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**THE MACMILLAN BOOK OF PROVERBS,  
MAXIMS, AND FAMOUS PHRASES**



*T H E*

MACMILLAN

*B O O K   O F*

PROVERBS, MAXIMS,  
and Famous Phrases

---

*Formerly entitled The Home Book of Proverbs, Maxims and Familiar Phrases*

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SELECTED AND ARRANGED BY  
BURTON STEVENSON

*Editor The Home Book of Verse, The Home  
Book of Quotations, The Home Book  
of Shakespeare Quotations*

Though old the thought and oft express'd,  
'Tis his at last who says it best

JAMES RUSSELL LOWELL, *For an Autograph.*

THE MACMILLAN COMPANY  
NEW YORK

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## INTRODUCTORY NOTE

The attempt is made in this book to trace back to their sources the proverbs, maxims, and familiar phrases in ordinary English and American use; to show their development from the first crude expression of the idea to its streamlined modern form, and to note the variations and perversions which, year after year, have been built around the central theme. In order to make the book complete, many so-called "familiar quotations" have been added, either because they contain a well-known phrase, or because they relate to the development of some proverbial expression. In a few instances, the trail leads back nearly six thousand years to the early Egyptian scribes, but for the most part it goes no farther than the Homeric and Hesiodic writings of about 800 B. C., and the Hebrew wisdom literature of perhaps a century later.

Just what is and what is not a proverb has long been a subject of learned controversy, and a number of the more famous definitions will be found in the body of the book. But this compiler has not concerned himself with fine-drawn distinctions. He has proceeded upon the assumption that a maxim is the sententious expression of some general truth or rule of conduct, that it is a proverb in the caterpillar stage, as Marvin puts it, and that it becomes a proverb when it gets its wings by winning popular acceptance, and flutters out into the highways and byways of the world. He has permitted himself the widest latitude of inclusion, and has not disdained the lowliest sources, as every user of the book will quickly discover.

For the citations from other languages than English, the compiler has depended entirely upon his own research. For the English, he has, of course, read the principal sources—Chaucer, Shakespeare, Swift, Pope, and so on—and made his own selections, but for citations from innumerable minor ones he has leaned heavily upon that vast treasure-house of quotation, *The Oxford English Dictionary*, and he has not hesitated to avail himself of the discoveries of his predecessors in this particular corner of the field, especially those of Mr. G. L. Apperson (*English Proverbs and Proverbial Phrases*) and of Mr. William George Smith (*The Oxford Dictionary of English Proverbs*). For the American quotations, the *Dictionary of American English* furnished much interesting material connected with familiar phrases; John R. Bartlett's *Dictionary of Americanisms* and various less extensive works were also of use, but for the most part the compiler was compelled to depend upon himself.

The Greek selections are the result of a careful reading of the great epics, tragedies, biographies, and histories, from Homer to Plutarch, as well as of many minor works. The same is true of the Latin, except that here the compiler had the assistance of two collections which he has used entire, the so-called *Dicta Catonis*, which may or may not stem back to Cato Major, and the *Sententiae* of Publilius Syrus, dating from about 43 B. C. He has also made extensive use of that greatest and most scholarly of all such compilations, the *Adagie* of Erasmus, which dates from 1500. Quotations from Greek, Latin, German, Italian, Spanish, French and Dutch are given in the original, as well as in translation, but this was not possible for Hebrew, Arabic, Chinese, and other Semitic or Asiatic languages, though for some of the Chinese proverbs the transliterations of Justus Doolittle and of William Scarborough have been used. For the Greek and Latin texts, the *Loeb Classical Library* has been followed, in so far as it was available.

The English quotations have been taken from literary sources wherever possible, with

their exact location indicated, but in very many instances their first appearance in print was in one of the collections of the early paroemiographers, as they liked to call themselves. Rarely indeed is one permitted to sit in at the birth of a proverb, or to name its author. The lines of Homer which have become proverbial, and the maxims which Solomon is supposed to have assembled had no doubt been in the mouths of the people, though perhaps in cruder form, for many generations before Homer and Solomon immortalized them. So it is to these early collections one must go, to Heywood, Camden, Herbert, Ray, Fuller, and many others. The earliest of these, John Heywood's *A dialogue containing the number in effect of all the proverbes in the Englishe tongue*, first published in 1546, has been included practically entire, and many have also been used from the collections listed below. In every case the original spelling has been retained, with such explanation of obscurities of meaning and of reference as seemed necessary, and all quotations have been carefully dated in order that the chronological sequence might be clear. The *O.E.D.* has been followed in the spelling of proper names.

The most famous American source is Benjamin Franklin's *Poor Richard's Almanack*, which ran from 1733 to 1758. It is crammed with "pleasant and witty verses, jests, and notable sayings," as the advertisement of the first issue announced. Very few of these were original with Franklin—he himself says that they were "the wisdom of many ages and nations"—but they were "filtered through his brain," in Paul Leicester Ford's phrase, embellished with new wit and sparkle, and many of them were given the form in which they are now best known. Indeed, Pope is perhaps the only one who outdid Franklin as a phrase polisher. There are no other American collections of importance, and in recent years American genius has run rather to perversion than to polishing. As a perverter, no one has approached O. Henry, unless it be Ogden Nash.

The compiler is indebted to Eric Partridge for permission to quote from his *Dictionary of Clichés*, published by The Macmillan Company; to Archer Taylor, for permission to quote from his book, *The Proverb*, published by the Harvard University Press; to Henry H. Hart for permission to use some of his *Seven Hundred Chinese Proverbs*, published by the Stanford University Press; to H. W. Thompson, for permission to quote some of the American variants cited in his *Body, Boots and Britches*, published by the J. B. Lippincott Company; and to Selwyn Gurney Champion, for permission to use a few of the proverbs he has collected in his *Racial Proverbs*, published by George Routledge. E. P. Dutton has permitted quotation from Arthur Guiterman's *A Poet's Proverbs*, and William Morrow and Company from *Meditations in Wall Street*, which was published anonymously, but whose author has since been stated to be Mr. Henry S. Haskins. Assistance has been received from many sources, and the compiler wishes especially to acknowledge that of Lieut.-Colonel Henry Alford, of Seaton Court, St. Andrews, Scotland. He is also deeply indebted to Mr. David C. Mearns, Director of the Reference Department of the Library of Congress, and to the late Mr. Charles F. McCombs, Chief Bibliographer of the New York Public Library, both of whom have been most generous in placing their resources at his disposal.

Chillicothe, Ohio,  
July 19, 1947.



### IMPORTANT EARLY COLLECTIONS OF ENGLISH PROVERBS

JOHN HEYWOOD, *A dialogue containing the number in effect of all the proverbes in the Englishe tongue*. 1546.

JOHN HEYWOOD, *An Hundred Epigrammes*. 1550. This was followed in 1555 by *Two Hundred Epigrammes*, and in 1560 by *A fourth hundred of Epygrams*.

DAVID FERGUSON, or FERGUSSON, *Scottish Proverbs* a. 1590. Ferguson died in 1598, but his collection was not published until 1641.

WILLIAM CAMDEN, *Remaines of a greater worke concerning Britaine*. 1605.

THOMAS DRAXE, *Bibliotheca Scholastica Instructissima*. 1616.

JOHN CLARKE, *Paroemiologia Anglo-Latina*. 1639.

GEORGE HERBERT, *Jacula Prudentum* a. 1633. The first edition, published in 1640, seven years after Herbert's death, was called *Outlandish Proverbs*, and in the second edition (1651), changed to *Jacula Prudentum*, javelins of the wise.

JAMES HOWELL, *Paroimiographia: Proverbs, or, Old Sayed Sawes & Adages*. 1639.

JOHN RAY, *English Proverbs*. 1670. An enlarged edition in 1678.

JAMES KELLY, *Complete Collection of Scottish Proverbs*. 1721.

THOMAS FULLER, *Gnomologia: Adages and Proverbs*. 1732.

There have been many more-recent collections, the most important of which are H. C. Bohn's *Hand-Book of Proverbs* (1855), largely a reprint of Ray; W. Carew Hazlitt's *English Proverbs and Proverbial Phrases* (1869), whose usefulness is impaired by its confused arrangement; and Vincent Stuckey Lean's *Collectanea* (1902), a huge collection which Lean would doubtless have put in some sort of order had he lived.

Earlier than any of the books mentioned above were two translations of proverbs from foreign languages, that by Antony Woodville, Earl Rivers, *Dictes and Sayenges of the Philosophers*, which had been translated out of Latin into French, which Woodville translated from French into English, and which was published by William Caxton in 1477, the first book to come from his famous press. The other was Richard Taverner's *Proverbes or Aphorismes out of Erasmus*, published in 1539. Mention should also be made of Jehan Palsgrave's *L'Éclaircissement de la Langue Française* (1530), Randle Cotgrave's *Dictionarie of the French and English Tongues* (1611), and John Florio's *Firste Frutes* and *Second Frutes* (1578, 1591), renderings of Italian proverbs and aphorisms. All of these books, as well as many others, have been drawn upon in the preparation of this one. Few persons realize the extent of proverb literature. Wilfrid Bonser, in his *Bibliography of Works Relating to Proverbs*, published in 1930, gives the titles of 4004 books, and those omitted or overlooked by Bonser or published since 1930 probably number half as many more.

## ABBREVIATIONS

a., *ante*, before.  
 apol., apologue.  
 Arb., Arber edition.  
 attr., attributed.  
 bk., book.  
 c., *circa*, about.  
 cent., *centuria*, century.  
 ch., chapter.  
 chil., chiliadis (*chiliad*, a thousand). Erasmus so called the main divisions or books of his *Adagia*. Each *chiliadis* contains ten chapters or *centuriae*, and each *centuria* cites one hundred proverbs.  
 chron., chronicle.  
 col., column.  
 comp., compiler.  
 D.A.E., *Dictionary of American English*.  
 dial., dialogue.  
 ecl., eclogue.  
 ed., editor.  
 edn., edition.  
 E. E. T. S., Early English Text Society.  
 eleg., elegy.  
 emb., emblem.  
 epig., epigram.  
 epis., epistle.  
 E.P.P., *Early Popular Poetry of England*, W. C. Hazlitt, ed.  
 fab., fable.  
 fo., folio.  
 frag., fragment.  
 Gros., Gro-art edition.  
*ibid.*, *ibidem*, in the same place.  
*i.e.*, *id est*, that is.  
 ind., induction.  
*inf.*, *infra*, below.  
 intro., introduction, or introductory.  
 K., Kock, *Comicorum Atticorum Fragmenta* l., line.  
 lect., lecture.  
 let., letter.  
 lit., literally.  
 Loeb, *Loeb Classical Library*.

max., maxim.  
 memb., member.  
 MS., manuscript.  
 No., number.  
 O.E.D., *Oxford English Dictionary*.  
 p., page; p. 23-3 indicates page 23, column 3.  
 P.L.M., *Poetae Latini Minores*, ed. Baehrens.  
 prol., prologue.  
 prov., proverb.  
 pt., part.  
 q. v., *quod vide*, which see.  
 S., Society.  
 sat., satire.  
 sc., scene.  
 sect., section.  
 ser., series.  
 Sh. S., Shakespeare Society.  
 sig., signature.  
 Spens. S., Spenser Society.  
 st., stanza.  
 subs., subsection.  
 s. v., *sub verbo*, under the word.  
 tr., translator.  
 T.T., Tudor Translations.  
 vol., volume.

A date in parenthesis after the title of a book indicates the date of the edition from which the quotation was taken. If no such date is given, the date of the book itself indicates the edition.

With a book or set of books, ii, 45, indicates volume and page; with a play, i, 3, 76, indicates act, scene, line; with the Bible, ii, 5, indicates chapter and verse; with an epic poem, ii, 4, indicates canto and line; with such things as Horace's *Odes* and *Satires*, ii, 4, indicates the number of the ode or satire and the line; with *Hudibras*, i, i, 131, indicates part, canto, line; with Erasmus's *Adagia*, i, x, 80, indicates chiliadis i, centuria x, No. 80.

**THE MACMILLAN BOOK OF PROVERBS.  
MAXIMS, AND FAMOUS PHRASES**



# A

## ABILITY

- 1 Attempt only what you are able to perform.  
(Quod potes id tempta.)  
CATO (?), *Disticha*, Bk. iv, No. 33. (c. 175 B. C.)  
Let us not attempt more than mortality permits.  
(Nec plus conemur quam sint mortalitas.)  
PHAEDRUS (?), *New Fables*, Fab. 2. (c. 25 B. C.)  
One who cannot pick up an ant and wants to pick up an elephant will some day see his folly.  
GEORGE HEPTOG, *Jaho Proverbs*, p. 48 (1936)
- 2 I am short a cheek-bone and an ear, but am able to whip all Hell yet.  
JOHN M. CORSE, *Dispatch to L. M. Dayton*, aide-de-camp to W. T. Sherman, from the battlefield at Allatoona, Ga., 6 Oct. 1864
- 3 What nature vetoes, nobody can accomplish  
(Quod natura negat, reddere nemo potest.)  
GAIUS CORNELIUS GALLUS, *Elegies* Eleg. v. 1 54. (c. 35 B. C.)  
No man can ask more of a man than hee is able to doe.  
JOHN SCOTTIN, *Jests*, p. 158 (1613)  
A man can do no more than he can.  
JOHN RAY, *English Proverbs*, p. 67 (1670)  
Beyond what is possible, no one is obligated  
(Ultra posse, nemo obligatur.)  
PONTANUS, *Collectio Proverbiorum*, p. 226 (1778)  
We do all we can, and no man can do more  
JOHN RHODE, *Dead of the Night*, p. 137 (1942)  
SUPRA VIRE, see under STRENGTH
- 4 Ability will see a Chance and snatch it.  
Who has a Match will find a Place to scratch it.  
ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 64 (1924)
- 5 That one may not another may.  
JOHN HEYWOOD, *Proverbs*, Pt. II, ch. 2. (1546)  
What one cannot, another can.  
SIR WILLIAM DAVENANT, *The Cruell Brother*, Act I. (1630)
- 6 No man is able of himself to do all things.  
(ἀλλ' οὐ πως ἑαυτὰ ἑωφάται αὐτὸς πάντα.)  
HOMER, *Iliad*, Bk. xiii, l. 729. (c. 850 B. C.)  
No man is skillful in every work. (οὐδ' ἑαυτὸς ἅν' ἐν παντί σοφὸς καὶ δαήμων φῶτα γινώσκει.)  
HOMER, *Iliad*, Bk. xxiii, l. 670.  
Not all things can we all do. (Non omnia possumus omnes.)  
VERGIL, *Elogues*, Ecl. viii, l. 63. (37 B. C.)  
Cited by MACROBIUS, *Satires*, vi, 35 (c. A. D. 400) and by ERASMUS, *Adagia*, II, iii, 94. (1523) Included by TAVERNER in his *Translations from Erasmus*, fo. 36, with the rendering, "All men can not do all thynges."  
All things are not equally suitable to all men.  
(Omnia non pariter rerum sunt omnibus apta.)  
PROPERTIUS, *Elegies*, Bk. iii, eleg. 9, l. 7. (c. 26 B. C.) A similar Latin proverb is, "Nec omnia, nec semper, nec ab omnibus" (Neither all things, nor always, nor by all persons).  
Every soil bears not everything. (Non toute terre porte tout.)  
RABELAIS, *Pantagruel*, Bk. iv, ch. 54. (1548)  
No living man all things can. (Non omnia possumus omnes.)  
JOHN CLARKE, *Paroemiologia*, p. 147. (1639)  
RAY, *Proverbs*, p. 56. (1670) On p. 97, CLARKE has, "No man is good at all things," and on p. 82, "All things fit not all men."  
No man is capable of undertaking all things.  
OSWALD DYKES, *English Proverbs*, p. 117. (1709)  
One cannot, as the Americans say, play every instrument in the band.  
ELLIOT PAUL, *Mayhem in B-Flat*, p. 168. (1940)
- 7 My heart bids me do it, if do it I can, and it is a thing possible to do. (τελέσαι δέ με θυμὸς ἀνθρώπων, | ἐλθέτω αὖτε τελέσαι γέ και ἐτελεσμένον ἔστω.)  
HOMER, *Iliad*, Bk. xviii, l. 426. (c. 850 B. C.) A form of vow frequently repeated, in both *Iliad* and *Odyssey*, in the latter, for example, in v, 89.  
"I will doe myne endeavor," quoth he that thrasht in his cloake.  
JOHN MANNINGHAM, *Diary*, p. 131. (1602)  
I'll DO MY BEST, see under BEST.  
I do what I can, quoth the fellow, when he thresht in his cloak.  
JOHN CLARKE, *Paroemiologia*, p. 155. (1639)  
I'll do my good will, as he said that thresht in's cloak.  
JOHN RAY, *English Proverbs*, p. 247. (1670)  
"This was some Scotchman," Ray adds, "for I have been told, that they are wont to do so." These are all elaborations of the Latin proverb, "Quod potui perfecti" (What I could do I did).  
I had done my possible (in French phrase) to gratify you.  
ROBERT SOUTHEY, *Life of Andrew Bell*, II, 483. (1808) The French phrase is, "Je feral tout mon possible."
- 8 I can do nothing else. (Ich kann nicht anders.)  
MARTIN LUTHER, *Speech*, to the Diet of Worms, 18 April, 1521. Concluding sentence. Inscribed on his monument at Worms.

We cannot. (Non possumus.)

POPE CLEMENT VII, to Henry VIII, when the king demanded that the Church give him a divorce from Catherine of Aragon (1529)

It has since been the formula for such refusals.

God helping her, she [America] can do no other.

WOODROW WILSON, *War Speech*, to Congress, 2 April, 1917. Conclusion, echoing Luther

Hell is paved with great granite blocks hewn from the hearts of those who said, "I can do no other."

HEYWOOD BROWN, *Syndicate Column*, 20 Jan. 1934

1  
Unto one he gave five talents, to another two, and to another one; to every man according to his several ability. (ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν.)

New Testament: Matthew, xxv, 15 (c. A D 65)

The Vulgate is, "Unicuique secundum propriam virtutem."

From each according to his abilities, to each according to his needs. (Jeder nach seinen Fähigkeiten, jedem nach seinen Bedürfnissen.)

KARL MARX, *Rundglossen zum Programm der Deutschen Arbeiter Partei*, p. 27 (1875)

Max Eastman, tr. In *Program Critique* (*Critique of the Gotha Program*), by Marx and Engels

To each according to his needs, from each according to his means

BERNARD SHAW, *Man and Superman*, Act iii (1903) Paraphrasing Marx

2  
Man is capable of all things. (L'homme est capable de toutes choses.)

MONTAIGNE, *Essays* Bk. ii, ch. 12 (1580)

3  
No can?

GEORGE PETTIE, *Petite Pallace: Christian and Horatia*, p. 180 (1576) A fairly common Elizabethan construction, but this phrase as a complete sentence, seems unique. It has survived as latter-day slang

Can do?

H. C. BAILEY, *The Bishop's Crime*, p. 110 (1941) Repeated in later chapters

4  
He who is able to do too much wants to be able to do more than he is able. (Quod non potest vult posse qui nimium potest.)

SENECA, *Hippolytus*, l. 215. (c. A D 60) Another rendering is, "He who is too powerful seeks power beyond his power." A tyrant, in other words, always wants to be a greater tyrant. ERASMUS, *Familiar Colloquies* (1524), quotes a somewhat similar proverb, "It possumus quando ut volumus non licet" (We are not permitted to be able to do as much as we wish to do).

We commonly think that we can do more than we are able. (Fere plus nobis videtur posse quam possumus.)

SENECA, *De Tranquillitate Animi*, Ch. 6, sec. 2. (c. A. D. 60)

5  
I am as able and as fit as thou.

SHAKESPEARE, *Titus Andronicus*, Act ii, sc. 1, l. 33. (1593)

He is able to put him up in a bag.

THOMAS FULLER, *Worthies of England: Cardigan*, iii, 520. (1662) "They had a kind of play," says Fuller, "wherein the stronger . . . put the weaker into a sack; and hence we have borrowed our English byword."

6  
Ability when indolent scarcely ever raises itself out of narrow fortunes. (Pigra extulit artis haud umquam sese virtus.)

SELIUS ITALICUS, *Punica* Bk. xiii, l. 773. (c. A D 90)

7  
It is true that I have never learned to sing, nor even to play the lyre, but I know how to make a small and obscure city rich and great (πόλιν δὲ ποιῆσαι μεγάλην καὶ πλοσίαν ἐπιστάσθαι.)

THEMISTOCLES, *Retort*, when taunted for his lack of musical accomplishments and declared to be less cultured than Cimon (c. 490 B C.) See PLUTARCH, *Lives: Cimon*, ix, 1, *Themistocles*, ii, 3.

Let him sing to the flute, who cannot sing to the harp (Auloedus sit, qui citharoedus esse non possit.)

CICERO, *Pro Murena* Ch. 13 sec. 29 (63 B C.) Cited by ERASMUS, *Adagia* Chl. ii, cent. iii. No. 44

If you cannot drive an ox, drive a donkey (Si bovem non possis, asinum agas.)

SUIDAS, *Lexicon* (c. 950) Cited by ERASMUS, *Adagia*, ii, viii, 4 "If you haven't a capon, feed on an onion."

God hath given to some men wisdom and understanding, and to others the art of playing the fiddle

SOUTHEY, *The Doctor* Ch. 69 (1812) Quoted from "Professor Park's *Dogmas of the Constitution*," who in turn assigns it to "some proverb maker"

Put the man to the mear [mare] that can manage the mear

ALEXANDER HISLOP, *Proverbs of Scotland*, p. 250 (1862)

He who has ability finds his place. (Chi ha arte, ha parte.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 178 (1856) A similar Italian proverb is, "Che ha arte, Per tutto ha parte."

8  
Consciousness of our abilities augments them. (Le sentiment de nos forces les augmente.)

VAUVENARGUES, *Réflexions*, No. 75 (1746)

9  
They are able because they seem [to themselves] to be able. (Possunt, quia posse videntur.)

VERGIL, *Aeneid* Bk. v, l. 231. (19 B.C.) More freely, "They can, because they think they can."

## ABOVE-BOARD

<sup>1</sup> All his dealings are square, and above the board.

JOSEPH HALL, *Virtues and Vices*, p. 15 (1608)

This early use of the phrase clearly indicates its derivation from the rule that, when dealing cards, gamblers must keep their hands above the board.

Fair play, and above-board too.

FLETCHER AND MASSINGER, *The Custom of the Country*. Act i, sc. 1. (1619)

Fair and above-board, without legerdemain.

JOHN EARLE, *Microcosmographie*, lxxvi, 157 (1628)

Here's nothing but fair play, and all above board

RICHARD BROME, *The Antipodes*. Act iii, sc. 1 (1640)

All is fair, all is above-board

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 185 (1753)

It is all fair and aboveboard

A CONAN DOYLE, *The Sign of the Four*. Ch. 12 (1890)

Everything's open and above board

STEVENSON AND OSBOURNE, *The Wrecker*. Ch. 9 (1891)

## ABSENCE

<sup>2</sup> Absent. Peculiarly exposed to the tooth of detraction

AMBROSE BIERCY, *Devil's Dictionary* (1906)

<sup>3</sup> Even enemies, when absent, should not be harmed. (Ipsos absentes inimicos laedere noli)

CATO (?), *Dicta Catonis*. Pt. iii, l. 58. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 626

Cato also says, "Champion the absent against backbiting tongues."

Let no one be willing to speak ill of the absent (Absenti nemo non nocuisse velit)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 19, l. 32. (c. 26 B.C.)

The false accuser, who according to the proverb speaketh reproachful words to one that is dead, which is, to backbite the absent

STEFANO GUARZO, *Civile Conversation*. Bk. i, p. 71 (1574) Pettie, tr

Speak not evil of the absent: it is unjust

GEORGE WASHINGTON, *Rules of Civility* (c. 1780) See SPARKS, *Writings of Washington*, ii, 415

<sup>4</sup> The absent feel and fear every ill. (Quien está ausente todos los males tiene y teme.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25 (1605)

SHELTON (1612) renders this, "To him that absent is All things succeed amiss," using an old English proverb.

<sup>5</sup> Though absent, we are present, in death, we are alive. (Ut absentes adessemus, mortui viveremus.)

CICERO, *Pro Milone*. Sec. 97. (52 B.C.)

Friends, though absent, are still present. (Absentes adsunt.)

CICERO, *De Amicitia*. Ch. 7, sec. 23. (44 B.C.) Though absent each from each, she sees and hears him. (Illum absens absentem auditque videtque.)

VERGIL, *Aeneid*. Bk. iv, l. 83. (19 B.C.)

Though absent, you are ever present in my heart (Absim, vos animo semper adesse meo.)

OVID, *Tristia*. Bk. iii, epis. 4, l. 74. (c. A.D. 10) Absent in body, but present in spirit. (ἀπὸν τῷ σώματι παρὼν δὲ τῷ πνεύματι.)

New Testament: I Corinthians, v, 3. (c. A.D. 60) The Vulgate is, "Absens corpore, praesens autem spiritu"

Though severed in body, one mind keeps us linked (Corpore divisos mens tamen una tenet)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i, l. 178 (c. A.D. 416)

They may seem being absent to be present

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)

<sup>6</sup> He is neither absent without fault, nor present without excuse

THOMAS DRAX, *Bibliotheca*, p. 43 (1633) A rendering of the French proverb, "Absent n'est point sans coulpe, ni présent sans excuse" The Spanish form is, "Ni absente sin culpe, ni presente sin disculpa"

The absent are never without fault, nor the present without excuse

FRANKLIN, *Poor Richard's Almanack*, 1736

<sup>7</sup> Absence is the greatest of evils (L'absence est le plus grand des maux)

LA FONTAINE, *Fables: Les Deux Pigeons*. Bk. ix, fab. 2 (1678)

Som men ben so long absent from there play, That others come and take there game away; And therfor it is said in wordes few,

How that long absence is a shrew

UNKNOWN, *Piers of Fullham*, l. 288. (c. 1480)

In HAZLITT, *Early Popular Poetry*, ii, 12.

<sup>8</sup> For princis ofte, of furious hastynesse,

Wil cache a quarrel, causeles in sentence,

Ageyn folk absent, thowh ther be non offence

JOHN LYNGATE, *Fall of Princes*. Bk. iii, l. 3027 (c. 1440)

The absent party is still faulty.

GEORGE HERRERT, *Jacula Prudentum*. No. 320. (1640) FULLER, *Gnomologia*. No. 4390.

The absent party is always to blame

SAMUEL PALMER, *Proverbs*, p. 51. (1710)

The absent are always in the wrong. (Les absents ont toujours tort)

PHILIPPE NÉRICAUXT, dit DESTOUCHES, *L'Obstacle Imprévu*. Act i, sc. 6. (c. 1720) A proverb in some form in nearly all languages. The Latin is, "Absens haerens non erit" (The absent shall not be made heir); the Spanish, "Nunca los ausentes se hallaron justos" (Never were the absent in the right).

<sup>9</sup> So near and yet so far. (Tam prope tam proculque.)

MARTIAL, *Epigrams*. Bk. i, No. 86. (c. A.D. 85)

If I were near you I would not be far from you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

He seems so near and yet so far.

TENNYSON, *In Memoriam*, xcvi, 6. (1850)

1  
Tho' lost to sight, within this filial breast  
Hendrick still lives in all his might confest.

WILLIAM RIDER, *Tho' Lost to Sight*. See *London Magazine*, 1755, p. 589.

Tho' lost to sight, to mem'ry dear.

GEORGE LINLEY, *Tho' Lost to Sight*. (1830)  
Written by Linley for Augustus Braham, who sang it with great success. The song had a wide vogue for many years, but the line was not original with Linley. It had been quoted as a proverb in *The London Magazine* for January, 1827, and is probably much older.

2  
There is not one among them but I dote on  
his very absence.

SHAKESPEARE, *The Merchant of Venice*, i. 2, 121. (1596)

3  
They shone forth the more that they were  
not seen. (Eo magis praefulgebant quod non  
videbantur.)

TACITUS, *Annals*. Adapted from Bk. iii, sec. 76 (c. A.D. 115) Tacitus is speaking of the funeral procession of Junia, sister of Brutus and wife of Cassius, and remarks, "Brutus and Cassius shone with preëminent lustre for the very reason that their images were not displayed."

Brutus and Cassius shone by their absence (Brutus et Cassius brillèrent par leur absence.)

MARIE-JOSEPH DE CHÉNIER, *Tibère*. Act i. sc. 1. (c. 1800) The first representation of the play at the Théâtre-Français was not until December, 1819, eight years after the author's death.

Among the defects of the Bill, which were numerous, one provision was conspicuous by its absence, and another by its presence.

LORD JOHN RUSSELL, *Address to the Electors of the City of London*, 6 April, 1859. Of the Reform Bill introduced by Lord Derby.

Of all the methods of making itself conspicuous, the Court of St. James's has adopted the most economical: that of being conspicuous by its absence. (Celle de briller par son absence.)

M. O'RELL, *John Bull et Son Ile*, p. 236 (1890)

He had this great quality, which very few of us can claim, that his presence was as big as his absence.

G. K. CHESTERTON, *The Innocence of Father Brown: The Secret Garden*. (1911)

4  
Greater things are believed of those who are  
absent. (Maiora credi de absentibus.)

TACITUS, *Histories*. Bk. ii, sec. 83. (c. A.D. 109)

They are aye good that are aye.

KELLY, *Scottish Proverbs*, p. 338. (1721)

Spoken when people lavishly commend the absent or the dead.

DISTANCE LENDS ENCHANTMENT, see DISTANCE

5  
He rages against the absent. (Saevit in absentis.)

VERGIL, *Aeneid*. Bk. ix, l. 63. (19 B.C.) Referring to Turnus, son of Pylumnus.

## II—Absence Makes the Heart Grow Fonder

6  
Absence makes the heart grow fonder.

T. H. BAYLY, *Isle of Beauty*. (1850) Not original with Bayly, for the phrase appeared as the first line of an anonymous poem in Davison's *Poetical Rhapsody* (1602), but it was his use of it which gave it popularity.

Absence makes the heart grow fonder,

Longing to be near your side.

ARTHUR GILLESPIE, *Absence Makes the Heart Grow Fonder*. (1900) By this time the line had been worn decidedly threadbare, and some one amended it, "Absence makes the heart grow fonder—of the other fellow."

My love was suddenly awakened, because absence makes the heart grow fonder

A. A. AVERY, *Anything for a Quiet Life*, p. 90 (1942) The French say, "Jamais pour longue demeure n'est bon amour oublié" (Never through long absence is true love forgotten)

7  
Absence diminishes little passions and increases great ones, just as the wind blows out a candle and fans a fire. (L'absence diminue les médiocres passions, et augmente les grandes, comme le vent éteint les bougies et allume le feu.)

LA ROCHEFOUCAULD, *Maximes*. No. 276. (1665)

Absence is to love what wind is to fire; it puts out the little, it kindles the great (L'absence est à l'amour ce qu'est au feu le vent; il éteint le petit, il allume le grand.)

ROGER DE BUSSY-RABUTIN, *Maximes d'Amour*. (1666)

8  
Always toward absent lovers love's tide  
stronger flows (Semper in absentes felicius  
aestus amantes.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 33, l. 43. (c. 26 B.C.) Butler renders it, "Woman's heart is kinder always toward absent lovers."

The farther off, the more desired;

Thus lovers tie their knot.

HENRY HOWARD, EARL OF SURREY, *The Faithfull Lover Declareth His Paines*. (s. 1547)

Absence doth nurse the fire,

Which starves and feeds desire

With sweet delays.

FULKE GREVILLE, *Absence and Presence*. (c. 1586)

Absence doth sharpen love, presence strengthens it; the one brings fuel, the other blows it till it burnes cleare.

SIR THOMAS OVERBURY, *News of My Morning Worke*. (1616) FULLER, *Gnomologia*. No. 255. (1732)

Absence, not long enough to root out quite

All love, encreases love at second sight.

THOMAS MAY, *Henry 8<sup>th</sup>*. Act iii. (1633)



Distance sometimes endears friendship, and absence sweeteneth it.

JAMES HOWELL, *Familiar Letters*. Bk. i, sec. 1, let. 6. (1619)

No Friend to Love like a long Voyage at Sea.

APHRA BEHN, *The Rover* Act i, sc. 2. (1677)

I find that absence still increases love.

CHARLES HOPKINS, *To C C* (1694)

Separation secures manifest friendship.

P. PERCIVAL, *Tamil Proverbs*, No. 19. (1842)

Absences are a good influence in love and keep it bright and delicate.

STEVENSON, *Virginibus Puerisque* Pt. i. (1881)

1 She mourn'd his absence as his grave.

TENNYSON, *Enoch Arden*, l. 246. (1864)

2 Think of my loyal love, my last adieu;

Absence and time are naught if we are true.

HENRY VAN DYKE, tr., *Rappelle-Toi*. (a. 1933)

### III—Absence Weakens Love

3 The absent get farther off every day.

S. G. CHAMPION, *Racial Proverbs*, p. 438. (1938) A Japanese proverb.

4 Ful sooth is this proverbe, it is no lye,  
Men seyn right thus, "alwey the nye slye  
Maketh the ferre leve to be looth."

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 205 (c. 1386)

An olde sawe is, "Who that is slyh

In place where he mai be nyh,

He maketh the ferre leve loth"

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 1899. (c. 1390) The modern form of the "old sawe" to which both Chaucer and Gower refer is, "Near love by craft maketh far love loathed," or, as the Germans say, "Das Nächste das Liebste" (Nearest is dearest)

5 Absence of hir shal dryve hir out of herte.

CHAUCER (?), *Troilus and Criseyde*, Bk. iv, l. 427. (c. 1330)

6 Distance weakens love. (Spatio debilitatur amor.)

CLAUDIAN, *Ad Olybrium*, l. 12 (c. A. D. 400)

The remedy for love is land between

H. G. BOHN, *Handbook of Proverbs*, p. 514. (1855)

7 Absence is a remedy for hate as well as an armor against love. (L'absence est aussi bien un remède à la haine | Qu'un appareil contre l'amour.)

LA FONTAINE, *Fables* Bk. x, fab. 12. (1678)

The Italians say, "Assenza nemica di amore" (Absence is the enemy of love).

8 Salt water and absence always wash away love.

HORATIO NELSON, *Letter*. (c. 1805) See SOUTHEY, *Life*. Ch. 2.

Salt water cures love, they say, sooner than anything else.

FREDERICK MARRYAT, *Poor Jack*. Ch. 38. (1840)

9 Unminded, unmoaned.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

But when folk's missed, then they are moaned.

SCOTT, *Guy Mannering*. Ch. 9. (1815)

10 Out of sight, out of mind. (ἄστος ἀπύστος.)

HOMER, *Odyssey*. Bk. i, l. 242. (c. 850 B. C.) See under SIGHT.

Seldome seene, soone forgotten.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

WILLIAM CAMDEN, *Remains Concerning Britaine* (1870), p. 330. (1605)

Out of Mind, when out of View.

SWIFT (?), *A Poem Address'd to the Quidnuncs*, l. 45. (1724)

11 Friendship, like love, is destroyed by long absence, though it may be increased by short intermissions.

SAMUEL JOHNSON, *The Idler*, No. 23. (1758)

They cease to be friends who dwell afar off (Non sunt amici, qui degunt procul.)

ALFRED HENDERSON, *Latin Proverbs*, p. 283 (1869) The French have a similar proverb, dating from the fifteenth century, "Longue demeure fait changer ami" (Long absence changes a friend).

12 A distant journey can change a woman's heart. (Mutat via longa puellas.)

PROPERTIUS, *Elegies*. Bk. i, eleg. 12, l. 11 (c. 26 B. C.)

A short absence is safest: affection wanes with lapse of time: an absent love vanishes, and a new one takes its place. (Sed mora tuta brevis: lentescunt tempore curae, | vanesque absens et novus intrat amor.)

OVID, *Artis Amatoriae*. Bk. ii, l. 357. (c. 1 B. C.)

13 Indeed, sir, you'll find they will not be missed.

RICHARD BRINSLEY SHERIDAN, *The Critic*. Act ii, sc. 2. (1779)

They'll none of 'em be missed

W. S. GILBERT, *The Mikado*. Act i. (1885)

14 For he that is uten biloken [shut out, absent] he is inne for-geeten.

UNKNOWN, *Proverbs of Alfred*, l. 483. (c. 1250) South, ed., 1931. Some editors insert "sone" [soon] before "for-geeten."

Long absence alters affection.

COTGRAVE, *French-Eng. Dict.: Ami*. (1611)

Long absent, soone forgotten.

THOMAS DRANE, *Bibliotheca*, p. 2. (1633)

JOHN RAY, *English Proverbs*, p. 55. (1670)

"Parallel to this," Ray adds, "are Out of sight, out of mind, and Seldom seen, soon forgotten."

15 Fer from eye, fer from herte.

UNKNOWN, *Proverbs of Hendyng*, l. 27. (c. 1300)

Hert sun forgettes that ne ei seis.

UNKNOWN, *Cursor Mundi*, l. 4508. (c. 1300)

Ferre from ye, ferre from hert.

UNKNOWN, *MS. Latin No. 394, Rylands Lib.* (c. 1400)

Far from the eyes, far from the heart. (Lontano dagli occhi, lontano dal cuore.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 196. (1856)

Present to the eye, present to the mind.

S. G. CHAMPION, *Racial Proverbs*, p. 358. (1938) A Chinese proverb.

Far from the eyes, far from the heart. (Loin des yeux, loin du cœur.)

GEORGES SIMENON, *Liberty Bar*, p. 42. (1940)

Quoting an old French proverb. It is common to many languages. The Germans say, "Aus den Augen, aus den Sinnen"; the Spaniards, "Lejos de ojos, lejos de corazón"; the Dutch, "Uit het oog, uit het hart."

WHAT THE EYE SEES NOT THE HEART CRAVES NOT, *see under EYE*.

#### IV—Absence: Absence of Mind

<sup>1</sup> The mind is here, but is gone away. (ὁ νοῦς ἐστὶν παρὼν ἀποδημεῖ.)

ARISTOPHANES, *The Knights*, l. 1120 (424 B C)

DIOGENIANUS (vi, 85) gives the proverb. "Absent-minded" (νοῦς τὸν ἕτερον.)

<sup>2</sup> Though present, absent. (Praesens abest.)

ERASMUS, *Adagia* Chil. ii, cent. vii, No. 84 (1523) Said of persons who, engaged in thought, pay no attention to what is done in their company.

<sup>3</sup> Absent men, . . . whose minds and bodies never keep company with one another

RICHARD STEELE, *The Spectator*, No. 30 (1711)

<sup>4</sup> Absence of mind Brabantio turns to fame, Learns to mistake, nor knows his brother's name.

EDWARD YOUNG, *Love of Fame*, Bk. iii, l. 103 (1728)

Absence of mind is on every face.

THOMAS CARLYLE, *The French Revolution* Vol. i, bk. vii, ch. 6. (1837)

WOOL-GATHERING, *see under WOOL*.

#### ABUSE

##### See also Use and Abuse

<sup>5</sup> When certain persons abuse us, let us ask ourselves what description of characters it is that they admire; we shall often find this a very consolatory question.

C. C. COLTON, *Lacon*, Vol. ii, No. 28. (1820)

Abuse is an indirect species of homage.

HAZLITT, *Characteristics*, No. 22. (1823)

<sup>6</sup> The difference between coarse and refined abuse is as the difference between being

bruised by a club, and wounded by a poisoned arrow.

SAMUEL JOHNSON, BOSWELL, *Life*, 11 June, 1784.

<sup>7</sup> Most true it is that the thing the better it is, the greater is the abuse, and that there is nothing but through the malice of man may be abused.

JOHN LYLY, *Euphues* (Arber), p. 100. (1579)

Nor aught so good but strain'd from that fair use Revolts from true birth, stumbling on abuse.

SHAKESPEARE, *Romeo and Juliet*, ii. 3, 19 (1595)

The best things may be abused.

JOHN CLARKE, *Paraemologia*, p. 5 (1639)

Everything may be abused.

TORRIANO, *Piazza Universale*, p. 1. (1666)

<sup>8</sup> Inevitable abuses are part of nature's law (Les abus inévitables sont des lois de la nature.)

VAUVENARGUES, *Réflexions*, No. 26 (1746)

#### ACADEME

<sup>9</sup> In the shady walks of the divine Hecademus (ἐν εὐσκόλοις ὁρόμοισιν Ἑκαδημοῦ θεοῦ)

EUPOLIS, *The Shirkers* Act ii, 1437 (c. 425 B C)

Having returned to Athens, Plato lived in the Academy (Ἀκαδημία), which is a gymnasium outside the walls, in a grove named after a certain hero, Hecademus

DIODGENES LAERTIUS, *Lives*, Plato Ch. 7 (c. A D. 230)

Our court shall be a little Academe

SHAKESPEARE, *Love's Labour's Lost*, I. 1, 13 (1588)

Thy solitary Academe should be Some shady grove upon the Thames' fair side

HENRY PERCIVAL, *Emblems* (c. 1642)

See there the Olive Grove of Academe, Plato's retirement.

MILTON, *Paradise Regain'd* Bk. iv, l. 244 (1671)

The green retreats of Academus

MARK AKENSIDE, *Pleasures of the Imagination* Bk. i, l. 591. (1744)

That best academe, a mother's knee

J. R. LOWELL, *The Cathedral*. (1870)

#### ACCIDENT

##### See also Chance

<sup>10</sup> Accident. An inevitable occurrence due to the action of immutable natural laws.

AMENOSÉ BIERCE, *The Devil's Dictionary* (1906)

<sup>11</sup> By some fortuitous concourse of atoms (Fortuito quodam concursu atomorum)

CICERO, *De Natura Deorum*, Bk. i, ch. 24, sec. 66 Although often quoted thus, it is not what Cicero actually wrote. His words are, "Nulla cogente natura sed concursu quodam fortuito" (Not by compulsion of any nat-

ural law but by a sort of accidental colliding). He is denouncing the theory of Democritus that heaven and earth were created by a multitude of minute particles colliding accidentally.

How comes it to pass, if they be moved by chance and accident, that such regular mutations and generations should be begotten by a fortuitous concourse of atoms?

JOHN SMITH of Cambridge, *Select Discourses*. Vol. iii, p. 48. (1660)

A blind, fortuitous concourse of atoms.

JOHN LOCKE, *An Essay Concerning Human Understanding* Bk. iv, ch. 20, sec. 15. (1690)  
Epicureans, that ascribed the origin and frame of the world not to the power of God, but to the fortuitous concourse of atoms

RICHARD BENTLEY, *Sermons*. Vol. iii, p. 147. (1692)

That ordinary cant of illiterate atheists, the fortuitous or casual concourse of atoms

RICHARD BENTLEY, *Boyle Lectures*, p. 200. (1692)

To what a fortuitous concurrence do we not owe every pleasure and convenience of our lives

GOLDSMITH, *The Vicar of Wakefield*. Ch. 31. (1766)

Accidental and fortuitous concourse of atoms

LORD PALMERSTON, *Speech*, House of Commons. 5 March, 1857

Let me say three things which shall become proverbs after my death: the best of horses may stumble; the best sword rebound without cutting; the best of men commit a fault

AL HILLALI (c. 1000). See Ibn Khallikan, *Deaths of Eminent Men* (Wafat-ul-A'ayan), i. 240.

Well (quoth his man) the best cart made over-throwe

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 11. (1546)

The best Cloth may have a Moth in it

THOMAS FULLER, *Gnomologia*, No. 4431. (1732)

Even genii sometimes drop their swords. (Shen hsien yeh yü i ch h chien)

DODDIE, *Chinese Vocabulary*, ii, 180. (1872)

There is no ladle which never strikes the edge of the pot

S. G. CHAMBERN, *Racial Proverbs*, p. 366. (1938) A Chinese proverb

Accidents sometimes occur in life, from which only a touch of madness can extricate us. (Il arrive quelquefois des accidents dans la vie d'où il faut être un peu fou pour se bien tirer.)

LA ROCHEFOUCAULD, *Maximes*, No. 310. (1665)

By many a happy accident

THOMAS MIDDLETON, *No Wit, No Help, Like a Woman's*. Act iv, sc. 1. (c. 1613)

These things the vulgar commonly call omens, . . . will by him who is wise be esteemed and reckoned happy accidents merely. (Buenos acontecimientos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 58. (1615)

To what happy accident is it that we owe so unexpected a visit?

GOLDSMITH, *Vicar of Wakefield*. Ch. 19. (1766)

He was led to the discovery by a series of happy accidents.

W. B. CARPENTER, *Mental Physiology*, ii, xii. 504. (1879)

Whatever can happen to one man can happen to every man. (Cuius potest accidere quod cuquam potest.)

PUBLILIUS SYRUS, *Sententiae*. (c. 43 B.C.)

Quoted by SENECA, *Ad Marciam de Consolatione*. Ch. 9, sec. 5.

That may happen to many

Which doth happen to any.

GABRIEL HARVEY, *Marginalia*, 101. (c. 1590)

Accidents, accidents will happen.

GEORGE COLMAN, SR., *The Deuce Is in Him*. Act. i. (1763)

Nay, my lady, . . . such things will befall in the best regulated families.

SCOTT, *Peveril of the Peak*. Ch. 49. (1823)

Accidents will happen: best regulated families

DICKENS, *Pickwick Papers*. Ch. 2. (1836)

Accidents will occur in the best regulated families

DICKENS, *David Copperfield*. Ch. 28. (1849)

Misfortunes will happen in the best regulated families.

F. E. SMEDLEY, *Frank Fairleach*. Ch. 13. (1880)

Casualties will take place in the most excellently conducted family circles

LORD WILLIAM LENNOX, *Lacon*. (c. 1866)

Accidents will happen in the best regulated families

WILLIAM ROUGHHEAD, *Poison in the Pantry*. Ch. 1. (1929) Frequently quoted recently

in ROUGHHEAD, *Murder and More Murder*, p. 7. (1939), and MAUGHAM, *Christmas Holiday*, p. 309. (1939).

An idiot - they happen in the best of families

PHILIP BARRY, *The Philadelphia Story*. Act. i. (1939)

Accidents happen in the best-regulated households

AGATHA CHRISTIE, *Evil Under the Sun*, p. 78. (1941)

Accidents will happen in the best regulated stations

RICHARD HULL, *Beyond Reasonable Doubt*, p. 20. (1941)

If accidents happen and you are to blame. Take steps to avoid repetition of same.

DOROTHY L. SAYERS, *In the Teeth of the Evidence*, p. 92. (1940) Mr. Egg quoting from: *The Salesman's Handbook*.

Moving accidents by flood and field.

SHAKESPEARE, *Othello*, i, 3, 135. (1605)

The accident of an accident.

LORD EDWARD THURLLOW, *Speech*, in the House of Lords, in reply to the Duke of Grafton (1778) Grafton had reminded Thurlow, then

Lord Chancellor, of his humble origin, and the latter, advancing angrily on Grafton, expressed his amazement and added, "The noble lord cannot look before him, behind him, or on either side of him without seeing some noble peer who owes his seat in this House to his successful exertions in the profession to which I belong. Does he not feel that it is as honourable to owe it to these as to being the accident of an accident?" Thurlow, who had begun as a barrister, was referring to the double accident, the death of Grafton's father and elder brother, which had brought the third Duke into the title. See BUTLER, *Reminiscences*, i, 188.

<sup>1</sup> The chapter of accidents is the longest chapter in the book.

JOHN WILKES. (c. 1769) As quoted by SOUTHEY, *The Doctor*, without indication of source. "The chapter of accidents": the unforeseen course of events.

Consider how propitious the chapter of accidents is to them.

HOPPE, *Beauties of Chesterfield*, p. 46. (a 1773)

As for Buonaparte. . . let us trust to the chapter of accidents.

THOMAS JEFFERSON, *Letter to Thomas Lieper* (1807)

Leaving everything to the day and the chapter of accidents.

MAURICE KEATINGE, *Travels*, i, 160 (1817)

Putting their trust in the chapter of accidents

HARRIET LEE, *Miss Barrington*. Bk. i. ch. 21 (1871)

It will . . . trust to the chapter of accidents  
T. H. HUXLEY, *Cray-Fish* Ch. 3 (1880)

## ACCUSATION

<sup>2</sup> Woe to the man whose advocate becomes his accuser

SIMEON ASHKENAZI (?), *Yalkut: Isaiah* (c. 1250) Ray quotes the proverb (p. 403), and adds, "God required propitiatory sacrifices of his people; when they offered them up as they should, they did receive their pardon upon it; but if they offered the blind or lame, &c., they . . . increased their guilt, and thus their advocate became their accuser."

<sup>3</sup> A man is his own near friend, and no man is expected to incriminate himself.

*Babylonian Talmud: Sanhedrin*, fo. 9b. (c. A.D. 450) The Latin law maxim is, "Nemo tenetur se ipsum accusare" (No one is obliged to accuse himself).

<sup>4</sup> Up jumps Zola, an' says he in Frinch: "Jack-use," he says, which is a hell of a mane thing to say to anny man.

FINLEY PETER DUNNE, *The Dreyfus Case*. (1895) The reference, of course, is to Zola's famous open letter, "J'accuse!"

<sup>5</sup> Yet Michael . . . durst not bring against him

a railing accusation. (Non est ausus iudicium inferre blasphemiae.)

*New Testament: Jude*, i. 9. (c. A.D. 80)

Bring not railing accusation against them. (Non potant adversum se execrabile iudicium.)

*New Testament: II Peter*, ii, 11. (c. A.D. 100)

<sup>6</sup> A serious accusation, even lightly made, does harm. (Grave crimen, etiam leviter cum est dictum, nocet.)

PUBLILIUS SYRUS, *Sententiae*. No. 237. (c. 43 B.C.)

<sup>7</sup> He who accuses himself cannot be accused by another. (Qui semet accusat ab alio non potest criminari.)

PUBLILIUS SYRUS, *Sententiae*. No. 622. (c. 43 B.C.) Ribbeck gives the proverb as, "Qui se ipse accusat, accusari non potest."

## ACE

<sup>8</sup> I was within an ace of being talked to death  
THOMAS BROWN, *Letters* (1704) *Works*, i, 184.

I was within an ace of meeting you.

POPE, *Letters* (1736), v, 112 (1711)

I came within an ace of making my fortune  
IRVING, *Tale of a Traveller*, ii, 45 (1824)

<sup>9</sup> Nay, there bate an ace, quoth Bolton  
RICHARD EDWARDS, *Damon and Pythias* Act iv. (1571) WHELSTONE, *Promos and Cassandra*, sig. E3 (1578) To abate a jot or tittle

Bate me an ace of that, quoth Bolton  
UNKNOWN, *Sir Thomas More*, ii, 1 (*Shakes Apoc*) c 1590 CAMDEN *Remains* (1870), p. 319 (1605)

Bate me an ace, quoth Bolton  
JOHN RAY, *English Proverbs*, 163 (1670) Ray comments "Queen Elisabeth, being presented with a collection of English Proverbs, and being told by the Author, that it contained all the English Proverbs, Ray replied she. Bate me an ace quoth Bolton; which happened to be wanting in his collection"

<sup>10</sup> I will not play my Ace of Trumps yet  
THOMAS FULLER, *Gnomologia* No. 2647 (1742)

<sup>11</sup> I will not much stick with you for one ace better.

SIR THOMAS MORE, *Heracles* Ch. 1 (1528) A single point, a jot, an atom

Better looke off than looke an ace too farre  
GEORGE GASCOIGNE, *The Steele Glas: Epilogue*. (1587)

I took a young man down an ace lower  
UNKNOWN, *The Eunuch* Act iii, sc 1 (1508)

The best must crave their aces of allowances.  
WILLIAM WALKER, *Paroemiologia*, p. 23. (1672)

<sup>12</sup> To have an ace up one's sleeve. To have something effective in reserve: a C. 20 colloquial variant of to have something up one's sleeve.  
ERIC PARTRIDGE, *Dictionary of Clichés: Ace*. (1941)

ACHILLES

1 You have in your hands the weapons of Achilles, with the which you both wound and heale.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 17. (1574) Pettie, tr.

Achilles speare could as well heale as hurt.

JOHN LYLY, *Euphues* (Arber), p. 107. (1579)

Whose smile and frown, like to Achilles' spear, Is able with the change to kill and cure.

SHAKESPEARE, *II Henry VI*, v. 1. 100 (1590)  
Malone and Hart assert that Shakespeare got the metaphor from Greene's *Orlando Furioso*, but there is some doubt as to whether Greene's work was really of an earlier date

A wound with the spear of Achilles, if so made and caused, must be so cured.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. iii, sec. ii, mem. vi, subs. 4. (1621)

Evolution may be compared to the spear of Achilles; it heals, at any rate, some of the wounds which it causes.

CHARLES BLOM, in *The Church, Past and Present*, p. 49. (1900)

The tale is that when the Greeks invaded Troy, Telephus, son in law of Priam, attempted to stop their landing, but Bacchus causing him to stumble, Achilles wounded him with his spear. The young Trojan was told by an oracle that "Achilles (meaning milfoil or yarrow) would cure the wound", instead of seeking the plant, he applied to the Grecian chief, and promised to conduct the host to Troy if he would cure the wound. Achilles consented to do so, scraped some rust from his spear, and from the filings rose the plant milfoil (*Achillea millefolium*, so called from Achilles), which, being applied to the wound had the desired effect.

E. C. BRIDGER, *Dictionary of Phrase and Fable*, p. 9. (1870)

2 I am not ignorant that a personage of account being asked whether hee had rather bee Achilles or Homer, made answer, Tell mee thou thy selfe whether thou hadst rather bee a Trumpetter, or a Captaine

STEFANO GUAZZO, *Civile Conversation* Bk. ii, p. 216. (1574) Pettie, tr.

3 Achilles absent was Achilles still

HOMER, *Iliad* Bk. xxii, l. 418. (c. 850 B.C.)  
This is Pope's rendering of ll. 333-335 of Homer's text "Far from him [Patroclus] a helper, mightier far, was left behind at the hollow ships, even I, that have loosed thy knees."

4 This is not the son of Achilles, but Achilles himself. (ὁὐ γὰρ Ἀχιλλεύς, ἀλλ' ὁ αὐτοῦ υἱὸς ἄνθρωπος.)

PLUTARCH, *Lives: Alcibiades*. Ch. 23, sec. 6. (c. A.D. 100) Quoting an old proverb

5 The Achilles heel of vivisection.

BERNARD SHAW, *The Doctor's Dilemma: Preface*. (1906) "The heel of Achilles" is a proverbial phrase, indicating the vulnerable or weak point in anything, especially in a man's character. The tale is that Thetis, Achilles' mother, dipped him in the river Styx to make him invulnerable, and the water washed every part except the heel by which she held him. It was at this one weak spot that Paris aimed his fatal arrow. The sinew of the heel is called the Achilles tendon.

Like another Greek, I have a vulnerable heel

J. A. PHILLIPS, *The Case of the Shivering Chorus Girls*, p. 204. (1942)

ACQUAINTANCE

6 Thusgat maid thair thar aquentance.

JOHN BARBOUR, *The Bruce*, ii. 167. (1375)

I shall desire you of more acquaintance.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii. 1. 185. (1596)

Let's . . . drink unto our better acquaintance.

LORD BYRON, *Werner*. Act i, sc. 1. (1822)

[I] hope our acquaintance may be a long 'un, as the gen'l'm'n said to the fi' pun' note.

DICKENS, *Pickwick Papers* Ch. 25. (1836)

[They] had not the honour of his acquaintance.

DICKENS, *Nicholas Nickleby*. Ch. 30. (1838)

7 Olde acquaintance betwene them erst had bene.

ALEXANDER BARCLAY, *The Cytizen and Up-londysman*, p. 62. (1514)

Old famylyer accoytaunce

JOHN RASTELL, *A Newe Boke of Purgatorye: Prologue*. (1530)

Old acquaintance will soon be remembered

R. WEVER, *Lusty Juventus*. (c. 1565)

Should auld acquaintance be forgot,

And never thought upon?

FRANCIS SEMPHELL, *Auld Lang Syne*. (c. 1670)

This song, the earliest known version of *Auld Lang Syne*, appeared in James Watson's *Choice Collection of Scots Poems* (1711). Semphill was a Scottish ballad-writer, and was using a phrase which had already become proverbial. The song is sometimes attributed to Sir Robert Ayton.

Should auld acquaintance be forgot,

Though they return with scars?

ALAN RAMSAY, *Auld Lang Syne*. (1721) See FITZGERALD, *Stories of Famous Songs*.

Should auld acquaintance be forgot,

And never brought to mind?

Should auld acquaintance be forgot,

And auld lang syne?

ROBERT BURNS, *Auld Lang Syne*. (1788) Burns enclosed the poem in a letter to Mrs. John Dunlop, 17 Dec., 1788, with the explanation that it was an adaptation of an old Scottish song. To George Thompson, he wrote, "The old song of the olden times, which has never been in print, nor even in manuscript, until I took it down from an old man's singing."

However, with the exception of the title and the first line, the song is Burns's.

1 It requires a long time to become [thoroughly] acquainted with any one. (Es menester mucho tiempo para venir a conocer las personas.)  
CERVANTES, *Don Quixote*. Pt. i, ch. 15. (1605)

2 'Tis a lamentable thing that one has not the liberty of chusing one's acquaintance as one does one's cloaths.

WILLIAM CONGREVE, *The Way of the World*. Act iii, sc. 10. (1700)

3 The more Acquaintance the more Danger.  
THOMAS FULLER, *Gnomologia*. No. 4656. (1732)

4 They that know one another, salute afar off.  
GEORGE HERRERT, *Jacula Prudentum*. No. 187. (1640)

5 Short acquaintance brings repentance.

JOHN RAY, *English Proverbs*, p. 142. (1670)

Sudden acquaintance brings long Repentance.  
THOMAS FULLER, *Gnomologia*. No. 6365 (1732)

## ACT

### See also Deed

6 I am perplexed . . . whether to act or not to act. (ἀμυχανῶ . . . δράσαι τε μὴ δράσαι.)  
AESCHYLUS, *Suppliant Maidens*, l. 379. (c. 485 B.C.)

7 Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still.  
JOHN FLETCHER, *Upon an Honest Man's Fortune*. (c. 1620) Usually placed at the end of Beaumont and Fletcher's tragi-comedy, *The Honest Man's Fortune*

Our acts are an abridged edition of our possibilities.

ANONYMOUS, *Meditations in Wall Street*, p. 134 (1940)

8 Always act as if your acts were seen. (Obrar siempre como á vista.)

BALTASAR GRACIAN, *Oráculo Manual Maxim* 297. (1647)

9 Slow to argue, but quick to act.

BRET HARTE, *John Burns of Gettysburg* (1875)

10 Execute every act of thy life as though it were thy last. (ὡς ἔσχατον τοῦ βίου ἐκαστην πράξιν ἐνέργει.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 5. (c. A.D. 174) His prescription for a life of tranquillity and godliness.

Let thine every act and word and thought be those of a man who can depart from life this moment. (ὡς ἄδη δυνατόν ὅντος δεῖναι τοῦ βίου, ὅπως ἐκαστα ποιῆν καὶ λέγειν καὶ διανοεῖσθαι.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 11.

11 I am caught in the act. (Manifesto teneor.)  
PLAUTUS, *Mostellaria*, l. 679. (c. 220 B.C.)

This woman was taken . . . in the very act.  
*New Testament: John*, viii, 4. (c. A.D. 110)

In the very act.

SAMUEL BUTLER, *Hudibras*, iii, l. 666. (1678)

HERVEY, *Meditations*, p. 220. (c. 1746)

IN FLAGRANTE DELICTO, see LAW, 1362:7.

12 What act

That roars so loud and thunders in the index?  
SHAKESPEARE, *Hamlet*, iii, 4, 51. (1600)

13 It is they who have the will to act who oftenest win the prizes. (τοῖσι τοῖνυν βουλομένοισι ποιεῖν ὡς τὸ ἐπίπαν φιλεῖ γίνεσθαι τὰ κέρδη.)

XERXES, to Artabanus, before the battle of Thermopylae. (480 B.C.) As told by HERODOTUS, vii, 50.

It is not enough to will, one has to act. (Es ist nicht genug, zu wollen, man muss auch tun.)

GOETHE, *Sprüche in Prosa*. (1819)

14 Help him who is acting, to cause him to act  
UNKNOWN, *Eloquent Peasant* b l. 109-10. (c. 2000 B.C.) GUNN, tr. Referred to as a "commandment."

15 An act of God does injury to no one. (Actus Dei nemini facit iniuriam.)

UNKNOWN. A legal maxim.

RIOT ACT, see under RIOT.

## ACTION

16 Action is but coarsened thought. (L'action n'est que la pensée épaissie.)

HENRI AMIEL, *Journal Intime*, 30 Dec., 1850.

17 It is necessary to make good acts secure by means of good acts, so that they may not fade from the memories of men. (ταὶ καλὰὶ πράξεις δεῖν καταλαμβάνειν πράξεσι καλαῖς, ἵνα μὴ τῇ δόξει ἀπορρῶσιν.)

CATO THE ELDER, *Aphorism*. (c. 175 B.C.) See PLUTARCH, *Moralia: Sayings of Romans* Sec 199A.

The best way to keep good acts in memory is to refresh them with new.

FRANCIS BACON, *Apophthegms*. No 247 (c. 1600) Quoting Cato.

Good actions still must be maintain'd with good.  
As bodies nourish'd with resembling food.

JOHN DRYDEN, *To His Sacred Majesty, On His Coronation*, l. 77 (1661) Referring to Charles II.

18 You advise me to make my actions fit the times. (Me mones, ut ea, quae agam, ad tempus accommodem.)

CICERO, *Ad Atticum* Bk. xi, epis. 21. (47 B.C.)

19 Ke Wan was wont to think thrice before he

acted. The Master, hearing of it, said, "Twice would do."

CONFUCIUS, *Analects*. Bk. v, ch. 19. (c. 500 B.C.) Legge, tr. Marshman translates this: "Reflect perpetually; this best answers the purpose."

The superior man is modest in speech, but surpassing in his actions.

CONFUCIUS, *Analects*. Bk. xiv, ch. 29, sec. 30.

1 Action may not always bring happiness; but there is no happiness without action.

BENJAMIN DISRAELI, *Lothair*. Bk. iii. (1870)

2 'Tis action makes the Hero.

OSWALD DYKES, *English Proverbs*, p. 125. (1709)

3 Great actions speak great minds.

JOHN FLETCHER, *The Prophetess*. Act ii, sc. 3 (1647) An echo of Cicero's "Cernuntur in agendo virtutes" (Virtues are perceived in actions), and Sir Edward Coke's "Acta exteriora indicant interiora secreta" (Outward acts betray inward secrets, or Conduct indicates the secrets of the heart).

Great acts grow out of great occasions.

HAZLITT, *Table Talk: On Thought and Action*. (1821)

4 Action is the proper Fruit of Knowledge

THOMAS FULLER, *Gnomologia*. No 760 (1732)

The end of Man is an Action, and not a thought.

CARLYLE, *Sartor Resartus* Bk. ii, ch 6. (1833)

The great end of life is not knowledge, but action

HUXLEY, *Science and Culture*. Ch. 3. (1870)

5 Brave Actions never want a Trumpet

THOMAS FULLER, *Gnomologia*. No 1016 (1732)

One mad Action is not enough to prove a Man mad.

THOMAS FULLER, *Gnomologia*. No 3767

6 Our own actions are our security, not others' judgements.

GEORGE HERRERT, *Jacula Prudentum*. No 179. (1640)

7 Neither praise nor dispraise thyself, thy actions serve the turn

GEORGE HERRERT, *Jacula Prudentum*. No 773. (1640) See also SELF-PRaise.

Actions speak louder than words.

A sentiment which appears in the proverbial literature of all languages. See WORD AND DEED.

8 He is the best man who is timid in counsel but bold in action. (ἀνὴρ δὲ οὐρα ἄν εἰς ἀπαιτος, εἰ βουλευόμενος μὲν ἀραυδὸς, ἐν δὲ τῷ ἔργῳ θρασύς ἐστι.)

HERODOTUS, *History*. Bk. vii, ch. 49. (c. 445 B.C.)

9 It seems that our actions have their lucky and unlucky stars, to which they owe most of the

praise or blame they receive. (Il semble que nos actions aient des étoiles heureuses ou malheureuses, à qui elles doivent une grande partie de la louange et du blâme qu'on leur donne.)

LA ROCHEFOUCAULD, *Maximes*. No. 58. (1665)

There should be a definite relation between action and purpose, if the former is to produce its full effect. (Il doit y avoir une certaine proportion entre les actions et les desseins, si on en veut tirer tous les effets qu'elles peuvent produire.)

LA ROCHEFOUCAULD, *Maximes*. No. 161.

There are countless actions which appear ridiculous, whose hidden motives are very wise and weighty. (Il y a une infinité de conduites qui paraissent ridicules, et dont les raisons cachées sont très sages et très solides.)

LA ROCHEFOUCAULD, *Maximes*. No. 163.

It is difficult to tell whether a clean, sincere, and honest action is due to virtue or discretion. (Il est difficile de juger si un procédé net, sincère et honnête, est un effet de probité ou d'habileté.)

LA ROCHEFOUCAULD, *Maximes*. No. 170.

Our actions are like rhymes, to which any one can fit such lines as he chooses. (Nos actions sont comme les bout-rimés que chacun fait rapporter à ce qu'il lui plaît.)

LA ROCHEFOUCAULD, *Maximes*. No. 382. Bout-rimés, as any one who has seen Offenbach's *La Belle Hélène* will remember, are rhymes which are given out in a sort of contest, to which the contestants fit more or less appropriate lines. In this maxim, human actions are compared to the rhymes, and the motives ascribed to them to the lines fitted haphazard to the rhymes.

10 Action overcomes cold; inaction overcomes heat. (Tsao' shing hau; (sing' shing jeh.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 45 (c. 550 B.C.) Old, tr.

11 I have always thought the actions of men the best interpreters of their thoughts.

JOHN LOCKE, *An Essay Concerning Human Understanding* Bk. i, ch. 3 (1690)

12 Every action hath his ende, and then we leaue to sweat when we haue founde the sweete

JOHN LYLY, *Euphues (Arber)*, p. 157 (1579)

All actions beyond the ordinary limits are subject to a sinister interpretation. (Toutes actions hors les bornes ordinaires sont sujettes à sinistre interprétation.)

MONTAIGNE, *Essays*. Bk. ii, ch. 2. (1580)

13 Not always actions show the man: we find Who does a kindness is not therefore kind.

POPE, *Moral Essays*. Epis. i, l. 109. (1733)

14 Action is not life, but a way of dissipating one's strength. (L'action n'est pas la vie, mais une façon de gâcher quelque force.)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 5 (1873)

Life is Act, and not to Do is Death.

LEWIS MORRIS, *Epic of Hades: Sisyphus*. (1877)

1  
Action is eloquence.  
SHAKESPEARE, *Coriolanus*, iii, 2, 76. (1607)  
Demosthenes' advice (c. 345 B.C.) as to the three most important things in oratory is sometimes translated "Action, action, action," but the better rendering is "Delivery, delivery, delivery." See under ORATORY.

2  
Suit the action to the word, the word to the action.

SHAKESPEARE, *Hamlet*, iii, 2, 20. (1600)

3  
I have sedulously endeavored not to laugh at human actions, not to lament them, nor to despise them, but to understand them. (Sedulo curavi humanas actiones non ridere, non lugere, neque detestari, sed intelligere.)

SPINOZA, *Tractatus Politicus*. Ch. 1 (1677)

4  
Our actions are neither so good nor so bad as our impulses. (Nos actions ne sont ni si bonnes ni si vicieuses que nos volontés.)

VAUVENARGUES, *Réflexions*. No. 314. (1746)

5  
A generous action is its own reward.

WILLIAM WALSH, *Upon Quitting His Mistress*. (1692) See also under REWARD

A good action always finds its recompense.

SMOLLETT, tr., *Gil Blas*, iv. 101. (1750) Quoted, "as the proverb says."

When we commend good Actions we make them in some measure our own.

THOMAS FULLER, *Gnomologia*. No. 5619. (1732)

## ACTOR

6  
The audience is the reward of the speaker.  
*Babylonian Talmud: Berachoth*, fo. 6b (c. A. D. 450)

7  
Actresses often paint, but they do not always draw.

W. S. GILBERT, *Epigram*. (a 1911) See PEARSON, *Gilbert and Sullivan*

8  
I've often heard it said that an actor can instruct a priest. (Ich hab' es öfters rühmen hören | Ein Komödiant könnt' einen Pfarrer lehren.)

GOETHE, *Faust*. Pt. I, sc. 1. (1806)

9  
Beggars, actresses, buffoons, and all that breed. (Mendici, mimae, balatrones, hoc genus omne.)

HORACE, *Satires*. Bk. I, sat. 2, l. 2. (35 B.C.)

The strolling tribe, a despicable race.

CHARLES CHURCHILL, *Apology*, l. 206 (1761)

Actors are a nuisance in the earth, the very offal of society.

TIMOTHY DWIGHT, *An Essay on the Stage* (1824).

It worries me to beat the band

To hear folks say our life is grand;

Wish they'd try some one-night stand—

Ain't it awful, Mahel?

JOHN EDWARD HAZZARD, *Ain't It Awful, Mahel?*

(1908) Referring to the actor's life. A "one-night stand" is a town where the company plays only one night—usually small and uncomfortable. Other proverbial phrases derived from the theatre are, "To act a part," "To be in the limelight," and "To give the show away," "To bring down the house," "To play to the gallery," "To hold the center of the stage," "To stop the show," "The play must go on."

10

Once a trouser always a trouser.

KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act ii, sc. 1. (1931)

11

Like actors, you see them on the stage playing a duke or emperor, but as soon as they are off it they become cringing knaves and miserable rascals. (Comme les joueurs de comédie, vous les voyez sur l'eschaffaud faire une mine de duc et l'empereur; mais tantost apres les voylà devenus valets et crocheteurs miserables.)

MONTAIGNE, *Essays*. Bk. i, ch. 42. (1580)

The king's a beggar, now the play is done.

SHAKESPEARE, *All's Well that Ends Well*: Epilogue, l. 335. (1602)

Last night Mr. Creston Clarke played King Lear at the Tabor Grand. All through the five acts of that Shakespearean tragedy he played the King as though under momentary apprehension that someone else was about to play the ace

EUGENE FIELD, *Critique*, in the *Denver Tribune* (c. 1880)

She runs the gamut of emotions from A to B

DOROTHY PARKER, of Katherine Hepburn in a play called *The Lake*. (1933)

12

The whole world plays the histrian (Mundus universus exercet histriionem)

PETRONIUS ARBITER (c. A. D. 60) Fragment preserved by JOHN SALISBURY, *Polycratie*, iii.

8 Inscribed on the Globe Theatre, Southwark, London, 17th century Quoted by MONTAIGNE, iii. 10, as "Mundus universus exercet histriioniam," and the French, "Tout le monde joue la comédie." See WORLD: A STAGE. A somewhat similar Latin proverb is "Totus mundus agit histriionem." (The actor acts the whole world, i.e., assumes every sort of character).

Why do the Romans call the Dionysiac artists histriiones? (τί τί τοὺς περὶ τὸν Διόνυσον τοὺς ἱστρίωνας ῥωμαῖοι καλοῦσιν;)

PLUTARCH, *Moralia: The Roman Questions* Sec. 289C. (c. A. D. 95) In answer, Plutarch cites an explanation given by CLUVIUS RUFUS, *Fragments*, 4. In very ancient times a pestilence swept from the Roman stage all persons appearing on it, and a new company was imported from Etruria, of whom the most famous was named Histri, and so after that all actors were called histriiones. Far-fetched as this seems, neither the *Century Dictionary* nor the *O.E.D.* has anything better to offer



- 1 Good my lord, will you see the players well bestowed? Do you hear, let them be well used; for they are the abstract and brief chronicles of the time.  
SHAKESPEARE, *Hamlet*, ii, 2, 546. (1600)
- 2 What's Hecuba to him, or he to Hecuba, That he should weep for her?  
SHAKESPEARE, *Hamlet*, ii, 2, 585. (1600)
- 3 A part to tear a cat in, to make all split.  
SHAKESPEARE, *A Midsummer-Night's Dream*, i, 2, 32. (1596)
- I must speak in passion, and I will do it in King Cambyzes' vein  
SHAKESPEARE, *I Henry IV*, ii, 4, 426. (1597)  
Cambyzes was a ranting character in THOMAS PRESTON'S *Lamentable Tragedy . . . of Cambyzes King of Persia*. (1569)
- A dull actor.  
SHAKESPEARE, *Coriolanus*, v, 3, 40. (1607)
- An unperfect actor.  
SHAKESPEARE, *Sonnets*, No. 23. (1609)  
[He] does over-act prodigiously, in beaten sattin.  
BEN JONSON, *The Staple of News: Induction*, l. 49 (1625)
- He's not a bad actor.  
WILLIAM BURTON, *Pasquinade*. (1801)
- An actor. For my money, a bad actor.  
HUGH ADAMS, *Night Over the Wood*, p. 66. (1943)
- 4 Like a strutting player, whose conceit Lies in his hamstring, and doth think it rich To hear the wooden dialogue and sound 'Twixt his stretch'd footing and the scaffold-age.  
SHAKESPEARE, *Troilus and Cressida*, i, 3, 153. (1601) In Shakespeare's time, the ham was not the thigh or buttock, as generally understood today, but the hollow or bend of the knee ("He hangs by his hams from a pole." — SUTT, *Sports and Pastimes*, iii, 5, 210.) The hamstring was the large tendon at the back of the knee. So a "ham actor" was one who strutted and clattered about the stage
- O, it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings.  
SHAKESPEARE, *Hamlet*, iii, 2, 10. (1600) The "groundlings" were the people who stood on the ground in front of the stage, the poorest and most ignorant part of the audience.
- A sweet ham!  
TOLSTOV, *War and Peace*. Vol. i, pt. ii, ch. 6. (1865) Dole translates this slang phrase "a regular milksop."
- The third-rate actor is called a hamfatter.  
Editorial, *N.Y. Evening Post*, 20 Jan., 1887.
- The habits of the Rialto, known as "hamfatters."  
UNKNOWN, *Article*, in *New York Herald*, 29 July, 1888, p. 8/5.

Ham. 1. Sporting slang for a loafer. 2. In theatrical parlance, a tenth-rate actor or variety performer.

SYLVA CLAPIN, *A New Dictionary of Americanisms: Ham*. (1902)

Stop acting. I hate ham fats.

EUGENE O'NEILL, *The Great God Brown*. Act i, sc. 3. (1926)

"Ham," a poor and generally fatuous performer, was originally "ham fatter," a neophyte in the minstrel ranks, forced to sing "Ham Fat," an old ditty of the George Christy days.

EDWARD B. MARKS, *They All Sang*, p. 66. This explanation of "ham fatter" may be right, but "ham" goes back to Shakespeare.

## ADAM

- 5 The man without a Navel yet lives in me  
SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 10 (1643) "Adam, whom I conceive to want a Navel because he was not borne of a woman." Whether or not Adam had a navel was long a theme of theological argument. ADAM'S CHILDREN, see ANCESTRY.
- 6 A cup of cold Adam from the next purling spring.  
THOMAS BROWN, *Works*, iv, 11. (1760) ADAM'S ALE, see under ALE.
- 7 The hye god, whan he hadde Adam maked And saugh him al allone, bely-naked, God of his grete goodnesse seyde than, "Lat us now make an help un-to this man Lyk to him-self"; and thanne he made him Eve.  
CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 81. (c. 1386)
- He knew the seat of Paradise.  
What Adam dreamt of when his bride Came from her closet in his side  
SAMUEL BUTLER, *Hudibras*, i, l. 173. (1663)
- Whilst Adam slept, Eve from his side arose: Strange his first sleep should be his last repose  
UNKNOWN, *The Consequence*. And Adam's greeting is a famous palindrome. "Madam. I'm Adam." Eve replied.  
"I'm one of your ribs," and he laughed at the joke  
DAN MANNING, *Hi Dinky Doo*. (c. 1880)
- 8 In Adam's Fall We sinned all.  
BENJAMIN HARRIS (?), *The New England Primer*. (c. 1687) The apple which caused Adam's fall has given its name to the protuberance in the front of the throat caused by the thyroid cartilage of the larynx, because a piece of the forbidden fruit is supposed to have stuck there—Adam's apple. There is a Hungarian proverb, "Adam ate the apple, and our teeth still ache."
- Adam was but human—this explains it all. He did not want the apple for the apple's sake, he wanted it only because it was forbidden.  
MARK TWAIN, *Pudd'nhead Wilson's Calendar* (1893) See also under PROHIBITION.

1 Adam, that is man, was born to labor and to work, as the bird to fly. (Adam, c'est l'homme, nasquit pour labourer & trauailler, comme l'oyseau pour voler.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 24. (1548)

2 Our old man is crucified with him, that the body of sin might be destroyed. (ὁ παλαιὸς ἡμῶν ἀνθρώπος.)

*New Testament: Romans*, vi, 6. (c. A. D. 57)  
The *Vulgate* is, "Vetus homo noster."

The old and the new Adam. (Veteremque novus . . . Adam.)

APOLLINARIUS SIDONIUS, *Works*, p. 361. (c. 466)  
Grant that the old Adam in these persons may be so buried, that the new man may be raised up in them.

*Book of Common Prayer: Baptism of Those of Riper Years*. (1548)

If you laied Adam aslepe, I meane, if you renounced all carnall affections.

ANDREW KYNGESMILL, *A Godlie Advise Touching Mariage*, p. 27. (a. 1569)

Consideration, like an angel, came  
And whipp'd the offending Adam out of him.  
SHAKESPEARE, *Henry V*, i, 1, 29. (1599)

Corrupt self . . . is no other than old Adam.

DANIEL ROGERS, *Naaman the Syrian*. (1642)

When shall this agony be o'er,  
And the old Adam rage no more?

CHARLES WESLEY, *On Galatians*, iii, 22. (1739)

An impatience to shake off the old social and political Adam.

GEORGE GROTE, *A History of Greece* ii, 6. (1846)

Let him who would know how far he has changed the old Adam, consider his dreams.

EDWARD FITZGERALD, *Polonius*, p. 92. (1852)

The old Adam. Human (as opposed to Divine) nature in man; unregenerateness; often, men's sexuality.

PARTRIDGE, *Dictionary of Clichés: Old*. (1941)

3 And Adam was a gardener.

SHAKESPEARE, *II Henry VI*, iv, 2, 142. (1590)

There is no ancient gentlemen but gardeners, ditchers, and grave-makers; they hold up Adam's profession.

SHAKESPEARE, *Hamlet*, v, 1, 35. (1600)

The first Men in the World were a Gardener, a Ploughman, a Grasier.

THOMAS FULLER, *Gnomologia*. No 4529. (1732)

The gardener Adam and his wife.

TENNYSON, *Lady Clara Vere de Vere*. (1833)

It is an ancient pursuit, gardening. Primitive, my dear sir; for, if I am not mistaken, Adam was the first of our calling.

DICKENS, *Martin Chuzzlewit*. Ch. 24 (1843)  
See also *GARDEN*.

WHEN ADAM DELVED, see under GENTLEMAN

4 Adam, the first great benefactor of our race. He brought death into the world.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

5 "Who's that fellow?" . . . "Don't know him from Adam."

G. J. WHYTE-MELVILLE, *Market Harbor*. Ch. 7. (1861) The French say, "Je ne le connais ni d'Eve ni d'Adam" (I don't know him either from Eve or from Adam).

6 Adam was . . . ('Αδάμ ἦν ὁ . . .)

UNKNOWN, *On the Transfiguration*. (c. A. D. 400) *Greek Anthology*, i, 48. A Byzantine inscription.

Adam  
Had 'em.

STRICKLAND GILLILAN, *Lines on the Antiquity of Microbes*. (1912)

## ADAPTABILITY

7 The wise man does no wrong in changing his habits with the times (Temporibus mores sapiens sine crimine mutat)

CATO (?), *Disticha de Moribus*. Bk. i, No. 7 (c. 175 B. C.)

One should be compliant with the times. (Tempori parendum.)

THEODOSIUS II, his guiding maxim. (c. A. D. 440)

8 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. (τοῖς ἰσχυροῖς ἡγύρομαι πάντα.)

*New Testament: I Corinthians*, ix, 22. (c. A. D. 57) The *Vulgate* is, "Omnibus omnia factus sum." The French say, "Je me suis fait tout à tout."

I have been all things and it has availed nothing (Omnia fui et nihil expedit.)

SEPTIMIUS SEVERUS. (c. A. D. 208) See EUTROPIUS, *Breviarium ab Urbe Condita*, viii, 18; TREBELLIVS POLLIO (?), *Historia Augusta*, x, 18.

If they, directed by Paul's holy pen,  
Become discreetly all things to all men,  
That all men may become all things to them,  
Envy may hate, but Justice can't condemn.

CHARLES CHURCHILL, *The Prophecy of Famine*, l. 211. (1763)

9 Were I a nightingale, I would act the part of a nightingale; were I a swan, the part of a swan. (εἰ γοῦν ἀηδὼν ἤμην, ὁμιλοῦν τὰ τῆς ἀηδός, εἰ κύκνος, τὰ τοῦ κύκνου.)

EPICETUS, *Discourses*. Bk. i, ch. 16, sec. 20. (c. A. D. 100)

10 Whosoever adapteth himself shall be preserved to the end. (Ch'äng ch'üen rh kwéi chí.)

LAO-TZE, *Tao-tek-king (The Way of Virtue)* Sec. 22. (c. 550 B. C.) Old, tr.

11 Adapt thyself to the estate which is thy por-

tion. (οἷς συγκεκλήρωσαι πράγμασι, τοῖτοισι συνάρμοζε σεαυτόν.)

MARCUS AURELIUS, *Meditations*. Bk. vi, sec. 39. (c. A. D. 174)

Every man must fashion his gait according To his calling.

BEAUMONT AND FLETCHER, *Love's Cure*. Act i, sc. 2. (1647)

Suit self to circumstances. (Chien ching shéng ch'ing.)

SCARBOROUGH, *Chinese Proverbs*. No. 1962. (1875)

CUT COAT ACCORDING TO CLOTH, see under COAT.

1 He feels the bridle less who yields himself to harness. (Frena minus sentit, quisquis ad arma facit.)

OVID, *Amores*. Bk. i, eleg. ii, l. 16. (c. 13 B. C.) Adjust the stone to fit the line, and not the line to fit the stone. (πρὸς στάθμην πέτρων τίθεσθαι, μὴ τὴν πρὸς πέτρῳ στάθμην.)

PLUTARCH, *Moralia: Progress in Virtue*, 75F. (c. A. D. 95) Quoting an old proverb.

2 Treat a thousand dispositions in a thousand ways. (Mille animos excipe mille modis.)

OVID, *Artis Amatoriae*. Bk. i, l. 756. (c. 1 B. C.)

3 Who to mankind will not adapt himself, For his disdain must pay the penalty. (Humanitati qui se non accommodat, Plerumque poenas oppetit superbiae.)

PHALDRUS, *Fables*. Bk. iii, fab. 16. (c. 25 B. C.)

4 Be good with the good and bad with the bad. (Bonus sit bonis, malus sit malis.)

PLAUTUS, *Bacchides*, l. 659. (190 B. C.) Meeting men or devils, talk as they do. (Yü jén shuo jén 'hua, yu kuei shou kuei 'hua.)

SCARBOROUGH, *Chinese Proverbs*. No. 1045. (1875)

5 Live as you may, since you can't live as you'd like (Vivas ut possis quando nec quis ut velis.)

CAECILIUS STATIUS, *Plocium*. Frag. 171. Loeb. (c. 175 B. C.) WE DO AS WE CAN, see under DEED.

## ADMIRATION

See also Wonder

6 Admiration is a very short-lived passion, that immediately decays upon growing familiar with its object.

JOSEPH ADDISON, *The Spectator*, 24 Dec., 1711  
FAMILIARITY BREEDS CONTEMPT, see under FAMILIARITY

7 Admiration: Our polite recognition of another's resemblance to ourselves.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

8 Admiration is the daughter of ignorance.

THOMAS FULLER, *The Holy State: The Embassador*. (1642) FRANKLIN, *Poor Richard's Almanack*, 1736.

Things not understood, are admir'd.

THOMAS FULLER, *Gnomologia*. No. 4992. (1732)

There is an admiration which is the daughter of knowledge. (Une admiration qui est fille du savoir.)

JOSEPH JOUBERT, *Pensées*. No. 77. (1810)

9 Who can tell what we owe to the Mutual Admiration Society of which Shakespeare, and Ben Jonson, and Beaumont and Fletcher were members?

O. W. HOLMES, *The Autocrat of the Breakfast-Table*, p. 4. (1858)

Indians who evidently belonged to a "mutual admiration society."

S. W. COZZENS, *The Marvelous Country*, p. 396. (1873)

10 We always love those who admire us, but we do not always love those whom we admire. (Nous aimons toujours ceux qui nous admirent, et nous n'aimons pas toujours ceux que nous admirons.)

LA ROCHEFOUCAULD, *Maximes*. No. 294. (1665)

Desire for sympathy or admiration is often mainly responsible for the confidence we repose in others. (L'envie d'être plaint ou d'être admiré fait souvent la plus grande partie de notre confiance.)

LA ROCHEFOUCAULD, *Maximes*. No. 475.

11 Lues *Boswelliana*, or disease of admiration.

T. B. MACAULAY, *Essays: William Pitt*. (1834)

12 I know nothing worthy of great admiration (Je ne cognois rien digne de grande admiration.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

NIL ADMIRARI, see under WONDER.

13 The greatest admiration gives rise, not to words, but to silence. (Admirationem autem quae maxima est non verba parere, sed silentium.)

MUSONIUS, *Fragments*. (c. A. D. 65) As quoted by AULUS GELLIUS, v, 1.

14 Fools admire, but men of sense approve.

POPE, *An Essay on Criticism*. Pt. ii, l. 191. (1711)

## ADO

15 Make ado and have ado.

JOHN RAY, *English Proverbs*, p. 70. (1678)

Mickle ado and little help.

JOHN RAY, *English Proverbs*, p. 120.

16 Much ado about nothing.

SHAKESPEARE. Title of play. (1599) L'ESTRANGE (1692) uses the phrase for the moral of his rendering of Aesop's mountain-in-labor fable.

It were better for herself . . . that she had not made so much ado about nothing.

RICHARDSON, *Clarissa*. Bk. v, ch. 12. (1748)

Some people will only laugh at it, and call it much ado about nothing.

CHARLES KINGSLEY, *Water Babies*. Ch. 6. (1863)  
Much ado about nothing. A fuss about a trifle.

... A common phrase even in Shakespeare's day.  
ERIC PARTRIDGE, *Dictionary of Clickés: Much*.  
(1941)

1 The lordes buth than a-paste, wythoute more a-do.

UNKNOWN, *Sir Ferumbras*, l. 1495. (a. 1380)  
We'll keep no great ado,—a friend or two.

SHAKESPEARE, *Romeo and Juliet*, iii, 4, 23.  
(1595)

They were married without more ado.

E. A. FREEMAN, *The Norman Conquest*. Vol. iii, ch. 12. (1876)

## ADULLAM

2 David . . . escaped to the cave Adullam. . . . And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him. (David . . . fugit in speluncam Odollam.)

*Old Testament: I Samuel*, xxii, 1-2. (c.800 B.C.)  
The right honourable gentleman [Robert Lowe, Viscount Sherwood] . . . has retired into what may be called the political Cave of Adullam, and he has called about him "every one that was in distress and every one that was discontented."

JOHN BRIGHT, *Speech on the Reform Bill*, March, 1866, referring to Mr. Horsman and other liberals. Hence, Adullamites.

## ADULTERY

3 Old age hurries upon him who commits adultery.

*Babylonian Talmud: Shabbath*, fo.152b.(c.450)  
Adultery in a house is like a worm in poppy-seeds.

*Babylonian Talmud: Sotah*, fo. 3b.

4 He is among the cucumbers and she is among the pumpkins.

*Babylonian Talmud: Sotah*, fo. 10a. (c. 450)  
Infidelity on the husband's part conduces to unfaithfulness in his wife.

5 The tears of the adulteress are ever ready.

BURCKHARDT, *Arabic Proverbs*. No. 264. (1817)

6 Thou shalt not commit adultery. (Non moechaberis.)

*Old Testament: Exodus*, xx, 14. (c. 550 B.C.)  
The seventh Commandment.

Do not adultery commit;

Advantage rarely comes of it.

A. H. CLOUGH, *The Latest Decalogue*. (a. 1861)

7 Whoremongers and adulterers God will judge. (*ἄνομους γὰρ καὶ μοιχεύοντες κρινεῖ ὁ θεός.*)

*New Testament: Hebrews*, xiii, 4. (c. A. D. 90)  
The Vulgate is, "Fornicatores enim, et adulteros iudicabit Deus."

8 Adultery without two persons to commit it is not possible. (Adulterium certe sine duobus committi non potest.)

ST. JEROME (HIERONYMUS), *Letters*. Let. i, sec. 6. (A. D. 370)

The sin ye do by two and two ye must pay for one by one!

RUDYARD KIPLING, *Tomlinson*, l. 62. (1891)

It takes two bodies to make one seduction.

GUY WETMORE CARRYL, *Epigram*. (c. 1898)  
See BEER, *The Mauve Decade*, p. 197.

It takes two to make a love affair.

F. W. BRONSON, *Nice People Don't Kill*, p. 127. (1940)

It takes two to be platonic.

OCTAVUS ROY COHEN, *Sound of Revelry*, p. 4. (1943)

9 Between a man and his wife a husband's infidelity is nothing. The man imposes no bastards upon his wife.

SAMUEL JOHNSON. BOSWELL, *Life*, 10 Oct., 1779.

10 He ploughs other people's fields and leaves his own uncultivated. (Fundum alienum arat. incultum familiarem deserit.)

PLAUTUS, *Asinaria*, l. 874. (c. 200 B.C.)

Cut your cabbages in a neighbor's garden. (Teneros caules alieni frerit horti.)

HORACE, *Satires*. Bk. i, sat. iii, l. 116. (35 B.C.)

When he hunteth a doe, that he can not avow, All dogs barke not at him, I warrant yow.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. v. (1562)  
She feared . . . that he rowed in some other streame.

GEORGE PETTIE, *Petite Pallace: Cephalus and Procris* (1938), p. 202. (1576)

11 Adultery may or may not be sinful, but it is never cheap.

RAYMOND POSTGATE, *Somebody at the Door*, p. 210. (1943)

12 What was thy cause? Adultery?

Thou shalt not die: die for adultery! No:

The wren goes to 't, and the small gilded fly

Does lecher in my sight. Let copulation thrive.

SHAKESPEARE, *King Lear*, iv, 6, 111. (1605)

13 Men may commit theft as well as adultery with the eye.

XENOCRATES, *Maxim*. (c. 339 B.C.) See AELIAN, *Miscellanies*, xiv, 42.

Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (ὁὖς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτῆς] ἤδη μοιχεύει αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.)

*New Testament: Matthew*, v, 28. (c. A. D. 70)

The Vulgate is, "Omnia, qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo."

The mere wish to sin entails the penalty. (Patitur poenas peccandi sola voluntas.)

JUVENAL, *Satires*. Sat. xiii, l. 208 (c. A. D. 120)

The mind is guilty of adultery even if it merely pictures to itself a vision of carnal pleasure

LACTANTIUS, *Institutiones Divinae*. Bk. vi. (c. A. D. 310)

No man, while drinking one cup, should have his eye on another.

*Babylonian Talmud: Nedarim*, fo. 20b. (c. 450) A married man should not look longingly at another woman.

Not only with the body but with the eye can adultery be committed.

*Midrash: Leviticus Rabbah*, xxiii, 12. (c. 600)

A wanton and lascivious eye  
Betrayes the Hearts Adulterie.

ROBERT HERRICK, *The Eye*. (1648)

1 It is ordered that Miss Batcheller for her adultery shall be branded with the letter A.

UNKNOWN, *Records of Maine Province*. (1651)

It was around this law that Hawthorne built the story of *The Scarlet Letter*.

### ADVANTAGE

2 Let nothing slip that will advantage you.  
(Rem tibi quam nosces aptam dimittere noli.)

CATO (?), *Dicta Catonis*, ii, 26. (c. 175 B. C.)

Let not advantage slip.

SHAKESPEARE, *Venus and Adonis*, l. 129. (1593)

See also under OPPORTUNITY

3 Lest Satan should get an advantage of us.  
(ἵνα μὴ κερδαίνηθῃμεν ὑπὸ τοῦ Σατᾶ.)

*New Testament: II Corinthians*, ii, 11. (A. D.

57) The *Vulgate* is, "Ut non circumveniamur a satana."

Let his enemy the devil have none advantage of him.

BECON, *The Sycke Mans Salur*, p. 146. (1561)

Having the advantage on vs.

OSWALD GREENWAY, tr., *Tacitus*, xii, 8. (1603)

He doth *arripere ansam*, take all advantage.

ROBERT SANDERSON, *Sermons*, ii, v, 155. (1620)

You have the advantage of me.

SHERIDAN, *The Rivals*, Act v, sc. 2. (1775)

4 It's them as take advantage that get advantage i' this world.

GEORGE ELIOT, *Adam Bede*. Ch. 32. (1859)

5 Regula regularum, to seek and enforce all possible advantage.

GABRIEL HARVEY, annotation in Foorth's *Synopsis Politica*. (1599)

6 For whose advantage will it be? (Cui bono fuerit?)

LUCIUS CASSIUS LONGINUS, *Maxim*. (c. 125 B. C.) A Roman judge so noted for his severity that rigid judges were called after him, *Cassiani iudices*. "Cui bono" was the maxim on which he tried his cases. SENECA (c. A. D. 64) lays down the rule, "He to whom the crime was of advantage committed it" (Cui prodest scelus, is facit). The obverse of the maxim is, of course, "Cui malo?" (To whose

injury?) Similar legal maxims are, "Qui sentit commodum, sentire debet et onus" (He who feels the advantage, should also feel the burden, or expense); "Privatum commodum publico cedit" (Private advantage yields to that of the public).

There was an ancient Roman lawyer . . . whom they called Cui Bono, from his first having introduced into judicial proceedings the argument, "What end or object could the party have had in the act with which he is accused?"

EDMUND BURKE, *Impeachment of Warren Hastings*. (1794)

7 Every advantage has its disadvantage. (Omnis commoditas sua fert incommoda secum.)

HENDERSON, *Latin Proverbs*, p. 308. (1869)

### ADVENTURE

8 Those who seek adventures do not always find happy ones. (Los que buscan aventuras no siempre las hallan buenas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)

Who seeks adventures finds blows.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

The French form is, "En aventure gisent grands coups," which dates back to the fifteenth century; but Montesquieu has pointed out, "Ce sont toujours les aventuriers qui font de grandes choses" (It is always the adventurers who accomplish great things).

9 The fruit of my tree of knowledge is plucked. and it is this. "Adventures are to the adventurous."

BENJAMIN DISRAELI, *Ision in Heaven*. Bk. ii, ch. 2. (1853) Disraeli had used the phrase previously in *Coningsby*, iii, 1. (1844)

"Adventures are for the adventurous." But one no longer ventures.

R. H. DAVIS, *In the Fog*. Ch. 1. (1902)

### ADVERSARY

10 Agree with thine adversary quickly, whiles thou art in the way with him. (ἵσθι εὐρωὴν τῷ ἐνδίκῳ σου καὶ ῥᾶθ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ.)

*New Testament: Matthew*, v, 25 (c. A. D. 65)

The *Vulgate* is, "Esto consentiens adversario tuo cito dum es in via cum eo"

11 She is as implacable an adversary as a wife suing for alimony.

WYCHERLEY, *The Plain-Dealer*. Act i. (1676)

YOUR ADVERSARY, THE DEVIL, see under DEVIL.

### ADVERSITY

See also Calamity; Friends and Adversity; Misfortune; Prosperity and Adversity

12 Afflictions induce calosities.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5, par. 9. (1658)

1 The adversities to which we are accustomed do not disturb us. (Damna minus consueta movent.)

CLAUDIAN, *In Eutropium*, ii, 149. (c. A. D. 400)

2 Adversity flattereth no man.

THOMAS FULLER, *Gnomologia*. No. 762. (1732)

3 In adversity a man is saved by hope. (*ἀνθρώπος ἀτυχῶν σῶσθ' ὑπὸ τῆς ἐλπίδος.*)

MENANDER, *Fragments*. No. 813K. (c. 300 B. C.)

4 Frowning fortune tossed him for a while in ye tempestuous seas of adversiti, yet at ye length he arrived at the haven of happy estate.

GEORGE PETTIE, *Petite Pullace: Germanicus and Agrippina* (1938), p. 61. (1576)

5 If thou faint in the day of adversity, thy strength is small. (Si desperaveris lassus in die angustiae: imminuetur fortitudo tua.)

Old Testament: *Proverbs*, xxiv, 10 (c. 350 B. C.)

6 The lucky man can never deal with adversity. (Potest uti adversus numquam felicitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 539. (c. 43 B. C.) A similar Latin proverb is, "Standum est contra res adversas" (One must make a stand against adversity).

7 Lo! here is a spectacle worthy of the regard of God as he contemplates his works; lo! here a contest worthy of God—a brave man matched against adversity. (Ecce spectaculum dignum ad quod respiciat intentus operi suo deus, ecce par deo dignum, vir fortis cum fortuna mala compositus.)

SENECA, *De Providentia*. Ch. 2, sec. 9. (c. A. D. 45)

Three things neuer want commendations, Good wine when it is drunken, a wise Sentence when it is spoken and a good man in aduersitie.

JOHN FLORIO, *Firste Fruites*, fo. 23. (1578)

Seneca thinks the gods are well pleased when they see great men contending with adversity.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. i, subs. 1. (1621)

If there be

A sight on Earth worthy of you to see,  
Tis a brave Man pursu'd by unjust hate,  
Bravely contending with his adverse Fate.

SIR SAMUEL TUXE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

With pleasure Heav'n itself surveys,  
A brave man struggling in the storms of fate,  
And greatly falling with a falling state.

Pope, *Prologue to Mr. Addison's Cato*, l. 20. (1713)

The greatest object in the universe, says a certain philosopher, is a good man struggling with adversity; yet there is a still greater, which is the good man that comes to relieve it.

GOLDSMITH, *Vicar of Wakefield*. Ch. 30. (1766)

A virtuous man struggling with adversity [is] a scene worthy of the gods.

JUNIUS, *Letters*. No. 48, 22 June, 1771.

See also under MISFORTUNE.

8 Adversity finds at last the man whom she has often passed by. (Quem saepe transit casus, aliquando invenit.)

SENECA, *Hercules Furens*, l. 328. (c. A. D. 60)

9 A man I am cross'd with adversity.

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 1, 12. (1594)

## II—Adversity: A Blessing

10 Adversity is the first path to truth.

BYRON, *Don Juan*. Canto xii, st. 50. (1823)

There is no education like adversity.

BENJAMIN DISRAELI, *Endymion*. Ch. 61. (1880)

The school of adversity is a very good school, provided you don't matriculate too early and continue too long.

L. K. ANSPACHER, *The Unchastened Woman*. Act i. (1915)

11 It is only in winter that the pine and cypress are known to be evergreens.

CONFUCIUS, *Analects*. (c. 500 B. C.) Giles, tr., p. 101. It is only in adversity that men are known for what they really are.

12 No man seems to me more unhappy than one who has never met with adversity. (Nihil mihi videtur infelicius eo, cui nihil umquam evenit adversi.)

DEMETRIUS, *Apothegm.* (c. 300 B. C.) As quoted by SENECA, *De Providentia*, iii, 3.

I judge you unfortunate because you have never been unfortunate. (Miserum te iudico, quod numquam fuisti miser.)

SENECA, *De Providentia*. Ch. 4, sec. 3. (c. A. D. 45)

13 Adversity is sometimes the rain of spring.

JUSTUS DOOLITTLE, *Chinese Vocabulary*. (1872) CHAMPION, *Racial Proverbs*, p. 349.

14 In aduersitie men finde eies.

THOMAS DRAXE, *Bibliotheca*, p. 6. (1633)

15 Whereas gold and silver are tried in fire, acceptable men are tried in the furnace of adversity. (Quoniam in igne probatur aurum et argentum, homines vero receptibiles in camino humiliationis.)

*Apocrypha: Ecclesiasticus*, ii, 5. (c. 190 B. C.)

Fire tests gold, adversity brave men. (Ignis aurum probat, miseria fortes viros.)

SENECA, *De Providentia*. Ch. 5, sec. 9. (c. A. D. 54)

Some souls we see

Grow hard, and stiffen with adversity.

JOHN DRYDEN, *The Hind and the Panther*. Pt. i, l. 443. (1687)

16 Mud never becomes potter's clay unless it

is beaten. (ὁ πολλὸς ἦν μὴ δαρήν κέραμος οὐ γίνεται.)

ERASMUS, *Adagia*. Chil. iii, cent. 3, No. 42. (1523) Citing a Greek proverb, and giving the Latin, "Lutum nisi tundatur, non fit urceus" (Mud, unless beaten, can't be made into a ewer). κέραμος may also mean a jar or earthen vessel. The moral is, of course, that until it is beaten, mud never becomes fit for any useful purpose.

Animals whose hoofs are hardened on rough ground can travel any road. (Quamlibet viam iumenta patiuntur, quorum durata in aspero ungula est.)

SENECA, *Ad Lucilium*. Epis. li, sec. 10 (c. A. D. 64)

It loves to be trodden and bruised under foot, and the more it is crushed the better it thrives. (Gaudet calcari et atteri, pereundoque melius provenit.)

PLINY, *Naturalis Historia*. Bk. xxi, sec. 6. (A. D. 77) Referring to the crocus.

Like as streames the more ye stop them the higher they flow; and trees the more ye lop them the greater they grow; or as Spices the more they are beaten the sweeter sent they send forth: or as the herbe Camomile the more it is trodden downe the more it spreadeth abroad, so virtue and honesty the more it is spited, the more it sprouteth and springeth.

GEORGE PETTIE, *Petite Pallace: Sinorix and Camma*, p. 29. (1576) The first part of this quotation is apparently original with Pettie; the last part is a paraphrase of the Latin proverb quoted by Erasmus. *Similia*, "Ut aromata tum vehementius fragrant, cum moventur ac teruntur frangunturque; ita virtutis fama," etc.

Spices, which the more they are pounded, the sweeter they are.

GEORGE PETTIE, *Petite Pallace*, p. 246 (1576)

Though the Camomile the more it is trodden and pressed downe, the more it spreadeth, yet the Violet the oftner it is handleth and touched, the sooner it withereth and decayeth

JOHN LYLY, *Euphues* (Arber), p. 46 (1579)

It fared with me as with the herb Basill, the which ye more it is croushed, the sooner it springeth, or the Rew [rue], which the oftner it is cutte, the better it groweth, or the poppy, which the more it is troden with the fete, the more it florisheth.

LYLY, *Euphues and His England*, p. 291

The camomile, the more it is trodden on the faster it grows.

SHAKESPEARE, *I Henry IV*, ii, 4, 439. (1597)

If you beat spice, it will smell the sweeter.

THOMAS FULLER, *Gnomologia*. No. 2741. (1732)

As aromatic plants bestow

No spicy fragrance while they grow;

But crush'd, or trodden to the ground,

Diffuse their balmy sweets around.

GOLDSMITH, *The Captivity*. Act i. (1764)

The Good are better made by Ill,

As odours crushed are sweeter still.

SAMUEL ROGERS, *Jacqueline*. Pt. iii v. 18. (1814)

STORMS MAKE DEEPER ROOTS, see under TREE

1 Human life is a state of probation, and adversity is the post of honour in it.

JOHN HUGHES, *The Spectator*, 1 Dec., 1711

2 Though the Lord give you the bread of adversity and the water of affliction. (Pancin arctum, et aquam brevem.)

*Old Testament: Isaiah*, xxx, 20. (c. 725 B. C.)

Feed him with bread of affliction and with water of affliction. (Pane tribulationis, et aqua angustiae.)

*Old Testament: I Kings*, xxii, 27. (c. 700 B. C.)

The phrase is repeated in *II Chronicles*, xviii, 26. (c. 400 B. C.)

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. (Elegi te camino paupertatis.)

*Old Testament: Isaiah*, xlviii, 10. (c. 725 B. C.)

3 He that never was acquainted with adversity has seen the world but on one side.

SAMUEL JOHNSON, *The Rambler*. No. 150 (1750)

4 Are afflictions aught But blessings in disguise?

DAVID MALLET, *Amyntor and Theodora*. (1747)

5 Wind in the face makes a man wise (Vent au visage rend un homme sage.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550)

The wind in one's face makes one wise

HERBERT, *Jacula Prudentum*. No. 723 (1640)

Adversity makes wise, though not rich.

JOHN RAY, *English Proverbs*, p. 92 (1678)

FULLER, *Gnomologia*. No. 764. (1738)

Affliction and adversity make men better

JOHN RAY, *English Proverbs*, p. 92 Probably from the Latin proverb, "Vexatio dat intellectum" (Adversity—or hardship—gives understanding). The Welsh say, "Adversity comes with instruction in its hand."

6 Who would have known of Hector, if Troy had been happy? The road to valor is builded by adversity. (Hectora quis nosset, si felix Troia fuisset? Publica virtutis per mala facta via est.)

OVID, *Tristia*. Bk. iv, eleg. 3, l. 75 (c. A. D. 91)

7 He knows not the value of a day of pleasure who has not seen adversity.

SADI, *Bustan*. Ch. viii, Apol. 4. (c. 1257)

8 In prosperous times I have sometimes felt my fancy and powers of language flag, but adversity is to me at least a tonic and bracer.

WALTER SCOTT: *Journal*, 22 Jan., 1826.

9 Sweet are the uses of adversity.

Which, like the toad, ugly and venomous,

Wears yet a precious jewel in his head.

SHAKESPEARE, *As You Like It*, ii, 1. 12. (1599)

The foul Toad bath a fair stone in his head.

JOHN LYLY, *Euphues* (Arber), p. 53. (1579)

1  
O benefit of ill! now I find true  
That better is by evil still made better.  
SHAKESPEARE, *Sonnets*. Sonnet cxix. (1609)

## ADVICE

See also Counsel; Woman: A Woman's Counsel

2  
Advice is always wanting when most wanted.  
(Semper consilium tunc deest, cum opus maxime.)

ALBERTANO DE BRESCIA, *Liber Consolationis*.  
(1246) Countered by the English proverb,  
"Advice when most needed is least heeded."

3  
Advice: the smallest current coin.  
AMBROSE BIERCE, *Devil's Dictionary*, p. 20. (1906)

4  
A fool sometimes gives weighty advice. (Un fat quelquefois ouvre un avis important.)

BOILEAU, *L'Art Poétique*. Canto iv, l. 50. (1674)  
The worst men often give the best advice.  
P. J. BAILEY, *Festus: A Village Feast*, l. 917.  
(1839) See also under FOOL.

5  
Advice given in the midst of a crowd is disgusting.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 691.  
(1817) Burckhardt adds: "This meaning is well expressed by an ancient poet, as follows: 'If I should find my friend in the wrong, I reproach him secretly; but in the presence of company, I praise him.'" the shorter form is, "Never give advice in a crowd."

6  
Ask advice about your own business, and one will say it is white and another it is black.  
(Pon lo tuyo en concejo, y unos diran que es blanco y otros que es negro.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 36. (1615)  
Steer not after every Mariner's Direction.

THOMAS FULLER, *Gnomologia*. No. 4261 (1732)

7  
For who-so wole of every word take hede,  
Or rewhen him by every wightes wit,  
Ne shal he never thryven, out of drede.  
For that that som men blamen ever yit,  
Lo, other maner folk commenden it.

CHAUCEUR (?), *Troilus and Criseyde*, Bk v, l. 757. (c. 1380)

8  
Advice is judged by results and not by intentions. (Consilia ex eventu, non ex voluntate.)

CICERO, *Ad Atticum*. Bk. ix, epis. 7a. (49 B. C.)

9  
Dare to give true advice with all frankness.  
(Consilium verum dare audeamus libere.)

CICERO, *De Amicitia*. Ch. 13, sec. 44. (44 B. C.)  
Be niggards of Advice on no Pretence;  
For the worst Avarice is that of Sense.

FRANKLIN, *Poor Richard's Almanack*. (1744)

10  
Even the best pilots are willing to take advice from their passengers in bad weather. (Etiam

summi gubernatores in magnis tempestatibus a vectoribus admoneri solent.)

CICERO, *Philippics*. No. vii, ch. 9, sec. 27. (44 B. C.)

11  
We ask advice, but we mean approbation.  
C. C. COLTON, *Lacon*. Vol. i, No. 190. (1820)

To ask advice is in nine cases out of ten to tout for flattery.

JOHN CHURTON COLLINS, *Aphorisms*. No. 59.  
(1901) As Boileau says, "Aimez qu'on vous conseille, et non pas qu'on vous loue" (Love to be advised, not to be praised).

12  
In vain he craves advice that will not follow it.

RANDLE COTGRAVE, *Dictionary: Croire*. (1611)

I give myself admirable advice, but I am incapable of taking it.

MARY WORTLEY MONTAGU, *Letter to the Countess of Mar* (1725)

She generally gave herself very good advice (though she very seldom followed it).

LEWIS CARROLL (C. L. DOUGLSON), *Alice's Adventures in Wonderland*. Ch. 1. (1865)

13  
Though powerful physic be nauseous to the taste, it is good for the disease; though candid advice be unpleasant to the ear, it is profitable for the conduct.

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii. 282 (1872)

14  
Don't give your advice before you are called upon. (Ad consilium ne accesseris, ante quam voceris.)

ERASMUS, *Adagia*. Chil. i, cent. ii. No. 90. (1523)

No part of Conduct asks for Skill more nice.  
Tho' none more common, than to give Advice.  
Misers themselves, in this will not be saving  
Unless their Knowledge makes it worth the having.

And Where's the Wonder, when we will intrude  
An useless Gift, it meets Ingratitude?

Shun then, unask'd, this arduous Task to try;  
But, if consulted, use Sincerity.

FRANKLIN, *Poor Richard's Almanack* (1757)

Neither salt nor advice should be given unless asked for. (Nè sale nè consiglio, non dar mai se non pregato.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 185.  
(1856) An Italian proverb. The Germans say, "Rathe Niemand ungebeten" (Never give advice unasked)

15  
No gift is more precious than good advice.  
(Bono consilio nullum est munus pretiosius)

ERASMUS, *Colloquia: Convivium Religiosum* (1522) Or, more succinctly, "Good advice is beyond price"

16  
If I had given Four-pence for that Advice,  
I had bought it a Groat too dear.

THOMAS FULLER, *Gnomologia*. No. 2685. (1732)

The English groat was equal to four-pence

17  
Advice whisper'd in the Ear  
Is not worth a tare.

THOMAS FULLER, *Gnomologia*. No. 6359. (1732)



Advice whispered is worthless.

F. E. HULME, *Proverb Lore*, p. 105. (1902)

A Spanish proverb.

1

We find it easy enough to direct others to the right road, but we can't always find it ourselves.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.

Ch. 18. (1843)

2

Best is the man who can himself advise; He too is good who hearkens to the wise; But who, himself being witless, will not heed Another's wisdom, is a fool indeed.

(οὗτος μὲν πανάριστος, δι' αὐτὸς πάντα νοήσῃ. . . . ἑσθλὸς δ' ἂν κάκεινος, δι' ἐλπίοντι πίθηται· δι' δέ κε μήτ' αὐτὸς νοήῃ μήτ' ἄλλου ἀκούων ἐν θυμῷ βάλληται, δ' ἂν δ' ἀχρηῖος ἀνὴρ.)

HESIOD, *Works and Days*, l. 293. (c. 800 B.C.)

Cited by ARISTOTLE, *Nicomachean Ethics*, i, 4.

He is best of all men who follows good advice. (κεῖνος μὲν πανάριστος, δι' ἐλπίοντι πίθηται.)

ZENO, *Epigram*. Amending Hesiod. (c. 500 B.C.)

See DIOGENES LAERTIUS, *Zeno*, vii. 26.

This best of all to be endowed with wisdom, but next wise is he who listens to wise advice. (καὶ τῶν λογιόντων ἐὶ καλὸν τὸ μαθήσκειν.)

SOPHOCLES, *Antigone*, l. 723. (c. 441 B.C.)

Wiseest, they say, is he whose own mind suggests the proper course; next comes the man who accepts the good advice of another. (Sapientissimum esse dicunt eum, cui quod opus sit ipsi veniat in mentem: proxime accedere illum, qui alterius bene inventis obtemperet.)

CICERO, *Pro Cluentio* Ch. 31, sec. 84. (66 B.C.)

I have often heard, comrades, that he is the greatest man who consults himself as to what he ought to do; second, he who gives ear to good advice. (Saepe ego audiui, milites, eum primum esse virum, qui ipse consulat quid in rem sit; secundum eum, qui bene monenti oboediat.)

LIVY, *History*. Bk. xvii. ch. 29. (10 B.C.)

There never came ill of good advisement.

DAVID FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595) See also under COUNSEL.

3

I will give such advice as I would devise for myself. (φράσσομαι ἑσὶ· ἂν ἐμοὶ περ αὐτῇ συμβόλην.)

HOMER, *Odyssey*. Bk. v. l. 188. (c. 850 B.C.)

4

Whatever advice you give, be brief. (Quidquid praecipies, esto brevis.)

HORACE, *De Arte Poetica*, l. 335. (20 B.C.)

5

A good scare is worth more to a man than good advice.

F. W. HOWE, *Country Town Sayings*. (1911)

6

Advice is not disliked because it is advice; but because so few people know how to give it.

LEIGH HUNT, *The Indicator*. No. 51. (1821)

7

Advice, as it always gives a temporary appearance of superiority, can never be grate-

ful, even when it is most necessary or most judicious.

SAMUEL JOHNSON, *The Rambler*, 15 Jan., 1751.

8 One gives nothing so liberally as advice. (On ne donne rien si libéralement que ses conseils.)

LA ROCHEFOUCAULD, *Maximes*. No. 110. (1665)

Who says Jack is not generous?—he is always fond of giving, and cares not for receiving,—what?—why, advice.

FRANKLIN, *Poor Richard's Almanack*, 1740.

The French say, "Les conseillers ne sont pas les payeurs" (The advisers are not the payers).

9 Nothing is less sincere than the way in which advice is sought and given. (Rien n'est moins sincère que la manière de demander et de donner des conseils.)

LA ROCHEFOUCAULD, *Maximes*. No. 116. (1665)

10 There is often as much good sense required in knowing how to profit from good advice as there is to give it. (Il n'y a pas quelquefois moins d'habileté à savoir profiter d'un bon conseil, qu'à se bien conseiller soi-même.)

LA ROCHEFOUCAULD, *Maximes*. No. 283. (1665)

To profit from good advice requires more wisdom than to give it.

JOHN CHURTON COLLINS, *Aphorisms*. (1901)

11 We give advice, but we cannot give conduct (On donne des conseils, mais on n'inspire point de conduite.)

LA ROCHEFOUCAULD, *Maximes*. No. 378. (1665)

You may give him good Advice, but who can give him the Wit to take it?

THOMAS FULLER, *Gnomologia*. No. 5946. (1732)

He won't obey my helm. (Pu ying wo ti to.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1704. (1875) He won't listen to my advice

12 Let your mind be watered through your ears by this advice. (Haec per auris pectus irrigarier.)

LUCILIUS, *Satires*. Frag. 690, Loeb. (c. 131 B.C.)

13 Hazard not your wealth on a poor man's advice. (No adventures mucho tu riqueza Por consejo de hombre que ha pobreza.)

FRANCISCO MANUEL, *Conde Lucanor*. (1800)

14 I am giving you advice profitable to myself. (Utile quod nobis do tibi consilium.)

MARTIAL, *Epigrams*. Bk. v, epigr. 19. (A.D. 85)

Beware of him who is benefited by the advice he offers thee.

*Babylonian Talmud: Sanhedrin*, fo. 76b (c. 450)

15 Those who give bad advice to cautious men lose their labor. (Consilia qui dant prava cautis hominibus, Et perdunt operam.)

PHAEDRUS, *Fables*, 25. (c. 25 B.C.)

1 Advice is a sacred thing. (συμβουλὴ Ἱερὸν χρῆμα.)

PLATO, *Theages*. Sec. 122B. (c. 375 B.C.)

2 I shall know if I have rightly advised you, if you rightly beware. (Tum demum sciam | recte monuisse, si tu recte caveris.)

PLAUTUS, *Menaechmi*, l. 347. (c. 200 B.C.)

Advice has greater authority coming from divine sources. (Consilia firmiora sunt de divinis locis.)

PLAUTUS, *Mostellaria*, l. 1104. (c. 220 B.C.)

3 Many receive advice but only the wise profit by it. (Consilium inveniunt multi sed docti explicant.)

PUBLILIUS SYRUS, *Sententiae*. No. 124. (c. 43 B.C.)

Fools need Advice most, but wise Men only are the better for it.

FRANKLIN, *Poor Richard's Almanack*, 1758

4 It is bad advice that cannot be altered. (Malum est consilium quod mutari non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 403. (c. 43 B.C.)

It is an ill counsel that hath no escape.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

5 He who can shun advice may yet be wise. (Qui pote consilium fugere sapere idem potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 579. (c. 43 B.C.) That is, there is advice which it is wise not to take. But some editors read "capere" for "sapere"—"He who shuns advice may yet have to take it."

If ever I one thought bestow  
On what such fools advise,  
May I be dull enough to grow  
Most miserably wise.

MARY WORTLEY MONTAGU, *Letter to James Stewart*, 19 July, 1759.

6 However harsh an adviser is, he injures no one. (Quamvis acerbus qui monet nulli nocet.)

PUBLILIUS SYRUS, *Sententiae*. No. 620. (c. 43 B.C.)

To advise first and afterward to correct is the way of the kind-hearted. (Suadere primum dein corrigere benivoli est.)

PUBLILIUS SYRUS, *Sententiae*. No. 645. BURTON in his *Anatomy of Melancholy* quotes a somewhat similar proverb: "Qui monet amat" (He who admonishes loves).

7 It is too late to seek for advice after you have run into danger. (Sero in periculis est consilium quaerere.)

PUBLILIUS SYRUS, *Sententiae*. No. 684. (c. 43 B.C.)

When a thing is done, advice comes too late

JOHN RAY, *English Proverbs*, p. 1. (1670) Also RICHARDSON, *Clarissa Harlowe*. Bk. iv, p. 119. However, the Germans say, "Guter Rath kommt nie zu spät" (Good advice is never too late). The Danes say, "Advice after an evil is done is like medicine after death." See also WISDOM AFTER THE EVENT.

8 My warm breath made no impression on his cold iron.

SADI, *Gulistan*. Ch. 6, Apologue 5. (c. 1258)

When rust deep-seated has consumed the steel,  
Its stain will never a new polish own;

Advice affects not those who cannot feel:

A nail of iron cannot pierce a stone.

SADI, *Gulistan*, ii, 19. Eastwick, tr.

9 Give such advice as may behove thee; if thy hearer receive it not, what concern is that of yours?

SADI, *Gulistan*. Ch. 7, Apologue 5. (c. 1258)

It is foolish to act in accordance with an enemy's advice, but it is wise to hear it in order to take the opposite course.

SADI, *Gulistan*. Ch. 8, Maxim 17.

He who gives advice to a conceited man is himself in need of counsel.

SADI, *Gulistan*. Ch. 8, Maxim 27.

10 If your strength be small, don't carry heavy burdens; if your words be worthless, don't give advice. (Li wei hsiu fu chung; yen ch'ing mo ch'ian jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1963. (1875)

11 In giving advice, seek to help, not to please, your friend. (συμβούλιον μὴ τὰ ἡδίστα, ἀλλὰ τὰ ἀριστα.)

SOLON, *Apothegm.* (c. 600 B.C.) See DIOGENES LAERTIUS, *Solon*, sec. 60.

12 Nothing is loathlier than bad advice. (βουλῆς γὰρ οὐδὲν ἴστωι ἔχθιον κακῆς.)

SOPHOCLES, *Electra*, l. 1047. (c. 409 B.C.)

He gives advice such as the cat gives to the mouse.

BURCKHARDT, *Arabic Proverbs*. No. 769 (1817)

13 How is it possible to expect that mankind will take advice, when they will not so much as take warning?

SWIFT, *Thoughts on Various Subjects*. (1714)

14 Advice was forthcoming from all; few accepted the danger. (Consilium ab omnibus datum est, periculum pauci sumpsere.)

TACITUS, *Historv.* Bk. iii, sec. 69 (c. A.D. 109)

15 What is easy? To give advice to another (τὸ δὲ εὐκολόν, τὸ ἄλλω ὑποβιβάζειν.)

THALES, *Maxim.* (c. 600 B.C.) See DIOGENES LAERTIUS, *Thales*, i, 36.

'Tis easy for him who keeps his foot from harm  
To give advice to him in misery

(ἑλαφρὸν ὅστις πημάτων ἔξω πόδα ἔχει παραίνειν νοθεύειν τε τὸν κακῶς πράσσοντα.)

AESCHYLUS, *Prometheus Bound*, l. 265. (c. 470 B.C.) Whence the proverb, "Out of evils, advice is easy."

'Tis easier to advise the suffering than to bear suffering. (ῥῆον παραίνειν ἢ παθεῖντα καρτερεῖν.)

EURIPIDES, *Alceste*, l. 1078. (c. 438 B.C.) This is the retort which Admetus makes to Her-

cules, when the latter tries to console him for the death of his wife, Alcestis. Cited by ERASMUS, *Adagia*, i, vi, 68.

It is easy when we are well to give good advice to the sick. (Facile omnes quom valemus recta consilia aegrotis damus.)

TERENCE, *Andria*, l. 309. (166 B. C.) Cited by ERASMUS, *Adagia*, i, vi, 68, in slightly different form, "Facile cum valemus," etc. Included by TAVERNER in his *Translations from Erasmus*, with the rendering, "Whan we be hayle, we easily gyue good counsayles to the sycke." BURTON, *Anatomy of Melancholy*, condenses this to "Facile consilium damus aliis" (We easily give advice to others)

What is the easiest thing? To geue counsel to others. (Qual è la piu facile cosa? A dar consiglio à altri.)

JOHN FLORIO, *Firste Fruites*, fo. 37 (1578)  
 'Tis all men's office to speak patience  
 To those that wring under the load of sorrow,  
 But no man's virtue or sufficiency  
 To be so moral when he shall endure  
 The like himself.

SHAKESPEARE, *Much Ado about Nothing*, v. 1, 27. (1598)

From a safe port one can advise comfortably. (Vom sichern Port lasst sich's gemachlich rathen.)

SCHILLER, *Wilhelm Tell*. Act i, sc. 1. l. 146 (1804)

Extremely foolish advice is likely to be uttered by those who are looking at the labouring vessel from the land

SIR ARTHUR HEILS, *Friends in Council* Bk ii, ch 2 (1847)

The Oracle being asked, what was the most difficult thing, answered, "To know ourselves." What the most easy? "To give advice to others."

ROBERT BLAND, *Proverbs* Vol i, p 138. (1814)

I think the proverb is correct, "bad advice is worst for the adviser," and also that good advice is good for both adviser and advised. (Malum consilium consultori est pessimum.)

VARRIO, *De Re Rustica*, Bk iii, ch 2 (c. 35 B. C.)

Quoted by AULIUS GELLIUS, *Noctes Atticae*, iv, 5; and by EMERSON, *Compensation*, who renders it, "Bad counsel confounds the adviser."

It is always a silly thing to give advice, but to give good advice is absolutely fatal.

OSCAR WILDE, *Portrait of Mr. W. H.* (1893)

He who gives advice is a bigger fool than he who takes it

H. W. THOMPSON, *Body, Boots and Britches*, p 489 (1940)

**AFFAIRS.** See under Business

## AFFECTATION

See also Hypocrisy, Pretense

All affectation is bad. (Toda afectacion es mala.)

CRIVANER, *Don Quixote* Pt ii, chs. 26, 43 (1615)

They are the affectation of affectation.

HENRY FIELDING, *Joseph Andrews*. Bk. iii, ch 3. (1742) The beaux of the Temple.

There is a pleasure in affecting affectation.

CHARLES LAMB, *Detached Thoughts on Books and Reading*. (1822)

Affectation is as necessary to the mind as dress is to the body.

HAZLITT, *Characteristics*. No. 157. (1823)

A man is never so ridiculous by those qualities that are his own, as by those that he affects to have.

FRANKLIN, *Poor Richard's Almanack*, 1735

Affectation is always to be distinguished from hypocrisy, as being the art of counterfeiting those qualities which we might with innocence and safety be known to want.

SAMUEL JOHNSON, *The Rambler*, 26 May, 1750

He is too picked, too spruce, too affected, too odd, . . . too peregrinate, as I may call it.

SHAKESPEARE, *Love's Labour's Lost*, v. 1. 13 (1595)

Affectation is a more terrible enemy to fine faces than the smallpox.

RICHARD STEELE, *The Spectator*, 7 April, 1711

## AFFECTION

See also Liking, Love

A man . . . is subiecte to inmeasurable affections.

ROGER ASCHAM, *Toxophilus* (Arber), p. 146 (1545)

Good Affections are praeparatives vnto Vertue

MARTIN FOTHERBY, *Athromastix* Bk. ii, ch 8 sec. 1. (1622)

There are wonders in true affection . . . wherein two so become one, as they both become two

SIR THOMAS BROWNE, *Religio Medici* Pt. ii, sec 6 (1643)

Alas! our young affections run to waste

LORD BYRON, *Childe Harold*. Canto iv, st 120 (1812) Or "to waist," as a later cynic put it

Talk not of wasted affection, affection never was wasted.

LONGFELLOW, *Evangeline*. Pt. ii, st. 1. (1847)

Affection is a wyllfull bowyng or enclinyng of a manns hert with loue to a nother man

WILLIAM CAXTON, tr. *The Chastyng of Goddes Chyldern*, xxii, 61. (1488)

Set your affection on things above, not on things on the earth. (vā ōw ōpōwīw, nō vā ōwī vā vāt.)

New Testament: *Colossians*, iii, 2 (c. A. D. 59)

The Vulgate is, "Quae sursum sunt sapite, non quae super terram"

<sup>1</sup> The moment we indulge our affections, the earth is metamorphosed; there is no winter and no night; all tragedies, all ennui, vanish—all duties even.

R. W. EMERSON, *Essays, First Series: Friendship*. (1841)

Heraclitus looked upon the affections as dense and colored mists. In the fog of good and evil affections it is hard for man to walk forward in a straight line.

R. W. EMERSON, *Essays, First Series: Intellect*. (1841)

<sup>2</sup> Affection, like melancholy, magnifies trifles.

LEIGH HUNT, *Table-Talk: Magnifying Trifles*.

<sup>3</sup> As the rolling stone gathers no moss, so the roving heart gathers no affections.

ANNA JAMESON, *Studies: Sternberg's Novels*. (1854)

<sup>4</sup> When affection speaks Truth is not always there.

MIDDLETON AND ROWLEY, *The Old Law*. Act iv, sc. 2. (1656) *See also under* EPITAPH.

<sup>5</sup> Happy is he the palace of whose affection is founded upon virtue, walled with riches, glazed with beauty, and roofed with honour.

FRANCIS QUARLES, *Enchyridion*. Cent. ii. No. 94. (1640)

<sup>6</sup> My affection hath an unknown bottom, like the bay of Portugal.

SHAKESPEARE, *As You Like It*, Act iv, Ch. 1, l. 211. (1600)

Affection is my captain, and he leadeth; And when his gaudy banner is display'd, The coward fights, and will not be dismay'd

SHAKESPEARE, *Rape of Lucrece*, l. 271. (1594)

Nothing can affection's course control, Or stop the headlong fury of his speed.

SHAKESPEARE, *The Rape of Lucrece*, l. 500

Affection  
Mistress of passion, sways it to the mood  
Of what it likes or loathes.

SHAKESPEARE, *The Merchant of Venice*, iv 1, 50. (1597)

Keep you in the rear of your affection,  
Out of the shot and danger of desire.

SHAKESPEARE, *Hamlet*, i, 3, 34. (1600)

His salt and most hidden loose affection.

SHAKESPEARE, *Othello*, ii, 1, 245. (1605)

Yet have I fierce affections, and think  
What Venus did with Mars.

SHAKESPEARE, *Antony and Cleopatra*, i, 5, 17 (1606)

<sup>7</sup> Entire affection hateth nicer hands.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto viii, st. 40. (1590)

Most wretched man,

That to affections does the bridle lend!  
In their beginning they are weak and wan,  
But soone through suff'rance growe to fearful end.

EDMUND SPENSER, *Faerie Queene*, ii, iv, 34.

<sup>8</sup> Affections ben foure, Joye, Hope, Drede and Sorowe.

JOHN DE TREVISA, tr., *De Proprietatibus Rerum*, iii, vi, 53. (1398)

## AFRICA

<sup>9</sup> Always Libya brings something new. (*del φέπει τι διπλὴν καιρόν.*)

ARISTOTLE, *Historia Animalium*. Bk. viii, ch. 28, sec. 7. (c. 340 B.C.) Sometimes given as *κακόν*, "Always Libya brings something evil," of which the Latin, as cited by ERASMUS, *Adagia*, iii, vii, 9, is, "Semper affert Libya mali quippiam." Libya was often used to indicate Africa.

It is commonly said among the Greeks that "Africa always offers something new." (*Unde etiam vulgare Græciæ dictum "semper aliquid novi Africam adferre."*)

PLINY, *Naturalis Historia*. Bk. viii, sec. 42. (c. A. D. 70)

Always Africa brings something new. (*Semper Africa novi aliquid apportat.*)

ERASMUS, *Adagia*. Chil. iii, cent. vii, No. 10.

(1523) This is the proverbial form, deriving from Aristotle and Livy. Another is, "Ex Africa semper aliquid novi" (From Africa always something new).

You know well enough how it is said, that Africa always is productive of some new thing. (*Comme assez scauez que Africque aporte tousiours quelque chose de nouveau.*)

RABELAIS, *Gargantua*. Bk. i, ch. 16. (1534)

Africa is still in the habit of producing new and monstrous things. (*Africque est coustumièrè tousiours choses produire nouuells & monstrueuses.*)

RABELAIS, *Pantagruel*. Bk. v, ch. 3. (1552)

France, which as Africk produceth always something New.

JAMES HOWELL, *Instructions for Forreine Travel*, iii, 22. (1642)

<sup>10</sup> I hold thee fast, Africa. (*Teneo te, Africa.*)

JULIUS CAESAR, when he fell on landing in Africa. (46 B.C.) *See* SUTTONIUS, *Lives of the Caesars: Julius*. Sec. 59.

By the splendor of God, I have taken seizin of my kingdom: the earth of England is in my two hands.

WILLIAM THE CONQUEROR, as he slipped and fell when landing at Pevensey, England. 28 Sept., 1066. *See* FREEMAN, *Norman Conquest*. Vol. iii, ch. 15

<sup>11</sup> They gazed upon the sea ten thousand years and never built a ship.

THOMAS DIXON, JR., *The Clansman*. Last chapter. (1905) Referring to the Negroes of Africa

<sup>12</sup> A foudre for the world and worldings base!  
I speak of Africa and golden joys.

SHAKESPEARE, *II Henry IV*, v, 3, 102. (1598)  
The Arabs say, "He who has drunk of African waters will drink again."

## AGE

1 The nigher Death's day, the more should old men play. (ὡς τῷ γέροντι μᾶλλον | πρέπει τὸ τερπνὰ παίζειν | ὅσῃ πῆλιν τὰ Μοῖρῃς.)

ANACREON, *Odes*, Ode vii, l. 9. (c. 550 B.C.)  
I love to see old men merry. (φιλῶ γέροντα τερπνόν.)

ANACREON (?), *Odes*, Ode xxxix, l. 1.

2 Never do good to an old man. (μήποτε εὖ ἐρθεῖν γέροντα.)

ARISTOTLE, *Art of Rhetoric*, Bk. i, ch. 15, sec. 14. (c. 330 B.C.) Quoted as a proverb, and Aristotle points out that "proverbs are, as it were, evidence; for example, if one man advises another not to make a friend of an old man, he can appeal to the proverb, 'Never do good to an old man.'"

3 For something I have not lost I am searching.  
*Babylonian Talmud: Shabbath*, fo. 152a (c. 450) Age walks with bent figure.

Age naturally maketh them crooked and stooping towards the ground, to the end they may thine to returne from whence they came.

STEFAN GUZZO, *Civile Conversation*, Bk. ii, p. 174. (1574) Pettie, tr.

And nature, as it grows again toward earth,  
Is fashion'd for the journey, dull and heavy  
SHAKESPEARE, *Timon of Athens*, Act ii, sc. 2, l. 226 (1608)

4 Age will not be defied.

BACON, *Essays: Of Regiment of Health* (1612)

I am too old, and the seas are too long, for me to double the Cape of Good Hope.

FRANCIS BACON, *Memorial of Access*. (1620)

5 Many grow old before they arrive at age.

SIR THOMAS BROWNE, *Pseudoxia Epidemica*, iv, 12, 217 (1646)

6 Ah, that I might strip off again this old age!  
(ἀ πόρρω ἴνα γῆρας αἰθεῖ τόδ' ἐκδύοιμι.)

CALLIMACHUS, *Fragments*, Frag. 106. (c. 250 B.C.)

7 Though you should live to be older than the itch. (Aunque viváis más años que sarna.)

CERVANTES, *Don Quixote*, Pt. i, ch. 12. (1605)

The proverb is "Viejo como la sarna." In Castilian *sarna* means the itch, but in Biscayan it signifies old age, hence the saying

As old as the Itch.

GEORGE FULLER, *Gnomologia*, No. 722. (1732)

Nye as owle as Adam and Eve.

GABRIEL HARVEY, *Letter-Book*, p. 82. (c. 1579)

As old as Adam.

UNKNOWN, *Roxburgh Ballads*, iii, 578. (1662)

"As old as Methuselah" is a similar proverb.

As old as Aldgate.

DANIEL DEFOE, *Tour Thro' Great Britain*, ii, 153. (1725) "Aldgate," says Defoe, "was very ancient and decay'd, so that as old as Aldgate was a city proverb for many years." Many other English place names are used

in a similar way: "As old as Calehill," "As old as Charing Cross," "As old as Eggerton," "As old as Glastonbury tor," "As old as Pandon Gate," "As old as Paul's steeple," etc.

As old as the hills.

SCOTT, *The Monastery*, Ch. 9. (1820) DICKENS, *David Copperfield*, Ch. 15. (1850)

I am as old as my tongue, and a little older than my teeth.

SWIFT, *Polite Conversation*, Dial. i. (1738)

He was born with Noah in the ark.

BURCKHARDT, *Arabic Proverbs*, No. 688. (1817)

Old enough to lie without doors.

JOHN RAY, *English Proverbs*, p. 77. (1678) See also under ANTIQUITY.

8 And on the ground, which is my modres gate.  
I knokke with my staf, bothe erly and late.  
And seye "leve moder. leet me in!"

CHAUCER, *Canterbury Tales: The Pardoner's Tale*, l. 729. (c. 1386)

An old man's staff is the rapper of death's door.

GEORGE HERBERT, *Jacula Prudentum*, No. 915. (1640) RAY, p. 19. (1670) FULLER, No. 4690 (1732)

9 No one is so old as to think he cannot live one more year. (Nemo est tam senex qui se annum non putet posse vivere.)

CICERO, *De Senectute*, Ch. 7, sec. 24. (44 B.C.)  
The Latin quoted by ADAMS, *Sermons*, ii, 135. (1629)

No man is so old that it is improper for him to hope for another day of existence. And one day, mind you, is a stage on life's journey (Deinde nemo tam senex est, ut inprobe unum diem speret. Unus autem dies gradus vitae est.)

SENECA, *Ad Lucilium*, Epis. xii, sec. 6. (c. A.D. 64)

As Cicero saith, no man is so old and aged, that he perswadeth not him selfe that he may liue a whole yeare.

JOHN NORTHBROOKE, *A Treatise Against Dying*, p. 14 (1577)

There is no man so decrepit, whilst he has Methuselah before him, who does not think he has still twenty years of life in his body. (N'est homme si decrepite, tant qu'il veoid Mathusalem devant, qui ne pense avoir encores vingt ans dans le corps.)

MONTAIGNE, *Essays*, Bk. i, ch. 19. (1580)

Hee seems to verifie the proverbe: There is none so desperately old, but he hopes to live one yeare longer.

RICHARD BRATHWATT, *Whimsies*, p. 45. (1631)

For never any man was yet so old

But hoped his life one winter more might hold.

SIR JOHN DENHAM, *Of Old Age*, Pt. i, l. 135. (1668)

None so old that he hopes not for a year of life

JOHN RAY, *English Proverbs*, p. 353. (1678)

FULLER, *Gnomologia*, No. 3653. (1732)

Yet ye hope and hope, and fancy that he who has lived today may live tomorrow.

SAMUEL JOHNSON, *Letter to Dr. Taylor*, 12 April, 1784. See BOSWELL, *Life*.

No one is so old that he doesn't count on living

another year; no one so young that he cannot die today.

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 328. (1856) A German proverb.

1 An old man is twice a child. (δὲς παῖς ὁ γέρον.)

CRATINUS, *Fragments*. Frag. 5. 16. (c. 450 B.C.) Old people are twice children. (δὲς παῖδες οἱ γέροντες.)

ARISTOPHANES, *The Clouds*, l. 1417. (423 B.C.)

MENANDER, *The Widow*. Frag. 517K. (c. 300 B.C.) Cited by ERASMUS, *Adagia*, i, v, 36, who gives the Latin, "Bis pueri senes," and refers to instances of the proverb's use by Plato, Sophocles, Aristotle, Euripides, Lucian, and others. Included by TAVERNER, *Translations from Erasmus*, with the rendering, "Olde folke are twyse chyldren. or double chyldren."

Once a man reaches the witless stage, without senses or mentality, they say that he has grown a child again. (Senex quom extemplo est, iam nec sentit nec sapit, aiunt solere eum rulum repuerascere.)

PLAUTUS, *Mercator*, l. 295. (c. 200 B.C.)

To old age a sense of childishness inheres. (Seni puerilis sensus inhaeret.)

CATO (?), *Disticha*. Bk. iv. No. 18. (c. 175 B.C.)

Once a man, twice a child.

Midrash: *Genesis Rabbah*, 42. (c. 550)

She mighte helpe hir-self no-thing.

But turned ageyn unto childhede.

CHAUCER (?), *The Romaunt of the Rose*, l. 398. (c. 1365)

Old men are not improperly called Twice-Children. (παλίμπαῖδας)

ERASMUS, *Moriei Encomium*. Sec. 9. (1511)

Kynge David beyng in his second chyldehode, for al old men are wise chyldren, as the Prouerb is, *Senex bis puer*. An Olde manne, twyse a chylde.

HUGH LATIMER, *Second Sermon before Edward VI*. (1549)

Olde men, (sayd he) like my selfe, are twice children, and drunkards are twice children.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv. p. 155. (1574) Young, tr.

That which we call "Becoming a child again." (Ce que nous disons, "Retomber en enfantillage")

MONTAIGNE, *Essays*. Bk. ii, ch. 28. (1580)

Old folks are twice children.

ROBERT GREENE, *Mamillia*. (1583) *Works*, li, 50

Old men are twice children.

THOMAS COGAN, *The Haven of Health*, p. 182. (1588) RANDOLPH, *The Jealous Lovers*, iii, 6. (1632)

They say an old man is twice a child.

SHAKESPEARE, *Hamlet*, li, 2, 403. (1600)

Now, by my life, Old fools are babes again.

SHAKESPEARE, *King Lear*, i, 3, 19. (1605)

Two boys, an old man twice a boy.

SHAKESPEARE, *Cymbeline*, v, 3, 57. (1609)

Though the prouerbe be, once a man and twice a child.

WYE SALTONSTALL, *Picturas Loquentes*, sig. B9. (1631)

S. John died in his second childhood.

JOHN JACKSON, *The True Evangelical Temper*, ii, 113. (1641)

Native air may prove a cordial to patients, as mothers' milk to (and old men are twice) children.

THOMAS FULLER, *Worthies of England: Berks*. Vol. i, p. 129. (1662)

Old men are said to be a second time children

JOHN DUNTON, *Athenian Sport*, p. 389. (1707)

The Germans say, "Alte Leute werden wieder Kinder" (Old folks will again become children).

Lady Macadam; in whom the saying was verified that old folk are twice bairns, for . . . she was as play-rife as a very lassie at her sampler

JOHN GALT, *Annals of the Parish*. Ch. 16. (1821)

Fast verging to a state of second childhood

MARRYAT, *Peter Simple*. Ch. 39. (1833)

2 In the middle of the journey of our life. (Nel mezzo del cammin di nostra vita.)

DANTE, *Inferno*. Canto i, l. 1. (c. 1300)

Your lordship, though not clean past your youth, hath yet some smack of age in you, some relish of the saltiness of time.

SHAKESPEARE, *II Henry IV*, i, 2, 108. (1598)

On his bold visage middle age

Had slightly press'd its signet sage.

SCOTT, *Lady of the Lake*. Canto i, st. 21. (1810)

Age has now

Stamped with its signet that ingenuous brow

SAMUEL ROGERS, *Human Life*. Sec. 16. (1819)

He is a little smooth on the tooth, as the saying is, in the matter of years

DAMON RUNYON, *The Brighter Side*. (3 March, 1941) Referring to George Jean Nathan

3 The age at which every one should lower sails and gather in his ropes. (Etade ove ciascun dovrebbe ' calar le vele e raccogliere le sarte.)

DANTE, *Inferno*. Canto xxvii, l. 80. (c. 1300)

It is time to be old. To take in sail.

R. W. EMERSON, *Terminus* (1867)

4 Age is like love, it cannot be hid.

THOMAS DEKKER, *Old Fortunatus*. Act ii, sc. 1. (1600)

5 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. (Non caligavit oculus eius, nec dentes illius moti sunt.)

*Old Testament: Deuteronomy*, xxxiv, 7. (c. 650 B.C.)

I'm old, in sooth, but I can outdrink youth. (ὦ γέρον μὲν εἰμι, | πρὶν πλὺν δὲ πίνω.)

ANACREON (?), *Odes*. Ode xlvii, l. 1. (c. 550 B.C.)

His leaf also shall not wither. (Folium eius non defluet.)

*Old Testament: Psalms*, l, 3. (c. 350 B.C.)

Our nature here is not unlike our wine;

Some sorts when old continue brisk and fine.

SIR JOHN DENHAM, *Of Old Age*. Pt. III, l. 245. (1642)

As for age, what that's worth depends on the quality of the liquor.

GEORGE ELIOT, *Adam Bede*. Bk.ii, ch.21. (1859)

<sup>1</sup> An old man's jaws are his staff. (*ἀνδρὸς γέροντος ἡ γνάθος ἰακτὴρ πλά.*)

DIOGENIANUS, *Adagia*, viii, 28. (c. A. D. 125)

Age must keepe a straight dyot or els a sickly life.

JOHN LYL, *Euphues and His England* (Arber), p. 276. (1580)

He wrongs not an old man that steals his supper from him.

GEORGE HERBERT, *Jacula Prudentum*. No. 313. (1640) RAY, *English Proverbs*, p. 19. (1670)

FULLER, *Gnomologia* No. 2420. (1732) Because old men usually eat too much.

He that steals the old man's supper does him no wrong.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1737

You do no harm when you steal his supper from an old man. (No le quiere mal, quien le hurta al viejo lo que ha de cenar)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 285 (1856)

He is a friend who steals an old man's meal

J. F. MONTAGUE, *Broadway Stomach*, p. 226 (1940)

<sup>2</sup> Miss not the discourse of the elders. (Ne despicias narrationem presbyterorum sapientium.)

APOCRYPHA: *Ecclesiasticus*, viii, 9. (c. 190 B.C.) What an elder says all take for advice. (Quod senior loquitur omnes consilium putant.)

PUBLIUS SYRUS, *Sententiae*. No 606 (c.43 B.C.)

Oft from shrivelled skin comes useful counsel

SAEMUND (?), *Poetic Edda: Hovamol* St 134 (c. 900)

If you wish good advice, consult an old man

JOHN RAY, *English Proverbs*, p. 1. (1670)

The counsels of old age give light without heat, like the winter sun. (Les conseils de la vieillesse éclairaient sans échauffer, comme le soleil de l'hiver.)

VAUVENARGUES, *Réflexions*. No. 159. (1746)

Many a man that cudden't direct ye to th' dhrug store on th' corner whin he was thirty will get a respectful hearin' whin age has further impaired his mind.

FINLEY PETER DUNNE, *Old Age*. (1901)

<sup>3</sup> Few envy the consideration enjoyed by the oldest inhabitant.

EMERSON, *Society and Solitude: Old Age*. (1870)

Nobody wants th' respect that youth pays to age.

FINLEY PETER DUNNE, *Old Age*. (1901)

<sup>4</sup> I loathe the men who would prolong their lives

By foods and drinks and charms of magic art, Perverting nature's course to ward off death;

They ought, when they but cumber up the ground,

Get hence and die, and clear the way for youth.

EURIPIDES, *Suppliants*, l. 1109. (c. 421 B.C.)

Quoted by PLUTARCH, *Moralia*, 110C.

When once your powers are passed, why wish

your life to last? (Ubi non sis qui fueris, non esse cur velis vivere.)

CICERO, *Ad Familiares*. Bk. vii, epis. 3, sec. 4. (46 B.C.) Quoted as an old saying.

<sup>5</sup> Sir, you shall taste my *anno domini*.

GEORGE FARQUHAR, *The Beaux' Stratagem*, Act. i, sc. 1. (1707)

The ills the flesh is heir to! Anno domini, anno domini.

GEORGETTE HEYER, *Envious Casca*, p. 11. (1941)

<sup>6</sup> He [Bion] compareth the age of man vnto the foure seasons of the yeare: the tyme that he groweth, is like the Spring: the tyme of his strength, is the Sommer: the tyme that he begynneth to be wise, is like the Haruest, and his age is like wynter, which finisheth al things.

JOHN FLORIO, *Firste Fruites*. fo. 69 (1578)

Diogenes Laertius does not record this as one of Bion's sayings, but the comparison between man's life and the seasons of the year has been used so frequently by poets and moralists that it has become proverbial.

He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty will never be handsome, strong, rich or wise.

GEORGE HERBERT, *Jacula Prudentum*. No. 351 (1640)

He that's not handsome at 20, strong at 30, wise at 40, rich at 50, will never be handsome, strong, wise, or rich.

THOMAS FULLER, *Gnomologia* No. 2287 (1732)

The French say, "Qui n'a point de sens à trente ans n'en aura jamais" (He who has no sense at thirty will never have any).

At twenty man is a peacock, at thirty a lion, at forty a camel, at fifty a serpent, at sixty a dog, at seventy an ape, at eighty nothing at all (A los veinte años será pavon, á los trienta leon á los cuarenta camello, á los cincuenta serpiente, á los sesenta perro, á los setenta mona, y á los ochenta nada.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 276. (1647)

In Maxim 298 Gracian says, "At twenty the will rules, at thirty the intellect, at forty the judgment."

At 20 years of age the will reigns; at 30 the wit; at 40 the judgment.

FRANKLIN, *Poor Richard's Almanack*, 1741

<sup>7</sup> 'Tis late ere an old Man comes to know he is old.

THOMAS FULLER, *Gnomologia*. No. 5089. (1732)

<sup>8</sup> Buried in a good old age. (Sepultus in senectute bona.)

*Old Testament: Genesis*, xv, 15. (c. 550 B.C.)

He died in a good old age, full of days, riches,

and honour. (Mortuus est in senectute bona, plenus dierum, et divitiis, et gloria.)

*Old Testament: I Chronicles*, xxix, 28. (c. 400 B. C.) He died full of years and honors, as illustrious for those he refused as for those he accepted. (Ille quidem plenus annis abiit, plenus honoribus, illis etiam, quos recusavit.)

PLINY THE YOUNGER, *Epistles*. Bk. ii, epis. 1, sec. 2. (c. A. D. 98) Referring to Virginius Rufus.

He who dies without being corrupted enjoys a good old age. (Ssü erh pu wang 'ché sheu.)

LAO-TSE, *Tao-teh-king* (*The Way of Virtue*). Sec. 33. (c. 550 B. C.) Old, tr.

1 Old and well stricken in age. (Senes, pro-vectaeque aetatis.)

*Old Testament: Genesis*, xviii, 11. (c. 550 B. C.) Usually quoted, "Well stricken in years."

2 The three-legged one, whose back is broken and whose head looks down upon the ground. (ὃς ἐπὶ τριποδὶ, βροτῶ λαοί, | οὐ τ' ἐπὶ ῥῆτα ἔαγε, κάρη δ' εἰς οὐδ' ἀπ' αἶται.)

HESIOD, *Works and Days*, l. 533. (c. 800 B. C.) An allusion to the old man walking with a staff, the "third leg" of the riddle of the Sphinx. See under RIDDLE.

Age goeth its way on triple feet. (ἐν τριποδῶν . . . τριποδός.)

AESCHYLUS, *Agamemnon*, l. 79. (458 B. C.) Two are better than three.

*Babylonian Talmud: Shabbath*, fo. 152a. (c. 450) Two legs better than three—youth better than age.

On his last legs. MIDDLETON, *The Old Law*. Act v, sc. 1. (1656)

3 On the threshold of old age. (ἐπὶ ᾗρας οὐδ' ᾗ.)

HOMER, *Iliad*. Bk. xxii, l. 60. (c. 850 B. C.) Repeated in bk. xxiv, l. 487, and twice in the *Odyssey*. Cited by PHILO, *De Somniis*, ii, 148, and by ERASMUS, *Adagia*, ii, x, 46, who gives the Latin, "Limen senectae" A proverbial phrase.

4 A green old age is his, men say. (ὁμογέροντα δὲ μὴ φασ' ἕμεναι.)

HOMER, *Iliad*. Bk. xxiii, l. 791. (c. 850 B. C.) Pope renders it (l. 929), "A green old age, unconscious of decays."

His old age was still fresh and green. (Cruda deo viridisque senectus.)

VIRGIL, *Aeneid*. Bk. vi, l. 304. (19 B. C.) Referring to Charon who, in Greek mythology, ferried the dead across the Styx. Caesar used the same phrase in describing the Britons preparing to give battle to the Romans at the foot of the Grampians.

Though I be hoor, I fare as dooth a tree  
That blosmeth er that fruyt y-woxen be;  
A blosmy tree nis neither drye ne deed.  
I fele me nowher hoor but on myn heed.  
Myn herte and alle my limes been as grene  
As laurer thurgh the yeer is for to sene.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 217 (c. 1388)

His locks were gray, yet was his courage green.  
(Mostra in fresco vigor chione canute.)

TASSO, *Gerusalemme Liberata*. Canto i, st. 53. (1581)

Though I look old, yet I am strong and lusty;  
For in my youth I never did apply  
Hot and rebellious liquors in my blood,  
Nor did not with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty, but kindly.

SHAKESPEARE, *As You Like It*, ii, 3, 47. (1600)  
In their green Old-age.

THOMAS JOHNSON, tr., *Purey's Works*, i, v, 5. (1634)

His hair just grizzled, As in green old age.

JOHN DRYDEN, *Oedipus*. Act iii, sc. 1. (1678)

His green old age seemed to be the result of health and benevolence.

GOLDSMITH, *The Vicar of Wakefield*. Ch. 14 (1766)

You are old, Father William, the young man cried,

The few locks which are left you are grey;  
You are hale, Father William, a hearty old man.  
Now tell me the reason, I pray.

In the days of my youth, Father William replied.  
I remember'd that youth would fly fast,  
And abused not my health and my vigour at first,  
That I never might need them at last.

ROBERT SOUTHY, *The Old Man's Comforts*. (1797)

He is yet in green and vigorous senility

CHARLES LAMB, *Essays: The Benchers of the Inner Temple*. (1821)

In youth his habits had been temperate, and his temperance had its proper reward, a singularly green and vigorous old age

MACAULAY, *History of England* Ch. 14. (1855)

5 Nay, and thou too, old man, in former days  
wast as we hear, happy. (καὶ σὺ, γέρον, τὸ πρὶν μὲν ἀνέοικεν δαβλιὸν εἶναι.)

HOMER, *Iliad* Bk. xxiv, l. 543 (c. 850 B. C.)  
How rare to find old age and happiness in one!  
(Rarum est felix idemque senex)

SENECA, *Hercules Oetaeus*, l. 643 (c. 60 A. D.)

6 Do you grow gentler and better as old age  
creeps on? (Lenior et melior fis, accedente  
senectæ?)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 211. (c. 15 B. C.)

7 The ancient and honourable, he is the head.  
(Longaevis et honorabilis, ipse est caput.)

*Old Testament: Isaiah*, ix, 15. (c. 725 B. C.)  
"Eild should hae honour," as the Scots say,  
or "Old age is honorable."

Grave and reverend seniors. (Homines veteres et senes.)

TACITUS, *Dialogus de Oratoribus*. Sec. 6 (c. A. D. 85.)

8 When he dies for age, you may quake for fear.  
JAMES KELLY, *Scottish Proverbs*, p. 357. (1721)  
Intimating that you are not much younger.



Why, my Lord, when I die for age, she may quake for fear.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
When I die of age, I know of some that will quake for fear.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter 123. (1762)

1 Good wishes are all an old man has to offer to his country or his friends.

THOMAS JEFFERSON, *Letter to Thomas Law*, 1811.

Tranquillity is the *summum bonum* of old age.

THOMAS JEFFERSON, *Letter to Mark Hill*, 1820.

2 It is unjust to claim the privileges of age, and retain the playthings of childhood.

SAMUEL JOHNSON, *The Rambler*, 8 Sept., 1750.

3 In the decline of life, shame and grief are of short duration.

SAMUEL JOHNSON, *Rasselas*. Ch. 4. (1759)

We grow with the years more fragile in body, but morally stouter, and can throw off the chill of a bad conscience almost at once.

LOGAN PEARSALL SMITH, *Afterthoughts* (1931)

4 While we drink, and call for garlands, for perfumes and for maidens, old age is creeping on us unperceived. (Dum bibimus, dum sarta unguenta puellas | poscimus, obrepit non intellecta senectus.)

JUVENAL, *Satires*. Sat. ix, l. 128. (c. A. D. 120)

Age has crept upon thee unperceived. (Obrepsit non intellecta senectus.)

AUSONIUS, *Epigrams*. No. 34, l. 3. (a. A. D. 170)

For Age, with stealing steps,  
Hath claw'd me in his clutch

THOMAS VAUX, *The Aged Lover Renounceth Love*. (c. 1550) Quoted by SHAKESPEARE, *Hamlet*, v. 1, 79.

On us both did haggish age steal on

SHAKESPEARE, *All's Well that Ends Well*, I. 2, 29. (1602)

Old age comes on apace to ravage all the clime  
JAMES BEATTIE, *The Minstrel*, Bk. I, st. 25. (1771)

5 We hope to grow old, and we fear old age; that is to say, we love life and flee death. (L'on espère de vieillir, et l'on craint la vieillesse; c'est-à-dire l'on aime la vie, et l'on fuit la mort.)

LA BRUYÈRE, *Caractères: de l'Homme*. (1688)

Every man desires to live long; but no man would be old.

SWIFT, *Thoughts on Various Subjects*. (1714)

All would live long, but none would be old

FRANKLIN, *Poor Richard's Almanack*, 1749

6 Age loves to give good precepts to console itself for being no longer able to give bad examples. (Les vieillards aiment à donner de bons préceptes, pour se consoler de n'être plus en état de donner de mauvais exemples.)

LA ROCHEFOUCAULD, *Maximes*. No. 93. (1665)

7 In growing old, one grows more foolish and more wise. (En vieillissant, on devient plus fou et plus sage.)

LA ROCHEFOUCAULD, *Maximes*. No. 210. (1665)  
Both Folly and Wisdom come upon us with Years.

THOMAS FULLER, *Gnomologia*. No. 1009. (1732)

8 The most dangerous folly in elderly people who have once been attractive is to forget that they are so no longer. (Le plus dangereux ridicule des vieilles personnes qui ont été aimables, c'est d'oublier qu'elles ne le sont plus.)

LA ROCHEFOUCAULD, *Maximes*. No. 408. (1665)  
The sprightliness that increases with advancing years is not far removed from madness. (La vivacité qui augmente en vieillissant ne va pas loin de la folie.)

LA ROCHEFOUCAULD, *Maximes*. No. 416.  
No longer veal at my age. (Plus de veaux à mon âge.)

LA FONTAINE, *Fables*. Bk. iii, fab. I. (1668)

The fable of mutton that thinks itself lamb

A. B. FROST, *caption of picture*, showing two old people rolling disastrously down hill. (1895)

Old Mack's down with a case of Indian Summer.

O. HENRY (W. S. PORTER), *The Ransom of Mack*. (1907)

He had become enveloped in the Indian Summer of the soul.

O. HENRY, *The Indian Summer of Dry Valley Johnson*. (1907)

The Dangerous Age. (Den Farlige Alder.)

KARIN MICHAELIS Title of novel published in 1911. From the theme of the book, "the dangerous age" became a proverbial phrase for that period in the life of man or woman when, finding themselves slipping into middle age, they feel that they should have some sexual adventures before it is too late

9 Few people know how to be old. (Peu de gens savent être vieux.)

LA ROCHEFOUCAULD, *Maximes*, No. 423. (1665)  
To know how to grow old is the masterpiece of wisdom, and one of the most difficult chapters in the great art of life (Savoir comment devenir vieux c'est le chef-d'œuvre de la sagesse et l'un des chapitres les plus difficiles du grand art de la vie.)

HENRI AMTEL, *Journal Intime*, 21 Sept., 1874.

10 Things become old through excess of vigour.

LAO-TSEI, *Tao-teh-king* (The Way of Virtue) Sec. 30. (c. 550 B. C.) Old. tr.

11 To outlive Tithonus. (ὄνειπὸν τὸν Τίθωνος ἥνω.)

LUCIAN, *Dialogues of the Dead*, vii, 1. (c. A. D. 170) Tithonus was made immortal by Zeus at the request of Eos, the dawn goddess, but she neglected to obtain eternal youth for him, and so he became an old shrivelled creature, little more than a voice. "An old man

but voice and shadow," as Euripides wrote (*Melanippe*, frag. 180.) In Tennyson's *Tithonus*, "this grey shadow, once a man," laments his "cruel immortality."

To live to the phoenix' age. (φοίνικος ἔτη βιοῦν.)

LUCIAN, *Hermotimus*. Sec. 53. (c. A. D. 170)

The phoenix was supposed to be born again and again out of its own ashes.

He outlives the crows. (ὕπερ τὰς κορώνας μεβιωκώς.)

JULIUS POLLUX, *Onomasticon*, ii, 16. (c. A. D.

180) There are many other Greek proverbial phrases for extreme old age, among them, "Living beyond the spindle "[of the Fates], which Lucian uses, and "Living beyond the register," cited by SUIDAS, xiv, 13. Lucian has also, "Beyond the thread" [of life].

1 Age requireth rather a harde snaffle, then a pleasaunt bit, and is sooner allured to wickedness then childhoode.

JOHN LYL, *Euphues* (Arber), p. 147 (1579)

2 It would be a good thing to be old, if only we marched toward amendment. (Il feroit bel estre vieil, si nous ne marchions que vers amendement.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

The heart never grows better by age; I fear rather worse; always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older

LORD CHESTERFIELD, *Letters*, 17 May, 1750

Many foxes grow gray, but few grow good

BENJAMIN FRANKLIN, *Poor Richard*, 1749

Men become old but they never become good

OSCAR WILDE, *Lady Windermere's Fan*. Act i. (1892)

3 A fond old man is often as full of words as a woman.

SIR THOMAS MORE, *English Works*, p. 1169 (c. 1530)

A good old man, sir; he will be talking.

SHAKESPEARE, *Much Ado about Nothing*. Act iii, sc. 5, l. 36. (1598)

Talking is a disease of age.

JONSON, *Explorata: Homeri Ulysses*. (1616)

Narrative old age.

POPE, *The Temple of Fame*, l. 291. (1709)

Talking age.

GOLDSMITH, *The Deserted Village*, l. 14. (1770)

An old man never wants a tale to tell.

THOMAS FULLER, *Gnomologia*. No. 24. (1732)

The world was far gone in its anecdotage.

BENJAMIN DISRAELI, *Curiosities of Literature: Preface*. (1848) *Curiosities of Literature* was by Disraeli's father, Isaac D'Israeli, as the name was originally spelled. His grandfather, an Italian Jew, assumed the name D'Israeli, "a name never borne before, or since, by any other family, in order that their race might be for ever recognized." "Anecdotage" (suggested by anecdote and dotage) is attributed to John Wilkes, but no use of it by him has been discovered.

When a man fell into his anecdotage it was a sign for him to retire from the world.

BENJAMIN DISRAELI, *Lothair*. Ch. 28. (1870)

When the teeth fall out the tongue wags loose.

S. G. CHAMPION, *Racial Proverbs*, p. 379. (1938) A Chinese proverb.

4 Age decays nature, perfects art.

SIR THOMAS OVERBURY, *Newes to the University*. (1613)

5 Be mindful of old age, which is to come. (Venturae memores iam nunc estote senectae.)

OVID, *Artis Amatoriae*. Bk. iii, l. 59. (c. 1 B. C.)

6 The downhill path of declining age. (Iter declivē senectae.)

OVID, *Metamorphoses*. Bk. xv, l. 227. (c. A. D. 7)

Life is most delightful when it is on the downward slope. (Iucundissima est aetas devexa iam.)

SENECA, *Ad Lucilium*. Epis. xii, sec. 5. (a. A. D. 64)

Going downhill no one is old.

S. G. CHAMPION, *Racial Proverbs*, p. 443. (1938) A Japanese proverb.

7 If he live, he shall have age. (S'il vit il aura de l'age.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 2. (1532)

Neither marble nor porphyry escapes old age and decay. (Il n'est le Marbre ne le Porphyre, qui n'ayt sa vieillesse & decadence)

RABELAIS, *Pantagruel*. Bk. iii, ch. 28. (1545)

8 Of the five happinesses, long life is the greatest. (Wu fu chih chung shou wei hsien)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 837. (1875) The Five Happinesses, as given in *The Book of History*, are: Long life, wealth, health, the cultivation of virtue, and a natural death.

Age lacks kindness, as dry weather dew.

SCARBOROUGH, *Chinese Proverbs*. No. 1238

9 Disgraceful and ridiculous is an old man learning his alphabet. (Turpis et ridicula res est elementarius senex.)

SENECA, *De Tranquillitate Animi*. Ch. 3, sec. 7. (c. A. D. 60)

What a stupid thing is an old man learning his A B C's! (La sottise chose qu'un vieillard abecedaire!)

MONTAIGNE, *Essays*. Bk. ii, ch. 28. (1580)

The Head gray, and no Brains yet.

THOMAS FULLER, *Gnomologia*. No. 4587. (1732)

10 I confess that I am old; Age is unnecessary. SHAKESPEARE, *King Lear*, ii, 4, 156. (1605)

I am declined into the vale of years.

SHAKESPEARE, *Othello*, iii, 3, 265. (1605)

11 Nobody loves life like an old man. (τοις ἔφ' ἂν γὰρ οὐδεὶς ὥς ὁ γηράστων ἐφά.)

SOPHOCLES, *Acrisius*. Frag. 63. (c. 450 B. C.)

12 One touch will send an old man to his rest. (σμιρὰ παλαιὰ σώματ' ἐνδύει θάψῃ.)

SOPHOCLES, *Oedipus the King*, l. 961. (c. 409 B. C.)

Every tryflyng toie age cannot laugh at.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 8. (1546)

The old man is like a candle before the wind.  
(Lao jên 'ko pi fêng 'chien chu.)

DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)

At eighty a man is a hoar-frost upon the tiles.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1249. (1875)

1

A man is as old as his arteries.

THOMAS SYDENHAM, attr. (c. 1675) The aphorism is also said to have been coined by Pierre Cabanis, a French physiologist. It was a favorite saying of Rudolph Virchow, the German pathologist, and was also frequently used by Dr. John Harvey Kellogg, who attributed it to "an eminent French physiologist," probably Cabanis. A modernization, perhaps, of Alfred d'Houdetot's, "On a l'âge de son cœur" (One is as old as one's heart).

O wherefore our age be revealing?

Leave that to the registry books!

A man is as old as he's feeling.

A woman as old as she looks

MORTIMER COLLINS, *How Old Are You?* (1855)

Age . . . is a matter of feeling, not of years

G. W. CURTIS, *Prue and I* Ch. 6. (1857)

A man is as young as his feeling.

A woman as young as she looks;

Don't eagles live longer than rooks?

UNKNOWN, *Westminster Gazette*, 27 Nov. 1895

A woman is as old as she looks to a man that likes to look at her.

FINLEY PETER DUNNE, *Old Age*. (1901)

The adage that a man is as old as he feels, and a woman as old as she looks, may be said to contain much inherent truth

UNKNOWN, *Illustrated London News*, 25 May, 1907. The Italians say, "Gli uomini hanno gli anni ch' e' sentono, e le donne quelli che mostrano" (Men have as many years as they feel, women as many as they show).

You are always as young as you feel.

R. L. GAYL, *Old World Essays*, p. 243. (1921)

They used to say that a woman is as old as she looks and a man is as old as he feels. I believe that a person is as old as his habits.

GELETT BURGESS, *Look Eleven Years Younger*, p. 231 (1937)

2

You have the old age of an eagle, as the saying is. (Visa verost, quod dici solet, | aquilae senectus.)

TERENCE, *Heauton Timorumenos*, l. 520. (163 B.C.) A proverb derived from the old Greek, 'Αερόν γῆρας, κοπιῶν νεότης (The old age of an eagle is better than the youth of a sparrow). It has two meanings. As used by Terence, it means an active and hearty old age. As used by others, it refers to an old man who lives chiefly on drink, since it was believed that the eagle, when old, was unable to eat any solid food because its upper mandible grew so long and so hooked that it could open its mouth only enough to drink

the blood of its victims. Cited by ERASMUS, *Adagia*, i, ix, 56.

The old age of a horse. (ἵππου γῆρας.)

PLUTARCH, *Moralia: Old Men in Public Affairs*. Sec. 785D. (c. A.D. 95) Quoted as a proverb. Plutarch is arguing that men who retire from public affairs, and busy themselves in the fields measuring corn or collecting wool (wool-gathering) will bring upon themselves "the old age of a horse."

An old man's end is to keep sheep.

JAMES HOWELL, *Proverbs*, p. 2. (1659)

The state of our agricultural people appears in such proverbs as . . . "An old man's end is to keep sheep."

ISAAC D'ISRAELI, *Curiosities of Literature*. Ser. ii, i, 441.

It is at most the life of a cabbage.

THOMAS JEFFERSON, *Letter to John Adams*. (1822) Of decrepit old age.

3

We men wax old and wrinkled sooner than one may spit. (ἄνθρωποι δύνανται.)

THEOCRITUS, *Idyls*. No. xxix, l. 27. (c. 270 B.C.)

Age sets more wrinkles in our minds than on our foreheads. (Elle nous attache plus de rides en l'esprit qu'au visage.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1593)

Age withers only the outside.

ANONYMOUS, *Meditations in Wall Street*, p. 74. (1940)

4

I shall bring his old age with sorrow unto the grave.

*Apocrypha: Tobit*, iii, 10. (c. 200 B.C.)

5

When an old man will not drink, look for him in another world.

TORRIANO, *Piazza Universale*, p. 298. (1666)

When an old man will not drink, go to see him in another world.

JOHN RAY, *English Proverbs*, p. 20. (1670)

When an old man will not drink, you may safely promise him a visit in the next world.

THOMAS FULLER, *Gnomologia*. No. 5548. (1732)

6

The soul's dark cottage, batter'd and decay'd.  
Lets in new light through chinks that Time hath made.

EDMUND WALLER, *Old Age*. (1645)

Drawing near to death, . . . her soul saw a glimpse of happiness through the chinks of her sickness-broken body.

THOMAS FULLER, *Life of Monica*, i, 2. (1662)

To vanish in the chinks that Time has made

SAMUEL ROGERS, *Italy: Paestum*, l. 59. (c. 1820)

7

I'm old enough and ugly enough to take care of myself.

G. J. WHYTE-MELVILLE, *Satanella*. Ch. 10. (1872)

My experience is that as soon as people are old enough to know better, they don't know anything at all.

OSCAR WILDE, *Lady Windermere's Fan*. Act. ii. (1892)

<sup>1</sup> Honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age.

*Apocrypha: Wisdom of Solomon*, iv, 8, 9. (c. 100 B. C.)

Olde age is not to bee respected or revered for the number of their yeeres, but chiefly for the merite of their good conditions and vertue: and thereuppon it is sayde, that to bee hoare headed. is a signe of yeeres, not of knowledge.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 172. (1574) Pettie, tr.

As the Canker soonest enteth into the white Rose, so corruption doth easiest creepe into the white head.

JOHN LYL, *Euphues and His England* (Arber), p. 231 (1580)

As ye hearb Moly hath a floure as white as snow, and a roote as blacke as incke: so age hath a white head, showing pietie, but a black hart, swelling with mischiefe.

JOHN LYL, *Euphues and His England*, p. 231.

<sup>2</sup> An eg of one houre old, bread of one day a goat of one moneth, wine of six moneths, flesh of a yeare, fish of ten yeares, a wife of twentie yeares, a friend among a hundred. are the best of all number.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 253. (1623)

An egg of an hour's laying, bread of a daies, flesh of one year's growth, fish of ten, a woman of fifteen, and a friend of a hundred years standing.

TORRIANO, *Piazza Universale*, p. 181. (1666)

Give me yesterday's Bread, this day's Fish, and last year's Cyder.

FRANKLIN, *Poor Richard's Almanack*, 1744

<sup>3</sup> Men drop so fast, ere life's mid stage we tread Few know so many friends alive, as dead

EDWARD YOUNG, *Love of Fame* Sat. v, l. 97 (1725)

As life runs on, the road grows strange

With faces new, and near the end

The milestones into headstones change,

Neath every one a friend

J. R. LOWELL, *Sixty-Eighth Birthday*. (1887)

The days grow shorter, the nights grow longer

The headstones thicken along the way

ELLA WHEELER WILCOX, *Interlude*. (1902)

<sup>4</sup> An old man in a house is a good omen in a house.

UNKNOWN, *Alphabet of Ben Sira*. No. 15 (c. 1000) Quoted by RAY, *Proverbs*, 403. (1678)

Also "An old woman in the house." etc

An old man in the house is a good sign.

FRANKLIN, *Poor Richard's Almanack*, 1744

## II—Age In Man

### Twenty-One, see under Youth

<sup>5</sup> *Thirty:*

Till thirty . . . people should dress in a way

that is most likely to procure the love of the opposite sex.

WILLIAM SHENSTONE, *On Dress*. (1764)

No man,

Till thirty, should perceive there's a plain woman.

BYRON, *Don Juan*. Canto xiii, st. 3. (1820)

Men and women at thirty . . . have lost all spring and vivacity.

R. W. EMERSON, *Essays: The Tragic*. (1844)

The man who has reached thirty feels at times as if he had come out of a great battle. Comrade after comrade has fallen; his own life seems to have been charmed. . . . Illness is felt to be a cruel interruption.

ALEXANDER SMITH, *Dreamthorp*. Ch. 3. (1863)

The knell of my thirtieth year has sounded

GEORGE MOORE, *Confessions of a Young Man*. Ch. 12. (1888)

<sup>6</sup> Through life's road, so dim and dirty, I have dragged to three-and-thirty;

What have these years left to me?

Nothing, except thirty-three.

LORD BYRON, *Diary*. 22 Jan., 1821. See MOORE, *Life of Byron*. Vol. ii, p. 414.

I am thirty-three—the age of the good sans-culotte Jesus; an age fatal to revolutionists.

CAMILLE DESMOULINS, when asked his age by the French Revolutionary Tribunal, 3 April, 1794. He was guillotined two days later. *Sans-culotte*, without breeches, was the popular name for the Revolutionaries, presumably because they had discarded knee-breeches—*culottes*—for pantaloons. See *Ap-ercus sur Camille Desmoulins*. CARLYLE, *French Revolution*. Vol. iii, bk. vi, ch. 2

<sup>7</sup> Too old for youth,—too young, at thirty-five, To herd with boys, or hoard with good

three-score,—

I wonder people should be left alive;

But since they are, that epoch is a bore.

LORD BYRON, *Don Juan*. Canto xii, st. 2. (1820)

One backward look—the last—the last!

One silent tear—for youth is past!

N. P. WILLIS, *Thirty-Five*. (1835)

After thirty-five the strength of the intellectual powers begins to decline.

ARTHUR SCHOPENHAUER, *The Ages of Life*. (1851)

After thirty-five a man begins to have thoughts about women; before that age he has feelings

AUSTIN O'MALLEY, *Epigram* (a. 1932)

<sup>8</sup> My days are in the yellow leaf;

The flowers and fruits of love are gone;

The worm, the canker and the grief

Are mine alone.

LORD BYRON, *On This Day I Complete My Thirty-Sixth Year*. (1824)

<sup>9</sup> One's thirty-eighth year is an evil and dangerous year, bringing many evils and great sicknesses.

MARTIN LUTHER, *Table-Talk*. No. 787. (1521)

- 1  
Forty:  
If a man reach forty and yet be disliked by his fellows, he will be so to the end.  
CONFUCIUS, *Analects*. Vol. ix, bk. xvii, ch. 26. (c. 500 B.C.)  
At forty I attained to an unperturbed mind.  
MENCIUS, *Discourses*. Bk. ii. (c. 300 B.C.)  
I am resolved to grow fat and look young till forty.  
JOHN DRYDEN, *The Maiden Queen*. Act iii, sc. 1. (1668)  
FAIR FAT AND FORTY, *see under* FATNESS.  
Every man at forty is a fool or a physician.  
JOHN RAY, *English Proverbs*, p. 234. (1678)  
FULLER, *Gnomologia*. No. 1428. (1738) *See under* DOCTOR.  
Men over forty are no judges of a book written in the new spirit.  
R. W. EMERSON, *The Man of Letters*. (1863)  
His forty years . . . matched the twenties and thirties of other men.  
GEORGE MEREDITH, *The Tragic Comedians*. Ch. 16. (1880)  
Then you know a boy is an ass,  
Then you know the worth of a lass,  
Once you have come to forty year.  
W. M. THACKERAY, *The Age of Wisdom*. (1840)
- 2  
On passing his fortieth year, any man of the slightest power of mind . . . will hardly fail to show some trace of misanthropy.  
ARTHUR SCHOENHAUER, *The Ages of Life*. (1851)  
Every man over forty is a scoundrel.  
BERNARD SHAW, *Maxims for Revolutionists*. (1903)
- 3  
A fool at forty is a fool indeed.  
YOUNG, *Love of Fame*. Sat. ii, l. 281. (1728)  
At thirty man suspects himself a fool,  
Knows it at forty, and reforms his plan;  
At fifty chides his infamous delay, . . .  
Resolves; and re-resolves; then dies the same.  
YOUNG, *Night Thoughts*. Nt. i, l. 417. (1742)  
He who at fifty is a fool,  
Is far too stubborn grown for school.  
NATHANIEL COTTON, *Slander*. (a. 1788)
- 4  
Today is my forty-third birthday. I have thus long passed the peak of life where the waters divide.  
ESAIAS TEGNER, *Letter to F. M. Franzen*, 13 Nov., 1825.
- 5  
Fifty:  
At fifty one can no longer love.  
NAPOLEON BONAPARTE, *Remark*, to Gaspard Gourgaud, at St. Helena, 7 April, 1817.  
At fifty years, 'tis said, afflicted citizens lose their sick headaches.  
R. W. EMERSON, *Society and Solitude*. (1870)  
After a man is fifty, you can fool him by saying he is smart, but you can't fool him by saying he is pretty.  
E. W. HOWE, *Country Town Sayings*. (1911)
- Ah, what shall I be at fifty  
Should Nature keep me alive?  
ALFRED TENNYSON, *Maud*, l. vi, 31. (1855)
- 6  
Sixty:  
Would that by no disease, no cares oppress.  
I in my sixtieth year were laid to rest.  
MIMNERMUS, *Couplet*. (c. 600 B.C.)  
Surely a wiser wish were thus expressed,  
At eighty years let me be laid to rest.  
SOLON, *Fragments*. Frag. 20, Bergk. (c. 600 B.C.) Amending the couplet by Mimnermus.  
*See* DIOGENES LAERTIUS, Solon, sec. 60.
- 7  
Threescore, I think, is pretty high;  
'Twas time in conscience he should die.  
SWIFT, *A Satirical Elegy on the Death of a Late Famous General*. (1722) Referring to the Duke of Marlborough.  
What Tutor shall we find for a Child of sixty Years old?  
THOMAS FULLER, *Gnomologia*. No. 5523. (1732)  
At sixty, labor ought to be over.  
THOMAS PAINE, *The Rights of Man*. (1791)  
Every year sees a man less easy to save. At sixty all missionary effort is hopeless; it takes burning at the stake.  
JEAN PAUL RICHTER, *Levana*. Ch. 1. (1807)  
Spring still makes Spring in the mind,  
When sixty years are told.  
R. W. EMERSON, *The World-Soul*. (1847)  
At sixty man learns how to value home.  
LORD LYTTON, *Walpole*. Act ii. (1869)  
Chaucer, at Woodstock, with the nightingales.  
At sixty wrote the Canterbury Tales.  
LONGFELLOW, *Morituri Salutamus*. (1875)
- 8  
It might be a good thing if all were peacefully chloroformed at sixty.  
ANTHONY TROLLOPE, *The Fixed Period*. (1881)  
The uselessness of men above sixty years of age  
WILLIAM OSLER, *Address*, Johns Hopkins University, 22 Feb., 1905. This statement, together with Osler's jesting quotation from Trollope, as given above, caused him to be headlined throughout the country as an advocate of chloroform after sixty. *See* CUSHING, *Life of Osler*, i, 29.
- After a man passes sixty, his mischief is mainly in his head.  
E. W. HOWE, *Sinner Sermons*. (1926)
- 9  
One is past being lucky at our age.  
LOUIS XIV OF FRANCE, *To Marshall Villeroi*, after the Battle of Ramillies, 23 May, 1706.  
Louis was then 68 and Villeroi 62.
- 10  
Seventy:  
Past my next milestone waits my seventieth year.  
I mount no longer when the trumpets call:  
My battle-harness idles on the wall.  
The spider's castle, camping-ground of dust,  
Not without dints, and all in front, I trust.  
J. R. LOWELL, *Epistle to George William Curtis: Postscript*, 1887.

1 The days of our years are threescore years and ten. (Dies annorum nostrorum in ipsis, septuaginta anni.)

*Old Testament: Psalms*, xc, 10. (c. 350 B.C.)

But *Genesis*, vi, 3, declares, "His days shall be an hundred and twenty years." In *Genesis* it is the Lord speaking; in the *Psalms*, Moses.

To be seventy years old is like climbing the Alps.

LONGFELLOW, *Letter to G. W. Childs*, 13 March, 1877.

To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old.

O. W. HOLMES, *Letter to Julia Ward Howe*, on her seventieth birthday, 27 May, 1889.

2 The still contentedness of seventy years.

WORDSWORTH, *The Excursion*, ii, 600. (1814)

3 My diseases are an asthma and a dropsy, and what is less curable, seventy-five.

SAMUEL JOHNSON, *Letter to W. G. Hamilton*, 20 Oct., 1784.

Nobody grows stronger at seventy-five.

HORACE WALPOLE, *Letter to Hannah More*, 21 Aug., 1792.

At seventy-seven it is time to be in earnest.

SAMUEL JOHNSON. (1786) See BOSWELL, v, 288.

4 *Eighty:*

Toothless eighty.

EBENEZER ELIOT, *Poems*, p. 225. (1835)

5 My eightieth year warns me to pack up my baggage. (Annus octogesimus admonet me. ut sarcinas conligam.)

VARRO, *De Re Rustica*. Bk. i, sec. 1. (c. 50 B.C.)

### III—Age In Women

6 By candle-light nobody would have taken you for above five-and-twenty.

ISAAC BICKERSTAFFE, *The Maid of the Mill*. Act i, sc. 2. (c. 1760)

She may very well pass for forty-three

In the dusk, with a light behind her.

W. S. GILBERT, *Trial by Jury* (1875)

Forty-two in the daylight, thirty-five in the lamplight, and twenty-five or what you will in a blond wig and the spotlight.

DOROTHY L. SAYERS, *In the Teeth of the Evidence*, p. 211. (1940)

7 A lady of a "certain age," which means Certainly aged.

BYRON, *Don Juan*. Canto vi, st. 69. (1818)

She was not old, nor young, nor at the years Which certain people call a "certain age."

BYRON, *Beppo*. St. 22. (1818)

8 But wel I wot, thou wilt answer and seye: "Lo! olde Griseld list to ryme and pleye!"

CHAUCER (?), *Lenvoy de Chaucer a Scogan*, l. 34, (c. 1393)

The cat became blind yet still was hankering after mice.

BURCKHARDT, *Arabic Proverbs*. No. 429. (1817)

9 But trewely, I can not telle hir age.

CHAUCER (?), *Troilus and Criseyde*, Bk. v. l. 826, (c. 1380)

10 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age. (Lucerna splendens super candelabrum sanctum, et species faciei super aetatem stabilem.)

*Apocrypha: Ecclesiasticus*, xxvi, 17. (c. 190 B.C.)

As a white candle in a holy place,

So is the beauty of an aged face.

JOSEPH CAMPBELL, *The Old Woman*. (1920)

11 An old woman would dance. (Anus saltat.)

ERASMUS, *Adagia*, ii, viii, 11. (1523) "When an old woman dances, there is sport" A similar one is, "An old woman dancing makes a lot of dust" (Anus subsultans multum excitat pulveris). There are many proverbs deriding "mutton that thinks itself lamb": "Anus bacchatur" (acting like a Bacchante); "Anus cothonissat" (lecher-ing); "Anus hircum olet," and "Anus hircissans" (playing the lecherous goat); all of which are noted by Erasmus.

He is teaching an old woman to dance.

JOHN RAY, *English Proverbs*, p. 75. (1813)

12 There is hardly such a thing to be found as an old woman who is not a good woman.

BENJAMIN FRANKLIN, *Letter to a Young Man*, 25 June, 1745.

13 Your face shows your years. (Facies tua computat annos.)

JUVENAL, *Satires*. Sat. vi, l. 199. (c. A.D. 120)

A man need not look in your mouth to know how old you are

JOHN CLARKE, *Paroemiologia*, p. 280. (1639)  
RAY, *English Proverbs*, p. 188 (1670)

14 The hell of women is old age. (L'enfer des femmes, c'est la vieillesse.)

LA ROCHEFOUCAULD, *Maximes Posthumes*. No. 562. (1675) Referring to the celebrated courtesan, Ninon de Lenclos, who died in 1706 at the age of 90. La Rochefoucauld is said to have been one of her lovers.

15 'Tis worse to rouse an old woman than a dog. (χειρόν ἐπελθεῖν γράβη ἢ κύρα.)

MENANDER, *Fragment*. Frag. 258. (c. 300 B.C.)

There were many proverbial phrases among the Greeks for old women: ZENORIUS, *Adagia*, li, 98, has γράβη σίφιφος (moth-eaten old woman); SUIDAS, *Lexikon*, v, 2, has γράβη χορεύου (dancing old woman) and γράβη κωθύριζομεναι (drunken old woman).

The sportive old woman is Death's darling toy. (Anus cum ludit morti delicias facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 30. (c. 43 B.C.) The Germans say, "Wo der Teufel

nicht hinkommen kann, schicht er ein altes Weib" (Where the devil can't go, he sends an old woman). A variant is, "Where the devil can't go, he sends his grandmother." The Arabs say, "What it takes the devil a year to do, an old woman does in an hour"; the Moroccans, "When a woman grows old, there is nothing left in her but poison."

<sup>1</sup> An aged dame may dye her locks of gray,  
But not make straight the back which time  
has bent.

SADI, *Gulistan*. Ch. vi, Apologue 5. (c. 1258)

<sup>2</sup> Even in the afternoon of her best days.

SHAKESPEARE, *Richard III*, iii, 7, 186. (1592)

By the sharp tooth of cankering eld defaced.

WILLIAM SHENSTONE, *The Schoolmistress*. St. 16. (1742)

<sup>3</sup> She has quite lost the blue on the plum.

SWIFT, *Polite Conversation*. Dial i. (1738)

<sup>4</sup> She's no chicken; she's on the wrong side of thirty, if she's a day.

SWIFT, *Polite Conversation*. Dial i. (1738)

Ladies, stock and tend your hive,

Trifle not at thirty-five,

For, how'er we boast and strive,

Life declines from thirty-five.

He that ever hopes to thrive

Must begin by thirty-five

SAMUEL JOHNSON, *To Hester Thrale on Her Thirty-fifth Birthday*. (1776)

At the age of forty, . . . her fire may be covered with ashes, but it is not extinguished

MARY WORTLEY MONTAGU, *Letter to Lady* . . . 13 Jan. 1716

If truth in spite of manners must be told,  
Why really fifty-five is something old

THOMAS PARSELL, *To an Old Beauty*. (1722)

There are three classes into which all the women past seventy that ever I knew were to be divided (1) that dear old soul; (2) that old woman, (3) that old witch.

S. T. COLERIDGE, *Table-Talk*, 7 July, 1831

#### IV—Age: Its Compensations

<sup>5</sup> How beautiful to grey hairs is judgment.  
(Quam speciosa veteranis sapientia.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxv, 4. (c. 190 B.C.) Oesterley, tr.

The age of discretion.

HARRIET MARTINEAU, *Demerara*, i, 4. (1832)

<sup>6</sup> You must live long in order to see much. (Es menester vivir mucho para ver mucho.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 32, 52. (1615)

Those that live longest will see most.

J. J. CONNINGTON, *Four Defences*, p. 139. (1940) Repeated on p. 229.

<sup>7</sup> For out of olde felde, as men seith,  
Cometh al this newe corn fro yeer to yeer.

CHAUCER, *Parlement of Foules*, l. 22. (c. 1382)

The older the crab-tree the more crabs it bears, says the proverb.

RICHARD WHATLEY, *Annotations on Bacon's Essays*, p. 42. (1856)

<sup>8</sup> Old age lacks the heavy banquet, the loaded table, and the oft-filled cup; therefore it also lacks drunkenness, indigestion, and loss of sleep. (Caret epulis exstructisque mensis et frequentibus poculis. Caret ergo etiam vinulentia et cruditate et insomniis.)

CICERO, *De Senectute*. Ch. 13, sec. 44. (c. 44 B.C.)

I am profoundly grateful to old age, which has increased my eagerness for conversation and taken away that for food and drink. (Habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem auxit, potionis et cibi sustulit.)

CICERO, *De Senectute*. Ch. 14, sec. 46.

Light heart, light foot, light food, and slumber light.

These lights shall light us to old age's gate.

EDWARD HOVELL-THURLOW, *When In the Woods I Wander All Alone*. (1813)

<sup>9</sup> [Age] has weathered the perilous capes and shoals in the sea whereon we sail. . . . At every stage we lose a foe.

EMERSON, *Society and Solitude: Old Age* (1870)

<sup>10</sup> Not everything connected with old age is bad. (οὐχ ἅπαντα τῷ γῆρα κατὰ πρόσωπον.)

EURIPIDES, *Phoenissae*, l. 528. (c. 440 B.C.)

Quoted by PLUTARCH, *Moralia*, 73C.

Age is a crown of glory when it is adorned with righteousness.

ROBERT GREENE, *The Mirrour of Modestie* (1584)

<sup>11</sup> Bion that Philosopher saith, that Age is the last port of rest, the end of all miserie, the haven of lyfe, the fullyllyng of all pylgrim-ages, an honorable thing, and desired of al.

JOHN FLORIO, *Firste Frutes*, fo. 69. (1578)

<sup>12</sup> A man bowed with age, and wise with untold wisdom. (ὁς δὴ γῆρας αὐτὸς ἔην καὶ μύρια ἤνῃ.)

HOMER, *Odyssey*. Bk. ii, l. 16. (c. 850 B.C.)

'Tis fitting that even the aged should learn wisdom. (καλὸν δὲ καὶ γέροντα μαθήσασθαι σοφά.)

ARISTOTELIS, *Fragments*, No. 224. Smyth. (c. 458 B.C.) STOBÆUS, *Florilegium*, iii, 29, 24

Old age takes from the man of intellect no qualities save those which are useless to wisdom. (La vieillesse n'ôte à l'homme d'esprit que des qualités inutiles à la sagesse.)

JOSEPH JOUBERT, *Pensées*. No. 87. (1810)

The essence of age is intellect.

EMERSON, *Society and Solitude: Old Age* (1870)

The older the wiser.

CLARKE, *Paroemiologia*, p. 267. (1639) RAY, 126. (1670) On p. 84, Clarke varies it to

"The older the worse, like my old shoes."

Contrary to the proverb of *older and wiser*, the more ancient they grow, the more fools they are

WHITE-KENNETT, tr., *Erasmus' Praise of Folly* (1683) The French say, "En vieillissant on

devient plus fou et plus sage" (In growing old one becomes more foolish and more wise). NO FOOL LIKE AN OLD FOOL, *see under* FOOL.

The man of wisdom is the man of years.

YOUNG, *Night Thoughts*. Nt. v, l. 773. (1742)

1 With the ancient is wisdom; and in length of days understanding. (In antiquis est sapientia, et in multo tempore prudentia.)

*Old Testament: Job*, xii, 12. (c. 350 B.C.)

Multitude of years should teach wisdom. (An-norum multitudo doceret sapientiam.)

*Old Testament: Job*, xxxii, 7.

We grow wiser as we grow old. (Aetate sapimus rectius.)

TERENCE, *Adelphoe*, l. 832. (160 B.C.)

As we grow older we grow more knowing (Aetate prudentiores reddimur.)

ERASMUS, *Adagia*, iii, ix, 57. (1523)

Even if there be no wisdom, is there no old age?

*Babylonian Talmud: Berachoth*, fo. 38. (c. 450)

As sooth is sayd, elde hath greet advantage;

In elde is bothe wisdom and usage;

Men may the olde at-tenne [out-run], and noght at-rede [surpass in council].

CHAUCER, *Canterbury Tales: The Knights Tale*. l. 1589. (c. 1386) An adaptation from

the *Proverbs of Alfred* (c. 1250). "One may out-ride the old man better than out-wit."

The book seith, that "in old men is the sapience and in long tyme the prudence."

CHAUCER, *The Tale of Melibeus*. Sec. 21.

As you are old and reverend, you should be wise.

SHAKESPEARE, *King Lear*, i, 4, 261. (1605)

2

The old is better. (ὁ παλαιὸς χρηστός ἐστίν.)

*New Testament: Luke*, v, 39. (c. A.D. 65) The *Vulgate* is, "Vetus melius est."

As olde wood is best to burne; old horse to ride; old bookes to reade; and old wine to drinke: so are old friends alwayes most trusty to use.

LEONARD WRIGHT, *Display of Dutie*, p. 19. (1589)

Olde wood for fewell; an olde horse for easy riding: wine of a yere olde; olde friendes, and olde bookes.

ANTHONY COPLEY, *Wits, Fits, etc.*, 4. (1594)

Alonso of Aragon was wont to say in commendation of age, that age appears to be best in four things,—old wood best to burn, old wine to drink, old friends to trust, and old authors to read.

FRANCIS BACON, *Apothegms*. No. 97. (1600)

Quoted also by MELCHIOR, *Floresta Española*, ii, 1, 20. (1700). and by SCOTT, *The Antiquary*, ch. 6. (1816)

Is not old wine wholesomest, old pippins tooth-somest, old wood burn brightest, old linen wash whitest? Old soldiers, sweetheart, are surest, and old lovers are soundest.

THOMAS DEKKER, *Westward Ho!* Act ii, sc. 2. (1603)

Old wine and an old friend are good provisions.

GEORGE HERBERT, *Jacula Prudentum*. No. 142. (1640)

Pesce, oglio & amico vecchio. Old fish, old oil and an old friend are the best.

JOHN RAY, *Proverbs*, p. 41. (1678) The Spanish form is, "Aceite, y vino, y amigo antiguo" (Oil, wine and friends improve with age).

The French say, "Vieilles amours et vieux tisons s'allument en toutes saisons" (Old loves and old brands kindle at all seasons).

I love everything that's old: old friends, old times, old manners, old books, old wine.

OLIVER GOLDSMITH, *She Stoops to Conquer*. Act i, sc. 1. (1773)

I always give a preference to old wine, old fiddles, old friends, and, in short, anything old.

J. K. PAULDING, *The Bucktails*. Act v, sc. 1.

(1815) There are many variants, such as, "Old ovens are soonest hot," and "Old shoes are easiest."

3

Old age has some things at least that are not to be despised: experience comes with riper years. (Seris venit usus ab annis.)

OVID, *Metamorphoses*. Bk. vi, l. 29. (A.D. 7)

The crown of the aged is their much experience. (Corona senum multa peritia.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xxv, 6. (c. 190 B.C.) Oesterley, tr.

Age is full of prouision, of sapience, of experience, and of studye. (Eta come è piena di prouisione, di sapientia, di esperienza, e di studio.)

JOHN FLORIO, *Firste Fruits*, fo. 69. (1578)

4

Let us cherish and love old age, for it is full of pleasure. . . . The best morsel is reserved to the last. (Conplectamur illam et amemus; plena est voluptatis. . . . Quod in se iucundissimum omnis voluptas habet, in finem sui differt.)

SENECA, *Ad Lucilium*. Epis. xii, sec. 4. (c. A.D. 64)

The daintiest last, to make the end more sweet

SHAKESPEARE, *Richard II*, i, 3, 68. (1595)

The setting sun, and music at the close,

As the last taste of sweets, is sweetest last.

SHAKESPEARE, *Richard II*, ii, 1, 12.

The last best, like to gude wives' daughters.

JOHN RAY, *Scottish Proverbs* (1670)

Grow old along with me!

The best is yet to be,

The last of life, for which the first was made

ROBERT BROWNING, *Rabbi Ben Esra*. (1864)

Like that rare draught at Cana's marriage feast  
Life's best wine is the last.

FRANCES POPE, *The End of the Road*. (c. 1875)

5

Ever as I grow older I learn more and more (γῆράσκω δ' αἰεὶ πολλὰ διδασκόμενος.)

SOLOON, *Apothegms*. (c. 600 B.C.) *See* PLUTARCH, *Lives: Solon*. Sec. 31.

It is always in season for the old to learn. (καλὸν δὲ καὶ γέροντα μαθάνειν σφόδρ.)

ÆSCHYLUS, *Fragments*. No. 396N. (c. 475 B.C.)

We are never too old to be instructed.

OLIVER GOLDSMITH, *The Citizen of the World*

Let. 123. (1762) A more modern jingle runs,

"Never too old to learn, Never too late to turn."



1 Old age and the wear of time teach many things. (γῆρας διδάσκει πολλὰ καὶ χρόνου τριβή.)  
 SOPHOCLES, *Tyro*. Frag. 586. (c. 450 B.C.)

2 Old men view best at a distance, with the eyes of understanding, as well as with those of nature.

SWIFT, *Thoughts on Various Subjects*. (1727)  
 Observation is an old man's memory.

SWIFT, *Thoughts on Various Subjects*.

3 The touch of flame—the illuminating fire—the loftiest look at last . . .

The calmer sight—the golden setting, clear and broad: . . .

The points of view, the situations whence we scan, . . .

The lights indeed from them—old age's lambent peaks.

WALT WHITMAN, *Old Age's Lambent Peaks*. (1889)

#### V—Age: Its Penalties

4 Old age is, so to speak, the harbor of all ills. (τὸ γῆρας ἔλεγετο ὄμιον εἶναι τῶν κακῶν.)

ANTIPHANES, *Fragment*. (c. 360 B.C.) BION, *Maxim*. (c. 300 B.C.) See DIOGENES LAERTIUS, iv. 48.

Old age is an illness in itself. (Ipsa senectus morbus est.)

TERENCE, *Phormio*, l. 575. (161 B.C.) Cited by ERASMUS, *Adagia*, ii, vi. 37

Old age is an incurable disease. (Senectus insana-bilis morbus est.)

SENECA, *Ad Lucilium*. Epis. cviii, sec. 28 (a. d. 64)

You have heard the old proverb, "age breeds aches."

SIR JOHN BARINGTON, *The Metamorphosis of Ajax*, ii. (1596)

Old age itself is a disease.

BEN JONSON, *Explorata: Sed Seculi Morbus*. (1640)

Old age is sickness enough of itself.

WILLIAM WALKER, *Paroemiologia*, p. 33. (1672)

Old men are only walking hospitals.

WENTWORTH DILLON, *Art of Poetry*. (1680)

Old age seems the only disease; all others run into this one.

R. W. EMERSON, *Essays: Circles*. (1841)

Old age is a malady of which one dies. (Das Alter ist ein Krankheit daran man sterben muss.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 302. (1856) A German proverb

8 When men wish for old age for themselves, what else do they wish for but lengthened infirmity?

ST. AUGUSTINE, *Of the Catechizing of the Unlearned*. (c. 400)

9 Remember Age, and thou canst not be proud. For Age pulls down the Pride of every man.

RICHARD BARNFIELD, *The Affectionate Shepherd*. St. 31. (1594)

7 Just as old age is creeping on apace, . . .

They [our children] kindly leave us, though not quite alone,

But in good company—the gout or stone.

BYRON, *Don Juan*. Canto iii, st. 59. (1818)

Fear old age, for it does not come alone. (Metue senectam, non enim sola advenit.)

ALFRED HENDERSON, *Latin Proverbs*, p. 222.

(1869) From the Greek, φοβού τὸ γῆρας οὐ γὰρ ἔρχεται μόνον.

Old age never comes without a long cortège of griefs and infirmities. (La vieillesse ne vient pas sans un long cortège de douleurs et d'infirmités.)

ANATOLE FRANCE, *Le Procureur de Judée*. (1892)

Ol' age niver comes alone.

FINLEY PETER DUNNE, *Old Age*. (1901) Dunne goes on to say that a lot of poor relations, such as rheumatism and gout, always come with it

8 Age and wedlock tame man and beast.

WILLIAM CAMDEN, *Remains*, p. 317. (1605)

Marriage and want of sleep tames both man and beast.

THOMAS DRAXE, *Bibliotheca*, p. 231. (1616)

Age and wedlock bring a man to his nightcap.

JOHN CLARKE, *Paroemiologia*, p. 279. (1639)

On p. 328, Clarke has, "Wedding and ill wintering tame both man and beast." Also

RAY, 47. (1670) FULLER, No. 778. (1732)

Age and wedlock we all desire and repent of.

THOMAS FULLER, *Gnomologia*. No. 780. (1732)

9 I feel age like an icicle down my back.

DYSON CARTER, *Night of Flame*, p. 154. (1943)

10 He who lives a long life, must needs go through many evils. (El que larga vida vive mucho mal ha de pasar.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 32. (1615)

Our trials grow with our years. (Mit den Jahren steigern sich die Prüfungen.)

GOETHE, *Sprüche in Prosa*. (1819)

To an old man, every day is a new evil. (Hombre viejo, cada día un malo nuevo.)

CAHIER, *Six Mille Proverbes*, l. 285 (1856)

11 Old age makes me sour. (Amariorem enim me senectus facit.)

CICERO, *Ad Atticum*. Bk. xiv, epis. 21. (44 B.C.)

"Why should I wear a mask before men's eyes?" Is not old age itself a mask ugly enough? ("Quid est autem, cur ego personatus ambulem?" Parumne foeda persona est ipsius senectutis?)

CICERO, *Ad Atticum*. Bk. xv, epis. 1. (44 B.C.)

12 When folks grow old they are not set by.

JOHN CLARKE, *Paroemiologia*, p. 280. (1639)

An old man is a bed full of bones.

JOHN RAY, *English Proverbs*, p. 184. (1678)

FULLER, *Gnomologia*. No. 648. (1732)

Nature abhors the old.

R. W. EMERSON, *Essays, First Series, Circles*. (1841)

- 1 But age is froward, uneasy, scrutinous,  
Hard to be pleased, and parsimonious.  
SIR JOHN DENHAM, *Of Old Age*. Pt. iii, l. 235.  
(1642)
- 2 Age, death's twilight.  
JOHN DONNE, *Satires*. Sat. iii. (c. 1631)
- 3 Lo, Poverty, to fill the band,  
That numbs the soul with icy hand,  
And slow-consuming Age.  
THOMAS GRAY, *On a Distant Prospect of Eton College*. St. 9. (1742)
- The slow dull sinking into withered age.  
EDWIN ARNOLD, *Light of Asia*. Bk. iv. (1879)
- 4 These olde folk have alwey colde.  
GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?), tr., l. 411. (c. 1365)
- I am bouth oulde and coulde.  
UNKNOWN, *Chester Plays*, i. 98. (1327)
- He is old and cold and ill to lie by.  
JAMES KELLY, *Scottish Proverbs*, p. 160. (1721)  
"Spoken by a young maid, when jeer'd with an old man." A somewhat similar one from the *Berkeley MSS*, iii. 30, is, "A head that's white To maids brings no delight."
- Not so old, nor yet so cold—you know the rest  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 5 Age will steal on thee and ash devour thy bloom. (κατ' οὐν λήσεις γηράσα καὶ σὺν το ὥριον τέφρῃ κάψει.)  
HERODES, *Mimes*. No. i, l. 37. (c. A. D. 100) As the ash on a torch creeps over the ember.  
The flour is goon, ther is na-more to telle,  
The bren, as I best can, now moste I selle  
CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 477 (c. 1388)  
Years steal  
Fire from the mind as vigour from the limb  
And life's enchanted cup but sparkles near the brim.  
BYRON, *Childe Harold*. Canto iii, st. 8. (1820)
- 6 Evil old age presseth hard upon thee. (ἀλάσσε γήρας τείρει θυμολιον.)  
HOMER, *Iliad* Bk. iv. l. 315. (c. 850 B. C.) Repeated several times, as in xxiii. 623. with unimportant variations  
Heavy old age has come upon him (χαλεπὸν δ' ἐπὶ γήρας ἰκάσκει.)  
HOMER, *Odyssey*. Bk. xi, l. 196. (c. 850 B. C.)  
Old age, thou enemy of mortal frames. (ὦ γήρας, ἐχθρὸν σωμάτων ἀθροσπίνων.)  
MENANDER. Frag. 552K. (c. 300 B. C.)  
O burdensome old age! (ὦ γήρας βαρὺ.)  
MENANDER. Frag. 555K. (c. 300 B. C.)  
Old age is a bad thing, a bad piece of freight (Aetas mala est; mers mala ergost.)  
PLAUTUS, *Menaechmi*, l. 758. (c. 200 B. C.)  
A variation of the Latin proverb, "Grave senectus est hominibus pondus" (Old age is a heavy burden to men).  
Rotten old age. (Cariosa senectus.)  
OVID, *Amores*. Bk. i, No. xii, l. 29. (c. 13 B. C.)

- With what incessant and excessive woes old age abounds! (Sed quam continuis et quantis longa senectus | plena malis!)
- JUVENAL, *Satires*. Sat. x, l. 190. (c. A. D. 120)  
Old age more to be feared than death. (Morte magis metuenda senectus.)  
JUVENAL, *Satires*. Sat. xi, l. 45.  
What a thing is age! Death without death's quiet.  
W. S. LANDOR, *Imaginary Conversations: Epicurus, Leontion, and Ternissa*. (1824)
- 7 Their ears are stopped with years. (τὰ ὦτα ὑπὸ τῶν ἐτῶν.)  
LUCIAN, *Cataplus*. Sec. 5. (c. A. D. 170)  
Old churches have dim windows. (Alte Kirchen haben dunkle Glaeser.)  
CHARLES CAHIER, *Six Mille Proverbes*, p. 302.  
A German proverb  
The failing eye and ear, the slower limbs,  
Whose briefer name is Age.  
SIR LEWIS MORRIS, *Hades*. Bk. i, l. 50. (1877)
- 8 Age brings you grief. (Te aetas male habet.)  
PACUVIUS, *Periboea*. Frag. 302. (c. 160 B. C.)  
Life protracted is protracted woe  
SAMUEL JOHNSON, *Vanity of Human Wishes*, l. 258. (1749)
- 9 He that is old lieth down in misery every day.  
The eyes are small, the ears are deaf.  
The bones are painful throughout the body;  
good turneth into evil All taste departeth.  
These things doeth old age for mankind being evil in all things.  
PTAH-HOTEP, *Instruction*. Par. 1. (c. 3550 B. C.)  
Prise Papyrus. Gunn, tr
- 10 Never did old monkey make a pretty lip.  
(Onques vieil cinge ne fait belle moue.)  
RABELAIS, *Pantagruel*. Bk. iii, Prologue (1545)
- 11 I have lived long enough, my way of life  
Is fall'n into the sear, the yellow leaf.  
SHAKESPEARE, *Macbeth*, v, 3, 24. (1606)  
That time of year thou mayst in me behold  
When yellow leaves, or none, or few, do hang  
Upon those boughs which shake against the cold.  
SHAKESPEARE, *Sonnets*. Sonnet 73 (1609)  
My days are in the yellow leaf.  
LORD BYRON, *On This Day I Complete My Thirty-sixth Year* (1824)
- I am in the Sheer and Yeller leaf.  
ARTEMUS WARD (C. F. BROWN), *The Crisis*. (1860)
- I have fallen into the sere and yellow.  
NGAIO MARSH, *Vintage Murder*, p. 281. (1940)
- 12 Old age brings this one vice to mankind, that we all think too much of money. (Solum unum hoc vitium adfert senectus hominibus: adtentiores sumus ad rem omnes, quam sat est.)  
TERENCE, *Adelphoe*, l. 833. (160 B. C.)  
It's a fault common to us all that in old age we think too much of money. (Vitium commune

omniunſt, | quod nimium ad rem in ſenecta  
attenti ſumus.)

TERENCE, *Adelphoe*, l. 953.

O Greed! that younger grows as I wax old!

BHARTRIHARI, *Epigrams*. No. 45. (c. A. D. 625)

My fader, as ye knowen wel, pardee,

Is old, and elde is ful of coveityſe.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv.  
l. 1368. (c. 1380)

In olde age wee covetouſly carke for coine.

GEORGE PETTIE, *Petite Pallace*, p. 41. (1576)

Covetouſneſs is a vice appropriated as it may  
ſeem to old men, according to this old ſaying:  
*Cum omnia vitia ſeneſcunt, ſola avaritia ju-  
venefcit*: "When all vices wax old, covetous-  
neſs alone waxeth young."

THOMAS BECON, *A New Catechiſm*, p. 373.  
(1560)

A man can no more ſeparate age and covetous-  
neſs than a' can part young limbs and lechery.

SHAKESPEARE, *II Henry IV*, i, 2, 256. (1598)

That diſeaſe

Of which all old men ſicken—avarice.

MIDDLETON, *The Roaring Girl*. Act i, ſc. 1.  
(1611)

When all ſins elſe be old is avarice young.

RANDIE COTGRAVE, *Dictionary: Peché*. (1611)

When all ſins grow old, covetouſneſs is young.

GEORGE HERBERT, *Jacula Prudentum*. No. 19

(1640) The French ſay, "Quand tous péchés  
ſont vieux, l'avarice eſt encore jeune"

The older the more covetouſ

GEORGE FULLER, *Church-Hiſtory of Britain*  
Bk. iv, ſec 3. (1655)

Generally Money lies neareſt them that are near-  
eſt their Graves

WILLIAM PENN, *More Fruits of Solitude*. No.  
216 (1718)

A good old-gentlemanly vice, . . . avarice

LORD BYRON, *Don Juan*. Canto i, ſt 216. (1818)

Avarice is the vice of declining years.

GEORGE BANCRFT, *Hiſtory of the United*  
*States*. Ch. 17. (1834)

Avarice is a paſſion compatible with old age

ANTHONY TROLLOPE, *Ralph the Heir*. Ch. 1  
(1870)

1

Old veſſels muſt leak.

TORRIANO, *Piazza Univerſale*, p. 163. (1666)

FULLER, *Gnomologia*, No. 3729. (1732)

2

Age ſteals away all things, even the mind  
(Omnia fert ætas, animum quoque.)

VERGIL, *Ecloques*. Ecl. ix, l. 51 (37 B.C.) An-  
other Latin aphoriſm runs, "Omnia fert ætas  
ſecum, auferit omnia ſecum" (Age brings all  
things with it and takes all things away  
with it).

White hair blunteth wit. (τὰ λευκὰ τῶν τριχῶν  
ἀπαμβλύνει τὸν νοῦν.)

HERODES, *Mimes*. No. i, l. 67. (c. A. D. 100)

When the age is in, the wit is out.

SHAKESPEARE, *Much Ado About Nothing*, iii,  
5, 37. (1598) A play upon the proverb,  
"When the wine is in, the wit is out." See  
under WINE.

Mental, like facial, defects increaſe with age.  
(Les défauts de l'eſprit augmentent en vieilliffant,  
comme ceux du viſage.)

LA ROCHEFOUCAULD, *Maximes*. No. 112. (1665)

3

Disease and bitter eld ſucceed. (Subeunt  
morbi triſtiſque ſenectus.)

VERGIL, *Georgics*. Bk. iii, l. 67. (29 B.C.)

There dwelleth pale diſeaſe and bitter eld. (Pal-  
lentesque habitant Morbi triſtiſque Senectus.)

VERGIL, *Aeneid*. Bk. vi, l. 275. (19 B.C.)

4

How fooliſh was my hope and vain

That age would conquer ſin.

CHARLES WESLEY, *In Advancing Age*. (1772)

## VI—Age and Love

5

Lilies white look beſt 'mid roſes. (τὰ λευκὰ |  
ρόδοις κρίνα πλακέντα.)

ANACREON, *Odes: To a Lady With an Old*  
*Mun's Love-Gift*. Ode li. l. 7. (c. 550 B.C.)

6

Old age has diſgraces of its own: do not add  
to them the ſhame of vice. (πολλὰ ἔχοντι τῷ  
γῆρας τὰ αἰσχρὰ μὴ προſτίθει τὴν ἀπὸ τῆς κακίας  
αισχύνην.)

MARCUS CATO, *Apothegm*. (c. 175 B.C.) See  
PLUTARCH, *Lives: Marcus Cato*. Ch. ix.

Diſgraceful is love in an old man. (Turpe ſenilis  
amor)

OVID, *Amores*. Bk. i, eleg. 9, l. 4. (c. 13 B.C.)

How degrading is folly in old age!

SALOMON IBN GABRIOL, *Mibhar ha-Peninim*  
(*Choice of Pearl*). No. 51. (c. 1050)

7

Aphrodite with old men is wroth. (ἡ Ἀφροδίτη  
τοῖς γέρονσιν ἐχθεται.)

EURIPIDES, *Aeolus*. Frag. 23. Nauck. (c. 420  
B.C.) Quoted by PLUTARCH, *Moralia*, 766A

The Germans ſay, "Liebschaften taugen ſur  
das Alter nicht" (Love doesn't do for age)

Old age bids Venus take her leave for ever  
(ἀλλ' ἡ τὸ γῆρας τὴν Κίπριν χαιρεῖν ἐά.)

EURIPIDES, *Aeolus*. Fr. 23. Nauck. (c. 420 B.C.)

Quoted by PLUTARCH, *Moralia*, 285B.

8

Old Boys have their Playthings as well as  
young Ones: the Difference is only in the  
Price.

FRANKLIN, *Poor Richard's Almanack*, 1752

9

When age is jocund, it makes ſport for death.

GEORGE HERBERT, *Jacula Prudentum*. No. 619  
(1640)

Old age is a tyrant who forbids, upon pain of  
death, all the pleaſures of youth. (La vieillesse  
eſt un tyran qui défend, ſur peine de la vie, tous  
les plaiſirs de la jeuneſſe.)

LA ROCHEFOUCAULD, *Maximes*. No. 461. (1665)

Old men, when they marry young women, make  
much of death.

SAMUEL RICHARDSON, *Clarissa*. Ch. 4. (1748)

An old man, like a ſpider, can never make love  
without beating his own death watch.

C. C. COLTON, *Lacon*. Vol. ii, No. 259: (1820)

<sup>1</sup> Sluggying in bed with hir is woorse than watchyng.

I promise you an olde sacke axeth much patchyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

<sup>2</sup> Tamed by declining years. (Vergentibus annis in senium.)

LUCAN, *De Bello Civili*. Bk. i, l. 129. (c. A. D. 60)

<sup>3</sup> Olde men are not vnylike vnto olde Trees whose barks seemeth to be sound, when their bodies are rotten.

JOHN LYL, *Euphues and His England* (Arber), p. 231. (1580)

<sup>4</sup> There could not be anything more wretched than an old man in love, except another old man in love. (ἔρεος γέρον ἐρώων.)

MENANDER, *The Coppersmiths*. Frag. 509K. (c. 300 B. C.)

<sup>5</sup> To love is natural in a young man, a shame in an old one. (Amare iuveni fructus est, crimen seni.)

PUBLILIUS SYRUS, *Sententiae*. No. 29. (c. 43 B. C.)

Youth is the proper time for love, And age is virtue's season.

GEORGE GRANVILLE, *Corinna*. (1712)

Who early loves, though young, is wise— Who old, though grey, a fool.

COWPER, *Upon a Venerable Rival*. (1798)

<sup>6</sup> Heaven forbid! I have fled from them as from a harsh and cruel master. (Di meliora! ego vero istinc sicut a domino agresti ac furioso profugi.)

SOPHOCLES, when asked if he indulged in the delights of love in his old age. (c. 450 B. C.) See CICERO, *De Senectute*, xiv, 47. "O glorious boon of age," Cicero adds, "if it does indeed free us from youth's most vicious fault!"

Certainly old age has a great sense of calm and freedom; when the passions relax their hold, then, as Sophocles says, you have escaped from the control not of one master, but of many.

PLATO, *Republic*. Bk. i, sec. 329. (c. 375 B. C.)

The seas are quiet when the winds give o'er; So calm are we when passions are no more.

EDMUND WALLER, *Old Age*. (1645)

<sup>7</sup> Cold are the passions when old. (Frigidus in Venerem senior.)

VERGIL, *Georgics*. Bk. iii, l. 97. (29 B. C.) Another Latin proverb is "Arescit gramen veniente autumnus" (The grass withers as autumn comes on).

At your age,

The hey-day in the blood is tame, it's humble. And waits upon the judgement.

SHAKESPEARE, *Hamlet*, iii, 4, 68. (1600)

All the passions are extinguished with old age. (Toutes les passions s'éteignent avec l'âge.)

VOLTAIRE, *Stances ou Quatrains*. In place of those of Pibrac. (c. 1750)

Not till the fire is dying in the grate, Look we for any kinship with the stars.

GEORGE MEREDITH, *Modern Love*. St. 4. (1862)

<sup>8</sup> When an ancient gentleman marries, it is his best excuse that he wants a nurse.

WALPOLE, *Letter to Mary Berry*, 30 Sept., 1789.

## VII—Age and Youth

<sup>9</sup> Age is more just than youth. (γῆρας γὰρ ἤβης δαίτιν ἐδικαιώτερον.)

ÆSCHYLUS, *Fragments*. Frag. 228, Smyth. (c. 458 B. C.) STOBÆUS, *Florilegium*, iv, 50, 7.

In the old there is no taste, in the young no insight.

*Babylonian Talmud: Shabbath*, fo. 89b. (c. 450)

Youth is a crown of roses; old age a crown of willows.

*Babylonian Talmud: Shabbath*, fo. 152a.

An old man dotes on his old wife and a boy on a girl. (Cascus cascām et pupus pupam deamēt.)

ERASMUS, *Moriæ Encomium*. Sec. 18. (1511)

Age is a sickness, and Youth is an ambush

JOHN DONNE, *Devotions*. Sec. 7. (1624)

Youth changes its tastes by the ardor of its blood, age preserves its tastes by habit. (La jeunesse change ses goûts par l'ardeur du sang et la vieillesse conserve les siens par l'accoutumance.)

LA ROCHEFOUCAULD, *Maximes*. No. 109. (1665)

Young men soon give, and soon forget, affronts; Old age is slow in both.

JOSEPH ADDISON, *Cato*. Act ii, sc. 5. (1712)

Children cry for Nuts and Apples, and old Men for Gold and Silver.

THOMAS FULLER, *Gnomologia*. No. 1096. (1732)

Youth is pert and positive, Age modest and doubting: So Ears of Corn when young and light, stand bold upright, but hang their heads when weighty, full, and ripe.

FRANKLIN, *Poor Richard's Almanack*, 1751

Young men have more virtue than old men. they have more generous sentiments.

SAMUEL JOHNSON, BOSWELL, *Life*, 21 July, 1763

Youth supplies us with colors, age with canvas H. D. THOREAU, *Winter*, 26 Jan., 1852.

In youth, we clothe ourselves with rainbows, and go as brave as the zodiac. In age, we put out another sort of perspiration,—gout, fever, rheumatism, caprice, doubt, fretting and avarice.

EMERSON, *The Conduct of Life: Fate*. (1860)

The young have aspirations that never come to pass, the old have reminiscences of what never happened.

H. H. MUNRO (SAKI), *Reginald at the Carlton* (1904)

Old men in impotence can beget New wars to kill the lusty young.

ARTHUR DAVIDSON FICKE, *Youth and Age*. (1926)

Youth is full of vitamins. Age is full of germs GELETT BURGESS, *Look Eleven Years Younger*. p. 23. (1937)

When the waitress puts the dinner on the table, the old men look at the dinner. The young men look at the waitress.

BURGESS, *Look Eleven Years Younger*, p. 174.

That's the old and the young of it.

PHILIP BARRY, *You and I*. Act ii. (1923)

1 Men are like the herbs of the field—while some are sprouting, others are withering.

*Babylonian Talmud: Erubin*, fo. 54b. (c. 450)

Blessed is the old age which redeems our youth.

*Babylonian Talmud: Sukkah*, fo. 53b.

2 A Man that is Young in Yeares, may be Old in Houtes, if he have lost no Time.

BACON, *Essays: Of Youth and Age*. (1612)

A Man may be young in Years, and yet old in Hours.

THOMAS FULLER, *Gnomologia*. No. 296. (1732)

OLD HEADS ON YOUNG SHOULDERS, *see under HEAD*.

3 If thou hast gathered nothing in thy youth, how canst thou have anything in thine age? (*ἐν νεότητι οὐ συναγιοχας, και πως ἂν εὔποις ἐν τῷ γῆρα σου;*)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxv, 3. (c. 190 B.C.) Quoted *Abboth N*, ch. 24, p. 78. The *Vulgate* is, "Quae in iuventute tua non congregasti, quomodo in senectute tua invenies?" The Latin proverb is, "Senem iuventus pigra mendicium creat" (A slothful youth produces an old age of beggary).

While strength and years permit, endure labor; soon bent old age will come with silent foot. (Dum vires annique sinunt, tolerate labores: iam veniet tacito curva senecta pede.)

OVID, *Artis Amatoriae*. Bk ii, l. 669. (c. 1 B.C.)

Young man idel, and ald man dill [sorrowful]

UNKNOWN, *Cursor Mundi*, l. 27238. (c. 1295)

Young men should make their preparations, the old should enjoy them, wise men say. (Le jeune doit faire ses apprests; le viel, en jouir, disent les sages.)

MONTAIGNE, *Essays*. Bk. ii, ch. 28. (1580)

An idle youth, a needy age. (Jeunesse oiseuse, vieillesse disetteuse.)

RANDLE COTGRAVE, *Fr.-Eng. Dictionary: Jeunesse*. (1611) HERBERT, *Jacula Prudentum*.

(1640) Similarly, "Jeunesse parasseuse, vieillesse pouilleuse" (A lazy youth, a lousy age).

If youth knew what age would crave, it would both get and save.

JOHN RAY, *English Proverbs*, p. 160. (1670)

FULLER, *Gnomologia*. No. 6085. (1732)

Young, we save for old age; old, we save for death. (Jeune, on conserve pour la vieillesse; vieux, on épargne pour la mort.)

LA BRUYÈRE, *Les Caractères: Des Biens de Fortune*. (1687)

A young Man negligent, an old Man necessitous.

THOMAS FULLER, *Gnomologia*. No. 489. (1732)

A young Prodigal, an old Beggar.

THOMAS FULLER, *Gnomologia*. No. 490.

How happy he who crowns in shades like these, A youth of labour with an age of ease.

GOLDSMITH, *The Deserted Village*, l. 99. (1770)

A paraphrase of the proverb, "Diligent youth makes easy age."

He who is idle in his youth will work in his old age. (Qui este oisif en sa jeunesse, travaillera en sa vieillesse.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 184. (1814)

The Germans say, "Junge Faulenzer (or Spieler), alter Bettler" (A young idler, or gambler, an old beggar); or "Abends wird der Faule fleissig" (In the evening the idler begins to be busy).

An idle youth, a laborious age. (A moncedad ociosa, vejez trabajosa.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 262. (1856)

A young man idle, an old man needy.

H. W. THOMPSON, *Body, Boots and Britches*, p. 485. (1940)

4 Become old early if you wish to stay old long.

(Mature fieri senem, si diu velis senex esse.)

CATO THE CENSOR, *De Re Rustica*. (c. 170 B.C.)

As quoted by CICERO, *De Senectute*. Ch. 10. sec. 32. Cicero says, "Nec enim umquam sum assensus veteri illi laudatoque proverbio, quod monet mature fieri senem, si diu velis senex esse. Ego vero me minus diu senem esse malle quam esse senem ante quam essem" (I have never assented to that ancient and much-quoted proverb, which warns "Become old early if you would stay old long." For my part, I would rather not be old so long than to be old before my time). Cited by ERASMUS, *Adagia*, i, ii, 59, in the form, "Mature fias senex, si diu velis esse senex," and with the explanation that the proverb means that anyone wishing to enjoy a long and healthy age must grow old young by putting away the dissipations of youth, whether of lust, or of drinking or of a turbulent life. Included by TAVERNER in his *Translations from Erasmus*, fo. 10, with the rendering, "Become an olde manne betyme yf thou wyll be an olde man longe." and the comment, "This prouerbe in englyshe is thus: Begynne betyme for to be sage, yf thou wyll leade longe olde age." Quoted by POYTHORE VERGIL, *Adagia*, p. 67 and by MONTAIGNE, *Essays*, ii, 10.

He that will be an old man long, must bee an old man soone.

BRIAN MELBANCKE, *Philotimus*, sig. C1. (1583)

He that would be well old, must be old betimes

GEORGE HERBERT, *Jacula Prudentum*. No. 373

(1640) WILLIAM WALKER, *Paroemiologia*, p. 39. (1672)

A young man old maketh an old man young

ROBERT CODRINGTON, *Proverbs*. (c. 1660)

A Man at Sixteen will prove a Child at Sixty

THOMAS FULLER, *Gnomologia*. No. 273. (1732)

They who would be young when they are old must be old when they are young.

JOHN RAY, *English Proverbs*, p. 34. (1670)

Ray also gives the forms, "Old young and old long," and "Old be or young die."

There is an old proverb, "old yong, yong old."

RICHARD CROMWELL, *Letter*. (1691) *See The English Historical Review*, xiii, 109.

It was prettily said, "He that would be long an old man must begin early to be one."

RICHARD STEELE, *The Spectator*. No. 153. (1711)

Be old betimes, that thou may'st long be so.

THOMAS FULLER, *Gnomologia*. No. 854. (1732)

An old young man will be a young old man.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1735.

1 When you, grown old, blame what folk do or say,

Think what you did in your own youthful day.

(Multorum cum facta senex et dicta reprehendis, fac tibi succurrant iuvenis quae feceris ipse.)

CATO (?), *Disticha*. Bk. i, No. 16. (c. 175 B.C.)

2 And though your grene youthe floure as yit, In crepeth age alwey, as stille as stoon.

CHAUCER, *Canterbury Tales: The Clerkes Tale*, l. 64. (c. 1388)

Gras-tyme is doon, my fodder is now forage

CHAUCER, *The Reeve's Prologue*, l. 14

3 Rashness is a quality of the budding-time of youth, prudence of the harvest-time of old age. (Temeritas est florentis aetatis, prudentia senescentis.)

CICERO, *De Senectute*. Ch. vi, sec. 20 (44 B.C.)

From thoughtless youth to ruminating age.

COWPER, *The Progress of Error*, l. 24. (1782)

Old the proverb, old, but true;—

Age should think, and Youth should do

D'ARCY THOMPSON, *Sales Attici* (1864)

Youth is the time for the adventures of the body, but age for the triumphs of the mind

LOGAN PEARSALL SMITH, *On Reading Shakespeare*, p. 36 (1938)

4 An intemperate youth brings to old age a worn-out body. (Intemperans adulescentia effetum corpus tradit senectuti.)

CICERO, *De Senectute*. Ch. ix, sec. 29. (44 B.C.)

The Latin proverb, cited by BLAND, *Proverbs*, i. 52, is, "Quae peccamus iuvenes, ea luimus senes" (Our youthful sins plague our old age).

Misgovernit youth makis gowsty [dreary] age

WILLIAM DUNBAR, *Works*, iii, 309. (c. 1520)

Youth riotously led, breedeth a loathsome old age.

THOMAS COGAN, *The Haven of Health: Dedication*. (1588)

Rackless youth makes a goustie age.

FERGUSON, *Scottish Proverbs*, p. 86 (c. 1505)

Young men's knocks old men feel.

JOHN RAY, *English Proverbs*, p. 38. (1670)

Most men employ the first part of their lives making the other part miserable. (La plupart des hommes emploient la première partie de leur vie à rendre l'autre misérable.)

LA BRUYÈRE, *Les Caractères: De l'Homme*. (1687)

Rackless youth makes rueful age.

JAMES KELLY, *Scottish Proverbs*, p. 284. (1721)

Our youth only lays up sighs for age.

EDWARD YOUNG, *Love of Fame*. Sat. i, l. 194. (1725)

Young men's frolics old men feel. My devilish gout!

SAMUEL RICHARDSON, *Clarissa*, iv, 121. (1748)

The excesses of our youth are drafts upon our old age, payable with interest about thirty years after date.

C. C. COLTON, *Lacon*. Vol. i, No. 76. (1820)

5 The disappointment of Manhood succeeds to the delusion of Youth; let us hope that the heritage of Old Age is not despair.

BENJAMIN DISRAELI, *Vivian Grey*. Bk. viii, ch. 4. (1824)

Youth is a blunder; Manhood a struggle; Old Age a regret.

DISRAELI, *Coningsby*. Bk. iii, ch. 1. (1844)

What Youth deemed crystal, Age finds out was dew

Morn set a-sparkle, but which noon quick dried

ROBERT BROWNING, *Jochanan Hakkadosh*, l. 302. (1883)

ILLUSIONS OF YOUTH, see under YOUTH.

6 Better is a poor and a wise child than an old and foolish king. (Melior est puer pauper et sapiens, rege sene et stulto.)

Old Testament: *Ecclesiastes*, iv, 13. (c. 250 B.C.)

The old age of an eagle is better than the youth of a sparrow. (ἀετός γῆρας, ἀσπίδου νεότης.)

ZENOBIOUS, *Adagia*, ii, 38. (c. A.D. 130)

The old age of a lion is better than the youth of a fawn. (γῆρας λέοντος κρείσσον ἀρμυῖν νεότης.)

STORAEUS, *Florilegium*, ii, v, 14. (c. A.D. 400)

Cited by ERASMUS, *Adagia*, ii, x, 99, with the Latin, "Senecta leonis, praestantior hinnulorum [ass] iuventa." The *locus classicus* of all proverbs pointing out that strength and power, even when old, are better than weakness, even when young.

The frog is wiser than the tadpole. (Rana gyrina sapientior)

ERASMUS, *Adagia*. Chil. ii, cent. i, No. 34. (1523)

An old wise man's shadow is better than a young buzzard's sword.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

It is better to be a young June-bug than an old bird of paradise.

MARK TWAIN, *Pudd'nhead Wilson's Calendar* (1893)

7 If youth but knew, if old age but could. (Si jeunesse sçavoit, si vieillesse pouvoit.)

HENRI ESTIENNE, *Les Prémices*. Epigram 191 (1594) GABRIEL MEURIER, *Trésor des Sentences*. Sometimes rendered, "If youth but knew, could age but do."

If youth knew what to do, and age could do what it knows, no man would ever be poorer.

RANDLE COTGRAVE, *Dictionary: Jeunesse*. (1611)

f the young man would, and the old man could, here would be nothing undone. (Se il giovane apesse, se il vecchio potesse, e' non c' è cosa che non si facesse.)

NATHAN BAILEY, *Dictionary: Would*. (1736)  
An Italian proverb.

Youth, through not knowing, age, through not being able, lose everything. (El mozo, per no saber, El viejo, por no poder Dejan las cosas perder.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 262.  
(1856) A Spanish proverb.

1  
If we could be twice young and twice old we could correct all our mistakes in that second life. (εἰ δ' ἦμεν νέοι | δις καὶ γέροντες, εἰ τις ἐξημέραται, | διπλοῦ βίου τεχόντες ἔξωθοίμεθ' ἄν.)

EURIPIDES, *The Suppliants*, l. 1084 (c. 421 B.C.)

2  
Youth and age will never agree.

DAVID FERGUSON, *Scottish Proverbs*, p. 112.  
(c. 1595) HOWELL, *English Proverbs*, p. 19.  
(1659) MERITON, *A York-shire Dialogue*, p. 85. (1697)

Crabbed age and youth cannot live together.

Youth is full of pleasance, age is full of care;  
Youth like summer morn, age like winter weather;

Youth like summer brave, age like winter bare.  
Youth is full of sport, age's breath is short,

Youth is nimble, age is lame;

Youth is hot and bold, age is weak and cold;  
Youth is wild, and age is tame.

Age, I do abhor thee; youth, I do adore thee.

SHAKESPEARE (?), *The Passionate Pilgrim*, l. 157 (c. 1599)

3  
A man is like an apple, that is not ripe, but sowre, but being ripe, becommeth sweete: so a man beyng young, is furious and sowre, and wyl not bende: but, being olde, is sweet, & humble toward al

JOHN FLORIO, *Firste Fruits*, fo. 69. (1578)

4  
A young trooper should have an old horse.

THOMAS FETTER, *Gnomologia*, No. 493. (1732)

5  
Young men think old men fools, but old men know the young men are.

JOHN GRANGE, *The Golden Aphroditis*, sig. 02.  
(1577) CHAPMAN, *All Fools*, vi. l. (1605)

Wise was the saying of Doctor Medcalf, "You young men do think us old men to be fools; but we old men do know that you young men are fools."

WILLIAM CAMDEN, *Remains*, p. 307. (1605)  
The "Doctor Medcalf" in question is conjectural; perhaps Dr. Robert Metcalfe, fellow of Trinity College, Cambridge.

The Dutch say, "Young fools fancy that old fools rave, but old fools have forgotten more than young fools know."

Such a quarrel hath ther alwaies bin betwene the traue and the cradle, that he yat is young thinketh the olde man fond, and the olde knoweth the young man to be a foole.

JOHN LYLE, *Euphues* (Arber), p. 241. (1580)

Children will say that old folke dote, and are fooles; but old ones know that children are so.

DANIEL ROGERS, *Matrimonial Honour*, p. 88. (1642)

Ay, ay, Jack, you young men think us fools; but we old men know you are.

RICHARD STEELE, *The Tatler*, No. 132. (1710)

You think us old fellows are fools; but we old fellows know young fellows are fools.

SWIFT, *Polite Conversation*, Dial. i. (1738)

Young folks think old folks to be fools, but old folks know young folks to be fools.

ROYALL TYLER, *The Contrast*, Act v, sc. 2. (1787)

Young folks always think old folks fools, they say . . . Old folks know young ones to be so.

F. E. SMEDLEY, *Frank Fairleigh*, Ch. 30. (1850)

6  
We should be inclined to pay more attention to the wisdom of the old, if they showed greater indulgence to the follies of the young.

WILLIAM HAZLITT, *Characteristics*, No. 306

7  
From the old ox the young one learns to plough. (A bovi maiori discit arare minor.)

ALFRED HENDERSON, *Latin Proverbs*, p. 1 (1869) "The young cock crows as he hears the old one." "As the old birds sing, the young ones twitter."

8  
Old men, when they scorn young, make much of death.

GEORGE HERBERT, *Jacula Prudentum*, No. 599. (1640)

9  
Ye be yong enough to mende, I agree it, But I am (quoth she) too old to see it.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 9. (1546)

YOU CAN'T TEACH AN OLD DOG, see under DOG

10  
The hearts of the young are unstable, but an old man, in whatsoever he undertaketh looketh both before and after. (αἰεὶ δ' ἀπλοτέρων ἀνδρῶν φρένες περιθεοῦται | οἷς δ' ὁ γέρον μετῆσιν, ἅμα πρόσω καὶ ὀπίσω | λεισσεύ.)

HOMER, *Iliad* Bk. iii, l. 108 (c. 850 B.C.)

11  
I [Nestor] will abide among the charioteers and urge them on by counsel, for that is the office of age; the young must fight in the ranks. (τό γὰρ γέρας ἐστὶ γερόντων, | αἰχμας δ' αἰχμασσοῖσι νεώτεροι.)

HOMER, *Iliad*, Bk. iv, l. 322. (c. 850 B.C.)

The deeds of the young, the counsels of the middle-aged, and the prayers of the old. (ἔργα νέων, βούλαι δὲ μέσων, εὐχαι δὲ γερόντων.)

HESIOD, *Fragments*, Frag. 19. (c. 800 B.C.)  
*Loeb Classical Lib.*, Hesiod, p. 278. Quoted by HYPERIDES, *Speech Against Autocles*, (c. 350 B.C.) Cited by ERASMUS, *Adagia*, iii, v, 2, who gives the Latin, "Facta juvenum, consilia mediocrium, vota senum."

Youth longs and manhood strives, but age remembers.

OLIVER WENDELL HOLMES, *The Iron Gate*. (1879) An echo, perhaps, of the French

proverb, "La jeunesse vit d'espérance, la vieillesse de souvenir" (Youth lives on hope, old age on remembrance).

1 And now we are aged and gray, Maggie,  
The trials of life nearly done,  
Let us sing of the days that are gone, Maggie,  
When you and I were young.  
GEORGE W. JOHNSON, *When You and I were Young*. (1866)

2 Your sons and your daughters shall prophesy,  
your old men shall dream dreams, your young  
men shall see visions. (Prophetabunt filii  
vestri, et filiae vestrae: senes vestri somnia  
somniabunt, et iuvenes vestri visiones vide-  
bunt.)

*Old Testament: Joel*, ii, 28. (c. 350 B.C.)

Also *New Testament: John*, ii, 17.

Thy wife hath dream'd, thy mother hath had  
visions.

SHAKESPEARE, *Troilus and Cressida*, v, 3, 63.  
(1601)

The young men's vision, and the old men's dream!

JOHN DRYDEN, *Abalom and Achitophel*. Pt  
i, l. 238. (1681)

3 I hope our young men will not grow into such  
dodgers as these old men are.

BENJAMIN JOWETT, *Letters*. No. 250 (1890)

4 Young men differ in various ways, but old  
men all look alike. (Plurima sunt iuvenum  
discrimina, . . . una senum facies.)

JUVENAL, *Satires*. Sat. x, l. 196. (C. A. D. 120)

5 Age is opportunity no less  
Than youth itself, though in another dress,  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day.

LONGFELLOW, *Morituri Salutamus*, l. 256. (1874)

6 Judging from the stubble. (ἀπὸ τῆς καλᾶμης.)  
LUCIAN, *Alexander*. Ch. 5. (C. A. D. 170) Lucian  
is saying that Alexander had been a very  
handsome boy, "as could be seen from the  
stubble."

The stubble shows what the harvest was. (ἐκ  
καλᾶμης θῆλός ἐστιν ὁ ταπεινός σάχυν.)

EUSTATHIUS, *Commentary on Homer*. (c. 1185)

As the proverb is, That by the morning it maye  
bee gathered, how all the day will prove after.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 46. (1574) Pettie, tr.

I conceiue a good hope, that in his age he will  
be wise, for that in his youth I perceiued him  
wittie.

JOHN LYLY, *Euphues* (Arber), p. 197. (1597)

A thorn unless at birth it prick,  
Will hardly ever pierce to th' quick.

(Si l'espine non picque quand nai,

A pene que picque jamais.)

MONTAIGNE, *Essays*. Bk. i, ch. 57. (1580) Quot-  
ing an old French proverb of the Dauphiné.

He is arguing that the youth shows the man

Youth, what man's age is like to be, doth show;  
We may our ends by our beginnings know.

SIR JOHN DENHAM, *On Prudence*, l. 225. (1650)  
What little Hans didn't learn, big Hans doesn't  
know. (Was Hānschen nicht lernt, wird Hans  
nicht kennen.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 324  
(1856) A German proverb.

CHILD IS FATHER TO THE MAN, see under CHILD.  
Wher age is past grauity ther youth is past  
grace.

JOHN LYLY, *Euphues* (Arber), p. 151. (1579)  
Age alway ought to be a myrrour for youth, for  
where olde age is impudent, there certeinly youth  
must needes be shamelesse.

JOHN LYLY, *Euphues and His Ephoebus*, p. 151.  
Is this . . . the part of crabbed age, to delude  
credulous youth?

JOHN LYLY, *Euphues and His England*, p. 230

To measure the firy flames of youth, by the  
dead coales of age.

GEORGE PETTIE, *Petite Pallace: Admetus and  
Alceste*, p. 138. (1576) FLAMING YOUTH, see  
YOUTH.

The passions of youth are scarcely worse foes  
to happiness than the apathy of old age. (Les  
passions de la jeunesse ne sont guère plus op-  
posées au salut que la tiédeur des vieilles gens.)  
LA ROCHEFOUCAULD, *Maximes*. No. 341. (1665)

8 Where the old are shameless, there will  
also the young be very impudent. (ὅπου  
ἀναισχυντοὶσι γέροντες, ἀνάγκη καὶ νέους ἐταῦθα  
εἶναι ἀναιδεστάτους.)

PLATO, *Laws*. Bk. v, sec. 729C. (c. 345 B.C.)  
Quoted by PLUTARCH, *Moralia*, 272C.

Where the older age sins, the younger learns but  
ill. (Ubi peccat aetas maior, male discit minor.)

PUBLILIUS SYRUS, *Sententiae*. No. 703. (c. 43 B.C.)

Where old age is faultie, youth can learn no  
goodness.

THOMAS DRAXE, *Bibliotheca S-I* p. 145. (1633)

Where old age is evil, youth can learn no good.

JOHN RAY, *English Proverbs*, p. 20. (1670)

9 Youth is meant to obey and old age to rule.  
(πειθαρχικὸν γὰρ ἡ νεότης ἡγεμονικὸν δὲ τὸ  
γῆρας.)

PLUTARCH, *Moralia: Old Men in Public Af-  
fairs*. Sec. 789E. (c. A. D. 95)

Rule youth well, and eild will rule the sell

DAVID FERGUSON, *Scottish Proverbs*, p. 88. (c.

1595) KELLY (1721) modernizes it, "Rule  
youth well, and age will rule it self," and  
adds, "Youth is rash and headstrong, but  
age sober and steadfast."

10 It is vain to ask for youth again when age  
has come. (Frustra cum ad senectam ventum  
est, repetas adulescentiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 215. (c. 43 B.C.)

11 Old and tough, young and tender.

JOHN RAY, *English Proverbs*, p. 85. (1678)



1  
Leave frolics to the young; put away thy pastimes when thou art old.

SADI, *Gulistan*. Ch. vi, Apologue 5. (c. 1258)  
Not so elastic bends the yellow corn  
As the young blade before the breeze of morn.

SADI, *Gulistan*. Ch. vi, Apologue 5.  
The hermit's life must be chosen in youth: age cannot quit its corner.

SADI, *Gulistan*. Ch. viii, Maxim 104.

At seventeen years, many their fortunes seek.  
But at fourscore, it is too late a week.

SHAKESPEARE, *As You Like It*, ii, 3, 73. (1600)

2  
Joy befits the young, a serious face the old.  
(Laetitia iuvenem, frons decet tristis senem.)

SENECA, *Hippolytus*, l. 453 (c. A. D. 60)

A very riband in the cap of youth,  
Yet needful too; for youth no less becomes  
The light and careless livery that it wears  
Than settled age his sables and his weeds,  
Importing health and graveness.

SHAKESPEARE, *Hamlet* Act iv, sc. 7, l. 78. (1600)  
Frost is as proper for winter, as flowers for spring. Gravity becomes the ancient.

THOMAS FULLER, *The Holy State: Of Time-serving*. (1642)

Nothing's more playful than a young Cat, nor more grave than an old One.

THOMAS FULLER, *Gnomologia* No. 3680. (1732)

3  
His years but young, but his experience old;  
His head unmellow'd, but his judgement ripe

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 69 (1594)

OLD HEAD ON YOUNG SHOULDERS, see under HEAD

4  
In the days of my youth I remembered my God,  
And He hath not forgotten my age.

SOUTHEY, *The Old Man's Comforts*. (1797)

5  
Hateful are the old folk to the young. (Odiosa haec est aetas adulescentulis.)

TERENCE, *Heccyra*, l. 619. (165 B.C.)

The conversation of the old and young ends generally with contempt or pity on either side

SAMUEL JOHNSON, *The Rambler*, 13 Nov., 1750

6  
The tragedy of old age is not that one is old, but that one is young.

OSCAR WILDE, *Picture of Dorian Gray*. (1891)

Young men want to be faithful and are not, old men want to be faithless and cannot.

OSCAR WILDE, *The Picture of Dorian Gray*

7  
It is a common prouerbe younge saynt olde deuyll.

UNKNOWN, *Dives et Pauper*, fo. 34. (1493)

HEYWOOD, *Proverbs*. Bk. i, ch. 10. (1546)

Of yung sanctis growis auld feyndis.

WILLIAM DUNBAR, *Merle & Nychtingal*, l. 35. (c. 1530)

An angelic boyhood becomes a satanic old age. (Angelicus iuvenis aensibus satanicus in annis.)

ERASMUS, *Colloquia* (1531) Erasmus was the

first of many to characterize this as "a proverb invented by Satan." Quoted by LYNDE-SAY, *Three Estatis*, l. 233. (1535)

Of a young Hermit an old Devil. (De ieune Hermite vieil Diable.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 64. (1548)

The old prouerb, "Young saints, old deuils"

is . . . the deuil's own inuention.

HUGH LATIMER, *Seventh Sermon on the Lord's Prayer*. (1552)

Fie upon such as say, young saints, olde deuils. it is no doubt a deuillish and damnable saying

ROBERT GREENE, *Mamillia*. (1583) Grosart, in his edition of Greene, remarks that this is "a long-lived lie, slander, and sneer combined."

That Prouerb inuented by the Diuell that younge Saints proue old Diuels.

S. PRICE, *Ephesus Warning*, p. 73 (1616)

Young saints will prove but old deuils . . . But such were never right bred. Such as prove falling stars never were aught but meteors.

SAMUEL WARD, *Sermons*, p. 81. (1636)

David began to be good betimes, a young Saint, and yet crossed that pestilent Proverb, was no old devil.

THOMAS FULLER, *Sermons*, iv, 4. (1655)

There's no Sinner like a young Saint.

APHRA BEHN, *The Rover*, Act i, sc. 2. (1677)

A wild Colt may become a sober Horse.

THOMAS FULLER, *Gnomologia* No. 463 (1732)

HENDERSON, *Scottish Proverbs*, p. 66, has "A raggit cowte [colt] aft maks a noble aiver [horse]."

Wanton Kitlins may make sober old Cats.

THOMAS FULLER, *Gnomologia* No. 5415. HENDERSON, *Scottish Proverbs*, p. 97, gives the Scottish form, "Wanton kitlins mak douce cats," and on p. 66, "Royet [wild] lads mak sober men."

Vices of youth are varnished over by the saying that there must be a time for "sowing wild oats," and that "wildest colts make the best horses"

WILLIAM COBBETT, *Advice to Young Men*. Letter i. (1829)

They say . . . "young hypocrite, old devil"

Thomas Wright, *Essays on the Middle Ages*, i, 146. (1846) There is a whole series of proverbs built around "Young saint, old devil" Here are a few of them from FULLER'S *Gnomologia* (1732): "A young prodigal, an old mumper"; "A young whore, an old saint"; "A young servingman, an old beggar"; "Of a young angel an old devil" The last is also common to French and German: "De jeune angelot, vieux diable"; "Jung ein Engel, alt ein Teufel." The German series is unusually long, and the development has been worked out as follows: "Young angel, old devil" (Jung Engel, alt Teufel), 13th century; "Young knights, old beggars" (Junge Ritter, alte Bettler), 16th century; "Young soldiers, old beggars" (Junge Soldaten, alte Bettler), 17th century; "Young whore, old procurer" (Junge Hure, alte Kupplerin). See TAYLOR, *The Proverb*, p. 16, where the German sequence is given.

1  
Who that in youth no vertew usythe,  
In age all honowre hym refusythe.  
UNKNOWN, *Prouerbes of Wysdom*, p. 9. (c. 1450)

2  
What is learned in youth is remembered in old age. (Jung gewohnt, alt getan.)

UNKNOWN. An old and widely known German proverb, probably the model of a whole group: "Rejoiced at in youth, repented in age" (Jung erfreut, alt gereut); "Married in youth, repented in age" (Jung gefreut, alt gereut), or "Wed in youth, bewailed in age" (Jung gefreit, alt geklalt).

### VIII—Age: The Age

3  
Each age has its pleasures, its wit, its manners. (Chaque âge a ses plaisirs, son esprit, et ses mœurs.)

NICOLAS BOILEAU, *L'Art Poétique*. Chant iii, l. 374. (1674)

Every age has its pleasures. (Chaque âge a ses plaisirs.)

P. C. WREN, *The Uniform of Glory*, p. 142. (1941) Referring here to the ages of men and women.

4  
Oh, this age! how tasteless and ill-bred it is! (O saeculum insapiens et infacetum!)

CATULLUS, *Odes*. Ode xliii, l. 8 (c. 57 B.C.)  
What has this unfeeling age of ours left untried? What wickedness has it shunned? (Quid nos dura refugimus aetas? Quid intactum nefasti liquimus?)

HORACE, *Odes*. Bk. i, ode 35, l. 34 (23 B.C.)  
O miserable age!

SHAKESPEARE, *II Henry VI*, iv, 2, 11 (1590)  
The age is grown so picked that the toe of the peasant comes so near the heel of the courtier, he galls his kibe.

SHAKESPEARE, *Hamlet*, v, 1, 150 (1600)  
We live in an age in which superfluous ideas abound and essential ideas are lacking (Nous vivons dans un siècle où les idées superflues surabondent, et qui n'a pas les idées nécessaires.)

JOSEPH JOUBERT, *Pensées*. No. 243. (1810)  
The age of great men is going; the epoch of the ant-hill, of life in multiplicity, is beginning (Le temps des grandes hommes passe; l'époque de la fourmière, de la vie multiple arrive.)

AMIEL, *Journal Intime* 6 Sept., 1851  
This Age will serve to make a very pretty farce for the next.

SAMUEL BUTLER, *Remains* Vol. ii, p. 175 (1900)

6  
We live in an iron age. (Nos vero ferrei.)  
CICERO, *Ad Atticum*. Bk. iv, epis. 6. (56 B.C.)  
It is not love but booty that this iron age applauds. (Ferrea non venerem sed praedam saecula laudant.)

TIBULLUS, *Elegies*, Bk. ii, eleg. iii, l. 35. (19 B.C.) And another moralist warns, "We must not look for a golden life in an iron age."

Golden was that first age. (Aurea prima sata est aetas.) Then spring was everlasting, . . . streams of milk and streams of sweet nectar flowed, and yellow honey was distilled from the verdant oak. . . . Then the silver race came in . . . Next after this and third in order came the brazen race, of sterner disposition. . . . The age of hard iron came at last. (De duro est ultima ferro.)

OVID, *Metamorphoses*. Bk. i, l. 89. (A.D. 7)  
A pewter age,--mixed metal, silver-washed;  
An age of scum, spooned off the richer past  
E. B. BROWNING, *Aurora Leigh*. Bk. v, l. 160 (1857)

This is the age of whitewash.

O. HENRY, *The Door of Unrest*. (1911)  
Those are the clichés of the decade. It was Babbits and the machine age in the twenties

EDWIN LANHAM, *Banner at Daybreak*. (1937)

The "machine age" began about 1920; its end is not in sight.

6  
The frigid theories of a generalising age.  
BENJAMIN DISRAELI, *Coningsby* Bk. ix, ch. 7 (1844)

7  
The Times are a masquerade of the Eternities; trivial to the dull; tokens of noble and majestic agents to the wise; the receptacle in which the Past leaves its history; the quarry out of which the genius of to-day is building up the Future

R. W. EMERSON, *Nature, Addresses and Lectures: Lecture on the Times*. (1841)

Every Age, like every human body, has its own distemper. Other times have had war, or famine . . . as their antagonism . . . Our torment is Unbelief, the Uncertainty as to what we ought to do . . . I think men never loved life less. I question if care and doubt ever wrote their names so legibly on the faces of any population

R. W. EMERSON, *Lecture on the Times*

8  
What age was not dull? When was not the majority wicked? or what progress was ever made by society?

EMERSON, *Journals*. Vol. iv, p. 85 (1860)

The illusion that times that were are better than those that are, has probably pervaded all ages

HORACE GREELEY, *The American Conflict*. Ch. 1, p. 21 (1866) See also under ANTIQUITY

9  
End of the Century. (Fin de Siècle.)

F. DE JOUVENOT and H. MICARD Title of comedy. (1888) A cliché of the eighteen-nineties

10  
The centuries are not for us (Les siècles ne sont pas à nous.)

NAPOLEON BONAPARTE, *Letter*, to his brother, Joseph, King of Naples, 2 Sept., 1806  
"Neither you nor I know what is to befall us in two, three, or four years," Napoleon wrote, and urged his brother to build an impregnable fortress at Castellamare, near Naples, as an asylum where he could "defy the rigors of Fortune, and await the return of her favor." See THIERS, *Consulate and Empire*. Bk. xxv

1 I have known this age, and what its moral standards are. (Novi ego hoc saeculum moribus quibus siet.)

PLAUTUS, *Trinummus*, l. 284. (c. 200 B.C.)

2 Now is come the last age of the song of Cumae; the great line of the centuries begins anew. Now the Virgin returns. (Magnus ab integro saeculorum nascitur ordo.)

VERGIL, *Eclagues*. Ecl. iv, l. 4. (37 B.C.) The Sibyl of Cumae had prophesied a new circuit of the ages after the Age of Iron had passed. The Virgin is Astraea or Justice, last of the immortals to leave the earth.

### IX—The Golden Age

3 Amid untroubled peace, the Golden Age springs to a second birth. (Aurea secunda cum pace renascitur aetas.)

TITUS CALPURNIUS SICUTUS, *Eclagues*. Ecl. i, l. 42 (c. A.D. 60)

Lo, a golden age begins (En aurea nascitur aetas.)

CLAUDIAN, *In Rufinum*. Bk. i, l. 51. (c. A.D. 395)

The golden age is before, not behind us.

R. W. EMERSON, *Uncollected Lectures. Resources*. (c. 1870) Quoting Saint-Simon.

4 Oh golden age, when learning was sought for farre and neare: when wyt was exercised, and policie practised, and vertue honoured

JOHN FLORIO, *Firste Fruits*, fo. 61. (1578)

5 The golden age never was the present age

THOMAS FULLER, *Gnomologia*. No. 196 (1732)  
FRANKLIN, *Poor Richard*, 1750

She began . . . to contemplate the past as a golden age . . . and to look upon the present as a period of steel

R. D. BLACKMORE, *Mary Ancreley* ch 44. (1880)

6 With bronze he dimmed the lustre of the Golden Age (Inquinavit aere tempus aureum)

HORACE, *Epodes*. No. xvi, l. 64 (c. 20 B.C.)

7 Now truly is the age of gold; by gold comes many an honor, by gold is affection gained. (Aurea sunt vere nunc saecula: plurimus auro venit honos: auro conciliatur amor.)

OVID, *Artis Amatoriae*. Bk. ii, l. 277. (c. 1 B.C.)

The age of gold was the age when gold did not rule. (L'âge d'or était l'âge où l'or ne régnait pas.)

ADRIEN DE LÉZAY-MARÉZIA, *Essais sur la Nature Champêtre*. (1787)

The golden age only comes to men when they have, if only for a moment, forgotten gold

G. K. CHESTERTON, *(New York Times Magazine)*, 3 May, 1931.)

8 When they would praise an epoch as the best, they call it the "Golden Age." (Denique quod optimum videri volunt saeculum, aureum appellant.)

SENECA, *Ad Lucilium*. Epist. cxv, sec. 14. (a. 64 A.D.)

I would with such perfection govern, sir,  
To excel the golden age.

SHAKESPEARE, *The Tempest*, ii, 1, 168. (1610)

9 The lament for a golden age is only a lament for golden men.

H. D. THOREAU, *Journal*, 5 April, 1841.

10 They called a parliament (as though the golden worlde shuld come agayne).

WILLIAM TINDALE, *The Practyse of Prelates*, sig. B2. (1530)

The golden worlde being gone.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 101. (1574) Pettie, tr.

[They] fleet the time carelessly, as they did in the golden world.

SHAKESPEARE, *As You Like It*, i, 1, 125. (1600)

11 Under his reign were the golden ages men tell of. (Aurea quae perhibent illo sub rege fuere saecula.)

VERGIL, *Aeneid*. Bk. viii, l. 324. (19 B.C.) Referring to Saturn.

Who knows not of the Golden Age of the care-free king? (Aurea securi quis nescit saecula regis?)

UNKNOWN, *Aetna*, l. 9. (c. A.D. 60) The "care-free king" was Saturn.

Those first times, which Poets call the Golden Age  
JOHN DRYDEN, *Albion and Albanus: Preface* (1685)

The Golden Age. An ideal age (originally the first age of the world) of perfection and happiness . . . In Kenneth Grahame's story, *The Golden Age* (1895), it is childhood.

ERIC PARTRIDGE, *Dictionary of Clichés: Golden* (1941) The myth is found in the cosmogony of many peoples, Eastern as well as Western

### AGREEMENT

12 Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

H. G. BOHN, *Handbook of Proverbs*, p. 548 (1855) The French say, "Deux chiens ne s'accordent point à un os" (Two dogs never agree over one bone). See under DOG.

13 These things agree well together. A cutpurse, and a purse full of money, a runner and a playne waye, good fellowship and myrth, an Asse and a Myller, an host and a glutton, a fayre woman and gorgeous apparell, an obstinate woman and a good cudgell, disobedient chyl dren and a whippe, a theefe and a gylbet, a good scollar and his booke, Lent and Fish-mongers.

JOHN FLORIO, *Firste Fruits*, fo. 25. (1578)

14 We find scarcely any persons of good sense save those who agree with us. (Nous ne trouvons guère de gens de bon sens que ceux qui sont de notre avis.)

LA ROCHEFOUCAULD, *Maximes*. No. 347. (1665)

"My idea of an agreeable person," said Hugo Bohun, "is a person who agrees with me."

BENJAMIN DISRAELI, *Lothair*. Ch. 41. (1870)

1 If you want to play a trick on me, put your flutes more in accord. (Mettez pour me jouer vos flûtes mieux d'accord.)

MOLIÈRE, *L'Etourdi ou Les Contre-temps* Act i, sc. 4. (1653) Make your flutes agree; adjust your differences.

2 He bound them fast in harmony. (Concordia pace ligavit.)

OVID, *Metamorphoses*. Bk. i, l. 25. (A. D. 7) Referring to God.

Separated by place, peace has bound them together in harmony. (Dissociata locis, concordia pace ligavit.)

UNKNOWN. Motto of the British exhibition of 1851. Founded upon Ovid.

Harmony seldom makes a headline.

SILAS BENT, *Strange Bedfellows*, p. 179. (1928)

3 Disagreement makes agreement more precious. (Discordia fit carior concordia.)

PUBLILIUS SYRUS, *Sententiae*. No. 154. (c. 43 B.C.) Duff renders this, "Harmony is the sweeter for a quarrel." See also DISCORD; LOVE: LOVERS' QUARRELS.

4 If he says no, I say no; if he says yes, I say yes. (Negat quis: nego; ait, aio.)

TERENCE, *Eunuchus*, l. 252. (161 B.C.)

What that he seith, I holde it ferme and stable; I seye the same, or elles thing semblable

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 255. (c. 1388) Referring to "lords of heigh estat."

5 He said "And how!" with shocking emphasis.

LEE THAYER, *Guilty*, p. 154 (1940)

6 Ah, don't say that you agree with me. When people agree with me I always feel that I must be wrong.

OSCAR WILDE, *The Critic as Artist*. Pt. ii. *Lady Windermere's Fan* Act ii. (1892)

ILL AGREEMENT BETTER THAN FAT JUDGMENT, see under LAW.

## II—Agreement: Proverbial Comparisons

7 They tune like bells, and want but hanging.

THOMAS ADAMS, *Sermons*, i, 186. (1629)

They agree like bells, they want nothing but hanging.

JOHN RAY, *English Proverbs*, p. 161. (1670)

MERITON, *Yorkshire Ale*, p. 83. (1683) FULLER, *Gnomologia*. No. 4948. (1732)

They are like Bells; every one is a several Note.

THOMAS FULLER, *Gnomologia*. No. 4954. (1732)

8 The Lords Supper and your peevish, popish private masse doe agree together . . . as the common prouerbe is, like harpe and harrow, or like the hare and the hound.

THOMAS BECON, *The Displaying of the Popish*

Masse (1637), p. 299. (1563) Things entirely different, though their names alliterate.

Agreeing like harpe and harrowe.

LEONARD WRIGHT, *Display of Dutie*, p. 24. (1589)

These things hang together like harp and harrow, as they say.

THOMAS GATAKER, *Transubstantiation*, p. 203. (1624)

They agree like harpe and harrow.

JOHN CLARKE, *Paraemiologia*, p. 94. (1639)

HOWELL, *English Proverbs*, p. 12. (1659)

RAY, *English Proverbs*, p. 147. (1678)

9 To agree like dog and cat. (Amy comme chien et chat.)

CHARLES DE BOUELLES, *Proverbiorum Vulgarium*. (1531)

Lyke dogge and catte these two did then agree.

THOMAS DRANT, tr., *Horace's Satires*, sig. D7. (1566)

He that compareth our instruments, with those that were vsed in ancient times, shall see them agree like Dogges and Cattes.

STEPHEN GOSSON, *The Schoole of Abuse* (Arber), p. 27. (1579)

They agree together like cats and dogs.

THOMAS DRAXF, *Bibliotheca*, p. 30. (1616)

Like cat and dog they still agree'd;

Each small offence did anger breed.

UNKNOWN, *Pepysian Garland* (Rollins), p. 301 (1629)

In the days of yore, when men and their wives agreed like dog and cat in the house together.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables* (1738), cccxxviii, 460. (1692)

They like cat and dog agree.

JOHN GAY, *Fables*. Ser i, fab xii, l. 33 (1727)

They agree like Dogs and Cats coupled

THOMAS FULLER, *Gnomologia*. No 4949 (1732)

You and your wife will lead a cat-and-dog life

UNKNOWN, *Folk-Lore Record*, l. 13 (1878)

They live like cats and dogs.

R. D. BLACKMORE, *Christowell*. Ch. 27. (1882)

10 They two agreed like two cats in a gutter.

JOHN HEYWOOD, *Proverbs* Pt. ii, ch. 1. (1546)

11 The Preachers of England begin to strike and agree like the Clocks of England.

THOMAS NASHE, *Pasquill's Return* (1589) *Works* (Grosart), i, 111.

They agree like the cloks of London. I find this among both the French and Italian proverbs for an instance of disagreement.

JOHN RAY, *English Proverbs*, p. 325. (1678)

It was perhaps some sarcastic Italian, and perhaps, horologer, who, to describe the disagreement of persons, proverbied our nation—"They agree like the clocks of London."

ISAAC D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. (1823)

12 They agree like pickpockets in a fair.

JOHN RAY, *English Proverbs*, p. 178. (1813)

AGRICULTURE, see Farming

AGUE

- 1 No man dies of an ague, or without it.  
THOMAS ADAMS, *Sermons*, ii, 455. (1629)
- 2 He is arrested by the Bailie of the Marshland.  
THOMAS FULLER, *Worthies of England*, ii, 447.  
(1662) "Clapt on the back with an ague,"  
Fuller adds.  
When a man was stricken down by the ague it  
was said of him, "he is arrested by the bailiff  
of Marshland."  
SAMUEL SMILES, *Lives of the Engineers*, i, 15.  
(1874)  
The Fenmen . . . counted little of the ague  
which attacked them, and was called 'the Bailiff  
of the Marshland.'  
MANDELL CREIGHTON, *The Story of Some Eng-  
lish Shires*, p. 379. (1897)
- 3 Autumnal agues are long or mortal.  
GEORGE HERBERT, *Jacula Prudentum*. No. 154.  
(1640)
- 4 A quartan ague kills the old and cures the  
young.  
JAMES HOWELL, *Proverbs*, p. 15. (1659)  
A quartan ague kills old men, and heals young  
JOHN RAY, *English Proverb*, p. 40. (1670)  
Quartan agues kill old Men, and cure young.  
THOMAS FULLER, *Gnomologia*. No. 3991. (1732)
- 5 An ague in the spring is physic for a king.  
JAMES HOWELL, *Proverbs*, p. 20 (1659) RAY,  
p. 32 (1670) FULLER, No. 6249. (1732)  
"That is, if it comes off well," Ray adds.  
"It is not thought to go off kindly unless  
it ends in a sweat." The French say, "De  
grande maladie vient on en grande santé"  
(From a great illness one comes to great  
health)
- 6 I will even appoint over you terror, consump-  
tion, and the burning ague (ardore).  
*Old Testament: Leviticus*, xxvi, 16 (c. 570 B.C.)
- 7 He that hath the fit of an Ague vpon him,  
hath no lust to talke but to tumble.  
JOHN LILLY, *Euphues and his England* (Arber),  
p. 351 (1580)
- 8 Agues come on horseback, but go away on foot.  
JOHN RAY, *English Proverbs*, p. 33. (1678)
- 9 The Covent Garden ague. A Barnwell ague.  
A Kentish ague.  
JOHN RAY, *English Proverbs*, p. 88. (1678)  
Venereal disease.  
He hath fed too freely on a Neapolitan basket.  
THOMAS FULLER, *Gnomologia*. No. 1886. (1732)  
Ray lists also the following as euphemisms  
for venereal disease: "He has been at Had-  
dam." "He is pepper'd." "He is not pepper-  
proof." "He has got the new consumption."  
"He has got a blow over the nose with a  
French cowl-staff." "He is Frenchified"

AID, see Help

AIM

See also Purpose

- 10 He struck at Tib; but down fell Tim.  
THOMAS FULLER, *Gnomologia*. No. 2029. (1732)  
"He shot at the pigeon and killed the crow "  
Miss'd his man—but gain'd his aim.  
LORD BYRON, *The Waltz*, l. 22. (1813) The  
Germans say, "Zielen ist nicht genug, es gilt  
Treffen" (To aim is not enough, we must  
hit).  
If you had not aimed at the partridge, you had  
not missed the snipe.  
MICHAEL DENHAM, ed., *Denham Tracts*, ii,  
108. (1846)
- 11 One cannot take true aim at things too high.  
THOMAS FULLER, *Gnomologia*. No. 3742. (1732)
- 12 Unless the aim be single it cannot succeed  
KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk.  
ii. (1710) Ken Hoshino, tr. Quoted as a say-  
ing of the philosopher Chu.
- 13 A prudent man . . . will do as prudent arch-  
ers, who, when the place they wish to hit is  
too far off, knowing how far their bow will  
carry, aim at a spot much higher than the one  
they wish to hit, not in order to reach that  
height with their arrow, but by help of this  
high aim to hit the spot they wish to.  
MACHIARELLI, *The Prince* Ch. 6. (1513)  
Who shootes at the mid-day Sunne, though he  
be sure he shall never hit the marke; yet as sure  
he is he shall shoote higher, than who aymes but  
at a bush.  
SIR PHILIP SIDNEY, *Arcadia*, ii, 6. 184. (1590)  
An amplification, perhaps, of the Greek prov-  
erb, *dapōr ἄλγε, καὶ μέσση ἔστις* (Seize what  
is highest, and you will possess what is be-  
low).  
My lord, I aim a mile beyond the moon.  
SHAKESPEARE, *Titus Andronicus*, iv, 3. 65. (1593)  
He shoots higher that threatens the Moon, than  
he that aims at a Tree.  
GEORGE HERBERT, *A Priest to the Temple: Au-  
thor to Reader*. (1632)  
It is wise to aim high so as to hit your mark,  
but not so high that you miss your mission. (Es  
destreza asastar algo más alto para ajustar el tiro,  
pero no tanto que sea desatino)  
BALASAR GRACIAN, *Oráculo Manual Maxim*  
194. (1647)  
He that aims at the sky, shoots higher than he  
that means only to hit a tree.  
WILLIAM GURNAUL, *The Christian in Compleat  
Armor*, i, 365. (1655)  
It is best for great men to shoot over, and for  
lesser men to shoot short.  
LORD HALIFAX, *Maxims*. (1693) *Works*, p. 285.  
Aiming for the highest, we may reach the cen-  
tre, while, aiming at the centre, we should reach  
only the lowest.  
KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk.  
ii. (1710) Ken Hoshino, tr.

He will shoot higher that shoots at the moon, than he that shoots at the midding, though he never hit the mark.

JAMES KELLY, *Scottish Proverbs*, p. 136. (1721)  
Look to a gown of gold and you will at least get a sleeve of it.

WALTER SCOTT, *Redgauntlet*, Let. ii. (1824)  
Referred to as "my father's proverb."

SMILES, *Self-Help*, p. 385, gives a slightly different form, "Pluck at a gown of gold and you may get a sleeve o't."

We aim above the mark to hit the mark.

R. W. EMERSON, *Essays: Nature*. (1844)

The Skillful Bowman and the Man of Action

Aim high, allowing for the Earth's Attraction.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 68. (1924)

1  
Is there any target at which you aim? (Est aliquid quo tendis, et in quod derigis arcum?)

PERSIUS, *Satires*, No. iii, l. 60. (c. A. D. 58) Cited by ERASMUS, *Adagia*, iii, v, 45, who gives the derived proverb, "To cast a dart without aim" (Nullo scopo iaculari).

2  
Pursue worthy aims. (τὰ σπουδαία μελέτα.)

OLON, *Maxim*. (c. 600 B. C.) See *Diogenes Laertius*, i, 60.

## AIR

3  
They must both have change of air.

WILKIE COLLINS, *Woman in White*, p. 292. (1860)

4  
As the plover doth of aire, I live

JOHN GOWER, *Confessio Amantis*, Bk. iii, l. 33. (1393)

The chameleon Love can feed on the air

SHAKESPEARE, *Two Gentlemen of Verona*, ii, 1, 181. (1594) In *Hamlet* (iii, 2, 100) Shakespeare has, "Of the chameleon's dish: I eat the air, promise-crammed"

Like a chameleon, he can live by air

THOMAS ADAMS, *Sermons*, i, 361. (1629) PETER PINDAR (*Lyric Odes*, v) has, "Chameleon-like, they fed on air"

A man cannot live by the air

JOHN RAY, *English Proverbs*, p. 56. (1670)

The chameleon, who is said to feed upon nothing but air, has of all animals the nimblest tongue.

SWIFT, *Thoughts on Various Subjects* (1714)

5  
The king would go abroad to take the ayre.

ROBERT GREENE, *Pandosto*, p. 45. (1588)

Say I am rid abroad to take the air

MASSINGER, *The Duke of Milan*, iii, 2 (1623)

6  
I consider the future character of our Republic as in the air.

THOMAS JEFFERSON, *Writings*, iv, 186 (1797)

These expressions . . . were, so to speak, in the air.

F. W. FARRAR, *St. Paul*, i, 642. (1879)

7  
Hot air has thawed out many a cold reception.

F. M. KNOWLES, *A Cheerful Year Book*. (1906)

Best thing to melt ice is hot air.

FRANK GRUBER, *The Hungry Dog*, p. 100 (1941)

8  
I grow, I live, I snuff the air.

NU, *Papyrus: Book of the Dead*, Ch. liv, l. 4. (c. 4000 B. C.) Repeated in the later Papyrus of Ani.

9  
The air hath got into my deadly wounds.

SHAKESPEARE, *III Henry VI*, ii, 6, 27. (1590)

Shakespeare gives further proof of his belief in the old superstition of the deadliness of air, when he says, (*Othello*, v, 1, 104), "What! look you pale? O, bear him out o' the air."

The air whereby we live, is death to the diseased or wounded man.

GEORGE PETTIE, *Petite Pallace: Cephalus and Procris*, p. 185. (1576) The proverb, "Ill air slays sooner than the sword" is of older origin, however, for it dates back to the anonymous *Ratis Raving* (i, 167) of c. 1450 "Than sonar slais ill air na suord."

10  
Vanished before their eyes into thin air. (In tenuem ex oculis evanuit auram)

VERGIL, *Aeneid*, Bk. ix, l. 658. (19 B. C.)

Melted into air, into thin air.

SHAKESPEARE, *The Tempest*, iv, 1, 150 (1610)

Her bright visions vanished into thin air.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* (Ch. 6. (1843)

[They] appeared to have disappeared into thin air.

HUIBERT FOOTNER, *Death of a Saboteur*, p. 202 (1943)

## ALE

See also Beer, Drinking, Wine

11  
The liquor [ale] is the Englishman's ancientest and wholesomest drink, and serveth many for meat and cloth too.

RICHARD CAREW, *The Survey of Cornwall*, p. 189. (1602)

In this short sentence "ale," is all included  
Meat, drink, and cloth.

BEAUMONT AND FLETCHER, *The Scornful Lady* Act iv, sc. 1. (c. 1612)

Were't not for this barley broth

(Which is meat, drinke, and cloth).

UNKNOWN, *The Roxburghe Ballads*, ii, 588 (c. 1620)

Like them that find meat, drink, and cloth in ale  
DRYDEN, *Almanzor and Almahide: Prologue* (1670)

Oh, the rare virtues of this barley broth!

To rich and poor it's meat and drink and cloth

MARCHANT, *Praise of Ale*, p. 403. (1697)

My ale is meat, drink, and cloth; it will make a cat speak and a wise man dumb.

SWIFT, *Polite Conversation*, Dial. ii. (1738)

Sheer ale supports him under everything. It is meat, drink, and cloth, bed, board, and washing

WALTER SCOTT, *Guy Mannering*, Ch. 39. (1815)

- 1  
If that I mysspeke or seye,  
Wyte it the ale of Southwerk, I you preye.  
CHAUCER, *Canterbury Tales: The Miller's Prologue*, l. 31. (c. 1386)
- The nappy strong Ale of Southwirke  
Keeps many a Gossip fra the Kirke.  
RICHARD BRATHWAIT, *Comments Upon Chaucer's Tales*, p. 6. (1665)
- Lemster bread and Weabley Ale . . . are growne  
into a common proverbe.  
PHILEMON HOLLAND, tr. *Camden's Britannia*, 620. (1610)
- Lempster bread and Weobley beer  
None can come near.  
JAMES BROME, *Travels Over England, Scotland and Wales*, p. 102. (1700)
- Derby ale and London beer.  
JOHN RAY, *English Proverbs*, p. 258. (1670)
- 2  
Mine host was full of ale and history.  
RICHARD CORBET, *Poems*. (a. 1635)
- Truth be in his ale, as history.  
EDMUND GAYTON, *Pleasant Notes upon Don Quixote*, p. 195. (1654)
- You know the old proverb—ale and history  
SIR GEORGE ETHERIGE, *The Man of Mode*. Act. i. (1676)
- 3  
I have fed purely upon ale; I have eat my  
ale, drank my ale, and I always sleep upon ale  
GEORGE FARQUHAR, *The Beaux' Stratagem*. Act. i. sc. 1 (1706)
- 4  
Every one hath a Penny for the new Alehouse  
THOMAS FULLER, *Gnomologia* No 1445 (1732)  
The Irish say, "The third generation is never  
seen in an ale-house"
- 5  
Leat vs be trudgeing.  
Where some noppie ale is, and softe sweete  
ludgeing.  
JOHN HAYWOOD, *Proverbs*. Pt. i. ch. 11 (1546)
- 6  
Cobblers and tinkers are the best ale-drinkers  
JAMES HOWELL, *Proverbs*, p. 17. (1650) RAY,  
*English Proverbs*, p. 5; FULLER, *Gnomologia*.  
No. 6229
- 7  
Ale-sellers should not be tale-tellers  
JAMES KELLY, *Scottish Proverbs*, p. 32. (1721)
- 8  
Then to the Spicy Nut-brown Ale.  
JOHN MILTON, *L'Allegro*, l. 100 (1632)
- Merry swains who quaff the nut-brown ale.  
And sing enamour'd of the nut-brown maid  
JAMES BEATTIE, *The Minstrel*. Bk. i. l. 390  
(1771)
- 9  
A Rechabite poor Will must live.  
And drink of Adam's ale.  
MATTHEW PRIOR, *The Wandering Pilgrim*.  
(1707)
- A cup of cold Adam from the next purling brook.  
THOMAS BROWN, *Works* Vol. iv, p. 11. (1760)
- Adam's ale, about the only gift that has descended  
undefiled from the Garden of Eden!  
EMERY A. STORRS, *Adam's Ale*. (1875)

- 10  
Fair chieve [prosper] good ale, it makes many  
folks speak as they think.  
JOHN RAY, *English Proverbs*, p. 93. (1678)  
Quoted by BICKERDYKE, *Curiosities of Ale  
and Beer*, p. 404, as "the old proverb." "Fair  
chieve" is used in the sense of "Good speed."
- 11  
I would give all my fame for a pot of ale and  
safety.  
SHAKESPEARE, *Henry V*, iii, 2, 13. (1599)
- A quart of ale is a dish for a king.  
SHAKESPEARE, *The Winter's Tale*, iv, 3, 8. (1610)
- 12  
Open your mouth: here is that which will give  
language to you. cat.  
SHAKESPEARE, *The Tempest*, ii, 2, 86. (1611)
- Who is it but loues good liquor? 'Twill make a  
catte speake.  
UNKNOWN, *Shirburn Ballads*, p. 93. (c. 1612)
- Ale that will make a cat speak  
NICHOLAS BRETON, *A Poste with a Packet of  
Mad Letters*. (1637)
- Old liquor able to make a cat speak, and a wise  
man dumb.  
UNKNOWN, *Antidote Against Melancholy*, p.  
126. (1661)
- Ale that would make a cat speak  
JOHN RAY, *English Proverbs*, p. 88. (1678)
- My ale will make a cat speak, and a wise man  
dumb.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)
- 13  
She brews good ale—and thereof comes the  
proverb.  
"Blessing of your heart, you brew good ale."  
SHAKESPEARE, *The Two Gentlemen of Verona*,  
iii, 1, 304. (1594)
- "I will not say blessing on their hearts," said he;  
"though I must own they drank good ale"  
WALTER SCOTT, *Woodstock* Ch. 19 (1826)
- 14  
Such ale as he hath brued, let hym drinke  
hym self.  
RICHARD TAVERNER, *Translation of Erasmus*,  
fo. 49. (1550) See also under RETRIBUTION
- 15  
I know a draught off mery-go-downe [ale]  
UNKNOWN, *Songs and Carols*, p. 92. (c. 1470)
- Out she brought hir by and by a draught of mer-  
rie go downe.  
ARTHUR GOLDING, tr., *Ovid's Metamorphoses*.  
Bk. v, l. 556. (1567)
- 16  
Bryng us in no befe, for ther is many bonys.  
But bryng us in good ale, for that goth downe  
at onys.  
Bryng us in no eggys, for ther is many schelles.  
But bryng us in good ale, and gyfe us nothyng  
ellys.  
UNKNOWN, *Bring Us in Good Ale*. (c. 1410)
- This, the earliest known form of this old  
drinking song, has been preserved by Thomas  
Wright in his *Songs and Carols from a Man-  
uscript of the Fifteenth Century*, published  
by the Percy Society.

He that buys Land, buys many Stones,  
He that buys Flesh, buys many Bones,  
He that buys Eggs, buys many Shells,  
But he that buys Ale, buys nothing else.

JOHN RAY, *English Proverbs*, p. 211. (1670)

FULLER, *Gnomologia*. No. 6422. (1732)

CAKES AND ALE, *see under* CAKE.

### ALEXANDER THE GREAT

<sup>1</sup> Verily, if I were not Alexander, I would be Diogenes. (ἀλλὰ μὴν ἐγώ, εἰ μὴ Ἀλέξανδρος ἦμην. Διογένης ἀν ἡμην.)

ALEXANDER THE GREAT, *Remark*, to his followers, as he turned away from a visit to Diogenes at Corinth, 335 B. C. He had asked Diogenes, who was lying in the sun, and who did not rise when Alexander approached, if there was anything he could do for him, and Diogenes had answered curtly, "Yes, stand a little out of my sun." (μικρον ἀπο τοῦ ἡλίου μεράσθη.) *See* PLUTARCH, *Lives: Alexander*, ch. 14, sec. 3. It is from Plutarch's narrative that most of the phrases associated with Alexander are derived: "Yes, if I could have kings for my contestants," he replied, when, as a boy, he was asked if he would be willing to contend in the footrace at the Olympic games; "There will be nothing left for me to conquer," when news of Philip's many victories was brought to him; "I will not steal a victory," when advised to surprise the Persian host by falling upon it in the night; "So would I, were I Parmenio," when Parmenio said, "If I were Alexander, I would accept the offer which Darius makes, to divide his empire with you and to be your friend and ally hereafter," and to explain his refusal, Alexander added, "Heaven cannot support two suns, nor earth two masters." *See under* RIVALRY. He also said, when abused by some of his followers, "It is the lot of a king to confer favors and be ill-spoken of thereafter," and when asked why, when trying capital cases, he covered one of his ears with his hand while the accuser was speaking, he explained, "I wish to keep one ear free and unprejudiced for the accused." "O Athenians, can ye possibly believe what perils I am undergoing to win glory in your eyes?" he cried while fording the river Hydaspes, in his campaign against Porus (326 B. C.); and, of course, his famous lament, cited below, that he had only one world to conquer.

<sup>2</sup> One globe is all too little for the youth of Pella. (Unus Pellaeo iuveni non sufficit orbis.)

JUVENAL, *Satires*. Sat. x, l. 168. (A. A. D. 120)

Alexander the Great was born at Pella. 356 B. C.; died at Babylon, 323 B. C.

Alexander wept when he heard Anaxarchus [who accompanied Alexander to India] discourse about an infinite number of worlds, and when his friend inquired what ailed him, "Is it not worthy of tears," he said, "that, when the number of worlds is infinite, we have not yet become lords of a single one?" ("οὐκ ἄξιόν," ἔφη, "δαρύνειν, εἰ

κόσμων ὄντων ἀπείρων ἐνός οὐδέπω κύριος γεγονάμεν;" )

PLUTARCH, *Moralia: On Tranquillity of Mind* Sec. 466D. (C. A. D. 95)

This saying may be verified, Alexander seemeth great to the worlde, but the worlde seemeth small to Alexander.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 206. (1574) Pettie, tr.

<sup>3</sup> How big was Alexander, Pa,  
That people call him great?  
Was he, like old Goliath, tall?  
His spear a hundred weight?  
Was he so tall that he could stand  
Like some tall steeple high;  
And while his feet were on the ground,  
His hands could touch the sky?

O no, my child: about as large  
As I or Uncle James.

'T was not his *stature* made him great,  
But greatness of his *name*.

UNKNOWN, *The Child's Inquiry*. *See* MCGURFEY, *Third Reader*, p. 69. (1837)

And is that Alexander, pa?  
And why is he called great?

O. HENRY, *Hostages to Mornus*. (1908)

<sup>4</sup> If Alexander wishes to be a god, let him set up as a god. (εἰ Ἀλέξανδρος βούλεται εἶναι θεός, θεός ἐστώ.)

UNKNOWN, *Lacedaemonian Edict on Alexander's Claim to Divinity*. (C. 326 B. C.)

Alexander suffering this madness to enter into his head, thought it not enough to be a man and a king, and to have the title of great: but he would on Gods name, be called the sonne of Jupiter. . . . Whereof his mother complained, saying, Hee woulde bring her into disgrace with Juno, for making her a Cucqueane.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 81. (1574) Pettie, tr.

### ALLEY

<sup>5</sup> Such Men . . . are good but in their own Alley.

FRANCIS BACON, *Essays: Of Cunning*. (1612)  
Such men "that hath studied Men, more than Bookes"

It isn't up my alley at all.

MARGARET CARPENTER, *Experiment Perilous*. p. 192. (1943)

<sup>6</sup> He despises me, I suppose, because I live in an alley: tell him his soul lives in an alley.

BEN JONSON (attr), referring to James I. (c. 1620) *See* LEIGH HUNT, *Essays: Coaches*

Of all the girls that are so smart,  
There's none like pretty Sally;  
She is the darling of my heart,  
And she lives in our alley.

HENRY CARLY, *Sally in Our Alley*. (c. 1713)



here is a Gulph where thousands fell, . . . narrow Sound, though deep as Hell, hange-Ally is the dreadfull Name.

JONATHAN SWIFT, *The Bubble*, l. 138. (1720) xchange Alley was the seat of the gambling ver.

ROBERT CHAMBERS, *Book of Days*, i, 146. (1863)

## ALMOST

Almost was never hanged.

JOHN CLARKE, *Paroemiologia*, p. 3. (1639) RAY, *English Proverbs*, p. 56. (1670) The Germans say, "Beinahe bringt keine Mücke um" (Almost never killed a fly); the Danes, "Naerved slaar ingen Mand ihel" (Almost kills no man), and "Naer heilper mangen Mand" (All but saves many a man).

Almost and well nigh saves many a lie.

JOHN CLARKE, *Paroemiologia*, p. 106. (1639) approve the plain country by-word, "Almost and very nigh, Have saved many a lie."

THOMAS FULLER, *Worthies* (1840), i, 82. (1662) Almost and very nigh saves many a lie. The signification of this word *almost* having some attitude, men are apt to stretch it to cover untruths.

JOHN RAY, *English Proverbs*, p. 56. (1670) Almost, and hard by, Saves many a Lie.

THOMAS FULLER, *Gnomologia*, No. 6188. (1732) Almost and very near have been great liars. F. E. HULME, *Proverb Lore*, p. 99. (1902)

## ALMS

See also Charity

4 It was the man, and not his character, that I pitied (οὐ τὸν τρόπον, ἀλλὰ τὸν ἄνθρωπον ἠλέησα.)

ARISTOTLE, when reproached with having given alms to a bad man. (c. 330 B.C.) See DIOGENES LAERTIUS, *Aristotle*, sec. 17. In sec. 21, Laertius gives the saying in another form, οὐ τῷ ἀνθρώπῳ ἔδοξα, ἀλλὰ τῷ ἀνθρώπῳ (It was not the man that I assisted, but humanity).

5 Even the beggar who lives on alms should himself bestow alms.

*Babylonian Talmud: Gittin*, fo. 7b. (c. 450)

How can the hungry belly bestow alms?

SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)

6 Is it not a proverbial saying in Jerusalem, "Salt your money with alms"?

*Babylonian Talmud: Kethuboth*, fo. 66b. (c. 450) "Salt money by diminishing it" is the literal translation. In other words, the more one gives, the more one will have to give. The proverb is a play upon the words *hasser*, diminution, and *hesed*, benevolence.

Alms are the salt of riches.

R. C. TRENCH, *On the Lessons in Proverbs*, p.

96. (1852) Commenting, "the true antiseptic, that which will prevent them from themselves corrupting, and from corrupting those that have them."

7 Alms delivereth from death.

*Babylonian Talmud: Shabbath*, fo. 156b. (c. 450) Paraphrasing *Proverbs*, x, 2, "Righteousness delivereth from death." The many places in which the *Talmud* praises almsgiving show how closely the Jews ranked it with righteousness.

Better is the alms-giver than the bringer of sacrifices.

*Babylonian Talmud: Sukkah*, fo. 49b.

8 Water will quench a flaming fire; and alms maketh an atonement for sins. (Ignem ardentem extinguit aqua, et elemosyna resistit peccatis.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 30. (c. 190 B.C.)

Aelmyse ure synna lig adwaesete.

AELEFRIC, *Homilies*, ii, 106. (c. 975) In *Old English Homilies*, ser. i, p. 37, the form is "Elmesse acwencheth tha sunne."

Alms fordoth alle wickednes. And quenchyth synne and makyth hyt les.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 7079. (1303) The short form of the proverb is "Alms quencheth sin."

9 Be not behindhand in almsgiving.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 10. (c. 190 B.C.) Oesterley, tr.

10 Alms never make poor. Or thus,

Great Alms-giving lessens no man's living  
Giving much to the poor, doth enrich a man's store.

It takes much from the account, to which his sin doth amount.

It adds to the glory both of soul and body

GEORGE HERBERT, *Jacula Prudentum*. Nos. 191-195. (1640) The second line is quoted by FRANKLIN, *Poor Richard*, 1757.

Giving alms never lessens the stock

NATHAN BAILEY, *Dictionary: Alms*. (1736)

Alms-giving never made any man poor, nor robbery rich, nor prosperity wise.

H. G. BOHN, *Handbook of Proverbs*, p. 309 (1855) The Spanish form is "El dar limosna nunca mengua la bolsa" (Almsgiving never lightens the purse), a proverb which is used also by the Danes. The French say, "Donner l'aumône n'appauvrit personne." (To give alms impoverishes nobody). They have another proverb, dating from the 15th century. "Il ne perd pas son aumône qui à son porceau le donne" (He does not lose his alms who gives it to his pig).

11 Be not too lauish in giuing almes, the charitie of this Country. is, God helpe thee.

JOHN LELY, *Euphues and His England* (Arber), p. 230. (1580)

He that hath a good memory, giveth few alms.  
 THOMAS FULLER, *Worthies of England: Devon*, i, 408. (1662) This is a Welsh proverb, Fuller explains, and means that a man of good memory keeps in mind "what and to whom he hath given before."

Give not you almes hand over head. Do good with discretion.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 75. (1681) See also under HAND.

Give no bounties: make equal laws: secure life and prosperity, and you need not give alms.

EMERSON, *Conduct of Life: Wealth*. (1860)

I do not give alms; I am not poor enough for that. (Nein, ich gebe kein Almosen. Dazu bin ich nicht arm genug.)

FRIEDRICH NIETZSCHE, *Thus Spake Zarathustra: Introductory*. Sec. 2. (1883)

1 When thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly. (σοὺ δὲ ποιοῦντος ἐλεημοσύνην ἡ γυνὴ σου ἢ ἀπὸ κρυπτῶν σου τί ποιεῖ ἡ δεξιὰ σου.)

*New Testament: Matthew*, vi, 3-4. (C. A. D. 65)

A man transgresses in secret, and the Holy One -blessed be He!—proclaims it openly.

*Babylonian Talmud: Sotah*, fol. 3a (c. 450)

2 Allah blotteth out usury and causeth alms to bear interest.

MOHAMMED, *Koran*, ii, 276. (c. 622) Bell, tr. That which ye bestow in alms for the love of God is bread cast upon the waters; it shall return to you doubled

MOHAMMED, *The Koran*, xxx, 39. Naish, tr

3 I had much rather not to live at all, than to live by alms (J'aime bien mieulx ne vivre point que de vivre d'aumône)

MONTAIGNE, *Essays* Bk iii. ch. 5 (1595)

4 The greatest of almsgivers is cowardice

F. W. NIETZSCHE, *Human All-too-Human* Pt. ii. (1878)

5 His alms were money put to interest  
 In the other world.

ROBERT SOUTHY, *The Alderman's Funeral* (c. 1820)

6 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

*Apocrypha: Tobit*, iv, 8. (c. 200 B.C.)

Give what you have. To some one, it may be better than you dare to think.

H. W. LONGFELLOW, *Kavanaugh*. Ch. 30 (1849)

7 I must be dunned for alms, and do not scramble over hedges and ditches in searching for opportunities of flinging away my money on good works.

HORACE WALPOLE, *Letter to Hannah More*, 20 Feb., 1790.

## ALONE

See also Loneliness, Solitude

8 When is man strong until he feels alone?

ROBERT BROWNING, *Colombe's Birthday*. (1844)  
 The strongest man in the world is he who stands most alone.

HENRIK IBSEN, *An Enemy of the People*. Act v. (1882)

He travels the fastest who travels alone.

RUDYARD KIPLING, *The Winners*. (1895) See under CELIBACY.

9 As the saying is, *homo solus aut deus, aut daemon*: a man, alone, is either a saint or a devil.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. i, sec. ii, memb. ii, subs. 6. (1621)

10 Let it alone; let it pass. (Laissez faire; laissez passer.)

JEAN BAPTISTE COLBERT, finance minister of Louis XIV of France. (1661) See speech by Lord John Russell, *London Times*, 2 April, 1840. Attributed also to Gournay Minister of Commerce, 1751. Quoted by Adam Smith, *Wealth of Nations*.

It's not like you. You're always so laissez-faire

ANNE NASH, *Said with Flowers*, p. 103 (1943)

11 All we want is to be let alone.

JEFFERSON DAVIS, *Inaugural Address*, as President of the Confederate States of America 18 Feb., 1861.

All I axes is, let me alone

H. H. BROWNELL, *The Old Cove*. (1861) Refrain of a set of verses about Jefferson's inaugural.

All we ask now is to be let alone.

BERNARD SHAW, *John Bull's Other Island* Act iii (1904)

All I want is to be left alone.

A. A. FAIR, *Double or Quits*, p. 97. (1941)

All I ask is to be left alone.

E. S. GARDNER, *The Case of the Empty Tin*, p. 31. (1941)

All he wants is peace and quiet and to be let alone

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 105 (1942)

12 Woe to him that is alone when he falleth for he hath not another to help him up. (Va soli.)

*Old Testament: Ecclesiastes*, iv, 10. (c. 250 B.C.)  
 Wo be to the lone man, who when he shall fallen downe, shall have none to helpe him up

STEFANO GUAZZO, *Civile Conversation* Bk p. 48. (1574) Pettie, tr

The wyse seyth, "wo him that is allone, For, and he falle, he hath noon help to ryse."

CHAUCER (?), *Troilus and Criseyde*. Bk l. 694. (c. 1380)

13 We walk alone in the world. Friends, such as we desire, are dreams and fables.

R. W. EMERSON, *Essays: Friendship*. (1841)

1 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. (Non est bonum esse hominem solum; faciamus ei adiutorium simile sibi.)

*Old Testament: Genesis*, ii, 18. (c. 550 B.C.)

*Apocrypha: Tobit*, viii, 6. (c. 200 B.C.)

Whan our lord hadde creat Adam our forme-fader, he seyde in this wyse: "it is nat good to been a man allone; make we to him an help semblable to himself."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*, Sec. 15. (c. 1387)

Doth not God say it is not good for man to live alone?

GEORGE PETTIE, *Petite Palace*, p. 68. (1576)

"Man was not made to live alone," and I'm sure woman wasn't either.

F. E. SMEDLEY, *Frank Fairlegh*. Ch. 51. (1850)

At board, at bed, at work and holiday,  
It is not good for man to be alone.

E. B. BROWNING, *Aurora Leigh*. Bk. v, l. 1082. (1857)

2 "And nobody with me at sea but myself"

OLIVER GOLDSMITH, *The Haunch of Venison*, l. 60. Quoted from a letter of Henry Frederick, Duke of Cumberland, to Lady Grosvenor. (1770)

All by my own-alone self.

JORL CHANDLER HARRIS, *Nights with Uncle Remus*. Ch. 36. (1880)

3 I have trodden the winepress alone. (Torcular calcavi solus.)

*Old Testament: Isaiah*, lxiii, 3. (c. 725 B.C.)

I must plough my lonely furrow alone.

LORD ROSEBERRY, *Letter*, 19 July, 1901.

4 You will be sad if you are alone. (Tristis eris si solus eris.)

OVID, *Remediorum Amoris*, l. 583. (c. 1 B.C.)

Schiller says, "Bleib nicht allein" (Abide not alone), and adds, "for it was in the desert that Satan came to the Lord of Heaven."

5 You must show him . . . by leaving him severely alone.

CHARLES STEWART PARNELL, *Speech at Ennis*, 19 Sept., 1880.

6 Better be alone than in ill company.

JOHN RAY, *Proverbs: Scottish*. (1670) The French say, "Nous sommes mieux seul qu'avec un sot" (We are better alone than with a fool). See under COMPANY.

7 I am never less alone than when alone. (Nec minus solum, quam cum solus esset.)

SCIPIO AFRICANUS. (c. 200 B.C.) See CICERO, *De Officiis*, iii, sec. 1.

Scipio said, that he was never less alone, then when he was alone, for that being gotten by him self into some solitarie place, he discoursed many things in his minde.

GUAZZO, *Civile Conversation*, l. 49. (1574)

Finding, with Scipio, that he was never less alone than when he was alone.

ROBERT GREENE, *The Mirrour of Modestie*. (1584) *Works*, iii, 114.

There is no man alone, because every man is a Microcosm, and carries the whole World about him. *Nunquam minus solus quam cum solus*, though it be the Apothegme of a wise man, is yet true in the mouth of a fool.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 10. (1643)

Scipio Africanus . . . used to say, That he was never less alone, than when he was alone.

WILLIAM PENN, *No Cross, No Crown*. Ch. 19. (1669)

It was a saying . . . of Scipio Africanus the Elder . . . that he was never less idle, or alone, than when he most appeared so to be.

L'ESTRANGE, tr., *Tully's Offices*, p. 141. (1680)

A good man is never less alone than when alone, as Themistocles [sic] said.

THOMAS LODGE, *The Devil Conjured*. (1596)

A wise man is never less alone than when he is alone.

SWIFT, *Miscellanies: The Faculties of the Mind*. (1722)

I was never less alone than when by myself.

EDWARD GIBBON, *Memoirs*, i, 117. (1767)

Never less alone than when alone.

SAMUEL ROGERS, *Human Life*, l. 759. (1819)

SCOTT, *Black Dwarf*, ch. 4. (1816)

8 Quite alone, on your own hook.

G. J. WHYTE-MELVILLE, *Satanella*. Ch. 10. (1872)

9 Alone each creature sees the light;

Alone grows into youthful might;

His pains and pleasures are his own;

He journeys toward his death—alone.

UNKNOWN, *The Mahabharata*, xii, 294, 16. (c. 200 B.C.) Ryder, tr.

ALPHA AND OMEGA, See Beginning and End

## ALPS

10 Ah! as a pilgrim who the Alps doth pass, . . . When he some heaps of hills hath overwent, Begins to think on rest, his journey spent.

Till, mounting some tall mountain, he do find More heights before him than he left behind.

WILLIAM DRUMMOND, *Flowers of Sion: Hymn of the Fairest Fair*, l. 149. (1623)

So pleas'd at first the tow'ring Alps we try,  
Mount o'er the vales, and seem to tread the sky; . . .

But those attain'd, we tremble to survey

The growing labours of the lengthen'd way;

Th' increasing prospect tires our wand'ring eyes,  
Hills peep o'er hills, and Alps on Alps arise!

POPE, *An Essay on Criticism*. Pt. ii, l. 25. (1711)

A comparison used by ADDISON in *The Spectator*, by ROUSSEAU in *Emile*, and by SCOTT in his *Life of Napoleon*.

Those who are to climb the Alps are not to expect a smooth and even way.

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 4. (1642)

BEYOND THE ALPS LIES ITALY, *see* ITALY.

### ALTAR

<sup>1</sup> Stronger than a castle is an altar—'tis a shield invulnerable. (κρείσσον δὲ πύργον βωμός, ἀρρηκτον σάκος.)

AESCHYLUS, *Suppliant Maidens*, l. 190. (c. 485 B.C.)

For altars and hearths. (Pro aris et focis.)

CICERO, *De Natura Deorum*, iii, 40, 94. (45 B.C.)

He that serves at the altar, ought to live by the altar.

THOMAS FULLER, *Gnomologia*. No. 2294. (1732)

<sup>2</sup> Farewell, my dear Tom. . . Yours to the altar.

JAMES HOWELL, *Letters*, ii, 41. (1635)

[He] leads her to the village altar.

TENNYSON, *The Lord of Burleigh*, l. 11. (1842)

A FRIEND TO THE ALTAR, *see* under FRIEND

### AMBASSADOR

<sup>3</sup> If I stole 'twas for the good of the state. (ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.)

ARISTOPHANES, *The Knights*, l. 1226 (424 B.C.)

The rulers of the state may fitly lie for the benefit of the state. (τοῖς ἀρχουσι δὴ τῆς πόλεως . . . προσήκει ψεῦδεσθαι . . . ἐπ' ὠφελείᾳ τῆς πόλεως.)

PLATO, *The Republic*. Bk. iii, sec. 389B (c. 375 B.C.)

In sec. 459D, Plato repeats the assertion that lying and deception are justified for the good of the state.

The public weal requires that a man should betray, and lie, and massacre. (Le bien public requiert qu'on trahisse, et qu'on mente, et qu'on massacre.)

MONTAIGNE, *Essays*. Bk. iii, ch. 1 (1595)

An ambassador is an honest man sent to lie abroad for the good of his country (Legatus est vir bonus peregre missus ad mentiendum Reipublicae causa.)

SIR HENRY WOTTON. This "merriment," as Wotton later called it, was written in the album of his friend, Christopher Fleckamore, of Augsburg, during a visit in 1604 Wotton was then English Ambassador at the Court of Venice, and in 1611, while he still held that position, it was printed in a scurrilous diatribe against James I, written by Casper Scioppius, an Austrian controversialist. Wotton tried to excuse himself by pointing out the double meaning of "lie," but this did not exist in the Latin, and he lost the favor of the King. But he regained it, and was sent back to Venice in 1616. *See Dictionary of National Biography*; WALTON, *Life*.

Diplomacy. The patriotic art of lying for one's country.

AMBROSE BIERCE, *The Devil's Dictionary* (1906)

Diplomacy is to do and say  
The nastiest thing in the nicest way.

ISAAC GOLDBERG, *The Reflex*. (c. 1930)

<sup>4</sup> I always look upon diplomats as the Hebrews of politics.

BENJAMIN DISRAELI, *Coningsby*. Ch. 21. (1844)

There are two purely American phrases connected with diplomacy: "Dollar diplomacy," applied in 1910 to the activities of Philander Knox in securing opportunities for the investment of American capital abroad (see *Harper's Weekly*, 23 April, 1910, p. 8), and "Shirt-sleeve diplomacy," referring to the visit of an official of the State Department to the Spanish Embassy, just before the beginning of the War with Spain, to inform the Spanish Ambassador that his passports were being sent to him.

<sup>5</sup> Ambassadors are the eye and ear of states (Gli ambasciatori sono l'occhio e l'orecchio degli stati.)

GUICCIARDINI, *Storia d'Italia*. (1495)

<sup>6</sup> There are a large number of well-meaning ambassadors . . . who belong to what I call the pink-tea type.

THEODORE ROOSEVELT, *Letter to R. H. Davis*, 3 Jan., 1905. It was, perhaps, with "pink-tea" ambassadors in mind that Will Rogers said, "The United States never lost a war or won a conference." CARLYLE, *Life of Cromwell*, quotes Cromwell as saying, "A man-of-war is the best ambassador."

### AMBER

<sup>7</sup> The bee lies hid and shines in a tear of the sisters of Phaëton. (Et latet et lucet Phaëthontide condita gutta.)

MARTIAL, *Epigrams*. Bk. iv, epig. 32 (c. A.D. 90)

While an ant was roaming under the shade of a tree of Phaëton, a gummy drop enfolded the tiny insect. Thus, despised while life remained, it has become precious by its death.

MARTIAL, *Epigrams*. Bk. vi, epig. 15 (c. A.D. 90) Phaëton's sisters, after his death, wept for him until they were turned into poplars, and their tears, oozing from their trunks were hardened into amber

We see spiders, flies, or ants entombed and preserved forever in amber, a more than royal tomb.

FRANCIS BACON, *Historia Vitae et Mortis* (1623) Repeated in BACON's *Sylvia Sylvarum*, i, 100.

I saw a Flie within a Beade

Of Amber cleanly buried:

The Urne was little, but the room

More rich than Cleopatra's Tomb.

ROBERT HERRICK, *The Amber Bead*. (1648)

Pretty! in amber to observe the forms

Of hairs, or straws, or dirt, or grubs, or worms!

The things, we know, are neither rich nor rare.

But wonder how the devil they got there.

POPE, *Epistle to Dr. Arbuthnot*, l. 169. (1733)

He is a fly in amber; nobody cares about the fly; the only question is, How the devil did it get there?

SYDNEY SMITH, *Peter Plymley Letters*. No. 7. (1807) Referring to Canning.

Byron caught him up, and . . . preserved him, like a fly in amber, for future generations to wonder at.

BLACKWELL, *Mallet's Northern Antiquities*, p. 374. (1847)

Embalmed in amber every pirate lies.

VACHEL LINDSAY, *Chinese Nightingale*. (1917)

# AMBITION

## See also Aspiration

1 Ambition raises a secret tumult in the soul; it inflames the mind, and puts it into a violent hurry of thought.

JOSEPH ADDISON, *The Spectator*, 24 Dec., 1711.

2 Ambition destroys its possessor.

*Babylonian Talmud: Yoma*, fo. 86a. (c. 450)

3 He wis ouer his heued, the chip falles in his ine.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicles*, l. 91 (c. 1300)

It falles in his eghe, That hackes ovre heghe.

THOMAS WRIGHT, ed., *Political Songs*, p. 323. (c. 1310)

Fulofte he heweth up so hihe,

That chippes fallen in his yhe.

JOHN GOWER, *Confessio Amantis*. Bk. I. l. 1918 (c. 1390)

For an old Proverbe it is ledged, he that beweth to hie, with chippes he may lese his sight.

THOMAS USK, *The Testament of Love*, i. 279. (c. 1400)

I am ferful aboue myn hed to hewe, lyst froward chippis of presumpcioun sholde blynde myn eyen in then falling doon.

JOHN LYDKATE, *Edmund & Tremund*, iii. 5 (c. 1433)

This prouerbe precheth to men haute or hye, Hewe not to hye, lest the chips fall in thine iye

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 7 (1546)

Clyme not to hye lest chypys fall yn thyn eie.

HULLS, *Common-place Book*, p. 140. (c. 1530)

Look not too high lest a chip fall in your eye

CLEMENT ROBINSON, *A Handfull of Pleasant Delites* (Arber), p. 39 (1584) Cited by Ray, Dykes, Fuller, and many others.

Thou art too crank, and crowdest all too high: Beware a chip fall not into thine eye.

GEORGE PRELE, *Works*, ii. 270. (1580)

He that hewes over hie, the spail will fall into his eye.

FERGUSON, *Scottish Proverbs*, p. 38. (a. 1595)

He that hews above his Height, may have Chips in his Eyes.

THOMAS FULLER, *Gnomologia*. No. 2164. (1732)

4 Ambition aspires to descend. (Il aspire à descendre.)

PIERRE CORNEILLE, *Cinna*. Act I, sc. 2. (1639)

What will not ambition and revenge Descend to?

MILTON, *Paradise Lost*. Bk. ix, l. 168. (1663) Ambition often puts men upon doing the meanest offices.

SWIFT, *Thoughts on Various Subjects*. (1714) Nothing humbler than ambition, when it is about to climb.

FRANKLIN, *Poor Richard's Almanack*, 1753. Well is it known that ambition can creep as well as soar.

EDMUND BURKE, *Letters on a Regicide Peace*. No. 3. (1795)

5 Wild Ambition loves to slide, not stand. And Fortune's ice prefers to Virtue's land.

JOHN DRYDEN, *Absalom and Achitophel*. Pt. i, l. 198. (1681) MACAULAY, *Essays: Sir William Temple*, points out that these lines were borrowed by Dryden from KNOLLES' *History of the Turks* (1570), where they appear under a portrait of Sultan Mustapha I: "Greatness on goodness loves to slide, not stand, And leaves for Fortune's ice Virtue's firm land."

6 Why at that worst of deities, Ambition, Son, graspest thou? Forbear; she is queen of Wrong.

(τί τῆς κακίστης δαιμόνων ἐπίστα Φιλοτιμία, παῖ: μὴ σὺ γὰρ ἄδικος ἢ θεός.)

EURIPIDES, *Phoenissae*, l. 531. (c. 420 B.C.)

7 'Tis a laudable Ambition, that aims at being better than his Neighbours.

FRANKLIN, *Poor Richard's Almanack*, 1749. Ambition often spends foolishly what Avarice has wickedly collected.

FRANKLIN, *Poor Richard's Almanack*, 1751

8 Nothing arouses ambition in the heart like the clarion-call of another's fame. (No hay cosa que así solicite ambiciones en el ánimo, como el clarín de la fama ajena.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 75. (1647) The Germans say, "Ehrgeiz macht fleissige Leute" (Ambition makes people diligent).

9 Ambition is the crosse and torment of the ambitious.

STEFANO GUARZO, *Civile Conversation*. Bk. i. p. 99. (1574) Pettie, tr.

Ambition, a proud covetousness, or a dry thirst of honour, a great torture of the mind, a pleasant poison.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. iii, subs. 11 (1621)

Ambition is the mind's immodesty.

SIR WILLIAM DAVENANT, *Gondibert* (1651)

Ambition plagues her Proselytes.

THOMAS FULLER, *Gnomologia*. No. 788 (1732)

Ambition is but avarice on stilts and masked. W. S. LANDOR, *Imaginary Conversations: Brooke and Sidney*. (1824)

Ambition. An overmastering desire to be vilified

by enemies while living and made ridiculous by friends when dead.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

1 A man without ambition is like a woman without beauty.

FRANK HARRIS, *Montes the Matador*. (1900)

2 To spread wings too wide for the nest. (Maiore pinna nido extendere.)

HORACE, *Epistles*. Bk. i, epis. 20, l. 21. (20 B.C.)  
The Germans say, "Weiter hüpfen, als der Graben breit ist" (To jump farther than the width of the ditch).

By seeking too lofty heights on weak wings Icarus gave a name to waters of the sea. (Dum petit infirmis nimium sublimia pennis | Icarus, aequoreas nomine fecit aquas.)

OVID, *Tristia*. Bk. i, eleg. i, l. 89. (c. A.D. 9)

Who too much imbraceth, nothing closeth. (Chi troppo abbraccia, nulla stringe.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

Vaulting ambition, which o'erleaps itself, And falls on the other.

SHAKESPEARE, *Macbeth*, i, 7, 27. (1606)

He would fain be at the top of the house before the stairs are built.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

He stretches out his hand to touch the sky. (Shen shou mo 'tien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 179. (1872)

He wants to tick with Big Ben.

ELIZABETH DELEHANTY, *Arise from Sleep*, p. 130. (1932)

3 Far removed from base ambition. (Prava ambitione procul.)

HORACE, *Satires*. Bk. i, sat. 6, l. 51. (35 B.C.)

Set free from the burden of unhappy ambition. (Misera ambitione gravique.)

HORACE, *Satires*. Bk. i, sat. 6, l. 129.

4 Go, madman, and race over the wildest Alps, that you may delight schoolboys, and become a subject for a declamation! (I demens et saevas curre per Alpes, | ut pueris placeas et declamatio fias!)

JUVENAL, *Satires*. Sat. x, l. 166. (c. A.D. 120)

Here runs the mountainous and craggy ridge That tempts ambition.

COWPER, *The Task*. Bk. iv, l. 57. (1784)

5 The slave has but one master; the ambitious man has as many as there are people useful to his fortune. (L'esclave n'a qu'un maître; l'ambitieux en a autant qu'il y a de gens utiles à sa fortune.)

LA BRUYÈRE, *Les Caractères: De la Cour*. (1688)

The wise man is cured of ambition by ambition. (Le sage guérit de l'ambition par l'ambition.)

LA BRUYÈRE, *Les Caractères: Du Mérite Personnel*.

6 Who hasn't in his head a little grain of ambi-

tion? (Qui n'a dans la tête | Un petit grain d'ambition?)

LA FONTAINE, *Fables*. Bk. x, fab. 10. (1678)

Ambition is the growth of ev'ry clime.

WILLIAM BLAKE, *King Edward the Third*. Sc. 4, l. 2. (1783)

7 The most lofty ambition entirely disappears when it finds its object altogether out of reach. (La plus grande ambition n'en a pas la moindre apparence lorsqu'elle se rencontre dans une impossibilité absolue d'arriver où elle aspire.)

LA ROCHEFOUCAULD, *Maximes*. No. 91. (1665)

8 One often passes from love to ambition, but one rarely returns from ambition to love. (On passe souvent de l'amour à l'ambition; mais on ne revient guère de l'ambition à l'amour.)

LA ROCHEFOUCAULD, *Maximes*. No. 490. (1665)

Love's but the frailty of the mind When 'tis not with ambition join'd.

WILLIAM CONGREVE, *The Way of the World*. Act iii, sc. 12. (1700)

Ambition and love are the wings of great actions. (Lust und Liebe sind die Fittiche | Zu grossen Taten.)

GOETHE, *Iphigenie*. (1787)

Ambition is the only power that combats love

COLLEY CIBBER, *Cæsar in Aegypt*. Act i. (1725)

Ambition is no cure for love.

WALTER SCOTT, *The Lay of the Last Minstrel*. Canto i, st. 27. (1805)

If you love, love a moon; if you steal, steal a camel.

S. G. CHAMPION, *Racial Proverbs*, p. 520 (1938) An Egyptian proverb.

9 How vainly men themselves amaze To win the palm, the oak, or bays.

ANDREW MARVEL, *The Garden* (1651)

10 If the string is long, the kite will fly high

ARTHUR E. MOULE, *Proverbs from Ningpo* (DOOLITTLE, *Chinese Vocabulary*, ii, 328)

11 To climb from the ass to the ox. (Ab asinis ad boves transcendere.)

PLAUTUS, *Aulularia*, l. 235 (c. 200 B.C.) To ascend from a low station to a higher one, to get ahead in the world. Cited by ERASMUS, *Adagia*, l. vii, 30, together with its opposites, "Ab equis ab asinos," and "Ab asino delapsus."

12 Men would be Angels. Angels would be Gods. POPE, *An Essay on Man*. Epis. I, l. 126 (1733)

13 Though ambition itself is a vice, it is often the parent of virtues. (Licet ipsa vitium sit ambitio, frequenter tamen causa virtutum est.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. I, ch. 2, sec. 22. (c. A.D. 80) Quoted by BEN JONSON, *Explorata: Imò Serviles*.

Ambition, in a private man a vice,  
Is, in a prince, a virtue.

PHILIP MASSINGER, *The Bashful Lover*. Act i,  
sc. 2. (1655)

The same ambition can destroy or save,  
And makes a patriot as it makes a knave.

POPE, *Essay on Man*. Epis. ii, l. 201. (1733)

The trap to the high-born is ambition.

JOHN RAY, *English Proverbs*, p. 268. (1670)

Ambition and resentment, worst of counselors,  
(Cupidine atque ira, pessumis consultori-  
bus.)

SALLUST, *Bellum Iugurthinum*. Ch. 64, sec. 5.  
(c. 40 B.C.)

So great will be the frenzy of ambition, that you  
can see nobody behind you if there is anyone  
in front of you. (Tantus erit ambitionis furor, ut  
nemo tibi post te videatur, si aliquis ante te  
fuerit.)

SENECA, *Ad Lucillum*. Epis. civ, sec. 10. (c.  
A.D. 64) That is, you will think yourself last  
in the race if you are not the first.

False ambition severs the neck.

JOHN LEWIS BURKHARDT, *Arabic Proverbs*.  
No 406. (1817)

He who opens his heart to ambition closes it to  
repose. (Chi apre il cuore all' ambizione, il  
chiude al riposo.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 176.  
(1856) An Italian proverb.

Discontent follows ambition like a shadow.

ANONYMOUS, *Meditations in Wall Street*. p.  
137. (1940)

Ambition is the last refuge of the failure.

OSCAR WILDE, *Phrases and Philosophies for the  
Use of the Young*. (1904)

THE LAST INFIRMITY OF NOBLE MINDS, *see under*  
FAME.

## AMENDMENT

See also Mend, Repentance

It is a proverb lately sprung up, *No man  
amendeth himself, but every man seeketh to  
amend other*; and all that while nothing is  
amended

BERNARD GILPIN, *Sermon Before Edward VI*  
(1630), p. 41. (1552)

Let your amendment amende the matter

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

Amendment is Repentance.

THOMAS FULLER, *Gnomologia* No 789. (1732)

The French say, "Amendement n'est pas  
péché" (Amendment is not sin).

In pure painted process—as false as faire—  
How ye will amend, whan ye can not apayre  
[grow worse]?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Some do amend when they cannot appaire

JOHN DAVIES, *Scourge of Folly*, p. 47. (1611)

## AMERICA

Americans are always moving on.

S. V. BENÉT, *Western Star: Prelude*, l. 1. (1943)

Here [in America] individuals of all nations  
are melted in a new race of men. . . . The  
American is a new man who acts upon new  
principles.

JEAN DE CRÉVECEUR, *Letters from an Ameri-  
can Farmer*. Letter iii. (1782)

America is God's crucible, the great Melting-Pot  
where all the races of Europe are melting and  
re-forming!

ISRAEL ZANGWILL, *The Melting-Pot*. Act i. (1908)  
There is here a great melting-pot in which we  
must compound a precious metal. That metal  
is the metal of nationality.

WOODROW WILSON, *Address*, Washington. 19  
April, 1915.

American life is a powerful solvent.

GEORGE SANTAYANA, *Character and Opinion in  
the United States*. (1922)

America is not only the cauldron of Democracy,  
but the incubator of democratic principles.

MADAME CHIANG KAI-SHEK, *Address*, House of  
Representatives. 18 Feb. 1943.

Then join hand in hand, brave Americans all.  
By uniting we stand, by dividing we fall'

JOHN DICKINSON, *Liberty Song* First pub-  
lished in the *Boston Gazette*, 18 July, 1768

"United we stand, divided we fall!"

It made and preserves us a nation.

GEORGE POPE MORRIS, *The Flag of Our Union*  
(1849)

Liberty and Union, now and forever, one and  
inseparable.

DANIEL WEBSTER, *Speech on Foote's Resolu-  
tion*, 26 Jan., 1850.

I am not a Virginian, but an American.

PATRICK HENRY, *Speech*, Continental Congress,  
Philadelphia, 5 Sept., 1774.

Thank God, I—I also am an American!

DANIEL WEBSTER, *Address*, Charlestown, Mass.,  
17 June, 1843, at Bunker Hill Monument

I was born an American; I live an American; I  
shall die an American.

DANIEL WEBSTER, *Speech*, 17 July, 1850.

See America first.

LOUIS W. HILL, *Advertising Slogan*, for the  
Great Northern Railway, devised in 1910  
while Hill, as president of the road, was pro-  
moting the development of Glacier National  
Park, with an eye to increased passenger traf-  
fic.

It was the rule, at this period, for young Ameri-  
cans to make the grand tour of the United  
States, through Virginia and the Carolinas to  
Charleston, and sometimes Savannah, before they  
went abroad. This sensible classical custom was  
later indicated by the well-known tag, "See  
America first."

VAN WYCK BROOKS, *The Flowering of New  
England*, p. 78, footnote. (1936)

1 I do not think that you can do better than to fix here for a while, till you can become again Americanized.

THOMAS JEFFERSON, *Letter to Joel Barlow*, 20 April, 1802.

We go to Europe to be Americanized.

RALPH WALDO EMERSON, *Conduct of Life: Culture*. (1860)

He was Americanizing in that good lady's hands as fast as she could transform him.

W. D. HOWELLS, *A Foregone Conclusion*, p. 77. (1875)

2 They are a race of convicts, and ought to be thankful for anything we allow them short of hanging.

SAMUEL JOHNSON. See BOSWELL, *Life*, 21 March, 1775. Of Americans.

Whatever they [Americans] may be, they will always be colonial.

BENJAMIN DISPAELI, *Endymion*, Ch. 44 (1880)

They dress alike, they talk alike, they think alike. What sheep!

LORD NORTHCLEIFFE. See PETERSON, *Propaganda for War*, p. 4.

3 The land of the free and the home of the brave.

FRANCIS SCOTT KEY, *The Star-Spangled Banner*. (13 Sept., 1814)

O. Columbia, the gem of the ocean.

The home of the brave and the free

THOMAS A BECKET, *Columbia, the Gem of the Ocean*. Probably written in 1843, by Becket, a young English actor then playing at the Chestnut Street Theatre, Philadelphia, Pa., for another English actor named David Taylor Shaw. Sung in England by E. L. Davenport under the title, "*Britannia, the pride of the ocean*." Some authorities assert that the song was sung first in England as "*Britannia*," and later adapted to American use. Probably sung first in America, though "gem of the ocean" applies much better to the small island of England than to the vast continent of America. See BANKS, *Immortal Songs of Camp and Field*, p. 77; *Notes and Queries*, 25 Aug., 1899.

God bless America.

IRVING BERLIN. Title of song introduced to the public on Armistice Day, 11 Nov., 1938, by Kate Smith in a radio broadcast.

All out for America.

JOHN ADAMS. Title of song. (1941)

4 Never sell a bear on the United States.

JUNIUS SPENCER MORGAN, *Remark*, while in business in London, c. 1866. See *Dict. Amer. Biog.*, xiii, 182. Morgan's advice was couched in the technical language of the London Stock Exchange, and is usually quoted, "Don't sell America short," and attributed to Morgan's son, J. Pierpont Morgan. If the attribution is correct, the younger Morgan was merely translating his father's dictum into the language of Wall Street.

MARK SULLIVAN, *Our Times*, ii, 318, quotes the saying as "Never be a bear on the United States."

Remember, son, that any man who is a bear on the future of this country will go broke.

J. PIERPONT MORGAN, as quoted by his son in a talk at the Chicago Club, 10 Dec., 1908. Evidently a paraphrase of the elder Morgan

5 You cannot conquer America.

WILLIAM PITT, *Speech*, House of Commons, 18 Nov., 1777.

All the armies of Europe, Asia and Africa combined, with all the treasure of the earth (our own excepted) in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trial of a thousand years.

ABRAHAM LINCOLN, *Speech*, at Springfield, Ill., 27 Jan., 1837.

6 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me. (Doleo super te frater mi Ionatha decore nimis.)

*Old Testament: II Samuel*, i, 26. (c. 600 B.C.)

We must consult Brother Jonathan.

GEORGE WASHINGTON (1777) Said to be a frequent remark of his during the American Revolution, referring to his secretary and aide-de-camp, Col. Jonathan Trumbull, of Connecticut. This story, however, is of late appearance (1846), and not supported by any actual evidence. However it originated, the term seems to have been applied first to New Englanders, and at length, loosely, like Yankee, to Americans generally.

Many of the republican families in East Jersey have lost their daddies and Brother Jonathans. UNKNOWN, *Royal Gazette* (N.Y.), 5 July, 1780, p. 3/1.

I am not very much alarmed at the . . . furious thunderbolts of Brother Jonathan.

J. T. CALLENDER, *Letter to Hamilton* (1802)

The Diverting History of John Bull and Brother Jonathan.

JAMES KIRK PAULDING. Title of book (1812)

If you would save your pride from bein' sand-papere'd, risk it not in a dicker with Jonathan.

JOSEPH BILLINGS, *Josh Billings on Ice* (1878)

7 The American has dwindled into an Odd Fellow—one who may be known by the development of his organ of gregariousness.

H. D. THORP, *Civil Disobedience*. (1849)

As American as popcorn.

CHARLES SAXBY, *Death in the Sun*, p. 232 (1940)

In the United States there is more room where nobody is than where anybody is. This is what makes America what it is.

GERTRUDE STEIN, *The Geographical History of America*. (1936)

8 E. pluribus unus. (From many into one.)

VERGIL (?), *Moretum*, l. 104. (c. 45 B.C.)

Vergil is describing the blending of many colors into one.



Ex pluribus unum facere. (Out of many to make one.)

ST. AUGUSTINE, *Confessions*. Bk. iv, ch. 8. (A.D. 397)

E Pluribus Unum. (From many one.)

Proposed 10 Aug., 1776, as the motto for the seal of the United States, by a committee composed of Benjamin Franklin, John Adams and Thomas Jefferson. Adopted 20 June, 1782.

It is our true policy to steer clear of permanent alliances with any portion of the foreign world.

GEORGE WASHINGTON, *Farewell Address*, 17 Sept., 1796.

Peace, commerce, and honest friendship with all nations, entangling alliances with none.

THOMAS JEFFERSON, *First Inaugural*, 4 March, 1801.

I will report all heroism from an American point of view.

WALT WHITMAN, *Starting from Paumanok* Sec. 6. (1881)

An American way of life

F. D. ROOSEVELT, *Speech*, accepting Presidential nomination, Philadelphia, Pa., 27 June, 1936

America is one long exhortation.

OSCAR WILDE, *Newspaper Interview*, during his visit to America in 1882.

Some Americans need hyphens in their names because only part of them has come over

WOODROW WILSON, *Address*, Washington, D.C., 16 May, 1914.

Hyphenated Americans.

THEODORE ROOSEVELT, in *Metropolitan Magazine*, Oct., 1915

I am exactly as much opposed to English-Americans as to German-Americans. I oppose all kinds of hyphenated Americanism

THEODORE ROOSEVELT, *Speech*, New York, 12 Oct., 1915.

When two flags are hoisted on the same pole, one is always hoisted undermost. The hyphenated American always hoists the American flag undermost.

THEODORE ROOSEVELT, *Fear God and Take Your Own Part*. Ch. 5. (1916)

Our whole duty for the present, at any rate, is summed up in the motto: America first

WOODROW WILSON, *Speech*, New York City, 20 April, 1915.

A little group of willful men, representing no opinion but their own, have rendered the great Government of the United States helpless and contemptible.

WOODROW WILSON, *Statement*, 3 March, 1916, referring to a group of eleven senators who, by filibustering tactics, had prevented the passage of a bill authorizing Wilson to arm American merchantmen. "The angriest, least premeditated statement of his career"—BAKER, *Woodrow Wilson, Life and Letters*, vi, 481

Americanism, which I have coined, . . . is exactly similar in its formation and significance to the word Scotticism.

JOHN WITHERSPOON, *The Druid*. No. 5. (1781)

And the same, of course, as Britishism, which was coined by Richard Grant White, in an article in the *Galaxy* for March, 1868. The first use of the word cited in the *Oxford English Dictionary* is from the *Boston Journal*, 17 Sept., 1883, "A well arranged handbook of Britishisms, Americanisms, etc." Scotticism goes back to 1717, when Defoe used it (*Memoirs of the Church of Scotland*, ii, 137), in the sentence, "This is a Scotticism in Speech."

The first class I call Americanisms, by which I understand an use of phrases or terms, or a construction of sentences, . . . different from the use of the same terms . . . in Great Britain.

JOHN WITHERSPOON, *Works*. Vol. iv, p. 460 (c. 1794)

It was John Witherspoon who coined the word Americanism, and at once the English guardians of the sacred vessels began employing it as a general synonym for vulgarity and barbarism.

H. L. MENCKEN, *The American Language*, p. 49. (1918)

There can be no fifty-fifty Americanism in this country. There is room here for only 100 per cent Americanism.

THEODORE ROOSEVELT, *Speech*, Republican Convention, Saratoga, N.Y. (1890) Also in *Foes of Our Own Household*.

I am a one hundred per cent American!

I am, God damn, I am!

W. W. WOOLLCOTT, *I Am a One Hundred Per Cent American*. (1920)

No ill luck stirring but what lights upon Uncle Sam's shoulders.

UNKNOWN, *Editorial*, Troy, N.Y., *Post*, 7 Sept., 1813. The earliest known use of "Uncle Sam." See *Dict. Amer. Eng.*, iv, 2387/2

Uncle Sam and John Bull.

UNKNOWN, *Editorial*, *Columbia Centinel*, Dec 1814.

U S. or Uncle Sam—a cant term in the army for the United States.

UNKNOWN, *Niles' Register*, 1815.

## AMIABILITY

Amiability conceals a multitude of flaws. Beware the ill-tempered fairy.

SADI, *Bastan*. Ch. vii, Apol. 15. (c. 1257)

Amiability begets riches. ('Ho ch'i shêng ts'ai.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 2670. (1875)

There be two maner of beauties, of the which . . . we must applye amyableness to woman, dignyte to man.

ROBERT WHITTINGTON, tr., *Tullyes Offices*. Bk. i, p. 58. (1534)

## AMUSEMENT

1 Life is full of amusement to an amusing man.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 83. (1887)

Hell is populated with the victims of harmless amusements.

BEECHER, *Proverbs from Plymouth Pulpit*, 84.

2 Whoe'er was edified, themselves were not.

COWPER, *The Task*. Bk. ii, l. 444. (1784)

We are not amused.

QUEEN VICTORIA, *Remark*, used as a warning whenever the conversation of her entourage seemed to her to be passing the bounds of decorum. It is also said that she used the phrase after watching an imitation of herself at Buckingham Palace in 1889. There are other explanations, none substantiated.

3

If you would rule the world quietly, you must keep it amused.

R. W. EMERSON, *New England Reformers* (1844) Quoted as the maxim of a tyrant.

4

Spill not the morning (the quintessence of the day) in recreations. . . . Pastime, like wine, is poysen in the morning.

THOMAS FULLER, *The Holy State: Of Recreations*. Bk. iii, ch. 13 (1642)

5

Amusement is the happiness of those who cannot think.

POPE, *Thoughts on Various Subjects*. (1717) Behold the child, by Nature's kindly law, Pleas'd with a rattle, tickled with a straw.

POPE, *Essay on Man*. Epis. ii, l. 275. (1733) Give 'em but a May-pole . . . 'tis meat, drink, washing, and lodging to 'em.

STERNE, *Tristram Shandy*. Bk. vii, ch. 38. (1759) I am a great friend to public amusements, for they keep people from vice.

SAMUEL JOHNSON. See BOSWELL, *Life*, 1772.

6

The cheaper your amusements, the safer.

H. D. THOREAU, *Autumn*, 18 Nov., 1857.

## ANCESTRY

See also Breeding, Heredity, Nobility

7

Birth does not adorn a man. (Non genus virum ornat.)

ACTIUS, *Diomedes*. Frag. 263, Loeb. (c. 140 B. C.) Good birth is indeed a fine thing, but the glory belongs to one's ancestors. (εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν.)

PLUTARCH, *Moralia: Education of Children*. Sec. 5D. (C. A. D. 95)

Birth is ye praise we receive of our auncestours, honestie the renowne we leaue to our successours.

LYLY, *Euphues* (Arber), p. 466. (1580)

Then what can birth, or mortal men, bestow, Since floods no higher than their fountains flow?

DRYDEN, *The Wife of Bath*, l. 388. (1695)

Good birth is a very poor dish at table.

H. G. BORN, *Handbook of Proverbs*, p. 365. (1855)

8

A venerable utterance proclaimed of old hath been fashioned among mankind: the prosperity of man, when it hath come full growth, engendereth offspring and dieth not childless, and from his good fortune there springeth up insatiate misery unto his seed.

AESCHYLUS, *Agamemnon*, l. 750. (458 B. C.)

Seldom three descents continue good.

JOHN DRYDEN, *The Wife of Bath, Her Tale*, l. 403. (1695)

The father buys, the son biggs [builds], the grandchild sells, and his son thigs [begs].

JAMES KELLY, *Scottish Proverbs*, p. 312. (1721)

One hundred years a banner and one hundred years a barrow. (Cent ans bannières et cent ans civières.)

ETIENNE PASQUIER, *Récherches sur la France*.

(c. 1850) A proverb relating to the changes of fortunes among the noble houses of feudal times.

There's nobbut three generations between clog and clog

*Notes and Queries*. Ser. iv, vol. vii, p. 472

(1871) Noted as a Lancashire proverb, "implying that, however rich a poor man may eventually become, his great-grandson will certainly fall back to poverty and clogs" A more modern form is, "Clogs to clogs in three generations"

Twice clogs, once boots.

SAMUEL SMILES, *Thrift*, p. 292. (1875) "The first man wore clogs, and accumulated a 'power o' money'; his rich son spent it; and the third generation took up the clogs again"

Gold mine, gold spoon, gold cure

HORATIO WINSLOW, *A Tale of Two American Generations*. (c. 1935) "Gold cure" refers to the cure for alcoholism

The stairway of time ever echoes with the wooden shoe going up, the polished boot coming down

CARI SANDBURG, *The People, Yes*, p. 70 (1946)

The rich cannot remain rich for more than three generations.

S. G. CHAMPION, *Racial Proverbs*, p. 444 (1938) A Japanese proverb.

From poverty to riches and back again in three generations.

EDITH HOWIT, *Murder's So Permanent*, p. 300 (1942)

Three generations from shirtsleeves to shirt-sleeves.

ANDREW CARNEGIE (?). Although this saying has often been attributed to Carnegie, the nearest approach to it in his published writings is a quotation of the Lancashire proverb given above, which Carnegie calls a Yorkshire proverb. See HENDRIX, *Life of Andrew Carnegie*, ii, 175.

In the architecture of American Society it's just three jumps from the master-bedroom to the dog-house.

ERIC JOHNSTON, *Speech*, at Founder's Day dinner of Boston University, March, 1944.

See also under GAIN: ILL-GOTTEN GAIN WILL NOT ENRICH THE THIRD HEIR.

1 Let us ascribe merit to our ancestors, for if they had not sinned we should not have come into the world.

*Babylonian Talmud: Abodah Zarah*, fo. 5a. (c. 450)

As the difference between gold and dust, so is the difference between our generation and that of our fathers.

*Palestinian Talmud: Gittin*, vi, 7. (c. 400)

The nails of our ancestors are better than the bellies of their descendants.

*Babylonian Talmud: Joma*, fo. 9b. (c. 450)

Like the impotent, who glories in the vigor of his father

J. L. BURCKHARDT, *Arabic Proverbs*, No. 570. (1817) There is another proverb which says: He is the truly noble youth who says, "Behold, I am the man," not he who says, "My father was."

2 So that the branch a goodly verdure flings, I reckon not if an acorn gave it birth.

BYRON, *Don Juan* Canto xiv, st. 59. (1820)

3 Let men know by your deeds who your ancestors were

S. G. CHAMPEL, *Racial Proverbs*, p. 438. (1938) A Japanese proverb.

4 A branch of one of your antediluvian families, fellows that the flood could not wash away

WILLIAM CONGREVE, *Love for Love* Act V, sc. 1. (1695) The French say, "Remonter au déluge" (To go back to the deluge)

The Fitzpatricks are so ancient that the best Irish antiquaries affirm that they reckoned many generations before the first man was created

HORACE WALPOLE, *Letter to the Countess of Upper Ossory*, 27 Aug. 1783

I am, in point of fact, . . . of pre-Adamite ancestral descent

W. S. GILBERT, *The Mikado* Act i. (1885)

5 There is no pride like the pride of ancestry. BENJAMIN DISRAELI, *The Young Duke* Ch. 6. (1831)

6 Man is descended from a hairy, tailed quadruped, probably arboreal in its habits.

CHARLES DARWIN, *The Descent of Man* Pt. iii, ch. 21. (1871)

Each has his own tree of ancestors, but at the top of all sits Probably Arboreal

R. L. STEVENSON, *Memories and Portraits: Pastoral*. (1887)

My father was a Creole, his father was a Negro, and his father a monkey; my family, it seems, begins where yours left off

ALEXANDRE DUMAS, when asked, "Who was your father?" (c. 1860) See J. C. YOUNG, *A Memoir of Charles Maxne Young*

From my Gaulish ancestors I inherit light blue eyes, a narrow head, and clumsiness in fighting. My clothes are as barbarous as theirs. But I do not rub butter in my hair.

ARTHUR RIMBAUD, *Une Saison en Enfer* 1873

7 Ye are sib [kin] to a pudding, ye ar com of a blood.

DAVID FERGUSON, *Scottish Proverbs* p. 113. (c. 1595)

You are come of a blood and so is a pudding.

JAMES KELLY, *Scottish Proverbs*, p. 368. (1721)

8 Let our fathers and grandfathers be valued for their goodness, ourselves for our own.

FRANKLIN, *Poor Richard's Almanack*, 1739.

9 My family history begins with me, but yours ends with you. (τὸ μὲν ἐμὸν ἀπ' ἐμοῦ γένος ἀρχεται, τὸ δὲ σὸν ἐν σοὶ παύεται.)

IPHICRATES, famous Athenian general (c. 325 B.C.), when Harmodius, descendant of a long line, twitted him with being a shoemaker's son. See PLUTARCH, *Moralia*, 187B.

Curtius Rufus seems to me to be descended from himself (Ex se natus.)

EMPEROR TIBERIUS. (c. A.D. 16) See TACITUS, *Annals*, xi, 21.

I am my own ancestor. (Moi je suis mon ancêtre.)

MARSHAL ANDOCHÉ JUNOT, when Napoleon created him Duc d'Abrantès in 1807, and one of the old régime sneeringly inquired who were his ancestors. The whole reply was, "My word, I know nothing about it; I am my own ancestor" (Ma foi, je n'en sais rien, moi je suis mon ancêtre).

Sire, I am my own Rudolph of Hapsburg.

NAPOLEON BONAPARTE, *Retort*, to the Emperor of Austria, when the latter urged that he claim descent from a prince prior to his marriage to Maria Louisa. (1810) Rudolph of Hapsburg, elected Emperor of Germany in 1273, was the founder of the Hapsburg dynasty. And to a genealogist who was trying to trace the Bonapartes to a princely source, Napoleon said, "Don't waste your time, my friend; my patent of nobility dates from Montenotte," referring to his first victory, 12 April, 1796.

The loftiest towers rise from the ground (Wan chang kao lou t'sung ti ch'i.)

SCARBOROUGH, *Chinese Proverbs*, No. 80 (1875)

10 What do pedigrees avail? (Stemmata quid faciunt?)

JUVENAL, *Satires*, Sat. viii, l. 1. (c. A.D. 120)

On the day of resurrection, they will demand of thee an account, not of thy pedigree, but of thy actions.

SADI, *Gulistan*, Ch. vii, Apologue 8. (c. 1258)

Search not for a good man's pedigree

THOMAS FULLER, *Guernologia*, No. 4085. (1732) The Code Napoléon stipulated, "La recherche de la paternité est interdite" (Research into paternity is forbidden)

11 The man who has not anything to boast of but his illustrious ancestors is like a potato.—the only good belonging to him is under ground.

SIR THOMAS OVERBURY (?), *Characters*. (1613)

A degenerate nobleman, or one that is proud of his birth, is like a turnip. There is nothing good of him but what is underground.

SAMUEL BUTLER, *Characters: A Degenerate Nobleman*. (c. 1660)

A family shouldn't be like a potato vine with the best part underground.

ROSEMARY TAYLOR, *Chicken Every Sunday*, p. 184. (1943)

1  
Be not deluded by ancient masks about the hall. Take thy grandfathers and go. (Nec te decipiant veteres circum atria cerae. Tolle tuos tecum avos!)

OID, *Amores*. Bk. i, eleg. 8, l. 65. (c. 13 B.C.)

A hallful of smoke-begrimed busts does not make a nobleman. (Non facit nobilem atrium plenum fumosis imaginibus.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 5. (c. A.D. 64)

The hall which no ancient pictures grace  
Is not the home of an ancient race.  
(T'ang ch'ien wu ku hua, pu shih chiu jèn chia.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 371. (1875) See also under NOBILITY.

2  
Every man has had kings and slaves, barbarians and Greeks among his ancestors. (καὶ βασιλεῖς καὶ δοῦλοι ἡῤῥβαροὶ τε καὶ Ἕλληνες πολλὰκις μὲν οἱ γεγονόσιν ὀψοῦν.)

PLATO, *Theaetetus*. Sec. 175A. (c. 390 B.C.)

In great pedigrees there are Governors and Chandlers.

HERBERT, *Jacula Prudentum*. No. 224. (1640)

The peer and the beggar are often of the same family.

THOMAS PAINE, *The Rights of Man*. Pt. ii, ch. v. (1791)

3  
Such is the stock from which I spring. (Eo sum genere gnatus.)

PLAUTUS, *Pseudolus*, l. 590. (c. 200 B.C.)

4  
Sprong of a stone.

ROBERT OF GLOUCESTER, *Metrical Chronicle*, (Rolls), l. 6720. (c. 1297)

Als he ware sprongene of a stane,  
Thare na mane hym kende.

UNKNOWN, *Sir Percival*, l. 1043. (c. 1400) To be "sprung of a stone" meant that no ancestry or kinsfolk were known. Clearly a reference to the old myth that men were created out of stones.

Like the truffle, without origin and without descendants.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 565. (1817) The Arabs have always been mystified by this subterranean fungus, and believe that it is produced by thunder and lightning. It is found in the deserts of Syria.

5  
Ancestral glory is, as it were, a lamp to posterity. (Maiorum gloria posteris quasi lumen est.)

SALLUST, *Jugurtha*. Ch. 85, sec. 23. (c. 40 B.C.)

6  
We have all had the same number of fore-

fathers. (Omnibus nobis totidem ante nos sunt.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 4. (c. A.D. 64)

Let us thinke of that divine saying, You are the children of Abraham, doe the woorkes of Abraham.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 185. (1574) Pettie, tr.

As he said in Machiavel, omnes eodem patre nati, Adam's sons, conceived all and born in sin.

ROBERT BURTON, *Anatomy of Melancholy*. Pt. ii, sec. 2, mem. 2. (1621)

We are all Adam's sons, silk only distinguisheth us.

JAMES HOWELL, *Proverbs: Spanish-English*, p. 13. (1659)

We are all Adam's Children; but Silk makes the Difference.

THOMAS FULLER, *Gnomologia*. No. 5425. (1732)

From yon blue heavens above us bent,

The gardener Adam and his wife

Smile at the claims of long descent.

TENNYSON, *Lady Clara Vere de Vere*. St. 7. (1874)

ALL BLOOD IS ALIKE ANCIENT, see under BLOOD

7  
He who boasts of his descent, praises the deeds of another. (Qui genus lactat suum, aliena laudat.)

SENECA, *Hercules Furens*, l. 340. (c. A.D. 60)

Who but an ill-starred son would go about praising his sire? (τίς πατρί' αἰρήσει, εἰ μὴ κακοδαίμωνος υἱός;)

PLUTARCH, *Lives: Aratus* Ch. i. (c. A.D. 100)

Quoted as an "ancient proverb," and Plutarch adds that it stops the mouths of those who, worthless themselves, take refuge in the virtues of certain ancestors, whom they are forever praising. Quoted by CICERO, *Ad Atticum*, i, 19.

In my minde those which extol themselves in woordes and bragge of their birth, rather disgrace themselves then otherwise. . . . Like the mule who being demanded of his birth, and being ashamed to say that hee was an Asses sonne, answered, that hee was a horses cosin.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 196. (1574) Pettie, tr. The Germans say, "Mules boast much that their ancestors were horses" (Maulesel treiben viel Parlaren dass ihre Voreltern Pferde waren).

He stands for fame on his forefathers' feet,  
By heraldry prov'd valiant or discreet.

YOUNG, *Love of Fame*. Sat. i, l. 131. (1725)

Imbecile sons boast of their ancestors. (Wu chih nan erh pa tsu tsung k'ua.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2164. (1875)

8  
Look in the chronicles; we came in with Richard Conqueror.

SHAKESPEARE, *Taming of the Shrew: Induction*, Sc. i, l. 4. (1594)

And tels how first his famous ancestor

Did come in long since with the Conquerour.

BISHOP JOSEPH HALL, *Satires*, iv, 2. (1598)

Is he not a complete gentleman? his family came in with the Conqueror.

CHAPMAN AND SHIRLEY, *The Ball*. Act i. (1639)  
We came in with the Conqueror.

BROME, *English Moor*. Act ii. sc. 4. (1659)

The Termagants came in with the Conqueror.

THOMAS SHADWELL, *The Squire of Alsatia* Act iii, sc. 1. (1688)

A good many people say now that their families came here with the Conqueror.

J. E. T. ROGERS, *Economic Interpretation of History*, ii. 19. (1888)

1  
Never unworthy my great ancestors. (Magnorum haud umquam indignus avorum.)

VLIRII, *Aeneid*. Bk. xii, l. 649. (19 B. C.)

2  
He who serves his country well has no need of ancestors. (Qui sert bien son pays n'a pas besoin d'aïeux.)

VOLTAIRE, *Mérope*. Act i, sc. 3. (1734)

### ANCHOR

3  
To pull up the anchor. (Sublatis ancoris excedere.)

CAESAR, *Bellum Civile*, Bk. i, sec. 31. (c. 52 B. C.)  
Cited by ERASMUS, *Adagia*, ii. vi. 17, who also gives, "Ancoras tollere."

4  
Drop anchor anywhere and the anchor will drag—that is, if your soul is a limitless, fathomless sea, and not a dogpound

ELBERT HUBBARD, *Epigrams* (1905)

5  
It is wise to let two anchors down from the swift ship during a stormy night. (ἀγαθαὶ δὲ πλοῦντι ἐν χειμαρρίᾳ ἵστασι βούς ἐκ καὶ δύο ἀνεσκαμψάσθαι δι' ἀγέρας.)

PINDAR, *Olympian Odes*. Ode vi, l. 100 (c. 472 B. C.) In the *Pythian Odes* (iv, 25), Pindar speaks of "the brazen anchor, the swift Argo's bridle" (βούς Ἀργαίου χαλκίδον.)

A ship is safer when two cables hold it, and an anxious mother, if she rear twins, has less to dread (Melius duo defendunt retinacula navim, tutius et geminos anxia mater alit.)

PROPERTIUS, *Elegies* Bk. ii, eleg. 22, l. 41 (c. 24 B. C.)

Ships ride not safely on one anchor (πῆς μὲν ἑνὶ ἀγκύρῃσιν οὐκ ἀσφαλὲς ὁρμίσσασθαι.)

HERODAS, *Mimes* No. i, l. 41 (c. A. D. 100)

Good riding at two anchors, men have tolde,

For if the tone faile, the tother maie holde

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 9 (1546)

It is safe riding at two anchors, a fire divided in twayne burneth slower, a fountaine running into many ryvers is of lesse force.

JOHN LYLY, *Euphues* (Arber), p. 116 (1570)

It is best to trust to two anchors (Bonum est duobus niti anchoris.)

HENDERSON, *Latin Proverbs*, p. 41. (1869)

6  
At the wyndas they weyzen her ankres

UNKNOWN, *Early English Alliterative Poems*, p. 101 (c. 1400)

Come to our shyp our ankers ar in wayde.

ALEXANDER BARCLAY, *The Shyp of Folyes* (1874), i, 108. (1509)

I will streight weie anker, and hoysse vp sayle.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

He for whom the sexton has tolled the bell has "weighed anchor."

NOAH BROOKS, *An Old Town with a History*. *Century Magazine*, Sept., 1882, p. 707/2.

### ANGEL

7  
Remember what is above you—a seeing eye and a hearing ear, and that all your deeds are written in a book.

*Babylonian Talmud: Pirké Aboth*, ii, 1. (c. 450) A saying of Rabbi Judah.

A demon holds a book, in which are written the sins of a particular man; an Angel drops on it from a phial, a tear which the sinner had shed in doing a good action, and his sins are washed out.

ALBERIC, MONK OF MONTE-CASSINO. (c. 1140)

See *Edinburgh Review*, i, 67.

"He shall not die, by G—," cried my uncle Toby. The Accusing Spirit, which flew up to heaven's chancery with the oath, blushed as he gave it in, and the Recording Angel, as he wrote it down, dropped a tear upon the word and blotted it out forever.

STERNE, *Tristram Shandy*. Bk. vi, ch. 8. (1760)

But, sad as angels for the good man's sin,

Weep to record, and blush to give it in

THOMAS CAMPBELL, *The Pleasures of Hope*. Pt. ii, l. 357. (1799)

8  
I want to be an angel.

And with the angels stand,

A crown upon my forehead,

A harp within my hand.

URANIA BAILEY, *I Want to Be an Angel*. (1850)

9  
One may understand like an Angel, and yet be a Devil.

THOMAS FULLER, *Gnomologia*. No. 3784. (1732)

When the angels appear, the devils vanish

BURCKHARDT, *Arabic Proverbs*. No. 23 (1817)

10  
And he [the angel] said, Let me go, for the day breaketh. And he [Jacob] said, I will not let thee go, except thou bless me. (Non dimittam te, nisi benedixeris mihi.)

*Old Testament: Genesis*, xxxii, 26. (c. 550 B. C.)

Hold the fleet angel fast until he bless thee

NATHANIEL COTTON, *To-morrow*, l. 36 (1751)

The Present, the Present is all thou hast

For thy sure possessing;

Like the patriarch's angel hold it fast

Till it gives its blessing.

J. G. WHITTIER, *My Soul and I*. St. 35. (1836)

11  
Not Angles, but Angels! (Non Angli, sed Angeli!)

POPE GREGORY I (c. 595), on seeing some handsome English captives offered for sale in the market-place at Rome. See FREEMAN, *Old English History*, p. 44.

They answered that they were called Angles. "It is well," he [Gregory] said, "for they have the faces of angels." (Responsum est, quod Angli vocarentur. At ille, "Bene," inquit; "nam et angelicam habent faciem.")

BEDE, *Historica Ecclesiastica Gentis Anglorum*. Bk. ii, ch. 1. (c. 730)

Not Angles in short, but Angels.

MANNING COLES, *They Tell No Tales*, p. 229. (1942)

1 Be not forgetful to entertain strangers: for thereby some have entertained angels un-awares. (τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἑλθόντες τινες ξενισαυτες ἀγγέλους.)

New Testament: Hebrews, xiii, 2. (c. A. D. 90)

The Vulgate is, "Et hospitalitatem nolite oblivisci, per hanc enim latuerunt quidam, Angelis hospitio receptis."

It fits the stranger and the poor to wound.

Unbless'd thy hand, if, in this low disguise,

Wander, perhaps, some inmate of the skies.

POPE, tr., *The Odyssey*. Bk. xvii, l. 576 (1726)

If angels are entertained unaware, it is because they have tact.

SPENCER BAYNE, *Murder Recalls Van Kill*, p. 37. (1939)

2 Why came you angel-wise? 'Tis now five months since you came to this door. (τί σὺ θεὸς πρὸς ἀνθρώπους;)

HERODES, *Mimes*. No. i, l. 9. (c. A. D. 100)

A. D. Knox, tr. Loeb.

Like angels' visits, short and bright.

JOHN NORRIS, *The Parting*. (1637)

Visits

Like those of angels, short and far between.

ROBERT BLAIR, *The Grave* Pt. ii, l. 586 (1743)

What though my winged hours of bliss have been Like angel-visits, few and far between?

THOMAS CAMPBELL, *The Pleasures of Hope*. Pt. ii, l. 377 (1799)

Mr. Campbell, in altering the expression, has spoiled it. "Few" and "far between" are the same thing.

WILLIAM HAZLITT, *Lectures on the English Poets*. (1818) Campbell never forgave Hazlitt for the criticism.

3 By every man at birth a Spirit stands, A guide of virtue for life's mysteries.

(ἐκαστὸν δαίμων ἀνδρὶ συμπαραίσταται εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου ἀγαθός.)

MELANDER, *Fragments*. Kock, iii, 167. (c. 400 B. C.)

Quoted by PLUTARCH, *Moralia*, 474B

I guess one angel in another's hell:

The truth I shall not know, but live in doubt,

Till my bad angel fire my good one out

SHAKESPEARE, *Passionate Pilgrim*, l. 26 (1599)

They are (as others suppose) appointed by those higher powers to keep men from their nativity, and to protect or punish them as they see cause; and are called *boni et mali Genii* by the Romans.

ROBERT BURTON, *Anatomy of Melancholy*. Pt. i, sec. ii, mem. 1, subs. 2. (1621)

4 Look homeward Angel now, and melt with ruth.

JOHN MILTON, *Lycidas*, l. 163. (1637) "Look Homeward, Angel" was used by Thomas Wolfe as the title of a novel in 1931.

5 Thou hast made him a little lower than the angels. (Minuisti eum paulominus ab angelis.) *Old Testament: Psalms*, viii, 5. (c. 400 B. C.)

To be even here but little lower than the angels. FRANK E. SMEDLEY, *Frank Fairleigh*. Ch. 34 (1850)

6 An angel is like you, Kate, and you are like an angel.

SHAKESPEARE, *Henry V*, v, 1, 110. (1599)

A ministering angel shall my sister be.

SHAKESPEARE, *Hamlet*, v, 1, 264. (1600) SCOTT,

*Marmion*, canto vi, st. 30, has "A ministering angel thou."

The more angel she, And you the blacker devil!

SHAKESPEARE, *Othello*, v, 2, 130 (1605)

An angel! or, if not, An earthly paragon!

SHAKESPEARE, *Cymbeline*, iii, 6, 43 (1609)

Sir, as I have a soul, she is an angel.

SHAKESPEARE, *Henry VIII*, iv, 1, 44 (1612)

7 Angels are bright still, though the brightest fell.

SHAKESPEARE, *Macbeth*, iv, 3, 22 (1606)

8 In heaven an angel is nobody in particular.

BERNARD SHAW, *Maxims for Revolutionists* (1903)

9 An angel flew through the room (Ein Engel flog durchs Zimmer)

UNKNOWN. A German proverb, alluding to the sudden silence which sometimes falls on a social group. It is widely used, but its origin is uncertain. The Dutch say, "The pastor is going by" (De domine gaat voorbi) with the same meaning.

ON THE SIDE OF THE ANGELS, see under EVOLUTION

## ANGER

See also WRATH

10 Anger, 'tis said, is the last thing to grow old. (Θύμων ὀσχάρον λόγος ἐστὶ γῆρας.)

ALCIBADES, *Fragments*. Frag. 67 (c. 595 B. C.)

Anger has no old age but only death. (Θύμω οὐδὲν γῆρας ἐστὶν ἄλλο πλὴν θανάτου.)

SOPHOCLES, *Oedipus at Colonus*, l. 954. (c. 408 B. C.)

Quoted by Scholiast on Sophocles with citation of the similar proverb, Θύμω ὀσχάρον γῆρας αἰεὶ (Anger grows old last of all). This shorter form is cited by ERASMUS, *Adagia*, i, vii, 13, with the Latin, "Ira omnium tardissime senescit." See EDMONDS, *Lyra Graeca*, l. 163.

11 Hercules' temper. (Ἡρακλέους ὀργή.)

ARISTOPHANES, *The Wasps*, l. 1030 (422 B. C.)

I'll let my pig out. (λύσω τὴν ἐμαυτῆς ὄν.)

ARISTOPHANES, *Lysistrata*, l. 682. (412 B. C.)

A proverbial phrase, which Rogers renders, "Our wildbeast wrath will break."

You would infuriate a rock. (καὶ γὰρ ἂν πέτρῃ | φύσει σὺ γ' ὀργάνειας.)

SOPHOCLES, *Oedipus the King*, l. 334. (c. 409 B. C.)

He has eaten scorpions. (σκορπίους βίβρωκε.)

UNKNOWN. Of one who is easily angered.

1  
Anyone can become angry—that is easy, but to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—this is not easy. (οὕτω δὲ καὶ τὸ μὲν ὀργισθῆναι πάντος καὶ ῥᾶδιον.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ii, ch. 9, sec. 2. (335 B. C.)

2  
Whenever you get angry, Caesar, do not say or do anything before repeating to yourself the twenty-four letters of the alphabet. (τίτταρα γράμματα διελθεῖν πρὸς ἐαυτόν.)

ATHENODORUS, the Stoic philosopher, to Augustus Caesar (c. 10 B. C.) Athenodorus had been granted leave to return to his home at Tarsus, but when, at his parting audience with the emperor, he made this remark, Augustus seized his hand, saying, "I still have need of your presence here," and detained him a whole year.

When angry count 10 before you speak. If very angry 100.

THOMAS JEFFERSON, *Letter to Charles Clay*. (1817) One of Jefferson's ten "canons of conduct."

Take a little time—count five-and-twenty, Tattycottam.

DICKENS, *Little Dorrit*. Pt. i, ch. 14. (1857)

When angry, count four; when very angry, swear. MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

3  
Be not choleric and thou shalt not sin.

*Babylonian Talmud: Berachoth*, fo. 29b. (c. 450) A medieval Jewish proverb declares: "Anger rusts the intellect so that it cannot discern right from wrong."

Cholericke complexions are soonest incensed to anger, because they abound in heat.

GEORGE PLATTE, *Petite Pallace: Curatius and Horatia*, p. 166. (1576)

4  
He who gives vent to his anger destroys his house.

*Babylonian Talmud: Sanhedrin*, fo. 102b. (c. 450)

Allas! a thousand folk hath rakel [hasty] ire Fully fordoon, and brought hem in the mire.

Allas! for sorwe I wol my-selven slee!

CHAUCER, *Canterbury Tales: The Manciples Tale*, l. 185. (c. 1380)

Act nothing in furious passion; it's putting to sea in a storm.

THOMAS FULLER, *Introductio ad Prudentium*. (1660)

5  
Lose not thy temper because of a scorner, So that he use thy mouth as a trap.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, viii, 11. (c. 190 B. C.) Oesterley, tr.

6  
If a man has anger in his heart, what further enemy need he fear?

BHARTRIHARI, *Niti Sataka*. No. 21. (c. A. D. 100)

7  
Be angry for a serious cause. (Irascere ob rem gravem.)

CATO (?), *Disticha: Prol.* No. 30. (c. 175 B. C.)

Anger breeds hate, harmony nourishes love. (Ira odium generat, concordia nutrit amorem.)

CATO (?), *Disticha*. Bk. i. No. 36.

8  
Anger makes any coward brave. (Quemlibet ignavum facit indignatio fortem.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

Valour's whetstone, anger.

THOMAS RANDOLPH, *The Muses' Looking-Glass*. Act iii, sc. 2. (1638)

Anger edgeth valour.

JOHN CLARKE, *Paroemiologia*, p. 178. (1639)

Anger, which is said to be the whetstone of courage.

DAVID HUME, *Political Discourses*, ii. 31. (1752)

9  
Anger is a blind thing: often it prevents our seeing obvious matters, or obscures matters already understood. (τυφλὸν ἔστιν ἡ ὀργή.)

CHRYSIPPUS, *On the Failure to Lead a Consistent Life*. (c. 250 B. C.) Quoted by PLUTARCH, *Moralia*, 450C.

Anger in fighting doubtful claims eschew:

It bars the mind from seeing what is true.

(Iratu de re incerta contendere noli impedit ira animum, ne possis cernere verum.)

CATO (?), *Disticha* Bk. ii. No. 4. (c. 175 B. C.)

10  
I have heard it often said that he who cannot be angry is no man.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act i, sc. 2. (1604) A variation of the proverb is given in *Notes and Queries*, vol. 154, p. 27: "Hee that cannot be angry is a foole, but hee that will not be angry is more foole."

Anger is one of the sinews of the soul; he that wants it hath a maimed mind.

THOMAS FULLER, *The Holy State: Of Anger*. Bk. iii, ch. 8. (1642)

11  
He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

DHAMMAPALA, *Commentaries*. Verse 222. (c. A. D. 475)

He hath wit at will that with an angry heart can hold him still.

DAVID FERGUSON, *Scottish Proverbs*. (c. 1595)

12  
The angry man never wanted woe.

THOMAS DRAXE, *Bibliotheca S.-I.*, p. 9. (1633)

The choleric man never wants woe.

GEORGE HERBERT, *Jacula Prudentum*. No. 538. (1640)

Angry (or hasty) men seldom want woe.

JOHN RAY, *English Proverbs*, p. 51. (1670)  
"Hasty in our language," Ray adds, "is but a more gentle word for angry. Anger indeed makes men hasty, and inconsiderate in their actions. Furor iraque mentem praecipitant."  
FULLER, *Gnomologia*, No. 801. (1732)

Anger and haste hinder good counsel.

H. G. BOHN, *Handbook of Proverbs*, p. 313. (1855) The Germans say, "Zorn thut nicht mit Rath" (Anger has nothing to do with counsel).

1  
Beware of vinegar and sweete wine, and of the anger of a peaceable man.

JOHN FLORIO, *First Fruits*, fo. 30 (1573)  
Quoted by D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*.

Take heed of the Vinegar of sweet Wine, and the Anger of Good-nature.

FRANKLIN, *Poor Richard's Almanack*, 1754.

2  
Anger is never without a Reason, but seldom with a good One.

FRANKLIN, *Poor Richard's Almanack*, 1753

3  
A heady Man, and a Fool, may wear the same Cap.

THOMAS FULLER, *Gnomologia* No. 212. (1732)

He that is heady, is ruled by a Fool

THOMAS FULLER, *Gnomologia*. No. 2178 (1732)

4  
As Fire is kindled by Bellows, so is Anger by Words.

THOMAS FULLER, *Gnomologia*. No. 677. (1732)

Anger is a sworn Enemy.

Anger is the Fever and Frenzy of the Soul.

Anger makes a rich Man hated, and a poor Man scorned.

Anger may glance into the Breast of a wise Man, but rests only in the Bosom of Fools

THOMAS FULLER, *Gnomologia*. Nos. 793-9

Two to one in all things, against the angry Man

THOMAS FULLER, *Gnomologia*. No. 5336.

5  
Two Things a Man should never be angry at: what he can help, and what he cannot help.

THOMAS FULLER, *Gnomologia*. No. 5335 (1732)

Also KELLY, *Scottish Proverbs*, 322. (1721)

6  
He who will be angry for any thing, will be angry for nothing.

THOMAS FULLER, *The Holy State: Of Anger*. (1642)

7  
Anger is hard to combat because it is willing to buy revenge with life. (χαλεπὸν φάρμακόν ἐστιν θυμὸν μάχεσθαι, ψυχῆς γὰρ ἀντίδοτον.)

HERACLEITUS, *Apothegm.* (c. 513 B.C.) As quoted by ARISTOTLE, *Politics*, v, 9, 18.

8  
If she be angry, beshrew her angry heart.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

She stamps like a ewe upon yeaning [lambing].

JOHN RAY, *English Proverbs*, p. 344. (1678).

I warrant it put her into the hips.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Your ladyship's absolutely in alt. . . . Yes, in alt: give me leave to tell your ladyship, that you have raised your voice a full octave higher.

GEORGE COLMAN THE ELDER, *Musical Lady*. Act i. (1762) In alt: in the octave above the treble stave beginning with G.

Come, please be a little less in alt.

MADAME D'ARBLAY, *Camilla*. Bk. ii, ch. 5. (1796)

Voice risen somewhat into alt.

CARLYLE, *Cromwell*, iv, 60. (1845)

"Hoity toity!" cries Honour, "Madam is in her airs, I protest!"

FIELDING, *Tom Jones* Bk vii, ch. 8. (1749)

9  
He is at three wordis vp in the house roufe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

I desie thee, said Scoggins wife (and was up in the house top).

UNKNOWN, *Scoggins Jest*, p. 92. (1626)

At three words he is at the top of the house.

THOMAS DRAXE, *Bibliotheca S.-L.*, p. 10. (1633)

To be at t' house-top: to be in a great rage.

WILLIAM CARR, *Craven Dialect*, i, 236. (1828)

10  
Anger, sweeter far than trickling honey, waxeth like smoke in the breasts of men. (χολὸς . . . γλυκίων μελιτος.)

HOMER, *Iliad*. Bk xviii, l. 108. (c. 850 B.C.)

[Anger] which sweeter is than honey (from the comb. (ὅς τε πολὺ γλυκίων μελιτος καταλείβουσιν.))

PLATO, *Philibus*. Sec. 47E. (c. 350 B.C.) Paraphrasing Homer.

11  
Anger is a short madness. (Ira furor brevis est.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 62. (20 B.C.)  
Certain wise men have claimed that anger is temporary madness. (Quidam itaque e sapientibus viris iram dixerunt brevem insaniam.)

SENECA, *De Ira*. Bk. i, ch. 1, sec. 2. (c. A.D. 55)

Anger is a short madness, but a long one to him who letteth her have the bridle. (Ira è breve furor, & chin'ol frena | E furor longho, che'l suo possessore.)

PETRARCA, *Sonetti Sopra Vari Argomenti*. Sonnet vii. (c. 1360) As quoted by FLORIO, *First Fruits*, fo. 42. The first line is, of course, a quotation from Horace.

They say, my lords, *ira furor brevis est*.

SHAKESPEARE, *Timon of Athens*, i, 2, 28. (1606)

Anger. . . . madness itself—*ira furor brevis est*.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. i, sec. ii, mem. i, subs. 9. (1621)

Anger sets the house on fire; . . . it is a short madness.

JEREMY TAYLOR, *Sermons*. (1650)

He was much in the right whoever it was that first call'd Anger, a short madness.

SIR ROGER L'ESTRANGE, tr., *Seneca's Morals*. Ch. 4. (c. 1680)



Fear (which, like anger, is a short madness).

CHARLES KINGSLEY, *Westward Hol* Ch. 18. (1855)

1 Anger is excited principally by pride.

SAMUEL JOHNSON. BOSWELL, *Life*, 1 May, 1773.

2 Let him cool in the skin he hat [grew hot] in.

JAMES KELLY, *Scottish Proverbs*, p. 80. (1721)

Let him come to himself, like MacKibbon's crowdy [porridge].

JAMES KELLY, *Scottish Proverbs*, p. 237. (1721)

Ye'll cool and come to yoursell, like MacGibbon's crowdy, when he set it out at the window-hole.

WALTER SCOTT, *Rob Roy*, Ch. 25. (1818)

Keep cool: it will be all one a hundred years hence.

EMERSON, *Representative Men: Montaigne* (1850)

A man should study ever to keep cool. He makes his inferiors his superiors by heat.

EMERSON, *Lectures: Social Aims*. (1860)

3 Vain is anger without strength. (Vana est sine viribus ira.)

LIVY, *Ab Urbe Condita*. Bk. i, ch.10. (c. 25 B. C.)

4 That ancient adage, from an angry man, get thee gone but for a while; but from an enemy, for ever.

JAMES MARRE, tr., *Celestina*, p. 99. (1631)

From a choleric man withdraw a little; from him that says nothing, for ever

GEORGE HERBERT, *Jacula Prudentum*. No. 170 (1640)

5 The size of a man can be measured by the size of a thing that makes him angry.

J. K. MORLEY, *Some Things I Believe*. (1937)

6 Thou art a God . . . slow to anger. (Deus longanimis.)

Old Testament: *Nehemiah*, ix, 17. (c. 444 B. C.)

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. (Melior est patiens viro forti: et qui dominatur animo suo, expugnator urbium.)

Old Testament: *Proverbs*, xvi, 32. (c. 350 B. C.)

Who is mighty? He that masters his nature, as it is said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

BEN ZOMA, *Mishnah: Pirké Aboth*, iv, 2. (c. A. D. 450) Oesterley, tr.

Who is mighty? He who conquers his passions.

Babylonian Talmud: *Pirké Aboth*, iv, 1. (c. 450) See also under SELF-CONTROL.

Beware of him that is slow to anger: he is angry for something, and will not be pleased for nothing.

FRANKLIN, *Poor Richard's Almanach*, 1739.

7 To be in a stew. (In fermento iacet.)

PLAUTUS, *Mercator*, l. 959. (c. 200 B. C.) The Germans say, "Er ist ein wenig heiss gebadet" (He's in too hot a bath).

He has hay on his horns, give him a wide berth! (Faenum habet in cornu: longe fuge!)

HORACE, *Satires*. Bk. i, sat. 4, l. 34. (35 B. C.) See under HAY.

His anger is at the edge of his nostrils.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 467.

(1817) Ready to burst out.

So furious that the hair raises one's cap. (Nu fa 'chung kuan.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 194. (1872)

I thought North would blow a fuse.

G. H. COXE, *The Glass Triangle*, p. 132. (1940)

8 The worst sauce for meat, anger. (*ἀρεπεία* τὸν δὲ σὺν ἐμβάλειν . . . τὴν ὀργήν.)

PLUTARCH, *Moralia: On the Control of Anger*. Sec. 461C. (c. A. D. 95)

9 Thou hast the advantage of the angry when thou keepest silence.

PTAH-HOTEP, *Precepts*. (c. 2550 B. C.)

Anger restrained is wisdom gained. (Leniter qui saevijunt sapiunt magis.)

PLAUTUS, *Bacchides*, l. 408. (190 B. C.)

Never to master one's anger is a mark of intemperance and lack of training. (τὸ γὰρ μηδαμὸς ἀρετὴν ὀργῆς ἀκρίβειαν καὶ ἀκόλαστον.)

PLUTARCH, *Lives: Solon*. Ch. 21. (c. A. D. 10)

Place a curb and drag on your anger. (Pone irae irena modumque.)

JUVENAL, *Satires*. Sat. viii, l. 88. (c. A. D. 120)

No man hath drunk a better draught than that of anger which he hath swallowed for God's sake.

MOHAMMAD, *Sunnah*. (c. 630) See Sayings of Muhammad, p. 64.

On asking the sage who may be truly termed a hero, he replied, He who can requite folly with meekness, and subdue his anger.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 92. (c. 1050)

The sages were asked, Which is the most commendable war? That which is waged against our evil desires, was their reply.

SALOMON IBN GABIROL, *Mibhar ha-Penimim*.

No. 204. "Have you also subdued the internal enemy between your ribs?" the sage asked of the conquerors who were boasting of having subdued an enemy (*Pirké Aboth*, iv, 1.) And Seneca applied the same phrase to Alexander: "Alexander, the conqueror of so many kings and peoples, was himself subdued by anger." (Alexander victor tot regum atque populorum irae succubuit.)

By controlling the anger of a minute, you may avoid the remorse of a lifetime. (Jên té i shih fén, chung shén wu nao mên.)

SELWYN GURNEY CHAMPION, *Racial Proverbs*, p. 42. (1938) A Chinese proverb

10 With the good man anger is quick to die (Bonum ad virum cito moritur iracundia.)

PUBLILIUS SYRUS, *Sententiae*. No. 87. (c. 43 B. C.)

Like fragile ice, anger in time passes away. (Ut fragilis glacies, interit ira mora.)

OVID, *Artis Amatoriae*. Bk. i, l. 374. (c. 1 B. C.)

Anger dieth quickly with a good man.

JOHN RAY, *English Proverbs*, p. 1. (1670)

Anger is short-liv'd in a good Man.

THOMAS FULLER, *Gnomologia*. No. 796. (1732)

1  
Lose your temper once for all with the man with whom you don't want to lose it often. (Cui nolis saepe irasci irascaris semel.)

PUBLILIUS SYRUS, *Sententiae*. No. 127. (c. 43 B. C.)

It is wisdom to lose one's temper late and then once for all. (Prudentis est irascier sero et semel.)

PUBLILIUS SYRUS, *Sententiae*. No. 550.

2  
A weapon should be taken from, not given to, an angry man. (Eriperetelum non dare irato decet.)

PUBLILIUS SYRUS, *Sententiae*. No. 184. (c. 43 B. C.)  
Most weighty is the anger of an upright man. (Gravissima est probi hominis iracundia.)

PUBLILIUS SYRUS, *Sententiae*. No. 230.

A wise man grows angry slowly but seriously. (Tarde sed graviter sapiens irascitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 695.

A man is outside himself when angry. (Homo extra corpus est suum cum irascitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 241.

The angry man takes the (hostile) will for the deed. (Iratus etiam facinus consilium putat.)

PUBLILIUS SYRUS, *Sententiae*. No. 301.

It is on returning to his senses that the angry man is angry with himself. (Iratus cum ad se rediit sibi tum irascitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 311.

An angry man has only accusations to utter. (Iratus nihil non criminis loquitur loco.)

PUBLILIUS SYRUS, *Sententiae*. No. 319.

The law sees the angry man, the angry man sees not the law. (Lex videt iratum, iratus legem non videt.)

PUBLILIUS SYRUS, *Sententiae*. No. 344.

Anger usually forgets the law. (Legem solet obliviscier iracundia.)

PUBLILIUS SYRUS, *Sententiae*. No. 345.

To be angry with the powerful is to seek danger for oneself. (Potenti irasci sibi periculum est quaerere.)

PUBLILIUS SYRUS, *Sententiae*. No. 531.

Anger's way is to regard nothing. (Respicere nihil consuevit iracundia.)

PUBLILIUS SYRUS, *Sententiae*. No. 638.

What can show anger must ever be dreaded. (Semper metuendum quicquid irasci potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 679.

3  
Nothing is benefited by delay except anger. (Rei nulli prodest mora nisi iracundiae.)

PUBLILIUS SYRUS, *Sententiae*. No. 628. (c. 43 B. C.)

The greatest corrective for anger is delay. (Maximum remedium irae mora est.)

SENECA, *De Ira*. Bk. ii, sec. 29. (c. A. D. 65)

Repeated in Bk. iii, with *dilatatio* for *mora*.

Give not reins to your inflamed passions: take time and a little delay; impetuosity manages all things badly.

STATIUS, *Thebaid*. Bk. x, l. 703. (c. A. D. 80)

Delay is the antidote of anger. (Harren ist des Zornes Gegengift.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 324. (1856) A German proverb.

4  
The angry man always thinks he can do more than he can. (Semper iratus plus se posse putat quam possit.)

PUBLILIUS SYRUS, *Sententiae*. No. 643. (c. 43 B. C.) Quoted by ALBERTANO OF BRESCIA, *Liber Consolationis*.

He that hath great ire and wrath in himself, he weeneth alway that he may do things that he may not do.

CHAUCER, *The Tale of Melibeus*. Sec. 18. (c. 1387)

5  
Angry men make themselves beds of nettles

SAMUEL RICHARDSON, *Clarissa*. Ch. 7. (1748)

6  
To carry the hand quickly to the sword in anger is to carry the back of the hand to the teeth in regret.

SADI, *Bustan*. Ch. i, Apologue 4. (c. 1257)

Anger begins with Folly, and ends with Repentance.

THOMAS FULLER, *Gnomologia*. No. 792. (1732)

Anger and folly walk cheek by jole, repentance treads on both their heels.

FRANKLIN, *Poor Richard's Almanack*, 1741.

Take this remark from Richard, poor and lame: What'er 's begun in anger, ends in shame.

FRANKLIN, *Poor Richard's Almanack*, 1734.

7  
When anger swells the heart.

The idly-barking tongue restrain.

(σκιδναίνας ἐν στήθεσιν ὄργας  
γλώσσαν μαφύλακας πεφύλαχθε.)

SAPPHO, *Fragments*. Frag. 137. (c. 610 B. C.)

Quoted by PLUTARCH, *Moralia*, 456E. See EDMONDS, *Lyra Græca*, i. 277

8  
Anger is like those ruins which break themselves against what they fall upon. (Ira ruinis simillima, quae super id quod oppressere franguntur.)

SENECA, *De Ira*. Bk. i, ch. 1, sec. 3. (c. A. D. 55)

How much better it is to forsake anger than to wait for anger to forsake you. (Quanto satius est iram relinquere quam ab ira relinquì!)

SENECA, *De Ira*. Bk. iii, ch. 27, sec. 4

It is hidden anger that harms. (Ira quae tegitur nocet.)

SENECA, *Medea*, l. 153. (c. A. D. 60)

9  
Anger is a spender—few indulge it without cost. (Ira impendit, paucis gratuita est.)

SENECA, *De Ira*. Bk. iii, ch. 5, sec. 4. (c. A. D. 55)

Anger makes dull men witty, but it keeps them poor.

FRANCIS BACON, *Apothegms*. No. 4. (1625)

Quoted as a saying of Queen Elizabeth.

Anger raiseth invention, but it overheareth the oven.

LORD HALIFAX, *Maxims*. Works, p. 237. (1673)

Anger warms the Invention, but overheats the Oven.

FRANKLIN, *Poor Richard's Almanack*, 1757.

Anger is an expensive luxury in which only men of a certain income can indulge.

GEORGE WILLIAM CURTIS, *Prue and I*. Ch. 6. (1857)

Few men can afford to be angry.

AUGUSTINE BIRKELL, *Obiter Dicta: Edmund Burke*. (1884)

1 Never anger Made good guard for itself.

SHAKESPEARE, *Antony and Cleopatra*, iv, 1, 9. (1606)

Prithce, go hence;

Or I shall show the cinders of my spirits  
Through the ashes of my chance.

SHAKESPEARE, *Antony and Cleopatra*, v, 2, 172.

2 Anger's my meat; I sup upon myself.

SHAKESPEARE, *Coriolanus*, iv, 2, 50. (1607)

Every Stroke our Fury strikes, is sure to hit ourselves at last.

WILLIAM PENN, *Some Fruits of Solitude*. No. 271. (1693)

To be angry is to revenge the faults of others upon ourselves

POPE, *Thoughts on Various Subjects*. (1727)

Anger is many times more hurtful, than the Injury that caused it

THOMAS FULLER, *Gnomologia*. No. 794. (1732)

Anger punishes its self.

THOMAS FULLER, *Gnomologia*. No. 799.

3 Anger is like

A full-hot horse, who being allow'd his way,  
Self-mettle tires him.

SHAKESPEARE, *Henry VIII*, i, 1, 132. (1612)

He that strives not to stem his anger's tide,

Does a wild horse without a bridle ride

COLLEY CIBBER, *Love's Last Shift*. Act iii, sc. 7. (1696)

A man in a passion rides a mad horse.

FRANKLIN, *Poor Richard's Almanack*, 1749

4 Touch me with noble anger!

SHAKESPEARE, *King Lear*, ii, 4, 279. (1605)

Anger is a noble infirmity.

MARTIN F. TUPPER, *Proverbial Philosophy: Of Hatred and Anger*. (1839)

5 *Don Pedro*: I think he be angry indeed.

*Claudio*: If he be, he knows how to turn his girdle.

SHAKESPEARE, *Much Ado about Nothing*, v, 1, 141. (1598) To find a harmless outlet for his anger.

If you be angry, turne the buckle of your girdle behind you.

NICHOLAS BRETON, *A Poste with a Packet of Mad Letters*. (1603) HOWELL, *English Proverbs*. (1659) D'AVENANT, *Play-House to Be Let*. Act v. (c. 1663)

If any man take exceptions, let him turn the buckle of his girdle.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

If any man be angry at it,—I am plain, and shall use a homely expression: Let him turn the buckle of his girdle behind him!

OLIVER CROMWELL, *Speech*, 17 Sept., 1656.

If miss will be angry for nothing, take my counsel, and bid her turn the buckle of her girdle behind her.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Never look grim at me, man—if ye're angry, ye ken how to turn the buckle o' your belt behind you.

WALTER SCOTT, *Rob Roy*. Ch. 25. (1818)

6 Let's purge this choler without letting blood

SHAKESPEARE, *Richard II*, i, 1, 153 (1595)

What, drunk with choler?

SHAKESPEARE, *I Henry IV*, i, 3, 129. (1597)

Aggravate your choler.

SHAKESPEARE, *II Henry IV*, ii, 4, 176. (1598)

Choler is an ill guest.

SIR THOMAS OVERBURY, *Newes from the Chimney-Corner*. (1613)

7 Yf thou be angry with me without a cause thou shalt be made at one w'out amendes

JOHN STANBRIDGE, *Vulgaria*, sig C2. (c. 1520)

He that will be angry without cause,

Must be at one, without amendes, by sage sawes.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

He that crabs [quarrels] without cause, should mease [grow calm] without amends.

DAVID FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)

Be not angry with any without a cause If thou beest, thou must not onely, as the Proverb saith, be appeas'd without amends, but, as our Saviour saith, be in danger of the judgement.

THOMAS FULLER, *The Holy State: Anger*. Bk. iii, ch. 8. (1642)

He that is angry without a cause, shall be pleased without amends

JOHN RAY, *English Proverbs*, p. 56. (1670)

FULLER, *Gnomologia*, No. 2277. (1732)

8 What vexed and riled him (to use his own expression), was the infernal indifference . . . of Clavering.

W. M. THACKERAY, *Pendennis*. Ch. 64. (1848)

Thar ain't no sense in gittin' riled.

BRET HARTE, *Jim*. (1870)

9 Their rage supplies them with weapons. (Furor arma ministrat.)

VERGIL, *Aeneid*. Bk. i, l. 150. (19 B. C.)

Anger brings back his strength. (Ac vim suscitatur ira.)

VERGIL, *Aeneid*. Bk. v, l. 454.

Anger makes a weapon. (Telum ira facit.)

VERGIL, *Aeneid*. Bk. vii, l. 508.

However weak the hand, anger gives it strength (Quamlibet infirmas adjuvat ira manus.)

OVID, *Amores*. Bk. i, eleg. 7, l. 66. (13 B. C.)

Rage supplies all with arms. When an angry man thirsts for blood anything will serve him for a spear. Fury turns a stick into a cudgel. (Omnibus armatur rabies, pro cuspidē ferri cuncta volant,

dum dextra ferox in vulnera saevit. | pro telo geritur quidquid suggesserit ira.)

CLAUDIAN, *Rimanti Telum Ira Facit*. (c. A.D. 395) "Anger affords a weapon to him who seeks one."

Anger seeks its prey,—  
Something to tear with sharp-edged tooth and claw.

GEORGE ELIOT, *Spanish Gypsy*. Bk. i. (1868)

1  
Fury and anger carry the mind away. (Furor iraque mentem praecipitant.)

VERGIL, *Aeneid*. Bk. ii, l. 316. (19 B.C.)

He that cannot refrayne his ire hath no power ouir his witte.

EARL RIVERS, *Dictes and Sayenges of the Philosophers*, fo. 23. (1477)

When a Man grows angry, his Reason rides out.  
THOMAS FULLER, *Gnomologia*. No. 5533. (1732)

## II—Anger: Proverbial Comparisons

2  
He is as angry as a pissemyre.

CHAUCEER, *Canterbury Tales: The Somnour's Tale*, l. 117. (c. 1388)

3  
As angrie as an Asse with a squib in his breech.

RANDLE COTGRAVE, *French-English Dictionary: Ane*. (1611)

4  
Madder than a wet hen.

JAKE FAISTAFF, *Jacoby's Corners*, p. 75. (1938)  
She was as mad as a wet hen.

CHRIS HALE, *Exit Screaming*, p. 127. (1942)

5  
As mad as the baiting bull of Stamford.

THOMAS FULLER, *Worthies*, li, 268. (1662)

As mad as the baited bull at Stamford.

THOMAS FULLER, *Gnomologia*. No. 714. (1732)  
Fuller explains that the proverb arose from the condition made by Earl Warren when he gave the town a meadow for a public park, that they find a mad bull six weeks before Christmas day every year, for the Christmas sports.

6  
He's as mad as a cat that's lost a mouse.

O. HENRY (W. S. Porter), *The Clarion Call*. (1903)

7  
So angry it affected my sight. (Ita iracundia obstitit oculis.)

PLAUTUS, *Asinaria*, l. 451. (c. 200 B.C.)

8  
Mad as a buck.

SHAKESPEARE, *The Comedy of Errors*, iii, 1, 72. (1593)

9  
As wrath as a wasp.

UNKNOWN, *Alexander*, l. 738. (c. 1350)

Lorde, as she was testy, Angry as a waspyl

JOHN SHELTON, *Elynour Rummyngs*, l. 330. (1529)

Nowe mery as a cricket, and by and by Angry as a waspe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

## AGONY

10  
I do think he piled the agony up a little too high in that last scene.

FREDERICK MARRYAT, *Diary in America*. Ser. i, vol. ii, p. 39. (1839)

They are hard to beat in the way of piling up the agony in the way of strong phrases.

G. O. SHIELDS, *S. S. Prentiss*, p. 426. (1850)

They think there is no way but 'to pile up the agony,' to intensify the sense of danger.

HARRIET BEECHER STOWE, *We and Our Neighbors*, p. 219. (1875)

ANGLING, See Fishing

## ANOTHER

11  
*Roister Doister*: If it were an other but thou, it were a knave.

*Merrygreeke*: Ye are an other yourself, sir.

NICOLAS UDALL, *Ralph Roister Doister*. Act iii, sc. 5. (1553)

Greenes Tu Quoque.

JOHN COOKE, *Title*. (1614) "Tu quoque." Latin for "thou also," or, in English slang, "you're another."

"I did not mean to abuse the cloth; I only said your conclusion was a non sequitur." "You're another," cries the sergeant, "an' you come to that, no more a sequitur than yourself."

FIELDING, *Tom Jones*. Bk. ix, ch. 6. (1749)

"Sir," said Mr. Tupman, "you're a fellow." "Sir," said Mr. Pickwick, "you're another."

DICKENS, *Pickwick Papers*. Ch. 15. (1836)

No man knows better the effect of the *tu quoque* form of argument.

LORD LYTTON, *Alice*. Bk. iii, ch. 4. (1838)

## ANSWER

See also Question and Answer

12  
He maketh an answer worthy of a beating, for its freight is of ill.

AMEN-EM-APT, *Teaching How to Live*. Col. 12, l. 5. (c. 700 B.C.)

13  
A violent answer sets weapons of fight in motion; speak therefore with the sweetness of affection.

AMI, *Teaching*. No. 38. (c. 2000 B.C.) Budge, tr.

A soft answer turneth away wrath. (Responsio mollis frangit iram.)

*Old Testament: Proverbs*, xv, 1. (c. 350 B.C.)

TRENCH (*Lessons in Proverbs*, p. 134) cites a similar medieval Latin proverb: "Frangitur ira gravis, cum sit responsio suavis" (Broken is anger when one answers softly).

John Wyclif renders the Bible phrase, "A soft answer brekith ire."

The soft word the loud stillketh.

JOHN GOWER, *Confessio Amantis*. Bk. vii, l. 1583. (c. 1390)

A soft answer turneth away rats.

VACHEL LINDRAY, *Foolish about Windows*. (1925)

<sup>1</sup> I'm a smart guy who chases news . . . and knows all the answers.

J. W. BELLAH, *The Bones of Napoleon*, p. 245. (1940)

Nobody has all the right answers all the time.

H. I. PHILLIPS, *On White or Rye*, p. 112. (1941) Quoted as an "old adage."

<sup>2</sup> Answer not before thou hast heard the cause.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 8. (c. 190 B. C.)

<sup>3</sup> To "get out of my house," and "what do you want with my wife?" there's no answer. (A "idos de mi casa," y "qué queréis con mi mujer?" no hay responder.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43 (1615)

<sup>4</sup> My appearance seemed to her like an answer to prayer.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 72. (1941)

<sup>5</sup> Burning is no answer. (Brûler n'est pas répondre.)

CAMILLE DESMOULINS, to Robespierre, when the latter proposed to burn the numbers of the moderate journal, *Le Vieux Cordelier*. (1792) The retort became proverbial.

To bung up a man's eyes ain't the way to enlighten him.

T. C. HALIBURTON, *Wise Saws*. Ch. 4. (1843)

<sup>6</sup> Such answer as a man gives, such will he get.

FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)

<sup>7</sup> The shortest answer is doing.

GEORGE HERBERT, *Jacula Prudentum*. No. 554. (1640) Gabriel Harvey often quotes the Italian proverb, "Il pensare non importa ma il fare" (Thinking is of no importance but doing).

<sup>8</sup> No reply is best.

JAMES KELLY, *Scottish Proverbs*, p. 267. (1721) Bacon quotes "an obscure fellow" as saying, "Qui replicat, multiplicat" (He who replies, multiplies). The Germans have a proverb, "Keine Antwort ist auch eine Antwort" (No answer is also an answer).

<sup>9</sup> Every man shall kiss his lips that giveth a right answer. (Labia deosculabitur, qui recta verba respondet.)

*Old Testament: Proverbs*, xxiv, 26. (c. 350 B. C.)

<sup>10</sup> You shall never take her without her answer, unless you take her without her tongue.

SHAKESPEARE, *As You Like It*. iv, 1, 174. A proverbial saying. (1600)

<sup>11</sup> I pause for a reply.

SHAKESPEARE, *Julius Caesar*, iii, 2, 36. (1599)

But answer came there none.

WALTER SCOTT, *The Bridal of Triermain*. Canto iii, st. 10. (1813)

That's a blazing strange answer.

DICKENS, *A Tale of Two Cities*. Bk. i, ch. 2. (1859)

## ANT

<sup>12</sup> What, is the breeze in your breech?

BEAUMONT AND FLETCHER, *Monsieur Thomas*. Act. iv, sc. 6. (1619) Breeze: gadfly.

To have a breeze in his breech. Spoken of one that frisks about, and cannot rest in a place.

JOHN RAY, *English Proverbs*, p. 232. (1678)

As a matter of fact, they're full of red ants.

PHILIP BARRY, *You and I*. Act i. (1923)

I'll get the ants out of those moonlit pants.

KAUFMAN AND HART, *The Man Who Came to Dinner*. Act i. (1939)

Wagner started to have ants in his pants.

CORNELL WOOLRICH, *The Bride Wore Black*, p. 181. (1940)

He began to move about as if hot-nosed ants were exploring the farthest reaches of his pants.

THORNE SMITH, *Passionate Witch*, p. 5. (1941)

You have ants in your pants tonight.

ROBERT G. DEAN, *Layoff*, p. 158. (1942) An American saying, popularized by Hugh S. Johnson in 1939.

<sup>13</sup> Every ant has its spleen. (Cada hormiga tuíene su ira.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 253. (1856) A Spanish proverb: from the old Greek, *ἐνταυτὶ καὶ μύμηκει χολή* (Even an ant has its spleen), which warns not to despise an enemy, however insignificant. "Even a gnat has its sting" is of similar significance. See under LITTLE THINGS

<sup>14</sup> To the ant, a few drops of rain is a flood

S. G. CHAMPION, *Racial Proverbs*, p. 438 (1938) A Japanese proverb.

<sup>15</sup> The Wise-one gathers her store. (ὁ σοφὸς ἀνὴρ ἀμύεται.)

HESIOD, *Works and Days*, l. 778. (c. 800 B. C.) "Wise-one" or "Provident One," proverbial for the ant.

The ants are a people not strong, yet they prepare their meat in the summer. (Formicæ populus infirmus, qui praeprat in messe cibum sibi.)

*Old Testament: Proverbs*, xxx, 25. (c. 400 B. C.)

The sailors who scour every sea, all say that they bear toil with this in view, that when old they may retire into secure ease, once they have piled up their provisions; even as the tiny, hard-working ant (for she is their model) drags all she can with her mouth, and adds it to the heap she is building, because she is not unaware and not heedless of the morrow. (Haud ignara ac non incauta futuri.)

HORACE, *Satires*. Bk. i, Sat. i, l. 33. (35 B. C.)

<sup>16</sup> The ant has taught some of us to dread hunger and cold. (Frigusque famemque | formica tandem quidam expavere magistra.)

JUVENAL, *Satires*. No. vi, l. 360. (c. A. D. 120)

<sup>1</sup> Go to the ant, thou sluggard; consider her ways, and be wise. (Vade ad formicam o piger, et considera vias eius, et disce sapientiam.)

*Old Testament: Proverbs*, vi, 6. (c. 350 B. C.)

Go to the ant, thou Sot, and learn more wisdom.

OSWALD DYKES, *English Proverbs*, p.190. (1709)

Go to the bee, thou poet, consider her ways and be wise.

BERNARD SHAW, *Man and Superman*. Act ii. (1903)

The ant, which for many years served as a model of intelligence and industry in the school-readers, has been proven to be a doddering idiot and a waster of time and effort.

O. HENRY, *The Higher Pragmatism*. (1909)

<sup>2</sup> 'Twere better for the ant not to have wings.

SADI, *Gulistan*. Ch. iii, Apologue 16. (c. 1258)  
To her hurt the ant got wings. (Por su mal le nacieron alas a la hormiga.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)  
If God purposes to destroy an ant, he permits her to grow wings.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 11. (1817) Pride goeth before a fall.

## ANTIQUITY

See also Past

<sup>3</sup> It is probable that primitive mankind, whether sprung from the earth [HESIOD, *Works and Days*, 108; PINDAR, *Nemean Odes*, vi, 1] or the survivors of some destructive cataclysm [PLATO *Laws*, 676 ff; TIMAEUS, 22 ff] were just like ordinary foolish people, so that it is absurd that we should abide by their notions.

ARISTOTLE, *Politics*. Bk. ii, ch. 5, sec. 12. (c. 330 B. C.)

<sup>4</sup> To speak truly, "Antiquitas saeculi iuventus mundi." These times are the ancient times, when the world is ancient.

BACON, *Advancement of Learning*. Bk. i. (1605)

Reason will tell you that old age or antiquity is to be accounted by the farther distance from the beginning.

GEORGE HAKEWILL, *An Apologie of the Power of God*. (1627)

To Antiquity it self I think nothing due. For if we will reverence the Age, the Present is the Oldest.

THOMAS HOBBS, *Leviathan, Conclusion*. (1651)

We are the only white-bearded, silver-headed ancients.

SYDNEY SMITH, *Peter Plymley Letters*. No. 5. (1807)

We are Ancients of the earth,  
And in the morning of the times.

TENNYSON, *The Day-Dream: Envoi*. (1842)

<sup>5</sup> The ancients tell us what is best, but we must learn of the moderns what is fittest.

FRANKLIN, *Poor Richard's Almanack*, 1738.

<sup>6</sup> Antiquity cannot privilege an Error, nor Novelty prejudice a Truth.

Antiquity is not always a Mark of Verity.

THOMAS FULLER, *Gnomologia*. Nos. 803-804. (1732)

<sup>7</sup> The shade and color of misty antiquity. (Umbra et color quasi opacae vetustatis.)

AULUS GELLIUS, *Noctes Atticae*. Bk. x, ch. 3. (c. A. D. 150)

<sup>8</sup> It seems to me much harder to be a modern than an ancient. (Il me semble beaucoup plus difficile d'être un moderne que d'être un ancien.)

JOSEPH JOUBERT, *Pensées*. No. 233. (1810)

<sup>9</sup> Before Theognis was born. (Priusquam nasceretur Theognis.)

LUCILIUS, *Sermones*. (c. 140 B. C.) As quoted by AULUS GELLIUS, i, 3, 19. A proverbial phrase. Theognis' date was c. 550 B. C. The English equivalent, of course, is "As old as Adam." See under AGE.

This I knew before Theognis' birth. (τούτῃ μὲν ἤδην πρὶν Θεόγνην γέγονεν.)

PLUTARCH, *Moralia: Philosophers*. Sec. 777C. (c. A. D. 95) Quoted from an unknown comic poet. Kock, iii, 495. A proverbial expression for anything which has been common knowledge for a long time, "Queen Mary's dead," for example.

From the time of Deucalion. (A Deucalione)

LUCILIUS, *Satires*. Bk. vi, frag. 284. Loeb. (c. 123 B. C.) Deucalion was the Greek Noah, who built himself a boat and saved himself and his wife Pyrrha, when warned by Prometheus that Zeus intended to destroy the human race by a great flood. Hence the phrase means, "Dating from the flood" "Post diluvium" (Subsequent to the flood) is a Latin proverbial phrase, sometimes denoted by the initials, P.D

Hang dignity, it's of the oak (Dignitatis ἄλς τανquam ὀρός.)

CICERO, *Ad Atticum*. Bk. ii, epis. 19. (59 B. C.) A proverb alluding to a supposed acorn diet before the use of grain was discovered

In the consulship of Plancus (Consule Planco)

HORACE, *Odes*. Bk. iii, ode 14, l. 28. (23 B. C.)

Horace is saying that his whitening hair softens a spirit prone to strife, and that he would not have brooked such insult when hot with youth, in the consulship of Plancus

In the reign of Saturn. (Saturno rege)

JUVENAL, *Satires*. Sat. vi, l. 1 (c. A. D. 120)

More ancient than Chaos and the reign of Saturn. (Antiquior quam chaos et Saturnia tempora.)

ERASMUS, *Adagia*. Chil. ii, cent. viii, No. 40.

(1523) A variation is "Older than Codrus" (Antiquior Codro). Codrus was the last of the legendary kings of Athens. See ERASMUS, *Adagia*, iv, iii, 20.

Jove had not yet grown a beard. (Iove nondum barbato.)

JUVENAL, *Satires*. Sat. vi, l. 15. (c. A. D. 120)

Before Euclid. (πρὸ Εὐκλείδου.)

LUCIAN, *Cataplus*. Sec. 5. (c. A. D. 170) "Before Euclid" was a proverbial phrase for antiquity. Euclid was the Athenian archon of 403 B. C., the year in which democracy was restored to Athens.

It is no longer the time when Bertha span. (Ce n'est plus le temps que Berthe filoit.)

LE ROUX DE LINCY, *Proverbs Français*, ii, 28. Quoting a proverb of the 16th century. "It is difficult to say with certainty," De Lincy comments, "which queen this proverb refers to." Some authorities say it was Berthe, first wife of King Robert, others that it was the Queen of Rudolph II of Burgundy, who was represented as continually spinning. "Bertha, the Spinner, Queen of Helvetia," says LONGFELLOW in *The Courtship of Miles Standish*. The Germans say, "Hin ist die Zeit da Bertha spann" (Gone is the time when Bertha span).

It was a mighty while ago.

BEN JONSON, *Every Man in His Humour*. Act i, sc. 3. (1598)

In the time of King Wamba. (En tiempo del rey Wamba.)

CERVANTES, *Don Quixote*. Pt. i, ch. 27. (1605)

A Gothic King of Spain who died about 680.

This was old wisdom when Noah sailed the seas.

J. H. MCCARTHY, *If I Were King*. Act iii. (1901)

Way back when Hector was a pup.

H. S. KELLER, *The Shark-kin Book*, p. 173.

(1941) Repeated in his *The Bottle with the Green Wax Seal*, p. 45. (1942)

He's been here for ages—since Hec. was a pup.

ANNE ROWE, *The Little Dog Barked*, p. 13 (1942)

This—all this—was in the olden Time long ago.

EDGAR ALLAN POE, *The Haunted Palace*. (1845)

The old order passes, thrust out by the new. (Cedit enim rerum novitate extrusa vetustas.)

LUCRETIVS, *De Rerum Natura* Bk. iii, l. 964.

(c. 45 B. C.)

The old order changeth, yielding place to new.

TENNYSON, *The Passing of Arthur*, l. 408.

(1869) Also *The Coming of Arthur*, l. 508.

## II—Antiquity: The Good Old Times

They that Reverence too much Old Times are but a Scorne to the New.

FRANCIS BACON, *Essays: Of Innovations*. (1597)

To glorify the past and to condemn the present has always been the way of the scholar.

CHUANG-TSZE, *Philosophy*. Ch. 8. (c. 400 B. C.)

Say not thou, What is the cause that the former days were better than these? (Ne dicas: Quid putas causae est quod priora tempora meliora fuere quam nunc sunt?)

Old Testament: *Ecclesiastes*, vii. 10. (c. 250

B. C.) *Babylonian Talmud: Shabbath*, 112b.

Praiser of the days past, when he was a boy. (Laudator temporis acti se puero.)

HORACE, *De Arte Poetica*, l. 173. (c. 20 B. C.)

You are ever admiring the old and antiquated. (Vetera tantum et antiqua mirari.)

TACITUS, *Dialogus de Oratoribus*. Sec. 15. (c. A. D. 85)

We extol ancient things, regardless of our own age. (Vetera extollimus, recentium incuriosi.)

TACITUS, *Annals*. Bk. ii, sec. 88. (c. A. D. 116)

Last year was always better. (Semper superioris anni meliora.)

DIOGENIANUS, *Adagia*. (c. A. D. 125) Also cited by ERASMUS, *Adagia*, iii, v, 92.

Observe old Vellum; he praises former times, as if he'd a mind to sell 'em.

FRANKLIN, *Poor Richard's Almanack*, 1752.

The "good old times"—all times, when old, are good.

LORD BYRON, *The Age of Bronze*, l. 1. (1823)

You praise the fortune and manners of the men of old, and yet, if on a sudden some god were for taking you back to those days, you would refuse every time.

HORACE, *Satires*. Bk. ii, sat. 7, l. 23. (35 B. C.)

To look back to antiquity is one thing; to go back to it is another.

C. C. COLTON, *Lacon*. Vol. ii, No. 148. (1820)

Let ancient times delight other folk; I rejoice that I was not born till now. (Prisca iuvent alios: ego me nunc denique natum gratulor.)

OVID, *Artis Amatoriae*. Bk. iii, l. 121. (c. 1 B. C.)

Praise they that will Times past, I joy to see

My selfe now live: this age best pleaseth me.

ROBERT HERRICK, *The Present Time Best Pleaseth*. (1648)

He praised the present and abused the past,

Reversing the good custom of old days.

BYRON, *Don Juan*. Canto iii, st. 79. (1818)

He praises al thing that es gan;

Of present thing he praises non.

UNKNOWN, *Cursor Mundi*, l. 3577. (c. 1350)

He . . . preferreth all countries before his owne.

SIR THOMAS OVERBURY, *Characters: An Affectate Traveller*. (1614)

The idiot who praises, with enthusiastic tone,

All others but this, and every country but his own.

W. S. GILBERT, *The Mikado*. Act i. (1885)

## ANVIL

He was an anvil and then became a hammer.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 539.

The same meaning is expressed by another proverb: "Yesterday beaten, but to-day beater."

The good anvil doesn't fear the hammer. (La buona incudine non teme il martello.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 194. (1856) An Italian proverb.

The anvil is not afraid of the hammer.

C. H. SPURGEON, *John Ploughman's Talk*. Ch.

21. (1869) The Italians say, "Dura più l'incudine che il martello" (The anvil lasts

longer than the hammer); the French, "Il vaut mieux être marteau qu'enclume" (It is better to be the hammer than the anvil)

<sup>1</sup> Men's hammers break, God's anvil stands.

SAMUEL V. COLE, *The Unthwarted Plan*. (c. 1900) On the Rue de Rivoli in Paris there is a monument to the Huguenots, erected in 1889, showing an anvil and a number of broken hammers, with an inscription, "Hammer away, ye hostile bands; Your hammers break; God's anvil stands."

<sup>2</sup> The noise of the hammer and the anvil is ever in his ears. (Vox mallei innovat aurum eius.)

*Apocrypha: Ecclesiasticus*, xxxviii, 28. (c. 190 B.C.)

<sup>3</sup> When thou art an anuile hould the still,  
But being the hammer strike thy fill.

JOHN FLORIO, *Second Frutes*, p. 101. (1591)

When you are an anvil, hold you still; when you are a Hammer, strike your fill.

GEORGE HERBERT, *Jacula Prudentum*. No. 340. (1640) Also, D'URFEY, *Quixote*, iii, 3, 2. (1696) FULLER, *Gnomologia*. No. 6075. (1732) FRANKLIN, *Poor Richard*, 1758 The Germans say, "Bist du Amboss, sei geduldig; bist du Hammer, schlage zu"; the Spaniards, "Quando ayunque, sufre; quando mazo, tunde."

<sup>4</sup> He gives one Knock on the Iron, and two on the Anvil.

THOMAS FULLER, *Gnomologia*. No. 1849. (1732) He giveth one knock on the hoop, and another on the barrel.

JOHN RAY, *English Proverbs*, p. 13. (1813) "That is," Ray explains, "he speaks now to the purpose, now on matters wholly extraneous."

<sup>5</sup> To keep a Custom, you hammer the Anvil still, tho' you have no Iron.

THOMAS FULLER, *Gnomologia*. No. 5191. (1732)

<sup>6</sup> Thou must, in commanding and winning, or serving and losing, or suffering or triumphing, be either anvil or hammer. (Du musst herrtschen und gewinnen. ! Oder dienen und verlieren, ! Leiden oder triumphiren. ! Amboss oder Hammer sein.)

GOETHE, *Der Gross-Cophia*. Act ii. (1792)

In this world a man must either be anvil or hammer.

LONGFELLOW, *Hyperion*. Bk. iv, ch. 7. (1839)

<sup>7</sup> Between anvil and hammer. (μεταξὺ τοῦ ἀκμονος καὶ σφύρας.)

ORIGEN, *Hexapla*. (c. A. D. 250)

Between the hammer and the anvil. (Inter malleum et incudem.)

ERASMUS, *Adagia*. Chll. i, cent. i, No. 16. (1523)

Giving the Latin of Origen's Greek.

My spirit was betwixt the anville and hammer.

BRIAN MELBANCKE, *Philotimus*, sig. Cc2. (1583)

Between the block and the beetle.

RICHARD HARVEY, *Plaine Percevall*. (1589)

Earle William being thus set, as it were, betwene the beetle and the block.

SIR JOHN HAYWARD, *Lives of the Normans*, p. 274. (1613)

Between the Hammer and the anvill.

BACON, *Promus*. No. 741. (c. 1594) Draxe, *Bibliotheca*. (1633); FROUDE, *Council of Trent*, v, 110. (1892)

BETWEEN SCYLLA AND CHARYBDIS, see under SCYLLA.

<sup>8</sup> When many strike an anvil, they must strike by measure.

JOHN RAY, *English Proverbs*, p. 17. (1670)

When many strike on an Anvil, they must observe Order.

THOMAS FULLER, *Gnomologia*. No. 5561. (1732)

<sup>9</sup> The anvil fears no blows.

GIOVANNI TORRIANO, *Piazza Universale*, p. 118. (1666) FULLER, *Gnomologia*. No. 4395. (1732)

The great anvil doth not fear noise or stroaks.

WILLIAM ROBERTSON, *Phraeseologia Generalis*, p. 102. (1681)

<sup>10</sup> For a hard anveld an hammer of feathers.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 508. (1623)

To a hard anvil, a feather hammer.

GIOVANNI TORRIANO, *Piazza Universale*, p. 118. (1666)

An iron anvil should have a hammer of feathers.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 76. (1710)

## APE

<sup>11</sup> An old ape hath an old eye.

WILLIAM CAMDEN, *Remains*, p. 317. (1605) CLARKE, *Paroemiologia*, p. 267. (1639)

BROME, *Damoiselle*, iii, 2. (1653)

I must beg your pardon a thousand times; but they say, an old ape has an old eye.

JONATHAN SWIFT, *Polite Conversation*. Dial i (1753)

<sup>12</sup> He made the person and the people his apes.

CHAUCER, *Canterbury Tales: Prologue*, l. 708 (c. 1386)

And thus she maketh Absolon hir ape.

CHAUCER, *The Milleres Tale*, l. 203.

Right as him liste, the preest he made his ape.

CHAUCER, *The Chanouns Yemannes Tale*, l. 760.

<sup>13</sup> An Ape may chance to sit amongst the Doctors.

THOMAS FULLER, *Gnomologia*. No. 580. (1732)

<sup>14</sup> I am afayde my marryage will bee marred, and that I may go lead apes in hell.

GEORGE GASCOIGNE, *Poesies*. (1575)

I would rather, as they say, have led apes in hell.

GEORGE PETTIE, *Petite Pallace: Cephalus and Procris*, p. 207. (1576)



I will either lead a virgin's life in earth (though I lead Apes in hel) or else follow thee rather then thy gifts.

JOHN LYLY, *Euphues* (Arber), p. 75. (1579)

I had rather thou shouldst leade a lyfe to thine own lyking in earthe, then to thy great torments, leade Apes in Hell.

JOHN LYLY, *Euphues* (Arber), p. 87.

My second daughter shall not lead apes in Hell.

JOHN LYLY, *Euphues and His England*, p. 282.

I must dance barefoot on her wedding day,  
And for your love to her, lead apes in hell.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 33. (1596) "Lead his apes into hell"—*Much Ado about Nothing*, ii, 1, 44. (1598)

'Tis an old prouerbe, and you know it well,  
That women dying maides lead apes in hell.

UNKNOWN, *London Prodigal*. Act i, sc. 2. (1605)

I'd rather die Maid, and lead apes in Hell,  
Than wed an inmate of Silenus' cell.

RICHARD BRATHWAIT, *The English Gentlewoman*. (1640)

Old maids lead apes in hell.

JOHN RAY, *English Proverbs*, p. 34. (1670)

FULLER, *Gnomologia*. No. 3714. (1732)

Old maids lead apes there, where the old batch-  
elors are turn'd to apes.

FRANKLIN, *Poor Richard's Almanack*, 1735.

Miss, you may say what you please; but faith  
you'll never lead apes in hell.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Then may you become a leader of legions of apes  
in—Hem!

PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)

I'm sadly afraid that she died an old Maid, . . .  
So they say she is now leading apes

R. H. BARIHAM, *The Ingoldshby Legends: Bloudie Jacke of Shrewsberrie*. (1840)

Go, lead your apes to perdition.

H. C. BAILEY, *The Apprehensive Dog*, p. 50. (1942)

Frenchmen resemble apes, who, climbing up  
a tree from branch to branch, never cease  
going till they come to the highest branch,  
and there show their bare behinds. (Y mont-  
rent le cul quand elles y sont.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

Quoting a saying of Chancellor Ollivier.

He doth like the ape that the higher he clymbes  
the more he shows his ars.

FRANCIS BACON, *Promus*. No. 924. (c. 1594)

The higher the Ape goes, the more he shows his  
tail.

GEORGE HERBERT, *Jacula Prudentum*. No. 747.

(1640) Cited by RAY, *English Proverbs*, p.

57, with the comment, "The higher beggars  
or base bred persons are advanced, the more  
they discover the lowness and baseness of  
their spirits and tempers." Ray has also (p.  
205) "As free as an ape is of her tail."

'Tis not till the ape hath mounted the palm tree  
that she shows her tail so plain.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 52. (1860)

You are like the ape, for the higher he climbs, the  
more he shows his rump. (Tu fai come la simia,  
che più va in alto, più mostra il cula.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 153. (1814)

An Italian proverb. The French say, "Plus le  
singe s'élève, plus il montre son cul pelé  
[peeled, naked]"; the Germans, "Je höher  
der Affe steigt, je mehr er den Hintern zeigt."

The most beautiful of apes is ugly compared  
with the race of men. (πιθήκων ὁ κάλλιστος  
αἰσχρὸς ἀνθρώπων γένει συμβάλλειν.)

HERACLEITUS. (c. 500 B.C.) As quoted by  
PLATO, *Greater Hippias*, 289A.

The most beautiful of apes is ugly. (τῶν πιθήκων  
εἰςμορφότατος δύσμορφός ἐστιν.)

PLATO (c. 375 B.C.), as quoted by ERASMUS,  
*Adagia*, ii, 5, 54, who gives the Latin, "Simi-  
arum pulcherrima deformis est." TAVERNER  
includes it in his *Translations from Erasmus*,  
fo. 39, with the rendering, "The fayreste of  
Apes is fowle."

Ugly brute as he is, how like us is the ape!  
(Simia quam similis turpissima bestia nobis!)

ENNIUS. *Fragment*. (c. B.C. 200) Quoted by  
CICERO, *De Natura Deorum*, i, 35, and by  
MONTAIGNE, ii, 12.

Of beasts, it is confessed, the ape  
Comes nearest us in human shape;  
Like man he imitates each fashion,  
And malice is his ruling passion.

JONATHAN SWIFT, *The Logicians Refuted*  
(1731)

Apes esteem their young the handsomest in  
the world. (Cingesses semblent leurs petits  
Cinges plus beaux que chose du monde.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 32. (1548)  
Reminiscent of Aesop's fable of the monkey  
and her baby. See also under POSSESSIONS.

The ape so long clippeth her young that at  
last she killeth them.

JOHN RAY, *English Proverbs*, p. 2. (1670)

The Ape hugs her Darling till she kills it.

THOMAS FULLER, *Gnomologia*. No. 4396. (1732)

TO KILL WITH KINDNESS, see under KINDNESS.

Myrrh oil on lentils. (τὸ ἐπὶ τῇ φαλῇ μύρον.)

STRATTIS, *Phoenissae*. Frag. (c. 400 B.C.) Quoted  
by CICERO, *Ad Atticum*, i, 19. Winsted (Loeb)  
translates it, "Caper sauce on lenten fare."

An ape in purple raiment. (πιθήκος ἐν πορφύρᾳ)

DIOGENIANUS, *Adagia*, vii, 94. (c. A.D. 125)

An ape is still an ape even though he wears in-  
signia of gold. (πιθήκος ὁ πιθήκος καὶ χρύσεια ἐχῇ  
σύμβολα.)

LUCIAN (c. A.D. 170) As quoted by ERASMUS,  
*Adagia*, i, vii, 11, in retelling the apologue of  
the ape and the King of Egypt who tried to  
educate him. The Latin is, "Simia simia est,  
etiam si aurea gestet insignia," and Erasmus  
adds that the ornaments of fortune are pow-  
erless to change human nature (hominis  
ingenium). TAVERNER includes the proverb in  
his *Translations from Erasmus*, with the ren-

dering: "An ape is an ape although she weare badges of golde." Quoted by BLAND, *Proverbs*, i, 153, with a page of comment and cognate quotations. A variation is, "An ape's an ape though he wear a gold ring."

Walk like apes in scarlet. (In purpura simiae.)

ERASMUS, *Moriae Encomium*. Sec. 3. (1511)

An ape is an ape though clad in purple. (Simia est simia, etiamsi purpura vestiatur.)

ERASMUS, *Moriae Encomium*. Sec. 14. Quoted as "a trite proverb."

Bedecke an Ape with gold and he wyl be an Ape styl. (Adorna una simia d'oro, che sempre sara simia.)

JOHN FLORIO, *Firste Fruites*, fo. 31 (1578)

A prouerbe olde, hath ofte ben herde and now full true is tryed:

An Ape wyl euer be an Ape, thoughte purple garments hyde.

BARNABY GOOGE, *Eglogs*, iii, 40. (1563)

It is saide, That a Swoorde is put into a mad mans hand, when an office is bestowed upon a naughty person, who is commonly called an Ape in purple.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 211. (1574) Pettie, tr.

As fine as an ape in purple.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 7. (1639)

Apes are apes, tho' cloath'd in scarlet.

BEN JONSON, *The Poetaster*. Act v, sc. 3. (1601)

An ape is an ape, a varlet's a varlet,

Though they be clad in silk or scarlet.

JOHN RAY, *English Proverbs*, p. 1. (1670)

FULLER, *Gnomologia*. No. 6391. (1732);

BLAND, *Proverbs*, i, 153. (1814) The Germans say, "Affen bleiben Affen, wenn man sie auch in Sammet kleidet" (Apes are apes though you clothe them in velvet).

Reynard is still Reynard, tho' he put on a Cowl

THOMAS FULLER, *Gnomologia*. No. 4033. (1732)

Although the monkey clothes herself in silk, she is still a monkey. (Aunque la mona se vista de seda, mona se queda.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 153. (1814)

Though you set a monkey on horseback, his hands and feet will still remain hairy.

S. G. CHAMPION, *Racial Proverbs*, p. 370. (1938) A Chinese proverb.

A goosegirl ermined is a goosegirl still,

And geese will gabble everywhere she goes.

DOROTHY E. REID, *Not in Andersen*. (1940)

1  
Though he endeavour al he can,  
An Ape will never be a Man.

GEORGE WITHER, *First Lottery*. Emb. 14. (1634)

Apes are never more Beasts than when they wear Men's Clothes.

THOMAS FULLER, *Gnomologia*. No. 807. (1732)

An Ape is ne'er so like an Ape

As when he wears a Doctor's Cap.

THOMAS FULLER, *Gnomologia*. No. 6382. (1732)

BOHN, *Hand-Book of Proverbs*, p. 310, with "cape" for "cap." (1855) SPURGEON, *John Ploughman*, ch. 3, with "popish cape" for "Doctor's cap." (1869)

## APOLLO

2  
Once a yeare laughs wise Apollo.

RICHARD BRATHWAIT, *Barnabee's Journal*, iv, 2, 401. (1638) Referring to the Latin saying, "Semel in anno ridet Apollo."

How Sheridan the rogue would sneer,  
And swear it does not always follow

That *Semel'n anno ridet Apollo*.

SWIFT, *Stella's Birth-Day*, l. 20. (1723)

3  
Thus was he served by Apollo. (τὸν δ' ἐξήπαξεν Ἀπόλλων.)

HOMER, *Iliad*. Bk. xx, l. 443. (c. 850 B.C.) Referring to the saving of Hector by Apollo. A phrase used also by Lucilius.

Thus did Apollo serve me. (Sic me servavit Apollo.)

HORACE, *Satires*. Bk. i, sat. 9, l. 78. (35 B.C.) Apollo was the god who befriended poets.

4  
What tune has Apollo played you? (τί σοι δ' Ἀπόλλων κεκιθάρεκεν;)

SOPHOCLES, *Locrian Ajax*. Frag. 18 (c. 425 B.C.) Truly the great Apollo has given me the art of divination. (Divinare etenim magnus mihi donat Apollo.)

HORACE, *Satires*. Bk. ii, sat. 5, l. 60. (35 B.C.)

Another Greek proverbial phrase relating to divination is, ἐν ὀλμῳ κοιμάσθαι (To rest in the hollow seat), the seat from which the Pythia prophesied.

NOT ALWAYS DOES APOLLO BEND HIS BOW, *see under Bow*.

## APOLOGY

See also Excuse

5  
No 'polligy ain't gwine ter make h'ar come back whar de biling water hit.

JOEL CHANDLER HARRIS, *Nights with Uncle Remus*. Ch. 45. (1880)

6  
Apologizing—a very desperate habit—one that is rarely cured. Apology is only egotism wrong side out.

O W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 6 (1859)

## APPEARANCE

See also Look

7  
We should look to the mind, and not to the outward appearance. (ἀφορᾶν οὖν, δεῖ εἰς τὸν νοῦν, καὶ μὴ εἰς τὴν ὄψιν.)

AESOP, *Fables: Leopard and Fox*. (c. 570 B.C.)

Do not look upon the vessel, but upon that which it contains.

JOHN RAY, *Adagia Hebraica*, p. 404. (1678)

8  
Personal beauty is a greater recommendation than any letter of introduction. (τὸ κάλλος παρὶς ἐπιστολῶν συστατικώτερον.)

ARISTOTLE, *Apothegm*. (c. 330 B.C.) As quoted by DIOGENES LAERTIUS, *Aristotle*, v, 18.

A handsome appearance is a silent recommendation. (Formosa facies muta commendatio est.)

PUBLILIUS SYRUS, *Sententiae*. No. 199. (c. 43 B.C.) Quoted by Francis Bacon, and included, with other mimes of Publilius, in a small collection called *Ornamenta Rationalia*.

No slight advantage is a pleasing countenance. (Auxilium non leve vultus habet.)

OVID, *Ex Ponto*. Bk. ii, epis. 8, l. 54. (A.D. 13) Whosoever hath a good presence and a good fashion, carries continual letters of recommendation.

ISABELLA OF CASTILE. (c. 1475) As quoted by BACON, *Apophthegms*. No. 99.

Good looks are a great recommendation in the business of mankind. (La beaulté est une pièce de grande recommandation au commerce des hommes.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580) The comeliness of the youth furnished him at once with a letter of recommendation. (Dándole en aquel instante una carta de recomendación su hermosura.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 63. (1615) Good looks are good cheap.

JOHN CLARKE, *Paroemiologia*, p. 34. (1639) "Good cheap." good bargaining, good trading.

It was a saying of an ancient philosopher, which I find some of our writers have ascribed to Queen Elizabeth, who perhaps might have taken occasion to repeat it, that a good face is a letter of recommendation.

ADDISON, *The Spectator*, 13 Nov., 1711. The Germans say, "Die Schönheit ist ein guter Empfehlungsbrief" (Beauty is a good letter of introduction); the Dutch, "A smart coat is a good letter of introduction."

Appearance, Sir, bears away the bell, almost in everything.

JOHN GAY, *Wife of Bath*. Act iv, sc. 1. (1713) A good Presence is Letters of Recommendation.

THOMAS FULLER, *Gnomologia*. No. 170. (1732) An honest good Look covereth many Faults.

THOMAS FULLER, *Gnomologia*. No. 609. (1732) His honest countenance was a good letter of recommendation.

SMOLLETT, *Humphrey Clinker*, 11 Oct., 1771. To be plain with you, friend, you don't carry in your countenance a letter of recommendation.

DICKENS, *Barnaby Rudge*. Ch. 2. (1840) If a good face is a letter of recommendation, a good heart is a letter of credit.

LORD LYTTON, *What Will He Do With It?* Bk. ii, ch. 11, title. (1858) Schiller has, "Ein offenes Herz zeigt eine offene Stirn" (An open brow indicates an open heart).

Though you cannot know wine by the barrel, a good appearance is a letter of recommendation.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 3. (1869)

A good face is worth more than gold. (Lien mien chih ch'ien chin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 963. (1875)

1 A man is known by his appearance.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xix, 29. (c. 190 B.C.) Oesterley, tr.

2 Allas! what harm doth apparence,  
Whan hit is fals in existence!

CHAUCER (?), *The Hopse of Fame*, Bk. i, l. 265. (c. 1383)

If we respect more the outward shape, then the inward habit, good God, into how many mischiefs do we fall?

JOHN LYLY, *Euphues* (Arber), p. 53. (1579)

3 In an ivory scabbard a sword of lead. (ἐν ἐλεφαντίνῳ κολεῷ τὸ μολύβδινον ἔϊφος.)

DIOGENES OF SINOPE (c. 400 B.C.), to whom it is attributed by ERASMUS, *Adagia*, i, vii, 25, with the Latin, "In eburna vagina plumbeus gladius."

In noble trappings march ignoble men. (Ornamento incedunt gnobilid ignobiles.)

LIVIVS ANDRONICUS, *Virga*. Frag. 3, Loeb. (c. 235 B.C.)

O that such an imposing appearance should have no brain!

PHAEDRUS, *Fables*. Bk. i, fab. 7. (c. 25 B.C.)

We'll have a swashing and a martial outside.

As many other mannish cowards have.

SHAKESPEARE, *As You Like It*, i, 3, 122. (1600) He seem'd

For dignity compos'd and high exploit:

But all was false and hollow.

MILTON, *Paradise Lost*. Bk. ii, l. 110. (1667)

He had the air of his own statue erected by national subscription.

TURGENEV. (c. 1860) As quoted by HOLMES, *The Poet at the Breakfast-Table*. Ch. 4.

Clean glove may hide soiled hand.

F. E. HULME, *Proverb Lore*, p. 214. (1902)

4 In painting a tiger, one can paint the skin, but it is impossible to paint the bones. ('Hua 'hu 'hua 'pi nan 'huaku.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 185 (1872) One can know a person's appearance, but not his heart.

5 Varnishing hides a Crack.

THOMAS FULLER, *Gnomologia*. No. 5346 (1732)

6 Hit look lak sparrer-grass, hit feel lak sparrer-grass, hit tas'e lak sparrer-grass, en I bless ef 'taint sparrer-grass.

JOEL CHANDLER HARRIS, *Nights with Uncle Remus*. Ch. 27. (1883)

He says it is murder—wants it to be murder—and dash it all, it is murder.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 190. (1941)

7 The front of a dog, but the heart of a deer. (κυρὸς ὀμμάτων ἔχων, καρδίην δ' ἐλάφοιο.)

HOMER, *Iliad*. Bk. i, l. 225. (c. 850 B.C.)

He was not like a base man to look upon. (οὐ μὲν γάρ τι κακῷ εἰς ὧτα ἴσκει.)

HOMER, *Odyssey*. Bk. i, l. 411. (c. 850 B.C.)

O Zeus, why hast thou given unto man  
Clear signs to know the counterfeit in gold,  
While on man's brow no assay-mark is stamped  
Whereby we may discern the villain's heart?

(ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν δὲ κίβδηλος ἦ  
τεκμήρι' ἀνθρώποισιν ὥπασας σαφῆ,  
ἀνδρῶν δ' ὅτ' ἔχῃ, τὸν κακὸν διειδέναι,  
οὐδεὶς χαρακτήρ ἐμπέφυκε σώματι;)

EURIPIDES, *Medea*, l. 516. (c. 431 B.C.)

To show a good front rather than a good heart.  
(Magisque voltum quam ingenium bonum habere.)

SALLUST, *Bellum Catilinae*. Ch. 10. (c. 41 B.C.)

Outward, lambren semen we,  
Fulle of goodnesse and of pitee,  
And inward we, withouten fable,  
Ben gredy wolves ravisable.  
(Dehors semblons aigneus pitables,  
Dedenz somes lous ravissables.)

JEAN DE MEUNG, *Roman de la Rose*, l. 7013,  
(c. 1270) CHAUCER (?), tr., l. 7013, (c. 1365)

These Panthers which haue a sweete smel, but a  
deuouring minde.

JOHN LYL, *Euphues and His Ephoebus* (Ar-  
ber), p. 149. (1579)

A Saint in the Face may be a Fiend at Heart.

OSWALD DYKES, *English Proverbs*, p. 177. (1709)

He was outwardly decent and managed to pre-  
serve his aquarium, but inside he was impromptu  
and full of unexpectedness.

O. HENRY, *The Octopus Marooned*. (1908)

1  
He sees the copper under the silver. (Per  
argentum aes videt.)

PETRONIUS, *Satyricon*. Sec. 56. (c. A. D. 60)

He is like a silvered pin, fair without but foul  
within.

JOHN RAY, *English Proverbs*, p. 237. (1678)

SPURGEON, *John Ploughman's Talk*, Ch. 18.  
(1869)

Like a Collier's Sack; bad without, but worse  
within.

THOMAS FULLER, *Gnomologia*. No. 3221. (1732)

2  
Having a beard and wearing a shabby cloak  
does not make philosophers. (ὅτε γὰρ  
φιλοσόφους πωγωνοτρόφαι καὶ τριβυνοφορίαι  
ποιούσιν.)

PLUTARCH, *Moralia: Isis and Osiris*. Sec. 352C.  
(c. A. D. 95)

The habit doesn't make the hermit. (Li abis ne  
fait pas l'ermitte.)

RUTEBEUF, *Le Frere Denise*, l. 1. (c. 1250) See  
MONTAIGLON, *Recueil des Fabliaux*, iii, 263.

Habit ne maketh monk ne frere.

(La robe ne fait pas le moine.)

JEAN DE MEUNG, *Roman de la Rose*, l. 11058.

(c. 1270) CHAUCER (?), tr., l. 6192, (c. 1365)

The clothinge ne maketh nagt thane monek, ne  
the armes thane knygt.

LOWENS, *Somme des Vices*. (1279) As trans-  
lated by DAN MICHEL, *Ayenbite of Inwyl*  
(E.E.T.S.), p. 165. (1340)

For habit maketh no monk, ne weringe of gille  
spurres maketh no knight.

THOMAS USK, *The Testament of Love*, vii, 91.

(c. 1387) In *SKEAT, Chaucer*. Formerly at-  
tributed to Chaucer.

The hood does not make the monk. (Cucullus  
non facit monachum.)

ERASMUS, *Adagia*. (1523) Quoted by SHAKE-  
SPEARE, *Twelfth Night*, i, 5, 62, and *Measure  
for Measure*, v, 1, 257. Another form is, "Non  
tonsura facit monachum, nec horrida vesti-  
tis" (The tonsure does not make the monk,  
nor the rough clothing).

The habit does not make the monk. (L'habit ne  
faict point le moine.)

RABELAIS, *Gargantua: Prologe*. (1534) A  
proverb in many languages. The Germans  
say, "Das Kleid macht keinen Mönch"; the  
Italians, "L' abito non fa il monaco"; the  
Spaniards, "El habito no hace al monge."

Seeing (with the olde prouerbe) as the feather  
makes not the byrde.

GEOFFREY FENTON, *Monophylo*, sig. T4. (1572)

All that wear Cooles are not Monkes.

ROBERT GREENE, *Pandosto. Works*, iv, 289.

(1588) SCOTT (*The Abbot*, ch. 26) has, "The  
cowl makes not the monk, neither the cord  
the friar."

All hoods make not monks.

SHAKESPEARE, *Henry VIII*, iii, 1, 23. (1612)

The hood makes not the monke, nor the apparell  
the man.

ROBERT GREENE, *Works*, ix, 17. (1617)

A holy habit cleanseth not a foul soul.

GEORGE HERBERT, *Jacula Prudentum*. No. 671  
(1640)

A broad Hat does not always cover a venerable  
Head.

THOMAS FULLER, *Gnomologia*. No. 26. (1732)

3  
Musk is known by its perfume, and not by  
the druggist's label.

SADI, *Gulistan*. (c. 1258) Cranmer-Byng, tr.

Don't rely too much on labels,

For too often they are fables.

C. H. SPURGEON, *Salt-Cellars*. (1885)

4  
The famous men whom you see strutting  
about with head in air, have nothing but a  
gold-leaf prosperity. (Omnium istorum, quos  
incedere altos vides, bratteata felicitas est.)

SENECA, *Ad Lucilium*. Epist. cxv, sec. 9. (c. 64 A. D.)

ALL IS NOT GOLD THAT GLITTERS, see under GOLD

5  
O, that deceit should steal such gentle shapes,  
And with a virtuous vizard hide foul guile!

SHAKESPEARE, *Richard III*, ii, 2, 27. (1592)

O serpent heart, hid with a flowering face!

Did ever dragon keep so fair a cave? . . .

Was ever book containing such vile matter

So fairly bound?

SHAKESPEARE, *Romeo and Juliet*, iii, 2, 73. (1594)

A fair face and a foul heart.

THOMAS FULLER, *Gnomologia*. No. 88. (1732)

No. 87 is, "A fair face and a foul bargain."

A fine face, but eats vile things.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*,  
No. 715. (1817)

A beautiful face and clear sweet eyes can hide a soul as black as pitch.

DAVID FROME, *Mr. Pinkerton Lends a Hand*. (1936) Another variation is, "A fair skin often covers a crooked mind."

1 Appearance overpowers even the truth. (τὸ δοκεῖν καὶ τὰν ἀλήθειαν βιάται.)

SIMONIDES, *Fragments*. Frag. 76. (c. 475 B.C.) Appearance wins even if beside the truth. (κρείσσον δὲ τὸ δοκεῖν, κἂν ἀληθείας ἀπῆ.)

EURIPIDES, *Orestes*, l. 236. (c. 410 B.C.)  
2 Recognizing by the taste. (ἐκ γευμαῖος γινώσκω.)

THEOGNIS, *Elegies*. (c. 600 B.C.) DIOGENIANUS, iv, 32.

Telling a lion by his claws. (ἐκ τῶν δυνάων τὸν λέοντα γινώσκειν.)

DIOGENIANUS, *Adagia*, v, 16. (c. A.D. 125) Telling an Ethiopian by his face. (τὸν Αἰθίοπα ἐκ τῆς δψιος γινώσκω.)

UNKNOWN. A Greek proverb cited by Erasmus. Telling the tree by its fruit. (ἐκ τοῦ καρποῦ οἰνδρον γινώσκω.)

DIOGENIANUS, *Adagia*, v, 16. (c. A.D. 125) Judging the garment by the hem. (ἐκ τοῦ κρασπιδίου τὸ ἔφασμα γινώσκω.)

LUCIAN. (c. A.D. 170) DIOGENIANUS, v, 16.

3 Many are the thyrsus-bearers, but few the Bacchants. (πολλοὶ τοὶ κρηττοφόροι, παῦροι δὲ τε βάκχοι.)

PLATO, *Phaedo*. Sec. 69C. (c. 375 B.C.) Quoting a famous Greek proverb, which is also included in the *Anthology*, x, 106 ERASMUS, *Adagia*, i, vii, 6, gives the Latin, "Multi thyrsigeri, pauci Bacchi." Cited by TRENCH, *On the Lessons in Proverbs*, Ch. 6 (1853), with the comment, "Many assume the outward tokens of inspiration, . . . but those whom the god indeed fills with his spirit are few." The *thyrsus* was a staff which was the attribute of Bacchus.

Not all who have a lute are lute-players. (Non omnes qui habent citharam sunt citharoedi.)

MARCUS VARRO, *De Re Rustica*. Bk. ii, ch. 1, sec. 3. (c. 35 B.C.) Cited by ERASMUS, *Adagia*, i, vii, 7. Included by TAVERNER in his *Translations from Erasmus*, his rendering being, "All that haue harpes be no harpers," and his comment: "Outwards sygnes many tymes deceyue men. All that haue the gospel bangynge at there gyrdels be no gospellers. . . . We ought not to judge accordynge to the outwarde apperaunce of thynges."

Many are the ox-drivers, but few the ploughmen (Multi qui boves stimulent, pauci aratores.)

DIOGENIANUS, *Adagia*, vii, 86. (c. A.D. 125) Many are the wand-bearers, but few the seers. (πολλοὶ θριοβόλοι, παῦροι δὲ τε μάγντοι ἀνδρες.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 8. (1523) The Latin is, "Plures thriobolos paucos est cernere vates."

There are of those that wear Spanish caps, who have but little of the valor of Spaniards in them.

(Tel est vestu de cappe hespanole, qui en son courage nullement affiert à Hespanc.)

RABELAIS, *Gargantua: Prologue*. (1534)

Not every man is a huntsman who can blow the horn. (Non est venator quivis per cornua flator.)

ALFRED HENDERSON, *Latin Proverbs*, p. 276. (1869) The French say, "Ne sont pas tous chasseurs qui sonnent du cor"; the Germans, "Es sind nicht alle Jäger, die das Horn blasen."

Euery horne blower is not a hunter.

LEWIS EVANS, *Withals Dictionary Revised*. Sig. E6. (1586)

All are not hunters that blow the horn.

JOHN RAY, *English Proverbs*, p. 153. (1678)

All are not Turners that are Dish-Throwers.

THOMAS FULLER, *Gnomologia*. No. 503. (1732)

Not every one with a blackened face can say, "I am a blacksmith."

BURCKHARDT, *Arabic Proverbs*. No. 591. (1817)

There are many skillful apprentices, but few master workmen.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

Many who wear rapiers are afraid of goose quills

H.G BOHN, *Handbook of Proverbs*, p 450. (1855)

Not everyone is a saint who goes to church. (N n è santo chiunque va in chiesa.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 209. (1856) An Italian proverb, sometimes given. "Non son tutti santi quelli che vanno in chiesa."

Not all those who study are doctors, nor all those who go to war soldiers. (Ni todos los que estudian son letrados, Ni todos los que van a la guerra soldados.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 247. (1856) A Spanish proverb.

They are not all cooks who carry a long knife (Es sind nicht alle Köche, die lange Messer tragen.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 332. (1856) A German proverb, which is also common among the East Indian negroes. Similarly, "Zijn neit alle Vrienden, die hem toelachen" (They are not all friends who laugh with you).

To be a man of the church is not always to be a man of God. (Être homme d'église n'est pas toujours être homme de Dieu.)

CAHIER, *Six Mille Proverbes*, p. 370. (1856)

Many meet the gods, but few salute them.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 117. (1853)

The fact which this proverb proclaims, of the great gulf existing between what men profess and what they are, has found utterance in an infinite variety of forms. Thus there is another Greek line, fairly represented by this Latin: "Qui tauros stimulent multi, sed rarus arator" (There are many to goad the oxen, but few to plough), and there is the medieval rhyming verse, "Non est venator quivis per cornua flator" (Not everybody is a hunter who blows a horn); and this

- <sup>1</sup> 'Tis appetite makes dishes, 'tis not cooks.  
RICHARD BROME, *Demoiselle: Prologue*. (c. 1562)
- <sup>2</sup> And so leue with an appetite.  
RICHARD BULLEIN, *The Government of Health*, fo. 37. (1558)  
The surest way in feeding is to leaue with an appetite, according to the old saying.  
THOMAS COGAN, *The Hauen of Health*, p. 167. (1588)  
Go to your banquet then, but use delight,  
So as to rise still with an appetite.  
ROBERT HERRICK, *Connubii Flores*. (1648)  
If thou rise with an Appetite, thou art sure never to sit down without one.  
WILLIAM PENN, *Some Fruits of Solitude*. No. 64. (1693)  
Who riseth from a feast  
With that keen appetite that he sits down?  
SHAKESPEARE, *The Merchant of Venice*, ii, 6, 8. (1597)
- <sup>3</sup> No more appetite than a bird. You know—  
one of those eagles.  
NIVEN BUSCH, *The Carrington Incident*, p. 15. (1941)
- <sup>4</sup> To lose the appetite for food is not a dangerous illness. (Dejar de comer por haber comido. No es enfermedad de peligro.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 234. (1856) A Spanish proverb.  
To a good appetite no bread is hard. (A buena gana, no hay pan duro.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 249. A Spanish proverb. A somewhat similar one is, "A pan de quinze dias, hambre de tres semanas" (For bread of fifteen days, hunger of three weeks).
- <sup>5</sup> No purse so fat as to buy back a lost appetite.  
S. G. CHAMPION, *Racial Proverbs*, p. 438. (1938) A Japanese proverb.
- <sup>6</sup> Wikke appetyt comth ay before seknesse.  
CHAUCER (?), *Fortune*, l. 55. (c. 1379)  
A sick man's appetite, who desires most that  
Which would increase his evil.  
SHAKESPEARE, *Coriolanus*, i, 1, 183. (1607)
- <sup>7</sup> Appetyt flemeth discrecioun.  
CHAUCER, *Canterbury Tales: The Maunciple's Tale*, l. 78. (c. 1389)
- <sup>8</sup> A waiting appetite kindles many a spite.  
A. B. CHEALES, *Proverbial Folk-Lore*, p. 107. (1875)
- <sup>9</sup> I find no abhorring in mine appetite.  
JOHN DONNE, *Devotions*. Sec. 10. (1624)
- <sup>10</sup> What one relishes, nourishes.  
FRANKLIN, *Poor Richard's Almanack*, 1734.
- <sup>11</sup> All the labour of man is for his mouth, and yet the appetite is not filled. (Omnis labor

- hominis in ore eius: sed anima eius non implebitur.)  
*Old Testament: Ecclesiastes*, vi, 7. (c. 250 B.C.)
- <sup>12</sup> Nothing more shameless is than appetite.  
HOMER, *Odyssey*. Bk. vii, l. 216. (c. 850 B.C.)  
Worsley, tr. See under BELLY.
- <sup>13</sup> Seek an appetite by sweating. (Tu pulmentaria quaere sudando.)  
HORACE, *Satires*. Bk. ii, sat. ii, l. 20. (35 B.C.)  
What is earned with hard labor is eaten with pleasure. (Hsin k'u t'ao t'e k'usi 'huo ch'ih.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 86. (1875)
- <sup>14</sup> I have no wish to spoil my appetite. (Perdere nolo famem.)  
MARTIAL, *Epigrams*. Bk. xiii, epig. 53. (A.D. 93)
- <sup>15</sup> People that require the most high-seasoned dishes have not the most delicate appetites.  
J. K. PAULDING, *The Bucktails Act*, sec. 2. (1815)
- <sup>16</sup> It cannot be a good Constitution, where the Appetite is great and the Digestion is weak.  
WILLIAM PENN, *Some Fruits of Solitude*. No. 164. (1693)
- <sup>17</sup> I cut my throat today with a whetted appetite. (Egomet me hodie iugularem fame.)  
PLAUTUS, *Stichus*, l. 581. (c. 200 B.C.)
- <sup>18</sup> Put a knife to thy throat, if thou be a man given to appetite. (Statue cultrum in gutture tuo, si tamen habes in potestate animam tuam.)  
*Old Testament: Proverbs*, xxiii, 2. (c. 250 B.C.)  
Let thy appetites be subject to reason. (Appetitus rationi obediunt.)  
CICERO, *De Officiis*. Bk. i, ch. 29, sec. 102. (c. 45 B.C.)  
Subdue your appetites, my dears, and you've conquered human nature.  
DICKENS, *Nicholas Nickleby*. Ch. 5. (1838)
- <sup>19</sup> Appetite comes with eating, says Angest, but the thirst goes away with drinking. (L'appetit vient en mangeant, disoyt Angest on Mans; la soif s'en va en beuant.)  
RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534) By "Angest" Rabelais referred to Jerome de Hangeste, a scholar who died in 1538. The proverb has been attributed also to Jacques Amyot (c. 1540), who is said to have replied in these words to Henry III, when the king expressed surprise that Amyot should want the abbey of Bellozane after having secured the bishopric of Auxerre. The Italians say, "Mangiando viene l'appetito." "Much would have more."  
Meanwhile Master Appetite came. (Ce pendent monsieur l'appetit venoit.)  
RABELAIS, *Gargantua*. Bk. i, ch. 23. (1534)  
Appetite comes to me in eating. (L'appetit me vient en mangeant.)  
MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

She would hang on him,  
As if increase of appetite had grown  
By what it fed on.

SHAKESPEARE, *Hamlet*, i, 2, 144. (1600)  
But, as we say in France, the appetite comes in eating.

MATTHEW PRIOR, *Dialogues of the Dead*, 227. (c. 1721)

Appetite will come to you with eating. (L'appetit viendra en mangeant.)

EUGÈNE SUZ, *Les Mystères de Paris*, Ch. 1. (1842)

The appetite grows with what it feeds on.

H. G. WELLS, *You Can't Be Too Careful*, p. 69. (1942)

The appetite came with eating. The more he had of her, the more he wanted.

STUART CLOETE, *Congo Song*, Ch. 24. (1943)

1 My appetite always goes to bed with me: also it gets up with me. (Mon appetit se couche avecques moy: . . . aussy avecques moy il se lieue.)

RABELAIS, *Gargantua*. Bk. i, ch. 41. (1534)

2 How slight a portion of those banquets of yours, prepared for you by so many hands, do you taste with your pleasure-jaded palate! . . . Poor wretches, do you not know that your appetites are bigger than your bellies? (Infelices, ecquid intellegitis maiorem vos famem habere quam ventrem?)

SENECA, *Ad Lucilium*. Epis. lxxxix, sec. 22. (a. d. 64)

It is as good to have no eye, as no appetite.

JOHN LYL, *Euphues and His England* (Arber), p. 284. (1580)

Thou art like the Epicure, whose bellye is sooner filled then his eye.

JOHN LYL, *Euphues and his England*, p. 327

THE EYE IS BIGGER THAN THE BELLY, see under EYE.

3 It is the sign of an over-nice appetite to toy with many dishes; for when they are manifold and varied, they cloy but do not nourish. (Fastidientis stomachi est multa degustare.)

SENECA, *Ad Lucilium*. Epis. ii, sec. 4. (c. A. D. 64)

4 Doth not the appetite alter? a man loves the meat in his youth that he cannot endure in his age.

SHAKESPEARE, *Much Ado About Nothing*, ii, 3, 247. (1598)

5 Appetite—a relish bestowed upon the poorer classes, that they may like what they eat, while it is seldom enjoyed by the rich, because they may eat what they like.

HORACE SMITH, *The Tin Trumpet*, p. 30. (1830)

6 'Tis not the meat, but 'tis the appetite  
Makes eating a delight.

And if I like one dish

More than another, that a pheasant is.

SIR JOHN SUCKLING, *Of Thee, Kind Boy, I Ask No Red and White*. (1646)

## APPLAUSE

7 Applause is the spur of noble minds, the end and aim of weak ones.

C. C. COLTON, *Lacon*. Vol. i, No. 424. (1820)

8 "'Tis enough if the knights applaud me," as dauntless Arbuscula said scornfully, when the rest of the house hissed her. (Satis est equitem mihi plaudere, ut audax, | contemptis aliis, explosa Arbuscula dixit.)

HORACE, *Satires*. Bk. i, sat. 10, l. 76. Or. as Christopher Morley renders it: "'I'm satisfied if the carriage trade gives me a hand,' as plucky Arbuscula said, high-hatting the others who hissed her off the stage."

9 Fate cannot rob you of deserved applause

MASSINGER, *Bashful Lover*. Act i, sc. 2. (1655)

Go on deserving applause, and you will be sure to meet with it.

JEFFERSON, *Letter to J. W. Eppes*, 1787.

10 From the applause of the people any talent can catch flame. (Plausibus ex populi ingenium quodvis incaluisse potest.)

OVID, *Ex Ponto*. Bk. iii, epis. 4, l. 29. (A. D. 13)

The applause of the crowd makes the head giddy

RICHARD STEELE, *The Spectator*. No. 188. (1711)

Oh, popular applause! what heart of man

Is proof against thy sweet seducing charms?

COWPER, *The Task*. Bk. ii, l. 481. (1783)

The glorious meed of popular applause.

BYRON, *Don Juan*. Canto iii, st. 82. (1818)

The sickly food Of popular applause.

WILLIAM WORDSWORTH, *The Borderers*. Act iv, l. 1821. (1842)

11 Dare you say that any man will disown the wish to earn the applause of men? (An erit qui velle recusset os populi meruisse?)

PERSIUS, *Satires*. Sat. i, l. 41. (c. A. D. 58)

12 Ah me! ah me! this applause has ruined him! (Ei mihi, ei mihi, istaec illum perdidit assentatio.)

PLAUTUS, *Bacchides*, l. 411. (c. 190 B. C.)

Unruly murmurs, or ill-timed applause,

Wrong the best speaker, and the justest cause

PORP, tr., *The Iliad*. Bk. xix, l. 86. (1715)

13 I would applaud thee to the very echo,  
That should applaud again.

SHAKESPEARE, *Macbeth*, v, 3, 53. (1606)

14 Farewell, and give us your applause. (Valete et plaudite.)

TERENCE, *Eunuchus*, l. 1094. (161 B. C.)

The concluding words of many comedies. Quoted by RABELAIS, *Gargantua*. Bk. i, ch. 19. (1534)

The phrase with which old tragedies and comedies used to end, "Friends, give us your applause."

(Quo veteres tragoediae comoediacque cluduntur, Plodite.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. i, sec. 52. (c. A. D. 80)

## APPLE

<sup>1</sup> He that will not a wife wed,  
Must eat a cold apple when he goeth to bed.

THOMAS COGAN, *The Haven of Health* (1612), p. 88. (1588) "Apples," Cogan explains, "are thought to quench the flame of Venus," and quotes the couplet given above. Then he adds, "Though some turn it to a contrary purpose." RAY, *English Proverbs*, p. 48. (1670)

Ait a happle avore gwain to bed.

An' you'll make the doctor beg his bread.

E. M. WRIGHT, *Rustic Speech*, p. 238. (1913)

The more popular version runs, "An apple a day keeps the doctor away." "As the lover of the doctor's wife said when he urged her to feed her husband apples." In the *Arabian Nights* story of Prince Ahmed, the prince purchases an apple at Samarcand which cures all diseases.

A grape-fruit in the morning

Will keep your brows from hornings.

FORD MADDOX FORD, *Provence*, p. 78. (1935)

"As they sing in New York."

A hobby a day keeps the dolldrums away.

PHYLLIS MCGINLEY, *A Pocketful of Wry*, p. 111. (1940)

A stanza a day . . . To keep the wolf away.

PHYLLIS MCGINLEY, *Public Journal*. (1940)

<sup>2</sup> Let us apples swim. (Nos poma natamus.)

FRIEDRICH DEDEKIND, *Grobianus*. (1549) Used by Martin Luther against an opponent.

How we apples swim!

JOHN CLARKE, *Paroemiologia*, p. 32. (1639)

RAY, *English Proverbs*, p. 253. (1678)

The dung swimming in the same stream with the apples, said. We apples swim.

DANIEL ROGERS, *Naaman the Syrian*, p. 545.

(1642) The Dutch say, "Wij appelen zwemmen, zei de paardenkeutel" (How we apples swim, said the horse-dung).

Upon a . . . fall of rain, the current carried away a huge heap of apples, together with a dung-hill that lay in the watercourse. . . . As they went thus, the horse-dung would be . . . crying out still, "Alack-a-day! How we apples swim!"

SIR ROGER L'ESTRANGE, *Fables*, cxxxiv, 150. (1692)

A Ball of new-dropt Horse's Dung,

Mingling with Apples in the Throng,

Said to the Pippin, plump and prim,

See, Brother, how we Apples swim.

SWIFT, *Brother Protestants*, l. 11. (1733)

While tumbling down the turbid stream,

Lord love us, how we apples swim!

DAVID MALLEY, *Tyburn*. (1743)

<sup>3</sup> He kept him as the apple of his eye. (Custodi-vit quasi pupillam oculi sui.)

Old Testament: *Deuteronomy*, xxxii, 10. (c. 650 B.C.)

Keep . . . my law as the apple of thine eye. (Quasi pupillam oculi tui.)

Old Testament: *Proverbs*, vii, 2. (c. 350 B.C.)

Keep me as the apple of the eye. (Custodi me, ut pupillam oculi.)

Old Testament: *Psalms*, xvii, 8. (c. 350 B.C.)

I am the apple of their eye. (In oculis sumus.)

CICERO, *Ad Atticum*. Bk. vi, epis. 2. (50 B.C.)

We still say "the apple of the eye" when we wish to describe something superlatively precious.

O. HENRY, *The Sphinx Apple*. (1907)

He may have been the apple of *your* eye, but to me he was only a cinder.

FRANK GRUBER, *The Hungry Dog*, p. 122. (1941)

<sup>4</sup> Offer not the Pear to him that gave the Apple.

THOMAS FULLER, *Gnomologia*. No. 3702. (1732)

<sup>5</sup> I would rather be in an apple tree than a bad man in distress. (Malo malo malo malo.)

ALFRED HENDERSON, *Latin Proverbs*, p. 215.

(1869) There is another form, "Mala mali malo mala contulit omnia mundo" (All the evil in the world was brought in by means of an apple). It is one of the rhyming proverbs so popular with the monks of the Middle Ages. It should be noted that nowhere in the Bible is the word "apple" used in connection with this incident--the word is always "fruit," as Milton uses it, *Paradise Lost*, i, 1. "The Fruit of that Forbidden Tree," although later on (ix, 585) he uses "apples." The *Vulgate* uses *fructu*

<sup>6</sup> Don't you think the applesauce they serve over there is execrable?

O. HENRY (W. S. PORTER), *Schools and Schools* (1909)

I wasn't born yesterday, and I know apple sauce when I hear it.

RING LARDNER, *Zone of Quiet*. (1926) In *Who Dealt*, Lardner has, "I know it's all apple sauce. Isn't that a funny expression, 'apple sauce'? Somebody said it in a vaudeville show in Portland the Monday night before we left."

I couldn't swallow the family-lawsuit apple-sauce.

ANNE NASH, *Said with Flowers*, p. 157. (1943)

<sup>7</sup> He pares his apple that will cleanly feed.

GEORGE HERBERT, *The Church-Porch*. St. 11. (1633)

<sup>8</sup> The apples on the other side of the wall are the sweetest.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
See also under PROHIBITION.

<sup>9</sup> She is lost with an apple, and woon with a nut.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1562)

Woone with a napple and loste with a nutt.

GABRIEL HARVEY, *Letter-Book*, p. 121. (1573)

If he perceiue thee to be wonne with a Nut, he will imagine that thou wilt be lost with an Apple.

JOHN LYLE, *Euphues* (Arber) p. 59. (1579)

Marian, thinking that she had lost her lover with a nut, sent him a present of apples to winne him againe.

UNKNOWN, *Tinker of Turvey*, p. 73. (1630)



He may be gott by an Apple, and lost by a Nutt.  
JAMES HOWELL, *English Proverbs*, p. 15. (1659)  
He that is won with a Nut, may be lost with an Apple.

THOMAS FULLER, *Gnomologia*. No. 2201. (1732)  
A similar one is No. 2476: "He's won with a feather, and lost with a straw." That is, easily won is easily lost.

1 Think you no man has given apples to Alcinous? (Alcinoo nullum poma dedisse putas?)

MARTIAL, *Epigrams*. Bk. vii, No. 42. (c. A. D. 90)  
Alcinous, the mythical king of the Phaeacians, was celebrated for his orchards.

Old Fortune, like sly Farmer Dapple,  
Where there's an orchard, flings an apple.

JOHN CLARE, *Rural Life*, p. 114. (1821)

Giving an apple where there's an orchard.

ANNE E. BAKER, *Glossary of Northamptonshire: Orchard*. (1854)

Those who have an orchard shall have an apple lent them.

And those who have a horse shall have another sent them.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 590. (1883)

2 No more lyke than an apple to an oyster

SIR THOMAS MORE, *Works* (1557), p. 724. (1532)

Which have learned to make *quidlibet ex quodlibet*; an apple of an oyster.

JAMES CALFILL, *An Answer to John Martiall*, p. 99. (1565)

In countenance somewhat doth resemble you.—  
As much as an apple doth an oyster.

SHAKESPEARE, *The Taming of the Shrew*, iv, 2, 101. (1594)

She's as like this as a crab's like an apple.

SHAKESPEARE, *King Lear*, i, 5, 15. (1605)

You are no more like . . . than an apple's like an oyster.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 34. (1667)

As like as an apple to an oyster.

JOHN RAY, *English Proverbs*, p. 206. (1670)

As like as an Apple is to a Lobster.

THOMAS FULLER, *Gnomologia*. No. 707. (1732)

3 A roted eppel amang the hollen maketh rotie the yzounde yef he is longe ther amang.

DAN MICHEL OF NORTHGATE, *Ayenbite of Inwyrt*, p. 205. (1340) From the Latin, "Pomum compunctum cito corrumpit sibi iunctum."

A proverb that seith this same word,

"Wel bet is roten appel out of hord  
Than that it rotie al the remenaunt."

CHAUCER, *Canterbury Tales: The Cokes Tale*, l. 41. (c. 1386)

The rotten apple spoils his companions.

FRANKLIN, *Poor Richard's Almanack*, 1736.

The rotten apple injures its neighbour.

H. G. BOHN, *Handbook of Proverbs*, p. 514. (1855) See also under COMPANY.

Every rotten apple in the basket is an enemy to the rest of the apples.

FANNIE HURST, *Hallelujah*, p. 22. (1944)

4 Like the pippin blushing high  
On the tree-top 'neath the sky,

Where the pickers missed it—nay,

Could not reach it so far away.

(ολον τὸ γλυκύμαλον ἐρεῖσθαι ἀκρῶ ἐπ' ὁσῶ ἀκρον ἐπ' ἀκροτάτῳ, λελάσθοντο δὲ μαλοδρόμῃς, οὐ μὰν ἐκλελάσθοντ', ἀλλ' οὐκ ἐδύναντ' ἐπικεσθαι.)

SAPPHO, *Fragments*. Frag. 150. (c. 610 B. C.)

Quoted by SCHOLIAST on HERMOGENES, *Kinds of Style*, as an example of the style which gives pleasure to all the senses. See EDMONDS, *Lyra Graeca*, i, 287. D. G. Rossetti paraphrased the stanza, not too successfully.

The fairest apple hangs on the highest bough

JOHN RAY, *Scottish Proverbs*. (1678)

Reach for the high apples first; you can get the low ones any time.

H. W. THOMPSON, *Body, Boots and Britches*, p. 488. (1940)

5 Comfort me with apples: for I am sick of love. (Stipate me malis: quia amore languo.)

Old Testament: *The Song of Solomon*, ii, 5. (c. 900 B. C.) Frequently quoted, recently by ALICE CAMPBELL, *Ringed with Fire*, p. 51 (1942)

Solomon said, Stay me with apples for I am sick with l'amour.

OGDEN NASH, *Let Me Buy This One* (1940)

6 Ther [by the Dead Sea] groweth most feyre applis . . . and when thou takest, he fadeth and falleth in to ashes.

JOHN DE TREVISA, tr., *De Proprietatibus Rerum*, xiii, 13. (1398)

Painted Sodom-apples faire to the eye,

But being tucht they perish instantly.

RICHARD BRATHWAIT, *A Strappado for the Devil*, p. 48. (1615)

Those apples of Sodom which dye betwixt the hand and the mouth.

BISHOP EDWARD RAINBOW, *Labour Forbidden and Commanded*, p. 6. (1634)

As for the Apples of Sodom . . . I neither saw nor heard of any.

HENRY MAUNDRELL, *A Journey from Aleppo to Jerusalem*, p. 85. (1703)

The ashes to which the Sodom-apples of illicit love are turned in the end.

W. J. ROLFE, *Shakespeare's Sonnets*, p. 19 (1905). The apples of Sodom, or Dead Sea fruit, lovely without but ashes within, first described by Josephus, never really existed, or if some were found with a powdery inside it was probably because they had been eaten out by insects. But the phrase has become proverbial for anything found hollow or disappointing.

7 There's plenty of boys that will come hankering and gruvvelling around when you've got an apple, and beg the core off you; but when they've got one, and you beg for the core, and remind them how you give them a core one time, they make a mouth at you.

and say thank you 'most to death, but there ain't a-going to be no core.

MARK TWAIN, *Tom Sawyer Abroad*. Ch. 1. (1894)

1  
With a heart that is true,  
I'll be waiting for you,  
In the shade of the old apple tree.

HARRY WILLIAMS, *In the Shade of the Old Apple Tree*. (1905)

2  
Hit semit me . . . that Venus was verely the fairest,

And I duli . . . demyt hir the appull.

UNKNOWN, *The Destruction of Troy*. Bk. vi. l. 2434. (c. 1400) Paris speaking.

Throw the apple of dissension among your subjects.

WILLIAM DRUMMOND, *Irene*. (1638)

This great and wealthy church constantly formed an apple of discord.

E. A. FREEMAN, *The Norman Conquest*. Vol. i, ch. 4, p. 195. (1867)

The apple of discord was the golden apple inscribed "For the Fairest" [Detur pulchriori— Let it be given to the fairest], fabled to have been thrown by Eris, the personification of discord, into the assembly of the gods, and contended for [before Paris] by Juno, Minerva, and Venus; whence any subject of disagreement or dissension.

*Oxford English Dictionary: Apple.*

3  
Mani appel is uten grene  
briht on beme [tree]  
and biter with-innen.

UNKNOWN, *Proverbs of Alfred* (South). l. 333. (c. 1275)

Ne every appel that is fair at ye  
Ne is nat good, what-so men clappe or crye.

CHAUCEER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 411. (c. 1386)

Appeles and peres that semen very gode,  
Ful ofte tyme are roten by the core.

JOHN LYDGATE, *Minor Poems*, p. 43. (c. 1430)

A goodly apple, rotten at the heart.

SHAKESPEARE, *The Merchant of Venice*, i, 3, 102. (1597) The Germans say, "Auch rote Aepfel sind wurmstichig" (Even red apples are wormy), a proverb intimately connected with a quatrain (Schnaderhüpfel) sung as early as 1613: "Es ist kein Apfel so rosenrot, | es steckt ein Kernlein drin; | es war keine Jungfrau nie so schön, | sie trägt einen falschen Sinn" (There is no apple so rosy-red in which is not a little seed; there never was a virgin so beautiful that she did not possess a false mind). See also under APPEARANCE.

4  
Betere is appel y-yeue then y-ete.

UNKNOWN, *Proverbs of Hendyng*, 13. (c. 1300)

Better apple given nor eaten.

DAVID FERGUSON, *Scottish Proverbs*, p. 20. (c. 1595)

An apple is better given than eaten by a time.  
JAMES KELLY, *Scottish Proverbs*, p. 42. (1721)

"A man may get more favour by giving a thing than using it."

An apple may happen to be better given than eaten.

THOMAS FULLER, *Gnomologia*. No. 581. (1732)

### APPLE-CART

5  
I've upset the cart (Plaustrum perculi.)

PLAUTUS, *Epidicus*, l. 592. (c. 200 B.C.) LUCIAN, *Pseudolus*, sec. 32, puts it into Greek: *δλην τήν ἀμαζαν ἐπισπάσω*. (You've upset the whole cart), i.e., You've ruined everything.

If ever I catch his Cart overthrowing, I'll give it one shove.

THOMAS FULLER, *Gnomologia*. No. 2674. (1732)

That's upset his apple-cart for him.

R. O. HESLOP, *Northumberland Words*, p. 16. (1928)

Remember, you upset their apple-cart.

ETHEL WHITE, *The Wheel Spins*, Ch. 17. (1936)

He's got too much sense to upset his own apple-cart.

LESLIE FORD, *Farewell Party*. Ch. 1. (1938) See also CARR, *Case of the Constant Suicides*, p. 294. (1941) CHRISTIE, *Evil Under the Sun*, p. 15. (1941) DREISER, *America Is Worth Saving*, p. 212. (1941) etc., etc.

To upset the apple-cart. To upset a plan or intention. [A cliché since] mid. C. 19-20. Originally the apple-cart signified the human body.

ERIC PARTRIDGE, *Dictionary of Clichés: Upset*. (1941)

### APRIL

6  
April, that is messenger to May.

CHAUCEER, *Canterbury Tales: Introduction to the Man of Law's Prologue*, l. 6. (c. 1386)

7  
One of love's April fools

WILLIAM CONGREVE, *The Old Batchelor*. Act i, sc. 4. (1693) There is an old French rhyme, "Quand les fèves sont en fleur, | Les fous sont en vigueur" (When the beans are in flower, fools are in full strength), which may explain the origin of "April fool," or "Poisson d'Avril," as the French call it—the ancient notion, not without foundation, that the springtime is especially fruitful in folly.

'Tis a fair Trick, by ancient Rules—

The God has made us April-Fools.

SWIFT, *The First of April*, l. 57. (1723)

The first Day of April,

You may send a Fool whither you will.

THOMAS FULLER, *Gnomologia*. No. 6135 (1732)

On the first of Aprile,

Hunt the gowke another mile.

JOHN DENHAM, *Proverbs*, p. 41. (1846)

8  
Holsom as the Aprile showr fallyng on the herbes newe.

JOHN LYDGATE, *Reason and Sensuality*, l. 6310. (c. 1430)

When Apprell sylver showers so sweet

Can make May flowers to spryng.

UNKNOWN, *Philip and Mary*. (c. 1560)

Sweete April showers Doo spring Maie flowers.  
THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie: April's Husbandrie* (1573)

The April's in her eyes; it is love's spring,  
And these the showers to bring it on.

SHAKESPEARE, *Antony and Cleopatra*, iii, 2, 43. (1606)

I'll show you how April showers bring May flowers.

LODOWICK BARRY, *Ram-Alley*. Act v. (1611)

April showers bring forth May flowers.

JOHN RAY, *English Proverbs*, p. 41. (1670)

April Showers bring May Flowers.

THOMAS FULLER, *Gnomologia*. No. 6126. (1721)

I believe, if showers fall in April, that we shall have flowers in May.

WALTER SCOTT, *Kenilworth*. Ch. 30. (1821)

March winds and April showers

Bring forth May flowers.

MICHAEL DENHAM, *Proverbs*, p. 36 (1846)

The French say, "Mai doit ses fleurs aux pluies d'avril" (May owes her flowers to the showers of April).

April comes in with a hack in his bill,

And sets a flower on every hill.

MICHAEL DENHAM, *Proverbs*, p. 41. (1846)

Early hours bring May flowers.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 54. (1941)

1 Till April's dead Change not a thread.

JOHN RAY, *English Proverbs*, p. 23. (1670)

April and May are the key of all the year.

JOHN RAY, *English Proverbs*, p. 23 FULLER, *Gnomologia*. No. 809. (1732)

2 April borrows three days of March, and they are ill.

JOHN RAY, *English Proverbs*, p. 23. (1670)

When April blows his horn [thunders],

It's good both for hay and corn

JOHN RAY, *English Proverbs*. (1670) There are dozens of weather proverbs about April. See INWARDS, *Weather Lore*, for complete list

3 The uncertain glory of an April day.

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 3. 85. (1594)

He's like an Aprill shoure, that wets the stone nine times.

UNKNOWN, *Berkeley MSS*, iii, 26. (1639) Of an unconstant man.

April weather, Rain and Sunshine both together.

JOHN RAY, *English Proverbs*, p. 23. (1670)

Oh, the lovely fickleness of an April day.

W. H. GIBSON, *Pastoral Days: Spring*. (1881)

## APRON

4 Your words stink of the apron. (οἱ λόγοι σου περιζώματος ὀσπρῶσιν.)

ANTIGONUS, KING OF MACEDONIA (c. 250 B.C.), when Aristodemus, reputed to be the son of a cook, advised him to curtail his expenditures and giving of presents. See PLUTARCH, *Sayings of Kings and Commanders*, sec.

182D. Hegisippus speaks of "Wearing the apron" (ἐχει περιζώμα), and Dionysius of Halicarnassus (*Dinarchus*, 1) of "Practising an art with an apron on," i.e. superficially (δοκεῖν ἐκ περιζώματος).

5 He could not submit to be tied to the apron strings even of the best of wives.

MACAULAY, *History of England*. Vol. ii, ch 10 (1849) Referring to William of Orange.

Fitzroy wooing her so closely that really he did seem tied to her apron-strings.

READE, *A Perilous Secret*. Ch. 15. (1883)

I am tied to Hesione's apron-string.

SHAW, *Heartbreak House*. Act ii. (1913)

6 I cannot abide these aperiene husbands: such cotqueanes.

MIDDLETON AND DEKKER, *The Roaring Girl*. (1611) One that meddles with his wife's business.

7 As wise as her mothers aperiene string.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, 118. (1542)

8 Apron-string tenure is very weak.

NATHANIEL WARD, *The Simple Cobler of Agawam*, p. 67. (1647)

To hold by the Apron-strings, i.e. in right of his wife.

JOHN RAY, *English Proverbs*, p. 226. (1678)

## ARCADIA

9 I too was born in Arcadia. (Et in Arcadia ego.)

BARTOLOMMEO SCHIDONI (c. 1600), on a painting in the Colonna Collection, Rome; NICOLAS POUSSIN, on a painting in the Louvre, Paris. SIR JOSHUA REYNOLDS, on his portrait of Mrs. Crewe. Used also as an inscription on tombs, and usually translated, "And I too [the occupant of the tomb] was in Arcadia," or perhaps, "Even in Arcadia there am I [death]." See E. PANOFSKY, *Philosophy and History*. (1936) Goethe used the German form, "Auch ich war in Arkadien geboren," as the motto of his *Travels in Italy* (1788); and Jacques Delille the French form, "Moi aussi, je fus pasteur dans l'arcadie," in *Les Jardins* (1769).

I, too, a shepherd in Arcadia dwelt.

FELICIA DOROTHEA HEMANS, *Song*. (1817)

10 The Countesse of Pembrokes Arcadia.

SIR PHILIP SIDNEY. Title of a prose romance, with a pastoral eclogue at the end of each book, begun in 1580 for the amusement of Sidney's sister, the Countess of Pembroke, but not published until 1590, after his death. Vergil in his *Eclogues* had sung of Arcadia, a district of the Peloponnesus, as the home of pastoral simplicity, and the word was adopted into English as signifying a place of idea' happiness.

Those golden times,  
And those Arcadian scenes that Maro sings,  
And Sidney, warbler of poetic prose.

COWPER, *The Task*. Bk. iv, l. 515. (1784)

1 Both in the flower of youth, Arcadians both,  
equal in song and ready in response. (Ambo  
florentes aetatibus, Arcades ambo, | et cantare  
pares et respondere parati.)

VERGIL, *Eclogues*. Ecl. vii, l. 4. (37 B. C.) That is,  
both singers, matched to sing together or re-  
sponsively.

"Arcades ambo," *id est*—blackguards both.

LORD BYRON, *Don Juan*. Canto iv, st. 93. (1813)  
Arcades ambo. Scotchies both.

J. M. BARRIE, *What Every Woman Knows*.  
Act iv. (1908)

### ARCHER

See also Aim, Arrow, Bow

2 It does not follow that the archer aimed, be-  
cause the arrow hit.

THOMAS FULLER, *The Holy State*. Bk. ii, ch.  
11. (1642)

3 A good Archer is not known by his Arrows,  
but his Aim.

THOMAS FULLER, *Gnomologia*. No. 135. (1732)

4 The archer who overshoots the mark is as  
much at fault as the one who shoots too short.  
(L'archer qui oultre-passe le blanc fault,  
comme celuy qui n'y arrive pas.)

MONTAIGNE, *Essays*. Bk. i, ch. 29. (1580)

5 An archier to faile of the butte is no wonder.  
EARL RIVERS, *Dictes and Sayenges of the Phi-  
losophirs*, 89. (1477)

6 The wise man blames the archer not the ar-  
row for his injury.

SADI, *Gulistan*. Ch. i, Apologue 24. (c. 1258)

### ARCHITECTURE

See also Building

7 'Tis the last keystone that makes the arch.  
BEN JONSON, *To Sir E. Sackville*. (c. 1637)  
The arch never sleeps.

JAMES FERGUSON, *History of Indian and East-  
ern Architecture*, p. 210. (1868) Quoting a  
Hindu aphorism.

8 The architects of their own happiness.

MILTON, *Eikonoklastes* Sec. 21. (1649)

EVERY ONE THE ARCHITECT OF HIS OWN FORTUNE.  
*see under FORTUNE*.

9 To talk of architecture is a joke  
Till you can build a chimney that won't  
smoke.

J. R. PLANCHÉ, *Extravaganzas*. (1870) Para-  
phrasing ARISTOPHANES, *The Birds*, l. 1034,  
"They send Commissioners before we are  
inaugurated."

10 Architecture is music in space, as it were  
a frozen music. (Erstarrte Musik.)

F. W. J. SCHLEIER, *Philosophie der Kunst*.  
p. 576. (1797)

The sight of such a monument is like a contin-  
uous and stationary music (La vue d'un tel mon-  
ument est comme une musique continuelle et  
fixée.)

MADAME DE STAËL, *Corinne*. Bk. iv, ch. 3  
(1807)

Architecture is frozen music. (Die Baukunst ist  
eine erstarrte Musik.)

GOETHE, *Conversations with Eckermann*, 23  
March, 1829

### ARGUMENT

11 I've heard old cunning stagers

Say, fools for arguments use wagers.

BUTLER, *Hudibras*. Pt. ii, canto i, l. 297. (1664)

A Wager is a Fool's Argument.

THOMAS FULLER, *Gnomologia*. No. 452. (1732)

12 Ye conne by argumentes make a place

A myle brood of twenty foot of space.

CHAUCER, *Canterbury Tales: The Reves Tale*,  
l. 203. (c. 1386)

13 Use soft words and hard arguments.

H. G. BOHN, *Handbook of Proverbs*, p. 549. (1855)

14 The clearness of a cause is diminished by ar-  
gument. (Perspicuitas enim argumentatione  
elevatur.)

CICERO, *De Natura Deorum*. Bk. iii, ch. iv, sec  
9. (45 B. C.). Quoted by MONTAIGNE, iii, 12  
with the French, "La dispute affoiblit l'évi-  
dence" (Argument weakens the evidence)

As things, by making them too thinne and fine  
are soone broken, so by too much contention, the  
truth is made intricate and doubtfull.

STEFANO GUAZZO, *Civile Conversation* Bk. i.  
p. 93. (1574) Pettie, tr.

15 A knock-down argument; 'tis but a word and  
a blow.

DRYDEN, *Amphitryon*. Act i, sc. 1. (1690) What  
the Latins called "Argumentum baculinum."  
argument by club, or force.

There's a nice knock-down argument for you.

LEWIS CARROLL (C. L. DODGSON), *Through the  
Looking-Glass*. Ch. 6. (1871)

A WORD AND A BLOW, *see under WORD*.

16 A dogmatical Tone, a pragmatial Pate.

THOMAS FULLER, *Gnomologia*. No. 77. (1732)

Two Sir Positives can scarce meet without a  
Skirmish.

THOMAS FULLER, *Gnomologia*. No. 5333.

17 It is ill arguing with the master of thirty  
legions.

FAVORINUS, yielding to the Emperor Hadrian  
in an argument, and paraphrasing the Latin  
proverb, "Cum principe non pugnandum"  
(Avoid contesting with the powerful). (c.  
A. D. 130)

Accounted discretion in him that would not dispute with Adrianus Caesar; excusing himself, That it was reason to yield to him that commanded thirty legions.

FRANCIS BACON, *Of the Advancement of Learning*, i, iii, 27. (1605)

The philosopher that had shamed himself by weakly disputing with Adrian . . . thus excused himself, . . . "Would you have me contend with him that commands thirty legions?"

THOMAS ADAMS, *Sermons* (1851), iii, 285. (1629)  
'Tis not seasonable to call a Man Traitor that has an Army at his Heels. One with an Army is a Gallant man.

JOHN SEIDEN, *Table-Talk: Traitor*. (c. 1654)

In arguing, too, the parson own'd his skill.  
For e'en though vanquish'd, he could argue still.

GOLDSMITH, *Deserted Village*, l. 211. (1770)

His conduct still right, with his argument wrong.

GOLDSMITH, *Retaliation*, l. 46. (1774)

Be calm in arguing: for fierceness makes  
Error a fault, and truth discounties.

GEORGE HERBERT, *The Church-Porch*. St. 52 (1633)

Well well (quoth he) we are but where we  
were

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Myself when young did eagerly frequent  
Doctor and Saint, and heard great argument  
About it and about but evermore

Came out by the same door where in I went.

EDWARD FITZGERALD, tr., *The Rubāyat*. St. 27. (1859)

He argued high, he argued low,  
He also argued round about him.

W. S. GILBERT, *Sir Macklin*. (1869) An argument in a circle (Circulus in probando)  
A Latin proverbial phrase.

I never saw an instance of one of two disputants convincing the other by argument. I have seen many, on their getting warm, becoming rude, and shooting one another.

THOMAS JEFFERSON, *Letter to T. J. Randolph*, 1808.

Though we cannot out-vote them, we will  
out-argue them.

SAMUEL JOHNSON. Quoted by BOSWELL, *Life* (1778)

In arguing, answer your opponent's earnest  
with jest and his jest with earnest. (σπουδῆν  
διαφθελεῖν τῶν ἐναντιῶν γέλωτι τὸν δὲ γέλωτα  
σπουδῇ.)

LEONTINUS GORGIAS, *Epigram*. (c. 400 B.C.)  
Quoted by ARISTOTLE, *Rhetoric*. Bk. iii, ch. 18, sec. 7.

Disputation is the sifter out of the truth.

STEFANO GIUZZO, *Civile Conversation*. Bk. i, p. 41 (1574) Pettie, tr.

And friendly free discussion, calling forth  
From the fair jewel, Truth, its latent ray.

JAMES THOMSON, *Liberty*. Pt. ii, l. 220. (1734)

A knowing man is hot in arguing for truth's  
sake; an ignorant man for opinion sake.

JAMES I OF ENGLAND, *Table-Talk*. (c. 1610)

See SIR THOMAS OVERBURY, *Crumms from King James's Table*. No. 105.

We may convince others by our arguments;  
but we can only persuade them by their  
own. (On peut convaincre les autres par ses  
propres raisons; mais on ne les persuade que  
par les leurs.)

JOSEPH JOUBERT, *Pensées*. No. 106. (1810)

You have not converted a man because you have  
silenced him.

JOHN MORLEY, *On Compromise*, p. 246 (1874)

It takes two to make an argument.

KAUFMAN AND RYSKIND, *Of Three I Sing*. Act i, sc. 2. (1931) GARDNER, *The Case of the Empty Tin*, p. 249. (1941).

Specious and fantastic arrangements of words  
by which a man can prove a horse-chestnut to  
be a chestnut horse.

ABRAHAM LINCOLN, *Speech*, Ottawa, Ill., 21 August, 1858.

The last argument of kings. (Le dernier argument des rois.)

LOUIS XV OF FRANCE ordered this phrase engraved on his cannon (c. 1735), but its use as a motto for cannon dates back to 1613. Calderon applied the Spanish phrase, "Ultima razón des reyes," to war (c. 1650). It was ordered removed from French cannon by the National Assembly, 17 Aug., 1790. See BÜCHMANN, *Gefügelte Worte*, p. 476.

Don't forget your great guns, which are the most  
respectable arguments of the rights of kings.

FREDERICK THE GREAT, *Letter to His Brother Prince Henry*, 21 April, 1759.

There are no manifestoes like cannon and musketry.

DUKE OF WELLINGTON, *Table-Talk*. (c. 1810)

There is no good arguing with the inevitable.  
The only argument available with an east  
wind is to put on your overcoat.

J. R. LOWELL, *Democracy and Other Addresses: Democracy*. (1887) The Latins say, "Adversus solem ne loquitor" (Do not argue against the sun).

There were always two sides to every argument—his and the wrong side.

M. S. MICHEL, *The X-ray Murders*, p. 51. (1942)  
He was one whom in an argument woe ever be-  
tides,

Because he always thought that there was much  
to be said on both sides.

OGDEN NASH, *The Strange Case of Mr. Pouncefoot's Broad Mind*. (1942) See also JUDGMENT: HEAR THE OTHER SIDE.

1 We should not investigate facts by the light of arguments, but arguments by the light of facts.

MYSON, OF CHEN, one of the Seven Sages. (c. 600 B. C.) See DIOGENES LAERTIUS, MYSON. Sec. 3.

2 Who over-refines his argument brings himself to grief. (Chi troppo assottiglia si scavezza.)

PETRARCA, *In Vita di Madonna Laura*. Canzone xi, l. 48. (c. 1350)

3 Rather with tormentes to be confounded, then with argumentes to be confuted.

GEORGE PETTIE, *Petite Pallace*, p. 263. (1576)

4 To make the weaker argument the stronger. (τὸν ἥττω λόγον κρείττω ποιῶν.)

PLATO, *The Apology of Socrates*. Sec. 18B (c. 375 B. C.)

5 Calling Socrates to an argument is calling cavalry into an open plain. (ἰππέας εἰς πεδίου προκαλεῖ.)

PLATO, *Theaetetus*, Sec. 183D. (c. 390 B. C.) "To challenge cavalry on the open plain" is a proverbial expression for challenging a person to do exactly what he wishes to do. Nothing suits cavalry better than to fight on an open plain.

6 In a heated argument we lose sight of the truth. (Nimium altercando veritas amittitur.)

PUBLIUS SYRUS, *Sententiae*. No. 461 (c. 43 B. C.) The French say, "Par trop débattre le vérité se perd" (By too much disputing truth is lost); the Germans, "Mit viel zanken und disputieren Thut man die Wahrheit leicht verlieren" (With much argument and disputation, one often loses the truth).

In all disputes, so much as there is of passion, so much there is of nothing to the purpose.

SIR THOMAS BROWNE, *Religio Medici* Pt. ii, sec. 3 (1642)

Never maintain an argument with heat and clamour, though you think or know yourself to be in the right.

LORD CHESTERFIELD, *Letters*, 16 Oct., 1747.

Heat is in proportion to the want of true knowledge.

LAURENCE STERNE, *Tristram Shandy*. Bk. iv, ch. 1. (1760)

Of two disputants the warmer is generally in the wrong.

CHARLES LAMB, *Essays of Elia: Popular Fallacies*. (1826) Lamb argues that "warmth and earnestness are a proof of a man's own convictions."

Iteration, like friction, is likely to generate heat instead of progress.

GEORGE ELIOT, *The Mill on the Floss*. Bk. ii, ch. 2. (1860)

7 It is a good argument ad hominem.

THOMAS REID, *Letter. Works*, i, 81. (c. 1790)

To press a man with consequences drawn from his own principles, or concessions, is already known under the name of *argumentum ad hominem*.

JOHN LOCKE, *Human Understanding*, iv, 17, 22. (1690) There are several other proverbial phrases of this sort: "Argumentum ad invidiam," an argument to envy or prejudice; "Argumentum ad verecundiam," an argument to good feeling, or propriety; "Argumentum ad iudicium," an argument to good judgment; "Argumentum ad ignorantiam," an argument to ignorance; "Argumentum ad crumenam," an argument to the money-bag, or to self-interest.

8 Doubtful disputations. (διακρίσεις διαλογισμῶν.)

*New Testament: Romans*, xiv, 1. (c. A. D. 57)

The *Vulgate* is, "Disceptationibus cogitationum."

It were endless to dispute upon everything that is disputable.

WILLIAM PENN, *Some Fruits of Solitude*. No 184. (1693)

They have begun a Dispute, which the Devil will not let them make an End of.

THOMAS FULLER, *Gnomologia*. No. 4963. (1732)

9 It would be argument for a week.

SHAKESPEARE, *I Henry IV*, ii, 2, 100. (1596)

Let thy tongue tang arguments of state

SHAKESPEARE, *Twelfth Night*, ii, 5, 164; iii, 4, 78. (1599)

10 He draweth out the thread of his verbosity finer than the staple of his argument.

SHAKESPEARE, *Love's Labour's Lost*, v, i, 18 (1595)

In some places he draws the thread of his verbosity finer than the staple of his argument

RICHARD PORSON, *Letter to George Travis*, 1789. Referring to Gibbon's *Decline and Fall of the Roman Empire*.

11 No honest man will argue on every side (ἄνδρα δ' οὐδέν' οἷδ' ἐγὼ | δίκαιον ὅστις ἐξ ἀπαντος εὖ λέγει.)

SOPHOCLES, *Oedipus at Colonus*, l. 806 (c. 408 B. C.)

12 I am not arguing with you—I am telling you.

J. McNEILL WHISTLER, *The Gentle Art of Making Enemies*, p 51. (1890) Quoted

13 It is only the intellectually lost who ever argue.

OSCAR WILDE, *The Picture of Dorian Gray* (1891)

Arguments are to be avoided; they are always vulgar and often convincing.

OSCAR WILDE, *The Importance of Being Earnest*. Act ii (1895)

14 A modesty in delivering our sentiments leaves us a liberty of changing them without blushing.

THOMAS WILSON, *Maxims of Piety*, p. 127. (1707)

1 Rise quickly from the table and thou wilt avoid disputes.

UNKNOWN, *Alphabet of Ben Sira*. No. 17. (c. 1000)

### ARISTOCRACY

See also Gentility, Nobility

2 Aristocracy of Feudal Parchment has passed away with a mighty rushing; and now, by a natural course, we arrive at Aristocracy of the Moneybag.

THOMAS CARLYLE, *The French Revolution*. Vol. iii, bk. vii, ch. 7. (1837)

3 In the Greke tunge called Aristocratia, . . . in englishe the rule of men of best disposition.

SIR THOMAS ELYOT, *The Governour*, p.9. (1531)  
Aristocracy is the government of the best choicest men.

THOMAS NORTON, tr., *Institution of Christian Religion*. (1561)

Aristocracy. . . Government by the best.

THOMAS CARLYLE, *Latter-Day Pamphlets*, iii. 41 (1850)

4 There is a natural aristocracy among men. The grounds for this are virtue and talents.

THOMAS JEFFERSON, *Letter to John Adams*, 28 Oct., 1813.

5 Our democracy was from an early period the most aristocratic, and our aristocracy the most democratic in the world.

T. B. MACAULAY, *History of England*. Vol. i, ch. 1. (1849)

The democrat is a young conservative; the conservative is an old democrat; the aristocrat is the democrat ripe and gone to seed

R. W. EMERSON, *Representative Men: Napoleon*. (1850)

Aristokrat: A demokrat with hiz pockets filled

JOSH BILLINGS (H. W. SHAW), *Comical Lexicon*. (1877)

6 Aristocracy is always cruel.

WENDELL PHILLIPS, *Speech: Toussaint L'Ouverture*. (a. 1863)

### ARM

7 They wenten arme in arme yfere into the gardyn.

CHAUCER (?), *Troilus and Criseyde*, ii, 1116. (c. 1380)

Don Leon arm in arm Rogero led.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*, xlvi, 35. (1591)

Walk arm in arm with angels.

RICHARD HOOKER, *Sermons*, iii, 500. (a. 1600)

Go out together arm-in-armly.

HORACE WALPOLE, *Letter to Horace Mann*. (1743)

8 Strech out thine arme no farther then thy sleue wyll retche.

MILES COVERDALE, *The Christen State of Matrymony*, sig. 13. (1541)

Put thy hand no further then thy sleue will reache.

HUGH LATIMER, *Second Sermon before Edward VI* (Arber), p. 51. (1549)

My sutes were silke, my talke was all of State, I stretcht beyond the compasse of my sleeve.

ROBERT GREENE, *Mourning Garment*. (1590)  
*Works* (Huth), ix, 216.

Stretch your arm no further than your sleeve will reach.

JOHN CLARKE, *Paroemiologia*, p. 211. (1639)

RAY, *English Proverbs*, p. 67. (1678) MERITON, *Yorkshire Ale*, p. 83. (1683)

Put your hand no farther than your sleeve will reach. That is, spend no more than your estate will bear.

JAMES KELLY, *Scottish Proverbs*, p. 277. (1721)

Never put out your arm farther than you can easily draw it back again.

WALTER SCOTT, *Rob Roy*. Ch. 22. (1817)

Dinna try to stretch your arm further than your sleeve will let you.

JOHN GALT, *The Provost*. Ch. 2. (1822)

I mustn't stretch my arm further than th' coat-sleeve will reach.

WILLIAM WESTALL, *The Old Factory*. Ch. 21. (1881)

DON'T STRETCH YOUR LEGS, *see under LEG*.

9 He'd cut off his right arm for her. as the saying goes.

ROBERT G. DEAN, *Layoff*, p. 131. (1942)

### ARMS

10 Arms are of little avail abroad unless there is good counsel at home. (Parvi enim sunt foris arma, nisi est consilium domi.)

CICERO, *De Officiis*. Bk. i, sec. 22. (45 B.C.)

Courage god knoweth is litle worth abroad, unlesse there bee good counsayle at home. For what worthy exploytes did any captaine ever atchive abroad, but by the advice of counsaylors at home?

GEORGE PETTIE, *Petite Pallace*, p. 252. (1576)

Arms are weak abroad if there be not counsel at home. (Debiles sont les armes au dehors, si le conseil n'est pas en la maison.)

RABELAIS, *Gargantua* Bk. i, ch. 19. (1534)

11 Let arms yield to the toga, laurels to eloquence. (Cedant arma togae, concedat laurea linguae.)

CICERO, *On His Consulship*. (63 B.C.) As quoted by QUINTILIAN, *Institutionis Oratoriae*, xi, 1, 24. This is a passage from one of Cicero's poems, and Quintilian observes, "One can only wish that he had shown greater restraint in his poems, which those who love him are never weary of criticising." Cicero repeated the first phrase in *In Pisonem*, ch. 30, sec. 75 (55 B.C.)

The whole truth, however, is in this verse, against which, I am told, the malicious and envious are wont to rail: "Yield, ye arms to the toga; to civic praises, ye laurels." (Cedant arma togae, concedat laurea laudi.)

CICERO, *De Officiis*. Bk. i, ch. 22, sec. 77. (c. 45 B.C. This is the line as Cicero himself gives it.

Will you even pursue us with the tiresome refrain, 'Let arms yield to the toga, the laurel to the tongue'? Just as if it were in the toga and not in arms that you did what you boast of. (Etiamne molestissimis verbis insectabere, 'Cedant arma togae, concedat laurea linguae'.)

SALLUST, *In Tulliam Ciceronem*. Ch. 3, sec. 6 (54 B.C.)

Men sage in mind excel the brave in arms. (Vir prudens animo est melior quam fortis in armis.)

COLUMBANUS, *Carmen Monostichon*, l. 29 (c. A.D. 600)

1 Is there any reason why we should be armed to the teeth?

RICHARD COBDEN, *Speeches*, p. 12. (1849)

Put an end to these bloated armaments.

BENJAMIN DISRAELI, *Speech*, House of Commons, 8 May, 1862.

2 The laws permit arms to be taken against an armed foe. (Armaque in armatos sumere iura sinunt.)

OVID, *Artis Amatoriae*. Bk. iii, l. 492. (c. 1 B.C.)  
See also SELF-DEFENSE.

3 We laid down our arms. (Arma deponimus.)  
PETRONIUS, *Satyricon*. Sec. 109. (c. A.D. 60)

4 We say, With the spurs one begins to arm himself. (Nous disons que par espons on commence soy armer.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 8. (1545)

5 A wise man should try everything before resorting to arms. (Omnia prius experiri, quam armis sapientem decet.)

TERENCE, *Eunuchus*, l. 789. (161 B.C.)

There is little reason in arms. (Nec sat rationis in armis.)

VERGIL, *Aeneid*. Bk. ii, l. 314. (19 B.C.)

6 Arms and the man I sing. (Arma virumque cano.)

VERGIL, *Aeneid*. Bk. i, l. 1. (19 B.C.)

Arms and the Man.

BERNARD SHAW, *Title of Play*. (1898)

THIRCE IS HE ARMED, see under JUSTICE.

## ARMY

See also Soldier

7 An army of deer commanded by a lion is more to be feared than an army of lions commanded by a deer. (φοβερώτερόν ἐστιν ἐλάφον στρατόπεδον ἢ γουμέρον λέοντος ἢ λέοντων ἐλάφου.)

CHABRIAS, a famous Athenian general. (c. 400

## ARROGANCE

B.C.) PLUTARCH, *Moralia*, 187 D. STOBAEUS, *Florilegium*, liv, 61, attributes the saying to Philip of Macedon.

8 It ain't the guns or armament, or the money they can pay,

It's the close coöperation that makes them win the day;

It ain't the individual, nor the army as a whole,

But the everlastin' teamwork of every bloom-in' soul.

J. MASON KNOX [?], *Coöperation*. These lines have been attributed to other writers. They were claimed for Mr. Knox in a letter from his wife to the *New York Times*, 1 Aug., 1920.

9 Briars and thorns flourish where battalions have quartered; bad years follow on the heels of armies. (Shi chi shuo ch'u ching chi shang yen, chi heu' pi' 'yiu hiung nien.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)* Sec. 30. (c. 550 B.C.) Old, tr.

10 An army is a crowd which obeys. (Une armée est un peuple qui obéit.)

NAPOLEON BONAPARTE, *Sayings of Napoleon* (c. 1808) See GUILLOU, *Napoléon*, p. 280.

11 I feel an army in my fist. (Ich fühle eine Armee in meiner Faust.)

SCHILLER, *Die Räuber*. Act ii, sc. 3. (1777)

12 Terrible as an army with banners. (Terribilis ut castrorum acies ordinata.)

Old Testament: *Song of Solomon*, vi, 4. (c. 900 B.C.)

13 The Man who goes into the Army a Coxcomb will come out of it a sort of Publick Nuisance.

RICHARD STEELE, *The Spectator*. No. 566. (1714)

14 An army, like a serpent, travels on its belly.

UNKNOWN. A saying which has been attributed to Frederick the Great, but which is probably much older.

An army marches on its stomach.

UNKNOWN, Attributed to Napoleon, in *Windsor Magazine*, 1904, p. 268, but probably a condensation of a long passage. See LAS CASES, *Mémorial de Ste-Hélène*, Nov., 1816.

THE SOUP MAKES THE SOLDIER, see under SOLDIER.

## ARROGANCE

15 Arrogance is not to be borne. (Arrogantia non ferenda.)

ERASMUS, *Adagia*, Chil. iii, cent. x, No. 37. (1523)

16 The boast of arrogance soon turns to shame. (Cito ignominia fit superbi gloria.)

PUBLILIUS SYRUS, *Sententiae*. No. 109. (c. 43 B.C.)



## ARROW

<sup>1</sup> Their arrows hail so densely all the sun is in eclipse. (ὅπῳ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.)

ARISTOPHANES, *The Wasps*, l. 1084. (422 B.C.)

Referring to the Spartan reply at Thermopylae when word was brought that the Persian arrows would hide the sun: "That is good news—then we shall fight in the shade." See under FIGHTING.

<sup>2</sup> This is an arrow in Satan's eye.

*Babylonian Talmud: Sukkah*, fo. 38a. (c. 450)

Also, *Kiddushin*, 30a, 81a.

<sup>3</sup> Let each look out for the arrow. (Cada uno mire por el virote.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 14, 49.

(1615) Covarrubias explains this as a phrase taken from rabbit-shooting with the cross-bow—meaning, let each look for his own arrow, i. e. mind his own business; according to him, *virote* is a bolt used for shooting small game, not an arrow used in warfare.

<sup>4</sup> Beware of a returning arrow.

S. G. CHAMPION, *Racial Proverbs*, p. 438. (1938) See under RETRIBUTION.

<sup>5</sup> Thys arrow comyth never owt of thyn owne bow.

RICHARD HILLS, *Commonplace-Book*, p. 129. (c. 1500)

This bolt came never out of your bag.

FERGUSON, *Scottish Proverbs*, p. 98. (1641)

That Bolt never came out of your Quiver.

THOMAS FULLER, *Gnomologia*. No. 4334. (1732)

A rendering of the Latin. "Ex tua faretra nunquam venit ista sagitta."

<sup>6</sup> Not always will the bow hit that at which it is aimed. (Nec semper feriet quodcumque minabitur arcus.)

HORACE, *De Arte Poetica*, l. 350. (c. 20 B.C.)

<sup>7</sup> The arrows of the Almighty are within me. (Sagittae Domini in me sunt.)

*Old Testament: Job*, vi, 4. (c. 350 B.C.)

The Arrows of the Almighty.

OWEN JOHNSON, Title of novel. (1901)

<sup>8</sup> When the arrow is on the string it must go (Chien tsai hsien shang pu tê pu fa.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 98. (1875)

<sup>9</sup> A bolt lost is not a bow broken.

WALTER SCOTT, *Kenilworth*. Ch. 16. (1821)

<sup>10</sup> I have shot mine arrow over the house, And hurt my brother.

SHAKESPEARE, *Hamlet*, v, 2, 254. (1600)

I shot an arrow into the air, It fell to earth, I knew not where; . . .

Long, long afterward, in an oak

I found the arrow, still unbroke.

LONGFELLOW, *The Arrow and the Song*. (1845)

I shot a rocket in the air,

It fell to earth, I knew not where

Until next day, with rage profound,

The man it fell on came around.

TOM MASSON, *Enough*. (c. 1920)

The arrow shot at random flew better than she knew.

LUCY CORES, *Painted for the Kill*, p. 203. (1943)

TO DRAW A BOW AT A VENTURE, see under BOW.

## ART

See also CUNNING, Painting, Sculpture, Skill

<sup>11</sup> Art is far feeblér than necessity. (τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ.)

AESCHYLUS, *Prometheus Bound*, l. 514. (c. 470 B.C.)

Betere is liste thene ufel strenthe.

LAYAMON, *Brut*, ii, 297. (c. 1205) "It was said of yore, better is art than evil strength."

<sup>12</sup> Art. This word has no definition.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

<sup>13</sup> All art consists in bringing something into existence. (ἅρτι δὲ τέχνη πάσα περὶ γένεσιν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. vi, ch. 4, sec. 4. (c. 335 B.C.)

Art is power.

LONGFELLOW, *Hyperion*. Bk. iii, ch. 5. (1839)

An art is a handicraft in flower.

GEORGE ILES, *Jottings*. (c. 1918)

Great art is an instant arrested in eternity.

JAMES HUNER, *Pathos of Distance*, p. 120. (1925)

<sup>14</sup> There is an art even in roasting apples. (Es gehöert Kunst zum Aepfelbraten.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 333

(1856) A German proverb, which the French have made into a jingle: "Même pour faire cuire des pommes, Encore faut-il savoir comme" (Even for cooking apples, one must know how).

<sup>15</sup> Art for art's sake. (L'art pour l'art.)

VICTOR COUSSIN, *Sorbonne Lectures*. No. 22. (1818)

The well-known formula of art for art's sake . . . has, like other doctrines, a true side to it, and an untrue.

SWINBURNE, *Essays and Studies*, p. 41. (1872)

My motto is art for art's sake.

BERNARD SHAW, *Caesar and Cleopatra*. Act iii. (1897)

"Art for art's sake." The phrase was coined and used indiscriminately.

FRANCES WINWAR, *Oscar Wilde*, p. 171. (1940)

<sup>16</sup> Art is a jealous mistress, and if a man have a genius for painting, poetry, music, architec-

ture, or philosophy, he makes a bad husband and an ill provider.

EMERSON, *Conduct of Life: Wealth*. (1860)  
Art is an absolute mistress; she will not be coquetted with or slighted.

CHARLOTTE CUSHMAN. (c. 1870) See *American Actors*, ch. 10.

1  
New arts destroy the old.

R. W. EMERSON, *Essays: Circles*. (1841)  
The arts and inventions of each period are only its costume.

EMERSON, *Essays: Self-Reliance*.

2  
Art is the path of the creator to his work.

R. W. EMERSON, *Essays: The Poet*. (1844)  
Art is not a thing: it is a way.

ELBERT HUBBARD, *Epigrams*. (c. 1900)

3  
Learne thou an art, and lay it aside, for tyme wil come thou shalt haue neede of it. (Impara vna arte & metti la da parte, che tempo vegnera, che la ti bisognera.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

4  
Nobody can further art but the master. Patrons further the artist. (Die Kunst kann niemand fördern als der Meister. Gönner fördern den Künstler.)

GOETHE, *Sprüche in Prosa*. (1819)

5  
In art one arrives at an honorable result only through one's tears. He who does not suffer does not believe.

J. A. D. INGRES. (c. 1850) See PACH, *Ingres*, p. 162.

Drawing is the probity of art.

J. A. D. INGRES. See PACH, *Ingres*, p. 170.

6  
No art is learned without a master. (Nulla ars absque magistro discitur.)

ST. JEROME, *Epistles*. Epis. CXXV, sec. 15. (A. D. 411)

7  
Art hath an enemy called ignorance.

BEN JONSON, *Every Man Out of His Humour: Induction*, l. 216. (1599)

Art hath no enemy but ignorance.

JOHN TAYLOR, *To John Booker*. (1644) Quoting the Latin proverb, *Ars non habet inimicum nisi ignorantem*.

8  
As the sun colours flowers so does art colour life.

SIR JOHN LUBBOCK, *The Pleasures of Life*. Ch. 5. (1887)

9  
A humble art affords us daily bread. (τὸ τέχνην ἡμᾶς διατρέφει.)

EMPEROR NERO, when astrologers predicted that he would be banished from Rome. (A. D. 68)  
He meant that he could earn a living anywhere by singing and playing the lyre. See Suetonius, *Lives of the Caesars: Nero*. Ch. 40, sec. 2. Nero habitually spoke Greek, the language of culture.

Every country nourishes the arts. (τὸ τέχνην πάντα γαῖα τρέφει.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 33. (1523) The Latin is, "Artem quaevis alit terra." "Art" is used here in the old sense of skill or craftsmanship, as well as in the later sense of science or knowledge, and proficiency in any profession, such as medicine, music, poetry. In other words, a craftsman, a man with a profession or a trade, can make a living anywhere. Included by TAVERNER in his *Translations from Erasmus*, fo. 155, with the rendering, "Arte or cunningge euerye cuntry nourysheth." and with the comment, "Cunningge (they say) is no burthen. It neyther can be taken from the by theues, and into what parte of the world so euer thou go, it foloweth the. . . . For this cause amonges the Greakes is arte or cunningge called the porte or hauen of necessitie unto men mortall, that is to saye, ye only refuge in pouertie." A marginal note adds the proverb, "Science the port of nede." There is another Latin form, "Quae prosunt omnibus artes" (The arts which profit all men).

According to the common proverb: *Artem quaevis terra alit*; that is to say, "A man having an occupation shall be able to live wheresoever he become."

THOMAS BECON, *A Newe Catechisme*, p. 355. (1560)

But you know the old proverb, "A Man of Art will live anywhere."

NATHAN BAILEY, tr. *Erasmus' Colloquies*, p. 238. (1725)

He who has learned any art may live in any place (Quien tiene arte, va por toda parte.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 163. (1814)  
A Spanish proverb.

Nero . . . replied to his censurers by the Greek proverb, "An artist lives every where."

ISAAC D'ISRAËLI, *Curiosities of Literature*. Ser. ii, i, 429. (1823)

10  
If the art is concealed, it succeeds. (Si latet ars, prodest.)

OVID, *Artis Amatoriae*. Bk. ii, l. 313. (c. 1 B. C.)  
Another form is "Ars est celare artem" (Art consists in concealing art). See HENDERSON, *Latin Proverbs*, p. 27. Ovid, of course, refers to the art of seduction.

The height of art is to conceal art. (Prima est ne ars esse videatur.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 11, sec. 3. (c. A. D. 80)

It is a chief point of art to dissemble art.

BRIAN MERRANKE, *Philotimus*, sig. G1. (1583)

I have heard schollers say, that it is arte to con-ceale art.

NICHOLAS BRETON, *Works*, ii, 11. (1637)

In oratory the greatest art is to hide art.

SWIFT, *Faculties of Mind*. (1707)

Art must be deluded by Art.

THOMAS FULLER, *Gnomologia*. No. 815. (1732)

To reveal art and conceal the artist is art's aim.  
OSCAR WILDE, *The Picture of Dorian Gray*. (1891)

There is nothing more disenchanting to man than to be shown the springs and mechanisms of any art.

R. L. STEVENSON; as quoted by F. A. M. WEBSTER, *Old Ebbie: The Double Problem*. (1923)

<sup>1</sup> Art counterfeits chance. (Ars casu similis.)

OVID, *Artis Amatoriae*. Bk. iii, l. 155. (c. 1 B. C.)

That which owes its effect to chance is not an art. (Non est ars, quae ad effectum casu venit.)

SENECA, *Ad Lucilium*. Epis. xxix, sec. 3. (a. A. D. 64)

<sup>2</sup> Nothing is more useful to man than those arts which have no utility. (Magis utile nil est | artibus his, quae nil utilitatis habent.)

OVID, *Ex Ponto*. Bk. i, epis. 5, l. 53. (A. D. 13)

All art is quite useless

OSCAR WILDE, *Dorian Gray: Preface*. (1891)

<sup>3</sup> So does his art conceal his art. (Ars adeo latet arte sua.)

OVID, *Metamorphoses*. Bk. x, l. 252. (c. A. D. 7)

More matter, with less art.

SHAKESPEARE, *Hamlet*, ii, 2, 95. (1600)

<sup>4</sup> The learned understand the theory of art, the unlearned its pleasure. (Docti rationem artis intelligunt, indocti voluptatem.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. ii, ch 17, sec. 42. (A. D. 80)

That is the root of all art: Adèle a du goût.

MAURICE BARING, *Daphne Adeane*, p. 218. (1926)

They may not know just what is Art,

But they do know what they like.

PHYLLIS MCGINLEY, *Go On, You Scintillate* (1940)

I don't know much about umph but I know what I like.

GRACE MOORE, *You're Only Human Once*, p. 93 (1944)

<sup>5</sup> I care little for those arts which do not teach their teachers virtue. (Parum mihi placeant eas literae quae ad virtutem doctoribus nihil profuerunt.)

SALLUST, *Bellum Jugurthinum* Ch. lxxxv, sec. 32. (c. B. C. 40) As quoted by MONTAIGNE, ii, 12. The correct version is, "Parum placebat eas discere," etc. It is Marius speaking and he refers to Greek letters.

<sup>6</sup> All the arts are brothers; each one is a light to the others.

VOLTAIRE, *Note to Ode on the Death of the Princess de Barèthe*. (c. 1762)

All arts are one.—all branches on one tree;

All fingers, as it were, upon one hand.

W. W. STORY, *A Contemporary Criticism*. (1847)

<sup>7</sup> Art—which Mr. Whistler always spelt with a capital I.

OSCAR WILDE, *Lecture on Art*. (1885)

All loved Art in a seemly way

With an earnest soul and a capital A.

JAMES JEFFREY ROCHE, *The V-a-s-e*. (c. 1895)

<sup>8</sup> Art never expresses anything but itself.

OSCAR WILDE, *The Decay of Lying*. (1890)

A work of art is the unique result of a unique temperament. Its beauty comes from the fact that its author is what he is.

OSCAR WILDE, *The Soul of Man Under Socialism* (1891)

## II—Art Is Long

<sup>9</sup> The day is short and the work is great.

*Babylonian Talmud, Pirké Aboth*, ii, 20. (c. 450)

The day is short, the work is long.

UNKNOWN, *The Tale of Beryn*, l. 3631. (c. 1400)

The day is short, and the work is much. Ars longa vita brevis.

JOHN RAY, *Adagia Hebraica*, p. 414. (1678)

<sup>10</sup> Life is short, the art long, opportunity fleeting, experience treacherous, judgment difficult. (ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ.)

HIPPOCRATES, *Aphorisms*. Sec. i, No. 1. (c. 400 B. C.) Hippocrates is referring to the art of healing.

This is the utterance of the greatest of physicians, that life is short and art long. (Vitam brevem esse, longam artem.)

SENECA, *De Brevitate Vitae*. Sec. 1. (c. A. D. 49)

The lyf so short, the craft so long to lerne,

Th'assay so hard, so sharp the conquering.

CHAUCER (?), *The Parlement of Foules: Proem*, l. 1. (c. 1382)

Lyf is thought short, the peyne is thought longe, experience harde to come bye and judgement dangerous.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 29. (1477) Quoting Hippocrates.

Skill comes so slow, and life so fast doth fly.

SIR JOHN DAVIES, *Nosce Teipsum*, i. 19. (1590)

Art is long, life short, experiment deceiving.

BRATHWAIT, *English Gentleman*, p. 74 (1630)

One Science only will one genius fit;

So vast is Art, so narrow human wit.

POPE, *An Essay on Criticism*. Pt. i, l. 60. (1711)

Art is difficult, transient is her reward. (Schwer ist die Kunst, vergänglich ist ihr Preis.)

SCHILLER, *Wallenstein: Prolog*, l. 40. (1799)

O God! art is long, and short is our life. (Ach Gott! die Kunst ist lang; Und kurz ist unser Leben.)

GOETHE, *Faust*. Pt. i, sc. 1. (1806)

Time is short and art is long. (Die Zeit ist kurz, die Kunst ist lang.)

GOETHE, *Faust*. Pt. i, sc. 4. BAUDELAIRE, *Le Gai-gon*, put the phrase into French, "L'Art est long et le Temps est court."

Art is long, and Time is fleeting.

H. W. LONGFELLOW, *A Psalm of Life*. (1838)

*Ars longa, vita brevis!* said Doctor Butts.

R. H. BARRHAM, *The Lady Rhodessa*. (1840)

So much to know, so little time to learn.

JULIET WHITON, *A Pagan's Prayer*. (1916)

Art is long, but artists frequently are short.

*Poor Richard Jr.'s Almanach*, p. 114. (1906)

We are short and Art is long

O. HENRY, *Extradited from Bohemia*. (1908)  
True to our Art, still there are variations,  
Art cannot flourish on infrequent rations;  
We condescend to work in humbler sort,  
For Art is long and money very short.

JOHN REED, *The Day in Bohemia*. (1913)

1  
So many worlds, so much to do,  
So little done, such things to be.

TENNYSON, *In Memoriam*. sec. lxxiii. (1833)  
"So much to do, so little done" are said to  
have been the last words of Cecil Rhodes.  
(1902)

### III—Art and Nature

2  
Things perfected by nature are better than  
those finished by art. (Meliora sunt ea quae  
natura quam illa quae arte perfecta sunt.)

CICERO, *De Natura Deorum*. Bk. ii, ch. 34, sec.  
87. (45 B. C.)

All things are produced either by nature, by fortune, or by art, the greatest and most beautiful by one or other of the first two; the smaller and less perfect by the last. (Toutes choses sont produites ou par la nature, ou par la fortune, ou par l'art: les plus grandes et plus belles, par l'une ou l'autre des deux premières; les moindres et imparfaites, par la dernière.)

MONTAIGNE, *Essays*. Bk. i, ch. 30. (1580)

Quoted as a saying of Plato.

In scorn of nature, art gave lifeless life.

SHAKESPEARE, *Rape of Lucrece*, l. 1374 (1594)

Nature's above art.

SHAKESPEARE, *King Lear*, iv, 6, 86 (1605)

Over that art

Which, you say, adds to nature, is an art  
That nature makes. . . . The art itself is nature

SHAKESPEARE, *Winter's Tale*, iv, 4, 90. (1610)

Art does not surpass nature, but only brings it to perfection. (El arte no se aventaja a la naturaleza, sino perfeccionala.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 16 (1615)

Better in every respect are the works of Nature than the adulteries of Art.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 38. (1668)

Art may err, but Nature cannot miss.

DRYDEN, *The Cock and the Fox*, l. 452. (1699)

Nature alone is antique and the oldest Art a mushroom.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 3. (1834)

Nature paints the best part of the picture.

R. W. EMERSON, *Essays: Art*. (1841)

And in their vaunted works of Art,

The master-stroke is still her part.

EMERSON, *Nature*. Pt. ii. (c. 1860)

New Art would better Nature's best,

But Nature knows a thing or two.

OWEN SEAMAN, *Ars Postera*. (1896)

3  
Nature is the art of God. (Deus aeternus, arte sua, quae natura est.)

DANTE, *De Monarchia*. Pt. i, l. 3. (c. 1300)

Nature is God's, art is man's instrument.

SIR THOMAS OVERBURY, *A Wife*. St. 8. (1614)

Nature is not at variance with Art, nor Art with Nature, they being both servants of his Providence. Art is the perfection of Nature. . . . Nature is the Art of God.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 16. (1643)

Art is man's nature; nature is God's art.

P. J. BAILEY, *Festus: Proem*. (1839)

Nature is a revelation of God; Art, a revelation of man.

H. W. LONGFELLOW, *Hyperion*, iii, 5. (1839)

Art is Nature made by Man

To Man the interpreter of God.

OWEN MEREDITH (E. R. BULWER-LYTTON), *The Artist*. St. 26. (c. 1867)

4  
Aide nature with a little art.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 124. (1574) Pettie, tr.

Arte can breake nature.

THOMAS UNDERDOWNS, *Heliodorus*. Bk. iii, p. 94. (1587)

Nature scarcely ever gives us the very best; for that we must have recourse to art. (Déjanos comunmente á lo mejor la naturaleza; acojámonos al arte.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 12. (1647)

Art helps Nature, and Experience Art.

THOMAS FULLER, *Gnomologia*. No. 814. (1732)

Nature must give way to Art.

SWIFT, *A Love Song*, l. 4. (1733)

"Art improves nature," is an old proverb which our forefathers adopted without reflection.

WILLIAM HONE, *Every-Day Book*, ii, 310. (1827)

Nature is usually wrong.

J. MCNEILL WHISLER, "*Ten O'Clock*." (1890)

5  
Nature moves in circles, Art in straight lines

O. HENRY, *Squaring the Circle*. (1908)

6  
Art is consummate when it seems to be nature. (ἡ τέχνη τελείος, ἥρ' ἂν φέροι εἶναι δοκῇ.)

LONGINUS, *De Sublimitate*. Ch. xxii, sec. 2. (c. A. D. 100)

7  
Art is not nature. Art is nature digested. Art is a sublime excrement.

GEORGE MOORE, *Confessions of a Young Man*, Ch. 7. (1888)

8  
All nature is but art.

POPE, *An Essay on Man*. Epis. i, l. 289. (1733)

9  
Birds sing sweeter without the help of art (Vulcrus nulla dulcius arte canunt.)

PROPERTIUS, *Elegies*. Bk. i, eleg. ii, l. 14. (c. B. C. 26). Quoted by MONTAIGNE, i, 30.

He who paints the flower cannot paint its fragrance. (Qui pingit florem, non pingit floris odorem.)

HENDERSON, *Latin Proverbs*, p. 364. (1869)

10  
All art is but an imitation of nature. (Omnis ars naturae imitatio est.)

SENECA, *Ad Lucillum*. Epis. lxxv, sec. 3. (c. A. D. 64)

Nature in no case cometh short of art, for the arts are copiers of natural forms. (οὐκ ἔστι χεῖρων οὐδέμῃ φύσιν τέχνης.)

MARCUS AURELIUS, *Meditations*. Bk. xi, sec. 10.

(A. D. 174) The first phrase is quoted, apparently from some unknown poet.

Your art, as far as it can, follows her [Nature] as the scholar does his master. (L'arte vostra quella, quanto puote, segue, come il maestro fa il discente.)

DANTE, *Inferno*. Canto xi, l. 103. (c. 1300) Possibly in allusion to Aristotle's phrase, "If Art mimics Nature," in the *Physics*, ii, 2.

Whoe'er from nature takes a view,  
Must copy and improve it too.

WILLIAM COMBE, *Dr. Syntax in Search of the Picturesque*. Canto ii. (1809)

## ARTIST

1 Who of the gods first taught the artist's craft  
Laid on the human race their greatest curse.  
(δοῖς τέχνην κατέδειξε πρῶτος τῶν θεῶν, οὗτος μέγιστον εἶρεν ἀνθρώποις κακόν.)

ANTIPIANES, *Knaphcus*, Frag., l. 1. (c. 335 B. C.)

2 Let each man exercise the art he knows.  
(ἑρδοῖ τις ἢν ἕκαστος εἰδείη τέχνην.)

ARISTOPHANES, *The Wasps*, l. 1431. (422 B. C.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 18, sec. 41, puts this into Latin: "Quam quisque norit artem, in hac se exerceat." See also under TRADE.

3 Every artist was first an amateur.

R. W. EMERSON, *Progress of Culture*. (1875)

4 A Man may be an Artist, tho' he have not his  
Tools about him.

THOMAS FULLER, *Gnomologia*. No. 288. (1732)

5 The artist never dies.

H. W. LONGFELLOW, *Nuremberg*. St. 13. (1844)

His work outlives him,—there's his glory!

T. B. ALDRICH, *On an Intaglio Head of Minerva*. (1883)

The bust outlasts the throne,

The coin, Tiberius.

AUSTIN DOBSON, *Art*. (1883)

And it came to pass that after a time the artist  
was forgotten, but the work lived.

OLIVE SCHREINER, *Dreams: The Artist's Secret*. (c. 1900)

6 What an artist the world is losing! (Qualis artifex pereo!)

EMPEROR NERO, as he drove a dagger into his throat, rather than be taken alive and tortured. (A. D. 68) See Suetonius, *Nero*. Sec. 49.

7 Artists are always young.

MARGARET FULLER OSSOLI, *Letter to W. H. Channing*, Aug., 1842.

Etta: I know all about artists; women to them,  
are as the tinders to the flames.

Nancy: There's the Hearst of it!

PHILIP BARRY, *You and I*. Act i. (1906)

8 People always confuse the man and the artist because chance has united them in the same body. (On confond toujours l'homme et l'artiste sous pretexte que le hasard les a réunis dans le même corps.)

JULES RENARD, *Journal*. (c. 1896) Referring to Paul Verlaine.

9 Good material often stands idle for want of an artist. (Saepe bona materia cessat sine artifice.)

SENECA, *Ad Lucilium*, Epis. xlvii, 16. (c. A. D. 64)

10 In framing an artist, art hath thus decreed,  
To make some good, but others to exceed.

SHAKESPEARE, *Pericles*, ii, 3, 15. (1608)

11 A great artist can paint a great picture on a small canvas.

CHARLES DUDLEY WARNER, *Washington Irving*. Ch. 6. (1896)

## ASKING

12 You ask for Arcadia. ('Αρκάδιαν μ'αίτεϊς.)

CICERO, *Ad Atticum*. Bk. x, epis. 5. (49 B. C.)

Quoting the answer of the Delphian oracle to a Spartan envoy. See HERODOTUS, i, 66. The oracle refused the gift, as too great Winstedt (Loeb) translates the phrase, "You are asking for the moon."

13 He'll not lose it for asking.

JOHN CLARKE, *Paroemiologia, Anglo-Latina*, p. 38. (1639)

Many things are lost for want of asking.

GEORGE HERBERT, *Jacula Prudentum*. No. 966. (1640)

I see thou wouldst not lose anything for want of asking.

ROBERT HOWARD, *The Committee*. Act i. (1665)

Lose nothing for asking.

JOHN RAY, *English Proverbs*, p. 58. (1670)

The Italians say, "E meglio domandar che errare" (Better to ask than go astray); the Germans, "Besser zweimal fragen denn einmal irgehen" (Better ask twice than go wrong once).

14 "Please, sir, I want some more." . . . "Oliver Twist has asked for more!"

CHARLES DICKENS, *Oliver Twist*, Ch. 2. (1838)

15 He that cannot ask cannot live.

THOMAS DRAXE, *Bibliotheca*, p. 20. (1633)

Spare to speak and spare to speed.

JOHN RAY, *English Proverbs*, p. 133. (1670)

Ray quotes an Italian proverb, "Porco peritoso non mangia pera matura" (The bashful hog eats no ripe pears). The French say, "Jamais n'a bon marché qui ne l'ose demander" (He never gets a bargain who dares not ask for it), or "Qui ne veut parler, ne veut gagner" (He who isn't willing to ask, doesn't wish to gain).

1 Aske that is unreasonable yt thou mayst beare awaye that is reasonable. (Iniquum petendum, ut aequum feras.)

ERASMUS, *Adagia*, Chil. ii, cent. iii, No. 26. (1508) Taverner, tr., fo. 33. (1550) Taverner adds: "If thou wylte begge an ooke of thy frende, aske twentye or an hundrethe ookes. This crafte our marchaunt men and other that sel what so cuer ware it be, knowe well ynough." Ray gives the Latin form as "Oportet iniquum petas, ut aequum feras."

Ask much to have little.

GEORGE HERBERT, *Jacula Prudentum*. No. 324. (1640)

Ask but enough, and you may lower the price as you list.

JOHN RAY, *English Proverbs*, p. 2. (1678)

Londoner like, ask as much more as you will take

JOHN RAY, *English Proverbs*, p. 349.

2 Ask and have, is sometimes dear buying.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*. 1755.

The highest price we can pay for anything is to ask for it.

W. S. LANDOR, *Imaginary Conversations: Eschines and Phocion*. (1824) The Italians say, "Caro costa quel che con preghi si compra" (What is got by begging costs dear)

I never ask for what I can buy.

BERNARD SHAW, *Major Barbara*. Act ii. (1905) The Latin proverb is, "Emere malo quam rogare" (I prefer buying to asking) The Germans say, "Kaufen ist wohlfeiler als Bitten" (Buying is cheaper than asking, or What is bought is cheaper than a gift).

3 Ask of God and not of the rich.

HAI GAON, *Divan*. (c. 1030)

4 You distress me with frequent asking. (Occidis saepe rogando.)

HORACE, *Epodes*. Epode xiv, l. 5. (c. 20 B.C.)

5 Ask, and it shall be given unto you. (*altriare, kai dothoerai umin*.)

*New Testament: Matthew*, vii, 7. (c. A.D. 65)

Repeated in *Luke* xi, 9. The *Vulgate* is, "Petite, et dabitur vobis."

Hee which wil have, must aske, and he which wil enter into the house, must first knocke at the gate.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 84. (1574) Pettie, tr.

Craue and haue.

GABRIEL HARVEY, *Marginalia*, p. 191. (c. 1582)

'Tis but ask and have.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

6 I can ask myself hoarse before I get anything. (Usque ad ravim poscam prius quam quicquam detur.)

PLAUTUS, *Aulularia*, l. 336. (c. 210 B.C.)

This other proverb, that nothing is for asking.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 196. (1574) Young, tr.

7 A reasonable request ought to be granted. (Impetrare oportet qui aequum postulat.)

PLAUTUS, *Stichus*, l. 724. (c. 200 B.C.)

8 You comply with a request more willingly than with an order. (Roganti melius quam imperanti pareas.)

PUBLILIUS SYRUS, *Sententiae*. No. 637. (c. 43 B.C.)

9 A good asker needs a good listener.

JOHN RAY, *Scottish Proverbs*. (1670) The French say, "A bon demandeur bon écouteur" (To a good asker a good listener).

10 He who asks faint-heartedly teaches how to refuse. (Qui timide rogat docet negare.)

SENECA, *Hippolytus*, l. 593. (c. A.D. 60)

It is an old saying that he which asketh faintly teacheth us to deny him.

HENRY SMITH, *Sermons*, ii, 8. (c. 1591)

He prays but faintly and would be denied.

SHAKESPEARE, *Richard II*, v, 3, 103. (1595)

He teaches to deny that faintly prays.

FRANCIS QUARLES, *A Feast for Wormes*. Sec. 7. (1620)

Bold beggars freeze our gifts: thy faint suit breeds her no.

PHINEAS FLETCHER, *A Piscatory Eclogue*. (1633)

To get thine ends, lay bashfulness aside;

Who feares to aske, doth teach to be deny'd.

ROBERT HERRICK, *No Bashfulness in Begging* (1648)

Not to ask, is not to be denied.

JOHN DRYDEN, *The Hind and the Panther*. Pt. iii, l. 242. (1687)

11 *Smart*: Sir John, will you taste my October? *Sir John*: My lord, I beg your pardon; but they say, the devil made askers.

SWIFT, *Polite Conversation*. Dial. ii (1738)

12 It is a maxim with me, not to ask what, under similar circumstances, I would not grant.

GEORGE WASHINGTON, *Letter to the Emperor of Germany*, 15 May, 1796.

## ASPIRATION

See also Ambition, Purpose

13 Ah, but a man's reach should exceed his grasp,

Or what's a heaven for?

ROBERT BROWNING, *Andrea del Sarto*, l. 96 (1855)

14 He that stays in the Valley, shall never get over the Hill.

THOMAS FULLER, *Gnomologia*. No. 2314. (1732)

The French say, "Qui reste dans la vallée ne passera jamais la montagne."

15 I drink the wine of aspiration and the drug of illusion. Thus I am never dull.

JOHN GALSWORTHY, *The Wine Horn Mountain*. (1910)

<sup>1</sup>  
The shades of night were falling fast,  
As through an Alpine village passed  
A youth, who bore, 'mid snow and ice,  
A banner with the strange device,  
Excelsior!

H. W. LONGFELLOW, *Excelsior*. (1841)  
Nor flood nor torrent shall us stay; excelsior's  
just a form of hay.

FRANKLIN CHARLES, *The Vice Czar Murders*,  
p. 62. (1941)

<sup>2</sup>  
The road to the heavens remains. (Restat  
iter caeli.)

OVID, *Artis Amatoriae*. Bk. ii, l. 37. (c. 1 B.C.)  
Yet some there be that by due steps aspire  
To lay their just hands on that Golden Key  
That opes the Palace of Eternity.

MILTON, *Comus*, l. 12. (1634)  
Heaven is not reached at a single bound.  
J. G. HOLLAND, *Gradatim*. (c. 1870)

<sup>3</sup>  
Who digs hills because they do aspire,  
Throws down one mountain to cast up a  
higher.

SHAKESPEARE, *Pericles*, i, 4, 5. (1608)

<sup>4</sup>  
The whole duty of life is implied in the ques-  
tion, how to respire and aspire both at once.

H. D. THOREAU, *Winter*, 26 Dec., 1841. "There  
must be respiration as well as aspiration."—  
31 Dec., 1840.

<sup>5</sup>  
The most difficult of tasks to keep  
Heights which the soul is competent to gain.  
WILLIAM WORDSWORTH, *The Excursion*. Bk. iv,  
l. 138. (1814)

Man can climb to the highest summits, but he  
cannot dwell there long.  
BERNARD SHAW, *Candida*. Act iii. (1898)

<sup>6</sup>  
Climb high, Climb far,  
Your aim the sky, Your goal a star.  
UNKNOWN. Inscription on Hopkins Memorial  
Steps, Williams College, Williamstown, Mass.

## ASS

<sup>7</sup>  
The ass with the lion's skin. (*δρος ἐνδυσάμενος*  
*λεοντήν*.)

AESOP, *Fables: The Ass and the Fox*. (c. 570  
B.C.) The ass puts on a lion's skin and tries  
to frighten a fox, but is betrayed by its bray.  
I should have stayed quiet in my own skin. (In  
*propria pelle quiescem*.)

HORACE, *Satires*. Bk. i, sat. vi, l. 22. (35 B.C.)  
To use a lion's skin to disguise an ape. (*ὥποτ' ἢ*  
*λεοντῇ πύθηκα ὑποστέλλειν*.)

LUCIAN, *The Philosopher*. Sec. 5. (c. A.D. 170)  
Perhaps your mimic roar may deceive strangers,  
but to me you will always be a donkey. (At mihi,  
qui quondam, semper asellus eris.)

AVIANUS, *Fables*. No. v, l. 17. (c. A.D. 400) A  
rendering of Aesop's *Ass in the Lion's Skin*.  
The Germans say, "Wenn der Esel auch eine

Löwenhaut trägt, die Ohren gucken vor"  
(Even when the ass wears the lion's skin, its  
ears betray it).

Dwell in your own skin. Keep within your own  
skin. (Tecum habita. Intra tuam pelliculam te  
continue.)

ERASMUS, *Adagia*. Chil. i, cent. vi, Nos. 87 and  
92. (1523)

The Ass which put on the Lyons skin (thinking  
that thereby his maister woulde more respect  
him) was knowne for an Asse, and used like an  
Asse.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 197. (1574) Pettie, tr.

Clad in a lion's shaggy hide  
An ass spread terror far and wide.  
(De la peau du lion l'âne s'étant vêtu  
Étoit craint partout à la ronde.)

LA FONTAINE, *Fables: L'Âne Vêtu de la Peau*  
*du Lion*. Bk. v, fab. 21. (1668) Aesop again  
The ill-natured world might call him the Ass in  
the Lion's Skin.

ADDISON, *The Spectator*. No. 13. (1711)

He had talked so much of his valour that I had  
... rated him as an ass in a lion's skin.

SMOLLETT, *Roderick Random*. Ch. 54. (1748)

<sup>8</sup>  
For an ass's shadow. (*περί ὄρου σκιάς*.)

AESOP, *Fables: The Ass and His Shadow*. (c.  
570 B.C.) Aesop tells how a youth hired an ass  
one hot summer day to carry him from Ath-  
ens to Megara, but when the heat of the sun  
became insufferable, he dismounted to sit in  
the shadow of the ass. The driver objected,  
saying that the youth had hired the ass, but  
not the shadow. While they were disputing,  
the ass took to his heels and left them to walk  
back. The story is told in a masterly manner  
by Wieland in one of his verse-tales. See  
also PLUTARCH, *Moralia*, 848A.

Just like the ass's shadow. (*τὰ ἄσπ' ὄρου σκιάς*.)

SOPHOCLES, *Cedalion*. Frag. 308. (c. 450 B.C.)  
Quoted by SUIDAS, *Lexicon*. A proverbial  
phrase used by Aristophanes, Aristotle. Lu-  
cian, Demosthenes, and many others, mean-  
ing to dispute about something of no im-  
portance. Other similar proverbs are "De  
lana caprina" (To dispute about goat's  
wool), and "De fumo disceptare" (To argue  
about smoke).

The ass's shadow. (De asini umbra.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 52  
(1523) Erasmus tells the story of the ass's  
shadow at considerable length, and attributes  
the proverbial meaning of the phrase to De-  
mosthenes. One day, Demosthenes, observing  
that the judges before whom he was pleading  
paid no attention to what he was saying,  
began to tell them the story of the ass's  
shadow. Soon they were listening intently,  
and Demosthenes left the rostrum in disgust,  
saying, "You are ready enough to listen to a  
ridiculous story about the shadow of an ass,  
but not to my pleading for the life of a man."  
The proverbial form is, "De asini umbra  
disceptare."

They were often contending, as the Greek said, for an ass's shadow.

J. A. FROUDE, *The Council of Trent*, i, 3. (1896)

<sup>1</sup> For fear of the lion, the ass left his burden.  
AHIKAR, *Teachings*. Col. vi, l. 89. (c. 550 B. C.)

<sup>2</sup> I'm the ass in the mystery show. (ἐγὼ γοῦν  
δρος ἄγων μυστήρια.)

ARISTOPHANES, *The Frogs*, l. 159. (405 B. C.)

"The ass bearing the mysteries" (δρος ἄγων μυστήρια) is a proverb for anyone out of his proper place, or for being proud without reason. The fable of the ass in the procession is the source of the saying: An ass was carrying a sacred image in a religious procession and when the people knelt to it, the ass became very much puffed up, thinking they were kneeling to him. The lash of his driver soon brought him to his senses. Cited by ERASMUS, *Adagia*, ii, i, 4, with the Latin, "Asinus portans mysteria."

<sup>3</sup> If thy comrade call thee "Ass," put the saddle upon thy back.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450) The criticism of a friend should be heeded. This is amplified in *Midrash: Genesis Rabbah*, xlv, 7, to, "If one should say, 'Thou hast the ears of an ass,' pay no heed; but if two should say it, then put a halter into thy mouth." COHEN, *Ancient Jewish Proverbs*, renders this, "If one person tell thee thou hast ass's ears, take no notice; should two tell thee so, procure a saddle for thyself." A writer in *The British Weekly* for 9 April, 1903, puts it this way: "The outsider's judgment is usually safe. It is written in the *Talmud*, 'If thy friends agree in calling thee an ass, go and get the halter round thee.'"

If all men say that thou art an ass, then bray

THOMAS DRAXE, *Bibliotheca*, p. 11. (1633)

When all tell thee thou art an ass, 'tis time for thee to bray.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 1. (1659)

If any say that one of thine ears is the ear of an ass, regard it not: If he say so of them both, procure thyself a bridle.

JOHN RAY, *Hebrew Proverbs*, p. 396. (1678)

If one, two, or three tell you, you are an Ass, put on a Tail.

THOMAS FULLER, *Gnomologia*. No. 2697. (1732)

<sup>4</sup> It is better to look like an ass than to fight with one.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 13. (1938) Quoted as a Spanish proverb

<sup>5</sup> Jest with an ass, and he will flap you in the face with his tail.

H.G. Bohn, *Handbook of Proverbs*, p. 436. (1855)

<sup>6</sup> They said to the asses of the gypsum mill, "The day of resurrection is a terrible day"

"We have nothing to fear," they replied. "We have neither worn saddles nor eaten barley."

J. L. BURCKHARDT, *Arabic Proverbs*. No. 502.

(1817) Those have most to dread punishment in the other world who lead a life of undeserved enjoyment in this. The idle asses kept merely for pleasure in Cairo have fine saddles and are fed with barley; while the hard-working ass goes with a bare back and gets nothing to eat but straw.

Like the ass's tail, it never grows longer or shorter.

BURCKHARDT, *Arabic Proverbs*. No. 562. The tail of an ass is said to be as long when it is born as it ever becomes.

<sup>7</sup> Like a gypsy's ass with quicksilver in his ears. (Como asno de gitano, con azogue en los oídos.)

CERVANTES, *Don Quixote*. Pt. i, ch. 31. (1605)

<sup>8</sup> Honey is not for the ass's mouth. (No es la miel para la boca del asno.)

CERVANTES, *Don Quixote*. Pt. i, ch. 52. (1605)

The Germans say, "Der Esel träumt von Disteln" (The ass dreams of thistles); or as the Dutch say, "Geef een' ezel haver, hij loopt tot de distels" (Give an ass oats and he runs after thistles). Ewart's "To the ass's lips a thistle is a lettuce," is a free rendering of "Similem habent labra lactucam," "Like lips, like lettuce," which made Crassus laugh for the only time in his life. See under LIKE-NESS

<sup>9</sup> The fault of the ass should not be laid on the pack saddle. (La culpa del asno no se ha de echar a la albarda.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 66. (1615)

The fault of the horse is put on the saddle.

GEORGE HERBERT, *Jacula Prudentum*. No. 242. (1640)

The Fault of the Ass must not be laid on the Pack-saddle.

THOMAS FULLER, *Gnomologia*. No. 4519. (1732)

<sup>10</sup> The ass endures the load, but not the overload. (El asno sufre la carga, mas no la sobrecarga.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 71. (1615)

The Ass endures his burden, but not more than his burden.

GEORGE HERBERT, *Jacula Prudentum*. No. 1078. (1640)

<sup>11</sup> What, you ass! must I begin to teach you your letters? For that I shall need not words but a cudgel. (Quid nunc te, asine, litteras doceam? Non opus est verbis, sed fustibus.)

CICERO, *In Pisonem*. Ch. xxx, sec. 73. (55 B.C.)

A paraphrase of a Greek proverb, "For the ass a beating" (δρου πληγῶν ἄσιος).

<sup>12</sup> Every ass thinks himself worthy to stand with the king's horses.

JOHN CLARKE, *Paroemiologia*, p. 254. (1639)

RAY, 58. (1670) FULLER, No. 1405. (1732)



1 He who is an ass and thinks himself a deer,  
When he tries to leap the ditch, his error will  
be clear.

(Chi è somaro, e cervo esser si crede,  
Al saltar della fossa tardi sene avvede.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 211.  
(1856) An Italian proverb.

Until the Donkey tried to clear

The Fence, he thought himself a Deer.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 48.  
(1924)

2 An ass at the lyre [or "at a musicale"]. (*δνος λύρας*.)

CRATINUS, *Fragment*. (c. 450 B.C.) Cited by  
DIOGENIANUS, *Adagia*, vii, 33, and by ERAS-  
MUS, *Adagia*, i, iv, 35, with the Latin, "Asinus  
ad lyram," or "Asinus lyrae auscultator,"  
and explains that the proverb was supplied  
to unappreciative listeners. MENANDER, *The  
Noise-Shy Man*, frag. 527K, quotes the prov-  
erb, and also a variation, *δνος πρὸς αὐλὸν* (An  
ass with a lute), which is cited by ERASMUS,  
*Adagia*, iv, i, 47, with the Latin, "Asinus ad  
tibiam." The complete proverb, as given by  
PHOTIUS, *Lexicon* (c. A.D. 875), is, "An ass  
listened to a lyre, a sow to a trumpet." ME-  
NANDER refers to it again in *The Hated Man*,  
l. 18. DIOGENIANUS cites another ass proverb,  
*δνος ἐν μύρῳ* (An ass in the ointment), which  
ERASMUS, *Adagia*, i, v, 43, puts into Latin,  
"Asinus in unguento." ERASMUS, *Moriae En-  
comium* (*The Praise of Folly*), sec. 99,  
(1511), gives another form, *δνος πρὸς τὴν  
λύραν* (Like an ass playing on the lyre), and  
in sec. 26, has the Latin again.

A bull with the lyre. (*βοὺς λύρας*.)

MACHON, *Fragment*. (c. 300 B.C.) As quoted  
by ATHENAEUS, *Sophists at Dinner*, sec. 221A.  
Asses at the lyre. (*δνοι λύρας*.)

VARRO, *Testamentum* (c. 40 B.C.) See AULUS  
GELLIUS, iii, 16.

An ass on the tiles. (Asinus in tegulis.)

PETRONIUS, *Satyricon*. Sec. 63. (c. A.D. 60) Of  
an unheard of or ominous event, but its ori-  
gin is unknown. So is the origin of another  
Roman proverbial saying, "Asinus de Aesopi  
puteo" (An ass from Aesop's pit), of an un-  
welcome or noisy person.

What has a dog to do with a bathroom? (*τί  
κοῖτον κυὶ καὶ βαλανεῖον*.)

LUCIAN, *Dialogues of the Dead*. (c. A.D. 170)  
Cited by ERASMUS, *Adagia*, i, iv, 39, with the  
Latin, "Quid commune cani balneo?"  
and a page of comment. Francklin, in his  
translation of Lucian (*Works*, ii, 109), ren-  
ders this in the more familiar form, "What,  
indeed, as the proverb says, has the ass to do  
with a lyre?" STORAEUS, *Florilegium* (c. A.D.  
400), gives still another form, *τί τιφλάω καὶ  
κατόπτρῳ*; (What has a blind man to do with  
a mirror?). This also is cited by ERASMUS,  
*Adagia*, iii, vii, 54, with the Latin, "Quid  
caeco cum speculo?" He adds, "Nihil cum  
fidibus graculo" (No more than a jackdaw  
has with honesty).

Artow lyke an asse to the harpe? (*δνος πρὸς  
λύραν*.)

BOETHIUS, *Philosophiae Consolationis*. Bk. i,  
prose 4, l. 3. (A.D. 534) As rendered by Chau-  
cer. (c. 1380) To a person unmoved by mu-  
sic, art, or higher things. Colville, in his  
translation of Boethius (1556) renders it,  
"Art thou no more apt to understand them  
then an asse to play on the harpe?" which  
implies another way in which the phrase was  
used, i.e., as a proverbial symbol for im-  
possibilities. FULLER, *Gnomologia*, No. 1282  
(1732), also uses it in this sense: "Did you  
ever before hear an Ass play upon a Lute?"

Or artow lyk an asse to the harpe,  
That hereth soun, whan men the strenges plye,  
But in his minde of that no melodye  
May sinken, him to glade, for that he  
So dul is of his bestialitee?

CHAUCER (?), *Troilus and Criseyde*, Bk. i, l.  
731. (c. 1380)

Like a sow playing on a trump.

JAMES KELLY, *Scottish Proverbs*, p. 232. (1721)  
"Spoken when people do a thing ungrace-  
fully."

Never look like a sow playing upon a trump.

WALTER SCOTT, *Rob Roy*. Ch. 25. (1818)

What should a Cow do with a Nutmeg?

THOMAS FULLER, *Gnomologia*. No. 5502. (1732)

What, would you have an Ass chop Logick?

THOMAS FULLER, *Gnomologia*. No. 5527  
(1732) Fuller gives some similar ones: "What  
would you have? a butter'd Faggot?" (No  
5525); "What would you have? a Calf with a  
white Face?" (No. 5526). There are many  
other variations: "Asini mortes," asinine  
sayings; "Asini mandibula," the jaws of an  
ass, of a glutton. All these and others will be  
found in ERASMUS, *Adagia*. The French say,  
"Comme l'âne qui lit la gazette" (Like the  
ass that reads the paper).

3 When an ass kicks you never tell it, is a  
maxim which mamma . . . always acts upon  
MARIA EDGEWORTH, *Helen*. Ch. 24. (1834)

4 Don't wash an ass's head with soda [soap].  
(Asini caput ne laves nitro.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 39.  
(1523) Similarly, "Asinum tondes" (You're  
shaving an ass) indicates a waste of money  
and time.

Who washeth an Asses head loseth both labour  
and sope.

JOHN FLORIO, *Firste Fruits*, fo. 34. (1578)

Who washeth the Asses eares looseth both his  
Sope and his labour.

THOMAS LODGE, *Euphues Shadow*, 53. (1592)

I take small pleasure in washing the asses head  
GABRIEL HARVEY, *Works*, i, 276. (1593)

He that washeth an ass's head loseth both his lye  
and his labour.

JOHN CLARKE, *Paroemiologia*, 155. (1639)

The old proverb, . . . He who washeth an asse's  
head doth lose both time and sope.

JAMES HOWELL, *Parly of Beasts*, 28. (1660)

To lather an Asse's Head, is but spoiling of Soap.

THOMAS FULLER, *Gnomologia*. No.5193.(1732)

To try to wash an ass's face,

Is really labour to misplace;

And loss of time as well as sope.

JOHN WOLCOT (PETER PINDAR), *Expostulatory Odes*. No. xiv. (1789)

Simon . . . summed up . . . by the remark that  
"Twas waste of soap to lather an ass."

THOMAS HUGHES, *Tom Brown at Oxford*. Ch. 23. (1861)

To TEACH AN ASS, see under LABOR LOST.

1 An Ass cover'd with Gold is more respected,  
than a good Horse with a Pack-Saddle.

An Ass is the gravest Beast, an Owl the gravest Bird.

An Ass must be ty'd, where the Master will have him.

An Ass that carries a Load, is better than a Lyon that devours Men.

An Ass that kicketh against the Wall, receives the Blow himself.

An Ass was never cut out for a Lap-Dog.

THOMAS FULLER, *Gnomologia*. Nos. 584-592. (1732)

Better strive with an ill Ass, than carry the Wood one's self.

THOMAS FULLER, *Gnomologia*. No. 930.

Put not an embroider'd Crupper on an Ass.

THOMAS FULLER, *Gnomologia*. No. 3984.

Where-ever an Ass falleth, there will he never fall again.

THOMAS FULLER, *Gnomologia*. No. 5643.

2 He that makes himself an Ass, must not take it ill if Men ride him.

THOMAS FULLER, *Gnomologia*. No. 2232.(1732)

He who makes himself an ass will be ridden by everybody. (Wer sich zum Esel macht, auf dem will jedermann reiten.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 310. (1856) A German proverb.

We may make ourselves asses, and then everybody will ride us.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 4. (1869)

3 What good can it do an Ass to be called a Lyon?

THOMAS FULLER, *Gnomologia*. No. 5490. (1732) HULME, *Proverb Lore*, (1902) OGILVIE, *Profitable Proverbs*. (1923)

BETTER THE HEAD OF AN ASS THAN THE TAIL OF A LION, see under HEAD.

4 Many asses have only two legs. (Sunt asini multi solum bino pede fulti.)

ALFRED HENDERSON, *Latin Proverbs*, p. 424. (1869)

5 I had rather ride on an ass that carries me, than a horse that throws me.

GEORGE HERBERT, *Jacula Prudentum* No. 260. (1640) cited by RAY, p. 2, with the Spanish,

"Mas quero asno que me leve, que cavallo que me derrube."

Better ride an Ass that carries us, than a Horse that throws us.

THOMAS FULLER, *Gnomologia*. No. 920. (1732)

Better an ass that carries us than a horse that throws us.

J. G. HOLLAND, *Gold-Foil: The Infallible*. (1859)

"Better is an ass that carrieth me than a horse that layeth me on the ground." It is the greatest folly to seek a position to which your abilities are unequal.

J. A. SPENDER, *Comments of Bagshot*, xiii, 129. (1908)

6 It is good to hold the ass by the bridle.

GEORGE HERBERT, *Jacula Prudentum*. No. 1127. (1650) "And a scoffing fool by his wits end," is sometimes added.

7 'Tis a sorry ass that will not bear his own burden.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

8 The wild asses did stand in the high places, they snuffed up the wind like dragons. (Onagri steterunt in rupibus, traxerunt ventum quasi dracones.)

*Old Testament, Jeremiah*, xiv, 6. (c. 600 B.C.) Sons of the wild jackass

SENATOR GEORGE H. MOSES, *Speech*, at a dinner of New England manufacturers, at Washington, D.C., 7 Nov., 1929, referring to the group of so-called insurgent Republicans in the Senate.

9 He shall be buried with the burial of an ass. (Sepultura asini sepelietur.)

*Old Testament: Jeremiah*, xxii, 19. (c. 600 B.C.) Asses die, and Wolves bury them.

THOMAS FULLER, *Gnomologia*. No. 821. (1732)

10 The ass invited to a wedding ought to bring wood or water. (Asne convié à nopces eau ou boys y doit apporter.)

LE ROUX DE LINCY, *Proverbes Français*. Vol. i, p. 139. French proverb of the 15th century. De Lincy comments, "That is to say, poor people are invited only to do some service." Perhaps derived from the old Arabic narrative proverb: "They asked the ass, 'Whither?' He answered, 'To fetch wood or water.'"

11 Wilt thou, being keeper of the cash, Like an ass that carries dainties, feed on thistles?

PHILIP MASSINGER, *The City-Madame*. Act ii, sc. 1, l. 423. (1632)

The asse often times carries gold on his back, yet feeds on thistles.

JAMES HOWELL, *Parly of Beasts*, p. 17. (1660) An asse, though loaded with gold, eats but nettles and thistles.

TORRIANO, *Piazza Universale*, p. 15. (1666) The Ass, that carrieth Wine, drinketh Water.

THOMAS FULLER, *Gnomologia*. No.4400.(1732)

Even if the ass is laden with gold, he will seek his food among thorns.

MOSES GOLDMAN, *Proverbs of the Sages*. No. 265. (1911)

1 An ass among apes, as the saying goes. (ὄνος ἐν πιθήκοις τὸ λεγόμενον.)

MENANDER, *The Necklace*. Frag. 402K. (c. 300 B.C.) Quoted by AULUS GELLIUS, ii, 23.

4. An ass among fools who ridicule him. ERASMUS, *Adagia*, i, v, 23, gives the Latin, "Asinus inter simias," and adds another of his own, "Asinus inter apes," An ass among bees.

2 The donkey-drivers think one thing and the donkeys think another. (Li asniers une chose pense, Et li asnes pense tout el.)

MONTAIGLON, *Recueil des Fabliaux: La Borgoise d'Orliens*, l. 104. (c. 1250)

The bay is of one mind, he who saddles him of another. (Uno piensa el bayo, otro quien le ensilla.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 15. (1615)

The ass thinks one thing, and he that rides him another.

JAMES MARBE, tr., *Celestina*, p. 264 (1631)

The horse thinks one thing, and he that saddles him another.

GEORGE HERBERT, *Jacula Prudentum*. No. 389. (1640) FRANKLIN, *Poor Richard*, 1754.

The horse thinks one thing and he that rides him another.

JOHN RAY, *English Proverbs*, p. 14. (1670) D'URFEY, *Don Quixote*. Pt. iii, act iii, sc. 2. (1696)

One thing thinketh the Horse, and another he that saddles him.

THOMAS FULLER, *Gnomologia*. No. 3799. (1732)

3 Who is there that has not the ears of an ass? (Auriculas asini quis non habet?)

PERSIUS, *Satires*. Sat. i, l. 121. (c. A.D. 58)

The ears of the Asse fastened to Midas meane that he easilie understood what every man sayde and did.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, l. 199. (1574) Pettie, tr.

I am an ass, indeed; you may prove it by my long ears.

SHAKESPEARE, *The Comedy of Errors*. Act iv, sc. 4, l. 29. (1593)

To the great he is great; to the fool he's a fool: In the world's dreary desert a crystalline pool, Where a lion looks in and a lion appears; But an ass will see only his own ass's ears.

J. T. TROWBRIDGE, *On Amos Bronson Alcott*. (c. 1863) The Latin proverb is, "Ex auribus cognoscitur asinus" (By the ears one knows the ass).

ONE ASS CALLS ANOTHER "LONG-EARS," see under POT.

4 He who cannot beat the ass, beats the saddle. (Qui asinum non potest, stratum caedit.)

PETRONIUS, *Satyricon*. Sec. 45. (c. A.D. 60) He

who cannot find the chief offender, avenges himself upon his relatives.

He that can not beate the Hourse, beateth the saddle.

JAMES SANFORD, tr., *Houres of Recreation*, p. 213. (1572)

Who can not beat the horse, let hym beat the saddle. (Chi non puo batter il cauallo, batta la sella.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Who cannot strike the Ass may strike the Pack-saddle.

TORRIANO, *Piazza Universale*, p. 22 (1666)

Since he cannot be reveng'd on the Ass, he falls upon the Pack-saddle.

THOMAS FULLER, *Gnomologia*. No. 4174. (1732)

5 An ass laden with gold can enter the gates of any city.

PHILIP OF MACEDON. (c. 350 B.C.) See under GOLD.

6 Act the ass's part to get some bran. (Faisoyt de l'asne pour avoir du bren.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

7 An ass is cold even in the summer solstice

JOHN RAY, *Hebrew Proverbs*, p. 401. (1678)

"Some men are so unhappy that nothing will do them good."

8 He that loves Glasse without G, Take away L, and that is he.

JOHN RAY, *English Proverbs*, p. 55. (1678)

He that whines for Glass without G, Take away L and that's he.

FRANKLIN, *Poor Richard's Almanack*, 1746

9 An ass, though covered with satin, is still an ass.

SADI, BUSTAN, Ch. iv, Apologue 6. (c. 1257)

Hood an ass with rev'rend purple,

So you can hide his two ambitious ears, And he shall pass for a cathedral doctor.

BEN JONSON, *Volpone*. Act i, sc. 2. (1605)

By outward show let's not be cheated; An ass should like an ass be treated.

JOHN GAY, *Fables: The Packhorse and the Carrier*. (1727)

An Ass is but an Ass, tho' laden with Gold.

THOMAS FULLER, *Gnomologia*. No. 585. (1732)

AN APE IN PURPLE, see under APE.

10 Your dull ass will not mend his pace with beating.

SHAKESPEARE, *Hamlet*, v, 1, 64. (1600) The French say, "A dur âne, dur aiguillon" (For the stubborn ass a sharp goad)

An ass pricked must needs trot.

UNKNOWN, *Book of Meery Riddles*. Prov. 58. (1629)

A dull Ass near Home needs no Spur.

THOMAS FULLER, *Gnomologia*, No. 83. (1732)

11 This is to make an ass of me.

SHAKESPEARE, *A Midsummer Night's Dream*. iii, 1, 124. (1595)

My foes tell me plainly I am an ass.

SHAKESPEARE, *Twelfth Night*, v. 1, 21. (1600)

"Egregiously an ass."—*Othello*, ii, 1, 318.

Don't make an ass of yourself.

TROLLOPE, *The Belton Estate*. Ch. 20. (1865)

1 If an ass had kicked me, would you have thought it proper for me to kick him in return? (εἰ μὲν ὄνος ἐλάκτισεν, ἀντιλακτίσαι τούτου ἡξιώσαι' ἄν.)

SOCRATES, refusing to retaliate when kicked by an impudent youth. (c. 425 B.C.) See PLUTARCH, *Moralia: The Education of Children* Sec. 10C.

If sayde Socrates an Asse had kycked mee, would you also haue mee to kick him againe?

JOHN LYL, *Euphues and his Ephoebus* (Arber), p. 145. (1579)

If a donkey bray at you, don't bray at him.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

If an Ass kick you, will you kick him again; or put him into the Court?

THOMAS FULLER, *Gnomologia*. No. 2669. (1732)

He is fool enough himself, who will bray against another ass.

H.G. BOHN, *Handbook of Proverbs*, p. 375 (1855)

Because a Donkey takes a whim

To Bray at You, why Bray at Him?

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 37 (1924)

2 'Tis the ass in the thorns and the lamp in the town-hall. (ἀλλ' ὄνος ἐν ῥάμνῳ τὸ τε λύχνιον ἐν προτείῳ.)

THEOCRITUS, *Idyls*. Idyl xxi, l. 36. (c. 270 B.C.)

3 To the rude ass a rude keeper.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 475. (1623)

4 Hast thou seen a black ass? [Then] it was neither black nor white.

UNKNOWN, *Alphabet of Ben Sira*. No. 8. (c. 1000) Addressed to a confirmed liar whose very statement is a proof against itself

He who honors them that despise him is like an ass.

UNKNOWN, *Alphabet of Ben Sira*. No. 13 Proverbs concerning the ass are very numerous in all literatures. The collections of Greek proverbs show over forty, and ERASMUS in his *Adagia* cites still more of Semitic and Latin origin. The ass plays a role in thirty of Aesop's fables. It is usually represented as intelligent and faithful, as well as inquisitive, obstinate, wanton and a glutton, and a familiar companion of man.

ASSES SCRATCH EACH OTHER, see under SCRATCHING.

## II—The Ass: Its Bray

5 The ass will bray no matter how you beat him. BURCKHARDT, *Arabic Proverbs*. No. 485. (1817)

6 The ass that brays most eats least.

RANDALL COTGRAVE, *French-English Dict.; Asses*. (1611) RAY, *Proverbs*, p. 3. (1670)

Asses that bray most, eat least.

THOMAS FULLER, *Gnomologia*. No. 822. (1732)

7 Every Ass loves to hear himself bray.

THOMAS FULLER, *Gnomologia*. No. 1404 (1732)

The Ass brays, when he pleases.

THOMAS FULLER, *Gnomologia*. No. 4399.

An ass may bray a good while before he shakes the stars down.

GEORGE ELIOT, *Romola*. Bk. iii, ch. 50. (1862)

8 'Tis time to cock your hay and corn, When the old donkey blows his horn.

RICHARD INWARDS, *Weather Lore*, p. 127. (1893)

Hark! I hear the asses bray;

We shall have some rain to-day.

RICHARD INWARDS, *Weather Lore*, p. 127.

9 The most detestable of sounds is the voice of an ass.

SADI, *Gulistan*. Ch. iv. Apologue 11. (c. 1258)

10 The Ass . . . for his Voice, there's none disputes

That he's the Nightingale of Brutes.

SWIFT, *The Beasts' Confession*, l. 21. (1732)

11 The ass knows well in whose face he brays. (Bien sabe el asno en cuya cara rebozna.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 43. (1853) A Spanish proverb.

12 An ass's voice ne'er reached to Heaven.

JOHN WOLCOT (PETER PINDAR), *Ld B. & His Motions*. (1802) "A certain and true saying Of animals inclined to braying."

## ASTONISHMENT

See also Surprise, Wonder

13 How can these things be? (ὥς τ' ἄρ' τοι τάδε ἐργαί.)

HOMER, *Iliad*. Bk. xi, l. 838. (c. 850 B.C.)

Then I looked up at Nye, And he gazed upon me; And he rose with a sigh, And said, "Can this be?"

BRET HARTE, *Plain Language from Truthful James*. (1870)

14 Amazement sits upon me. (σέβας μ' ἐχει εἰσοφώρτα.)

HOMER, *Odyssey*. Bk. vi, l. 161. (c. 850 B.C.) A phrase frequently repeated.

15 We were dumb with astonishment. (Attonitis admiratione.)

PETRONIUS, *Satyricon*. Sec. 63. (c. A. D. 60)

I am most putrified with astonishment.

MARK TWAIN, *Huckleberry Finn*. Ch. 33. (1884)

He was astonished clear down to his corns.

MARK TWAIN, *A Connecticut Yankee*, p. 215. (1889)

16 To drink the wine of astonishment. (Potasti nos vino compunctionis.)

Old Testament: *Psalms*, lx, 3. (c. 350 B.C.)

<sup>1</sup> Nothing can satisfy, but what confounds;  
Nothing, but what astonishes, is true.  
YOUNG, *Night Thoughts*. Night ix, l. 836. (1742)

## ATHEISM

See also Doubt

<sup>2</sup> Great hypocrites are the real atheists. (Magni hypocritae sunt veri atheistae.)

FRANCIS BACON, *De Augmentis Scientiarum*. Pt. i, sec. 15. (1605)

Hypocrisy in one Age is generally succeeded by Atheism in another.

JOSEPH ADDISON, *The Spectator*. No. 119. (1711)

<sup>3</sup> An atheist-laugh's a poor exchange  
For Deity offended!

BURNS, *Epistle to a Young Friend*. (1786)

<sup>4</sup> There are no atheists in the fox-holes.

REV. WILLIAM THOMAS CUMMINGS, *Sermon*, on Bataan, Philippine Islands, March, 1942, telling the story of a sergeant who had prayed during a heavy bombing attack by the Japanese. Captured when the Japanese took Bataan. Father Cummings was reported lost in the sinking of a Japanese prison ship by an American submarine, Dec., 1944. See *New York Times*, 13 April, 1942, p. 3/5; ROMULO, *I Saw the Fall of the Philippines*, p. 263.

There are no absentees in the fox-holes.

CAPTAIN EDDIE RICKENBACKER, *Speech*, before N.Y. Legislature, 22 Feb., 1943, paraphrasing Father Cummings, and referring to the high percentage of absenteeism among war-plant workers.

Foxholes are not valid agents for making Christians, for destroying atheism, or for driving men to God.

TRANSPORT CHAPLAIN LEWIS A. MYERS, *Article*, in *The Arkansas Baptist*, June, 1945.

<sup>5</sup> Some are atheists only in fair Weather.

THOMAS FULLER, *Gnomologia*. No. 4210 (1732)

<sup>6</sup> Sire, I had no need for that hypothesis. (Sire, je n'avait besoin de cette hypothèse.)

PIERRE LAPLACE, to Napoleon (1796), when the latter asked why God was not mentioned in *La Mécanique Céleste*.

<sup>7</sup> A man cannot become an atheist merely by wishing it. (N'est pas athée qui veut.)

NAPOLEON BONAPARTE, *Sayings of Napoleon*. (c. 1816)

<sup>8</sup> The fool hath said in his heart, There is no God. (Dixit insipiens in corde suo: Non est Deus.)

*Old Testament: Psalms*, xiv, 1; lili, 1. (c. 350 B. C.)

Atheists . . . are in some respects worse than the Devil: he knows and acknowledgeth a Deity; these say, "There is no God."

THOMAS ADAMS, *Sermons*, ii, 341. (1629)

An Atheist is got one Point beyond the Devil.

THOMAS FULLER, *Gnomologia*. No. 593 (1732)

<sup>9</sup> I did it ignorantly in unbelief. (ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ.)

*New Testament: I Timothy*, i, 13. (A. D. 62)  
The Vulgate is, "Ignorans feci in incredulitate."

The fearful Unbelief is unbelief in yourself.

THOMAS CARLYLE, *Sartor Resartus: The Everlasting No*. Bk. ii, ch. 7. (1831)

There is no unbelief;

Whoever plants a seed beneath the sod

And waits to see it push away the clod,

He trusts in God.

LIZZIE YORK CASE, *There is No Unbelief*. (c. 1860) Often wrongly attributed to Bulwer-Lytton. ALPHONSE KARR pointed out that "Unbelief is a belief, a very exacting religion" (L'incrédulité est une croyance, une religion très exigeante).

<sup>10</sup> By night an atheist half-believes a God.

YOUNG, *Night Thoughts*. Night v, l. 176. (1742)

## ATHENS

<sup>11</sup> Let us go to Athens. (ἵωμεν εἰς Ἀθήνας.)

ARISTOTLE, *Constitution of the Bottiaians*. Fr. 485. (c. 350 B. C.) Song of Bottiaean maidens. See PLUTARCH, *Theseus*, ch. 16; *Moralia: Greek Questions*. Sec. 299A. "Eamus ad Romam" was no doubt the song of the Italian maidens, just as "We're going to live at Paris" (Nous vivrons à Paris) was the song of Manon and Des Grieux in the first act of Massenet's *Manon*. The American equivalent is perhaps George Cohan's "Give my regards to Broadway."

<sup>12</sup> I would rather live on a few grains of salt at Athens than enjoy sumptuous fare at Craterus's table. (ἀλλὰ βοῖλομαι ἐν Ἀθήναις ἅλα λίχειν ἢ παρὰ Κρατέρῳ τῆς πολυτελοῦς τραπέζης ἀπολαύειν.)

DIOGENES, to Craterus. (c. 300 B. C.) See DIOGENES LAERTIUS, *Diogenes*. Sec. 57. Quoted by PETTIE, *Petite Pallace: Sinorix and Gamma*, p. 17. Dan Daly brought this up to date (c. 1895) when he said, "I'd rather be a lamp-post in New York than a man anywhere else."

<sup>13</sup> Hail, Athens, thou nurse of Greece! (Salvete, Athenae, quae nutrices Graeciae.)

PLAUTUS, *Stichus*, l. 649. (c. 200 B. C.)

<sup>14</sup> I think our Modern Athens much obliged to me for having established such an extensive manufacture.

WALTER SCOTT, *The Fortunes of Nigel: Introductory Epistle*. (1822)

Edinburgh . . . the modern Athens.

JOHN OXENHAM, *White Fire*. Ch. 2. (1905)

## ATLAS

<sup>15</sup> The shoulders of Atlas wherewith he staid up heaven, represent unto us nothing els but

the knowledge which he had of the superior world by means of contemplation.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 49. (1574)

Thou art not Atlas for so great a weight.

SHAKESPEARE, *III Henry VI*, v, 1, 36. (1590)

Atlas, we read in antient Song.  
Was so exceeding tall and strong,

He bore the skies upon his back,

Just as a Pedlar does his Pack: . . .

Or, when he can no longer stand,

Desires a Friend to lend a Hand. . . .

Great Statesmen are in this Condition,

And Atlas is a politician.

JONATHAN SWIFT, *Atlas*. (1712) Referring to the Earl of Oxford.

The disencumber'd Atlas of the state.

WILLIAM COWPER, *Retirement*, l. 394. (1781)

Thomas Nashe in a dedication to Robert Greene's *Menaphon* (1589) referred to Greene as "The Atlas of Poetrie."

**AUDACITY, see Boldness**

### AUSTRIA

2 Austria is to rule the whole universe. (Austria est imperare orbi universo.)

UNKNOWN, *Motto*, adopted by Frederick III, Emperor of Germany, when he received the Imperial crown from the Pope, 1452. There is another version, "Austria shall be the last thing in the world" (Austria erit in orbe ultima). The most famous example of political proverbs, often given simply as "A.E.I.O.U." The first form is also in German, "Alles Erdreich ist Oesterreich unterthan."

**AUTHOR, see Writer**

### AUTHORITY

3 Everyone is harsh whose authority is new (ἄπας δὲ τραχὺς ὅστις ἀνὴρ νέον κρατῇ.)

AESCHYLUS, *Prometheus Bound*, l. 35. (c. 470 B. C.)

None is more severe than he of humble birth when raised to high estate. (Asperius nihil est humili, cum surgit in altum.)

CLAUDIAN, *In Eutropium*. Bk. i, l. 181 (c. A. D. 400)

After he had mounted, he put his legs in motion

J. L. BURCKHARDT, *Arabic Proverbs*. No. 135 (1817) To start up his animal. Once established in power, a man begins to tyrannize

4 Authority buries those who assume it.

*Babylonian Talmud: Joma*, fo. 86b. (c. 450)

5 Authority without wisdom is like a heavy axe without an edge, fitter to bruise than polish.

ANNE BRADSTREET, *Meditations Divine and Moral*. (c. 1670)

6 Authority is a Disease and Cure,  
Which Men can neither want, nor well endure.

SAMUEL BUTLER, *Remarks*, l. 251. (c. 1680)

7 Authority issuing from one is strong, issuing from two is weak.

WILLIAM DOOLITTLE, *Chinese Vocabulary*, ii, 281. (1872)

8 Authority can make leather as current as gold.

JOSEPH GLANVILL, *The Vanity of Dogmatizing*. Ch. 19. (1661)

9 I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh. (καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ "Ἐρχου, καὶ ἔρχεται.)

*New Testament: Matthew*, viii, 9. (c. A. D. 65)

The Vulgate is, "Et dico huic: Vade, et vadit: et alii Veni, et venit."

10 To exercise authority with cruel claws. (Exercere imperium saevis unguibus.)

PHAEDRUS, *Fables*. Bk. i, fab. 31, l. 12. (c. 25 B. C.)

11 The old speech is, Magistracy makes not the man, but discovers what mettell in in him

DANIEL ROGERS, *Matrimonial Honour*, p. 45 (1642)

12 Whoever submitteth his neck to authority, doth it not often happen that he comes to authority himself?

SADI, *How to Bring Up a Son*. (c. 1250)

13 Drest in a little brief authority.

SHAKESPEARE, *Measure for Measure*, ii, 2, 118 (1604)

Though authority be a stubborn bear, yet he is oft led by the nose with gold.

SHAKESPEARE, *The Winter's Tale*, iv, 4, 831. (1610)

14 A good man ever respects authority. (καλὸν τὸν ἐσθλὸν ἀνδρα χρῆ τῶν ἐν τέλει.)

SOPHOCLES, *Ajax*, l. 1352. (c. 409 B. C.)

15 Authority, not majority. (Autorität, nicht Majorität.)

F. J. STAHL: *Speech*, in the German Parliament at Erfurt, 11 April. 1850

### AUTUMN

16 Fruit-bearing autumn. (Pomifer autumnus.)

HORACE, *Odes*. Bk. iv, ode 7, l. 11. (23 B. C.)

Autumpne cometh ageyne beuy of apples.

CHAUCER, *Boethius*, iv, 7, 144 (c. 1374)

The teeming autumn, big with rich increase.

SHAKESPEARE, *Sonnets* Sonnet xcvi. (1609)

17 Dread autumn, harvest-season of the Goddess of Death. (Autumnusque gravis, Libitinae quaestus acerbae.)

HORACE, *Satires*. Bk. ii, sat. 6, l. 19. (35 B. C.)

The melancholy days are come, the saddest of the year.

W. C. BRYANT, *The Death of the Flowers*. (1821)

- 1 In Autumn, the fairest season of the year. (Sub autumnum, cum formosissimus annus.)  
 OVID, *Artis Amatoriae*, Bk. ii, l. 315. (c. 1 B. C.)  
 Of fair things the autumn is fair.  
 GEORGE HERBERT, *Jacula Prudentum*. (1640)  
 Some of us call it autumn,  
 And others call it God.  
 W. H. CARRUTH, *Each in His Own Tongue*. (c. 1890)

AVARICE

See also Covetousness, Greed, Miser

- 2 To me avarice seems not so much a vice, as a deplorable piece of madness.  
 SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 13. (1643)  
 No Vice! Like Avarice.  
 THOMAS FULLER, *Gnomologia*. No. 6171. (1732)  
 3 Expel avarice from thy heart, and the fetters will be loosened from thy feet.  
 J. L. BURCKHARDT, *Arabic Proverbs*. No. 249. (1817) Be contented and thou wilt be free.  
 4 Avarice, after the description of saint Augustin, is likerousnesse in herte to have earthly thinges.  
 CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 63. (c. 1389)  
 5 The very suspicion of avarice is to be avoided. (Vitanda tamen suspicio est avaritiae.)  
 CICERO, *De Officiis*. Bk. ii, ch. 17, sec. 58. (c. 45 B. C.)  
 6 Banish Avarice, mother of crimes. (Scelerum matrem, . . . trudis Avaritiam.)  
 CLAUDIAN, *De Consulatu Stilichonia*, ii, 111. (A. D. 400) Quintilian says, "Cruditatis mater avaritia est" (Avarice is the mother of cruelty).  
 Avarice, sphincter of the heart.  
 MATTHEW GREEN, *The Spleen*, l. 697. (1737)  
 Avarice, the spur of industry.  
 DAVID HUME, *Of Civil Liberty*. (1741)  
 7 Pale av'rice may his heart possess,  
 The bane of human happiness.  
 WILLIAM COMBE, *Dr. Syntax in Search of the Picturesque*, 36. (1812)  
 8 Dochney lived to an old age, because as th' pote says, "There's nawthin' like avarice to keep a man young."  
 FINLEY PETER DUNNE, *Making a Will*. (1900)  
 9 Dream of gold, and wake hungry.  
 EDWARD FITZGERALD, *Polonius: Avarice*. (1852)  
 10 Aunt Maggie had a sudden attack of the hedges. . . . She was a hedger from Hedgersville.  
 O. HENRY, *The Enchanted Profile*. (1909)

- 11 Avarice and happiness never saw each other, how then should they become acquainted.  
 FRANKLIN, *Poor Richard's Almanack*, 1734.  
 12 Avarice, the root of all evil. (Radix omnium malorum avaritia.)  
 ST. JEROME, *Epistles*. Epis. cxxv, sec. 2. (A. D. 411)  
 LOVE OF MONEY ROOT OF EVIL, see under MONEY.  
 13 Avarice loses everything in trying to gain everything. (L'avarice perd tout en voulant tout gagner.)  
 LA FONTAINE, *Fables: La Poule aux Oeufs d'Or*. Bk. v, fab. 13. (1668) Girardin calls attention to a similar fable in the Latin poems of Milton: A farmer had an apple tree which bore beautiful fruit, and presented some of it one day to his proprietor. The latter, enchanted, had the tree removed to the court of his house, where it died. "From wishing too much," mourned the proprietor, "I have lost the tree and the fruit."  
 14 Avarice is more opposed to economy than liberality is. (L'avarice est plus opposée à l'économie que la libéralité.)  
 LA ROCHEFOUCAULD, *Maximes*. No. 167. (1665)  
 Avarice hoards itself poor; charity gives itself rich. (Der Geiz sammlt sich arm, die Milde giebt sich reich.)  
 R. C. TRENCH, *On the Lessons in Proverbs*, p. 96. (1853) A German proverb.  
 15 True it is that avarice is rich, modesty starves. (Verum est aviditas dives, et pauper pudor.)  
 PHAEDRUS, *Fables*. Bk. ii, fab. 1, l. 12. (c. 25 B. C.)  
 16 When you reward the avaricious you ask for trouble. (Cum das avaro praemium ut noceat rogas.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 136. (c. 43 B. C.)  
 17 The avaricious man is good to none—worst to himself. (In nullum avarus bonus est, in se pessimus.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 273. (c. 43 B. C.)  
 Avarice is its own step-mother. (Der Geiz ist seine Selbst-Stiefmutter.)  
 CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 317. (1856) A German proverb.  
 18 Many things are lacking to poverty, all things to avarice. (Inopiae desunt multa, avaritiae omnia.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 275. (c. 43 B. C.)  
 One line of Ovid: *Desunt luxuriae multa, avaritiae omnia*. Much is wanting to luxury, all to avarice. To which saying I have a mind to add . . . : Poverty wants some, luxury many, avarice all things.  
 ABRAHAM COWLEY, *Essays*, vii, 82. (1668)  
 Poverty wants many things, but covetousness all.  
 WILLIAM PENN, *No Cross, No Crown*. Ch. 13. (1669)

The poor man wants many things, but the covetous man wants all.

SIR ROGER L'ESTRANGE, tr., *Seneca's Epistles*. Epis. ii. (c. 1680)

A poor Man wants some things, a covetous Man all things.

THOMAS FULLER, *Gnomologia*. No. 356. (1732)

Poverty wants some things, luxury many things, avarice all things.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1735. The Germans say, "Einem armen Mann mangelt viel, einem Geizigen alles." Similarly, "Der Geizige ist das Ross das Wein führt, und Wasser säuft" (An avaricious man is a horse which is laden with wine, and drinks water).

<sup>1</sup> The avaricious man lacks what he has as much as what he has not. (Tam deest avaro quod habet quam quod non habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 694. (c. 43 B.C.) One of the best known lines of Publilius, quoted by Seneca, Quintilian, St. Jerome, and many others. Jerome's order is "Avaro tam deest," etc.

<sup>2</sup> It is a folly to hoard what we are never likely to want. (Estre follie faire reserve de ce dont jamais l'on n'a faulte.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 56. (1548)

<sup>3</sup> Let us be avaricious as the sea. (Soyons avare comme la mer.)

ARTHUR RIMBAUD, *Une Saison en Enfer* Ch. 3 (1873)

<sup>4</sup> How can the falcon fly to the sky when the stone of avarice is tied to its wing?

SADI, *Bastan* Ch. 6, Maxim 9. (c. 1257)

The eyes of men are closed by avarice; it is greed which entices both bird and fish to the net.

SADI, *Gulistan*. Ch. 3, Apologue 28. (c. 1258)

No well can fill the eye of avarice.

SADI, *Gulistan*. Ch. 7, Apologue 19.

<sup>5</sup> Avarice is a wild beast, monstrous and irresistible. (Avaritia belua fera, immanis, intoleranda est.)

SALLUST, *Ad Caesarem Epistula*. Ch. 8. (c. 50 B.C.)

Avarice destroys honor, integrity, and all other noble qualities. (Avaritia fidem, probitatem ceterasque artis bonas subvertit.)

SALLUST, *Bellum Catilinae*. Ch. 10. (c. 41 B.C.)

<sup>6</sup> To snatch food from a funeral pyre. (E flamma petere cibum.)

TERENCE, *Eunuchus*, l. 491. (161 B.C.) Cited by ERASMUS, *Adagia*, iv, i, 51. There is a difference of opinion as to the meaning of the phrase. Terence uses it in the sense of robbing the dead, "To steal the pennies from the eyes of a corpse," as we would say. Others, however, use it in the sense of venturing on a dangerous undertaking, "To snatch food from the flames," to run a great risk.

<sup>7</sup> See what avarice does. (Vide avaritia quid facit.)

TERENCE, *Phormio*, l. 358. (161 B.C.)

TO SKIN A FLINT, *see under SKIN*.

## AXE

<sup>8</sup> A dull axe never loves grindstones.

HENRY WARD BEECHER, *Royal Truths*. (1862)

<sup>9</sup> Here I send thaxe after the helue awaie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1562)

*See under HELVE*.

Throw the Rope in after the Bucket.

THOMAS FULLER, *Gnomologia*. No. 5042. (1732)

<sup>10</sup> The axe is laid unto the root of the trees. (ἡ ἀξίς πρὸς τὴν ρίζαν τῶν δένδρων κεῖται.)

*New Testament: Matthew*, iii, 10. (c. A.D. 65)

The *Vulgate* is, "Securis ad radicem arborum posita est."

<sup>11</sup> When I see a merchant, over polite to his customers—begging them to taste a little brandy, and throwing half his goods on the counter—thinks I, That man has an axe to grind.

CHARLES MINER, *Who'll Turn Grindstone?* (1810) Miner's essay, *Who'll Turn Grindstone?* first appeared in *The Luzerne Federalist* for 7 Sept., 1810, and was reprinted in the collected *Essays from the Desk of Poor Robert the Scribe*, at Doylestown, Pa., in July, 1815. Miner (Poor Robert), tells how, as a boy, he was coaxed by a man to turn the grindstone for him while he sharpened his axe. "Tickled with the flattery, like a little fool, I went to work, and bitterly did I rue the day. It was a new axe, and I toiled and tugged, till I was almost tired to death. The school bell rung, and I could not get away; my hands were blistered and it was not half ground. At length, however, the axe was sharpened, and the man turned to me with, 'Now, you little rascal, you've played the truant—scud to school, or you'll rue it.' Alas, thought I, it was hard enough to turn grindstone, this cold day; but now to be called 'little rascal' was too much. It sunk deep in my mind, and often have I thought of it since. When I see a merchant," etc. The *Oxford English Dictionary*, and other authorities, attribute the origin of the phrase to a story by Benjamin Franklin, but Franklin's story has nothing to do with having an axe to grind in the proverbial sense of having private ends to serve. It concerns a man who wanted his axe ground until the whole surface was as bright as the edge, and a smith agreed to grind it bright for him if he would turn the grindstone. When he grew tired, as he soon did, the smith urged him to go on. "We'll have it bright by and by," he said. "As yet, it's only speckled." "Yes," agreed the man, "but I think I like a speckled axe best." The moral is, "Don't bite off more than you



can chew," "Be contented with what you have," or something similar.  
 I like to let every feller grind his own axe.  
 T. C. HALIBURTON (SAM SLICK), *Wise Saws*.  
 Ch. 16. (1843)  
 Sea-captains . . . have no private axe to grind.  
 WALTER BESANT, *Autobiography*, vii, 123. (1902)  
 Each of them had a prize to win, a goal to kick,  
 an ax to grind, a race to run, a name to carve,  
 a crow to pick.  
 O. HENRY (W. S. PORTER), *The Green Door*.  
 (1906)  
 I've no particular axe to grind.  
 AGATHA CHRISTIE, *The Patriotic Murders*, p.  
 236. (1941)  
 He has an axe of his own to grind now.  
 H. C. BAILEY, *Nobody's Vineyard*, p. 19. (1942)

<sup>1</sup>  
 He opens the door with an ax.  
 JOHN RAY, *English Proverbs*, p. 75. (1678) Of  
 means disproportionate to ends.  
 The axe goes to the wood from whence it bor-  
 rowed its helve.  
 JOHN RAY, *Adagia Hebraica*. No. 1. (1678) "It  
 is used," Ray explains, "against those who  
 are injurious to those from whom they are  
 derived, or from whom they have received  
 their power." FULLER, *Gnomologia*. No. 4401.  
 (1732)  
 In hewing an axe-shaft, hewing a shaft,  
 For a copy you have the axe in your hand.  
 UNKNOWN, *The Book of Songs (Shiking)*. Bk.  
 xv. *There Is a Proper Way for Doing Every-*  
*thing*. (c. 600 B. C.) Legge, tr.

## B

## BABBITT

<sup>2</sup>  
 His name was George F. Babbitt, and . . .  
 he was nimble in the calling of selling houses  
 for more than people could afford to pay.  
 SINCLAIR LEWIS, *Babbitt*, p. 2. (1922) Lewis  
 had the rare distinction of introducing a  
 new word into the language, and for some  
 years "a Babbitt" was used everywhere—  
 like "a Pecksniff," or "a Shylock," or "a  
 Hawkshaw"—as the symbol of a business  
 man who "has traded his ethics and chivalry  
 for a Buick," to quote the radio comedians.  
 It is now obsolescent.

## BABY

<sup>3</sup>  
 But just now bare of the egg-shell. (*ἄρι-  
 γοῦρόν ὀστέπαιον*.)  
 AESCHYLUS, *Fragments*. No. 186. (c. 458 B. C.)  
<sup>4</sup>  
 Dr. Wick was left to hold the baby.  
 DOROTHY BOWERS, *Fear and Miss Betony*, p.  
 43. (1942)  
 He'd do his damndest he wasn't caught holding  
 the baby.  
 H. C. BAILEY, *Queen of Spades*, p. 157. (1944)  
<sup>5</sup>  
 They will smell of the baby.  
 NICHOLAS BRETON, *Courtier and Countryman*,  
 p. 19. (1618) To be childish.  
<sup>6</sup>  
 Chinning and embracing, and looking babies  
 in one another's eyes.  
 NICHOLAS BRETON, *Will's Will*, p. 44. (1599)  
 When none that's jealous spies  
 To looke babbies in his eyes.  
 RICHARD BRATHWAIT, *A Strappado for the Di-  
 vell*, l. 80 (1615)  
 Can ye look babies, sisters, In the young gallants'  
 eyes?  
 JOHN FLETCHER, *The Loyall Subject*, Act iii,  
 sc. 2. (1618)

They may kiss and coll, lye and look babies in  
 one another's eyes.  
 RICHARD BURTON, *The Anatomy of Melan-  
 choly*. Pt. iii, sec. ii, mem. v, subs. 5. (1621)  
 She clung about his neck, gave him ten kisses,  
 Toyed with his locks, looked babies in his eyes  
 THOMAS HEYWOOD, *Love's Mistress*. (1636)  
 Sweeten her again with ogling smiles, look babies  
 in her eyes.  
 THOMAS BAKER, *The Fine Lady's Aims*. Act i,  
 sc. 1. (1709)  
 To look babies; to gaze at the reflection of one's  
 face in another's eyes.  
*Oxford English Dictionary: Look*. Vol. vi, p.  
 425/1. However, the phrase, when the con-  
 text of the quotations given above is consid-  
 ered, would seem to mean more than that—  
 to look lovingly and also perhaps sugges-  
 tively.  
<sup>7</sup>  
 An infant . . . is all gut and squall.  
 CHARLES BROWN, *Letter to John Keats*, 21  
 Dec., 1820.  
<sup>8</sup>  
 Love the babe for her that bare it.  
 JOHN CLARKE, *Paroemiologia*, p. 285. (1639)  
<sup>9</sup>  
 This is my baby, and I'm stuck with it.  
 GEORGE HARMON COXE, *The Glass Triangle*,  
 p. 152. (1940) This is something I'm respon-  
 sible for.  
 That's my baby, and you'll find I'm not afraid to  
 spank it.  
 DAVID KENT, *Jason Burr's First Case*, p. 71  
 (1941)  
<sup>10</sup>  
 Don't wash the inside of a baby's hand, or  
 you'll wash his luck away.  
 D. E. MARVIN, *Curiosities in Proverbs*, p. 177.  
 (1916) An American negro superstition,  
 current in tidewater Virginia. See *Southern  
 Workman*, Nov., 1899.

1 It is said that no woman ever produced a baby without the coöperation of a man. (παιδίον μὲν γὰρ οὐδεμία ποτὲ γυνὴ λέγεται ποιῆσαι δίχα κοινωρίας ἀνδρός.)

PLUTARCH, *Moralia: Advice to a Bride*, 145D. (C. A. D. 95) Quoting a proverb.

A man passes seed into a womb and goes his way, and anon another cause takes it in hand and works upon it and perfects a baby—what a consummation from what a beginning! (ἐξ οἴου οἴον.)

MARCUS AURELIUS, *Meditations*. Bk. x, sec. 26. (C. A. D. 174)

2 A babe in the house is a well-spring of pleasure.

M. F. TUPPER, *Of Education*. (1840)

3 Emptying the baby out with the bath. (Das Kind mit dem Bade ausschütten.)

UNKNOWN. A German proverb.

Many young men today throw out the baby with the bath water.

C. E. M. JOAD *London Observer, Sayings of the Week*.

We are apt to make the usual blunder of emptying the baby out with the bath.

BERNARD SHAW, *Parents and Children*. (1914)

## BABYLON

4 The approach . . . to mighty Babylon.

LORD BYRON, *Don Juan*. Canto xi, st. 23. (1823)  
London, Paris, New York have all been called "the modern Babylon."

5 Babylon is fallen, is fallen. (Cecidit, cecidit Babylon.)

*Old Testament: Isaiah*, xxi, 9. (c. 900 B. C.)

Babylon the great is fallen, is fallen. (ἔπεσεν, Βαβυλῶν ἡ μεγάλη.)

*New Testament: Revelation*, xviii, 2. (C. A. D. 60)

All Babylon lies low; Luther destroyed the roof, Calvin the walls, but Socinus the foundations. (Tota iacet Babylon; destruxit lecta Lutherus, Calvinus muros, sed fundamenta Socinus.)

UNKNOWN. A monkish Latin jingle. Socinus was a sixteenth century theologian, whose doctrines neither Protestants nor Catholics would tolerate, and which have long since fallen into obscurity

## BACHELOR

See also Celibacy

6 A lewd bachelor makes a jealous husband.

H. G. BOHN, *Handbook of Proverbs*, p. 292. (1855)

7 To look for Marica (Molly) in Ravenna, or the bachelor in Salamanca. (Buscar a Marica por Rávena, o al Bachiller en Salamanca.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 10. (1615)  
Where every other man is a bachelor. A needle in a haystack.

8 He was the most lusty bachiler  
In al this world and eek the beste archer.

CHAUCER, *Canterbury Tales: The Maunciple's Tale*, l. 3. (c. 1389) "Bachelor" is here used in its original sense of "bas chevalier," a young knight not old enough to display his own banner; a novice in arms. In the *Prologue*, l. 80, Chaucer describes the Squire as "A lovyere, and a lusty bacheler."

9 Batcheleres haue often peyne and wo.

CHAUCER, *The Marchantes Tale*, l. 34. (c. 1386)

The unsettled, thoughtless condition of a batchelor.

SAMUEL JOHNSON, *The Rambler*. No. 18. (1750)

An old bachelor is a poor critter.

ARTEMUS WARD (C. F. BROWNE), *Artemus Ward: His Book*. (1862)

10 He is so averse to marrying again that he declares a bachelor's couch is the most comfortable in the world. (A ducenda autem uxore sic abhorret, ut libero lectulo neget esse quicquam iucundius.)

CICERO, *Ad Atticum*. Bk. xiv, epis. 13. (44 B. C.)

He declares that there is nothing to be preferred, nothing better than, a bachelor life. (Nil ait esse prius, melius nil caelibe vita.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 88. (20 B. C.)

The French call it, "Le bonheur de celibat."

Commend a wedded life, but keep thyself a bachelor.

JAMES HOWELL, *Proverbs: Preface*. (1659)

It is not for nothing that Don Quixote was a bachelor and Marcus Aurelius married ill.

R. L. STEVENSON, *Virginibus Puerisque*. Pt. i. (1881)

11 They [bachelors] live but as a brid or as a beste,

In libertee, and under non areste,  
Ther-as a wedded man in his estaat  
Liveth a lyf blisful and ordinaat.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 17. (c. 1388)

Though batchelours be the strongest stakes, married men are the best binders in the hedge of the Commonwealth.

THOMAS FULLER, *The Holy State: Of Marriage*. (1642)

We bachelors laugh and show our teeth, but you married men laugh till your hearts ache.

HERBERT, *Jacula Prudentum*. No. 1166. (1640)

We bachelors grin, but you married men laugh till your hearts ache.

JOHN RAY, *English Proverbs*, p. 48. (1670)

FULLER, *Gnomologia*. No. 5433. (1732)

*Gay Bachelor*: Do you think there is anything in the theory that married men live longer than unmarried ones?

*Henspecked Friend* (wearily): Oh, I don't know—seems longer.

*Life* (N. Y.), 19 Nov., 1891. This bit of dialogue occurred under an unsigned drawing of

the bachelor and his henpecked friend, and was repeated with minor variations under a more elaborate drawing of a dinner party in the issue of 29 Dec., 1892. The joke soon became part of the stock in trade of every vaudeville team and minstrel show, usually in this form: *Interlocutor to End Man*: Sam, Can you tell me why married men live longer than bachelors? *End Man*: They don't live longer—it just seems longer.

A married man gets the money, Hinnissy, but a bachelor man gets th' sleep.

FINLEY PETER DUNNE, *Marriage*. (1900)

1 Cock's bones! now again I stand

The jolliest bachelor i' the land.

HENRY VIII OF ENGLAND (attr.). On the Beheading of Anne Boleyn. (1536)

2 Bachelors wives and maides children be well taught.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 6. (1546)  
CAMDEN, *Remains*, p. 304. (1614)

Bachelors' wives, indeed, are finely governed.

SIR JOHN VANBRUGH, *The Provok'd Husband*. Act i, sc. 1. (1726)

What a pity it is that nobody knows how to manage a wife, but a bachelor.

GEORGE COLMAN THE ELDER, *The Jealous Wife*. Act iv, sc. 1. (1761)

Bachelors' wives are always the best managed  
FREDERICK MARRYAT, *Jacob Faithful*. Ch. 42 (1834) MAIDS' CHILDREN, see under CHILD

3 You'll certainly be soon married; here's two bachelors drinking to you at once.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

4 Bachelor's fare: bread and cheese and kisses.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

5 I had rather keep bachelor's hall in hell than go to board in heaven.

H. D. THOREAU, *Early Spring in Massachusetts*. (3 March, 1841) Thoreau perhaps got the phrase from some once popular verses (c. 1835) by an obscure Irish writer named John Finley, beginning "Bachelor's Hall! what a quare-lookin' place it is!"

6 Nowadays all the married men live like bachelors, and all the bachelors like married men.

OSCAR WILDE, *Picture of Dorian Gray*. Ch. 15. (1891)

## BACK

7 Sticke to him back and edge.

JOHN CLARKE, *Paroemiologia*, p. 26. (1639)  
Completely, for good and all.

8 I bore him all the while on my back.

JOHN CLARKE, *Paroemiologia*, p. 303. (1639)

I bear him on my back.

JOHN RAY, *English Proverbs*, p. 164. (1670)  
"That is, I remember his injuries done to me with indignation and grief"

9

A man so long doth toile and swink,  
Till under his own charge he sink.

(Tant travaille et tracasse l'homme,  
Qu'en fin il se rompt, ou somme.)

RANDLE COTGRAVE, *French-English Dictionary: Sommer*. (1611)

A woman may bear and bear till her back burst.  
NATHANIEL FIELD, *Amends for Ladies*. Act i, sc. 1. (1618)

A man may bear till his back break.

JOHN CLARKE, *Paroemiologia*, p. 15. (1639)

Men may bear till their Backs break.

THOMAS FULLER, *Gnomologia*. No.3397.(1732)

10 Take me upon your Back, and you'll know what I weigh.

THOMAS FULLER, *Gnomologia*. No.4311.(1732)

11 According to the olde proverbe, That which is good for the head, is euill for the necke and the shoulders.

JAMES I OF ENGLAND, *A Counterblaste to Tobacco*, p. 107. (1604)

That which is good for the back is bad for the head.

JOHN RAY, *English Proverbs*, p. 58. (1670)

12 His back is broad enough to bear jests.

JOHN RAY, *English Proverbs*, p. 148. (1670)

I suppose you think my back's broad enough to bear everything.

SWIFT, *Polite Conversation*. Dial. i. (1738)

13 Back may trust but belly won't.

F. K. ROBINSON, *Whitby Glossary*, p. 8. (1855)

Clothes can wait, but hunger cannot.

14 Many Have broke their backs with laying manors on 'em.

SHAKESPEARE, *Henry VIII*, i. 1. 83. (1613)

My poor father! This loss will break his back

SAMUEL ROWLEY, *A New Wonder*. Act iv (1633)

15 O for a man who is a *man*, and, as my neighbor says, has a bone in his back which you cannot pass your hand through.

H. D. THOREAU, *Civil Disobedience*. (1849)

## BACON

16 Where you think there is bacon, there is no chimney.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Or, "Where there is no hook, be sure there will hang no bacon."

17 He said he'd bring home the bacon, and the honey boy has gone and done it.

"TINY" JOHNSON, mother of Jack Johnson, the pugilist, when the latter defeated James J. Jeffries at Reno, Nevada, 4 July, 1910. It has been attributed also to Bob Armstrong, negro trainer of pugilists. See *New York Sun*, 20 July, 1933.

This is where I take the bacon home.

PETER CHEYNEY, *A Trap for Bellamy*, p. 132.

(1941) On p. 215, "Well, Nicky, have you brought home the bacon?"

He was enjoying the sleep of a man who brings home the bacon.

DAVID DODGE, *Death and Taxes*, p. 235. (1941)

A good newspaperman always brings home the bacon.

JEAN WEBB, *No Match for Murder*, p. 104. (1942)

I hear you've brought home the bacon again.

MAX BRAND, *Dr. Kildare's Choice*, p. 152. (1943)

1 And though thei don hem to Donmowe, but if the deuel help

To folwen after the flicche, fecche thei it neuere.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus ix, l. 168. (1362)

The bacon was nat fet for hem, I trowe,

That som men han in Essex at Dunmowe.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 217. (c. 1388) "To eat Dunmow Bacon" was proverbial for conjugal felicity, and derived from a custom instituted in 1111, when any person going to Dunmow, kneeling at the church door, and swearing that for a year and a day he had not quarreled with his wife, could claim a gammon of bacon. From 1244, when the custom was restored, till 1772, when it was discontinued, only eight claimants succeeded in winning the flitch. There is a somewhat similar Spanish proverb, "El tocino del Paraiso el casado no arrepiso" (Bacon of Paradise for the married who repent not).

He may fetch a flitch of bacon from Dunmow.

THOMAS FULLER, *Worthies: Essex*, i, 498. (1662)

Few married folk peck Dunmow-bacon.

MATTHEW PRIOR, *Turtle and Sparrow*, 233 (1708)

While I, though I have married been,

So many years, at least sixteen;

Yes, I with honest heart and hand,

Can now the Dunmow Flitch demand.

WILLIAM COMBE, *Dr. Syntax in Search of a Wife*. Canto xxxiv, p. 57. (1821)

Who fetcheth a wife from Dunmow,

Carrieth home two sides of a sow.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)

2 In the end we will find out who ate the bacon. (À la fin saura-on qui a mangé l'art.)

LE ROUX DE LINCY, *Proverbes Français*. Bk. ii, p. 200. A proverb of c. 1450. The English equivalent is, "In the end we shall find out who stole the bacon."

3 Cross-eyed men, who look at the vegetables while they take the bacon. (Strabones, qui holera spectant, lardum tollunt.)

PETRONIUS, *Satyricon*. Sec. 39. (c. A. D. 60)

4 Let's fly and save our bacon. (Sauluons nous.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 55. (1548) The "Save our bacon" is *Motteux*.

I go [to church] to save my bacon, as they say, once a month.

APHRA BEHN, *The City-Heiress*. Act i, sc. 1. (1682)

No tricks shall save your bacon.

HENRY FIELDING, *The Author's Farce*. Act iii, sc. 3. (1729)

Make him crouch to save his bacon.

JONATHAN SWIFT, *Directions for a Birth-day Song*, l. 250. (1729)

But as he ran to save his bacon,

By hat and wig he was forsaken.

WILLIAM COMBE, *Dr. Syntax in Search of the Picturesque*, vi, 22. (1812)

I cuts and runs and saves my bacon.

J. S. FARMER, ed., *Musa Pedestris*. (1829)

I saved my bacon by the merest fluke.

E. PHILLIPS OPPENHEIM, *The Milan Grill Room*, p. 70. (1941)

So far as my mission was concerned, I had saved my bacon.

FRANCIS BEEDING, *The Twelve Disguises*, p. 189. (1942)

5 He loves bacon well that licks the swine-sty door.

JOHN RAY, *English Proverbs*, p. 96. (1670)

He loves Bacon well, that licks the Sow's Back.

THOMAS FULLER, *Gnomologia*. No. 1978.

(1732) Fuller has a series of these: "He loves Mutton well, that eats the Wool." (No. 1979) "He loves roast Meat well, that licks the Spit." (No. 1980)

## BAD

### See also Good and Evil

6 This man is a bad coin. (πονηρού λήμματος.)

ARISTOPHANES, *The Plutus*, 862, 957. (388 B. C.)

A bold bad man. (Audacem et malum.)

PLAUTUS, *Bacchides*, l. 949. (190 B. C.)

7 Most men are bad. (οἱ πλείστοι κακοί.)

BIAS OF PRIENE, *Maxim.* (c. 560 B. C.) The phrase is said to have been inscribed on the wall of the temple at Delphi. See DIOGENES LAERTIUS, *Bias*, i, 87; AUSONIUS, *Ludus Septem Sapientum*, l. 189. Ausonius Latins the saying, "Plures mali," and has Bias explain, "By 'bad' I meant uncultured men and savages, who disregard right and equity and hallowed customs."

Search out most human traits; you'll find them base. (τὰ πλείοστα φωνῶν ἀλσχροῦ θωράσσει βροτῶν.)

SOPHOCLES, *Fragment*, Frag. 769 Nauck. (c. 425 B. C.) Quoted by PLUTARCH, *Moralia*, 463D, 481F.

We are all bad. (Omnes mali sumus.)

SENECA, *De Ira*. Bk. iii, ch. 26. (c. A. D. 55)

Some are good, some are middling, the most are bad. (Sunt bona, sunt quaedam mediocria, sunt mala plura.)

MARTIAL, *Epigrams*. Bk. i, epig. 16, l. 1. (A. D. 85)

All men are bad, and in their badness reign.

SHAKESPEARE, *Sonnets*. Sonnet cxxi. (1609)

The mass of men are neither wise nor good.

JOHN JAY, *Letter to George Washington*, 27 June, 1786.

- 1 Who is bad to his own is bad to himself.  
H.G. BOHN, *Handbook of Proverbs*, p. 566. (1855)
- 2 Bad is the best.  
WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 77. (1564)  
Badde is the best (this English is flatt).  
EDMUND SPENSER, *The Shepheardes Calender: September*, l. 105. (1579)  
Creating every bad a perfect best.  
SHAKESPEARE, *Sonnets. Sonnet cxiv*. (1609)  
Bad's the best of us.  
JOHN FLETCHER, *Rollo*. Act iv, sc. 2. (c. 1613)  
Where bad's the best, naught must be the choice.  
JOHN RAY, *English Proverbs*, p. 96. (1678)  
Where bad's the best, bad must be the Choice.  
THOMAS FULLER, *Gnomologia*. No. 5635. (1732) CHOICE OF EVILS, *see under EVIL*.
- 3 No bad man is free. (οὐδ' [φάιλος] ἐλεύθερός ἐστιν.)  
EPICTETUS, *Discourses*. Bk. iv, ch. 1, sec. 4. (c. A. D. 100) Usually quoted as the Stoic maxim, πάντες καλοὶ δοῦλοι (All bad men are slaves).
- 4 A bad Thing never dies.  
THOMAS FULLER, *Gnomologia*. No. 3. (1732)
- 5 You've got to take the bad with the good.  
FRANK GRUBER, *The Gift Horse*, p. 184. (1942)
- 6 As bad as Jeffreys.  
JOHN RICHARD WISE, *The New Forest*. Ch. 16. (1863) "Preserves the memory of one who, instead of being the judge, should have been the hangman"  
FROM BAD TO WORSE, *see under WORSE*.

## BAG

See also Sack

- 7 Do you think to pull the bag over my head so easily?  
MAXWELL ANDERSON, *Elizabeth the Queen*. Act i, sc. 1. (1930)
- 8 We have with us all our bagges and baggages.  
JOHN BOURCHIER, LORD BERNERS, *Froissart*, ii, xxiii, 59. (1525) The phrase is here used in its original sense, denoting all the property of an army as a whole and of the soldiers individually. Shakespeare uses it in the same way in *The Winter's Tale*, i, 2, 204. "Let in and out the enemy! With bag and baggage."  
Come, shepherd, let us make an honourable retreat; though not with bag and baggage, yet with scrip and scrippage.  
SHAKESPEARE, *As You Like It*, iii, 2, 169. (1600)  
"Scrip and scrippage," meaning the purse and its contents, is Shakespeare's phrase, modelled of course on bag and baggage.  
So marches he all over England with his bag and baggage.  
SIR THOMAS OVERBURY, *Characters: A Tinker*. (1613) The tinker's bag, of course, contains his tools, but the baggage referred to is the

- "foule sunne-burnt Queane" who travels with him.  
Bag and Baggage, said she, I'm glad you're going.  
SAMUEL RICHARDSON, *Pamela*, ii, 34. (1741)  
I wrote to Morritt that I would make a raid on him with bag and baggage, scrip and scrippage about Monday.  
WALTER SCOTT, *Letters*, 20 Sept., 1812.  
The king sent them packing bag and baggage.  
C. H. SPURGEON, *The Treasury of David: Ps. cxix*. (1870)  
The Turks . . . one and all, bag and baggage, shall, I hope, clear out.  
W. E. GLADSTONE, *Speech*, 7 May, 1877, on the occupation of Bulgaria by Turkey. Partridge (*Dictionary of Clichés*) says it became a stock phrase in the 18th century. "Like so many 'reduplications,' it was generated, in part at least, by a desire to alliterate."  
Checked out—gone bag and baggage.  
DASHIELL HAMMETT, *The Maltese Falcon*. Ch. 16. (1930)
- 9 Get down stairs, little bag o' bones.  
DICKENS, *Oliver Twist*. Ch. 4. (1838)  
I am almost ashamed to punish A bag of skin and bones.  
CHARLES KINGSLEY, *The Saint's Tragedy*. Act iv, sc. 3, l. 204. (1848) *See also SKIN, THINNESS*.
- 10 An empty bag cannot stand upright.  
FRANKLIN, *Poor Richard's Almanack*, 1740. *See under POVERTY*.
- 11 Our English by-word to express such betwixt whom there is apparent odds of strength, "He is able to put him up in a Bagge."  
THOMAS FULLER, *Worthies of England*, ii, 579 (1662)
- 12 He brought the bottome of the bag cleane out.  
JOHN HEYWOOD, *English Proverbs*. Pt. ii, ch. 10 (1546)
- 13 She will leave Spain the bag to hold.  
THOMAS JEFFERSON, *Writings*. Vol. iv, p. 7. (1793) To leave in the lurch.  
She gave me the bag to hold, and was smuggling in a corner with a rich old Puritan  
WALTER SCOTT, *Peveril of the Peak*. Ch. 7. (1823)  
We're going to let you hold the bag.  
STALLINGS AND ANDERSON, *What Price Glory?* Act i, sc. 2. (1924)  
When bigger and better bags are made, America will hold them.  
CLARE BOOTHE, *Europe in the Spring*, p. 195. (1940)  
We are forever saving the world and certainly in the last war we were left holding the bag.  
THEODORE DREISER, *America Is Worth Saving*, p. 289. (1941)  
Feeling as awkward as most exploited males, left holding the bags.  
MARGARET CARPENTER, *Experiment Perilous*, p. 35. (1943) At a railway station.

<sup>1</sup> Don't you worry. It's all in the bag.  
RAYMOND POSTGATE, *Verdict of Twelve*, p. 173. (1940)

<sup>2</sup> This tinkerly trade, wee giue it the bagge.  
UNKNOWN, *Common Conditions*. (1576) In BRANDL, *Quellen*, p. 599. To leave without warning.

Upon euery small occasion to geue your maister the bagge.

ROBERT GREENE, *A Quip for an Upstart Courtier*. (1592) *Works* (Grosart), xi, 263.

I fear our oares haue geuen us the bag.  
DEKKER AND WEBSTER, *Westward Hoe*. Act iv, sc. 2. (1607)

Judas and his bag too are perished, Acts viii, 20. As he gave religion the bag for the world, so the world gave him the bag, and turned him a-begging.

THOMAS ADAMS, *Sermons* (1861), ii, 250. (1629)  
Give us both the canvas!

JAMES SHIRLEY, *Hide Park*. Act i. sc. 1. (1637)  
To be dismissed, given the sack. *See under SACK*. From the practice of journeymen mechanics carrying their tools with them in a canvas bag or sack, whenever they were discharged.

### BAKER

<sup>3</sup> Will women's tongues, like bakers' legs, never go straight!

DEKKER AND WEBSTER, *Westward Hoe*, ii, 2. (1607)

He should be a baker by his bow legs.

JOHN RAY, *English Proverbs*, p. 91. (1678)

<sup>4</sup> I feare we parte not yeet, Quoth the baker to the pylorie.

JOHN HEYWOOD, *Proverbs*, p. 47. (1562)

He take no leave of you, quoth the Baker to the Pillory.

JAMES HOWELL, *English Proverbs*, 11. (1660)  
Bakers were often placed in the pillory for short weight. *See BAKER'S DOZEN*, below

<sup>5</sup> We saw a knot of others, about a baker's dozen in number.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 22. (1693) A baker's dozen is thirteen for twelve. Bakers were often placed in the pillory, or punished even more severely, for short weight, and consequently they added an extra loaf to the dozen, called the "vantage loaf," to avoid all risk. The O.E.D. gives another explanation: that dealers buying their bread from bakers were privileged by law to receive thirteen batches for twelve, the thirteenth batch representing their profit.

I dare say there were a round baker's dozen at least.

HENRY FIELDING, *Don Quixote*, iii, 7. (1733)

Thirteen of you may go to the dozen well enough.

JAMES KELLY, *Scottish Proverbs*, p. 323. (1721) Spoken to worthless people.

The pleasant institution of "napa"—the petty

gratuity added by the dealer to anything bought—grew the pleasanter, drawn out into Gallicized lagnappe.

CABLE, *Creoles of Louisiana*. Ch. 16. (1877)

<sup>6</sup> Three dear years will raise a baker's daughter to a portion.

JOHN RAY, *English Proverbs*, p. 86. (1678)

"'Tis not the smallness of the bread, but the knavery of the baker," Ray explains.

### BALANCE

<sup>7</sup> The Balance will decide the Matter.

THOMAS FULLER, *Gnomologia*. No. 4404. (1732)

<sup>8</sup> The balance distinguisheth not between gold and lead.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

RAY, *English Proverbs*, p. 2. (1670) The French have a jingle to the same effect: "Faisant son office, la balance, D'or ni de plomb n'a connaissance" (In doing its office, the balance does not distinguish between gold and lead).

<sup>9</sup> Can sore muse and henge in a balaunce.

JOHN LYDGATE, tr. *Fall of Princes*, i, 14. (1430)

The cyte henge in balaunce to be deluyered.

UNKNOWN, *Melusine*. Ch. 31, p. 228. (c. 1500)

A battle was fought which hung equally in the balance.

BENJAMIN JOWETT, tr., *Thucydides*, i.65. (1881)

BALANCE OF POWER, *see under* POWER.

WEIGHED IN BALANCE, *see under* FAILURE.

### BALDNESS

<sup>10</sup> Pull hair and hair and you'll make the carle bald.

JOHN CLARKE, *Paroemiologia*, 10. (1670) RAY, *English Proverbs*, p. 134. After the Latin proverb, "Paulatim evellitur, cauda equina" (Little by little pull out the horse's tail)

Hair an' hair maks the carle's head bare.

JOHN RAY, *Proverbs: Scottish*, p. 239. (1678)

The Danes say, "Eet Haar after andet, gjør Bonden skaldet" (One hair after another makes the bumpkin bald). KELLY, *Scottish Proverbs*, p. 136, quotes the saying and adds, "An estate may be ruined by small diminutions."

<sup>11</sup> He used to cut his hair, but now his hair has cut him.

THEODORE HOOK, of J. R. Planché. *See THOMAS in Nineteenth Century*, Dec., 1881.

<sup>12</sup> As incredulous as those, who thinke none balde, till they see his braynes.

JOHN LYLY, *Euphues and His England* (Arber), p. 267 (1580)

You'll not believe he's bald till you see his brains.

JOHN CLARKE, *Paroemiologia*, p. 181. (1639)

RAY, *English Proverbs*, p. 163. (1670)

FULLER, *Gnomologia*. No. 6032. (1732)

<sup>1</sup> There is no need to call a hairdresser for your head. A sponge, Phoebus, would do the business better. (Radere te melius spongea, Phoebe, potest.)

MARTIAL, *Epigrams*. Bk. vi, epig. 57. (c. A. D. 90)  
There is nothing more contemptible than a bald man who pretends to have hair. (Calvo turpius est nihil comato.)

MARTIAL, *Epigrams*. Bk. x, epig. 83. (c. A. D. 93)

<sup>2</sup> Ugly is a field without grass, a plant without leaves, or a head without hair. (Turpis sine gramine campus, | et sine fronde frutex, et sine crine caput.)

OVID, *Artis Amatoriae*. Bk. iii, l. 249. (c. 1 B. C.)

<sup>3</sup> There's no time for a man to recover his hair that grows bald by nature.

SHAKESPEARE, *The Comedy of Errors*, ii, 2, 73. (1592)

Time himself is bald and therefore to the world's end will have bald followers.

SHAKESPEARE, *The Comedy of Errors*, ii, 2, 108.

A curled pate will grow bald.

SHAKESPEARE, *Henry V.*, v, 2, 169. (1599)

<sup>4</sup> As bald as fine weather. (φαλακώτερος εὐδίας.)

SOPHRON, *Mimes*. No. 13. (c. 450 B. C.) Another proverb for baldness was *μὴ Μύκονος* (Like a Mykonos). The inhabitants of this island, one of the Cyclades, were said to be all bald.

His heed was ballid, that shoon as eny glas

CHAUCER, *Canterbury Tales: Prologue*, l. 198. (c. 1386)

He was ballid as a cote.

JOHN LYDGATE, *Troy-Book*. Bk. ii, l. 4673. (c. 1415)  
What though she be toothlesse, and balde as a coote?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Older than my father, more bald than a coot.

ADLINGTON, tr. *Apuleius*. Bk. v. (1566)

Left her as bare as a bald coot.

NICHOLAS BRETON, *Works*, ii, 13. (1604)

I have an old grim sire to my husband, as bald as a coot.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iii, memb. i, subs. 1. (1621) Bald-coot. Popular name for the coot, from its pure white wide frontal plate, destitute of feathers.—O.E.D.

His head as bald as a bladder of lard.

R. L. STEVENSON, *St. Ives*. Ch. 15. (1894)

He was bald as an egg.

SELWYN JEPSON, *Keep Murder Quiet*, p. 15. (1940)

Bald as a balloon.

PERCIVAL WILDE, *Tinsley's Bones*, p. 167. (1942)

<sup>5</sup> A bare berd wyl sone be shave.

UNKNOWN, *Reliquiae Antiquae*, i. 75. (c. 1450)

A bald head is soon shaven.

JOHN RAY, *English Proverbs*, p. 96. (1678)

Bald Heads are soon shaven.

THOMAS FULLER, *Gnomologia*. No. 836. (1732)

Bald pates be quickly shav'd.

JOHN WOLCOT (PETER PINDAR), *The Middlesex Election*, ii. (1802)

<sup>6</sup> Yee shull here howe the Tapster made the Pardoner pull Garlik al the longe nyght.

UNKNOWN, *The Tale of Beryn* (E.E.T.S.), p. 5. (c. 1400)

Your pylyd garleke hed.

JOHN SKELTON, *Poems Against Garnesche*. (a. 1529) *Works* (Dyce), i, 122.

There got he a knock, and down goes pil-garlick.

BEAUMONT and FLETCHER, *The Humorous Lieutenant*. Act ii, sc. 2. (c. 1620)

Do you think to make a fool of Pilgarlick?

THOMAS SHADWELL, *The Virtuoso*. Act ii. (1676)

Here's everybody happy, but poor Pilgarlick.

SUSANNA CENTLIVRE, *The Busy Body*. Act v, sc. 3. (1709)

Poor pilgarlic came home alone.

SWIFT, *Polite Conversation*. Dial. i. (1738) An appellation given at first to a "pilled" or bald head, ludicrously likened to a peeled head of garlic.—O.E.D. Afterwards frequently used as a contemptuous way of saying "poor creature."

BALE, see under Evil

BALL

<sup>7</sup> I put in a word now and then to keep the ball up.

JEREMY BENTHAM, *To G. Wilson*. (1781)

If the Spaniards had not lost two armies lately, we should have kept up the ball for another year.

DUKE OF WELLINGTON, *Dispatches*, v. 365. (1809) "To keep the ball rolling" is the modern phrase. Another proverbial phrase is "To be on the ball," from soccer or football. "He certainly has something on the ball" means that he is unusually efficient, the allusion being to the curve given a baseball by a skilful pitcher.

<sup>8</sup> Right now we're behind the eight ball.

E. S. GARDNER, *The D. A. Goes to Trial*, p. 156. (1940)

You may find yourself behind the eight ball.

FRANK GRUBER, *The Hungry Dog*, p. 142. (1941)

<sup>9</sup> It concerns you not to be over-hasty herein, not to take the ball before the bound.

JAMES HOWELL, *Letters*, iv, 9. (1625) Referring to marriage.

<sup>10</sup> I've got the ball. (Mea pila est.)

PLAUTUS, *Truculentus*, l. 706. (c. 200 B. C.) I've caught it, I've won.

He's blest who bears away the ball.

SADI, *Gulistan: Introduction*. (c. 1258) A reference to the game of *chaugan*, in which he who bears off the ball is the winner.

<sup>11</sup> Mistress line, is not this my jerkin? Now is the jerkin under the line.

SHAKESPEARE, *The Tempest*, iv, 1, 237. (1611)

Thou hast stricken the ball, under the lynce.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. xi. (1562)  
Hence [at tennis] came the old proverb, "Thou hast stricken the ball under the line," meaning one has failed in his purpose.

HACKWOOD, *Old English Sports*, 151. (1907)

Another explanation is that one has not played according to the rules.

<sup>1</sup>  
You have the ball before you.

UNKNOWN, *Papers on Alterat: Prayer-book*, p. 24. (c. 1661)

We have the ball at our feet.

LORD AUCKLAND, *Correspondence*, p. 416. (c. 1800)

The brilliant young scholar had . . . the ball at his feet.

A. T. QUILLER-COUCH, *From a Cornish Window*, p. 126. (1906)

## BALLAD

<sup>2</sup>  
I knew a very wise man who believed that . . . if a man were permitted to make all the ballads, he need not care who should make the laws of a nation. And we find that most of the ancient legislators thought they could not well reform the manners of any city without the help of a lyric, and sometimes of a dramatic poet.

ANDREW FLETCHER OF SALTOUN, *Letter to the Marquis of Montrose*. (1704) *Works*, p. 266.

It is supposed that Fletcher was referring to the Earl of Cromarty, though some commentators have guessed that John Selden was the "very wise man."

Confucius may indeed be said to have anticipated the apothegm.

HERBERT A. GILES, *History of Chinese Literature*. But, though often attributed to Confucius, the quotation in this form is not found in his works.

Let me write the songs of a nashun and I don't care a cuss who goes to the legislator.

ARTEMUS WARD, *In Washington* (1863)

Annyhow, as Hogan says, I care not who casts th' votes iv me counthry so long as we can hold th' offices.

FINLEY PETER DUNNE, *Woman Suffrage*. (1900)

<sup>3</sup>  
I had rather be a kitten and cry mew,  
Than one of these same metre ballad-mongers.  
SHAKESPEARE, *I Henry IV*, iii, 1, 129. (1597)

BALLOT, see under Voting

## BALM

<sup>4</sup>  
Is there no balm at Gilead? is there no physician there? (Numquid resina non est in Galad?)

*Old Testament: Jeremiah*, viii, 22. (c. 600 B. C.)

This is the Geneva version of 1560. It will be noted that the *Vulgate* does not identify the Hebrew word *tsōri* with the Latin *balsamum*, but with *resina*, resin. Wyclif used "gumme" or "resin," and Coverdale "triacle," treacle,

## BANAGHER

whence the *Treacle Bible*, of 1568. In time, "balm in Gilead" came to be proverbial for comfort in time of affliction.

Is there, is there balm in Gilead?

EDGAR ALLAN POE, *The Raven*. St. 15. (1845)

Never fear: we'll find balm in Gilead.

CHARLOTTE BRONTË, *Shirley*. Ch. 11. (1849)

Come, come, find some balm in Gilead!

PHOEBE TAYLOR, *Deadly Nightshade*, p. 62. (1940)

## BALONEY

<sup>5</sup>  
Salami's salami whether it's in six cuts or five.

MAXWELL ANDERSON, *Key Largo*. Act i. (1939)

A variation of the slang, "No matter how thin you slice it (or how you cut it), it's still baloney."

The big chunk of baloney. . . . Slice him where you like, that's what he still is.

P. G. WODEHOUSE, *Money in the Bank*, p. 14. (1942)

<sup>6</sup>  
Much of what Mr. Henry Wallace calls his global thinking is, no matter how you slice it, still globaloney.

CLARE BOOTHE LUCE, *Speech*, House of Representatives, 9 Feb., 1943.

<sup>7</sup>  
Nothing doing. That's just baloney. Everybody knows I can't lay bricks.

ALFRED E. SMITH, at the laying of the cornerstone of the New York State Office Building, when asked to pose for a motion picture showing him actually laying a brick. It was a favorite phrase with Mr. Smith, but his secretary states "it is impossible to say exactly when the Governor first used the expression." The correct spelling is, of course, "bologna," from the famous sausage made at Bologna, Italy, and referred to as far back as 1596, when Thomas Nashe (*Saffron Walden Works*, iii, 162) wrote of something "As big as a Bolognian sawcedge." Its slang meaning is "pretence," or "bluff," or "make-believe."

I am for gold dollars against baloney dollars.

ALFRED E. SMITH, *Editorial*, *New Outlook*, Dec., 1933, referring to the devaluation experiments of the F. D. Roosevelt administration.

That's just baloney, of course.

LUCY CORES, *Painted for the Kill*, p. 202. (1943)

## BANAGHER

<sup>8</sup>  
"O, by this and by that," says he, "but that bates Bannagher!"

WILLIAM CARLETON, *Traits and Stories of the Irish Peasantry: Three Tasks*. (1830)

Well, that bangs Banagher!

WILLIAM BLACK, *White Heather*. Ch. 40. (1885)

This beats Bannagher.

W. B. YEATS, *Fairy Tales of the Irish Peasantry*, p. 196. (1920)

That bangs Banagher, and Banagher bangs the devil.

VINCENT LEAN, *Collectanea*, i, 274. (1902) Lean



adds, "A writer in the *Ulster Journal of Archaeology*, i, 306, 1853, refers this to the Cemetery of Banagher, near Dungiven, Co. Derry (all that is left of a church and monastery of the 11th century), the sand of which is used as a charm to bring luck."

Banagher is a village in King's Co., on the Shannon. . . . When anything very unusual or unexpected occurs, the people say, 'Well, that bangs Banagher!'

P. W. JOYCE, *English As We Speak It*, p. 192. (1910) Nobody knows how Banagher acquired the reputation of being hard to beat; perhaps the phrase is merely the result of a tempting onomatopoeia.

## BANK

<sup>1</sup> The factory girls just stoop over and flap their dry goods a second, and you hear the elastic go "pop" as the currency goes down in the ladies' department of the "Old Domestic Lisle-Thread Bank."

O. HENRY (W. S. PORTER), *A Tempered Wind*, (1908)

<sup>2</sup> What the banker sighs for, the meanest clown may have—leisure and a quiet mind.

H. D. THOREAU, *Journal*, 18 Jan., 1841. Some unidentified author has defined a banker as "A man who lends you an umbrella when the weather is fair, and takes it away when it rains."

The banks are failing all over the country, but not the sand banks. . . . You may run on them as much as you please. . . . In these banks are my funds deposited, funds of health and enjoyment.

H. D. THOREAU, *Autumn*, 14 Oct., 1857.

## BANKRUPTCY

<sup>3</sup> The mercer of Temple Barre . . . hath laide the key under the doore, and is become bankrupt.

JOHN CHAMBERLAIN, *Letters*, p. 156. (1602) Ray has it, "To lay the key under the threshold," and SWIFT, *Drapier Letters*, i, writes, "The shopkeeper . . . must break, and leave the key under the door."

<sup>4</sup> He who desireth to sleep soundly, let him buy the bed of a bankrupt.

JOHN RAY, *English Proverbs*, p. 21. (1678)

<sup>5</sup> To be written up on the boards. (*ἔν λευκώμασι γραφῆναι*.)

UNKNOWN. A Greek proverb, meaning to be sold up, or become bankrupt.

Ye may fly up to th' roust with Jackson's hens.

UNKNOWN, *Misogonus*, iv, 2. (1577) Ray puts it, "I'll make him fly up with Jackson's hens." i.e. "I'll ruin him." Darlington (*Folk-Speech of S. Cheshire*) says "Fly up, to be bankrupt. The full phrase, 'to fly up with Jackson's hens' is more frequently heard." Who Jackson was nobody knows.

He is on the ground.

DAVID FERGUSON, *Scottish Proverbs*, p. 52. (1595) He hath swallowed a spider.

JAMES HOWELL, *Proverbs*, 6. (1659) He is bankrupt. RAY, *English Proverbs*, p. 194. On p. 89, Ray gives a number of euphemisms for bankruptcy: "He is all to pieces," "He is blown up," "He dare not shew his head," "He is marched off," "He is run off his legs," "He has shut up shop-windows." The meaning of all of these is fairly obvious, but nobody knows what the allusion is in "He has swallowed a spider."

Under the bungo o' the moon.

J. C. BRIDGE, *Cheshire Proverbs*, p. 148. (1917) On the verge of bankruptcy.

## BANQUET

See also Feast

<sup>6</sup> He that banquets every Day never makes a good Meal.

THOMAS FULLER, *Gnomologia*. No. 2043. (1732)

<sup>7</sup> I hope it will please you to morrowe to close up my stomacke with that Collation or Banquet.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 112. (1574) Pettie, tr.

My banquet is to close our stomachs up.

SHAKESPEARE, *The Taming of the Shrew*, v, 2. 9. (1594)

<sup>8</sup> There is no great banquet, but some fares ill. HERRERT, *Jacula Prudentum*. No. 670. (1640)

<sup>9</sup> One, bidding me to a banquet, killed me with silver hunger, serving famished dishes. And in wrath I spoke amid the silver sheen of famine: "Where is the plenty of my earthenware dishes?" (*ποῦ μοι χορτασίη δαστρακίνων πιδάκων;*)

LUCILIUS, *Epigram* (c. 140 B. C.) *Greek Anthology*. Bk. xi, epig. 313.

<sup>10</sup> The banquet ends in sodium bicarb.

PHYLLIS MCGINLEY, *Ode to the Bath*. (1940)

<sup>11</sup> When your crowd of followers applaud you so loudly, Pomponius, it is not you, but your banquet, that is eloquent. (Quod tam grande sophos clamat tibi turba togata, non tu. Pomponi, cena diserta tua est.)

MARTIAL, *Epigrams*. Bk. vi, epig. 48. (c. A. D. 90) A recasting of the proverb, "Parasiticam coenam querit" (He seeks the banquet of a parasite; he cadges for a dinner).

## BARABBAS

<sup>12</sup> Now Barabbas was a robber. (*ἦν δὲ ὁ Βαραββᾶς ληστής*.)

*New Testament: John*, xviii, 40. (c. A. D. 110)

The *Vulgate* is, "Erat autem Barabbas latro."

Now Barabbas was a publisher.

THOMAS CAMPBELL. (a. 1344)

It was Thomas Campbell who wrote "Now Barabbas was a publisher," whether in a Bible or otherwise is not authentically recorded, and forwarded it to a friend; but Mr. Murray was not the publisher to whom it referred, nor was Lord Byron, as has been so frequently stated, the author of the joke.

SAMUEL SMILES, *Memoirs and Correspondence of John Murray*. Vol. i, p. 336. See also WHYTE, *Memoir of William Heinemann*, p. 44.

The idea [of demanding three fourths of the profits from the sale of his autobiography] distressed General Grant. He thought it placed him in the attitude of a robber—robber of a publisher. I said that if he regarded that as a crime it was because his education was limited.

MARK TWAIN, *In Eruption*, p. 173. (1906)

## BARBER

### See also Shaving

<sup>1</sup> In silence. (σιωπῶν.)

ARCHELAÛS, KING OF MACEDONIA. (c. 400 B. C.)

When a barber asked him how he wished his hair cut. See PLUTARCH, *Moralia: Sayings of Kings*, 177A.

It was a witty answer that King Archelaüs gave to the loquacious barber, who as he wrapped his towel around him, asked, "How shall I cut your hair, Sire?" "In silence," said the king. ("πῶς σε κείρω, βασιλεῦ;" "σιωπῶν," ἔφη.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 509A. (c. A. D. 95)

Silently, as the Puritan minister said to the barber who asked him how he would be shaved.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 8. (1853)

<sup>2</sup> And the barber kept on shaving.

JAMES T. FIELDS, *The Owl-Critic*. (1881)

THE BARBER LEARNS TO SHAVE BY SHAVING FOOLS. see under SHAVING.

<sup>3</sup> A young barber and an old physician.

JOHN FLORIO, *Firste Fruits*, fo. 32. (1578)

BACON, *Promus*. No. 581. (c. 1594)

<sup>4</sup> Every barber knows that. (Omnibus notum tonsoribus.)

HORACE, *Satires*. Bk. i, sat. 7, l. 3. (35 B. C.)

<sup>5</sup> Of a thousand shavers, two do not shave so much alike as not to be distinguished.

SAMUEL JOHNSON. (BOSWELL, *Life*, 1777.)

<sup>6</sup> One barber shaves another. (Un barbier rase l'autre.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 118. (1859)

One barber shaves another gratis.

V. S. LEAN, *Collectanea*, iv, 72. (1902)

<sup>7</sup> Now the old fellow is in the barber's chair, now we have the clippers on him. (Nunc senex est in tostrina, nunc iam cultros attinet.)

PLAUTUS, *Captivi*, l. 266. (c. 200 B. C.)

<sup>8</sup> Like a barber's chair that fits all buttocks. SHAKESPEARE, *All's Well that Ends Well*, ii, 2, 17. (1602)

COMMON AS A BARBER'S CHAIR, see under COMMONNESS.

## BARE

<sup>9</sup> He is als bair as the birk on Yule even.

DAVID FERGUSON, *Scottish Proverbs*, p. 58. (c. 1595)

His gentle beggarly kindred . . . keep him as bare as a birch at Christmas.

SCOTT, *The Fortunes of Nigel*. Ch. 21. (1822)

I am as bare as the birch in December.

WALTER SCOTT, *Quentin Durward*. Ch. 6. (1823)

<sup>10</sup> Bare as a sheep that is but newe shorn.

JOHN LYDGATE, *The Fall of Princes*. Bk. iii, l. 3262. (c. 1440)

AS RICH AS A SHORN SHEEP, see under RICHES.

<sup>11</sup> As bare as a byrdes breech.

SIR THOMAS MORE, *Works* (1557), p. 238/1. (1528)

Bare as birds britch.

MATTHEW STEVENSON, *Twelve Moneths*, p. 35. (1661)

Bare as a bird's tail.

EDWARD WARD, *Satyrical Reflections on Clubs*, p. 209. (1709) Cited by PEACOCK, *Manley Glossary*, p. 29, with the explanation, "Said of a person who has lost everything which he possessed."

<sup>12</sup> I shall make hym as bare as ever was Job.

JEHAN PAISGRAVE, *La Langue Françoisse*, p. 620. (1530)

Left as bare as Job.

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1877), p. 236. (1542)

AS POOR AS JOB, see under POVERTY.

<sup>13</sup> Bare as the back of my hand.

JOHN RAY, *English Proverbs*, p. 281. (1678)

<sup>14</sup> I wolde I was as bare as the beschope of Chester.

UNKNOWN, *Reliquiae Antiquae* (1841), i, 85. (c. 1470) Referring satirically to the wealth of the bishopric.

Bare as the Bishop of Chester.

J. C. BRIDGE, *Cheshire Proverbs*, p. 9. (1917)

## BARGAIN

<sup>15</sup> The second word makes the bargain.

FRANCIS BACON, *Of the Colours of Good and Evil*. Sec. 10. (1597)

Two words to a bargain.

UNKNOWN, *Mucedorus*, sig. B2. (1598)

There's two words to a bargain ever.

THOMAS MIDDLETON, *The Widow*. Act i, sc. 2. (1608) FLETCHER, *The Wild-Goose Chase*, ii, 3, (1625) VANBRUGH, *The Relapse*, iii, 3. (1696)

More words than one to a bargain.

JOHN DRYDEN, *Amphitryon*. Act iii, sc. 1. (1690)

FULLER, *Gnomologia*. No. 3465. (1732)

There go two words through to that bargain.

HENRY FIELDING, *The Intriguing Chambermaid*. Act ii, sc. 3. (1734)

There's two words to that bargain.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

"Hold, hold, Sir," cried Jenkinson, "there are two words to that bargain."

GOLDSMITH, *Vicar of Wakefield*. Ch. 31. (1766)

There gang twa folk's votes to the unmaking of a bargain, as to the making of one.

SCOTT, *The Fortunes of Nigel*. Ch. 31. (1822)

Takes two to make a bargain.

MARTIN FLAVIN, *Journey in the Dark*, p. 79. (1943)

1 Good cheap commodities are notable pick-purses.

RANDLE COTGRAVE, *Dictionary: Argent* (1611)  
Cotgrave's rendering of the French proverb.  
"Bon marché tire l'argent hors de la bourse"  
(A bargain steals money out of the purse).  
The French also say, "Le bon marché ruine les acheteurs" (The bargain ruins the buyers),  
and "Rien n'est cher comme le bon marché"  
(Nothing is as dear as the bargain). The  
Italians say, "Il buon mercato vota la borsa"  
(A bargain empties the purse). The French  
add a warning, "On n'a jamais bon marché  
de mauvaise marchandise" (One never gets a  
bargain with bad merchandise). See also under  
CHEAPNESS.

A good bargain is a pick-purse.

HERBERT, *Jacula Prudentum*. No. 13. (1640)

Good Bargains are Pick-pockets.

THOMAS FULLER, *Gnomologia*. No. 1701. (1732)

Many have been ruined by buying good Penny-worths.

THOMAS FULLER, *Gnomologia*. No. 3349.

2 Here's the rule for bargains: "Do other men for they would do you." That's the true business precept.

DICKENS, *Martin Chuzzlewit*. Ch. 11. (1843)

3 A man may come soon enough to an ill bargain.

THOMAS DRAXE, *Bibliotheca*, p. 54 (1633)

A Man loseth his Time, that comes early to a bad Bargain.

THOMAS FULLER, *Gnomologia*. No. 286. (1732)

4 Truly a taste invites a purchase. (ὃ γὰρ γεύμα τὴν ὥρην καλεῖ.)

EURIPIDES, *Cyclops*, l. 150. (c. 440 B.C.) Way translates the phrase with the proverb, "Wet a bargain with a glass." Odysseus is offering to trade Silenus a skin of wine for some food.

I hate a Dutch bargain that's made in heat of wine.

THOMAS OTWAY, *Friendship in Fashion*, 16. (1678)

I never lik'd a dry bargain.

JAMES KELLY, *Scottish Proverbs*, p. 201. (1721)

An echo of the Latin proverb, "Venalia, sine vino, expediri non possunt" (Sales, without wine, cannot be expedited).

5 Bargaines breake the law. (I patti rompono le leggi.)

JOHN FLORIO, *Firste Fruits*, fo. 32. (1578)

6 I shall never turn my Nine-pence into a Noble by this Bargain.

THOMAS FULLER, *Gnomologia*. No. 2624. (1732)

When two Fools meet, the Bargain goes off.

THOMAS FULLER, *Gnomologia*. No. 5679. (1732)

7 Som bargains deere bought, good cheape wold be sold.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

8 Giving gold for bronze. (χρῖσα χαλκίων.)

HOMER, *Iliad*. Bk. vi, l. 236. (c. 850 B.C.) "And then from Glaucus did Zeus, son of Cronos, take away his wits, seeing he made exchange of armor with Diomedes, son of Tydeus, giving gold for bronze, the worth of an hundred oxen for the worth of nine." Quoted by CICERO, *Ad Atticum*, vi, l. Hence the proverbial "Diomedian swap," or "Diomedian bargain," an exchange where all the benefit is on one side. See also under BARLEYCORN.

For Diomedes's brass arms, of mean device, . . . He gave his own, of gold divinely wrought.

POPE, tr., *Homer's Iliad*. Bk. vi, l. 292. (1715)

9 My old father used to have a saying that "If you make a bad bargain, hug it all the tighter."

ABRAHAM LINCOLN, *Letter to Joshua F. Speed*, 25 Feb., 1842.

10 There can be no bargain where both be not agreed.

JOHN LYLY, *Euphues* (Arber), p. 85. (1579)

11 It's an ill made bargain, where beath parties rue.

GEORGE MERITON, *Yorkshire Ale*, p. 66. (1685)

It's an ill bargain where no man wins.

JAMES KELLY, *Scottish Proverbs*, p. 182 (1721)

It is a bad Bargain, where both are Losers.

THOMAS FULLER, *Gnomologia*. No. 2839. (1732)

It is a silly Bargain where no Body gets.

THOMAS FULLER, *Gnomologia*. No. 2878. (1732)

12 With a little beating the bargain, we come to a perfect agreement.

SAMUEL PEPYS, *Diary*, 14 Aug., 1667.

13 Bargains made in speede, are commonly repented at leasure.

GEORGE PETTIE, *Petite Pallace*, p. 192. (1576)

On a good bargain think twice.

GEORGE HERBERT, *Jacula Prudentum*. No. 531. (1640)

At a great penny worth, pause a while.

FRANKLIN, *Poor Richard's Almanack*, 1739.

14 The bargain is not a bargain, or what was not a bargain is a bargain, just as you please.

(Pactum non pactum est, non pactum pactum est, quod vobis lubet.)

PLAUTUS, *Aulularia*, l. 260. (c. 210 B.C.)

A bargain is a bargain, and must stand without all exception.

THOMAS WILSON, *The Arte of Rhetorique*, p. 34. (1560)

A bargain is a bargain.

JOHN LYL, *Mother Bombie*. Act iii, sc. 3.

(1592) *Arden of Feversham*, ii, 2. (1592)

L'ESTRANGE, *Aesop*, 328. (1692) CIBBER, *The*

*Refusal*, iii. (1721) BLACKMORE, *Perlycross*, ch. 11. (1894) etc.

Here lies Thomas Dudley, that trusty old stud—  
A bargain's a bargain, and must be made good.

GOVERNOR JONATHAN BELCHER (attr.), *Epitaph on Governor Dudley*. (1720) The French say.  
"Marché conclu est marché conclu."

1  
The figure Paradiastole . . . we call the  
Curry-fauell, as when we make the best of a  
bad thing.

RICHARD PUTTENHAM, *The Arte of English  
Poetrie*, p. 195. (1595)

It is an equal prudence to make the best of a bad  
game and to manage a good one.

L'ESTRANGE, *Seneca's Morals* Ch. 16. (c. 1650)

I . . . therefore am resolved to make the best of  
a bad market.

SAMUEL PEPYS, *Diary*, 14 Aug., 1663 OZELL,

*Molière*, ii, 142. (1714) KELLY, *Scottish Prov-*

*erbs*, p. 247. (1721) BICKERSTAFF, *Maid of  
the Mill*, iii, 4. (1765)

Make the best of a bad bargain.

JOHN RAY, *English Proverbs*, p. 61. (1670)

ARBUTHNOT, *John Bull*, ii, 12. (1712) BOS-

WELL, *Johnson* (1790) SCOTT, *Quentin Dur-*

*ward*, ch. 36. (1823) FREEMAN, *Norman*

*Conquest*, iv, 17. (1876) etc.

To make the best of a bad bargain. To adapt one-  
self resignedly (and resourcefully) to adverse  
circumstances: [a cliché from] mid C. 19-20  
Boswell, in 1790, alludes to it as 'the vulgar  
phrase.'

ERIC PARTRIDGE, *Dictionary of Clichés: Make*

2  
A good thing is soon snatch't up.

JOHN RAY, *English Proverbs*, p. 12. (1670)

A good Thing is soon caught up.

THOMAS FULLER, *Gnomologia*. No. 181 (1732)

The French say. "Belle chose est tôt ravie."

3  
'Tis ill luck to go back upon a bargain.

CHARLES READE, *The Cloister and the Hearth*  
Ch. 36. (1861)

4 In the way of bargain, mark ye me.

I'll cavil on the ninth part of a hair

SHAKESPEARE, *I Henry IV*, iii, 1, 139. (1597)

5  
To sell a bargain well is as cunning as fast  
and loose.

SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 104  
(1594)

6  
Seal the bargain with a holy kiss.

SHAKESPEARE, *The Two Gentlemen of Verona*  
Act ii, sc. 2, l. 7. (1594)

So clap hands, and a bargain.

SHAKESPEARE, *Henry V*, v, 2, 134. (1599)

7  
There never was a better bargain driven.

SIR PHILIP SIDNEY, *My True Love Hath My  
Heart*. (c. 1583)

8  
A hard bargainer never gets good meat. (οὐδεὶς  
δυσώμενος χρηστὸν ὀφθαί κρέας.)

SUIDAS, *Lexicon*, xi, 23. (c. 950)

For little more or lesse no debate make.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Bargaining has neither friends nor relations.

FRANKLIN, *Poor Richard's Almanack*, 1736.

9  
Your daughter has married a gentleman:—is  
not this better than a Smithfield bargain?

JOHN WILSON, *The Cheats* Act v, sc. 5. (1662)

A "Smithfield bargain" was a roguish bar-  
gain; also a marriage of interest, not love.

Our marriage is a perfect Smithfield bargain.

THOMAS BAKER, *An Act at Oxford*. Act iii, sc.  
2. (1704)

The hearts of us women . . . are apt . . . to  
rise against the notions of bargain and sale,  
*Smithfield bargains*, you Londoners call them

SAMUEL RICHARDSON, *Sir Charles Grandison*,  
iii, 434. (1753)

To find myself made a mere Smithfield bargain  
of at last!

SHERIDAN, *The Rivals*. Act v, sc. 1. (1775)

10  
A plaine bargain is best, and in bargaines mak-  
ing, fast bind, fast find.

UNKNOWN, *Jests of Scoggin*. (1565)

A blind bargain.

UNKNOWN, *Merrie Tales of the Mad Men of  
Gottam*. No. 13. (1630)

## BARK

11  
She's the bark but her husband's the bite.

E. S. GARDNER, *The D.A. Cooks a Goose*, p. 78.  
(1942)

BARK WORSE THAN BITE, *see under DOG*

12  
If you think to run a rig on me, you have . . .  
barked up the wrong tree

T. C. HALIBURTON (SAM SLICK), *Human Na-  
ture*, p. 124. (1855) In Crockett's *Tour*, p.  
205, the expression is "barking up the wrong  
sapling."

They are barking up the wrong tree.

ALBERT B. FALL, remark to Edward B. McLean.  
Dec., 1923, referring to the Senators who  
were trying to run down the facts in the Tea-  
pot Dome oil scandal. McLean, afterwards in  
his testimony, said he remembered the phrase  
because it was the first time he had ever  
heard it. *See ADAMS, Incredible Era*, p. 396

You're barking up the wrong tree, as the saying  
goes.

EDGAR WALLACE, *The India-Rubber Men*. Ch. 7.  
(c. 1920) Of all clichés, this is the one most  
common to detective stories. For example,  
KNIGHT, *Rendezvous with the Past*, p. 150.  
(1940) LOCKRIDGE, *A Pinch of Poison*, p. 229

(1941) MARSH, *Death and the Dancing Footman*, p. 141. (1941) CONNINGTON, *No Past is Dead*, p. 228. (1942) BARBER AND SCHABLITZ, *Drawn Conclusion*, p. 189. (1942) COLES, *They Tell No Tales*, p. 96. (1942) GRUBER, *The Mighty Blockhead*, p. 77. (1942) POPKIN, *No Crime for a Lady*, p. 170. (1942) GARDNER, *The Case of the Buried Clock*, p. 98. (1943) NASH, *Said with Flowers*, p. 112. (1943) etc., etc.

You're sniffin' up the wrong tree.

FIELDS AND CHODOROV, *My Sister Eileen*, Act i. (1940)

We been skinning the bark off the wrong tree.

FITZSIMMONS AND ADAMS, *This—Is Murder*, p. 235. (1941)

You're barking at the wrong rabbit-hole.

FRANK GRUBER, *Simon Lash*, p. 178. (1941)

As Hans Korb says, we are getting the bark off the wrong tree.

THEODORA DU'BOIS, *The Wild Duck Murders*, p. 141. (1943)

1 At every dogs barke, seem not to awake.

JOHN HEYWOOD, *Proverbs*, p. 56. (1562)

2 We should in that but bark against the moon.

THOMAS HEYWOOD, *Fortune by Land and Sea*. Act i. (1655) See under MOON.

### BARLEYCORN

3 [Give] a precious stoane for a barley corne with Aesops cocke.

GEORGE PETTIE, *Petite Pallace: Alexius*, p. 257 (1576) An allusion to Fable 98, "Gallus et Gemma." Pettie's only reference to Aesop. A common proverb, found in Guazzo, Lyly, Marlowe, and many others. A barley-corn is a grain of barley.

Prefer not a barlie corne before a pretious Jewell. set not a fading content before a perpetuall honour.

ROBERT GREENE, *Euphues His Censure*. (1587)

Repeated in *Perimedes*, 15. (1588)

We catch at barley-grains, whilst pearls stand by despis'd.

FRANCIS QUARIES, *Divine Emblems*, iii.2. (1635)

As a cock was turning up a dunghill, he spied a diamond. Well (says he to himself) . . . a barley-corn had been worth forty on't.

L'ESTRANGE, *Aesop's Fables*, i. (1692)

A Barley-corn is better than a Diamond, to a Cock.

THOMAS FULLER, *Gnomologia*. No. 7. (1732)

4 A pleasant new ballad . . . of the bloody murder of Sir John Barleycorn.

UNKNOWN, *Title*, in *Pepysian Library*. (c. 1620)

Sir John Barley-corn's the strongest knight.

JOHN RAY, *English Proverbs*, p. 59. (1670)

John Barleycorn has got a beard

Like any other man.

THOMAS PERCY, *Reliques of Ancient English Poetry: John Barleycorn*. (1765)

John Barleycorn, Thou king of grain.

ROBERT BURNS, *Scotch Drink*. (1786) Thirlwall

(*Greece*, ii, 14. 1836) calls barleycorn "the juice of the vine," but the modern reference is to whiskey distilled from malted barley, as in Ireland and Scotland, with John Barleycorn as its personification. Burns celebrates him a number of times. "John Barleycorn was a hero bold." (*John Barleycorn*); "Inspiring bold John Barleycorn," (*Tum o' Shanter*).

### BARN

5 You have a Barn for all Grain.

THOMAS FULLER, *Gnomologia*. No. 5910. (1732)

6 When the barn was full any one might thresh in the haggard [stack-yard].

JAMES HOWELL, *Letters*. Sec. vii, No. 24. (1632)

When the barn's full, you may thresh before the door.

JAMES KELLY, *Scottish Proverbs*, p. 354. (1731)  
FULLER, *Gnomologia*. No. 5570. (1732)

7 Better a barn filled than a bed.

EDWARD WARD, *Female Policy*, p. 82. (1716)  
FULLER, *Gnomologia*. No. 856. (1732)

### BASE

8 No fault of hers that she couldn't fetch the home plate.

MARK TWAIN, *A Connecticut Yankee*, p. 204 (1889)

It kind of caught us off first base

E. S. GARDNER, *The D.A. Goes to Trial*, p. 192 (1940)

You couldn't get to first base with a dame like that.

JONATHAN LATIMER, *The Lady in the Morgue*. p. 149. (1936)

You'll never get to first base.

RICHARD SALE, *Passing Strange*, p. 109. (1942)

In two years he hadn't been able to get to first base.

JOHN AUGUST, *The Woman in the Picture*, p. 8. (1944) Proverbial phrases derived from the game of baseball.

### BASHFULNESS

9 He who is bashful with his cousin gets no boy by her.

BURCKHARDT, *Arabic Proverbs*. No. 620. (1817)

10 Bashfulness is useless to a needy man. (Verecundia inutilis viro egent.)

ERASMUS, *Adagia*. Chil. ii, cent. vii. No. 2. (1523)

Cast away bashfulness where nede constraineth

RICHARD TAVERNER, *Translations from Erasmus*, fo. 26. (1539)

Poverty has no greater foe than bashfulness.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Bashfulness is an enemy to poverty.

JOHN RAY, *English Proverbs*, p. 2. (1670)

11 Bashfulness is boyish.

THOMAS FULLER, *Gnomologia*. No. 843. (1732)

Tho' Modesty be a Virtue, yet Bashfulness is a Vice.

THOMAS FULLER, *Gnomologia*. No. 5006. (1732)

<sup>1</sup> Bashfulness is an ornament to youth, but a reproach to old age. (L'estre honteux, servir d'ornement à la jeunesse; mais de reproche à la vieillesse.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595) Quoting Aristotle.

<sup>2</sup> His bashful mind hinders his good intent.

JOHN RAY, *English Proverbs*, p. 51. (1670)

### BASTARD

<sup>3</sup> Bastard brood is always proud

NATHAN BAILEY, *Dictionary: Bastard*. (1736)

<sup>4</sup> Youe came in by the wyndowe.

ROBERT CROWLEY, *Pleasure and Payne*, p. 350. (1551) Said of a bastard.

Though he came in at the window, he sets the gates of your honour open.

GEORGE CHAPMAN, *All Fools*. Act iii. (1605)

Woe worth the time that ever I gave suck to a child that came in at the window.

THOMAS MIDDLETON, *Family of Love*. Act iv. sc. 3. (1608)

He had her not by 's wife, But by a fish-wench he was kind to, And so she came in at the window

CHARLES COTTON, *Scarronides*. Bk. i. (1664)

<sup>5</sup> Bastards are often better than true-born sons. (νόθοι τε πολλοὶ γρησίων ἀμεινότες.)

EURIPIDES, *Andromache*, l. 638. (c. 430 B.C.)

There has been much controversy over the derivation of "bastard." THOMAS FULLER, *Worthies*, i. 322, says, "He confuted their etymology who deduced Bastard from the Dutch words *boes* and *art*, that is an abject Nature, and verified their deduction deriving it from *besteaerd*, that is the best disposition." BURN, *Justice of the Peace*, says it is compounded of *base*, ignoble, and *steert*, signifying a start or beginning. *O.E.D.* says it comes from *filz de bast*, a pack-saddle child

<sup>6</sup> 'Tis a proverb. The child thats borne must be kept.

R. F., *Schoole of Slovenrie*. (1605)

Yours is the cow, and you shall keep the calfe.

UNKNOWN, *Cornu-copie*, p. 78. (1612)

He that bulls the cow must keep the calf.

JAMES HOWELL, *English Proverbs: Introduction*. (1659) Howell says, "In our Common Law there are some Proverbs that carry a kind of authority with them, as that which began in Henry the Fourth's time (c. 1400). He that bulls the cow must keep the calf." There is a Latin proverb which also summarizes a legal dictum: "*Bastardus nullius est filius*" (A bastard is the son of nobody), whence the shorter "*Filius nullius*" (Son of nobody, an illegitimate son). "*Filius populi*" (A son of the people), has the same meaning.

I had the reputation of it indeed [a bastard]; and should have had the cow with the calf.

THOMAS SOUTHERNE, *Sir Anthony Love*. Act iv, sc. 2. (1691)

Who bulls the Cow, must keep the Calf.

THOMAS FULLER, *Gnomologia*. No. 5695. (1732)

<sup>7</sup> If her foot slip and down fall she,  
And break her leg above the knee.

JOHN FLETCHER, *The Loyal Subject*. Act iii, sc. 5. (1618) Have a bastard.

She broke her elbow 'gainst the bed.

ROBERT HEATH, *Epigrams*, p. 64. (1650)

She hath broken her elbow.

JOHN RAY, *English Proverbs*, p. 158. (1678)

On p. 151, Ray cites a variation of this proverb with a different meaning, "She hath broken her elbow at the church door," she has been idle ever since her marriage.

She hath broken her leg above the knee.

JOHN RAY, *English Proverbs*, p. 256. (1678)

She has sprained her ankle.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Ankle*. (1785)

<sup>8</sup> God gave him no Children; but the Devil furnished him with an abundance of Bastards.

THOMAS FULLER, *Gnomologia*. No. 1669. (1732)

<sup>9</sup> To stand Moses.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Moses*. (1796) Of a man who has another man's bastard fathered upon him and is compelled by the parish to maintain it

<sup>10</sup> A bastard i-boren of Belsabubbes Kunne.

WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus ii. l. 100. (1362)

Ye be a baby of Belsabubs bowre.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1562)

<sup>11</sup> He is the son of a batchelor.

JOHN RAY, *English Proverbs*, p. 66. (1678)  
FULLER, *Gnomologia*, No. 1949. (1732)

One of those cheap sons of bachelors.

NIGEL MORLAND, *Murder in Wardour Street*, p. 10. (1940)

<sup>12</sup> To come home like the Parson's cow with a calf at her foot.

JOHN RAY, *English Proverbs*, p. 209. (1670)

She is past dying of her first child.

JOHN RAY, *English Proverbs*, p. 240. (1678)

<sup>13</sup> No tenth transmitter of a foolish face.

RICHARD SAVAGE, *The Bastard*. (1728)

<sup>14</sup> We are all bastards;

And that most venerable man which I  
Did call my father, was I know not where  
When I was stamp'd; some coiner with his  
tools

Made me a counterfeit: yet my mother seem'd  
The Dian of that time: so doth my wife  
The nonpareil of this.

SHAKESPEARE, *Cymbeline*, ii, 5, 2. (1609)

1 My mother was an honest woman. I didn't come in on the wrong side of the blanket.

SMOLLETT, *Humphry Clinker*, ii, 185. (1771) A gentleman, though on the wrang side of the blanket.

SCOTT, *Guy Mannering*. Ch. 9. (1815) Used again by SCOTT in *The Monastery*, ch. 37.

2 Called after the mother, like the kid. (τῆς μητρὸς ὡς αἷξ καλεῖται.)

SUIDAS, *Lexicon*, xiii, 58. (c. 950)

3 Teague made a good Pun by a Brogue in his Speech,

And said: By my Shoul he's a Son of a Beech. JONATHAN SWIFT, *A Serious Poem*, l. 27. (1724)

The late Opie Read was shut off the air one evening in 1938 while making this pun.

4 He's a backyard relation.

THOMPSON, *Body, Boots and Britches*, p. 498. (1940) Their cat came over into our yard once.

5 There are no illegitimate children—only illegitimate parents.

JUDGE LEON R. YANKWICH, of the United States District Court for the Southern District of California, *Decision*, Zipkin vs. Mozon. (June, 1928) The epigram was repeated by that "amiable plagiarist" (as Samuel Hopkins Adams calls him), O. O. McIntyre at a hearing before the New York Legislature at Albany, elicited the excited admiration of Alexander Woollcott as the greatest epigram of the century, and was put into Greer Garson's mouth, without credit, by the writers of a motion-picture script. See ADAMS, A. Woollcott, p. 124.

## BAT

6 Bats feel proud in the absence of birds.

S. G. CHAMPION, *Racial Proverbs*, p. 445. (1938) A Japanese proverb.

7 His father's sister had bats in the belfry and was put away.

EDEN PHILPOTTS, *Peacock House*, p. 219. (1926) Drive those bats out of your belfry.

FEUCHTWANGER, *Paris Gazette*, p. 491. (1940)

You'll be thinking I've bats in the belfry.

H. C. BAILEY, *Meet Mr. Fortune*, p. 344. (1942)

The French say, "Avoir une araignée dans le plafond" (To have a spider in the ceiling).

8 He had no revenues but what he got off his own bat.

SYDNEY SMITH, *A Fragment on the Irish Roman Catholic Church*. (1845) From cricket: the score made by a player's own hits; solely by his own exertions.—O.E.D.

Do you know the meaning of making a score off your own bat?

ANTHONY TROLLOPE, *He Knew He Was Right*. Ch. 12. (1869)

You make, I suppose, ten pounds a night off your own bat.

BERNARD SHAW, *Misalliance*, p. 104. (1910)

## BATH

9 Hercules' baths. (Ἡράκλεια λουτρά.)

ARISTOPHANES, *The Clouds*, l. 1051. (423 B. C.)

A proverbial phrase for hot baths. According to the legend, Athena made hot baths spring up at Thermopylae for Hercules when he was weary. ERASMUS, *Adagia*, ii, iii, 65, cites the proverb and gives the Latin, "Herculana balnea."

Cursed be the bath that has shown me the rump of him whose face even I hate to see!

J. L. BURCKHARDT, *Arabic Proverbs*. No. 582. (1817) Accident has thrown me into disagreeable company.

10 Hercules! How cold is this bath of yours!

JUGURTHA, when thrown into a subterranean dungeon, half full of water, after having been captured and taken to Rome, 104 B. C.

Do you think that I, then, am taking pleasure in my bath? (¿Estoi yo en algun deleite, ó baño?)

GUATEMOZIN, last Aztec Emperor of Mexico, *Remark* to the cacique of Tacuba, as they were both being tortured over a slow fire by the Spaniards under Cortés. (1521) The cacique had groaned in agony, and Guatemozin coldly rebuked him. Cortés had promised protection to the Emperor, but when the latter declared he knew nothing of any hidden Aztec treasure, Cortés delivered him over to his soldiers to work their pleasure on him, entirely without success. Usually rendered, "Am I, then, lying on a bed of roses?" See PRESCOTT, *Conquest of Mexico*. Bk. vii, ch. 1.

11 In the height of this bath, when I was more than half stewed in grease, like a Dutch dish.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 5, 120. (1601)

He had imprudently taken a bath at too high a temperature.

DICKENS, *Pickwick Papers*. Ch. 36. (1837)

12 He is given to singing at the baths. (ἐν βαλανεῖω δὲ ἀσάει.)

THEOPHRASTUS, *Characters*. No. iv, 14. (319 B. C.)

Many there are who recite their writings in the bath. How pleasantly the vaulted space echoes the voice! That delights the frivolous, who never ask themselves whether what they do is in bad taste or out of season. (Qui scripta foro recitent, sunt multi, quique lavantes.)

HORACE, *Satires*. Bk. i, sat. 4, l. 75. (35 B. C.)

He was reciting a poem in the bathroom. (Nam in balneo carmen recitabat.)

PETRONIUS, *Satyricon*. Sec. 91. (c. A. D. 60)

The man who always likes to hear his own voice in the bathroom. (Illum cui vox sua in balineo placet.)

SENECA, *Ad Lucilium*. Epis. lvi, sec. 2. (a. A. D. 64)

I fly to the hot baths: you buzz in my ear. (In thermas fugio: sonas ad aurem.)

MARTIAL, *Epigrams*. Bk. iii, epig. 44. (c. A. D. 90)

## BATTALIONS, BIG, see under God BATTLE

See also Fighting, War

<sup>1</sup> The joys of battle. (Certaminis gaudia.)

ATTILA, At the Battle of Chalons. (A. D. 451)

See JORDANUS OF RAVENNA, *De Gestarum Origine*. Ch. 39.

Battle's magnificently stern array.

BYRON, *Childe Harold*. Canto iii, st. 28. (1816)

<sup>2</sup> All battle is well said to be Misunderstanding.

THOMAS CARLYLE, *The French Revolution*. Pt. iii, bk. 3, ch. 2. (1837)

<sup>3</sup> Tullius seith: that "long apparailing biforn the bataille maketh short victorie."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 35. (c. 1387)

<sup>4</sup> Let us not fight our battles over again. (Acta ne agamus.)

CICERO, *Ad Atticum*. Bk. ix, epis. 6. (49 B. C.)

<sup>5</sup> 'Tis a hard battle where none escape.

JOHN CLARKE, *Paroemiologia*, p. 103. (1639)

It is a hard-fought Field, where none escapes.

THOMAS FULLER, *Gnomologia*. No. 2861. (1732)

<sup>6</sup> The battle is lost, but there is time to win another.

MARSHAL LOUIS CHARLES DESAIX, to Napoleon, who thought at four o'clock in the afternoon of 14 June, 1800, that the battle of Marengo was lost. Desaix' division saved the day, though, in the advance, he was shot through the heart. Napoleon had him buried at the summit of the St. Bernard Pass, saying, "His tomb shall have the Alps for its pedestal." See O'MEARA, *Napoleon in Exile*.

My right has been rolled up; my left has been driven back; my center has been crushed. I have ordered an advance from all directions.

GENERAL FERDINAND FOCH, *Message*, to Marshal Joffre, during the first battle of the Marne, Aug., 1914.

<sup>7</sup> Never battle with a man who has nothing to lose, for then the conflict is unequal.

BALTASAR GRACIAN, *The Art of Worldly Wisdom*. Sec. 172. (1647)

<sup>8</sup> Life's sovereign moment is a battle won.

O. W. HOLMES, *The Banker's Secret*. (1850)

The spice of life is battle.

R. L. STEVENSON, *Memories and Portraits: Talk and Talkers*. (1887)

<sup>9</sup> Good at the battle cry. (βόην ἀγᾶθόν.)

HOMER, *Iliad*. Bk. ii, l. 408. (c. 850 B. C.) Frequently repeated.

<sup>10</sup> Victory to turn the tide of battle. (μάχης ἐτεπαλκία νίκη.)

HOMER, *Iliad*. Bk. vii, l. 26. (c. 850 B. C.)

He knew the tide of battle was turning. (ἦ μὲν δὴ γίγνωνσκε μάχης ἐτεπαλκία νίκη.)

HOMER, *Iliad*. Bk. xvi, l. 362. (c. 850 B. C.)

<sup>11</sup> Posterity, thinned by the crimes of its ancestors, shall hear of those battles. (Audiet pugnas, vitio parentum | rara iuventus.)

HORACE, *Odes*. Bk. i, ode 2, l. 23. (25 B. C.)

<sup>12</sup> He saith among the trumpets, Ha, ha; and he smelleth the battle afar off. (Ubi audierit buccinam, dicit: Vah, procul odoratur bellum.)

*Old Testament: Job*, xxxix, 25. (c. 400 B. C.)

Mars approaches, and, approaching, gives the sign of war. (Mars venit, et veniens bellica signa dedit.)

OVID, *Fasti*. Bk. v, l. 550. (c. A. D. 8)

<sup>13</sup> There is nothing so unfortunate as entering lightly into battle, for by so doing we are in danger of losing that which is most precious

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*

Sec. 69. (c. 550 B. C.) Old, tr.

The event of bataille is always doubtfull.

GEORGE PETTIE, *Petite Pallace*, p. 30. (1576)

<sup>14</sup> The battle ends when the enemy is down.

(Pugna suum finem. cum iacet hostis, habet.)

OVID, *Tristia*. Bk. iii, eleg. 5, l. 34. (c. A. D. 9)

<sup>15</sup> It snows spears, lead and stones it hails. (Nivit sagittis, plumbo et saxis grandinat.)

PACUVIUS, *Paulus*. Frag. 3. Loeb. (c. 160 B. C.)

<sup>16</sup> There are few die well that die in a battle

SHAKESPEARE, *Henry V*, iv, 1, 148. (1599)

<sup>17</sup> Hope for the battle, being ready. (Pugnam sperate parari.)

VERGIL, *Aeneid*. Bk. ix, l. 158. (19 B. C.)

<sup>18</sup> Nothing except a battle lost can be half so melancholy as a battle won

DUKE OF WELLINGTON, *Despatch*. (1815) After the battle of Waterloo. The London *Times Literary Supplement*, 14 June, 1912, p. 241. on the anniversary of Waterloo, quotes this differently, "I always say that, next to a battle lost, the greatest misery is a battle gained"

Madam, there is nothing so dreadful as a great victory—excepting a great defeat.

DUKE OF WELLINGTON, *Remark*, to a lady expressing a passionate wish to see a great victory. It was not original with Wellington however—he had borrowed it from Count D'Argenson. See GRIMM, *Mémoires*.

## BAYARD

<sup>19</sup> The walke of the wofull and his Horse, Bayard-of-ten-toes [shanks' mare].

NICHOLAS BRETON, *Good and Badde*. (1616)



<sup>1</sup>  
Ye been as bolde as is Bayard the blinde,  
That blundreth forth, and peril casteth noon;  
He is as bold to renne agayn a stoon  
As for to goon besydes in the weye.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 860 (c. 1389) Bayard was the name of the bright bay magic steed given by Charlemagne to Rinaldo, famous in mediaeval romance; why it came to be taken as a type of blind recklessness has been forgotten.

But ben as bold as Baiard is, the blynde.

JOHN LYDGATE, *Troy-Booke*. Bk. ii, l. 4731. (c. 1412)

And began boldly to run forth as blind Bayard.  
WILLIAM CAXTON, *History of Troy: Prologue*. (c. 1475)

Bec bolde vpon it lyke blynde bayarde.

SIR THOMAS MORE, *Confutacyon of Tindale*. (1532)

Who so bolde as blynde Bayard is?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)  
PETIT, *Petite Pallace*, p. 263. (1576) BUNYAN, *Come to Jesus* (1681)

Who is so blind as bold Bayard?

NICHOLAS BRETON, *A Poste with a Packet of Mad Letters*. (1609)

As boldly as blind bayard rusheth into the battle  
THOMAS JACKSON, *The Apostles' Creed*, iv, 4. (c. 1630)

Bayard must ever be as bold as blind

NATHANIEL FAIRFAX, *Bulk and Selvedge of the World*, p. 157. (1674)

<sup>2</sup>  
But as Bayard the blinde stede . . .  
He goth ther no man will him bidde.

JOHN GOWER, *Confessio Amantis*. Bk. iii. l. 44 (1393)

Thou, as blinde Bayarde berkest at the mone.

UNKNOWN, *Political Poems*, ii, 53. (1401)

I am no blind Bayard, to take a leap in the dark.  
WAITER SCOTT, *The Talisman*. Ch. 17. (1825)

<sup>3</sup>  
Ful trewe is that byword, "a man to serueca-bill,

Ledith offt beyard from his owne stabill.

UNKNOWN, *The Tale of Beryn*, l. 1383. (c. 1400)

To haue kept Bayard in the stable.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

Keepe Bayard in the stable.

WILLIAM CAMDEN, *Remains* (1870), p. 327.  
(1605) CLARKE, *Paroemiologia*, p. 278. (1639)

## BEAN

<sup>1</sup>  
A glutton for beans. (κναυροπώτ.)

ARISTOPHANES, *The Knights*, l. 41. (424 B.C.)

A devourer of beans. (Fabarum arrosor.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 169. (1814)

Fat from feeding on beans; applied to a person who had accepted a bribe for his vote, a bean being the ballot.

<sup>2</sup>  
She had spilled the beans.

JOHN DICKSON CARR, *The Man Who Could Not Shudder*, p. 227. (1940) Had disclosed

a secret; given the show away. A favorite cliché with writers of detective stories, for example: NGAIO MARSH, *Death in Ecstasy*, p. 77, and *The Nursing-Home Murder*, p. 47 (1941) VIRGINIA PERDUE, *The Case of the Grieving Monkey*, p. 194. (1941) LEE THAYER, *Persons Unknown*, p. 37. (1941) AGATHA CHRISTIE, *Murder in Retrospect*, p. 73. (1942) MANNING COLES, *They Tell No Tales*, p. 49. (1942) CAROLYN DAWSON, *Remind Me to Forget*, p. 18. (1942) ANNE NASH, *Said With Flowers*, p. 163. (1943), etc., etc.

I am going, as you say in England, to spill the apples.

FRANCIS BEEDING, *Eleven Were Brave*, p. 25. (1941)

<sup>6</sup>  
As though I do not know how many five are. (Saber quantas son cinco.)

CERVANTES, *Don Quixote*. Pt. i, ch. 5. (1605)

Few men know how many blue beans it takes to make five.

JOHN GALT, *Lawrie Todd*, ii, 1, 42. (1830)

To say of a man that "He knows how many beans make five," is to speak highly of his shrewdness.

G. F. NORTHALL, *Folk-Phrases*, p. 16. (1894)

<sup>7</sup>  
"When parson 'gins the Bible, 'tis time to sow beans," thus runs the ancient proverb

E. G. HAYDEN, *Travels Round Our Village*, p. 75. (1905) The first chapter of *Genesis* is read on Septuagesima Sunday, the third Sunday before Lent. For other proverbs about the sowing of beans, see INWARDS, *Weather Lore*.

<sup>8</sup>  
She must syt like a beane in a monkis hood

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

<sup>9</sup>  
If pale beans bubble for you in a red earthenware pot, you can often decline the dinners of sumptuous hosts. (Si spumet rubra conchis tibi pallida testa, lautorum cenis saepe negare potes.)

MARTIAL, *Epigrams*. Bk. xiii, epig. 7. (c. A. D. 85)

Because you will have such a good dinner at home. In other houses they cook beans, but in mine it's by the potful. (En otras casas cuecen habas, y en la mia, a calderadas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)

I get more than my share. A better form is, "En cada casa cuecen." etc.

<sup>10</sup>  
Boast that you have found the bean in the cake. (Vantez vous d'avoir trouvé la febre au gasteau.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) A reference to appointing as King of the company on Twelfth-night, the man in whose portion of cake the bean was found.—O.E.D. Afterwards proverbial for hitting the mark, or being lucky.

Cut the cake: who hath the beane shall be kinge.

JOHN NICHOLS, *The Progresses of Queen Elizabeth: Speech at Sudely*, p. 8. (1592)

Beane's the king of the sport.

ROBERT HERRICK, *Hesperides*. No. 376. (1648)

1 I never met anybody so full of beans.

J. B. PRIESTLEY, *The Old Dark House*. Ch. 10. (1928) Full of energy.

I'm all right. Full of beans, rarin' to go.

ANNE NASH, *Said With Flowers*, p. 25. (1943)

2 Abstain from beans. (κνάμων ἀπέχεσθαι.)

PYTHAGORAS, *Maxim.* (c. 525 B.C.) Cited by ERASMUS, *Adagia*, i, i, 2, with the Latin, "A fabis abstineto," and the comment that there are a number of interpretations of this maxim, Aristotle saying that the prohibition was due to the fact that a bean resembles the human testicle; Cicero because beans engender gas. However, the same word was used for the lot by which the officials at Athens were chosen (ὁ κνάμω λαχών), and the phrase was eventually taken as a warning to keep out of politics.

From beans withhold your hands. (κνάμων ἀπο χείρας ἐχέσθαι.)

EMPEDOCLES. Frag. 141, Diehls. (c. 400 B.C.)

Pythagoras among vegetables especially recommended the bean, saying that it was both digestible and loosening, and therefore he most frequently made use of it.

ARISTOXENUS, *De Pythagora*. (c. 330 B.C.)

Quoted by AULUS GELLIUS, iv, 11.

Withhold your hands from beans, a hurtful food (κνάμων ἀπο χείρας ἔχειν, ἀνιώντος ἐδεστού.)

CALLIMACHUS. Frag. 128. (c. 250 B.C.)

The Pythagoreans make a point of prohibiting the use of beans, as if thereby the soul and not the belly was filled with wind! (Faba quidem Pythagorei utique abstinere, quasi vero eo cibo mens, non venter, infletur!)

CICERO, *De Divinatione*. Bk. ii, ch. 58. (44 B.C.)

"Abstain from beans" means that a man should keep out of politics, for beans were used in earlier times for voting upon the removal of magistrates from office. (κνάμων ἀπέχεσθαι.)

PLUTARCH, *Moralia: Education of Children*, 12F. (C. A. D. 95)

Those who have studied the poems of Empedocles say that beans (κνάμους) here refers not to the vegetable but to the testicles, and that Empedocles desired in that verse to keep men not from eating beans, but from excess in vengery.

AULUS GELLIUS, *Noctes Atticae*. Bk. iv, ch. 11. (C. A. D. 150)

I eat nothing at all that hath life, but all else save beans. . . . They are naught but seed of man, and if thou open a bean while it is still green, thou wilt see that it resembles in structure the testicle (μορφοῖσιν) of a man. . . . But more than this, the Athenians are wont to choose their magistrates with beans.

LUCIAN, *Philosophies for Sale*. Sec. 6. (C. A. D. 170)

To abstaine from beanes, that is, not to meddle in ciuile affaires or businesse of the common weale, for in the old times the election of Magistrates was made by the pullyng of beanes.

JOHN LYLY, *Euphues* (Arber), p. 148. (1579)

Quoted as a saying of Pythagoras.

I read a Latin proverb, "A fabis abstineto," (for-bear beans); whereof some made a civil interpretation, "Meddle not with matters of state"; because anciently men cast in a bean when they gave their suffrages in public elections.

THOMAS FULLER, *Worthies of England: Leicestershire*, ii, 225. (1662)

Keep them to wholesome Food confin'd,

Nor let them taste what causes Wind;

("Tis this the Sage of Samos means, Forbidding his Disciples Beans.)

SWIFT, *Strephon and Chloë*, l. 123. (1731)

3 Al nes worth a bene.

ROBERT OF GLOUCESTER, *Chronicle*, 497. (1297)  
*See under* WORTH.

I yeve not of his harm a bene.

CHAUCER (?), *The Romaunt of the Rose*, l. 6464. (c. 1365)

God helpe me so, I counte hem not a bene.

CHAUCER (?), *Troilus and Criseyde*, Bk. v, l. 363. (c. 1380)

This Absolon ne roghte nat a bene.

CHAUCER, *Canterbury Tales: The Milleres Tale*, l. 586. (c. 1386)

I recche noght a bene.

CHAUCER, *Introduction to the Tale of the Man of Law*, l. 94; *Prologue to the Nonne Prestes Tale*, l. 48.

Al my wyt auayleth nought a bene.

JOHN LYDGATE (?), *The Pilgrimage of the Soule*, i, 13. (1413)

It doesn't amount to a hill of beans.

NGAIO MARSH, *A Man Lay Dead*, p. 171. (1942)

4 Euery Beane hath his blacke.

BISHOP MILES SMITH, *Sermons*, p. 178. (c. 1624)  
*See also under* COMPENSATION.

5 And yet always I stand in great doubt,

Least that the bigger wyll cate the been.

UNKNOWN, *Wyndow Edyth: Mery Gestes*, p. 89. (1525) Get the prize.

Alwaie the bygger eateth the beane.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

## BEAR

6 Oon thenketh the bere, But al another thenketh his ledere.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv, l. 1453. (c. 1374) A proverb which is varied in a Latin manuscript, No. 394, in the Rylands Library, to "The bereward and the bere thenken not alle on[e]." *See also under* ASS.

7 To . . . take the beare by the tooth.

ARTHUR DENT, *Pathway to Heaven*, p. 62. (1601)

As good take a bear by the tooth, of a bold desperate undertaking.

B. E., *New Dictionary of the Canting Crew*, sig. B4. (1690)

You dare as well take a Bear by the Tooth.

THOMAS FULLER, *Gnomologia*. No. 5895. (1732)

You dare as well take a Bear by the Tooth, That is, You dare not attempt it.

NATHAN BAILEY, *Dictionary: Bear*. (1736)

When you've got an elephant by the hind leg, and he's trying to run away, it's best to let him run.

ABRAHAM LINCOLN, *Remark*, to Charles A. Dana, who was urging him to arrest Jacob Thompson, a Confederate commissioner trying to escape to Europe. Lincoln was shot a few hours later, and this was probably his last aphorism. See MITCHELL, *Memoirs of an Editor*, p. 35; WILSON, *Life of Dana*, p. 358. It was with some dismay that he found he had got the lion by the tail and couldn't let go.

MIGNON G. EBERHART, *Bermuda Grapevine*. Ch. 1. (1938)

We're in the position of having a bear by the tail. E. S. GARDNER, *The D.A. Goes to Trial*, p. 156. (1940)

They saw they had a bear by the tail.

THEODORA DUBOIS, *The Body Goes Round and Round*, p. 197. (1942)

You think you've got something by the tail, but don't forget the man and the bear.

HOWIE, *Murder's So Permanent*, p. 208. (1942)

Sure you haven't got the bull by the tail?

R. A. J. WALLING, *A Corpse by Other Name*, p. 260. (1943)

<sup>1</sup> If it were a bear it would bite you.

THOMAS DRAXE, *Bibliotheca*, p. 4. (1633)

CLARKE, *Paroemiologia*, p. 6. (1639)

Cok.: I have been searching my pockets for my snuffbox, and, egad, here it is in my hand. Miss: If it had been a bear, it would have bit you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>2</sup> Tho' the bear be gentle, don't bite him by the nose.

THOMAS D'URFEY, *Quixote*. Pt. iii, act i, sc. 1. (1696) The Turks say, "Call the bear 'uncle' till you are safe across the bridge."

<sup>3</sup> Ursa caret cauda, non queat esse Leo. The Bear he never can prevail To Lion it for lack of tail. . . . The proverb is applied to such who aspire to what is above their worth to deserve, or power to achieve.

THOMAS FULLER, *Worthies of England: Warwick*, iii, 271. (c. 1588)

<sup>4</sup> Bears live in harmony with bears. (Saevis inter se convenit ursis.)

JUVENAL, *Satires*. Sat. xv, l. 164. (c. A. D. 120) See also under BEAST.

Two bears will not bite one another when they meet.

SHAKESPEARE, *Much Ado about Nothing*, iii, 2, 80. (1598) See also DOG EAT DOG, under DOG; and MAN'S INHUMANITY, under MAN.

<sup>5</sup> To gon at large, but as a bere at stake, To passe his boundis, but if he leve take.

JOHN LYDGATE, *Churl & Bird*, l. 132. (c. 1430)

With as good will as a beare goth to the stake

JOHN HEYWOOD, *Proverbs*, p. 17. (1546)

I am as loath to goe to it, as a beare is to goe to the stake.

JOHN FLORIO, *Second Frutes*, fo. 89. (1591)

If he goes, yet it is as a beare to the stake.

DANIEL ROGERS, *Naaman*, sig. D5. (1642)

I should go to church like a bear to the stake.

DANIEL DEFOE, *Moll Flanders*. (1722)

<sup>6</sup> Cand.: I . . . come to make choice of a mistress. Silena: A ha, are you there with your beares?

JOHN LYLY, *Mother Bombie*. Act ii, sc.3. (1594)

Faith! are you there with your bears? Nay, then, I have brought my hog to a fair market.

THOMAS SHADWELL, *The Sullen Lovers*. Act v, sc. 3. (1668)

Are you there with your Bears?

THOMAS FULLER, *Gnomologia*. No. 811. (1732)

O ho, Nephew! are you thereabouts with your bears?

SAMUEL RICHARDSON, *Pamela*, iii. 335. (1742)

"Ay, man, are you there with your bears?" said the King.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 32. (1822) "Are you there with your bears?"

i.e. Are you there again? Are you at it again? The phrase "is explained by Joe Miller as the exclamation of a man who, not liking a sermon he had heard on Elisha and the bears, went the next Sunday to another church, only to find the same preacher and the same discourse."—O.E.D

<sup>7</sup> The captain was as savage as a bear with a sore head.

FREDERICK MARRYAT, *The King's Own*. Ch. 26 (1830)

He's like a bear with a sore head.

S. J. WEYMAN, *Ovington's Bank*. Ch. 5. (1922)

<sup>8</sup> Bears when first born are white and shapeless lumps of flesh. . . . which their mother gradually licks into proper shape. (Hi sunt candida informisque caro. . . . Hanc lambendo paulatim figurant.)

PLINY THE ELDER, *Naturalis Historia*. Bk. viii. sec. 44. (A. D. 77)

And the she-bear brings forth her young formless and without joints, and with her tongue, as with a tool, she moulds into shape their skin.

PLUTARCH, *Moralia: On Affection for Offspring*. Sec. 494C. (c. A. D. 95) See AELIAN, ii, 19: ARISTOTLE, 579A.

For he said that as the bear brought forth her young formless and misshapen, and afterwards by licking gave it form and shape, just so the fresh products of his mind were rude in form, but afterwards by working over them he gave them definite form and expression.

AULUS GELLIUS, *Noctes Atticae*. Bk. xvii, ch. 10. (c. A. D. 150) Of Vergil, who had not

been able to polish all of the *Aeneid* to his liking, and when he saw himself about to die, begged his friends to destroy the poem.

Beres ben brought forth al fowle and trans-formyd and after that by lyckynge of the fader and the moder they ben brought in to their kyndely shap.

WILLIAM CAXTON, tr., *The Pilgremage of the Soule*, iv. xxiv. 70. (1483)

A bear at birth hath neither feet nor hands, skin, hair nor head, but its dam by licking, puts its members into shape. (Vn ours naissant n'a pieds ne mains, peau, poil, ne teste. . . L'ourse à force de leicher la met en perfection des membres.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)

Like . . . an unlicked bear-whelp, That carries no impression like the dam.

SHAKESPEARE, *III Henry VI*, iii, 2, 161. (1591)

He has not licked his whelp into full shape yet.

GEORGE CHAPMAN, *The Widowes Teares*. (1612)  
Enforced, as a Bear doth her whelps, to bring forth this confused lump, I had not time to lick it into form.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Oh, a most comical sight: a country squire, with the equipage of a wife and two daughters.

But, oh, Gad! two such unlick'd cubs!

WILLIAM CONGREVE, *The Old Batchelor*. Act iv, sc. 8. (1693)

At last it was licked into shape.

BISHOP GILBERT BURNET, *An Exposition of the Thirty-nine Articles of the Church of England*, xxvii, 339. (1699)

So watchful Bruin forms, with plastic care,  
Each growing lump, and brings it to a bear.

POPE, *The Dunciad*, Bk. i, l. 101. (1728)

Unlicked Cubs grow up into good old Bears.

FLORENCE NIGHTINGALE, *Letter to Sir William Bowman*, 14 Nov., 1854.

I shall have trouble enough in licking her into shape.

JANE WELSH CARLYLE, *Letters*, iii, 132. (1862)

Referring to a young servant. In time, of course, the idea of licking with the tongue developed into licking with a stick. For further uses of the phrase see MONTAIGNE, *Essays*, ii, 12; DUBARTAS, *Devine Weeks and Works*, i, 1.

1  
He must have iron nails that scratches a Bear.

JOHN RAY, *English Proverbs*, p. 98. (1678)

He must have Iron Nails, that scratcheth with a Bear.

THOMAS FULLER, *Gnomologia*. No. 1991. (1732)

A man must have, the proverb says,  
Good iron nails that scratches with a bear.

JOHN WOLCOT (PETER PINDAR), *Out at Last*, (1801)

He must have iron nails who scratches a bear.

LORD LYTTON, *Pelham*. Ch. 77. (1828) The Danes say, "Han skal have Fingre af Jern, som Fanden vil flaae" (He must have fingers of iron that will flay the devil).

2  
The rugged Russian bear.

SHAKESPEARE, *Macbeth*, iii, 4, 100. (1606)

Make ye no truce with Adam-Zad—the Bear that walks like a Man!

RUDYARD KIPLING, *The Truce of the Bear*. (1898) Referring to Russia.

DON'T SELL THE SKIN TILL YOU HAVE KILLED THE BEAR, see under SKIN.

## BEARD

3  
Like the goat, you'll mourn for your beard.  
(τράγος γένειον ἄρα πενθήσεις σύ γε.)

AESCHYLUS, *Prometheus the Fire-Kindler*.

Frag. 117, Smyth. (c. 458 B.C.) Quoted by PLUTARCH, *Moralia: How to Profit by One's Enemies*, ii, 86F. Spoken, says Plutarch, by Prometheus to the satyr who wished to kiss fire the first time he saw it. See also EUSTATHIUS on *Iliad*, 415:7. The saying assumes the existence of a proverb about a goat that burnt his beard.

4  
A beard creates lice, not brains. (ὁ πάγων | φθειρών ποιητής, οὐχὶ φρενῶν γέγονεν.)

AMMIANUS, *Epigram*. (c. A.D. 390), *Greek Anthology*, xi, 156. The Greeks also said, ἀπο τὰ γένεα σοφός (His wisdom is in his beard).

The Brains don't lie in the Beard.

THOMAS FULLER, *Gnomologia*. No. 4431. (1732)

'Tis not the Beard makes the Philosopher.

THOMAS FULLER, *Gnomologia*. No. 5102.

5  
Yes, by God, I wish I'd never worn this beard;  
My throat's afire, I'm like to die of thirst.

(νῆ τὸν Δί', ἡ μοι μὴ γένειάν κρείττον ἦν  
δίψει γάρ, ὡς ἔοικ', ἀφανανθήσομαι)

ARISTOPHANES, *The Ecclesiazusae*, l. 145. (c. 393 B.C.) Kipling's Private Mulvaney was echoing this when he said, "Av I didn't shave, I wud be torminted wid an outrajis thurst, for there's nothin' so dhryin' to the throat as a big billy-goat beard waggin' under the chin."

6  
The thin-bearded is cunning; the thick-bearded is a fool.

*Babylonian Talmud; Sanhedrin*, fo. 100b. Also in the so-called second *Alphabet of Ben Sira*.

Do not ridicule the thin-bearded as long as thou thyself art without a beard.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 601. (1817) See under POT: THE POT CALLS THE KETTLE BLACK.

7  
Between Háná and Báná our beards were lost.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 146. (1817) Háná and Báná were the wives of an elderly man. Háná, the old one, plucked out the black hairs to make him look older, while Báná, the young one, plucked out the gray hairs to make him look younger.

8  
The soft down of manhood was just springing on his cheek. (ἀρμὸι που κάκεινφ ἐπέτρεχεν ἀνδρὸς ἱούλος.)

CALLIMACHUS, *Hecale*. Frag. 4. (c. 250 B.C.)

Small show of man was yet upon his chin;  
His phoenix down began but to appear.

SHAKESPEARE, *A Lover's Complaint*, l. 92. (1609)

Ere on thy chin the springing beard began  
To spread a doubtful down, and promise man.

MATTHEW PRIOR, *An Ode to the Memory of George Villiers*, l. 5. (1707)

1 Whyt was his berd, as is the dayesye.  
CHAUCER, *Canterbury Tales: Prologue*, l. 334.  
(c. 1386)

His beard, all silver white, Wagg'd up and down.  
SHAKESPEARE, *Rape of Lucrece*, l. 1405. (1594)  
When his beard became gray, his society became agreeable.

BURCKHARDT, *Arabic Proverbs*. No. 348. (1818)

2 His berd as any sowe or fox was reed,  
And ther-to brood, as though it were a spade.  
CHAUCER, *Canterbury Tales: Prologue*, l. 554.  
(c. 1386)

If thou meete a red man, and a bearded woman,  
greet them three myle of. (Homo rosso, e femina  
barbata, tre miglia de lontan la saluta.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

The red is wise, the brown trusty,  
The pale cnvious, and the black lusty. . . .

To a red man read thy rede,  
With a brown man break thy bread,

At a pale man draw thy knife,  
From a black man keep thy wife.

ROBERT TOFTE, *Blazon of Jealousy*, 21. (1615)  
He is false by Nature that has a black Head and  
a red Beard.

THOMAS FULLER, *Gnomologia*. No. 1915. (1732)

3 I have singed the Spanish king's beard.

SIR FRANCIS DRAKE, *Remark*, 19 April, 1587,  
after destroying a fleet of Spanish ships in a  
bold raid on the harbor of Cadiz. See  
KNIGHT, *Pictorial History of England*, iii,  
215.

He has singed the beard of the King of Spain.

LONGFELLOW, *A Dutch Picture*. (1876)

4 The beard will pay for the shaving.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 431. (1830) "When a person is paid  
for his labour by taking part, or the whole,  
of that which he is employed about; as  
cutting bushes, etc."

"The Beard won't pay for the shaving" is a  
proverbial saying analogous to the French, "Le  
jeu ne vaut pas la chandelle." (The game isn't  
worth the candle.)

G. F. JACKSON, *Shropshire Word-Book*, p. 28.  
(1879)

5 Mischievous boys pluck at your beard. (Vel-  
lunt tibi barbam lascivi pueri.)

HORACE, *Satires*. Bk. i, sat. iii, l. 133. (35 B. C.)  
Pluck a Cynic by the beard. (Cynico barbam  
vellat.)

PERSIUS, *Satires*. Sat. i, l. 133. (c. A. D. 58)  
Plucking the beard was a sort affront.

Does he offer you his foolish beard to pluck?  
(Stolidam praebet tibi vellere barbam?)

PERSIUS, *Satires*. Sat. ii, l. 28. (c. A. D. 58)

Pulling his beard because he had no heir.

THOMAS HOOD, *The Stag-Eyed Lady*. (1826)

6 To cultivate a wise man's beard. (Sapientem  
pascere barbam.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 35. (35 B. C.)

Philosophers even to the beard. (Barbae tenus  
sapientes.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 95.  
(1523) A proverb deriving from Vergil's  
"Iussit sapientem pascere barbam." Lucian  
also speaks of the "learned beard," and Mar-  
tial has a jeer at it, "That isn't a little beard  
that hangs from your chin." BLAND, *Proverbs*,  
i, 60, says, "'He is a wise man, you can see  
it by his beard,' may be applied ironically to  
persons of grave and serious manners, who  
wish to pass themselves off for men of more  
learning than they possess. As the beard is  
not completely formed until the age of man-  
hood, it has always been considered an em-  
blem of wisdom."

I could never yet like a Scholar the worse for  
having a long Beard.

OSWALD DYKES, *English Proverbs*, p. 256. (1709)

It is time to be wise, now you have a beard on  
your chin. (Il est temps d'être sage, quand on a  
la barbe au menton.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 60. (1814)

The French have many proverbs about the  
beard. "Avoir de la barbe au menton" means  
to be a determined man. Opposed to this is  
"The beard doesn't make the man" (La  
barbe ne fait pas l'homme). "To shave off  
someone's beard" (Faire bien la barbe à  
quelqu'un) means to defy or humiliate some-  
one, because that was an ancient way of  
humiliating one's enemy. In the ancient ro-  
mance of *Ogier le Danois*, the mother of the  
hero insults the ambassadors of Charlemagne  
by having their beards shaved off.

A man of wisdom. (Hombra de barba.)

ROBERT BLAND, *Proverbs*. Vol. i, 60. (1814) A  
Spanish proverb. The Spaniards also say,  
"Let your beard advise you" (Diga barba  
que haga); "Little beard, little modesty" (A  
poca barba, poca vergüenza); and "Chins  
without beards deserve no honor" (Quixadas  
sin barbas no merecen ser honradas).

7 If you think that to grow a beard is to acquire  
wisdom, a goat with a fine beard is at once a  
complete Plato. (Εἰ τὸ τρέφειν πώγωνά δοκεῖς  
σοφίαν περιποιεῖν, | καὶ τράγος εὐπώγων αἰψ' ὄλος  
ἐστὶ Πλάτων.)

LUCIAN, *Epigram*. (c. A. D. 170) See *Greek An-  
thology*, xi, 430. There is a Danish proverb,  
"If the beard were all, a goat might preach."

A billy-goat beard. (Hirquina barba.)

PLAUTUS, *Pseudolus*, l. 968. (c. 195 B. C.)

If men be judged wise by their beards and their  
girth,

Then goats were the wisest of creatures on earth.

JOSEPH SOLOMON DEL MEDICO (?), *Epigram*.

(c. 1620) See JEWISH ENCYCLOPEDIA, ii, 613.

If that ornamental excrement which groweth be-  
neath the chin be the standard of wisdom, they  
[goats] carry it from Aristotle himself.

THOMAS FULLER, *Worthies of England: Wales*,  
iii, 484. (1662)

If Providence did beards devise,  
To prove the wearers of them wise,

A fulsome Goat would then by Nature  
Excel each other human Creature.

THOMAS D'URFEY, *Collin's Walk*, iii, 120. (1690)

1 Only their beards know the schemes of the  
prudent. (τῶν φρονιμῶν τοὺς σκοποὺς τὰ γέρεα  
τῶν ἐξείρου.)

ALEXANDER NEGRIS, *Modern Greek Proverbs*,  
p. 138. (1831)

2 There is beild [shelter] aneath an auld man's  
beard.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

3 He hath eaten a horse, and the tail hangs out  
at his mouth.

JOHN RAY, *English Proverbs*, p. 74. (1678)

4 Whoever hath a divided beard, the whole  
world will not prevaile against him.

JOHN RAY, *Adagia Hebraica*, p. 400. (1678)

Ray explains, "This Proverb is used of those  
who are cunning, and such are they thought  
to be whose beard is divided, which, by their  
much handling, when they are musing and  
thoughtful, they are said to divide."

Hoary whiskers and a forky beard.

POPE, *Rape of the Lock*. Canto iii, l. 38. (1714)

Slight Sir Robert with his watery smile  
And educated whisker.

TENNYSON, *Edwin Morris*, l. 128. (1851)

5 They rode, as the Spanish proverb expresses  
it, "with the beard on the shoulder."

SCOTT, *Peveril of the Peak*. Ch. 7. (1823)

6 Beard of formal cut.

SHAKESPEARE, *As You Like It*, ii, 7, 155. (1600)

7 Swithe mury hit is in halle  
When the burdes wawen alle!

UNKNOWN, *King Alsaunder*, l. 1163. (c. 1300)

They remember thys olde sayinge: It is mery in  
hal,

When berdes wag al.

THOMAS BECON, *Fort. Faith: Prologue*. (1550)

It is mery in halle, when berds wag all.

JOHN HEYWOOD, *Proverbs*. Pt. ii. ch. 7. (1546)

'Tis mery in hall when beards wag all.

SHAKESPEARE, *II Henry IV*. Act v, sc. 3, l. 35

(1598) Also, JONSON, *Masque of Christmas*.

(1616) ADDISON, *Spectator*, No. 371 (1712)

SWIFT, *Polite Conversation*. (1738) etc.

It is merry in Hall, where beards wagge all, ac-  
cording to that olde right English Prouerbe of  
our Ancestours.

JOHN WHELFLE, *A Treatise of Commerce*, p.  
58. (1601)

'Twas merry in hall when the beards wagged all.

TROLLOPE, *Barchester Towers*. Ch. 38. (1857)

TO PLUCK A LION BY THE BEARD, see under LION

## BEAST

8 It is a strange beast that hath neither head  
nor tail.

THOMAS DRAXE, *Bibliotheca*, p. 201. (1633)

9 A good Beast will get himself a heat with eat-  
ing.

THOMAS FULLER, *Gnomologia*. No. 136. (1732)

A mad Beast must have a sober Driver.

THOMAS FULLER, *Gnomologia*. No. 265.

10 The beast that goes always, never wants blows.

GEORGE HERBERT, *Jacula Prudentum*. No. 262.

(1640) The Spaniards say, "La bestia que  
mucho anda, nunca falta quien la taña" (The  
beast which goes well never wants some one  
to try him).

11 All beasts of prey are strong, or treacherous.

HERBERT, *Jacula Prudentum*. No. 1021. (1640)

12 Better a beast sold than bought.

JAMES HOWELL, *English Proverbs*, p. 16. (1659)

13 Beasts of each kind their fellows spare,  
Bear lives in harmony with bear.

SAMUEL JOHNSON, *The Rambler*. No. 160. (1751)

Brutes never meet in bloody fray,  
Nor cut each others' throats, for pay.

GOLDSMITH, *The Logicians Refuted*. (1767)

One crow never pecks out another's eyes.

F. L. COLLINS, *Madame Pompadour of Rou-*

*mania*. See *Liberty*, 8 March, 1941, p. 52. A

Roumanian proverb. See also under BEAR

14 Beasts have not learned to lie. (Mentiri non  
didicere ferae.)

MARTIAL, *Epigrams: De Spectaculis Liber*

Epig. 30. (c. A. D. 85)

Many things which are wont to be regarded as  
goods are granted to animals in fuller measure  
than to men. They are more fortunate than man,  
for there is no wickedness, no injury to them-  
selves in their way of living. They enjoy their  
pleasures and they take them more often and  
more easily, without any of the fear that results  
from shame or regret.

SENeca, *Ad Lucilium*. Epis. lxxiv, sec. 15 (c.  
A. D. 64)

I think I could turn and live with animals, they  
are so placid and self-contain'd,

Not one is respectable or unhappy over the whole  
earth.

WALT WHITMAN, *Song of Myself*. Sec. 32. (1881)

15 The beasts of the field, wanting in reason  
(Pecudes ratione carentes.)

OVID, *Amores*. Bk. i, eleg. 10, l. 25. (c. 13 B. C.)

A beast, that wants discourse of reason.

SHAKESPEARE, *Hamlet*, i, 2, 150 (1600)

16 A righteous man regardeth the life of his  
beast. (Novit iustus iumentorum suorum ani-  
mas.)

*Old Testament: Proverbs*, xii, 10. (c. 350 B. C.)

Plutarch says that one of the precepts of  
Triptolemus, the mythical inventor of the  
plough, was "Hurt not animals."

He that will not be merciful to his beast, is a  
beast himself.

THOMAS FULLER, *The Holy State*. Bk. I, ch. 9.  
(1642)

## BEATING

1 May that come to him which happens to the drum on feast days.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 444 (1817) Much beating.

2 So fight I, not as one that beateth the air. (οὕτως πικτεῖω ὡς οὐκ ἀέρα δέπων.)

*New Testament: I Corinthians*, ix, 26. (A. D. 57) [They] but beate the water, when they stande and beate their heads. . . . As we say in a common prouerbe, to beate the water, Sainte Paule saith to beate the ayre.

LAURENCE TOMSON, tr., *Calvin's Sermons: Timothy*. (1579)

To beat the wind, or to make so many flourishes with his weapon.

*Encyclopedia Britannica*, iii, 488 (1815)

3 Beate often as a stockfyshe is beaten. *rotundo*

RICHARD HULOET, *Abcedarium: Beate*. (1552)

Referring to the beating of the dried fish before cooking.

Beat them as stockfish.

THOMAS BECON, *Catechism*. Ch. vi. (1560)

I'll turn my mercy out o' doors and make a stockfish of thee.

SHAKESPEARE, *The Tempest*, iii, 2 80 (1612)

Wilt thou resemble the kinde Spaniel, which the more he is beaten the fonder he is, or the foolish Giesse, which wil neuer away?

JOHN LYLY, *Euphues* (Arber), p. 109. (1579)

THE MORE YOU BEAT 'EM THE BETTER THEY BE.  
see under WOMAN

4 Well beaten cries as much as badly beaten (Aussi bien pleure bien battu comme mal battu.)

GABRIEL MEURIER, *Trésor des Sentences* (c. 1498)

5 You may beat a horse till he be sad, and a cow till she be mad.

JOHN RAY, *English Proverbs*, p. 98. (1678)

6 We got a hell of a beating. We got run out of Burma and it is as humiliating as hell.

LIEUT.-GEN. JOSEPH W. STILLWELL, *Statement, after his retreat from Burma*, May, 1942 See *New York Times*, 26 May, 1942, p. 1.

7 Bett hym blak and bloo.

UNKNOWN, *Towneley Mysteries*, p. 206. (c. 1460)

Beaten blacke and bloo, *suggilatus*.

RICHARD HULOET, *Abcedarium*. (1552)

It would beat my heart blacke and blew.

JOHN LYLY, *Mother Bombe*. Act v, sc. 3. (1594)

Mistress Ford is beaten black and blue, that you cannot see a white spot about her.

SHAKESPEARE, *The Merry Wives of Windsor*, iv, 5, 116. (1601)

Beaten black and blew by the English.

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 22. (1642)

## BEAUTY

See also Pretty

## I—Beauty: What It Is

8 Beauty is the gift of God. (θεοῦ δῶρον εἶναι εὐμορφίαν.)

ARISTOTLE, *Apothegm.* (c. 330 B. C.) As quoted by DIOGENES LAERTIUS, v, 19.

Beauty is heaven's gift. (Forma dei munus.)

OVID, *Artis Amatoriae*. Bk. iii, l. 103. (c. 1 B. C.)

Beauty he [Aristotle] declared to be a greater recommendation than any letter of introduction. Others attribute this definition to Diogenes; Aristotle, they say, defined good looks as the gift of God, Socrates as a short-lived reign, Plato as natural superiority, Theophrastus as a mute deception, Theocritus as an evil in an ivory setting, Carneades as a monarchy that needs no body-guard.

DIOGENES LAERTIUS, *Aristotle*. Bk. v, sec. 18-19. (C. A. D. 230) See under APPEARANCE.

Socrates saith. beauty is a tyrannie of a short space: Plato saith, it is a priuilege of nature. Theophrastus saith, it is a secret deceit: Theocritus, a delectable dammage: Carneades calleth it a solitary kingdome: Domitius saith that there is nothing more acceptable: Aristotle saith that beauty can not be commended so much as it is worthy: Homer affirmeth, that it is a glorious gift of nature & Ouid cals it a certayne grace of God: take whiche you please.

And which thinke you it is?

I beleeeue that it is but a gyft of God.

JOHN FLORIO, *Firste Fruites*, fo. 41. (1578) An echo of Diogenes Laertius, but Florio adds Ovid, Homer, and Domitius (Afer), the teacher of Quintilian, to the list.

According to Ovid his opinion, *Forma numen habet*,

Beutie hath some divinity or Godhead in it.

GEORGE PETTIE, *Pettie Pallace*, p. 166. (1576)

Beauty is eternity gazing at itself in a mirror.

KAHLIL GIBRAN, *The Prophet: On Beauty*.

9 Beauty. The power by which a woman charms a lover and terrifies a husband.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

10 Beauty is another's good. (τὸ κάλλος ἀλλότριον ἀγαθόν.)

BION, *Aphorism.* (c. 280 B. C.) See DIOGENES LAERTIUS, iv, 48. A definition which recalls Woodrow Wilson's favorite limerick, ending, "Tis the folks out in front that I jar." In other words, ugliness is the other fellow's bad luck. PLATO, *Republic*, i, 343C, defines justice as "the other fellow's good," and Thrasymachus cynically adds, "and your own harm." (392B)

Exuberance is Beauty.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Too much beauty, I reckon, is nothing but too much sun.

E. B. BROWNING, *Lord Walter's Wife*. (1850)

11 Beauty is its own excuse for being.

R. W. EMERSON, *The Rhodora*. (1846) "Beauty

is its own excuse," wrote Whittier, in the dedication to *Songs of Labor*, and in a note added, "For the idea of this line I am indebted to Emerson."

Everything beautiful impresses us as sufficient to itself.

H. D. THOREAU, *Autumn*, 26 Oct., 1853.

1

A thing of beauty is a joy for ever.

JOHN KEATS, *Endymion*. Bk. i, l. 1. (1818)

Everything beautiful is lovable. (Omne pulchrum amabile.)

HENDERSON, *Latin Proverbs*, p. 305. (1869)

What is lovely never dies.

T. B. ALDRICH, *A Shadow of the Night*. (1874)

Beauty seen is never lost.

J. G. WHITTIER, *Sunset on the Bearcamp*. (1878)

Beauty is the only thing that time cannot harm. Philosophies fall away like sand, and creeds follow one another like the withered leaves of Autumn; but what is beautiful is a joy for all seasons and a possession for all eternity.

OSCAR WILDE, *The English Renaissance of Art*.

Lecture in New York City, 9 Jan., 1882

2

"Beauty is truth, truth beauty,"—that is all Ye know on earth, and all ye need to know.

JOHN KEATS, *Ode on a Grecian Urn*. (1819)

Beauty is not always truth nor truth beauty.

OGDEN NASH, *I'll Take a Bromide, Please* (1940)

3

Beauty is engendered of modesty. (αἰδῶς ἄρθος ἐπισκίπτει.)

LYCOPHRONIDES, *Aphorisms* (c. 260 B. C.) See

ATHENAEUS, xiii, 564A.

4

Beauty, a deceitful bayte with a deadly hooke, and a sweet poyson in a paynted pot.

JOHN LYLY, *Euphues* (Arber), p. 77. (1579)

5

Beauty is an evil in an ivory setting (ἐλεφαντίνη ζυμιας.)

THEOCRITUS, *Fragment*. (c. 270 B. C.) See

DIOGENES LAERTIUS, v, 19.

6

Beauty is a mute deception (σιωπῶσαν ἀπάτην.)

THEOPHRASTUS, *Apothegm*. (c. 300 B. C.) See

DIOGENES LAERTIUS, v, 19.

Yet is beauty the pleasing trickery that cheateth half the world.

M. F. TUPPER, *Proverbial Philosophy: Of Immortality*. (1839)

What's female beauty, but an air divine, Thro' which the mind's all gentle graces shine?

EDWARD YOUNG, *Love of Fame*. Satire vi, l. 150.

(1725) Quoted by FRANKLIN, *Poor Richard's Almanack*, 1746.

7

Beauty is the flower of virtue. (τὸ κάλλος εἶναι τῆς ἀρετῆς ἀνθος εἶναι.)

ZENO, *Aphorism*. (c. 460 B. C.) See

DIOGENES LAERTIUS, vii, 23.

The ancients called beauty the flowering of virtue.

R. W. EMERSON, *Essays, First Series: Love*. (1841)

## II—Beauty: Aphorisms

8

A beautiful girl, though poor indeed, is yet abundantly dowered. (Virgo formosa etsi sit oppido pauper, tamen abunde dotata est.)

APULEIUS, *De Magia*. Sec. 92. (c. A. D. 165) An

English variant is, "Beauty carries its dower in its face."

Shee that is faire hath halfe her portion.

THOMAS DRAXE, *Bibliotheca*, p. 15. (1633) The

French say, "Beau visage, demi-dot."

She, that is born a Beauty, is half married.

THOMAS FULLER, *Gnomologia*. No. 4141. (1732)

The Italians say, "Chi nasce bella, nasce maritata" (She who is born beautiful is born married).

The lady of beauteous face needs neither gauds nor turquoise ring.

SADI, *Gulistan*. Ch. ii, Apologue 33. (c. 1258)

Maydens be they neuer so foolyshe, yet beeynge fayre, they are commonly fortunate: for that men in these dayes, haue more respect to the outward show then the inward substance.

JOHN LYLY, *Euphues and His England* (Arber), p. 279. (1580)

A good Face needs no Band, and a bad one deserves none.

THOMAS FULLER, *Gnomologia*. No. 147. (1732)

A good face needs no band, and a pretty wench no land.

H. G. BOHN, *Handbook of Proverbs*, p. 288.

(1855) And there is the old nursery rhyme, "What is your fortune, my pretty maid? My face is my fortune, sir, she said."

BEAUTY IS A LETTER OF RECOMMENDATION, see under APPEARANCE

9

Even the autumn of beauty is beautiful. (τῶν καλῶν καὶ τὸ μετόπωρον καλὸν ἐστίν.)

ARCHELAUS, KING OF MACEDON, *Aphorism*. (c.

400 B. C.) See PLUTARCH, *Moralia: Sayings of Kings*, 177B. Cited by ERASMIUS, *Adagia*, i, iii, 72, with the Latin, "Pulchrorum etiam autumnus pulcher est." Quoted by BACON, *Essays: On Beauty*.

Euripides would say of persons that were beautiful, and yet in some years, "In fair bodies not only the spring is pleasant, but also the autumn."

FRANCIS BACON, *Apothegms*. No. 145. (1625)

Of fair things, the Autumn is fair.

HERBERT, *Jacula Prudentum*. No. 574. (1640)

10

There is no Excellent Beauty that hath not some Strangeness in the Proportion.

FRANCIS BACON, *Essays: Of Beauty*. (1612)

11

The beauty of a woman maketh bright the countenance.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxvi, 22. (c. 190 B. C.) Oesterley, tr.

Poets praise the beauties of woman: her breasts are pots of gold, her face is compared to the moon, her hips to the forehead of an elephant Yet the beauty of woman does not merit praise.

BHARTRIHARI, *Vairāgya Sataka*. No. 20. (c. A. D. 100)



Beauty is all very well at first sight; but who ever looks at it when it has been in the house three days?

SHAW, *Man and Superman*. Act iv. (1903)

<sup>1</sup> Fair enough if good enough. (Sat pulchra si sat bona.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 90. (1814)

Quoting a Latin proverb. "Handsome is as handsome does." See under GOODNESS.

<sup>2</sup> An enemy to beauty is a foe to nature.

H.G. BOHN, *Handbook of Proverbs*, p. 311. (1855)

It is a blind man's question to ask, why those things are loved which are beautiful.

H. G. BOHN, *Handbook of Proverbs*, p. 426

<sup>3</sup> And behold there was a very stately palace before him, the name of which was Beautiful.

BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

The Beautiful! it is beauty seen with the eye of the soul. (Le Beau! c'est la beauté vue avec les yeux de l'âme.)

JOSEPH JOUBERT, *Pensées*. No. 273. (1810)

It is on our knees that we should study the beautiful.

J. A. D. INGRES. (c. 1850) See PACH, *Ingres*, p. 162.

<sup>4</sup> Beauty in distress is much the most affecting beauty.

EDMUND BURKE, *On the Sublime and Beautiful* Pt. iii, sec. 9. (1756)

Beauty's tears are lovelier than her smile.

THOMAS CAMPBELL, *The Pleasures of Hope*. Pt. i, l. 180 (1799)

Nor be, what man should ever be,

The friend of Beauty in distress?

LORD BYRON, *To Florence* (c. 1815)

<sup>5</sup> Health and gaiety foster beauty. (Salud y alegría, hermosura cria.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 221. (1856) A Spanish proverb

<sup>6</sup> Beauty alone may please, not captivate;

If lacking grace, 'tis but a hookless bait.

CAPITO, *Epigrams*. Bk. v, l. 67. (c. 25 B. C.) See PERRY, tr., *Garden of Hellas*, p. 105.

Beauty without grace is the hook without the bait.

R. W. EMERSON, *Conduct of Life: Beauty*.

(1860) Emerson does not indicate that this is a quotation, but he must have got it from Capito. The French say, "La beauté sans vertu est une fleur sans parfum" (Beauty without virtue is a flower without perfume), or "Beauty without grace is a violet without smell." The Danes say, "Fagerhed uden Tugt, Rose uden Lugt," (Beauty without discipline, a rose without scent).

Outward beauty is not enough. (Non est forma satis.)

PETRONIUS, *FRAG.* 16, Loeb. (c. A. D. 60)

<sup>7</sup> Right as our firste lettre is now an A,

In beautee first so stooed she. makelees.

CHAUCER (?), *Troilus and Criseyde*, Bk. i, l. 171. (c. 1380) "Makeless": matchless.

And she was fair as is the rose in May.

CHAUCER, *The Legend of Good Women: The Legend of Cleopatra*, l. 34. (c. 1385)

She is fair, as is the brighte morwe.

CHAUCER, *The Legend of Dido*, l. 279.

Ligurus doghter, fairer on to sene

Than is the flour again the brighte sonne.

CHAUCER, *The Legend of Phyllis*, l. 32.

That Emelye, that fairer was to sene

Than is the lillie upon his stalke grene.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 177. (c. 1386)

She was ful more blisful on to see

Than is the newe pere-jonette tree.

CHAUCER, *The Milleres Tale*, l. 61.

Thus muche of hir beautee telle I may,

That she was lyk the brighte morwe of May.

CHAUCER, *The Marchantes Tale*, l. 503.

Fayrer than floure in maye.

JOHN LYDGATE, *Lyf of Our Lady*, sig. G2. (c. 1440)

<sup>8</sup> And be ye wys, as ye ben fair to see,

Wel in the ring than is the ruby set.

CHAUCER (?), *Troilus and Criseyde* Bk. ii, l. 584. (c. 1380)

Faire and foolish.

WILLIAM VAUGHAN, *Directions for Health*

(1600) FULLER, *Gnomologia*. No. 1488. (1732)

She never yet was foolish that was fair.

SHAKESPEARE, *Othello*, ii, 1, 137. (1605)

Foolish (the proverb says) if fair.

JOHN CLEVELAND, *Works*, p. 268. (1658)

She is a woman so beautiful that to expect sense from her would be hoggish.

WILLIAM II OF GERMANY, referring to the Countess Goertz. (c. 1900)

<sup>9</sup> She who is born beautiful is born with sorrow for many a man.

CONFUCIUS, *Analects*. (c. 500 B. C.) See TEHYI HSEIH, *Confucius Said It First*, p. 86.

<sup>10</sup> Adornment is that which adorns. (κόσμος γὰρ ἐστὶν τὸ κοσμοῦν.)

CRATES, *Apothegm.* (c. 325 B. C.) As quoted by PLUTARCH, *Moralia*, 141E.

If she is beautiful, she is overdressed. (Si pulchra est, nimis ornata est.)

PLAUTUS, *Mostellaria*, l. 290. (c. 220 B. C.)

Its very lack of ornament is an ornament in itself, just as women were thought to have the best scent who used no scent. (Ut mulieres ideo bene olere, quia nihil olebant.)

CICERO, *Ad Atticum*. Bk. ii, epis. 1. (60 B. C.)

Lack of adornment is said to become some women. (Mulieres esse cunctur nonnullae inornatae.)

CICERO, *De Oratore*. Ch. 23, sec. 78. (55 B. C.)

How great is the power of beauty unadorned. (Heu quantum per se candida forma valet!)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 29, l. 30. (c. 24 B. C.)

Who seems most hideous when adorned the most (Che quant' era più ornata, era più brutta.)

ARIOSTO, *Orlando Furioso*. Can. xx, st. 116. (1532)

Those which trim up themselves least, are trimmed up best.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 35. (1574) Pettie, tr.

Nature abhors to borrow from the mart, Simplest fit beauty, fie on drugs and art.

MICHAEL DRAYTON, *Endymion and Phoebe*. (1595)

Beauty when most unclothed is clothed best.

PHINEAS FLETCHER, *Sicelides*. Act ii, sc.4. (1631)

In naked beauty more adorn'd,

More lovely than Pandora.

MILTON, *Paradise Lost*. Bk. iv, l. 713. (1663)

Beauty unadorn'd.

APHRA BEHN, *The Rover*. Pt.ii,act iv,sc.2. (1681)

Loveliness

Needs not the foreign aid of ornament.

But is, when unadorned, adorned the most.

JAMES THOMSON, *The Seasons: Autumn*, l. 204. (1730)

1 It is not beauty that beguiles men, it is men that beguile themselves. (Sê pu mi jên lèn tzū mi.)

DOOLITTLE, *Chinese Vocabulary*, ii, 193. (1872)

2 Beauty is no Inheritance.

THOMAS DRAXE, *Bibliotheca*, p. 15. (1633) RAY. p. 2. (1670) FULLER, No. 951. (1732)

3 He hath made everything beautiful in his time. (Cuncta fecit bona in tempore suo.)

*Old Testament: Ecclesiastes*, iii, 11. (c. 900 B.C.)

I have with Solomon concluded, Every thing is beautifull in his season.

ISAAC WALTON, *Compleat Angler*. Ch. 5 (1653)

4 'Tis not beauty that witcheth bridegrooms, but nobleness. (οὐ τὸ κάλλος ἀλλ' ἀρεταὶ τερπνοὶ τοὺς ἐννέμετας.)

EURIPIDES, *Andromache*, l. 208. (c. 430 B.C.)

More precious in a woman is a virtuous heart than a face of beauty.

KAIBARA EKKEN, *Onna Daigaku (Greater Learning for Women)*. Sec. 1. (c. 1660)

Too dear I prized a fair enchanting face

Beauty unchaste is beauty in disgrace.

POPE, tr., *Odyssey*. Bk. viii, l. 359. (1725)

Beauty in Women is like the Flowers in the Spring; but Virtue is like the Stars of Heaven.

THOMAS FULLER, *Gnomologia*. No. 949. (1732)

Beauty without Virtue is a Curse.

THOMAS FULLER, *Gnomologia*. No. 957.

5 Whatever pleases the heart appears fair to the eye.

SADI, *Gulistan*. Ch. v, Apologue 1. (c. 1258)

Love built on beauty, soone as beauty, dies

JOHN DONNE, *Elegies: The Anagram*. (c. 1625)

Fair is not fair, but that which pleaseth.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

When beauty fires the blood, how love exalts the mind!

DRYDEN, *Cymon and Iphigenia*, l. 41. (c. 1690)

Beauty, madame, pleases only the eyes; sweetness

charms the soul. (La beauté, madame, | Ne plait qu'aux yeux; la douceur charme l'âme.)

VOLTAIRE, *Nanine*. Act i, sc. 1. (1749)

6

Italia! oh Italia! thou who hast

The fatal gift of beauty.

(Italia! Italia! O tu cui feo la sorte,

Dono infelice di bellezza.)

VICENZO DA FILICAJA, *Italia*. (c. 1673) Byron,

tr. Byron incorporates his translation in

*Childe Harold*, canto iv, sts. 42, 43. Long-

fellow also translated the sonnet.

Women's beauty, like men's wit, is generally fatal to the owners.

LORD CHESTERFIELD, *Miscellaneous Works*. Vol.

ii, p. 101. (c. 1770)

Your fatal gift of beauty forces men to discuss you.

BERNARD SHAW, *Heartbreak House*. Act ii. (1913)

7

When Women cease to be handsome, they study to be good.

BENJAMIN FRANKLIN, *Letter*, 25 June, 1745.

To an unknown young man. The Germans

say, "Jedes Weib will lieber schön als fromm

sein" (Every woman would rather be beau-

tiful than good)

It is better to be beautiful than to be good, but it is better to be good than to be ugly.

OSCAR WILDE, *The Picture of Dorian Gray* Ch.

17. (1891)

Women are wacky. Women are vain.

They'd rather be pretty than have a good brain

MARGARET FISHBACK, *Lip Service* (1940)

8

Beauty may have fair Leaves, yet bitter Fruit. Beauty will buy no Beef.

THOMAS FULLER, *Gnomologia*. Nos. 955, 956. (1732)

9

I too, was beautiful, and that was my undoing (Schön war ich auch, und das war mein Verderben)

GOETHE, *Faust* Pt i, sc. 24. (1808)

10

Beauty and folly generally go hand in hand (Tanta suele ser la necedad, cuanto fuere la hermosura.)

BAITASAR GRACIAN, *Oráculo Manual* Maxim 273 (1647)

Beauty and folly are old companions

FRANKLIN, *Poor Richard's Almanack*, 1734

Beauty and folly go often in company

CHARLES CAHIER, *Quelques Six Mille Proverbes*,

p. 180 (1856) An Italian proverb. The

French say, "Beauté et folie vont souvent

de compagnie," the Germans, "Beauty and

folly are sisters"

11

There is no woman so deformed who hearing herself called bewtiful, believeth it not

STEFANO GUAZZO, *Civile Conversation* Bk. I.

p. 86 (1574) Pettie, tr.

Tell a Woman she's a Beauty, and the Devil will tell her so ten Times.

THOMAS FULLER, *Gnomologia* No. 4326. (1732)

1 For the most parte pride and bewtye goe together. . . . The Poet shewd that, saying:

Her bewtie is so evenly matcht with pride,  
That pleasing others cleane she set aside.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 10. (1574) Pettie, tr.

2 All things fair fit the fair. (τὰ καλὰ πάντα τῆς καλῆς ἀρμόζει.)

HERODAS, *Mimes*, vii, 115. (c. A. D. 100)

3 Sweete beauteie with soure beggery, naie I am gone

To the welthy wythered wydow.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 13. (1546)

Fayre women without riches fynde more Lovers than Husbannes.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 6. (1574) Pettie, tr.

Beautie without riches, goth a begging.

JOHN LYL, *Euphues* (Arber), p. 295. (1580)

A poor beauty finds more lovers than husbands

HERBERT, *Jacula Prudentum*. No. 483 (1640)

All heireses are beautiful.

JOHN DRYDEN, *King Arthur*. Act i, sc. 1. (1691)

No woman can be a beauty without a fortune.

GEORGE FARQUHAR, *The Beaux' Stratagem*. Act ii, sc. 2 (1707)

Beauties without Fortunes, have Sweethearts plenty, but Husbans none at all

THOMAS FULLER, *Gnomologia*. No. 958. (1732)

Beauty is Potent, but Money is more Potent

THOMAS FULLER, *Gnomologia*. No. 952.

Beauty is potent, but money is omnipotent

H. G. BOHS, *Handbook of Proverbs*, p. 122 (1855) The French say, "Amour fait moult, argent fait tout" (Love does much, money does all)

4 Godlike Ganymedes, born fairest of mortal men. (ἀρτίθεος Γανυμήδης, ὅς ἐστι καλλίστος γένετο θεῶν ἀνθρώπων.)

HOMER, *Iliad*. Bk. xx, l. 232. (c. 850 B.C.)

She fair, divinely fair, fit Love for gods

MILTON, *Paradise Lost*. Bk. ix, l. 489 (1605)

Matchless Ganymed, divinely fair

POPE, tr., *The Iliad*. xx, 278. (1720)

A daughter of the gods, divinely tall,

And most divinely fair

TENNYSON, *A Dream of Fair Women*, l. 87. (1832)

5 If thou art indeed a mortal, thrice-blessed are thy father and thy mother. . . . But he is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. (καίρος δ' αὖ περὶ ἀγῆρι μακάρτατος ἔρχομαι ἄλλων, ὅς ἐκ σ' ἑδραίοισι βρίσας οἰκίδ' ἀγάγηται.)

HOMER, *Odyssey*. Bk. vi, l. 158. (c. 850 B.C.)

Ulysses to Nausicaa.

Happy the parents of so fair a child;

Happier the man, whom favourable stars

Allot thee for his lovely bed-fellow!

SHAKESPEARE, *The Taming of the Shrew*, iv. 5. 39 (1594) Katharina to Vincentio.

6 Thou hast not wits to match thy beauty. (οὐκ ἔρα σοὶ γ' ἐπὶ εἰδεῖ καὶ φρένες ἦσαν.)

HOMER, *Odyssey*. Bk. xvii, l. 454. (c. 850 B.C.)

Beautiful and dumb. (Pulchra et fatua.)

Old Testament: *Proverbs*, xi, 22. (c. 350 B.C.)

O that beauty should be so brainless! (Quanta species cerebrum non habet!)

PHAEDRUS, *Fables*. Bk. i, fab. 7, l. 2. (25 B.C.)

Rare is the mixture of beauty with wisdom (Raram fecit mixturam cum sapientia forma.)

PETRONIUS, *Satyricon*. Sec. 94, l. 2. (c. A. D. 60)

Princes and fair women—the less they speak the more they say.

CHAMPION, *Racial Proverbs*, p. 373. (1938)

Beautiful but a trifle dumb.

ELIZABETH DALY, *Murders in Vol. 2*, p. 98. (1941)

7 She's better than she's bonny.

JAMES KELLY, *Scottish Proverbs*, 298. (1721)

This mode of expressing that the worth of a handsome woman outweighs even her beauty has a very Scottish character: "She's better than she's bonny."

DEAN EDWARD RAMSAY, *Reminiscences of Scottish Life and Character*, v. 193. (1857)

She's the loveliest girl in the county, and better than she's bonny.

CHARLES READE, *Perilous Secret*. Ch. 13. (1833)

8 There are few women whose value survives their beauty. (Il y a peu de femmes dont le mérite dure plus que la beauté.)

LA ROCHEFOUCAULD, *Maximes*. No. 474. (1665)

It is worth nothing to be young without being beautiful, nor to be beautiful without being young. (Il ne sert de rien d'être jeune sans être belle, ni d'être belle sans être jeune.)

LA ROCHEFOUCAULD, *Maximes*. No. 497

9 Beute saunz bounte, blessed was hit neuere

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xviii, l. 163. (1362)

Kindness is worth more than beauty. (Bonté vault mieux que beaulté.)

JEAN D'ARRAS, *Melusine*. (c. 1390) A later French proverb (c. 1498) is, "Beauté sans bonté ne vaut rien" (Beauty without bounty is worth nothing). Another form is, "Goodness and bounty is better than fairness and beauty."

Bounty before beauteie is alway to be preferred

GEORGE PETTIE, *Petite Pallace*, p. 175. (1575)

10 When the world speaks of beauty as being beautiful, ugliness is at once defined. (T'ien hia' chié chi 'méi chi wei méi psü wu' 'i.)

LAO-TSE, *Tao-tek-king (The Way of Virtue)*. Sec. 2. (c. 550 B.C.) Old. tr.

Commend not a man for his beauty, nor abhor him for his ugliness. (Non laudes virum in specie sua, neque spernas hominem in visu suo.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xi, 2. (c. 190 B.C.)

More sweet from beauty's mouth the onion's fume Than roses from the hand of ugliness.

SADI, *Gulistan*. Ch. 6, Apologue 2. (c. 1258)

1 This gallant girle more faire then fortunate,  
and yet more fortunate then faithful.

JOHN LYLY, *Euphues* (Arber), p. 51. (1579)

Rosy faces mostly have poor luck. ('Hung yen to po ming.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 179. (1872)

2 As the Adamant draweth the heaue yron, the  
Harpe the fleete Dolphin, so beautie allureth  
the chast minde to loue, and the wisest witte  
to lust.

JOHN LYLY, *Euphues* (Arber), p. 66. (1579)

Ah beautie, such is thy force, that Vulcan court-  
eth Venus, she for comlinessse a Goddessse, he for  
vglinesse a diuell.

JOHN LYLY, *Euphues and his England*, p. 314.  
O how can beautie maister the most strong!

EDMUND SPENSER, *The Faerie Queene*. Bk. i.  
canto iii. st. 6. (1589)

Beauty itself doth of itself persuade

The eyes of men without an orator

SHAKESPEARE, *The Rape of Lucrece*, l. 29 (1594)

All orators are dumb when beauty pleadeth.

SHAKESPEARE, *The Rape of Lucrece*, l. 268

Beauty provoketh thieves sooner than gold

SHAKESPEARE, *As You Like It*, i. 3, 111. (1592)

Ajax may rout a phalanx, but beauty shall en-  
slave him single-handed

M. F. TUPPER, *Proverbial Philosophy: Of  
Beauty* (1839)

3 As neere is Fancie to Beautie, as the pricke  
to the Rose, as the stalke to the rynde, as  
the earth to the roote.

JOHN LYLY, *Euphues and His England* (Arber),  
p. 313. (1580)

Beauty is bought by judgement of the eye,

Not utter'd by base sale of chapmen's tongues.

SHAKESPEARE, *Love's Labour's Lost*, ii, 1, 15  
(1595)

Beauty, like supreme dominion,

Is but supported by opinion.

FRANKLIN, *Poor Richard's Almanack*, 1741.

Beauty in things exists merely in the mind which  
contemplates them.

DAVID HUME, *Essays Moral and Political*, p. 22.  
(1742)

There is no worth nor beauty but in the mind's  
idea.

T. L. PEACOCK, *Nightmare Abbey*. Ch. 11. (1818)

Beauty is where it is perceived.

H. D. THOREAU, *Autumn*, 16 Dec., 1840.

Beauty is in the eye of the beholder.

MRS. MARGARET HUNGERFORD, *Molly Bawn*. Ch.  
12. (1878)

Beauty is altogether in the eye of the beholder.

LEW WALLACE, *The Prince of India*. Bk. iii, ch  
6. (1893)

Appearances are deceptive. A pack-saddle, like  
beauty, may exist only in the eye of the beholder

O. HENRY, *Buried Treasure*. (1909)

Loveliness may possibly be in the eye of the in-  
dividual.

NIGEL MORLAND, *Murder in Wardour Street*,  
a. 43. (1940)

4 In bed, beauty before goodness. (Au lict, la  
beaulté avant la bonté.)

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580)

5 Beauty when unused grows old. (Forma . . .  
nullo exercente senescit.)

OVID, *Amores*. Bk. i, eleg. 8, l. 53. (c. 13 B.C.)

Its use is lacking when a lovely face has none to  
see it. (Fructus abest, facies cum bona teste caret.)

OVID, *Artis Amatoriae*. Bk. iii, l. 398. (c. 1 B.C.)

Fair ladies mask'd are roses in their bud.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 295.  
(1594)

Beauty is natures covn, must not be hoorded.

JOHN MILTON, *Comus*, l. 739. (1634)

6 To the hearts of girls dear is their own beauty.  
(Virginibus cordi grataque forma sua est.)

OVID, *De Medicamine Faciei*, l. 32. (c. 1 B.C.)

Even to virgins their beauty is a care and a de-  
light. (Virginibus curae grataque forma sua est.)

OVID, *Artis Amatoriae*. Bk. i, l. 624. (c. 1 B.C.)

7 Great is the strife between beauty and mod-  
esty. (Lis est cum forma magna pudicitiae.)

OVID, *Heroides*. Eleg. xvi, l. 290. (c. 10 B.C.)

Rare is the union of beauty and modesty. (Rara  
est adeo concordia formae atque pudicitiae.)

JUVENAL, *Satires*. Sat. x, l. 297. (c. A.D. 120)

Rarely do great beauty and great virtue dwell at  
the same hearth. (Raro admodum forma, insignis,  
honestasque uno sub lae habitant.)

PETRARCH, *De Remedii*. Bk. ii. (c. 1350)

It is a matter almost impossible, and sieldom  
scene, that those two great enemies, bewty and  
honesty agree together

STEFANO GUAZZO, *Civile Conversation*. Bk. iii.  
p. 10. (1574) Pettie, tr.

As the Poet sayth: "A woman voyd of honesty,  
can make no brags of bewty"

GUAZZO, *Civile Conversation*. Bk. iii, p. 79

How rare a thing it is to match virginittie with  
beautie.

JOHN LYLY, *Euphues and His England* (Ar-  
ber), p. 454. (1580)

Beawtie and honesty seldome agree

JOHN FLORIO, *Second Frutes*, p. 193. (1591)

There is many a fair thing full false.

FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595)

8 Don't strain or gnaw at the tight-drawn  
meshes. (Ne trepidare velis atque artos rodere  
casses!)

PERSIUS, *Satires*. Sat. v, l. 170. (c. A.D. 58) Dry-  
den's rendering is, "She knows her man, and  
when you rant and swear, I Can draw you  
to her with a single hair."

I am hanging on a hair and must ever follow  
where my mistress chooses to drag me. (ἀπὸ  
τριχὸς ἡγήθημαι, | δεσπότις ἐνθ' ὁρῶσα, πρὸς  
μετὰλκόμενος.)

PAULUS SILENTIARIUS, *Epigram*. (c. A.D. 540)

See *Greek Anthology*, Bk. v, No. 230. The  
epigram relates how Doris pulled a hair  
from her golden head and bound the poet's

hands. At first he laughed, thinking he could easily free himself, but found he was held tight, as by a galling iron.

The ringlets of beauty are the fetters of reason, and a snare to the bird of intelligence.

SADI, *Gulistan*. Ch. ii, Apologue 33. (c. 1258)

Ten teemes of oxen draw much lesse Than doth one haire of Helens tresse.

JOHN FLORIO, *Second Frutes*, p. 183. (1591)

No cord nor cable can so forcibly draw, or hold so fast, as love can do with a twined thread.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. ii, mem. i, subs. 2. (1621)

Beauty draws more than oxen.

GEORGE HERBERT, *Jacula Prudentum*. No. 687.

(1640) FULLER, *Gnomologia*. No. 948. (1732)

One hair of a woman can draw more than a hundred pair of oxen.

JAMES HOWELL, *Letters*. Bk. ii, No. 4. (1637)

Fair tresses man's imperial race ensnare,

And beauty draws us with a single hair.

POPE, *The Rape of the Lock*, ii, 27. (1712)

From that luckless hour my tyrant fair.

Has led and turn'd me by a single hair

ROBERT BIAN, *Anthology*, p. 20. (1813)

Not ten yoke of oxen Have the power to draw us Like a woman's hair!

H. W. LONGFELLOW, *The Saga of King Olaf*.

Pt. xvi, st. 23. (1860)

Beauty draws with a single hair if it's blonde enough.

MANNING COLES, *They Tell No Tales*, p. 282. (1942)

1 There is no beauty where there is disorder. (καλὸν γὰρ οὐδὲν ἐν ἀταξίᾳ)

PHILO, *De Opificio Mundi*. Sec. 28. (c. A. D. 40)

Beauty from order springs

WILLIAM KING, *The Art of Cookery*, 155 (1708)

2 Whatever is useful shall be for us beautiful. (ταῦτο γὰρ δὴ ἴστω ἡμῖν καλόν, ὃ ἂν χρήσιμον ᾖ.)

PLATO, *Greater Hippias*. Sec. 295C. (c. 375 B. C.)

The beautiful is as useful as the useful. More so, perhaps. (Le beau est aussi utile que l'utile. . . . Plus peut être.)

VICTOR HUGO, *Les Misérables: Fantine*. Bk. i,

ch. 6. (1862) BETHAM-EDWARDS, *Heart of the Vosges: Montauban*, quotes Hugo as

having written, "Ici-bas le joli c'est le nécessaire" (Here below the beautiful is the useful), probably paraphrasing what he actually wrote.

The beautiful rests on the foundation of the necessary.

R. W. EMERSON, *Essays: The Poet*. (1844)

Beauty rests on necessities. The line of beauty is the line of perfect economy.

EMERSON, *Conduct of Life: Beauty*. (1860)

3 Favour is deceitful, and beauty is vain. (Fallax gratia, et vana est pulchritudo.)

Old Testament: *Proverbs*, xxxi, 30. (c. 350 B. C.)

Scandal has ever been the doom of beauty. (Semper formosus fabula poena fuit.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 32, l. 26. (c. 24 B. C.)

In beauty, faults conspicuous grow:

The smallest speck is seen on snow.

JOHN GAY, *Fables: The Peacock, Turkey and Goose*. (1727)

Beauty is the Subject of a Blemish.

THOMAS FULLER, *Gnomologia*. No. 954. (1732)

4 She who is over fond of being thought beautiful refuses no one. (Quae vult videri bella nimis, nulli negat.)

PUBLILIUS SYRUS, *Sententiae*. No. 584. (c. 43 B. C.)

Beauty's elixir vitae, praise.

COVENTRY PATMORE, *The Angel in the House*:

Bk. ii, *Prologue*. (1862)

5 It is said that scarcely ever shall one see a fair woman who is not also stubborn. (L'on dict bien que à grand peine veit on jamais femme belle, qui aussi ne feust rebelle.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 21. (1532)

An intolerable thing in nature when a beautiful face is lacking to a willing tail. (Chose est en nature intolerable, quant beauté faut à cul de bonne volonté.)

RABELAIS, *Pantagruel*. Bk. v, ch. 20. (1552)

6 That's the beauty of it; to offend and make up at pleasure.

SAMUEL RICHARDSON, *Sir Charles Grandison*

Bk. iii, let. 18. (1754)

7 He that is fair is fair to outward show;

He that is good will soon be fair also.

(ὁ μὲν γὰρ κάλος <εἰς κάλος> ὁσὸν ἴδην πέλει, ὁ δὲ ἀγαθὸς αὐτίκα καὶ κάλος ἐσσεταί.)

SAPPHO, *Fragments*. Frag. 58. (c. 630 B. C.)

Quoted by GAIEN, *Exhortation to Learning*.

8. See EDMONDS, *Lvra Graeca*, i, 225. There

is a somewhat similar Latin proverb, "Non id quod magnum est, pulchrum est, sed id quod pulchrum, magnum" (Not that which is great is beautiful, but that which is beautiful is great). And the Greeks used τὸ καλόν, "The noble, the beautiful," as a proverbial phrase.

I am inclined to agree with the ancient proverb that the beautiful is dear. (τὸ καλὸν φίλον εἶναι.)

PLATO, *Lyric*. Sec. 216C. (c. 380 B. C.) Jowett

renders it, "The good is the beautiful"

Since a thing is good, it is beautiful; if it is beautiful, therefore it is good. (εἰ καὶ γὰρ ἴστω ἀγαθόν, καλόν ἐστιν; ἐστὶ δὲ καλόν; ἀγαθόν ἀρα ἴστω.)

CHRYSIPPUS, *On the Morally Beautiful*. (c. 230

B. C.) As quoted by DIOGENES LAERTIUS, vii,

101, who credits the same sentiment also to

HECATO, *On Goods*, iii.

The hand that hath made you fair hath made you good.

SHAKESPEARE, *Measure for Measure*, iii, 1, 184. (1604)

How near to good is what is fair!

BEN JONSON, *Love Freed from Ignorance*. (1616)

I have always believed that good is only beauty put into practice. (J'ai toujours cru que le bon n'était que le beau mis en action.)

ROUSSEAU, *Nouvelle Héloïse*. Pt. i, letter 12. (1760)

Beauty is the mark God sets upon virtue.

R. W. EMERSON, *Nature, Addresses, and Lectures: Beauty*. (1849) In his essay on Michael Angelo, Emerson adds, "Beauty is the virtue of the body, as virtue is the beauty of the soul."

What a strange illusion it is to suppose that beauty is goodness.

LEO TOLSTOY, *Kreutzer Sonata*. Ch. 5. (1890) He was brought up with the idea that to be beautiful was to make good.

O. HENRY, *Next to Reading Matter*. (1909)

1 As the lily among thorns, so is my love among the daughters. (Sicut lilium inter spinas, sic amica mea inter filias.)

*Old Testament: Song of Solomon*, ii, 2. (c. 900 B. C.)

Fairest among women. (Pulcherrima mulierum.)

*Old Testament: Song of Solomon*, v, 9.

She was ruddy through the perfection of her beauty. (Ipsa autem roseo colore vultum perfusa.)

*Apocrypha: Esther*, xv, 5. (c. 175 B. C.)

A surpassing beauty and in the bloom of youth. (Egredia forma atque aetate integra.)

TERENCE, *Andria*, I. 74. (166 B. C.)

Is she not passing fair?

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 4, 153. (1594)

Beauty too rich for use, for earth too dear!

SHAKESPEARE, *Romeo and Juliet*, i, 5, 46 (1595)

For her own person, | It beggar'd all description.

SHAKESPEARE, *Antony and Cleopatra*, ii, 2, 202.

(1606) Of Cleopatra. Another of Shakespeare's phrases which has passed into the language. JONATHAN STAGGE, *The Scarlet Circle*, p. 214 (1943), for example has, "Their clothes beggared description."

She's all my fancy painted her, sir, that's what she is.

DICKENS, *The Old Curiosity Shop*. Ch. 7. (1841)

As lovely as a dream.

MARK TWAIN, *Connecticut Yankee*, p. 10. (1889)

The gal's pretty as a straight flush against four aces.

VAN WYCK MASON, *The Puckarest Ballerina Murders*, p. 99. (1940)

She's easy to look at.

H. C. BAILEY, *The Bishop's Crime*, p. 91. (1941)

2 Beauty takes the place of everything (La beauté tient lieu de tout.)

VAUVENARGES, *Réflexions*. No. 680. (1746)

3 More winsome is virtue coming in a fair body. (Gratior et pulchro veniens in corpore virtus.)

VERGIL, *Aeneid*. Bk. v, l. 344. (19 B. C.) La Fontaine puts the line into French: "La beauté rend toujours la vertu plus aimable" (Beauty always renders virtue more winsome).

### III—Beauty Is but Skin Deep

4 All the carnall beauty of my wife

Is but skin-deep, but to two senses known.

SIR THOMAS OVERBURY, *A Wife*. St. 16. (a. 1613)

Beauty's but skin-deepe.

JOHN DAVIES OF HEREFORD, *A Select Second Husband for Sir Thomas Overburie's Wife*. St. 13. (1616)

Nor any of our sex ought to think skin-deep beauty as great a blessing, as 'tis an applauded one.

ROBERT BOYLE, *The Martyrdom of Theodora*, iv, 49. (1677)

Beauty that's only skin deep

Must fade like the gowans of May.

ALLAN RAMSAY, *The Gentle Shepherd*, iv, ii. (1725)

Beauty is but skin deep, as the saying is.

GEORGE LILLO, *Silvia*. Act i, sc. 9. (1730)

Beauty is but Skin deep; within is Filth and Pufftrefaction.

THOMAS FULLER, *Gnomologia*. No. 950. (1732)

Beauty is but . . . a mere skin-deep perfection.

SAMUEL RICHARDSON, *Pamela*. Bk i, ch. 99. (1740)

The less favoured part of the sex say, that "beauty is but skin deep"; . . . but it is very agreeable, though, for all that.

COBBETT, *Advice to Young Men*. Ch. 3. (1829)

I always say beauty is only sin deep.

H. H. MUNRO (SAKI), *Reginald's Choir Treat* (1904)

5 A very common proverb on the lips of the Midland pessimist is: "Beauty's only skin-deep, but ugly goes to the bone."

A. B. EVANS, *Leicestershire Words*, p. 101 (1881) There is an old jingle which runs,

"Beauty is but skin deep, ugly lies the bone,  
| Beauty dies and fades away, but ugly holds its own."

6 The saying that beauty is but skin deep is a skin deep saying.

HERBERT SPENCER, *Personal Beauty*. (1863)

7 What is beauty save a little skin, well colored? (Quid forma est, nempe cuticula bene colorata?)

LUDOVICUS VIVES, *Works: Introduction*. Vol. ii, p. 61. (1555)

Beauty of face is a frail ornament,

A thing belonging only to the skin.

(La beauté du visage est un frêle ornement, . . . Et qui n'est attaché qu'à la simple épiderme.)

MOLIÈRE, *Les Femmes Savantes*. Act iii, sc. 4, l. 19. (1672)

### IV—Beauty: Its Transitoriness

8 Beauty is as Summer-Fruits, which are easie to corrupt, and cannot last.

FRANCIS BACON, *Essays: Of Beauty*. (1612)

Beauty is soon blasted.

THOMAS FULLER, *Gnomologia*. No. 953. (1732)

9 Beauty is a fading flower. (Flori decidenti.)

*Old Testament: Isaiah*, xxviii, 1. (c. 725 B. C.)

Fairest blossoms are soonest hipped with frost

ROBERT GREENE, *Never Too Late*. (1590)

Beauty is but a vain and doubtful good;

A shining gloss that vadeth suddenly;

A flower that dies when first it 'gins to bud;  
A brittle glass that's broken presently:  
A doubtful good, a gloss, a glass, a flower,  
Lost, vaded, broken, dead within an hour.  
SHAKESPEARE (?), *The Passionate Pilgrim*, l.  
169. (1599)

Beauty's a flower.  
SHAKESPEARE, *Twelfth Night*, i, 5, 57. (1599)

Beauty is but a flower,  
Which wrinkles will devour.  
THOMAS NASHE, *Summer's Last Will and Testament*, l. 600. (1600)

Beauty . . . Whose action is no stronger than a flower.

SHAKESPEARE, *Sonnets*. Sonnet lxxv. (1609)

Beauty is but a blossom.  
THOMAS DRAKE, *Bibliotheca*, p. 15. (1616)

Beauty's a Blossom.  
THOMAS FULLER, *Gnomologia*. No. 947. (1732)

What's beauty?—Call ye that your own,  
A flow'r that fades as soon as blown!  
FRANKLIN, *Poor Richard's Almanack*, 1740.

1  
Beautie is such a thing as we commonly  
preferre before all things, yet it fadeth be-  
fore we perceiue it to florish.

JOHN LILLY, *Euphues and His Ephoebus* (Ar-  
ber), p. 135. (1579)

2  
A fragile gift is beauty. (Forma bonum fragile  
est.)

OVID, *Artis Amatoriae*. Bk. ii, l. 113. (c. 1 B.C.)

Trust little to treacherous beauty. (Fallaci timide  
confide figurae.)

OVID, *Artis Amatoriae*. Bk. ii, l. 143.

3  
Beauty faded has no second spring.

AMBROSE PHILLIPS, *Pastoral*. (1710)

4  
Is not beauty but for a day, withering before  
it flowers? (οὐ κάλλος μὲν ἐφήμερον, πρὶν ἀνθῆσαι  
παραιρούμενον.)

PHILO, *De Iosepho*. Sec. 130. (c. A.D. 40)

5  
O Beauty, doubtful boon to mortals, brief  
gift for but a little time, how swiftly on quick  
foot, you slip away! (Anceps forma bonum  
mortalibus | exigui donum breve temporis, |  
ut velox celeri pede laberis!)

SENECA, *Hippolytus*, l. 761. (c. A.D. 60)

Beauty is a fleeting thing. (Res est forma fugax.)

SENECA, *Hippolytus*, l. 773.

6  
Beauty is a short-lived reign. (ὀλιγοχρόνιον  
τι παρέρχεται.)

SOCRATES, *Apothegm.* (c. 425 B.C.) See DIOGE-  
NES LAERTIUS, v, 19.

Nothing is more pleasing than beauty, but noth-  
ing shorter-lived. (Nec gratius quicquam decore  
nec brevius.)

SUETONIUS, *Lives: Domitian*. Ch. 18. (A.D. 120)

7  
Oh Peter! Beauty's but a Varnish,  
Which Time and Accidents will tarnish  
SWIFT, *Cassius and Peter*, l. 51. (1731)

8  
The snake sheds its skin and is young, but  
the Fates grant no respite to beauty. (Serpens  
novus exuit annos: | formae non ullam fata  
dedere moram.)

TIBULLUS, *Elegies*. Bk. i, eleg. iv, l. 35. (19 B.C.)

## BED

9  
Beds to charm away fatigue. (πόνων θελκτικὰ  
στρωμνῇ.)

AESCHYLUS, *The Libation-Bearers*, l. 670. (c.  
458 B.C.)

My bed shall comfort me. (Consolabitur me lec-  
tulus meus.)

(*Old Testament: Job*, vii, 13. (c. 350 B.C.))

Long living warme in bed is holsome (quoth shee)  
While the leg warmeth, the boote harmeth (quoth  
hee).

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
The Italians say, "El leto è una medicina"  
(Bed is a medicine); the French, "Le lit est  
une bonne chose; Si l'on n'y dort, on y re-  
pose" (Bed is a good thing; if one doesn't  
sleep there, one rests).

10  
All are nat in bed whiche shall haue yll rest.  
ALEXANDER BARCLAY, *The Shyp of Folly*, i, 13.  
(1509)

They be nat all in bedde yet that shall have yvell  
rest to nyght.

JEHAN PALSGRAVE, *La Langue Françoise*, p.  
422. (1530)

But take vp in time, or els I protest,  
All be not a bedde, that shall haue yll rest.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

11  
You rose on the wrong side of the bed today  
RICHARD BROME, *The Court-Beggar*. Act ii  
(1653)

You got up on the wrong side this morning.  
UNKNOWN, *A Marvellous Love Story*, i, 167  
(1801)

Miss had got out of bed the wrong side.  
HENRY KINGSLEY, *Silcote of Silcotes*. Ch. 11  
(1867) See also under OMEN.

Someone got out of bed on the wrong side this  
morning!

GEORGETTE HEYER, *Envious Casca*, p. 32. (1941)

12  
There is no economy in going to bed early to  
save candles if the result is twins.

S. G. CHAMPION, *Racial Proverbs*, p. 358. (1938)

A Chinese proverb—an early confirmation of  
Mussolini's contention that electric light low-  
ers the birth rate and should not be per-  
mitted in peasant homes.

13  
Would you have a settled head,

You must early go to bed;

I tell you, and I tell 't again,

You must be in bed at ten.

NICHOLAS CULPEPPER, as quoted by SWIFT,  
*Letter to Stella*, 19 Jan., 1710.

'Tis time for honest folk to be a-bed.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

The people around there seemed to go to bed with the chickens.

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 57. (1940)

EARLY TO BED AND EARLY TO RISE, *see under* RISING.

<sup>1</sup> Last in the bed, best heard.

FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)

Last in bed to put out the light.

V. S. LEAN, *Collectanea*, iv, 27. (1902)

<sup>2</sup> Laith to the bed, laith out of the bed.

FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)

Loth to bed and loth out of it.

JAMES KELLY, *Scottish Proverbs*, p. 237. (1721)

<sup>3</sup> You play manifestly with us the lewd part of Procrustes, the thievish host, which would make his guests' stature equal with his bed's, either by stretching them out, if they were too short, or cutting off their legs, if they were too long.

WILLIAM FULKE, *A Defence of the English Version of the Bible*, i. (1563)

Thou dost imitate Scyron and Procrustes, who, framing a bed of brass to their own bignes, caused it to be placed as a lodging for all passengers: . . . if he were to long for ye bed, they cut off his legs for catching cold, it was no place for a longis; if to short they racked him at length, it was no pallet for a dwarf.

JOHN LVLV, *Euphues and His England* (Arber), p. 325. (1580)

Procrustes shall never be my hero of legislation; with his iron bed, Such was the state-bed of uniformity.

EDMUND BURKE, *Observations on the Present State of the Nation*. (1769)

<sup>4</sup> How true this saying is: The bed is like a painfull field of battaile and of warre.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 207. (1574) Young, tr.

There's an old saying that it's more fun to bounce in an old bed.

JAMES GUNN, *Deadlier than the Male*, p. 56 (1942)

<sup>5</sup> Lett them . . . go to there bedd, as themselves shall make it.

GABRIEL HARVEY, *Marginalia*, p. 88. (c. 1590)

He that makes his bed ill, lies there.

GEORGE HERBERT, *Jacula Prudentum*. No. 342. (1640) RAY, *English Proverbs*, p. 3. (1670)

As you make your bed, so you lie down.

JAMES KELLY, *Scottish Proverbs*, p. 16. (1721)  
"According to your conditions you have your bargain." FULLER, *Gnomologia*, No. 753 (1732)

He that makes his Bed ill, must be contented to lie ill.

THOMAS FULLER, *Gnomologia*. No. 2233. (1732)  
She could not prevent her—'twas no use trying it; Oh no—she has made her own bed, and must lie in it.

R. H. BARHAM, *Ingoldsby Legends: Aunt Fanny*. (1842)

As he has made his bed, so he must lie upon it.

ANTHONY TROLLOPE, *Barchester Towers*. Ch. 10. (1857)

You make your bed and you must lie on it.

DICKENS, *Our Mutual Friend*. Bk. i, ch. 6. (1865)  
*See also "Bleak House,"* ch. 55.

As you make your bed, you must lie on it.

DOOLITTLE, *Chinese Vocabulary*, ii, 484. (1872)

"You have made your bed," says the proverb, . . . "lie upon it."

D. C. MURRAY, *Joseph's Coat*. Ch. 30. (1881)

As thou makest thy bed, so wilt thou sleep.

HENRYK SIENKIEWICZ, *With Fire and Sword*. Ch. 16. (1890) Curtin, tr.

If you make your bed, you must lie on it, particularly if it's a marriage-bed.

JAMES HILTON, *Was It Murder?* Ch. 4. (1933)

One can almost hear the formula, "She has made her bed, now let her lie on it."

S. H. ADAMS, *Incredible Era*, p. 20. (1939)

Adams is describing the attitude of Amos Kling toward his daughter Florence, after her marriage to Warren G. Harding.

As you made your apple-pie bed, so you must lie on it. Or about it, as the case may be.

NGAIO MARSH, *Vintage Murder*, p. 243. (1940)

A proverb in many languages. The French say, "Comme on fait son lit, on se couche"; the Germans, "Wie man sich bettet, so schläft man"; the Danes, "Som man reder til saa ligger man" The Spanish form is a little different, "Quien mala cama hace, en ella se yace" (He who makes his bed badly must lie on it) *See also under* RETRIBUTION.

<sup>6</sup> And so to bed. Pray wish us all good rest

HERRICK, *Epitaph on Sir Edward Giles* (1648)

And so to bed

SAMUEL PEPEY, *Diary*, 2 Jan., 1659, 22 July, 1660, and elsewhere, "with the connotation of a jocular 'so that's that' or of satisfaction with a pleasant evening or a well-filled day."  
—ERIC PARTRIDGE, *Dictionary of Clickés*.

<sup>7</sup> Tyl meate fall in your mouth, will ye ly in bed?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

He that lies long abed, his estate feels it.

GEORGE HERBERT, *Jacula Prudentum*. No. 181. (1640) MURPHY, *The Citizen*. Act 1, sc. 2. (1763)

He sits up by Moon-shine, and lies abed in Sun-shine.

THOMAS FULLER, *Gnomologia*. No. 2021. (1732)  
Let not the sun look down and say, "Inglorious here he lies."

FRANKLIN, *Poor Richard's Almanack*, 1758

<sup>8</sup> I must warme bed for him should warme it for mee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

<sup>9</sup> It semeth ye wolde make me go to bed at noone.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

I'll go to bed at noon.

SHAKESPEARE, *King Lear*, iii, 6, 92. (1605)



<sup>1</sup> Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch. (Ἀλκίνοος δ' ἄρα λέκτρο μυχῷ δόμου ὑψηλοῖο, | παρ δὲ γυνὴ δέσποινα λέχος πόρπυε καὶ εὐνήν.)

HOMER, *Odyssey*. Bk. vii, l. 346. (c. 850 B.C.)  
The characteristic touch with which Homer ends several books of *The Odyssey*. The French say, "Faute de mieux, on couche avec sa femme" (For want of something better, one sleeps with one's wife), of which the English equivalent is perhaps, "He sought his virtuous couch."

<sup>2</sup> Stretching and yawning leadeth to bed.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)  
Stretching and gaunting [yawning] bodes sleep to be wanting.

JAMES KELLY, *Scottish Proverbs*, p. 293. (1721)  
The Yorubas say, "If stretching were wealth, the cat would be rich."

<sup>3</sup> He is strongest in bed. (Hic erit in lecto fortissimus.)

JUVENAL, *Satires*. No. vi, l. 0 25. (c. A.D. 120)  
Ramsay translates this, "He is a valiant mattress-knight."

You rise to play and go to bed to work.  
SHAKESPEARE, *Othello*, ii, 1, 116. (1605)

<sup>4</sup> They used not onely one boorde but one bed.

JOHN LILLY, *Euphues* (Arber), p. 50. (1579)  
The Latin phrase is "Mensa et thoro" (From board and bed). The earliest use of the phrase noted by *O.E.D.* is in the *York Manual* (c. 1405) where it is included in a form of the marriage service. It means of course lodging and food, the full connubial rights of a wife.

No God shall crown the Board, nor Goddess bless the bed.

DRYDEN, tr., *Eclogues of Vergil*, iv, 78. (1697)

<sup>5</sup> Arise, and take up thy bed, and walk. (ἔγειρε [καὶ] ἄρον τὸν κράββαττόν σου καὶ περιπάτει.)

*New Testament: Mark*, ii, 9. (c. A.D. 55)  
Christ to the man stricken with palsy. The *Vulgate* is, "Surge, tolle grabatum tuum, et ambula." See also *Matthew*, ix, 6; *John* v, 11.

<sup>6</sup> Woe to them that work evil upon their beds. (Vae qui . . . operamini malum in cubilibus vestris.)

*Old Testament: Micah*, ii, 1. (c. 725 B.C.)

<sup>7</sup> The bed is the best rendezvous of mankind, and the most necessary ornament of a chamber. . . . If the bed should speake all it knowes, it would put many to the blush.

SIR THOMAS OVERBURY, *News from the Bed*. (1613)

If a bed would tell all it knows, it would put many to the blush.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
FULLER, *Gnomologia*. No. 2702. (1732)

<sup>8</sup> He is in the cloth-market.

JOHN RAY, *English Proverbs*, p. 235. (1678)  
In bed.

You are but just come out of the cloth-market.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>9</sup> I would 'twere bed-time. Hal, and all well  
SHAKESPEARE, *I Henry IV*, v, 1, 125. (1597)

Boys to bed, dogs to doors, and maidens to clean up the ashes.

J. THOMAS, *Randigal Rhymes*, p. 60. (1895)

<sup>10</sup> Go to bed now, being two hours to day.

SHAKESPEARE, *The Merchant of Venice*, v, 1, 303. (1597)

Goes, with the fashionable owls, to bed.

YOUNG, *Love of Fame*. Sat. v, l. 210. (1725)

Whoever thinks of going to bed before twelve o'clock is a scoundrel.

SAMUEL JOHNSON, *Miscellanies*, ii, 19. (1772)

No civilized person ever goes to bed the same day he gets up.

RICHARD HARDING DAVIS, *Gallegher* (1890)

<sup>11</sup> The lorde lay for to slepe in his naked bed.  
UNKNOWN, *The Destruction of Troy*, l. 13803. (c. 1400)

I in my naked bedde was leyd.

STEPHEN HAWES, *The Example of Virtue*, i, vii. (1503)

What out-cries pluck me from my naked bed?

THOMAS KYD, *The Spanish Tragedie*. Act ii. sc. 5. (1592)

I had never lien in naked bed since I came from Venice.

FYNES MORYSON, *An Itinerary*, i, 242. (1617)

I went for the first time into a naked bed, only my drawers on; and did sleep pretty well.

SAMUEL PEPYS, *Diary*, 7 Sept., 1666.

This young lady went into her naked bed in her cabbin.

THOMAS AMORY, *The Life of John Bunce*, i, 94. (1756)

What! go to your naked bed in the middle of the ocean!

MRS. MARY GORDON, *Life of Brewster*, p. 297. (1870)

Naked bed, orig. used with reference to the custom of sleeping entirely naked; in later use denoting the removal of the ordinary wearing apparel.

*Oxford English Dictionary: Bed*, vii, 10/1.

## BEDLAM

<sup>12</sup> If she chaunce to see me at a vew,  
Kysse any of my maydes alone, but in sporte.  
That taketh she in earnest, after Bedlem sorte

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Bedlam, the Hospital of St. Mary of Bethlehem, in London, founded as a priory in 1247, and converted into a hospital for lunatics in 1402.

To Bedlam with him! Is the man grown mad?

SHAKESPEARE, *II Henry VI*, v, 1, 131. (1590)

What's here? Kent Street, or bedlam broke loose?

SIR WILLIAM DAVENANT, *News from Plymouth*. Act iv, sc. 2. (c. 1635)

I stept into Bedlam, where I saw several poor miserable creatures in chains.

JOHN EVELYN, *Diary*, 21 April, 1657.

Babylon in ruins is not so melancholy a spectacle.

JOSEPH ADDISON, *The Spectator*. No. 421. (1712)

Our house is a sort of Bedlam, and nothing in order.

UNKNOWN, *The Guardian*. No. 132. (1713)

All this was a Donnybrook Bedlam.

THOMAS CARLYLE, *Latter-Day Pamphlets*, viii, 276. (1850)

1 Lyke Iacke of Bedlem in and out whipping.

JOHN HEYWOOD, *Proverbs and Epigrams*, p. 107. (1562) Jack or Tom of Bedlam, a mad-man.

With a sigh like Tom o' Bedlam.

SHAKESPEARE, *King Lear*, i, 2, 148. (1605)

## BEE

See also Amber, Honey

2 The bee is little among such as fly; but her fruit is the chief of sweet things (Brevis in volatilibus est apis, et initium dulcoris habet fructus illius.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 3. (c. 190 B.C.)

3 Lyk a bisy bee. with-ouen gyle

CHAUCER, *Canterbury Tales: The Seconde Nonnes Tale*, l. 195. (c. 1389)

How doth the little busy bee

Improve each shining hour,

And gather honey all the day

From ev'ry opening flow'r.

ISAAC WATTS, *Against Idleness*. (1715)

The busy bee has no time for sorrow.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

From Beavers, Bees should learn to mend their ways:

A Bee just Works; a Beaver Works and Plays.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 31. (1924)

BUSY AS A BEE, see under BUSYNESS.

4 For never yet so thikke a swarm of been

Ne fleigh, as Grekes fro him gonne fleen

CHAUCER (?), *Troilus and Criseyde* Bk. ii, l. 193. (c. 1380)

A thikke as been fien from an hyve

CHAUCER (?), *Troilus and Criseyde*, iv, 1356

They murmureden as dooth a swarm of been

CHAUCER, *Canterbury Tales: The Squires Tale*, l. 196. (c. 1388)

Folkerling bees with basons.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

It being a proverb, that a swarm of bees in May is worth a cow and a bottle of hay, whereas a swarm in July is not worth a fly.

UNKNOWN, *Reformed Commonwealth of Bees*, 26. (1655)

A swarm of bees in May is worth a load of hay, But a swarm in July is not worth a fly.

JOHN RAY, *English Proverbs*, p. 41. (1670)

A May's swarm is worth a mare's foal.

WILLIAM LAWSON, *A New Orchard and Garden*, p. 77. (1676)

A swarm of bees in May Is worth a load of hay,

A swarm of bees in June Is worth a silver spoon;

A swarm of bees in July Is not worth a fly.

*London Times*, 7 Oct., 1921. Quoted as "an old rhyme."

5 The bee is more honored than other animals, not because she labors, but because she labors for others.

ST. JOHN CHRYSOSTOM, *Homilies* No. xii. (c. 388)

Mighty po' bee dat don't make mo' honey dan he want.

J. C. HARRIS, *Plantation Proverbs*. (1880)

6 A wise bee sips not a fallen flower. ('Hao fêng pu 'tsai lo ti 'hua.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 185. (1872) Said of one whose aims are high

7 Quhat bern thou on bed with heid full of beis?

GAVIN DOUGLAS, *Aeneis*, Bk. viii, *Prologue* (1513) Full of cares or fancies.

Their hartes full heauy, their heades be full of bees

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

Who so hath suche bees as your maister in hys head?

NICOLAS UDALL, *Ralph Roister Doister*. Act i, sc. 4. (c. 1553)

Ye must perdonne my wyttes, for I tell you plaine,

I have a hive of humble bees swarmynge in my braine.

UNKNOWN, *Respublica*. Act i, sc. 1. (1553)

About he flees.

As though his hed wear full of bees.

THOMAS CHURCHYARD, *Chippes*, p. 55. (1575)

His head is full of bees.

DAVID FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595) With a note "of drunkards," a meaning which is repeated in FRANKLIN, *Drinker's Dictionary*. (1745)

He has a head full of bees!

BEN JONSON, *Bartholomew Fair* Act i. (1614)

Sure he has a ged-bee in his brain.

APHRA BEHN, *The False Count*. Act ii, sc. 3. (1682)

8 Where bees are there is honey.

THOMAS DRAXE, *Bibliotheca*, p. 77. (1633)

FULLER, *Gnomologia*. No. 5636. (1732) RAY (*Proverbs*, p. 60) adds, "Where there are industrious persons there is wealth, for the hand of the diligent maketh rich."

He was the bee that made the honey.

JAMES KELLY, *Scottish Proverbs*, p. 128. (1721)

9 A dead Bee, wil make no hony. (Ape morta, non fa mele.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

A dead bee will make no honey;  
But from dead bees it's had for money.  
JOHN DAVIES, *The Scourge of Folly*. No. 227.  
(1611)

When bees are old they yield no honey.  
THOMAS DRAXE, *Bibliotheca*, p. 146. (1633)

A dead bee maketh no honey.  
HERBERT, *Jacula Prudentum*. No. 1096. (1640)

Old Bees yield no Honey.  
THOMAS FULLER, *Gnomologia*. No. 3706. (1732)

1  
Good Bees never turn to Drones.  
THOMAS FULLER, *Gnomologia*. No. 1702. (1732)

2  
The Bee, from her Industry in the Summer,  
eats Honey all the Winter.  
THOMAS FULLER, *Gnomologia*. No. 4405. (1732)

3  
Hit takes a bee fer ter git de sweetness out'n  
de hoar-houn' blossom.  
JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

While Honey lies in every Flower, no doubt,  
It takes a Bee to get the Honey out.  
GUTTERMAN, *A Poet's Proverbs*, p. 13. (1924)

4  
Ther is matter of poison to the spider where  
would be matter of honi to the bee.  
GABRIEL HARVEY, *Letter-Book*, p. 25. (1573)

Ther frequented to his lodging, as well the Spider  
to sucke poyson of his fine wit, as the Bee to  
gather Hunny.  
JOHN LYLY, *Euphues* (Arber), p. 35. (1579)

A flower, where men, like bees and spiders, may  
Bear poison, or else sweets and wax away.  
BEAUMONT AND FLETCHER, *Four Plays: The  
Triumph of Honour*. (c. 1614)

Where the bee sucks honey, the spider sucks  
poison  
THOMAS DRAXE, *Bibliotheca*, p. 123. (1633)

FULLER, *Gnomologia*. No. 5661. (1732)

The bee and the serpent often sip from the self-  
same flower. (L'ape e la serpe spesso Suggon  
l'istesso umore.)  
METASTASIO, *Morte d'Abele*. Pt. i. (c. 1734)

5  
Ah woe is me, woe, woe is me,  
Alack and welladay!  
For pitty, Sir, find out thet Bee,  
Which bore my Love away.  
I'll seek him in your Bonnet brave.  
ROBERT HERRICK, *The Mad Maids Song*. (1648)

A Scripturest thou proves, as he was,  
In whose fool bonnet case a bee was.  
SAMUEL COLVIL, *Whiggs Supplication*. Pt. ii.  
49. (1681)

There is a bee in their bonnet.  
WALTER SCOTT, *The Pirate*. Ch. 23. (1821)

I . . . began to question whether Taffy's master  
might not have had a bee in his bonnet.  
DAVID MOIR, *The Life of Mansie Waugh*. Ch.  
24. (1824)

He may have a bee in his bonnet, but he is not  
a hypocrite.  
CHARLES READE, *The Cloister and the Hearth*  
Ch. 97. (1860) Reade repeats the phrase in  
*Hard Cash*, ch. 40. (1863)

What mare's nest, what bee in the bonnet was  
this?  
S. J. WEYMAN, *Ovington's Bank*. Ch. 32. (1922)

Somebody had put a bee in his ear.  
KATHLEEN KNIGHT, *Rendezvous with the Past*,  
p. 152. (1940)

It's the old bee still buzzing in the old bonnet.  
DOROTHY BOWERS, *Fear and Miss Betony*, p.  
44. (1942)

Don't get that bee in your bonnet, old boy.  
AGATHA CHRISTIE, *Murder in Retrospect*, p. 17.  
(1942) O.E.D. explains that "to have a bee  
in one's bonnet" means to have a fantasy,  
an eccentric whim, a craze on some point, a  
"screw loose." PARTRIDGE, *Dictionary of  
Clichés*, says it means "to be a crank about  
something. A bee, so placed, excites and flus-  
ters a person."

6  
A bee was never caught in a shower.  
RICHARD INWARDS, *Weather Lore*, 146. (1893)

For other weather proverbs about bees see  
INWARDS.

7  
That which is not good for the swarm, neither  
is it good for the bee. (τὸ τῷ σμήρει μὴ  
σιμώρον οὐδὲ τῇ μελίσση σιμώρει.)  
MARCUS AURELIUS, *Meditations*. Bk. vi, sec. 54.  
(c. A. D. 174)

No matter how you seem to fatten on a crime,  
that can never be good for the bee which is bad  
for the hive.  
R. W. EMERSON, *Lectures and Biographical  
Studies: The Sovereignty of Ethics* (1849)  
The proverb is sometimes put the other way:  
"What's good for the bee is good for the  
hive."

8  
A bee-line, or, in other words, a straight line  
E. A. POE, *The Gold-Bug*. (1843)

He started off in a bee line, a waving and sinuous  
line right and left.  
H. D. THOREAU, *Autumn*, 30 Sept. 1852

There are ever appearing in the world men who,  
almost as soon as they are born, take a bee-line  
to the rack of the inquisition, the axe of the  
tyrant.  
EMERSON, *Society and Solitude: Courage*. (1870)

## II—Bee: Its sting

9  
Wise Nature has combined in the bee the  
sweetness of its honey with the sharpness of  
its sting. (Providencia juntó la naturaleza  
acudida la dulzura de la miel con lo picante  
del aguijon en le abeja.)  
BALTASAR GRACIAN, *Oráculo Manual*. Maxim  
54. (1647)

10  
They had tails like unto scorpions, and there  
were stings in their tails. (Aculei erant in  
caudis earum.)  
New Testament: *Revelation*, ix, 10. (c. A. D. 90)

Favel farith ryght even as dothe the be;  
Hony-mouthed, full of swetnys is she.  
But loke behynde and ware ye fro hir stonge  
UNKNOWN, *Passé Forth, Pilgrime*. (c. 1440)

He beginneth in manner of a Scorpion to sting you with his tayle, in speaking yll of you.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 69. (1574) Pettie, tr.

The Bee that hath honey in hir mouth, hath a sting in hir tayle.

JOHN LYL, *Euphues* (Arber), p. 79. (1579)

Who knows not where a wasp does wear his Sting? In his tail.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 214. (1593) The French say, "À la queue git le venin" (The poison lies in the tail).

Youthful lusts and worldly delights . . . carry honey in their mouths, but they have a sting in their tails.

WILLIAM SECKER, *Sermons*, i, 22. (1660)

Bees that have Honey in their Mouths, have Stings in their Tails.

THOMAS FULLER, *Gnomologia*. No. 959. (1732)

HONEY IS SWEET BUT THE BEE STINGS, *see under* HONEY.

1 Some say the bee stings: but I say, 'tis the bee's wax.

SHAKESPEARE, *II Henry VI*, iv, 2, 88. (1590)

2 Full merrily the humble-bee doth sing,  
Till he hath lost his honey and his sting;  
And being once subdued in armed tail,  
Sweet honey and sweet notes together fail.

SHAKESPEARE, *Troilus and Cressida*. Act v, sc 10, l. 42. (1601) The bee dies when he loses his sting.

3 He is not worthy of the honey-comb  
Who shuns the hives because the bees have stings.

UNKNOWN, *Locrine*. Act iii, sc. 2. (1595) One of the spurious plays attributed to Shakespeare.

## BEEF

4 There's nothing picturesque in beef.

WILLIAM COMBE, *Dr. Syntax in Search of the Picturesque*. Canto xiv. (1812)

5 Waiter! raw beefsteak for the gentleman's eye,—nothing like raw beefsteak for a bruise, sir; cold lamp-post very good, but lamp-post inconvenient.

DICKENS, *Pickwick Papers*. Ch. 2. (1836)

6 Oh! the roast beef of England,  
And Old England's roast beef.

HENRY FIELDING, *The Grub-street Opera*. Act iii, sc. 2. (1731)

7 A Sir-loyne of beef was set before Him (so knighted, saith tradition, by this King Henry) [VIII].

THOMAS FULLER, *Church-History of Britain*. Pt. vi, ch. 2, p. 299. (1655)

*Miss Notable*: But pray, why is it called a sirloin? *Lord Smart*: Why you must know, that our king James I., who loved good eating, being

invited to dinner by one of his nobles, and seeing a large loin of beef at his table, he drew out his sword, and in a frolic knighted it.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

"For its merit, I will knight it and make it Sirloin," is also attributed to Charles II, on being told that a piece of beef which particularly pleased him was called the loin—a humorous invention, for the word is derived from sur-loin, the upper part of the loin.

One fat Sir Loin possesses more sublime  
Than all the airy castles built by rhyme.

JOHN WOLCOT (PETER PINDAR), *Bozzy and Piozzi*. Pt. ii. (c. 1790)

8 What say you to a piece of beef and mustard?  
SHAKESPEARE, *The Taming of the Shrew*, iv, 3, 23. (1594)

We had cakes, and powdered beef, and ale.

SAMUEL PEPYS, *Diary*, 29 May, 1662.

9 I am a great eater of beef, and I believe that does harm to my wit.

SHAKESPEARE, *Twelfth Night*, i, 3, 89. (1599)

*Sparkish*: Beef is man's meat, my lord.

*Smart*: But, my lord, I say beef is the King of meat.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

## BEER

See also Ale

10 Sit not in the beer-house

AMEN-EM-APT, *Teaching How to Live*. Col. 24, l. 22. (c. 700 B.C.) Griffith, tr.

Give a hand to an old man when he is sated with beer

AMEN-EM-APT, *Teaching How to Live*, 25, 8

11 A double glass o' the invariable

DICKENS, *Pickwick Papers*. Ch. 33. (1836)

12 Lay not a churle vpon a gentleman, drink not beere after wine

LEWIS EVANS, *Whithals Dictionary Revised*, sig. D7. (1586)

And after to drink beere, nor will nor can  
He lay a churle vpon a gentleman.

JOHN TAYLOR, THE WATER-POET, *Drinke and Welcome*, l. 20. (1637)

I will never put the carle above the gentleman  
JAMES KELLY, *Scottish Proverbs*, 186. (1721)  
Refusing to drink ale after claret.

*Smart*: Will you taste a glass of October? [*ale*]  
*Never*: No, faith, my lord; I like your wine, and won't put a churl vpon a gentleman.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Wine on beer never fear;

Beer on wine always decline.

(Wein auf bier, das rat' ich dir;

Bier auf Wein, das lass' sein.)

UNKNOWN. An old German jingle. However, there is another one which says, "Bier auf Wein, das schlecht fein" (Beer on wine that tastes fine).

Cider on beer is very good cheer,  
But beer upon cider's a rider.

MARCHANT, *Praise of Ale*, p. 462. (1888)

<sup>1</sup> Malt is above wheate with him.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

What's better than the beer that's made of malt?

JAMES HOWELL, *Proverbs*, p. 14. (1659)

They may sit in the Chair, that have Malt to sell.

THOMAS FULLER, *Gnomologia*. No. 4967. (1732)

<sup>2</sup> They who drink beer will think beer.

WASHINGTON IRVING, *Sketch Book: Stratford*.

(1818) Irving quotes this, without indicating its origin. It has been attributed to Bishop William Warburton, and has been parodied, "They who drink water will think water."

<sup>3</sup> Cannes of beer . . . fil'd with nick and froth.

SAMUEL ROWLANDS, *The Four Knaves*, p. 48. (1600)

Nick and froth built the Pye at Aldgate.

UNKNOWN, *New Dictionary of the Canting Crew*, sig. H7 "Nick and froth," a proverbial phrase for the tapster's trick of giving excessive froth. As the Germans say, "Schaum ist kein Bier" (Froth is not beer).

<sup>4</sup> Doth it not show vilely in me to desire small beer?

SHAKESPEARE, *II Henry IV*, ii. 2, 7 (1598)  
"Small beer weak beer; hence fig. trifling matters, small things" OED

By my troth, I do now remember the poor creature, small beer

SHAKESPEARE, *II Henry IV*, ii. 2, 12 (1598)

She was a wight, if ever such wight were, . . .

To suckle fools and chronicle small beer.

SHAKESPEARE, *Othello*, ii. 1, 159. (1605) "Two such chroniclers of small beer." *The Academy*, 25 Sept. 1880 Chroniclers of trifles

Col: Give me a glass of small beer, if it be good  
Smart: Why, colonel, they say there is no such thing as good small beer, good brown bread, or a good old woman.

SWIFT, *Polite Conversation*, Dial. ii. (1738)

Express her self-esteem by the popular phrase, that she did not "think small beer of herself."

THOMAS DE QUINCY, *Style*. (1840)

She had found that most worried men felt better if she chronicled small beer.

H. C. BAILEY, *The Apprehensive Dog*, p. 18. (1942)

<sup>5</sup> The employment by hands of boys and girls to fetch beer for them, or in other words to "rush the growler."

UNKNOWN, *Article*, N.Y. *Herald*, 29 July, 1888, p. 15/1.

He was one of the first to put down his share of the growler's contents.

H. PALMER, *Stories of the Base Ball Field*, p. 70. (1890)

At these visits the most frequently used utensil was the "can" or "growler."

OWEN KILDARE, *My Mamie Rose*, p. 24. (1903)

BEER AND SKITTLES, see under LIRE.

## BEGGAR

## See also Asking

<sup>6</sup> Vagrant rogues are neuer out of their way.

THOMAS ADAMS, *Works*, p. 120. (1629)

A beggar [is] never out of his way.

THOMAS FULLER, *A Pisgah-Sight of Palestine*.

Bk. iii, ch. 2. (1650)

Beggars are never out of their Way.

THOMAS FULLER, *Gnomologia*. No. 965. (1732)

<sup>7</sup> It is better to die than to beg. (κρείσσον ἀποθανεῖν ἢ ἐπαίτεῖν.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*.

xl, 28. (c. 190 B. C.) The Vulgate is, "Melius est enim mori quam indigere."

Begging is sweet in the mouth of the shameless, but in his belly there shall burn a fire. (ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις, καὶ ἐν κοιλίᾳ αὐτοῦ πῦρ καήσεται.)

BEN SIRA, *Book of Wisdom*, xl, 30. The Vulgate

is, "In ore imprudentis condulcabitur inopia, et in ventre eius ignis ardebit."

It is better to die in indigence than to expose one's wants to another.

SADI, *Gulistan*. Ch. 3, Apologue 3. (c. 1258)

<sup>8</sup> Beggar, one who has relied on the assistance of his friends.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>9</sup> Small invitation will serve a beggar.

H. G. BOHN, *Handbook of Proverbs*, p. 487. (1855)

<sup>10</sup> He begs like a cripple at a cross.

JOHN BRADY, *Clavis Calendaria*, i, 334. (1812)

Quoted as an old saying still in common use

He begged like a cripple at a cross, very urgently

F. K. ROBINSON, *Whitby Glossary*, 40. (1855)

<sup>11</sup> In the ende thei go home . . . by beggars barne.

WILLIAM BUTLER, *A Dialogue Against the Fever Pestilence*, p. 78. (1564)

Walking home by Beggars Bush for a penance

ROBERT GREENE, *A Quip for an Upstart Courtier*. (1592)

They have danc'd a galliard at beggars'-bush.

HENRY PORTER, *The Two Angrie Women of Abington*. (1599)

"This is the way to Beggar's-bush." It is spoken of those who use dissolute and improvident courses, which tend to poverty; Beggar's-bush being a tree notoriously known, on the left hand of the London road. King James having heard . . . how Sir Francis [Bacon] had prodigiously rewarded a mean man. . . . "Sir Francis," said he, "you will quickly come to Beggar's-bush; and I may even go along with you, if both be so bountiful."

THOMAS FULLER, *Worthies of England: Hunts*, ii, 98. (1662)

<sup>12</sup> When Cerberus and Mr. Profane met, they were presently as great as beggars.

JOHN BUNYAN, *The Holy War*, p. 260. (1682)

As friendly, as intimate.

<sup>1</sup> A beggar's scrip is never filled. (πτωχοῦ πῆρα οὐ πῖμπληρη.)

CALLIMACHUS, *Fragment*. (c. 250 B.C.) As quoted by ZENODOTUS and by ERASMUS, *Adagia*, ii, v, 24, who gives the Latin, "Mendici pera non impletur." The Germans say, "Bettelsack ist bodenlos" (Beggars' bags are bottomless).

Beggars' scrips are always empty. (πτωχῶν οὐλαὶ δὲί κεραί.)

SUIDAS, *Lexicon*, xii, 32. An old Greek proverb also quoted by Zenobius.

It would make a beggar beat his bag.

JOHN RAY, *English Proverbs*, p. 228. (1678)

<sup>2</sup> Maugree thyn heed, thou most for indigence Or stele, or begge, or borwe thy despenche!

CHAUCER, *Canterbury Tales: Introduction to the Tale of the Man of Lawe*, l. 104. (c.1386)

Thou wilt beg or steale, er thou dye.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>3</sup> I prefer to earn what I get rather than to beg for it. (Emere malo, quam rogare.)

CICERO, *In Verrem*. Pt. i. (70 B.C.) Cited by ERASMUS, *Adagia*, i, iii, 20. The proverb was used by many Latin writers—Seneca, Apuleius, Plautus. There is another one: "He pays no small price for a thing who gets it by entreaty" (Neque enim levi mercede emit, qui precatur). See under ASKING.

I had leuer bye than begge.

RICHARD TAVERNER, *Proverbs*, fo. 19. (1539)

<sup>4</sup> Sue a beggar, and get a louse.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 72. (1639) EDMUND GAYTON, *Festivious Notes on Don Quixote*, p. 83. (1654)

Goe to law with a beggar, thou shalt gett a lowse

JAMES HOWELL, *English Proverbs*. (1659)

A beggar pays a benefit with a louse.

JOHN RAY, *English Proverbs*, p. 98. (1670)

FULLER, *Gnomologia*. No. 10. (1732)

Marry a beggar, and get a louse for your togher

JAMES KELLY, *Scottish Proverbs*, p. 245. (1721)

A similar Scottish one is, "Gie a beggar a bed, and he'll repay you wi' a louse."

Sue a Beggar, and catch a Louse.

OSWALD DYKES, *English Proverbs*, p. 127. (1709) "What can be more ridiculous," asks

Dykes, "than to sue a Beggar, when the action must needs cost more than he is worth? What can we have of a Cat, but the Skin? What of a Beggar, but Disappointment and Discredit?"

Sue a flea and catch a bite.

S. G. CHAMPION, *Racial Proverbs*, p. 378. (1938) A Chinese proverb.

<sup>5</sup> One beggar is enough at a door.

JOHN CLARKE, *Paroemiologia*, p. 187. (1639)

<sup>6</sup> You'll scratch a beggar one day before you die.

JOHN CLARKE, *Paroemiologia*, p. 209. (1639)

You'll scratch a Beggar before you die.

THOMAS FULLER, *Gnomologia*. No. 6035. (1732)

You'll scratch a beggarman's back yet.

P.W. JOYCE, *English as We Speak*, p. 194. (1910)

<sup>7</sup> A beggar's life is for a king.

FRANCIS DAVISON, *Song*. (1602) Another song in the *Poetical Rapsody*, signed only A.W., has the line, "None but beggars live at ease."

A real beggar is indeed the true and only king. (Der wahre Bettler ist Doch einzig und allein der wahre König.)

LESSING, *Nathan der Weise*. Act ii, sc. 9. (1779)

Beggars, beggars, are the happy folk;

They love one another. Long live beggars!

(Les gueux, les gueux, Sont les gens heureux; Ils s'aiment entre eux. Vivent les gueux!)

BÉRANGER, *Les Gueux*. (1815)

KING AND BEGGAR, see under KING.

<sup>8</sup> Much ado to bring beggars to the stocks.

THOMAS DRAXE, *Bibliotheca*, p. 14. (1633)

Much ado to bring beggars to stocks; and when they come there, they'll not put in their legs.

JOHN RAY, *English Proverbs*, p. 60. (1670)

<sup>9</sup> Euen the vulgar would begge him for a foole.

JOHN FLORIO, *Second Frutes*, fo. 187. (1591)

Ile beg him for a fool.

JOHN LELY, *Mother Bombe*. Act i, sc. 1 (1592)

You are my guardian, best beg me for a fool now.

MIDDLETON AND ROWLEY, *The Spanish Gipsy*. Act ii, sc. 2. (1653)

<sup>10</sup> Living I was naked, dead behold my cloak (Nudus eram vivus, mortuus ecce tegor.)

THOMAS FULLER, *The Holy State: Of Tombs* (1642) Quoted as a beggar's epitaph.

<sup>11</sup> Say, mister, have yer got a dime?

O. HENRY, *The Diamond of Kali* (1911)

Brother, can you spare a dime?

E. Y. HARBURG. Title and refrain of song (1932) An oft-heard petition at the depth of the depression in the United States, 1932-3 Montaigne notes that a form of begging in Italy was, "Fate ben per voi" (Do me some good for your own sake).

<sup>12</sup> Beggar is jealous of beggar. (πτωχὸς πτωχῷ φθονεῖ.)

HESIOD, *Works and Days*, l. 26 (c. 800 B.C.)

See also under TRADE. The Latin is, "Etiam mendicis mendico invidet."

On begger is wo that anothir in-to the towne goth.

FÖRSTER, ed., *Douce MS.*, 52. (c. 1350)

One begger byddeth wo that another by the dore shuld go.

RICHARD TAVERNER, *Translations from Erasmus*, fo. 9. (1539)

One foole cannot indure the sight of another, and one beggar is woe that another by the doore should goe.

ROBERT ARMIN, *A Nest of Ninnies*, p. 47. (1608)

The Germans say, "Dem einen Hund ist es leid wenn der andere in die Küche geht" (One dog growls when the other goes into the kitchen).

1  
Of trouth ye beg at a wrong mans dur,  
There is nothyng more vayne, as your selfe  
tell can,

Than to beg a breeche of a bare arst man.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
He . . . claps his dish at the wrong man's door.

BEN JONSON, *Every Man in His Humour*. Act  
ii, sc. 7. (1596)

Beg from beggars and you'll never be rich.

JAMES KELLY, *Scottish Proverbs*, p. 62. (1721)

If you have to beg, knock at the large gates only.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 19.  
(1817) Ask assistance only from those who  
can help you.

2  
Nay (quoth I) be they wynnners or loosers,  
Folke saie alwaie, beggars should be no  
choosers.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Beggars, you know, must bee no choosers

STEPHEN GOSSON, *Schoole of Abuse*, p. 73. (1579)

My lord, says I, beggars must not be choosers.

SIR JOHN VANBRUGH, *Journey to London*. Act  
iii. (c. 1726) See also SCOTT, *Familiar Letters*,  
ii, 62. (1819) READE, *Hard Cash*, ch. 23.  
(1863) STEVENSON, *Master of Ballantrae*,  
ch. 3. (1889)

Beggars and Borrowers must be no Chusers.

THOMAS FULLER, *Gnomologia*. No. 961. (1732)

The French say, "Il ne choisit pas qui em-  
prunte" (He who borrows does not choose).

Beggars mustn't be choosers.

TROLLOPE, *Barchester Towers*. Ch. 15. (1857)

Beggars can't be choosers.

JOSEPH SHEARING, *Blanche Fury*, p. 76. (1939)

WILLIAM IRISH, *Phantom Lady*, p. 238.

(1942) The French say, "Faute de souliers,  
on va nu-pieds" (When slippers are lacking,  
one goes barefoot)

3  
Shameful crauyng (quoth he) must haue  
shameful naie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1562)

A shameless beggar must have a shameful denial.

JOHN CLARKE, *Paraemiologia*, p. 37. (1639)

A good asker should have a good naysay.

FERGUSON, *Scottish Proverbs*, p. 4. (c. 1595)

Shameless craving must have shameful nay.

JOHN RAY, *English Proverbs*, p. 141. (1670)

A sturdy beggar should have a stout naysayer.

JAMES KELLY, *Scottish Proverbs*, p. 21. (1721)

A shameless Beggar must have a short Denial.

THOMAS FULLER, *Gnomologia*. No. 392. (1732)

4  
He makes a beggar first that first relieves  
him.

THOMAS HEYWOOD, *The Royal King and the  
Loyal Subject*. (1637)

5  
The petition of an empty hand is dangerous.  
(Vacuae manus temeraria petitio est.)

JOHN OF SALISBURY, *Polycraticus*, v, 10. (1476)

6  
He's a proud beggar that makes his own alms.

JAMES KELLY, *Scottish Proverbs*, p. 152. (1721)

7  
A prowde hert in a beggers brest.

JOHN LYDGATE, *Minor Poems*, p. 56. (c. 1430)  
See under HEART.

8  
I am ashamed always to be begging for the  
same thing. (Pudet et metuo semperque  
eademque precari.)

OVID, *Ex Ponto*. Bk. iv, epis. 15, l. 29. (A. D. 13)

9  
A beggar is safe in risking anything. (Inops  
audacia tuta est.)

PETRONIUS, *Satyricon*. Sec. 119. (c. A. D. 60)

The beggar maie syng before the theefe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

See under POVERTY.

Beggars fear no Rebellion.

Beggars can never be Bankrupts.

THOMAS FULLER, *Gnomologia*. Nos. 962-3. (1732)

10  
The horseleach hath two daughters, crying,  
Give, give. (Sanguisugae duae sunt filiae. di-  
centes: Affe, Affe.)

Old Testament: *Proverbs*, xxx, 15. (c. 350 B. C.)

These two wicked instruments, who, with the  
two "daughters of the horse leech," were always  
crying. Give, give.

THOMAS FULLER, *Worthies of England: Staf-  
fordshire*, iii, 133. (1662)

The morning attendants of the Duke of Bucking-  
ham—all genuine descendants of the daughter of  
the horse-leech, whose cry is "Give, give."

WALTER SCOTT, *Peveril of the Peak*. Ch. 38. (1823)

11  
Better to die a beggar than live a beggar.

JOHN RAY, *English Proverbs*, p. 2. (1670)

FULLER, *Gnomologia*. No. 888. (1732) See  
also under AVARICE.

12  
Beggars breed and rich men feed.

JOHN RAY, *English Proverbs*, p. 60. (1670)

KELLY, *Scottish Proverbs*, p. 75 (1721), with  
the comment, "Poor people's children find  
support in the service of the rich."

13  
It is better to be a beggar than a fool.

JOHN RAY, *English Proverbs*, p. 81. (1813)

Better a bright beggar than a muddy millionaire.

A. R. MOULE, *Proverbs from Ningpo*. See  
DOOLITTLE, *Chinese Proverbs*, ii, 327. (1872)

14  
Trash and trumpery is the highway to beg-  
gary.

JOHN RAY, *English Proverbs*, p. 211. (1678)

Trash and Trumpery Is the Way to Beggary.

THOMAS FULLER, *Gnomologia*. No. 6091. (1732)

15  
She loves the poor well, but cannot abide  
beggars.

JOHN RAY, *English Proverbs*, p. 350. (1678)

16  
The touchstone discerns what is gold, and  
the beggar knows who is stingy.

SADI, *Gulistan*. Ch. 7, Apol. 19. (c. 1258)

17  
Beggary is valiant.

SHAKESPEARE, *II Henry VI*, iv, 2, 59. (1590)

Being rich, my virtue then shall be  
To say there is no vice but beggary.

SHAKESPEARE, *King John*, ii, 1, 595. (1596)

<sup>1</sup>  
To beg does not degrade a noble mind. (οὐδὲν  
κακίον πτωχός, εἰ καλῶς φρονεῖ.)

SOPHOCLES, *Fragment*. No. 752. (c. 400 B. C.)

Quoted by PLUTARCH, *Moralia*, 21 B.

<sup>2</sup>  
Thys grete nombur of sturdy beggarys therby  
schold utturly taken away.

THOMAS STARKEY, *England in the Reign of  
King Henry the Eighth*, p. 176. (c. 1538) A  
sturdy beggar was "an able-bodied man  
begging without cause, and often with vio-  
lence."—O.E.D.

The Heroes appear only like sturdy Beggars.

RICHARD STEELE, *The Spectator*. No. 48. (1711)

He's an absent-minded beggar, and his weak-  
nesses are great.

RUDYARD KIPLING, *The Absent-Minded Beg-  
gar*. (1899) Of the British soldier.

<sup>3</sup>  
As for begging, it is safer to beg than to take.  
but it is finer to take than to beg.

OSCAR WILDE, *The Soul of Man Under Social  
ism*. (1891)

<sup>4</sup>  
He's like the blind beggars of Bolonia, a man  
must give 'um a halfpenny to sing, and two-  
pence to hold their tongues.

JOHN WILSON, *The Cheats*. Act ii, sc. 4. (1662)

Art thou related to the bagpiper of Bujalance,  
who asked a maravedi for playing, and ten for  
leaving off?

H. W. LONGFELLOW, *The Spanish Student*. Act  
i, sc. 2. (1840)

That peculiarly humorous one, . . . "The piper  
of Bujalance, (who got) one maravedi to strike  
up and ten to leave off."

JOHN ORMSBY, *Don Quixote*, ii, 4. (1885)

<sup>5</sup>  
What think ye as the Prouerb goes that beg-  
gars haue no lice?

ROBERT WILSON THE ELDER, *Cobblers Proph-  
ecy*, l. 836. (1594)

I care not to be the louse of a lazar.

SHAKESPEARE, *Troilus and Cressida*, v, 1, 72.  
(1601)

A Louse is a Beggar's companion.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

## II—Beggars on Horseback

<sup>6</sup>  
Play with a slave, he will show thee his arse.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 37.  
(1817) Low people become insolent if ad-  
mitted to familiarity.

<sup>7</sup>  
When a man who has never mounted a donkey  
gets one to ride, he kills it.

S. G. CHAMPION, *Racial Proverbs*, p. 357.  
(1938) A Chinese proverb.

When a slave mounts a camel he wants to ride  
on both humps.

CHAMPION, *Racial Proverbs*, p. 518. An Egyp-  
tian proverb.

<sup>8</sup>  
Give a slave a rod, and he'll beat his master.

JOHN Ciarke, *Paroemiologia*, p. 193. (1639)

Give a clown your finger, and he'll take your  
whole hand.

JOHN RAY, *English Proverbs*, p. 4. (1670) The  
Spanish form is, "Al villano dadle el pie, y to-  
marse ha la mano" (Give a clown your foot,  
and he'll take your hand).

Gifts make Beggars bold.

THOMAS FULLER, *Gnomologia*. No. 1651. (1732)

<sup>9</sup>  
Set a foole on a stoole, either he wyl sing, or  
play with his foot. (Metti il matto sul buncho,  
ó gioca di piede, ó di canto.)

JOHN FLORIO, *Firste Fruits*, fo. 32. (1578)

<sup>10</sup>  
As the Prouerbe in Englande is, Set a Knaue  
on horsebacke, and you shall see him shoulder  
a Knight.

BARNABY GOOGE, tr., *Foure Bookes of Hus-  
bandry*, p. 47. (1477)

Ride tantivy to the devil, like a beggar on horse-  
back. (Monter dessus, comme Herbault sus  
pauvres gens.)

RABELAIS, *Pantagruel*. Bk. iv. ch. 52. (1548)  
Motteux, tr.

Set a beggar on horsback and hee will never  
alight.

GEORGE PETTIE, *Petite Pallace: Minos and  
Pasiphae*, p. 221. (1576)

Set a begger on horsebacke, and they say he will  
neuer light

ROBERT GREENE, *Orpharion*. (1599)

Set a begger on horseback, and he will gallop.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

Set a beggar on horsebacke, and he wil runne his  
horse out of breath

THOMAS DRAXE, *Bibliotheca*, p. 163. (1616)

Such beggars

Once set o' horseback, you have heard, will ride—  
How far, you had best to look to.

BEAUMONT AND FLETCHER, *The Scornful Lady*.  
Act iv, sc. 2. (1616)

Nothing so intolerable as a fortunate fool. . . .  
Asperius nihil est humili, cum surgit in altum:  
set a begger on horseback and he will ride a  
gallop.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. ii, sec. iii, mem. 2. (1621) Quoting Clau-  
dian, *In Eutropium*, l. 181.

There is an old prouerbe, that oft hath been try'd.  
Set a beggar on horse-back, to th' gallows heel  
ride.

UNKNOWN, *A Pepysian Garland*, p. 241 (1626)

A beggar mounted on the back of honour rides  
post to the devil.

THOMAS ADAMS, *Sermons*, i, 116. (1629)

Set a beggar on horse-back, he'll ride to the devil.

JOHN RAY, *English Proverbs*, p. 70. (1670)

Ray quotes Claudian's "Asperius nihil est  
humili cum in altum" (Nothing is harsher  
than a humble man raised to a height), the  
French, "Il n'est orgueil que de pauvre en-  
richi" (There is no pride like an enriched  
beggar's), and the Italian, "Il villan nobili-



tado non conosce il parentado" (The clown ennobled does not know his kindred). There is a Latin proverb which puts it the other way, "Mendico ne parentes quidem amici sunt" (To a beggar not even his own parents are friends). Cited by ERASMUS, *Adagia*, iv, ii, 51.

There is no pride like that of a Beggar set on Horseback who makes nothing of riding over his Quondam-Friends, and trampling his former Acquaintances, or Benefactors, under Foot.

OSWALD DYKES, *English Proverbs*, p. 98. (1709) Such is the sad effect of wealth—rank pride—Mount but a beggar, how the rogue will ride.

JOHN WOLCOT (PETER PINDAR), *Epistle to Lord Lonsdale*. (1782)

"Set a beggar on horseback an' he'll ride to the deevil." . . . Another o' the same kind—"Reck comes aye doun again, however high it flees."

ALEXANDER LEIGHTON, *Tales of the Borders*, iii, 335. (1837) The French say, "Mets un rustre en selle, et il partira au galop" (Put a boor in the saddle and he departs at a gallop); the Germans, "Wenn ein Bettler auf's Pferd kömmt, so kann ihm kein Teufel mehr voreilen" (When a beggar gets on horseback, the devil cannot outride him); the Spaniards, "Quando el villano está en el mulo, ni conoce á Dios, ni al mundo" (When a clown is on a mule, he remembers neither God nor the world)

1 When one is on horseback, he knows all things. HERBERT, *Jacula Prudentum*. No. 980. (1640)

A man well mounted is ever cholerick.

(GEORGE HERBERT, *Jacula Prudentum*. No. 1023

2 The adage must be verified,  
That beggars mounted run their horse to death.  
SHAKESPEARE, *III Henry VI*, i, 4, 127. (1591)

## BEGINNING

See also Start

3 From the beginning. (ἀπὸ βαλβιδωρ.)

ARISTOPHANES, *The Knights*, l. 1159. (424 B. C.) "Ab initio" is the Latin.

From the very hearth, as the phrase goes (ἀπὸ ἑστίας.)

ARISTOPHANES, *The Wasps*, l. 846. (422 B. C.) PLATO, *Euthyphro*. Sec. 3A. (c. 375 B. C.) At festivals, the first libations were poured to Hestia, the goddess of the hearth, and hence the phrase "From the hearth" became a proverb for making a good beginning.

I am merely sweating at the foot of the steep. (Clivo sudamus in imo.)

OVID, *Heroides*. No. xx, l. 41. (c. B. C. 10) I have scarcely made a beginning. Ovid is writing a love letter, and warns the lady that he has still a thousand wiles, and intends to try them all if necessary. The Germans say, "Da stehen die Ochsen am Berge," (Here stand the oxen at the foot of the mountain).

Let us begin at the hearthstone, as the saying is. (πρῶτον μὲν οὖν ὡς περ ἀπ' ἐστίας ἀρχάμενοι.)

PLUTARCH, *Moralia: On Having Many Friends*, 93E. (C. A. D. 95)

He that climbs a ladder must begin at the first round.

WALTER SCOTT, *Kenilworth*. Ch. 7, (1821)

My way is to begin with the beginning.

LORD BYRON, *Don Juan*. Canto i, st. 7. (1818)

"Where shall I begin, please your Majesty?" he asked. "Begin at the beginning," the King said, very gravely, "and go on till you come to the end: then stop."

LEWIS CARROLL, *Alice's Adventures in Wonderland*. Ch. 12. (1865)

4 To the beginner belongs the merit, even though the successor surpass him.

J. L. BUCKHARDT, *Arabic Proverbs*. No. 494.

(1817) There is a similar Greek proverb of unknown origin, συγγνώμη πρωτοπειρά (Allowance is to be made for him who first attempts a thing).

But she wept first, her tears excited mine;

"The merit," I cried, "belongs to the predecessor."

IBN MALEK IBN E'RAKAA, of Damascus (c 750)

5 In this matter of governments everything depends upon the beginning. (En esto de los gobiernos todo es comenzar.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

6 Every thing, a ginning hath it nede.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 671. (c. 1380)

Euery thing must haue a begynnyng.

BOORDE, *Dyetary of Helth*, p. 240. (1542)

Everything hath a beginning.

GEORGE GASCOIGNE, *Supposes*. Act v, sc. 5. (1566)

All things have a beginning

GEORGE GASCOIGNE, *The Glasse of Government*. Act ii, sc. 3. (1575) The Italians say, "Ogni cosa vuol principio."

Nothing so true As all things have beginning

JAMES SHIRLEY, *Love Tricks: Prologue*. (1631)

All things have a beginning (God excepted).

FERGUSON, *Scottish Proverbs*, p. 4. (c. 1595)

There must be a beginning to everything.

MARRYAT, *Poor Jack*. Ch. 31. (1840)

7 The beginnings of all things are small (Om-nium enim rerum principia parva sunt.)

CICERO, *De Finibus*. Bk. v, ch. 21, sec. 58. (c. 45 B. C.) See also under TRIFLES

8 Before beginning, prepare carefully. (Prius quam aggrediare, adhibenda est praeparatio diligens.)

CICERO, *De Officiis*. Bk. i, ch. 21, sec. 73. (c. 45 B. C.) Before you begin, consider. (Antequam incipias, consulto.)

ERASMUS, *Adagia*, ii, iii, 70. (1523)

Whilst we deliberate how to begin, it is already too late to begin. (Dum deliberamus quando incipiendum sit, incipere iam serum est.)

QUINTILIAN, *Institutiones Oratoriae*. Bk. xii, ch. 6, sec. 3. (C. A. D. 80)

I do not know how to begin.

MARY WORTLEY MONTAGU, *Letters*, lxxx, 132. (c. 1762)

<sup>1</sup> Resist beginnings; too late is the medicine prepared when the disease has gained strength by long delay.

(Principiis obsta; sero medicina paratur, Cum mala per longas convaluere moras.)

OVID, *Remediorum Amoris*, l. 91. (c. 1 B.C.)

Quoted by George Pettie in his introductory letter to his *Petite Pullace*. (1576)

We must be watchful, especially in the beginning of temptation. . . . Whence a certain man said, *Withstand the beginning*: after remedies come too late. (Unde quidam dixit: Principiis obsta: sero medicina paratur.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 13. (c. 1420)

Resist beginnings: this maxim closely followed would preserve us from almost all our misfortunes. (*Principiis obsta*, cette maxime bien suivie nous préserverait de presque toutes nos catastrophes.)

HENRI AMIEL, *Journal Intime*, 23 Feb., 1870.

Beware beginnings.

JOHN CLARKE, *Paroemiologia*, p. 259. (1639)

<sup>2</sup> The greatest distress is to endure the first beginning. (Et labor est unus tempora prima pati.)

OVID, *Remediorum Amoris*, l. 234. (c. 1 B.C.)

Euery begynnynge is harde and of greate diffy-culte.

RICHARD WHITFORD, *Werke for Householdiers*, sig. A8. (1537)

Each goodly thing is hardest to begin.

EDMUND SPENSER, *The Faerie Queene* Bk. i, canto x. st. 6. (1589)

The beginning is always difficult (Wan shih ch'i t'ou nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 81. (1875) The Germans say, "Aller Anfang ist schwer."

THE FIRST STEP THAT COSTS, *see under STEP*.

<sup>3</sup> All things in their beginning are good for something.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Things are always at their best in their beginning. (Les choses valent toujours mieux dans leur source.)

BLAISE PASCAL, *Lettres Provinciales*. Let. 2. (1656) Or, according to the German proverb, quoted by Goethe, "Aller Anfang ist heiter" (Every beginning is cheerful).

<sup>4</sup> Beginning pottery with a wine-jar. (*ἐν πλῴῳ ἢ κεραμείᾳ γυρομένη*.)

PLATO, *Laches*. Sec. 187B. (c. 375 B.C.) Quoted as a proverb, meaning to begin with a difficult thing instead of an easy one. See also *Gorgias*, 514E.

As if fresh from the stocks. (*ὅλος ἐκ δούλου*.)

PLATO, *Timaeus*. Sec. 81B. (c. 375 B.C.)

<sup>5</sup> Beware of beginning what you may later repent. (Cave quicquam incipias quod paeniteat postea.)

PUBLILIUS SYRUS, *Sententiae*. No. 125. (c. 43 B.C.)

<sup>6</sup> Eating and scratching wants but a beginning  
SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>7</sup> Mend the first break, kill the first snake, And conquer everything you undertake.

H. W. THOMPSON, *Body, Boots and Britches*, p. 485. (1940)

<sup>8</sup> Soonest begun soonest over.

ANTONY TROLLOPE, *Golden Lion* Ch. 20. (1872)

<sup>9</sup> All glory comes from daring to begin.

EUGENE F. WARE, *John Brown* (1895)

## II—Well Begun Is Half Done

<sup>10</sup> Whatever you are about, begin it good as a whole is a task's first half (Incipe, quidquid agas: pro toto est prima operis pars.)

ACSONIUS, *Technopaegnon*, vii, 5. (c. A.D. 300)

To begin an affair is to have it half finished (El comenzar las cosas es tenerlas medio acabadas.)

CERVANTES, *Don Quixote* Pt. ii, ch. 41. (1605)

Another Spanish form is, "A good beginning is half the battle."

Getting out well, is a Quarter of the Journey.

THOMAS FULLER, *Gnomologia* No 1648. (1732)

A beard well lathered is half shaved

F. E. HULME, *Proverb Lore*, p. 106. (1902)

Well begun is half—but only half—ended

ALEXANDER MACLAREN, *Acts*, i, 176. (1908)

<sup>11</sup> The beginning, as the saying goes, is the half of every work. (*ἀρχὴ γὰρ λέγεται μὲρ ἡμισυ παντός* [*ἐν ταῖς παροιμίαις*] *ἔργου*.)

PLATO, *Lysis* Bk. vi, sec. 753E. (c. 345 B.C.)

In sec. 775E, Plato adds: "The Beginning that sits enshrined as a goddess among mortals is the Saviour of all, provided she receives the honor due her from each one who approaches." He indicates that he is quoting a phrase already proverbial, but its author is not known. It has been attributed to both Pythagoras and Hesiod, but has not been found in the writings of either. See the quotation from Rabelais below as to what Hesiod really wrote.

The beginning, as the proverb says, is half the whole, so that a bad start does as much harm as all the later mistakes put together (*ἡ δ' ἀρχὴ λέγεται ἡμισυ εἶναι παντός*.)

ARISTOTLE, *Politics*. Bk. v, ch. 3, sec. 2. (c. 330 B.C.) The proverb is also quoted by

ARISTOTLE in *Nicomachean Ethics*, i, 7, 23. He has accomplished half who has made a beginning; dare to be wise; begin! (*Dimidium facti qui coepit habet; sapere aude; incipe!*)

HORACE, *Epistles*. Bk. i, epis. 2, l. 40. (20 B.C.)

Erasmus cites this in slightly different form, "Dimidium facti, qui bene coepit, habet"

(He has accomplished half who begins well). In his *Colloquia*, Erasmus cites still another form, "Christus bene coepta secundet" (May Christ further things which are well begun). The beginning is half the whole. (ἀρχὴ ἡμισυ πάντος.)

PHILO, *Quis Rerum Divinarum Heres?* Sec. 116. (c. A. D. 40) This is the final form of the proverb in Greek, and is cited by ERASMUS, *Adagia*, i, ii, 39, who gives the Latin, "Principium dimidium totius."

As Hesiod saith, A good beginning of anything is the half of it; or, Well begun is half done, according to the old proverb. (Selon le dict de Hesiod, d'une chascune chose le commencement est la moytié du tout: & selon le prouerbe commun, à l'enfourner on faict les pains cornuz.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 3. (1548) Although the proverb is often attributed to Hesiod, he did not say "The beginning is half the whole," but "The half is more than the whole" (δὲ μᾶλλον ἡμισυ πάντος). See *Works and Days*, l. 40. Nicolas Udall, in his translation of Erasmus (No. 17), also ascribed the saying to Hesiod, after criticising Diogenes Laertius for attributing it to Socrates.

Hence grew the common place of extolling the beginning of every thing, *Dimidium qui bene coepta habet*

BACON, *Colours of Good and Evil*, 153. (1597)

A work well entered is truly said to be half done DANIEL ROGERS, *Naaman*, ix, 256. (1642)

Well begun, is half done.

JOHN RAY, *English Proverbs*, p. 70. (1670) Also in many other collections. A proverb in all languages. The Italians say, "Chi ben comincia ha la metà dell' opra finito"; the Spaniards, "Buen principio la mitad es hecho"; the French, "Il est bien avancé qui a bien commence," "Heureux commencement est la moitié de l'œuvre," "A moitié fait qui commence bien," or "Affaire bien enfilée, est à demi terminée"; the Germans, "Wohl begonnen, halb gewonnen," or "Frisch begonnen, halb gewonnen," "Gewagt ist halb gewonnen," "Frisch gewagt ist halb gewonnen," or "Wohl angefangen, ist halb gethan."

Only engage, and then the mind grows heated.

Begin, and then the work will be completed.

GOETHE, *Faust: Prelude at the Theatre*. (1806)

John Anster, tr.

A work well begun is half ended.

H. G. BOHN, *Handbook of Proverbs*, p. 304. (1855)

### III—Beginning and Ending

1 Speed in beginning may mean delay in ending. (σπευδόντες τε γὰρ σχολαίτερον ἀπολίσσασθε.)

ARCHIDAMUS, *Speech to the Spartans*, at the outbreak of the Peloponnesian War, 431 B. C. See THUCYDIDES, i, 84.

2 The end of every matter does not appear at its beginning. (μὴ ἀμα ἀρχῇ πᾶν τέλος καταφαίνεται.)

ARTABANUS, to Xerxes, before the battle of

Thermopylae. (480 B. C.) As related by Herodotus, vii, 51.

Not always does the end of the race agree with the beginning. (Non eodem cursu respondent ultima primis.)

CATO (?), *Disticha*. Bk. i, No. 18. (c. 175 B. C.) It's a long road from the inception of a thing to its realization. (Le chemin est long du projet à la chose.)

MOLIÈRE, *Le Tartuffe*. Act iii, sc. 1, l. 8. (1664)

3 The wise man, before beginning an action, looks carefully to the end.

BHARTRIHARI, *Niti Sataka*. No. 99. (c. A. D. 100)

A fool beholdeth only the beginning of his works, but a wise man taketh heed to the end.

UNKNOWN, *Dialogues of Creatures*, ccvii. (1535) CONSIDER THE END, see under END.

4 He who commences many things finishes but few.

H. G. BOHN, *Handbook of Proverbs*, p. 399. (1855) An Italian proverb.

5 With the end at the beginning, like Homer. (ἑστέρον πρότερον Ὀμηρικώς.)

CICERO, *Ad Atticum*. Bk. i, epis. 16. (c. 50 B. C.) I was not a little amazed to see them strike the yron which I thought colde, and to make an ende before I could heere a beginning.

JOHN LYLY, *Euphues and His England: Euphues Glasse for Europe*, p. 466. (1580)

You always end ere you begin.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 31. (1591)

6 Neither head nor feet. (Nec caput, nec pedes.)

CICERO, *Ad Familiares*, vii, 31. (c. 50 B. C.) Neither beginning nor end.

7 That never ends ill which begins in God's name.

JOHN CLARKE, *Paroemiologia*, p. 109. (1639)

8 Well to begin, and not to end so were base.

THOMAS DEKKER, *If It Be Not Good, The Devil Is in It*. Act i. (1612)

Good to begin well, better to end well.

JOHN RAY, *English Proverbs*, p. 8. (1670)

That which began best can't end worst.

ROBERT BROWNING, *Apparent Failure* (1864)

9 Better is the end of a thing than the beginning thereof. (Melior est finis orationis, quam principium.)

*Old Testament: Ecclesiastes*, vii, 8. (c. 250 B. C.) To a bad beginning a good ending. (Re gesta pessume gestam probe.)

PLAUTUS, *Trinummus*, l. 592. (c. 194 B. C.) Often a bad beginning leads to a beautiful friendship. (Saepe malo principio magna familiaritas conflata.)

TERENCE, *Eunuchus*, l. 874. (161 B. C.)

A bad end from a good beginning. (Bonis initiis malos eventus.)

SALLUST, *Bellum Catilinae*. Ch. 11. (c. 41 B. C.)

All bad examples of anything came originally from good beginnings. (Omnia mala exempla ex rebus bonis orta sunt.)

SALLUST, *Bellum Catalinae*. Ch. 51, sec. 27.

Ful sharp beginning breketh ofte at ende.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 791. (c. 1380)

God woot, of thing ful ofte looth bigonne  
Cometh ende good.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 1234. (c. 1380)

A bad beginning sometimes makes a good ending.  
(Debile principium melior fortuna sequetur.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)

A hard beginnyng makth a good endyng.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

Tourne his yll begynnyng to a good ende.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1562)

Cloudy mornynge turne to cleere after noones.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1562)

A hard beginning hath a good ending.

WILLIAM CAMDEN, *Remains* (1870) p. 302. (1605)

Evil beginning hours may end in good.

BEAUMONT AND FLETCHER, *The Knight of Malta*. Act ii, sc. 5. (c. 1613)

1  
Better it is to remedy the begynnynges then  
the endes. (Satius est initiis mederi, quam  
fini.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 40. (1508)  
Taverner, tr., fo. 10. (1550) Taverner adds,  
"Stoppe a disease (sayeth the poete Ouide)  
while it is in the commynge." Also PERSIUS,  
*Satires*, iii, 63. See under DISEASE.

2  
From a bad beginning comes a bad ending.  
(κακὴ ἀρ' ἀρχῇ γίνεται κακὸν τέλος.)

EURIPIDES, *Aeolus*. Frag. 32. (c. 413 B.C.)

The Book of Decrees seith: "selden or with greet  
payne been causes y-brought to good ends whanne  
they been baddely bigonne."

CHAUCER, *Canterbury Tales: The Tale of Me-  
libeus*, Sec. 37. (c. 1387)

For hyt ys oft sene, all euell bygynnyng hathe a  
foule endyng.

UNKNOWN, *Mirk's Festival*, p. 120. (c. 1400)

Ther gynnyng cursid hadde a wengable fyn.

JOHN LYDGATE, *Fall of Princes*. Bk. viii, l. 2241.  
(c. 1440)

A thing ill begun, will come to a worse end.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 47. (1574) Pettie, tr.

An untoward beginning, hath ever an unlucky  
ending.

STEFANO GUAZZO, *Civile Conversation*, iii, 71.

Commonly there commeth an yll ende where  
there was a naughtie beginning.

JOHN LYL, *Euphues* (Arber), p. 385. (1580)

Thus bad begins and worse remains behind.

SHAKESPEARE, *Hamlet*. Act iii, sc. 4, l. 179. (1601)

Things bad begun make strong themselves by ill.

SHAKESPEARE, *Macbeth*, iii, 2, 55. (1606)

Ill comes from ill,

And as a thing begins, so ends it still.

WILLIAM MORRIS, *The Earthly Paradise: The  
Stealing of the Coif*, l. 140. (1868)

Bad beginnings, bad endings. (Foedum inceptu,  
foedum exitu.)

ALFRED HENDERSON, *Latin Proverbs*, p. 130

(1869) Quoting Livy. "Quod initio vitiosum  
est non potest tractu temporis convalescere"  
(What is wrong in its beginnings cannot be  
remedied by the passage of time), was a  
maxim of Roman law. Or, as Goethe put it,  
(*Sprüche in Prosa*), "If you miss the first  
buttonhole, you will not succeed in button-  
ing up your coat."

3  
When you reach the end of your career, just  
take down the sign "Goal" and look at the  
other side of it. You will find "Beginning  
Point" there. It has been reversed while you  
were going around the track.

O. HENRY (W. S. PORTER), *Sociology in Serge  
and Straw*. (1910) The Germans say "An-  
fang und Ende reichen einander die Hände"  
(Beginning and end shake hands together)

4  
When you are building a house, do not leave it  
unfinished. (μηδὲ δόμον ποτὶν ἀνεπίεστον  
καταλείπειν.)

HESIOD, *Works and Days*, l. 746. (c. 800 B.C.)

Cited by ERASMUS, *Adagia*, i, vi, 26

The steadfast man who begins a task strives to  
finish it. (Vir constans quicquid coepit complere  
laborat.)

CATO (?), *Dicta Catonis*. (c. 175 B.C.) See  
*Minor Latin Poets*, Loeb, p. 628

I am beginning; my undertakings I'll finish. (Ego  
incipio; conata exequar.)

ACCIUS, *Atrius*. Frag. 167. Loeb. (c. 140 B.C.)

Sertorius finishes nothing, but he begins every  
thing. (Rem peragit nullam Sertorius, inchoat  
omnes.)

MARTIAL, *Epigrams*. Bk. iii, epig. 79 (c. A.D. 90)

Keen in commencing, negligent in concluding  
(Acribus initiis, incurioso fine)

TACITUS, *Annals*. Bk. vi, sec. 17. (c. A.D. 116)

Whan thou shalt begynne eny werke, pray god of  
helpe to bringe yt to a good conclusion

EARL RIVERS, tr., *Dictes and Sayenges of the  
Philosophers*, fo. 37. (1477)

Let him that beginneth the song make an end

THOMAS DRAXE, *Bibliotheca*, p. 12. (1633)

Better never to begin than never to make an end

THOMAS DRAXE, *Bibliotheca*, p. 51

Better ne'er hae begun nor ne'er end it.

JOHN RAY, *Proverbs: Scottish*, p. 232. (1678)

Better uncommenced than unfinished (Besser un-  
begonnen, als unvollendet.)

CHARLES CAHILL, *Six Miles Proverbs*, p. 354

(1856) A German proverb. The French say,  
"Qui commence et ne parfait sa peine perd"  
(He who begins a thing and does not finish  
it loses his labor); or "Il n'a pas fait qui  
commence" (He has not finished who has  
begun).

Don't start nothin yuh can't finish!

EUGENE O'NEILL, *Anna Christie*. Act I. (1921)

5  
From the egg to the apples. (Ab ovo usque  
ad mala.)

HORACE, *Satires*. Bk. i, sat. iii, l. 6. (35 B.C.)

Referring to the first and last dish of a dinner. The Roman dinner usually opened with the *gustatio* or *promulsis*, supposed to whet the appetite, in which eggs played a part, and fruit was served as dessert. The phrase is the equivalent of the modern "from soup to nuts." Cited by ERASMUS, *Adagia*, ii, iv, 86. The French say, "Entre la poire et le fromage."

The stem and stern, as the Greek proverb goes. (Prora et puppis, ut Graecorum proverbium est.)

CICERO, *Ad Familiares*. Bk. xvi, epis. 24, sec. 1. (44 B.C.) The Alpha and Omega. The Greek is *πρῶτα καὶ πρῶτα*.

From baldhead to baldhead. (A calvo ad calvum.)

SETOXIUS, *De Vita Caesarum: Caligula*. Ch. xxvii, sec. 2. (120 A.D.) When cattle became too costly to feed to the wild animals, Caligula selected criminals to be devoured. The criminals would be lined up, each with the charges against him tied around his neck. One day there was a bald-headed man at each end of the line, and Caligula, without looking at the charges, said "From baldhead to bald head," and motioned that they all be led away to the arena. The saying became a proverb.

I am both the prow and the stern (Prora et puppis), i.e. the beginning and the end.

ERASMUS, *Moriae Encomium*. Sec. 17. (1511)

In poste pace we past from potage to cheese

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

From th' eggs to th' apples

JOHN CLARKE, *Purportologia*, p. 3. (1639)

I see Nuts to soup

KATHARINE BRUSH, *You Go Your Way*. Ch. 1. (1941) They were eating a dinner backwards

You began better than you end. (Coepisti melius quam desinis.)

OXID, *Herodes*. Epis. ix, l. 23. (c. 10 B.C.)

Thu bignne bettere thenne thu ende.

UNKNOWN, *Trinity College Homilies*, 55 (c. 1200)

It is commonly scene, that a sinfull lyte, is rewarded with a sodene death, and a sweet beginning with a sower end.

JOHN LILLY, *Euphues* (Arber), p. 185. (1579)

Tiger's head and snake's tail

DOOLITTLE, *Chinese Vocabulary*, ii, 183. (1872)

2 When, for any deed, a beginning hath been shown by God, straight indeed is the path for pursuing virtue, and fairer is its end. (θεοῦ δε δεικνύοντος ἀρχὰν ἡ δόξα ἐν πράξει εὐθὺς ἀπὸ ἀρχῆς ἀρετῶν λαβεῖν | τελευτᾷ τε καλλίστη.)

PINDAR, *Dance-Songs*. Frag. 108 (c. 480 B.C.)

3 New beginnings spring from the end. (Alia initia e fine.)

Pliny the Elder, *Naturalis Historia*. Bk. ix, ch. 65. (A.D. 77)

4 It is much easier to begin than to finish. (Incipere multo est quam impetrare facilius.)

PLAUTUS, *Poenulus*, l. 974. (c. 194 B.C.)

That which is easily begun is not always lightly ended.

ROBERT GREENE, *Debate Betweene Follie and Love*. (1584) *Works*, iv, 198.

A light beginning, a heavy ending.

GABRIEL HARVEY, *Works*, ii, 196. (1593)

It is easy to set a cask rolling. (Dolium volvitur.)

ALFRED HENDERSON, *Latin Proverbs*, p. 89. (1869) Easy to start something, but sometimes difficult to stop it.

Anybody can start something.

J. A. SHEDD, *Salt from My Attic*, p. 21. (1928)

It's easy enough to start something, but it takes real guts to finish it.

PERCIVAL WILDE, *Design for Murder*, p. 13. (1941)

5 Everything has a beginning, growth, and consummation. (Habent enim omnia initium, incrementum, summam.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. v, ch. 10, sec. 71. (c. A.D. 80)

He was the beginning, middle, and end of all. (Summum, medium, et ultimum.)

ERASMUS, *Moriae Encomium*. Sec. 98. (1511)

All thyngs hath a begynnyng.

RICHARD HILLS, *Common-place Book*, p. 140. (c. 1530)

6 The end may be inferred from the beginning, as in the common saying, "I cannot expect a purple-striped toga, when I see that the beginning of the web is black"; or the beginning may be argued from the end. (Ex initiis summa colligitur. . . . et contra.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. v, ch. 10, sec. 71. (c. A.D. 80) Or, as an English proverb puts it, "What begins with tow won't end with silk."

Such beginnyng such ende, we all daie see.

JOHN HEYWOOD, *Proverbs* Pt. ii, ch. 9. (1546)

Such a Beginning, such an Ending.

THOMAS FULLER, *Gnomologia*. No. 4274. (1732)

There is a good old saying, . . . As you begin the year, you'll surely end it.

DAVID GARRICK, *Cymon: Prologue*. (1767)

7 I am Alpha and Omega, the beginning and the ending, saith the Lord. (ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει Κύριος.)

*New Testament: Revelation*, i, 8. (c. A.D. 90) The Vulgate is, "Ego sum α, et ω, principium, et finis, dicit Dominus Deus." Alpha and Omega are the first and last letters of the Greek alphabet: alpha, beta, the first two letters.

He deserves if not the first place, certainly the second. (Si non Alpha, certe Beta.)

ERASMUS, *Moriae Encomium*. Sec. 116. (1511)

Alpha and Omega, the beginning, and yet without beginning: the ende and yet euerlasting.

JOHN LILLY, *Euphues* (Arber), p. 164. (1579)

The alpha and omega of science.

SIR JOHN HERSCHEL, *Studies in Natural Philosophy*, p. 114. (1830)

This Siege of Dresden is the alpha to whatever omegas there may be.

THOMAS CARLYLE, *Frederick the Great*, viii, 19, 5. (1865)

God is alpha and omega in the great world.

QUARLES, *Enchyridion*. Cent. ii, No. 28. (1640)

The Ay and Izzard of a tour to the Virginia Springs.

P. H. NICKLIN, *Virginia Springs*, p. 19. (1835)

Izzard, from Zed, old name for the letter Z.

I know 'em from Alired to Omaha.

O. HENRY (W. S. PORTER), *The Ransom of Mack*. (1907)

It was bad luck from A to Izzard.

O. HENRY, *Phoebe*. (1909)

They want everything checked from A to Izzard.

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 212. (1941)

1 All beginnings must have an end. (Orta omnia intereunt.)

SALLUST, *Ad Caesarem Senem*. Ch. 5. (c. 46 B. C.)

Whatever begins, also ends. (Quicquid coepit et desinit.)

SENECA, *Ad Polybium*. Sec. 1. (c. A. D. 65)

Everything dies that is born; or Everything ends that has a beginning. (Deficit omne quod nascitur.)

QUINTILIAN, *Institutiones Oratoriae*. Bk. v, ch. 10, sec. 79. (c. A. D. 80)

2 That is the true beginning of our end.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 111. (1596)

I see the beginning of my end.

MASSINGER AND DEKKER, *The Virgin Martyr* Act iii, sc. 2. (1622)

It seems to me, Sire, to be the beginning of the end. (C'est le commencement de la fin.)

TALLEYRAND, to Napoleon, after his disastrous defeat at the battle of Leipzig, in 1813, not during the hundred days, as some authorities allege. See LOCKHART, *Life of Napoleon*, ii, 205. Fournier asserts that Talleyrand culled many of his epigrams from a collection of anecdotes for jesters and after-dinner speakers called *L'Improvisateur Français*, and that he was quick to claim the parentage of any fatherless *bon mot* he encountered. The attribution of this one to him has been questioned.

This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning.

WINSTON CHURCHILL, *Speech*, at Lord Mayor's dinner, Mansion House, London, 10 Nov., 1942.

3 If one begins each task in proper way,  
So is it likely will the ending be.

(Ἔργον δὲ πᾶντος ἢν τις ἀρχήται καλῶς,  
καὶ τὰς τελευτὰς εὐκλὸς ἐσθ' οὕτως ἔχειν.)

SOPHOCLES, *Fragments*. No. 747. (c. 450 B. C.)  
Quoted by PLUTARCH, *Moralia*, 16A.

Would not this be that best beginning which would naturally and proverbially lead to the best end?

PLATO, *Republic*. Bk. v, sec. 453A. (c. 375 B. C.)

God beginnyng maketh god endyng, quoth Hendyng.

UNKNOWN, *Proverbs of Hendyng*, ii. (c. 1320)

But in proverbe I have herd seye

That who that wel his werk begynneth

The rather a good ende he wynneth.

JOHN GOWER, *Confessio Amantis: Prologue*, l. 86. (c. 1390)

The Begynnyng of the werke yf it be goode geueth hope to the endyng.

EARL RIVERS, tr., *Dictes and Sayings of the Philosophers*. (1477)

Of a good begunyng comth good end.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Good to begin well, better to end well.

JOHN RAY, *English Proverbs*, p. 6. (1678)

Good onset bodes good end!

J. W. WARTER, *Last of the Old Squires*, p. 48 (1854) The French say, "De bonne commencement bonne fin" (Of a good beginning a good end); or "Le bon commencement attrait la bonne fin."

4 For qua bigin wil ani thing  
He aght to thinc on the ending.

UNKNOWN, *Cursor Mundi*, l. 4379. (c. 1300)

Er thu do eny thing, thenk one the ending.

UNKNOWN, *Royal MS*, 8 E, xvii f, 107a. (c. 1350)

Wel seyn they, that defenden every wight to assaye any thing of whiche he is in doute, whether he may parfourne it or no.

CHAUCER, *Canterbury Tales: The Tale of Meibius*, Sec. 24. (c. 1386)

A wise Man begins in the end; a Fool ends in the beginning.

THOMAS FULLER, *Gnomologia*. No. 471. (1732)

That which the fool does in the end, the wise man does at the beginning.

TRENCH, *Lessons in Proverbs* Ch. 5. (1855)

It's a fool's trick . . . to put off what you must do at last.

CHARLES KINGSLEY, *Hereward the Wake* ch. 5 (1866)

## BEHAVIOR

See also Manners

5 We could learn modesty from the cat, honesty from the ant, chastity from the dove, and good manners from the cock.

*Babylonian Talmud: Erubin*, fo. 100b. (c. 450)

6 For behaviour, men learn it, as they take diseases, one of another.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

7 We must suit our behaviour to the occasion  
(Cual el tiempo, tal el tieno.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 50, 55 (1615) Tiento means tact, and the proverb might be rendered, "We must adapt ourselves by tact to all circumstances"

8 "And how did little Tim behave?" asked Mrs. Cratchit. "As good as gold," said Bob  
DICKENS, *A Christmas Carol*. Stave 3. (1843)

Gentle Jane was good as gold,  
She always did as she was told.  
She never spoke when her mouth was full,  
Or caught blue-bottles their legs to pull.

W. S. GILBERT, *Patience*. Act ii. (1881)

1 Behavior is a mirror in which every one shows his image. (Das Betragen ist ein Spiegel in welchem jeder sein Bild zeigt.)

GOETHE, *Die Wahlverwandtschaften* (*Elective Affinities*). Bk. ii, ch. 5. (1809)

2 As you behave toward others expect that others will behave toward you. (Ab altero expectes, alteri quod feceris.)

ALFRED HENDERSON, *Latin Proverbs*, p. 2. (1869)

3 Whoever is a wolf behaves as a wolf. (Quiconque est loup agisse en loup.)

LA FONTAINE, *Fables: Le Loup Devenu Berger*. Bk. iii, fab. 3. (1668)

4 As hende [well-behaved] as hounde is in kychyne

WILLIAM LANGLAND, *Piers Plowman*. Text B. Passus v, l. 261. (1377)

5 Let your ideas be round and your conduct square.

MENCIUS, *Discourses*. (c. 300 B. C.) See BROWN, *Wisdom of the Chinese*, p. 77.

Bad conduct soils the finest ornament more than filth (Pulchrum ornatum turpes mores peius ceno collinunt.)

PLAUTUS, *Epidicus*. Act v, sc. 2, l. 53 (c. 200 B. C.) To guarantee our conduct we should have to guarantee our fortune. (Il faudrait pouvoir répondre de sa fortune, pour pouvoir répondre de ce que l'on fera.)

LA ROCHEFOUCAULD, *Maximes*. No. 574. (1665) Nothing is more adroit than irreproachable conduct

MADAME DE MAINTENON, *Maxims*. (c. 1685) The maxim which governed her life We may give Advice, but we cannot give Conduct.

FRANKLIN, *Poor Richard's Almanack*, 1751. The way to good conduct is never too late. (Sera nunquam est ad bonos mores via.)

ALFRED HENDERSON, *Latin Proverbs*, p. 405 (1869) Quoting Seneca. The precursor of "It is never too late to mend."

Conduct is three-fourths of our life and its largest concern.

MATTHEW ARNOLD, *Literature and Dogma*. Ch. I, sec. 3. (1873)

No conduct is hated by all.

MR. JUSTICE O. W. HOLMES, *Opinion*, Peck vs. Tribune Company, 1909.

Conduct lies in masterful administration of the unforeseen.

ROBERT BRIDGES, *The Testament of Beauty*. Bk. i, l. 6. (1930)

6 Behaviour is of infinite advantage or prejudice to a man.

WILLIAM PITT, *Letters to His Nephew*, v. 32. (1754)

7 Adam . . . was upon his good behaviour.

WILLIAM SHERLOCK, *A Practical Discourse Concerning Death*, Pt. i, sec. 1. (1689)

Put himself upon his good behaviour.

LORD BYRON, *Don Juan*. Canto v, st. 47. (1820) "During good behavior" (Quando se bene gesserit), occurs in Statutes 12 and 13, William III, ii, 3.

Good behavior is the last refuge of mediocrity.

*Meditations in Wall Street*, p. 135. (1940)

8 Things which are unbecoming are unsafe. (Intuta quae indecora.)

TACITUS, *Histories*. Bk. i, ch. 33. (c. A. D. 109)

9 Behaviorism.

J. B. WATSON, *Psychology from the Standpoint of the Behaviorist*. (1919) It was Watson who introduced the theory.

## II—Behavior: Some Rules

See also Prudence: Prudential Proverbs

10 Act so as to elicit the best in others and thereby in thyself.

FELIX ADLER, *Supreme Ethical Rule*, as quoted by HARAS, *Morals for Moderns*, p. 71.

11 Be not sweet, lest they swallow thee up. Be not bitter, lest they spit thee out.

AHIKAR, *Teachings*. Col. x. l. 148. (c. 550 B. C.) Be not all sugar, or the world will swallow thee; nor yet all wormwood, or the world will spit thee out.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 58. (1853) A Persian proverb.

12 Sit not whilst another man stands, if he be older than thyself.

ANI, *Teaching*. No. 28. (c. 2000 B. C.) Budge, tr.

13 Condemn no poor man, mock no simple man, which proud fools . . . love to do; but find fault with yourself and with none other.

ROGER ASCHAM, *Advice to Lord Warwick's Servant*. (c. 1560)

14 Six hundred and thirteen commandments were given to Moses. King David came and reduced them to eleven (*Psalms*, xv). The prophet Isaiah further reduced them to six (*Isaiah xxxiii*). Micah (vi, 8) reduced them to three: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

*Babylonian Talmud: Makkoth*, fo. 23b. 24a (c. 450) Amos placed them all upon one principle (v, 4), "See ye me, and ye shall live," and the prophet Habakkuk (ii, 4) added, "The just shall live by his faith." Attributed to Rabbi Simlai.

15 Be kind toward relatives and liberal to inferiors; hate evil, love the good; obey princes,

honor the wise; treat enemies with firmness, venerable men with respect, women with shrewdness. The man who frames his life after these precepts prospers in the world.

BHARTRIHARI, *Niti Sataka*. No. 22. (c. A. D. 100)

1 Think in the morning. Act in the noon. Eat in the evening. Sleep in the night.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

2 Eat whatever you like, but dress as others do.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 533.

(1817) Do as you please at home, but behave conventionally in public.

Let me only be excused from thy bad smells; I do not want thy perfumes.

BURCKHARDT, *Arabic Proverbs*. No. 546. A speech in the closet from a husband to a wife. "Leave off rudeness; I require no civilities."

3 Set not thy foot to make the blind to fall, Nor wilfully offend thy weaker brother: Nor wound the dead with thy tongue's bitter gall,

Neither rejoice thou in the fall of other.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i. sec. ii, mem. 4, subs. 4. (1621) A footnote states this is from "Pybrac in his Quadrant 37."

4 Say not all that you know; embrace not all that you read; believe not all that you hear; do not all that you can. (Sage nicht Alles was du weisst; Wisse nicht Alles was du liest; Glaube nicht Alles was du hörst; Thue nicht Alles was du kannst.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 301.

(1856) A German proverb.

Don't believe everything you hear, nor tell all that you know. (Non creder ciò che tu odi, E non dir ciò che tu sai.)

CAHIER, *Six Mille Proverbes*, p. 188. Italian

Don't tell all that you know, or judge all that you see, if you wish to live in peace. (Cuanto sabes no diras, Cuanto vees no juzgaras, Si quieres vivir en paz.)

CAHIER, *Six Mille Proverbes*, p. 243. Spanish.

Do not all you can; spend not all you have; believe not all you hear; and tell not all you know.

H.G. BOHN, *Handbook of Proverbs*, p. 344. (1855)

5 Study first propriety.

C. S. CALVERLEY, *Of Propriety*. (1871)

6 O prince, desyre to be honourable,  
Cherish thy folk and hate extorcoun! . . .  
Dred God, do law, love trouthe and worthinesse,

And wed thy folk agein to stedfastnesse.

CHAUCER, *Lak of Stedfastnesse*, l. 22. (c. 1380)

7 Never seem wiser, nor more learned, than the people you are with.

LORD CHESTERFIELD, *Letters*, 22 Feb., 1748.

Abhor a knave and pity a fool in your heart, but let neither of them unnecessarily see that you do so.

LORD CHESTERFIELD, *Letters*, 20 Dec., 1748.

You must embrace the man you hate, if you cannot be justified in knocking him down.

LORD CHESTERFIELD, *Letters*, 15 Jan., 1753.

8 Hear and see and say the best.

JOHN CLARKE, *Paroemiologia*, p. 102. (1639)

9 I never refuse. I never contradict. I sometimes forget.

BENJAMIN DISRAELI, Explaining his success in dealing with Queen Victoria. (1877)

10 Fear less, hope more; eat less, chew more; whine less, breathe more; talk less, say more; hate less, love more, and all good things are yours.

LORD FISHER. Quoted in *Records*, 25 Nov., 1919.

11 Keepe thyne eares from other mens secrets, thine eyes from other mens writings, thine hands from other mens purses.

JOHN FLORIO, *Firste Fruits*, fo. 24. (1578)

Neither eyes on letters, nor hands in coffers.

HERBERT, *Jacula Prudentum*. No. 290. (1640)

Nor eye in a letter, nor hand in a purse, nor ear in the secret of another.

FRANKLIN, *Poor Richard's Almanack*, 1736

12 Socrates dyd teache to his scollars three things, the first was, to be silent in speache, the seconde, to be shamefaste in the face; the third, to be wise in hart.

JOHN FLORIO, *Firste Fruits*, fo. 66 (1578)

Three good rules for euery man Rule thyne owne wyl, temper thy tongue, refrayne thyne owne belly.

JOHN FLORIO, *Firste Fruits*, fo. 75.

13 Let us preserve in things essential unity, in things not essential liberty, in both charity. (Servemus in necessariis unitatem, in non necessariis libertatem, in utrisque caritatem.)

GREGORY FRANCKE, *Consideratio Theologica*.

(1628) Sometimes attributed in shorter form to one Rupertus Meldinius, of whom nothing is certainly known, but who is supposed to have been a contemporary of Francke—perhaps even the same person. The shorter version is, "In necessariis unitas, in dubiis libertas, in omnibus caritas."

14 Be studious in your profession, and you will be learned. Be industrious and frugal, and you will be rich. Be sober and temperate, and you will be healthy. Be in general virtuous, and you will be happy. At least, you will, by such conduct, stand the best chance for such consequences.

BENJAMIN FRANKLIN, *Letter to John Allyn*. (1768)



1 To God we owe fear and love; to our neighbours justice and character; to our selves prudence and sobriety.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1745.

Be civil to all; sociable to many; familiar with few; Friend to one; enemy to none.

FRANKLIN, *Poor Richard's Almanack*, 1756.

He that would live in peace and at ease, Must not speak all he knows, nor judge all he sees.

FRANKLIN, *Poor Richard's Almanack*, 1736.

Think of three Things, whence you came, where you are going, and to whom you must account.

FRANKLIN, *Poor Richard's Almanack*, 1755.

Be at War with your Vices, at Peace with your Neighbours, and let every New-Year find you a better Man.

FRANKLIN, *Poor Richard's Almanack*, 1755.

Be not niggardly of what costs thee nothing, as courtesy, counsel, and countenance.

FRANKLIN, *Poor Richard's Almanack*, 1739.

Search others for their virtues, thyself for thy vices.

FRANKLIN, *Poor Richard's Almanack*, 1738.

2 Neither trust, nor contend, nor lay wagers, nor lend.

And you'll have peace to your lives end.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Neither trust nor contend,

Nor lay wagers nor lend,

You'll be esteemed in the end.

(Ni fiez, ni porfiez,

Ni apuestes, ni prestes,

Y viviras entre las gentes.)

ROBERT BLAND, *Proverbs*. Vol. I, p. 150 (1814)

3 Be all things to all men. (Saber hacerse á todos.)

BALTASAR GRACIAN, *Oráculo Manual Maxim* 77 (1647) See under ADAPTABILITY.

4 The rule of Epictete, who sayd, that in companie wee must yeelde humbly too our Superiour, perswade gently with our inferiour, and agree quietly with our equall.

STEFANO GUARZO, *Civile Conversation*. Bk. ii. p. 164 (1574) Pettie, tr.

To be humble to superiors is duty, to equals courtesy, to inferiors nobleness.

FRANKLIN, *Poor Richard's Almanack*, 1735.

5 Give and take, live and let live, that's the word.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 27. (1843)

6 I desire not the lowest; I am incapable of the highest; I keep quiet. (Imum nolo; summum nequeo; quiesco.)

BISHOP JOSEPH HALL, *Motto*, on his vicarage. Hawsted, Suffolk, England. (c. 1601)

Tar-baby ain't sayin' nuthin', en br'er Fox, he lay low.

JOEL CHANDLER HARRIS, *Legends of the Old Plantation*. Ch. xii. (1902)

7 Four precepts: to break off customs; to shake off spirits ill-disposed; to meditate on youth; to do nothing against one's genius.

NATHANIEL HAWTHORNE, *American Note-Books*, 25 Oct., 1836.

8 To think the worst of others, and to do the best we can ourselves, is a safe rule, but a hard one to practise.

WILLIAM HAZLITT, *Characteristics*. No. 240 (1823)

Walk groundly, talk profoundly, drink roundly, sleep soundly.

W. C. HAZLITT, *English Proverbs*, p. 446. (1869)

9 My little code of living—to be always decent and right in your home town.

O. HENRY (W. S. PORTER), *Best-Seller*. (1909)

The advice of Lord Chesterfield, "Wear a black coat and hold your tongue," he believed in without having heard.

O. HENRY, *The Caliph and the Cad* (1911)

10 Go not for every grief to the Physician, nor for every quarrel to the Lawyer, nor for every thirst to the pot.

HERBERT, *Jacula Prudentum*. No. 292. (1640)

Don't go to the doctor with every distemper, nor to the lawyer with every quarrel, nor to the pot for every thirst.

FRANKLIN, *Poor Richard's Almanack*, 1737

11 I am never to act otherwise than so that I could also will that my maxim should become a universal law. (Ich soll niemals anders verfahren, als so, dass ich auch wollen könne, meine Maxime solle ein allgemeines Gesetz werden.)

IMMANUEL KANT, *Grundlegung zur Metaphysik der Sitten*. Abschnitt I. (1780) This is Kant's so-called "categorical imperative," as translated by T. K. Abbott, *Kant's Theory of Ethics*, p. 18. It has been more freely rendered, "Make the maxim of thy conduct such that it might become a universal law." HABAS, *Morals for Moderns*, p. 71, renders it, "So act that you can will that everybody shall follow the principle of your action."

12 Do the right, and thou shalt continue upon earth. Make the weeper to cease his plaint. Fleece not the widow. Drive no man away from the property of his father.

KHATI I, KING OF EGYPT, *Teaching*. No. xii. (c. 2500 B.C.) Budge, tr.

13 Acting without design, occupying oneself without making a business of it, finding the great in what is small and the many in the few, repaying injury with kindness, effecting difficult things while they are easy, and managing great things in their beginnings: this is the method of Tao.

LAO-TSEI, *The Simple Way*. (Old, tr.) The re-

ligion called Taoism claims Lao-tsze as its founder. (c. 600 B. C.)

<sup>1</sup> Take no quarelle, thynk mekyl and say nought.

JOHN LYDGATE, *Minor Poems*, 155. (c. 1430)  
Think much, speak little, and write less.

TORRIANO, *Piazza Universale*, 200. (1666)

<sup>2</sup> Let not thy eye go beyond thy eare, nor thy tongue so farre as thy feete.

JOHN LYLIV, *Euphues and His England* (Arber), p. 307 (1580)

<sup>3</sup> Be not dilatory in doing, nor confused in conversation, nor vague in thought; . . . leave thyself leisure in thy life. (μήτε ἐν ταῖς πράξεσιν ἐπισύρειν μήτε ἐν ταῖς ὁμιλίαις φέρειν μήτε ἐν ταῖς φαντασίαις ἀλᾶσθαι . . . μήτε ἐν τῷ βίῳ δσχολεῖσθαι.)

MARCUS AURELIUS, *Meditations* Bk. viii, sec. 51. (C. A. D. 174)

Blot out vain pomp; check impulse; quench appetite; keep reason under its own control.

MARCUS AURELIUS, *Meditations*. Bk. ix, sec. 7.

<sup>4</sup> If not seemly, do it not; if not true, say it not. (εἰ μὴ καθήκει, μὴ πράξῃς· εἰ μὴ ἀληθές ἐστι, μὴ εἴπῃς.)

MARCUS AURELIUS, *Meditations*. Bk. xii, sec. 17. (C. A. D. 174)

If thou wouldst not be known to do anything, never do it.

EMERSON, *Essays: Spiritual Laws*. (1841)

Heed how thou livest. Do no act by day  
Which from the night shall drive thy peace away  
J. G. WHITTIER, *Conduct*. (1881)

<sup>5</sup> Undertake coldly, but pursue hotly. (Entreprenez froidement, mais poursuivez ardemment.)

MONTAIGNE, *Essays* Bk. iii, ch. 10 (1595)  
Quoting Bias.

<sup>6</sup> Teach me, like thee, in various nature wise,  
To fall with dignity, with temper rise:  
Form'd by thy converse, happily to steer  
From grave to gay, from lively to severe;  
Correct with spirit, eloquent with ease,  
Intent to reason, or polite to please.

POPE, *An Essay on Man* Epis. iv, l. 377. (1733)

<sup>7</sup> Do what you like. (Fay ce que voudras.)

RABELAIS, *Gargantua*. Bk. i, ch. 57. (1534) The one rule of the Thelemites. "In all their rule," says Rabelais, "and strictest tie of their order, there was but one clause to be observed. 'Do what you like.'"

<sup>8</sup> Rule lust, temper tongue, and bridle the belly.  
JOHN RAY, *English Proverbs*, p. 20. (1678)

<sup>9</sup> He that sweareth tyll no man trust him;  
He that lyeth tyll no man beleeve him;

He that boroweth tyll no man will lende him;  
Let him go where no man knoweth him.

HUGH RHODES, *Boke of Nurture*, 107. (c. 1530)  
FLORIO, *Firste Fruites*, fo. 104. (1578)

<sup>10</sup> Behave yoursel' before folk;  
Whate'er ye do, when out o' view,  
Be cautious aye before folk.

ALEXANDER RODGER, *Behave Yoursel' Before Folk*. (1821)

<sup>11</sup> Thou to the courteous humble be, as dust;  
If he oppose thee, fill his eyes with mud;  
A soft file will not cleanse deep-seated rust:  
Then use not gentle language with the rude.

SADI, *Gulistan*, viii, 81. (C. 1258)

<sup>12</sup> Seek swiftness from the ship, protection from the shield, cuts from the sword, and kisses from the maiden.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 82 (c. 900)

<sup>13</sup> Love all, trust a few,  
Do wrong to none: be able for thine enemy  
Rather in power than use

SHAKESPEARE, *All's Well that Ends Well* Act i, sc. 1, l. 73 (1602)

Keep thy foot out of brothels, thy hand out of plackets, thy pen from lenders' books, and defy the foul fiend.

SHAKESPEARE, *King Lear* Act iii, sc. 4, l. 99 (1605)  
Love thyself last: cherish those hearts that hate thee:

Corruption wins not more than honesty  
Still in thy right hand carry gentle peace,  
To silence envious tongues. Be just, and fear not  
Let all the ends thou aim'st at be thy country's,  
Thy God's, and truth's.

SHAKESPEARE, *Henry VIII*, iii, 2, 443 (1612)

Have more than thou showest,  
Speak less than thou knowest,  
Lend less than thou owest,  
Ride more than thou goest,  
Learn more than thou trowest,  
Set less than thou throwest;  
Leave thy drink and thy whore,  
And keep in-a-door,  
And thou shalt have more  
Than two tens to a score.

SHAKESPEARE, *King Lear* Act I sc 4, l. 131 (1605)  
Proclaim not all thou knowest, all thou owest, all thou hast, nor all thou can'st

FRANKLIN, *Poor Richard's Almanack*, 1739

<sup>14</sup> Live your life, do your work, then take your hat

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday* (1849)

<sup>15</sup> Do on hill as you would in hall.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 28. (1852) Behave in solitude as you would in a crowd

<sup>16</sup> Then bless thy secret growth, nor catch  
At noise, but thrive unseen and dumb;

Keep clean, bear fruit, earn life, and watch  
Till the white-wing'd Reapers come!

HENRY VAUGHAN, *The Seed Growing Secretly*.  
(1650)

1  
Do all the good you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

JOHN WESLEY, *Rules of Conduct*. (c. 1770)  
Perhaps an expansion of a proverbial stanza  
sometimes used on tombstones. Adopted by  
the Rev. Dwight L. Moody as his motto.

2  
Yf thou wylte leve in peas and reste,  
Here, and see, and sey the beste.

UNKNOWN, *Proverbs of Good Counsel*, I. 52.  
(c. 1450)

If you will stil liue at ease, heare and see, and  
hold your pease.

JOHN FLORIO, *Second Frutes*, p. 101. (1591)

Hee that will live in peace and rest,  
Must heare and see and say the best.

JOHN DAVIES, *The Scourge of Folly*, 69. (1611)  
Cited by CAMDEN, *Remains*, p. 323 (1605).  
and by RAY, *English Proverbs*, p. 130 (1670).  
with the French proverb, "Oy, voy, & te tais,  
si tu veux vivre en paix" (Hear, see, and  
hold your peace, if you wish to live in peace)

He that means to live at rest,

Must hear and see, and say the best.

SAMUEL PALMER, *Moral Essays on Proverbs*,  
p. 143 (1710)

He that will leave in Peace and Rest,  
Must hear and see; and speak the best.

THOMAS FULLER, *Gnomologia*. No. 6182. (1732)

MARIA EDGEWORTH, *The Parent's Assistant*,  
p. 410 (1796)

3  
Drink what is clear,  
And eat what is new,  
Conceal what you hear,  
And speak what is true.

UNKNOWN, *The Cold Water Cure* (c. 1700)

## BELIEF

See also Conviction, Faith

4  
A belief is not true because it is useful. (Une  
croyance utile n'est pas pour cela une vérité.)

HENRI AMIEL, *Journal Intime*, 15 Nov., 1876

5  
Strong beliefs win strong men, and then make  
them stronger.

WALTER BAGEHOT, *Physics and Politics*, p. 76  
(1876)

6  
What he wishes to believe, that each man be-  
lieves, (ὃ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἶεται.)

DEMOSTHENES, *Third Olynthiac* sec. 19. (349 B.C.)

Men freely believe what they wish [to believe].  
(Libenter homines id quod volunt credunt.)

CÆSAR, *De Bello Gallico*. Bk. iii. sec. 18. (c. 52 B.C.)

We are tardy in believing when belief brings hurt  
(Tarde, quæ credita laedunt, | credimus.)

OVID, *Heroides*. Epis. ii. l. 9. (c. 10 B.C.)

What the wretched overmuch desire, that they  
easily believe. (Quod nimis miseri volunt | hoc  
facile credunt.)

SENECA, *Hercules Furens*, l. 313. (c. A.D. 60)

How lightly is every man enclined to his owne  
desyr.

CHAUCER, *The Tale of Melibeus*, Sec. 31. (c. 1387)

It is a proverb used long ago.

We soone beleewe the thing we would have so.

SIR JOHN HARRINGTON, *Orlando Furioso*. Bk. i,  
st. 56. (1591)

We soone beleewe that we would haue.

THOMAS DRAXE, *Bibliotheca*, p. 191. (1616)

Man prefers to believe what he prefers to be true.

FRANCIS BACON, *Aphorisms*. No. 49. (1625)

With how much ease believe we what we wish!

JOHN DRYDEN, *All for Love*. Act iv. sc. 1. (1677)

Everybody easily believes whatever he fears or  
desires. (Chacun croit fort aisément ! Ce qu'il  
craint et ce qu'il désire.)

LA FONTAINE, *Fables*. Bk. xi, fab. 6 (1678)

We are apt to believe what we wish for.

THOMAS FULLER, *Gnomologia*. No. 5426 (1732)

What ardently we wish, we soon believe.

EDWARD YOUNG, *Night Thoughts*. Night vii, l  
1311. (1744)

7  
A man lives by believing something; not by  
debating and arguing about many things.

THOMAS CARLYLE, *Heroes and Hero-Worship*,  
Ch. 5. (1840)

8  
If you'll believe in me, I'll believe in you.

LEWIS CARROLL (C. L. DODGSON), *Through the  
Looking-Glass*. Ch. 7. (1871)

9  
Believe nothing rashly. (Nihil temere credi-  
deris.)

CATO (?), *Collectio Distichorum: Prologus*. No.  
24 (c. 175 B.C.) Two similar Latin proverbs  
are, "Nil credam et omnia cavebo" (I will  
believe nothing, and be on my guard against  
all things), and "Nec cui de te plusquam  
tibi credas" (Do not believe anyone about  
yourself more than yourself). Still others are,  
"What has always, everywhere and by every-  
body been believed" (Quod semper, quod  
ubique, at quod ab omnibus); "Tomorrow  
we will believe, not today at all" (Cras crede-  
mus, hodie nihil)

10  
One does not have to believe everything one  
hears (Credere omnia vide ne non sit  
necesse.)

CICERO, *De Divinatione*. Bk. ii, ch. 13. sec. 31.  
(44 B.C.)

Of money, wit, virtue, believe one-fourth of what  
you hear.

H. G. BOHN, *Handbook of Proverbs*, p. 466. (1855)

Believe only half of what you see and nothing  
of what you hear.

DINAH M. M. CRAIK, *A Woman's Thoughts*, p.  
194. (1858) Quoted as "a cynical saying."

Believe a' ye hear, an' ye may eat a' ye see.

HISLOR, *Proverbs of Scotland*, p. 55. (1862)

1 The wise man loves to believe nothing; the simple man to believe all things. The latter is credulous to others, the former to himself. (Credere nil sapiens amat, omnia credere simplex; | scilicet his aliis credulus ille sibi.)

W. G. COLE, *Credula Simplicitas*. (c. 1853)

Benham says this was set up as an exercise at Rugby.

The more one knows, the less one believes. (Chi più sa, meno crede.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 208. (1856) An Italian proverb.

About 999 in 1000 believe everything; the other one believes nothing—except that it is a good thing for human society that the 999 believe everything.

MICHAEL J. DEE, *Conclusions*. Ch. 5. (1917)

2 Each man's belief is right in his own eyes.

WILLIAM COWPER, *Hope*, l. 283. (1782)

3 We are born believing. A man bears beliefs, as a tree bears apples.

EMERSON, *Conduct of Life: Worship*. (1860)

4 Believe that you have it, and you have it. (Credo quod habes, et habes.)

ERASMUS, *Letter to Thomas More*. (c. 1500)

Believe well, and have well, men say.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

RAY, *English Proverbs*, p. 61. (1670) FULLER, *Gnomologia*. No. 568. (1732)

5 He does not believe, that does not live according to his Belief.

THOMAS FULLER, *Gnomologia*. No. 1838. (1732)

That, which is easily done, is soon believed.

THOMAS FULLER, *Gnomologia*. No. 4379. (1732)

6 He that believes all, misseeth; he that believeth nothing, hits not.

HERBERT, *Jacula Prudentum*. No. 366. (1640)

He who believes everybody is at fault; he who believes nobody is equally so. (Quien a todos cree, yerra; quien a ninguno, no acierta).

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 239. (1856) A Spanish proverb.

7 We believe as much as we can. We would believe everything if we only could.

WILLIAM JAMES, *The Principles of Psychology*, ii, 299. (1889)

8 What is it men cannot be made to believe!

THOMAS JEFFERSON, *Letter to R. H. Lee*. (1786)

9 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.)

*New Testament: John*, xx, 29. (c. A. D. 110)

The *Vulgate* is, "Beati qui non viderunt, et crediderunt." Hence the proverbial "doubting

Thomas," because Thomas would not believe until he had seen—until, indeed, he had thrust his fingers into the wound in Jesus' side.

10 Somewhat costive of belief.

BEN JONSON, *The Alchemist*. Act ii, sc. 1. (1610)

Though dead to the faith that assured me of God, I mourn to the end the delights of belief.

(Quoique mort à la foi qui m'assurait de Dieu Je regrette toujours la volupté de croire.)

CHARLES M. GUERIN, *Quoique Mort*. (c. 1850)

Believing hath a core of unbelieving.

ROBERT BUCHANAN, *Songs of Seeking*. (c. 1866)

A believer is a songless bird in a cage.

R. G. INGERSOLL, *Speech*, Chicago, 21 Dec. 1873.

11 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. (εἰ δύνῃ, πάντα δυνατόν τῷ πιστεύοντι.)

*New Testament: Mark*, ix, 23. (c. A. D. 55) The *Vulgate* is, "Si potes credere, omnia possibilia sunt credenti."

12 I will not believe it until I have read it. (Non credam nisi legero.)

MARTIAL, *Epigrams*. Bk. xii, epig. 73. (A. D. 103)

13 It is easier to believe than to doubt.

E. D. MARTIN, *The Meaning of a Liberal Education*, Ch. 5. (1926)

14 O belief! how much you block our way! (O cuider! combien tu nous empêches.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

15 Believe! No storm harms a man who believes. (Credite! credenti nulla procella nocet.)

OVID, *Amores*. Bk. ii, eleg. 11, l. 22. (c. 13 B. C.)

16 Do not believe hastily. (Nec cito credideris.)

OVID, *Artis Amatoriae*. Bk. iii, l. 653. (c. 1 B. C.)

Quick believers need broad shoulders.

HERBERT, *Jacula Prudentum*. No. 40. (1640)

17 This is to broad to be believed.

GEORGE PETTIE, *Petite Pallace*, p. 198. (1576)

18 It is equally an error to believe all men or no man. (Utrumque enim vitium est, et omnibus credere et nulli.)

SENECA, *Ad Lucilius*. Epis. iii. (c. A. D. 65)

We must not believe all men, saith the precept, since every man may say all things. (Il ne fault pas croire à chascun, dit le précepte, parce que chascun peult dire toutes choses.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

19 A thing that nobody believes cannot be proved too often.

BERNARD SHAW, *The Devil's Disciple*. Act iii. (1897)

20 Men credit most easily the things which they do not understand. They believe most easily things which are obscure. (Maiorem fidem homines adhibent iis, quae non intelligunt.

... Cupidine ingenii humani libentius obscura credendi.)

TACITUS, *Histories*. Bk. i, ch. 22. (c. A. D. 104)

Quoted by MONTAIGNE, iii, 11.

There is nothing believed so firmly as that of which one knows the least. (N'est rien creu si fermement que ce qu'on scait le moins.)

MONTAIGNE, *Essays*. Bk. i, ch. 31. (1580) Montaigne adds (bk. iii, ch. 11). "Men are most apt to believe what they least understand." See also under IGNORANCE.

1 To believe what is past belief. (Etsi incredibilis credere.)

TERENCE, *Heauton Timorumenos*, l. 624. (163 B. C.)

Dead is the Son of God; that can be believed precisely because it is absurd. (Mortuus est Dei Filius; prorsus credibile, quia ineptum est.)

TERTULLIAN, *De Carne Christi*. Pt. ii, ch. 5. (c. A. D. 200) It is from this sentence that Tertullian's so-called "rule of faith" was evolved. The proverb is given in various forms, "Credo quia impossibile" (I believe it because it is impossible), "Credo quia absurdum" (I believe it because it is absurd), "Certum est quia impossibile est" (It is certain because it is impossible).

It is believable because unbelievable (Ideo credendum quod incredibile.)

ROBERT BURTON, *The Anatomy of Melancholy* (1621) Paraphrasing Tertullian.

I can answer all the objections of Satan, with that odd resolution I learned of Tertullian. Certum est, quia impossibile est.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 9 (1642)

I can believe anything provided it is incredible

OSCAR WILDE, *The Picture of Dorian Gray*. (1891)

2 What man believes, God believes.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday* (1849)

TO BELIEVE THE WORST, see under WORST.

### BELL

3 A bell may have a crack, though invisible; take the clapper and strike, and you shall soon perceive it.

THOMAS ADAMS, *Sermons*, i, 73. (1629)

A cracked Bell can never sound well.

THOMAS FULLER, *Gnomologia*, No. 287 (1732)

Campana cascada, nunca sana A cracked bell is never sound

JOHN COLLINS, *Spanish Proverbs*, 77. (1823)

4 He who rings the bell is quite safe. (A buen salvo está el que repica.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 31, 36, 43 (1615) I. e. the alarm bell; the ringer is out of harm's way.

He is out of gunshot, that rings the bell to the battle.

JAMES MARRE, tr., *Celestina*. Act xi. (1631)

5 He rong hem out a proces lyk a belle.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 1615. (c. 1380)

Ringe it out as round as gooth a belle.

CHAUCER, *Canterbury Tales: The Prologue of the Pardoners Tale*, l. 3. (c. 1387)

6 Lat see which of yew shal bere the belle To speke of love a-right.

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 198. (c. 1380) To bear the bell: to take first place, to have the foremost rank. A reference to the bell worn by the bell-wether of a flock.

Of bewte and of boldnes I bere evermore the belle.

UNKNOWN, *Coventry Mysteries*, p. 161. (1468) Of all prowde knaues thow beryst the belle.

JOHN SKELTON, *Works*, i, 127. (1529)

For beauty and stature she beareth the bell.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546) So vices brag, but vertue beares the bell.

GEORGE GASCOIGNE, *The Glasse of Government* Act iii, sc. 6 (1575)

For pure white the Lilly bears the bell

RICHARD BARNFIELD, *The Affectionate Shepherd*, ii, 39. (1594)

In clothes, cheap handsomness doth bear the bell

HERBERT, *The Church Porch*. St. 32. (1633)

True merchants, they carry away the bell from all other nations

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader* (1621) To carry away the bell: to carry off the prize.

E'en her merchants bore the bell

In eating and in drinking well.

WILLIAM COMBE, *Dr Syntax in Search of the Picturesque*. Canto six. (1812)

Venice the bell from every city bore.

LORD BYRON, *Beppo*. Sec. 10. (1817)

7 He is like a Bell, that will go for everyone that pulls it.

GEORGE FULLER, *Gnomologia*, No. 1923 (1732)

They are like Bells, every one in a several Note.

GEORGE FULLER, *Gnomologia*, No. 4954. (1732)

TO AGREE LIKE BELLS, see under AGREEMENT.

8 If you love not the noise of the Bells, why do you pull the Ropes?

THOMAS FULLER, *Gnomologia* No. 2767. (1732)

He who cannot bear the clapper, should not pull the bell.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 10. (1875)

9 The Curfew tolls the knell of parting day.

THOMAS GRAY, *Elegy Written in a Country Churchyard* (1750)

Curfew must not ring to-night

ROSE HARTWICK THORPE, *Curfew Must Not Ring To-Night*. (1870) Mrs. Thorpe later changed "must" to "shall" in signed quotations from the poem.

10 Bells, the music nighest bordering upon heaven.

LAMB, *Essays of Elia: New Year's Eve*. (1823)

Bells are Music's laughter.

THOMAS HOOD, *Miss Kilmansegg: Her Marriage*. (1827)

Men yt reade much, and worke litel, are as belles, the which do sound to cal others, and they themselves neuer enter into the church.

SIR THOMAS NORTH, *The Diall of Princes*, fo. 138. (1557)

They are like our bells, which can call the people together to the service of God, but cannot perform any service to God.

HENRY SMITH, *Sermons*, ii, 117. (c. 1591)

Bells call others, but themselves enter not into the Church.

HERBERT, *Jacula Prudentum*. No. 573. (1640)  
The Bell sends others to Church, but itself never minds the Sermon.

FRANKLIN, *Poor Richard's Almanack*. 1754.

The bells call men to church, but never go themselves. (Die Glocken läuten anderen zur Kirche, kommen aber selbst nicht hinein.)

CAHIER, *Quelques Six Mille Proverbes*, p. 318. (1856) A German proverb. The French say,

"Les cloches appellent à l'église, mais n'y entrent pas."

A bell never rings by accident. (Numquam temere tinnit tintinnabulum.)

PLAUTUS, *Trinummus*, l. 1004. (c. 194 B.C.)  
Somebody has to ring it.

A town without bells is like a blind man without a staff, an ass without a crupper, and a cow without cymbals. (Vne ville sans cloches est comme vn aueugle sans baston, vn asne sans crochiere, & vne vache sans cymbales.)

RABELAIS, *Gargantua*. Bk. i, ch. 19. (1534)

To fear the loss of the bell more than the loss of the steeple.

JOHN RAY, *English Proverbs*, p. 351. (1678)

Fear not the loss of the bell more than the loss of the steeple.

H. G. BOHN, *Handbook of Proverbs*, p.7. (1855)

Like sweet bells jangled, out of tune and harsh.

SHAKESPEARE, *Hamlet*, iii, 1, 166. (1600)

The bell invites me.

Hear it not, Duncan; for it is the knell  
That summons thee to heaven or to hell.

SHAKESPEARE, *Macbeth*, ii, 1, 62. (1606)

Any man's death diminishes me, because I am involved in Mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

JOHN DONNE, *Devotions Upon Emergent Occasions*. No. xvii. (1624) *Works* (1839). iii, 575.

For Whom the Bell Tolls.

ERNEST HEMINGWAY. Title of novel. (1940)

How, how chimes the passing bell!

There's no music to a knell.

JAMES SHIRLEY, *The Passing Bell*. (1646)

When thou dost hear a toll or knell,

Then think upon thy passing-bell.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

I call the living; I mourn the dead; I break the lightning. (Vivos voco; mortuos plango; fulgura frango.)

SCHILLER, *The Bell: Motto*. (c. 1795) The inscription on the great bell of Schaffhausen minster, which Schiller copied. There is a longer form: "Funera plango, fulgura frango, sabbato pango; | Excito lentos, dissipo ventos, paco cruentos" (I toll for funerals, I break the lightning, I announce the Sabbath; I wake the lazy, I dissipate the winds, I pacify the quarrelsome).

When the bell begins to toll,

Lord have mercy on the soul.

JOHN BRAND, *Popular Antiquities*, ii, 205. (1813)

The prisoner comes to meet his doom; . . .

The funeral bell begins to toll—

May heaven have mercy on his soul.

W. S. GILBERT, *The Yeomen of the Guard*. Act i. (1888)

They went and told the sexton, and

The sexton tolled the bell.

THOMAS HOOD, *Faithless Nelly Brown*. (1839)

The ringing of the church bell is a much more melodious sound than any that is heard within the church.

H. D. THOREAU, *Winter*, 2 Jan., 1842.

The church bells that really matter ring inside of you.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 97. (1939)

BELL, BOOK AND CANDLE, *see under CURSE*.

## BELLY

See also Stomach

It once happened that all the other members of a man mutinied against the stomach, which they accused as the only idle, uncontributing part of the whole body, while the rest were put to hardships and expense of much labor to supply and minister to its appetites.

MENENNIUS AGRIPPA, recounting an old fable.

(c. 500 B.C.) *See* PLUTARCH, *Lives: Coriolanus*. WILLIAM CAMDEN, *Remains*, p. 273.

tells the story at some length, and says that it was related by Pope Adrian IV to John Salisbury, when the latter asked, "Since you are a Father, why do you expect pensions from your children?"

I say, whatever you maintain

Of Alma in the heart or brain,

The plainest man alive may tell ye

Her seat of empire is the belly.

From hence she sends out those supplies

Which make us either stout or wise;

The strength of every other member

Is founded on your belly-timber.

MATTHEW PRIOR, *Alma*. Canto iii, l. 196. (1709)

The belly is a pot difficult to fill: it scorches up a man's virtue; it is like a thief who steals one's purse.

BAHRTRIARI, *Vaidgya Sataka*. No. 116. (c. A. D. 100)

<sup>1</sup> Where the belly is concerned, wisdom vanishes.

BURCKHARDT, *Arabic Proverbs*. No. 418. (1817)

<sup>2</sup> It is difficult, my fellow citizens, to argue with the belly, since it has no ears. (χαλεπὸν μὲν ἐστίν, ὧ πολλοῖται, πρὸς γαστέρα λέγειν ὦτα οὐκ ἔχουσαν.)

MARCUS CATO, when the Roman citizens were insisting upon an unseasonable distribution of corn. (c. 190 B. C.) See PLUTARCH, *Lives: Marcus Cato*, viii, 1. Cited by ERASMUS, *Adagia*, ii, viii, 84, with the Latin, "Venter non habet aures." Included by TAVERNER, *Translations from Erasmus*, fo. 47, with the comment, "When the belyes matter is in hands, honest reasons be nat admtyttd nor herde." Erasmus also cites the form, "Venter auribus caret," and still another is, "Venter famelicus auriculis caret."

The belly will not listen to advice. (Venter praecpta non audit.)

SENECA, *Ad Lucilium*. Epis. xxi, sec. 11. (c. A. D. 64)

The hungry belly has no ears. (Le ventre affamé n'a point d'oreilles.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 15. (1545) In bk. iv, ch. 63, Rabelais uses the phrase again with "l'estomach" for "ventre." La Fontaine, *Fables*, ix, 18, gives the modern French, "Ventre affamé n'a point d'oreilles."

Perhaps Ladie Frances would saie, that is no fit time, as one would once inferre, who being re-proved at the table, for eating to much, saide, Pardon me, my bellie and my throate have no cares.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 139. (1574)

It is a hard thing to perswade the belly, because it hath no ears.

ISAAC WALTON, *The Compleat Angler*, p. 144. (1653)

As Cato said, "the belly has no ears," but it has a mouth, into which a bridle must be put.

ARCHBISHOP LEIGHTON, *Theological Lectures*, xxii. (c. 1673)

The hungry belly doesn't hear words willingly. (Jejunus venter non audit verba libenter.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 54. (1853) Trench says that this is merely a medieval rhymed version of "Venter auribus caret."

<sup>3</sup> It's the guts that carry the feet, not the feet the guts. (Tripas llevan pies, que no pies á tripas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615) Shelton's rendering (1620) is, "The belly carries the legs, and not the legs the belly."

Let the Guts be full, for it's they that carry the legs.

THOMAS FULLER, *Gnomologia*. No. 3194. (1732) The stomach carries the feet. . . . Similarly it is said "The heart carries the feet."

A. COHEN, *Ancient Jewish Proverbs*, p. 39. (1911)

<sup>4</sup> Let the belly be the servant of the mind. (Sit servus mentis venter.)

COLUMBANUS, *Carmen Monostichon*, l. 5. (c. A. D. 600)

<sup>5</sup> Meats for the belly, and the belly for meats. (τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν.)

*New Testament: I Corinthians*, vi, 13. (c. A. D. 60) The *Vulgate* is, "Esca ventri et venter escis." Quoted by St. AUGUSTINE, *Epistles*, xxix, 11.

<sup>6</sup> I sacrifice to no god save myself—  
And to my belly, greatest of deities.

(ἀγὼ οὐτῖνι θῶ πλὴν ἐμοί, θεοῖσι δ' οὐ, καὶ τῇ μεγίστῃ γαστρὶ τῆδε δαιμόνων.)

EURIPIDES, *Cyclops*, l. 334. (c. 440 B. C.)

Whose God is their belly. (ὣν ὁ θεὸς ἡ κοιλία.)

*New Testament: Philipians*, iii, 19. (c. A. D.

60) The *Vulgate*, "Quorum Deus venter est" My belly wishes to be my God in Christ's place.

(Venter meus vult mihi deus esse pro Christo.)  
St. JEROME (HIERONYMUS), *Letters*. Let. xiv, sec. 4. (A. D. 374)

Whose God is their Belly. (Des quelz Ventre est le Dieu.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 58. (1548)

My Belly, the greatest of all the Gods. (Mon Ventre, le plus grand de tous les Dieux.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 58.

Those whose bellies be their Gods, who offer their goodies as Sacrifice to their guttes.

JOHN LYLY, *Euphues* (Arber), p. 38. (1579)

Let it not be supposed that I wish to make a god of the belly.

ANDREW COMBE, *Principles of Physiology*, iv, 120. (1837)

<sup>7</sup> The way to many an honest heart lies through the belly.

RICHARD FORD, *Hand-Book for Travellers in Spain*, i, 30. (1845)

The heart is hidden in the belly. (Jên hsin ko tu p'i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1495. (1875)

<sup>8</sup> The Belly hates a long Sermon.

THOMAS FULLER, *Gnomologia*. No. 4407. (1732)

"A pudding sermon" is an Essex phrase for a short sermon.

The Epicure puts his Purse into his Belly; and the Miser his Belly into his Purse.

THOMAS FULLER, *Gnomologia*. No. 4502

<sup>9</sup> In vain do the brows frown, the eyes sparkle, the tongue threaten, the fist bend, and the arm strike, except the belly be fed.

THOMAS FULLER, *The Holy State: The Life of Lord Burleigh*. (1642)

I can reason down or deny everything except this perpetual belly: feed he must and will, and I cannot make him respectable.

R. W. EMERSON, *Representative Men: Montaigne*. (1850)

- 1 A little meat best fits a little bellie.  
ROBERT HERRICK, *A Ternarie of Littles*. (1648)
- 2 There is nothing more shameless than a hateful belly, which bids a man perforce take thought thereof, be he never so sore distressed and laden with grief at heart. (οὐ γὰρ τι στυγερὴ ἐπὶ γαστέρι κύντερον ἄλλο· ἐπλετο.)  
HOMER, *Odyssey*. Bk. vii, l. 216. (c. 850 B.C.)  
The origin, perhaps, of the Greek proverb, "ὡς κάκιστον θηρίον ἐστὶν ἡ γαστήρ" (The vilest of beasts is the belly).
- 3 For their cursed belly's sake men endure evil woes. (ἀλλ' ἐνεκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν ἄνθρωποι.)  
HOMER, *Odyssey*. Bk. xv, l. 344. (c. 850 B.C.)  
In *Odyssey*, xvii, 228, Homer speaks of the "insatiate belly" (γαστέρ' ἀναίτος).  
A ravening belly may no man hide, an accursed plague, which brings many evils upon men. (γαστέρα δ' οὐ πῶς ἔστιν ἀποκρύψαι μεμαίαν, | οὐλομένην, ἢ πολλὰ κακ' ἀνθρώποισι διδωσι.)  
HOMER, *Odyssey*. Bk. xvii, l. 286.  
An insatiate paunch is a pernicious sink, and the fountain of all diseases, both of body and Mind.  
ROBERT BURTON, *The Anatomy of Melancholy* (1621) As quoted by HAUSER, *Diet Does It*, p. 138. (1944)
- 4 Bread and salt will appease your growling belly. (Cum sale panis latrantem stomachum bene leniet.)  
HORACE, *Satires*. Bk. ii, sat. ii, l. 17. (30 B.C.)  
The Germans say, "Salz und Brod thut's auch, wenn man hungriq ist." (Salt and bread will do when one is hungry).
- 5 By his paunch his backe should farre the worse.  
WILLIAM HORNBY, *The Scourge of Drunkennes*, sig. B3. (1619)  
The belly robs the back  
JAMES HOWELL, *English Proverbs*, p. 33. (1659)  
That is well hained [saved] that is hained off the belly.  
JAMES KELLY, *Scottish Proverbs*, p. 182 (1721)  
If it were not for the Belly, the Back might wear Gold.  
THOMAS FULLER, *Gnomologia*. No. 2690. (1732) FRANKLIN, *Poor Richard*, 1750.  
Your Belly will never let your Back be warm.  
THOMAS FULLER, *Gnomologia*. No. 6043.
- 6 Better belly burst than good drink be lost.  
JAMES HOWELL, *Proverbs*, p. 17. (1659)  
Better belly burst than good meat lost.  
JOHN RAY, *English Proverbs*, p. 100. (1678)  
Better belly burst than good liquor be lost.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)
- 7 Never did he kiss a strange hand for his belly's sake (οὐποτε δ' ὀφείλειν ἔκυσεν χεῖρα γαστρὸς ἑκτης).  
ISIDORUS OF ALGAE, *Epigram*. (c. A.D. 500) See *Greek Anthology*, vii, 156.

- 8 He who does not mind his belly, will hardly mind anything else.  
SAMUEL JOHNSON, BOSWELL, *Life*, 5 Aug., 1763.
- 9 Nothing is more easily satisfied than the belly. (Ventre nihil novi frugalius.)  
JUVENAL, *Satires*. Sat. v, l. 6. (c. A.D. 120)
- 10 That which is in my weime [belly] is not in my testament.  
JAMES KELLY, *Scottish Proverbs*, p. 324. (1721)
- 11 Do not mourn the dead with the belly. (οὐ γὰρ ἔοικεν γαστέρι περθεῖσαι νεκρόν.)  
PALLADAS, quoting Homer. (c. 500 B.C.) See *Greek Anthology*, x, 47.
- 12 That master of arts, that dispenser of genius, the Belly. (Magister artis ingenique largitor Venter.)  
PERSIUS, *Satires: Prologue*, l. 10. (c. A.D. 58)  
The master of art and giver of wit, Their belly.  
BEN JONSON, *The Poetaster: To the Reader*. (1601)  
The belly teaches all arts.  
H.G. BOHN, *Handbook of Proverbs*, p. 498 (1855)
- 13 Every man strains his strength to defend his belly from weary famine. (γαστρι δὲ πᾶς τις ἀνὴρ λυδὸν αἰαντὴ τέταται.)  
PINDAR, *Isthmian Odes* Ode i, l. 49 (c. 458 B.C.)
- 14 The man whose heart obeyeth his belly causeth disgust in place of love.  
PEVIL-HOTEP, *Instruction* No. 14 (c. 3550 B.C.) Prisse Papyrus Gunn, tr.  
Never good that mind their belly so much  
JOHN RAY, *English Proverbs*, p. 347. (1678)
- 15 My back to the fire, my belly to the table, and a good deep dish (Le dos au feu, le ventre à table, & escuelle bien profonde.)  
RABELAIS, *Gargantua*. Bk. i, ch. 19. (1534)
- 16 When belly with bad pains doth swell, It matters nought what else goes well.  
SADI, *Gulistan*. Ch. iii, Maxim 9. (c. 1258)  
The belly binds the hands, the feet unnerves; He heeds not heaven who his belly serves.  
SADI, *Gulistan*. Ch. viii, Maxim 51.  
The Rebellions of the Belly are the worst.  
FRANCIS BACON, *Essays: Of Seditions and Troubles*. (1612)
- 17 It behooves all men who wish to excel the other animals to strive with might and main not to pass through life . . . slaves to the belly. (Ventre obœdientia)  
SALLUST, *Bellum Catilinae*. Ch. i, sec. 1. (c. 41 B.C.)  
Men given up to the belly. (Mortales dediti ventri.)  
SALLUST, *Bellum Catilinae*. Ch. 2, sec. 8. (c. 41 B.C.)



Slaves to the belly and the most shameful parts of the body. (Dediti ventri et turpissimae parti corporis.)

SALLUST, *Bellum Iugurthinum*. Ch. 85.

Such as for their bellies' sake

Creep and intrude, and climb into the fold.

JOHN MILTON, *Lycidas*, l. 114. (1637)

1 How many men are kept busy to humor a single belly! (Quantum hominum unus venter exercet!)

SENECA, *Ad Lucilium*. Epis. xcv, 24. (c. A. D. 64)  
Referring to a banquet.

2 A great part of liberty is a well regulated belly. (Magna pars libertatis est bene moratus venter.)

SENECA, *Ad Lucilium*. Epis. cxxiii, sec. 3 (c. A. D. 64) Quoted by MONTAIGNE, iii, 13

3 His belly is as bright ivory overlaid with sapphires. (Venter eius eburneus, distinctus sapphiris.)

Old Testament: *The Song of Solomon*, v, 14 (c. 900 B. C.)

4 Evil beasts, slow bellies (καρσίρες ἀργαί.)

New Testament: *Titus*, i, 12. (c. A. D. 62) Paul is quoting from a Cretan poet

5 My belly did not blab, so I was still a Mayde  
WILLIAM WARNER, *Albion's England*, iv, 47, 222 (1602)

No barricado for a belly; know't;  
It will let in and out the enemy  
With bag and baggage.

SHAKESPEARE, *The Winter's Tale*, 2.204 (1610)  
She may plead her belly at worst.

JOHN GAY, *Beggar's Opera*. Act i, sc. 2 (1728)

Plead pregnancy, in order to escape hanging  
EYES BIGGER THAN BELLY, see under EYE

## II—The Full Belly

6 Let Martha die, but let her die with a full belly. (Muera Marta y muera harta.)

CERVANTES, *Don Quixote* Pt. ii, ch. 59. (1615)  
Also a Persian proverb. See ROEBUCK, No 258.

7 With bely stif and toght As any labour.

CHAUCER, *Canterbury Tales: The Somnour's Tale*, l. 559. (c. 1388)

8 A fat belly does not breed a subtle mind (παχία γαστήρ λεπτόν οὐ τίκτει νόον.)

ERASMUS, *Adagia*. Chil. iii, cent. vi, No. 18 (1508) A Greek proverb, quoted by St. Jerome, which Erasmus Latinus, "Pinguis venter non gignit sensum tenuem" (A fat belly does not produce a delicate sensibility) A closer form is, "Venter obesus non gignit mentem subtilem."

This Proverbe is as true as common. That a fat bellie doth not engender a subtilt witte.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 142. (1574)

Fat paunches have lean pates, and dainty bits—  
Make rich the ribs, but bankrupt quite the wits.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 26.

(1595) KELLY, *Scottish Proverbs*, p. 106, calls this "A groundless reflection upon fat men."

With the exception of Kelly, there is general agreement with Shakespeare's dictum.

Who wears his wit in his belly and his guts in his head.

SHAKESPEARE, *Troilus and Cresida*, ii, 1, 79. (1601)

Gross feeders, great sleepers; great sleepers, fat bodies; fat bodies, lean brains.

BEAUMONT AND FLETCHER, *Love's Cure*. Act ii, sc. 1 (c. 1620) Henry IV of France is credited with an epigram, "Les grands mangeurs et les grands dormeurs sont incapables de rien faire de grand" (Great eaters and great sleepers are incapable of doing anything else that is great). A Latin proverb warns, "Non auriger piger" (No fat charioteer), no lazy person as manager. The Germans say, "Fette Hühner legen wenig Eier" (Fat hens lay few eggs). The Italians say, "Capo grasso, cervello magro" (Fat head, lean brain). "Fat head" is, of course, the modern term for a fool

Full bowls make empty brains

THOMAS HEYWOOD, *The Iron Age* Pt. i, act i (1632)

Fat paunches make lean pates

THOMAS FULLER, *Gnomologia* No 1506 (1732)

Full Bellies make empty Skulls

THOMAS FULLER, *Gnomologia*, No 1633 (1732)

BOHN, *Handbook of Proverbs*, p. 359 (1855)

A full Belly makes a dull Brain.

FRANKLIN, *Poor Richard's Almanack*, 1758

Hold your Council before Dinner; the full Belly hates Thinking as well as Acting

FRANKLIN, *Poor Richard's Almanack*, 1752.

9 He that is fed beleueth not the fasting (El pasciuto non crede ac digiuno.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

He that hath gorged himselfe thinkes all mens mawes be full

RANDIE COTGRAVE, *Dictionary: Pance*. (1611)

He whose Belly is full believes not him whose is empty

THOMAS FULLER, *Gnomologia*. No 2399. (1732)

10 That olde Proverbe may be verified. That from a full bellie proceedeth sounder counsell

STEFANO GUAZZO, *Civile Conversation* Bk. iv, p. 140. (1574) Young, tr.

11 A full belly neither fights nor flies well.

GEORGE HERRERT, *Jacula Prudentum*. No. 93 (1640) BOHN, *Handbook of Proverbs*, p. 287. (1855)

Full guts neither run away nor fight well.

THOMAS FULLER, *Gnomologia*. No. 1634. (1732)

12 When the beli is fwill, the bonis wold haue rest.

RICHARD HILLS, *Common-place Book*, p. 129 (c. 1500)

Husbande (quoth she) I would we were in our nest.

When the bealy is full, the bones wold be at rest  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1516)

Quhen the bellie is full, the bones wald have rest.  
DAVID FERGUSON, *Scottish Proverbs*, p. 106. (c. 1595)

I sometimes take a nap after my pipe; for when the belly is full, the bones would be at rest.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

1 What avails it us to have our bellies full of meat, if it be not digested? (Que nous sert il d'avoir la panse pleine de viande, si elle ne se digere?)

MONTAIGNE, *Essays*. Bk. i, ch. 24. (1580)

2 May God look with hatred on the belly and its food, for it is owing to them that chastity breaks down. (γαστέρα μισήσει θεός καὶ βρώματα γαστρός· εἵνεκα γὰρ τούτων σωφροσύνη λύεται.)

PALLADAS, *Epigram*. (c. 500 B.C.) See *Greek Anthology*, x, 57. A manuscript proverb of c. 1645 embodies the same idea: "When the belly is full, the mind is amongst the maids."

A full Belly is the Mother of all Evil.

FRANKLIN, *Poor Richard's Almanack*, 1744.

A full Belly brings forth every Evil.

FRANKLIN, *Poor Richard's Almanack*, 1755.

3 I have victualled my camp.

JOHN RAY, *English Proverbs*, p. 345. (1678)

4 In fair round belly with good capon lined

SHAKESPEARE, *As You Like It*, ii, 7, 154. (1600)

He had a broad face and a little round belly,

That shook, when he laughed, like a bowlful of jelly.

CLEMENT CLARKE MOORE, *A Visit from St. Nicholas*. (1823)

5 A bellyfull is a bellyfull.

TORRIANO, *Piazza Universale*, p. 321. (1666)

MOTTEUX, *Rabelais*, v, 23. (1694)

A belly full's a belly full, whether it be meat or drink.

JOHN RAY, *English Proverbs*, p. 100. (1678)

A bellyful's a bellyful. if it be but of wheat-straw.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

A wamefou is a wamefou.

SCOTT, *St. Ronan's Well*. Ch. 10. (1823)

Belly full, praise to God. (Tripa llena a Dios alaba.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 283. A Spanish proverb.

6 A full belly does not work willingly. (Plenus venter non studet libenter.)

UNKNOWN, *Regimen Sanitatis Salerni*. (c.1100)

A belly full of gluttony will never study willingly. I.e. the old proverbial verse, *Impletus venter non vult studere libenter*.

JOHN RAY, *English Proverbs*, p. 146. (1678)

FULLER, *Gnomologia*. No. 6115. (1732) A characteristic medieval monkish jingle.

### III—The Empty Belly

7

A fasting belly may never be merry.

RICHARD HILLS, *Common-place Book*, p. 131. (c. 1500)

An empty Belly bears no Body.

THOMAS FULLER, *Gnomologia*. No. 596. (1732)

A tume [empty] belly makes a lazy back.

MICHAEL DENHEM, ed., *Denham Tracts*, i, 42. (c. 1850)

An empty belly makes no compliments.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 52. (1880) There is also a Latin jingle, "Inanis [or iejunus] venter non audit libenter."

8

What comedy, what actor is better than a disappointed belly? (Quee comoedia, mimus, quis melior plorante gula?)

JUVENAL, *Satires*. Sat. v, l. 157. (c. A.D. 120)

9

I am so soore forhungered, that my bealy weneth my throte is cutte.

JEHAN PALSGRAVE, *Acolastus*, sig. H2. (1540)

When hongry mawe thinks throat is cut in deed

THOMAS CHURCHYARD, *Churchyardes Chippes*, p. 127. (1575)

The Belly thinks the Throate is cut.

WILLIAM CAMDEN, *Remains* (1870), p. 332 (1605)

Let's walk apace; hunger will cut their throats else.

BEAUMONT AND FLETCHER, *Love's Pilgrimage*. Act ii, sc. 2. (1630)

Your weime [belly] thinks your wizan [throat] is cutted.

JAMES KELLY, *Scottish Proverbs*, p. 379. (1721)

Your belly thinks your throat is cut.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

10

My belly was my only sun-dial, surer and more exact than any of them. (Nam unum me puero venter erat solarium multo omnium istorum optimum et verissimum.)

PLAUTUS (?), *Bocotia*. Frag. (c. 200 B.C.) See AULUS GELLIUS, iii, 3

Everybody knows there is no clock more regular than the belly. (Chose notoire qu'il n'est horloge plus iuste que le ventre.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 64. (1548)

Your belly chimes: it's time to go to dinner.

JOHN RAY, *English Proverbs*, p. 66. (1678) See also under APPETITE.

11

His belly cries cupboard.

JOHN RAY, *English Proverbs*, p. 237. (1678)

My belly chym'd cupboard above half an hour ago.

UNKNOWN, *Terence Made English*, p. 88. (1694)

My belly began to cry cupboard.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Whose belly sings cupboard, too?

WALTER SCOTT, *Woodstock*. Ch. 20. (1826)

So now away home. My inside cries cupboard.

CHARLES KINGSLEY, *Westward Hol* Ch.3. (1855)

## BENCH

1 The poor creatures . . . seated themselves on the "anxious benches."

FRANCES M. TROLLOPE, *Domestic Manners of the Americans*. Ch. 8. (1832)

In front of the pulpit there was a space railed off and strewn with straw, which I was told was the anxious seat, and on which sat those who were touched by their consciences.

FREDERICK MARRYAT, *Diary in America*, 1839. Folks got up . . . and worked their way . . . to the mourners' bench, with the tears running down their faces.

MARK TWAIN. (*Century Magazine*, Feb., 1885.)

2 Item, to . . . for mending the peneles bench. W. H. TURNER, ed., *Selections from the Records of the City of Oxford*, p. 284. (1560) The penniless bench was a covered open-air seat for destitute wayfarers.

Every stoole he sate on was Penniles bench.

JOHN LYL, *Euphues and His England* (Arber), p. 244. (1580)

Wee will teach him such a lesson as shall cost him a chiefe place on penniless-bench for his labour

ROBERT GREENE, *The Scottish History of James the Fourth*. Act iv, sc. 3. (1598)

Bid him bear up; she shall not

Sit long on Penniless-Bench

PHILIP MASSINGER, *The City-Madame*. Act iv, sc. 1. (1632)

## BENDING

3 Be as bending as the reed, not as unbending as the cedar

*Babylonian Talmud: Taanith*, fo. 21b. (c. 450)

And reed that boweth down for every blast.

Ful lightly, cesse wind, it wol aryse;

But no nil not an ook whan it is cast.

CHAUCER (?), *Troilus and Criseyde*, li, 1387

Rather to bowe then breake is profitable.

UNKNOWN, *Proverbs of Christyne*. (1390)

Beter bowe than brest.

UNKNOWN, *Twenty-six Poems*, p. 54. (1413)

For better is the tree that bowe than breste.

UNKNOWN, *Peter Idle's Instructions to His Son*, l. 88. (c. 1420)

Better plye than breake

JEHAN PAISGRAVE, *La Langue Françoise*, p. 660. (1530)

Better it is to boow then breake.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

WILSON, *Rhetorique*, p. 189. (1560) DAVIES,

*Scourge of Folly*, p. 44. (1611) FULLER,

*Gnomologia*. No. 882. (1732)

Better, for a time, to bow to our foes, rather than to be broken by them.

THOMAS FULLER, *The Profane State*. Ch. 18 (1642)

I have had sorrows . . . but I have borne them ill. I have broken where I should have bent.

DICKENS, *Barnaby Rudge*. Ch. 79. (1840) A proverb in nearly all languages. The French say, "Il vaut mieux plier que rompre"; the Germans, "Lieber biegen als brechen"; the

Spaniards, "Mejor es dobrar que quebrar";

The Dutch, "Beter buigen dan te breken."

Strong trees splinter in the storm, but the grass blade survives, because the grass can bend.

STEFAN HEYM, *Hostages*, p. 76. (1942)

4 Stoop as you go through the world, and you will miss many hard knocks.

COTTON MATHER, *Remark*, to Benjamin Franklin. (1724) Franklin, in a letter to Samuel Mather, dated 12 May, 1784, tells of the incident: "The last time I saw your father was in the beginning of 1724, . . . and on my taking leave he showed me a shorter way out of the house through a narrow passage, which was crossed by a beam over head. We were still talking as I withdrew, he accompanying me behind, and I turning partly towards him, when he said hastily. 'Stoop, stoop!' I did not understand him till I felt my head hit against the beam. He was a man that never missed any occasion of giving instruction, and upon this he said to me, 'You are young, and have the world before you; stoop as you go through it, and you will miss many hard thumps.' This advice . . . has frequently been of use to me; and I often think of it, when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high "

5 By being a willow and not an oak.

SIR WILLIAM PAULET, FIRST MARQUIS OF WINCHESTER, when asked how he had managed to preserve himself in favor at court through so many changes in British rulers. (1570) Like the Vicar of Bray, he had held office during the reigns of Henry VIII, Edward VI, Mary, and Elizabeth. See CAMPDEN, *Remains*, p. 313. The phrase derives, of course, from Æsop's fable of the oak which was uprooted by the storm, and the reed which came through unharmed. La Fontaine retells the fable, Bk. I, fab. 22, and sums it up with the phrase, "I bend and do not break" (Je plie, et ne romps pas). See also under OAK

6 If the wind be strong, yield to the wind; if the rain be heavy, yield to the rain. (Fêng ta sui fêng; yu ta sui yü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1973. (1875)

BENEDICK, see under Marriage

## BENEFIT

See also Favor; Gifts; Injuries and Benefits; Kindness; Turn: Good Turn

7 Never run with swift steps to acquire a benefit; [On the other hand] never act in such a way as to destroy it.

AMEN-EM-APT, *Teaching How to Live*. Col. xxii, l. 17. (c. 700 B.C.) Budge, tr.

8 Benefactors seem to love those whom they benefit more than those who receive benefits

love their benefactors. (οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ ἐδ' παθόντες τοὺς δρᾶσαντας.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. vii, sec. 1. (c. 335 B. C.)

It is the nature of men to be as much bound by the benefits they confer as by those they receive. (E la natura delli uomini è così obbligarli per li benefizii che si fanno, come per quelli che si ricevono.)

MACHIAVELLI, *Il Principe*. Ch. 10. (1513)  
He who benefits another loves him better than the other loves him. (Celuy qui bien fait à quel'un l'ayme mieulx, qu'il n'en est aymé.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580) Quoting Aristotle.

He that has once done you a kindness will be more ready to do you another, than he whom you yourself have obliged.

BENJAMIN FRANKLIN, *Autobiography*. Ch. 1. (1785) Quoted as a maxim.

1  
If you confer a benefit, never remember it;  
If you receive one, remember it always.  
(Tu bene si quid facias, nec meminisse fas est;  
Quae bene facta accipias, perpetuo memento.)

CHILON OF LARDEMON, *Apothegm*. (c. 600 B. C.) One of the Seven Sages of Greece. See

AUSONIUS, *Septem Sapientum Sententiae*, i.6.  
Keep in memory a benefit received (Benefici accepti esto memor.)

CATO (?), *Disticha*: *Prol.* No. 50. (c. 175 B. C.)

Let others' kindness frankly be revealed.  
Your own good turns to others keep concealed.  
(Officium alterius multis narrare memento:  
at quaecumque aliis benefeceris ipse, sileto.)

CATO (?), *Disticha*. Bk. i, No. 15.

Let him who has conferred a benefit conceal it;  
let him who has accepted one disclose it. (Qui dedit beneficium taceat; narret, qui accipit.)

SENECA, *De Beneficiis*. Bk. ii, sec. 11. (c. A. D. 60) Paraphrasing Chilon.

When befriended, remember it.

When you befriend,—forget it.

FRANKLIN, *Poor Richard's Almanack*, 1740.

2  
It is a law of the gods, never broken, to sell somewhat dearly the great benefits they bestow upon us. (C'est un ordre des dieux qui jamais ne se rompt. | De nous vendre un peu cher les grands biens qu'ils nous font.)

CORNEILLE, *Cinna*. Act ii, sc. 1. (1640)

3  
He is more noble that deserves, than he that confers Benefits.

THOMAS FULLER, *Gnomologia*. No. 1925. (1732)

4  
Benefits please like flowers while they are fresh.

HERBERT, *Jacula Prudentum*. No. 42. (1640)

The last Benefit is most remembered.

THOMAS FULLER, *Gnomologia*. No. 4622. (1732)

5  
Thanksgiving for a former, doth invite  
God to bestow a second benefit.

ROBERT HERRICK, *Thanksgiving*. (1647)

Prayers precede, and Thanks succeed the benefit.

THOMAS HOBBS, *Leviathan*. Pt.ii, ch.31. (1651)

6  
No one wearies of benefits received. (οὐδεὶς κάμνει ὠφελούμενος.)

MARCUS AURELIUS, *Meditations*. Bk. vii, sec. 74. (c. A. D. 174)

7  
A chief source for evils among men are benefits, excessive benefits. (ἀρχὴ μεγίστη τῶν ἐν ἀνθρώποις κακῶν ἀγαθὰ, τὰ λίαν ἀγαθὰ.)

MENANDER, *Fragments*. No. 724. (c. 300 B. C.)

8  
To accept a benefit is to sell one's freedom. (Beneficium accipere libertatem est vendere.)

PUBLILIUS SYRUS, *Sententiae* No 61 (c.43 B. C.)

To ask a favor is a kind of slavery. (Rogare officium servitus quodammodo est.)

PUBLILIUS SYRUS, *Sententiae* No 641 (c.43 B. C.)

Benefits make a man a slave

J. L. BURCKHARDT, *Arabic Proverbs* No 689

(1817) A slave, that is, to the benefactor.  
The Germans say, "Geschenk nehmen, macht eigen."

There is a hook in every benefit, that sticks in his jaws that takes that benefit, and draws him whither the benefactor will

JOHN DONNE, *Sermons*, p. 550 (c. 1625)

He who accepts [a benefit] from another, sells his liberty (Chi dell' altrui prende, | La sua libertà vende.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 176. (1856) An Italian proverb.

9  
When you benefit the deserving, you oblige all men. (Beneficium dignis ubi des omnes obliges.)

PUBLILIUS SYRUS, *Sententiae*. No 91 (c.43 B. C.)

A benefit is best bestowed when the recipient has a good memory. (Optime positum est beneficium [bene] ubi meminit qui accipit.)

PUBLILIUS SYRUS, *Sententiae*. No. 491.

They are either rogues or fools who think benefits are merely gifts. (Beneficia donari aut mali aut stulti putant.)

PUBLILIUS SYRUS, *Sententiae*. No. 93.

Who knows how to return benefits receives the most (Beneficia plura recipit qui scit reddere.)

PUBLILIUS SYRUS, *Sententiae*. No. 61.

10  
It is high enough interest for a benefit to remember it. (Sat magna usura est pro beneficio memoria.)

PUBLILIUS SYRUS, *Sententiae* No.683. (c.43 B. C.)

There are three parts in a benefit: the one of the giver, the second of the receiver, the third of the remunerator; and the receiver rewards the giver when he freely receives the benefit, and always remembers it. (Trois parties estre en benefice: l'une du donnant, l'autre du recepuant, la tierce du recompensant: & le recepuant tresbien recompenser le donnant, quand il accepte volontiers le bienfait, & le retient en soubuenance perpetuelle.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 4. (1548)

11  
One family builds a wall, and two families

get the benefit. (Yi chia ta ch 'iang, liang chia fang pien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 698. (1875)

1 Freeze, freeze, thou bitter sky,  
That dost not bite so nigh  
As benefits forgot.

SHAKESPEARE, *As You Like It*, ii, 7, 184. (1600)

2 It is disgraceful not to be able to return a benefit as well as an injury. (τὸ μὴ δύνασθαι ἀμείνασθαι ὁμοίως εὐ παθόντα, ὥσπερ καὶ κακῶς.)

SOCRATES, when refusing to visit Archelaus. (c. 400 B.C.) See ARISTOTLE, *Rhetoric*, ii, 23, 8.

That man is worthless who knows how to receive a benefit, but not how to return one. (Nam improbus est homo qui beneficium scit accipere et reddere nescit.)

PLAUTUS, *Persa*, l. 762. (c. 200 B.C.)

A rascal knows how to ask a benefit, but not how to return one. (Improbus officium scit poscere, reddere nescit.)

CATO (?), *Dicta Catonis: Collectio Monostichorum* No. 17. (c. 175 B.C.)

3 Benefits are only acceptable so far as they can be requited; beyond that point, instead of gratitude they excite hatred. (Beneficia eo usque laeta sunt, dum videntur exsolvi posse: ubi multum antevenere, pro gratia odium redditur.)

TACITUS, *Annals* Bk. iv, sec. 18. (c. A.D. 116)  
André Gide paraphrases this in *Les Faux Monnayeurs*, ii, 3: "Benefits, says Tacitus, are only agreeable as long as one can repay them."

Almost everyone takes pleasure in returning small obligations; many are grateful for moderate ones, but there is scarcely anyone who has anything but ingratitude for great ones. (Presque tout le monde prend plaisir à s'acquitter des petites obligations: beaucoup de gens ont de la reconnaissance pour les médiocres; mais il n'y a guère personne qui n'ait de l'ingratitude pour les grandes.)

LA ROCHEFOUCAULD, *Maximes*. No. 299. (1665)

Benefits too great  
To be repaid, sit heavy on the soul,  
As unrequited wrongs.

THOMAS GRAY, *Agrippina*. Act i, sc. 1. (1742)  
BENEFIT OF CLERGY, see under CLERGY.

## BENEVOLENCE

See also Philanthropy

4 The beginning of the law is benevolence, and with benevolence it ends.

*Babylonian Talmud: Sotah*, fo. 14a. (c. 450)

To be benevolent is to do the will of heaven.  
KAIBARA EKKEN, *Ten Kun* (Ten Precepts). Bk. I. (1710) Ken Hoshino, tr.

5 It is very hard to distinguish universal and widespread benevolence from consummate

tact. (Il est bien malaisé de distinguer la bonté générale et répandue sur tout le monde, de la grande habileté.)

LA ROCHEFOUCAULD, *Maximes*. No. 620. (1665)  
No quality is rarer than true benevolence; even those who imagine they possess it are generally merely of a weak or complaisant nature. (Rien n'est plus rare que le véritable bonté; ceux même qui croient en avoir n'ont d'ordinaire que de la complaisance ou de la faiblesse.)

LA ROCHEFOUCAULD, *Maximes*. No. 481. (1665)

6 The benevolent has no enemy.

MENCIUS, *Discourses*. Bk. i, pt. i, ch. 5. (c. 300 B.C.)  
Benevolence is the tranquil habitation of man, and righteousness is his straight path.

MENCIUS, *Discourses*. Bk. iv, pt. i, ch. 10.  
Benevolence is man's mind, and righteousness is man's path.

MENCIUS, *Discourses*. Bk. vi, pt. i, ch. 11.  
Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty.

MENCIUS, *Discourses*. Bk. vii, pt. ii, ch. 16

7 God loveth the benevolent.

MOHAMMED, *The Koran*. Ch. iii, v. 134. (c. 622) Quoted by SAMI, *Gulistan*, i, 1.

8 The services of a benevolent mind have no end. (Officium benivoli animi finem non habet.)

PETILIUS SYRUS, *Sententiae*. No. 484. (c. 43 B.C.)

9 Benevolence is the medicine for all ills.

SAMI, *Pand Namah* (Scroll of Wisdom). Sec. 5. (c. 1260)

10 He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich.

YANG HOO. Quoted by MENCIVS, iii, i, 3. (c. 300 B.C.)

## BEST

See also Worst: Best and Worst

11 May all be for the best! (εὖ γὰρ εἴη.)

ÆSCHYLUS, *Agamemnon*, l. 216. (458 B.C.) A favorite sentiment with Æschylus, which he expressed in different ways. In l. 674 of *Agamemnon* he has γέροισι δ' ὥς ἀριστα (May all turn out for the best), and this is repeated in *The Libation-Bearers*, l. 782. In *The Suppliant Maidens*, l. 974, he says the same thing in a third way, εἴη δὲ τὰ λῶστα.

May the gods order all things for the best. (σφῶν δ' ὅπασι ἀριστα συμφέρει θεός.)

SOPHOCLES, *Philoctetes*, l. 627. (c. 409 B.C.)

12 Give to the world the best you have.

And the best will come back to you

MADELEINE BRINGS, *Life's Mirror*. (c. 1890)

13 The best is always the cheapest.

CARIER, *Six Mille Proverbs*. See CHEAPNESS

- <sup>1</sup> The best is as good as stark naught.  
JOHN CLARKE, *Paroemiologia*, p. 14. (1639)
- <sup>2</sup> The man who makes the best of everything  
He lights upon will not fare ill.  
(ἀλλ' οὐντηγχάνων  
τὰ πράγματ' ὁρθῶς ἂν τιθῇ, πράξει καλῶς.)  
EURIPIDES, *Bellerophon*. Frag. 287 Nauck. (c. 430 B.C.) Quoted by PLUTARCH, *Moralia*, 467A.  
It seems I must, as the saying goes, make the best of what I've got. (τὸ παρὸν εὖ ποιεῖν.)  
PLATO, *Gorgias*. Sec. 499C. (c. 385 B.C.)  
Make the best of both worlds.  
KINGSLEY, *Westward Ho!* Ch. 12. (1855)  
We have learnt . . . to make the best of both worlds.  
J. A. FROUDE, *Short Studies: Calvinism*. (1871)
- <sup>3</sup> The best Cart may overthrow. The best Cloth may have a Moth in it.  
THOMAS FULLER, *Gnomologia*. Nos. 4410-1. (1732) See under ACCIDENT.
- <sup>4</sup> In the arts the best is good enough. (In der Kunst ist das Beste gut genug.)  
GOETHE, *Italienische Reise: Letter*, Naples, 3 March, 1787. Apparently the source of the German proverb, "Das Beste ist gut genug" (The best is good enough)
- <sup>5</sup> The oil which is on top, the wine which is in the middle, and the honey which is at the bottom, are thought to be the best. (Cur oleum quod in summo est, vinum quod in medio, mel quod in fundo optimum esse credantur.)  
MACROBIUS, *Saturnalia*, vii, 12. (c. A. D. 400)  
Wine in the middle, oyle above, and hony beneath.  
JAMES HOWELL, *English Proverbs*, p. 15. (1659)  
It is an old and true rule, "The best oil is in the top; the best wine in the middle; and the best honey in the bottom."  
THOMAS FULLER, *Worthies of England: Hants*, vi, 3. (1662) RAY, *Proverbs*, p. 41, gives the Italian, "Vino di mezo, oglio di sopra. & miele di sotto."  
The best smell is bread, the best savour salt, the best love that of children.  
HERBERT, *Jacula Prudentum*. No. 743. (1640)  
The best Metal is Iron; the best Vegetable, Wheat; but the worst Animal, Man.  
THOMAS FULLER, *Gnomologia*. No. 4415. (1732)  
The best Fish swim deep.  
The best is at the bottom.  
THOMAS FULLER, *Gnomologia*. Nos. 4412-3.
- <sup>6</sup> It is a funny thing about life, if you refuse to accept anything but the best you very often get it.  
SOMERSET MAUGHAM, *The Mixture as Before*, p. 63 (1940)

- <sup>7</sup> The best things are most difficult. (χαλεπὰ τὰ καλά.)  
PLATO, *Cratylus*. (c. 375 B.C.) Quoted by PLUTARCH, *Moralia*, 9C, and referred to as a proverb. Sometimes rendered, "Good things are hard." See under GOODNESS.  
Excellent things are hard to come by.  
JOHN SWAN, *Speculum Mundi*, p. 465. (1635)  
The best things are worst to come by.  
JOHN CLARKE, *Paroemiologia*, p. 87. (1639)  
RAY, *English Proverbs*, p. 61. (1670)  
The best Things are hard to come by.  
THOMAS FULLER, *Gnomologia*. No. 4420. (1732)
- <sup>8</sup> You did your best. (Te fecisse sedulo.)  
PLAUTUS, *Mercator*, l. 464. (c. 200 B.C.)  
Let this suffice, by this conceive the rest,  
He should, he could, he would, he did his best.  
ROBERT SOUTHWELL, *Look Home*. (a. 1595)  
Let each man do his best.  
SHAKESPEARE, *I Henry IV*, v, 2, 92. (1597)  
Each man swore to do his best.  
SAMUEL BUTLER, *Hudibras*. Pt. i, canto ii, l. 631. (1663)  
Unsham'd, though foil'd, he does the best he can.  
JOHN DRYDEN, *Palamon and Arcite*. Bk. iii. l. 741. (1700)  
Let fowk bode weel, an' strive to do their best,  
Nae mair's required—let Heav'n mak out the rest.  
ALLAN RAMSAY, *The Gentle Shepherd*. Act i, sc. 2. (1725)  
Who does the best his circumstance allows  
Does well, acts nobly; angels could no more.  
YOUNG, *Night Thoughts*. Night ii, l. 91. (1742)  
And aiblins, when they winna stand the test,  
Wink hard, and say, "The folks hae done their best!"  
ROBERT BURNS, *Scots Prologue for Mrs. Sunderland*, l. 39. (1790)  
Let every man . . . die with the consciousness that he has done his best.  
SYDNEY SMITH, *Of Occupation*. (c. 1830) See LADY HOLLAND, *Memoir*, l. 121.  
Our best is bad, nor bears thy test;  
Still, it should be our very best.  
ROBERT BROWNING, *Christmas Eve*. Canto viii (1850)  
If he'd a reg'lar task to do,  
He never took no rest;  
Or if 'twas off-and-on—the same—  
He done his level best.  
MARK TWAIN, *He Done His Level Best* (1875)  
Attributed to a mythical Simon Wheeler. Also ascribed to Mark Twain is, "He done his level damndest; angels could do no more."  
Say not that she did well or ill,  
Only, "She did her best."  
DINAH MARIA MULOCK, *Epitaph*. (c. 1880)  
One who did his best.  
J. R. LOWELL, *Verses Sent to Grover Cleveland*, 10 Dec., 1889.
- <sup>9</sup> There's ne'er a best among them, as the fellow said by the fox-cubs.  
JOHN RAY, *English Proverbs*, p. 228. (1678)

A veritable Lord Mayor's fool; "the best of everything did for him."

J. R. ROBINSON, *Old Q.*, p. 123. (1895) An echo of an old saying, "The Lord Mayor's fool, who likes everything that is good."

<sup>1</sup>  
The best is reserved to the last. (Iucundissimum . . . in finem sui differt.)

SENECA, *Ad Lucilium*. Epis. xii, sec. 5. (c. A. D. 65)

The foremost was alway behynde.

CHAUCER, *The Book of the Duchesse*, l. 890. (c. 1369)

Take thys in worth, the best is behynde.

JOHN SKELTON, *Works* (Dyce), i, 17. (c. 1529)

The greatest thing is yet behinde.

JOHN LYLY, *Euphues*, p. 146 (1579)

The greatest is behind.

SHAKESPEARE, *Macbeth*, i, 3, 116. (1605)

For now the proverb true I find,

That the best part is still behind.

THOMAS RANDOLPH, *Works* (Hazlitt), i, 49 (1630)

The last best, like to good wives daughters.

JAMES KELLY, *Scottish Proverbs*, p. 324. (1721)

Like the wife wi' the mony dochters, the best's aye hindmost.

ALEXANDER HISLOP, *Proverbs of Scotland*, p. 214 (1862)

Grow old along with me!

The best is yet to be.

The last of life, for which the first was made.

ROBERT BROWNING, *Rabbi Ben Ezra*, l. 1. (1864)

<sup>2</sup>  
All is ordered for the best. (πάντα γὰρ ἔχει τάδε κῆπος.)

SOPHOCLES, *Oedipus at Colonus*, l. 1779. (c. 408 B. C.)

"All for the best" is an apt saying. ("Quid si hoc melius?" opportune dici.)

CICERO, *Epistulae ad Atticum* Bk. vii, epis. 3. (50 B. C.)

Be thou not wrooth, I hyde it for the beste.

(Ch' io 'l taccio per lo meglio e non tel dico.)

Boccaccio, *Il Filostrato*, Canto ii, st. 3. (c. 1350) CHAUCER, tr., *Troilus and Criseyde* Bk. i, l. 581. (c. 1380)

He took al for the beste

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 1324. (c. 1380)

Wel she saugh that it was for the beste.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 118. (c. 1388)

I woot wel clerkes wol seyn as hem leste

By arguments, that al is for the beste.

CHAUCER, *The Frankeleyns Tale*, l. 158.

Safe on this Maxim with the Writer rest,

That all that that happens, happens for the best.

FRANKLIN, *Poor Richard's Almanach*, 1751.

All is for the best in the best of all possible worlds. (Dans ce meilleur des mondes possibles . . . tout est au mieux.)

VOLTAIRE, *Candide*. Ch. 1. (1758) This ever-recurrent phrase, which Voltaire puts into the mouth of Dr. Pangloss, was a jibe at Leibnitz's philosophy of Optimism

Whatever is—is best.

ELLA WHEELER WILCOX, *Whatever Is, Is Best* (c. 1900) See also under OPTIMISM.

I hate the Pollyanna pest

Who says that All Is for the Best.

FRANKLIN P. ADAMS, *Thoughts on the Cosmos* (1924) Pollyanna, the over-optimistic heroine of a story for children by Eleanor H. Porter. (1920) One of the few instances in which a contemporary author has added a new word to the language. Conan Doyle with "Sherlock" and Sinclair Lewis with "Babbitt" are others.

Some people are just naturally Pollyanna

OGDEN NASH, *The Germ*. (1940)

I agreed with happy Miss Emily that everything was for the best in the best of possible worlds

AGATHA CHRISTIE, *The Moving Finger*, p. 228 (1942)

<sup>3</sup>  
The best is the enemy of the good (Le mieux est l'ennemi du bien.)

VOLTAIRE, *La Bégueule* (1772) Ascribed by Voltaire to "a wise Italian," said to be Boccaccio. The Italian is, "Il meglio è l'inimico del bene."

The best is oftentimes the enemy of the good.

ARCHBISHOP TRENCH, *Epist. Seven Ch.: Preface*, iii (1861)

Every respectable Pharisee proves the truth of the saying that "The good is the enemy of the best."

KELMAN, *Thoughts on Things Eternal*, p. 108 (1912)

The good is the enemy of the best

RALPH A. HABAS, *Morals for Moderns*, p. 211 (1939) Quoting an "old aphorism."

## BETRAYAL

<sup>4</sup>  
Who doth vnto me better then he is woont,  
he hath betrayed me, or els wyl betray me  
(Chi mi fa meglio che non sole, tradito mi ha  
ó tradir mi vole.)

JOHN FLORIO, *Firste Frutes*, fo. 28. (1578)

He that speaks me fairer than his woont was too  
Hath done me harme, or meanes for to doo.

GEORGE PUTTENHAM, *The Arte of English Poesie* (Arber), p. 295. (1589)

He that is kinder than he is wont, hath a Design upon thee.

THOMAS FULLER, *Gnomologia*. No. 2180. (1732)

<sup>5</sup>  
To aim at never betraying others is to court frequent betrayal. (L'intention de ne jamais tromper nous expose à être souvent trompés.)

LA ROCHEFOUCAULD, *Maximes*. No. 118 (1665)

<sup>6</sup>  
Betrayers are hated even by those whom they benefit. (Proditores, etiam iis quos antepo-  
nunt, inuisi sunt.)

TACITUS, *Annals*, Bk. i, l. 58. (c. A. D. 116) "Betrogene Betrüger" (The betrayer betrayed) is a phrase of Lessing, "Traditus non victus" (Betrayed not conquered), a Latin proverbial phrase.

## BETTER

<sup>1</sup> Seilde comed se betere. [Seldom comes the better.]

FRANCIS DOUCE, *Illustrations of Shakespeare*, ii, 34. The proverb is from a manuscript of the time of Henry III, c. 1272, where the story is related of the monks who prayed for the death of their abbot, because of his penuriousness. He did die, and the next abbot was even worse. Again the monks prayed, and again the abbot died, and again the new one was worse than his predecessors. So one of the monks suggested that perhaps they should pray for the abbot to live, for who could say what the fourth would be like? "Seldom comes a better."

It is comynly sayd that selde cometh the better.

WILLIAM HORMAN, *Vulgaria*, fo. 299. (1519)

Sceldome cumth the better, come or go who will.

JOHN HEYWOOD, *Proverbs*, p. 144. (1562)

Bad news, by 'r lady; seldom comes the better.

I fear, I fear 'twill prove a troublous world.

SHAKESPEARE, *Richard III*, ii, 3, 4. (1592)

I pray God save my master's life, for seldom comes the better!

HENRY PORTER, *The Two Angrie Women of Abington*, ii, 1, 127. (1599)

Change, 'tis true, but seldom comes a better.

ROGER NORTH, *Examen*, p. 339. (1740)

What says the very sooth proverb, "Seldom comes a better."

WALTER SCOTT, *The Abbot*. Ch. 6. (1820)

<sup>2</sup> I suffer the bad, hopyng for the better. (Patisco il male, sperando il bene.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578) The French say, "Bien vient à mieux, et mieux à mal" (Good grows to better, and better to bad.)

<sup>3</sup> If better were within, better would come out.

THOMAS FULLER, *Gnomologia*. No. 2672. (1732)

<sup>4</sup> For bet, for wers, for oght, for noght,  
Sche passeth nevere from my thought.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 24. (1390)

For bettere for wers for richere for pouerer.

UNKNOWN, *Sarum Manuale: In Sponsalibus*. (a. 1500) This was the precursor of *The Book of Common Prayer* (1549), in which the same form is used.

For better for worse.

JOHN CLARKE, *Paroemiologia*, p. 122. (1639)

<sup>5</sup> Good is good, but better carries it.

GEORGE HERBERT, *Jacula Prudentum*. No. 456. (1640)

Good is not good, where better is expected.

THOMAS FULLER, *Church-History of Britain*. Bk. xi, sec. 3. (1655)

Though good be good, yet better is better.

JOHN RAY, *English Proverbs*, p. 148. (1670)

The Italians say, "Il buono è buono, ma il meglio vince."

<sup>6</sup> As good neuer a whit as neuer the better.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

<sup>7</sup> I'm no better than the best.

H. W. LONGFELLOW, *The Divine Tragedy: Third Passover*. Pt. vii, l. 4. (1871) See also under MAN: MOST MEN ARE BAD.

<sup>8</sup> Striving to better, oft we mar what's well.

SHAKESPEARE, *King Lear*, i, 4, 369. (1605)

Better so than worse.

THOMAS FULLER, *Gnomologia*. No. 925. (1732)

<sup>9</sup> All these I better in one general best.

Thy love is better than high birth to me.

SHAKESPEARE, *Sonnets*. Sonnet xci. (1609)

Love betters what is best.

WILLIAM WORDSWORTH, *Miscellaneous Sonnets*. Pt. i, No. 25. (1822)

<sup>10</sup> Why should I leave the better, choose the worse? (πῶς δὴρ' ἐγὼ κεῖν' ἀρ' ἀβρομ' ἀφείς τάδε;)

SOPHOCLES, *Oedipus the King*, l. 599. (c. 409 B. C.) Storr, tr.

<sup>11</sup> This truth within thy mind rehearse,  
That in a boundless universe

Is boundless better, boundless worse.

TENNYSON, *The Two Voices*, l. 25. (1842)

<sup>12</sup> Nothing but may be better, and every better  
might be best.

M. F. TUPPER, *Proverbial Philosophy: Of Commendation*. (1839)

<sup>13</sup> [His] wife was no better than she should be.

UNKNOWN, *Pasquil's Jests*, p. 35. (1604)

No better than you should be.

BEAUMONT AND FLETCHER, *The Coxcomb*. Act

iv, sc. 3. (1612)

She is no saint, she is no better than she should be

TORRIANO, *Piazza Universale*, p. 172. (1666)

FIELDING, *The Temple Beau*. Act iv, sc. 5

(1730) SWIFT, *Polite Conversation*. Dial. i

(1738) FITCH, *Captain Jinks*. Act i. (1901)

CROFTS, *Circumstantial Evidence*, p. 47

(1941) BAILEY, *Orphan Ann*, p. 175. (1941)

etc., etc.

The shepherd thought her no better than she should be, a little loose in the hilts, and free of her hips.

PETER MOTTEUX, tr., *Don Quixote*. Pt. I, ch. 3. (1700)

Some say, "A very fine lady"; others, "I'll warrant you, she is no better than she should be."

RICHARD STEELE, *The Spectator*. No. 503. (1712)

He's just—nae better than he should be.

BURNS, *Dedication to Gavin Hamilton* (1786)

We're none of us better than we ought to be.

B. P. SHILLABER, *Life and Sayings of Mrs. Partington*. (1854)

No better than you ought to be. Just good enough.

H. B. FULLER, *Striking an Average*. (1901)

She looks no better than she should be.

ANN BRIDGE, *Frontier Passage*, p. 5. (1943)



## BETTERS

1 Fight valiantly with your betters. (*κρῆσσοις  
ἰφί μάχεσθαι*.)

HOMER, *Iliad*. Bk. xxi, l. 486. (c. 850 B. C.)

Not so at Troy did I bear myself, but ever was  
matched with my betters. (Certans semper me-  
lioribus.)

HORACE, *Satires*. Bk. ii, sat. v, l. 19. (30 B. C.)

Be busie or bolde With his biggers or betters.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

2 He loseth many a good bit that striveth with  
his betters.

JAMES HOWELL, *Proverbs: Brit.-Eng.*, p. 9 (1659)

3 Don't worry your betters, who don't know  
you are born. (Meliozem noli molestare, qui  
te natum non putat.)

PETRONIUS, *Satyricon*. Sec. 58. (c. A. D. 60)

4 Make way for your betters. (Da locum mel-  
lioribus.)

TERENCE, *Phormio*, l. 522 (161 B. C.)

## BETTING, see Gambling

## BEZONIAN

5 Great men oft die by vile bezonians.

SHAKESPEARE, *II Henry VI*, iv, 1, 134. (1591)

Recruits sent from Spain to Rome were  
called *bezogni*, because they were in need of  
everything, from the Italian *bisogno*, need  
Florio defined them as "new leuied souldiers  
such as come needy to the war."

Under which king, Besonian? speak, or die.

SHAKESPEARE, *II Henry IV*, v, 3, 117. (1598)

A base Besonio, fitter for the spade than the  
sword

ROBERT JOHNSON, *Kingdom and Common-  
wealth*, 55. (1603)

Base and pilfering bezognios and marauders

WALTER SCOTT, *The Monastery*. Ch. 16 (1820)

Out on ye, cullions and bezonians!

LYTTON, *The Last of the Barons*, i, 11. (1843)

## BIBLE, THE

6 His studie was but litel on the bible.

CHAUCER, *Canterbury Tales: Prologue*, l. 440  
(c. 1386) See also GOSPEL.

7 He has the Bible in his Hand, and the Alcoran  
in his Heart.

THOMAS FULLER, *Gnomologia*. No. 1879. (1732)

8 The inspiration of the Bible depends upon the  
ignorance of the gentleman who reads it.

INGERSOLL, *Speech*, New York, 25 April, 1881

9 Search the scriptures. (*ἐπευρίνατε τὰς γραφάς*.)

New Testament: *John*, v, 39. (c. A. D. 110) The  
*Vulgate* is, "Scrutamini Scripturas."

*Scrutamini Scripturas*. These two words have un-  
done the world.

JOHN SELDEN, *Table-Talk: Scripture*. (c. 1650)

10 There is nothing patent in the New Testament  
that is not latent in the Old. (In vetere novum  
latet, in nova vetus patet.)

V. S. LEAN, *Collectanea*. Vol. iv, p. 153. (1904)

11 The Bible and a stone do well together.

ANDREW MARVELL, *The Rehearsall Transpos'd*.  
(1672) Marvell says this is a Welsh proverb,  
"meaning, perhaps, that if one miss, the other  
will hit."

12 I am a Bible-bigot. I follow it in all things,  
both great and small.

JOHN WESLEY, *Journal*, 2 June, 1766.

Bible belt.

H. L. MENCKEN, referring to that section of  
the South inhabited by Bible-bigots. (c. 1924)

## BIG

13 [They] look as though they had eaten bul-  
beefe.

JOHN BARET, *An Alvearie*, sig. T270. (1580)

To look as big, as if he had eaten bull beef.

JOHN RAY, *English Proverbs*, p. 164. (1670)

He looks as big as bull beef

ROBERTSON, *Phraseologia Generalis*, 257. (1681)

You may go, and be a governor, and look  
as big as bull-beef.

PETER MOTTUUX, tr., *Quixote*. Pt. ii, ch. 5 (1712)

As big as bull-beef at Candlemas

W. C. HAZLITT, *English Proverbs*, p. 58. Evans  
(*Leics. Words*, 112) explains that "as big as  
bull-beef" is comparable to "as proud as a  
pump wi' two spouts"

14 Ful hyg he was of brawn and eek of bones

CHAUCER, *Canterbury Tales: Prologue*, l. 548  
(c. 1386) TENNYSON, *Enid*, l. 489, uses the  
phrase, "big of bone."

15 As big as a parson's barn.

W. C. HAZLITT, *English Proverbs*, p. 58. (1869)

The phrase refers to the time when the min-  
ister of the parish received his tithes in kind  
instead of in cash, and had to have a big  
barn in which to store them.

16 We had a cheese very greate,

But the greatest crabs are not alwaies the best  
meate.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11 (1546)

17 Statues . . . bigger than life.

WILLIAM HOGARTH, *The Analysis of Beauty*, xi,  
85. (1753) Perhaps the forerunner of "As  
large as life and twice as natural."

18 Size is a matter of opinion.

GEORGE MEREDITH, *Richard Feverel*. Ch. 34  
(1859)

19 Not less large than Canada. (N'estoit moins  
grand que de Canada.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 2. (1548)

THE BIGGER THEY COME THE HARDER THEY FALL.  
see under FALL.

## BIGOTRY

<sup>1</sup> Bigotry murders Religion, to frighten fools with her ghost.

C. C. COLTON, *Lacon*. Vol. i, No. 101. (1820)

<sup>2</sup> To take up half on trust, and half to try,  
Name it not faith, but bungling bigotry.

JOHN DRYDEN, *The Hind and the Panther*. Pt. i, l. 141. (1687)

<sup>3</sup> All bigotries hang to one another.

THOMAS JEFFERSON, *Letter to John Adams*. 1814.

<sup>4</sup> A bigot is a person who, under an atheist king, would be an atheist. (Un dévot est celui qui, sous un Roi athée, serait athée.)

LA BRUYÈRE, *Les Caractères*. Pt. iv, No. 39. (1688)

A bigot delights in public ridicule, for he begins to think he is a martyr.

SYDNEY SMITH, *Peter Plymley Letters*. Let. 1. (1807)

## BIOGRAPHY

See also Death: De Mortuis

<sup>5</sup> One of the new terrors of death.

JOHN ARBUTHNOT (c. 1730). As quoted by ROBERT CARRUTHERS, *Life of Pope*, p. 149. Arbuthnot was referring to the six-penny lives of prominent persons which Edmund Curll was in the habit of issuing immediately after their deaths.

Death was now armed with a new terror.

LORD BROUGHAM. See CAMPBELL, *Lives of the Chancellors*, vii, 163.

The poor dear dead have been laid out in vain;  
Turn'd into cash, they are laid out again!

THOMAS HOOD, *On Reading a Diary Lately Published*. (c. 1827)

Every great man nowadays has his disciples, and it is always Judas who writes the biographies.

OSCAR WILDE, *The Critic as Artist*. (1891)

<sup>6</sup> Biography is the only true history.

THOMAS CARLYLE, *Journal*, 13 Jan., 1832. See also under HISTORY.

A well-written life is almost as rare as a well-spent one.

CARLYLE, *Essays: The State of German Literature*. (1833)

## BIRD

*Proverbs relating to the more important birds will be found under their several names, Black-bird, Lark, Nightingale, etc.*

<sup>7</sup> If bird prey on bird, how can it be pure? (ὅπριος ὄρνις πῶς ἂν ἀγνέται φαγών;)

ÆSCHYLUS, *Suppliant Maidens*, l. 226. (c. 485 B. C.) A proverb which appears in many forms: "Dog won't eat dog" (κύων κυρὸς οὐχ ἀπτεται), and the Latin, "Canis non caninam est."

<sup>8</sup> Nobody knows where my treasures repose, unless it be some bird. (οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἰ τις ὄρ' ὄρνις.)

ARISTOPHANES, *The Birds*, l. 601. (414 B. C.)

The usual form of the proverb is, "Nobody can see me, unless it be some bird" (οὐδεὶς με θεωρεῖ, πλὴν ὁ περιπτάμενος ὄρνις).

Only a bird could see me. (πλὴν εἰ τις οἶδεν ὄρνις.)

ARISTOTLE, *Fragment*. (c. 400 B. C.) Cited by ERASMUS, *Adagia*, ii, ii, 28, with the Latin, "Nisi si qua vidit avis."

<sup>9</sup> I know because I heard the whispering of the fig-leaves. (ὥς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.)

ARISTOPHANES, *The Wasps*, l. 436. (422 B. C.)

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. (Aves caeli portabunt vocem tuam, et qui habet pennas annuntiabit sententiam.)

*Old Testament: Ecclesiastes*, x. 20 (c. 250 B. C.)

I did lately heere . . . by one byrd that in mine eare was late chaunting

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5 (1546)

I had a little bird, that brought me newes of it.

BRIAN MELBANCKE, *Philotimus*, sig. F3 (1583)

I heard a bird so sing

SHAKESPEARE, *II Henry IV*, v, 5, 113 (1598)

I heard a bird sing, they mean him no good office.

JOHN FLETCHER, *The Loyal Subject*. Act iv, sc. 2 (1618)

But I have also heard a sweet bird sing

HENRY FIELDING, *Pasquin*. Act iv (1736)

I heard the little bird say so.

SWIFT, *Letter to Stella*, 23 May, 1711.

A bird of the air shall carry the clatter

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)

Stone walls have ears, and a bird of the air shall carry the matter

SCOTT, *The Fortunes of Nigel*. Ch. 6. (1822)

A little bird has whispered a secret to me.

FREDERICK MARRYAT, *Peter Simple*. Ch. 39 (1833)

I have had a bird too singing something in my ear.

BENJAMIN DISRAELI, *Sybil*, p. 285. (1845)

A little butterfly must have told him

O. HENRY, (W. S. PORTER), *Buried Treasure*.

(1909) Of a collector of butterflies. "Bird" becomes "finger" or "thumb" on the continent. The Germans say, "Mein kleiner Finger hat es mir gesagt"; the French, "Mon petit doigt me l'a dit" (My little finger told me). The third witch in *Macbeth*, iv, 1, alludes to the superstition underlying the phrase when she says, "By the pricking of my thumbs, Something wicked this way comes."

<sup>10</sup> Birds dwell with their kind. (Volatilia ad sibi similia conveniunt.)

BEN SIRA, *Book of Wisdom (Ecclesiastics)*, xxvii, 9. (c. 190 B. C.)

BIRDS OF A FEATHER FLOCK TOGETHER, see LIKE-NESS: LIKE TO LIKE.

- 1 Every bird must hatch its own eggs.  
NICHOLAS BRETON, *Works* (Grosart), ii, c6.  
(1616) MERITON, *Yorkshire Ale*, p. 83. (1683)  
FULLER, *Gnomologia*, No. 1409. (1732)
- 2 Not to find nests where one thinks to find birds. (No haber hallado nidos donde pensó hallar pájaros.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 15. (1615)
- 3 The little birds of the field have God for their purveyor and caterer. (Las avecitas del campo tienen a Dios por su proveedor y despensero.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)  
Learn from the birds what food the thickets yield  
POPE, *An Essay on Man*. Epis. iii, l. 173. (1733)  
God gives every bird its food, but does not throw it into the nest.  
J. G. HOLLAND, *Gold Foil: Providence* (1859)
- 4 In the nests of last year there are no birds of this year. (En los nidos de antaño, no hay pájaros hogaño.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 74. (1615)  
There are no Birds this Year, in last Year's Nest.  
THOMAS FULLER, *Gnomologia*. No. 4863. (1732)  
Enjoy the Spring of Love and Youth.  
To some good angel leave the rest;  
For Time will teach thee soon the truth,  
There are no birds in last year's nest!  
H. W. LONGFELLOW, *It Is Not Always May*.  
(1840) Longfellow quotes the Spanish proverb as "No hay pájaros en los nidos de antaño"  
There is no bird in any last year's nest  
AUSTIN DOBSON, *The Dying of Tanneguy du Bois* (1885)
- 5 Tak any brid, and put it in a cage,  
And do al thyn entente and thy corage  
To fostre it tendrely with mete and drinke,  
Of alle deyntees that thou canst bithinke,  
And keep it al-so clenly as thou may;  
Al-though his cage of gold be never so gay.  
Yet hath this brid, by twenty thousand fold,  
Lever in a forest, that is rude and cold,  
Gon ete wormes and swich wrecchednesse  
CHAUCER, *Canterbury Tales: The Manciple's Tale*, l. 59. (c. 1389)  
The cage does not feed the birds  
PETER MOTTEUX, tr., *Rabelais, Pantagruel*. Bk. iv, ch. 11. (1693) An interpolation by Motteux. The Italians say, "La bella gabbia non nudrisce l' uccello" (The handsomest cage doesn't nourish the bird).  
It is the beautiful bird which is put in a cage (Chiao niao pei lung.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 888. (1875)  
She's a bird in a gilded cage.  
A. J. LAMB, *A Bird in a Gilded Cage* (1900)  
She's just a bird in a gilded cage.  
CHARLOTTE ARMSTRONG, *Lay On, Mac Duff*, p. 65. (1942)
- 6 Such bird, such neast.  
COTGRAVE, *French-English Dict.: Nid*. (1611)  
As the bird is, such is the nest.  
TORRIANO, *Piazza Universale*, p. 296. (1666)  
A little Bird is content with a little Nest.  
THOMAS FULLER, *Gnomologia*. No. 244. (1732)  
Birds in their little nests agree.  
ISAAC WATTS, *Love Between Brothers and Sisters*. (1715) GEORGETTE HEYER, *Envious Casca*, p. 208. (1941)  
Birds in their little nests agree  
Till old enough to fight.  
PATRICIA WENTWORTH, *In the Balance*, p. 116. (1941)
- 7 To fright a bird is not the way to catch her.  
THOMAS DRAXE, *Bibliotheca*, p. 2. (1633)  
CLARKE, *Paroemiologia*, p. 311. (1639) RAY, *Proverbs*, p. 95. (1670)  
He that will take the bird, must not scare it.  
HERBERT, *Jacula Prudentum*. No. 45. (1640)  
Fleying [frightening] a bird is no the way to grip it.  
JAMES KELLY, *Scottish Proverbs*, p. 106. (1721)  
Frightning of a Bird is not the way to catch it.  
THOMAS FULLER, *Gnomologia*. No. 1627. (1732) The French say, "Qui veut prendre un oiseau, qu'il ne l'effarouche" (He who wishes to take a bird, let him not scare her)
- 8 By the song one knows the bird. (E cantu dignoscitur avis.)  
ERASMUS, *Adagia*. Chil. iv, cent. ii, No. 21. (1523) Another Latin form is, "Qualis avis, talis cantus" (Such bird, such song).  
The bird is known by its note.  
JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 10 (1659)  
A Bird is known by its Note, and a Man by his Talk.  
THOMAS FULLER, *Gnomologia*. No. 12. (1732)  
Every Bird is known by its Feathers.  
THOMAS FULLER, *Gnomologia*. No. 1407. The Germans say, "Man erkennt den Vogel am Gesang" (One knows the bird by its song)
- 9 Every byrde knoweth not the good grayne (Ogni uccello non cognosce il bon grano)  
JOHN FLORIO, *Firste Fruites*, fo. 33 (1578)
- 10 Thacker . . . plucked down a church belonging thereto [Repton abbey], adding he would destroy the nest, for fear the birds should build therein again.  
THOMAS FULLER, *Church-History of Britain*. vi. 5. (1655)  
Ding down the nests, and the rooks will flee away  
JAMES KELLY, *Scottish Proverbs*, p. 88 (1721)  
I hear the sacrilegious cry,  
"Down with the nests, and the rooks will fly!"  
R. H. BARRHAM, *Ingoldshy Legends* (1898), p. 361. (1837)
- 11 A Bird may be caught with a Snare, that will not be shot.  
THOMAS FULLER, *Gnomologia*. No. 13. (1732)

Little Birds may pick a dead Lion.

THOMAS FULLER, *Gnomologia*. No. 3250.  
That is the Bird, that I would catch.

THOMAS FULLER, *Gnomologia*. No. 4358.  
The Fowler's Pipe sounds sweet, till the Bird is caught.

THOMAS FULLER, *Gnomologia*. No. 4542.

1 The Greene Knight was amongst the rest  
Like John Greys birde that ventured withe  
the best.

GEORGE GASCOIGNE, *Fruites of Warre*, cxxxi. (c. 1575)

To cluster together like John Grayes birde, *ut dicitur*, who always loved company.

UNKNOWN, *Quarrell Between Hall and Mal-  
lerie*, 6. (1579)

Like John Gray's bird.

W. C. HAZLITT, *English Proverbs*, p. 263. (1869)

2 What he may get of his michinge [thieving],  
It is al bile under the winge.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 6526.  
(c. 1390)

The byrde . . . bylle undyr wyngge layede.

UNKNOWN, *The Proces of the Seuen Sages*, l. 2196. (c. 1425)

[He] thought it mete neither lenger to dissimule,  
nor farther to kepe his bill vnder wyng

EDWARD HALL, *Chronicle: Henry VI*, p. 174  
(a. 1548)

All the little birds had laid their heads  
Under their wings—sleeping in feather beds.

THOMAS HOOD, *Bianca's Dream*. (1827)

3 An ill byrde layeth an ill egge.

STEFANO GUAZZO, *Civile Conversation*, fo 127  
(1586) EDWARD WARD, *Female Policy De-  
tected*, 93. (1695) Cited as "the old proverb"

4 Saying, when he was dying: I have saved the  
bird in my bosom: meaning that he had kept  
both his promise and oath.

EDWARD HALL, *Chronicle*, p. 2. (1550)

[He] cheerfully took his death, affirming he had  
a bird in his breast (his own innocency) that sung  
comfort unto him.

THOMAS FULLER, *Worthies of England: Leic.*,  
ii, 253. (1662)

Thou hast kept well . . . the bird in thy bosom

WALTER SCOTT, *The Abbot*. Ch. 8. (1820) In a  
note, Scott writes: "An expression used by  
Sir Ralph Percy, slain in the battle of  
Hedgely-moor in 1464, to express his having  
preserved unstained his fidelity to the House  
of Lancaster."

5 The bird loves her nest.

HERBERT, *Jacula Prudentum*. No. 80. (1640)

Every Bird likes its own Nest best.

THOMAS FULLER, *Gnomologia*. No. 1408.  
(1732) The Italians say, "Ad ogni uccello,  
suo nido è bello" (To every bird its own nest  
is beautiful); the French, "Chaque oiseau  
trouve son nid bien" (Every bird finds its  
own nest good), or "A chescun oysel | Son  
nye li semble bel" (To every bird its nest

seems beautiful)—in modern French, "A  
chacun oiseau | Son nid semble beau."

6 It hurteth not the tounge to geue fayre wurdis.  
The rough net is not the best catcher of  
burdis.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
CAMDEN, *Remains*, p. 313. (1614)

7 Er the next daie the birdes were flowne.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1562)

The Byrdes were flowne before I found the nest  
GEORGE GASCOIGNE, *Poesies*, p. 94. (1575)

Man . . . knows not his time, . . . he comes  
when the bird is flown.

WILLIAM GURNALL, *The Christian in Complete  
Armour*, p. 46. (1655)

The birds are flown.

CHARLES KINGSLEY, *Westward Ho!* Ch 5. (1855)

Fifteen minutes late Your bird has fluttered.

DASHIEL HAMMETT, *The Maltese Falcon*. Ch  
16. (1930)

8 By'r lady, than we shall catche byrds to mor-  
row.

JOHN HEYWOOD, *Proverbs* Pt. ii, ch. 8. (1546)

9 Even as he thus spake, there flew forth a  
bird upon the right hand, an eagle of lofty  
flight. (ὡς ἀρα οἱ εἰπόντι ἐπείτατο δεξιὸς ὄρνις,  
| αἰετὸς ὑψηλότης.)

HOMER, *Iliad*. Bk. xiii, l. 821. (c. 850 B.C.) The  
eagle was a bird of good omen: as was also  
the owl. ZENOBIUS, ii, 93, gives "An owl's  
flight" (γλαυξ πταται) as a sign of victory.

The raven was the bird of ill omen, always  
croaking defeat. See under RAVEN

Send a bird of omen, . . . let him appear upon  
my right hand (πείσοι δ' οἰωνόν.)

HOMER, *Iliad*. Bk. xxiv, l. 310. (c. 850 B.C.)

Be not a bird of ill omen. (μὴ δ' ὄρνις δεινέη.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. i, l.  
304. (c. 225 B.C.)

I go out with clear auspices, with a bird on my  
left. (Liquido exeo foras auspicio, avi sinistra.)

PLAUTUS, *Epidicus*, l. 182. (c. 200 B.C.) Two  
proverbial phrases are, "Bonis avibus" and  
"Malis avibus," literally, "With good or evil  
birds," meaning with good or bad omens.

10 Each bird is well pleased with his own voice

JAMES HOWELL, *English Proverbs*, p. 2. (1659)

Each bird loves to hear himself sing.

H.G. BOHN, *Handbook of Proverbs*, p. 269. (1855)

11 Who provideth for the raven his food? (Quis  
præparat corvo escam suam?)

*Old Testament: Job*, xxxviii, 41. (c. 350 B.C.)

He giveth to the beast his food, and to the young  
ravens which cry. (Qui dat iumentis escam ip-  
sorum: et pullis corvorum invocantibus eum.)

*Old Testament: Psalms*, cxlvii, 9. (c. 250 B.C.)

Young ravens must have food.

SHAKESPEARE, *The Merry Wives of Windsor*, i,  
3, 38. (1600)

Small birds must have meat.

JOHN CLARKE, *Paroemiologia*, p. 292. (1639)

Small birds must have meat. Children must be fed, they cannot be maintained with nothing.

JOHN RAY, *English Proverbs*, p. 63. (1670)

<sup>1</sup> The bird must flighter [flutter] that flies with one wing.

JAMES KELLY, *Scottish Proverbs*, p. 308. (1721)

The bird maun flichter that flees wi' ae wing.

SUSAN FERRIER, *The Inheritance*. Vol. iii, ch. 32. (1824)

<sup>2</sup> Birds act by instinct, and ne'er can  
Attain the rectitude of man.

MARY LAMB, *The Rook and the Sparrows*. (1809)

<sup>3</sup> Even when the bird walks one feels that it has wings. (Même quand l'oiseau marche on sent qu'il a des ailes.)

ANTOINE LAMIERRE, *Fastes* Chant i. (1769)

<sup>4</sup> Thou hatchest vp a bird to pecke out thine owne eyes

THOMAS LODGE, *Rosalynde*. (1590)

Ill fare that bird that picks out the Dammes eyes

JOHN CLARKE, *Paroemiologia*, p. 169. (1639)

On p. 272, Clarke adds, "It's an ill bird that pecks out the Dammes eyes."

You bring up a bird to pick out your own eye

WILLIAM WALKER, *Paroemiologia*, p. 53. (1672)

I know you have hatched up some chickens that now seek to pick out your eyes.

THOMAS FULLER, *Worthies of England: Lancs.*, ii. 198. (1662)

He has brought up a Bird, to pick out his own Eyes.

THOMAS FULLER, *Gnomologia*. No. 1864. (1732)

<sup>5</sup> It's a foul bird that defiles its own nest. (Nidos commaculans immundus habebitur ales.)

EDMUND LUTICH, *Fecunda Ratio*, 1148. (c. 1023)

Dahet habbe that ilke best That fuleth his owē nest (A curse be upon the bird that defiles his own nest.)

UNKNOWN, *Owl and Nightingale*, l. 99. (c. 1250)

Hyt ys a fowle brydde that flyeth hys owne nest

BOZON, *Contes Moralizés*, p. 205. (c. 1320)

Trop est l'oisele de mesprisure

Qu'on son ny propre fait leure.

(It is a contemptible bird that does wrong to its own nest.)

JOHN GOWER, *Mirour de l'Homme*, l. 23413. (c. 1378)

An olde proverbe seyde ys in englyssh: men seyn "that brid or foule ys dyshonest, what that he be and holden ful chirlyssh, that vseth to defoule his owne neste"

THOMAS HOUCLEYE, *Minor Poems* (E.E.T.S.), p. 80. (1402)

It is neyther wurshipful ne honest

On-to mankeende to foule soo his nest.

JOHN CAPGRAVE, *Life of Saint Katherine*, l. 1594. (c. 1440) JOHN SKEILTON, *Poems*

*Against Christopher Gernesche*, No. 3 (c. 1500), condenses this to, "That byrde is nat honest That fyleth his owne nest."

It is a foule thyng for a man to slauder the

treasure or thynges of his owne house. (Domes-ticum thesaurum calumniaris turpe est.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 49.

(1508) Taverner, tr., fo. 58. (1550) Taverner adds, "We have a very prety prouerbe in Englyshe whiche we use in the same sense, 'it is an euyl byrde that defyleth her owne neste.'"

It is a lewde byrde that fyleth his owne nest.

ALEXANDER BARCLAY, *Shyp of Follys*, p. 65. (1509)

It is a foule byrd that fyleth his owne nest.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

It is fowle bird that defiles its own nest.

ROBERT GREENE, *Mamillia*. (1583) *Works* (Gros-sart), ii, 31. But, as Grosart points out, "It is only its own nest that it can well defile." See also FITZGERALD, *Euphranor*, p. 13. (1851) SHAW, *Augustus Does His Bit*. (1917) BEED-ING, *The Eight Crooked Trenches*, p. 240 (1936) etc., etc. The Italians say, "Mad is the priest who blasphemes his own relics"; the Hebrews, "Never cast dirt into the fountain of which thou hast drunk."

It becometh not any woman to set light by her husband, nor to publish his infirmities: for they say, That is an evil bird that defileth her own nest.

HENRY SMITH, *Sermons*, p. 26. (c. 1591)

We must have your doublet and hose plucked over your head, and show the world what the bird hath done to her own nest.

SHAKESPEARE, *As You Like It*, iv, 1, 207. (1599)

It's an ill bird that beraies its own nest.

JOHN RAY, *English Proverbs*, p. 62. (1670)

I am taxed with bewraying my own nest.

DANIEL DEFOE, *Trueborn Englishman: Preface*. (1701)

Where's the use o' vilifying ane's country? . . .

It's an ill bird that files its ain nest.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)

Jay-bird don't rob his own nes'.

JOEL CHANDLER HARRIS, *Uncle Remus: Plan-tation Proverbs*. (1880)

<sup>6</sup>

It is a mad Hare yat wil be caught with a Taber, and a foolish bird that staieth the lay-ing salt on hir taile, and a blinde Goose that commeth to the Foxes sermon.

JOHN LYLY, *Euphues and His England* (Arber), p. 327. (1580)

<sup>7</sup>

A bird knows nothing of gladness,

Is only a song machine.

GEORGE MACDONALD, *A Book of Dreams* (c. 1860)

<sup>8</sup>

Rare bird as it would be. (Quando haec rara avis est.)

PERSIUS, *Satires*. Sat. i, l. 46. (c. A.D. 58)

A rare bird upon the earth, very similar to a black swan. (Rara avis in terris nigroque simillima cygno.)

JUVENAL, *Satires*. Sat. vi, l. 165. (c. A.D. 120)

Less literally, "A prodigy seldom seen on earth, and just as rare as a black swan" Meaning a chaste woman.

1 The bird caught in lime, or conny in hay, or deare in toyle, the more they strive the faster they sticke.

GEORGE PETTIE, *Petite Pallace: Germanicus and Agrippina*, p. 75. (1576)

2 Let fly the bird before the cheesecakes. (Lascher l'oyseau deuant talemouses.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 11. (1532)

3 If the partridge had the woodcock's thigh, It would be the best bird that ever did fly.

RAY, *English Proverbs*, p. 36. (1678)

4 You may gape long enough ere a bird fall into your mouth.

JOHN RAY, *English Proverbs*, p. 97. (1678) A variant is, "Birds ready cooked do not fly into your mouth." The Germans say, "Ge-bratene Tauben, die einem in Maul fliegen?" (Do pigeons, ready roasted, fly into one's mouth?); the Dutch, "Gebrade duijven vliegen niet door de lucht" (Roasted pigeons do not fly through the air).

5 He's in great want of a bird that will give a groat for an owl.

JOHN RAY, *English Proverbs*, p. 101. (1678)  
FULLER, *Gnomologia*. No. 2458. (1732)

A man must be hard driv'n to find a bird Who offers two-pence for an owl.

JOHN WOLCOT (PETER PINDAR), *Pitt and His Statue* (1802)

6 The bird that can sing and will not sing must be made to sing.

JOHN RAY, *English Proverbs*, p. 343. (1678)  
DICKENS, *Cricket on the Hearth*. (1845)

Remember the proverb about little birds that can sing and won't sing.

A. T. QUILLER-BOUCH, *Troy Town*. Ch. 1. (1888)  
Little birds that can sing and will not sing will have to be made to sing.

D. C. MURRAY, *John Vale's Guardian*. Ch. 7. (1890)

7 The old bird is never caught by the snare (γέροντας ὄρνις οὐκ ἐλε βρόχῳ.)

SAPPHO, *To Charaxus*. Frag. 35. (c. 610 B. C.)  
See EDMONDS, *Lyra Graeca*, i, 205.

I am no byrde to be locked ne take by chaf.

WILLIAM CAXTON, tr., *Reynart the Fox*, xl, 111 (1481)

An olde birde is not caught with chaffe.

UNKNOWN, *Timon*. Act iv, sc. 2. (c. 1600)

You must not think, sir, to catch olde birdes with chaffe.

THOMAS SHELTON, tr., *Don Quixote*. Bk. iv, ch. 5. (1620)

Teach them to lick honey, catch birds with chaffe.

RICHARD BROME, *The Sparagus Garden*. Act iv, sc. 11. (1640)

There's no catching old birds with chaff.

THOMAS SHADWELL, *The Sullen Lovers*. Act v, sc. 3. (1668)

You can't catch old birds with chaff.

JOHN RAY, *English Proverbs*, p. 126. (1670)  
The Italians say, "Nuova rete non piglia uccello vecchio" (A new net won't catch an old bird); the Germans, "Alte Vögel sind schwer zu rupfen" (Old birds are hard to pluck).

Old birds are not caught with chaff.

OSWALD DYKES, *English Proverbs*, p. 49. (1709)  
FULLER, *Gnomologia*. No. 3707. (1732)

SCOTT, *Redgauntlet*, ch. 4. (1824) SMEDLEY, *Frank Fairleigh*, ch. 31. (1850) etc., etc.

Two specimens of poultry, which, if there be any truth in adages, were certainly not caught with chaff.

DICKENS, *Bleak House*. Ch. 49. (1852)

They sang . . . and ogled him . . . with which chaff our noble bird was by no means to be caught.

THACKERAY, *The Newcomes*. Ch. 53. (1853)

8 The bird chooses its tree, not the tree the bird. (Niao tsé tsé mu, mu ch'i neng tsé niao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 448. (1875)

When the birds are full-fledged they fly away (Chang ta lao ch'ien tzu fei.)

SCARBOROUGH, *Chinese Proverbs*. No. 2159.

9 When every feather sticks in his own wing, Lord Timon will be left a naked gull.

SHAKESPEARE, *Timon of Athens*, ii, 1. 30. (1607)

If every bird should fetch her own feathers, you should have a naked Pope.

THOMAS ADAMS, *Sermons*. Vol. i, p. 203. (1629)  
If euery birde had his owne, he should be as rich as a new shorne sheepe.

THOMAS DRAXE, *Bibliotheca*, p. 18. (1633)

If every Bird take back its own Feathers, you'll be naked.

THOMAS FULLER, *Gnomologia*. No. 2675. (1732)

10 As when a bird hath flown through the air, there is no token of her way to be found. (Aut tamquam avis quae transvolat in aere, cuius nullum invenitur argumentum itineris.)

APOCRYPHA: *Wisdom of Solomon*, v, 11. (c. 100 B. C.)

## II—The Early Bird Catches the Worm

11 The early bird catcheth the worme.

WILLIAM CAMDEN, *Remains* (1870), p. 333.  
(1605) RAY, *English Proverbs*, p. 84. (1670)

'Tis the early Bird, that catcheth the Worm.

THOMAS FULLER, *Gnomologia*. No. 5118. (1732)

The early bird gets the worm.

HENRY KINGSLEY, *Geoffrey Hamlyn*. Ch. 31. (1859)

It's the early bird that gets the worm.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 7. (1843)

The early bird gets the late one's breakfast.

MRS. CHAMBERLAIN, *West Worcs. Words*, p. 39. (1882)

It's the early bird, as the saying goes, that gets the rations.

R. L. STEVENSON, *Treasure Island*. Ch. 30. (1883) Where we would say "The early bird catches the worm," the Indian rustic says, "who sleeps late gets the bull-calf, he who rises early the cow-calf"—which is more valuable.

J. L. KIPLING, *Beast and Man*, p. 125. (1891) "The early bird catches the worm."—"Unfortunately, it is the early fish that catches the worm."—"But the early man catches the fish."

G. K. CHESTERTON, *The Fod of the Fisherman*. (1922)

She was one of the early birds,  
And I was one of the worms.

T. W. CONNOR, *She Was One of the Early Birds*. Early bird. Any worms?

H. C. BAILEY, *The Bishop's Crime*, p. 209. (1941)

1 The live man catches the cow.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 70. (c. 900) Bellows, tr. Note the resemblance to the Hindu proverb given by Kipling above. The fleetest fish swalloweth the delicatest bait.

JOHN LILLY, *Euphuus* (Arber), p. 35. (1579)

The cow that's first up, gets the first of the dew

JAMES KELLY, *Scottish Proverbs*, p. 306. (1721) The French say, "La vache la première au pré. ! Leche la rosée" (The first cow in the field licks up the dew). The Danes say, "Den første Fugl fanger det første Korn" (The first bird gets the first grain).

The early tire gets the roofin' tack

KIN HUBBARD, *Abe Martin's Broadcast*, p. 118. (1930)

### III—A Bird in the Hand

2 I should be foolish to release the bird I have in my hand, in order to pursue another. (ἔγωγε δὲ εἶναι ἄφρων, εἰ τὴν ἐν χερσίν ἵτοιμην τροφὴν ἀφείς, τὰ μὴ φαιρόμενα τῷ διώκοιμι.)

AESOP, *Fables: The Nightingale and the Hawk* (c. 570 B. C.) The nightingale, caught by the hawk, argues that it should be released, since it is only a mouthful, and that the hawk should search for bigger prey. To which plea the hawk replies as above. The fable of *The Fisherman and the Anchovy* has a similar moral. The anchovy, caught in the net, asks to be released until it grows larger and better worth eating, but the fisherman answers that he would indeed be foolish to abandon a gain in hand, however small, in the hope of a greater gain in the future.

It is a pity to lose the spoil in hand. (Nam miserum est praesentem amittere praedam.)

AVIANUS, *Fables*. Fab. xx, l. 15. (c. A. D. 400) A rendering of Aesop's fable of *The Fisherman and the Anchovy*.

One thing that you have, they say, is worth more than two things which you may have. The one is sure, the other is not. (Un Tiens vaut, ce dit-on, mieux que deux Tu l'auras: | L'un est sûr; l'autre ne l'est pas.)

LA FONTAINE, *Fables: Le Petit Poisson et le*

*Pêcheur*. Bk. v, fab. 3. (1668) This is, of course, Aesop's fable referred to above.

3 If you don't still think the bird in the bush worth any two in the hand, you might as well die.

PHILIP BARRY, *You and I*. Act i. (1923)

Two birds in the bush are still two birds in the bush.

MELBA MARLETT, *Death Has a Thousand Doors*, p. 113. (1941)

Grab the bird in hand, shut your eyes, and pretend it's the bird in the bush.

MANNING LONG, *False Alarm*, p. 37. (1943)

4 Better a sparrow in the hand than a vulture on the wing. (Más vale pájaro en mano que buitres volando.)

CERVANTES, *Don Quixote*. Pt. i, ch. 31 (1605); pt. ii, chs. 31, 71. (1615) *Pájaro*, passer, while specifically a sparrow, is used generally for any small bird. Shelton, in his translation of *Don Quixote*, renders the passage. "A sparrow in the fist is worth more than a flying bittour [bittern]." The French say, "Le moineau en la main vaut mieux que l'oie qui vole" (A sparrow in the hand is worth more than a goose flying in the air); the Germans, "Besser ein Spatz in der Hand, als eine Taube auf dem Dach" (Better a sparrow in the hand than a pigeon on the roof)

A Sparrow in Hand is worth a Pheasant that flyeth by.

THOMAS FULLER, *Gnomologia*. No. 420. (1732)

One bird in the net is better than a hundred flying

JOHN RAY, *Adagia Hebraica*, p. 404. (1678)

A thousand cranes in the air are not worth one sparrow in the fist.

BURCKHARDT, *Arabic Proverbs*. No. 3. (1817)

One captured bird is more than a thousand in the bush. (Capta avis est pluris quam mille in gramine ruris)

ALFRED HENDERSON, *Latin Proverbs*, p. 48. (1869) Another Latin form is "Una avis in laqueo plus valet octo vasis" (One bird in the snare is worth more than eight flying)

5 I'll not change a cottage in possession for a kingdom in hope.

JOHN CLARKE, *Paraemiologia*, p. 256. (1639)

I will not change my Cottage in Possession, for a Palace in Reversion.

THOMAS FULLER, *Gnomologia*. No. 2643. (1732)

6 A feather in hand is better than a bird in the air.

HERBERT, *Jacula Prudentum*. No. 580. (1640)

7 He is a fool who leaves what is close at hand to pursue what is out of reach. (ῥῆπιος, δὲ τὰ ἱτοιμα ληψὼν τ' ἀπτόμετα διώκει.)

HESIOD, *Fragments*. Frag. 234, Kinkel. (c. 800 B. C.) i. e. to leave a certainty for an uncertainty. Quoted by PLUTARCH, *Moralia*, 505D.

Take what is at hand, why pursue the fleeing? (τὰν παροίον ἀμολγε· τί τὸν φεύγοντα διώκεις?)

THEOCRITUS, *Idyls*. Idyl xi, l. 75. (c. 270 B. C.)

Do not the unknown o'er the known advance:  
Known things on judgment hang, unknown on chance.

(Ignotum tibi tu noli praeponere notis:  
cognita iudicio constant, incognita casu.)

CATO (?), *Disticha*. Bk. i, No. 32. (c. 175 B. C.)  
For uncertain hope [to abandon] sure rewards.  
(Pro incerta spe certa praemia.)

SALLUST, *Bellum Catilinae*. Ch. 41. (c. 41 B. C.)  
A cucumber now is better than a pumpkin in the future.

*Babylonian Talmud: Kethuboth*, fo. 83B. (c. 450) Also, *Sukkah*, 56B; *Temurah*, 9A.

Present joys are more to flesh and blood  
Than a dull prospect of a distant good.

JOHN DRYDEN, *The Hind and the Panther*. Pt. iii, l. 364. (1687)

An egg to-day is better than a hen to-morrow.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734. See under EGG.

A spur in the head is worth two in the heel.

SWIFT, *Polite Conversation*. Dial. 11. (1738)

A pullet in the pen is worth an hundred in the fen.

W. C. HAZLITT, *English Proverbs*, p. 31. (1869)  
"This." Hazlitt comments, "seems to be a *varia lectio* of A bird in the hand, &c."

I'd a durn sight ruther have a Christmas dinner  
in hand than a house an' wife in the bush.

FRANK R. STOCKTON, *The Christmas Wreck*. (1886)

A bird in the soup is better than an eagle's nest  
in the desert.

S. G. CHAMPION, *Racial Proverbs*, p. 350. (1938) A Chinese proverb.

Better a lean lintie on the hand than a fat finch  
on the wand.

H. W. THOMPSON, *Body, Boots and Britches*, p. 492. (1940)

1  
A peece of a Kyd is woorth two of a cat.  
Who the diuell will chaunge a rabet for a rat?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A piece of a kid is worth two of a cat.

WILLIAM CAMDEN, *Remains*, p. 303. (1614)  
FULLER, *Gnomologia*. No. 348. (1732)

2  
To let go the uppermost rope to catch at the  
lower. (ἀφείλῃ τὴν ὑπεράνω τὸν πρὸς ἡμᾶς διώκει.)

HYPERIDES. (c. 350 B. C.) As quoted by Harpocration. To lose a greater advantage in trying to grasp a lesser one.

With Esopes Dogge, letteth fall the fleshe, to  
cathe the shadow.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 135. (1574) Pettie, tr. See under SHADOW.

3  
As Confucius said, "No man lets a bird fly  
out of his hand because another nestles in his hair."

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 181. (1941)

4  
The half cash obtained today is greater than  
thousands of gold to be got hereafter.

P. PERTVAL, *Tamil Proverbs*. No. 549. (1842)

Better is one portion in the hand than two "I'll give you." (Mas vale un "toma" que dos "te daré.")

CHARLES CAHIER, *Six Mille Proverbes*, p. 283. (1836) A Spanish proverb.

One "Here it is" is better than ten "God help you's." (Ein Nimm hin ist besser als zehn Got helf dir.)

CAHIER, *Six Mille Proverbes*, p. 339. German  
Better a quick penny than a dallying shilling.

G. F. NORTHALL, *Folk Phrases*, p. 11. (1894)

5  
One grain of instant life is equivalent to acres  
of the leaf of hope hammered out to gild our prospect.

H. D. THOREAU, *Winter*, 1 Feb., 1852.

6  
Of more worth is one bird in the hand than  
two in the bush. (Plus valet in manibus avis  
unica fronde duabus.)

J. WERNER, *Latin Sprichwörter*, p. 70. (c. 1400)

A mediæval rhymed version is "Una avis in  
dextra Melior quam quattuor extra" (One  
bird in the hand is better than four at large).  
These rhymed Latin verses were great fa-  
vorites in the Middle Ages, but went out of  
fashion with the revival of classical taste in  
the fifteenth century. Few of them were origi-  
nal; for the most part they were merely  
rhymed doggerel versions of older maxims  
and proverbs.

Betr yz a byrd in the hond than tweye in the  
wode.

UNKNOWN, *Harleian MS.*, 3362. (c. 1470)

A birde in hond is better than thre in the wode  
RICHARD HILLS, *Common-place Book*, p. 128  
(c. 1530)

A byrd in hand . . . is worth ten flye at large.

HUGH RHODES, *The Boke of Nurture*, 579. (c. 1530)

Better one byrde in hande than ten in the wood.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

One byrd in the hand, is worth two in the forest,  
and yet it is better to be a byrd of the field, then  
a byrd of the cage. (Un ucello in gabbia, ne val  
due del bosco, & pure si è meglio esser ucello di  
campagna, che ucello di gabbia.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

One bird in the hand is worth two in the bush.

NATHANIEL WOODS, *The Conflict of Conscience*.  
Act iv. (1581) DYKES, *English Proverbs*, p.  
213. (1709) etc., etc.

That proverb, A bird in the hand is worth two in  
the bush, is of more authority with them [the  
men of this world] than are all the divine testi-  
monies of the good of the world to come.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i,  
p. 26. (1678)

This proverb turns up in several forms, but it  
always means that we are to prefer that which we  
have to that which we only expect. It is a proverb  
of this world only, and is not true on the broad  
field of eternal things. There our bird in the bush  
is worth all the birds that ever were in mortal  
hands.

CHARLES H. SPURGEON, *Salt Cellars*. (1885)



A bird in the hand is worth two in the bush; but . . . the bird in the bush may never be in the cage, while the future . . . is sure to come.

SIR JOHN LUBBOCK, *The Use of Life*. Ch. 15. (1894)

There is a race of narrow wits that never get rich for want of courage. . . . They never get ahead an inch because they are always hugging some coward maxim, which they can only interpret literally. "Never change a certainty for an uncertainty," "A bird in the hand is worth two in the bush," are their favorite saws; and very good ones they are too, but not to be followed too slavishly. Of what use is it "to be sawing about a set of maxims to which there is a complete set of antagonist maxims"? Proverbs, it has been well said, should be sold in pairs, a single one being but a half truth.

WILLIAM MATHEWS, *Getting on in the World*. (1896)

Ten birds in the tree are not worth one in the hand.

CHAMPION, *Racial Proverbs*, p. xl. (1938)

Nearly every country has its variation. The Roumanians say, "Better a bird in the hand than a thousand on the house"; the Italians, "Better one bird in the cage than four in the arbor"; the Frisians, "A bird in the pan is better than many in the air"; the Swedes, "Better one bird in the cage than seven in the bush," and "Better one bird in the pot than ten in the wood"; the Italians, "A finch in the hand is better than a thrush afar off," or "Better a feather in the hand than a bird in the air," or "Better a sparrow in the pan than a hundred chickens in the priest's yard."

#### IV—Two Birds with One Stone

<sup>1</sup> For stoppyng of gaps (quoth he) care not a rushe,

I will learne to stop two gaps with one bushe

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Therefore with one bush (as they say) ye are to stop two gaps, and to do both at once.

PHILEMON HOLLAND, tr., *Livy*, xxiii, iii. 474. (1600)

These Italians stopped two gaps with one bush; they were merchant pilgrims, and together applied themselves to profit and piety.

THOMAS FULLER, *The Holy War*. Bk. v, ch. 22. (1639)

To stop two Gaps with one Bush.

THOMAS FULLER, *Gnomologia*. No. 5234. (1732)

<sup>2</sup> [He] thinks to kill two birds with one stone, and satisfy two arguments with one answer.

THOMAS HOBBS, *The Questions Concerning Liberty, Necessity, and Chance*. (1656)

Thus have I (not killed two birds with one bolt, but) revived two men's memories with one record.

THOMAS FULLER, *Worthies of England: Kent*, ii, 151. (1662)

To kill two birds with one shaft.

JOHN RAY, *English Proverbs*, p. 197. (1670)

And (if you can bring this lady) I should kill two birds with one stone, as that excellent thrifty proverb says.

THOMAS SHADWELL, *The Miser*. Act ii. (1671)

It was their custom . . . to kill two birds with one stone, and never to throw away sprats, but as bait for whales.

DICKENS, *Martin Chuzzlewit*. Ch. 8. (1843)

Referring to Jonas Chuzzlewit and his father.

Trying to kill two birds with one stone, though they sit at opposite points of the compass, to see nature and do the honors to one who does not.

H. D. THOREAU, *Autumn*, 8 Nov., 1858.

We can kill two birds with the same rock.

MARK TWAIN, *Huckleberry Finn*. Ch. 38. (1884)

Thus he might bring down the kite and the humming-bird with one stone.

O. HENRY (W. S. PORTER), *The Caballero's Way*. (1907)

A crying invitation to one-stone two birds.

JOHN KOBLER, *Some Like It Gory*, p. 114. (1940)

As you say in England, we kill two birds in one bush.

FRANCIS BEEDING, *Eleven Were Brave*, p. 68. (1941)

Three birds with one stone is quite good marksmanship.

J. J. CONNINGTON, *No Past Is Dead*, p. 249. (1942)

It would be breaking two eggs with one swipe.

LEE THAYER, *Hanging's Too Good*, p. 94. (1943)

<sup>3</sup> To make two hits with one stone. (Faire d'une pierre deux coups.)

MONTAIGNE, *Essays*. Bk. i, ch. 25. (1580) COT-GRIVE, *Dictionary: Coup*, gives this as "D'une pierre faire deux coups."

<sup>4</sup> The prouerbe sayeth, that with one beane, a man maye take two pigeons.

SIR THOMAS NORTH, tr., *Diall of Princes*, fo. 56. (1557)

It is a goodly thing to take two pigeons with one beane. (E bella cosa pigliar due colombi, con una faua.)

JAMES SANFORD, tr., *Hours of Recreation*, p. 210. (1572) Quoted by JOHN FLORIO, *Firde Fruites*, fo. 29. (1578)

In hoping to take two pigeons with one beane you are decyued.

JOHN GRANGE, *The Golden Aphroditis*, sig. E2. (1577)

With one beane it is easie to gette two Pigeons, and with one baight to haue diuers bits.

JOHN LYLIV, *Euphues and His England* (Arber), p. 413. (1580)

To catch two pigeons with one bean.

JOHN RAY, *English Proverbs*, p. 353. (1678)

To catch two Pigeons with one Pea

THOMAS FULLER, *Gnomologia*. No. 5144. (1732)

<sup>5</sup> Now in one brake I'm neatly going to catch two boars. (Iam ego uno in saltu lepide apros capiam duos.)

PLAUTUS, *Casina*, l. 476. (c. 200 B. C.) Cited by ERASMUS, *Adagia*, iii, vi. 63

For one payment to obtain two things. (Una mercede duas res assequi.)

CICERO, *Pro Roscio Amerino*. Ch. 29, sec. 80. (80 B. C.)

I am not in the habit of whitewashing two walls out of the same pail. (Nec solere duo parietes de eadem fidelia dealbare.)

MANIUS CURIUS, *Letter to Cicero*. (45 B. C.)

CICERO, *Ad Familiares*, vii, 29. Quoting a proverb meaning, in this context, "I am not in the habit of serving two masters." Cited by ERASMUS, *Adagia*, i, vii, 3. Usually to whitewash two walls from one pot means to kill two birds with one stone.

To stop two mouths with one morsel.

JOHN CLARKE, *Paroemiologia*, p. 45. (1639)

To kill two flies with one flap.

JOHN RAY, *English Proverbs*, p. 275. (1678)

The Germans say, "Zwei Fliegen mit einer Klappe schlagen."

To make two friends with one favour.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 797. (1681) FULLER, *Gnomologia*. No. 5205 (1732), has, "To make two Friends with one Gift." The Italians say, "Di un dono far due amici."

He fells two dogs with one stone.

JAMES KELLY, *Scottish Proverbs*, p. 131 (1721)

1 Eating pears cleans one's teeth.

S. G. CHAMPION, *Racial Proverbs*, p. 443. (1938) One kills two birds with one stone. There are many other variations. For example, the Dutch say, "Twee appelen men eenen stok afwerpen" (To bring down two apples with one stick), and another is, "To hit two marks with one arrow."

## BIRTH

See also Death and Birth

2 I came up stairs into the world, for I was born in a cellar.

WILLIAM CONGREVE, *Love for Love*. Act ii, sc. 7. (1695)

Born in a cellar and living in a garret.

SAMUEL FOOTE, *The Author*. Act ii. (1757)

Born in the garret, in the kitchen bred.

LORD BYRON, *A Sketch from Private Life*, l. 1. (1816)

3 First born, first fed.

THOMAS DRAXE, *Bibliotheca*, p. 142. (1633)

First come, first serv'd.

GEORGE FULLER, *Gnomologia*. No. 1543. (1732)

4 For we should mourn in sorrowing throngs the house

Where a man child is born to light of day (Nam nos decebat coetus celebrantes domum Lugere, ubi esset aliquis in lucem editus.)

EURIPIDES, *Cresphontes*. (c. 440 B. C.) As translated by CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 48, sec. 115.

Let the day perish wherein I was born, and the

night in which it was said, There is a man child conceived. (Conceptus est homo.)

Old Testament: *Job*, iii, 3. (c. 350 B. C.)

5 Not to be born I count the same as death. (τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω.)

EURIPIDES, *Trojan Women*, l. 636. (c. 415 B. C.)

Quoted by PLUTARCH, *Moralia*, 109F. See also DEATH AND BIRTH.

6 Our English plain proverb, "de puerperis" (they are in the straw). i. e. in childbed.

THOMAS FULLER, *Worthies*, ii, 263. (1662)

We sipp'd our Fuddle,

As Women in the Straw do Caudle.

EDWARD WARD, *Hudibras Redivivus*. Pt. iv, l. 18. (1705)

They found the lady in the straw.

FREDERICK MARRYAT, *Newton Forster*. Ch. 15. (1832)

7 Morally, the birth follows the belly.

JOSEPH HALL, *Contemplations*. Vol. x, ch. 6. (c. 1612) Bishop Hall is arguing that the mother has more influence with the son than the father has.

8 For men on earth 'tis best never to be born at all; or being born, to pass through the gates of Hades with all speed. (ἀρχὴν μὲν μὴ εἶναι ἐπιχθονίοισιν ἄριστον, | φύντα δ' ὅπως ὀκίστα πύλας Αἰδαο περῆσαι.)

HOMER, when Hesiod is said to have asked him what is best for mortal man. ALICIDAMUS, *Contest of Homer and Hesiod*. Sec. 315. (c. 400 B. C.) Quoted, with some slight variations, by THEOGNIS, *Elegies*, l. 425, and AU-SONIUS, *Eclogues*, ii, 53.

Best were it for mortals never to be born. (ὀνατοῖσι μὴ εἶναι φέριστον.)

BACCHYLIDES, *For Hiero of Syracuse*, l. 160. (476 B. C.) See EDMONDS, *Lyra Graeca*, iii, 155.

Not to be born at all

Is best, far best, that can befall;

Next best, when born, with least delay

To trace the backward way.

(μὴ εἶναι τὸν ἅπαντα νικᾷ λόγον τὸ δ' ἐπεὶ φανῇ, μῆναι κείθεν ὅθεν περ ἤκει, πολὺ δεύτερον, ὡς τάχιστα.)

SOPHOCLES, *Oedipus at Colonus*, l. 1224. (c. 408 B. C.) Storr, tr.

Not to be born is best of all, and to be dead is better than to live. (ὥς ἄρα μὴ γενέσθαι μὲν ἄριστον πάντων, τὸ δὲ θενῆναι τοῦ ζῆν ἔστι κρείττον.)

ARISTOTLE, *Eudemus*. Fr. x, 44, Rose. (c. 330 B. C.) As quoted by PLUTARCH, *Moralia*, 115C, telling the story of Silenus who, when captured by Midas, and asked what was the best of all things, gave the above reply.

Far best for man not to be born at all, and the next best thing to die as soon as possible. (Non nasci homini longe optimum esse, proximum autem quam primum mori.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 48, sec. 115. (45 B. C.) Also telling the

story of Silenus. Cicero refers to it as a maxim.

Better not to be born, or, next best, being born, to die forthwith. (Non nasci optimum; proximum autem, si natus sis, quamprimum mori.)

CICERO, *Consolatio*. (45 B. C.) Cited by ERASMUS, *Adagia*, ii, iii, xlix. Erasmus devotes more than two pages to variations upon this theme. The French say, "There is nobody in the world happy except he who dies in his swaddling-clothes" (Il n'y a personne heureux au monde, que celui qui meurt in mail-lot). The Italians have the same proverb, "Nel mondo non è felice | Se non quel chi muore in fascie."

Blest indeed are those who were never born to see the sun! (φειῦ μακαριστοί, | ὁσοὶ ἀπ' ὧδιναν οὐκ ἴδον ἥλιον.)

PHILIPPUS OF THESSALONICA. (C. A. D. 100) *Greek Anthology*, vii, 383.

The greatest felicity is never to be borne, and the second soone to die.

GEORGE PETTIE, *Petite Palluce: Icilius and Virginia*, p. 122. (1576)

The Philosophers accompted it ye chiefest felicitie neuer to be borne, the second soone to dye.

JOHN LYLY, *Euphues and Eubulus*, p. 183. (1579) He alone is bless'd, who ne'er was born.

MATTHEW PRIOR, *Solomon on the Vanity of The World*. Bk. iii, l. 240. (1718)

A still small voice spake unto me,  
"Thou art so full of misery,

Were it not better not to be?"

TENNYSON, *The Two Voices*, l. 1. (1842)

One always smacks of the place he came from.  
(On tient toujours du lieu dont on vient.)

LA FONTAINE, *Fables* Bk. ix, fab. 7. (1678)

I was not born yesterday, as the saying is.

FREDERICK MARRYAT, *Snarleyvow*. Ch. 12. (1837) I warn't born yesterday.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 27. (1843)

You know that my eyes are pretty sharp, and that I wasn't born yesterday.

R. D. BLACKMORE, *Perlycross*. Ch. 21. (1894)

A man is not consulted by his parents as to whether he wishes to be brought into this world.

Midrash: *Leviticus Rabbah*, p. 14. (c. 450) Schiller expresses the same idea.

Truly, . . . a man does sometimes become a horse by being born in a stable.

MICHAEL SCOTT, *Tom Cringle's Log*. Ch. 4. (1829)

Except on the principle that the man who is born in a stable is a horse, [Lever] was not an Irishman at all.

*Times* (London) *Literary Supplement*, 27 Apr., 1906.

There is an old saying of the seamen's, "every man is not born to be a boatswain."

WALTER SCOTT. In LOCKHART, *Life*, iv, 76. (1817)

There was he born, under a hedge.

SHAKESPEARE, *II Henry VI*, iv, 2, 54. (1590) I was born about three of the clock in the afternoon, with a white head and something a round belly.

SHAKESPEARE, *II Henry IV*, i, 2, 210. (1598)

Nobly to live, or nobly else to die  
Befits proud birth.

(ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέαι  
τὸν εὐγενῆ χρῆ.)

SOPHOCLES, *Ajax*, l. 479. (c. 409 B. C.)

The nearer high birth approaches royalty, the more grandeur enslaves the man. (Plus la haute naissance approche des couronnes, | Plus cette grandeur même asservit nos personnes.)

CORNEILLE, *Rodogune*. Act iii, sc. 3. (1644) Men do not choose, to command a ship, that one of the passengers who is of the highest birth. (On ne choisit pas pour gouverner un vaisseau celui des voyageurs qui est de meilleure maison.)

BLAISE PASCAL, *Pensées*. Pt. i, art. viii, No. 10 (c. 1660)

Nobility, fortune, rank, place: all that makes you so proud. What have you done for all these blessings? You have given yourself the trouble to be born, and nothing more. (Vous vous êtes donné la peine de naître, et rien de plus.)

BEAUMARCHAIS, *Le Mariage de Figaro*. Act v, sc. 3. (1784)

There is indeed, I believe, a more abiding sense of noble birth to be derived from false than from authentic pedigrees; and plebeian blood flows with a more consciously aristocratic thrill through the veins of those who have dyed it in the azure of their own imaginations.

L. P. SMITH, *Unforgotten Years*, p. 4. (1939)

I 'spect I growed. Don't think nobody never made me.

HARRIET BEECHER STOWE, *Uncle Tom's Cabin*. Ch. 21. (1851) Topsy speaking.

When I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. (Primam vocem similem omnibus emisi plorans.)

Apocrypha: *Wisdom of Solomon*, vii, 3. (c. 100 B. C.)

Man alone at the very moment of his birth, cast naked upon the naked earth, does she abandon to cries and lamentations.

PLINY, *Naturalis Historia*. Bk. vii, sec. 2. (c. A. D. 77)

NAKED I WAS BORN AND NAKED I AM, see under NAKEDNESS.

Thou know'st the first time that we smell the air, We wawl and cry. . . . We cry that we are come To this great stage of fools.

SHAKESPEARE, *King Lear*, iv, 6. 182. (1605)

He is born naked, and falls a whining at the first.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. i, sec. ii, mem. 3, subs. 10. (1621)

The infant, as soon as Nature . . . hath sent it forth from the womb, . . . fills every place

around with mournful wailings and piteous lamentations, as is natural for one who has so many ills of life in store for him.

FRANCIS BACON, *De Natura Rerum*. Pt. v, sec. 223. (c. 1623)

I wept when I was born, and every day shews why.

GEORGE HERBERT, *Jacula Prudentum*. No. 201.

(1640) RAY, *English Proverbs*, p. 28. (1670)

FULLER, *Gnomologia*. No. 2631. (1732)

When first brought forth we cry;

Each day brings forth its why.

RICHARD WHITLOCK, *Zoötomia*, p. 31. (1654)

When I was born, I did lament and cry,

And now each day doth show the reason why.

ROWLAND WATKINS, *Flamma Sine Fumo*. (1662)

Nothing can exceed the vanity of our existence, but the folly of our pursuits. We wept when we came into the world, and every day tells us why.

OLIVER GOLDSMITH, *The Good-Natured Man*. Act i. (1768)

My mother groan'd, my father wept;

Into the dangerous world I leapt,

Helpless, naked, piping loud,

Like a fiend hid in a cloud.

WILLIAM BLAKE, *Infant Sorrow*. (c. 1793)

Our birth is but a sleep and a forgetting.

WILLIAM WORDSWORTH, *Ode: Intimations of Immortality*, l. 58. (1807)

## II—Birth: Omens Good and Bad

<sup>1</sup> He was born with a penny in 's mouth.

JOHN CLARKE, *Paroemiologia*, p. 39. (1639)

<sup>2</sup> Born in the fourth moon. (*Quarta luna nati*.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 77. (1500)

An old proverb for peculiarly unlucky people. The fourth moon was the month in which Hercules was born, and his labors, while beneficial to others, were of no advantage to himself. The Spaniards say, "He was born in an evil hour, or under an unlucky planet, who gets a bad name" (*En hora mala nace, quien mala fama cobra*). They have the reverse, of course, "*En hora buena nace, quien buena fama cobra*."

Born vnder a threepenny planet.

THOMAS DEKKER, *A Knight's Conjuring*, p. 32. (1607)

He that was born under a three-halfpenny planet shall never be worth two pence.

JOHN RAY, *English Proverbs*, p. 64. (1670)

I'll make good the old saying to ye, *That he that's born under a three-penny planet, shall never be worth a groat*.

ROGER L'ESTRANGE, *Fables of Aesop*, p. 416. (1692)

If it rained rich widows, none of them would fall upon me. Egad, I was born under a three-penny planet, never to be worth a groat.

SWIFT, *Polite Conversation*. Dial. i. (1738)

He was born under a threepenny planet, i. e. is avaricious.

G. F. NORTHALL, *Folk-phrases*, p. 15. (1882)

BORN UNDER AN UNLUCKY STAR, see under STAR.

<sup>3</sup> How should I be vused, but as one that was wrapt in his mothers smock when he was borne.

ROBERT GREENE, *Never too Late*. (1590) *Works*, viii, 198. It has always been a popular belief that it is lucky to be "born with a caul," or with the amnion or inner membrane which encloses the foetus before birth, enveloping the head when the child is born. The Germans say, "*Mit einem Helm geboren sein*"; the Italians, "*Nacque vestito*" (Born with his clothes on); the French, "*Il est né coiffé*." Yo' were born with a caule o' your head.

BEN JONSON, *The Alchemist*. Act i, sc. 2. (1610)

Did I not tell you, sir, that I was born

With a caul upon my face? My mother wrapp'd me

In her own smock.

THOMAS RANDOLPH, *The Jealous Lovers*. Act ii, sc. 2. (1632)

Sure I was born with a caul on my head, and wrapped in my mother's smock, the ladies do so love me

THOMAS SHADWELL, *The Sullen Lovers*. Act v, sc. 1. (1668)

He was lap't in his mother's smock

JOHN RAY, *English Proverbs*, p. 184. (1670)

I can't believe there's anything in that old whim of being wrapt in one's mother's smock. . . But I have strange luck with the women.

RICHARD STEELE, *The Lying Lover*. Act ii, sc. 2. (1704)

He was wrap'd in his mother's sark tail

JAMES KELLY, *Scottish Proverbs*, p. 149. (1721)

You were born with a caul on your head, you are such a favorite among the ladies

SWIFT, *Polite Conversation*. Dial. i. (1738)

He was wrapt up in the tail of his mother's smock, saying of any one remarkable for his success with the ladies

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Wrapt Up*. (1785)

I was born with a caul, which was advertised for sale, in the newspapers, at the low price of fifteen guineas.

DICKENS, *David Copperfield*. Ch. 1. (1849)

<sup>4</sup> You were born of a white hen. (*Tu gallinae filius albae*.)

JUVENAL, *Satires*. No. xiii, l. 141. (A. D. 127) A proverb, cited by ERASMUS, *Adagia*, i, l. 78.

To be "born of a white hen" was to be "born with a silver spoon in the mouth," "child of fortune," or "fortune's favorite." Suetonius gives the origin of the proverb. When Livia, wife of Augustus Caesar, was at one of her country seats, an eagle flying over the place dropped a white hen, holding a sprig of laurel in its beak, into her lap. The Empress was so pleased with the adventure that she ordered the hen to be well taken care of and the laurel to be planted in the garden. Both prospered, and branches from the laurel were used for many years by succeeding emperors in their triumphs.

I always carry a sprig of Laurel. (Laureum baculum gesto.)

SUIDAS, *Lexicon*. (c. 950) Quoted also by ERASMUS, *Adagia*, i, i, 79. Said by persons who had escaped from any threatened danger. The laurel was thought by the Romans to be an antidote against poison and to protect from lightning. Tiberius Caesar is said always to have worn a branch of laurel about his head. Actually, instead of being an antidote for poison, the distilled water of the laurel leaf is itself a powerful poison.

1 Every man is not born with a silver spoon in his mouth.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 73. (1712) KELLY, *Scottish Proverbs*, p. 101. (1721) FULLER, *Gnomologia*. No. 1430. (1732)

One man is born with a silver spoon in his mouth, and another with a wooden ladle.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter 119. (1762) Quoted with Scottish spelling in *Noctes Ambrosianae*, Nov., 1831.

You was born with a silver spoon in one hand, and a silver fork in the other.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*, ch. 3. (1843)

I think he is born with a silver spoon in his mouth.

LORD LYTTON, *The Caxtons*. Vol. ii, ch. 3. (1849)

DICKENS, *Martin Chuzzlewit*, ch. 6. (1850)

They who are born with silver spoons in their mouths, don't know how to use them.

W. C. HAZLITT, *English Proverbs*, p. 399. (1869)

The youth who is born with a silver spoon in his mouth, the heir to entailed acres and accumulated Consols.

G. W. E. RUSSELL, *Social Silhouettes*. Ch. 17. (1906)

He had been born with a gold spoon, lobster fork, and fish set in his mouth.

O. HENRY (W. S. PORTER), *Sociology in Serge and Straw* (1910)

He was born with a knife, fork and spoon in his mouth, and a rabbit's foot hung round his neck

RING LARDNER, *Horseshoes* (1926)

It was said he had been born with a white tie in his mouth

CHRISTOPHER HALE, *Rumor Hath It*, p. 8. (1945)

2 He came in hosed and shod. He was born to a good estate.

JOHN RAY, *English Proverbs*, p. 74. (1678)

3 He found Irene the Emperesse . . . in a house anciently appointed for the Emperresses child-birth. . . . They call that house *Porphyra* (πορφύρα), whence the name of *Porphyrogeniti* came into the world.

JOHN SELDEN, *Titles of Honour*, p. 82. (1614)

In the Greek language *purple* and *porphyry* are the same word. . . . An apartment of the Byzantine palace was lined with porphyry: it was reserved for the use of the pregnant emperresses; and the royal birth of their children was expressed by the appellation of *porphyrogenite*, or

born in the purple. . . . This peculiar surname was first applied to Constantine the seventh.

EDWARD GIBBON, *Decline and Fall of the Roman Empire* (1790), ix, xlviii, 57. (1788)

From this it will be seen that the phrase "born in the purple" has nothing to do with the purple robes of royalty, although some commentators have tried to explain it in that way.

He was born in the purple.

EDMUND BURKE, *Letter to M. Dupont*. (1790)

See *Correspondence* (1844), iii, 161.

[Richard Cromwell] would probably have reigned as well as most of those who are born in the purple.

HENRY HALLAM, *The Constitutional History of England*. Vol. ii, ch. 10. (1827)

Zoë, the fourth wife of Leo VI., gave birth to the future Emperor Constantine Porphyrogenitus in the purple chamber of the imperial palace.

GEORGE FINLAY, *The Byzantine and Greek Empires*. Ch. 1. (1853)

The old Whig party reserved the highest places for those cradled in the purple.

GEORGE BANCROFT, *History of the United States*. Vol. vi, ch. 55. (1876)

I was not born into the purple.

NGAIO MARSH, *Death and the Dancing Footman*, p. 252. (1941)

4 They used to be a sayin', "A chile born outa sorrow'll be a happy chile." . . . An' I heard the other, "Born outa too much joy'll be a doleful boy."

JOHN STEINBECK, *The Grapes of Wrath*, p. 193. (1939)

5 Bonaparte was born in his shirt.

TOLSTOY, *War and Peace*. Vol. i, pt. i, ch. 25. (1865) Dole translates this, "Born with a silver spoon in his mouth."

## BIRTHDAY

6 Born of a Monday, fair in the face;  
Born of a Tuesday, full of God's grace;  
Born of a Wednesday, merry and glad;  
Born of a Thursday, sour and sad;  
Born of a Friday, godly given;  
Born of a Saturday, work for your living;  
Born of a Sunday, ne'er shall you want.  
So ends the week, and there's an end on't.

JOHN BRAND, *Observations on Popular Antiquities*. (1877) A slightly different version is given in *Notes and Queries*, ser. v, vii, 424 (1877) HENDERSON (*Folk-Lore N. Counties*, 9, 1879) gives a third version, also with only minor differences. The N. & Q. version has Wednesday's child "sour and sad," and Thursday's "merry and glad."

Monday's child is fair of face,  
Tuesday's child is full of grace,  
Wednesday's child is full of woe,  
Thursday's child has far to go,  
Friday's child is loving and giving,  
Saturday's child works hard for its living,

And a child that's born on the Sabbath day  
Is fair and wise and good and gay.

ANNA ELIZA BRAY, *Traditions of Devon*. Vol. ii, p. 288. (1838)

1 "This is my birthday, Pip." I was going to wish her many happy returns.

DICKENS, *Great Expectations*. Ch. 11. (1861)

2 Do you count your birthdays thankfully?  
(Natalis grate numeras?)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 210. (20 B. C.)

3 Is that a birthday? 'tis, alas! too clear;  
'Tis but the funeral of the former year.

POPE, *To Mrs. M. B. on Her Birthday*. (1723)  
Mrs. M. B. was Martha Blount.

### BIRTHRIGHT

4 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint.  
. . . And Jacob said, Sell me this day thy birthright. . . . And he sold his birthright unto Jacob. (Vendidit primogenita.)

*Old Testament: Genesis*, xxv, 30-33. (c. 800 B. C.) The proverb which has evolved from this story in *Genesis* is "To sell one's birthright for a mess of pottage," but the phrase "mess of pottage" does not occur in the text of the authorized version. Its earliest appearance is in the chapter-heading to *Genesis* xxv, in the Cranmer *Bible* (1539), "Esau selleth hys byrthryght for a messe of potage." In the same year, Richard Taverner's revision of Matthew's *Bible* appeared, with the heading, "Esau selleth his title of inheritance for a messe of potage." In 1557, in a play of unknown authorship, *The Historie of Jacob and Esau*, act ii, sc. 40, Esau is made to say, "Better a messe of potage than nothyng, pardie."

Esau, who for one morsel of meat sold his birthright. (Ἡσαῦ, ὃς ἀπὸ βρώσεως μιᾶς ἀπέλητο τὰ πρωτοτόκια δαυταῦς.)

*New Testament: Hebrews*, xii, 16. (c. A. D. 90)  
The Vulgate is, "Esau: qui propter unam escam vendidit primitiva sua."

His birthright sold, some pottage so to gain.

SIR WILLIAM ALEXANDER, *Doomesday: The Sixth Hour*. St. 39. (1614)

There be some that sell their birthright: it is said of the lawyer that he hath *linguam venalem*, a saleable tongue; the covetous, *venalem animam*, a saleable soul; the harlot, *venalem carnem*, a saleable flesh.

THOMAS ADAMS, *Sermons*, II, 537. (1629)  
Lest, selling that noble inheritance for a poor mess of pottage, you never enter into His eternal rest.

WILLIAM PENN, *No Cross, No Crown*, II, 20 (1669)

Scholars are wont to sell their birthright for a mess of learning.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

Shall we sell our birthrite for a mess of potash?  
ARTEMUS WARD, *The Crisis*. (1860)

Esau, that swapped his copyright for a partridge.  
O. HENRY, *Cupid à la Carte*. (1907)

### BISHOP

5 The oyster-women lock'd their fish up,  
And trudg'd away, to cry, No Bishop.

BUTLER, *Hudibras*. Pt. i, canto ii, l. 539. (1663)

6 You wou'd be intreated, and say, *Nolo, nolo, nolo*, three times like any Bishop, when your mouth waters at the Diocese.

JOHN DRYDEN, *Limberham*. Act iii, sc. 1. (1678)

Referring to the phrase, "Nolo episcopari" (I do not wish to be made a bishop), now commonly applied to those who profess a reluctance for promotion which they do not feel

Unlike Bishops, 'tis my firm intention

To cry out, "Yes, my Liege," for place or pension

JOHN WOLCOT (PETER PINDAR), *Second Epistle to Mrs. C.* (a. 1816)

Take thou mine answer in bare commonplace—  
*Nolo episcopari*.

ALFRED TENNYSON, *Becket: Prologue*. (1884)

7 Once a bishop and ever a bishop.

THOMAS FULLER, *Church-History of Britain*, vii, i. 28. (1655) The French have a proverb.

"Évêque d'or, crosse de bois évêque de bois crosse d'or" (Bishop of gold, staff of wood, staff of gold, bishop of wood). The German say, "Unter dem Krummstab ist gut wohnen" (It's good living under the crozier), referring to the preferred position enjoyed by serfs of ecclesiastical lords.

8 It is my aphorism, "No bishop, no king."

KING JAMES I OF ENGLAND. (1604) See FULLER, *Church History*, x, 1.

King James I of blessed memory said, *no Bishop, no King*: it was not he but others that added. *No Ceremony, no Bishop*.

SMECTYMNIUS, *Vind. Answer*. Sec. 16. (1641)

That prophetick axiom . . . we see fulfilled, No Bishop, no King.

CHETWYND, *Harington's Briefe View of the Church: Dedication*. (1653) Another form of the saying was "No miter, no crown."

9 The byshope hath blessed it.

WILLIAM TINDALE, *Obedience of the Chrystian Man*, p. 266. (1528) Tindale explains that the saying was applied to anything that "spreadeth not well, because that nothyng spreadeth well that [bishops] meddyl withall."

10 If the podesch be burned to, or the meate ouer roasted, we say, "the byshope has put his fote in the pottes," or "the byshope hath played the coke," because the byshopes burn who they lust, and whosoever displeaseth them.

WILLIAM TINDALE, *Works*, p. 166. (1528)

It will be as the bishop's foot in the broth.

JOHN MILTON, *Animadversions*. Sec. 1. (1641)

This cream is burnt too.—Why Madam, the bishop hath set his foot in it.

SWIFT, *Polite Conversation*. Dial. I. (1738)

The bishop hath set his foot in it, a saying in the North, used for milk that is burnt-to in the boiling.

FRANCIS GROSE, *Provincial Glossary: Bishop*. (1790) "The milk is bishopped," is the usual phrase. Bishops evidently had a bad reputation, for another meaning of the word "bishopped" was to file down the teeth of a horse to make it look younger. One wonders whether any reflection on the clergy was involved in "bishop" as the common name for a woman's bustle in the United States. (1790-1848)

1 Burked the papa, now I'll Bishop the son.

R. H. BARHAM, *Ingoldsby Legends*, p. 201. (1840) No reflection upon either statesmen or the clergy is intended here. The Burke in question was the notorious Edinburgh criminal who strangled people to death and sold their bodies for dissection; Bishop was the name of a man who drowned a boy in Bethnal Green in 1831, and sold the body for the same purpose.

## BIT

1 For three years he has rid your wit  
And passion without drawing bit.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto iii, l. 559. (1664)

Spendthrift . . . never drawing bit.

WILLIAM COWPER, *Table Talk*, l. 685. (1782)

2 Like a resty jade thou wilt take the bit in  
thy mouth.

JOHN LYLY, *Pappe with a Hatchet*. (1589)

Taking the bit perversely in his teeth.

ARCHBISHOP GEORGE ABBOT, *Exposition of Jonah*, p. 521. (1600)

When I take the bit in my teeth there is no bridle  
to stop me.

WALTER SCOTT, *Rob Roy*. Ch. 7. (1818)

He takes the bit fairly in his teeth.

JOHN RUSKIN, *Political Economy of Art*, p. 28. (1857)

## BITING

3 "Nay, dred thee not therof," quod he,  
"Hit is nothing wil byten thee."

CHAUCER (?), *The Hous of Fame*, Bk. ii, l. 1043 (535) (c. 1383)

Thou wrecched mouses herte,

Art thou agast so that she wol thee byte?

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 736. (c. 1380)

4 Though I am bitten, I am not all eaten.

JOHN CLARKE, *Paroemiologia*, p. 32. (1639)

FULLER, *Gnomologia*. No. 6170. (1732)

5 Once in an age the biter should be bit.

THOMAS D'URFEY, *The Richmond Heiress: Epilogue*. (1693)

I think she merits equal Praise

That has the Wit to bite the Biter.

EDWARD WARD, *Nuptial Dialogues*, ii, 179.

The biter may be bit.

B. H. MALKIN, tr., *Gil Blas*. Bk. i, ch. 8. (1809)

The biter is bit.

ROBERT BLAND, *Proverbs*. Vol. i, p. 210. (1814)

"Attempting to lead another into an error," says Bland, "I am fallen into one myself, from which I am not likely easily to escape. Augustus Caesar, seeing a young man from the country, who in his features very much resembled his own family, asked him, by way of scoff, whether his mother had ever been at Rome? No, said the youth, but my father has." An anecdote which has been pinned upon many rulers.

The biter was bit: the fox . . . was caught.

CHARLES READE, *Hard Cash*. Ch. 8. (1863)

The greatest sharp some day will find another  
sharper wit;

It always makes the Devil laugh to see the biter  
bit.

C. G. LELAND, *El Capitan-General*. (1872)

Biters deserve to be bitten.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 16. (1880)

The tables had been turned upon him, . . . the  
biter had been bit.

MRS. OLIPHANT, *The Second Son*. Ch. 44. (1888)

6 Counting it no policy to show his teeth where  
he durst not bite.

THOMAS FULLER, *The Holy War*, ii, 8.59. (1639)

If you cannot bite, never show your teeth.

JOHN RAY, *English Proverbs*, p. 63. (1670)

I'm sure you show your teeth when you can't bite.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

The French say, "Si vous ne pouvez mordre, ne montrez pas vos dents," or "Si tu ne peux mordre, n'aboie pas" (If you can't bite, don't bark).

7 This biteth the mare by the thumbe, as they  
say.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

Thus bitt the mare by the thumbe.

JOHN DAVIES OF HEREFORD, *The Scourge of Folly*, 43. (1611)

8 Never bite, unless you make your teeth meet.

JAMES KELLY, *Scottish Proverbs*, p. 258. (1721)

9 You take a bite out of your own hip.

JAMES KELLY, *Scottish Proverbs*, p. 367. (1721)

What you say reflects on yourself.

You have taken a Bite out of your own Arm.

THOMAS FULLER, *Gnomologia*. No. 5925. (1732)

10 The lecturer told his audience that he was  
"just going to bite off."

MRS. KIRKLAND, *Western Clearings*, p. 16. (1845)

"Ah, bite that off!" Rhode interrupted impatiently.

LOUIS JOSEPH VANCE, *Cynthia-of-the-Minute*, p. 172. (1911)

11 The mon is muchel sot [a great fool] The  
nimeth [taketh] to him-seoluen [himself]  
Mare thonne he mayen wolden [manage].

LAYAMON, *Brut*, i, 278. (c. 1205)

Who takes too much retains too little. (Qui nimis capit parum stringit.)

ALBERTANO OF BRESCIA, *Liber Consolationis*. (c. 1240)

If you bite off too much you can't chew it thoroughly. ('Tan to chüeh pu lan.)

DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)

Men, you've bit off more'n you can chew.

J. H. BEADLE, *Western Wilds*, ii, 42. (1877)

They've bit off more'n they can chew.

H. B. STOWE, *Poganuc People*, iii, 33. (1878)

The moral is to know your biz,

When the pie is passed by Fate,

And not to indulge in a larger bite

Than you can masticate.

J. CHEEVER GOODWIN, *Wang*. Act i. (1891)

We've bitten off more than we can chew.

PATRICIA WENTWORTH, *The Clock Strikes Twelve*, p. 85. (1944)

The mistake we describe metaphorically as "biting off more than they can chew."

BERNARD SHAW, *Pygmalion*. Act v. (1912) See

also SHAW, *Heartbreak House*. Act i. (1913)

FALSTAFF, *Jacoby's Corners*, p. 44. (1938)

ROMAINS, *Verdun*, p. 39. (1940) BAILEY,

*Meet Mr. Fortune*, p. 406. (1942) STAGG, *The*

*Yellow Taxi*, p. 260. (1942) WHEATLEY, *The*

*Scarlet Impostor*, p. 224. (1942) YATES, *Mur-*

*der by the Yard*, p. 85. (1943) etc., etc.

Oh, when the postman's whistle shrills,

Just once, Lord, let me grin:

Let me have settled last month's bills

Before this month's come in.

Let me not bite more off the cob

Than I have teeth to chew;

Please let me finish just one job

Before the next is due.

OGDEN NASH, *Prayer at the End of a Rope*.

Bite off only what you can chew easily. It tastes better that way—any epicure can tell you that.

D. H. FINK, *Release from Nervous Tension*, p. 39. (1943)

1 He would make three bits of a cherry. (Il feroit d'une cerize trois morceaux.)

RABELAIS, *Pantagruel*. Bk. v, ch. 27. (1552)

He'll make nineteen bits of a bilberry.

JOHN RAY, *English Proverbs*, p. 229. (1678)

Referring to a covetous person.

Take it all, man—take it all—never make two bites of a cherry.

WALTER SCOTT, *The Two Drovers*. (1827)

He is in the habit . . . of making two bites at a cherry.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 1. (1850)

Two Bites at a Cherry.

T. B. ALDRICH. Title of story. (1894)

2 More dog-like than man-like to bite the stone that struck thee.

SIR WALTER RALEGH, *Prerogative of Parliament: Epistle Dedicatory*. (1616)

3 I will bite thee by the ear for that jest.

SHAKESPEARE, *Romeo and Juliet*, ii, 4.81. (1592)

Slave, I could bite thine ear.

BEN JONSON, *The Alchemist*. Act ii, sc. 3. (1610)

To bite the ear, *mordre l'oreille*, to flatter or caress delicately (*mignonnement*).

COTGRAVE, *French-English Dictionary*. (1611)

Nab me, and I'll nab thee.

JOHN RAY, *English Proverbs*, p. 351. (1678)

Nab, to bite gently.

To nab the itches of their sects,

As jades do one another's necks.

SAMUEL BUTLER, *Hudibras*. Pt. iii, canto ii, l. 1457. (1678)

TO BITE THE HAND THAT FEEDS ONE, see under INGRATITUDE.

## BITTER

See also Gall; Sweet and Bitter

4 As bitter as very gall. (*πικρότερον αὐτῆς τῆς χολῆς*.)

ALEXIS, *Fragments*. (c. 400 B. C.)

Ther hi habbeth dronek bittreer then the galle.

THOMAS WRIGHT, *Political Songs*, p. 195. (c. 1305)

The woofull teres . . . As bitter wer . . . as gall

CHAUCER, *Troilus and Criseyde*. Bk. iv, l. 1109.

Whose taste I finde more bitter now then gall.

BARNABY RICH, *Farewell*. (1581)

Bitter as gall.

JOHN WEBSTER, *The Devil's Law-Case*. Act i, sc. 2. (1623)

5 As bitter as coloquintida.

SHAKESPEARE, *Othello*, i, 3, 355. (1604)

The least dram of this Coloquintida will marre the relish of all his sweetes.

SAMUEL WARD, *The Life of Faith in Death* (1622)

A little coloquintida spoils all the broth.

THOMAS ADAMS, *Sermons* (1861), p. 711. (1630)

6 It takes a bitter draught to wash away the bitter gall. (*πικρὴν χολὴν κλύουσι φαρμάκω πικρῷ*.)

SOPHOCLES, *Fragments*. Fr. 733. (c. 450 B. C.)

O! sooth is seyed, that heled for to be . . .

Men moste drinke, as men may often see,

Ful bittre drink.

CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 1215 (c. 1380)

A bitter draught, swallow it quickly. (El mal trago, pasarlo presto.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 283. (1856) A Spanish proverb.

BITTER PILL, see under PILL.

7 Bittrore then the sote.

THOMAS WRIGHT, *Political Songs*, p. 195. (c. 1305)

As bitter, I dare say, as soot.

LAURENCE STERNE, *Tristram Shandy*. Vol. iv, ch. 13. (1758)

## BLAB

8 Proverbis canst thi self ynow, and wost Ayenst that vice for to bene a blabbe.

CHAUCER, *Troilus and Criseyde*, iii, 291. (c. 1380)

He yt is a blabbe of his tonge.

MILES COVERDALE, *Proverbs*, xvi, 29. (1535)



Be no blabbe of hir tongue.

JOHN LYLY, *Euphues and His England* (Arber), p. 406. (1580)

This tongue was never knowne to be a blab.

THOMAS HEYWOOD, *II Edward IV*, l. 148. (1600)

A long-tongued blab.

WILLIAM DU GARD, tr., *The Gate of the Latin Tongue Unlocked*. Sec. 644. (1656)

1 He that is a blab is a scab.

JOHN CLARKE, *Paroemiologia*, p. 132. (1639)

RAY, *English Proverbs*, p. 63. (1670)

He that is a Blab, is a meer Scab.

THOMAS FULLER, *Gnomologia*. No. 6296. (1732)

If you blab, you are undone.

JONATHAN SWIFT, *On Poetry*, l. 135. (1733)

2 Now I will play the blab.

RAPHAEL HOLINSHED, *Chronicles*, iv, 933. (1577)

Why have I blabb'd?

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 132. (1601)

Avoided as a blab.

JOHN MILTON, *Samson Agonistes*, l. 495. (1671)

Some men are quite as bad blabs as the women.

C. H. SPURGEON, *John Ploughman's Talk*, p. 42. (1869)

3 He was a great blabber.

SIR THOMAS NORTH, tr., *Diall of Princes*, fo. 94a. (1557)

I'll now play the blabber.

THOMAS HEYWOOD, *The Captives*. Act v, sc. 3. (1624)

4 When my tongue blabs, then let mine eyes not see

SHAKESPEARE, *Twelfth Night*, i, 2, 63. (1599)

Mums the word, I never blab.

BENJAMIN HOADLY, *The Suspicious Husband*. Act iii, sc. 2. (1747)

We certainly would not have guessed it if he had not blabbed.

J. R. LOWELL, *Among My Books*. Ser. i, p. 202. (1870)

5 Blabbe hyt whyste, and owt ye must.

UNKNOWN, *Harleian MS*, l. 3362. (c. 1450)

Blab it wist and out it must.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

He cannot hold, but all must out.

THOMAS DRAXE, *Bibliotheca*, p. 16. (1633)

## BLACK

6 They that wear black must hang a brush at their back.

JOHN CLARKE, *Paroemiologia*, p. 201. (1639)

He that wears Black Must hang a Brush at his back.

THOMAS FULLER, *Gnomologia*. No. 6298. (1732)

7 Ouer blacke there is no colour. (Sopra negro non è colore.)

JOHN FLORIO, *Firste Fruits*, fo. 33. (1578)

Above black there is no colour.

JAMES HOWELL, *Proverbs: Ital-Eng.*, p. 7. (1659)

8 Though I am blacke, I am not the Diuell.  
ROBERT GREENE, *A Quip for an Upstart Courtier*. (1592)

As the old proverb is, though I am black I am not the diuel.

GEORGE PEELE, *Old Wives Tale*, sig. D3. (1595)

I am black but I am not the devil.

ALEXINA OGILVIE, *Profitable Proverbs*. (1923)

9 That when thou twynnest fro hir companye,  
Another cometh and blered ys thyn ye!

THOMAS HOCCLVE, *Minor Poems* (E.E.T.S.). p. 76. (1402)

The riche and myghty man, thoughe he trespase.  
No man seithe ones that blak is his eye.

HOCCLVE, *De Regimine Principum*, l. 2823. (c. 1412) To say "black is your eye," is to find fault with, or blame for something.

Yet maie no man saie blacke is their eye.

PHILIP STUBBES, *The Anatomie of Abuses*, p. 88. (1583)

No man shall say black is his eye.

BEN JONSON, *Staple of News*. Act i, sc. 2. (1625)

STEELE, *The Spectator*. No. 79. (1711)

Nobody can say black's my eye.

SWIFT, *Polite Conversation*. Dial. i. 1738)

I defy anybody to say black is my eye.

HENRY FIELDING, *Tom Jones*. Bk. iv, ch. 4. (1749)

There is none justified in saying with self-complacency, "black is the eye" of another.

JANE WELSH CARLYLE, *Letter to Miss H. Welsh*. 27 May. 1838.

10 Black wool will take no other color. (Lanae nigrae nullum colorem bibunt.)

PLINY, *Naturalis Historia*. Bk. viii. (A.D. 77)

The Italians say, "Cattiva è quella lana che non si può tingere" (It's an ill wool that will take no dye).

Folke haue a sayiing bothe olde and trew,

In that they say, blacke will take none other hew

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Doe you not knowe that which all men doe affirme and know, that blacke will take no other colour?

JOHN LYLY, *Euphues* (Arber), p. 42. (1579)

Coal-black is better than another hue.

In that it scorns to bear another hue.

SHAKESPEARE, *Titus Andronicus*, iv, 2, 99. (1593)

Black will take no other hue.

JAMES KELLY, *Scottish Proverbs*, p. 66. (1721)

"Intimating," Kelly adds, "the difficulty of reclaiming perverse people." FULLER, *Gnomologia*. No. 987 (1732)

11 I defy ony body to say black's my nail.

JOSEPH REED, *The Register-Office*. Act i. (1761)

Thou cannot say black's my nail.

WILLIAM CARR, *Craven Dialect*, ii, 2. (1828)

12 I am black but comely. (Nigra sum, sed formosa.)

*Old Testament: The Song of Solomon*, i, 5. (c. b. c. 900)

Is black so base a hue?

SHAKESPEARE, *Titus Andronicus*, iv, 2, 71. (1593)

The blacker, the fairer the Moor.

OSWALD DYKES, *English Proverbs*, p. 161. (1709)

1 Mr. Slope was not quite so black as he had been painted.

ANTHONY TROLLOPE, *Barchester Towers*. Ch. 8. (1857) See also under DEVIL.

BEATEN BLACK AND BLUE, see under BEATING.

## II—Black: Proverbial Comparisons

See also Dark

2 As blacke as inke.

ALEXANDER BARCLAY, *Eglogues*, p. 30. (c. 1510)

SPENSER, *Faerie Queene*, i, i, 201. (1590) AUBREY, *Natural Hist. Wilts.*, 21. (c. 1685)

SHAKESPEARE, *Two Gentlemen of Verona*, iii, 1, 288. (1594)

Black as ink-stains.

R. L. STEVENSON, *Ebb-Tide*. Ch. 1. (1893)

3 His stede was blak as rauen.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicles*, 295. (c. 1300)

My mistress' brows are raven black.

SHAKESPEARE, *Sonnets*. Sonnet cxxvii. (c. 1600)

As black as a raven.

THOMAS KILLIGREW, *Thomaso*. Pt. ii, act i. (1663)

Black as the . . . glossy raven's back.

JOHN GAY, *Trivia*. Bk. ii, l. 198. (1720)

4 As black as Carry Nation's bonnet.

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 145. (1940)

5 Blak as bery, or any slo.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?) tr., l. 928. (c. 1365)

Blake as a sloo.

CHAUCER, *Canterbury Tales: The Miller's Tale*, 160. (c. 1386) GOLDING, tr., *Ovid*, ii, 315. (1567)

Hair black as a sloe.

UNKNOWN, *Roxburghe Ballads*, viii, 418. (1685)

Eyes as black as sloes.

JOHN GAY, *Fables*. Ser. i, fab. iii, l. 16. (1727) A proverbial comparison very frequently used.

6 Blak as feend in helle.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?) tr., l. 974.

Derke as hell.

SIR RICHARD GUYLFORDE, *Pylgrymage to the Holy Land*, p. 53. (1506) SPENSER, *The Faerie Queene*, i, viii, 355. (1590)

Black is the badge of hell.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 254. (1595)

Black as hell.

SHAKESPEARE, *Hamlet*, iii, 3, 94. (1600) SCOTT, *The Talisman*. Ch. 15. (1825) etc. etc.

7 As black as the devil's hind foot.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 5. (1843)

8 Blacker than pitch. (μελάντερον ἢ τε πίσσα.)

HOMER, *Iliad*. Bk. iv, l. 277. (c. 850 B. C.)

As blac as eny pitch he was.

UNKNOWN, *Vernon MS.* (E.E.T.S.), p. 354. (c. 1300)

Than lai he thar so blac so pych.

UNKNOWN, *Sir Ferumbras*, p. 81. (c. 1380)

He is as blacke as pytche boylled.

WILLIAM CAXTON, tr., *The Lyfe of Charles the Grete*, (E.E.T.S.), p. 165. (1485)

Darke as pitch shall shew the glistering sunne.

ROBERT TOFTE, *Alba* (Grosart), p. 39. (1598)

Got home well by coach, though as dark as pitch.

SAMUEL PEPYS, *Diary*, 18 Jan., 1666.

All the windows were dark as pitch.

WALTER SCOTT, *Redgauntlet*. Ch. 16. (1824)

Black as pitch and ink. (Wu ch i no hei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1387. (1875)

9 It cometh out of Ethiopie and Ynde,  
Blak as is get.

JOHN LYDGATE, *Troy Book*. Bk. ii, l. 987. (1412)

Two proper palfreys, black as jet.

SHAKESPEARE, *Titus Andronicus*, v, 2, 50. (1593)

Nails and teeth as black as jet.

JOHN EVELYN, *Diary*, 19 June, 1682.

The jet-black glossy velvet cap.

PHILIP PARSONS, *Newmarket*. Vol. ii, p. 89. (1771)

10 Black as the Earl of Hell's waistcoat.

HELEN MACINNES, *Assignment in Brittany*, p. 24. (1942)

11 As black as a crow. (Niger tanquam corvus)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)

JOHN BALE, *Kynge Johan*, i, 88. (c. 1540)

WARD, *Female Policy Detected*, p. 86 (1716)

Blac as ani cawe.

UNKNOWN, *Horn Childe and Maiden Rimnild*, l. 1049. (c. 1320)

As blak as any cole or crowe.

CHAUCER, *The Knightes Tale*, l. 1834. (c. 1386)

Black as e'er was crow.

SHAKESPEARE, *The Winter's Tale*, iv, 4. (1610)

12 Black as soot.

JOHN RAY, *English Proverbs*, p. 281. (1678)

13 All was dark as a stack of black cats.

J. S. ROBB, *Squatter Life*, p. 65. (1847)

Black as a stack of black cats in the dark.

H. W. THOMPSON, *Body, Boots and Britches*, p. 493. (1940)

14 Dark as a wolf's mouth.

WALTER SCOTT, *St. Ronan's Well*. Ch. 36. (1823)

The road as black as a wolf's mouth.

SCOTT, *The Fair Maid of Perth*. Ch. 24. (1828)

15 As black as midnight at Martinmas.

WALTER SCOTT, *Waverley*. Ch. 48. (1814)

As dark as a Yule midnight.

MICHAEL DENHAM, *Proverbs*, p. 62. (1846)

He started as if a serpent had stung him, and his brow became black as night.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 24. (1850)

16 Black as ebony.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 247. (1595)

1 Black as thunder looked King Padella.  
W. M. THACKERAY, *Rose and Ring*, xv. (1855)  
His looks as black as thunder.

J. R. PLANCHÉ, *Extravaganzas*, ii, 56. (1879)  
He's in the room and as black as thunder.  
STANLEY WEYMAN, *Ovington's Bank*, Ch.3. (1922)

2 His face was as black as a devill in a playe.  
SIR HENRY SPELMAN, *Dialogue*, 42. (c. 1580)  
Black as the devil.

JOHN RAY, *English Proverbs*, p. 203. (1670)  
As black as the de'il's nutting-bag.  
WILLIAM HENDERSON, *Folk-Lore of the North-*  
*ern Counties*. (1879) Cited as Sussex proverb.

3 Blac as a bloamon [Blackamoor].  
UNKNOWN, *Ancren Riwele*, p. 234. (a. 1225)

4 Blacker than an owl. (Ele est plus noire c'une  
choe.)

UNKNOWN, *Des II. Changeors*, l. 203. (c. 1250)  
MONTAIGLON, *Recueil des Fables*, i, 252.

5 Blak so eny cole.  
UNKNOWN, *King Horn*, l. 590. (c. 1250) A com-  
parison which dates back to a Saxon manu-  
script of before 1000, where the phrase is,  
"Swa sweart swa col," and was no doubt pro-  
verbial even then.

As blak he lay as any cole.  
CHAUCER, *Canterbury Tales: The Knights*  
*Tale*, l. 1834. (c. 1386)

He had a beres skin, col-blak, for-old.  
CHAUCER, *The Knights Tale*, l. 1284.  
Of col-blak silk, with-inne and eek withoute.

CHAUCER, *The Miller's Tale*, l. 54.  
Blak as cole than was his hors.  
UNKNOWN, *Partonope*, l. 3918. (c. 1450)

As blacke as a cole.  
NICHOLAS BRETON, *Works* (Grosart), ii. 14.  
(1599) LYLIV, *Euphues*, p. 115. (1579) O  
HENRY, *The Venturers*. (1910) etc., etc.

### III—Black and White

6 A blacke raisin is as good as a white.  
THOMAS DRAXE, *Bibliotheca* etc., p. 15. (1633)

A black plum is as sweet as a white.  
JOHN RAY, *English Proverbs*, p. 63. (1670) Ray  
adds, "The prerogative of beauty proceeds  
from fancy."

Black Plums may eat as sweet as white.  
THOMAS FULLER, *Gnomologia*. No. 986. (1732)

7 I will believe that black is white.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iv.  
p. 159. (1574)

All his blacks are white.  
SAMUEL RUTHERFORD, *Tryal and Triumph of*  
*Faith*, p. 56. (1645)

And finds with keen, discriminating sight,  
Black's not so black—nor white so very white.  
GEORGE CANNING, *The New Morality*. (1823)

We called the chess-board white, we call it black.  
ROBERT BROWNING, *Bishop Blougram's Apol-*  
*ogy*. (1855)

Make your affairs known in the market-place, and  
one will call them black and another white.  
H.G. BOHN, *Handbook of Proverbs*, p. 488. (1855)

8 Snow is white, and lyeth in the dike,  
And euery man lets it lye.

Pepper is black and hath a good smacke,  
And euery man doth it bye.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

9 Two blacks make no white. An answer to  
them who, being blam'd, say others have done  
as ill or worse.

JAMES KELLY, *Scottish Proverbs*, p. 321. (1721)  
BOHN, *Handbook of Proverbs*, p. 548. (1855)

To try whether I cannot contradict the old prov-  
erb of "two blacks not making a white."

WALTER SCOTT, in LOCKHART, *Life*, v, 162. (1882)  
Two blacks can never make a white.

C. H. SPURGEON, *John Ploughman's Pictures*, p.  
92. (1880) AINGER, *Charles Lamb*, p. 136 (1881)

Two black eyes wont make one white one.  
BERNARD SHAW, *Major Barbara*. Act ii. (1905)

Two blacks will never make a white.  
EDGAR WALLACE, *The Clue of the Twisted Can-*  
*dle*, p. 183.

Never forget that two blacks do not make a white.  
BERNARD SHAW, *The Adventures of the Black*  
*Girl in Her Search for God*. (1932)

10 White is whitter, if it be set bi blak.

JOHN LYDGATE, *Temple of Glas*, l. 1250 (c. 1403)  
We commonly see that a blacke ground doth best  
beseme a white counterfalte, and Venus accord-  
ing to the judgement of Mars, vvas then most  
amiable when she sate close by Vulcan.

JOHN LYLIV, *The Anatomy of Wit: Epistle Ded-*  
*icatorie*, p. 204 (1580)  
The old saying is,

Black men are pearls in beauteous ladies' eyes.  
SHAKESPEARE, *The Two Gentlemen of Verona*,  
v, 2, 12. (1594)

Oh, sir, black is a pearl in a woman's eye  
GEORGE CHAPMAN, *An Humorous Dayes Mirth*  
Sc. 8. (1599)

A black man is a pearl in a fair woman's eye, and  
is as acceptable as lame Vulcan was to Venus

ROBERT BURTON, *The Anatomy of Melancholy*  
Pt. iii, sec. ii, mem. ii, subs. 2. (1621)

The fairest ladies like the blackest men.  
BEAUMONT AND FLETCHER, *Love's Cure*. Act iii,  
sc. 4. (c. 1623)

A black man's a jewel in a fair woman's eye.  
JOHN RAY, *English Proverbs*, p. 51. (1670)

FULLER, *Gnomologia*. No. 16. (1732) Sir  
Richard Burton, in a note to the opening  
chapter of his translation of *The Thousand*  
*and One Nights*, offers an explanation of this

11 Well skilled in cunning wiles, he could make  
white of black and black of white. (Furtum  
ingeniosus ad omne, | candida de nigris et de  
candentibus atra.)

OVID, *Metamorphoses*. Bk. xi, l. 313. (A. D. 7)  
They turn black into white. (Nigrum in candida  
vertunt.)

JUVENAL, *Satires*. Sat. iii, l. 30. (c. A. D. 120)

These are they that turn black into white. (Qui nigrum in candida vertunt.)

ERASMUS, *Moriae Encomium*. Sec. 41. (1511)  
Such reasons make black white, and dark day night.

MARLOWE, *Edward II*. Act i, sc. 4. (c. 1590)  
To make most glaring contraries unite,  
And prove beyond dispute that black is white.

CHARLES CHURCHILL, *The Author*, l. 309. (1763)  
To prove

That right is wrong, and wrong is right,  
And white is black, and black is white.

ROBERT SOUTHEY, *All for Love*. Pt. ix, st. 29. (1829)

1 Which, indeed, is not under white and black.  
SHAKESPEARE, *Much Ado about Nothing*, v, 1, 314. (1598)

I have it here in black and white. [*He pulls out a paper.*]

BEN JONSON, *Every Man in His Humour*. Act iv, sc. 4. (1601)

We have gotten it under black and white.  
JOSEPH HALL, *An Humble Remonstrance*. (1640)

I saw it . . . under black and white.

ABRAHAM COWLEY, *Cutter of Coleman-Street*. Act i, sc. 5. (1658)

Thus I set pen to paper with delight,  
And quickly had my thoughts in black and white.

JOHN BUNYAN, *The Pilgrim's Progress: Author's Apology*. (1678)

Give us in Black and White your Opinion.  
RICHARD STEELE, *The Spectator*. No. 286. (1712)

The whole story of her life in black and white.  
WILKIE COLLINS, *Armada*, iv, 15. (1866) See

also SCOTT, *St. Roman's Well*, ch. 23. (1823)  
HARDY, *Mayor of Casterbridge*, ch. 9. (1886)

In Authentic black-on-white against them.  
CARLYLE, *Life of Cromwell*, iv, 127. (1845)

2 Every white will have its black  
And every sweet its sour.

UNKNOWN, *Sir Cautine*. (c. 1475) See under  
SWEET AND BITTER.

## BLACKSMITH, see Smith

## BLAME

3 No one's to blame for this but me myself.  
(οὐ τις ἐμοὶ τῶνδ' ἄλλος ἐπαίριος, ἀλλ' ἐγὼ αὐτός.)

CALLIMACHUS (?), *Fragments*. Frag. 372, Schneider. (c. 250 B.C.) Quoted by PLUTARCH, *Moralia*, 477A.

I have nobody to blame for my faults or misfortunes but myself. (Je n'y gueres à me prendre de mes fautes, ou infortunes, à aultre qu'à moy.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)  
She has no body to blame for it but herself.

JOSEPH ADDISON, *The Spectator*. No. 89. (1711)

4 One doth the scathe, and another hath the scorn.

RANDLE COTURAVE, *Dictionary: Faire*. (1611)  
One doth the Harm, and another bears the Blame.

THOMAS FULLER, *Gnomologia*. No. 6344. (1732)

5 Some in blamyng of others, condemne them

selues. (Tal biasma altrui, che se stesso condanna.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

6 He that blames would buy.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
He who findeth Fault, meaneth to buy.

THOMAS FULLER, *Gnomologia*. No. 2383. (1732)

7 A fearsome man, the blameless he would blame. (δειρὸς ἀνὴρ· τάχα κεν καὶ ἀναιτιον αἰτιόωτο.)

HOMER, *Iliad*. Bk. xi, l. 654. (c. 850 B.C.) Quoted by CICERO, *Ad Atticum*, xiii, 25. Homer refers to Achilles, Cicero to Varro.

Any blame one who is blameless. (ἀναιτιον αἰτιόωσαι.)

HOMER, *Iliad*. Bk. xiii, l. 775. (c. 850 B.C.) Quoted by LUCIAN, *Prometheus*. Sec. 4.

8 "Blame my buttons," said Blossom, "if I like them eyes."

A. B. LONGSTREET, *Georgia Scenes*, p. 26 (1835)  
Blame my cats if he don't weigh five pounds.

MARK TWAIN, *The Jumping Frog* (1865)

Blame my skin if I wasn't joking.

C. H. SMITH, *Bill Arp*, p. 47. (1866)

This adjective "blamed" is the virtuous oath by which simple people, who are improving their habits, cure themselves of a stronger epithet.

E. E. HALE, *If, Yes, and Perhaps*, p. 20 (1862)

## BLESSING

9 Not easily without the gods are men's blessings theirs forever. (Non facile sine deum opera humana propria sunt bona.)

ACCIIUS, *Armorum Iudicium*. Frag. 126, Loeb. (c. 140 B.C.)

10 I bring you here all blessings in a lump. (ὡς ἀγαθὰ σε ἀλλήσθην ἀπαντὰ σοὶ φέρω.)

ARISTOPHANES, *Plutus*, l. 646 (348 B.C.)

11 Let not the blessing of the plain man have little value in thine eyes.

*Babylonian Talmud: Megillah*, fo. 15b (c. 450)

12 They haue need of a blessing, will kneele to a thistle.

WILLIAM CAMDEN, *Remains*, p. 279 (1605)

They haue need of a blessing that kneel to a thistle.

JOHN CLARKE, *Paroemiologia*, p. 13 (1639)  
Cited by RAY, p. 63, and FULLER, No. 4964

13 "God bless us every one!" said Tiny Tim, the last of all.

DICKENS, *A Christmas Carol*. Stave 3. (1843)

God bless us every one, prayed Tiny Tim.

J. W. RILEY, *God Bless Us Every One*. (1891)

14 Out of the shadow into the sunlight. (Ex umbra in solem.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 82. (1523)  
That which was obscure and difficult has been made clear and luminous.

To leappe out of the halle into the kytchyn, or out of Chryst's blessing into a warme sunne.

JEHAN PALSGRAVE, *Acolustus*, sig. H3. (1540)

This proverb, very popular for a time, was used with various meanings, but its true meaning seems to be "from better to worse," and it probably refers to the haste of the congregation to leave the shelter of the church immediately after the benediction, running from God's blessing into the warm sun. That, at least, is Prof. Skeat's explanation.

In your running from him to me, ye runne

Out of Gods blessing into the warme sunne.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 5. (1546)

Bringe me (as they say) out of Gods blessing into the warme sunne.

GEORGE PELLIE, *Petite Pallace*, p. 256. (1576)

It thou wilt follow my advice . . . thou shalt come out of a warme sunne into Gods blessing

JOHN LYLY, *Euphues* (Arber), p. 196. (1579)

Thou forsakest Gods blessing to sit in a warme Sunne

LYLY, *Euphues and His England*, p. 320. (1580)

What reason hath Zeale to fly from God's blessing into a warme sunne

GEORGE HARVEY, *Works* (Grosart), ii, 207. (1593)

Good king, thou must approve the common saw, That out of heaven's benediction comest To the warm sun!

SHAKESPEARE, *King Lear*, ii, 2, 166. (1605)

Be well settled in thine own Religion, lest, travelling out of England into Spain, thou goest out of God's blessing into the warm Sunne

THOMAS FULLER, *The Holy State*, Bk. iii, ch. 4. (1612)

Small reason had King John to rejoyce, being come out of God's blessing (of whom before he immediately held the crown), into the warm sun, or rather scorching heat of the pope's protection.

THOMAS FULLER, *Church-History of Britain*, iii, 1, 328. (1655)

Out of Gods blessing into the warm sun. *Ab equis ad imos*

JOHN RAY, *English Proverbs*, p. 177. (1670)

"From horse to ass" means, of course, from better to worse

Out of God's blessing into the warm sun

PETER MOUTON, tr. *Don Quixote*, Pt. i, bk. iii, ch. 4. (1712) Mouton takes the phrase to mean "out of the frying pan into the fire," or from bad to worse. The same misinterpretation is made in *Donham Tracts*, i, 77. (1846)

Well, she's got out of God's blessing into the warm sun.

SWIFT, *Polite Conversation*, Dial. i. (1738)

1 An injury may prove a blessing (Est ipsis iniuria passis utilis interdum.)

ALFRED HENDERSON, *Latin Proverbs*, p. 103. (1869) Quoting Ovid. A stumble may prevent a fall.

2 Well (quoth he) if ye list to bring it out, Ye can geue me your blessing in a clout.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 9. (1546)

i. e. money wrapped up in a cloth.

God-fathers oft give their blessings in a clout.

JOHN DAVIES OF HEREFORD, *The Scourge of Folly*, p. 47. (1611)

3 May the gods grant you prosperity. (*θεοὶ δ' ἀρετὴν δαΐσειαν.*)

HOMER, *Odyssey*, Bk. xiii, l. 45. (c. 850 B. C.)

Let wealth and peace abound. (*πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστω.*)

HOMER, *Odyssey*, Bk. xxiv, l. 486. (c. 850 B. C.)

Blessed shall be thy basket and thy store. (Benedicta horrea tua, et benedictae reliquiae tuae.)

*Old Testament: Deuteronomy*, xxviii, 5. (c. 650 B. C.)

May maidens ravish him! May roses bloom wherever he plants his foot! (Puellae hunc rapiant; quidquid calcaverit hic, rosa fiat.)

PERSEUS, *Satires*, Sat. ii, l. 37. (c. 58 A. D.)

Quoted by MONTAIGNE, i, 42. There are a number of proverbial Latin blessings. One of them is, "Stet fortuna domus!" (May the fortune of the house endure!), and another is "Prosit tibi" (May it be well with thee).

"Prosit" of course is still in use. An old form of grace was, "Benedictus benedicat" (May the Blessed One bless)

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1 As the saying goes, you are so crowded by your blessings that you have no room to ease yourself. (τὸ δὴ λεγόμενον, οὐκ ἔχεις ὅπου χέσῃς | ὑπὸ τῶν ἀγαθῶν, εἰς ἴσθι.)

MENANDER, *The Ghost*, l. 42. (c. 300 B. C.)

2 He whom thou blessest is blessed, and he whom thou cursest is cursed. . . . Blessed is he that blesseth thee, and cursed is he that curseth thee. (Quod benedictus sit cui benedixeris.)

*Old Testament: Numbers*, xxii, 6; xxiv, 9. (c. 550 B. C.)

Out of the same mouth proceedeth blessing and cursing. (ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρσα.)

*New Testament: James*, iii, 10. (c. A. D. 60)  
The Vulgate is, "Ex ipso ore procedit benedictio, et maledictio."

3 My blessings have banished fear. (Excessere metum mea iam bona.)

OVID, *Metamorphoses*. Bk. vi, l. 197. (A. D. 7)

4 We mortals realize the value of our blessings only when we have lost them. (Tum denique homines nostra intellegimus bona, | quom quae in potestate habuimus, ea amisimus.)

PLAUTUS, *Captivi*, l. 142. (c. 200 B. C.)

Blessings are not valued, till they are gone.

THOMAS FULLER, *Gnomologia*. No. 989. (1732)

How blessings brighten as they take their flight!  
YOUNG, *Night Thoughts*. Nt. ii, l. 600. (1742)

5 No human blessing lasts forever. (Nullum homini est perpetuum bonum.)

PLAUTUS, *Curculio*, l. 189. (Act i, sc. 3.) (c. 200 B. C.)

Nothing is blessed in every respect (Nihil est ab omni | parte beatum.)

HORACE, *Odes*. Bk. ii, ode 16, l. 27. (23 B. C.)

'Tis not for mortals always to be blest.

JOHN ARMSTRONG, *Art of Preserving Health*. Bk. iv, l. 260. (1744)

6 The blest today is as completely so As who began a thousand years ago.

POPE, *An Essay on Man*. Epis. i, l. 75. (1733)

Come what may, I have been blessed.

LORD BYRON, *The Giaour*, l. 1115. (1813)

7 In blessing others, bless'd.

POPE, tr. *The Odyssey*. Bk. vii, l. 96. (1725)

In proportion as it blesses, blest.

POPE, *An Essay on Man*. Epis. iii, l. 300. (1733)

He who blesses most is blest.

J. G. WHITTIER, *Lines for the Agricultural Exhibition at Amesbury*. (1858)

8 A double blessing is a double grace.

SHAKESPEARE, *Hamlet*, i, 3, 53. (1600)

I had most need of blessing, and "Amen" Stuck in my throat.

SHAKESPEARE, *Macbeth*, ii, 2, 32. (1606)

9 Got pless my heart, liver, and lungs.

TOBIAS SMOLLETT, *Roderick Random*. Ch. 26. (1748)

10 The three blessings for which I am most grateful are: first, that I was born a human being and not one of the brutes; second, that I was born a man and not a woman; third, that I was born a Greek and not a barbarian.

THALES OF MILETUS, *Apothegm*. (c. 600 B. C.)

See DIOGENES LAERTIUS, *Thales*, sec. 33.

These Blessings, Reader, may Heav'n grant to thee:

A faithful Friend, equal in Love's degree,  
Land fruitful, never conscious of the Curse,

A liberal Heart and never-failing Purse;

A smiling Conscience, a contented Mind;

A temp'rate knowledge with true Wisdom join'd;

A life as long as fair, and, when expir'd,

A kindly Death, unfear'd and undesir'd.

FRANKLIN, *Poor Richard's Almanack*, 1745

May the three stars illumine thee.

S. G. CHAMPION, *Racial Proverbs*, p. 377. (1938)

A Chinese proverb A blessing often used over Chinese doorways. The "three stars" were happiness, official emoluments, and old age. According to the *Hung Fang* (c. 1100 B. C.), there were five blessings, long life, serenity, riches, the love of virtue and the attainment of ambition.

11 The blessings of the evil Genii are curses.

R. C. TRENCH, *On the Lessons in Proverbs*, vi. 152. (1853) An Arabic proverb

## BLINDNESS

12 Laugh not at a blind man, nor mock at a dwarf, nor mar the design of a lame man.

AMEN-EM-APT, *Teaching How to Live*. Col. xxiv, l. 9. (c. 700 B. C.) Griffith, tr.

Cursed be he that maketh the blind to wander out of the way. (Maledictus qui errare facit caecum in itinere.)

*Old Testament: Deuteronomy*, xxvii, 18. (c. 650 B. C.)

Thou shalt not curse the deaf nor put a stumbling block before the blind (Non maledices surdo nec coram caeco pones offendiculum.)

*Old Testament: Leviticus*, xix, 14. (c. 570 B. C.)

13 "Go look at a dog's tail, my lad," said I. (τούτῳ μὲν εἶπον ἐς κύνος πηγὴν ὄραν.)

ARISTOPHANES, *The Ecclesiazusae*, l. 255. (c. 393 B. C.) A proverb said to the short-sighted

14 Groping for things in the dark. (ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα.)

ARISTOPHANES, *The Peace*, l. 691. (421 B. C.)

Darkness, thou art my light! (σκότος, ἐμὸν φῶς.)

SOPHOCLES, *Ajax*, l. 396. (c. 409 B. C.)

Them that sit in darkness. (Sedentes in tenebris.)

*Old Testament: Isaiah*, xlii, 7. (c. 725 B. C.)

They That Walk in Darkness.

ISRAEL ZANGWILL. Title of novel. (1899)

1 What matters it to a blind man that his father could see?

H.G. BOHN, *Handbook of Proverbs*, p. 555. (1855)

2 The blind man relieves himself upon the terrace of the house and thinks that no one sees him.

BURCKHARDT, *Arabic Proverbs*. No. 447. (1817)

3 Blindness is the first-born of Excess.

BYRON, *Heaven and Earth*. Pt. i, sc. 3, l. 807. (1821)

4 Very blind is he who cannot see through the bottom of a sieve. (Cuán ciego es aquel que no vee por tela de cedazo.)

CERVANTES, *Don Quixote*, Pt. ii, Ch. 1. (1615)

He is blind enough who sees not through the holes of a sieve.

JOHN RAY, *English Proverbs*, p. 3. (1670)

He's so blind he can't see a hole through a nine-foot ladder.

Cornish Proverbs, in *Notes and Queries*. Ser. iii, vi, 494. (1864)

5 We'll follow the blind side of him.

GEORGE CHAPMAN, *The Gentleman Usher*. Act i, sc. 1. (1616)

The imperfect knowledge Saints have here is Satan's advantage against them: He often takes them on the blind side

WILLIAM GURNALL, *The Christian in Compleat Armour*, 27. (1655)

The rascals have a blind side.

APIRA BEHN, *The Rover*. Pt. ii, act i, sc. 1 (1681)

If this good man had an enthusiasm, or what the vulgar call a blind side, it was this.

HENRY FIELDING, *Joseph Andrews*. Bk. iii, ch. 5. (1742)

All people have their blind side—their superstitions

CHARLES LAMB, *Essays of Elia: Mrs. Battle's Opinions on Whist*. (1823)

One-eyed mule can't be handled on de bline side.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

6 That been betid, no man wot why,  
But as a blind man stert an hare.

CHAUCER (?), *The Hous of Fame*. Bk. ii, l. 680. (172) (c. 1383)

By wondrous accident perchance one may  
Gripe out a needle in a load of hay;  
And though a white crow be exceeding rare,  
A blind man may (by fortune) catch a hare.

JOHN TAYLOR THE WATER POET, *A Kicksy Winsay*. Pt. vii. (1619)

7 A blind man can nat jugged wel in hewis.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 21. (c. 1380)

The blinde man no colour demeth.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 2499. (c. 1390)

The bynde man of coloures al wrong deemeth.

THOMAS HOCLEVE, *De Regimine Principum*, p. 36. (1412)

Blinde men should iudge no colours by olde sause,  
And folk oft times ar most blinde in their owne cause.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
The Italians say, "Il cieco non dee giudicar dei colori."

If thou hadst been born blind, thou mightst as well have known all our names as thus to name the several colours we do wear.

SHAKESPEARE, *II Henry VI*, ii, 1, 125. (1590)

You cannot but confess that blind men can judge no colours.

NICHOLAS BRETON, *Courtier and Countryman*. (1618)

8 In the kingdom of the blind the one-eyed man is king. (In regione caecorum rex est luscus.)

ERASMUS, *Adagia*. Chil. iii, cent. iv, No. 96.

(1523) Erasmus also gives another form, "Inter caecos regnat strabus" (Among the blind the squinter reigns). And he adds two related ones: "Inter indoctos, qui semidoctus est, doctissimus habent" (Among the ignorant, the half-ignorant is learned), and "Inter mendicos, qui paululum habet nummorum, Croesus est" (Among beggars, he who has only a little money is a Croesus). Frequently quoted, recently by W. S. MAUGHAM, *Lord Mountdrago*. (1939)

In the country of the blind, the one-eyed man rules as king over all. (Caecorum in patria luscus rex imperat omnis)

MICHAEL APOSTOLIUS, *Adagia*. (1538) Palsgrave, tr., *Acolastus*. (1540)

But haue ye nat harde this.

How an one eyed man is

Well syghted when

He is amonge blynde men?

JOHN SKELTON, *Why Not to Court?* 1529. (1522)

In the kingdom of blind men, the one-eyed is king.

GEORGE HERBERT, *Jacula Prudentum*. No. 471.

(1640) The French say, "En la terre des aveugles celui qui n'a qu'un œil y est roi" (In the country of the blind, he who has but one eye is king); the Italians, "In terra di ciechi beato chi ha un occhio" (In the country of the blind blessed is he who has one eye)

Among the blind the one-eyed blinkard reigns.

So rules among the drowned he that drains.

ANDREW MARVELL, *Character of Holland*. (1665)

Among the blind, he that has one eye is a Prince.

SIR WILLIAM TEMPLE, *Miscellanea*. Pt. ii, l. 342. (1696)

He that has but one Eye, is a Prince among those that have none.

THOMAS FULLER, *Gnomologia*. No. 2137. (1732)

Blessed are the one-eyed in the country of the blind. (Beati monoculi in regione caecorum.)

FREDERICK THE GREAT, quoting a proverb, one of the tags of Latin he was fond of airing. (1735) See PREUSS, *Friedrich der Grosse*, i, 24.

He might still be the giant of the pygmies, the one-eyed monarch of the blind.

SAMUEL JOHNSON, *Lives of the Poets: Milton*. (1779)

The one-eyed person is a beauty in the country of the blind.

BURCKHARDT, *Arabic Proverbs*. No. 129. (1817)  
The purblind is a king you know among the blind.

WALTER SCOTT, *Familiar Letters*, ii, 147. (1822)  
Where there is no cinnabar, red earth is in high esteem.

S. G. CHAMPION, *Racial Proverbs*, p. 353.  
(1938) A Chinese proverb.

1  
He is blind that eats his marrow [companion], but far blinder that lets him.

DAVID FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)  
Wordsworth, it will be remembered, speaks of his "winsome marrow" in *Yarrow Unvisited*.

2  
A blind Man will be glad to see it.

THOMAS FULLER, *Gnomologia*. No. 17. (1732)

A blind Man will not thank you for a Looking-Glass.

THOMAS FULLER, *Gnomologia*. No. 18. A rendering of the Greek proverb, *τὶ τυφλῷ καὶ κατόπτρῳ* (What has a blind man to do with a mirror?) It is a Latin proverb too, "Quid caeco cum speculo?"

A Pebble and a Diamond are alike to a blind Man  
THOMAS FULLER, *Gnomologia*. No. 340.

Blind Men must not run.

THOMAS FULLER, *Gnomologia*. No. 990

3  
Amongst a multitude, it seldome falleth out that all are blinded.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 44. (1574) Pettie, tr.

4  
A blind man's peck should be well measured  
HENDERSON, *Scottish Proverbs*, p. 88. (1832)

5  
Better to be blind than to see ill.

HERBERT, *Jacula Prudentum*. No. 131. (1640)

Better blind than burned. (Blindr er betri. en brendr sé.)

HEUSLER, *Zeitschrift des Vereins für Volkskunde*, xxv, 113. An ancient Germanic proverb, blind in this instance meaning dead

6  
Marry, that I would see, quod blind Hugh

JOHN HEYWOOD, *Pardoner and Friar*. (1533)

Would I could see it, quoth blind Hugh.

SWIFT, *Polite Conversation*. Dial. i. (1738)

That I would fain see, quoth the blind George of Holloway.

BEN JONSON, *Tale of a Tub*, ii, 1. (1633)

That would I fain see, said blind George of Holloway.

JOHN RAY, *English Proverbs*, p. 268. (1678)

7  
Folk oft tymes are most blind in their owne cause.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1536)

Men are blind in their own cause.

DAVID FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)  
RAY, *English Proverbs*, p. 384. (1678)

MERRITON, *Yorkshire Ale*, p. 85 (1683)

8  
I came to be mery. Wherwith merily, Proface.  
Haue among you, blynd harpers (sayde I).

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
A drinking pledge.

Harping always upon love, till you be as blind as a harper.

JOHN LVLV, *Sapho and Phao*. Act iv, sc. 3. (1584)  
Are you blind?—As a purblind poet: have amongst you, blind harpers.

JOHN DAY, *Humour out of Breath*. Act iv, sc. 3. (1608) See also under HARP.

9  
Ye cast and coniecture this muche like in show,

As the blind man casts his staffe, or shootes the crow.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

He does as the blind man when he casts his staff  
FERGUSON, *Scottish Proverbs*, p. 52. (c. 1595)

Now and then a blinde man may hit a crow.

ROBERT ARMIN, *A Nest of Ninnies*, p. 15. (1608)

Even as the blind Man shot the Crow.

THOMAS FULLER, *Gnomologia*. No. 1393. (1732)

Hitty-missy, as the blind man shot the crow.

FORBY, *Vocabulary of East Anglia*, p. 428. (1830)

10  
Who is so deafe, or so blynde as is hee

That wilfully will nother here nor see?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Who is blynder than he yt wyl nat see.

ANDREW BOORDY, *Breviary of Healtke*. Bk. ii, fo 6. (1547)

None so blind as he that will not see.

PETER HEVLIN, *Animadversions*. (1659)

Who is so blind as he that will not see?

JOHN RAY, *English Proverbs*, p. 64. (1670)

There's none so blind as they that won't see

SWIFT, *Polite Conversation*. Dial. iii. (1738)

FITZGERALD, *Polonius*, p. 58. (1852)

There's none so blind as he who will not see any one except his wife.

MARGARET YATES, *Murder by the Yard*, p. 3 (1943)

11  
The vile leads the vile. (κακὸς κακὸν ἡγῆλᾷ.)

HOMER, *Odyssey*. Bk. xvii, l. 217. (c. 850 B.C.)

The blind man calls to the deaf. (ὁ τυφλὸς παρὰ τὸν κωφὸν καλεῖ.)

CRATINUS, *Archilochus*, sec. 3. (c. 450 B.C.)

I who am old will lead you, also old. (γέροντα γέροντα παιδαγωγῶσω σ' ἐγὼ.)

SOPHOCLES, *Phthiotides*, l. 633. (c. 400 B.C.)

Repeated in EURIPIDES, *Bacchar*, l. 193

VARRO, *De Lingua Latina*, bk. iii (c. 50 B.C.)

gives the Latin proverb, "Cascus cascum ducit" (The old leads the old), and adds that this is only one of many "similis similem" sayings, such as "The deformed the deformed," "The barbarous the barbarous," and so on. It is cited by ERASMUS, *Adagia*, l. ii, 62.

Men who know not their own path, yet point the way for others. (Qui sibi semitam non sapiunt, alteri monstrant viam.)

ENNIUS, *Telemon*. Frag. 334, Loeb. (c. 180 B.C.)



It is as if a blind man sought to show the way.  
(Ut si caecus iter monstrare velit.)

HORACE, *Epistles*. Bk. i, epis. xvii, l. 4. (20 B. C.)  
They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.  
(τυφλοί εἰσιν ὁδηγοί· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροις εἰς βόθυνον πεσοῦνται.)

New Testament: *Matthew*, xv, 14. (c. A. D. 65)

The Vulgate is, "Caeci sunt, et duces caecorum. Caecus autem si caeco ducatum praestet, ambo in foveam cadunt." The earliest English rendering is in the *Anglo-Saxon Gospel* of 995: "Se blinda gyl he blinde laet, hig feallath begen on zenne pytt." The Wyclif rendering (1389) is, "Sothely yif a blynd man geue ledynge to a blynd man, bothe fallen doun in to the diche."

Can the blind lead the blind? shall they not both fall into the ditch? (μήτι δύνανται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροις εἰς βόθυνον ἐμπεσοῦνται;)

New Testament: *Luke*, vi, 39. (c. A. D. 65) The

Vulgate is, "Potest caecus caecum ducere? nonne ambo in foveam cadunt?"

A crippled helmsman steers a leaking ship, a blind man leads the blind into a pit. (Caecus caecos ducat in foveam.)

St. Jerome (HIERONYMUS), *Letters*. Let. vii, sec. 5 (A. D. 374)

The blind leading the blind. (τιφλὸς τιφλῷ ὁδηγῶς.)

ERASMUS, *Adagia*. Chil. i, cent. viii, No. 40

(1500) The Latin is, "Caecus caeco dux"

Where the blynd leadth the blynd, both fall in the dike.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5 (1546)

Like two blinde men which leade one an other they fall both into one ditch.

STEFANO GUZZO, *Civile Conversation*. Bk. i, p. 74 (1574) Pettie, tr.

In the ditch falls the blind that is led by the blind

BRIAN MERRANCKE, *Philotimus*, sig. Y1. (1583)

The blind leads the blind and both fall into the ditch

WILLIAM CAMDEN, *Remains* (1870), p. 332. (1605)

If the blind lead the blind, both are in danger of falling into the ditch. (Si el ciego guia al ciego, ambos van a peligro de caer en el hoyo.)

ERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)

That ditch is it into which the blind have led the blind in all ages, and have both there miserably perished

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i, p. 64. (1678)

When the blind leads the blind, no wonder they both fall into matrimony.

GEORGE FARQUHAR, *Love and a Bottle*. Act v, sc. 1. (1699)

When a blind Man flourisheth the Antient [banner], woe be unto those that follow him.

THOMAS FULLER, *Gnomologia*. No. 5529. (1732)

He loses his way whom blind men guide.

When crows are the guides of the people, they lead them to the carcasses of dogs.

BURCKHARDT, *Arabic Proverbs*. No. 524. (1817)

It is written, When the blind lead the blind, both shall fall into the ditch.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 3. (1834)  
He had often heard of the blind leading the blind, and now . . . he knew what it meant.

WILKIE COLLINS, *The Moonstone*, i, 10. (1868)  
When the blind lead the blind, they will certainly fall into a ditch. (Hsia tzü ch'an fu hsia tzü, wei pi pu tiao hsia k'eng ch'u.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1318. (1875)

It did look to me somethin' like the blind leadin' the blind.

FRANK R. STOCKTON, *Christmas Wreck* (1886)

1  
Like a fowler with his eyes upon blackbirds, he fell into a well. (Veluti merulis intentus decedit auceps in puteum.)

HORACE, *De Arte Poetica*, l. 458. (c. 20 B. C.)

Thales is said to have fallen into a well while studying the stars.

2  
I am not so blind, as I am blear ey'd.

JAMES KELLY, *Scottish Proverbs*, p. 199. (1721)

I may think it proper to hold my tongue, but yet I can very well observe how things go

3  
It would be a good sight for a blind man to see

JAMES KELLY, *Scottish Proverbs*, p. 206. (1721)

A blind man would be glad to see it.

SWIFT, *Polite Conversation*. Dial. i. (1738)

A blind man on a galloping horse would be glad to see it.

G. F. NORTHALE, *Folk Phrases*. (1894) There is a Latin proverb, "Vel caeco appareat" (Even to a blind man that would be apparent, or Even a blind man could see that). The Italians say, "Ben è cieco chi non vede il sole" (He is very blind who can't see the sun)

4  
A blind man is a poor man, and blind a poor man is;

For the former seeth no man, and the latter no man sees.

FRIEDRICH VON LOGAU, *Sinngedichte*. (c. 1640) Longfellow, tr.

5  
The blind et many a fly.

JOHN LYDGATE, *Ballade*. (c. 1450) See SKEAT, *Chaucer*, vii, 295.

The blynde eteth many a flye.

JOHN SKELTON, *A Replycacion agaynst Certayne Yong Scolers*. (c. 1528) Cited by FLORIO, *Firste Frutes*, fo. 34, with the Italian. "L'orbo mangia molte mosce"

The blynde eate many flies.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
The blind eats many a fly.

GEORGE HERBERT, *Jacula Prudentum*. No. 558. (1640) The popularity of this proverb throughout Elizabethan times, and its general acceptance, throw a flash of light as TAYLOR, *The Proverb*, p. 77 observes, upon a dark corner of sixteenth century culinary manners. Obviously, those who could see fished out the flies.

<sup>1</sup> The eyes are blind when the mind is elsewhere. (Caeci sunt oculi cum animus alias res agit.)

PUBLILIUS SYRUS, *Sententiae*. No. 126. (c. 43 B. C.)  
By testing everything even the blind walk safely.  
(Temptando cuncta caeci quoque tuto ambulant.)

PUBLILIUS SYRUS, *Sententiae*. No. 697. (c. 43 B. C.)

<sup>2</sup> A man were better be half blind than have both his eyes out.

JOHN RAY, *English Proverbs*, p. 64. (1678)  
Better one eye than quite blind. (Mieux vaut être borgne qu'aveugle.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 368. (1856)

<sup>3</sup> He is like a blind man on a blind horse coming at midnight upon a deep ditch.

SCARBOROUGH, *Chinese Proverbs*. No. 804. (1875)  
The thoughts of the blind are like a knife.

SCARBOROUGH, *Chinese Proverbs*. No. 1315

<sup>4</sup> As one blind man said to another, let's behold ourselves.

THOMAS SHELTON, *Don Quixote*, i, iv, 23. (1612)  
Let me see, said the blind man.

DICKENS, *Our Mutual Friend*, ii, 2. (1864)  
Let me see, as the blind man said.

HAZLITT, *English Proverbs*, p. 258. (1869)

## II—Proverbial Comparisons

<sup>5</sup> Blinder than a snake's slough. (τυφλότερος λεβηρίδος.)

ARISTOPHANES, *Fragments*. Frag. 102. (c. 415 B. C.) Cited by ERASMUS, *Adagia*, i, iii, 56, with the Latin, "Leberide caecior." The cast skin of a snake, in which only the apertures for the eyes remain.

<sup>6</sup> As blind as a bat at noone.

JOHN CLARKE, *Paroemiologia*, p. 52. (1639)  
What a blind bat I have been.

MRS. HANNAH COWLEY, *A School for Greybeards*. Act v, sc. 2. (1786)

Anybody would think you were blind as a bat.

MATTHEW HEAD, *The Smell of Money*, p. 158. (1943)

<sup>7</sup> Blinder than a mole. (τυφλότερος ἀσπάλακος.)

DIOGENIANUS, *Adagia*, viii, 26. (c. A. D. 125)  
Cited by ERASMUS, *Adagia*, i, iii, 55, with the Latin, "Talpa caecior."

Blynde as molles.

UNKNOWN, *A Myrroure for Magistrates: Rivers*, lxi. (1563)

In the water as blinde as a mole.

B. R., *Euterpe*, p. 68. (1584)

Like blinde Moles into our bane we go.

FRANCIS ROUS, *Thule*, sig. L4b. (1598)

In heavenly things ye are more blinde than Moals.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*, ii, i, 2. (1598)

Blinder than a trebly-handaged mole.

CALVERLEY, *On Hearing an Organ*. (1862)

<sup>8</sup> Blinder than a beetle. (Hypsea caecior.)

HORACE, *Satires*. (35 B. C.) As cited by ERASMUS, *Adagia*, i, iii, 58.

She were in very dede as blynde as a betell.

NICOLAS UDALL, *Erasmus' Adagia*, i, 5. (1548)  
In this wysdome he is as blynd as a beatel.

HUGH LATIMER, *Seven Sermons*, p. 90. (1549)  
Wee cease not to bee . . . as blinde as Betles.

LAURENCE TOMSON, tr., *Calvin's Sermons: Timothy*. (1579)

As blind as a Beetle.

OSWALD DYKES, *English Proverbs*, p. 220. (1709)

They [beetles] frequently dash themselves against people's faces with great violence, and by their so doing occasioned the common proverb. As blind as a beetle.

HENRY BAKER, *Philosophical Transactions*. Vol. xlv, p. 581. (1747) This is perhaps as good an explanation of the phrase as any, though,

as Brown points out in his book on *Vulgar Errors*, a beetle's eyes are evident enough to any one who looks. Used also figuratively for intellectual blindness. Tomson (1579)

refers to people as "poore blinde betels."

HESLOP, *Northumberland Words*, p. 69, says the expression "As blind as a bittle" is very common, the bittle or beetle, being a wooden beater for beating flax or linen clothes.

What a blind beetle I have been!

CONAN DOYLE, *The Stock-Broker's Clerk* (1893)

<sup>9</sup> I rede eche a blynde bosarde

JOHN LANGLAND, *Piers Plowman*. Text B, passus x, l. 267. (1377)

When buzzard blynd thou canst not see what is before thy feete

TIMOTHY KENDALL, *Flowers of Epigrammes*, p. 143. (1577)

I'll weep till blind as buzzard

THOMAS OTWAY, *The Soldier's Fortune*. Act iv, sc. 3. (1681)

The saying "As blind as a buzzard" does not refer to the bird of that name, which is extremely quick-sighted, but rather to the beetle, from the buzzing sound of its flight

SWAINSON, *Folk-Lore of British Birds*, p. 133. (1886)

<sup>10</sup> He bicam blind so ston.

UNKNOWN, *The Proses of the Seven Sages*, l. 2359. (c. 1350)

As blind as is a ston

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 912. (c. 1388)

The man continued as blind as a stone.

JOHN HAMPSON, *The Memoirs of John Wesley*, ii, 133. (1791)

<sup>11</sup> As blynde as bayard watz euer.

UNKNOWN, *Early English Alliterative Poems*, B886. (c. 1325) See under BAYARD

BLISS

See also Delight, Joy

<sup>12</sup> The bliss e'en of a moment still is bliss.

JOANNA BAILLIE, *The Bracon*. Act i, sc. 2. (1836)

- 1 How devel maystow bringen me to blisse?  
(Me dunque come credi sodisfare?)  
Boccaccio, *Il Filostrato*. Canto ii, st. 9. (c. 1350) CHAUCER, tr., *Troilus and Criseyde* Bk. i, l. 623. (c. 1380)
- 2 The way to bliss lies not on beds of down.  
JOHN CLARKE, *Paraemologia*, p. 16. (1639)  
The path to bliss abounds with many a snare  
WILLIAM COWPER, *Truth*, l. 301. (1781)
- 3 The hues of bliss more brightly glow,  
Chastis'd by sabler tints of woe.  
THOMAS GRAY, *Ode on the Pleasure Arising from Vicissitude*, l. 41. (1757)
- 4 Such sober certainty of waking bliss  
I never heard till now  
JOHN MILTON, *Comus*, l. 263. (1634)  
The sum of earthly bliss.  
MILTON *Paradise Lost* Bk viii, l. 522 (1663)
- 5 Bliss is the same in subject or in king  
POPE, *An Essay on Man*. Epis. iv, l. 58. (1733)
- 6 Two blesis ben.—blesse of the soule and  
blesse of the bodi  
JOHN WYCLIF, *Sermons*, ii, 234 (c. 1380)  
Ther may no man han parfite blisses two,  
This is to seye, in erthe and eek in hevене.  
CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 394 (c. 1388)

## BLOCKHEAD

- 1 Master have gone off his chump.  
BESANT AND RICE, *This Son of Vulcan*, ii, 24 (1877) The original meaning of chump was a short thick lump of wood. MONON, *Mech Exercises*, 1703, speaks of "a chump of wood."
- Such a long-winded old chump  
HAWLEY SMART, *At Fault*. Vol. ii, ch 1 (1883)  
You are what is called a chump  
BERNARD SHAW, *Misalliance*, p. 104 (1910)
- 2 An Athenian blockhead is the worst of all  
blockheads  
SAMUEL JOHNSON (BOSWELL, *Life*, 1729.) It may be noted that the original meaning of blockhead was a wooden head or block for hats or wigs
- All the blockheads and blockheadesses think themselves printable  
SYDNEY LADY MORGAN, *The O'Briens and the O'Flahertys*, iv, 361 (1827)
- He who has to deal with a blockhead has need of much brains  
F. E. HUIJME, *Proverb Lore*, p. 203 (1902)
- 4 A mutton-head (Teste de mouton.)  
RABELAIS, *Pantagruel* Bk ii, ch. 12. (1532)  
Peace, mutton-head!  
JOHN NEAL, *Brother Jonathan*, i, 99. (1825)
- 10 It ain't going too far to say he is a pudd'nhead  
If he ain't a pudd'nhead, I ain't no judge  
MARK TWAIN *Pudd'nhead Wilson*, p. 17. (1893)

## BLOOD

- 11 And behold ye this god shall wash himself  
clean in your blood, and he shall bathe in your  
gore.  
ANI, *Papyrus: Book of the Dead*. Ch. cxxxiv, l. 9. (c. 4000 B.C.)  
Once more began the bath of blood.  
F. W. FARRAR, *Early Days of Christianity*, ii, 207. (1882)
- 12 I will drink your blood. (Bibam sanguinem  
tuum.)  
ST. AUGUSTINE, *Epistles*. Epis. xxxiv, sec. 3. (A. D. 396)
- 13 It is not by speeches and resolutions that the  
great questions of the time are decided  
but by blood and iron. (Blut und Eisen.)  
OTTO VON BISMARCK, *Speech*, Prussian House of Delegates, 30 Sept., 1862  
Not with dreams, but with blood and with iron  
Shall a nation be moulded to last.  
A. C. SWINBURNE, *A Word for the Country*. St. 13. (1865)
- 14 You come of good blood, and so does a black  
pudding.  
H. G. BOHN, *Handbook of Proverbs*, p. 576. (1855)
- 15 It runs in the blood like wooden legs.  
J. C. BRIDGE, *Cheshire Proverbs*, p. 18. (1917)  
Of any family peculiarity In dialect. "That  
rins in fam'lies, like timbern legs."
- 16 A lustie blood, or a pleasaunte brave young  
roister  
WILLIAM BULLEIN, *The Booke of the Use of Sicke Men*, p. 73. (1562)  
As many and as well-born bloods as those.  
SHAKESPEARE, *King John*, ii, 1, 278. (1595)  
The Newes put diuers Young Bloods into  
such a furie.  
BACON, *History of Henry VII*, p. 49 (1622)  
I now became a blood upon town.  
WASHINGTON IRVING, *Tales of a Traveller*, l, 341. (1824)  
The "bloods" looked fierce.  
W. A. CARRUTHERS, *The Kentuckian in New York*, i, 17. (1834)  
A perfect and celebrated "blood" or dandy about  
town.  
THACKERAY, *Vanity Fair*. Ch. 10. (1848)
- 17 True blood may not lye.  
WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, p. 248. (c. 1489) Referred to as a saying. The French say, "Bon sang ne peut mentir."
- Blood will tell.  
L. C. BLOCHMAN, *See You at the Morgue*, p. 225. (1941) THAYER, *Hallowe'en Homicide*. p. 70. (1941)
- 18 Blood is an inheritance, virtue an acquisition  
(La sangre se hereda, y la virtud se aquista)  
CERVANTES, *Don Quixote*. Pt. ii, ch 42 (1615)

<sup>1</sup>  
In hot blood and while the mill is grinding.  
(A sangre caliente y cuando estaba picado  
el molino.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 71. (1615)

<sup>2</sup>  
The blood is the life. (Sanguis enim eorum  
pro anima est.)

*Old Testament: Deuteronomy*, xii, 23. (c. 650  
B. C.)

The life of the flesh is in the blood. (Anima carnis  
in sanguine est.)

*Old Testament: Leviticus*, xvii, 11. (c. 570  
B. C.) PHILO, *Quod Deterius Potiori*, sec. 80,  
puts this into Greek, ψυχὴ τῆς σαρκὸς  
αἷμα ἐστίν.

Blood is a very special kind of sap. (Blut ist ein  
ganz besondrer Saft.)

GOLTHE, *Faust*. Pt. i, sc. 4, l. 214. (c. 1772)

<sup>3</sup>  
Something will come of this. I hope it mayn't  
be human gore

DICKENS, *Barnaby Rudge*. Ch. 4. (1841)

<sup>4</sup>  
Thou knowst how drie a Cinder this world is.  
And learn'st thus much by our Anatomy.  
That 'tis in vaine to dew, or mollifie  
It with thy teares, or sweat, or blood.

JOHN DONNE, *First Anniversary*, l. 430. (1611)

Tears, sweat, blood,—each spasm, ghastly once,  
glorified now

ROBERT BROWNING, *Izion*, l. 8. (1883)

I would say to the House, as I said to those who  
have joined this Government: "I have nothing  
to offer but blood, toil, tears, and sweat"

WINSTON CHURCHILL, *Address*, House of Com-  
mons on accepting the post of Prime Min-  
ister, 13 May, 1940

<sup>5</sup>  
From Spain, of high rank and birth, of the  
*sanere azul*, the *blue blood*.

MARIA EDGEWORTH, *Helen*. Ch. 15. (1834) Pure  
Castilian, uncontaminated with Jewish or  
Moorish blood

A young nobleman of the bluest blood

J. A. FROUDE, *Julius Caesar*. Ch. 11. (1879)

<sup>6</sup>  
Whoso sheddeth man's blood, by man shall  
his blood be shed. (Quicumque effuderit hu-  
manum sanguinem, fundetur sanguis illius.)

*Old Testament: Genesis*, ix, 6. (c. 550 B. C.)

It is the eternal rule that drops of blood spilt  
upon the ground demand yet other blood. (αἷμα  
νόμος μὲν φονίας σταγόνας | χυμένας ἐν γῆνι ἄλλο  
προσαιτεῖν | αἷμα.)

ÆSCHYLUS, *Libation-Bearers*, l. 400. (458 B. C.)

Blood is purged with blood. (αἷματι γὰρ αἷμα  
καθαίρεται.)

PHILO, *De Specialibus Legibus*. Bk. iii, sec. 150  
(C. A. D. 40)

Blood asketh blood, and death must death requite

THOMAS SACKVILLE, *Gorboduc*. Act. iv, sc. 2.  
(1561)

Blood for blood.

SHAKESPEARE, *King John*, i, 1, 19. (1596)

Blood hath brought blood, and blows have an-  
swer'd blows.

SHAKESPEARE, *King John*, ii, 1, 329.

They say, blood will have blood.

SHAKESPEARE, *Macbeth*, iii, 4, 122. (1606)

Blood cries out for blood.

WORDSWORTH, *Hart-Leap Well*. (1798)

Blood will have blood, revenge beget revenge

SOUTHEY, *Madoc in Wales: The Battle*. Pt. i,  
canto vii, l. 45. (1805)

<sup>7</sup>  
Also I hear it said that kin-blood is not  
spoiled by water. (Auch hoer' ich sagen, daz  
Sippeblut von Wassere niht verdirbet.)

HEINRICH DER GLICHESSERE, *Reinhart Fuchs*. (c.  
1180)

For naturally blod will ay of kynde

Draw vn-to blod, wher he may it fynde.

JOHN LYDKATE, *Troy Book*. Bk. iii, l. 2071. (1412)

Blood's thicker than water.

JOHN RAY, *Proverbs: Scottish*, p. 231. (1670)

i.e. the tie of relationship. SCOTT, *Guy Man-  
nering*. Ch. 38. (1815) HUGHES, *Tom Brown's  
School Days*. Pt. i, ch. 1. (1857) DAVIS, *Ice-  
bound*. Act. iii. (1923) COLE, *Topper's End*,  
p. 28. (1942) etc., etc.

Blood is thicker than water - and so is treacle

SIR JAMES LOCKHART, *Epigram*. (ca. 1674)

Blood is thicker than water

COMMODORE JOSIAH TAINNALL, *Dispatch*, to  
Secretary of U.S. Navy, explaining why he  
had assisted the British fleet in an attack on  
the Chinese in the Peiho, June, 1859. See  
MC CARTHY, *History of Our Own Times*, iii, 18.

Blood is thicker than water, the bond it forms  
between men is strange and potent and intran-  
gible.

A. M. FAIRBAIRN, *Studies in Religion*, p. 465  
(1910)

Blood, as all men know, than water's thicker

But water's wider, thank the Lord, than blood

ALDOUS HUXLEY, *Ninth Philosopher's Song*  
(1920)

I'm not sure that blood is always thicker than  
water

JOHN RHODE, *In the Face of the Evidence*, p.  
181. (1940)

Blood is thicker than water - yes, and dirtier

RICHARD SHATTUCK, *The Snark Was a Boonum*  
p. 41. (1941)

<sup>8</sup>  
In cold blood he leaped into burning Aetna  
(Ardentem frigidus Aetnam insiluit.)

HORACE, *De Arte Poetica*, l. 465. (c. 20 B. C.)

In cooler blood I shall determine of her

PHILIP MASSINGER, *The Roman Actor*. Act. iv,  
sc. 2. (1626)

<sup>9</sup>  
What coast knows not our blood? (Quae  
caret ora cruore nostro?)

HORACE, *Odes*. Bk. ii, ode 1, l. 36. (23 B. C.)

<sup>10</sup>  
You talke of your birth, when I knowe there  
is no difference of blouds in a basen.

JOHN LYLY, *Euphues and His England* (Arber),  
p. 289. (1580)

Our bloods . . . pour'd all together,  
Would quite confound distinction.

SHAKESPEARE, *All's Well that Ends Well*, ii, 3, 125. (1602)

There is no Difference of Bloods in a Bason.

THOMAS FULLER, *Gnomologia*. No. 4907. (1732)  
All Blood is alike ancient.

THOMAS FULLER, *Gnomologia*. No. 505. FRANKLIN, *Poor Richard's Almanack*, 1745.

Humane Blood is all of a Colour.

THOMAS FULLER, *Gnomologia*. No. 2560.

1 His blood be on us, and on our children. (τὸ αἷμα αὐτῶν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.)

*New Testament: Matthew*, xxvii, 25. (c. A.D. 65) The *Vulgate* is, "Sanguis eius super nos, et super filios nostros."

2 A very good blood-and-thunder fiction.

ROBERT HENRY NEWELL, *Orpheus C. Kerr Papers*, i, 38 (1861)

Reads aloud some blood-and-thunder novel.

FANNY FERN, *Ginger-Snaps*, p. 206. (1870)

Murat Hal-tead . . . wrote blood-and-thunder stories

UNKNOWN, in *Newton Kansan*, 15 May, 1873  
Or "thud and blunder," as Henry van Dyke called it

3 Your antient but ignoble blood  
Has crept thro' Scoundrels ever since the  
Blood

POPE, *An Essay on Man* Epist. iv, l. 211 (1734)

4 Good blood makes bad puddings without  
groats or suet

JOHN RAY, *English Proverbs*, p. 66 (1678)

He hath good blood in him if he had but groats to it

JOHN RAY, *English Proverbs*, p. 230 (1678)

Good Blood makes poor Pudding without Suet

THOMAS FULLER, *Gnomologia*. No. 1703 (1732)

The proverb, "Blood without groats is nowt,"

meaning that family without fortune is of no consequence

*Lonsdale Glossary: Groats* (1869)

5 O, the blood more stirs

To rouse a lion than to start a hare!

SHAKESPEARE, *I Henry IV*, i, 3, 197. (1597)

6 Her Welsh blood is up

JAMES SHIRLEY, *Love Tricks* Act v, sc. 3 (1631)

His Welsh blood is up

THOMAS FULLER, *Worthies*, iii, 488. (1662)

7 I hope you can see your own blood without  
fainting.

SWIFT, *Polite Conversation* Dial. i. (1738)

I warrant you would faint at the sight of your  
own blood.

SWIFT, *Polite Conversation*. Dial. ii.

8 There's no getting blood out of that wall.

TORRIANO, *Piazza Universale*, p. 161. (1666)

The French say, "On ne saurait tirer de l'huile d'un mur" (One cannot draw oil from a wall).

There's no getting blood out of a turnip.

FREDERICK MARRYAT, *Japhet in Search of a Father*. Ch. 4. (1836) The Italians say, "Non si può cavar sangue dalla rapa." O. HENRY, *The Brief Debut of Tildy* (1906), calls it extracting "a sanguinary stream from the pallid turnip." ARTHUR E. HERTZLER, *The Doctor and His Patients*, p. 261 (1940), speaks of "The age old difficulty of getting blood out of a turnip."

You can't get blood out of a stump, you know.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 4. (1843)

Blood cannot be obtained from a stone, neither can anything on account be obtained at present . . . from Mr Micawber.

DICKENS, *David Copperfield*. Ch. 11. (1849)

You can't get blood out of a stone.

DICKENS, *Our Mutual Friend*. Bk. iv, ch. 15. (1865)

9 Vergill threwe a goldene blood soukere in to the botome of a pitte.

JOHN DE TREVISA, tr., *Polychronicon*. (1387)  
Referring to a leech.

God keep the prince from all the pack of you!

A knot you are of damned blood-suckers.

SHAKESPEARE, *Richard III*, iii, 3, 6. (1592) Lord Grey is referring to his executioners, in the sense of one who draws or sheds the blood of another.

A Tax-gatherer . . . that sort of Blood-suckers.  
SIR ROGER L'ESTRANGE, tr., *Visions de Villages*, p. 15. (1668)

While there is a silver sixpence left, these blood-suckers will never be quiet.

SWIFT, *Works* (1841), ii, 3. (1724)

He's only a blood-sucker

T. S. ARTHUR, *Ten Nights in a Bar-room* Night v, p. 91. (1854) A sponger.

Pirates, and those bloodsuckers who lived upon them

SHERARD OSBORN, *Quedah*. Ch. 20. (1857)

10 A compact sealed in blood. (In sanguine foedus)

UNKNOWN, A Latin proverb.

## BLOOM

11 She has quite lost the blue on the plum.

SWIFT, *Polite Conversation* Dial. ii (1738)

The bloom has been off the peach any time these fifteen years.

ARTHUR MURPHY, *The Old Maid*. (1761)

It's a sort of bloom on a woman

J. M. BARRIE, *What Every Woman Knows*. Act i. (1908) Referring to charm.

Bloom, the blue colour upon plums and grapes newly gathered.

SAMUEL JOHNSON, *Dictionary: Bloom*. (1755)

12 She looks as blooming as a basket of chips.

W. D. HOWELLS, *The Lady of the Aroostook*. Ch. 23. (1875)

13 He was Engelondes blome.

UNKNOWN, *Havelok the Dane*, 63. (a. 1300)

## BLOT

<sup>1</sup> Cleaning a Blot with blotted Fingers, maketh a greater Blur.

THOMAS FULLER, *Gnomologia*. No. 1112. (1732)  
The fairer the Paper, the fouler the Blot.

THOMAS FULLER, *Gnomologia*. No. 4513.

<sup>2</sup> You neuer vse to misse a blot, Especially when it stands so faire to be hit.

HENRY PORTER, *The Two Angrie Women of Abington*, 12. (1599) The reference is to the game of backgammon, where to "hit a blot" is to take a piece, or man, which has been exposed.

He is too great a master of his art, to make a blot which may so easily be hit.

JOHN DRYDEN, *Aeneid: Dedication*. (1698) To "make a blot" is, of course, to expose a man—to commit a fault, or make an error.

A blot is no blot till it be hit.

JOHN WILSON, *The Cheats*. Act v. sc. 3. (1664)

A blot is never a blot till it is hit; dishonour concealed is not dishonour in some respects.

WALTER SCOTT, *St. Ronan's Well*. Ch. 16. (1823)

## BLOW

<sup>3</sup> The second blow makes the fray.

FRANCIS BACON, *Of the Colours of Good and Evil*. Sec. 10. (1597)

The first blow makes the Wrong, but the second makes the Fray.

JOHN DONNE, *Sermons*, xi, 306. (c. 1631)

It is a true Proverb, It is the second blow makes the fray.

SIR MATTHEW HALE, *Contemplations*, i, 242. (1676) FULLER, *Gnomologia*, No. 4742. (1732)

It takes two blows to make a battle.

CHARLOTTE S. BURNE, *Shropshire Folk-Lore*, 589. (1883) A local proverb.

<sup>4</sup> It is not the last blow of the axe that fells the oak.

JEREMIAH BURROUGHS, *An Exposition of Hosea*, iv. (1643)

LITTLE STROKES FELL GREAT OAKS, *see* TRIFLES

<sup>5</sup> A Phrygian is usually improved by blows. (Phrygem plagis fieri solere meliorem.)

CICERO, *Pro Flacco*. Ch. xivii, sec. 65. (59 B. C.)

Quoted as a proverb.

<sup>6</sup> Words are but winde but blowes are unkinde.

THOMAS DRAXE, *Bibliotheca*, p. 103. (1633)

Words may pass but blows fall heavy.

JOHN RAY, *English Proverbs*, p. 354. (1678)

WORD AND A BLOW, *see* under WORD.

<sup>7</sup> Blows are sarcasms turned stupid.

GEORGE ELIOT, *Felix Holt*. Bk. ii, ch. 30. (1866)

<sup>8</sup> Blow high, blow low, he need not be afraid.

P. V. FITZIAN, *Journal and Letters*, i, 235 (1774) Whatever may happen.

I've booked Brother John fur Paradise; Brother Joseph's got a white robe fur him, blow high, blow low!

THEODORE WINTHROP, *John Brent*. Ch. 6. (c. 1861)  
Blithely resolved to stand by each other through thick and thin, blow high, blow low.

R. D. PAINE, *Comrades of the Rolling Ocean*. Ch. 10. (1921)

BLOW HOT AND COLD, *see* HEAT AND COLD.

<sup>9</sup> A Blow with a Reed makes a Noise, but hurts not.

THOMAS FULLER, *Gnomologia*. No. 20. (1732)

<sup>10</sup> When Fencers fees are like to apes rewards, A peece of breade, and therewithal a bobbe.

GEORGE GASCOIGNE, *The Steele Glas*, 80. (1576)  
Some againe that doe feed them, but alas! it is as the proverbe saith, with a bit and a knocke.

DANIEL TUVIL, *Vade Mecum*, 81. (1609)

You feed me like an ape, with a bit and a knock  
WALKER, *Paroemiologia*, p. 10. (1672)

A bit and a knock (or bob) as men feed apes.

JOHN RAY, *English Proverbs*, p. 226. (1678)

Why, miss. I find there is nothing but a bit and a blow with you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Ne'er give a bit And a buffet wi' 't.

F. K. ROBINSON, *Whitby Glossary*, p. 14. (1855)

<sup>11</sup> The blow almost killed father.

JEAN HAVEZ, Title of a popular song. (c. 1895)

<sup>12</sup> One sound blow will serve to undo us all

HERBERT, *Jacula Prudentum*. No. 35. (1640)

<sup>13</sup> The first blow is as much as two.

GEORGE HERBERT, *Jacula Prudentum*. No. 912 (1640) The French say, "Le premier coup en vaut deux," the Italians, "Il premier colpo per due colpi vale."

The first blow is half the battle.

GOLDSMITH, *She Stoops to Conquer*, ii. 1. (1773)

He bids you mind, amid your thoughtless rattle.  
That the first blow is ever half the battle

ROBERT BURNS, *Prologue Spoken at the Theatre of Dumfries*. (1790)

"Thrice is he armed that hath his quarrel just"—  
And four times he who gets his fist in fust.

ARTEMUS WARD (C. F. BROWNE), *Shakespeare Up-to-Date*. (1862) *See also* under JUSTICE

<sup>14</sup> Reserve the master-blow.

JOHN RAY, *English Proverbs*, p. 17. (1678) I.e. teach not all thy skill, lest the scholar overreach the master

<sup>15</sup> "Lambe them, lads! lambe them!" a cant phrase derived from the fate of Dr. Lambe, an astrologer and quack, of the time of Charles I, who was knocked on the head by the rabble.

WALTER SCOTT, *Peveril of the Peak*. Ch. 42. (1823)

<sup>16</sup> Come, leave your drinking, and fall to blows  
SHAKESPEARE, *II Henry VI*, ii, 3, 81. (1593)

Their controversy must either come to blowes, or be undecided.

THOMAS HOBBS, *Leviathan*. Pt. i, ch. 5. (1651)

Neither side dared strike the first blow.

MACAULAY, *History of England*, i, 261. (1848)

1 Gregory, remember thy swashing blow.

SHAKESPEARE, *Romeo and Juliet*, i, 1, 69. (1595)

2 This is a rib-bender; but I can bear it.

SHAW, *The Admirable Bashville*. Act ii. (1926)

3 Beware of the man who does not return your blow.

SHAW, *Maxims for Revolutionists*. (1903)

4 What's the blow now?

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 8. (1852)  
What's the matter?

5 He gaff the Kyng Episcopos

Suche a Recumbentibus,

He smot In-two both helme & mayle.

UNKNOWN, *Laud Troy-Book*, l. 7490 (c. 1400)  
i.e. a knock-down blow.

Had you some husbände, and snapt at him thus,  
I was he would geue you a recumbentibus.

JOHN HAYWOOD, *Proverbs*, p. 70. (1546)

## BLUE

6 Steal into his hat the colour whose blueness doth express trueness.

BEN JONSON, *Cynthia's Revels*. Act v, sc 2. (1600)  
Bess, poor wretch, is married to a chandler; but she's true blue still

COWLEY, *The Guardian*. Act v, sc. 5. (1650)

He is true Coventry blue.

THOMAS FULLER, *Worthies of England*, iii, 272  
(1662) Fuller explains that "The best blues are dyed in Coventry," and that the saying "is applied to a fast and faithful friend."

True blue will never stain

JOHN RAY, *English Proverbs*, p. 166 (1670)

FULLER, *Gnomologia*. No. 5279. (1732)

KELLY (*Scottish Proverbs*, 303) comments, "A man of fix'd principles, and firm resolutions, will not be easily induc'd to do an ill, or mean thing."

Twas Presbyterian true blue.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto i, l. 191.  
(1663) The Scottish Covenanters adopted blue as their color in contradistinction to the royal red, and "true blue" was specifically applied to the Scottish Presbyterians in the 17th century. See *O.E.D.*

A tough true-blue Presbyterian.

SCOTT, *Heart of Midlothian* Ch. 75. (1818)

A few was true blue.

ARTEMUS WARD, *The Draft in Baldinsville*. (1862)

True blue, Harry, true blue!

BERNARD SHAW, *Widowers' Houses*. Act ii. (1892)

7 Blue, and better blue.

JAMES KELLY, *Scottish Proverbs*, p. 58. (1721)  
There may be Blue, and better Blue.

THOMAS FULLER, *Gnomologia*. No. 4940. (1732)

8 They'll . . . pinch us black and blue.

SHAKESPEARE, *Comedy of Errors*, ii, 2, 194. (1593)

Pinch the maids as blue as bilberry.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 49. (1601)

As blue as a wimberry.

F. E. TAYLOR, *Lancs. Sayings*. (1901)

## BLUE-STOCKING

9 The Blue Stocking Society.

ADMIRAL EDWARD BOSCOWAN (c. 1750), referring to the assemblies held at the houses of Mrs. Montagu, Mrs. Vesey and Mrs. Ord, who endeavored to substitute for card-playing, which then formed the chief recreation at evening parties, more intellectual amusements, such as conversation on literary subjects. Benjamin Stillingfleet, a habitual attendant, always wore grey or blue worsted stockings instead of black silk ones, and many others also eschewed full dress. See FORBES, *Life of Beattie*, i, 210, note.

He [Mr. Stillingfleet] has left off his old friends and his blue stockings.

MRS. ELIZABETH MONTAGU, *Letter*. (1757) See DORAN, *A Lady of the Last Century*.

Who would not be a blue stockinger at this rate?

MADAME D'ARBLAY, *Diary*, i, 326 (1780)

I see the band of Blue Stockings arise.

Historic, critic and poetic Dames.

JOHN WOLCOT (PETER PINDAR). *To Apollo*. (1790)

I have an utter aversion to blue-stockings. I do not care a fig for any woman who knows even what an author means.

WILLIAM HAZLITT, *Table-Talk*, ii, vii, 168. (1822)  
When we think very ill of a woman, and wish to blacken her character, we merely call her a bluestocking.

E. A. POE, *Fifty Suggestions*. (1845) See *Graham's Magazine*, May-June, 1845.

The order of ladies called Bluestockings, by way of reproach, has become totally extinct among us

THOMAS DEQUINCEY, *Autobiographical Sketch* (1858) *Works* (1862), i, xiii, 353, note

## BLUNDER

10 Your blunderer is as sturdy as a rock.

COWPER, *The Progress of Error*. l. 539. (1780)

11 Another mistake, not to call it a blunder.

DANIEL DEFOE, *The Political History of the Devil*, i, 5. (1726)

It is more than a crime; it is a blunder—words which I record because they have been attributed to others. (C'est plus qu'un crime, c'est une faute.)

JOSEPH FOUCHÉ, *Mémoires*. Fouché was Napoleon's clever Minister of Police, and his remark referred to the political execution of the Duc d'Enghien by Napoleon in 1804. Sometimes quoted as "C'est pis qu'un crime," or "C'estoit pire qu'un crime." See *Notes and*

*Queries*, 14 Aug., 1915, p. 123; 28 Aug., p. 166. LUCIEN BONAPARTE, *Mémoires*, 1804, i, 432, attributes the saying to Talleyrand, while other authorities allege that it was originated by Boulay de la Meurthe, but Fouché's claim is the most direct.

"It is worse than a crime, it is a blunder," said Napoleon, speaking the language of the intellect.

R. W. EMERSON, *Essays: Experience*. (1844)

If the Confederate authorities had directly or indirectly sanctioned this assassination [of President Lincoln] it would be on their part worse than a crime, it would be a blunder.

LORD DERBY, *Speech*, in House of Lords, 3 May, 1865.

In diplomacy there are no crimes. But there are blunders.

FREDERICK L. SCHUMAN, *Berlin-Moscow Axis*. (*Events*, Nov., 1939, p. 322.)

"You would commit a crime."—"A crime, yes, but not a blunder—the ancient distinction holds good today as ever."

HELEN McCLOY, *Do Not Disturb*, p. 208. (1943)

1 The foreign policy of the noble earl . . . may be summed up in two truly expressive words: "meddle" and "muddle."

LORD DERBY, *Speech*, House of Lords, Feb., 1864, referring to Earl Russell.

Support a compatriot against a native, however the former may blunder or plunder.

R. F. BURTON, *Explorations of the Highlands of Brazil*. Vol. i, p. 11. (1869)

This country has, I think, made up its mind to close this career of plundering and blundering.

BENJAMIN DISRAELI, *Letter to Lord Grey de Wilton*, Oct., 1873.

I will leave the leader of the opposition, for the present, floundering and foundering in the Straits of Malacca.

W. E. GLADSTONE, *Speech*, at Greenwich, Jan., 1874. Referring to Disraeli's accusation that the Liberal government had neglected British interests in the Straits of Malacca.

2 Don't make of one blunder two. (No hacer de una necedad dos.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 214. (1647)

### BLUSH

3 Apple-cheeked. (εἰδομαλίδας.)

ALCAEUS, *Fragments*. Frag. 61. (c. 595 B.C.)

Quoted by EUSTATHIUS on the *Odyssey*, who says that Alcaeus called a friend "apple-cheeked" because of his maiden-like blushes. SCHOLIAST on the *Iliad* gives the phrase as "apple-faced." See EDMONDS, *Lyra Graeca*, i, 359.

4 I would rather see a young man blush than turn pale. (τὰν δὲ νέον χαίρειν τοῖς ἐρυθρίαισι μᾶλλον ἢ τοῖς ὀχρῶσι.)

MARCUS CATO, *Sententiae*. (c. 175 B.C.) See PLUTARCH, *Lives*, Cato, ix, 4.

Better a blush on the cheek than a sore in the

heart. (Más vale vergüenza en cara que mancha en corazón.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 44. (1615) Shelton renders it, "Better shame in the face than spot in the heart." The Portuguese say, "Melhor he rosto vermelho, que coração negro" (Better to have a red face than a black heart).

Better a Blush in the Face, than a Spot in the Heart.

THOMAS FULLER, *Gnomologia*. No. 859. (1732)

5 We griev'd, we sigh'd, we wept; we never blush'd before.

ABRAHAM COWLEY, *A Discourse Concerning the Government of Oliver Cromwell*. (1661) Quoted by Sir Robert Peel, in the House of Commons, replying to an attack by William Cobbett.

6 Blushing is the most peculiar, and the most human of all expressions.

CHARLES DARWIN, *Expression of the Emotions*, xiii, 310. (1872)

7 The question about everything [with Mr Podsnap] was, would it bring a blush to the cheek of the young person.

DICKENS, *Our Mutual Friend* Bk i, ch 11 (1864)

8 Mr. Phunky, blushing into the very whites of his eyes, tried to look as if he didn't know that everybody was gazing at him.

DICKENS, *Pickwick Papers* Ch 34 (1837)

I should blush myself black in the face.

MARRYAT, *Rutlin the Reefer*. Ch 20. (1848)

9 Courage! that is the hue of virtue. (θάρρος τοιοῦτον ἐστὶ τῆς ἀρετῆς τὸ χρῶμα.)

DIODEGENES, to a young man who blushed (c. 250 B.C.) See DIODEGENES LAERTIUS, *Diogenes*, sec. 54.

He blushed; all's well. (Erubuit; salva res est.)

TERENCE, *Adelphoe*, l. 643. (160 B.C.)

The boy hath grace in him: he blushes.

SHAKESPEARE, *The Two Gentlemen of Verona*, v, 4, 165. (1594)

When guilty men begin to blush, it is a signe of grace.

UNKNOWN, *Schoole of Slovenrie*, 96. (1605)

It was truly said, that Rubor est virtutis color [A blush is the color of virtue], though sometimes it comes from vice.

FRANCIS BACON, *Of the Advancement of Learning*, i, 3, 20. (1605)

Blushing is vertues colour.

JOHN RAY, *English Proverbs*, p. 64. (1670)

FULLER, *Gnomologia*, No. 999. (1732)

Blushing is the colour of virtue.

MATTHEW HENRY, *Commentaries: Jeremiah*, iii. (1710)

Blushing is some sign of grace.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The man that blushes is not quite a brute.

EDWARD YOUNG, *Night Thoughts*. Nt. vii, l. 496. (1745)



1 A blush is no language: only a dubious flag-signal which may mean either of two contradictories.

GEORGE ELIOT, *Daniel Deronda*, iii, 35. (1876)

2 The blush is beautiful, but it is sometimes inconvenient. (Bello è il rossore, ma è incommodo qualche volta.)

CARLO GOLDONI, *Pamela*. Act i, sc. 3. (c. 1770)

3 We will make him to blush like a blacke Dogge when he is graueled

STEPHEN GOSSEN, *The Schoole of Abuse*, p. 75 (1579)

He is given to blush no more then my black dog

UNKNOWN, *Plaine Percevall*, p. 13. (c. 1590)

What! canst thou say all this, and never blush?—Ay, like a black dog, as the saying is

SHAKESPEARE, *Titus Andronicus*, v, i, 122. (1593)

A black saint can no more blush than a black dog

THOMAS ADAMS, *Sermons*, ii, 66. (1629)

You'll make Miss Betty blush.—Blush! ay, blush like a blue dog.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

4 When you blush, it is notice to be careful.

E. W. HOWE, *Sinner Sermons* (1926)

5 The blush that flies at seventeen

Is fixed at forty-nine

RUDYARD KIPLING, *My Rival* (1891)

6 Men blush less for their crimes than for their weaknesses and vanity (Les hommes rougissent moins de leur crimes que de leurs faiblesses et de leur vanité.)

LA BRUYÈRE, *Les Caractères*. Pt. ii. (1688)

7 The blush of modesty tinged your sun-browned cheeks (Flava verecundus tinxerat ora rubor)

OVID, *Heroides*. Epis. iv, l. 72 (c. 10 B.C.)

His young face glowed with the blush of modesty. (Ora flavus tenera tinguebat pudor.)

SENECA, *Hippolytus*, l. 652. (c. A.D. 60)

8 Blushes become a pale face, but the blush one feigns is the one that profits (Decet alba quidem pudor ora, sed iste tibi similes, prodest.)

OVID, *Amores*. Bk i. eleg. viii, l. 35 (c. 13 B.C.)

9 The modest fan was lifted up no more, And virgins smil'd at what they blush'd before.

POPE, *An Essay on Criticism*. Pt. ii, l. 342. (1711)

A Virtue but at second-hand;

They blush because they understand

SWIFT, *Cadenus and Vanessa*, l. 168 (1713)

10 They put all the Christian world to the blush. JOHN SELDEN, *Laws of England*, i, 4, 10. (1649)

Puts London to the blush, if a blush could be seen on its dingy face.

NATHANIEL HAWTHORNE, *French and Italian Note-books*, i, 11. (1858)

11 Her blush is guiltiness, not modesty.

SHAKESPEARE, *Much Ado about Nothing*, iv. 1. 43. (1598)

By her cheeks you might find guilty Gilbert where he had hid the brush.

ROBERT ARMIN, *A Nest of Ninnies*, 39. (1608)

SMITH, *Oxford Dict. Eng. Prov.*, notes that Gilbert is a North country name for a dog. Innocence is not accustomed to blush. (L'innocence à rougir n'est point accoutumée.)

MOLIÈRE, *Don Garcie de Navarre*. Act ii, sc. 5 (c. 1665)

Whoso blushes is guilty already. true innocence is ashamed of nothing. (Quiconque rougit est déjà coupable, la vraie innocence n'a honte de rien.)

ROUSSEAU, *Émile*. Bk iv (1762)

Blushes are badges of imperfection

WILLIAM WYCHERLEY, *Love in a Wood*. Act i. sc. 1 (1671)

I always take blushing either for a sign of guilt or ill-breeding

WILLIAM CONGREVE, *The Way of the World*. Act i, sc. 9. (1700)

12 Able at the first blush to discearne truth from falsehood.

PHILIP STUBBS, *Anatomie of Abuses*, ii. 7. (1583)

This discourse hath a pretty shew at the first blush

WILLIAM BEDELL, *Letters*, v, 82. (1624)

13 Rather bring the blood into a man's cheek than let it out of his body (Suffundere malis hominis sanguinem, quam effundere.)

TERTULLIAN, *Apologeticus* (A.D. 197) Quoted by MONTAIGNE, bk i, ch 15

14 She blushed; you might have lit a candle at her face. (ἡρώαυτ' εὐωαρεως αὐτ' ἀπ' αὐτὰς καὶ λυχνον ἀψαυ.)

THEOCRITUS, *Idylls*. No. xiv, l. 23 (c. 270 B.C.)

She blushed withal like milk and crimson mingled (Simul erubuit ceu lacte et purpura mixta)

ENNIUS, *Annals*. Bk xi, frag. 352 (c. 180 B.C.)

Therewith al rosy hewed tho wex she

CHAUCER, *Troilus and Criseyde*. Bk ii, l. 1198 (c. 1380)

She changed coloure and blusseyd as rudy as a rose

LORD BERNERS, *Huon of Burdeaux*, 550 (c. 1532)

And ever and anone with rosy red

The bashfull blood her snowy cheekes did dye

EDMUND SPENSER, *The Faerie Queene*. Bk ii, canto ix, st. 41 (1589)

Her pure, and eloquent blood Spoke in her cheekes, and so distinctly wrought.

That one might almost say, her body thought.

JOHN DONNE, *The Progress of the Soul: The Second Anniversary* l. 244 (1612)

The very sight of his scarlet coat made me blush as red as a turkey-cock

BEAUMONT AND FLETCHER (?), *The Faithful Friends*. Act iii, sc. 2. (c. 1620)

To the Nuptial Bowre

I led her blushing like the Morn.

MILTON, *Paradise Lost*. Bk viii, l. 510 (1667)

The rising blushes, which her cheek o'er-spread,  
Are op'ning roses in the lily's bed.

JOHN GAY, *Dione*. Act ii, sc. 3. (1720)

A blush, faint as the earliest glance of young-eyed  
Morning.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 46. (1850)  
She blushed a pretty rose red.

WALTER BESANT, *All Sorts and Conditions of  
Men*, p. 137. (1882)

Oh, leaf that yesterday was green

But now is blushing rosy red,

What happened to you overnight?

Why not to me, instead?

DORIS BLACK, *Quatrain* (*Reader's Digest*, Nov.,  
1940, p. 74.) RED AS A ROSE, see under RED.

1  
In a blush love finds a barrier. (Ubi enim  
rubor, obstat amori.)

VERGIL, *Ciris*, l. 180. (c. 25 B. C.)

2  
No man blushes in the dark.

BENJAMIN WHICHCOTE, *Moral and Religious  
Aphorisms*. (1753)

Do people ever blush in the dark? That they  
grow pale with fright in the dark is probable, but  
not red with shame. For they get pale on their  
own account, whereas they blush on account of  
others.

G. C. LICHTENBERG, *Reflections*. (1799)

## BO

3  
Speake now . . . And say ones, bo.

JOHN LYDGATE, *The Smyth and His Dame*, l.  
407. (c. 1430)

Beyond the reach of common peoples boe.

THOMAS CHURCHYARD, *Chippes*, p. 153. (1575)

The Pope's Raw-head-and-bloody-bones cry Boh  
behind the door.

ROBERT WILD, *Poetica Licentia*. (1672)

We start and are afraid when we hear one cry  
Boh!

WALTER SCOTT, *Letters on Demonology and  
Witchcraft*, vi, 178. (1829)

4  
Not able to say bo to a battledore.

RICHARD MONTAGU, *Diatribae*, p. 118. (1621)

He dare not say Bo to your blanket.

JAMES KELLY, *Scottish Proverbs*, p. 154. (1721)

5  
You can't say mu or ma. (Nec mu nec ma  
argutas.)

PETRONIUS, *Satyricon*. Sec. 57. (c. A. D. 60)

He is not able to say bo to a goose.

"MARTIN MARPRELATE," *Epistle to the Priests of  
the Confocation House* (Arber), p. 43. (1588)

There's not one amongst them all can say bo to a  
goose.

THOMAS HEYWOOD, *A Woman Killed With  
Kindness*. Act iii, sc. 2. (1603)

He never durst say so much as boh to a mouse.

SAMUEL ROWLANDS, *Martin Mark-all*, p. 15.  
(1610)

A Scholar, when just from his College broke  
loose,

Can hardly tell how to cry Bo to a Goose.

SWIFT, *Grand Question Debated*, l. 157. (1729)

## BOASTING

You can't cry bo to a goose: yes, but I can, said  
she: and egad, cry'd bo full in his face.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Dear me, Mary, can't you say bo to a goose!

CHARLOTTE M. YONGE, *Countess Kate*. Ch. 7.  
(1864)

Bob would never say "bo" to a gosling of the  
feminine gender.

R. D. BLACKMORE, *Cradock Nowell* Ch. 30. (1866)

He is too good-natured to say "Bo!" to a goose.

A. W. PINERO, *The Magistrate*. Act i. (1885)

We are accustomed to exalt those who can say  
"bo" to a goose.

JOHN GALSWORTHY, *Tatterdemulion*, p. 189.  
(1920)

## BOASTING

See also Bragging, Self-Praise

6  
A vantour and a lyere, al is on.

CHAUCER (?), *Troilus and Criseyde*, Bk. iii, l.  
309. (c. 1380)

A vaunter and a liar is both one thing.

FERGUSON, *Scottish Proverbs*, p. 4. (c. 1595)

A vaunter and a liar is baith ay thing

MERRITON, *Praise of Yorkshire Ale*, p. 83. (1683)

A vaunter and a liar are near akin

JAMES KELLY, *Scottish Proverbs*, p. 36. (1721)

You will soon find that a boaster and a liar are  
first cousins

C. H. SPURGEON, *John Ploughman*. Ch. 8 (1869)

7  
Grete boost and small roast.

ROBERT COPLAND, *Spyttel House*, l. 978 (c. 1532)

I thanke you (quoth I) but great boist and small  
rost.

Maketh unsauery mouthes, where ever men oste  
[gather together]

JOHN HEYWOOD, *Proverbs*. Pt. i. ch. 12. (1546)

Great boast and small roast makes unsavoury  
mouths.

HENRY SMITH, *Sermons*, ii, 57. (c. 1591)

As if there were great boast and little rost.

SIR JOHN HARRINGTON, *Orlando Furioso*. Bk.  
xxv, st. 66. (1591)

Of Flanks and Chines of Beefe doth Gorrell boast  
He has at home; but who taste boild or rost?

HERRICK, *Great Boast, Small Rost*. (1648)

Great boast, small roast.

JOHN RAY, *Proverbs*, p. 64. (1670) FULLER,  
*Gnomologia*, No. 6297. (1732) The Italians  
say, "Gran fumo, poco arrosto" (Great  
smoke, little roast).

Such hopes lead to great boast and small roast.

SPURGEON, *John Ploughman*. Ch. 15. (1869)

8  
No good thing is it to boast overweeningly.  
(οὐ μὲν καλὸν ὑπερβίον εὐχετάσθαι.)

HOMER, *Iliad*. Bk. xvii, l. 19. (c. 850 B. C.)

Don't talk too big. (μὴ μεγάλα λαλῶν λέγε.)

ARISTOPHANES, *The Frogs*, l. 835. (405 B. C.)

Cited by ERASMUS, *Adagia*, ii, ii, 52, with the  
Latin, "Ne magna loquaris." The Greeks had  
another phrase for a braggart, λόγκας ἐσθίων,  
a spear-eater, preserved in a fragment from  
an unknown comic poet.

Be not boastful with thy tongue.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iv, 29. (c. 190 B. C.)

Never be boastful; someone may pass who knew you as a child.

S. G. CHAMPION, *Racial Proverbs*, p. 351. (1938) A Chinese proverb.

1 What will this boaster produce worthy of such inflated language? (Quid dignum tanto feret hic promissor hiatus?)

HORACE, *De Arte Poetica*, l. 138. (c. 20 B. C.)

He who says: "I will sing of the war which the Titans waged against Jupiter," promises a lot; but what usually comes out of it? Wind. (Mais qu'en sort-il souvent? Du vent.)

LA FONTAINE, *Fables: La Montagne Qui Accouche* Bk. v, fab. 10. (1668)

If they had not dragged me from under him, I should have killed him.

BURCKHARDT, *Arabic Proverbs*. No. 579. (1817)

The lion-mouth has a hare's heart. (Das Loewenmaul hat ein Hasenherz.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 337. (1856) A German proverb.

They can do least who boast loudest. (Minima possunt, qui plurima iactant.)

ALFRED HENDERSON, *Latin Proverbs*, p. 223. (1869) "A long tongue is a sign of a short hand." See also WORD AND DEED.

2 Make big things bigger in the telling. (Magnis maiora loquuntur.)

JUVENAL, *Satires*. No. iv, l. 17. (c. A. D. 120)

Make not meikle of little.

FERGUSON, *Scottish Proverbs*, p. 78. (c. 1595)

He changes a fly into an elephant.

JOHN RAY, *English Proverbs*, p. 75. (1678) The French say, "On affaiblit tout ce qu'on exagère" (One weakens everything which one exaggerates).

3 Never a poor man of his kin.

JAMES KELLY, *Scottish Proverbs*, p. 260. (1721) Of those who boast mightily.

4 He who is self-approving does not shine He who boasts has no merit. He who exalts himself does not rise high. (Tsz chien' ché pu ming. Tsz fa ché wu kung. Tsz ching ché pu ch'ang.)

LAO-TSZE, *Tao-ich-king (The Way of Virtue)*. Sec. 24. (c. 550 B. C.) Giles, tr.

5 Your words need a country to back them. (οἱ λόγοι σου πόλεως δεύονται.)

LYSANDER, to a man from Megara who made bold to speak for Greece. (c. 400 B. C.) See PLUTARCH, *Moralia*, 71E, 190F, 229C. Plutarch also tells the story in his *Life of Lysander*, and credits a somewhat similar utterance to Agis II, when an ambitious plan to free Greece was put before him, "Friend, thy words need an army and a treasure."

The phrase would be more german to the matter, if we could carry cannon by our sides.

SHAKESPEARE, *Hamlet*, v, 2, 166. (1600)

6 He who blushes at riding in a rattle-trap, will boast when he rides in style. (Qui sordido vehiculo erubescit, pretioso gloriabitur.)

SENECA, *Ad Lucilium*. Epis. 87, sec. 4. (c. A. D. 60)

7 Where boasting ends, there dignity begins.

YOUNG, *Night Thoughts*. Nt. viii, l. 509. (1745)

## BOAT

See also Ship

8 Rowing together. (δροπορθῶ.)

ARISTOPHANES, *The Birds*, l. 851. (c. 414 B. C.)

That is "In the same boat." Said to be from the *Peleus* of Sophocles.

All rowing on the same thwarts. (ταῦτ' ἐμοὶ ζυγὸν τριβεῖς.)

HERODES, *Mimes*, vi, 12. (c. 300 B. C.)

We all labor with one ox. (ὅλοι μὲ ἐν βῶδιον ἀμνομεν.)

ALEXANDER NEGRIS, *Modern Greek Proverbs*, p. 91. (1831)

In one boat we both embarked be.

THOMAS HUDSON, *Historie of Judith*, iii, 352 (1584)

Therefore the sinner and the saint

Are often in the selfsame boat.

EDWARD WARD, *Nuptial Dialogues*. Pt. ii, l. 360 (1710)

Well, I will row on the same boat.

FREDERICK MARRYAT, *Japhet in Search of a Father*. Ch. 66. (1836)

We're all in one boat.

THOMAS HUGHES, *Tom Brown's School Days*, p. 131. (1857)

We are all in the same boat.

ARTEMUS WARD (C. F. BROWNE), *The Draft in Baldinsville*. (1862)

We're all in the same swim, it appears.

BERNARD SHAW, *Widowers' Houses*. Act ii. (1892)

We are all in the same boat—though we do not all steer.

STANLEY WEYMAN, *Ovington's Bank*. Ch. 13 (1922)

We're both in the same boat.

JOSEPH SHEARING, *Blanche Fury*, p. 143. (1939)

We are all in the same caldron.

ERNEST HEMINGWAY, *For Whom the Bell Tolls*, p. 300. (1940)

You will row in the same boat with us.

J. D. CARR, *The Case of the Constant Suicides*, p. 294. (1941) The French say, "Nous sommes tous logés à la même enseigne" (We are all lodged at the same hotel)

9 When on the other side I intended—metaphorically speaking—to "burn my boats," so that there could be no retreating or looking back.

V. L. CAMERON, *Across Africa*, i, 313 (1877) An article in the *London Times*, 26 Aug. 1927, points out that "burning one's boats, which is often quoted as a sign of strength, is, in essence, much more a sign of weakness."

- 1  
It goes the boat without an ore.  
JOHN FLORIO, *Firste Fruits*, fo. 28. (1578)  
DAVIES, *Scourge of Folly*. (1611) HOWELL,  
*Proverbs: Fr.-Eng.*, p. 3. (1659)
- 2  
Little Cock boat is safe, when it is hoised  
into a tall ship.  
JOHN LYLY, *Euphues and His England; Epistle  
Dedicatory*, p. 218. (1580)
- 3  
The front boat is eyes for those behind.  
ARTHUR E. MOULLE, *Proverbs from Ningpo*. See  
DOOLITTLE, *Chinese Vocabulary*, ii, 324.  
(1872)  
LITTLE BOATS MUST KEEP NEAR SHORE, see under  
SHORE.

## BODKIN

- 4  
Where but two lie in a bed, you must be—  
bodkin, bitch-baby—must ye?  
JOHN FORD, *Fancies Chast and Noble*, iv. 1.  
(1638) "To lie bodkin" was to lie in bed  
squeezed in between two other people. "To  
sit bodkin," "To ride bodkin," similarly, to  
sit or to ride between two others.  
While the pressed bodkin, punched and squeezed  
to death,  
Sweats in the midmost place.  
UNKNOWN, *Loves of the Triangles*, 182. (1798)  
Between the two massive figures . . . was stuck,  
by way of bodkin, the slim form of Mary McIn-  
tyre.  
WALTER SCOTT, *The Antiquary*. Ch. 17. (1816)  
He's too big to travel bodkin between you and me.  
THACKERAY, *Vanity Fair*, ii, 241. (1848)  
Her position as bodkin between her father and  
mother.  
MRS. TROLLOPE, *Lottery of Marriage*. Ch. 13.  
(1849)  
The three called a hansom outside, and Cecily  
sat bodkin.  
FLORENCE MONTOMERY, *Thrown Together*, ii,  
62. (1872)

## BODY

- See also Mind and Body; Soul and Body
- 5  
Fair was this yonge wyf, and ther-with-al  
As any wesele hir body gent and smal.  
CHAUCER, *Canterbury Tales: The Miller's Tale*,  
l. 48. (c. 1386)  
Her cheekes are purple ruddie tyke a horse  
plumme,  
And the bygge parte of hir body is hir bumme.  
But little tittle all taye, I have heard er this,  
As high as twoo horse lous hir person is.  
JOHN HAYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
"All tail, little tit" is the usual form of the  
phrase.
- 6  
I keep under my body, and bring it into sub-  
jection. (ὑποτάξω μου τὸ σῶμα καὶ δουλαγωγῶ.)  
*New Testament: I Corinthians*, ix, 27. (c. A. D.  
60) The Vulgate is, "Castigo corpus meum,  
ut in servitutem reddo."

- No man is free who is a slave to his body. (Nemo  
liber est, qui corpori servit.)  
SENECA, *Ad Luciliū*. Epis. xcii, sec. 33. (a. A. D. 64)  
And the same Seneca also seith: "I am born to  
gretter things than to be thral to my body, or  
than for to maken of my body a thral."  
CHAUCER, *Canterbury Tales: The Persones  
Tale*, Sec. 9. (c. 1389)
- 7  
The body she has given earth takes back, and  
suffers no whit of loss. (Quae dedit ipsa capit  
neque dispendi facit hilum.)  
ENNIUS, *Annales*. Frag. 14, Vahlen. (c. 175  
B. C.) Quoted by VARRO, *De Lingua Latina*,  
ix, 54.  
Can anyone foretell in what condition his body  
will be, I do not say a year hence, but this even-  
ing? (An id exploratum cuiquam potest esse,  
quomodo se hoc habiturum sit corpus, non dico  
ad annum, sed ad vesperum?)  
CICERO, *De Finibus*. Bk. ii, ch. 28, sec. 92. (c.  
45 B. C.)  
Every body is subject to change, . . . every  
body is mortal. (Omne corpus mutabile est, . . .  
omne corpus mortale est.)  
CICERO, *De Natura Deorum*. Bk. iii, sec. 12.  
(45 B. C.) See also under MORTALITY.  
Who can put trust in strength of body? (Qui  
poterit corporis firmitate confidere?)  
CICERO, *Tusculanarum Disputationum*. Bk. v,  
ch. 14. (45 B. C.)  
Death alone discloses how insignificant are the  
puny bodies of men. (Mors sola fatetur quantula  
sint hominum corporacula.)  
JUVENAL, *Satires*. Sat. x, l. 172. (c. A. D. 120)  
He who knoweth the body is of the earth gets  
rid of pride.  
ABDULLAH ANSARI, *The Knower and the  
Known*. (c. 1075)
- 8  
The perfection of the body consisteth in the  
meane, so that it bee neither to strong nor  
to bewtiful, neither to weake, nor to de-  
formed: for the one maketh folke audacious  
and proude, the other low and base minded.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 11. (1574)
- 9  
To what vulture shall the carcass be given?  
(Cuius vulturis hoc erit cadaver?)  
MARTIAL, *Epigrams*. Bk. vi, epig. 62. (c. A. D. 90)  
Nature sought to winne great commendation in  
carving so cunningly so curious a carkas.  
GEORGE PETTIE, *Petite Pallace: Mynos and Pas-  
phae*, p. 211. (1576)  
My poor gentlemanly carcass.  
BEN JONSON, *Every Man in His Humour*. Act  
iv, sc. 5. (1598)
- 10  
If any part of the body be putrefied, it must  
bee cut of for feare of infectinge the whole  
body.  
GEORGE PETTIE, *Petite Pallace*, p. 133. (1576)
- 11  
Our vile body. (τὸ σῶμα τῆς ταπεινότητος.)  
*New Testament: Philippians*, iii, 21. (c. A. D. 60)  
The Vulgate is, "Corpus humilitatis nostrae."

- <sup>1</sup> No more was seen the human form divine.  
POPE, tr. *Homer's Odyssey*. Bk. x, l. 278. (1726)  
In *Paradise Lost* (iii, 44) Milton speaks of the "human face divine," but the phrase never attained the vogue of Pope's.
- <sup>2</sup> A human body is hard to beg. (Nan tē t'ao jēn shēn ti.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2436. (1875) A warning that a wicked man will not be able to obtain a human body in the future life, but will have to assume the body of some beast or reptile.
- <sup>3</sup> If anything is sacred the human body is sacred.  
WALT WHITMAN, *I Sing the Body Electric*. Sec. 6. (1855)
- <sup>4</sup> A Body politick, compact of all Sorts and Degrees of people.  
UNKNOWN, *Act 24 Henry VIII*, xii. (1532-3)  
How does your body politic?  
SWIFT, *Polite Conversation*. Dial. i. (1738)

## BOHEMIA

- <sup>5</sup> Whoever controls Bohemia controls Europe.  
OTTO VON BISMARCK, *Remark*, during the formulation of the Austro-German treaty of 1879.
- <sup>6</sup> He perhaps reads of a shipwreck on the coast of Bohemia.  
EDMUND BURKE, *A Philosophical Inquiry into the Origin of Our Ideas of the Sublime and Beautiful*. Pt. i, Introduction. (1756)  
The Coast of Bohemia.  
W. D. HOWELLS, Title of novel. (1893)
- <sup>7</sup> Imagine me . . . in fair Bohemia.  
SHAKESPEARE, *The Winter's Tale*, iv, 1, 19. (1610)  
What is now called Bohemia [is] a pleasant land, not fenced with drab stucco, like Tyburnia or Belgravia.  
W. M. THACKERAY, *Adventures of Philip*. Ch. 5. (1862)  
I'd rather live in Bohemia than in any other land.  
JOHN BOYLE O'REILLY, *Bohemia*. (1876)
- <sup>8</sup> She was of a wild, roving nature, inherited from father and mother, who were both Bohemians.  
W. M. THACKERAY, *Vanity Fair*. Ch. 64. (1848)  
A Bohemian is an educated hoss-thief.  
ARTEMUS WARD (C. F. BROWNE), *A Ward, His Book*. (1862)  
A person open to the suspicion of irregular and immoral living.  
R. W. EMERSON, *Letters and Social Aims*. (1875)

## BOLDNESS

See also Daring, Rashness

- <sup>9</sup> Push on, pursue, in no wise faint of foot!  
(Θα, δύναι, μή τι μαλ' αὖτις ποδῶ.)  
AESCHYLUS, *Fragments*. Frag. 185. (c. 475 B. C.)

Not for laggards doth a contest wait. (ἀγὼν γὰρ ἀνδρῶν οὐ μένει λαλαυμένους.)  
AESCHYLUS, *Glaucois of Potniae*. Frag. 21.

<sup>10</sup> Boldness of speech beseemeth not the weak.  
(θρασύστομος γὰρ οὐ πρέπει τοῖς ἡσαστάς.)  
AESCHYLUS, *Suppliant Maidens*, l. 203. (c. 485 B. C.)

<sup>11</sup> Boldness is royal power without a crown. It avails even with heaven.  
*Babylonian Talmud: Sanhedrin*, fo. 105a. (c. 450)

<sup>12</sup> What first? *Boldnesse*. What Second and Third? *Boldnesse*. And yet *Boldnesse* is a Childe of Ignorance and Basenesse, farre inferior to other Parts.

FRANCIS BACON, *Essays: Of Boldnesse*. (1612)  
Are you in earnest? Seize this very minute! Boldness has genius, power and magic in it.

GOETHE, *Faust: Prelude at the Theatre*. (1806)  
John Anster, tr.  
What action is to the orator, that is boldness to the public man; first, second, third.

FRANCIS BACON, *De Augmentis Scientiarum: Audacia*. (1605)

Boldness in Business is the first, second, and third thing.

THOMAS FULLER, *Gnomologia*. No. 1006. (1732)  
Boldness, and again boldness, and always boldness! (De l'audace, et encore de l'audace, et toujours de l'audace!)

GEORGE JACQUES DANTON, *Speech*, to the Legislative Committee of General Defence, 2 Sept. 1792, when the tocsin gave the signal for the slaughter of the Royalists who crowded the prisons of Paris. The entire sentence is, "Legislators! it is not the alarm-cannon that you hear: it is the *pas-de-charge* against our enemies. To conquer them, to hurl them back, what do we require? Boldness, and again boldness, and forever boldness!" See *Le Moniteur: Hist. Parl.*, xvii, 347; CARLYLE, *French Revolution*. Vol. iii, bk. i, ch. 4.

<sup>13</sup> Boldnesse is an ill keeper of promise.

FRANCIS BACON, *Essays: Of Boldnesse*. (1612)  
Great boldnesse is seldom without some absurdity

FRANCIS BACON, *Essays: Of Boldnesse*.  
Boldnesse is ever blinde: for it seeth not dangers and inconveniences.

FRANCIS BACON, *Essays: Of Boldnesse*.  
Boldness is blind.

THOMAS FULLER, *Gnomologia*. No. 1005. (1732)

<sup>14</sup> 'Tis boldness, boldness, does the deed in the Court.

GEORGE CHAPMAN, *Monsieur d'Olive*. Act. iii, sc. 1. (1606)

<sup>15</sup> You are not so bold as welcome.

JOHN FLORIO, *Second Frutes*, fo. 53. (1591)  
More hamely than welcome.

JAMES KELLY, *Scottish Proverbs*, p. 251. (1721)  
He is more bolde than wise.

THOMAS DRAKE, *Bibliotheca*, p. 17. (1633)  
You are more bold than welcome.

SWIFT, *Polite Conversation*. Dial. i. (1738)

1 Just as bad is perpetual boldness as perpetual modesty. (Tam malum est audere semper quam malum est semper pudor.)

FLORUS, *Epigrams*. No. viii, l. 3. (c. A. D. 124)

In conversation boldness now bears sway;  
But know, that nothing can so foolish be  
As empty boldness.

HERBERT, *The Church-Porch*. St. 35. (1633)

2 Where Necessity pinches, Boldness is Prudence.

THOMAS FULLER, *Gnomologia*. No. 5650. (1732)

There is safety in boldness.

FOOTNER, *Death of a Saboteur*, p. 165. (1943)

3 Boldness is good in all things, and nothing is well done, which is doubtfully and fearfully done.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 82. (1574) Pettie, tr.

A grain of boldness in everything. (Un grano de audacia con todo.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 183. (1647)

4 A bold man is better in all things. (θαρσαλέος γὰρ ἄνθρωπος ἐν πᾶσιν ἀμείνων ἔργοισιν τελίθει.)

HOMER, *Odyssey*. Bk. vii, l. 51. (c. 850 B. C.)

5 Be not too bold with your biggers, or betters.

JAMES HOWELL, *Proverbs*, p. 3. (1659)

Towards great persons use respective boldness.

HERBERT, *The Church-Porch*. St. 43. (1633)

6 Boldness is the power to speak or do what we intend, before others, without fear or disorder.

LOCKE, *Human Understanding*, ii, 23. (1690)

7 By boldness great fears are concealed. (Audendo magnus tegitur timor.)

LUCAN, *De Bello Civili*. Bk. iv, l. 702. (c. A. D. 60)

8 Be valyaunt, but not too venturous.

JOHN LYLY, *Euphues* (Arber), p. 39. (1579)

Repeated p. 154.

And as she lookt about, she did behold  
How over that same dore was likewise writ,  
*Be bolde, be bolde*, and every where *Be bold*,  
That much she muz'd, yet could not construe it  
By any ridling skill or commune wit.  
At last she spyde at that rowmes upper end  
Another yron dore, on which was writ,  
*Be not too bold*; whereto though she did bend  
Her earnest minde, yet wist not what it might intend.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto xi, st. 54. (1596)

One would say he had read the inscription on the gates of Buxyrane,—“Be bold”; and on the second gate,—“Be bold, be bold, and evermore be bold”; and then again had paused well at the third gate,—“Be not too bold.”

EMERSON, *Representative Men: Plato*. (1850)

Write on your doors the saying wise and old,  
“Be bold! be bold!” and everywhere, “Be bold;

Be not too bold!” Yet better the excess  
Than the defect; better the more than less;  
Better like Hector in the field to die,  
Than like a perfumed Paris turn and fly.

LONGFELLOW, *Morituri Salutamus*, l. 100. (1874)  
Be bold; everywhere be bold, but be not bowled over.

O. HENRY (W. S. PORTER), *The Tale of a Tainted Tenner*. (1907)

9 Even God lends a hand to honest boldness. (τόλμη δίκαια καὶ θεὸς συλλαμβάνει.)

MENANDER, *Fragments*. No. 572. (c. 300 B. C.)

God himself favors the bold. (Audentes deus ipse iuvat.)

OVID, *Metamorphoses*. Bk. x, l. 586. (c. A. D. 7)

FORTUNE FAVORS THE BOLD, see under FORTUNE.

10 Come what will, happen what may, sink or swim! (Vogue la gallee!)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580) Usually written, “Vogue la galère!” The whole quotation is, “Celuy à qui le bourreau donnoit le bransle s'ecria, ‘Vogue la gallee!’” (He whom the headsman threw from the gallows cried, “Sink or swim!”)

My fearful trust “en vogant la galère.”

SIR THOMAS WYATT, *The Lover Prayeth Venus*. (c. 1542)

11 Boldness grows by experiment. (Crescit audacia experimento.)

PLINY THE YOUNGER, *Epistles*. Bk. ix, epis. 33 (c. A. D. 108) The Germans say, “Probieren macht gelüstige Leute” (To taste makes lustful people).

12 Boldness is certain to win praise. (Audacia certe laus erit.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 10, l. 5. (c. 26 B. C.)

A decent boldness ever meets with friends.

POPE, tr., *The Odyssey*. Bk. vii, l. 67 (1726)

13 In a tight corner boldness counts for most (In rebus dubiis plurimi est audacia.)

PUBLILIUS SYRUS, *Sententiae*. No. 298. (c. 43 A. D.)

Boldness is a bulwark. (Audacia pro muro habetur.)

SALLUST, *Bellum Catilinae*. Ch. 58, sec. 17. (c. 41 B. C.)

Boldness be my friend!  
Arm me, audacity, from head to foot!

SHAKESPEARE, *Cymbeline*, i, 6, 18. (1609)

14 Show boldness and aspiring confidence.

SHAKESPEARE, *King John*, v, 1, 56 (1596)

You call honourable boldness impudent sauciness.

SHAKESPEARE, *II Henry IV*, ii, 1, 134. (1597)

15 The only hope of safety was in boldness (Unam in audacia spem salutis.)

TACITUS, *Histories*. Bk. iv, sec. 49. (c. A. D. 109)

16 O the shameless audacity of man!  
(O hominis impudentem audaciam!)

TERENCE, *Heauton Timorumenos*, 313. (163 B. C.)

A bold bad man, that dar'd to call by name  
Great Gorgon, prince of darknes and dead night.

EDMUND SPENSER, *The Faerie Queene*. Bk. i,  
canto i, st. 37. (1590)

This bold bad man.

SHAKESPEARE, *Henry VIII*, ii, 2, 44. (1612)

## II—Proverbial Comparisons

<sup>1</sup> Ye been as bolde as is Bayard the blinde.

CHAUCER, *Canterbury Tales: The Chanouns  
Yemannes Tale*, l. 860. (c. 1389) See under  
BAYARD.

<sup>2</sup> Being every man well hors'd like a bold  
Beacham.

THOMAS MIDDLETON, *A Mad World, My Mas-  
ters*. Act v, sc. 2. (1608)

"As bold as Beauchamp." I conceive that Thomas  
[Beauchamp, Earl of Warwick, c. 1346] the first  
of that name, gave the chief occasion to this  
proverb.

THOMAS FULLER, *Worthies of England: War-  
wick*. (1661)

<sup>3</sup> He died . . . as bold as brass.

GEORGE PARKER, *Life's Painter*, p. 162. (1789)

<sup>4</sup> Herdi ase leun.

UNKNOWN, *Ancren Ricle*, 274. (c. 1220)

Force of juvenus, hardy as lion.

JOHN LYDGATE, *Minor Poems*, p. 198. (c. 1430)

Valiant as a lion.

SHAKESPEARE, *I Henry IV*, iii, 1. (1597)

I'm as bold as a lion.

UNKNOWN, *Terence Made English*, p. 84. (1694)

SCOTT, *Bride of Lammermoor*, ch. 11. (1819)

R. L. STEVENSON, *Catriona*, ch. 30. (1893)

## BOLONEY, see Baloney

## BOLT

<sup>5</sup> I'll make a shaft or a bolt on't. 'Slid, 'tis but  
venturing.

SHAKESPEARE, *Merry Wives of Windsor*, iii, 4,  
24. (1600) A shaft was an arrow for a long-  
bow; a bolt an arrow for a crossbow

I'll quickly make a bolt or a shaft on 't.

THOMAS MIDDLETON, *A Trick to Catch the Old  
One*. Act ii, sc. 1. (1608)

One might have made a Bolt or a Shaft on't.

SIR ROGER L'ESTRANGE, *Answer to a Dissenter*,  
p. 46. (1687)

To make a Bolt or a Shaft of it

THOMAS FULLER, *Gnomologia* No. 5201. (1732)  
None but true toxophilites [lovers of the bow]  
could have made such a proverb as "I will either  
make a shaft or a bolt of it!"

D'ISRAELI, *Curiosities of Literature*. Ser. ii, i,  
448. (1823)

Hence the old English proverb. "I will either  
make a shaft or a bolt of it," signifying the de-  
termination that a thing shall not go unused.

HACKWOOD, *Old English Sports*, p. 103. (1907)  
Your bolt is soon shot, according to the old prov-  
erb.

TOBIAS SMOLLETT, *Roderick Random*. Ch. 53.

(1748) A FOOL'S BOLT IS SOON SHOT, see under  
FOOL.

BOLT FROM THE BLUE, see under LIGHTNING.

## BONAPARTE, see Napoleon

## BONE

### See also Flesh and Bone

<sup>6</sup> He who eats the meat, let him pick the bone.  
H.G. BOHN, *Handbook of Proverbs*, p. 399. (1855)

THE NEARER THE BONE, THE SWEETER THE FLESH.  
see under FLESH.

<sup>7</sup> I will add this, which may be a bone for you  
to pick on.

JAMES CALPHILL, *Answer to Martiall*, p. 277.  
(1565)

Some Archplayer . . . will cast me a bone or ii  
to pick.

STEPHEN GORSON, *The Schoole of Abuse* (Ar-  
ber), p. 30. (1579)

One very much offended . . . sent him this bone  
to gnaw upon.

JOHN LYLIV, *Euphues and His England* (Ar-  
ber), p. 371. (1580)

I cast thee a bone to bite on.

BRIAN MELRANCKE, *Philotimus*, sig. C1. (1583)

He . . . gaue them a bone to gnaw.

WILLIAM FULBECKE, *The Pandectes of the Law  
of Nations*, p. 69. (1602)

[He] has given me a bone to tire on, with a pes-  
tilence.

GEORGE CHAPMAN, *The Widdowes Teares*. Act  
ii, sc. 1. (1612)

Here's a bone for ye to pick.

SIR ROGER L'ESTRANGE, *The Observer*, i, 64  
(1681)

To give one a bone to pick, *scrupulum alicui  
iniicere*.

AINSWORTH, *Latin Dictionary: Pick*. (1783)

There is a bone for the gastronomers to pick.

WALTER SCOTT, in LOCKHART, *Life*, vii, 215. (1830)

Many a "bone" . . . which a keen metaphysician  
would be disposed to "pick" with the author

HENRY ROGERS, *Essays*. Vol. ii, ch. 2. (1850)

The inspector had already thrown him a  
few bones to gnaw.

NGAIO MARSH, *The Nursing-Home Murder*, p.  
270. (1941)

I've got a bone to pick with you.

H. S. KEELER, *The Man in the Wooden Spec-  
tacles*, p. 114. (1941)

<sup>8</sup> He who gives thee a bone, does not wish to  
see thee dead. (Quien te da el hueso no te  
querria ver muerta.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 50. (1615)

He that gives thee a bone would not have thee die

GEORGE HERBERT, *Jacula Prudentum*. (1640)

<sup>9</sup> It is the soundness of the bones that ulti-  
mates itself in the peach-bloom complexion.

EMERSON, *Conduct of Life: Beauty*. (1860)

BRED IN THE BONE, see BREEDING.

<sup>1</sup> He has a bone in his speech. (Os inest orationi.)

ERASMUS, *Adagia*. Chil. iv, cent. iii, No. 56.

(1523) A phrase which Erasmus says is attributed to Themistocles—one of the phrases descriptive of Demosthenes' refusal to speak after he had been bribed. *See under* BRIBERY. He [Demosthenes] refused to speake, allegeyng that he had a bone in his throte, & could not speake.

NICOLAS UDALL, *Erasmus' Apothegms*, 337. (1542) The English say, He hath a bone in his arm and cannot work.

TORRIANO, *Piazza Universale*, p. 276. (1666)

I have a bone in mine arm. This is a pretended excuse.

JOHN RAY, *English Proverbs*, p. 67. (1678)

Were it not for the bone in the leg, all the world would turn Carpenters.

GEORGE HERBERT, *Jacula Prudentum*. No. 1018.

(1640) i. e. to make them crutches.

I can't go, for I have a bone in my leg.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

Panting and bright-eyed she would stop and say, 'Eh, dear, I can't run any more: I've got a bone in my leg.'

E. F. BENSON, *Our Family Affairs*, p. 15. (1920)

LEIGH (*Chester Glossary*, 25) says, "When a person has a shooting pain in the arm or leg, it is common to say, 'I've got a bone i' the arm or leg.'"

<sup>2</sup> I will give you a Shirt full of sore Bones.

THOMAS FULLER, *Gnomologia*. No. 2637. (1732)

<sup>3</sup> Bone of my bones. (Os ex ossibus meis.)

*Old Testament: Genesis*, ii, 23. (c. 550 B. C.)

*See also* FLESH AND BONE.

<sup>4</sup> The diuell hath cast a bone (said I) to set styfe betweene you.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

BACON, *Promus*. No. 654. (c. 1594) DRAXE, *Bibliotheca*, p. 197. (1633)

This became a bone of dissension between these deere friends.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 425. (1576)

She cast in a Bone betwixt the Wife and the Husband.

SIR ROGER L'ESTRANGE, tr., *Flavius Josephus*, xvi, 11. (1692)

A great bone of contention.

DUKE OF WELLINGTON, *Dispatches*, i, 517. (1803)

<sup>5</sup> The bones of a great estate are worth the picking.

JAMES KELLY, *Scottish Proverbs*, p. 337. (1721)

<sup>6</sup> The broken bone once set together is stronger than euer it was.

JOHN LYL, *Euphues* (Arber), p. 58. (1579)

Our peace will, like a broken limb united, Crow stronger for the breaking.

SHAKESPEARE, *II Henry IV*, iv, i, 222. (1597)

Like bones which, broke in sunder, and well set, Knit the more strongly.

JOHN WEBSTER, *The White Devil*. Act ii, sc. 1. (1612)

<sup>7</sup> May his bones rest gently. (Molliter ossa cubent.)

OVID, *Heroides*. Epis. vii, l. 162. (c. 10 B. C.)

Rattle his bones over the stones,

He's only a pauper whom nobody owns.

THOMAS NOEL, *The Pauper's Drive*. (1833)

She . . . will ne'er make old bones.

CHARLES READE, *Wandering Heir*. Ch. 9. (1872)

<sup>8</sup> I may tell all my bones: they look and stare upon me. (Dinumeraverunt omnia ossa mea, ipsi vero consideraverunt et inspexerunt me.)

*Old Testament: Psalms*, xxii, 17. (c. 550 B. C.)

NOTHING BUT SKIN AND BONE, *see under* SKIN.

<sup>9</sup> Thy bones are hollow.

SHAKESPEARE, *Measure for Measure*, i, 2, 56 (1604)

Thy bones are marrowless.

SHAKESPEARE, *Macbeth*, iii, 4, 94. (1606)

<sup>10</sup> Lord Timon's mad. I feel't upon my bones.

SHAKESPEARE, *Timon of Athens*, iii, vi, 129. (1607)

I seem to hear it in my very bones.

DICKENS, *Barnaby Rudge*. Ch. 53. (1841)

I can feel the thing in my bones.

J. G. HOLLAND, *Sevenoaks*. Ch. 23. (1875)

<sup>11</sup> "Cast that bone to another dog," quoth the innkeeper.

SHELTON, tr., *Don Quixote*. Bk. ii, ch. 5. (1620)

<sup>12</sup> If the Bow be too broad, she will seldom carry a bone in her mouth, or cut a feather, that is, to make a fome before her.

CAPT. JOHN SMITH, *A Sea Grammar*, ii, 10. (1627)

Our little craft shall seem to leave port with a clipping breeze, and to carry, in nautical phrase, a bone in her mouth.

J. R. LOWELL, *The Biglow Papers: Introduction*. (1848)

See how she leaps . . . and speeds away with a bone in her mouth.

LONGFELLOW, *The Golden Legend*. Pt. v. (1851)

<sup>13</sup> He made no manier bones ne stickyng, but went in hande to offer up his ownly son

NICOLAS UDALL, *Apothegms from Erasmus: Luke* i, 28. (1548) "To make no bones" about

a thing, i. e. to treat it without formality or evasion, a proverbial phrase whose origin has been forgotten.

They haue made no bones at it to say.

RICHARD SHACKLOCK, *The Begynnyng of Heresyes in Oure Tyme*, fo. 14. (1565)

What matter soever is intreated of, they never make bones in it.

JOHN MANBECK, *Book of Notes*, p. 325. (1581)

Hee . . . makes no bone

To swear by God (for, hee beleeves there's none).

JOSEPH SYLVESTER, tr., *Du Bartas*, liv, 4. (1598)



I'll make no bones on't.

SIR SAMUEL TUKE, *The Adventures of Five Hours: Epilogue*. (1663)  
 "O, don't make any bones about it!" he interrupted.

R. L. STEVENSON, *St. Ives*. Ch. 25. (1894)

<sup>1</sup>  
 The bone that hath fallen to thy lot, whether it be good or evil, gnaw it.

UNKNOWN, *Alphabet of Ben Sira*. (c. 1050)

<sup>2</sup>  
 Bones bring meat to town, meaning, Difficult and hard things are not altogether to be rejected.

UNKNOWN, *Berkeley MSS*, iii, 31. (1639)

We have an English proverb that bones bring meat to town.

THOMAS FULLER, *The Profane State: The Life of Andronicus*. (1642)

The bones bears the beef home.

JAMES KELLY, *Scottish Proverbs*, p. 337. (1721)

"An answer to them who complain that there are so many bones in the meat they are buying."

### BONEHEAD

<sup>3</sup>  
 Some boneheaded mule displayed characteristic traits.

A. J. DICKSON, *Across the Plains*, p. 143. (1864)  
 Bonehead.

CHARLES DRYDEN, reviving an old word, in a newspaper article describing the famous play in which Fred Merkle, first baseman of the New York Giants, failed to touch second base in the deciding game of the 1908 championship series, at Polo Grounds, New York City, 23 Sept.—an error which lost the game for the Giants and resulted in a riot. See SULLIVAN, *Our Times*, iii, 541.

That bone-head from the woods sat there, his mouth open.

E. D. BIGGERS, *Seven Keys to Baldpate*. Ch. 8 (1913)

Yes, my little bonehead, you're lovely.

GEORGETTE HEYER, *Envious Casca*, p. 8. (1941)

<sup>4</sup>  
 A few weeks' more "boning" would brace me up to the mark.

E. L. DORSEY, *Midshipman Bob*, p. 72. (1886)  
 i. e. hard studying, using the bonehead.

I have known the General to 'bone-up,' as his West Point phrase expressed it, on the smallest details of some question at issue.

E. B. CUSTER, *Tenting on the Plains*. Ch. 9. (1887)

<sup>5</sup>  
 Get out of here before you make any more boners.

VIRGINIA PERDUE, *The Case of the Grieving Monkey*, p. 267. (1941) A boner is, of course, a stupid action or remark by a bonehead.

### BOOKS

See also Library, Reading, Writing

<sup>6</sup>  
 I am a man of one book. (Homo unius libri.)  
 St. THOMAS AQUINAS (c. 1260), referring to the fact that he read only the Bible.

Aquinas was once asked, with what compendium a man might become learned. He answered, "By reading of one book." [i. e. by knowing one subject thoroughly.]

JEREMY TAYLOR, *Life of Christ*. Pt. ii, sec. 12. (1675)

Woe be to him that reads but one book.

HERBERT, *Jacula Prudentum*. No. 1144. (1640)  
 From one that reads but one book . . . the Lord deliver us.

HOWELL, *Proverbs: Ital.-Eng.*, p. 7. (1659)  
 God keep me from the man that had but one thing in mind.

JAMES KELLY, *Scottish Proverbs*, p. 115. (1721)  
 He who has long been intimate with one great author, will always be found to be a formidable antagonist; . . . he is like a man who ever sleeps in armour ready at a moment! The old Latin proverb reminds us of this fact, *Cave ab homine unius libri*: Be cautious of the man of one book!

ISAAC D'ISRAELI, *Curiosities of Literature: The Man of One Book*. (1817)

God deliver me from a man of one book. (Dios me libra de hombre de un libro.)

THOMAS FIELDING, *Proverbs of All Nations*, p. 15. (1824) A Spanish proverb. "That is,"

Fielding explains, "from a man who has studied only one subject, and is constantly referring to it, to the fatigue of his auditors."

The homo unius libri is indeed proverbially formidable to all conversational figurantes.

ROBERT SOUTHHEY, *The Doctor*, p. 164. (1848)

"I fear the man of one book" is a classic proverb.

JUSTIN MCCARTHY, *Portraits of the Sixties*, p. 152. (1903)

We all have at least one book in us.

ELIZABETH DALY, *Deadly Nightshade*, p. 175. (1940)

<sup>7</sup>  
 Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

FRANCIS BACON, *Essays: Of Studies*. (1612)

Some Books are onely cursorily to be tasted of.

THOMAS FULLER, *Holy State: Of Books*. (1642)

Every book must be chewed to get out its juice (Tzū tzū yao yao ch'ü chih Chiang lai.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 548. (1875)

<sup>8</sup>  
 Books will speak plain, when counsellors blanch.

FRANCIS BACON, *Essays: Of Counsel*. (1612)

<sup>9</sup>  
 Alonso of Arragon was wont to say of himself, "That he was a great necromancer, for that he used to ask counsel of the dead": meaning books.

FRANCIS BACON, *Apothegms*. No. 105. (1625)

After the Latin proverb, "Optimi consilarii mortui" (The dead are the best advisers).

He is a great Necromancer, for he asks counsel of the Dead [i. e. of books].

HERBERT, *Jacula Prudentum*. No. 1149. (1640)

Studious let me sit,

And hold high converse with the mighty dead.

JAMES THOMSON, *Seasons: Winter*, l. 431. (1730)

Dead counsellors are likewise most instructive, because they are heard with patience and with reverence.

SAMUEL JOHNSON, *The Rambler*. No. 87. (1750)  
My days among the Dead are passed.

ROBERT SOUTHEY, *My Days among the Dead Are Passed*. (1797)

He breaks his fast

With Aristotle, dines with Tully, takes

His watering with the Muses, sups with Livy.

JOHN FLETCHER, *The Elder Brother*. Act i, sc. 2. (1637)

No prince fares like him; he breaks his fast with Aristotle, dines with Tully, drinks tea at Helicon, sups with Seneca.

COLLEY CIBBER, *Love Makes a Man*. Act i, sc. 1. (1700)

<sup>1</sup> The reason why so few good books are written is that so few people that can write know anything.

WALTER BAGEHOT, *Literary Studies: Shakespeare*. (1879)

<sup>2</sup> You, O Books, are the golden vessels of the temple. . . burning lamps to be held ever in the hand.

RICHARD DE BURY, BISHOP OF DURHAM, *Philobiblion*. Ch. 15. (1345)

Books are the shrine where the saint is.

FRANCIS BACON, *Letter to Sir Thomas Bodley*. (1605)

The monument of vanish'd minds.

SIR WILLIAM DAVENANT, *Gondibert*. Bk. ii, canto 5. (1651)

Books, the children of the brain.

JONATHAN SWIFT, *The Tule of a Tub*. Sec. 1. (1704)

Books are not seldom talismans and spells.

WILLIAM COWPER, *The Task*. Bk. vi. l. 98. (1784)

Books are the blessed chloroform of the mind.

ROBERT CHAMBERS, *What English Literature Gives Us*. (1835) See also DIODORUS SICULUS, under LIBRARY.

Books are men of higher stature.

E. B. BROWNING, *Lady Geraldine's Courtship*. St. 49. (1850)

Books are sepulchres of thought.

H. W. LONGFELLOW, *The Wind Over the Chimney*. St. 8. (1864)

<sup>3</sup> A great book, a great evil. (μέγα βιβλίον, μέγα κακόν.)

CALLIMACHUS, *Aitia*. Bk. iii, 72. Frag. 359. (c. 250 B.C.) The phrase has been rendered in various ways: "A big book, a great evil," "A big book, a big evil," "A big book is as bad as a great misfortune." Callimachus was probably pleading for conciseness.

Oftentimes it falls out (which Callimachus taxed of old) a great book is a great mischief.

ROBERT BURTON, *Anatomy of Melancholy: Democritus to the Reader*. (1621)

A great book is a great evil.

JOSEPH ADDISON, *The Spectator*, 23 July, 1711. Quoted as "the famous Greek proverb." The context shows that Addison interpreted the

proverb correctly as referring to size, not merit.

The main fault of all books is that they are too long. (Le défaut unique de tous les ouvrages c'est d'être trop longs.)

VAUVENARGUES, *Réflexions*. No. 628. (1746)

Books that you may carry to the fire, and hold readily in your hand, are the most useful after all

SAMUEL JOHNSON. (c. 1770) See HAWKINS, *Johnsoniana*. No. 197.

A fig for big books! We like only the little format which slips into the pocket. (Fi des gros livres! Nous ne voulons pas que de petit format qui marche avec nous.)

JULES JANIN, *Le Livre*, p. 109. (1839)

Callimachus was in accordance with the spirit of the age when he proclaimed "a great book" to be "a great evil," and sought to confine poetical activity within the narrowest limits both of subject and space.

R. C. SEATON, *Introduction to Apollonius Rhodius*, p. ix. (1921)

<sup>4</sup> Great knowledge you have gained from books, 'tis true,

But don't forget that life can teach you something too.

(Cum tibi contigerit studio cognoscere multa, fac discas multa a vita te scire doceri.)

CATO (?), *Disticha*. Bk. iv, No. 48. (c. 175 B.C.)

Deep vers'd in books and shallow in himself.

MILTON, *Paradise Regained*. Bk. iv, l. 328. (1671)

Books teach us very little of the world.

OLIVER GOLDSMITH, *Letter to Henry Goldsmith*, Feb., 1759.

Sleep over books and leave mankind unknown.

CHARLES CHURCHILL, *The Author*, l. 20. (1763)

Books without the knowledge of life are useless.

SAMUEL JOHNSON. (c. 1775) MRS. PIOZZI, *Johnsoniana*.

We can not learn men from books.

BENJAMIN DISRAELI, *Vivian Grey*. Bk. v, ch. 1. (1824)

Books are a triviality. Life alone is great.

THOMAS CARLYLE, *Journal*, 29 May, 1839.

The proper study of mankind is books.

ALDOUS HUXLEY, *Chrome Yellow*. (1926)

<sup>5</sup> Out of olde bokes, in good feith.

Cometh al this newe science that men lere.

CHAUCEER (?), *The Parlement of Foules: Proem*, l. 24. (c. 1382)

I care little for new books, because the old ones seem to me more full and more pithy. (Je ne me prends gueres aux nouveaux, pour ce que les anciens me semblent plus pleins et plus roides.)

MONTAIGNE, *Essays*. Bk. ii, ch. 10. (1580)

Books, like proverbs, receive their chief value from the stamp and esteem of ages through which they have passed.

SIR WILLIAM TEMPLE, *Ancient and Modern Learning*. (c. 1690)

Books, like metals, require to be stamped with some valuable effigies before they become popular.

GEORGE FARQUHAR, *The Twin Rivals: Preface*. (1702)

The volumes of antiquity, like medals, may very well serve to amuse the curious; but the works of the moderns, like the current coin of a kingdom, are much better for immediate use.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter 75. (1760)

The great drawback in new books is that they prevent our reading the old ones. (Le grand inconvénient des livres nouveaux, c'est qu'ils nous empêchent de lire les anciens.)

JOSEPH JOUBERT, *Pensées*. No. 250. (1810)

Old Books are best! With what delight Does "Faithorne fecit" greet our sight.

BEVERLY CREW, *Old Books Are Best*. (c. 1900)

What [Walter Pater] is condemning is the . . . encrusting the mind with prejudices and habits, the tendency, as Charles Lamb wittily said, whenever a new book comes out, to read an old one.

A. C. BENSON, *From a College Window*, p. 297. (1907)

1 Lo, here a little volume, but great book!

RICHARD CRASHAW, *Prayer Prefixed to a Little Prayer-Book*, l. 1. (a. 1649)

2 The sauce of the book. (La salsa del libro.)

ISAAC D'ISRAËLI, *Curiosities of Literature: Prefaces*. (1791) An Italian proverb, referring to prefaces. The French sometimes call "the surly pomposity of prefaces" "La morgue littéraire."

3 One who steals a book cannot be reckoned a thief.

JUSTUS DOOLITTLE, *Chinese vocabulary*, ii, 677. (1872) i.e. since he steals it for his own improvement, he is not to be blamed. But bibliophiles reckon book-thefts the most serious of all, and many monitions have been composed to prevent them. Here is one dating from 1578:

This boke is one thing, the halter another; He that stealeth the one may be sure of the other.

A very common one about the middle of the 19th century was:

Steal not this book, my honest friend.

For fear the gallows be thine end.

Since theft was no longer punished by hanging, the inference was that theft would lead to assault, and eventually to murder. A more elaborate one, to be written under the owner's name on the flyleaf, was:

Steal not this book, for fear or shame.

For it is in its owner's name;

And when you're dead, the Lord will say,

"Where is that book you stole away?"

4 Of making many books there is no end. (Faciendi plures libros nullus est finis.)

Old Testament: *Ecclesiastes*, xii, 12. (c. 900 B. C.)

Solomon saith truly, Of making many Books there is no end, so insatiable is the thirst of men therein.

THOMAS FULLER, *The Holy State: Of Books*. (1642)

Nay, there thou liest, my friend,

In writing foolish books there is no end.

THOMAS FULLER, *The Holy State: Of Books*.

Fuller says this was written by a wit under the *Finis* of a "witlesse Pamphlet." And, as Voltaire added, "The multitude of books is making us ignorant."

Of writing many books there is no end.

E. B. BROWNING, *Aurora Leigh*. Bk. i, l. 1. (1856)

Didymus the scholar wrote four thousand books, in which he investigates Homer's birthplace, the true mother of Aeneas, whether Anacreon was more of a rake than a sot, whether Sappho was a prostitute, and other questions the answers to which, if found, should forthwith be forgotten And then people complain that life is short! (I nunc et longam esse vita nega.)

SENECA, *Ad Lucilium*. Epis. lxxxviii, sec. 37 (c. A. D. 65)

5 I had better never see a book than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system.

R. W. EMERSON, *The American Scholar*, 1837. Some books leave us free and some books make us free.

EMERSON, *Journals*, 22 Dec., 1839.

6 Pollio who values nothing that's within, Buys books as men hunt beavers—for their skin.

FRANKLIN, *Poor Richard's Almanack*, 1739.

Some books we read, tho' few there are that hit The happy Point where Wisdom joins with Wit That set fair Virtue naked to our View, And teach us what is decent, what is true.

FRANKLIN, *Poor Richard's Almanack*, 1746

7 Learning hath gained most by those books by which the Printers have lost.

THOMAS FULLER, *Holy State: Of Books*. (1642)

8 A Book that is shut, is but a Block.

THOMAS FULLER, *Gnomologia*. No. 23. (1732)

9 Some books are read in the parlour and some in the kitchen, but the test of a real genuine book is that it is read in both.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 19. (1843)

10 Bookes giue not wisdom where none was before,

But where some is, there reading makes it more.

SIR JOHN HARINGTON, *Epigrams*. Bk. i. epig. 2 (1612)

Who, without books, essays to learn.

Draws water in a leaky urn.

AUSTIN DOBSON, *A Bookman's Budget* (1885)

11 My Book and Heart Shall never part.

BENJAMIN HARRIS (?), *The New England Primer*. (c. 1687)

12 Now go, write it before them in a table, and note it in a book. (In libro diligenter exara illud.)

Old Testament: *Isaiah*, xxx, 8. (c. 725 B. C.)

Oh that my words were now written! oh that they were printed in a book! (Quis mihi tribuat ut scribantur sermones mei? quis mihi det ut exarentur in libro.)

*Old Testament: Job, xix, 23.* (c. 350 B.C.)  
"Exarentur," of course, means "noted down," not "printed."

When found, make a note of.

DICKENS, *Dombey & Son*. Bk. i, ch. 15. (1846)  
Repeated frequently by Captain Cuttle throughout the story.

I cannot live without books.

THOMAS JEFFERSON, *Letter to John Adams*, 1815.

Behold, my desire is . . . that mine adversary had written a book. (Ut desiderium meum . . . librum scribat ipse qui iudicat.)

*Old Testament: Job, xxxi, 35.* (c. 350 B.C.)

When I would know thee . . . my thought looks

Upon thy well-made choice of friends and books;

Then do I love thee, and behold thy ends  
In making thy friends books, and thy books friends.

BEN JONSON, *Epigrams*. No. 86. (1612)

While you converse with lords and dukes,  
I have their betters here—my books.

THOMAS SHERIDAN, *My Books*. (c. 1730)

The best companions are the best books.

LORD CHESTERFIELD, *Letters to Lord Huntingdon*. No. 3. (c. 1760)

My books are friends that never fail me.

THOMAS CARLYLE, *Letter to His Mother*, 17 March, 1817.

We should choose our books as we would our companions, for their sterling and intrinsic merit.

C. C. COLTON, *Lacon*. Volume ii, No. 181. (1820) A variation of the Spanish proverb.  
"Libros y amigos pocos y buenos" (Books and friends should be few and good).

A good book is the best of friends, the same to-day and forever.

MARTIN F. TUPPER, *Proverbial Philosophy: Of Reading*. (1838)

"Man delights me not," often, "nor women," but books

Are the best of good comrades in loneliest nooks.

ANDREW LANG, *To the Gentle Reader*. (1888)

Say by the book. Signifying that we firmly believe what they say; so that they need not swear it.

JAMES KELLY, *Scottish Proverbs*, p. 242. (1721)

To kiss the book, see under KISS.

Saint Paule . . . speaketh not without booke, but of experience.

ANDREW KINGSMYLL, *A View of Mans Estate*, 12. (c. 1569)

He is quite beside the book [i.e. mistaken].

WILLIAM WALKER, *Paraemologia*, p. 32. (1672)

I do not speak wholly without book.

JOHN LOCKE, *Toleration*. Sec. 2. (1692)

To speak loosely and without book [i.e. from memory].

J. R. LOWELL, *My Study Windows*, p. 257. (1870)  
Recite according to the book. (Chao pên hsüan k'o.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 41. (1875)

All books are either dreams or swords,  
You can cut, or you can drug, with words.

AMY LOWELL, *Sword Blades and Poppy Seed*, 1. 292. (1914)

We profit little by books we do not enjoy.

SIR JOHN LUBBOCK, *The Pleasures of Life*. Ch. 3. (1887)

Far more seemely were it for thee to haue thy Studie full of bookes, then thy pursse full of mony.

JOHN LYLY, *Euphues* (Arber), p. 192. (1579)

A fashion is but a daies wearing and a booke but an houres reading.

Bookes be stale when they be printed in that they be common.

We commonly see the booke that at Easter lyeth bounde on the Stacioners stall, at Christmasse to be broken in the Haberdashers shop [as wrapping paper].

Gentlemen vse bookes as Gentlewomen handle their flowers, who in the morning stick them in their heads and at night strawe them at their heeles.

JOHN LYLY, *Euphues and His England: To the Gentlemen Readers*, p. 205. (1580)

Away with thy books! Be no longer drawn aside by them: it is not allowed. ( $\delta\phi\epsilon\varsigma\ \tau\alpha\ \beta\epsilon\beta\lambda\iota\alpha\ \mu\eta\kappa\epsilon\tau\iota\ \sigma\eta\tilde{\omega}\ \nu\acute{\alpha}\ \delta\acute{\iota}\delta\omicron\tau\alpha\iota$ .)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 2. (c. A.D. 174) The injunction is repeated in Sec. 3.

What need of books these truths to tell,  
Which folks perceive who cannot spell?

MATTHEW PRIOR, *Alma*. Canto iii, l. 590. (1718)

A wicked book is the wickedder, because it cannot repent.

GEORGE FULLER, *Gnomologia*. No. 457. (1732)

Some books are lies frae end to end.

BURNS, *Death and Dr. Hornbook*, l. 1. (1785)

Good books are among the most precious of blessings to a people; bad books among the worst of curses.

E. P. WHIPPLE, *Essays: Romance of Rascality*. (1849)

There is no worse robber than a bad book. (Non v'è il peggior ladro d'un cattivo libro.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 77. (1853)

Most books, indeed, are records less  
Of fulness than of emptiness.

WILLIAM ALLINGHAM, *Writing*. (1900)

Go forth, my book, to bear my greeting for me. (Vade salutatum pro me, liber.)

MARTIAL, *Epigrams*. Bk. i, No. 70. (c. A.D. 85)

Go, litel book, go litel myn tregedie,  
Ther god thy maker yet, er that he dye, . . .  
And kis the steppes, wher-as thou seest pace  
Virgile, Ovyde, Omer, Lucan, and Stace.

CHAUCER (?), *Troilus*, v, 1786. (c. 1380)

Go now, my little Book, to every place  
Where my first Pilgrim has but shown his face.

JOHN BUNYAN, *The Pilgrim's Progress: The Author's Way of Sending forth His Second Part*. (1678)

Go, little Book! from this my solitude;

I cast thee on the waters,—go thy ways:

And if, as I believe, thy vein be good,  
The World will find thee after many days.

ROBERT SOUTHEY, *Lay of the Laureate: L'Envoi*. (1816) Parodied by BYRON, *Don Juan*, i, 222.

Go forth, my little book! pursue thy way;

Go forth, and please the gentle and the good.

WILLIAM WORDSWORTH, *Memorials of a Tour on the Continent*. No. 37. (1820)

Go, little book, and wish to all

Flowers in the garden, meat in the hall.

R. L. STEVENSON, *Envoy*. (1890)

1

Those books they praise, but these they read.  
(Laudant illa sed ista legunt.)

MARTIAL, *Epigrams*. Bk. iv, epig. 49. (c. A. D. 90) Martial is saying that everybody affects to admire the classic tragedies, but when it comes to reading, they read lighter things, such as his epigrams.

2

Do you wonder, Theodorus, why it is that,  
despite your entreaties, I have never given  
you my books? I have an excellent reason:  
lest you should give me yours.

(Non donem tibi cur meos libellos  
oranti totiens et exigenti  
miraris, Theodore? Magna causa est:  
dones tu mihi ne tuos libellos.)

MARTIAL, *Epigrams*. Bk. v, epig. 73. (c. A. D. 90)

3

The readers and the hearers like my books.  
And yet some writers cannot them digest;  
But what care I? for when I make a feast!

I would my guests should praise it, not the  
cooks.

(Lector et auditor nostros probat, Aule, libellos,

sed quidam exactos esse poeta negat.

non nimium curo: nam cenae fercula nostrae  
malim convivis quam placuisse coci.)

MARTIAL, *Epigrams*. Bk. ix, epig. 81. (A. D. 93)  
Sir John Harington, tr.

I have not made my book more than my book  
has made me. (Je n'ay pas plus fait mon livre,  
que mon livre m'a fait.)

MONTAIGNE, *Essays*. Bk. ii, ch. 18. (1580)

Pray thee, take care, that tak't my book in hand,  
To read it well; that is, to understand.

BEN JONSON, *Epigrams*. No. 1. (1612)

Better 'twere my Book were dead

Than to live not perfected.

ROBERT HERRICK, *His Request to Julia*. (1648)

Some said, John, print it; others said, Not so;  
Some said, It might do good; others said, No.

JOHN BUNYAN, *The Pilgrim's Progress: The Author's Apology for His Book*. (1678)

The best part of every author is in general to be  
found in his book.

SAMUEL JOHNSON. (c. 1770) HILL, *Johnsonian Miscellanies*, ii, 310.

'Tis pleasant, sure, to see one's name in print;  
A book's a book, although there's nothing in't.

LORD BYRON, *English Bards and Scotch Reviewers*, l. 51. (1809)

When I am dead, I hope it may be said:

"His sins were scarlet, but his books were read."

HILAIRE BELLOC, *On His Books*. (c. 1910)

4  
Books are not absolutely dead things. . . .  
As good almost kill a man as kill a good book.

JOHN MILTON, *Areopagitica*. Sec. 6. (1644)

Laws die, books never.

LORD LYTON, *Richelieu*. Act i, sc. 2. (1838)

The one invincible thing is a good book; neither  
malice nor stupidity can crush it.

GEORGE MOORE, *Impressions and Opinions: A Great Poet*. (1891)

5  
To each age belongeth its own Book.

MOHAMMED, *The Koran*, xiii, 38. (c. 622)

6  
There are more books about books than about  
any other subject. (Il y a . . . plus de livres  
sur les livres, que sur aultre sujet.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)

7  
The book is doubly gifted: it moves to laugh-  
ter, and by its counsel teaches a wise man how  
to live. (Duplex libelli dos est: quod risum  
movet, et quod prudenti vitam consilio  
monet.)

PHAEDRUS, *Fables*: Bk. i, *Prologue*. (c. 25 B. C.)  
Wear the old coat and buy the new book.

AUSTIN PHELPS, *Theory of Preaching*. (1881)

8  
No book is so bad but some profit may be  
gleaned from it. (Nullum esse librum tam  
malum, ut non aliqua parte prodesset.)

PLINY THE ELDER, *Marim*. (c. A. D. 70) As  
quoted by PLINY THE YOUNGER, *Epistles*, iii. 5

There's no book so bad but has some good in it  
(No hay libro tan malo que no tenga algo bueno.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 3, 59. (1615)

Quoting Pliny.

A wise man, like a good refiner, can gather gold  
out of the drossiest volume.

JOHN MILTON, *Areopagitica*. Sec. 28. (1644)

Take up any book, even down to a jest-book.  
it is still better than nothing.

LORD CHESTERFIELD, *Letters*, 30 Oct., 1747.

The foolishest book is a kind of leaky boat on a  
sea of wisdom; some of the wisdom will get in  
anyhow.

O. W. HOLMES, *The Poet at the Breakfast-  
Table*. Ch. 11. (1872)

You cannot open a book without learning some-  
thing. (K'ai chüan yü i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
545. (1875)

1 Since you cannot read all the books which you may possess, it is enough to possess only as many books as you can read. (Cum legere non possis, quantum habueris, satis est habere, quantum legas.)

SENECA, *Ad Lucilium*. Epils. ii, sec. 4. (c. A. D. 64)

2 You two are book-men.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 35. (1595)

You, so great a booke-man.

BISHOP RICHARD MONTAGUE, *Diatribae*, 403. (1621)

I am a book-man.

J. R. LOWELL. (1870) Used as motto by *The Bookman*.

3 In the four quarters of the globe, who reads an American book?

SYDNEY SMITH, *Review of Seybert's Annals of the U.S. in Edinburgh Review*, Jan., 1820.

4 For Learning's mighty Treasures look  
In that deep Grave a Book.

SWIFT, *Ode to Sir William Temple*, l. 35. (1689)

5 The reader's fancy makes the fate of books.  
(Pro captu lectoris habent sua fata libelli.)

TERENTIANUS MAURUS, *De Litteris, de Syllabis, de Metris*, l. 1286. (c. A. D. 150) More literally, "In proportion to the capacity of the reader books have their fates"; more freely, "You can't tell beforehand which books will catch the reader's fancy." Often shortened to, "Habent sua fata libelli."

6 Everywhere have I sought rest and found it not, except sitting apart in a nook with a little book. (In omnibus requiem quaesivi et non inveni, nisi seorsum sedans in angulo cum libello.)

THOMAS À KEMPIS, *Inscription*, on his picture at Zwoll, Holland, where he is buried. It is supposed to have been written by him in his copy of *De Imitatione Christi*, and is credited to him by Rosweyde in his preface to the 1617 edition. It will be noted that "nook" is a literal translation of "angulus," which Andrews defines as "a retired, unfrequented place, a nook, corner, lurking-place." "Nook" has been a favorite rhyme for "book"; Leigh Hunt uses it in *The Story of Rimini*, and Longfellow in *Morituri Salutamus*, l. 232

O for a Booke and a shadeie nooke,  
Eyther in-a-dooore or out;

With the grene leaves whispering overhede,

Or the streete cryes all about;

Where I male Reade all at my ease,

Both of the Newe and Olde,

For a jollie goode Booke whereon to looke  
Is better to me than golde.

JOHN WILSON. (c. 1880) The attribution is on the authority of Austin Dobson, who stated that Wilson, a London dealer in old books, had told him that he had written this stanza as a motto for one of his second-hand book

catalogues. See *Notes and Queries*, Nov., 1919, p. 297. It was first published in Alexander Ireland's *Book Lover's Enchiridion* (1882). Ireland was evidently deceived by it, for he called it an "old English song." So did Sir John Lubbock, who used it as the heading for the third chapter of his *Pleasures of Life*.

7 Homeliness is almost as great a merit in a book as in a house, if the reader would abide there.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

8 My books are at home to me at any time, for they are never busy. (Mihi vero omne tempus est ad meos libros vacuum; numquam enim sunt illi occupati.)

QUINTUS TUBERO, to his uncle, Publius Africanus, when asked why he had come to visit his uncle instead of studying. (129 B. C.) See CICERO, *De Re Publica*, i, 9.

9 Few, but full of understanding, are the books of the library of God.

MARTIN FARQUHAR TUPPER, *Proverbial Philosophy: Of Recreation*. (1838)

10 As useless to recommend a good book as to excuse a bad one. (Aussi inutile pour faire valoir un bon ouvrage, que pour en justifier un mauvais.)

VAUVENARGUES, *Réflexions*. No. 627. (1746)

11 There is no such thing as a moral or an immoral book. Books are well written or badly written.

OSCAR WILDE, *Dorian Gray: Preface*. (1890)

12 He is out of our bokes, and we out of his.

UNKNOWN, *The Parlyment of Deuyllis*, p. 47 (1509)

If you solowe theym, you are oute of youre boke  
HUGH LATIMER, *Sermons before Edward VI.* p. 68. (1549)

And I (quoth he) crosse the quyte out of my books.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

His villanies . . . are too many to be described in my Blacke Booke.

ROBERT GREENE, *The Blacke Bookes Messenger* (1592)

I see, lady, the gentleman is not in your books.

SHAKESPEARE, *Much Ado about Nothing*, I, 1. 79. (1598)

He comes not in my books.

BEAUMONT AND FLETCHER, *The Widdow*. Act I. (c. 1613)

So odious to him, and farre out of his books.

BISHOP MILES SMYTH, *Sermons*, p. 4. (c. 1624)

You're not in my book.

J. K. PAULDING, *The Buctails*. Act v, sc. 1. (1815)

At that time [they] were in his bad books.

WILLIAM PERRY, *History of the Church of England*, i, 12. (1861)

## BOOT

## See also Shoe

- <sup>1</sup> To sit in tight boots.  
H. G. BOHN, *Handbook of Proverbs*, p. 543. (1855) To be ill at ease.
- <sup>2</sup> I'll stick to you like old boots.  
MARY E. BRADDON, *Sir Jasper*. Ch. 27. (1865)
- <sup>3</sup> With a tongue like that, if you had the chance, you would lick a rustic's clogs. (Ista cum lingua, si usus veniat tibi, possis | culos et crepidas lingere carpatinas.)  
CATULLUS, *Odes*. No. xcvi, l. 3. (c. 57 B. C.)  
To grease one's boots. (Ungere gli stavile.)  
JOHN RAY, *English Proverbs*, p. 198. (1813)  
To cajole or flatter.  
Sweezer's very intimit with the squire's folks—a kind o' bootlicker tew 'em.  
FRANCES M. WHITCHER, *The Widow Bedott Papers*. Ch. 27. (c. 1850)  
Some [students are] very apt to linger after recitation to get a clearer knowledge of some passage. They are *Bootlicks* [bootlickers] and that is known as *Bootlicking*.  
B. H. HALL, *College Words*, p. 24. (1851)
- <sup>4</sup> They that are booted are not always ready.  
HERBERT, *Jacula Prudentum*. No. 88. (1640)
- <sup>5</sup> The way to keep a man out of the mud is to black his boots.  
M. LOANE, *An Englishman's Castle*. Ch. 7. (1909) So "mothers who believe in this 'old saying' dress their sons as well as they possibly can."
- <sup>6</sup> A young man "too big for his boots."  
SIR HERRERT MAXWELL, *Life of W. H. Smith*, p. 34. (1894)
- <sup>7</sup> Their wordes should haue twoo senses, and one boote serue for either legge.  
SIR THOMAS MORE, *The Debellacyon of Salem*. (1533)  
The young woman as owns that house has got the boot on the other leg  
G. J. WHYTE-MELVILLE, *General Bounce*. Ch. 16. (1855)  
Here . . . the boot is on the other leg, and Civilization is ashamed of her arrangements in the presence of a savage.  
WINSTON CHURCHILL, *My African Journal*. Ch. 3. (1908)
- BOOT ON OTHER FOOT, see under SHOE
- <sup>8</sup> To talk about boots. (Parler à propos de bottes.)  
OUDIN, *Curiosités Françaises*, p. 41. (c. 1525)  
The phrase, which is proverbial French for talking irrelevantly, is said to have originated when a suitor at the court of François I, who had been "debouté" (decided against in a suit), told the King by mistake that he had been "debotté"—debooted.

Talking of boots. (A propos de bottes.)

JEAN FRANÇOIS REGNARD, *Le Distrain*. (1697)  
Apropos of nothing—a phrase introducing an irrelevant remark.<sup>9</sup> Over shoes, over boots.ROBERT SANDERSON, *Sermons*, ii, 248. (1648)

Over boots, over shoes.

HENRY FOULIS, *Historie of Wicked Plots, etc.*, p. 67. (1662)<sup>10</sup> To boot and saddle again they sound.SIR JOHN VANBRUGH, *Aesop*. Fab. ii. (1697)

The Sound was chang'd to Boots and Saddles.

SIR RICHARD STEELE, *The Tatler*. No. 51. (1709)

Our trumpets blew "Boot-and-saddle."

JAMES GRANT, *Harry Ogilvie*. Ch. 12. (1856)

Boots and Saddles.

ELIZABETH BACON CUSTER. Title of a book of reminiscences. (1885)

## BOOZE

<sup>11</sup> When good Sir Peter boozes with the squire.GEORGE COLMAN, *Epilogue to The School for Scandal*. (1777)

I won't sit in the kitchen and booze in the servants' hall.

W. M. THACKERAY, *The Newcomes*, i. 39. (1854)

With few resources but to booze around the fire.

J. R. LOWELL, *My Study Windows*, p. 30. (1870)<sup>12</sup> A boozier. From the verb to booze.AUGUSTIN DALY, *Horizon*. Act ii. (1871)<sup>13</sup> Booze and the blowens cop the lot. (Tout aux tavernes et aux fiells.)W. E. HENLEY, tr., *Villon's Straight Tip to all Cross Coves*. (1893)<sup>14</sup> Full little wit have men who sup on booze. (δὲλα φροσύουσιν οἱ χάλιν πεπωκότες.)HIPPONAX (?), *Fragmentis*. Frag. 72. (c. 550 B. C.)<sup>15</sup> He's quit his gun fighting as well as his booze.S. E. WHITE, *Arizona Nights*, p. 322. (1907)

They'll drink you up like a bottle of booze.

O. HENRY (W. S. PORTER), *Roads of Destiny*, p. 374. (1909)

I'm a devotee to the great joss Booze.

O. HENRY, *Helping the Other Fellow*. (1909)

A drop of booze just takes that [low-spiritedness] off and makes him happy.

BERNARD SHAW, *Pygmalion*. Act iii. (1912)

## BORE

<sup>16</sup> He really bores me to a degree.FANNY BURNAY, *Cecilia*. (1782) A phrase which has perhaps developed into the more familiar "bored to death," or "bored to tears."

And she became a bore intense

Unto her love-sick boy.

W. S. GILBERT, *Trial by Jury*. (1875)<sup>17</sup> All passes, all breaks, all bores. (Tout passe, tout casse, tout lasse.)CHARLES CAHIER, *Six Mille Proverbes*. (1856)

Down here everything passes, everything bores, everything wears out. (Ici-bas tout passe, tout lasse, tout casse.)

PATRICIA WENTWORTH, *In the Balance*, p. 38. (1941)

<sup>1</sup> Ennui has made more gamblers than avarice, more drunkards than thirst, and perhaps as many suicides as despair.

C. C. COLTON, *Lacon*. Vol. i, No. 259. (1820)

<sup>2</sup> The tedium of life. (Taedium vitae.)

AULUS GELLIUS, *Noctes Atticae*. Bk. vi. (c. A. D. 150)

<sup>3</sup> All men are bores, except when we want them.

O. W. HOLMES, *Autocrat of the Breakfast-Table*. Ch. 1. (1858)

<sup>4</sup> A tedious person is one a man would leap a steeple from, gallop down any steep hill to avoid.

BEN JONSON, *Explorata: Impertinens*. (1636)  
The true bore is that man who thinks the world is only interested in one subject, because he himself can only comprehend one.

DISRAELI, *Vivian Grey*. Bk. v, ch. 6. (1826)

Bore: a person who talks when you wish him to listen.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)  
A bore is a man who, when you ask him how he is, tells you.

BERT LESTON TAYLOR, *The So-Called Human Race*, p. 163. (1922)

<sup>5</sup> We often pardon those who bore us, but we cannot pardon those whom we bore. (Nous pardonnons souvent à ceux qui nous ennuiant, mais nous ne pouvons pardonner à ceux que nous ennuyons.)

LA ROCHEFOUCAULD, *Maximes*. No. 304. (1665)  
We are almost always bored by those whom we bore. (On s'ennuie presque toujours avec ceux que l'on ennue.)

LA ROCHEFOUCAULD, *Maximes*. No. 555.  
Extreme boredom serves to cure boredom. (L'extrême ennui sert à nous désennuyer.)

LA ROCHEFOUCAULD, *Maximes Posthumes*. No. 532. Recalling the French proverb, "Il faut savoir s'ennuyer" (One must know how to bore oneself).

<sup>6</sup> And so dull that the men who retailed them out-doors

Got the ill name of augurs, because they were bores.

J. R. LOWELL, *A Fable for Critics*, l. 54. (1818)  
There was one feudal custom worth keeping, at least,

Roasted bores made a part of each well-ordered feast.

J. R. LOWELL, *A Fable for Critics*, l. 1226.

<sup>7</sup> The well bred man should never consent to become a bore. (Dedecet ingenuos taedia ferre sui.)

OVID, *Artis Amatoriae*. Bk. II, l. 530. (c. 1 B. C.)

<sup>8</sup> Every species of mankind is good except the bore species. (Tous les genres sont bons hors le genre ennuyeux.)

VOLTAIRE, *L'Enfant Prodigue: Preface*. (1736)

The secret of being a bore is that of telling everything. (Le secret d'ennuyer est celui de tout dire.)

VOLTAIRE, *Discours*. No. 6. (c. 1778)

## BORROWING

See also Debt, Lending

### I—Borrowing

<sup>9</sup> He that buildeth his house with other men's money,

Is as one gathering stones for his sepulchre.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxi, 8. (c. 190 B. C.)

The Borrower runs in his own debt.

R. W. EMERSON, *Essays: Compensation*. (1841)

<sup>10</sup> Who would borrow when he hath not, let him borrow when he hath.

H. G. BOHN, *Handbook of Proverbs*, p. 567. (1855)

<sup>11</sup> Borrow from yourself. (A te mutuum sumes.)

CATO THE ELDER, *Fragments*. No. 79. (c. 175 B. C.) See SENECA, *Ad Lucilium*, cxix, 2.

Borrow of your own table. (ἀπό τῆς ἰδίας δαπέδας τραπεζῆς.)

PLUTARCH, *Moralia: On Borrowing*. Sec. 828A.

(A. D. 97) A play upon words, for *τραπέζα* means bank as well as table. Plutarch is arguing that, rather than borrow, one should pawn his drinking-cups, his silver dishes, etc., and use pottery instead: i. e. borrow of his own resources.

Better spare to have of thine own, than ask of other men.

HERBERT, *Jacula Prudentum*. No. 268. (1640)

I had rather ask of my sire brown bread, than borrow of my neighbour's white.

GEORGE HERBERT, *Jacula Prudentum*. No. 271

<sup>12</sup> Stand and borrow, kneel and beg the return.

S. G. CHAMPION, *Racial Proverbs*, p. 351.

(1938) A Chinese proverb. The Germans have a proverb, "Borgen thut nur einmal wohl" (Borrowing thrives but once).

<sup>13</sup> He that will borrow must pay.

JOHN CLARKE, *Paroemiologia*, p. 246. (1639)

He that borrows must pay again with shame or loss. Shame if he returns not as much as he has borrowed, loss if more, and it's very hard to cut the hair.

JOHN RAY, *English Proverbs*, p. 104. (1678)

So borrow as to repay by the very act of borrowing.

S. T. COLERIDGE, *Table Talk*, p. 111. (1830)

<sup>14</sup> If one wants to know the real value of money, he needs but try to borrow some from his friends.

CONFUCIUS, *Analects*. (c. 500 B. C.) See TSENYI HSIEN, *Confucius Said It First*, p. 87.



Would you know what money is, Go borrow some.

HERBERT, *Jacula Prudentum*. No. 376. (1640)  
If you would know the value of a Ducat, try to borrow one.

THOMAS FULLER, *Gnomologia*. No. 2801. (1732)  
From the Spanish, "Se quieres ver quanto vale un ducado, buscalo prestado."

If you'd know the value of Money, go and borrow some.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1754. The French say, "Pour connaitre le prix de l'argent, il faut être obligé d'en emprunter."

If you want to learn the value of money, try to borrow some.

SAMUEL WARREN, *Ten Thousand a Year*. Ch. 4. (1841)

1 Be not made a beggar by banqueting upon borrowing. (Ne fueris mediocris in contentione ex foenore.)

*Apocrypha: Ecclesiasticus*, xviii.33. (c. 190 B.C.)  
To borrow upon Usury bringeth on Beggary.

THOMAS FULLER, *Gnomologia*. No. 6089. (1732)

2 He that lippens [trusts] to bon [borrowed] plowes, his land will ly ley [unplowed].

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)  
He that trusts to borrowed Ploughs, will have his Land lie fallow.

THOMAS FULLER, *Gnomologia*. No. 2337. (1732)

3 Creditors are a superstitious sect, great observers of set days and times.

FRANKLIN, *Poor Richard's Almanack*, 1737.

4 Better buy than borrow.

THOMAS FULLER, *Gnomologia*. No. 884. (1732)  
Borrow not too much upon Time to come.

THOMAS FULLER, *Gnomologia*. No. 1007.

Thou canst not fly high with borrowed Wings.

THOMAS FULLER, *Gnomologia*. No. 5033.

5 Who desires a short Lent, let him make a debt to be paid at Easter.

JAMES HOWELL, *Proverbs: Ital.-Eng.* (1659)  
He has but a short Lent, that must pay Money at Easter.

THOMAS FULLER, *Gnomologia*. No. 1865. (1732)  
He that would have a short Lent, let him borrow money to be repaid at Easter.

FRANKLIN, *Poor Richard's Almanack*, 1738.  
Lent seems short to him that borrows money to be paid at Easter.

MICHAEL DENHAM, *Proverbs*, p. 32. (1846)  
Make a debt payable at Easter and you'll find Lent short. (Deve algo para Pascua, y hacersete ha corta la cuaresma.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 239. (1856) A Spanish proverb.

6 Borrowing is not much better than begging. (Borgen ist nicht viel besser als betteln.)

LESSING, *Nathan der Weise*. Act II, sc. 9. (1779)

7 Who borrows easily? He who pays punctually.

(ποιός καλοδανειζεται; δποιος καλοπληρόνει.)

ALEXANDER NEGRIS, *Modern Greek Proverbs*, p. 111. (1831) See also under PAYMENT.

8 Borrowing is an act of extreme folly and weakness. Have you money? Do not borrow, for you are not in need. Have you no money? Do not borrow, for you will not be able to pay. . . . By so doing you will incur the derision of the proverb, "I am unable to carry the goat, so put the ox upon me." (ού δύναμαι τήν αἶγα φέρειν, ἐπὶ μοι θέτε τὸν βοῦν.)

PLUTARCH, *Moralia: On Borrowing*. Sec. 829F. (A. D. 97)

The man who is once involved in debt remains a debtor all his life, exchanging, like a horse that has once been bridled, one rider for another.

PLUTARCH, *Moralia: On Borrowing*. Sec. 830F. (A. D. 97) By borrowing from one usurer to pay off another.

9 Borrowing is the canker and death of every man's estate.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. v. (1616)

10 Better patch up one's old garment than borrow the raiment of another man.

SADI, *Gulistan: Conclusion*. (c. 1258) Also rendered, "Better to wear one's own tatters than a broidered robe that is borrowed."

Borrowed Garments never fit well.

THOMAS FULLER, *Gnomologia*. No. 1008. (1732)

A borrowed cloak does not keep one warm.

BURCKHARDT, *Arabic Proverbs*. No. 171. (1817)  
The familiar phrase, "borrowed plumes," is derived perhaps from HORACE, "Furtivis nudata coloribus" (Stripped of its stolen colors)

11 He that goeth a borowynge goeth a sorowynge. RICHARD TAVERNER, *Translation of Erasmus*, fo. 46. (1550)

Who goeth a borrowing goeth a sorrowing.

THOMAS TUSSEY, *Five Hundred Points of Good Husbandrie*. Ch. 15. (1573)

He that goes a borrowing goes a sorrowing.

JOHN RAY, *English Proverbs*, p. 104. (1678)

Borgen macht sorgen. (Borrowing makes sorrowing.)

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1743. Quoting a German proverb. The French say, "Argent emprunté porte tristesse" (Borrowed money brings sorrow).

Them ez borrows, sorrows.

E. R. SILL, *A Baker's Dussen uv Wise Saws*. (1883)

Debt is slavery. "Who goes a-borrowing goes a-sorrowing."

SIR JOHN LUBBOCK, *The Use of Life*. Ch. 3. (1894) An old jingle runs, "Loans and debts Make worries and frets."

12 A man came to him to hire two hundred dollars for thirty days.

H. D. THOREAU, *Early Spring in Massachusetts*. (2 March, 1852)

They hired the money, didn't they?

CALVIN COOLIDGE, referring to the borrowings of France and England during the first World War. (1925)

1 Let us all be happy, and live within our means, even if we have to borrow the money to do it.

ARTEMUS WARD (C. F. BROWNE), *Science and Natural History*. (1858)

2 Borrowurd thyng wyll home agayne.

UNKNOWN, *Proverbs of Good Counsel*. (c.1460)

Borrowed ware wyll home agayne.

UNKNOWN, *Parlement of Byrdes*, l.224. (c.1550)

### II—Borrowing and Lending

3 Acquaintance: A person whom we know well enough to borrow from, but not well enough to lend to.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

4 The world still he keeps at his staves end That need not to borrow and never will lend.

JOHN DAVIES OF HEREFORD, *The Scourge of Folly*, ii, 45. (1611)

He is well staitket [stocked] thereben, that will neither borrow nor len.

FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)

5 Creditors have better memories than debtors.

FRANKLIN, *Poor Richard's Almanack*, 1758.

6 Not so good to borowe, as be able to lend.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

I need not borowe, nor I will not lend.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11.

7 He begs of them that borrowed of him.

JAMES KELLY, *Scottish Proverbs*, p. 170. (1721)

"Spoken of a man who by his liberal, or squandering temper, has ruined an estate."

8 He who cannot lend, let him take heed of borrowing. (Qui ne peult prester, qu'il se deffende d'emprunter.)

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580)

9 The borrower is servant to the lender. (Qui accipit mutuum, servus est foenerantis.)

*Old Testament: Proverbs*, xxii, 7. (c. 350 B.C.)

The Borrower is a Slave to the Lender; the Security to both.

FRANKLIN, *Poor Richard's Almanack*, 1757.

He that borrows binds himself with his neighbor's rope.

F. E. HULME, *Proverb Lore*, p. 227. (1902)

The Germans say, "Borghardt ist Lehnhardt's Knecht" (Mr. Borrow is the servant of Mr. Lend).

10 No one is so rich that he may not sometimes owe, nor any so poor that he may not sometimes lend. (Il n'est si riche qui quelques foys ne doibue. Il n'est si pauvre, de qui quelques foys on ne puisse emprunter.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 5. (1545)

Nature hath not to any other end created man, but to borrow and lend. . . . Believe me, it is a divine thing to lend, to owe an heroic virtue. (Nature n'a créé l'homme que pour prester & emprunter. . . . Croyez que chose diuine est prester: debuoir est vertus Heroïque.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 4.

11 Neither a borrower nor a lender be:

For loan oft loses both itself and friend, And borrowing dulls the edge of husbandry.

SHAKESPEARE, *Hamlet*, i, 3, 75. (1600)

The best way to keep your friends is never to owe them anything and never lend them anything. (Le meilleur moyen de conserver vos amis est de rien leur devoir et de ne jamais leur prêter.)

PAUL DE KOCK, *L'Homme aux Trois Culottes*. Ch. 3. (1844)

The holy passion of Friendship is of so sweet and steady and loyal and enduring a nature that it will last through a whole lifetime, if not asked to lend money.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

12 Lend less than thou owest.

SHAKESPEARE, *King Lear*, i, 4, 133. (1605)

13 'Tis a very good world we live in,

To lend, or to spend, or to give in;

But to beg or to borrow, or get a man's own, 'Tis the very worst world that ever was known.

JOHN WILMOT, EARL OF ROCHESTER, *The World*. (1675) Quoted by Washington Irving as the motto for *Tales of a Traveller*, pt. ii.

Among the Divines there has been much Debate Concerning the World in its ancient Estate; Some say 't was once good, but now is grown bad; Some say 't is reformed of the faults it once had: I say 't is the best World, this that we now live in. Either to lend, or to spend, or to give in; But to borrow, to beg, or to get a Man's own, It is the worst World that ever was known.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1742. The Chinese say, "If you don't entreat their assistance, all men will appear good-natured."

### BOSOM

14 Now he [Nebridius] lives in the bosom of Abraham. . . . For what other place is there for such a soul? (Nunc ille vivit in sinu Abraham. . . . nam quis alius tali animae locus?)

ST. AUGUSTINE, *Confessions*. Bk. ix, ch. 3. (A.D. 397) Augustine also uses this phrase in *De Anima* (iv, 16, 24), where he states that by Abraham's bosom is meant "that remote and secret abode of quiet where Abraham is." It has come to be a proverbial expression for Paradise.

This day he sits in Abraham's bosom.

*Babylonian Talmud: Kiddushin*, fo. 72b. (c. A.D. 450)

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom (als

τον κάποιον Ἀβραάμ): the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

*New Testament: Luke*, xvi, 22-23. (c. A. D. 65)

The *Vulgate* is, "In sinum Abrahæ."

With whom there is no place of toil, no burning heat, no piercing cold, . . . this place we call the Bosom of Abraham. (κάποιος Ἀβραάμ.)

FLAVIUS JOSEPHUS, *Discourse to the Greeks Concerning Hades*. (c. A. D. 80)

Crist . . . that inn hiss Fader bosemm iss.

ORMIN, *Ormulum*, l. 19391. (c. 1200)

Oon of his disciples was resting in the bosom of Jhesu.

JOHN WYCLIF, tr., *John*, xiii, 23. (1382)

The sons of Edward sleep in Abraham's bosom.

SHAKESPEARE, *Richard III*, iv, 3, 38. (1592)

Sweet peace conduct his sweet soul to the bosom Of good old Abraham!

SHAKESPEARE, *Richard II*, iv, 1, 103. (1595)

Nay, sure, he's not in hell: he's in Arthur's bosom, if ever man went to Arthur's bosom.

SHAKESPEARE, *Henry V*, ii, 3, 10. (1599) Mistress Quickly misquotes the proverbial phrase.

I believe he heartily wishes her in Abraham's bosom.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Two or three old ladies, who are languishing to be in Abraham's bosom, as the only man's bosom to whom they can hope for admittance.

WALPOLE, *Letter to John Chute*, 3 Oct., 1765.

BREWER, *Dict. of Phrase and Fable*, p. 5, cites a proverb, "There is no leaping from Delilah's lap into Abraham's bosom," i. e. those who live in sin must not expect to go to heaven.

Thou liest in Abraham's bosom all the year.

WILLIAM WORDSWORTH, *Miscellaneous Sonnets*. Pt. i, sonnet 30. (1807)

They come home, to Mens Business and Bosoms.

BACON, *Essays: Epistle Dedicatory*. (1625)

The cause comes home to the bosom of every man.

UNKNOWN, *Gentleman's Magazine*. Vol. lxxxviii. No. 2, p. 153. (1818)

Within the bosom of his family.

JANE PORTER, *Thaddeus of Warsaw*. Ch. 1. (1803)

## BOSTON

A Boston man is the East wind made flesh.

THOMAS G. APPLETON (?), *Epigram*. (c. 1860)

"Boston is a state of mind" has also been attributed to Appleton, as well as to Emerson and Mark Twain.

Where the scrapples eat Biddle on Sunday

PHILIP BARRY, *The Philadelphia Story*. Act i. (1939)

And this is good old Boston,

The home of the bean and the cod,

Where the Lowells talk to the Cabots,

And the Cabots talk only to God.

J. C. BOSSIDY, *On the Aristocracy of Harvard*

Recited at a meeting of Holy Cross men in Boston, 1905.

I've never seen a Lowell walk,  
Nor heard a Cabot speak with God,

But I enjoy good Boston talk

And Boston beans and Boston cod.

R. H. B. LOCKHART, *In Praise of Boston*. (c. 1930)

Here's to the town of New Haven,

The home of the Truth and the Light,

Where God talks to Jones in the very same tones

That He uses with Hadley and Dwight.

F. S. JONES, *On the Democracy of Yale*.

Boston's a hole, the herring-pond is wide.

BROWNING, *Mr. Sludge "The Medium"*. (1864)

Boston State-house is the hub of the solar system.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 6. (1857)

That's all I claim for Boston,—that it is the thinking center of the continent, and therefore of the planet.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 1. (1860)

He left the metropolis and journeyed eastward toward the "Hub of the Universe."

FRANK MOORE, *Rebellion Records*, v. ii. 600. (1862)

Massachusetts has been the wheel within New England, and Boston the wheel within Massachusetts. Boston therefore is often called the "hub of the world," since it has been the source and fountain of the ideas that have reared and made America.

REV. F. B. ZINKLE, *Last Winter in the United States*. (1868)

I soon found the country too far from the "hub of the Universe" to suit my taste.

C. B. GEORGE, *Forty Years on the Rail*. Ch. 4. (1887)

Full of crooked little streets; but I tell you Boston has opened and kept open more turnpikes that lead straight to free thought and free speech and free deeds than any other city of live men or dead men.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 1. (1860)

We say the cows laid out Boston. Well, there are worse surveyors.

R. W. EMERSON, *The Conduct of Life: Wealth*. (1860)

One day, through the primeval wood,  
A calf walked home, as good calves should;

But made a trail all bent askew,

A crooked trail as all calves do. . . .

That forest trail became a lane,

That bent, and turned, and turned again, . . .

And this, before men were aware,

A city's crowded thoroughfare; . . .

And men two centuries and a half

Trod in the footsteps of that calf.

SAM WALTER FOSS, *The Calf-Path*. (1892)

It will be a cold day when Boston gets left.  
(Dies erit praeaelida sinistra quum Bostonia.)

J. J. ROCHE, *The V-A-S-E*. (1900)

## BOSWELL

1 Every man his own Boswell.

O. W. HOLMES, *Sub-title, The Autocrat of the Breakfast-Table*. A phrase which found its way, with a slight variant, into Oscar Wilde's essay, *The Critic as Artist*. Wilde helped himself to several of the good sayings in the *Autocrat*. Appleton's *mot*, quoted in the *Autocrat*, "Good Americans, when they die, go to Paris," was used by Wilde, with an introductory, "They say," in both *The Picture of Dorian Gray* and *A Woman of No Importance*. "Give us the luxuries of life and we will dispense with its necessities" is also used in *Dorian Gray*.

2 That propensity which, for want of a better name, we will venture to christen Boswellism.

T. B. MACAULAY, *Essays* (1860), i, 58. (1825)  
The relating of a thing in minute detail.

But I have been Boswellizing to you.

R. A. VAUGHAN, *Hours with the Mystics*, i, 7. (1856)

## BOW

3 Men that have bows bend them at need only; were bows kept forever bent they would break. Such too is the nature of men. Were they to be ever at serious work nor permit themselves a fair share of sport they would go mad or silly.

AMASIS, KING OF EGYPT (c. 570 B.C.), when admonished because he spent half of every day carousing. See *Herodotus*, ii, 173.

Straining breaks the bow, relaxation relieves the mind. (Arcum intensio frangit, animum remisso.)

PUBLILIUS SYRUS, *Sententiae*. No. 57. (c. 43 B.C.)  
You will soon break the bow, if you always keep it bent. (Cito rumpes arcum, semper si tensum habueris.)

PHAEDRUS, *Fables*. Bk. iii, fable 14. (c. 25 B.C.)  
The Italians say, "Arco siempre armado, o flojo, o quebrado" (The bow always bent grows slack or breaks).

Apollo does not always stretch the bow. (Neque semper arcum | tendit Apollo.)

HORACE, *Odes*. Bk. ii, ode x, l. 19. (23 B.C.)

That which lacks its alternations of repose will not endure. The bow, if you never cease to bend it, will grow slack. (Arcus, si numquam cesses tendere, mollis erit.)

OVIO, *Heroides*, Epis. iv, l. 91. (c. 10 B.C.)

A bow, they say, breaks when too tightly stretched, but a soul when too much relaxed. (τόξον μὲν γὰρ, ὡς φασι, ἐπιτενόμενον ῥήγνεται, ψυχὴ δ' ἀνιμμένη.)

PLUTARCH, *Moralia: Old Men in Public Affairs*. Sec. 792D. (c. A.D. 95) Cited by ERASMUS, *Adagia*, iv, v, 77, "Arcus tensus rumpitur."

The taut rope will break. (ἀποραγήσεται τενόμενον τὸ καλῶδιον.)

DIOSCORIDUS, *Adagia*, ii, 89. (c. A.D. 125) Quoting an old Greek proverb, which Erasmus, *Adagia*, i, v, 67, renders "Funem abruptum nimium tendendo."

The bowe will breake yf it be to sore bent.

MILES COVERDALE, *Christen State of Matrymony*. Sig. 11. (1541)

A bow long bent, at length must waxe weake.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

By bending the bow too much, breake it in sunder.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 192. (1574) Pettie, tr.

Too much bending breketh a bow.

JOHN NORTHBROOKE, *Against Dicing*, p. 44. (1577)

The bow the more it is bent . . . the weaker it waxeth.

JOHN LVLV, *Euphues* (Arber), p. 46. (1579)

A bow long bent at length waxeth weak.

WILLIAM CAMDEN, *Remains* (1870), p. 316. (1605)

A bow that stands alwayes bent looseth its strength in the end.

DUDLEY NORTH, *Oeconomical Observations*, p. 123. (1669)

Bows too long bent, grow weak.

THOMAS FULLER, *Gnomologia*. No. 1013. (1732)

It's a man's duty never to miss an opportunity of recruiting his exhausted and care-worn frame . . . by enjoying a little innocent recreation: "nec semper tendit Apollo."

F. E. SMIDLEY, *Frank Fairleigh*. Ch. 52. (1850)

4 Penelope brought Vlixes bowe downe amonges the gentlemen, whiche came on wowing to her, that he which was able to bende it and drawe it, might inioye her.

ROGER ASCHAM, *Toxophilus*, p. 135. (1545)

Their example has given me the confidence to try myself in this bow of Ulysses.

JOHN DRYDEN, *All for Love: Preface*. (1678)

The bow of Ulysses, which none but its master could bend.

SIR JOHN HERSHEL, *Studies in Natural Philosophy*. Bk. iii, ch. 3 (1830) "To bend the bow of Ulysses," proverbial for undertaking a task of great difficulty. See HOMER, *Odyssey*, bk. xxi.

5 A wise mans bow goes with a two fold string.

JOHN DAY, *Ile of Guls*. Act ii, sc. 2. (1606)

TWO STRINGS TO YOUR BOW, see under STRING.

6 It is too late to unbend the Bow, when it is broken.

OSWALD DYKES, *English Proverbs*, p. 171 (1709) See also under LATENESS.

7 They could not bend him vnto their bowe.

JOHN FOXE, *Actes and Monuments*, iii, 12. (1631) Make him compliant to their will.

Hoping by this means to bring him to his bowe.

HENRY COGAN, *Voyages of Pinto*. Ch. 72. (1633)

They must have all men come to their bow.

THOMAS HURBERT, *A Pill to Purge Formality*, p. 22. (1650)

Mansoul being wholly at his beck, and brought wholly to his bow.

JOHN BUNYAN, *The Holy War*, p. 30. (1682)

8 Draw not thy bow before thy arrow be fixed.

THOMAS FULLER, *Gnomologia*. No. 1326. (1732)

1 If the bow is drawn taut, the arrow will fly fast.

H. H. HART, *Seven Hundred Chinese Proverbs*, No. 379. (1937)

2 The one at variance with itself is drawn together like harmony of bow or lyre. (διαφερόμενον αὐτὸ αὐτῷ συμφέρεσθαι, ὥσπερ ἀρμονίαν τόξου τε καὶ λύρας.)

HERACLEITUS, *Fragments*. Frag. 45, Bywater. (c. 500 B. C.) The universe is held together by the strain of opposing forces, just as the right use of bow or lyre depends on opposite tension. Quoted by PLATO, *Symposium*, 187A.

It is not well said of the archer that his hands at the same time thrust away the bow and draw it nigh, but we should rather say that there is one hand that puts it away and another that draws it to.

PLATO, *Republic*. Bk. iv, sec. 439C. (c. 375 B. C.)

3 A certain man drew a bow at a venture and smote the king of Israel. (Vir autem quidam tetendit arcum, in incertum sagittam dirigens, et casu percussit regem Israel.)

*Old Testament: I Kings*, xxii, 34. (c. 600 B. C.)

Repeated in *II Chronicles*, xviii, 33.

"And your mother was an Indian," said Lady Jane, drawing her bow at a venture.

MRS. LYNN LINTON, *Paston Carew*. Ch. 16. (1886)

She draws a bow at a venture.

A. E. W. MASON, *House of the Arrow*. Ch. 26. (1924)

I SHOT AN ARROW INTO THE AIR, *see under* ARROW.

4 We knowe to well the bent of Jackys bowe.

LYDGATE, *Mumming at Hertford*, 198. (c. 1430)

I, hauyng the bent of your vnclow bow.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 11. (1546)

Do you therefore thinke me easely entised to the bent of your bow?

JOHN LYLY, *Euphues* (Arber), p. 75. (1579)

To have the bent of ones bow.

JOHN RAY, *English Proverbs*, p. 228. (1670)

I have got the bent of his bow, ego illius sensum pulchrè calleo. (I am perfectly acquainted with the bent of his disposition.)

AINSWORTH, *Latin Dictionary: Bnt*. (1783)

5 In your awin bow ye are owreschot.

ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*. No. lxxix, l. 42. (c. 1585)

Learned men woulde . . . outshoote them in their owne bowe.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii, sec. 23. (1605)

Because Rome maketh her universality such a masterpiece to boast of, let us see if the Greek church may not outshoot her in her own bow.

THOMAS FULLER, *Holy War*. Bk. iv, ch. 6. (1639)

To outshoot a Man in his own Bow.

THOMAS FULLER, *Gnomologia*. No. 5212. (1732)

6 He's a long-bow man. A Liar.

JOHN RAY, *English Proverbs*, p. 89. (1678)

In modern usage, "to draw the long-bow"

means rather to exaggerate than to lie, because, perhaps, with the long-bow, as opposed to the short, one can shoot far.

They draw the long bow better now than ever.

LORD BYRON, *Don Juan*. Canto xvi, st. 1. (1824)

I can draw as long a bow as any Indian or author.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.

Ch. 19. (1843)

If he had recollected . . . he would not have pulled that unlucky long-bow.

THACKERAY, *The Newcomes*. Ch. 52. (1853)

A habit of ever drawing the long bow.

O. HENRY (W. S. PORTER), *The Lady Higher Up*. (1911)

It is thought that Americans have a special talent for drawing the long bow.

H. W. THOMPSON, *Body, Boots and Britches*, p.

128. (1939)

7 [They] love to go by the string rather than by the bow.

WALKER, *Idiomatologia Anglo-Latina: Preface*.

(1690) i. e. prefer to go directly rather than

roundabout.

## BOWDLERISE

8 Those words and expressions are omitted which cannot with propriety be read aloud in a family.

DR. THOMAS BOWDLER, *Preface*, to his *Family*

*Shakespeare*, 1818.

A Bowdlerised version would hardly be intelligible.

FREDERIC HARRISON, *Choice of Books*, p. 63

(1879)

Evil counsellors who wished him to bowdlerise glorious John.

GEORGE SAINTSBURY, *Dryden*, p. 9. (1881)

## BOWLS

9 Challenge her to bowl.—I fear too much rubbing.

SHAKESPEARE, *Love's Labour's Lost*, iv, 1, 140.

(1595)

We'll play at bowls.—'Twill make me think the world is full of rubs.

SHAKESPEARE, *Richard II*, iii, 4, 4. (1595)

He who plays at bowls will sometimes meet with rubbers.

TOBIAS SMOLLETT, *Sir Launcelot Greaves*. Ch.

10. (1762)

According to the proverb, he that will play at bowls must expect to meet with rubbers.

SMOLLETT, *Humphry Clinker*, 3 Oct., 1771.

*See also* SCOTT, *Redgauntlet*. Ch. 20. (1824)

DE QUINCEY, *Whiggism*. (c. 1840) STEPHEN,

*Hours in a Library*, i, 384. (1874)

It you play at bowls, you must take rubbers.

ROLF BOLDRWOOD (T. A. BROWNE), *Robbery*

*under Arms*, p. 348. (1888)

He who plays at bowls must look out for rubs.

HACKWOOD, *Old English Sports*, p. 180. (1907)

Apparently the oldest form of the proverb,

"rubbers" being a later alteration.

## BOX

<sup>1</sup> Thereby in the wrong boxe to thryve. ye weare.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
Ye are in the wrong box.

NICHOLAS RIDLEY, *Works*, p. 163. (1554)  
Faith, you were in the wrong box.

JOHN CLEVELAND, *The Coachman*. (c. 1650)  
Take care your rights of man don't get you in the wrong box.

MARRYAT, *Mr. Midshipman Easy*. Ch. 10. (1836)  
I very much question whether the Clerkinwell Sessions will not find themselves in the wrong box.

DICKENS, *Oliver Twist*. Ch. 17. (1838)

The Wrong Box.

R. L. STEVENSON AND LLOYD OSBOURNE. Title of novel. (1889)

## BOY

See also Child, Youth

<sup>2</sup> A fine strapping boy, as the phrase goes. (Pueri, ut dici adsolet, forsitan belli.)

ST. AUGUSTINE, *Epistles*. Epis. iv, sec. 2. (A. D. 387)

<sup>3</sup> A boy comes into the world with a loaf of bread in his hand, but a girl is empty-handed.

*Babylonian Talmud: Niddah*, fo. 91a. (c. 450)  
To a man, all means of livelihood are open.

<sup>4</sup> He that is man'd with boyes, and horst with colts, shall haue his meate eaten, and his worke undone.

WILLIAM CAMDEN, *Remains*, p. 270. (1605)

RAY, *Proverbs*, 118. (1670) KELLY, *Scottish Proverbs*, 169, with the comment, "Because the boy will neglect his business, and the horse will throw him." FULLER, *Gnomologia*. No. 2286. (1732)

<sup>5</sup> Few boys are born with talents that excel. But all are capable of living well.

WILLIAM COWPER, *Tirocinium*, l. 509. (1784)

<sup>6</sup> Laddes will be men.

FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)

Or, as they say, boyes will be men one day.

RANDLE COTGRAVE, *Dictionary: Enfant*. (1611)  
Boys will be Men.

THOMAS FULLER, *Gnomologia*. No. 1014. (1732)

<sup>7</sup> In him [Nicholas West, Bishop of Ely] the proverb was verified, "Naughty boys sometimes make good men."

THOMAS FULLER, *Worthies: Surrey*, iii, 207. (1662)

<sup>8</sup> He's an ill Boy, that goes like a Top; no longer than 'tis whipt.

THOMAS FULLER, *Gnomologia*. No. 2449. (1732)

<sup>9</sup> The boy stood on the burning deck

Whence all but him had fled;

The flame that lit the battle's wreck,  
Shone round him o'er the dead.

FELICIA DOROTHEA HEMANS, *Casablanca*. (1808)

The original version. In later ones Mrs. Hemans, uncertain of her grammar, sometimes preferred, "Whence all but he had fled."

<sup>10</sup> A smiling boy seldom proves a good servant.

JAMES HOWELL, *Proverbs*, p. 8. (1659) RAY, *English Proverbs*, p. 24. (1670)

A laughing fac'd lad makes a lither [bad] servant. It is supposed such are too full of roguery to be diligent.

JAMES KELLY, *Scottish Proverbs*, p. 53. (1721)  
Softness of smile indicates softness of character. An old proverb says, "A smiling boy is a bad servant."

EDWARD FITZGERALD, *Polonius*, p. 53. (1852)

<sup>11</sup> Jest with boyes, and leave the saints alone.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 8. (1659)

If you play with Boys, you must take Boys' Play.

THOMAS FULLER, *Gnomologia*. No. 2779. (1732)

<sup>12</sup> Whose white boy is that same?

HENRY PORTER, *Two Angrie Women of Abington*, p. 69. (1599)

They terme you delight of men, white boye.

UNKNOWN, *Timon*. Act i, sc. 3. (c. 1600)

The pope was loath to adventure his darlings into danger; those white boys were to stay at home.

THOMAS FULLER, *Holy War*. Bk. i, ch. 13. (1639)

He was always my white-headed boy.

HALL CAINE, *The Manxman*. Bk. ii, ch. 11. (1894) i. e. my favorite.

She gave me the gate. You're the original white-haired boy.

EUGENE O'NEILL, *The Great God Brown: Prologue*. (1926)

<sup>13</sup> Lasses are lads' leavings.

JOHN RAY, *English Proverbs*, p. 217. (1670)

In line with the Greek proverb, στέλος γὰρ ἰσίκου παῖδες εἰσιν ἀπρηνες (Boys are the prop of a house).

What are little boys made of, made of?

What are little boys made of?

Snips and snails and puppy-dog tails,

And such are little boys made of.

What are young women made of? . . .

Sugar and spice and all things nice,

And such are young women made of.

ROBERT SOUTHEY, *What All the World Is Made Of*. (c. 1820) The second stanza is usually quoted, "What are little girls made of?"

If only you wouldn't *always* think little girls are made of sugar and spice and everything nice

F. C. DAVIS, *The Graveyard Never Closes*, p. 244. (1941)

<sup>14</sup> Children will do like children.

WILLIAM ROBERTSON, *Phrasenologia Generalis*, p. 330. (1681) A rendering of the Latin proverb, "Pueri sunt pueri, pueri puerilia tractant" (Children are children and employ themselves with childish things).

Young fellows will be young fellows.

ISAAC BICKERSTAFFE, *Love in a Village*. Act II. (1762)

Boys will be boys.

LORD LYTTON, *The Caxtons*. Pt. xv, ch. 1. (1849)

SMEDLEY, *Frank Fairleigh*, ch. 41. (1850)  
THACKERAY, *The Newcomes*, ch. 20. (1853)  
MARK TWAIN, *Huckleberry Finn*, ch. 41.  
(1884) BERNARD SHAW, *Fanny's First Play*.  
Act I. (1911)

"Boys will be boys." "And even that," I interposed, "wouldn't matter if we could only prevent girls from being girls."

ANTHONY HOPE, *The Dolly Dialogues*. No. 16. (1894)

<sup>1</sup> You may see the man in the boy. (Ts'ung hsiao k'an ta.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1434. (1875)

CHILD FATHER OF THE MAN, *see under CHILD*.

<sup>2</sup> Don't send a boy on a man's errand.

H. W. THOMPSON, *Body, Boots and Britches*, p. 488. (1940) Or, "Don't send a boy to mill." A card-player is said to send a boy to mill when he plays a low card, which he thinks high enough to win the trick, and it is exceeded by an opponent.

<sup>3</sup> One of the best things in the world to be is a boy; it requires no experience, though it needs some practice to be a good one.

C. D. WARNER, *Being a Boy*. Ch. 1. (1878)

## BRAG

See also Boasting

<sup>4</sup> Brag in thy bravery like a cock beside his hen. (κρόμασον θαρώων, ἀλέκτωρ ὥστε θηλείας πέλας.)  
AESCHYLUS, *Agamemnon*, l. 1671. (458 B.C.)  
Those that fayne to bee valiant, brag most gloriously.

GEORGE PETTIE, *Petite Pallace: Scilla and Minos*, p. 157. (1576) A phrase unidentified in its probably classical origin, "Miles gloriosus."

A man ought not to bragge of three things, Of good wine, of the beauty of his wife, nor of his riches. (Vn homo non si doueria mai vantar di tre cose, di bon vino, de la belezza de la sua moglie, & de le sue ricchezze.)

JOHN FLORIO, *Firste Fruites*, fo. 24. (1578)  
Toscani has, "Ne cavallo, ne moglie, ne vino non ti lodare a nessuno," which is rendered fairly closely by THOMAS FULLER, *Gnomologia*, No. 1126, "Commend not your Wife, Wine, nor House."

Thou hast eaten bulbeefe, and braggest highlie.

BRIAN MELBANCKE, *Philotimus*, sig. Y2. (1583)  
Every braggart shall be found an ass.

SHAKESPEARE, *All's Well that Ends Well*, iv, 3, 372. (1602)

To brag of many good-morrrows.

JOHN RAY, *English Proverbs*, p. 178. (1670)

If I cannot brag of knowing something, then I brag of not knowing it. At any rate, brag.

R. W. EMERSON, *Journals*, 1866.

<sup>5</sup> Greatest crakers [braggers] ar nat ay boldest men.

ALEXANDER BARCLAY, *The Skyp of Polys*, i, 198.

(1509) Repeated in his *Mirrou of Good Manners*, p. 76.

Great braggers commonly be least fyghters.

RICHARD TAVERNER, *Proverbs*, fo. 49. (1539)

It is an old saying, they brag most that can doe least.

THOMAS DELONEY, *The Gentle Craft*. Pt. ii, ch. 6. (c. 1598)

Great Braggers, little Doers.

THOMAS FULLER, *Gnomologia*. No. 1753. (1732)

The French say, "Grands vanteurs, petits faiseurs."

<sup>6</sup> Brag is a good dog (quoth Stutely), but tell vs, hast thou made thy Will?

THOMAS DELONEY, *The Gentle Craft*. Pt. ii, ch. 5. (c. 1598)

Holdfast is the only dog, my duck.

SHAKESPEARE, *Henry V*, ii, 3, 54. (1599)

Ay, Brag's a good dog; threatened folks live long.

HENRY PORTER, *The Two Angrie Women of Abington*, iv, 3. (1599)

If Brag were not a good dog, I know not how he would hold up his tail.

NICHOLAS BRETON, *Courtier and Countryman* (1618)

Brag's a good dog if he be well set on.

JOHN RAY, *English Proverbs*, p. 65. (1670)

Brag's a good dog but that he hath lost his tail.

JOHN RAY, *English Proverbs*, p. 105. (1678)

Braggs a good dog . . . But he was hang'd for biting that was ill.

MERITON, *Praise of Yorkshire Ale*, 58. (1685)

Brag's a good Dog, but dares not bite.

THOMAS FULLER, *Gnomologia*. No. 1015. (1732)

Brag is a good dog, but Hold-fast is a better.

OSWALD DYKES, *English Proverbs*, p. 123. (1709)

DICKENS, *Great Expectations*. Ch. 18. (1861)

READE, *Put Yourself in His Place*. Ch. 29. (1870)

When I envied the finery of one of my neighbours. [my mother] told me that "Brag was a good dog, but Holdfast was a better."

SAMUEL JOHNSON, *The Rambler*. No. 197. (1752)

Brag is a dog that everybody hates, but nobody fears.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 21. (1843)

## BRAIN

See also Mind

<sup>7</sup> If one wanted to know what books to read in any line, one had only to pick his brains.

A. C. BENSON, *From a College Window*, p. 48. (1907)

<sup>8</sup> Brain. An apparatus with which we think that we think.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

<sup>9</sup> He carries his brains in his breeches-pocket.

BURNE, *Shropshire Folk-Lore*, p. 589. (1883)

<sup>10</sup> Begin writing Satanic Poetry; or blow out his brains.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 6. (1831)

He demanded his money, or he would blow out his brains.

UNKNOWN, *Autobiography of a Beggar-boy*, p. 95. (1859)

<sup>1</sup> Every head is ful of braynes. (Di senno è pieno ogni testa.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

<sup>2</sup> He is sillier than a Crab, that has all his Brains in his Belly.

THOMAS FULLER, *Gnomologia*. No. 1944. (1732)

Idle Brains are the Devil's Workhouses.

THOMAS FULLER, *Gnomologia*. No. 3052. See also under IDLENESS.

<sup>3</sup> [He] looked as if he'd stood in line twice when the brains were being handed out.

CHRISTOPHER HALE, *Exit Screaming*, p. 206. (1942)

<sup>4</sup> My desire is that none of you be so unadvised or hare-brained.

EDWARD HALL, *Chronicle*, p. 216. (1548)

Thys rashe kynde of vowyng . . . he may wele bequethe to his madmen, his harebraynes.

JOHN BALE, *Apologie of J. B.*, p. 29. (1550)

What a company of hair-brains have done in their rage.

ROBERT BURTON, *The Anatomy of Melancholy*, i, ii, 3, 9. (1621)

*Lady Smart*: Madam, will your ladyship have any of this hare?

*Lady Answerall*: No, madam, they say 'tis melancholy meat.

*Lady Smart*: Then, madam, shall I send you the brains?

*Lady Answerall*: No, madam; for perhaps it will make me harebrain'd.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>5</sup> If the brain sows not corn, it plants thistles.

HERBERT, *Jacula Prudentum*. No. 1022. (1640)

The brain that sows not corn plants thistles, viz. If there be not good thoughts, there are bad.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

RAY, *English Proverbs*, p. 3. (1670)

The busy Brain, that sows not Corn, sows Thistles.

THOMAS FULLER, *Gnomologia*. No. 4437. (1732)

<sup>6</sup> Our brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 8. (1857)

<sup>7</sup> Most brains reflect but the crown of a hat.

J. R. LOWELL, *A Fable for Critics*, l. 704. (1848)

<sup>8</sup> There are three kinds of brains: one understands of itself, another can be taught to understand, and the third can neither understand of itself or be taught to understand.

NICCOLO MACHIAVELLI, *The Prince*. Ch. 22. (1513)

<sup>9</sup> I mix them with my brains, sir.

JOHN OPIE, the painter, when asked what he mixed his colors with. (c. 1790) See SMILES, *Self Help*, ch. 4.

<sup>10</sup> We breake our braynes for nought.

JEHAN PALSGRAVE, *Acolastus*, 350. (1530)

She was busely beating her braines.

GEORGE PETTIE, *Petite Pallace*, p. 155. (1576)

Cudgel thy brains no more about it.

SHAKESPEARE, *Hamlet*, v, 1, 63. (1600)

Who rack their brains for lucre, not for fame.

LORD BYRON, *English Bards and Scotch Reviewers*, l. 178. (1809)

Cudgelling his brain to find any rhyme for sorrow besides borrow and to-morrow.

W. M. THACKERAY, *Pendennis*. Ch. 15. (1849)

<sup>11</sup> His brains will work without barm [yeast, leaven].

JOHN RAY, *English Proverbs*, p. 230. (1678)

His Brains want no Barm to make them work

THOMAS FULLER, *Gnomologia*. No. 2505. (1732)

<sup>12</sup> I'll have my brains ta'en out and butter'd.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 5, 7. (1598)

The time has been,

That, when the brains were out, the man would die.

SHAKESPEARE, *Macbeth*, iii, 4, 79. (1606)

<sup>13</sup> He hath in his head . . . As much braine as a burbolt [bird-bolt].

NICOLAS UDALL, *Ralph Roister Doister*. Act iii, sc. 2. (c. 1550)

Fine head, but void of brains. (Belle tête, mais de cervelle point.)

LA FONTAINE, *Fables: Le Renard et le Buste*. Bk. iv, fab. 14. (1668) "How many noble-

men," La Fontaine adds, "are busts like that!"

His brains are addle. His brains crow.

JOHN RAY, *English Proverbs*, p. 230. (1678)

A brain of feathers, and a heart of lead.

POPE, *The Dunciad*. Bk. ii, l. 44. (1712)

His Brain is not big enough for his Skull.

THOMAS FULLER, *Gnomologia*. No. 2504. (1732)

A well-meaning soul, but the brain . . . of a hen.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 214. (1941)

No brains above broccoli, if you get me.

JEFFERSON FARJEON, *Murder at a Police Station*, p. 97. (1943)

THE BRAINS TRUST, see under TRUST.

BRAVERY, see Courage

BRAY, VICAR OF

<sup>14</sup> I always kept my principle, to live and die the Vicar of Bray.

REV. SYMON ALEYN, VICAR OF BRAY, when taxed with being a turncoat. (c. 1575) See FULLER, *infra*. BROME (*Letters by Eminent Persons*, ii, 100) says, "It is Simon Aleyn or Allen, who was Vicar of Bray about 1540 and died 1588."



He held it safer to be of the religion of the King or Queen than was in being, for he knew that he came raw into the world, and accounted it no point of wisdom to be broiled out of it.

JOHN TAYLOR THE WATER-POET, *The Old, Old, Very Old Man*. (1635)

Whatever I can say or do,  
I'm sure not much avails;  
I shall still Vicar be of Bray,  
Whichever side prevails.

SAMUEL BUTLER, *Tale of the Cobbler and the Vicar of Bray*. (c. 1660)

"The Vicar of Bray will be Vicar of Bray still." The vivacious hereof living under king Henry the Eighth, king Edward the Sixth, queen Mary, and queen Elizabeth, was first a Papist, then a Protestant, then a Papist, then a Protestant again. . . . Being taxed for being a turncoat . . . "not so," said he, "for I always kept my principle, which is this, to live and die the vicar of Bray."

THOMAS FULLER, *Worthies: Berkshire*, i, 113. (1662)

And this is law that I'll maintain  
Until my dying day, sir,  
That whatsoever king shall reign,  
Still I'll be Vicar of Bray, sir.

UNKNOWN, *The Vicar of Bray*. (c. 1720) Sometimes ascribed to a Colonel Fuller, an officer in the army of George I.

I never doubted of the prudent versatility of your Vicar of Bray.

LORD CHESTERFIELD, *Letters*, 15 Nov., 1756.

They admire the Vicar of Bray, whose principle was to be Vicar of Bray, whether the church was Protestant or Popish.

C. H. SPURGEON, *John Ploughman*. Ch. 18. (1869)

## BREAD

1 All goes well here; bread is not to be had.  
(Tout va bien ici; le pain manque.)

PIERRE BAILLE, *Letter*, from Paris, 1792. (CARLYLE, *French Revolution*. Vol. ii, bk. v, ch. 8.)

2 Ye bread-and-butter rogues, do ye run?

BAUMONT and FLETCHER, *The Humorous Lieutenant*. Act iii, sc. 6. (c. 1625) "Bread-and-butter," i. e. childish. So "bread and butter politicians" (WASHINGTON IRVING, *Salmagundi*, 180), and "bread-and-butter period of life" (TROLLOPE, *Barchester Towers*, ch. 61). These examples from *O.E.D.*

It is no bread and butter of mine.

SAMUEL FOOTE, *The Mayor of Garret*, i, 1. (1764) No business of mine.

The *Brodwissenschaften*, which we may translate "The Bread and Butter Sciences."

SIR WILLIAM HAMILTON, *Lectures on Metaphysics*, i, 1, 6. (1836) The lucrative sciences.

Young man, your bread and butter is cut for life.

TWISS, *Life of Lord Eldon*, i, 6, 119. (1844)

Not a deed would he do, nor a word would he utter,

Till he'd weigh'd its relations to plain bread and butter.

J. R. LOWELL, *A Fable for Critics*, l. 186. (1848)

There are gentlemen here who in the last political contest went over the country saying that a certain party was a "bread and butter brigade."

FRANCIS C. LEBLOND, *Debate*, House of Representatives, 19 Dec., 1866. See *Cong. Globe*, p. 206, col. 3.

Life lifted above the plane of Bread-and-butter associations.

J. R. LOWELL, *Among My Books*, i, 222. (1870)

3 The second side of the bread takes less time to toast.

RICHARD DODDRIDGE BLACKMORE, *Springhaven*. Ch. 18. (1887)

4 Eat, if you must, the bread made by a woman with a bleeding nose, but never the bread of her who reminds you of having given it.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 541. (1817) The dirtiest bread is better than that of one who reminds you of favors. In the East, to remind one of a favor is an insult.

5 For hard bread, sharp teeth. (A pan duro, diente agudo.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 270. (1856) A Spanish proverb. The Germans say, "Zum harten Brod, zur harten Nuss, gehoeren scharfe Zaehne" (To hard bread and hard nuts, hard teeth).

6 Since we have bread, let us not seek for tarts. (Pues tenemos hogazas, no busquemos tortas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615) Tortas is frequently used in *Don Quixote* as a general word for dainties.

All this was tarts and painted bread to what I am about to say. (Esto todo fueron tortas y pan pintado para lo que ahora diré.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 63.

Don Quixote's bread would not bake, as the saying is. (No se cocía el pan a don Quijote, como suele decirse.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 25. Proverbial for extreme impatience.

7 With his bread let him eat it. (Con su pan se lo come.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 25. (1615) That's his look-out.

There no stealing a loaf from him who kneads and bakes the bread. (A quien cuece y amasa no le hurtes hogaza.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

Some translators render it, "Thou must not steal a loaf," etc., i. e. "not muzzle the ox that treads out the corn."

They make as good bread here as in France. (Tan buen pan hacen aquí como en Francia.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

At the present day they make a great deal better.

ALICE R. BURKE, *Sancho Panza's Proverbs*, p. 19. (1872)

8 Man doth not live by bread alone. (Non in solo pane vivat homo.)

Old Testament: *Deuteronomy*, viii, 3. (c. 650

a. c.) *Matthew*, iv, 4, has "Man shall not live by bread alone."

Man does not live by bread alone, but by faith, by admiration, and by sympathy.

EMERSON, *The Sovereignty of Ethics*. (1875)

Man is a creature who lives not by bread alone, but principally by catch-words.

R. L. STEVENSON, *Virginibus Puerisque*. Pt. ii. (1881)

1 Cast thy bread upon the waters: for thou shalt find it after many days. (Mitte panem tuum super transeuntis aquas: quia post tempora multa invenies illum.)

*Old Testament: Ecclesiastes*, xi, 1. (c. 250 B. C.)

Cast thy bread upon the waters and upon the land, for thou shalt find it after many days.

UNKNOWN, *Alphabet of Ben Sira*, No. 7. (c. 1000)

In this the proverb is approved plaine,  
What bread men breake is broke to them againe.

JOHN TAYLOR, *Water-Poet, Works*, p. 186. (1630)

He who casts his bread upon the Water shall surely find it again; for though it falleth to the bottom, it sinks but like the Ax of the Prophet, to arise again unto him.

SIR THOMAS BROWNE, *Christian Morals*. Pt. i, sec. 6. (1682)

Upon the Water cast thy Bread  
And after many Days thou'lt find it,  
But Gold upon this Ocean spread  
Shall sink, and leave no mark behind it.

SWIFT, *The Bubble*, l. 133. (1720)

Cast thy bread upon the water, God will know of it if the fishes do not.

F. E. HULME, *Proverb Lore*, p. 134. (1902) A Persian saying.

Cast your bread upon the waters and it will come back to you—buttered.

ELBERT HUBBARD, *Book of Epigrams*. (1911)

I bred my cast upon the waters.

ED. WYNN, *Boys and Girls Together*. Act i. (1940) Wynn is referring to the girls of the cast, whom he says he got from a showboat.

Bread cast upon these particular waters was sure to come back as cake.

MARGARET YATES, *Murder by the Yard*, p. 17. (1943)

2 Will it bake bread?

EMERSON, *Essays, First Series: Prudence*. (1841) "A prudence which asks but one question of any project,—Will it bake bread?"

3 Ye shall observe the feast of unleavened bread. (Et observabitis azyma.)

*Old Testament: Exodus*, xii, 17. (c. 550 B. C.)

And they baked unleavened cakes of the dough which they brought forth out of Egypt. (Fecerunt subcineritios panes azymos.)

*Old Testament: Exodus*, xii, 39.

Unleavened bread is an Emblem or Symbol of Sincerity and Truth.

RICHARD CHALLONER, *The Catholic Christian Instructed*, p. 39. (1737)

Unleavened Bread.

ROBERT GRANT. Title of novel. (1900)

Unleavened bread makes weary eating.

EDITH HOWIE, *Murder at Stone House*, p. 7. (1942)

4 Wine by the sauour, and bread by the heate. (El vino al sapore, el pane al calore.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

5 When bread is wanting, all's to be sold.

FRANKLIN, *Poor Richard's Almanack*, 1733.

6 Every day brings its bread.

HERBERT, *Jacula Prudentum*. No. 6 (1640)

There's no tomorrow but brings its bread.

TORRIANO, *Piuzzu Universale*, p. 73. (1666)

Every day brings its bread. (Chaque jour amène son pain.)

LA FONTAINE, *Fables*. Bk. viii, fab. 2. (1678)

The French also say, "Chaque demain apporte son pain" (Every tomorrow brings its bread), or "Il ne viengne demain s'il n'apporte son pain" (No tomorrow comes which does not bring its bread), the latter being an old French form of c. 1490.

7 Another's bread costs dear.

HERBERT, *Jacula Prudentum*. No. 326. (1640)

8 I know upon which syde my bread is buttred.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

FORD, *The Lady's Trial*. Act ii, sc. 1. (1638)

He knoweth upon which side his bread is buttered.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 112. (1564) VACHEL, *Quinney's*. Bk. ii, ch. 16. (1914)

Perceiue, on which side my bread was buttered.

JOHN LYLY, *Euphues and His England* (Arber), p. 469. (1580)

Does his Grace think I don't know which side my bread's buttered on?

COLLEY CIBBER, *The Refusal*. Act i. (1721)

He knows how to butter his bread as well as any man in Derbyshire.

SWIFT, *Polite Conversation*. Dial. i. (1738)

No man knows so well . . . on which side his bread is buttered.

WALTER SCOTT, *The Bride of Lammermoor*.

Ch. 18. (1819) Also, *Fortunes of Nigel*. Ch. 23.

You know . . . upon which side your bread is buttered.

R. D. BLACKMORE, *Christowell*. Ch. 9. (1882)

He told himself that in any case his bread was buttered for life.

D. C. MURRAY, *First Person Singular*. Ch. 20. (1885)

He knew which side his bread was buttered on and enough to come in out of a monsoon.

OGDEN NASH, *The Strange Case of the Wise Child*. (1935)

So damn many chaps don't know which side of the bread has the butter.

A. A. FAIR, *Double or Quits*, p. 141. (1941)

The child hadn't enough sense to see on which side her bread was buttered.

GEORGETTE HEYER, *Envious Casca*, p. 223. (1941)

I know which side of the bread has the butter.

E. S. GARDNER, *The Case of the Empty Tin*, p. 188. (1941)

I know which side my bread is buttered on and I like butter.

HEBERDEN, *Murder Goes Astray*, p. 138. (1943)

1 He that bath store of bread may beg his milk merrily.

JAMES HOWELL, *English Proverbs*, p. 5. (1659)

2 The people that once bestowed commands, consulships, legions, and all else, now meddles no more, and longs eagerly for just two things, bread and circus games. (Panem et circenses.)

JUVENAL, *Satires*. Sat. x, l. 78. (c. A. D. 120)  
Bread and Circuses.

HELEN PARRY EDEN. Title of book. (1914)  
There is never a better time for the circuses than when the bread is dear or scarce.

UNKNOWN, *London Times*, 11 Nov., 1930, p. 15.

3 Bread the rustic gods approve who taught man to disdain the acorn of ancient times. (Contingunt homini veteris fastidia quercus.)

JUVENAL, *Satires*. Sat. xiv, l. 184. (c. A. D. 120)  
Acorns were good till bread was found.

FRANCIS BACON, *Of the Colours of Good and Evil*. Sec. 6. (1597)

4 Lyke one of fond fancy so fyne and so neate, That would haue better bread than is made of wheate.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. vii. (1562)  
Englishmen deserve . . . to eat finer bread than is made of wheat.

JOHN LYLY, *Euphues: Dedication*. (1580)  
To look for better bread than ever came of wheat. (Buscar pan de trarigo.)

CRIVANTES, *Don Quixote*. Pt. i, ch. 7. (1605)  
Pt. ii, ch. 67. (1615)

Would you have better bread then's made of wheat?

COTGRAVE, *Dictionary: Froment*. (1611)  
What warnings against . . . looking for perfection in a world of imperfection. . . We say, *He expects better bread than can be made of wheat*.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 4. (1853)

You're asking for better bread than wheat makes.

H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act i. (1911)

5 Jesus said unto them, I am the bread of life. (ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.)

*New Testament: John*, vi, 35. (c. A. D. 110)

The Vulgate is, "Ego sum panis vitae."

6 The waiter roars it through the hall,  
"We don't give bread with one fishball!"

GEORGE MARTIN LANE, *The Lay of the One Fishball*. (1855) The ballad was used as the basis of a mock Italian opera, *Il Pescerballo*, by Professor Francis James Child and James Russell Lowell.

7 Instead of a fish he gives you a scorpion. (ὄφρὶ ψάρηος σκορπίον.)

LYCOPHRON, *Alexandra*. (c. 300 B. C.) An old Greek proverb quoted in *Matthew*, vii, 10,

and in *Luke*, xi, 11, ἢ καὶ ἰχθὺν αἰτήσῃ—μή δέσιν ἐπιώσσει αὐτῷ; (If he ask a fish, will he give him a serpent?) The Vulgate is, "Aut si piscem petierit, numquid serpentem porriget ei?" Cited by ERASMUS, *Adagia*, ii, vi, 6, with the Latin, "Pro perca scorpionum." A somewhat similar Greek proverb is, μή λόγους ἀντ' ἀλφίτων (Don't give words for bread).

In one hand he has a stone, while he shows a piece of bread in the other. (Altera manu fert lapidem, panem ostentat altera.)

PLAUTUS, *Aulularia*, l. 195. (c. 210 B. C.) "From the custom," says BLAND (*Proverbs*, i, 177) "of enticing dogs, whom we mean to beat, by holding out to them a piece of bread; or a horse, when we wish to harness him, by showing him corn." Cited by ERASMUS, *Adagia*, i, viii, 29. A similar Latin proverb is, "Altera manu scabunt, altera feriunt" (They scratch with one hand and tickle with the other), which the Germans have expanded to "Das thun alle bösen Katzen: Vornen lecken, hinten kratzen" (All bad cats do it: in front they lick, behind they scratch). FULLER, *Gnomologia*, No. 5994, has, "You shew Bread in one Hand, and a Stone in t'other" Fabius Verrucosus called a favor roughly bestowed by a hard man, bread made of stone (Panem lapidosum.)

SENECA, *De Beneficiis*, Bk. ii, sec. 7. (c. A. D. 54)  
What man is there of you, whom if his son ask bread, will he give him a stone? (ἢ τίς ἐξ ὑμῶν ἀνθρώπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον—μή λίθον ἐπιώσσει αὐτῷ;)

*New Testament: Matthew*, vii, 9. (c. A. D. 65)

The Vulgate is, "Quis est ex vobis homo, quem si petierit filius suus panem, numquid lapidem porriget ei?" Repeated, with slight variations, in *Luke*, xi, 11.

He carries water in one hand, fire in the other (Altera manu fert aquam, altera ignem.)

ERASMUS, *Adagia*. Chil. iv. cent. iv, No. 74. (1523)

A poet's fate is here in emblem shown:

He asked for Bread, and he received a Stone.

SAMUEL WESLEY, *On Samuel Butler's Monument in Westminster Abbey*. (1721) Butler, author of *Hudibras*, died in want in 1680. and "it was the scandal of the age," says the *Dictionary of National Biography* (viii, 75), "that though the king was lavish in promises, he never did anything to relieve Butler's poverty." Wesley's epigram is the earliest known use of the phrase in its modern proverbial meaning of finding only hard-heartedness when seeking for sympathy and compassion. Robert Burns's mother is said to have used the same witticism when she was told that a monument was to be erected to her son by his admiring countrymen. "Rabbie asked for bread when he was alive," she is reported to have said; "now that he is dead, they give him a stone."

I ask you for a Fork, and you bring me a Rake. THOMAS FULLER, *Gnomologia*. No. 2587. (1732)

"We will find you bread, . . . it's like a flint."—"So we ask for bread, and you give us a stone."

MARRYAT, *Jacob Faithful*. Ch. 37. (1834)

A fact must be the vehicle of some humanity in order to interest us. Otherwise it is like giving a man a stone when he asks for bread.

H. D. THORAU, *Winter*, 23 Feb., 1860.

1 God maketh the staff of life whereon men live.

MARIETTE, *Les Papyrus Egyptiens*. Plate 12. *The Book of the Dead: Hymn to Amen-Ra*. (c. 4000 B.C.)

The stay and the staff, the whole stay of bread. (Omne robur panis.)

*Old Testament: Isaiah*, iii, 1. (c. 725 B.C.)

Behold, I will break the staff of bread in Jerusalem. (Ecce ego conteram baculum panis in Jerusalem.)

*Old Testament: Ezekiel*, iv, 16. (c. 600 B.C.) To diminish or cut off the supply of bread. See also *Ezekiel*, xiv, 13; *Leviticus*, xxvi, 26.

He brake the whole staff of bread. (Omne firmitum panis contrivit.)

*Old Testament: Psalms*, cv, 16. (c. 350 B.C.)

Corn, which is the staff of life.

EDWARD WINSLOW, *Good Neues from New England*, p. 47. (1624)

Bread is worth all, being the Staffe of life.

JOHN PENKETHMAN, *Ariachthos*, sig. A j b. (1638)

Corn (the main staffe of life).

JOHN HAMMOND, *Leah and Rachel*, p. 9. (1656)

For corn, they have Rice the Staff of the Land.

JOHN FRYER, *A New Account of East India and Persia*, p. 35. (1698)

Bread, dear brothers, is the staff of life.

JONATHAN SWIFT, *A Tale of a Tub*, Sec. 4. (1704)

Here is bread, which strengthens man's heart, and is therefore called the staff of life.

MATTHEW HENRY, *Commentaries: Psalm cv*. (1710) *Folk-Lore* (xxiv, 76) notes an Oxfordshire addition: "Bread is the staff of life, but beer's life itself."

Barley bannocks and oat cake long remained the staff of life of villages in Scotland.

UNKNOWN, *All the Year Round*. No. 45, p. 440. (1860)

Broad beans formed one of the staves of life in Sicily.

DOUGLAS SLADEN, *In Sicily*, i, 372. (1901)

2 Give us this day our daily bread. (τὸν ἄρτον ἡμῶν τὸν ἐπιούριον δὸς ἡμῖν σήμερον.)

*New Testament: Matthew*, vi, 11. (c. A. D. 65)

The Vulgate is, "Panem nostrum supersubstantialem da nobis hodie."

Think not merely of today's bread. (μὴ καθόσθαι ἐπὶ χεῖρα.)

ATHENAEUS, *Deipnosophistai*. Bk. x, sec. 452E. (c. A. D. 200) Quoting an apothegm of Pythagoras, meaning, Athenaeus explains, "Consider not merely the things of today."

Our daily bread depends on Heaven. (Ch'ih fan k'ao t'ien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 353. (1875)

3 Eaten bread is forgotten.

MIMAKU, *Spanish Grammar*. p. 80. (1591)

CASPER, *Remains*, p. 321. (1605) RAY, *Eng-*

*lish Proverbs*, p. 84. (1670) FULLER, *Gnomologia*. No. 1358. (1732)

The bread eaten and the company dispersed. (El pan comido y la compañía deshecha.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

Eaten bread is soon forgotten.

JOHN CLARKE, *Paroemiologia*, p. 169. (1639)

Cited by CAHIER, *Quelques Six Mille Proverbes*, p. 187, with the Italian, "Il pane mangiato è presto dimenticato." The French say, "Pain mangé est vite oublié."

Eaten bread is forgotten, and the hand that gave it is despised.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 15. (1869)

The bitter proverb that eaten bread is soon forgotten must never be true of the Christian.

J. W. CHADWICK, *Commentary on Exodus*. xvi. (1890)

4 Bread and cheese be two targets against death.

THOMAS MOFFETT, *Health's Improvement*, p. 236. (1655) "Bread and cheese" figuratively stand for plain fare, needful food. The proverbial bachelor's fare, "Bread and cheese—and kisses."

Cheese and bread is physick to such as are in health.

TORRIANO, *Piazza Universale*, p. 92. (1666)

A white loaf and hard cheese never shames the master.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

Bread with Eyes, Cheese without Eyes, and Wine that leaps to the Eyes.

THOMAS FULLER, *Gnomologia*. No. 1017. (1732)

5 You little Prigs, will you offer to take the Bread out of my mouth?

MOTTEUX, *Rablais*. Bk. iv, ch. 16. (1708) An interpolation by Motteux.

6 That's the bread line. They get a cup of coffee and a loaf of bread every night at twelve o'clock.

A. B. PAINE, *The Bread Line*. (1900) See *Lippincott's Magazine*, lxx, 3.

The bread line moved forward slowly, its leathern feet sliding on the stones.

O. HENRY, *The Trimmed Lamp*, p. 188. (1906)

Your family's in wheat, and me and Sam are standing in the breadline.

FRANK GRUBER, *The Hungry Dog*, p. 251. (1941)

7 Pure whole-meal bread, which I prefer to white myself; it puts strength into you and is good for the bowels. (Panem autopyrum de suo sibi, quem ego malo quam candidum; et vires facit, et cum mea re causa facio, non ploro.)

PETRONIUS, *Satyricon*. Sec. 66. (c. A. D. 60)

8 The eating of bread is under the providence of God; he is an ignorant man that disputeth it.

PTAR-HOTEP, *Instruction*. No. 7. (c. 3550 B.C.) *Pruss Papyrus*. Gunn, tr.

1 He ate his white bread first. (Mangeoyt son pain blanc le premier.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)  
It is a good thing to eat your brown bread first.  
ROBERT FORBY, *Vocabulary of East Anglia*, 429. (1830) "If you are unfortunate in the early part of life, you may hope for better success in the future."

2 This buying of bread undoes us.

JOHN RAY, *English Proverbs*, p. 50. (1678) See also under BELLY.

3 Be fair conditioned and eat bread with your pudding.

JOHN RAY, *English Proverbs*, p. 79. (1678)

4 His bread is buttered on both sides.

JOHN RAY, *English Proverbs*, p. 232. (1678) "He hath a plentiful estate; he is fat and full."

Your bread is butter'd on both Sides.

THOMAS FULLER, *Gnomologia*. No. 6044. (1732)  
Wherever Walter goes he is pretty sure to find his bread buttered on both sides.

LOCKHART, *Life of Scott*. Vol. i, p. 206 note. (1837)

His bread, of which he buttered both sides.

LORD BYRON, *The Vision of Judgment*. St. 96.

(1821) To butter both sides of one's bread is to be wasteful or luxurious.

5 When he lets his slice fall, or some one nocks it out of his hand, it always somehow falls butter side up.

SERA SMITH, *Major Downing*, p. 163. (1834)

I never had a piece of toast.

Particularly long and wide.

But fell upon the sanded floor.

And always on its buttered side.

JAMES PAYN (?), *After Tom Moore*. (1853)

See HAMILTON, *Parodies*, iii, 268.

My cake always falls butter side down.

Notes and Queries, Ser. iv, viii, 506. (1871) A Lancashire proverb.

We express the completeness of ill-luck by saying, "The bread never falls but on its buttered side."

J. L. KIPLING, *Beast and Man*, p. 246 (1891)

6 The litel childer askeden bred, and ther was not that shulde breke to them.

JOHN WYCLIFF, *Bible: Lamentations*, iv, 4.

(1382) The King James has, "The young children ask bread, and no man breaketh it unto them." "To break bread" means either to break it for one's own eating, or to break it for distribution to others.

Break not bread. (Panem ne frangito.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2 (1508)

A Pythagorean proverb, meaning, so Erasmus explains, that friendship should not be broken, friendship being signified by bread eaten together.

Not all who break his bread are true.

LORD BYRON, *The Bride of Abydos*, li, 16. (1813)  
ALL SORROWS ARE LESS WITH BREAD, see under SORROW.

## II—Bread: Half a Loaf

7 Better a louse in the pot than no flesh at all.

WILLIAM CAMDEN, *Remains* (1870), p. 319.

(1605) RAY, *English Proverbs*, p. 117, cites this proverb, and adds, "The Scotch proverb saith a mouse, which is better sense, for a mouse is flesh and edible."

When the pot ore fire you heat,

A Lowse is better than no meat.

UNKNOWN, *Musarum Deliciae*, i, 31. (1656)

Better a Mouse in the Pot, than no Flesh at all.

THOMAS FULLER, *Gnomologia*. No. 867 (1732)

8 Half an egg is better than an empty shell.

JOHN CLARKE, *Paroemiologia*, p. 86. (1639)

Better half an Egg than an empty Shell.

THOMAS FULLER, *Gnomologia*. No. 901. (1732)

9 They that have no other meat,  
Bread and butter are glad to eat.

JOHN CLARKE, *Paroemiologia*, p. 113. (1639)

RAY, 66. (1670) FULLER, No. 6162. (1732)

To QUARREL WITH ONE'S BREAD AND BUTTER, see under QUARREL.

10 Better be up to the Ancles, than quite over Head and Ears.

THOMAS FULLER, *Gnomologia*. No. 879. (1732)

Tripe-Broth is better than no Porridge.

THOMAS FULLER, *Gnomologia*. No. 5274.

He who misses the meat, let him feed on the broth.

BURCKHARDT, *Arabic Proverbs*. No. 662. (1817)

Better de gravy dan no grease 'tall.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

11 Better are small Fish than an empty Dish.

THOMAS FULLER, *Gnomologia*. No. 6369. (1732)

Sma' fish are better than nane.

HISLOP, *Proverbs of Scotland*, p. 262. (1862)

12 Throw no gyft agayne at the geuers head;  
For better is halfe a lose than no bread.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

And well this proverb commeth in my head,  
Birlady halfe a loaf is better then nere a whit of bread.

UNKNOWN, *Appius and Virginia*, l. 1109. (1567)

It is better to have halfe a loafe, then no bread at al. (Meglio è hauer mezzo un pane, che non ne hauer niente.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

Better half a loaf than no bread.

CAMDEN, *Remains* (1870), p. 319. (1605)

He is a foole who counts not halfe a loafe better then no bread, or despiseth the moonshine because the sunne is down.

DANIEL ROGERS, *Naaman the Syrian: To the Reader*. (1642)

Better a bit than no bread.

JOHN RAY, *English Proverbs*, p. 33. (1670)

You know the proverb of the half loaf, Ariadne.

APHRA BEHN, *The Rover*. Pt. ii, act ii, sc. 2. (1681)

We must live somehow, and half a loaf is better than no bread.

CHARLES KINGSLEY, *Alton Locke*. Ch. 10. (1850)

Half a loaf is a lot better than no bread.

F. B. YOUNG, *A Man About the House*, p. 32. (1942)

<sup>1</sup> Whenever one offers you no one thing complete, accept the fraction, for obtaining the lesser part will be a good deal better than getting nothing at all. (τὸ λαβεῖν ἑλαττον καλίων ἔσται σοι πολὺ.)

MENANDER, *Fragments*. Frag. 571K. (c. 300 B. C.)

Better to sail slowly than not to sail at all. (Commodus tarde navigare quam omnino non navigare.)

CICERO, *Ad Atticum*. Bk. xvi, epis. 4. (44 B. C.)

If there is no flesh, fish must content us. (Si non adsunt carnes, taricho contentos esse oportet.)

DIOGENIANUS, *Adagia*, i, 5. (c. A. D. 125). Cited by ERASMUS, *Adagia*, ii, iv, 62.

Take barley bread, if you can't get wheaten bread (ἀγὰρ καὶ μάλα μετ' ἄρτον.)

ZENOBIOUS, *Adagia*, i, 12. (c. A. D. 130) Quoting a Greek proverb, also cited by Erasmus, with the Latin, "Bona est etiam offa post panem."

If you can't drive an ox, you must drive an ass (εἰ μὴ ἤναισιν βοὴν ἔλανε δ' ὄνον.)

SUIDAS, *Lexicon*, vi, 2. (c. 950) There are many Greek proverbs indicating that one must make the best of what one has, but they are all summed up in one of the oldest of all. τὸ πᾶρον εὖ ποιεῖν (Do your best with what you already have).

Better it is, to lese [lose] cloth than brede.

RICHARD HILLS, *Common-place Book*, p. 129 (c. 1500)

And by this prouerbe apeerth this o thyng, That alwaie somwhat is better than nothyng.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Something is better than nothing. (Más vale algo que nada.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21. (1605) Another Spanish form is, "Más vale duro que ninguno." The French say, "Un peu vaut mieux que rien"; the Germans, "Besser etwas als nichts."

So long as one gets something, there is nothing lost. (Mientras se gana algo, no se pierde nada.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

It is better to sup with a cutty [short pipe] than want a spoon.

JAMES KELLY, *Scottish Proverbs*, p. 210. (1721)

Half an orange tastes as sweet as a whole one.

S. G. CHAMPION, *Racial Proverbs*, p. 371 (1938) A Chinese proverb.

<sup>2</sup> Better my hog dirty home, than no hog at all.

JOHN RAY, *English Proverbs*, p. 13. (1670)

Better's a dirty Hog than no Hog at all.

THOMAS FULLER, *Gnomologia*. No. 927. (1732)

<sup>3</sup> Better some of a pudding than none of a pie.

JOHN RAY, *English Proverbs*, p. 135. (1670) FULLER, No. 924. (1732)

Bannocks [oat cakes] are better nor nae kind o' bread.

JOHN RAY, *English Proverbs*, p. 232. (1678)

Better a lean jade than an empty halter.

JOHN RAY, *English Proverbs*, p. 166. (1678) FULLER, *Gnomologia*. No. 863. (1732)

<sup>4</sup> Let us not be too particular. It is better to have old second-hand diamonds than none at all.

MARK TWAIN, *Pudd'nhead Wilson's Calendar* (1893)

## BREADTH

<sup>5</sup> Every one [of the chosen lefthanded men] could sling stones at an hair breadth, and not miss. (Capillum quoque possent percutere.)

*Old Testament: Judges*, xx, 16. (c. 800 B. C.)

I profess requital to a hair's breadth.

SHAKESPEARE, *Merry Wives of Windsor*, iv, 2, 4. (1598)

[She] knows to a hair's breadth where her place is.

STEELE, *The Tatler*. No. 36. (1709)

I'm within a hair-breadth raving mad.

FRANCIS FAWKES, tr., *Theocritus*, xiv, 12. (1767)

<sup>6</sup> As broad as long.

JOHN RAY, *English Proverbs*, p. 67. (1678)

In the broad or the long

JOHN SCARLETT, *The Style of Exchanges*, 171 (1682)

'Tis just as Broad as it is Long.

SIR ROGER L'ESTRANGE, *Answer to a Dissenier*, 6. (1687)

It is even as broad as it is long.

THOMAS FULLER, *Gnomologia*. No. 2933. (1732)

It is as long as it is broad.

GOVERNEUR MORRIS. (1775). See SPARKS, *Life*, i, 55.

It's as broad as it's long.

CHARLES KINGSLEY, *The Saint's Tragedy*. Act ii, sc. 9. l. 113. (1848)

As broad as narrow, like Paddy's plank.

J. C. BRIDGE, *Cheshire Proverbs*, p. 10. (1917)

## BREAKFAST

<sup>7</sup> Evening orts [scraps, leavings] are good morning fodder.

JOHN CLARKE, *Paroemiologia*, p. 114 (1639)

RAY, *English Proverbs*, p. 86 (1670) KELLY, *Scottish Proverbs*, p. 96. (1721)

Evening-Oats are good Morning-Fodder.

THOMAS FULLER, *Gnomologia*. No. 1401 (1732)

<sup>8</sup> Breakfast makes good memory. (Le déjeuner fait bonne mémoire.)

RABELAIS, *Gargantua*. Bk. i, ch. 21. (1534)

<sup>9</sup> If I were to fast for my life, I would eat a good breakfast in the morning.

JOHN RAY, *English Proverbs*, p. 50. (1678)

He that would eat a good dinner, let him eat a good breakfast.

JOHN RAY, *English Proverbs*, p. 85.

A bit in the morning is better than nothing all day, or than a thump in the back with a stone.

JOHN RAY, *English Proverbs*, p. 282.

1 Take a meal at morn; unknown it is where  
at eve you may be.

SAEMUND (?), *Poetic Edda: Reginsmol*. St. 25.  
(c. A. D. 900)

2 A good, honest, wholesome, hungry breakfast.

ISAAC WALTON, *Compleat Angler*. Ch. 5. (1653)

A sinking at the lower abdomen

Begins the day with indifferent omen.

ROBERT BROWNING. (c. 1870) As quoted by  
CHAVASSE, *Advice to a Wife*.

3 Only dull people are brilliant at breakfast.

OSCAR WILDE, *An Ideal Husband*. Act ii. (1895)

4 Ete and be merry, why breke yee nowt your  
fast?

UNKNOWN, *The Tale of Beryn: Prologue*, l. 71.  
(c. 1400)

Be vppe betyme & breake thy faste.

JOHN FITZHERBERT, *The Boke of Husbandry*.  
Sec. 149. (1523)

My purpose is to be at Hodsden . . . before I  
brak my fast.

ISAAC WALTON, *Compleat Angler*, i, 2. (1653)

I brak fast this morning with the King.

JOHN EVELYN, *Memoirs* (1857), i, 375. (1665)

### BREATH

5 Ile keep my breath to coole my pottage.

THOMAS DELONEY, *The Gentle Craft*. Pt. ii, ch.  
3. (c. 1598)

Keep your wind to cool your pottage.

HENRY PORTER, *The Two Angrie Women of  
Abington*. Act ii, sc. 1. (1599)

I will save my breath for my broth anon.

GEORGE CHAPMAN, *Eastward Hoe*, iii, 2. (1605)

My lord, save your breath for your broth.

LEWIS MACHIN, *The Dumble Knight*. Act ii.  
(1633)

Spare your breath to cool your porridge

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 28  
(1693) An interpolation by Motteux. MINS  
EDGEWORTH, *The Parent's Assistant*, p. 262.  
(1796)

Keep your breath to cool your brose.

JAMES KELLY, *Scottish Proverbs*, p. 229. (1721)

"Spoken to them that talk much to little pur-  
pose." Sometimes "crowdie" is used instead  
of "brose." Crowdie is a gruel of meal and  
water, brose a porridge of oatmeal.

Spare your Breath, to cool your Broth.

THOMAS FULLER, *Gnomologia*. No. 4240. (1732)

Pray keep your breath to cool your porridge.

SWIFT, *Polite Conversation*. Dial. i. (1738)

But if I get among the glum,

I hold my tongue to tell the troth

And keep my breath to cool my broth.

JOHN BYROM, *Careless Content*. (c. 1763)

There is a very fine old saying, "Keep your  
breath to cool your porridge," and I shall keep  
mine to swell my song.

JANE AUSTEN, *Pride and Prejudice*. Ch. 6. (1813)

You may save your breath to cool your porridge.

BERNARD SHAW, *Caesar and Cleopatra*. Act ii.  
(1897)

You might better save your breath to cool your  
soup.

THORNE SMITH, *The Passionate Witch*, p. 226.  
(1941)

I kept the breath to cool the porridge.

FRANCIS BEEDING, *The Twelve Disguises*, p. 191.  
(1942)

6 If you would foster a calm spirit first regu-  
late your breathing.

KALBARA EKKEN, *Ten Kun (Ten Precepts):  
Book of Meditation*. (1710) Ken Hoshino, tr.

7 The first Breath is the Beginning of Death.

THOMAS FULLER, *Gnomologia*. No. 4524. (1732)

8 There can be no real recovery until the fears  
of business have been allayed through the  
granting of a breathing spell to industry.

ROY HOWARD, *Letter to President F. D. Roose-  
velt*, August, 1935.

The "breathing spell" of which you speak is here  
—very decidedly so.

F. D. ROOSEVELT, *Letter to Roy Howard*, 2  
Sept., 1935.

9 Never thinke to doe it while I have any breath  
left in my body.

GEORGE PETTIE, *Petite Pallace: Icilius and Vir-  
ginia*, p. 120. (1576) Repeated on p. 124  
(Hartman, ed.): "Till breath doe leave their  
bodies."

Give me some little breath, some little pause

SHAKESPEARE, *Richard III*, iv, 2, 24. (1594)

It was a sort of breath-taking surprise.

MARK TWAIN, *A Tramp Abroad*, p. 33. (1880)

He said it placidly, but it took our breath for a  
moment.

MARK TWAIN, *The Mysterious Stranger*. (1898)

The daring campaign these men were waging took  
his breath.

THOMAS DIXON, *The Clansman*, p. 351. (1905)

10 Hiero was reviled by one of his enemies for  
his offensive breath; so when he went home  
he said to his wife, "What do you mean?  
Why haven't you told me of this?" But she,  
being virtuous and innocent, said, "I supposed  
that all men smelt so." (*ὅτι τοῖς ἄλλοις  
ὁσμήν ἔδοξεν*.)

PLUTARCH, *Moralia: How to Profit by One's  
Enemies*, 90B. (c. A. D. 95) The story is a  
famous one, and is repeated by PLUTARCH,  
*Moralia* 175B, and elsewhere by other writers.

Teeth to rote [rot], ande breeth to stynke.

UNKNOWN, *Cursor Mundi*, l. 3573. (c. 1340)

Sour is thi breeth.

CHAUCER, *Canterbury Tales: The Pardoner's  
Tale*, l. 224. (c. 1386)

Wel I woot, thy breeth ful soure stinketh.

CHAUCER, *Canterbury Tales: The Manciple's  
Prologue*, l. 32 (c. 1389)

When the stinking breath commeth from the  
stomake, it booteth not much to put some sweete  
thing in the mouth, to leave there a pleasant smell.

STEFANO GUARDO, *Civile Conversation*. Bk. i, p.  
108. (1574) Pettie, tr.

The rabblement . . . utter'd such a deal of stinking breath.

SHAKESPEARE, *Julius Caesar*, i, 2, 249. (1601)  
Jack, eating rotten cheese, did say,  
Like Samson I my thousands slay:  
I vow, quoth Roger, so you do,  
And with the self-same weapon, too.

FRANKLIN, *Poor Richard's Almanack*, 1741.

<sup>1</sup> You run this humour out of breath.

SHAKESPEARE, *The Comedy of Errors*, iv, 1, 57. (1590)

Away went Gilpin, out of breath.

WILLIAM COWPER, *John Gilpin*. (1782)

They sat down to take breath.

P. F. TYTLER, *History of Scotland*, i, 112. (1828)

<sup>2</sup> Direct not him whose way himself will choose:  
'Tis breath thou lack'st, and that breath wilt  
thou lose.

SHAKESPEARE, *Richard II*, ii, 1, 29. (1595)

I will no longer spend my breath.

BERKELEY, *Hylas and Philonous*, iii. (1713)

I trust I have not wasted breath.

TENNYSON, *In Memoriam*. Sec. 120. (1850)

<sup>3</sup> Give breath to his nostrils and to his parched  
throat.

UNKNOWN, *The Laments of Isis and Nephtys*,  
p. 2. (c. 700 B.C.) Dennis, tr.

All in whose nostrils was the breath of life. (In  
quibus spiraculum vitae est in terra.)

Old Testament: *Genesis*, vii, 22. (c. 550 B.C.)

The breath in our nostrils is as smoke. (Quoniam  
fumus status est in naribus nostris.)

*Apocrypha: Wisdom of Solomon*, ii, 2. (c.  
100 B.C.)

## BREECHES

<sup>4</sup> Without black velvet breeches, what is man?  
JAMES BRAMSTON, *Men of Taste*. (c. 1730)

<sup>5</sup> Between Adam and me the great difference is.  
Though a paradise each has been forced to  
resign,

That he never wore breeches till turned out  
of his,

While, for want of my breeches, I'm ban-  
ished from mine.

THOMAS MOORE, *Upon Being Obligated to Leave  
a Pleasant Party from the Want of a Pair of  
Breeches to Dress for Dinner In*.

TO WEAR THE BREECHES, see WIFE: THE CROWING  
HEN. UNMENTIONABLES, see under EUPHEMISM

<sup>6</sup> It's ill taking the breeks aff a Hielandman  
WALTER SCOTT, *Rob Roy*. Ch. 27. (1818) See  
also under IMPOSSIBILITY.

## BREEDING

See also Ancestry, Manners

<sup>7</sup> What is bred in the bone will never come out  
of the flesh.

BURAL, *Fables: The Two Fishermen*. Fab. 14.  
(c. 300 B.C.)

## BREEDING

What is rooted in the bone rarely comes out of  
the flesh. (Osse radicatum raro de carne recedit.)

THOMAS WRIGHT, ed., *Political Songs*, p. 167. (c.  
1290)

That whiche cleuid by the bone myght not out of  
the flesh.

WILLIAM CAXTON, tr. *Renart the Fox*, xii, 29.  
(1481)

Hard hit is to take oute of the flesshe that is bred  
in the bone.

SIR THOMAS MALORY, *Le Morte d'Arthur*. Bk.  
ix, ch. 39. (1485)

This prouerbe prophesied many yeres agone,  
It will not out of the fleshe that is bred in the  
bone.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

That is bred in the bone will neuer awaye.

RICHARD TAVERNER, tr., *Erasmus' Apophthegms*,  
fo. 37. (1550)

That whiche is bred in the bone will not out of  
the flesh.

GEORGE PETTIE, *Petite Pallace*, p. 204. (1576)

FLORIO, tr., *Montaigne*, iii, 13. (1603) DEFOE.

*Further Adventures of Robinson Crusoe*. Ch.  
1. (1719) etc., etc.

Once get into the bone, it will step into the flesh  
ROBERT GREENE, *Repentance*. (1592)

It will never out of the flesh that's bred i' the  
bone.

BEN JONSON, *Every Man in His Humour*. Act.  
ii, sc. 1. (1596)

What's bred in the bone. Admits no hope of cure.

PHILIP MASSINGER, *The City-Madame* Act ii.  
sc. 3. (1632)

Whatever is bred in the Bone will stick by us to  
the Day of our Deaths, whether it be Disease of  
Body, or Indisposition of Mind. What's natural  
will never out of the Flesh.

OSWALD DYKES, *English Proverbs*, p. 91. (1709)

It is ill to bring out of the flesh that is bred in  
the bone. It is hard to leave those ill customs to  
which we have long been inured.

JAMES KELLY, *Scottish Proverbs*, p. 179. (1721)

What's bred in the bone is apt to stick in the flesh.

J. K. PAULDING, *The Bucktails*. Act iv. sc. 3.  
(1815)

"You cannot expel nature with a fork," said the  
Roman. "What's bred in the bone won't come out  
of the flesh," says the Englishman.

ALEXANDER MACLAREN, *Epistle to the Romans*,  
231. (1912) The Roman alluded to was  
Horace (*Epis.*, i, 10, 24). See under NATURE  
for quotation.

Some things are bred in the bone.

LEE THAYER, *Guilty*, p. 38. (1940)

Born in the bone and bred in the flesh.

P. C. WREN, *The Uniform of Glory*, p. 272  
(1941)

<sup>8</sup> Not with whom thou art bred, but with whom  
thou art fed. (No con quién nace, sino con  
quién paces.)

CERVANTES, *Don Quixote*, Pt. ii, ch. 10, 32, 68  
(1615)

The Latins have a proverb, "non ubi nascor, sed  
ubi pascor"; making that place their mother, not  
which bred but which fed them.

THOMAS FULLER, *Worthies*. Ch. 21. (1662)



1 A man's own good-breeding is his best security against other people's ill manners.

LORD CHESTERFIELD, *Letters*, 9 Feb., 1750

2 None but the well-bred man knows how to confess a fault, or acknowledge himself in an error.

FRANKLIN, *Poor Richard's Almanack*, 1738.  
He is not well bred that cannot bear Ill-Breeding in others.

FRANKLIN, *Poor Richard's Almanack*, 1748.

3 All that breed in the Mud are not Eels.

THOMAS FULLER, *Gnomologia*. No. 549. (1732)

4 Birth is much, but Breeding is more.

THOMAS FULLER, *Gnomologia*. No. 983. (1732)  
"Better ill-fed than ill-bred," is another proverb, and the Scots say, "Gude breeding an' siller mak' our sons gentlemen."

5 It is not ynough to be wel borne, but also to be wel brought up.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 17. (1574) Pettie, tr.

(Other men are . . . better brought up than he.

STEFANO GUAZZO, *Civile Conversation*, iii, 28.

6 The best bred have the best portion.

GEORGE HERBERT, *Jacula Prudentum*. No. 951. (1640) In a letter to his brother of about the same date, Herbert wrote, "The best bred child bath the best portion."

Grout [breeding] afore brass [money] for me.

J. C. BRIDGE, *Cheshire Proverbs*, p. 63. (1917)

7 Bred and born. (Ἰτραφὲν ἢδ' ἐγένετο.)

HOMER, *Odyssey*. Bk. x, l. 417. (c. 850 B. C.)

8 Nurture passes nature. (Nourriture passe nature.)

JOSEPH JOUBERT, *Erreurs Populaires*, i. 5. (1579)

You see how Education altereth Nature.

JOHN LYLY, *Euphues* (Arber), p. 127. (1579)

Nurture surpasseth nature.

COTGRAVE, *Dictionary: Nourriture*. (1611)

Nurture is above nature.

THOMAS DRAKE, *Bibliotheca*, p. 50 (1633)

Nurture goes beyond nature.

BERTHELSON. *Eng.-Danish Dict.: Nurture*. (1748)

Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

Breed is stronger than pasture.

J. C. BRIDGE, *Cheshire Proverbs*, p. 31. (1917)

9 Everyone thinks himself well-bred.

LORD SHAPTESBURY, *Characteristics*, i. 65 (1711)

I am well-bred to a degree of needless scrupulosity.

SAMUEL JOHNSON, *Miscellanies*, i. 169. (1774)

No dancing bear was so genteel,  
Or half so dégagé.

WILLIAM COWPER, *Of Himself*. (1782)

10 The test of a man or woman's breeding is how they behave in a quarrel.

BERNARD SHAW, *The Philanderer*. Act iv. (1893)  
Good breeding consists in concealing how much we think of ourselves and how little we think of the other person.

MARK TWAIN, *Unpublished Diaries*. (c. 1900)

11 She was spoil'd in the making.

SWIFT, *Polite Conversation*. Dial. i. (1738)

## BREVITY

12 That is a Laconian staff. (σκούτλαν Λακωνικήν.)

CICERO, *Ad Atticum*. Bk. x, epis. 10. (49 B. C.)  
Spartan dispatches were wound round a staff in such a way that they could not be read when taken off, but here Cicero is referring to their brevity. The Laconians, or Spartans, were noted for their sententious speech. When Philip of Macedon wrote to the magistrates of Sparta, "If I enter Laconia, I will level Lacedaemon to the ground," the ephors replied in one word, "If."

I will discover it with laconic brevity.

BEAUMONT and FLETCHER, *The Little French Lawyer*. Act v, sc. 1. (c. 1625)

This laconic fool makes brevity ridiculous.

SIR WILLIAM DAVENANT, *The Man's the Master*. Act ii, sc. 1. (1668)

I grow laconic even beyond laconicism.

POPE, *Letter to Swift*, 17 Aug., 1736.

Terse without laconicism.

MRS. PIOZZI, *A Journey Through France, Italy, and Germany*. Bk. i, p. 374. (1789)

13 Shortness is acceptable. (Grata breuitas.)

ERASMUS, *Adagia*. Chil. iv, cent. v, No. 1. (1508)

Taverner, tr., fo. 68. (1550) Taverner adds:  
"The englyshe prouerbe is thus pronounced:  
Short and swete."

14 Good things, if short, are twice as good. (Lo bueno, si breve, dos veces bueno.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 105. (1647)

Little and good is twice good. (Lo bueno, si poco, dos veces bueno.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 299.

15 You reply, as your custom is, in few words. (Respondes ut tuus est mos, | pauca.)

HORACE, *Satires*. Bk. i, sat. 6, l. 60. (35 B. C.)

There is need of brevity, that the thought may run on. (Est brevitatis opus, ut currat sententia.)

HORACE, *Satires*. Bk. i, sat. 10, l. 9.

Every word that is superfluous flows away from the full mind. (Omne supervacuum pleno de pectore manat.)

HORACE, *De Arte Poetica*, l. 337. (c. 20 B. C.)

16 In laboring to be brief, I become obscure. (Brevis esse laboro, obscurus fio.)

HORACE, *De Arte Poetica*, l. 25. (c. 20 B. C.)

Brevitie is many times the mother of Obscuritie.

PHILEMON HOLLAND, tr., *Suetonius: To the Reader*. (1606)

For brevity is very good,  
Where we are, or are not understood.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto 1, l. 669.  
(1663)

<sup>1</sup> The shortest works are always the best. (Les ouvrages les plus courts sont toujours les meilleurs.)

LA FONTAINE, *Fables*. Bk. x, fab. 15. (1678)

<sup>2</sup> Things are not long from which nothing can be subtracted. (Non sunt longa quibus nihil est quod demere possis.)

MARTIAL, *Epigrams*. Bk. ii, epig. 77. (c. A. D. 85)  
What is the use of brevity, tell me, when there is a whole book of it? (Quid prodest brevitās, dic mihi, si liber est?)

MARTIAL, *Epigrams*. Bk. viii, epig. 29.  
Nothing pleases so much as brevity. (Nihil, . . . ut brevitās, placet.)

PLINY THE YOUNGER, *Epistles*. Bk. i, epis. 20.  
(c. A. D. 98)

To be brief is almost a condition of being inspired.  
GEORGE SANTAYANA, *Little Essays*, p. 141. (1920)

<sup>3</sup> You talk to the point. (Expedite fabulatu's.)

PLAUTUS, *Menaechmi*, l. 174. (c. 200 B. C.)

Stick to the point. (Nunc hanc rem gere.)

PLAUTUS, *Menaechmi*, l. 825.

Come to the main points. (Ad capita rerum perveni.)

PLAUTUS, *Mercator*, l. 609. (c. 200 B. C.)

Make it short. (Paucis expedi.)

PLAUTUS, *Rudens*, l. 650. (c. 200 B. C.)

Drop it and come to the point. (Mitte, ad rem redi.)

TERENCE, *Heauton Timorumenos*, l. 320. (163 B. C.)

"Saw it off," says the Duchess.

O. HENRY (W. S. PORTER), *Tictocq*. (1894)

That's what it means—in a nutshell.

LEE THAYER, *Persons Unknown*, p. 17. (1941)

<sup>4</sup> Since brevity is the soul of wit, . . . I will be brief.

SHAKESPEARE, *Hamlet*, ii, 2, 90. (1600)

Brevity is the soul of drinking, as of wit.

CHARLES LAMB, *John Woodvil*. Ch. 3. (1802)

Brevity, "the soul of wit," will be eminently the soul of a proverb's wit.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 1. (1853)

Brevity is the soul of lingerie.

DOROTHY PARKER. A line produced while working in an advertising agency. (c. 1920)

<sup>5</sup> It is better to be brief than tedious.

SHAKESPEARE, *Richard III*, i, 4, 88. (1592)

Brief as the lightning in the collied night.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 145. (1596)

Brief—as woman's love.

SHAKESPEARE, *Hamlet*, iii, 2, 163. (1600)

<sup>6</sup> Brevity is in writing what charity is to all other virtues.

SYDNEY SMITH, *Works*, i, 208. (1811)

## BREW

<sup>7</sup>

How right and reasonable it is that he who brews it should drink it. (Que il est bien droiz et reson | Que qui le brasce si le boive.)

JEAN DE CHAPELAIN, *Le Dit Dou Soucretain*, l. 381. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, vi, 129.

Who brews excrement, drinks excrement. (Qui merde brasce, merde boive.)

COLIN MALET, *De Jouglet*, l. 246. (c. 1250) See MONTAIGLON, iv, 119.

Let him habbe ase he brew, bale to dryng.

UNKNOWN. See RITSON, *Songs and Ballads*, p. 11. (c. 1264)

Suilk as thai breu nou haue thai drunke.

UNKNOWN, *Cursor Mundi*, l. 2848. (a. 1300)

And who so wicked ale breweth,

Ful ofte he mote the werse drinke.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 1626. (c. 1390)

We must drynk as we brew, And that is bot reson.

UNKNOWN, *Towneley Mysteries* (Surtees), p. 111. (c. 1460)

As I woulde needes brewē, so must I needes drynke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

Drynk that thou hes brewit.

ALEXANDER SCOTT, *Poems*, xx, 64. (c. 1560)

As he brews, so shall he drink.

BEN JONSON, *Every Man in His Humour*. Act ii, sc. 1. (1596) CHAPMAN, *Eastward Hoe*. Act iv, sc. 1. (1605) SMOLLETT, *Sir Launcelot Greaves*. Ch. 10. (1762) BRONTË, *Shirley*. Ch. 21. (1883) STEVENSON, *Treasure Island*. Ch. 30. (1883) etc., etc.

She drinketh of her owne brewing.

JOHN HEALEY, tr., *Cebes His Table*, p. 114. (1610)

Antichrist shall one day . . . drink as he brewed, be paid in his own coin.

JOHN TRAPP, *Commentary: Revelation*, xiii, 10. (1647)

Stay and drink of your browst [brewing]. Take a share of the mischief that you have occasioned.

JAMES KELLY, *Scottish Proverbs*, p. 289. (1721)

<sup>8</sup> If you brew well, you'll drink the better.

JAMES KELLY, *Scottish Proverbs*, p. 186. (1721)

<sup>9</sup> This must be if we brew. That is, if we undertake mean and sordid, or lucrative employments, we must be content with some trouble.

JOHN RAY, *English Proverbs*, p. 87. (1678)

Sik things will be, if we sell drink.

JAMES KELLY, *Scottish Proverbs*, p. 295. (1721)

Thus it must be, if we sell ale.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>10</sup> You mixed the mess and you must eat it up. (Tute hoc intristi: tibi omnest exedendum.)

TERENCE, *Phormio*, l. 318. (161 B. C.)

Suche bread as they bake, suche muste they eate.

EDWARD HALL, *Chronicle*, p. 431. (1548)

As he has brewed, that so he should bake.

THOMAS INGELEND, *The Disobedient Child*. (c. 1560) In HAZLITT, *Old Plays*, ii, 294.

As thou bakst, so shal brewe.

UNKNOWN, *Misogonus*. Act iii, sc. 1. (1577)  
Even as they brew, so let them bake.

HENRY PORTER, *The Two Angrie Women of Abington*. Act lii, sc. 2. (1599)

I will have no more to do with her, let her brew as she has baked.

SAMUEL PEPYS, *Diary*, 15 August, 1664.

As they brew, so let them bake.

JOHN RAY, *English Proverbs*, p. 151. (1678)  
COTTON, *Scarronides*. Bk. iv. (1670) GARRICK  
AND COLMAN, *The Clandestine Marriage*. Act i, sc. 1. (1766)

As you Brew, so shall you Bake.

OSWALD DYKES, *English Proverbs*, p. 82. (1709)  
"This Proverb is a Reflexion upon all those that suffer by their own Folly," Dykes explains. "You did it, and must answer for't."

As they bake they shall brew,

Old Nick and his crew.

DAVID GARRICK, *May-Day*, Sc. 2. (1775)  
"As they bake, so they will brew," philosophized Mr. Challis to himself.

WILLIAM DE MORGAN, *It Never Can Happen Again*. Ch. 5. (1909)

## BRIBERY

1  
Receive no bribe from one who is powerful,  
And oppress not the poor for his benefit.

AMEN-EM-APT, *Teaching How to Live*. Col. xxi,  
l. 3. (c. 700 B. C.) Oesterley, tr.

2  
The man was clever, but of his hand had no  
control. (σοφὸς γὰρ ἀνὴρ, τῆς δὲ χειρὸς οὐ  
κρατῶν.)

ARISTIDES, of Themistocles. (c. 483 B. C.) See  
PLUTARCH, *Lives: Aristides*, iv. 2.

Let me tell you, Cassius, you yourself  
Are much condemn'd to have an itching palm.

SHAKESPEARE, *Julius Caesar*, iv, 3, 9. (1599)

3  
Take no bribe, surrender no right. (Ni tome  
cohecho, ni pierda derecho.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 32. 49. (1615)  
Neither bribe, nor lose thy right.

HERBERT, *Jacula Prudentum*. No. 286. (1640)

4  
To refuse with the right and take with the  
left.

JOHN CLARKE, *Paroemiologia*, p. 149. (1639)  
He refuseth the Bribe, but putteth forth his Hand.

THOMAS FULLER, *Gnomologia*. No. 2009. (1732)

CERVANTES, *Don Quixote*, pt. ii, ch. 42, has,  
"No quiero; mas echadme lo en la capilla"  
(I won't take it, but throw it into my cape)

5  
Fight with silver lances and you will never  
lose. (ἀργυρέαις λογχαῖσι μάχου καὶ τάλυα  
κρηθήσεις.)

DIOGENIANUS, *Adagia*, ii, 81. (c. 125 A. D.) This  
was the response of the Delphian Oracle to  
Phillip of Macedon, when he asked how he  
might be victorious in war.

Fight thou with shafts of silver, and o'ercome,  
When no force else can get the masterdome

HERRICK, *Money Gets the Masterie* (1648)

Silver bullets.

DAVID LLOYD GEORGE, *Speech*, 1914, referring to  
the war with Germany.

6  
A bribe entrench everywhere without knocking.

THOMAS DRAXE, *Bibliotheca*, p. 18. (1616)

Honesty stands at the gate and knockes, and  
bribery enters in.

BARNABY RICH, *The Irish Hubbub*, p. 9. (1619)

Bribes will enter without knocking.

JOHN RAY, *English Proverbs*, p. 65. (1670)

FULLER, *Gnomologia*. No. 1019. (1732)

A bribe enters without knocking.

F. E. HULME, *Proverb Lore*, p. 132. (1902)

Similarly, "He that bringeth a present findeth  
the door open."

7  
Bribes throw Dust into cunning Men's Eyes.

THOMAS FULLER, *Gnomologia*. No. 1018. (1732)

I do not hear that a Bribe on both Sides is out of  
Fashion.

THOMAS FULLER, *Gnomologia*. No. 2594.

8  
The palms of their hands so hot that they can-  
not be cold vnlesse they be rubed with the  
oil of angels.

ROBERT GREENE, *The Upstart Courtier*. (1592)

The "angel" was a gold coin worth 10s. MAS-  
SINGER, *The Duke of Milan*, iii, 2, has, "I have  
seen . . . his stripes washed off With the oil  
of angels."

My mission was eventually accomplished, chiefly  
by the aid of "palm oil."

HENRY DE WINDT, *Through Savage Europe*. Ch.  
18. (1907)

9  
And if thou freely wilt, in bribes thy covne  
bestowe,

Both judge, and jurie will bee prest, all favour  
thee to showe:

Yea Gods from heaven will hither come, all  
honour thee to doe.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p.  
187. (1574) Pettie, tr. Referred to as an  
"epigram translated out of greeke." "Even  
the gods accept bribes."

10  
A bribe I know is a juggling knave.

HOWELL, *Proverbs: Brit.-Eng.*, p. 33. (1659)

11  
You take pay to hold your tongue. (Accipis.  
ut taceas.)

MARTIAL, *Epigrams*. Bk. i, No. 95. (c. A. D. 85)

12  
Ointment-money. (Unguentarium.)

PLINY THE YOUNGER, *Epistles*. Bk. ii, epis. 11.  
(c. A. D. 98) Euphemistic for a bribe

Wyth golde and grotes they grese my hande.

In stede of ryght that wronge may stande.

JOHN SKELTON, *Magnyfycence*, l. 437. (c. 1529)  
Annointing their clarkes in the hand with double  
fee.

EDWARD FENTON, *Certaine Secrete Wonders of  
Nature*, 135. (1569)

He will largely grease me in the hand.

GEORGE WAPULL, *Tide Tarrieth No Man*, sig.  
C1. (1576)

If you have argent . . . to grease them in the fist withall, then your sute shall want no furtherance.

PHILIP STUBBES, *The Anatomie of Abuses*, i, 117. (1583)

To grease a man i' the fist. That is to put money in his hand, to fee or bribe him.

JOHN RAY, *English Proverbs*, p. 178. (1670)

You must grease him in the fist with a new fee, for a bribe.

ROBERTSON, *Phraseologia Generalis*, p. 281. (1681)

Where many a Client Verdict miss'd,

For want of Greazing in the fist.

THOMAS D'URFEY, *Collin's Walk Through London*. Pt. iii. (1690)

Having his Fist greas'd.

OSWALD DYKES, *English Proverbs*, p. 290. (1709)

If we were greased in the palm, we should . . . be ready to turn a courtier.

EATON S. BARRETT, *The Rising Sun*, iii, 42. (1807)

Grease is indispensable for making wheels move easily.

LEO TOLSTOY, *War and Peace*. Vol. i, pt. i, ch. 6. (1865) Dole, tr.

When you want results, keep the wheels greased. It's the oldest rule in the world.

JOHN BENTLEY, *Mr. Marlow Stops for Brandy*, p. 57. (1940)

<sup>1</sup> The wits, however, declared that the orator had been seized over night, not with an ordinary quinsy, but with a silver quinsy. (ἀργυράγχης.)

PLUTARCH, of Demosthenes, when the latter, who had been bribed not to speak against Harpalus, pretended to have lost his voice because of a sudden attack of the quinsy. (325 B.C.) Harpalus was the treasurer of Alexander the Great, and had fled to Greece after robbing his master of a huge sum. See PLUTARCH, *Lives: Demosthenes*, xxv, 5.

Envoys from Miletus came to Athens to seek aid, but Demosthenes opposed their demands, maintaining that the Milesians did not deserve aid. The matter was postponed until the next day, and the envoys came to Demosthenes and begged him not to speak against them. He asked for a sum of money, which they gave him, and on the following day when the case was taken up again, Demosthenes, with his neck and shoulders wrapped in thick wool, said he was suffering from quinsy and could not speak against the Milesians. Then one of the populace cried out that it was not quinsy but silverquinsy that Demosthenes was suffering from. (Non synanchen, sed argyranchen.)

CRITOLAUS. (c. 155 B.C.) As quoted by AULUS GELLIUS, xi, 9.

For a crust of bread he can be hired either to keep silence or to speak. (Frusto panis conducti potest, vel uti taceat vel uti loquatur.)

MARCUS CATO, referring to Marcus Caelius. (c. 175 B.C.) See AULUS GELLIUS, *Noctes Atticar*, i, 15, 10.

I would sooner sell you silence, though at a dearer rate, as Demosthenes formerly sold it, by means of his Argentangina or Silver Quinsy. (Quelques

foys la vendit Demosthenes moyennant son argentangine.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 56. (1548)

He hath the siluer dropsie.

THOMAS DRAXE, *Bibliotheca*, p. 33. (1633)

Sick of the silver dropsy.

JOHN CLARKE, *Paroemiologia*, p. 40. (1639)

Moved by the rhet'rick of a silver fee.

JOHN GAY, *Trivia*. Bk. iii, l. 318. (1716)

<sup>2</sup> It is perilous to buy from a few what belongs to the many. (Periculose a paucis emi, quod multorum esset.)

SALLUST, *Bellum Iugurthinum*. Ch. 8. (c. 40 B.C.)

<sup>3</sup> For a con-si-de-ra-tion.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 22. (1822)

<sup>4</sup> You can't bribe a fox. (ἀλώπηξ οὐ δαροκεῖται.)

SUIDAS, *Lexicon*, ii, 24. (c. 950)

<sup>5</sup> He has an ox on his tongue. (βοὺς ἐπὶ γλώσσῃ.)

THEOGNIS, *Elegy*, l. 813. (c. 600 B.C.) Cited by ERASMUS, *Adagia*, i, vii, 18, who gives the Latin, "Bos in lingua." The original meaning was to be silent for some weighty reason, but, since the Athenians had a piece of money stamped with the figure of an ox, it soon acquired its proverbial meaning of being silent because of bribery. A shorter form is βοὺς ἐπέβη. Menander, in a fragment, has παχὺς ὅς ἐπὶ στόμα (a fat pig on the tongue).

A great ox stands upon my tongue. (βοὺς ἐπὶ γλώσσῃ μέγας βέβηκεν.)

AESCHYLUS, *Agamemnon*, l. 36. (458 B.C.) Varied in Frag. 176, to "A key stands guard upon my tongue" (ἀλλ' ἔστι κἀμοὶ κλῆς ἐπὶ γλώσσῃ φύλαξ).

He speaks well without a Bribe, if he has not an Ox (or a Piece of Money) in his Mouth big enough to make him hold his tongue.

OSWALD DYKES, *English Proverbs*, p. 288. (1709)

<sup>6</sup> Heaven knows, Earth knows, you know, and I know. (T'ien chih, ti chih, ni chih, wo chih.)

YANG TSEN, a mandarin of the Han dynasty, when he was brought a bribe in the night and assured that no one would ever know. See SCARBOROUGH, *Chinese Proverbs*. No. 2344.

## BRICK

<sup>7</sup> He began to think that in making any Outlay for Lutie's Vocal Training he had bought a Gold Brick.

GEORGE ADZ, *More Fables*, p. 180. (1900)

Bunco men can clean him out in a gambling joint, but who ever heard of their selling him a gold brick?

S. E. WHITE, *The Westerners*, p. 94. (1901)

If you gave some fellows a talent wrapped in a napkin to start with in business, they would swap the talent for a gold brick and lose the napkin.

G. H. LOWMYER, *Letters of a Self-Made Merchant to His Son*, p. 18. (1902)

The market fo' goldbricks is always firm and advancing'.

G. H. LORIMER, *Jack Spurlock*, p. 203. (1908)  
What a gold brick he was!

O. HENRY, *Madame Bo-Peep*. (1910)  
He had picked up a gold brick with the plating on it very thin.

CHRISTY MATHEWSON, *Pitching*. Ch. 2. (1912)

1 Father Dick . . . was a regular Brick.

R. H. BARRHAM, *Ingoldsby Legends: The Brothers of Birchington*. (1840)

You fellows worked like bricks.

CHARLES KINGSLEY, *Letters*, May, 1856.

What a brick not to give us twenty lines to learn.

THOMAS HUGHES, *Tom Brown's School Days*. Ch. 7. (1857)

She believed Robert was no end of a brick.

MARY BRIDGMAN, *Robert Lynne*. Pt. i, ch. 18. (1870)

2 And Pharaoh commanded . . . Ye shall no more give the people straw to make brick as heretofore: let them go and gather straw for themselves. (Nequaquam ultra dabit is paleas populo ad conficiendos lateres, sicut prius.)

*Old Testament: Exodus*, v, 7. (c. 550 B.C.)

They take away their straw, and compel them to make their number of brick.

ROBERT BURTON, *Anatomy of Melancholy*, i, ii, 3, 15. (1621) Referring to patrons.

It is an hard task to make bricks without straw.

F. P. VERNEY, *Verney Memoirs*, ii, 79. (1658)

I cannot make news without straw.

HORACE WALPOLE, *Letter to the Miss Berrys*, 8 June, 1791.

It is often good for us to have to make bricks without straw.

LESLIE STEPHEN, *Hours in a Library*. Vol. i, ch. 6, p. 271. (1874)

Your task from today will be to make bricks without straw.

MATILDA BETHAM-EDWARDS, *Disarmed*. Ch. 1. (1883)

Loved ones may not be able to make bricks without straw but often they don't need any straw to manufacture a bone to pick or a chip for their soft white shoulder.

OGDEN NASH, *I Never Even Suggested It*. (1938)

You can't expect him to make bricks without straw.

ELIZABETH DALY, *Murders in Volume 2*, p. 91. (1941)

Bricks without straw. Omelettes without eggs. Is it reasonable?

FRANCIS BEEDING, *Twelve Disguises*, p. 5. (1942)

3 If folks is sassv, we walk right into 'em like a thousand o' brick.

CAROLINE KIRKLAND, *Forest Life*, i, 135. (1842)  
He lit upon the upper town . . . "like a thousand of brick."

J. S. RONN, *Squatter Life*, p. 37. (1847)

I . . . am down on every opposer of the war "like a thousand of brick."

C. E. NORTON, *Army Letters*, p. 173. (1863)

You'll have the trustees down on you like a "thousand of bricks."

HAROLD FREDERIC, *The Damnation of Theron Ware*, p. 158. (1896)

He'd be down on me like a ton of bricks.

JOHN BENTLEY, *Mr. Marlow Stops for Brandy*, p. 52. (1940)

You fell for her like a ton of brick.

PERCIVAL WILDE, *Tinsley's Bones*, p. 168. (1942)

## BRIDE

### See also Marriage

4 An ugly bride may be praised as handsome in order to enhance the bridegroom's affection.

*Babylonian Talmud: Kethuboth*, fo. 17a. (c. 450)

5 Bride. A woman with a fine prospect of happiness behind her.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

6 When brides are new,  
They are abashed to meet, the first night,  
lovers' view. (Le nuove spose  
Son la notte primiera vergognose.)

BOCCACCIO, *Il Filostrato*. Canto iii, st. 31. (c. 1250) Cummings, tr.

7 A fair bride is soon buskt [dressed, bedecked], and a short horse soon wispt.

DAVID FERGUSON, *Scottish Proverbs*, p. 6. (c. 1595) RAY, *English Proverbs*, p. 228. (1678)

A bonny bride is soon busked. A short horse is soon whisked. What is of itself beautiful needs little adorning.

JAMES KELLY, *Scottish Proverbs*, p. 1. (1721)

8 Now he in Charon's barge a bride doth seek.

JOSEPH HALL, *Virgidemarium*. Bk. iv. (1598)

9 Blest is the Bride, on whom the Sun doth shine.

ROBERT HERRICK, *A Nuptial Song*. St. 5. (1648)  
Blessed is the bride that the sun shines on.

WILLIAM HONE, *Table-Book*, i, 667. (1827)

Fair weather weddings make fair weather lives.

RICHARD HOVEY, *The Marriage of Guenevere*. Act i, sc. 3. (1891) However, a medieval Latin proverb says, "Felici sponsae pluit in gremium" (Happy is the bride in whose lap rain falls).

10 Thus won I my blushing bride,  
One happy summer day.

CHARLES MACKAY, *Three Flowers*. (1858)

11 Where you are Gaius, there am I Gaia. (ὅπου εἶμι Γάιος, ἐγὼ Γαία.)

PLUTARCH, *Moralia: The Roman Questions*, 271E. Quoting a saying which every Roman bride was supposed to repeat as she entered her new home, meaning "Where you are lord and master, there I am lady and mistress."

The Latin is "Ubi tu Gaius, ego Gaia."  
Why was it an old Roman custom to have a bride touch fire and water? Was it because fire is mas-

culine and water feminine [the genders are ignis, aqua, not the Greek words]; or because fire purifies and water cleanses, and a married woman should remain pure and clean?

Also why do they not allow the bride to cross the threshold of the home herself, but lift her over? Is it because brides were originally carried off by force, or is it because they wish to make it appear that it is only under constraint they enter the house where they are [presumably] to lose their virginity?

PLUTARCH, *Moralia: The Roman Questions*. Sec. 263E. (c. A. D. 95)

In Boetia they covered the bride with Asparagus, the nature of the which plant is, to bring sweete fruit out of a sharpe thorne, wher-by they noted, that although the virgin were somewhat shrewishe at the first, yet in time she myght become a sheepe.

JOHN LYLY, *Euphues and His England: Euphues to Philautus* (Arber), p. 471 (1580)

1 The compliance of the bride soon brings loathing of the harlot. (Obsequio nuptae cito fit odium paelicis.)

PUBLILIUS SYRUS, *Sententiae*. No. 492. (c. 43 B. C.)

2 Now ripe for the bridal bed has grown virginity in full bloom. (Jam matura thoro plenis adoleverat annis Virginitatis.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 40. (1545)

Quoted as a "take off" on VERGIL, *Aeneid*, vii, 53: "Iam mature viro, iam plenis nubilis annis" (Ripe for a husband, of full age to be a bride).

3 In a bride's bed-speech put no trust.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 86. (c. 900)

4 A happy bridesmaid makes a happy bride.

ALFRED TENNYSON, *The Bridesmaid*. (1872)

Bridesmaids may soon become brides; one wedding brings on another.

C. H. SPURGEON, *Salt-Cellars*. (1885)

5 Resistance on the Wedding-Night  
Is what our Maidens claim by Right.

SWIFT, *Strephon and Chloe*, l. 155. (1731)

6 The bride enters the bridal chamber, yet knows not what will befall her.

UNKNOWN, *Alphabet of Ben Sira*. No. 11. (c. 1000)

According to the saying of Bensirah, the wise Jew, "The bride went into her chamber, and knew not what should befall her there."

JEREMY TAYLOR, *Holy Dying*, i, 303. (1651)

The bride goes to her marriage-bed, but knows not what shall happen to her.

JOHN RAY, *Adagia Hebraica*, p. 412. (1678)

## BRIDEGROOM

7 He was not that night bent

To plaie the bridgroom. Alone to bed she went.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

8 As the bridegroom rejoices over the bride. (Gaudebit sponsus super sponsam.)

Old Testament: *Isaiah*, lxii, 5. (c. 725 B. C.)

9 He that hath the bride is the bridegroom. (ὁ ἔχων τὴν νύμφην νυμφὸς ἐστίν.)

New Testament: *John*, iii, 29. (c. A. D. 110) The Vulgate is, "Qui habet sponsam, sponsus est."

10 All the women we need are inside, said the bridegroom, and closed the door on the bride.

THEOCRITUS, *Idyls*. Idyl xv, l. 77. (c. 270 B. C.)

## BRIDGE

11 One who anticipates difficulty is told not to cross the bridge until he gets to it.

ADDY, *Household Tales*, p. 144. (1895)

Never cross a bridge until you reach one.

JAMES HUNEKER, *Painted Veils*, p. 252. (1920)

Never cross a bridge till you come to it.

R. L. GALES, *Old-World Essays*, p. 242. (1921)

We'll cross that bridge when we come to it.

E. S. GARDNER, *The Case of the Empty Tin*, p. 13. (1941) RAWSON, *No Coffin for the Corpse*, p. 120. (1942)

The old bromide about not crossing your bridges till you come to them.

M. V. HEBERDEN, *The Lobster Pick Murders*, p. 91. (1941)

He needn't worry about his fences till he came to them.

F. W. Crofts, *Circumstantial Evidence*, p. 105. (1941)

If all the bridges Aunt Mel had crossed before she came to them were laid end to end we'd have three complete spans across the Atlantic.

VIRGINIA PERDUE, *The Singing Clock*. Ch. 3 (1941)

There was no point in crossing bridges after having burned them.

MANNING LONG, *False Alarm*, p. 149. (1943)

I don't believe in crying over my bridge before I've eaten it.

NOEL COWARD, *Private Lives*. Act ii. (1930)

12 Bridges were made for wise men to walk over, and fools to ride under.

JOHN RAY, *English Proverbs*, p. 106. (1678)

London bridge was made for wise men to pass over, and fools to pass under.

JOHN RAY, *English Proverbs*, p. 213.

13 Let every man praise the bridge he goes over.

JOHN RAY, *English Proverbs*, p. 106. (1678)

"I. e. Speak not ill of him who hath done you a courtesie, or whom you have made use of to your benefit."

Let every one praise the Bridge, that carries him over.

THOMAS FULLER, *Gnomologia*. No. 3175. (1732)

It is strange men cannot praise the bridge they go over, or be thankful for favours they have had.

ROGER NORTH, *Examen*, p. 368. (1740)

Praise the bridge that carried you over.

GEORGE COLMAN THE YOUNGER, *The Heir at Law*. Act i, sc. 1. (1797)

I am bound to praise the bridge that carried me over.

WALTER SCOTT. (1817) See LOCKHART, *Life*, iv, 59. Every one speaks well of the bridge which carries him over.

CHARLES KINGSLEY, *Alton Locke*. Ch. 10. (1850) Of course we speak well of the bridge that carries us over.

GEORGE DAWSON, *Biographical Lectures*, i, 22. (c. 1870)

1 To make a bridge of one's nose.

JOHN RAY, *English Proverbs*, p. 231. (1678) Ray explains that this means "to offer or pretend to do kindnesses to one, and then pass him by and do them to another; to serve himself of that which was intended for another."

You make a bridge of his nose, when you pass your next neighbour in drinking, or one is preferred over another's head.

B. E., *A New Dictionary of the Canting Crew*, sig. H8. (1690)

Pray, my lord, don't make a bridge of my nose.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Yesterday Abraham [Lincoln] paid us a visit, or rather he didn't. He reviewed all the other regiments in the brigade, but by some blunder of Colonel Stockton's he made a bridge of our nose.

C. L. NORTON, *Army Letters*, p. 148. (1863)

2 What need the bridge much broader than the flood?

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 318. (1598)

3 Peregrine . . . began to read Euclid . . . but he had scarcely advanced beyond the *Pons Asinorum* when his ardour abated.

TOBIAS SMOLLETT, *Peregrine Pickle*. Bk. i, ch. 18. (1751) The *Pons Asinorum*, or bridge of asses, is humorously applied to the fifth proposition of the first book of Euclid, where the diagram somewhat resembles a bridge, which beginners find it difficult to cross.

This bridge was the *pons asinorum* of the French, which the English never suffered them to cross.

RICHARD FORD, *Handbook for Travellers in Spain*. Bk. i, p. 217. (1845)

4 He burned his bridges while they were changing horses in midstream.

STANLEY WALKER, *The Uncanny Knacks of Mr. Doherty* (New Yorker, 12 July, 1941)

He is a master of cutting his bridges behind him.

F. L. COLLINS, *Article*, in *Liberty Magazine*, 2 Aug., 1941, p. 17. Referring to Charles Lindbergh.

Never burn your bridges till you come to them.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 86. (1942)

FOR A FLYING ENEMY A BRIDGE OF SILVER, see under ENEMY.

## BRIDLE

5 They are like to bite o' the bridle.

GEORGE CHAPMAN, *Eastward Hoe*. Act iv, sc. 2. (1605) i.e. to fast.

His horse got a bite of cold bridle.

JAMES KELLY, *Scottish Proverbs*, p. 161. (1721) That is, got neither hay nor oats.

6 Take with thy teeth the bridel faste.

CHAUCER (?), *Romaunt of the Rose*, l. 3299. (c. 1365)

She taketh the brydell in the teeth,  
And runth away with it.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
See also under BIT.

7 Upon the bridel I chiewe.

JOHN GOWER, *Confessio Amantis*. Bk. vi, l. 929. (c. 1390) To be impatient of restraint; to champ the bit.

Smelling these dishes, they bite upon the bridle.

ALEXANDER BARCLAY, *Cyteen and Uplondyskman*, p. 41. (1514)

His Father . . . suffered him to bite upon the bridle awhile.

HUGH LATIMER, *Seventh Sermon Before Edward VI*. (1549)

Bite upon the bridle, that . . . he may be wiser afterward.

ARCHBISHOP GEORGE ABBOT, *An Exposition Upon the Prophet Jonah*, 342. (1600)

"Make the rogue bite upon the bridle," said I; "pay none of his bills."

RICHARD STEELE, *The Tatler*. No. 25. (1709)

The minister was going to retire into his closet, to bite upon the bridle at liberty.

TOBIAS SMOLLETT, *Gil Blas*, iv, 248. (1750)

To bite on the bridle: to suffer or fare hard.

SAMUEL PEGGE, *Derbyisms*, p. 91. (1791)

8 Giving the bridle to a desperate man.

SIR THOMAS NORTH, *Plutarch*, 362. (1580)

Lay the brydle in their necke that they might go when they listed.

ARTHUR GOLDING, *Calvin upon Deuteronomie*, ii, 8. (1583)

9 It being proverbial, That 'tis a greater shame to bring home the Bridle than steal the Horse.

UNKNOWN, *Church and Court of Rome*, p. 8. (1674)

## BRIER

10 It is good to nip the briar in the bud.

JAMES KELLY, *Scottish Proverbs*, p. 211. (1721)

"It is good to prevent, by wholesome correction, the vicious inclinations of children."

Nip the Briar in the Bud.

THOMAS FULLER, *Gnomologia*. No. 3543. (1732)

11 Thou art a sure sprer at nede that leues a man stykkyng in the breres.

ROBERT WHITTINGTON, *Vulgaria* (E.E.T.S.), p. 98. (1520)

Doest thou not se me brought in the briers  
through thy devise?

NICOLAS UDALL, *Flowers Out of Terence*, fo.  
18. (1533)

Leaving the Bishops, and such others, in the  
Briers.

JOHN FOXE, *Book of Martyrs*, i, 208. (1563)

Leaue me not now ith [in the] breares.

UNKNOWN, *Misogonus*. Act iii, sc. 1. (1577)

To leave one in the briers (or suds).

JOHN RAY, *English Proverbs*, p. 166. (1670)

In the briers, in trouble.

B. E., *A New Dictionary of the Canting Crew*,  
sig. B8. (1690)

### BRIGHT

<sup>1</sup>  
Brighte as any glas.

CHAUCER, *Canterbury Tales: The Knightes  
Tale*, l. 1100. (c. 1386)

That shone as bright as ony somers day.

JOHN LYDGATE, *Lyf of Our Lady*, sig. F2. (c.  
1440)

Bright as the sun on a summer's day.

MICHAEL DENHAM, *Proverbs*, 51. (1846)

<sup>2</sup>  
The saying of Dant, that only he is bright,  
who shineth of him selfe.

STEFANO GUAZZO, *Civile Conversation*. Bk ii,  
p. 181. (1574) Pettie, tr.

He is only bright that shines by himself.

HERBERT, *Jacula Prudentum*. No. 709. (1640)

<sup>3</sup>  
All that's bright must fade,—  
The brightest still the fleetest.

THOMAS MOORE, *All That's Bright Must Fade*.  
(a. 1852)

### BRISK

<sup>4</sup>  
There is nothing so crouse [brisk] as a new  
washen louce.

FERGUSON, *Scottish Proverbs*, p. 100. (1641)

Crouse as a new washen louce.

JOHN RAY, *English Proverbs*, p. 203. (1670)

At last she sallies from the house,

As fine and brisk as a body-louse.

CHARLES COTTON, *Scarronides*. Bk. iv. (1670)

Brisk as a body-louse she trips.

JOHN GAY, *Poems*, ii, 279. (1720)

Brisk as bottled ale.

JOHN GAY, *Poems*, ii, 278. (1720) *The Agree-  
able Companion*, a "medley of wit and good-  
humour," published in 1745. has "Brisk as  
bottled beer." (P. 351)

As brisk as a Bee in a Tar-Pot.

THOMAS FULLER, *Gnomologia*. No. 666. (1732)

Parson Adams, who was as brisk as a bee.

FIELDING, *Joseph Andrews*. Bk. lii, ch. 2. (1742)

Brisk as a flea.

GEORGE COLMAN, jr., *Poetical Vagaries*. (1812)

"As crouse as a lop," as brisk as a flea.

ROBINSON, *Whitby Glossary*, 40. (1855)

### BRITTLE

<sup>5</sup>  
Brotel as glas.

JOHN LYDGATE, *Troy Book*. Bk.v., 1854. (1412)

More brittle than glass.

THOMAS BECON, *New Catechisme*, 437. (c.1550)

Her fortune being as brittle as her glasses.

THOMAS FULLER, *Historie of the Holy Warre*.  
Bk. ii, ch. 12. (1639)

### BROKER

<sup>6</sup>  
An honest broker. (Ehrlicher Makler.)

OTTO VON BISMARCK, *Speech*, Reichstag, 19  
Feb., 1878.

A broker is a man who runs your fortune into  
a shoestring.

ALEXANDER WOOLLCOTT, after he had dropped  
some money in the stock market. (1930)

### BROMIDE

<sup>7</sup>  
Are you a bromide?

GELETT BURGESS. Title of essay. (*Smart Set*,  
April, 1906.)

Bromides and Sulphites.

GELETT BURGESS. Two words coined in 1907,  
the first to indicate the majority of man-  
kind, who all think and talk alike, the latter  
the select minority who "eliminate the ob-  
vious from their conversation."

### BROOM

<sup>8</sup>  
A bad broom leaves a dirty room.

J. C. BRIDGE, *Cheshire Proverbs*, p. 1. (1917)

<sup>9</sup>  
As they say of a broom that it is dirty to keep  
other things clean.

J.W.CROKER, *Croker Papers*. Vol.ii, ch.14. (1829)

<sup>10</sup>  
There is little for the rake to get after the  
bissome.

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

There is little for the rake after the besom.

JOHN RAY, *English Proverbs*, p. 259. (1678)

<sup>11</sup>  
No besom can sweep so clean as to leave no  
crumme of dust behind it.

THOMAS FULLER, *The Profane State: The  
Witch of Endor* Bk. v, ch. 4. (1642)

<sup>12</sup>  
The greene new brome sweepth cleene.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Like a new broome whiche sweepeth the house  
cleane.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 110. (1574) Pettie, tr.

Well I wot that a new broome sweepeth cleane.

JOHN LYLY, *Euphues* (Arber), p. 89. (1579)

I am the besom that must sweep the court clean.

SHAKESPEARE, *II Henry VI*, iv, 7, 34. (1590)

New brooms sweep clean.

J. A. FROUDE, *Short Studies*, iii, 77. (1867)

The new broom sweeps clean, too clean.

HELEN MACINNES, *Assignment in Brittany*, p.  
241. (1942) A proverb in many languages.

The French say, "Un balai neuf un balai net"

(A new broom is a clean broom); the

Italians, "Granata nuova spazza ben la casa"

(A new broom sweeps the house clean);

the Germans, "Neue Besen kehren gut"



(New brooms sweep well). There is a tradition that the proverb originated in the seventeenth century when the Dutch Admiral Tromp lashed a broom to the mast of his flagship to indicate his intention of sweeping the British off the seas. The British admiral retorted by lashing a horsewhip to his mast—an emblem which is said to have become the pennant.

<sup>1</sup> He shuts his doors against new brooms in defiance of the proverb.

J. K. PAULDING, *The Bucktails*. Act i, sc. 1. (1815)

<sup>2</sup> They have need of a besom that sweep the house with a turf.

JOHN RAY, *English Proverbs*, p. 101. (1678)

<sup>3</sup> The new broom, that now sweepeth clean all discontents from thee, will soon grow stubbed.

BISHOP ROBERT SANDERSON, *Sermons*. Vol i, p. 213. (1621) The Italians say "Granata nuova, tre di buona" (A new broom is good for three days).

New brooms make a little bustle at first; but the dirt will return, never fear.

SAMUEL FOOTE, *The Cozeners*. Act i. (c. 1760)

<sup>4</sup> I am sent with broom before,  
To sweep the dust behind the door.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 396. (1590)

<sup>5</sup> A new broom sweeps clean, but the old one finds the corners.

H. W. THOMPSON, *Body, Boots and Britches*, p. 492. (1940) An Irish proverb, usually quoted, "the old one knows the corners."

## BROTHER

<sup>6</sup> A brother's suff'rings claim a brother's pity.  
JOSEPH ADDISON, *Cato*. Act i, sc 1 (1712)

<sup>7</sup> Brother against brother. (κασιγνήτω κἀσιν.)  
AESCHYLUS, *Seven Against Thebes*, l. 674. (467 B.C.)

Brothers' wars are cruel. (χαλεποί πόλεμοι ἀδελφῶν.)

EURIPIDES, *Fr.* 965. (c. 415 B.C.) Quoted by ARISTOTLE, *Politics*, vii, 6, 4.

So great is the strife between brothers. (Tanta est discordia fratrum.)

OVID, *Metamorphoses*. Bk. i, l. 60. (A.D. 7)

It is rare to find affection among brothers. (Fratrum quoque gratia rara est.)

OVID, *Metamorphoses*. Bk. i, l. 145. (A.D. 7)

When brothers have once broken the bonds of Nature, they can come together again only with difficulty, and even if they do, their reconciliation bears with it a filthy hidden sore of suspicion.

PLUTARCH, *Moralia: On Brotherly Love*. Sec. 481C. (c. A.D. 95)

Rut, when one has broken the bonds of nature, there is nothing that can reunite those whom knots so strong could not hold together. One hates with excess when one hates a brother.

(Mais, quand de la nature on a brisé les chaînes, Cher Attale, il n'est rien qui puisse réunir Ceux que les nœuds si forts n'ont pas su retenir: L'on hait avec excès lorsque l'on hait un frère.)

RACINE, *La Thébaïde, ou Les Frères Ennemis*. Act iii, sc. 6. (1664)

The rage between savage beasts is not so great, as the hate and rancour between brothers living in dissention.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 84. (1574) Pettie, tr.

Discords between brothers are most bitter. (Fratrum inter se irae sunt acerbissimae.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 50.

(1623) Erasmus goes on to say that history supplies many examples of the truth of this adage: Cain and Abel, Romulus and Remus, Jacob and Esau, and so on. Taverner, fo. 10, translates and comments upon it.

The Wrath of Brothers is fierce and devilish.

THOMAS FULLER, *Gnomologia*. No. 4853

(1732) The Japanese do not wholly agree with all this, for they have a proverb, "Brothers quarrel like thieves inside a house, but outside their swords leap out in each other's defence."

<sup>8</sup> Cleric before and Lay behind;

A lawless linsey-woolsey brother.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto iii, l. 1226. (1663)

Here's the sweet brotherhood of the proverb! (Hoc est, quod dicitur, illud | fratrum vere dulce sodalitium.)

CATULLUS, *Odes*. Ode c, l. 3. (c. 57 B.C.)

The Fatherhood of God and the Brotherhood of Man.

JAMES FREEMAN CLARKE, *Statement of Faith*. (c. 1850) The first of the "Five Points of Unitarianism."

<sup>10</sup> All within the four seas are brethren.

CONFUCIUS, *Analects*. (c. 500 B.C.) See DOOLITTLE, *Chinese Vocabulary*, ii, 492. A variation of the still older Chinese proverb, "Wu 'hu ssü 'hai tu shih p'êng yu" (Men are brothers the world over).

Men and brethren, children of the stock of Abraham. (ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ.)

*New Testament: Acts*, xiii, 26. (c. A.D. 65)

The Vulgate is, "Viri fratres filii generis Abraham."

Al er we brither.

UNKNOWN, *Cursor Mundi*, l. 23873. (c. 1300)

Adam's sons are my brethren.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 67. (1599)

Man to man, the world o'er

Shall brothers be for a' that.

ROBERT BURNS, *A Man's a Man*. (1795)

Am I not a man and a brother?

UNKNOWN, *Motto*, on the seal of the British and Foreign Anti-Slavery Society. Approved by a Committee of the Society, 16 Oct., 1787. The design, a kneeling slave in chains, was shortly after produced as a cameo, black

on white, by Wedgwood, and became extremely popular as a personal ornament.

Read the great charter on his brow,

I am a man, a brother now.

JAMES MONTGOMERY, *Poems on the Abolition of the Slave Trade*, i, 2. (1809) "Man and brotherism" became a taunt. "Are these the sentiments of man and brotherism?"—*Pall Mall Gazette*, 27 March, 1865.

1 Through thy knowledge shall the weak brother perish? (ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφός;) *New Testament: I Corinthians*, viii, 11. (A. D. 57) The *Vulgate* is, "Et peribit infirmus in tua scientia frater?" "Weaker brethren," which is the phrase used from Tindale on to translate the Greek ἀσθενής, ἀσθενῶν, was applied by Saint Paul to believers whose scruples, though unsound, should be treated with tenderness. Hence applied to the more timorous members of any party.

I do as little as I can on Sunday, because of the weaker brethren.

WALTER BESANT, *All Sorts and Conditions of Men*. Ch. 8. (1882).

2 The brother would have his sister rich any way, but at his charges.

RANDLE COTGRAVE, *Dictionary: Frère*. (1611) The Brother had rather see his Sister rich, than make her so.

THOMAS FULLER, *Gnomologia*. No. 4435. (1732)

3 Am I my brother's keeper? (μὴ φύλαξ τοῦ ἀδελφοῦ μου εἰμι ἐγώ;) *Old Testament: Genesis*, iv, 9. (c. 800 B. C.)

The Greek is Philo's, *Quod Deterius Potiori Insidiari Soleat*, 57. The *Vulgate* is, "Custos fratris mei sum ego?"

When we disavow

Being keeper to our brother, we're his Cain.

ELIZABETH BARRETT BROWNING, *Aurora Leigh*. Bk. iv, l. 467. (1857)

4 Brothers stand us in the like stead as our eyes, hands, and feete do.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 86. (1574) Pettie, tr.

Brothers resemble hands and feet. (Hsiung ti ju shou tsu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2245. (1875) Repeated many times in Chinese books.

Closer is He than breathing, and nearer than hands and feet.

TENNYSON, *The Higher Pantheism*. (1870)

5 He which hath no care of his brothers honour, hath no care of his owne.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 88. (1574) Pettie, tr.

As one hande washeth another, and both of them the face, so one brother ought to support another, and all of them to procure the honour of their house.

GUAZZO, *Civile Conversation*. Bk. iii, p. 92.

As of the twoo dogs which Lycurgus brought before Spartanes, which though they came both of one lytter, yet the one ran to the potage pot, the other at the hare: so of two brothers, the one shalbee more gentle then the other, by howe much hee shalbe more learned vertuous, and placed in higher degree.

GUAZZO, *Civile Conversation*. Bk. ii, p. 185.

6 Let brotherly love continue. (ἡ φιλαδελφία μενέτω.) *New Testament: Hebrews*, xiii, 1. (c. A. D. 60)

The *Vulgate* is, "Charitas fraternitatis maneat in vobis."

7 A noble pair of brothers. (Par nobile fratrum.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 243. (35 B. C.) Her name was Margaret Lucas, youngest sister to the Lord Lucas of Colchester, a Noble Familie: for all the brothers were valiant and all the sisters virtuous.

UNKNOWN, *Epitaph on Margaret, Duchess of Newcastle*, Westminster Abbey. (1674)

8 I am a brother to dragons. (Fratr fui draconum.)

*Old Testament: Job*, xxx, 29. (c. 350 B. C.) "A Brother to Dragons," title of a novel by Amélie Rives. (1888)

Brother of Religioun.

DAVID LYNDESAY, *The Monarche*, l. 5850. (1552) The five brothers of the Rose.

RANDLE COTGRAVE, *Le Gobelet d'une Rose*. (1611) The five-leaved cap.

Brothers in arms.

MASSINGER, *Maid of Honour*. Act v, sc. 2. (1632) I am a Brother of the Angle.

WALTON, *The Compleat Angler*, p. 5. (1653)

Brothers of the Blade.

SIR ROGER L'ESTRANGE, tr., *The Visions of . . . Villegas*, 105. (1668)

Brother of the Quill.

UNKNOWN, *Observations on "Curse ye Meroz"* 7. (1680)

The little brown brother.

WILLIAM HOWARD TAFT, in 1900, referring to the Filipinos.

He may be a brother of Big Bill Taft,

But he ain't no brother of mine.

R. F. MORRISON, *Little Brown Brother*. (1902)

9 If it wasn't you, it was your brother. (Si ce n'est toi, c'est donc ton frère.)

LA FONTAINE, *Fables: Le Loup et l'Agneau*. Bk. i, fab. 10. The wolf and the lamb are drinking at a stream, and the wolf accuses the lamb of muddying the water he is drinking. The lamb points out that that is impossible, since it is drinking some distance downstream from the wolf. Then the wolf says, "Well, anyway, you've been slandering me for the past year." "But I wasn't even born a year ago," says the lamb. "If it wasn't you, it was your brother," says the wolf, and kills the lamb and eats it. The saying became proverbial.

1 The amiable age when man said to man,  
Let us be brothers—or I'll knock you on the  
head.

(L'amiable siècle où l'homme dit à l'homme,  
Soyons frères,—ou je t'assomme.)

CHARLES FRANÇOIS LEBRUN, *Sur la Fraternité  
ou la Mort*. (1795) "Fraternité ou la mort"  
(Fraternity or death) was the watchword  
of the French revolution of 1789.

2 A brother is a friend given by nature. (Un  
frère est un ami donné par la nature.)

GABRIEL MARIE LEGOUVÉ, *Maximes*. (c. 1800)

3 Sweet amongst brethren is the love of unity.  
(ἡδὺν γ' ἐν ἀδελφοῖς ἐστὶν ὁμονοίας ἔρως.)

MENANDER, *Fragments*, Frag. 809 K. (c. 300 B. C.)  
Behold how good and how pleasant it is for  
brethren to dwell together in unity. (Ecce quam  
bonum, et quam iucundum habitare fratres in  
unum.)

*Old Testament: Psalms*, cxxxiii, 1. (c. 250 B. C.)  
Yu thought if any one in the empire were  
drowned, it was as if he drowned him. Tseih  
thought that if any one in the empire suffered  
hunger, it was as if he famished him.

MENCIUS, *Discourses*. Bk. iv, pt. ii, ch. 29,  
sec. 4. (c. 300 B. C.)

I am a man, and nothing human can be alien to  
me. (Homo sum, humani nil a me alienum puto.)

TERENCE, *Heauton Timorumenos*, l. 77. (163  
B. C.) La Fontaine puts the line into French:  
"Je suis homme, et ne tiens rien d'humain  
hors de moi."

Who is weak, and I am not weak? who is of-  
fended, and I burn not? (τίς ἀσθενεῖ, καὶ οὐκ  
ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῖμαι;)

*New Testament: II Corinthians*, xi, 29. (c. A. D.  
55) The *Vulgate* is, "Quis infirmatur, et ego  
non infirmor? quis scandalizatur, et ego non  
uror?" Quoted by ST. AUGUSTINE, *Epistles*,  
xxiv. 2.

Inasmuch as ye have done it unto one of the  
least of these my brethren, ye have done it unto  
me. (ἐφ' ὅσον ἐποιήσατε ἐπὶ τοῖς τῶν ἀδελφῶν  
μου τῶν ἐλαχίστων, ἐμεῖς ἐποιήσατε.)

*New Testament: Matthew*, xxv, 40. (c. A. D. 65)

The *Vulgate* is, "Quamdiu fecistis uni ex his  
fratribus meis minimis, mihi fecistis," often  
compressed into a Latin proverb. "Quod  
eorum minimis, mihi."

Whoever degrades another degrades me.

WALT WHITMAN, *Song of Myself*, Sec. 24. (1855)  
Not till the sun excludes you do I exclude you.

WALT WHITMAN, *To a Common Prostitute*.  
While there is a lower class I am in it, while there  
is a criminal element I am of it, and while there  
is a soul in prison I am not free.

EUGENE DEBS, *Speech*, during his trial at Can-  
ton, Ohio, June 16, 1918

4 Below the belt all men are brothers. Man has  
never known solitude except in the upper re-  
gions.

HENRY MILLER, *The Cosmological Eye*, p. 151.  
(1939)

5 Verily, the name of brother is a glorious  
name, and full of loving kindness. (C'est, à  
la vérité, un beau nom et plein de dilection,  
que le nom de frère.)

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580)

6 A brother is born for adversity. (Frater in  
angustiis comprobatur.)

*Old Testament: Proverbs*, xvii, 17. (c. 350 B. C.)

In adversity a man shall know who is his brother.

MILES COVERDALE, *Proverbs*, xvii, 17. (1535)

Bare is back without brother behind it.

E. R. EDDISON, *The Worm Ouroboros*. Ch. 7  
(1926)

7 The brother whose aims are relative to him-  
self alone is neither brother nor relative.

SADI, *Gulistan*. Ch. ii, Apol. 44. (c. 1258)

8 Our firebrand brother, Paris, burns us all.

SHAKESPEARE, *Troilus and Cressida*, ii, 2, 110.  
(1601)

9 The younger brothers (according to the old  
wives' tales) always prove the wisest men.

EDWARD SHARPEHAM, *Cupid's Whirligig*. Act iii,  
l. 42. (1607)

The younger brother hath the more wit.

JOHN RAY, *English Proverbs*, p. 85. (1678)

The Younger Brother. Some account him the bet-  
ter Gentleman of the two, because sonne to the  
more ancient Gentleman.

FULLER, *The Holy State*. Bk. i, ch. 15. (1642)

The younger brother is the ancienter Gentleman.

JOHN RAY, *English Proverbs*, p. 85. (1678)

The younger Brother, the better Gentleman.

OSWALD DYKES, *English Proverbs*, p. 131.

(1709) A pure English proverb, as Dykes  
says, founded upon the fact that younger  
brothers have to make their own way in  
the world, while the eldest "lives like a Dor-  
mouse at Home."

You are a younger brother.—Well, madam, the  
younger brother is the better gentleman.

SWIFT, *Polite Conversation*. Dial. i. (1738)

10 His brether als him-self he loued.

UNKNOWN, *Cursor Mundi*, l. 1210. (c. 1300)

11 Drawer (quoth he) thou muste not thinke to  
make a younger brother of me.

UNKNOWN, *Discoverie of Knights of the Poste*.  
Sig. C2. (1597)

He has made a younger brother of him.

JOHN RAY, *English Proverbs*, p. 85. (1678)

## BROWN

12 His palfrey was as broun as is a berye.

CHAUCER, *Canterbury Tales: Prologue*, l. 207.

(c. 1386) "Broun as a berie" is repeated in  
*The Cokes Tale*, l. 4. Strangely enough, in  
spite of the fact that this is one of the best  
known of proverbial comparisons, few if any  
berries are really brown.

Thy nose is as brown as a berry.

JOHN TATHAM, *Love Crowns the End*. (1640)

As brown as a berry with sun.

R. L. STEVENSON, *Letters*, i, 173. (1874)

<sup>1</sup> "Done up brown" as they say on the Bowery.

LORENZO DOW, *Sermons*. Vol. i, p. 188. (c. 1849)

They are doing it up brown and no mistake.

NELSON KINGSLEY, *Diary*, p. 160. (1850)

We do it up here as brown as they do it anywhere.

A. O. HALL, *Manhattaner*, p. 82. (1851) "To do a thing up brown" is to do it thoroughly, to perfection.

<sup>2</sup> Ha! browne done!

UNKNOWN, *John Bon and Mast Person*, l. 162.

(c. 1550) See W. C. HAZLITT, *Early English Poetry*. Vol. iv, p. 16.

He'll come out done so ex-ceedin' brown that his most formiliar friends won't know him.

DICKENS, *Pickwick Papers*. Ch. 43. (1837)

We are all of us done so uncommonly brown!

R. H. BARHAM, *Ingoldsby Legends: The Execution*. (1840)

I thought he was doin' up the rascal very brown.

UNKNOWN, *Arkansas Doctor*, p. 162. (1851)

I'll do you up brown.

WILL N. HARBEN, *Abner Daniel*, p. 55. (1902)

"To do a person up brown" means to deceive, to take in.

I see you've done yourself up pretty brown

ELLERY QUEEN, *The New Adventures of Ellery Queen: The Trojan Horse*. (1940) Have got yourself into a hole.

## BUCK

<sup>3</sup> Jimmy can afford to buy wine at four bucks a throw.

GEORGE ADE, *Artie*, p. 106. (1896) Dollars.

"There's my eight hundred bucks," he said.

J. F. WILSON, *Land Claimers*, p. 2. (1911)

<sup>4</sup> A large assembly of young fellows whom they call bucks.

HENRY FIELDING, *Amelia*, x, 2. (1751) The *New Canting Dictionary* (1725) explains, "A Bold Buck, is sometimes used to signify a forward daring Person of either Sex."

The dashing young buck, driving his own equipage.

WASHINGTON IRVING, *Tales of a Traveller*, i, 341. (1824)

I remember you a buck of bucks when that coat first came out to Calcutta.

W.M. THACKERAY, *The Newcomes*, i, 82. (1854)

<sup>5</sup> No matter how I make an honest rise, I'm sure to "buck it off" at farrer [faro].

J. J. HOOPER, *Widow Rugby's Husband*, p. 20. (1851)

One who boldly bucked the tiger.

C. D. FERGUSON, *Experiences of a Forty-Niner*, p. 136. (1888)

He had already collected everything that was due this week and lost it bucking the tiger.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 188. (1902)

## BUCKET

<sup>6</sup> Why can't a man buck up?

J. C. NEAL, in *Graham's Magazine*, Jan., 1844, p. 38.

You are out of place among the little fellows. Buck up!

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 153. (1902)

Buck up and go tell the yarn to the crowd.

R. D. PAINE, *Comrades of the Rolling Ocean*, p. 152. (1921)

<sup>7</sup> The deer . . . was a buck of the first head.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 10. (1594)

He's like a buck of the first head. Brisk, pert, forward.

JOHN RAY, *English Proverbs*, p. 67. (1678) *The Returne from Parnassus* (1606) explains that "A bucke of the first yeare is a Fawne; the second yeare a Pricket; the third yeare a Sorell; the fourth yeare a Soare; the fift a Bucke of the first head; the sixth yeare a compleat Bucke."

<sup>8</sup> I reckon I can't call my hand. Ante and pass the buck.

MARK TWAIN, *Roughing It*. Ch. 47. (1872)

They resort to the bold and ludicrous experiment of "passing the buck." The buck is any inanimate object, usually a knife or pencil, which is thrown into a jackpot and temporarily taken by the winner of the pot.

J. W. KELLER, *Draw Poker*, p. 38. (1887)

The Deputy will pass the buck down to me

WILL IRWIN, *The Red Button*, p. 341. (1912)

Will shift the responsibility.

I reckoned they'd pass the buck to you.

C. E. MULFORD, *Johnny Nelson*, p. 60. (1920)

It would suit me right down to the ground if I could pass the buck to you.

PERCIVAL WILDE, *Design for Murder*, p. 194. (1941) See also TAYLOR, *The Proverb*, p. 189.

All this crowd is a great bunch of buck-passers.

LUCY CORES, *Painted for the Kill*, p. 232. (1943)

## BUCKET

<sup>9</sup> Now up, now down, as boket in a welle.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 675 (c. 1386)

Now is this golden crown like a deep well

That owes two buckets, filling one another,

The emptier ever dancing in the air,

The other down, unseen and full of water.

SHAKESPEARE, *Richard II*, iv, 1, 184. (1596)

In Bath a wanton wife did dwell,

She had two buckets to a well.

UNKNOWN, *Roxburghe Ballads*, i, 76. (c. 1620)

The three lives went up and down before him like buckets in a well.

R. L. STEVENSON, *Ebb-Tide*. Ch. 8. (1893)

<sup>10</sup> Defend me, therefore, . . . from the toll Of dropping buckets into empty wells,

And growing old in drawing nothing up!

COWPER, *The Task*. Bk. iii, l. 187. (1784)

He has spent all his life in letting down buckets into empty wells; and he is frittering away his age in trying to draw them up again.

SYDNEY SMITH, paraphrasing Cowper. (a. 1845) See LADY HOLLAND, *Memoir*, i, 259.

<sup>1</sup> He was sore put about because Hester had gi'en him the bucket.

MRS. GASKELL, *Sylvia's Lovers*, ii, 122. (1863)  
Given him the mitten, dismissed him.

<sup>2</sup> The old oaken bucket, the iron-bound bucket, The moss-covered bucket that hangs in the well!

SAMUEL WOODWORTH, *The Bucket*. (c. 1835)

To KICK THE BUCKET, see under KICK.

### BUCKLE

<sup>3</sup> Squire South buckled too, to assist his friend.  
JOHN ARBUTHNOT, *John Bull* (1727), p. 107. (1712)

I have shook off idleness, and begun to buckle to.

EDMUND BURKE, *Correspondence*, i, 21. (1746)  
Chiquita buckled right down to her work.

BRET HARTE, *Chiquita*. (1871)

I buckled in and read all those books.

MARK TWAIN, *A Tramp Abroad*. Ch. 20. (1880)  
In a few days the boys buckled down to hard work.

ELLA L. DORSEY, *Midshipman Bob*, ii, viii, 188. (1886)

<sup>4</sup> Little and little he decaied so long,  
Tyll he at length came to buckle and bare thong.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 8. (1546)  
"To come to buckle and thong," to be stripped of everything.

His mother and I were nayle and flesh, buckle and thong.

JAMES MABBE, tr., *Celestina*. Act iii. (1631)  
Hold him to it buckle and thong.

JOHN RAY, *English Proverbs*, p. 73. (1678)  
He'll bring buckle and thong together.

JOHN RAY, *English Proverbs*, p. 232. (1678)  
FULLER, *Gnomologia*. No. 2422. (1732)

IF ANGRY, TURN THE BUCKLE OF YOUR GIRDLE. see under ANGER

### BUG

<sup>5</sup> Thou shalt not nede to be afraied for eny bugges by night.

MILES COVERDALE, *Psalms of David*, xci. 5. (1535) Bugges: hobgoblins, bogeys.

A bug meet only to fray Children.

JOHN JEWEL, *Defense of an Apologie*, 285. (1565)  
For all, that here on earth we dreadfull hold.

Be but as bugs to fearen babes withall.

EDMUND SPENSER, *The Faerie Queene* Bk. ii. canto xii, st. 25. (1589)

Warwick was a bug that fear'd us all.

SHAKESPEARE, *III Henry VI*, v. 2. 2. (1591)

Tush, tush! fear boys with bugs.

SHAKESPEARE, *The Taming of the Shrew*, i. 2, 211. (1594)

<sup>6</sup> 'Twixt de bug en de bee-martin 'tain't hard ter tell w'ich gwineter git kotch.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

<sup>7</sup> I'm nine times as good a man as he is or any bug of his country.

TOBIAS SMOLLETT, *Humphry Clinker*. July 18 (1771)

You must see the magic dress of this Indian "big bug."

GEORGE CATLIN, *North American Indians*. Vol. i, p. 40. (1832)

We'll go to the Lord's house . . . pick out the big bugs.

T. C. HALIBURTON, *Sam Slick in England*. Ch. 24. (1843)

For the biggest bugs of the Papist set  
Were not convinced by their primate yet.

CHARLES A. BRISTED, *The Upper Ten Thousand*, ix, 207. (1852) *The Dictionary of American English* notes that "big bug," used to denote a person of importance, has been in common use in the United States since 1830

They don't know who the big bugs are.

AGATHA CHRISTIE, *N or M?* p. 59. (1941)

He's rather a big bug in his way.

AGATHA CHRISTIE, *Evil Under the Sun*, p. 113. (1941)

SNUG AS A BUG, see under SNUG.

### BUGBEAR

<sup>8</sup> Imagined spirits that nurces fraie their babes withall to make them leave crying, as we say bug-beare, or else rawe head and bloodie bone  
JOHN FLORIO, *Worlde of Wordes: Mani*. (1598)

But now I look

Like Bloody-Bone and Raw-Head, to fright children.

JOHN FLETCHER, *The Prophetesse*. Act iv, sc. 5 (1622)

Tell a raw-head-and-bloody-bone story about a footpad.

WALTER SCOTT, *St. Ronan's Well*. Ch. 19. (1824)

<sup>9</sup> It is the test of reason and refinement to be able to exist without bugbears.

WILLIAM HAZLITT, *Emancipation of the Jews* (1819)

<sup>10</sup> No fustian about churchyards, no bugaboo tales.

E. A. POE, *The Premature Burial*. (1843)

Desperate doings with a bauble-sword,  
And other bugaboo-and-baby-work.

ROBERT BROWNING, *The Ring and the Book* Pt. v, l. 949. (1872)

<sup>11</sup> At the worst it is but a bug-beare.

SIR PHILIP SIDNEY, *Arcadia*, iii, 317. (1580)

Meare bugge-beares to scare boys.

THOMAS NASHE, *Pierce Penilesse*, 74. (1592)

Like Bug-bears would eat up crying boys.

EDWARD TOPSELL, *Historie of Foure-Footed Beastes*, 353. (1607)

To the world no bugbear is so great  
As want of figure and a small estate.

POPE, *Imitations of Horace: Epistles*, i, 1, 67. (1733)

The bugbear behind him is after him still.

R. H. BARHAM, *Ingoldsbys Legends: Look at the Clock*. (1842)

## BUILDING

See also *Architecture*

<sup>1</sup> If thou wilt build, let necessitie induce thee thereto, and not lust of howsing. (Tu ne dois point edifier se tu nen as necessite, car plus edifie lomme et plus vouldroit edifier.)

SAINT BERNARD, *Le Regisme de Mesnaige*. (c. 1130)

Inordinate building causith hastie sale of placys. (Souvent advient que il convient vendre ou alier les edifices pour paier ceulx qui les ont fais.)

SAINT BERNARD, *Le Regisme de Mesnaige*.

A performed tower and a bare coffyr make, over late, the great builder wyse.

SAINT BERNARD, *Le Regisme de Mesnaige*.

<sup>2</sup> He who builds upon another's ground, loses his mortar and his stone. (Chi fabbrica su quel d'altri, perde la calcina e le pietre.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 176.

The French have a jingle, "Qui bâtit hors de ses terres, | Perd son mortier et ses pierres," which says exactly the same thing.

<sup>3</sup> A high building a low foundation.

WILLIAM CAMDEN, *Remains*, p. 316. (1605) RAY, 103. (1670)

High Buildings have a low Foundation.

THOMAS FULLER, *Gnomologia*. No. 2499. (1732)

No good Building without a good Foundation.

THOMAS FULLER, *Gnomologia*. No. 3578. (1732)

<sup>4</sup> Old houses mended,  
Cost little less than new, before they're ended.

COLLEY CIBBER, *The Double Gallant: Prologue*, l. 15. (1707)

<sup>5</sup> The building of houses and making of feasts, are unlimited wasters of a man's substance.

RANDLE COTGRAVE, *Dictionary: Abandon*. (1611)

Building and marrying of children are great wasters.

HERBERT, *Jacula Prudentum*. No. 12. (1640)

Biggings, and bairns marrying are great wasters.

JAMES KELLY, *Scottish Proverbs*, p. 60. (1721)

<sup>6</sup> Men who love building are their own undoers, and need no other foes. (οὗτοι φιλοκοδόμους αὐτοὺς ὄψ' αὐτῶν καταλύσθαι χωρὶς ἀταγωνιστῶν.)

MARCUS CRASSUS, *Maxim*. (c. 50 B.C.) See PLUTARCH, *Lives: Crassus*, ii, 5.

To build many houses is the readiest road to poverty. (ἄμαρα πάλλ' ἀνοικοδομεῖν | ἀπρωτὶ εἰς πείνην ὁδὸν ἀνοικοδομεῖν.)

UNKNOWN. *Greek Anthology*, Bk. x, epig. 119.

The proverb is that building is a theife, because it makes us lay out more money than wee thought on.

JOHN MANNINGHAM, *Diary*, p. 9. (1602) The Italians say, "Chi edifica, sua borsa purifica" (He who builds cleans out his purse); the Germans, "Bauen und Borgen, Ein Sack voll Sorgen" (Building and borrowing, A sack full of sorrowing).

Building is a great impoverishing.

HERBERT, *Jacula Prudentum*. No. 461. (1640)

Building is sweet impoverishing.

THOMAS FIELDING, *Proverbs of All Nations*. (1824) Proverbs are all for letting the other fellow do the building, and then buying the house. "He who buys a house ready wrought, | Has many a pin and nail for nought," for example, or, as the French say, "Il faut acheter maison fait, et femme à faire" (A house ready made and a wife to make).

To build is to be robbed.

SAMUEL JOHNSON, *The Idler*. No. 62. (1758)

<sup>7</sup> He builded better than he knew.

R. W. EMERSON, *The Problem*. (1846)

<sup>8</sup> He that repairs not a part, builds all.

HERBERT, *Jacula Prudentum*. No. 346. (1640)

The charges of building, and making of gardens are unknown.

GEORGE HERBERT, *Jacula Prudentum*. No. 414

<sup>9</sup> A man rich in substance, and beloved of all men; for he dwelt in a house by the high-road and was wont to give entertainment to all. (ἀφνειὸς βίβτοιο, φίλος δ' ἦν ἀνθρώποισι· πάντας γὰρ φιλέσσκεν ὅδῳ ἐπὶ οἰκίᾳ ναίων.)

HOMER, *Iliad*. Bk. vi, l. 14. (c. 850 B.C.)

He that builds a house by the highway side. it is either too high or too low.

JOHN RAY, *English Proverbs*, p. 105. (1678)

The Germans say, "Wer an dem Wege bauet der hat viele Meister" (He who builds by the wayside has many masters), and "Wer da bauet an der Strassen, muss die Leute reden lassen" (Who builds on the street must let people talk). The Spaniards say, "Quien en la plaza á labrar se mete, muchos adestadores tiene" (He who goes to work in the public square will have many advisers).

Let me live by the side of the road,

And be a friend to man.

SAM WALTER FOSS, *The House by the Side of the Road*. (1897)

<sup>10</sup> Tenants who have taken up this proverb. *Botch and sit, Build and flit*.

WILLIAM LAWSON, *A New Orchard and Garden*, p. 9. (1618)

Patch, and long sit; Build, and soon flit.

JOHN RAY, *English Proverbs*, p. 21. (1670)

<sup>11</sup> It is easier to tear down than to build up. (Il est plus facile démolir que bastir.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 307. (1859). See also under *CRITICISM*.

<sup>1</sup> Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? (τίς γάρ ἐξ ὑμῶν θέλων πύργον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίσει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;)

*New Testament: Luke*, xiv, 28. (c. A. D. 65) The *Vulgate* is, "Quis enim ex vobis volens turrim aedificare, non prius sedens computat sumptus, qui necessarii sunt, si habeat ad perficiendum?"

If you think of building a tower, first reckon up its cost. (Aedificaturus turrem futuri operis sumptus supputa.)

ST. JEROME (HIERONYMUS), *Epistles*. Epis. xiv, sec. 9. (A. D. 374)

When we mean to build,

We first survey the plot, then draw the model; And when we see the figure of the house, Then must we rate the cost of the erection.

SHAKESPEARE, *II Henry IV*, i, 3, 41. (1598)

He beginneth to build too soon that hath not the money to finish it.

THOMAS DRAXE, *Bibliotheca*, p. 1. (1633)

The man who builds and wants wherewith to pay,

Provides a home from which to run away.

EDWARD YOUNG, *Love of Fame*, i, 171. (1725)

He that builds before he counts the cost, acts foolishly; and he that counts before he builds, finds that he did not count wisely.

FRANKLIN, *Poor Richard's Almanack*, 1753

Who borrows to build, builds to sell.

F. E. HULME, *Proverb Lore*, p. 114. (1902) A Chinese proverb.

<sup>2</sup> Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock (ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τῇ πέτρᾳ): And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand (ἐπὶ τὴν ἄμμον): And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη).

*New Testament: Matthew*, vii, 24-27. (c. A. D. 65) The *Vulgate* is, "Omnis ergo, qui audit verba mea haec, et facit ea, assimilabitur viro sapienti, qui aedificavit domum suam supra petram, et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et non cecidit: fundata enim erat super petram. Et omnis, qui audit verba mea haec, et non facit ea, similis erit viro stulto, qui aedificavit domum suam super arenam: et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et cecidit, et fuit ruina illius

magna." In *Luke* vi, 47-49, the same parable is related in somewhat different words. In both instances, Christ was quoting an old Greek proverb, εἰς ἄμμον οἰκοδομεῖς (To build upon sand).

Who-so that buildeth his house al of salwes [willow-twigs, reeds] . . .

Is worthy to been hanged on the galwes.

CHAUCER, *The Wife of Bath's Prologue*, l. 655. (c. 1386)

Who builds his house on sands . . . Deserves a fool's cap.

POPE, *Wife of Bath's Prologue*, l. 347. (1714)

Safe upon the solid rock the ugly houses stand; Come and see my shining palace built upon the sand.

EDNA ST. VINCENT MILLAY, *A Few Figs from Thistles: Second Fig*. (1921)

<sup>3</sup> They gave themselves over to pleasure as though they would die tomorrow, and built as if they would never die. (Ils s'abandonnoient aux delices comme s'ils avoient lendemain à mourir, et bastissoient comme si jamais ils ne devoient mourir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 1. (1580) Quoting the remark of Empedocles about the Agrigentins.

Building as if they were to live forever.

LEIGH HUNT, *A Jar of Honey from Mount Hybla*, iii, 33. (1848)

<sup>4</sup> The spirit of building is come upon him.

JOHN RAY, *English Proverbs*, p. 67. (1678)

<sup>5</sup> Fools build houses and wise men buy them

JOHN RAY, *English Proverbs*, p. 91. (1670)

Fools build Houses; and wise Men enjoy them

THOMAS FULLER, *Gnomologia*. No. 1573. (1732)

Fools build houses and wise men inhabit them

R. S. HAWKER. (c. 1860) See BYLES, *Life*, p. 82.

The adage says that fools build houses for other men to live in.

W. F. BUTLER, *Autobiography*. Ch. 19. (1911)

Fools build for wise men. (Les fous bâtissent pour les sages.)

CAHIER, *Six Mille Proverbes*, p. 369. (1856)

<sup>6</sup> To build a mansion or a country house, to adorn it with statues, tapestries and other works of art, to make everything in it better worth seeing than its owner, is not to make one's riches an honor, but to be a disgrace to them.

SALLUST, *Ad Caesarem Senem*. Ch. 8. (c. 46 B. C.)

<sup>7</sup> Dip not thy finger in the mortar, nor seek thy penny in water.

UNKNOWN, *Berkeley MSS.*, iii, 28. (1639) Do not dabble in building, or shipping.

A wise man ought never to put his finger into Morter.

SIR BALTHASAR GERBIER, *Summary Description*, p. 3. (1660)

He that once gets his fingers in the mud, can hardly get them out again.

JAMES KELLY, *Scottish Proverbs*, p. 171. (1721)

You are come to a sad dirty house; I am sorry for it, but we have had our hands in the mortar.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)

## BULL

<sup>1</sup> He bellowed like a bull whose throat has just been cut. (*ἐρωθόρυξε ταῦρος <ὡς> νεοφάρυξ*.)

AESCHYLUS, *Fragments*. No. 159, Smyth. (c. 458 B.C.)

He bellows like a bull, but is as weak as a bul-rush.

JOHN CLARKE, *Paroemiologia*, p. 142. (1639)

<sup>2</sup> Two boles, maked al of bras, That spitten fyr.  
CHAUCER, *The Legend of Good Women*, l. 1432. (c. 1385)

Tortures nor bulls of brass,

Should draw it from me.

BEAUMONT AND FLETCHER, *Philaster*. Act iii, sc. 1. (1611) Perillos of Athens made a brazen bull for Phalaris, Tyrant of Syracuse, intended for the execution of criminals, who were shut in the belly and roasted to death by means of fires built beneath it. Phalaris thought the invention ingenious, and tested it on Perillos himself.

All manner of tortures, brazen bulls, racks, wheels.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. i, mem. i, subs. 1. (1621)

<sup>3</sup> A pig among roses. (*ὡς ἰὰ ῥόδων*.)

CRATES, *Neighbors*. Frags. (c. 450 B.C.) Also proverbial are the phrases, *ὡς ἐκώμασεν* (The pig ran amuck), and *βοῦν ἐν πόλει* (The ox in the city).

The bull peeping in. (*βουὺν παρὰκρυψίς*.)

MENANDER, *Fragments*. (c. 300 B.C.) Cited by ZENOBIUS, *Adagia*, v, 39.

Whatever it is that smashes, Mrs. T. always swears it was the most valuable thing in the room. I'm like a bull in a china-shop.

FREDERICK MARRYAT, *Jacob Faithful*. Ch. 15. (1834) This seems to be the earliest recorded use of the phrase.

Lawless's tastes and habits being about as congenial to the atmosphere of a ball-room, as those of a bull to the interior of a china-shop.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 13. (1850)

Comparing himself to a bull in a china-shop.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 41.

On went the giant . . . like a bull in a china-shop.

CHARLES KINGSLEY, *Water-Babies*. Ch. 8. (1863) Floundering and romping through the arts, . . . very much as a bull through a china-shop.

HENRY JAMES, *Letters*, I, 349. (1899)

[He] will go blundering in like your proverbial bull in a china-shop.

DENNIS WHEATLEY, *The Scarlet Impostor*, p. 222. (1942)

<sup>4</sup> A mad Bull is not to be ty'd up with a Pack-thread.

THOMAS FULLER, *Gnomologia*. No. 266. (1732)

Mad kings and mad bulls are not to be held by treaties and packthread.

FRANKLIN, *Poor Richard's Almanack*, 1746.

<sup>5</sup> Accordyng to the old prouerbe, let him take the bull that stole the calf.

EDWARD HALL, *Chronicle*, p. 406. (1548)

HE THAT BULLS THE COW MUST KEEP THE CALF, see under BASTARD.

<sup>6</sup> I haue read, that the Bull being tyed to the Figge tree, looseth his strength.

JOHN LYLY, *Euphues* (Arber), p. 78. (1579)

<sup>7</sup> Strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. (Tauri pingues obsederunt me. Aperuerunt super me os suum, sicut leo rapiens et rugiens.)

Old Testament: *Psalms*, xxii, 12-13. (c. 350 B.C.) Hence the proverbial, "To roar like a bull of Bashan."

O that I were

Upon the hill of Basan, to outroar

The horned herd! for I have savage cause.

SHAKESPEARE, *Antony and Cleopatra*, iii, 13, 126. (1606)

By the roarin' Bulls of Bason, I'd make you obey my orders.

T. C. HALIBURTON, *Wise Saws*. Ch. 4. (1843)

When you came in I was roaring like the bull of Bashan.

FOOTNER, *Death of a Saboteur*, p. 65. (1943)

<sup>8</sup> I am as strong as a bull moose and you can use me to the limit.

THEODORE ROOSEVELT, *Letter to Mark Hanna*, at opening of the Presidential campaign in 1900. See BISHOP, *Roosevelt and His Times*, i, 139.

It takes more than that to kill a Bull Moose.

THEODORE ROOSEVELT, *Speech*, at Milwaukee, Wis., 14 Oct., 1912. Referring to the attempt which had been made that day to assassinate him, when he had been wounded in the chest.

Bull Moose, an emblem of the Progressive Party in 1912, originated from the statement of President Roosevelt, made upon his arrival at Chicago just before the Republican convention, that he felt like a "Bull Moose."

E. C. SMITH, *Dictionary of American Politics: Bull Moose*. The first discovered newspaper use of the term was in the *New York Tribune*, 26 June, 1912.

<sup>9</sup> He had not, as the phrase goes, taken the bull by the horns.

WALTER SCOTT, *Old Mortality*. Ch. 25. (1816) To "take the bull by the horns" is to meet a difficulty rather than evade it.

It would never do to take the bull by the horns in that manner.

JOHN GALT, *The Provost*. Ch. 28. (1822)

He took the bull fairly by the horns.

LORD LYTTON, *The Caxtons*. Pt. II, ch. 1. (1849)

I take the bull by the horns.

LINCOLN, *Speech*, Peoria, Ill., 16 Oct., 1854.



Nora would have faced the difficulty, and taken the bull by the horns.

TROLLOPE, *He Knew He Was Right*. (Ch. 91. (1869))

I have often been told to be bold, and take the bull by the horns.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 11. (1869)

We decided to take the bull by the horns.

CLYDE FITCH, *Captain Jinks*. Act. i. (1901)

1 It is no Bull, to speak of a common Peace, in the place of War.

JOHN SELDEN, *Laws of England*, ii, 11. (1649)

I confess it was what the English call a bull.

ALEXANDER POPE, *Letter*. (1711) *Works*, v, 174. There is one distinguishing peculiarity of the Irish bull—its horns are tipped with brass [i. e. with impudence or assurance].

MARIA EDGEWORTH, *Essay on Irish Bulls*. Ch. 9. (1802) "Bull" had been used to describe a self-contradictory proposition long before it was associated with the Irish.

A bull is an apparent congruity, and real incongruity of ideas, suddenly discovered.

SYDNEY SMITH. (1803) *Works* (1867), i. 69.

I had committed a bull myself, by intruding.

S. A. HAMMETT, *Captain Priest*, p. 226. (1855) He told me that you were the fellow who had made the bull.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 70. (1902)

2 As lawless as a town-bull.

JOHN RAY, *English Proverbs*, p. 286. (1678)

FULLER, *Gnomologia*. No. 706 (1732)

No law for a town's bull.

HOLLAND, *Cheshire Glossary*, p. 454. (1886)

## BULLET

3 Better pointed bullets than pointed speeches. (Lieber Spitzkugeln als Spitzreden.)

OTTO VON BISMARCK, *Speech*, during the Hesse-Cassel insurrection of 1850.

4 Now he is thought the most unfortunate, and cursed in his mother's womb, who dyeth by great shot.

WILLIAM CAMDEN, *Remains, Concerning Britain* (1870), p. 225. (1614)

Who was killed by a cannon bullet was curst in his mother's belly.

JAMES HOWELL, *Proverbs*, p. 6. (1659) RAY. *English Proverbs*, p. 110. (1670)

Yet do I not believe what soldiers commonly say, 'that he was cursed in his mother's belly, who is killed with a cannon.'

THOMAS FULLER, *Worthies of England: Sussex*, lii, 241. (1662)

He was cursed in his mother's belly that was killed by a cannon-bullet.

SWIFT, *Polite Conversation*. Dial. ix. (1738)

5 Every bullet hath a lighting place.

GEORGE GASCOIGNE, *Fruits of Warre*, St. 67. (1575)

Every shot has its commission, d'ye see.

SMOLLETT, *The Reprisal*. Act ii, sc. 8. (1757) King William was of an opinion, an' please your honour, quoth Trim, that everything was predestined for us in this world; insomuch, that he would often say to his soldiers, that 'every ball had its billet.'

LAURENCE STERNE, *Tristram Shandy*. Bk. viii, ch. 19. (1759)

He never received one wound. So true is the old saying of King William, that 'every bullet has its billet.'

JOHN WESLEY, *Journal*, 6 June, 1765. This is the accepted form of the saying, which tradition has always attributed to William of Orange. No real authority for the attribution has ever been discovered, but it was in keeping with his character, and he may very possibly have said it, or something like it. The bullet destined for him found its billet, when he fell at the hands of an assassin in 1584.

Each bullet has got its commission,

And when our time's come we must go.

CHARLES DIBDIN, *The Benevolent Tar*. (c. 1800) Its billet every bullet has.

THOMAS HOOD, *Waterloo Ballad*. (c. 1830)

Heaven knows its time; the bullet has its billet, Arrow and javelin each its destined purpose.

WALTER SCOTT, *Count Robert of Paris*. Ch. 25. heading. (1831) Credited to "Old Play."

It is an established axiom that "every bullet has its billet."

DICKENS, *Pickwick Papers*. Ch. 19. (1837)

6 Bullets through good people's hearts make a long echo.

STEFAN HEYM, *Hostages*, p. 324. (1942)

## BULLY

7 Though she be sunwhat olde,  
It is myne owne swete bullye,  
My muskyne and my bullye.

JOHN BALE, *Three Lawes*, l. 475. (1538) A term of endearment and familiarity, originally applied to either sex, but later usually to men.

What sayest thou, bully Bottom?

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 1, 8. (1596)

From heartstring I love the lovely bully.

SHAKESPEARE, *Henry V*, iv, 1, 48. (1599)

I have promised to be with the sweet Bully early in the morning of her important day.

SAMUEL RICHARDSON, *Sir Charles Grandison*. Bk. iv, let. 15. (1754)

8 The bully's bluster proves the coward's fear.

CRABBE, *Parish Register*. Pt. i, l. 354. (1807)

A bully is always a coward.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 4. (1843) Charles Lamb denied this in his *Popular Fallacies*.

His yellow streak, the hall mark of the bully, though not wide was deep.

P. C. WREN, *The Uniform of Glory*, p. 46. (1941)

<sup>1</sup>  
He that is a bully-boy,  
Come pledge me on the ground.

THOMAS RAVENSCROFT, *Deuteromelia*. (1609)  
The bully-boys of the Helderberg.

WASHINGTON IRVING, *Knickerbocker's History of New York* (1861), p. 143. (1809)

You are not the first bully-boy that has said stand to a true man.

WALTER SCOTT, *Rob Roy*. Ch. 8. (1818)

## BUNCOMBE

<sup>2</sup>  
Talking for Buncombe.

FELIX WALKER, *Speech on the Missouri Bill*, House of Representatives, 25 Feb., 1820. Walker was a Representative from North Carolina, and Buncombe County was part of his district. He was known as "the old oil-jug" because of his fondness for speech-making, and when, toward the close of the long debate on the Missouri Bill, he rose to speak, several members urged him to desist, he refused, and stated that he was "bound to make a speech for Buncombe." See *Annals of Congress*, 16th Cong., 1st session, vol. xxvi, col. 1539. Also a full account of the incident by Dr. William Darlington in *The Historical Magazine*, Oct., 1858. (Vol. i, No. 10, p. 311.)

Several years ago, in Congress, the member from this immediate district [Buncombe County, N.C.] rose to address the House. Many members left the hall. Very naively he told those who were so kind as to remain that they might go too; for he should speak for some time, but he was only talking for Buncombe.

JOHN WHEELER, *Historical Sketches of North Carolina*. Vol. ii, p. 52. (1851)

It's all bunkum, you know.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 2. (1843)

Here, would-be Tullys pompously parade  
Their timid tropes for simple "Buncombe" made.

J. G. SAXE, *Progress*. (1846)

Now do not think this is "Buncombe."

J. R. LOWELL, *The Biglow Papers: Introduction*. (1848) "It is seldom that we can get any frank utterance from men, who address, for the most part, a Buncombe either in this world or the next."—Ser. i, No. 1. *Introduction*.

America too will find that . . . speeches to Buncombe will not carry men to the immortal gods.

THOMAS CARLYLE, *Latter-Day Pamphlets: Parliaments*. (1850)

Talk plain talk, and leave bunkum for right non-  
orables who keep their places thereby.

KINGSLEY, *Two Years Ago*. Ch. 25. (1857)

Bunk is mental junk.

GEORGE W. LYON and O. F. PAGE. A definition submitted simultaneously by these two men, strangers to each other, in a contest sponsored by *The Forum*, Sept., 1927, p. 449.

The practice for which W. E. Woodward, in a novel [*Bunk*] published in 1923, invented the word "debunking."

F. L. ALLEN, *Only Yesterday*, p. 236. (1931)

## BURDEN

<sup>3</sup>  
According to the strength of the camel is the weight of his burden.

*Babylonian Talmud: Kethuboth*, fo. 67a. (c. 450)

According to the camel, so is the burden.

*Babylonian Talmud: Sotah*, fo. 13b. Ascribed to Ben Sirā, but not found.

God giveth to no soul a burden heavier than it can bear.

MOHAMMED, *The Koran*, ii, 286. (c. 622)

We lay no burden on any man more than he is able to bear.

MOHAMMED, *The Koran*, xxiii, 62.

Every man's burden is suited to his strength.

SADI, *Bustan*. Ch. ii, Apol. 5. (c. 1258)

God has made the back to the burthen.

WILLIAM COBBETT, *Rural Rides*, 2 Jan., 1822.

Carlyle quotes "The back is made for the burden" as "a pious adage." The Germans say, "Gott giebt die Schultern nach der Bürde" (God gives the shoulder according to the burden).

The sisters worried these men a good deal. They all took it in good part. Their backs were made to bear their burden.

S. BARING-GOULD, *John Herring*. Ch. 6. (1883)

<sup>4</sup>  
A burthen of one's own choice is not felt.

H. G. BOHN, *Handbook of Proverbs*, p. 282. (1855) The Italians say, "Carica volontaria non carica" (A voluntary burden is not a burden). An English variant is, "The burden one likes is cheerfully borne."

The burden which one has thoughtlessly got must be patiently borne.

H. G. BOHN, *Handbook of Proverbs*, p. 499

<sup>5</sup>  
It is other people's burdens that kill the ass. (Cuidados ajenos matan al asno.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)

It is not the burthen but the over-burthen that kills the beast. (No mata la carga sino la sobrecarga.)

J. COLLINS, *Spanish Proverbs*, p. 231. (1823)

There is a Latin proverb, "Onus segni impone asello" (Place the burden on the slow-paced ass). See also under Ass.

<sup>6</sup>  
The greatest burdens are not the gainfullest.

RANDLE COTGRAVE, *Dictionary: Acquests*. (1611) Cited by JAMES KELLY, *Scottish Proverbs*, p. 336, who adds, "That is, they who labour sorest have not the best wages."

<sup>7</sup>  
Every one finds his own burthen heavy. (À chacun son fardeau pèse.)

RANDLE COTGRAVE, *Dictionary: Fardeau*. (1611) The Italians say, "Ad ognuno par più grave la croce sua" (To everyone his own cross weighs heaviest).

Every one thinks his sack heaviest.

HERBERT, *Jacula Prudentum*. No. 750. (1640)

Every Horse thinks his own Pack heaviest.

THOMAS FULLER, *Gnomologia*. No. 1420. (1732)

Each one thinks his lot the worst; but he is mistaken. If he thought himself the worst of the lot he might be right.

C. H. SPURGEON, *Salt-Cellars*. (1885)

<sup>1</sup> Helpe the taker of a burthen, but not the layer downe. (Tollenti onus auxiliare, deponenti nequaquam.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. (1508)

Taverner, tr., fo. 72. (1550) Taverner adds:

"As who shuld saye: Further suche as labour to attayne to vertue, but such as be slouthfull and lay downe all honeste labours, helpe nat." Quoted as a maxim of Pythagoras.

<sup>2</sup> Bear ye one another's burdens. (ἀλλήλων τὰ βάρη βαστάετε.)

*New Testament: Galatians*, vi, 2. (c. A. D. 53)

The *Vulgate* is, "Alter alterius onera portate."

We should bear each other's burdens. (Invicem onera nostra portemus.)

St. AUGUSTINE, *Epistles*. Epis. xxii, sec. 9.

(A. D. 392) Paraphrasing *Galatians*.

<sup>3</sup> Every man shall bear his own burden. (ἕκαστος γὰρ τὸ ἴδιον φορτὸν βαστάσει.)

*New Testament: Galatians*, vi, 5. (c. A. D. 53)

The *Vulgate* is, "Unusquisque enim onus suum portabit."

No man may bear another's burden.

MOHAMMED, *The Koran*, liii, 38. (c. 622)

Every one must look to his owne charge: or beare his owne burden.

RANDLE COTGRAVE, *Dictionary: Chasque*. (1611)

It was Heaven's will . . . and to be borne as such. Every man must bear his own burden

KINGSLEY, *Westward Ho!* Ch. 26. (1855)

<sup>4</sup> He carries well, to whom it weighs not.

HERBERT, *Jacula Prudentum*. No. 393. (1640)

<sup>5</sup> None knows the weight of another's burthen.

GEORGE HERBERT, *Jacula Prudentum*. No. 879

(1640) FULLER, *Gnomologia*, No. 3655. (1732)

No one knows the weight of another's burden

JOHN RAY, *English Proverbs*, p. 1. (1670)

<sup>6</sup> Ah, sir! light burdeine far heauy (quoth she) This light burdein in longe walke welny tryeth me.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Light burdens heavy, if far borne.

MICHAEL DRAYTON, *Ideas Mirrour* St 59 (1594)

Light burdens, long borne, grow heavy.

HERBERT, *Jacula Prudentum*. No. 16. (1640)

Light burdens far heavy.

JOHN RAY, *English Proverbs*, p. 114. (1670)

Ray adds the French, "Petit fardeau pèse à la longue." or "Petit chose de loin pèse."

Another form is, "Au long aller, petit fardeau pèse" (On a long journey, a little burden tires). The Germans say, "Leichte Bürden werden ferne schwer."

We use to say, light burdens far carried are heavy.

JOHN BUNYAN, *Greatness of the Soul*. (1682)

He will think his breeks a burden.

JAMES KELLY, *Scottish Proverbs*, p. 166. (1721)

When he has to carry them all the time.

There is no light burden on a long road.

S. G. CHAMPION, *Racial Proverbs*, p. 375.

(1938) A Chinese proverb.

<sup>7</sup> A profitless burden to the earth. (ἐρώσιον ἀχθος ἀπούρησ.)

HOMER, *Iliad*. Bk. xviii, l. 104. (c. 850 B. C.)

You're a burden to the earth. (γάς βάρος.)

SOPHOCLES, *Fragments*. Frag. 945. (c. 410 B. C.)

I am a burden to myself. (Factus sum mihimetipsi gravis.)

*Old Testament: Job*, vii, 20. (c. 350 B. C.)

<sup>8</sup> How many weak shoulders have craved heavy burdens! (Combien d'épaules sans force ont demandé de lourds fardeaux!)

JOSEPH JOUBERT, *Pensées*. No. 201. (1810)

<sup>9</sup> Take no more on you than you're able to bear.

JAMES KELLY, *Scottish Proverbs*, p. 305. (1721)

<sup>10</sup> Take up the White Man's burden.

RUDYARD KIPLING, *The White Man's Burden*.

(1899) The conquest and oversight of the so-called inferior races.

Take up th' white man's burden an' hand it to th' coons.

FINLEY PETER DUNNE, *The Decline of National Feeling*. (1900)

He'll take up the red man's burden again.

O. HENRY (W. S. PORTER), *The Atavism of John Tom Little Bear*. (1903)

<sup>11</sup> He that gauges his burden can bear it. (Qui sua metitur pondera, ferre potest.)

MARTIAL, *Epigrams*. Bk. xii, epig. 98. (c. A. D. 85)

<sup>12</sup> Light grows the burden which is well borne. (Leve fit, quod bene fertur, onus.)

OVID, *Amores*. Bk. i, eleg. 2, l. 10. (c. 13 B. C.)

To support the burden, you must strive with head erect. (Sustineas ut onus, nitendum vertice pleno est.)

OVID, *Ex Ponto*. Bk. ii, epis. 7, l. 77. (c. A. D. 13)

<sup>13</sup> It's no friendly act to delay a man who's burdened down. (Haud amice facis, qui cum onere offers moram.)

PLAUTUS, *Poenulus*, l. 852. (c. 194 B. C.)

And when the porter bends beneath his load, And pants for breath, clear thou the crowded road.

JOHN GAY, *Trivia*. Bk. ii, l. 49. (1716)

Respect the burden, Madam. (Respectez le fardeau, Madame.)

NAPOLÉON, to Mrs. Balcombe, at St. Helena when some servants, carrying heavy boxes, passed in their way, and she ordered them to keep back. See O'MEARA, *Napoleon at St. Helena*; EMERSON, *Representative Men: Napoleon*.

Napoleon made the lady get out of the way of the porter and said, "Respect the burden,

madam." That was behaving like a very fine gentleman.

BERNARD SHAW, *Misalliance*, p. 94. (1910)

1 A kicking animal is best well-burdened.

SADI, *Bustan*. Ch. ii, Apol. 11. (c. 1257)

The lower mill-stone revolves not, and hence, of necessity supports the greater burden.

SADI, *Gulistan*. Ch. iii, Apol. 28.

2 It is base to flinch under a burden. (Turpe est cedere oneri.)

SENECA, *Ad Lucilium*. Epis. xxii, sec. 7. (c. A. D. 65)

3 The burden is light on the shoulders of another.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 92. (1853) A Russian proverb.

### BURR

4 Togider thei cleued . . . So with other doth the burre.

UNKNOWN, *Arthour and Merlin*, l. 8290. (c. 1330)

Together they cleve more fast then do burres.

ALEXANDER BARCLAY, *The Cytelen and Up-londyskman*, 43. (1514)

I toke hir for a rose, but she breedth a burre.

She comth to sticke to me nowe in his lacke.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 10. (1546)

They cleave together like burs.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5.

Ye cleave together so like burres.

THOMAS CHURCHYARD, *Churchyard's Charge*. (1580)

5 Thou cat, thou burr! vile thing, let loose.

SHAKESPEARE, *A Midsummer Night's Dream*, iii, 2, 260. (1596)

They are burrs, I can tell you; they'll stick where they are thrown.

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 120. (1602)

I am a kind of burr; I shall stick.

SHAKESPEARE, *Measure for Measure*, iv, 3, 193. (1604)

They hold together like burres.

JOHN CLARKE, *Paroemiologia*, p. 63. (1639)

They will stick like burrs.

JOHN BUNYAN, *The Pilgrim's Progress: The Author's Apology*. (1678)

They hang together like burs.

JOHN RAY, *English Proverbs*, p. 250. (1678)

When a fellow stuck like a bur, that there was no shaking him off.

JOHN ARBUTHNOT, *John Bull*, p. 59. (1712)

### BUSH

6 Not with vain terror do I shrink, as bird that misdoubteth bush. (οὐτοι δυσολῶ θάμνον ὡς ὄρνις φόβῳ | ἄλλως.)

ÆSCHYLUS, *Agamemnon*, l. 1316. (458 B. C.)

He that feareth every bush must neuer goe a birding.

JOHN LYL, *Euphues and His England* (Arber), p. 354. (1580) FULLER, *Gnomologia*, 2098.

He that is afrajd of every bush will never prove good huntsman.

FERGUSON, *Scottish Proverbs*, p. 56. (c. 1595)

The thief doth fear each bush an officer.

SHAKESPEARE, *III Henry VI*, v, 6, 12. (1590)

See under THIEF.

Let . . . the dire thought of his committed evil

Shape every bush a hideous shapeless devil.

SHAKESPEARE, *The Rape of Lucrece*, l. 972. (1594)

Or in the night, imagining some fear,

How easy is a bush suppos'd a bear!

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 22. (1595)

In every hedge and ditch, both day and night,

We fear our death, of every leaf affright;

A lamb appears a lion, and we fear

Each bush we see's a bear.

FRANCIS QUARLES, *Emblemes*. Bk. i, emb. 13. (1635)

The guilty conscience fears, when there's no fear, And thinks that every bush contains a bear.

ROWLAND WATKYN, *Flamma Sine Fumo: The Righteous Is Confident as a Lion*. (1662)

He thinks every bush a boggard [bugbear, phantasm].

JOHN RAY, *English Proverbs*, p. 232. (1678)

You take every bush for a bug-bear.

THOMAS FULLER, *Gnomologia*. No. 6002. (1732)

If I see a stump, I took it for a man.

MARK TWAIN, *Huckleberry Finn*. Ch. 8. (1884)

THE GUILTY FLEE, see under GUILT. THE GUILTY CONSCIENCE, see under CONSCIENCE.

7 Young women in the old world were not wont To hang out gaudy bushes for their beauties.

BEAUMONT AND FLETCHER, *The Custom of the Country*. Act iii, sc. 2. (1616) "To hang out bushes," i. e. to hang out signs or advertisements.

In every one of them, some outward figures, which hang as signes or bushes of their inward formes.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 2. (1643)

GOOD WINE NEEDS NO BUSH, see under WINE.

8 Where if you beat a bush, 'tis odds you start a thief.

MICHAEL DRAYTON, *Polyolbion*. (1612)

Beat the bush and start a thief.

THOMAS FULLER, *Worthies of England*, i, 194. (1662)

9 The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (Rubus arderet, et non combureretur.)

Old Testament: *Exodus*, iii, 2. (c. 550 B. C.)

Hence "the burning bush." It is generally held that a thorn-bush of some sort is meant.

See *Jewish Encyclopaedia*, iii, 439.

10 That's a cap sheef that bangs the bush.

T. C. HALIBURTON, *The Clockmaker*. Ser. i, 52. (1835) i. e. caps the climax.

If this don't take the rag off the bush!  
ANN SOPHIA STEPHENS, *High Life in New York*, i, 56. (1843)

That . . . comes nigher draggin the bush up by the roots an a most enny thing I ever seed.

JOHNSON HOOPER, *Adventures of Captain Simon Suggs*. Ch. 12. (1845)

Don't that take the rag off the bush?

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 5. (1843) A phrase probably deriving from the fact that a rag hung on a bush was frequently used as a target.

It happifies me to say that we bang the bush.  
W. E. BURTON, *Waggeries*, p. 70. (1848)

1  
It's a low bush that the sun never shihes on.  
MARY LASSWELL, *Suds in Your Eye*, p. 102. (1942)

2  
It is a tiresome way of speaking, when you should dispatch the business, to talk about things afar off. (Odiosast oratio, cum rem agas longinquom loqui.)

PLAUTUS, *Mercator*, l. 608. (c. 200 B.C.) i.e. things which have nothing to do with the matter in hand.

A longe betyng aboute the busshe and losse of time.

ROBERT WHYTYNTON, *Vulgaria*, p. 35. (1520)

Tell it orderly, without going about the bush.

THOMAS WILSON, *The Arte of Rhetorique*, p. 2. (1560)

It was vaine so longe to beate about the bush.

ROBERT GREENE, *Pandosto*. (1588)

To use many circumstances, to goe about the bush.

RANDIE COTGRAVE, *Dictionary: Aller*. (1611)

I went round the bush, and round the bush, before I came to the matter.

SIR JOHN VANBRUGH, *The Confederacy*. Act iii, sc. 2. (1705)

He does not beat about the bush for difficulties or excuses.

WILLIAM HAZLITT, *Table-Talk*, ii, ix, 212. (1822)

Like a good sportin'-dog, if I did beat round the bush, I always put up the birds.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 10. (1843)

I was beating about the bush.

HENRY JAMES, *The Aspern Papers*. Ch. 1. (1888)

I did not know how long he might thus beat about the bush.

STEVENSON AND OSBOURNE, *The Wrecker*. Ch. 18. (1892)

There isn't time for beating round the bush.

CLYDE FITCH, *The Climbers*. Act iii. (1901)

No good is ever done by beating about the bush.  
BERNARD SHAW, *Fanny's First Play*. Act iii. (1911)

It's no good beating about the bush.

EDGAR WALLACE, *The India-Rubber Man*. Ch. 7. (c. 1920)

You needn't beat about the bush.

JOSEPH SHEARING, *Blanche Fury*, p. 106. (1939)

A favorite cliché of writers of mystery stories.

3  
Thus hath every gap his bush, each suspicion his prevention.

SIR EDWIN SANDYS, *Europae Speculum*, p. 123. (1599)

With one bush (as they say) you are to stop two gaps.

PHILEMON HOLLAND, tr. *Livy*, xxiii, 3, (1600)

To kill two birds with one stone, see under BIRD.

4  
On the bushe bettes one, another man hath the byrde.

UNKNOWN, *Lyfe of Ipomedon*, l. 6021. (c. 1300)

And takth the bridd to his beyete,

Wher othre men the buisshe bete.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 2355. (c. 1390)

Some bete the bussh and some the byrdes take.

UNKNOWN, *Generydes*, l. 4524. (c. 1440)

I will not beat the bush, and another shall have the birds.

THOMAS MONTACUTE, EARL OF SALISBURY, at the siege of Orleans, when his ally, the Duke of Burgundy, proposed that Salisbury withdraw when the town was ready to yield. (1428) See CAMDEN, *Remains*, p. 289. Camden says it was this remark which "so offended the Burgundian, that it wholly alienated his mind from the English, to their great loss in all the French wars following."

Beat the bushes without catching the birds. (Battoyt les buissons sans prandre les ozillons.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

Another form is, "Vous battez les buissons dont un autre a les oysissons" (You beat the bushes, but another gets the birds).

And while I at length debate and beate the bushe,

There shall steppe in other men, and catche the burdes.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

I beate the bushe, the birdes to them doe flye.

GABRIEL HARVEY, *Works*, i, 93. (1580) Grosart.

It hath been my luck always to beat the bush, while another killed the hare.

UNKNOWN, *Returne from Parnassus*, ii, 5. (1606)

One beateth the Bush, and another catcheth the Bird.

THOMAS FULLER, *Gnomologia*. No. 3738. (1732)

Your active benevolence starts the game while others beat the bush.

WALTER SCOTT, *Letter to Mrs. Hughes*. (1828)

5  
Ounder buskes me shal fair weder abide. (Under a bush I'll wait for fair weather.)

UNKNOWN, *Proverbs of Hendyng*. St. 22. (c. 1300)

Under the bosshe yt ys gode fayre weder to abyde.

UNKNOWN, *Sloane MS. 747*. Sig. 66A. (c. 1500)

Under the greenwood tree . . .

Here shall he see No enemy

But winter and rough weather.

SHAKESPEARE, *As You Like It*, ii, 5, 1. (1599)

A bad bush is better than the open field.

JOHN RAY, *English Proverbs*, p. 58. (1670)

A thin Bush is better than no Shelter.

THOMAS FULLER, *Gnomologia*. No. 432. (1732)  
These evil showers make the low bush better than no bield [shelter].

WALTER SCOTT, *The Monastery*. Ch. 3. (1820)

The French say, "Il n'y a pas si petit buisson qui ne porte ombre" (There is no bush so small as to be without shade). There is another Scottish proverb, "Everyone bows to the bush that bields him."

## BUSINESS

<sup>1</sup> Talk of nothing but business and dispatch that business quickly.

ALDUS MANUTIUS, *Placard*, placed on the door of his printing office at Venice. (c. 1500) See DIBDIN, *Introduction to Greek and Latin Classics*, p. 436.

Expedition in a little is better than much too late.

SIR WALTER RALBOH, *Letter to Robert Cecil*, 1595.

Dispatch is the mother of good fortune. (La presteza es madre de la diche.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 53. (1647)

Dispatch is the soul of Business, both in Peace and War, in private as well as publick.

OSWALD DYKES, *English Proverbs*, p. 171. (1709)

There is nothing more requisite in business than dispatch.

ADDISON, *The Drummer*. Act v, sc. 1. (1716)

Dispatch is the soul of business.

LORD CHESTERFIELD, *Letters*, 5 Feb., 1750.

Secrecy and Dispatch may prove the Soul of success to an Enterprise.

GEORGE WASHINGTON, *Letter to David Cobb*, 30 June, 1781.

Cecil's dispatch of business was extraordinary, his maxim being, "The shortest way to do many things is to do only one thing at once."

SAMUEL SMILES, *Self-Help*. Ch. 8. (1859)

A conference is a gathering of important people who, singly, can do nothing but together can decide that nothing can be done.

FRED ALLEN, *Letter to W. M. Martin*, 25 Jan., 1940. Martin was the President of the N.Y. Stock Exchange.

<sup>2</sup> The market-place is a place set apart where men may deceive and overreach each other. (τὴν ἀγορὰν ὁρισμένον ἔφη τέπον εἰς τὸ ἀλλήλους ἀπατᾶν καὶ πλεονεκτεῖν.)

ANACHARSIS, *Sententiae*. (c. 600 B. C.) See DIOGENES LAERTIUS, *Anacharsis*, i, 105. A fore-runner of the Latin proverb, "In mercatura facienda multae fallaciae et quasi praestigiae exercentur" (In the conduct of business many deceptions are practised and near juggleries).

Stamps God's own name upon a lie just made. To turn a penny in the way of trade.

WILLIAM COWPER, *Table Talk*, i. 420. (1785)

<sup>3</sup> Serious business for the morrow. (σέκοθ' εἰς ἄρριον τὰ σπουδαία.)

ARCHIAS OF THEBES, to a messenger who arrived during a banquet with a letter which

he said should be read at once, since it was on serious business. But Archias merely said, "Serious business tomorrow," and slipped the letter under the pillow of his couch. The letter contained a warning of a plot to assassinate him, and a few minutes later the assassins broke in and killed him. (c. 550 B. C.) "Wherefore," says Plutarch (*Lives: Pelopidas*, x, 4), "these words of his are a current proverb to this day among the Greeks." The Greeks had another proverb, *ἑωθινὰ δίκαι* (Early morning cases), of business that was quickly finished.

Put it off to another time. (εἰς ἄλλης ἀναβαλόν.)

PLATO, *Symposium*. Sec. 174E. (c. 380 B. C.)

I have postponed my serious business for their sport. (Posthabui tamen illorum mea seria ludo.)

VERGIL, *Eclogues*. No. vii, l. 17. (37 B. C.)

Plutarch likewise reports the story of Archias, the tyrant of Thebes, how the night before the execution of the enterprise that Pelopidas had plotted to kill him, in order to set his country at liberty, another Archias of Athens wrote him a letter, relating all the conspiracy, but this letter being delivered to him while he sat at supper, he put it aside, with this saying, which has since then passed for a proverb in Greece, "Business tomorrow." (À demain les affaires.)

MONTAIGNE, *Essays*. Bk. ii, ch. 4. (1580)

Somehow those fellows always do business tomorrow.

EUGENE WALTER, *The Easiest Way*. Act ii. (1908)

It is the custom in Spain always to put off business until tomorrow.

BERNARD SHAW, *Man and Superman*. Act iii (1903)

<sup>4</sup> The playthings of our elders are called business. (Maiorum nugae negotia vocabantur.)

St. AUGUSTINE, *Confessions*. Bk. i, ch. 9. (A D 397)

<sup>5</sup> A pot belonging to partners is neither hot nor cold.

*Babylonian Talmud: Erubin*, fo. 3a. (c. 450)

A variation of the Latin proverb, "Communiter negligitur quod communiter possidentur" (That which is possessed in common is commonly neglected). Or, as the English proverb goes, "Little is done when everyone is master." FULLER, *Gnomologia*, No. 360 (1732), puts it, "A Pot that belongs to many is ill stirr'd and worse boil'd"

<sup>6</sup> Every bodies work is no bodies work.

RANDLE COTGRAVE, *Dictionary: Ouvrage*. (1611)

I remember that a wise friend of mine did usually say, "that which is everybody's business is nobody's business."

IZAAC WALTON, *The Compleat Angler*. Pt. i. ch. 2. (1653)

Every-Body's Business, Is No-Body's Business  
DANIEL DEFOE. Title of a diatribe against servants. (1725) Macaulay quotes this as "an old maxim" in his essay on *Hallam's Constitutional History*. (1828)

Public property is never so well taken care of as private property; . . . "that which is everybody's business is nobody's business."

WILLIAM COBBETT, *Advice to Young Men*. Ch. 6. (1829) More concisely, "A public hall is never swept."

What's everybody's business is nobody's business.

AUGUSTIN DALY, *Horizon*. Act i. (1871)

There is no one to sweep a common hall.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1781. (1875)

What I say is that everybody's business is nobody's business.

BERNARD SHAW, *Misalliance*, p. 13. (1910)

What was nobody's business became everybody's business.

GEORGE BARTON, *Thrilling Triumphs of Crime Detection*, p. 201. (1937)

1 Business is a dump for dreams.

PHILIP BARRY, *You and I*. Act i. (1923)

2 He that hath little business shall become wise. (καὶ ὁ ἐλασσούμενος πράξει αὐτοῦ σοφισθήσεται.)

BEN SIRA, *Book of Wisdom* (Ecclesiasticus), xxxviii, 24. (c. 190 B. C.) Paraphrased in *Aboth N.*, ch. 33.

3 Affairs, like salt fish, ought to be a good while a soaking.

H. G. BOHN, *Handbook of Proverbs*, p. 309. (1855)

Business makes a man as well as tries him

H. G. BOHN, *Handbook of Proverbs*, p. 334

4 I have my clarinet in my sleeve and my breath in my mouth.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 693 (1817) I am ready for business

5 Few people do business well who do nothing else.

LORD CHESTERFIELD, *Letters*, 7 Aug., 1749

6 You foolish man, you don't even know your own foolish business.

LORD CHESTERFIELD, to John Amstis, the Garter King of Arms. (c. 1750) See JESSE, *Memories of the Courts of the Stuarts: Nassau and Hanover*.

You silly old fool, you don't even know the alphabet of your own silly business.

JUDGE WILLIAM HENRY MAULE (attr.). speaking to a witness in his court. (c. 1845)

A silly old man who does not understand even his silly old trade.

RICHARD BETHELL, first Baron Westbury (attr.), while Lord Chancellor, speaking of a witness from the Herald's College. (c. 1864)

7 The maxim of the British people is "business as usual."

WINSTON CHURCHILL, *Speech*, at the Guildhall, London, Nov. 9, 1914.

8 Business is business.

GEORGE COLMAN THE YOUNGER, *The Heir at Law*. Act iii, sc. 3. (1797)

Business is business, my dear young sir.

THACKERAY, *The Virginians*. Ch. 1. (1857)

Business is business. No man can be too particular.

BLACKMORE, *Cripps the Carrier*. Ch. 3. (1876)

Business is business. (Les affaires sont les affaires.)

OCTAVE MIRBEAU. Title of play, produced at Comédie Française, Paris, 20 April, 1903. The Germans say, "Geschäft ist immer Geschäft" (Business is always business).

Business is business.

BRONSON HOWARD, *The Henrietta*. Act i. (1887)

O. HENRY, *Next to Reading Matter*. (1909)

BERNARD SHAW, *Heartbreak House*. Act ii.

(1913) STANLEY J. WEYMAN, *Ovington's Bank*. (1922) S. V. BENÉT, *The Devil and Daniel Webster*. (1936) etc., etc.

Business is business, and love is love.

EUGENE WALTER, *The Easiest Way*. Act iii. (1908)

"Business is business," the Little Man said,

"A battle where 'everything goes.'"

BERTON BRALEY, *Business Is Business*. (1916)

The business of America is business.

CALVIN COOLIDGE: *Speech*, before the Society of American Newspaper Editors, Washington, 17 Jan., 1925.

9 He that doth his own business doth not defile his hand.

JOHN FLORIO, *Second Frutes*, fo. 11. (1591)

The Italian says, *None fouls his hands in his own business*.

HERBERT, *A Priest to the Temple*. Ch. 32. (1632)

Who doth his own business, fouls not his hands.

HERBERT, *Jacula Prudentum*. No. 421. (1640)

10 Drive thy business; let not that drive thee.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1738. In 1744, amended to, "Drive thy business, or it will drive thee."

11 Those that have much Business must have much Pardon.

FRANKLIN, *Poor Richard's Almanack*, 1750.

12 Business is the Salt of Life.

Business and Action strengthen the Brain.

THOMAS FULLER, *Gnomologia*. Nos. 1026, 1028. (1732)

Men of Business must not break their Word twice.

THOMAS FULLER, *Gnomologia*. No. 3401.

13 Business is other people's money. (Les affaires, c'est l'argent des autres.)

MADAME DE GIRARDIN, *Marguerite* Vol. ii, p. 104. (1852)

Business? That's very simple—it's other people's money. (Les affaires? C'est bien simple, c'est l'argent des autres.)

ALEXANDRE DUMAS, fils, *La Question d'Argent* Act ii, sc. 7. (1857)

14 There is nothing doeth more weare mee out, nor as they say make the bombaste of my dublet so thinne as continuall affaires.

STEFANO GUAZZO, *Civile Conversation*, Bk. ii, p. 244. (1574) Pettie, tr.

<sup>1</sup> The Citizen is at his business before he rise.  
HERBERT, *Jacula Prudentum*. No. 956. (1640)

<sup>2</sup> Into the very midst of the business. (In medias res.)

HORACE, *De Arte Poetica*, l. 148. (c. 20 B.C.)  
Generally "plunge in medias res," into the middle of things. PARTRIDGE, *Dictionary of Clichés*, stars it as a cliché of the worst kind.

<sup>3</sup> Drop your business, and by the back-door give the slip to the client waiting in your hall. (Rebus omisiss | atria servanem postico falle clientem.)

HORACE, *Epistles*. Bk. i, epis. v, l. 30. (20 B.C.)

<sup>4</sup> When a man's business does not fit him, 'tis as oftentimes with a shoe—if too big for the foot it will trip him, if too small, will chafe. (Cui non conveniet sua res, ut calceus olim, | si pede maior erit, subvertet, si minor, uret.)

HORACE, *Epistles*. Bk. i, epis. 10, l. 42. (20 B.C.)

Who likes not his business, his business likes not him.

THOMAS WRIGHT, *Essays on the Middle Ages*, i, 140. (1846) Referred to as an old saying.

HAZLITT, *English Proverbs*, p. 471. (1869)

<sup>5</sup> I tells 'ee I means business.

THOMAS HUGHES, *Tom Brown's School Days*, i, 9. (1857)

They knew he "meant business," though his words were few.

G. P. BURNHAM, *Three Years*, p. 34. (1875)

He looked as if he "meant business," and I mean business too.

W. D. HOWELLS, *Rise of Silas Lapham*. Ch. 5. (1885)

<sup>6</sup> In affairs of state, we should take pains not so much to create opportunities as to profit by those which occur. (Dans les grandes affaires, on doit moins s'appliquer à faire naître des occasions qu'à profiter de celles qui se présentent)

LA ROCHEFOUCAULD, *Maximes*. No. 453. (1665)

The first Mistake in public Business, is the going into it.

FRANKLIN, *Poor Richard's Almanack*, 1758

<sup>7</sup> One busyness begetteth and bryngeth forth another.

SIR THOMAS MORE, *Works*, p. 105. (1528)  
Referred to as "an olde said saw."

<sup>8</sup> A man that cannot sit still in his chamber . . . and that cannot say no . . . is not fit for business.

SAMUEL PEPYS, *Diary*, 8 Aug., 1662. Referred to as a proverb

<sup>9</sup> Lord Vaughan . . . was heard to swear he would do my Lord Clarendon's business.

SAMUEL PEPYS, *Diary*, 16 Nov., 1667, i. e. ruin or kill him

They would now doe the queen's businesse, if she were not immortal.

NARCISSUS LUTTRELL, *A Brief Historical Relation*, iii, 349. (1694)

<sup>10</sup> The business goes badly. (Olla male fervet.)  
PETRONIUS, *Satyricon*. Sec. 38. (c. A. D. 60)

<sup>11</sup> The business that trusts to luck is a bad business. (Male geritur quicquid geritur fortunae fide.)

PUBLILIUS SYRUS, *Sententiae*. No. 361. (c. 43 B.C.)  
It is easy to escape from business, if you will only despise the rewards of business. (Facile est autem occupationes evadere, si occupationum pretia contempseris.)

SENECA, *Ad Lucilium*. Epis. xxii, sec. 9. (c. A. D. 65)

<sup>12</sup> Every man as his business lies.

JOHN RAY, *English Proverbs*, p. 107. (1678)

<sup>13</sup> A fiddling business. (Chê 'hu ch'in ti shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1747. (1875) Fiddlers are the organ-grinders of China.

<sup>14</sup> To business that we love we rise betime,  
And go to 't with delight.

SHAKESPEARE, *Antony and Cleopatra*, iv, 4. 20. (1606)

<sup>15</sup> It is the bloody business which informs  
Thus to mine eyes.

SHAKESPEARE, *Macbeth*, ii, 1, 48. (1606)

This is a bloody business. A jocularity of late C. 19-20.

ERIC PARTRIDGE, *Dictionary of Clichés: This*.

<sup>16</sup> We are upon a business of life and death.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>17</sup> Neither above nor below his business. (Par negotiis neque supra.)

TACITUS, *Annals*. Bk. vi, sec. 39. (c. A. D. 116)

He that thinks his Business below him, will always be above his Business.

THOMAS FULLER, *Gnomologia*. No. 2333 (1732)

<sup>18</sup> We are all proud or humble, according as our business prospers or fails. (Omnibus nobis ut res dant sese. ita magni atque humiles sumus.)

TERENCE, *Hecyra*, l. 380. (165 B.C.) A paraphrase of the Latin proverb, "Prout res nobis fluit, ita et animus se habet" (As our affairs go, so is our mind affected).

<sup>19</sup> You can do such a land-office business on such a small capital.

MARK TWAIN, *Sketches*, 1926, p. 167. (1865)

A rushing business like that of a land office in boom times.

The tap-rooms adjoining the polls were all open and doing a land-office business.

UNKNOWN, *Chicago Tribune*, 3 Nov., 1875, p. 1/5.

You ought to be doing a land-office business.  
LASSWELL, *Suds in Your Eye*, p. 78. (1942)



He did a land-office business.

DISNEY AND PERRY, *Thirty Days Hath September*, p. 32. (1942)

1  
Go to your business, pleasure, whilst I go to my pleasure, business.

WILLIAM WYCHERLEY, *The Country-Wife*. Act ii. (1675)

Leave business to idlers, and wisdom to fools: they have need of 'em: wit, be my faculty, and pleasure my occupation; and let Father Time shake his glass.

WILLIAM CONGREVE, *The Old Batchelor*. Act i, sc. 1. (1693)

Business was his aversion; pleasure was his business.

MARIA EDGEWORTH, *The Contrast*. Ch. 1. (1795)  
The rule of my life is to make business a pleasure, and pleasure my business.

AARON BURR, *Letter to Pichon*. (c. 1800)

Business before pleasure.

PATRICIA WENTWORTH, *Weekend with Death*, p. 273. (1941)

Pleasure before business.

FRANK GRUBER, *The Hungry Dog*, p. 183. (1941)

I never mix business with pleasure.

A. A. FAIR, *Double or Quits*, p. 209. (1941)

I never believe in mixing business with pleasure.

PETER CHENEY, *Farewell to the Admiral*, p. 238. (1943)

This is business. You know what business comes before.

STEWART STERLING, *Down Among the Dead Men*, p. 55. (1943)

2  
In thy business deal only with the upright.

UNKNOWN, *Alphabet of Ben Sira*. No. 18 (c. 1000)

If thou must deal, be sure to deal with an honest man

JOHN RAY, *Adagia Hebraica*, p. 413. (1678)  
His rendering of Ben Sira.

3  
Fasting and gude bisines

Gers [help] a man fle lustes of fless.

UNKNOWN, *Cursor Mundi*, l. 28748 (c. 1350)

Business may be troublesome, but Idleness is pernicious.

THOMAS FULLER, *Gnomologia*. No. 1027. (1732)

A shorter form is "Without business, debauchery." See under DEVIL for THE DEVIL FINDS MISCHIEF FOR IDLE HANDS. There are many other proverbial phrases connected with business, most of which will be found under their appropriate headings: "To strike a balance"; "To get more than one bargained for"; "To make the best of a bad bargain"; "To make capital of"; "To turn the scales"; "To talk shop"; "To call to account"; "To take into account"; "To pay him back in his own coin"; "To ring true," from the custom of ringing a coin on the counter to determine whether it was good; "To give the acid test," because the pawnbroker tests gold with acid; "To deliver the goods," etc., etc.

## II—Business: Mind Your Own Business

4  
Shall I . . . go about my business?

JOHN ARBUTHNOT, *History of John Bull*, p. 70. (1712)

Go about your business, I hate the sight of you.

FIELDING, *Tom Jones*. Bk. xvi, ch. 5. (1749)

5  
Blow thy own Pottage, and not mine.

THOMAS FULLER, *Gnomologia*. No. 998. (1732)

Mind your knitting.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

6  
What good and what evil has been wrought in thy halls. (ὅττι τοι ἐν μεγάροις κακὸν τ' ἀγαθὸν τε τέτυκται.)

HOMER, *Odyssey*. Bk. iv, l. 392. (c. 850 B. C.)

Quoted by Socrates. See DIOGENES LAERTIUS. ii, 21.

Look to your own house, what evil or good goes on there. (Aedibus in nostris, quae prava, aut recta geruntur.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 85.

(1523) "In se descendere" (Mind your own business), which Erasmus also quotes, puts the idea in a nutshell.

Seeing things afar off, but nothing near at hand (Procul videns, sed cominus videns nihil.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 143. (1814)

"Like the astronomer." Bland adds, who "Stretching to see the stars, saw not the earth" (Tendens in alta, terram non vides). and fell into the ditch; or, too desirous of looking into the future, saw nothing of the impending disaster (Cupidus futuri, fis rudis praesentium).

7  
The pleasantest thing in life is to attend to one's own business. (ὅτι μὲν οὖν ἡδιστὸν ἐστὶν ἐν τῷ βίῳ τὸ τὰ αὐτοῦ πράττειν.)

PLATO (?), *To Archytas*. Epis. ix, sec. 357E. (385 B. C.)

Do your own business. (πράσσειν τὰ ἴδια.)

*New Testament: I Thessalonians*, iv, 11. (c. A. D. 52) The *Vulgate* is, "Vestrum negotium agatis."

Every man knowes what is best for himselfe.

NICHOLAS BRETON, *Works*, ii, E5. (1616) Grosart.

Every Man doth his own Business best.

THOMAS FULLER, *Gnomologia*. No. 1422. (1732)

Every man knows his own business.

HENRY FIELDING, *Joseph Andrews*. Bk. ii, ch. 5. (1742)

Every man, as they say, to his own business.

J. S. KNOWLES, *The Love-Chase*. Act v, sc. 1. (1837)

8  
I always mind my own business. (Semper meum negotium ago.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 10. (c. A. D. 55)

Neither can he, that mindeth but his own Business, finde much matter for Envy.

FRANCIS BACON, *Essays: Of Envy*. (1625)

Mind your business.

JOHN CLARKE, *Paroemiologia*, p. 11. (1639)

I have nothing to do but to mind my own business.

JOSEPH ADDISON, *The Spectator*. No. 16. (1711)  
In a corrupt Age, the putting the World in order  
would breed Confusion; then e'en mind your own  
Business.

FRANKLIN, *Poor Richard's Almanack*, 1758.  
In spite of Malthus and the rest, there will be  
plenty of room in the world, if every man will  
mind his own business.

H. D. THOREAU, *Autumn*, 20 Nov., 1857.  
"If everybody minded their own business," the  
Duchess said, in a hoarse growl, "the world would  
go round a great deal faster than it does."

LEWIS CARROLL, *Alice's Adventures in Won-  
derland*, p. 84. (1865)

You mind your business and I will mind mine.  
DOOLITTLE, *Chinese Vocabulary*, ii, 686. (1872)  
I shall tell them . . . to mind their own business.

JAMES PAYN, *The Burnt Million*. Ch. 25.  
(1890) Often called the Twelfth Command-  
ment, the Eleventh being, "Thou shalt not  
be found out." See under COMMANDMENT.  
Minding your own business is one of the best  
ways to stay healthy.

M. V. HEBERDEN, *Murder Goes Astray*, p. 52.  
(1943)

1  
Have you so much time to spare from your  
own business that you can attend to another  
man's with which you have no concern? (Tan-  
tumne ab re tuast oti tibi aliena ut cures ea  
quae nil ad te attinent?)

TERENCE, *Heauton Timorumenos*, l. 75. (163 B.C.)  
I attend to the business of other people, having  
lost my own. (Aliena negotia curo, excussus pro-  
priis.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 19. (35 B.C.)  
It is far more easy to see wittily into other men's  
affairs than into our own.

GEORGE PETTIE, *Petite Pallace*, p. 264. (1576)  
My own business always bores me to death; I  
prefer other people's.

OSCAR WILDE, *Lady Windermere's Fan*. Act ii.  
(1892)

## BUSY

2  
He hath more to do than the ovens in Christ-  
mas.

FRANCIS BACON, *Promus*. No. 912. (c. 1594)  
He has more business than English ovens at  
Christmas.

HOWELL, *Proverbs: Ital.-Eng.*, p. 1. (1659)  
Busy as an oven at Christmas.

MICHAEL DENHAM, *Proverbs*, p. 63. (1846)

3  
The busy Man has few idle Visitors; to the  
boiling Pot the Flies come not.

FRANKLIN, *Poor Richard's Almanack*, 1752.

4  
To be too busy gets contempt.

HERBERT, *Jacule Prudentum*. No. 740. (1640)

5  
Ever busy, ever bare.

JAMES KELLY, *Scottish Proverbs*, p. 91. (1721)  
Kelly comments, "It is not always found that

they who pursue the world most eagerly get  
the greatest share of it."

6  
I keepe hives for Bees, not houses for busi-  
bodies.

JOHN LYLY, *Euphues and His England*, p. 254.  
(1580)

Busie will haue bondes.

THOMAS DRAXE, *Bibliotheca*, p. 19. (1616)

Busie will have bands.

JOHN RAY, *English Proverbs*, p. 106. (1678)  
Busybodies must have restraints.

A busiebody burns his own fingers.

SAMUEL PALMER, *Moral Essays on Proverbs*,  
256. (1710)

Busy-bodies never want a bad Day.

THOMAS FULLER, *Gnomologia*. No. 1029. (1732)

Busy folks are always meddling.

NATHAN BAILEY, *Dictionary: Busy*. (1736)

7  
Whether there is or is not something to do,  
you are always doing something. (Est, non  
est quod agas, semper agis.)

MARTIAL, *Epigrams*. Bk. i, No. 79. (c. A.D. 85)

8  
The men who are really busiest have the most  
leisure for everything.

JAMES PAYN, *The Canon's Ward*. Ch. 34  
(1884) There are two shorter forms, "The  
busiest men have always the most leisure,"  
and "The busy man finds the most time."

9  
Busily engaged in idleness. (Occupata in  
otio.)

PHAEDRUS, *Fables*. Bk. ii, fab. 5. (c. 25 B.C.)  
Out of breath to no purpose, in doing much  
doing nothing. (Gratis anhelans, multa agendo  
nihil agens.)

PHAEDRUS, *Fables*. Bk. ii, fab. 5, l. 3.  
This aimless running about one may not unjustly  
call busy idleness. (Inquietam inertiam.)

SENECA, *De Tranquillitate Animi*. Ch. 12, sec. 3.  
(c. A.D. 60)

No-wher so bisy a man as he ther nas,  
And yet he semed bisier than he was.

CHAUCER, *Canterbury Tales: Prologue*, l. 323.  
(c. 1386)

Without any sort of business, is forever busy  
(Sans aucune affaire, est toujours affairé.)

MOLIÈRE, *Le Misanthrope*. Act ii, sc. 4, l. 30.  
(1666)

Who more busy than he who has least to do.

THOMAS DRAXE, *Bibliotheca*, p. 20. (1633)

CLARKE, *Paroemiologia*, p. 20. (1639) RAY,  
*English Proverbs*, p. 66. (1670)

Some are very busy, and yet do nothing.

THOMAS FULLER, *Gnomologia*. No. 4211. (1732)

I'm like my lord mayor's fool, full of business  
and nothing to do.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The French say, "Il n'y a pas de gens plus  
affaires que ceux qui n'ont rien à faire"  
(There is nobody busier than they who have  
nothing to do). See also under LEISURE

Thus idly busy rolls their world away.

OLIVER GOLDSMITH, *The Traveller*, l. 256. (1764)

Like a pig's tail, going all day, and nothing doing at night.

W. C. HAZLITT, *English Proverbs*, p. 271. (1869)  
Busily engaged in doing nothing. (*Operose nihil agentes.*)

ALFRED HENDERSON, *Latin Proverbs*, p. 309. (1869) Quoting Seneca. "Who more busy than they who have least to do?"

He is busy with no business. (Shih wu shih.)  
DOOLITTLE, *Chinese Vocabulary*, ii, 233. (1872)

Let him write on the doors that he is busy.  
(In foribus scribat, occupatum se esse.)  
PLAUTUS. (c. 200 B. C.)

THIS IS MY BUSY DAY, see *under DAY*.

I have both to beat the drum and row the boat. (Tu ta ku tu hua ch'uan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 2714. (1875) Too busy for pleasure.

Nor will he be in business for the mere sake of being busy (Nec in negotiis erit negotii causa.)  
SENECA, *Ad Lucilium*. Epis. xxii, 8. (c. A. D. 65)

To be too busy is some danger.  
SHAKESPEARE, *Hamlet*, iii, 4, 33. (1600)

Those who have most to do, and are willing to work, will find the most time.  
SAMUEL SMILES, *Self-Help*, ch. 1. (1859)  
Quoted as "the saying."

## II—Proverbial Comparisons

For ay as bisy as bees Ben they.  
CHAUCER, *Canterbury Tales: Epilogue to the Marchantes Tale*, l. 4. (c. 1386)

A comely olde man as busie as a Bee.  
JOHN LYLY, *Euphues and His England* (Arber), p. 252. (1580) A proverbial comparison used so frequently that further instances need not be cited

As busy as a parlor clock.  
CARTER DICKSON, *The Department of Queer Complaints: The Crime in Nobody's Room*. (1940)

Busy as a one-armed paper hanger.  
ERIE STANLEY GARDNER, *The Case of the Rolling Bones*, p. 132. (1939)

Busy as a one-armed paper-hanger with the seven-year itch  
H. W. THOMPSON *Body, Boots and Britches*, p. 493 (1940)

Too busie like an Ape.  
STEFANO GUAZZO, *Civile Conversation*. Bk ii, p. 130. (1574) Pettie, tr.

As busy as a dog in duff [dough].  
G. F. JACKSON, *Shropshire Word-Book*, p. 128. (1879)

She was busy as an ant.  
OGDEN NASH, *Quartet for Prosperous Love-Children*. (1933)

She is skimming her milk-bowls . . . as busy as a body-louse.

THOMAS RANDOLPH, *Hey for Honesty*. Act iii, sc. 3. (1651)

Busy as a good wife at oven.  
JOHN RAY, *English Proverbs*, p. 203. (1670)

As busy as a cat in a tripe shop.  
ROBERTSON, *Gloucester Glossary*, p. 186. (1890)

As busy as the devil in a gale of wind.  
WALTER SCOTT, *The Pirate*. Ch. 8. (1825) See *under DEVIL*.

It has been a proverb, as busy as a hen with one chicken.

JAMES SHIRLEY, *The Wittie Faire One*. Act ii, sc. 2. (1632)

As busy as a hen with ten chickens.

JAMES HOWELL, *Proverbs*, p. 6. (1659)  
Cackled after him like a hen with one chick  
THOMAS HUGHES, *Tom Brown's School Days* Pt. ii, ch. 2. (1857)

The same as a hen with one chicken. She'll fuss and cluck as much for it as if she had the whole clutch.

K. F. PURDON, *Folk of Furry Farm*. Ch. 5. (1914)

Busy as a cat on a tin roof.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 493. (1940) Thompson also supplies, "Busy as a fiddler's elbow." "Busy as a fish-peddler in Lent."

This ferry was as busy as a beaver dam.  
H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

## BUTCHER

One butcher does not fear many sheep.  
ALEXANDER THE GREAT, when his officers reported the innumerable multitudes of the Persian hosts, at the battle of Arbela, 331 B. C. See TRENCH, *Proverbs*, ii, 38.

It is possible for a ram to kill a butcher.  
JOHN RAY, *English Proverbs*, p. 17. (1678)

The butcher lookt for his knife and 'twas in his mouth.

JOHN CLARKE, *Paroemiologia*, p. 75. (1639)  
Clarke also gives a variation, "The butcher lookt for the candle, and 'twas in his hat." Hee'd with his candell looke for his knife, When hee had it in his mouth.

UNKNOWN, *Roxburghe Ballads*, iii, 321. (c. 1640)  
We look after Religion as the Butcher did after his Knife, when he had it in his Mouth.

JOHN SELDEN, *Table-Talk: Religion*. (c. 1654)  
I'm like the butcher that was looking for his knife and had it in his mouth.

SWIFT, *Polite Conversation*. Dial. i. (1738)

1 He would have made a good butcher, but for the by-blow.

JOHN CLARKE, *Paroemiologia*, p. 77. (1639)  
The Hindus have a proverb, "Whoever has never seen a thief, let him look at a butcher."

2 Watch the butcher when he weighs the roast. Otherwise you'll buy his hand.

DOROTHY DISNEY, *Crimson Friday*, p. 127. (1943) GOLDEN THUMB, *see under* THUMB.

## BUTTER

See also Bread and Butter

3 They that have good store of butter may lay it thick on their bread.

JOHN CLARKE, *Paroemiologia* etc., p. 49. (1639)  
They, that have good store of Butter, may lay it on thick.

THOMAS FULLER, *Gnomologia*. No. 4980. (1732)

4 The squire that's butter'd still is sure to be undone.

WILLIAM CONGREVE, *The Way of the World: Prologue*. (1700) "Butter" i. e. to flatter fulsomely.

Butter him with some warlike terms.

WALTER SCOTT, *The Antiquary*. Ch. 37. (1816)  
Long speeches are stutted,  
And toasts are well butter'd.

THOMAS HOOD, *Public Dinner*. Pt. ii. (c. 1840)

5 As irrecoverable as a Lump of Butter in a Grey-hound's Mouth.

THOMAS FULLER, *Gnomologia*. No. 699. (1732)  
We have an old saying, as easy to get butter out of a dog's mouth, as money out of a lawyer.

F. T. ELWORTHY, *West Somerset Word-Book*, p. 202. (1886)

6 That, which will not be Butter, must be made into Cheese.

THOMAS FULLER, *Gnomologia*. No. 4387. (1732)

7 Euery promise that thou therein dost vtter, Is as sure as it were sealed with butter, Or a mouse tied with a thread.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Surely the indentures, containing these covenants, are sealed with butter.

REGINALD SCOT, *The Discoverie of Witchcraft*. Bk. iii, ch. 4. (1548)

I think they have seal'd this with butter.

GEORGE MIDDLETON, *A Game at Chess*. Act i, sc. 1. (1624)

A warrant seal'd with butter.

JOHN RAY, *English Proverbs*, p. 198. (1670)

8 There will no butter cleave on my bread.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
No butter will stick on his bread.

THOMAS FULLER, *Remains*, p. 329. (1636)  
No butter will stick to my bread.

JAMES KELLY, *Scottish Proverbs*, p. 267. (1721)

"Spoken," Kelly adds, "when all means we use to thrive miscarry."

But now I fear it will be said,  
No butter sticks upon his bread.

SWIFT, *A Pastoral Dialogue*. (1727)

The devil a crumb of butter was ever churned that would stick upon my bread.

WALTER SCOTT, *Redgauntlet*. Ch. 15. (1824)

HE KNOWS WHICH SIDE HIS BREAD IS BUTTERED, *see under* BREAD.

9

It is not all butter that the coow drops.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

All is not butter that the cow makes.

TORRIANO, *Piazza Universale*, p. 294. (1666)

All is not butter the cow makes. (Non è tutto butyro che fa la vacca.)

JOHN RAY, *English Proverbs*, p. 107. (1678)

All is not Butter that comes from the Cow.

THOMAS FULLER, *Gnomologia*. No. 527. (1732)

10

Be merry and melt like butter, laugh and be fat like butter: so butter answer my expectation, and be not mad butter; if it be, It shall both July and December see!

BEN JONSON, *The Staple of News*. Act ii, sc. 5. (1625)

Butter is said to be mad twice a year; once in summer . . . when it is too thin and fluid; and once in winter . . . when it is too hard and difficult to spread.

JOHN RAY, *English Proverbs*, p. 50. (1678)

Butter is mad twice a year.

SWIFT, *Polite Conversation*. Dial. i. (1738)

11 She brought forth butter in a lordly dish. (In phiala principum obtulit butyrum.)

*Old Testament: Judges*, v, 25. (c. 700 B.C.)

12

Boil stones in butter and you may sup the broth.

JAMES KELLY, *Scottish Proverbs*, p. 75. (1721)

Good ingredients will make any dish savory.

FULLER, *Gnomologia*. No. 1003. (1732)

13

Like butter in the black dog's ha'se [throat].

JAMES KELLY, *Scottish Proverbs*, p. 236. (1721)

Past recovery.

"Did Dousterswivel know anything about the . . . bullion?"—"Had [he] kend it was there, it wad hae been butter in the black dog's hause."

WALTER SCOTT, *The Antiquary*. Ch. 38. (1816)

14

You are all made of butter, and sew'd with soure milk.

JAMES KELLY, *Scottish Proverbs*, p. 368. (1721)

That is, very easily hurt.

15

He maketh as thoughe butter wolde nat melte in his mouth.

PALSGRAVE, *La Langue Françoyse*, p. 620. (1530)

She lookth as butter wolde not melte in hir mouth.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

[They] looke as though butter would not melte in their mouth.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 103. (1574)

A spirit shall look as if butter would not melt in his mouth.

JOHN FLETCHER, *The Faire Maide of the Inne*. Act iv, sc. 1. (1626)

As demure as if butter would not melt in his mouth.

JOHN RAY, *English Proverbs*, p. 171. (1670)  
The modern usage, but with "her" instead of "his," as the reference is almost always to a young woman, who is less demure and good than she looks. "Demure" is derived from the French *mûr*, ripe, mature, mellow, and that was its original meaning; but it is now used exclusively in the sense of coy or affectedly modest, and so is never applied to a man.

The jade simpers as if butter would not melt in her mouth; but cheese of three half pence a pound won't choke her, as the saying is.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act iii, sc. 1. (1696)

She looks as if butter wouldn't melt in her mouth but, I warrant, cheese won't choke her.

SWIFT, *Polite Conversation*. Dial. i. (1738)

He looked at this moment, as if butter wouldn't melt in his mouth.

DICKENS, *Martin Chuzzlewit*. Ch. 3. (1843)

Butter wouldn't melt in our mouth, if we had any to put there, would it?

T. C. HALIBURTON, *Wise Saws*. Ch. 5. (1843)

She smiles and languishes, you'd think that butter would not melt in her mouth.

W. M. THACKERAY, *Pendennis*. Ch. 60. (1850)

Nor did I like having to be on my best behaviour and to look as if butter would not melt in my mouth.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 55. (1903)

Talking as if butter wouldn't melt in your mouth.

BERNARD SHAW, *Androcles and the Lion: Prologue*. (1912)

You think butter might possibly melt in her mouth, do you?

E. C. BENTLEY, *Trent's Last Case*. Ch. 5. (1930)

Nancy stood there, looking as if butter wouldn't melt in her mouth.

SALLY WOOD, *Murder of a Novelist*, p. 45. (1941)

A very common cliché among the writers of detective stories.

1  
Butter's once a year in the cow's horn.

JOHN RAY, *English Proverbs*, p. 50. (1678)

When the cow is dried for calving it is usual to say, "All the butter is gone into the cow's horn."

MICHAEL DENHAM, *Proverbs*, p. 5. (1846)

2  
What is a pound of butter among a kennel of hounds?

JOHN RAY, *English Proverbs*, p. 66. (1670)

FULLER, *Gnomologia*. No. 5498. (1732)

His fortune went like a pound of meat in a kennel of hounds.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 10. (1880)

3  
Butter is an bolsom mete, furst and eke last.  
JOHN RUSSELL, *The Boke of Nurture*, p. 89. (c.

1450) FURNIVALL notes that the Dutch have a similar jingle, "Eat Butter first, and eat it last, And live till a hundred years be past."

According to the old English proverbe: Butter is gold in the morning, silver at noon, and lead at night.

THOMAS COGAN, *Haven of Health*, p. 156.

(1588) RAY, *Proverbs*, p. 36. (1670). SWIFT,

*Polite Conversation*, i. (1738)

Some meats are said to be "Gold in the morning, silver at noon, lead at night."

THOMAS FULLER, *Comment on Christ's Temptation*. (1652) Many articles of food have been thus described, as well as butter, apples and cheese among them. See under APPLE.

4  
So much for that, and butter for fish.

SWIFT, *Polite Conversation*. Dial. i. (1738)

## BUTTERFLY

5  
I sette noght of al the vileinye,  
That ye of wommen wryte, a boterflye.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 1059 (c. 1388)

6  
He has been out a Hawking for Butterflies.

THOMAS FULLER, *Gnomologia*. No. 1863. (1732)

7  
The butterfly that flies among thorns will tear its wings.

GEORGE HERZOG, *Jabo Proverbs*, p. 50. (1936)

8  
Who breaks a butterfly upon a wheel?

POPE, *Epistle to Dr. Arbuthnot*, l. 308. (1734)

The unfairness of breaking such an exquisite butterfly of art upon the wheel of his analysis.

EDMUND GOSSE, *Eighteenth Century Literature*, p. 113. (1889)

We don't need a wheel to break a butterfly on.  
OLIVER ONIONS, *The Beckoning Fair One*. Ch. 9. (1911) See also under MEANS.

9  
First grubs obscene, then wriggling worms.  
Then painted butterflies.

ALEXANDER POPE, *Phryne*. (1726)

Ah, what's a Butterfly? At best  
He's but a caterpillar, drest.

JOHN GAY, *Fables*, i, 24. (1726) FRANKLIN, *Poor Richard's Almanack*, 1740.

## BUTTON

10  
Somebody ought to sew buttons on his face.  
RAYMOND CHANDLER, *Farewell, My Lovely*, p. 86. (1940) To keep his mouth shut.

11  
I take my friend by the button.  
OLIVER GOLDSMITH, *The Good-Natured Man*. Act ii, sc. 1. (1768) I detain him in conversation.

His fingers upon every one's button, and his mouth in every man's ear.

SCOTT, *The Fair Maid of Perth*, l. 48. (1828)

He caught him by the button and detained him.  
HARRIET MARTINEAU, *A Manchester Strike*. Ch. 1. (1833)

This is my coat, as it were, without buttons by which any but a vernacular wild bore can seize me.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 4. Note. (1848)

It is the advantage of fame that it is always privileged to take the world by the button.

J. R. LOWELL, *The Biglow Papers*. Ser. ii, No. 9. Note. (1862)

<sup>1</sup> 'Tis in his buttons, he will carry't.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 2, 71. (1598) In his stars.

A SOUL ABOVE BUTTONS, *see under* SOUL.

## BUTTONHOLE

<sup>2</sup> The hard lodging on the boards [will] take their flesh downe a button hole lower.

THOMAS NASHE, *Works* (Grosart), ii, 77. (1592) Will humiliate, take the conceit out of them.

On my word, I'll take you down a button-hole.

GEORGE PEELE, *King Edward the First*. (1593) Master, let me take you a button-hole lower.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 705. (1594)

I'll bring him a button-hole lower.

JAMES SHIRLEY, *The Triumph of Peace*. (1633) Better mind yourselves, or I'll take ye down a button-hole lower.

H. B. STOWZ, *Uncle Tom's Cabin*. Ch. 4. (1850)

TAKE ONE DOWN A PEG, *see under* PEG.

## BUYING

<sup>3</sup> He who buys and lies feels it in his purse. (El que compra y miente, en su bolsa lo siente.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25. (1605)

He that buys and lies, shall feel it in his purse.

THOMAS FULLER, *Gnomologia*. No. 2056. (1732)

<sup>4</sup> You cannot buy what is not for sale.

GURNEY CHAMPION, *Racial Proverbs*, p. 362. (1938) A Chinese proverb.

<sup>5</sup> He that buys by the penny, maintains not only himself but other people.

FRANKLIN, *Poor Richard's Almanack*, 1736 Many have been ruin'd by buying good penny-worths.

FRANKLIN, *Poor Richard's Almanack*, 1747 *See also under* BARGAIN.

<sup>6</sup> At the first Hand buy, At the third let lye.

THOMAS FULLER, *Gnomologia*. No. 6337. (1732)

<sup>7</sup> When you go to buy, don't show your silver.

HENRY H. HART, *Seven Hundred Chinese Proverbs*. No. 112. (1937)

<sup>8</sup> To buy dear is not bounty.

HERBERT, *Jacula Prudentum* No. 162. (1640)

<sup>9</sup> Mongst many chapmen there are few that buyes.

JOHN HEYWOOD, *If You Know Not Me*. Pt. ii. (1606)

## BUYING

<sup>10</sup> It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. (Malum est, malum est, dicit omnis emptor: et cum recesserit, tunc gloriabitur.)

*Old Testament: Proverbs*, xx, 14. (c. 350 B.C.) Fair Diomed, you do as chapmen do, Dispraise the thing that you desire to buy.

SHAKESPEARE, *Troilus and Cressida*, iv, 1, 75.

(1601) DIOMEDEAN BARGAIN, *see under* BARGAIN.

He that blames would buy.

HERBERT, *Jacula Prudentum*. No. 412. (1640) Mony men does lack, that yat wald fain have in their pack.

DAVID FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595) "Lack," to find lacks or faults in

He that lacks my mare would buy my mare.

JAMES KELLY, *Scottish Proverbs*, p. 130. (1721)

He who findeth fault, meaneth to buy.

THOMAS FULLER, *Gnomologia*. No. 2383. (1732)

He that speaks ill of the Mare will buy her.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1742.

Never cheapen unless you mean to buy.

V. S. LEAN, *Collectanea*. Vol. iv, p. 56. (1902)

<sup>11</sup> You must ask for too much, if you want to get your due. (Iniquum petendum, ut acquum feras.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. iv, ch v, sec. 17. (c. A.D. 80) Cited by ERASMUS, *Adagia*, ii, iii, 26. Cicero quotes the saying as a proverb, which probably referred originally to bargaining in the market, where the salesman, knowing that he would be beaten down, sets his original price too high. It would equally apply, as Quintilian applies it, to suits for damages in the courts. The Germans say, "Wer einen goldenen Wagen heischt, bekommt hie und da ein Rad davon," (Who asks for a golden wagon may now and then get a wheel)

<sup>12</sup> The timelie buier | hath cheaper his fier.

THOMAS TUSSEY, *Five Hundred Points of Good Husbandrie: January's Abstract*. (1557)

<sup>13</sup> Let the buyer beware, for he ought not to be ignorant of the nature of the property which he is buying from another. (Caveat emptor. quia ignorare non debuit quod ius alienum emit.)

UNKNOWN. A Latin law maxim. Most legal maxims are concerned with the rights of buyer and seller. Another ancient warning is the German, "Augen auf, Kauf ist Kauf" (Keep your eyes open: a sale is a sale)

They are no prouerb breakers: beware the buyer say they.

EDWARD SHARPHAM, *The Fleire*. (1607)

Let the buyer look to himself.

WILLIAM WALKER, *Paroemiologia*, p. 41. (1672)

In buying needles examine the eyes. (Mai chên 'kan 'kung.)

WILLIAM DOOLITTLE, *Chinese Vocabulary*, II. 189. (1872)

II—Buying and Selling

<sup>1</sup> If thou hast bought a thing thou hast made a profit; if thou hast sold it thou hast incurred a loss.

*Babylonian Talmud: Baba Metzia*, fo. 51a. (c. 450)

Buying and selling is but winning and losing.

JOHN RAY, *Adagia Hebraica*, p. 75. (1678)

FULLER, *Gnomologia*. No. 1036. (1732)

<sup>2</sup> As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xvii, 2. (c. 190 B.C.)

<sup>3</sup> One may buy by mistake, but one never sells by mistake.

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 686. (1872) Or, as the French put it, "Il y a plus fous acheteurs que de fous vendeurs" (There are more foolish buyers than foolish sellers).

<sup>4</sup> Buy and sell and live by the loss.

THOMAS DRAXE, *Bibliotheca*, p. 20. (1633)

Merchandising is a ticklish matter, seeing many buy and sell and live by the loss.

THOMAS FULLER, *Mixt Contemplations*, p. 347. (1660)

<sup>5</sup> A man must buie at the faire, and sell at home.

THOMAS DRAXE, *Bibliotheca*, p. 21. (1616)

Buy at a fair, but sell at home.

HERBERT, *Jacula Prudentum*. No. 166. (1640)

Buy at a market, but sell at home.

JOHN RAY, *English Proverbs*, p. 4. (1670) The Germans say, "Man muss kaufen wenn es Markt ist" (One must buy when it is market time).

<sup>6</sup> Who buyeth deere, and taketh of credit, consumeth the body and looseth the seede.

JOHN FLORIO, *Firste Fruits*, fo. 28. (1578)

<sup>7</sup> He bought the Fox-skin for Three-pence, and sold the Tail for a shilling.

THOMAS FULLER, *Gnomologia*. No. 1814. (1732)

<sup>8</sup> The buyer needs a hundred eyes, the seller not one.

HERBERT, *Jacula Prudentum*. No. 392. (1640)

Who buyes hath need of an hundred eyes, who sells hath enough of one.

JOHN RAY, *English Proverbs*, p. 66. (1670)

Buyers want an hundred Eyes, Sellers none.

THOMAS FULLER, *Gnomologia*. No. 1035. (1732)

He who buys had need have 100 eyes, but one's enough for him that sells the stuff.

FRANKLIN, *Poor Richard's Almanack*, 1745.

He taught him to get . . . from customers by taking advantage of their ignorance. . . . He often repeated, 'The buyer has need of a hundred eyes; the seller has need but of one.'

MARIA EDGEWORTH, *The Parent's Assistant: The Little Merchant*. (1796)

The seller needs only one eye, the buyer needs a hundred. (Die verkoopt hoeft maer een oog, die koopt hoeft er hondert.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 288. (1856) A Flemish proverb. The Italians say, "Chi compra ha bisogno di cent'occhi, chi vende n' ha assai di uno"; the Germans, "Kauf bedarf hundert Augen; Verkauf hat an einem genug."

Buyers ought to have a hundred eyes.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 16. (1869)

<sup>9</sup> For a farthyng who euer did sell you

Might bost you to be better solde then bought

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

<sup>10</sup> Who always buys and sells, feels not what he spends.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 1 (1659) FULLER, *Gnomologia*. No. 5693. (1732)

<sup>11</sup> There is a difference between, will you buy, and will you sell.

JAMES KELLY, *Scottish Proverbs*, p. 317. (1721)

"When people proffer their goods," Kelly comments, "buyers will be shy: and when people ask to buy, sellers will hold their wares the dearer." The Scots have another proverb, "When folk's ready to buy, ye can want to sell," and the Italians say, "E buon comprare quando an altro vuol vendere" (It is well to buy when someone else wants to sell).

<sup>12</sup> Are ciuile offices bought for monei? . . . If thei bei, thei must nedes sel, for it is wittily spoken, *Vendere iure potest, emerat ille prius*. he may lawefully sel it, he bought it before

HUGH LATIMER, *Fifth Sermon before Edward VI*. (1549)

They that buy justice by wholesale, to make themselves savers, must sell it by retail.

THOMAS FULLER, *The Holy State: The Good Judge*. (1642)

They that buy the office will sell the act.

JEREMY TAYLOR, *Holy Living*. Ch. iii. sec. 2. (1650)

They, that buy an Office, must sell something.

THOMAS FULLER, *Gnomologia*. No. 216. (1732)

He that buyeth Magistracy, must sell Justice.

THOMAS FULLER, *Gnomologia*. No. 2055. (1732)

<sup>13</sup> Buy cheape, sell deare.

THOMAS LODGE, *A Fig for Momus*. Epis. iv. (1595)

Buy in the cheapest market?—yes; but what made your market cheap? . . . Sell in the dearest? but what made your market dear?

JOHN RUSKIN, *Unto This Last*. Ch. 2. (1862)

'To buy in the cheapest market and sell in the dearest' was Mr. Badman's common rule in business. . . . In Bunyan's opinion, it was knavery in disguise.

J. A. FROUDE, *John Bunyan*, p. 104. (1880)

<sup>14</sup> If you buy everything, the result will be that

you sell everything. (Omnia emis; sic fiet ut omnia vendas.)

MARTIAL, *Epigrams*. Bk. vii, epig. 98. (c. A. D. 90)

Buy what thou hast no need of, and e'er long thou shalt sell thy necessities.

FRANKLIN, *Poor Richard's Almanack*, 1738. The Scots say, "Buy what ye dinna want, and ye'll sell what ye canna spare." The Italians, "Chi compra ciò che pagar non può, vende ciò che non vuole" (He who buys what he cannot pay for, sells what he would rather not). The Germans, "Wer kauft, was er nicht braucht, wird bald verkaufen, was er braucht."

1 When you buy others' goods, be careful not to sell your own. (Ubi emas aliena, caveas ne vendas tua.)

PUBLILIUS SYRUS, *Sententiae*. No. 730. (c. 43 B. C.)

2 He that buys and sells is called a merchant.

JOHN RAY, *Adagia Hebraica*, p. 400. (1678)

"This proverb," says Ray, "is used in derision of those who buy and sell to their loss."

Does a man buy and sell just to be called a merchant? . . . The chief aim in trade is to make a profit.

ABRAHAM COHEN, *Ancient Jewish Proverbs*, p. 78. (1911)

3 He that byth dere may sel dere.

THOMAS STARKEY, *England in the Reign of Henry VIII*. Bk. ii, ch. 1, p. 175. (c. 1538)

The old saying is, "He that buys dear, must sell dear."

ANDREW YARRANTON, *England's Improvement by Land and Sea*. Pt. ii, p. 183. (1677)

4 How that Ioseph was boght and sold.

UNKNOWN, *Cursor Mundi*, l. 142. (c. 1300)

Than will the pickthanke it tell

To your most ennies, you to bye and sell.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

It would make a man mad as a buck to be so bought and sold.

SHAKESPEARE, *The Comedy of Errors*, iii, 1, 72.

(1592) "Bought and sold" i.e., betrayed, made a fool of.

Dickon thy master is bought and sold.

SHAKESPEARE, *Richard III*, v, 3, 306. (1592)

Fly, noble English, you are bought and sold.

SHAKESPEARE, *King John*, v, 4, 10. (1596)

You are bought and sold like sheepe in a market.

JOHN CLARKE, *Paroemiologia*, p. 80. (1639)

To be bought and sold in a company.

JOHN RAY, *English Proverbs*, p. 166. (1670)

We're bought and sold for English gold.

ROBERT BURNS, *Such a Parcel of Rogues*. (1791)

## BYGONES

5 These things will we let be, as past and done. (ἀλλὰ τὰ μὲν προτετύχθαι ἴδσομεν.)

HOMER, *Iliad*. Bk. xvi, l. 60. (c. 850 B. C.) Repeated in xviii, 112; xix, 65, and elsewhere. Quoted by CICERO, *Ad Atticum*, x, 12.

Let us let bygones be bygones. (τὰ μέχρι νῦν ἀφώμεν.)

EPICETUS, *Discourses*. Bk. ii, ch. 19, sec. 34. (c. A. D. 100)

God taketh me as I am, and not as I was,

Take you me so to, and let all things past pas.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Pray . . . that bygones betwixt me and my Lord may be bygones.

SAMUEL RUTHERFORD, *Letters*. Let. lxii. (1636)

Let bygans be bygans.

SIR FRANCIS NETHERSOLE, *Parables*, p. 5. (1648)

Forgive one another, . . . according to our proverb, "Bygones be bygones."

LORD BELHAVEN, *Speech on Union*, 2 Nov., 1706.

By-gones be by-gones, and fair play for time to come.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 292. (1710)

Let bygones be bygones. (Lass das Vergangne vergangen sein.)

GOETHE, *Faust*. Pt. i, sc. 24: *Kerker*. (1806)

The Spaniards say, "Erase que se era."

Let us adopt a Scotch proverb, . . . "Let bygones be bygones, and fair play for the future."

WALTER SCOTT, *Guy Mannering*. Ch. 51. (1815)

Let bygones be bygones.

GEORGE BORROW, *Romany Rye*. Ch. 44. (1857)

TENNYSON, *Dora*. (1882) DE MORGAN, *It Never Can Happen Again*. Ch. 28. (1909)

SHAW, *Overruled*. (1912) LORD BERNERS, *The Camel*. (1930) AYRE, *Mr. Sycamore*. (c.

1934) etc., etc.

I am perfectly willing to let bygones be bygones.

M. V. HEBERDEN, *Murder Makes a Racket*, p.

10. (1942) PURTELL, *To a Blindfold Lady*, p.

244. (1942)

## C

## CABBAGE

6 If you wish to drink deep at a banquet and to enjoy your dinner, eat as much raw cabbage as you wish, seasoned with vinegar, before dinner, and likewise after dinner eat some half dozen leaves: it will make you feel as if you had not dined, and you can drink as

much as you please. (Bibesque quantum voles.)

CATO, *De Agri Cultura*. Ch. 156. (c. 170 B. C.)

VARRO, in his *De Re Rustica*, refers to this as Cato's famous recipe. Cato says that the cabbage surpasses all other vegetables in medicinal value, and devotes many pages to a description of its various uses.



<sup>1</sup> Served up again and again, the cabbage is the death of the unhappy master. (Occidit miseros crambe repetita magistros.)

JUVENAL, *Satires*. Sat. vii, l. 154. (c. A. D. 120)  
 "Do you teach rhetoric?" Juvenal is asking, in describing the unhappy lot of school teachers. "O Vettius! what iron bowels must you have when your troop of students each in turn stands up and recites what he has just been conning in his seat, repeating the self-same things in the self-same verses! Served up again and again, such *crambe* is the death of the unhappy master." *Crambe* is a transliteration of the Greek *κράμβη*, meaning kale or cabbage, and Juvenal is merely paraphrasing an old Greek proverb, *δὲς κράμβη θάνατος* (Twice-served cabbage is death)—"cabbage" being used, in the opinion of the compiler, as the Greek and Latin equivalent of what is now called "tripe."

Crambe twyse served is deathe. (Crambe bis posita mors.)

ERASMUS, *Adagia*. Chil. i, cent. v, No. 38. (1508) Taverner, tr., fo. 56. (1550) It will be noted that Taverner doesn't venture to translate *crambe*, but he explains that it "is a certayne kinde of wortes, or after the mynde of Athenaeus, Crambe in olde tyme was all one with that which the latin men call Raphanus [also transliterated from the Greek] and we call Radyshe." A medieval Latin form is "Crambe bis cocta, bis posita" (Cabbage twice boiled, twice served).

Who left out nothing that before I put in, which I must omitte, least I set before you, colewortes twice sodden.

JOHN LYLY, *Euphues and His England*, p. 391. (1580) "Sodden" means boiled, or prepared by boiling.

Twice-sod simplicity, *bis coctus!*

SHAKESPEARE, *Love's Labour's Lost*, iv, ii, 22. (1595)

This never cometh, but for want of other matter, being a crambe, oftentimes sodde.

ARCHBISHOP GEORGE ABBOT, *Exposition Upon the Prophet Jonah*, p. 301. (1600)

Poor school-masters this twice boill'd lettuce kills. C. B. STAPYLTON, tr., *Juvenal*. (1647)

*Crambe*, a Repetition of Words, or saying the same Thing over again.

NATHAN BAILEY, *Dictionary: Crambe*. (1721) Like warmed-up cabbage served at each repast, The repetition kills the wretch at last.

WILLIAM GIFFORD, tr., *Juvenal*. (1802)

## CACKLING

<sup>2</sup> Here is one that cackles when he has not laid, and God coming, finds his nest empty.

THOMAS ADAMS, *Sermons*, Vol. ii, p. 96 (1629)  
 You cackle often, but never lay an Egg.

THOMAS FULLER, *Gnomologia*. No. 5868. (1732)  
 You're one o' that family o' poultry as does the cackling for other hens' eggs.

D. C. MURRAY, *John Vale's Guardian*. Ch. 39. (1890)

<sup>3</sup> I would not have your Cackling, for your Eggs.  
 THOMAS FULLER, *Gnomologia*. No. 2658. (1732)

<sup>4</sup> Some cackels lyke a henne or a Jack dawe.  
 THOMAS WILSON, *The Arte of Rhetorique*, sig. 117B. (1553)

She can cackel like a cadowe [jackdaw].  
 UNKNOWN, *Marriage of Wit and Wisdom*. Sc. 3. (1579)

Some persons are like hens that after laying must be cackling.

WILLIAM SECKER, *The Nonsuch Professor in His Meridian Splendour*, p. 43. (1660)

The peers cackle as if they had laid an egg.  
 BENJAMIN DISRAELI, *Tancred*. Bk. ii, ch. 5. (1847)

## CAESAR

<sup>5</sup> I appeal unto Caesar. (*Καίσαρα ἐπικαλοῦμαι*.)  
*New Testament: Acts*, xxv, 11. (c. A. D. 65) The *Vulgate* is, "Caesarem appello."

<sup>6</sup> Either Pontifex Maximus or an exile. (*ἀρχιερεῖα τὸν νῦν ἢ φυγάδα ἔχεις*.)

JULIUS CAESAR, to his mother, on starting for the election to the office of Pontifex Maximus, which he was contesting with Catulus. (63 B. C.) As quoted by PLUTARCH, *Moralia*, 206A. Plutarch also tells the story in his *Life of Caesar*, ch. 7. Suetonius, *Julius*, ch. 13, has, "I will never return except as Pontifex" (*Nisi pontificem non reversurum*)

A man ought either to be frugal or Caesar. (Aut frugi hominem esse oportere aut Caesarem.)

EMPEROR GAIUS CALIGULA, explaining his extravagance. (A. D. 39) See Suetonius, *Caligula*, ch. 37. Two Latin proverbs echo the same thought, "Aut Caesar aut nullus" (Either Caesar or nobody), and "Aut Caesar aut nihil" (Either Caesar or nothing), which Caesar Borgia took for his motto.

Caesar or nothing? We are nothing loath Thus to acclaim him; Caesar Borgia's both. (Aut nihil aut Caesar vult dici Borgia. Quidni? Cum simul et Caesar possit et esse nihil.)

JACOPO SANNAZARO, *De Cesare Borgia*. (c. 1500) See *Carmina Poetarum Italorum*, iii, 444.

<sup>7</sup> Because Caesar's wife must be free from suspicion. (*ὅτι τὴν Καίσαρος γυναῖκα καὶ διαβολῆς δεῖ καθάραν εἶναι*.)

JULIUS CAESAR, to the prosecutor, at the trial of Publius Clodius for sacrilege. (62 B. C.) Clodius had secured admission to Caesar's house disguised as a woman, during the celebration of a festival for women only, but was discovered and indicted for sacrilege. Caesar divorced his wife, Pompeia, at once, but at Clodius' trial testified that he knew nothing whatever about the crime with which Clodius was charged. "Why, then, did you divorce your wife?" the prosecutor asked, and Caesar replied, "Because I thought my wife ought not even to be under suspicion." See

PLUTARCH, *Lives: Julius Caesar*, x. 6. Suetonius tells the story at length in his *Life of Caesar*, secs. 6 and 74, and gives Caesar's answer as, "Quoniam meos tam suspicione quam crimine iudico carere oportere" (Because I maintain that the members of my family should be free from suspicion, as well as from guilt). PLUTARCH also retells the story in his *Life of Cicero*, xxix, 7, and gives Caesar's answer in the form cited above in his *Moralia*, sec. 206B.

All women shall be as Caesar would have his wife, not onely free from sinne, but from suspicion.

JOHN LYLY, *Euphues and his England* (Arber), p. 329 (1580)

Caesar's wife must be above suspicion.

RICHARDSON, *Clarissa*. Bk. iii, p. 85. (1748)

Caesar's wife ought to be above suspicion. . . . Yet most would be slow to acknowledge . . . that Caesar himself ought to be so too.

J. C. HARE, *Guesses at Truth*, i, 187. (1827)

I beg your pardon. Caesar's wife is above suspicion.

BERNARD SHAW, *The Man of Destiny*. (1895)

1 Come, my good man, be bold and fear not; you carry Caesar and Caesar's fortunes in thy boat. (Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην ἀνυμνέουσας.)

JULIUS CAESAR, to the master of a small boat, when caught in a heavy storm on the way to Brundisium from Apollonia. (48 B.C.) See PLUTARCH, *Lives: Caesar*, xxxviii, 3. Suetonius also tells the story, *Julius*, sec. 58. The Latin is, "Caesarem vehis Caesarisque fortunam," or "Caesarem portas et fortunam eius."

You are uneasy; you never sailed with me before, I see.

ANDREW JACKSON, to an elderly man who showed signs of fear while sailing down Chesapeake Bay during a storm. (c. 1829) See PARTON, *Life of Jackson*, iii, 493.

2 Every woman's man and every man's woman. (Omnium mulierum virum et omnium viro-um mulierem.)

CURIO, *Speech*, denouncing Caesar's vices. (c. 46 B.C.) See SUTONIUS, *Lives of the Caesars: Julius*, sec. 52. Suetonius comments that Curio's speech removed all doubt that Caesar "had an evil reputation, both for shameless vice and for adultery." Curio was merely Latinizing an epigram which has been preserved in the *Greek Anthology*, bk. xi, epig. 272: ἀνδρες εἰσι γυναῖκες, καὶ ἀνδράσιν εἰσι γυναῖκες (They are men to women and women to men).

3 Caesar, headlong in everything. (Caesar in omnia praeceps.)

LUCAN, *De Bello Civili*. Bk. ii, l. 656. (c. A. D. 60)

4 Caesar who conquered all things saving himself.

JOHN LYLY, *Euphues and His England* (Arber), p. 342 (1580)

5 No chief has Rome so loved, nor thee so much, Caesar, as now. (Nullum Roma ducem, nec te sic, Caesar, amavit.)

MARTIAL, *Epigrams*. Bk. viii, epig. 11. (A. D. 93) Not that I loved Caesar less, but that I loved Rome more.

SHAKESPEARE, *Julius Caesar*, iii, 2, 23. (1599)

6 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. (ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.)

New Testament: *Romans*, xiii, 7. (c. A. D. 57)

The Vulgate is, "Reddite ergo omnibus debita: cui tributum, tributum: cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem."

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. (ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.)

New Testament: *Matthew*, xxii, 21. (c. A. D. 65)

See also *Mark*, xii, 17; *Luke*, xx, 25. The Vulgate is, "Reddite ergo quae sunt Caesaris, Caesari: et quae sunt Dei, Deo." It is quoted by RABELAIS, *Gargantua*, i, 19.

Render unto all men their due, but remember thou art also a man.

M. F. TUPPER, *Proverbial Philosophy: Of Humility*. (1838)

I rendered to Farley the things that were James'.

PHYLLIS MCGINLEY, *Wrong Formula*. (1941)

7 No bending knee will call thee Caesar now.

SHAKESPEARE, *III Henry VI*, iii, 1, 18. (1591)

Thou'rt an emperor, Caesar, Keisar, and Pheezar.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 3, 9. (1610) "Caesar" is believed to be the earliest Latin word adopted in Teutonic, where it became Gothic *kaiser*, and went into Middle English as *keiser* or *cayser*.

8 Imperious Caesar, dead and turn'd to clay,  
Might stop a hole to keep the wind away.

SHAKESPEARE, *Hamlet*, v, 1, 236. (1600)

Imperious What's-his-name, dead and turned to stone—

No use to write or call him on the phone.

O. HENRY (W.S. PORTER), *He also Serves*. (1909)

Imperial Caesar, asleep in such a way, might shut his mouth and keep the wind away.

O. HENRY, *The Hiding of Black Bill*. (1909)

9 Hail, emperor, they who are about to die salute thee! (Ave, imperator, morituri te salutant!)

SUTONIUS, *Lives of the Caesars: Claudius*. Ch. xxi, sec. 6. (c. A. D. 120) The salutation used by the Roman gladiators as they filed past the imperial box before fighting in the circus. Sometimes given as, "Ave, imperator, morituri te salutamus!" (We who are about to die salute thee!)

"O Caesar, we who are about to die Salute you!" was the gladiators' cry  
In the arena, standing face to face  
With death and with the Roman populace.

LONGFELLOW, *Morituri Salutamus*, l. 1. (1874)

Great Julius, on the mountains bred,  
A flock, perhaps, or herd had led;  
He that the world subdued had been  
But the best wrestler on the green.

EDMUND WALLER, *To Zelinda*, l. 19. (1645)

## CAIN

As the inventor of murder, and the father of art, Cain must have been a man of first-rate genius.

THOMAS DE QUINCEY: *On Murder Considered as One of the Fine Arts*. (1827)

CAIN FIRST BUILDER OF CITIES, see under CITY

They will feel that they have been raising Cain and breaking things.

PAIGE, *Dow's Sermons*. Vol. i, p. 247. (c. 1849)  
Topsy would hold a perfect carnival of confusion. . . . In short, as Miss Ophelia phrased it, "raising Cain" generally.

HARRIET BEECHER STOWE, *Uncle Tom's Cabin*. Ch. 20. (1852)

I'm a man that has lived rough, and I'll raise Cain.

R. L. STEVENSON, *Treasure Island*. Ch. 3. (1882)  
Every time he got drunk he raised Cain around town.

MARK TWAIN, *Huckleberry Finn*. Ch. 6. (1884)  
Shouting drunk as usual, and raising Cain!

P. L. FORD, *Peter Sterling*. Ch. 2. (1894) The *Dict. of American English* notes that the phrase is a purely American one, meaning to make a disturbance, and cites an alleged joke from the *St. Louis Pennant*, of 2 May, 1840: "Why have we every reason to believe that Adam and Eve were both rowdies? Because . . . they both raised Cain."

RAISING NED, see under NED.

## CAKE

Give cakes and ale to perfect souls.

ANT, *Papyrus: Book of the Dead*. Ch. i, l. 34. (c. 4000 B.C.) Offerings of cakes and ale are referred to frequently throughout the papyrus.

Dost thou think, because thou art virtuous, there shall be no more cakes and ale?

SHAKESPEARE, *Twelfth Night*. Act ii, sc. 3, l. 123. (1599).

Do you look for ale and cakes here, you rude rascals?

SHAKESPEARE, *Henry VIII* Act v, sc. 4, l. 11. (1612)  
You are for ale and cakes.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

That's Cake and Cheese to the Country.

JOHN DAY, *He of Gals*. Act iii, sc. 1, l. 68. (1606)

If you surpass him in impudence, we take

the cake. (ἦν δ' ἀναίδεια παρέλθης, ἡμέτερος δὲ πυραμοῦς.)

ARISTOPHANES, *The Knights*, l. 277. (424 B.C.)

The *πυραμοῦς* was a cake of roasted wheat and honey which was given as a prize to him who kept awake best during a night-watch, or a drinking-party. The phrase became a proverb for the prize of any victory. Aristophanes repeats it in *The Thesmophoriaz-usae*, l. 94: "In all craftiness we take the cake" (τοῦ γὰρ τεχνάζειν ἡμέτερος δὲ πυραμοῦς). It therefore antedates by twenty-three centuries the negro cake-walk from which many people think it derives. The "cake-walk," it should perhaps be explained, is a contest with a cake as a prize, the contesting couples walking arm in arm up and down a long room, and the cake being given to the couple which walks and turns the corners most gracefully.

I judged that the cake was ours.

MARK TWAIN, *A Connecticut Yankee*, p. 240. (1889)

You take the biscuit.

BERNARD SHAW, *John Bull's Other Island*. Act iii. (1904) INNES, *Comedy of Terrors*, p. 145. (1940)

This takes the claret.

LANGDON MITCHELL, *The New York Idea*. Act iv. (1906)

You Yankees assuredly take the cake for assurance.

O. HENRY (W. S. PORTER), *Helping the Other Fellow*. (1908)

Hartsell's wife takes the cake.

RING LARDNER, *The Golden Honeymoon*. (1926)  
You take the cake.

CARTER DICKSON, *And So to Murder*, p. 160 (1940) WILLIAMS, *The Corn is Green*. Act ii (1940) BOWERS, *Fear and Miss Betony*, p. 94

A highly geological homemade cake.

DICKENS, *Martin Chuzzlewit*. Ch. 5. (1843)

If you have any communications to make, hurry them up, hot and hasty, like buckwheat cakes at a cheap eating-house.

LORENZO DOW, *Sermons*, p. 51. (c. 1825)

Hurry up the cakes, i. e. be quick, look alive.

JOHN BARTLETT, *Dictionary of Americanisms: Hurry*. (1848) "This phrase, which has lately got into vogue," says Bartlett, "originated in the common New York eating-houses, where it is the custom for the waiter to bawl out the name of each dish as fast as ordered, and where the order, 'Hurry up them cakes,' is frequently heard."

He quickly hurried up his cakes, and toddled home again.

UNKNOWN, *How Are You, General Lee?* (1864)  
Go ahade and hurry up yo' cakes.

ROWLAND E. ROBINSON, *Uncle Lisha*, p. 68. (1897)

There was never a cake, but it had a make [mate, fellow].

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

Every cake hath its make, but a scrape-cake hath two.

JOHN RAY, *English Proverbs*, p. 68. (1678) A "scrape-cake" is a cake made of scrapings, and Ray adds, "Every wench hath her sweet-heart, and the dirtiest commonly the most."

There is never any Cake,

But there's some of the same Make.

THOMAS FULLER, *Gnomologia*. No. 6363. (1732) There's no cake, but there's another of the same make.

TOBIAS SMOLLETT, *The Adventures of Sir Launcelot Greaves*. Ch. 10. (1762)

<sup>1</sup> I had rather my Cake burn, than you should turn it.

THOMAS FULLER, *Gnomologia*. No. 2598. (1732) That Cake came out of my Oven.

THOMAS FULLER, *Gnomologia*. No. 4335.

<sup>2</sup> Wolde you bothe eate your cake, and haue your cake?

THOMAS HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546) A man cannot eat his cake and have it still.

JOHN DAVIES, *The Scourge of Folly*. (1611) *Works* (Grosart), ii, 47. The modern variation is, "A woman can't eat her cake and have 'It' too."

Lay out thy joy, yet hope to save it?

Wouldst thou both eat thy cake, and have it?

George Herbert, *The Sizer*. (a. 1633)

I can't I tro

Both eat my cake and have it too.

ROBERT HEATH, *Occasional Poems*, p. 19. (1650) As ridiculous as the way of children, who eat their cake and afterwards cry for it.

EARL OF SHAFTESBURY, *Characteristics of Men*, i, 130. (1711)

She was handsome in her time; but she cannot eat her cake and have her cake.

SWIFT, *Polite Conversation*. Dial. i. (1738)

'Tis a point to the moral the proverb implies,

"You can't have your cake if you eat it."

J. R. PLANCHÉ, *Extravaganzas*, v, 307. (1871)

I believed in eating your cake and having it.

HENRY JAMES, *A Passionate Pilgrim*. (1875)

One cannot eat one's cake and have it too.

T. H. HUXLEY, *Letter to Herbert Spencer*, 27 Dec., 1880.

There still remains the intensely human instinct, which survives all the lectures of moralists, the desire to eat one's cake and also to have it.

A. C. BENSON, *From a College Window*, p. 35. (1907)

"I've had my cake," said the Colonel, looking at Martha, "and et it too."

ELEANOR EARLY, *A New England Sampler*, p. 95. (1940)

I hope, before I'm through,

To eat my cake, and bake it, too.

MARGARET FISHPACK, *Career Girl*. (1940)

He always *will* try to eat his cake and keep it.

NGAIO MARSH, *Death and the Dancing Footman*, p. 55. (1941) See also, BALLARD, *Say Yes to Murder*, p. 91. (1942) BARBER AND

SCHABELTITZ, *Drawn Conclusions*, p. 184. (1942) DEAN, *Layoff*, p. 203. (1942) IRISH,

*Three O'clock*, p. 157. (1943) etc., etc. The French say, "On ne peut pas avoir le drap et l'argent" (One can't have the cloth and the money); the Italians, "Vorebbe mangiar la focaccia e trovar le in tasca?"

<sup>3</sup>

Leave room for cake. (παρακούντι καταλείπειν χώραν.)

PHILIP OF MACEDON (c. 350 B.C.), to his entourage, when they had arrived at a friend's house and he suspected that food was not plentiful. So his followers, looking for more to come, ate sparingly of what was set before them, and the dinner was ample for all. (PLUTARCH, *Moralia*, 124A, 178D, 707B.)

<sup>4</sup>

His bread is broken. (Panem frangito.)

PLAUTUS, *Poenulus*, l. 729. (c. 194 B.C.) In the context, Plautus makes a play on the word "pultem," which may mean either knock or cottage. "What if I batter the door? But what if he pays no attention to the batter?" "Then his bread's broken—his cake's dough."

My treasure will be cinders. (Mon thesaur soit charbons.) i.e., My cake will be dough.

RABELAIS, *Pantagruel*. Bk. iii, Prologue. (1545)

Your cake is dough, and all your fat lie in the fire

THOMAS BECON, *Prayers*, p. 277. (1559)

Our cake's dough on both sides.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 110. (1593)

My cake is dough; but I'll be among the rest.

Out of hope of all, but my share of the feast

SHAKESPEARE, *The Taming of the Shrew*, v, 1, 145.

Steward, your cake is dow.

BEN JONSON, *The Case is Altered*. Act iv, sc. 1. (c. 1598)

Which puts . . . me into a great fear, that all my cake will be doe still.

SAMUEL PEPYS, *Diary*, 27 April, 1665.

I thought all my meal dough.

JAMES KELLY, *Scottish Proverbs*, p. 191. (1721)

Then up steps the Supreme Court and tells 'em their cake is all dough.

SEBA SMITH, *Major Downing*, p. 66. (1830)

She'll wish her cake dough afore she's done of him

THOMAS HARDY, *Mayor of Casterbridge*. Ch 13. (1886)

"All our cakes are dough." A proverbial expression, indicating the failure of any undertaking or project.

BAKER, *Northants. Glossary: Cake*. (1854)

The *O.E.D.* notes the phrase as obsolete, but it certainly is not so in the United States.

<sup>5</sup>

Let them eat cake. (Qu'ils mangent de la brioche.)

JEAN-JACQUES ROUSSEAU, *Confessions*. Bk. vi, eighth paragraph from end. (c. 1768) The full quotation is as follows: "At length I remembered the thoughtless saying of a great princess, who, on being informed that the country people had no bread, replied, "Then let them eat cake." (Enfin je me rappelai le pis-aller d'une grande princesse à qui l'on disait que les paysans n'avaient pas de pain.

et qui répondit: 'Qu'ils mangent de la brioche.') The saying is usually attributed to Marie Antoinette, some years after her arrival in France in 1770, but it will be noted that Rousseau's anecdote was written before that date. It is difficult to translate *brioche*, which is not a cake, but rather a bun or fancy bread, like Scotch scones.

Lacking bread, tarts are good. (A falta de pan, buenas son tortas.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 270.

(1856) A Spanish proverb.

Marie Antoinette made only one mistake. She should have said, "Let them eat hokum."

WESTBROOK PEGLER, *Fair Enough*, 5 Dec., 1934.

Those who can afford cake have seldom revelled at being obliged to eat it.

VINCENT SHEEAN, *Between the Thunder and the Sun*, p. 117. (1943)

### CALAMITY

See also Adversity, Misfortune

1 Calamity is man's true touchstone.

BEAUMONT AND FLETCHER, *The Triumph of Honour*. Sc. 1. (c. 1619)

Calamity is the Touchstone of a brave Mind.

THOMAS FULLER, *Gnomologia*. No. 1045. (1732)

2 Calamities are of two kinds: misfortune to ourselves, and good fortune to others.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

3 Public calamity is a mighty leveller.

EDMUND BURKE, *Conciliation with America*. (1743)

4 Calamity has been my teacher. (τὰ δὲ μοι παθήματα ὄντα δάριτα μαθήματα γέγονε.)

CROESUS to CYRUS. (c. 550 B.C.) See HERODOTUS. *History*. Bk. i, sec. 207. The proverbial form is, "παθήματα, μαθήματα."

There is a Greek proverb to express that men learn by their sufferings more than by any other teaching, one which in the Latin, *Nocumenta, documenta*, finds both in rhyme and sense its equivalent.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 27. (1853)

5 Shut [your] doors and sit in [your] house. [yet] calamity will come down from the skies. (Pi mên wu li tso 'huo 'tien shang lai.)

DOOLITTLE, *Chinese Vocabulary*, ii, 193. (1872)

6 After calamities, more cautious. (Post acerba prudentior.)

ERASMUS, *Adagia*. Chil. iv, cent. iii, No. 59. (1523) Erasmus gives another form. "Post mala prudentior."

7 A Cynthian calamity. (Κυνθῶλης συμφορὰ.)

HELIODORUS, (c. A.D. 250) As quoted by PRORIUS, 533.14. A proverbial phrase meaning complete disaster, referring to the destruction of the Cynthians by Amphitryon, in Greek mythology.

8 So full is the world of calamity, that every source of pleasure is polluted.

SAMUEL JOHNSON, *The Rambler*. No. 203. (1752)

9 Calamity and happiness in all cases are men's own seeking.

MENCIUS, *Discourses*. Bk. ii, pt. i, ch. 4, sec. 5. (c. 360 B.C.)

10 It's Calamity Headquarters. (Hospitium est calamitatis.)

PLAUTUS, *Trinummus*, l. 553. (c. 194 B.C.)

11 In calamity any rumor is believed. (Ad calamitatem quilibet rumor valet.)

PUBLILIUS SYRUS, *Sententiae*. No. 17. (c. 43 B.C.)

A novel calamity always works the graver mischief. (Gravius nocet quodcumque inexpertum accidit.)

PUBLILIUS SYRUS, *Sententiae*. No. 234.

In calamity even a laugh is an injury. (In calamitoso risus etiam iniuria est.)

PUBLILIUS SYRUS, *Sententiae*. No. 295.

The cure for calamity is equanimity. (Medicina calamitatis est aequanimitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 383.

He is more powerful who knows not the power of calamity. (Mage valet qui nescit quod calamitas valet.)

PUBLILIUS SYRUS, *Sententiae*. No. 389.

He who dreads calamity rarely meets it. (Qui metuit calamitatem rarius accipit.)

PUBLILIUS SYRUS, *Sententiae*. No. 555.

Calamity easily finds whomsoever it seeks (Quemcumque quaerit calamitas facile invenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 567.

12 Calamity is virtue's opportunity. (Calamitas virtutis occasio est.)

SENECA, *De Providentia*. Ch. 4, sec. 6. (c. A.D. 45)

13 When Heaven sends down calamities it is possible to escape them. When we occasion our own calamities, it is not possible any longer to live.

T'AE KEA. Quoted by MENCIVS, iv, 1, 8. (c. 300 B.C.)

14 What region of earth is not full of our calamities? (Quae regio in terris nostri non plena laboris?)

VERGIL, *Aeneid*. Bk. i. l. 460. (19 B.C.)

Affliction is enamour'd of thy parts, And thou art wedded to calamity.

SHAKESPEARE, *Romeo and Juliet*, iii, 3, 2. (1595)

I am in calamity, my dear. I would love you if you were in calamity.

SAMUEL RICHARDSON, *Sir Charles Grandison*. Bk. iii, ch. 30. (1754)

Whom unmerciful disaster

Followed fast and followed faster.

EDGAR ALLAN POE, *The Raven*. (1845)

<sup>1</sup> We have some "calamity howlers" here in Washington, as well as in Kansas.

UNKNOWN, *Congressional Record*, 2 March, 1892, p. 1654, col. 1.

A campaign of calamity-howling.

D. G. PHILLIPS, *The Plum Tree*, p. 264. (1905)  
"You're a calamity howler!" snapped Shaw. "The desert has wore a saddle sore on yore nerves."

CLARENCE E. MULFORD, *Hopalong Cassidy*. Ch. 8. (1910)

The pair of calamity prophets broke off their laments.

J. C. LINCOLN, *Captain Warren's Wards*, p. 3. (1911)

**CALENDS**, Greek, see under Never.

### CALF

<sup>2</sup> That calf never heard a church-bell.

J. C. BRIDGE, *Cheshire Proverbs*, p. 110. (1917)  
It was born and killed between two Sundays.

<sup>3</sup> The greatest Calfe is not the sweetest veale.

WILLIAM CAMDEN, *Remains*, p. 307. (1636)  
FULLER, *Gnomologia*. No. 4569. (1732)

[He] bids us all the proverb feel,  
"The largest calves are not the sweetest veal."

JOHN WOLCOT (PETER PINDAR), *A Benevolent Epistle to Sylvanus Urban*. (1790)

<sup>4</sup> They have made them a molten calf, and have worshipped it. (Feceruntque sibi vitulum conflatilem, et adoraverunt.)

*Old Testament: Exodus*, xxxii, 8. (c. 800 B.C.)  
Priests . . . wenten to calveren of gold.

JOHN WYCLIF, *Begging Friars*, p. 12. (c. 1371)  
They . . . fell off from God to worship Calves.

JOHN MILTON, *Paradise Regained*. Bk. iii, l. 416. (1671)

The People will worship even a Calf, if it be a Golden one.

THOMAS FULLER, *Gnomologia*. No. 4704. (1732) The proverbial use of "golden calf" as a synonym for money.

Millions . . . who fancy that happiness may be attained by riches . . . may be numbered among the idolaters of the golden calf.

J. C. HARE, *Guesses at Truth*, i, 164. (1827)

The worship of the Golden Calf is the characteristic cult of modern Society.

G. W. E. RUSSELL, *Collections and Recollections*. Ser. ii, ch. 2. (1902)

<sup>5</sup> A quiet Calf sucks its Dam, and another Cow also.

THOMAS FULLER, *Gnomologia*. No. 372. (1732)

<sup>6</sup> Drink, live like Greeks, eat, gorge yourselves, kill the fatted calf! (Bibite, pergraecamini, | este, ecfercite vos, saginam caedite.)

PLAUTUS, *Mostellaria*, l. 64. (c. 220 B.C.)

Bring hither the fatted calf, and kill it; and let us eat and be merry. (φέρετε τὸν μόσχον τὸν στυγερόν, θύσατε καὶ φαγόντες εὐφρανθήμεν.)

*New Testament: Luke*, xv, 23. (c. A.D. 65)

The *Vulgate* is, "Adducite vitulum saginatum et occidite, et manducemus, et epulemur." This is the story of the prodigal son and of his father's rejoicing at his return. "Fatted calf" is repeated in the 27th verse, and has become proverbial for welcoming a guest with the best of everything.

Go, let the fatted calf be kill'd,

My Prodigal's come home at last.

ABRAHAM COWLEY, *The Welcome*, l. 1. (1647)  
The whole family crowded round him: the fatted calf was killed; and all was joy, mirth, and jubilee.

JOHN MOORE, *The Post-Captain*. Ch. 8. (1810)  
The fatted calf, Minister, the fatted calf.

BERNARD SHAW, *The Devil's Disciple*. Act i. (1897)

I'm the returned prodigal. Mrs. Matthews killed the fatted calf.

GEORGE BAGBY, *Here Comes the Corpse*, p. 71. (1941)

### CALM

<sup>7</sup> Before and after earthquakes there is a calm in the air.

WILLIAM HAZLITT, *Table-Talk*. Ser. ii, ch. 4. (1822)

It was the calm that precedes the storm.

WILLIAM ROUGHHEAD, *The Shadow on Shandy Hall*. Ch. 3. (1939)

### CALUMNY

See also Rumor, Scandal, Slander

<sup>8</sup> When thou hearest good or bad (of people). Put it aside as though thou hadst not heard it; Place the good upon thy tongue, But let the evil be hidden within thee.

AMEN-EM-APT, *Teaching How to Live*. Col. xi. l. 8. (c. 700 B.C.) Oesterley, tr.

Keep thy tongue from malicious speech.

So wilt thou make thyself loved of the people  
AMEN-EM-APT, *Teaching How to Live*. Col. x, l. 21.

<sup>9</sup> The fine dust of calumny. (Abak leshon hara.)  
*Babylonian Talmud: Baba Bathra*, fo. 16<sup>a</sup>; *Arachin*, 16a. (c. 450)

<sup>10</sup> Nothing so swift as calumny. (Nihil est autem tam volucrum, quam maledictum.)

CICERO, *Pro Cnaeo Plancio*. Sec. 23. (54 B.C.)

Nothing moves swifter than calumny. (Fama nihil est celerius.)

ALFRED HENDERSON, *Latin Proverbs*, p. 119. (1869) Quoting Livy.

<sup>11</sup> Calumny always makes the calumniator worse, but the calumniated—never.

C. C. COLTON, *Lacon*. Vol. ii, No. 172. (1820)

<sup>12</sup> The bearer of calumny is usually its author.  
SALOMON IBN GABRIOL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 612. (c. 1050)

<sup>13</sup> I never hitherunto knewe man so good and

virtuous, which hath not been subject to the malice and slaunders of some one.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 106. (1574) Pettie, tr.

As there is no wool so white but the Diar can make blacke, no Apple so sweete but a cunning grafter can chaunge into a Crabbe; so is there no man so voyde of cryme that a spightful tongue cannot make him to be thought a caltife.

JOHN LYL, *Euphues and His England* (Arber), p. 330. (1580)

Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.

SHAKESPEARE, *Hamlet*, iii, 1, 140. (1600)

Back-wounding calumny

The whitest virtue strikes.

SHAKESPEARE, *Measure for Measure*, iii, 2, 196. (1604)

And calumny, by working under ground, Can, unreveng'd, the greatest merit wound.

SWIFT, *To a Friend Who Had Been Much Abused in Many Inveterate Libels*. (1730)

1 Calumny requires no proof.

WILLIAM HAZLITT, *Characteristics*. No. 194. (1823)

2 Whom does lying calumny affright except the man who is full of faults? (Mendax infamia terret | quem nisi mendosum?)

HORACE, *Epistles*. Bk. i, epis. 16. l. 39. (20 B. C.) Act uprightly and despise Calumny; Dirt may stick to a Mud Wall, but not to polish'd Marble.

FRANKLIN, *Poor Richard's Almanack*, 1757

3 To spread suspicion, to invent calumnies, to propagate scandal, requires neither labour nor courage.

SAMUEL JOHNSON, *The Rambler*. No. 183. (1751)

4 Calumnies are answered best with silence.

BEN JONSON, *Volpone*. Act ii, sc. 1. (1607)

To persevere in one's duty and be silent, is the best answer to calumny.

GEORGE WASHINGTON, *Letter to William Livingston*, 7 Dec., 1779.

5 Nothing is more distressing than calumny. (οὐδέν διαβολῆς ἐστὶν ἐπιπονώτερον.)

MENANDER, *Fragments*. No. 576. (c. 300 B. C.)

There are calumnies against which even innocence loses courage.

NAPOLEON BONAPARTE, *Sayings of Napoleon*. (c. 1810)

6 The men who carry, and those who listen to calumnies, should, if I could have my way, all hang, the talebearers by their tongues, the listeners by their ears. (Homines qui gestant quique auscultant crimina, | si meo arbitratu liceat, omnes pendeant, | gestores linguis, auditores auribus.)

PLAUTUS, *Pseudolus*, l. 427. (c. 195 B. C.)

The shrug, the hum or ha, these petty brands That calumny doth use.

SHAKESPEARE, *Winter's Tale*, ii, 1, 71. (1611)

7 He [Medius] urged them not to be afraid to sting with their calumnies, pointing out that, even if the man who is stung succeeds in healing the wound, the scar of the calumny will still remain. (ἡ οὐλὴ μενεῖ τῆς διαβολῆς.)

PLUTARCH, *Moralia: How to Tell a Flatterer*, 65D. (c. A. D. 95) Medius was the leader of the band of flatterers who danced attendance on Alexander the Great.

Calumniate boldly, something will always stick. (Audacter calumniare, semper aliquid haeret.)

FRANCIS BACON, *De Augmentis Scientiarum*.

Pt. viii, sec. 2. (1605) Quoted as a Latin proverb, for which Bacon suggested a variation, "Audacter te vendita, semper aliquid haeret" (Praise yourself up boldly, something always sticks).

Calumniate strongly and some of it will stick. (Calumniare fortiter, et aliquid adhaerebit.)

ALFRED HENDERSON, *Latin Proverbs*, p. 46.

(1869) Some English equivalents: "Slander leaves a score behind it"; "Lay it on thick, some of it will stick"; "A blow from a frying-pan may not hurt, but it blacks."

Lye lustily, some filth will stick.

THOMAS HALL, *Funebria Florae*, p. 38. (1660)

'Tis a blessed Line in Matchiavel—If Durt enough be thrown, some will stick.

B. R., *A Letter from a Catholic Gentleman to His Popish Friends*. (1678)

If the whole world does not enter, yet half of it will.

JOHN RAY, *Adagia Hebraica*, p. 406. (1678)

"'Tis meant of calumny and reproach," Ray explains, "where many times some part is believed, though all be not."

Scurrility's a useful trick,

Approv'd by the most politic;

Fling dirt enough, and some will stick.

EDWARD WARD, *Hudibras Redivivus*. Pt. ii. (1706)

If the Ball does not stick to the Wall, yet 'twill leave some Mark.

THOMAS FULLER, *Gnomologia*. No. 2701. (1732)

To me they meant no hurt.

But 'twas my Guest at whom they threw the dirt.

POPE, *Epilogue to the Satires*. Dial. ii, l. 144. (1738)

The scandal of others is mere dirt—throw a great deal, and some of it will stick.

GEORGE COLMAN THE ELDER, *Man and Wife: Prelude*. (1769)

Throw a piece of mud against the wall: if it does not stick, it will at least leave a mark.

BURCKHARDT, *Arabic Proverbs*. No. 255. (1817)

Captain Cornish . . . had also imbibed the vulgar but correct notion of "put it on thick, and a little will stick," so that in plaster and in compliments the proverb is verified.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 3.

(1841) An amplification of the proverb, "Plaster thick, Some will stick."

Only throw dirt enough and some of it is sure to stick.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. i, ch. 9. (1857)

1 Never lend a ready ear to calumnies. (Difficilem habere oportet aurem ad crimina.)

PUBLILIUS SYRUS, *Sententiae*. No. 156. (c. 43 B.C.)

He who laughs at a calumny makes himself its accomplice.

S. G. CHAMPION, *Racial Proverbs*. p. 365. (1938) A Chinese proverb.

2 Calumny, the immortal daughter of self-love and idleness.

(La Médisance est la fille immortelle De l'Amour-propre et de l'Oisiveté.)

VOLTAIRE, *A Madame la Marquise du Chatelet: Sur la Calomnie*. (c. 1760)

### CAMEL

3 The camel desired horns and lost her ears. (ἡ κάμηλος ἐπιθυμήσασα κεράτων καὶ τὰ ὦτα τρoσoπώλεσε.)

AESOP, *Fables: The Camel*. (c. 570 B.C.) The fable tells of a camel that besought Zeus for horns, since so many handsome animals had them, but the god not only refused the horns, but cropped the camel's ears for her presumption. The moral is that by asking too much, one may lose the little one already has.

The camel went in search of horns, and his ears were cut off.

*Babylonian Talmud: Sanhedrin*, fo. 106a. (c. 450) Rabbi Yochanan explains that this popular saying is based upon the story of Balaam, who was slain by the Midianites when he came to claim a reward for the twenty-four thousand that fell in Israel in consequence of his advice to Balak. (*Numbers*, xxxi, 8.)

The camel, wishing for horns, lost even its ears. (Camelus desiderans cornua, etiam aures perdidit.)

ERASMUS, *Adagia*. Chiliadis iii, cent. v, No. 8. (1523)

But for a subject to affect a kingdom, Is like the camel that of Jove begged horns.

GEORGE CHAPMAN, *The Conspiracy of Charles Duke of Byron*. Act iv, sc. 1. (1608)

The Camel going to seek horns, lost its ears.

JOHN RAY, *Adagia Hebraica*, p. 399. (1678) "Against those," Ray explains, "who being discontented with what they have, in pursuit of more lose what they once had." The Germans say, "Wer zu viel verlangt, verliert auch das, was er hat" (Who asks too much, loses even what he has).

The Camel going to get Horns, lost his Ears.

THOMAS FULLER, *Gnomologia*. No. 4439. (1732)

MANY SET OUT FOR WOOL AND COME HOME SHORN, see under WOOL.

4 The camel is dancing. (κάμηλος ὀρχεῖται.)

AESOP, *Fables: The Camel and the Monkey*. (c. 570 B.C.) The fable relates how, at a great meeting of beasts, the camel, seeing the monkey dance, attempted it also, and

was so awkward that she was driven from the meeting. The Latin form is "Camelus saltat."

In Media the camel can dance on a bushel basket (Kab).

*Babylonian Talmud: Jobamoth*, fo. 45a. (c. 450) Meaning that in Media everything is possible.

5 Every crooked-necked thing is not a camel.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 616. (1817)

A Camel's all lumpy and bumpy and humpy—Any Shape does for me.

C. E. CARRYL, *The Complaint of the Camel*. (1909)

6 The camel laughed till he split his lip.

GURNEY CHAMPION, *Racial Proverbs*, p. 330. (1938) A Bedouin proverb.

He who houses a camel must make his door higher.

CHAMPION, *Racial Proverbs*, p. 330. Arabic.

7 The camel, even when mangy, bears the burden of many asses. (κάμηλος καὶ ψωριῶσα, πολλῶν ὄνων ἀνατίθεται φορτία.)

DIOGENIANUS, *Adagia*, v, 81. (c. A.D. 125)

ERASMUS, *Adagia*. Chil. i, cent. ix, No. 58. (1523) The Latin is, "Camelus vel scabiosa complurium asinorum gestat onera."

8 There do come as many calves' skins to market as of bulls or kine.

HUGH LATIMER, *Sermons*, p. 416. (1552) Referred to as "a common saying."

Old Camels carry young Camels' skins to the market.

GEORGE HERBERT, *Jacula Prudentum*. No. 1099 (1640)

Many old camels carry the skins of the young ones to the market.

JOHN RAY, *Adagia Hebraica*, p. 399. (1678)

9 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ραβίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.)

*New Testament: Matthew*, xix, 24. (c. A.D. 65)

The *Vulgate* is, "Facilius est camelum per foramen acus transire, quam divitem intrare in regnum caelorum." This is a paraphrase of a proverb which is common in various forms throughout the East—in fact in all countries familiar with the camel: "To let a camel go through the hole of a needle" (Hebrew); "A camel's head will not pass through the eye of a needle" (Osmanli); "Can a camel pass through the eye of a needle?" (Tamil), and so on.

It is as hard to come as for a camel

To thread the postern of a small needle's eye.

SHAKESPEARE, *Richard II*, v, 5, 16. (1595)

He had learned also how to make the Camell pass through the needles eye, namely by casting off the bunch on the back.

CHARLES FITZ-GERFAY, *Elisha*, p. 46. (1622)



- 1 Full many a rill, from tiny springlet fed,  
Sweeps off the camel in its onward course.  
SADI, *Gulistan*, i, 4. (c. 1250) Eastwick, tr.
- 2 Patient of thirst and toil, Son of the desert!  
THOMPSON, *The Seasons: Summer*, l. 965. (1727)  
Gaza . . . bears towards [the desert] the same  
kind of relation as a seaport bears to the sea. It  
is there that you *charter* your camels ("the ships  
of the Desert") . . . for the voyage.  
A. W. KINGLAKE, *Eothen*. Ch. 17. (1844)  
Well, therefore, has the Camel . . . been termed  
"the Ship of the Desert."  
W. B. CARPENTER, *Zoology*. Sec. 278. (1847)  
THE LAST STRAW BREAKS THE CAMEL'S BACK, *see*  
*under* STRAW.  
TO STRAIN OUT A GNAT AND SWALLOW A CAMEL,  
*see under* HYPOCRISY.  
THE BLACK CAMEL, *see under* DEATH.  
DON'T ADMIT THE CAMEL'S NOSE, *see under* HABIT.

## CAMP

- 3 A Man may be good in the Camp, and yet bad  
in the Church.  
THOMAS FULLER, *Gnomologia*. No. 289. (1732)
- 4 Suffer me to follow the camp. (Da mihi castra  
sequi.)  
LUCAN, *De Bello Civili*. Bk. ii, l. 348. (c. A. D.  
60) A body of troops encamping together;  
an army on a campaign.  
I hope . . . she has more prudence than to fol-  
low the camp.  
GEORGE FARQUHAR, *The Recruiting Officer*. Act  
ii, sc. 1. (1706)  
Multitudes follow the camp only for want of  
employment.  
SAMUEL JOHNSON, *The Rambler*. No. 114. (1751)  
Here he and several thousand of his soldiers and  
camp-followers were cut to pieces.  
WASHINGTON IRVING, *Mahomet*, ii, 265. (1850)

## CANDLE

- 5 A candle lights others and consumes itself.  
H. G. BOHN, *Handbook of Proverbs*, p. 283. (1855)  
A candle, by consuming itself, gives light to  
others.  
CHAMPION, *Racial Proverbs*, p. 439. (1938)
- 6 I light my candle from their torches.  
ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. iii, sec. ii, mem. 5, subs. 1. (1621) There  
is an English proverb, "Light another's  
candle, but don't put out your own," and  
the Danes say, "Man kan taende et andet  
Lys af sin uden Skade" (You may light an-  
other's candle at your own without loss).
- 7 How inferior for *seeing* with, is your bright-  
est train of fireworks to the humblest far-  
thing candle!  
THOMAS CARLYLE, *Essays: Diderot*. (1838)

- 8 Snuff me these candles. (Adobame esos  
candiles.)

CERVANTES, *Don Quixote*. Pt. i, ch. 47. (1605)  
A proverbial phrase, *adobar* meaning liter-  
ally to put anything to rights.  
Then he never snuffed a candle with his fingers.  
CHARLES I OF SPAIN, *Remark* (c. 1540), when  
reading upon the tombstone of a Spanish  
grandee the epitaph, "Here lies one who  
never knew fear." *See* BOSWELL, *Johnson*,  
1769.

- 9 It makes no difference if you light a lamp in  
the sunshine. (In sole lucernam adhibere nihil  
interest.)

CICERO, *De Finibus*. Bk. iv, Ch. xii, sec. 29  
(c. 45 B. C.)  
You are lending light to the sun. (τὸ φῶς ἡλιῶ  
δανείεις.)

PLUTARCH. (c. A. D. 110) ERASMUS, *Adagia*, i,  
vii, 57, gives the Latin as "Lumen soli  
mutuas." Applied to some one who is labor-  
ing to make clear what is already clear.

Of what use is a torch at midday?  
*Babylonian Talmud: Shabbath*, fo. 63a. (c. 450)  
To match the candle with the sun.  
HENRY HOWARD, EARL OF SURREY, *Sonnet to  
the Fair Geraldine*. (c. 1540)

They neede not . . . of me to bee prayesd, vnlesse  
I woulde seeme to shew, and set-furth the bright-  
nes of the sonne with a candell, as the prouerbe  
saith.

RALPH ROBINSON, tr., *Utopia*, p. 27. (1551)  
I shal but set a Candle in the Sunshine.  
WILLIAM LAMBARDE, *Eirenarcha*, iii, 4, 361  
(1581)

It is in vaine, to set a candell in the sonne.  
GEOFFREY WHITNEY, *A Choice of Emblemes*  
107. (1586)

To help the Sunne with lanthornes.  
FRANCIS BACON, *Promus*. No. 688. (c. 1594)  
To enlarge or illustrate this . . . is to set a  
candle in the sun.

ROBERT BURTON, *The Anatomy of Melancholy*  
Pt. iii, sec. ii, mem. 1, subs. 2. (1621)  
But it is not necessary to light a candle to the sun  
ALGERNON SIDNEY, *Discourses on Government*  
Ch. 2. (c. 1675)

How commentators each dark passage shun.  
And hold their farthing candle to the sun.  
EDWARD YOUNG, *Love of Fame*, vii, 97. (1728)  
Oh! rather give me commentators plain,  
Who with no deep researches vex the brain;  
Who from the dark and doubtful love to run  
And hold their glimmering tapers to the sun.

GEORGE CRABBE, *The Parish Register: Introduc-  
tion*. Pt. i. (1807)  
And hold up to the sun my little taper.  
LORD BYRON, *Don Juan*. Canto xii, st. 21.  
(1824) The French say, "Montrer le soleil  
avec un flambeau."

10 To burn the candle at both ends. (Brusler la  
chandelle par les deux bouts.)

RANDLE COTGRAVE, *Dictionary: Chandelle*.  
(1611) De Lincy explains (ii, 159) that this

means, "Dissiper sa fortune de toutes les façons" (To dissipate one's fortune in every way possible).

He consuming just like a candle on both ends, betwixt wine and women.

RICHARD FLECKNOX, *Enigmaticall Characters*, p. 64. (1658)

A good fellow lights his candle at both ends.

JOHN RAY, *English Proverbs*, p. 72. (1678)

The Candle burns at both Ends. Said when Husband and Wife are both spendthrifts.

NATHAN BAILEY, *Dictionary: Candle*. (1730)

The butler and steward were in a confederacy, and burnt the candle at both ends.

TOBIAS SMOLLETT, tr., *Gil Blas*, iii, 116. (1750)

Apt to light their candle at both ends; that is to say, they are apt to consume too much, and work too little.

JONAS HANWAY, *Travels*. Vol. ii, bk.i, ch.3. (1753)

Don't set your candles alight at both ends!

R. H. BARHAM, *Ingoldsby Legends: The Lay of St. Cuthbert: Moral*. (1842)

To double all your griefs, and burn life's candle, As village gossips say, at either end.

CHARLES KINGSLEY, *The Saint's Tragedy*. Act iii, sc. 1, l. 140. (1848)

By sitting up till two in the morning and rising again at six . . . Frank Headley burnt the candle of life at both ends.

KINGSLEY, *Two Years Ago*. Ch. 10. (1857)

My candle burns at both ends;

It will not last the night;

But, ah, my foes, and oh, my friends—

It gives a lovely light.

EDNA ST. VINCENT MILLAY, *A Few Figs from Thistles: First Fig*. (1920)

They are burning both ends of the scandal

PHYLLIS MCGINLEY, *Why, Some of My Best Friends Are Women*. (1940)

1 The smallest candle fills a mile with its rays, and the papillae of a man run out to every star.

EMERSON, *Conduct of Life: Fate*. (1860)

2 The candle which goes before gives more light than the one which comes behind. (La chandelle qui va devant éclaire mieux que celle qui va derrière.)

EUTRAPEL, *Contes*, fo. 3. (c. 1550)

3 Fine linnen, girls, and gold so bright, Chuse not to take by candle light.

FRANKLIN, *Poor Richard's Almanack*, 1737

4 The Morning Daylight appears plainer when you put out your Candle.

FRANKLIN, *Poor Richard's Almanack*, 1758.

The way to see Divine light is to put out thine own candle.

H.G. BOHN, *Handbook of Proverbs*, p. 518. (1855)

5 The more Light a Torch gives, the less while it lasts.

THOMAS FULLER, *Gnomologia*. No. 4664. (1732)

6 A man must sumtyme set a candel befor the Devyle.

JAMES GAIRDNER, ed., *The Paston Letters*, ii, 72. (c. 1461) Referred to as a 'common proverb.' The devil must sometimes be humored and propitiated, as a saint is supposed to be when a candle is set up before his shrine.

She would spit her venym, thought it not euyl To sette vp a candle before the deuyl.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 10. (1546)

Though not for hope of good, yet for the feare of evill,

Thou maist find ease so proffering up a candell to the devill.

THOMAS TUSSER, *Five Hundred Points of Good Husbandrie: To Light a Candell Before the Devil*. Ch. 53B. (1573)

Yet I'll give him good words; 'tis good to hold the candle before the devil.

HENRY PORTER, *The Two Angrie Women of Abington*, iv, 3. (1599)

Holds candle to the deuill for a while, That he the better may the world beguile.

JOHN MARSTON, *Pigmalion's Image*, ii, 146. (1599)

According to the Italian Proverb, That one must sometimes light a candle to the Devil.

JAMES HOWELL, *Paroemiologia*, p. 20. (1649)

You cannot hold a candle to the devil.

WILLIAM WYCHERLEY, *Love in a Wood*. Act i, sc. 1. (1672)

Here have I been holding a candle to the devil, to show him the way to mischief.

WALTER SCOTT, *The Fair Maid of Perth*. ii, 213. (1828)

7 I burnt one candle to seek another, and lost both my time and my trauell.

STEPHEN GOSSON, *The Schoole of Abuse*, p. 41. (1579)

To waste a candle and find a flea.

JOHN WODROEPHE, *Spared Houres of a Souldier*, p. 504. (1623)

To burn a candle worth three sous to search for a pin, twenty-five of which are worth only one sou. (Brûler une chandelle de trois sous à chercher une épingle dont le quarteron ne vaut qu'un sou.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 159 (1859)

They are like Pedley, who burnt a penny candle in looking for a farthing.

C. H. SPURGEON, *John Ploughman's Pictures* Ch. 3. (1880)

8 Vpright as a candle standth in a socket. Stoode she that daie, so simpre de cocket.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1 (1546)

9 Who that woorst maie, shall holde the candell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

How unequally is it provided that those which worst may, are driven to hold the Candle?

GEORGE PETTIE, *Pettie Pallace*, p. 187. (1576)

He that worst may is alway enforced to holde the candell.

JOHN LVLV, *Euphues (Arber)*, p. 53. (1579)

When I am worst able, forst to hold the candle.

ROBERT GREENE, *Never Too Late*, p. 19. (1590)

What, must I hold a candle to my shames?

SHAKESPEARE, *The Merchant of Venice*, ii, 6, 41. (1596)

He that worst may must hold the candle.

WILLIAM CAMDEN, *Remains* (1870), p. 324. (1605)

I be not worthy to hold a candle to Aristotle.

SIR EDWARD DERING, *The Fowre Cardinal-Virtues of a Carmelite Fryar*, p. 43. (1640)

He that worst may, still holds the candle. *Au plus débile la chandelle à la main.*

JOHN RAY, *English Proverbs*, p. 159. (1670)

FULLER, *Gnomologia*. No. 2361. (1732)

Others aver that he to Handel

Is scarcely fit to hold the candle.

JOHN BYROM, *On the Feud Between Handel and Bononcini*. (1773)

Mother couldn't hold a candle to you.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 20. (1843)

Cissy could not hold a candle to what her mother had been in her best days.

G. J. WHYTE-MELVILLE, *Market Harbor*. Ch. 18. (1861)

Edith is pretty, very pretty; but she can't hold a candle to Nellie.

W. E. NORRIS, *No New Thing*. Pt. I, ch. 7. (1883)

Be of good comfort. Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

HUGH LATIMER, at the stake, to Nicholas Ridley, who was burned with him, 16 Oct., 1555. See *The Martyrdom*, p. 523. HUME, *History of England*. Ch. 37, gives a slightly different version.

To burn one's self in the candle. (Se brûler soi-même à la chandelle.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 159. (1859) "An allusion," says De Lincy, "to the habit of insects, attracted by a light, of burning themselves in it."

Neither do men light a candle and put it under a bushel. (οὐδὲ καλοῖσιν λύχνον καὶ τοῖσιν αὐτὸν ὑπὸ τὸν μῦθον.)

*New Testament: Matthew*, v, 15. (c. A. D. 65)

The *Vulgate* is, "Neque accendunt lucernam, et ponunt eam sub modio."

And he said unto them. Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῦθον τεθῇ ἢ ὑπὸ τὴν κλίνην. οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ.)

*New Testament: Mark*, iv, 21. (c. A. D. 55) The *Vulgate* is, "Numquid venit lucerna ut sub modio ponatur, aut sub lecto? nonne ut super candelabrum ponatur?"

The open folly of those, who will rather hide a candle under a bushel, then set it on a Candlestick.

STEFANO GUAZZO, *Civile Conversation*. Bk. I, p. 33. (1574) Pettie, tr.

Sutch bright lights should not be put under a bushell.

GEORGE PETTIE, *Petite Pallace*, p. 265. (1576) Useless as a candle in a skull.

WILLIAM COWPER, *Conversation*, l. 780. (1781) Slothfully determined to hide his candle under a bushel.

LORD LYTTON, *Kenelm Chillingly*. Ch. 8. (1870)

He was not a youth to hide his light under a bushel.

SAMUEL BUTLER, *Way of All Flesh*. Ch. 2. (1901)

No bushel obscures his light,

He's knocking them left and right.

OGDEN NASH, *The Life of the Party*. (1933)

He wears embroidered clothes and travels by night.

GURNEY CHAMPION, *Racial Proverbs*, p. 354.

(1938) A Japanese proverb. The Chinese say, "He puts on a silk dress to travel by night."

He was not one to hide his light under a bushel.

JOHN RHODE, *Signal for Death*, p. 146. (1941)

The candle is burned by means of its wick.

SADI, *Bustan*. Ch. vii, Maxim 18. (c. 1257)

I took him up with my old repartee; Peace,

said I, *Tace* is *Latin* for a candle.

THOMAS SHADWELL, *The Virtuoso*. Act i. (1676)

*Tace* is the Latin for "Be silent." The saying is a hint to keep silent about something, and must contain a pun or allusion which is no longer understood.

Trust none of them for they are all Thieves, but *Tace* is Latin for a Candle.

WILLIAM DAMPIER, *Voyages*, p. 356. (1697)

Brandy is Latin for a goose and *Tace* is Latin for a candle.

SWIFT, *Polite Conversation*. Dial. i. (1738)

*Tace*, madam, is Latin for a candle; I commend your prudence.

HENRY FIELDING, *Amelia*. Bk. i, ch. 10. (1751)

There are some auld stories that cannot be ripped up again. . . . *Tace* is Latin for a candle

WALTER SCOTT, *Redgauntlet*. Ch. 12. (1824)

Ye must tell me nothing of that. I am in the law, you know, and *tace* is the Latin for a candle.

R. L. STEVENSON, *St. Ives*. Ch. 10. (1897)

I am proverb'd with a grandsire phrase; I'll be a candle-holder and look on.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 38. (1594)

Here burns my candle out; ay, here it dies.

SHAKESPEARE, *III Henry VI*, ii, 6, 1. (1590)

You are as a candle, the better part burnt out.

SHAKESPEARE, *II Henry IV*, i, 2, 179. (1597)

Out, out, brief candle.

SHAKESPEARE, *Macbeth*, v, 5, 23. (1605)

His candle burns within the socket: Homo deponatus est.

JOHN CLARKE, *Paroemiologia*, p. 307. (1639)

Also RAY, *Proverbs*, p. 167, with the comment, "That is, he is an old man. Philosophers are wont to compare man's life to the burning of a lamp."

The light of life . . . was trembling in the socket.  
WALTER SCOTT, *Chronicles of the Canongate*.  
Ch. 1. (1827)

1  
Wife, make thine own candle,  
Spare penny to handle.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 487. (1940) Another jingle to the same  
purpose is,  
Provide for thy tallow ere frost cometh in,  
And make thine own candles ere winter begin.

2  
His Arguments should go out like the snuffe  
of a candle in the socket.

THOMAS WARREN, *Unbelievers*, p. 252. (1654)  
She went out, as they say, like the snuff of a  
candle.

SAMUEL WARREN, *Ten Thousand a Year*. Ch.  
9. (1841)

She went out like a candle.

R. A. J. WALLING, *The Spider and the Fly*, p.  
184. (1940)

TO SMELL OF THE CANDLE, *see under LAMP*.

### CANDOR

**See also Plain-Speaking; Sincerity**

3  
Love of candour without the will to learn  
casts the shadow called rudeness.

CONFUCIUS, *Analects*. (c. 500 B.C.) Giles, tr.,  
p. 107.

4  
Of all Crafts to an honest Man, downright is  
the only Craft.

THOMAS FULLER, *Gnomologia*. No. 3696. (1732)

5  
Frankness is a natural quality. (La franchise  
est une qualité naturelle.)

JOSEPH JOUBERT, *Pensées*. No. 108. (1810)

Frankness invites frankness.

EMERSON, *Essays, First Series: Prudence*. (1841)  
There is no wisdom like frankness.

BENJAMIN DISRAELI, *Sybil*. Bk. iv, ch. 9. (1845)  
"Frank and explicit"—that is the right line to  
take when you wish to conceal your own mind  
and to confuse the minds of others.

BENJAMIN DISRAELI, *Sybil*. Bk. vi, ch. 1. (1845)  
If you wish to preserve your secret, wrap it up  
in frankness.

ALEXANDER SMITH, *Dreamthorp: On the Writ-  
ing of Essays*. (1863)

Frankness consists of having your back bitten  
right to your face.

OGDEN NASH, *Hush, Here They Come*. (1938)

6  
Whenever one has anything unpleasant to say  
one should always be quite candid.

OSCAR WILDE, *The Importance of Being Ear-  
nest*. Act ii. (1895)

THE CANDID FRIEND, *see under FRIEND*.

### CANKER

7  
The Canker which commonly breedeth in  
the fayrest Rose.

GEORGE PETTIE, *Petite Pallace*, p. 23. (1576)

In the fayrest rose is soonest found a canker.

GEORGE PETTIE, *Petite Pallace*, p. 88.

In the sweetest bud The eating canker dwells.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 1, 43. (1594)

The most forward bud

Is eaten by the canker ere it blows.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 1, 46.

The canker galls the infants of the spring,  
Too oft before their buttons be disclosed.

SHAKESPEARE, *Hamlet*, i, 3, 39. (1600)

Loathsome canker lives in sweetest bud.

SHAKESPEARE, *Sonnets*. Sonnet xxxv. (1609) A  
favorite figure with Shakespeare. *See Sonnets*  
lxx, xcv, xcix.

8  
Banish the canker of ambitious thoughts.

SHAKESPEARE, *II Henry VI*, i, 2, 18. (1590) In  
*Hamlet*, v, 2, 69, Shakespeare speaks of "The  
canker of our nature," and in *The Tempest*,  
i, 2, 415, of "Beauty's canker."

9  
I had rather be a canker in a hedge than a  
rose in his grace.

SHAKESPEARE, *Much Ado about Nothing*, i, 3.  
28. (1598)

### CANOSSA

10  
We are not going to Canossa. (Nach Canossa  
gehen wir nicht.)

BISMARCK, *Speech*, in the Reichstag, 14 May,  
1872. It was to Canossa, in the duchy of Mo-  
dena, that Emperor Henry IV went, in Janu-  
ary, 1077, to do three days' penance, barefoot,  
bareheaded, in the snow, before Pope Greg-  
ory VII (Hildebrand). Hence "to go to  
Canossa" means to submit oneself, to eat  
humble pie. Bismarck used the phrase at  
the beginning of the "Kulturkampf" con-  
test with the Pope in 1872, to indicate that  
the revived German Empire would not sur-  
render to the claims which the Pope was  
making. In the end, the Pope won.

### CANT

11  
Cant is by some people derived from one  
Andrew Cant who, they say, was a Presby-  
terian minister . . . who by exercise and use  
had obtained the Faculty, alias Gift, of talk-  
ing in the pulpit in such a dialect, that it's  
said he was understood by none but his own  
Congregation, and not by all of them.

JOSEPH ADDISON, *The Spectator*. No. 147. (1711)

Cant is moral assumption without moral feeling.

VAN WYCK BROOKS, *The Opinions of Oliver  
Allston*, p. 76. (1942)

12  
Great King of Cant!

AMBROSE BIERCE, *An Impostor*. (1906) Re-  
ferring to Andrew Carnegie.

13  
Till they first began to Cant,  
And sprinkle down the Covenant.

SAMUEL BUTLER, *Hudibras*, iii, 2, 765. (1678)

<sup>1</sup> The grand *primum mobile* of England is *cant*; cant political, cant religious, cant moral, but always cant.

BYRON, *Letter to John Murray*, 7 Feb., 1821. The English and the Americans cant beyond all other nations. The French relinquish all that industry to them.

R. W. EMERSON, *English Traits*. Ch. 13. (1856)

<sup>2</sup> You have to cant a little with the world, if you want even common civil usage.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 10. (1843)

<sup>3</sup> My dear friend, clear your *mind* of cant. You may *talk* as other people do, . . . but don't *think* foolishly.

SAMUEL JOHNSON, BOSWELL, *Life*, 15 May, 1783. It is now almost my sole rule of life to clear myself of cants.

THOMAS CARLYLE, *Letter to His Wife*, 2 Nov., 1835.

Let Cant cease, at all risks and at all costs; till Cant cease, nothing else can begin.

CARLYLE, *The French Revolution*. Vol. ii, bk. iii, Ch. 7. (1837)

<sup>4</sup> The cant of criticism.

SIR JOSHUA REYNOLDS, *The Idler*, 29 Sept., 1759. Of all the cants that are canted in this canting world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting.

STERNE, *Tristram Shandy*. Bk. iii, ch. 12. (1765)

CAN'T. You can't number the waves, squeeze blood from a turnip, skin a flint, etc., see *under IMPOSSIBILITY*.

### CAP

<sup>5</sup> The cobbler puts off his considering cap.

ROBERT ARMIN, *Foole upon Foole* (Grosart), p. 40. (1605)

Now I'll put on my considering cap.

JOHN FLETCHER, *The Loyal Subject*. Act ii, sc. 1. (1618)

They fall back, and put on their considering caps.

RICHARD LIGON, *History of Barbadoes*, p. 42. (1657)

Guess who it was that told me; come, put on your considering cap.

SWIFT, *Polite Conversation*. Dial. i. (1738)

I'll put on my considering cap.

DICKENS, *Great Expectations*. Ch. 37. (1861)

<sup>6</sup> If either of you have any inclination to pull caps for the title of Miss Belmont, you must do it with all speed.

FRANCES BURNBY, *Evelina*, ii, 238. (1778) To pull caps: to quarrel. Its application to women's quarrels is obvious.

Behold; our lofty Dutchesses pull caps, And give each other's reputations raps.

JOHN WOLCOT (PETER PINDAR), *Odes to the Royal Academics*. Ode xi. (1785)

They are all pulling caps, who's to have the first chance.

ROBERT S. SURTEES, *Mr. Sponge's Sporting Tour*. Ch. 7. (1853)

<sup>7</sup> I'll . . . set my cap to some newer fashion.

OLIVER GOLDSMITH, *She Stoops to Conquer*.

Act i, sc. 1. (1773)

Some who once set their caps at cautious dukes.

BYRON, *Don Juan*. Canto xi, st. 81. (1832)

Have a care, Joe; that girl is setting her cap at you.

W. M. THACKERAY, *Vanity Fair*. Ch. 3. (1848)

<sup>8</sup> Thy tounge . . . such spiteful clappying haue bred,

That my cap is better at ease then my hed.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

<sup>9</sup> The cap of Hades. ("Αἶδος κυνέην.")

HOMER, *Iliad*. Bk. v, l. 845. (c. 850 B. C.) Athena borrowed it to render herself invisible.

ERASMUS, *Adagia*, ii, x, 74, gives the Latin as "Orci galea," and devotes a page to an explanation of the phrase. A similar proverb is "Gyges' ring" (Γυγοῦ δακτύλιος), by which he also made himself invisible. ERASMUS, *Adagia*, i, i, 96, giving the Latin as "Gygis anulus," cites many examples of its use.

The *Helmet of Pluto*, which maketh the Politicke Man goe Invisible, is, *Secrecy* in the Counsell. and *Celerity* in the Execution.

FRANCIS BACON, *Essays: Of Delays*. (1625) The Latin proverb is, "Orci habet galeam" (He has the helmet of Orcus, i. e. of Pluto).

<sup>10</sup> If the fool's cap fits any body, let 'em put it on.

JOHN OZELL, *Molière*, iv. 10. (1714)

If any Fool finds the Cap fit him, let him wear it.

THOMAS FULLER, *Gnomologia*. No. 2670. (1732)

If indeed thou findest . . . that the cap fits thy own head, why then . . . e'en take and clap it on.

SAMUEL RICHARDSON, *Clarissa*. Bk. vii, ch. 10. (1748)

Those the cap fits, let them wear it.

DICKENS, *Martin Chuzzlewit*. Ch. 4. (1843)

If anybody shows himself offended, he'll put the cap on for himself.

GEORGE ELIOT, *Felix Holt*, p. 38. (1866)

Put the cap on if it fits.

R. D. BLACKMORE, *Springhaven*. Ch. 4. (1887)

If the slipper fits.

CLYDE FITCH, *The Climbers*. Act i. (1901)

Don't go putting the cap on your head—unless, of course, it fits.

DANA CHAMBERS, *She'll Be Dead by Morning*, p. 216. (1940) The French say, "Qui capit, ille facit" (He does it who takes it to himself).

<sup>11</sup> Hauling cast their caps into ye winde (as the prouerbe is) thinks no harme can touch them.

LAURENCE TOMSON, tr., *Calvin's Sermons on Timothy*, 824. (1579)

I perceive our masters may throw their caps at their money.

SHAKESPEARE, *Timon of Athens*, iii, 4, 101. (1607)

For clean action and good delivery, they may all cast their caps at him.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 1. (1611)

He may throw his cap at thee and give thee [up] for one got out of his reach.

WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 383. (1655)

They may cast their caps at him.

JOHN RAY, *English Proverbs*, p. 168. (1670)

"When two or more run together," Ray explains, "and one gets ground, he that is last, and despairs to overtake, commonly casts his cap after the foremost, and gives over the race. So that to Cast their cap at one, is to despair of catching or overtaking him."

He may fling up his cap after it, when a thing or business is past hope.

B. E., *New Dictionary of the Canting Crew*, sig. C4. (1690)

TO THROW ONE'S CAP OVER THE WINDMILLS, see under WINDMILL.

1  
I'll make thee pay every farthing, if thy cap be of wooll.

UNKNOWN, *Long Meg of Westminster*. (1582)

Slip, you will answer it, an if your cap be of wool.

BEN JONSON, *A Tale of a Tub*. Act ii, sc. 2. (1633)

The beginning of the reign of King Henry the Eighth, when velvet caps becoming fashionable for persons of prime quality, discomposed the proverb, 'If his cap be made of wool,' as formerly comprising all conditions of people how high and haughty soever.

THOMAS FULLER, *Worthies of England: Herts*. (1662)

If his cap be made of wool.

JOHN RAY, *English Proverbs*, p. 167. (1670)

"In former times," Ray explains, "when this proverb came first in use, men generally wore caps. . . . So that 'If his cap were made of wool,' was as much as to say most certainly, 'As sure as the clothes on his back.'"

### CAPER

2  
He capers like a flie in a tar-box.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)

RAY, *English Proverbs*, p. 216. (1670)

3  
He nimbly cut a caper with one leg for joy. (Fist sur vn pied la gambade en l'air gail-lardement.)

RABELAIS, *Pantagruel*. Bk. v, ch. 33. (1552)

Faith, I can cut a caper.

SHAKESPEARE, *Twelfth Night*, i, 3, 129. (1599)

The young spring-hall cutting a caper in her belly.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act ii, sc. 1. (1614)

By his high dancing and cutting of Capers he did . . . sprain a vein.

ANTHONY WOOD, *Antiquities of Oxford*, ii, 262. (1691)

He can dance, though he does not cut capers.

RICHARD STEEIE, *The Spectator*. No. 4. (1711)  
It was as if the faint walking "ghost" of her old-time tone had suddenly cut a caper.

HENRY JAMES, *The Aspern Papers*. Ch.6. (1888)

### CAPTAIN

4  
Such as the Captaine is, such is the Souldier.  
EDMUND BOLTON, tr., *Florus*, ii, xviii, 157. (1618)

5  
Captains are casual things.

JOHN FLETCHER, *Rule a Wife and Have a Wife*. Act iii. (1624)

6  
An old Ensigne is the honor of a captaine. (Bandiera vecchia, honor di capitano.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

An old band is a captain's honour.

UNKNOWN, *Book of Meery Riddles*. Prov. 65. (1629)

7  
An army all of captains, used to pray, . . . Skilled to debate their orders, not obey.

J. R. LOWELL, *Under the Old Elm*. (1875) Referring to the Continental army.

8  
"Comrades," he [Saturninus] said, "you have lost a good captain, to make of him a bad general." (Compaignons, dict il, vous avez perdu un bon capitaine, pour en faire un mauvais general d'armee.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595) When he was given supreme authority.

9  
Once a captain always a captain.

T. L. PEACOCK, *Crotchet Castle*. Ch. 9. (1831)

MRS. BRAY, *Traditions of Devon*, iii, 239.

DICKENS, *Bleak House*. Ch. 21. (1852) Cited as an old proverb.

10  
O, he is the courageous captain of complements.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 19. (1595)

11  
That in a captain's but a choleric word, Which in the soldier is flat blasphemy.

SHAKESPEARE, *Measure for Measure*, ii, 2, 130 (1604)

12  
When captaines couragious, whom death cold not daunte,

Did march to the siege of the citty of Gaunt, They mustred their souldiers by two and by three,

And the formost in battle was Mary Ambree.

UNKNOWN, *Mary Ambree*. (c. 1590) See PERCY, *Reliques*. Ser. ii, bk. ii, No. 19. According to Percy, the ballad commemorates an attempt by the Dutch and English, about 1589, to recapture Ghent (called then by the English Gaunt) from the Spaniards. Percy adds that he can find no mention in history of Mary Ambree, though Ben Jonson often mentions her.

Captains Courageous.

RUDYARD KIPLING. Title of boy's story. (1897)

## CARD

<sup>1</sup> [His] great aim was to be considered as a "knowing card."

DICKENS, *Sketches by Boz*, p. 264. (1836)  
Dr. Valentine . . . was quite a card at the Museum.

P. T. BARNUM, *Struggles and Triumphs*, p. 142. (1869) A drawing card.

You are the most romantic card I know.

BLACK, *A Princess of Thule*. Ch. 10. (1873)  
The Card.

ARNOLD BENNETT. Title of novel. (1911) Published in America as *Denry the Audacious*, because it was thought that few Americans would know the meaning of "card" in the sense of a clever, audacious fellow.

Jim Harvey's a queer card.

ROBERT CUMMINS, *Sky-High Corral*, p. 116. (1924)

A queerer card I never saw turned.

E. C. BENTLEY, *Trent's Last Case*. Ch. 4. (1930)  
See also GARDNER, *The Case of the Empty Tin*, p. 25. (1941) SALE, *Passing Strange*, p. 143. (1942)

<sup>2</sup>

I set very lytle or nought by hym yt can not face oute his ware with a carde of .x.

ROBERT WHITINTON, *Vulgaria*, p. 93. (1520)  
Fyrst pycke a quarrell, and fall oute with hym then,

And soo outface hym with a carde of ten.

JOHN SKELTON, *The Bowge of Courte*, l. 315. (c. 1500)

Eyther he shal haue fauor for his masters sake, or els bragg it out with a carde of x.

HENRY BRINKLOW, *Complaynt of Roderyck Mors*, p. 45. (c. 1542)

All louers . . . are cooled with a carde of tenne.

JOHN LYLY, *Euphues* (Arber), p. 320. (1580)

Yet I have fac'd it with a card of ten.

SHAKESPEARE, *Taming of the Shrew*, ii, l. 407. (1594)

A term at the game of Primore, to stand boldly upon a card. . . . Whence came the phrase 'to face it with a card of ten,' to face anything out by sheer impudence.

H. O. HALLIWELL: *Dictionary: Face* (1847)

<sup>3</sup>

Nowe thys is a sure carde.

UNKNOWN, *Interlude of Thersites*, p. 87. (c. 1537) Sometimes attributed to John Heywood.

A cleere conscience is a sure card.

JOHN LYLY, *Euphues*. (1579) See under CONSCIENCE.

To get a sure card on their side.

RICHARD HARVEY, *Plaine Percevall*, p. 12. (1589)

As sure a card as ever won the set.

SHAKESPEARE, *Titus Andronicus*, v, l. 100. (1593)

He hath a sure card.

THOMAS DRAXE, *Bibliotheca*, p. 200. (1616)

We have one sure card.

FIELDING, *Joseph Andrews*. Bk. iv, ch. 3. (1742)

Consider me a sure card in that line.

J. P. KENNEDY, *Quodlibet*, p. 24. (1840)

<sup>4</sup>

Heavy newes for yow, I can tell yow, of a cowlinge carde.

UNKNOWN, *Misogonus*. Act iii, sc. 2. (1577)

A certain pamphlet which he termed a cooling carde for Philautus.

JOHN LYLY, *Euphues* (Arber), p. 105. (1579)

His godly counsel was a cooling carde to their inordinate desires.

ROBERT GREENE, *The Mirrour of Modestie*. (1584) *Works* (Grosart), iii, 24.

There all is marr'd: there lies a cooling card

SHAKESPEARE, *I Henry VI*, v, 3, 84. (1591)

For temper sake they must needs have a cooling carde plaid upon them.

UNKNOWN, *Sir Gyles Goosecappe*. Act ii, sc. 1. (1606) See BULLEN, *Old Plays*, iii, 37.

God sent us a Cooling-card this year for that heat.

KING JAMES I, *Answer to the Commons*. (1621)  
See RUSHWORTH, *Historical Collections*, i. 51.

This was a shrewd cooling card to my high hopes.

HEAD AND KIRKMAN, *The English Rogue*, ii. 104. (1671)

Cooling card, cold comfort, no hope.

*Dictionary Canting Crew: Cooling Card*.

(1690) However, *O.E.D.* says that cooling card is a term of some unknown game, applied figuratively or punningly to anything that 'cools' a person's passion or enthusiasm.

TO THROW COLD WATER, see under WATER.

## CARDS

See also Gambling, Trumps

<sup>5</sup>

There be that can packe the Cards, and yet cannot play well.

FRANCIS BACON, *Essays: Of Cunning*. (1597)

Many can pack the cards, yet cannot play well.

JAMES HOWELL, *Paroemiologia*, p. 19. (1659)

"i.e. Witty men seldom wise," Howell adds.

Many can pack the cards that cannot play.

JOHN RAY, *English Proverbs*, p. 20. (1670)

"Many can make bricks that cannot build."

Many can pack the Cards better than they can play.

THOMAS FULLER, *Gnomologia*. No. 3341. (1732)

<sup>6</sup>

I would I might be suffered to shewe my cardes.

EDWARD CAMPION, *Conferences Held in the Tower of London*, ii, 4. (1581) The precursor of "To lay all one's cards on the table."

I'm putting all my cards on the table.

MARGERY ALLINGHAM, *The Case of the Late Pig*. Ch. 7. (1938) HOCKING, *Death Loves a Shining Mark*, p. 38. (1943)

Put all your cards on the table when someone calls your bet.

E. S. GARDNER, *The D.A. Cooks a Goose*, p. 155. (1942)

You do believe in cards on the table, don't you?

THOMAS JOB, *Uncle Harry*. Act ii. (1942)

We'll place our cards on the table.

HUGH ADDIS, *Night Over the Wood*, p. 38. (1943)

All cards on the table, that's my slogan.

E. R. PUNSHON, *The Conqueror Inn*, p. 103. (1944)

1 He who cuts the cards does not shuffle them. (Quien destaja no baraja.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

There has been much discussion of the proper rendering of this proverb. It is claimed that, while "barajar" does mean to shuffle cards, it also means to quarrel or wrangle, and that "destajar" means to undertake work by the job, and that therefore the literal meaning is "He who undertakes work by the job doesn't wrangle," or, figuratively, according to Pineda, "He who loves peace will never quarrel," or "A man cannot have everything his own way."

When you have made me shuffle the Cards, then truly you'll not play.

THOMAS FULLER, *Gnomologia*. No. 5631 (1732)

2 You may lose as much by a card too many as by a card too few. (Tanto se pierde por carta de más como por carta de menos.)

CERVANTES, *Don Quixote*, Pt. ii, ch. 37. (1615)

Better play a card too much than too little.

JOHN SHELTON, tr. *Quixote*, ii, 37. (1620)

D'Urfey gives the sentence the same rendering.

3 With spots quadrangular of diamond form, Ensanguined hearts, clubs typical of strife, And spades, the emblem of untimely graves.

COWPER, *The Task*. Bk. iv, l. 217. (1785)

4 The cards beat all the players, be they never so skilful.

R. W. EMERSON, *Essays: Nominalist and Realist*. (1844)

5 If Lucinda plays her cards well, we have not much to fear.

SAMUEL FOOTE, *The Englishman in Paris*. Ch.

1. (1753) To make good use of one's opportunities.

He is playing his cards well.

FLORA ANNIE STEEL, *The Potter's Thumb*. Ch. 25. (1894)

6 Others, being crossed by the world by some misfortune, sought to cross the world again in renouncing of it. These, like furious gamesters, threw up their cards, not out of dislike of gaming, but of their game.

THOMAS FULLER, *The Holy Warre*, ii, 18. (1639)

Whenever the game did not go well they always threw up the cards.

MATTHEW PRIOR, *Dialogues of the Dead*, p. 256. (s. 1721)

7 The greatest skill at cards is to know when to discard. (La mejor treta del juego es sabarse descartar.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 31. (1647)

8 When in doubt follow the suit of the wise and the prudent; sooner or later they will win the odd trick. (En duda, acierto es llegarse á los sabios y prudentes, que tarde ó temprano topan con la ventura.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 31. (1647)

When in doubt win the trick.

EDWARD HOYLE, *A Short Treatise on the Game of Whist: Twenty-Four Rules for Learners*. (1742)

9 Tell thy cardes, and than tell me what thou hast wonne.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

BACON, *Promus*, No. 641. (c. 1594)

Let him count his cardes and see his winnings.

THOMAS DRAXE, *Bibliotheca*, p. 116. (1633)

When you have counted your cards, you'll find you have gained but little.

JOHN RAY, *English Proverbs*, p. 68. (1678)

When you have counted your Cards, you'll find you have little left.

THOMAS FULLER, *Gnomologia*. No. 5628. (1732)

10 "A clear fire, a clean hearth, and the rigour of the game." This was the celebrated wish of old Sarah Battle (now with God), who, next to her devotions, loved a good game of whist.

CHARLES LAMB, *Essays of Elia: Mrs. Battle's Opinions on Whist*. (1823)

11 To shuffle cardes, *confundere*.

PETER LEVINS, *Manipulus Vocabulorum*, p. 184. (1570)

In a trice they shuffled the cards of purpose.

THOMAS NASHE, *Have With You to Saffron-Walden*. (1596)

[They] had shuffled their cards so cunningly as to be out of the reach of law.

EDWARD BOWLES, *Plaine English*, p. 17. (1643)

He shuffles and cuts with every one who has to do with him.

EDWARD WARD, *The Wooden World Dissected*, p. 93. (1706)

12 See how the world its veterans rewards!

A youth of frolics, an old age of cards.

POPE, *Moral Essays*. Epis. ii, l. 243. (1734)

I am sorry I have not learned to play at cards. It is very useful in life: it generates kindness and consolidates society.

SAMUEL JOHNSON, BOSWELL, *Tour to the Hebrides*, 21 Nov., 1773.

You do not play then at whist, sir? Alas, what a sad old age you are preparing for yourself! (Vous ne jouez donc pas le whist, monsieur? Hélas! quelle triste vieillesse vous vous préparez!)

TALLEYRAND, *Retort*, when reproached for his addiction to cards. (c. 1805)

13 Let thy wisdom play bad cards with best advantage.

FRANCIS QUARLES, *Solomon's Recantation*, iii, 86. (1645)



If thy Cast [hand] be bad, mend it with good Play.

THOMAS FULLER, *Gnomologia*. No. 2723. (1732)  
Everyone has to play the cards dealt them the way they see it.

HALLIDAY, *Corpse Came Calling*, p. 20. (1942)

1 He hath good cards to shew for it.

JOHN RAY, *English Proverbs*, p. 354. (1678)

2 It is not out of the cards that we might do more.

SIR ROBERT WILSON, *Diary*, ii, 40. (1813)  
Going in for anything that might be on the cards.

DICKENS, *David Copperfield*. Ch. 11. (1849)

It don't come out altogether so plain as to please me, but it's on the cards.

DICKENS, *Bleak House*. Ch. 4. (1852)

3 Cards and dice . . . the devil's books and the devil's bones.

UNKNOWN, *Poor Robin's Almanack*, sig. C4. (1676)

Cards, we know, are Pluto's books.

SWIFT, *Death and Daphne*, l. 80. (1730)

Time out of mind, they [cards] are and have been call'd the devil's books.

UNKNOWN, *Agreeable Companion*, p. 73. (1745)

Or lee-lang nights, wi' crabbit leuks,

Pore owe the devil's pictur'd beuks.

ROBERT BURNS, *The Two Dogs*. (1786)

Cards are the devil's books.

LORD LYTTON, *Money*. Act iv, sc. 2. (1840)

The Germans say, "Kartenspiel ist des Teufels Gebetbuch" (Card-playing is the devil's prayer-book). A Dutch proverb describes cards as "The bible of fifty-two leaves." There are many proverbial phrases based upon playing-cards, in addition to the ones cited here, such as, "To have an ace up one's sleeve," "To stack the deck," "To hold all the cards," "To give cards and spades," "To euchre," "To call a bluff," "To pass the buck," "To play one's last card," "To build a house of cards," "To be put to one's trumps." Certain of these will be found under the words italicized.

LUCKY AT CARDS, UNLUCKY IN LOVE, *see* LOVE.

## CARE

*See also* Trouble, Worry

4 I care for nobody, not I,

If no one cares for me.

ISAAC BICKERSTAFFE, *Love in a Village*. Act i, sc. 5. (1762)

Naebody cares for me, I care for naebody.

ROBERT BURNS, *I Hae a Wife*. (1786)

As I walked by myself, I talked to myself,

And thus myself said to me,

Look to thyself and take care of thyself,

For nobody cares for thee.

BEADLE, *Epitaphs*, p. 216. Epitaph of Robert Crytoft, Hornersfield, Suffolk, England.

Making believe to think that I cared for nobody, no not I, and that nobody cared for me.

DICKENS, *Bleak House*. Ch. 55. (1852)

5 O thou who troublest thyself about the cares of others, to whom hast thou left thine own cares?

BURCKHARDT, *Arabic Proverbs*. No. 765. (1817)

6 Tempest-tossed with great waves of care. (Magnis curarum fluctuat undis.)

CATULLUS, *Odes*. Ode lxiv, l. 62. (c. 57 B. C.)

Y-bounden in the blake bark of care.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv, l. 229. (c. 1380)

Deep-drenched in a sea of care.

SHAKESPEARE, *Rape of Lucrece*, l. 1100. (1594)

7 Ther nedeth me no care for to borwe.

CHAUCER (?), *A Complaint to His Lady*, l. 10. (c. 1372) *See also* under TROUBLE.

8 Essential to a happy life is freedom from care. (Caput enim esse ad beate vivendum securitatem.)

CICERO, *De Amicitia*. Ch. 13, sec. 45. (44 B. C.)

9 Euripides did well and wisely say

Man's life and care are twins, and born one day.

ALEXANDER CRAIG, *The Misery of Man*. (1606)

10 When I shall be there, I shall be without care. (Quand je serai la, je serai sans souci.)

FREDERICK THE GREAT, *Inscription*, written at the foot of the statue of Flora at Frederick's palace, Sans Souci. (c. 1750)

11 Care corrodes more than poison.

SALOMON IBN GABRIOL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 141. (c. 1050)

Care is no cure, but rather corrosive.

SHAKESPEARE, *I Henry VI*, iii, 3, 3. (1597)

Care's no cure.

JOHN RAY, *English Proverbs*, p. 76. (1678)

FULLER, *Gnomologia*. No. 1060. (1732)

12 Care is enemy to health.

ROBERT GREENE, *Never Too Late*. (1590)

Care's an enemy to life.

SHAKESPEARE, *Twelfth Night*, i, 3, 3. (1599)

Care is beauty's thief.

SHAKERLEY MARMION, *Cupid and Psyche*. (c. 1630)

Care brings gray hairs. (Cura facit canos.)

ROBERT BLAND, *Proverbs*, i, 7. (1814) A Latin proverb, often translated by the jingle. "Fretting cares make gray hairs."

13 When one is passed another care we have.

ROBERT HERRICK, *Sorrows Succeed*. (1648)

MISFORTUNES NEVER COME SINGLY, *see* under MISFORTUNE.

14 Seeking now with wine, now with sleep, to baffle Care; in vain: for that black companion presses upon and dogs your flight. (Iam vino quaerens, iam somno fallere Curam; | frustra: nam comes atra premit sequiturque fugacem.)

HORACE, *Satires*. Bk. ii, sat. 7, l. 114. (35 B. C.)

Vile care boards even the brass-bound galley, nor fails to overtake the troops of horse, swifter than stags. (Scandit aeratus vitiosa naves | cura nec turmas equitum relinquit.)

HORACE, *Odes*. Bk. ii, ode 16, l. 21. (23 B.C.) Behind the horseman sits black care. (Post equitem sedet atra Cura.)

HORACE, *Odes*. Bk. iii, ode 1, l. 40. (23 B.C.) Care looking grim and blacke, doth sit Behinde his backe that rides from it.

JOHN FLORIO, tr., *Montaigne's Essays*. Bk. i, ch. 38. (1603) Florio is paraphrasing the line from Horace, which Montaigne quotes.

Care jumps up behind and gallops with him. (Le chagrin monte en croupe et galope avec lui.)

NICHOLAS BOILEAU, *Epistles*. Epis. v, l. 44. (c. 1685)

Quintus Horatius Flaccus was about right in his conjecture that Care sometimes indulged herself with a little equestrian exercise on a pillion.

F. F. SMEDLEY, *Frank Fairleigh*. Ch. 38. (1850) Care sits behind the horseman on the cantle of his saddle. Ambition may also be detected clinging somewhere about his spurs.

G. J. WHYTE-MELVILLE, *Market Harbor*. Ch. 2. (1861)

Black Care rarely sits behind a rider whose pace is fast enough.

THEODORE ROOSEVELT, *Ranch Life*, p. 59. (1888) Black care rode behind the horseman.

J. AUSTIN FREEMAN, *Mr. Polton Explains*, p. 97. (1940)

THE BLACK OX (CARE), see under OX.

1 O the cares of mankind! O how much emptiness there is in things! (O curas hominum! O quantum est in rebus inane!)

LUCILIUS, *Satires*. Bk. i, sat. 1. (c. 123 B.C.) This is the opening line of the first satire of Persius. (c. A.D. 58). which Scholiast alleges was stolen from Lucilius

If every man's internal care Were written on his brow.

How many would our pity share, Who have our envy now!

'Se a ciascun l'interno affano Si leggesse in fronte scritto, Quanti mai, che invidia fanno, Ci farebbero pietà!)

PIETRO METASTASIO, *Giuseppe Riconosciuto* Pt. i. (c. 1729) *Opere*, vii. 266

2 They that cast not off[f] cares beefore they come, can not cast them off[f] when they doe come.

GEORGE PETTIT, *Petite Pallace*, p. 207. (1576)

3 Banish care from your mind (Eicite ex animo curam.)

PLAUTUS, *Casina: Prolog.*, l. 23. (c. 200 B.C.) What more blessed than to put cares aside! (Quid solutis est beatius curis.)

CATULLUS, *Odes*. Ode xxxi, l. 7. (c. 57 B.C.) Ye pallid cares, far hence away! (Pallentes procul hinc abite curae.)

MARTIAL, *Epigrams*. Bk. xi, epig. 6, l. 6. (A.D. 93)

Begone, old Care, and I prithee begone from me; For i' faith, old Care, thee and I shall never agree.

JOHN PLAYFORD, *Musical Companion*. Song 13. (1672)

Cast away care; he that loves sorrow Lengthens not day, nor can buy tomorrow.

FORD AND DEKKER, *The Sun's-Darling*. (c. 1635) And the night shall be filled with music, And the cares, that infest the day, Shall fold their tents, like the Arabs, And as silently steal away.

LONGFELLOW, *The Day is Done*. (1844)

4 A pound of care will not pay an ounce of debt.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 2. (1599) CAMDEN, *Remains*, p. 318. (1605) FULLER, *Gnomologia*. No. 361. (1732)

A pound of care pays not a dram of debt.

THOMAS DEKKER, *The Shomakers Holiday*. Act iii, sc. 5. (1600)

Care never paid an ounce of debt.

UNKNOWN, *Roxburghe Ballads*, i. 416. (c. 1650)

5 It keeps on the windy side of care.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 325. (1598) Beatrice refers to her heart.

6 Though care kill'd a cat, thou hast mettle enough in thee to kill care.

SHAKESPEARE, *Much Ado about Nothing*, v, 1, 133. (1598)

Let care kill a catte, Wee'll laugh and be fatte.

UNKNOWN, *The Shirburn Ballads*, p. 91. (c. 1598)

Hang sorrow, care'll kill a cat.

BEN JONSON, *Every Man in His Humour*. Act i, sc. 3. (1598)

Hang sorrow! care will kill a cat,

And therefore let's be merry.

GEORGE WITHER, *Christmas*. (1615)

Cry you mercy killed my cat.

JOHN RAY, *English Proverbs*, p. 77. (1678)

Exiling fretting Care, that kills a Cat!

N. O., tr. *Boileau's Lutrin*, iv, 322. (1682)

Who says care will kill a cat?

SWIFT, *Bec's Birth-Day*, l. 7. (1726)

Care will kill a Cat; yet there's no living without it.

THOMAS FULLER, *Gnomologia*. No. 1062. (1732) They say it was care killed the cat,

That starved and caused her to die;

But I'll be much wiser than that,

For the devil a care will care I!

MARIA EDGEWORTH, *Rose, Thistle and Shamrock*. (1809)

Hang expenses—care killed a cat.

WALTER SCOTT, *The Antiquary*. Ch. 14. (1816)

I hate the dolefuls—care killed a cat.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 52. (1850)

7 Things past redress are now with me past care.

SHAKESPEARE, *Richard II*, ii, 3, 171. (1595)

What is past my help is past my care.

BEAUMONT AND FLETCHER, *The Double Marriage*. Act i. (c. 1612)

1 Care makes your night long by disturbing your slumber. (*ἡ φροντίς κόποισα μακρὰν τὰν νύκτα ποιεῖ τοι.*)

THEOCRITUS, *Idyls.* No. xxi, l. 28. (c. 270 B. C.)  
Nor does care grant quiet rest to the limbs. (Nec placidam membris dat cura quietem.)

VERGIL, *Aeneid.* Bk. iv, l. 5. (19 B. C.)

Care keeps his watch in every old man's eye,  
And where care lodges, sleep will never lie.

SHAKESPEARE, *Romeo and Juliet*, ii, 3, 35. (1595)  
O polish'd perturbation! golden care!  
That keep'st the ports of slumber open wide.

SHAKESPEARE, *II Henry IV*, iv, 5, 22. (1597)  
The Prince of Wales is referring to the crown  
upon his dying father's pillow.

To carry care to bed is to sleep with a pack on your back.

T. C. HALIBURTON (SAM SLICK), *Wise Saws.*  
Ch. 20. (1843)

2 Care to our coffin adds a nail, no doubt;  
But every grin so merry draws one out.

JOHN WOLCOT (PETER PINDAR), *Expostulatory Odes.* Ode 15. (1789)

After many a good time driving nails into our  
own coffins, we are carted off to the crematory.

ANONYMOUS, *Meditations in Wall Street*, p. 125. (1940)

NOT TO CARE, *see under* INDIFFERENCE.

CARE NOT A BUTTON, STRAW, etc., *see under* INDIFFERENCE.

TAKE CARE OF YOURSELF, *see under* HEALTH.

## CAREER

3 Every French soldier carries in his knapsack the baton of a Marshal of France. (Tout soldat français porte dans sa giberne le bâton de maréchal de France.)

NAPOLEON BONAPARTE, *Remark.* (c. 1810) *See* BLAZE, *La Vie Militaire Sous l'Empire.* Vol. i, ch. 5. The saying has also been ascribed to Louis XVIII, but it sounds much more like Napoleon's. Froude refers to it in his *Short Studies on Great Subjects*, iii, 204.

The career open to talents, that was my principle. (La carrière ouverte aux talents.)

NAPOLEON BONAPARTE, *Remark.* (c. 1817) *See* O'MEARA, *Napoleon in Exile.*

The man [Napoleon] was a Divine Missionary, though unconscious of it; and preached, through the cannon's throat, that great doctrine, *La carrière ouverte aux talents* (The Tools to him that can handle them), which is our ultimate Political Evangel, wherein alone can Liberty lie.

THOMAS CARLYLE, *Sartor Resartus.* Bk. ii, ch. 8. (1834)

To the very last, he had a kind of idea; that, namely, of la carrière ouverte aux talents—the tools to him that can handle them.

J. G. LOCKHART, referring to Napoleon, in an article on Sir Walter Scott in *The London and Westminster Review*, 1838. Carlyle, in his essay on Mirabeau (1857) quotes the phrase as from "a New England book."

## CAREFULNESS

*See also* Caution

4 Carefulness bringeth age before the time. (Ante tempus senectam adducet cogitatus.)

*Apocrypha: Ecclesiasticus*, xxx, 24. (c. 190 B. C.)

5 You will be careful, if you are wise,  
How you touch men's Religion, or Credit, or Eyes.

FRANKLIN, *Poor Richard's Almanack*, 1742.

6 Care and diligence bring luck.

THOMAS FULLER, *Gnomologia.* No. 1057. (1732)

Carefulness can go everywhere.

H. H. HART, *Seven Hundred Chinese Proverbs*, p. 516. (1937)

## CARELESSNESS

*See also* Neglect

7 Want of Care does us more Damage than want of Knowledge.

THOMAS FULLER, *Gnomologia.* No. 5414. (1732)

FRANKLIN, *Poor Richard*, 1746.

Want of care admits despair.

H. G. BOHN, *Handbook of Proverbs*, p. 551. (1855)

8 The blemishes which carelessness has caused. (Maculis quas incuria fudit.)

HORACE, *De Arte Poetica*, l. 352. (c. 20 B. C.)

"Per incuriam" (Through carelessness) is a proverbial phrase.

A careless hussy makes many thieves.

GEORGE MERITON, *Yorkshire Ale*, p. 83. (1697)

## CARPENTER

9 According to the old proverb, the best carpenters make the fewest chips.

THOMAS CORYAT, *Crudities*, i, 407. (1611)

BROME, *Novella*, iii, 1. (1653)

10 He is not the best wright that hewes the maniest speals [chips].

DAVID FERGUSON, *Scottish Proverbs*, p. 40 (c. 1595)

KELLY, *Scottish Proverbs*, p. 146 (1721)

It's not the best carpenter makes the most chips

F. E. HULME, *Proverb Lore*, p. 66. (1902)

That Carpenter is not the Best

Who makes More Chips than all the Rest.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 66 (1924)

11 Suche carpenters, suche chips (quoth she) folke tell.

JOHN HEYWOOD, *Proverbs.* Pt. ii, ch. 7. (1546)

BULLEYN, *Dialogue*, p. 8. (1564)

Like carpenter, like chips.

JOHN RAY, *English Proverbs*, p. 115. (1670)

You have eaten nothing.—See all the bones on my plate: they say a carpenter's knowa by his chips.

SWIFT, *Polite Conversation.* Dial. ii. (1738)

- <sup>1</sup>  
He talks of wood: it is some carpenter.  
SHAKESPEARE, *I Henry VI*, v, 3, 90. (1597)

## CARPET

- <sup>2</sup>  
The boss of the canning-room [will be] called upon the carpet.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 134. (1902) For a reprimand.

I'm here and he's on the carpet.

E. A. WALCOTT, *Open Door*. Ch. 23. (1910)

I've had him on the carpet for three hours.

ISABEL OSTRANDER, *How Many Cards?*, p. 145. (1920)

Hear you're going on the carpet?

NIGEL MORLAND, *Murder in Wardour Street*, p. 139. (1940) The French say, "Être sur la sellette."

- <sup>3</sup>  
This is the case now upon the carpet.

ROBERT WODROW, *Correspondence*, iii, 255. (1726) Under discussion.

He . . . contrived to bring another subject upon the carpet.

RICHARD GRAVES, *The Spiritual Quixote*, x, 11. (1773)

We had on the Carpet questions relating to our Ministers abroad.

SAMUEL ADAMS, *Warren-Adams Letters*, ii, 100. (1779)

## CART

- <sup>4</sup>  
To keep cart on wheels.

JOHN CLARKE, *Paroemiologia*, p. 242. (1639)  
To be able to carry on business as usual.

I must walk closer with God or I cannot keep cart on wheels.

HENRY NEWCOME, *Diary*, p. 56. (1662)

- <sup>5</sup>  
An old Cart, well used,  
May last out a new one abused.

THOMAS FULLER, *Gnomologia*. No. 6287. (1732)

- <sup>6</sup>  
He loved to heare his carter though not his cart to sing.

THOMAS FULLER, *The Holy State: The Good Servant*. (1642)

- <sup>7</sup>  
It aint the noisiest cart that's easiest upshot.  
T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 27. (1843)

- <sup>8</sup>  
The best cart maie ouerthrowe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
FULLER, *Gnomologia*, No. 4410. (1732)

ACCIDENTS WILL HAPPEN, *see under* ACCIDENT.

UPSET THE APPLE CART, *see under* APPLE.

- <sup>9</sup>  
The hind hunts the dogs. (τὰς κύνας ὠλαφοῖ δακoi.)

THEOCRITUS, *Idyls*. No. 1, l. 135. (c. 270 B.C.)  
ERASMUS (*Adagia*, iv, iv, 11) gives the Latin as "Cervus canes trahit."

I'll put my cart before the horse, like Homer. (ὕστερον πρότερον Ὅμηρικῶς.)

CICERO, *Ad Atticum*. Bk. i, epis. 16. (61 B.C.)  
The cart often draws the ox. (ἡ ἄμαξα τὸν βοῦν πολλάκις ἐκφέρει.)

LUCIAN, *Dialogues of the Dead*. Ch. 6, sec. 2. (C. A.D. 180) Also MACARIUS, iv, 33. ERASMUS, *Adagia*, i, vii, 28, gives the Latin as "Currus bovem trahit." A variant, of course, of "The cart before the horse."

Moche uolk of religion zetteth the zuols be-uore the osken.

DAN MICHEL, *Ayenbite of Inwy*, p. 243. (c. 1340)  
That techer setteth the carte before the horse that preferreth imitacyon before preceptes.

RICHARD WHITINTON, *Vulgaria*, p. 2. (c. 1520)  
Muche like as if we woulde go make the carte to drawe the horse.

SIR THOMAS MORE, *Works* (1557), p. 154. (1528)  
He would put the plough before the oxen. (Met-toyt la charrette devant les beufz.)

RABELAIS, *Gargantua*. Ch. 11. (1534) The French proverb is, "Folie est mettre la charue devant les bœufs" (It is folly to put the plough before the oxen). They have another somewhat similar proverb, "Vous bridez le cheval par le queue" (You bridle the horse by the tail).

To make the plough go before the horse.

JAMES I, *Letter to the Lord Keeper*, July, 1617.

To tourne the cat in the pan.

Or set the cart before the hors, well he can.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
He putteth the cart before the horse. (Lui mette il carro inanzi al cauallo.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

When we misplace our wordes and set before which should be behind, we call it the English prouerbe, "the cart before the horse," the Greeks call it Histeron proteron, we name it the Preposterous.

GEORGE PUTTENHAM, *Arte of Englishe Poesie*, p. 181. (1589)

May not an ass know when the cart draws the horse?

SHAKESPEARE, *King Lear*, i, 4, 244. (1605)

The cart leads the horse; the young instruct the old.

RANDLE COTGRAVE, *Dictionary: Oye*. (1611)

Excuse me, that the Muses force

The cart to stand before the horse.

EDWARD WARD, *Hudibras Redivivus*. Pt. ii, canto iii, p. 27. (1705)

Woe be to all who in morals preposterously put the cart before the horse.

MARIA EDGEWORTH, *Belinda*. Ch. 3. (1801)

Having, as usual, set the cart before the horse, and taken the effect for the cause.

CHARLES KINGSLEY, *The Water Babies*. Ch. 4. (1863)

She put the heart before the course.

GEORGE KAUFMAN, of a college girl who eloped. (c. 1935)

Let's keep our carts behind our horses.

A. R. HILLIARD, *Justice Be Damned*, p. 40. (1941)

That's getting the cart somewhat before the horse.

A. A. FAIR, *Bats Fly at Dusk*, p. 158. (1942)  
I think that's rather putting the cart before the horse.

JOSEPH SHEARING, *Airing in a Closed Carriage*, p. 234. (1943)

That's putting the exhaust pipe before the radiator.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 187. (1943) On p. 190, "That's putting the exhaust pipe bang in front of the radiator."

<sup>1</sup>  
I am left out of the cart's tail.

SIR THOMAS WYATT, *Defence*, p. 265. (c. 1540)  
Referred to as a common proverb.

I am cast at carts ars.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
To be in disgrace. Offenders were flogged at the tail of a cart, as it was drawn through the streets.

### CARTHAGE

<sup>2</sup>  
In my opinion Carthage must be destroyed.  
(δοκεῖ δέ μοι καὶ Καρχηδόνα μὴ εἶναι.)

MARCUS CATO. (c. 160 B.C.) Cato's hatred and fear of Carthage were so intense that he ended every speech, every letter, every vote, and every conversation with the words, "Ceterum censeo, Carthaginem esse delendum" (In my opinion, Carthage must be destroyed), usually given as "Delenda est Carthago." Publius Scipio always countered with, "In my opinion, Carthage must be spared." See PLUTARCH, *Lives: Marcus Cato*, xxvii, 1.

### CASE

<sup>3</sup>  
Faith, sir, the case is altered; you told me it before in another manner; the law goes quite against you.

ROBERT GREENE, *A Looking Glasse for London*. Act ii, sc. 2. (1594)

I have betrayed myself with my own tongue; The case is altered.

BEN JONSON, *The Case Is Altered*. Act v, sc. 6. (1598)

Then is their long warre come to an end, and the case (as Ployden sayth) cleane altered.

THOMAS DEKKER, *The Batchelars Banquet*. (1603)

"The case is altered," quoth Plowden. This proverb referreth its original to Edmund Plowden (1518-1585), an eminent native and great lawyer of this country, though very various the relations of the occasion thereof.

THOMAS FULLER, *Worthies of England: Shropshire*, iii, 54. (1662) HULME, *Proverb Lore*, p. 148, says that "Plowden was an eminent lawyer in the reign of Elizabeth. A neighbor asked him what remedy he had in law against a person whose hogs had broken into his field, and was assured that the law would amply protect him. Whereupon the farmer replied that they were his (Plowden's) hogs. 'Nay then, neighbour,' quoth

Plowden, 'the case is altered.'" A variation of the "whose ox is gored" story which is given below.

That's Hackerton's cow.

JAMES KELLY, *Scottish Proverbs*, p. 326. (1721)  
Hackerton was a lawyer who, when told that his heifer had been gored by an ox, claimed the ox in lieu of damages; but when told that, in reality, the reverse of this had happened, and that the owner of the heifer claimed Hackerton's ox, replied, "The case alters there." The proverb dates back, of course, to Aesop's fable of *The Partial Judge*, in which an ox is gored by a bull, under the same circumstances as Hackerton's heifer. It is paraphrased in Noah Webster's *American Spelling Book*. The phrase, "It depends upon whose ox is gored" originated from this fable.

A Farmer once made a Complaint to a Judge. My Bull, if you please, Sir, owing a Grudge, Belike to one of your good Worship's Cattle, Has slain him out-right in a mortal Battle: I'm sorry at heart because of the Action, And want to know how must be made Satisfaction.

Why, you must give me your Bull, that's plain. Says the Judge, or pay me the price of the Slain But I have mistaken the Case, Sir, says John. The dead Bull I talk of, & please you, 's my own And yours is the beast that the Mischief has done The Judge soon replies with a serious Face: Say you so; then this Accident alters the Case

FRANKLIN, *Poor Richard's Almanack*, 1743  
It makes a difference which side of the desk you're sitting on.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 5. (1940)

<sup>4</sup>  
He is quite a "case." I do assure you.

T. C. HALIBURTON, *Sam Slick, Clockmaker* Ser. iii, p. 112. (1840)

Case, a character, a queer one; as "That Sol Haddock is a case"; "What a hard case he is." meaning a reckless scapegrace, a *mauvais sujet*

JOHN BARTLETT, *Dictionary of Americanisms: Case*. (1848) The French have other words for it besides *mauvais sujet*: *individu*, *type*, and *caractère*, for example, each with its special shade of meaning.

This sister of mine is a pretty rapid little case. I can tell you.

HARRIET BEECHER STOWE, *Dred*. Pt. i, ch. 15 (1856)

Mr. O'Rourke is a very bad case indeed.

THOMAS BAILEY ALDRICH, *Marjorie Daw*, p. 79. (1873)

<sup>5</sup>  
As the case stands.

MIDDLETON and MASSINGER, *The Old Law*. Act ii, sc. 1. (1626) MATTHEW HENRY, *Commentaries: Psalm cxix*.

Every case stands upon its own bottom.

SIR FRANCIS PEMBERTON, *Judgment*, Fitzharris case. (8 *How. St. Tr.*, 280)

<sup>6</sup>  
A rotten case abides no handling.

SHAKESPEARE, *II Henry IV*, iv, 1, 161. (1598)

## CASH

## See also Money

1 There is one word, sir, we got from China, that is oftener in the mouths of the American people than any other word in the language. It is *cash*, sir, cash!

F. S. COZZENS, *Sayings*, p. 1. (1870) "Cash" really comes from the French *caisse* or Italian *cassa*, a money-chest. As applied by Europeans to various small Chinese coins, it is a perversion of the early Portuguese *cas* or *cass*.

2 Ah, take the Cash, and let the Credit go.  
EDWARD FITZGERALD, tr., *The Rubáiyát*. St. 13. (1859)

3 Undoubtedly a wife with a dowry, credit and friends, birth and beauty, are the gifts of Queen Cash. (Scilicet uxorem cum dote fidemque et amicos | et genus et formam regina Pecunia donat.)

HORACE, *Epistles*. Bk. i, epis. 6, l. 36. (20 B. C.)  
The Germans say, "Hast du Geld, so bist du lieb. | Und wärest du gleich ein' Hur' und Dieb" (Have you gold, so are you dear, even though you're a whore and a thief).

Birth and worth without money are more worthless than seaweed. (Et genus et virtus, nisi cum re, vilior alga est.)

HORACE, *Satires*. Bk. ii, sat. 5, l. 8. (30 B. C.)  
Cash is virtue.

LORD BYRON, *Letter to Douglas Kinnaird*, 6 Feb., 1822.

Cash payment has become the sole nexus of man to man.

THOMAS CARLYLE, *Chartism*. Ch. 2. (1839)

4 Now the Friar is out of cash.  
GEORGE PEELE, *Edward the First*, p. 57. (1593)  
Out of cash they bee.

SAMUEL ROWLANDS, *Doctor Merrie-man*, p. 24. (1609)

He bets . . . freely when he is in cash.  
THACKERAY, *The Book of Snobs*. Ch. 36. (1848)

5 Services for cash. (Opera pro pecunia.)  
PLAUTUS, *Asinaria*, l. 172. ((c. 200 B. C.)  
We purchase on Greek credit—cash. (Graeca mercamur fide . . . dant mercem.)  
PLAUTUS, *Asinaria*, l. 199. (c. 200 B. C.)  
This bank-note world.

FITZ-GREENE HALLECK, *Alnwick Castle*. (1827)

## CASTLE

## I—Castles on Earth

6 A Castell of Comfort.  
THOMAS BECON. Title. (c. 1560)  
You have a castle of comfort brought in that you have me told.

GEORGE PEELE, *Sir Clyomon*. Sc. 13. (c. 1560)  
I think long till I be at home in our Castle of comfort.

UNKNOWN, *Dicke of Devonshire*. Act i, sc. 3. (c. 1630) See BULLEN, *Old Plays*, ii, 23

7 Castles that come to parley, are commonly at the poynt to render.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 38. (1574) Pettie, tr. See under WOMAN.

8 'Tis easie to resist where none invade.

SIR JOHN HARRINGTON, *Orlando Furioso*. Bk. xliii, st. 25. (1591)

It is easy to rob an orchard where none keeps it.  
JOHN RAY, *English Proverbs*, p. 18. (1678)

Eith [easy] to keep the castle that was never besieged.

JAMES KELLY, *Scottish Proverbs*, p. 96. (1721)

It is easy to keep a Castle, that was never assaulted.

THOMAS FULLER, *Gnomologia*. No. 2924. (1732)

A castle's easy kept as is never stormed.

BURNE, *Shropshire Folk-Lore*, p. 588. (1883)

9 Castles are forests of stones.

HERBERT, *Jacula Prudentum*. No. 935. (1640)

## II—Castles in the Air

10 By taking away the foundation to build in the air. (Subtracto fundamento in aere aedificare.)

ST. AUGUSTINE, *Sermons*, ii, vi, 2. (c. A. D. 400)

Castels buylt aboue in lofty skies

Which neuer yet had goode foundation.

GEORGE GASCOIGNE, *The Steele Glas*. (1575)

Richard began, on no other foundation, to build as many castles in the air as would man the great wall of China.

DICKENS, *Bleak House*. Ch. 14. (1852)

If you have built castles in the air, your work need not be lost; that is where they should be  
Now put the foundations under them.

H. D. THOREAU, *Walden*. Ch. 18. (1854)

11 There is more pleasure building castles in the air than on the ground.

EDWARD GIBBON, *Miscellaneous Works*, i, 278 (c. 1787)

I find the gayest castles in the air that were ever piled, far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people.

R. W. EMERSON, *Conduct of Life: Considerations by the Way*. (1860)

12 Spend not all your time in building castles in the air, or houses on the sand.

BISHOP JOSEPH HALL, *Contemplations*. Bk. iv, ch. 11. (1612)

'Tis best to build no castles in the air.

MADAME D'ARBLAY, *Diary*, ii, 424. (1787)

13 Castles in the air cost a vast deal to keep up.

LYTTON, *The Lady of Lyons*. Act i, sc. 3. (1838)

'Tis Cheap to build a Castle in the Air,

But Costly to keep up a Dwelling there.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 58 (1924)

<sup>1</sup> They built Castles in the air, and thought to do great wonders.

SIR THOMAS NORTH, tr., *Plutarch*, p. 171. (1580)  
In conceite builde castles in the skie.

ROBERT GREENE, *Orlando Furioso*, 16. (1590)  
Hence the fool's paradise, the statesman's scheme,  
The air-built castle, and the golden dream.

POPE, *The Dunciad*. Bk. iii, l. 9. (1728)

<sup>2</sup> Alerand . . . was a building of castels in the ayre.

WILLIAM PAINTER, *Pallace of Pleasure*, i, 266. (1566)

When I build Castles in the ayr,

Void of sorrow, void of fear.

ROBERT BURTON, *The Anatomy of Melancholy: The Author's Abstract*. (1621) "That castle in the ayr, that crochet, that whimsie," Burton adds, i, iii, 1, 2.

Strange castles builded in the skies.

WILLIAM DRUMMOND, *Poems*, p. 42. (c. 1630)

To build Houses in the Air, Palaces in the Sea.

OSWALD DYKES, *English Proverbs*, p. 214. (1709)

<sup>3</sup> My thoughts at night are often filled  
With visions false as fair;

For in the past alone I build  
My castles in the air.

T. L. PEACOCK, *Castles in the Air*. (c. 1830)

The bonnie, bonnie bairn who sits poking in the ase,

Glowering in the fire wi' his wee round face,  
Laughing at the fuffin' lowe—what sees he there?  
Ha! the young dreamer's bigging castles in the air.

JAMES BALLANTINE, *Castles in the Air*. (c. 1870)

<sup>4</sup> Castles in the air are very impregnable.

THOMAS RANDOLPH, *Hey for Honesty*. Act i, sc. 2. (1651)

Castles in the air—they are so easy to take refuge in. And so easy to build, too.

HENRIK IBSEN, *The Master Builder*. Act iii. (1892)

*Castles in the air*, visionary project or scheme, day-dream, idle fancy. Common since 1575, varied occasionally with *castle in the skies*, and the like.

*Oxford English Dictionary*: *Castle*. The popularity of day-dreaming is attested by the fact that the phrase is proverbial in nearly every language.

### III—Castles in Spain

<sup>5</sup> Thou shalt make castels thanne in Spayne,  
And dreme of joye, all but in vayne.

(Faire des châteaux en Espagne.)

GUILLAUME DE LORRIS, *Roman de la Rose* (c. 1240) CHAUCER (?), tr., l. 2573. (c. 1365)

This is the earliest known use in English of this proverbial phrase, whose origin is obscure. STORER, *Peter the Cruel*, p. 280, ascribes it to the lavish gifts bestowed by Don Enrique of Spain upon certain French acquaintances. Littré thinks the idea is simply

that of an imaginary castle in any foreign country, since it is varied with *châteaux en Asie, en Albanie*, etc. It may have originated from the boastings of Spanish adventurers in France of their lordly residences, which existed only in the imagination.

He began to make castellis in Spaygne as louers doo.

WILLIAM CAXTON, tr., *Jason*, p. 19. (1475)

He began to sighe and build castels in Spaine.

SIR GEOFFREY FENTON, *Bandello*, ii, 249. (1567)

Some . . . have their wittes a wool-gathering, and as wee use commonly to say, are building of castles in Spaine.

T. B., tr., *French Academie*, ii, 182. (1586)

I set myself to building castles in Spain. (Je me jecte à faire des chasteaux en Espagne.)

MONTAIGNE, *Essays*. Bk. iii, ch. 4. (1595)

*Faire des chasteaux en Espagne*, to build castles in the air (say we).

COTGRAVE, *Dictionary: Chasteaux*. (1611)

To build castles in Spain.

HERBERT, *Jacula Prudentum*. No. 1039. (1640)

Who doesn't build castles in Spain? (Qui ne fait châteaux en Espagne?)

LA FONTAINE, *Fables: La Latière*. Bk. vii, fab.

10. (1678) The milkmaid who stumbled and dropped the pail of milk she was carrying on her head, as she was dreaming of how she would use the money she would get from its sale. See under CHICKEN.

I . . . fell asleep in the very act of building castles in Spain.

TOBIAS SMOLLETT, tr., *Gil Blas*, iii, 76. (1750)

When I could not sleep for the cold,

I had fire enough in my brain,

And builded, with roofs of gold,

My beautiful castles in Spain.

J. R. LOWELL, *Aladdin*, St. 1. (1868)

### CAT

<sup>6</sup> If a cat crosses the street. (ἡ διάκειεν γαλῆ.)

ARISTOPHANES, *The Ecclesiazusae*, l. 792. (c. 393 B.C.) A sign of bad luck.

If a cat cross his path he will not proceed on his way. (τῇν ὁδὸν ἐὰν ὑπερδράμῃ γαλῆ, μὴ πρότερον.)

THEOPHRASTUS, *Characters*. No. xvi, sec. 2. (319 B.C.)

<sup>7</sup> A catt will never drowne if she sees the shore.

FRANCIS BACON, *Promus*. No. 590. (c. 1594)

Neither dog nor cat ever drown, so long as they can discern the shore.

TORRIANO, *Piazza Universale*, p. 36. (1666)

Never was Cat or Dog drown'd, that could but see the Shore.

THOMAS FULLER, *Gnomologia*. No. 3532. (1732)

<sup>8</sup> The gloved cat doesn't catch the mouse. (Chat emmoufflé ne prend souris.)

BAIF, *Mimes*, fo. 48. (c. 1550)

A gloued catté can catche no myse.

JAMES SANFORD, *Howres of Recreation*, 212. (1572)

A Cat gloued, catcheth no mise. (Gatto guantato non piglia forzi.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

A muzled Cat was never a good mouser.

WILLIAM CAMDEN, *Remains* (1870), p. 317. (1605)

Cuft Catt's no good Mouse-hunt.

JOHN DAVIES, *The Scourge of Folly*. (1611)

A mufeld cat is not meete to take mice.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 287. (1623)

A gloved cat was never a good hunter.

DAVID FERGUSON, *Scottish Proverbs*, p. 12. (c. 1595)

A muffed cat is no good mouser.

JOHN RAY, *English Proverbs*, p. 67. (1670)

The proverb says, the mousing cat preys not with mittens.

SIR PAUL RYCAUT, tr., *Gracian's Critick*, 122. (1681)

Handle your tools without mittens! Remember that "The cat in gloves catches no mice!"

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1758 The last phrase was used again in 1754.

Do not preach in gloves, for cats in mittens catch no mice.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 3. (1869)

1 It has been the providence of nature to give this creature nine lives instead of one.

BIDPAI, *Fables: The Greedy and Ambitious Cat*. Fable iii. (c. 300 B. C.)

A woman hath nyne lyues like a cat.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Good king of cats, nothing but one of your nine lives.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 81. (1592)

Thou hast nine lives like a cat.

JOHN MARSTON, *The Dutch Courtesan* Act iii, sc. 1. (1605)

There be as many lives in't, as a cat carries

BEAUMONT AND FLETCHER, *Monsieur Thomas*. Act iii, sc. 1. (c. 1625)

The Parliament, that,

With new reversions of nine lives,

Starts up, and like a cat revives.

SAMUEL BUTLER, *Hudibras*. Pt. iii, canto ii, l. 1629. (1678)

He had, as they say, as many Lives as a Cat.

JOHN BUNYAN, *Pilgrim's Progress*. Pt. ii, p. 331. (1684)

They say a woman has as many lives as a cat.

SWIFT, *Polite Conversation*. Dial. i. (1738)

A Cat has nine Lives, and a Woman has nine Cats Lives.

THOMAS FULLER, *Gnomologia*. No. 34. (1732)

Even a cat, an animal known to have nine lives, cannot live without food.

GEORGE BORROW, *Wild Wales*. Ch. 7. (1862)

If a cat has nine lives, sir, a lie has ninety-nine.

R. D. BLACKMORE, *Perlycross*. Ch. 11. (1894)

He has as many lives as a cat and a cat's ability to land on his feet.

EDITH HOWE, *Murder at Stone House*, p. 95. (1942)

Wasn't there some old saying about a curious person killing an idle cat? Or was it the curious cat led nine idle lives?

CRAIG RICE, *The Sunday Pigeon Murders*, p. 68. (1942)

2 He pitcht upon his legs like a cat.

BEAUMONT AND FLETCHER, *Monsieur Thomas*. Act iii, sc. 3. (1639)

He's like a cat; fling him which way you will he'll light on 's legs.

JOHN RAY, *English Proverbs*, p. 282. (1678)

Like a Cat, he'll still fall upon his Legs.

THOMAS FULLER, *Gnomologia*. No. 3220. (1732)

There are some men who are fortune's favourites, and who, like cats, light for ever upon their legs.

C. C. COLTON, *Lacon*. Pt. i, No. 348. (1820)

3 Like a cat round hot milk.

H. G. BOHN, *Handbook of Proverbs*, p. 442. (1855)

"Like a cat in pattens" was said of an awkward person.

GALES, *Vanished Country Folk*, p. 193 (1914)

4 Did you ever know a kitling bring a mouse to the old cat?

J. C. BRIDGE, *Cheshire Proverbs*, p. 50. (1917)

Children are not always willing to support their parents, in spite of the old Roman law, since proverbial, "Liberi parentes alant, aut vinciantur" (Let children support their parents or be imprisoned)

5 It is happy to the Huntsman when he haue neythyng of the Catte but the sillie skinne.

WILLIAM BUTTEIN, *A Dialogue Against the Fever Pestilence*, p. 9. (1564)

He's sure of a cat that hath her skin.

RANDLE COTGRAVE, *Dictionary: Chat*. (1611)

Thou canst have no more of the cat but his skinne.

THOMAS HEYWOOD, *Royal King*. Act ii. (1637)

You can have no more of a cat but her skin

JOHN CLARKE, *Paroemiologia*, p. 163. (1639)

SWIFT, *Polite Conversation*. Dial. ii. (1738)

You'll get no more of the cat, but the skin. You can have no more of a person or thing, than they can afford.

JAMES KELLY, *Scottish Proverbs*, p. 371. (1721)

6 The cat that is always crying catches nothing.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 240.

(1817) The Italians say, "Non fu mai cacciator gatto che miagola" (Never was a mewling cat a good mouser).

7 An old Cat laps as much milk as a young.

WILLIAM CAMDEN, *Remains*, p. 318. (1605)

An old cat laps as much as a young kitlin.

JOHN RAY, *English Proverbs*, p. 68. (1670)

8 Who will carry the cat to the water? (Quien ha de llevar el gato al agua?)

CERVANTES, *Don Quixote*. Pt. i, ch. 8. (1605)

Proverbial for indicating an apparently insuperable difficulty.



The cat to the rat, the rat to the rope, and the rope to the stick. (El gato al rato, el rato a la cuerda, la cuerda al palo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 16.  
Don't try to sell me the cat for the hare. (No hay para qué venderme a mí el gato por liebre.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 26. (1615)  
What thou hast to give to the mouse give to the cat, and it will relieve thee of all trouble. (Lo que has de dar al mur, dalo al gato, y sacarte ha de cuidado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 56.  
1 I dar wel seyn, if she had been a mous,  
And he a cat, he wolde hir hente [catch, seize]  
anon.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 160. (c. 1386)

2 If the cattles skin be slyk and gay,  
She wol nat dwelle in house half a day,  
But forth she wole, er any day be dawed,  
To shewe hir skin, and goon a-cater-wawed.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 351. (c. 1388)

My cats leeryng looke (quoth she) at fyrst show,  
Shewth me, that my cat gothe a catterwawyng.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
The amours of cats begin by a showing of teeth.  
(Les amores del gato, riñendo entran.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 222. (1856) A Spanish proverb

3 I always told you Claymore was the cat's whiskers.

TOD CLAYMORE, *This Is What Happened*, p. 269. (1939)

4 The lickorous [lustful] cat hath many a rap.  
RANDLE COTGRAVE, *Dictionary: Chat*. (1611)  
The liquorish cat gets many a rap.

JOHN RAY, *English Proverbs*, p. 4. (1670)  
FULLER, *Gnomologia*. No. 6228. (1732)

Wanton Kitlins may make sober old Cats.  
THOMAS FULLER, *Gnomologia*. No. 5415. (1732)

5 The cat is hungry when a crust contents her.  
RANDLE COTGRAVE, *Dictionary: Chat*. (1611)

6 I forgot, I was nigh letting the cat out of the bag again.

MARIA EDGEWORTH, *The Parent's Assistant*. Vol. iii, ch. 2. (1796)

On the morrow they came and "let the cat out of the bag."

M. L. WEEMS, *Life of Marion*, p. 30. (1809)

He was afraid, being a little affected with wine, [he] would "let the cat out of the bag."

FREDERICK MARRYAT, *Midshipman Easy* Ch. 21. (1836)

The cat was soon out of the bag.

JOHN NEAL, *Beedle's Sleigh Ride*, p. 11. (1840)

It spoils stories to let the cat out of the bag too soon.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 17. (1843) In a review in *The London*

*Magazine*, vol. xxix, p. 224 (1760), an unknown writer remarks, "We could have wished that the author had not let the cat out of the bag."

Letting the cat of selfishness out of the bag of secrecy.

W. M. THACKERAY, *Vanity Fair*. Ch. 19. (1847)

This last epithet I choose to suppress, because it would let the cat out of the bag.

CHARLOTTE BRONTË, *Shirley*. Ch. 37. (1849)

The cat's out of the bag.

BERNARD SHAW, *Misalliance*, p. 103. (1910)

The kitty is out of the bag.

PHILIP BARRY, *You and I*. Act ii. (1923)

[He] had let the feline out of the jute.

E. B. MARKS, *They All Had Glamour*, p. 134. (1944)

7 Catis eatis quihilk hissies spairs.

DAVID FERGUSON, *Scottish Proverbs*, 26. (c. 1595)

What the good wife spares, the cat eats.

JOHN CLARKE, *Paroemiologia*, p. 242. (1639)

Cats eat what hussies spare.

GEORGE MERITON, *Yorkshire Ale*, 83. (1683)

8 Your mother's cat has kittened in your mouth.  
NATHANIEL FIELD, *Amends for Ladies*. Act ii. sc. 1. (1618)

The cat has kittened.

CHARLOTTE BURNE, *Shropshire Folk-Lore*. p. 596. (1883) Something has happened.

If he knew what I know he'd have kittens.

KATHLEEN KNIGHT, *Rendezvous with the Past* p. 141. (1940)

9 What fault hath the Cat, if the mayd be mad?  
(Che colpa n'ha la gatta, se la massara è matta?)

JOHN FLORIO, *Firste Frutes*, fo. 29. (1578)

Is the catt to blame, if maides be fooles with shame?

JOHN FLORIO, *Second Frutes*, p. 41. (1591)

What faults makes the cat when the maidseruant is full of folie and carelesnesse?

JOHN WODROEPHE, *Spared Houres*, p. 243. (1623)

How can the cat help it if the maid be a fool?

JOHN RAY, *English Proverbs*, p. 67. (1670)

When the Maid leaves open the Door, blame not the Cat.

THOMAS FULLER, *Gnomologia*. No. 5595. (1732)

10 Cats hide their Claws.

THOMAS FULLER, *Gnomologia*. No. 1072. (1732)

The Cat invites the Mouse to a Feast.

THOMAS FULLER, *Gnomologia*. No. 4441.

11 Honest is the Cat, when the Meat is upon the Hook.

THOMAS FULLER, *Gnomologia*. No. 2524. (1732)

Honest is the cat when the milk's away.

A. B. CHEALES, *Proverbial Folk-Lore*, 129. (1875)

Honest is the cat when the meat is out of reach.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 20. (1880)

1 To a good cat a good rat. (A bon chat, bon rat.)

GRUTHER, *Recueil des Proverbes Français*. (1500) A good cat deserves a good rat. There is also the opposite, "A mauvais chat, mauvais rat."

As the proverb says, put an old cat to an old rat.  
SIR WILLIAM DAVENANT, *The Man's the Master*. Act i, sc. 1. (1668)

2 Never put the kit to watch your chickens.  
W. C. HAZLITT, *English Proverbs*, p. 290. (1869) See also under WOLF.

3 It is ane olde Dog . . . that thou begyles,  
Thou weines to draw the stra before the Cat.  
ROBERT HENRYSON, *The Morall Fabillis of Esope*, p. 65. (c. 1450)

No playng with a strawe before an olde cat;  
Euery tryflyng toie age can not laugh at.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
It is ill to draw a strae before an auld cat.  
FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)  
I am o'er old a cat, to draw a straw before my nose.

JAMES KELLY, *Scottish Proverbs*, p. 180. (1721)  
I am too old to be imposed upon.

He tried if Mac Vittie and Co. wad gie him siller on them . . . but they were ower auld cats to draw that strae afore them.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)

4 To take the nuts from the fire with the dog's foot.

HERBERT, *Jacula Prudentum*. No. 586. (1640)  
To pull out the chestnuts with the cat's paw  
(Tirer les marrons de la patte du chat.)

MOLIÈRE, *L'Etourdi*. Act iii, sc. 5. (1653) The story of the monkey using the whelp's foot to pull the chestnuts out of the fire was told in 1586 by GEOFFREY WHITNEY, *A Choice of Emblemes*, p. 58. In Arabic, the story behind the phrase has a crab instead of chestnuts, and this form found its way into Italian in the *Fables of Bidpai*, the *Panchatantra*. Other variants in Italian and Dutch read "snake" instead of "crab" or "chestnuts." It has been conjectured that "cat" may have been a misunderstanding of the Latin *catellus*, "whelp," "puppy." A dog and not a cat was the victim in most of the older forms.

These he useth as the Monkey did the Cat's paw, to scrape the nuts out of the fire.

MICHAEL HAWKE, *Killing Is Murder and No Murder*. (1657)

The fable is well known of an ape, which, having a mind to a chestnut lying in the fire, made the foot of a spaniel to be his tongs, by the proxy whereof he got out the nut for himself.

THOMAS FULLER, *Worthies: Surrey*, iii. 205. (1662)

Some few that . . . make use of us, as the monkey did of the cat's paw, to scrape the nuts out of the fire.

JOHN WILSON, *The Cheats*. Act v, sc. 4. (1664)

Pull out those chestnuts for me. (Tire-moi ces marrons.)

LA FONTAINE, *Fables: Le Singe et le Chat*. Bk. ix, fab. 17. (1678) The Italians say, "Sacar el ascua con mano agena" (To take out a burning coal with another's hand). A variant is, "Never burn your fingers to snuff another man's candle."

'Tis a court masterpiece to draw chestnuts out of the fire with other people's fingers.

SIR ROGER L'ESTRANGE, *Fables*. No. 186. (1692) He makes her . . . become herself the cat's paw to help him to the ready roasted chestnuts.

SAMUEL RICHARDSON, *Sir Charles Grandison*, iii, 31. (1753)

Ready to make a cat's-paw of him or of any man, if there be a chestnut in the fire.

CHARLES KINGSLEY, *Westward Ho!* Ch. 9. (1855) Draw the snake from the hole with another man's hand.

F. E. HULME, *Proverb Lore*, p. 129. (1902) A Spanish proverb.

5 The Cat sees not the mouse ever.

HERBERT, *Jacula Prudentum*. No. 594. (1640) The Cat sees not every Mouse.

THOMAS FULLER, *Gnomologia*. No. 4443. (1732)

6 Send not a cat for lard.

HERBERT, *Jacula Prudentum*. No. 646. (1640) An old cat sports not with her prey.

GEORGE HERBERT, *Jacula Prudentum*. No. 1028

7 When all candels be out, all cats be grey

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546) ALL CATS ARE GRAY IN THE DARK, see under DARKNESS.

8 A cat maie looke on a king, ye know.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

The German form, "Darf doch die Katze den Kaiser ansehen" (A cat may look at an Emperor), is said to have originated in a visit of Maximilian I, in 1517, to the shop of Hieronymus Resch, maker of wood-cuts, whose cat lay on the table throughout the visit, staring suspiciously at the Emperor. But, as a matter of fact, it had been printed in Germany at least as early as 1514. A French parallel, "Un chien regarde bien un évêque" (A dog may look at a bishop), is said to be an allusion to a prohibition of the second Council of Mâcon, in 585, that bishops were not permitted to keep dogs since they might bite people who came to ask for aid. More probably it is a variant of the English and German forms, which merely point out axiomatically that there are certain things which an inferior is permitted to do in the presence of a superior.

The Image of a Prince stamp't in copper goeth as currant, and a Crow may cry Aue Caesar with-out any rebuke.

JOHN LYLY, *Euphues and His England* (Arber), p. 256. (1580)

A Cat may look at a King, and a swaines eye hath as high a reach as a Lords looke.

ROBERT GREENE, *Never Too Late*, p. 94. (1590)

A cat may look at a king, and so may I at her.  
THOMAS HEYWOOD, *The Wise-Woman of Hogsdon*. Act ii, sc. 2. (1638)

A bawbee cat may look at a king.

JOHN RAY, *Proverbs: Scottish*, p. 227. (1678)  
A Cat may look at a King. This is a saucy Proverb, generally made use of by pragmatistical Persons.

NATHAN BAILEY, *Dictionary: Cat*. (1730)

A Cat may look upon a King.

THOMAS FULLER, *Gnomologia*. No. 35. (1732)

A cat is free to contemplate a monarch.

DICKENS, *Martin Chuzzlewit*. Ch. 4. (1843)

A cat may look at a king.

LEWIS CARROLL, *Alice in Wonderland*. Ch. 8.

(1865) STEVENSON, *Catriona*. Ch. 1. (1893)

SHAW, *Man and Superman*. Act iii. (1903)

DAVIS, *Icebound*. Act ii. (1923) etc., etc

The Cat may look at a King, they say,

But would rather look at a Mouse any day.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 94. (1924)

A cat can look at a king, and a tourist can look at anything.

ELEANOR EARLY, *A New England Sampler*, p. 98. (1940)

1

Cat after kynde good mouse hunt.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Cat and kitten chase the rat. (Chat et chaton chassent le raton.)

GABRIEL MEURIER, *Trésor des Sentences* (c. 1550)

Cat after kind (say'th the proverb) sweet milk will lap.

UNKNOWN, *Jacob and Esau*. Act iv, sc. 4. (1568)  
Remembring the saying, that the Eagle breedeth not the Pigeon, but that Cat will after kynde

STEFANO GUAZZO, *Civile Conversation*. Bk. iii. p. 15. (1574)

If the cat will after kind.

So be sure will Rosalind.

SHAKESPEARE, *As You Like It*, iii, 2, 109. (1601)

Kit after kind. A chip of the old block.

JOHN RAY, *English Proverbs*, p. 183. (1670)

That cat is out of kind that sweet milk will not lap.

JOHN RAY, *English Proverbs*, p. 108. (1678)

That that comes of a cat will catch mice.

JOHN RAY, *English Proverbs*, p. 109. (1678)

Translating an Italian proverb, "Chi da gatta nasce sorici piglia," and citing a similar one, "Chi de gallina nasce convien che rozole" (That which is bred of a hen will scratch). The Germans say, "They are as good cats that scare the mice away as those that devour them"; the Japanese, "The borrowed cat catches no mice"; the Scots, "A bleet [timid] cat makes a proud mouse."

Cat will to kind, as they say, and wicked men will be true to their principles.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*. Fab. 155. (1692)

Cat after Kind.

THOMAS FULLER, *Gnomologia*. No. 1070. (1732)

2

A husband gave a *mdn* of meat to his wife, bidding her cook it for his dinner. The woman

roasted it and ate it all herself, and when her husband asked for the meat, she said the cat had stolen it.

JAMI, *The Chain of Gold*. (c. 1460) See CLOUSTON, *Flowers from a Persian Garden*, p. 80. Should china fall . . . or anything but stocks . . . The cat expects hard knocks.

C. S. CALVERLEY, *Fly Leaves: Sad Memories*. (1872)

The cat did it. A common shift on puss of unwitnessed smashes.

V. S. LEAN, *Collectanea*. Vol. i, p. 433. (1902)

3  
As Confucius said, "The cat who has an extra mousehole in range of its eye, is less likely to go hungry than the cat with its whiskers stuck patiently in one mousehole only."

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 230. (1941)

4  
Eith [easy] to learn the Cat to the Kirm [churn].

JAMES KELLY, *Scottish Proverbs*, p. 93. (1721)

It is ill done to teach the cat the way to the kirm  
WALTER SCOTT, *The Monastery*. Ch. 35. (1820)

5  
There are more ways of killing a cat than choking her with cream.

KINGSLEY, *Westward Ho!* Ch. 20. (1855)

She knew more than one way to skin a cat.

MARK TWAIN, *A Connecticut Yankee*, p. 65 (1889)

There are more ways than one to skin a cat.

R. A. HABAS, *Morals for Moderns*, p. 166 (1939) RAWSON, *No Coffin for the Corpse*. p. 117. (1942)

There is more than one way to kill a cat besides soaking him in butter.

H. W. THOMPSON, *Body, Boots and Britches*, p. 492. (1940)

There's more ways o' killin' a cat than chokin' it to death with butter.

MARY LASSWELL, *Suds in Your Eye*, p. 97. (1942)

There are more ways than one of killing a cat

PETER CHEYNEY, *Farewell to the Admiral*, p. 70. (1943)

There's more ways to kill a cat than throwing the grand piano at it.

MATTHEW HEAD, *The Smell of Money*, p. 141 (1943)

6  
You got the wrong cat by the tail that time.  
KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 41. (1940) See also under BEAR.

7  
To bugge [buy] a belle of brasse . . .  
And hangen it vp-on the cattles hals [neck].

WILLIAM LANGLAND, *Piers the Plowman: The Vision of the Field Full of Folk*, l. 168. (1377)  
Langland relates the whole fable of the mice who decided to hang a bell to the cat's neck, in order to be warned of her approach, and concludes, "But when the bell was brought and on a collar hung, there was no rat in the rout, for all the realm of France, that durst have bound the bell about the cat's neck."

The cattys nec to bylle [bell].

THOMAS WRIGHT, ed., *Political Poems*, i, 274. (1388)

When the nobles of Scotland proposed . . . to take Cochrane, the favourite of James the Third, and hang him, Lord Gray asked, "It is well said, but who will bell the cat?" "I shall bell the cat."

ARCHIBALD DOUGLAS, FIFTH EARL OF ANGUS, (1482) Douglas made good his word by leading an attack on Cochrane, and was afterward known as "Bell-the-Cat Douglas."

See RAMSAY, *Reminiscences*, ch. 5; BUCHANAN, *Rerum Scotticarum Historia*, xii, 41.

They are . . . loth to hang the bell aboute the cattes neck.

JOHN SKELTON, *Colin Clout*, l. 163. (c. 1529) Hang the bell about the cats necke.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 11. (1546)

Not one will aduerture to hang the bell about the cats necke.

JOHN TAYLOR THE WATER-POET, *Works* (1630), p. 28. (1623)

Wishing some one would shew undaunted valour, to tye the bell about the Cat's neck.

E. F., *History of Edward II*, p. 14. (1627)

Is it merely to deliberate? Wise counsellors abound.

Is there need of doing something? Not one is to be found.

(Ne faut-il que délibérer?

La cour en conseillers foisonne:

Est-il besoin d'exécuter?

L'on ne rencontre plus personne.)

LA FONTAINE, *Fables: Conseil Tenu Par les Rats*. Bk. ii, fab. 2. (1668) The fable of the rats who would bell the cat. GIRARDIN, *La Fontaine et les Fabulistes*, i, 428, compares this fable to the scene in the *Cyclops* of Euripides, where Ulysses proposes to blind the Cyclops by jabbing a hot brand into his eye. All the satyrs, full of ardor, dispute who shall go first, but when the moment comes, they all find some pretext for staying in the rear. The Italians say, "Appicare chi vuol il sonaglio a la gatta?"

Who shall hang the bell about the cat's neck?

PETER MOTTEUX, tr. *Don Quixote*. Pt. ii, ch. 43. (1712)

A fine manly fellow, who has belled the cat with fortune.

WALTER SCOTT, *Journal*, 17 July, 1830.

1 It is bad to buy a cat in a sack. (C'est mal achat de chat en sac.)

LE ROUX DE LINCY, *Proverbes Français*, ii. 157

PIG IN POKE, see under PIG.

2 The cat knows whose beard it licks. (Ad cuius veniat scit catus lingere barbam.)

EGBERT VON LÜTTICH, *Fecunda Ratis*, 4. (c. 1023) *Li Proverbe au Vilain* (c. 1190) gives the saying in old French, "Li chaz set bien cui barbe il leche."

Wel wot hure cat, whas berd he lickat.

FÖRSTER, ed., *Trinity College Homilies*. (c. 1225) In *English Studies*, 31. The proverb is given in Hending, *Douce MSS., Harleyan*

*Miscellany, Sloane MS.*, and other collections of medieval writings.

Wele wotith the cat whos berde she likkith.

JOHN SKELTON, *Garland of Laurell*, l. 1438. (1523)

Kindly he kyst hir, with woords not tart nor tough,

The cat knoweth whose lips she likth well enough.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 9. (1546)

The cat knows whose lips she licks.

JOHN RAY, *English Proverbs*, p. 68. (1670)

FULLER, *Gnomologia*. No. 4442. (1732)

3 The Cat dare not fetch the mouse out of the Lions den.

JOHN LYLY, *Euphues and His England: Epistle Dedicatory*, p. 218 (1580)

4 When I find Republicans . . . voting solidly for an Irish-Catholic Democrat, then I know there is a cat in the meal-tub.

McMAHON, *Speech*, House of Representatives, 8 April, 1878. *Cong. Rec.*, p. 2350/1.

Is this the cat in the meal-tub of refunding?

BUCKNER, *Speech*, House of Representatives, 10 May, 1880. *Cong. Rec.*, p. 3193/1.

NIGGER IN THE WOODPILE. see under NEGRO

5 Don't awake a sleeping cat. (Il ne faut pas réveiller le chat qui dort.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) See also under DOG

6 When I play with my cat, who knows if she amuses herself with me more than I with her? We entertain each other with mutual apish tricks. (Quand je me joue à ma chatte, qui sait si elle passe son temps de moy, plus que je ne fois d'elle? Nous nous entretenons de singeries reciproques.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

Quoted by ISAAC WALTON. *The Compleat Angler*. Ch. 1.

7 His new friend, however, proved . . . to be like a singed cat, much better than he looked.

J. C. NEAL, *Charcoal Sketches*, p. 48. (1837)

"Like a singed cat," better than she looks.

JAMES MITCHELL, *Nantucketisms*, p. 42. (1848)

I reckon you're a kind of singed cat, as the saying is—better'n you look.

MARK TWAIN, *Tom Sawyer*. Ch. 1. (1876)

8 He that will play with cats, must expect to be scratched.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 249. (1710)

They that bourd [jest] wi' cats, maun count on scarts [scratches].

ALFRED HENDERSON, *Scottish Proverbs*, p. 141. (1832)

9 But go and come with gossip's cheer, Ere Gib our cat can lick her ear.

GEORGE PEZLE, *The Famous Chronicle of King Edward the First*. (1593)

Ere a cat could lick her ear.

CHARLES COTTON, *Vergil Travestied*. Bk. iv. (1664)

Before the cat can lick her ear.

JOHN RAY, *English Proverbs*, p. 168. (1670)  
FULLER, *Gnomologia*. No. 960. (1732)

1  
The more you rub a cat on the rump, the higher she sets her tail.

JOHN RAY, *English Proverbs*, p. 109. (1678)

No need . . . of adulation or flattery to quicken [fools] to a ranker growth; for, "The more you stroke the cat's tail, the more he raises his back."

R. C. TRENCH, *On the Lessons in Proverbs*, iv, 78. (1853) It will be noted that the Archbishop reverses the proverb.

2  
I will keep no more cats then will catch mice.

JOHN RAY, *English Proverbs*, p. 350. (1678) No more in the family than will earn their living.

I will keep no Cats that will not catch Mice.

THOMAS FULLER, *Gnomologia*. No. 2638. (1732)  
I'll no more cats than can slay mice.

CHARLES READE, *The Cloister and the Hearth*. Ch. 52. (1861)

In the ordinary merchantman there are decidedly 'no more cats than can catch mice.'

F. T. BULLEN, *The Cruise of the Cachalot*, p. 25. (1898) No larger crew than absolutely necessary.

3  
I . . . forced myself to be pleasant to the four men who were there, each one looking precisely like the cat after it had eaten the canary!

F. A. ROE, *Army Letters*, p. 26. (1871)

You look like you'd swallowed the canary.

DASHIELL HAMMETT, *The Maltese Falcon*. Ch. 4. (1930)

With the air of a cat that had swallowed a canary  
SOMERSET MAUGHAM, *The Mixture as Before*, p. 72. (1940)

I could see her getting that cat-that-ate-the-canary look on her face.

FITZSIMMONS AND ADAMS, *This—Is Murder*, p. 148. (1941)

Looking as innocent as a cat who's just swallowed the family parrot.

H. S. KFELE, *The Man with the Wooden Spectacles*, p. 62. (1941).

She was looking around the dinner table with that cat-swallowed-the-canary smile.

VIRGINIA RATH, *Posted for Murder*, p. 116. (1942)

His satisfied, cat-that-has-just-eaten-the-canary expression had been rather revolting.

McKNIGHT MALMAR, *Never Say Die*, p. 91. (1943)

A cat containing a canary looks the way you look now.

F. C. DAVIS, *Let the Skeletons Rattle*, p. 141. (1944)

4  
I am as vigilant as a cat to steal cream.

SHAKESPEARE, *I Henry IV*, iv, 2, 64. (1597)

The cat is in the cream-pot.

JOHN RAY, *English Proverbs*, p. 233. (1678)

The cat shuts its eyes while it steals cream.

R. C. TRENCH, *Proverbs*, iv, 77. (1853)

5  
Here is that which will give language to you, cat.

SHAKESPEARE, *The Tempest*, ii, 2, 86. (1611)

Old Liquor able to make a Cat speak.

THOMAS D'URFEY, *Pills to Purge Melancholy*, iii, 272. (1719)

It's enough to make a Tom cat speak.

DICKENS, *Nicholas Nickleby*. Ch. 12. (1829)

It would make a cat laugh.

J. R. PLANCHÉ, *Extravaganzas*, iv, 148. (1851)  
WEYMAN, *Shrewsbury*. Ch. 35. (1898)

6  
But drynke, styll drynke, And let the cat wynke.

JOHN SKELTON, *Elynor Runnyng*, l. 306. (c. 1520)

Ab, ah, sirs, let the cat wink.

UNKNOWN, *The World and the Child*. (1522)  
In HAZLITT, *Old Plays*, i, 265.

It was always that ye cat winked whan her eye was oute.

SIR THOMAS MORE, *Works* (1557), p. 241, col. 1. (1528)

Somwhat it is, I see, when the cat wynkth, And bothe hir eyne out, but further stryfe to shonne,

Let the cat winke, and leat the mouse ronne.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 4. (1546)

The prouerbe olde That the catte winkid when her eye was out.

UNKNOWN, *Jacke Jugeler*, p. 80. (c. 1550)

The cat winked when both her eyes were out

JAMES HOWELL, *Proverbs*, p. 2. (1659)

No wonder the cat wink'd, when both her eyes were out.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The cat ofte winks, and yet she is not blind

SAMUEL ROWLANDS, *A Whole Crew of Kind Gossips*, p. 20. (1609)

Though the cat winks a while, yet sure she is not blind.

JOHN RAY, *English Proverbs*, p. 109. (1678)

And so let the cat be winking.

OSWALD DYKES, *English Proverbs*, p. 45. (1709)

When the Cat winketh,

Little wots the Mouse, what the Cat thinketh

THOMAS FULLER, *Gnomologia*. No. 6432. (1732)

7  
A cat . . . much baited and straitened, turn to be a lion.

JOHN SKELTON, tr. *Don Quixote*. Pt. ii, ch. 14. (1620)

A baited cat may grow as fierce as a lion.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 305. (1710)

8  
I am pent up in frowsy lodgings, where there is not room enough to swing a cat.

TOBIAS SMOLLETT, *Humphry Clinker*. 8 June. London. (1771) That is, a cat-o'-nine-tails.

Mrs. Crupp had indignantly assured him that there wasn't room to swing a cat there; but as Mr. Dick justly observed to me, sitting down on the foot of the bed, nursing his leg, "You know, Trotwood, I don't want to swing a cat. I never

do swing a cat. Therefore what does that signify to me!"

DICKENS, *David Copperfield*. Vol. ii, ch. 6. (1849)

Room to swing a cat in.

MARK TWAIN, *In Eruption*, p. 179. (1906)

1 That woman grins like a Cheshire cat.

W. M. THACKERAY, *The Newcomes*. Ch. 24. (1855) An old simile, whose origin has never been satisfactorily explained. See *Notes and Queries*, 1852, v, 402.

A large cat was lying on the hearth and grinning from ear to ear. "Please would you tell me," said Alice, . . . "why your cat grins like that?" "It's a Cheshire-Cat," said the Duchess.

LEWIS CARROLL, *Alice's Adventures in Wonderland*. Ch. 6. (1865) It was this and other references to the Cheshire cat by Carroll in *Alice* which popularized the simile.

They called me the Cheshire Cat because I usually turned up smiling.

FRANCIS BEEDING, *Eleven Were Brave*, p. 66. (1941)

2 Cats always will lie soft. (αὐ γὰρ αἱ μαλακῶς κρησονται καθεύδειν.)

THEOCRITUS, *Idyls*. *Idyl* xv, l. 28. (c. 270 B. C.)

3 Whenever the cat of the house is black,  
The lasses of lovers will have no lack.

T. F. THISTLETON-DYER, *English Folk-Lore*, 108. (1878)

4 The cat loves fish, but does not wish to wet its foot. (Catus amat pisces. sed non vult tingere plantam.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 138. A Medieval Latin proverb, of before 1200, cited also by Henderson.

The cat loves fish, but does not wish to touch the water. (Catus amat piscem, sed non vult tangere flumen.)

UNKNOWN, *Trinity College Homilies*, 0, 11, 45, Förster. (c. 1225) The English rendering, the earliest known, is, "Cat lufat visch, ac he nele feth wete." The *Harleian Miscellany* has a slightly different version of the Latin. "Catus vult piscem sed non vult tangere limpham." The proverb was turned into a dull fable by ODO OF CHERITON, a twelfth-century versifier.

For ye be lyk the sweynte [slothful] cat,  
That wolde have fish; but wostow what?  
He wolde no-thing wete his clowes.

CHAUCER (?), *The Hous of Fame*, Bk. iii, l. 693. (c. 1383)

As a cat wolde etē fisshes

Withouthē wetinge of his cles.

JOHN GOWER, *Confessio Amantis*. Bk. iv, l. 1108. (c. 1390)

The catte wyll fyshe eate, but she wyll not her feete wette.

RICHARD TAVERNER, *Translation of Erasmus*, fo. 47. (1539)

The cat would lick milke, but she will not wet her feet.

BRIAN MELBANCKE, *Philotimus*, sig. O1. (1583)

Ye breid of the cat, ye wald fain eat fish, but yee have no will to weet your feet.

DAVID FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

Letting 'I dare not' wait upon 'I would,'  
Like the poor cat i' the adage.

SHAKESPEARE, *Macbeth*, i, 7, 44. (1605)

The cat loves fish, but she's loath to wet her feet. (Le chat aime le poisson, mais il n'aime pas à mouiller la patte.)

JOHN RAY, *English Proverbs*, p. 67. (1670) The Germans say, "Die Katze moechte die Fische wohl, sie mag aber die Füße nicht netzen."

Fain would the Cat Fish eat,  
But she's loth her Feet to wet.

THOMAS FULLER, *Gnomologia*. No. 6130. (1732)

What cat's averse to fish?

THOMAS GRAY, *On the Death of a Favourite Cat*. (1748)

He will never catch any trout who keeps his arms dry. (No se cojen truchas, a brajas enjutas.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 284 (1856) A Spanish proverb

5 I know how the cat jumps.

SAMUEL WOODWORTH, *The Forest Rose*. Act i, sc. 2. (1825)

I would like to be there, were it but to see how the cat jumps.

WALTER SCOTT, *Journal*, 7 Oct., 1826. To see which direction events are taking. In the *Croker Papers*, i, 11, 319. Scott is quoted as saying, "Had I time, I believe I would come to London merely to see how the cat jumped."

In these politics there's never any telling which way the cat will jump.

SEBA SMITH, *Major Downing*, p. 6. (1830)

That cat won't jump.

T. C. HALIBURTON (SAM SLICK), *Wise Sawy*, Ch. 4. (1843) NGAIO MARSH, *Vintage Murder*, p. 260. (1940) MARK TWAIN (*Innocent Abroad*, ch. 4 (1869), has, "That cat won't fight, you know."

He understood . . . which way the cat jumped  
CHARLES KINGSLEY, *The Water Babies*, p. 289 (1863)

Easy enough to see which way the cat would jump.

WILLIAM DE MORGAN, *Alice-for-Short*. Ch. 27 (1907)

I would like to be there, were it but to see how the cat jumps.

NICHOLAS BLAKE, *The Corpse in the Snowman*, p. 87 (1941)

6 Many men of lawe . . . bi here suteltes [by their subtleties] turnen the cat in the panne

JOHN WYCLIF, *Works* (1871), iii, 332. (a. 1484)

"To turn the cat in the pan" has two meanings, (1) to make things appear the reverse of what they really are, and (2) to change sides from motives of self-interest. The origin of the phrase is unknown. See O.E.D.

These vile cheaters turned the cat in the pan, giving to divers vile, patching thefts . . . the name of a law.

GILBERT WALKER, *Dice Play*, p. 18. (1532)

Ther was a prouerbe I knew wan,  
Callyd "turnyng the cate in the pan."

UNKNOWN, *The Pilgrim's Tale*, l. 691. (c. 1542)  
God saith, "Cry, cease not," but they turn cat  
in pan, and say, "Cease, cry not."

THOMAS BECON, *Invective Against Swearing*.  
(1543)

A subtille turning the catte in the panne, or  
wresting of a false thing to some purpose.

RICHARD HULOET, *Abcedarium*. (1572)  
Turning the Cat in the Pan, full of Leiger-du-  
maine.

THOMAS NEWTON, tr. *Lemnie's Touchstone of  
Complexions*, p. 208. (1576)

I'll, with the proverbe, Turne the cat i' the band.  
HENRY HUTTON, *Follie's Anatomie*.. (1619)

There is a cunning, which we in England call,  
The turning of the cat in the pan; which is, when  
that which a man sayes to another, he laies it, as  
if another had said it to him.

FRANCIS BACON, *Essays: Of Cunning*. (1620)  
How foully do they . . . turne cat in pan.

THOMAS STOUGHTON, *The Christians Sacrifice*,  
vii, 91. (1622) Change sides, "turn-coat."

You are a Villain, have turn'd Cat-in-pan, and  
are a Tory.

JOHN CROWNE, *City Politiques*, ii, 1. (1675)

I turned the cat in pan once more,  
And so became a Whig, sir.

UNKNOWN, *The Vicar of Bray*. (c. 1700)  
This precious Basil will turn cat in pan with any  
man.

WALTER SCOTT, *Old Mortality*, Ch. 35. (1816)

1  
Like a cat in a strange garret, frightened at  
every step.

UNKNOWN, *Woodstock (Vt.) Observer*, 16  
March, 1824.

"Like a cat in a strange garret." Amazed.

JAMES MITCHELL, *Nantucketisms*, p. 42. (1848)  
I'd be a cat in a strange garret.

P. STAPLETON, *Major's Christmas*, p. 102. (1886)  
When . . . he arrived in Boston, he felt . . . like  
a cat in a strange garret.

C. C. MUNN, *Uncle Terry*, p. 110. (1900)  
THE CAT HAS ONLY ONE TRICK, *see under* FOX.  
TO LOOK LIKE SOMETHING THE CAT DRAGGED IN,  
*see under* LOOK.

TO FIGHT LIKE KILKENNY CATS, *see under* FIGHT-  
ING.

## II—When the Cat's Away

2  
There be no goodness of shepe, yf the shep-  
herde be awaye. (Ouium nulla utilitas, si pas-  
tor absit.)

ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 26.  
(1508) Taverner, tr. fo. 45. (1550) Taverner  
adds: "Seruauntes do nothyng well, where  
ye mayster is absent. Scollers do no good,  
when the teacher is gone."

3  
Weill wats [wots] the mouse, the cat's oot  
of the house.

FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595)  
Weel kens the mouse when the cat's out o' the  
house.

JOHN RAY, *Scottish Proverbs*, p. 263. (1678)

Well kens the mouse that the cat's out of the  
house.

JAMES KELLY, *Scottish Proverbs*, p. 342. (1721)  
The servant lasses . . . grew out of all bounds  
[after the death of their mistress], verifying the  
proverb, "Well kens the mouse when the cat's  
out of the house."

JOHN GALT, *Annals of the Parish*. Ch. 37. (1821)

4  
When the Cat is abroad, the Mise play.  
(Quando la gatta non è in casa, i sorsi bal-  
lano.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)  
Literally, "When the cat is not in the house,  
the mice dance." The same form in Spanish.  
The Germans say, "Katz aus dem Haus, rührt  
sich die Maus" (Cat outside the house, re-  
pose for the mouse). The proverb is com-  
mon to all European countries.

There's an old proverb—when the cat's away,  
the mouse may play.

THOMAS HEYWOOD, *A Woman Kill'd With  
Kindness*. Act iv, sc. 4. (1607)

When the cat is away, the mice play.

JOHN RAY, *English Proverbs*, p. 68. (1670)

When the Cat's gone, the Mice grow sawcy.

THOMAS FULLER, *Gnomologia*. No. 5572. (1732)  
Such is life. The cat's away and the mice they  
play.

DICKENS, *Bleak House*. Ch. 54. (1852)

While the devil is away, [let us] wash [our]  
clothes.

GURNEY CHAMPION, *Racial Proverbs*, p. 439  
(1938) A Japanese proverb.

When the husband's away the Kews will play  
DOROTHY HUGHES, *The Bamboo Blonde*, p  
179. (1941)

When the cat's away, the mice will play around.  
STEWART STERLING, *Down Among the Dead  
Men*, p. 54. (1943)

5  
The mowse goth a-brode, wher the cat is not  
lorde.

RICHARD HILLS, *Commonplace-Book*, p. 132.  
(c. 1530)

6  
When the cat is outside the house,  
Mice and rats have their innings.  
(Quand le chat est hors la maison,  
Souris et rats ont leur saison.)

LE ROUX DE LINCY, *Proverbes Français*. Vol ii,  
p. 158. (1859)

7  
Sport as you may while the master's away.  
(Delude ut lubet, erus dum hinc abest.)

PLAUTUS, *Persa*, l. 811. (c. 200 B.C.)  
The mows lordchvpyth [plays the lord], where  
a cat ys nawt. (Mus debaccatur, ubi catus non  
dominatur.)

UNKNOWN, *Harleian Miscellany*, 3362. (c. 1470)

8  
When the Catte is not at home, the Myce  
daunce.

JAMES SANFORD, *Hours of Recreation*, p. 220.  
(1572)

The cat absent, the mice dance. (Absent le chat les souris dansent.)

BAIF, *Mimes*. (c. 1575) Also in modern Greek, *λειν' ὁ γάρος, καὶ χορεύουν τὰ ποντίκια*. See NEGRIS, *Modern Greek Proverbs*, p. 73.

While the cat runs over the roofs, the mice dance across the floors. (Quand le chat court sur les toits, les souris dansent sur les planchers.)

BALZAC, *Eugénie Grandet*. Ch. 3. (1833) This is the commonest form of the French proverb, but there are variations: "Quand le chat court sur les toits, les souris dansent au logis" (at home); "Les rats se promènent à l'aise là où il n'y point des chats" (The rats promenade at ease where there are no cats); "Là où chat n'est, souris se reveillent" (Where the cat is not, the mice are awake).

1 When the cat's away, the rats come out to stretch.

WILLIAM SCARBOROUGH, *Chinese Proverbs*, No. 606. (1875)

2 Playing the mouse in absence of the cat.

SHAKESPEARE, *Henry V*, i, 2, 172. (1598)

### III—Cat and Dog

3 Between dogs and cats there is a good war. (De chiens et chats la guerre est belle.)

BAIF, *Mimes*, fo. 50. (c. 1500)

FIGHT LIKE CAT AND DOG, see under FIGHTING.

4 The cat and dog may kiss, yet are none the better friends.

H.G. BOHN, *Handbook of Proverbs*, p. 499. (1855)

5 She and her sister led a cat and dog life together.

CHARLOTTE BRONTË, *Jane Eyre*. Ch. 10. (1847)

Who lives like cat and dog never has repose or estate.

(Qui vit comme chat et chien

Jamais n'a repos ne bien.)

LE ROUX DE LINCY, *Proverbes Français*. Vol. ii, p. 158. (1859) A shorter form is "Vivre comme chien et chat."

They were like cat and dog. (Comme chat et chien.)

GEORGES SIMENON, *Au Rendez-Vous des Terre-Neuves*. Ch. 1. (c. 1937)

6 A dog will remember a three days' kindness three years, while a cat will forget a three years' kindness in three days.

GURNEY CHAMPION, *Racial Proverbs*, p. 440. (1938) A Japanese proverb.

7 It is the Marriage of a Cat and Dog together.

THOMAS FULLER, *Gnomologia*. No. 3025. (1732)

8 None but Cats and Dogs are allowed to quarrel in my House.

THOMAS FULLER, *Gnomologia*. No. 3643. (1732)

TO AGREE LIKE CATS AND DOGS, see under AGREEMENT.

9 By biting and scratching cats and dogs come together.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

CAMDEN, *Remains*, p. 320. (1605)

Biting and scratching is scots folk's wooing.

DAVID FERGUSON, *Scottish Proverbs*, p. 24. (1595)

Biting and scratching gets the Cat with Kitten.

THOMAS FULLER, *Gnomologia*. No. 984. (1732)

10 Cats and dogs: Worthless securities.

S. A. NELSON, *A B C of Wall Street*, p. 133. (1900)

"To pay in cats and dogs" is to pay, not in cash, but in inconvenient or useless commodities.

RICHARD THORNTON, *American Glossary*, p. 153. (1912)

### CATCH

11 The Gentleman had got a great Catch of her, as they say.

JOHN DRYDEN, *The Wild Gallant*. Act iii, sc. 1. (1662)

She intended to have me, if she could catch, and it was indeed a kind of catch.

DANIEL DEFOE, *Colonel Jack*, p. 203. (1722)

Miss M. is absolutely on the catch for a husband.

JANE AUSTEN, *Lady Susan*. Ch. 14. (1814)

He would be a great catch.

JOHN GALT, *Lowrie Todd*, iv, 9, 174. (1830)

She was considered quite a catch.

FREDERICK MARRYAT, *Poor Jack*, ch. 51. (1840)

12 He that can catch and hold, he is the man of gold.

EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, 243. (1654) See under GETTING AND KEEPING.

13 Was none in sight But cacche who that cacche might.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 240. (1393)

They catche that catche may, kepe and holde fast.

JOHN SKELTON, *Magnifycence*, l. 1773. (c. 1520)

Catch that catch may.

JOHN HEYWOOD, *Proverbs*, p. 171. (1546)

By hooke or by crooke, catch that catch may.

RANDLE COTGRAVE, *Dictionary: Griffie, Graffe* (1611)

Men, women, and all woo, catch that catch may.

BEAUMONT AND FLETCHER, *The Scornful Lady*. Act. i, sc. 1. (c. 1612)

Let him catch this that catch can.

BEN JONSON, *Bartholomew Fayre*. Act ii. (1614)

In a world where all must catch that catch can.

SAMUEL JOHNSON, *The Rambler*. No. 197. (1752)

There's catch as catch can, hit or miss, luck is all.

KANE O'HARA, *Midas*. Act ii, sc. 8. (1761)

The last words seem to mean "Catch who catch can."

WALTER SCOTT, *Kenilworth*. Ch. 11. (1821)

Each shall slay his man, catch who catch can.

CHARLES KINGSLEY, *Westward Ho!* Ch. 5. (1855)



- <sup>1</sup>  
To lie at catch for an advantage.  
SIR THOMAS RYVES, *The Poor Vicars Plea*, p. 141. (1605) To set a trap.  
I have to do with an adversary who lieth at catch for the least advantage.  
THOMAS FULLER, *The Appeal of Injured Innocence*. (1659) See *Hist. Camb. Univ.*, p. 405.  
You lie at the catch, I perceive.  
JOHN BUNYAN, *The Pilgrim's Progress*. (1877) Pt. i, p. 88. (1678)

## CATER-COUSIN

- <sup>2</sup>  
They be cater cosyns: and almoste neuer a sonder.  
WILLIAM HORMAN, *Vulgaria*, fo. 223. (1519)  
They are good friends.  
We should find you cater-cosens.  
THOMAS LODGE, *A Defence of Poetry*, 9, 29. (1579)  
His master and he . . . are scarce cater-cousins.  
SHAKESPEARE, *The Merchant of Venice*, ii, 2, 139. (1597)  
They are not now cater cousins [*inimicitia est inter eos*].  
RICHARD BERNARD, tr., *Andria*, Act v, sc. 7. (1598)  
They are not cater-cousins.  
JOHN RAY, *English Proverbs*, p. 168. (1670)  
He and I were never cater-cousins.  
TOBIAS SMOLLETT. (1759) See HILL, *Boswell*, i, 349.

## CATTLE

- <sup>3</sup>  
Old cattle breed no longer, doted trees deny fruit, the tired earth becomes barren.  
THOMAS ADAMS, *Sermons*, i, 485. (1629)  
Old cattle breed not.  
JOHN CLARKE, *Paroemiologia*, p. 169. (1639)  
<sup>4</sup>  
God does not principally take care for such cattle.  
JOHN MILTON, *The Doctrine of Divorce*, iv, 28. (1643) Such trash.  
What have any of you cursed cattle to do with thinking what's right?  
H. B. STOWE, *Uncle Tom's Cabin*. Ch.33. (1850)  
Do you suppose I am going to speak of these cattle that way?  
MARK TWAIN, *Journalism in Tennessee*. (c.1871)  
<sup>5</sup>  
The cattle upon a thousand hills. (Iumenta in montibus et boves.)  
*Old Testament: Psalms*, i. 10. (c. 400 B. C.)

## CAUSE

- <sup>6</sup>  
All men are well-disposed to the weaker cause. (*τοῖς ἡσυχαιοτέροις γὰρ πάντες τὴν ἐνέχυρον φέρει.*)  
AESCHYLUS, *Suppliant Maidens*, l. 489. (c. 485 B. C.) See also DOG: UNDER DOG.  
<sup>7</sup>  
They never fail who die in a great cause.  
BYRON, *Marino Faliero*. Act ii, sc. 2. (1820)

Great causes are never tried on their merits.

R. W. EMERSON, *Essays: Nature*. (1844)

<sup>8</sup>  
The causes of events are always more interesting than the events themselves. (Semper causae eventorum magis movent, quam ipsa eventa.)

CICERO, *Ad Atticum*. Bk. ix, epis. 5. (49 B. C.)

To know truly is to know by causes. (Vere scire, esse per causas scire.)

FRANCIS BACON, *De Augmentis Scientiarum*. Pt. ii, bk. ii, aphor. 1. (1605) Quoted.

<sup>9</sup>  
If you greaze a Cause well, it will stretch.

THOMAS FULLER, *Gnomologia*. No. 2753. (1732)  
See also under BRIBERY.

<sup>10</sup>  
We would call no one a lobster without good and sufficient claws.

O. HENRY (W. S. PORTER), *Between Rounds*. (1906)

<sup>11</sup>  
We are all ready to be savage in some cause. The difference between a good man and a bad one is the choice of the cause.

WILLIAM JAMES, *Letters*, ii, 28. (1895)

<sup>12</sup>  
The greatest events may be often traced back to slender causes.

SAMUEL JOHNSON, *The Rambler*. No. 141. (1751) See also under TRIFLES.

<sup>13</sup>  
The parent of the universe . . . fixed for eternity the causes whereby he keeps all things in order. (Parens rerum . . . fixit in aeternum causas, qua cuncta coercent.)

LUCAN, *De Bello Civili*. Bk. ii, l. 7. (C. A. D. 60)  
Even from the first beginnings of the world descends a chain of causes. (A prima descendit origine mundi | causarum series.)

LUCAN, *De Bello Civili*. Bk. vi, l. 611.

He clepeth God the firste cause.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 87. (1393)

The Universal Cause  
Acts to one end, but acts by various laws.

POPE, *An Essay on Man*. Epis. iii, l. 1. (1733)

The Universal Cause  
Acts not by partial but by gen'ral laws.

POPE, *An Essay on Man*. Epis. iv, l. 35.

Thou Great First Cause, least understood.

POPE, *Universal Prayer*. (1738)

By the First Cause is meant that which produces all things, and is itself produced of none.

HENRY L. MANSEL, *Bampton Lectures*, ii, 30 (1858)

<sup>14</sup>  
A bad cause should be silent. (Mala causa silenda est.)

OVID, *Ex Ponto*. Bk. iii, epis. 1, l. 147. (A. D. 13)  
It is a bad cause that asks for mercy. (Mala causa est quae requirit misericordiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 353. (c. 43 B. C.)

'Tis a bad cause that none dares speake in.

JOHN CLARKE, *Paroemiologia*, p. 199. (1639)

It's a bad Cause indeed that none dares speak in.

THOMAS FULLER, *Gnomologia*. No. 2840. (1732)

It's an ill cause that the lawyers think shame o'.  
ALLAN RAMSAY, *Scots Proverbs*. (1737)  
He that has the worst Cause, makes the most Noise.

THOMAS FULLER, *Gnomologia*. No. 2153. (1732)  
A bad cause will ever be supported by bad means and bad men.

THOMAS PAINE, *The Crisis*. No. 2. (1776)  
He who hath an ill cause, let him sell it cheap.  
H.G. BOHN, *Handbook of Proverbs*, p. 399. (1855)

1  
Everyone was eloquent in behalf of his own cause. (Proque sua causa quisque disertus erat.)

OVID, *Fasti*. Bk. iv, l. 112. (c. A. D. 8)  
What need we any spur but our own cause?  
SHAKESPEARE, *Julius Caesar*, ii, 1, 123. (1599)

A man is a lion in his own cause.  
DAVID FERGUSON, *Scottish Proverbs*, p. 12. (c. 1595) Cited also by KELLY, *Scottish Proverbs*, p. 6 (1721), who adds, "No man so zealous for, or assiduous in, a man's business as himself." A Scottish form is, "A man's aye crusest [keenest] in his ain cause," or "A cock is crouse in his own midding."

He is a Lion in a good Cause.  
THOMAS FULLER, *Gnomologia*. No. 1907. (1732)  
Causes are good or bad as they are ours or our neighbours'.

GILBERT PARKER, *The Seats of the Mighty*. Ch. 18. (1896)

2  
Cause célèbre. (A celebrated case.)  
FRANÇOIS DE PETEVAL, *Causes Célèbres et Intéressantes*. Title of work in twenty volumes, published at Paris in 1734. Usually in modern usage a law-suit involving scandal.

3  
Who pleads another's cause arraigns himself. (Alienam qui orat causam se culpatur.)  
PUBLILIUS SYRUS, *Sententiae*. No. 48. (c. 43 B. C.)

This cause is to be fought, not pleaded.  
PHILIP MASSINGER, *The Bashful Lover*. Act i, sc. 2. (1636)

He is one that will not plead that cause, wherein his tongue must be confuted by his conscience.

THOMAS FULLER, *The Holy State: The Good Advocate*. Bk. ii, ch. 1. (1642)

4  
A good cause fears no judge. (Bona causa nullum iudicem verebitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 98. (c. 43 B. C.)  
A good cause needs not to be patron'd by passion, but can sustain itself upon a temperate dispute.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 5. (1643)

The cause is good, and the word "Fall on."  
JAMES KELLY, *Scottish Proverbs*, p. 312. (1721)  
"Spoken facetiously," says Kelly, "when we begin dinner."

The Proverb is, one Cause is good Until the other's understood.

UNKNOWN, *Poor Robin's Almanack*, Oct., 1731.  
A good Cause makes a stout Heart, and a strong Arm.

THOMAS FULLER, *Gnomologia*. No. 140. (1732)

5  
I often wished that all my causes were apple-pie causes.

JOHN SCOTT, LORD ELDON, *Remark*, after adjudging a complaint made to him by the undergraduates of University College, Oxford, of which he was resident Fellow. (1767)  
The complaint was that an apple-pie which could not be eaten had been sent to the refectory by the cook, but when Lord Eldon ordered the cook to produce the pie, the latter informed him that he and his assistants had eaten it. Whereupon Lord Eldon gave judgment for the cook, saying to the students, "You complained that the pie could not be eaten, but the pie *has* been eaten, and therefore *could* be eaten."

6  
There is occasions and causes why and wherefore in all things.

SHAKESPEARE, *Henry V*, v, 1, 3. (1599)  
Nothing ever came to pass under the sun of which there is not a just preceding cause.

SIR WALTER RALEGH, *History of the World*. Bk. i, ch. 1. (1614) Quoting Plato.

Everything is the cause of itself.

R. W. EMERSON, *Journals*. (1856)  
Everything must have a cause. (Fan shih pi yü yin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 3. (1875)

7  
Hear me for my cause, and be silent, that you may hear.

SHAKESPEARE, *Julius Caesar*, iii, 2, 13. (1599)

8  
For my sake, do get it into your minds that my cause is a just one. (Mea causa causam hanc iustam esse animum inducite.)

FERENCE, *Heauton Timorumenos: Prologue*, l. 41. (163 B. C.)

A just cause is strong.  
THOMAS MIDDLETON, *A Tricke to Catch the Old One*. Act iii, sc. 3. (1607)

Our cause is just, our union is perfect.

JOHN DICKINSON, *Declaration on Taking up Arms*, 1775. Formerly attributed to Jefferson. but is in Dickinson's handwriting in the original manuscript draft of the resolutions.

9  
Every cause of a cause is cause of thing caused.

THOMAS USK, *The Testament of Love*, ii, 285. (c. 1400)

Cause causeth (quoth he) and as cause causeth mee,  
So will I doo.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
See also under NECESSITY.

Cause me no causes.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act i, sc. 3. (1625)

10  
Before they made common cause with either French or English.

H. H. WILSON, *History of British India*, i, 209. (1844)

The two parties . . . united their strength in a common cause.

MACAULAY, *History of England*, i, 101. (1848)  
Epirus will make common cause with Thessaly.

MARY HOWITT, tr. *Bremer's Greece*, ii, 14, 114. (1863)

1 Happy the man who has been able to understand the causes of things. (Felix, qui potuit rerum cognoscere causas.)

VERGIL, *Georgics*. Bk. ii, l. 490. (29 B. C.)

2 "The lost cause" . . . was a lamentable failure.

UNKNOWN, *N.Y. Herald*, 2 July, 1868, p. 4/1.

Referring to the cause of the South in the Civil War.

They receive the representatives of "the Lost Cause" with every possible honor.

B. P. POORE, *Reminiscences*, ii, 526. (1886)  
"The Lost Cause," meaning the under dog in the "late unpleasantness."

NORA DAVIS, *The Northerner*, p. 4. (1905)  
He was elected . . . on account of his devotion to the "Lost Cause."

CORRA HARRIS, *Eve's Husband*, p. 40. (1910)  
Why should I go round championing a lost cause?

C. F. ADAMS, *And Sudden Death*, p. 155. (1940)  
HOME OF LOST CAUSES, see under OXFORD.

## II—Cause and Effect

3 Whatever moves is moved by another. (Quod movetur ab alio movetur.)

THOMAS AQUINAS, *Summa Theologicae*. Ch. 1. (c. 1265)

4 Cesse cause, ay cesseth maladye.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii. l. 483. (c. 1380)

The cause taken away, the effecte vanisheth.

GEORGE PETTIE, *Petite Pallace*, p. 193. (1576)

Do away with the cause, you do away with the sin. (Quitada la causa, se quita el pecado.)

CERVANTES, *Don Quixote*. Pt. ii. ch. 67. (1615)  
The cause having ceased, the effect ceases also (Cessante causa, cessat et effectus.)

SIR EDWARD COKE, *Commentarie upon Littleton*. (1628) Stating in another form a maxim of the law, "Sublata causa tollitur effectus" (The cause being taken away, the effect is removed).

For 'tis a maxim that will se'dom miss,  
Remove the cause and the effect will cease.

EDWARD WARD, *Nuptial Dialogues*, ii, 42. (1710)

5 Cause and effect, the chancellors of God.

R. W. EMERSON, *Essays: Self-Reliance*. (1841)  
Cause and effect, means and ends, seed and fruit, cannot be severed, for the effect already blooms in the cause.

EMERSON, *Essays: Compensation*.  
Cause and effect are two sides of one fact.

EMERSON, *Essays: Circles*.

6 The effect speaks, the tongue needs not.

HERBERT, *Jacula Prudentum*. No. 711. (1640)

7 In seeing the stubble one may judge what the grain was. (ἀλλ' ἔμπης καλὰ μιν γέ σ' ὄτομαι εἰσορόωντα | γυγνώσκειν.)

HOMER, *Odyssey*. Bk. xiv, l. 214. (c. 850 B. C.)

8 Their cause is hidden, but our woes are clear. (Causa latet, mala nostra patent.)

OVID, *Heroides*. Eleg. xxi, l. 53. (c. 10 B. C.)

The cause is hidden, but the result is known. (Causa latet, vis est notissima.)

OVID, *Metamorphoses*. Bk. iv, l. 287. (c. A. D. 7)

9 That which follows ever conforms to that which went before. (τὰ ἔξης δὲ τοῖς προηγησαμένοις οὐκείως ἐπὶ γίγνεται.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sc. 45. (C. A. D. 174)

A sufficient and effectual cause being granted, an answerable effect thereof is also granted.

SIR WALTER RALEGH, *History of the World: Preface*. (1614) Quoting Aristotle.

The effect has its cause.

OWEN MEREDITH (E. R. BULWER-LYTTON).  
*Lucile*. Pt. ii, canto iii, st. 8. (1860)

10 Sutch as the cause of every thing is, sutch wilbe the effect.

GEORGE PETTIE, *Petite Pallace*, p. 57. (1576)

How is it possible that of an il cause, can come a good effect?

GEORGE PETTIE, *Petite Pallace*, p. 234.

11 To produce effects beyond the cause; which is indeed to make something out of nothing.

FRANCIS ROUSE, *The Heavenly University*, x. 143. (1639)

12 Thou art the cause, and most accursed effect. SHAKESPEARE, *Richard III*, i, 2, 120. (1592)

And now remains

That we find out the cause of this effect;

Or rather say, the cause of this defect,

For this effect defective comes by cause.

SHAKESPEARE, *Hamlet*, ii, 2, 100. (1600)

After this, therefore on account of this. (Post hoc, ergo propter hoc.) False argument from cause to effect from mere precedence of circumstance.

RICHARD WHATELY, *Elements of Logic*, p. 135. (1826)

## CAUTION

See also Prudence

13 The over-cautious and industrious often prove losers.

*Babylonian Talmud: Pesachim*, fo. 50b. (c. 450) *Choboth Halebaboth (Preface)* has: "The greatest caution is not to be over cautious." And IBN GABIROL, *Choice of Pearls* No. 576, says: "Over-circumspection engenders loss."

Too much taking heed is loss.

HERBERT, *Jacula Prudentum*. No. 888. (1640)

He that is over-cautious will accomplish little. (Wer gar zu viel bedenkt, wird wenig leisten.)

SCHILLER, *Wilhelm Tell*. Act iii, sc. 1, l. 72. (1804) The French say, "Trop de précaution nuit" (Too much caution is harmful). See also under TIMIDITY.

1 Slowly, softly, if you wish to go far. (Pian piano, si va lontano.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 205. (1856) An Italian proverb. The French say, "Pas à pas on va loin" (Step by step one goes far). The Italians also say, "Chi va piano, va sano; chi va sano, va lontano" (He who goes slowly goes safely; he who goes safely goes far).

2 Be cautious as though you were standing on the brink of a precipice or walking on thin ice. CHÈN, *Book of Filial Duty*, p. 18. Quoting from *Shiking* (*Book of Songs*). c. 600 B.C.

3 They who are cautious and humble make but few slips. (Ee yok sat chee chea sun ee.)

CONFUCIUS, *Analects*. Bk. iv, ch. 23. (c. 500 B.C.) Marshman, tr. Legge has it: "The cautious seldom err."

Excessive precaution does no harm. (Abundans cautela non nocet.)

SIR EDWARD COKE, *Commentarie upon Littleton*. (1628) A legal maxim.

He who turns to look a second time will lose nothing. (Hui t'ou tsai k'an, pu tè shih san.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1919. (1875)

The lawyer's maxim, *ex abundante cautela*.

R. A. J. WALLING, *The Corpse with the Eerie Eye*, p. 94. (1942)

4 Stand away from a horse's heels. (Procul à pedibus equinis.)

ERASMUS, *Adagia*, i, iii, 95. (1523)

Take heed of an ox before, an ass behind, and a monk (or knave) on all sides.

JOHN RAY, *English Proverbs*, p. 16. (1678)

Take heed of The wrath of a mighty man, and the tumult of the people; Mad folk in a narrow place; A young wench, a prophetess, and a Latin-bred woman; A person marked, and a Widow thrice married; Foul dirty ways, and long sickness; Wind that comes in at a hole, and a reconciled Enemy; a step-mother; the very name of her sufficeth.

HERBERT, *Jacula Prudentum*. No. 1146. (1640)

Take heed of enemies reconciled, and of meat twice boiled.

JOHN RAY, *English Proverbs*, p. 17. (1678)

Take heed, girl, of the promise of a man; for it will run like a crab.

H. G. BOHN, *Handbook of Proverbs*, p. 493. (1855) From the Spanish.

LOOK BEFORE YOU LEAP, see under LOOK.

5 Distrust and caution are the parents of security.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1733. The Italians say, "La diffidenza è

la madre della sicurtà" (Caution is the mother of security); the Germans, "Vorsicht ist die Mutter der Porzellankiste" (Caution is the mother of the porcelain chest). Moltke's motto was "Erst wägen, dann wagen" (First weigh, then attempt), and a medieval Latin proverb points out that "Non de ponte cadit, qui cum sapientia vadit" (He does not fall from the bridge who walks with discrimination). A similar admonition is, "Take time in turning a corner."

6 As wary as a blind Horse.

THOMAS FULLER, *Gnomologia*. No. 745. (1732) Wary is the word.

THOMAS FULLER, *Gnomologia*. No. 5421.

A little wariness prevents great weariness.

ROBERT BLAND, *Proverbs*, ii, 110. (1814)

7 Know, one false step is ne'er retriev'd, And be with caution bold.

THOMAS GRAY, *On the Death of a Favourite Cat*, l. 38. (c. 1747)

8 Take heed is a faire thing.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

ARMIN, *Nest of Ninnies*, p. 29. (1608)

Take heed is a good reed.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iii, sc. 2. (1599) CAMDEN, *Remains*, p. 312. (1605) RAY, *Proverbs*, p. 102. (1670) FULLER, *Gnomologia*. No. 6315. (1732)

Good take-heed doth surely speed.

JOHN CLARKE, *Paroemiologia*, p. 266. (1639)

Cited by both Ray and Fuller.

Good heed hath good hap.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 719. (1681)

Take good heed will surely speed.

NATHAN BAILEY, *Dictionary: Heed*. (1736)

9 The way in which the icy blast would come down . . . was a "caution."

C. F. HOFFMAN, *Winter in the West*, p. 234. (1835) A "caution" is something that staggers or astonishes.

The way in which they kill pigs here is, to use a Yankee phrase, quite a caution.

FREDERICK MARRYAT, *Diary*. Vol. i, p. 236. (1839)

He is, as his neighbors say, a "caution."

WILLIAM BROWN, *America*, p. 21. (1849)

His wife was what the Yankees call a "caution."

MORTIMER COLLINS, *The Vivian Romance*, iii, 2, 26. (1870)

10 He is safe from danger who even in safety takes precaution. (Caret periculo qui etiam cum est tutus cavet.)

PUBLILIUS SYRUS, *Sententiae*. No. 130. (c. 43 B.C.) A cautious mind is the half of wisdom. (Incertus animus dimidium est sapientiae.)

PUBLILIUS SYRUS, *Sententiae*. No. 320.

How take precautions when heart seeks one thing and words another? (Quo caveas, cum animus aliud verba aliud petunt?)

PUBLILIUS SYRUS, *Sententiae*. No. 615.

1 Measure thrice what thou buyest, and cut it but once.

JOHN RAY, *English Proverbs*, p. 14. (1678) A shorter form is, "Measure thrice before you cut once." The Italians say, "Misura tre volte, e taglia una"; the Dutch, "Meet drie-maal eer gij eens snijdt.")

Measure thy cloth ten times; thou canst cut it but once.

TRENCH, *Lessons in Proverbs*, p. 75. (1852) A Russian proverb.

2 Each must take care of his coat and hat; Caution is needful, be sure of that.

(Ko chao i mao; hsiao hsin wei yao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1920. (1875)

In a narrow road look out for a dagger. (Lu fêng hsia ch'u hsü fang chien.)

SCARBOROUGH, *Chinese Proverbs*. No. 1932.

Never go to bed without a look at the kitchen. (Lin shui ch'u fang tsou yi 'hui.)

SCARBOROUGH, *Chinese Proverbs*. No. 1947. To guard against fire.

Deviate an inch and lose a thousand miles. (Ch'ia chih 'hao li, shih chih ch'ien li.)

SCARBOROUGH, *Chinese Proverbs*. No. 1951.

He wear strings on a felt hat. (Tai chan mao an shêng.)

SCARBOROUGH, *Chinese Proverbs*. No. 1939. Over cautious.

3 Caution is the confidential agent of selfishness.

WOODROW WILSON, *Speech*, at Chicago. 12 Feb., 1909.

## CELIBACY

See also Bachelor

4 There are sore troubles in the celibate life, but sorer is the futile watch which jealous husbands keep. (Poenaëque graves in caelibe vita, | et gravior cautis custodia vana maritis.)

AUSONIUS, *Elogues*. No. ii, l. 6. (c. A. D. 390)

See *Greek Anthology*. Bk. ix, epig. 359.

One was never married, and that's his hell; another is, and that's his plague.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 4, subs. 7. (1621)

Marriage has many pains, but celibacy has no pleasures.

SAMUEL JOHNSON, *Works*, xi, 74. (a. 1784)

Marriage may often be a stormy lake, but celibacy is almost always a muddy horsepond.

T. L. PEACOCK, *Melincourt*. Ch. 7. (1817)

5 Certainly, the best workes, and of greatest Merit for the Publike, have proceeded from the unmarried, or Childlesse Men.

FRANCIS BACON, *Essays: Of Marriage and Single Life*. (1612)

The Noblest workes and Foundations have proceeded from Childlesse Men.

BACON, *Essays: Of Parents and Children*. (1612)

6 To trail a light harrow.

WILLIAM CARR, *The Dialect of Craven*, i, 213.

(1828) Alluding to the comforts of celibacy. He trails a light harrow, his hat covers his family.

C. C. ROBINSON, *Whitby Glossary*, p. 79.

(1855) A variant is, "When a man's single, he carries all his troubles under one hat," or "When a man's single, he lives at his ease."

7 Nothing is better than a celibate life. (Melius nil caelibe vita.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 88. (20 B. C.)

8 The most lightly burdened arrive first at the destination.

SADI, *Bustan*. Ch. i, Apologue 9. (c. 1257)

If Christians be forced to run races for their lives, the unmarried have the advantage, lighter by many ounces.

THOMAS FULLER, *The Holy State*. Bk. i, ch. 12. (1642)

Strive to be the greatest Man in your Country, and you may be disappointed; Strive to be the best and you may succeed: He may well win the race that runs by himself.

FRANKLIN, *Poor Richard's Almanack*, 1747.

Space is ample east and west,  
But two cannot go abreast.

R. W. EMERSON, *The Over-Soul*. (a. 1867)

The race is run by one and one and never by two and two.

RUDYARD KIPLING, *Tomlinson*. (1891)

Down to Gehenna or up to the Throne,  
He travels the fastest who travels alone.

RUDYARD KIPLING, *The Winners*. (c. 1898)

Who travels alone, without lover or friend.

But hurries from nothing to nought at the end.

ELLA WHEELER WILCOX, *Reply to Kipling* (c. 1900)

Who drags the fiery artist down?

Who keeps the pioneer in town?

Who hates to let the seaman roam?

It is the wife, it is the home.

CLARENCE DAY, JR., *Wife and Home*. (c. 1930)

To be loved is to be hindered.

GURNEY CHAMPION, *Racial Proverbs*, p. 442

(1938) A Japanese proverb.

9 Thrice-blessed they that master so their blood,  
To undergo such maiden pilgrimage;  
But earthlier happy is the rose distill'd,  
Than that which, withering on the virgin thorn,

Grows, lives and dies in single blessedness.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 74. (1596)

Mope away your lives in single retchidness.

ARTEMUS WARD (C. F. BROWNE), *The Shakers*. (1860)

10 By persistently remaining single a man converts himself into a permanent public temptation.

OSCAR WILDE, *The Importance of Being Earnest*. Act ii. (1895)

<sup>1</sup> I never married, and I wish my father never had. (μὴ γάμος αἰθε δὲ μὴδ' ὁ πατήρ.)

UNKNOWN, *Epigram*. (*Greek Anthology*. Bk. vii, No. 309.)

I'm Smith of Stoke, aged sixty-odd,  
I've lived without a dame  
From youth-time on; and would to God  
My dad had done the same.

THOMAS HARDY, *Epitaph on a Pessimist*. (a. 1902)

<sup>2</sup> Eternal vigilance is the price of celibacy.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 104. (1906)

### CENSURE

See also Criticism

<sup>3</sup> Every man's censure is first moulded in his own nature.

GEORGE HERBERT, *Jacula Prudentum*. No. 1172. (1650) BOHN, *Handbook of Proverbs*, p. 351. (1855)

<sup>4</sup> I lose my patience, and I own it too,  
When works are censur'd, not as bad, but new.

(Indignor quicquam reprehendi, non quia crasse  
compositum illepidave putetur, sed quia nuper.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 76. (20 B. C.) Pope, tr., l. 115.

<sup>5</sup> I find the pain of a little censure, even when it is unfounded, is more acute than the pleasure of much praise.

THOMAS JEFFERSON, *Writings*. Vol. vii, p. 299. (c. 1800)

<sup>6</sup> No might nor greatness in mortality  
Can censure 'scape.

SHAKESPEARE, *Measure for Measure*, iii, 2, 197. (1604)

<sup>7</sup> The carping censures of the world.

SHAKESPEARE, *Richard III*, iii, 5, 68. (1592)

A Carper can cavil at any thing.

THOMAS FULLER, *Gnomologia*. No. 33. (1732)

<sup>8</sup> Censure's to be understood

Th' Authentick mark of the Elect.

SWIFT, *Ode to the Athenian Society*. St. 4. (1691)

### CERBERUS

<sup>9</sup> These realms huge Cerberus makes ring with his triple-throated baying. . . . To him the seer flung a morsel drowsy with honey and drugged meal. He, opening his triple throat in ravenous hunger, catches it when thrown and, with monstrous frame relaxed, sinks to earth and stretches his bulk over all the den.

VERGIL, *Aeneid*. Bk. vi, l. 417. (19 B. C.) Hence, "A sop to Cerberus," to stop his mouth and keep him quiet for a moment.

If I can give that Cerberus a sop, I shall be at rest for one day.

WILLIAM CONGREVE, *Love for Love*. Act i, sc. 4, l. 17. (1695)

To Cerberus they give a Sop

His triple-barking Mouth to Stop.

JONATHAN SWIFT, *On Poetry*, l. 213. (1733)

I must give the Cerberus a sop, I suppose.

SAMUEL FOOTE, *The Nabob*. Act i. (1773)

I will throw down a napoleon, as a sop to Cerberus.

HORACE SMITH, *Gaieties and Gravities*. (1825)

Give Cerberus a non-employment wage, the dog is hungry.

HORACE GREGORY, *New York, Cassandra*. (1933)

She had offered it as a sop to Cerberus.

MARGERIE ALLINGHAM, *Black Plumes*, p. 82. (1940)

### CEREMONY

<sup>10</sup> Ceremony is not Civility; nor Civility Ceremony.

FRANKLIN, *Poor Richard's Almanack*, 1752.

<sup>11</sup> A Man without Ceremony had need of great Merit in its Place.

THOMAS FULLER, *Gnomologia*. No. 315. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1745.

<sup>12</sup> Ceremony keeps up all things.

JOHN SELDEN, *Table Talk: Ceremony*. (c. 1650)

<sup>13</sup> I never stood on ceremonies.

SHAKESPEARE, *Julius Caesar*, ii, 2, 13. (1601)

I never stand upon ceremony.

JANE AUSTEN, *Northanger Abbey*. Ch. 8. (1798)

<sup>14</sup> The sauce to meat is Ceremony.

SHAKESPEARE, *Macbeth*, iii, 4, 36. (1605)

### CERTAINTY

<sup>15</sup> That's certain as death and hay-fever.

PHILIP BARRY, *You and I*. Act i. (1923) See also under SURE.

<sup>16</sup> Never take anything for granted.

BENJAMIN DISRAELI, *Speech*, 5 Oct., 1864

<sup>17</sup> An engagement ain't always a lead-pipe cinch.

O. HENRY, *The Sphinx Apple*. (1907)

It was a dead cert.

F. W. CROFTS, *Circumstantial Evidence*, p. 238. (1941)

<sup>18</sup> Positive men err most of any men.

THOMAS FULLER, *Gnomologia*. No. 3900. (1732)

Positiveness is an Evidence of poor Judgment.

THOMAS FULLER, *Gnomologia*. No. 3901. (1732)

To be positive: to be mistaken at the top of one's voice.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>19</sup> I will maintain it before the whole world. (Je le soutiendrai devant tout le monde.)

MOLIÈRE, *Le Bourgeois Gentilhomme*. Act iv, sc. 3. (1670)

<sup>1</sup> Supposing is good, but finding out is better.  
MARK TWAIN, *In Eruption*, p. 324. (1907)  
Quoted as a favorite maxim of his.

## II—Certainty and Uncertainty

<sup>2</sup> What is more unwise than to mistake uncertainty for certainty, falsehood for truth? (Quid enim stultius quam incerta pro certis habere, falsa pro veris?)

CICERO, *De Senectute*. Ch. xix, sec. 68. (44 B. C.)

<sup>3</sup> Certainty is the mother of Quietness and Repose; and Uncertainty the cause of variance and contentions.

SIR EDWARD COKE, *Commentarie upon Littleton*, iii, 302. (1628)

<sup>4</sup> He is a fool who leaves certainties for uncertainties. (νήπιος, ὅστις ἔτοιμα λιπῶν ἀνέτοιμα διώκει.)

HESIOD, *Fragments*. (c. 800 B. C.) Frag. 18, p. 278, Loeb. Quoted by PLUTARCH, *Moralia*. Sec. 505D.

We lose certainties whilst we seek uncertainties. (Certa mittimus, dum incerta petimus.)

PLAUTUS, *Pseudolus*, l. 685. (c. 200 B. C.)

Who that leaueh surety and leaneth vnto chaunce, Whan fooles pype, by auctoritee he maie daunce.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

He that leaves certainty and sticks to chance, When fools pipe, he may dance.

JOHN RAY, *English Proverbs*, p. 68. (1670)

FULLER, *Gnomologia*. No. 6439. (1732)

I would not advise you to neglect a certainty for an uncertainty.

MARY WORTLEY MONTAGU, *Letters*. Let. 82. (1711)

It is no wise man that will quit a certainty for an uncertainty.

SAMUEL JOHNSON, *The Idler*. No. 57. (1758)

Never quit certainty for hope.

H. G. BOHN, *Handbook of Proverbs*, p. 7. (1855)

A BIRD IN THE HAND IS WORTH TWO IN THE BUSH, see under BIRD.

<sup>5</sup> The difference between certainly and perhaps is not much after all. ('Wei chi 'yu 'o siang ch'ü chi ho.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 20. (c. 550 B. C.) Old, tr.

<sup>6</sup> The conviction of certainty is a sure proof of nonsense and extreme uncertainty. (La persuasion de la certitude est un certain témoignage de folie et d'incertitude extreme.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

<sup>7</sup> The only certainty is that nothing is certain. (Solum certum nihil esse certi.)

PLINY THE ELDER, *Naturalis Historia*. (A. D. 77)

As quoted by MONTAIGNE. Bk. ii, ch. 14.

The French say, "Rien n'est sûr que la chose incertaine."

Nothing is more certain than uncertainties.

RICHARD BARNFIELD, *The Shepherd's Content*. St. 11. (1594)

There is nothing certain in this life. (No hay cosa segura en esta vida.)

CERVANTES, *Don Quixote*. Pt. i, ch. 15. (1605)

Nothing is so certain as the unexpected.

CHARLES LOWE, *Prince Bismarck*. Ch. 9. (1885)

MACLAREN, *Expositor's Bible: Ephesians*. (1909)

There is a proverb that "nothing is certain but the unforeseen," and in fact few things turn out as we expect them.

J. A. FROUDE, *Oceana*. Ch. 7. (1886)

There is nothing certain to happen, says the proverb, but the unforeseen.

MACLAREN, *Expositor's Bible: Matthew*. (1905)

The only certain thing is that there is nothing uncertain.

O. HENRY, *The Venturers*. (1910)

Nothing is certain but uncertainty.

BERNARD SHAW, *Back to Methuselah*. Act i. (1921)

## CHAIN

### See also Fetters

<sup>8</sup> The cord breaketh at the last by the weakest pull.

FRANCIS BACON, *Essays: Of Seditions and Troubles*. (1612) Quoted as a Spanish proverb The thread breaks where it is weakest.

GEORGE HERBERT, *Jacula Prudentum*. (1740)

No chain is stronger than its weakest link.

CONAN DOYLE, *The Affair of the Porlock Letter*. (1887) HOWIE, *Murder for Christmas*, p. 122. (1941)

The weakness of even one link in the chain is fatal to the strength of the whole.

W. M. RAMSAY, *The Expositor*, 7 Jan., 1908

The strength of a chain is no greater than its weakest link.

BERNARD SHAW, *Misalliance*, p. 89. (1910)

A chain is no stronger than its weakest link.

IONE SHRIBER, *A Body for Bill*, p. 298. (1942)

<sup>9</sup> Chayns of Gold, bynd more strongly then those of yron.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii. p. 94. (1574) Pettie, tr.

Chains of Gold are stronger than Chains of Iron  
THOMAS FULLER, *Gnomologia*. No. 1079. (1732)

FETTERS OF GOLD, see under FETTERS.

<sup>10</sup> Make ye fast from heaven a chain of gold. (συνῆν χρυσέην ἐξ οὐρανόθεν.)

HOMER, *Iliad*. Bk. viii, l. 19. (c. 850 B. C.) The full text is, "Make ye fast from heaven a chain of gold, and lay ye hold thereof, all ye gods and goddesses; yet could ye not drag to earth from out of heaven Zeus the counselor most high, not though ye labored sore But whenso I were minded to draw of a ready heart, then with earth-itself should I draw you and with sea withal. . . . By so much am I above gods and above men."

Homer by "the golden chain" refers to nothing else than the sun, and means that so long as the heavens and the sun go round everything exists and is preserved, among both gods and men, but if the motion should stop, as if bound fast, everything would be destroyed.

PLATO, *Theaetetus*. Sec. 153D. (c. 390 B.C.)

It is not true, as I think, that the generations of mankind were let down from high heaven by some golden chain.

LUCRETIVS, *De Rerum Natura*. Bk. ii, l. 1153.

(c. 45 B.C.)

The Homeric chain. (Sa chaine Homericque.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 3. (1545)

And this is that Homer's golden chain, which reacheth down from heaven to earth, by which every creature is annexed, and depends on his Creator.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. i, mem. 1, subs. 2. (1621) Referring to God's love for the world.

Now lately Heaven and Earth, another World Hung o'er my Realm, link'd in a golden Chain.

MILTON, *Paradise Lost*. Bk. ii, l. 1004. (1667)

And fast by, hanging in a golden Chain, This pendent world, in bigness as a Starr Of smallest Magnitude close by the Moon.

MILTON, *Paradise Lost*. Bk. ii, l. 1051.

There is a Chain let down from Jove, But fasten'd to his Throne above; So strong, that from the lower End, They say, all human Things depend: This Chain, as Antient Poets hold, When Jove was Young, was made of Gold.

SWIFT, *Prometheus*, l. 31. (1724)

Now, from my soul, I hug these welcome chains.

EDWARD YOUNG, *Busiris*. Act v, sc. 1. (1719)

Servitude that hugs her chains.

THOMAS GRAY, *Ode for Music*. (1769)

Old chains gall less than new.

UNKNOWN, *The Spectator*, 12 Jan., 1907.

Men rattle their chains to show that they are free.

UNKNOWN. An English proverb.

### CHALK

I talk to you of garlic, and you talk of onions. (Ego tibi de aliis loquor, tu respondes de cepis.)

EVASMUS, *Adagia*. Chil. iii, cent. iv, No. 35.

(1508) HENDERSON, *Latin Proverbs*, p. 100, quotes this as "Ego de caseo loquor, tu de creta respondes" (I talk of cheese, you of chalk), evidently to bring it more closely into line with the English proverb. I speak of one thing, you reply with something wholly irrelevant.

You talke of chalke, and we of cheese.

JAMES MASSE, tr., *Celestina*, p. 212. (1631)

Chalke is na sheares.

DAVID FERGUSON, *Scottish Proverbs*, p. 26.

(1595) From tailors who mark their cloth with chalk before they cut it. A thing may be proposed, but never executed.

Making black of white, Chalk of Cheese.

STEPHEN GOSSON, *The Schoole of Abuse: To the Reader*. (1579) See under BLACK.

Lo, how they feignen chalk for chese!

JOHN GOWER, *Confessio Amantis*. Bk. i, l. 17. (1393)

And thus ful ofte chalk for chese

He changeth with ful litel cost.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 2346.

They take chalk for chese, as the saying is.

NICHOLAS GRIMALD, *Cicero's Three Books of Duties: Preface*. (1556)

Your factories . . . go ahead on the English a long chalk.

T.C. HALBURTON, *The Clockmaker*, p. 26. (1837)

Sir Alured's steed was by a long chalk the best.

R. H. BARHAM, *Ingoldsby Legends: St. Romwold*. (1840)

The Indus ranks foremost by a long chalk.

THOMAS DE QUINCEY, *System of the Heavens*. (c. 1850)

As though I could not discern cheese from chalk.

HUGH LATIMER, *Remark*. (c. 1550) See FOXE, *Book of Martyrs*, iii, 413.

Thoughe I have no learning, yet I know chese from chalke.

UNKNOWN, *John Bon and Mast Person*, l. 152. (c. 1550) See HAZLITT, *Early English Poetry*, iv, 15.

As the proverb is, They know not Chaffe from Corne, or Chalke from Cheese.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 49. (1574) Pettie, tr.

"You think yourself a clever fellow, I know, Scott."—"Ayl! I'm fairlish; I can tell chalk fro' cheese."

CHARLOTTE BRONTË, *Shirley*. Ch. 5. (1849)

No more like together than is chalk to coals.

SIR THOMAS MORE, *English Works*, p. 674. (a. 1535)

This definition agreeth as well with your key, as Chalke and Cheese.

ROBERT BARNES, *Works* (1573), p. 258. (1541)

As a lyke to compare in taste, chalke and cheese, Or a lyke in colour to deeme ynke and chalke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Do not these thynges differ as muche as chalcke and chese?

RICHARD SHACKLOCK, *Hatchet of Heresies*. (1565)

Tom is no more like thee, than Chalke like Cheese.

SAMUEL ROWLANDS, *The Letting of Humours Blood*, vi, 75. (1600)

As analogous as Chalk and Cheese, or a Cat and a Cartwheel.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 16. (1708)

No more to be compared to him than chalk to cheese.

WALTER SCOTT, *Woodstock*. Ch. 24. (1826)

We're as different as chalk from cheese.

EDEN PHILLIPOTS, *Marylebone Miser*. Ch. 6. (1926)



Her sister had been as different from her as chalk from cheese, or rather as cheese from chalk.

F. B. YOUNG, *A Man About the House*, p. 14. (1942)

## CHANCE

See also Accident, Fortune, Gambling, Hap, Luck

<sup>1</sup> Chance is beloved of Art, and Art of Chance. (τέχνη τύχην ἠστερεξε καὶ τύχη τέχνην.)

AGATHON, *Fragments*. (c. 415 B.C.) Quoted by ARISTOTLE, *Nicomachean Ethics*, vi, 4, 5. We cry, though it seems to our dearest of foes, "God, give us another chance."

RICHARD BURTON, *Song of the Unsuccessful*. (1900)

<sup>2</sup> Chance fights ever on the side of the prudent. (πάσαι γὰρ εὐφρονόουσι συμμαχεῖ τύχη.)

EURIPIDES, *Peirithous*. Frag. (c. 420 B.C.) Adapted.

Chance usually favors the prudent. (Le hasard est ordinairement heureux pour l'homme prudent.)

JOSEPH JOUBERT, *Pensées*. No. 147. (1810)

<sup>3</sup> A wise man turns chance into good fortune.

THOMAS FULLER, *Gnomologia*. No. 475. (1732)

Chance is a Dicer.

THOMAS FULLER, *Gnomologia*. No. 1080.

<sup>4</sup> His owne chaunce no man knoweth

But as Fortune it on him throweth.

JOHN GOWER, *Confessio Amantis*. Bk. vi, l. 1569. (1390) Hence: You never know your luck.

<sup>5</sup> He that leaveth nothing to Chance will do few things ill, but he will do very few things.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 247.

<sup>6</sup> Chances rule men and not men chances. (συμφορὰ τῶν ἀνθρώπων ἐρχοῦσι καὶ οὐκ ἄνθρωποι τῶν συμφορῶν.)

HERODOTUS, *History*. Bk. vii, sec. 49. (c. 445 B.C.) Chance rules; in this life no man can call his life his own. (Fors dominatur; | neque vita ulli propria in vita est.)

ACCURUS, *Medea*. Frag. 411, Loeb. (c. 140 B.C.) Chance rules all things. (Fors omnia regere.)

SALLUST, *Bellum Jugurthinum*. Ch. 51. (c. 40 B.C.) Chance rules all. (Fors omnia versat.)

VERGIL, *Eclogues*. Ecl. ix, l. 5. (37 B.C.)

Chance everywhere has power. (Caus ubique valet.)

OVID, *Artis Amatoria*. Bk. iii, l. 425. (c. 1 B.C.) Chance, disposer of all things human and divine. (Rerum humanarum divinarumque potestas | Fors.)

PETRONIUS, *Satyricon*. Sec. 120. (c. A.D. 60) How Chance whirls round the affairs of men! (Quantus casus humana rotant!)

SENECA, *Hippolytus*, l. 1123. (c. A.D. 60)

Blind chance sweeps the world along. (Cum caeco rapiantur saecula casu.)

LUCAN, *De Bello Civili*. Bk. vii, l. 1446. (c. A.D. 60)

Chance is another master. (Magister alius casus.)

PLINY THE ELDER, *Naturalis Historia*. (A.D. 77) Chance and whim govern the world. (La fortune et l'humeur gouvernent le monde.)

LA ROCHEFOUCAULD, *Maximes*. No. 435. (1665) There is a master who, without an effort, surpasses us all, and that master is chance.

EMILE GABORIAU, *Le Dossier 113*. Ch. 11. (1867)

<sup>7</sup> A leap-frog chance.

BEN JONSON, *Bartholomew Fair*. Act i. (1614)

He didn't have no more chance than a rabbit.

RING LARDNER, *Haircut*. (1926)

You haven't got a Manchurian's chance.

OGDEN NASH, *Suppose I Darken Your Door*. (1935) A variation of "a Chinaman's chance." "As little chance as a snowball in hell" is another proverbial comparison.

She hadn't a Chinaman's chance.

DOROTHY DISNEY, *Crimson Friday*, p. 206. (1943)

<sup>8</sup> What Chance has made yours is not really yours. (Non est tuum, fortuna quod fecit tuum.)

LUCILIUS. (c. 140 B.C.) As quoted by SENECA. *Ad Lucilium*, viii, 10.

<sup>9</sup> Chance contrives better than we ourselves. (ταυτόματον ἡμῶν καλλίω βουλευέται.)

MENANDER, *Fragments*. (c. 300 B.C.) Quoted by Montaigne, bk. i, ch. 33, as the saying of an ancient Greek who had thrown a stone at a dog and missed it, but killed his step-mother. The French is, "La fortune a meilleur avis que nous."

<sup>10</sup> That Power Which erring men call Chance.

JOHN MILTON, *Comus*, l. 587. (1634)

Chance is a nickname of Providence. (Le hasard est un sobriquet de la Providence.)

CHAMFORT, *Maximes et Pensées*. (c. 1700)

The ancients . . . exalted Chance into a divinity

R. W. EMERSON, *Essays: Experience*. (1844) Chance is perhaps the pseudonym of God, when he did not wish to sign. (Le hasard c'est peut-être le pseudonyme de Dieu, quand il ne veut pas signer.)

ANATOLE FRANCE, *Le Jardin d'Épicure*, p. 132. (1897)

A Frenchman named Chamfort, who should have known better, once said that chance was a nickname for Providence.

ERIC AMBLER, *A Coffin for Dimitrios*, p. 3. (1939)

<sup>11</sup> It is no wonder, says an old writer, that chance has such power over us, since we live by chance. (Ce n'est pas merveille, ce dict un ancien, que le hazard puisse tant sur nous, puisque nous vivons par hazard.)

MONTAIGNE, *Essays*. Bk. ii, ch. 1. (1580)

<sup>12</sup> All the affairs of men hang by a slender thread, and sudden chance ruins what once was strong. (Omnia sunt hominum tenui pendencia filo. | et subito casu quae valuer, ruunt.)

OVID, *Ex Ponto*. Bk. iv, epis. 3, l. 35. (A.D. 13)

SWORD OF DAMOCLES, see under SWORD.

1 Some chippes of sorry chaunce did light in the heape of his happynesse.

GEORGE PETTIE, *Petite Pallace*, l. 142. (1576)

2 This is the plain truth: every one ought to keep a sharp eye for the main chance. (Vera dico: ad suum quemque hominem quaestum esse aequomat callidum.)

PLAUTUS, *Asinaria*, l. 186. (c. 200 B.C.)

Lette mee v'ande to the maine chaunce.

JOHN LYLY, *Euphues* (Arber), p. 104. (1579)

Always have an eye to the mayne.

LYLY, *Euphues and His England*, p. 430.

"Let's make haste away, and look unto the main"—"Main chance, father, you meant."

SHAKESPEARE, *II Henry VI*, i, 1, 208. (1590)

Have a care o' the main chance.

SAMUEL BUTLER, *Hudibras*, ii, ii, 502. (1663)

[It is] essential to provide for the main chance.

JAMES HOWELL, *Letters*, 6 Jan., 1625.

'Tis good to have an eye to the main chance.

B. E., *A New Dictionary of the Canting Crew: Eye*. (1699)

Look to the main chance.

JOHN RAY, *English Proverbs*, p. 117. (1670)

Be careful still of the main chance, my son.

JOHN DRYDEN, tr., *Persius' Satires*. Sat. vi, l. 158. (1693)

But ever with Prudence takes care of the Main.

JONATHAN SWIFT, *On Psyche*, l. 8. (1731)

Her dad kept a sharp eye out for the main chance.

J. S. ROBB, *Streaks of Squatter Life*. (1846)

[Defoe] was a man of business . . . with a shrewd eye to the main chance.

WILLIAM MINTO, *Daniel Defoe*, p. 133. (1879)

It takes his mind off the main chance.

BERNARD SHAW, *Misalliance*, p. 12. (1910)

Iris was a gold-digger with an eye for the main chance.

PETER CHENEY, *A Trap for Bellamy*, p. 64. (1941)

He always had an eye to the main chance.

F. W. CROFTS, *Circumstantial Evidence*, p. 2.

(1941) INNES, *Appleby on Ararat*, p. 211.

(1941) THAYER, *Hallowe'en Homicide*, p. 120. (1941)

3 All chance direction, which thou canst not see.

POPE, *An Essay on Man*. Epis. i, l. 290. (1733)

4 The Postmaster is a poor chance, a rough, coarse looking creature.

ANNE ROYALL, *A Southern Tour*, l. 62. (1830)

5 Something must be left to chance.

W. C. RUSSELL, *Overdue*. Ch. 2. (1903) Quoted as "a condition of Lord Nelson's tactics."

6 Blind and rash is he who lets chance lead him. (Caeca est temeritas quae petit casum ducem.)

SENECA, *Agamemnon*, l. 145. (c. A. D. 60)

He who trusts all things to Chance, makes a Lottery of his Life.

THOMAS FULLER, *Gnomologia*. No. 2407. (1732)

LEAVE CERTAINTY FOR CHANCE, see CERTAINTY

7 Whom chance often passes by, it finds at last. (Quem saepe transit casus, aliquando invenit.)

SENECA, *Hercules Furens*, l. 328. (c. A. D. 60)

Everything may happen. (Omnia fieri possent.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 9. (a. A. D. 65)

A chance may win that by mischance was lost.

ROBERT SOUTHWELL, *Times Go by Turns*. (c. 1590)

8 If chance will have me king, why, chance may crown me.

SHAKESPEARE, *Macbeth*, i, 3, 143. (1606)

We profess

Ourselves to be the slaves of chance, and flies Of every wind that blows.

SHAKESPEARE, *The Winter's Tale*, iv, 4, 550. (1610)

9 By chance, as the man killed the devil.

SWIFT, *Polite Conversation*. Dial. i. (1738)

10 Whatever chance may bring, we will bear it philosophically. (Quod fors feret feremus aequo animo.)

TERENCE, *Phormio*, l. 138. (161 B.C.)

11 How often things occur by the merest chance, which we dared not even hope for! (Quam saepe forte temere | eveniunt quae non audeas optare!)

TERENCE, *Phormio*, l. 757. (161 B.C.)

A lucky chance, that oft decides the fate

Of mighty monarchs.

THOMSON, *Seasons: Summer*, l. 1286. (1727)

12 A considerable quantity is expressed by "a smart chance"; and our hostess at Madison said there was a smart chance of Yankees in that village.

DAVID THOMAS, *Travels in the West*, p. 230. (1819)

"Smart chance" for good deal, large quantity.

ADIEL SHERWOOD, *Gazetteer of Georgia*, p. 139. (1827)

He did have . . . a smart chance of lands and field-niggers.

WILLIAM GILMORE SIMMS, *Guy Rivers*, p. 99. (1834)

I have fed a heap [of corn] to my cattle and got a right smart chance left.

ALBERT DEANE RICHARDSON, *Beyond the Mississippi*, p. 132. (1867)

13 Through divers mishaps, through so many perilous chances. (Per varios casus, per tot discrimina rerum.)

VERGIL, *Aeneid*. Bk. i, l. 204. (19 B.C.)

14 Chance and valor are blended in one. (Fors et virtus miscentur in unum.)

VERGIL, *Aeneid*. Bk. xii, l. 714. (19 B.C.)

15 Use thou thy chance. (Utere sorte tua.)

VERGIL, *Aeneid*. Bk. xii, l. 932. (19 B.C.)

Grasps the skirts of happy chance.

TENNYSON, *In Memoriam*. Pt. lxiv. (1850)

He [seized] the skirts of happy chance.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 244. (1943)

1  
Chance is a word void of sense; nothing can exist without a cause.

VOLTAIRE, *Dictionnaire Philosophique: Hasard*. (1764)

To a sensible man, there is no such thing as chance. (Für den Vernünftigen Menschen giebt gar keinen Zufall.)

LUDWIG TIECK, *Fortunat*. (c. 1826)

Things do not happen in this world—they are brought about.

WILL H. HAYS, *Speech*, during campaign of 1918. See *New York American*, 10 Dec., 1922.

2  
Ye stond to yure cheance.

UNKNOWN, *Land of Cokaygne*, 184. (c. 1295)

Stand to thy chaunce.

JOHN LYLY, *Euphues* (Arber), p. 86. (1579)

I'll take my chance.

SHAKESPEARE, *King John*, i, 1, 151. (1595)

You must take your chance.

SHAKESPEARE, *The Merchant of Venice*, ii, 1, 38. (1596)

We must take the chance.

TENNYSON, *The Princess*, iii, 127. (1847)

## CHANGE

See also Variety

3  
Change doth unknit the tranquil strength of men.

MATTHEW ARNOLD, *A Question*. (1877)

4  
The changes and chances of this mortal life.  
*Book of Common Prayer: Collects*, ii. (1548)

Change of fortune is the lot of life.

H. G. BOHN, *Handbook of Proverbs*, p. 336. (1855)

5  
When it is not necessary to change, it is necessary not to change.

LUCIUS CARY, *A Discourse on the Infallibility of the Church of Rome*. (1660)

6  
To wander from Zeca to Mecca, and from pail to bucket, as the saying is. (Andar de Ceca y Meca, y de zoca en colodra, como dicen.)

CERVANTES, *Don Quixote*, Pt. i, ch. 18. (1605)

The Zeca was the holy place in the Mosque at Cordova and, with the western Moslems, ranked next to Mecca as a goal for pilgrims. "To go from pillar to post," or "from bad to worse."

So when a raging fever burns,  
We shift from side to side by turns;

And 'tis a poor relief we gain

To change the place, but keep the pain.

ISAAC WATTS, *Hymns and Spiritual Songs*, 146 (1707)

There is a certain relief in change, even though it be from bad to worse; as I have found in travelling in a stage-coach, that it is often a com-

fort to shift one's position and be bruised in a new place.

WASHINGTON IRVING, *Tales of a Traveller: Preface*. (1824)

7  
Man changes often, but gets better seldom. (Man aendert sicht oft, und bessert sich selten.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 305. (1856) A German proverb.

8  
Men seyn, "What may ever laste?"

CHAUCEUR (?), *The Hous of Fame*. Bk. iii, l. 1147. (c. 1383)

9  
Only the very wisest and the very stupidest never change.

CONFUCIUS, *Analects*. Bk. xvii, ch. 3. (c. 500 B.C.) GOLDSMITH, *Citizen of the World*, No. 123, quotes Confucius as saying, "They must often change who would be constant in happiness or wisdom." See also EMERSON, under CONSISTENCY.

10  
I have put the change upon her.

WILLIAM CONGREVE, *The Double Dealer*. Act v, sc. 17. (1693) I have deceived or misled her.

He put the Change upon the unthinking Senate.

EDMUND HICKERINGILL, *Priest-Craft*, i, 51. (1705)

You cannot put the change on me as easy as you think.

WALTER SCOTT, *Kenilworth*. Ch. 3. (1821)

11  
We shall all be changed, In a moment, in the twinkling of an eye. (πάντες δὲ ἀλλαγούμεθα, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ.)

New Testament: I Corinthians, xv, 51-52 (A. D. 57) The Vulgate is, "Omnes immutabimur. In momento, in ictu oculi."

12  
Even . . . as ye chop and change.

MILES COVERDALE, *Confutation of Standish*. (1540)

From boy to man, from man to boy, would chop and change degree.

HENRY HOWARD, EARL OF SURREY, *How No Age is Content*. (c. 1540)

O, who would trust this world . . . That . . . chops and changes ev'ry minute.

FRANCIS QUARLES, *Emblems*, i, 9. (1635)

13  
If he's a change, give me a constancy.

DICKENS, *Dombey & Son*. Bk. i, ch. 18. (1848)

14  
Change is inevitable in a progressive country.

Change is constant.

BENJAMIN DISRAELI, *Speech*, 20 Oct., 1867

15  
Change in everything is sweet. (μεταβολὴ πάντων γλυκεί.)

EURIPIDES, *Orestes*, l. 234. (c. 410 B.C.) Cited by ERASMUS, *Adagia*, i, vii, 63, with the Latin, "Iucunda rerum omnium vicissitudo," who quotes ARISTOTLE, *Rhetoric*, i, 11, 20, where the proverb is repeated. Included by TAVERNER in his *Translations from Erasmus*, fo. 24, with the rendering, "Change of

thynges is pleasaunt," and the comment, "Where shyft of thynges is not, mans mynde anone shall waxe wery and dul. . . . Nothyng can be so swete, but shall be abhorred, yf it be any long whil used."

Change is generally pleasing to the rich. (Plerumque gratae divitibus vices.)

HORACE, *Odes*. Bk. iii, ode 29, l. 13. (23 B.C.)

Changes are lightsome and fools like them.

F. E. HULME, *Proverb Lore*, p. 98. (1902)

1 Who changeth state, changeth conditions. (Chi muta stato, muta conditione.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

2 Three removes are as bad as a fire.

FRANKLIN, *Poor Richard's Almanack*, 1736.

I never saw an oft-transplanted tree,  
Nor yet an oft-removed family,  
That throve so well as those that settled be.

FRANKLIN, *Poor Richard's Almanack*, 1737.

HENDERSON, *Latin Proverbs*, p. 329. (1869)

Two flittings are as bad as a fire.

FRANCIS GROSE, *A Provincial Glossary: Flit*. (1790)

An elephant moves when eating, a house eats when moving.

P. PERCIVAL, *Tamil Proverbs*. No. 879. (1842)

Three flittings, they say, is equal to a fire; but a "thorough repair" is equal to three fires.

JANE WELSH CARLYLE, *Letters*, 25 Sept., 1852.

The French say, "Trois déménagements valent un incendie"; the Germans, "Dreimal umgezogen ist einmal abgebrannt."

They belonged to what Abigail Adams called the mobility.

JENNY BALLOU, *Period Piece*, p. 31. (1940)

They were always moving.

See also STONE: ROLLING STONE.

3 Take your change out of that!

JOHN GALT, *Laurie Todd*. Bk. iv, ch. 11. (1830)

Take your revenge.

I should certainly have "taken my change" out of the airs she continually gave herself.

THOMAS DEQUINCEY, *Secret Societies*. (1847)

4 Change of pasture makth fat calves.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

FULLER, *Gnomologia*. No. 1081. (1732)

To morrow to fresh Woods, and Pastures new.

JOHN MILTON, *Lycidas*, l. 193. (1637) Often misquoted "to fresh fields."

Rouse departed to fresh woods and pastures new.

J. J. CONNINGTON, *Four Defences*, p. 147. (1940)

5 He changes squares into circles. (Mutat quadrata rotundis.)

HORACE, *Epistles*. Bk. i, epis. i, l. 100. (20 B.C.)

6 I am not what I once was under the reign of kindly Cynara. (Non sum qualis eram bonae | sub regno Cynarae.)

HORACE, *Odes*. Bk. iv, ode 1, l. 3. (23 B.C.)

Title of poem by Ernest Dowson.

Presume not that I am the thing I was.

SHAKESPEARE, *II Henry IV*, v, 5, 60. (1598)

Nor the exterior nor the inward man  
Resembles that it was.

SHAKESPEARE, *Hamlet*, ii, 2, 6. (1600)

I am not what I have been; what I should be.

JOHN HOME, *Douglas*. Act ii, sc. 1. (1756)

I am not now That which I have been.

BRYON, *Childe Harold*. Canto iv, st. 185. (1812)

Do not think that years leave us and find us the same!

OWEN MEREDITH (E. R. BULWER-LYTTON), *Lucile*. Pt. ii, canto ii, sec. 3. (1860)

7 The more it changes, the more it's the same thing. (Plus ça change, plus c'est la même chose.)

ALPHONSE KARR, *Les Guêpes: Les Femmes*, Jan., 1849. Edition Levy, vi, 304. In 1885, in the preface of a brochure entitled *Messieurs les Assassins*, a reprint of one published in 1864, Karr lamented, "Of all that I have written, if anything survives me, it will be two little phrases, three lines in all, very light baggage (deux petites phrases composant trois lignes à elles deux, bagage bien léger). One of the phrases was "Plus sa change," the other, "Abolissons la peine de mort mais que messieurs les assassins commencent."

Changes from Tweedledum to Tweedledee: "plus ça change, plus c'est la même chose."

BERNARD SHAW, *The Revolutionist's Handbook*. Sec. 1. (1903)

The more it changes, the more it is the same, this accursed case.

H. C. BAILEY, *Mr. Fortune Objects: The Long Dinner*. (1920)

8 To pretend to change anyone is an illusion: he picks up his first trail at the first occasion. (Prétendre ainsi changer est une illusion: | L'on reprend sa première trace | À la première occasion.)

LA FONTAINE, *Fables*. Bk. xii, fab. 9. (1694)

9 It is as ordinary to see a man change his tastes as it is extraordinary to see him change his inclinations. (Il est aussi ordinaire de voir changer les goûts, qu'il est extraordinaire de voir changer les inclinations.)

LA ROCHEFOUCAULD, *Maximes*. No. 252. (1665)

F. G. Stevens renders this, "Change of disposition is as rare as change of pursuit is common."

10 One change always leaves the way prepared for the introduction of another. (Sempre una mutazione lascia l'addentellato per la edificazione dell'altra.)

MACHIAVELLI, *II Principe*. Ch. 2. (1513)

11 We have changed all that. (Nous avons changé tout cela.)

MOLIÈRE, *Le Médecin Malgré Lui*. Act ii, sc. 4. (1666) Sganarelle, the pretended physician, tells a patient that his liver is on the left side and his heart on the right. The patient

protests that this is contrary to what he has always understood; he thought the heart was on the left and the liver on the right. "Oui," says Sganarelle, "cela étoit autrefois ainsi, mais nous avons changé tout cela" (Yes, it used to be that way, but we have changed all that).

<sup>1</sup> All great changes make the state totter. (Toutes grandes mutations esbranlent l'estat.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

<sup>2</sup> Changes never answer the end.

ROGER NORTH, *Examen*, p. 352. (1740)

<sup>3</sup> Nature loves to change the fashion of her laws. (Natura . . . permutatas gaudet habere vices.)

PETRONIUS, *Fragments*. Frag. 90. (c. A. D. 60)

Nature's mighty law is change.

BURNS, *Let Not Women E'er Complain*. (1794)

<sup>4</sup> The common saying is, the chaunge is seldome made for the better.

GEORGE PETTIE, *Petite Pallace*, p. 246. (1576)

It is a maxim here [at Venice], handed down from generation to generation, that change breeds more mischief from its novelty than advantage from its utility.

HESTER LYNCH PIOZZI, *Observations on a Journey through Italy*. (1789)

<sup>5</sup> All things make room for others and nothing remains still. (πάντα χωρεῖ καὶ οὐδὲν μένει.)

HERACLEITUS, *Maxim*. (c. 500 B. C.) As quoted by PLATO, *Cratylus*, sec. 402A. ROGERS, *Students' History of Philosophy*, p. 15, quotes Heracleitus as saying, "There is nothing permanent except change."

Human affairs are always changing for better or worse. (Semper in advorsa mutantur.)

SALLUST, *Bellum Iugurthinum*. Ch. 104 (c. 40 B. C.)

All things change, nothing perishes. (Omnia mutantur, nihil interit.)

OVID, *Metamorphoses*. Bk. xv, l. 165. (A. D. 7)

There is nothing in the whole world which keeps its form. (Nihil est toto, quod perstet, in orbe.)

OVID, *Metamorphoses*. Bk. xv, l. 177.

Everything changes. Thou thyself art undergoing a continuous change. (πάντα ἐν μεταβολῇ.)

MARCUS AURELIUS, *Meditations*. Bk. ix, sec. 19. (c. A. D. 174)

All things change and we change with them. (Omnia mutantur nos et mutamur in illis.)

LOTHAIRE I OF GERMANY, attr., *Apothegm*.

(c. 840) See BORBONIUS, *Deliciae Poetarum Germanorum*, i, 585. A second line is sometimes added, "Astra regunt homines, sed regit astra Deus" (The stars rule men, but God rules the stars). The two verses are printed as "common and very true words of wisdom (dicteria)" in the preface of CELLARIUS, *Harmonia Macrocosmica*. (1661) The usual form of the proverb is given, however, by RAPHAEL HOLINSHED, *Chronicle*, fo. 99B (1577), "Tempora mutantur nos et

mutamur in illis" (Times change and we change with them). It is quoted in this form by JOHN OWEN, *Epigrammata*, i, 58. (1624)

Times change and men deteriorate. (Tempora mutantur et homines deteriorantur.)

UNKNOWN, *Gesta Romanorum*. Tale x. (c. 1440)

But times do change and move continually:

So nothing here long standeth in one stay:

Wherefore, this lower world who can deny

But to be subject still to Mutabilitie?

EDMUND SPENSER, *Mutabilitie*. Canto ii, st. 47. (c. 1596)

All things change them to the contrary.

SHAKESPEARE, *Romeo and Juliet*, iv, 5, 90. (1594)

Nought may endure but mutability.

P. B. SHELLEY, *Mutability*. St. 4. (c. 1822)

To live is to change, and to be perfect is to have changed often.

J. H. NEWMAN, *Christian Doctrine*, p. 40. (1845)

O visionary world, condition strange,

Where naught abiding is but only Change.

J. R. LOWELL, *Commémoration Ode*. (1865)

All things must change

To something new, to something strange.

H. W. LONGFELLOW, *Keramos*, l. 32. (1877)

Times change and people change their ideas.

C. W. GRAFTON, *The Rat Began to Gnaw the Rope*, p. 121. (1943)

<sup>6</sup> Once change a thing, to get it back to its pristine state isn't easy. (Res mutata, in pristinum statum, redire non facile potest.)

PONTANUS, *Collectio Proverbiorum*, p. 184. (1778) "You can't unscramble eggs."

<sup>7</sup> Change of women makes bald knaves.

JOHN RAY, *English Proverbs*, p. 45. (1678)

Changing Countries or Beds cures neither a bad manager, nor a Fever.

FRANKLIN, *Poor Richard's Almanack*, 1746.

<sup>8</sup> Every change of scene becomes a delight. (Omnis mutatio loci iucunda fiet.)

SENECA, *Ad Lucilium*. Epis. xxviii, sec. 4. (a. A. D. 65)

Everything I see seems to me a change of scene.

MARY WORTLEY MONTAGU, *Letters* i, 29. (1716)

<sup>9</sup> Nothing of him that doth fade

But doth suffer a sea-change

Into something rich and strange.

SHAKESPEARE, *The Tempest*, i, 2, 400. (1611)

<sup>10</sup> Swift is change—nay, not so swift the changing course of the wide-winged fly. (ὥκεια γὰρ οὐδὲ ταχυπτερέου μύλας | οὕτως ἡ μετέστας.)

SIMONIDES, *Dirges*. Frag. 22. (c. 475 B. C.)

Cited by STOBÆUS, *Florilegium*, cv, 9. The "wide-winged fly," probably the dragon-fly

<sup>11</sup> Sweet turns to bitter, hate to love. (τὰ ἁρμονία πικρὰ γίνεταί καθ' οὗ φιλία.)

SOPHOCLES, *Oedipus at Colonus*, l. 615. (c. 408 B. C.)

There are ups and downs in all things. (Omnium rerum vicissitudo est.)

TERENCE, *Eunuchus*, l. 276. (161 B. C.) Cited by ERASMUS, *Adagia*, i, vii, 62, who devotes

over a page to similar phrases from the works of Sophocles, Homer, Aesop, Euripides, Theognis, and many others. Included by TAVERNER in his *Translations from Erasmus*, fo. 23, with the comment: "This sentence of Terence signifieth that in mens thynges nothinge is perpetuall, no thyng stable, but all passe and repasse euen lyke to the ebbynge and flowynge of the Ocean sea, whereunto ye englyshe prouerbe alludeth that sayth: After a lowe ebbe commeth a floude."

Times go by turns, and chances change by course,  
From foul to fair, from better hap to worse.

ROBERT SOUTHWELL, *Times Go by Turns*. (c. 1590)

The ever-whirling wheel

Of Change, the which all mortall thyngs doth sway.

EDMUND SPENSER, *Mutabilitie*. Canto i, st. 1. (c. 1596)

I see you are no changeling.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Let the great world spin for ever down the ringing grooves of change.

TENNYSON, *Locksley Hall*, l. 182. (1842) The phrase, "ringing grooves of change" is said to have been due to a misconception on the part of Tennyson. He had been present at the opening of the Manchester-Liverpool railway, and, owing to his short-sightedness, thought that the train ran in grooved rails. See *Notes and Queries*, ser. viii, vol. ii, p. 387.

The old order changeth, yielding place to new.

TENNYSON, *Morte d'Arthur*, l. 291. (1842) Also *The Coming of Arthur*, l. 508; *The Passing of Arthur*, l. 408.

How changed from him whom we knew!  
(Quantum mutatus ab illo!)

VERGIL, *Aeneid*. Bk. ii, l. 274. (19 B.C.)

Wynteris wether and wommanys thout,  
And lordis love, chaungit oft.

UNKNOWN, *Songs and Carols* (Warton Classics). (c. 1450)

Six things are alwayes mutable, the fauor of princes, the loue of a woman, the chance of dise, hunting of foules, and tyme and spring of bowtes.

JOHN FLORIO, *Firste Fruits*, fo. 24. (1578)

Wherevnto alludeth our old English prouerbe Wynters wether and womens thocht,  
And gentlemens purposes chaungeth oft

ROBERT GREENE, *Works* (Grosart), vii, 293. (1590)

## II—Proverbial Comparisons

More changeable than the chameleon.  
(χαμαιλέοντος ἀνταβολώτερος.)

ARISTOTLE, *Historia Animalium*. Bk. ii. (c. 340 B.C.) Quoted by PLUTARCH, *Lives: Alcibiades* sec. 23, and by ERASMUS, *Adagia*, iii, iv, 1, who gives the Latin, "Chamaeleonte mu-

tabilior." Aristotle's book shows, in some respects, an extraordinary accuracy of observation. He knew, for example, that whales are mammals, and that a chameleon assumes the color of any object it might be lying on.

More variable than a wethercocke.

EDWARD HALL, *Chronicle of Lancastre and Yorke*, 38. (1548)

Thou as a weather-cocke dost change.

ROBERT TOFTE, tr. *Blazon of Iealousy*, 81. (1615)

As oft change from hew to hew  
As dooth the cocks of Inde.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

By what means can I hold this Proteus who changes his shapes? (Quo tencam voltus mutantem Protea nodo?)

HORACE, *Epistles*. Bk. i, epis. 1, l. 90. (20 B.C.)

Proteus, in the *Odyssey*, iv, 351 et seq., has the power of assuming different shapes in order to escape being questioned.

More changeable than Proteus himself. (ποικιλώτερος αὐτοῦ Πρωτεύς.)

LUCIAN, *On Sacrifices*. Ch. 5. (c. A.D. 170)

Cited by ERASMUS, *Adagia*, ii, ii, 74, with the Latin, "Proteo mutabilior."

For Proteus, that coude him chaunge  
In every shap, hoomly and straunge.

CHAUCER (?), *Romaunt of the Rose*, l. 6319. (c. 1365)

I can . . . change shapes with Proteus

SHAKESPEARE, *III Henry VI*, iii, 2, 192. (1590)

I have as many shapes as Proteus had.

UNKNOWN, *Sir John Oldcastle*. Act i, sc. 2. (1600)

As changefull as the moone men used to say  
EDMUND SPENSER, *Mutabilitie*. Canto ii, st. 50. (c. 1596)

More changeable than a snake. (ποικιλώτερος ὄφρας.)

ZENOBIUS, *Adagia*, vii, 69. (c. A.D. 130)

## CHAPTER

Not having supposed her refusal to be in the chapter of possibilities.

FRANCES BROOKE, *Emily Montague*, ii, 55. (1769)

Consider how propitious the chapter of accidents is to them.

*Beauties of Chesterfield*, p. 46. See also under ACCIDENT.

Turning down the leafe in her Booke when shee heares nam'd Chapter and Verse.

JOHN EARLE, *Microcosmographie*, Ch. 43. (1628)

She can give chapter and verse for her belief  
THACKERAY, *Adventures of Philip*, ii, 13. (1867)

And so forward, mutatis mutandis, to the end of the chapter.

SIR ROGER L'ESTRANGE. (c. 1704) As quoted by Dr. Johnson.

You always were a fool, and always will be to the end of the chapter.

THOMAS C. HALIBURTON, *Sam Slick in England*. Ch. 2. (1843)

## CHARACTER

1 I am a man who is pleasant of face, open-handed, a lord of food.

ANTEP, *Philosophy*. No. 8. From his stele in British Museum (c. 2200 B.C.) Budge, tr. An easy-minded soul, and always was. (ὁ δ' εὐκόλος μὲν ἐνθάδ', εὐκόλος δ' ἐκεῖ.)

ARISTOPHANES, *The Frogs*, l. 82. (405 B.C.) Frere, tr.

A nice unparticular man.

THOMAS HARDY, *Far from the Madding Crowd*. (1874)

GOOD FELLOW, *see under FELLOW*.

2 Our characters are the result of our conduct. (ἐκ τοῦ ἐνεργεῖν περὶ ἕκαστα αἱ ἕξεις γίνονται.)

ARISTOTLE, *Nicomachean Ethics*. Bk. iii, ch. v, sec. 12. (c. 335 B.C.)

Character is habit long continued. (ἥθος ἔθος ἐστὶ πολυχρόνιον.)

PLUTARCH, *Moralia: Education of Children*. Sec. 3B. (c. A.D. 95)

Habits form character, and character is destiny.

JOSEPH KAINES, *Address: Our Daily Faults and Failings*. (c. 1920) "Character is destiny" is attributed to Heracleitus, by Mullach, in his *Fragments of Greek Philosophy*.

Character, that sublime health which values one moment as another.

R. W. EMERSON, *Society and Solitude: Works and Days*. (1870)

Character is that which can do without success.

EMERSON, *Uncollected Lectures: Character*

Character is what you are in the dark.

DWIGHT L. MOODY, *Sermons: Character*. (c. 1883)

Character is the diamond that scratches every other stone.

F. E. HULME, *Proverb Lore*, p. 204. (1902)

Character is a by-product; it is produced in the great manufacture of daily duty.

WOODROW WILSON, *Address*, Arlington, 31 May, 1915.

Character is the mathematical outcome of a countless ancestry.

ANONYMOUS, *Meditations in Wall Street*, p. 143. (1940)

3 A man should endeavor to be as pliant as a reed, yet as hard as cedar-wood.

*Babylonian Talmud: Taanith*, fo. 20b. (c. A.D. 450)

It is good to be firm by temperament and flexible by consideration. (Il est bon d'être ferme par tempérament, et flexible par réflexion.)

VAUVENARQUES, *Réflexions*. No. 191. (1746)

*See also under BENDING*.

4 Good neither for the sword nor for the guest.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 741. (1817) Cowardly and stingy.

5 Not to wealth is renown given but to character. (Non opibus bona fama datur, sed moribus ipsis.)

CATO (?), *Dicta Catonis*. (c. 175 B.C.)

6 To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasion, hurry never; . . . this is my symphony.

WILLIAM ELLERY CHANNING, *My Symphony*. (c. 1847)

7 Character must be kept bright, as well as clean. LORD CHESTERFIELD, *Letters*, 8 Jan., 1750.

8 Who does not hate the low-minded, the empty, the light-minded, and trifling? (Quis non odit sordidos, vanos, leves, futes?)

CICERO, *De Finibus*. Bk. iii, sec. 38. (c. 45 B.C.)

9 The more peculiarly his own a man's character is, the better it fits him. (Id enim maxime quemque decet, quod est cuiusque maxime suum.)

CICERO, *De Officiis*. Bk. i, ch. 31. (c. 45 B.C.)

Quoted by MONTAIGNE, *Essays*. Bk. iii, ch. 1, who illustrates the saying by relating Aesop's fable of the ass which, wishing to emulate his master's dog, ran to his master and gayly placed his front feet on his shoulders, only to find that, while the dog was received with caresses, he, the ass, was given a beating.

10 The ideal of courtesy, wit, grace, and charm. (Specimen fuisse humanitatis, salis, suavitatis, leporis.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 19, sec. 55 (45 B.C.) of Caesar.

Curteys she was, discreet, and debonaire, And compaignable, and bar hir-self so faire, Sin thilke day that she was seven night old, That trefwely she hath the herte in hold.

CHAUCER, *Canterbury Tales: The Nonne Preestes Tale*, l. 51. (c. 1387)

11 Let the character be formed by poetry, established by the laws of right behavior, and perfected by music.

CONFUCIUS, *Analects*. Bk. viii, ch. 8. (c. 500 B.C.) Legge, tr.

12 The fayrest thing to adorne a Prince, is loyaltie: In a Clerke humilitie, In a Prelate wisdom, In a knight manhood, In a rich man, liberalitie. In a Learned man, eloquence, In a marchant to keepe his promise alwayes. In a seruant, obedience toward his maister, In a fayre woman, besometh obedience toward

her husband, Also in a woman, chastitie, In wyne a good smel, In cloth good colour.

JOHN FLORIO, *Firste Fruites*, fo. 35 (1578)

<sup>1</sup> Character and intellect: the two poles of our capacity. One without the other is but half-way to happiness. (Genio y ingenio: los dos ejes del lucimiento de prendas. El uno sin el otro, felicidad á medias.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 2. (1647)

<sup>2</sup> He was not a sweet-tempered man. (οὐ γὰρ τι γλυκύθυμος ἀνὴρ.)

HOMER, *Iliad*. Bk. xx, l. 467. (c. 850 B. C.) Referring to Achilles.

God never made a more crabbed elfe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Crouching at home, and cruel when abroad.

DRYDEN, *Annus Mirabilis*. St. 1. (1666)

He was a scoundrel and a coward: a scoundrel for charging a blunderbuss against religion and morality; a coward, because he had not resolution to fire it off himself, but left half a crown to a beggarly Scotchman to draw the trigger after his death.

SAMUEL JOHNSON. BOSWELL, *Life*, 1754. Referring to Henry Saint-John, first Viscount Bolingbroke, whose works were edited by David Mallet after his death.

A very unclubbable man.

SAMUEL JOHNSON. BOSWELL, *Life*, 1764. Referring to Sir John Hawkins. Johnson must have been proud of the phrase, for he repeated it to Fanny Burney, who recorded it in her diary, 3 Aug., 1778, as "Sir John was a most unclubbable man." CONAN DOYLE, *The Greek Interpreter* (1893), speaks of the Diogenes Club as containing "the most unclubbable men in town."

A demd damp, moist, unpleasant body.

DICKENS, *Nicholas Nickleby*. Ch. 34. (1838)

The sociability of a rattlesnake and the bedside manner of a frozen turnip.

O. HENRY (W. S. PORTER), *The Handbook of Hymen*. (1907)

A labor-baiting, poker-playing, whiskey-drinking, evil old man.

JOHN L. LEWIS, *Statement to the Press*, Washington, 27 July, 1939, referring to Vice-President John N. Garner.

<sup>3</sup> He was worse than provincial—he was parochial.

HENRY JAMES, of H. D. Thoreau. See BROOKS, *New England: Indian Summer*, p. 295.

<sup>4</sup> Force of character and weakness of character are ill named; they are in truth nothing but good or bad physique. (La force et la faiblesse de l'esprit sont mal nommées: elles ne sont en effet que la bonne ou la mauvaise disposition des organes du corps.)

LA ROCHEFOUCAULD, *Maxims*. No. 44. (1665) When our character deteriorates our taste also

deteriorates. (Quand notre mérite baisse, notre goût baisse aussi.)

LA ROCHEFOUCAULD, *Maxims*. No. 379.

<sup>5</sup> A man whose character was great rather than good. (Vir ingenii magni magis quam boni.)

LIVY, *Fragments*. Frag. 54, Herz. (c. 9 B. C.)

Quoted by SENECA, *De Ira*, i, 20, who denies that there can be any such separation in character: it will be either good or else not great.

<sup>6</sup> To each of us is allotted character, as garrison-commander. (ἐκάστῳ τὸν τρόπον συνήκισαν | φρούραρχον.)

MENANDER, *The Arbitrants*, l. 881. (c. 300 B. C.)

<sup>7</sup> Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?

MENCIUS, *Discourses*. Bk. iv, pt. i, ch. 15, sec. 2. (c. 300 B. C.)

'Tis character persuades, not empty words (τρόπος ἔσθ' ὃ πείθων τοῦ λόγουτος, οὐ λόγος.)

PLUTARCH, *Moralia: How to Study Poetry*, 33F. (C. A. D. 95) Quoting a fragment of unknown authorship. Repeated, 801C.

What art thou, that thou art; that God knoweth thee to be and thou canst be said to be no greater. (Quod es, hoc es: nec maior dici vales quam Deo teste sis.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk ii, ch. 6, sec. 3. (c. 1420)

We pass for what we are. Character teaches above our wills.

R. W. EMERSON, *Essays, First Series: Self-Reliance*. (1841)

Human character evermore publishes itself.

EMERSON, *Essays: Spiritual Laws*.

A man passes for what he is worth. What he is engraves itself on his face in letters of light

EMERSON, *Essays: Spiritual Laws*.

Use what language you will, you can never say anything but what you are.

EMERSON, *Conduct of Life: Worship*. (1860)

Don't say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary.

EMERSON, *Social Aims*. (1875)

<sup>8</sup> A man's own character shapes his fortune. (Sui cuique mores fingunt fortunam.)

CORNELIUS NEPOS, *De Viris Illustribus: Atticus*. (c. 50 B. C.) As quoted by ERASMUS, *Adagia*, ii, iv, 30. Referred to as a "true saying." In his comment, Erasmus cites a somewhat similar proverb, "To a good man fortune supplies good things in abundance" (Viro bono fortuna suppeditat bona)

"Mores," of course, can be translated in many ways, manners, morals, way of life, conduct. TAVERNER, in his *Translations from Erasmus*, fo. 37, renders it, "A man's own manners do shape him his fortune," and adds that a man's fortune is due not to chance, but to his own "qualities, touches, conditions and proceedings."



- 1 Character is much easier kept than recovered.  
THOMAS PAINE, *The Crisis*. No. xv. (1777)
- 2 He was pepper, not a man. (Piper, non homo.)  
PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60)  
So over violent, or over civil,  
That every man, with him, was God or Devil.  
JOHN DRYDEN, *Absalom and Achitophel*. Pt. i, l. 557. (1681)  
The Porcupine, whom one must Handle, gloved,  
May be Respected, but is never Loved.  
ARTHUR GUITERMAN, *A Poet's Proverbs*. (1924)
- 3 Not by age but by character is wisdom attained. (Non aetate, verum ingenio, apiscitur sapientia.)  
PLAUTUS, *Trinummus*, l. 367. (c. 194 B. C.)
- 4 If parts allure thee, think how Bacon shined.  
The wisest, brightest, meanest of mankind.  
POPE, *Essay on Man*. Epis. iv, l. 281. (1733)
- 5 A good character is for remembrance.  
PTAH-HOTEP, *Instruction*. No. 35. (c. 3550 B. C.)  
A good character is a man's protection.  
UNKNOWN, *Petrograd Papyrus*, 1116A, rector 31. (c. 2000 B. C.)
- 6 He was valiant in war and wise in counsel,  
a thing most difficult to achieve. (Quod difficultum in primis est, et proelio strenuus erat et bonus consilio.)  
SALLUST, *Bellum Jugurthinum*. Ch. 7. (c. 40 B. C.)  
Of Jugurtha.
- 7 High-stomach'd are they both, and full of ire,  
In rage deaf as the sea, hasty as fire.  
SHAKESPEARE, *Richard II*, i, 1, 18. (1595)  
When he is best, he is a little worse than a man,  
and when he is worst, he is little better than a beast.  
SHAKESPEARE, *The Merchant of Venice*, i, 2, 94. (1597)  
A stony adversary, an inhuman wretch  
Uncapable of pity.  
SHAKESPEARE, *Merchant of Venice*, iv, 1, 4.
- 8 And these few precepts in thy memory  
See thou character [inscribe].  
SHAKESPEARE, *Hamlet*, i, 3, 59. (1600)
- 9 Ladies, your most obedient—(Aside) Mercy  
on me, here is the whole set! a character dead  
at every word. . . . I'm called away by particular business. But I leave my character behind me.  
R. B. SHERIDAN, *The School for Scandal*. Act ii, sc. 2. (1777) See also under REPUTATION.
- 10 It is safest to be moderately base.  
SYDNEY SMITH, *Letter to the Electors*. (1826)
- 11 Trust nobility of character more than an oath.  
(καλοκαγαθίαν ὅρκον πιστοτέρην ἔχει.)  
SOLON, *Maxim*. (c. 600 B. C.) See DIOGENES  
LAERTIUS, i, 60.

- 12 Long beardes hartlesse, Painted hoodes witlesse,  
Gay coates gracelesse, Makes England thriftlesse.  
JOHN STOW, *Chronicles of England: Edward III*, 359. (1580) Quoted as a taunting rhyme made by the Scots against the English. Cited also by PUTTENHAM, *Arte of English Poesie*, 184. (1589)  
If long, she is lazy, if little, she is lowde,  
If fayre, she is sluttish, if foule, she is proud.  
JOHN FLORIO, *Second Frutes*, fo. 189. (1591)  
Fair & foolish, litil & loud,  
Long & lusty, black & proud.  
Fat & merry, lean & sad,  
Pale & pettish, red & bad.  
High cullor [color] choler showes;  
And shee's unholosome that lyk sorrell growes.  
Nought ar the peeuish, proud, malitious,  
But worst of all the Red shrill, jealous.  
DAVID FERGUSON, *Scottish Proverbs; Of the Culloris of Women*, p. 105. (c. 1595) Repeated with minor variations in VAUGHAN, *Directions for Health*. (1600) TOPTE, *Blazon of Jealousie*, 34 (1615) RAY, *Proverbs*, 51 (1670) FULLER, *Gnomologia*. No. 6409. (1732) Most of the others agree that "Long and lazy" go together.  
That was the Proverb. Let my mistresse be Lasie to others, but be long to me.  
ROBERT HERRICK, *Long and Lasie*. (1648)  
Long and lazy, little and loud,  
Fatt and fulsome, prety and proud.  
JAMES HOWELL, *English Proverbs*, p. 10. (1659)  
"In point of women."  
You are long enough, and lazy enough; put your hand to the bridle.  
R. D. BLACKMORE, *Maid of Sher*. Ch. 13. (1872)  
With a red man rede thy rede;  
With a browne man breake thy bread;  
At a pale man drawe thy knyfe;  
From a black man keep thy wyfe.  
THOMAS WRIGHT, *Passions of the Minde*. (1601)  
An old rhyme of unknown authorship declares, "The red is wise, the brown trusty; | The pale peevish, the black lusty"; and there is a Latin proverb, "Raro vidi breves humiles, rufosque fidells" (Rarely have I seen the short man humble, or the red-haired faithful).
- 13 Rugged Caucasus on his flinty rocks begat thee, and Hyrcanian tigers gave thee suck (Duris genuit te cautibus horrens | Caucasus. Hyrcanaeque admorunt ubera tigris.)  
VERGIL, *Aeneid*. Bk. iv, l. 366. (19 B. C.)  
My breast is not of iron nor my heart of stone.  
I was not born from a rock nor suckled by Hyrcanian tigers. (Non est nobis ferreum pectus nec dura praecordia, non ex silice natos Hyrcanae nutriere tigrides.)  
ST. JEROME, *Epistles*. No. xiv, sec. 3. (A. D. 374)
- 14 She's loose i' the hilts.  
JOHN WEBSTER, *The Dutchesse of Malfy*. Act ii, sc. 5. (1623)  
NO BETTER THAN SHE SHOULD BE, see BETTER.

## CHARITY

See also Gifts and Giving; Philanthropy

<sup>1</sup> The living need charity more than the dead.

GEORGE ARNOLD, *Jolly Old Pedagogue*. (c. 1860)

<sup>2</sup> Whoever practises charity and justice fills the world with loving-kindness.

*Babylonian Talmud: Sukkah*, fo. 49b. (c. 450)

<sup>3</sup> What is faith? What you do not see.

What is hope? A great thing.

What is charity? A great rarity.

(Quid est fides? Quod non vides.

Quid est spes? Magna res.

Quid est charitas? Magna raritas.)

ISAAC BARROW (?), *Extemporaneous Replies*, to questions by the Bishop's Chaplain, while a student of Trinity College, Cambridge. (c. 1634) BISHOP DANIEL SANDFORD, *Memoirs*, credits the replies to Richard Bentley, the second and third being given as "Quod non habes" (What you have not), and "Maxima raritas" (The greatest rarity). See *Facetiae Cantabrigienses*.

Alas for the rarity of Christian charity Under the sun!

THOMAS HOOD, *The Bridge of Sighs*. (c. 1843)

<sup>4</sup> Be Charitable before wealth make thee covetous, and loose not the glory of the Mite. If Riches encrease, let thy mind hold pace with them; and think it not enough to be Liberal, but Munificent.

SIR THOMAS BROWNE, *Christian Morals*. Pt. I, sec. 5. (1682)

<sup>5</sup> 'Tis brave scrambling at a rich man's dole.

JOHN CLARKE, *Paroemiologia*, p. 39. (1639)

RAY, *English Proverbs*, p. 136. (1670) FULLER, *Gnomologia*, No. 5069. (1732)

<sup>6</sup> Did universal charity prevail, earth would be a heaven, and hell a fable.

C. C. COLTON, *Lacon*. Vol. I, No. 160. (1820)

<sup>7</sup> Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. (ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ κύμβαλον ἀλαλάζον.)

*New Testament: I Corinthians*, xiii, 1. (c. A. D. 60) The *Vulgate* is, "Si linguis hominum loquar, et angelorum, charitatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens." The entire chapter is devoted to the praise of charity.

Charity suffereth long and is kind. (ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.)

*New Testament: I Corinthians*, xiii, 4. The *Vulgate* is, "Charitas patiens est, benigna est." and the verse concludes, "Charity envieth not; charity vaunteth not itself, is not puffed up."

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μέζων δὲ τούτων ἡ ἀγάπη.)

*New Testament: I Corinthians*, xiii, 13. The *Vulgate* is, "Nunc autem manent, fides, spes, charitas: tria haec; maior autem horum est charitas."

Charity is equal to all the other precepts put together.

*Babylonian Talmud: Baba Bathra*, fo. 9a. (c. 450)

Greater is he who does charity than if he should offer all the sacrifices.

*Babylonian Talmud: Sukkah*, fo. 49b.

<sup>8</sup> 'Tis long before he is served who waits for another man's leavings.

RANDLE COTGRAVE, *Dictionary: Escuelle*. (1611)

He that is fed at another's hand, may stay long ere he be full.

GEORGE HERBERT, *Jacula Prudentum*. No. 441. (1640) A rendering of the Italian proverb, "Chi per altrui mano s'imbocca, tardi si satolla."

Who depends upon another man's table often dines late.

JOHN RAY, *English Proverbs*, p. 164. (1678)

Dependence is but a poor trade.

THOMAS FULLER, *Gnomologia*. No. 1268. (1732)

He that feeds upon Charity, has a cold Dinner and no Supper.

THOMAS FULLER, *Gnomologia*. No. 2103.

He that waits upon another's Trenchers, makes many a little Dinner.

THOMAS FULLER, *Gnomologia*. No. 2339.

He that depends upon another for subsistence, breakfasts ill and sups worse. (Quien a mano egena espera, mal yanta y peor cena.)

ROBERT BLAND, *Proverbs*, i, 268. (1814)

<sup>9</sup> This seems to me to be ambition, not charity. (Haec mihi videtur ambitio, non eleemosyna.)

ERASMUS, *Convivium Religiosum*. (c. 1519)

Erasmus is speaking of charitable bequests.

Charity and Pride have different aims, yet both feed the Poor.

THOMAS FULLER, *Gnomologia*. No. 1084. (1732)

He is not charitable, that will not be so privately

THOMAS FULLER, *Gnomologia*. No. 1932.

That is what I call being charitable with lemon sauce.

P. A. TAYLOR, *Six Iron Spiders*, p. 191. (1942)

<sup>10</sup> Proportion your Charity to the strength of your Estate, or God will proportion your Estate to the Weakness of your Charity.

FRANKLIN, *Poor Richard's Almanack*, 1757

<sup>11</sup> Charity excuses not Cheating.

Charity may be mistaken, but shall never be rewarded.

Charity will rather wipe out the Score, than inflame the Reckoning.

THOMAS FULLER, *Gnomologia*. Nos. 1086-8.

<sup>1</sup>  
A man may give his body to be burnt, and yet not have charity.

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 2. (1642)

<sup>2</sup>  
Sow for yourselves in charity, reap in accordance with abundance.

*Old Testament: Hosea*, x, 12. (c. 725 B.C.) As quoted in the *Talmud, Sukkah*, fo. 49b. The *King James Version* is, "Sow to yourselves in righteousness, reap in mercy."

Tithe and be rich.

GEORGE HERBERT, *Jacula Prudentum*. No. 1145. A good tither is a good thriver.

JOHN RAY, *English Proverbs*, p. 352. (1678)  
The charitable give out at the door, and God puts it in at the window.

JOHN RAY, *English Proverbs*, p. 353 (1678)  
The Germans say, "Charity gives herself rich, covetousness hoards itself poor."

He who bestows his goods upon the poor, Shall have as much again, and ten times more.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1678)

Charity—the only thing we can give away without losing it.

HORACE SMITH, *The Tin Trumpet*. (1836)  
Giving in charity never lightens the purse. (El dar limos-na. nunca mengua la bolsa.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 257. (1856) A Spanish proverb.

See also GIFT: GIVING AND RECEIVING.

<sup>3</sup>  
It is good to be charitable; but to whom? that's the point. (Il est bon d'être charitable; Mais envers qui? c'est la le point.)

LA FONTAINE, *Fables: Le Villageois et le Serpent*. Bk. vi, fab. 13. (1668) This is the fable of the snake which tries to bite the man who had warmed it before his fire. In Aesop, Phaedrus, and all the versions of the Middle Ages, the snake bites its host and kills him. In La Fontaine, it tries to bite but gets killed itself, for the fabulist wished to give a lesson not only to imprudent charity, but also to ingratitude, which, he says, always has a miserable end. Lessing tells the fable from the snake's point of view, which was that the man had taken it home in order to strip off its beautiful skin.

<sup>4</sup>  
In necessary things, unity; in doubtful things, liberty; in all things, charity. (In necessariis, unitas; in dubiis, libertas; in omnibus, caritas.)

MELANCHTHON. (c. 1540) The attribution is by W. L. Bowles, who had it inscribed over the door of his house in Salisbury Close At the Croyden Church Conference, 1877. Canon Farrar ascribed it to Rupertus Meldenius.

<sup>5</sup>  
I have given bread to the hungry man, and water to him that was athirst, and apparel to the naked man.

NU, *Papyrus: Book of the Dead*. Ch. 125, l. 9. (c. 4000 B.C.)

Bread is to be shared.

PTAH-HOTEP, *Instruction*. No. 34. (c. 3550 B.C.)  
Prisse Papyrus. Gunn, tr.

Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it.

ANI, *Teaching*. No. 42. (c. 2000 B.C.) Budge, tr. I am the food of the hungry man who has no possessions, and open-handed to the destitute.

ANTEP, *Philosophy*. No. 10. From his stele in British Museum. (c. 2200 B.C.) Budge, tr.

I gave bread to the hungry, beer to the thirsty, and I set the shipwrecked man on his way.

ANTEP, *Philosophy*. From stele No. 141 British Museum.

Wel is him that god man fedes!

UNKNOWN, *Havelok the Dane*, l. 1693. (c. 1300)  
Tresour he hathe that pouere fedithe.

UNKNOWN, *How the Good Wijf Taughte Hir Doughtir*, l. 15. (c. 1430)

It is better that ten drones should be fed than one bee be famished.

THOMAS FULLER, *Worthies of England*, p. 33 (1660)

<sup>6</sup>  
Charity shall cover the multitude of sins. (ἀγάπη καλύπτει πλῆθος ἀμαρτιῶν.)

*New Testament: I Peter*, iv, 8. (c. A.D. 63) The *Vulgate* is, "Charitas operit multitudinem peccatorum."

Their ugliness-concealer, which you call a nose mask, but which the ancients called charity [because it covers a multitude of sins]. (Leur cache-laid, que vous nommez touret de nez, les anciens le nomment chareté.)

RABELAIS, *Pantagruel*. Bk. v, ch. 26. (1552)  
The phrase in brackets is an interpolation by Motteux.

Charity creates a multitude of sins.

OSCAR WILDE, *The Soul of Man Under Socialism*. (1895)

According to the old proverb, "Charity covers a multitude of skins."

O. HENRY (W. S. PORTER), *The Chair of Philanthromathetics*. (1908)

<sup>7</sup>  
Charity is a naked child, giving honey to a bee without wings.

FRANCIS QUARLES, *Enchiridion*. Bk. ii. (1640)  
Charity is a virtue of the heart, and not of the hands.

JOSEPH ADDISON, *The Guardian*. No. 166. (1713)

<sup>8</sup>  
His charities exceeded the depth of his pocket. therefore was he always short of money.

SADI, *Bustan*. Ch. ii, Apologue 4. (c. 1258)

If you are charitable you cannot be rich; if you are rich you cannot be charitable.

S. G. CHAMPION, *Racial Proverbs*, p. 353 (1938) A Chinese proverb.

<sup>9</sup>  
Charity, Which renders good for bad, blessings for curses.

SHAKESPEARE, *Richard III*, i, 2, 68. (1592)

Charity itself fulfils the law.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 364. (1595)

He hath a tear for pity, and a hand  
Open as day for melting charity.

SHAKESPEARE, *II Henry IV*, iv, 4, 31. (1598)

1 I am in charity with all the world.

SWIFT, *Polite Conversation*. Dial. i. (1738)

In charity to all mankind, bearing no malice or ill-will to any human being.

JOHN QUINCY ADAMS, *Letter to A. Bronson*, 30 July, 1838.

With malice toward none; with charity for all.  
ABRAHAM LINCOLN, *Second Inaugural Address*, 4 March, 1865.

2 He is truly great who hath a great charity.  
(Vere magnus est, qui magnam habet caritatem.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 3, sec. 5. (c. 1420)

3 The charite of manye schal wexe coold.

JOHN WYCLIF, *New Testament: Matthew*, xxiv, 12. (1382) The *King James Version* reads, "The love of many shall wax cold." The Greek word for "love" in the *New Testament* is ἀγάπη, which, in the *Vulgate*, is rendered sometimes by *dilectio*, to love, and sometimes by *caritas*, dearness, love founded on esteem. Wyclif regularly rendered *dilectio* by "love" and *caritas* by "charity," but in the *King James Version*, only "love" was used.

'Tis the general complaint of these times  
that Charity grows cold.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 4. (1642)

As cold as charity.

JOHN RAY, *English Proverbs*, p. 185. (1678)

Cold . . . and frozen as charity.

ROBERT SOUTHEY, *The Soldier's Wife*. (1795)

Organized charity, scrimped and iced.

In the name of a cautious, statistical Christ.

JOHN BOYLE O'REILLY, *In Bohemia*. (c. 1880)

## II—Charity Begins at Home

4 The knee is nearer than the shin. (ὀρόν κνήμης ἔγγιον.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. viii, sec. 2. (c. 335 B.C.) Quoting an old saying. Cited by CICEAO, *Ad Familiares*, xvi, 23.

The shin is farther off than the knee. (ἀπὸ τοῦ ἰγνίου ἔσχατον.)

THEOCRITUS, *Idyls*. Idyl xvi, l. 18. (c. 270 B.C.)

The Latin equivalent is "The coat is nearer than the cloak" (*Tunica proprior pallio*). There is a Welsh proverb very like the Greek. "The elbow is nearer than the wrist" (*Nes elin nag arddwrn*.)

I am nearest to myself. (Proximus sum egomet mihi.)

TERENCE, *Andria*, l. 635. (c. 166 B.C.) The Germans have the same proverb, "Ich bin mir selbst der Nächste."

Near is my Shirt, but nearer is my Skin.

OSWALD DYKES, *English Proverbs*, p. 76. (1709)

"Let a Man's Shirt sit never so close to his Back, his Skin will be still nearer and dearer

to him than his Linnen," Dykes comments. "There are several facetious Sayings and Comparisons to this Purpose; as, of the Coat as being nearer than the Cloak, the Smock than the Petticoat: But the Moral of the whole is this, that Charity begins at Home."

5 Charity begins, but doth not end, at home.

THOMAS FULLER, *The Appeal of Injured Innocence*. (1659)

Though Charity should begin at home, it should not end at home.

EDMUND HICKERINGILL, *Priest-Craft*, i, 25. (1705)

Charity begins at Home, but should not end there.

THOMAS FULLER, *Gnomologia*. No. 1085. (1732) Rowley: I believe there is no sentiment he has such faith in as that "charity begins at home." Sir Oliver: And his, I presume, is of that domestic sort which never stirs abroad at all.

SHERIDAN, *School for Scandal*. Act v, sc. 1. (1777)

Our charity begins at home.

And mostly ends where it begins.

HORACE AND JAMES SMITH, *Horace in London*. Bk. ii, ode 15. (1813)

Charity begins at home and usually stays there.

H. B. THOMPSON, *Body, Boots and Britches*, p. 493. (1940)

6 Ile christen my own child first.

JAMES HOWELL, *English Proverbs*, p. 5. (1659)

'Tis good christening a man's own child first

JOHN RAY, *English Proverbs*, p. 129. (1670)

Charity . . . begins at home, you know; and ever, while you live, christen your own child first.

THOMAS D'URFELY, *The Comical History of Don Quixote*. Pt. ii, act. iii, sc. 2. (1694)

The priest christens his own bairn first.

JAMES KELLY, *Scottish Proverbs*, p. 310. (1721)

"An apology for serving ourselves before our neighbours," Kelly explains.

Will you fill me a dish of tea?—I'm just going to fill one for myself; and, you know, the parson always christens his own child first.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Parson christen him own piccaninny first.

E. V. LUCAS, *London Times*, 15 Mar., 1927.

Quoting a Jamaican proverb.

7 A man's first charity should be to his own family, if poor.

MOHAMMED, *Sunnah* (c. 630) *Sayings of Muhammad*, p. 55.

Help thi kynne, Christ bit [biddeth], for ther begynneth charitie.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xviii, l. 61. (1362)

Charity schulde bigvne at hem-self.

JOHN WYCLIF, *Of Prelates*. (c. 1380)

After the rule of charite,

Which first beginneth of him selve.

JOHN GOWER, *Confessio Amantis*. Bk. v. (1390)

For perlyte loue and also charitie

Begynneth with hym selfe for to be charitable.

ALEX. BARCLAY, *The Skyp of Folyis*, l. 277. (1509)

From home itself. (Ab ipso lare.)

ERASMUS, *Adagia*. Chill. i, cent. vi, No. 83. (1523) To begin at home.

Charity well directed should begin at home. (Charité bien ordonnée commence par soi même.)

MONTLUC, *La Comédie de Proverbes*, iii, 7. (1550) The Spaniards have the same proverb, "La caridad bien ordenada comenza de si propia." The Italians say, "Fa buona a te e tuoi, E poi a gli altri se te puoi" (Do good to yourself and yours, and then to others if you can); the Dutch, "De liefde begint eerst met zich zelven" (Charity begins first with ourselves).

Charitie shulde begyn fyrst at a mans owne selfe.

RICHARD TAVERNER, *Translation of Erasmus*, fo. 15. (1550)

Charity beginneth first at it selfe.

THOMAS WILSON, *A Discourse upon Usurye*, p. 235. (1572)

Charity and beating begins at home.

BEAUMONT AND FLETCHER, *Wit without Money*. Act v, sc. 2. (1616)

Good sister Meriel, Charity begins at home.

RICHARD BROME, *A Joviall Crew*. Act ii. (1641)

Charity begins at home, is the voice of the world: yet is every man his greatest enemy.

SIR THOMAS BROWNE, *Religio Medici*. Pt ii, sec. 4. (1642)

I like not this charitie reversed, when it begins farre off & neglects those at home.

THOMAS FULLER, *The Holy State*. Bk. i, ch. 11. (1642)

Some to steal from a Charity think it no Sin Which at home (says the Proverb) does always begin.

SWIFT (?), *Blue-Skin's Ballad*, l. 48. (1724)

Charity begins at home, and justice begins next door.

DICKENS, *Martin Chuzzlewit*. Ch. 27. (1843)

Charity begins at home. (Prima caritas incipit a seipso.)

ALFRED HENDERSON, *Latin Proverbs*, p. 337. (1869) "Drown not thyself to save a drowning man."

I prefer charity to hospitality because charity begins at home and hospitality ends there.

OGDEN NASH, *I'll Stay out of Your Diet*. (1942)

### CHARM

1 It's a sort of bloom on a woman.

J. M. BARRIE, *What Every Woman Knows*. Act i. (1908) In Act iii, it is referred to as "that damned charm."

2 To me more dear, congenial to my heart, One native charm, than all the gloss of art

GOLDSMITH, *The Deserted Village*, l. 253. (1770)

She could turn on the charm at will—one of those people.

MATTHEW HEAD, *The Smell of Money*, p. 26. (1943)

3 Ich haue saued with his charme

Of men and of wymmnen meny score thousand.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, bk. xx, l. 19. (1393)

4 Charms strike the sight, but merit wins the soul.

POPE, *The Rape of the Lock*. Canto v, l. 34. (1712)

5 Charm ache with air and agony with words.

SHAKESPEARE, *Much Ado about Nothing*, v, 1, 26. (1598)

I'll charm the air to give a sound.

SHAKESPEARE, *Macbeth*, iv, 1, 129. (1606)

The charm dissolves apace.

SHAKESPEARE, *The Tempest*, v, 1, 64. (1611)

6 She was a charmer.

SHAKESPEARE, *Othello*, iii, 4, 57. (1605)

Speak, sweet Charmer, will you be always true?

THOMAS D'URFELY, *Madam Fickle*. Act ii, sc. 2. (1676)

Thus the sweet charmers warbled o'er the main.

POPE, tr., *Odyssey*. Bk. xii, l. 232. (1725)

How happy could I be with either

Were t'other dear charmer away.

JOHN GAY, *The Beggar's Opera*. Act ii, sc. 13. (1727)

7 He saw her charming, but he saw not half

The charms her downcast modesty conceal'd.

THOMSON, *The Seasons: Autumn*, l. 229. (1730)

8 All charming people, I fancy, are spoiled. That is the secret of their attraction.

OSCAR WILDE, *The Portrait of Mr. W. H.* (c. 1890)

When men give up saying what is charming, they give up thinking what is charming.

OSCAR WILDE, *Lady Windermere's Fan*. Act ii. (1892)

### CHASE

See also Hunting

9 This will be a long chase; a stern chase always is.

FREDERICK MARRYAT, *Midshipman Easy*. Ch. 29. (1836)

A stern chase is proverbially a long one.

J. A. BRIDGES, *Victorian Recollections*, p. 140 (1919)

10 Taking random shots at crows with clods and potsherds. (An passim sequeris corvos testaque lutoque.)

PERSIUS, *Satires*. Sat. iii, l. 61. (c. A. D. 58)

Nay, if thy wits run the wild-geese chase, I have done.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 75 (1595)

We may . . . talk satire, and let our wits run the wild-geese chase over Court and country

GEORGE CHAPMAN, *Monsieur d'Olive*. Act i, sc. 1. (1606)

His anger leads him a thousand wild-geese chases.

BEAUMONT AND FLETCHER, *The Pilgrim*. Act v, sc. 1. (1621)

My mind now began to misgive me that the disappointed coachmaker had sent me on a wild-geese errand.

DICKENS, *Uncommercial Traveller* Ch. 22 (1868)

This is a wild goose chase.

J. K. PAULDING, *The Bucktails*. Act v, sc. 2. (1815)  
You have made me run many a wild goose chase.

AUGUSTIN DALY, *Horizon*. Act i. (1871)

A wild guess chase entirely, skipper.

STEWART STERLING, *Down Among the Dead Men*, p. 164. (1943)

### CHASTITY

See also Purity; Virgin; Woman:  
Her Virtue

1  
Count your chastity more precious than your life. (τὸ σωφρονεῖν τιμώσα τοῦ βίου πλέον.)

AESCHYLUS, *Suppliant Maidens*. l. 1013. (c. 485 B. C.)

Virtue and chastity is to bee preferred beefore worlde or wealth, beefore freind or father, beefore love or living, beefore life or death.

GEORGE PETTIE, *Petite Pallace*, p. 124. (1576)

2  
Who is the chaste woman? She about whom scandal fears to lie. (Quae casta est? De qua mentiri fama veretur.)

BIAS, *Sententiae*. (c. 570 B. C.) See AUSONIUS, *Septem Sapientum Sententiae*, l. 5.

3  
Be warm, but pure; be amorous, but be chaste.  
LORD BYRON, *English Bards and Scotch Reviewers*, l. 306. (1809)

4  
Loosed her girdle too long tied. (Zonam soluit diu ligatam.)

CATULLUS, *Odes*. No. ii, l. 13. (c. 57 B. C.) The "zona" was a belt worn about the loins by unmarried women, loosed on the marriage night.

His guileful hand ungirdled my chaste zone (Castaque fallaci zona recincta manu.)

OVID, *Heroides*. Bk. ii, l. 116. (c. 10 B. C.)

She gave him the dainty girdle, which but now had girt her waist. (Dat terentem zonam, qua modo cincta fuit.)

OVID, *Fasti*. Bk. ii, l. 320. (c. A. D. 8)

Beneath this stone I lie, the famous woman who loosed her zone to one man only. ("Αδ' ἐγὼ ἀπερίβρωτος ὑπὸ πλακί τῆδε τέθαμμαι, μούνη ἐνὶ ζῶναι ἀνδρὶ λυσαμένη.)

UNKNOWN, *Epigram. Greek Anthology*. Bk. vii, No. 324

5  
She may no whyle in chastitee abyde  
That is assailed up-on ech a syde.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 255 (c. 1388)

A fair womman, but she be chaast also.  
Is lyke a gold ring in a sowes nose.

CHAUCER, *Wife of Bath's Prologue*, l. 782

Remembreth yow of the proverbe of Salomon. that seith: "he lykneþ a fair womman, that is a fool of hir body, lyk to a ring of gold that were in the groyn of a sowe."

CHAUCER, *The Persones Tale*, Sec. 9

6  
Chastity and Beauty, which were deadly foes,  
Live reconciled friends within her brow.

SAMUEL DANIEL, *To Delia*. (1592)

7  
Nothing is so chaste as nudity. Venus herself, as she drops her garments and steps on to the model-throne, leaves behind her on the floor every weapon in her armory by which she can pierce to the grosser passions of man.

GEORGE DU MAURIER, *Trilby*, p. 99. (1894)

8  
Both ease and disease, make women oft times unchaste.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 26. (1574) Pettie, tr.

A woman's chastity consists, like an onion, in a series of coats.

HAWTHORNE, *Journal*, 16 March, 1854.

9  
It is wrong to carry women off, but to be zealous to avenge rape is foolish: wise men take no account of such things, for plainly the women would never have been carried away, had not they themselves wished it.

HERODOTUS, *History*. Bk. i, ch. 4. (c. 445 B. C.)  
A Persian's opinion of the folly of the Greeks invading Asia because of the flight of Helen with Paris.

10  
Men are virtuous because women are; women are virtuous from necessity.

E. W. HOWE, *A Letter from Mr. Biggs*. (1911)

11  
Chastity is a virtue with some, with the majority almost a vice.

JAMES HUNERER, *Painted Veils*, p. 143. (1920)

12  
In the rumbling of our intestines and the emptiness of our stomach is the only way of preserving chastity. (Intestinatorum nostrorum rugitu et inanitate ventris aliter pudicitia tuta esse non possit.)

ST. JEROME (HIERONYMUS), *Epistles* Epis xxii, sec. 11 (A D 384)

13  
Chastity enables the soul to breathe a pure air in the foulest places (Par la chasteté l'âme respire un air pur dans les lieux les plus corrompus.)

JOSEPH JOUBERT *Pensées*. No 78 (1810)

14  
I imagine that in the reign of Saturn chastity lingered upon the earth. (Credo pudicitiam Saturno rege moratam | in terris.)

JUVENAL, *Satires*. Sat. vi, l. 1. (c. A. D. 120) The Reign of Saturn: the Golden Age. See under ANTIQUITY

Whole towns worship the dog, but no one worships Diana [i. e. Chastity] (Oppida tota canem venerantur, nemo Dianam.)

JUVENAL, *Satires* Sat xv, l. 8

15  
Virtue in women is often merely love of their reputation and of their repose. (L'honnêteté des femmes est souvent l'amour de leur réputation et de leur repos.)

LA ROCHEFOUCAULD, *Maximes*. No. 205. (1665)

There are few good women who are not weary of their trade. (Il y a peu d'honnêtes femmes qui ne soient lasses de leur métier.)

LA ROCHEFOUCAULD, *Maximes*. No. 367.

1 Virtue flies when love once blows the sail.

SHACKERLEY MARMION, *Cupid and Psyche*. (c. 1636)

2 Fifteen arms went round her waist.

(And then men ask, Are Barmaids chaste?)

JOHN MASEFIELD, *The Everlasting Mercy*. (1911)

3 Chaste beauty is like the bellows, whose breath is cold, yet makes others burne.

SIR THOMAS OVERBURY, *Newes from the Chimney-corner*. (1613)

4 Chaste is she whom no one has solicited. (Casta est, quam nemo rogavit.)

OVIN, *Amores*. Bk. i, eleg. 8, l. 43. (13 B.C.)

An unattempted woman cannot boast of her chastity. (Une dame non tentée ne se pouvoit vanter de sa chasteté.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

She is chaste who was never ask'd the Question.

CONGREVE, *Love for Love*. Act iii, sc. 3. (1695)

The nymph may be chaste that has never been try'd.

FRANKLIN, *Poor Richard's Almanack*, 1737.

5 If she is chaste when there is no fear of detection, she is truly chaste; she who sins not because she dares not, does it. (Siqua metu dempto casta est, ea denique casta est; | quae, quia non liceat, non facit, illa facit!)

OVIN, *Amores*. Bk. iii, eleg. 4, l. 3. (13 B.C.) The last line cited by HENDERSON, *Latin Proverbs*, p. 408.

6 By no art can chastity, once injured, be made whole. (Nulla reparabilis arte | laesa pudicitia est.)

OVIN, *Heroides*. Epis. v, l. 103. (c. 10 B.C.)

Though God can do all things, he cannot raise a virgin up after she has fallen. (Cum omnia Deus possit, suscitare virginem non potest post ruinam.)

ST. JEROME, (HIERONYMUS), *Epistles*. Epis. xxii, sec. 5. (A.D. 384)

For certes, na-more may maydenhede be restored than an arm that is smiten fro the body may retourne agayne to wexe.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 76. (c1389)

Jewels being lost are found againe, this never.

'Tis lost but once, and once lost, lost for ever

MARLOWE, *Hero and Leander*. Sest. ii, l. 85. (1593)

And one false step entirely damns her fame. . . . She sets like stars that fall, to rise no more.

NICHOLAS ROWE, *Jane Shore*. Act i. (1714)

The trav'ller, if he chance to stray,

May turn uncensured to his way;

Polluted streams again are pure,

And deepest wounds admit a cure;

But woman no redemption knows;  
The wounds of honour never close.

EDWARD MOORE, *Fables for the Female Sex*. No. 15. (1744)

When lovely woman stoops to folly,  
And finds too late that men betray,  
What charm can soothe her melancholy?  
What art can wash her guilt away?

The only art her guilt to cover,  
To hide her shame from every eye,  
To give repentance to her lover,  
And wring his bosom, is—to die.

GOLDSMITH, *Song: Vicar of Wakefield*. Ch. 24. (1766)

7 Do not some men say that women alwaies live chastly inough, so that they live charily inough?

GEORGE PETTIE, *Petite Pallace: Sinorix and Camma*, p. 26. (1576)

Offences are not measured by the proportion but by the secrecie: Si non caste, tamen caute: if not chastely, yet charely.

ROBERT GREENE, *Penelope's Web*. (1587) The Latin proverb is, "Caute, si non caste" (Carefully, if not chastely), or, in the modern idiom, "If you can't be good, be careful."

If not chastely, yet charily.

JOHN WEBSTER, *The Malcontent*. Act iv, sc. 1. (1604)

I learned this old saying in Latin, *Caute, si non caste*; live charily, if not chastely.

UNKNOWN, *The Tinker of Turvey*, p. 36. (1630)

He who is not chaste, let him be cautious. (Que si no es casto, sea cauto.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 126. (1647)

8 Who can find a virtuous woman? for her price is far above rubies. (Mulierem fortem quis inveniet? procul, et de ultimis finibus pretium eius.)

*Old Testament: Proverbs*, xxxi. 10. (c. 350 B.C.)

A goode woman is worth, if shee were solde,

The fairest crowne that's made of purest golde

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 484. (1623)

A good woman is a hidden treasure; who discovers her will do well not to boast about it (Une honnête femme est un trésor caché; celui qui l'a trouvé fait fort bien de ne s'en pas vanter.)

LA ROCHEFOUCAULD, *Maximes Posthumes*. No. 552. (1665)

9 Not that I mistrust her virtue, but she is a woman. (Non que ie me defie de sa vertus. . . . mais elle est femme.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 32. (1545)

Rabelais is quoting a letter written by Hippocrates to his friend, Dionoys, asking him to keep an eye on his wife while he was away from home.

Thus are all women women. (Ainsi sont toutes femmes femmes.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 32. (1545)

Constant you are; But yet a woman.

SHAKESPEARE, *1 Henry IV*, ii, 3, 111. (1597)

1 When a chaste lady desires pleasure she gets it properly. (Chên fu ai sê, na chih i li.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1448. (1875)

2 Chastity keeps holiday, while lust is always very much occupied. (Vacat pudicitia, libido occupatissima est.)

SENECA, *De Ira*. Bk. ii, ch. 13, sec. 2. (c. A. D. 55)

3 Instinctive chastity guards the laws of procreation. (Generisque leges inscius servat pudor.)

SENECA, *Hippolytus*, l. 914. (c. A. D. 60)

4 Run, run, Orlando; carve on every tree  
The fair, the chaste and unexpressive she.

SHAKESPEARE, *As You Like It*, iii, 2, 9. (1600)

The very ice of chastity is in them.

SHAKESPEARE, *As You Like It*, iii, 4, 18. (1600)

Chaste as the icicle

That's curdled by the frost from purest snow

SHAKESPEARE, *Coriolanus*, v, 3, 66. (1607)

As chaste as unsunn'd snow.

SHAKESPEARE, *Cymbeline*, ii, 5, 14. (1609)

As chaste as a picture cut in alabaster.

HENRY WOODFALL, *Darby and Joan*. (c. 1734)

Chaste as morning dew.

YOUNG, *Night Thoughts*. Night v, l. 600. (1742)

A woman, cold as ice and pure as snow.

J. C. MORISON, *Life of Gibbon*, p. 160. (1878)

5 I will find you twenty lascivious turtles ere  
one chaste man.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 82. (1601)

6 What woman noble born would dare live on  
Dishonored when her fair repute is gone?

(ἤν γὰρ κακῶς κλυθεὶς οὐκ ἀνδραγαθὴ,  
ἦτις πορρωτὶ καὶ κακῶς πεφύκεται.)

SOPHOCLES, *Trachiniae*, l. 721. (c. 409 B. C.)

7 Chastitie is the only Jewell which women  
ought to be chary of.

GEORGE PETTIE, *Petite Pallace: Minos and Pasiphae*, p. 226. (1576)

What joy can a woman injoy havinge lost her  
chastitie, which ought to be the joy Jewell and  
Gemme of al Gentilwomen?

GEORGE PETTIE, *Petite Pallace*, p. 19. (1576)

Her maydenhead . . . this inestimable gemme

CHRISTOPHER MARLOWE, *Hero and Leander*.

Sestiad ii, l. 76. (c. 1593)

My chastity's the jewel of our house.

SHAKESPEARE, *All's Well that Ends Well*, iv, 2,

46. (1602) A favorite Elizabethan metaphor.

8 A woman who has sacrificed her chastity will  
hesitate at no other iniquity. (Neque femina,  
amissa pudicitia, alia abnuerit.)

TACITUS, *Annals*. Bk. iv, sec. 3. (c. A. D. 116)

9 I have been so misused by chaste men with  
one wife

That I would live with satyrs all my life.

ANNA WICKHAM, *Ship Near Shoals*. (1925)

## CHAUVINISM

10 I am French, I am Chauvin. (Je suis français,  
je suis Chauvin.)

THÉODORE and HIPPOLYTE COGNARD, *La Carde Tricolore*. Produced in Paris, 19 March, 1841. In the play, Chauvin is a young recruit, who is always singing couplets with the above refrain. Said to have been drawn from Nicolas Chauvin, of Rochefort, a veteran soldier of the First Republic and Empire, whose demonstrations of patriotism were celebrated, and finally ridiculed, by his comrades. After the fall of Napoleon, *chauvinism* was applied in ridicule to his old soldiers who professed a sort of idolatrous admiration for him. The French quality which finds its parallel in British "jingoism," q. v.

What the French may have contributed to the progress of culture within the last twenty years is nothing in comparison to the dangers caused within the same space of time by Chauvinism.

UNKNOWN, *Poll Mall Gazette*, 17 Sept., 1870.

We cannot fasten an ism on him (except Spread-Eagleism).

G. F. TRAIN, *Spread-Eagleism*. (1859) American Chauvinism.

## CHEAPNESS

11 If goods are cheap, purchase much.

*Babylonian Talmud: Berachoth*, fo. 63b. (c. 450)

12 He that is too much in any thing, so that he  
giveth another occasion of society, maketh  
himself cheap.

FRANCIS BACON. (a. 1626) *O.E.D.: Cheap*.

Making the king cheap and ridiculous.

SAMUEL PEPPYS, *Diary*, 15 Jan., 1668.

I shall feel rather cheap there, after all that's been  
said and done.

HARRIET BEECHER STOWE, *Uncle Tom's Cabin*.  
Ch. 9. (1850)

13 What is not needed is dear at a farthing.  
(Quod non opus est, asse carum est.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.) As quoted by SENECA, *Ad Lucillum*, xciv, 27, who gives the preceding lines, "Eras non quod opus est, sed quod necesse est" (Buy not what you need, but what you must have). Cited also by ERASMUS, *Adagia*, iv, iv, 99, and included by Taverner in his translation, fo. 67, with the rendering, "That needeth not, it is to deare of a fardynge," and the comment, "Cato (which is the auctour of this proverbe) teacheth the husbände man to be a seller and no byer, and to bye only suche thynges as he must needes use. For suche thynges, couth he, as thou needest



not be ouer dere of a farthyng, as who shulde say, be a thyng neuer so chepely bought, yet it is deare, yf it be not necessary."

Never, from a mistaken economy, buy a thing you do not want because it is cheap; or, from a silly pride, because it is dear.

LORD CHESTERFIELD, *Letters*, 10 Jan., 1749.

Never buy what you don't want because it is cheap; it will be dear to you.

THOMAS JEFFERSON, *Letter to Charles Clay*.

(1817) One of ten "canons of conduct." An English variant is, "A thing you don't want is dear at any price."

That which costs little is very dear as soon as it is superfluous. (Ciocche costa poco è molto caro, toste che è superfluo.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 185.

(1856) An Italian proverb. See also under BARGAIN.

1 With daunger oute we al our chaffare;  
Greet prees at market maketh dere ware,  
And to greet cheep is holde at litel prys.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 521. (c. 1388)

Marché, a bargaen or a marketstede or cheepe, as good cheepe, bon marché.

PALSGRAVE, *La Langue Française: Introduction*. (1530)

Good cheap is dear.

HERBERT, *Jacula Prudentum*. No. 263. (1640)

Good cheap is dear, for it tempts one to buy what he needs not.

JAMES HOWELL, *English Proverbs*, 8. (1659)

Good Cheap is Dear at long-run.

THOMAS FULLER, *Gnomologia*. No. 1704. (1732)

2 Whatever the price, what is necessary is cheap. (Quantiquanti, bene emitur, quod necesse est.)

CICERO, *Ad Atticum*. Bk. xii, epis. 23. (45 B.C.)

All good things are cheap: all bad are very dear. H. D. THOREAU, *Journal*, 3 March, 1841.

Cheap things are not good; good things are not cheap (Pien I pu shih 'huo; shih 'huo pu pien I).

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 180. (1875)

3 Sell-cheap kept shop on Goodwin Sands, and yet had Store of Custom.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1748.

4 It is cheap enough to say, *God help you*.

THOMAS FULLER, *Gnomologia*. No. 2922. (1732)

The dearer it is, the cheaper it is to me; for I shall buy the less.

THOMAS FULLER, *Gnomologia*. No. 4472.

5 Magnificence cannot be cheap, for what is cheap cannot be magnificent.

SAMUEL JOHNSON, *Works*, v., 458. (c. 1777)

You cannot make a cheap palace.

R. W. EMERSON, *Journals*, 1857.

6 In those days food could be had for dirt. (Illo tempore annona pro luto erat.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A.D. 60)

That is, it was "dirt-cheap."

They aforded their wares doggecheape.

RAPHAEL HOLINSHED, *Chronicles of England: Ireland*, iii. (1577)

And though what's vulgarly baptiz'd a rep,  
Shall in a hundred pounds be deem'd dog-cheap.

JOHN WOLCOT (PETER PINDAR), *Farewell Odes to the Royal Academicians*. No. 9. (1786)

I sold myself . . . cheap, dirt cheap!

DICKENS, *Oliver Twist*. Ch. 37. (1838)

They were as cheap as dirt.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 40. (1850)

7 He will never have a thing good cheap [at a bargain] that is afraid to ask the price.

JOHN RAY, *English Proverbs*, p. 56. (1670)

He'll ne'er get a Pennyworth, that is afraid to ask a Price.

THOMAS FULLER, *Gnomologia*. No. 2427. (1732)

8 I've heard that they so temper Eastern clay  
That they in forty years one cup prepare:

Hundreds are made in Bagdad in a day.

And hence the lowness of the price they bear.

SADI, *Gulistan*, viii, 34. (c. 1258)

Ill ware is never cheap.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Bad ware is never too cheap.

JAMES HOWELL, *Proverbs: Fr.-Eng.*, 8. (1659)

The French say, "On n'a jamais bon marché de mauvaise marchandise" (One never has a good bargain with bad ware).

The cheap Buyer takes bad Meat.

THOMAS FULLER, *Gnomologia*. No. 4446.

(1732) The Japanese say, "Cheap purchase is money lost."

9 The English say, It is as cheap sitting as standing, my masters.

TORRIANO, *Piazza Universale*, p. 277. (1666)

'Tis as cheap sitting as standing.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Sittin' is about as cheap as standin'.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 5. (1843)

10 Lyht chep luthere yeldes [Bought cheap yields poor return].

UNKNOWN, *Proverbs of Hendyng*, 30. (c. 1300)

Cited in many of the old manuscripts, and finally quoted by JOHN RAY, *English Proverbs*, p. 114, as "Light cheap lither yield. That which costs little will do little service; for commonly the best is best cheap"; i.e. the best is the best buy.

The best is best cheape.

JOHN RAYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

DRAKE, 14. (1616)

Count best the best cheape, wheresoeuer ye dwell.

THOMAS TUSSEN, *Fine Hundreth Pointes of Good Husbandrie*. Ch. 38. (1573)

He that sells cheapest shall have most customers, though, at last, best will be best cheap.

WILLIAM GURNALL, *The Christian in Complete Armour*. Verse ii, ch. 3. (1655)

The best is best cheap. For it doth the buyer more credit and more service.

JOHN RAY, *English Proverbs*, p. 61. (1670)

"Best is best cheap"—you very wisely cry.

JOHN WOLCOT (PETER PINDAR), *The Lousiad*. Canto v. (1786)

Cheapest, say the prudent, is the dearest labor.

R. W. EMERSON, *Essays: Compensation*. (1841)

The best is always the cheapest. (Le meilleur marché, c'est la première qualité.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 366. (1856) George Saintsbury in his charming *Notes on a Cellar-Book* (1920) relates how an elderly aunt quoted this proverb at him when he mildly protested against the expensiveness of some wine which she had ordered. The Germans say, "Besser ist besser" (The best is best). William Morris's maxim was "Not how cheap, but how good."

### CHEATING

1 Cheating play never thrives.

H. G. BOHN, *Handbook of Proverbs*, p. 336. (1855) Another form is, "Cheats never prosper." The French say, "De grand villain grande chute" (A great villain, a great fall).

2 False coin is passed most easily upon the shrewd banker.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 631. (1817) The over-shrewd are most easily cheated.

3 Where's Brummel? Dish'd. Where's Long Pole Wellesley? Diddled.

LORD BYRON, *Don Juan*. Canto xi, st. 77. (1824)

4 If you would not be cheated, ask the price at three shops.

S. G. CHAMPION, *Racial Proverbs*, p. 353. (1938) A Chinese proverb

5 Thou shalt not steal: an empty feat, When it's so lucrative to cheat.

ARTHUR HUGH CLOUGH, *The Latest Decalogue*. (c. 1849)

Don't steal; thou'lt never thus compete Successfully in business. Cheat.

AMBROSE BIERCZ, *The Devil's Dictionary: The Decalogue Revised*. (1906)

6 He is not cheated who knows he is being cheated. (Non decipitur qui scit se decipi.)

SIR EDWARD COKE, *Institutes of the Lawes*. (1628)

7 You can chizzle them out of your property

C. A. DAVIS, *Letters of J. Downing*, p. 181. (1834) To cheat them out of their property. A word widely used in the South and West, originating probably in Louisiana from the French verb *ciseler*, meaning to cut, to trim.

He will chisel you out of everything you've got. EDWARD EGGLESTON, *The Circuit Rider*. Ch. 4. (1874)

We know that there are chisellers. At the bottom of every case of criticism and obstruction we have found some selfish interest, some private axe to grind.

FRANKLIN D. ROOSEVELT, *Radio Address*, 22 Oct., 1933. The first official use of the word as applied to employers who were supposedly not keeping their pledges to cooperate with the National Recovery Administration.

8 Three things are men most likely to be cheated in, a horse, a wig, and a wife.

FRANKLIN, *Poor Richard's Almanack*, 1736.

He'll cheat without scruple, who can without fear.

FRANKLIN, *Poor Richard's Almanack*, 1743.

9 Call me Cousin, but cozen me not.

THOMAS FULLER, *Gnomologia*. No. 1046. (1732)

10 Cheat me in the Price, but not in the Goods.

THOMAS FULLER, *Gnomologia*. No. 1090. (1732)

He that cheateth in small things, is a Fool; but in great things, is a Rogue.

THOMAS FULLER, *Gnomologia*. No. 2066

He that will cheat at Play,

Will cheat you any Way.

THOMAS FULLER, *Gnomologia*. No. 6302.

11 Many men swallow the being cheated, but no man can ever endure to chew it.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 247.

If thou art cheated by a great man, lose thy money, and say nothing

THOMAS FULLER, *Introductio ad Prudentium*, i, 19. (1702)

The row is for the stupid, the complaint is for the fool; the honest man, when he is cheated, retires and says not a word. (Le bruit est pour le fat, la plainte est pour le sot; l'honnête homme trompé s'éloigne et ne dit mot.)

LA NOUË, *La Coquette Corrigée*. Act i, sc. 3. (1757)

12 In the kingdom of a cheater, the wallet is carried before.

HERBERT, *Jacula Prudentum* No. 467 (1640)

13 It is a double pleasure to cheat the cheater. (C'est double plaisir de tromper le trompeur.)

LA FONTAINE, *Fables*. Bk. ii, fab. 15 (1664)

Another French form is, "A trompeur, trompeur et demi" (To a cheat, a cheat and a half). See also under RETRIBUTION

In plain English, cheat instead of being cheated.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 4. (1850)

14 For a man to put the cheat upon himself.

CHARLES LAMB, *Essays of Elia*, ii, 10. (1823)

The first and worst of all frauds is to cheat one's self.

P. J. BAILEY, *Festus: Anywhere*. (1839) The Danes say, "Den sviges vaerst, som sviger sig selv" (He is most cheated who cheats himself)

<sup>1</sup> Woe to those who make the bushel short and the weight light, whose scales are uneven, and whose measure defraudeth.

MOHAMMED, *The Koran*, lxxiii, 1. (c. 622)

<sup>2</sup> It's cheating to take what you could not restore. (Fraus est accipere quod non possis reddere.)

PUBLILIUS SYRUS, *Sententiae*, No. 202. (c. 43 B. C.)

<sup>3</sup> I would cheat mine own father at cards.

JOHN RAY, *English Proverbs*, p. 68. (1678)

<sup>4</sup> They cheat . . . worse than Cross I win, Pile you lose; but there are some left that can lose upon the square.

THOMAS SHADWELL, *Epsom Wells*. Act ii, sc. 1. (1672)

A game which a sharper once play'd with a dupe, intitled, "Heads I win, tails you lose."

J. W. CROKER, *Croker Papers*, iii, 59. (a. 1857)

It's heads Law wins, tails they lose.

WILLIAM DE MORGAN, *It Never Can Happen Again*. Ch. 38. (1909)

<sup>5</sup> She cheats horse and foot.

HORACE WALPOLE, *Letter to Richard West*, 2 Oct., 1740.

## CHEEK

<sup>6</sup> Vmwhile cheke by cheke.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicle*, i, 223. (1338) In closest intimacy.

Rydyngche cheke by cheke.

BERNERS, *Huon of Burdeux*. Ch. 55. (c. 1530)

They rode togyther cheke by cheke

BERNERS, *Arthur of Little Britain*, p. 352.

Cheek by iowle with the Emperour.

MEREDITH HANMER, *Ecclesiastical Histories*, p. 164. (1577)

I'll go with thee, cheek by jole.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 338. (1596)

Mercie and Justice, marching cheek by joule

JOSHUA SYLVESTER, tr., *Du Bartas*, i, 1. (1598)

The devil . . . Sits cheek by jowl, in black to chear his heart

Like thief and parson in a Tyburn cart.

DRYDEN, *The Loyal Brother: Prologue*. (1682)

He with his master, jig by jowl,

Unto old Gillian hy'd.

THOMAS D'URFEY, *Pills to Purge Melancholy*, v, 293. (1719)

To stand cheek-for-chowl confronting us.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 27. (1822)

Destitution . . . must be content often . . . to jog cheek by jowl with crime.

MISS BRADDON, *The Trail of the Serpent*, ii, 1. (1861)

<sup>7</sup> He giveth his cheek to him that smiteth him (Dabit percutienti se maxillam.)

Old Testament: *Lamentations*, iii, 30. (c. 600 B. C.)

Whosoever shall smite thee on thy right cheek.

turn to him the other also. (δοῦναι σε ἑαπείσει εἰς τὴν δεξιὰν συναγόμεναι [σου], στρέψον ἀντὶ καὶ τὴν ἀλλήν.)

New Testament: *Matthew*, v, 39. (c. A. D. 65)

Also *Luke*, vi, 29. The Vulgate is, "Si quis te percusserit in dexteram maxillam tuam, praebe illi et alteram."

Wisdom has taught us to be calm and meek,

To take one blow, and turn the other cheek;

It is not written what a man shall do

If the rude caitiff smite the other too!

O. W. HOLMES, *Non-Resistance*. (1850)

Turning the other cheek is a kind of moral jiu-jitsu.

GERALD S. LEE, *Crowds*. Bk. iv, ch. 9. (1913)

<sup>8</sup> The man . . . gives cheek.

FREDERICK MARRYAT, *Poor Jack*. Ch. 22. (1840)

On account of his having so much cheek.

DICKENS, *Bleak House*. Ch. 54. (1840)

These men . . . very like they'll be cheeky

HENRY KINGSLEY, *Geoffrey Hamlyn*. Ch. 26 (1859)

She told him she wondered at his cheek.

CHARLES READE, *The Cloister and the Hearth*. Ch. 48. (1860)

He can't have the cheek to ask for more.

W. B. WOODGATE, *The O.V.H.*, p. 264. (1870)

If he gives me any of his cheek I'll knock him down.

GEORGE MOORE, *A Mummer's Wife*, p. 133. (1884)

## CHEER

<sup>9</sup> That nycht thai maid thame merve cher.

JOHN BARBOUR, *The Bruce*, xiv, 453. (1375)

Make hem good chere.

CHAUCER, *Canterbury Tales: The Tale of the Man of Love*, l. 82. (c. 1386) Perhaps from the French "Faire bonne chère," to fare well, enjoy good cheer, eat abundantly.

She for his parte, made vs cheere heauen hye

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

He is gone to make good cheer with his neighbours. (Lui è andato a far bona cera con li soi visini.)

JOHN FLORIO, *Firste Fruites*, fo. 12. (1578)

<sup>10</sup> The poete saith hou that a poure horde

Men may enriche with cheerful wil and worde.

WILLIAM CAXTON, *Booke of Curteseye*, 27. (c. 1477)

In a thyn table, good cheere is best sawse.

RICHARD HILLS, *Common-place Book*, 131. (c. 1495)

A cheerful look makes a dish a feast.

HERBERT, *Jacula Prudentum*. No 66. (1640)

If you would have guests merry with cheer, be so yourself, or so at least appear.

FRANKLIN, *Poor Richard's Almanack*, 1734.

I care not a rush for the decorations of the table so that the cheer be good.

LORD LYTTON, *Pelham*. Ch. 23. (1827)

<sup>11</sup> Be ay of chere as light as leef on linde.

CHAUCER, *Canterbury Tales: The Clerkes Tale*, l. 1155. (c. 1388)

1 There is not always good Cheer where the Chimney smoaks.

THOMAS FULLER, *Gnomologia*. No. 4930. (1732)

2 Better is one monthes cheere, than a churles hole lyfe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

3 As men seyen and reporte, at the leste,  
Nat many deyntees, but good chere maketh  
a feste.

JOHN LYDGATE, *Isopes*, l. 434. (c. 1430)

Small cheer and great welcome makes a merry feast.

SHAKESPEARE, *The Comedy of Errors*, iii, 1, 26. (1593)

THE FEWER THE BETTER CHEER, *see under DINING*.

4 I accompt the cheere good, which maintayneth health.

JOHN LYL, *Euphues and His England* (Arber), p. 234. (1580)

5 Be of good cheer. (θάραει.)

THEOCRITUS, *Idyls*. Idyl xxii, l. 56. In the next line is, "I am of good cheer" (θαράω), and the phrase is frequently repeated by other writers.

Son, be of good cheer (θάραει, τέκνον.)

*New Testament: Matthew*, ix, 2. (c. A. D. 65)

Repeated in xiv, 27. The *Vulgate* is, "Confide fili." Eric Partridge, *Dictionary of Cliches*, says that it was this use in *Matthew* which gave currency to the phrase.

Be of good cheer.

CHAUCEUR (?), *Troilus and Criseyde*. Bk. i. l. 879; bk. iii, l. 332. (c. 1380)

He badde his felowes to be of goode chier.

UNKNOWN, *Merlin*, xviii, 282. (c. 1450)

A second voice was at mine ear . . .

A murmur, "Be of better cheer."

TENNYSON, *The Two Voices*, l. 427. (1842)

6 Say Marie doghtir what chere with the?

UNKNOWN, *York Mysteries*, xiv, 85. (c. 1440)

What chere make you, fayre loue Jehannet?

BERNERS, *Arthur of Little Britain*, 28. (c. 1530)

Here, master: what cheer?

SHAKESPEARE, *The Tempest*, i, 1, 2. (1610)

## CHEERFULNESS

See also Merriment, Mirth, Optimism

7 I have tried too in my time to be a philosopher; but . . . cheerfulness was always breaking in.

OLIVER EDWARDS *See* BOSWELL, *Johnson*, 17 April, 1778.

Cheerfulness, as the poet said, has an incurable habit of breaking in.

FRANCIS BEEDING, *Eleven Were Brave*, p. 1. (1941)

8 So of cheerfulness, or of good temper, the more it is spent, the more of it remains.

R. W. EMERSON, *Conduct of Life: Considerations by the Way*. (1860)

9 Cheerfulness in doing renders a deed more acceptable.

THOMAS FULLER, *The Holy State*. Bk. i, ch. 8. (1642)

There is no Christian duty that is not to be season'd and set off with cheerfulness.

JOHN MILTON, *The Doctrine and Discipline of Divorce*, i, 7. (1643)

Cheerfulness is just as natural to the heart of a man in strong health as colour to his cheek.

JOHN RUSKIN, *Modern Painters*, iv, v, 19, 25. (1856)

10 Lay aside life-harming heaviness  
And entertain a cheerful disposition.

SHAKESPEARE, *Richard II*, ii, 2, 3. (1595)

A cheerful Temper, joined with Innocence, will make Beauty attractive.

JOSEPH ADDISON, *The Tatler*. No. 192. (1709)

Good humour may be said to be one of the very best articles of dress one can wear in society.

THACKERAY, *On Tailoring and Toilets*. (c. 1855)

How often it seems the chief good to be born with a cheerful temper.

EMERSON, *Society and Solitude: Success*. (1870)

A good disposition is Goddes happiest gift.

ROBERT BRIDGES, *The Testament of Beauty* Bk. ii, l. 905. (1930)

CHEERFULNESS IS THE PRINCIPAL INGREDIENT IN HEALTH, *see under HEALTH*.

## CHEESE

11 It's hard cheese for a man to owe everything to his father-in-law.

ELIZABETH BANKS, *Manchester Man*. Ch. 42. (1876)

12 After cheese comes nothing.

JAMES CLARKE, *Paroemiologia*, p. 136. (1639)

RAY, *English Proverbs*, p. 27. (1670) FULLER, *Gnomologia*. No. 769. (1732)

After cheese, nothing to be expected.

THOMAS FULLER, *Church-History of Britain*. Bk. vi, sec. 5. (1655)

'Tis to this day a noted saying, That after cheese comes nothing.

MOTTEUX, *Rabelais*. Bk. iv, ch. 9. (1693) An interpolation by Motteux.

Cheese, that the table's closing rites denies,  
And bids me with the unwilling chaplain rise.

JOHN GAY, *Trivia*. Bk. ii, l. 255. (1716)

13 The miser's cheese is wholesomest.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1737.

14 Ye may see no greene cheese but your teeth must water.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

He sees no green cheese but his mouth waters after it.

JAMES CLARKE, *Paroemiologia*, p. 39. (1639)

You can't see green cheese but your teeth must water.

JOHN RAY, *English Proverbs*, p. 198. (1670)

Grene cheese is not called grene by the reason of colour, but for the newness of it.

ANDREW BOORD, *Dyetary of Helth*. Ch. 13. (1542)  
MOON MADE OF GREEN CHEESE, *see under* MOON.

<sup>1</sup> It is against the old verse, *Caseus est nequam*.—Yea, but it digesteth all things except itself.

JOHN LYLY, *Sapho and Phao*. Act iii, sc. 2.  
(1584) *Caseus est nequam*, cheese is harmful.  
My cheese, my digestion.

SHAKESPEARE, *Troilus and Cressida*, ii, 3, 44.  
(1601)

Cheese to digest all the rest, yet itselfe neuer digested.

THOMAS ADAMS, *Sermons*. Vol. i, p. 161. (1629)  
Cheese it is a peevish elf,  
It digests all things but itself.

(*Ca-eus est nequam, quia, digerit omnia sequam.*)  
JOHN RAY, *English Proverbs*, p. 40. (1678)  
Digestive cheese.

BEN JONSON, *Epigrams*. No. 101. (1692)  
They say, cheese digests everything but itself.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>2</sup> Toasted cheese hath no master.

JOHN RAY, *English Proverbs*, p. 82. (1678)  
To cat the cheese in the trap.

JOHN RAY, *English Proverbs*, p. 186.  
If you would have a good cheese and have'n old,  
You must turn'n seven times before he is cold.

JOHN RAY, *English Proverbs*, p. 352. FULLER,  
*Gnomologia*. No. 6477. (1732)

<sup>3</sup> Admired "Pets of the Ballet" . . . in a print-shop window 'Thought them the cheese as works of art.

ALBERT SMITH, *Man in the Moon*, i, 201. (1847)  
"You look like a Prince in it, Mr. Lint."—"It is the cheese," replied Mr. Lint.

THACKERAY, *Codlingsby*. Ch. 3. (c. 1850)  
That's the cheese.

F. E. HULME, *Proverb Lore*, p. 125. (1902)  
Hulme gives three explanations of this bit of slang: (1) Cheese is really the French word *chose*, meaning "thing," and the correct rendering is *C'est la chose*; (2) that *chiz* is Bengalee for "thing" and that the expression has been imported from the East (this is the derivation favored by the *Oxford English Dictionary*); and (3) that "choice" was in Anglo-Saxon times "chese." This is the explanation which Hulme prefers.

He had bitten his way into the big cheese.

O. HENRY, *The Unprofitable Servant*. (1911)

<sup>4</sup> It was such a deep ceremonial curtsey as you never see at present: she and her sister both made these "cheeses" in compliment to the newcomer, and with much stately agility.

THACKERAY, *The Virginians*. Ch. 22. (1857)  
Called "making cheeses" because the petticoats are swirled to the floor somewhat in the form of a cheese.

Miss Knight performed a cheese worthy almost of Caroline, and swept away.

LEWIS WINGFIELD, *Abigel Rowe*, ii, 6, 157. (1883)

<sup>5</sup> Cheese . . . that will spend well, or according to the common Phrase, will eat Bread up.

JOSIAH TWANLEY, *Dairying*, p. 71. (1784)

<sup>6</sup> Cheese it, the same as *Stow it*.

J. H. VAUX, *Flash Dictionary: Cheese It*. (1812)  
Cheese it, mates! 'ere comes the bobbies!

JULIAN HAWTHORNE, *Fortune's Fool*, i, 33. (1882)  
Cheese it—the cop!

O. HENRY, *The Easter of the Soul*. (1908)

<sup>7</sup> Cheese is wholesome when it is given with a sparing hand. (*Caseus est sanus quem dat avara manus.*)

UNKNOWN, *Regimen Sanitatis Salerni*. (c. 1100)  
"Cheese and bread make the cheeks red" says another proverb, and the Germans assert that "Cheese is gold in the morning, silver at noon, and lead at night," a statement which has also been applied to the apple. The Spaniards say, "Cheese from the ewe, milk from the goat, butter from the cow."

Cheese and salt meat should be sparingly eat.

FRANKLIN, *Poor Richard's Almanack*, 1733

Bread and butter and good cheese

Are a true buckler against disease.

(*Pain et buerre et bon fromage*)

(*Contre la mort est le vray targe.*)

LE ROUX DE LINCY, *Proverbes Français*, ii, 198. (1859) As might be expected, the French have a number of proverbs lauding the value of cheese. One is, "Bread and cheese is medicine for the well" (*Fromage et pain est médecine au sain*), and still another, "He who does not eat cheese will go mad" (*C'il qui mange du fromage, S'il ne le fait, il enrage*).

<sup>8</sup> An apple-pie without some cheese  
Is like a kiss without a squeeze.

UNKNOWN, Old English rhyme. (c. 1750)

But I, when I undress me,

Each night, upon my knees

Will ask the Lord to bless me

With apple pie and cheese!

EUGENE FIELD, *Apple Pie and Cheese*. (1889)

TO KNOW CHALK FROM CHEESE, *see under* CHALK.

## CHERRY

<sup>9</sup> Eat peas with the king and cherries with the beggar. Peas are best when young, cherries when ripe.

JAMES KELLY, *Scottish Proverbs*, p. 100. (1721)

<sup>10</sup> One Cherry tree sufficeth not two Jays. (*Unicum Arbustum, non alit duos Erithacos.*)

WILLIAM LAMBARDE, *A Perambulation of Kent*, 269. (1576) *See also under* RIVALRY.

<sup>11</sup> A cherry year, A merry year.

JOHN RAY, *English Proverbs*, p. 52. (1678)

A Cherry Year, A merry Year.

A Plumb Year, A dumb Year.

THOMAS FULLER, *Gnomologia*. No. 6139. (1732)

<sup>12</sup> As it is sayde in a commune prouerbe, I

counsell not seruautis to ete churyes with their bettyrs. Fer they wyl haue the rype and leue them the harde.

UNKNOWN, *Dialogues of Creatures*. Ch. 20. (c. 1530)

Mean men are not to eat cherries . . . with great lords, least the stones of the best flie faster at their eyes then . . . the worst into their mouths.

RANDLE COTGRAVE, *Dictionary: Manger*. (1611)  
As for the outlandish proverb, "He that eateth cherries with noblemen, shall have his eyes spurted out with the stones," it fixeth no fault in the fruit.

FULLER, *Worthies of England*, ii, 112. (1662)  
Those, that eat Cherries with great Persons, shall have their Eyes squirted out with the Stones.

THOMAS FULLER, *Gnomologia*. No. 5026. (1732)  
There is a German proverb which says that "It is unadvisable to eat cherries with potentates."

JOHN DORAN, *Table Traits*, p. 209. (1854)  
TWO BITES AT A CHERRY, *see under* BITE.

### CHESTNUT

1  
A chestnut. I have heard you tell the joke twenty-seven times, and I am sure it was a chestnut.

WILLIAM DIMOND, *The Broken Sword*. A melodrama first produced in 1816, and memorable only as the origin of "chestnut" in the sense of a stale joke. Captain Xavier, the principal character, forever repeating the same yarns, is telling about one of his exploits connected with a cork-tree, when Pablo corrects him, "Chestnut you mean, captain."

One of the latest slang terms is the word "chestnut."

UNKNOWN, *Detroit Free Press*, 25 Sept., 1886.  
It's the old, old, ancient, moth-eaten chestnut.

H. S. KEELER, *The Sharkskin Book*, p. 229. (1941)  
PULL CHESTNUTS OUT OF THE FIRE, *see under* CAT.

### CHEW

2  
Till then, my noble friend, chew upon this.

SHAKESPEARE, *Julius Caesar*, i, 2, 171. (1599)  
I gin Judy White the sack right off the reel, without stopping to chew the matter a bit.

ANN STEPHENS, *High Life in New York*, i, 51. (1843)

Chew at it and think it over.

MARK TWAIN, *Life on the Mississippi*. Ch. 53. (1883)

You let me chew on that for a few days.

J. C. LINCOLN, *Captain Warren's Wards*, p. 340. (1911)

If you want more to chew on, what the devil is everyone in such a stew about?

H. C. BRANSON, *I'll Eat You Last*, p. 47. (1941)

### CHICKEN

*See also* Cock, Hen

3  
The little chickens, as they dip  
Their beaks into the river,

Hold up their heads at every sip,  
And thank the Giver.

MARY ALLEN, *Poems for Youth*. (1810)  
There's Solomon Braggs holding up his head like a hen drinking water, but there's nothing in it.  
C. H. SPURGEON, *John Ploughman's Pictures*, p. 28. (1880)

4  
If you have not a capon, feed on an onion.

RANDLE COTGRAVE, *Dictionary: Chapon*. (1611)  
He that gives thee a capon, give him the leg and the wing.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
Chickens feed capons. . . . Chickens come to be capons.

JOHN RAY, *English Proverbs*, p. 111. (1678)  
Capons were at first but chickens.

THOMAS FULLER, *Gnomologia*. No. 1056. (1732)

5  
I wish that every peasant may have a chicken in his pot on Sundays. (Je veux que le dimanche chaque paysan ait sa poule au pot.)  
HENRY IV of France, when he was crowned king. (1598)

Chicken today. Feathers tomorrow.

ZELDA POPKIN, *No Crime for a Lady*, p. 193. (1942)

6  
There is a nest of chickens, whiche he dooth brood,  
That will sure make his heare grow through his hood.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

7  
You ought to consider you are now past a chicken.

RICHARD STEELE, *The Spectator*. No. 216. (1711)  
Pursue your trade of scandal-picking,  
Your hints that Stella is no chicken.

SWIFT, *Stella's Birthday*, l. 42. (1720)  
I swear she's no chicken; she's on the wrong side of thirty, if she be a day.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Recollect, sister, that you are no chicken.

ARTHUR MURPHY, *The Old Maid*. (1761)

An infant at law? A mere chicken?

WILLIAM COBBETT, *Political Register*. No. 12 (1809)

I'm no spring-chicken.

A. W. TOURGÉE, *A Fool's Errand*, p. 259. (1879)  
HARBEN, *Westerfelt*, p. 260. (1901)

The barman was no chicken.

THORNE SMITH, *The Passionate Witch*, p. 243 (1941)

Chickens come home to roost

A. B. CUNNINGHAM, *The Bancock Murder Case*, p. 241. (1942) *See also under* RETRIBUTION.

II—Don't Count Your Chickens Before They  
Are Hatched

8  
He bade me have a care for the future, not to count my chickens before they are hatched.

AESOP, *Fables: The Milkmaid and Her Pail* (c. 570 B.C.) L'Estrange renders it, "to make

sure of the bear before I sell the skin." Although it is asserted that the *locus classicus* of the modern phrase "Don't count your chickens before they are hatched," is the old Greek proverb, *αὐτὸς οὐκ ἔσθ' ἔτι τρώκεν* (The kid is not yet born), Aesop's fable is much closer to it. A farmer's daughter, returning from milking with a full pail on her head, fell to musing: "The milk in this pail will provide me with cream which I will make into butter, which I will sell in the market, and buy a dozen eggs, which will hatch into chickens, which will lay more eggs, and soon I shall have a large poultry yard. I'll sell some of the fowls and buy myself a handsome new gown, and go to the fair, and when the young fellows try to make love to me, I'll toss my head and pass them by." Whereupon she tossed her head, and down went the pail. She had been counting her chickens before they were hatched. Many authorities think this fable an interpolation by a much later hand. The story of *The Barber's Fifth Brother*, in the *Arabian Nights*, is built around the same idea, which is common to many languages. The Hindus say, "Don't bargain for fish which are still in the water"; the Dutch, "Don't cry herrings till they are in the net"; the Italians, "Don't reckon your eggs before they are laid"; the Persians, "Don't give away the deer until it is caught," etc. There are many variants besides those given below: "Don't build the sty till the litter comes"; "Don't spread the cloth till the pot begins to boil"; "Don't take off your boots till you see the water," and so on, all stressing the dangers of acting over hastily. "Don't sell the skin till you have caught the bear" is common to most European languages. The Italians say, "Non vender la pelle dell' orso prima di pigliarlo"; the Germans, "Die Bärenhaut soll man nicht verkaufen ehe der Bär gestochen ist"; the Dutch, "Verkoop den huid niet, voor gij den beer hebt gevangen." Oldest of all is a line from *The Eloquent Peasant*, by an unknown Egyptian scribe of perhaps 2000 B.C.: "Do not rejoice over what has not yet happened" (M h'w n ntt n hprt)—as it is usually transliterated.

I would not haue you to counte his Chickens so soone before they be hatcht.

STEPHEN GOSSON, *The Ephemerides of Phialo*, fo. 19A. (1579)

Why doe we reckon our chickens before they be hatcht?

BRIAN MELBANCKE, *Philotimus*, sig. G2. (1583)

Take heed we don't reckon our chickens before they are hatcht.

JAMES HOWARD, *The English Mounseieur*. Act iii, sc. 2. (1663)

To swallow gudgeons ere they're catch'd,  
And count their chickens ere they're hatch'd.

SAMUEL BUTLER, *Hudibras*. Pt. II, canto III, l. 923. (1664)

Count not your chickens before they are hatch't.

JOHN RAY, *English Proverbs*, p. 117. (1670)

Reckon not your Chickens before they are hatch'd.

Neither ought we to reckon our Eggs before they are lay'd.

OSWALD DYKES, *English Proverbs*, p. 259. (1709)  
You are a little too hasty; you reckon your chickens before they are hatch'd.

NATHAN BAILEY, tr., *Colloquies*, p. 39. (1725)  
We must not reckon our chickens before they are hatched, though they are chipping the shell now.

WALTER SCOTT, *Journal*, 20 May, 1829.

A victory may be snatcht,  
But never count your little chicks  
Before they're safely hatched.

SERGEANT MEREWETHER. (1906) See LADY NEVILL, *Reminiscences*, p. 306.

Counting your chickens before they are hatched.

GEORGETTE HEYER, *Envious Casca*, p. 22. (1941)  
They're counting their chickens a little early.

McKNIGHT MALMAR, *Never Say Die*, p. 103. (1943)

Don't count your chickens, or maybe you won't hatch none.

PATRICIA WENTWORTH, *The Chinese Shawl*, p. 123. (1943)

1  
It is a common saying that it is best first to catch the stag, and afterwards, when he has been caught, to skin him. (Vulgariter dicitur, quod primum oportet cervum capere, et postea, cum captus fuerit, illum excoriare.)

HENRY DE BRACON, *De Legibus et Consuetudinibus Angliae*. Bk. iv, pt. i, ch. 2, sec. 4 (c. 1240)

FIRST CATCH YOUR HARE, see under HARE.

I solde the skinne before the Beaste was taken, rec[k]oning with-out mine hoast, and setting downe that in my bookes as ready money, which afterwards I found to be a desperate debt.

JOHN LYLY, *Euphues and His England* (Arber), p. 273. (1580)

The man that once did sell the lion's skin  
While the beast liv'd, was kill'd with hunting him.

SHAKESPEARE, *Henry V*, iv, 3, 93. (1598)

They divide the skinne of the bear among them e'er they ha't.

UNKNOWN, *Political Ballads*, 20. (1647) Percy Society, No. 11.

He had caught a great cold, had he had no other clothes to wear than those which were to be made of a skin of a bear not yet killed.

THOMAS FULLER, *Worthies of England: Cornwall*, i. 304. (1662)

Never sell the bear's skin until you have killed the bear. (Jamais vendre le peau de l'ours qu'on ne l'ait mis par terre.)

LA FONTAINE, *Fables: L'Ours et les Deux Compagnons*. Bk. v, fab. 20. (1668) PHILIPPE DE COMMINES, *Mémoires*, iv, 2, puts this fable into the mouth of the Emperor Frederic, when King Louis XI of France proposed to seize the lands of the Duke of Burgundy. The Danish version is, "Don't sell the skin till you have caught the fox."

You sell the bear skin on the back.

JAMES KELLY, *Scottish Proverbs*, p. 376. (1721)

Indeed the devil may be said to sell the bearskin, whatever he buys.

DANIEL DEFOE, *History of the Devil*, Pt. ii, ch. 8. (1726)

Make not your Sauce, before you have caught the Fish.

THOMAS FULLER, *Gnomologia*. No. 3324. (1732)

The Italians say, "Non gridar i pesci fritti prima d'esser presi" (Don't cry tried fish before they are caught).

Smells a little too much of selling the bear's skin before he has hunted him.

WALTER SCOTT, *The Legend of Montrose*. Ch. 3. (1819)

1 If the Ceremoniall law forbade the Jews to seeth a kid in the mothers milk, the law of good husbandry forbids us to eat a kid in the mothers belly, spending our pregnant hopes before they be delivered.

THOMAS FULLER, *The Holy State: Of Expecting Preferment*. (1642)

He eats the calf in the cow's belly. Applied to those who spend their rent before it is due.

JAMES KELLY, *Scottish Proverbs*, p. 138. (1721)

I ever made shift to avoid anticipations: *I never would eat the calf in the cow's belly*, as Lord M's phrase is.

SAMUEL RICHARDSON, *Clarissa*, iii, 122. (1748)

Interest . . . goes on increasing until it reaches . . . one hundred per cent. This is what is called "eating the calf in the cow's belly."

SAMUEL SMILES, *Thrift*, p. 277. (1875)

A very common bucolic saying, precisely expressive of what is called "discounting" in commercial talk, is eating the calf in the cow's belly.

F. T. ELWORTHY, *West Somerset Word-Book*, p. 58. (1886)

2 Count not four, except you have them in a wallet.

GEORGE HERBERT, *Jacula Prudentum*. No. 960. (1640)

Count not four, till they be in the bag.

TORRIANO, *Piazza Universale*, p. 229. (1666)

3 Gut no fish till you get them.

JAMES KELLY, *Scottish Proverbs*, p. 114. (1721)

Lead away ourselves to be gutting our fish before we get them.

DAVID M. MOIR, *Mansie Wauch*. Ch. 20. (1824)

Soon enough to cry chuck when it is out of the shell.

JAMES KELLY, *Scottish Proverbs*, p. 288. (1721)

"Chuck" is the hen's call to the chicken.

4 Gentlewoman, to studie for a seconde wife before I knowe my first, were to resemble the good Huswife in Naples, who tooke thought to bring foorth hir chickens before she had Hens to lay Egges.

JOHN LYLY, *Euphues and His England*, p. 415.

(1580) ARBER, ed. The Germans say, "Aus ungelegten Eiern werden spät junge Hühner" (Chickens are slow in coming from unlaidd eggs).

5 You are over hasty; your harvest is still in the blade. (Nimium properas: et adhuc tua messis in herba est.)

OVID, *Heroides*. Epis. xvii, l. 263. (c. 10 B.C.) The corn is yet in the blade. (Seges altera in herba est.)

PERSIUS, *Satires*. Sat. vi, l. 26. (c. A.D. 58)

Cited as a proverb by ERASMUS, *Adagia*, ii, ii, 89.

Hope not too surely for early harvest.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 89. (c. 900)

Burning the great logs for the sale of the ashes, and eating his corn whilst it was but grass. (Brulant les grosses souches pour la vente des cendres, . . . & mangeant son bled en herbe.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 2. (1545)

Thou talkest of harvest, when the corn is green.

THOMAS KYD, *The Spanish Tragedie*. Act ii, sc. 6. (c. 1589)

Thou goest a glenyng er the cart haue caried

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Hee goeth a gleaning before that the cart haue carried.

THOMAS DRAXE, *Bibliotheca*, 175. (1633)

6 Do not boast till you see your enemy dead. (μήπω μεγ' εἴπης, πρὶν τελευτήσαντ' ἴδης.)

SOPHOCLES. *Frag.* (c. 450 B.C.) Quoted by CICERO, *Ad Atticum*, iv, 8, where Winstedt (Loeb) translates it, "Don't holloa till you are out of the wood."

Buy your slaves before you order them about. (πασσόμενος ἐπιτάσσει.)

THEOCRITUS, *Idyls*. No. xv. l. 90. (c. 270 B.C.)

ERASMUS, *Adagia*, iv, iv, 24, gives the Latin as "Praecipito postque satiaveris esca," and the derivative proverb as "Ubi paveris impera" (Where you fear command).

Ye triumphe before the vitorye. (Ante victoriam encomium canis.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 54.

(1508) TAVERNER, tr., fo. 63. (1550) Says Taverner: "Such there be not a fewe whiche glorie of thynges to sone, before they haue fully broughte them to effecte." HENDERSON (*Latin Proverbs*, p. 23) gives the proverb as, "Ante victoriam ne canas triumphum" (Before the victory do not sing of the triumph).

He that will sell lawne before he can folde it, He shall repent him before he have sold it.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

Ye be over the style er ye come at it.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9.

Boil not the Pap before the child is born.

THOMAS FULLER, *Gnomologia*. No. 1002. (1732)

She was a fool to throw out her dirty water before she got clean.

JONATHAN SWIFT, *Polite Conversation*. Dial. iii. (1738)

Don't stitch your seam before you've tacked it.

J. C. BRIDGE, *Cheshire Proverbs*, p. 50. (1917)

Don't lift the lid too soon.

H. H. HART, *Seven Hundred Chinese Proverbs*, p. 533. (1937)



## CHILD

See also Boy, Father, Girl, Youth

<sup>1</sup> Children are voices of immortality to a man, though he be dead. (παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι | θανόντι.)

AESCHYLUS, *Libation-Bearers*, l. 505. (458 B.C.) Rearing children, and so handing on life like a torch from one generation to another. (ἐκ-τρέφοντας παῖδας, καθάπερ λαμπάδα τὸν βίον παραδίδοντας ἄλλοις ἐξ ἄλλων.)

PLATO, *Laws*. Bk. vi, sec. 776B. (c. 345 B.C.) Forgetteth not this sentence, That it is an execrable thing wilfully to deprive ones self of immortality, which he doth who seeketh not to have wife and children.

GUAZZO, *Civile Conversation*. Bk. iii, p. 4. (1574) If we have none to foul the bed, we shall have none to burn paper at our graves.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2171. (1875)

Be vexed with yourself if you have neither branch nor leaf; do not accuse the sun of partiality.

SCARBOROUGH, *Chinese Proverbs*. No. 1698.

Better establish a branch than cut off a line.

SCARBOROUGH, *Chinese Proverbs*. No. 377. If you haven't a child of your own, adopt one.

<sup>2</sup> When the child knows that he has sucked [enough], behold, he finds his mouth and cries out, "Give me bread."

ANI, *Teaching*. No. 68. (c. 2000 B.C.)

Prove yourself to be the man I have ever known you to be "from the days" as the Greeks say "when your finger-nails were tender." (Praesta te eum, qui mihi a teneris, ut Graeci dicunt, unguiculis es cognitus.)

CICERO, *Ad Familiares*. Bk. i, epis. 6, sec. 2. (56 B.C.) That is, from infancy.

<sup>3</sup> Ever since I began to wash. (ἐξ ὅτου ἔγω ῥύπτομαι.)

ARISTOPHANES, *The Acharnians*, l. 17. (425 B.C.) Cradle straws are scarce out of his breech.

JOHN RAY, *English Proverbs*, p. 346. (1678)

Your Mamma's Milk is scarce out of your Nose.

THOMAS FULLER, *Gnomologia*. No. 6055. (1732)

Theresa, a big, clean-lookin' child that I see grow up fr'm hello to good avnin'.

FINLEY PETER DUNNE, *Shaughnessy*. (1898)

A squirt who isn't dry behind the ears yet.

FRANK GRUBER, *The Hungry Dog*, p. 125. (1941)

<sup>4</sup> Children should be seen and not heard. (παῖδες φωνὴν γρύζαντος μὴδὲν ἀκοῦσαι.)

ARISTOPHANES, *The Clouds*, l. 963. (423 B.C.) Quoted as an old rule.

For hyt ys an old Englysch sawe: "A mayde schuld be seen, but not herd."

JOHN MIRK, *Mirk's Festial*, i, 230. (c. 1043)

RAY, *English Proverbs*, p. 51 (1670) has "Maidens must be seen and not heard," and SWIFT, *Polite Conversation*, Dial. i, (1738) has, "They say maids should be seen and not heard."

"Little people should be seen and not heard" is a stupid saying.

E. J. HARDY, *How to Be Happy Though Married*. Ch. 17. (1866)

Impudently proclaim the monstrous principle that little children should be seen and not heard.

SHAW, *Misalliance: Introduction*. (1914)

In silence I must take my seat, . . .

I must not speak a useless word,

For children must be seen, not heard.

B. W. BELLAMY, *Open Sesame*. Vol. i, p. 167. (1915) Quoted as from *Table Rules for Little Folks*.

<sup>5</sup> The legislators in the *Laws* forbid allowing children to have paroxysms of crying, but this prohibition is a mistake; violent crying contributes to growth, for it serves in a way as exercise for the body. (γυμνασία τοῖς σώμασιν.)

ARISTOTLE, *Politics*. Bk. vii, ch. 15, sec. 6. (c. 330 B.C.)

One must think Archytas's rattle a good invention, which people give to children in order that while occupied with this they may not break any of the furniture; for young things cannot keep still. (οὐ γὰρ δύναται τὸ νέον ἡσυχάζειν.)

ARISTOTLE, *Politics*. Bk. viii, ch. 6, sec. 1. (c. 330 B.C.) Archytas, the reputed inventor of the rattle, was a mathematician of Tarentum, c. 400 B.C.

When children stand quiet, they have done some ill.

HERRBERT, *Jacula Prudentum*. No. 506. (1640) I remember a wise old gentleman who used to say, "When children are doing nothing, they are doing mischief."

FIELDING, *Tom Jones*. Bk. xv, ch. 2. (1749) As soon as the children are good the mothers are scared, and think they are going to die.

EMERSON, *The Conduct of Life*. Ch. 7. (1860) When children stand still,

They have done some ill.

CHEALES, *Proverbial Folk-Lore*, p. 47. (1875)

<sup>6</sup> Nothing is more stupid than to beget children (οὐδὲν ἡλιθιώτερον τεκνοποιῆσαι.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 21, sec. 15. (330 B.C.) Aristotle remarks that this maxim was no doubt coined by a man who happened to have bad children.

Begetting children is a delightful duty. (Procreare liberos lepidumst onus.)

PLAUTUS, *Miles Gloriosus*, l. 682. (c. 200 B.C.)

Beget them with pleasure, and bring them up with pain.

GEORGE PETTIE, *Petite Pallace*, p. 67. (1576)

God bad us for to wexe and multiplie.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 28. (c. 1338)

Many who multiply the most have not sufficient intelligence to add.

A. E. WISSAM, *New Decalogue of Science*, p. 18 (1922)

<sup>7</sup> It is not possible that a child of these tears

should be lost. (Fieri non potest, ut filius istarum lacrimarum pereat.)

ST. AUGUSTINE, *Confessions*. Bk. iii, ch. 12. (A. D. 397) Reply to his mother, when she wept for her son's heresies.

1 He who has issued from thee teacheth thee reason.

*Babylonian Talmud: Jebamoth*, fo. 63a. (c. 450)

The first service a child doeth his father is to make him foolish.

HERBERT, *Jacula Prudentum*. No. 465. (1640)

2 The talk of the child in the street is that of his father and mother.

*Babylonian Talmud: Sukkah*, fo. 56b. (c. 450) Or, "The child says nothing but what is heard by the fire." Therefore be careful what you say before children.

What children hear at home soon flies abroad.

RANDLE COTGRAVE, *Dictionary: Enfant*. (1611)

RAY, *English Proverbs*, p. 4. (1670) FULLER, *Gnomologia*. No. 5492. (1732)

The groundsel [threshold] speaks not, save what it heard at the hinges.

GEORGE HERBERT, *Jacula Prudentum*. No. 297.

(1640) RAY, *English Proverbs*, p. 12. (1670)

FULLER, *Gnomologia*. No. 4583, refines this to, "The Groundsel speaketh but what it heard of the hinges."

The child says nothing but what it heard by the fire.

GEORGE HERBERT, *Jacula Prudentum*. No. 302.

(1640) FULLER, *Gnomologia*. No. 4449. (1732)

The bairn speaks in the fields what he heard by the slett [fireside].

JAMES KELLY, *Scottish Proverbs*, p. 318. (1721)

Children tell abroad what they hear their fathers say by the fireside. (Dizen los niños en el solejar, lo que oyen a sus padres en el hogar.)

ROBERT BLAND, *Proverbs*, i, 88. (1814) Another Spanish form cited by CAHIER, *Six Mille Proverbs*, p. 265, is, "Lo que el niño oyó en la hogar, eso dice en el portal" (What the child heard by the hearth he tells at the door).

Bairns and fules speak at the Cross what they hear at the ingle side.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

The child says what the father says.

F. E. HULME, *Proverb Lore*, p. 10. (1902)

3 Hold you hands off other folks' bairns, till you get some of your own.

H. G. BOHN, *Handbook of Proverbs*, p. 408. (1855)

4 There's only one pretty child in the world, and every mother has it.

J. C. BRIDGE, *Cheshire Proverbs*, p. 119. (1917)

See also under POSSESSIONS.

5 Gyue thy chyld when he wyl kraue,  
And thy whelp whyt hyt wyl haue,  
Than mayst thou make, in a stounde,  
A foul chyld and a feyre hounde.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 7240. (1303)

Give a child till he craves, and a dog while his tail doth wave, and you'll have a fair dog, but a foul knave.

JOHN RAY, *English Proverbs*, p. 82. (1670)

FULLER, *Gnomologia*. No. 6456. (1732)

Give a bairn his will, and a whelp his fill, and none of these two will thrive. The whelp will be fat and lazy, and the child perverse and froward.

JAMES KELLY, *Scottish Proverbs*, p. 112. (1721)

Give a child his will and a whelp his fill, both will surely turn out ill.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 70. (1880)

Give a pig when it grunts and a child when it cries and you will have a fine pig and a bad child.

H. R. THOMPSON, *Body, Boots and Britches*, p. 492. (1940)

6 For god it woot, that children ofte been  
Unlyk her worthy eldres hem bifore.

CHAUCER, *Canterbury Tales: The Clerkes Tale*, l. 99. (c. 1388)

Nature alway tendeth to the best: so that of good parentes, ought naturally to come good children: and if it fall out sometyne otherwise, the fault is not to be imputed to nature.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 16. (1574) Pettie, tr.

The same tree may bear sweet and sour fruit; the same mother may have clever and stupid children.

DOOLITTLE, *Chinese Vocabulary*, ii, 283. (1872)

7 The children of Mercurie and of Venus  
Been in hir wirking ful contrarious;  
Mercurie loveth wisdom and science,  
And Venus loveth ryot and dispence.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 697 (c. 1388)

If we suffer them not to royst and to riot, to spill and to spoyle, to swashe and to lashe, to lend and to spende, . . . they will an end of our lives to have our livings.

GEORGE PETTIE, *Petite Pallace*, p. 139. (1576)

8 The dutifulness of children is the foundation of all virtues. (Pietas fundamentum est omnium virtutum.)

CICERO, *Pro Cnaeo Plancio*. Ch. xii, sec. 29. (54 B. C.)

Let dogs delight to bark and bite,  
For God hath made them so;  
Let bears and lions growl and fight,  
For 'tis their nature, too.

But, children, you should never let  
Such angry passions rise;  
Your little hands were never made  
To tear each other's eyes.

ISAAC WATTS, *Against Quarrelling and Fighting*. (1720) The last word of the fourth line is persistently misquoted "to."

Speak, when you are spoke to; come, when you are called.

THOMAS FULLER, *Gnomologia*. No. 4244. (1732)

Come when you're called,  
And do as you're bid;

Shut the door after you,  
And you'll never be chid.

MARIA EDGEWORTH, *The Contrast*. Ch. 1. (1804)  
A child should always say what's true  
And speak when he is spoken to,  
And behave mannerly at table;  
At least as far as he is able.

R.L. STEVENSON, *Whole Duty of Children*. (1885)

Is it not strange that he who has no children  
brings them up so well?

CONFUCIUS, *Analecfs*. (c. 500 B.C.) TEHYI  
HSIEH, *Confucius Suid It First*, p. 85. The  
Latin proverbial phrase, "Sine prole" (With-  
out offspring) is frequently denoted by the  
initials S.P.

Bachelors wives, and maides children be well  
taught.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
CAMDEN, *Remains*, p. 304. (1614)

The maydes chylde is euer best taughte.

HUGH LATIMER, *Seven Sermons*, 138. (1549)  
Bachelors wiuens and maidens children are pretty  
things to play withall.

NICHOLAS BRETON, *Works*, ii, 118. (1637)  
Bachelors' wives and maids' children are finely  
tutored.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Every one can keep House better than her  
Mother, till she trieth.

THOMAS FULLER, *Gnomologia*. No. 1443. (1732)  
A bachelor's children are always young.

GEORGE ELIOT, *Felix Holt*. Ch. 22. (1866)  
Old maids' children and bachelors' wives are al-  
ways perfection

UNKNOWN, *The Sphere*, 30 Mar., 1920, p. 316.

When I was a child, I spake as a child, I un-  
derstood as a child, I thought as a child: but  
when I became a man, I put away childish  
things. (ὅτε ἦμην νήπιος, ἐλάλουν ὡς νήπιος,  
ἐφρόνουν ὡς νήπιος, ἐλογίζεμην ὡς νήπιος· ὅτε  
γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.)

*New Testament: I Corinthians*, xiii, 11. (A. D.  
57) The *Vulgate* is, "Cum essem parvulus,  
loquebar ut parvulus, sapiebam ut parvulus,  
cogitabam ut parvulus. Quando autem factus  
sum vir, evacuavi quae erant parvuli."

I account him to be of great wisdom which can  
conforme his manners to his age, having an eye  
to the saying of the Apostle, when I was a childe  
I spoke like a childe, but being man grown. I  
cast away al childish tricks.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 173. (1574) Pettie, tr.

Don't give the child a knife. (μὴ παῖδι τῆς  
μάχαιραν.)

DIAGENIANUS, *Adagia*, vi, 46. (c. A. D. 125) An  
old Greek proverb which ERASMUS, *Adagia*,  
ii, v, 18, renders, "Ne puero gladium," and  
adds, "an allegorical proverb, warning that  
authority should not be placed in incompe-  
tent or stupid hands."

Woe to that land that's govern'd by a child!

SHAKESPEARE, *Richard III*, ii, 3, 11. (1592) See  
under KING.

Childhood and youth are vanity. (Adoles-  
centia enim et voluptas vana sunt.)

*Old Testament: Ecclesiastes*, xi, 10. (c. 250 B. C.)  
Childhood is health.

GEORGE HERBERT, *Holy Baptism*. (c. 1630)

I detest a child that is wise too soon. (Odi  
puerulum praecoci sapientia.)

ERASMUS, *Moriae Encomium*. Sec. 10. (1511)

Chyldren now adayes are borne wyse.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 67. (1574) Pettie, tr.

Ah, there are no children nowadays. (Ah, il n'y  
a plus d'enfants.)

MOLIÈRE, *Le Malade Imaginaire*. Act ii, sc. 8,  
l. 118. (1673)

There are no longer any children nowadays.

VINCENT LEAN, *Collectanea*, iv, 145. (1902)

Who hath no chyldren, feedeth them wel. (Chi  
non ha figliuoli, bene gli pasce.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578) The  
complete proverb is, "Chi non ha moglie ben  
la veste; Chi non ha figliuoli ben il pasce"  
(Who has not a wife clothes her well; who  
has not children feeds them well).

Who hath no children feedes them fatt.

JOHN DAVIES, *The Scourge of Folly*, 46. (1611)

He that hath no children feedeth them fat

THOMAS DRAXE, *Bibliotheca*, 58. (1633)

Teach your child to hold his tongue, he'll  
learn fast enough to speak.

FRANKLIN, *Poor Richard's Almanack*, 1734  
Let thy child's first lesson be obedience, and the  
second be what thou wilt.

FRANKLIN, *Poor Richard's Almanack*, 1739  
Children and Princes will quarrel for trifles

FRANKLIN, *Poor Richard's Almanack*, 1752  
A Child thinks 20 Shillings and 20 Years can  
scarce ever be spent.

FRANKLIN, *Poor Richard's Almanack*, 1754

Our whole Life is but a greater and longer  
Childhood.

THOMAS FULLER, *Gnomologia*. No. 3830

Experience teacheth, that . . . of a shreude  
boy, proueth a good man.

EDWARD HALL, *Chronicle*, 12. (1548)

An untoward gyrl makes a good woman

ROBERT GREENE, *Works* (Grosart), x, 239  
(1592) "Alluding to this prophane and old  
prouerbe."

A shrewd boy maketh a good man.

THOMAS DRAXE, *Bibliotheca*, p. 9. (1633)

Verified the proverb, that an untoward boy may  
make a good man.

THOMAS FULLER, *Church-History of Britain*  
Bk. x, sec. 4. (1655)

An unhappy lad may make a good man.

JOHN RAY, *English Proverbs*, p. 111. (1670)  
The Germans say, "Die ärgsten Studenten  
werden die frömmsten Prediger" (The most  
unruly students prove the most pious preach-  
ers).

<sup>1</sup>  
A child correct behind, and not before.

HERBERT, *Jacula Prudentum*. No. 123. (1640)  
A child's service is little, yet he is no little fool that despiseth it.

GEORGE HERBERT, *Jacula Prudentum*. No. 208.  
A naughty child is better sick than whole.

GEORGE HERBERT, *Jacula Prudentum*. No. 235.  
To a child all weather is cold.

GEORGE HERBERT, *Jacula Prudentum*. No. 734.

<sup>2</sup>  
The offspring of those that are very young, or very old, lasts not.

HERBERT, *Jacula Prudentum*. No. 886. (1640)  
The children of very young and very old men . . . last not long.

SAMUEL RICHARDSON, *Clarissa*, iv, 121. (1748)  
Late children, early orphans.

FRANKLIN, *Poor Richard's Almanack*, 1742.  
Franklin repeated the proverb in a letter to John Alleyn (1768) advising early marriage.

To have January chicks.

JOHN RAY, *English Proverbs*, p. 202. (1678)  
The old pearl-oyster produces a pearl. (Lao fêng shêng chu.)

JUSTUS DOOLITTLE, *Chinese Proverbs*, ii, 180. (1872)  
Said of a man who has a child in old age. Many Chinese proverbs refer to children as pearls.

<sup>3</sup>  
Auoyd your children: small pitchers have wide ears.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
See under PITCHER.

Children have wide Ears, and long Tongues  
THOMAS FULLER, *Gnomologia*. No. 1097. (1732)

<sup>4</sup>  
Ye haue many god children to looke vpon.  
And ye blesse them all. but ye basse but one.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

<sup>5</sup>  
Many kisse the childe for the nurse's sake.

JOHN HEYWOOD, *Proverbs* Pt. ii, ch. 7. (1546)  
See under KISSING.

PRaise the child and you make love to the MOTHER, see under MOTHER

<sup>6</sup>  
Better children weepe then olde men.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
DRAKE, *Bibliotheca*, p. 23. (1616)

Better bairnes greit nor bearded men.

DAVID FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595)  
RAY, *Proverbs*, p. 232. (1678)

Better a little chiding than a great deal of heart-break.

SHAKESPEARE, *The Merry Wives of Windsor*. v, 3, 11. (1601)

Woe to the house where there is no chiding

GEORGE HERBERT, *Jacula Prudentum* (1640)  
Better bairns greet as bearded men Better you

make your children cry with seasonable correction, than they make you cry by their after mis-carriage.

JAMES KELLY, *Scottish Proverbs*, p. 62 (1721)  
Better that bairns weep than bearded men.

WALTER SCOTT, *Tales of a Grandfather* Ch 32 (1827)

Better your children weep than you. (Besser die Kinder weinen, als du.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 331. (1856) A German proverb. TRENCH, *On the Lessons in Proverbs*, p. 78, quotes a variation: "Es ist besser, das Kind weine denn der Vater" (Better the child weep than the father). The Danes say, "Bedre er at Barn graeder end gammel Mand" (Better the child weep than the old man), or "Bedre at Barn graeder end at Moder sukker" (Better the child should cry than the mother sigh).

<sup>7</sup>  
A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children. (Vox in excelso audita est lamentationis, luctus, et fletus Rachel plorantis filios suos.)  
*Old Testament: Jeremiah*, xxxi, 15. (c. 700 B. C.)  
Repeated in *Matthew*, ii, 18.

Why mournest thou, Rachel, shedding bitter tears?

Because I see my children slain I shed tears. (τίπτε, Ῥαχὴλ, γόωσα πικρὸν κατὰ δάκρυον εἶβεις; ὁλλυμένην ὁρώσα γονὴν κατὰ δάκρυον εἶβω.)

AGATHIUS SCHOLASTICUS, *On Rachel*. (c. 550)  
See GREEK ANTHOLOGY, i, 43.

Barbarous, not brave, is he who kills a child (Crudelis est non fortis qui infantem necat.)

PUBLILIUS SYRUS, *Sententiae*. No. 123. (c. 43 B. C.)  
The death of a bairn is not the skailing [breaking up] of a house. The death of a child bears no proportion to the death of a husband or wife

JAMES KELLY, *Scottish Proverbs*, p. 329. (1721)  
The only Way to be sure of not losing a Child is never to have any.

THOMAS FULLER, *Gnomologia*. No. 4694. (1732)

<sup>8</sup>  
The burnt child dreads the fire.

BEN JONSON, *The Devil is an Ass* Act i, sc. 2. (1616) See under EXPERIENCE

<sup>9</sup>  
Is it well with the child? (Recte . . . circa filium tuum?)

*Old Testament: II Kings*, iv, 26 (c. 700 B. C.)

<sup>10</sup>  
Children have neither past nor future; they enjoy the present, which very few of us do. (Les enfants n'ont ni passé ni avenir; et, ce qui nous arrive guère, ils jouissent du présent.)

LA BRUYÈRE, *Les Caractères: De l'Homme* (1688)

<sup>11</sup>  
A rascal of a child—that age is without pity (Un fripon d'enfant—cet age est sans pitié.)

LA FONTAINE, *Fables*. Bk. ix, fab. 2. (1678)  
Infancy loves nothing. (L'enfance n'aime rien)

LA FONTAINE, *Fables*. Bk. xi, fab. 2.

A child's love, water in a basket (Amor de niño agua en castillo)

CHARLES CAHIER, *Six Mille Proverbes*, p. 222 (1856) A Spanish proverb

<sup>12</sup>  
A child is fed with milk and praise.  
MARY LAMB, *The First Tooth* (1809)

1 He is fortunate who has children;  
He is not unfortunate who has none.  
(Il est heureux qui a des enfants,  
Et n'est pas malheureux qui n'en a point.)  
LE ROUX DE LINCY, *Proverbes Français*, i. 217.  
(1859) Quoting a proverb of c. 1450. See  
also under FATHER.

2 Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour.  
LONGFELLOW, *The Children's Hour*. (1859)

3 Suffer the little children to come unto me, and  
forbid them not: for of such is the kingdom  
of God. (ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, μὴ  
κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία  
τοῦ θεοῦ.)

*New Testament: Mark*, x, 14. (c. A.D. 55) The  
*Vulgate* is, "Sinite parvulos venire ad me, et  
ne prohibueritis eos: talium enim est regnum  
Dei." Repeated in *Matthew*, xix, 14, and  
*Luke*, xviii, 16.

The kingdom of heaven is of the childlike, of  
those who are easy to please, who love and who  
give pleasure.

R. L. STEVENSON, *A Christmas Sermon*. (1892)

4 When some one asked Agesilaus what he  
would advise that children be taught, he an-  
swered, "That which they should do when  
they are men." (On demandoit à Agesilaus  
ce qu'il seroit d'avis que les enfants apprins-  
sent: "Ce qu'ils doivent faire estants hom-  
mes.")

MONTAIGNE, *Essays*. Bk. i. ch. 24. (1580)

5 How different is the man you are from the  
child you were. (Dissimiles hic vir et ille  
puer.)

OVID, *Heroides*. Epis. ix, l. 24. (c. 10 B.C.)

When I was as you are now, towering in the con-  
fidence of twenty-one, little did I suspect that I  
should be at forty-nine, what I now am.

SAMUEL JOHNSON, *Letter to Bennet Langton*.  
See ROSWELL, *Life*, 1758.

6 Poor child of a day! (ὦ τάλας ἐφάμερε.)

PINDAR, *Fragments*. Frag. 157. Sandys. (c. 480  
B.C.)

7 He longed for children, but hated women.  
(Cupienti liberorum, osori mulierum.)

PLAUTUS, *Poenulus*, l. 74. (c. 194 B.C.)

8 My jewels are Phocion and his triumphs.  
(ἐμοὶ δὲ κόσμος ἐστὶ Φωκίων.)

PLUTARCH, *Lives: Phocion*. Ch. xix. Of the wife  
of Phocion, "when an Ionian woman who  
was her guest displayed ornaments of gold  
and precious stones." (c. 330 B.C.)

It is reported of Cornelia, that virtuous Roman  
Lady, great Scipio's daughter, Titus Sempronius'

wife, and the Mother of the Gracchi, that being  
by chance in company with a strange gentle-  
woman, . . . who did naught but brag of her fine  
Robes and Jewels, and provok'd the Roman  
Matron to shew hers: Cornelia kept her in talk  
till her children came from school, and these,  
said she, are my Jewels.

ROBERT BURTON, *Anatomy of Melancholy*. Pt.  
iii, sec. ii, mem. 2, subs. 3. (1621) Repeating  
the story told by Seneca. (c. 180 B.C.)

I marvelle nothing, that the most prudent dame  
Cornelia shewed to her neighbour, that asked for  
her chaines and jewels, her learned and vertuous  
children.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 68. (1574) Pettie, tr.

Pointing to such, well might Cornelia say,  
When the rich casket shone in bright array.  
"These are my jewels!"

SAMUEL ROGERS, *Human Life*, l. 210. (1819)

9 Even a child is known by his doings. (Ex  
studiis suis intelligitur puer.)

*Old Testament: Proverbs*, xx, 11. (c. 350 B.C.)

When a pumpkin begins to sprout, we can tell  
whether it will rot or grow sound.

*Babylonian Talmud: Berachoth*, fo. 48A. (c.  
450) *Genesis Rabbah*, xi, 1, has, "While the  
thorn is still young it produces prickles"

It is soon apparent which trees will bear fruit.  
(Protinus apparet, quae plantae frugiferae fu-  
turae.)

ERASMUS, *Adagia*, iv, ii, 13. (1523) A natural  
bent for good or evil is easily perceptible in  
youth.

The childhood shews the man

As morning shews the day.

MILTON, *Paradise Regain'd*. Bk. iv, l. 220. (1671)  
The Child is father of the Man.

WORDSWORTH, *My Heart Leaps Up*. (1802)

The fine pullet shows its excellence from the egg  
BURCKHARDT, *Arabic Proverbs*. No. 48. (1817)  
From the morning one can tell whether the night  
will be clear.

BURCKHARDT, *Arabic Proverbs*. No. 50.

The influences which contribute to form the char-  
acter of the child endure through life. . . . "The  
child is father of the man"; or, as Milton puts  
it, "The childhood shows the man, as morning  
shows the day."

SAMUEL SMILES, *Character*, p. 33. (1871)

One has often heard it said that the boy is father  
to the man. . . . That the girl is mother of the  
woman should have been equally obvious long  
ago.

ARTHUR E. HERTZLER, *The Doctor and His  
Patients*, p. 24. (1940)

Whatever is to be a hook, bends early. (Was ein  
Häkchen werden soll, krümmt sich beizeiten.)

UNKNOWN. An old German proverb, perhaps  
the prototype of many similar ones: "Timely  
crooks that tree that will be a cammock."  
i. e. gambrel, a bent piece of wood used by  
butchers to hang carcasses on; "It pricketh  
betimes that shall be a sharp thorn"; "What-  
ever is to be a nettle, burns early" (Was  
ein Nessel werden soll, brennt beizeiten).

<sup>1</sup> Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbium est: Adoleſcens iuxta viam suam, etiam cum ſenuerit, non recedet ab ea.)

*Old Testament: Proverbs*, xxii, 6. (c. 350 B. C.)  
As each one wiſhes his children to be, ſo they are. (Ut quiſque ſuom volt eſſe, itaſt.)

TERENCE, *Adelphoe*, l. 399. (160 B. C.)

They who in youth to manners ne'er attend,  
Will in advancing years ſmall gain acquire;  
Wood, while 'tis green, thou mayſt at pleaſure bend;

When dry, thou canſt not change it ſave by fire.

SADI, *Gulistan*. Ch. vii, Apologue 3. (c. 1258)

But certeynly, a yong thing may men gye,  
Right as men may warm wex with handes plye.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 185 (c. 1388)

As that tree which bloſſometh not in ſpring tyme, bringeth foorth no fruite in harveſt: ſo hee ſhall never come to live honeſtly, when he is a man, who is not vertuouſly exerciſed, while he is a childe.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 53. (1574) Pettie, tr.

The tender youth of a childe is like the tempering of new waxe, apt to receive any forme.

JOHN LILLY, *Euphues* (Arber), p. 37. (1579)

Give me a child for the firſt ſeven years, and you may do what you like with him afterwards.

VINCENT LEAN, *Collectanea*, iii, 472. (1902)

Quoted as a Jeſuit maxim.

Give us the child for eight years, and it will be a Bolſheviſt forever.

NIKOLAI LENIN, *Speech*, to the Commiſſars of Education, Moſcow, 1923.

AS THE TWIG IS BENT, ſee *under TREE*.

<sup>2</sup> Let not a man be envious that hath no children. . . . For a father, though great, may be grieved; as to the mother of children. ſhe hath leſſe peace than another.

PTAH-HOTEP, *Instruction*. No. 9 (c. 3550 B. C.)  
Prisſe Papyrus. Gunn, tr.

<sup>3</sup> Put another man's child in your boſom, and he'll creep out at your elbow. That is, cheriſh or love him, he'll be naturally affected toward you.

JOHN RAY, *English Proverbs*, p. 52. (1670)

Put another Man's Child into your Boſom, and he'll creep out at your Sleeves.

THOMAS FULLER, *Gnomologia*. No. 2982. (1732)

<sup>4</sup> Children to bed and the goole to the fire.

JOHN RAY, *English Proverbs*, p. 168. (1670)

It was high time (as the vulgar proverb hath it) to put the children to bed, and lay the goole to the fire.

SIR WINSTON CHURCHILL, *Divi Britannici*, 278. (1675)

We have all of us heard in our infancy of "putting the children to bed, and laying the goole to the fire." This was one of the jocular ſayings of our forefathers.

SIR RICHARD STEELE, *The Tatler*. No. 263. (1710)

<sup>5</sup> Children pick up words as pigeons pease, And utter them again as God ſhall pleaſe.

JOHN RAY, *English Proverbs*, p. 213. (1670)

<sup>6</sup> Let not a child ſleep upon bones.

JOHN RAY, *English Proverbs*, p. 351. (1678)

That is, upon anyone's lap.

<sup>7</sup> As the nurſery proverb goes—"The children in Holland take pleaſure in making What the children in England take pleaſure in breaking."

WALTER SCOTT, *The Fortunes of Nigel: Introductory Epistle*. (1822)

<sup>8</sup> 'Tis the eye of childhood

That fears a painted devil.

SHAKESPEARE, *Macbeth*, ii, 2, 53. (1606)

<sup>9</sup> The bearing and the training of a child Is woman's wiſdom.

TENNYSON, *The Princess*. Pt. v, l. 455. (1847)

<sup>10</sup> Yong children and chickens would ever be eating.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie: Huswiferie*. (1573)

Children and chickens muſt be always picking

JOHN RAY, *English Proverbs*, p. 33. (1670)

FULLER, *Gnomologia*. No. 6078. (1732)

Children and chickens always have the ſtomach ready. (Les enfants et les poulets Ont toujours l'eſtomac prêt.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 370. (1856) A French proverb.

<sup>11</sup> With one child you may walk, with two you may ride,

When you have three at home you muſt hide  
UNKNOWN A Corniſh proverb quoted in *Notes and Queries*, 3rd ſer., v, 209. (1864)

When you've got one, you may run,  
When you've got two, you may goo,  
But when you've got three, you muſt ſtop where you be.

UNKNOWN. An Oxfordſhire proverb quoted in *Folk-Lore*, Vol. xxiv, p. 76. (1913) Another jingle runs, "Waly, waly! bairns are bonny. One's enough and twa's too mony."

A child is a ſhackle which ties its parents for the three worlds.

S. G. CHAMPION, *Racial Proverbs*, p. 439 (1938) A Japanese proverb.

<sup>12</sup> Sely [bright, clever] chyld is ſone y-lered [taught].

UNKNOWN. *Proverbs of Hendyng*. St. 9. (c. 1170)

Sely child wol alday ſone lere.

CHAUCER, *The Canterbury Tales: The Prior-esses Tale*, l. 60. (c. 1386)

Sillie bairns are eith [easy] to lear.

DAVID FERGUSON, *Scottish Proverbs*, p. 88. (c. 1595)

God's bairn is eith to lear. A child endowed with grace and good nature will be eaſily taught.

JAMES KELLY, *Scottish Proverbs*, p. 112. (1721)

Quick child is soon taught.

W. C. HAZLITT, *English Proverbs*, p. 322. (1869)

1 Some care not how others' children cry,  
So they themselves can prosper well.

UNKNOWN, *Shirburn Ballads* (1907), p. 22. (c. 1600)

He cares not whose bairn greet if his laugh.

JAMES KELLY, *Scottish Proverbs*, p. 137. (1721)  
He cares not whose Child cries, so his laugh.

THOMAS FULLER, *Gnomologia*. No. 1823. (1732)  
SECOND CHILDHOOD, *see under AGE*.

IT'S A WISE CHILD THAT KNOWS ITS OWN FATHER,  
*see under FATHER*.

## II—Children: A Blessing

2 And when with envy time transported,  
Shall think to rob us of our joys,  
You'll in your girls again be courted,  
And I'll go wooing in my boys.

GILBERT COOPER (?), *Winifreda*. (a. 1726) *See Miscellaneous Poems by Several Hands*. (1726) Claimed for Cooper by JOHN AIKEN, *Collection of English Songs*, and WALTER THORNBURY, *Two Centuries of Song*. Included in PERCY, *Reliques*, i, iii, 13.

A mother's pride, a father's joy.

WALTER SCOTT, *Rokeby*. Canto iii, st. 15. (1813)

3 Children are poor men's riches.

RANDLE COTGRAVE, *Dictionary: Enfant*. (1611)  
RAY, *Proverbs*, p. 4. (1670) FULLER, *Gnomologia*. No. 1094. (1732) Because eventually they can support their parents. The Danes have the same proverb, "Börn er fattig Mands Rigdom."

Children are the parents' riches.

THOMAS DRAKE, *Bibliotheca*, p. 23. (1616)

There is no wealth where there are no children  
(Sili pōe seo né, dá yō bli seo né.)

GEORGE HERZOG, *Jabo Proverbs*, p. 166. (1936)

Children are poor men's treasures.

GURNEY CHAMPTION, *Racial Proverbs*, p. 439  
(1938) A Japanese proverb.

4 Children are a man's crown. (ἀνδρὸς μὲν στέφανοι παῖδες.)

HOMER (?), *Apothegms*. No. 13. (c. 850 B.C.)  
Repeated in *The Contest of Homer and Hesiod*. Sec. 324.

5 Children are the sweetest things of all to own.  
(ἡδίστα μὲντοι κτημάτων πάντων τέκνα.)

MENANDER, *The Girl Who Gets Her Hair Cut*, l. 691. (c. 300 B.C.)

Of all nature's gifts to the human race, what is sweeter to a man than his child'ren? (Quid dulcius hominum generi ab natura datum est quam sui cuique liberi?)

CICERO, *Post Reditum ad Quirites*. Ch. i, sec. 2. (57 B.C.)

6 Her children arise up, and call her blessed.  
(Surrexerunt filii eius, et beatissimam praedicaverunt.)

*Old Testament: Proverbs*, xxxi, 28. (c. 350 B.C.)

7 Children are an heritage of the Lord: and the fruit of the womb is his reward. (Fructus ventris.)

*Old Testament: Psalms*, cxxvii, 3. (c. 250 B.C.)  
Thy children [shall be] like olive plants round about thy table. (Filii tui sicut novellae olivarum.)

*Old Testament: Psalms*, cxxviii, 3.

Happy is the man that hath his quiver full of them. (Beatus vir qui implevit desiderium suum ex ipsis.)

*Old Testament: Psalms*, cxxvii, 5.

Happy is he that is happy in his children

THOMAS FULLER, *Gnomologia*. No. 1787. (1732)

8 They say bairnes are blessings.

SHAKESPEARE, *All's Well that Ends Well*, I, 3, 28. (1602)

9 He that has no children knows not what is love.

TORRIANO, *Piazza Universale*, p. 89. (1666)

Children are the keys of Paradise.

R. H. STODDARD, *The Children's Prayer*. (1851)

Where children are not heaven is not.

A. C. SWINBURNE, *A Song of Welcome* (1871)

10 Just as the moon is the light of the night and the sun of the day, so are good children the light of their family.

UNKNOWN, *Niti Sastras (Moral Stanzas)*. (c. 1250)

11 Wise child is fader blisse.

UNKNOWN, *Proverbs of Alfred*, l. 224. (c. 1250)

## III—Children: A Curse

12 The more children you have the more griefs you have. (ὅσῳ γὰρ ἂν πλείονα τέκνης τοσοῦτω καὶ πλείους λύπας συνάγεις.)

AESOP, *Fables: The Dove and the Crow* (c. 570 B.C.)

Alas! thrice wretched he who weds, though poor.  
And children gets.

(ὦ τρισκακοδαίμων, ὅστις ὦν πένης γαμεῖ καὶ παιδοποιεῖθ'.)

MENANDER, *Plokion*. Frag. 404. (c. 300 B.C.)  
CAECILIUS STATIUS, *Plocium*, l. 169 (c. 175 B.C.), puts this into Latin. "Is demum infortunatus est homo, i pauper qui educit in egestatem liberos."

Some tormentor invented children, and I approve the opinion of Euripides, who said that they which had no children are happy by being unfortunate. (Quem filios invenisse tortorem. . . . in quo Euripidis mei sententiam probro, qui carentem liberis infortunio dixit esse felicem.)

BOETHIUS, *Philosophiae Consolationis*. Bk. iii, ch. 7. (A.D. 524) The reference is to EURIPIDES, *Andromache*, l. 420.

Children bring with them innumerable cares (Innumeras curas secum adferunt liberi.)

ERASMUS, *Procus et Puella*. (c. 1522)

Care be hath that childry'n schalle kepe.

UNKNOWN, *How the Good Wiif Taught Her Doughtir*, l. 145. (c. 1430)

Children reflect constant cares, but uncertain comforts.

RICHARD BRATHWAIT, *The English Gentleman*, p. 27. (1630)

Children are uncertain comforts, but certain cares.

JOHN CLARKE, *Paroemiologia*, p. 240. (1639)

Children are certain cares, but uncertain comforts.

JOHN RAY, *English Proverbs*, p. 4. (1670)

FULLER, *Gnomologia*. No. 1095. (1732) The Danes say, "Börn er vis Sorg, men uvis Glaede" (Children are certain sorrow, but uncertain joy).

Children increase the Cares of Life; but mitigate the Remembrance of Death.

THOMAS FULLER, *Gnomologia*. No. 1098. (1732)

Children are a constant torment and nothing more.

LEO TOLSTOY, *The Kreutzer Sonata*. Ch. 4.

(1890) The Spaniards say, "Quien tiene hijos o ovejas no le fattan quezas" (He who has sons or sheep will not want vexations).

Besides, they always smell of bread and butter.

LORD BYRON, *Beppo*. St. 39. (1817)

1 Better it is to die without children, than to have them that are ungodly. (Utile est mori sine filiis quam relinquere filios impios.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xvi, 3. (c. 190 B.C.)

Better that the young wife should bring forth a serpent than bear an ungrateful son.

SADI, *Gulistan*. Ch. vii, Apologue 10. (c. 1258)

Unruly children make their sire stoop.

SHAKESPEARE, *Richard II*, iii, 4, 30. (1595)

How sharper than a serpent's tooth it is

To have a thankless child!

SHAKESPEARE, *King Lear*, i, 4, 310. (1605)

He'd be sharper than a serpent's tooth, if he wasn't as dull as ditchwater.

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 10. (1865)

2 Les Enfants Terribles. (The Terrible Children.)

GAVARNI (PAUL CHEVALIER). Title of series of drawings. (c. 1860)

3 He that hath children, all his morsels are not his own.

HERBERT, *Jacula Prudentum*. No. 425. (1640)

Better add a peck of rice to our lot,

Than another mouth to eat what we've got.

(Ning 't'ien yi tou, mo 't'ien yi k'ou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1570. (1875) See also under FAMILY.

4 Children when they are little make parents fools, when they are great they make them mad.

HERBERT, *Jacula Prudentum*. No. 938. (1640)

Children blessings seem, but torments are;

When young, our folly, and when old, our fear.

THOMAS OTWAY, *Don Carlos*. (1676)

Children, when little make Parents Fools; when great, mad.

THOMAS FULLER, *Gnomologia*. No. 1100. (1732)

RICHARDSON, *Clarissa*, iv, 120. (1747) The Italians say, "Fanciulli piccioli, dolor di testa; fanciulli grandi, dolor di cuore" (Little children, head-ache; big children, heart-ache); the Danes, "Smaae Börn, smaae Sorger; store Börn, store Sorger" (Little children, little sorrows; big children, big sorrows).

Children suck the Mother, when they are young; and the Father, when grown up.

THOMAS FULLER, *Gnomologia*. No. 1099. (1732)

Children begin by loving their parents. After a time they judge them. Rarely, if ever, do they forgive them.

OSCAR WILDE, *A Woman of No Importance*. Act. ii. (1893)

5 Briefly die their joys

That place them on the truth of girls and boys.

SHAKESPEARE, *Cymbeline*, v, 5, 106 (1611)

6 Children are horribly insecure; the life of a parent is the life of a gambler.

SYDNEY SMITH, *Letter to Francis Jeffrey*. (c. 1803)

#### IV—Children and Fools

7 Children and fools have merry lives.

JOHN CLARKE, *Paroemiologia*, p. 298. (1639)

RAY, *English Proverbs*, p. 69 (1670), who adds, "They are not concern'd either for what is past, or for what is to come"

FULLER, *Gnomologia*. No. 1093. (1732)

8 Children and fools are diviners. (Enfans et sots sont devins.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550)

9 Our common prouerbe . . . Children, drunkers and fooles, can not lye.

RICHARD TAVERNER, tr., *Erasmus' Apophthegms*, fo. 62. (1539)

Men say also, children and fooles can not lye

JOHN HEYWOOD, *Proverbs*. Pt i, ch. 11. (1546)

Chyldren and fooles tel truth (Puttl e matti indouinano.)

JOHN FLORIO, *Firste Fruits*, fo. 33 (1578)

TATHAM, *Scots Figgaries*. Act iii. (1652)

FULLER, *Gnomologia*. No. 1092 (1732)

'Tis an old said saw, Children and fools speak true.

JOHN LYLY, *Endimion* Act iv, sc. 2 (1591)

Fooles and babes tell true.

SAMUEL ROWLANDS, *More Knaues Yet*, p. 36 (c. 1610)

Children and fools speak truth.

JOHN RAY, *English Proverbs*, p. 69. (1670)

COLMAN, *Man and Wife*. Act iii. (1769)

The Germans say, "Kinder und Narren sagen die Wahrheit." It is a proverb, that children and fools talk truth.

WALTER SCOTT, *Letter to Ellis*. (1805)

Only children tell the truth.

DAVID BELASCO, *The Return of Peter Grimm* Act i. (1911)



## V—Spare the Rod and Spoil the Child

1 Evils not punished at the beginning grow greater. (τῶν μὴ κατ' ἀρχὰς κολαζομένων ἐπὶ μέισον αὐξάνει τὰ κακά.)

AESOP, *Fables: The Boy and His Mother*. (c. 570 B.C.) The mother neglecting to punish her son for his first theft, he goes from bad to worse and is finally condemned to death. Just before he is executed, he pretends he has something to whisper in her ear, and bites her ear off, saying, "If she had punished me when I first stole as a boy, I would not be here now under sentence of death."

2 Withhold not thy son from the rod.

ARIKAR, *Teachings*. Col. 6, l. 81. (c. 550 B.C.) He that spareth his rod hateth his son. (Qui parcit virgae, odit filium suum.)

Old Testament: *Proverbs*, xiii, 24. (c. 350 B.C.) He loves his son who chides him with the rod. (Diligat hic natum, virga qui corripit illum.)

COLUMBANUS, *Carmen Monostichon*, l. 52. (c. A.D. 600)

Se [as] he sparad his wyrde [yard, rod], he hated his child.

AELFRIC, *Homilies*. Bk. ii, l. 324. (c. 1000) Salamon seide . . . *Qui parcit virge, odit filium*. The English of this latyn is . . . Who-so spareth the sprynge [rod] spilteþ his children.

WILLIAM LANGLAND, *Piers Plowman*, Text B, passus v, l. 38. (1377)

Salamon sayth, Qui parcit virge odit filium, "who sparith the yarde he hatyth the chyld."

JAMES YONGE, *The Gouvernauce of Prynces*, p. 161. (1422)

There is nothyng that more dyspleaseth God Than from their chyldren to spare the rod.

JOHN SKELTON, *Magnyfyceunce*, l. 1955. (1526)

The Chinese say, "Beat your child once a day; if you don't know why, the child does."

A boy is never the worse for a flogging.

F. E. SMEDLEY, *Frank Fairlegh*. Ch. 53. (1850)

Waiting to be whipped iz the most uninteresting period of boyhood life.

JOSH BILLINGS (H. W. SHAW). *Proverbial Philosophy*. (c. 1875)

3 Stripes and corrections are at all times wisdom.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxii, 6. (c. 190 B.C.) Oesterley, tr.

He that loveth his son will continue stripes on him, that he may have joy of him at the last

BEN SIRA, *Book of Wisdom*, xxx, 1.

Gold must be hammered, and the child must be beaten.

UNKNOWN, *Alphabet of Ben Sira*. No. 4. (c. 1000)

Gold needs to be hammered; so does a youth.

MOSES GOLDMAN, *Proverbs of the Sages*. No. 276.

Children are never too tender to be whipped:—like tough beefsteaks, the more you beat them the more tender they become.

E. A. POE, *Fifty Suggestions*. (1850) In *Graciam's Magazine*, May-June.

4 Birchen twigs break no ribs.

JOHN CLARKE, *Paroemiologia*, p. 75. (1639)

RAY, *Proverbs*, p. 61. (1670) FULLER, *Gnomologia*. No. 6380. (1732)

5 Let alone makes mony lurdan [worthless].

FERGUSON, *Scottish Proverbs*, p. 74. (c. 1595)

Let alone makes many a lown.

JAMES KELLY, *Scottish Proverbs*, p. 233. (1721)

Want of correction makes many a bad boy.

6 He that will not use the rod on his child, his child shall be used as a rod on him.

THOMAS FULLER, *Holy State*. Bk. i, ch. 5. (1642)

7 As the Poet sayth, The rod doth not make less the mothers love.

STEPANO GUAZZO, *Civile Conversation*. Bk. iii, p. 58. (1574) Pettie, tr.

Love well, whip well.

FRANKLIN, *Poor Richard's Almanack*, 1763.

The French say, "Qui aime bien, chétie bien."

If you love your child don't spare the rod. (Lien erh to yü pang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2146.

If you love your son, give him the cudgel; if you hate him, cram him with delicacies.

DOOLITTLE, *Chinese Vocabulary*, ii, 279. (1872)

8 He that cockers his child, provides for his enemy.

HERBERT, *Jacula Prudentum*. No. 790. (1640)

A man may have too much of his mother's blessing.

JOHN CLARKE, *Paroemiologia*, p. 161. (1639)

A child may have too much of his mother's blessing.

JOHN RAY, *English Proverbs*, p. 122. (1670)

"Mothers are oftentimes too tender and fond of their children," Ray comments, "who are ruined and spoiled by their cockering and indulgence."

A bleat cat makes a proud mouse.

JAMES KELLY, *Scottish Proverbs*, p. 25. (1721)

"When parents and masters are too mild and easy," Kelly explains, "it makes their children and servants too saucy and impertinent."

Too much sugar in youth makes decayed teeth in age. (Viel Zucker in der Jugend macht ungesunde Zaehne im Alter.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 361. (1856) A German proverb.

I have a brother to whom my poor mother spared the rod, and who . . . has turned out but a spoilt child.

THACKERAY, *The Newcomes*. Ch. 3. (1855)

If you wish your children to be well, let them be always three-tenths hungry and cold.

ARTHUR A. MOULE, *Proverbs from Ningpo*. (DOOLITTLE, *Chinese Vocabulary*, ii, 325. 1872)

A spoilt child never loves its mother.

SIR HENRY TAYLOR, *Notes from Life*, p. 123. (1885)

<sup>1</sup> He never spoils the child and spares the rod,  
But spoils the rod, and never spares the child.

THOMAS HOOD, *The Irish Schoolmaster*. St. 12.  
(c. 1840)

That sour tree of knowledge—now a birch.

THOMAS HOOD, *The Irish Schoolmaster*. St. 6.

<sup>2</sup> When children are in their swathe cloutes,  
then are they subiect to the whip.

JOHN LYL, *Euphues* (Arber), p. 60. (1579)

<sup>3</sup> The man that's never been flogged has never  
been taught. (ὁ μὴ δαπαῖς ἀρρωστὸς οὐ παιδεύ-  
εται.)

MENANDER, *Rapismene (The Girl Who Gets  
Flogged)*. Frag. 422. (c. 300 B.C.) "As the  
Greek poet said of old, 'A man who has not  
been flogged is not educated.'"—*London  
Times*, 29 June, 1929, p. 13, col. 5.

Spare the Lash, and spoil the Scholar.

OSWALD DYKES, *English Proverbs*, p. 204. (1709)

<sup>4</sup> Chasten thy son while there is hope, and let  
not thy soul spare for his crying. (Erudi filium  
tuum, ne desperes: ad interfectionem autem  
eius ne ponas animum tuum.)

*Old Testament: Proverbs*, xix, 18. (c. 350 B.C.)  
Foolishness is bound in the heart of a child; but  
the rod of correction shall drive it far from him.  
(Stultitia colligata est in corde pueri, et virga  
disciplinae fugabit eam.)

*Old Testament: Proverbs*, xxii, 15.

Withhold not correction from the child: for if  
thou beatest him with the rod, he shall not die.  
Thou shalt beat him with the rod, and shalt de-  
liver his soul from hell. (Noli subtrahere a puero  
disciplinam: si enim percusseris eum virga, non  
moriatur.)

*Old Testament: Proverbs*, xxiii, 13, 14.

The rod and reproof give wisdom: but a child  
left to himself bringeth his mother to shame.  
(Virga atque correptio tribuit sapientiam: puer  
autem, qui dimittitur voluntati suae, confundit  
matrem suam.)

*Old Testament: Proverbs*, xxix, 15. (c. 350 B.C.)

<sup>5</sup> A boy who suffers not at the hands of his  
teacher suffers at the hand of Time.

SADI, *Bustan*. Ch. vii, Apologue 16. (c. 1257)

<sup>6</sup> The bamboo stick produces obedient children.  
(Kun pang t'ou shang ch'u 'hao tzu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
2133. (1875)

<sup>7</sup> It is better to bind your children to you by  
respect and gentleness, than by fear. (Pudore  
et liberalitate liberos | retinere satius esse  
credo quam metu.)

TERENCE, *Adelphoe*, l. 57. (160 B.C.)

Children ought to be led to honorable practices  
by encouragement and reasoning, and most cer-  
tainly not by blows or ill-treatment, for these  
are fitting rather for slaves than for free-born.

PLUTARCH, *Moralia: The Education of Chil-  
dren*. Sec. 12. (c. A.D. 98)

Knowing that as by sparing the rod he may  
seeme to hate his childe, so by wearing it too  
much, he may abate his courage, and make him  
dull and desperate.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 70. (1574) Pettie, tr.

A wilde coult the harder he is rained, the hotter  
he is.

GEORGE PETTIE, *Petite Pallace*, p. 204. (1576)  
The fairest Iennet is ruled as well with the  
wande as with the spur, the wildest child is as  
soone corrected with a word as with a weapon.

JOHN LYL, *Euphues* (Arber), p. 150. (1579)  
As ye Phisition by minglyng bitter poysons with  
sweete lyquor, bringeth health to the body, so  
the father with sharp rebukes, sesoned with  
louing lookes causeth a redresse and amendment  
in his childe.

LYL, *Euphues and His Ephoebus*, p. 150.

Those meats which are healthful for children  
should be sugared over, and those made bitter  
that are hurtful for them. (On doit ensucrer les  
viandes salubres à l'enfant, et enfieller celles qui  
lui sont nuisibles.)

MONTAIGNE, *Essays*. Bk. i. ch. 25. (1580)

That which cannot be accomplished by reason,  
wisdom, and discretion, can never be accom-  
plished by force. . . . I have never seen any ef-  
fect in rods but to make children's minds more  
base, or more maliciously headstrong. (Que ce  
qui ne peult faire par la raison, et par prudence  
et adresse, ne se faict jamais par la force. . . .  
Je n'ay veu aultre effect aux verges, sinon de  
rendre les ames plus lasches, ou plus malicieuse-  
ment opinastres.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580)

Better a snotty child than his nose wiped off.

HERBERT, *Jacula Prudentum*. No. 829. (1640)

Why does the nurse tell the child of Rawhead  
and Bloudy-bones, to keep it in awe?

SELDEN, *Table-Talk: Priests of Rome*. (c. 1650)

Children have more need of models than of  
critics. (Les enfants ont plus besoin de modèles  
que de critiques.)

JOSEPH JOUBERT, *Pensées*. No. 261. (1810) The  
French also say, "Les enfants sont ce qu'on  
les fait" (Children are what you make them).

<sup>8</sup> They spare the rod and spoil the child.

RALPH VENNING, *Mysteries and Revelations*,  
p. 5. (1649)

Love is a Boy by Poets styl'd,  
Then spare the Rod, and spoil the Child.

SAMUEL BUTLER, *Hudibras*, ii, i, 844. (1664)

Spare the Rod, and spoil the Child.

THOMAS FULLER, *Gnomologia*. No. 4238. (1732)

Spare the rod and spile the child, as the Good  
Book says.

MARK TWAIN, *Tom Sawyer*. Ch. 1. (1876)

At that time it was universally admitted that to  
spare the rod was to spoil the child, and St. Paul  
had placed disobedience to parents in very ugly  
company.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 5.  
(1901)

He never spared the rod or spoiled the broth.

STANLEY WALKER, *The Uncanny Knocks of  
Mr. Doherty*. (New Yorker, 12 July, 1941)

## CHIMNEY

<sup>1</sup> It is easier to build two chimneys than to maintain one.

HERBERT, *Jacula Prudentum*. No. 892. (1640)  
 'Tis easier to build two Chimneys than maintain one in Fuel.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1757. The Scots say, "It's easier to big [build] lums [chimneys] than to keep them reeking."

<sup>2</sup> A house is much more to my taste than a tree,  
 And for groves, O! a good grove of chimneys for me.

CHARLES MORRIS, *The Contrast*. (1840)

<sup>3</sup> There is not always good cheer where the chimney smokes.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 65. (1620) FULLER, *Gnomologia*. No. 4930. (1732)

A smoaking Chimney in a great House is a good Sign.

THOMAS FULLER, *Gnomologia*. No. 415. (1732)

## CHIN

<sup>4</sup> A clove chin eek hadde she.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?) tr., l. 550 (c. 1365)

A round and dimpled Chin.

WARNER, *Albions England*, iv, 20. (1586)

The pointed chin is held to be a sign of acuteness and craft.

THOMAS HOLCROFT, tr., *Lavater's Physiognomy*, xi, 61. (1793)

His double chin, his portly size.

TENNYSON, *The Miller's Daughter*, l. 2. (1832)

<sup>5</sup> You haven't done a — thing but lay around on the grass and eat peanuts and hear Bott chin.

JOHN HAY, *The Bread-Winners*, p. 161. (1883)

"Chinning" in hospital with some sick soldier.

WAIT WHITMAN, *November Boughs*, 80. (1888)

Why in hell don't you quit chinning?

C. E. MULFORD, *The Orphan*, p. 40. (1908)

I've been chinning up your sporting editor

H. S. HARRISON, *Queed*, p. 85. (1911)

Lots of folks dropping in to chin.

SINCLAIR LEWIS, *Main Street*, p. 247. (1920)

<sup>6</sup> He must needs swym, that is holde up by the chin.

HEYWOOD, *Proverbs*. See under SWIMMING.

They are holden up by the chinne to harden them.

LAURENCE TOMSON, *Calvin's Sermons: Timothy*, 222. (1579)

A languishing purpose to hold me up by the chin.

EARL STRAFFORD, *Letter to Laud*, 7 Aug., 1638.

<sup>7</sup> Take it on the chin.

HUGH PENTECOST, *The Twenty-fourth Horse*, p. 46. (1940)

<sup>8</sup> A chuck under the chin is worth two kisses.  
 SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>9</sup> You have to keep your chin up.

P.A.TAYLOR, *The Six Iron Spiders*, p. 226. (1942)

## CHIP

<sup>10</sup> He that hewis ouer his heued, the chip falles in his ine.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicle*, 91. (c. 1330) See under AMBITION

Me list nat to hewe chippes ouer myn hede.

JOHN LYDGATE, in *Anglia*, ix, ii, 112. (c. 1430)

<sup>11</sup> Hew to the line of right, let the chips fall where they may.

ROSCOE CONKLING, *Speech*, at Republican National Convention, Chicago, 5 June, 1880, nominating General U. S. Grant.

Let the chips fall where they might.

TIMOTHY FULLER, *Reunion with Murder*, p. 178. (1941)

Seek the truth out and find it and let the chips fall where they may.

CHANDLER, *The High Window*, p. 109. (1942)

Stick to the wine and let the chippies fall where they may.

RYERSON AND CLEMENTS, *Glamour Preferred* (1940)

<sup>12</sup> Jack has passed in his chips, as he would phrase it.

JULIAN HAWTHORNE, *The Third of March Century Magazine*, Dec., 1888, p. 215/2

[He] quite recently "passed in his chips."

WELCH, *Recollections*, 1830-1840, p. 156. (1891)

He passed in his chips last night.

C. E. MULFORD, *Bar-20*, p. 130. (1907)

<sup>13</sup> There is what you call a chip over the bug.

O. HENRY (W. S. PORTER), *Caught*. (1909) In *The Rose of Dixie*, he has, "What's the chip over the bug?"

<sup>14</sup> Chip-of-the-old-flint. (πίπρας ἀπὸ κομμ' ἀτερ-ἀμνω.)

THEOCRITUS, *Idyls*. Idyl x, l. 7. (c. 270 B. C.)

Am I not a child of the same Adam, . . . a chip of the same block with him?

ROBERT SANDERSON, *Sermons*, i, 205. (1621)

He's a chip of the old block.

WILLIAM ROWLEY, *A Match at Midnight*. Act i. (1633) A son like his father, usually in a favorable sense.

How well dost thou appear to be a chip of the old block?

JOHN MILTON, *Apology for Smectymnuus*. Sec 7. (1642)

A true chip of the old block.

FRANCIS QUARLES, *Works* (Grosart), i, 166.

(1644) COKE, *Elements of Power and Subjection*, p. 266. (1660)

I look upon you as a gem of the old rock.

SIR THOMAS BROWNE, *Hydriotaphia*. (1658)

Kit after kind. A chip of the old block.

JOHN RAY, *English Proverbs*, p. 183. (1670)  
 CAT AFTER KIND, see under CAT.

A shive [slice] of my own loaf.

JOHN RAY, *English Proverbs*, p. 188. (1670)

A chip of the old block, is the vulgar nick-name of a father-like boy.

OSWALD DYKES, *English Proverbs*, p. 30. (1709)  
Not merely a chip of the old block, but the old block itself.

EDMUND BURKE, referring to William Pitt on the occasion of his first speech, 26 Feb., 1781.

See WRAXALL, *Memoirs*. Vol. ii, ch. 2, p. 78.

She's a chick of the old cock.

APHRA BEHN, *Sir Patient Fancy*, Act iv, sc. 4. (1678)

A chip of the old block. *Patris est filius*.

ROBERTSON, *Phraseologia Generalis*, p. 265. (1693)

There was my father, . . . a true chip of the old Presbyterian block.

WALTER SCOTT, *Redgauntlet*. Ch. 15. (1824)

The crab is its mother's child—a chip of the old block.

ALBANY FONBLANQUE, *England Under Seven Administrations*, ii, 318. (1833)

I'm beginning to think you're a chip of the old block.

BERNARD SHAW, *Mrs. Warren's Profession*. Act ii. (1893) O'HARA, *Appointment in Samara*, p. 194. (1934) WREN, *The Uniform of Glory*, p. 79. (1941)

His son has been called a block of the old chip.  
H. C. BAILEY, *Orphan Ann*, p. 19. (1941)

Sort of block off the old chip.

E. S. GARDNER, *The Case of the Smoking Chimney*, p. 74. (1943)

<sup>1</sup> The English say, like a chip in pottage.

TORRIANO, *Piazza Universale*, p. 182. (1666)

Like a chip in a pottage pot, doth neither good nor harm.

JOHN RAY, *English Proverbs*, p. 168. (1670)

A note under his hand! that is a chip in porridge; it is just nothing.

JOHN DRYDEN, *Limberham*. Act iv, sc. 1. (1678)

A sort of Chip in Pottage, which (he hopes) will not do Popery much good, nor the Church of England much harm.

UNKNOWN, *Vox Cleri Pro Rege*, p. 56. (1688)

You'll be like chips in porridge,—neither good nor hurt.

THOMAS HARDY, *Under the Greenwood Tree*. Pt. ii, ch. 4. (1872).

A person who does neither good nor harm is "like a chip in porridge": almost always said as a reproach.

P. W. JOYCE, *English as We Speak It in Ireland*, p. 141. (1910)

<sup>2</sup> He takes not the chips for excellent things, but reckons of them as of chips.

WILLIAM WHEATLY, *Prototypes*. Bk. ii, ch. 25. (c. 1630)

All the honours . . . of this world are but chips.

THOMAS BROOKS, *A Golden Key to Open Hidden Treasures*. (1675)

We had in the ship . . . fresh mutton . . . but all was chip to me.

DUDLEY NORTH. (1725) NORTH, *Lives*, ii, 303.

They roast everything to a chip.

ARTHUR YOUNG, *Travels in France*, p. 23. (1792)

They were burned to a chip.

J. M. JEPHSON, *Tour in Brittany*. Ch. 14. (1859)

<sup>3</sup> A provocation to a fight . . . is placing a chip upon a man's shoulder and daring another to knock it off.

UNKNOWN, *The Siege of Fort Atkinson*. *Harper's Magazine*, xv, 640/2. (1857)

The way that dog went about with a chip on his shoulder.

KATE FIELD, *Our Summer's Outing*. *Harper's Magazine*, Oct., 1887, p. 658/1.

Napoleon was whipped because he carried a chip on his shoulder.

ELBERT HUBBARD, *The Philistine*, xx, 45. (1905)

A chip on each flannel-shirted shoulder.

C. E. MULFORD, *Cottonwood Gulch*, p. 178. (1925)

Why must you go around with a chip on your shoulder?

BUDD SCHULBERG, *What Makes Sammy Run*, p. 245. (1941)

The trouble with you is that you've got a chip on your shoulder.

M. S. MICHEL, *Sweet Murder*, p. 57. (1943)

## CHIT-CHAT

<sup>4</sup> 'Tis the custom of foolish people . . . in their chit-chat to be always biting people's reputations behind their back.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 52. (1710)

The common Chit-Chat of the Town.

RICHARD STEELE, *The Tatler*. No. 197. (1710)

Such a bewildering Chit-chat.

SAMUEL RICHARDSON, *Pamela*, iii, 210. (1742)

The frivolous chit-chat of idle companions.

LORD CHESTERFIELD, *Letters*, i, 112. (1746)

Play-wrights, and officers of chit-chat.

LAURENCE STERNE, *Tristram Shandy*. Bk. iii, ch. 24. (1761)

One was sure to hear all the chit-chat and gossip of the day.

CHARLES LEVER, *Jack Hinton*. Ch. 11. (1843)  
See also under GOSSIP.

An additional scrap of local chit-chat.

DICKENS, *Martin Chuzzlewit*. Ch. 23. (1844)

## CHIVALRY

See also Knight

<sup>5</sup> The age of chivalry is gone; that of sophisters, economists, and calculators has succeeded.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790) *Works*, v, 149.

Cervantes smiled Spain's chivalry away.

BYRON, *Don Juan*, Canto xiii, st. 11. (1823)

"The age of chivalry is past," said Miss Dacre "Bores have succeeded to dragons."

DISRAELI, *The Young Duke*. Bk. ii, ch. 3. (1831)

The world's male chivalry has perished out.

But women are knights-errant to the last.

E. B. BROWNING, *Aurora Leigh*. Bk. vii, l. 224. (1856)

Some say that the age of chivalry is past, that the spirit of romance is dead. The age of chiv-

alry is never past so long as there is a wrong left unredressed on earth.

CHARLES KINGSLEY, *Life*. Vol. ii, ch. 28. (c. 1870)  
Chivalry is an ingredient.

Sadly lacking in our land.  
Sir, I am your most obedient,

Most obedient to command!

W. S. GILBERT, *The Sorcerer*. Act i. (1877)  
Wasn't it terrible there wasn't any more chivalry in the world?

FRANKLIN CHARLES, *The Vice Czar Murders*, p. 60. (1941)

1 He that was of chivalrye the flour.

CHAUCER, *Canterbury Tales: The Frankelcyns Tale*, l. 360. (c. 1388)

The flour of that Chyualry of Fraunce set forward.

ROBERT FABYAN, *Cronycles of Englande and of Fraunce*, vii, 234. (1494)

Fayre braunch of noblesse, flowre of chevalrie.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto viii, st. 26. (1590)

His host, the flower of Grecian chivalry.

JOHN DRYDEN, *Palamon and Arcite*, i, 120. (1700)  
All the flower of chivalry was in his train.

H. W. LONGFELLOW, tr., *Coplas de Manrique*. St. 39. (1832)

2 Chivalry is only a name for that general spirit or state of mind which disposes men to heroic and generous actions.

KENELM H. DIGBY, *The Broad Stone of Honour*, p. 89. (1822)

The whole of . . . chivalry is in courtesy.

R. W. EMERSON, *Essays: History*. (1841)

## CHOICE

See also Dilemma

3 The obvious choice is usually the quick regret.  
MAX BRAND, *Dr. Kildare's Search*, p. 35. (1943)

4 Thilke man that asketh conseil of a purpos, yet hath he free chois, wheither he wole werke by that conseil or noon.

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 15. (c. 1387) "Liberum arbitrium" is the proverbial Latin phrase for free choice.

His chois mighte nat be amended.

CHAUCER, *The Marchantes Tale*, l. 362.

5 In alle thise thinges thou shalt chese the beste, and weyve alle othere thinges.

CHAUCER, *Canterbury Tales: The Tale of Melibeus*, Sec. 24. (c. 1387)

Choose what is best; custom will make it agreeable and easy. (Optimum elige; suave et facile illud faciet consuetudo.)

FRANCIS BACON, Latinizing a maxim of Pythagoras. (c. 1597)

6 Choose for yourself and use for yourself.

JOHN CLARKE, *Paroemiologia*, p. 230. (1639)

I say, do not choose.

R. W. EMERSON, *Essays: Spiritual Laws*. (1841)

I do not choose to run for President in 1928.

CALVIN COOLIDGE, *Statement to Press*, (1927)  
"I do not choose" means in the Yankee language "I am determined not to."

C. W. THOMPSON, *Presidents I've Known*, p. 345. (1929) There was a great deal of controversy as to what Coolidge really did mean, but he never explained it.

7 Sparta has fallen to your lot, do it credit.  
(Σπάρταν ἔλαχες, ταύταν κόσμει.)

EURIPIDES, *Telephus*. Frag. (c. 420 B.C.)  
Quoted by CICERO, *Ad Atticum*, iv, 6, and by ERASMUS, *Adagia*, ii, v, 1, with the Latin, "Spartam nactus es, hanc orna," and three pages of comment. The phrase became proverbial for what in English is "Hobson's choice," that is, no choice at all. Winstedt (Loeb) translates it with that phrase.

I had Hobson's choice, either be a Hobson or nothing.

LORD JOHN SOMERS, *A Collection of Scarce and Valuable Tracts*, vii, 87. (1649)

A man is said to have Hobson's choice when he must either take what is left him, or choose whether he will have any part or no. This Hobson was a noted carrier in Cambridge in King James's time, who, partly by carrying, partly by grazing, raised himself to a great estate, and did much good in the town. The Italians say, "Bere o affogare."

JOHN RAY, *English Proverbs*, p. 165. (1670)

If in this case there be no other (as the Proverb is) than Hobson's choice . . . which is, chuse whether you will have this or none.

SAMUEL FISHER, *The Rustick's Alarm to the Rabbies*. (1660)

The Masters were left to Hobson's choice, to choose Bennet and nobody else.

ANTONY WOOD, *Athenae Oxonienses*, ii, 331. (1691)

Where to elect there is but one,

'Tis Hobson's choice. Take that or none.

THOMAS WARD, *England's Reformation*. (c. 1700)  
Tobias Hobson . . . was the first in this island to let out hackney horses. . . . When a man came for a horse, he was led into the stable, where there was great choice, but he was obliged to take the horse which stood next to the stable-door; . . . from whence it became a proverb when what ought to be your election was forced upon you, to say, "Hobson's choice."

RICHARD STEELE, *The Spectator*. No. 509 (1712)  
*The Oxford English Dictionary* also refers to Hobson as Tobias, but *The Dictionary of National Biography* states that his first name was really Thomas, that he was born about 1544 and died at Cambridge in 1631. He made several gifts to the town and was commemorated by Milton in two epitaphs. A phrase with a similar meaning, "Robin Hood's Choice," either this or nothing, is cited in *Vox Græculi*. (1623) See COLLIER, *Bibliogr. Cat.*, ii, 481.

Can any woman think herself happy, that's obliged to marry only with Hobson's choice?

COLLEY CIBBER, *The Non-Juror*. Act i. (1718)

The said Hobson's choice was no choice.

ROGER NORTH, *Francis North*, i, 163. (c. 1730)  
It's a case of Hobson's choice.

JULES ROMAINS, *Verdun*, p. 47. (1940)

They kindly give you a Hobson's choice.

BAYARD KENDRICK, *Odor of Violets*, p.90.(1941)

SIX OF ONE AND HALF A DOZEN OF THE OTHER, see under SIX.

1  
When the admirals [of the Greek fleet, after the battle of Salamis in 480 B. C.] came and gave their divers votes at the altar of Poseidon, to judge who was first and who second among them, each of them voted for himself, but the greater part of them united in giving the second place to Themistocles. So they each gained but one vote, but Themistocles far outstripped them in votes for the second place.

HERODOTUS, *History*. Bk.viii.ch.123.(c.445 B. C.)  
A second-best voyage. (δεύτερος πλοῖς.)

PHILO, *De Abrahamo*. Sc. 123. (c. A. D. 40)  
Philo is quoting a proverbial phrase, made familiar to him perhaps by Plato, and repeated in *De Decalogo*, 84.

2  
Mary hath chosen that good part, which shall not be taken away from her. (Μαριάμ γάρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῇς.)

*New Testament: Luke*, x, 42. (c. A. D. 65) The *Vulgate* is, "Maria optimam partem elegit, quae non auferetur ab ea."

The Sons of Mary seldom bother, for they have inherited that good part.

RUDYARD KIPLING, *Sons of Martha*. (c. 1900)

3  
Where there is no choice, we do well to make no difficulty.

GEORGE MACDONALD, *Sir Gibbie*. Ch. 11. (1879)

4  
Many be called, but few chosen. (πολλοὶ γὰρ εἰσι κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.)

*New Testament: Matthew*, xx, 16; xxii, 14. (c. A. D. 65) The *Vulgate* is, "Multi enim sunt vocati, pauci vero electi."

Many are chilled, but few are frozen.

H. W. THOMPSON, *Body, Boots and Britches*, p. 489. (1940)

5  
Unless Virtue guide us, our Choice must be wrong.

WILLIAM PENN, *Some Fruits of Solitude*. No. 256. (1693)

6  
Or fight or fly,  
This choice is left you to resist or die.

POPE, tr., *Homer's Odyssey*. Bk. xxii, l. 79. (1726)

7  
It is not, said Panurge, the worst of the basket. (Ce n'est, dist Panurge, pas le pis du panier.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 51. (1552)  
Hence, "The pick of the basket."

They can . . . pickle and choose out the best.

HEINRICH BULLINGER, tr., *Fiftie Godlie Sermons*, 190. (1577)

What made thee pick and chuse her out?

SAMUEL BUTLER, *Hudibras*. Bk. iii, canto i, l. 1195. (1678)

Contingence is blind, and does not pick and chuse.

JONATHAN EDWARDS, *Freedom of Will*. Pt. ii, sec. 3. (1754)

8  
Where bad's the best, naught must be the choice.

JOHN RAY, *English Proverbs*, p. 68. (1678)

Where bad's the best, bad must be the Choice.

THOMAS FULLER, *Gnomologia*. No. 5633. (1732)

There's but bad Choice where the whole Stock is bad.

THOMAS FULLER, *Gnomologia*. No. 4889. (1732)

Pick and choose and take the worst.

H. FRIEND, *Flowers and Flower Lore*, p. 228. (1884) CHOICE OF EVILS, see under EVIL.

9  
There's small choice in rotten apples.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 138. (1594)

No Choice among stinking Fish.

THOMAS FULLER, *Gnomologia*. No. 3554. (1732)

10  
I think there is not half a kiss to choose  
Who loves another best.

SHAKESPEARE, *The Winter's Tale*, iv, 4, 175. (1611)

I can't see that there's a pin to choose between me and the man who murders in sudden anger.

EDNA LYALL, *Knight Errant*. Ch. 21. (1887)

11  
You pays your money and you takes your choice.

UNKNOWN, *Punch*. Vol. x, p. 16. (1846)

Whichever you please, my little dears:

You pays your money and you takes your choice.

You pays your moneys and what you sees is

A cow or a donkey, just as you pleases.

V. S. LEAN, *Collectanea*, iv, 205. (1904)

You pay your money and you take your choice.

LESLIE FORD, *Farewell Party*. Ch. 6. (1938)

GARDNER, *Case of the Empty Tin*, p. 70.

(1941) BOWERS, *Fear and Miss Betony*, p.

239. (1942) FRANKAU, *Air Ministry, Room*

28, p. 124. (1942) GARDNER, *The Case of the*

*Buried Clock*, p. 133. (1943) BAILEY, *Mr.*

*Fortune Finds a Pig*, p. 10. (1943) etc.. etc.

## CHRIST

12  
He did not die with Christian ease,

Asking pardon of his enemies.

WILLIAM BLAKE, *The Everlasting Gospel*. (c. 1810)

He is what we should call an artist and a bohemian in His manner of life.

BERNARD SHAW: *Androcles and the Lion: Preface*. (1912)

13  
Jesus! with all thy faults I love thee still.

SAMUEL BUTLER, *Further Extracts from the Note-Books*, p. 117. (a. 1902)

14  
Jesus, who was made a little lower than the angels. (τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλάττωμένον Ἰησοῦν.)

*New Testament: Hebrews*, ii, 9. (c. A. D. 90)

The *Vulgate* is, "Eum autem, qui modico quam Angeli minoratus est."

Jesus Christ the same yesterday, and to day, and for ever. (Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.)

*New Testament: Hebrews*, xiii, 8. The *Vulgate* is, "Iesus Christus heri, et hodie: ipse in saecula."

Stand up, stand up for Jesus.

Ye soldiers of the cross;

Lift high His royal banner,

It must not suffer loss.

GEORGE DUFFIELD, *Stand Up for Jesus*. (1858)

<sup>1</sup> Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! (Ἰδοὺ ὁ ἄνθρωπος.)

*New Testament: John*, xix, 5. (c. A. D. 100)

The *Vulgate* is "Ecce homo."

<sup>2</sup> When Pilate heard of Galilee, he asked whether the man were a Galilean. (Πελάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν.)

*New Testament: Luke*, xxiii, 6. (c. A. D. 65)

The *Vulgate* is, "Pilatus autem audiens Galilaeam, interrogavit si homo Galilaeus esset."

Thou hast conquered, O Galilean! (Vicisti, Galilaea!)

EMPEROR JULIAN THE APOSTATE. Said (but without authenticity) to be his dying words as he tried to draw out the arrow which had mortally wounded him during a battle against the Persians. See THEODORET, *Historia Eccles.*, iii, 20. GIBBON, *Roman Empire*, ch. 23, affirms that Julian remained a Platonist to the last.

You have conquered, O Nazaraean! or, as some will have it, Content thyself, O Nazaraean! (Tu as vaincu, Nazareen, à peine eust il d'autres, Contenté toy, Nazareen.)

MONTAIGNE, *Essays*. Bk. ii, ch. 19. (1580)

Quoting Julian the Apostate.

Thou hast conquered, O pale Galilean; the world has grown grey from thy breath.

A. C. SWINBURNE, *Hymn to Prosperine*, l. 35. (1878)

<sup>3</sup> The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώουσιν, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῆν.)

*New Testament: Matthew*, viii, 20. (c. A. D. 65)

The *Vulgate* is, "Vulpes foveas habent. et volucres caeli nidos: filius autem hominis non habet ubi caput reclinet."

<sup>4</sup> These Christs that die upon the barricades, God knows that I am with them, in some things.

OSCAR WILDE, *Sonnet to Liberty*. (1893)

## CHRISTIANITY

See also *Cross*, *Religion*

<sup>5</sup> I have sent for you that you may see how a Christian can die.

JOSEPH ADDISON, shortly before his death, 17 July, 1719, to his step-son, Lord Warwick. Come and see how a marshal of France can die. (Venez voir comment meurt un maréchal de France.)

MARSHAL NEY, at the close of the battle of Waterloo. (1815)

<sup>6</sup> The disciples were called Christians first in Antioch. (κληματίζσαι τε πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.)

*New Testament: Acts*, xi, 26. (c. A. D. 65) The *Vulgate* is, "Cognominarentur primum Antiochae discipuli, Christiani."

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἐν ὀλίγῳ με πείθει Χριστιανὸν ποιεῖσαι.)

*New Testament: Acts*, xxvi, 28. The *Vulgate* is, "Agrippa autem ad Paulum: In modico suades me Christianum fieri."

<sup>7</sup> Christianity . . . has never worked on more than one cylinder.

MICHAEL ARLEN, *The Flying Dutchman*, p. 272. (1939)

<sup>8</sup> The egg's no chick by falling from the hen, Nor man a Christian till he's born again.

JOHN BUNYAN, *Book for Boys and Girls*. (1686)

<sup>9</sup> The man of God is better by having his bows and arrows about him.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

It is a school of which Mr. Kingsley is the ablest doctor; and its doctrine has been described . . . as "muscular Christianity."

UNKNOWN, *Edinburgh Review*, Jan., 1858. Vol. cvii, p. 190. "Muscular Christianity" had been applied from about 1857 to the ideal of religious character exhibited in the writings of Rev. Charles Kingsley.

Nigel . . . was also a sportsman. His Christianity was muscular.

BENJAMIN DISRAELI, *Endymion*. Ch. 14. (1880)

<sup>10</sup> You are Christians of the best edition. (Vous estez Chrétiens triez sus le volet.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 50. (1548)

"Triés sur le volet" is an idiomatic expression meaning choice, exclusive. The translation is that of Motteux.

I am an old Christian, and that is enough for me to be an earl. (Yo cristiano viejo soy, y para ser conde esto me basta.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21, 28, 47.

(1605) An old Christian was a Spaniard whose genealogy was free from any admixture or taint of Moorish blood.

<sup>1</sup> Bend thy neck, meek Sicambrian: adore what thou hast burned, burn what thou hast adored.

ST. REMI, at the baptism of Clovis I, A. D. 496.

See GREGORY OF TOURS, *Ecclesiastical History of the Franks*, ii, ch. 31. By a curious change of meaning, "meek" has become "proud," in the French proverb, "Fléchis le cou, fier Sicambre!"

<sup>2</sup> Christianitie doeth not consist in lowde and shrill crying, Lord, Lord.

BISHOP EDWIN SANDYS, *Sermons*. Vol. vi, p. 22. (1585)

A compleat Christian must have the works of a Papist, the words of a Puritan, and the Faith of a Protestant.

JAMES HOWELL, *Familiar Letters*, 25 Aug., 1635.

To be like Christ is to be a Christian.

WILLIAM PENN. Said to have been his last words. (1718)

A Christian is the highest style of man.

EDWARD YOUNG, *Night-Thoughts*. Nt. iv, l. 788. (1742)

A Christian is God Almighty's gentleman.

A. W. AND J. C. HARE, *Guesses at Truth*. (1827)

See also under GENTLEMAN.

The religion of Jesus is a threat; that of Mohammed is a promise.

NAPOLEON BONAPARTE, *Sayings*. (c. 1818) See O'MEARA, *Napoleon in Exile*.

Mohammed's truth lay in a holy Book, Christ's in a sacred life.

RICHARD MONCKTON MILNES, *Mohammedanism*. (1844)

Christian. One who follows the teachings of Christ in so far as they are not inconsistent with a life of sin.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

Christianity was the religion of slaves.

SOMERSET MAUGHAM, *Christmas Holiday*. p. 52. (1939)

<sup>3</sup> It is spoke as a Christian ought to speak.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 103. (1601)

Christ bless thee, brother, for that Christian speech!

SOUTHEY, *Roderick*. Sec. 5, l. 45. (1814)

<sup>4</sup> Christians are made, not born. (Fiunt, non nascuntur Christiani.)

TERTULLIAN, *Apologeticus*. Ch. 18, sec. 4. (A. D. 197)

<sup>5</sup> "Look," they say, "how these Christians love one another" (for themselves hate one another); "and how they are ready to die for each other" (for themselves will be readier to kill each other). (Vide, inquit, ut invicem se diligant; ipsi enim invicem oderunt: et ut pro alterutro mori sint parati; ipsi enim ad occidendum alterutrum paratiores erunt.)

TERTULLIAN, *Apologeticus*. Ch. 39, sec. 7. (A. D. 197)

<sup>6</sup> The Christians to the lion! (Christianos ad leonem!)

TERTULLIAN, *Apologeticus*. Ch. 40, sec. 2. (A. D. 197) Tertullian is saying that the mob pretends that the Christians are responsible for every disaster to the state or misfortune of the people. "If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky doesn't move [if there is no rain] or the earth does, if there is famine, if there is plague, the cry is at once, 'The Christians to the lion!'"

Rain is lacking, the Christians are the cause. (Pluvia deficit, causa Christiani sunt.)

ST. AUGUSTINE, *De Civitate Dei*, ii, 3. (415)

Quoted as a proverb.

The Christians made Aurelius's army to prosper . . . ; yet *Christianos ad leones*.—Throw the Christians to the lions.

THOMAS ADAMS, *Sermons*. Vol i, p. 466. (1629)

<sup>7</sup> Scratch the Christian and you find the pagan—spoiled.

ISRAEL ZANGWILL, *Children of the Ghetto*. Bk. ii, ch. 6. (1892)

## CHRISTMAS

See also YULE

<sup>8</sup> So long is Christmas cryed that at length it comes.

RANDLE COTGRAVE, *Dictionary: Noel*. (1611)

They talk of Christmas so long, that it comes

GEORGE HERBERT, *Jacula Prudentum*. No. 839.

(1640) RAY, *Proverbs*, p. 26. (1670) The

French say, "Tant crie l'on Noël qu'il vient"

<sup>9</sup> On Christmas day in the morning.

WASHINGTON IRVING, *Sketch Book: The Sunny Bank*. (1820) Quoting an old Worcestershire song.

<sup>10</sup> I heard the bells on Christmas Day

Their old, familiar carols play,

And wild and sweet

The words repeat

Of peace on earth, good-will to men!

H. W. LONGFELLOW, *Christmas Bells*. (1864)

<sup>11</sup> A hot Christmas makes a fat church-yard.

JOHN SWAN, *Speculum Mundi*, p. 161. (1635)

A green Christmas is neither handsome nor healthful.

THOMAS FULLER, *The Holy State: Of Time-Serving*. (1642)

A black Christmas makes a fat churchyard.

MICHAEL DENHAM, *Proverbs*, p. 62. (1846) See also under WINTER.

A dark Christmas sends a fine harvest.

DYER, *English Folk-Lore*, p. 54. (1878) For other weather proverbs connected with Christmas, see INWARDS, *Weather Lore*.

<sup>12</sup> Coming! ay, so is Christmas.

SWIFT, *Polite Conversation*. Dial. i. (1738)



Coming! ay zo be Christmas.

SAMUEL FOOTE, *The Maid of Bath*. Act i. (1771)  
Miss always reported that she saw the offer  
coming, but Mama observed that "Christmas  
was coming too."

R. S. SURTEES, *Handley Cross*. Ch. 62. (1854)  
The wind's a-comin', an' so's Christmas.

FRANK R. STOCKTON, *Christmas Wreck*. (1886)

1  
At Christmas play and make good cheere,  
For Christmas comes but once a yeere.

THOMAS TUSSEY, *Five Hundreth Pointes of  
Good Husbandrie*. Ch. 12. (1573) CAMDEN,  
*Remains*, p. 320. (1605) WITHER, *Christmas  
Carol*. (1662) O'HARA, *Appointment in Sa-  
mara*, p. 37. (1934)

Bounce buckram, velvet's dear;  
Christmas comes but once a year,  
And when it comes it brings good cheer,  
But when it's gone it's never the near.

JOHN RAY, *English Proverbs*, p. 211. (1670)  
HALLIWELL, DENHAM and others repeat this  
jingle with minor variations. There is an  
Irish version:

Christmas comes but wanst a year,  
And when it comes it brings good cheer,  
And when it goes it laves us here,  
And what'll we do for the rest o' the year?  
The Italians say, "Natale non viene che una  
volta l'anno."

New Year comes but once a twelvemonth.

W. E. HENLEY, *In Hospital*. (1898) Quoting a  
Scottish proverb. There is another, "St.  
Andrew's day will not come for another  
year."

2  
They keep Christmas all the year.

EDWARD WALKER, *Paroemiologia*, p. 25. (1672)

### CHURCH

3  
Commonly, wheresoever God buildeth a  
church, the devil will build a chapel hard by.

THOMAS BECON, *A New Catechism*, p. 361. (1560)  
Where Christ erecteth his church, the devil in  
the same churchyard will have his chapel.

RICHARD BANCROFT, *Sermon Against Puritans*,  
*Preached at Paules Crosse*, 9 Feb., 1588.  
Where God hath a church, the deuill hath a  
chappell.

THOMAS DEKKER, *Works* (Grosart), iv, 220.  
(1609)

Blind zeale . . . is religions ape. . . . For where  
God hath a temple, the diuel will have a cheppel.

ROBERT BURTON, *The Anatomy of Melancholy*,  
iii, iv, 1. 1. (1621)

God never had a church but there, men say,  
The Devil a chapel hath rais'd by some wiles  
I doubted of this saw, till on a day  
I westward spied great Edinburgh's Saint Giles.

WILLIAM DRUMMOND, *A Proverb*. (c. 1639)

For where God built a church there the Devil  
would also build a chapel. . . . Thus is the Devil  
ever God's ape.

MARTIN LUTHER, *Table-Talk: Of God's Works*.  
No. 67. (c. 1540)

No sooner is a Temple built to God, but the  
Devil builds a Chapel hard by.

HERBERT, *Jacula Prudentum*. No. 676. (1640)  
Where God hath his Church, the Devil will have  
his chappell.

JOHN RAY, *English Proverbs*, p. 70. (1670) A  
proverb in many languages. The Italians say,  
"Non si tosto si fá un templo à Dio come  
il diavolo si fabbrica una capella appresso";  
the Germans, "Wo der liebe Gott eine Kirche  
baut, da baut der Teufel eine Kapelle."

Wherever God erects a house of prayer,  
The Devil always builds a chapel there:  
And 'twill be found upon examination,  
The latter has the largest congregation.

DANIEL DEFOE, *The True-Born Englishman*, 1.  
1. (1701)

God never had a House of Pray'r,  
But Satan had a chapel there.

SAMUEL RICHARDSON, *Clarissa*, vii, 327. (1748)  
Quoting "an old proverb."

Dear Mother, dear Mother, the church is cold,  
But the ale-house is healthy and pleasant and  
warm.

WILLIAM BLAKE, *The Little Vagabond*. (1794)  
Nowhere does the devil build his little chapels  
more cunningly than close under the shadow of  
the great temple of Christian liberty.

G. H. KNIGHT, *Master's Questions*, p. 90. (1903)  
The prison is shut day and night, yet it is always  
full; the temple is always open, and always  
empty.

S. G. CHAMPION, *Racial Proverbs*, p. 373.  
(1938) A Chinese proverb.

4  
Tharfor men seye, an weyl ys trowed,  
"The nere the cherchen the fyrther fro God."  
ROBERT MANNING OF BRUNNE, *Handlyng  
Synne*, l. 9242. (c. 1303)

The nerer the chyrche the fer fro Crist.

FÖRSTER, ed., *Doct. MSS.*, 52, 15. (c. 1350)  
*Berkeley MSS*, iii, 32 (1639) have, "Neerest  
to the well furthest from the water. Like  
nearest to the church furthest from God."

The nere to the churche, the ferther from God.

JOHN HEYWOOD, *Proverbs*. Pt. i. ch. 9. (1546)  
The French say "Près de l'église, loin de  
Dieu," or "Près du monastère, à messe le  
dernier" (Near the monastery, last at Mass);  
the Germans, "Je näher der Kirche, je weiter  
von Gott"; the Italians, "Piu presso la chiesa,  
piu lontano da Dio."

To Kerke the narre, from God more farre,  
Has bene an old-sayd sawe.

EDMUND SPENSER, *The Shepheardes Calender*,  
July, l. 97. (1579)

Neirest the kirk, farrest fra God.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)  
Come, set forward to the church.—And verily  
the proverb,—The nearer the church the further  
from God.

CYRIL TOURNEUR, *The Atheist's Tragedie*. Act  
i, sc. 4. (1611)

The nearer the Church the further from God.

THOMAS SHELTON, tr., *Don Quixote*. Bk. ii,  
ch. 47. (1620) ANDREWS, *Sermon on the  
Nativity*. (1622)

It is common for those who are farthest from God, to boast themselves most of their being near to the Church.

MATTHEW HENRY, *Commentaries: Jeremiah viii.* (1710)

The nearer the church—the proverb is somewhat musty.

WALTER SCOTT, *Redgauntlet*. Ch. 19. (1824)

The saying *The nearer the church, the farther from God* is old and widely known: the English tradition, which is often scanty, dates from 1300 and the proverb is also found in German, Dutch, Swedish (Finland), French, Italian, and no doubt other languages. In the more easterly portions of Europe . . . a similar proverb declares *The nearer to church, the later in* (Jo naermere kirken, jo senere dertil). Another related form is *The nearer Rome, the worse Christian* (Quo Romae propiores, tanto christiani tepidiores), which is first found in the early years of the sixteenth century in Germany, and although it breathes the hostile spirit of the German Reformation, a still more violent and personal expression of the same mood is found a generation earlier: "*The nearer the Pope, the worse Christian.*"

ARCHER TAYLOR, *The Proverb*, p. 21. (1931)

<sup>1</sup> The church-tower is a finger which shows us heaven. (Der Kirchthurm ist ein Finger der gen Himmel zeigt.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 331. (1856) A German proverb.

<sup>2</sup> We are ready to proclaim in Italy this principle. A free church in a free state. (Libera chiesa in libero stato.)

CAMILLE CAVOUR, *Speech*, in the Italian Parliament, 27 March, 1861. They were also his last words to the priest in attendance upon him when he died. The same phrase in French was used by the Count de Montalambert at a Catholic Congress at Malines, 20 Aug., 1863, and he is sometimes credited with originating it.

<sup>3</sup> What is a church?—Our honest sexton tells. " 'Tis a tall building, with a tower and bells."

GEORGE CRABBE, *Borough*. Let. ii, l. 11. (1810)

A Church is God between four walls. (Une église, c'est Dieu entre quatre murs.)

VICTOR HUGO, *Ninety-Three*. Pt. ii, bk. iii, ch. 2. (1874)

<sup>4</sup> Contrary to the proverb, church work went on the most speedily.

THOMAS FULLER, *The Holy Warre*. Bk. i, ch. 13. (1639)

This siege was churchwork, and therefore went on slowly.

THOMAS FULLER, *The Holy Warre*. Bk. iii, ch. 1. (1639)

Church work is a cripple in going up [building], but rides post in coming down! [destroying a church]

THOMAS FULLER, *Church-History of Britain*. Bk. i, sec. 5. (1655)

The fifty new churches will very much amend the prospect; but church-work is slow.

JOSEPH ADDISON, *The Spectator*. No. 383. (1712)

Church-work goes on slowly.

THOMAS FULLER, *Gnomologia*. No. 1106. (1732)

<sup>5</sup> The church has a strong stomach. (Die Kirche hat einen guten Magen.)

GOETHE, *Faust*. Pt. i, sc. 9. (1806)

<sup>6</sup> There are more houses than Parishes Churches.

STEPHEN GOSSON, *Schoole of Abuse*, p. 37. (1579)

There are more parsons than parish churches.

G. F. NORTHALL, *Folk-Phrases*, 25. (1894)

<sup>7</sup> Though you see a Church-man ill, yet continue in the Church still.

HERBERT, *Jacula Prudentum*. No. 700. (1640)

<sup>8</sup> Nothing lasts but the Church.

HERBERT, *Jacula Prudentum*. No. 663. (1640)

<sup>9</sup> What the Cheque [Exchequer] takes not, the Church takes.

JAMES HOWELL, *Parley of Beasts*, 18. (1660)

What the church takes not, the exchequer carries away.

H. G. BOHN, *Handbook of Proverbs*, p. 555. (1855) A Spanish proverb.

The kirk is aye greedy.

JAMES KELLY, *Scottish Proverbs*, p. 314. (1721)

The church, the state, and the poor, are the 3 daughters which we should maintain, but not portion off.

FRANKLIN, *Poor Richard's Almanack*, 1743

<sup>10</sup> Set up thy fine monumental buildings to God, for this will make to live the name of him that builds them.

KHATI I, KING OF EGYPT, *Teaching*. No. xv. (c. 2500 B. C.) Budge, tr.

<sup>11</sup> There was I, waiting at the church.

FRED W. LEIGH, *Waiting at the Church*. (1906)

<sup>12</sup> The Church is an anvil which has worn out many hammers.

ALEXANDER MACLAREN, *Acts of the Apostles*, i, 136. (1908)

<sup>13</sup> A beggarly people, a church and no steeple.

EDMUND MALONE, referring to St. Ann's church, Dublin. (c. 1800) See PRIOR, *Life of Swift*, p. 381.

New church, old steeple, Poor town, and proud people.

HARLAND AND WILKINSON, *Lancashire Legends*, p. 202. (1873) Referring to the village of Bowness.

<sup>14</sup> It is better to be of no Church, than to be bitter for any.

WILLIAM PENN, *Some Fruits of Solitude*. No. 535. (1693)

To be of no church is dangerous.

SAMUEL JOHNSON, *Lives of the Poets: Milton*. (1778)

<sup>1</sup> *Pater-noster* built churches, and Our Father pulls them down.

JOHN RAY, *English Proverbs*, p. 79. (1678) "I do not look upon the building of churches as an argument of the goodness of the Roman religion," say Ray. "It is easier to part with one's goods than one's sins."

<sup>2</sup> The church is not so large but the priest may say service in it.

JOHN RAY, *English Proverbs*, p. 113. (1678)

The kirk is mickle, but you may say mass in one end of it.

JAMES KELLY, *Scottish Proverbs*, p. 314. (1721) "Spoken," says Kelly, "when people say something is too much, intimating that they need take no more than they have use for."

If the kirk is ower muckle we can sing mass in the quire.

WALTER SCOTT, *Redgauntlet*. Let. 13. (1824) Helping himself to wine in the goblet out of which he had been drinking beer.

<sup>3</sup> Let the church have leave to stand in the churchyard.

JOHN RAY, *English Proverbs*, p. 113. (1678) FULLER, *Gnomologia*. No. 3192. (1732)

Let the kirk stand in the kirkyard. Everything in its place.

HENDERSON, *Scottish Proverbs*, p. 131. (1832)

<sup>4</sup> Her ladyship was at a church with a chimney in it.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>5</sup> Disputations do not so much appease the schisms of the church, as stir them up, and cause heresies. (Les disputes n'endormir pas tant les schismes de l'Eglise, que les esveiller, et animer les heresies.)

EMPEROR THEODOSIUS. (C. A. D. 380) As quoted by MONTAIGNE, i. 56. The Latin proverbial phrase is "Odium theologicum" (Theological rancor).

Than shulde pees be in the chirche withouten strif of doggis in a poke.

JOHN WYCLIF, *Works* (Arnold). ii. 358. (c. 1380)

The itch of disputation will prove the scab of the church. (Disputandi pruritus ecclesiarum scabies.)

SIR HENRY WOTTON, *Panegyrick to King Charles*. (a. 1639) See *Reliquiae Wottoniana*, i. 135. Sometimes written, "Disputandi prurigo est ecclesiae scabies."

The itch of disputing is the scab of the Church. HERBERT, *Jacula Prudentum*. No. 1135. (1640) He directed the stone over his grave to be thus inscribed:

Hic jacet hujus Sententiae primus Author:

Disputandi pruritus, ecclesiarum scabies.

Nomen alias quare.

Here lies the author of this sentence: "The itch of disputation will prove the scab of the Church." Inquire his name elsewhere.

ISAAC WALTON, *Life of Sir Henry Wotton*. (1651)

It is not good to move any stirrs in a quiet church.

JEREMY TAYLOR, *Ductor Dubitantium*, p. 643. (1660)

The itch of disputation will break out Into a scab of error.

ROWLAND WATKYNs, *Flamma Sine Fumo: The New Illiterate Late Teachers*. (1662)

Many a long dispute among Divines may be thus abridg'd, It is so: it is not so: It is so: It is not so.

FRANKLIN, *Poor Richard's Almanack*, 1743.

<sup>6</sup> If it were not for death and funerals, I think the institution of the church would not stand longer.

H. D. THOREAU, *Autumn*, 16 Nov., 1861.

Your church is a baby-house made of blocks.

H. D. THOREAU, *Civil Disobedience*. (1849)

<sup>7</sup> The farther from stone, the better the church.

WALTER WHITE, *Eastern England*, i. 4. (1865) Referred to as "the old proverb."

The poorer the church, the purer the church.

W. C. HAZLITT, *English Proverbs*, p. 396. (1869)

## CHURCHYARD

<sup>8</sup> Here's an acre sown indeed, With the richest, royal'st seed.

FRANCIS BEAUMONT, *On the Tombs in Westminster Abbey*. (c. 1610)

There is an acre sown with royal seed.

JEREMY TAYLOR, *Holy Living and Dying*. Ch. 1. (1650)

I like that ancient Saxon phrase, which calls

The Burial-ground God's-Acre.

H. W. LONGFELLOW, *God's-Acre*. (1841)

<sup>9</sup> Each in his narrow cell for ever laid,

The rude forefathers of the hamlet sleep.

THOMAS GRAY, *Elegy Written in a Country Church-yard*. St. 4. (1750)

I went over to the store where the rude four-flushers of the hamlet lied.

O. HENRY (W. S. PORTER), *The Ethics of Pig*. (1908)

<sup>10</sup> No Church-yard is so handsome, that a man would desire straight to be buried there.

GEORGE HERBERT, *Jacula Prudentum*. No. 967. (1640)

No churchyard is so handsome anywhere As will straight move one to be buried there.

ROWLAND WATKYNs, *Flamma Sine Fumo*. (1662)

<sup>11</sup> A piece of a Church-yard fits every body.

GEORGE HERBERT, *Jacula Prudentum*. No. 1025. (1640)

<sup>12</sup> A poor weak, palsy-stricken, churchyard thing.

JOHN KEATS, *Eve of St. Agnes*. St. 18. (1820)

<sup>13</sup> The churchyard's peace. (Ruhe eines Kirchhofs.)

SCHILLER, *Don Carlos*. Act iii, sc. 10. l. 220. (1787)

<sup>14</sup> The country home I need is a cemetery.

MARK TWAIN, *Remark*. (c. 1900) See PAINE, *Mark Twain*.

## CHURL

<sup>1</sup> Of churles, bothe man and wyff, can de-  
parte noo goode fruyte.

WILLIAM CAXTON, tr., *Blanchardyn and Eglantine*, 173. (c. 1489) And Caxton adds, "Men sayen that of a kerle may nought come but poyson and fylth, that maketh the place to stynke where he haunted inne."

<sup>2</sup> A churles feast is better than none at all.

GREENE AND LODGE, *A Looking Glasse for London*, l. 1191. (1594) Referred to as a proverb.

<sup>3</sup> For hit was said of folkes yeres agoon

A chorles chorle [churl's churl] is ofte woo begoon.

JOHN LYDGATE, *Churl and Bird*. St. 40. (c. 1430)

<sup>4</sup> Hit is an old sawe gyue a chorle rule and there by he wylle not be suffysed.

SIR THOMAS MALORY, *Le Morte Darthur*. Bk. x, ch. 61. (1485) SET A BEGGAR ON HORSEBACK, see under BEGGAR.

This proverb in Esau may he understand:

Claw a churl by the tail and he will file your hand.

UNKNOWN, *Jacob and Esau*. Act ii, sc. 3. (1568)

<sup>5</sup> One low churl, compact of thankless earth,

The fatal byword of all years to come.

ALFRED TENNYSON, *Godiva*, l. 66.

## CIGAR

<sup>6</sup> What smells so? Has somebody been burning a rag, or is there a dead mule in the backyard? No, the man is smoking a five-cent cigar.

EUGENE FIELD, *The Tribune Primer*. (1882)

A bunch of spinach, carfare grade.

O. HENRY (W. S. PORTER), *The Complete Life of John Hopkins*. (1908) Carfare, five cents.

What this country really needs is a good five cent cigar.

THOMAS R. MARSHALL, *Remark*, while presiding over the U.S. Senate, as Vice-President, during a debate on the needs of the country. (1917)

What this country needs is a good five-cent earthquake.

ODETS, *Awake and Sing*. Act ii, sc. 1. (1935)

What this country needs is a good five-cent saga.

DAVID McCORD, *Of Time and the Reader*. (1941)

What this country needs is a good five-cent nickel.

FRANKLIN P. ADAMS, as quoted in *Liberty*, 2 Jan., 1943, p. 61.

<sup>7</sup> A good cigar is as great a comfort to a man as a good cry to a woman.

LORD LYTTON, *Darnley*. Act ii. (1845)

The sweet post-prandial cigar.

ROBERT BUCHANAN, *De Berny*. (a. 1874)

<sup>8</sup> Woman in this scale, the weed in that, Jupiter, hang out thy balance, and weigh them both.

LORD LYTTON, *What Will He Do With It*, Bk. I, ch. 6. (1858)

A woman is only a woman, but a good Cigar is a Smoke.

RUDYARD KIPLING, *The Betrothed*. (1886)

<sup>9</sup> I do not believe that there was ever an Aunt Tabithy who could abide cigars.

DONALD G. MITCHELL (IK MARVEL), *Reveries of a Bachelor*. Ch. 3. (1850)

The light ones may be killers,

And the dark ones may be mild;

Not the wrappers, but the fillers,

Make cigars or woman wild.

KEITH PRESTON, *Popular Fallacies*. (1924)

<sup>10</sup> It was my last cigar, it was my last cigar;

I breath'd a sigh to think, in sooth,

It was my last cigar.

UNKNOWN, *My Last Cigar*. (c. 1860) A popular college song for many years. A parody, *My First Cigar*, was written in 1867 by W. C. Rommel, then a student at Princeton University.

## CIGARETTE

<sup>11</sup> Cigarette smoking is like drinking beer out of a thimble.

ELIZABETH AMY DILLWYN, who died at Swansea, Wales, aged 90, in 1935.

<sup>12</sup> Have you a coffin nail on you.

O. HENRY (W. S. PORTER), *The Higher Abdication*. (1907) The Anti-Cigarette League had announced that every cigarette smoked was a nail in one's coffin.

He was a cigaretteur.

O. HENRY, *The Fool-Killer*. (1908)

<sup>13</sup> A cigarette is the perfect type of a perfect pleasure. It is exquisite and it leaves one unsatisfied. What more can one want?

OSCAR WILDE, *The Picture of Dorian Gray* Ch. 6. (1891)

## CIPHER

<sup>14</sup> It was said . . . that all Cambridge scholars call the cipher aught and all Oxford scholars call it nought.

MARIA EDGEWORTH, *Frank*. Pt. iii, p. 143. (1801)

<sup>15</sup> Than sattu summe, as siphre doth in awgrym. That noteth a place, and no-thing avaieth.

WILLIAM LANGLAND, *Richard the Redeles*, iv 53. (1399) Awgrym: arithmetic.

Although a sipher in augrim have no might in signification of it selve, yet he yeveth power in signification to other.

USK, *The Testament of Love*, ii, 286. (c. 1400)

Our presidentes . . . doo serue but as Cyphers in Algorisme, to fill the place.

JAMES HARRISON, *An Exhortation to the Scots*. p. 229. (1547)

You are . . . like cyphers, which supply a place. but signifie nothing.

HENRY SMITH, *Sermons*, p. 310. (c. 1590)

Mine were the very cipher of a function.

SHAKESPEARE, *Measure for Measure*, ii, 2, 39. (1604)

Like a cipher,  
Yet standing in rich place, I multiply.

SHAKESPEARE, *The Winter's Tale*, i, 2, 6. (1610)  
Only like a great Cypher set to no purpose before a long row of other significant Figures.

JOHN MILTON, *The Readie and Easie Way to Establish a Free Commonwealth*, p. 429. (1659)

Significant Figures, as distinguished from the cipher, which is of itself quite insignificant.

CHARLES HUTTON, *A Course of Mathematics*, i, 4. (1827)

1  
If one be hard in conceiuing they pronounce him a dowlte, . . . if without speech, a Cipher.

JOHN LVLV, *Euphues* (Arber), p. 46. (1579)  
He is a cipher among numbers.

THOMAS DRAKE, *Bibliotheca*, p. 29. (1633)

Being little more than a cypher in the house.

THACKERAY, *Henry Esmond*. Bk. i, ch. 3. (1852)

2  
The O [cipher] of Philoxenus. (τὸ Φιλοξένου οὐ.)

PHILOXENUS, *Letter to Dionysius*. (c. 400 B.C.)

The story is that Philoxenus refused to praise Dionysius' tragedies, and Dionysius punished him by committing him to a stone-quarry outside of Syracuse, from which Philoxenus escaped. Thereupon Dionysius urged him to return, promising that he would find him a generous host, but in reply Philoxenus merely sent a letter containing nothing but a row of ciphers, meaning "You are nothing to me. Go weep, go wail, go hang!" (οἶμωζε, δόλυσζε, γόγγυζε). Hence "The O of Philoxenus" became proverbial for any emphatic refusal. See SCHOLIAST on *Aristides*, xlii, 309D. EDMONDS, *Lyra Graeca*, iii, 373.

The elder Dionysius was not content with being the greatest tyrant of his age, but because he could not sing verses better than the poet Philoxenus or get the better of Plato in dialectic, enraged and embittered, he cast Philoxenus into the stone-quarries, and sending Plato to Aegina, sold him into slavery.

PLUTARCH, *Moralia: On Tranquillity*. Sec. 471E. (C. A. D. 95)

THE O OF GIOTTO, see under CIRCLE.

## CIRCE

3  
Wee have been in the very jawes of Scilla, and drunke of Circe's cup.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 245. (1574) Pettie, tr. Circe was an enchantress whose cup transformed those who drank from it into swine. See HOMER, *Odyssey*. Bk. x.

I think you all have drunk of Circe's cup.

SHAKESPEARE, *The Comedy of Errors*, v, 1, 270. (1592)

I did not even mistrust the cup of Circe.

WRYTE-MELVILLE, *Inside the Bar*. Ch. 1. (1861)

## CIRCLE

4  
Do not disturb my circles. (Noli disturbare circulos meos.)

ARCHIMEDES, to the Roman soldier who, during the siege of Syracuse, 212 B.C., burst into his study to find him figuring some circles. The soldier was unable to obtain any satisfactory reply to his questions, and in disgust put the absorbed mathematician to death. See VALERIUS MAXIMUS, *Facta et Dicta Memorabilia*, bk. viii, ch. 7.

5  
I'll draw circles around dad.

PHILIP BARRY, *You and I*. Act i. (1923)

6  
We all of us live too much in a circle.

BENJAMIN DISRAELI, *Sybil*. Bk. iii, ch. 7. (1845)

7  
Our life is an apprenticeship to the truth that around every circle another can be drawn.

R. W. EMERSON, *Essays, First Series: Circles* (1841)

St. Augustine described the nature of God as a circle whose centre was everywhere and its circumference nowhere.

R. W. EMERSON, *Essays: Circles*. (1841) CONDER, *The Basis of Faith*, ii, 67. (1877)

8  
Every man is the center of a circle, whose fatal circumference he can not pass.

JOHN JAMES INGALLS, *Eulogy on Benjamin Hill*, U.S. Senate, 23 Jan., 1882.

9  
We are swinging round the circle.

ANDREW JOHNSON, *Speech*, on the Presidential Reconstruction tour, August, 1866.

10  
Under the graver's hand, the minutest seal equals the perfection of colossal figures.

PHILO, *De Opificio Mundi*. Sec. 6. (C. A. D. 40)  
Whether you draw a larger or a smaller circle, its size affects its area, not its shape. (Utrum maiorem a minore circulum scribas, ad spatium eius pertinet, non ad formam.)

SENECA, *Ad Lucilium*. Epis. lxxiv, sec. 27. (C. A. D. 64)

In small proportions we just beauties see;  
And in short measures, life may perfect be.

BEN JONSON, *A Pindaric Ode*. St. 7. (1616)

Circles are prais'd, not that abound  
In largeness, but th' exactly round:  
So life we praise, that doth excel

Not in much time, but acting well.

EDMUND WALLER, *Long and Short Life*. (1645)

Pope Benedict XI is said to have asked Giotto, the famous Italian painter, in 1303, for a proof of his skill. Giotto sent him in reply a perfect circle drawn with a free sweep of his brush. Hence the proverb, "Round as the O of Giotto."

Facile it seems to him who doth not know

What years were spent for Giotto's careless O.

J. R. LOWELL, *Impromptu*, at a Harvard Commencement dinner.

1 You drag me round and round in a circle.  
(πάλαί με περιέλκει κύκλω.)

PLATO, *Charmides*. Sec. 174B. (c. 375 B.C.)  
He had been rushing around in circles.

PATRICIA WENTWORTH, *Pursuit of a Parcel*, p. 237. (1942)

### CIRCUMSTANCES

2 When men are easy in their circumstances, they are naturally enemies to innovations.

ADDISON, *The Freeholder*. No. 42. (1716)  
His circumstances were narrow.

WILLIAM GODWIN, *Caleb Williams*, p. 292. (1794)  
Born of noble family . . . reduced in its circumstances.

LORD BROUGHAM, *Albert Lunel*. Bk. i, ch. 38. (1844)

A country gentleman in good circumstances.

J. A. FROUDE, *Caesar*. Ch. 5. (1879)

3 Circumstances determine the cause.

*Babylonian Talmud: Sanhedrin*, fo. 58b (c. 450)

4 Men are the sport of circumstances, when The circumstances seem the sport of men.

BYRON, *Don Juan*, Canto v, st. 17. (1818)

I am the very slave of circumstance.

BYRON, *Sardanapalus*. Act iv, sc. 1. (1821)

Man, without religion, is the creature of circumstances.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

Man is the creature of circumstance.

ROBERT OWEN, *The Philanthropist*. (1836)

5 His sacrifice he hide, and that anon  
Ful piteously, with alle circumstaunces.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 1405 (c. 1386)

It was done with great circumstance.

W. H. PRESCOTT, *Philip the Second*, ii, ii, 3, 231. (1855)

6 The wild man of the woods is nothing to him  
—not a circumstance.

CROCKETT, *Yaller Flower Almanac*, p. 19. (1836)

It wasn't a circumstance to this.

ANN SOPHIA STEPHENS, *High Life in New York*, i, 86. (1843)

It isn't a circumstance to what it used to be.

SYLVESTER JUDD, *Margaret*. Bk. ii, ch. 5. (1845)

Job's luck wasn't a circumstance.

J. H. BEADLE, *Western Wilds*, p. 615. (1878)

7 In ev'ry thing I hold this Maxim still.  
The Circumstance doth make it good or ill.

MICHAEL DRAYTON, *Idea*, l. 292. (1593)

Every case has two sides, a good side and a bad,  
with all kinds of alleviating circumstances.

LION FEUCHTWANGER, *Paris Gazette*, p. 540. (1940)

8 Circumstances alter cases.

T. C. HALIBURTON (SAM SLICK), *The Old Judge*. (1837) DICKENS, *Edwin Drood*. Ch. 9. (1870) HEBERDEN, *Aces, Eights and Mur-*

*der*, p. 9. (1941) STERLING, *Down Among the Dead Men*, p. 219. (1943) etc., etc.

Circumstances alter cases even with the best of us.

JAMES PAYN, *In Market Over*. Ch. 39. (1895)

Is it not one of your proverbs that circumstances alter cases?

J. S. FLETCHER, *The Diamonds*. Ch. 9. (1923)

Circumstances alter women.

FRANCIS ILES, *Before the Fact*. Ch. 11. (1932)

THE CASE IS ALTERED, *see under CASE*.

9 I endeavor to subdue circumstances to myself, and not myself to circumstances. (Mihi res, non me rebus, subiungere conor.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 19. (20 B.C.)

Man is not the creature of circumstances, circumstances are the creatures of men. We are free agents, and man is more powerful than matter.

BENJAMIN DISRAELI, *Vivian Grey*. Bk. vi, ch. 7. (1827)

You think me the child of my circumstances: I make my circumstance.

R. W. EMERSON, *The Transcendentalist*. (1842)

10 What the discordant harmony of circumstances would and could effect. (Quid velit et possit rerum concordia discors.)

HORACE, *Epistles*. Bk. i, epis. 12, l. 19. (20 B.C.)

The changeful chance of circumstances. (Varia sors rerum.)

TACITUS, *Histories*. Bk. ii, sec. 70. (c. A.D. 109)

A certain concurrence of circumstances.

LORD CHESTERFIELD, *Letters*, 9 Dec., 1746.

The happy combination of fortuitous circumstances.

WALTER SCOTT, *Answer to the Letter of Captain Clutterbuck: The Monastery*. (1820)

This fearful concatenation of circumstances.

DANIEL WEBSTER, *Argument*, on the murder of Captain White. (1830) *Works*, vi, 88

Fortuitous combination of circumstances.

DICKENS, *Our Mutual Friend*. Vol. ii, ch. 7. (1865)

11 Circumstances are things round about; we are in them, not under them.

W. S. LANDOR, *Imaginary Conversations: Samuel Johnson and John Horne*. (1824)

12 Leave frivolous circumstances.

SHAKESPEARE, *The Taming of the Shrew*, v, 1, 27. (1594)

13 I am governed by circumstances. . . . I cannot govern them.

LAURENCE STERNE, *A Sentimental Journey: Versailles*. (1768)

F. M. the Duke of Wellington presents his compliments to Mr. —, and declines to interfere in circumstances over which he has no control.

DUKE OF WELLINGTON, *Letter*, written in 1839, with reference to a business complication in which his son was involved. According to George Augustus Sala (*Echoes of the Week, London Illustrated News*, 23 Aug., 1884) this is the first recorded use of the phrase. *See FRASER, Words on Wellington*, p. 10.

Circumstances beyond my individual control.

DICKENS, *David Copperfield*. Ch. 20. (1849)  
Erased by circumstances over which I had no control.

DICKENS, *Bleak House*. Ch. 55. (1852) The phrase is repeated several times by Mr. Guppy.

"Circumstances over which he had no control," was the miserable creature's plea in extenuation.

DICKENS, *Our Mutual Friend*. Bk. ii, ch. 2. (1865)  
Circumstances to which he was unequal.

J. A. FROUDE, *History of England*. Bk. ii, ch. 2. (1856)

Circumstances over which you have no control.

E. M. ROYLE, *The Squaw Man*. Act i. (1905)

<sup>1</sup>  
The hollow orb of moving circumstance.

TENNYSON, *The Palace of Art*. St. 64. (1832)

This running sea of circumstance.

EMERSON, *Essays: Compensation*. (1841)

Breasts the blows of circumstance.

TENNYSON, *In Memoriam*. Pt. lxiv. (1850)

Tyrannical Circumstance!

EMERSON, *The Conduct of Life: Fate*. (1860)

Nor can he count the airy threads that weave the web of circumstance.

H. RIDER HAGGARD, *She*. Ch. 18. (1887)

## CITY

<sup>2</sup>  
I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city. (οὐκ ἀσήμου πόλεως πολίτης.)

*New Testament: Acts*, xxi, 39. (c. A. D. 65) The Vulgate is, "Non ignotae civitatis municeps."

Verdunoy renders the phrase, "Citoyen d'une ville qui n'est pas sans importance."

Surely in toil or fray, Under an alien sky,  
Comfort it is to say, "Of no mean city am I!"

KIPLING, *The Seven Seas: Dedication*. (1896)

<sup>3</sup>  
Not houses finely roofed,  
Nor the stones of walls well-built,  
Nor canals and dockyards, make the city,  
But men who use their opportunity.

(οὐκ οἰκίαι κάλως τετεγάρσμεναι

λίθοι τε τειχέων εὖ δεδομήμενοι

οὐδὲ στένωποι καὶ νῶρι

ἀ πόλις, ἀλλ' ἄνθρωποι χρήεσθαι

τοῖς αἰ πάρεσσι δυνάμενοι.)

ALCAEUS, *Fragments*. Frag. 28. (c. 595 B.C.)

As quoted by ARISTIDES, *Rhodian Oration*.

This, the most famous of Alcaeus's epigrams, is given in various forms. Aristides himself, in *The Four Great Athenians*, cites a different version: "Not stone and timber, nor the craft of the joiner, make the city; but wheresoever are men who know how to keep themselves safe, there are walls and there a city." EDMONDS, *Lyra Graeca*, i, 339.

'Tis men that are a city's tower in war. (ἄνδρες γὰρ πόλιος πύργος Ἀρεῖος.)

ALCAEUS, *To His Country*. Frag. 41. (c. 595 B.C.) See EDMONDS, *Lyra Graeca*, i, 347. Sometimes rendered, "Fighting men are the city's fortress."

A city will be well fortified which is surrounded by brave men and not by bricks. (οὐκ ἂν εἴη ἀτειχιστος πόλις ἄτις ἄνδρεςσι, καὶ οὐ πλίνθοις ἐστεφάνωται.)

LYCURGUS, when asked about fortifying a Spartan city. (c. 590 B.C.) See PLUTARCH, *Lives: Lycurgus*. Ch. 19, sec. 4.

Insolence is the ruin of cities, but brave men stand as their strongest bulwark. (ἀλκὰ δὲ τεῖχος ἀνδρῶν | θύιστον ἵσταται.)

PINDAR, *Paeans*. No. ii, l. 36. (c. 480 B.C.)

It is men who make a city, not walls, or ships without crews. (ἄνδρες γὰρ πόλις, καὶ οὐ τεῖχη οὐδὲ νῆες ἀνδρῶν κεναί.)

NICIAS, *Speech*, to his army after his defeat by the Syracusans. (413 B.C.) See THUCYDIDES, *History*. Bk. vii, ch. 77, sec. 7.

While her [Athens'] sons still live her ramparts are impregnable. (ἀνδρῶν γὰρ ὄντων ἔρκος ἐστὶν ἀσφαλές.)

AESCHYLUS, *Persians*, l. 349. (472 B.C.)

These are the walls of Sparta. (ταῦτά ἐστιν τὰ Λακεδαιμονίων τεῖχη.)

AGESILAUS THE GREAT, KING OF SPARTA, pointing to its citizens in full armor, when some one wished to know why Sparta was without walls. (c. 395 B.C.) See PLUTARCH, *Moralia: Sayings of Spartans*, sec. 210E. When shown a walled city, he said, "It is for women, not men, to live in."

A wall usually causes a soft habit of soul in the inhabitants of a city by inviting them to seek refuge within it instead of repelling the enemy; instead of securing their safety by keeping watch night and day, it tempts them to believe that their safety is ensured if they are fenced in with walls and gates and go to sleep, . . . little knowing that ease is really the fruit of toil.

PLATO, *Laws*. Bk. vi, sec. 779A. (c. 345 B.C.)

As regards walls, those who aver that cities which pretend to valor should not have them hold too old-fashioned a view. . . . It is true that against an evenly matched foe it is not honorable to try to secure oneself by the strength of one's fortifications; but as it does and may happen that the superior numbers of the attackers may be too much for the human valor of a small force, if the city is to survive and not to suffer disaster or insult, the securest fortification of walls must be deemed to be the most warlike.

ARISTOTLE, *Politics*. Bk. vii, ch. 10, sec. 6. (c. 330 B.C.)

If the citizens are of sound character, I consider the town splendidly fortified. (Si incolae bene sunt morati, pulchre munitum arbitror.)

PLAUTUS, *Persa*, l. 554. (c. 200 B.C.)

Better a castell of bones than of stones. Where valiant men are, . . . neuer will I . . . cumber myself with dead walls.

HENRY SAVAGE, in HOLINSHED, *Chronicles* (1808), vi, 256. (c. 1350)

The people are the city.

SHAKESPEARE, *Coriolanus*, iii, 1, 200. (1607)

What constitutes a State?

Not high-crown'd battlement or labour'd mound.

Thick wall or moated gate; . . .

No:—men, high-minded men,— . . .

Men who their duties know, . . .

These constitute a State.

SIR WILLIAM JONES, *An Ode in Imitation of Alcaeus*. (a. 1794)

A great city is that which has the greatest men and women,

If it be a few ragged huts it is still the greatest city in the whole world.

WALT WHITMAN, *Song of the Broad-Axe*. Sec. 4. (1856)

Men, not walls, make a city.

H. H. HART, *Seven Hundred Chinese Proverbs*, No. 669. (1937)

1 But alas! the crown of the city is destroyed. (οὐδ' ἀπὸ μὲν στέφανος πόλεως δλωθεν.)

ANACREON, *Fragments*. Frag. 65. (c. 500 B.C.)  
Quoted by SCHOLIAST on PINDAR, *Olympian Odes*, viii, 42 (c. 460 B.C.): "When they set about to make a crown for Ilium," with the explanation that crown is metaphorical for wall, since the walls of a city are its crown.  
See EDMONDS, *Lyra Graeca*, ii, 171.

2 Match me such marvel save in Eastern clime—

A rose-red city, half as old as time.

JOHN WILLIAM BURGON, *Petra*. (c. 1850)

Burgon's Petra—the rose-red city half as old as time.

MICHAEL INNES, *Comedy of Terrors*, p. 135. (1940)

3 I love capitals. Everything is best at capitals.

LORD CHESTERFIELD, *Letters*, 2 Oct., 1749.

The centre of a thousand trades.

WILLIAM COWPER, *Hope*, l. 246. (1781)

I am a citizen of the world.

DIOGENES, on being asked what his city was. (c. 350 B.C.) See under COSMOPOLITAN.

4 Cities give not the human senses room enough.

R. W. EMERSON, *Essays: Nature*. (1844)

Cities give us collision. It is said, London and New York take the nonsense out of a man.

EMERSON, *The Conduct of Life: Culture*. (1860)

Cities force growth and make men talkative and entertaining, but they make them artificial.

EMERSON, *Society and Solitude: Farming*. (1870)

5 The first requisite to a man's happiness is birth in a famous city. (χρῆται τῷ εὐδαίμονι πρώτον ὑπάρχει τὴν πόλιν εὐδόκιμον.)

EURIPIDES, *Encomium Upon Alcibiades*. (c. 420 B.C.) See PLUTARCH, *Lives: Demosthenes*. Ch. 1, sec. 1. The saying, according to Plutarch, has also been attributed to Sotius, one of Plutarch's Roman friends.

As for me, I live in a small city, and I prefer to dwell there, that it may not become smaller still. (ἡμῖς δὲ μικρὰν οἰκοῦντες πόλιν, καὶ ἵνα μὴ μικρότερα γένηται φιλοχυρῶντες.)

PLUTARCH, *Lives: Demosthenes*. Ch. 2, sec. 2. (c. A.D. 110)

6 City-Gates stand open to the Bad as well as the Good.

THOMAS FULLER, *Gnomologia*. No. 1108. (1732)

7 Cities seldom change Religion only.

HERBERT, *Jacula Prudentum*. No. 76. (1640)

Cities are taken by the ears.

GEORGE HERBERT, *Jacula Prudentum*. No. 968.

8 Far from the city, far from health. (Loing de cité, loing de santé.)

LE ROUX DE LINCY, *Proverbes Français*. Bk. ii, p. 340. (1859)

9 A city that is set on an hill cannot be hid. (οὐ δύναται πόλις κρυβῆναι ἐπάνω δρους κειμένη.)

New Testament: *Matthew*, v, 14. (c. A.D. 65)  
The Vulgate is, "Non potest civitas abscondi supra montem posita."

10 Towred Cities please us then,  
And the busie humm of men.

JOHN MILTON, *L'Allegro*, l. 117. (1632)

The Crowd, and Buz, and Murmuring

Of this great Hive, the City.

ABRAHAM COWLEY, *The Wish*. (c. 1656)

Cities humming with a restless crowd.

WILLIAM COWPER, *Retirement*, l. 21. (1781)

In the busy haunts of men.

FELICIA HEMANS, *Tale of the Secret Tribunal*, l. 203. (1808)

'Midst the crowd, the hum, the shock of men.

BYRON, *Childe Harold*. Canto ii, st. 26. (1812)

Artists speak of everything urban

As the W.C.T.U. speaks of rye and bourbon,

And they say cities are only commercial marts,

But they fail to realize that no marts, no arts

OGDEN NASH, *The City*. (c. 1935)

11 Where now the city stands, there was once naught but the city's site. (Hic, ubi nunc urbs est, tum locus urbis erat.)

OVID, *Fasti*. Bk. ii, l. 280. (c. A.D. 8)

12 Beautiful for situation, the joy of the whole earth, is mount Zion, . . . the city of the great King. (Mons Sion . . . civitas Regis magni.)

Old Testament: *Psalms*, xlviii, 2. (c. 250 B.C.)

City of magnificent vistas.

PIERRE CHARLES L'ENFANT, the architect-engineer who planned the city of Washington.

D. C. (1791) Afterwards corrupted to "City of magnificent distances."

The zenith city of the unsalted seas.

JAMES PROCTOR KNOTT, *Speech*, House of Representatives, 27 Jan., 1871. referring to Duluth, Minn.

The City of Diurnal Night.

O. HENRY (W. S. PORTER), *Best Seller*. (1909)  
Referring to Pittsburgh, Pa.

13 Glorious things are spoken of thee, O city of God. (Gloriosa dicta sunt de te, civitas Dei.)

Old Testament: *Psalms*, lxxxvii, 3. (c. 250 B.C.)



Of the City of God. (De Civitate Dei.)

ST. AUGUSTINE. Title of a book. (427)

<sup>1</sup> A merciful citizen is the solace of his country. (Misericors civis patriae est consolatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 408. (c. 43 A. C.)

<sup>2</sup> Do not dwell in a city whose governor is a physician.

JOHN RAY, *Adagia Hebraica*, p. 397. (1678)

That city is in a bad case, whose physician has the gout.

JOHN RAY, *Adagia Hebraica*, p. 397. (1678)

Unhappy the province whose physician suffers from the gout and whose chancellor of the exchequer is one-eyed.

A. COHEN, *Ancient Hebrew Proverbs*, p. 107. (1911)

Do not dwell in a city where a horse does not neigh nor a dog bark.

JOHN RAY, *Adagia Hebraica*, p. 402. (1678) If we would be safe from danger, we must not dwell in a city where there is neither horse against an enemy, nor dogs against thieves.

<sup>3</sup> Cities are the sink of the human race. (Les villes sont le gouffre de l'espèce humaine.)

ROUSSEAU, *Emile*. Bk. i. (1762)

<sup>4</sup> An age builds up cities: an hour destroys them. (Urbes constituit aetas: hora dissolvit.)

SENECA, *Naturales Questiones*. Bk. iii, ch. 27. (C. A. D. 62)

From precedents we see that towns can die. (Cernimus exemplis oppida posse mori.)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i, l. 414. (C. A. D. 416)

<sup>5</sup> The city is the teacher of the man. (πόλις ἀνδρα διδάσκει.)

SIMONIDES, *Fragments*. Frag. 95. (c. 475 B. C.)

Quoted by PLUTARCH, *Moralia*. Sec. 784B.

Fields and trees teach me nothing, but the people in a city do. (τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ' ἐθέλει διδάσκειν, οἱ δ' ἐν τῷ ἄστεϊ ἀνθρώποι.)

SOCRATES, explaining why he rarely left the city. (C. 400 B. C.) See PLATO, *Phaedrus*. Sec. 230.

<sup>6</sup> That city is the best to live in, in which those who are not wronged, no less than those who are wronged, exert themselves to punish the wrongdoers.

SOLOON, *Apothegm*. (c. 600 B. C.) See PLUTARCH, *Lives: Solon*. Ch. 18, sec. 5.

<sup>7</sup> A great city is a great solitude. (ἡρεμία μεγάλη ἥτις ἡμεγάλη πόλις.)

STRABO, *Geographica*. Bk. xvi. (c. 2 B. C.) As cited by ERASMUS, *Adagia*, ii, iv, 54, who gives the Latin, "Magna civitas, magna solitudo." Another form of the Greek is, μεγάλη πόλις μεγάλη ἡρεμία.

Magna ciuitas, magna solitudo: because in a great town, friends are scattered.

FRANCIS BACON, *Essays: Of Friendship*. (1625)

A great City, a great Solitude.

THOMAS FULLER, *Gnomologia*. No. 191. (1732)

There is no solitude so terrible and dreary as that felt in the very heart of a vast, unsympathizing city.

A. R. SMITH, *The Fortunes of the Scattergood Family*. Ch. 15. (1845)

<sup>8</sup> Ther is ane ald prouerb that says, that the herand [errant] damysele, and ane spekand [spoken] castel, sal neuyr end vith honour.

UNKNOWN, *Complaynt of Scotlande*. xiii. (1549)

A city is half won when they within demaunde for parle.

PAINTER, *The Palace of Pleasure*, iii, 48. (1567)

A city that parleys is half gotten.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

The French say, "Toute ville qui parlemente est à moitié rendue."

Valour that parleys is near yielding.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Neither a fortress nor a maid will hold out long after they begin to parley.

FRANKLIN, *Poor Richard's Almanack*, 1734.

THE WOMAN WHO DELIBERATES IS LOST, see under WOMAN.

<sup>9</sup> To the city and the world. (Urbi et orbi.)

UNKNOWN, *Motto*, affixed to the gates of the Vatican; also the formula accompanying Papal rescripts. See ADDIS, *Promulgation*, in *Catholic Encyclopedia*.

## II—City and Country

<sup>10</sup> Better to hear the lark sing than the mouse cheep.

ROBERT BRUCE, OF SCOTLAND, attr. (c. 1300)

Better to live in the country than the city.

The proverb of the Douglasses. See D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*.

<sup>11</sup> To fly from the town to the country as though from chains. (Evolare rus ex urbe tanquam ex vinculis.)

CICERO, *De Oratore*. Bk. ii, sec. 6. (55 B. C.)

<sup>12</sup> The Citie is to me a prison, and solitarinesse a Paradise.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 27. (1574)

<sup>13</sup> The Chicken is the Country's, but the City eateth it.

GEORGE HERBERT, *Jacula Prudentum*. No. 113. (1640) RAY, *Proverbs*, p. 4. (1670)

The Chickens are the Country's, but the City eats them.

THOMAS FULLER, *Gnomologia*. No. 4447. (1732) See also SOWING AND REAPING.

<sup>14</sup> The city is recruited from the country.

R. W. EMERSON, *Essays: Manners*. (1844)

Farmer Jake Bentley talks some o' movin to the city so he kin keep a son.

KIN HUBBARD, *Abe Martin's Broadcast*. (1930)

1 Country in town. (Rus in urbe.)  
MARTIAL, *Epigrams*. Bk. xii, No. 57, l. 21. (c. A. D. 103)

2 The city cares not what the countrey thinks.  
SIR THOMAS OVERBURY, *Newes from Any Whence: Countrey Newes*. (1613)

3 It was divine nature that gave us the country, and man's skill that built the cities. (Divina natura dedit agros, ars humana aedificavit urbes.)

VARRO, *De Re Rustica*. Bk. iii, ch. 1. (c. 35 B. C.) I found in Holy Scripture that Cain was the first builder of cities. (Je trouue en l'Ecriture Sacree que Cayn fut premier batisseur de villes.)

RABELAIS, *Pantagruel*. Bk. v, ch. 34. (1552) God the first Garden made, and the first City, Cain.

ABRAHAM COWLEY, *The Garden*. (1656) God made the country, and man made the town.

WILLIAM COWPER, *The Task*. Bk. i, l. 749. (1783) Varro expressed an eminently Roman sentiment in that beautiful sentence which Cowper has introduced into English poetry, "Divine Providence made the country, but human art the town."

W. H. LECKY, *History of European Morals*, i, ch. 2. (1869)

*The Borough* . . . reminds us of a saying of Tennyson, that if God made the country, and man made the town, then it was the devil who made the country-town.

ALFRED AINGER, *Crabbe*, p. 118. (1903)

Sentimentalists object to towns initially because they are made artificially.

OGDEN NASH, *The City*. (1940)

God made the country, man made the town. Pity men couldn't learn better.

HELEN MACINNES, *Above Suspicion*, p. 112. (1941)

## CIVILIZATION

4 Civilization degrades the many to exalt the few.

A. B. ALCOTT, *Table-Talk: Pursuits*. (1868)

5 Wealth may not produce civilization, but civilization produces money.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*. (1887)

Civilization and profits go hand in hand.

CALVIN COOLIDGE, *Speech*, New York, 27 Nov., 1920.

6 Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air? MARY B. EDDY, *Science and Health*, p. 174. (1875) Those who admire modern civilization usually identify it with the steam engine and the electric telegraph.

SHAW, *Maxims for Revolutionists*. (1903) It is only an uncivilized world which would worship civilization.

ANONYMOUS, *Meditations in Wall Street*, p. 22. (1940)

7 The civilized man has built a coach, but has lost the use of his feet.

R. W. EMERSON, *Essays: Self-Reliance*. (1841) As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions.

EMERSON, *Representative Men: Napoleon*. (1850)

A sufficient measure of civilization is the influence of good women.

EMERSON, *Essays: Civilization*. (1870)

8 The highest civility has never loved the hot zones. Wherever snow falls there is usually civil freedom. Where the banana grows, . . . man is sensual and cruel.

R. W. EMERSON, *Essays: Civilization*. (1870)

9 The more advanced the civilization, the less powerful the individual.

SIR ARTHUR HELPS, *Social Pressure*. Ch. 3. (1874)

10 A decent provision for the poor is the true test of civilization.

SAMUEL JOHNSON. (1775) BOSWELL, *Life*, ii, 130. Civilization is a progress from an indefinite, incoherent homogeneity toward a definite, coherent heterogeneity.

HERBERT SPENCER, *First Principles*. Ch. 16, par. 138. (1862)

Civilization is the making of civil persons.

JOHN RUSKIN, *The Crown of Wild Olive*. (1866)

Civilization is the humanisation of man in society.

ARNOLD, *Mixed Essays: Preface*. (1879)

Civilization begins at home.

HENRY JAMES, *Siege of London*. Ch. 5. (1883) Civilization is paralysis.

PAUL GAUGUIN, (c. 1890) See COURNOS, *Modern Plutarch*, p. 43. Krafft-Ebing, the German neurologist, devised a characteristic definition: "Civilization is syphilization."

11 No one is so savage that he cannot become civilized, if he will lend a patient ear to culture. (Nemo adeo ferus est, ut non mitescere possit, si modo culturae patientem com-monet aurem.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 39. (20 B. C.)

12 Jesus wept; Voltaire smiled. Of that divine tear and of that human smile is composed the sweetness of the present civilization.

VICTOR HUGO, *Centenary Oration on Voltaire*, 30 May, 1878.

13 Civilization was thrust into the brain of Europe on the point of a Moorish lance.

R. G. INCERSOLL, *Address*, New York, 24 Jan., 1888.

14 Not but wut abstract war is horrid,  
I sign to thet with all my heart,—  
But civlyzation doos git forrid  
Sometimes upon a powder-cart.

J. R. LOWELL, *Biglow Papers*. Ser. I, No. 7. (1846)

## CLARITY, see Clearness

## CLAW

<sup>1</sup> He loueth to be flattered and clawed by the sleue.

ALEXANDER BARCLAY, *The Skyp of Folys* (1874), ii, 29. (1509)

Nor suffer ourselves to bee clawed with flatterye.  
NICHOLAS GRIMALDE, tr., *Cicero's Offices*, i, 41. (1553)

I must laugh when I am merry, and claw no man in his humour.

SHAKESPEARE, *Much Ado about Nothing*, i, 3, 18. (1598)

<sup>2</sup> I clawe oft where it doth not itche.

ALEXANDER BARCLAY, *Egloges* (Spens. Soc.), p. 30. (1514)

He clawed himself where it did not itch. (Se grattoyt ou ne luy demangeoyt point.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

Thou makest me claw where it itcheth not.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
And straight (through feare) where he clawes it doth not yth.

GEORGE WHETSTONE, *Promos and Cassandra*, sig. D3. (1578)

The French King . . . said somewhat sharply,  
I pray thee good fellow clawe me not where I itch not.

GEORGE PUTTENHAM, *The Arte of English Poesie*, iii, xxiii. (1589) See also SCRATCHING.

<sup>3</sup> Clawe my backe, and I wyll clawe thy toe.

JEHAN PALSgrave, *La Langue Françoise*, p. 486. (1530) Of mutual flattery.

We saye, clawe me, clawe ye.

WILLIAM TINDALE, *Exposition I John*, 72. (1531)  
Let coxcombs curry favour with a fee.

Extoll their braines, with Claw me, I'll claw thee.  
HENRY HUTTON, *Follie's Anatomie*, p. 31. (1619)  
"Claw me and I will claw thee"; wink at mine, and I will not see thy faults.

JOHN ADAMS, *Sermons* (1861), i, 186. (1629)  
Ay, claw me, and I'll claw you.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>4</sup> They curry Kinges, and her back claweth.

UNKNOWN, *Pierce the Ploughmans Crede*, l. 365. (c. 1394)

"Take heed of him that by thi back thee claweth": for none is worse than a friendly foe.

SIR THOMAS WYATT, *Poetical Works* (1868), p. 138. (a. 1541)

## CLEANLINESS

<sup>5</sup> They [the Egyptians] set cleanliness above seemliness. (προτιμῶντες καθαρὸν εἶναι ἢ εὐπρεπέστερον.)

HERODOTUS, *History*. Bk. ii, ch. 37. (c. 445 B. C.)

Physical cleanliness leads to spiritual purity.

*Babylonian Talmud: Abodah Zarah*, fo. 20b. (c. 450)

The doctrines of religion are resolved into carefulness; carefulness into vigorousness; vigorous-

ness into guiltlessness; guiltlessness into abstemiousness; abstemiousness into cleanliness; cleanliness into godliness.

*Talmud: Mishnah*. (c. A. D. 400) Bettelheim, tr. RABBI PHINEHAS-BEN-JAIR, in his commentary on the *Talmud*, condenses this to, "Religious zeal leads to cleanliness, cleanliness to purity, purity to godliness," elaborating on the Talmudic precept, "Poverty comes from God, but not dirt."

Cleanness of the body was ever deemed to proceed from a due reverence to God.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

Slovenliness is no part of religion; neither this, nor any text of Scripture, condemns neatness of apparel. Certainly this is a duty, not a sin; "cleanliness is indeed next to godliness."

JOHN WESLEY: *Sermons: On Dress*. No. 88. (c. 1780) The text referred to is *I Peter*, iii, 3-4:

"Whose adorning let it not be that outward adorning, . . . but let it be the hidden man of the heart," etc. Wesley puts the last phrase into quotation marks, but he gives no indication as to its source.

If . . . cleanliness is godliness, I fear  
A hopeless reprobate, a hardened sinner,  
Must be that Carmelite now passing near.

H. W. LONGFELLOW, *The Golden Legend: Pt. v, At the Foot of the Alps*. (1851)

Mrs. Joe . . . had an exquisite art of making her cleanliness more uncomfortable and unacceptable than dirt itself. Cleanliness is next to Godliness, and some people do the same by their religion.

DICKENS, *Great Expectations*. Ch. 4. (1861)

"Cleanliness is next to godliness"; but washing should be only for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity.

MARY B. EDDY, *Science and Health*. Ch. 12. 1875.  
Cleanliness which comes next to godliness, if not before it.

SHAW, *Man and Superman: Preface*. (1903)

They say Cleanliness is next to Godliness, Mable. I say its next to impossible.

EDWARD STREETER, *Dere Mable*. (1918)

<sup>6</sup> Who can bring a clean thing out of an unclean? (Quis potest facere mundum de immundo conceptum semine?)

*Old Testament: Job*, xiv, 4. (c. 350 B. C.)

What is man, that he should be clean? (Quid est homo, ut immaculatus sit?)

*Old Testament: Job*, xv, 14.

How can he be clean that is born of a woman? (Aut apparere mundus natus de muliere?)

*Old Testament: Job*, xxv, 4.

What can be made clean from an unclean thing? (Ab immundo quid mundabitur?)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiv, 4. (c. 190 B. C.)

Unless the vessel is clean, whatever you pour into it turns sour. (Sincerum est nisi vas, quodcumque infundis acrescit.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 54. (20 B. C.)

- 1  
Be thou clean. (καθαρίσθητι.)  
*New Testament: Luke, v, 13. (c. A.D. 65)*  
Christ to the leper. The *Vulgate* is "Mundare."  
God loveth the clean.  
MOHAMMED, *The Koran*. Ch. 9. (c. 625)  
Above all things, keep clean. It is not necessary to be a pig in order to raise one.  
R. G. INGERSOLL, *About Farming in Illinois*. (1877)

- 2  
[A] spotless kitchen, so exquisitely clean that you might, as the phrase goes, "have eaten your dinner off the floor."  
JAMES PAYN, *Lost Sir Massingberd*. Ch. 32. (1864)  
3  
Much to health will cleanliness avail.  
WILLIAM SOMERVILLE, *The Chace*, i, 158. (1735) A more modern form is, "Cleanliness is a fine life-preserver."

- 4  
Cleanliness hath . . . been esteemed the chief corporal perfection in women.  
SWIFT, *The Lady's Dressing Room*. (1733)

- 5  
To have not only clean hands, but clean minds. (Non solum manus, sed etiam mentes puras habere.)

- THALES OF MILETUS. (c. 600 B.C.) As quoted by VALERIUS MAXIMUS, *Facta et Dicta Memorabilia*. Bk. vii, ch. 2, sec. 8. See also under HAND.

- Whoever eats bread without first washing his hands is as though he had sinned with a harlot.

- Babylonian Talmud: Sotah*, fo. 4b. (c. 450)  
Thyn hondis wash, thy teeth make whyte,  
And let no filthe upon thee bee,  
Thy nailes blak if thou mayst see,  
Voide it away deliverly.

- And kembe thyn heed right jolily.  
GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?) tr., l. 2280. (c. 1365)

## II—Proverbial Comparisons

- 6  
"As clean as a whistle." a proverbial simile, signifying completely, entirely.

- WILLIAM CARR, *The Dialect of Craven*, ii, 256. (1828)

- Head taken off as clean as a whistle.

- W. S. MAYO, *Kaloolah*. Ch. 5. (1849)

- You're as clean as a whistle.

- DICKENS, *Our Mutual Friend* Bk. i, ch. 15. (1865)

- 7  
As clean and smooth as a peeled onion.

- O. HENRY (W. S. PORTER), *The Clarion Call*. (1908)

- As clean as a hound's tooth.

- O. HENRY, *Suite Homes and Their Romance*. (1910)

- 8  
As clean as a clock.

- HENRY MORZ, *An Antidote against Idolatry*. (1669) "As clean as a clock," says *Notes and Queries*, ser. v, i, 454, "is a common phrase in Yorkshire, referring to the shining and

clean-looking black beetles (always called *clocks* in the North) which are to be found under every piece of cow-dung which has been dropped a few hours."

- 9  
Clean as a penny.

- WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 338. (1681) "Clean as a penny" is a common simile for any one that is neatly and cleanly dressed.—BAKER, *Northants Glossary: Penny*. (1854)

- 10  
Clean as a new pin of every penny of debt.

- WALTER SCOTT, *Journal*, 19 April, 1829.

- As clean as a new pin.

- T. S. ARTHUR, *Ten Nights in a Bar-room*. Night i, p. 7. (1854)

- The galley, which he kept as clean as a new pin.

- R. L. STEVENSON, *Treasure Island*. Ch. 10. (1883) The French say, "Propre comme un sou neuf" (Clean as a new sou).

- 11  
Yt [his purse] ys as clene as a byrdes ars.

- UNKNOWN, *Mankind*, l. 475. (c. 1470)

## CLEARNESS

- 12  
So clear that even a blind man could see it. (δῆλον ὅτι καὶ τυφλῷ γινῶναι δοκεῖ τουθ'.)

- ARISTOPHANES, *Plutus*, l. 48. (388 B.C.) Cited by ERASMUS, *Adagia*, i, viii, 93, who gives the shorter Latin, "Apparent even to a blind man" (Vel caeco appareat.)

- Even a blind man can see that. (δῆλόν τε δὴ καὶ ἄγενη.)

- PLATO, *The Republic*. Bk. v, sec. 465D. (c. 375 B.C.)

- Clear even to the proverbial blind man. (καὶ τυφλῷ γε δῆλον.)

- PLATO, *The Republic*. Bk. viii, sec. 550D.

- This is plain even to a child. (δῆλον τοῦτό γε ἡδὴ καὶ παιδί.)

- PLATO, *Symposium*. Sec. 204B. (c. 375 B.C.)

- 13  
Clarity is so clearly one of the attributes of truth that very often it passes for truth.

- JOSEPH JOUBERT, *Pensées*. (1842)

- Clarity, the greatest of legislative and judicial virtues, like the sunshine, revealing and curative

- CHARLES E. HUGHES, *Address*, Feb., 1931.

- 14  
Clearness ornaments profound thoughts. (La clarté orne les pensées profondes.)

- VAUVENARGUES, *Réflexions et Maximes*. No. 4. (1746)

- 15  
To be intelligible is to be found out.

- OSCAR WILDE, *Lady Windermere's Fan*. Act. i. (1892)

## II—Proverbial Comparisons

- 16  
That's clear as mud.

- R. H. BARRHAM, *Ingoldsby Legends: The Merchant of Venice*. (1842)

- 17  
As clear as a whistle.

- JOHN BYROM, *Epistle to Lloyd*. (1773)

My throat was as clear as a whistle.

ASA GRAY, *Letters*, ii, 710. (1880)

<sup>1</sup> Clear as the day.

MILES COVERDALE, *Christian State of Matrimony*, sig. D8. (1541) SHACKLOCK, *Hatchet of Heresies*, fo. 76. (1565)

Clear as noon day.

ROGER NORTH, *Examen*, p. 190. (1740) STEVENSON, *Treasure Island*. Ch. 6. (1883)

Clear as day-light.

ARNOLD BENNETT, *Prohack*. Ch. 20. (1922)

<sup>2</sup> Clearer than the noonday. (Orieris ut lucifer.)

*Old Testament: Job*, xi, 17. (c. 400 B.C.)

Cleerer than the sonne at noone dayes.

GABRIEL HARVEY, *Letter-Book*, p. 66. (c. 1578)

As clear as the sun.

ROGER NORTH, *Lives of the Norths*, i, 159. (1680) BUNYAN, *Jerusalem Sinner Saved*. (1688) FIELDING, *Tom Jones*, Bk. xii, ch. 7. (1749)

<sup>3</sup> As clear as a steel engraving.

O. HENRY, *Man About Town*. (1906)

<sup>4</sup> Clear as a bell.

JOHN RAY, *English Proverbs*, p. 203. (1670)

DICKENS, *Oliver Twist*. Ch. 23. (1838)

<sup>5</sup> Her light was like unto a stone most precious, even like a jasper stone, clear as crystal. (κρυσταλλινον.)

*New Testament, Revelation*, xxi, 11. (c. A.D. 90) The *Vulgate* is, "Sicut crystallum."

Clear as crystal. (Vairs come cristal.)

UNKNOWN, *De Gombert et des II. Clercs*, l. 11. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, i, 223. Another ballad of about the same date, *Le Lai d'Aristote*, l. 227, has, "Cler de cristal."

Clear as crystal.

UNKNOWN, *Cursor Mundi*. l. 376. (a. 1300) SCOT, *Witchcraft*. Bk. xiii, ch. 6. (1584) SYLVESTER, *Du Bartas*. Wk. i, day. iii, l. 141. BROME, *Travels*, p. 36. (1700) DICKENS, *Edwin Drood*. Ch. 14. (1870) E. V. LUCAS, *Wanderer in Paris*. Ch. 1. (1909)

Crystall clere.

JOHN LYDGATE, *Minor Poems*, p. 343. E. E. T. S. (c. 1430)

That makes it as clear as crystal.

CONAN DOYLE, *The Resident Patient*, (1893)

## CLERGY

See also Preacher

<sup>6</sup> Clergyman. A man who undertakes the management of our spiritual affairs as a method of bettering his temporal ones.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>7</sup> Touch not mine anointed, and do my prophets no harm. (Nolite tangere christos meos: et in prophetis meis nolite malignari.)

*Old Testament: I Chronicles*, xvi, 22. (c. 400 B.C.) Also *Psalms*, cv, 15. The text upon

which "Benefit of clergy" (Beneficium clericorum aut clericum) was grounded. It was originally the privilege, granted to clergymen arraigned for felony, of exemption from trial by a secular court. In 1274 the privilege of exemption from sentence was extended to all persons who could read, and could be pleaded on the first conviction; in 1691 the privilege was extended to women. The person claiming "benefit of clergy" had to read from a book handed to him, and if he did so successfully he could not be put to death, but was branded on the hand. This privilege was abolished in 1827. In America, the Congress passed an act in 1790 prohibiting benefit of clergy in any case of conviction of a capital crime. "Clergy of the belly" could be claimed by a pregnant woman, and execution of sentence deferred until her child was born.

If a felon demand his clergy, and read well and distinctly, and the count who is judge thereof do put him from his clergy wrongfully, error shall never be brought upon this attainder.

FRANCIS BACON, *Maxims of the Law*. Regula xvii. (c. 1626) Bacon has several other references to "benefit of clergy" in his *Elements of the Common Lawes of England*, of which the *Maxims* are a part.

Every Man, to whom this benefit is granted, though not in Orders, is put to read at the Bar, after he is found guilty, and convicted of such Felony, and so burnt in the hand, and set free for the first time, if the Ordinaries Commissioner or Deputy standing by do say, *Legit ut Clericus*.

THOMAS BLOUNT, *Law Dictionary*. (1670)

When want of learning kept the laymen low, And none but priests were authorized to know; When what small knowledge was, in them did dwell;

And he a god who could but read or spell.

JOHN DRYDEN, *Religio Laici*, l. 372. (1682)

Then [1818] the Crier of the Court called out to the Convict, 'kneel down and pray your Clergy.'

CHARLES KNIGHT, *Passages of a Working Life*, i, 204. (1864)

Without Benefit of Clergy.

RUDYARD KIPLING. Title of story. (1888) Meaning, in this sense, without being married.

<sup>8</sup> The clergy are as like as peas.

R. W. EMERSON, *The Preacher*. (1867)

<sup>9</sup> Many wear God's cloth that know not their Master.

JOSEPH HALL, *Meditations*. Ch. 4. (1606)

<sup>10</sup> "Clergymen's sons always turn out badly" . . . Because the children are surfeited with severe religion.

E. J. HARDY, *How to Be Happy Though Married*. Ch. 19. (1886)

An Eton boy . . . when asked why the sons of Eli turned out badly, replied, "The sons of clergymen always turn out badly."

DEAN W. R. INGE, *Outspoken Essays*. Ser. ii, p. 264. (1922)

<sup>1</sup> A country clergyman with a one-story intellect and a one-horse vocabulary.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 2. (1858)

<sup>2</sup> Many a one's coat saves their doublet.

JAMES KELLY, *Scottish Proverbs*, p. 251. (1721)

"Spoken when clergymen use you saucily, who, in deference to their profession, you will not beat."

<sup>3</sup> Three classes of clergy: Nimrods, ramrods, and fishing-rods.

VINCENT LEAN, *Collectanea*. Vol. iv, p. 159.

(1904) Men fond of hunting, shooting, or fishing. THREE SEXES, see under SEX.

<sup>4</sup> Clericalism, that is the enemy! (Le cléricalisme, voilà l'ennemi!)

ALPHONSE PEYRAT, *Speech*, 1859.

<sup>5</sup> It's kittle shooting at corbies and clergy.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

As for your Priesthood, I shall say but little, Corbies and Clergy are a shot right kittle.

ROBERT BURNS, *The Brigs of Ayr*. (1787)

<sup>6</sup> Cleric pride,  
Whose reddening cheek no contradiction bears.

JAMES THOMSON, *Liberty*. Pt. iv, l. 62. (1735)

There is not in the universe a more ridiculous nor a more contemptible animal than a proud clergyman.

HENRY FIELDING, *Amelia*. Bk. x, ch. 10. (1752)

That pride to pampered priesthood dear.

BYRON, *Childe Harold*. Canto ii, st. 44. (1812)

<sup>7</sup> If you have offended a cleric, kill him; else you will never have peace with him.

R. C. TRENCH, *On the Lessons in Proverbs*, iv. 79. (1853) A Bohemian proverb.

<sup>8</sup> Clergy and women are all one. (Clercs et femmes sont tout ung.)

UNKNOWN, *Proverbes Communs*. (c. 1450) A medieval Latin proverb declares, "Stupor mundi clerus Britannicus" (The British clergy are the wonder of the world).

CLEMENCY, see Mercy

## CLERK

<sup>9</sup> When the curate licks the knife, it must be bad for the clerk.

H. G. BOHN, *Handbook of Proverbs*, p. 560 (1855) A Spanish proverb.

<sup>10</sup> 'Tis we commons make the lords, and the clerk makes the justice.

ALEXANDER BROME, *The Leveller*. (1660)

It's the clerk makes the justice.

JOHN RAY, *English Proverbs*, p. 114. (1678)

Making good the old proverb that the clerk makes the justice, while the master does nothing.

DANIEL DEFOR, *The Compleat English Gentleman*. Pt. i, ch. 6. (1729)

It is the Justice's Clerk, that makes the Justice.

THOMAS FULLER, *Gnomologia*. No. 3024. (1732)

<sup>11</sup> Clerkes ben ful subtil and ful queynte.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 89, (c. 1386)

<sup>12</sup> "The gretteste clerkes been noght the wysest men,"

As whylom to the wolf thus spak the mare.

CHAUCER, *Canterbury Tales: The Reves Tale*, l. 134. (c. 1386) The fable of the wolf and the mare may be found in most Latin Aesopian collections.

Wherfor, late men deme what they wylle, grettest clerks are nott alway wysest men.

UNKNOWN, *Paston Letters*, iii, 153. (1476)

It is true that I long syth haue redde and herde that the best clerkes ben not the wyseth men.

WILLIAM CAXTON, tr., *Reynart the Foxe* (Arber), xxvii, 63. (1481)

The greatest clerks are not the wisest men. (Magis magnos clericos non sunt magis magnos sapientes.)

RABELAIS, *Gargantua*. Bk. i, ch. 39. (1534)

Quoting a Latin proverb, cited by MONTAIGNE, i, 24. REGNIER, *Satires*, iii, last line, puts it into French, "Les plus grands clerics ne sont pas le plus fin."

The grettest clerkes be not the wysest men.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

PETTIE, *Petite Pallace*, p. 258. (1576) GREENE, *Mamillia*. (1583) JONSON, *Tale of a Tub*, i, 2. (1633) FULLER, *Church-History*, iii, 1. (1655) SCOTT, *Kenilworth* Ch. 31. (1821) etc., etc.

The greatest Clearkes are not the wisest men, who digge still at the roote, while others gather the fruite.

JOHN LYL, *Euphues and His England* (Arber), p. 237. (1580)

The Greatest Clearkes doe commonlye dissemble their knowledge.

LYLY, *Euphues and His England*, p. 339.

I see that the greatest clerks are not the wisest men.

QUEEN ELIZABETH, to the Bishop of St. David's, when he preached on the text, "Lord teach us to number our days." The Queen told him that "he might have kept his arithmetic for himself," and added the proverb. (a. 1603) See CREIGHTON, *Queen Elizabeth*, p. 284.

<sup>13</sup> Maisterlesse men, or rather S. Nicolas clerkes that lacke liuing.

THOMAS WILSON, *The Arte of Rhetorique*, p. 155. (1553) Poor scholars.

I haue heard of men robbed by S. Nicolas clerkes.

JOHN FOXE, *Acts and Monuments of These Latter and Perilous Dayes*, 2287. (1570) Highwaymen.

If they meet not with Saint Nicholas' clerks, I'll give thee this neck.

SHAKESPEARE, *I Henry IV*, ii, 1, 67. (1597)

Who should I meet with but our old gang, some of St. Nicholas's Clerks.

JOHN WILSON, *The Cheats*. Act i, sc. 1. (1662)

## CLEVERNESS

See also Intelligence

<sup>1</sup> Cleverness is serviceable for everything, sufficient for nothing. (L'esprit sert bien à tout, mais ne remplace rien.)

HENRI AMIEL, *Journal*. 16 Feb., 1868.

<sup>2</sup> Cleverer than a cuckoo. (μυχανικώτερος κόκκυκος.)

ARISTOTLE. (c. 335 B. C.) The attribution is by ERASMUS, *Adagia*, iv, iii, 14, who gives the Latin, "Astutior coccyce." The allusion is to the success of the cuckoo in getting other birds to hatch its eggs.

<sup>3</sup> Clever men are good, but they are not the best.

THOMAS CARLYLE, *Miscellanies*, i, 190. (1828)

<sup>4</sup> The clever delight in water, the virtuous in hills; the clever are restless, the virtuous calm; the clever enjoy life, the virtuous prolong life.

CONFUCIUS, *Analects*. Bk. vi, ch. 21. (c. 500 B. C.) LEGGE, tr. Each finds pleasure in that part of Nature which resembles himself. The Germans say, "Vermögen sucht Vermögen" (Cleverness seeks cleverness).

<sup>5</sup> "Somebody's sharp." "Who is?" asked the gentleman, laughing. I looked up quickly, being curious to know. "Only Brooks of Sheffield," said Mr. Murdstone. I was glad to find it was only Brooks of Sheffield; for at first I really thought that it was I.

CHARLES DICKENS, *David Copperfield*. Ch. 2. (1849)

I know that man: he comes from Sheffield.

SYDNEY GRUNDY, *A Pair of Spectacles*. (1890) "He comes from Sheffield," i. e., he is clever or cunning, either with good or with bad meaning. RAY has "He is Yorkshire," said of a shrewd man, and the Italians say, "E Spolelina" (He is of Spoleto) with the same meaning

<sup>6</sup> Clever men are the tools with which bad men work.

WILLIAM HAZLITT, *Table Talk*. (1821)

<sup>7</sup> Be good, sweet maid, and let who can be clever.

CHARLES KINGSLEY, *A Farewell*. (c. 1860) This is the version given in the final edition of Kingsley's poems, in 1889. The 1882 edition had, "Be good, sweet maid, and let who will be clever," and the line is often so quoted, but the later version is, of course, the better, since no one can be clever simply by willing to be. A modern variation is, "Be good, dear child, and let who will wear diamonds."

We shall counsel to our Chloë

To be rather good than clever.

AUSTIN DOBSON, *Une Marquise*. (1880)

If all good people were clever,  
And all clever people were good,  
The world would be nicer than ever  
We thought that it possibly could.

But somehow, 'tis seldom or never  
The two hit it off as they should;  
The good are so harsh to the clever,  
The clever so rude to the good.

ELIZABETH WORDSWORTH, *St. Christopher and Other Poems: The Clever and the Good*. (1898)

<sup>8</sup> It's clever, but is it art?

RUDYARD KIPLING, *The Conundrum of the Workshops*. (1890)

<sup>9</sup> The wish to appear clever often prevents one from being so. (Le désir de paraître habile empêche souvent de le devenir.)

LA ROCHEFOUCAULD, *Maximes*. No. 199. (1665)

The supreme cleverness consists in knowing perfectly the price of things. (La souveraine habileté consiste à bien connaître le prix des choses.)

LA ROCHEFOUCAULD, *Maximes*. No. 244. Less literally, "The greatest of all gifts is the power to estimate things at their true worth."

It is great cleverness to know how to conceal one's cleverness. (C'est une grande habileté que de savoir cacher son habileté.)

LA ROCHEFOUCAULD, *Maximes*. No. 245.

To be clever in the afternoon argues that one is dining nowhere in the evening.

H. H. MUNRO (SAKI), *Reginald on the Academy*. (1904)

<sup>10</sup> Ready cleverness has overcome all things by determination. (Omnia conando docilis solertia vicit.)

MANILIUS, *Astronomica*. Bk. i, l. 95. (c. 25 B. C.)

Cleverness avails more than force. (Mielz valt engiens que ne fait force.)

UNKNOWN, *Du Vilain Qui Conquist Paradis par Plait*, l. 175. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iii, 214.

Cleverness is better than force. (Enseignement, que engin mieulx vault que force.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 27. (1532) The old French ballad, *Du Vilain qui Conquist Paradis par Plait*, has "Mielz valt engiens que ne fait force" (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iii, 214.

<sup>11</sup> Clever to my own hurt. (Meas poenas ingeniosus.)

OVID, *Tristia*. Bk. ii, l. 342. (c. A. D. 9.)

Clever to a fault.

ROBERT BROWNING, *Bishop Blougram's Apology*. (1855)

"Nobody can deny as he's clever." "Ay, too clever by half."

WILLIAM WESTALL, *Birch Dene*, p. 144. (1889)

Too clever is dumb.

ODDEN NASH, *When the Moon Shines Over and Over*. (1933)

1 The Athenians do not mind a man being clever, so long as he does not impart his cleverness to others. ('Αθηναῖοι γὰρ τοὶ . . . οὐ σφόδρα μέλει, ἂν τινα δεινὸν οἶωνται εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας.)

PLATO, *Euthyphro*. Sec. 3D. (c. 375 B.C.)

2 One gains little by cleverness. (On gagne peu de choses par habileté.)

VAUVENARGUES, *Réflexions*. No. 85. (1746) The French also say, "La plus grande finesse est de n'en avoir point" (The greatest cleverness is to have none at all).

### CLIFF

3 He, like an unmoved ocean-cliff resists; like an ocean-cliff which, when a great crash comes, stands steadfast in its bulk amid many howling waves; in vain the crags and foaming rocks roar about, and the sea-weed, dashed upon its sides, is whirled back.

VERGIL, *Aeneid*. Bk. vii, l. 586. (19 B.C.)

As some tall cliff that lifts its awful form, Swells from the vale, and midway leaves the storm.

GOLDSMITH, *The Deserted Village*, l. 189. (1770)

### CLOAK

4 The fairest cloak has its wrong side.

THOMAS CARLYLE. (1830) See FROUDE, *Life*. ii, 127.

5 Shall I walke in a Plimouth Cloake, (that's to say) like a rogue, in my hose and doublet, and a crabtree cudgell in my hand?

THOMAS DEKKER, *The Honest Whore*. Pt. ii, act iii, sc. 2. (1608)

I must tell you if you but advance your Plimworth cloke.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act i, sc. 1. (1625)

A plimmouth cloake, otherwise call'd a battoone.

FRANCIS LENTON, *Characterismi*, sig. F7. (1631)

"A Plymouth Cloak." That is, a cane or staff. . . . Many a man coming home from far voyages, may chance to land here [at Plymouth], and be unable . . . to recruit himself with clothes.

FULLER, *Worthies of England: Devon*. (1662)

"Thou wilt please to lay down that Plymouth cloak of thine," and he pointed to the cudgel

CHARLES KINGSLEY, *Westward Hol* Ch.7. (1855)

6 To take Hector's cloak.

THOMAS FULLER, *Worthies of England: Northumberland*, ii, 542. (1662) Fuller explains the phrase: "When Thomas Percy, earl of Northumberland, anno 1569, was routed in the rebellion against Queen Elizabeth, he hid himself in the house of Hector Armstrong, of Harlow, . . . who for money betrayed him to the Regent of Scotland. . . . 'To take Hector's cloak,' is continued to this day . . . when they would express a man that betrayeth his friend who trusted him"

7 I have a good cloke, but 'tis in France.

THOMAS FULLER, *Gnomologia*. No. 2602. (1732)

8 Doost thou think to liue till his olde doublet will make thee a new trusse?

THOMAS KYD, *The Spanish Tragedie*. Act iii, sc. 6. (1592)

Old treacle new losange.

FRANCIS BACON, *Promus*. No. 659. (1594)

Often hath it bein sein that Eva's old Kirtle hath maid old Adam a pair of new breeches.

FERGUSON, *Scottish Proverbs*, p. 85. (c. 1595)

An old cloak makes a new jerkin.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 3, 18. (1601)

9 Ye, for your wyt is cloked for the rayne.

JOHN SKELTON, *Magnyfycence*, l. 618. (c. 1520)

Whatsoever was said by the Recorder in his excuse was taken as a cloke for the rain, and a dissimulation or a mock.

EDWARD HALL, *Chronicle*, p. 701. (1548)

'Tis good to have a cloak for the rain; a bad shift is better than none at all.

HENRY PORTER, *The Two Angrie Women of Abington*, iv, iii, 179. (1599)

Bruce, I tell you plain,

Is no sound cloak to keep John from the rain.

ANTHONY MUNDAY, *The Downfall of Robert Earl of Huntington*, iii, 1. (1601)

A quean hath ever a cloak for the rain.

JOHN DAVIES, *The Scourge of Folly*. No. 86. (1611) An expedient for every turn of fortune.

### CLOCK

10 The devil is a false sexton, and sets the clock too slow, that the night comes ere we be aware.

THOMAS ADAMS, *Sermons*, i, 317 (1629)

The clock goes as it pleases the clerk.

JOHN RAY, *English Proverbs*, p. 114. (1678)

FULLER, *Gnomologia*. No. 4451 (1732)

11 To put back the clock, and to try to restore things as they were.

A. C. BENSON, *Upton Letters*, 61. (1907)

You can't turn back the hands of the clock

ERLE STANLEY GARDNER, *The Case of the Turning Tide*, p. 36. (1941)

12 We . . . fought a long hour by Shrewsbury clock.

SHAKESPEARE, *I Henry IV*, v, 4, 153. (1597)

The Knight that fought by th' clock at Shrewsberry.

EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, 183. (1654)

My master is . . . as nice and exact as Shrewsberry clock.

HANNAH COWLEY, *More Ways than One*. Act i, sc. 1. (1783)

Fifteen minutes, as thou say'st, by Shrewsbury clock.

JAMES WHITE, *Falstaff's Letters*, 17. (1796)



I remember . . . laughing for an hour by Shrewsberry clock.

R. L. STEVENSON, *Letters*. Vol. iv, p. 86. (1891)

<sup>1</sup> A man who watches the clock generally remains one of the hands.

H. W. THOMPSON, *Body, Boots and Britches*, p. 485. (1940)

<sup>2</sup> Perfection in a clock does not consist in running fast, but in running on time. (La perfection d'une pendule n'est pas d'aller vite, mais d'être réglée.)

VAUVENARGUES, *Réflexions*. No. 204. (1746)

## CLOTHES

See also Dress

<sup>3</sup> Be not influenced by fine clothes, And refuse not him that is in rags.

AMEN-EM-APT, *Teaching How to Live*. Col. xxi, l. 1. (c. 700 B. C.)

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot-stool; Are ye not then partial in yourselves, and are become judges of evil thoughts?

*New Testament: James*, ii, 2-4. (c. 44 A. D.)

<sup>4</sup> What is expensive for the back; what is reasonable for the stomach.

*Babylonian Talmud: Baba Metzia*, fo. 52a. (c. 450) Spend much on clothes, even if you have to stint your food. *Derech Erets Zuta*, ch. x, has, "The glory of men is their raiment." And in *Pesachim*, 114a, it is given: "Spend less on thy food and drink and more on thy dwelling."

<sup>5</sup> Clothes make the man.

*Babylonian Talmud: Shabbath*, fo. 113b. (c. 450) The girdle shows who the wearer is.

*Babylonian Talmud: Chullin*, fo. 115a.

The clothes are the man. (εἰματα δρῶ)

ERASMUS, *Adagia*, iii, i, 60. (1523) With the Latin, "Vestis virum facit," and references to Homer, Quintilian, and others. Cited by PONTANUS, *Collectio Proverbiorum*, p. 218.

Though manners makes, yet apparell shapes.

JOHN FLORIO, *Second Fruits*, p. 115. (1591)

Clothes do much upon the wit, as weather Does on the brain; thence comes your proverb, "The taylor makes the man."

BEN JONSON, *The Staple of Newes*. Act i, sc. 2. (1626) See also under TAILOR.

We are all Adam's children; but Silk makes the Difference.

THOMAS FULLER, *Gnomologia*. No. 5425. (1732)

FINE FEATHERS MAKE FINE BIRDS, see under FEATHER.

Art may produce a suit of clothes; but nature must produce a man.

DAVID HUME, *Essays: The Epicurean*. (1741)

Clothes give us individuality, distinctions, social polity; Clothes have made Men of us.

CARLYLE, *Sartor Resartus*. Bk. i, ch. 5. (1836)

Clothes make people. (Kleider machen Leute.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 332. (1856) The Germans also say "Kleider machen Leute, Pfaffen machen Bräute," (Clothes make people, priests make brides); "Kleider machen Leute, Schuhe den Soldaten" (Clothes make people, shoes the soldier); and "Kleider machen Leute, und Lumpe machen Läuse" (Clothes make people, and rags make lice). There is an old French proverb, "Robe refait moult l'homme" (Clothes do much to make a man).

Clothes make the gentleman or lady. (Yu i ta pan pien ch'eng jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 365. (1875)

<sup>6</sup> All in your Sunday-go-to-meeting togs.

S. BARING-GOULD, *Queen of Love*, i, ii, 15. (1894)

Such funny, grand, best smart Sunday-go-to-meeting clothes.

ELINOR GLYN, *Visits of Elizabeth*. p. 15. (1900)

<sup>7</sup> Clothes too rich and sumptuous show that the man who wears them has little sense. (Les habits trop chiers et sumptueux monstrent que l'homme a peu de sens que les porte.)

SAINT BERNARD, *Le Regime de Mesnage*. (c. 1130) Sometimes condensed to "Costful cloth shows poverty of wit."

Mayntene thy-self aftir thy rent,

Of robe and eek of garnement;

For many sythe fair clothing

A man amendith in mich thing.

(Moine toi bel, selonc ta rente,

E de robe e de chauceamente:

Bele robe e bel garnement

Amendunt ome durement.)

GUILLAUME DE LORRIS, *Roman de la Rose*. l.

2141. (c. 1240) CHAUCER (?), tr., l. 2255. (c. 1365)

Let thy attyre bee comely, but not costly.

JOHN LYLY, *Euphues* (Arber), p. 39. (1579)

On p. 154 Lyly has, "Let your attyre be comely, but not too costly."

She saith yet decent attyre is good though it be not costly, and they sweare vnlesse it be deere, it is not comely.

JOHN LYLY, *Liuidia to Euphues*, p. 193.

Let thy apparell be but meane, neyther too braue to shew thy pride, nor too base to bewray thy pouertie.

LYLY, *Euphues and His England*, p. 308.

For thy dyet be not sumptuous, nor yet simple: For thy attyre not costly, nor yet clownish.

LYLY, *Euphues and His England*, p. 476.

Exceed not in the humour of rags and bravery, for these will soon be out of fashion; but money in thy purse will ever be in fashion; and no man is esteemed for gay garments, but by fools and women.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. vii. (1616)

Costly thy habit as thy purse can buy,  
But not express'd in fancy; rich, not gaudy;  
For the apparel oft proclaims the man.

SHAKESPEARE, *Hamlet*, i, 3, 70. (1600)

Neat, not gaudy.

CHARLES LAMB, *Letter to Wordsworth*, 11 June, 1806.

The admiration of the "neat but not gaudy," which is commonly reported to have influenced the devil when he painted his tail pea-green.

JOHN RUSKIN, in *Architectural Magazine*, Nov., 1838. See also under NEATNESS.

Love of dress is sure the very curse.

Ere fancy you consult, consult your purse.

H. W. THOMPSON, *Body, Boots and Britches*, p. 487. (1940)

1 Better to see a clout [patch] than a hole out.

WILLIAM CAMDEN, *Remains*, p. 325. (1605)

FULLER, *Gnomologia*. No. 6310. (1732) The Germans say, "Besser ein Flick als ein Loch" (Better a patch than a hole).

The best Patch is off the same Cloth.

THOMAS FULLER, *Gnomologia*. No. 4417. (1732)

2 The selvidge makes shew of the cloth.

RANDLE COTGRAVE, *Dictionary: Maistre*. (1611)

The self-edge makes show of the cloth.

JOHN RAY, *English Proverbs*, p. 141. (1670)

The Selvidge sheweth the Cloth.

THOMAS FULLER, *Gnomologia*. No. 4744. (1732)

3 Fine Cloaths oftentimes hide a base Descent.

THOMAS FULLER, *Gnomologia*. No. 1535. (1732)

4 Good Clothes open all Doors.

THOMAS FULLER, *Gnomologia*. No. 1705. (1732)

There is one other reason for dressing well, namely that dogs respect it, and will not attack you in good clothes.

R. W. EMERSON, *Journal*, 1870.

5 So I be warm, let the people laugh.

THOMAS FULLER, *Gnomologia*. No. 4195. (1732)

6 You are in the end—exactly what you are. Put on a wig with a million curls, put on your feet the boots with the highest heels, yet you remain in the end just what you are. (Du bist am Ende—was du bist. | Setz' dir Perücken auf von Millionen Locken, | Setz' deinen Fuss auf ellenhohe Socken, | Du bleibst doch immer, was du bist.)

GOETHE, *Faust*. Pt. i, sc. 4. (1806)

7 The hood makes not the monke, nor the apparel the man.

ROBERT GREENE, *Works* (Grosart), ix, 19. (1617) See also under APPEARANCE.

Dress does not make the man, but it often makes a successful one.

BENJAMIN DISRAELI, *Endymion*. Ch. 23. (1880) Clothes and manners do not make the man; but, when he is made, they greatly improve his appearance.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 20. (1887)

8 Mend your clothes and you may hold out this year.

HERBERT, *Jacula Prudentum*. No. 105. (1640)

Another proverb declares that "Mendings are honourable, rags are abominable." The Spaniards say, "Hilo y aguja, media vestidura" (Thread and needle are half clothing).

When you incline to have new clothes, look first well over the old ones, and see if you cannot shift with them another year, either by scouring, mending or even patching if necessary. Remember, a patch on your coat, and money in your pocket, is better and more creditable than a writ on your back, and no money to take it off.

FRANKLIN, *Poor Richard's Almanack*, 1756.

Patch your coat and it will last another year. (Remienda tu paño, y pasaras tu año.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 276. (1856) A Spanish proverb.

9 Ever since we wear clothes, we know not one another.

HERBERT, *Jacula Prudentum*. No. 174. (1640)

10 It is a bad clothe that will take no colour.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. ((1546)

"Ye are never so wise," Heywood continues, "To take specke of colour, of good aduysse."

Be your cloath neuer so badde it will take some colour.

JOHN LYLLY, *Euphues and His England*, p. 408. (1580)

It's a bad cloth indeed that will take no colour. (Cattiva è quella lana che non si può tingere.)

JOHN RAY, *Proverbs: Italian*, p. 71. (1670)

11 'Tis not the robe or garment I affect;

For who would marry with a suit of clothes?

THOMAS HEYWOOD, *The Royal King and the Loyal Subject*. Act ii, sc. 2. (1637)

12 Take your clothes and go.

IRVING JONES. Title and refrain of song. (1897)

13 It's not in clothes that diversity pleases me, it's in spirit. (Ce n'est pas sur l'habit | Que la diversité me plaît; c'est dans l'esprit.)

LA FONTAINE, *Fables*. Bk. ix, fab. 3. (1678)

14 I will not put off my clothes until I am ready to go to bed. (Je ne me veux pas despouiller, devant que de m'aller coucher.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580) Quoting a saying often in the mouths of fathers, who refuse to divide their possessions among their children.

An Englishman . . . loves not to pull off his clothes till he goes to bed.

JAMES HOWELL, *Letters*. Bk. i, sc. 3. No. 11. (1645) Archbishop Grindall . . . was willing to put off his clothes before he went to bed, and in his lifetime to resign his place to doctor Whitgift.

THOMAS FULLER, *Worthies* (1840), i, 343. (1662) He'll not put off his doublet before he goes to bed, i. e., part with his estate before he die.

JOHN RAY, *English Proverbs*, p. 239. (1678)

Robert demanded . . . Normandy and Maine. William refused with many pithy sayings. It was not his manner to take off his clothes till he went to bed.

E. A. FREEMAN, *William the Conqueror*. Ch. 10. (1888)

<sup>1</sup> Care not too much for thy clothes.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 61. (c. 900)

<sup>2</sup> The soul of this man is his clothes.

SHAKESPEARE, *All's Well that Ends Well*, ii. 5. 45. (1602)

All his reverend wit Lies in his wardrobe.

JOHN WEBSTER, *White Devil*. Act ii, sc. 1. (1612)

Thy clothes are all the soul thou hast.

BEAUMONT AND FLETCHER, *The Honest Man's Fortune*, v, 3, 170. (c. 1613)

<sup>3</sup> Little girl, you look so small;

Don't you wear no clothes at all?

Don't you wear no chemise shirt?

Don't you wear no petty-skirt?

Don't you wear no underclothes

But your corset and your hose?

W. A. SUNDAY, *Sermon*. (c. 1912)

<sup>4</sup> We won't tear his clothes to hold him.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>5</sup> She wears her clothes as if they were thrown on her with a pitchfork.

SWIFT, *Polite Conversation*. Dial. i. (1738)

She looked as if she had walked straight out of the ark.

SYDNEY SMITH. (LADY HOLLAND, *Memoir*, i, 7.) [She] looked as though her clothes had been stuck on her back with a pitchfork.

ANTHONY TROLLOPE, *Barchester Towers*. Ch. 15. (1857)

Her dresses always looked as though they had been designed in a rage and put on in a tempest. . . . She tried to look picturesque, but only succeeded in being untidy, . . . like a bird of paradise that had been out all night in the rain.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 4. (1891)

<sup>6</sup> He who was born first has the greatest number of old clothes.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849) Quoted as "a saying of the Wolofs."

## CLOUD

<sup>7</sup> Did you never see a cloud in the sky which might be a centaur or leopard, or a wolf or bull? (καταύρω δμοίαν ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ;)

ARISTOPHANES, *The Clouds*, l. 346. (423 B.C.)

Do you see yonder cloud that's almost in shape of a camel? . . . Or like a whale?

SHAKESPEARE, *Hamlet*, iii, 2, 393. (1600)

Sometime we see a cloud that's dragonish; A vapour sometime like a bear or lion.

SHAKESPEARE, *Antony and Cleopatra*, iv, 14, 2. (1606)

Small black fragments of clouds like smoke, flying underneath, which some call messengers, and others Noah's Ark.

THOMAS BEST, *Treatise on Angling*, p. 145. (1787) Referred to also in CLARE's *Village Minstrel*, ii, 27, and in BLACKMORE's *Cradock Nowell*, ch. 31.

I saw . . . several parcels of those white, curled clouds that we call "judges' Wigs."

WILLIAM COBBETT, *Rural Rides*, 2 Aug., 1823.

<sup>8</sup> They have no more to do with . . . than with last year's clouds. (Que ne tienen que ver más . . . que con las nubes de antaño.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 73. (1615)

<sup>9</sup> All our fathers were under the cloud. (οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν.)

New Testament: 1 Corinthians, x, 1. (c. A.D. 60) The Vulgate is, "Patres nostri omnes sub nube fuerunt."

When he was under a cloud at court.

THOMAS FULLER, *Worthies of England: Norfolk*, ii, 453. (1662)

I have known him to do great service to gentlemen under a cloud.

HENRY FIELDING, *Amelia*. Bk. v, ch. 4. (1752) Being under a cloud and having little differences with his relations.

DICKENS, *Barnaby Rudge*. Ch. 31. (1840)

<sup>10</sup> The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire. (Dominus autem praecedebat eos ad ostendendam viam per diem in columna nubis, et per noctem in columna ignis.)

Old Testament: Exodus, xiii, 21. (c. 800 B.C.)

The Pillar of the Cloud.

JOHN HENRY NEWMAN. Title of hymn beginning, "Lead, kindly light." (1868)

<sup>11</sup> A single cloud can hide the whole of the sun (Una nube á eclipsar todo un sol.)

BALTASAR GRACIAN, *Oráculo Manual Maxim* 23. (1647)

One Cloud is enough to eclipse all the Sun.

THOMAS FULLER, *Gnomologia*. No. 3743. (1732)

<sup>12</sup> All clouds are not rain clouds. (Non stillant omnes, quas cernis in aere nubes.)

ALFRED HENDERSON, *Latin Proverbs*, p. 283

Every cloud engenders not a storm.

SHAKESPEARE, *III Henry VI*, v, 3, 13. (1591)

<sup>13</sup> When clouds appear like rocks and towers. The earth's refreshed by frequent showers.

WILLIAM HONE, *Peep Book*, col. 300. (1831)

When mountains and cliffs in the clouds appear. Some sudden and violent showers are near.

RICHARD INWARDS, *Weather Lore*, p. 96. (1869)

A round-topped cloud with flattened face  
Carries rainfall in its face.

INWARDS, *Weather Lore*, p. 96. See INWARDS for further weather proverbs connected with clouds.

1 The brightest hours of prosperity have their clouds.

SAMUEL JOHNSON, *The Rambler*. No. 165. (1751)  
Few days pass without some clouds.

MICHAEL DENHAM, *Proverbs*, p. 4. (1846)

2 Behold, there ariseth a little cloud out of the sea, like a man's hand. (Ecce nubecula, parva quasi vestigium hominis ascendebat de mari.)  
*Old Testament: 1 Kings*, xviii, 44. (c. 700 B. C.)

3 That fole . . . wuneden in the cluden.

LAYAMON, *Brut*, l. 31180. (c. 1205)

He cleaves the clouds.

JOHN RAY, *English Proverbs*, p. 75. (1678)  
They amuse themselves with phantoms in the clouds.

SAMUEL JOHNSON, *The Rambler*. No. 176. (1751)  
In the clouds were they cradled, . . . in the clouds will they die.

THOMAS ATTWOOD, *Speech*, 7 May, 1832. Referring to the House of Lords. "In nubibus" is the Latin proverbial phrase.

4 Was I deceiv'd, or did a sable cloud  
Turn forth her silver lining on the night?

JOHN MILTON, *Comus*, l. 221. (1634)

I turn my silver lining outward like Milton's cloud.

CHARLES DICKENS, *Bleak House*. Ch. 18. (1852)  
Nature is kind enough to give even her clouds a humorous lining.

LOWELL, *My Study Windows: Thoreau*. (1871)  
While we see the cloud, let us not shut our eyes to the silver lining.

SAMUEL SMILES, *Character*. Ch. 8. (1871)  
Don't let's be downhearted. There's a silver lining to every cloud.

W. S. GILBERT, *The Mikado*. Act ii. (1885)

Though outwardly a gloomy shroud,  
The inner half of every cloud

Is bright and shining:

I therefore turn my clouds about  
And always wear them inside out

To show the lining.

ELLEN THORNECROFT FOWLER, *The Wisdom of Folly*. (c. 1900)

There's a silver lining  
Through the dark clouds shining,  
Turn the dark cloud inside out,

Till the boys come home.

IVOR NOVELLO AND LENA GUILBERT FORD, *Keep the Home Fires Burning*. (1915)

every cloud | has its silver | lining but it is |  
sometimes a little | difficult to get it to | the mint.

DON MARQUIS, *certain maxims of archy*. (1927)  
Turn the bluebird inside out and you'll find the silver lining.

THEODORA DUBOIS, *The McNeills Chase a Ghost*, p. 142. (1941)

Stop seeing dark clouds behind every silver lining.  
BUDD SCHULBERG, *What Makes Sammy Run*, p. 28. (1941)

My clouds have at least pewter linings.

ILKA CHASE, *Past Imperfect*, p. 135. (1942)

It sure looks like the old sayin' 'bout every cloud havin' a silver linin' is true!

MARY LASSWELL, *Suds in Your Eye*, p. 130. (1942)

BEHIND THE CLOUDS THE SUN IS SHINING, see under COMPENSATION.

5 Clouds are wont to scatter and bright daylight to return. (Nube solet pulsa candidus ire dies.)

OVID, *Tristia*. Bk. ii, l. 142. (c. A. D. 9)

After clouds comes clear weather.

TOBIAS SMOLLETT, *Sir Launcelot Greaves*. Ch.

10. (1762) See under SUN AND RAIN.

6 When clouds appear, wise men put on their cloaks.

SHAKESPEARE, *Richard III*, ii, 3, 32. (1592)

7 He has a cloud in 's face.

SHAKESPEARE, *Antony and Cleopatra*, iii, 2, 51. (1606)

8 Wait till the Clouds Roll By.

J. T. WOOD. Title of song. (1881)

## CLOVER

9 The clover is a homely little flower, but which flower has more honey?

JOHN A. SHEED, *Salt from My Attic*, p. 36. (1928)

10 I liv'd in clover.

UNKNOWN, *The British Apollo*. Vol. ii, No. 105, p. 3/1. (1710)

You might have lived your day in clover.

W. M. PRAED, *Poems* (1864), i, 136. (c. 1835)

He has been sometimes in clover as a travelling tutor.

ROBERT VAUGHAN, *Hours with the Mystics* (1856)

Grisi yet lives in clover.

ROBERT BROWNING, *Youth and Art*. (1864)

A man with coals and candles and a pound a week might be in clover here.

DICKENS, *Our Mutual Friend*. Bk. I, ch. 15. (1864)

Pigs in Clover.

FRANK DANBY (MRS JULIA FRANKAU). Title of novel. (1903)

He was soon in clover.

O. HENRY (W. S. PORTER), *Helping the Other Fellow*. (1908)

He is just Adam's-apple-deep in clover.

OGDEN NASII, *Are You Saving That Seat for Anyone?* (1935)

You dwell in clover.

PHYLLIS MCGINLEY, *Song Against Sweetness and Light*. (1940)

The stock would go up . . . and he would be wading in four leaf clovers.

C. W. GRAFTON, *The Rat Began to Gnaw the Rope*, p. 229. (1943)

## CLOWN

<sup>1</sup> He is no clown that drives the plow, but he that doth clownish things.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1736. The original meaning of "clown" was a rustic or peasant, as in FULLER's "Clown from Colonus, one that plougheth the ground," (*Worthies*, ii, 177); or COWPER's "The clown, the child of nature, without guile" (*The Task*, iv, 623).

<sup>2</sup> Clowns are best in their own Company, but Gentlemen are best everywhere.

THOMAS FULLER, *Gnomologia*. No. 1117. (1732)

<sup>3</sup> You know well the proverbe: Clawe a Clowne he will thee Scratch, Scratch a Clowne he will thee clawe.

STEFANO GUAZZO, *Civile Conversation*. Bk iii, p. 104. (1574) Pettie, tr.

Anoynt a clowne, and hee will grip you, grip a clowne and hee will anoynt you.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 520. (1623)

Give a clown your finger, and he will take your hand.

HERBERT, *Jacula Prudentum*. No. 116. (1640) Anoint a clown, and he will prick you.

JAMES HOWELL, *Proverbs: Fr.-Eng.*, p.9. (1659) Clowns kill [each] other, and gentles cleave together.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 520. (1623)

## CLUB

<sup>4</sup> Taking up a cudgel, . . . sware solemnly that she would make clubs trump if hee brought any bastard brat within her dores

ROBERT GREENE, *Pandosto*, 27. (1538)

I knew by their shuffling, clubs would be trump.

UNKNOWN, *Widow of Wailing Street*, iii.1. (1607)

Beware, Clubs are trumps; or clubs will prove trumps.

UNKNOWN, *Berkeley MSS.*, iii, 29. (1639)

No place in England where everyone can go is considered respectable. This is the genesis of the club—out of the Housewife by Respectability.

GEORGE MOORE, *Confessions of a Young Man*. Ch. 9. (1888)

TO CUT A CLUB TO KNOCK ONE'S OWN BRAINS OUT, see under RETRIBUTION.

## COAL

<sup>5</sup> [He] knew best how to fetch an heretick over the coles.

CARDINAL WILLIAM ALLEN, in FULKE, *Consultation*, p. 372. (1522)

Heretikes finely fetcht over the coales.

GEORGE GILPIN, *The Bee Hive of the Romische Church*. Title. (1580)

They'd haul you o'er the coals.

LORD BYRON, *Beppo*. St. 4. (1818)

To haul over the coals, is to give a severe reprimand. Supposed to refer to the ordeal by fire.

JOHN T. BROCKETT, *Glossary of North Country Words*, p. 43. (1825)

"Hauled over the coals" by the Admiralty.

MARRYAT, *Newton Forster*. Ch. 13. (1832)

The captain had been hauling him over the coals.

MARRYAT, *Peter Simple*. Ch. 13. (1834)

He is being raked backwards over a bed of coals.

OGDEN NASH, *I Never Even Suggested It*. (1938)

<sup>6</sup> Glowing coales sparkle often.

THOMAS DRAXE, *Bibliotheca*, p. 84. (1633)

Glowing coals sparkle oft. When the mind is heated with any passion, it will often break out in words and expressions. Psalm xxxix.

JOHN RAY, *English Proverbs*, p. 72. (1670)

Glowing coals will be sparkling.

THOMAS FULLER, *Gnomologia*. No. 1662. (1732) Conversely "If coals do not burn, they blacken."

<sup>7</sup> We may well call it black diamonds. Every basket is power and civilization. For coal is a portable climate. It carries the heat of the tropics to Labrador and the polar circle; and it is the means of transporting itself whithersoever it is wanted.

EMERSON, *Conduct of Life: Wealth*. (1860)

<sup>8</sup> Its a cold coal to blow at.

FERGUSON, *Scottish Proverbs*, p. 66. (c. 1595)

That's a cauld coal to blow at, mither.

WALTER SCOTT, *Old Mortality*. Ch. 7. (1816)

<sup>9</sup> So far from being needless pains it may bring considerable profit to carry Char-coals to New-castle.

THOMAS FULLER, *A Pisgah-Sight of Palestine*, p. 128. (1650) Newcastle-on-Tyne is a great center of the coal industry, and the meaning of the proverb is that it is labor lost to take anything to a place where there is already a superfluity of it. Fuller, however, apparently thinks differently.

To send you our news from England, were to carry coals to Newcastle.

RALPH THORESBY, *Correspondence*, i, 16. (1682)

It would be a sending of coals to Newcastle with a vengeance.

WALTER SCOTT, *Letter to Joanna Baillie*, 10 Feb., 1822.

Talk about coals to Newcastle! Why didn't he take a ship-load of palm-leaf fans to Spitzbergen?

O. HENRY (W. S. PORTER), *Shoes*. (1909)

However much she carried coals to Newcastle, or tobacco pouches to those who did not smoke.

JOHN GALSWORTHY, *Tatterdemalion*, p.9. (1920)

It would be like bringing coal to Newcastle, Pa.

RING LARDNER, *Now and Then*. (1926)

Coals to Newcastle, and so on.

THEODORA DUBOIS, *Death Is Late to Lunch*, p. 92. (1941)

<sup>10</sup> Both abyde and suffire [both abide and suffer] a while, and go blawe at the fyre, that es,

first do thi werkes, and go than allane to thi prayers and thi meditacyons.

RICHARD ROLLE OF HAMPOLE, *Prose Treatises*. No. xi, p. 33. (c. 1350)

By my fayth, syr duc, ye can wel playe and blowe atte cole.

WILLIAM CAXTON, *Charles the Grete*, p. 119. (1485)

Leat them that be a colde blowe at the cole.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Let them who expect to profit by a business drudge at it.

Let him that is cold blow at the coale.

THOMAS DRAKE, *Bibliotheca*, p. 29. (1633)

RAY, *English Proverbs*, p. 72. (1670) KELLY, *Scottish Proverbs*, p. 235. (1721)

Let him that is cold blow the fire.

THOMAS FULLER, *Gnomologia*. No. 3184. (1732)

1  
Thou seemest to blow ye coale which thou woldest quench.

JOHN LYL, *Euphues and His England* (Arber), p. 249. (1580)

Blowing the coals between polemical divines.

BISHOP GEORGE BERKELEY, *Alciphron*. Ch. 2. sec. 23. (1732)

By these means he blew the coals of her jealousy.

TOBIAS SMOLLETT, *Count Fathom*, p. 129. (1753)

To blow a coal, is to make mischief or sow dissension between neighbours.

J. F. and MARY PALMER, *The Devonshire Dialect*, p. 31. (1837)

2  
If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; For thou shalt heap coals of fire upon his head. (Prunas enim congregabis super caput eius.)

*Old Testament: Proverbs*, xxv, 21–22. (c. 350 B.C.) Paul quotes this in his *Epistle to the Romans*, xii, 20 (C. A.D. 57), the Greek being, ἀνθρακας πυρὸς συναθροῖς ἐπὶ τὴν κεφαλὴν αὐτοῦ. The version in the *Vulgate* differs somewhat: "Carbones ignis congeres super caput eius." "To heap coals of fire" is to produce remorse by requiting evil with good.

To loue

Thine enemye in al wyse eueue forth with thiselue,

Cast coles on his hed.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xiii, l. 144. (1377)

Doe good against euill: and heap hoat burning coales upon his head.

RICHARD HARVEY, *Plaine Perciuall*, p. 7. (1589)

If thou must needs haue thy Revenge of thine Enemy, with a soft Tongue break his Bones, heap Coals of Fire on his head, forgive him, and enjoy it.

SIR THOMAS BROWNE, *Christian Morals*. Pt. iii, sec. 12. (1682)

I forgive your reviling of me: there's a shovelful of live coals for your head.

CHARLES DICKENS, *Letter to Landor*, 22 Nov., 1846.

I almost never spoke of [Disraeli] without contempt . . . and here he comes with a pan of hot coals for my guilty head.

THOMAS CARLYLE, *Letter to John Carlyle*. (1874)

Few heads are sensitive to coals of fire.

ANONYMOUS, *Meditations in Wall Street*, p. 134. (1940)

3  
We have found a coal instead of a treasure, as the saying is. (Carbonem, ut aiunt, pro thesauro convenit.)

PHAEDRUS, *Fables*. Bk. v, fable 6. (c. 25 B.C.)

The fable of the two bald men who found a comb. Smart, in his translation, puts it, "A hobnail for a hundred pound."

4  
Wyll ye bere no coles?

JOHN SKELTON, *Works* (Dyce), ii, 34. (1522)

To carry or bear coals, to do degrading work, or submit to humiliation.

He carryed coales that could abide no geast.

THOMAS CHURCHYARD, *Churchyard's Chippees*, p. 37. (1575)

He had offended one that would beare no coales.

BARNABY RICH, *His Farewell*, p. 112. (1581)

O' my word, we'll not carry coals.

SHAKESPEARE, *Romeo and Juliet*, i, 1, 1. (1592)

I knew by that piece of service the men would carry coals.

SHAKESPEARE, *Henry V*, iii, 2, 50. (1598)

Above all things, you must carry no coals.

GEORGE CHAPMAN, *May-Day*. Act i. (c. 1602)

If one . . . will carrie coales, and meekly suffer rebuke, he is noted of cowardize.

HENRY CROSSE, *Vertues Common-wealth*, p. 15. (1603)

I am no dog in the manger—but I will not carry coals neither.

WALTER SCOTT, *Kenilworth*. Ch. 28. (1821)

## COAST

5  
All was not cleare in the coste.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

Seeing the coast cleare . . . he sate him downe.

THOMAS LODGE, *Rosalynde*. *Works* (1883), i, 52. (1590)

See the coast clear'd, and then we will depart.

SHAKESPEARE, *I Henry VI*, i, 3, 89. (1591)

No sooner cleered was the Coast, but that the bidden Guest Steales to her Chamber Doore.

WILLIAM WARNER, *Albions England*, xii, 74. (1602)

Herod is now sent home. The coast is clear for the return of that holy family.

BISHOP JOSEPH HALL, *Contemplations*, i, 6. (1612)

He is sure the coast is clear.

ROBERT SANDERSON, *Sermons*, ii, 288. (1634)

With these distinctions, he says, he clears the coach.

THOMAS HOBBS, of Libertie and Necessite, p. 57. (1656)

Swagger while the coast is clear.

SWIFT, *On a Printer Being Sent to Newgate*, l. 7. (1736)

## COAT

<sup>1</sup> He that has but one Coat, cannot lend it.  
THOMAS FULLER, *Gnomologia*. No. 2135. (1732)

<sup>2</sup> They stript Joseph out of his coat, his coat of many colours. (Nudaverunt eum tunica talari, et polymita.)

*Old Testament: Genesis*, xxxvii, 23. (c.800 B. C.)

<sup>3</sup> Turn your coat according to the wind. (Man soll den Mantel keren nach der Wind wehet.)

GOTTFRIED OF STRASSBURG, *Apothegm*. (c. 1215)  
According to Büchmann.

So turned they their typpets by way of exchange.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Many times Melanchthon hath turned his coat.

RICHARD SHACKLOCK, *The Hatchet of Heresies*, p. 74. (1565)

You marvel that I should so soon turn my tippet and recant.

GEORGE PETTIE, *Petite Pallace: Prefatory Letter*. (1576)

There are many who in time of danger turn their coats. (Plusieurs se sont trouvés qui, d'écharpe changeants, | Aux dangers.)

LA FONTAINE, *Fables: La Chauve-Souris et les Deux Belettes*. Bk. ii, fab. 5. (1668)

Wear the coat of two parishes. (Porter l'habit de deux paroisses.)

LA FONTAINE, *Fables*. Bk. xii, fab. 11. (1694)

He had not learn'd to turn his Coat,  
Nor for a Party give his Vote.

SWIFT, *The Beasts' Confession*, l. 97. (1732)

Sir John Urrie, a soldier of fortune . . . had already changed sides twice during the Civil War, and was destined to turn his coat a third time before it was ended.

SCOTT, *Legend of Montrose*. Ch. 17. (1819)

He . . . turn'd his coat—and would have turn'd his skin.

LORD BYRON, *The Vision of Judgment*. St. 97. (1822) Referring to Robert Southey.

A high reward . . . might tempt him once more to turn his tippet.

WALTER SCOTT, *Woodstock*. Ch. 29. (1826)

<sup>4</sup> A narrow toga befits a client of sense. (Arta decet sanum comitem toga.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 30. (20 B. C.)

I shall cut my cote after my cloth.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

The phrase is said to be a relic of the sumptuary laws.

Cut thy coat according to thy cloth.

JOHN LYLY, *Euphues and His England* (Arber), p. 430. (1580)

Cutting thy coat by the cloth, go no farther then shall become thy estate.

LYLY, *Euphues and His England*, p. 456.

They must shape their cotes good men according to their cloth.

THOMAS NASH, *Unfortunate Traveller*. (1594)

You cannot be content to shape your coate according to your cloth.

UNKNOWN, *Health to the Gentlemanly Profession of Serving-Men*. (1598)

I measure my garment according to my cloth.  
JOHN FLORIO, *Montaigne*, i, 40. (1603) Florio's paraphrase of Montaigne's, "Je foyz courir ma despense quand et quand ma recepte" (I make my expenses run according to my receipts).

Seek not to go beyond your tether,  
But cut your thongs unto your leather.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act v, sc. 1. (1605)

Conform thyself to thy present fortune, and cut thy coat according to thy cloth.

ROBERT BURTON, *Anatomy of Melancholy*. Pt. i, sec. ii, mem. 3. (1621)

Cut your cloth, sir, according to your calling.

BEAUMONT AND FLETCHER, *The Beggar's Bush*. Act iv, sc. 1. (1622)

(After the commune proverbe) cute your thong after or accordyng vnto your ledler.

RICHARD WHITFORD, *Werke for Housholders*, sig. F5. (1637)

I must cut my coat according to my cloth.

JOHN DRYDEN, *Wild Gallant*. Act i, sc. 2. (1669)

According to her cloth she cut her coat.

JOHN DRYDEN, *Cock and the Fox*, l. 20. (1700)

One should have his coat according to the cold. (On doit avoir le robe selon le froid.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 145. (1814)

A French proverb. The French also say, "Faire de tel pain telle soupe" (To make your soup according to your bread), or "Selon ta bourse gouverne ta bouche" (According to your purse govern your mouth) or, "Il faut mesurer son vol à ses ailes" (One must measure one's flight by one's wings). or "Tailler la robe selon le corps" (To cut the dress according to the body).

If thy camel break down, put on an ass-load.

BURCKHARDT, *Arabic Proverbs*. No. 17. (1817)

If ready money be *mensura publica*, let every one cut his cloak according to his cloth.

ISAAC D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. (1823) Reporting a debate in the House of Commons.

We must cut our coat according to our cloth and adapt ourselves to changing circumstances.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 12. (1869)

Cut your cloth according to your measure (Liang t'i ts'ai i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2010. (1875)

We must cut our capers according to our cloth.  
NGAIO MARSH, *Death of a Peer*, p. 371. (1940)

<sup>5</sup> Coats change with countries.

JAMES HOWELL, *Proverbs*, p. 17. (1659)

<sup>6</sup> Whose coat was as bare of nap as a frog's is of feathers.

J. G. LOCKHART, *Reginald Dalton*, vi, 1. (1823)

<sup>7</sup> It's not the gay coat makes the gentleman.

JOHN RAY, *English Proverbs*, p. 9. (1678)

It is the coat that makes the man respectable.  
ROYALL TYLER, *The Contrast*. Act ii, sc. 1. (1787) See also under CLOTHES.

<sup>1</sup>  
*Lady Smart*: Colonel, methinks your coat is too short.

*Colonel Atwit*: It will be long enough before I get another, madam.

SWIFT, *Polite Conversation*. Dial. i. (1738)

NEAR IS MY COAT, *see under SELF*.

**COBBLERS, *see Shoemakers***

## COCK

<sup>2</sup>  
Of cocks are many capons made, but from capons no one ever made cocks. (Des coqs il se faict des chappons assez; mais des chappons il ne s'en faict jamais des coqs.)

ARCESILAUS, when sneered at because many of his pupils left his school for the Epicurean, but none ever came from the Epicurean to his. (c. 250 B.C.) Quoted by MONTAIGNE, ii, 11.

The capon is not welcomed by the hens.  
(Bien savez le coc chaponnez  
Est as gelines mal venus.)

JEAN DE CONDÉ, *Le Sentier Batu*, i. 133. (c. 1250) *See* MONTAIGLON, *Recueil des Fabliaux*, iii, 250.

<sup>3</sup>  
Young cocks love no coops.

WILLIAM CAMDEN, *Remains* (1870), p. 336.  
(1605) FULLER, *Gnomologia*, No.6036.(1732)

<sup>4</sup>  
Another cock will crow to you. (Otro gallo te cantara.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 70. (1615)  
Spaniards have always been passionately fond of cock-fighting, and many of their proverbs and expressions have their origin in the language of the pit

<sup>5</sup>  
Whan that the firste cok hath crowe.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 501. (c. 1386)

This joly lyf han thise two clerkes lad  
Til that the thridde cok bigan to synge.

CHAUCER, *Canterbury Tales: The Reves Tale*, l. 312. (c. 1386)

The early village cock  
Hath twice done salutation to the morn.

SHAKESPEARE, *Richard III*, v, 3, 209. (1592)

Some say that ever 'gainst that season comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long

SHAKESPEARE, *Hamlet*, i, 1, 158. (1600)

We were carousing till the second cock.

SHAKESPEARE, *Macbeth*, ii, 3, 27. (1605)

Here we are, half way to Alcalá, between cocks  
and midnight.

LONGFELLOW, *The Spanish Student*. Act i. sc. 4. (1840)

<sup>6</sup>  
The captain of the boat, a determined fellow,  
went ashore in the hope of persuading them to  
refund—but that cock wouldn't fight.

DAVID CROCKETT, *Exploits*, p. 99. (1836) That  
scheme wouldn't work.

Tell that to the marines, major, that cock won't  
fight with me.

W. M. THACKERAY, *Pendennis*. Ch. 67. (1850)

That won't "go down."

I tried to see the arms on the carriage, but there  
were none; so that cock wouldn't fight.

CHARLES KINGSLEY, *Allon Locke*. Ch.24.(1850)

That cock won't fight here, young man.

BRET HARTE, *Luck of Roaring Camp*. (1860)

My lawyer argued that . . . no proof had been  
brought . . . that I had wilfully killed anybody  
. . . But that cock wouldn't fight. I was found  
guilty.

ROLF BOLDREWOOD (T. A. BROWNE), *Robbery  
Under Arms*. Ch. 1. (1888)

That cock won't fight any longer.

BERNARD SHAW, *Widowers' Houses*. Act iii. (1892)

<sup>7</sup>  
If the cock crows on going to bed,  
He's sure to rise with a watery head.

MICHAEL DENHAM, *Proverbs*, p. 18. (1846)

There will be rain next day.

If the cock crows when he goes to bed,  
He gets up in the morning with a wet head.

RICHARD INWARDS, *Weather Lore*, p. 133.  
(1893) For other sayings connecting the  
cock with the weather, *see INWARDS*.

<sup>8</sup>  
The cock does crow. To let us know,  
If we be wise, 'Tis time to rise.

MICHAEL DENHAM, *Proverbs*, p. 19. (1846)

<sup>9</sup>  
As the cocke croweth, so the chekyn lernyth.  
FÖRSTER, ed., *Douce MSS.*, 52. (c. 1350)  
The yonge Cocke learneth to crowe hye of the  
olde.

ALEXANDER BARCLAY, *The Shyp of Folys*, p. 91.  
(1509) TAVERNER, *Translations from Eras-  
mus*, fo. 19. (1550)

The young cocke croweth, as he the olde heereth  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

As the olde cocke crows so doeth the chick.

GEORGE PUTTENHAM, *The Arte of English  
Poesie*, iii, 18 (1589)

Which by the proverb every man discerns,  
Since as the old cock crows, the young cock  
learns.

RICHARD BRATHWAIT, *A Strappado for the  
Divell*, 176. (1615)

As the old cock crows, so crows the young. (Chi  
de gallina nasce conven che rozole.)

JOHN RAY, *English Proverbs*, p. 120. (1678)

An Italian proverb. The Germans say, "Wie  
die Alten singen, so zwitschern die Jungen"  
(As the old birds sing, the young twitter)  
RAY has a variant, "The young pig grunts  
like the old sow"

The young cock crows as he heard the old one  
SAMUEL PALMER, *Moral Essays on Proverbs*,  
p. 300. (1710)

As the old cock crows the young cock learns.

WALTER SCOTT, *The Pirate*. Ch. 18. (1821)

There's an old adage which saith, "As the old  
cock crows, so doth the young."

MARRYAT, *Jacob Faithful*. Ch. 25. (1834)



1  
A Barley-corn is better than a Diamond to a Cock.

THOMAS FULLER, *Gnomologia*. No. 7. (1732)  
Like Teague's Cocks; that fought one another, tho' all were of the same Side.

THOMAS FULLER, *Gnomologia*. No. 3234.

2  
Rooster makes mo' racket dan de hin w'at lay de aig.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

Hongry rooster don't cackle w'en he fine a wum.

J. C. HARRIS, *Plantation Proverbs*.

The only recourse of the rooster without a tail is to prove that the other roosters are far from being nightingales.

H. S. KEELER, *The Book with the Orange Leaves*, p. 270. (1942)

3  
He knows how to carry the dead cock home.

W. C. HAZLITT, *English Proverbs*, p. 193. (1869)

He knows how to bear defeat manfully

4  
Bring him to weare a cocks comb at ende.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

5  
He setteth all thynges at cocke in the hope

WILLIAM HORMAN, *Vulgaria*, fo. 310. (1519)

The phrase "cock-o-hoop" is a synonym for unbridled drinking, and by extension for reckless enjoyment, or wasteful excess of any kind. It is said to have originated from the custom called "strunning" a barrel of ale, where the cock or spigot was taken out, laid on the hoop at the top of the barrel, and the ale permitted to run without stoppage until the barrel was empty. The *O.E.D.* questions this. See p. 568/2. To be "cock-a-hoop" is, of course, to be in a state of elation, whether alcoholic or otherwise. The ancestor, perhaps of "whoopie."

They . . . sette cocke a hoope, and fyll in all the cups at ones.

SIR THOMAS MORE, *A Dialogue of Comforte Against Tribulation*. Pt. ii. (1529)

Cheare now maye I make & set cocke on the hoope.

Fyll in all the pottes, and byd me welcome hostesse.

JOHN BALE, *A Comedye Concernynge Thre Lawes*, l. 1806. (1538)

Let us sette the cocke on the hope, and make good chere.

JEHAN PALSGRAVE, *Acolastus*, sig. G3. (1540)  
Now I am a frysker, all men doth on me looke:

What should I do, but set cocke on the hoope?

ANDREW BOORDE, *Introduction to Knowledge*, p. 117. (1547)

He maketh hauok, and setteth cocke on the hoope.

JOHN HEYWOOD, *Proverbs*, p. 54. (1562)

Make mery, daunce, and sing,

Set cocke a whope, and play care away.

WILLIAM WAGER, *The Longer Thou Livest, the More Foole Thou Art*, sig. B2. (1568)

You'll make a mutiny among my guests!

You will set cock-a-hoop.

SHAKESPEARE, *Romeo and Juliet*, l. 3, 82. (1594)

These knaues Sit cocke-a-hope, but Hobson pays for all.

THOMAS HEYWOOD, *If You Know Me Not*. Pt. ii. (1606)

To make good cheere, set cocke-a-hoope, throw the house out at windowes.

COTGRAVE, *Dictionary: Se Goguer*. (1611)

Resolved . . . to set cock in hoope, and in guzling and good cheere spent all that was left.

JOHN MOLLE, tr., *Camerarius' Living Librarie*, iii, 1, 147. (1621)

Hudibras . . . having routed the whole Troop, With Victory was Cock-a-hoop.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto iii, l. 14. (1663)

Your eyes, lips, breasts are so provoking

They set my heart more cock-a-hoop

Than could whole seas of cray-fish soupe.

JOHN GAY, *Poems* (1745), ii, 123. (1720)

They are all as cock-a-hoop about her chance as ever I saw folks in my life.

HAWLEY SMART, *Cleverly Won*. Ch. 10. (1887)

6  
Better be a cock for a day than a hen for a year.

JAMES HOWELL, *Proverbs*, p. 13. (1659)

The cock crows but the hen goes.

JAMES HOWELL, *Proverbs*, p. 19.

7  
It is a very ill cock that will not crow before he be old.

JOHN LYLY, *Euphues* (Arber), p. 366. (1580)

It will be a forward cock that croweth in the shell.

JOHN LYLY, *Endimion*, ii, 2. (1591)

8  
Well done, old cock!

PHILIP MASSINGER, *The Unnaturall Combat* Act ii, sc. 1. (1639)

Thou art a Cock of the right kind.

BUNYAN, *The Pilgrim's Progress*, ii, 112. (1684)

Fetch up your nag, my old cock.

A. B. LONGSTREET, *Georgia Scenes*, p. 22. (1835)

Certainly, my high old cock!

F. R. STOCKTON, *Rudder Grange*, p. 34. (1879)

9  
Like a cock courageous only at home. (*ἐνδοῦχος ἄρ' ἀλέκτωρ*.)

PINDAR, *Olympian Odes*. Ode xii, l. 14. (472 B.C.)

The cock is worth most on his own dunghill. (Gallus in suo sterquilino plurimum potest.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 7.

(A.D. 55) Referring to Claudius, and making a play on his birthplace, gallus meaning both a cock and a Gaul. Cited by ERASMUS, *Adagia*, iv, iv, 25. The Spaniards say, "Cada gallo canta en su muladar" (Every cock will crow on his own dunghill).

The coc is kene on his owne mixenne.

UNKNOWN, *Ancren Riwle*, p. 140. (c. 1220)

As Seneca seith, a cock is most mygyt on his dongehille.

JOHN DE TREVISA, tr., *Polychronicon*, vii, 5. (1387)

Every wyht ys bold upon hys owne (erly and late) at the dongel at hys gate. (Chascun est fort sur son fumier et en sa terre se fait fier.)

JOHN LYDGATE, tr., *De Guilleville's Pilgrimage*

of the *Life of Man*, l. 10048. (c. 1430) l. 6351 in the French text. Literally, "Everyone is bold on his dunghill, and on his own ground puts on proud airs." The French also say, "Chien sur son fumier est hardi" (A dog on his own dunghill is bold); and "Dessous son fumier se fait le chien fier" (Being on his own dunghill makes the dog proud).

Euery cocke is proude on his owne dunghill.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 11. (1546) They are on their own dunghill. (Ilz sont sus leurs fumiers.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 55. (1548) As cocke on his dunghill crowing cranck.

EDMUND SPENSER, *The Shepheardes Calender*, Sept., l. 47. (1580)

Much like bold cocks that lowd on midding [dunghill] crowes.

THOMAS CHURCHYARD, *Challenge*, l. 78. (1588) A cock is crouse [bold] on his own midding.

DAVID FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595) Another Scottish form is, "A cock aye craws crousest [with most spirit] on his ain midden-head."

Every cock will fight on his own dunghill.

WILLIAM CONGREVE, *The Old Batchelour*. Act ii, sc. 2. (1692)

Akin to the arrogance of the village cock, who never crows but upon his own dunghill.

SMOLLETT, *Humphrey Clinker*, 13 July. (1771) Every cock may crow on his own dunghill.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 13. (1869)

Any cock can crow on his own midden.

HALL CAINE, *The Manxman*. Bk. vi, ch. 13. (1894) He's master in his own household and a strutting cock in his own chicken run.

WILLIAM O'FARRELL, *Repeat Performance*, p. 32. (1942)

<sup>1</sup> Quoeth the young cock, I'll neither meddle nor make.

JOHN RAY, *English Proverbs*, p. 68. (1678) There is chance in the cock's spur.

JOHN RAY, *English Proverbs*, p. 111.

<sup>2</sup> We'll see if the red cock craw not in his bonnie barnyard ae morning before day-dawing.

WALTER SCOTT, *Guy Mannering*. Ch. 3. (1815) Incendiarism.

The Crowing of the Red Cock.

EMMA LAZARUS. Title of poem. (c. 1885)

<sup>3</sup> Let ilka cock fight his ain battle.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

<sup>4</sup> The cock, that is the trumpet to the morn,  
Doth with his lofty and shrill-sounding throat  
Awake the god of day.

SHAKESPEARE, *Hamlet*, i, 1, 150. (1600)

He's welly like a cock as thinks the sun's rose o' purpose to hear him crow.

GEORGE ELIOT, *Adam Bede*. Ch. 33. (1859)

I recoil dazzled at having, I, the cock, made the sun to rise. (Je recule éblouie . . . d'avoir, moi, le coq, faire élever le soleil.)

EDMOND ROSTAND, *Chanticleer*. Act ii, sc. 3. (1910)

<sup>5</sup> Alexander and Darius when they straeue who should be

Cocke of thys world's dung-hill.

SIR PHILIP SIDNEY, *An Apologie for Poetrie*, p. 43. (1581)

Sir Andrew is grown the Cock of the Club since he left us.

ADDISON, *The Spectator*. No. 131. (1711)

At cuffs I was always the cock of the school.

SWIFT, *Grand Question*. (1729)

The post, as they call it, of cock of the circuit.

ROGER NORTH, *Life of Guilford*, i, 68. (c. 1730) He was getting to be cock of the wood.

J. K. PAULDING, *Westward Ho*, ii, 56. (1832)

Bill was too much a cock of the walk to mind it.

C. F. HOFFMAN, *Winter in the West*, i, 259. (1835)

He was cock of the school out of doors, and the very last boy in.

W. M. THACKERAY, *Catherine*. Ch. 8. (1840)

In the states assembly they were then the cocks of the walk.

J. L. MOTLEY, *Rise of the Dutch Republic*, i, 253. (1855)

He thinks himself cock of the walk.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 48. (1880)

Mr. Richard is cock of the walk.

BERNARD SHAW, *Devil's Disciple*. Act i, (1897)

The cock-of-the-roost sits aloft like Jupiter.

O. HENRY, *The Four Million*, p. 165. (1906)

We're cock of the loft here.

C. C. ANDREWS, *Recollections*, p. 166. (1907)

<sup>6</sup> Delightsome-voiced cock. (ἡμερόφων' δλέκτορ.)

SIMONIDES, *Fragments*. Frag. 81. (c. 475 B.C.) Cited by ATHENAEUS, ix, 374D.

Hail, cockerel! (χαίρε δλέκτορ.)

DIOGENES, to a singer whose audience always walked out on him, explaining it was because his song "made everybody get up." (c. 350 B.C.) See DIOGENES LAERTIUS, *Diogenes*. Sec. 48.

She hadde a cok, hight Chauntecleer,

In al the land of crowing nas his peer.

CHAUCER, *Canterbury Tales: The Nonne Preestes Tale*, l. 29. (c. 1387)

<sup>7</sup> Crito, we owe a cock to Aesculapius! Be sure that it is paid! (ὦ Κρίτων, τῷ Ἀσκληπιῷ δέδωμεν ἀλεκτρύονα.)

SOCRATES, to the friend with whom he had been conversing after drinking the hemlock. (399 B.C.) See PLATO, *Phaedo*. Sec. 118. A cock was the usual offering made to Aesculapius, the Greek god of medicine and of healing. The phrase, "To sacrifice a cock to Aesculapius," meant to return thanks—to pay the doctor's bill, as it were—after recovery from illness.

When men a dangerous disease did 'scape,

Of old, they gave a cock to Aesculape.

BEN JONSON, *Epigram*. (1612)

Having purposely sacrificed the cock to Aesculapius.

HENRY HALLAM, *Introduction to the Literature of Europe*. Bk. ii, ch. 4, sec. 62. (1839)

<sup>1</sup>  
An old proverbe groundid on sapience,  
Alle goo we stille, the cok hath lowe schoon.  
UNKNOWN, *Political Poems*, ii, 215. (1444)

COCKPIT

<sup>2</sup>  
Now I have gained the cockpit of the Western  
world, the Academy of arms for many years.  
JAMES HOWELL, *Dodona's Grove*. (1640)  
The Netherlands have been for many yeares . . .  
the very Cockpit of Christendome, the Schoole  
of Armes, and Rendezvous of all adventurous  
Spirits.

JAMES HOWELL, *Instructions for Foreign  
Travel*. (1642)  
The part of Belgium through which our route  
lies, has been called the 'Cock-pit of Europe.'  
MURRAY, *Handbook to Northern Germany*,  
158. (1843) Because it has been the scene of  
so many battles.

COCKROACH

<sup>3</sup>  
The cockroach is never in the right where the  
fowl is concerned. (Ravet pas teni raison  
devant la poule.)

D. E. MARVIN, *Curiosities in Proverbs*, p. 230.  
(1916) Mr. Marvin states that Lafcadio  
Hearn found this Trinidad Creole proverb  
in every West Indian dialect that he had  
been able to study during the three years  
he spent there. Another form is, "The cock-  
roach is never so silly as to approach the  
door of the henhouse," or "The cockroach  
is always wrong when arguing with the  
chicken," or "The cockroach never wins its  
cause when the chicken is judge." It is said  
that hens in the West Indies feed on cock-  
roaches to such an extent that the yolks of  
their eggs are pale, thin and more or less  
bitter. See *Wit and Wisdom of the Haytiens*,  
*Harper's Magazine*, 1875.

COINCIDENCE

<sup>4</sup>  
A "strange coincidence," to use a phrase  
By which such things are settled nowadays.

LORD BYRON, *Don Juan*. Canto vi, st. 78.  
(1823) Byron is referring to the expression  
of Queen Caroline's advocate in the House  
of Lords, who spoke of circumstances in her  
association with Bergami as "odd instances  
of strange coincidence."

One of those singular coincidences which occa-  
sionally appear.

SCOTT, *Guy Mannering: Introduction*. (1829)  
The long arm of coincidence has reached after me.  
C. HADDOX CHAMBERS, *Captain Swift*. Act ii.  
(1888)

The long arm of coincidence could be strained  
only so far.

EDITH HOWIE, *Murder at Stone House*, p. 167  
(1942)

Now you're dragging in the long arm of coinci-  
dence.

WHITMAN CHAMBERS, *Bring Me Another Mur-  
der*, p. 166. (1943)

COLD

<sup>5</sup>  
The unfortunate traveller . . . often finds  
himself left out in the cold.

T. H. S. ESCOTT, *England*, i, 451. (1879)

He left her out in the cold.

D. C. MURRAY, *First Person Singular*. Ch. 20.  
(1886)

<sup>6</sup>  
Cold enough to freeze the hair off a dog's back.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.  
Ch. 11. (1843)

It was cold enough to freeze a brass monkey.

JAMES WARREN, *No Sleep at All*, p. 60. (1941)  
The more usual form is "freeze the tail off  
a brass monkey."

<sup>7</sup>  
Leat them that be a colde blowe at the cole.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

<sup>8</sup>  
Cold weather and crafty knaves come out of  
the north.

JAMES HOWELL, *Proverbs*, p. 10. (1659) A  
Japanese proverb has, "Cold tea and cold  
rice may be endured, but not cold looks and  
words."

<sup>9</sup>  
Cold of complexion, good of condition.

JOHN RAY, *English Proverbs*, p. 116. (1678)

FULLER, *Gnomologia*. No. 1119. (1732)

FEED A COLD AND STARVE A FEVER, see under FEVER.

II—Proverbial Comparisons

<sup>10</sup>  
Young maids were as cold as cucumbers.

BEAUMONT AND FLETCHER, *Cupid's Revenge*  
Act i, sc. 1. (1615) Perfectly self-possessed;  
showing no excitement or disturbance of  
feeling.

I . . . cool as a Cucumber could see  
The rest of Womankind.

JOHN GAY, *A New Song of New Similies*. (1727)

Cucumbers are cold in the third degree.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

I was dry as a stick, hard as a stone, and cold  
as a cucumber.

THOMAS GRAY, *Letters*, iii, 47. (1760)

I rose as cool as a cucumber.

SIR WALTER SCOTT, *Journal*, 7 July, 1829.

Thucydides . . . is as cool as a cucumber upon  
every act of atrocity.

THOMAS DE QUINCEY, *Greek Literature*. (1838)  
Nobody knows how the phrase originated,  
but "cool" has come to mean "collected"  
or "undisturbed," not "cold."

<sup>11</sup>  
He felle dede doun colde as ony stone.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's  
Chronicle*, 56. (c. 1300)

Fil a-swown as cold as ston.

CHAUCER (?), *The Book of the Duchesse*, l.  
123. (c. 1369)

My herte was colde as ony stone.

ALEXANDER BARCLAY, *The Castell of Labour*.  
sig. A6. (1503?)

As cold as any stone.

SHAKESPEARE, *Henry V*, ii, 3, 27. (1599)

In the morning he may find himself as cold as a stone.

THOMAS DILKE, *The City Lady*. Act iii, sc. 3. (1697)

1 I felt as cold as Finnegan's feet, the day they buried him.

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 128. (1940)

The wet air was as cold as the ashes of love.

CHANDLER, *Farewell, My Lovely*, p. 241.

2 As frost, him thoughte, his herte gan to colde.

CHAUCER (?), *Troilus and Criseyde*, Bk. v, l. 535. (c. 1380)

3 As cold as any frost now wexeth she.

CHAUCER, *The Legend of Good Women: The Legend of Hypermnestra*, l. 122. (c. 1385)

4 With . . . hart cald as a key.

BISHOP GAVIN DOUGLAS, *The Palice of Honour*. Pt. i, st. 61. (1501)

It grew as cold as a key.

THOMAS HEYWOOD, *Proverbs*. Pt. ii, ch.1. (1546)

My corps als cold as ony kie.

ALEXANDER MONTGOMERIE, *Sonnets*, xli. (1585)

As colde as any kaye.

GEORGE TURBERVILLE, *Tragical Tales*, p. 276. (1587)

Poor key-cold figure of a holy king!

SHAKESPEARE, *Richard III*, i, 2, 5. (1592) In *The Rape of Lucrece*, l. 1774, Shakespeare refers to "key-cold Lucrece."

They be as cold as a key.

GEORGE FARQUHAR, *The Inconstant*. Act iv, sc. 3. (1702)

5 You're too calculating. You're cold as a fish.

JOHN ERSKINE, *Mrs. Doratt*, p. 111. (1941)

Cooler than a fish on a cake of ice.

P. G. WODEHOUSE, *Money in the Bank*, p. 189. (1942)

6 As cold as a whetstone.

RAPHAEL HOLINSHED, *Chronicle*, iii, 916. (1577)

Colde as Whetstones.

THOMAS DEKKER, *Newes from Hell*. (1606)

7 Colde as yse.

RICHARD HULOET, *Abcedarium*, sig. F1. (1552)

Colder than yce.

THOMAS GRANGER, *Divine Logick*, p. 128. (1620)

As cold, too as any ice.

DOUGLAS JERROLD, *Mrs. Caudle's Curtain Lectures*. Ch. 5. (1845)

Feeling my feet as cold as ice.

G. STURT, *Wheelwright's Shop*, p. 13. (1923)

8 Euphues is as cold as clocke.

JOHN LYLY, *Euphues* (Arber), p. 106. (1570)

As coole as a clock.

THOMAS LODGE, *Euphues Shadow*, sig. G2. (1592)

9 Charity is not cold enough to relieve me!

JAMES SHIRLEY, *St. Patrick for Ireland*. Act iii, sc. 1. (1640) See also under CHARITY.

Weather cold as charity.

UNKNOWN, *Poor Robin Almanack*. Nov., 1675

I'm as cold as charity.

THEODORE HOOK, *Jack Brag*. Ch. 15. (1837)

10 He was as cool as a refrigerator.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 264. (1943)

11 My hert is colde as clay.

UNKNOWN, *Coventry Mysteries*, 227. (c. 1540) *Roxburghe Ballads*, iii, 480 (c. 1680) has, "The world as cold as clay."

His hands were as cold as clay.

SIR PAUL RYCAUT, tr., *Gracian's Critick*, 228. (1681)

The old man was as cold as clay.

RAYMOND, *Love and Quiet Life*, p. 168. (1894)

### COLLEGE

12 You think, 'cause you been to college, you know better than anybody.

R. H. DANA, *Two Years before the Mast*. Ch. 6. (1840)

13 Colleges hate geniuses, just as convents hate saints.

R. W. EMERSON, *Uncollected Lectures: Public and Private Education*. (1870)

14 A pine bench, with Mark Hopkins at one end of it and me at the other, is a good enough college for me!

JAMES ABRAM GARFIELD, *Address*, at a Williams College alumni dinner, at Delmonico's, New York, 28 Dec., 1871. As quoted by WASHINGTON GLADDEN, *Recollections*, p. 73. Gladden was present at the dinner, but his version differs considerably from those given in *The Williams Vidette*, 27 Jan., 1872, and *The Williams Review*, 5 Feb., 1872, both of which published an account of the dinner. HINSDALE, *President Garfield and Education*, p. 43, gives still another version. For full discussion, see STEVENSON, *Famous Single Poems*, rev. ed., ch. 19. Garfield was arguing against a movement which had been started by the alumni to secure a fund to provide new buildings for the college, his contention being that a distinguished and well-paid faculty was the first essential of a great college, and in this he was merely echoing Hopkins's well-known disdain for apparatus of any kind, as expressed in his *Lectures on Moral Science*, p. 39, where he says that for this subject at least, "no learning is needed, no science, no apparatus, no information from distant countries." Garfield's words are usually quoted, "A university is a student on one end of a log and Mark Hopkins on the other." ABRAHAM FLEXNER, *Universities*, p. 151, quotes it as, "The ideal college consists of a log of wood with an instructor at one end and a student at the other," and attributes the saying to Hopkins himself, but it has not been found in his works.

15 Of all horned cattle, the most helpless in a printing-office is a college graduate.

HORACE GREELEY, *Remark*. (c. 1860)

<sup>1</sup> Colleges had turned him out and distilleries had taken him in.

O. HENRY (W. S. PORTER), *Helping the Other Fellow*. (1908)

<sup>2</sup> I believe that college makes complete fools of our young men. (Ideo ego adulescentulos existimo in scholis stultissimos fieri.)

PETRONIUS, *Satyricon*. Sec. 1. (C. A. D. 60)

A set o' dull, conceited hashers  
Confuse their brains in college-classes!  
They gang in stirks, and come out asses,  
Plain truth to speak.

ROBERT BURNS, *First Epistle to J. Lapraik*. St. 12. (1785) Stirk: young bullock.

Colleges are places where pebbles are polished and diamonds are dimmed.

R. G. INGERSOLL, *Abraham Lincoln*. (1894)

A college degree does not lessen the length of your ears: it only conceals it.

ELBERT HUBBARD, *Epigrams*. (1911)

<sup>3</sup> It is, Sir, as I have said, a small college. And yet there are those who love it.

DANIEL WEBSTER, referring to Dartmouth College, in the peroration of his argument in the Dartmouth College case (Dartmouth College v. Woodward, 4 Wheaton, 517) before the Supreme Court of the United States, 10 Mar., 1818. No contemporary account of his speech contains these words, but they are quoted in a letter written by the Rev. Chauncey Allen Goodrich to Rufus Choate, 25 Nov., 1852. Goodrich, then Professor of Rhetoric and Oratory at Yale University, had gone to Washington to hear Webster's address, and his letter gives a detailed account of the scene. He was writing Choate because the latter had been asked to deliver a eulogy of Webster at the next Dartmouth Commencement exercises. (See *The Colophon*, second series, vol. iii, No. 1, p. 7.)

## COLOR

<sup>4</sup> Colors speak all languages.

JOSEPH ADDISON: *The Spectator*, 27 June, 1712.

<sup>5</sup> Other colour then asshen hath she noon.

CHAUCER (?), *Anelida and Arcite*, l. 173. (c. 1372) See also under PALENESS.

And wher my colour was bothe fresh and reed,  
Now it is wan and of a leden hewe.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 174. (c. 1389)

<sup>6</sup> He wyll . . . set a false colour of lernyng on propre wittes.

SIR THOMAS ELYOT, *The Governour*, i. 15. (1531) He puts a false colour upon one part of his Argument.

RICHARD BENTLEY, *The Epistles of Phalaris*, p. 540. (1699)

<sup>7</sup> Blue is true, Yellow's jealous,  
Green's forsaken, Red's brazen,

White is love, And black is death.

J. O. HALLIWELL, *Nursery Rhymes of England*. (1842)

Yellow's forsaken, and green's forsworn,  
But blue and red ought to be worn.

HISLOP, *Proverbs of Scotland*, 334. (1862)

See also under BLACK, BLUE, GREEN, RED, WHITE

<sup>8</sup> Everybody . . . considered her a little "off color."

J. G. HOLLAND, *Sevenoaks*, p. 114. (1875)

All the "off color" men and women of New York's "fly" circles.

R. H. SAVAGE, *The Midnight Passenger*, p. 21. (1900)

<sup>9</sup> Though Polypus chaunge his hue, yet the Salamander keepeth his colour.

JOHN LYLY, *Euphues* (Arber), p. 73. (1579)

<sup>10</sup> This garland of flowers, which hath all the colours of the rainbow.

JOHN LYLY, *Love's Metamorphosis*. Act iv. sc. 1. (1601)

I was beaten myself into all the colours of the rainbow.

SHAKESPEARE, *The Merry Wives of Windsor*, iv, 5, 119. (1601)

<sup>11</sup> Freshest colours soonest fade.

GEORGE PETTIE, *Petite Pallace: Germanicus and Agrippina*, p. 80. (1576) Repeated p. 148. A rendering of the Latin proverb, "In rerum natura spectatissime florent celerime marcescunt."

## COLORS

<sup>12</sup> To paint out that puisant Prince in such lively colours as hee deserveth.

ABRAHAM FLEMING, *A Panoplie of Epistles*, 377. (1576)

<sup>13</sup> The reason why fond women love to buy  
Adulterate complexion: here 'tis read.—  
False colours last after the true be dead.

THOMAS DEKKER, *A Description of a Lady by Her Lover*. (a. 1632)

Exhibit things in their true colours.

WILLIAM GODWIN, *The Inquirer*, i. 2. (1797)

[He] didn't venture . . . to come out in his true colours.

DICKENS, *Old Curiosity Shop*. Ch. 65. (1840)

<sup>14</sup> Stripped of his stolen colors. (Furtivis nudata coloribus.)

HORACE, *Epistles*. Bk. i, epis. 3, l. 20. (20 B. C.) "Borrowed plumes."

<sup>15</sup> It may . . . bring a man off with flying colours.

JOHN LOCKE, *Toleration*. Pt. iii, ch. 8. (1692)

<sup>16</sup> Stood for his country's glory fast,  
And nailed her colours to the mast.

WALTER SCOTT, *Marmion*. Canto i: Intro. (1803)  
The reference is to Fox. "To nail one's colors

to the mast" is to adopt an unyielding attitude. A flag nailed to the mast cannot be hauled down.

I never heard him [Ashburton] make a speech in the course of which he did not nail, unnaïl, renail and unnaïl again his colours.

SIR ROBERT PEEL, in *Croker Papers*. Vol. iii, ch. 23. (1844)

Nail to the mast her holy flag.

O. W. HOLMES, *Old Ironsides*. (1830)

Mrs. Chick had nailed her colours to the mast. DICKENS, *Dombey and Son*. Ch. 5. (1848)

1 I do fear colourable colours.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 157. (1595)

I will be as good as my word . . . Fear no colours.

SHAKESPEARE, *II Henry IV*, v, 5, 94. (1598)

I can tell thee where that saying was born of, I fear no colours. . . . In the wars.

SHAKESPEARE, *Twelfth Night*, i, 5, 10. (1599)

To fear no foe, hence, in a more general sense, to have no fear.

I perceive thou fearest no colours.

THOMAS NASHE, *Have With You to Saffron Walden*, sig. E4. (1596)

I'll fear no colours.

ROBERT YARINGTON, *Two Lamentable Tragedies*. Act i, sc. 4. (1601) I'll fear no enemy.

Fear no colours and speak your mind.

DRYDEN, *Troilus and Cressida*. Act ii, sc. 2. (1679)

He was a person that feared no colours.

SWIFT, *Tale of a Tub*. Sec. 11. (1704)

2 Our Female Candidate . . . will no longer hang out false colours.

RICHARD STEELE, *The Spectator*. No. 52. (1711)

### COLT

3 She was a wild, untamed colt.

DANIEL DEFOE, *Colonel Jack*, p. 209. (1722)

4 A Colt you may break, but an old Horse you never can.

THOMAS FULLER, *Gnomologia*. No. 45. (1732)

TEACH OLD DOG NEW TRICKS, *see under* DOG.

She's yet a colt—Take, break her.

TENNYSON, *The Princess*, v, 445. (1847)

When you ride a young colt, *see* your saddle be well girt.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

5 That which the colt learns in his youth

He will continue in his old age.

(Ce que poulain prent en jeunesse,

Il le continue en vieillesse.)

LE ROUX DE LINCY, *Proverbes Français*, i.

194. Quoting a proverb of c. 1450. The

French also say, "A colt is worth nothing unless he breaks his halter" (Rien ne vaut poulain s'il ne rompe son lien).

6 A young cowt [colt] will canter, be it up hill or down.

WALTER SCOTT, *St. Ronan's Well*. Ch. 1. (1824)

7 The colt that's back'd and burden'd being young,

Loseth his pride and never waxeth strong.

SHAKESPEARE, *Venus and Adonis*, l. 419. (1593)

That's a colt indeed, for he doth nothing but talk of his horse.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 44. (1596)

8 The wildest colts make the best horses, if only they get the proper breaking and training. (τοὺς τραχυτάτους πώλους ἀριστεροὺς ἵππους γίνεσθαι.)

THEMISTOCLES, *Maxim*. (c. 490 B. C.). *See* PLUTARCH, *Lives: Themistocles*. Ch. 2, sec. 5

A ragged colt may make a good horse.

H. G. BOHN, *Handbook of Proverbs*, p. 299. (1855)

### COMB

9 This shall pluck down your comb, as they used to say.

THOMAS BECON, *Early Works* (P.S.), p. 205. (1542)

My life stood in leopordie and my combe was clerely cut.

EDWARD HALL, *Chronicle Henry IV*, fo. 12. (1548)

Their combes are cut, and few that are wise regard them.

REGINALD SCOT, *The Discoverie of Witchcraft* Bk. viii, ch. 3, 9. (1584)

God cuts their combe, fils their new hopes with new sorrow.

DANIEL ROGERS, *Matrimonial Honour*, p. 45. (1642)

To cut ones comb. As is usually done to cocks when gelded.

JOHN RAY, *English Proverbs*, p. 169. (1670)

All the Counts in Cumberland shall not cut my comb.

SCOTT, *The Fortunes of Nigel*. Ch. 2. (1822)

Domestic anxiety has cut his comb.

WALTER SCOTT, *Journal*, 13 May, 1826.

[He] was cock of the middleweights until Mendoza cut his comb for 'im.

CONAN DOYLE, *Rodney Stone*. Ch. 10. (1896)

10 Set up thy combe, when thou geuest thy brother a farthing.

WILLIAM TINDALE, *Exposition of Matthew*, vi. 1. (a. 1536) To be proud or vainglorious.

Repentaunce hath cast downe our combe.

NICOLAS UDALL, tr., *Paraphrase of Erasmus: Luke: Preface*. (1545)

### COMEDY

11 Comedy aims at representing men as worse, and tragedy as better than in real life.

ARISTOTLE, *Poetics*. Pt. ii. (c. 322 B. C.)

The debauching of virgins and the amours of strumpets are the subjects of comedy.

LACTANTIUS, *Divinae Institutiones*. Sec. 6. (c. 310)

A comedy hath in its gynnynge,

A pryme face a maner complaynyng,

And afterwarde endeth in gladnesse.

UNKNOWN, *Chronicle of Troy*, ii, 11. (1430)

All comedies are ended by a marriage.

LORD BYRON, *Don Juan*. Canto iii, st. 9. (1821)

1 A talent for comedy equal to that of the Greeks. (Comica ut aequato virtus polleret honore | cum Graecis.)

JULIUS CAESAR, referring to Terence. (c. 50 B. C.) See Suetonius, *Lives: Terence*. Sec. 5.

2 Comedy is the fountain of sound sense.

GEORGE MEREDITH, *The Idea of Comedy*. (1877)

3 As in comedies, where all the characters find out everything. (Ut in comoediis omnia omnes ubi resciscunt.)

TERENCE, *Hecyra*, l. 866. (165 B. C.)

Pat he comes like the catastrophe of the old comedy.

SHAKESPEARE, *King Lear*, i, 2, 147. (1605)

### COMFORT

4 As comfortable as matrimony.

NATHAN BAILEY, *Dictionary Britannicum: Comfortable*. (1736) A two-edged saying.

5 With plentiful store of all creature-comforts.

THOMAS BROOKS, *Works* (1867), vi, 161. (1670)

They have . . . the sweetest relish of their creature comforts.

MATTHEW HENRY, *Commentaries: Psalm xvii*. (1710)

Toulouse . . . abundantly supplied with all the creature-comforts of life.

THOMAS A. TROLLOPE, *Impressions of a Wanderer*. Ch. 18. (1850) The French say, "Mieux vaut aise qu'orgueil" (Comfort is better than pride).

The comfortable creature, which the carnal denominate brandy.

WALTER SCOTT, *Old Mortality*. Ch. 4. (1816)

6 The comforter's head never aches.

GEORGE HERBERT, *Jacula Prudentum*. No. 394.

(1640) RAY, *English Proverbs*, p. 5. (1670)

FULLER, *Gnomologia*. No. 4454. (1732)

7 Colde watz his cumfort.

UNKNOWN, *Early English Alliterative Poems*, C, 264. (c. 1325)

I beg cold comfort.

SHAKESPEARE, *King John*, v, 7, 42. (1596)

He receives comfort like cold porridge.

SHAKESPEARE, *The Tempest*, ii, 1, 10. (1611)

It was cold comfort that he heard.

BISHOP JOSEPH HALL, *Contemplations*, iv, 11. (1612)

A cold Comfort to go to hot Hell for Company.

ALEXANDER NICHOLES, *A Discourse of Marriage and Whoring*. Sec. 7. (1615)

This is cold comfort in cold weather.

THOMAS SHERIDAN, *Letter to Dean Swift*, l. 58. (1727)

### COMMAND

8 It is a fine thing to command, though it is but a herd of cattle. (Es bueno mandar aunque sea a un hato de ganado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 42. (1615)

It is a pleasure to command, were it but a barn, and a pleasure to be obeyed. (Il y a quelque commodité à commander, feust ce dans une grange, et à estre obeï des siens.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

9 It belongs not to a man to command who is not of more worth than those whom he commands. (Il n'appartenoit de commander à homme qui ne vaille mieulx que ceulx à qui il commande.)

MONTAIGNE, *Essays*. Bk. i, ch. 42. (1580)

10 When the commander-in-chief is not with his army, things are more likely to go wrong than right. (Ubi summus imperator non adest ad exercitum, | citius quod non factu est usus fit quam quod factu est opus.)

PLAUTUS, *Amphitryon*, l. 504. (c. 200 B. C.)

11 Command your man, and do it yourself, as the English say.

TORRIANO, *Piazza Universale*, p. 60. (1666) RAY, *Proverbs*, p. 169. (1670) FULLER, *Gnomologia*. No. 1124. (1732)

Men are more sensible in their own case than in another's; . . . according to the old saying. "Command your man, and do't yourself."

SIR ROGER L'ESTRANGE, *Aesop's Fables*, liii, 66. (1692)

NO ONE CAN COMMAND OTHERS WHO CANNOT COMMAND HIMSELF, see under SELF-CONTROL

### II—Command and Obedience

12 He that commandeth well shall be obey'd well.

THOMAS FULLER, *Gnomologia*. No. 2068. (1732)

13 He commands enough that obeys a wise man.

HERBERT, *Jacula Prudentum*, No. 549. (1640)

JEREMY TAYLOR, *Holy Living*, ii, 4, gives the Italian, "Assai commanda, chi ubbidisce al saggio." (1650)

14 Much better 'tis, in quiet to obey,  
Than to desire with King's-power all to sway.  
(Ut satius multo iam sit parere quietum  
quam regere imperio res velle et regna tenere.)

LUCRETIUS, *De Rerum Natura*. Bk. v, l. 1130. (c. 45 B. C.) Quoted by MONTAIGNE, i. 42

The translation is Florio's

15 I am strongly of the opinion that it is much more easy and pleasant to follow than to guide. (Je suis fort de cet advis, qu'il est bien plus aysé et plus plaisant de suivre que de guider.)

MONTAIGNE, *Essays*. Bk. i, ch. 42. (1580)

<sup>1</sup> There was neither command nor obedience. (Nusquam imperium, nusquam obsequium.)  
 PLINY THE YOUNGER, *Epistles*. Bk. viii, epis. 14. (c. A. D. 98)

<sup>2</sup> Obedience is yielded more readily to one who commands gently. (Remissus imperanti melius paretur.)

SENECA, *De Clementia*. Bk. i, sec. 24. (c. A. D. 60)  
 He that most curteisly commandeth, to him men most obeyen.

CHAUCER, *The Tale of Melibeus*. Sec. 77. (c. 1387) A rendering of Seneca.

Great force lies hid in gentle Soueraigntie.

GUAZZO, *Civile Conversation*, p. 173. (1586)  
 Pettie, tr. The context is, "Threatening words, wherewith they make all the house to shake: not knowing that (as the Poet saith), Great force, etc."

There is great force hidden in a sweet command.  
 HERBERT, *Jacula Prudentum*. No. 591. (1640)

<sup>3</sup> You must learn to obey before you command. (ἀρχε πρῶτον μαθὼν ἀρχεσθαι.)

SOLON, *Apothegms*. (c. 590 B. C.) As quoted by APOLLODORUS, *Philosophic Sects*, DIOGENES LAERTIUS, i, 60, ARISTOTLE, *Politics*, bk. iii; PLATO, *Laws*, bk. vi, and many others.

The man who has never been a servant can never become a praiseworthy master. (ὁ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο ἄξιος ἐπαίρου.)

PLATO, *Laws*. Bk. vi, sec. 762E. (c. 345 B. C.)

No one can ever command well who has not first learned rightly to obey, as Plato says. (οὐδ' ἀρξαι καλῶς τοὺς μὴ πρότερον ὀρθῶς δουλεύσαντας. ἢ φησὶν ὁ Πλάτων, δυναμένους.)

PLUTARCH, *Moralia*. Sec. 806F. (c. A. D. 95)

The man who leads an army when he has never been a soldier leads out a hecatomb to offer to the foe. (ὅστις στρατηγεῖ μὴ στρατιώτης γερόμενος, | ὅτος ἐκατόμβην ἐξάγει τοῖς πολεμίοις.)

MENANDER, *Fragmentis*. Fr. 640K. (c. 300 B. C.)

The man who commands efficiently must have obeyed others in the past, and the man who obeys dutifully is worthy of being some day a commander. (Qui bene imperat, paruerit aliquando necesse est, et qui modeste paret, videtur qui aliquando imperet, dignus esse.)

CICERO, *De Legibus*. Bk. iii, ch. 2, sec. 5. (c. 46 B. C.)

There is a Latin proverb founded on this passage, "Non bene imperat nisi qui paruerit imperio" (He does not command well who has not obeyed command)

No man safely commands but he who has learned to obey. (Nemo secure praecipit, nisi qui bene obedire didicit.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 20. (c. 1429) Quoted by HUNYKER. *Painted Veils*, p. 296. (1920)

The common saying, "He was never good master that never was scholar, nor never good captain that never was soldier."

THOMAS STARKY, *England in the Reign of Henry VIII*. Pt. i, ch. 1. (1538)

I think it a matter impossible, that he should

know how to play the mayster well, who never had mayster.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 97. (1574) Pettie, tr.

Those onely knowe well how to commaund, which know well howe to obaye.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 98. (1574) Pettie, tr.

The French say, "Qui ne sait obéir, ne sait commander" (He who does not know how to obey, does not know how to command).

Who hath not serued, can not commaund. (Chi non ha seruito, non sa comandare.)

JOHN FLORIO, *Firste Fruites*, fo. 28 (1578)

How fit is he to sway That can so well obey.

ANDREW MARVELL, *An Horatian Ode upon Cromwell's Return from Ireland*. (1650)

Who best

Can suffer, best can do; best reign, who first Well hath obey'd.

JOHN MILTON, *Paradise Regain'd*. Bk. iii, l. 194. (1671)

He that cannot obey, cannot command.

FRANKLIN, *Poor Richard's Almanack*, 1734

<sup>4</sup> I think with the Romans of old, that the general of today should be a common soldier to-morrow

THOMAS JEFFERSON, *Letter to Madison*, 1797. No man can ever end with being superior who will not begin with being inferior.

SYDNEY SMITH, *Sketches of Moral Philosophy*. Lecture 9. (1804)

He had never learnt to obey, and thus was unfit for command.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 43. (1841)

Obedience alone gives the right to command.

EMERSON, *Lectures and Sketches: Perpetual Forces*. (1870)

TO BE A GOOD RULER ONE MUST FIRST BE RULED, see under RULER

## COMMANDMENT

<sup>5</sup> No mere man since the Fall, is able in this life perfectly to keep the Commandments.

*Book of Common Prayer: Shorter Catechism* (1549)

<sup>6</sup> Begin where we will, we are pretty sure in a short space to be mumbling our ten commandments.

R. W. EMERSON, *Essays: Prudence* (1841)

<sup>7</sup> The Commandments have made as many good Martyrs as the Creed.

THOMAS FULLER, *Gnomologia*. No. 4455. (1732)

<sup>8</sup> They have the ten commandments at their fingers' ends.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 15. (1843)

<sup>9</sup> Thy wife's ten commandments may search thy five wits.

JOHN HEYWOOD, *The Four PP*. (c. 1540)



Or else her ten commandments  
She fastens on his face.

UNKNOWN, *Philip and Mary*. (c. 1560)

Could I come near your beauty with my nails,  
I'd set my ten commandments in your face

SHAKESPEARE, *II Henry VI*, i, 3, 144. (1593)

Your harpy . . . set his ten commandments  
upon my back.

THOMAS DEKKER, *Westward Ho!* Act v, sc. 4.  
(1607)

I'll set my ten commandments in the face o' the  
first loon that lays a finger on him.

WALTER SCOTT, *Waverley*. Ch. 30. (1814)

I'll write the ten commandments on your face.

FREDERICK MARRYAT, *The King's Own*. Ch. 40.  
(1830)

1

There never was at any time written a more  
excellent, complete, or compendious book of  
virtues than the Ten Commandments.

MARTIN LUTHER, *Table-Talk*. No. 268. (1569)

2

When one has broken the tenth command-  
ment, the others are not of much account.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*  
(1893)

3

[They] wink at the infraction of every com-  
mandment in the Decalogue, provided you  
are scrupulous to keep the eleventh, . . .  
which says, "Thou shalt not be found out!"

G. J. WHYTE-MELVILLE, *Holmby House* Ch  
14. (1860)

After all, the eleventh commandment is the only  
one that is vitally important to keep in these  
days.

BERTHA H. BUXTON, *Jenny of the Prince's*, iii,  
314. (1879)

They stand in awe of but one commandment,  
"Thou shalt not be found out."

DEAN HOLE, *More Memories*. Ch. 12. (1894)

Guard yourself from being found out, in order  
that you may sin freely. (D'être pincé te garderas,  
afin de fauter librement.)

PRINCE DE JOINVILLE, *Mémoires*. (a. 1900) The  
Prince adds that this "Eleventh Command-  
ment, according to the late Lord Clarendon,  
sums up all the rest."

The only commandment he believed in was one  
he wouldn't have found in the Bible—*Thou shalt  
not be found out*.

JOSEPH SHEARING, *Airing in a Closed Carriage*,  
p. 130. (1943)

4

The new and great commandment that noth-  
ing succeeds like success.

UNKNOWN, *Pall Mall Gazette*, 10 Sept., 1884.

## COMMERCE

See also **Business, Trade**

5

In matters of commerce the fault of the  
Dutch

Is offering too little and asking too much.

The French are with equal advantage content,

So we clap on Dutch bottoms just twenty per  
cent.

GEORGE CANNING, *Dispatch*, in cipher, to Sir  
Charles Bagot, English Ambassador at The  
Hague, 31 Jan., 1826. Original attributed to  
Andrew Marvell. See *London Morning Post*,  
25 May, 1904; also *Notes and Queries*, ser  
ix, vol. x, p. 270. A paper on the subject was  
read before the Royal Historical Society by  
Sir Harry Poland, 16 Nov., 1905.

6

Generous commerce binds

The round of nations in a golden chain.

THOMSON, *The Seasons: Summer*, l. 138. (1727)

What war could ravish, commerce could bestow.  
And he returned a friend, who came a foe.

POPE, *An Essay on Man*. Epis. iii, l. 205. (1732)

Commerce is the great civilizer. We exchange  
ideas when we exchange fabrics.

R. G. INGERSOLL, *Reply to the Indianapolis  
Clergy*. (c. 1890)

7

Commerce is the school of cheating. (Le  
commerce est l'école de la tromperie.)

VAUVENARGUES, *Réflexions*. No. 310. (1746)

Honour sinks where commerce long prevails.

OLIVER GOLDSMITH, *The Traveller*, l. 92. (1764)

Perish commerce. Let the constitution live!

GEORGE HARDINGE, *Debate*, House of Com-  
mons, 22 March. 1793.

The selfish spirit of commerce knows no country  
and feels no passion or principle but that of gain

THOMAS JEFFERSON, *Letter to Larkin Smith*  
1809.

## COMMON

8

Bright as the day and as the morning fair.  
Such Chloe is, & common as the air.

FRANKLIN, *Poor Richard's Almanack*, 1742

9

Venus . . . that made her self as common as  
a barbar's chayre.

STEPHEN GOSSON, *Apologie of the Schoole of  
Abuse*, p. 66. (1579)

It is like a barber's chair that fits all buttocks  
SHAKESPEARE, *All's Well that Ends Well*, ii. 2.  
17. (1598)

Like a barber's Chair, fit for every one.

THOMAS FULLER, *Gnomologia*. No. 3218. (1732)

Unlike some lasses, common known,

As is a barber's chair.

JOHN WOLCOT (PETER PINDAR), *Orson and El-  
len*. (1796)

10

Common as get out.

W. C. HAZLITT, *English Proverbs*, p. 60. (1869)

The usual American form is, "As common  
as all-get-out."

11

[She is] as comuyn as the cart-wei to knaues  
and to alle.

WILLIAM LANGLAND, *Piers the Plowman*. Text  
A, passus iii, l. 127. (1362)

As common as the carte way.

UNKNOWN, *Dives and Pauper*, fo. 1. (1493)

DRANT, tr., *Horace: Satires*, sig. D6. (1566)

Common as Ratcliff Highway.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 80. (1667)

As common as the highway.

JOHN RAY, *English Proverbs*, p. 90. (1678)

1 Common as an old shoe.

MELBA MARLETT, *Death Has a Thousand Doors*, p. 102. (1941)

2 The most common things are the most useful.

WILLIAM PENN, *Some Fruits of Solitude*. No. 68. (1693)

3 Common as pig's tracks.

H. W. THOMPSON, *Body, Boots and Britches*, p. 494. (1940)

### COMMUNISM

4 Communism is a hateful thing. . . . But the communism of combined wealth and capital . . . is not less dangerous than the communism of oppressed poverty and toil.

GROVER CLEVELAND, *Annual Message*, 1888

5 What is a communist?—One who has yearnings

For equal division of unequal earnings:

Idler or bungler, or both, he is willing

To fork out his penny and pocket your shilling.

EBENEZER ELLIOTT, *Epigram*. (c. 1830) *Works* (1876), ii, 202.

The Communist is a Socialist in a violent hurry.

G. W. GOUGH, *The Economic Consequences of Socialism*. Ch. 1. (1926)

6 Communism and religion are the two trades a fool may succeed at as well as the smartest practical man.

E. W. HOWE, *Indignations*. (1933)

7 The theory of Communism may be summed up in one sentence: Abolish all private property.

KARL MARX AND FRIEDRICH ENGELS, *The Communist Manifesto*. (1848)

Parlor Bolshevism.

THEODORE ROOSEVELT, in *Metropolitan Magazine*, June, 1918.

### COMPANION

See also Comrade

8 Well am I acquainted with the mirror of companionship. (εὖ γὰρ ἐπεστάμαι | δουλίας κάτοπτρον.)

ÆSCHYLUS, *Agamemnon*, l. 838. (458 B. C.)

9 It brings comfort and encouragement to have companions in whatever happens. (παρὰ μὲν θλίαν φέρει τὸ κοινωνεῖν εἶναι τῶν συμφορῶν.)

DIO CHRYSOSTOM, *Third Discourse on Kingship*. Sec. 103. (c. A. D. 75)

MISERY LOVES COMPANY, see under MISERY.

10 Never have a companion who casts you in the shade. (Nunca acompañarse con quien le pueda deslucir.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 152. (1647)

11 To no man make yourself a boon companion: Your joy will be less, but less will be your grief.

(Nulli te facias nimis sodalem: Gaudebis minus et minus dolebis.)

MARTIAL, *Epigrams*. Bk. xii, epig. 34. (A. D. 103)

12 He was made a knight-companion of the Bath, in the last batch, but he shall never be my night companion, I promise you.

J. K. PAULDING, *The Bucktails*. Act i, sc. 1. (1815)

13 Companionship with a powerful person is never to be trusted. (Numquam est fidelis cum potente societas.)

PHÆDRUS, *Fables*. Bk. i, fab. 5, l. 1. (c. 25 B. C.)

14 There is no satisfaction in any good without a companion. (Nullius boni sine socio iucunda possessio est.)

SENECA, *Ad Lucilium*. Epis. vi, sec. 4. (c. A. D. 65)

Which made Architas Tarentinus to say that if any might by Gods permission ascend to heaven, and there beholde the nature of the worlde, and the beautie of the starres, that sight woulde bee no great delight unto him, if hee had not some or other to whom he might impart it and tel what he sawe.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 36. (1574) Pettie, tr.

Who can enjoy alone,

Or all enjoying, what contentment find?

MILTON, *Paradise Lost*. Bk. viii, l. 365. (1667)

The possession of no good can be delightful without a companion.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 72. (1668)

### II—Companions on a Journey

15 A merry companion is better than music, and . . . comes iucundus in via pro vehiculo, as a wagon to him that is wearied on the way.

ROBERT BURTON, *The Anatomy of Melancholy*, ii, ii, vi, 4. (1621)

A merry companion is Musick in a Journey

THOMAS FULLER, *Gnomologia*. No. 324. (1732)

16 A Man knows his Companion in a long Journey and a little Inn.

THOMAS FULLER, *Gnomologia*. No. 284. (1732)

Or, in a variant, "If you want to know a man, travel with him."

17 A witty road-mate is as good as a carriage. (Comes facundus in via pro vehiculo est.)

PUBLILIUS SYRUS, *Sententiae*. No. 116. (c. 43 B. C.) Usually given "comes iucundus."

A pleasant companion is a bait in a journey.  
 JOHN LYLY, *Euphues* (Arber), p. 196. (1579)  
 A merry companion is as good as a wagon.  
 JOHN LYLY, *Woman in the Moon*. Act iv. (1597)  
 A merry companion is a wagon in the way.  
 NICHOLAS BRETON, *Crossing of Proverbs*, ii, 8. (1616)

Good company is a good coach.

JOHN CLARKE, *Paroemiologia*, p. 291. (1639)  
 A merry companion on the way is as good as a nag.

TORRIANO, *Piazza Universale*, p. 49. (1666)

A pleasing companion is worth a carriage. (Compañero gracioso, vale por coche.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 236. (1856) A Spanish proverb. The Spaniards also say, "Con alegre compania se sufre la triste via" (With merry company the dreary way is endured); the French, "Mieux vault amy en voye que denier en curroye" (Better a friend on the way than money in the purse). See DE LINCY, *Proverbes Français*.

1 Palmers' chat makes short their pilgrimage.  
 SHAKESPEARE, *The Rape of Lucrece*, l. 791. (1594)  
 "Make short the miles With talk and smiles."  
 Good company makes the way seem shorter (as the Italians say).

ISAAC WALTON, *Compleat Angler*, p. 2. (1653)  
 "Good company upon the road," says the proverb, "is the shortest cut."

GOLDSMITH, *Vicar of Wakefield*. Ch. 18. (1768)  
 A pleasant companion is said to shorten the road, and I . . . I always try to find the 'comes iucundus' which the facetious Publius (*sic*) Syrus says, is as good as a coach itself.

C. J. APPERLEY, *Nimrod's Northern Tour*, p. 10. (1838) The Germans say, "Gefährte munter kürzet die Meilen" (Lively companionship shortens the miles).

## COMPANY

2 Unknown company is proved by time. (ἀγνώστου ὄμιλον ἐξελέγχεσθαι χρόνον.)

AESCHYLUS, *Suppliant Maidens*, l. 993. (c. 485 B.C.)

Better to be without company than with a comrade who has a sweetheart.  
 (Mieux velt estre sanz compaignie  
 Qu'avoir compaignon à amie.)

HENRI D'ANDELI, *Le Lai d'Aristote*, l. 507. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, v, 407.

3 Be rather a tail to lions than a head to foxes.  
*Babylonian Talmud: Pirke Aboth*, iv, 20. (c. 450) Be rather a humble member of an eminent company than associate with inferiors. See also under HEAD.

Endeavour, as much as you can, to keep company with people above you.

LORD CHESTERFIELD, *Letters*, 9 Oct., 1747.  
 I love good creditable acquaintance; I love to be the worst of the company.

SWIFT, *Letter to Stella*, 17 April, 1710.

4 Take the tone of the company you are in.  
 LORD CHESTERFIELD, *Letters*, 16 Oct., 1747

5 In church with saints, in the tavern with guzzlers. (Nella chiesa | coi santi ed in taverna coi ghiottoni.)

DANTE, *Inferno*. Canto xxii, l. 15. (c. 1300)  
 When neede shall require, it shall not be amisse to consort with all sortes of persons, though of never so base condition: which Diogenes ment to shew, who being asked, why he went to drinke at the Taverne, answered, I likewise goe to be powled in the Barber shop.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 193. (1574) Pettie, tr.

6 Two are better than one. (Melius est ergo duos esse simul.)

Old Testament: *Ecclesiastes*, iv, 9. (c. 250 B.C.)

7 A man, a horse, and a dog are never weary of each other's company.

WILLIAM ELLIS, *Compleat System of Improvement*, p. 9. (1749) Quoted as a proverb

8 Company in Distress Makes the Sorrow less  
 THOMAS FULLER, *Gnomologia*. No. 6283. (1732)

9 Account solitarinesse for poyson. and companie, for an Antidote, and the foundation of life.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 18. (1574) Pettie, tr.

A man sometime hath company being by himself . . . and sometime is solitary being in Company  
 GUAZZO, *Civile Conversation*. Bk. i, p. 47 See also under ALONE.

To appreciate company a man must be acquainted with solitude.

HULBERT FOOTNER, *Death of a Saboteur*, p. 1 (1943)

10 The company makes the feast.

HACKWOOD, *Good Cheer*, p. 361. (1911) See under DINING.

11 We often boast that we are never dull, and our vanity is such that we dislike to appear bad company. (Nous nous vantons souvent de ne nous point ennuyer. et nous sommes si glorieux, que nous ne voulons pas nous trouver de mauvaise compagnie.)

LA ROCHEFOUCAULD, *Maximes*. No. 141. (1665)

12 For want of company welcome trumpery.

JOHN RAY, *English Proverbs*, p. 69. (1678)  
 After company welcome thrump'ry. Spoken by them who are not well pleas'd that you took not notice of them as soon as other company; or when people come to visit us that we care not for.

JAMES KELLY, *Scottish Proverbs*, p. 54. (1721)

13 Good manners to except my Lord Mayor of London.

JOHN RAY, *English Proverbs*, p. 214. (1678)

You should always except the present company.

JOHN O'KEEFE, *The London Hermit*. Act 1, sc. 2. (1793) "Present company excepted" is the form in which the phrase is usually quoted.

1 One's too few, three too many.

JOHN RAY, *English Proverbs*, p. 471. (1678)  
Two is company, but three is none.

W. C. HAZLITT, *English Proverbs*, p. 442. (1869)  
The proverb that "two is company, but three is none" had great weight with me just then.

JAMES PAYN, *Halves*. Ch. 21. (1876)

Two's company and three's trumpery, my dear.

LOUISA PARR, *Adam and Eve*. Ch. 9. (1880)

Two is company, three is trumpery, as the proverb says.

EDNA LYALL, *Wayfaring Men*. Ch. 24. (1897)

Two's company, three's none, that's what I say.

JOHN MASEFIELD, *The Widow in the Bye Street*. Pt. ii, st. 39. (1912)

Two's company, three's a chaperon.

PHILIP MOELLER, *Madame Sand*. Act ii. (1917)

The proverb is true. When you are courting, two is company, three is none.

CHRISTIE, *Patriotic Murders*, p. 187. (1941)

Four's company, three's a crowd.

DAVID DODGE, *Death and Taxes*, p. 4. (1941)

When two make company, a third's a crowd.

HOWIE, *Murder at Stone House*, p. 227. (1942)

2 It is an extreme evil to depart from the company of the living before you die. (Ultimum malorum est e vivorum numero exire. antequam moriaris.)

SENECA, *De Tranquillitate Animi*. Bk. i, ch. 5, sec. 5. (c. A. D. 60)

3 For such a scoffing prelate, hys rowme had bene better then his company.

RICHARD STANYHURST, *Description of Ireland*, p. 7. (1577)

I had as lief have their room as their company.

ROBERT GREENE, *Farewell to Folly*. (1591)

Better his roome, than company (quoth ech one).

PHILEMON HOLLAND, tr., *Plutarch's Morals*, 645. (1603)

She would rather haue his roome then his company.

SAMUEL HIERON, *Works*, ii, 254. (1617) MORE, *Brief Reply*, 306. (1672) BERKELEY, *Alciphron*, i, 113. (1732)

Preferring his room, and declining his company.

THOMAS FULLER, *A Wounded Conscience*, p. 283. (1646)

Let me have your room instead of your company.

DICKENS, *Our Mutual Friend*. Bk. iii, ch 10. (1865)

4 The company in which you will improve most will be least expensive to you.

GEORGE WASHINGTON, *Letter to Bushrod Washington*, 15 Jan., 1783.

5 Company keeps our rind from growing too coarse and rough.

HORACE WALPOLE, *Letter to George Montagu*, 22 Sept., 1765.

## II—A Man Is Known by the Company He Keeps

6 Tell me what company you keep, and I'll tell you what you are. (Dime con quién andas, decirte he quién eres.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 10, 23.

(1615) The Portuguese say, "Dirte he que manhas has." A Spanish variant is, "Dime con que iras, dezir te he lo que haras." See CAHIER, *Six Mille Proverbes*, p. 254.

There is a Spanish proverb, which says very justly, Tell me who you live with and I will tell you who you are.

LORD CHESTERFIELD, *Letters*, 9 Oct., 1747.

Tell me with whom you associate and I will tell you who you are. (Sage mir, mit wem du umgehst, so sage ich dir wer du bist.)

GOETHE, *Sprüche in Prosa*. (1819)

"Show me a man's companions," says the proverb, "and I will tell you what the man is."

WILLIAM COBBETT, *Advice to Young Men*. Letter i. (1829)

7 As a man is, so is his company.

ARTHUR DENT, *The Plaine Man's Path-way to Heaven*, p. 312. (1601)

You shall know the Parson by his Company.

THOMAS SHELTON, tr., *Don Quixote*, ii, 23. (1620)

8 This common Proverb, Tel me with whom thou doest goe, and I shall know what thou doest.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 57. (1574) Pettie, tr

Tell me with whom thou goest, and I'll tell thee what thou doest.

JOHN RAY, *English Proverbs*, p. 147. (1678)

9 That common rule that wee are alwayes taken for suche as those are, with whom we are conversant.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 214. (1574) Pettie, tr.

10 If one wishes to be esteemed, one must live with estimable people. (Si l'on voulait être estimé, il faudrait vivre avec des personnes estimables.)

LA BRUYÈRE, *Les Caractères*. Ch. 2. (1688)

11 This minded me of the old saying, "Tell me thy company, and I'll tell thee thy manners."

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, 151. (1667)

"Tell me your company, and I will describe your manners," is an old saying.

GEORGE PARKER, *Life's Painter*, 137. (1789)

12 You may know the man by the conversation he keeps.

THOMAS SHELTON, tr., *Don Quixote*, ii, 68. (1620)

There is a proverb, Mrs. Joyner, "You may know a man by his company."

WILLIAM WYCHERLEY, *Love in a Wood*. Act i, sc. 1. (1672)

Men are known by their companions.

SAMUEL RICHARDSON, *Clarissa*, vi, 362. (1748)  
It is a common saying that men are known by the company they keep.

SAMUEL SMILES, *Character*, p. 65. (1871)  
A man's mind is known by the company it keeps.  
J.R. LOWELL, *My Study Windows: Pope*. (1871)  
"A man is known by the company he keeps"—it is the motto of a prig. Little men with foot rules six inches long, applied their measuring sticks in this way to One who lived nineteen centuries ago. "He sits at meat with publicans and sinners," they tauntingly said, assuming that his character was smirched thereby.

ELBERT HUBBARD, *The Philistine*. Vol. xii, p. 62. (1901)

A man is known by the paper he pays for.  
J. A. SHEDD, *Salt from My Attic*, p. 19. (1928)  
A lady is known by the product she endorses.  
OGDEN NASH, *First Families, Move Over!* (1940)  
One is known by the type of women who mourn for one.

SALLY WOOD, *The Murder of a Novelist*, p. 145 (1941)

I have always contended that a man is best known by the company he keeps.

WILLIAM O'FARRELL, *Repeat Performance*, p. 149. (1942) A proverb in many languages. The Latin is "Noscitur ex sociis" (He is known by his companions), or "Magni refert quibuscum vixeris" (It matters much with whom you have lived). The French, Italians, Spanish and Dutch say, "Tell me the company you keep and I'll tell you what you are"; the Louisiana Creoles, "Tell me whom you love, and I'll tell you what you are"; the Syrians say, "With whom you are, such a one you are"; the Irish, "If had the raven, his company is no better"; the Japanese, "A man's character depends on whether his friends are good or bad." Finally, an army saying of 1916 has it that "A man is known by the Company he joins." Aesop, as usual, has a fable illustrating this proverb, the fable of *The Ass and the Purchaser*. A man desired to try an ass before buying it, and taking it home, placed it in the stable with the other asses. The newcomer began at once to associate with the laziest and greediest ass in the place, whereupon the man immediately returned the ass to its owner, saying that it was unnecessary to test the animal any further, since its character was evident from that of its chosen companion. The fable of *The Stork and the Goose* has the same moral. The Hindus say, "A lazy horse is sure to stand near the chaff house."

### III—Good Company

1 Approach the perfumer and thou wilt be perfumed.

*Babylonian Talmud: Shehuoth*, fo. 47b. (c. 450) Another version is given in *Genesis Rabbah*, xvi, 3: "Attach thyself to honorable people and men will bow to thee." The

English proverb is: "Keep good men company and you shall be of the number." Another variation is: "On account of the teacher the pupil has eaten." (*Joma*, 75b.) "Live with a singer if you would learn to sing" is still another.

2 Stay near the good, if you can't stay near the best. (Proximus esto bonis, si non potes optimus esse.)

CATO (?), *Dicta Catonis*. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 624.

3 Lay aside the best book whenever you can go into the best company; and depend upon it, you change for the better.

LORD CHESTERFIELD, *Letters*, 31 May, 1752.

4 He that dies without the company of good men, puts not himself into a good way.

HERBERT, *Jacula Prudentum*. No. 993. (1640)

5 Consorting with the wise will make you wise (σοφοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ σοφός.)

MENANDER, *Fragment*. Fr. 475. (c. 300 B.C.)  
Conversely there is another proverb, "Consorting with the bad will make you bad" (κακοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ κακός.)

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. (Qui cum sapientibus graditur, sapiens erit: amicus stultorum similis efficitur.)

*Old Testament: Proverbs*, xiii, 20. (c. 350 B.C.)  
Acompanye the[e] with good people and thou shalt be on[e] of them; acompanye the[e] with badde & thou shalt be on[e] of thoos.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs: Seynges of [H]Omer*, fo. 23 (1477)

According to the prouerbe, by companying with the wise, a man shall learne wisdom.

THOMAS WILSON, *Arte of Rhetorique*, p. 5. (1560)  
Live with him who prays and you will pray; live with him that sings and you will sing.

BURCKHARDT, *Arabic Proverbs*. No. 427. (1817)  
Keep company with good men, and good men you'll imitate;  
Keep company with beggars, and sleep outside some gate.

(Kén 'hao jên hsio 'hao jên;  
Kén 't'ao fan ti shui miao mên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 30. (1875)

POVERTY PARTS GOOD COMPANY, see POVERTY.

6 The good are those from whom to learn good. (ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλά μαθήσοι.)

THEOGNIS, *Elegy*, l. 35. (c. 600 B.C.)  
Good lessons from the good. (ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλά.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 12, sec. 3. (c. 335 B.C.) Quoted as a proverb.  
The more closely you associate yourself with the good, the better. (Quam ad probos propinquitae proxime te adiunxeris, tam optimum est.)

PLAUTUS, *Aulularia*, l. 236. (c. 200 B.C.)

<sup>1</sup> Walk in good company. (Cum bonis ambula.)  
CATO (?), *Disticha: Prologus*. No. 6. (c. 175 B. C.)  
Sit by the good, and by the good arise.

THOMAS WILSON, *A Discourse upon Usurye*, p. 359. (1572)

Attach thyself to the good, and thou wilt become one of them. (Júntate a los buenos, y serás uno de ellos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 32. (1615)

The Portuguese proverb is, "Arrima-te aos bons, seras hum delles," and there is another Spanish form, "Lledavros á la compañía de los buenos á seredes uno dellos." Bland in quoting the proverb (i, 236) gives it as "Arimate a buenos, y seras uno dellos" (Associate with the good, etc.).

Keep good men company, and you shall be of the number.

HERBERT, *Jacula Prudentum*. No. 125. (1640)

#### IV—Bad Company

<sup>2</sup> Naught is more evil than evil associations.  
(ἔσθ' ὁμιλίας κακῆς κάκιον οὐδέν.)

ÆSCHYLUS, *Seven Against Thebes*, l. 599. (467 B. C.)

<sup>3</sup> Keep thyself far from men of evil ways, and make none of them thy companion.

ANI, *Teaching*. No. 17. (c. 2000 B. C.) BUDGE, *Teaching of Amen-em-apt*, p. 240.

Shun evil company. (μὴ κακοῖς ὁμιλεῖ.)

SOLOON, *Maxim*. (c. 600 B. C.) See DIOGENES LAERTIUS, *Solon*, i, 60.

<sup>4</sup> The company of a good man is the light of the soul, of an evil man the poison of life.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

<sup>5</sup> He keeps his road well enough who gets rid of bad company.

H. G. BOHN, *Handbook of Proverbs*, p. 378. (1855)

<sup>6</sup> The best remedy against an ill man, is much ground between both.

GEORGE HERBERT, *Jacula Prudentum*. No. 153. (1640) The Spanish form, as cited by CAHIER, *Six Mille Proverbes*, p. 259, is, "Con malo persona, el remedio: Mucha tierra en medio."

<sup>7</sup> It is better to sit alone than in company with the bad; it is better to sit with the good than alone.

MOHAMMAD, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 76.

It is better a man . . . to be alone than to be accompanied with evil people.

EARL RIVERS, tr., *Dictees and Sayenges of the Philosophers*, fo. 9. (1477)

It is better to be alone than in ill company.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 124. (1574) Young, tr. The Italian is, "Meglio solo che male accompagnate."

Better be alone than in bad company.

JOHN CLARKE, *Paroemiologia*, p. 291. (1639)

Better therefore ride alone than have a thief's company.

FULLER, *The Holy State: Of Company*. (1642) Better alone than have a false friend for company.

WALTER SCOTT, *The Betrothed*. Ch. 14. (1825) Hold it as a maxim that you had better be alone than in mean company.

SAMUEL SMILES, *Self-Help*, p. 368. (1859)

No company is better than bad company.

RICHARD FORD, *A Hand-book for Travellers in Spain*. Ch. 1. (1845)

<sup>8</sup> This forbids a good man to consort for any purpose with an evildoer. (Interdecit ne cum maleficio | usum bonus consociet ullius rei.)

PHÆDRUS, *Fables*. Bk. iv, fab. 10. l. 20. (c. 25 B. C.)

<sup>9</sup> Do not taste of black-tails. (μὴ γεύεσθαι μελαρούρων.)

PLUTARCH, *Moralia: Education of Children*.

Sec. 12E. (c. A. D. 95) Plutarch is quoting a proverb. "Blacktails" are a kind of fish, and he is saying, "Do not spend your time with men of bad character." Cited by ERASMUS, *Adagia*, i, i, 2, with the Latin, "Ne gustaris quibus nigra est cauda." Included by TAVERNER in his *Translations from Erasmus*, fo. 70, with the rendering, "Taste not of thynges that haue blacke tayles," and the comment, "That is to say, medle nat with naughtye felowes and suche as haue blacke and difamed maners."

One should abstain from the taste of those things that haue blacke tayles: That is we must not use the company of those whose corrupt manners doe as it were make their lyfe blacke.

JOHN LYLY, *Euphues and His Ephoebus* (Arber), p. 148. (1579) Quoted as a saying of Pythagoras.

<sup>10</sup> Better to be beaten than in bad company.

JOHN RAY, *English Proverbs*, p. 2. (1670)

<sup>11</sup> One may be sure that one who frequents the company of the wicked is as wicked as the others.

UNKNOWN, *Niti Sastras (Moral Stanzas)*. (c. 1250)

#### V—Evil Communications Corrupt Good Manners

<sup>12</sup> Two dry logs will set a green one on fire.

*Babylonian Talmud: Sanhedrin*, fo. 83a. (c. 450) Bad company spreads infection. FRANKLIN, *Poor Richard*, 1755, says, "Two dry sticks will burn a green one."

As a dead coale, laied to a lively, kindleth: so a naughty person meeting in companie with the good, partaketh with their conditions.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 44. (1574) Pettie, tr.

<sup>13</sup> Ill egging [urging] makes ill begging.

WILLIAM CAMDEN, *Remains*, p. 325. (1605) Quoted by RAY, p. 84 (1670) who explains.

"Evil persons by enticing and flattery, draw on others to be as bad as themselves." W. G. SMITH, *Oxford Dictionary of Proverbs*, suggests that the more probable meaning of the saying is that the man who cannot insist on getting a dole is an unsuccessful beggar.

<sup>1</sup> Who serveth a feloun is yvel quit.

CHAUCER (?), tr., *Romaunt of the Rose*, l. 3146. (c. 1400) RAY, *Proverbs*, p. 412, expands this to, "If we would avoid a mischief, we must not be very kind and familiar with an evil man," giving it as a Hebrew proverb. The Germans say, "Mitgefangen, mitgehangen (Caught with, hanged with). Another form is, "Mitgegangen, mitgefangen, mitgehangen" (Going with, caught with, hanged with). The fact that theft is the crime probably referred to indicates that the proverb is a very old one. The Dutch say, "Bad company," said the thief, as he went to the gallows between the hangman and a monk."

<sup>2</sup> Company makes cuckolds.

JOHN CLARKE, *Paroemiologia*, p. 152. (1639)  
FULLER, *Gnomologia*. No. 1132. (1732)

<sup>3</sup> Il company is that, that bringes many to the gallows. (La mala compagnia i quella, che mena molti alla forca.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

Who sleepeth with dogges, shal rise with fleas.

JOHN FLORIO, *Firste Fruites*, fo. 29. See under Doc.

Go with mean people and you think life is mean.  
EMERSON, *Representative Men: Plutarch*. (1850)

<sup>4</sup> As one reprooved him for that hee used the companie of lewde and naughtie persons: The Sunne (sayth Diogenes) shyneth and spreadeth its beames on uncleane places, and yet never defileth it selfe. And as another reproched him for the like, hee answered, The Phisitions are all day with the sicke, and yet are not infected: and in trueth ill conditions take no holde of an honest minde, and a vertuous man waxeth not worse for being in companie with the wicked.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 52. (1574) Pettie, tr.

<sup>5</sup> The proverb says, Who fights with durty foes, Must needs be soyl'd, admit they win or lose.  
SIR JOHN HARINGTON, *Epigrams*. Bk. ii, No. 36. (1618)

If you wrestle with a Collier, you will get a Blotch.

THOMAS FULLER, *Gnomologia*. No. 2802. (1732)

<sup>6</sup> Keep not ill men company, lest you increase the number.

GEORGE HERBERT, *Jacula Prudentum*. No. 316. (1640)

<sup>7</sup> The grape gets its purple tinge from looking at another grape. (Uvaeque conspecta livorem ducit ab uva.)

JUVENAL, *Satires*. Sat. ii, l. 81. (c. A. D. 120) A variant is, "Uva uvam videndo varia fit" (The grape changes its hue [ripens] by looking at another grape). The Persians say, "One plum gets its color by looking at another."

Live with a hangman, and you will never be rid of your cruelty; if an adulterer be your club-mate, he will kindle the baser passions. If you would be stripped of your faults, leave far behind you the patterns of the faults. (Numquam saevitiam in tortoris contubernio pones. Incident libidines tuas adulterorum sodalicia. Si velis vitiis exui, longe a vitiorum exemplis recedendum est.)

SENECA, *Ad Lucilium*. Epis. civ, sec. 21. (c. A. D. 65)  
The proverb-makers say, "If you live with a lame man, you will learn to limp." (δὲν χωλῷ παροικῆσης, ὑποσκάσεις μᾶθησιν.)

PLUTARCH, *Moralia: Education of Children*. Sec. 4A. (c. A. D. 95) Cited by ERASMUS, *Adagia*, i, x, 73, who gives the Latin, "Si iuxta claudum habites, subclaudicare discas"

Associate with the stout and you will become stout.

*Babylonian Talmud: Shebuoth*, fo. 47a. (c. 450)  
It is an olde Prouerbe that if one dwell the next doore to a cre[e]ple he will learne to halt; if one bee conversant with an hipocrit, he wil soone endeouour to dissemble.

JOHN LYL, *Euphues* (Arber), p. 131. (1579)  
As some diseases of the body are infectious, so the vices of the mind take from one to another, so that a drunkard draweth his companions to love wine, a Carpet knight corrupteth and effeminateth a valiant man: and so much force hath continual conversation, that oft times against our wils, we imitate the vices of others.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 44. (1574) George Pettie, tr.

It is certain that either wise bearing, or ignorant carriage, is caught as men take diseases, one of another: therefore let men take heed of their company.

SHAKESPEARE, *II Henry IV*. v, 1, 84. (1598)  
Falstaff moralizing.

The rotten apple spoils his companion.

FRANKLIN, *Poor Richard's Almanack*, 1736.

Follow the owl, and she will lead thee to a ruined place.

BURCKHARDT, *Arabic Proverbs*. No. 65. (1817)  
He who squeezes in between the onion and the peel, picks up its stink.

BURCKHARDT, *Arabic Proverbs*. No. 93.  
He who goes into a mill comes out powdered. (Wer in die Mühle geht, der wird bestäubt.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 338. (1856) A German proverb. The Germans also say, "Wer mit Katzen jagt, der fangt gern Maeuse" (He who lives with cats will get a taste for mice).

He who keeps company with a wolf will learn to howl.

ALFRED HENDERSON, *Latin Proverbs*, p. 408.

(1869) See under WOLF. There are many other variants. The Tamils say, "A calf that goes with a pig will eat excrement"; the Arabians, "Live with a singer and you'll learn to sing," and so on.

Near vermilion one gets stained pink. (Chin chu chē tzu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 31. (1875)

Near fish you'll stink. (Chin pao chē ch'ou.)

SCARBOROUGH, *Chinese Proverbs*. No. 32.

A man who lives in a lavatory gets used to filth.

LION FEUCHTWANGER, *Paris Gazette*, p. 535. (1940) Quoting a line from Pushkin.

1 Contagion is very dangerous in a crowd. (La contagion est tres dangereuse en la presse.)

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580)

2 An euyl felawe is like a tree kindeled, wherof the one branche setteth the other afiere.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 18. (1477)

3 One dog can defile a cistern filled with rose-water.

SADI, *Gulistan*. Ch. ii, Apologue 5. (c. 1258)

One crop of a tourd marrrth a pot of potage.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

One grain of rat dung will spoil a whole pan of rice. (Yi li lao shu shih ta 'huai yi kuo fan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2699. (1875)

4 Ill company is like a dog, who dirties those most whom he loves best.

SWIFT, *Thoughts on Various Subjects*. (1714)

5 Good men teach good; companionship with bad

Will but corrupt the good mind that you had. (ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάσκει· ἣν δὲ κακίαι συμμίσγῃς, ἀπολεῖς καὶ τὸν εὖντα νόον.)

THEOCNIS, *Elegies*. Frag. 35. (c. 600 B.C.)

Quoted by XENOPHON, *Symposium*, 4; *Memorabilia*, i, 2, 20.

He is not by nature of a bad disposition but has fallen into evil communications. (ὁμιλίαι κακαίς.)

PLATO, *The Republic*. Bk. viii, sec. 550B (c. 375 B.C.) Plato repeats the phrase in *Phaedrus*, 250A.

Communism with the bad corrupts good character. (φθειρουσιν ἥθῃ χρηστὴ ὁμιλία κακά.)

MENANDER, *Thais*. Frag. 218K. (c. 300 B.C.)

Quoting a fragment from Euripides (1013 Nauck).

Evil communications corrupt good manners. (φθειρουσιν ἥθῃ χρηστὰ ὁμιλία κακά.)

*New Testament*: I *Corinthians*, xv, 33. (A.D.

57) Paul is quoting the phrase from Menander, which was probably already a proverb when Menander used it. The *Vulgate* rendering is, "Corruptum mores bonos colloquia mala," but Erasmus, who cites the proverb (*Adagia*, i, x, 74), gives the Latin as "Corruptum mores bonos, colloquia

prava," and notes its use by Aristotle, Tertullian, Seneca, and others. It is included by TAVERNER in his *Translations from Erasmus*, fo. 28. with the rendering, "Naughtye communycacyons spyll good maners."

Just see what evil communications do. (Aspice quid faciant commercia.)

JUVENAL, *Satires*. Sat. ii, l. 166. (c. A.D. 120)

Worthless associations engender evil manners.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 301. (c. 1050)

Gude forgie me for swearing—but evil communication corrupteth good manners.

WALTER SCOTT, *The Pirate*. Ch. 30. (1821)

"Evil communications corrupt good manners"

... Jails, barracks, factories, do not corrupt by their walls, but by their condensed numbers.

COBBETT, *Advice to Young Men*. Ch. 5. (1829)

Evil communications corrupt good mutton.

GEORGE WILLIAM CURTIS, *Nile Notes of a Howadji*. Ch. 3. (1851)

The unrighteous penny corrupts the righteous pound.

H.G. BOHN, *Handbook of Proverbs*, p. 517. (1855)

Iniquitous intercourses contaminate proper habits.

LORD WILLIAM LENNOX, *Lacon*. (c. 1866)

A disposition of such sweetness that no evil communications could corrupt his good manners.

SOMERSET MAUGHAM, *Christmas Holiday*, p. 30 (1939)

## COMPARISON

6 To liken them to your auld-worl'd squad,

I must needs say comparisons are odd.

ROBERT BURNS, *Brigs of Ayr*, l. 177. (1786)

7 Purple must be compared with purple. (ῥομφύρα παρὰ τὴν πορφύραν διακρίετα.)

ERASMUS, *Adagia*. Chil. ii, cent. i, No. 74.

(1524) The Latin is, "Purpura iuxta purpuram diiudicanda." Erasmus cites another one, δοῦλοι πρὸ δοῦλου, δεσπότης πρὸ δεσπότης.

(A slave must be compared with a slave, and a master with a master)

8 Man, Woman, and Devil, are the three Degrees of Comparison.

THOMAS FULLER, *Gnomologia*. No. 3335. (1732)

9 Odyous of olde been comparisonis.

JOHN LYDGATE, *Debate Between the Hors, Shepe and Goose*, 204. (c. 1430)

Comparisons are odious.

JOHN FORTESCUE, *De Laudibus Legum Angliae*.

Ch. 19. (1471) GEORGE GASCOIGNE, *Poies*

(1575) BARNABE RICH, *Introduction to Pettie's Petite Pallace*. (1576) DONNE, *Elegies*,

viii. (c. 1600) HEYWOOD, *A Woman Kill'd With Kindness*, i, 2. (1607) BURTON, *Anatomy of Melancholy*, iii, iii, i, 2. (1621) HERBERT,

*Jacula Prudentum*. No. 720. (1640) SWIFT,

*Polite Conversation*. Dial. III. (1738) FIELDING,

*Joseph Andrews*, i, 16. (1742) etc., etc

Comparisons should seeme odious.

JOHN LYLY, *Euphues* (Arber), p. 68. (1579)



I dare not infer comparisons because they be odious.

ROBERT GREENE, *The Carde of Fancie*. (1587)  
Comparisons are odorous.

SHAKESPEARE, *Much Ado about Nothing*, iii, 5, 18. (1598)

All comparisons are odious. (Toda comparacion es odiosa.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 23. (1615)

The French say, "Toute comparaison est odieuse"; the Italians, "I paragoni son tutti odiosi."

Comparisons bee ever harsh, and most times odious.

ROBERT SANDERSON, *Sermons*, 36. (1635)

Not making odious comparisons.

FULLER, *The Holy State*. Bk. ii, ch. 9. (1642)  
Take heed that thou make no comparisons, and if any body happen to be praised for some brave act, or virtue, praise not another for the same virtue in his presence, for every comparison is odious.

FRANCIS HAWKINS, *Youth's Behaviour*, VI, 1663.  
Thus on Comparison you see,  
In every Instance they agree.

THOMAS SHERIDAN, *A New Simile for the Ladies*, I. 77. (1732) In a note, Sheridan adds: "I hope none will be so uncomplaisant to the Ladies as to think these Comparisons odious."

We own your verses are melodious,  
But such Comparisons are odious.

SWIFT, *Answer to a Scandalous Poem*, I. 179. (1732)

Poor Satan will think the Comparison odious;  
I wish I could find him out one more com-  
m odious.

SWIFT, *On the Irish Bishops*, I. 11. (1732)

Comparisons are odious, because they are im-  
pertinent . . . making one thing the standard  
of another which has no relation to it.

HAZLITT, *Table-Talk*. Pt. i, ch. 11. (1822)

Many men . . . forgetting that "comparisons  
are odious," are never happy but in detecting  
infelicities.

S. R. HOLE, *Little Tour in Ireland*. Ch. 14. (1859)  
Nuremburg is excellent—and comparisons are  
odious; but I would give a thousand N's for one  
ray of Verona.

HENRY JAMES, *Letters* Vol. i, p. 32. (1872)

1  
Comparisons make enemies of our friends.  
(ἐχθρούς ποιοῦσι τοὺς φίλους αἱ συγκρίσεις.)

PHILEMON, *Fabulae Incerta*. Frag. 17. (c. 300 B.C.)  
Comparisonis do offtime greate grievance.

JOHN LYDGATE, *Bochas*. Bk. iii, ch. 8. (c. 1440)

2  
No man is happy but by comparison.

THOMAS SHADWELL, *The Virtuoso*. Act II. (1676)  
Comparison, more than Reality, makes Men  
happy or wretched.

THOMAS FULLER, *Gnomologia*. No. 1133. (1732)  
It is Comparison that makes men happy or  
miserable.

THOMAS FULLER, *Gnomologia*. No. 5071. (1732)  
Nothing is good or bad, but by Comparison.

THOMAS FULLER, *Gnomologia*. No. 3966.

Nothing is good or ill but by comparison.

MRS. FRANCES SHERIDAN, *The Discovery*. Act  
iv, sc. 1. (1763)

3  
No caparisons, miss, if you please. Caparisons  
don't become a young woman.

SHERIDAN, *The Rivals*. Act iv, sc. 2. (1775)

4  
There's no comparing the windflower with the  
rose. (οὐδ' ἀνεμώνα πρὸς ῥόδα.)

THEOCRITUS, *Idylls*. No. v, l. 92. (c. 270 B.C.)

Comparing the bee with the grasshopper. (τέττιγι  
τὴν μέλιτταν συγκρίνει.)

DIOGENIANUS, *Adagia*, i, 15. (c. A.D. 125) Quot-  
ing Lucian. Diogenianus cites many other  
such comparisons, among them, καρκίνους  
δασύποδι συγκρίνει (Comparing crabs with  
a hare); κώνωπα ἐλέφαντι παραβάλλειν  
(Comparing a mosquito with an elephant),  
αὐλὸν σάλπιγγι συγκρίνει (Comparing the  
flute with the trumpet).

Comparing the cat with Athena. (Ἀθῆνα τὸν  
αἴλουρον.)

ZENOBIUS, *Adagia*, ii, 25. (c. A.D. 130)

Hyperion to a satyr.

SHAKESPEARE, *Hamlet*, i, 2, 140. (1600)

5  
Knowing pups are like dogs and kids like  
goats,

So used I to compare great things with small  
(Sic canibus catulos similis, sic matribus  
haedos

noram, sic parvis componere magna sole-  
bam.)

VERGIL, *Eclogues*. No. i, l. 23. (37 B.C.)

If we may compare small things with great  
(Si parva licet componere magnis.)

VERGIL, *Georgics*. Bk. iv, l. 176. (29 B.C.)

To compare Great things with small.

MILTON, *Paradise Lost*. Bk. ii, l. 921. (1667)

## COMPASSION

See also Pity

6  
Compassion will cure more sins than con-  
demnation.

HENRY WARD BEECHER, *Proverbs from Plym-  
outh Pulpit*. (1887)

7  
Compassion breathes along the savage mind.  
BYRON, *Don Juan*. Canto viii, st. 106. (1820)

8  
O'er friendless grief Compassion shall awake.  
And smile on innocence, for Mercy's sake!

THOMAS CAMPBELL, *The Pleasures of Hope* Pt  
ii, l. 455. (1799)

9  
Whoso hath this world's good, and seeth his  
brother have need, and shutteth up his bowels  
of compassion from him, how dwelleth the  
love of God in him? (κλεῖσθαι τὰ σπλάγχνα.)

*New Testament: I John*, iii, 17. (c. A.D. 60)

The *Vulgate* is, "Clauferit viscera."

One must tighten one's belt over one's bowels  
of compassion.

THAYER, *Plain Case of Murder*, p. 19. (1944)

- 1 The wretched have no compassion.  
SAMUEL JOHNSON, *Letters*, ii, 215. (c. 1776)
- 2 Compassion is the fellow-feeling of the unsound.  
SHAW, *Maxims for Revolutionists*. (1903)
- 3 Wide and sweet and glorious as compassion.  
A. C. SWINBURNE, *Dunwich*. Pt. i, st. 8. (1878)

## COMPENSATION

See also Sweet and Sour

- 4 To buy the swamp with the salt. (τὸ ἔλος πρίσθαι καὶ τοὺς ἄλας.)  
ARISTOTLE, *Art of Rhetoric*. Bk. ii, ch. 23, sec. 15. (c. 330 B. C.) Quoted as a proverb, meaning to take the bad with the good.
- The cabbage is torn out together with the weeds.  
*Babylonian Talmud: Baba Kamma*, fo. 92a. (c. 450)
- 5 If thou hast more water, put in more flour.  
*Babylonian Talmud: Berachoth*, fo. 62a. (c. 450)
- To two measures of dates, one measure of stones.  
*Babylonian Talmud: Joma*, fo. 79b.
- In two Cabs of dates there is one Cab of stones.  
JOHN RAY, *Adagia Hebraica*, p. 406. (1678)  
"The meaning," Ray explains, "is that there is much evil mingled with the good which is found in the world."
- Two Kabs of dates—one Kab of stones and more.  
There is no such thing as unalloyed pleasure.  
A. COHEN, *Ancient Jewish Proverbs*, p. 35. (1911) The Kab is a dry measure.
- 6 If a Sickness invades a City, it turns to the Profit of Physicians; if a Conflagration lays a great part of a City in Ashes, or a Tempest destroys a Navy, it helps Builders to a good Stroke of Work. So that Unius dispendium alterius est compendium [The expense of one is the saving of another], as say the Latins; and A quelque chose malheur est Bonne [Sometimes bad luck is good luck], the French.  
NATHAN BAILEY, *Divers Proverbs*, p. 3. (1721)
- 7 Night brings out stars as sorrow shows us truths.  
P. J. BAILEY, *Festus: Water and Wood*. (1839)
- 8 Were it not for pottery broken there would be no demand for new.  
J. L. BURCKHARDT, *Arabic Proverbs*. No. 577. (1817) Misfortunes sometimes have good consequences. The Spanish say, "It was for my good I broke my leg"; the French, "Ill luck is good for somebody"; the Italians, "Great good is born of great evil"; the Arabs, "The misfortunes of some people are advantageous to others"; the Telugus, "The lady who found the ring was as glad as the lady who lost it was sorry."

- 9 When the sun sets, the moon rises; when the moon sets, the sun rises.  
S. G. CHAMPION, *Racial Proverbs*, p. 378. (1938) A Chinese proverb. They also say, "If one door shuts another will open."
- 10 Eek whyt by blak, by shame eek worthinesse, Ech set by other, more for other semeth.  
CHAUCEUR (?), *Troilus and Criseyde*, Bk. i, l. 642. (c. 1380)  
Ther is a lawe that says thus,  
That gif a man in a point be y-greved,  
That in another he sal be releved.  
CHAUCEUR, *The Reves Tale*, l. 260. (c. 1386)
- 11 Kind day comes after night, toil after sleep. (Alma dies noctem sequitur somnosque labores.)  
COLUMBANUS, *Carmen Monostichon*, l. 38. (c. A. D. 600)
- 12 No corne without some chaffe.  
RANDLE COTGRAVE, *Dictionary: Paille*. (1611)  
See under CORN.
- 13 After Sun-shine comes a Cloud; after fair Weather comes foul; after Joy comes Sorrow. . . . The Sun shines bright after dark Clouds.  
OSWALD DYKES, *English Proverbs*, p. 204. (1709) See SUN: SUN AND RAIN.
- 14 Forever and ever it takes a pound to lift a pound.  
R. W. EMERSON, *Lectures and Biographical Studies: Aristocracy*. (1849)  
Evermore in the world is this balance of beauty and disgust, magnificence and rats.  
EMERSON, *Considerations by the Way*. (1860)
- 15 Good for the Liver may be bad for the Spleen.  
THOMAS FULLER, *Gnomologia*. No. 1711. (1732)
- 16 Everie commoditie, bringeth with it a discommoditie.  
STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 29. (1574) After the unidentified early Latin proverb, "Omnis commoditas sua fert incommoda secum."
- Every commodity hath a discommodity annexed unto it.  
GEORGE PETTIE, *Petite Pallace*, p. 59. (1576)  
As the Poet saith, Ther is no light without darknesse, no vertue without vice, no shadowe without a bodye, no commoditie without a discommoditie.  
JOHN FLORIO, *Firste Fruites*, fo. 57. (1578)  
Every commodity hath its discommodity.  
BRIAN MELBANCKE, *Philotimus*, sig. E1. (1583)  
No convenience without its inconvenience.  
WILLIAM WALKER, *Paroemiologia*, p. 36. (1672)  
There's no inconvenience but has its convenience. said Betty, giving me proverb for proverb.  
SAMUEL RICHARDSON, *Clarissa*, ii, 110. (1748)  
There never was a conweniency without an ill conweniency.  
L. T. JENNINGS, *Field Paths*. Ch. 21. (1877)

<sup>1</sup> When grasshoppers are so plenty as to make pastures poor, gobblers grow fat.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 6. (1843)

If the hide is thick on the ribs, it's thin on the flanks.

T. C. HALIBURTON, *Wise Saws*. Ch. 13.

<sup>2</sup> So much as there is of the more, so much there is of the less.

SIR ARTHUR HELPS, *Friends in Council*. Ser. ii, ch. 10. (1847) A Spanish proverb.

<sup>3</sup> After a storm comes a calm.

MATTHEW HENRY, *Commentaries: Acts*, ix. (1710) See under STORM.

After a typhoon there are pears to gather up.

S. G. CHAMPION, *Racial Proverbs*, p. 380. (1938)

<sup>4</sup> Every path hath a puddle.

GEORGE HERBERT, *Jacula Prudentum*. No. 217. (1640) See under PATH.

<sup>5</sup> The longer forenoone, the shorter after noone.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 13. (1546)

<sup>6</sup> Give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (Darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro spiritu moeroris.)

*Old Testament: Isaiah*, lxi, 3. (c. 900 B. C.)

<sup>7</sup> After a flowe, an ebbe folweth ay.

JOHN LYDGATE, *Troy Book*. Bk. ii, l. 2013. (c. 1420) See under TIDE.

<sup>8</sup> The foule Toade hath a faire stone in his head, the fine golde is found in the filthy earth: the sweet kernell lyeth in the hard shell.

JOHN LYLY, *Euphues* (Arber), p. 53. (1579) Achilles speare could as wel heale as hurt, the scorpion though he sting, yet he stints the paine, though the hearb Nerius poyson the Sheepe, yet is a remedy to man against poyson, though I have infected some by example, yet I hope I shall comfort many by repentaunce.

JOHN LYLY, *Euphues*, p. 107.

Earth bringeth forth as well Endiue to delight the people, as Hemlocke to endaunger the patient, as wel the Rose to distil, as the Nettle to sting, as wel the Bee to giue Hunny, as the Spyder to yeeld poyson.

JOHN LYLY, *Euphues*, p. 107.

Daunger and delight growe both vppon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one border.

JOHN LYLY, *Euphues and His England*, p. 226.

<sup>9</sup> No way so smooth but it has some rub.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 364. (1710)

There will be rubs in the smoothest road.

WALTER SCOTT, *Kenilworth*. Ch. 16. (1821)

Take the rough with the smooth.

BERNARD SHAW, *Mrs. Warren's Profession*. Act ii. (1893) See under ROUGHNESS.

<sup>10</sup> I see & I sigh, and sorow to see, that there is no clothe so fine but moathes will eate it, no yron so harde but rust will fret it, no wood so sounde but wormes will putrifie it, no mettall so course but fire will purifie it, nor no Maide so free but love will bring her into thraldome and bondage.

GEORGE PETTIE, *Petite Pallace: Cephilus and Procris*, p. 188. (1576) A succession of proverbs. On p. 23 (Hartman, ed.), Pettie has: "The Moath which most of all eateth the best cloath." See under MOTH for other examples. The iron simile is drawn from Erasmus. See under IRON. The one referring to wood seems to be original with Pettie. Lyly copied it in his *Euphues*, p. 58.

<sup>11</sup> Ther was neuer ioye withoute sorowe, nor neuer light without derkenesse, nor neuer rest withoute labour, nor assemble withoute departing.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 51. (1477) Quoting Socrates

<sup>12</sup> Wherever there is a rose there is a thorn, with wine is intoxication, a serpent is coiled over a treasure, and where there are royal pearls there are also devouring monsters.

SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258) Who would have friends a foe's hate must sustain;

Linked are snakes, gold; thorns, flowers; joy, pain.

SADI, *Gulistan*, vii, 19. (c. 1258) Eastwick. tr. Vnder the Cristal yse, is the daungerous myre; within the wrought wall, is the cursed serpent nourished: within the white tooth, doth the importune woorme fret.

JOHN FLORIO, *Firste Fruits*, fo. 85. (1578) Quoting Antonio Guevara.

<sup>13</sup> Day follows on the murkiest night, and, when the time comes, the latest fruits will ripen (Tag wird es auf die dickste Nacht, und, kommt die Zeit, so reifen auch die spät'sten Früchte.)

SCHILLER, *Die Jungfrau von Orleans*. Act iii. sc. 2. (1800)

<sup>14</sup> There is no evil without its compensation (Nullum sine auctoramento malum est.)

SENECA, *Ad Lucilium*. Epis. lxi, sec. 4. (c. A. D. 65) Quoted by MONTAIGNE, *Essays*, ii, 20.

<sup>15</sup> Them ez wants, must choose.

Them ez hez, must lose.

Them ez knows, won't blab.

Them ez guesses, will gab.

Them ez borrows, sorrows.

Them ez lends, spends.

Them ez gives, lives.

Them ez keeps dark, is deep.

Them ez kin earn, kin keep.

Them ez aims, hits.

Them ez hez, gits.

Them ez waits, win.

Them ez will, kin.

EDWARD ROWLAND SILL, *A Baker's Duzzen Uv Wize Saws*. (1880)

1 All larks must grow a crest. (πάσαις κορυδαλλίσαι χρὴ λόφον ἐγγενέσθαι.)

SIMONIDES, *Fragments*. Frag. 68, Bergk, iii, 418. (c. 650 B.C.) As quoted by PLUTARCH, *Moralia*, 809B. That is, there is a drawback in everything, every sweet has its sour, or, as Plutarch goes on to say, "Every public career bears its crop of enmities."

Where there's a teat, there's a tumor. (Ubi uber, ibi tuber.)

APULEIUS, *Florida*, 359. (c. A.D. 150) One of the "purple passages" preserved by Apuleius himself from a series of his lectures on philosophy.

No weale without woe.

JOHN FLORIO, *First Fruites*, fo. 33. (1578) A variation is, "No joy without alloy," or "No joy without annoy." See under JOY AND SORROW. The French say, "Nul vie sans peine" (No life without pain); the Danes say, "Every day has its night, and every weal its woe."

As therefore the sweetest Rose hath his prickell, the finest veluet his bracke, the fairest flower his branne, so the sharpest wit hath his wanton will, and the holiest head his wicked way.

JOHN LYL, *Euphuus* (Arber), p. 33. (1579)

Every medal has its reverse. (Ogni medaglia ha il suo rovescio.)

MONTAIGNE, *Essays*. Bk. iii, ch. 11. (1595)

Quoting an Italian proverb. See under MEDAL.

No gold without some dross.

RANDIE COTGRAVE, *Dictionary: Or*. (1611)

DRAXE, *Bibliotheca*, p. 62, has, "No silver without his dross"; DICKENS, *Our Mutual Friend*, bk. ii, ch. 7, "There's no gold without its alloy."

Every light has its shadow.

UNKNOWN, *Politeuphuia*, p. 262. (1669)

Every gap has its bush.

JOHN RAY, *English Proverbs*, p. 254. (1678)

Every Bean hath its Black.

OSWALD DYKES, *English Proverbs*, p. 103.

(1709) "No Man was ever yet born of Woman without some Imperfections," Dykes comments. "It is as natural for all Men to offend sometimes, as it is for every Bean to have a black Eye."

There was never a good town but had a mire at one end of it.

JAMES KELLY, *Scottish Proverbs*, p. 312. (1721)

"The deficiency and unsatisfactoriness of every created being," Kelly comments, "has given occasion to this, and many other proverbs."

No Garden without its Weeds.

THOMAS FULLER, *Gnomologia*. No. 3376. (1732) See under GARDEN.

No wood without bark.

FRANKLIN, *Poor Richard's Almanack*, 1741.

No by-path without its pitfall. (No hay atajo sin trabajo.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 226. (1856) A Spanish proverb. A similar one is, "Quien deja el camino real por le vereda, piensa atajar, y rodea" (He who leaves the highway for the byway, thinks to shorten his road, but makes it longer).

No wheat without chaff. (Non est triticum sine paleis.)

ALFRED HENDERSON, *Latin Proverbs*, p. 276.

(1869) COTGRAVE, *Dictionary: Paille*, has, "No corne without some chaffe." See under CORN. There are many variations: "No house without mouse"; "No throne without thorn"; and so on. The Dutch say, "Geen huis of t' heeft zijn kruis" (No house but has its cross). BRADY, *Varieties of Literature*, p. 37, notes another: "Every gran hath its bran."

In every pomegranate a decayed pip is to be found. (Omni malo punico inest granum putre.)

ALFRED HENDERSON, *Latin Proverbs*, p. 306.

(1869) "Even the sun has its spots."

No land without stones, Or meat without bones.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 120.

You may kill the wasp but he leaves his sting behind.

ALEXINA OGILVIE, *Profitable Proverbs*. (1923)

HONEY IS SWEET BUT THE BEE STINGS, see under BEE.

EVERY GAIN HAS ITS LOSS, see GAIN AND LOSS

EVERY GOOD HAS ITS EVIL, see GOOD AND EVIL

EVERY JOY HAS ITS SORROW, see JOY AND SORROW

EVERY PLEASURE HAS ITS PAIN, see PAIN AND PLEASURE.

EVERY ROSE HAS ITS THORN, see ROSE AND THORN.

EVERY SWEET HAS ITS SOUR, see SWEET AND SOUR.

2 When a thing brings many advantages, it is only fair to put up with its disadvantages. (Multa ex quo fuerint commoda, eius incommoda aequomst ferre.)

TERENCE, *Hecyra*, l. 840. (165 B.C.)

Who will eat the kernel of the nut must break the shell.

JOHN GRANGE, *The Golden Aphroditis*. (1577)

He who wishes a fire must put up with the smoke. (Chi vuol fuoco, ha da patir il fumo.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,

p. 192. (1856) An Italian proverb. The Germans and French have the same: "Wer Feuer haben will, muss den Rauch leiden": "Qui veut du feu, supporte le fumée."

He that would have eggs must endure the cackling of hens.

JOHN RAY, *English Proverbs*, p. 120. (1670)

JAMES KELLY, *Scottish Proverbs*, p. 223 gives a variant, "I would not have your cackling for your egg, I would not have your trouble and noise for all the advantage you bring me."

3 It is never so cold but it melts somewhere . . . It is always melting and freezing at the same time when icicles are formed.

H. D. THOREAU, *Winter*, 24 Dec., 1850.

Under the coarsest rind the sweetest meat.

H. D. THOREAU, *Early Spring in Massachusetts*, 28 March, 1856.

Between the hard crust of the lobster is found a delectable and luscious food.

O. HENRY (W. S. PORTER), *Between Rounds*. (1906)

1 Every balance hath its counterpoise.

TORRIANO, *Piazza Universale*, p. 53. (1666)

Every Scale hath its Counterpoise.

THOMAS FULLER, *Gnomologia*. No. 1458. (1732)

2 One plucked, another fills its room  
And burgeons with like precious bloom.

(Primo avolso non deficit alter aureus, et simili frondescit virga metallo.)

VERGIL, *Aeneid*. Bk. vi, l. 143. (19 B.C.)

3 There's no deepe Valley, but neere some great Hill.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act iii, sc. 5. (1614) See under MOUNTAIN.

4 After drogt commyth rayne.

WRIGHT AND HALLIWELL, eds., *Reliquiae Antiquae*, i, 323. (c. 1450)

After a drought there fallyth a showre of rayne.

JOHN SKELTON, *Magnyfycence*, l. 12. (1529)

5 The hurtful ne'er without some good was born:  
The stones that mar the hill will grind the corn.

UNKNOWN, *Book of Songs (Shiking)*. Pt. ii.

Bk. iii. *Moral Lessons*. (c. 600 B.C.) Legge, tr.

6 Every white will have its black  
And every sweet its sour.

UNKNOWN, *Sir Caudine*. (c. 1450) See under SWEET AND SOUR.

## COMPETITION

See also Rivalry

7 By competition the total amount of the supply is increased, and by increase of the supply a competition in the sale ensues, and this enables the consumer to buy at lower rates. Of all human powers operating on the affairs of mankind, none is greater than that of competition.

HENRY CLAY, *Speech*, U. S. Senate, 2 Feb., 1832. The battle of competition is fought by cheapening of commodities.

KARL MARX, *Capital*. Pt. ii, ch. 13. (1867)

8 Thou shalt not covet: but tradition  
Approves all forms of competition.

A. H. CLOUGH, *The Latest Decalogue*. (1849)

9 Never compete. Every competition damages the reputation. (Nunca competir. Toda pretension con oposicion daná el crédito.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 114. (1647)

10 The only competition worthy a wise man is with himself.

MRS. ANNA JAMESON, *Memoirs and Essays: Washington Allston*. (1846)

11 Competition is as wholesome in religion as in commerce.

W. S. LANDOR, *Imaginary Conversations: Martin and Jack*. (c. 1825)

Industry can be saved only by itself; competition is its life. (L'industrie ne peut être sauvée que par elle-même; la concurrence est sa vie.)

BALZAC, *The Country Doctor*. Ch. 1. (1833)

Competition is the life and soul of business.

V. S. LEAN, *Collectanea*, iii, 442. (1903)

Competition is the life of cocottes.

JAMES HUNEKER, *Painted Veils*, p. 235. (1920)

COMPETITION MAKES A HORSE-RACE, see under HORSE.

## COMPLAINT

12 A good complaint is better than a wrong payment. (Más vale buena queja que mala paga.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

It is better to complain to some purpose, than to lose your money by paying it wrongly.

13 He gan to grucche and blamed it a lyte.

CHAUCER, *Canterbury Tales: The Reeve's Prologue*, l. 9. (c. 1386)

14 He just got into that habit of bellyaching around.

JAKE FALSTAFF, *Jacoby's Corners*, p. 97. (1938)

15 A tarrowing [complaining] bairn was never fat.

DAVID FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595) "Grumbling makes the loaf no larger"; "Growling will not make the kettle boil"

16 He that always complains, is never pitied.

THOMAS FULLER, *Gnomologia*. No. 2038. (1732)

17 Never complain. (Nunca quejarse.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 129. (1647)

18 All complain.

HERBERT, *Jacula Prudentum*. No. 752. (1640)

19 Still whining? I'll see that you have something to whine over. (Etiamnum ploras? iam curabo, fatum tuum plores.)

PETRONIUS, *Satyricon*. Sec. 75. (c. A.D. 60)

Heraclitus the whiner. (Heraclitus le pleurart.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 1. (1548)

A achwyno heb achos; gwneler achos iddo. (A complainer without cause, give him cause to complain.)

FRANKLIN, *Poor Richard's Almanack*, 1743.

- <sup>1</sup> To complain about anything is a crime in a plebeian. (Palam mutire plebio piaculum est.)  
 PHAEDRUS, *Fables*. Bk. iv, fab. 25. (c. 25 B.C.)  
 What boots complaint, when there's no remedy?  
 THOMAS KYD, *The Spanish Tragedie*. Act i, sc. 4. (c. 1589)

## COMPLIMENT

See also Flattery, Praise

- <sup>2</sup> Compliments cost nothing, yet many pay dear for them.  
 THOMAS FULLER, *Gnomologia*. No. 1135. (1732)  
 Compliments cost nothing, but may be dearly bought.  
 F. E. HULME, *Proverb Lore*, p. 223. (1902)  
<sup>3</sup> A compliment is usually accompanied with a bow, as if to beg pardon for paying it.  
 J. C. AND A. W. HARE, *Guesses at Truth*. (1827)  
<sup>4</sup> We sometimes make use of envenomed compliments which reveal by contrast in the objects of our eulogy faults we dare not expose in any other way. (Nous choisissons souvent des louanges empoisonnées, qui font voir par contre-coup en ceux que nous louons des défauts que nous n'osons découvrir d'une autre sorte.)  
 LA ROCHEFOUCAULD, *Maximes*. No. 145. (1665)  
<sup>5</sup> Tedious wast of time to sit and hear  
 So many hollow complements and lies.  
 MILTON, *Paradise Regain'd*. Bk. iv. l. 123. (1671)  
 I have heard say that complimenting is lying.  
 SWIFT, *Polite Conversation*. Dial. i. (1738)  
 Light coin, the tinsel clink of compliment.  
 TENNYSON, *The Princess*. Pt. ii, l. 41. (1847)  
 The accuracy of compliment is not that of algebra.  
 W. C. BROWNELL, *French Traits*. (1889)

- <sup>6</sup> One complementarie Letter asketh another.  
 THOMAS NASHE, *Have With You to Saffron-Walden*, fo. S2. (1596)  
 My Lord Chancellor returned the compliment with much civility.  
 WILLIAM TEMPLE, *Essex Papers*, p. 119. (1673)  
 There's compliments you can return, and there's compliments you can't.  
 MICHAEL INNES, *Daffodil Affair*, p. 50. (1942)

- <sup>7</sup> This was really a compliment to be pleased with—a nice little handsome pat of butter made up by a neat-handed Phillis of a dairy-maid instead of the grease fit only for cart-wheels which one is dosed with by the pound.  
 WALTER SCOTT, *Diary*, 18 Nov., 1826. On having been complimented by Frances Burney.

- <sup>8</sup> Farewell compliment!

SHAKESPEARE, *Romeo and Juliet*, ii. 2. 88. (1595)  
 Manhood is melted into courtesies, valour into compliment.

SHAKESPEARE, *Much Ado about Nothing*, iv, 1, 321. (1598)

- 'Twas never merry world  
 Since lowly feigning was called compliment.  
 SHAKESPEARE, *Twelfth Night*, iii, 1, 109. (1599)

- <sup>9</sup> Compliment—a thing often paid by people who pay nothing else.

HORATIO SMITH, *The Tin Trumpet*. (1836)  
 Compliments fly when gentlefolk meet.  
 R. L. STEVENSON, *St. Ives*. Ch. 28. (1894)  
 "When quality meet compliments pass" is another form.

- Compliments pass when beggars meet.  
 G. F. NORTHALL, *Folk Phrases*, p. 12. (1894)

- <sup>10</sup> [They] ready Compliments supply  
 On all Occasions, cut and dry.

JONATHAN SWIFT, *The Furnilure of a Woman's Mind*, l. 13. (1727)

- Banging compliments backward and forward: it looked like two asses scrubbing one another.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

- <sup>11</sup> You play the wire-drawer with her commendations.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act i, sc. 1. (1614)

- <sup>12</sup> Women are never disarmed by compliments; men always are.

OSCAR WILDE, *An Ideal Husband*. Act iii. (1895)

- <sup>13</sup> I heartily wish you the Compliments of the Season.

THOMAS WROUGHTON, *Letter*, 24 Dec., 1766

## COMPROMISE

- <sup>14</sup> All government—indeed, every human benefit and enjoyment, every virtue and every prudent act—is founded on compromise and barter.

EDMUND BURKE, *Speech on Conciliation with America*, 22 March, 1775.

- All virtue is a compromise.

WILLIAM GODWIN, *The Inquirer*, i, i, 2. (1797)

- All great alterations in human affairs are produced by compromise.

SYDNEY SMITH, *Essays: The Catholic Question*. (a. 1845)

- The essence of politics is compromise.

MACAULAY, *History of England*. Ch. 10. (1849)

- <sup>15</sup> Every compromise was surrender and invited new demands.

R. W. EMERSON, *American Civilization*. (1849)  
 Everything yields. . . . The stiffest patriots falter and compromise.

EMERSON, *The Fortune of the Republic*. (1849)  
 Compromise is never anything but an ignoble truce between the duty of a man and the terror of a coward.

R. W. KAUFFMAN, *The Way of Peace*. (c. 1920)

- <sup>16</sup> A lean compromise is better than a fat lawsuit.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
 See under LAW.

<sup>1</sup> Life cannot subsist in society but by reciprocal concessions.

SAMUEL JOHNSON, *Letter to Boswell*, 1766.

<sup>2</sup> Man, a bear in most relations—worm and savage otherwise,—

Man propounds negotiations, Man accepts the compromise.

Very rarely will he squarely push the logic of a fact

To its ultimate conclusion in unmitigated act.

RUDYARD KIPLING, *Female of the Species*. (1911)

<sup>3</sup> Compromise makes a good umbrella but a poor roof.

J. R. LOWELL, *Democracy*. Address at Birmingham, England, 6 Oct., 1884.

<sup>4</sup> Heaven forbids, it is true, certain gratifications, but there are always ways and means of compounding such matters. (Le Ciel défend, de vrai, certains contentements; | Mais on trouve avec lui des accommodements.)

MOLIÈRE, *Le Tartuffe*. Act iv, sc. 5. (1664)

<sup>5</sup> [He] basely yielded upon compromise  
That which his noble ancestors achieved with blows.

SHAKESPEARE, *Richard II*, ii, 1, 253. (1595)

<sup>6</sup> Is not Compromise of old a god among you?  
A. C. SWINBURNE, *A Word from the Psalmist*. (1871)

## COMRADE

See also Fellowship

<sup>7</sup> A Comrade is a familiar male friend.

WILLIAM DAMPIER, *Voyages*. Vol. i, ch. 11. (1697)

<sup>8</sup> To have eaten from the same crib. (ἐκ τῆς αὐτῆς φάτνης ἰδνῶκεναι.)

EUBULUS, *Fragment*. (c. 375 B. C.)

We were like two kernels in one almond.

SADI, *Gulistan*. Ch. v, apol. 4. (c. 1258)

They cleave together like burs.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

See under BURR.

I was comerade to the Earl of Kildare, and slept both on one pillow.

SIR JOHN HARRINGTON, *Nugae Antiquae*, p. 33. (1599)

We were nurst upon the self-same hill.

JOHN MILTON, *Lycidas*, l. 23. (1637)

We get on like a house on fire.

NGAIO MARSH, *Death in Ecstasy*, p. 257. (1941)

Like two peas in a pod.

H. I. PHILLIPS, *On White or Rye*, p. 37. (1941)

They just "suited each other down to the ground."

P. C. WREN, *Uniform of Glory*, p. 135. (1941)

AS GREAT AS THE DEVIL AND DR. FOSTER, see under DEVIL.

AS GREAT AS INGLE-WEAVERS, see under THICK

<sup>9</sup> No whit less dear than a brother is a comrade

who has an understanding heart. (ἐπεὶ οὐ μὲν τι κασιγνήτοιο χεπέων | γίγνεται, ὅς κεν ἑταῖρος ἔων πεπνυμένα εἰδῇ.)

HOMER, *Odyssey*. Bk. viii, l. 585. (c. 850 B. C.)  
Comradship is a strangely potent tie. (τὸ συγγενὲς τοῖς δεινὸν ἢ θ' ὀμίλια.)

AESCHYLUS, *Prometheus Bound*, l. 39. (c. 470 B. C.)

<sup>10</sup> To no man make yourself too much a comrade. (Nulli te facias nimis sodalem.)

MARTIAL, *Epigrams*. Bk. xii, epig. 34. (A. D. 103)

See also under FAMILIARITY.

<sup>11</sup> Wood burns most bright when joined with other wood.

SADI, *Gulistan*. Ch. v, Apologue 10. (c. 1258)

<sup>12</sup> To be a comrade with the wolf and owl.

SHAKESPEARE, *King Lear*, ii, 4, 213. (1605)

<sup>13</sup> Comrades in many ways; whence the saw.  
"Messmate before a shipmate, shipmate before a stranger, stranger before a dog."

W. H. SMYTH, *Sailor's Word-Book*, 478. (1867)  
I remember a sailor reciting, "A messmate before a shipmate, a shipmate before a stranger, a stranger before a dog, but a dog before a soldier"

W. C. RUSSELL, *Romance of a Midshipman*. Ch. 14. (1898)

## CONCEIT

See also Egotism, Self-Love, Vain-glory, Vanity

<sup>14</sup> Conceit is the most incurable disease that is known to the human soul.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*. (1887)

<sup>15</sup> Conceited as Old Nick.

WALTER BESANT, *Children of Gibeon*. Bk. i. ch. 8. (1886)

<sup>16</sup> He who has heard but part of the truth thinks no one equal to himself.

CHUANG-TSZE, *Philosophy*. Ch. 1. (c. 400 B. C.)

Giles tr. Quoted as a common proverb.

He thinks himself no page's peer.

JAMES KELLY, *Scottish Proverbs*, p. 160. (1721)

He thinks nobody comparable to himself.

The French say, "Il se croit le premier moutardier du pape" (He thinks himself the first mustard-maker of the pope).

The greatest magnifying glasses in the world are a man's own eyes when they look upon his own person.

ALEXANDER POPE, *Letter to William Wycherley*, 23 June, 1705.

Every Sprat, now-a-days, calls itself a Herring.

THOMAS FULLER, *Gnomologia*. No. 1464. (1732)

They came to shoe the horses of the Pashá; the beetle stretched out its leg [to be shod].

J. L. BURCKHARDT, *Arabic Proverbs*, p. 58.

(1875) Quoted by SIR ALGERNON WEST, *Recollections*. Ch. 9. (1899)

THE FLY ON THE WHEEL, see under FLY.

<sup>1</sup> What fine lady hast thou been putting out of conceit with herself.

WILLIAM CONGREVE, *The Old Batchelour*. Act i, sc. 4. (1687)

Enough to put us out of conceit with such defenders.

BENJAMIN FRANKLIN, *Autobiography*. (1788)  
Out of conceit with our lot in life.

J. H. NEWMAN, *Parochial Sermons*, iv, 10. (1838)

<sup>2</sup> Every man has a right to be conceited until he is successful.

BENJAMIN DIERRELL, *The Young Duke*. (1831)  
The world tolerates conceit from those who are successful, but not from anybody else.

JOHN BLAKE, *Uncommon Sense*. (c. 1850)

<sup>3</sup> Thus when we fondly flatter our desires  
Our best conceits do prove the greatest liars.

MICHAEL DRAYTON, *The Barons' Wars*. Bk. vi, st. 94. (1596)

<sup>4</sup> I've never pity for conceited people, because I think they carry their comfort about with them.

GEORGE ELIOT (MARY ANN EVANS), *The Mill on the Floss*. Ch. 5. (1860)

<sup>5</sup> Safe screened by hills on either hand  
From winter storms and summer heat,  
There lies a silly little land—

The Country of Conceit.

ELLEN THORNEYCROFT FOWLER, *Concerning Isabel Carnaby*. Ch. 13, heading. (1900)

<sup>6</sup> Consait grows as natural as the hair on one's head, but is longer in comin' out.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 18. (1843)

<sup>7</sup> She thinkth her farthyng good syluer.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
She thinks her farthing as good silver as an others.

JAMES HOWELL, *Proverbs*, p. 4. (1659)

<sup>8</sup> Conceit . . . is to human character what salt is to the ocean; it keeps it sweet and renders it endurable.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 1. (1858)

<sup>9</sup> Conceit is the finest armour a man can wear.

JEROME K. JEROME, *Idle Thoughts of an Idle Fellow: On Being Shy*. (1889)

<sup>10</sup> His crest begins to rise. (Illi surgebant cristae.)

JUVENAL, *Satires*. No. iv, l. 69. (c. A. D. 120)  
He is blown up with conceit.

<sup>11</sup> However much good we hear of ourselves, we never learn anything new. (Quelque bien qu'on nous dise de nous, on ne nous apprend rien de nouveau.)

LA ROCHEFOUCAULD, *Maximes*. No. 303. (1665)

<sup>12</sup> Cease fancying yourself to be what you alone fancy yourself to be. (Desine iam tibi videri, quod soli tibi videris.)

MARTIAL, *Epigrams*. Bk. i, No. 41. (c. A. D. 85)

<sup>13</sup> Conceit . . . hath overthrowne many.

THOMAS MORLEY, *Introduction to Musicke*, p. 87. (1597)

<sup>14</sup> Seest thou a man wise in his own conceit? there is more hope of a fool than of him. (Vidisti hominem sapientem sibi videri? magis illo spem habebit insipiens.)

*Old Testament: Proverbs*, xxvi, 12. (c. 400 B. C.)

The phrase is repeated twice in *Proverbs*: "Wiser in his own conceit" (Sapientior sibi), xxvi, 16; "Wise in his own conceit" (Sapiens sibi), xxviii, 11.

Be not wise in your own conceits. (μὴ γίγασθε φρόνιμοι παρ' εαυτοῖς.)

*New Testament: Romans*, xii, 16. (c. A. D. 57)

The *Vulgate* is, "Nolite esse prudentes apud vosmetipsos."

Wise and wittye in hys owne conceyte.

UNKNOWN, *The Monk of Evesham*, p. 63. (1482)

Be not proud in youre awne consaytes.

MILES COVERDALE, *New Testament: Romans*, xii, 16. (1535)

Standing to miche in our own consaighes.

GEORGE JOYE, *Apology to Tindale*, p. 5. (1535)

The wise man admonisheth us, not to bee wise in our owne conceite, for that such wisdom is called divelish.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 93. (1574) Pettie, tr.

Standing too much in his owne conceite.

JOHN LYL, *Euphues* (Arber), p. 144. (1579)

To stand too much in mine owne conceite would gain me little.

JOHN LYL, *Euphues and His England*, p. 369.

By falling down in your own conceit, you are mounted higher in the opinion of all others.

BISHOP JOHN HACKET, *Scrinia Reserata*, i, 176 (c. 1665)

When Christian saw that the man was wise in his own conceit, he said to Hopeful whisperingly. There is more hope of a fool than of him.

JOHN BUNYAN, *Pilgrim's Progress*. Pt. i. (1678)

A drunkard does . . . fancy himself a king in his own conceit.

THOMAS BROWN, *Praise of Drunkenness*. (c. 1700)

<sup>15</sup> Conceited goods are quickly spent.

JOHN RAY, *English Proverbs*, p. 116. (1678)

<sup>16</sup> Conceit in weakest bodies strongest works.

SHAKESPEARE, *Hamlet*, iii, 4, 114. (1600)

Conceit is God's gift to little men.

BRUCE BARTON, *Conceit*. (c. 1925)

<sup>17</sup> Conceit—taking ourselves at our own valuation, generally about 50 per cent above the fair worth.

HORATIO SMITH, *Tin Trumpet*, 100. (1836)



## CONCLUSION

1 Who is free from self-conceit? The partridge sleeps with its feet upwards through fear of the sky falling.

UNKNOWN, *Hitopadesa*. (c. 1250) Dubois, tr. Take away the self-conceited and there will be elbow-room in the world.

BENJAMIN WHICHCOTE, *Moral and Religious Aphorisms*. (1753)

We can bear to be deprived of everything but our self-conceit.

WILLIAM HAZLITT, *Characteristics*. No. 421. (1823)

That hateful smirk of boundless self-conceit Which seems to take possession of the world.

ROBERT BROWNING, *Pippa Passes: Noon*. Pt. ii. (1841)

2 This is a short conclusion.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 885, (c. 1386)

O most lame and impotent conclusion!

SHAKESPEARE, *Othello*, ii. 1, 162. (1605)

This denoted a foregone conclusion.

SHAKESPEARE, *Othello*, iii. 3, 428.

A Foregone Conclusion.

W. D. HOWELLS. Title of novel. (1875)

It was almost a foregone conclusion.

C. B. ADAMS. *The Black Door*, p. 225. (1941)

3 If their eyes trie not conclusion.

They will not trust a strangers true reporting.

ROBERT CHESTER, *Love's Martyr*. (1601)

Unpeg the basket on the house's top.

Let the birds fly, and, like the famous ape,

To try conclusions, in the basket creep,

And break your own neck down.

SHAKESPEARE, *Hamlet*, iii. 4, 195. (1600)

Try no mad conclusions.

THOMAS D'URIEY, *Pills to Purge Melancholy*, iii, 314. (1719)

4 Let us hear the conclusion of the whole matter.

*Old Testament: Ecclesiastes*, xii. 13. (c. 900 B.C.) See under God.

What will be the conclusion of all this?

ROBERT BOLTON, *Comforting of Afflicted Consciences*, ix, 45. (1635)

5 Mak thou conclusion, or ende.

JOHN WYCLIF, *Ezekiel*, vii. 23. (1382)

Drawe to a conclusyoun.

OSBORN BOKENHAM, *Lyvys of Seyntys: Introduction*. (1447)

Warne him to make a conclusion.

MILES COVERDALE, *Ecclesiastes*, x. 14. (1535)

I think it high time to hasten to a conclusion.

ROBERT BOYLE, *Occasional Reflections*, p. 70. (1665)

We must then come to this inevitable conclusion.

JOHN BRIGHT. *Speech: Canada*, 23 March, 1865.

CONCORD, see Discord

CONDUCT, see Behavior, Manners

## CONFESSION

6 Open confession, open penance.

ROBERT ARMIN, *A Nest of Ninnies*, p. 46. (1608)

7 Whatever thou hast to thy discredit, be the first to tell it.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450)

8 May confession be a medicine to the erring. (Sit erranti medicina confessio.)

CICERO, *Ad O. Tavianum*. (43 B.C.)

Open confession is good for the soul.

JAMES KELLY, *Scottish Proverbs*, p. 270. BOHN, *Handbook of Proverbs*, p. 471. (1855) WALLING, *A Corpse by Any Other Name*, p. 96. (1943)

Confession may be good for the soul.

JAMES PAYN, *A Grape from a Thorn*. Ch. 39. (1881)

Confession is good for the soul.

CARLYN COFFIN, *Mare's Nest*, p. 107. (1941)

PERCIVAL WILDE, *Design for Murder*, p. 95. (1941)

That's open confession, but I don't know that it does my soul any good.

R. A. J. WALLING. *The Corpse with the Eerie Eye*, p. 141. (1942)

9 A generous Confession disarms Slander.

THOMAS FULLER, *Gnomologia*. No. 126. (1732)

10 Confession is the first step to repentance.

EDMUND GAYTON, *Festivous Notes on Don Quixote*, p. 66. (1654)

11 Blame not us but the proverb, Confess and be hanged.

CHRISTOPHER MARLOWE, *The Jew of Malta*. Act iv, sc. 2. (c. 1592)

Confesse and be hang'd, and so he was.

ANTHONY COPELEY, *Wits, Fittes and Fancies*, p. 148. (1594)

To confess and be hang'd for his labour. First to be hang'd, and then to confess.

SHAKESPEARE, *Othello*, iv. 1. 38. (1604)

I haue confest, and shal be hangd.

THOMAS DEKKER, *If It Be Not Good, the Diuel Is in It*. (1612)

The simple Earl was perswaded to confess . . . and so soon after found the Proverb true, "Confess and be beheaded."

THOMAS FULLER, *Worthies of England*, ii. 407. (1662)

After so simple a confession, . . . must he now be hang'd too to make good the proverb?

ANDREW MARVELL, *The Rehearsal Transposed* Pt. i. (1672)

Confess and be hanged is a most reverend proverb

WALTER SCOTT, *The Pirate*. Ch. 39. (1821)

Similarly, "An evil conscience breaks many a man's neck."

12 They shall confess their sin which they have done. (Confitebuntur peccatum suum.)

*Old Testament: Numbers*, v. 7. (c. 550 B.C.)

Confess your sins to one another. (Confitemini alterutrum peccata vestra.)

THE VENERABLE BEDE, *Commentary on the Epistle of James*. (c. 725) "Sub sigillo confessionis" (Under the seal of the confessional), is a medieval Latin phrase.

<sup>1</sup> I will confess; if it advantages in aught to own one's faults. (Confiteor, si quid prodest delicta fateri.)

OID, *Amores*. Bk. ii, eleg. 4, l. 3. (c. 13 B.C.) Confession is neigheore to innocence.

CHAU'ER, *Canterbury Tales: The Tale of Melibeus*, Sec. 67.

A fault confest were half amended.

SIR JOHN HARRINGTON, *Epigrams*. Bk. iii, No. 25. (1618) See under FAULT.

He's half absolved who has confessed.

<sup>2</sup> MATTHEW PRIOR, *Alma*. Canto ii, l. 22. (1709)

Confess yourself to heaven;

Repent what's past; avoid what is to come.

SHAKESPEARE, *Hamlet*, iii, 4, 149. (1600)

Confess thee freely of thy sin.

SHAKESPEARE, *Othello*, v, 2, 54. (1605)

<sup>3</sup> I own the soft impeachment.

R. B. SHERIDAN, *The Rivals*. Act v, sc. 3. (1775)

## CONFIDENCE

See also Self-Confidence, Trust

<sup>4</sup> Confident because of our caution. (δια τῆς εὐλάβειας θαρραλέος.)

EPICETUS, *Discourses*. Bk. ii, ch. 1, sec. 7. (c. A.D. 100) In the first section of the same chapter Epictetus says, "We should do everything both cautiously and confidently at the same time."

<sup>5</sup> You have no need to borrow Confidence.

THOMAS FULLER, *Gnomologia*. No. 5923. (1732)

<sup>6</sup> Confidence does more to make conversation than wit. (La confiance fournit plus à la conversation que l'esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 421. (1665)

<sup>7</sup> Confidence placed in another often compels confidence in return. (Habita fides ipsam plerumque obligat fidem.)

LIVY, *History*. Bk. xxii, ch. 22, sec. 14. (c. 10 B.C.) An expansion of the Latin proverb, "Fides facit fidem" (Confidence begets confidence). See also under TRUST.

<sup>8</sup> Confidence is wont to come slowly in matters of great moment. (Tarda solet magnis rebus inesse fides.)

OID, *Heroides*. Epis. xvii, l. 130. (c. 10 B.C.) Confide in you? Oh, no! you must pardon me, gentlemen. Youth is the season of credulity: confidence is a plant of slow growth in an aged bosom.

WILLIAM PITT, FIRST EARL OF CHATHAM, *Speech*, House of Commons, 14 Jan., 1766. I see before me the statue of a celebrated minis-

ter who said confidence is a plant of slow growth. But I believe, however gradual may be the growth of confidence, that of credit requires still more time to arrive at maturity.

BENJAMIN DISRAELI, *Speech*, House of Commons, 9 Nov., 1867.

<sup>9</sup> By mutual confidence and mutual aid Great deeds are done, and great discoveries made.

POPE, tr., *Homer's Iliad*. Bk. x, l. 265. (1720)

<sup>10</sup> My last confidence will be like my first. (Ultima talis erit quae mea prima fides.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 20, l. 34. (c. 26 B.C.)

<sup>11</sup> Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. (Dens putridus, et pes lassus, qui sperat super infideli in die angustiae.)

*Old Testament: Proverbs*, xxv, 19. (c. 350 B.C.)

<sup>12</sup> Confidence scarce ever returns to the mind it has quitted. (Fides in animum unde abiit [vix] umquam redit.)

PUBLILIUS SYRUS, *Sententiae*. No. 211. (c. 43 B.C.)

<sup>13</sup> Lack of confidence is not the result of difficulty; the difficulty comes from lack of confidence. (Non quia difficilia sunt, non audemus, sed quia non audemus, difficilia sunt.)

SENECA, *Ad Lucium*. Epis. civ, sec. 26. (c. A.D. 65)

<sup>14</sup> Confidence is never secure. (Nunquam tuta fides.)

VERGIL, *Aeneid*. Bk. iv, l. 373. (c. 19 B.C.) Sometimes written, "Nusquam tuta fides" (Nowhere is confidence secure). "Uberrima fides" (The most implicit confidence) is another Latin proverbial phrase

<sup>15</sup> Confidence is a thing not to be produced by compulsion. Men cannot be forced into trust.

DANIEL WEBSTER, *Speech*, U. S. Senate. (1834)

## CONFUSION

<sup>16</sup> He rattled her so That . . . a sunder they go. JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

<sup>17</sup> The grete Babilon, whare the confusion of tungen was made.

SIR JOHN MAUNDEVILLE, *Travels*, vi, 21. (c. 1400) The first great judgement of God upon the ambition of man was the confusion of tongues.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. i, ch. 6, sec. 8. (1605)

<sup>18</sup> Confusion worse confounded.

MILTON, *Paradise Lost*. Bk. ii, l. 996. (1667)

Confusion unconfus'd.

YOUNG, *Night Thoughts*. Night ix, l. 1117. (1745)

My efforts, I fear, serve only to make confusion more confounded.

S.H. ADAMS, *The Man Who Spoke Latin*. (1911)

## CONGRESS

1 You can't use tact with a Congressman. A Congressman is a hog. You must take a stick and hit him on the snout.

HENRY ADAMS, *The Education of Henry Adams*, quoting an unnamed member of the cabinet of U. S. Grant, c. 1875.

2 Some statesmen go to Congress and some go to jail. It is the same thing, after all.

EUGENE FIELD, *Tribune Primer*. (1882)

3 After a man has been out of Congress awhile, people say, "You wouldn't think that man had been in Congress, would you?"

E. W. HOWE, *Sinner Sermons*. (1926)

4 I have been up to see Congress and they do not seem to be able to do anything except to eat peanuts and chew tobacco, while my army is starving.

R. E. LEE: To his son Custis, in Richmond (1864), referring to the Confederate Congress.

5 Being elected to Congress, though I am very grateful to our friends for having done it, has not pleased me as much as I expected.

ABRAHAM LINCOLN, *Letter to J. F. Speed*, 22 Oct., 1846.

6 Reader, suppose you were an idiot. And suppose you were a member of Congress. But I repeat myself.

MARK TWAIN (S. L. CLEMENS), *Manuscript Note*. (c. 1882) Twain discovered that this quip always drew a laugh, and he used it in various speeches.

Fleas can be taught nearly anything a Congressman can.

MARK TWAIN, *What Is Man?* (1917)

## CONQUEROR

7 Though Victory fruit of skill or fortune be,  
To conquer always is a glorious thing.  
(Fù il vincer sempre mai laudabil cosa,  
Vincasi o per fortuna o per ingegno.)

ARIOSTO, *Orlando Furioso*. Canto xv, st. 1. (1532)

8 Augustus Caesar would say, "That he wondered that Alexander feared he should want work, having no more to conquer; as if it were not as hard a matter to keep as to conquer."

FRANCIS BACON, *Apophthegms*. No. 125. (1625)

9 Woe to the vanquished. (τοῖς νενικημένοις ὀδύνη.)

BRENNUS, leader of the Gauls and conqueror of Rome. (c. 390 B.C.) It was agreed that on the delivery of a thousand pounds of gold by the Romans, the Gauls should straight-

way depart out of the country. Oaths were sworn to these terms and the gold was brought to be weighed. But the Gauls tampered with the scales. The Romans were incensed at this, but Brennus, with a mocking laugh, stripped off his sword, and added it, belt and all, to the weights. When Sulpicious asked, "What means this?" "What else," said Brennus, "but woe to the vanquished?" and the phrase passed at once into a proverb. See PLUTARCH, *Lives: Camillus*. Ch. xxviii. sec. 5. (c. A. D. 110)

Woe to the vanquished! (Vae victis!)

PLAUTUS, *Pseudolus*, l. 1317. (c. 195 B.C.) This, of course, was the phrase which passed into a proverb, and not the Greek as given by Plutarch above. It was frequently used, by LIVY, v, xlviii, 9; FLORUS, i, xiii, 17; FESTUS, p. 372, and is cited by ERASMUS, *Adagia*, ii, vi, 1, who also gives Plutarch's explanation of the origin of the phrase.

Woe to the conquering, not the conquer'd host.

LORD BYRON, *Childe Harold*. Canto i, st. 25. (1812)

Woe to the vanquished, Caesar.

BERNARD SHAW, *Caesar and Cleopatra*. Act ii. (1897)

10 It is the right of war for conquerors to treat the conquered according to their pleasure (Ius esse belli, ut qui vicissent eis quos vicissent, quem ad modum vellent imperarent.)

ARIOVISTUS, KING OF THE GERMANS, to Julius Caesar. (56 B.C.) See CAESAR, *De Bello Gallico*. Bk. i, sec. 36.

11 I came, I saw, I conquered. (Veni, vidi, vici.) JULIUS CAESAR, *Letter to Amantius*, announcing his victory over Pharnaces at Zela, in Pontus. (47 B.C.)

Never shall the insolent barbarian say, "I came. I saw, I conquered." (Ne insolens barbarus dicat "Veni, vidi, vici.")

LUCIUS ANNAEUS SENECA,  *Suasoriae*. Bk. ii. sec. 19. (c. A. D. 32) This is said to be the earliest occurrence of the phrase in literature, written by the elder Seneca shortly before his death. The context is: "If you wish I will also give you an example of the blundering historian Thucydus, the same who charged Scourus Mamercus with treason, when he declaimed this discourse [respecting an event in the reign of Xerxes]: 'Let us expect that this, if nothing else, would be done, lest the haughty barbarian should say, Veni, vidi, vici'—whereas the divine Julius said this many years after, when Pharnaces was conquered."

In announcing the swiftness and fierceness of this battle to one of his friends at Rome, Amantius, Caesar wrote three words: "Came, saw, conquered." (ἦλθον, εἶδον, ἐνίκησα.)

PLUTARCH, *Lives: Caesar*. Ch. 50, sec. 2. (c. A. D. 110)

In his Pontic triumph he displayed among the show-pieces of the procession an inscription of but three words, "Veni, vidi, vici," not indicating

the events of the war, as the others did, but the speed with which it was finished.

SUETONIUS, *De Vita Caesarum: Divus Julius*.

Ch. 37. (c. A. D. 120) There is no authority for the frequent statement that the words were applied by Caesar to his expedition to Britain in 55 B. C., which was not speedy, and only partially successful.

He it was that might rightly say, Veni, vidi, vici; which to annotherize in the vulgar—O base and obscure vulgar!—videlicet, He came, saw, and overcame.

SHAKESPEARE, *Love's Labour's Lost*, iv, 1, 67. (1595)

I may justly say, with the hook-nosed fellow of Rome, "I came, saw, and overcame."

SHAKESPEARE, *II Henry IV*, iv, 3, 44. (1598) Caesar's thrasonical brag of "I came, saw, and overcame."

SHAKESPEARE, *As You Like It*, v, 2, 34. (1600) I came, I saw, God conquered.

JOHN SOBIESKI, *Message*, to the Pope, with the Mussulman standards captured before Vienna, 12 Sept., 1683.

The enemy came, was beaten, I am tired, good-night.

TURRENE, announcing his victory over the Spaniards at Dunkirk, June 14, 1658.

Hurrah! Prague! Suwarrow!

SUWARROW, announcing the capture of Prague, in 1794, to Catherine of Russia. Catherine's answer was, "Bravo! Field-marshal! Catherine!"

"Peccavi—I've Scinde" wrote Lord Ellen so proud.

More briefly Dalhousie wrote—"Vovi—I've Oude."

UNKNOWN, *Punch*. Vol. xxx, p. 141. (1856)

1 Who yields himself conquered at fit moment, conquers. (Qui vinci sese patitur pro tempore, vincit.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

2 Long live he who conquers. (Viva qui venice.)

CERVANTES, *Don Quixote*. Bk. ii, ch. 20. (1615)

The French say, "Vive le vainqueur." "Io triumphe!" (Hail, conqueror!) was the address of the populace to Roman emperors. Most Men cry, Long live the Conqueror.

THOMAS FULLER, *Gnomologia* No. 3467 (1732)

3 The fame of a conqueror; a cruel fame, that arises from the destruction of the human species.

LORD CHESTERFIELD, *Letters to His Son*, 30 Sept., 1757

4 You [Caesar] seem to have conquered victory itself [in granting privileges to the conquered]. (Ipsam victoriam vicisse videris.)

CICERO, *Pro Marcello*. Ch. 4, sec. 12. (46 B. C.)

Mercy in power is good fortune for a people. (Potens misericors publica est felicitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 523. (c. 43 B. C.)

With the same hand that he conquers he protects the conquered. (Qua vicit, victos protegit ille manu.)

OVID, *Amores*. Bk. i, eleg. 2, l. 52. (c. 13 B. C.) It is impossible to imagine anything which better becomes a ruler than mercy. (Excogitare nemo quicquam poterit quod magis decorum regenti sit quam clementia.)

SENECA, *De Clementia*. Bk. i, ch. 19, sec. 1 (c. A. D. 54)

It is noble to give life to the vanquished. (Pulchrum est vitam donari minori.)

STATIUS, *Thebaid*. Bk. vi, l. 816. (c. A. D. 92)

Clemency in victory tempers armed strength (Mitigat armatas victrix clementia vires.)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i, l. 69. (c. A. D. 416)

Our forefathers and ancestors of all times have been of this nature and disposition, that, upon the winning of a battle, they have chosen rather for a sign and memorial of their triumphs and victories, to erect trophies and monuments in the hearts of the vanquished by clemency, than by architecture in the lands which they have conquered. (Noe peres, ayeulx, & ancestres de toute memoyre, ont esté de ce sens & ceste nature; que des batailles par eulx consommées ont pour signe memorial des triumphes & victoires plus voluntiers erigé trophées & monumens es cueurs des vaincuz par grace, que es terres par eulx conquestées par architecture.)

RABELAIS, *Gargantua*. Bk. i, ch. 50. (1534)

Tigers have courage and the rugged bear, But man alone can, whom he conquers, spare

EDMUND WALLER, *Epistle to My Lord Protector*. (a. 1687)

Humanity always becomes a conqueror.

SHERIDAN, *Pizarro*. Act i, sc. 1. (1799)

5 Rats and conquerors must expect no mercy in misfortune.

C. C. COLTON, *Lacon*. Vol. i, No. 400. (1820)

6 He who resolves to die or conquer is rarely conquered: such noble despair perishes with difficulty. (Qui veut mourir ou vaincre est vaincu rarement: | Ce noble désespoir périt malaisément.)

PIERRE CORNEILLE, *Horace* Act ii, sc. 1 (1640)

7 The vanquished never yet spake well of the conqueror.

SAMUEL DANIEL, *A Defence of Rhyme*. (1602)

8 They can conquer who believe they can.

R. W. EMERSON, *Society and Solitude: Cour age*. (1870) See also under ABILITY

9 He who has conquered is not conqueror unless the conquered confesses it. (Qui vicit non est victor nisi victus fatetur.)

ENNIUS, *Annals*. Frag. 485, Loeb. (c. 180 B. C.)

10 I have lived long enough, for I die unconquered. (Satis vixi, invictus enim morior.)

EPAMINONDAS. Last words. (362 B. C.) See CORNELIUS NEPOS, *Epaminondas*, sec. 15.

<sup>1</sup> The conqueror weeps, the conquered is ruined. (Flet victor, victus interiiit.)

ERASMUS, *Adagia*, ii, vi, 24. (1523) Both sides suffer in war or litigation. A variant of the proverb, "Patitur qui vincit" (He suffers who conquers).

<sup>2</sup> King or ass. (Βασιλεὺς ἢ ὄνος.)

ERASMUS, *Adagia*, iii, v, 41. (1523) That is, as Erasmus explains, conqueror or conquered, either very high or very low (Aut victor, aut victus; aut ter sex, aut tres tali). The Latin is, "Rex aut asinus."

<sup>3</sup> He that will conquer, must fight,

THOMAS FULLER, *Gnomologia*. No. 2346. (1732)

<sup>4</sup> Russia seems undoubtedly . . . to be carrying on a process of absorption in Persia, and it is being done by what, I think, a French writer has called "peaceful penetration."

SIR EDWARD GREY. (*Parliamentary Debates*, 18 Feb., 1903.) The earliest use of the phrase "peaceful penetration" which the editor has been able to discover. Used in *The Nation* in 1913 (July 31, p. 103). In 1916 an Australian writer, A. D. McLaren, wrote a book by that title, placing the phrase in quotation marks, with no indication of its source. In common use since.

<sup>5</sup> There is no such conquering weapon as the necessity of conquering.

GEORGE HERBERT, *Jacula Prudentum*. No. 1062. (1650)

<sup>6</sup> It is difficult to contend with a conqueror. (Contendere durum est cum victore.)

HORACE, *Satires*. Bk. i, sat. 9, l. 42. (35 B. C.)

<sup>7</sup> Greece, the captive, made her savage victor captive. (Graecia capta ferum victorem cepit.)

HORACE, *Epistles*. Bk. ii, No. i, l. 156. (c. 15 B. C.)

Their own conquerors a conquered race keeps down. (Victoresque suos natio victa premit.)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i, l. 398. (c. A. D. 416) Of the Jews.

The conqueror always acquires some of the qualities of the conquered.

BERNARD SHAW, *Jitta's Atonement: Preface*. (1926)

<sup>8</sup> Some stoop to conquer, others stoop and conquer. (Hwo' hsia 'i 'ts'ü, hwo' hia' erh 'ts'ü.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 61. (c. 550 B. C.) Carus, tr.

She Stoops to Conquer.

OLIVER GOLDSMITH, *Title of comedy*. (1773)

In this surrender, the National Government does not even stoop to conquer.

CHARLES SUMNER, *Speech*, U.S. Senate, 7 Jan., 1862.

<sup>9</sup> The good fighter is not wrathful; the greatest conqueror does not wage war. (Shan' chen' ché pu mi; shan' shǎng ti ché pu chǎng.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 68. (c. 550 B. C.) Old, tr.

<sup>10</sup> The conquering cause was pleasing to the gods. (Victrix causa deis placuit.)

LUCAN, *De Bello Civili*. Bk. i, l. 128. (c. A. D. 60)

The conqueror would rather burst a city gate than find it open to admit him; he would rather ravage the land with fire and sword (ferri populetur et igni) than overrun it without protest from the husbandmen. He scorns to advance by an ungarded road or to act like a peaceful citizen.

LUCAN, *De Bello Civili*. Bk. ii, l. 443. (c. A. D. 60) Referring to Caesar. "With Fire and Sword" is the title of a historical novel by Henryk Sienkiewicz, published in 1890

<sup>11</sup> Yield if you are opposed: by yielding you conquer. (Cede repugnanti: cedendo victor abibis.)

OVID, *Ars Amatoria*. Bk. ii, l. 197. (c. 1 B. C.)

The slender shrub which is seen to bend, conquers when it yields to the storm. (Sai che piegare si vede Il docile arboscello, Che vince allor che cede Dei turbini al furor.)

METASTASIO, *Il Trionfo di Clelia*, i, 8. (c. 1730)

See also under BENDING.

<sup>12</sup> It is hard to conquer, but conquer you shall. (Male vincetis, sed vincite.)

OVID, *Metamorphoses*. Bk. viii, l. 509. (A. D. 7)

<sup>13</sup> Conquered, we conquer. (Victi vicimus.)

PLAUTUS, *Casina*, l. 510. (c. 200 B. C.)

He is hailed a conqueror of conquerors. (Victor victorum cluet.)

PLAUTUS, *Trinummus*, l. 309. (c. 194 B. C.)

<sup>14</sup> He is conqueror, not conquered, who yields to his own people. (Non vincitur, sed vincit, qui cedit suis.)

PUBLILIUS SYRUS, *Sententiae*. No. 443. (c. 43 B. C.) Another Latin proverb is, "Victor volentes per populos dat iura" (A conqueror gives laws to a willing people). Curtius says, "Leges a victoribus dicuntur, accipiuntur a victis" (The laws laid down by the conquerors are accepted by the conquered).

<sup>15</sup> To conquer is honorable, to oppress bitter, to forgive beautiful. (Vincere est honestum, opprimere acerbum, pulchrum ignoscere.)

PUBLILIUS SYRUS, *Sententiae*. No. 733. (c. 43 B. C.)

<sup>16</sup> Do this, and you will conquer. (Hoc fac & vinces, c'est à dire, Fais ainsi, & tu auras victoire.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 29. (1532)

The Greek is, ἐν τούτῳ νικά (In this you shall conquer). BY THIS SIGN YOU CONQUER, see under CROSS.

1 He went forth conquering and to conquer.  
(ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.)

*New Testament: Revelation*, vi, 2. (c. A. D. 60)  
The *Vulgate* is, "Exivit vincens ut vinceret."

2 Without glory is the man conquered who is conquered without danger. (Sine gloria vinci, qui sine periculo vincitur.)

SENECA, *De Providentia*. Sec. 3. (c. A. D. 40) "To win without danger is to win without glory."  
The honor of the conquest is rated by the difficulty.

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)  
To conquer without peril is to triumph without glory. (A vaincre sans péril, on triomphe sans gloire.)

CORNEILLE, *Le Cid*. Act ii, sc. 2. (1636)

3 Which would you rather be,—a conqueror in the Olympic games, or the crier who proclaims him? (ὁ νικῶν ἢ ὁ κηρύττων.)

THEMISTOCLES, when asked whether he would rather be Achilles or Homer. (c. 470 B. C.)  
See PLUTARCH, *Moralia*, sec. 185: A.

4 A conqueror, like a cannon-ball, must go on. If he rebounds, his career is over.

DUKE OF WELLINGTON. Quoted in SAMUEL ROGERS, *Recollections*, c. 1827.

5 I have conquered the universal conqueror. (Omnium victorem vixi.)

UNKNOWN, *Inscription*, on medal commemorating Diane de Poitiers, with a bas relief showing her trampling underfoot the God of Love.

And though mine arm should conquer twenty worlds,

There's a lean fellow beats all conquerors.

THOMAS DEKKER, *Old Fortunatus*. Act i, sc. 1. (1600) See also DEATH THE INEVITABLE.

## CONQUEST

6 Quietly rested under the drums and trappings of three conquests.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5. (1658)

7 Conquest pursues where courage leads the way.

SAMUEL GARTH, *The Dispensary*. Canto iv. l. 99. (1699)

8 Conquest is the acquiring of the right of sovereignty by victory.

THOMAS HOBBES, *Leviathan: Conclusion*. (1651)

9 If there be one principle more deeply rooted than any other in the mind of every American, it is that we should have nothing to do with conquest.

THOMAS JEFFERSON, *Letter to William Short*. (1791)

10 To joy in conquest is to joy in the loss of

human life. ('Mei chi ché shi lö shah iän.)

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*).

Sec. 31. (c. 350 B. C.) Old, tr. Or, "To rejoice in conquest is to rejoice in murder."

11 A small conquest it is to ouerthrowe those that neuer resisteth.

JOHN LYLY, *Euphues* (Arber), p. 64. (1579)

12 Conquest has explored more than ever curiosity has done; and the path of science has been commonly opened by the sword.

SYDNEY SMITH, *Table-Talk*. (a. 1845)

## CONSCIENCE

### I—Conscience: What It Is

13 Conscience and reputation are two things. Conscience is due to yourself, reputation to your neighbor. (Duæ res sunt conscientia et fama. Conscientia tibi, fama proximo tuo.)

ST. AUGUSTINE. (c. A. D. 397) See *Works*, xxi, 347. Chaucer quotes this in *The Tale of Melibeus*. Sec. 52. (c. 1387)

14 Conscience, which is the sparkle of the purity of his first estate.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

Labor to keep alive in your breast that little spark of celestial fire, called Conscience.

GEORGE WASHINGTON, *Rules of Civility*. (c. 1785) See SPARKS, *Writings of Washington*, ii, 413.

15 Conscience is a thing of fictitious existence, supposed to occupy a seat in the mind.

JEREMY BENTHAM, *Deontology*. Ch. 1 (1834)

16 Conscience emphasizes the word ought.

JOSEPH COOK, *Boston Monday Lectures: Conscience*. (c. 1830)

17 Conscience, that good companion which fortifies a man beneath the hauberk of his self-felt purity. (Coscienza . . . la buona compagna che l'uom francheggia | sotto l'osbergo del sentirsi pura.)

DANTE, *Inferno*. Canto xxviii, l. 115. (c. 1300)

18 The moral sense, or conscience, is as much a part of man as his leg or arm.

THOMAS JEFFERSON, *Letter to Peter Carr*, 1787

19 Conscience is an instinct to judge ourselves in the light of moral laws. It is not a mere faculty; it is an instinct.

IMMANUEL KANT, *Lecture at Königsberg*. (1775)

Conscience is instinct bred in the house.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

20 Conscience is a god to all mortals. (ἄσπερ ἡ συνείδησις θεός.)

MENANDER, *Monostikoi*. No. 564. (c. 300 B. C.)

Conscience is God's presence in man.

SWEDENBORG, *Arcana Caelestia*. Sec. 4299. (c. 1750)

<sup>1</sup> The laws of conscience, which we pretend are born of nature, are born of custom. (Les loix de la conscience, que nous disons naistre de nature, naissent de la coustume.)

MONTAIGNE, *Essays*. Bk. i, ch. 22. (1580)

What is morality but immemorial custom? Conscience is the chief of conservatives.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

<sup>2</sup> Conscience is a heavy servitude. (Conscientia animi gravis est servitus.)

PUBLILIUS SYRUS, *Sententiae*. No. 264. (c. 43 B.C.)  
O conscience, silent torture of the soul. (O tacitum tormentum animi conscientia.)

PUBLILIUS SYRUS, *Sententiae*. No. 490.

Conscience is a cut-throat.

JOHN CLARKE, *Paroemiologia*, p. 66. (1639)

<sup>3</sup> Conscience is the voice of the soul. (La conscience est le voix de l'âme.)

J. J. ROUSSEAU, *Émile*. Bk. iv. (1762)

<sup>4</sup> Conscience is, in most men, an anticipation of the opinion of others.

SIR HENRY TAYLOR, *The Statesman*, p. 63. (1836)

Conscience is an imitation within ourselves of the government without us.

ALEXANDER BAIN, *The Emotions and the Will*. (1859)

<sup>5</sup> Conscience is the most changeable of guides. (La conscience est la plus changeante des règles.)

VAUVENARGUES, *Réflexions*. No. 133. (1746)

<sup>6</sup> Conscience without judgment is superstition.

BENJAMIN WHICHCOTE, *Moral and Religious Aphorisms*. (1753)

## II—Conscience: Apothegms

<sup>7</sup> Conscience windy on an empty stomach.

H. C. BAILEY, *The Bishop's Crime*, p. 66. (1941)

<sup>8</sup> There is another man within me that's angry with me.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 7. (1643)

Inexorable conscience holds his court,  
With still small voice the plot of guilt alarms.

ERASMUS DARWIN, *Mores Concluded*. (c. 1800)

See also under VOICE.

<sup>9</sup> Conscience was born when man had shed his fur, his tail, his pointed ears.

SIR RICHARD BURTON, *The Kasidah*. Pt. v, st. 19. (1853)

<sup>10</sup> Of nyce conscience took he no keep.

CHAUCER, *Canterbury Tales: Prologue*, l. 400. (c. 1386)

Your conscience is too nice  
And bites too hotly of the Puritan spice.

GEORGE CHAPMAN, *Bussy d'Amboise*. Act iii. (1604)

He that hath a scrupulous conscience is like a horse that is not well weigh'd: he starts at every bird that flies out of the hedge.

JOHN SELDEN, *Table-Talk: Conscience*. (1689)  
Save me from curious conscience, that still lords  
Its strength for darkness, burrowing like a mole.

JOHN KEATS, *To Sleep*. (1819)

<sup>11</sup> Conscience, avaunt! Richard's himself again!

COLLEY CIBBER, *Richard III* (alt.). Act v, sc. 3. (c. 1700)

<sup>12</sup> A conscience as large as a shipman's hose.

JOHN CLARKE, *Paroemiologia*, p. 66. (1639)

A conscience like Coldingham common.

HISLOP, *Proverbs of Scotland*, p. 328. (1862)

<sup>13</sup> Asking no question for conscience sake. (μὴδὲν ἀνακρίνορες διὰ τὴν συνείδησιν.)

*New Testament: I Corinthians*, x, 25. (c. A. D. 60) The *Vulgate* is, "Nihil interrogantes propter conscientiam."

The fourth would return for conscience sake.

SHAKESPEARE, *Coriolanus*, ii, 3, 36. (1607)

You will suffer for conscience-sake.

DEFOE, *The Family Instructor*, i, 4. (1715)

<sup>14</sup> Who sometimes make it a matter of conscience to spitt in the church, and at another time will beray the altar.

JOHN FLORIO, *Second Frutes*, p. 31. (1591)

Some make a conscience of spitting in the Church, yet rob the Altar.

HERBERT, *Jacula Prudentum*. No. 652. (1640)

Some make Conscience of wearing a Hat in the Church, who make none of robbing the Altar.

FRANKLIN, *Poor Richard's Almanack*, 1754.

<sup>15</sup> Conscience can't be compelled.

THOMAS FULLER, *Gnomologia*. No. 1144. (1732)

Not to hear Conscience is the Way to silence it.

THOMAS FULLER, *Gnomologia*. No. 3584.

<sup>16</sup> He that sinnes against his Conscience sinnes with a witness.

THOMAS FULLER, *The Holy State: Of Recreations*. (1642)

<sup>17</sup> Sell not your conscience; thus are fetters wrought.

What is a Slave but One who can be Bought?

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 80. (1924)

<sup>18</sup> Woe be to that man who shall tie himself so close to the letter of the law as to make shipwreck of conscience, that bird in his bosom.

BISHOP JOSEPH HALL, *Cases of Conscience*. Ch. 2. (c. 1645)

<sup>19</sup> I suppose the Nonconformists value themselves upon their conscience.

ANDREW MARVELL, *The Rehearsal Transposed*,

i, 125. (1672) A Nonconformist is a member of the Church of England who refuses to conform to its discipline and practice, or one who has separated from the church, a Protestant Dissenter.—O.E.D.

Nothing less will satisfy the Nonconformist conscience.

UNKNOWN, *London Times*, 28 Nov., 1890, p. 8/6.

<sup>1</sup> The sting of conscience, like the gnawing of a dog at a bone, is mere foolishness.

F. W. NIETZSCHE, *Human All-too-Human*. Ch. 2. (1878)

One may so train one's conscience that it kisses one when it bites.

NIETZSCHE, *Beyond Good and Evil*. (1886)

He who is ridden by a conscience

Is worried by a lot of nonsense.

OGDEN NASH, *The Conscience*. (1940)

<sup>2</sup> According to the state of a man's conscience, so do hope and fear on account of his deeds arise in his mind. (Conscia mens ut cuique sua est, ita concipit intra pectora pro facto spemque metumque suo.)

OVID, *Fasti*. Bk. i, l. 485. (c. A. D. 8.)

<sup>3</sup> A bright guinea, like a bright sun, is very apt to throw light upon a case of conscience.

J. K. PAULDING, *The Bucktails*. Act iv, sc. 1. (1815)

The human conscience can subsist on very questionable food.

BERNARD SHAW, *The Doctor's Dilemma: Preface*. (1906)

<sup>4</sup> Liberty of conscience is the first step to having a religion.

WILLIAM PENN, *The People's Ancient and Just Liberties Asserted*. (1673)

<sup>5</sup> The conscience is the one and only court which is never misled by oratorical artifices. (συνειδότος, ὁ μόνον ἐξ ἀπάντων δικαστήριον τέχαις λόγων οὐ παράγεται.)

PHILO, *De Virtutibus*. Sec. 206. (c. A. D. 40)

No guilty man is ever acquitted at the bar of his own conscience. (Iudice nemo nocens absolvitur.)

JUVENAL, *Satires*. Sat. xiii, l. 3. (c. A. D. 120)

"In fero conscientiae" (Before the tribunal of conscience) is a Latin proverb.

Why should not Conscience have vacation

As well as other Courts o' the nation?

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto ii, l. 317. (1663)

It is always Term-Time in the Court of Conscience.

THOMAS FULLER, *Gnomologia*. No. 2914. (1732)

The most miserable pettifogging in the world is that of a man in the court of his own conscience.

H. W. BECHER, *Life Thoughts*. (1858)

<sup>6</sup> A scar on the conscience is the same as a wound. (Cicatrix conscientiae pro vulnere est.)

PUBLILIUS SYRUS, *Sententiae*. No. 132. (c. 43 B.C.)

O faithful conscience, delicately pure,  
How doth a little failing wound thee sore!  
(O dignitosa coscienza e netta,  
come t'è picciol fallo amaro morso!)

DANTE, *Purgatorio*. Canto iii, l. 8. (c. 1310)

The wounds sustained for the sake of conscience carry their own balsam with the blow.

WALTER SCOTT, *Rob Roy*. Ch. 9. (1818)

<sup>7</sup> Conscience sets a bridle on the tongue. (Frenos imponit linguae conscientia.)

PUBLILIUS SYRUS, *Sententiae*. No. 226. (c. 43 B.C.)

<sup>8</sup> He who has no conscience has nothing. (Qui n'a conscience n'a rien.)

RABELAIS, *Pantagruel; Prologue de l'Auteur*. (1534)

He that loses his conscience has nothing left that is worth keeping.

CAUSSIN, *The Holy Court*. (c. 1645) As quoted by WALTON, *The Compleat Angler*.

<sup>9</sup> Listen to your conscience, for you may be listening to God.

J. H. RHOADES, *Jonathan's Apothegms*. Vol. ii, No. 51. (1942)

<sup>10</sup> Conscience always has the rocking-chair,  
Cheerful as when she tortured into fits  
The first cat that was ever killed by Care.

E. A. ROBINSON, *New England*. (1925) See also under CARE.

<sup>11</sup> Going through life with a conscience is like driving your car with the brakes on.

BUDD SCHULBERG, *What Makes Sammy Run*, p. 69. (1941)

<sup>12</sup> Tell me, even upon thy conscience.

SHAKESPEARE, *III Henry VI*, iii, 3, 113. (1593)

Once a year a man may say, On his conscience

HERBERT, *Jacula Prudentum*. No. 969. (1640)

<sup>13</sup> Love is too young to know what conscience is;  
Yet who knows not conscience is born of love?

SHAKESPEARE, *Sonnets*. Sonnet cli. (1609)

<sup>14</sup> My conscience is my crown,  
Contented thoughts my rest;

My heart is happy in itself;  
My bliss is in my breast.

ROBERT SOUTHWELL, *Content and Rich*. (c. 1595)

<sup>15</sup> Trust that man in nothing who has not a Conscience in everything.

LAWRENCE STERNE, *Tristram Shandy*. Bk. ii, ch. 17. (1759)

<sup>16</sup> The lawiers have such chauerell consciences.

PHILIP STUBBS, *The Anatomie of Abuses*, ii, 12. (1583) A cheverel is a kid or wild goat, but the word is always used in the sense of the full cheverel-leather, kid-leather, noted for its pliancy and capability of being stretched.



Their consciences are like chieurell skins, that will stretch every way.

UNKNOWN, *Discouerie of Knights of the Poste*, sig. B4. (1597)

Your soft cheveril conscience.

SHAKESPEARE, *Henry VIII*, ii, 3, 33. (1612)

They have cheveril consciences that will stretch.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. iv, mem. 2, subs. 3. (1621)

Cheveril consciences, which will stretch any way for advantage.

THOMAS FULLER, *Worthies of England: Wales*, iii, 484. (1662)

He hath a conscience like a cheverels skin.

JOHN RAY, *English Proverbs*, p. 351. (1678)

As guardian of His Majesty's conscience.

LORD CHANCELLOR EDWARD THURLOW, *Speech, House of Lords*, 1780. See BUTLER, *Reminiscences*, p. 199.

The conscience of the dying belies their life. (La conscience des mourants calomnie leur vie.)

VAUVENARGUES, *Réflexions*. No. 136. (1746)

He shot upright as the boot of conscience kicked him in the pants.

JAMES WARREN, *No Sleep at All*, p. 38. (1941)

### III—The Good Conscience

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. (*ἐν τοῦτω καὶ αὐτὸς δακῶ ἀνθρώπων συνείδησιν ἔχει πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός.*)

*New Testament: Acts*, xxiv, 16. (c. A. D. 65)

The Vulgate is, "Sine offendiculo conscientiam habere ad Deum, et ad homines."

A good conscience is a continual feast.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. ii, mem. iii, sec. 7. (1621) Quoting Boethius. HOWELL, *Familiar Letters*, sec. 9, let. 22. (1645)

A good Conscience is the best Divinity.

THOMAS FULLER, *Gnomologia*. No. 141. (1732)

A good conscience is a continual Christmas.

FRANKLIN, *Poor Richard's Almanack*, 1741.

A man that will enjoy a quiet conscience must lead a quiet life.

LORD CHESTERFIELD, *Letters*, 24 April, 1741.

Be this our wall of bronze, to have no guilt at heart. (Hic murus aeneus esto, | nil conscribere sibi.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 60. (20 B. C.)

A healthy conscience is like a wall of bronze. (Murus aeneus conscientia sana.)

ERASMUS, *Adagia*. Chil. ii, cent. x, No. 25.

(1523) An English variant is, "A clear conscience is like a coat of mail."

A cleere conscience is a sure card.

JOHN LYLY, *Ruphues and His England*, p. 207.

(1580) Also. HOWELL, *Proverbs*. d. 3. (1659)

A cleere conscience needeth no excuse, nor feareth any accusation.

JOHN LYLY, *Euphues and His England*, p. 256.

(1580) See also under INNOCENCE.

A clear Conscience laughs at false Accusations.

THOMAS FULLER, *Gnomologia*. No. 42. (1732)

A clear conscience can bear any trouble.

THOMAS FULLER, *Gnomologia*. No. 40.

Keep Conscience clear, then never fear.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Men whose consciences are clear

Of a knock at midnight have no fear.

(Wei jên pu tso k'uei hsin shih

pan yeh ch'iao mên hsin pu ching.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1640. (1875)

O that I were as happy as my conscience is clear! (Tam felix utinam quam pectore candidus essem.)

OVID, *Ex Ponto*. Bk. iv. epis. 14, l. 43. (A. D. 13)

A good conscience invents no glib excuses. (Conscientia animi nullas invenit linguae preces.)

PUBLILIUS SYRUS, *Sententiae*. No. 115. (c. 43 B. C.) Friedrich takes *conscientia* as "a bad conscience" and reads *nimias*.

The glory of a good man is the testimony of a good conscience. Have a good conscience, and thou shalt ever have gladness. (Gloria boni hominis, testimonium bonae conscientiae. Habe bonam conscientiam: et habebis semper laetitiam.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. ii, ch. 6. (c. 1420) Paraphrasing II Corinthians, i, 12.

What better bed than conscience good, to pass the night with sleep.

THOMAS TUSSEY, *Poesies for Thine Own Bed-Chamber*. (1573)

It is quieter sleeping in a good conscience, then a whole skin.

SIR THOMAS OVERBURY, *Forren Newes: Newes from My Lodging*. (1613)

A safe conscience makes a sound sleep.

JAMES KELLY, *Scottish Proverbs*, p. 14. (1721)

"And doubtless," Kelly adds, "a bad conscience will have a contrary effect."

A quiet conscience causes a quiet sleep.

THOMAS FULLER, *Gnomologia*. No. 374. (1732)

A quiet Conscience sleeps in Thunder.

THOMAS FULLER, *Gnomologia*. No. 375.

A quiet conscience sleeps in thunder,

But rest and guilt live far asunder.

FRANKLIN, *Poor Richard's Almanack*, 1747.

Preserve a clear conscience, and sleep without fear in the desert.

BURCKHARDT, *Arabic Proverbs*. No. 125. (1817)

That sweet sound sleep that is the lot o' a gude conscience.

JOHN WILSON, *Noctes Ambrosianae*. (1827) See *Blackwood's Magazine*, Apr., 1827, p. 476.

A good conscience makes an easy couch.

F. E. HULME, *Proverb Lore*. d. 216. (1902) The

Germans say, "Gut Gewissen ist ein sanftes Ruhkissen" (A good conscience is a soft pillow); the French "There is no pillow so soft as a clear conscience."

#### IV—The Guilty Conscience

##### See also Remorse

<sup>1</sup> A burthen'd conscience  
Will never need a hangman.

BEAUMONT AND FLETCHER, *The Lawes of Candy*. Act v, sc. 1. (c. 1615)

An evil Conscience breaks many a Man's Neck.  
THOMAS FULLER, *Gnomologia*. No. 602. (1732)

See CONFESS AND BE HANGED.

The disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world.

W. E. GLADSTONE, *Speech*, at Plumstead, 1878.

<sup>2</sup> An ill Conscience can never hope well.

THOMAS FULLER, *Gnomologia*. No. 621. (1732)

<sup>3</sup> There is no sting to the worm of conscience.

THOMAS LODGE, *Rosalynde*. (1590)

The worm of conscience shall begnaw thy soul.

SHAKESPEARE, *Richard III*, i, 3, 222. (1592)

Those whom God forsakes, the devil . . . persecutes with that worm of conscience, as he did Judas, Saul, and others. The poets call it Nemesis.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iv, mem. 2, subs. 3. (1621)

The worm of conscience consorts with the owl.  
(Nur der Gewissenswurm schwärmt mit der Eule.)

SCHILLER, *Kabale und Liebe*. Act v, sc. 1. (c. 1784) Or "wakes and watches with the owl."

<sup>4</sup> There is . . . no hell to a minde toucht with guilt.

THOMAS LODGE, *Rosalynde*. (1590)

No hell to a bad conscience.

JOHN CROWNE, *The Ambitious Statesman*. Act v, sc. 3. (1679)

There is no hell like a troubled conscience.

UNKNOWN, *The Connoisseur*. No. 28. (1754)

Conscience, the bosom-hell of guilty man!

JAMES MONTGOMERY, *Pelican Island*. Canto v, l. 127. (1827)

<sup>5</sup> A bad conscience is a kind of illness, in the sense that pregnancy is an illness.

F. W. NIETZSCHE, *The Genealogy of Morals*. Ch. 2. (1887)

<sup>6</sup> There is nothing more wretched than the mind of a man conscious of guilt. (Nihil est miserius quam animus hominis conscius.)

PLAUTUS, *Mostellaria*, l. 544. (c. 220 B.C.)

No curse is more severe than a bad conscience. (Nullum maledictum esse gravius conscientia.)

PHAEDRUS (?), *New Fables*. No. 25. (c. 25 B.C.)

The guilt of conscience take thou for thy labour.

SHAKESPEARE, *Richard II*, v, 6, 41. (1595)

The guylt conscience thinks what as is sayd, Is alwayes spoken himselfe to vpbrayde.

UNKNOWN, *Servingsmans Comfort*. (1598)

A guilty conscience feels continual fear.

MICHAEL DRAYTON, *The Owle*. (1604)

The guilty conscience fears, when there's no fear.

ROWLAND WATKYN, *Flamma Sine Fumo: The Righteous Is Confidant as a Lion*. (c. 1662)

A guilty Conscience never thinketh it self safe.

THOMAS FULLER, *Gnomologia*. No. 208. (1732)

THE GUILTY FLEE, see under GUILT.

EACH BUSH AN OFFICER, see under BUSH.

<sup>7</sup> Even without a law conscience punishes. (Etiam sine lege poena est conscientia.)

PUBLILIUS SYRUS, *Sententiae*. No. 194. (c. 43 B.C.) A variation of the Greek proverb, ἡ συνείδησις τὴν ψυχὴν πλάττει (Conscience chastises the soul).

If thou injurest conscience, it will have its revenge on thee.

FRANKLIN, *Poor Richard's Almanack*, 1739.

<sup>8</sup> Conscience is a thousand witnesses. (Conscientia mille testes.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. v, ch xi, sec. 41. (c. A.D. 80) Quintilian is quoting a proverb, and is himself quoted by ERASMUS, *Adagia*, i, x, 91. Taverner (fo. 29) translates it, and comments, "Nothyng so much accuseth a man as his owne conscience."

Conscience serueth in stead of a thousand witnesses. (La conscientia serue per mille testimonii.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

A guilty conscience is a thousand witnesses.

ROBERT GREENE, *Philomela*. (1592)

Conscience is witness enough.

JOHN CLARKE, *Puroemiologia*, p. 66. (1639)

<sup>9</sup> Bad deeds are lashed by the whip of conscience. (Mala facinora conscientia flagellari.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 15. (c. A.D. 64) Quoting Epicurus. The Germans say, "Bös Gewissen, böser Gast, Weder Ruhe, weder Rast" (Bad conscience, a worse guest, neither rest nor peace).

<sup>10</sup> She felt the terrors of her own conscience.

SIR PHILIP SIDNEY, *Arcadia*. Bk. ii, p. 121. (1580)

My conscience hath a thousand several tongues.

And every tongue brings in a several tale,

And every tale condemns me for a villain.

SHAKESPEARE, *Richard III*, v, 3, 193. (1592)

It is an old saying, a guilty conscience needs no accuser.

UNKNOWN, *Life and Adventures of Mut. Bishop*, p. 106. (1744)

Conscience is a self-accuser.

JOHN TRUSLER, *Proverbs in Verse*, p. 112. (c. 1800)

#### V—The Coward Conscience

<sup>11</sup> Conscience turns a man into a coward. (ἡ σύνεσις ἀνδρὸν δειλότατον εἶναι ποιεῖ.)

MENANDER, *Frag.* 632K. (c. 300 B.C.)

Guilty consciences ever make people cowards.

BIDPAI, *Fables: The Prince and the Minister*. (c. 300 B.C.)

O the cowardice of a guilty conscience!  
SIR PHILIP SIDNEY, *Arcadia*. Bk. ii. (c. 1580)  
I'll not meddle with it [conscience]: . . . it makes a man a coward.

SHAKESPEARE, *Richard III*, i, 4, 137. (1592)  
O coward conscience, how dost thou afflict me!  
SHAKESPEARE, *Richard III*, v, 3, 179. (1592)

Conscience does make cowards of us all.  
SHAKESPEARE, *Hamlet*, iii, 1, 83. (1600) OSCAR WILDE, *Picture of Dorian Gray*, ch. 8, twists this to, "Conscience makes egoists of us all."  
There is no coward to an ill conscience.

THOMAS POWELL, *Tom of All Trades*, p. 161. (1631)

Guilty consciences make men cowards.  
SIR JOHN VANBRUGH, *The Provok'd Wife*, Act v, sc. 6. (1697)

Conscience makes cowards of us all, Whittaker.  
H. G. WELLS, *You Can't Be too Careful*, p. 69. (1942)

1  
Conscience is but a word that cowards use,  
Devised at first to keep the strong in awe.

SHAKESPEARE, *Richard III*, v, 3, 309. (1592)  
2  
Conscience and cowardice are really the same things.

OSCAR WILDE, *Picture of Dorian Gray*. Ch. 1. (1891)

## CONSERVATISM

See also Party: Tory

3  
Conservative. A statesman who is enamored of existing evils, as distinguished from the Liberal, who wishes to replace them with others.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

4  
If we glance into that Assembly-Hall of theirs, . . . rudiments of Parties disclose themselves. There is a Right Side (Côté Droit), a Left Side (Côté Gauche); sitting on M. le President's right hand, or on his left. The Côté Droit conservative; the Côté Gauche destructive.

THOMAS CARLYLE, *The French Revolution*. Vol. I, bk. vi, ch. 2. (1837) Referring to the French Constituent Assembly, of July, 1789. The first use of "left" as applied to persons of advanced or reform views. "Right," as applied to conservatives, goes much farther back, to Shakespeare, in fact, for in *Coriolanus*, ii, 1, 26, Menenius, who describes himself as a "humorous patrician," asks of the two tribunes, Sicinius and Brutus: "Do you know how you are censured here in the city, I mean by us o' the right-hand file?" and adds that the "right-hand file," that is, the conservatives, find them fools, "ambitious for poor knaves' caps and legs."

5  
We have a maxim in the House of Commons, and written on the walls of our house, that old ways are the safest and surest ways.

SIR EDWARD COKE, *Speech*, 8 May, 1628.

6  
It seems to me a barren thing, this Conservatism—an unhappy cross-breed, the mule of politics that engenders nothing.

BENJAMIN DISRAELI, *Coningsby*. Ch. 5. (1844)

7  
The courtiers who surround him have forgotten nothing and learned nothing. (Les courtisans qui l'entourent n'ont rien oublié et n'ont rien appris.)

MARÉCHAL CHARLES FRANÇOIS DUMORIEZ, referring to Louis XVIII, at the time of the Declaration of Verona, Sept., 1795.

They have learned nothing and forgotten nothing. (Ils n'ont rien appris, ni rien oublié.)

CHARLES-MAURICE DE TALLEYRAND-PÉRIGORD, referring to the courtiers who returned to France at the time of the Bourbon restoration, which placed Louis XVIII on the throne. The attribution is by the Chevalier de Panat, in a letter to Mallet du Pan, Jan., 1796, the exact phrase being, "Personne n'est corrigé, personne n'a su ni rien oublier ni rien apprendre." See *Mémoires et Correspondance de Mallet du Pan* (1851), ii, 196.

Those poor Bourbons who have been so impudently blamed for a universal characteristic, had learnt nothing and forgotten nothing.

BERNARD SHAW, *The Revolutionist's Handbook*. Sec. 8. (1903)

8  
The two parties which divide the state, the party of conservatism and that of innovation, . . . have disputed the possession of the world ever since it was made.

R. W. EMERSON, *The Conservative*. (1841)

I often think it's comical

How Nature always does contrive

That every boy and every gal

That's born into the world alive,

Is either a little Liberal,

Or else a little Conservative!

W. S. GILBERT, *Iolanthe*. Act ii. (1882)

9  
Men are . . . conservatives after dinner.

EMERSON, *New England Reformers*. (1844)

10  
Them whome nothing contenteth out of their accustomed Mumpsimus.

SIR THOMAS ELYOT, *The Governour*, iii, 15. (1531) The allusion is to the story of an illiterate English priest, who when corrected for reading "quod in ore mumpsimus" in the Mass, replied, "I will not change my old mumpsimus for your new sumpsimus."

Some be to stiff in their old Mumpsimus, other be to busy and curious in their new Sumpsimus.

HENRY VIII, *Speech to Parliament*, 24 Dec., 1545. See HALL, *Chronicle: Henry VIII*, 261.

How many gray heads he hath addled by vain attempts to exchange their old Mumpsimus for his new Sumpsimus.

WALTER SCOTT, *Monastery: Introduction*. (1820)

11  
The gentleman . . . failed to better his hand.

The other stood pat.

CHARLES WELSH, *Poker: How to Play It*, p.

12. (1882) He kept the hand which had been dealt him, drawing no cards.

To use a poker term, Peter was standing "pat."  
P. L. FORD, *Peter Stirling*, p. 384. (1894)

We'll stand pat.

MARK HANNA, when asked by a reporter to state the principal issue of the 1900 presidential campaign to re-elect William McKinley. Hence the sobriquet "stand-patters."  
See STODDARD, *As I Knew Them*, p. 259.

[Senator Hanna] was an avowed "stand-patter" on the tariff; in fact, the author of the expression.  
*Boston Transcript*, 16 Feb., 1904, p. 11/2.  
I felt as if I were . . . tarred with the brush of being a thick-and-thinnite.

A. J. BALFOUR, *Speech*, 9 Jan., 1900. The British for standpatter.

1  
A conservative is a man who is too cowardly to fight and too fat to run.

ELBERT HUBBARD, *1001 Epigrams*. (1895)

A Conservative is a man with two perfectly good legs who, however, has never learned to walk.

F. D. ROOSEVELT, *Radio Speech*, 26 Oct., 1939.

2  
One generation is apt to get all the wear it can out of the cast clothes of the last, and is always sure to use every paling of the old fence that will hold a nail in building the new.

J. R. LOWELL, *The Biglow Papers*. Ser. ii, No. 9. (1862)

3  
Savages are the most conservative of human beings.

A. H. SAYCE, *Introduction to the Science of Language*. Ch. 1. (1879)

4  
The Atlantic Ocean beat Mrs. Partington.

SYDNEY SMITH, *Speech on the Reform Bill*, at Taunton, Oct., 1831. The context is, "The attempt of the Lords to stop the progress of reform, reminds me of Mrs. Partington . . . trundling her mop . . . and vigorously pushing away the Atlantic Ocean. The Atlantic was roused, Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic beat Mrs. Partington." The story is that Mrs. Partington had a cottage on the beach at Sidmouth, Devon, and during a great storm in November, 1824, tried to mop up the waves which were driven into her house. After Smith's speech, she became a symbol for an incorrigible conservative.

The refinement of good breeding could go no further.

J. R. LOWELL, *On a Certain Condescension in Foreigners*, referring to the fact that when the Marquess of Hartington, later the Duke of Devonshire, visited the United States in 1862, he wore a secession badge in his button-hole, and President Lincoln, when the Englishman called upon him, persisted in calling him "Mr. Partington."

Like Mrs. Partington mopping against the tide of the Atlantic.

F. COWAN, *See Proverbs*, p. 60. (1894)

5  
The man for whom the law exists—the man of forms, the Conservative is a tame man.

H. D. THOREAU, *Civil Disobedience*. (1849)

Mossback was first used in 1885 to designate an Ohio Democrat of the conservative wing. Soon afterward it began to be used for any conservative.

H. L. MENCKEN, *American Language: Supplement I*, p. 299, note. (1945)

## CONSISTENCY

See also Inconsistency

6  
The rarest of all human qualities is consistency.

JEREMY BENTHAM, *Principles of Morals and Legislation*. Ch. i, sec. 12. (1789)

7  
A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do.

RALPH WALDO EMERSON, *Essays: Self-Reliance*. (1841)

What a good time small minds have had with that saying!

WALDO FRANK, *The Bridegroom Cometh*, p. 394. (1939)

8  
Believe me, it is a great rôle, to be always the same man. (Magnam rem puta unum hominem agere.)

SENECA, *Ad Lucilium*. Epis. cxx, sec. 22. (65 A. D.) Quoted by MONTAIGNE, ii, 1.

9  
Consistency, thou art a jewel.

A phrase whose origin is shrouded in mystery. Although it has all the tang of Shakespeare, he never used it—in fact the word "consistency" does not occur in his works, nor in the Bible. It is cited neither by the *O.E.D.* nor by the *Century*, and no example of its use occurs in any of the standard compilations. This mystery existed as far back as 1867, when some unknown wag asserted that he had discovered the phrase in an old ballad, *Jolly Robyn-Roughhead*, published in *Murtagh's Collection of Ballads*, 1754. But no such book ever existed, and the ballad itself proved to be a fake. Its first four lines ran, "Tush! tush! my lassie, such thoughts resigne, | Comparisons are cruele: | Fine pictures suit in frames as fine, | Consistencie's a jewell." Aesop, as usual, has a fable, *The Hound and the Hare*, with consistency as a moral. When the hare ran, the hound pursued as though intent on killing it; when the hare stopped, the hound frisked around as though wanting to play. At last the hare said, "I wish you would show your true self. If you are my friend, why snap at me? If you are my enemy, why seek to play with me? Be consistent."

## CONSTANCY

See also Fidelity; Inconstancy; Love:  
Constant and Inconstant; Trueness

- 1 Stedefast as a wal.  
CHAUCER, tr. (?), *The Romaunt of the Rose*, l. 5250. (c. 1365)
- And she ay sad and constant as a wal.  
CHAUCER, *The Clerkes Tale*, l. 991. (c. 1388)
- 2 To be constant one must be immortal. (Pour être constant il faut être immortel.)  
JEAN FRANÇOIS COLLIN-HARLEVILLE, *L'Inconstant*. Act i, sc. 10. (1786)
- 3 A man without constancy can be neither a soothsayer nor a doctor.  
CONFUCIUS, *Analects*. Bk. xiii, ch. 22. (c. 500 B. C.) Legge, tr.
- 4 Constancy is but a dull sleepy quality at best.  
GEORGE FARQUHAR, *The Recruiting Officer*. Act i, sc. 2. (1706)
- 5 Constancy is like vnto the Storke, who wheresoeuer she flye commeth into no neast but hir owne.  
JOHN LYLY, *Euphues and His England* (Arber), p. 416. (1580)
- 6 Were man But constant, he were perfect.  
SHAKESPEARE, *The Two Gentlemen of Verona*, v, 4, 109. (1594)
- 7 I am constant as the northern star.  
SHAKESPEARE, *Julius Caesar*, iii, 1, 60. (1599)
- As fickle as the North Star.  
O. HENRY, (W. S. Porter), *The Marionettes*. (1902)
- TRUE AS NEEDLE TO POLE, *see under TRUE*.
- 8 From head to foot I am marble-constant.  
SHAKESPEARE, *Antony and Cleopatra*, v, 2, 240 (1606)
- CONSTANT IN NOTHING BUT INCONSTANCY, *see under INCONSTANCY*.

## CONSTITUTION

- 9 Whenever the Constitution comes between men and the virtue of the white women of South Carolina, I say—to Hell with the Constitution!
- COLE L. BLEASE, *Public Statement*, as Governor of South Carolina, 1911.
- 10 No matter whether th' Constitution follows th' flag or not, th' Supreme Court follows th' illicion returns.  
FINLEY PETER DUNNE, *The Supreme Court's Decision*. (1901) "The Constitution follows the flag" was the slogan of the Republican party after the conquest of the Philippines. (1900)
- We are under a Constitution, but the Constitution is what the judges say it is.  
CHARLES E. HUGHES, *Speech at Elmira, N.Y.*, 3 May, 1907.

The United States Constitution has proved itself the most marvellously elastic compilation of rules of government ever written.

F. D. ROOSEVELT, *Radio Speech*, 2 March, 1930. Our Constitution is so simple and practical that it is possible always to meet extraordinary needs by changes in emphasis.

F. D. ROOSEVELT, *Inaugural Address*, 4 March, 1933.

If the Constitution is to be construed to mean what the majority at any given period in history wish the Constitution to mean, why a written Constitution?

FRANK J. HOGAN, *Presidential Address*, American Bar Assn., San Francisco, 10 July, 1939.

11 "Here we stan' on the Constitution, by thunder!

It's a fact o' wich ther's bushils o' proofs;  
Fer how could we trample on't so, I wonder,  
Ef 't worn't thet it's ollers under our hoofs?"  
Sez John C. Calhoun, sez he.

LOWELL, *Biglow Papers*. Ser. i, No. 5. (1848)  
We stand upon the Constitution.

W. J. BRYAN, *Memoirs*, p. 245. (1925)

12 A good constitution is infinitely better than the best despot.

T. B. MACAULAY, *Essays: Milton*. (1825)

Your Constitution is all sail and no anchor.

MACAULAY, *Letter to H. S. Randall*, 23 May, 1857. Referring to the American constitution.

13 The American constitutions were to liberty. what a grammar is to language: they define its parts of speech, and practically construct them into syntax.

THOMAS PAINE, *The Rights of Man*, p. 93. (1791)  
A covenant with death and an agreement with hell.

WILLIAM LLOYD GARRISON, *Resolutions*, adopted by the Massachusetts Anti-Slavery Society, 27 Jan., 1843, referring to the constitution of the United States.

When you came to examine the American Constitution, you found it was not really a constitution, but a Charter of Anarchism.

BERNARD SHAW, *Address*, New York, 11 April, 1933.

14 What's the Constitution between friends?

TIMOTHY J. CAMPBELL, Tammany Congressman from New York, to President Grover Cleveland. (c. 1885) The attribution is on the authority of William Tyler Page who states that Campbell made the remark while urging the President to sign a bill, which the latter had refused to do on the ground that the bill was unconstitutional. "What are twenty acts of Parliament among friends?" has been attributed to John Selden. (c. 1689)

The Constitution rides behind  
And the Big Stick rides before  
(Which was a rule of precedent  
In the reign of Theodore).

WALLACE IRWIN, *The Ballad of Grizzly Gulch*. (1905) Referring to Theodore Roosevelt.

I hope that your committee will not permit doubt as to constitutionality, however reasonable, to block the suggested legislation.

PRESIDENT FRANKLIN D. ROOSEVELT, *Letter to Representative Samuel B. Hill*, referring to the Guffey Coal Control bill, July, 1935.

What's the Constitution between policemen?

HELEN MCCLOY, *The Deadly Truth*, p.9. (1941)

It is too probable that no plan we propose will be adopted. . . . If to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair. The event is in the hand of God.

GEORGE WASHINGTON, *Remark*, during a discussion at the Constitutional Convention, 1787. See FARRAND, *The Framing of the Constitution*, p. 66.

### CONTEMPT

See also Ridicule, Scorn, Sneer

No one considers himself contemptible.

BURCKHARDT, *Arabic Proverbs*. No. 650. (1817)

Contempt is egotism in ill humor.

S. T. COLERIDGE, *Omniana*, 110. (1812)

Know how to play the card of contempt. (Saber jugar del desprecio.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 205. (1647)

Some evils are cured by contempt.

HERBERT, *Jacula Prudentum*. No. 1050. (1650)

It is only the contemptible who fear contempt. (Il n'y a que ceux qui sont méprisables qui craignent d'être méprisés.)

LA ROCHEFOUCAULD, *Maximes*. No. 322. (1665) As the air to a bird or the sea to a fish, so is contempt to the contemptible.

WILLIAM BLAKE, *Proverbs of Hell*. (1868)

See how the mountain goat hangs from the summit of the cliff; you would expect it to fall; it is merely showing its contempt for the dogs. (Despiciit illa canes.)

MARTIAL, *Epigrams*. Bk. xiii, epig. 98. (c. A.D. 85)

A man must first despise himself, then others will despise him.

MENCIUS, *Discourses*. Bk. iv, pt. i, sec. 4. (c. 300 B.C.)

Those who are despised are apt to return the favor. (Solet a despectis per ferri gratia.)

PHAEDRUS, *Fables*. Bk. iii, fab. 2, l. 1. (c. 25 B.C.)

Despise not any man.

*Babylonian Talmud: Pirke Aboth*, iv. 6. (c. 450) He that alle despyseth all displeaseth. (Qui omnes despiciit, omnibus displicet.)

ALBERTANO OF BRESCIA, *Liber Consolationis*. As quoted by CHAUCER, *Tale of Melibeus*, sec. 15. (c. 1387)

There is no reply so sharp as silent contempt. (Il n'est réplique si piquante comme est un tel mespris.)

MONTAIGNE, *Essays*. Bk. ii, ch. 31. (1580)

Contempt is the sharpest reproof.

H. G. BOHN, *Handbook of Proverbs*, p. 339. (1855)

Contempt will sooner kill an injury than revenge.

H. G. BOHN, *Handbook of Proverbs*, p. 339

Man is much more sensitive to the contempt of others than to self-contempt.

F. W. NIETZSCHE, *Human All-too-Human*. Ch. i. (1878)

Contempt hurts the wise man more than a scourge does the fool. (Contemni [sapienti] gravius est quam stulto percuti.)

PUBLILIUS SYRUS, *Sententiae*. No. 118. (c. 43 B.C.)

O Poverty, thy thousand ills combined Sink not so deep into the generous mind, As the contempt and laughter of mankind. (Nil habet infelix paupertas durius in se, quam quod ridiculos homines facit.)

JUVENAL, *Satires*. Sat. iii, l. 152. (c. A.D. 120)

Contempt is usually worse borne than real Injuries.

THOMAS FULLER, *Gnomologia*. No. 1149. (1732)

Many can bear Adversity, but few Contempt.

THOMAS FULLER, *Gnomologia*. No. 3340

There is nothing that people bear more impatiently, or forgive less, than contempt; and an injury is much sooner forgotten than an insult

LORD CHESTERFIELD, *Letters*, 9 Oct., 1746

Contempt, says the eastern proverb, pierces even through the shell of the tortoise.

MACAULAY, *Essays: Frederick the Great*. (1842)

To call one Sir and something else.

JOHN RAY, *English Proverbs*, p. 269. (1678)

i.e., Sirrah, a contemptuous form of address Sirrah your Dog, but Sirrah not me;

For I was born before you could see.

THOMAS FULLER, *Gnomologia*. No. 6496. (1732)

It may be worth noting that this is the closing entry in Fuller's great collection

Contempt is Failure's share.

G. L. SCARBOROUGH, *To the Vanquished*. (c. 1900) Schiller has a line, "Verachtung ist der wahre Tod" (Contempt is the real death)

### CONTENT

See also Discontent, Moderation, Wants

Contented among the living, contented among the dead. (ὁ δ' εὐκολος μὲν ἐνθάδ', εὐκολος δ' ἐκεῖ.)

ARISTOPHANES, *The Frogs*, l. 82. (c. 420 B.C.)

Referring to Sophocles. Sometimes translated, "Sweet-tempered as on earth, so here below."

Hee that studies his contentment overmuch, ever wants it.

RANDLE COTURAVE, *Dictionary: Aise*. (1611)

He that studies his content, wants it.  
HERBERT, *Jacula Prudentum*. No. 5. (1640)

1 A quiet heart is a continual feast.  
MILES COVERDALE, *Bible: Proverbs*, xv, 15.  
(1535) The King James version is, "He that  
is of a merry heart hath a continual feast."

It is a sweete continuall feast

To liue content I see.

WILLIAM WARNER, *Albions England*. Bk. vii,  
ch. 37. (1592)

A contented mind is a continual feast.

WILLIAM ROBERTSON, *Phraseologia Generalis*,  
381. (1681) See also under MIND.

Where Content is, there is a Feast.

THOMAS FULLER, *Gnomologia*. No. 5637. (1732)

2 For who did ever yet, in honour, wealth,  
Or pleasure of the sense, contentment find?

SIR JOHN DAVIES, *Nosce Teipsum*. Sec. xxx,  
st. 50. (1599)

And his best riches, ignorance of wealth.

GOLDSMITH, *Deserted Village*, l. 61. (1770)

3 Contented from the bottom of their hearts.  
(*Cordibus imis laetantes*.)

ENNIUS, *Annals* Bk. xii, frag. 363, Loeb. (c.  
180 B. C.)

4 Fortify yourself with contentment, for this  
is an impregnable fortress.

EPICETUS, *Fragments*. No. 138 (C. A. D. 100)

5 Content with little  
Hath charm no less than joy in great estate.

(*ιση γὰρ ἡ χάρις,*

*μεγάλοισι χαίρειν μικρά θ' ἡδέως ἔχειν*.)

EURIPIDES, *Ion*, l. 646. (c. 419 B. C.) Way, tr  
Him whom a little will not content, nothing will  
content. (*ὦ δλίγον οὐχ ἱκανόν, ἀλλὰ τοῦτω γε*  
*οὐδὲν ἱκανόν*.)

EPICURUS, *Souvan Maxims*. (c. 300 B. C.)  
Content with little. (*Contentus parvo*.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 110. (30 B. C.)  
Content with little, I can piddle here  
On brocoli and mutton round the year.

ALEXANDER POPE, *Imitations of Horace: Sa-*  
*tires*, ii, 2, 137. (1732)

Be contented with little or much.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxix, 23. (c. 190 B. C.) Oesterley, tr.

Who with a little cannot be content,  
Endures an everlasting punishment.

ROBERT HERRICK, *Poverty and Riches*. (1648)  
Nature with little is content.

HERRICK, *No Want Where There's Little*.

Whatever comes, let's be content withall:

Among God's blessings, there is no one small.

ROBERT HERRICK, *Welcome What Comes*.

Better is a little with content than much with  
contention.

FRANKLIN, *Poor Richard's Almanack*, 1747.

If I'm content with a little,  
Enough is as good as a feast.

ISAAC BICKERSTAFF, *Love in a Village*. Act iii,  
sc. 1. (1763) See also under ENOUGH.

Contented wi' little, and cantie [merry] wi' mair.

ROBERT BURNS, *Contented wi' Little*. (c. 1794)  
My motto is, "Contented with little, yet wish-  
ing for more."

CHARLES LAMB, *Letter to Wordsworth*, 13 Oct.  
1800.

6 To be content look backward on those who  
possess less than yourself, not forward on  
those who possess more.

FRANKLIN, *Poor Richard's Almanack*, 1757.

He that's content hath enough; he that complains  
hath too much.

FRANKLIN, *Poor Richard's Almanack*, 1758.

7 Seek for the philosopher's stone, . . . this  
jewel of contentment (which turns all into  
gold).

THOMAS FULLER, *The Holy State: Of Con-*  
*tentment*. (1642)

Content is the Philosopher's Stone, that turns  
all it touches into Gold.

THOMAS FULLER, *Gnomologia*. No. 1154. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1758.

It will be noted by anyone who compares the  
two, how often Franklin quoted from Fuller.  
That he possessed a copy of *Gnomologia*  
cannot be doubted.

8 Contentment consisteth not in adding more  
fuel, but in taking away some fire: not in  
multiplying of wealth, but in subtracting  
men's desires.

THOMAS FULLER, *The Holy State: Of Content-*  
*ment*. (1642)

9 Content is Happiness.

THOMAS FULLER, *Gnomologia*. No. 1152. (1732)  
We are contented because we are happy, and not  
happy because we are contented.

W. S. LANDOR, *Imaginary Conversations:*  
*Brooke and Sidney*. (1853)

10 Content lodges oftner in Cottages than  
Palaces.

THOMAS FULLER, *Gnomologia*. No. 1155. (1732)

He who wants Content, can't find an easy Chair.

THOMAS FULLER, *Gnomologia*. No. 2408.

11 Where wealth and freedom reign, content-  
ment fails.

GOLDSMITH, *The Traveller*, l. 91. (1764)

Let us draw upon content for the deficiencies  
of fortune.

GOLDSMITH, *Vicar of Wakefield*. Ch. 3. (1766)

12 Sweet are the thoughts that savour of con-  
tent.

ROBERT GREENE, *Farewell to Folly*. (1587)

13 Content layeth pleasure, nay virtue, in a  
slumber. . . . It is to the mind, like moss  
to a tree, it bindeth it up so as to stop its  
growth.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 248.  
Contentment is a kind of moral laziness; if there  
wan't ennything but kontentment in his world,

man wouldn't be any more of a suckcess than an angleworm iz.

JOSH BILLINGS (H. W. SHAW), *Encyclopedia of Wit and Wisdom*. (1874)

I'm so glad contentment hasn't caught us—and wrapped us in cotton wool.

PHILIP BARRY, *You and I*. Act iii. (1923)

1 Be content with such things as ye have. (ἀρκοῦμενοι τοῖς παροῦσιν.)

*New Testament: Hebrews*, xiii, 5. (c. A. D. 90)

The *Vulgate* is, "Contenti praesentibus."

Learn this of me, where e'er thy Lot doth fall; Short lot, or not, to be content with all.

ROBERT HERRICK, *Lots to be Liked*. (1648)

2 'Tis not the food, but the content That makes the Table's merriment.

ROBERT HERRICK, *Content, not Cates*. (1648)

3 Content's a kingdom.

THOMAS HEYWOOD, *A Woman Kill'd With Kindness*. Act iii, sc. 1. (1607)

Content is more than a Kingdom.

THOMAS FULLER, *Gnomologia*. No. 1153. (1732)

An interesting example of the way in which Fuller took old sayings, revised, and frequently improved them.

4 He who is content can never be ruined. (Chi tsü pu ju'.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 44. (c. 550 B. C.) Old, tr.

He who knows contentment's contentment is always content. (Chih tsu tsü tsu chang tsu.)

LAO-TSZE, *Tao-teh-king*. Sec. 46

There is no greater misfortune than not to know contentment. (Hwo' mo' ta' yü pu chih tsu.)

LAO-TSZE, *Tao-teh-king*. Sec. 46.

Contentment is an everlasting competence. (Ku' chi tsu chi tsu chang tsu.)

LAO-TSZE, *Tao-teh-king*. Sec. 46. Giles puts it. "He who is content always has enough."

5 Contentment furnishes constant joy; much covetousness, constant grief. To the contented, even poverty is joy; to the discontented, even wealth is a vexation.

WILLIAM MILNE, tr., *Ming-hsin Pao-chien*. (c. 500 B. C.) See *Indo-Chinese Gleaner*, Aug., 1818.

6 I have learned, in whatsoever state I am, therewith to be content (ἐν ᾧ γὰρ ἤμαθ' εἰς οἷς εἶμι ἀνέστημι εἶμαι.)

*New Testament: Philippians*, iv, 11. (c. A. D. 60) The *Vulgate* is, "Ego enim didici, in quibus sum, sufficiens esse."

7 He who is contented with his lot has the greatest and surest riches. (Qui suis rebus contentus est, huic maximae ac certissimae divitiae.)

PUBLILIUS SYRUS, *Sententiae*. No. 617. (c. 43 B. C.) Not to be greedy is money; not to be fond of buying is a revenue; but to be content with what we have is the greatest and most certain wealth of

all. (Non esse cupidum, pecunia est; non esse emacem, vectigal est; contentum vero suis rebus esse, maxima sunt, certissimaque divitiae.)

CICERO, *Paradoxa*. Pt. vi, sec. 3. (c. 45 B. C.) Contented with your lot, you will live wisely. (Laetus sorte tua vives sapienter.)

HORACE, *Epistles*. Bk. i, epis. x, l. 44. (20 B. C.) Who is rich? He who is contented with his lot.

*Babylonian Talmud: Pirke Aboth*, iv, 1. (c. 450) He who is satisfied with the portion allotted to him by God may properly be deemed the richest of all mankind.

SALOMON IBN GABIROL, *Mibhar ha-Pensnim (Choice of Pearls)*. No. 158. (c. 1050)

No wealth can surpass contentment.

IBN GABIROL, *Mibhar ha-Pensnim*. No. 493.

Contentment maketh a man rich.

SADI, *Bustan*. Ch. 6, Maxim 2. (c. 1257)

Poorly content is better than richly covetous.

ROBERT GREENE, *Perimedes*. (1588) *Works*, vii, 60.

He who is content in his poverty is wonderfully rich.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 480. (1623)

Contentment is the greatest wealth.

THOMAS DRAXE, *Bibliotheca*, p. 31. (1633)

Content is all.

JOHN CLARKE, *Paroemiologia*, p. 38. (1639)

Content surpasses wealth. (Contentment passe richesse.)

MOLIÈRE, *Le Médecin Malgré Lui*. Act ii, sc. 1, l. 65. (1666) The Italians say, "E meglio il cuor felice che la borsa" (Better the contented heart than wealth).

Content is wealth, the riches of the mind.

DRYDEN, *Wife of Bath's Tale*, l. 466. (1700)

The greatest Wealth is Contentment with a little THOMAS FULLER, *Gnomologia*. No. 4581. (1732)

Content makes poor Men rich; Discontent makes rich Men poor.

FRANKLIN, *Poor Richard's Almanack*, 1749

A contented man is always rich. (Qui cum fortuna convenit, dives est.)

ALFRED HENDERSON, *Latin Proverbs*, p. 357 (1869) "He is rich that is satisfied"

8 To be satisfied with little is worship and not to be satisfied with moche is shame.

EARL RIVERS, tr., *Dictes and Savings of the Philosophers*, fo. 53. (1477) Quoting Socrates

9 A man ought to be content to haue so moche as he neded nat to flatre nor borowe of other.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 69. (1477)

He may be well contented who needs neither borrow nor flatter.

JOHN RAY, *English Proverbs*, p. 5. (1670)

10 The kingdom of contentment is dependent on a fixed income.

SADI, *Gulistan* Ch. 7, Apologue 19. (c. 1258)

He drew the feet of contentment under the skirt of security.

SADI, *Gulistan*. Ch. 3, Apologue 28.



<sup>1</sup> No man when he views the lot of others is content with his own. (Nulli ad aliena respicienti sua placent.)

SENECA, *De Ira*. Bk. iii, ch. 31, sec. 1. (c. A. D. 55) See also under POSSESSIONS.

<sup>2</sup> My crown is in my heart, not on my head, . . .

My crown is called content.

SHAKESPEARE, *III Henry VI*, iii, 1, 62. (1591)

Content is worth a crown.

RICHARD BRATHWAIT, *The English Gentleman*, 203. (1630)

Contentment has been worn as a crown by no end of sleepy heads.

ANONYMOUS, *Meditations in Wall Street*, p. 104. (1940)

<sup>3</sup> Such is the fulness of my heart's content.

SHAKESPEARE, *II Henry VI*, i, 1, 35. (1593)

I wish your ladyship all heart's content.

SHAKESPEARE, *Merchant of Venice*, iii, 4, 42. [She] lived now at her owne hearts sweet content.

SIR JOHN HAYWARD, tr., *Eromena*, p. 110. (1632)

<sup>4</sup> Whate'er our lot, life would not be evil if we were content therewith. (οὐ γὰρ ἂν κακῶς | οὐδ' ὧδ' ἔχοντες ἤμεν, εἰ τερποίμεθα.)

SOPHOCLES, *Oedipus at Colonus*, l. 798. (c. 408 B.C.)

As the old saying goes, I'll make the best of what I've got. (κατὰ τὸν παλαιὸν λόγον τὸ παρὸν εἶ ποιεῖν.)

PLATO, *Gorgias*. Sec. 499C. (c. 385 B.C.) Quoted by CICERO, *Ad Atticum*, vi, 5, where Winsted (Loeb), renders it by Dryden's line, "Take the goods the gods provide thee."

Keep what goods the gods provide you. (Habeas quod di dant boni.)

PLAUTUS, *Rudens*, l. 1229. (c. 200 B.C.)

Take the goods the gods provide thee.

DRYDEN, *Alexander's Feast*, l. 106. (1697)

Make the best of what fortune gives. (τὰ ἐκ τῆς τύχης διδόμενα κόσμει.)

OLYMPIODORUS III, *Commentary on the Gorgias*. (c. 600)

Take all things as it comth, and be content.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

Hee which is not content with that hee hath, hath never a whit more, then hee, who hath nothing at all.

STEFANO GUAZZO, *Civile Conversation*. Bk. II, p. 206. (1574) Pettie, tr.

Happye is that man, that hath euerie thing, and possesseth nothing, and possessing nothing, hath euerie thing, but abydeeth content with that he hath.

JOHN FLORIO, *Firste Fruites*, fo. 49. (1578)

This saying, quoted as "the proverbe of our Poete," has not been traced, but the thought is frequent in medieval and later writers.

Take all things as they come and be content.

JOHN DAVIES, *The Scurge of Folly*, p. 296. (1611)

Make much of what you have.

JOHN CLARKE, *Paroemiologia*, p. 129. (1639)

When we have not what we like, we must like what we have. (Quand on n'a pas ce que l'on aime, Il faut aimer ce que l'on a.)

BUSSY-RABUTIN, *Letter to Madame de Sévigné*. (c. 1670)

Gnaw the bone which is fallen to thy lot.

JOHN RAY, *Proverbs: Adagia Hebraica*, p. 411. (1678)

Be content with whatever you have. (Tê kuo ch ieh kuo.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1875. (1875)

Take things as you find them.

VINCENT LEAN, *Collectanea*. Vol. iv, p. 105.

(1904) The French say, "Tel le voyez, tel le prenez" (As you see a thing, so take it); the Germans, "Nimm die Welt wie sie ist, nicht wie sie sein sollte" (Take the world as it is, not as it ought to be).

<sup>5</sup> No chance is evil to him that is content.

JEREMY TAYLOR, *Holy Living: Of Contentedness*. (1650)

Who is contented, enjoys.

GIOVANNI TORRIANO, *Piazza Universale*, p. 52. (1666)

<sup>6</sup> In vain we seek Content in outward things.

'Tis onely from within where Quiet springs.

SIR SAMUEL TUXE, *The Adventures of Five Hours*. Act i, fin.

<sup>7</sup> Godliness with Contentment,—these be the pillars of felicity.

M. F. TUPPER, *Proverbial Philosophy: Of Contentment*. (1839)

<sup>8</sup> What better fare than well content?

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Posies for Thine Own Bed Chamber*. (1573)

<sup>9</sup> Contentment is not a proof of worth. (Le contentement n'est pas la marque du mérite.)

VAUVENARGUES, *Réflexions*. No. 69. (1746)

<sup>10</sup> Seldom it comes; to few from Heav'n sent.

That much in little, all in naught, Content.

JOHN WILBYE, *Madrigals: There Is a Jewel* (1598)

<sup>11</sup> The wisest, happiest of our kind are they

That ever walk content with Nature's way.

WORDSWORTH, *Evening Voluntaries*, v. (1834)

<sup>12</sup> Contentment is the highest happiness.

UNKNOWN, *Makabharata: Canti Parva*. Sec. 331. (c. 200 B.C.)

The utmost we can hope for in this world is contentment; if we aim at anything higher, we shall meet with nothing but grief and disappointment.

JOSEPH ADDISON, *The Spectator*, 6 Sept., 1711. From labour health, from health contentment springs:

Contentment opes the source of every joy.

JAMES BRATTIE, *The Minstrel*. Bk. I, st. 13. (1771)

## CONTENTION

See also Quarreling

<sup>1</sup> In a hundred ells of contention there is not an inch of love.

HERBERT, *Jacula Prudentum*. No. 818. (1640)

BONE OF CONTENTION, see under BONE.

<sup>2</sup> Never contend with a man who has nothing to lose. (No empenarse con quien no tiene que perder.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 173. (1647)

<sup>3</sup> As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. (Sicut carbones ad prunas, et ligna ad ignem, sic homo iracundus suscitatur rixas.)

Old Testament: *Proverbs*, xxvi. 21. (c. 350 B. C.)

<sup>4</sup> Reply not roughly to smooth language, nor Contend with him who knocks at peace's door.

SADI, *Gulistan*, viii, 14. (c. 1258)

## CONTRADICTION

<sup>5</sup> Contradiction should awaken Attention, not Passion.

THOMAS FULLER, *Gnomologia*. No. 1157. (1732)

When the Devil of Contradiction once possesses a Man, he is hard to be cast out.

THOMAS FULLER, *Gnomologia*. No. 5577.

<sup>6</sup> It is an olde saying, that the vice of contradiction is proper to men of small discretion.

STEPANO GUAZZO, *Civile Conversation*. Bk. i, p. 92. (1574) Pettie, tr.

<sup>7</sup> I love to mark sad faces in fair weather, And hear a merry laugh amid the thunder.

JOHN KEATS, *Fragment*. (c. 1817)

<sup>8</sup> Be dumb, Thou spirit of contradiction.

PHILIP MASSINGER, *The Picture*. Act i, sc. 2. (1629)

There's the dear spirit of contradiction in it

ISAAC BICKERSTAFFE, *The Hypocrite*. Act i, sc. 1. (1769)

<sup>9</sup> One that is a gainsayer becometh a strife-maker.

PTAH-HOTEP, *Instruction*. No. 36. (c. 3550 B. C.)  
Prisse Papyrus. Gunn, tr.

<sup>10</sup> Contradiction in terms. (Contradiction en termes.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 33. (1545)

A contradiction in terms.

T. MEEKE, *Sophistry Detected*, p. 11. (1795)

A virtuous tyrant is a contradiction in terms

BENJAMIN JOWETT, *The Dialogues of Plato*, v, 9. (1875)

How can what an Englishman believes be heresy? It is a contradiction in terms.

BERNARD SHAW, *Saint Joan*. Act iv. (1924)

<sup>11</sup> I prythee contradict thyself.

SHAKESPEARE, *Macbeth*, ii, 3, 94. (1605)

If some one finds that I contradict myself, I reply: Because I was wrong once, I do not intend to be wrong always. (Si quelqu'un trouve que je me contredis, je réponds: Parce que je me suis trompé une fois, je ne prétends point me tromper toujours.)

VAUVENARGUES, *Réflexions*. No. 643. (1746)

They . . . never failed to contradict themselves.

GEORGE BORROW, *Zincali*, i, viii, 2. (1841)

Do I contradict myself?

Very well then I contradict myself.

WALT WHITMAN, *Song of Myself*. Sec. 51. (1855)

## CONTRARY

<sup>12</sup> O blinde world, O blinde entencioun!

How ofte falleth al th' effect contraire

Of surquidrye and foul presumpcioun.

(O cecità delle mondane menti,

Come ne seguon sovente gli effetti

Tutti contrarii a' nostri intendimenti!)

Boccaccio, *Il Filostrato*. Canto i, st. 25. (c. 1250)

CHAUCER, tr., *Troilus and Criseyde*.

Bk. i, l. 211. (c. 1280) Surquidrye: arrogance.

By his contrarie is every thing declared.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 637. (c. 1380)

<sup>13</sup> He that goes the contrary Way, must go over it twice.

THOMAS FULLER, *Gnomologia*. No. 2120. (1732)

<sup>14</sup> If ye hale this waie, I will an other waie drawe

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

## CONVENTION

See also Society

<sup>15</sup> In general, the more completely cased with formulas a man may be, the safer, happier is it for him.

CARLYLE, *Past and Present*. Bk. ii, ch. 17. (1843)

It's wiser being good than bad;

It's safer being meek than fierce.

ROBERT BROWNING, *Apparent Failure*. (1864)

<sup>16</sup> Forms keep fools at a distance.

SAMUEL FOOTE, *The Englishman Return'd from Paris*. Pt. ii. (1756)

<sup>17</sup> We are grown stiff with the ramrod of convention down our backs.

O. HENRY (W. S. PORTER), *Green Door*. (1906)

<sup>18</sup> He that dooth as most men doo,  
Shalbe least wondred on.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

Least is he mark'd that doth as most men do

MICHAEL DRAYTON, *The Owle*. (1604)

Do as the most do, and fewest will speak evil of thee.

JOHN RAY, *English Proverbs*, p. 122. (1670)

The Danes say, "Do as most men do, and few will jeer at you."

Do as most do, and Men will speak well of thee.

THOMAS FULLER, *Gnomologia*. No. 1303. (1732)

Keep the common Road, and thou'rt safe.

THOMAS FULLER, *Gnomologia*. No. 3118. After the Latin proverb, "Via trita est tutissima" (The beaten path is the safest).

1 I seemed straight laced.

JOHN LYL, *Euphuus and His England* (Arber), p. 299. (1580)

2 Custom and convention govern human actions. (νόμος δὲ καὶ ἔθει πάντα τοὺς ἀνθρώπους πᾶρτεν.)

PYRRHO, *Maxim.* (c. 300 B.C.) See *Diogenes Laertius*, bk. ix, sec. 61. See also under CUSTOM.

3 It is the height of art to do what is fitting. (Caput artis decere quod facias.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. xi, ch. i. (c. A.D. 80) Citing a proverb which is noted by ERASMUS, *Adagia*, iv, v, 2.

4 Keep decorum.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 77. (1606)

Let them cant about decorum

Who have characters to lose.

ROBERT BURNS, *The Jolly Beggars*. (c. 1789)

## CONVERSATION

See also Speech, Talk

5 Madam, I have but ninepence in ready money, but I can draw for a thousand pounds.

JOSEPH ADDISON, when a lady complained that he took little part in conversation. See BOSWELL, *Johnson*, 1773.

6 Debate is masculine; conversation is feminine. . . . Many can argue, not many converse.

A. B. ALCOTT, *Concord Days*: May, 1872.

7 "Let me not live," said Aretine's Antonia, "if I had not rather hear thy discourse than see a play."

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. i, mem. 1, subs. 1. (1621)

With thee conversing I forget all time.

MILTON, *Paradise Lost*. Bk. iv, l. 639. (1667)

With thee conversing I forget the way.

JOHN GAY, *Trivia*. Bk. ii, l. 480. (1716)

8 There are three hundred and forty-six subjects for elegant conversation.

S. G. CHAMPION, *Racial Proverbs*, p. 354. (1938) A Chinese proverb.

9 Conversation, in its better part, May be esteem'd a gift and not an art. . . . Words learn'd by rote a parrot may rehearse. But talking is not always to converse.

WILLIAM COWPER, *Conversation*, l. 3. (1781)

10 Conversation is our account of ourselves.

R. W. EMERSON, *Miscellanies: Woman*. (1849)

Conversation is the vent of character, as well

as of thoughts. . . . It is the laboratory and workshop of the student.

EMERSON, *Society and Solitude: Clubs*. (1870)

11 I never, with important air, In conversation overbear. . . .

My tongue within my lips I rein;

For who talks much must talk in vain.

JOHN GAY, *Fables: Pt. i, Introduction*, l. 53. (1727)

12 The delights of a pleasant and improving conversation. (Laxantes iucundis honestisque sermonum.)

AULUS GELLIUS, *Noctes Atticae*. Bk. xviii, ch. 2. (c. A.D. 150)

13 Discretion in conversation is more important than eloquence. (La discrecion en el hablar importa más que la elocuencia.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 148. (1647)

14 Conversation is not onely profitable, but moreover necessary to the perfection of man.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 35. (1574) Pettie, tr.

Conversation is the beginning and end of knowledge.

GUAZZO, *Civile Conversation*. Bk. i, p. 39.

Conversation is the full perfection of learning.

GUAZZO, *Civile Conversation*. Bk. i, p. 43

Conversation makes one what he is.

HERBERT, *Jacula Prudentum*. No. 925. (1640)

He that converses not knows nothing.

JOHN RAY, *English Proverbs*, p. 5. (1670)

Conversation teaches more than meditation.

THOMAS FULLER, *Gnomologia*. No. 1158. (1732)

Education begins a Gentleman, Conversation completes him.

THOMAS FULLER, *Gnomologia*. No. 1359.

Studying in the solitude of the mountains is not equal to sitting at the cross-roads and listening to the talk of men.

S. G. CHAMPION, *Racial Proverbs*. p. 354. (1938) A Chinese proverb.

15 It was usually better not to walk through conversational doors other people had left ajar.

CHRISTOPHER HALE, *Exit Screaming*, p. 48. (1942)

16 Conversation is more than half the time a refuge from thought or a blind to conceal it

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 8. (1843)

17 The best kind of conversation is that which may be called *thinking aloud*.

WILLIAM HAZLITT, *Characteristics*. No. 180. (1822)

18 They tossed the feathery ball of conversation.

O. HENRY, *Transients in Arcadia*. (1908)

19 And when you stick on conversation's burrs. Don't strew your pathway with those dreadful urs.

O. W. HOLMES, *A Rhymed Lesson*, l. 414. (1846)

<sup>1</sup> The pleasure which men are able to give in conversation holds no stated proportion to their knowledge or their virtue.

SAMUEL JOHNSON, *The Rambler*, 4 Jan., 1752. The happiest conversation is that of which nothing is distinctly remembered, but a general effect of pleasing impression.

SAMUEL JOHNSON. BOSWELL, *Life*, 1781.

His conversation does not show the *minute* hand; but he strikes the hour very correctly

SAMUEL JOHNSON. See KEARSLEY, *Johnsoniana*, p. 604.

<sup>2</sup> The genius of conversation consists much less in showing a great deal of it, than in causing it to be discovered in others. (L'esprit de la conversation consiste biens moins à en montrer beaucoup, qu'à en faire trouver aux autres.)

LA BRUYÈRE, *Les Caractères*. (1688)

The Wit of Conversation consists more in finding it in others, than shewing a great deal yourself.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1756.

<sup>3</sup> Now is the time for conversation. (Conloquium tempus adest.)

OVID, *Artis Amatoriae*. Bk. i, l. 607. (c. 1 B.C.) Flee not from conversation. (Nec fuge conloquium.)

OVID, *Remediorum Amoris*, l. 587. (c. 1. B.C.)

<sup>4</sup> Washing away the salt-water taste with a fresh-water discourse. (πολύμω λόγῳ ὁλοῦ ἀλμυρὰν ἀκοήν ἀποκλύσασθαι.)

PLATO, *Phaedrus*. Sec. 243D. (c. 385 B.C.)

Seasoning with the salt of conversation the business in which they happen to be engaged. (ἀλσι τοῖς λόγοις.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 514F (c. A.D. 95)

He sought to inject a few raisins of conversation into the tasteless dough of existence.

O. HENRY (W. S. PORTER), *The Complete Life of John Hopkins*. (1908)

<sup>5</sup> I converse only with myself and my books. (Mecum tantum et cum libellis loquor.)

PLINY THE YOUNGER, *Epistles* Bk. i, epis 9. (c. A.D. 98)

<sup>6</sup> Nephew, what means this passionate discourse.

This peroration with such circumstance?

SHAKESPEARE, *II Henry VI*, i, 1, 104. (1590)

Bid me discourse, I will enchant thine ear

SHAKESPEARE, *Venus and Adonis*, l. 145. (1593)

Your fair discourse hath been as sugar.

Making the hard way sweet and delectable.

SHAKESPEARE, *Richard II*, ii, 3, 6. (1595)

A kind Of excellent dumb discourse.

SHAKESPEARE, *The Tempest*, iii, 3, 38. (1611)

Sweet discourse makes short the days and nights.

GEORGE HERBERT, *Jacula Prudentum*. No. 729. (1640)

Sweet discourse, the banquet of the mind.

JOHN DRYDEN, *The Flower and the Leaf*, l. 432. (1700)

Discourse, the sweeter banquet of the mind.

ALEXANDER POPE, tr., *The Odyssey*. Bk. xv, l. 433. (1714)

<sup>7</sup> His conversation was marked by its happy abundance.

MARY GODWIN SHELLEY, *Preface*, to the first collected edition of Shelley's *Poems*. (1839)

<sup>8</sup> They converse as those would who know that God hears. (Ita fabulantur, ut qui sciant dominum audire.)

TERTULLIAN, *Apologeticus*. Ch. 39, sec. 18. (A.D. 197)

<sup>9</sup> Conversation, the commerce of minds.

CYRIL TOURNEUR, *A Funerall Poeme*. (1609)

<sup>10</sup> Female conversation softens our manners, whilst our [men's] discourse, from the superiority of our literary advantages, improves their minds.

ROYALL TYLER, *The Contrast*. Act iii, sc. 2. (1787)

<sup>11</sup> Conversation should touch everything but should concentrate on nothing.

OSCAR WILDE, *The Critic as Artist*. (1891)

## CONVICTION

<sup>12</sup> Such dimity convictions.

EMILY DICKINSON, *Poems*. Pt. i, No. 130 (c. 1880)

<sup>13</sup> Men in former days had convictions (Ueberzeugungen), we moderns have opinions (Meinungen).

HEINRICH HEINE, *Confidential Letters to August Lewald* Let. 9 (c. 1850)

<sup>14</sup> Convictions are the mainsprings of action, the driving powers of life. What a man lives are his convictions.

BISHOP FRANCIS C. KELLY, *Address*, at Oklahoma City, Okla., 28 Nov., 1933.

<sup>15</sup> Convictions are more dangerous to truth than lies.

F. W. NIETZSCHE, *Human All-too-Human* Ch. 1. (1878)

What was a lie in the father becomes a conviction in the son.

F. W. NIETZSCHE, *The Antichrist* Ch. 55

<sup>16</sup> Every man . . . is encompassed by a cloud of comforting convictions, which move with him like flies on a summer day.

BERTRAND RUSSELL, *Sceptical Essays*, p. 28 (1928)

<sup>17</sup> Conviction is the Conscience of the Mind.

MRS. HUMPHRY WARD, *Robert Elsmere*. Bk. iv, ch. 26. (1888)

## COOK

<sup>1</sup> Dip your fingers in the hot gravy and let your moist tongue lick them as it darts in and out. (Vibranti lambat quos umida lingua recursu.)

AUSONIUS, *Ephemeris*. Pt. vi, l. 7. (c. A. D. 370)  
It is an euyl coke that can not lycke his owne lypes.

JOHN STANBRIDGE, *Vulgaria*, sig. C4. (c. 1510)  
He is an evyle cook, that cannot lycke his owne fyngers.

RICHARD TAVERNER, *Translations from Erasmus*, fo. 19. (1539)  
A poore cooke that maie not licke his owne fyngers.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
'Tis an ill cook that cannot lick his own fingers.

SHAKESPEARE, *Romeo and Juliet*, iv, 2, 6. (1592)  
A bad cooke that cannot his owne fingers lick.

GEORGE PUTTENHAM, *The Arte of English Poesie*, p. 199. (1598)

A bad cook licks his own fingers.

JOHN TAYLOR THE WATER-POET, *The Pennyles Pilgrimage*. (1618)

Sir Thomas Cook . . . one who had well lick'd his fingers under Queen Margaret (whose Ward-rober he was).

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 8. (1642)

He's but a silly cook that wists not how to lick his fingers.

FRANCIS QUARLES, *Works* (Grosart), iii, 222. (1646)

He's a sarry [poor] cook that may not lick his own fingers.

JAMES KELLY, *Scottish Proverbs*, p. 138. (1721)  
"Apply'd," Kelly explains, "satirically to receivers, trustees, guardians, and other managers. Signifying that they will take a share of what is among their hands." The French say, "Celui gouverne bien mal le miel qui n'en tâte et ses doigts n'en lèche" (He manages the honey very badly who does not taste it and lick it off his fingers).

'Tis an ill cook that can't lick her own fingers.

SWIFT, *Polite Conversation*. Dial. i. (1738)

They say, a good cook knows how to lick his own fingers.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 6. (1822)

<sup>2</sup> God may sende a man good meate, but the deuyll may sende an euyl coke to dysttrue it.

ANDREW BOORDE, *Dyetary of Helth*, p. 260. (1542) Referred to as "a common proverb."

He maye have cause to saye so of his fletcher as . . . is communelye spoken of Cookes, . . . that God sendeth us good fethers, but the deuyll noughtie Fletchers.

ROGER ASCHAM, *Toxophilus*, ii, 132. (1545) A fletcher is a maker of arrows.

God sends Meate, and the diuell sends cookies.

THOMAS DELONEY, *Works* (1912), p. 221 (c. 1600)

Such diet we had that the proverb was truly verified, "God sent meat, and the Devil sent Cooks."

JOHN TAYLOR THE WATER-POET, *Observation*

and Travel from London to Hamburgh. (1617)

Great pity were it if this beneficence of Providence should be marr'd in the ordering, so as to justly merit the reflection of the old proverb, that though God sends us meat, yet the Devil does cooks.

UNKNOWN, *Cooks' and Confectioners' Dictionary*. (1724)

The waste of many good materials . . . and the curses not unfrequently bestowed on cooks with the usual reflection, that whereas God sends good meat, the devil sends cooks.

EDWARD SMITH, *The Compleat Housewife*. (1728)

God sends Meat, and the Devil finds Cooks.

THOMAS FULLER, *Gnomologia*. No. 1688. (1738)

The most disagreeable thing at sea is the cookery; for there is not, properly speaking, any professional cook on board. The worst sailor is generally chosen for that purpose. Hence comes the proverb used among the English sailors, that "God sends meat, and the Devil sends cooks."

BENJAMIN FRANKLIN, *Precautions to be Used by Those Who are About to Undertake a Sea Voyage*. (1760)

This goose is quite raw; well, God sends meat, but the devil sends cooks.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Bad commentators spoil the best of books, So God sends meat (they say), the devil cooks.

FRANKLIN, *Poor Richard's Almanack*, 1735.

Heaven sends us good meat, but the Devil sends cooks.

DAVID GARRICK, *On Goldsmith's Cookery*. (1774)

That homely proverb that men taunt my calling with,—“God sends good meat, but the devil sends cooks.”

WALTER SCOTT, *Fortunes of Nigel*. Ch. 27. (1822)  
“God sends meat, but the devil sends cooks.” is an old adage which Giraldus Cambrensis, in his caustic criticisms on the greed of the monastic Orders, thus revised: “God sent the abbays, but the devil sent the kitchens and the cellars.”

J. C. WALL, *Devils*, p. 127. (1904) The Italians say, “Dio ci manda la carne ma il diavolo cuochi”; the Dutch, “God zendt hem wel de spijzen, maar de duivel kookt ze” (God sent him meat, but the devil cooked it)

<sup>3</sup> A good Cooke can make you good meate of a whetstone.

THOMAS COGAN, *The Haven of Health*, xcii, 150. (1584)

<sup>4</sup> Too many generals lost Caria. (πολλοὶ στρατηγοὶ Καρίαν ἀπώλεσαν.)

DIOGENIANUS, *Adagia*, vii, 72. (c. A. D. 125) A naval variant is, “Many commanders sink the ship.”

There is the proverb, the more cooks the worse pottage.

GEORGE GASCOIGNE, *Life of Carew*, p. 33. (1575)

<sup>5</sup> Too many Cooks spoil the Broth.

SIR BALTHAZAR GERBIER, *Principles of Build-*

ing, p. 24. (1662) KINGSLEY, *Yeast*. Ch. 3. (1851) COLE, *Topers' End*, p. 244. (1942) etc., etc.

The more Cooks, the worse Broth.

THOMAS FULLER, *Gnomologia*. No. 4657. (1732)

The Germans say, "Zu viele Köche verderben den Brei"; the Dutch, "Veel koks verzouten de brij" (Too many cooks make the porridge too salt).

If the steersmen become too numerous, the ship sinks.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 15.

(1877) The Japanese say, "Many captains and the ship goes to the rocks."

It is vain to use a multitude to do what can be done by a few. (Frustra fit per plura, quod fieri potest per pauciora.)

ALFRED HENDERSON, *Latin Proverbs*, p. 137.

(1869) The French say, "Un bon conseiller en vaut cent" (One good counsellor is worth a hundred).

Seven steersmen, eight sailors. (Ch'i shao kung, pa shui shou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 106. (1875)

Seven hands and eight feet. (Ch'i shou pa chiao.)

SCARBOROUGH, *Chinese Proverbs*. No. 108.

If there are too many cooks, the dog's flesh will never get done.

CHAMPION, *Racial Proverbs*, p. xl. (1938) A Chinese proverb.

Too many suspects spoil the broth.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 158. (1943)

There are too many cooks for this special pot of hellbroth.

A. M. STEIN, *The Case of the Absent-Minded Professor*, p. 148. (1943)

1 A Cook is known by his Knife.

THOMAS FULLER, *Gnomologia*. No. 50. (1732)

Cook Ruffian, able to scald the Devil out of his Feathers.

THOMAS FULLER, *Gnomologia*. No. 1159.

Cooks are not to be taught in their own Kitchen.

THOMAS FULLER, *Gnomologia*. No. 1160. (1732)

2 Many excellent cooks are spoiled by going into the arts.

PAUL GAUGUIN. (a. 1903) See COURNOS, *Modern Plutarch*, p. 48.

3 Every cook commends his own sauce.

SIR BALTHAZAR GERBIER, *Counsel to All Builders*. (1663)

Every cook praises his own broth.

H.G. BOHN, *Handbook of Proverbs*, p. 349. (1855)

4 'Tis by his cleanliness a cook must please.

WILLIAM KING, *The Art of Cookery*, l. 603. (1708)

I always wash my kettle before I put the meat in it.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

5 Let the Cooke be thy Phisition.

JOHN LYLY, *Euphues and His England* (Arber), p. 230. (1580)

Better bide the cookes nor the mediciners.

FERGUSON, *Scottish Proverbs*, p. 24. (c. 1595) Better wait on the cooks as the leaches.

JAMES KELLY, *Scottish Proverbs*, p. 57. (1721) I'm sick and hungry, more need of a cook than a doctor.

SWIFT, *Polite Conversation*. Dial. i. (1738)

6 A cook ought to possess the taste of his master. (Cocus domini debet habere gulam.)

MARTIAL, *Epigrams*. Bk. xiv, No. 220. (c. A. D. 85)

7 We may live without poetry, music, and art; We may live without conscience and live without heart;

We may live without friends, we may live without books,

But civilized man cannot live without cooks.

OWEN MEREDITH (EDWARD R. BULWER-LYTTON), *Lucile*. Pt. i, canto 2, st. 19. (1860)

You may live without faith, you may live without hope;

But civilized man cannot live without soap.

GEORGE SAINTSBURY, *Second Scrap Book*, xxiv. Paraphrasing Meredith.

8 His cook is his chief merit, and it's his table that people visit. (Que de son cuisinier il s'est fait un mérite. Et que c'est à sa table à qui l'on rend visite.)

MOLIÈRE, *Le Misanthrope*. Act ii, sc. 4. (1666)

9 Salt cooks bear blame, but fresh bear shame.

JOHN RAY, *English Proverbs*, p. 73. (1670)

FULLER, *Gnomologia*. No. 6300. (1732)

10 It is prudent to live on good terms with one's cook.

UNKNOWN, *Niti Sastras* (*Moral Stanzas*). (c. 1250)

## COOKING

11 Cookery has become an art, a noble science; cooks are gentlemen.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 2, subs. 2. (1621)

12 In a house where there's plenty supper is soon cooked. (En casa llena presto se guisa la cena.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 30, 43.

(1615) The Germans say, "Ohne Mehl und Wasser, ist übel backen" (It's ill baking without flour or water).

13 The greatest animal in creation, the animal who cooks.

DOUGLAS JERROLD, *Jerrold's Wit*. (c. 1850)

14 Women cannot make a good book of cookery.

SAMUEL JOHNSON. BOSWELL, *Life*, 15 April, 1778.

15 O! Cookery—cookery, that kills more than war, pestilence, and famine.

J. K. PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)

- <sup>1</sup> Good sops may be made in an old pot.  
 TORRIANO, *Piazza Universale*, p. 111. (1666)  
 Many a drop of good broth is made in an old pot.  
 C. H. SPURGEON, *John Ploughman's Pictures*,  
 p. 84. (1880)

## COQUETRY

See also Flirtation

- <sup>2</sup> Yet let us not their loose coquett'ry blame,  
 Women of every nation are the same.  
 JOHN GAY, *Poems*. (1745), ii, 22. (1720)  
 She who trifles with all is less likely to fall  
 Than she who but trifles with one.  
 JOHN GAY, *The Coquette*.  
 By keeping men off, you keep them on.  
 JOHN GAY, *The Beggar's Opera*. Act i. (1727)  
 The coquets of both sexes are self-lovers, and  
 that is a love no other whatever can dispossess.  
 JOHN GAY, *The Beggar's Opera*. Act iii.  
 A coquet commonly finds her own perdition, in  
 the very flames which she raises to consume  
 others.  
 CATHERINE GRAHAM, *Letters on Education*, p.  
 221. (1790)
- <sup>3</sup> Of auncient fathers she tooke no cure nor  
 care,  
 She was to them, as koy as a croker's mare.  
 JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)
- <sup>4</sup> From waving fans, coy glances, glicks, cringes,  
 and all such simpering humors, good Mercury  
 defend us.  
 BEN JONSON, *Cynthia's Revels*. Act v. (1601)
- <sup>5</sup> It is a species of coquetry to make a parade  
 of never practising it. (C'est une espèce de  
 coquetterie de faire remarquer qu'on n'en fait  
 jamais.)  
 LA ROCHEFOUCAULD, *Maximes*. No. 107. (1665)  
 "The original meaning [of coquetterie] 'de-  
 sire to please,' came to be applied almost ex-  
 clusively to the relations of the sexes," says  
 F. G. Stevens, in his edition of La Roche-  
 foucauld, "in particular to the desire of  
 women to please men. It is not necessarily  
 a bad quality."  
 All women are fundamentally coquettes, though  
 all do not practise coquetry; some are restrained  
 by fear and some by reason. (La coquetterie est  
 le fond de l'humeur des femmes; mais toutes ne  
 la mettent pas en pratique, parce que la coquet-  
 terie de quelques-unes est retenue par la crainte  
 ou par la raison.)  
 LA ROCHEFOUCAULD, *Maximes*. No. 241.  
 Women know not the whole of their coquetry.  
 (Les femmes ne connaissent pas toute leur co-  
 quetterie.)  
 LA ROCHEFOUCAULD, *Maximes*. No. 332.  
 Women are less able to control their coquetry  
 than their passion. (Les femmes peuvent moins  
 surmonter leur coquetterie que leur passion.)  
 LA ROCHEFOUCAULD, *Maximes*. No. 334.  
 The greatest miracle of love is that it cures

coquetry. (Le plus grand miracle de l'amour,  
 c'est de guérir de la coquetterie.)

- LA ROCHEFOUCAULD, *Maximes*. No. 349.  
 Envy is cured by true friendship, and coquetry  
 by true love. (L'envie est détruite par la véritable  
 amitié, et la coquetterie par le véritable amour.)  
 LA ROCHEFOUCAULD, *Maximes*. No. 376.
- <sup>6</sup> Coquetry is one of the main ingredients in  
 the natural composition of a woman.  
 SIR JOHN VANBRUGH, *The Provok'd Wife*. Act  
 i, sc. 1. (1697)
- <sup>7</sup> A coquette is a woman who rouses passions  
 she has no intention of gratifying.  
 BERNARD SHAW, *Man and Superman*. Act iv.  
 (1903)

## CORINTH

- <sup>8</sup> If there were any manne in anye parte of  
 Asia, verye wealthye and riche. he was called  
 by a common Phraze, a Corinthian.  
 SIR GEOFFREY FENTON, *Golden Epistles*, 282.  
 (1577)  
 I am no proud Jack, . . . but a Corinthian. a  
 lad of mettle.  
 SHAKESPEARE, *I Henry IV*, ii, 4, 12. (1597)  
 Goodly vessels and peeces of Corinth mettall.  
 PHILEMON HOLLAND, tr., *Pliny's History*, ii.  
 487. (1601) "Corinth metal," or "Corinth  
 brass," was an alloy of gold, silver and cop-  
 per, much prized in ancient times as the  
 material of costly ornaments. Figuratively  
 it came to mean shamelessness, such as was  
 attributed to the Corinthians.  
 Corinthian, an impudent brazen faced fellow; a  
 frequenter of brothels.  
 FRANCIS GROSE, *A Classical Dictionary of the  
 Vulgar Tongue*. (1785) Grose also notes that  
 "Corinth" was the vulgar name for a bawdy  
 house.  
 Nothing can be more excellent in kind than the  
 Corinthian grace of Gertrude's manners.  
 R. W. EMERSON, *Conduct of Life: Behaviour*.  
 (1860) It should not be forgotten that the  
 Corinthian capital was named after Corinth,  
 which became a synonym for grace and ele-  
 gance. Matthew Arnold in his *Essays* (ii.  
 74) refers to the "Corinthian style."
- <sup>9</sup> It is not for every man to get to Corinth.  
 (Non cuivis homini contingit adire Corin-  
 thum.)  
 HORACE, *Epistles*. Bk. i, epis. xvii, l. 36. (20  
 B.C.) A rendering of the Greek proverb  
 quoted by AULUS GELLIVS (see below). There  
 are two explanations of the proverb. One is  
 that the harbor at Corinth was very diffi-  
 cult to enter; the other is that Lais, the  
 famous courtesan of Corinth, asked such a  
 high price for her favors, that few men  
 could afford it. According to Sotion, Demos-  
 thenes once asked her price, and Lais de-  
 manded ten thousand drachmas, the drachma  
 being about sixteen cents. Demosthenes  
 turned away, remarking, "I will not buy re-

gret at such a price." ERASMUS, *Adagia*, i, iv, 1, who agrees with the first explanation, gives the Latin as "Non est cuislibet Corinthum appellere." Aulus Gellius gives the second, and the proverb afterward came to be applied to the great expense of a self-indulgent life at Corinth. Horace, however, applies the saying differently: "Not every one can gain the prize of virtue." Included by TAVERNER, *Translations from Erasmus*, fo. 54, with the rendering, "It is not for every man to arrive at Corinth," and the comment, "This prouerbe is of lyke sense with that oure Englyshe prouerbe, whiche sayeth, Euery man may not be a lorde."

Not every man can put in to Corinth. (οὐ πάντες ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῖος.)

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 8, sec. 4. (c. A.D. 150) Quoted as a proverb common among the Greeks (frequens apud Graecos adagium), and accompanied by the story about Lais, as given by Sotion in his *Horn of Amaltheia* (Κέρας Ἀμαλθείας), or *Horn of Plenty* (Cornum Copiae), a work, as Gellius says, "filled with wide and varied information." See also under REPENTANCE.

Lais an harlot of Corinthe . . . was for none but lordes and gentlemen that might well paie for it. Whereof came up a prouerbe, that it is not for euery man to go unto Corinthe.

NICOLAS UDALL, *Apophthegmes*, 379. (1542) It is not for everyone to enter and live at Corinth. (A chacun n'est outlroyé entrer & habiter Corinthe.)

RABELAIS, *Pantagruel*. Bk. iii, Prologue. (1545) Repeated Bk. v, Prologue.

You know the proverb, "Corinth town is fair. But 'tis not every man that can get there."

JOHN CONINGTON, tr., *Horace's Epistles*, i, 17, 36. (1863)

He who hasn't seen Seville, has never seen a wonder. (Quien no ha visto Sevilla, | No ha visto maravilla.)

CAHIER, *Quelques Six Mille Proverbes*, p. 781. (1856) A Spanish proverb.

I know full well that here below

Bliss unalloyed there is for none;

My prayer would else fulfillment know—

Never have I seen Carcassonne!

'Je vois bien qu'il n'est ici-bas

De bonheur complet pour personne.

Mon vœu ne s'accomplira pas:

Je n'ai jamais vu Carcassonne!

GUSTAVE NADAUD, *Carcassonne*. (c. 1875) Thompson, tr.

## CORN

<sup>1</sup> Much corn lies under the straw that is not seen.

JOHN CLARKE, *Paroemiologia*, p. 145. (1639) It should perhaps be noted that "corn," as this proverb indicates, is used in England for the grain which Americans call "wheat." What Americans call "corn" the English call "maize," or "Indian corn."

Much Corn lies in the Chaff unseen.

THOMAS FULLER, *Gnomologia*. No. 3480. (1732)

<sup>2</sup> My folkes are so corne fed that we have much adoe to please them in their diet.

THOMAS DELONEY, *Jack of Newbery*, viii, 104. (1597) So fed with good food.

What, are you grown so corn-fed, goody Gillian, You will not know your father?

BEAUMONT AND FLETCHER, *Monsieur Thomas*. Act iv, sc. 6. (1619) So supercilious.

A woman is said to be corn-fed when stout and plump, an allusion to the nourishing qualities of this kind of food [Indian corn].

JOHN S. FARMER, *Americanisms Old and New*, p. 170. (1839)

<sup>3</sup> Behold I have heard that there is corn in Egypt. (Audivi quod triticum venundetur in Aegypto.)

*Old Testament: Genesis*, xlii, 2. (c. 800 B.C.)

There is corn in Egypt while there is cash in Leadenhall.

CHARLES LAMB, *Letter*. (c. 1830) See AINGER, *Life*, ch. 7. Said of a plentiful supply of anything to be had in the proper quarter

<sup>4</sup> When the corn is in the shock  
The fish are on the rock.

W. C. HAZLITT, *English Proverbs*, p. 528. (1869)

An allusion to the correspondence of the fishing season, especially the pilchard fishery, with the harvest.

When the frost is on the punkin, and the fodder's in the shock.

J. W. RILEY, *When the Frost is on the Punkin*. (1890)

<sup>5</sup> In good years corn is hay, in ill years straw is corn.

HERBERT, *Jacula Prudentum*. No. 218. (1640)

Corn in good Years is Hay; in ill Years Straw is Corn.

THOMAS FULLER, *Gnomologia*. No. 1162. (1732)

<sup>6</sup> The corn hides itself in the snow as an old man in furs.

HERBERT, *Jacula Prudentum*. No. 243. (1640)

<sup>7</sup> We must not measure everybody's corn by our own bushel.

WILLIAM HUNTINGTON, *The Bank of Faith*, p. 35. (1801) See under MEASURE

<sup>8</sup> Out off good corn may cum darnel weede.

JOHN LYDGATE, tr., *Bochas' Fall of Princes*. Bk. i, l. 6732. (c. 1440)

In much corn is some cockle.

THOMAS NASHE, *Summer's Last Will and Testament: Epilogue*. (1600)

No corne without some chaffe.

RANDLE COTGRAVE, *Dictionary: Paille*. (1611)

The Dutch have the same proverb: "Geen koorn zonder kaf."

He that hath good Corn may be content with some Thistles.

THOMAS FULLER, *Gnomologia*. No. 2159. (1732) See also under COMPENSATION.



<sup>1</sup> Corn is not to be gather'd in the budde but the eare.

JOHN LYLY, *Euphues*, p. 360. (1580)

Corn is not to be gather'd in the Blade, but the Ear.

THOMAS FULLER, *Gnomologia*. No. 1163. (1732)

YOUR CORN IS STILL IN THE BLADE, see under CHICKEN: DON'T COUNT TILL HATCHED.

<sup>2</sup> Look at your corn in May,  
And you'll come weeping away;  
Look at the same in June,  
And you'll come home to another tune.

JOHN RAY, *English Proverbs*, p. 33. (1678)

<sup>3</sup> Corn and horn go together.

JOHN RAY, *English Proverbs*, p. 116. (1678)

That is, for prices. When corn is dear so are cattle.

The old cry of "down corn, down horn," frightened the stout British farmer.

R. S. SURTEES, *Ask Mamma*. Ch. 25. (1858)

<sup>4</sup> Corne, which is the staffe of life.

EDWARD WINSLOW, *Good Newes from New England*, p. 47. (1624) See under BREAD

## II—Corn: Corns

<sup>5</sup> A coming Show'r your shooting Corns presage.

JONATHAN SWIFT, *Description of a City Shower*, l. 9. (1710)

And when too short the modish shoes are worn,  
You'll judge the seasons by your shooting corn.

JOHN GAY, *Trivia*. Bk. i, l. 39. (1716)

<sup>6</sup> Insulted the doctor, and trampled on the inmost corns of the nurse.

THACKERAY, *Newcomes*. Bk. ii, p. 239. (1855)

We cannot avoid treading on each other's corns as we go on our various ways.

ANN FRASER TYTLER, *Buried Diamonds*, Ch. 4. (1886)

Have you been treading on any corns lately?

J. J. CONNINGTON, *The Twenty-One Clues*, p. 15. (1941)

<sup>7</sup> I acknowledge the corn.

CHARLES A. WICKLIFFE, of Kentucky, *Debate*, House of Representatives, 1828. See DEVERE, *Americanisms*. To admit the truth about a matter.

I was frightened . . . I own it; yes, sir, I acknowledge the corn.

UNKNOWN, *Tall Tales of the South-West*, p. 26. (1845)

He might as well have confessed the cob.

PAIGE, *Dow's Sermons*, iv, 127. (1853)

You just acknowledge the corn.

W. M. BAKER, *The New Timothy*, p. 211. (1868)

His prisoner at once "knuckled" to the Chief; . . . he "acknowledged the corn."

G. P. BURNHAM, *Three Years*, p. 99. (1875)

[He] acknowledges the corn as regards his . . . imprisonment.

G. A. SALA, *Living London*, p. 97. (1883)

## CORNER

<sup>8</sup> This thing was not done in a corner. (οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο.)

*New Testament: Acts*, xxvi, 26. (c. A. D. 70)

The *Vulgate* is, "Neque enim in angulo quidquam horum gestum est."

The things were not done in a corner.

GENERAL THOMAS HARRISON, *Defence*, at his trial for regicide. (1660) See *Trial of Twenty Regicides*, p. 39.

Such things were not done in a corner.

AUGUSTUS JESSOPP, *The Coming of the Priars*. Ch. 3. (1889)

<sup>9</sup> I see he has turned the corner.

WILLIAM CONGREVE, *The Old Batchelor*. Act i, sc. 5. (1687) A street corner.

That expression which I heard in the country. . . . He has turn'd the corner, i. e., gone away so as no more to be seen [he is dead].

SAMUEL PEGGE, *Anonymiana*, p. 375. (1796)

"You're round the corner now," cried Miss Pecksniff.

DICKENS, *Martin Chuzzlewit*. Ch. 2. (1844)

Now he had turned the corner, he could afford [it].

ANTHONY TROLLOPE, *Orley Farm*, i, 13. (1862)  
Got out of difficulties.

<sup>10</sup> In his honde all ye corners of the earth.

MILES COVERDALE, *Bible: Psalms*, xciv, 4. (1535)  
From the foure corners of ye worlde.

MILES COVERDALE, *Bible: Isaiah*, xi, 12. (1535)  
From the four corners of the world do haste

GUILLAUME DU BARTAS, *Devine Weekes and Workes*. Week i, day 1. (1592) Sylvester. tr.

From the four corners of the earth they come  
SHAKESPEARE, *The Merchant of Venice*, ii, 7, 39. (1597)

The spirit of the Church is eternally entombed within the four corners of acts of parliament

JOHN MORLEY, *On Compromise*, p. 37. (1874)

<sup>11</sup> Clement was cornered.

O. W. HOLMES, *The Guardian Angel*. Pt. ii, ch. 1. (1867)

He felt he was morally "cornered."

E. H. YATES, *The Rock Ahead*. Ch. 3. (1863)

Animal resistance, the instinct of the male animal when cornered, is no doubt common.

EMERSON, *Society and Solitude*. (1870)

When a man of that nature gets cornered he is going to endure a great deal.

JOAQUIN MILLER, *Life Amongst the Modocs*, p. 87. (1873)

I felt sort of cornered, and was afraid I was looking it, too.

MARK TWAIN, *Huckleberry Finn*. Ch. 11. (1884)

I guess the visible supply of May wheat . . . is cornered.

FRANK NORRIS, *The Pit*. Ch. viii. (1902) In the next chapter, Norris wrote, "Corner wheat!

It's the wheat that has cornered me."

Perceiving that the flour crop was short, . . . he cornered the flour market.

O. HENRY, *Strictly Business*, p. 95. (1910)

<sup>1</sup> They make most excellent drivers, and think nothing of turning short corners.

JOHN JOHNSON, *The Oriental Voyager*, p. 54. (1807)

Tourists, in their anxiety to cut off a corner, are sometimes induced to cross the valley.

JENKINSON, *Guide to the English Lakes*, p. 189. (1872)

Freckles was trimming his corners as closely as he dared.

GENE STRATTON PORTER, *Freckles*, p. 157. (1904)

Taking a chance or risk.

Stranger, pause and shed a tear

For one who leaves no mourners.

D. F. Sapp reposes here:

He would cut corners.

UNKNOWN, *Epitaph of Mr. Sapp*. (c. 1910)

<sup>2</sup> He allowed himself to be metaphorically whipped and put in a corner.

JAMES PAYN, *The Luck of the Darrells*. Ch. 37. (1886)

<sup>3</sup> All carnall temptacyons . . . driuen to a corner.

WYNKEN DE WORDE (?), *The Pilgrimage of Perfection*, fo. 121. (1526)

Driven into a corner by this merciless reasoning.

GEORGE ELIOT, *Silas Marner*. Ch. 7. (1861)

He had been driven into a corner.

ANTHONY TROLLOPE, *He Knew He Was Right*. Ch. 36. (1869)

### CORNWALL

<sup>4</sup> There are more saints in Cornwall than in heaven.

J. M. BULLOCK, *Article*, *Sunday Times* (London), 15 May, 1927. "A common saying in the West of England." "The process of creation is continued. . . . I lately, in a Cornish paper, met with *Saint Newlyn*."—*Notes and Queries*, ser. iii, v, 275. (1864)

<sup>5</sup> By Tre, Pol and Pen

You shall know the Cornish men.

RICHARD CAREW, *The Survey of Cornwall*, p. 149. (1602) Quoting an old proverb.

*Tre* signifies a town. *Pol* an head. *Pen* a top.

THOMAS FULLER, *Worthies of England: Cornwall*, i, 306. (1662) The three words are frequently found in Cornish place names and proper names.

By Tre, Pol, and Pen,

Ross, Caer, and Lan,

You know Cornish men.

ROBERT HEATH, *Account of the Islands of Scilly*, p. 338. This is the full form of the proverb, but the second line is usually omitted.

A worthy name . . . of Cornish lineage; for . . . "By Pol, Tre, and Pen, You may know the Cornish men."

WALTER SCOTT, *Kenilworth*. Ch. 1. (1821)

<sup>6</sup> All Cornish gentlemen are cousins.

RICHARD CAREW, *The Survey of Cornwall*, p. 179. (1602)

They generally intermarry . . . from whence they say that the proverb on them was raised, viz., 'That all the Cornish gentlemen are cousins.'

DANIEL DEFOE, *Journey to Land's End*, p. 138. (1724)

In Cornwall are the best gentlemen.

GEORGE BORROW, *Lavengro*. Ch. 1, note. (1851)

<sup>7</sup> I'll show her the Cornish hug.

MIDDLETON AND ROWLEY, *A Faire Quarrell*. Act ii, sc. 2. (1617)

You are so taken with your Cornish prentice . . . hearing him talke the other day of the huggle.

THOMAS NABBES, *Totenham-Court*. Act iii, sc. 3. (1638)

"To give one a Cornish hug." . . . The Cornish are masters of the art of wrestling. . . . It is figuratively applicable to the deceitful dealing of such, who secretly design their overthrow whom they openly embrace.

THOMAS FULLER, *Worthies of England: Cornwall*, i, 306. (1662)

And a warm *Cornish hug* at thy landing.

JOHN WOLCOT (PETER PINDAR), *Invitation to Bonaparte*. (c. 1802)

TO SEND A HUSBAND INTO CORNWALL WITHOUT A BOAT, see under CUCKOLD.

### CORPORATION

<sup>8</sup> They [corporations] feel neither shame, remorse, gratitude, nor goodwill.

WILLIAM HAZLITT, *Table-Talk*, xxvii. (1817)

<sup>9</sup> Corporations are many lesser commonwealths in the bowels of a greater, like worms in the entrails of a natural man.

THOMAS HOBBS, *Leviathan*. Pt. ii, ch. 22. (1651)

<sup>10</sup> They [corporations] are invisible, immortal, and they have no soul, therefore no subpoena lieth against them, because they have no conscience or soul.

SIR ROGER MANWOOD, *Opinion as Touching Corporations*, while Lord Chief Baron of the Exchequer, c. 1580. See BULSTRODE, *Reports*, pt. ii, p. 233; *Dict. Natl. Biography*, xxxvi, 108/1.

Corporations cannot commit treason, nor be outlawed, nor excommunicated, for they have no souls.

SIR EDWARD COKE, *Case of Sutton's Hospital*, 1612. (5 Rep. 303; 10 Rep. 32 b) Coke was perhaps paraphrasing Manwood, whom he greatly admired.

Lord Coke gravely informs us that corporations cannot be excommunicated, because they have no souls, and they appear to be as destitute of every feeling as if they had also no bowels. . . . There is in truth but one point through which

they are vulnerable, and that is the keyhole of the cash box.

GROTIUS, *De Jure Belli et Pacis*. Bk. ii, ch. 9. (1654)

1 It has been truly said that a corporation has no conscience; but a corporation of conscientious men is a corporation *with* a conscience.

H. D. THOREAU, *Civil Disobedience*. (1849)

2 Did you expect a corporation to have a conscience, when it has no soul to be damned and no body to be kicked?

EDWARD THURLOW, first Baron Thurlow. (c. 1775) See WILBERFORCE, *Life of Thurlow*. Vol. ii, Appendix.

Lord Chancellor Thurlow said that the corporations have neither bodies to be punished nor souls to be damned; they therefore do as they like.

JOHN POYNTER, *Literary Extracts*. (c. 1820)

Why, you never expected justice from a company, did you? They have neither a soul to lose nor a body to kick.

SYDNEY SMITH, *Remark*. (c. 1830) See LADY HOLLAND, *Memoir*, i, 331.

You know what Lord Eldon said about Corporate Boards—that they had neither souls to be saved nor bodies to be kicked.

GEORGE AUGUSTUS SALA, *America Revisited*, p. 360. (1886)

A corporation is just like any natural person, except that it has no pants to kick or soul to damn, and by God, it ought to have both:

ERNST AND LINDLEY, *Hold Your Tongue*. (1932) Ascribed to an unnamed Western judge.

3 A corporation cannot blush. It is a body, it is true; has certainly a head—a new one every year; arms it has and very long ones, for it can reach at anything; . . . a throat to swallow the rights of the community, and a stomach to digest them! But who ever yet discovered, in the anatomy of any corporation, either bowels or a heart?

HOWEL WAISSE, *Speech*, at the Tralee assizes. (a. 1825) See WILLIAM HONE, *Table Book* Bk. i, col. 524.

## CORRUPTION

4 The corruption of the best is the worst. (*Corruptio optimi pessima*.)

ST. THOMAS AQUINAS, *Summa Theologica* Pt. ii, Prim. Sec., i, 5. (c. 1270)

There is nothing so ill as the corruption of the best.

BISHOP JOSEPH HALL, *Contemplations*, iv, 9. (1612)

So true is the old saying, *Corruptio optima pessima*. (The best things corrupted become the worst.)

SAMUEL PURCHAS, *Purchas His Pilgrim: To the Reader: Of Religion*. (1619)

I know, when they prove bad, they are a sort of the vilest creatures; yet still the same reason gives it: for, *Optima, corrupta, pessima*: the best things corrupted become the worst.

OWEN FELLTHAM, *Resolves: Of Women*, p. 70. (1623)

The corruption of best is worst.

DANIEL ROGERS, *Matrimonial Honour*, p. 34. (1642)

'Tis the most certain sign, the world's accurst That the best things corrupted are the worst.

SIR JOHN DENHAM, *The Progress of Learning*. (c. 1650)

Beasts Act by Sense, Man should by Reason; else he is a greater Beast than ever God made: And the Proverb is verified, The corruption of the best things is the worst and most offensive.

WILLIAM PENN, *Some Fruits of Solitude*. Pt. ii, No. 160. (1702)

Corruption of the Best becomes the Worst.

THOMAS FULLER, *Gnomologia*. No. 1166. (1732)

Corruption of best is ever the worst corruption.

ROBERT BRIDGES, *The Testament of Beauty*. Bk. i, l. 186. (1930) THE OPPOSITE OF THE BEST MUST BE THE WORST, see under WORST.

5 Corruption's not of modern date; It hath been tried in ev'ry state.

JOHN GAY, *Fables*. Ser. ii, fab. 9. (1738)

6 Al is corumpable. (*Sont tuit corrompable*.)

JEAN DE MEUNG, *Roman de la Rose*, l. 4408 (c. 1270) CHAUCER (?), tr., l. 4856. (c. 1365)

7 The time to guard against corruption and tyranny is before they shall have gotten hold of us. It is better to keep the wolf out of the fold than to trust to drawing his teeth and talons after he shall have entered.

THOMAS JEFFERSON, *Notes on Virginia*. (1782)

8 The olde maxime of Philosophie, *Corruptio unius, generatio alterius*: The corruption of one is the generation of another.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 244. (1576) Quoted by BRIAN MELBANCKE, *Philotimus*, sig. Y3. (1583)

The corruption of a bawd is the generation of a witch.

GEORGE CHAPMAN, *May-Day*. Act iii, sc. 3. (1611)

They say that the corruption of pipes is the generation of stoppers.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

9 Stew'd in corruption.

SHAKESPEARE, *Hamlet*, iii, 4, 93. (1600)

Rank corruption, mining all within, Infects unseen.

SHAKESPEARE, *Hamlet*, iii, 4, 148. (1600)

I have seen corruption boil and bubble Till it o'er-run the stew.

SHAKESPEARE, *Measure for Measure*, v, 1, 320 (1604)

10 Corruption wins not more than honesty.

SHAKESPEARE, *Henry VIII*, iii, 2, 444. (1612)

## COSMOPOLITANISM

<sup>1</sup> Where most I prosper, there's my fatherland.  
(*πατρίς γὰρ ἐστὶ πάσα ἢν ἀνὴρ πατρίῃ τις εὖ.*)

ARISTOPHANES, *Plutus*, l. 1151. (388 B.C.) In the *Corpus Paroemiographorum* (MACARIUS, ii, 45), this is given as *ὅπου γὰρ εὖ πράσσει τις, ἐνταυθοὶ πατρίς*, apparently a cynical version of *πάσα γῆ πατρίς* (All earth is my country), ZENOBIUS, v, 74, and said to be "part of an oracle given to Meleus the Pelasgian, when inquiring about a habitation." STOBÆUS, *Florilegium*, xl, 7, has *ἀνδρὶ σοφῷ πάσα γῆ πατρίς, ψυχῆς γὰρ ἀγαθῆς πατρίς δὲ σύμπας κόσμος*.

One's native land is wherever all is well. (*Patria est, ubicumque est bene.*)

PACUVIUS, *Teucer*. Frag. 380, Loeb. (c. 160 B.C.)

Quoted by CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 37, sec. 108. HENDERSON, *Latin Proverbs*, p. 161, cites another: "Illa mihi patria est, ubi pascor, non ubi nascor" (That shall be my country which supports me, not where I was born), often contracted to "Pascor, non nascor," and adds one of his own, "A clever man's inheritance is found in every country."

I count any place my country, where I may live wel and wealthily.

GEORGE PETTIE, *Petite Pallace: Sinorix and Camma*, p. 32. (1576)

Where a man lives well, there is his country  
KYD, *Solyman and Perseda*. Act iv. (1594)

Every soil,

Where he is well, is to a valiant man  
His natural country.

PHILIP MASSINGER, *The Picture*. Act ii, sc. 2. (1629)

My country is where ever I am well.

THOMAS PECKE, *Parnassi Puerperium*, p. 94. (1659)

Our country is wherever we are well off.

JOHN MILTON, *Letter to Peter Heimbach*, 15 Aug., 1666.

Where men are well used, they'll frequent there.  
JOHN RAY, *English Proverbs*, p. 27. (1670)

Where Men are kindly used, they will resort.

THOMAS FULLER, *Gnomologia*. No. 5649. (1732)

Wheresoever we live well, that is our Country.  
THOMAS FULLER, *Gnomologia*. No. 5659.

Where you are welcome, there is your fatherland. (Wo es dir wohlgeht, das ist dein Vaterland.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 351. (1856) A German proverb. The Germans also say, "Es ist überall gut Brod essen" (It is everywhere good to eat bread). *Ubi bene est ibi patria*. The wonderful kindness I have always received in Japan has made me understand how true the phrase is.

A. LLOYD, *Every Day Japan: Preface*. (1909)

WHERE LIBERTY IS THERE IS MY COUNTRY, see under LIBERTY.

<sup>2</sup> Every land is his native land to a brave man.  
(*ἅπαντα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.*)

DEMOCRITUS, *Ethica*. Frag. 168. (c. 400 B.C.)

The Latin proverb is, "Fortunato omne solum patria est" (To a lucky man, every land is a fatherland).

To the brave man every land's a home. (*Omne solum forti patria est.*)

OVID, *Fasti*. Bk. i, l. 493. (c. A.D. 8.)

A brave man's country is wherever he chooses his abode. (*Patria est ubicumque vir fortis sedem elegerit.*)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. Bk. vi, sec. 4. (c. A.D. 50)

The wise man liueth as wel in a far country as in his owne home. It is not the nature of the place but the disposition of the person, that maketh the lyfe pleasant.

JOHN LYLIV, *Euphues* (Arber), p. 189 (1579)

To a resolved mind, his home is everywhere.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act v. (1609)

<sup>3</sup> He made all countries where he came his own.  
JOHN DRYDEN, *Astrea Redux*, l. 76. (1660)

<sup>4</sup> To finde myself *Cosmopolites*, a citizen . . . of the one mystical citie universall.

RICHARD HAKLUYT, *Voyages*, i, 6. (1598)

I came tumbling out into the World a pure cadet, a true Cosmopolite, not born to Land, Lease, House, or Office.

JAMES HOWELL, *Familiar Letters*. Sec. vi, No 60. (1645)

<sup>5</sup> The Devill . . . hath an Incorporation of Cosmopolites.

THOMAS REEVE, *God's Plea for Nineveh*, p. 80. (1657)

He who finds out anything conducing to human health is the best Cosmopolite.

WALTER RUMSEY, *Organon Salutis: Dedicatio*. (1657)

One of those vagabond cosmopolites who shark about the world, as if they had no right or business in it.

WASHINGTON IRVING, *Knickerbocker's History of New York*, p. 191. (1809)

You have merged the patriot in the cosmopolite  
T. MEDWIN, *The Angler in Wales*, ii, 190 (1834)

I don't set up for being a cosmopolite, which to my mind signifies being polite to every country except your own.

THOMAS HOOD, *Up the Rhine*. (1840)

That man's the best cosmopolite.

Who loves his native country best.

TENNYSON, *Hands All Around*. (1852)

To be really cosmopolitan, a man must be at home even in his own country.

T. W. HIGGINSON: *Short Studies of American Authors: Henry James, Jr.* (1879) Quoted by VAN WYCK BROOKS, *New England: Indian Summer*, p. 279.

<sup>6</sup> His native land to a wise man is the whole world. (*πατρίς ἐστὶν τῷ σοφῷ πάσα πᾶσις.*)

HELIODORUS, *Aethiopica*. Bk. iii, ch. 14. (c. A.D. 350)

He [Plato] noted that every place was a country to a wise man.

JOHN LYLIV, *Euphues* (Arber), p. 187. (1579)

All places that the eye of heaven visits

Are to a wise man ports and happy havens.

SHAKESPEARE, *Richard II*, i, 3, 275. (1595)

A good heart may do well any where.

JOHN CLARKE, *Paroemiologia*, p. 121. (1639)

All countries are a wise man's home.

SAMUEL BUTLER, *Hudibras*, iii, ii, 1293. (1663)

Go where he will the wise man is at home.

R. W. EMERSON, *Woodnotes*. Pt. i, sec. 3. (1867)

1 He who dwells everywhere, never dwells anywhere. (Quisquis ubique habitat, nusquam habitat.)

MARTIAL, *Epigrams*. Bk. vii, epig. 73. (c. A. D. 90)

The proverbe, That he is not any where, who is euerie where.

GUAZZO, *Civile Conversation*, fo. 63. (1586) Pet-  
tie, tr.

He that is every where, is no where.

THOMAS FULLER, *Gnomologia*. No. 2176. (1732)

2 I am not an Athenian nor a Greek, but of the world. (οὐκ Ἀθηναῖος οὐδ' Ἕλλην ἀλλὰ κόσμος.)

SOCRATES, on being asked to what country he belonged. (c. 410 B.C.) See PLUTARCH, *Moralia: Of Banishment*. Sec. 600.

I am a citizen of the world. (κοσμοπολίτης.)

DIODEGENES, on being asked what his country was. (c. 350 B.C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, ch. 63. The origin of "cosmopolitan."

Socrates, on being asked to what country he claimed to belong, said, "To the world"; for he regarded himself as a native and citizen of the world. ("Mundanium" inquit; totius enim mundi se incolam et civem arbitrabatur.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 37, sec. 108. (45 B.C.)

When Socrates was asked whence he was, he answered, not of Athens, but of the world. (On demandoit à Socrate d'ou il estoit: il ne respon-  
dit pas, d'Athènes; mais, du monde.)

MONTAIGNE, *Essays*. Bk. i, ch. 25. (1580)

If a Man be Gracious, and Curteous to Strangers, it shewes he is a Citizen of the World.

FRANCIS BACON, *Essays: Of Goodnesse*. (1597)

I am a citizen of the world.

ERIC AMBLER, *A Coffin for Dimitrios*, p. 65. (1939) Merely a recent instance of the use of a phrase which has become a cliché.

3 The world is my country. (πατρίδα τὸν κόσμον.)

THEODORUS, *Maxim*. (c. 312 B.C.) See DIOGENES LAERTIUS, *Aristippus*. Bk. ii, sec. 99.

STATIUS, *Thebaid*, viii, 320, has, "The whole world is a man's birthplace."

All the earth's our fatherland, there we are born and buried. (Terra omnis patria est, qua nascimur et tumulamur.)

CATO (?), *Dicta Catonis*. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 624.

I am not born for one corner; the whole world is my country. (Non sum uni angulo natus, patria mea totus hic mundus est.)

SENECA, *Ad Lucilium*. Epis. xxviii, sec. 5. (c. A. D. 65)

Nature hath giuen no man a country, no more then she hath a house or lands, or liuings. Socrates wold neither cal himself an Athenian, neither a Graecian but a citizen of ye world. Plato would neuer accompt him banished yat had ye Sun, Fire, Aire, Water and Earth, that he had before, where he felt the winters blast and the Summers blaze, where ye same Sun, and the same Moone shined, whereby he noted that euerie place was a country to a wise man, and al parts a pallace to a quiet mind.

JOHN LYLY, *Euphues* (Arber), p. 187. (1579) My country is the world, and my religion is to do good.

THOMAS PAINE, *Rights of Man*. Pt. ii, ch. 4. (1791)

Our country is the world—our countrymen are all mankind.

WILLIAM LLOYD GARRISON, *Motto of The Liberator*. In his prospectus for the new journal, in 1830. Mr. Garrison had written: "My country is the world; my countrymen are mankind."

4 I look upon all the world as my parish.

JOHN WESLEY, *Journal*, 11 June 1739.

## COST

See also Price, Value

5 Better is cost upon something worth than expense on nothing worth.

ROGER ASCHAM, *Toxophilus*, p. 122. (1545)

6 There's a daily cost, and all of it lost.

H.G. BOHN, *Handbook of Proverbs*, p. 524. (1855)

7 What costs little is valued less. (Lo que cuesta poco se estima en menos.)

CERVANTES, *Don Quixote*. Pt. i, ch. 34, 43.

(1605) The Italians say, "Quello che costa poco, si stima meno." SHELTON renders the Spanish, "What costs little is less esteemed."

FULLER, *Gnomologia*, No. 5485, quotes this as a proverb.

What costs little is worth little. (Poco valle lo que poco cuesta.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 18 (1647)

8 He has it by kind, it costs him nought.

JOHN CLARKE, *Paroemiologia*, p. 111. (1639)

It comes by kind: it costs him nothing.

JOHN RAY, *English Proverbs*, p. 182. (1670)

All free, gratis, for nothing.

F.E. SMEDLEY, *Frank Fairleigh*. Chs. 10; 47. (1850)

9 Hee that compts all costes, will never put plough in the eard.

DAVID FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595) KELLY (*Scottish Proverbs*, p. 126)

cites the proverb, and adds, "He that forecasts all difficulties that he may meet with in business, will never set about it."

He sall nevir schaipe to sayle the se,  
That for all perrils castis.

ALEXANDER MONTGOMERIE, *The Cherrie and*

*the Slae*, xxxviii, 22. (1597) He that forecasts all perils will never sail the sea. *Slae*, modern *sloe*.

He that forecasts all perils will win no worship. Because he will be frightened from any noble attempt.

JAMES KELLY, *Scottish Proverbs*, p. 167. (1721) He that counts all the pins in the plough, will never yoke her.

JAMES KELLY, *Scottish Proverbs*, p. 126. So soon as we begin to count the cost, the cost begins.

H. D. THOREAU, *Winter*, 18 Jan., 1841.

1  
Worth much costs much. (Lo que mucho vale mucho cuesta.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 57. (1647)

2  
At least (by the old proverb) the more cost, the more worship.

SIR JOHN HARRINGTON, *Orlando Furioso: To the Reader*. (1591)

The mair cost, the mair honour.

DAVID FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595) Quoted by WALTER SCOTT, *The Pirate*, ch. 11. (1821)

According to the old proverb, Most cost, most worship.

GERVASE MARKHAM, *The English Hus-wife*, p. 163. (1615)

More cost, more worship.

JOHN CLARKE, *Paroemiologia*, p. 134. (1639)

More cost than worship.

JOHN RAY, *English Proverbs*, p. 73. (1670)

FULLER, *Gnomologia*. No. 3451. (1732)

She was as fine as fi'pence; but, truly, I thought there was more cost than worship.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

"More cost than worship," i.e., more expense and trouble than the acquisition is worth.

WILLIAM CARR, *Dialect of Craven*, i, 86. (1828)

The more worship, the more cost.

H. G. BOHN, *Handbook of Proverbs*, p. 511. (1855) The French say, "Les honneurs comptent" (Honors cost money); the Spaniards, "Nunca mucho costo poco" (Much never cost little).

"It's mair cost-an-worship," it is more trouble than it is worth.

ROSS, *Holderness Glossary*, p. 45. (1877)

3  
It is easy to cry [y]ule at other mens cost.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

The Latin proverb says, "Facile largiri de alieno" (It is easy to be generous with other people's property), the English form being, "Men are very generous with what costs them nothing."

The wholesomest meat is at another's cost.

JOHN RAY, *English Proverbs*, p. 1. (1678) "The best wine is some one else's."

4  
The greater the cost, the greater the pleasure. (Magis illa iuvant quae pluris emuntur.)

JUVENAL, *Satires*. Sat. xi, l. 16. (c. A. D. 120) Juvenal is writing of extravagance, and of

how Roman gourmets searched the four elements for new relishes.

A man loveth more tenderly

The thing that he hath bought most dere.

(Si aime l'en mieuze le cheté

Quant l'en l'a plus chier acheté.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l. 2738, (c. 1240) CHAUCER (?), tr. l. 2738.

The things are most dear to us which have cost us most. (Les choses nous sont plus chères, qui nous ont plus coûté.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580) The Germans say, "Was theuer ist, das hält man werth" (What is costly, that one holds more precious).

*Quae rarissima carissima*—things hard to come by are much set by.

THOMAS ADAMS, *Sermons* (1861), ii, 545. (1629) What we obtain too cheaply we esteem too lightly; it is dearness only which gives everything its value.

THOMAS PALNE, *The Crisis: Introduction*. (1776) FAR-FETCHED AND DEAR-BOUGHT, see under LADY.

5  
Regardless of cost. (Impensa cura.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 12. (c. A. D. 55)

## COTTON

6  
Now, after nearly a "thirty years' war," we may say emphatically, Cotton is King, and his enemies are vanquished.

DAVID CHRISTY, *Cotton is King*, p. 11. (1855)

You dare not make war on cotton. . . . Cotton is king.

JAMES H. HAMMOND, *Speech*, U.S. Senate, 6 March, 1858.

Cotton is king.

GOVERNOR MANNING, of South Carolina. *Speech*, at Columbia, S. C., 1858.

I say Cotton is King, and that he waves his sceptre not only over these thirty-three States, but over the island of Great Britain, and over Continental Europe.

J. R. GIDDINGS, *History of the Rebellion*, p. 455. (1864)

7  
I'm chewing a little cotton myself.

O. HENRY (W. S. PORTER), *Ticloq.* (1894)

## COUGH

8  
A cough to cover the blast. (Βήξ ἀπὸ τοῦ πύρου.)

DIOGENIANUS, *Adagia*, iii. 62. (c. A. D. 125)

Cited by ERASMUS, *Adagia*, i, vi, 63, (see below), who adds, "that is to say when one is embarrassed by anything, he can pretend it's something else." There is another Greek "cough" proverb. ἀπορία ψαλτοῦ βήξ (A cough shows the singer to be at a loss) Many Greek dictionaries translate πορδή modestly as *creplus ventris*.

A cough for the thunderclap. (Tussis pro crepitu.)

ERASMUS, *Adagia*, Chil. i, cent. vi, No. 63. (1508) Translated by Taverner, fo. 59, who renders it, "A cloke for the rayne."

<sup>1</sup> He is a representative of Berkshire.  
FRANCIS GROSE, *A Provincial Glossary: Berkshire*. (1790) Of one who coughs.

<sup>2</sup> Thou canst cough in the aumbry [cupboard],  
if neede bee,  
Whan I shall cough without bread or broth  
for thee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1542)

<sup>3</sup> A dry cough is the trumpeter of death.  
JAMES HOWELL, *Letters*. Bk. iv, Let. 9. (1655)  
Quoted as a Turkish proverb.

<sup>4</sup> A convulsion of the lungs, vellicated by some  
sharp serosity.  
SAMUEL JOHNSON, *Dictionary: Cough*. (1755)

<sup>5</sup> My bedfellows are cough and cramp.  
CHARLES LAMB: *Letter to Edward Moxon*, 27  
April, 1833.

<sup>6</sup> Cheer one orator and cough down another.  
MACAULAY, *History of England*, v. 44. (c. 1850)

<sup>7</sup> A churchyard cough in the lungs. (La male  
toux au poulmon.)

RABELAIS, *Pantagruel*. Bk. iv, *Prologue*. (1548)

It was Motteux who supplied the "church-  
yard cough." (1693) A few sentences farther  
on he has, "Cough with lungs of leather."

I always said by his church-yard cough, you'd  
bury him.

RICHARD STEELE, *The Funeral*. Act i, sc. 3. (1702)

He coughed his churchyard cough.  
MRS. GASKELL, *Sylvia's Lovers*. (1863)

I was shaken by an ominous churchyard cough.  
E. F. BEADLE, *The Undeveloped West*, p. 33.  
(1873) The French say, "Un toux qui sent  
le sapin" (A cough which smells of the  
churchyard).

<sup>8</sup> A cough will stick longer by a horse than a  
peck of oats.

JOHN RAY, *English Proverbs*, p. 117. (1678)

## COUNSEL

See also Advice

<sup>9</sup> Do not anything without taking counsel.  
(δεν συμβουλήs μη ποιείν τι.)

AESOP, *Fables: The Frogs*. (c. 570 B.C.) Two  
frogs, when their lake dried up, went about  
looking for water, and coming to a deep  
well, saw the water at the bottom. One was  
for leaping in straightway, but the other  
said, "Suppose the well dries up, how shall  
we get out?"

Do nothing without counsel that thou repent  
not after thine act. (Sine consilio nihil facias.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxxii, 19. (c. 190 B.C.) Oesterley, tr.

Do naught uncounselled: so are deeds approved.  
(Nil sine consilio facias: sic facta probantur.)

COLUMBANUS, *Carmen Monostichon*, l. 33. (c.  
A.D. 600)

To weyven fro the word of Salomon.

This word seyde he un-to us everichon:

"Wirk alle thing by conseil," thus seyde he,

"And thanne shaltow nat repente thec."

CHAUCER, *Canterbury Tales: The Marchantes  
Tale*, l. 239 (c. 1388)

For thus seith Salomon, that was ful trewe.

"Werk al by conseil, and thou shalt nat rewe."

CHAUCER, *The Milleres Tale*, l. 343.

Salomon seith: "Werk alle thy thinges by con-  
seil, and thou shalt never repente."

CHAUCER, *The Tale of Melibeus*. Sec. 7.

<sup>10</sup> Counsels do not lessen evils, but rather in-  
crease them. (Concilia enim non minuunt  
mala, sed augent potius.)

FRANCIS BACON, *Advertisement Touching the  
Controversies of the Church of England*.  
(1604) Quoted as the words of "a wise  
father."

While the discreet advise (take counsel), the fool  
doth his business.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Take heede Camilla, that seeking al the woode  
for a streight sticke you chuse not at last a  
crooked staffe, or prescribing a good counsaile to  
others, thou thy selfe follow the worst.

JOHN LYLY, *Euphues* (Arber), p. 408. (1580)

Too much Consulting confounds.

THOMAS FULLER, *Gnomologia*. No. 5261. (1732)

<sup>11</sup> Be in peace with many: nevertheless have but  
one counsellor of a thousand. (Multi pacifici  
sint tibi, et consiliarius sit tibi unus de mille.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
vi, 6. (c. 190 B.C.)

Let the counsel of thine own heart stand: for  
there is no man more faithful unto thee than it.  
(Cor boni concilii statue tecum: non est enim tibi  
aliud pluris illo.)

BEN SIRA, *Book of Wisdom*, xxxvii, 13.

Take sixty counsellors, but the counsel of thine  
own heart do not abandon.

UNKNOWN, *Alphabet of Ben Sira*. No. 21. (c.  
1000) RAY, *Adagia Hebraica*, p. 414, cites  
this proverb, rendering it, "Though thou hast  
never so many counsellors, yet do not for-  
sake the counsel of thy own soul."

Take counsel only of your own head. (Ne prendre  
conseil que de sa tête.)

ROBERT BLAND, *Proverbs*, i, 59. (1814) A  
French proverb.

<sup>12</sup> Avysement is good before the nede.

CHAUCER (?), *Troilus and Criseyde*, Bk. ii. l.  
343. (c. 1380)

Be not like the Athenians, who never took coun-  
sel until after the fact. (Ne semblons es Athen-  
ians, qui ne consultoient iamais sinon après le  
cas fait.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 24. (1532) The  
Latin proverb is, "Post factum nullum con-  
siliū" (After the deed no counsel avails)

As the proverbe saith, take not counsel in the  
combat.

DANIEL ROGERS, *Matrimonial Honour*, p. 199.  
(1642) See also LATENESS.

<sup>1</sup> Loke alwey that thy conseeillours have thilke three condicions that I have seyde bifore; that is to seyn, that they be trewe, wyse, and of old experience.

CHAUCER, *Canterbury Tales: The Tale of Melibæus*, Sec. 21. (c. 1387)

Three things pertaine vnto a Counsellor, Science, beneuolence, libertie in speech. (Tre cose appartengono a vn Consigliere, Scientia, beneuolentia, & liberta in parlar.)

JOHN FLORIO, *Firste Fruites*, fo. 25. (1578)

<sup>2</sup> Conseilling is no comandement.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 67. (c. 1388)

Counsel breaks not the head.

GEORGE HERBERT, *Jacula Prudentum*. No. 445. (1640) The Germans say, "Rathen ist nicht zwingen."

Counsel is no command. That is, I advise you so; but you may do as you please.

JAMES KELLY, *Scottish Proverbs*, p. 76. (1721)

<sup>3</sup> If so be that thou ne mayst nat thyn owene conseil hyde, how darstou prayen any other wight thy conseil secreely to kepe?

CHAUCER, *Canterbury Tales: The Tale of Melibæus*. Sec. 20. (c. 1387) See also under SILENCE.

Keep your fellows' counsels and your own.

SHAKESPEARE, *Much Ado about Nothing*, iii, 3, 91. (1598)

I can keep your counsel and not mine own.

SHAKESPEARE, *Hamlet*, iv, 2, 11. (1600)

The counsell thou wouldest have another keepe, first keepe thy selfe.

WILLIAM CAMDEN, *Remains*, p. 334. (1605)

Keep counsell first thy selfe.

JOHN CLARKE, *Paroemiologia*.

Keep counsel thy self first.

JOHN RAY, *English Proverbs*, p. 5. (1670)

I am the best man in the world to keep my own counsel.

ADDISON, *The Spectator*. No. 12. (1711)

<sup>4</sup> The book seith: "axe alwey thy conseil of hem that been wyse."

CHAUCER, *Canterbury Tales: The Tale of Melibæus*, Sec. 21. (c. 1387)

Counsel is to be given by the wise, the remedy by the rich.

H.G. BOHM, *Handbook of Proverbs*, p. 339. (1855)

<sup>5</sup> He that will not be counselled, cannot be helped.

JOHN CLARKE, *Paroemiologia*, p. 22. (1639)

RAY, *Proverbs*, p. 6. (1670) FULLER, *Gnomologia*. No. 2350. (1732)

He that won't be counsell'd, can't be help'd.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1747. The Germans say, "Wem nicht zu rathen ist, dem ist auch nicht zu helfen."

<sup>6</sup> Beware lest clamour be taken for counsel. (Cavendum ne fiat pro consilio convicium.)

ERASMUS, *Colloquies: Senatus*. (c. 1522)

<sup>7</sup> 'Tis well to keep thy foot from trouble's snare By adopting that counsel which the wiser is. (καλὸν δὲ γ' ἔξω πραγμάτων ἔχειν πόδα, εὐβουλίας τυχόντα τῆς ἀμείνωνος.)

EURIPIDES, *Heracleidai*, l. 109. (c. 430 B.C.)

One wise counsel is victor over many hands. (σοφὸν γὰρ ἐν βούλευμα τὰς πολλὰς χέρας | νικᾷ.)

EURIPIDES, *Antiope*. Frag. (c. 420 B.C.) Quoted by PLUTARCH, *Moralia*, 790A.

ARMS OF LITTLE AVAIL WITHOUT GOOD COUNSEL, see under ARMS.

<sup>8</sup> Reason ought to be in the counsel. (Ragione deue esser in consiglio.)

JOHN FLORIO, *Firste Fruites*, fo. 33 (1578)

<sup>9</sup> One Nestor is worth two Ajaxes.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1758. One wise counsellor is worth two warriors. A Latin proverb says, "Vis consilii expers mole ruit sua" (Force without counsel falls of its own weight).

<sup>10</sup> Counsel is as welcome to him as a Shoulder of Mutton to a sick Horse.

THOMAS FULLER, *Gnomologia*. No. 1179. (1732) Counsel is irksome, when the Matter is past Remedy.

Counsel must be follow'd, not praised.

Counsel over cups is crazy.

THOMAS FULLER, *Gnomologia*. Nos. 1180-1184. (1732) See also under WINE.

It is safer to hear and take Counsel, than to give it.

THOMAS FULLER, *Gnomologia*. No. 3013.

<sup>11</sup> The most docile animal needs the rod, the most chaste female a husband; the wisest of men counsel.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 268. (c. 1050)

<sup>12</sup> It is a common saying, that he doth wel, which counsayleth himselfe wel: For which cause counsel is esteemed for a holy thing.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 42. (1574) Pettie, tr.

The Emperour Antonius also used to say, It is more meet that I follow the counsaile of so many and such good friends, then to suffer all them to follow the fancie of mee alone.

GUAZZO, *Civile Conversation*, ii, 208.

<sup>13</sup> You counsel me to take counsel of my pillow. GABRIEL HARVEY, *Letter-Book*, p. 21. (1573) See under PILLOW.

<sup>14</sup> Though old and wise, yet still advise.

GEORGE HERBERT, *Jacula Prudentum*. No. 139.

(1640) The Spanish is, "Aunque seas prudente viejo, no desdesies e consejo" (Though you are a prudent old man, do not disdain counsel). However there is a Greek proverb, *κακὸν λατρεύειν καὶ γέροντα βουλεύειν ταῦτόν* (To physic the dead and give counsel to an old man are the same thing).



1 He that is his own Counsellor, knows nothing sure but what he hath laid out.

GEORGE HERBERT, *Jacula Prudentum*. No. 999. (1640)

2 Evil counsel is most evil to him who gives it. (ἡ δὲ κακὴ βουλὴ τῷ βουλευσάντι κακίστη.)

HESIOD, *Works and Days*, l. 266. (c. 800 B.C.) Whosoever giveth bad counsel, it shall turn upon him again. (Facienti nequissimum consilium, super ipsum devolvetur.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxvii, 27. (c. 190 B.C.) The version in the *Apocrypha* is, "He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh."

Bad counsel is most ruinous to the giver. (Malum consilium consultori pessimum est.)

VERRIUS FLACCUS, *Rerum Memoria Dignarum (Things Worth Remembering)*. Bk. i. (c. 25 B.C.) Flaccus says that the proverb originated with a gang of Roman street boys who chanted it about the city after the punishment of some Etruscan augurs, who had given treacherous advice about the removal of the statue of Horatius Cocles, which had been struck by lightning. But it is evidently merely a translation of the line of Hesiod, given above, and so is of far more ancient origin. See AULUS GELLIUS, *Noctes Atticae*, iv, v, 5.

Euyll counsayle is worst to the counsaylour. (Malum consilium consultori pessimum.)

ERASMUS, *Adagia*. Chil. i. cent. ii, No. 14. (1508) Taverner, tr. Erasmus also tells at length the story about Horatius Cocles, as related by Verrius Flaccus and Aulus Gellius.

Ill counsel hurts the counsellor.

JOHN CLARKE, *Paroemiologia*, p. 21. (1639)

Bad counsel confounds the adviser.

R. W. EMERSON, *Essays, First Series: Compensation*. (1841) See also under RETRIBUTION.

3 Three may keep counsel if two be away.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546) See under SECRET.

4 A real counsel of perfection.

JOHN KEBLE, *Life of Bishop Wilson*, xii, 405. (1863)

A tendency . . . to elevate counsels of perfection into laws of bondage.

EARL SELBORNE, *Defence of the Church of England* iii, 17. (1886)

5 Counsel will make a man stick his own mare.

JAMES KELLY, *Scottish Proverbs*, p. 82. (1721) "Spoken when we are over persuaded to do a thing."

Ill counsel will gar [cause] a man stick his ain mare.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

6 Slow-footed counsel is much the best, for swift counsel ever drags repentance behind it.

(ἡ βραδύπους βουλὴ μᾶλ' ἀμείνων ἢ δὲ ταχεῖα αὐτὴν ἐφελκομένη τὴν μετάνοιαν ἔχει.)

LUCIAN, *Apothegm*. (c. A.D. 170) See *Greek Anthology*. Bk. x, epig. 37.

Overhasty counsels are rarely prosperous. (Præ-propera consilia raro sunt prospera.)

SIR EDWARD COKE, *Institutes*. (1628) Quoting a Latin proverb.

7 It is an assured signe of a free and freendly minde to give good counsayle.

GEORGE PETTIE, *Petite Pallace: Germanicus and Agrippina*, p. 58. (1576)

Who cannot give good counsel? 'Tis cheap, it costs them nothing.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. ii, mem. 3. (1621)

Good counsels never come too late.

BEN JONSON, *A Tale of a Tub*, Act iii, sc.4. (1633)

Good counsel does no harm.

THOMAS DRAKE, *Bibliotheca*, p. 33. (1633)

Good counsel never comes amiss.

JOHN RAY, *English Proverbs*, p. 81. (1678)

FULLER, *Gnomologia*. No. 1708. (1732)

Good counsel makes a proud Man and a Fool angry.

THOMAS FULLER, *Gnomologia*. No. 1707. (1732)

If the Counsel be good, no matter who gave it.

THOMAS FULLER, *Gnomologia*. No. 2704.

Altho' thy teacher act not as he preaches,

Yet ne'ertheless, if good, do what he teaches;

Good counsel failing men may give, for why,

He that's aground knows where the shoal doth lie.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Good counsel has no price.

H. G. BOHN, *Handbook of Proverbs*, p. 363. (1855) Cited as an Italian proverb.

Good counsel is abune a' price.

ALEXANDER HISLOP, *The Proverbs of Scotland*, p. 108. (1868)

8 A detestable counsel. (Foedum consilium.)

PLINY, *Naturalis Historia*. Bk. xxvi, sec. 38. (c. A.D. 77)

The book seith: "the counsellings of wikked folk is alwey ful of fraude."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 23. (c. 1387)

Ill counsel mars all.

JOHN CLARKE, *Paroemiologia*, p. 22. (1639)

It is an ill counsel that hath no escape.

HERBERT, *Jacula Prudentum*. No. 717. (1640)

None goes to the Gallows for giving ill Counsel.

THOMAS FULLER, *Gnomologia*. No. 3650. (1732)

9 Counsel shall guard thee. (Consilium custodiet te.)

*Old Testament: Proverbs*, ii, 11. (c. 400 B.C.) The *Vulgate* rendering. The King James version is, "Discretion shall preserve thee."

10 In the multitude of counsellors there is safety. (Salus autem, ubi multa consilia.)

*Old Testament: Proverbs*, xi, 14. (c. 400 B.C.) Also xxiv, 6. HENDERSON, *Latin Proverbs*, p. 396, gives it, "Salus, ubi multi consiliarii," quoting Coke.

The counsel of many is better. (πολέων δὲ τε μῆτις ἀπείωρ.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. iv, l. 1336. (c. 225 B.C.)

Salomon seith: "salvacoun of thinges is wher-as ther been manye conseilours."

CHAUCER, *Canterbury Tales: The Tale of Melibæus*, Sec. 21. (c. 1387)

TWO HEADS ARE BETTER THAN ONE, *see under* HEAD.

1 We took sweet counsel together. (Qui simul mecum dulces capiebas cibos.)

*Old Testament: Psalms*, lv, 14. (c. 350 B.C.)

2 Counsel is ever lacking when most needed. (Semper consilium tunc deest cum opus est maxime.)

PUBLILIUS SYRUS, *Sententiae*. No. 653. (c. 43 B.C.)  
"I see wel," quod this wyse man [Solomon], "that the commune proverbe is sooth; that "good conseil wanteth whan it is most nede."

CHAUCER, *Canterbury Tales: The Tale of Melibæus*. Sec. 12. (1387)

3 Counsel is the prudent man's remedy in a crisis. (Consilium in dubiis remedium prudentis est.)

PUBLILIUS SYRUS, *Sententiae*. No. 141. (c. 43 B.C.)

4 Yeue not thy conseyl but to him that askith it.

EARL RIVERS, tr., *Dictes and Sayings of the Philosophers*, fo. 86. (1477) Quoting Ptolemy. Come nat to counsaile afore thou be called. (Ad consilium ne accesseris ante quam uoceris.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 90. (1508) Taverner, tr., fo. 13. (1550)

Thair is a sentence said be sum,  
"Let nane uncalled to counsell cum,  
That welcum weins [weens] to be."

ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*, lxxviii, 42. (c. 1580)

Come not to the counsel uncalled.

FERGUSON, *Scottish Proverbs*, p. 26. (c. 1595)  
Come na to the counsel unca'd.

JOHN RAY, *Proverbs: Scottish*, p. 233. (1670)  
Come uncalled, sit unserved.

JOHN RAY, *English Proverbs*, p. 232. (1670)  
Give neither counsel nor salt till you are asked.

JOHN RAY, *English Proverbs*, p. 4. (1670) *See also under* ADVICE.

5 Schort red [rede, counsel], good red.

ROGER OF WENDOVER, *Chronicles*, ii, 18. (c. 1233)  
Short rede, good rede.

WALTER SCOTT, *The Fair Maid of Perth*. Ch. 7. (1828)

The proverb is specially associated with the death of Walcher, the first Bishop of Durham, appointed by William the Conqueror. At Gateshead the bishop met the leaders of the people, and on retiring to the church the cry was raised, "Short rede, good rede, slay the bishop." The church was thereupon set on fire and the bishop was slain.

R. O. HESLOP, *Northumberland Words*, 570. (1892) The event took place in A.D. 1080.

*The Denham Tracts* (i, 98) give the saying as "Short counsel is good counsel."

6 Before you begin, take counsel, and when you have taken counsel, is full time for action. (Prius quam incipias, consulto, et ubi consulueris, mature facto opus est.)

SALLUST, *Bellum Catilinae*. Ch. l. (c. 41 B.C.)  
Cited by ERASMUS, *Adagia*, ii, iii, 70, and translated by Taverner, fo. 35, who gives the rendering, "Afore thou begyn, it is necessarye for the to take counsaile, and when thou hast taken counsaile, to do the thynges spedely."

7 It is not wrong when things change to change counsel. (Non est turpe cum re mutare consilium.)

SENECA, *De Beneficiis*. Bk. iv, ch. 38, sec. 1. (c. A.D. 54)

It is no folie to chaunge conseil whan the thing is chaunged.

CHAUCER, *Canterbury Tales: The Tale of Melibæus*. Sec. 15. (c. 1387)

The lawe seith: that "upon thinges that newly bityden bihoveth newe conseil." And Senek seith: "if thy conseil is comen to the eres of thyn enemy, chaunge thy conseil."

CHAUCER, *The Tale of Melibæus*. Sec. 25.

To a new fact new counsel (À nouveau fait fault nouveau conseil.)

UNKNOWN, *Roman de Jovenal*, fo. 81. (c. 1450)

8 Friendly counsel cuts off many foes.

SHAKESPEARE, *I Henry VI*, iii, 1, 185. (1591)

I pray thee, cease thy counsel,  
Which falls into mine ears as profitless  
As water in a sieve.

SHAKESPEARE, *Much Ado About Nothing*, v, 1, 3. (1598)

9 Never is counsel sweeter than when it promises gain. (τὸ μακάριον ὃ | ἡδιστον ἐν λέγοντος, εἰ κέρδος λέγει.)

SOPHOCLES, *Antigone*, l. 1031. (c. 441 B.C.)  
Teiresias goes on, "Doth any lay to heart how far good counsel is the best of goods?" (ὅσω κράτιστον κημάτων εὐβουλίᾳ)?

10 When you're well, it's easy to give good counsel to a sick man. (Facile omnes quom valemus recta consilia aegrotis damus.)

TERENCE, *Andria*, l. 309. (166 B.C.) *See* ADVICE

The healthful man can give counsel to the sick

HERBERT, *Jacula Prudentum*. No. 1128. (1640)

11 The counsel of one who wisheth thee well,

write it down, though it seem cross.

TORRIANO, *Piazza Universale*, p. 51. (1666)

Write down the advice of him who loves you, though you like it not at present.

H.G. BOHN, *Handbook of Proverbs*, p. 572. (1855)

12 Empty men have empty counsels. (κεροὶ κενὰ βουλευονταί.)

ZENOBIUS, *Adagia*. (c. A.D. 130) Cited also by ERASMUS.

<sup>1</sup> He that refuseth to buy counsel cheap, shall buy repentance dear.

UNKNOWN, *The Country-mans New Commonwealth*, 39. (1647)

### COUNTENANCE, see Face COUNTERFEIT

<sup>2</sup> Nothing counterfeit can be lasting. (Nec simulatum potest quicquam esse diuturnum.)  
CICERO, *De Officiis*. Bk. ii, ch. 12, sec. 43. (c. 45 B. C.)

<sup>3</sup> I had thought the last mask . . . Had . . .  
Taught thee S. Martin's stuffe from true gold lace.

EDWARD GUILPIN, *Skialetheia*, 41. (1598)  
These letters may be St. Martin's ware, counterfeit stuffe.

CLEMENT WALKER, *The History of Independence*, i, 122. (1648)

<sup>4</sup> How coins and counters differ. (Quid distent aera lupinis.)

HORACE, *Epistles*. Bk. i, No. vii, l. 23. (20 B. C.)  
That is, real money and the lupine seeds, used for counters in playing games. Cited by ERASMUS, *Adagia*, i, iii, 79.

God woot, no lussheburghes [counterfeit coins] payen ye!

CHAUCER, *Canterbury Tales: The Monk's Prologue*, l. 74. (c. 1387)

### COUNTRY

See also City: City and Country.

For "My Country" see under Patriotism;  
for individual countries, see under  
their names

#### I—Country: Nation

<sup>5</sup> For-thy men seyn, ech contree hath his lawes.  
CHAUCER, *Troilus and Criseyde*. Bk. ii, st. 6. (c. 1380)

Every land hes the lauch, and every corne hes the caffie

FERGUSON, *Scottish Proverbs*, p. 30. (c. 1595)

So many countries, so many laws.

NICHOLAS LING, comp., *Politeuphuia*, p. 224. (1669) See also under OPINION.

Every land has its own lauch, and every corn its own caff. Every country hath its own laws, customs, and usages.

JAMES KELLY, *Scottish Proverbs*, p. 92. (1721)

Aweel, Maggie, ilka land has its ain lauch.

WALTER SCOTT, *The Antiquary*. Ch. 26. (1816)

<sup>6</sup> Yborn he was in fer countree,  
In Flaunders al biyonde the see.

CHAUCER, *Canterbury Tales: Sir Thopas*, l. 7. (c. 1386)

He loves to talk with marineres  
That come from a far countree.

COLERIDGE, *The Rime of the Ancient Mariner*. Pt. vii. (1798)

And some are in a far countree.

BYRON, *Siege of Corinth: Introduction*. (1816)

<sup>7</sup> The most worthless country is that which, however fertile, affords its inhabitants no safety.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 368. (c. 1050)

<sup>8</sup> I was willing to work hard, if I could only get out of that horrible den, into God's country once more.

R. H. KELLOGG, *Rebel Prisons*, p. 118. (1865)  
The northern United States.

You are about the only man I know in all "God's country," so called.

CHARLES HENRY SMITH (BILL ARP), *Bill Arp's Peace Papers*. (1872)

They talked about "God's country," whither they were bound, till your heart ached to think how many of them would find "God's acre" before they reached the blessed North.

BAYARD TAYLOR, *The World on Wheels*, i, 24. (1874)

There may be guns popping before we get back to God's country.

W. M. RAINE, *Bucky O'Connor*, p. 75. (1910)  
Civilization.

A bully crowd below, all of 'em from God's own country.

R. D. PAINE, *Comrades of the Rolling Ocean* p. 171. (1921) The United States.

<sup>9</sup> Oh, my country!! how I leave my country!

WILLIAM PITT, on his deathbed, after the defeat at Austerlitz. (1805) See under PATRIOTISM.

<sup>10</sup> This is a free country. Them as don't like 'em can leave 'em.

WILLIAM WESTALL, *Birch Dene*, p. 243. (1889)

I can leave off work when I please. . . This is a free country.

*The Spectator*, London, 2 Sept., 1911, p. 339.

MY COUNTRY IS THE WORLD, see under COSMOPOLITANISM.

#### II—Country: Rural District

<sup>11</sup> The country for a wounded heart.

A. C. BENSON, *From a College Window*, p. 107. (1906) Quoted as an old proverb.

<sup>12</sup> Country-folk are best when weeping and worst when rejoicing. (Rustica gens est optima flens et pessima gaudens.)

GABRIEL HARVEY, *Letter-Book*. (1573) Quoted

<sup>13</sup> Thou wishest to be in the country with thy distaffe, rather then to continue in the court with thy delygths.

JOHN LYLY, *Euphuus* (Arber), p. 196. (1579)

<sup>14</sup> I desire to live in the light of day. (i.e. in the country, rather than in the city).

MARTIAL, *Epigrams*. Bk. xii, epig. 60. (A. D. 103)  
GOD MADE THE COUNTRY, see under CITY.

<sup>1</sup> He tryppeth lyke one of the countraye . . .  
*comme ung paysant.*

JEHAN PALSGRAVE, *La Langue Françoyse*, 587/2.  
(1530) The Greeks had a proverbial phrase  
for a countryman, ἀγροῦ πλέως, full of the  
country, countrified.

<sup>2</sup> Live like clownes in the country by the Plowe  
taylor.

GEORGE PETTIE, *Petite Pallace: Admetus and  
Alcest*, p. 139. (1576)

Fix'd like a plant on his peculiar spot,  
To draw nutrition, propagate, and rot.

ALEXANDER POPE, *An Essay on Man*. Epis. ii,  
l. 63. (1732)

See dying vegetables life sustain,  
See life dissolving vegetate again.

POPE, *An Essay on Man*. Epis. iii, l. 15.

One really lives nowhere; one does but vegetate  
and wish it all at an end.

FANNY BURNAY (MADAME D'ARBLEY), *Cecilia*.  
Bk. iv, ch. 7. (1782)

You, who live fourteen miles from a market  
town, are become a kind of holy vegetable.

SYDNEY SMITH, *Peter Plymley Letters*. No. 1.  
(1807) The French say, "Garder les din-  
dons" (To look after the turkeys).

If you would be known, and not know, *vegetate*  
in a village; if you would know, and not be  
known, *live* in a city.

C. C. COLTON, *Lacon: Reflections*. Vol. i, No.  
334. (1820)

Life in the country, in a cottage, was the life  
of a cabbage.

A. FIELDING, *The Case of the Missing Diary*,  
p. 24. (1936)

<sup>3</sup> You must go into the country to hear what  
news at London.

JOHN RAY, *English Proverbs*, p. 345. (1678)

Go into the Country, to hear the News in Town.

THOMAS FULLER, *Gnomologia*. No. 1664. (1732)

<sup>4</sup> I have no relish for the country; it is a kind  
of healthy grave.

SYDNEY SMITH, *Letter to Miss Harcourt*, 1838.

My living in Yorkshire was so far out of the  
way, that it was actually twelve miles from a  
lemon.

SYDNEY SMITH. See LADY HOLLAND, *Memoir*.  
Vol. i, p. 262.

We might be a hundred miles from a lemon for  
all we can see to the contrary.

LEE THAYER, *Persons Unknown*, p. 67. (1941)

<sup>5</sup> Happy is he who knows the country divinities,  
Pan and old Silvanus and the sister Nymphs!  
(Fortunatus et ille, deos qui novit agrestis, |  
Panaque Silvanumque senem Nymphasque  
sorores.)

VERGIL, *Georgics*. Bk. ii, l. 493. (29 B.C.)

<sup>6</sup> Anybody can be good in the country. There  
are no temptations there.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch.  
19. (1891)

## COURAGE

See also Boldness, Guts, Valor

## I—Courage: What It Is

<sup>7</sup> Courage is that virtue which champions the  
cause of right. (Fortitudo, eam virtutem pro-  
pugnantem pro aequitate.)

CICERO, *De Officiis*. Bk. i, ch. 19, sec. 62. (c. 45  
B.C.) Quoted as a Stoic definition.

<sup>8</sup> Courage is generosity of the highest order, for  
the brave are prodigal of the most precious  
things.

C. C. COLTON, *Lacon*. Vol. i, No. 299. (1820)

<sup>9</sup> Courage consists in equality to the problem  
before us. . . . A great part of courage is the  
courage of having done the thing before. . . .  
The charm of the best courages is that they  
are inventions, inspirations, flashes of genius.

R. W. EMERSON, *Society and Solitude: Cour-  
age*. (1870)

<sup>10</sup> Who is the invincible man? He whom nothing  
which is outside the sphere of his moral pur-  
pose can dismay. (τίς οὖν ὁ ἀνίκητος; ὃν οὐκ  
ἐξίστησιν οὐδὲν τῶν ἀπροαίρων.)

EPICETUS, *Discourses*. Bk. i, ch. 18, sec. 21.  
(c. A.D. 100)

Courage consists not in hazarding without fear,  
but in being resolutely minded in a just cause.

H.G. BOHN, *Handbook of Proverbs*, p. 340. (1855)

<sup>11</sup> Courage is a virtue only so far as it is directed  
by prudence. (La valeur ne peut être une  
vertu qu'autant qu'elle est réglée par la pru-  
dence.)

FRANÇOIS FÉNELON, *Aventures de Télémaque*  
Bk. x. (1699)

<sup>12</sup> Courage and Resolution are the Spirit and  
Soul of Virtue.

Courage, Perseverance conquer all before them.

THOMAS FULLER, *Gnomologia*. Nos. 1186-7.  
(1732)

<sup>13</sup> Confidence or courage is conscious ability—  
the sense of power.

WILLIAM HAZLITT, *Characteristics*. No. 111  
(1821)

<sup>14</sup> True courage is to do without witnesses every-  
thing that one is capable of doing before all  
the world. (La parfaite valeur est de faire  
sans témoins ce qu'on serait capable de faire  
devant tout le monde.)

LA ROCHEFOUCAULD, *Maximes*. No. 216. (1665)

<sup>15</sup> Courage is like love: it must have hope to  
nourish it. (Le courage est comme l'amour: il  
veut de l'espérance pour nourriture.)

NAPOLEON BONAPARTE, *Epigram*. See GUILLON,  
*Napoléon*, p. 280.

<sup>1</sup> Courage exerts itself in difficulties. (Tendit in ardua virtus.)

OID, *Ex Ponto*. Bk. ii, epis. ii, l. 111. (c. A. D. 13)

<sup>2</sup> Courage is the knowledge of what ought to be endured. (τὴν ἀνδρείαν . . . τῶν ὑπομενετέων οὖσαν ἐπιστήμην.)

PHILO, *De Specialibus Legibus*. Bk. iv, sec. 145. (c. A. D. 40) The Stoic definition, expanded in *De Virtutibus*, 1: "By courage I mean, not what most people understand, namely the rabid war fever which takes anger for its counsellor, but the courage which is knowledge."

<sup>3</sup> Courage comprises all things: a man with courage has every blessing. (Virtus omnia in sese habet, omnia adsunt bona quem penest virtus.)

PLAUTUS, *Amphitryon*, l. 651. (c. 200 B. C.)

Courage conquers all things: it even gives strength to the body. (Animus tamen omnia vincit: ille etiam vires corpus habere facit.)

OID, *Ex Ponto*. Bk. ii, epis. vii, l. 75. (A. D. 13) An expansion, perhaps, of the Latin proverb, "Forti et fideli nihil difficile" (To a brave and faithful man nothing is difficult).

<sup>4</sup> That's courage—to take hard knocks like a man when occasion calls. (Em ista virtus est, quando usust qui malum fert fortiter.)

PLAUTUS, *Asinaria*, l. 323. (c. 200 B. C.)

<sup>5</sup> Courage leads starward, fear toward death. (Virtus in astra tendit, in mortem timor.)

SENECA, *Hercules Oetaeus*, l. 1971. (c. A. D. 60) Now has my courage borne me to the stars and to the gods themselves. (Iam virtus mihi | in astra et ipsos fecit ad superos iter.)

SENECA, *Hercules Oetaeus*, l. 1943.

Courage is a scorner of things which inspire fear. (Fortitudo contemptrix timendorum est.)

SENECA, *Ad Lucilium*. Epis. 88, sec. 29. (c. A. D. 65)

Courage, the footstool of the Virtues, upon which they stand.

R. L. STEVENSON, *The Great North Road*. (1892)

## II—Courage: Apothegms

<sup>6</sup> There was a time when the Milesians were brave men. (πάλαι καὶ ἦσαν ἀλκιμοὶ Μιλήσιοι.)

ANACREON. Frag. 99. (c. 500 B. C.) Quoted by ZENOBIOUS, *Adagia*, i, 153. See EDMONDS, *Lyra Graeca*, ii, 189. The proverb has also been attributed to Timocreon. The story is that the Carians, when at war with Darius, in obedience to an oracle bidding them take the bravest of men as their allies, went to Branchidae and asked the God there if they should seek alliance with Miletus, whereupon the God replied as above.

<sup>7</sup> The hawk is not frightened by the cries of the crane.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 602. (1817) It is not size that gives courage.

<sup>8</sup> Brave men are brave from the very first. (Les hommes valeureux le sont au premier coup.)

PIERRE CORNEILLE, *Le Cid*. Act ii, sc. 3. (1636)

<sup>9</sup> Courage scorns the death it cannot shun.

JOHN DRYDEN, *The Conquest of Granada*. Pt. ii, act iv, sc. 2. (1672)

<sup>10</sup> None but the Brave deserves the Fair.

JOHN DRYDEN, *Alexander's Feast*. St. 1. (1687)

The brave deserve the lovely—every woman may be won.

CHARLES G. LELAND, *The Masher*. (1870)

None but the lucky man deserves the fair.

JOHN MASEFIELD, *The Widow in the Bye Street*. Pt. ii, st. 16. (1912)

See also WOOLING: FAINT HEART AND FAIR LADY.

<sup>11</sup> Courage to defy the world.

R. W. EMERSON, *Essays: Love*. (1841)

Have the courage not to adopt another's courage.

EMERSON, *Society and Solitude: Courage*. (1870)

The courage of the tiger is one, and of the horse another.

EMERSON, *Society and Solitude: Courage*.

What a new face courage puts on everything!

EMERSON, *Letters and Social Aims: Resources*

<sup>12</sup> Here comes Courage! that seized the lion absent, and ran away from the present mouse.

FRANKLIN, *Poor Richard's Almanack*, 1736

<sup>13</sup> Courage ought to have Eyes, as well as Arms.

THOMAS FULLER, *Gnomologia*. No. 1188. ARMS WITHOUT COUNSEL OF NO AVAIL, see ARMS

Courage without Fortune, destroys a Man.

THOMAS FULLER, *Gnomologia*. No. 1189.

He that has no heart ought to have heels.

THOMAS FULLER, *Gnomologia*. No. 2146. A proverb in many languages. The French say, "Qui n'a cœur a jambes"; the Italians, "Chi non ha cuore abba gambe." "Heart" in all these instances means, of course, courage. In fact, there is a variant of Fuller, "Who has not courage should have legs."

Fear can keep a Man out of Danger, but Courage can support him in it.

THOMAS FULLER, *Gnomologia*. No. 1511.

Put off your Armour, and then shew your Courage.

THOMAS FULLER, *Gnomologia*. No. 3985.

<sup>14</sup> Be of good heart [or bear up] (τέρλαθι.)

HOMER, *Iliad*. Bk. i, l. 586. (c. 850 B. C.) Frequently repeated.

Quit thee like a man. (ἀλλ' ὅπως ἀνὴρ ἔσει.)

EURIPIDES, *Cyclops*. l. 595. (c. 440 B. C.)

Take a good courage unto thee, and let us quite oure selues manly.

MILES COVERDALE, *Bible: 1 Chronicles*, xix, 13. (1535) The King James Version has, "Be of good courage, and let us behave ourselves valiantly." For once Coverdale did the better. The Vulgate follows Coverdale: "Estote viri."

Keep your courage up. (Habe animum bonum.)

PLAUTUS, *Casina*, l. 387. (c. 200 B. C.)

Live as brave men, and oppose brave hearts to adverse fate. (Vivite fortes, | fortiaque adversis opponite pectora rebus.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 135. (35 B.C.) No steps backward. (Vestigia . . . nulla retrorsum.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 74. (20 B.C.) Recall your courage, and lay aside sad fear. (Revocate animos, maestumque timorem | mittite.)

VERGIL, *Aeneid*. Bk. i, l. 202. (19 B.C.) A slightly variant Latin proverb has "Renovate animos" (Rekindle your minds; renew your courage).

Courage, Father Joseph, Brisach is ours. (Courage, Père Joseph, Brisach est à nous.)

CARDINAL RICHELIEU. *Remark*, to his dying colleague, Joseph du Tremblay, 1638.

The man so bravely played the man,  
He made the fiend to fly.

BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684)

KEEP A STIFF UPPER LIP, see under LIP.

KEEP YOUR PECKER UP, see under PECKER.

<sup>1</sup> The color of the brave man changeth not. (τοῦ δ' ἀγαθοῦ οὐρ' ἄρ' τρέπεται χρῶς.)

HOMER, *Iliad*. Bk. xiii, l. 284. (c. 850 B.C.)

Quoted by PLUTARCH, *Moralia*, 452A.

<sup>2</sup> The brave are born from the brave. (Fortes creantur fortibus.)

HORACE, *Odes*. Bk. iv, ode 4, l. 29. (23 B.C.)

See also ANCESTRY: HEREDITY.

<sup>3</sup> Courage without conscience is a wild beast.

R. G. INGERSOLL, *Speech*, in New York, 29 May, 1882.

<sup>4</sup> Perfect courage and complete cowardice are two extremes which happen rarely. (La parfaite valeur et la poltronnerie complète sont deux extrémités où l'on arrive rarement.)

LA ROCHEFOUCAULD, *Maximes*. No. 215. (1665)

One can't answer for one's courage when one has never been in danger. (On ne peut répondre de son courage quand on n'a jamais été dans le péril.)

LA ROCHEFOUCAULD, *Maximes*. No. 616.

<sup>5</sup> His courage rose with disaster. (Crevit in adversis virtus.)

LUCAN, *De Bello Civili*. Bk. iii, l. 614. (c. A. D. 60)

Courage mounteth with occasion.

SHAKESPEARE, *King John*, ii, 1, 82. (1596)

Fearlessness is an exceptional strength of spirit whereby we rise superior to the distresses, panics and emotions which the prospect of great danger would otherwise excite in us. (L'intrépidité est une force extraordinaire de l'âme, qui l'élève au-dessus des troubles, des désordres et des émotions que la vue des grands périls pourrait exciter en elle.)

LA ROCHEFOUCAULD, *Maximes*. No. 217. (1665)

It is in great dangers that we see great courage.

JEAN REGNARD, *Le Légataire*. (1708) The Germans say, "Mit der Gefahr wächst der Muth" (With the danger rises the courage).

<sup>6</sup> Though thou crake of thine owne courage, thou maist easily lose the conquest.

JOHN LYLY, *Euphues* (Arber), p. 92. (1579)

<sup>7</sup> He is one of Swift's Yahoos, with the courage of his opinions.

JOHN MORLEY, *Diderot*, ii, 12. (1878)

That courage of his opinions which he never failed to display.

JAMES PAYN, *Thicker than Water*. Ch. 38. (1883)

[He] had the courage of his convictions.

HALL CAINE, *Life of Coleridge*, i, 21. (1887)

<sup>8</sup> As to moral courage, I have rarely met with the two-o'clock-in-the-morning courage: I mean unprepared courage. (Quant au courage moral, il avait trouvé fort rare, celui de deux heures après minuit; c'est-à-dire le courage de l'improviste.)

NAPOLEON BONAPARTE. See LAS CASES, *Mémorial de Ste.-Hélène*, 4 Dec., 1814.

The three-o'clock-in-the-morning courage, which Bonaparte thought was the rarest.

H. D. THOREAU, *Walden: Sounds*. (1854)

<sup>9</sup> As brave as hell. (Fortis tanquam Orcus.)

PETRONIUS, *Satyricon*. Sec. 62. (c. A. D. 60)

He has courage to grasp the heavens. (Tan ta pao tien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 181. (1872)

As brave as a barrel full of bears.

OGDEN NASH, *Custard the Dragon*. (1940)

<sup>10</sup> Verily the foundation of victory is courage (ἀρχὴ γὰρ ὅντως τοῦ νικᾶν τὸ θαρσεῖν.)

PLUTARCH, *Lives: Themistocles*. Ch. viii, sec. 2. (c. 110 A. D.)

Courage wins the victory, not the sword. (Animo vince en guerra, que no arma buena.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 224. (1856) A Spanish proverb.

<sup>11</sup> Courage, like cowardice, is undoubtedly contagious, but some persons are not liable to catch it.

ARCHIBALD PRENTICE, *Prenticeana*. (1860)

The best way to regain your courage is to try to give some of it to others. (La meilleure façon de reprendre courage, c'est d'essayer d'en donner aux autres.)

JANE ELRIC. Quoted by *L'Eclairneur de Nice*, June, 1939

<sup>12</sup> Courage knows no yielding to calamity. (Non novit virtus calamitati cedere.)

PUBLILIUS SYRUS, *Sententiae*. No. 447. (c. 43 B. C.) A similar Latin proverb is, "Fortis cadere, cedere non potest" (A brave man may fall, but he cannot yield).

<sup>13</sup> A wight [courageous] man ne'er wanted a weapon.

JOHN RAY, *Proverbs: Scottish*, p. 227. (1678)

A Man of Courage never wants Weapons.

THOMAS FULLER, *Gnomologia*. No. 302. (1732)

<sup>1</sup> If my flesh knew how far my courage is soon going to carry it, it would be totally paralyzed. (Si ma chair savoit jusques où mon courage la portera tantost, elle s'en transiroit tout à plat.)

"TREMBLANT" SANCHE, 12th KING OF NAVARRE, when his attendants noticed that he was trembling as they armed him for battle. (c. 1250) See MONTAIGNE, *Essays*, i, 54. The saying has been attributed to Henry IV (who might well have repeated it after his ancestor), Turenne, and other famous generals. Turenne is supposed to have said, when his attendants noticed his knees were shaking as he mounted his horse to ride into battle, "If my knees knew where I am going to take them, they'd be shaking worse than that." According to EDMOND GUÉRARD, *Dictionnaire Encyclopédique d'Anecdotes*, i, 262, it belongs to Gaston de Foix, nephew of Louis XII, who said it before the battle of Ravenna, 1512, in which he perished.

<sup>2</sup> No courage is so bold as that forced by utter desperation. (Acerrima virtus est, quam ultima necessitas extundit.)

SENECA, *De Clementia*. Bk. i, ch. 12, sec. 5. (c. A. D. 55)

<sup>3</sup> Whomever thou shalt see brave, call him not wretched. (Quemcumque fortem videris, miserum neges.)

SENECA, *Hercules Furens*, l. 464. (c. A. D. 60) The braver a man is, the happier he is. (Tanto fortior, tanto felicior!)

SENECA, *De Tranquillitate Animi*. Ch. 16. (c. A. D. 60)

<sup>4</sup> The brave live on. (Vivunt fortes.)

SENECA, *Hercules Oetaeus*, l. 1984. (c. A. D. 60) It is the cowards who are slain in battle

FORTUNE FAVORS THE BRAVE, see under FORTUNE.

<sup>5</sup> The palsy, and not fear, provokes me.

SHAKESPEARE, *II Henry VI*, iv, 7, 97. (1590) If I tremble from cold, my enemies will say it was from fear.

CHARLES I OF ENGLAND, as he put on two shirts the morning of his execution, 30 Jan., 1649. See LINGARD, *History of England*, x, 5.

It is only from cold. (C'est de froid.) JEAN SYLVAIN BAILLY, while waiting to be guillotined, 12 Nov., 1793. See CARLYLE, *French Revolution*.

<sup>6</sup> Screw your courage to the sticking-place. And we'll not fail.

SHAKESPEARE, *Macbeth*, i, 7, 60. (1606) Gilt Youth, with levelled bayonets, countenances screwed to the sticking-place!

THOMAS CARLYLE, *The French Revolution*. Vol. iii, bk. vii, ch. 8. (1837)

Screwing my virtue to the sticking point.

FRANK E. SMEDLEY, *Frank Fairleigh*. Ch. 35. (1850) "Sticking point" instead of "sticking-place" is a frequent misquotation.

He screwed himself up to the sticking-point.

BENJAMIN DISRAELI, *Endymion*. Ch. 8. (1880) The boy's courage, screwed now to the sticking-point.

LEE THAYER, *Guilty*, p. 218. (1940)

[She] seemed to screw her courage to the sticking point.

LEE THAYER, *Murder Is Out*, p. 159. (1942)

<sup>7</sup> Bravery's a treasure in a lonesome place.

JOHN M. SYNGE, *The Playboy of the Western World*. Act i. (1904)

<sup>8</sup> Bravery never goes out of fashion.

W. M. THACKERAY, *The Four Georges: George II*. (1860)

<sup>9</sup> Of small number, but their courage quick for war. (Exigui numero, sed bello vivida virtus.) VERGIL, *Aeneid*. Bk. v, l. 754. (19 B. C.)

Courage from hearts, and not from numbers. grows.

JOHN DRYDEN, *Annus Mirabilis*. St. 76. (1666)

<sup>10</sup> The Dutch their wine, and all their brandy lose,

Disarm'd of that from which their courage grows.

EDMUND WALLER, *Instructions to a Painter for a Picture of the Victory over the Dutch*, 3 June, 1665.

Not the twentieth part of a drop. No Dutch courage for me.

WALTER SCOTT, *Redgauntlet*. Ch. 16. (1824)

Laying in store of what is called Dutch courage.

WALTER SCOTT, *Woodstock*. Ch. 12. (1826)

I'm not going to splice the mainbrace, my lads; we must have no Dutch courage.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 26 (1841)

A dose of brandy, by stimulating the circulation, produces "Dutch courage."

HERBERT SPENCER, *The Study of Sociology*. Ch. 8. (1873) The French call it, "Du courage arrosé" (sprinkled, wined)

<sup>11</sup> Resist defiantly the need to be brave.

ANONYMOUS, *Meditations in Wall Street*, p. 79. (1940)

## COURT

<sup>12</sup> St. Paul hath fought with beasts at Ephesus. and I at Windsor.

RICHARD CORBET, *Letter to Lord Mordant*, referring to "court-wits," and other antagonists at the court. (a. 1635)

<sup>13</sup> At the Kynges court, my brother, Ech man for hymself.

CHAUCER, *Canterbury Tales: The Knight's Tale*, l. 1181. (c. 1386)

In court men study only their owne fortunes.

RANDLE COTGRAVE, *Dictionary: Court*. (1611)

At Court, every one for himself.

GEORGE HERBERT, *Jacula Prudentum*. No. 796 (1640) FULLER, *Gnomologia*. No. 825. (1732)

1 Near Death he stands, that stands too near a crown.

SAMUEL DANIEL, *The Tragedie of Cleopatra*, Act iv, sc. 1. (1594)

Nearest the King, nearest the widdie [gallows].

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

Highest in court, nearest the widdie.  
JAMES KELLY, *Scottish Proverbs*, p. 126. (1721)  
The greatest Favourites are in most Danger of Falling.

THOMAS FULLER, *Gnomologia*. No. 4572. (1732)

2 Leave the court, or the court leave thee.

FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)

Leave the Court ere the Court leave thee.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 61. (1710) Cited by KELLY, *Scottish Proverbs*, p. 234, with the comment: "A good advice in its literal sense, if courtiers would take it, but it signifies that we should mortify our vicious inclinations, by consideration and religion, before old age make them forsake us."

3 Came you from Court? for in your Mien A self-important air is seen.

FRANKLIN, *Poor Richard's Almanack*, 1743.

4 So many men in court, and so many strangers.

HERBERT, *Jacula Prudentum*. No. 873. (1640)

5 The Court hath no Almanack.

HERBERT, *Jacula Prudentum*. No. 893. (1640)  
All Europe has consented to the Proverb, that in a Prince's Court there is no Almanack.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 318. (1710)

6 I was neyther of court nor of counsaile made.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

I am neyther of his counsaile nor court.

JOHN LYLY, *Euphues and His England* (Arber), p. 377. (1580)

One of the Court, but none of the Counsell.

JOHN CLARKE, *Paroemiologia*, p. 78. (1639)

RAY, *English Proverbs*, p. 170. (1670) KELLY, *Scottish Proverbs*, p. 272. (1721) Kelly explains, "One of the party, but not admitted to their secrets."

7 I have many feyre promessis and holy water of court.

WILLIAM HORMAN, *Vulgaris*, fo. 231. (1519)

Therefore were we so wone with courtes holy water, that is, fayre and flattring wordes.

RICHARD SHACKLOCK, *The Hatchet of Heresies*. (1565)

Court holy-water in a dry house is better than this rain-water out o' door.

SHAKESPEARE, *King Lear*, iii, 2, 10. (1605)

Shee may bee rewarded with some court holy water wordes.

BARNABY RICH, *The Honestie of This Age*, p. 52. (1614)

Court holy-water. *Eau beniste de la cour*. Fair words and nothing else.

JOHN RAY, *English Proverbs*, p. 236. (1678)

A little court holy water washes off all stains.

SIR ROGER L'ESTRANGE, *Aesop*, p. 14. (1692)  
Some words slipt, as it were, from his pen, a drop of mere court holy water.

ROGER NORTH, *Examen*, p. 136. (1740)

Court holy water, fair speeches and promises without performance.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Court*. (1785)

Court incense. (Thus aulicum.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 69. (1814)

"The splendid promises of courtiers," Bland comments, "like the vapour of frankincense, please the senses for a time, but soon fleet away."

8 The court does not make us happy; it prevents our being so anywhere else. (La Cour ne rend pas content; elle empêche qu'on ne le soit ailleurs.)

LA BRUYÈRE, *Les Caractères: De la Cour*. (1688)  
The court is like a palace built of marble, made up of very hard but very polished people. (La Cour est comme un édifice bâti de marbre, je veux qu'elle est composée d'hommes fort durs, mais fort polis.)

LA BRUYÈRE, *Les Caractères: De la Cour*.

Who has seen the court has seen the world. (Qui a vu la Cour, a vu du monde.)

LA BRUYÈRE, *Les Caractères: De la Cour*.

9 Live in the Countrey, not in the Court: where neither Grasse will growe, nor Mosse cleave to thy heeles.

LYLY, *Euphues and His England*, p. 230. (1580)

The Court shineth to me that come not there, but singeth those that dwell there.

LYLY, *Euphues and His England*, p. 351.

10 My dealyns about the Courte shall be fewe. for I love to stande aloofe from Jove and Lyghtning.

JOHN LYLY, *Euphues and His England* (Arber), p. 351. (1580)

*Procul a Jove, procul a fulmine*, was the old saying: Far from Jupiter, far from his thunder.

THOMAS ADAMS, *Sermons*, iii, 43. (1629)

Far from Court, far from care. (Loin de la cour, loin de souci.)

JAMES CLARKE, *Paroemiologia*, p. 205. (1639)

RAY, *Proverbs*, p. 73. (1670) FULLER, *Gnomologia*. No. 1503. (1732)

11 Lo, in this pond be fishe and froggis bothe.

SIR THOMAS MORE, *Fortune*. St. 32. (c. 1500)  
See HILLS, *Commonplace-Book*, p. 79.

It is in the courte as in all ryuers, some fish some frogges.

JOHN LYLY, *Euphues* (Arber), p. 196. (1579)

It is at Courts, as it is in Ponds; some Fish, some Frogs.

THOMAS FULLER, *Gnomologia*. No. 2912. (1732)

Whereas it is in Courts, as in a pond, Some fish, some frogs.

JOHN WOLCOT, *Works* (1795), ii, 434. (1792)



1 I was not born for courts or great affairs;  
I pay my debts, believe, and say my prayers.  
POPE, *Epistle to Dr. Arbuthnot*, l. 267. (c. 1733)

2 This is the English, not the Turkish court;  
Not Amurath an Amurath succeeds,  
But Harry Harry.

SHAKESPEARE, *II Henry IV*, v, 2, 47. (1597)

3 The two maxims of any great man at court  
are, always to keep his countenance, and  
never to keep his word.

SWIFT, *Thoughts on Various Subjects*. (1714)

4 He that wyll in courte dwell  
Must nedes currye favell.

RICHARD TAVERNER, tr., *Erasmus' Aphorisms*, fo. 47. (1550) Taverner explains that "favell" is an old English word for "favour." "Currye favell" is to solicit favor by flattery.

Hee that will in Court dwell, must speake Fauell.  
THOMAS DRAXE, *Bibliotheca*, p. 68. (1616)

Descending is the way to ascend at court. (Descendendo ascendendum est in Aula.)

JAMES HOWELL, *Letters*. Sec. iii, let. 13. (1622)  
Quoting "a true court rule."

He that would rise at Court, must begin by creeping.

FRANKLIN, *Poor Richard's Almanack*, 1757.

FRIEND AT COURT, see under FRIEND.

## II—Court: The Courtier

5 Oft yonge courtiers be beggers in their age.

ALEXANDER BARCLAY, *Egloges*, 20. (c. 1510)

He that liueth in the court, dyeth in a straw  
bed. (Chi vive in corte, muore in pagliaro.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

D'ISRAELI, in his *Philosophy of Proverbs*,  
gives another form of this Italian proverb,  
"Chi serve in corte, muore sul' pagliato"  
(Who serves at court dies on straw).

Certes it is an olde saying that who so liveth in  
the court, shall dye in the strawe.

JOHN LYLY, *Euphues to Philautus*, p. 185. (1579)

O, when women are young courtiers, They are  
sure to be old beggars.

CYRIL TOURNEUR, *The Revengers Tragedie*. Act  
iv, sc. 4. (1607)

And than to proue the prouerbe often tolde.

"A careless courtier young, a begger olde."

UNKNOWN, *Vncasing of Markhills Instruction  
to His Sonne*, 7. (1613)

An old Courtier, a young Beggar.

THOMAS FULLER, *Gnomologia*. No. 642. (1732)

6 Some of them go so untowardly to woorke,  
that coveting to be courtlike, they become  
plaine cartlike.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 165. (1574)

Though they take upon them the name of  
Courtiers, yet in their behaviour they shew them-  
selves little better than Carters.

GUAZZO, *Civile Conversation*, ii, 176

Aristippus a Philosopher, yet who more courtly?  
Diogenes a Philosopher, yet who more caterly?

JOHN LYLY, *Euphues* (Arber), p. 40. (1579)

Baptista: If either of you both love Katharina,  
Leave shall you have to court her at your pleasure.  
Gremio [aside]: To cart her rather: she's too  
rough for me.

SHAKESPEARE, *The Taming of the Shrew*, i, 1,  
52. (1594)

7 Before their Prince let Courtiers silent be,  
Or let their words be saust with pleasaunt glee.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 112. (1574) Pettie, tr.

8 Courtiers are shod with watermelon rind.

F. E. HULME, *Proverb Lore*, p. 107. (1902)

A slippery and uncertain footing. If the  
proverb were written today, it would proba-  
bly be, "Courtiers are shod with banana  
peel."

9 Sir, I have lived a courtier all my days,  
And studied men, their manners, and their  
ways;

And have observed this useful maxim still,

To let my betters always have their will.

POPE, *January and May*, l. 156. (1709)

10 The caterpillars of the commonwealth,  
Which I have sworn to weed and pluck away.

SHAKESPEARE, *Richard II*, ii, 3, 166. (1595)

A mere court butterfly.

That flutters in the pageant of a monarch.

BYRON, *Sardanapalus*. Act v, sc. 1. (1821)

## COURTESY

### See also Manners, Politeness

11 More of your cost, and less of your counsel.

THOMAS ADAMS, *Sermons* (1861), ii, 407. (1629)

Less of your courtesie and more of your purse.

JOHN CLARKE, *Paroemiologia*, p. 43. (1639)

RAY, *English Proverbs*, p. 74. (1670) Ray  
adds the Latin, "Re opitulandum non ver-  
bis."

Less of your Courtship, I pray, and more of your  
Coin.

THOMAS FULLER, *Gnomologia*. No. 3172. (1732)

The Germans say, "Weniger Rath und viele  
Hände" (Less counsel and more hands).

12 Courtesy is the ornament of a noble man.

BHARTRIHARI, *Niti Sataka*. No. 82. (c. A. D. 100)

Curtisie, the right ornament of a Gentleman; for  
of curtisie and gentlenes he is termed a gentle-  
man.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 185. (1584) Pettie, tr.

Courtesy is the inseparable Companion of Virtue.

THOMAS FULLER, *Gnomologia*. No. 1190. (1732)

13 She is mirour of alle curteisye.

CHAUCER, *Canterbury Tales: The Tale of the  
Man of Lawe*, l. 68. (c. 1386)

The mirror of all courtesy.

SHAKESPEARE, *Henry VIII*, ii, 1, 53. (1612)

<sup>1</sup>  
To be rude to him was courtesy. (E cortesia fu in lui esser villano.)

DANTE, *Inferno*. Canto xxxiii, l. 150. (c. 1300)

<sup>2</sup>  
There's a charm in courtesy, and profit, too, at trifling cost. (ἐν δ' εὐπροσγέροισιν ὅστις τις χάρις; | . . . καὶ κέρδος γε σὺν μόχθῳ βραχέει.)

EURIPIDES, *Hippolytus*, l. 95. (c. 428 B.C.)

Nothing costs less or is cheaper than civility. (No hay cosa que menos cueste ni valga más barata que los buenos comedimientos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 36. (1915)

"Valga más barata," a redundancy, has been translated "is worth less," but this is opposed to the character of Don Quixote, whom Sancho Panza is quoting in a letter to his wife. The Italians say, "Biretta in mano non fece mai danno" (Cap in hand never did any harm).

Civility costs nothing.

SAMUEL WARREN, *Ten Thousand a Year*. Ch. 3. (1841)

Civility is a cheap coin what is manufactured for nothing, and among folks in general goes further than dollars and cents.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 9. (1843)

Civility costs nothing, . . . nothing, that is, to him that shows it; but it often costs the world very dear.

WILLIAM ALLINGHAM, *Rambles in England and Ireland*, i, 207. (1873)

GOOD WORDS COST NOTHING, *see under WORD*.

<sup>3</sup>  
Courtesy is cumbersome to them that knowes it not.

FERGUSON, *Scottish Proverbs*, p. 26. (c. 1595)

Heigh how is heavy some,  
An old wife is dowsome [tedious],  
And courtesy is cumbersome,  
To them that cannot shew it.

JAMES KELLY, *Scottish Proverbs*, p. 156. (1721)

"Heigh how" (Heigh ho), an expression of sorrow. "The whole," says Kelly, "is for the sake of the last, viz. that people who are not used to good breeding, and mannerly behaviour, perform it very untowardly."

<sup>4</sup>  
Kindness may be defined as a disposition to confer benefits, courtesy as a disposition to waive rights.

THOMAS FOWLER, *Principles of Morality*, ii. 2. (1887)

<sup>5</sup>  
A Courtesy much entreated is half recompensed.

THOMAS FULLER, *Gnomologia*. No. 57. (1732)

<sup>6</sup>  
All doors open to courtesy.

THOMAS FULLER, *Gnomologia*. No. 512. (1732)

Hearts, like doors, will ope with ease  
To very, very little keys,  
And don't forget that two of these  
Are "I thank you," and "If you please."

UNKNOWN. Old nursery rhyme.

What boots it, thy virtue,  
What profit thy parts,  
While one thing thou lackest—

The art of all arts,  
The only credentials,  
Passport to success,  
Opens castle and parlor,  
Address, man, address?  
R. W. EMERSON, *Tact*. (1867)

<sup>7</sup>  
Varnishing hides a crack.

THOMAS FULLER, *Gnomologia*. No. 5346. (1732)

<sup>8</sup>  
Courtesy is the politic witchery of great personages. (La cortesía es el mayor hechizo político de grandes personajes.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 40. (1647)

<sup>9</sup>  
Wee are bound to re-salute those which salute us, bee they our inferiours or equals.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 87. (1574) Pettie, tr.

He that doeth looke to finde curtesie, must like to shewe curtesie.

GUAZZO, *Civile Conversation*. Bk. ii, p. 157.

He may freely receive courtesies that knows how to requite them.

JOHN RAY, *English Proverbs*, p. 22. (1670)

<sup>10</sup>  
Courtesy on one side only lasts not long.

GEORGE HERBERT, *Jacula Prudentum*. No. 810. (1640) The French say, "Courtoisie qui ne vient d'un côté ne peut longuement durer" (Courtesy which comes from only one side cannot last long).

Courtesy on one Side can never last long.

THOMAS FULLER, *Gnomologia*. No. 1191. (1732)

He that asketh a Courtesy, promiseth a Kindness

THOMAS FULLER, *Gnomologia*. No. 2041. (1732)

<sup>11</sup>  
Where there is o'er mickle courtesy, there is little kindness.

JAMES KELLY, *Scottish Proverbs*, p. 350. (1721)  
The Japanese say, "Too much courtesy is discourtesy."

So obliging that he ne'er obliged.

POPE, *Epistle to Dr. Arbuthnot*, l. 208. (1733)

That's too civil by half.

SHERIDAN, *The Rivals*. Act iii, sc. 4. (1775)

He was so generally civil that nobody thanked him for it.

SAMUEL JOHNSON, BOSWELL, *Life*, 1777

None of your dam punctilio.

GEORGE MEREDITH, *One of Our Conquerors* Ch. 1. (1891)

<sup>12</sup>  
Intelligence and courtesy not always are combined;

Often in a wooden house a golden room we find.

H. W. LONGFELLOW, *Art and Tact*. (1845) From the *Sinnegedichte* of FRIEDRICH VON LOGAU.

<sup>13</sup>  
If you will be cherished when you be olde, be courteous while you be young.

JOHN LYLY, *Euphues* (Arber), p. 55. (1579)

1 Without any straying of curtesie.  
SIR THOMAS MORE, *Heresyes*. Ch. 1. (c. 1520)  
I pynche courtaysye as one does that is nyce of condyscions.

JEHAN PALSCRAVE, *La Langue Françoise*, p. 657. (1530)

Modestye caused us to pinch curtesie, who should first come.

JOHN LYLY, *Euphues* (Arber), p. 69. (1579)  
In such a case as mine, a man may strain courtesy.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 55. (1592)  
I must straine cur'sie with you.

JOHN LYLY, *Mother Bombe*. Act iii, sc. 3. (1594)  
Straining courtesie who shall goe first.

JOHN TAYLOR, WATER-POET, *Salisbury*. (1623)

2 Much companie, much knaverie, as true as that olde adage, Much curtesie, much subtiltie.

NASHE, *The Unfortunate Traveller*, p. 8. (1594)  
The more courtesie the more craft.

JOHN CLARKE, *Paroemiologia*, p. 139. (1639)  
Full of courtesy, full of craft.

JOHN RAY, *English Proverbs*, p. 73. (1670) Ray comments: "Sincere and true hearted persons are least given to compliment and ceremony. It's suspicious he hath some design upon me, who courts and flatters me."  
FULLER, *Gnomologia*. No. 1635. (1732)  
FRANKLIN, *Poor Richard*, 1735.

We have been finely duped. . . Full of courtesy, full of craft.

MARIA EDGEWORTH, *Parent's Assistant*, p. 392. (1796)

3 It's a rank courtesy when a man is forced to give thanks for his own.

JOHN RAY, *English Proverbs*, p. 20. (1670)  
FULLER, *Gnomologia*. No. 2871.

4 Duck with French nods and apish courtesy.

SHAKESPEARE, *Richard III*, i, 3, 49. (1592)  
Why, what a candy deal of courtesy

This fawning greyhound then did proffer me!  
SHAKESPEARE, *I Henry IV*, i, 3, 251. (1597)

The show Of smooth civility.  
SHAKESPEARE, *As You Like It*, ii, 7, 95. (1600)

Dissembling courtesy!  
SHAKESPEARE, *Cymbeline*, i, i, 84. (1609)

Glozing courtesy.  
JOHN MILTON, *Comus*, l. 161. (1634)

5 I am the very pink of courtesy.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 61. (1595)  
He is the very pine-apple of politeness!

SHERIDAN, *The Rivals*. Act iii, sc. 3. (1775)

6 I am the king of courtesy.

SHAKESPEARE, *I Henry IV*, ii, 4, 11. (1597)  
Princes of courtesy, merciful, proud and strong.

HENRY NEWBOLT, *Craven*. (1897)

7 Hail ye small sweet courtesies of life, for smooth do ye make the road of it!  
LAURENCE STERNE, *A Sentimental Journey: The Pulse*. (1768)

8 Nothing is more valuable to a man than courtesy. (Facilitate nil esse homini melius.)  
TERENCE, *Adelphoe*, l. 861. (160 B. C.)

9 Courtesy, like charity, should begin at home.  
P. C. WREN, *The Uniform of Glory*, p. 104. (1941)

## COURTSHIP, see Wooing COUSIN

10 Cousin germans, quite removed.

JOHN RAY, *English Proverbs*, p. 69. (1678)  
FULLER, *Gnomologia*. No. 1193. (1732)

A second Cousin, a Cousin once removed, Cousin issu de germain.

GUY MIEGE, *French Dictionary: Cousin*. (1688)

11 Call me cousin, but cozen me not.

JOHN RAY, *English Proverbs*, p. 118. (1678)  
FULLER, *Gnomologia*. No. 1046. (1732)

A trust with your kindness, my good sir. Call me cousin, but cozen me not.

JOHN TRUSLER, *Proverbs Exemplified*, 20. (1790)

12 I never knew the marriage of second cosens forbidden, but by them who at the same time forbad the marriage of the first.

JEREMY TAYLOR, *Ductor Dubitantium*, p. 242. (1660)

First cousins may marry, second cousins can't; Third cousins will marry, fourth cousins won't.  
W. C. HAZLITT, *English Proverbs*, p. 132. (1869)

13 Cousinage dangerous vicinage. (Cousinage dangereux voisinage.)

LEO TOLSTOY, *War and Peace*. Vol. i, pt. i, ch 10. (1865)

14 If he had had the faecte to hold and kepe an empire, . . . he had had no cousin [equal].

NICOLAS UDALL, *Apothegms from Erasmus*, 220. (1542)

## COVENTRY

15 I seem to be the person marked for displeasure, and was almost literally sent to Coventry.

DAVID GARRICK, *Correspondence*. Vol. ii, p. 237. (1777)

This again sent me to Coventry for the rest of the dinner.

MADAME D'ARBLAY, *Diary*. Vol. ii, p. 427. (1787)  
[He] swore himself to Coventry.

WILLIAM ROBERTS, *The Looker-on*, i, 34. (1792)  
He'd send me to Coventry.

MARIA EDGEWORTH, *The Parent's Assistant*, iii, 2. (1796)

The oldsters . . . had sent him to the most rigid Coventry.

FREDERICK MARRYAT, *Frank Mildmay*. Ch. 3. (1829)

To exclude and mystify pretenders and send them into everlasting "Coventry," is its [fashion's] delight.

R. W. EMERSON, *Essays: Manners*. (1844)

They thwarted him at every turn, out-voted him, snubbed him, and "sent him to Coventry."

SAMUEL SMILES, *Lives of the Engineers*, ii, 239. (1874)

At Bromicham, a town so generally wicked, that it has risen upon small parties of the king's, and killed or taken them prisoners and sent them to Coventry.

EARL OF CLARENDON, *History of the Rebellion*.

Bk. vi, par. 83. (1647) Coventry, an old town in Warwickshire, England, was at that time (1642) strongly held for the Parliament.

Thus when I was at Coventry the Religious part of my neighbours at Kidderminster that would fain have lived quietly at home, were . . . forced to be gone, and to Coventry they came.

RICHARD BAXTER, *Reliquiae Baxterianae*, i, 1, 44. (c. 1688)

It is said that the citizens of Coventry had at one time so great a dislike to soldiers that a woman seen speaking to one was instantly tabooed; hence when a soldier was sent to Coventry he was cut off from all social intercourse.

E. C. BREWER, *Dictionary of Phrase and Fable*, p. 293. (1870) The *O.E.D.* says this is only an ingenious conjecture, and favors the explanation in the Clarendon quotation given above as supplying the best clue as to the origin of the phrase.

To send to Coventry; esp. to be sent to Coventry, to be cold-shouldered by one's fellows.

PARTIDGE, *Dictionary of Clichés: Send*. (1941) And since 15 Nov., 1940, when Coventry was destroyed by the Germans, "coventrize" has meant to bomb intensively.

### COVETOUSNESS

See also Avarice; Gold: The Lust for Gold; Greed, Miser, Money

<sup>1</sup> The boat of the covetous is left in the mud, while the bark of the tranquil sails with the breeze.

AMEN-EM-APT, *Teaching How to Live*. Col. x, l. 10. (c. 700 B.C.) Griffith, tr.

<sup>2</sup> Covet not the property of a dependent, nor hunger for his bread.

AMEN-EM-APT, *Teaching How to Live*. Col. xiv, l. 5. (c. 700 B.C.) Griffith, tr.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats. (Ne comedas cum homine invido, et ne desideres cibos eius.)

*Old Testament: Proverbs*, xxiii, 6. (c. 350 B.C.)

<sup>3</sup> The world is his who can rid himself of covetousness.

ASVAGHÓSA (?), *Mahāyāna: Anantamukha*. (c. A. D. 75)

<sup>4</sup> Covetousness breaks the sack.

FRANCIS BACON, *Promus*. No. 616. (c. 1594)

Covetousness bursts the bag. (La cudicia rompe el saco.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

Also pt. ii, chs. 13 and 36. SHELTON has, "As

covetousness breaks the sack, so hath it also torn my hopes." RAY, *Proverbs*, p. 21, renders it, "Too much breaks the bag."

Covetousness breaks the bag.

HERBERT, *Jacula Prudentum*. No. 1069. (1640)

Be not over-greedy. Covetousness bursts the sack and spills the grain.

WALTER SCOTT, *Kenilworth*. Ch. 4. (1821)

The epitaph of the covetous man, as given in Jeremiah, is, "He is buried with the burial of an ass."

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 48. (1887) Referring to *Jeremiah*, xxii, 19, "Drawn and cast forth beyond the gates of Jerusalem."

<sup>5</sup> He that gathereth by miserliness, gathereth for others. (Qui acervat ex animo suo iniuste, aliis congregat.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiv, 4. (c. 190 B.C.)

A covetous man is a dog in a wheele, that toiles to roast meat for other mens eating.

SIR THOMAS OVERBURY, *Newes from the Chimney-Corner*. (1613) FULLER, *Gnomologia*.

No. 52. (1732) RICHARDSON, *Clarissa*, iv, 120.

Covetous Men are condemn'd to dig in the Mines, for they know not who.

THOMAS FULLER, *Gnomologia*. No. 1168.

<sup>6</sup> Covetise is distroyer of hym selfe. (Avarice occist et tue lomme qui est submis a elle.)

SAINT BERNARD, *Le Regisme de Mesnaige*. (c. 1130)

<sup>7</sup> If a man be covetous, what further vice can he have?

BHARTRIHARI, *Niti Sataka*. No. 55. (c. A. D. 100)

<sup>8</sup> For ay with gold men may the herte grave Of him that set is up-on coveitise.

CHAUCEUR (?), *Troilus and Criseyde*. Bk. iv, l. 1377. (c. 1380)

Coveitise is for to coveite swiche thinges as thou hast not; and Avarice is for to withholde and kepe swiche thinges as thou hast, with-out rightful nede.

CHAUCEUR, *Canterbury Tales: The Persones Tale*. Sec. 63. (c. 1386)

<sup>9</sup> Radix malorum est Cupiditas. (The root of evil is cupidity.)

CHAUCEUR, *Canterbury Tales: The Prologue of the Pardoner's Tale*, l. 6. (c. 1387) See under MONEY: THE LOVE OF MONEY.

Couetousnesse is the roote of all euill: the ground of all vice.

LEONARD WRIGHT, *Display of Dutie*, p. 10. (1589)

It is an old and true saying, Covetousness is the mother of ruin and mischief.

UNKNOWN, *Sir Richard Whittington*, p. 26. (c. 1670)

Covetousness is the greatest of Monsters, as well as the Root of all Evil.

WILLIAM PENN, *Some Fruits of Solitude*. Maxim 88. (1693)

1 He who covets is always poor. (Semper inops quicumque cupit.)

CLAUDIAN, *In Rufinum*. Bk. i, l. 200. (c. A. D. 395)

He that coveteth is a povre wight,  
For he wolde han that is nat in his might.  
But he that noght hath, ne coveteth have,  
Is riche, al-though ye holde him but a knave.

CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 331. (c. 1387)

Covetise is moder of povert.

JOHN DE TREVISA, tr., *Polychronicon*, iii, 475. (1387)

The covetous spends more than the liberal.

GEORGE HERBERT, *Jacula Prudentum*. No. 685. (1640) A rendering of the French proverb, "Autant despent chiche que large." The French also say, "Homme chiche, jamais riche" (Stingy man, never rich).

Covetousness, as well as Prodigality, brings a Man to a Morsel of Bread.

THOMAS FULLER, *Gnomologia*. No. 1173. (1732)

2 Ever the covetous loves lies, craft, robbery. (Semper avarus amat mendacia furta rapinas.)

COLUMBANUS, *Carmen Monostichon*, l. 31. (c. A. D. 600)

3 Neither shalt thou covet . . . any thing that is thy neighbour's. (Universa quae illius sunt.)

*Old Testament: Deuteronomy*, v, 21. (c. 700 B.C.)

Covet not thy neighbor's goods. (νὺν αὐτὸν μὴ δ' ἔρα τῶν πλησίων.)

EURIPIDES, *Hecuba*, l. 996. (c. 425 B.C.)

All men should not covet all things. (Non omnia omnibus cupienda esse.)

SALLUST, *Bellum Jugurthinum*. Ch. 64. (c. 40 B.C.)

Thou shalt not covet. (οὐκ ἐπιθυμήσεις.)

*New Testament: Romans*, vii, 7. (c. A. D. 57)

The Vulgate is, "Non concupisces."

4 A couetouse man doth no man good but when he dyeth. (Avarus nisi cum moritur, nil recte facit.)

ERASMUS, *Adagia*. Chil. iv, cent. v, No. 6.

(1508) Quoting a saying of Terence. TAVERNER, tr., fo. 68. (1550) Taverner adds: "They that giue them selves only to the hourelyng up of money, be profitable to no body whyle they lyue. Only theyr death bryngeth pleasure and profetie to theyr heyres and executors." An early use of the phrase, "heirs and executors."

A covetous Man does nothing well till he dies.

THOMAS WILSON, *A Discourse upon Usurye*, 230. (1572)

The covetous man is like a two-legged hog: while he lives he is ever rooting in the earth, and never doth good till he is dead.

THOMAS ADAMS, *Sermons* (1861), i, 482. (1629)

See also under HOG.

A covetous Man does nothing that he should do till he dies.

THOMAS FULLER, *Gnomologia*. No. 51. (1732)

5 Covetous Men are shamefully rich.

THOMAS FULLER, *Gnomologia*. No. 1169. (1732)

Covetous Men live Drudges, to die Wretches.

Covetousness is always filling a bottomless Vessel.

Covetousness is generally incurable.

Covetousness often starves other Vices.

THOMAS FULLER, *Gnomologia*. Nos. 1171-8.

6 The covetous, which possesse treasure, but have it not.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 32. (1574) Pettie, tr.

Covetous Men's Chests are rich, not they.

THOMAS FULLER, *Gnomologia*. No. 1170. (1732)

7 When all sins grow old, covetousness is young.

GEORGE HERBERT, *Jacula Prudentum*. No. 19. (1640) See under AGE.

8 Woe unto them that join house to house, that lay field to field, till there be no place. (Vae qui coniungitis domum ad domum, et agrum agro copulatis usque ad terminum loci.)

*Old Testament: Isaiah*, v, 8. (c. 725 B.C.)

9 The couetous man is good to no man, and worst to himselfe.

THOMAS LODGE, tr., *Seneca's Works*, p. 443. (1614)

A covetous Man is good to none, but worst to himself.

THOMAS FULLER, *Gnomologia*. No. 53. (1732)

10 Excess of wealth is cause of covetousness.

CHRISTOPHER MARLOWE, *The Jew of Malta*. Act i, sc. 2. (c. 1592)

11 Poverty wants many things, but covetousness all.

WILLIAM PENN, *No Cross, No Crown*. Ch. 13. (1669) See under AVARICE: *Desunt inopia multa*.

12 He justly loses what belongs to himself who covets what belongs to another. (Amittit merito proprium qui alienum appetit.)

PHAEDRUS, *Fables*. Bk. i, fab. 4. (c. 25 B.C.)

This is Aesop's fable of the dog who crossed a stream while carrying a piece of meat, and when he tried to grab the meat which he saw reflected in the water, lost the piece which he had.

Out of greediness to get both, he chops at a shadow, and loses the substance. . . . All covet, all lose.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*, vi. 6. (1692) See also under SHADOW.

The churl that wants another's fare

Deserves at least to lose his share.

CHRISTOPHER SMART, *The Dog in the River* (1765)

He who covets everything soon loses everything (Qui tot coveite trestot pert.)

RICHART BONIER, *De Vilain Qui Donna Son Ame au Deable*, l. 234. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, vi, 41 In the fable *De III Dames qui Trouverent l*

*Vit*, l. 144, the line is varied slightly: "Cil qui tot covoite, tout pert."

Wo so coueyteth al, al leseth.

ROBERT OF GLOUCESTER, *Chronicle*, p. 306. (1297)  
The proverbe seith, He that to muche embraceth, distreyneth [retaineth] litel.

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 24. (c. 1387)

An olde prouerbe hath he sayde . . . who al coveiteth, oft he lesith all.

JOHN LYDGATE, *Isope*s. (c. 1400)

It falleth ofte who that wold haue all leseth alle. Ouer covetous was neuer good.

WILLIAM CAXTON, tr., *Reynart the Foxe*, xxxiii, 95. (1481)

It is an olde sayenge, He that all coveteth al leseth.

LORD BERNERS, tr., *Froissart*. Ch. 259. (1523)  
He that gripes too much holds fast but little. (Qui trop embrasse, peu étireint.)

RABELAIS, *Gargantua*. Bk. i, ch. 46. (1534)

Urquhart, tr. The French also say, "Qui trop empoing rien n'étreind" (Who grasps at too much secures nothing), and the Italians have the same proverb, "Chi troppo abbraccia, nulla stringe." They also say, "Chi tutto vuole, tutto perde" (Who wants everything loses everything). The Spanish form is, "Quien todo lo quiere, todo lo pierde," and the German, "Wer Alles haben will, bekommt am Ende nichts."

Haue ye not heard tell all couet all leese.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

All couet, all loose: this comth oft in vre.

But nought haue, nought loose: this is euer sure.

JOHN HEYWOOD, *Proverbs and Epigrams*, p. 141. (1562)

Who imbraceth much, litle closeth.

JOHN FLORIO, *Firste Fruites*, fo. 6. (1578)

The common prouerbe, Hee that coueteth all, often-times looseth much.

THOMAS LODGE, *Catharos*, p. 31. (1591)

Covetousness brings nothing home.

JOHN CLARKE, *Paroemiologia*, p. 37. (1639)

All covet, all lose.

GEORGE HERBERT, *Jacula Prudentum*. No. 1076.

(1640) WILSON, *The Cheats*. Act iv, sc. 1. (1664)

The more you heap, the worse you cheap. The more you rake and scrape, the worse success you haue.

JOHN RAY, *English Proverbs*, p. 102. (1670)

FULLER, *Gnomologia*. No. 6101. (1732)

Grasp no more than thy Hand will hold.

THOMAS FULLER, *Gnomologia*. No. 1747. (1732)

He that grasps at too much, holds nothing fast.

THOMAS FULLER, *Gnomologia*. No. 2123. (1732)

Grasp all, lose all. The known fable of the Dog and the Shadow is a true emblem of covetousness.

JOHN TRUSLER, *Proverbs Exemplified*, p. 189. (1790)

1  
Beware of the quality of covetousness, which is a grievous inner malady. . . . It sundereth the wife and the husband. It gathered unto

itself all evils; it is the girdle of all wickedness.

PTAH-HOTEP, *Instruction*. No. 19. (c. 3550 B.C.)  
Prisse Papyrus. Gunn, tr.

One hath remorse for even a little covetousness when his belly cooleth.

PTAH-HOTEP, *Instruction*. No. 20.

Swathe not thy heart in thy hoard.

PTAH-HOTEP, *Instruction*. No. 30.

2  
Covetous of others' possessions, he was prodigal of his own. (Alieni appetans, sui profusus.)

SALLUST, *Bellum Catilinae*. Ch. 5, sec. 4. (c. 41 B.C.)

II—Covetousness: Much Would Have More

3  
To the eye of the covetous his portion is [too] small.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xiv, 9. (c. 190 B.C.)

4  
To nature very little is sufficient, but to covetousness nothing. (Quod naturae minimum, quod avaritiae nihil satis est.)

BOETHIUS, *Philosophiae Consolationis*. Bk. iii. ch. 2. (A.D. 524)

5  
Ryches encreaseth auaryce in a coutous man  
WILLIAM CAXTON, tr., *Chast Goddes Chylde*. p. 69. (1488)

Riches have made more covetous Men, than Covetousness hath made rich Men.

THOMAS FULLER, *Gnomologia*. No. 4044. (1732)

6  
Who al wil haue, through fransie dyeth. (Chi tutto vuol, di rabbia muore.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

7  
The Pleasure of what we enjoy, is lost by coveting more.

THOMAS FULLER, *Gnomologia*. No. 4709 (1732)

8  
Hoards after hoards his rising raptures fill: Yet still he sighs, for hoards are wanting still  
GOLDSMITH, *The Traveller*, l. 53. (1764)

9  
For Coveityse is ever wood [mad]

To grypen other folkes good

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?), tr. ! 203 (c. 1365)

10  
None says his garner is full

GEORGE HERBERT, *Jacula Prudentum* (1640)

11  
To those who seek for much, much is ever lacking. (Multa petentibus | desunt multa.)

HORACE, *Odes*. Bk. iii, ode xvi, l. 42. (23 B.C.)

The covetous man always wants. (Semper avarus eget.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 56. (c. 15 B.C.)  
The more you have, the more you want. (Quanto plura parasti, tanto plura cupis.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 147 A  
A similar proverb. credited to Justinian. is. "Homines quo plura habent, eo cupiunt ampliora" (The more men have, the more they want in consequence) HENDERSON,

*Latin Proverbs*, p. 378, gives still another form, "Quo plus habent, eo plus cupiunt." Those who possess the most, still crave for more. (Cum possideant plurima, plura petunt.)

OVID, *Fasti*. Bk. i, l. 212. (c. A. D. 8)

Mykulle wulle more.

FÖRSTER, ed., *Douce MSS*, 52. (c. 1350)

Bot ay mekill wald have mare.

UNKNOWN, *Alexander*, l. 4398. (c. 1350)

The more a man hath, the more he desirith. (Quanto piu si ha, tanto piu si desidera.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Poorly rich, so wanteth in his store, That, cloy'd with much, he pineth still for more.

SHAKESPEARE, *The Rape of Lucrece*, l. 97. (1594)

And my more-having would be as a sauce

To make me hunger more.

SHAKESPEARE, *Macbeth*, iv, 3, 81. (1605)

The much runs ever to the more.

MICHAEL DRAYTON, *Poly-olbion*, xv, 293. (1613)

Much will have more.

WILLIAM LAWSON, *A New Orchard and Garden*, p. 5. (1618) EMERSON, *Works and Days*. (1870)

Mickle would ay have more.

JAMES KELLY, *Scottish Proverbs*, p. 254. (1721)

Much would have more, but often meets with less.

THOMAS FULLER, *Gnomologia*. No. 3487. (1732)

He who has more, wants more. (Quien mas tiene, mas quiere.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 282. (1856) A Spanish proverb. The Germans say, "Jedem das Seine ist nicht zu viel" (No man ever thought his own too much).

The more you get the more you want.

G. H. COXE, *The Glass Triangle*, p. 127. (1940)

<sup>1</sup> The love of pelf increases with the pelf. (Crescit amor nummi quantum ipsa pecunia crescit.)

JUVENAL, *Satires*. Sat. xiv, l. 139. (c. A. D. 120)

## COW

<sup>2</sup> Kiss till the cow come home.

BEAUMONT AND FLETCHER, *The Scornful Lady*.

Act ii. (1610) See under Kiss.

Drinking, eating, feasting and revelling, till the cow come home, as the saying is.

UNKNOWN, *Harleian Miscellany*, iv, 125. (1625)

I warrant you lay abed till the cows come home.

SWIFT, *Polite Conversation*. Dial. ix. (1738)

You may rezolout till the cows come home.

JOHN HAY, *Little Breeches*. (c. 1873)

Stand by you . . . till the cows come home.

JOAQUIN MILLER, *The Danites*. Act i. (1877)

I'll make love to you till the Heavenly cows come home.

LANGDON MITCHELL, *The New York Idea*. Act iii. (1906)

You can keep on guessing till the cows come home.

MARGARET KENNEDY, *The Constant Nymph*, p. 320. (1924)

He can yowl till the cows come home.

H. S. KEELER, *The Book with the Orange Leaves*, p. 138. (1942)

<sup>3</sup>

A red cow gives good milk.

J. C. BRIDGE, *Cheshire Proverbs*, p. 5. "In old medical books, when milk was ordered to be given, it was frequently specified that it should be taken from a red cow." WALTON, in *The Compleat Angler*, refers to "A draught of red cow's milk."

I never saw a PURPLE COW,

I never HOPE to see one;

But I can tell you, anyhow,

I'd rather SEE than BE one.

GELETT BURGESS, *The Purple Cow*. Appeared in *The Lark*, San Francisco, May, 1895, Burgess's first published writing.

They never saw a purple king but always hoped to see one.

VAN WYCK BROOKS, *New England: Indian Summer*, p. 437. (1940) Of the royalist movement among the Bostonians of the 1890's

<sup>4</sup>

As cows come to town, some good, some bad.

JOHN CLARKE, *Paroemiologia*, p. 219. (1639)

<sup>5</sup>

A cow may catch a hare. (Ung vache prent bien ung lievre.)

RANDLE COTGRAVE, *Dictionary: Vache*. (1611)

Set a cow to catch a hare.

JOHN RAY, *English Proverbs*, p. 342. (1678)

MERITON, *Yorkshire Ale*, p. 83. (1683)

We don't go by size, or a cow would catch a hare.

BURNE, *Shropshire Folk-lore*, p. 588. (1883)

<sup>6</sup>

I went on the old saying, of salting the cow to catch the calf.

DAVID CROCKETT, *Autobiography*, p. 44. (1823)

<sup>7</sup>

The cross cow holds up her milk.

EMERSON, *Society and Solitude: Clubs*. (1870)

<sup>8</sup>

Bring a kow to the hall, and she will to the byre again.

FERGUSON, *Scottish Proverbs*, p. 20. (c. 1595)

Drive a cow to the hall and she'll run to the bayer.

JAMES KELLY, *Scottish Proverbs*, p. 86. (1721)

"Spoken when people of mean breeding . . . do not take to, or become, a more honourable station."

A cow is a very good animal in the field, but we turn her out of a garden.

SAMUEL JOHNSON. See BOSWELL, *Life*, 1772

<sup>9</sup>

He that ought [owns] the cow goes nearest her tail.

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

Let him that owns the asse take her by the tail

RANDLE COTGRAVE, *Dictionary: Queue*. (1611)

Let him that owns the cow take her by the tail

JOHN RAY, *English Proverbs*, p. 129. (1670)

FULLER, *Gnomologia*. No. 3185. (1732)

He that owns the cow goes nearest her tail. Every man is busy, and careful, about his proper interest.

JAMES KELLY, *Scottish Proverbs*, p. 128. (1721)

1  
June twenty-ninth will see chum and me at the Shrubberies "if it kills every cow in the barn."

PAUL LEICESTER FORD, *The Honorable Peter Stirling*, p. 17. (1894)

2  
If you sell the Cow, you sell her Milk too.

THOMAS FULLER, *Gnomologia*. No. 2786. (1732)

You can't sell the Cow, and have her Milk too.

THOMAS FULLER, *Gnomologia*. No. 5885. EAT YOUR CAKE AND HAVE IT, *see under CAKE*.

3  
The cow little giveth That hardly liveth.

THOMAS FULLER, *Gnomologia*. No. 6325. (1732)

4  
Steal my cow and give away the hide.

W. C. HAZLITT, *English Proverbs*, p. 343. (1869)

5  
God gives short horns to the fierce ox. (Dat Deus immiti cornua curta bovi.)

ALFRED HENDERSON, *Latin Proverbs*, p. 75.

Quoting a Latin proverb of c. 1000.

God sendeth a shrewd cow a short horne.

BELL, *Chaucer*, viii, 189; *Eight Goodly Questions*. (c. 1475)

To a wyld cowe god doth short hornys sende.

ALEXANDER BARCLAY, *The Shyp of Folys*, i, 182. (1509)

How be it lo god sendth the shrewd coow short hornes.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

A curst cow hath oftentimes short hornes, and a willing minde but a weake arme.

ROBERT GREENE, *Pandosto. Works* (Grosart), iv, 247. (1588)

God, they say, sendeth commonly a curst cow short hornes.

JOHN HARVEY, *A Discursive Probleme Concerning Prophecies*. (1588)

An ill willy kow should have short hornes.

FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595)

It is said "God sends a curst cow short horns," but to a cow too curst he sends none.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 25. (1599)

A curst cow hath short hornes.

HERBERT, *Jacula Prudentum*. No. 533. (1640)

Curst cows have short hornes. . . . Providence so disposes that they who have the will, want power or means to hurt.

JOHN RAY, *English Proverbs*, p. 74. (1670) A comfortable theory, but not one to be relied upon.

'Tis well that cussed keows have short hornes, as the proverb saies.

DAVID HUMPHREYS, *The Yankey*, p. 70. (1815)

6  
A poor man's cow dies a rich man's child.

HERBERT, *Jacula Prudentum*. No. 868. (1640)

7  
Margery good coowe (quoth he) gaue a good meelee,

But than she cast it downe again with hir heele.

JOHN HEYWOOD, *Proverbs*. Pt. II, ch. 7. (1546)

Be not you like the cowe, that gives a good sope of milke, and casts it downe with her beeles.

HENRY PORTER, *The Two Angrie Women of Abington*. Sc. 11. (1599)

These Italians . . . as at first they gave good milk, so they kicked it down with their heel.

THOMAS FULLER, *The Historie of the Holy Warre*, v, 22. (1639)

Like a curst cow that gives a paille of milk, and then kicks it down.

JAMES HOWELL, *Proverbs*, p. 14. (1659)

Madge, good cow, gives a good pail of milk, and then kicks it down with her foot.

JOHN RAY, *English Proverbs*, p. 185. (1679)

A cow that gives good milk, but kicks it to the ground.

EDWARD WARD, *Female Policy Detected*, p. 84. (1716)

You are a pretty cow, my love; you give good store of milk, but you have a very careless heel.

SAMUEL RICHARDSON, *Sir Charles Grandison* iv, 148. (1753)

8  
It is better to buy a quart of milk by the penny than keep a cow.

JAMES HOWELL, *Letters*. Vol. ii, p. 666. (1659)

Who'd keep a Cow, when he may have a Quart of Milk for a Penny?

THOMAS FULLER, *Gnomologia*. No. 5697. (1732)

Why buy a cow when milk is so cheap?

STEPHEN ACRE, *The Yellow Overcoat*, p. 52. (1942)

9  
We'll send ashore for a cow for you, . . . one with an iron tail.

J. C. HUTCHESON, *Crown and Anchor*. Ch 12 (1896) A pump.

The cow with the iron tail is still milked a great deal in London.

*All the Year Round*, 14 Aug., 1886, p. 33.

10  
How now! whose cow has calv'd?

BEN JONSON, *Every Man in His Humour*. Act iv, sc. 2. (1596)

His cow has calved, or sow pig'd. He hath got what he sought for, or expected.

JOHN RAY, *English Proverbs*, p. 70. (1678)

What's the matter? . . . Whose cow has calved?

SCOTT, *The Fair Maid of Perth*. Ch. 22. (1828)

HE THAT BULLS THE COW MUST KEEP THE CALF, *see under BASTARD*.

11  
It is a shame to eat the cow, and worry on the tail.

JAMES KELLY, *Scottish Proverbs*, p. 190. (1721)

"It is a shame to perform a great task all but a little and then give it over."

If you buy the Cow, take the Tail into the Bargain.

THOMAS FULLER, *Gnomologia*. No. 2743. (1732)

[He] did not like half-measures, such as swallowing the sheep and worrying on the tail.

D. M. MOIR, *Manie Wauch*. Ch. 22. (1824)

12  
I was like a cow in an uncouth loan [strange milking-place]. That is, everybody looked strange to me.

JAMES KELLY, *Scottish Proverbs*, p. 233. (1721)



Preach his first sermon in the town of Ayr, like a cow in a fremd loaning.

WALTER SCOTT, *Letter*, 11 June, 1821. See LOCKHART, *Life*, iii, 452.

He's like a cow in a fremit loaning.

ALEXANDER HISLOP, *The Proverbs of Scotland*, p. 136. Hislop says "a fremit loaning" means a strange lane.

<sup>1</sup> I'll make him . . . stand like the dum cow, till thou may'st milk him.

THOMAS KILLIGREW, *The Parson's Wedding*. Act ii, sc. 6. (1663) "The dun cow" or "brown cow," a humorous name for a barrel of beer.

The auld anes think it best

With the brown cow to clear their een.

ALLAN RAMSAY, *The Gentle Shepherd*. Act iii, sc. 2. Prologue.

<sup>2</sup> As be-cometh a kow to hoppe in a cage!

WILLIAM LANGLAND, *Richard the Redeles*, iii, 262. (1399)

As mete to be a great mans keever as a kowe to bear a saddle.

JEHAN PALSCRAVE, *La Langue Françoise*, 427. (1530)

She is in this mariage

As comely as is a cowe in a cage.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

As seemely as a cowe in a cage.

JOHN GRANGE, *Golden Aphroditis*, sig.F1. (1577)

He becomes it as well as a cow does a cart-saddle.

JOHN CLARKE, *Paroemiologia*, p. 5. (1639)

RAY, *Proverbs*, p. 203. (1670)

As nimble as a cow in a cage.

JOHN RAY, *English Proverbs*, p. 287. (1678)

FULLER, *Gnomologia*. No. 718. (1732)

As nimble as cows in a cage.

LORD LYTTON, *Pelham*. Ch. 77. (1828)

<sup>3</sup> It's the opinion of the old cow that she was never a calf. (Il est avis à vielle vache qu'elle ne fût oncques veau.)

LE ROUX DE LINCY, *Proverbes Français*. Vol. i, p. 204. Quoting a proverb of c. 1450. The French also say, "Il a pris la vache et le veau" (He has caught the cow and the calf), of a man who marries a pregnant girl.

DON'T EAT THE CALF IN THE COW'S BELLY, see under CHICKEN.

<sup>4</sup> The cow is of the bovine ilk;

One end is moo, the other milk.

OGDEN NASH, *The Cow*. (1930)

<sup>5</sup> This town goes downhill like the calf's tail. (Haec colonia retroversus crescit tanquam coda vituli.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60)

Like cows' tails, downwards. (Comme les queues des vaches, contre bas.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 27. (1532)

To grow like a cow's tail.

JOHN RAY, *English Proverbs*, p. 249. (1678)

You're growing downwards now,  
Like tail of heifer or of cow.

EDWARD WARD, *Nuptial Dialogues*. Pt. ii, l. 76. (1710)

You breed of the cow's tail, you grow backward.

JAMES KELLY, *Scottish Proverbs*, p. 361. (1721)

"Spoken to boys who do not improve at school."

Grew?—if she did, it's like the cow's tail, downwards.

GERALD GRIFFIN, *The Collegians*. Ch. 12. (1829)

The cow may want her own tail yet. You may want my kindness hereafter, though you deny me yours now.

JAMES KELLY, *Scottish Proverbs*, p. 321. (1721)

There are several other proverbs about the cow's tail. The French say, "D'une vache perdue c'est quelque chose de recouvrer la queue" (Of a lost cow it is something to recover the tail), and "Il ne faut qu'une queue de vache pour atteindre le ciel, mais il fut qu'elle soit bien longue" (Only one cow's tail is needed to reach the sky, but it must be a very long one). "A cow doesn't know what her tail is worth till she's lost it" will be found under WORTH.

<sup>6</sup> A collier's cow and an ale-wife's sow are always well fed.

JOHN RAY, *English Proverbs*, p. 119. (1678)

<sup>7</sup> An heard of bulles, whom kindly rage doth sting,

Doe for the milky mothers want complaine.

SPENSER, *The Faerie Queene*. Bk. i, canto viii, st. 11. (1590)

As when the long-ear'd milky mothers wait  
At some sick miser's triple-bolted gate.

POPE, *The Dunciad*. Bk. ii, l. 247. (1728)

I am she, O most bucolic juvenal, under whose charge are placed the milky mothers of the herd.

WALTER SCOTT, *The Monastery*. Ch. 28. (1825)

<sup>8</sup> Milk the cow that is near. Why pursue the one that runs away? (τὰν παρειόσαν ἀμελεγε-  
τι τὸν φεύγοντα διώκεις;)

THEOCRITUS, *Idylls*. No. xi, l. 75. (c. 270 B. C.)

Milk the standing cowe. Why follow you the flying?

FRANCIS BACON, *Promus*. No. 553. (c. 1594)

The proverb is a country-proverb, but significative, Milk the cow that standeth still; why follow you her that flyeth away?

UNKNOWN, *Gesta Grayorum*, p. 38. (1688)

<sup>9</sup> It is comenly sayd: many a good kowe bryngeth forthe a sory calfe.

ROBERT WHITINTON, *Vulgaria*, p. 72. (1520)

Many a good coowe hath an euill caulfe.

I speak this doughter in thy mothers behalfe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

The Germans say, "Manche gute Kuh hat ein übel Kalb."

Thou art not the first good cow hast had an ill calf.

GEORGE CHAPMAN, *Eastward Hoe*. Act iv, sc. 1. (1605)

Good wombs have borne bad sons.

SHAKESPEARE, *The Tempest*, i, 2, 120. (1611)  
Many a good cow hath but a bad calf, ἀνδρῶν  
ἡρώων τέκνα πῆματα. *Heroum filii noxii*. . .  
Men famous for learning, virtue, valour, success,  
have for the most part either left behind them  
no children, or such as that it had been more  
for their honour and the interest of humane af-  
fairs, that they had died childless.

JOHN RAY, *English Proverbs*, p. 74. (1670)

ROBERTSON, *Phraseologia Generalis*, p. 404.

(1681) FULLER, *Gnomologia*, No. 3337. (1732)

An ill cow may have a good calf. Bad people  
may have good children.

JAMES KELLY, *Scottish Proverbs*, p. 7. (1721)  
There'll come a good cock out of a ragged bag.

BURNE, *Shropshire Folk-lore*, p. 590. (1883)

A good cock may come out of a bad bag.

BRIDGE, *Cheshire Proverbs*, p. 3. (1917)

1  
Hit nis noht for the calf that kow louweth,  
Ac hit is for the grene gras that in the medewe  
grouweth.

THOMAS WRIGHT, ed., *Political Songs*, p. 332.  
(c. 1330)

Cowe lacking her Caulf, leaueth lowing within  
three or four daies at the farthest.

THOMAS WILSON, *The Arte of Rhetorique*, p.  
77. (1553)

A lowing cow soon forgets her calf.

MRS. CHAMBERLAIN, *West Worcestershire  
Words*, p. 39. (1882)

"A bletherin' coo soon forgets her calf," mean-  
ing that excessive grief does not last long.

S. O. ADDY, *Household Tales*, p. 142. (1895)

The kind cow kicks the weaning calf.

ANNE PARISH, *Mr. Despondency's Daughter*,  
p. 237. (1938) Quoted as a proverb.

## COWARD AND COWARDICE

See also Timidity

2  
No exhortation strengthens the cowardly by  
nature. (τοὺς φύσει δειλοὺς οὐδεμία παραίνεσις  
ρώννυσιν.)

AESOP, *Fables: The Hind*. (c. 570 B.C.) The  
hind says to the stag, "Father, you were  
born greater and swifter than the dogs, and  
have immense horns with which to defend  
yourself. Why then do you fear them?"  
"That is true, my child," the stag answered,  
"but somehow I have always known that  
when I hear the bark of a dog I must run  
away."

3  
He threw away his shield. (ἀπέβαλεν τὴν  
δορὶδα.)

ARISTOPHANES, *The Wasps*, l. 23. (422 B.C.) A  
similar proverb is "leaving the ranks" (λείπειν  
τὴν ταξίν).

4  
The mother of the coward does not worry  
about him.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 110.  
(1817) She has no need to, since he is never  
in danger.

5  
For anything I know, I am an arrant coward.  
BEAUMONT AND FLETCHER, *Little French Law-  
yer*. Act ii, l. 2. (1619)

6  
Coward. One who in a perilous emergency  
thinks with his legs.

AMBROSE BIERCE, *The Devil's Dictionary* (1906)

7  
"Unhardy is unsely," thus men sayth.

CHAUCER, *Canterbury Tales: The Reeve's Tale*,

l. 290. (c. 1386) Cowardly is unlucky. THE

BRAVE HAVE LUCK, see under COURAGE.

8  
To know what is right and not do it is the  
worst cowardice.

CONFUCIUS, *Analects*. Bk. ii, ch. 24. (c. 500 B.C.)

9  
What avails a big body if a man is a coward?  
(τί γὰρ δεῖ δειλὸν ὄντ' εὐσωματεῖν;)

EURIPIDES, *Andromache*, l. 766. (c. 430 B.C.)

10  
God Almighty hates a quitter.

GENERAL SAMUEL FESSENDEN, of Connecticut,  
at Republican National Convention, St.  
Louis, June, 1896, referring to Joseph Man-  
ley. See ROBINSON, *Life of T. B. Reed*.

The blues of mental and physical wear and tear  
are not as devastating as the yellows of the quit-  
ter.

JAMES J. WALKER, *Interview*, 20 Sept., 1931

11  
Cowards are made to be trampled on, unless  
their Wit cover them.

THOMAS FULLER, *Gnomologia*. No. 1195. (1732)

Cowardice is afraid to be known or seen.

THOMAS FULLER, *Gnomologia*. No. 1197.

12  
It is a base cowardliness . . . to thinke of  
running away.

BISHOP JOSEPH HALL, *Recollection of Treatises*,  
p. 1011. (1614)

Some have been thought brave because they were  
afraid to run away.

THOMAS FULLER, *Gnomologia*. No. 4214. (1732)

There is no such depth of poltroonery as that  
of the man who does not dare to run.

BENJAMIN TUCKER, *Instead of a Book*. (1893)

But there is nothing like flight: it is easy and  
speedy, and more a courage than a cowardice.

M. F. TUPPER, *My Life as Author*, p. 92. (1836)

The Irish say, "It is better to be a coward  
for a minute than dead for the rest of your  
life"; the Jamaicans. "Coward may keep  
sound bone."

HE WHO FIGHTS AND RUNS AWAY, see under FIGHT-  
ING.

13  
The color of the coward changeth ever to  
another hue. (τοῦ μὲν γὰρ τε κακοῦ τρέπεται  
χρῶς ἀλλυθὺς ἀλλῇ.)

HOMER, *Iliad*. Bk. xiii, l. 279. (c. 850 B.C.)

Cited by ERASMUS, *Adagia*, i, ii, 89, with the  
Latin, "Ignavi vertitur color."

From his blank visage flees the coward blood.

POPE, tr., *Odyssey*. Bk. xviii, l. 88. (1725)

1 A cowardly dog when facing wolves. (Canis ignavus adversum lupos.)

HORACE, *Epodes*. No. vi, l. 2. (c. 20 B. C.)

2 A coward is much more exposed to quarrels than a man of spirit.

THOMAS JEFFERSON, *Letter to James Monroe*, 1785.

3 An earthly Coward is an odious Name,  
A Ghostly Coward an eternal Shame.

RISHOP THOMAS KEN, *Edmund*. (c. 1700)

4 There are few cowards who always realize the full extent of their fears. (Il n'y a guère de poltrons qui connaissent toujours toute leur peur.)

LA ROCHEFOUCAULD, *Maximes*. No. 370. (1665)

5 More cowardly than hares. (δειλότεροι δὲ τῶν λαγῶν.)

LUCIAN, *Piscator*. Sec. 34. (c. A. D. 180) The hare has always been the symbol of timidity. Posidippus has, ἐστὶν λαγῶς (He is a hare—a coward). In fact, "Coward" was an old appellation of the hare. CAXTON, in *Reynart the Fox*, refers to "Cuwaert the hare," and in the *Huntynge of the Hare*, in the *Book of St. Albans*, is the line, "La cowarde ou la court cove" (The coward with the short tail).

A sheep's courage. (Courage de brebis.)

RABELAIS, *Gargantua*. Bk. i, ch. 6. (1534)

There is no coward upon earth, I see,  
Who cannot find a bigger coward than he.  
(Il n'est, je le vois bien, si poltron sur la terre  
Qui ne puisse trouver un plus poltron que soi.)

LA FONTAINE, *Fables: Le Lièvre et les Grenouilles*. Bk. ii, fab. 14. (1668) The hares, running to the pond to drown themselves because they are frightened of everything, terrify the frogs, who jump hastily into the water.

6 Euphues is content to bee crauen and crye creak, though Curio be olde huddle and twang.

JOHN LYL, *Euphues* (Arber), p. 106 (1579)

7 Euer wylle a coward shewe no mercy.

SIR THOMAS MALORY, *Le Morte Darthur*. Bk. xviii, ch. 24. (1485)

I have often heard it said that cowardice is the mother of cruelty. (J'ay souvent ouï dire que la couardise est mère de la cruauté.)

MONTAIGNE, *Essays*. Bk. ii, ch. 27. (1580)

Cruelty ever proceeds . . . from a cowardly heart.

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk. xxxvi. Notes. (1591)

Cowardize is the mother of cruelty.

KING JAMES I OF ENGLAND. (c. 1610) See SIR THOMAS OVERBURY, *Crumms from King James's Table*. No. 70.

Cruell people are fearfull.

THOMAS DRAXE, *Bibliotheca*, p. 36. (1616)

Cowards are cruel.

JOHN GAY, *Fables*. Pt. i, fab. i, l. 33. (1727)

FULLER, *Gnomologia*. No. 1194. (1732)

Like all cowards, show a tendency to be cruel.

CHARLOTTE BRONTË, *Shirley*. Ch. 21. (1727)

The proverb was right, cruelty was coupled with cowardice.

R. L. STEVENSON, *The Wrecker*. Ch. 22. (1891)

8 A good man is never in daunger but when he is in the daunger of a coward.

SIR THOMAS MALORY, *Le Morte Darthur*. Bk. xix, ch. 4. (1485)

If he is a coward he is a murderer.

WILLIAM COVELL, *Polimanteia*, sig. N1. (1595)

9 He will no ly quhair he is slaine,  
That douttis befoir he dies.

ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*, l. 24. (c. 1580)

He will not lye where he's slain. Spoken of timorous people, as if their corpse would flee from the place where they should be kill'd.

JAMES KELLY, *Scottish Proverbs*, p. 135. (1721)

10 To fazarts [cowards], hard hazarts  
Is deid or they cum thair.

ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*, l. 377. (c. 1580) KELLY (*Scottish Proverbs*, (332) cites this saying and explains, "Cowardly people are almost kill'd at the sight of danger."

Cowards die many times before their deaths;  
The valiant never taste of death but once.

SHAKESPEARE, *Julius Caesar*, ii, 2, 32. (1601)

A hundred times in life a coward dies.

JOHN MARSTON, *The Insatiate Countess*. (1613)

Cowards may fear to die, but courage stout,  
Rather than live in snuff, will be put out.

SIR WALTER RALEGH, *On the Snuff of a Candle*. Written the night before his death, 29 Oct., 1618. See BAYLEY, *Life of Raleigh*, p. 157

11 The coward blames his weapon.

P. PERCIVAL, *Tamil Proverbs*. No. 690. (1842)

COURAGE NEVER WANTS WEAPONS, see COURAGE.

12 The coward's flesh creeps. (τοῦ κακοῦ τρέπεται χόως.)

PLUTARCH, (c. A. D. 100) The ascription is by Erasmus. There are a number of Greek proverbial phrases for cowardice: "White-livered" (λευκῆπαρτος); "Doe-hearted" (ἐλάφειος); "As cowardly as Pisander, or as Epeius" (SUIDAS, vi, 37); "As cowardly as a Rhegian" (ZENOBIUS, v, 83).

13 Better it were not to live than to live a coward.

SIR WALTER RALEGH, *Instruction to His Son*. Sec. iv. (1616)

14 He who can be coerced knows not how to die.  
(Cui qui potest nescit mori.)

SENECA, *Hercules Furens*, l. 426. (c. A. D. 60)

The coward is foiled by his faint heart. (Piger ipse sibi opstat.)

SENECA, *Ad Lucillum*. Epis. xciv, sec. 28. (a. A. D. 64)

1 I know them to be as true-bred cowards as ever turned back.

SHAKESPEARE, *I Henry IV*, i, 2, 202. (1597) See also under DISCRETION.

A coward, a most devout coward, religious in it.

SHAKESPEARE, *Twelfth Night*, iii, 4, 427. (1599)

2 So cowards fight when they can fly no further.

SHAKESPEARE, *III Henry VI*, i, 4, 40. (1591)

A coward's fear can make a coward valiant.

OWEN FELTHAM, *Resolves: Of Cowardice*. (1623) FULLER, *Gnomologia*. No. 58. (1732)

Despaire takes heart, when ther's no hope to speed:

The Coward then takes Armes, and do's the deed.

ROBERT HERRICK, *Fearse Gets Force*. (1648)

Make a coward fight and he will kill the devil.

UNKNOWN, *Help to Discourse*, p. 151. (1669)

Put a coward to his metal, and he'll fight the Deel.

JAMES KELLY, *Scottish Proverbs*, p. 281. (1721)

Courage is often caused by fear.

GURNEY BENHAM, *Proverbs*. No. 7496. (1907)

Quoting a French proverb, "Le courage est souvent un effet de la peur."

3 He was a coward to the strong:

He was a tyrant to the weak.

SHELLEY, *Rosalind and Helen*, l. 254. (1818)

4 It is the misfortune of worthy people that they are cowards. (Un des plus grands malheurs des honnêtes gens c'est qu'ils sont des lâches.)

VOLTAIRE. (c. 1756) As quoted by EMERSON, *Conduct of Life: Fate*.

5 All men would be cowards if they durst.

JOHN WILMOT, EARL OF ROCHESTER, *A Satire Against Mankind*, l. 157. (c. 1670) Quoted by SAMUEL JOHNSON, *Lives of the Poets*, i, 224.

Many would be Cowards, if they had Courage enough.

THOMAS FULLER, *Gnomologia*. No. 3366. (1732)

That all men would be cowards if they dare, Some men we know have courage to declare.

GEORGE CRABBE, *Tales in Verse*. Tale iii, l. 11. (1812)

6 Among alle cowardisis, cowardise of riches is the moste.

JOHN WYCLIF, *Sermons*, i, 372. (c. 1380)

7 It is folly for men who desire to win a battle to turn their backs and offer to the enemy the side of their body that is without eyes or hands or weapons; and anyone who wishes to live would be a fool if he tried to run away, when he knows that it is the victors who save their lives. (οὐ μὲν νικῶντες σώζονται.)

XENOPHON, *Cyropaedia*. Bk. iii, ch. iii, sec. 45. (c. 370 B. C.)

It is not seemly to turn towards the enemy the

defenseless and blind part of his body. (Nudum et caecum corpus ad hostis vortere.)

SALLUST, *Bellum Iugurthinum*. Ch. 107. (c. 40 B. C.)

The soldiers saw that those who ran away were either captured or slain, while the bravest were the safest. (Milites . . . videre fugientis capi aut occidi, fortissimum quemque tutissimum.)

SALLUST, *Bellum Iugurthinum*. Ch. 87.

Cowards run the greatest Danger of any Man in a Battle.

THOMAS FULLER, *Gnomologia*. No. 1196. (1732)

## CRADLE

8 Foul in the cradle, proveth fair in the saddle.

WILLIAM CAMDEN, *Remains Concerning Britain* (1870), p. 322. (1605)

Fair in the cradle and foul in the saddle.

JOHN CLARKE, *Paroemiologia*, p. 83. (1639)

JOHN RAY, *English Proverbs*, p. 87. (1670)

FULLER, *Gnomologia*. No. 6119. (1732)

Shod i' the cradle, an' barefoot on the stibble.

JOHN RAY, *English Proverbs*, p. 255. (1678)

9 Empty is the cradle, Baby's gone.

HARRY KENNEDY, "Cradle's Empty, Baby's Gone." (1880)

The cradle empty blesses us more than the cradle full.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 88. (1887)

10 Cradle of American liberty.

JAMES OTIS, referring to Faneuil Hall, Boston. (c. 1778) See WINSOR, *Memorial History of Boston*, ii, 524.

Whose hall has been called "the cradle of the Revolution."

WILLIAM TUDOR, *Letters on the Eastern States*, p. 307. (1820)

Faneuil Hall, the "cradle of liberty."

*Niles' Register*. Vol. xlv, p. 223/2. (1833)

I shall defer my visit to Faneuil Hall, the cradle of American liberty, until its doors shall fly open upon golden hinges to lovers of Union as well as lovers of liberty.

DANIEL WEBSTER, *Letter*, April, 1851, in reply to an invitation to speak in Boston extended by his friends, who reported, however, that they had been refused the use of Faneuil Hall by the mayor and aldermen. This was just after Massachusetts had been exasperated by Webster's 7th of March speech, supporting the fugitive slave bill.

11 To rock the cradle in spectacles.

JOHN RAY, *English Proverbs*, p. 69. (1678)

FULLER, *Gnomologia*. No. 5220. (1732)

If you rock the cradle empty, Then you'll have babies plenty.

WILLIAM HENDERSON, *Notes on the Folk Lore of the Northern Counties*, p. 19. (1879)

THE HAND THAT ROCKS THE CRADLE, see under HAND.

12 Cast not thy cradle over thy head.

JOHN RAY, *English Proverbs*, p. 347. (1678)

## CRAFT

See also CUNNING

- <sup>1</sup> The lyf so short, the craft so longe to lerne.  
CHAUCER, *The Parlement of Foules*, l. 1. (1382)  
"Craft" in the sense of skill. See under ART.  
Craft is al, who-so that do it can.  
CHAUCER, *The Marchantes Tale*, l. 772. (c. 1388)  
No man is his craft's master the first day.  
JOHN CLARKE, *Paroemiologia*, p. 35. (1639)  
All the craft is in the catching.  
JAMES MABBE, tr., *Celestina*, p. 163. (1631)  
All the craft is not in the catching (as the proverb says) but the better half at least is being caught.  
SAMUEL BUTLER, *Remains*, ii, 279. (c. 1675)  
I told them the craft was in catching it.  
WILLIAM DAMPIER, *Voyages*, ii, ii, 37. (1699)
- <sup>2</sup> A crafty Fellow never has any Peace.  
THOMAS FULLER, *Gnomologia*. No. 59. (1732)  
Craft borders upon Knavery; Wisdom never uses nor wants it.  
Craft counting all things, brings nothing Home.  
Craft must have Clothes, but Truth loves to go naked.  
Crafty Men deal in Generals.  
THOMAS FULLER, *Gnomologia*. Nos. 1198-1202. (1732)
- <sup>3</sup> There is gode craftre in dawbyng [flattering].  
GARDNER, ed., *Paston Letters*, i, 269. (1454)  
There is craft in daubing: I can look in a man's face and pick his purse.  
HAZLITT, ed., *Old Playe*, i, 159: *Hyckescorner*. (c. 1530) CAMDEN, *Remains*, p. 332. (1605)  
There is more craft in daubing than in throwing dirt on the wall.  
JOHN RAY, *English Proverbs*, p. 120. (1678)
- <sup>4</sup> Craft against craft, makes no living.  
GEORGE HERBERT, *Jacula Prudentum*. No. 889. (1640)
- <sup>5</sup> That Crooked Wisdom, which is called Craft.  
JOHN HOBBS, *Leviathan*, i, viii, 34. (1651)
- <sup>6</sup> He taketh the wise in their own craftiness.  
(Apprehendit sapientes in astutia eorum.)  
*Old Testament: Job*, v, 13. (c. 350 B.C.)  
To a crafty man, a crafty and a half.  
GEORGE HERBERT, *Jacula Prudentum*. No. 797. (1640) The French say, "A menteur, menteur et demi" (To a liar, a liar and a half), or "A trompeur [cheat], trompeur et demi," or "A fripon [rogue], fripon et demi."  
PRACTICE CRAFT WITH THE CRAFTY, see under RETRIBUTION.
- <sup>7</sup> Clever people spend their whole lives pretending to despise craft, in order to avail themselves of it on some great occasion. (Les plus habiles affectent toute leur vie de blâmer les finesses, pour s'en servir en quelque grande occasion.)  
LA ROCHEFOUCAULD, *Maximes*. No. 124. (1665)
- <sup>8</sup> We accompt them as wise that keepe their

owne lands with credite, as you those that get others liuings by craft.

JOHN LYLY, *Euphues* (Arber), p. 196 (1579)

<sup>9</sup> Craft lies in clouted shoone.

UNKNOWN, *Roxburghe Ballads*, ii, 574. (c. 1600)  
I heare some say, and some believe it too,  
That craft is found ev'n in the clouted shoo.

SIR JOHN HARRINGTON, *Epigrams*. Bk. i, No. 11. (1618) Patched shoe: poverty, rusticity.

CRAZY, see MAD

## CREAM

<sup>10</sup> A new class finds itself at the top, as certainly as cream rises in a bowl of milk.

R. W. EMERSON, *Essays: Manners*. (1841)  
Receiving the cream of society, but never returning visits.

G. A. SALA, *The Seven Sons of Mammon*, i, iv, 65. (1862) "Crème de la crème" is the French phrase.

You'd be a bit astray if you looked for her amongst the *skim de la skim*.

J. J. CONNINGTON, *No Past is Dead*, p. 128. (1942)

<sup>11</sup> Gentlemen, which be the cream of the common.

RICHARD MULCASTER, *Positions*. Ch. 39. (1581)  
I say of our Melancholy man, he is the cream of humane adversity.

ROBERT BURTON, *The Anatomy of Melancholy*, i, iv, 1. (1621)

The cream o' the market.

PHILIP MASSINGER, *The City-Madame*. Act i, sc. 1. (1632) The French say, "La crème des honnêtes gens" (The best of honest people).

<sup>12</sup> That's the cream of the jest.

JOHN RAY, *English Proverbs*, p. 69. (1678)

The Cream of the Jest.

JAMES BRANCH CABELL, *Title of novel*. (1917)

## CREDIT

See also DEBT

<sup>13</sup> The wine belongs to the master, but the butler gets the credit.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450)

The soldiers do the fighting, but the generals get the credit.

*Babylonian Talmud: Berachoth*, fo. 53b.

<sup>14</sup> He who sells on credit, makes many sales, but loses his friends, and his money never has again. (Chi vende a credenza, spaccia assai: | Perde l' amico, e 'l danaro non ha mai.)

CHARLES CAHIER, *Quelques Six Mille Proverbes* p. 215. (1856) An Italian proverb.

Credit cuts off customers.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 254. (1875)

<sup>1</sup>  
If you have cash today, you have credit to-morrow.

CONFUCIUS, *Analects*. (c. 500 B. C.) See TEHYI HSIEH, *Confucius Said It First*, p. 86.

Just as much cash as a man has in his chest, so much credit he has. (Quantum quisque sua nummorum servat in arca, | tantum habet et fidei.)

JUVENAL, *Satires*. Sat. iii, l. 143. (c. A. D. 120)

A poor man has no credit. (Nulla fides inopi.)

AUSONIUS, *Epigrams*. No. 23. (c. A. D. 370)

Take the cash and let the credit go.

EDWARD FITZGERALD, tr., *Omar Khayyám*. St. 13. (1859)

No man's credit is as good as his money.

E. W. HOWE, *Sinner Sermons*. (1926) The Germans, however, say, "Kredit ist besser, als bar Geld" (Credit is better than cash).

<sup>2</sup>  
Who buyeth deere, and taketh of credit, consumeth the body, and looseth the seede. (Chi compra caro e toglie á credenza, consum'il corpo, e perde la semenza.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

<sup>3</sup>  
Private credit is wealth: public honour is security. The feather that adorns the royal bird supports his flight. Strip him of his plumage, and you fix him to the earth.

JUNIUS, *Letters*. No. 42, 30 Jan., 1771.

<sup>4</sup>  
To keep one's credit, one must conceal one's losses. (Pour sauver son crédit, il faut cacher sa perte.)

LA FONTAINE, *Fables*. Bk. xii, fab. 7. (1694)

<sup>5</sup>  
If a good face is a letter of recommendation, a good heart is a letter of credit.

LORD LYTTON, *What Will He Do with It?* Bk. ii, ch. 11. (1858) See also under APPEARANCE.

Every innocent man has in his countenance a promise to pay, and hence credit.

R. W. EMERSON, *Social Aims*. (1875)

<sup>6</sup>  
Credit is undone in whispers. The tradesman's wound is received from one who is more private and more cruel than the ruffian with the lantern and dagger.

RICHARD STEELE, *The Spectator*. 9 Nov., 1711.

<sup>7</sup>  
He that has lost his credit, what has he left to live on? (Fidem qui perdit quo rem servat relicuam?)

PUBLILIUS SYRUS, *Sententiae*. No. 196. (c. 43 B. C.) Quoted by FRANCIS BACON, *Ornamenta Rationalia*. No. 11. "Fides" is sometimes rendered "faith," but "credit" seems the better word.

He who loses his credit, has nothing left to lose (Fidem qui perdit nihil pote ultra perdere.)

PUBLILIUS SYRUS, *Sententiae*. No. 209. (c. 43 B. C.)

Yf a man haue lost his credence, he is halfe undon. WILLIAM HORMAN, *Vulgaria*, fo. 77. (1519)

He that has crack'd his credit is half hang'd.

ROBERT GREENE, *Works* (Grosart), viii, 154. (1590)

To lose a mans credit is the greatest losse.

JOHN CLARKE, *Paroemiologia*, p. 87. (1639)

He that hath lost his credit, is dead to the world.

GEORGE HERBERT, *Jacula Prudentum*. No. 359. (1640) FULLER, *Gnomologia*. No. 2142. (1732)

Credit lost is like a Venice-glass broken.

JOHN RAY, *English Proverbs*, p. 6. (1670)

He found the truth of the proverb, "that credit lost is like a Venice glass broken—it can't be mended again."

MARIA EDGEWORTH, *The Parent's Assistant*, p. 411. (1796) Sometimes quoted as a jingle, "Credit, like a looking-glass. Broken once, is gone, alas!"

<sup>8</sup>  
No man ever lost his credit, but he who had it not.

JOHN RAY, *English Proverbs*, p. 6. (1670)

<sup>9</sup>  
It did him credit in the presence of his lady.

FRANCES SHERIDAN, *Memoirs of Miss Sidney Bidulph*, ii, 172. (1761)

God grant that I may do credit to it.

FREDERICK MARRYAT, *The Children of the New Forest*. Ch. 21. (1847)

Your grandson should . . . do you credit.

LORD LYTTON, *My Novel*. Bk. iv, ch. 13. (1853)

## CREDULITY

<sup>10</sup>  
The characteristic of the present age is craving credulity.

BENJAMIN DISRAELI, *Speech*, Oxford. 25 Nov. 1864.

<sup>11</sup>  
There are a set of heads that can credit the relations of Mariners.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 21. (1643) See also under TRAVEL.

<sup>12</sup>  
I had rather wrong my selfe by credulity than others by unjust censures.

BISHOP JOSEPH HALL, *Meditations and Vowes*. Ch. 1, sec. 82. (1605)

Better be too credulous than too skeptical.

H. B. HART, *Seven Hundred Chinese Proverbs*. No. 640. (1937)

<sup>13</sup>  
Credulity is not a crime.

THOMAS PAINE, *Age of Reason*. Ch. 1. (1794)

<sup>14</sup>  
The incredulous are the most credulous. They believe the miracles of Vespasian that they may not believe those of Moses. (Incrédules les plus crédules. Ils croient les miracles de Vespasien, pour ne pas croire ceux de Moïse.)

BLAISE PASCAL, *Pensées*. Pt. ii, Art. xviii, No. 120. (c. 1660)

<sup>15</sup>  
He will never do well who easily believes (Nunquam autem recte faciet, qui cito credit.)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)

He who easily believes is easily deceived. (Qui facilis credit, facilis quoque fallitur idem.)

PALINGENTIUS, *Zodiacus Vitae*, iii, 149. (1537)

1  
Credulity the child of good-nature.  
SAMUEL RICHARDSON, *Sir Charles Grandison*,  
iv, 18. (1754)

2  
That only disadvantage of honest hearts,  
credulity.

SIR PHILIP SIDNEY, *Arcadia*. Bk. ii. (c. 1580)  
The credulity which comes from the heart does no  
harm to the intellect. (La crédulité qui vient du  
cœur ne fait aucun mal à l'esprit.)

JOSEPH JOUBERT, *Pensées*. No. 160. (1810)

### CREED

3  
Men's . . . creeds [are] a disease of the in-  
tellect.

R. W. EMERSON, *Essays: Self-Reliance*. (1841)

4  
I love him not, nor fear him; there's my creed.  
SHAKESPEARE, *Henry VIII*, ii, 2, 51. (1612)

My creed is, he is safe that does his best.

WILLIAM COWPER, *Hope*, l. 395. (1781)

5  
The dust of creeds outworn.

SHELLEY, *Prometheus Unbound*. Act i, l. 697.

Creeds for the credulous; but not for me.

FRANK DEMPSTER SHERMAN, *The Goal*. (1897)

### CRICHTON

6  
The admirable Crichton did . . . present  
himself.

SIR THOMAS URQUHART, *The Discoverie of a  
Most Exquisite Jewell*, p. 112. (1652) The  
first appearance of the phrase "admirable  
Crichton," although in JOHNSTONE'S *Heroes  
Scoti* (1603) Crichton had been referred to  
as "admirabilis." The person in question was  
James Crichton of Clunie, "a Scottish prod-  
igy of intellectual and knightly accomplish-  
ments. Now used allusively for any man who  
excels in all kinds of studies and pursuits."—  
O.E.D. ERIC PARTRIDGE, *Dictionary of  
Clickés*, defines a Crichton as "a particu-  
larly fine all-rounder," and quotes, "Julius  
Caesar, Michelangelo, and Napoleon are the  
admirable Crichtons, *par excellence*, of his-  
tory."

[Windham] was the admirable Crichton of his  
age and country.

THOMAS AMYOT, *Some Account of the Life of  
William Windham*, i, 139. (1812)

The Admirable Crichton.

J. M. BARRIE. Title of play, where the butler  
turns out to be the "fine all-rounder." (1902)

### CRIME

7  
You but increase your fear if you cloak crime  
with crime. (Quod metuis cumulas, si velas  
crimine crimen.)

CATO (?), *Dicta Catonis*. (c. 175 B.C.) See  
*Minor Latin Poets*, Loeb, p. 626.

Crime must be safeguarded by crime. (Scelera  
enim sceleribus tuenda sunt.)

SENECA, *De Clementia*. Bk. i, ch. 13, sec. 2. (c.  
A.D. 55)

It is unlawful to overcome crime by crime.  
(Nunquam scelus scelere vincendum est.)

SENECA, *De Moribus*. Sec. 139. (c. A.D. 55)

Crime must be concealed by crime. (Scelere  
velandum est scelus.)

SENECA, *Hippolytus*, l. 721. (c. A.D. 60)

What man have you seen who is contented with  
one crime only? (Quisnam hominum est quem  
tu contentum videris uno flagitio?)

JUVENAL, *Satires*. Sat. xiii, l. 243. (c. A.D. 120)

One crime leads to another. (Noxa item noxam  
parit.)

ERASMUS, *Adagia*. Chil. i, cent. viii, No. 99.  
(1523)

No one lives [who is] without crime. (Nemo sine  
crimine vivit.)

CATO, *Dicta Catonis*. Bk. i, No. 5. (c. 175 B.C.)

No man may lyve withoute cryme.

UNKNOWN, *Gesta Romanorum*. Tale 22. (c. 1440)

8  
His own crime besets each man. (Suum quem-  
que scelus agitat.)

CICERO, *Pro Roscio Amerino*. Ch. 24, sec. 67  
(80 B.C.)

9  
A man may thrive on crime, but not for  
long. (Felix criminibus non erit hoc diu.)

CLEOBULUS, *Maxim*. (c. 550 B.C.) See AU-  
SONIUS, *Septem Sapientum Sententiae*, l. 17.

Cleobulus was one of the Seven Wise Men  
of Greece.

10  
It is the crime which makes the shame, and  
not the scaffold. (C'est le crime qui fait la  
honte, et non pas l'échafaud.)

CORNEILLE, *Comte d'Essex*. Act iv, sc. 3. (c.  
1650) Echoed by VOLTAIRE, *Artemire*, act iv  
(1720), "The shame is in the crime, not in  
the punishment"; and quoted by Charlotte  
Corday in a letter to her father, after she  
had killed Marat.

11  
Commit a crime, and the earth is made of  
glass. Commit a crime, and it seems as if a  
coat of snow fell on the ground, such as re-  
veals in the woods the track of every partridge  
and fox and squirrel and mole. . . . Some  
damning circumstance always transpires.

R. W. EMERSON, *Essays, First Series: Com-  
pensation*. (1841)

Wherever a man commits a crime, God finds a  
witness. . . . Every secret crime has its reporter.

EMERSON, *Essays: Natural Religion*. (c. 1875)

To say that every crime brings its own punish-  
ment is by way of being a platitude, and yet in  
my opinion nothing can be truer.

AGATHA CHRISTIE, *The Tuesday Club Murders*.  
Ch. 9. (1933)

Crime never pays, not even life insurance benefits.

ZELDA POPKIN, *No Crime for a Lady*, p. 167.  
(1942)

12  
Crimes, like virtues, are their own rewards.

GEORGE FARQUHAR, *The Inconstant*. Act iv, sc.  
2. (1702)

1 He that carries a small Crime easily, will carry it on when it comes to be an Ox.

FRANKLIN, *Poor Richard's Almanack*, 1758

2 The Number of the Malefactors, authorizes not the Crime.

THOMAS FULLER, *Gnomologia*. No. 4687. (1732)

3 Every crime destroys more Edens than our own.

HAWTHORNE, *The Marble Faun*. Bk. i, ch. 23. (1860)

4 The greatest crime in the eyes of the world is to endeavor to instruct or amend it.

WILLIAM HAZLITT, *Commonplaces*. No. 43. (1821)

5 Mankind rushes on through every crime. (Gens humana ruit per vetitum nefas.)

HORACE, *Odes*. Bk. i, ode 3, l. 25. (23 B. C.)

If you wish to be anybody nowadays, you must dare some crime that merits banishment or imprisonment. (Aude aliquid brevisius Gyaris et carcere dignum, | si vis esse aliquid.)

JUVENAL, *Satires*. Sat. i, l. 73. (c. A. D. 120)

Gyara was a small island in the Aegean, on which criminals were confined.

With a differing fate, men commit the same crimes: one man gets a cross as a reward of villainy, another a crown. (Committunt eadem diverso crimina fato: | ille crucem sceleris pretium tulit, hic diadema.)

JUVENAL, *Satires*. Sat. xiii, l. 104.

6 He who within his breast meditates a crime has all the guilt of the deed. (Nam scelus intra se tacitum qui cogitat ullum, | facti crimen habet.)

JUVENAL, *Satires*. Sat. xiii, l. 209. (c. A. D. 120)

The guilty is he who meditates a crime; the punishment is his who lays the plot. (Il reo | D'un delitto è chi'l pensa: a chi l' ordisce | La pena spetta.)

ALFIERI, *Antigone*. Act ii, sc. 2. (1794) There is a law proverb, "Pari sorte scelus et sceleris voluntas" (Crime and intention of crime are equal).

7 We easily forget crimes that are known only to ourselves. (Nous oublions aisément nos fautes lorsqu'elles ne sont sues que de nous.)

LA ROCHEFOUCAULD, *Maximes*. No. 196. (1665)

Those who are incapable of great crime do not readily suspect it in others. (Ceux qui sont incapables de commettre de grands crimes n'en soupçonnent pas facilement les autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 611.

8 No crime is founded upon reason. (Nullum scelus rationem habet.)

LIVY, *History*. Bk. xxviii, sec. 28. (c. 10 B. C.)

9 Crime leveis those whom it pollutes. (Faci-nus, quos inquinat, aequat.)

LUCAN, *De Bello Civili*. Bk. v, l. 290. (c. A. D. 60)

10 Where crime is taught from early years, it becomes a part of nature. (Ars fit ubi a teneris crimen condiscitur annis.)

OVID, *Heroides*. Epis. iv, l. 25. (c. 10 B. C.)

11 *In flagrante delicto*. Caught unmistakably in the crime—"in flagrant delight," as Mr. A. P. Herbert phrased it in *Unholy Matrimony*. The Latin original seems to have been *flagrante delicto* ("while the crime was blazing").

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

A proverbial phrase which Partridge thinks has become banal. The *Justinian Code*, ix, 13, 1 (A. D. 529), has, "Adhuc flagranti crimine comprehensi," i. e. in the very act, from which, perhaps, the shorter phrase derives.

12 If you did not punish crimes you would help wickedness. (Nisi vindices delicta, improbitatem adiuvēs.)

PUBLILIUS SYRUS, *Sententiae*. No. 439. (c. 43 B. C.)

Nowhere is crime more easily hidden than in a crowd. (Nusquam facilius culpa quam in turba latet.)

PUBLILIUS SYRUS, *Sententiae*. No. 480.

He who helps the guilty shares the crime. (Socius fit culpae qui nocentem sublevat.)

PUBLILIUS SYRUS, *Sententiae*. No. 677.

RECEIVER AS BAD AS THE THIEF, see *under* THIEF.

13 Prosperous and successful crime goes by the name of virtue. (Prosperum ac felix scelus | virtus vocatur.)

SENECA, *Hercules Furens*, l. 251. (c. A. D. 60)

Quoted by LA BRUYÈRE, *Les Caractères: De l'Homme*. The Germans say, "Ein Verbrechen mit glücklichem Erfolg heisst Tugend" (A crime with happy results is virtue).

Success makes some crimes honorable. (Honesta quaedam scelera successus facit.)

SENECA, *Hippolytus*, l. 598. (c. A. D. 60)

Successful crimes alone are justified.

JOHN DRYDEN, *The Medall*, l. 208. (1682)

14 No crime has been without a precedent. (Nul-lum caruit exemplo nefas.)

SENECA, *Hippolytus*, l. 554. (c. A. D. 60)

He who profits by a crime commits it. (Cui prodest scelus is fecit.)

SENECA, *Medea*, l. 500. (c. A. D. 60)

Every man enjoys his own crimes. (Omnibus crimen suum voluptati est.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 11. (a. A. D. 65)

15 Crimes may be safe [from discovery], but cannot be secure [from anxiety]. (Tuta scelera esse possunt: securae esse non pos-sunt.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 13. (c. A. D. 65)

Tremble, thou wretch,

That hast within thee undivulged crimes.

Unwhipp'd of justice.

SHAKESPEARE, *King Lear*, iii, 2, 52. (1605)



## CRIPPLE

<sup>1</sup> It is ful hard to halten unespyed  
Bifore a crepul, for he can the craft.

CHAUCER (?), *Troilus and Criseyde*, Bk. iv, l. 1457, (c. 1380) It is hard to deceive an expert. It is harde haltyng before a creepke, ye wot.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546) It had beene in vaine for them to have haulted before a creepke.

GEORGE PETTIE, *Petite Pallace*, p. 207. (1576) Thou must halt cunningly if thou beguile a cripple.

JOHN LYLY, *Euphues and His England* (Arber), p. 318. (1580)

Wee have a proverbe—it is ill haultyng before a creepke.

BARNABY RICH, *Farewell to the Militarie Profession*. (Sh. Soc), p. 44. (1581) DAY, *The English Secretorie*. Ch. 2. (1586) JONSON, *New Inn*. Act iii, sc. 1. (1630)

He must halt cunningly that will deceive a cripple.

JOHN LYLY, *Gallathea*. Act iv, sc. 1. (1592) A cripple soon can find a halt.

SHAKESPEARE, *Sonnets to Sundry Notes of Music*. No. 4, l. 10. (1599)

Halt not before the lame.

URQUHART, tr., *Rabelais*. Bk. i, ch. 20. (1653) Hard it is to halt before a cripple, and dissemble before King Richard.

THOMAS FULLER, *The Church-History of Britain*. Bk. iv, ch. 4. (1655) Referring to the Duke of Buckingham's attempt to hide his feelings from the wily King. See TRENCH, *On the Lessons in Proverbs*, p. 72.

Halt not before a Cripple.

THOMAS FULLER, *Gnomologia*. No. 1784. (1732) In the house of a Moor do not speak Arabic. ('En casa del Moro no hables algarabia.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 20. (1814) A Spanish proverb, also cited by TRENCH, *On the Lessons in Proverbs*, p. 50. (1853) In other words, don't expose your ignorance before an expert. The French say, "Il ne faut parler Latin devant les cordeliers" (You should not speak Latin before Franciscan friars).

## CRISIS

<sup>2</sup> The crisis of his sickness was past.

EDWARD HALL, *Chronicle*, p. 80. (1548) Then shall the sick, . . . by the virtue and power of a happy Crisis, saile forth into the haven of health.

JAMES HART, *Anatomie of Urines*, i, 2, 21. (1625) With mortal crisis doth portend  
My days to appropinquie an end.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto iii, l. 589. (1663)

<sup>3</sup> The affair has come to the reserves. (Res ad triarios rediit.)

LIVY, *History*. Bk. viii, ch. 8, sec. 11. (c. 10 B.C.) The triarii were the oldest and most experienced Roman soldiers, who formed the third rank from the front, and who were

called upon only when the battle had reached a crisis. Napoleon had a counterpart of them in his Old Guard, which he used in the same way, and every general, of course, has his reserves to be used only when needed. "Up, guards, and at 'em," as Wellington denied he ever said. The proverb is cited by ERASMUS, *Adagia*, i, i, 23. A similar Latin proverb is "Res in cardine est" (The affair is hanging on the hinge).

<sup>4</sup> Move the king. (κινεῖς λθον.)

THEOCRITUS, *Idyls*. No. vi, l. 18. (c. 270 B.C.) The last resort in the game.

<sup>5</sup> The crisis had not only cum itself, but it had brought all its relations.

ARTEMUS WARD, *The Draft in Baldinsville*. (1862)

<sup>6</sup> The crisis of yesterday is the joke of tomorrow.

H. G. WELLS, *You Can't Be too Careful*, p. 165. (1942)

## CRITIC

## I—Critic: Definitions

<sup>7</sup> All enmity, all envy, they disclaim,  
Disinterested thieves of our good name:  
Cool, sober murderers of their neighbors' fame.

S. T. COLERIDGE, *Modern Critics*. (1817)

<sup>8</sup> Critics in general are venomous serpents that delight in hissing.

W. B. DANIEL, *Rural Sports*. (1801)

<sup>9</sup> The good critic is he who relates the adventures of his soul among masterpieces. (Le bon critique est celui qui raconte les aventures se son âme au milieu des chefs-d'œuvre.)

ANATOLE FRANCE (JACQUES THIBAUT), *La Vie Littéraire: Preface*. (1883) Sainte-Beuve's definition was, "A critic is a man whose watch is five minutes ahead of other people's." See GIESE, *Sainte-Beuve*.

<sup>10</sup> A critic is a man who expects miracles.

JAMES HUNEKER, *Iconoclasts*, p. 139. (1905) Channing Pollock, while dramatic critic of *The Green Book* (1918) invented another definition: "A critic is a legless man who teaches running."

<sup>11</sup> Since we cannot equal it, let us avenge ourselves by abusing it. (Puisque nous ne le pouvons aveindre, vengeons nous à en mesdire.)

MONTAIGNE, *Essays*. Bk. iii, ch. 7. (1595)

Reviewers, with some rare exceptions, are a most stupid and malignant race. As a bankrupt thief turns thief-taker in despair, so an unsuccessful author turns critic.

P. B. SHELLEY, *Adonais: Preface*. (1821) Shelley cancelled this passage before publication.

The severest critics are always those who have either never attempted, or who have failed in, original composition.

HAZLITT, *Characteristics*. No. 270. (1821)

He who would write and can't write, can surely review.

J. R. LOWELL, *A Fable for Critics*, 1.1785. (1848)

You know who the critics are? The men who have failed in Literature and Art.

BENJAMIN DISRAELI, *Lothair*. Ch. 35. (1870)

Good critic—bad worker.

S. G. CHAMPION, *Racial Proverbs*, p. 439. (1938) A Korean proverb.

Burton was a firm believer in the adage "those who can't, criticize."

MARION RANDOLPH, *Grim Grow the Lilacs*, p. 18. (1941)

1 Critics, as they are birds of prey, have ever a natural inclination to carrion.

ALEXANDER POPE, *Letter to William Wycherley*, 26 Dec., 1704.

2 Critics are like brushers of noblemen's clothes.

SIR HENRY WOTTON, *Reliquiae*. (c. 1610)

Quoted by BACON, *Apophthegms*. No. 64. (1625) GEORGE HERBERT, *Jacula Prudentum*. No. 1148. (1640)

## II—Critic: Apothegms

3 Critiques that spend their eyes to find a haire upon an egge.

LODOVICK BRYSKETT, *A Discourse of Civil Life*, p. 5. (1606)

4 A man must serve his time to ev'ry trade  
Save censure—critics all are ready made.

LORD BYRON, *English Bards and Scotch Reviewers*, l. 63. (1809)

5 There is no one who does not eat and drink,  
but few there are who can distinguish flavors.

CONFUCIUS. Quoted by TSE-TZŪ, *The Doctrine of the Mean* (*Chungyung*). Ch. iv, sec. 2. (c. 450 B.C.)

How many people have a good ear for literature  
but sing out of tune! (Que de gens, en littérature,  
ont l'oreille juste et chantent faux!)

JOSEPH JOUBERT, *Pensées*. No. 367. (1810)

6 Take heed of criticks: they bite, like fish, at  
anything, especially at bookes.

THOMAS DEKKER, *Newes from Hell*. (1606)

7 I would inscribe these volumes to . . . the  
most severe of critics, but—a perfect wife.

BENJAMIN DISRAELI, *Sybil: Dedication*. (1845)

My dearest friend and severest critic.

H. L. WILSON, *Merton of the Movies*. (1922)

8 Critic, spare thy vanity,  
Nor show thy pompous parts,  
To vex with odious subtlety  
The cheerer of men's hearts.

R. W. EMERSON, *Saadi*. (1842)

9 The Stones that Critics hurl with Harsh Intent

A Man may use to build his Monument.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 41. (1924)

10 The Dramatic Critic is asleep. The play does  
not interest him. He will give it thunder in  
the paper.

EUGENE FIELD, *The Tribune Primer*. (1882)

11 An acute and experienced critic of antiques.  
(Subtilis veterum iudex et callidus.)

HORACE, *Satires*. Bk. ii, sat. 7, l. 101. (30 B.C.)

Critics in rust.

JOSEPH ADDISON, *Essays: Ancient Medals*. (1702)

12 No critic has ever settled anything.

JAMES HUNEKER, *The Pathos of Distance*, p. 281. (1913)

13 You may abuse a tragedy, though you cannot  
write one. You may scold a carpenter who  
has made you a bad table, though you cannot  
make a table. It is not your trade to make  
tables.

SAMUEL JOHNSON. BOSWELL, *Life*, 25 June, 1763. "One doesn't have to be a cook to criticize the cooking."

Can't a critic give his opinion of an omelette  
without being asked to lay an egg?

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 250. (1942)

14 Our critic absolves the crow and passes judgment  
on the pigeon. (Dat veniam corvis,  
vexat censura columbas.)

JUVENAL, *Satires*. Sat. ii, l. 63. (c. A.D. 120)

15 Established fame is not enough;  
Not all the new is wretched stuff.

The wise approve where'er they may;  
The fools repeat what critics say.

KALIDASA, *Malavika*. (c. A.D. 450) Ryder, tr.

16 For critics I care the five hundred thousandth  
part of the tythe of a half-farthing.

CHARLES LAMB, *Letter to Bernard Barton*, 30 Aug., 1830.

17 You are over-anxious to appear a man with  
a nose. (Nasutus nimium cupis videri.)

MARTIAL, *Epigrams*. Bk. xii, No. 37. (A.D. 103)

"A man with a nose" was a critic. Martial  
uses the phrase several times.

18 Insects sting, not in malice, but because they  
want to live. It is the same with critics: they  
desire our blood, not our pain.

F. W. NIETZSCHE, *Human All-too-Human*. Ch. 2. (1878)

19 It's a bad business that of critic, for he is  
sure to gain the hatred of those he reproves,  
and nobody is made any better. (Le mauvais

métier que celui de censeur; on ne gagne à l'exercer que la haine de ceux qu'on reprend, et on ne corrige personne.)

GUY PATIN, *Letters*. (c. 1660) Quoted by BLAND, *Proverbs*, i, 59.

1 Every good poet includes a critic, but the reverse will not hold.

WILLIAM SHENSTONE, *On Writing and Books*. (1764)

2 Did some more sober Critic come abroad;  
If wrong, I smil'd; if right, I kiss'd the rod.  
POPE, *Prologue to the Satires*, l. 158. (1735)

3 A forward Critick often dupes us  
With sham Quotations *Peri Hupsous*:  
And if we have not read Longinus,  
Will magisterially out-shine us.  
SWIFT, *On Poetry*, l. 255. (1733)

4 The public is the only critic whose opinion is worth anything at all.

MARK TWAIN, *A General Reply*. (1870)

5 The first duty of an art critic is to hold his tongue at all times, and upon all subjects.

OSCAR WILDE, *The English Renaissance of Art*. (1882) Lecture in New York, Jan. 9.

### CRITICISM

#### See also Censure

6 I read *Glenarvon* too by Caro Lamb—  
God damn!

LORD BYRON, his comment on the novel in which Lady Caroline Lamb, in 1816, exposed the details of her passion for the poet.

7 You please nobody when you condemn everybody. (Ne nulli placeas, dum vis contemnere multos.)

CATO (?), *Disticha*. Bk. ii, No. 29. (c. 175 B.C.)

Blame-all and praise-all are two blockheads.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Blame where you must, be candid where you can,  
And be each critic the Good-natured Man.

OLIVER GOLDSMITH, *The Good-Natured Man: Epilogue*. (1768)

Blame is safer than praise.

R. W. EMERSON, *Essays: Compensation*. (1841)

8 Another's word or deed ne'er criticise,  
Lest others mock at you in selfsame wise. (Alterius dictum aut factum ne carperis umquam, | exemplo simili ne te derideat alter.)

CATO (?), *Disticha*. Bk. iii, No. 7. (c. 175 B.C.)

9 He wreathed the rod of criticism with roses.

ISAAC D'ISRAELI, *Miscellanies of Literature*. (1796) Referring to Pierre Bayle.

10 Don't play the uncle with me. (Ne sis patruus mihi.)

HORACE, *Satires*. Bk. ii, sat. iii, l. 88. (35 B.C.)  
Don't criticize too severely, as uncles are apt

to do with nephews. Cited by ERASMUS, *Adagia*, i, iv, 39. A similar proverb is "To play or savor of an uncle" (Sapere patruus).

11 Criticism is a study by which men grow important and formidable at very small expense.

SAMUEL JOHNSON, *The Idler*, 9 June, 1759.

Criticism is above all a gift, an intuition, a matter of tact and flair; it cannot be taught or demonstrated—it is an art. (La critique . . . est surtout un don, un tact, un flair, une intuition, un instinct, et dans ce sens, elle ne s'enseigne pas et ne se démontre pas, elle est un art.)

HENRI AMIEL, *Journal Intime*, 19 Mai, 1878.

12 Blown about with every wind of criticism.

SAMUEL JOHNSON. BOSWELL, *Life*, 1784.

13 A hundred hisses outweigh a thousand claps. The former come more directly from the heart.

CHARLES LAMB, *Letter to William Wordsworth*. 11 Dec., 1806.

14 There is more ado to interpret interpretations than to interpret things. (Il y a plus affaire à interpreter les interpretations, qu'à interpreter les choses.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)

15 To break one's jaw-tooth on a person. (Genuinum frangere in aliquo.)

PERSIUS, *Satires*. No. i, l. 115. (c. A.D. 58) To criticize severely. Cited by ERASMUS, *Adagia*, ii, ii, 59, who gives the proverb as "To bite with the jaw-tooth" (Genuino mordere)

16 I much prefer a compliment, insincere or not, to sincere criticism. (Equidem pol vel falso tamen laudari multo malo.)

PLAUTUS, *Mostellaria*, l. 179. (c. 200 B.C.)

17 In every work regard the writer's end.

POPE, *An Essay on Criticism*. Pt. ii, l. 55. (1709) Some judge of authors' names, not works, and then Nor praise nor blame the writings, but the men.

POPE, *An Essay on Criticism*. Pt. ii, l. 212.

Willing to wound, and yet afraid to strike,  
Just hint a fault, and hesitate dislike.

POPE, *Epistle to Dr. Arbuthnot*, l. 203. (1733)

18 Criticism makes things worse when there is need of help. (Damnare est obiurgare cum auxilio est opus.)

PUBLILIUS SYRUS, *Sententiae*. No. 147. (c. 43 B.C.)

19 If I find a hole in his coat, I will tell him my mind.

SHAKESPEARE, *Henry V*, iii, 6, 89. (1599)

It's easie to pick a hole in another man's coat, if he be disposed.

JOHN CLARKE, *Paraemologia*, p. 80. (1639)

"Any little silly soul Easily can pick a hole." Every ambitious popular person would be ready to pick holes in their Coates.

MARCHAMONT NEEDHAM, *Plea for King*, p. 21. (1648)

Nor is it hard for Satan to pick some hole in the saint's coat.

WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 85. (1655)

1 I am nothing, if not critical.

SHAKESPEARE, *Othello*, ii, 1, 120. (1605)

What! art thou critical? Eschew that heart's disease.

ROBERT SOUTHEY, *Brough Bells*. (1828)

It is much easier to be critical than to be correct.

BENJAMIN DISRAELI, *Speech*, House of Commons, 24 Jan., 1860.

2 Most men endure criticism with commendable fortitude, just as most criminals when under the drop conduct themselves with calmness. They bleed, but they bleed inwardly.

ALEXANDER SMITH, *Dreamthorp*. Ch. 7. (1863)

3 You do not get a man's most effective criticism until you provoke him. Severe truth is expressed with some bitterness.

H. D. THOREAU, *Journal*, 15 March, 1854.

4 One mustn't criticize other people on grounds where he can't stand perpendicular himself.

MARK TWAIN, *A Connecticut Yankee*, p. 260. (1889) See also under PRUDENCE.

5 Criticism carried to the height worthy of it, is a majestic office, perhaps an art, perhaps even a church.

WALT WHITMAN, *Criticism*. (c. 1870)

6 It is easier to criticize than to imitate. (*μωμῆσται τις μάλλον ἢ μιμήσεται.*)

ZEUXIS, *Inscription*, below the picture of an athlete which he had painted, and with which some one had found fault. (c.475 B. C.) See PLINY, *Naturalis Historia*, xxxv, 9, 62. Sometimes more freely rendered, "Criticism comes easier than craftsmanship." Quoted by PLUTARCH, *Moralia*, 346A.

It is a true say of olde, *Facilius est destruere quam construere*, We may quicker pull downe with one hande, than wee can easilie builde againe with both.

JOHN BRIDGES, *A Defence of the Government Established in the Church of Englande*, p. 518. (1587)

It is easier to pull down than build.

JOHN RAY, *English Proverbs*, p. 88. (1670)

It is easier to pull down than build up.

THOMAS FULLER, *Gnomologia*. No. 2930. (1732) Criticism is easy, and art is difficult. (*La critique est aisée, et l'art est difficile.*)

DESTOUCHES, *Le Glorieux*. Act ii, sc. 5. (c.1730)

It is easy to criticize an author, but difficult to appreciate him. (*Il est aisé de critiquer un auteur, mais il est difficile de l'apprécier.*)

VAUVENARGUES, *Réflexions*. No. 264. (1764)

When you hark to the voice of the Knocker.

As you list to his hammer fall,

Remember the fact that the knocking act Requires no brains at all.

UNKNOWN, *The Quarrelsome Trio*. (c. 1930)

## CROOKEDNESS

7 The crook in the lot is the special trial appointed for every one.

THOMAS BOSTON, *The Crook in the Lot*, p. 14. (a. 1732)

I trust to bear even this crook in my lot with submission.

SCOTT, *Heart of Midlothian*. Ch. 12. (1818)

In every man's lot must be some crook, since this crooked world turned round.

W. D. BLACKMORE, *Mary Anerley*. Ch.11. (1880)

8 Crooked logs make straight fires.

RANDLE COTGRAVE, *Dictionary: Busche*. (1611)

The French is, "Bûche tortue fait bon feu."

A crooked log makes a straight fire.

GEORGE HERBERT, *Jacula Prudentum*. No. 48.

(1640) RAY, *English Proverbs*, p. 6. (1670)

Crooked logs make good fires.

THOMAS D'URFEY, *Don Quixote*. Pt. i, act i. sec. 2. (1694)

9 They are a perverse and crooked generation. (*Generatio prava atque perversa.*)

*Old Testament: Deuteronomy*, xxxii, 5. (c. 700 B. C.)

Krokid of herte.

RICHARD ROLLE OF HAMPOLE, *The Palter*, xxxi, 14. (c. 1335)

All that I saw of any interest in me was crooked HUTCHINS HAPGOOD, *Autobiography of a Thief*, p. 28. (1903)

10 That which is crooked cannot be made straight. (*Perversi difficile corriguntur.*)

*Old Testament: Ecclesiastes*, i, 15. (c. 250 B. C.)

A rendering of an old Greek proverb, often cited, *σκαμπὸν ξύλον οὐδέποτε ὀρθόν* (No straightening a crooked billet.)

Who can make that straight which he [God] hath made crooked? (*Nemo possit corrigere quem ille despexit.*)

*Old Testament: Ecclesiastes*, vii, 13. (c. 250 B. C.)

11 A crooked Stick will have a crooked Shadow.

THOMAS FULLER, *Gnomologia*. No. 61. (1732) See under SHADOW.

So, ez I ain't a crooked stick, . . . I'll go back to my plough.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 9

The widow R— must have been dreadfully put to it for a husband, to take up with such a crooked stick.

UNKNOWN, *Major Downing*. (c. 1855)

12 The cheaper the crook, the gaudier the patter.

DASHIELL HAMMETT, *The Maltese Falcon*. Ch. 12. (1930)

13 The crooked shall be made straight. (*Erunt prava in directa.*)

*Old Testament: Isaiah*, xl, 4. (c. 725 B. C.) Repeated in *New Testament: Luke*, iii, 5.

The crooked will be made straight. (Ch'ü tseh ch'üen.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 22. (c. 550 B.C.) Carus, tr. Referred to as "a saying of the ancients."

By promoting the straight and degrading the crooked, you can make even the crooked straight.

CONFUCIUS, *Analects*, Bk. xii, ch. 22. (c. 500 B.C.) Legge, tr.

<sup>1</sup> Crokyd as a camoke [cambrel].

JOHN SKELTON, *Works*, i, 117. (c. 1525)

As crooked as a cammocke.

JOHN LYL, *Mother Bombie*. Act i, sc.3. (1592) More crooked than a ram's horn.

C. C. COLTON, *Lacon*. Pt. ii, No. 130. (1820)

So crooked's a dog's hind leg.

F. T. ELWORTHY, *West Somerset Word-book*, p. 170. (1886)

As crooked as a dog's elbow.

ROBERT HOLLAND, *Cheshire Glossary*, p. 146. (1886)

He is straight as a dog's hind leg.

CARL SANDBURG, *Smoke and Steel*, p. 90. (1920)

You're as crooked as a corkscrew.

KAUFMAN AND HART, *George Washington Slept Here*. Act ii, sc. 2. (1940)

So crooked he could hide behind a cork-screw.

H. W. THOMPSON, *Body, Boots and Britches*, p. 494. (1940)

## CROSS

<sup>2</sup> After all his losses and crosses.

JOHN ARBUTHNOT, *John Bull*, iii, 10. (1712)

After crosses and losses, men grow humbler and wiser.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1737.

<sup>3</sup> In the ende thei go home . . . by weeping cross.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 78. (1564) "Weeping cross": repentance.

They retorne home by weeping Crosse, and fewe of them come to an honest ende.

STEPHEN GOSSON, *The Schoole of Abuse*, p. 46. (1579)

Few men have wedded their . . . mistresses, but have come home by weeping Crosse.

JOHN FLORIO, tr., *Montaigne*. Bk. iii, ch. 5. (1603) "Qui ne s'en soyent repentis" is Montaigne's phrase.

In the end they come home by weeping crosse, and crie *Peccauit*.

SAMUEL ROWLANDS, *Martin Mark-all*, p. 29. (1610)

He that goeth out with often loss,

At last comes home by weeping cross.

JOHN RAY, *English Proverbs*, p. 28. (1670)

He'll pish i' the wisp . . . answers to the English, He'll come home by weeping Cross.

JAMES KELLY, *Scottish Proverbs*, p. 175. (1721)

The way to Heaven is by Weeping Cross.

NATHAN BAILEY, *Dictionary: Way*. (1736)

We must needs go to glory by the way of Weeping Cross.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 5. (1869)

<sup>4</sup> I shall not help crucify mankind upon a cross of gold. I shall not aid in pressing down upon the bleeding brow of labor this crown of thorns.

WILLIAM JENNINGS BRYAN, *Speech*, House of Representatives, 22 Dec., 1894.

You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold.

WILLIAM JENNINGS BRYAN, *Speech*, before National Democratic Convention, Chicago. 10 July, 1896. Concluding sentence.

"Ye shall not, Billy O'Brien," he says, "crucify th' voters iv th' Sixth Ward on th' double cross."

F. P. DUNNE, *Oratory in Politics*. (1896)

<sup>5</sup> Every cross has its own inscription.

JOHN CLARKE, *Paroemiologia*, p. 16. (1639)

Each cross hath its inscription.

JOHN RAY, *English Proverbs*, p. 75. (1670)

"Crosses and afflictions come not by chance," Ray points out, "but are laid upon men for some just reason. . . . Many times we may read the sin in the punishment."

Every cross hath its inscription; the name inscribed upon it of the person for whom it was shaped.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 6. (1853)

<sup>6</sup> [He] hath neuer a crosse left him to blesse him with.

RANDLE COTGRAVE, *Acolastus*, sig. T4. (1540) "Cross": coin, penny.

Not a cross of money to bless me have I.

ULPIAN FULWELL, *Like Will to Like*. (1568)

I will not leave my selfe one Crosse to blesse me

THOMAS HEYWOOD, *The Wise Woman*. (1638)

He hath never a cross to bless himself withal.

JOHN RAY, *English Proverbs*, p. 170. (1670)

FULLER, *Gnomologia*. No. 1893. (1732) SCOTT, *Bride of Lammermoor*. Ch. 4. (1819)

To come and take up an honest house, without cross or coin to bless yourself with.

GOLDSMITH, *Vicar of Wakefield*. Ch. 21. (1766)

"I've neither cross nor coin," that is, no money at all.

CARR, *The Dialect of Craven*, i, 94. (1828)

<sup>7</sup> The Crosse is the ladder of heaven.

THOMAS DRAXE, *Bibliotheca*, p. 36. (1633)

Crosses are ladders than do lead to heaven.

JOHN RAY, *English Proverbs*, p. 6. (1670)

FULLER, *Gnomologia*. No. 1208. (1732) SMILES, *Self-Help*, p. 341. (1859)

<sup>8</sup> Crosses, tho' they be not pleasant, yet are wholesome.

THOMAS FULLER, *Gnomologia*. No. 1209. (1732)

<sup>9</sup> God forbid that I should glory, save in the cross of our Lord Jesus Christ. (ἐμοὶ δὲ μὴ

γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.)

*New Testament: Galatians*, vi, 14. (c. A. D. 60)

The *Vulgate* is, "Mihi autem absit gloriari, nisi in cruce Domini nostri Iesu Christi." "Nil nisi cruce" (Nothing except the cross), is a Latin proverb founded upon this text. Others are, "Ubi crux, ibi lux" (Where the Cross is, there is light), and "Cruci dum spiro fido" (While I breathe I trust in the Cross); "Via crucis, via lucis" (The way of the Cross is the way of light). F. Marion Crawford used the first phrase, "Via Crucis," as the title of a novel. (1899)

<sup>1</sup> By this sign shall ye conquer. (In hoc signo vinces.)

EUSEBIUS, *Life of Constantine*, i, 28. According to Eusebius, Constantine the Great, during his march on Rome (Oct., 312), saw a luminous cross in the sky, with the Greek words, ἐν τούτῳ νικά (By this conquer), and he did conquer, defeating Maxentius at Saxa Rubra, near Rome, 27 Oct. The omen is said to have converted him to Christianity, and he caused it to be placed upon the laburnum, or Roman standard. The early Latin form was "Hoc vince," and the more familiar form dates from the time of his death, twenty-five years later.

In the cross there is safety. (In cruce salus.)

THOMAS A KEMPIS, *De Imitatione Christi*. Pt. ii, ch. 12. (c. 1420)

<sup>2</sup> Whos tung neither pyl ne crouche mai hyre.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 390. (c. 1390) "Cross or pile," "Croix ou pile," the obverse or reverse of a coin; head or tail.

Crosse and pyle standen in balaunce.

UNKNOWN, *Political Poems*, ii, 240 (c. 1450) Cast lots or crosse and pyle.

RICHARD HULOET, *Abecedarium Anglico Latino*, sig. E2. (1552)

How to know whether one cast crosse or pile. R. SCOT, *The Discoverie of Witchcraft*. (1584)

Compel'd with crosse and pile to run of errands. JOHN FLETCHER, *The Chances*. Act v, sc. 2. (1618)

What, did you think I knew not Cross from Pile? ABRAHAM COWLEY, *Cutter of Coleman-street*. Act v. (1663)

I'll throw up cross or pile who shall ask her.

WYCHERLEY, *Love in a Wood*, iii, 2. (1672)

I knew from her looks it would be a cross and pile chance.

ANNE ROYALL, *Letters from Alabama*, p. 36. (1817) See also HEADS OR TAILS.

<sup>3</sup> It is her part to beare all the crosse her selfe.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 30. (1574) Pettie, tr. The French say, "Chacun porte sa croix" (Each one carries his cross), or, "Every man must carry his own cross."

<sup>4</sup> Hearts and crosses—to love and to suffer.

O. HENRY, *Hearts and Crosses*. (1907)

<sup>5</sup> E'en crosses from his sov'reign hand  
Are blessings in disguise.

JAMES HERVEY, *On a Flower-Garden*. (1746)

<sup>6</sup> And now will I make a crosse on this gate.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

To make a cross on anything is to mark with a white stone, as specially happy.

<sup>7</sup> Whosoever will come after me, let him deny himself, and take up his cross and follow me. (εἰ τις θέλει ὀπίσω μου ἰλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.)

*New Testament: Mark*, viii, 34. (c. A. D. 55)

See also *Mark*, x, 21; *Matthew*, xvi, 24; *Luke*, ix, 23. The *Vulgate* is, "Si quis vult me sequi, deneget semetipsum: et tollat crucem suam, et sequatur me."

He that taketh not his cross, and followeth after me, is not worthy of me. (ὅστις οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.)

*New Testament: Matthew*, x, 38. (c. A. D. 65)

The *Vulgate* is, "Qui non accipit crucem suam, et sequitur me, non est me dignus."

<sup>8</sup> Take up the cross if thou wouldst gain the crown. (Tolle crucem, qui vis auferre coronam.)

ST. PAULINUS, BISHOP OF NOLA, attr. (c. 420)

He deserueth not to have the crowne of victorie, which hath not abide the brunt of the bataille.

ROBERT GREENE, *Works*, iv, 48. (1587)

The way to Blisse lyes not on beds of Downe, And he that had no Crosse, deserues no Crown.

FRANCIS QUARLES, *Hadassa*. Med. ix. (1621)

No Cross no Crown; a Discourse shewing . . . that the daily bearing of Christ's Cross, is the alone way to the rest and kingdom of God

WILLIAM PENN. Title of book. (1669)

No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown.

WILLIAM PENN, *No Cross, No Crown*. (1669)

"No cross, no crown," cited by Dykes, Trench, and others.

There are no crown-wearers in heaven who were not cross-bearers here below.

C. H. SPURGEON, *Gleanings Among the Sheaves: Cross-Bearers*. (c. 1880)

Without tasting the bitterest we never reach the highest.

GURNEY CHAMPION, *Racial Proverbs*, p. 351. (1938) Chinese proverb.

Our crosses are hewn from different trees, But we all must have our Calvaries.

FREDERIC LAWRENCE KNOWLES, *Golgotha*.

<sup>9</sup> I know the cross will be my tomb. (Scio crucem futuram mihi sepulcrum.)

PLAUTUS, *Miles Gloriosus*, l. 372. (c. 200 B. C.)

You'll hang on a cross to feed the crows. (Pasces in cruce corvos.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 48. (20 B. C.)

The Germans say, "Du kommst gewiss noch

an den Galgen" (You'll certainly hang some day).

You chip of the cross, you crow's meat. (Crucis offla, corvorum cibaria.)

PETRONIUS, *Satyricon*. Sec. 58. (c. A.D. 60) Or, in modern phrase, gallows-bird.

1 It can be no counsell that is cryed at the cross.

JOHN SKELTON, *Dyvers Balettyes*, p. 36. (c. 1320) The market-cross, at which public announcements were made.

We need not cry sic things at the Cross.

JOHN GALT, *The Entail*. Ch. 21. (1823)

2 If you cheerfully bear your Cross, it will bear you. (Si libenter Crucem portas, portabit te.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. ii, ch. 12, sec. 5. (c. 1420) "Make a crutch of your cross."

"The cross, if rightly borne, shall be No burden, but support to thee";

So, moved of old time for our sake, The holy monk of Kempen spake.

J. G. WHITTIER, *The Cross*. (c. 1870)

3 I know enough about him to nail him to the cross.

STEWART STERLING, *Five Alarm Funeral*, p. 113. (1942)

4 Dishonest practices in general are called *the cross*, in opposition to *the square*.

J. H. VAUX, *Flash Dictionary: Cross*. (1812)

Hence, "on the cross," and "on the square."

Hence also "double-cross," a betrayal or act of double-dealing.

The fight between the Butcher and the Pet, and the probabilities that it was a cross.

THACKERAY, *Vanity Fair*. Ch. 55. (1848)

The young woman . . . may be on the cross.

HENRY KINGSLEY, *Ravenshoe*. Ch. 60. (1861)

Shake the cross and live on the square.

MARK TWAIN, *Life on the Mississippi*. Ch. 52.

(1883) "To shake the cross" was slang for giving up an unlawful way of life.

### CROSSNESS

5 As cross as nine highways.

H.G. BOHN, *Handbook of Proverbs*, p. 316. (1855)

6 The captain was as savage as a bear with a sore head.

MARRYAT, *The King's Own*. Ch. 26. (1830)

He's like a bear with a sore head.

STANLEY WEYMAN, *Ovington's Bank*. Ch. 5.

(1922) The usual form is "As cross as a bear with a sore head."

7 As cross as two sticks.

WALTER SCOTT, *Journal*, 2 Nov., 1831.

The renowned O'Grady was . . . as cross as two sticks.

SAMUEL LOVER, *Handy Andy*. Ch. 2. (1842)

She scolded her maid and was as cross as two sticks.

THACKERAY, *The Newcomes*. Ch. 33. (1854)

8

### CROTCHET

A wild head ful of . . . a thousande crotchets.

GABRIEL HARVEY, *Works*, i, 189. (1592)

To have many . . . crotchets in the head. (Avoir des mouchérons en teste.)

RANDOLPH COTGRAVE, *Dictionary: Moucheron*.

(1611) "Moucheron," literally, means midge or gnat.

A crotchet has got once into his noddle.

JAMES HOWELL, *Parley of Beasts*, p. 49. (1660)

Crotchets in the crown, whimsies, maggots.

B.E., *A New Dictionary of the Canting Crew*, sig. D3. (1690)

With fifty crochets in his head.

EDWARD WARD, *Don Quixote*, i, 37. (1711)

Gloomy crotchets fill'd his wandering head.

GEORGE CRABBE, *The Parish Register*, iii, 930. (1807)

### CROW

9

No carrion kills a kite.

BEAUMONT AND FLETCHER, *Wit at Several Weapons*. Act iii, sc. 1. (1614)

No carrion will kill a crow.

JOHN RAY, *English Proverbs*, p. 76. (1670)

No Carrion will poison a Crow.

THOMAS FULLER, *Gnomologia*. No. 3553. (1732)

10

As fruitful a place as any the crow flies over.

BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684)

11

Ful prively a finch eek coude he pulle.

CHAUCER, *Canterbury Tales: Prologue*, l. 654. (c. 1386)

Na, na, abide, we haue a crow to pull.

UNKNOWN, *The Towneley Mysteries*, xviii, 311. (c. 1460)

A wrathfull woman. . . . He that hath wedded her hath a crowe to pull.

ALEXANDER BARCLAY, *Skyp of Folyes*, 91. (1509)

If he leaue it not, we haue a crow to pul.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Philip, King of Macedon, who had so many bobbins to unravel with the Roman people. (Philippus, roy de Macedoine, celuy qui eut tant de fusees à desmesler avecques le peuple romain.)

MONTAIGNE, *Essays*. Bk. ii, ch. 27. (1580) A proverbial phrase, "So many crows to pick."

If I thought thou meanest so . . . thou shouldst have a crow to pull.

LYLY, *Mother Bombe*. Act ii, sc. 1. (1592)

*Ant. E.*: Well, I'll break in. Go borrow me a crow [i.e. a bar of iron]. *Dro. E.*: If a crow help us in, sirrah, we'll pluck a crow together.

SHAKESPEARE, *The Comedy of Errors*, iii, 1, 83. (1593)

I every day expect to pull a crow with him about our lodgings.

SAMUEL PEPPYS, *Diary*, 18 Nov., 1662.

I've a crow to pluck w'ye.

JOHN WILSON, *The Projectors*. Act v. (1665)

You and I must pull a crow.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto ii, l. 499. (1665)

We have a Crow to pluck with these fellows.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 159. (1668)

Tell him that . . . I have a crow to pluck with him.

DICKENS, *Barnaby Rudge*. Ch. 13. (1841) To have a crow to pluck or pull with anyone is to have something disagreeable or awkward to settle with him, or something requiring explanation to clear up, or to have some fault to find with him. (*O.E.D.*) The whole proverb is sometimes given as, "I've a crow to pluck with you, and a poke to put the feathers in," the poke being an important part of the threat. See *Notes and Queries*, 3rd ser., vii, 104.

1 Just as if they saw a white crow. (Quasi avem albam videtur.)

CICERO, *Ad Familiares*. Bk. vii, epis. xxviii, sec. 2. (c. 50 B.C.) Something strange and rare, like Juvenal's black swan. Cited by ERASMUS, *Adagia*, ii, ii, 50. The Greek phrase is λευκὸν ἰδεῖν κόρακα. THEOPHRASTUS, frag. 6.39, has χελιδὼν λευκή, a white swallow.

Whyt was this crowe, as is a snow-whyt swan. CHAUCER, *Canterbury Tales: The Maunciple's Tale*, l. 29. (c. 1389)

He that would say the crowe were white.

SIR THOMAS MORE, *Works* (1557), p. 207/1. (1528)

As good than to say, the crow is whight.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

2 He put out the eyes of the crows. (Cornicum oculos confixerit.)

CICERO, *Pro Murena*, xi, 25. (63 B.C.) Quoted by QUINTILIAN, viii, iii, 22. A proverbial expression implying unusual activity, "Catch a weasel asleep."

3 The devill . . . sends his black Crowe, Anger, to plucke out his ey.

JOHN DAY, *Peregrinatio Scholastica*. (c. 1635) *Works* (1881), p. 57.

4 The blak crow thinkis his awin byrdis quhite. GAVIN DOUGLAS, *Aeneis*. Bk. ix, Prologue, l. 78. (1513)

The crow thinkth hir owne birdes fairest in the wood.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546) Not vnlike the crow, who alwaies thinkes her owne byrdes sayrest.

HUMFREY GIFFORD, *A Posie of Gilloflowers*, p. 32. (1580)

The crow thinks her fowls the fairest.

ROBERT GREENE, *Never Too Late*. (1590)

I . . . like the foolish crow,

Believe my black brood swans.

PHILIP MASSINGER, *The Unnaturall Combat*. Act iii, sc. 2. (1639)

Another great tye or cause of love is consanguinity. . . . Every crow thinks her own bird fairest.

ROBERT BURTON, *The Anatomy of Melancholy*, iii, i, H, 3. (1621)

The crow thinks her own bird fairest. . . . So the Ethiopians are said to paint the devil white. Every one is partial to . . . his own compositions, his own children, his own country.

JOHN RAY, *English Proverbs*, p. 76. (1670)

PENN, *Some Fruits of Solitude*. Maxim 415. (1693)

The crow thinks its ain bird the whitest.

JOHN GALT, *The Entail*. Ch. 29. (1823)

You think I'm an old woman whose . . . own crow is the whitest ever seen.

ELIZABETH GASKELL, *North and South*. Ch. 15. (1855)

What bird so white as mine? says the crow.

ALFRED HENDERSON, *Latin Proverbs*, p. 28. (1869) See also under POSSESSIONS.

5 One Crow wil neuer pul out an other Crowes eyes. (Corbi con corbi, non cauano mai gli ochi.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578) The Scots say, "Corbies dinna pick oot corbies' een." See also under WOLF.

One Crow will not peck out another Crow's Eyes.

THOMAS FULLER, *Gnomologia*. No. 3744. (1732)

Hawks shouldna pike out hawks' een.

WALTER SCOTT, *Guy Mannering*. Ch. 40. (1815)

6 It's God that feeds the Crows,

That neither tills, harrows, nor sows.

THOMAS FULLER, *Gnomologia*. No. 6436. (1732)

7 To shoot at crows is powder flung away.

JOHN GAY, *Epistles*. No. 4, last line. (1720)

8 Crow en corn can't grow in de same fiel'.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

9 The crow bewails the sheep, and then eats it.

HERBERT, *Jacula Prudentum*. No. 460. (1640)

Carriion crows bewail the dead sheep, and then eat them.

JOHN RAY, *English Proverbs*, p. 6. (1670)

FULLER, *Gnomologia*. No. 1211. (1732)

10 The little crow, stripped of his stolen colors, excites our ridicule. (Moveat cornicula risum | furtivis nudata coloribus.)

HORACE, *Epistles*. Bk. i, epis. 3, l. 19. (20 B.C.) Stripped of his borrowed plumes.

11 If the crow could feed in silence, he would have more meat. (Tacitus pasci si possit corvus, haberet | plus dapis.)

HORACE, *Epistles*. Bk. i, epis. 17, l. 50. (20 B.C.)

STILL SWINE, see under SWINE.

A Passage may be found, I've heard,  
In some old Greek or Latian Bard,  
Which says, wou'd Crows in Silence eat . . .

They might, unhurt by Envy's Claws,  
Live on, and Stuff, to Boot, their Maws.

SWIFT, *An Epistle Upon an Epistle*, l. 119. (1730)

12 An evil crow an evil egg.

HUGH LATIMER, *Sermons*, p. 42. (1536) Referred to as "a proverb much used."



As the Greek proverb saith, Like crow, like egg.  
THOMAS MOFFETT, *Health's Improvement*, p. 135. (1655) See also under HEREDITY.

1  
Go feed the crows! Go join the dead and howl! (*οὐκ εἰς κόρακας. οὐ μὴ εἰς μακρά.*)

MENANDER, *The Arbitrants*, l. 24. (c. 300 B.C.)  
The first phrase repeated in l. 732; in *The Girl from Samos*, l. 158; in *The Girl Who Gets Her Hair Cut*, l. 276; in *The Hero*, fr. 15, and elsewhere. See also under CROSS.

2  
It is ill killing a crow with an empty sling.  
JOHN RAY, *English Proverbs*, p. 120. (1678)  
FULLER, *Gnomologia*. No. 2960. (1732)

3  
Crows are never the whiter for washing themselves.

JOHN RAY, *English Proverbs*, p. 121. (1678)  
FULLER, *Gnomologia*. No. 1210. (1732) The Scottish form is, "A crow's nae whiter for being washed."

A whitewashed crow will not remain white long.  
H. B. HART, *Seven Hundred Chinese Proverbs*. No. 213. (1937)

4  
When the crow flees, her tail follows.  
JOHN RAY, *Proverbs: Scottish*, p. 262. (1678)

5  
So suart so eni crowe.  
ROBERT OF GLOUCESTER, *Metrical Chronicle*, 490. (1297) BLACK AS A CROW, see under BLACKNESS.

Crows are black all the world over. (Ch'u ch'u lao ya pan 'hei.)

SCARBOROUGH, *Chinese Proverbs*. No. 151. (1875)  
Even the blackest of them all, the crow,  
Renders good service as your man-at-arms,  
Crushing the beetle in his coat of mail,  
And crying havoc on the slug and snail.

LONGFELLOW, *The Birds of Killingworth*. St. 19. (1863) An elaboration of the proverb, "Report makes the crows blacker than they are."

6  
By my troth, he'll yield the crow a pudding one of these days.

SHAKESPEARE, *Henry V*, ii, 1, 91. (1598) "Yield the crow a pudding": to die.

Plucke up a good heart woman, let no man . . . say thou gauest the crow a pudding, because loue would let thee liue no longer.

THOMAS DELONEY, *The Gentle Craft*. Pt. ii, ch. 3. (c. 1598)

You look as if you would make the crow a pudding.

JOHN RAY, *English Proverbs*, p. 237. (1678)  
He owes a pudding to the glade [kite].

JAMES KELLY, *Scottish Proverbs*, p. 167. (1721)  
"Spoken of a poor weak beast which we suspect to be dying."

But if she drops him, down he goes,  
And makes a pudding for the crows.

JOHN HALL-STEVENSON, *Works*, i, 208. (1767)

7  
He is come to me and bid me eat my leek.

SHAKESPEARE, *Henry V*, v, 1, 10. (1599) To humiliate oneself; to "eat dirt."

The Welshmen very humbly ate their leek.  
UNKNOWN, *All the Year Round*. No. 29. p. 61. (1859)

To cook crow for his own party.  
UNKNOWN, *A Word on Politics*. (1880) See *Scribner's Magazine*, Feb., 1880, p. 622/1.

Norris has explained our mistake and eaten crow for all of us.

R. D. PAINE, *Brand Blotters*, p. 128. (1912)  
You ate grass: I have eaten crow.

CARL SANDBURG, *The Losers*. (1920) Of Nebuchadnezzar.

I shall have to eat crow.  
HULBERT FOOTNER, *Who Killed the Husband?* p. 231. (1941)

It's not easy for me to eat crow, but I'm doing it.  
M. S. MICHEL, *Sweet Murder*, p. 157. (1943)

8  
About fifteen miles, the crow's road.  
ROBERT SOUTHEY, *Letters*, i, 110. (1800)

We cut over the fields, straight as the crow flies.  
DICKENS, *Oliver Twist*. Ch. 25. (1838)

9  
The good-for-nothing crow, with deep voice, invites the rain. (Cornix plena pluvium vocat improba voce.)

VERGIL, *Georgics*. Bk. i, l. 388, (37 B.C.) Quoted by QUINTILIAN, *Inst. Orat.*, v, ix, 15.

The crow with voics of care.  
CHAUCER (?), *The Parlement of Foules*, l. 363. (c. 1382)

Rain-crow don't sing no chune, but youk'n 'pen' on 'im.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

10  
One crow does not make a winter. (Eine Krähe macht keinen Winter.)

UNKNOWN, A German proverb. See also under SWALLOW.

## CROWD

See also Mob, Multitude, People

11  
A crowd is not company; and faces are but a gallery of pictures; . . . where there is no love.

FRANCIS BACON, *Essays: Friendship*. (1625)  
FULLER, *Gnomologia*. No. 62. (1732)

TWO COMPANY, THREE A CROWD, see under COMPANY. Coke is responsible for the dictum, "Multitudinem decem faciunt" (Ten constitute a crowd).

12  
Nothing moderate is pleasing to the crowd.  
FRANCIS BACON, *Of the Advancement of Learning*. Pt. i, bk. 6. (1605)

13  
To meet in a crowd is to do business in secret.  
GURNEY CHAMPION, *Racial Proverbs*, p. 354 (1938) The Spaniards say, "Quien no va á carava, no sabe nada" (He who does not mix with a crowd knows nothing). Another variant is, "Those who follow the crowd are quickly lost in it."

1 Far from the madding crowd's ignoble strife.

THOMAS GRAY, *Elegy Written in a Country Church-yard*, l. 73. (1750)

Far from the Madding Crowd.

THOMAS HARDY, Title of novel. (1874)

Far from the clank of crowds.

WALT WHITMAN, *Starting from Paumanok*. (1860)

2 A crowd is another name for everything that is disorderly, indecorous, discordant, and culpable. (ἀτακτον, ἀκοσμον, πλημμελές, ὑπαίτιον, τοῦτο ὄχλος ἐστίν.)

PHILO, *De Praemiis et Poenis*. Sec. 20. (c. A. D. 40)

There is scarce a worse guide than the Crowde.

THOMAS TRYON, *The Way to Health*, p. 630. (1683)

Individuals are occasionally guided by reason, crowds never.

DEAN W. R. INGE. (c. 1930) See MARCHANT, *Wit and Wisdom of Dean Inge*. No. 229.

3 Among the crowd i' th' Abbey, where a finger Could not be wedg'd in more.

SHAKESPEARE, *Henry VIII*, iv, 1, 57. (1613)

They lay like pears in a work-basket. (Venian, como peras en tabaque.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

i. e. very carefully packed.

The hall of justice was small . . . and there were fifty or sixty people packed into it like herrings in a barrel.

D. C. MURRAY, *Joseph's Coat*. Ch. 12. (1881)

4 Will she pass in a crowd?

SWIFT, *Letter to Stella*, 9 Feb., 1911.

## CROWN

See also King

5 A crown, if it hurt us, is hardly worth wearing.

P. J. BAILEY, *Festus: A Large Party*. (1839)

6 Many a crown Covers bald foreheads.

E. B. BROWNING, *Aurora Leigh*. Bk. i, l. 756. (1856)

7 Two coronas han we,  
Snow-whyte and rose-reed.

CHAUCER, *Canterbury Tales: The Second Nonnes Tale*, l. 253 (c. 1389)

8 The most glorious crown is set with false diamonds. (La plus belle couronne | N'a que de faux brillants dont l'éclat l'environne.)

PIERRE CORNEILLE, *Héraclius*. Act i, l. 1. (1647)

9 Yet could not that misbegotten crown of his keep his head always from aching.

BISHOP JOSEPH HALL, *Contemplations*, xviii, 4. (1612)

The Royal Crown cures not the head-ache.

GEORGE HERBERT, *Jacula Prudentum*. No. 578. (1640) FRANKLIN, *Poor Richard*, 1757.

10 When they had platted a crown of thorns,

they put it upon his head. (πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ.)

New Testament: *Matthew*, xxvii, 29. (c. A. D. 65) The *Vulgate* is, "Plectentes coronam de spinas, posuerunt super caput eius."

A Crown,

Golden in shew, is but a wreath of thorns.

MILTON, *Paradise Regain'd*. Bk. ii, l. 458. (1671)

Every noble crown is, and on Earth will forever be, a crown of thorns.

THOMAS CARLYLE, *Past and Present*. Bk. iii, ch. 8. (1843)

11 A crown is a big bribe. (Une couronne est un gros appât.)

NAPOLEON BONAPARTE, *Sayings*. (1817) GOURGAUD, *Mémoires*, i, 444.

12 Uneasy lies the head that wears a crown.

SHAKESPEARE, *II Henry IV*, iii, 1, 31. (1598)

Frequently quoted, for example by OWEN

DAVIS, in *Icebound*, act iii. (1923)

Why doth the crown lie there upon his pillow,  
Being so troublesome a bedfellow?

O polish'd perturbation! golden care!

That keep'st the ports of slumber open wide.

SHAKESPEARE, *II Henry IV*, iv, 5, 21. (1598)

13 Fearless minds climb soonest unto crowns.

SHAKESPEARE, *III Henry VI*, iv, 7, 62. (1591)

14 Cleave to the crown though it hang on a bush.

AGNES STRICKLAND, *Lives of the Queens of England*, ii, 419. (1851) A proverb deriving

perhaps from the story that the crown of Richard III was hidden by a soldier in a hawthorn-bush.

15 They that wait too long win no crown. (οἱ δὲ γε ἐγκαταλείπόμενοι οὐ στεφανοῦνται.)

THEMISTOCLES, to the other Greek admirals, before the battle of Salamis. (480 B. C.) As told by HERODOTUS, viii, 59.

No cross, no crown, see under CROSS.

## CRUELTY

16 A Man of Cruelty is God's Enemy.

THOMAS FULLER, *Gnomologia*. No. 303. (1732)

Cruelty deserves no Mercy.

Cruelty is a Tyrant, that is always attended with Fear.

Cruelty is the first Attribute of the Devil.

THOMAS FULLER, *Gnomologia*. Nos. 1212-4.

Envy hath a Leer of her Father the Devil, but Cruelty his very Face.

THOMAS FULLER, *Gnomologia*. No. 1377.

17 Cruelty ever proceeds from a vile mind, and often from a cowardly heart.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xxxvi. Notes. (1591)

A cruel heart ill suits a manly mind.

POPE, tr., *Homer's Iliad*. Bk. ix, l. 619. (1715)

18 Cruelty is more cruel, if we defer the pain.

HERBERT, *Jacula Prudentum*. No. 1108. (1650)

1 Against rebels it is cruelty to be humane, and humanity to be cruel. (Contre les rebelles c'est cruauté que d'être humain, et humanité d'être cruel.)

BISHOP CORNEILLE MUIS, *Sermon*. (c. 1550)  
See FOURNIER, *L'Esprit dans L'Histoire*. This sentence was quoted by Catherine de' Medici, to quiet the scruples of her son, Charles IX, on the eve of the Massacre of St. Bartholomew, 24 Aug., 1572.

Sometimes clemency is cruelty, and cruelty clemency.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 2. (1853) Trench calls this "one of the most convenient maxims for tyrants that was ever framed." PHAEDRUS in his *Fables* has a line, "Atrocitas mansuetudo est remedium" (Clemency is the remedy of cruelty).

2 Cruelty is fed, not weakened by tears. (Crudelis lacrimis pascitur non frangitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 128. (c. 43 B.C.)

3 All forms of cruelty are for me the sin against the Holy Ghost, for which there is no forgiveness.

WILLIAM ROUGHEAD, *The Art of Murder*, p. 13. (1943)

4 Man is little inferior to the tiger and hyena in cruelty and savagery.

ARTHUR SCHOPENHAUER, *Parerga und Paralipomena*. Ch. 2. (1851)

5 'Tis a cruelty To load a falling man.

SHAKESPEARE, *Henry VIII*, v, 3, 76. (1613)

'Tis cruelty to beat a cripple with his own crutches.

THOMAS FULLER, *The Holy State: Of Jestings*. (1642)

6 You prove most cruel, meaning to be kind. (δταν | θέλῃς γενέσθαι χρηστός, δοθήσει κακός.)

SOPHOCLES, *Trachiniae*, l. 452. (c. 409 B.C.)

I must be cruel, only to be kind.

SHAKESPEARE, *Hamlet*, iii, 4, 178. (1600)

7 Your cruelty is our glory. (Crudelitas vestra gloria est nostra.)

TERTULLIAN, *Ad Scapulam*. Sec. 4. (c. A. D. 195)

## CRUMB

8 [Not] one crumb of merit.

BISHOP JOHN FISHER, *Works* (1876), p. 408. (c. 1530)

Some crome of charity within them.

ROBERT BARNES, *Works* (1573), p. 225. (1541)

Their clock gathering up the least crume of time.

FULLER, *Worthies of England: Berks*. (1662)

Beg some Crumbs of Comfort.

THOMAS D'URFEY, *Pills to Purge Melancholy*, v, 76. (1719)

I could give you some crumbs of information.

WALTER SCOTT, *Letter to G. Ellis*, 11 May, 1801.

9 Where there is a perpetual fast there are very few crumbs on the floor.

HENRY JAMES, *The Aspern Papers*. Ch. 4. (1888)

10 And there was a certain beggar named Lazarus . . . desiring to be fed with the crumbs which fell from the rich man's table. (ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου.)

*New Testament: Luke*, xvi, 21. (c. A. D. 65) The *Vulgate* is, "Cupiens saturari de micis, quae cadebant de mensa divitis."

Crumbs from the rich man's table. Trifles given to the poor by the rich; a slight consideration shown by the fortunate to the unfortunate.

ERIC PARTRIDGE, *Dictionary of Clichés: Crumbs*. (1941)

To feed him on the crumbs from her table when he was threatened by actual want.

McKNIGHT MALMAR, *Never Say Die*, p. 167. (1943)

11 What with hir merry sporting, and good nourishing, I began to gather vp my crumbes.

JOHN LYL, *Euphues and His England* (Arber), p. 302. (1579) Meaning to put on weight after an illness, to be convalescent.

Our men beganne to gather vp their crums, and to recover some better strength.

RICHARD HAKLUYT, *Voyages*, ii, 2, 130. (1588) Thank God, I . . . am recovering and picking up my crums apace.

JAMES HOWELL, *Letters*, 2 Feb., 1621.

[He] had 'picked up his crumbs' . . . and was getting strength and confidence daily.

R. H. DANA, *Two Years Before the Mast*. Ch. 27. (1840)

12 The dogs eat of the crumbs which fall from their masters' table. (Catelli edunt de micis, quae cadunt de mensa dominorum suorum.)

*New Testament: Matthew*, xv, 27. (c. A. D. 70)

13 He that keeps nor crust nor crum.

SHAKESPEARE, *King Lear*, i, 4, 217. (1605) The crumb was the inside or soft part of the loaf, as distinguished from the crust, or hard part.

Make them thin, that they may have the more Crust and less Crum.

JAMES LEONI, tr., *The Architecture of Alberti*, i, 32a. (1726)

"Too much crumb, you know," said Mr. Bailey; "too fat."

DICKENS, *Martin Chuzzlewit*. Ch. 29. (1844)

## CRY

14 The man that sherid his hogge, moch crye and litil woll.

JOHN FORTESCUE, *The Governance of England*. Ch. 10, p. 132. (c. 1460) Originally the proverb ran, "Great cry and little wool, as the devil said when he sheared the hogs," and so is one of the earliest Wellerisms. It appears in this form in an old mystery play, *David*

and *Abigail*, based on *I Samuel*, xxv, in which Nabal, the churlish Carmelite, is represented as shearing his sheep, with the devil beside him, imitating him by shearing a hog, which is protesting at the top of its lungs. Much chaff, but little grain. (E multis paleis, paulum fructus collegi.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 75. (1508) "That is," says Erasmus, "much labor but small reward; many words, but little sense."

As one said at the shearing of hogs, great cry and little wool, much adoe and smal help.

GOSSEN, *The Schoole of Abuse*, p. 28. (1579) A great cry and little wool, quoth the Devil when he sheard the hog.

HOWELL, *English Proverbs*, p. 13. (1659)

Thou wilt at best but suck a bull,

Or shear swine, all cry and no wool.

BUTLER, *Hudibras*, i, i, 852. (1663)

Here's a great cry and but little wool (as the fellow said when he shear'd his hogs).

JOHN RAY, *English Proverbs*, 237. (1678) Ray gives the Italian, "Assai rumore & poco lana."

The proverb is common to all European languages. The Germans say, "Viel Geschrei und wenig Wolle," the Dutch, "Veel geschreeuws, en luttel wol." German variants are, "Viel Geschrei und wenig Milch" (Much noise and little milk), "Viel Geschrei und wenig Ei" (Much noise and few eggs), and "Viel Lärmen um Nichts" (Much noise for nothing).

When there is a great cry, there is not always the more wool.

THOMAS GODDARD, *Plato's Demon*, p. 301. (1684)

There's a great Cry, but little Wooll.

OSWALD DYKES, *English Proverbs*, p. 304.

(1709) "The Mountain in Labour, and brought to Bed of a Mouse, without the Help of a Midwife, according to the Fable." says Dykes, "is an exact Emblem of this comical Adage. . . . What a great Cry was there, and how little Wooll." See under MOUNTAIN.

Those . . . make the most noise who have the least to sell. . . . to whom I cannot but apply that old proverb of "Much cry, but little wool."

ADDISON, *The Spectator*. No. 251 (1711)

Humph, quoth the Dee'l, when he clip'd the Sow, A great Cry, and little Woo.

JAMES KELLY, *Scottish Proverbs*, p. 165. (1721)

"Spoken of great pretences and small performances," Kelly explains.

More squeak than wool.

ROGER NORTH, *Lives of the Norths*, i, 220. (1740)

Exclaim, "great cry, and little wool!"

As Satan holla'd, when he shaved the pig.

JOHN WOLCOT (PETER PINDAR), *Lyric Odes*. No. iii. (1804)

For "great cry and little wool" rustics say, "the goat bleated all night and produced only a kid,"—two being the usual number.

J. L. KIPLING, *Beast and Man*, p. 93. (1891)

There are many other variants. The French say, "Beaucoup de bruit, peu de fruit" (Much noise and little fruit); RAY has,

"Much bran and little meal"; HERBERT, "The noise is greater than the nuts"; and "There is more talk than trouble"; and there is a Hebrew proverb, "Thou hast dived deep and brought up a potsherd." See under LABOR LOST. The dispute about the ass's shadow will be found under ASS, and MUCH ADO ABOUT NOTHING, under ADO.

<sup>1</sup> You are like the eels of Melun; you cry out before you are hurt. (Vous semblez les anguilles de Melun; vous criez devant qu'on vous escorche.)

RABELAIS, *Gargantua*. Bk. i, Ch. 9. (1534)

I cry not before I am pricked.

UNKNOWN, *Reliquiae Antiquae*, ii, 16. (1548)

Such as crie before their paine approach them.

RANDLE COTGRAVE, *Dictionary: Anguille*. (1611)

You cry out before you're hurt.

JOHN RAY, *English Proverbs*, p. 237. (1678)

It is time enough to cry Oh, when you are hurt.

JAMES KELLY, *Scottish Proverbs*, p. 204. (1721)

They will not cry out before they're hurt.

LORD BYRON, *Don Juan*. Canto i, st. 207. (1818)

Don't sing out afore you're hurt

DICKENS, *Dombey and Son*. Ch. 25. (1848)

This coward cried out before he was hurt.

THACKERAY, *Pendennis*. Ch. 69. (1850)

<sup>2</sup> It is a far cry to Lochow.

WALTER SCOTT, *Rob Roy*. Ch. 29. (1918) In

*The Legend of Montrose*, ch. 12, Scott writes,

"This menace was received with a scornful laugh, while one of the Campbells replied, 'It is a far cry to Lochow'; a proverbial expression of the tribe, meaning that their ancient hereditary domains lay beyond the reach of an invading army." Lochow and the adjacent districts formed the original seat of the Campbells.

Because it was "a far cry to Lochow," or, in other words, a long way from Oxley to Pekin, no protest on the part of his Celestial Highness reached us.

ROLF BOLDREWOOD (T. A. BROWNE), *The Miner's Right*. Ch. 23. (1890)

## CRYING

See also Tears, Weeping

<sup>3</sup> Aw, for cryin' out loud, so what?

JULE BROUSSEAU, *Episode on 8th Street*, p. 11. (1941)

<sup>4</sup> I could cry my eyes out.

COLLEY CIBBER, *The Careless Husband*. Act i, sc. 1. (1705) SWIFT, *Polite Conversation*. Dial. i. (1738)

When she had cried her heart out.

MRS. OLIPHANT, *Joyce*, i, 169. (1882)

<sup>5</sup> "It opens the lungs, washes the countenance, exercises the eyes, and softens down the temper," said Mr. Bumble. "So cry away."

DICKENS, *Oliver Twist*. Ch. 37. (1837)

- 1 I am sorry for thee, but I cannot weep.  
HAZLITT, ed., *Old Plays*, vi, 319: *Three Ladies of London*. (1584)  
Beshrew me, sir, I'm sorry for your losses,  
But, as the proverb says, I cannot cry.  
BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act i, sc. 2. (1609)  
He was very very sorry, but could not cry.  
CHARLES HINDLEY, ed., *The Old Book Collector's Miscellany*. Ch. 3. (1641)  
Sorry for it, but I can't cry.  
WALTER SCOTT, *Journal*, 4 June, 1827.
- 2 She would have made a splendid wife, for crying only made her eyes more bright and tender.  
O. HENRY (W. S. PORTER), *No Story*. (1909)
- 3 A good cry is half the battle.  
BERNARD SHAW, *Man and Superman*. Act iii. (1903)
- 4 Crying is the refuge of plain women, but the ruin of pretty ones.  
OSCAR WILDE, *Lady Windermere's Fan*. Act i. (1892)

CUCKOLD

See also Horns

- 5 The Cuckold is the last that knowes of it.  
WILLIAM CAMDEN, *Remains*, p. 332. (1636)  
Cuckolds hear the last.  
DRYDEN, tr., *Juvenal*. Sat. x, l. 528. (1693)  
It is a true saying, that the last man of the parish that knows of his cuckoldom is himself.  
JOHN ARBUTHNOT, *John Bull*, i, 8. (1712)  
It is with love as with cuckoldom, the suffering party is . . . generally the last in the house who knows anything about the matter.  
STERNE, *Tristram Shandy*. Bk. viii, ch. 4. (1758)  
My husband was not jealous although my lover came to search for me with a candle.  
J. L. BURCKHARDT, *Arabic Proverbs*. No. 317. (1817) On the blindness of cuckolds.
- 6 Who hath no wyf, he is no cokewold.  
CHAUCER, *Canterbury Tales: The Miller's Prologue*, l. 44. (c. 1386)
- 7 She spins crooked spindles for her husband, and sends him into Cornwall without ship or boate.  
JOHN FLORIO, *Second Frutes*, fo. 143. (1591)  
He doth sail into Cornwall without a bark.  
JOHN RAY, *English Proverbs*, p. 223. (1670)  
"This is an Italian proverb," Ray explains, "where it passeth for a description (or derision rather) of such a man as is wronged by his wife's disloyalty."  
A woman who cuckolds her husband was said to send him into Cornwall without a boat.  
J. O. HALLIWELL, *Archaic Words*. (1847)
- 8 Two or three frolicks abroad in sweet May,  
Two or three civil things said by the way,

- Two or three languishes, two or three sighs,  
Two or three *bless me's* and *let me die's*;  
Two or three squeezes, and two or three towses,  
With two or three hundred pound spent at their houses,  
Can never fail cuckolding two or three spouses.  
BENJAMIN FRANKLIN, *The Two or Three Necessaries*. (*Poor Richard's Almanack*, 1735.)
- 9 Let every cuckold wear his own horns.  
JAMES HOWELL, *English Proverbs*, p. 3. (1659)  
RAY, *Proverbs*, p. 6. (1670)  
Growling within himself, that thenceforward he should let every cuckold wear his own horns.  
TOBIAS SMOLLETT, *Sir Launcelot Greaves*. Ch. 13. (1762) See also under HORNS.
  - 10 In rain and sunshine cuckolds go to heaven.  
JAMES HOWELL, *Proverbs*, p. 12. (1659)  
All cuckolds go to Heaven, that's most certain.  
THOMAS OTWAY, *The Souldier's Fortune*. Act iv, sc. 1. (1681)  
In the West of England it was in my childhood, and probably is still, a saying, when the sun shines and it rains at the same time . . . that "The Cuckolds are going to heaven."  
*Notes and Queries*, Ser. iv, v, 366. (1870)
  - 11 Who is a cuckold and conceals it, carries coals in his bosom.  
JAMES HOWELL, *Proverbs: Spanish-English*, p. 14. (1659) RAY, *English Proverbs*, p. 6. (1670)  
He that thinks himself a Cuckold, carries live Coals in his Heart.  
THOMAS FULLER, *Gnomologia*. No. 2332 (1732) An interesting example of the way in which Fuller polished and improved old sayings.
  - 12 Better be a cuckold and none know it, then to be none, and yet to be thought so.  
JAMES HOWELL, *Proverbs: Spanish-English*, p. 14. (1659)  
Better be a Cuckold and not know it, than be none, and every body say so.  
THOMAS FULLER, *Gnomologia*. No. 871. (1732)
  - 13 If a cuckold come he'll take away the meat.  
*viz.* If there be no salt on the table.  
JOHN RAY, *English Proverbs*, p. 69. (1678)  
Here's no salt; cuckolds will run away with the meat.  
SWIFT, *Polite Conversation*. Dial ii. (1738)
  - 14 Cuckolds are Christians all the world over.  
JOHN RAY, *English Proverbs*, p. 69. (1670)  
FULLER, *Gnomologia*. No. 1215. (1732)  
Better be a-cold than a cuckold.  
JOHN RAY, *English Proverbs*, p. 69.
  - 15 I hope better, quoth Benson, when his wife bade him, Come in, cuckold.  
JOHN RAY, *English Proverbs*, p. 86. (1678)  
FULLER, *Gnomologia*. No. 2608. (1732)

Call your husband cuckold in jest, and he'll never suspect you.

H.G. BOHN, *Handbook of Proverbs*, p. 335. (1855)

1 He that ears my land spares my team; . . . if I be his cuckold, he's my drudge.

SHAKESPEARE, *All's Well that Ends Well*, i, 3, 47. (1602)

2 Cuckolds are kinde men.

UNKNOWN, *Westward for Smelts*, p. 40. (1620)  
Vain hopes of having the proverb of your side,  
That cuckolds are kind to those who make them so.

MRS. MARY MANLEY, *The Lost Lover*. Act v, sc. 1. (1696)

### CUCKOO

3 Whan Phebus wyf had sent for hir lemman,  
Anon they wroghten al hir lust volage.

The whyte crowe, that heng ay in the cage,  
Biheld hir werk, and seyde never a word.  
And whan that hoom was come Phebus, the lord,

This crowe sang "cokkow! cokkow! cokkow!"  
CHAUCER, *Canterbury Tales: The Maunciple's Tale*, l. 134. (c. 1389)

All be it that few men doo him hear,  
The cucko singeth all the yeer.

W. C. HAZLITT, ed., *Early Popular Poetry: Schole House of Women*, l. 321. (1541)  
Cuckoldom continues throughout the year.

Cuckoo, cuckoo: O word of fear,  
Unpleasing to a married ear!

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 910. (1595)

What Cuckoe laid his egge within your nest?

UNKNOWN, *Pasquil's Night-Cap*, p. 75. (1612)

4 The first cock of hay frights the cuckoo away.

MICHAEL DENHAM, *Proverbs*, p. 52. (1846)

5 Turn your money when you hear the cuckoo,  
and you'll have money in your purse till the cuckoo come again.

W. C. HAZLITT, *English Proverbs*, p. 441. (1869)

6 When the cuckoo begins to cry "Cuckoo."  
(ἦμος κόκκυξ κοκκύζει.)

HESED, *Works and Days*, l. 486. (c. 800 B.C.)

In March, the beginning of spring.

Cuckoo! To the fields, ye lechers! (κόκκυ ψωλοῖ πεδιόρδα.)

ARISTOPHANES, *The Birds*, l. 507. (414 B.C.)  
ψωλοῖ also means "circumcised ones," and the proverb probably means, "The cuckoo (spring) is here. Leave off loving and get to work."

7 The cuckoo comes in April,  
Sings a song in May;  
Then in June another tune,  
And then she flies away.

DYER, *English Folk-Lore*, p. 56. (1878) There are a number of similar jingles about the cuckoo, most of which may be found in Ap-

PERSON'S *English Proverbs and Proverbial Phrases*.

8 Thy Sound is like the cuckowe, the Welch Ambassador.

THOMAS MIDDLETON, *A Tricke to Catch the Old-One*. Act iv. (1608)

The Welsh Ambassador . . . is the general Cheshire name for the cuckoo, which is heard first from the Welsh quarter.

J. C. BRIDGE, *Cheshire Proverbs*, p. 121. (1917)

9 The cuckoo builds not for himself.

SHAKESPEARE, *Antony and Cleopatra*, ii, 6, 28. (1606)

10 When the Cuckow comes he eats up all the dirt.

UNKNOWN, *Yea and Nay Almanack*, April, 1680. In the spring the mire of winter dries up.

The cuckoo—to use a village phrase—had "eaten up the mud"; and the town was alive with holiday-makers.

MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 8. (1876)

### CUCUMBER

11 A scarecrow in a garden of cucumbers keepeth nothing.

APOCRYPHA: *Baruch*, vi, 70. (c. 320 B.C.)

12 As a lodge in a garden of cucumbers. (Sicut tугurium in cucumerario.)

Old Testament: *Isaiah*, i, 8. (c. 725 B.C.)

O for a lodge in a garden of cucumbers!

ROSSITER JOHNSON, *Ninety-Nine in the Shade* (c. 1890)

COOL AS A CUCUMBER, see under COLDNESS.

13 A cucumber should be well sliced, and dressed with pepper and vinegar, and then thrown out, as good for nothing.

SAMUEL JOHNSON. BOSWELL, *Tour to the Hebrides*, 5 Oct., 1773. Quoted as "a common saying of physicians in England"

14 He had been eight years upon a project for extracting sunbeams out of cucumbers, which were to be put into phials hermetically sealed, and let out to warm the air in raw inclement summers.

JONATHAN SWIFT, *Gulliver's Travels: Voyage to Laputa*. (1726)

### CUD

15 Thei chewiden cud vpon whete, and wyne, and departiden fro me.

JOHN WYCLIF, *Bible: Hosea*, vii, 14. (1382)  
The Authorized Version is, "They assemble themselves for corn and wine."

Let us ruminate, and as it were, chewe the cudde that wee maye haue the sweete icwse.

HOMILIES: *Exhort. Holy Scriptures*, ii, 15. (1547)

Chawing the cud of grieve and inward paine.

EDMUND SPENSER, *The Faerie Queene*. Bk. v, canto vi, st. 19. (1596)

Revenge is now the cud That I do chew.

BEAUMONT AND FLETCHER, *Queen of Corinth*. Act iv, sc. 1. (c. 1617)

How he mumbles to himself! sure he does chew the cud of some set speech.

ROBERT HOWARD, *The Surprisal*. Act i. (1665)

Having left her a little while to chew the cud, if I may use that expression, on these first tidings.

FIELDING, *Tom Jones*. Bk. xviii, ch. 3. (1749)

People are forever chewing the cud and ruminating on the unsuccessful passages of their lives.

GARRICK *Correspondence*, ii, 33. (1774)

As that abominable tittle-tattle,

Which is the cud eschewed by human cattle.

BYRON, *Don Juan*. Canto xii, st. 43. (1823)

And in all outward patience chew the while

The cud of bitter thoughts.

ROBERT SOUTHBY, *Oliver Newman*, vii. (1829)

She is dismally chewing the cud of sour reflection.

RHODA BROUGHTON, *Second Thoughts*, i, i, 12. (1880)

## CULTURE

1 To be happily at home with your own mind.  
(Tuam mentem suaviter habitare.)

ST. AUGUSTINE, *Epistles*. Epis. x, sec. 1. (A. D. 389)

2 Culture, the acquainting ourselves with the best that has been known and said in the world.

MATTHEW ARNOLD, *Literature and Dogma*, xiii, (1876) It was to Matthew Arnold that the phrase "Apostle of culture" was first applied.

Culture is a passion for sweetness and light.

MATTHEW ARNOLD, *Literature and Dogma: Preface*. (1873) See under SWEETNESS.

Culture with us ends in a headache.

R. W. EMERSON, *Essays: Experience*. (1844)

Culture is one thing and varnish another.

R. W. EMERSON, *Journals*, 1868.

Culture is not in the job; it is in the attitude to the job.

C. ALPHONSO SMITH, *O. Henry*, p. 225. (1916)

Culture is what your butcher would have if he were a surgeon.

MARY P. POOLE, *A Glass Eye at the Keyhole*.

(1938) "Culture," says George Santayana,

"Is on the horns of this dilemma: if profound and noble it must remain rare, if common it must become mean."

3 Hoist all sail, my dear boy, and steer clear of culture. (φείγε τὰ κάρτιον ἀπάμεινος.)

EPICURUS, *Letter to Pythocles*. (c. 300 B. C.)

See DIOGENES LAERTIUS, *Epicurus*. Sec. 6.

Rather than by your culture spoiled,

Desist, and give us nature wild.

MATTHEW GREEN, *The Spleen*, l. 248. (1737)

4 As culture comes in, faith goes out.

J. G. HOLLAND, *Everyday Topics*. (1876)

5 Intellectual refinement consists in having sincere and tender thoughts. (La politesse de l'esprit consiste à penser des choses honnêtes et délicates.)

LA ROCHEFOUCAULD, *Maximes*. No. 99. (1665)

## CUNNING

See also Craft, Deceit, Hypocrisy

6 We take Cunning for a Sinister or Crooked Wisdom.

FRANCIS BACON, *Essays: Of Cunning*. (1597)

This is the modern meaning. Originally it had no bad sense, meaning merely learning, skill, or cleverness.

Cunning borders upon ill Craft.

THOMAS FULLER, *Gnomologia*. No. 1217. (1732)

Cunning Craft is but the Ape of Wisdom.

THOMAS FULLER, *Gnomologia*. No. 1218. (1732)

7 Nothing doth more hurt in a State, then that Cunning Men passe for Wise.

FRANCIS BACON, *Essays: Of Cunning*. (1597)

8 The weak in courage is strong in cunning.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Cunning is natural to mankind. It is the sense of our weakness.

HAZLITT, *Characteristics*. No. 220. (1821)

9 Cunning baffles cunning. (Ars deluditur arte.)

CATO (?), *Disticha*. Bk. i, No. 26. (c. 175 B. C.)

PLAY THE FOX IN PRESENCE OF A FOX, see FOX.

Don't think so much of your own Cunning, as to forget other Men's: A Cunning Man is over-matched by a cunning Man and a Half.

FRANKLIN, *Poor Richard's Almanack*, 1754.

10 Dumb's a sly dog.

COLLEY CIBBER, *Love Makes the Man*. Act iv, sc. 1. (1701)

A sly old fish, too cunning for the hook.

GEORGE CRABBE, *The Parish Register*. Pt. ii (1807)

He's tough, ma'am, tough is J. B. Tough and devilish sly.

DICKENS, *Dombey and Son*. Bk. i, ch. 7. (1848)

11 There is a simplicity of cunning no less than a simplicity of innocence.

DICKENS, *Martin Chuzzlewit*. Ch. 11. Repeated in ch. 27. (1843)

12 Wiles help weak folk.

FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595)

Wily as a fox.

JOHN CLARKE, *Paroemiologia*, p. 285. (1639)

13 Cold and cunning come from the north:

But cunning sans wisdom is nothing worth.

FRANKLIN, *Poor Richard's Almanack*, 1743

One Man may be more cunning than another, but not more cunning than everybody else.

FRANKLIN, *Poor Richard's Almanack*, 1745

Cunning proceeds from want of capacity.

FRANKLIN, *Poor Richard's Almanack*, 1751.

<sup>1</sup> You are so cunning, you know not what Weather 'tis when it rains.

THOMAS FULLER, *Gnomologia*. No. 5859. (1732)

<sup>2</sup> Cunning is the art of concealing our own defects and discovering other people's weaknesses.

HAZLITT, *Characteristics*. No. 101. (1821)

<sup>3</sup> There dwelt Sisyphus, craftiest of men. (ἔνθα δὲ Σίσυφος ἔσκεν ὁ κέρδιστος γένος ἀνδρῶν.)

HOMER, *Iliad*. Bk. vi, l. 153. (c. 850 B.C.) Sisyphus, a legendary king of Corinth, reputed the most cunning of mankind, for his misdeeds on earth was condemned in Hades to roll to the top of a hill a large stone, which immediately rolled down again, so that his punishment was eternal.

Sisyphus tricks. (Σίσυφον μηχανάει.)

ARISTOPHANES, *The Acharnians*, l. 391. (425 B.C.) In post-Homeric legend, Sisyphus was the father of Odysseus, the most cunning of the Greeks, and from this arose another proverb, "An Odysseus trick" (Ὀδυσσεύς μηχανή), cited by SUIDAS, *Lexicon*, x, 71.

A man of twelve tricks. (δωδεκαμήχανος.)

ARISTOPHANES, *The Frogs*, l. 1327. (405 B.C.) Or of as many tricks as the courtesan Cyrene practises.

That's a Thessalian dodge. (Θεσσαλὸν σόφισμα.)

EURIPIDES, *The Phoenician Maidens*, l. 1407. (c. 420 B.C.)

<sup>4</sup> By cunning is a man far better than by strength. (μήτι τοι δρυτόμος μεγ' ἀμείνων ἢ βίηφι.)

HOMER, *Iliad*. Bk. xxiii, l. 315. (c. 850 B.C.)

Machination is worth more than force. (Engin mieulx vault que force.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 37. (1545)

The Germans say, "List geht über Gewalt" (Cunning surpasses strength). "Contrivance is better than force" is an English variant.

Wiles often do what force can't accomplish.

NATHAN BAILEY, *Dictionary: Wile*. (1736)

<sup>5</sup> Every man wishes to be wise, and they who cannot be wise are almost always cunning.

SAMUEL JOHNSON, *The Idler*. No. 92. (1758)

<sup>6</sup> Well skilled in cunning wiles, he could make white of black and black of white. (Candida de negris et de candentibus atra.)

OVID, *Metamorphoses*, xi, 313. (A.D. 7) See under BLACKNESS.

<sup>7</sup> By being too subtle one misleads oneself. (Chi troppo s'assottiglia, si scavezza.)

PETRARCH, *Canzoniere*. Bk. xi, st. 48. (c. 1350)

A Tuscan proverb, quoted by MONTAIGNE, ii, 12: "Par trop subtiliser, on s'égare soi-même." An English variant is, "People who are too sharp cut their own fingers."

Too many expedients may spoil an affair. (Le trop d'expédients peut gâter une affaire.)

LA FONTAINE, *Fables*. Bk. ix, fab. 14. (1665)

Too much cunning undoes.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)

<sup>8</sup> Men, like bullets, go farthest when they are smoothest. (Die Menschen gehen wie Schiesskugeln weiter, wenn sie abgeglättet sind.)

JEAN PAUL RICHTER, *Titan*. Zykel 26. (1800)

You can't chop a thing as round as you can pare it. (K'an ti mu tê ch'e ti yüan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 99. (1875)

<sup>9</sup> She's as cunning as a dead pig, but not half so honest.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

ROBERTSON, *Phraseologia Generalis*, 1185, has, "He's as subtle as a dead pig; Non plus sapit, quam sus mactata." There are other proverbial comparisons, "As cunning as a crafty Craddock" (from crafty John Craddock, vicar of Gainford, 1594); "As cunning as Crowder" (Crowder being a fiddler); and so on.

He's certainly as cunning as an old fox.

JAMES HILTON, *Was It Murder?* Ch. 13. (1933)

<sup>10</sup> Cunnyng (they say) is no burthen.

RICHARD TAVERNER, *Proverbs*, fo. 22. (1539)

Cunnyng is no burden. (Scientia non è peso.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

Cunning is no burthen to carry, as paying neither portage by land, nor poundage by sea.

THOMAS FULLER, *The Holy State: The True Gentleman*. (1642) "Cunning" in its original sense of skill or knowledge. A variant of the saying that the skilled man is at home anywhere, because he can find a living in any country.

Skill is no Burthen.

THOMAS FULLER, *Gnomologia*. No. 4182. (1732)

## CUP

<sup>11</sup> Cup-rowers. (κυλίκων ἐπίται.)

ATHENAEUS, *Deipnosophistae*. Sec. 443D. (c. A.D. 200) Quoting Dionysius.

<sup>12</sup> A cup in the pate is a mile in the gate.

MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 65. (1694)

A cup in the pate is a mile in the gate; and a spur in the head is worth two in the heel.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

A pot in the pate is a mile in the gate.

SAMUEL PEGGE, *Derbicisms*, p. 135. (c. 1791)

<sup>13</sup> Over their cups. (Inter pocula.)

PERSIUS, *Satires*. Sat. i, l. 30. (c. A.D. 58)

<sup>14</sup> He has a cup too much.

JOHN RAY, *English Proverbs*, p. 87. (1678)

A cup too low, when any of the Company are mute or pensive.

UNKNOWN, *Dictionary Canting Crew*. (1690)

You're a cup too low. A glass of claret will make you feel more cheerful.

AINSWORTH, *John Law: Prologue*. (1864)



<sup>1</sup> My cup runneth over. (Calix meus inebrians quam praeclarus est!)

*Old Testament: Psalms, xxiii, 5. (c. 550 B.C.)*

<sup>2</sup> A cup in the hand is worth all besides.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2716. (1875) BIRD IN THE HAND, *see under* BIRD.

<sup>3</sup> You and he are Cup and Cann.

SWIFT, *Libel on Dr. Delaney*. (1729)

AS GREAT AS CUP AND CAN, *see under* FRIEND.

MERRY AS CUP AND CAN, *see under* MERRIMENT.

<sup>4</sup> When the coppe is follest, thenne ben hir feyrest.

UNKNOWN, *Proverbs of Hendyng*, 16. (c. 1300)

When the cup's full carry it even.

JAMES KELLY, *Scottish Proverbs*, p. 346. (1721)

"When you have arrived at power and wealth, take care of insolence, pride and oppression."

A full Cup must be carried steadily.

THOMAS FULLER, *Gnomologia*. No. 122. (1732)

"It is difficult," saith the proverb, "to carry a full cup without spilling."

WALTER SCOTT, *The Monastery: Intro*. (1820)

CUPS THAT CHEER BUT NOT INEBRIATE, *see under* TEA.

TO KISS THE CUP, *see under* KISS.

### CUPID

<sup>5</sup> Biforn hir [Venus] stood hir sone Cupido . . .

And blind he was, as it is ofte sene;

A bowe he bar and arwes brighte and kene.

CHAUCER, *Canterbury Tales: The Knight's Tale*, l. 1105. (c. 1386)

Young Adam Cupid, he that shot so trim,

When King Cophetua lov'd the beggar-maid.

SHAKESPEARE, *Romeo and Juliet*, ii, 1, 13. (1594) Borrowed, perhaps, from a ballad, *King Cophetua and the Beggar-Maid*, of which the first line is, "The blinded boy, that shoots so trim." *See* PERCY, *Reliques*. Ser. i, bk. ii, No. 6.

This wimpled, whining, purblind, wayward boy: This senior-junior, giant-dwarf, Dan Cupid.

SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 181. (1595)

Cupid is a blind gunner.

WILLIAM FARQUHAR, *Love and a Bottle*. Act i, sc. 1. (1699)

Cupid "the little greatest god."

ROBERT SOUTHHEY, *Commonplace Book*. Ser. iv, p. 462 (c. 1840)

Cupid "the little greatest enemy."

O. W. HOLMES, *The Professor at the Breakfast-Table*. (1860)

<sup>6</sup> For she is modir of Cupyde,

The God of Love, blinde as stoon,

That helphith lovers many oon.

GUILLAUME DE LORRIS, *Roman de la Rose*, (c. 1240) CHAUCER (?), tr., l. 3702. (c. 1365)

<sup>7</sup> To Chloe's breast young Cupid slyly stole,  
But he crept in at Myra's pocket-hole.

WILLIAM BLAKE, *Couplets and Fragments*. No. 4. (1808)

<sup>8</sup> Who drinks of Cupid's nectar cup  
Loveth downward, and not up.

R. W. EMERSON, *To Rhea*. (1867)

<sup>9</sup> Whoe'er thou art, thy Lord and Master see!  
Thou wast my Slave, thou art, or thou shalt be!

GEORGE GRANVILLE, *Inscription for a Figure Representing the God of Love*. (1712) A paraphrase of an epigram in the *Greek Anthology*, of which Voltaire also made a rendering:

Qui que tu sois, voici ton maître;

Il l'est—le fut—ou le doit être.

<sup>10</sup> Cupide is a craftie childe, following those at an ynch that studie pleasure, and flying those swiftly that take paines.

JOHN LYLX, *Euphuus* (Arber), p. 112. (1579)

<sup>11</sup> His body is naked, but his mind is covered. (γυμνὸς ὁλος τὸ γε σῶμα, νύος δὲ οἱ εὖ πεπύκασται.)

MOSCHUS, *Runaway Love*, l. 15. (c. 150 B.C.)

<sup>12</sup> O Cupid, a tiny fellow you may be, yet much too mighty. (Cupido, cum sis tam pauxillus, nimis multum vales!)

NAEVIUS, *Gymnasticus*. Frag. 60, Loeb. (c. 220 B.C.)

O Cupid, how mighty is thy sway! (O Cupido. quantus es.)

PLAUTUS, *Mercator*, l. 854. (c. 200 B.C.)

My heart has been transfixt by Cupid's shaft. (Sagitta Cupido cor meum transfixit.)

PLAUTUS, *Persa*. l. 25. (c. 200 B.C.)

<sup>13</sup> Cupid's butt-shaft is too hard for Hercules' club.

SHAKESPEARE, *Love's Labour's Lost*, i, 2, 181. (1595)

Loving goes by haps:

Some Cupid kills with arrows, some with traps.

SHAKESPEARE, *Much Ado about Nothing*, iii, 1, 105. (1598)

CUPIDITY, *see* Covetousness

CURE, *see* Remedy

### CURIOSITY

<sup>14</sup> He fashioned hell for the inquisitive. (Scrutantibus gehennas parabat.)

ST. AUGUSTINE, *Confessions*. Bk. xi, ch. 12.

(A.D. 397) Quoting an unnamed author, who made this reply when asked what God was doing before he made heaven and earth. Milton quotes this, *Works*, i, 362, and Southey, in his *Commonplace Book*, ser. iv, p. 591, opines that other answers are possible.

<sup>1</sup> This disease of curiosity. (Hoc morbo cupiditatis.)

ST. AUGUSTINE, *Confessions*. Bk. x, ch. 35. (A. D. 397)

<sup>2</sup> Too much curiosity lost Paradise.

APHRA BEHN, *Lucky Chance*. Act iii, sc. 3. (1686)

<sup>3</sup> Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 21. (c. 190 B.C.)

Be not curious in unnecessary matters.

BEN SIRA, *Book of Wisdom*, iii, 23. *The Koran*, ch. 49, has, "Inquire not too curiously."

Winnow not with every wind and walk not in every path.

BEN SIRA, *Book of Wisdom*, vi, 9.

Strive not in a matter that concerneth thee not. (*Ἐπὶ πράγματος οὐ οὐκ ἔστιν σοὶ χρεὶα μὴ ἐπιψέ.*)

BEN SIRA, *Book of Wisdom*, xi, 9. Quoted in *Midrash Tanhuma*, 73a.

Seek not out the things that are too hard for thee, and into the things that are hidden from thee inquire not.

*Babylonian Talmud: Chagigah*, fo. 13a. (c. 450)

The thynges that be aboute us, belonge nothyng unto us. (*Quae supra nos, nihil ad nos.*)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 69.

(1508) Taverner, tr., fo. 20. (1550) Taverner adds: "This was the sayenge of Socrates. But we maye also turne it the contrarye way: The thynges that be underneth us, per- teyne nothyng unto us."

If curiositie bee blameable in worldly affaires, it is detestable in matters of religion: and therefore wee are admonished not to seeke to knowe thynges which belonge not to us to knowe.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 98. (1574) Pettie, tr.

<sup>4</sup> I loathe that low vice curiosity.

LORD BYRON, *Don Juan*. Canto i, st. 23. (1818)

<sup>5</sup> Of a brave man and of good wine. ask not whence they came. (Den tapfern Mann und den guten Wein, soll man nicht nach seinem Herkommen fragen.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 313. (1856) A German proverb.

<sup>6</sup> He that pryeth into every cloud, may be struck with a thunderbolt.

JOHN CLARKE, *Paroemiologia*, p. 31. (1639)

He that pryeth into the clouds may be struck with a thunderbolt.

JOHN RAY, *English Proverbs*, p. 134. (1670)

FULLER, *Gnomologia*. No. 2255. (1732)

Where the apple reddens, Never pry—  
Lest we lose our Edens, Eve and I.

BROWNING, *A Woman's Last Word*. (1855)

<sup>7</sup> Curiosity has a spiteful way of turning back on the curious.

DOROTHY DISNEY, *Crimson Friday*, p. 20. (1943)

<sup>8</sup> Curiosity is endless, restless, and useless.

Curiosity is ill Manners in another's House.

THOMAS FULLER, *Gnomologia*. Nos. 1219–20. (1732)

Envy and Idleness married together, begot Curiosity.

THOMAS FULLER, *Gnomologia*. No. 1376.

<sup>9</sup> Curiosity can do more things than kill a cat.

O. HENRY (W. S. PORTER), *Schools and Schools*.

(1909) A reference to the saying, "Curiosity

killed a cat," or "Curiosity killed a monkey."

"Curiosity is a valuable trait," says Clarence Day, in *This Simian World*, ch. 9, "but the curiosity of a simian is as excessive as the toil of an ant."

Curiosity may have killed the cat, but it has never been detrimental to the doctor.

P. J. STEINCHROHN, *More Years for the Asking*, p. 17. (1940)

Curiosity it was that killed the cat. And curiosity it was that had killed more women, or, at least, wrecked their amours, than women knew or even dreamt of.

PETER CHENEY, *Dark Duet*, p. 204. (1943)

Curiosity killed the cat, to say nothing of Bluebeard's wives.

VIRGINIA PERDUE, *He Fell Down Dead*, p. 10. (1943)

<sup>10</sup> Talk to him of Jacob's ladder, and he would ask the number of the steps.

DOUGLAS JERROLD, *Wit and Opinions: A Mutter-of-fact Man*. (c. 1850)

<sup>11</sup> Keek [peep] in the stoup was ne'er a good fellow.

JAMES KELLY, *Scottish Proverbs*, p. 226. (1721)

Keek in my kail pot, glower [stare] in my ambry [food cupboard].

JAMES KELLY, *Scottish Proverbs*, p. 228. (1721)

Enquire not what boils in another's Pot.

THOMAS FULLER, *Gnomologia*. No. 1373. (1732)

<sup>12</sup> Remember Lot's wife. (*μνημονεύετε τῆς γυναίκος Λώτ.*)

*New Testament: Luke*, xvii, 32. (c. A. D. 65)

The *Vulgate* is, "Memores estote uxoris Lot."

Who was turned into a pillar of salt for looking back.

Curiosity will always hurt women.

JOHN NORTHBROOKE, *Against Dicing*. (1577)

You know what a woman's curiosity is. Almost as great as a man's!

OSCAR WILDE, *An Ideal Husband*. Act i. (1895)

<sup>13</sup> I neuer mean to put my hand betweene the barke and the tree, or in matters which are not for me to be ouer curious.

JOHN LYLY, *Euphues and His England* (Arber), p. 264. (1580) See HUSBAND AND WIFE.

<sup>14</sup> Curiosity is an evil natural and original with man. (*La curiosité est un mal naturel et original en l'homme.*)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

The first and simplest emotion which we discover in the human mind is curiosity.

EDMUND BURKE, *The Sublime and Beautiful*. Sec. 2. (1756)

<sup>1</sup> Curiosity is the direct incontinency of the spirit.

JEREMY TAYLOR, *Holy Living*, p. 129. (1650) Curiosity is born of jealousy. (La curiosité naît de la jalousie.)

MOLIÈRE, *Dom Garcie de Navarre*. Act ii, sc. 5, l. 22. (1661)

Curiosity is the spiritual adultery of the soul. Curiosity is spiritual drunkenness.

THOMAS BROOKS, *A Golden Key to Open Hidden Treasures*. (1675) *Works* (1867), v, 142.

Curiosity is little more than another name for hope.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

<sup>2</sup> He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig.

TUAAF, *Teaching*. No. xxi. (c. 2500 B.C.) Budge, tr. The last phrase is a proverb which Tuaf repeats in No. xxv

<sup>3</sup> Now you're fishing. (Proinde expiscare.)

TERENCE, *Phormio*, l. 382. (161 B.C.)

## CURSE

For Cursing in the Sense of Swearing, see Swearing

<sup>4</sup> Let not the curse of the ordinary man have little value in thine eyes.

*Babylonian Talmud: Megillah*, fo. 15. (c. 450)

The curse of a wise man is fulfilled, even when undeserved.

*Babylonian Talmud: Sanhedrin*, fo. 90b. *Yalkut to Samuel*, 142, has, "One should take grave notice of his master's curse, even when undeserved."

Be the cursed and not the curser.

*Babylonian Talmud: Sanhedrin*, fo. 49a.

For curs wol slee, right as assoiling saveth.

CHAUCER, *Canterbury Tales: Prologue*, l. 663. (c. 1386)

<sup>5</sup> Let him be Anathema. (ἀνάθεμα.)

*New Testament: I Corinthians*, xvi, 22. (A.D. 57) Anathema, excommunicated, accursed, assigned to damnation. The full sentence is,

"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," and this is the way it is usually quoted, but according to modern criticism, "Maranatha," meaning "The Lord hath come," is a distinct sentence having no connection with "Anathema." However, "Anathema Maranatha" is generally supposed to be a portentously intensified form of "Anathema."

He would wish to be an Anathema from Christ.

FRANCIS BACON, *Essays: Goodness*. (c. 1612)

The divine thunders out his anathemas.

EDMUND BURKE, *A Vindication of Natural Society*. (1756) *Works*, i, 64.

I don't see the sense of such an anathema maranatha as we got today.

HARRIET B. STOWE, *Dred*. Bk. ii, ch. 2. (1856)

<sup>6</sup> May he be cursed wherever he may be; in the house or in the field; in the road or in the footpath, in the wood, in the water, or in the church; may he be cursed living, dying, eating, drinking, hungry, thirsty, sleeping, waking, standing, sitting, working, resting; May he be cursed in every part of his body, inward and outward; . . . may there be no health in him

ERNULF, BISHOP OF ROCHESTER, ed., *Textus Roffensis*. (c. 1100) The book, preserved in Rochester Cathedral, is a collection of laws and papal decrees, and the celebrated curse was not, therefore, the invention of Bishop Ernulf, but of some unknown medieval Mark Twain. "Os orare, vale, communio, mensa negatur" (Speech, prayer, greeting, intercourse, food are denied) is a metrical version. For a longer one see BARHAM, *The Jackdaw of Rheims*.

<sup>7</sup> I do not conceive that any thing can happen . . . which you would give a curse to know.

THOMAS JEFFERSON, *Letter*. (1763) *Writings* (1892), i, 346.

Never care one curse about them!

MOORE, *Intercepted Letters*, ii, 93. (1813)

He will not care a curse.

WALTER SCOTT, *Journal*, ii, 43. (1827)

<sup>8</sup> Curse God, and die.

*Old Testament: Job*, ii, 9. (c. 350 B.C.) The Vulgate rendering of this phrase is "Benedic Deo et morere" (Bless God and die).

<sup>9</sup> Mark, where she stands! around her form I draw

The awful circle of our solemn Church!

Set but a foot within that holy ground,

And on thy head—yea, though it wore a crown—

I launch the curse of Rome!

LORD LYTTON, *Richelieu*. Act iv, sc. 2, l. 121. (1838)

<sup>10</sup> As the bird by wandering, as the swallow by flying, so the curse causeless shall not come (Sicut avis ad alia transvolans, et passer quo libet vadens: sic maledictum frustra prolatum in quempiam superveniet.)

*Old Testament: Proverbs*, xxvi, 2. (c. 350 B.C.)

<sup>11</sup> As he loveth cursing, so let it come to him. (Et dilexit maledictionem, et veniet ei.)

*Old Testament: Psalms*, cix, 17. (c. 250 B.C.)

And ofte tyme swich cursinge wrongfully retorneth agayn to him that curseth, as a brid that retorneth agayn to his owene nest.

CHAUCER, *Canterbury Tales: The Personnes Tale*. Sec. 41. (c. 1386)

For curses are like arrowes shot upright,

Which falling down light on the shuter's head.

SHAKESPEARE (?), *Arden of Feversham*. Act

iv, sc. 4, l. 40. (1592) One of the apocryphal plays.

Curse and be cursed! it is the fruit of cursing. FLETCHER, *Bloody Brother*. Act. iii, sc. 1. (1616) Curses prove choke-pears to those that plant them.

ROBERT CODRINGTON, *Proverbs*. (c. 1660) Choke-pear, literally, is a name given to harsh and unpalatable varieties of pear, figuratively to anything difficult or impossible to swallow. The French call it "poire d'angoisse."

Curses are like young chickens; they always come home to roost.

ROBERT SOUTHEY, *The Curse of Kehama: Motto*. (1809)

I have heard a good man say, that a curse was like a stone flung up to the heavens, and maist like to return on the head that sent it.

WALTER SCOTT, *Old Mortality*. Ch. 42. (1816) Curse away!

And let me tell thee, Beauseant, a wise proverb The Arabs have,—"Curses are like young chickens,

And still come home to roost."

LORD LYTON, *The Lady of Lyons*. Act v, sc. 2. (1838) TRENCH, *Lessons in Proverbs*, p. 124, quotes this as a Turkish proverb.

Their injustice will return upon them. "Curses, like chickens, come home to roost."

SAMUEL SMILES, *Duty*, p. 89. (1880) The Italians say, "Le bestemmie fanno come le processioni, ritornano donde partirono" (Curses are like processions, they return whence they started). See also under RETRIBUTION.

<sup>1</sup> The ill-grounded curse is a malignant lie. (Falsum maledictum malevolum mendacium est.)

PUBLILIUS SYRUS, *Sententiae*. No. 216. (c. 43 B. C.)

<sup>2</sup> The curse of Cromwell go wi' ye.

WALTER SCOTT, *The Heart of Midlothian*. Ch. 8. (1818) Also *Rob Roy*, ch. 34.

The curse of Cromwell on your proud Scots stomach.

WALTER SCOTT, *The Two Drovers*. Ch. 2. (1827) Such is what the Irish common people still call the "Curse of Cromwell"; this is the summary of his work in that country.

CARLYLE, *Cromwell's Letters and Speeches*. Letter 85. (1845) It is interesting to note that at cards the nine of diamonds is called "the curse of Scotland," probably because it resembles the armorial bearings of Dalrymple, Lord Stair, who sanctioned the massacre of Glencoe in 1692.

<sup>3</sup> Curses, not loud but deep.

SHAKESPEARE, *Macbeth*, v, 3, 27. (1606)

<sup>4</sup> Curced in kirc than sal thai be wid candil, boke, and bell.

UNKNOWN, *Cursor Mundi*, l. 17110. (c. 1300) A form of excommunication closed with the words, "Doe to the book, quench the candle, ring the bell."

Thou shalt be cursed with booke and bell.

THOMAS WRIGHT, ed., *Political Poems*, i, 341. (c. 1394)

I shall curse you wyth book and belle and candell SIR THOMAS MALORY, *Le Morte Darthur*. Bk. xxi, ch. 1. (1485)

For as moch as Kyng Johan doth Holy Church so handle,

Here I do curse hym wyth crosse, boke, bell and candle.

JOHN BALE, *Kynge Johan*, l. 1033. (c. 1548)

We shalbe curst with bell, booke, and candle.

MARLOWE, *Doctor Faustus*, l. 886. (1792)

The blind vicar would needs . . . curse me with bel, book and candle.

THOMAS NASHE, *Strange Newes*. (1593)

Bell, book, and candle shall not drive me back.

SHAKESPEARE, *King John*, iii, 3, 12. (1596)

Hold thy hand, on pain of bell, book, and candle.

SCOTT, *The Fair Maid of Perth*, i, 155. (1828)

## CUSHION

<sup>5</sup> Thou leanest beside the cushing.

ABRAHAM FLEMING, *A Panoplie of Epistles*. (1576) Beside the mark, wide of the argument.

He raungeth abroad . . . altogether besides the cushian.

JAMES BELL, tr., *Haddon against Osorius*, 78. (1581)

Thou art beside the cushion.

RICHARD BERNARD, tr., *Terence*, p. 230. (1598) His rendering of *erras*.

He is wide of the cushion.

WILLIAM WALKER, *Idiomatologia Anglo-Latina*, p. 517. (1690)

<sup>6</sup> I may set you besyde the cushyn yit.

And make you wype your nose vpon your sleeue.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546) To depose or set aside; to turn out of a place or position.

To put enimitie betweene the king and hir; and to set hir besides the cushion.

ABRAHAM FLEMING, *Continuation of Holinshed's Chronicle*, iii, 1305/1. (1587)

Sometimes putting them besides the cushion, and placing others in their roome.

MILES SMITH, *Sermons*, p. 188. (c. 1620)

He let fly at the Biscaine . . . and as we say in our poor English proverb, put him clean beside the cushion.

EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, p. 36. (1654)

<sup>7</sup> His pregnant motives are at last prov'd nothing but . . . a Queen Maries Cushion.

JOHN MILTON, *Eikonoklastes*, iii, 356. (1649)

A proverbial phrase derived from the fact that Queen Mary Tudor is said to have used a cushion under her gown to simulate pregnancy.

His Queen . . . was brought to bed of a cushion. Letter from the Pope, in *Harleian Miscellany*, i, 370. (1689)

His wife went forty weeks with a Cushion.

REV. SAMUEL JOHNSON, *Notes upon the Pastoral Letter of Bishop Burnet*, i, 37. (1694)

1 And whan he weneth to syt,  
Yet may he mysse the quytshyon.

JOHN SKELTON, *Colyn Cloute*, l. 988. (c. 1525)  
Miss the mark.

Yet hath he missed the kushen in many placis.  
GEORGE JOYE, *Apology to Tindale*, p. 48. (1535)

Thy Wits doe erre and misse the Cushion quite.  
MICHAEL DRAYTON, *Eclogues*, viii, 80. (1593)

He hath missed the cushen and sitteth bare.

SAMUEL HIERON, *A Defence of the Ministers*, ii, 157. (1608)

## CUSTOM

See also Habit, Use

2 Custom reconciles us to everything.

EDMUND BURKE, *On the Sublime and Beautiful*. Pt. iv, sec. 18. (1756)

3 Custom doth make dotards of us all.

THOMAS CARLYLE, *Sartor Resartus*. Bk. iii, ch. 8. (1836)

Custom makes monsters of us all.

NGAIO MARSH, *Death in Ecstasy*, p. 234. (1941)

4 Different customs belong to different pursuits.  
(Disparis mores disparia studia sequuntur.)

CICERO, *De Amicitia*. Ch. xx, sec. 74. (44 B.C.)  
A similar Latin proverb is, "Quot regiones, tot mores" (As many regions, so many customs); and another, "Ubi homines sunt, modi sunt" (Where there are men, there are customs).

Different ways for different occasions. (ἄλλος βίος, ἄλλη διαίτα.)

ZENOBIUS, *Adagia*. (c. A.D. 130) A Greek proverb.

Efen-fela bega, theoda and theawa [An equal number both of countries and customs].

GREIN, ed., *Anglo-Saxon Gnomie Verses*, l. 17. (c. 1100)

Ase fele thedes, ase fele thewes [So many countries, so many customs].

UNKNOWN, *Proverbs of Hendyng*. (c. 1300)  
*Reliquiae Antiquae*, i, 109.

In sondry londes, sondry ben usages.

CHAUCER, *Troilus and Criseyde*. Bk. ii, l. 28. (c. 1374)

So many lands, so many fashions.

GEORGE CHAPMAN, *Alphonsus*, Act iii, sc. 1. (1634)

So many countreys, so many customes. (Tant de gens tant de guises.)

JOHN RAY, *English Proverbs*, p. 73. (1670) Another form of the French proverb is, "En tant de pays tant de guises." The Spanish form is, "En cada tierra su uso" (In every country its own custom); the German, "So mancher Mensch, so manche Sitte"; the Italian, "Tanti paesi, tante usanze."

DIFFERENT TIMES, DIFFERENT MANNERS, see under MANNERS.

5 A bad custom is like a good cake, better broken than kept.

RANDLE COTGRAVE, *Dictionary: Gasteau*. (1611)  
The proverb which Cotgrave is translating is usually given in French as "Gâteau et mauvaise coutume se doivent rompre" (A cake and a bad custom ought to be broken).

A cask and an ill custom must be broken.

GEORGE HERBERT, *Jacula Prudentum*. No. 28. (1640) "Cask," perhaps a misprint for "cake."

Cut off the leg of an ill custom.

JAMES HOWELL, *Proverbs: Spanish-English*, p. 8. (1659)

Bad customs are better broken than kept up.

THOMAS FULLER, *Gnomologia*. No. 832. (1732)  
The law proverb is, "Malus usus est abolendus."

Break the legs of an evil custom.

H. G. BOHN, *Handbook of Proverbs*, p. 333 (1855) But in Spain they say, "Mudar costumbre a par de muerte" (To change a custom is as bad as death).

6 The favorite phrase of the English law is, "a custom whereof the memory of man runneth not back to the contrary."

R. W. EMERSON, *English Traits*. Ch. 6. (1856)

7 A good custom is surer than law. (τὸ πῶς γὰρ χρηστός ἀσφαλέστερος νόμος.)

EURIPIDES, *Pirithoüs*. Frag. (c. 420 B.C.) There are a number of Latin variants, "Consuetudo est altera lex" (Custom is another law); "Mos regit legem" (Custom rules the law); "Mos pro lege" (Custom in place of law); "Vetustas pro lege semper habetur" (Ancient custom has the force of law); "Consuetudo pro lege servatur" (Custom may serve in place of law); "Consuetudo est optima legum interpretis" (Custom is the best interpreter of law).

Laws are slaves of custom. (Leges mori serviunt.)

PLAUTUS, *Trinummus*, l. 1043. (c. 194 B.C.)

With customs we live well, but laws undo us.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
Custom, that unwritten law.

By which the people keep even kings in awe.

W. DAVENANT, *Circe*. Act ii, sc. 3. (c. 1660)

Custom has the force of law. (Costumbre haze ley.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 236. (1814)  
A Spanish proverb.

Society has only one law, and that is custom.

P. G. HAMERTON, *The Intellectual Life*. Pt. vi, let. 1. (1873)

8 Custom in the end becomes men's nature. (ταῦτην ἀνθρώποισι τελευτᾶσαν φύσιν εἶναι.)

EVENUS, *Epigram*. (c. 540 B.C.) Quoted by ARISTOTLE, *Nicomachean Ethics*, vii, 10, 4

An ancient custom obtains the force of nature (Vetus consuetudo naturae vim obtinet.)

CICERO, *De Inventione*. (c. 80 B.C.)

Custom produces a kind of second nature. (Consuetudine quasi alteram quandam naturam efficit.)

CICERO, *De Finibus*. Bk. v, ch. 25. (c. 45 B.C.)

Custom is stronger than nature. (Consuetudo natura potentior est.)

QUINTUS CURTIUS RUFUS, *De Rebus Alexandri Magni*. Bk. v, sec. 5, l. 21. (c. A. D. 50)

Custom is another nature. (Consuetudo est altera natura.)

GALEN, *De Tuenda Valetudine*. Ch. 1. (c. A. D. 180)

PLUTARCH, in his essay *On Keeping Well*, 123C, emphasizes the importance of custom, or fixed habits, to the preservation of health and it was from this source perhaps that Galen derived his epigram, which was afterwards quoted by St. Augustine.

For as Ypcras sayth, "costome is the seconde nature or kynde."

JAMES YONGE, tr., *The Gouvernauce of Prynces*, p. 238. (1422)

Custom is like unto another nature.

WILLIAM BULLKIN, *The Government of Health*, fo. 98. (1558)

Custom is a second nature, and no less powerful. (L'accoutumance est une seconde nature, et non moins puissante.)

MONTAIGNE, *Essays*. Bk. iii, ch. 10. (1595)

Custom is a second nature.

JOHN RAY, *English Proverbs*, p. 84. (1670)

ADDISON, *The Spectator*. No. 447. (1712) etc.

Custom is a fifth nature.

BURCKHARDT, *Arabic Proverbs*. No. 133. (1817)

Habit has become a second nature.

WALTER SCOTT, *Rob Roy*. Ch. 10. (1817)

Custom in infancy becomes nature in old age.

H.G. BOHN, *Handbook of Proverbs*, p. 341. (1855)

Habit and use, as we read, are second nature.

Mrs. HENRY WOOD, *Trevlyn Hold*. Ch. 24. (1864): "Habit is ten times nature" is attributed to the Duke of Wellington.

1 Ill Customs and bad Advice are seldom forgotten.

FRANKLIN, *Poor Richard's Almanack*, 1742

2 Custom is generally too hard for Conscience. Custom is the Guide of the Ignorant.

Custom without Reason, is but an ancient Error.

FULLER, *Gnomologia*. Nos. 1222-26. (1732)

Old Custom, without Truth, is but an old Error.

THOMAS FULLER, *Gnomologia*. No. 3710.

Once in Use, and ever after a Custom.

THOMAS FULLER, *Gnomologia*. No. 3733.

3 This your rule is rather prayesd than practised.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 24. (1574) Pettie, tr.

It is a custom

More honour'd in the breach than the observance.

SHAKESPEARE, *Hamlet*, i, 4, 15. (1601)

4 As the custom is. (Ut mos est.)

JUVENAL, *Satires*. Sat. vi, l. 392. (c. A. D. 120)

SHAKESPEARE, *Romeo and Juliet*, iv, 5, 80.

5 Nature runs back to its customs. (Ad mores natura recurrit.)

JUVENAL, *Satires*. Sat. xiii, l. 239. (c. A. D. 120)

6 Last night I thought over a thousand plans, but in the morning I went my old way.

ARTHUR E. MOULE, *Proverbs from Ningpo*. (DOOLITTLE, *Chinese Vocabulary*, ii, 330.)

7 Custom, lord of all mortals and immortals. (νόμος ὁ πάντων βασιλεὺς θνητῶν τε καὶ ἀθανάτων.)

PINDAR, *Fragments*. Frag. 169, Bergk. (c. 475 B. C.) A fragment from an unknown poem, quoted by PLATO, *Gorgias*, 484B, and by HERODOTUS, iii, 38.

Great is the force of custom. (Consuetudinis magna vis est.)

CICERO, *Tusculanarum Disputationum*. Bk. ii, sec. 17. (45 B. C.) Quoted by MONTAIGNE, i, 22. (1580) PLINY THE YOUNGER, *Letters*, i, 20, has "Usus magister egregius," which may be rendered "Custom, superlative master," but *usus* is usually translated "experience," and these quotations will be found under that head.

There is nothing greater than custom. (Nil ad-suetudine maius.)

OVID, *Artis Amatoriae*. Bk. ii, l. 345. (c. 1 B. C.)

Custom is stronger than all things and master of everything else. (πάντων επικρατεὶ καὶ λαχυνότερόν ἐστιν.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 515A. (c. A. D. 95)

Custom governs all things.

SALOMON IBN GABRIOL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 480. (c. 1050)

Custom is a strong thing. (Fort chose est d'accoutumance.)

MONTAIGLON, *Recueil des Fabliaux: De L'Aveine pour Morel*, l. 217. (c. 1250)

Pindar, as I have heard say, called custom the Queen and Empress of the world. (Pindarus, à ce qu'on m'a dict, l'appelle "la royne et emperiere du monde.")

MONTAIGNE, *Essays*. Bk. i, ch. 22. (1580)

The command of custom is great.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

8 The customs of today are different. (Alii nunc sunt mores.)

PLAUTUS, *Bacchides*, l. 437. (c. 190 B. C.)

9 We are more sensible of what is done against custom than against Nature.

PLUTARCH, *Of Eating of Flesh*. Ch. 1. (c. A. D. 60)

Custom is harder to breke than nature.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 111. (1477) Quoting Pythagoras.

10 Custom, the world's great idol.

JOHN POMFRET, *Reason*, l. 99. (c. 1700)

Custom is the Plague of wise Men, and the Idol of Fools.

THOMAS FULLER, *Gnomologia*. No. 1224. (1732)

11 Most tyrannous is the authority of custom. (Gravissimum est imperium consuetudinis.)

PUBLILIUS SYRUS, *Sententiae*. No. 236. (c. 43 B. C.) More briefly, "Usus est tyrannus" (Custom is a tyrant).

Custom is a great Tyrant.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 62. (1574) Pettie, tr.

Conform to tyrant custom.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Week ii, day 3. (1591)

The tyrant custom.

SHAKESPEARE, *Othello*, i, 3, 230. (1605)

When tyrant Custom had not shackled man.

JAMES THOMSON, *The Seasons: Autumn*, l. 222. (1730)

1 Choose what is best; custom will make it agreeable and easy. (Optimum elige; suave et facile illud faciet consuetudo.)

PYTHAGORAS. (c. 525 B.C.) STOBAEUS, *Ethical Sentences*. Latinized by Bacon.

That monster, custom, who all sense doth eat,  
Of habits devil, is angel yet in this,  
That to the use of actions fair and good  
He likewise gives a frock or livery  
That aptly is put on.

SHAKESPEARE, *Hamlet*, iii, 4, 161. (1600)

*Hamlet*: Has this fellow no feeling of his business, that he sings at grave-making?

*Horatio*: Custom hath made it in him a property of easiness.

SHAKESPEARE, *Hamlet*, v, 1, 75. (1600)

There is nothing so hard, but custom makes it ease.

SIR ROGER L'ESTRANGE, tr., *Seneca's Epistles*, 10. (c. 1680)

Custom . . . makes every thing familiar.

THOMAS BAKER, *Tunbridge Walks*, ii. (1703)

Custom makes all Things easy.

THOMAS FULLER, *Gnomologia*. No. 1225. (1732)

JEAN INGELOW, *Dreams that Came True*. Ch. 7. (1867)

2 'Twas then the custom of the country.  
(Comme lors estoit la coustume du pays.)

RAHELAI, *Pantagruel*. Bk. iv, ch. 52. (1548)

The custom of the country. (L'vsage du pays.)

RAHELAI, *Pantagruel*. Bk. v, ch. 16. (1552)

Wee must have regarde for the Custome of the Countrie.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 190. (1574) Pettie, tr.

The Custom of the Country.

BEAUMONT AND FLETCHER. Title of play. (c. 1613)

3 A deep meaning often lies in old customs.  
(Ein tiefer Sinn wohnt in den alten Bräuchen.)

SCHILLER, *Marie Stuart*. Act i, sc. 7. l. 131. (1800)

The French say, "Les vieilles coutumes sont les bonnes coutumes" (The old customs are good customs), and "Une fois n'est pas coutume" (Once does not make a custom). The Germans say, "Einmal ist keinmal" (One time is no time).

4 Nice customs curtesy to great kings.

SHAKESPEARE, *Henry V*, v, 2, 293. (1599)

5 Custom kills with feeble dint,  
More by use than strength prevailing.

ROBERT SOUTHWELL, *Loss in Delay*. (c. 1595)

6 All men are partially buried in the grave of custom, and of some we see only the crown of the head above ground.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

## CUSTOMER

7 Queer customers, these monks.

DICKENS, *Pickwick Papers*. Ch. 2. (1837)

Rather a tough customer.

DICKENS, *Barnaby Rudge*. Ch. 1. (1841)

John was a pretty hard customer.

P. T. BARNUM, *Life*, p. 14. (1855)

A bull elk is an awkward customer.

H. W. WHEELWRIGHT, *Spring and Summer in Lapland*, p. 185. (1863)

You are a funny customer.

CARL SANDBURG, *Cornhuskers*, p. 89. (1918)

8 As thou meetest with ugly customers o' the road.

SCOTT, *Heart of Midlothian*. Ch. 28. (1818)

You will find him, my young sir, an Ugly Customer.

DICKENS, *Martin Chuzzlewit*. Ch. 43. (1844)

It was evident that he was a very ugly customer.

EDMUND YATES, *Recollections*, ii, 207. (1884)

9 In all minor discussions between Statler employes and Statler guests, the employé is dead wrong.

E. M. STATLER, *Statler Hotel Service Code*. (1921)

The customer is always right.

DAVID DODGE, *Death and Taxes*, p. 17. (1941)

The customer's always right if he pays for it.

STEPHEN ACRE, *The Yellow Overcoat*, p. 56. (1942)

The customer is always right in these resort towns.

CHRISTOPHER HALE, *Murder in Tow*, p. 22. (1943)

## CUT

10 Cut, or give me the Bill.

THOMAS FULLER, *Gnomologia*. No. 1228. (1732)

Cutting out well, is better than sewing up well.

THOMAS FULLER. *Gnomologia*. No. 1230.

11 It'll all be cut and dried.

C. W. GRAFTON, *The Rat Began to Gnaw the Rope*, p. 147. (1943)

12 Hauing the winde fauourable, [he] made a short cut.

ROBERT GREENE, *Menaphon*, p. 70. (1589)

He . . . leades them the nearest cut to Jericho.

BISHOP JOSEPH HALL, *Recollection of Treatises*, 1115. (1614)

The way is not always by the shortest cut.

WILLIAM BURTON, *A Commentary on Antoninus His Itinerary*, p. 114. (1658)

The Latin proverb is, "Compendia dispendia" (A short cut is a loss of time). See also under SHORT.

There is a near cut to heaven from every place.

AINSWORTH, *Latin Dictionary: Anaxagoras*. (1783)

There are no short cuts in Nature.

G.D.CAMPBELL, *The Reign of Law*. Ch.7. (1866)

1 Here is a boy that loves to . . . "cut behind" anything on runners.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 8. (1860) To hang on behind.

2 Now cut out this nonsense.

ROBERT A. WASON, *Happy Hawkins*, p. 198. (1909)

You've got to cut 'em out.

O. HENRY, *Rolling Stones*, p. 193. (1911)

"Oh, cut it out!" cried Edward.

UPTON SINCLAIR, *King Coal*, p. 320. (1917)

You better cut it out.

SINCLAIR LEWIS, *Main Street*, p. 395. (1920)

3 You cut such high shines, that I thought I'd like to back you out.

A. B. LONGSTREET, *Georgia Scenes*, p. 27. (1835)

He vas cutting up all kinds of extra shines.

D. CORCORAN, *Pickings*, p. 28. (1846)

[They] let their members cut up all sorts.

MARY J. HOLMES, *Meadow-Brook*. Ch.5. (1857)

I believe I never did cut up so bad any one week as I did that week.

BEECHER, *Notes from Plymouth Pulpit*. (1859)

She had been cutting up one of the greatest pranks you ever heard of.

P. T. BARNUM, *Struggles and Triumphs*, p. 598. (1869)

No business to have married her to her great-grandfather if they didn't want her to cut up.

PHILANDER DEMING, *Adirondack Stories*, p. 44. (1880)

4 Why shud a Souldier . . . Be cut thus by a Courtier?

SAMUEL ROWLEY, *The Noble Souldier*. Act ii, sc. 1. (1634)

He had cut me ever since my marriage.

JANE AUSTEN, *Sense and Sensibility*. Ch. 44. (1796)

That look which London calls a cut,  
Our Traveller on his cousin put.

ALLAN CUNNINGHAM, ed., *Anniversary: The Travelled Monkey*. (1829)

We met and gave each other the cut direct.

THACKERAY, *Book of Snobs*. Ch. 2. (1848)

The Cut, the last resource of sullenness and shyness, is, I believe, a strictly English institution.

CHARLES MERIVALE, *The Conversion of the Roman Empire*. Vol. v, ch. 44, p. 268. (1862)

5 Robertson is rather a cut abune me.

SCOTT, *The Heart of Midlothian*. Ch. 16. (1818)

She was . . . a cut above the housekeeper.

MARRYAT, *Percival Keene*. Ch. 1. (1842)

6 Those Book-Sellers Apprentices . . . which are to be cut of the simples.

SIMPSON, ed., *Documents of St. Paul's*, p. 148. (1650) A play upon words, "simples" being medicinal herbs.

He must be cut of the simples. Care must be taken to cure him of his folly.

B.E., *A New Dictionary of the Canting Crew*, sig. L2. (1690)

You should be cut for the simples.

SWIFT, *Polite Conversation*. Dial. i. (1738)

"Wants cutting for the simples," . . . applied to one who has been guilty of some foolish act.

WILLIAM CARR, *The Dialect of Craven*. (1828)

7 Their likeability . . . depends something upon the cut of their jib.

SOUTHEY, *Life and Correspondence*, v, 144. (1823)

I see you're a sailor by the cut of your jib.

MARRYAT, *Peter Simple*. Ch. 2. (1833)

I like the cut of your jib less than ever.

ROBERT BUCHANAN, *God and Man*, ii, 3. (1881)

8 How he was a strutting up the side-walk—didn't he cut a swath!

ANN S. STEPHENS, *High Life in New York*, i, 136. (1843)

The old chap that has been cutting such a swarth.

SOL. SMITH, *Theatre Apprenticeship*, p. 176. (1845)

The Miss A—s cut a tall swathe. . . . Their relations in England are some punks too.

T. C. HALIBURTON (SAM SLICK), *Nature and Human Nature*. (1855)

You folks been cuttin' a pretty wide swath here in New York.

H. L. WILSON, *The Spenders*, p. 348. (1902)

9 I vow, 'tis a noble sirloin.—Ay; here's cut and come again.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Give me a slice of good English sirloin; cut and come again.

GARRICK, *The Irish Widow*. Act i, sc. 1. (1772)

A ham . . . is a cut-and-come-again dish, ready at hand.

WILLIAM HONE, *Every-day Book*, ii, 54. (1827)

Always happy to see a friend in our plain way—pale sherry, old port, and cut and come again.

THACKERAY, *The Great Hoggarty Diamond*. Ch. 4.

[His money] being all in the funds . . . enables him to "cut and come again."

R. S. SURTEES, *Mr. Sponge's Sporting Tour*. Ch. 5. (1853)

TAG, RAG, CUT AND LONG TAIL, *see* TAG.

## CYNIC

10 The royal cynic. (βασιλικὸν κύνα.)

DIOGENES, of Aristippus (c. 350 B.C.), because of his attendance upon Dionysius, a sneering phrase which Rogers (Loeb) translates, "The king's poodle," since κύων means dog as well as cynic, and indicates how the Cynics delighted in snarling and biting. *See* DIOGENES LAERTIUS, *Aristippus*. Bk. ii, sec. 66.

11 Cynics are only happy in making the world as barren to others as they have made it for themselves.

GEORGE MEREDITH, *The Egoist*. Ch. 7. (1879)



Cynicism is intellectual dandyism without the coxcomb's feathers.

GEORGE MEREDITH, *The Egoist*. Ch. 7.

<sup>1</sup> I hate cynicism a great deal worse than I do the devil; unless, perhaps, the two were the same thing?

ROBERT LOUIS STEVENSON, *An Inland Voyage*.

Ch. 5. (1878)

<sup>2</sup> What is a cynic?—A person who knows the

price of everything and the value of nothing.

OSCAR WILDE, *Lady Windermere's Fan*. Act iii.

(1892) In *The Picture of Dorian Gray*, ch.

4. (1891), Wilde had written, "Nowadays people know the price of everything and the value of nothing."

Cynic. A blackguard whose faulty vision sees things as they are, not as they ought to be.

AMBROSE BIERCE, *The Devil's Dictionary*.

(1906) Another definition is, "A cynic is one who is married to his first love."

## D

## DAGGER

<sup>3</sup> Looking daggers. (πυρρίχην βλέπων.)

ARISTOPHANES, *The Birds*, l. 1169. (414 B.C.)

Literally a "war-dance look" or "the look of a dancer of the sword dance."

I will speak daggers to her, but use none.

SHAKESPEARE, *Hamlet*, iii, 2, 414. (1600)

There's daggers in men's smiles.

SHAKESPEARE, *Macbeth*, ii, 3, 146 (1605)

Thine eyes shoot daggers at that man.

MASSINGER AND DEKKER, *The Virgin Martir*.

Act iv, sc. 1. (1622)

This was to me daggers.

STEELE, *The Lying Lover*. Act ii. (1704)

Every word she spoke was a dagger in her heart.

MRS. HARVEY, *The Mourtray Family*, iii, 240. (1800)

Nor shall it be your excuse, that, murderer as you are, you have spoken daggers, but used none.

SHELLEY, *Adonais: Preface*. (1821)

[He] looked daggers at me.

MARRYAT, *Peter Simple*. Ch. 52. (1833)

A glance . . . which was meant to speak daggers.

W. H. AINSWORTH, *Jack Sheppard*. Ch. 4. (1839)

It is a very true and expressive phrase, "He looked daggers at me," for the first pattern and prototype of all daggers must have been a glance of the eye.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

<sup>4</sup> What a dagger of lead! (O plumbeum pugnionem!)

CICERO, *De Finibus*. Bk. iv, ch. xviii, sec. 48. (c. 45 B.C.)

A wooden dagger in a painted sheath.

JOHN CLARKE, *Paroemiologia*, p. 6. (1639)

I'll not wear the wooden dagger.

JOHN RAY, *English Proverbs*, p. 198. (1679)

<sup>5</sup> He beareth a dagger in his sleue, trust mee, To kyll all that he meeteth prouder than hee.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

It be ill playyng with short daggers.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12

<sup>6</sup> We neuer mete togyther, but we be at daggers drawynge.

JEHAN PALSGRAVE, *Acolastus*, sig. F1. (1540)

Among themselves [they] are wont to bee at daggers drawing.

NICHOLAS GRIMALDE, tr., *Cicero's Offices*, fo. 12a. (1553)

From spitefull words they fell to daggers drawing.

SIR JOHN HARRINGTON, *Epigrams*. Bk. i, epig. 91. (1618)

Upon this point they were at Daggers-drawn

SIR ROGER L'ESTRANGE, tr., *The Visions of Quevedo Villegas*, p. 214. (1668)

Have always been at daggers-drawing.

And one another clapper-clawing.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto ii. l. 79. (1678)

A quarrel in a tavern, where all were at daggers-drawing.

SWIFT, *Drapier's Letters*. No. 7. (c. 1730)

Lady Delacour and she are at daggers-drawing.

MARIA EDGEWORTH, *Belinda*. Ch. 16. (1801)

The old man and I will remain at daggers-drawn to the end of our lives.

DICKENS, *Old Curiosity Shop*. Ch. 7. (1840)

We should be at daggers drawn.

MRS. HENRY WOOD, *Life's Secret*. Pt. i, ch. 2. (1867)

<sup>7</sup> To take a dagger and drown one's self.

JOHN RAY, *English Proverbs*, p. 238. (1678)

## DAINTY

<sup>8</sup> Too much plenty makes mouth dainty.

FRANKLIN, *Poor Richard's Almanack*, 1749.

<sup>9</sup> Dainty, they say, maketh derth.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto ii, l. 248. (1590)

<sup>10</sup> Who dainties loue, a begger shall proue.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie* (1878), p. 72. (1573)

Who dainties love shall beggars prove.

FRANKLIN, *Poor Richard's Almanack*, 1749.

## DAN TO BEERSHEBA

<sup>11</sup> The congregation was gathered together as one man, from Dan even to Beer-sheba. (De Dan, usque Bersabee.)

*Old Testament: Judges*, xx, 1. (c. 700 B.C.)

From north to south. Dan was the most northerly, Beersheba the most southerly city of the Holy Land. The phrase is repeated in *I Samuel*, iii, 20, and in *II Samuel*, iii, 10. The English equivalent is "From John o' Groat's to Land's End"; the American, "From Maine to California."

You had been with her from Dan to Beersheba.

SWIFT, *Polite Conversation*. Dial. i. (1738)

I pity the man who can travel from Dan to Beersheba, and cry, "Tis all barren!"

STERNE, *A Sentimental Journey: Calais*. (1768)

I had been travelling from Dan to Beersheba.

ROBERT SOUTHEY, *Letter*, 8 Sept., 1811.

We have a journey to perform from Dan to Beersheba.

SOUTHEY, *The Doctor*. Interch. 1. (1812)

### DANCING

<sup>1</sup> With gentle tread, trip ye light steps. (Modico gradu, iacite nisus levis.)

ACCUS, *Bacchae*. Frag. 209, Loeb. (c. 140 B. C.)

Come, and trip it as ye go,

On the light fantastick toe.

MILTON, *L'Allegro*, l. 33. (1632)

Tripping the light fantastic

On the sidewalks of New York.

JAMES W. BLAKE, *The Sidewalks of New York*. (1894)

<sup>2</sup> He dances like an angel.

JOSEPH ADDISON, *The Spectator*. No. 475. (1712)

<sup>3</sup> Since you piped during the summer, now dance during the winter. (ἀλλ', εἰ θέρουσ' ὤραις ἤϋλει, χειμῶνος ὄρχου.)

AESOP, *Fables: The Cicala and the Ants*. (c. 570 B. C.) In the winter the ants had an abundance of food which they had stored up during the summer, but the cicala, or tree-cricket (usually translated into English as "grasshopper"), had none, and was forced to beg of the ants. "But why didn't you store up food during the summer?" they asked. "I was too busy," answered the cricket; "I was piping musically all day long." "Well," retorted the ants, "if you piped during the summer, now dance during the winter." A derivative is "They who dance must pay the piper." The Greek proverb is, "The cicala's way" (τέτιγος τρόπος), a synonym for improvidence.

You sang! ah, well! now you can dance. (Vous chantiez! . . . Eh bien! dansez maintenant.)

LA FONTAINE, *Fables: La Cigale et la Fourmi*. Bk. i, fab. 1. (1668) La Fontaine's rendering of Aesop's fable, which was used also by Phaedrus and the story-tellers of the Middle Ages. Its morality has often been criticized, but, as one of La Fontaine's editors, M. Molland, points out, the ant is not presented as a model to be followed in every way. She is industrious and economical, but she is not charitable. La Noble, to explain the hard-heartedness of the ant, relates how the grasshopper, during the summer, mocked her for working so hard; Sadi, in his fable

of *The Nightingale and Ant*, has the ant, instead of refusing help, say only, "You should have reflected, young idiot, that summer is followed by autumn." But La Fontaine's ant, with its thin lips and hard features, cares nothing for another's suffering, and answers the plea of the starving grasshopper with a bitter pleasantry. As M. Molland remarks, the other fabulists are more humane, but La Fontaine is undoubtedly the truer artist. Admirers of Walt Disney will remember that in his rendering of the fable, he has the ants finally take the grasshopper in and put his feet in a mustard bath—the traditional movie happy ending.

They must hunger in frost that will not work in heat.

WILLIAM CAMDEN, *Remains* (1870), p. 333. (1605)

Do not sing and dance away either the Spring, or the Summer of your Lives, like the lazy Grasshopper.

OSWALD DYKES, *English Proverbs*, p. 190. (1709) He who crosses his arms in summer will clack his teeth in winter. (Qui se croise les bras un été, claquera des dents en hiver.)

CAHIER, *Six Mille Proverbs*, p. 405. (1856)

<sup>4</sup> The better dancer the worse man.

BACON, *Apothegms*. No. 266. (1625) "Diogenes said of a young man that danced daintily, and was much commended, 'The better the worse.'"

She could dance more skillfully than an honest woman need. (Saltare elegantius, quam necesse est probae.)

SALLUST, *Bellum Catilinae*. Ch. 25, sec. 2. (c. 41 B. C.) Of Sempronius, one of Catiline's supporters.

I think of lovers as Diogenes did of dancers, who, being asked how he liked them, answered, The better the worse.

ROBERT GREENE, *Mirror of Modestie*. (1584) Good Dancers have mostly better Heels than Heads.

THOMAS FULLER, *Gnomologia*. No. 1709. (1732)

The greater the fool, the better the dancer.

THEODORE EDWARD HOOK, *Epigram*. (c. 1835)

See BARHAM, *Life and Reminiscences*, p. 91.

<sup>5</sup> On with the dance! let joy be unconfin'd; No sleep till morn, when Youth and Pleasure meet.

BYRON, *Childe Harold*. Canto. iii, st. 22. (1812)

<sup>6</sup> Daunceth he mury that is mirtheles?

CHAUCER (?), *The Parlement of Foules*, l. 592. (c. 1382)

All bee not mery that men see daunce.

LYDGATE, *Daunce of Mochabree*, l. 392. (c. 1425)

Every one is not merry that dances. (Chacun n'est pas aise que danse.)

RANDLE COTORAVE, *Dictionary: Aise*. (1611)

All are not merry that dance lightly.

HERBERT, *Jacula Prudentum*. No. 809. (1640)

I never saw such sad faces or such gay behinds.

MARSHAL FOCH, after his first visit to the

Follies. (1919) See EASTMAN, *Enjoyment of Laughter*.

Did you ever hear of the old Frenchman who gave modern dancing the once-over and said he'd never seen such sad faces and such gay behinds?

H.C. BAILEY, *Nobody's Vineyard*, p. 34. (1942)

1 When you goe to dance, take heed whom you take by the hand.

JOHN CLARKE, *Paroemiologia*, p. 24. (1639)

The next time you dance, know whom you take by the hand.

JAMES KELLY, *Scottish Proverbs*, p. 320. (1721)

When thou dancest, take heed, whom thou takest by the Hand.

THOMAS FULLER, *Gnomologia*. No. 5614. (1732)

2 Bounce cries the Port-hole, out they fly  
And make the world dance Barnaby.

CHARLES COTTON, *Scarronides*. Bk. I, l. 189.

(1664) "To dance Barnaby" is to dance to a quick movement, to move quickly.

Widow, here is music; send for a parson, and we will dance Barnaby.

SIR GEORGE ETHEREDGE, *The Comical Revenge*.

Act v, sc. 2. (1664)

Speak, and we'll let your thunder fly,  
And make the world dance Barnaby.

*The Roxburghe Ballads*, viii, 270. (1727)

3 To dance out of time. (Extra chorum saltare.)

ERASMUS, *Adagia*, ii, vi, 67. (1523) A thing out of place, or out of turn.

4 'Twas surely the Devil, that taught Women to dance, and Asses to bray.

THOMAS FULLER, *Gnomologia*. No. 5319. (1732)

5 If he can wel foote and daunce,  
It may him greetly do avaunce.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?), tr., l. 2323. (c. 1365)

To sing well and dance well are accomplishments which advance one very little in the world. (Qui bien chante et bien danse, fait un métier qui peu avance.)

J.-J. ROUSSEAU, *Confessions*. Bk. v, par. 20.

(a. 1778) Quoted as a "proverbe de province."

6 She knew al the olde daunce.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 4300. (c. 1365)

She coude of that art the olde daunce.

CHAUCER, *Canterbury Tales: Prologue*, l. 478. (c. 1386)

And knowen wel y-nough the olde daunce.

CHAUCER, *The Phisiciens Tale*, l. 79.

7 Nimble of foot, peerless at beating the floor in the dance. (ἀρχηστὰς τε, χοροεικτικῶν ἀριστοί.)

HOMER, *Iliad*. Bk. xxiv, l. 261. (c. 850 B.C.)

A resounding thud of feet rose up. (νοῦθος δὲ ποδῶν ὑπὸ δόδιππος ὄρουει.)

HERODIAN, *Third Catalogue of Women*. No. 35. (c. 750 B.C.) HERODIAN, *On Peculiar Diction*, p. 42.

Let wantons, light of heart,  
Tickle the senseless rushes with their heels.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 35. (1595)

8 They smote the dancing floor with their feet.  
And Odysseus gazed at the twinklings of their feet and marvelled in spirit. (μαρμαρυγὰς ποδῶν.)

HOMER, *Odyssey*. Bk. viii, l. 265. (c. 850 B.C.)

To brisk notes in cadence beating,  
Glance their many-twinkling feet.

THOMAS GRAY, *Progress of Poesy*. l. 34. (1754)

Muse of the many-twinkling feet.

LORD BYRON, *Waltz*, l. 1. (1813)

9 Our dancers ennobled what is coarse, but they degrade what is heroic. (Nos danseurs ennoblissent ce qui est grossier; mais ils dégradent ce qui est héroïque.)

JOSEPH JOUBERT, *Pensées*. No. 283. (1810)

10 You will neither dance, nor hold the candle.

JAMES KELLY, *Scottish Proverbs*, p. 367. (1721)

FULLER, *Gnomologia*. No. 6013. (1732)

11 The Congress does not march, but it dances. (Le Congrès ne marche pas, mais il danse.)

PRINCE DE LIGNE, referring to the Congress of Vienna, assembled in 1814, after Napoleon's exile to Elba. There is an untranslatable pun, for *marcher* means not only to walk or march, but to progress, and its sting lay in its truth. The *Edinburgh Review*, July, 1890, p. 244, commented, "One of the Prince de Ligne's epigrams that will live forever."

12 I go so bare dawnsyng naked in a net.

SIR THOMAS MORE, *The Confutacyon of Tyndale*. Sec. 127. (1532)

Now you have gotten a fine net to dance naked in, that no ignorant blind buzzard can see you.

WILLIAM FULKE, *A Defense of the True Translations of the Scriptures*. Ch. 6. (1583)

At last being Venus scholar, and therefore darning with hir to dance in a net.

ROBERT GREENE, *Works* (Grosart), vi, 181.

(1587) The reference is, of course, to the net which Vulcan cast over Venus and Mars when he caught them in bed together.

Think not you dance in nets.

GEORGE CHAPMAN, *All Fools*. Act ii. (1605)

Think not you are undetected.

You dance in a nett, and you think no body sees you.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

RAY, *English Proverbs*, p. 6. (1670)

Thou canst not dance in a net, and they not see thee.

WALTER SCOTT, *Kenilworth*. Ch. 4. (1821)

13 Through dancing many maidens have been unmaidened, whereby I may say it is the storehouse and nursery of bastardy.

JOHN NORTHBROOKE, *Against Dicing*. (1577)

Refraine from dauncing which was the meanes that lost John Baptists heade.

JOHN LYL, *Euphues* (Arber), p. 152. (1579)

<sup>1</sup> To dance in the dark. (*ἐν τῷ σκότῳ ὀρχεῖσθαι*.)  
 PLATO, *The Republic*. Bk. viii. (c. 375 B.C.)  
 Cited by ERASMUS, *Adagia*, i, ix, 40, with the Latin, "In tenebris saltare." An old proverb, also quoted by Lucian, "Let us dance, as they say, in the dark."

<sup>2</sup> Those move easiest who have learn'd to dance.  
 POPE, *Essay on Criticism*. Pt. ii, l. 163. (1709)  
 Also *Imitations of Horace: Epistles*, ii, 2, 178.

<sup>3</sup> They love dancing well, that dance among thorns.

JOHN RAY, *English Proverbs*, p. 77. (1670)  
 They love dancing well, that dance barefoot upon Thorns.

THOMAS FULLER, *Gnomologia*. No. 4966. (1732)  
<sup>4</sup> He's able to lead her a coranto.

SHAKESPEARE, *All's Well that Ends Well*, ii, 3, 49. (1602)

That's the dance her husband means to lead her.  
 THOMAS HEYWOOD, *A Woman Killed with Kindness*, sig. A3. (1607)

You know . . . what a dance she has led me.  
 ADDISON, *The Spectator*. No. 89. (1711)

<sup>5</sup> You and I are past our dancing days.  
 SHAKESPEARE, *Romeo and Juliet*, i, 5, 33. (1592)

My dancing days are done.  
 BEAUMONT AND FLETCHER, *The Scornful Lady*. Act v, sc. 3. (1610)

My dancing days are past.  
 MASSINGER, *The Picture*. Act ii, sc. 2. (1629)  
 His dancing dayes are never done.

RICHARD FLECKNOE, *Enigmatical Characters*, p. 60. (1658)

Your dancing and your vaulting days are done.  
 SIR SAMUEL Tuke, tr., *The Adventures of Five Hours*. Act v, sc. 3. (1663)

When a beauteous Nymph decays  
 We say, she's past her Dancing Days.

SWIFT, *Stella's Birthday*, l. 1. (1724)  
 I doubt her dancing days are over.

SWIFT, *Polite Conversation*. Dial. i. (1728)  
 My dancing days are over.  
 JANE AUSTEN, *Emma*. Ch. 38. (1816) BOWERS, *Fear and Miss Betony*, p. 246. (1942)

<sup>6</sup> You are walking upon the slippery verge.  
 (*ἐπειπερ ἐν ἑσχατά βαλεις*.)  
 SOPHOCLES, *Oedipus at Colonus*, l. 217. (c. 408 B.C.)

You are tripping along over fires hidden beneath treacherous ashes. (Tractas et incendis per ignes | suppositos cineri doloso.)

HORACE, *Odes*, Bk. ii, ode 1, l. 7. (23 B.C.)  
 ERASMUS, *Adagia*, iii, x, 94, cites the proverb, "Per ignem incendis" (You are treading on hot ashes), meaning "You are engaged in a dangerous business, so take care you do not burn yourself." Dr. Johnson uses the phrase at the beginning of his *Lives of the Poets*, who were his contemporaries, or nearly so. Conversely there is a proverb, "Non incendis per ignem" (You

are not walking over hot ashes), used to persons walking with unnecessary haste.

Dancing on the edge of the pit. (*τὴν περὶ τὸ φρέαρ ὀρχήσθαι ἀνεχρῶς ὀρχούμενοι*.)

PLUTARCH, *Moralia: How to Tell a Flatterer*, 68B. (c. A.D. 95) Quoted as a proverb.

We are dancing on a volcano. (Nous dansons sur un volcan.)

M. LE COMTE DE SALVANDY, at a fête given to the King of Naples just before the revolution of 1830, with a side glance at Vesuvius, which was also active.

Young man, you are standing on the brink of an abscess.

ANDREW FREEDMAN, owner of the New York baseball team, the "Giants," in 1898, to Charles Dryden, a sports writer who had criticized his management of the team. See STANLEY WALKER, *City Editor*, p. 118.

<sup>7</sup> I must dance barefoot on her wedding day.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 33. (1594) Said of an elder sister when a younger one was married before her. See also under APE: LEAD APES IN HELL.

The eldest daughter was much disappointed that she dance barefoot, and desired her father to find out a match for her.

MRS. MARY DELANEY, *Life and Correspondence*, ii, 188. (1742)

<sup>8</sup> And syr ye must daunce attendance,  
 . . . for my Lords Grace  
 Hath now no time nor space,  
 To speke with you as yet.

JOHN SKELTON, *Why Come Ye Not to Court?* l. 626. (1522)

Last time I danc'd attendance on his will  
 Till Paris was besieg'd, famish'd, and lost.

SHAKESPEARE, *II Henry VI*, i, 3, 174. (1590)  
 Welcome, my lord, I dance attendance here.

SHAKESPEARE, *Richard III*, iii, 7, 56. (1592)  
 Going one morning to speak with the Duke, and having danc'd attendance a long time.

JAMES HOWELL, *Letters*. Bk. i, sec. 3. No. 13. (1622)

The man hath danced attendance for about a month.

FIELDING, *Joseph Andrews*. Bk. ii, ch. 16. (1742)  
 The young men . . . were dancing attendance upon creatures more capricious.

E. V. LUCAS, *Advisory Ben*. Sec. 6, p. 24. (1923)

<sup>9</sup> Did ever one yet dance the Tyburn Jigg  
 With a free Air, or a well-pawder'd Wigg?

SIR JOHN VANBRUGH, *The Relapse: Epilogue*. (1697)

It is sweet to dance to violins  
 When Love and Life are fair:

To dance to flutes, to dance to lutes  
 Is delicate and rare:

But it is not sweet with nimble feet  
 To dance upon the air!

OSCAR WILDE, *The Ballad of Reading Gaol*. (1898)

TO DANCE UPON NOTHING, see under HANGING.

<sup>1</sup> This dance of death, which sounds so musically,

Was sure intended for the *corpse de ballet*.

UNKNOWN, *On the Danse Macabre of Saint-Saëns*. Quoted by Brander Matthews, *Recreations of an Anthologist*, p. 108, as by "an American rhymester."

## II—Dancing: The Piper

<sup>2</sup> No longer Pipe, no longer Dance. No longer play the Fool, no longer please some People.

OSWALD DYKES, *English Proverbs*, p. 197. (1709) PAY THE PIPER, *see under* PAYMENT.

<sup>3</sup> Here's that will make 'em dance without a fiddle.

JOHN FLETCHER, *The Chances*. Act i, sc. 7. (c. 1620)

I'll make him dance without a pipe.

JOHN RAY, *English Proverbs*, p. 71. (1678)  
FULLER, *Gnomologia*. No. 2639. (1732)

<sup>4</sup> He'll dance to nothing but his own Pipe.

THOMAS FULLER, *Gnomologia*. No. 2423. (1732)

<sup>5</sup> In a Fidler's House, all are Dancers.

THOMAS FULLER, *Gnomologia*. No. 2809. (1732)

So long as you'll crowdy (fiddle) they'll dance.  
A. T. QUILLER-COUCH, *East Cornwall Words*. p. 82. (1880)

<sup>6</sup> At my wil I weend she should haue wrought like wax,

But I fynde . . . she hath found suche knax  
In her bouget, and suche toies in her hed,  
That to daunce after her pipe, I am ny led.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

Ignorant people, which are ready . . . to dance after his pipe.

GEORGE GIFFORD, *A Dialogue Concerning Witches*, p. 65. (1593)

All inferior ones dance after their pipe.

DANIEL ROGERS, *Matrimonial Honour*, p. 357. (1642)

<sup>7</sup> Whan fooles pype, by auctoritee he maie daunce.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

I will not dance to every fool's pipe.

THOMAS FULLER, *Gnomologia*. No. 2644. (1732)

If we dance to every fiddle we shall soon be lame in both legs.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 25. (1880)

<sup>8</sup> We have piped unto you, and ye have not danced. (ἡλλήσαμεν ὑμῖν καὶ οὐκ ὤρχησασθε.)

*New Testament: Matthew*, xi, 17. (c. A. D. 65)

The *Vulgate* is, "Cecinimus vobis, et non saltastis." Repeated in *Luke*, vii, 32.

<sup>9</sup> Hee daunceth well inough, to whom Fortune pipeth.

JAMES SANFORD, tr., *Houres of Recreation*, p. 206. (1572)

He daunseth wel, vnto whom fortune pipeth. (Assai ben balla, á chi fortuna sona.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578) The Germans say, "Wem das Glück pfeifet, der tanzet wohl."

He dances well to whom Fortune pipes.

JOHN RAY, *English Proverbs*, p. 84. (1678)

He dances merrily, whom Fortune pipes to.

THOMAS FULLER, *Gnomologia*. No. 1832. (1732)

He always dances well to whom fortune pipes.

MARIA EDGEWORTH, *The Parent's Assistant*, p. 410. (1796)

<sup>10</sup> Jack shall pipe and Jill shall dance.

GEORGE WITHER, *Poem on Christmas*. (1620)

## DANGER

<sup>11</sup> If the danger seems slight, then truly it is not slight. (Non iam leve est periculum, si leve videatur.)

FRANCIS BACON, *De Augmentis Scientiarum: Principiis Obstaré*. (1605)

<sup>12</sup> He that loveth danger shall perish therein. (Qui amat periculum, in illo peribit.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 26. (c. 190 B. C.)

No one, with safety, can long expose himself to danger. Whom disaster often passes by, she finds at last. (Nemo se tuto diu | periculis offerre tam crebris potest. | quem saepe transit casus, aliquando invenit.)

SENECA, *Hercules Furens*, l. 326. (c. A. D. 60)

Salomon seith: "he that loveth peril shal falle in peril."

CHAUCER, *Tale of Melibeus*. Sec. 53. (c. 1387)

He that loveth peril shall perish in it.

CHRISTOPHER SAINT-GERMAN, *Dialogue Betwyxt Doctoure and Student*. Dial. ii, ch. 53. (1531)

He who seeks danger perishes in it. (Quien busca el peligro perece en él.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

<sup>13</sup> Where there lyeth grete paretles [perils] there lieth grete honour.

BERNERS, *Huon of Burdeux*, p. 56. (c. 1530)

I remembered your old Roman axiom,

The more the danger, still the more the honour.

JOHN FLETCHER, *Rule a Wife and Have a Wife*. Act iv, sc. 1. (1624)

Where the most danger is, there's the most honour.

BEAUMONT AND FLETCHER, *Women Pleas'd*. Act iii, sc. 2. (c. 1624)

The more danger, the more honour.

JOHN RAY, *English Proverbs*, p. 117. (1670)

HOWARD, *Six Days Adventure*. Act. i. (1671)

The post of honour is the post of danger.

HENDERSON, *Scottish Proverbs*, p. 32. (1832)

<sup>14</sup> Danger, the spur of all great minds.

CHAPMAN, *Bussy d'Ambois*. Act v, sc. 1. (1607)

<sup>15</sup> He that fears danger in time seldom feels it.

RANDLE COTGRAVE, *Dictionary: Asseur*. (1611)  
FULLER, *Gnomologia*. No. 1232. (1732)

Dangers foreseen are the sooner prevented.

RICHARD FRANCK, *Northern Memoirs*, p. 95. (1658) A variant is, "A danger foreseen is half avoided."

<sup>1</sup> All is not lost that in some danger is.

RANDLE COTGRAVE, *Dictionary: Perdu*. (1611)

All is not lost that is in danger.

JOHN RAY, *English Proverbs*, p. 117. (1670)

"As for instance, he whose sheep die of the rot, saves the skins and the wool."

All is not lost that is in hazard, as the saying is.

DAVID CRAUFURD, *Courtship à-la-Mode*. Act iv, sc. 2. (1700)

All is not tint [lost] that's in peril. Our affairs may come to a better effect than is now expected.

JAMES KELLY, *Scottish Proverbs*. (1721)

<sup>2</sup> As soon as there is life there is danger.

R. W. EMERSON, *Uncollected Lectures: Public and Private Education*. (1870)

<sup>3</sup> He that bringeth himself into needless dangers, dieth the devil's martyr.

FULLER, *The Holy Warre*. Bk. ii, ch. 29. (1639)

Who perisheth in needless danger is the devil's martyr.

JOHN RAY, *English Proverbs*, p. 15. (1678)

<sup>4</sup> Danger is next Neighbour to Security.

THOMAS FULLER, *Gnomologia*. No. 1233. (1732)

Secure, remember danger.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2043. (1875)

<sup>5</sup> He that is not in the wars, is not out of danger.

HERBERT, *Jacula Prudentum*. No. 997. (1640)

<sup>6</sup> On the razor's edge. (*ἐπὶ ῥυπόῳ εἶναι*.)

HOMER, *Iliad*. Bk. x, l. 173. (c. 850 B.C.) See under RAZOR.

With a halter round his neck. (*ἐν βρόχῳ τὸν τράχηλον ἔχων*.)

DEMOSTHENES, *Against Timocrates*. Sec. 744.7. (c. 340 B.C.)

To be in the trench. (*ἐπὶ σκάμματος εἶναι*.)

POLYBIUS, *History*. Bk. xl, ch. 5, sec. 5. (c. 140 B.C.) The last ditch.

All the affairs of men hang by a slender thread. (Omnia sunt hominum tenui pendencia filo.)

OVID, *Ex Ponto*. Bk. iv, epis. iii, l. 35. (c. A.D.

15) Another Latin proverbial phrase is "Tabula in naufragio" (A plank in shipwreck). Bacon uses it in speaking of "Remnants of history, which are, as was said, *tanquam tabula naufragii*; as it were, a board from a shipwreck."

<sup>7</sup> Sweet is danger. (Dulce periculum est.)

HORACE, *Odes*. Bk. iii, ode 25, l. 18. (23 B.C.)

Sweeter is the fruit won after many perils. (Dulcior est fructus post multa pericula ductus.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 41. (1545)

Danger and delight grow on one stalk.

JOHN LYL, *Euphues* (Arber), p. 226. (1579)

Without danger the game grows cold. (Sine periculo friget lusus.)

GEORGE CHAPMAN, *All Fools*. Act iii. (1608)

Danger is sauce for Prayers.

FRANKLIN, *Poor Richard's Almanack*, 1753.

Everything is sweetened by risk.

ALEXANDER SMITH, *Dreamthorp: On Death and the Fear of Dying*. (1863)

Sure, 'tis danger gives the spice to our pleasures—next to their bein' forbidden.

O. HENRY, *The Door of Unrest*. (1911)

<sup>8</sup> Danger well past remember'd works delight.

HENRY HOWARD, EARL OF SURREY, *Bonum est*

*Mihi Quod Humilliasti Me*. (c. 1540)

So—now, the danger dared at last,

Look back, and smile at perils past!

WALTER SCOTT, *The Bridal of Triermain: Intro*. St. 2. (1813) See REMEMBRANCE.

<sup>9</sup> He who stands still will never meet danger. (Chih tzü pu tai.)

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*).

Sec. 44. (c. 550 B.C.) Old, tr.

A hole in the ice is dangerous only to those who go skating.

REX STOUT, *Too Many Cooks*, p. 200. (1940)

Quoting a Chinese proverb.

<sup>10</sup> The mere apprehension of a coming danger has put many into a situation of the utmost danger. (Multos in summa pericula misit | venturi timor ipse mali.)

LUCAN, *De Bello Civili*. Bk. vii, l. 104. (c. A.D. 60)

For, nece myn, thus wryten clerkes wyse,

That peril is with dreeching [dreading] in y-drawe.

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 852. (c. 1380)

All perils that fall maie, who fearth they fall shall.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

There is nothing which more quickly throws us into dangers than an inconsiderate hunger to avoid them. (Il n'est rien qui nous jecte tant aux dangiers, qu'une faim inconsiderée de nous en mettre hors.)

MONTAIGNE, *Essays*. Bk. iii, ch. 6. (1595)

Dangers bring fears, and fears more dangers bring.

RICHARD BAXTER, *Love Breathing Thanks*. (c. 1660)

Too much attention to danger makes one often fall into it. (Le trop d'attention qu'on a pour le danger | Fait le plus souvent qu'on y tombe.)

LA FONTAINE, *Fables*. Bk. xii, fab. 18. (1694)

He that always fears Danger, always feels it

THOMAS FULLER, *Gnomologia*. No. 2039. (1732)

Everything is dangerous to him that is afraid of it.

BENJ. WHICHCOTE, *Moral Aphorisms*. (1753)

In this world there is always danger for those who are afraid of it.

BERNARD SHAW, *Devil's Disciple*. Act ii. (1897)

<sup>11</sup> Ye see our danger on the utmost edge Of hazard.

MILTON, *Paradise Regain'd*. Bk. i, l. 94. (1671)

<sup>12</sup> Blind are the dangers both by land and sea. (Et maris et terrae caeca pericula viae.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 27, l. 6. (c. 24 B.C.)

**1** Danger comes more quickly when despised.  
(Citius venit periculum cum contemnitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 107. (c. 43 B. C.)  
Dangers by being despised grow great.

EDMUND BURKE, *Speech*, House of Commons,  
11 May, 1792.

**2** It is very dangerous to guard what pleases many.  
(Maximo periculo custoditur quod multis placet.)

PUBLILIUS SYRUS, *Sententiae*. No. 367. (c. 43 B. C.)

**3** A danger is never overcome without danger.  
(Numquam periculum sine periculo vincitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 428. (c. 43 B. C.)  
Without danger we cannot get beyond danger.

HERBERT, *Jacula Prudentum*. No. 1008. (1640)  
Danger itself is the best remedy for danger.

HERBERT, *Jacula Prudentum*. No. 1052. (1651)  
One danger is not overcome without another.

TORRIANO, *Piazza Universale*, p. 202. (1666)

Dangers are overcome with Dangers.

THOMAS FULLER, *Gnomologia*. No. 1232. (1732)

**4** O worst of dangers that lurks unseen. (O  
pessimum periculum quod opertum latet.)

PUBLILIUS SYRUS, *Sententiae*. No. 494. (c. 43 B. C.)

**5** He who dares dangers overcomes them before  
he incurs them. (Pericla qui audet ante vincit  
quam accipit.)

PUBLILIUS SYRUS, *Sententiae*. No. 547. (c. 43 B. C.)  
The only way to escape a danger is to show that  
one has no fear of it. (La seule façon d'éviter un  
danger, c'est de prouver qu'on n'en a pas peur.)

ANDRÉ TARDIEU, *Maxim*. (c. 1929) As recorded  
by *L'Eclaireur de Nice*, July, 1939.

**6** The danger past, the saint forgotten. (Passato  
il periculo, gabato il santo.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 24. (1548)  
Quoted as "le prouerbe Lombardique." A  
similar one is, "Passato il rio, gabbato il  
santo" (The river past, the saint forgotten).  
The French say "La fête passée, adieu le  
saint" (The saint's day over, farewell the  
saint).

The danger past, our vows are soon forgotten.

RANDLE COTGRAVE, *Dictionary: Sainct*. (1611)

The river past, and God forgotten.

HERBERT, *Jacula Prudentum*. No. 209. (1640)  
God and the Doctor we alike adore

But only when in danger, not before;  
The danger o'er, both are alike requited,  
God is forgotten, and the Doctor slighted.

JOHN OWEN, *Epigram*. (c. 1665)

The danger past and God forgotten.

JOHN RAY, *English Proverbs*, p. 6. (1670)

Oh! how much danger would enrich the gods  
Did we fulfill the vows it drives us to!

(Oh! combien le péril enrichiroit les dieux

Si nous nous souvenions des vœux qu'il nous  
fait faire!)

LA FONTAINE, *Fables: Jupiter et le Passager*.  
Bk. ix, fab. 13. (1678)

Danger past and God forgotten. In time of dan-  
ger and affliction men will address themselves

earnestly to God for relief; but too often when  
relieved forget to be thankful.

JAMES KELLY, *Scottish Proverbs*, p. 88. (1721)  
Bread eaten is soon forgotten. (Il pane mangiato,  
è presto dimenticato.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 187. The French say, "Pain mangé est vite  
oublié."

Cross a bridge, [then] throw away the staff.  
(‘Chiao kuo tiu ‘kuai.)

DOOLITTLE, *Chinese Vocabulary*, ii, 186. (1872)

The vow made in the storm is forgotten in the  
calm.

F. E. HULME, *Proverb Lore*, p. 135. (1902)

When the voyage is over the saint is forgot.

ALEXINA OGILVIE, *Profitable Proverbs*, p. 135.  
(1923) THE DEVIL WAS SICK, see under  
DEVIL.

**7** Better pass a danger once than be always in  
fear.

JOHN RAY, *English Proverbs*, p. 9. (1670)

**8** Constant exposure to dangers breeds contempt  
for them. (Contemptum periculorum adsidui-  
tas periclitandi dabit.)

SENECA, *De Providentia*. Ch. 4, sec. 13. (c. A. D. 45)

**9** We usually dread least the danger nearest at  
hand. (Levius solet timere, qui propius timet.)

SENECA, *Troades*, l. 515. (c. A. D. 60)

**10** Danger deviseth shifts; wit waits on fear.

SHAKESPEARE, *Venus and Adonis*, l. 690. (1593)

**11** Don't sail to Abydos for nothing. (μὴ εἰκῇ τὴν  
"Αβυδὸν.)

SUIDAS, *Lexicon*. (c. 950) A dangerous voyage  
to be undertaken only for some worthwhile  
purpose. A similar proverb was "He is sail-  
ing the Aegean" (τὸν Αἰγαῖον πλεῖ), i. e., tak-  
ing a great risk in the hope of gain.

**12** When you can guard against a danger, it is  
stupid to let it come near you. (Tu quod  
cavere possis, stultum admittere est.)

TERENCE, *Eunuchus*, l. 761. (161 B. C.)

**13** Through various chances and so many dan-  
gers. (Per varios casus, per tot discrimina  
rerum.)

VERGIL, *Aeneid*. Bk. i, l. 204. (19 B. C.)

**14** Nothing is more delightful than to look upon  
danger from a place of perfect safety.

PATRICIA WENTWORTH, *Pursuit of a Parcel*, p.  
214. (1942) See also under MISFORTUNE.

## DANIEL

**15** He delivered Daniel unto them, who cast him  
into the lions' den: where he was six days.

*Apocrypha: Bel and the Dragon*, 30-31. (c. 170  
B. C.)

**16** From that day forth was Daniel had in great  
reputation in the sight of the people.

*Apocrypha: The History of Susannah*. (c. 170

B. C.) Perhaps the first detective story, where Daniel separates the witnesses, and thus convicts them of perjury.

A Daniel come to judgement! yea, a Daniel!  
SHAKESPEARE, *The Merchant of Venice*, iv, 1, 223. (1597)

### DARING

See also Boldness, Rashness

1 He most prevails who nobly dares.

WILLIAM BROOME, *Courage in Love*. (c. 1725)  
Dare, will, keep silence. (Oser, vouloir, se taire.)

ALESSANDRO CAGLIOSTRO (GIUSEPPE BALSAMO),  
*Motto*. (c. 1785) "The inscription over the little side door where Cagliostro dangled the key."—BOLITHO, *Twelve Against the Gods*, p. 190.

2 God be thanked, I dar make avaunt,  
I fele my limes stark and suffisaunt  
To do al that a man bilongeth to.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 213. (c. 1388)

I dare do all that may become a man;  
Who dares do more is none.

SHAKESPEARE, *Macbeth*, i, 7, 46. (1606)

What man dare, I dare.

SHAKESPEARE, *Macbeth*, iii, 4, 99.

3 Over-daring is as great a vice As over-fearing.  
BEN JONSON, *The New Inn*. Act iv, sc. 3. (1629)

4 An English man . . . [cannot] suffer to be dared by any.

JOHN LYL, *Euphues* (Arber), p. 316. (1580)

With haughty menaces to dare me out.

ROBERT GREENE, *Orlando Furioso*, p. 92. (1590)

A gyant tall, who darr'd him to his face.

ZACHARY BOYD, *Zion's Flowers*, p. 138. (c. 1620)

As children dare one another into the dirt.

RICHARD BAXTER, *Bagshaw's Scandals*, p. 11. (1672)

You wish to dare me to it—well, I won't be dared to anything.

FREDERICK MARRYAT, *The Children of the New Forest*. Ch. 17. (1847)

Anybody that will take a dare will suck eggs.

MARK TWAIN, *Tom Sawyer*. Ch. 1. (1876) A page farther on is the sentence, "Anybody that'll take a dare will steal sheep."

I didn't suppose you'd take a dare like that

R. H. DAVIS, *Van Bibber*, p. 87. (1892)

"I never take a dare, *never*," he laughed.

C. E. MULFORD, *Hopalong Cassidy*, p. 107. (1910)

5 Daring leads a man to heaven and to hell.  
(τόλμα καὶ εἰς οὐρανὸν καὶ εἰς σπέραν ἀνδρᾶ κομίζει.)

NICANDER OF COLOPHON, *Epitaph*. (c. 150 B. C.)

See *Greek Anthology*, vii, 529.

6 And though he greatly failed, more greatly dared. (Quem si non tenuit magnis tamen ex-cidit ausis.)

OVID, *Metamorphoses*. Bk. ii, l. 328. (A. D. 7)

The epitaph of Phaëton.

7 The yonger not daring for their ears to break into their fathers lands.

EDWARD TOPSELL, *The Historie of Serpents*, p. 640. (1607)

He dares not for his ears.

JOHN RAY, *English Proverbs*, p. 240. (1678)

### DARKNESS

See also Night

8 Do you know the proverb: "The darkest place is just beneath the candlestick?"

BELASCO AND LONG, *The Darling of the Gods*. Act iii. (1902)

The darkest spot is directly under the candle.  
LEE THAYER, *Persons Unknown*, p. 83. (1941)

9 Darkness which may be felt. (Densae ut pal-pari queant.)

Old Testament: *Exodus*, x, 21. (c. 800 B. C.)

10 No wonder if he break his Shins, that walks in the Dark.

THOMAS FULLER, *Gnomologia*. No. 3640. (1732)

11 Darkness was upon the face of the deep. (Tenebrae erant super faciem abyssi.)

Old Testament: *Genesis*, i, 2. (c. 800 B. C.)

12 Even the smallest spark shines brightly in darkness. (Scintilla etiam exigua in tenebris micat.)

HENDERSON, *Latin Proverbs*, p. 400. (1869)

13 He sees enough who doth his darkness see.

LORD HERBERT OF CHERBURY, *To His Mistress for Her True Picture*. (c. 1640)

No light, but rather darkness visible.

MILTON, *Paradise Lost*. Bk. i, l. 63. (1667)

Of darkness visible so much be lent.

POPE, *The Dunciad*. Bk. iv, l. 3. (1728)

14 Dark with excessive bright thy skirts appear.

MILTON, *Paradise Lost*. Bk. iii, l. 380. (1667)

Often misquoted "dark with excessive light."

'Twas a light which made

Darkness itself appear a thing of comfort.

SOUTHEY, *Curse of Kehama*. Pt. xxiii, l. 28. (1809)

15 The land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down upon them, . . . but baneful night is spread over wretched mortals. (ἀλλ' ἐπὶ νύξ ὅλη τέταται δειλοῖσι βροτοῖσι.)

HOMER, *Odyssey*. Bk. xi, l. 19. (c. 850 B. C.)

Phoebus can never enter there with his rising, noontide, or setting rays. (Numquam radiis oriens mediusve cadensve | Phoebus adire potest.)

OVID, *Metamorphoses*. Bk. xi, l. 594. (A. D. 7.)

Cimmerian darkness. (Cimmeriae tenebrae.)

LACTANTIUS, *Institutiones Divinae*, Bk. iv. (c. A. D. 300) Cited by ERASMUS, *Adagia*, ii, vi, 34.



1 He that gropes in the dark finds that he would not.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

RAY, *Proverbs*, p. 12. (1670) FULLER, *Gnomologia*. No. 2124. (1732)

2 Men loved darkness rather than light, because their deeds were evil. (οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.)

*New Testament: John*, iii, 19. (c. A. D. 95) The *Vulgate* is, "Dilexerunt homines magis tenebras, quam lucem: erant enim eorum mala opera."

3 To give light to them that sit in darkness. (ἐπιφάναι τοῖς ἐν σκότει . . . καθημένοις.)

*New Testament: Luke*, i, 79. (c. A. D. 65) The *Vulgate* is, "Illuminare his, qui in tenebris . . . sedent."

They That Walk in Darkness.

ISRAEL ZANGWILL. Title of novel. (1899)

4 We can't keep it dark any longer. (Occultatum est usque adhuc, nunc non potest.)

PLAUTUS, *Aulularia*, l. 277. (c. 210 B. C.)

Till then I'll keep him dark.

SHAKESPEARE, *All's Well that Ends Well*, iv, i, 106. (1601)

By your passions I read all your natures, Though you at other times can keep 'em dark.

JOHN CROWNE, *Henry VI*. Act ii. (1681)

She kept it dark about the young lady.

JAMES PAYN, *The Mystery of Mirbridge*. Ch. 23. (1888)

5 It's as good to be in the dark, as without a light.

JOHN RAY, *English Proverbs*, p. 77. (1670)

6 It was so dark, Hal, that thou couldst not see thy hand.

SHAKESPEARE, *I Henry IV*, ii, 4, 247. (1597)

He couldn't see . . . his own hand before his face.

PATRICIA WENTWORTH, *In the Balance*, p. 239. (1941)

7 I'm afraid to go home in the dark.

HARRY H. WILLIAMS. Title and refrain of popular song. (1907)

Turn up the lights; I don't want to go home in the dark.

O. HENRY (W. S. PORTER). His last words just before he died, 5 June, 1910. He was, of course, parodying the song just then very popular, but there is some difference of opinion as to the exact words. The version given above is that of C. ALPHONSO SMITH, *O. Henry*, p. 250. A nurse who was with him reported next day that he had said, "Put up the shades. I don't want to go home in the dark." Still another is, "Don't turn out the light. I don't want to go home in the dark."

IT IS ALWAYS DARKEST JUST BEFORE THE DAWN, see under DAWN.

## II—Proverbial Comparisons

8 [Dark] as a wolf's mouth. (Como boca de lobo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 48. (1615)

Dark as the devil's mouth.

WALTER SCOTT, *Woodstock*. Ch. 12. (1826)

PHILLPOTTS, *Peacock House*, p. 222. (1926)

9 Dark As helle pit.

CHAUCER (?), *The Book of the Duchesse*, l. 170. (c. 1369)

10 Dark as black hogs.

FITZGERALD, *Sea Words and Phrases*, p. 2.

(1869) Ray cites a proverb, "It is ill to drive black hogs in the dark," which is repeated by FRANKLIN in *Poor Richard's Almanack* for 1748.

11 Darker than night. (Nocte nigriorem.)

MARTIAL, *Epigrams*. Bk. i, No. 115. (c. A. D. 85)

12 As dark as pitch.

SAMUEL PEPYS, *Diary*, 18 Jan., 1666. See BLACKNESS: BLACK AS PITCH.

Pitchy dark.

J. C. WILCOCKS, *Sea Fisherman*, p. 190. (1875)

13 Dark as sin.

MARK TWAIN, *Huckleberry Finn*. Ch. 9. (1884)

As dark as the inside of a cow.

MARK TWAIN, *Life on the Mississippi*. Ch. 10. (1874) OFFORD, *Clues to Burn*, p. 48. (1942)

## III—All Cats are Gray in the Dark

14 In darkness there is no choice.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

15 When all candels be out, all cats be grey.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

All cats are grey in the dark.

THOMAS LODGE, *A Marguerite of America*, l. 56. (1597)

At night all cats are gray. (De noche todos los gatos son pardos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

CHAPMAN, *Alphonsus*. Act iii, sc. 1. (c. 1630)

DUBOIS, *Death is Late to Lunch*, p. 10. (1941)

The French say, "La nuit tous les chats sont gris," and there is a similar African (Oji) proverb, "In the evening a red man is black."

In the night, Sure ev'ry cat is grey.

GEORGE LILLO, *Silvia*. Act i, sc. 9. (1730)

As the saying is, all cats in the dark are grey.

SMOLLETT, *Humphry Clinker*, 7 Sept., 1771.

When it is dark the handsomest cats are gray. (Quand il fait sombre, | Les plus beaux chats sont gris.)

BEAUMARCHAIS, *Le Barbier de Seville*. Act iii, sc. 5. (1775)

The grimy cynical night that makes all cats grey.

STEVENSON AND HENLEY, *Deacon Brodie*. Act i, tab. i, sc. 8. (1880)

In the dark all cats are gray.

MABEL SERLEY, *The Chuckling Fingers*, p. 38. (1941)

1 When all candels be out . . . All thingis are then of one colour, as who sey.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)  
All Colours will agree in the Darke.

BACON, *Essays: Of Unity in Religion*. (1597)  
All shapes, all colours, are alike in night.

SIR THOMAS OVERBURY, *A Wife*. St. 17. (a. 1613)

2 In the dark all blemishes are hid and every fault overlooked; that hour makes any woman fair. (Nocte latent mendae, vitioque ignoscitur omni, | horaque formosam quamlibet illa facit.)

OVID, *Artis Amatoriae*. Bk. i, l. 249. (c. 1 B. C.)  
All women are the same in the dark. (πάσα γυνή τοῦ λύχου ἀθέητος ἢ αὐτῇ ἐστι.)

PLUTARCH, *Moralia: Conjugal Precepts*. Sec. 144F. (c. A. D. 64) The remark of a woman to Philip of Macedon when he was trying to force her against her will. The proverbial form is usually, λύχου ἀθέητος, γυνή πάσα ἢ αὐτῇ (When the light is removed, all women are the same).

Under the Blanket, the black one is as good as the white.

THOMAS FULLER, *Gnomologia*. No. 5396. (1732)  
Regarding only what is below the girdle, it is impossible of two Women to know an old one from a young one. In the dark all Cats are grey.

BENJAMIN FRANKLIN, *Letter*. (25 June, 1745)  
The identity of the young man to whom Franklin wrote has never been established. He had asked Franklin his advice about sexual intercourse. Franklin urged him to get married, but, if he would not take this counsel, to choose an old woman for his paramour, rather than a young one, as safer and more satisfactory in every way, and as more grateful for his ministrations.

3 Joan is as good as my lady in the dark.

DUCHESS OF NEWCASTLE, *Sociable Letters*, ii, 4. (1664) See under JOAN.

## DAUGHTER

See also Son and Daughter

4 The daughters of Israel are handsome, but poverty makes them look ugly.

*Babylonian Talmud: Nedarim*, fo. 66b. (c. 450)  
He who marries his daughter to an old man makes her a prostitute.

*Babylonian Talmud: Sanhedrin*. fo. 76b.

5 Hast thou daughters? keep their bodies [pure]. (Filiae tibi sunt? serva corpora illarum.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 24. (c. 190 B. C.) Oesterley, tr.

6 'Tis good to get them husbands betimes . . . ; they perchance will marry themselves else, or do worse.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. vi, subs. 5. (1621)

Marry your daughters betimes, lest they marry themselves.

GEORGE HERBERT, *Jacula Prudentum*. No. 1162.

(1640) RAY, *English Proverbs*, p. 47. (1670)

FULLER, *Gnomologia*. No. 3373. (1732)

If thy daughter be marriageable, set thy servant free, and give her to him in marriage.

JOHN RAY, *Adagia Hebraica*, p. 409. (1678)

MARRY YOUR SON WHEN YOU WILL, YOUR DAUGHTER WHEN YOU CAN, see under SON AND DAUGHTER.

7 Betweene promising, and giving, the maid ought to be married. (Entre promettre et donner doit on la fille marier.)

RANDLE COTGRAVE, *Dictionary: Donner*. (1611)  
Between promising and performing a man may marry his daughter.

JOHN RAY, *English Proverbs*, p. 22. (1670)

FULLER, *Gnomologia*. No. 974. (1732)

8 An undutiful Daughter will prove an unmanageable Wife.

FRANKLIN, *Poor Richard's Almanack*, 1752.  
Dawted [petted] daughters mak daidling [slovenly] wives.

HISLOP, *Proverbs of Scotland*, p. 77. (1862)

9 A daughter of the Duke of Exeter invented a . . . cruel rack . . . often used, in the Tower of London, and commonly called . . . "the Duke of Exeter's daughter."

THOMAS FULLER, *The Holy State*. Bk. iv, ch.

13. (1642) It was the Duke and not his daughter who invented the rack in the reign of Henry VI.

They threatened to make me hug the Duke of Exeter's daughter.

SCOTT, *The Fortunes of Nigel*. Ch. 35. (1822)  
A prisoner in the Tower, in the severe embrace of "the Duke of Exeter's daughter."

GAIRDNER, *Richard the Third*, iv, 125. (1878)

An instrument devised by Mr. Skevington, sometime Lieutenant of the Tower, called Skevington's Daughters, or Little Ease.

*Journals of the House of Commons*, i, 209/1.

(1604) The "instrument" brought the head to the knees and so compressed the body that blood was forced from the nose and ears. One of the instruments of torture, called the Scavenger's daughter, employed in the Tower on Catholics.

W. E. ANDREWS, *Critical Review of Foxe's Book of Martyrs*, ii, 369. (1826)

Married to the gunner's daughter.

LORD BYRON, in MOORE, *Letters*, iii, 139. (1821)

A jocular name for the gun to which sailors were lashed, before they were whipped.

I was . . . made to kiss the gunner's daughter.

WALTER SCOTT, *Redgauntlet*. Ch. 14. (1824)

I'll marry some of you young gentlemen to the gunner's daughter.

MARRYAT, *Peter Simple*. Ch. 32. (1833)

10 It is harder to marry a Daughter well, than to bring her up well.

THOMAS FULLER, *Gnomologia*. No. 2956. 1732.

<sup>1</sup> The younger your daughter, the more apt she is to love you.

E. W. HOWE, *Country Town Sayings*. (1911)

<sup>2</sup> Daughters and dead fish are no keeping wares.

JAMES KELLY, *Scottish Proverbs*, p. 86. (1721)

FULLER, *Gnomologia*. No. 1235. (1732) The Dutch say, "Dochters zijn broze waren" (Daughters are fragile ware). HISLOP (*Proverbs of Scotland*, p. 76), adds, "A suggestion that daughters should be married, and dead fish eaten, otherwise they will both spoil on the hands of their possessors."

Marry your daughter and eat fresh fish betimes.

FRANKLIN, *Poor Richard's Almanack*, 1736.

Too oft, alas! a daughter's charms

Increase a parent's cares;

For daughters and dead fish, we find,

Were never keeping wares.

JOHN WOLCOTT, *Orson and Ellen*. (1783)

<sup>3</sup> If you take my fair daughter, take her foul tail.

JAMES KELLY, *Scottish Proverbs*, p. 185. (1721)

"If you get some great advantage, take some small inconveniences that may attend it."

<sup>4</sup> A daughter is a troublesome possession to her father. (ἀλλὰ θυγάτηρ κτῆμ' ἐστὶν ἐργῶδες πατρί.)

MENANDER, *The Cousins Frag.* 60K. (c. 300 B. C.)

A daughter is to a father a deceptive treasure and the care of her putteth away sleep.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xlii, 9. (c. 190 B. C.)

There is no thief like a family of five daughters.

GURNEY CHAMPION, *Racial Proverbs*, p. 379. (1938)

<sup>5</sup> I've cur'd her from lying i' th' hedge, quoth the goodman, when he had wed his daughter.

JOHN RAY, *English Proverbs*, p. 56. (1678)

FULLER, *Gnomologia*. No. 2604. (1732)

<sup>6</sup> I am all the daughters of my father's house, And all the brothers too.

SHAKESPEARE, *Twelfth Night*, ii, 4, 123. (1599)

<sup>7</sup> A stubborn daughter of a stubborn sire. (δηλοὶ τὸ γέννημ' ὡμὸν ἐξ ὡμοῦ πατρὸς ἢ τῆς παιδός.)

SOPHOCLES, *Antigone*, l. 471. (c. 441 B. C.)

<sup>8</sup> *Neverout*: Pray, Mrs. Betty, are you not Tom Johnson's daughter?

*Betty*: So my mother tells me, sir.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>9</sup> A woman of good family always bears a girl as her first child. (La donna di buona razza fa sempre la prima figliata femina.)

UNKNOWN. An Italian proverb, probably intended to comfort, rather than to embody a real superstition. The Spanish form is, "To the lucky man a daughter is first born" (Al hombre venturero la hija le nace primero).

AS MOTHER, SO DAUGHTER, see under MOTHER.

## DAWN

See also Morning, Sunrise

<sup>10</sup> That single hour of the twenty-four, when crime ceases, debauchery is exhausted, and even desolation finds a shelter.

BENJAMIN DISRAELI, *Sybil*. Ch. 21. (1845)

Dawn. The time when men of reason go to bed.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

<sup>11</sup> Rosy-fingered Dawn. (ροδοδάκτυλος Ἥως.)

HOMER, *Iliad*. Bk. i, l. 477. (c. 850 B. C.) Repeated frequently, in both *Iliad* and *Odyssey*, in the latter for example in iii. 404, 491.

Fair-tressed Dawn. (εὐπλόκαμος Ἥως.)

HOMER, *Odyssey*. Bk. v, l. 390. (c. 850 B. C.)

Repeated several times. Other phrases are

"fair-throned Dawn" (Ἥως εὐθρόνος), *Odyssey*, vi, 48, xv, 495, etc.; "golden-throned

Dawn" (χρυσόθρονος Ἥως), *Odyssey*, x, 541;

xii, 142; xiv, 502, etc.

An angel, robed in spotless white,  
Bent down and kissed the sleeping Night.

Night woke to blush; the sprite was gone.

Men saw the blush and called it Dawn.

P. L. DUNBAR, *The Birth of Dawn*. (1895)

<sup>12</sup> The Dawn uplifts her eyelids white. ("Ἔως γὰρ λευκὸν ὄμμα' ἀναίφεται.)

EURIPIDES, *Electra*, l. 102. (c. 413 B. C.)

<sup>13</sup> The hour that the joyous Aurora with rosy fingers drives away the shades of night. (L'heure que la joyeuse Aurore aux doigtz rosatz dechassera les ténèbres nocturnes.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 13. (1545)

<sup>14</sup> Dawn that sets folk to work was quickly coming on. (τάχα δ' ὄρθρος ἐγγίγντο δημοεργός.)

UNKNOWN, *Homeric Hymns: To Hermes*, l.

98. (c. 600 B. C.)

Meanwhile Dawn had uplifted her kindly light for weary men, recalling them to task and toil. (Aurora interea miseris mortalibus aliam | extulerat lucem, referens opera atque labores.)

VERGIL, *Aeneid*. Bk. xi, l. 182. (19 B. C.)

## II—Darkest Before the Dawn

<sup>15</sup> Nay, misery's blackest night may chance,  
By Fortune's turn, to show a happy dawn.

(ἀλλ' ἐστὶν ἔστιν ἢ λίαν δυσπραγία

λίαν διδοῦσα μεταβολάς, ὅταν τύχη.)

EURIPIDES, *Iphigenia in Tauris*, l. 721. (c. 414 B. C.)

Perhaps on the unhappy happier days may wait. (Forsan miseros meliora sequentur.)

VERGIL, *Aeneid*. Bk. xii, l. 153. (19 B. C.)

<sup>16</sup> It is always darkest just before the day dawneth.

THOMAS FULLER, *A Pisgah-Sight of Palestine*.

Bk. ii, ch. 11. (1650)

This is a terrible hour, but it is often that darkest point which precedes the rise of day.

CHARLOTTE BRONTË, *Shirley*. Ch. 20. (1849)

The darkest hour precedes the dawn.

BENJAMIN DISRAELI, *Endymion*. Ch. 5. (1880)  
It is always darkest before dawn.

R. L. STEVENSON, *Letters*, iii, 245. (1889)

As so often happens in the story of England's struggles in India, the darkest hour proved to be that just before the dawn.

JUSTIN MCCARTHY, *History of Our Own Times*, v, 41. (1900)

The darkest hour is that before the dawn.

ALEXANDER MACLAREN, *Exposition of Deuteronomy*, p. 270. (1906) FREEMAN, *Unconscious Witness*, p. 58. (1942)

Things look blackest before the dawn.

E. V. LUCAS, *London Lavender*. Ch. 16. (1912)

Was it not that lovable old cynic, La Rochefoucauld, who said that it is always darkest before the deluge?

DOROTHY PARKER, *The Little Hours*. (1930)

It's always darkest before the dawn.

OGDEN NASH, *Lucy Lake*. (1933)

It's not only darkest before dawn, it's coldest.

R. G. DEAN, *Layoff*, p. 56. (1942)

WHEN NEED HIGHEST, HELP NIGHTEST, *see* NEED.  
WHEN BALE IS NEXT BOOT IS NEXT, *see* under EVIL.

## DAY

*See also* Night and Day

<sup>1</sup> Living halcyon days. (ἀλκυονίδας ἡμέρας ἀλειν.)  
ARISTOPHANES, *The Birds*, l. 1594. (c. 414 B. C.)  
Literally, "kingfishers' days," (alcyonei dies), the fourteen days of calm weather commemorated in classical mythology. So "halcyon days" are days of calm and quiet.

<sup>2</sup> The long days are no happier than the short ones.

P. J. BAILEY, *Festus: A Village Feast: Evening*. (1839)

<sup>3</sup> Some ne'er-do-well who had defrauded the State and other creditors by departing between two days.

J. H. BEADLE, *Western Wilds*, p. 406. (1878)

He left town 'tween two days.

A. D. McFAUL, *Ike Glidden*, p. 12. (1902)

<sup>4</sup> Why doth one day excel another, when as all the light of every day in the year is from the sun? (Διὰ τὴν ἡμέραν ἡμέρας ὑπερέχει, καὶ πᾶν φῶς ἡμέρας ἐκ αὐτοῦ ἀφ' ἡλίου.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiii, 7. (c. 190 B. C.) Paraphrased in the *Babylonian Talmud: Sanhedrin*, fo. 65b

<sup>5</sup> Do not reckon as part of thy life a day that is not thine own.

BURCKHARDT, *Arabic Proverbs*. No. 754. (1817)

<sup>6</sup> Since our frail life through dangers sure must run,

Count every day that comes as something won.  
(Cum dubia in certis versetur vita periculis.  
pro lucro tibi pone diem quicumque sequetur.)

CATO (?), *Disticha*. Bk. i, No. 33. (c. 175 B. C.)

Write it on your heart that every day is the best day in the year.

R. W. EMERSON, *Works and Days*. (1870)

<sup>7</sup> "Welawey! the day that I was born!"

CHAUCER (?), *Troilus*. Bk. iii, l. 304. (c. 1380)

"Allas," quod John, "the day that I was born!"

CHAUCER, *The Reves Tale*, l. 189. (c. 1386)

<sup>8</sup> One day well spent is to be preferred to an eternity of error. (Unus dies bene . . . actus peccanti immortalitate anteponendus.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 2, sec. 5. (45 B. C.)

<sup>9</sup> 'Tis day still while the sun shines.

JOHN CLARKE, *Paroemiologia*, p. 294. (1639)

RAY, *Proverbs*, p. 77. (1670)

<sup>10</sup> Feasts last not alwayes. . . . Every day is not Sunday (say we).

RANDLE COTGRAVE, *Dictionary: Feste*. (1611)

Every day is not yesterday.

JOHN CLARKE, *Paroemiologia*, p. 124. (1639)

Every day is not holy day.

TORRIANO, *Piazza Universale*, p. 88. (1666)

Every day's no Yule-day.

MICHAEL DENHAM, *Proverbs*, p. 62. (1846)

<sup>11</sup> One of these dayes shal I fall into the handes of Saul.

MILES COVERDALE, *Bible: 1 Samuel*, xxvii, 1. (1535)

You will tell me a different tale one of these days.

DICKENS, *Oliver Twist*. Ch. 36. (1838)

One of these days is none of these days.

H. G. BOHN, *Handbook of Proverbs*, p. 470. (1855)

<sup>12</sup> Monday is Sunday's brother;  
Tuesday is such another.

Wednesday you must go to church and pray;  
Thursday is half-holiday.

On Friday it is too late to begin to spin;

The Saturday is half-holiday agen.

MICHAEL DENHAM, *Proverbs*, p. 15. (1846)

Monday is a Saint's day;

Tuesday's just another such a day;

Wednesday's the middle pin;

Thursday's too late to begin;

Friday we must fast and pray;

Saturday never was but half a day.

UNKNOWN, *The Cobbler's Creed*. *See* ROBERTSON, *Gloucestershire Glossary*, p. 187

<sup>13</sup> Come day, goe day, the day is long enough.

THOMAS DRAXE, *Bibliotheca*, p. 194. (1616)

Come day, go day, God send Sunday.

JAMES KELLY, *Scottish Proverbs*, p. 77. (1721)

DENHAM, *Proverbs*, p. 15. (1846) "The slug-

gard's daily prayer."

<sup>14</sup> He is only rich who owns the day.

R. W. EMERSON, *Works and Days*. (1870)

<sup>15</sup> A Day to come shews longer than a Year that's gone.

THOMAS FULLER, *Gnomologia*. No. 68. (1732)

Every Day brings a new Light.

THOMAS FULLER, *Gnomologia*. No. 1413.

1 What one day gives us, another takes away from us.

HERBERT, *Jacula Prudentum*. No. 1109. (1650)

What a Day may bring, a Day may take away.

THOMAS FULLER, *Gnomologia*. No. 5475. (1732)

A good example of the way in which Fuller polished up his proverbs.

2 No day so clear, but hath dark clouds.

HERBERT, *Jacula Prudentum*. No. 1121. (1650)

No day passeth without some grief.

JOHN RAY, *English Proverbs*, p. 6. (1670)

3 Praise day at night and life at end.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

See under DEATH: COUNT NO MAN HAPPY.

4 Never a day of complete evil. (καὶ οὐποτε πᾶν κακὸν ἦμαρ.)

HESIOD, *Works and Days*, l. 813. (c. 800 B. C.)

Erasmus puts it into Latin, "Nullus dies omnino malus."

5 I can see daie at this little hole.

JOHN HEYWOOD, *Proverbs*. Pt. I, ch. 10. (1546)

I can see day at a little hole.

LYLY, *Euphues and His England*, p. 318. (1580)

[She] spied where the hare was by the hounds, and could see day at a little hole.

THOMAS LODGE, *Works* (1883), I, 68. (1590)

I have seen the day of wrong through the little hole of discretion.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 732. (1594)

I perceiue you can spie day at a little hole.

THOMAS DELONEY, *The Gentle Craft*. Pt. ii, ch. 2. (c. 1598)

One may see day at a little hole.

WILLIAM CAMDEN, *Remains*, p. 329. (1605)

Men of my station can see day at a little hole—letters make words, and circumstances things.

JOHN WILSON, *Belphegor*. Act v, sc. 2. (1691)

I love, everything speaks, and in this case day-light is to be spy'd thro' a little hole.

JOHN OZELL, tr., *Molière*, v, 153. (1714)

As daylight can be seen through very small holes, so little things will illustrate a person's character.

SAMUEL SMILES, *Self-Help*, p. 391. (1859)

6 Farewell my good daies, they wyll be soone gon.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

7 Marked with chalk or with charcoal. (Creta an carbone notati.)

HORACE, *Satires*. Bk. ii, sat. iii, l. 246. (30 B. C.)

White for good luck, black for bad. "Dies fasti et nefasti" (Days lucky and unlucky) is the Latin proverb. There are other Latin phrases. COXE, *On Littleton*, declares "Dies naturalis" is a day of twenty-four hours, and that "Dies artificialis" is a day consisting of the time between sunrise and sunset. "Dies non" is a day not reckoned.

This happy day to be enrolled  
In rubric letters and in gold.

APHRA BEHN, *City Heiress*. Act v, sc. 3. (1682)

The red-letter days now become, to all intents and purposes, dead-letter days.

CHARLES LAMB, *Essays of Elia: Oxford in the Vacation*. (1823) Holidays are printed in red on calendars.

A DAY TO BE MARKED WITH A WHITE STONE, see under STONE.

8 Wold he haue me kepe nothyng agaynst a raynye day?

J. JEFFERIES, tr., *The Bugbears*. Act iii, sc. 2. (c. 1580)

Wise men say Keepe somewhat till a rayny day.

NICHOLAS BRETON, *Works* (Grosart), i, a 29. (1582)

Is it not good to lay up something against a stormie day?

PHILIP STUBBES, *The Anatomie of Abuses*, p. 115. (1583)

I sought to hoard up some [money] against a rainie day.

JOHN FLORIO, *Montaigne*, i, 40. (1603) An interpolation by Florio.

Lay up for a rainie day.

JOHN CLARKE, *Paroemiologia*, p. 93. (1639)

The Scots say, "Keep something for a sair fit." The Greeks call it, "Laying up money for a black day," instead of "rainy day." The French say, "Garder une poire pour la soif" (To keep a pear for the thirst).

To a fair day, open the window, but make you ready as to a foul.

HERBERT, *Jacula Prudentum*. No. 124. (1640)

I had the wit to cozen my husband of somewhat against a rainy day.

RICHARD BROME, *City Wit*. Act iv, sc. 1. (1653)

Provide for it by laying by something against a rainy day.

SAMUEL PEPYS, *Diary*, 31 Oct., 1666.

In the Time of Plenty, then lay up for a Rainy-day.

ANDREW YARRANTON, *England's Improvement by Sea and Land*, p. 115. (1677)

The business of a poor waiting-woman, here upon earth, is to be scraping up something against a rainy day, called the day of marriage.

JOHN DRYDEN, *Amphitryon*. Act i, sc. 2. (1690)

I have got some money that I put by for a rainy day.

CHAMIER, *Tom Bowling*. Ch. 39. (1841)

She . . . laid by for the rainy day she saw was coming.

CHARLES READE, *The Cloister and the Hearth*. Ch. 52. (1860)

When the old rainy day comes along I'll have a little change to buy myself an umbrella.

EUGENE WALTER, *The Easiest Way*. Act ii. (1909)

I want to cravenette myself for plenty of rainy days in the future.

O. HENRY (W. S. PORTER), *Strictly Business*. (1910)

Louis was saving for a rainy day and his wife had long ago given up praying for rain.

RING LARDNER, *Anniversary*. (1926)

The day may come, complete with rain.

MARGARET FISHBACK, *Claustrophobia on the Home Grounds* (1940)

<sup>1</sup> My days are swifter than a weaver's shuttle.  
(Dies mei velocius transierunt quam a texente tela succiditur.)

*Old Testament: Job*, vii, 6. (c. 400 B.C.)

Now are my days swifter than a post. (Dies mei velociore fuerunt cursore.)

*Old Testament: Job*, ix, 25. (c. 400 B.C.)

Our days on earth are as a shadow. (Dies nostri quasi umbra super terram.)

*Old Testament: I Chronicles*, xxix, 15. (c. 400 B.C.)

The day is melting away like snow. (Quasi nix tabescit dies.)

PLAUTUS, *Stichus*, l. 648. (c. 200 B.C.)

Day is pushed out by day. (Truditur dies die.)

HORACE, *Odes*. Bk. ii, ode 18, l. 15. (23 B.C.)

Though the days are long, they are short.

*Babylonian Talmud: Erubin*, fo. 65a. (c. 450)

The days [fly] like a weaver's shuttle. (Jib tzu ju so.)

DOOLITTLE, *Chinese Vocabulary*, ii, 184. (1872)

See also under TIME: ITS FLIGHT.

<sup>2</sup> Every day in thy life is a leaf in thy history.  
V. S. LEAN, *Collectanea*, iii, 455. (1902)

<sup>3</sup> Better the day, better the deede.

THOMAS MIDDLETON, *Michaelmas Terme*. Act iii, sc. 1. (1607)

They say, the better day, the better deede.

SAMUEL ROWLANDS, *Knave of Hearts*, 46. (1612)

Upon Christmas-day (the better day the better deed!) he excommunicated Robert de Broc.

THOMAS FULLER, *Church History*, iii, 1. (1655)

I think the better day the better deed.

CHIEF JUSTICE SIR JOHN HOLT, *Judgment*, in Sir W. Moore's case. (1703) See 2 *Raym.*, 1028.

The better day, the worse deed.

MATTHEW HENRY, *Commentaries: Genesis*, iii (1710)

That won't be proper; you know tomorrow's Sunday.—What then, Madam! they say, the better day, the better deed.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Ask Mr. Landless to dinner on Christmas Eve (the better the day the better the deed!)

DICKENS, *Edwin Drood*. Ch. 10. (1870)

The better the day, the better the deed. . . . It is only the Pharisees who objected to any necessary work being done on the Sabbath.

J. C. HUTCHESON, *Crown and Anchor*. Ch. 13. (1896) The French form is, "A bon jour bonne œuvre"; the Spanish, "En buen día buenas obras."

<sup>4</sup> Golden days, fruitful of golden deeds.

JOHN MILTON, *Paradise Lost*. Bk. iii, l. 337. (1667)

Days of old and days of gold,

And the days of forty-nine.

UNKNOWN, *The Days of Forty-Nine*. (c. 1860)

<sup>5</sup> When one has much to put into them, a day has a hundred pockets.

F. W. NIETZSCHE, *Human All-too-Human*. Ch. 1. (1878)

<sup>6</sup> On a good day good words must be spoken.  
(Dicenda bona sunt bona verba die.)

OVID, *Fasti*. Bk. i, l. 72. (c. A. D. 8.)

<sup>7</sup> This has certainly been a perverse and adverse day. (Edepol ne hic dies pervorsus atque advorsus.)

PLAUTUS, *Menaechmi*, l. 899. (c. 200 B.C.)

So foul and fair a day I have not seen.

SHAKESPEARE, *Macbeth*, i, 3, 38. (1606)

Come what come may,

Time and the hour runs through the roughest day.

SHAKESPEARE, *Macbeth*, i, 3, 146.

Dullest of dull-hued days.

THOMAS HARDY, *A Commonplace Day*. (1898)

<sup>8</sup> This is our busy day. (Rem negotiosam.)

PLAUTUS, *Stichus*, l. 356. (c. 200 B.C.)

Make it short, for this is my busy day. (Id promissit die.)

PLAUTUS, *Pseudolus*, l. 279. (c. 195 B.C.) Plautus also has, "In foribus scribat, occupatum se esse" (Let him write on the doors that he is busy).

This is my busy day.

EUGENE FIELD, *Notice*, above the desk in the Denver Tribune office, 1882.

This is my busy night.

O. HENRY (W. S. PORTER), *Complete Life of John Hopkins*. (1903)

<sup>9</sup> No day without its line. (Nulla dies sine linea.)

PLINY THE ELDER, *Naturalis Historia*. Bk. xxxv, ch. 10, sec. 84. (A. D. 77) This is a condensation of Pliny's statement that "It was Apelles' constant habit never to allow a day to be so fully occupied that he had not time for the exercise of his art, if only to the extent of one stroke of the brush."

I have drawn no line today. (Nullam hodie lineam duxi.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 12. (1508) With the Greek *τῆμερον οὐδεμίαν γραμμὴν ἤγαγον*.

Follow Apelles that cunning and wise Painter, which would lette no day passe over his head, without a lyne, without some labour.

JOHN LYLY, *Euphues* (Arber), p. 153. (1579)

Who will make a door of gold, must knock a nail every day.

HERBERT, *Jacula Prudentum*. No. 1002. (1640)

The great Apelles, how assiduous was he! who thought his Time lost, without some excellent Line to crown his daily Labour!

OSWALD DYKES, *English Proverbs*, p. 189. (1709)

Add a line every hour, and between times add a line.

R. W. EMERSON, *Essays: Experience*. (1844)

Goethe's motto was "Ohne Hast, aber ohne Rast" (Without haste, without rest).

<sup>1</sup> Make each day a critique on the last.  
POPE, *An Essay on Criticism*. Pt. iii, l. 12. (1709)

<sup>2</sup> A good day will not mend him, nor a bad day impair him.

JOHN RAY, *English Proverbs*, p. 71. (1678)  
FULLER, *Gnomologia*. No. 143. (1732)

<sup>3</sup> Sad days pass slowly; glad days pass quickly.  
(K'u jih nan ao; 'huan shih i kuo.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 827. (1875)

<sup>4</sup> Each day is a little life; every waking and rising a little birth, every fresh morning a little youth, every going to rest and sleep a little death.

ARTHUR SCHOPENHAUER, *Our Relation to Ourselves*. (1851)

<sup>5</sup> A day differs not a whit from eternity. (Nihil interesse inter diem et saeculum.)

SENECA, *Ad Lucilium*. Epis. ci, sec. 9. (c. A. D. 65)

A day is a miniature eternity.

EMERSON, *Journals*. Vol. iv, p. 26. (c. 1845)

The poorest day that passes over us is the conflux of two eternities; it is made up of currents that issue from the remotest Past, and flow onwards to the remotest Future.

THOMAS CARLYLE, *Signs of the Times*. (1829)

Is not every Meanest day the confluence of two eternities?

CARLYLE, *The French Revolution*, i, vi, 1. (1837)

<sup>6</sup> We have seen better days.

SHAKESPEARE, *Timon of Athens*, iv, 2, 27. (1608)

We shall shortly see better days.

APHRA BEHN, *The Roundheads*. Act i, sc. 1. (1681)

His wither'd cheek and tresses grey  
Seem'd to have known a better day.

WALTER SCOTT, *The Lay of the Last Minstrel: Introduction*. (1805)

She may have seen better days,  
When she was in her prime.

JAMES THORNTON, *She May Have Seen Better Days*. (1894)

<sup>7</sup> Until the day break. (Donec aspireset dies.)

*Old Testament: Song of Solomon*, ii, 17. (c. 900 B. C.) Repeated in iv, 6.

Phosphor, bring back the day. (Phosphore, redde diem.)

MARTIAL, *Epigrams*. Bk. viii, epig. 21. (A. D. 93)

Sweet Phosphor, bring the day.

FRANCIS QUARLES, *Emblems*. Bk. i, emb. 14. (1635)

The day, for the most part, is heroic only when it breaks.

H. D. THOREAU, *Autumn*, 26 Sept., 1840.

<sup>8</sup> A day can prostrate and a day upraise  
All mortal greatness.

(ὡς ἡμέρα, κλίνει τε κἀνάγει πάλιν  
ἅπαντα τάνθρώπεια.)

SOPHOCLES, *Ajax*, l. 131. (c. 409 B. C.)

One day, as the poet says, brings one man down and lifts another up. (ἡ μὲν γὰρ, ὡς ἔφη τις, ἡμέρα τὸν μὲν καθέλκειν ὑπόβειν, τὸν δὲ ἤγειν ἄνω.)

PHILO, *De Somniis*. Bk. i, sec. 154. (c. A. D. 40)  
Philo is paraphrasing EURIPIDES, *Ion*. Repeated in *De Vita Mosis*, i, 31.

Fear what a day gives: soon it comes to rob.  
(Dies quod donat timeas: cito raptum venit.)

PUBLILIUS SYRUS, *Sententiae*. No. 160. (c. 43 B. C.)

<sup>9</sup> Man hath a weary pilgrimage

As through the world he wends,  
On every stage, from youth to age,

Still discontent attends;

With heaviness he casts his eye

Upon the road before,

And still remembers with a sigh

The days that are no more.

ROBERT SOUTHEY, *Remembrance*. (1798)

In the good old days.

LORD LYTTON, *Harold*. Bk. i, ch. 1. (1848) See also under ANTIQUITY.

The horse-and-buggy days.

F. D. ROOSEVELT, at press conference, 31 May, 1935.

The good old chaw-and-spit days.

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 206. (1940)

<sup>10</sup> This day the sunne is in his chiefest hight,  
With Barnaby the bright.

EDMUND SPENSER, *Epithalamion*, l. 265. (1595)

St. Barnabas' Day, the 11th of June, in Old Style reckoned the longest day. So the proverb is an old one.

Barnaby bright, the longest day and the shortest night;

Lucy light, the shortest day and the longest night.

JOHN RAY, *English Proverbs*, p. 52. (1678) St. Lucy's day, Old Style, was the 13th of December, the winter solstice. There are many variations of this jingle. A proverb also in French and German. The German saying, "Sankt Luzen macht den Tag stutzen" (St. Lucy's makes the days stop getting shorter), must have originated about 1350 under the Julian calendar. Flemish tradition remedied the error by substituting St. Thomas' Day, Dec. 21, "Op St. Thomas lengen de dagen." There is a rhymed version of the Lucy proverb which is widely used in France:

On the festival of St. Lucy

The day grows by the leap of a flea.

(À la feste de Sainte Luce

Le jour croist du saut d'une puce.)

A Dutch version is: "On Epiphany the days lengthen by a cock's crow." TAYLOR, *The Proverb*, p. 117, says that one argument advanced against the introduction in 1581-82 of the Gregorian calendar was that the weather proverbs based on saints' days would no longer guide the husbandman. One of the important early sources of calendar proverbs, Johann Rasch's *New Lösstag* (1590) met this difficulty by altering the proverbs, where necessary, by the addition of ten days

1 The supreme (or decisive) day has come. (Venit summa dies.)

VERGIL, *Aeneid*. Bk. ii, l. 324. (19 B.C.) Also LUCAN, *De Bello Civili*, vii, 197.

The longed for day is at hand. (Expectata dies aderat.)

VERGIL, *Aeneid*. Bk. v, l. 104. (19 B.C.)

A day long to be remembered! (O longum memoria Dies!)

STATIUS, *Sylvae*. Bk. i, l. 13. (c. A.D. 90)

2 Live out inglorious days. (Ignobilis aevum exgeret.)

VERGIL, *Aeneid*. Bk. vii, l. 776. (19 B.C.)

3 Friends, I have lost a day! (Amici, diem perdidit!)

EMPEROR TITUS VESPASIANUS. His customary self-reproach when a day passed without his benefiting some one. (C. A.D. 75) See Suetonius, *Lives of the Caesars: Titus*, ch. 8, sec. 1 He whose virtue sighed to lose a day.

POPE, *An Essay on Man*. Epis. iv, l. 148. (1732) Referring to Titus.

"I've lost a day,"—the prince who nobly cried. Had been an emperor without his crown.

YOUNG, *Night Thoughts*. Nt. ii, l. 99. (1742)

Undoubtedly he saved his life, but fell into the other inconvenience of losing the day. (Il sauva bien sans doute sa vie, mais aussi il en cuida encourir l'autre inconvenient de perdre la journée.)

MONTAIGNE, *Essays*. Bk. i, ch. 37. (1580)

Think that day lost whose low descending sun Views from thy hand no worthy action done.

JAMES BOBART, *Virtus Sui Gloria*. (1697) This is the earliest known use of this couplet. It was written by Bobart in the autograph album of David Krieg, now in the British Museum, and dated 8 Dec., 1697. It is in quote marks, thus indicating that it was not original with Bobart. It is included in STANFORD, *Art of Reading*, 3rd ed., p. 27, 1803, with "count" instead of "think" for the first word, and it is so given in a sampler in the Wadsworth-Longfellow house at Portland, Me., made by Longfellow's sister, Mary Longfellow, in 1824, when she was eight years old.

I look upon every day to be lost in which I do not make a new acquaintance.

SAMUEL JOHNSON. BOSWELL, *Life*, Aug., 1784

4 My days are gone a-wandering. (Mes jours s'en sont allez errant.)

FRANÇOIS VILLON, *Le Grand Testament*, l. 217. (c. 1460)

5 On dai bringd, thet al ier ne mai. [One day may bring what all the year can not.] Quod donare mora nequit annua, dat brevis hora. [What a year cannot give, a brief hour gives.]

UNKNOWN, *Rawlinson MS.*, C, 641, f. 13c (c. 1270) See *English Studies*, xxxi, 16.

Often one day gives what a whole year denies. (Saepe una dies quod totus denegat annus.)

WRIGHT, ed., *Political Songs*, p. 176. (c. 1290)

Of bryngeth on day, that all the yere not may. FÖRSTER, ed., *Douce MS*, 52. (c. 1350)

Yet somtyme it shal fallen on a day

That falleth nat eft with-inne a thousand yere.

CHAUCER, *Canterbury Tales: The Knight's Tale*, l. 810. (c. 1386)

Oftymes one day is better than somtyme an hole yere.

WILLIAM CAXTON, tr., *Reynart the Foxe*, xxvii, 66. (1481)

Hit fallith in a dai, that fallith not all the iere after.

RICHARD HILLS, *Common-place Book*, p. 128. (a. 1500) See also under HOUR.

6 The day is short and the work long.

UNKNOWN, *The Tale of Beryn*, l. 3631. (c. 1400) See under ART.

7 When the daies begin to lengthen the cold begins to strengthen.

UNKNOWN, *Berkeley MSS*, iii, 30. (1639)

We observe the cold to augment, when the daies begin to increase.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica* Bk. iv, ch. 13. (1646)

As the days lengthen, so the cold strengthens.

JOHN RAY, *English Proverbs*, p. 43. (1670)

KELLY, *Scottish Proverbs*, p. 52. (1721)

"February and March are much more cold and piercing than December or January."

As the days grow longer, the storms grow stronger,

As the days lengthen, so the storms strengthen. J. O. HALLIWELL, ed., *Nature Songs*. (1849)

## II—Day: Its End

See also Night and Day; Evening

8 Well, this is the end of a perfect day.

CARRIE JACOBS BOND, *A Perfect Day*. (1920)

9 Beware of desp'rate steps. The darkest day (Live till to-morrow) will have pass'd away.

COWPER, *The Needleless Alarm: Moral*. (1782)

10 Bot hou so that the dai be long. The derke nyht comth ate laste.

JOHN GOWER, *Confessio Amantis* Bk. vi, l. 578. (c. 1390)

O mortall folke! you may beholde and se Howe I lye here, sometime a myghty knyght; The end of joye and all prosperite

Is deth at last, through his course and myght;

After the day there cometh the derke night;

For though the day be never so longe,

At last the belles ringeth to evensong.

STEPHEN HAWES, *The Pastime of Pleasure* (Percy Society), p. 207. (1509) "We owe to him [Stephen Hawes] one of the oldest forms, if not the oldest form, of the beautiful saying."—GEORGE SAINTSBURY, *A Short History of English Literature*, p. 165. See also JOHN FOXE, *Book of Martyrs*, vii, 346.

Yet is he sure, be the daie neuer so long,

Euermore at laste they ryng to euensong.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)



Be the day never so long, yet at last comes evening-song.

THOMAS ADAMS, *Sermons*, i, 313. (1629)  
Be the day never so long, at length cometh evensong.

JOHN RAY, *English Proverbs*, p. 77. (1670)  
FULLER, *Gnomologia*. No. 6132. (1732)

Every day cometh night.

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)  
The morning sun never lasts a day.

JOHN RAY, *English Proverbs*, p. 14. (1678)  
Every day has its night, and every weel its woe.

MICHAEL DENHAM, *Proverbs*. (1846) The French say, "Nul jour n'est sans vèpre" (No day without Vespers). And there is a similar inscription in French on the tomb of Jean d'Orbesan in the cemetery at Padua; "Il n'est si beau jour qui n'amène pas sa nuit" (There is no day however beautiful which has not its night).

Be the day weary, or be the day long,

At length it draweth to evensong.

GEORGE SAINTSBURY, *A Short History of English Literature*, p. 165. (1898)

1 The curfew tolls the knell of parting day.

THOMAS GRAY, *Elegy Written in a Country Church-yard*, l. 1. (1750)

Curfew Must Not Ring To-night.

ROSE HARTWICK THORPE. Title of poem. (1867)  
The refrain is occasionally varied to "Curfew shall not ring to-night," which is the way it is usually quoted.

2 The longest day soon comes to an end. (Longissimus dies cito conditur.)

PLINY THE YOUNGER, *Epistles*. Bk. ix, epis. 36. (c. A. D. 100)

The longest summers day hath his evening.

JOHN LYLY, *Euphues* (Arber), p. 250. (1580)  
The longest day must have his evening.

JOSEPH HALL, *Contemplations*, ii, 33. (1612)  
The longest day hath his end.

WILLIAM CAMDEN, *Remains*, p. 333. (1605)

The longest day hath his evening; and thou shalt enjoy it but once, for it never returns again.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. ii. (1616)

The longest day must have an end.

JOHN RAY, *English Proverbs*, p. 77. (1670)  
FULLER, *Gnomologia*. No. 4633. (1732)

The longest day will have an end.

JAMES KELLY, *Scottish Proverbs*, p. 337. (1721)  
"Spoken when men now in power oppress us, signifying that there may be a turn."

The longest day will have an end, and though it's cloudy in the morning, the sun may shine bright enough at noon.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 2. (841)

### III—The Day of Judgment

3 But mercy, lady, at the grete assyse,  
Whan we shul come before the hye justyse!

CHAUCER (?), *An A.B.C.*, l. 36. (c. 1369)  
As seint Jerome seith: "at every tyme that me remembreth of the day of dome, I quake; for

whan I ete or drinke, or what-so that I do, evere semeth me that the trompe sowneth in myn ere: riseth up, ye that been dede, and cometh to the jugement."

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 10. (c. 1389)

4 All's alike at the latter day,  
A bag of gold and a wisp of hay.

JOHN CLARKE, *Paroemiologia*, p. 215. (1639)

A thousand pounds and a bottle of hay  
Is all one thing at Doomsday.

JOHN RAY, *English Proverbs*, p. 9. (1678)

Fient de chien & marc d'argent,  
Seront tout un au jour de jugement.

(Dog's dung and silver marks  
Will be all one at Judgment Day.)

FRANKLIN, *Poor Richard's Almanack*, 1742.

5 There will be a day of reckoning sooner or later.

DICKENS, *Nicholas Nickleby*. Ch. 20. (1838)

The day of reckoning was at hand.

H. T. BUCKLE, *History of Civilization*. Vol. iii, ch. 3. (1861)

6 Than sal thai come til the last iugement.

RICHARD ROLLE OF HAMPOLE, *The Pricke of Conscience*, l. 2802. (1340)

In the Resurrection and Day of Judgment.

H. H. MILMAN, *History of Latin Christianity* Bk. iv, ch. 1. (1855)

7 Gabriel had played his trump, and those of us who could not follow suit were arraigned for examination.

O. HENRY, *An Unfinished Story*. (1906)

8 God will not look you over for medals, degrees or diplomas, but for scars.

ELBERT HUBBARD, *Roycroft Book of Epigrams* (c. 1910)

9 Euery ones deathes daye is his doomes daye.

JOHN LYLY, *Euphues*, p. 181. (1579)

Death's Day is Doom's Day.

THOMAS FULLER, *Gnomologia*. No. 1255. (1732)

10 In the day of judgment. (ἐν ἡμέρᾳ κρίσεως.)

*New Testament: Matthew*, x, 15. (c. A. D. 65)

The Vulgate is, "In die iudicii," often rendered "doomsday."

Day of wrath, that day, the world shall dissolve in ashes. (Dies irae, dies illa, saeculum solvet in favilla.)

THOMMASO DI CELANO (?), *Dies Irae*. (c. 1240)

Monastic chant for the Office of the Dead. Called the greatest of all hymns; attributed also to St. Gregory and St. Bernard.

He myght last till Domesday.

ROBERT MANNING OF BRUNNE, *Langtoft's Chronicle*, l. 8734. (c. 1330) That is, till the end of the world.

The dredeful day of dome.

UNKNOWN, *First English Book on America: Introduction*. (c. 1511)

The dreadful judgement-day.

SHAKESPEARE, *1 Henry VI*, i, 1, 29. (1591)

That day of wrath, that dreadful day,  
When heaven and earth shall pass away,  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?

O, on that day, that wrathful day,  
When man to judgment wakes from clay,  
Be THOU the trembling sinner's stay,  
Though heaven and earth shall pass away.

WALTER SCOTT, *The Lay of the Last Minstrel*.  
Canto vi, l. 542. (1805)

1  
To preche the . . . daye of retribucyon.

WYNKYN DE WORDE, ed., *The Pilgrimage of Perfection*, fo. 200b. (1526)

The day of retribution will come in thunder and in vengeance.

ZEBULON PIKE, *An Account of Expeditions to the Sources of the Mississippi*, iii, app. 13. (1808)

The day of retribution rarely fails to come at last.

SIR BENJAMIN BRODIE, *Psychological Inquiries*.  
Vol. ii, ch. 4. (1856)

### DAYLIGHT

2  
That'll shake the daylights out of us.

EMERSON BENNETT, *Mike Fink*. Ch. 1. (1852)

"Daylights" were the most vital organs.

The driver bangs the mule, that is ostensibly pulling his daylights out.

BILL NYE, *Baled Hay*, p. 79. (1884)

I'll shoot the everlasting daylights out of you.

E. S. FIELD, *The Sapphire Bracelet*, p. 149. (1910)

They shot the daylights out of me.

R. D. PAINE, *Comrades of the Rolling Ocean*,  
p. 22. (1921)

3  
Tyme rouleth on, I doe but daylight burne.

THOMAS CHURCHYARD, *The Worthies of Wales*,  
84. (1587)

Wee burne time.

JOHN LYLY, *Mother Bombie*. Act ii, sc. 1. (1592)

Come, we burn daylight, ho! . . . I mean, sir,  
in delay

We waste our lights in vain, like lamps by day.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 43. (1595)

We burn daylight.

SHAKESPEARE, *The Merry Wives of Windsor*,  
ii, 1, 54. (1601) DRYDEN, *Secret Love*. Act  
ii, sc. 1. (1668)

Talk does but burn daylight.

SIR ROGER L'ESTRANGE, tr., *Aesop*, 298. (1692)

We burn day-light, lose time, and love.

COLLEY CIBBER, *The Comical Lovers*. Act ii.  
(1707)

No candles yet, I beseech you; don't let us burn daylight.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

Burn not daylight about it; we have short time to spare.

WALTER SCOTT, *Ivanhoe*. Ch. 43. (1820)

Burn daylight, To light candles before dark.

WILLIAM CARR, *Dialect of Craven*, i, 58. (1828)

But the meaning also is to waste daylight,  
i. e., to waste time.

### DEAFNESS

4  
Deaf Men are quick-ey'd and distrustful.

THOMAS FULLER, *Gnomologia*. No. 1242. (1732)  
To a deaf man, the eye serves for an ear. (Al  
sordo, l'occhio serve di orecchio.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 200. (1856) An Italian proverb.

5  
The deaf gains the injury.

HERBERT, *Jacula Prudentum*. No. 926. (1640)

Deaf men go away with the injury.

JOHN RAY, *English Proverbs*, p. 6. (1670)

Deaf Men go away with the Blame.

THOMAS FULLER, *Gnomologia*. No. 1243. (1732)

6  
Who is so deafe, or so blynde as is hee,  
That wilfully will nother hear nor see?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
None is so deaf as who will not hear.

THOMAS INGELAND, *Disobedient Child*. (c. 1560)  
No man's worse deafe than he that will not heare

RANDLE COTGRAVE, *Dictionary: Sourd*. (1611)  
Who is so deaf as he that will not hear?

HERBERT, *Jacula Prudentum*. No. 84. (1640)  
'Tis a true saying, that none are so deaf as those  
that won't hear.

JOHN OZELL, tr., *Molière*, iii, 91. (1714)  
None are so completely deaf as those who will  
not hear.

JEREMY BENTHAM, *Book of Fallacies*. (1824)  
See also HAYDEN, *Travels Round Our Vil-  
lage*, p. 268. (1905) CHRISTIE, *Easy to Kill*,  
p. 131. (1939) WENTWORTH, *The Chinese  
Shawl*, p. 124. (1943)

There is no worse deafness than that which  
doesn't wish to hear. (No hay peor sordo, que el  
que no quiere oir.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 266. (1856) A Spanish proverb. The  
French say, "Il n'est si mauvais sourd que  
celui qui ne veut oir"; the Italians, "Non  
ci è più cattivo sordo di quel che non vuol  
udire"; the Danes, "Ingen er mere döv end  
den som ikke vil høre."

When the eye will not see, neither light nor  
glasses help. (Wenn das Aug nicht sehen will,  
So helfen weder Licht, noch Brill.)

CAHIER, *Six Mille Proverbes*, p. 303.

7  
Deafness is better than the hearing of idle  
words.

SADI, *Bustan*. Ch. iv, Apol. 16. (c. 1257)

8  
The deaf man is bold in battle.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 71.  
(c. 900)

9  
In the kingdom of the deaf, the one-eared is  
king.

BERNARD SHAW, as quoted by PEARSON, *G.B.S.*,  
p. 110. See under BLINDNESS.

10  
He thinks himself deaf, because he no longer  
hears himself talked of.

TALLEYRAND, referring to Chateaubriand in his  
old age. (c. 1835)

<sup>1</sup> He tells his story to a deaf ear. (*Surdo narret fabulam.*)

TERENCE, *Heauton Timorumenos*, l. 222. (163 B. C.)

Make deaf ere to hem as though thou herde hem not.

WALTER HYLTON, *Scala Perfectionis*, ii, 22. (c. 1440)

What man can belieue, that man can do well  
Who of no man will counsell take or here tell?  
Whiche to you, whan any man any way tryde,  
Than were ye deafe, ye could not here on that syde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
The kyng was required to purchase his deliverance, . . . but he could not heare on that side.

EDWARD HALL, *Chronicle: Henry IV*, fo. 16b. (1548)

He hears not at that ear.

FEROUSON, *Scottish Proverbs*, p. 46. (c. 1595)  
I feare we are deafe on that side.

JOHN CHAMBERLAIN, *Letters*, p. 12. (1598)  
If he have no mind to perform it, we say, hee cannot heare on that side.

PAUL BAYNE, *Commentarie upon Ephesians*. Ch. 1. (c. 1600)

He will not hear of it.—Not of that ear.

BEN JONSON, *Magnetick Lady*. Act i. (1632)  
The Don hearing but of one eare.

EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, p. 141. (1654)

He cannot hear on that ear.

JOHN RAY, *English Proverbs*, p. 180. (1670)  
He is deaf on that side of his head. Spoken to those who like not, and therefore take no notice of, your proposals.

JAMES KELLY, *Scottish Proverbs*, p. 150. (1721)  
They never would hear, But turn the deaf ear,  
As a matter they had no concern in.

SWIFT, *Dingley and Brent*. (c. 1724)

For foolish talk a deaf ear. (*A palabras necias, orejas sordos.*)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 266. (1856) A Spanish proverb.

<sup>2</sup> Were you born in a mill, curtolt? you prate so hye.

GEORGE WHETSTONE, *Promos and Cassandra*, sig. B3. (1578) Deaf people raise their voices.  
He was born in a mill [i. e. deaf].

JOHN RAY, *English Proverbs*, p. 76. (1678)

## II—Proverbial Comparisons

<sup>3</sup> Hee is as deafe as a door.

NICHOLAS BRETON, *Works*, ii, c. 49. (1599)  
The usurer is as deafe as a doore nayle.

THOMAS WILSON, *A Discourse upon Usurye*, p. 224. (1572)

<sup>4</sup> I thereat seemde dumme and deaffe as post.

THOMAS CHURCHYARD, *Chippes*, 136. (1575)  
I'm dull as any post.

JOHN GAY, *Poems* (Underhill), ii, 280. (1720)  
As deaf as a post.

R. B. SHERIDAN, *The School for Scandal*. Act 1, sc. 1. (1777)

She's as deaf as a post.

JOHN RHODE, *Signal for Death*, p. 29. (1941)  
Anybody would think you were as deaf as a post.

MATTHEW HEAD, *The Smell of Money*, p. 158. (1943)

<sup>5</sup> There is the shad, I believe they have no ears, for they don't mind noises a bit; and when a feller is hard a-hearing, we say he is as deaf as a shad.

T. C. HALIBURTON, *Wise Saws*. Ch. 7. (1843)

<sup>6</sup> As deaf as nuts.

ROBERT HERRICK, *Hesperides*. No. 670. (1648)  
"Deaf nuts" are nuts without kernels.

<sup>7</sup> She was deaf as a stone.

THOMAS HOOD, *A Tale of a Trumpet*. (1841)

<sup>8</sup> That there horse is as deaf as a beetle.

LEVESON-GOWER, *Surrey Provincialisms*, p. 86. (1876) Parish and Shaw, in their *Dictionary of the Kentish Dialect*, explain that "beetle" does not refer to the insect, but to a wooden mallet used for driving wedges and pegs, ramming down paving-stones, and so on, and that it is equivalent to "as deaf as a post."

<sup>9</sup> They are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. (*Sicut aspidis surdae, et obturantis aures suas, Quae non exaudiet vocem incantantium: et venefici incantantis sapienter.*)

*Old Testament: Psalms*, lviii, 4, 5. (c. 350 B. C.)

Ears more deaf than adders.

SHAKESPEARE, *Troilus and Cressida*, ii, 2, 172. (1602)

I will be deaf as an adder.

GEORGE CHAPMAN, *Eastward Hoe*. Act v, sc. 2. (1605)

I would rather chuse to be as deaf as an adder.  
THOMAS BROWN, *Works* (1760), ii, 246. (1702)  
Ye are as deaf as adders upon that side of the head.

WALTER SCOTT, *Waverley*. Ch. 36. (1814)

As deaf as the adder to the voice of the charmer.

WALTER SCOTT, *The Pirate*. Ch. 28. (1821) The proverbial phrase "Deaf as an adder," arose from the old superstition that snakes are deaf. *Notes and Queries*, ser. ii, i, 401, in 1856, published an old jingle, "If the adder could hear and the blindworm could see, No poor man's children could go their way free," probably for the reason they have to walk, or go barefoot, while rich men's children can ride or go shod. It also mentions a Kentish proverb (ii, i, 331), "If I could hear as well as see, No man nor beast should pass by me," the adder speaking. Parish in his *Sussex Dictionary*, p. 14, says that Sussex people assert that these words can be found on the adder's belly. The idea that it is deaf arose, of course, from the passage from the *Psalms*, quoted above.

TO SING TO DEAF EARS, see under LABOR LOST.

<sup>1</sup> She's as deaf as Corra-linn—we canna mak her hear day nor door.

WALTER SCOTT, *Old Mortality*. Ch. 8. (1816)  
Not to hear anything distinctly.

<sup>2</sup> Deafer than a thrush. (αυφότερος κίχλης.)

ZENOBIUS, *Adagia*, iv, 66. A Greek proverb, cited also by ERASMUS, *Adagia*, ii, ix, 9, "Surdior turdo." A similar proverb (ERASMUS, ii, ix, 8) is "Deafer than Torona's harbor" (Surdior Toronaei portu), because this port of Thrace was so remote from the sea that the breakers could not be heard there. "Deafer than a thrush" was used of persons so garrulous that they never listened for an answer.

### DEAL

<sup>3</sup> Give us the cards for awhile. . . . Hurrah for a new deal.

CHARLES LEVER, *Roland Cashel*. Ch. 13. (1849)  
The war is prolonged, and but little chance of its ending until we have a new deal.

JOHN SHERMAN, *Letters*, p. 205. (1863)

I pledge you—I pledge myself—to a new deal for the American people.

FRANKLIN D. ROOSEVELT, *Speech of Acceptance*, to Democratic National Convention, Chicago, 2 July, 1932, which had just nominated him as the Democratic candidate for the Presidency. See *New York Times*, 3 July, sec. i, p. 8/7; LINDLEY, *The Roosevelt Revolution*. Ch. 1. In 1944 Mr. Roosevelt suggested that the phrase be dropped.

The phrase "a New Deal," which was publicly introduced in the speech of acceptance, I first used in the general philosophical statement which prefaced this series of memoranda.

RAYMOND MOLEY, *Mr. Roosevelt Sets His Cap*. In *Saturday Evening Post*, 24 June, 1939, p. 94.

<sup>4</sup> Persuaded to reënter the proposed political deal.

FRANK NORRIS, *The Octopus*, p. 163. (1901)

I'm going to swing this deal right over into July.

FRANK NORRIS, *The Pit*. Ch. 9. (1902)

The political deal means that the heads of rival parties agree each to support some of the candidates of the other's ticket, thus rendering the election of the least desirable men almost a certainty.

ALBERT BUSHNELL HART, *Actual Government*, p. 100 (1903)

<sup>5</sup> Thought I'd better give him a square deal.

MARK TWAIN, *Life on the Mississippi*. Ch. 52. (1883)

It was a square deal, and you all saw it.

H. S. CANFIELD, *A Maid of the Frontier*, p. 88. (1898)

If elected, I shall see to it that every man has a square deal, no less and no more.

THEODORE ROOSEVELT, *Campaign Speech*, 4 Nov., 1904.

We demand that big business give people a square deal.

THEODORE ROOSEVELT, *Letter*, when suit was brought to dissolve the Steel Trust. (1904)  
I stand for the square deal.

THEODORE ROOSEVELT, *Speech*, Osawatomie, Kansas, 31 Aug., 1910.

### DEATH

See also *Fame and Death*; *Life and Death*; *Love and Death*

#### I—Death: Definitions

<sup>6</sup> Death were great joy. (θανεῖν πολλή χάρις.)

AESCHYLUS, *Agamemnon*, l. 550. (458 B.C.)

<sup>7</sup> We all labour against our own cure, for death is the cure of all diseases.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 9. (1643) The Germans say, "Death is the poor man's doctor."

<sup>8</sup> Death at last is the Inne where our lyfe doth take vp his lodgyng. (Morte al fine è l'hosteria doue piglia alloggiamento la nostra vita.)

JOHN FLORIO, *Firste Fruites*, fo. 98. (1578)  
Quoting Antonio Guevara.

<sup>9</sup> To die is landing on some silent shore,  
Where billows never break, nor tempests roar.  
GARTH, *The Dispensary*. Canto iii, l. 225. (1699)

<sup>10</sup> Death's but a path that must be trod,  
If man would ever pass to God.

THOMAS PARNELL, *A Night-Piece on Death*. l. 67. (c. 1710)

I think of death as some delightful journey  
That I shall take when all my tasks are done.  
ELLA WHEELER WILCOX, *The Journey*. (1901)

<sup>11</sup> Death is but a fleeting from one life into another.

GEORGE PETTIE, *Petite Pallace*, p. 144. (1576)  
Death is the beginning of another life. (La mort est origine d'une aultre vie.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)

<sup>12</sup> Death is but crossing the World, as Friends do the Seas.

WILLIAM PENN, *Some Fruits of Solitude*. Pt. ii, No. 131. (1718)

<sup>13</sup> Death is the separation of the soul from the body. (\*Αρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν;)

PLATO, *Phaedo*. Sec. 64C. (c. 375 B.C.) Quoted by PHILO, *Legum Allegoria*, 106. He goes on to quote Plato further (*Gorgias*, 493A; *Cratylus*, 400B), by adding that at death "the soul is released from the body, the baneful corpse to which it was tied." GUAZZO (ii, 128) paraphrases it: "Plato was wont to say, that during this present life, we are as dead men, and that our bodies are our own sepulchres, meaning to inferre thereby, that we begin to live, when we dye."

1 Death is sometimes a punishment, often a gift; to many it has been a favor. (Interim poena est mori, | sed saepe donum; pluribus veniae fuit.)

SENECA, *Hercules Oetaeus*, l. 930. (c. A. D. 60)

2 Death is a black camel, which kneels at every man's gate.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 50. (1853) Quoting a Turkish proverb, sometimes attributed to Abd-el-Kader. Trench explains that the camel kneels in order to take up the burden of a dead body. *The Black Camel* was used by Earl Derr Biggers as the title of a novel. (1929)

Arise, O Soul, and gird thee up anew,  
Though the black camel, Death, kneel at thy gate.  
J. B. KENYON, *The Black Camel*. (c. 1900)

3 Dying is ceasing to be afraid.

WILLIAM WYCHERLEY, *The Plain-Dealer*. Act i. (c. 1674)

## II—Death: Apothegms

4 Death cometh but once to mortals, and no man ever saw it come twice. (μόνον ἀπαξ θνητοῖς παραγίνεται.)

AGATHIAS, *Epigram*. (c. 575) See *Greek Anthology*, x, 69.

A man can die but once.

SHAKESPEARE, *II Henry IV*, iii, 2, 250. (1598)

Death of one person can be paid but once.

SHAKESPEARE, *Antony and Cleopatra*, iv, 14, 27. (1606)

It is the lot of man but once to die.

FRANCIS QUARLES, *Emblems*. Bk. v, emb. 7. (1635)

With great submission I pronounce,  
That people die no more than once.

MATTHEW PRIOR, *Turtle and Sparrow*. (1708)

Men die but once.

CHARLES LAMB, *John Woodvil*. Act ii, sc. 2. (1802)

"A man cannot die more than once" is an old apophthegm.

FREDERICK MARRYAT, *Olla Podrida*. Ch. 12. (1840)

The crash of the whole solar and stellar systems could only kill you once.

CARLYLE, *Letter to John Carlyle*. (c. 1866)

I can only die once and then it'll be over.

PATRICIA WENTWORTH, *Pursuit of a Parcel*, p. 94. (1942)

5 To die a dog's death. (θάνατος κύνελος.)

ARISTOPHANES, *The Wasps*, l. 898. (422 B. C.)

With the Greeks the phrase had a much worse significance than merely to die as a dumb brute; it refers to the dread of being left unburied after death—a dread referred to by Homer many times.

He lyved lyke a lyon, and dyed lyke a dogge.

JOHN RASTELL, *The Pastyme of People*, 57. (1529)

Thou shalt famish a dog's death.

SHAKESPEARE, *Timon of Athens*, ii, 2, 91. (1608)

Die like a rat.

B. E., *A New Dictionary of the Canting Crew: Die*. (c. 1695) To be poisoned.

He dies like a beast.

H. G. BOHN, *Handbook of Proverbs*, p. 370. (1855)

To die this dog's death, out here under these mountains.

G. M. FENN, *In an Alpine Valley*, i, 22, (1894)

6 Death foreseen is the hatefulest death to man. (ὁ γὰρ προφανὴς θανατοῖσιν ἐχθιστος φόνων.)

BACCHYLIDES, *For Hiero of Syracuse*, l. 51. (468 B. C.)

To know the hour of doom is continual death. (Pereundi scire tempus adsidue est mori.)

PUBLILIUS SYRUS, *Sententiae*. No. 530. (c. 43 B. C.)

Get the coffin ready and the man won't die. (Pan tao kuan ts'ai jên pu ssü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 931. (1875)

No man is dead till he is dead.

FRANCIS BEEDING, *The Twelve Disguises*, p. 265. (1942)

7 All flesh weareth out as a garment: for the covenant from the beginning is, Thou shalt die the death. (ὅτι οὐκ ἔστιν ἐν ἄδου ζητῆσαι τρυφήν, ἡ γὰρ διαθήκη ἀπ' αἰῶνος θανάτου ἀποθνήσκει.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiv, 17. (c. 190 B. C.) Quoted in *Babylonian Talmud: Erubin*, fo. 54a.

We must dye the death, because we haue sene God.

MILES COVERDALE, *Bible: Judges*, xiii, 22.

(1535) The King James Version says simply, "We shall surely die." As Dr. Johnson points out, "Die the death" seems to be a solemn phrase for death inflicted by law.

He that blasphemeth the name of the Lorde, shall dye the death.

JOHN LYLY, *Euphues* (Arber), p. 164. (1579)

He shall die the death.

WILLIAM LAMBARDE, *Eirenarcha*, ii, 7. (1581)

Either to die the death, or to abjure

For ever the society of men.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 65. (1590)

8 Drive your cart and your plow over the bones of the dead.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

9 The dede hath few frendys.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 6302. (1303)

Frendles ys the dede, quoth Hendyng.

*Proverbs of Hendyng*, l. 37. (c. 1310)

The dead haue no frends, the sicke but faint ones.

RANDLE COTGRAVE, *Dictionary: Ami*. (1611)

Justice has bid the world adieu,

And dead men haue no frends.

SIR CHARLES SEDLEY, *Ballad*. (c. 1695)

Dead Men are of no Family, and are akin to none.

THOMAS FULLER, *Gnomologia*. No. 1240. (1732)

10 The dead ride fast. (Die Todten reiten schnell.)

GOTTFRIED BÜRGER, *Lenore*. (1772)

- <sup>1</sup> Death is deaf. (La muerte es sorda.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)
- <sup>2</sup> The life of the dead is placed in the memory of the living. (Vita enim mortuorum in memoria est posita vivorum.)  
CICERO, *Philippicae*. No. ix, sec. 5. (44 B.C.)  
To live in hearts we leave behind Is not to die.  
THOMAS CAMPBELL, *Hallowed Ground*. (1825)
- <sup>3</sup> The last enemy that shall be destroyed is death. (ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.)  
*New Testament: I Corinthians*, xv, 26. (57 A.D.) The *Vulgate* is, "Novissima autem inimica destruetur mors."
- <sup>4</sup> To bring unto death's door.  
MILES COVERDALE, *A Spyrytuall Pearle*. Ch. 18. (1550)  
Nature brought him to the door of death.  
SHAKESPEARE, *III Henry VI*, iii, 3, 105. (1591)  
When death comes to our dores, and we are at deaths-dore.  
PETER BULKELEY, *The Gospel Covenant: To the Reader*. (1646)  
Poor Mrs. Crawley had been at death's door.  
TROLLOPE, *Framley Parsonage*. Ch. 43. (1860)
- <sup>5</sup> These have not the hope of death. (Questi non hanno speranza di morte.)  
DANTE, *Inferno*. Canto iii, l. 46. (c. 1300)
- <sup>6</sup> Never say die!  
DICKENS, *Pickwick Papers*. Ch. 2. (1837) Repeated in ch. 40. *Barnaby Rudge*. Ch. 6. (1840) BARHAM, *The Merchant of Venice*. (1840) SMITH, *Christopher Tadpole*. Ch. 1. (1848) SHAW, *Major Barbara*. Act ii. (1905) etc., etc.  
Never say die while there's a shot in the locker.  
JOHN M. WILSON, *Tales of the Borders*, iv, 142. (a. 1835)  
A strong determination never to "say die."  
F. E. SMEDLEY, *Frank Fairleigh*. Ch. 2. (1850)
- <sup>7</sup> The dead are dead. (νεκροὶ οἱ θάνατοι.)  
EURIPIDES, *Alcestis*, l. 541. (c. 438 B.C.)  
Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. (Sic homo cum dormierit, non resurget, donec atteratur caelum, non evigilabit, nec consurget de somno suo.)  
*Old Testament: Job*, xiv, 12. (c. 350 B.C.)  
Ay me! when the mallows and the fresh green parsley and the springing crumpled anise perish in the garden, they live yet again and grow another year; but we men that are so tall and strong and wise, soon as ever we be dead, unhearing there in a hole of the earth sleep we both sound and long a sleep that is without end.  
MOSCHUS, *Lament for Bion*, l. 98. (c. 150 B.C.)  
Alas, for us no second spring.  
Like mallows in the garden bed.  
ANDREW LANG, *Triolets after Moschus*. (1884)  
Death is end for all. (Mors est finita omnibus.)  
CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. xxv, sec. 59. (45 B.C.) Quoting Euripides.

- When once a man's dead,  
There's no more to be said.  
R. H. BARHAM, *A Lay of St. Dunstan*. (a. 1845)  
When you're dead, you stay a long time dead.  
RING LARDNER, *Zone of Quiet*. (1926) The French say, "Quand on est mort c'est pour longtemps."
- <sup>8</sup> To die ignobly is a coward's part. (ὡς ἀνδρὸν ἀκλεῶς καταβαίνειν.)  
EURIPIDES, *Orestes*, l. 786. (c. 410 B.C.)  
Not death is dreadful, but a shameful death. (οὐ καταβαίνειν γὰρ δεινόν, ἀλλ' ἀσχηρῶς βαίνειν.)  
MENANDER, *Monostikoi*. No. 504. (c. 300 B.C.)  
A dishonorable death is an insult of fate. (Mala mors necessitatis contumelia est.)  
PUBLILIUS SYRUS, *Sententiae*. No. 415. (c. 43 B.C.)
- <sup>9</sup> When death puts out our flame, the snuff will tell  
If we are wax or tallow, by the smell.  
FRANKLIN, *Poor Richard's Almanack*, 1739.  
Take Courage, Mortal; Death can't banish thee out of the Universe.  
FRANKLIN, *Poor Richard's Almanack*, 1746
- <sup>10</sup> Dead Folk are past fooling.  
THOMAS FULLER, *Gnomologia*. No. 1238. (1732)  
Death is bitter to the Man in Prosperity.  
THOMAS FULLER, *Gnomologia*. No. 1249.  
He is miserable, that dyeth not before he desires to die.  
THOMAS FULLER, *Gnomologia*. No. 1924.  
The Dead, and only they, should do nothing.  
THOMAS FULLER, *Gnomologia*. No. 4469.
- <sup>11</sup> He that dies half a year ago is as dead as Adam.  
THOMAS FULLER, *Gnomologia*. No. 2079. (1732)  
He that died o' Wednesday.  
SHAKESPEARE, *I Henry IV*. Act v, sc. 1, l. 137. (1597)  
The wight that died o' Wednesday,  
Just laid the light below,  
Is dead as the varlet turned to clay  
A score of years ago.  
EDMUND CLARENCE STEDMAN, *Falstaff's Song*. (1873)
- <sup>12</sup> Ye honest poor rogues, who die in your shoes.  
JOHN GAY, *Newgate's Garland*, l. 4. (1725)  
To be hanged.  
I sentence them to die with their boots on.  
JOAQUIN MILLER, *The Danites*. Act iv. (1877)
- <sup>13</sup> Sally was death on lace.  
T. C. HALIBURTON (SAM SLICK), *Nature and Human Nature*, p. 225. (1855)  
To be death on anything, is to be . . . a capital hand at it, like the quack doctor who could not manage the whooping-cough, but was, as he expressed it, "death on fits."  
JOHN BARTLETT, *Dictionary of Americanisms: Death*. (1860)  
She was always death on you English chaps.  
EDGAR FAWCETT, *Gentleman of Leisure*, i, 9. (1884) Very fond of.

<sup>1</sup> The dead are the best counsellors. (Optimi consilarii mortui.)

ALFRED HENDERSON, *Latin Proverbs*, p. 311.  
(1869) See also under BOOKS.

<sup>2</sup> He pulls with a long rope, that waits for another's death.

GEORGE HERBERT, *Jacula Prudentum*. No. 26.  
(1640) From the French, "A longue corde tire qui d'autrui mort désire."

TO WAIT FOR DEAD MEN'S SHOES, see under SHOE.

<sup>3</sup> After Death the Doctor.

GEORGE HERBERT, *Jacula Prudentum*. No. 1035.  
(1640) See under LATE.

<sup>4</sup> The Father lifted on high the golden scales, and set therein two fates of grievous death. (και τότε δὴ χρύσεια πατὴρ ἐτίθεινε τάλαντα, | ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο.)

HOMER, *Iliad*. Bk. xxii, l. 209. (c. 850 B.C.)

Jupiter himself upholds two scales in even balance, and lays therein the diverse destinies of both, whom the strife dooms, and with whose weight death sinks down.

VERGIL, *Aeneid*. Bk. xii, l. 725. (19 B.C.) The sinking scale means death.

<sup>5</sup> Death has slain the best, the shameful are all left me. (τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λείπειται.)

HOMER, *Iliad*. Bk. xxiv, l. 260. (c. 850 B.C.)

Death takes the best, and leaves the worst. (Mors optima rapit, deterrima relinquit.)

ERASMUS, *Adagia*, iii, ix, 43. (1523) Citing the line from Homer. Another form of the proverb is "Optima citissime pereunt" (The best most quickly perish).

Death ever loves to pluck the fairest flower of an armed host. ("Ἀρης φιλεῖ | δεῖ τὰ λῶστα πάντ' ἀπανθίζειν στρατοῦ.)

AESCHYLUS, *Europe*. Frag. 51, Smyth. (c. 458 B.C.)

There are so many thousand beauties among the dead. (Sunt apud infernos tot milia formosarum.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. xxviii, l. 49.  
(c. 24. B.C.)

Death aims with fouler spite at fairer marks.

FRANCIS QUARLES, *Divine Poems*. (1632)

Death loves a shining mark, a signal blow.

YOUNG, *Night Thoughts*. Night v, l. 1010. (1742)

<sup>6</sup> Cruell death spareth not those, which we our selves living cannot spare.

JOHN LYLY, *Euphues and His England: Euphues Glasse for Europe*, p. 451. (1580)

The best die first.

EBENEZER ELLIOTT, *The Village Patriarch*. Bk. iv, pt. 4. (1831)

The best go first, the bad remain to mend.

H.G. BOHN, *Handbook of Proverbs*, p. 498. (1855)

The best go first, that is an old saying.

CHARLES READE, *Love Me Little, Love Me Long*. Ch. 21. (1859)

THE GOOD DIE FIRST, see under GOODNESS.

<sup>7</sup> Death overtakes the man who flees. (Mors et fugacem persequitur virum.)

HORACE, *Odes*. Bk. iii, ode 2, l. 14. (23 B.C.)

The coward flees in vain; death follows close behind;

It is in defying it that the brave escapes it.

(La lâche fuit en vain; la mort vole à sa suite; C'est en la défiant que le brave l'évite.)

VOLTAIRE, *Le Triumvirat*. Act iv, sc. 7. (1764)

He fled from death and fell into it.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 491.  
(1817) See also under COWARDICE.

<sup>8</sup> Death is the only master who takes his servants without a character.

F. E. HULME, *Proverb Lore*, p. 136. (1902)

<sup>9</sup> The king of terrors.

*Old Testament: Job*, xviii, 14. (c. 350 B.C.)

The Vulgate has merely, "Quasi rex."

The grieslie terror.

MILTON, *Paradise Lost*. Bk. ii, l. 704. (1667)

This king of terrors is the prince of peace.

YOUNG, *Night Thoughts*. Nt. iii, l. 535. (1742)

There is no king more terrible than death.

AUSTIN DOBSON, *The Dance of Death*. (1877)

<sup>10</sup> You will not dye this year.

JAMES KELLY, *Scottish Proverbs*, p. 394. (1721)

"Spoken when they come in of whom we are speaking."

I know of no Body, that has a mind to die this Year.

THOMAS FULLER, *Gnomologia*. No. 2614. (1732)

<sup>11</sup> Most men die because they cannot help dying. (La plupart des hommes meurent parce qu'on ne peut s'empêcher de mourir.)

LA ROCHEFOUCAULD, *Maximes*. No. 23. (1665)

<sup>12</sup> The dead are always wrong. (Les morts ont toujours tort.)

LE ROUX DE LINCY, *Proverbs Français*, ii, 333.

(1859) An old French proverb echoed in the German, "Die Toten haben immer Unrecht." THE ABSENT ARE ALWAYS WRONG, see under ABSENCE.

The dead have no rights. They are nothing; and nothing cannot own something.

THOMAS JEFFERSON, *Letter to Samuel Kerchival*, 1816.

<sup>13</sup> Death itself has often fled from a man. (Mors ipsa refugit saepe virum.)

LUCAN, *De Bello Civili*. Bk. ii, l. 75. (c. A. D. 60)

<sup>14</sup> The gate of death. (Ianua leti.)

LUCRETIVS, *De Rerum Natura*. Bk. i, l. 1112.  
(c. 45 B.C.)

Death the gate of life. (Mors ianua vitae.)

ST. BERNARD, *In Transitu S. Malachi*. Sermon 1, sec. 4. (c. 1150)

To the faithful, Death the Gate of Life.

MILTON, *Paradise Lost*. Bk. xii, l. 571. (1667)

Death is for many of us the gate of hell; but we

are inside on the way out, not outside on the way in.

BERNARD SHAW, *Parents and Children*. (1914)  
Preface to *Misalliance*.

Death is only an old door, Set in a garden wall.  
NANCY BYRD TURNER, *Death Is a Door*. (1925)

1  
To day thawgh thou be stowt and gay,  
A-morow thou lyyest by the walle.

JOHN LYDGATE, *Minor Poems*, p. 230. (c. 1430)  
"He is laid by the wall" a proverbial phrase  
for the interval between death and burial,  
while the corpse is lying in the house.

2  
Nicanor lay dead in his harness. (Cum armis  
suis.)

*Apocrypha: II Maccabees*, xv, 28. (c. 200 B.C.)  
At least we'll die with harness on our back.

SHAKESPEARE, *Macbeth*, v, 5, 52. (1606)

I am like an old horse . . . I will die in harness.  
MARRYAT, *Jacob Faithful*. Ch. 40. (1834)  
Like most medieval workers they all died in  
harness.

BISHOP WILLIAM STUBBS, *Constitutional His-  
tory of England*. Bk. iii, ch. 21. (1875)

It is a man dying with his harness on that angels  
love to escort upward.

HENRY WARD BEECHER, *Proverbs from Plym-  
outh Pulpit*, p. 28. (1887)

3  
The act of dying is also one of the acts of life.  
(μία γὰρ τῶν βιωτικῶν πράξεων καὶ αὕτη ἐστὶ, καθ'  
ἣν ἀποθνήσκομεν.)

MARCUS AURELIUS, *Meditations*. Bk. vi, sec. 2.  
(c. A. D. 174)

4  
Hanging they thought better than dying by  
inches from starvation.

MARRYAT, *Midshipman Easy*. Ch. 16. (1836)

5  
Grim death.

PHILIP MASSINGER, *The Roman Actor*. Act iv,  
sc. 2. (1626)

Before mine eyes in opposition sits Grim Death.  
MILTON, *Paradise Lost*. Bk. ii, l. 803. (1667)

Holding on, like grim death.

THEODORE HOOK, *Jack Brag*. Ch. 20. (1837)

He would . . . hold on like grim death.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 4. (1861)

Stick to him like grim death.

DALY, *Murders in Volume Two*, p. 216. (1941)

6  
Let the dead bury their dead. (ἀφες τοὺς  
νεκροὺς θάψαι τοὺς θαντῶν νεκρούς.)

*New Testament: Matthew*, viii, 22. (c. A. D. 65)

The *Vulgate* is, "Dimitte mortuos sepelire  
mortuos suos."

7  
Death's wing. (φόνου πτερόν.)

MENANDER, *Fragments*. (c. 300 B.C.) Attribu-  
tion by ZENOBIUS, vi, 31. Cited by ERASMUS,  
*Adagia*, iii, ii, 34, with the Latin, "Occisionis  
ala." Sometimes given in English as "Mur-  
der's wing."

The Angel of Death has been abroad throughout

the land: you may almost hear the beating of  
his wings.

JOHN BRIGHT, *Speech Against the Crimean  
War*, House of Commons, 23 Feb., 1855.

The wind of Death's imperishable wing.

D.G.ROSSETTI, *House of Life: Lovesight*. (1870)

8  
The old devourer . . . death, had made our  
landlord dance after his pipe.

MIDDLETON, *Father Hubberds Tales*. (1640)

9  
Today if death did not exist, it would be nec-  
essary to invent it. (Aujourd'hui si la mort  
n'existait pas, il faudrait l'inventer.)

JEAN BAPTISTE MILHAUD, when voting for the  
death of Louis XVI, 19 Jan., 1793. See *Le  
Moniteur*, 20 Jan., 1793.

10  
Death is easier to bear without thinking of it,  
than the thought of death without danger.  
(La mort est plus aisée à supporter sans y  
penser, que la pensée de la mort sans peril.)

BLAISE PASCAL, *Pensées*. Pt. i, art. ix, No. 61.  
(c. 1660)

One will die alone. (On mourra seul.)

BLAISE PASCAL, *Pensées*, i, iii, 211.

11  
You give the finishing stroke. (κολοφῶνα  
ἐπιτίθης.)

PLATO, *Euthydemus*. Sec. 301E. (c. 375 B.C.)

The cup of death already drained. (Iam exhausto  
illo poculo mortis.)

CICERO, *Pro Cluentio*. Ch. xi, sec. 31. (66 B.C.)

At the point of death. (ἐσχάτως ἔχει.)

*New Testament: Mark*, v, 23. (c. A. D. 70) The  
*Vulgate* is "In extremis," but the better  
known phrase is "In articulo morte" (In  
the moment of death).

12  
Do not turn back on reaching the boundaries.  
(μὴ ἐπιστρέφεισθαι ἐπὶ τοὺς ὅρους ἐλθόντας.)

PLUTARCH, *Moralia: Education of Children*,  
12F. (c. A. D. 95) Plutarch is quoting a prov-  
erb, which he explains means that "when  
people are about to die and see the boundary  
of their life close at hand, they should bear  
it with serenity." Cited by ERASMUS, *Adagia*,  
i, i, 2, as a saying of Pythagoras, and with  
the Latin, "Ad finem ubi perveneris, ne velis  
reverti."

Not to retire when we are come to the end of  
our race: that is, when we are at the poynt of  
death we should not be oppressed with griefe, but  
willingly yeeld to Nature.

JOHN LYL, *Euphues* (Arber), p. 148. (1579)

13  
Yea, though I walk through the valley of the  
shadow of death, I will fear no evil. (Nam. et  
si ambulavero in medio umbrae mortis, non  
timebo mala.)

*Old Testament: Psalms*, xxiii, 4. (c. 350 B.C.)

The Greek phrase is σκιά θανάτου.

The land of darkness and the shadow of death.  
(Terram tenebrosam, et opertam mortis caligine.)

*Old Testament: Job*, x, 21. (c. 350 B.C.)



The lond of mise and of derknesse, where-as is the shadwe of deeth.

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 10. (c. 1389)

At the end of this Valley, was another, called the Valley of the Shadow of Death.

JOHN BUNYAN, *The Pilgrim's Progress*, i, 58. (1678)

The valley of the shadow of death. . . . An almost fatal illness; experience thereof.

ERIC PARTRIDGE, *Dictionary of Clichés: Valley*. (1941)

1 He dies twice who dies at the will of another. (Bis emori est alterius arbitrio mori.)

PUBLILIUS SYRUS, *Sententiae*. No. 63. (c. 43 B. C.) He whose death his friends await lives a life his fellows hate. (Cuius mortem amici expectant vitam cives oderunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 105. Ah, how formidable is he who thinks it safe to die! (Heu quam est timendus qui mori tutum putat.)

PUBLILIUS SYRUS, *Sententiae*. No. 242. A man dies as often as he loses his loved ones (Homo totiens moritur quotiens amittit suos.)

PUBLILIUS SYRUS, *Sententiae*. No. 252. Lucky to die before you implore death to come. (Mori est felicitas antequam mortem invocet.)

PUBLILIUS SYRUS, *Sententiae*. No. 354. Death is fortunate for the child, bitter for the youth, too late for the old. (Mors infanti felix, iuveni acerba, nimis sera est seni.)

PUBLILIUS SYRUS, *Sententiae*. No. 401. Nobody dies prematurely who dies in misery. (Nemo immature moritur qui moritur miser.)

PUBLILIUS SYRUS, *Sententiae*. No. 465. How wretched to long for death yet fail to die. (Quam miserum est mortem cupere nec posse emori.)

PUBLILIUS SYRUS, *Sententiae*. No. 556. Happy enough is he who can die when he wills! (Satis est beatus qui potest cum vult mori.)

PUBLILIUS SYRUS, *Sententiae*. No. 675.

2 Death squares all accounts.

CHARLES READE, *The Cloister and the Hearth*. Ch. 92. (1861)

3 And I looked, and behold a pale horse: and his name that sat on him was Death. (καὶ εἶδον καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ] θάνατος αὐτῷ [ὁ] Θάνατος.)

*New Testament: Revelation*, vi, 8. (c. A. D. 90) The Vulgate is, "Ecce equus pallidus: et qui sedebat super eum, nomen illi Mors."

Behind her Death, . . . On his pale Horse.

MILTON, *Paradise Lost*. Bk. x, l. 588. (1667) At my door the Pale Horse stands.

JOHN HAY, *The Stirrup Cup*. (1871)

4 Who shall deliver me from the body of this death? (τίς με λύσειται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;)

*New Testament: Romans*, vii, 24. (c. A. D. 57) The Vulgate is, "Quis me liberabit de corpore mortis huius?"

5 Death is an ill; the Gods at least think so, Or else themselves had perished long ago.

(το θάνατον κάκον· οἱ θεοὶ γὰρ οὕτω κεκρίκασι· θάνατον κε γάρ.)

SAPPHO. Frag. 91. (c. 610 B. C.) Quoted by ARISTOTLE, *Rhetoric*, ii, 23, 12. See EDMONDS, *Lyra Graeca*, i, 251.

Death is an evil only because of what comes after it. (Malam mortem non facit, nisi quod sequitur mortem.)

SAINT AUGUSTINE, *De Civitate Dei*. Bk. i, ch. 11. (c. A. D. 425) Quoted by MONTAIGNE, i, 40.

The worst is death, and death will have his day. SHAKESPEARE, *Richard II*, iii, 2, 103. (1595)

Death is the greatest evil, because it cuts off hope. HAZLITT, *Characteristics*. No. 35. (1821)

6 Death is everywhere. To it a thousand doors lie open. (Ubique mors est . . . mille ad hanc aditus patent.)

SENECA, *Phoenissae*, l. 151. (c. A. D. 60) The best thing which eternal law ever ordained was that it allowed us but one entrance into life and many exits. (Nil melius aeterna lex fecit, quam quod unum introitum nobis ad vitam dedit, exitus multos.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 14. (c. A. D. 65) She [Nature] hath appointed but one entrance into life, but a hundred thousand ways out. (Elle n'a ordonné qu'une entrée à la vie, et cent mille issues.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580) I know death hath ten thousand severall doores For men, to take their Exits.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act iv, sc. 2. (1614)

Death with his thousand doors.

JOHN FLETCHER, *The Loyal Subject*. Act i, sc. 2. (1618)

Death hath so many doors to let out life.

FLETCHER AND MASSINGER, *The Custom of the Country*. Act ii, sc. 2. (c. 1620)

There are a thousand doors to let out life.

PHILIP MASSINGER, *The Parliament of Love*. Act iv, sc. 2. (1624)

Death hath a thousand doors to let out life.

PHILIP MASSINGER, *A Very Woman*. Act v, sc. 4. (c. 1630) It will be noted that this phrase became almost a cliché with Massinger.

The thousand doors that lead to death.

BROWNE, *Religio Medici*. Pt. i, sec. 51. (1643) The doors of death are ever open.

JEREMY TAYLOR, *Contemplation on the State of Man*. Bk. i, ch. 7. (c. 1660)

Death's thousand doors stand open.

ROBERT BLAIR, *The Grave*, l. 394. (1743)

Every door may be shut but death's door.

R. C. TRENCH, *Lessons in Proverbs*, p. 25. (1852)

7 It was the death of him.

SHAKESPEARE, *I Henry IV*, ii, 1, 14. (1596)

These . . . magistrates will be the death of us. EDWARD MIALI, *Nonconformist*, ii, 49. (1842)

8 Dead, for a ducat, dead!

SHAKESPEARE, *Hamlet*, iii, 4, 23. (1600)

<sup>1</sup> Death without phrases. (La mort sans phrase.)

JOSEPH SIEYÈS, when voting for the death of Louis XVI, 20 Jan., 1793. It is probable that Sieyès said simply, "La mort," and the reporter added in parenthesis, "sans phrase," but it became historic in the above form. See *Le Moniteur*, 20 Jan., 1793. Most of the other members had been laboring to compose telling "phrases," some of which, as given by *Le Moniteur*, were, "The blood of a king is not the blood of a man," by Bernardin de Saint-Pierre; "I will not commit a murder that Rome may make a saint," by Chaillou; "Seclusion; to make a Charles I. is to make a Cromwell," by Gentil—a prophecy, for Napoleon was the Cromwell; "No people free without a tyrant dead," by Saint-André; and "Death: while the tyrant breathes, liberty stifles," by Lavicomterie.

<sup>2</sup> Though they died, they are not dead, for their valor brings them back in glory from the world below. (οὐδὲ τεθνήσκει θανόντες.)

SIMONIDES, *Fragments*. Frag. 126. (c. 475 B. C.) *Palatine Anthology*, vii, 251.

Death's a pleasant road that leads to fame.

GEORGE GRANVILLE, *Verses*, l. 48. (1712)

Death opens the gate of Fame and shuts the gate of Envy after it.

STERNE, *Tristram Shandy*. Bk. v, ch. 3. (1759)

<sup>3</sup> A living dead man. (ἐμψυχος νεκρός.)

SOPHOCLES, *Antigone*, l. 1167. (c. 441 B. C.)

Cited by ERASMUS, *Adagia*, ii, iv, 3, with the Latin, "Vivum cadaver," or "Vivum sepulchrum."

I am a living corpse among the living. (Egomet inter vivos vivo mortuus.)

CARCILIUS STATIUS, *Plocium*. Frag. 140. Loeb. (c. 175 B. C.)

My being hath been but a living death.

PHILIP MASSINGER, *The Guardian*. Act ii, sc. 4. (1633)

<sup>4</sup> He's dead and in his grave. (ἐνελ νῦν θάνατος ἐν τάφοις ἔχει.)

SOPHOCLES, *Oedipus the King*, l. 942. (c. 409 B. C.)

He fownde me ded and gone.

UNKNOWN, *Monk of Evesham*, 62. (1482)

He is dead and gone, lady, He is dead and gone.

SHAKESPEARE, *Hamlet*, iv, 5, 29. (1600)

Advocates for folly dead and gone.

POPE, *Horace's Epistles*, ii, 1, 34. (1737)

When she was dead and gone, perhaps they would be sorry.

DICKENS, *Barnaby Rudge*. Ch. 19. (1840)

<sup>5</sup> Nothing like stark dead.

JAMES STEWART, referring to the Earl of Mortton. (1581) See KELLY, *Scottish Proverbs*, p. 262. Afterwards applied to Strafford and Laud.

Stone-dead hath no fellow.

EARL OF ESSEX. (1641) See MACAULAY, *Essays: Hallam*.

Stark dead be thy comfort.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

<sup>6</sup> If he be dead, he'll eat no more bread.

SWIFT, *Polite Conversation*. Dial. i. (1738)

THE LIVING TO THE BREAD, see under LIFE AND DEATH.

<sup>7</sup> I shall be like that tree—I shall die at the top.

JONATHAN SWIFT. (c. 1740) See SCOTT, *Life of Swift*.

<sup>8</sup> In the jaws of death.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Week iv, day 1. (1591)

Snatch'd . . . out of the jaws of death.

SHAKESPEARE, *Twelfth Night*, iii, 4, 394. (1599)

Many patients might thereby be rescued from the jaws of death.

BISHOP GEORGE BERKELEY, *Tar-Water*. Let. ii, sec. 12. (1746) Bishop Berkeley was an ardent crusader for the drinking of tar-water.

Into the jaws of death Rode the six hundred.

TENNYSON, *The Charge of the Light Brigade*. (1854)

<sup>9</sup> The dead don't bite. (οἱ κεκμηκότες οὐ δάκνουσιν.)

THEODORUS CHIUS, teacher of rhetoric to King Ptolemy of Egypt. (31 B. C.) The ascription is by ERASMUS, *Adagia*, iii, vi, 41, who says it was the advice given Ptolemy with reference to Mark Antony. The Latin is, "Mortui non mordent." See also PLUTARCH, *Lives: Pompey*. Sec. 77, who gives the Greek as νεκρὸς οὐ δάκει.

A prouerbe, whiche saith, a dead man doth no harm.

EDWARD HALL, *Chronicle*, p. 128. (1548)

Death biteth not. (La mort ny mord.)

EDMUND SPENSER, *The Shepheardes Calender: November: Colins Embleme*. (1579)

I care not, seeing thou art dead, *Mortui non mordent*.

SIR JOHN HARINGTON, *Metamorphoses of Ajax*, p. 64. (1596)

He's quiet, where I hope He will not bite again.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act iv, sc. 1. (1611)

Knock out her brains! And then she'll never bite.

BEAUMONT AND FLETCHER, *The Coxcomb*. Act ii, sc. 2. (1613)

A dog that's dead,

The Spanish proverb says, will never bite.

JOHN FLETCHER, *The Custom of the Country*. Act iv, sc. 1. (1619) L'ESTRANGE, tr., *Quarvedo's Visions*, 252 (1667) has, "A dead dog will never bite." The Germans have the same proverb, "Todte Hunde beißen nicht." The French say, "Morte la bête, mort le venin" (The beast dead, the venom dead), or "Chien mort ne mord pas" (A dead dog doesn't bite).

The dead do not bite; and, being dispatched out of the way, are forgotten.

THOMAS FULLER, *Church History*, ix, iv, 3. (1655)

Why then the Proverb is not right,  
Since you teach dead Dogs to bite.

SWIFT, *Upon the Horrid Plot Discovered by Harlequin*, l. 39. (1722)

Dead folks can't bite.

THOMAS FULLER, *Gnomologia*. No. 1239. (1732)

It is only the dead who do not return. (Il n'y a que les morts qui ne reviennent pas.)

BERTRAND BARÈRE, *Speech*, in the Convention, 1794. He was punning on the double meaning of *revenir*, to return or to haunt, with the sarcastic meaning, "It is only dead men's ghosts that do not haunt us." See CARLYLE, *French Revolution*, iii, vi, 3. Napoleon applied the phrase to himself on 17 July and 12 Dec., 1816, meaning that he would certainly come back, but he was mistaken, for he was dead long before he returned to Paris. See O'MEARA, *Napoleon in Exile*.

A dead body revenges not injuries.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Take him [a dead man] away now, . . . and see that he does not bite you, to put an old proverb to shame.

WALTER SCOTT, *Old Mortality*. Ch. 34. (1816)

The story that Gray "whispered in Elizabeth's ear, *The dead don't bite*," is found in Camden.

ANDREW LANG, *History of Scotland*, ii, 327. (1902)

1 None can pierce the vast black veil uncertain  
Because there is no light behind the curtain.

THOMSON, *City of Dreadful Night*, xxi. (1874)

2 When a man is dying his words are worth listening to.

TSENG Tzū, a disciple of Confucius, when ill. (c. 500 B.C.) See CONFUCIUS, *Analects*. Bk. viii, ch. 4.

No man deceives while in his death agony.

*Babylonian Talmud: Baba Bathra*, fo. 175a. (c. 450)

3 How difficult it is to make up one's mind to die! (Oh! qu'il est difficile de se résoudre à mourir!)

VAUVENARGUES, *Réflexions*. No. 700. (1746)  
Death is never wholly a welcome guest. (Und doch ist nie der Tod ein ganz willkommen Gast.)

GOETHE, *Faust*. Pt. i, sc. 4. (1806)

To have to die is a distinction of which no man is proud.

ALEXANDER SMITH, *Dreamthorp: On the Writing of Essays*. (1863)

4 Death and vulgarity are the only two facts in the Nineteenth Century that one cannot explain away.

OSCAR WILDE, *Picture of Dorian Gray*. (1891)  
Ah, well, then, I suppose I shall have to die beyond my means.

OSCAR WILDE, when a huge fee was demanded for an operation during his last illness. (1905)  
See SHERRARD, *Life of Oscar Wilde*, p. 421.

5 The dead can tell no tales.

JOHN WILSON, *Andronicus Comnenius*. Act i, sc. 4. (1664)

Dead men tell no tales.

JOHN DRYDEN, *The Spanish Friar*. Act iv, sc. 1. (1681) FARQUHAR, *The Inconstant*. Act v.

(1703) PAULDING, *The Bucktails*. Act 4, sc.

3. (1815) JAMES, *The Robber*. Ch. 6. (1838)

KINGSLEY, *Alton Locke*. Ch. 4. (1850) WIL-

LIAM JAMES, *Letters*, ii, 154. (1901) WAG-

NER, *The Major Has Seven Guests*, p. 252.

(1940) etc., etc.

Dead men never bring awkward stories to light.

DICKENS, *Oliver Twist*. Ch. 9. (1838)

Only the dead are silent.

G. H. COXE, *Silent Are the Dead*, p. 252. (1941)

Dead men rarely tell you anything you want to know.

C. F. ADAMS, *Up Jumped the Devil*, p. 115. (1943)

6 The empty fame of being in at the death.

WILLIAM WINDHAM, *Speeches*, i, 337. (1800)

A skilful huntsman . . . who generally contrived to be in at the death.

LORD LYTTON, *Night and Morning*, v, 9. (1841)

7 Death observes no ceremony.

JOHN WISE, *A Vindication of the Government of New England Churches*. Ch. 2. (1717)

8 Such a sweet husband have I lost. . . . If, Blessed be the corse the rain rains upon, he had it pouring down.

UNKNOWN, *The Puritaine, or the Widow of Walling-Street*. Act i, sc. 1. (1607)

Blessed is the corpse that the rain falls on.

WILLIAM HONE, *Table-Book*, ii, 667. (1827)

E. Peacock in *Notes and Queries*, 2nd ser., viii, 319, says, "A superstition prevalent in many parts of Britain, . . . Sad is the burying in the sun shine, But blessed is the corpse that goeth home in rain."

"Happy," said some foolish proverbialist, "are the dead that the rain rains on."

E. V. LUCAS, *Genevra's Money*, p. 4. (1922)

### III—Death: Euphemisms

9 Death had already laid his icy fingers upon her brow.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night iv, p. 64. (1854)

10 [Lord Suffolk] at last paid his tribute to the common treasury to which we all must be taxed.

EDMUND BURKE, *Speech*, House of Commons, 11 Feb., 1780.

11 He drives a fairy chariot on a long journey.

S.G. CHAMPION, *Racial Proverbs*, p. 353. (1938)

12 "Do the dead of the savages ever walk?" demanded Cap.

"Ay, and run too, in their happy hunting grounds."

J. F. COOPER, *The Pathfinder*, i, 105. (1840)

His foes he sent to the "happy hunting grounds."

J. H. TICE, *Over the Plains*, p. 211. (1872)

The departed in the happy hunting grounds.  
P.H.SHERIDAN, *Personal Memoirs*, i, 102. (1888)  
The white man's road . . . leads to happy hunting grounds both here and in that eternity in which reds and whites are found alike.  
J. H. COOK, *On the Old Frontier*, p. 194. (1923)  
1  
*Praematura mors*, vntymely death.  
SIR THOMAS ELYOT, *Dictionary*. (1548)  
Infants . . . snatched away by untimely Ends.  
JOSEPH ADDISON, *The Tatler*. No. 154. (1709)  
Heaven . . . bringing them all to an untimely end.  
W.H.PRESCOTT, *Conquest of Peru*, i, 452. (1847)  
To come to an untimely end. To die prematurely.  
ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)  
2  
Her candle was put out.  
THOMAS FULLER, *The Holy State*. Bk. i, ch. 1. (1642)  
3  
Then Abraham . . . was gathered to his people. (Congregatusque est ad populum suum.)  
*Old Testament: Genesis*, xxv, 8. (c. 550 B.C.)  
So he blessed them, and was gathered to his fathers. (Et benedixit eos, et appositus est ad patres suos.)  
*Apocrypha: I Maccabees*, ii, 69. (c. 100 B.C.)  
4  
To kick the bucket, to die.  
FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Bucket*. (1785) See KICK.  
He is gone to kingdom come.  
GROSE, *Dictionary of Vulgar Tongue: Kingdom*.  
5  
"Passing away" is written on the world.  
FELICIA HEMANS, *Passing Away*. (c. 1826)  
Ay, dead!—stepped out.  
T. A. BURKE, *Polly Peablossom*, p. 177. (1851)  
6  
Terrible though they were, black death seized them. and they left the bright light of the sun. (θάνατος δὲ καὶ ἐκπάγλους περ ἔοντας | εἶλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἡλίου.)  
HESIOD, *Works and Days*, l. 154. (c. 800 B.C.)  
7  
Don a coat of stone. (λάϊνον ἔσσο χιτῶνα.)  
HOMER, *Iliad*. Bk. iii, l. 57. (c. 850 B.C.) A euphemism for death by stoning. Aeschylus repeats the phrase in *Agamemnon*, l. 872, and Lucian quotes it in *The Dead Come to Life*, sec. 5. "To get a wooden suit" is a Staffordshire proverb, noted in *Folk-Lore*, vii, 377.  
In the end, he will be clad in a vesture of clay. (καὶ τελευτᾶν ἀπάντων γὰρ ἐπιεσόμενος.)  
PINDAR, *Nemean Odes*. No. xi, l. 16. (c. 446 B.C.)  
The foot of his existence went down into the clay of death.  
SADI, *Gulistan*. Ch. v, Apologue 9. (c. 1258) HE HAS TURNED UP HIS HEELS, see under HEEL.  
8  
Darkness enfolded his eyes. (τὸν δὲ σκότος ὅσσε κάλυψεν.)  
HOMER, *Iliad*. Bk. vi, l. 11. (c. 850 B.C.) Frequently repeated.  
His eyes close in everlasting night. (In aeternam clauduntur lumina noctem.)  
VERGIL, *Aeneid*. Bk. xii, l. 310. (19 B.C.)

His spirit has left his body; night seals his eyes. (Destituit animus membra, nox oculos premit.)  
SENECA, *Hercules Oetaeus*, l. 841. (c. A.D. 60)  
9  
He bowed his head to one side like a poppy that in a garden is laden with the rains of spring.  
HOMER, *Iliad*. Bk. viii, l. 306. (c. 850 B.C.)  
I have settled them all [in their funeral urns].  
HORACE, *Satires*. Bk. i, sat. 9, l. 28. (35 B.C.)  
I HAVE SETTLED THEIR HASH, see under HASH.  
10  
When a man dies, and his kin are glad of it, they say, "He is better off."  
E. W. HOWE, *Country Town Sayings*. (1911)  
11  
You who went West . . . shall take your rest.  
FORD MADOX HUEFFER, *One Day's List*. (1918)  
GONE WEST, see under WEST.  
12  
He shall return no more to his house, neither shall his place know him any more. (Nec revertetur ultra in domum suam, neque cognoscet eum amplius locus eius.)  
*Old Testament: Job*, vii, 10; xvi, 22. (c. 350 B.C.)  
He seemed to depart not from life, but from one home to another. (Ut non ex vita, sed ex domo in domum videretur migrare.)  
CORNELIUS NEPOS, *Lives: Atticus*. (c. 40 B.C.)  
Home art gone and ta'en thy wages.  
SHAKESPEARE, *Cymbeline*, iv, 2, 261. (1609)  
Look upon death as a going home.  
H. H. HART, *Seven Hundred Chinese Proverbs*. No. 309. (1937)  
To depart this life corresponds to L. *decedere de vita*, itself a euphemism for *mori*, 'to die.' The English phrase began as a euphemism, became a genteelism, and is now a stupidity.  
PARTRIDGE, *Dictionary of Clichés*. (1941)  
13  
Man giveth up the ghost.  
*Old Testament: Job*, xiv, 10. (c. 400 B.C.) See under GHOST.  
14  
Death's pale flag advanced in his cheeks.  
RICHARD JOHNSON, *The Seven Champions of Cristendome*. Pt. iii, ch. 11. (1596)  
Beauty's ensign yet Is crimson . . . in thy cheeks, And death's pale flag is not advanced there.  
SHAKESPEARE, *Romeo and Juliet*, v, 3, 94. (1595)  
15  
He had closed his game and handed in his checks several years since.  
J. H. B. NOWLAND, *Early Reminiscences of Indianapolis*, p. 164. (1870)  
Jimmy Bludso passed in his checks, The night of the Prairie Belle.  
JOHN HAY, *Jim Bludso of the Prairie Belle*. (1871) "He cashed in his chips" is a variation, also from poker. See under CHIP.  
One of the boys had passed in his checks.  
MARK TWAIN, *Roughing It*, p. 332. (1872)  
16  
He went round land at las', and was foun' dead in his bed.  
QUILLER-COUCH, *Troy Town*. Ch. 11. (1888)

1 He is burnt to the socket.  
JOHN RAY, *English Proverbs*, p. 57. (1813) At his last gasp.

2 [He] kept his bed three days, and hopped the twig on the fourth.

MARY ROBINSON, *Walsingham*. iv, 280. (1797)  
If old Campbell hops the twig.

MARY BRIDGMAN, *Robert Lynne*, ii, 4, 289. (1870) The French say, "Casser sa pipe" (To break his pipe).

3 They reddened the earth and gladdened the ravens.

SAEMUND (?), *Poetic Edda: Reginsmol*. St. 26. (c. A. D. 900)

4 Perhaps, if only the tale told by the wise men is true and there is a bourne to welcome us, then he whom we think we have lost has only been sent on ahead. (Quem putamus perisse, praemissus est.)

SENECA, *Ad Lucilium*. Epis. lxiii, sec. 16. (c. A. D. 64)

He whom you think to have passed away, has simply posted on ahead. (Quem putas perisse, praemissus est.)

SENECA, *Ad Lucilium*. Epis. xcix, sec. 7.  
They are not *amissi*, but *praemissi*, Not lost, but gone before.

PHILIP HENRY, (c. 1680) See MATTHEW HENRY, *Life of Philip Henry*. Ch. 5. On tomb of Mary Angell, Stepney, d. 1693.

Not dead, but gone before.

MATTHEW HENRY, *Commentaries: Matthew* ii. (1710) ROGERS, *Human Life*, l. 747. (1819)

Weep not, ye mourners, for the dead,  
But in this hope your spirits soar,  
That ye can say of those ye mourn,  
They are not lost, but gone before.

ALEXANDER POPE, *Epitaph for Elijah Fenton*. (c. 1731)

Gone before To that unknown and silent shore.

CHARLES LAMB, *Hester*. (c. 1830)

The buried are not lost, but gone before.

EBENEZER ELLIOTT, *The Excursion*. (1831)

CAROLINE NORTON, *Not Lost, But Gone Before*. (1862)

Oh, write of me, not "Died in bitter pains,"  
But "Emigrated to another star."

HELEN HUNT JACKSON, *Emigravit*. (1870)

Out of the hitherwhere into the yon.

J. W. RILEY, *Out of the Hitherwhere*. (1892)

5 Montague hath breath'd his last.

SHAKESPEARE, *III Henry VI*, v, 2, 40. (1591)

6 Sent to my account.

SHAKESPEARE, *Hamlet*, i, 5, 76. (1600)

7 Now our sands are almost run.

SHAKESPEARE, *Pericles*, v, 2, 1. (1608)

Thou must away, thy sand is run. (Fort musst du, deine Uhr ist abgelaufen.)

SCHILLER, *Wilhelm Tell*. Act iv, sc. 3. (1804)

Death has shaken out the sands of my glass.

J.G.C.BRAINARD, *Lament for Long Tom*. (1825)

8 Once for all he has bitten the dust. (Humum semel ore momordit.)

VERGIL, *Aeneid*. Bk. xi, l. 418. (19 B. C.) See under DUST.

9 Reported to have climbed the golden stairs.

J. R. WARE, *Passing English of the Victorian Era*, p. 79. (1883) "Climbing up the Golden Stairs" was the title of a popular song of the period.

To JOIN THE MAJORITY, see under MAJORITY.

#### IV—Proverbial Comparisons

10 As dead as mutton.

ISAAC BICKERSTAFF, *The Spoiled Child*. Act ii, sc. 2. (c. 1770) READE, *Cloister and the Hearth*. Ch. 24. (1860) BERNARD SHAW, *Parents and Children*, (preface to *Misalliance*). (1914) J. D. CARR, *Death Turns the Tables*, p. 50. (1941)

11 As dead as a nit.

BURNE, *Shropshire Folk-Lore*, p. 594. (1883)

12 "The Grecian Daughter" being as dead as dish-water after the first act.

DAVID GARRICE, *Correspondence*, i, 465. (a. 1770)

13 He was as dead as a dead mackerel.

C. W. GRAFTON, *The Rat Began to Gnaw the Rope*, p. 97. (1943)

14 He's as dead as Queen Anne the day after she dy'd.

LADY PENNYMAN, *Miscellanies*, p. 97. (1722)  
Mrs. Winifred Pryce was as dead as Queen Anne!  
R. H. BARHAM, *Look at the Clock*. (1840)

15 By gar, de herring is no dead so as I vill kill him.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 3, 12. (1601)

Is shee quite dead?—Dead as a herring, sir.

THOMAS NABBES, *Totenham-Court*. Act i, sc. 5. (1638)

Hudibras, to all appearing,

Believ'd him to be dead as herring.

SAMUEL BUTLER, *Hudibras*, ii, iii, 1148. (1664)

Dead as a Herring, Stock-fish, or Door-nail.

THOMAS OTWAY, *Caius Marius*. (1680)

I'll warrant him as dead as a herring.

TOBIAS SMOLLETT, *Roderick Random*. Ch. 4. (1748) See also, READE, *It Is Never too Late to Mend*. Ch. 60. (1856) STEVENSON AND HENLEY, *Deacon Brodie*, iv, vii, (1880), etc., etc. The phrase is supposed to have originated from the fact that the herring dies very quickly when taken out of the water

16 He's dead now as Job's turkey.

W. G. SIMMS, *Sword and Distaff*, p. 130. (1853)

17 I am ded as dorenail.

UNKNOWN, *William of Palerne*, l. 628. (c. 1350)  
The doornails were the nails with which medieval doors were studded, but nobody

understands how this proverbial comparison originated.

As' ded as a dore-tre.

WILLIAM LANGLAND, *Piers Plowman*. Text B, passus i, l. 185. (1362) The door-tree is the door-post, once part of a living tree, but now dead, so this comparison is understandable.

Dom as a dorenayle & defe was he bathe.

UNKNOWN, *Alexander*, l. 4747. (c. 1400)

If I do not leave you all as dead as a door-nail.

SHAKESPEARE, *II Henry VI*, iv, 10, 42. (1590)

What, is the old King dead?—As nail in door.

SHAKESPEARE, *II Henry IV*, v, 3, 126. (1598)

Wee'l strike it as dead as a doore-naile.

THOMAS NASHE, *Works* (Grosart), iii, 182. (1596)

I can't tell whether he be dead in law: but he's dead as a door-nail.

GEORGE FARQUHAR, *A Constant Couple*. Act iv, sc. 2. (1700) See also LAMB, *Letters*, i, 223.

(1801) DICKENS, *Christmas Carol*. Stave i.

(1843) DE MORGAN, *Alice-for-Short*. Ch. 12.

(1907) COHAN, *Seven Keys to Baldpate*. Act i. (1913) WENTWORTH, *Week-end with*

*Death*, p. 33. (1941) WHEATLEY, *Scarlet Impostor*, p. 257. (1942) etc., etc.

1 He fel dun ded as ston.

UNKNOWN, *Cursor Mundi*, l. 12028. (a. 1300)

Therwith he wex as deed as stoon.

CHAUCER (?), *The Book of the Duchesse*, l. 1300. (c. 1369)

Adoun I fel . . . Deed as a stoon.

CHAUCER (?), *The Complaynte unto Pite*, l. 15.

To grounde deed she falleth as a stoon.

CHAUCER (?), *Anelida and Arcite*, l. 170.

A hand him smoot upon the nekke-boon,

That doun he fil atones as a stoon.

CHAUCER, *Canterbury Tales: The Tale of the Man of Lawe*, l. 571. (c. 1386)

She . . . lyth . . . deed, and lyk a stoon.

CHAUCER, *The Squires Tale*, l. 465.

## V—Death: a Debt

2 Death, they say, acquits us of all our obligations. (La mort, dict on, nous acquitte de toutes nos obligations.)

MONTAIGNE, *Essays*. Bk. i, ch. 7. (1580)

Death and marriage make term-day.

DAVID FERGUSON, *Scottish Proverbs*, p. 28. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 84. (1721), with the comment, "Marriage

frees a man from his service in Scotland, and death in all countries." Quoted by WALTER SCOTT, *Redgauntlet*. Let. 11. (1824)

The end of life cancels all bands.

SHAKESPEARE, *I Henry IV*, iii, 2, 157. (1597)

He that dies this year is quit for the next.

SHAKESPEARE, *II Henry IV*, iii, 2, 254. (1598)

Are you ready for death? . . . You shall be called to no more payments.

SHAKESPEARE, *Cymbeline*, v, 4, 152. (1609)

He that dies pays all debts.

SHAKESPEARE, *The Tempest*, iii, 2, 141. (1611)

Death quits all scores.

JAMES SHIRLEY, *Cupid and Death*. (1653)

Death settles all things.

JOHN OZELL, tr., *Molière*, iii, 87. (1714)

The laird's dead—awee!, death pays a' scores.

WALTER SCOTT, *Guy Mannering*. Ch. 23. (1815)

The debt which cancels all others.

C. C. COLTON, *Lacon*. Vol. ii, No. 49. (1820)

Death pays all debts; it will pay that too.

WALTER SCOTT, *Two Drovers*. (1827)

Death squares all accounts.

CHARLES READE, *The Cloister and the Hearth*. Ch. 92. (1860)

3 He paid the debt of nature. (Naturae concessit.)

SALLUST, *Bellum Iugurthinum*. Ch. xiv, sec. 15. (c. 40 B. C.)

He paid the debt of nature. (Debitum naturae statim exsolvit.)

UNKNOWN, *Chronicon de Lanercost*, p. 131. (c. 1220)

Fynally he payde the dette of nature.

ROBERT FABYAN, *Chronicles*, ii, xii, 28. (1494)

When he was an hundred yeare olde, he payed nature her dutye.

THOMAS BECON, *Reliques of Rome*, fo. 51. (1563)

Your son, my lord, has paid a soldier's debt.

SHAKESPEARE, *Macbeth*, v, 8, 39. (1606)

The slender debt to Nature's quickly paid.

FRANCIS QUARLES, *Emblems*. Bk. ii, emb. 13. (1635)

To die, is the great debt and tribute due unto nature.

LAURENCE STERNE, *Tristram Shandy*. Bk. v, ch. 3. (1765)

Mrs. Williams, from mere inanition, has at length paid the great debt to nature.

SAMUEL JOHNSON, *Letters*, ii, 331. (1783)

In peace to pass with Jason, all her days,

Till he or she the debt o' natur' pays.

J. R. PLANCHÉ, *Extravaganzas*, iii, 26. (1845)

4 Thou owest God a death.

SHAKESPEARE, *I Henry IV*, v, i, 127. (1597)

A man can die but once: we owe God a death.

SHAKESPEARE, *II Henry IV*, iii, 2, 250. (1598)

He owed a death, and he hath paid that debt.

HEYWOOD AND ROWLEY, *Fortune by Land and Sea*. Act i, sc. 1. (1655)

I've paid as many debts as any man who dies.

O. HENRY (W. S. PORTER), *The Tale of a Tainted Tenner*. (1907)

5 We are all debts due to death. (θανάτῳ πάντες ὀφειλόμεθα.)

SIMONIDES, *Inscriptions*. Frag. 150. (c. 475 B. C.) See *Palatine Anthology*, x, 105.

All of us to death a debt must pay. (ὡς πάντων ἡμῖν καθαρὰν ὀφείλεται.)

EURIPIDES, *Alcestis*, l. 419. (c. 438 B. C.)

From all mankind the debt of death is due. (βροτοῖς ἀπασι καθαρὰν ὀφείλεται.)

EURIPIDES, *Alcestis*, l. 782. (c. 438 B. C.) Quoted by PLUTARCH, *Moralia*, 107C.

Unto all men is this lot ordained of heaven:

All must pay their debt to death.

(πάσιν γὰρ ἀνθρώποισιν ἥδε πρὸς θεῶν  
ψῆφος κέκρανται καθανεῖν τ' ὀφείλεται.)

EURIPIDES, *Andromache*, l. 1271. (c. 430 B.C.)  
Death is a debt which all of us must pay. (πάσιν  
γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.)

SOPHOCLES, *Electra*, l. 1173. (c. 409 B.C.)  
We and our works are a debt due to death.  
(Debemur morti nos nostraque.)

HORACE, *De Arte Poetica*, l. 63. (c. 20 B.C.)  
Death is a debt due by all men. (πάσι θανεῖν  
μερόμεσσιν ὀφείλεται.)

PALLADAS, *Epigram*. (c. A.D. 450) *Greek Anthology*, xi, 62.

## VI—Death: Its Immanence

1  
Wherever you go, Death dogs you like your shadow. (Quocumque incedis, sequitur Mors corporis umbra.)

CATO (?), *Disticha*. Bk. iv, No. 37. (c. 175 B.C.)  
Death, like the rock of Tantalus, ever hangs over our heads. (Mors, quae quasi saxum Tantalo semper impendet.)

CICERO, *De Finibus*. Bk. i, ch. 18, sec. 60. (B.C. 44) Quoted by MONTAIGNE, i, 19.

In the midst of life we are in death. (Media vita in morte sumus.)

*Book of Common Prayer: Burial of the Dead: At the Grave.* (1541) A phrase of uncertain origin, but it dates from the Middle Ages, and occurs in the choirbook of the Monks of St. Gall. Frequently quoted, recently by PETER CHENEY, *A Trap for Bellamy*, p. 95. (1941)

2  
Each hour slowly steers us nearer death. (Omnis paulatim leto nos applicat hora.)

COLUMBANUS, *Carmen Monostichon*, l. 21. (c. A.D. 600)

Toward my death with wind in stere I sayle.  
CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 641. (c. 1380)

Every day marches toward death: the last arrives there. (Tous les jours vont à la mort: le dernier y arrive.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)  
At every hour death is near. (À toute heure la mort est preste.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 231. (1859)

3  
Death surprizes us in the midst of our Hopes.  
THOMAS FULLER, *Gnomologia*. No. 1254. (1732)

4  
Death is still working like a mole,  
And digs my grave at each remove.  
GEORGE HERBERT, *Grace*. (c. 1630)

5  
Death keeps no Calendar.  
GEORGE HERBERT, *Jacula Prudentum*. No. 907. (1640) RAY, *Proverbs*, p. 6. (1670) FULLER, *Gnomologia*. No. 1251. (1732)

6  
The life of day before yesterday today is departed.

LANGDON, *Babylonian Proverbs: Babylonian Tablets*, K 4347. (c. 2300 B.C.)

7  
Wheresoever I look, there is nothing but the shape of death. (Quocumque aspexi, nihil est nisi mortis imago.)

OVID, *Tristia*. Bk. i, eleg. xi, l. 23. (c. A.D. 9.)

Death meets us every where.

THOMAS FULLER, *Gnomologia*. No. 1252. (1732)

8  
Live mindful of death. (Vive memor leti.)

PERSIUS, *Satires*. Sat. v, l. 153. (c. A.D. 58)  
"Memento mori" (Remember you must die) was the motto of the Order of the Death's Head. "Respite post te; hominem memento te" (Look behind you; remember you are a man) was the warning whispered into the ear of the Roman general in his triumphal chariot, by a slave stationed there for the purpose.

Man, remember thy end, And thou shalt never be shend [disgraced].

UNKNOWN, *Reliquiae Antiquae*, i, 316. (c. 1450) See also under END.

9  
It all comes to this, while we scurry and worry, up creeps death upon us. (Hoc evenit | in labore atque in dolore, ut mors obrepat interim.)

PLAUTUS, *Pseudolus*, l. 684. (c. 195 B.C.)

10  
It is uncertain where death may await thee, therefore expect it everywhere. (Incertum est, quo loco te mors expectet; itaque tu illam omni loco expecta.)

SENECA, *Ad Lucilium*. Epis. xxvi, 7. (c. A.D. 65)

11  
He that would die well must always look for death, every day knocking at the gates of the grave.

JEREMY TAYLOR, *Holy Dying*. Ch. ii, sec. 1. (1651)

## VII—Death, The Inevitable

### See also Mortality

12  
The shore invisible, the bourn of all. (τὰν ἀνάλιον | πάνδοκον εἰς ἀφανὴ τε χέρσον.)

AESCHYLUS, *Seven Against Thebes*, l. 859. (467 B.C.)

13  
Alone among the gods Death loves not gifts. (μόνος θεῶν γὰρ θάνατος οὐ δῶρων ἐράει.)

ARISTOPHANES, *The Frogs*, l. 1392. (405 B.C.)  
"Neither sacrifice nor libation avail with him," Aristophanes adds. "From him, alone of gods, Persuasion stands aloof."

Death takes no bribes.

FRANKLIN, *Poor Richard's Almanack*, 1742

14  
Death comes even to the monumental stones and the names inscribed thereon. (Mors etiam saxis nominibusque venit.)

AUSONIUS, *Epitaphs*. No. xxxii. (c. A.D. 370)

15  
His Martinmas comes to every pig. (A cada puerco viene su San Martin.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 62. (1615)  
St. Martin's Day, November 11, being the usual time in Spain for killing pigs.

1 And al so certein as we knowe echoon  
That we shul deye, as uncerteyn we alle  
Been of that day when deeth shal on us falle.

CHAUCER, *Canterbury Tales: The Clerkes Tale*,  
l. 68. (c. 1386)

We schal dye, we note, how sone.

SCHLEICH, ed., *Proverbs of Wisdom*. (c. 1450)  
Wee haue nothing more certaine than to dye,  
nor nothing more vncertaine than the houre of  
death.

ROBERT GREENE, *Never too Late*. (1590) *Works*  
(Grosart), viii, 125.

That we shall die, we know; 'tis but the time  
And drawing days out, that men stand upon

SHAKESPEARE, *Julius Caesar*, iii, 1, 99. (1599)  
I wonder what day of the week,  
I wonder what month of the year.

T. B. ALDRICH, *An Untimely Thought*. (c. 1880)

2 He moot ben deed, the king as shal a page;  
Som in his bed, som in the depe see,  
Som in the large feeld, as men may see;  
Their helpeth noght, al goth that ilke weye.

CHAUCER, *Canterbury Tales: The Knightes  
Tale*, l. 2172. (c. 1386)

Deeth is the ende of every man as in this present  
lyf.

CHAUCER, *The Tale of Melibeus*, l. 2803.

Bothe hyghe and loughes shal go on dethis daunce.

JOHN LYDGATE, *Minor Poems* (Percy Soc.), p.  
77. (c. 1430)

3 Nothing so sure as death.

JOHN CLARKE, *Paroemiologia*, p. 214. (1639)  
See also under TAXES.

The best of men cannot suspend their fate;  
The good die early, and the bad die late.

DEFOE, *Character of Dr. Annesley*. (1696) THE  
GOOD DIE YOUNG, see DEATH AND YOUTH

4 The goal of life for every man is death. (πέρας  
ὡς γὰρ ἀπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος.)

DEMOSTHENES, *De Corona*. Sec. 97. (330 B.C.)  
Quoted by PLUTARCH, *Moralia*, 166F, 333C.

Death is the line that marks the end of all. (Mors  
ultima linea rerum est.)

HORACE, *Epistles*. Bk. i, epis. xvi, l. 79. (B.C.  
20) A reference to the chalk-line which  
marked the goal in the race-course.

We hasten to a common goal. (Metam propera-  
mus ad unum.)

OVID, *Consolatio ad Liviam*, l. 359. (9 B.C.)

5 One event happeneth to chem all. (Unus  
utriusque esset interitus.)

Old Testament: *Ecclesiastes*, ii, 14. (c. 250 B.C.)

Death which is common to all. (θάνατον μὲν  
ὅμοιον.)

HOMER, *Odyssey*. Bk. iii, l. 236. (c. 850 B.C.)

All men, soon or late, are doomed that path to  
tread. (ἅλλοι ἀπ᾿ ἀπ᾿ ὁρῶσιν ἀνθρώποις.)

HOMER, *Odyssey*. Bk. xii, l. 22. Pope, tr.

One night awaits all, and the downward path  
must be trodden once. (Omnes una manet nox, | et  
calcanda semel via leti.)

HORACE, *Odes*. Bk. i, ode 28, l. 15. (23 B.C.)

We are all gathered to the same fold. (Omnes  
eodem cogimur.)

HORACE, *Odes*. Bk. ii, ode 3, l. 25. The Ger-  
mans say, "Man trägt Eins nach dem Andern  
hin" (One after another, man is gathered in).

6 There is no discharge in that war [against  
death]. (Nec sinitur quiescere ingruiiente  
bello.)

Old Testament: *Ecclesiastes*, viii, 8. (c. 250 B.C.)  
No one can obtain from the Pope a dispensation  
for never dying. (Nemo impetrare potest a papa  
bullam nunquam moriendi.)

THOMAS A KEMPIS. (c. 1470) Attr. by Denham.  
Rome can give no dispensation from death. (On  
n'a point pour la mort de dispense de Rome.)

MOLIÈRE, *L'Étourdi*. Act ii, sc. 3, l. 6. (1653)

A paraphrase of a medieval proverb, "The  
Pope can issue no bull against death."

7 Death takes no denial. (θάνατος ἀποφάσιτος.)

EURIPIDES, *Bacchae*, l. 1002. (c. 410 B.C.)

Death cannot be denied (Mortem non posse  
negari.)

MARTIAL, *Epigrams*. Bk. i, epig. 42. (c. A. D. 85)  
Death admits no appeals. (Contre la mort n'y a  
point d'appel.)

RANDLE COTGRAVE, *Dictionary: Appel*. (1611)  
Death when it comes will have no denial.

WILLIAM ROBERTSON, *Phraseologia Generalis*,  
p. 432. (1681)

8 Death is a fisherman; the world we see  
His fish-pond is, and we the fishes be;  
His net some general sickness; howe'er he  
Is not so kind as other fishers be;  
For if they take one of the smaller fry,  
They throw him in again, he shall not die:  
But death is sure to kill all he can get,  
And all is fish with him that comes to net.

FRANKLIN, *Poor Richard's Almanack*, 1733.

A sure scythe will mow them down some day.

O. HENRY (W. S. PORTER), *Let Me Feel Your  
Pulse*. (1911)

9 Old age and death, which are the lot of mor-  
tals. (γῆρας καὶ θάνατος, τὰ τ' ἐπ' ἀνθρώποις  
πέλονται.)

HOMER, *Odyssey*. Bk. xiii, l. 59. (c. 850 B.C.)

10 We have made a covenant with death. (Per-  
cussimus foedus cum morte.)

Old Testament: *Isaiah*, xxviii, 15; 18. (c. 725 B.C.)  
Thou shalt see me at Philippi.

SHAKESPEARE, *Julius Caesar*, iv, 3, 284. (1599)

The appointment made with Brutus by the  
ghost of Caesar. It was at Philippi that both  
Brutus and Cassius met their deaths.

I have a rendezvous with death.

ALAN SEECER. Title of poem. (1918)

I [Death] was astonished to see him in Bagdad,  
for I had an appointment with him tonight in  
Samarra.

W. SOMERSET MAUGHAM, *Sheppey*. (1934) Re-  
lating the apologue of the servant who met  
Death in the market place in Bagdad, and



fled to Samarra, only to learn that it was there Death had an appointment with him. *Appointment in Samarra* was used as the title of a novel by John O'Hara. (1934)

1 This day I am going the way of all the earth.  
*Old Testament: Joshua*, xxiii, 14. (c. 550 B.C.)  
See under WAY.

2 All who live must die, and none who die can renew their life on earth.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk. i. (1710) Ken Hoshino, tr.

3 Live as many generations as you will, nevertheless eternal death will still be waiting. (Licet quot vis vivendo condere saecula; mors aeterna tamen nilo minus illa manebit.)

LUCRETIVS, *De Rerum Natura*. Bk. iii, l. 1090. (c. B.C. 45) Quoted by MONTAIGNE, i, 19.

4 Agens death is worth no medicine.

JOHN LYDGATE, *The Daunce of Machabree*, l. 432. (c. 1430) "Contra vim mortis non est medicamen in hortis" (Against the strength of death there is no medicine in the garden), is a medieval jingle, sometimes credited to *Regimen Sanitatis Salernitanum*. There is a German form, "Gegen den Tod ist kein Kraut gewachsen." See also under REMEDY.

There is a remedy for everything but death. (Para todo hay remedio, si no es para la muerte.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43, 64. (1615)

5 Every soul must needs taste of death.

MOHAMMED, *The Koran*, xxi, 35. (c. 622)

6 We are all kept and fed for death. (πάντες τῷ θανάτῳ τηρούμεθα.)

PALLADAS, *Epigram*. (c. A.D. 425) *Greek Anthology*, x, 85.

7 We die all alike, albeit our doom is diverse. (θάσκομεν γὰρ ὁμῶς πάντες | δαίμων δ' ἕσος.)

PINDAR, *Isthmian Odes*. No. vii, l. 42. (c. 456 B.C.)

8 All men must die. (θανεῖν δ' οἷσιν ἀνάγκη.)

PINDAR, *Olympian Odes*. No. i, l. 82. (476 B.C.)

All men are fated to die. (πᾶσι θνατοῖς ἔφυ μόρος.)

SOPHOCLES, *Electra*, l. 860. (c. 409 B.C.)

Everything must have its day. (πάντα γὰρ καιρῷ καλᾷ.)

SOPHOCLES, *Oedipus Tyrannus*, l. 1516. (c. 409 B.C.)

9 Death is prepared for everyone. (Mors omnibus parata.)

PONTANUS, *Collectio Proverbiorum*, D. 125 (1778) Quoting Ausonius.

10 All that wear feathers first or last

Must one day perch on Charon's mast.

MATTHEW PRIOR, *Turtle and Sparrow*. (1708) Charon waits for all.

THOMAS FULLER, *Gnomologia*. No. 1089. (1732)

11 Sooner or later death awaiteth all. (Longius aut propius mors sua quemque manet.)

PROPERTIUS, *Elegies*. Bk. ii, No. 28, l. 58. (c. 24 B.C.) Slow or swift, we make for one abode. (Seriuss aut citius sedem properamus ad unam.)

OVID, *Metamorphoses*. Bk. x, l. 33. (c. A.D. 7)

To every man upon this earth

Death cometh soon or late.

T. B. MACAULAY, *Horatius*. St. 27. (1842)

12 Though a man wall himself with iron and brass, yet death shall drag forth his head from its place of shelter. (Ille licet ferro cautus se condet et aere, mors tamen inclusum protrahit inde caput.)

PROPERTIUS, *Elegies*. Bk. iii, No. 18, l. 25. (c. B.C. 22) Quoted by MONTAIGNE, i, 19.

Death will overtake you, even though you were in strongly built towers.

MOHAMMED, *Koran*, iv, 80. (c. 622) Bell, tr

13 I have said, Ye are gods. But ye shall die like men. (Ego dixi: Dii estis. . . . Vos autem sicut homines moriemini.)

*Old Testament: Psalms*, lxxxii, 6-7. (c. 250 B.C.)

Death drags down all creatures, even the gods.

UNKNOWN, *Mahabharata*. Sec. 8. (c. 500 B.C.)

To the gods alone

Is given immunity from age and death.

(μόροις οὐ γίγνεται

θεοῖσι γῆρας οὐδὲ καθαρεῖν ποτε.)

SOPHOCLES, *Oedipus at Colonus*, l. 607. (c. 408 B.C.)

14 You see what we must all come to if we live.

JOHN RAY, *English Proverbs*, p. 65. (1678)

15 You needs must die, but not as often as you have supposed. (Mori necesse est, sed non quotiens volueris.)

PUBLILIUS SYRUS, *Sententiae*. No. 360. (c. 43 B.C.)

No one can escape either death or love. (Nec mortem effugere quisquam nec amorem potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 478.

16 Death tracketh everything living and catcheth it in the end. (οὕτως Ἀἰδᾶς πᾶν πεδέρπων ζῶον ἕμως ἔμαρψε.)

SAPPHO, *To Her Pupils*. Frag. 118. (c. 610 B.C.)

See EDMONDS, *Lyra Graeca*, i, 437.

17 There is no man who does not die his own death. . . . No one dies except upon his own day. (Nemo moritur nisi sua morte; . . . nemo nisi suo die moritur.)

SENECA, *Ad Lucilium*. Epis. lxxxix, sec. 6. (c. A.D. 65)

Death visits each and all; the slayer soon follows the slain. (Mors per omnes it; qui occidit, consequitur occisum.)

SENECA, *Ad Lucilium*. Epis. xciii, sec. 12.

The last hour reaches, but every hour approaches, death. Death wears us away, but does not whirl us away. (Ad mortem dies extremus pervenit, accedit omnis. Carpit nos illa, non corripit.)

SENECA, *Ad Lucilium*. Epis. cxx, sec. 18.

<sup>1</sup> By medicine life may be prolong'd, yet death  
Will seize the doctor too.

SHAKESPEARE, *Cymbeline*, v, 5, 29. (1609)

Death defies the doctor.

JAMES KELLY, *Scottish Proverbs*, p. 89. (1721)

<sup>2</sup> To this favour she must come.

SHAKESPEARE, *Hamlet*, v, 1, 213. (1600)

To this complexion thou must come at last.

DAVID GARRICK, *Epitaph on James Quinn*.

(1766) In the abbey church at Bath, Eng-  
land. See MURPHY, *Life of Garrick*, ii, 38.

Often attributed to Shakespeare, perhaps in  
confused remembrance of the line from *Ham-  
let* quoted above.

<sup>3</sup> If it be now, 'tis not to come; if it be not to  
come, it will be now; if it be not now, yet it  
will come: the readiness is all.

SHAKESPEARE, *Hamlet*, v, 2, 232. (1600)

<sup>4</sup> This fell sergeant, death, Is strict in his arrest.

SHAKESPEARE, *Hamlet*, v, 2, 347. (1600)

That fell arrest, Without all bail.

SHAKESPEARE, *Sonnets*. No. lxxiv. (1609)

When Death makes his arrest we have to go.

JOHN MASEFIELD, *The Widow in the Bye Street*.

Pt. ii. (1912)

<sup>5</sup> Live we how we can, yet die we must.

SHAKESPEARE, *III Henry VI*, v, 2, 28. (1591)

Well, we were born to die.

SHAKESPEARE, *Romeo and Juliet*, iii, 4, 4. (1595)

Death will have his day.

SHAKESPEARE, *Richard II*, iii, 2, 103. (1595)

Death, as the Psalmist saith, is certain to all; all  
shall die.

SHAKESPEARE, *II Henry IV*, iii, 2, 41. (1598)

All that lives must die,

Passing through nature to eternity.

SHAKESPEARE, *Hamlet*, i, 2, 73. (1600)

<sup>6</sup> Death's like the best bower anchor, as the  
saying is, it will bring us all up.

SMOLLETT, *Roderick Random*. Ch. 24. (1748)

<sup>7</sup> Each has his appointed day. (Stat sua cuique  
dies.)

VERGIL, *Aeneid*. Bk. x, l. 467. (19 B. C.)

Comes the supreme day and the inevitable hour.  
(Venit summa dies et ineluctabile tempus.)

VERGIL, *Aeneid*. Bk. ii, l. 324. (19 B. C.) Vergil  
is speaking of Troy. LUCAN (*De Bello Civili*,  
vii, 195), uses the same phrase, "Venit summa  
dies," with reference to the battle of Phar-  
salia.

The inevitable hour.

THOMAS GRAY, *Elegy Written in a Country  
Church-yard*. (1750)

Some day or other the last hour will strike also  
for me. (Quandoque enim fatalis et meus dies |  
veniet.)

TACITUS, *Dialogus de Oratoribus*. Sec. 13. (c.  
A. D. 85) Quoting an unknown author.

Die we must, every mother's son of us.

THOMAS WILSON, *The Arte of Rhetorique*, p.  
72. (1560)

Every wight has his weird, and we maun a' dee  
when our day comes.

WALTER SCOTT, *Rob Roy*. Ch. 34. (1818)

<sup>8</sup> Tarrying in Egypt does not happen; i. e.  
everyone must die.

UNKNOWN. This proverb occurs twice, in a  
poem in praise of death, of the Eighteenth  
Dynasty (1580 B. C.), published by Gardiner  
(*Proc. Soc. Bibl. Arch.*, xxxv, 165 fo.) and  
again in a Nineteenth Dynasty inscription.  
See SHARPE, *Egyptian Inscriptions*, i, 97, 12.

#### VIII—Death: The Bourn from Which No Traveler Returns

<sup>9</sup> Dire is the dark hold of death and grievous  
the way thither; and more, 'tis sure that, once  
down, there is no coming up. (καὶ γὰρ ἐτοίμον  
καταβάντι μὴ 'ναρῆναι.)

ANACREON. Bk. iii, frag. 69. (c. 500 B. C.)

See EDMONDS, *Lyra Graeca*, ii, 173.

Before I go whence I shall not return, even to  
the land of darkness. (Antequam vadam, et non  
revertar, ad terram tenebrosam.)

*Old Testament: Job*, x, 21. (c. 400 B. C.)

I shall go the way whence I shall not return.  
(Per quam non revertar, ambulo.)

*Old Testament: Job*, xvi, 22. (400 B. C.)

The mist from which there is nevermore return.  
(ὁθὺν πάλιν οὐκέτι νόστος.)

THEOCRITUS, *Idyls*. No. xvii, l. 120. (c. 270 B. C.)

Now he goes along the dark road thither, whence  
they say no one returns. (Qui nunc it per iter  
tenebricosum illuc, unde negant redire quem-  
quam.)

CATULLUS, *Odes*. No. iii, l. 11. (c. 57 B. C.)

Quoted by SENECA (?), *Ludus de Morte  
Claudii*, sec. 11. (c. A. D. 55)

The wave from which there is no return. (Inre-  
meabilis undae.)

VERGIL, *Aeneid*. Bk. vi, l. 425. (19 B. C.) The Styx.  
Nobody has ever come back to tell us about it.  
(Toutesfois ils ne sont pas revenus nous en dire  
les nouvelles.)

MONTAIGNE, *Essays*. Bk. ii, ch. 6. (1580)

The undiscover'd country, from whose bourn  
No traveller returns.

SHAKESPEARE, *Hamlet*, iii, 1, 79. (1600)

The greedy Acheron does not relinquish his prey.  
(L'avare Achéron ne lâche pas sa proie.)

RACINE, *Phèdre*. Act ii, sc. 5. (1677)

Back from the tomb No step has come.

GEORGE CROLY, *The Genius of Death*. (1830)

Gone to that what's-his-name from which no  
thingumbob comes back.

DICKENS, *Martin Chuzzlewit*. Ch. 4. (1843)

I may precede you to that bourne from which  
no traveler returns.

LEE THAYER, *Persons Unknown*, p. 134. (1941)

<sup>10</sup> "What is it like down there, Charides?" "Very  
dark."

"And what about return?" "All lies." (Αἱ δ'  
ἀνοδοὶ τί; ψεῦδος.)

CALLIMACHUS, *On Charides*. (c. 250 B. C.) See  
*Greek Anthology*, vii, 524.

<sup>1</sup> Of the dead, who hath returned from Hades?  
(καὶ τίς θανάτων ἦλθεν ἐξ Ἅιδου πάλιν;)

EURIPIDES, *Hercules Furens*, l. 297. (c. 420 B. C.)

<sup>2</sup> No one ever awakens whom the cold stoppage of life has once overtaken. (Nemo expergitus exstat, frigida quem semel est vitai pausa secuta.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 929. (c. B. C. 45) Quoted by MONTAIGNE, ii, 6, the French being, "On ne se réveille jamais, dès qu'une fois on a senti le froid repos de la mort."

<sup>3</sup> No prayers can open the gates of darkness. (Panditur ad nullas ianua nigra preces.)

PROPERTIUS, *Elegies*. Bk. iv, No. xi, l. 2. (c. 26 B. C.) The Germans say, "Wer einmal in der Hölle ist, kommt nie wieder heraus," (Whoever is in Hell, never gets out).

### IX—Death: The Leveler

See also Grave: Its Democracy

<sup>4</sup> Death levels all things. (Omnia mors aequat.)  
CLAUDIAN, *De Raptu Proserpinae*. Bk. ii, l. 302. (c. A. D. 395)

Death makes equal the high and low.

JOHN HEYWOOD, *Be Merry, Friends*. (c. 1546)

Death is an equall doome To good and bad  
EDMUND SPENSER, *The Faerie Queene*. Bk. ii, canto ii, st. 59. (1590)

The end makes all men equal. (Il fine fa tutti equali.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

The end makes all equal.

WILLIAM CAMDEN, *Remains* (1870), p. 332.

(1605) FULLER, *Gnomologia*. No. 4496. (1732)

Death is the grand Leveller.

THOMAS FULLER, *Gnomologia*. No. 1250. (1732)

Death and dice level all distinction.

FOOTE, *The Minor*. Act i, sc. 1. (1760)

Life levels all men: death reveals the eminent.

BERNARD SHAW, *Maxims for Revolutionists*. (1903)

<sup>5</sup> Death levels master and slave, the sceptre and the spade. (Mors dominos servis et scepra ligonibus aequat.)

WALTER COLMAN, *La Danse Machabre*. (c. 1633) The phrase "Mors scepra ligonibus aequat" occurs in *Vers Sur la Mort* of the 12th century, and has been used as a motto and inscription. See *Notes and Queries*, May, 1917, p. 134. It is cited by HENDERSON, *Latin Proverbs*, p. 228, with a variant, "The greatest king must at last go to bed with a shovel."

Sceptre and Crown Must tumble down,

And in the dust be equal made

With the poor crooked scythe and spade.

JAMES SHIRLEY, *Death's Final Conquest*. (c. 1633) From *The Contention of Ajax and Ulysses*. See PERCY, *Reliques of Ancient English Poetry*. Ser. i, bk. iii, No. 2.

<sup>6</sup> Cruel death seizes the weak and the strong. (La dure mort saisit le faible et fort.)

GRUTHER, *Recueil de Proverbes*. (c. 1560)

Death takes both the weak and the strong.

FRANKLIN, *Poor Richard's Almanack*, 1737.

<sup>7</sup> Death cometh alike to the idle man and the worker. (κάθ' ἄν' ὁμῶς δ' τ' ἀεργὸς ἀνὴρ δ' τε πολλὰ ἐοργῶς.)

HOMER, *Iliad*. Bk. ix, l. 320. (c. 850 B. C.)

All things come at last to the same horrible Charybdis, great achievements, and riches too. (πάντα γὰρ μίαν ἱκνεῖται δασυλήϊτα Χάρυβδιν, αἱ μεγάλαί τ' ἀρεταὶ καὶ ὁ πλοῦτος.)

SIMONIDES, *Dirges*. Frag. 28. (c. 475 B. C.)

Quoted by STOBÆUS, *Florilegium*, cxviii, 5.

Death waits for the just no less than the unjust. (ἐπεὶ θανάτος γε καὶ εὐορκὸν μένει ἄνδρα.)

HERODOTUS, *History*. Bk. vi, ch. 86. (c. 445 B. C.) The Delphian oracle to Glaucus.

Rich and poor alike wend their way together to the bourn of death. (ἀφ' ἑοὺς πενιχρὸς τε θανάτου πέρας ἅμα νέονται.)

PINDAR, *Nemean Odes*. No. vii, l. 19. (c. 485 B. C.)

Equal are beggar and lofty plutocrat when we go dead to Acheron. (Aequo mendicis atque ille opulentissimus | censetur censu ad Acheruntem mortuos.)

PLAUTUS, *Trinummus*, l. 493. (c. 194 B. C.)

For neither great nor small is there escape from death. (Neque ulla est | aut magno aut parvo leti fuga.)

HORACE, *Satires*. Bk. ii, sat. 6, l. 94. (35 B. C.)

Pale Death, with impartial step, knocks at the poor man's cottage and at the palaces of kings (Pallida Mors aequo pulsat pede pauperum tabernas | regumque turres.)

HORACE, *Odes*. Bk. i, ode 4, l. 13. (23 B. C.)

We are all being gathered to the same fold; the lot of every one of us is tossing about in the urn, destined, sooner or later, to come forth and place us in Charon's skiff for the everlasting exile.

(Omnes eodem cogimur, omnium versatur urna serius ocios

sors exitura et nos in aeternum  
exsilium impositura cumbae.)

HORACE, *Odes*. Bk. ii, ode. 3, l. 25. (23 B. C.)

For all alike doth Earth unlock her bosom,— for the poor man and for princes' sons. (Aequa tellus | pauperi recluditur | regumque pueris.)

HORACE, *Odes*. Bk. ii, ode xviii, l. 32. (23 B. C.)

Death reaps great and small, not to be won with gold. (Metit Orcus | grandia cum parvis, non exorabilis auro.)

HORACE, *Epistles*. Bk. ii, epis. ii, l. 178. (c. 15 B. C.)

Every sacred thing rude death profanes; on all he lays his shadowy hand. (Scilicet omne sacrum mors inopportuna profanat, | omnibus obscuras incit illa manus!)

OVID, *Amores*. Bk. iii, eleg. 9, l. 19. (c. 13 B. C.)

O that death were the reward of the brave only, and would refuse to release the coward from life! (Mors, utinam pavidus vitae subducere nolles, | sed virtus te sola daret!)

LUCAN, *De Bello Civili*. Bk. iv, l. 580. (c. A. D.

60) Quoted by MONTAIGNE, i, 40.

The timid and the brave alike must die. (Pavido fortique cadendum est.)

LUCAN, *De Bello Civili*, ix, 583.

Death, which spares neither king, duke, nor count. (Li Mors, qui roi, duc ne conte n'es-pargne.)

JACQUES DE BAISIAUX, *Li Did de la Vescie à Prestre*, l. 12. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, iii, 106.

Deeth, that taketh of heigh and low his rente.

CHAUCER, *Canterbury Tales: The Tale of the Man of Lawe*, l. 1044. (c. 1386)

The same deeth that taketh the cherl, swich deeth taketh the lord.

CHAUCER, *The Persones Tale*. Sec. 66. (c. 1389)  
Mean and mighty, rotting

Together, have one dust.

SHAKESPEARE, *Cymbeline*, iv, 2, 246. (1609)

When we leave this world and are laid in the earth the prince walks as narrow a path as the day labourer. (Al dejar este mundo y meternos la tierra adentro por tan estrecha senda va el principe como el jornalero.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

Both rich and poor are equal in the grave.

FRANCIS QUARLES, *Job*, vi, 39. (1624) *See under GRAVE*.

Inexorable death, who was never known to respect merit.

FRANKLIN, *Poor Richard's Almanack*, 1733

In the grave there is no mark by which we may distinguish the dust of the king from that of the clown.

ROBERT BLAND, *Proverbs*, i, 161. (1814)

There all are equal; side by side

The poor man and the son of pride

Lie calm and still.

LONGFELLOW, tr., *Coplas de Manrique*. (1833)

1  
Nay, the brotherhood of Helicon cease to live, and Homer, their prince, sleeps in the same forgotten grave. (Adde Heliconiadum comites, quorum unus Homerus | scepra potitus eadem aliis sopitu' quietest.)

LUCRETIVS, *De Rerum Natura*. Bk. iii, l. 1037. (c. 45 B.C.)

Death reduced to the same condition: Alexander the Macedonian and his muleteer. (Ἀλέξανδρος ὁ Μακεδὼν καὶ ὁ ὄρεωκόμος αὐτοῦ ἀποθανόντες.)

MARCUS AURELIUS, *Meditations*. Bk. vi, No 24. (c. A.D. 174) Aurelius does not say what this condition is, for he adds, "Either they were taken back into the same Seminal Source of the Universe or scattered alike among the atoms," putting the two alternatives, Stoic and Epicurean, though he himself does not admit the second.

The corpse of the Pope takes no more ground than that of the sacristan. (No ocupa más pies de tierra el cuerpo del papa que el del sacristán.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)  
Thersites' body is as good as Ajax',  
When neither are alive.

SHAKESPEARE, *Cymbeline*, iv, 2, 252. (1609)

Great cab and little cab go down to the grave.

JOHN RAY, *Adagia Hebraica*, p. 399. (1678)

A cab, or *kab*, is a Hebrew dry measure

Xerxes the great did die; And so must you and I.  
BENJAMIN HARRIS (?), *The New England Primer*. (1683)

The tall, the wise, the reverend head

Must be as low as ours.

ISAAC WATTS, *Hymns*. Bk. ii, No. 63. (1707)

At the end of the game, the king and the pawn go into the same bag.

F. E. HULME, *Proverb Lore*, p. 145. (1902)

2

Here lies Tibullus: of all that he was scarcely enough remains to fill a small urn. (Iacet, ecce, Tibullus: | vix manet e toto, parva quod urna capit!)

OVID, *Amores*. Bk. iii, eleg. 9, l. 39. (c. 13 B.C.)

Put Hannibal in the scales; how many pounds in that greatest of commanders do you find? (Expende Hannibalem; quot libras in duce summo | invenies?)

JUVENAL, *Satires*. Sat. x, l. 147. (c. A.D. 120)

A heap of dust alone remains of thee.

POPE, *Elegy to the Memory of an Unfortunate Lady*, l. 73. (1717)

3

O eloquent, just and mighty Death! . . . thou hast drawn together all the far-stretched greatness . . . of man, and covered it over with these two narrow words, *Hic jacet!*

SIR WALTER RALEIGH, *History of the World*. Bk. v, pt. i, ch. 6. Conclusion. (1614)

Earth's highest station ends in "Here he lies."

YOUNG, *Night Thoughts*. Nt. iv, l. 99. (1742)

4

When a man dies, his glory among men dies also. (θανόντος ἀνδρὸς πᾶς ἀπόλλυθ' ἡ ποτ' ἀνθρώπων χάρις.)

STESICHORUS, *Fragments*. Frag 54. (c. 575 B.C.) Quoted by STOBÆUS, *Florilegium*, cxxvi, 5, *That the Memory of Most Men Perishes Quickly*. See EDMONDS, *Lyra Graeca*, ii, 61.

A man may fish with the worm that hath eat of a king, and eat of the fish that hath fed of that worm.

SHAKESPEARE, *Hamlet*, iv, 3, 28. (1600)

To what base uses we may return, Horatio! Why may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole?

SHAKESPEARE, *Hamlet*, v, 1, 222. (1600)

Imperious Caesar, dead and turn'd to clay,  
Might stop a hole to keep the wind away:

O, that that earth, which kept the world in awe,  
Should patch a wall to expel the winter's flaw!

SHAKESPEARE, *Hamlet*, v, 1, 234. (1600)

Dead Caesar who "stops bungholes" in the cask.

E. B. BROWNING, *Aurora Leigh*. Bk. iii, l. 556. (1856)

When he is gone, the world's gone with him

RICHARD BRATHWAIT, *A Strappado for the Divell*, 225. (1615)

When I dye the world dies with me.

JOHN CLARKE, *Paroemiologia*, p. 264. (1639)

Arthur himself had but his time.

JAMES HOWELL, *English Proverbs*, p. 35. (1659)

Arthur was not, but whilst he was.

THOMAS FULLER, *Worthies of England*, iii, 519.

(1662) "It is sad to say," Fuller adds, "*Nos fuimus Trojes*. The greatest eminency when not extant is extinct."

<sup>1</sup> The whole earth is the sepulchre of famous men. (ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος.)

THUCYDIDES, *History*. Bk. ii, ch. 43, sec. 3. (c. 400 B. C.)

All our pomp the earth covers.

HERBERT, *Jacula Prudentum*. No. 718. (1640)

### X—Death: The Fear of Death

<sup>2</sup> Verily I fear the stupid death of the moth. (δέδοικα μῶρον κάρτα πυραύστου μύρον.)

AESCHYLUS, *Fragments*. Frag. 156, Smyth. (c. 458 B. C.) ZENOBIUS, *Proverbs*, v, 79; AELIAN, *On Animals*, xii, 8; SUIDAS, *Lexicon*, πυραύστου μύρον, a proverbial expression for the brevity of life. See EUSTATHIUS, on *Iliad*, 1304:8.

'Tis not to die we fear, but to die poorly.

JOHN FLETCHER, *The Humorous Lieutenant*. Act ii, sc. 2. (1619)

<sup>3</sup> Men feare death as Children feare to goe in the darke.

FRANCIS BACON, *Essays: Death* (1607) Cited by Howell and Ray.

Men fear Death, as Children fear going in the Dark.

THOMAS FULLER, *Gnomologia*. No. 3392. (1732)

<sup>4</sup> A man always dies of the thing he fears.

FRANCIS REEDING, *Heads off at Midnight*. Ch. 7. (1938) A Castilian proverb. See under FEAR

<sup>5</sup> He fears not death who knows how to scorn life. (Non metuit mortem qui scit contemnere vitam.)

CATO (?), *Disticha*. Bk. iv, No. 22. (c. 175 B. C.)

<sup>6</sup> Fear not death; for the sooner we die, the longer shall we be immortal.

FRANKLIN, *Poor Richard's Almanack*, 1740

<sup>7</sup> The ancients dreaded death: the Christian can only fear dying.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

<sup>8</sup> The better a man is, the more afraid he is of death.

SAMUEL JOHNSON BOSWELL, *Life*, 16 Sept., 1777.

<sup>9</sup> Neither the sun nor death can be regarded without flinching. (Le soleil ni la mort ne se peuvent regarder fixement.)

LA ROCHEFOUCAULD, *Maximes*. No. 26. (1665)

Death and the Sun are two things not to be look'd on with a steady Eye.

THOMAS FULLER, *Gnomologia*. No. 1244. (1732)

<sup>10</sup> How can he who does not fear death be frightened by death? (Mín pu wéi' ssü, nai' ho 'i szü chü' tzü?)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 74. (c. 550 B. C.) Carus, tr.

What man who dreads not death can be a slave? (τίς δ' ἐστὶ δούλος τοῦ θανεῖν ἀφροντίς ὢν;)

EURIPIDES, *Fragment*. No. 958. (c. 440 B. C.)

Quoted by PLUTARCH, *Moralia*, 34B, 106D.

Paraphrased by CICERO, *Ad Atticum*, ix, 2.

Despise death and you have conquered every fear. (Mortem ubi contemnas viceris omnes metus.)

PUBLILIUS SYRUS, *Sententiae*. No. 405. (c. 43 B. C.)

How can a man live free? By despising death. (Mesprisant le mourir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580) Quot-

ing a saying of Agis. (c. 240 B. C.)

What can they suffer who have no fear of death? (Que peuvent souffrir ceulx qui ne craignent point la mort?)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580) Quot-  
ing a saying of Damidas.

<sup>11</sup> What deaths we suffer ere we die!

JOHN LOGAN, *On the Death of a Young Lady*. (c. 1780)

So many are the deaths we die  
Before we can be dead indeed.

W. E. HENLEY, *Rhymes and Rhythms*. No. 15.

(a. 1898) See also WILDE, under LIFE AND DEATH

<sup>12</sup> Often for fear of death men are seized by a hatred of life, forgetting that this fear is the fountain of all care. (Saepe usque adeo, mortis formidine, vitae percipit humanos odium . . . oblití fontem curarum hunc esse timorem.)

LUCRETIIUS, *De Rerum Natura*. Bk. iii, l. 79  
(c. 45 B. C.) Quoted by MONTAIGNE, ii, 3

<sup>13</sup> Death is less to be feared than nothing, if there can be anything less than what we see to be nothing. (Multo igitur mortem minus ad nos esse putandumst. | si minus esse potest quam quod nil esse videmus.)

LUCRETIIUS, *De Rerum Natura*. Bk. iii, l. 926.  
(c. 45 B. C.) Quoted by MONTAIGNE, i, 19,

who translates it thus: "La mort est moins à craindre que rien, s'il y avoit quelque chose de moins que rien."

Let none fear death, which is release from toil (μηδεὶς φοβείσθω θάνατον ἀπόλυσιν πόνων.)

PLUTARCH, *Moralia: To Apollonius*, 108E. (c. A. D. 95) Quoted from an unknown author

Of all things that are feared, the least is death.

SIR WILLIAM ALEXANDER, *Doomesday: The Second Hour*. St. 73. (1614)

<sup>14</sup> Of all the benefits of virtue, the contempt of death is the greatest. (Or des principaulx bien-faits de la vertu est le mespris de la mort.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)

All the wisdom and discourse of the world turns in the end upon this point, to teach us not to fear to die. (Toute la sagesse et discours du monde se resoult enfin à ce point, de nous apprendre à ne craindre point à mourir.)

MONTAIGNE, *Essays*. Bk. i, ch. 19.

1 Neither dread your last day nor desire it.  
(Summum nec metuas diem nec optes.)

MARTIAL, *Epigrams*. Bk. x, epig. 47. (A.D. 93)

2 Let us try to persuade him not to fear death  
as if it were a hobgoblin. (μὴ δεδίειν τὸν  
θάνατον ὥσπερ τὰ μορμολύκεια.)

PLATO, *Phaedo*. Sec. 77E. (c. 385 B.C.) Socrates  
is saying, "You have a childish fear that  
when the soul goes out from the body, the  
wind will blow it away and scatter it," and  
that all such fears should be treated as  
hobgoblins, imaginary beings invoked to  
frighten children.

He who fears death, though living, loses life  
itself. (Qui mortem metuit, quod vivit, perdit id  
ipsum.)

CATO (?), *Disticha*. Bk. i, No. 22. (c. 175 B.C.)  
Cease fearing death: 'tis folly day by day,  
For fear of death, to cast life's joys away.  
(Linque metum leti; nam stultum est tempore  
in omni, dum mortem metuas, amittere gaudia  
vitae.)

CATO, *Disticha*, ii, 3.

To fear death is more cruel than to die. (Mortem  
timere crudelius est, quam mori.)

PUBLILIUS SYRUS, *Sententiae*. No. 427. (c. 43  
B.C.) The more usual form of the saying  
is, "Timor mortis morte peior" (The fear  
of death is worse than death itself). Quoted  
by BURTON, *Anatomy of Melancholy*, as a  
"true saying."

Death is less cruel than the expectation of death.  
(Morsque minus poenae, quam mora mortis,  
habet.)

OVIN, *Heroides*. Epis. x, l. 82. (c. 10 B.C.)

Quoted by MONTAIGNE, i, 40. The French is,  
"La mort est moins cruelle que l'attente de  
la mort."

It is folly to die through fear of dying. (Stultitia  
est timore mortis mori.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 8. (c. A.D.  
60) Bacon quotes a saying which he at-  
tributes to Seneca, but which is not found  
in his works: "Pompa mortis magis terret  
quam mors ipsa" (The pomp of death alarms  
us more than death itself). Perhaps it was  
the sentence given below that he had in mind.

Often the cause of death is the fear of dying.  
(Saepe causa moriendi est timide mori.)

SENECA, *De Tranquillitate Animi*. Ch. 11, sec.  
5. (c. A.D. 60)

What is death? A hobgoblin. (θάνατος τί ἐστίν;  
μορμολύκειον.)

EPICTETUS, *Discourses*. Bk. ii, ch. 1, sec. 17.

(c. A.D. 100) Epictetus has just said that  
"Socrates did well to call all such things  
hobgoblins. For just as masks appear fright-  
ful and terrible to children because of in-  
experience, in some such manner we also  
are affected by events, and this for the same  
reason that children are affected by bug-  
bears"—a hobgoblin in the shape of a bear  
supposed to devour naughty children. Some  
readings of the text have πόρος (hardship)  
instead of θάνατος.

Look upon death with indifference, for its bitter-  
ness is commensurate with your fear of it.

SALOMON IBN GABIROL, *Mibhar ha-Penanim*  
(*Choice of Pearls*). No. 515. (c. 1050)

The sense of death is most in apprehension.

SHAKESPEARE, *Measure for Measure*, iii, 1, 78.  
(1604)

He that fears death, lives not.

HERBERT, *Jacula Prudentum*. No. 782. (1640)

Man . . . feels a thousand deaths, in fearing one  
YOUNG, *Night Thoughts*. Nt. iv, l. 15. (1742)

COWARDS DIE MANY TIMES BEFORE THEIR DEATHS.  
*see under COWARDICE.*

Far happier are the dead, methinks, than they  
Who look for death, and fear it every day.

WILLIAM COWPER, *On Invalids*. (1782)

3 Death is not bitter, but the approach to death.  
(Mors misera non est, aditus ad mortem est  
miser.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. viii,  
ch. v, sec. 5. (c. A.D. 80) Quoting an un-  
known author.

The mode of death is sadder than death itself  
(Tristius est leto, leti genus.)

MARTIAL, *Epigrams*. Bk. xi, epig. 91. (A.D. 93)  
More cruel than death itself was the moment of  
death. (O morte ipsa mortis tempus indignius!)

PLINY THE YOUNGER, *Epistles*. Bk. v, epis. 16  
(c. A.D. 98)

It hath often been said that it is not death, but  
dying, which is terrible.

HENRY FIELDING, *Amelia*. Bk. iii, ch. 4. (1751)

Death hath not so ghastly a Face at a Distance,  
as it hath at hand.

THOMAS FULLER, *Gnomologia*. No. 1247. (1732)

It is not death that matters, but the fear of death.  
SHAW, *Man and Superman*. Act iii. (1903)

4 What hiding-place is there where the fear of  
death does not enter? (Quae latebra est, in  
quam non intret metus mortis?)

SENECA, *Ad Lucilium*. Epis. lxxii, sec. 4. (c.  
A.D. 64)

5 It is a desirable death to die without the fear  
of death. (Optanda mors est sine metu mortis  
mori.)

SENECA, *Trouades*, l. 869. (c. A.D. 60)

There is no difference whether death comes to  
us or whether we go to death. (Interest nihil,  
illa ad nos veniat an ad illam nos.)

SENECA, *Ad Lucilium*. Epis. lxxix, sec. 6. Seneca  
is arguing that one should ponder and  
practise, not only how to welcome death,  
but also how to invite it.

It is a beautiful thing to die one's own death.  
(Bella res est mori sua morte.)

SENECA, *Ad Lucilium*. Epis. lxxx, sec. 6. (c. A.D.  
64) Quoting a sentiment which he declares  
to be wrong, adding, "There is no man who  
does not die his own death." The comple-  
ment of "To live one's own life."

6 Ah, what a sign it is of evil life  
Where death's approach is seen so terrible!  
SHAKESPEARE, *II Henry VI*, iii, 3, 5. (1590)

'Tis a vile thing to die, my gracious lord,  
When men are unprepared and look not for it.  
SHAKESPEARE, *Richard III*, iii, 2, 64. (1592)  
Cut off even in the blossoms of my sin,  
Unhousel'd, disappointed, unaneled.  
SHAKESPEARE, *Hamlet*, i, 5, 76. (1600)

# XI—Death: The Comforter

<sup>1</sup>  
O death, the healer, reject me not, but come!  
Thou alone art the mediciner of ills incurable,  
And on the dead no pain layeth hold.  
(ὦ θάνατε παῖάν, μή μ' ἀτιμάσῃς μολεῖν  
μόνος γὰρ εἰ σὺ τῶν ἀνηκέστων κακῶν  
ἰατρός, ἄλλος δ' οὐδὲν ἄπτεται νεκροῦ.)

AESCHYLUS, *Philoctetes*. Frag. 141. Smyth. (c. 458 B.C.) Attributed to this play by MAXIMUS OF TYRE, *Dissertations*, vii, 5. Cited by STOBAEUS, iv, 52, 32.

O Death, healing physician, come. (ὦ θάνατε, παῖάν ἰατρός μόλοις.)

EURIPIDES, *Fragments*. Frag. 958, Nauck. (c. 440 B.C.) Quoted by PLUTARCH, *Moralia*, 106D.

The sure physician, death.  
SHAKESPEARE, *Cymbeline*, v, 4, 6. (1609)

<sup>2</sup>  
Men are wrong in hating death, which is  
The greatest succour from our many ills.  
(ὡς οὐ δικαίως θάνατον ἐχθροῖσιν βροτοί,  
ὅσπερ μέγιστον ῥῆμα τῶν πολλῶν κακῶν.)

AESCHYLUS, *Fragments*. No. 353, Nauck. (c. 475 B.C.) Quoted by PLUTARCH, *Moralia*, 106C.

If not a blessing, at least it's an end to our troubles. (Quae bona si non est, finis tamen illa malorum est.)

CATO (?), *Disticha*. Bk. iii, No. 22. (c. 175 B.C.)  
Death is the remedy for all evils. (La mort est la recepte à tous maux.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)

Death is the cure of all diseases.  
SIR THOMAS BROWNE, *Religio Medici*. Pt ii, sec. 10. (1643)

Death is a certain Remedy for the Injuries of Fortune and the Vexations of Life.

THOMAS FULLER, *Gnomologia*. No. 1248. (1732)  
Death rather frees us from Ills, than robs us of our Goods.

THOMAS FULLER, *Gnomologia*. No. 1253.

<sup>3</sup>  
No suffering affects the dead. (ἄλλος δ' οὐδὲν ἄπτεται νεκροῦ.)

AESCHYLUS, *Philoctetes*. Fr. 255, Nauck. (c. 475 B.C.) Quoted by PLUTARCH, *Moralia*, 109F.

With the dead there can be no more suffering. (τοῖς γὰρ θανοῦσι μᾶχθος οὐ προσγίγνεται.)

SOPHOCLES, *Trachiniae*, l. 1173. (c. 409 B.C.)  
A dead mouse feels no cold.

JOHN RAY, *English Proverbs*, p. 123. (1678)

Dead Mice feel no cold.

THOMAS FULLER, *Gnomologia*. No. 1241. (1732)

<sup>4</sup>  
To be dead is to be freed from sorrow and

sighing. (τὸ γὰρ θανεῖν ἐλευθεροῦται φιλαίκτηων κακῶν.)

AESCHYLUS, *Suppliants*, l. 802. (c. 485 B.C.)  
The dead have rest from pain. (τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμενούς.)

SOPHOCLES, *Electra*, l. 1170. (c. 409 B.C.)  
Why fear death, the mother of rest? (τὸν θάνατον τί φοβείσθε, τὸν ἡσυχίης γενετήρα.)

AGATHIAS, *On Death*. (c. 560) *Greek Anthology*, x, 69.

Death is rest from labor and misery. (Aut laborem ac miseriarum quietam.)

CICERO, *In Catilinam*. No. iv, ch. 4, sec. 7. (63 B.C.)  
They rest from their labours.

*Book of Common Prayer: Burial of the Dead*. (1541)

Death is . . . the end of labour, entry into rest.  
WILLIAM ALEXANDER, *Tragedie of Darius*. (1603)

<sup>5</sup>  
The kiss of death is like taking a hair out of milk.

*Babylonian Talmud: Berachoth*, fo. 8a. (c. 450) A metaphor to describe an easy process.

His Maker kissed his soul away.

ISAAC WATTS, *The Presence of God*. (1707)

Died of the kisses of the lips of God.

F. W. H. MYERS, *St. Paul*. (1870) Of Moses.

<sup>6</sup>  
Death is a friend of ours.

FRANCIS BACON, *Remains: An Essay on Death*. (c. 1597)

O Death! the poor man's dearest friend.

ROBERT BURNS, *Man Was Made to Mourn* (1788)

Death! . . . thou true comforter! the friend of all

Who have no friend beside!

SOUTHEY, *Joan of Arc*. Bk. i, l. 315. (1795)

My name is Death: the last best friend am I

SOUTHEY, *Carmen Nuptiale*. St. 87. (1816)

The friend of those who have no friend but me.

FLORENCE EARLE COATES, *Death*. (c. 1900)

<sup>7</sup>  
Hail, Death, how welcome is thy decree to a luckless man.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xli, 2. (c. 190 B.C.) Oesterley, tr.

<sup>8</sup>  
O death, where is thy sting? (ποῦ σοῦ, θάνατε, τὸ κέντρον;) )

*New Testament: I Corinthians*, xv, 55. (c. A. D. 60) The *Vulgate* is. "Ubi est mors stimulus tuus?"

Death's sting is swallowed up in victory.

SWIFT, *Ode to Dr. Sancroft*, l. 201. (1690)

<sup>9</sup>  
Death, the great reconciler.

GEORGE ELIOT, *Adam Bede*. Ch. 4. (1859)

<sup>10</sup>  
Turn the key and bolt the door,  
Sweet is death forevermore.

R. W. EMERSON, *The Past*. (1867)

<sup>11</sup>  
Death hath nothing terrible in it, but what Life hath made so.

THOMAS FULLER, *Gnomologia*. No. 1246. (1732)

<sup>1</sup> Life is so sorry a thing that death is a delightful refuge for weary men. (οὐτω δ' μὲν θάνατος μοχθηρῆς ἐούσης τῆς ζοῆς καταφυγὴ ἀπερωτάρη τῷ ἀνθρώπῳ γέγονε.)

HERODOTUS, *History*. Bk. vii, sec.46. (c.445 B. C.)

<sup>2</sup> There the wicked cease from troubling; and there the weary be at rest. (Ibi impii cessaverunt a tumultu, et ibi requieverunt fessi robore.)

*Old Testament: Job*, iii, 17. (c. 400 B. C.)

And the wicked cease from troubling, and the weary are at rest.

TENNYSON, *The May Queen*. Last line. (1832)

<sup>3</sup> Death is too much a boon when it has no bane. (Nimium boni est in morte cum nihil est mali.)

PUBLILIUS SYRUS, *Sententiae*. No. 475. (c.43 B. C.)

Death is good for man when it ends life's miseries. (Bona mors est homini vitae quae exstinguit mala.)

PUBLILIUS SYRUS, *Sententiae*. No. 67.

<sup>4</sup> Happier he whom death from bonds sets free,  
Than great men, hurried to captivity.

SADI, *Gulistan*, vii, 17. (c. 1258) Eastwick, tr.

<sup>5</sup> Is death all so sad? (Usque adeone mori miserum est?)

VERGIL, *Aeneid*. Bk. xii, l. 646. (19 B. C.) La Fontaine puts the line into French, "Est-ce si grand malheur que de perdre la vie?"

<sup>6</sup> Nothing can happen more beautiful than death.

WALT WHITMAN, *Starting from Paumanok*. Sec. 12. (1860)

To die would be an awfully big adventure.

J. M. BARRIE, *Peter Pan*. Act iii. (1904)

Death is only an incident in life.

WILLIAM DE MORGAN, *Joseph Vance*. Ch. 11. (1906) Given as a message from Voltaire's ghost.

Why fear death? It is the most beautiful adventure in life.

CHARLES FROHMAN. Said to be his last words before going down on the Lusitania, torpedoed by the Germans, 7 May, 1915. Mr. Frohman had produced Barrie's *Peter Pan*, and so was familiar with the quotation given above. See MARCOSSON AND FROHMAN, *Charles Frohman*. Ch. 19.

## XII—Death: The Last Sleep

See also Sleep: Brother to Death

<sup>7</sup> What's dying but a kind of gilded sleep?

S. V. BENÉT, *Western Star*, p. 41. (1943)

<sup>8</sup> He but sleeps the holy sleep. (ἐρὸν ὕπνον κοιμᾶται.)

CALLIMACHUS, *Epigrams*. No. 11. (c. 250 B. C.) She is not dead, but sleepeth. (οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.)

*New Testament: Luke*, viii, 52. (c. A. D. 65)

Also *Matthew*, ix, 24. The *Vulgate* is, "Non est mortua puella, sed dormit."

When we say of the martyr St. Stephen that "he fell asleep," instead of "he died," the euphemism partakes of the nature of a metaphor, intimating a resemblance between a sleep and the death of such a person.

JAMES BEATTIE, *Elements of Moral Science*. Sec. 866. (1790)

God's finger touched him, and he slept.

TENNYSON, *In Memoriam*. Pt. lxxv, st. 5. (1850)

<sup>9</sup> The eternal sleep. (Perpetuus sopor.)

HORACE, *Odes*. Bk. i, ode xxiv, l. 5. (23 B. C.)

Death is nought els but an eternal sleepe. (La Morte altro non è, che un eterno sonno.)

JOHN FLORIO, *Firste Frutes*, fo. 94. (1578)

Who sleeps the longest is the happiest;

Death is the longest sleep.

THOMAS SOUTHERNE, *The Fatal Marriage*. Act v, sc. 2. (1694)

Death is an eternal sleep. (La mort est un sommeil éternel.)

JOSEPH FOUCHÉ, *Inscription*, which, as Minister of Police under the Directory in 1794, he ordered placed on the gates of all French cemeteries.

Death is a dreamless sleep. (La mort est un sommeil sans rêve.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1810) See GUILLON, *Napoléon*, p. 297.

<sup>10</sup> He sleeps and life's poor play is over.

ALEXANDER POPE, *Eloisa to Abelard*. (1717)

<sup>11</sup> Yet a little sleep, a little slumber, a little folding of the hands to sleep. (Paululum dormies, paululum dormitabis, paululum conseres manus ut dormias.)

*Old Testament: Proverbs*, vi, 10; xxiv, 33. (c. 400 B. C.)

<sup>12</sup> He giveth his beloved sleep. (Dederit dilectis suis somnum.)

*Old Testament: Psalms*, cxxvii, 2. (c. 400 B. C.)

MRS. BROWNING, *The Sleep*. St. 1. (1850)

<sup>13</sup> She slept the sleep of the just. (Elle s'endormit du sommeil des justes.)

RACINE, *Histoire de Port Royal*. Vol. iv, l. 517. (1695)

<sup>14</sup> I think I'll make a long sleep of it. (Ich denke einen langen Schlaf zu thun.)

SCHILLER, *Wallenstein's Tod*. Act 5. (1799)

<sup>15</sup> Death rock me asleep, abridge my doleful days!

SHAKESPEARE, *II Henry IV*, ii, 4, 211. (1597)

This sleep is sound indeed; this is a sleep

That from this golden rigol hath divorced

So many English kings.

SHAKESPEARE, *II Henry IV*, iv, 5, 35. (1597)

In that sleep of death what dreams may come

When we have shuffled off this mortal coll.

SHAKESPEARE, *Hamlet*, iii, 1, 66. (1600)



<sup>1</sup> There is no god found stronger than death,  
and death is a sleep.

A. C. SWINBURNE, *Hymn to Proserpine*. (1866)  
Only the sleep eternal, In an eternal night.  
SWINBURNE, *The Garden of Proserpine*. (1866)

<sup>2</sup> We fall asleep and never wake again.  
JAMES THOMSON, *The City of Dreadful Night*.  
Pt. xiv. (1874)

### XIII—Death: The Good Death

<sup>3</sup> Surely to die nobly is a boon for mortals. (ἀλλ' εὐκλεῖς τοι κατθανεῖν χάρις βροτῶ.)

AESCHYLUS, *Agamemnon*, l. 1304. (458 B.C.)  
To die nobly were better than to save one's life. (καλῶς τεθνάναι κάλλιον ἢ μᾶλλον ἢ σῃσώσθαι.)

AESCHYLUS (?), *Fragments*. No. 235, Loeb.  
(c. 450 B.C.)

<sup>4</sup> To die happy. (τὸ εὐτυχοῦντα ἀποθανεῖν.)  
ANTISTHENES, when asked what was the height  
of human bliss. (c. 375 B.C.) See DIOGENES  
LAERTIUS, *Antisthenes*, vi, 5.

<sup>5</sup> She [St. Bona] died in 673, leaving behind her  
a sweet odour of her sanctity and virtues to  
all France.

ALBAN BUTLER, *Lives of the Saints*, ii, 169.  
(1756) The odor of sanctity (French, *odeur de sainteté*, 17th century in Littré): a sweet  
or balsamic odor supposed to have been ex-  
haled by the bodies of eminent saints at  
their death, or on subsequent disinterment.  
Sometimes used ironically. See *O.E.D.*, vii,  
64/1.

My respected grandmother . . . who died in the  
odour of sanctity.

WALTER SCOTT, *Ivanhoe*. Ch. 4. (1819)

<sup>6</sup> Sudden and unexpected. (Repentinum inop-  
inatumque.)

JULIUS CAESAR, when asked what kind of  
death he thought the best, the day before  
his murder while dining with Marcus Lepi-  
dus. (44 B.C.) Suetonius tells the story in  
his *Life of Caesar*, ch. 87. See also PLUTARCH,  
*Life of Caesar*, ch. 63, and his *Moralia*, 206F;  
and APPIAN'S *Civil Wars*, ii, 115. Plutarch  
gives the Greek, "ὁ ἀπροσδόκητος," which  
Caesar probably used. Suetonius remarks  
that he got his wish.

That death is best which comes apace when we  
have had our joy of life. (Optima mors, carpta  
quae venit acta dei.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. v, l. 18 (c.  
22 B.C.)

Lesse paine is felt by quick and hastie death,  
Then by delays, if lost be vitall breath. .  
It is of mercie and a gentill deede,  
Without delaies to hasten death with speede.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 129. (1574)

To die quickly is a privilege; you will die by

inches. (S'en aller tout d'une fois est un privilège;  
tu périras par morceaux.)

HENRI AMIEL, *Journal Intime*, 1 Sept., 1874.

Amiel is referring to himself.

People who make me very, very sick

Are those who say,

In that superior way,

"Don't care if I die, if I go quick."

PETER J. STEINCROHN, *More Years for the Ask-  
ing*, p. 8. (1940)

<sup>7</sup> Death slew not him, but he made death his  
ladder to the skies.

FULKE GREVILLE (?), *An Epitaph Upon Sir  
Philip Sidney*, l. 20. (1593) This elegy, and  
two others epitaphs on Sidney, appeared  
originally in a miscellany, *The Phoenix Nest*,  
in 1593. With six other poetical tributes to  
Sidney by various hands, it was included  
in the same volume with Spenser's *Colin  
Clout's Come Home Again*, in 1595, and  
is sometimes erroneously attributed to Spen-  
ser. See *Dictionary of National Biography*:  
Royden.

<sup>8</sup> Those who have endeavoured to teach us to  
die well, have taught few to die willingly.

SAMUEL JOHNSON. BOSWELL, *Life*, June, 1861

<sup>9</sup> A good death does honor to a whole life. (Un  
bel morir tutta la vita onora.)

PETRARCH, *Rime in Vita e Morte di Madonna  
Laura*. Canz. xvi, st. 5. (c. 1348) Widely  
used in Italian literature. Quoted by GUAZZO.  
*Civile Conversation*, ii, 182. (1574) FLORIO.  
*Firste Fruites*, fo. 34. (1578) Florio has it,  
"Un bel morire, tutta una vita honora."

Nothing in his life

Became him like the leaving it.

SHAKESPEARE, *Macbeth*, i, 4, 7. (1606)

A fair death honours the whole life.

HERBERT, *Jacula Prudentum* No. 524. (1640)

<sup>10</sup> I hope so to die that I won't have to blush  
when I'm dead. (Spero, sic moriar, ut mortuus  
non erubescam.)

PETRONIUS, *Satyricon*. Sec. 57. (c. A. D. 60)

<sup>11</sup> That man will live ill who does not know how  
to die well. (Male vivet quisquis nesciet bene  
mori.)

SENECA, *De Tranquillitate Animi*. Ch. 11, sec. 4.  
(c. A. D. 60)

He hath lived ill, that knows not how to die well.

THOMAS FULLER, *Gnomologia*. No. 1890. (1732)

<sup>12</sup> A' made a finer end and went away an it had  
been any christom child.

SHAKESPEARE, *Henry V*, ii, 3, 12. (1599) A  
"chrisom child" is a child newly baptized,  
still wearing the christening robe. Children  
dying within a month of birth were called  
"chrisoms."

<sup>13</sup> They say he made a good end.

SHAKESPEARE, *Hamlet*, iv, 5, 186. (1600)

Dieth quietly, without ravings or cursings, much like a chrysom child, as the saying is.

ALEXANDER COOKE. (c. 1620) See HUNTER, *New Illustrations of the Life of Shakespeare*, ii, 60. Mr. Badman died like a lamb; or as they call it, like a chrisom-child, quietly and without fear.

JOHN BUNYAN, *Life and Death of Mr. Badman*, p. 566. (1680)

<sup>1</sup> To die well is the chief part of virtue. (τὸ καλῶς θηΐσκειν ἀρετῆς μέρος ἐστὶ μέγιστον.)

SIMONIDES, *Inscriptions*. Frag. 127. (c. 475 B.C.) *Palatine Anthology*, vii, 253.

It is not a question of dying earlier or later, but of dying well or ill. (Citius mori aut tardius ad rem non pertinet. bene mori aut male ad rem pertinet.)

SENECA, *Ad Lucilium*. Epis. lxx. sec. 6. (C. A. D. 65)

<sup>2</sup> How glorious it is to die in arms. (Pulchrum-que mori succurrit in armis.)

VERGIL, *Aeneid*. Bk. ii, l. 317. (19 B.C.)

Dead on the field of honor. (Mort au champ d'honneur.)

Response to the roll-call for Théophile Malo Corret de la Tour d'Auvergne, after his death at Oberhausen, 27 June, 1800. Commander of a division of 8000 grenadiers, d'Auvergne had so distinguished himself that Napoleon presented him with a sabre inscribed "To the First Grenadier of France." and after his death issued an order that the above response was to be made whenever his name was called. The order is still in force, and the same custom was afterwards instituted in other regiments in memory of other gallant soldiers.

My forefathers . . . died on the field of honor. IRVING, *Tales of a Traveller*, i, 52 (1824)

<sup>3</sup> An emperor should die standing. (Imperatorem ait stantem mori oportere.)

EMPEROR VESPASIAN. His last words as he attempted to rise from his close-stool. (A.D. 79) See Suetonius, *Vespasian*, ch. 24, who says, "Taken on a sudden with such an attack of diarrhoea that he all but swooned, he said, 'An emperor ought to die standing,' and whilst he was struggling to get on his feet, he died in the arms of those who tried to help him." Another form is, "Decet imperatorem stantem mori." The phrase has been put into the mouths of many other rulers.

An Emperour should die standing upright. (Il faut qu'un empereur meure debout.) Lo here a notable saying fitting my humour, and worthy a great Prince. Adrian the Emperour used the same afterward to like purpose, and Kings ought often to be put in mind of it.

MONTAIGNE, *Essays*. Bk. ii, ch. 21. (1580)

It becomes not a valiant man to die like a beast.

SIWARD, EARL OF NORTHUMBERLAND, arising from bed and donning his armor, as he felt death approaching. (1055) See CAMDEN, *Remains Concerning Britain*, p. 261. Camden comments, "As valiantly spoken as it was by Vespasian."

A bishop should die preaching.

JOHN JEWEL, Bishop of Salisbury. (1571)

A bishop ought to die on his legs.

JOHN WOOLTON, *Bishop of Exeter*. (1594)

Vespasian [died] in a Jest; Sitting upon the Stool, *Ut puto Deus fio*.

FRANCIS BACON, *Essays: Of Death*. (1612)

#### XIV—Death: De Mortuis

<sup>4</sup> It is not good to revile dead men. (οὐ γὰρ ἐσβλά κατθανοῦσι κερτομεῖν ἐπ' ἀνδράσιν.)

ARCHILOCHUS, *Apothegm*. (c. 650 B.C.) See STOBÆUS, *Florilegium*, 125, 5.

<sup>5</sup> Say of the dead what is creditable to the dead. *Babylonian Talmud: Berachoth*, fo. 36. (c. 450)

Don't malign a dead lion. *Babylonian Talmud: Gittin*, fo. 85a.

<sup>6</sup> Speak only what is true of the living and what is honorable of the dead. (Non dir che il vero de vivi, e non parlar che bene de morti.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 48. (1814) An Italian proverb.

<sup>7</sup> Speak not evil of the dead. (τὸν τεθνηκότα μὴ κακολογεῖν.)

CHILON, *Maxim*. (c. 560 B.C.) See STOBÆUS, *Florilegium*, cxxv, 15; DIOGENES LAERTIUS, *Chilon*, i, 70. The Latin form is the well known, "De mortuis nil nisi bonum" (Of the dead nothing but good).

Speak no ill of the dead. (τὸν τεθνηκότα κακῶς ἀγορεύειν.)

SOLON. One of his laws (c. 594 B.C.) PLUTARCH, *Lives*, *Solon*, sec. 21, says, "Praise is given also to that law of Solon which forbids speaking ill of the dead. For it is piety to regard the deceased as sacred, justice to spare the absent, and good policy to rob hatred of its perpetuity."

Reproach we may the living; not the dead:

'Tis cowardice to bite the buried.

ROBERT HERRICK, *No Despight to the Dead* (1648)

Chilon would say . . . Speak well of the dead.

WILLIAM PENN, *No Cross, No Crown*. Ch. 19. (1669) RAY, *English Proverbs*, p. 78. (1670)

De mortuis nil nisi bonum.

BERNARD SHAW, *The Doctor's Dilemma*. Act iv. (1906) CHRISTIE, *Evil Under the Sun*, p. 137. (1941) HEBERDEN, *Lobster Pick Murders*, p. 73. (1941) etc., etc.

Nil nisi bonum does not hold in that circle

J. J. CONNINGTON, *Four Defences*, p. 119. (1940)

It is part of the code of vulgar persons not to speak ill of the dead.

VIRGINIA PERDUE, *Singing Clock*. Ch. 2. (1941)

De mortuis nil nisi bunkum.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 22. (1942) ERIC PARTRIDGE, *Dictionary of Clichés*, opines this parody deserves immortality.

Only good of the dear departed.

ZELDA POPKIN, *No Crime for a Lady*, p. 115. (1942)

1 Abuse not any that are departed; for to wrong their memories is to robbe their ghosts of their winding-sheets.

THOMAS FULLER, *Holy State: Jestings*. (1642)  
If you slander a dead Man, you stab him in the Grave.

THOMAS FULLER, *Gnomologia*. No. 2789. (1732)

2 An unholy thing it is to boast over slain men.  
(οὐχ δόλη καμμένοισιν ἐπ' ἀνδράσιν εὐχετάσθαι.)

HOMER, *Odyssey*. Bk. xxii, l. 412. (c. 850 B.C.)  
Quoted by CICERO, *Ad Atticum*, iv, 7, where Winstedt (Loeb) translates it, "De mortuis nil nisi bonum," and by John Bright in his speech on America, 29 June, 1867.

Brave men ne'er warred with the dead and vanquished. (Nullum cum victis certamen et aethere cassis.)

VERGIL, *Aeneid*. Bk. xi, l. 104. (19 B.C.)  
I have nothing further to do with Luther. (Nihil mihi ultra cum Luthero.)

EMPEROR CHARLES V, when he entered Wittenberg, in 1547. He had been an implacable enemy of Luther, but when pressed by the Spaniards to destroy the monument erected there to Luther, forbade them to do so, adding, "I have nothing further to do with Luther; it is not my custom to war with the dead, but with those that are living and appear in arms against me."

Similar to this was the conduct of Louis XI, of France. When he was urged to deface the monument of John, Duke of Bedford, who had been Regent of France in the time of Henry VI, he refused, saying, "I will not disturb the ashes of the man whom all France could not repel when living."

ROBERT BLAND, *Proverbs*, i, 255. (1814)

3 There ought to be little condonation of the foibles, and none at all of the moral obliquities of the dead.

JOHN MORLEY, *Voltaire*. Ch. 3. (1872)

4 It is fit to be silent, because we should not speak ill of the dead.

ROGER NORTH, *Lives of the Norths*, i, 149. (1740)

5 Why bear the dead a grudge? Envy cannot fasten on the departed. (τί καὶ νεκρῷ μνησικακοῦμεν; πρὸς τοὺς ἐκποδῶν φθόνος οὐδεὶς φύεται.)

PHILO, *De Iosepho*. Sec. 17. (c. A. D. 40)

6 When a man's alive you know him; when he's dead, let him rest in peace. (Dum vivit, hominem noveris; ubi mortuost, quiescat.)

PLAUTUS, *Truculentus*, l. 164. (c. 200 B.C.)

7 Therbe fewe folkis enuios of a dede man, but therbe many that wol lye vpon them.

EARL RIVERS, tr., *Dictees and Sayenges of the Philosophirs*, fo. 17. (1477)

8 Destroy not the good name of the dead, that thy good name too may endure.

SADI, *Gulistan*. Ch. i, Apol. 41. (c. 1258)

9 Beat not the bones of the buried.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 666. (1595)

Speak me fair in death.

SHAKESPEARE, *The Merchant of Venice*, iv, 1, 275. (1597)

He doth sin that doth belie the dead.

SHAKESPEARE, *II Henry IV*, i, 1, 98. (1598)

10

All men are wont  
To flout the prostrate dead, once they lie low.  
(τοῖς θανοῦσι τοι

φιλοῦσι πάντες κειμένοις ἐπεγγελάειν.)

SOPHOCLES, *Ajax*, l. 988. (c. 409 B.C.)

How wrong it is to insult  
A brave man dead, ev'n though he be thy foe.  
(ἄνδρα δ' οὐ δίκαιον, εἰ θάνει  
βλάπτειν τὸν ἐσθλόν, οὐδ' ἐὰν μισῶν κυρῆς.)

SOPHOCLES, *Ajax*, l. 1345. (c. 409 B.C.)

War not with the dead nor wound the fallen.  
(ἀλλ' εἴκε τῷ θανόντι μὴδ' ὀλωλότα κένται.)

SOPHOCLES, *Antigone*, l. 1029. (c. 441 B.C.)

11

The dead are always praised. (τὸν γὰρ οὐκ ὄντα  
ἀπας εἴωθεν ἐπαινεῖν.)

THUCYDIDES, *History*. Bk. ii, ch. 45, sec. 1.  
(c. 400 B.C.)

Death softens all resentments.

J. C. WHITTIER, *Ichabod: Note*. (1852) Of Daniel Webster.

## XV—Death: Rest Lightly, Earth

12

Peace to your steadfast heart, good Master  
Hunt,

And may the wild Virginia earth lie lightly

Upon the pure devotion of your name.

S. V. BENÉT, *Western Star*, p. 55. (1943)

13

Death was not sufficient punishment, so the  
tomb pressed upon him.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 629.  
(1817) Mohammedans believe that the tomb  
presses upon the body deposited therein  
either lightly or heavily, according to the  
sins or merits of the deceased.

14

May his body rest free from evil. (Corpus  
requiescat malis.)

ENNIUS, *Thyestes*. (c. 180 B.C.) As quoted by  
CICERO, *Tusculanarum Disputationum*, i, 44,  
107. The well known, "Requiescat in pace"  
(May he rest in peace), is from the Order  
of the Mass, and other forms are "Dona  
eis requiem sempiternam" (Give them eternal  
rest), and "Requiem aeternam dona eis,  
Domine" (Give them eternal rest, O Lord).

May his bones rest gently. (Molliter ossa cubent.)

OVID, *Heroides*. Epis. vii, l. 162. (c. 10 B.C.)

Soft may the bones of Naso lie. (Nasonis molliter  
ossa cubent.)

OVID, *Tristia*. Bk. iii, epis. 3, l. 76. (c. A. D. 10)

15

Green be the turf above thee,

Friend of my better days!

None knew thee but to love thee,  
Nor named thee but to praise.

FITZ-GREENE HALLECK, *On the Death of Joseph Rodman Drake*. (1820)

1  
Will not the gravestone press more lightly  
upon his bones? Will not violets spring up  
from the tomb and its thrice-blessed ashes?  
(Non levior cippus nunc inprimit ossa? . . .  
non e tumulo fortunataque favilla  
nascentur violae?)

PERSIUS, *Satires*. No. i, l. 37. (c. A. D. 58)  
Quoted by MONTAIGNE, ii, 16.

2  
Warm summer sun, shine friendly here;  
Warm western wind, blow kindly here;  
Green sod above, rest light, rest light—  
Good night, Annette! Sweetheart, good night.  
ROBERT RICHARDSON, *Requiem*. (c. 1900) A  
variation of these lines by S. L. Clemens  
(Mark Twain) was inscribed upon the tomb-  
stone of his daughter Susan.

3  
Heavy may the soil lie on her unholy head!  
(Gravisque tellus impio capiti incubet!)  
SENECA, *Hippolytus*, l. 1280. (c. A. D. 60) The  
proverbial form is, "Sit tibi terra gravis"  
(May the earth be heavy upon thee!)

Under this stone, reader, survey  
Dead Sir John Vanbrugh's house of clay.  
Lie heavy on him, earth! for he  
Laid many heavy loads on thee.  
ABEL EVANS, *On Sir John Vanbrugh*. (1726)  
Vanbrugh was the architect of Blenheim  
Palace and other massive piles.

Lie light upon him, earth, tho' he  
Laid many a heavy load on thee.  
SNUFFLING, *Epitaphia: Architects*. A gentler  
rendering of the Vanbrugh epitaph.

4  
Above thy untroubled bones may the earth  
be light! (Terraque securae sit super ossa  
levis.)

TIBULLUS, *Odes*. Bk. ii, ode 4, l. 50. (c. 19 B. C.)  
May the earth weigh light upon your ashes!  
(Sit humus cineri non onerosa tuo!)

OVID, *Amores*. Bk. iii, eleg. 9, l. 68. (c. 13 B. C.)  
Earth of Tarentum, keep gently the body of this  
good man. Lie not heavy upon the stranger  
(κείρω μὴ βαρὺς ἕσσο τάφος.)

LOLLIUS BASSUS, *Epitaph*. (A. D. 20) See *Greek Anthology*, vii, 372. The usual form of the  
Greek epitaph was *κούφη γῆ τοῦτον καλύπτει*  
(May the earth be light upon him).

Be not heavy upon her, O earth: she was not so  
to thee. (Nec illi, | terra, gravis fueris: non fuit  
illa tibi.)

MARTIAL, *Epigrams*. Bk. v, epig. 34. (c. A. D. 90)  
May the earth lie light upon you. (Sit tibi terra  
levis.)

MARTIAL, *Epigrams*. Bk. ix, epig. 29. (A. D. 93)  
The simple, oft-repeated prayer for the dead,  
frequently used on Roman tombstones, usu-  
ally indicated by the letters S. T. L. So  
used on the tomb of Claudia Homonoeca, and  
translated into French by La Fontaine, "Que

la terre te soit légère. "Requiescat in pace"  
was also often used, not only in Italy but  
in England, represented by R. I. P.  
Upon my buried body lie lightly, gentle earth.  
BEAUMONT AND FLETCHER, *The Maid's Trag-  
edy*. Act ii, sc. 1. (1611)  
Lie lightly on my ashes, gentle earth.  
BEAUMONT AND FLETCHER, *Bonduca*. Act iv, sc.  
3. (1614)  
The green turf lie lightly on thy breast.  
POPE, *Elegy to the Memory of an Unfortunate  
Lady*. (1717)

#### XVI—Death—Weep Not the Dead

5  
Weep gently for the dead, for he hath found  
rest. (Modicum plora supra mortuum.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxii, 11. (c. 190 B. C.) Oesterley, tr.  
Find joy in life, grieve for the death of none.  
Why grieve for him from whom all grief has  
gone?

(Laetandum est vita, nullius morte dolendum;  
cur etenim doleas a quo dolor ipse recessit.)  
CATO (?), *Disticha. Codicum Turicensis*, 1.  
(c. 175 B. C.)

Weep not for him who departs from life, for  
there is no suffering beyond death. (οὐδὲν γὰρ  
θανάτου δευτέρου ἐστὶ πάθος.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. x, epig. 59

6  
Him who is dead and gone, honour with re-  
membrance, not with tears. (τὸν δὲ ἀποχόμενον  
μνήμη τιμάτε, μὴ δάκρυσιν.)

ST. CHRYSOSTOM, *Commentaries*. (c. A. D. 395)

7  
Shear not for me the tresses of thine hair,  
Neither in sable stole array thy form.  
(μὴτ' οὖν σὺ τὸν σὸν πλόκαμον ἐκτέμης τριχός,  
μὴτ' ἀμφὶ σάμα μέλανας ἀμπισχῇ πέπλους.)

EURIPIDES, *Iphigeneia at Aulis*, l. 1437. (c. 410  
B. C.) Way, tr.

Let none embellish me with tears, nor make a  
funeral with wailing. (Nemo me lacrimis decorat  
nec funera fletu | faxit.)

ENNIUS, *Sotas Frag.* 9, Loeb. (c. 180 B. C.)  
Part of his epitaph. Quoted by CICERO  
*Tusculanarum Disputationum*, i, 15, 34

Make short work of weeping and wailing. (La-  
mentas fletus facere compendi.)

PACUVIUS, *Hermione Frag.* 173, Loeb. (c. 160 B. C.)  
No chorus of loud dirges, no hysteria (μὴ  
συνεπιθρηνεῖν, μὴ σφύζειν.)

MARCUS AURELIUS, *Meditations*. Bk. vii, sec  
43. (c. A. D. 174)

No funeral gloom, my dears, when I am gone.  
Corpse gazings, tears, black raiment, graveyard  
grimness;

Think of me as withdrawn into the dimness.  
Yours still, you mine; remember all the best  
Of our past moments, and forget the rest;  
And so, to where I wait, come gently on.

WILLIAM ALLINGHAM, *No Funeral Gloom*  
(1857) Ellen Terry copied these lines on the  
flyleaf of her copy of *The Imitation of  
Christ*, and wrote under them, "I should

wish my children, relatives and friends to observe this when I die." Her wish was carried out.

<sup>1</sup> 'Tis vain to repine, Tho' a learned Divine,  
Will die at nine.

FRANKLIN, *Poor Richard's Almanack*, 1743.

<sup>2</sup> Thou hast death in thy house, and dost bewail  
another's.

HERBERT, *Jacula Prudentum*. No. 378. (1640)

<sup>3</sup> Weep ye not for the dead, neither bemoan  
him. (Nolite flere mortuum, neque lugeatis  
super eum fletu.)

*Old Testament: Jeremiah*, xxii, 10. (c. 700 B. C.)

<sup>4</sup> No house that serves the Muse hath room for  
grief. (οὐ γὰρ θέμις ἐν μοισσπόλῳ οἰκίᾳ | θρήνον  
θίμεν.)

SAPPHO, *To Her Daughter*. Frag. 108. (c. 610  
B. C.) Quoted by MAXIMUS OF TYRE, *Disser-  
tations*, xviii, 9. He is considering the nature  
of Socrates' love-affairs, and remarks that,  
just as Socrates chided Xantippe for weep-  
ing when he was about to die, so does  
Sappho chide her daughter. See EDMONDS,  
*Lyra Graeca*, i, 259.

<sup>5</sup> Let not the eyes be dry when we have lost a  
friend, nor let them overflow. We may weep,  
but we must not wail. (Nec sicci sint oculi  
amisso amico nec fluant. Lacrimandum est,  
non plorandum.)

SENECA, *Ad Lucilium*. Epis. lxxiii, sec. 1. (a. A. D. 65)  
Measure of weeping sholde be considered, after the  
lore that techeth us Senek. "Whan that thy freend  
is deed," quod he, "lat nat thyne eyen to moyste  
been of teres, ne to muche drye; althogh the  
teres come to thyne eyen, lat hem nat falle."

CHAUCER, *Tale of Melibeus*, Sec. 6. (c. 1387)  
Moderate lamentation is the right of the dead,  
excessive grief the enemy to the living.

SHAKESPEARE, *All's Well that Ends Well* Act i,  
sc. 1, l. 64.

<sup>6</sup> 'Tis a vain and impotent thing to bewail the  
dead. (ἀτέλεστά τε γὰρ καὶ ἀμάχαρα τοὺς  
θανόντας | κλαίειν.)

STESICHORUS, *Fragments*. Frag. 53. (c. 575 B. C.)

Cited by STOBÆUS, *Florilegium*, cxxiv, 15.  
See EDMONDS, *Lyra Graeca*, ii, 61.

## XVII—Death and Birth

See also Birth; Life and Death

<sup>7</sup> It is as Natural to die, as to be borne.

FRANCIS BACON, *Essays: Of Death*. (1597)

Dying is as natural as living.

THOMAS FULLER, *Gnomologia*. No. 1348. (1732)

<sup>8</sup> One cometh to an end and another is born.  
(ἡ μὲν τελευτᾷ, ἕτέρα δὲ γαυνάται.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xiv, 18. (c. 190 B. C.) Quoted in *Babylonian  
Talmud: Erubin*, fo. 54a.

Born from nothingness, man goes back to noth-  
ingness. (In nihilum recidere de nihilo natos.)

SENECA, *De Tranquillitate Animi*. Ch. 15, sec.  
5. (c. A. D. 60)

<sup>9</sup> A time to be born, and a time to die. (Tempus  
nascendi, et tempus moriendi.)

*Old Testament: Ecclesiastes*, iii, 2. (c. 250 B. C.)

There is a day to be born and a day to die.  
(Shèng yu jih ssü yu shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
934. (1875)

<sup>10</sup> Our Birth made us Mortal, our Death will  
make us Immortal.

THOMAS FULLER, *Gnomologia*. No. 3818. (1732)

<sup>11</sup> A man is not completely born until he is dead.

BENJAMIN FRANKLIN, *Letter to Miss Hubbard*,  
23 Feb., 1756.

<sup>12</sup> Death borders upon our birth, and our cradle  
stands in the grave.

BISHOP JOSEPH HALL, *Epistles*. Epis. ii. (1608)

<sup>13</sup> He that is once born, once must die.

HERBERT, *Jacula Prudentum*. No. 1085. (1650)

<sup>14</sup> When a child is born, the kinsfolk sit round  
and lament for all the tale of ills that it must  
endure from its birth onward, recounting all  
the sorrows of men; but the dead they bury  
with jollity and gladness, for the reason that  
he is quit of so many ills.

HERODOTUS, *History*. Bk. v, sec. 4. (c. 445 B. C.)

Describing the customs of the Trausi.

No night ever followed day, or dawn followed  
night, but has heard mingled with the sickly  
wailings [of new-born children] the lamentations  
which attend upon death and the black funeral.  
(Nec nox ulla diem neque noctem aurora secutast  
quae non audierit mixtos vagitibus aegris  
ploratus mortis comites et funeris atri.)

LUCRETIUS, *De Rerum Natura*. Bk. ii, l. 578.

(c. B. C. 45) Quoted by MONTAIGNE, i, 19.

When summoned hence to thine eternal sleep,  
Oh, may'st thou smile while all around thee weep.

CHARLES WESLEY, *On an Infant*. (c. 1746)

On parent knees, a naked new-born child,  
Weeping thou sat'st while all around thee smiled:  
So live that, sinking to thy life's last sleep,  
Calm thou may'st smile, while all around thee  
weep.

SIR WILLIAM JONES, *On Parent Knees*. (1772)

From *Enchanted Fruit: Six Hymns to Hindu  
Deities*. See his *Life*, p. 110.

We weep when we are born, Not when we die!

T. B. ALDRICH, *Metempsychosis*. (c. 1880)

Why is it that we rejoice at a birth and grieve  
at a funeral? It is because we are not the person  
involved.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*.  
(1893)

<sup>15</sup> Men, who are born to die. (κηριτρεφέων  
ἀνθρώπων.)

HESIOD, *Works and Days*, l. 418. (c. 800 B. C.)

Wee are born to die, and even in our swathe cloutes death may aske his due.

GEORGE PETTIE, *Petite Pallace*, p. 49. (1576)  
For what remains but that we still should cry  
For being born, or, being born, to die?

FRANCIS BACON, *The World*. (1624)

I, when I was born, was born to die.

WILLIAM DRUMMOND, *Poems*. Sonnet xxxii. (1656); HENRY KING, *Poems*, p. 145. (1657)

We are born, we die. (Orimur, morimur.)

HENDERSON, *Latin Proverbs*, p. 312. (1869)

1 Death, like birth, is a secret of Nature. ( $\delta$  θάνατος τοιούτος, ὅλον γένεσις, φύσεως μυστήριον.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 5. (c. A. D. 174)

2 Hatch, match, and dispatch.

JAMES PAYN, *By Proxy*, Ch. 19. (1878) "First came the Births, Deaths, and Marriages."

The female mind . . . takes an interest in the 'Hatch, Match, and Dispatch' of its fellow-creatures."

3 Birth is the beacon of death. (γένους θανάτη-φύρον.)

PLATO, *Republic*. Bk. x, sec. 617E. (c. 375 B. C.)

4 It is a universal law that ordains birth and death. (Lex universa est quae iubet nasci et mori.)

PUBLILIUS SYRUS, *Sententiae*. No. 336. (c. 43 B. C.) The Germans say, "Geboren werden und sterben ist Weltordnung" (To be born and to die is the world order.)

There is no cure for birth and death save to enjoy the interval.

GEORGE SANTAYANA, *Soliloquies in England: War Shrines*.

5 Every minute dies a man,  
Every minute one is born.

TENNYSON, *The Vision of Sin*. Pt. iv, st. 9. (1842) "Moment" in later editions.

6 We in like manner, as soon as we were born, began to draw to our end. (Sic et nos nati continuo desivimus esse.)

APOCRYPHA: *Wisdom of Solomon*, v, 13. (c. 100 B. C.)

To be born is to begin to die; the end is linked to the beginning. (Nascentes morimur; finisque ab origine pendet.)

MANILIUS, *Astronomica*. Bk. iv, ch. 16. (c. 25 B. C.)

The hour which first gave life is plucking it away. (Prima quae vitam dedit hora, carpit.)

SENECA, *Hercules Furens*, l. 874. (c. A. D. 60)

Immediately a man is born he starts toward death.

Midrash: *Samuel Rabbah*, 23. (c. A. D. 600)

For, from the instant we begin to live,  
We do pursue and hunt the time to die.

UNKNOWN, *Edward III*. Act iv, sc. 4. (1596)

As soon as we are born, we begin to draw to our end.

THOMAS ADAMS, *Sermons*, i, 292. (1629)

He that begins to live begins to die.

FRANCIS QUARLES, *Hieroglyphics*. Epig. 1. (a. 1644)  
Man begins to die before he is born.

THOMAS FULLER, *Gnomologia*. No. 3330. (1732)  
The first Breath is the beginning of Death.

THOMAS FULLER, *Gnomologia*. No. 4524.

Our birth is nothing but our death begun.

EDWARD YOUNG, *Night Thoughts*. Nt. v, l. 717 (1742) See also LIFE AND DEATH.

7 All men have one entrance into life, and the like going out. (Unus ergo introitus est omnibus ad vitam, et similis exitus.)

APOCRYPHA: *Wisdom of Solomon*, vii, 6. (c. 100 B. C.)

8 According to the old proverb, The child was born, and cried, Became a man, after fell sick, and died.

UNKNOWN, *The London Prodigall*. Act i, sc. 1. (1605) Shakespeare Apocrypha.

We are born, then cry, We know not for why,  
And all our lives long Still but the same song.

NATHANIEL CROUCH, attr., *Life*. Appeared originally in *Bristol Drollery*, 1674.

We are born crying, live complaining, and die disappointed.

THOMAS FULLER, *Gnomologia*. No. 5427. (1732)  
When we first see the Light, we weep; and when we leave it, we groan.

THOMAS FULLER, *Gnomologia*. No. 5621.  
There are for a man only three events: birth, life, and death: he does not feel his birth, he suffers when he dies, and he forgets to live. (Il n'y a pour l'homme que trois événements, naître, vivre, et mourir: il ne sent pas naître, il souffre à mourir, et il oublie de vivre.)

LA BRUYÈRE, *Les Caractères: De l'Homme*. (1688)

That he was born, it cannot be denied,  
He ate, drank, slept, talked politics, and died.

JOHN CUNNINGHAM, *On an Alderman*. (1766)

We come, we cry, and that is life;

We yawn, we go, and that is death.

(On entre, on crie, et c'est la vie!

On bâille, on sort, et c'est la mort!)

AUSONZ DE CHANCEL, *Lines in an Album*. (1836)

There is a Latin epitaph which runs, "Natus sum; esuriebam; quarebam; nunc repletus requiesco" (I was born, I was hungry. I sought for food, now, satisfied, I rest).

## XVIII—Death and Youth

9 Say not, "I am too young for thee to snatch me away." Death bears away the child from its mother's breast, as well as the man who has reached old age.

ANI, *Teaching*. No. 15. (c. 2000 B. C.) BUDOR, *Teaching of Amen-em-apt*, p. 239.

10 One of the fathers saith, "That there is but this difference between the death of old men and young men; that old men go to death, and death comes to young men."

FRANCIS BACON, *Apophthegms*. No. 119. (1625)

Old men go to death; death comes to young men.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

FULLER, *Gnomologia*. No. 3719. (1732)

Of young people, many dye, of the old none escapes.

GIOVANNI TORRIANO, *Piazza Universale*, p. 105. (1666)

Of young men die many; of old escape not any.

JOHN RAY, *English Proverbs*, p. 127. (1670)

FULLER, *Gnomologia*. No. 6379. (1732) The Italians have the same proverb, "De giovanni ne muojono dei molti; di vecchi ne scampa nessuno."

1  
For as we well wot, that a young man may dye soone: so be we very sure that an olde man cannot liue long.

SIR THOMAS MORE, *A Dialoge of Comforte*. (1534)

May not young men die as well as old?

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 393. (1594)

Young men may die, but old must die.

WILLIAM CAMDEN, *Remains*, p. 346. (1605)

FULLER, *Gnomologia*. No. 6039. (1732)

Old Men have one Foot in the Grave, and many young Men too.

THOMAS FULLER, *Gnomologia*. No. 3720. (1732)

Read, ye that run, the awful truth,

With which I charge my page;

A worm is in the bud of youth,

And at the root of age.

WILLIAM COWPER, *Stanzas Subjoined to the Yearly Bill of Mortality of the Parish of All Saints, Northampton*, A. D. 1787

2  
Death is at an old mans dore, . . . and death is at a young mans backe.

JOHN DONNE, *Devotions: Socios Sibi Iungier Instat*. (1624)

3  
The god showed by these youths how much better it is for a man to die than to live. (δεδεξέ τε ἐν τούτοις ὁ θεὸς ὡς ἀμεινον εἶη ἀνθρώπων τεθνάναι μᾶλλον ἢ ζῶειν.)

HERODOTUS, *History*. Bk. i, ch. 31. (c. 445 B. C.)

Herodotus is telling the story of Solon and Croesus, and Solon relates the history of Cleobis and Biton, two youths whom he accounted specially blest, for, after having yoked themselves in the place of two missing oxen and drawn their mother to the temple so that she might celebrate the festival of Here, and after their mother had prayed the goddess to give them the greatest boon a man may receive, they lay down to rest and never rose again. The story is the origin of the proverb.

Whom the gods love dies young. (ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.)

MENANDER, *The Double Deceiver*. Fr. 125, Kock. Loeb, p. 345. (c. 300 B. C.) STOBÆUS (*Florilegium*, cxx, 13) quotes this in a slightly different form, νέος δ' ἀπόλλυθ', θνητα φίλε θεός, and credits it to Hypsæus. See also DIO CHRYSOSTOM, *Discourses*. No. 28.

The fact that those who excel in virtues pass on to their fate while young, as though beloved of the gods, I have already called to your attention.

PLUTARCH, *Moralia: Consolatio ad Apollonium*, 119E. (c. A. D. 95)

Whom the gods love dies young, while he has his strength and senses and wits. (Quem di diligunt | adulescens moritur, dum valet sentit sapit.)

PLAUTUS, *Bacchides*, l. 816. (190 B. C.)

But among all others, saith the Greek poet, Menander, most happy are they, and best beloved of God, that die when they are young.

WILLIAM HUGH, *The Troubled Man's Medicine*. Pt. ii, p. 46. (1546)

Whom God loueth best, those he taketh soonest.

WILSON, *The Arte of Rhetorique*, p. 73. (1553)

Those that God loves, do not live long.

HERBERT, *Jacula Prudentum*. No. 1092. (1650)

"Whom the gods love dies young," was said of yore.

BYRON, *Don Juan*. Canto iv, st. 12. (1821)

I was meant to die young, and the gods do not love me.

R. L. STEVENSON, *Letters*, v, 125. (1894)

Whom the gods love die young, no matter how long they live.

ELBERT HUBBARD, *Epigrams*. (1907) *The Philistine*, vol. xxiv, cover.

It has never been satisfactorily determined whether the saying about the darlings of the gods dying young means young in years or young in heart.

E. V. LUCAS, *Advisory Ben*. Sec. 10, p. 48. (1923)

4  
The funerals of old and young mingle thickly together. (Mixta senum ac iuvenum densentur funera.)

HORACE, *Odes*. Bk. i, No. xxviii, l. 19. (23 B. C.)

The Germans say, "Der Tod nimmt alt und jung" (Death takes old and young).

Many old camels carry the hides of young ones to market.

*Babylonian Talmud: Sanhedrin*, fo. 52a. (c. 450) A similar Hebrew saying is: "Many young asses die and their skins serve as trappings for their mothers." (*Leviticus Rabbah*, xx, 10; *Genesis Rabbah*, lxxvii, 8.)

5  
He that is wise attains not to old age.

LANGDON, *Babylonian Proverbs: Babylonian Tablet K 4347*. (c. 2300 B. C.)

It is a matter of common observation that those who ripen early die young. (Celerius occidere festinatam maturitatem.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, sec. 10. (c. A. D. 80)

Precocious youth is a sign of premature death (Senilem iuventam praematurae mortis esse signum.)

PLINY, *Naturalis Historia*. Bk. vii, sec. 51. (A. D. 77)

So wise so young, they say, do never live long.

SHAKESPEARE, *Richard III*, iii, 1, 79. (1595)

A little too wise they say do ne'er live long.

THOMAS MIDDLETON, *The Phoenix*. Act i, sc. 1. (1607)

1 Weep not for Callimachus: if few  
The days I lived, few were my sorrows too.  
(ἀλλὰ με μὴ κλαίεις· καὶ γὰρ βίότοιο μετέσχον  
παύρου, καὶ παύρων τῶν βίότοιο κακῶν.)

LUCIAN, *Epigram*. (c. A. D. 170) See *Greek Anthology*. Bk. vii, epig. 308.

2 Death spareth neither ye golden locks nor the  
hoary head.

JOHN LYL, *Euphues* (Arber), p. 184 (1579)

3 Who dies in youth and vigour, dies the best.  
POPE, tr., *Iliad*. Bk. xxii, l. 100. (1715)

4 Death comes early to all, for few are the years  
of the longest-lived compared to eternity.

PHILO, *De Iosepho*. Sec. 24. (c. A. D. 40)

5 The good die first,  
And they whose hearts are dry as summer dust  
Burn to the socket.

WORDSWORTH, *The Excursion*. Bk. i, l. 500.  
(1814)

The good die young, so men have sadly sung  
Who do not know the happier reason why  
Is never that they die while they are young,  
But that the good are young until they die.  
ARTHUR GUITERMAN, *Thus Spake Theodore Roosevelt*. c. 1924.

6 Also sone deyeth the yong as the olde.

UNKNOWN, *Gesta Romanorum* (E.E.T.S.), p. 364. (c. 1440)

As soon goeth to market the lamb's fell as the  
sheep's.

UNKNOWN, *Calisto and Meliboea*. (c. 1520) See  
HAZLITT, *Old Plays*, i, 78.

As soon goth the yonge lamskyn to the market  
As th'olde yewes.

THOMAS HEYWOOD, *Proverbs*, Pt. ii. ch. 4.  
(1546)

As soone comes the lambeskin to the market, as  
the old sheeps.

FERGUSON, *Scottish Proverbs*, p. 8. (c. 1595)

As soon goes the young sheep to the pot as the  
old.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 1. (1599)

As soon goes the young lamb to the spit as the  
old wether. (Tan presto se va el cordero como  
el carnero.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)  
Motteux, tr.

There is no trusting in the Raw-bones, I mean  
Death, that devours lambs as well as sheep.

THOMAS SHELTON, tr., *Don Quixote*. Bk. ii. ch. 20. (1620)

As soon dies the young lambe as the old sheep.

JAMES MABBE, tr., *Celestina* (T.T.), p. 86.  
(1631) The French say, "Aussitôt meurt  
veau que vache" (As soon dies the calf as  
the cow); the Italians, "Così tosto muore il  
capretto come capra" (As soon dies the kid  
as the goat).

Death devours Lambs, as well as Sheep.

THOMAS FULLER, *Gnomologia*. No. 1245. (1732)

As soon comes the lamb's skin to market as the  
suld tip's.

WALTER SCOTT, *The Bride of Lammermoor*. Ch. 4. (1819)

### XIX—Death: Count No Man Happy

7 Call me not olive, till thou seest me gathered.  
GEORGE HERBERT, *Jacula Prudentum*. No. 303.  
(1640) TRENCH, *On the Lessons in Proverbs*,  
ch. 4, says, "This is a Spanish proverb, being  
nearly parallel to our own 'Praise a fair day  
at night.'"

Praise not the Ford, till you are safe over.

THOMAS FULLER, *Gnomologia*. No. 3920. (1732)

8 Our love is like our life;  
There's no man blest in either till his end.

SHACKERLEY MARMION, *A Fine Companion*.  
Act i, sc. 1. (1632)

9 Give praise to a day at evening, to a woman  
on her pyre, to a weapon which is tried, to a  
maid at wedlock, to ice when it is crossed, to  
ale that is drunk.

SAEMUND (?), *The Poetic Edda: Hovamol*.  
St. 81. (c. 1100) An elaboration of the Latin  
proverb, "Laus in fine cantatur, et vespere  
laudatur dies" (Praise should be sung at the  
end, and the day should be praised in the  
evening). There are many variations. A medi-  
eval monkish jingle runs, "Vespere lux lau-  
datur, hospes mane probatur" (The day is  
praised in the evening, the host in the morn-  
ing). The Germans say, "Schöne Tage soll  
man abends loben, schöne Frauen morgens"  
(Praise beautiful days in the evening, beau-  
tiful women in the morning), and they also  
have the regular proverb, "Schönen Tag soll  
man loben, wann es Nacht ist." The French  
say, "Attendez à la nuit pour dire que le jour  
a été beau" (Wait till night before saying the  
day has been fine); the Italians, "La vita il  
fine, e l' di loda sera" (The end commends  
the life, the evening the day), while the Span-  
ish form is, "Al fin loa la vida, y a noche loa  
el dia."

At euen prayse the fayre day.

FÖRSTER, ed., *Douce MS*, 52. (c. 1350)

The faire day men do praise at eue.

JOHN LYDGATE, *Fall of Princes*. Bk. iv, l. 2024.  
(c. 1440)

We ought not preyse to moche the daye tyl euen  
be come.

WILLIAM CAXTON, tr., *Reynart the Foxe*, xxix,  
75. (1481)

Praise a fair day at night.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

Praise day at night, and life at end.

HERBERT, *Jacula Prudentum*. No. 102. (1640)

Ruse [Praise] the fair day at night.

JAMES KELLY, *Scottish Proverbs*, p. 282. (1721)

Praise not the Day before Night.

THOMAS FULLER, *Gnomologia*. No. 3919. (1732)

Praise the day when it is over.

WRIGHT, *Essays on the Middle Ages*, i, 148.  
(1846)



Don't praise the day until the evening.

LEE THAYER, *Guilty*, p. 232. (1940)

1

We must wait till he be dead, and call him not yet-blest, but fortunate. (πρὶν δ' ἂν τελευτήσῃ, ἀλλ' εὐτυχία.)

SOLON, to Croesus, who had asked him whether the philosopher did not consider him blest. (c. 575 B.C.) Or "ὄρα τέλος μακροῦ βίου" (I bid all men watch life's end), which Ausonius puts into Latin, "Spectare vitae iubeo cunctos terminum." (*Ludus Septem Sapientum*, l. 87.) See also under END. To Croesus' question Solon had answered, "He who is very rich is not more blest than he who has but enough for the day, unless fortune so attends him that he ends his life well. . . . There are many to whom heaven has given a vision of blessedness, and yet afterwards brought them to utter ruin"; but Croesus paid no attention to this warning till he was conquered by Cyrus and lay bound upon the pyre, waiting for the torch to be applied. Then he remembered Solon, and called his name three times. Cyrus heard him, and sent to inquire the reason for the cry. When Croesus told the story, Cyrus had him brought down from the pyre, and kept him afterwards by his side as a trusted counselor. "Thus," adds Plutarch, "Solon saved one king and instructed another by a single saying." See PLUTARCH, *Lives: Solon*. Sec. 27. Also HERODOTUS, *History*, i, 30ff., where the story is told in great detail. The heading of ch. 18, bk. i, of MONTAIGNE'S *Essays* is, "Qu'il ne fault juger de nostre heur qu'aprez la mort" (That we cannot judge of our luck until after death), and he also retells Plutarch's story of Croesus and Solon at some length.

2

Only when a man's life comes to its end in prosperity dare we pronounce him happy. (ὀλβίους δὲ χρὴ βίον τελευτήσαντ' ἐν εὐεστοῖς ἰλῆν.)

AESCHYLUS, *Agamemnon*, l. 928. (458 B.C.)

Never mayst thou call any mortal blest,  
Or ever thou hast seen his dying day,  
Seen how he passed therethrough and came on death.

(χρὴ δ' οὐ ποτ' εἰπεῖν οὐδέν' ὀλβιον βροτῶν,  
πρὶν ἂν θανόντος τὴν τελευταίαν ἰδῇς  
ὅπως περάσας ἡμέραν ἔξει κάτω.)

EURIPIDES, *Andromache*, l. 100. (c. 430 B.C.)

Way, tr.

Count no man happy until he die. (μηδένα νομίζετ' εὐτυχεῖν πρὶν ἂν θάῃ.)

EURIPIDES, *The Daughters of Troy*, l. 510. (c. 415 B.C.)

Therefore wait to see life's ending ere thou count one mortal blest;

Wait till, free from pain and sorrow, he has gained his final rest.

SOPHOCLES, *Oedipus the King*, l. 1528. (c. 409 B.C.)

There is an old world saying, current still,  
"Of no man canst thou judge the destiny

To call it good or evil, till he die."

SOPHOCLES, *Trachiniae*, l. 1. (c. 409 B.C.)

Praise no man much until thou see his death. (μήπω μέγ' εἴπῃς πρὶν τελευτήσαντ' ἰδῇς.)

SOPHOCLES, *Fragment*. No. 520. (c. 400 B.C.)

Call no man happy before his death, for by his end shall a man be known. (πρὸ τελευτῆς μὴ μακάριζε μηδένα, καὶ ἐν τέκνοις αὐτοῦ γνωσθήσεται ἀνὴρ.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 28. (c. 190 B.C.) Also *Seadyah*, p. 178, l. 6.

The Vulgate version is, "Ante mortem ne laudes hominem quemquam." No maxim was more widely quoted among the Greeks and its occurrence in *Ecclesiasticus* is an interesting illustration of the cosmopolitan aspect of Hebrew Wisdom.

None must be counted happy till his death, till his last funeral rites are paid. (Dicique beatus ante obitum nemo supremae funera debet.)

OVID, *Metamorphoses*. Bk. iii, l. 136. (A.D. 7)

Montaigne quotes this, bk. i, ch. 18, and the French edition gives the translation of Saint-Ange: "Nul homme certain d'un bonheur sans retour, Ne peut se croire heureux avant son dernier jour" (No man is certain of good-fortune that never wanes, nor can he think himself happy before his last day).

He [Solon] considered that no one ought to be called happy as long as he was alive. (Neminem, dum adhuc viveret, beatum dici debere arbitrabatur.)

VALERIUS MAXIMUS, *Facta et Dicta Memorabilia*. Bk. vii, sec. 2. (c. A.D. 15)

Croesus, who was bidden by the wise and eloquent Solon to look to the last lap of a long life. (Respiciere ad longae iussit spatia ultima vitae.)

JUVENAL, *Satires*. No. x, l. 275. (c. A.D. 120)

I call a life happy only after its fated course is run. (Tunc beatum dico vitam, cum peracta fata sunt.)

AUSONIUS (?), *Septem Sapientum Sententiae*, l. 29. (c. A.D. 380)

Before the day of death no one stands out as praiseworthy. (Ante diem mortis nullus laudabilis exstat.)

COLUMBANUS, *Carmen Monostichon*, l. 22. (c. A.D. 600)

Marke the ende of lyfe. (Finem vitae specta.)

ERASMUS, *Adagia*, Chil. i, cent. iii, No. 37. (1508) Taverner, tr., fo. 53. (1550) Taverner

adds, "This prouerbe also is confirmed by our englyshe prouerbe, whiche sayethe: At euen men shulde the fayre daye preisen." See also under END.

Not before his death can any man be called happy. (Nul avant mourir ne peult estre dict heureux.)

MONTAIGNE, *Essays*. Bk. i, ch. 3. (1580) Quoted as "le mot de Solon." Montaigne's comment is, "Man is never happy, then, since he never is so until after he is no more" (Jamais homme n'est donc heureux, puisqu'il ne l'est qu'après qu'il n'est plus). Florio renders it, "We must expect of man the latest day, Nor e'er he die, he's happy, can we say."

No one is happy before his death. (Nemo est ante obitum beatus.)

PONTANUS, *Collectio Proverbiorum*, p. 124. (1778)

Don't call me happy until you have seen me buried. (No me llames bien hadada, | Hasta que me veas enterrada.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 257. (1856) A Spanish proverb.

Let no one till his death

Be called unhappy. Measure not the work Until the day's out and the labour done.

E. B. BROWNING, *Aurora Leigh*. Bk. v, l. 76. (1856)

Long since Solon said: Before saying of a man that he is happy or wise, one must await his death. (Il y a longtemps que Solon l'a dit: Avant de prononcer d'un homme qu'il est heureux ou sage, il faut attendre sa mort.)

C. A. DE SAINTE-BEUVE, *Les Cahiers*, p. 78. (a. 1869)

Praise no man until he is dead.

R. L. STEVENSON, *The Hanging Judge*. Act iii, sc. 6. (1887)

Count no man successful until he is dead.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 291. (1941)

## DEBATE

See also Argument

1 Debate destroys despatch.

SIR JOHN DENHAM, *Of Prudence*, l. 63. (c. 1650)

2 The noble Lord is the Rupert of parliamentary discussion.

BENJAMIN DISRAELI, *Speech*, House of Commons, 24 April, 1844. Disraeli was referring to Edward George Geoffrey Smith, Lord Stanley, who afterwards became the fourteenth Earl of Derby. "Rupert" was Prince Rupert of Bavaria, nephew of Charles I, who, in 1642, had been appointed by Charles general of the horse. He had fought brilliantly against the Parliamentarians until the battle of Naseby, June, 1645, where his rash pursuit of part of Cromwell's army resulted in a royalist defeat. As Disraeli pointed out, "His charge is resistless; but when he returns from the pursuit, he always finds his camp in possession of the enemy."

The brilliant chief, irregularly great, Frank, haughty, rash,—the Rupert of Debate.

LORD LYTON, *The New Timon*. Pt. i, sch 6, l. 144. (1846)

3 The daughter of debate, That discord aye doth sow.

QUEEN ELIZABETH, *A Sonnet*. (c. 1585) The reference is to Mary Queen of Scots. See PERCY, *Reliques*. Ser. ii, bk. ii, No. 15.

It is better to debate a question without settling it, than to settle it without debate. (Il vaut mieux remuer une question sans la décider que la décider sans la remuer.)

JOSEPH JOUBERT, *Pensées*. No. 115. (1810)

## DEBT

### DEBT

See also Borrowing

4 Better old debts than old grudges.

ALDRITH, KING OF NORTHUMBRIA (attr.), *Maxim*. (685) Attributed also to Fithal, law-giver to King Cormac MacArt. (c. 250)

Old debts are better than old sores.

KELLY, *Scottish Proverbs*, p. 274. (1721)

5 I have lifted sand and carried salt, and there is nothing which is heavier than debt.

AHIKAR, *Teachings*. Col. viii, l. 111. (c. 550 B.C.)

6 If thou find a large debt against a poor man, make it into three parts; forgive two. let one remain; thou wilt find it a path of life.

AMEN-EM-APT, *Teaching How to Live*. Col. xvi, l. 5. (c. 700 B.C.) Griffith, tr.

7 From thy debtor accept even bran in payment. *Babylonian Talmud: Baba Kamma*, fo. 46b. (c. 450) Repeated in *Baba Metzia*, 118a; *Baba Bathra*, 92b.

I will holde mee contented where the Haruest is harde, too take Otes of yl debtors in parte of payment.

STEPHEN GOSSON, *The Schoole of Abuse*, p. 63. (1579)

Of ill debtours, men take eattes [oats].

DAVID FERGUSON, *Scottish Proverbs*, p. 84. (c. 1595) It is wise to take what one can get in settlement of a bad debt.

Take from the bad debtor were it but a stone.

BURCKHARDT, *Arabic Proverbs*. No. 235. (1817) Iron or brass, let nothing pass.

(Shih t'ung shih t'ieh, yao li yi p'ieh.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 252. (1875) Take whatever can be got out of a debt. The Danes say, "Man maa tage suur Sild af onde Geldinger" (You may take spoilt herrings of bad debtors).

8 Be not made a beggar by banqueting upon borrowing.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xviii, 33. (c. 190 B.C.)

Sleep without supping, and wake without owing.

GEORGE HERRERT, *Jacula Prudentum*. No. 98. (1640) FRANKLIN, *Poor Richard's Almanack*, 1757.

'Tis wholesomer to go to bed without supper, then rise in debt.

HOWELL, *Proverbs: Span.-Eng.*, p. 6. (1659)

Better go to bed supperless than rise in debt.

JOHN RAY, *English Proverbs*, p. 5. (1678)

Rather go to bed supperless than run in debt for a breakfast.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1739. "An honest darn is better than a debt." The Italians say, "Better be without food than without honor."

9 A man in debt is stoned every year.

H. G. BOHN, *Handbook of Proverbs*, p. 294. (1855) A variant is, "A man in debt is caught in a net."

- <sup>1</sup> Debts cause both the cheeks to become black.  
J. L. BURCKHARDT, *Arabic Proverbs*. No. 127.  
(1817) In Egypt, black is the color of shame.  
The father says to his son, "Do not blacken  
my face."  
Shame fades in the morning, but debts remain  
from day to day.  
GURNEY CHAMPION, *Racial Proverbs*, p. 376.  
(1938) A Chinese proverb.
- <sup>2</sup> He who pays his debts increases his capital.  
(Chi paga debito, fa capitale.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 186. (1856) An Italian proverb. The  
French say, "Qui s'acquitte, s'enrichit," the  
Spaniards, "Quien paga deudas, haze caudal."
- <sup>3</sup> If you owe a dog anything, call him "Sir."  
GURNEY CHAMPION, *Racial Proverbs*, p. 518.  
(1938) An Egyptian proverb.
- <sup>4</sup> Suffyceth me, as I were deed,  
That no wight have my name in honde.  
I woot my-self best how I stonde.  
CHAUCER (?), *The Hous of Fame*, Bk. iii, l.  
786. (1383)  
Pay what you owe, and you'll know what is  
your own.  
BENJAMIN FRANKLIN, *Poor Richard's Alma-  
nack*, 1739.  
Pay what you owe, and what you're worth you'll  
know.  
FRANKLIN, *Poor Richard's Almanack*, 1750
- <sup>5</sup> A debt and gratitude are different things.  
(Quamquam dissimilis est pecuniae debitio et  
gratiæ.)  
CICERO, *Pro Plancio*. Ch. 28, sec. 68. (54 B.C.)
- <sup>6</sup> I owe you one.  
GEORGE COLMAN THE YOUNGER, *The Poor Gen-  
tleman*. Act i, sc. 2. (1802)
- <sup>7</sup> A pound of care pays not a dram of debt.  
THOMAS DEKKER, *The Shoemaker's Holiday*.  
Act iii, sc. 5. (1600)  
A hundred load of thought will not pay one of  
debts.  
HERBERT, *Jacula Prudentum*. No. 416. (1640)  
A pound of care will not pay an ounce of debt.  
JOHN RAY, *English Proverbs*, p. 76. (1678)  
FULLER, *Gnomologia*. No. 361. (1732) The  
Italians say, "Cento carri di pensieri non  
pagaranno un' oncia di debito" (A hundred  
cart loads of anxiety will not pay an ounce  
of debt), or "Cent' ore di malinconia non  
pagano un quattrino di debito" (A hundred  
hours of worry will not pay a farthingsworth  
of debt).
- <sup>8</sup> At the end of every seven years thou shalt  
make a release. . . . It is called the Lord's  
release. (Quia annus remissionis est Domini.)  
*Old Testament: Deuteronomy*, xv, 1, 2. (c. 650  
B.C.)
- <sup>9</sup> Debt is a prolific mother of folly and of crime.  
BENJAMIN DISRAELI, *Henrietta Temple*. Bk. ii,  
ch. 1. (1836)  
Debts are the sour sediment in the lemonade of  
human existence.  
HERMANN SUDERMANN, *The Song of Songs*. Ch.  
10. (1908)
- <sup>10</sup> We went across, but they won't come across.  
A. VICTOR (Vic) DONAHEY, U.S. Senator from  
Ohio, referring to American participation in  
the World War and the refusal of the Allies  
to pay their debts to the United States as  
the reason for his vote against American  
adherence to the World Court, 30 Jan., 1935.  
To "come across" in American slang is to  
pay up.
- <sup>11</sup> In owing money, a great king. ('Chien 'chien  
ta wang.)  
DOOLITTLE, *Chinese Vocabulary*, ii, 189 (1872)
- <sup>12</sup> Debt is a preceptor whose lessons are needed  
most by those who suffer from it most.  
R. W. EMERSON, *Essays: Nature*. (1836)
- <sup>13</sup> Blessed is he that oweth nought. (εὐδαίμων ὁ  
μηδὲν ὀφείλων.)  
ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 98.  
(1508) Taverner, tr., fo. 46. The Latin is,  
"Felix, qui nihil debet."
- <sup>14</sup> Out of debt, out of deadly sinne.  
WILLIAM CAMDEN, *Remains*, p. 330. (1605)  
Out of debt and deadly danger.  
JOHN CLARKE, *Paroemiologia*, p. 82. (1639)  
How bold, confident, merry, lively, and ever in  
humour are Moneyed Men. For being out of  
debt, they are out of danger.  
HENRY PEACHEM, *The Worth of a Penny*. (1641)  
Out of debt out of danger.  
NATHAN BAILEY, *Dictionary: Debt*. (1730)  
FULLER, *Gnomologia*. No. 3832. (1732)  
A family out of debt is out of danger.  
P. PERCIVAL, *Tamil Proverbs*. No. 1126. (1842)
- <sup>15</sup> He may whet his knife on the threshold of the  
Fleet.  
THOMAS FULLER, *Worthies*, ii, 348. (1662) The  
Fleet prison: said of persons who are not in  
debt, and therefore not in danger of arrest.  
He who owes nothing fears not the sheriff's of-  
ficers. (Qui nihil debet, lictores non timet.)  
HENDERSON, *Latin Proverbs*, p. 361. (1869)
- <sup>16</sup> A Poor Man's Debt makes a great Noise.  
THOMAS FULLER, *Gnomologia*. No. 355. (1732)  
The Spanish form is, "Debts are like chil-  
dren: the smaller they are the more noise  
they make."  
A Thrush paid for is better than a Turkey owed  
for.  
THOMAS FULLER, *Gnomologia*. No. 439.  
Confess Debt, and beg Days.  
THOMAS FULLER, *Gnomologia*. No. 1139.

Debt is a heavy Burden to an honest Mind, but thievish Borrowers make light of it.

THOMAS FULLER, *Gnomologia*. No. 1256.

1 Debt is an evil conscience.

THOMAS FULLER, *Gnomologia*. No. 1257. A Spanish proverb says, "Let him that sleeps too sound borrow the debtor's pillow."

2 Debt is the worst Poverty.

THOMAS FULLER, *Gnomologia*. No. 1258. (1732) Too often debt is the worst kind of poverty because it breeds deceit.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 19. (1880)

3 He that has an Hundred and One, and owes an Hundred and Two, the Lord have Mercy upon him.

THOMAS FULLER, *Gnomologia*. No. 2132.

He who owes an Hundred, and has an Hundred and One, fears no Body.

THOMAS FULLER, *Gnomologia*. No. 2397.

He who oweth, is all [in] the Wrong.

THOMAS FULLER, *Gnomologia*. No. 2398.

Living upon Trust, is the way to pay double.

THOMAS FULLER, *Gnomologia*. No. 3265.

4 Sins and Debts are always more than we think them to be.

THOMAS FULLER, *Gnomologia*. No. 4179. (1732)

BOHN, *Handbook of Proverbs*, p. 294. (1855)

The Persians say, "Four things every one has more of than he knows—sins, debts, years, and foes."

5 Till Davie Debet in thy parler stand.

GEORGE GASCOIGNE, *Posies*. (1575) "Davie Debet," debt personified, a bailiff or constable.

Davie debte stoode watching with a mace at the doore.

MELBANCKE, *Philotimus*, sig. Q3. (1583)

6 A National debt, if it is not excessive, will be to us a national blessing.

ALEXANDER HAMILTON, *Letter to Robert Morris*, 30 April, 1813.

We heard much about "a public debt being a public blessing."

THOMAS JEFFERSON, *Letter to John W. Epps*, 6 Nov., 1813.

The doctrine that a national debt is a national blessing.

DANIEL WEBSTER, *Second Speech on Founte's Resolution*, 26 Jan., 1830.

If a national debt is considered a national blessing then we can get on by borrowing. But as I believe it is a national curse, my vow shall be to pay the national debt.

ANDREW JACKSON, *Letter*, July 4, 1824.

7 He that gets out of debt, grows rich.

GEORGE HERBERT, *Jacula Prudentum*. No. 10. (1640) The French say, "Il est assez riche qui ne doit rien" (He is rich enough who owes nothing)

As he who has health is young, so he that owes nothing is rich.

ROBERT BLAND, *Proverbs*, i, 77. (1814)

8 He that owes nothing, if he makes not mouths at us, is courteous.

HERBERT, *Jacula Prudentum*. No. 364. (1640)

9 Speak not of my debts, unless you mean to pay them.

HERBERT, *Jacula Prudentum*. No. 996. (1640)

Don't talk of my debts unless you mean to pay them.

CHEALES, *Proverbial Folk-Lore*, p. 88. (1875) Never speak of my debts unless you mean to pay them.

VINCENT LEAN, *Collectanea*, iv, 57. (1902)

10 They [the Persians] hold lying to be the foulest of all, and next to that debt, for which they have many other reasons, but this in especial, that the debtor must needs (so they say) speak some falsehood.

HERODOTUS, *History*. Bk. i, sec. 138. (c. 445 B.C.)

The Persians regard lying as the second among wrong-doings, and being in debt as the first.

PLUTARCH, *Moralia: On Borrowing*. Sec. 829C

(A.D. 97) Differing from Herodotus.

The Persians erred not when they said, That the second vice was to lie: the first being that of owing money. (Ne erroient les Perses, estimens le second vice estre mentir: le premier estre de buoir.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 4. (1545)

Debts and lies are generally mixed together. (Debtes et mensonges sont ordinairement ensemble ralliés.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 5. (1545)

Debtors are liars.

HERBERT, *Jacula Prudentum*. No. 171. (1640)

The second vice is Lying, the first being that of owing Money.

THOMAS FULLER, *Gnomologia*. No. 4753. (1732)

Lying rides upon debt's back.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1741. BOHN, *Handbook of Proverbs*, p. 447. (1855)

The second vice is lying, the first is running in debt.

FRANKLIN, *Poor Richard's Almanack*, 1748

Debtors can hardly help being liars.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 12. (1869) "First comes owing, then lying."

11 I am poor in my own money. (Meo sum pauper in aere.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 12. (20 B.C.) Meaning "I am not in debt."

12 Creditors have better memories than debtors.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 8. (1659) FRANKLIN, *Poor Richard*, 1736

SPURGEON, *John Ploughman's Pictures*, p. 18 (1880)

13 Debt is better than death.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

- 1 A mortgage casts a shadow on the sunniest field.  
R. G. INGERSOLL, *Farming in Illinois*. (1877)
- 2 Tride the use of his legs to out-run the constable.  
WILLIAM KEMP, *Nine Daies Wonder*, p. 15. (1600)  
Thou hast Outrun the constable at last.  
SAMUEL BUTLER, *Hudibras*, i, iii, 1367. (1663)  
To outrun the constable. To spend more than one's allowance or income.  
JOHN RAY, *English Proverbs*, p. 169. (1670)  
How far have you out-run the constable? I told him that the debt amounted to eleven pounds.  
SMOLLETT, *Roderick Random*. Ch. 23. (1748)  
"He run a match agin the constable, and vun it" [said Sam].—"In other words, I suppose," said Mr. Pickwick, "he got into debt."  
DICKENS, *Pickwick Papers*. Ch. 41. (1837)  
Outran the constable; lived fast, you know.  
J. R. PLANCHÉ, *Extravaganzas*, ii, 197. (1843)
- 3 The Commonwealth . . . would run over head and ears in debt.  
THOMAS MANLEY, tr., *De Rebus Belgicis*, p. 875. (1665)  
He is in debt over head and ears.  
WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 434. (1681)  
You are over head and ears in debt.  
ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. ii, ch. 53. (1867)  
He was head over ears in debt when he married.  
CAROLINE FOTHERGILL, *The Enthusiast*, ii, 95. (1887)
- 4 If you ply a large boat you will owe a large debt.  
A. E. MOULÉ, *Proverbs from Ningpo*. (1872)
- 5 Better a loss at sea than a bad debt at land.  
ROGER NORTH, *Lives of the Norths*, ii, 50. (1742)  
Quoted as "The merchants have a proverb."
- 6 May his debts torment him. (Torqueat hunc aeris mutua summa sui.)  
OVID, *Remediorum Amoris*, l. 562. (c. 1 B. C.)
- 7 Debt is bitter slavery to an honorable man. (Alienum aes homini ingenuo acerba est servitus.)  
PUBLILIUS SYRUS, *Sententiae*. No. 11. (c. 43 B. C.) A variant of the Greek proverb, τὰ δάεια δούλους τοὺς ἐλευθέρους ποιεῖ (Debts make freemen slaves).  
The debtor is a slave to the creditor.  
*Babylonian Talmud: Baba Bathra*, fo. 171a. (c. 450)  
A Man in debt is so far a slave.  
EMERSON, *Conduct of Life: Wealth*. (1860)  
Under another's eaves one must bow the head. (Ta tē land yen hsia, shui kan ti t'ou.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2568. (1875)
- 8 The debtor loves not his creditor's threshold. (Qui debet limen creditoris non amat.)  
PUBLILIUS SYRUS, *Sententiae*. No. 585. (c. 43 B. C.)  
We ought always to keep in readiness the gifts that have been granted us, and, when called upon, to restore them without complaint. It is a mean debtor that reviles his creditor. (Pessimi debitoris est creditori facere convicium.)  
SENECA, *Ad Marciam de Consolatione*. Ch. 10, sec. 2. (c. A. D. 40)
- 9 He who oweth is all in the wrong.  
JOHN RAY, *English Proverbs*, p. 15. (1678)  
Out of door out of debt.  
JOHN RAY, *English Proverbs*, p. 354. "Spoken of one that pays not when once gone."
- 10 I pay debts of honour—not honourable debts.  
FREDERIC REYNOLDS, *The Will*. Act iii, sc. 2. (1797)
- 11 Owe no man any thing, but to love one another. (μηδενι μηδεν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἐγαπᾶν.)  
*New Testament: Romans*, xiii, 8. (c. A. D. 57)  
The Vulgate is, "Nemini quidquam debeatis: nisi ut invicem diligatis."  
You shall owe to none (saith the Holy Apostle) any thing save love and mutual benevolence. (Rien, dict le saint Enuoyé, à personne ne doibuez, fors amour & dilection mutuelle.)  
RABELAIS, *Pantagruel*. Bk. iii, ch. 4. (1545)
- 12 It is easier to put off the stomach with a promise of food, than to put off the butcher with a promise of payment.  
SADI, *Gulistan*. Ch. iii, Apologue 10. (c. 1258)
- 13 He paid the debt of nature. (Naturae concessit.)  
SALLUST, *Bellum Iugurthum*, xiv, 15. (c. 40 B. C.) See under DEATH: A DEBT.
- 14 Unable to pay, he resembles a tortoise. (Pi tē hsiang wu kuei.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 265. (1875) That is, he draws in his head and hides himself.  
If you owe a man anything, there is nothing like seeing him often. (Ch'ien chai pu ju ch'in chien mien.)  
SCARBOROUGH, *Chinese Proverbs*. No. 274. By seeing him often, keep him in good humor. His lice are too many to itch; his debts are too many to trouble him. (Shih to pu yang; chai to pu ch'ou.)  
SCARBOROUGH, *Chinese Proverbs*. No. 2561.
- 15 A trifling debt makes a man your debtor, a large one makes him your enemy. (Leve aes alienum debitorem facit, grave inimicum.)  
SENECA, *Ad Lucilium*. Epis. xix, sec. 12. (c. A. D. 65) See also under BENEFIT.  
A little Debt makes a Debtor, but a great one an Enemy.  
THOMAS FULLER, *Gnomologia*. No. 245. (1732)

## DECEIT

See also Cheating, Cunning, Dissimulation, Hypocrisy, Treachery

<sup>1</sup> From righteous deception God standeth not aloof. (ἀνάρης δικαίως οὐκ ἀποστρεφεί θεός.)

AESCHYLUS, *Fragmenta Incerta*. No. 162, Smyth. (c. 458 B.C.) STOBÆUS, *Anthology*, iii, 3, 13.

There are times when God honoreth the season for untruth. (ψευδῶν δὲ καιρὸν ἔσθ' ὅπου τιμᾷ θεός.)

AESCHYLUS, *Fragmenta Incerta*. No. 163, Smyth. (c. 458 B.C.) Anonymous in ORELLI, *Opuscula Graecorum*, etc., ii, 222.

<sup>2</sup> Out of the same mouth you blow hot and cold. AÆSOP, *Fables: The Man and the Satyr*. (c. 570 B.C.) See under HOT.

<sup>3</sup> I am taken by these things, but they do not take me in. (ἔχω, οὐκ ἔχουμαι.)

ARISTIPPUS OF CYRENE, *Apothegm.* (c. 400 B.C.) See SMITH, *Unforgotten Years*, p. 163. The Latin is, "Habeo, non habeor."

<sup>4</sup> It is forbidden to deceive even a heathen. *Babylonian Talmud: Chullin*, fo. 94b. (c. 450)

<sup>5</sup> Children are to be deceived with comforts, and men with oaths.

FRANCIS BACON, *Of the Advancement of Learning*, ii, xxiii, 246. (1605) Bacon quotes this as a "principle of Lysander," and calls it "evil and corrupt."

<sup>6</sup> In three things a man may be easily deceiv'd, viz. In a man till known, a tree till down, and the day till done.

NATHAN BAILEY, *Dictionary: Three*. (1736)

<sup>7</sup> The deceits of the world, the flesh, and the devil.

*Book of Common Prayer: Litany*. (c. 1541)

<sup>8</sup> The people wish to be deceived; let them be deceived. (Populus vult decipi; decipiatur.)

CARDINAL CARLO CARAFFA, Legate of Pope Paul IV, referring to the Parisians. (c. 1560) See DE THOU, *Historia Sui Temporis*, i, 17. An adaptation of the old Latin proverb, "Qui vult decipi, decipiatur" (Let him who wishes to be deceived, be deceived). The German proverb, "Die Welt will betrogen sein" also long antedates Caraffa.

If the world will be gulled, let it be gulled.

ROBERT BURTON, *The Anatomy of Melancholy*, iii, iv, 1, 2. (1621)

The world wishes to be deceived. (Mundus vult decipi.)

SEBASTIAN FRANCK, *Paradoxi Ducenta Octoginta*. No. 238. (c. 1625)

A certain portion of the human race Has certainly a taste for being diddled.

THOMAS HOOD, *A Black Job*. (c. 1825)

<sup>9</sup> Dost thou hate to be deceived? Do not deceive another.

ST. JOHN CHRYSOSTOM, *Homily*, xiii. (c. 383)

<sup>10</sup> Frivolity is a matter of birth, deceit of education. (Ingenita levitas et erudita vanitas.)

CICERO, *Pro Flacco*. Sec. 6. (58 B.C.) Quoted by ST. JEROME, *Galatians*, i, 3.

<sup>11</sup> Deceit is the game only of small minds, and so is properly the pursuit of women. (La fourbe n'est le jeu que des petites âmes, | Et c'est là proprement le partage des femmes.)

PIERRE CORNEILLE, *Nicomède*. Act iv, sc. 2. (1651)

<sup>12</sup> With art and with deceit, halfe the yeere we liue: with deceit and with art, we liue the other part.

JOHN FLORIO, *Første Fruites*, fo. 28. (1578)

<sup>13</sup> None are deceived, but they that confide.

FRANKLIN, *Poor Richard's Almanack*, 1740.

Men take more pains to mask than mend.

FRANKLIN, *Poor Richard's Almanack*, 1757.

<sup>14</sup> Deceit is in Haste; but Honesty can stay a fair Leisure.

THOMAS FULLER, *Gnomologia*. No. 1259. (1732)

Fraud and deceit are always in haste.

H.G. BOHN, *Handbook of Proverbs*, p. 358. (1855)

<sup>15</sup> For he may best, in every cost, Disceyve, that men tristen most.

(Car je voi bien e sai de fi

Que en meilleur garde pert l'en.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l.

3614. (c. 1240) CHAUCER (?), tr., l. 3931.

But who may bet bigylen, if him liste, Than he on whom men weneth best to triste?

CHAUCER (?), *Troilus and Criseyde*. Bk. v, l.

1266. (c. 1380)

We are easily deceived by those whom we love. (On est aisément dupé par ce qu'on aime.)

MOLIÈRE, *Le Tartuffe*. Act iv, sc. 3. (1664)

Deceiving those that trust us, is more than a Sin.

THOMAS FULLER, *Gnomologia*. No. 1260. (1732)

<sup>16</sup> He who has once used deception will deceive again. (Aliquando qui lusit, iterum ludet.)

HENDERSON, *Latin Proverbs*, p. 16. (1869)

<sup>17</sup> I fear fals measures, or els I were a chylde, For they that thinke none yll, are soonest begylde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

<sup>18</sup> Hateful as the gates of Hell is the man that hideth one thing in his mind and sayeth another. (ἐχθρός γὰρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν | ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.)

HOMER, *Iliad*. Bk. ix, l. 312. (c. 850 B.C.) Pope renders this, "Who dares think one thing and another tell, My heart detests him as the gates of hell."

Hateful to my eyes as the gates of Hades is that man who, yielding to stress of poverty, tells a deceitful tale.

HOMER, *Odyssey*. Bk. xiv, l. 156. (c. 850 B.C.) Words of his tongue can no man trust, For in his heart there is deceitful thought. (πιστὸν γὰρ οὐδὲν γλώσσα διὰ στόματος λαλεῖ διχόθυμον ἔχουσα κραδίη νόημα.)

PIITACUS, *Song*. (c. 600 B.C.) See DIOGENES LAERTIUS, *Pittacus*, i, 78.

My tongue may swear, but I act as I please. (Meus arbitratust, lingua quod iuret mea.)

PLAUTUS, *Rudens*, l. 1355. (c. 200 B.C.) The soft speeches of the wicked are full of deceit. (Habent insidias hominis blanditiae mali.)

PHAE DRUS, *Fables*. (c. 25 B.C.) As quoted by HENDERSON, *Latin Proverbs*, p. 146.

A man hideth one thing in his heart and speaketh another. (ἀνὴρ ὃ ἄλλα κέκευθεν ἐνὶ φρεσὶν ἄλλα δὲ βᾶσει.)

THEMESTIUS, *Oration*s, xxi, 258. (c. A.D. 360) Quoting an unknown poet.

I hate the man who is double-minded, kind in words but a foe in his conduct. (μισῶ τὸν ἀνδρα τὸν διπλοῦν πεφυκότα, | χρηστὸν λόγισι, πολέμιον δὲ τοῖς τρόποις.)

PALLADAS, *Epigram*. (c. A.D. 425) See *Greek Anthology*, x, 95.

Who paints me before, blackens me behind. (Chi dinanzi mi pingé, di dietro mi tinge.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 84. (1852) An Italian proverb.

LOOK ONE WAY, ROW ANOTHER, see under LOOK.

There is no deceit in a brimmer.

JAMES HOWELL, *English Proverbs*, p. 5. (1659) SWIFT, *Polite Conversation*. Dial. ii. (1738)

There's no deceit in a bag pudding.

JOHN RAY, *English Proverbs*, p. 193. (1678) Upon the silver mugs of the town of Liskerd it is written, *Qui fallit in poculis, fallit in omnibus*,

there is no deceit in a bumper.

ROBERT HEATH, *History of the Islands of Scilly*, p. 443. (1750)

My brethren have dealt deceitfully as a brook. (Fratres mei praeterierunt me, sicut torrens.)

*Old Testament: Job*, vi, 15. (c. 350 B.C.)

He that deceives me once, shame fall him; if he deceives me twice, shame fall me.

JAMES KELLY, *Scottish Proverbs*, p. 134. (1720) If you deceive me a second time, 'tis my fault.

SWIFT, *Polite Conversation*. Dial. i. (1738)

One never deceives for a good purpose. (On ne trompe point en bien.)

LA BRUYÈRE, *Les Caractères*. Pt. xi. (1688)

To wish to deceive heaven is the greatest folly in the world. (Vouloir tromper le ciel, c'est folie à la terre.)

LA FONTAINE, *Fables*. Bk. iv, fab. 19. (1668) You may deceive a man; deceive a god, who can? (Man tē kuo jén, man pu kuo shén.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2348. (1875)

Our distrust justifies deceit in another. (Notre défiance justifie la tromperie d'autrui.)

LA ROCHEFOUCAULD, *Maximes*. No. 86. (1665) Human society would not last long if men were not deceived by one another. (Les hommes ne vivraient pas longtemps en société, s'ils n'étaient les dupes les uns des autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 87. The surest way to be deceived is to think one's self more clever than others. (Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 127.

One who deceives will always find those who allow themselves to be deceived. (Colui che inganna troverrà sempre chi si lascerà ingannare.)

MACHIAVELLI, *Il Principe*. Ch. 18. (1513)

I posted myself on the highroad, where the gay deceiver was sure to be intercepted.

B. H. MALKIN, tr., *Gil Blas*. Bk. vii.ch.1. (1809)

Safe and frequented is the path of deceit under the name of friendship. (Tuta frequensque via est per amici fallere nomen.)

OWID, *Artis Amatoria*e. Bk. i, l. 585. (c. 1 B.C.)

Deceive the deceivers; they are mostly an unrighteous sort. (Fallite fallentes.)

OWID, *Artis Amatoria*e. Bk. i, l. 645. (c. 1 B.C.) See RETRIBUTION: HOIST WITH OWN PETARD.

Whoever has become notorious for fraud, even if he speaks the truth, gains no belief. (Quicumque turpi fraude semel innotuit, | etiam si verum dicit, amittit fidem.)

PHAE DRUS, *Fables*. Bk. i, fab. 10. (c. 25 B.C.) This is the fable of the boy who cried

"Wolf!" See under WOLF.

He that once deceives, is ever suspected.

HERBERT, *Jacula Prudentum*. No. 419. (1640)

The man on his guard against being deceived is hardly on his guard even when on his guard; even when he supposed he was on his guard, your guarder has often enough been gulled. (Etiam cum cavissee ratus est, saepe is cautor captus est.)

PLAUTUS, *Captivi*, l. 255. (c. 200 B.C.) Who tries with craft another to deceive, Deceives himself, if he says he's deceived Whom he'd deceive. For if whom you'd deceive Perceives that he's deceived, the deceiver 'tis Who is deceived, the other's not deceived.

(Nam qui lepide postulat alterum frustrari, Quem frustratur, frustra eum dicit frustra esse; Nam si se frustrari quem frustra sentit, Qui frustratur frustrast, si non ille frustra est.)

QUINTUS ENNIUS, *Satires*. (c. 175 B.C.) See AULUS GELLIUS, *Noctes Atticae*. Bk. xviii, ch. 2.

He who seeks to deceive another is, in time,

deceived himself. (Qui cherche à tromper autrui est, avec le temps, trompé lui-même.)

UNKNOWN, *Historie Macaronique de Merlin Coccaie*. (c. 1300)

Who often seekes others to deceiue, doth rest oppressed and deceyued hym selfe. (Chi cerca spesso inganar altrui, oppresso resta, & inganato lui.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

We are never so easily deceived as when intent on deceiving others. (L'on n'est jamais si aisément trompé que quand on songe à tromper les autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 117. (1665)

You believe him your dupe; but if he is pretending to be so, who is the greater dupe, he or you? (Vous le croyez votre dupe; s'il feint de l'être, qui est plus dupe, de lui ou de vous?)

LA BRUYÈRE, *Les Caractères*. Pt. v. (1688)

Individuals may deceive and be deceived; but no one ever deceived everybody, nor has everybody ever deceived any one. (Singuli enim decipere et decipi possunt; nemo omnes, neminem omnes fefellunt.)

PLINY THE YOUNGER, *Panegyrics: Trajan*. Sec. 62. (c. A. D. 10)

One may be more clever than another, but not more clever than all the others. (On peut être plus fin qu'un autre, mais non pas plus fin que tous les autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 394. (1665)

You may be too cunning for one, but not for all.

FRANKLIN, *Poor Richard's Almanack*, 1750

There is no lie that many men will not believe; there is no man who does not believe many lies; but there is no man who believes only lies.

JOHN STERLING, *Essays and Tales: Thoughts*. (1848)

You can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time.

ABRAHAM LINCOLN, *Speech*, at Bloomington, Ill., 29 May, 1856. On the authority of

William P. Kellogg. The speech was not recorded, and the aphorism does not appear

in Lincoln's published writings. ALEXANDER K. McCCLURE, *Lincoln's Yarns and Stories*,

p. 124, asserts that it was said to a caller at the White House (c. 1863). It was ascribed

to P. T. Barnum by AINSWORTH SPOFFORD, *Library of Wit and Humor*. Frequently quoted.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. (Suavis est homini panis mendacii: et postea implebitur os eius calculo.)

Old Testament: *Proverbs*, xx, 17. (c. 350 B. C.)

A quicksand of deceit.

SHAKESPEARE, *III Henry VI*, v, 4, 26. (1591)

By indirections find directions out.

SHAKESPEARE, *Hamlet*, ii, 1, 66. (1600)

To beguile many and be beguiled by one.

SHAKESPEARE, *Othello*, iv, 1, 98. (1605)

Who makes the fairest show means most deceit.

SHAKESPEARE, *Pericles*, i, 4, 75. (1608)

Ever double Both in his words and meaning.

SHAKESPEARE, *Henry VIII*, iv, 2, 38. (1612)

One dupe is as impossible as one twin.

JOHN STERLING, *Essays and Tales: Crystals from a Cavern*. (c. 1840)

One deceit treads on the heels of another. (Fallacia alia aliam trudit.)

TERENCE, *Andria*, i. 779. (166 B. C.) The Germans say, "Eine Lüge bringt zehn mit" (One lie brings ten with it).

Oh! what a tangled web we weave

When first we practise to deceive!

WALTER SCOTT, *Marmion*. Canto vi, l. 532.

(1808) Perhaps the most frequently quoted of anything Scott wrote.

Oh, what a tangled web do parents weave

When they think that their children are naïve

OGDEN NASH, *What Makes the Sky Blue?* (1938)

When one grasps the hand of deceit one is apt to walk along with it for a long and tortuous journey.

THORNE SMITH, *Passionate Witch*, p. 69. (1941)

Deceit and treachery skulk with hatred, but an honest spirit flieth with anger.

M. F. TUPPER, *Proverbial Philosophy: Of Hatred and Anger*. (1838)

All men are born sincere and die deceivers. (Tous les hommes naissent sincères, et meurent trompeurs.)

VAUVENARGUES, *Réflexions*. Mo. 521. (1746) Or, "All men are born truthful and die liars."

Deceit is the darling of the mind.

BISHOP WILLIAM WARBURTON, *The Causes of Prodiges and Miracles*. Ch. 1. (1727)

## II—Self-Deception

We never are but by ourselves betray'd.

WILLIAM CONGREVE, *The Old Batchelour*. Act iii, sc. 1. (1693)

Who has deceived thee so oft as thyself?

FRANKLIN, *Poor Richard's Almanack*, 1738

Yet still we hug the dear deceit.

NATHANIEL COTTON, *Content*. Vision iv. (1751)

We are never deceived; we deceive ourselves. (Man wird nie betrogen, man betrügt sich selbst.)

GOETHE, *Sprüche in Prosa*, iii. (1819)

The easiest thing of all is to deceive one's self. for what a man wishes he generally believes to be true. (διότι πᾶσι ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι· ὁ γὰρ βούλεται. τοῦθ' ἕκαστος καὶ οἶσται.)

DEMOSTHENES, *Olynthiacs*. No. iii, sec. 19. (349 B. C.)

To deceive oneself is very easy.

HERBERT, *Jacula Prudentum*. No. 634. (1640)

It's the easiest thing in the World for a Man to deceive himself.

FRANKLIN, *Poor Richard's Almanack*, 1746



The easiest person to deceive is one's self.

LORD LYTTON, *The Disowned*. Ch. 42. (1829)

1 While we cannot endure to be deceived by our enemies or betrayed by our friends, we are often content so to serve ourselves. (On ne se peut consoler d'être trompé par ses ennemis et trahi par ses amis, et l'on est souvent satisfait de l'être par soi-même.)

LA ROCHEFOUCAULD, *Maximes*. No. 114. (1665) It is as easy to delude ourselves unknowingly, as it is difficult to delude others without their knowing it. (Il est aussi facile de se tromper soi-même sans s'en apercevoir, qu'il est difficile de tromper les autres sans qu'ils s'en aperçoivent.)

LA ROCHEFOUCAULD, *Maximes*. No. 115. We deceive and flatter no one by such delicate artifices as we do our own selves. (Wir betrügen und schmeicheln niemanden durch so feine Kunstgriffe als uns selbst.)

SCHOPENHAUER, *Die Welt als Wille*. Bk. i, p. 350. (1819)

## DECISION

2 Multitudes, multitudes in the valley of decision. (Populi populi in valle concisionis.)

Old Testament: Joel, iii, 14. (c. 500 B.C.) The Valley of Decision is the title of a novel by Edith Wharton. (1902)

3 Swift decisions are not sure. (φρονεῖν γὰρ οὐ ταχεῖς οὐκ ἀσφαλεῖς.)

SOPHOCLES, *Oedipus Tyrannus*, l. 617. (c. 409 B.C.) Decide not rashly. The decision made Can never be recalled.

LONGFELLOW, *The Masque of Pandora: Tower of Prometheus*. (1875)

4 "Settled once, settled forever," as the saying is. ("Actum" aiunt "ne agas.")

TERENCE, *Phormio*, l. 419. (161 B.C.)

THE DIE IS CAST, see under RUBICON.

## DEED

See also Action; Saying and Doing; Word and Deed; Works

5 What we do willingly is easy.

THOMAS ADAMS, *Works*, p. 422. (1630)

It is eith till, that the awn self will.

DAVID FERGUSON, *Scottish Proverbs*, p. 62. (c. 1595) It is easy to do what one's own self wills.

All things are easy, that are done willingly.

THOMAS FULLER, *Gnomologia*. No. 561. (1732)

Nothing is troublesome that we do willingly.

WILLIAM HONE, *Year Book*. Col. 1612. (1831) What one knows not how to do is difficult; what one knows how to do is easy. (Nan ché pu 'hui; 'hui ché pu nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 85. (1875)

6 Of a truth, the doer is bound to suffer. (ἀρσάντι γὰρ τοῖ καὶ παθεῖν ὀφείλεται.)

ÆSCHYLUS (?), *Fragments*. No. 236, Smyth.

(c. 458 B.C.) STOBÆUS, *Anthology*, i, 3, 24; THEOPHILUS, *To Autolycus*, ii, 37, 176.

7 Things that we have to learn to do we learn by doing them. (οὐτὼ δὲ καὶ τὰ μὲν δίκαια πράττοντες δίκαιοι γινόμεθα.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ii, ch. 1, sec. 4. (c. 335 B.C.)

What should be done must be learned from one who does it. (Quid faciendum sit, a faciente discendum est.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 17. (a. A. D. 65)

In doing we learn.

GEORGE HERBERT, *Jacula Prudentum*. No. 804. (1640) See also under PRACTICE.

8 That is done quickly enough which is done well enough. (Sat celeriter fieri quidquid fiat satis bene.)

EMPEROR AUGUSTUS, his favorite maxim. (c. 27 B.C.) See Suetonius, ii, 25, 4. "Sat cito, si sat bene" is the short proverbial form cited by CATO, *Disticha*, and by ST. JEROME, *Epistles*, lxxvi, 9. A variation is "Sat cito si sat tuto" (Quickly enough if safely enough), the favorite maxim of Lord Eldon. See Twiss, *Life of Eldon*, i, 46.

Thys wyse prouerbe: Sone ynough, if wel ynough. ROGER ASCHAM, *Toxophilus*, p. 114. (1545)

That thing is quickly [enough] done, that is done wel. (Assai presto si fa, quel che, si fa bene.) JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

It skilled not how long things were a doing, but how well they were done.

JOHN LVLV, *Euphues and His England* (Arber), p. 387. (1580)

What is well done is done soon enough.

JOSHUA SYLVESTER, tr., *Devine Weekes and Works*, i, 1. (1592)

Well done, soon done.

FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595) Soone enough done, if well done.

THOMAS DRAXE, *Bibliotheca*, p. 3. (1633)

We do it soon enough, if that we do it well.

HERBERT, *Jacula Prudentum*. No. 1107. (1640) Early enough if well enough. Quickly done can be quickly undone. (Lo que luégo se hace, luégo se deshace.)

BALTASAR GRACIAN, *Ordculo Manual*. Maxim 57. (1647)

That is done soon enough that is well done.

TORRIANO, *Piazza Universale*, p. 82. (1666)

A thing is soon enough done, if well done, was one of the antient sage's maxims.

THOMAS SALDKELD, tr., *Gracian's Compleat Gentleman*, p. 126. (1730)

That which is done well enough is always done soon enough. (Ce qui est assez bien fait est toujours assez tôt fait.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 374. (1856) More shortly, "Assez tôt si assez bien" (Soon enough if well enough).

9 The man who causes the deed is greater than he who does it.

*Babylonian Talmud: Baba Bathra*, fo. 9a. (c. 450)

Qui facit per alium facit per se. He who does a thing by the agency of another, does it himself.

SIR EDWARD COKE, *Institutes of the Lawes*. Pt. i. (1628) Quoted by BERNARD SHAW, *Man and Superman: Preface*. (1903)

That which a man causes to be done, he does it himself.

SIR ROGER L'ESTRANGE, *Fables*. Fab. 167. (1692)

FULLER, *Gnomologia*. No. 4377. (1732)

What is done through another is done by the man himself.

H. P. LIDDON, *Sermons: Old Testament*, xv, 217. (1893)

1 Please with thy deeds rather than with thy clothes. (Doibs estre plaisans a dieu par bonnes meurs et vertus. Et non pas par habis riches desordonnes.)

SAINT BERNARD, *Le Regime de Mesnaige*. (c. 1130)

2 The value of each man consists in what he does well.

BURCKHARDT, *Arabic Proverbs*. No. 496. (1817)

3 Whatever is worth doing at all, is worth doing well.

LORD CHESTERFIELD, *Letters*, 9 Oct., 1746. The Germans say, "Was du thust, das thue recht" (Whatever you do, do it well). Said to have been the rule of conduct of Nicholas Poussin, and the favorite motto of Charles Dickens. See *Letters of Charles Dickens: Preface*. So frequently quoted that examples are unnecessary.

If you must fly, fly well.

HERBERT, *Jacula Prudentum*. No. 1019. (1640)

Either dance well or quit the ball-room. (ἢ χορεύετε καλὰ, ἢ ἀφήτε τὸν χορὸν.)

NEGRIS, *Modern Greek Proverbs*, p. 55. (1831)

There is a Latin proverb, "Ne tentes aut perforce" (Either don't attempt it, or go through with it), and another, "Oportet testudinis carnes, aut edere aut non edere" (You must either eat the flesh of the turtle or not eat it), signifying that a thing must be done thoroughly or not at all, and deriving from the ancient idea that the flesh of the turtle is indigestible in small quantities, but wholesome if freely partaken of.

Save thoroughly, if you will;

Kill thoroughly, if you kill.

(Chiu jên chiu tao 't'ou; sha jên sha tuan 'hou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 76. (1875)

Do thoroughly aught you set about;

If you kill a pig, kill him out and out.

(Tso shih tso tao 't'ou; sha chu sha tao 'hou.)

SCARBOROUGH, *Chinese Proverbs*. No. 78.

If you ferry at all, ferry right over. (Tu jên tu shang an.)

SCARBOROUGH, *Chinese Proverbs*. No. 94.

4 The soul ever yearns to be doing something. (Animus agere semper aliquid.)

CICERO, *De Finibus*. Bk. v. ch. 20, sec. 55. (c. 45 B.C.)

5 Let all things be done decently and in order. (πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.)

*New Testament: 1 Corinthians*, xiv, 40. (A.D. 57) The *Vulgate* is, "Omnia autem honeste, et secundum ordinem fiant."

6 Long standers are but short doers.

JOHN DAY, *The Blind-Beggar*. Act iv, sc. 3. (1600) Cited as an old Norfolk saying.

7 A thing once well done is twice done.

JOHN DAY, *Ile of Guls*. Act v. (1606)

One thing well done is twice done.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)

That which is well done is twice done.

JOHN RAY, *English Proverbs*, p. 154. (1670)

FULLER, *Gnomologia*. No. 4831. (1732)

Well done, is twice done.

FRANKLIN, *Poor Richard's Almanack*, 1741. The Italians say, "Cosa ben fatta è fatta due volte."

8 Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving—HOW NOT TO DO IT.

DICKENS, *Little Dorrit*. Bk. i, ch. 10. (1857)

9 What you do in this world is a matter of no consequence. The question is, what can you make people believe that you have done.

A. CONAN DOYLE, *A Study in Scarlet*. Pt. ii, ch. 7. (1887)

10 Once I did ill and I'll never hear the end of it. DANIEL DYKE, *Exposition upon Philemon*. (1633)

When I did well, I heard it never;

When I did ill, I heard it ever.

THOMAS FULLER, *Gnomologia*. No. 6414. (1732)

One can't do a foolish thing once in one's life, but one must hear of it a hundred times.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

One's good deeds are known only at home, one's bad deeds far away. ('Hao shih pu ch'u mên, o shih chuan ch'ien li.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 974. (1875)

11 Whatsoever thy hand findeth to do, do it with thy might. (Quodcumque facere potest manus tua, instanter operare.)

*Old Testament: Ecclesiastes*, ix, 10. (c. 900 B.C.)

Whatever you do, do with all your might. (Quidquid agas agere pro viribus.)

CICERO, *De Senectute*. Ch. 9, sec. 27. (44 B.C.)

Do earnestly whatever fate hands you to do. (Instanter facias, sors quae tibi tradat agenda.)

COLUMBANUS, *Carmen Monostichon*, l. 34. (c. A.D. 600)

12 We know better than we do.

R. W. EMERSON, *Essays: The Over-Soul*. (1841)

'Tis not what man Does that exalts him, but what man Would do.

ROBERT BROWNING, *Saul*. Sec. 18. (1855)

- <sup>1</sup> Counsel that I once heard given to a young person, "Always do what you are afraid to do."  
R. W. EMERSON, *Essays: Heroism*. (1841)  
As we are, so we do; and as we do, so it is done to us.  
EMERSON, *Conduct of Life: Worship*. (1860)  
See also under RETRIBUTION.
- <sup>2</sup> A man of deeds they found him. (Navus repertus homo.)  
ENNIVS, *Annals*. Bk. vi, frag. 178, Loeb. (c. 180 B. C.)
- <sup>3</sup> If you want to do something, make a habit of it; if you want not to do something, refrain from doing it. (εἰ τι ποιεῖν θέλῃς, ἐκτικὸν ποιεῖ αὐτό· εἰ τι μὴ ποιεῖν θέλῃς, μὴ ποιεῖ αὐτό.)  
EPICTETUS, *Discourses*. Bk. ii, ch. 18, sec. 4. (C. A. D. 100)  
If irked by what you've done, don't do what irks. (Si piget admissi, committere parce pigenda.)  
CATO (?), *Dicta Catonis*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.  
Better not do the deed, than weep it done.  
MATTHEW PRIOR, *Henry and Emma*, l. 308. (c. 1718)
- <sup>4</sup> Do the likiest, and God will do the best.  
FERGUSON, *Scottish Proverbs*, p. 28. (c. 1595)  
Do the likeliest, and hope the best.  
JAMES KELLY, *Scottish Proverbs*, p. 90. (1721)  
FULLER, *Gnomologia*. No. 1310. (1732)
- <sup>5</sup> Do or die.  
JOHN FLETCHER, *The Island Princess*. Act ii, sc. 4. (1621)  
Y' are i' the right, that he must do, or die.  
SIR SAMUEL Tuke, tr., *The Adventures of Five Hours*. Act v, sc. 3. (1663)  
Let us do, or die.  
ROBERT BURNS, *Scots Wha Hae*. (1794)  
To-morrow let us do or die.  
THOMAS CAMPBELL, *Gertrude of Wyoming*. Pt. iii, st. 37. (1809)  
This expression is a kind of common property, being the motto, we believe, of a Scottish family.  
WALTER SCOTT, *Miscellanies: Review of Gertrude of Wyoming*. Vol. i, p. 133. (1910)
- <sup>6</sup> Every Man living hath something to do.  
THOMAS FULLER, *Gnomologia*. No. 1432. (1732)
- <sup>7</sup> You never do it, without overdoing it.  
THOMAS FULLER, *Gnomologia*. No. 5974. (1732)  
Overdoing, is doing Nothing to the Purpose.  
THOMAS FULLER, *Gnomologia*. No. 3814. (1732)  
A variant is, "Overdone is worse than underdone."
- <sup>8</sup> I perish if I don't, and if I do I'm flogged. (Peribo, si non fecero, si faxo, vapulabo.)  
AULUS GELLIUS, *Noctes Atticae*. Bk. iii, ch. iii, sec. 8. (C. A. D. 150) Quoting a saying of the Arretine oracle, of which nothing is known. The Germans say, "Thue ich's, so bin ich hin; thue ich's nicht, so bekomme ich Schläge" (If I do it I've done it; if I don't do it, I'm in for a flogging).  
You'll be damned if you do, and you'll be damned if you don't.  
LORENZO DOW, *Reflections on the Love of God*. (c. 1825) Defining Calvinism. See under RELIGION.  
Of all unhappy sinners, I'm the most unhappy one!  
The padre said, "Whatever have you been and gone and done?"  
W. S. GILBERT, *Gentle Alice Brown*. (1869)
- <sup>9</sup> Thing don upon the derke nyht  
Is after knowe on daies liht.  
JOHN GOWER, *Confessio Amantis*. Bk. v, l. 4599. (c. 1390)  
Day . . . night's scapes doth open lay.  
SHAKESPEARE, *The Rape of Lucrece*, 1747. (1594)  
That which is done in the dark, appears in the sunshine.  
TORRIANO, *Piazza Universale*, p. 263. (1666)  
What is done by Night, appears by Day.  
THOMAS FULLER, *Gnomologia*. No. 5495. (1732)
- <sup>10</sup> They are greatly to blame, which knowing howe to doe well, doe it not.  
STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 32. (1574) Pettie, tr.
- <sup>11</sup> For certeynly, withouten drede,  
A cherle is demed by his dede,  
Of hye or lowe, as ye may see,  
Or of what kinrede that he be.  
GUILLAUME DE LORRIS, *Roman de la Rose*, l. 2199. (c. 1240) CHAUCER (?), tr., l. 2199, (c. 1365)  
By his deeds we know a man.  
GEORGE HERZOG, *Jabo Proverbs*, p. 172. (1936)
- <sup>12</sup> He did the right thing in the right way.  
EDWARD EVERETT HALE, *My Double, and How He Undid Me*. (1859)
- <sup>13</sup> There is a way of doin' everything, if you only know how to go about it.  
T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 27. (1843)
- <sup>14</sup> [He] did nothing by halves.  
JONAS HANWAY, *Travels*. Bk. ii, ch. 14. (1753)  
Never do things by halves.  
CHARLES READE, *Perilous Secret*. Ch. 8. (1883)  
A wise man who has seen everything is not the equal of one who has done one thing with his hands.  
H. H. HART, *Seven Hundred Chinese Proverbs*. No. 582. (1937)
- <sup>15</sup> As good do it at first, as at last.  
GABRIEL HARVEY, *Pierces Supererogation*. (1593)  
As good at first as last.  
BEN JONSON, *The Magnetick Lady*. Act v, sc. 6. (1632)
- <sup>16</sup> Those who have done nothing, fancy themselves capable of everything: while those who

have exerted themselves to the utmost only feel the limitation of their powers.

WILLIAM HAZLITT, *Characteristics*. No. 70. (1823)

1 We leave more to do when we die, than we have done.

HERBERT, *Jacula Prudentum*. No. 970. (1640)  
It is a mortifying reflection for a man to consider what he has done, compared with what he might have done.

SAMUEL JOHNSON. BOSWELL, *Life*, 1770.

So little done, so much to do.

CECIL RHODES. Last words. (1902) See MITCHELL, *Life*. Vol. ii, ch. 39.

2 Better it be doone than wishe it had been doone.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Better do it than wish it done.

THOMAS FULLER, *Gnomologia*. No. 890. (1732)

When a thing is done wishes are too late.

NATHAN BAILEY, *Dictionary: Wish*. (1736)

3 Who will doo lesse then they that may do moste?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

4 As good vndoone as doo it to soone.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5.

Done leisurely, done well; done hastily, done ill.  
(Ts'ung yung kan hao shih; pan shih t'ai mang chiu yu ts'en ch'a liao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 90. (1875)

5 A thing there was and done it was, and wise was he that did it.

Let no man know who knows it not, nor do so no more that did it.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)

"Of one who mistook his neighbour's wife for his own."

6 A work ill done must be twice done.

JAMES HOWELL, *Proverbs: Brit.-Eng.*, p. 3. (1659)

Do it good, or do it again.

JAMES HOWELL, *Proverbs: Brit.-Eng.*, p. 12.  
Do it well that thou mayst not do it twice.

THOMAS FULLER, *Gnomologia*. No. 1308. (1732)

He doeth much that doeth a thing well.

THOMAS FULLER, *Gnomologia*. No. 1839.

That is once well done is done forever.

H. D. THOREAU, *Civil Disobedience*. (1849)

7 No man is obliged to do as much as he can do. A man is to have part of his life to himself.

SAMUEL JOHNSON. BOSWELL, *Life*, 1766. See also under ABILITY.

8 Living requires but little life; doing requires much! (On a besoin pour vivre de peu de vie; il en faut beaucoup pour agir.)

JOSEPH JOUBERT, *Pensées*. No. 93. (1810)

9 What may be done at any time will be done at no time.

JAMES KELLY, *Scottish Proverbs*, p. 355. (1721)

10 In your secret chamber even you are judged; See you do nothing to blush for,

Though but the ceiling looks down upon you.

KU HUNG MING, *Conduct of Life*, p. 59. *Book of Songs (Shiking)*. (c. 600 B.C.)

Do in the hole as thou wouldst do in the hall.

JOHN RAY, *English Proverbs*, p. 234. (1678)

FULLER, *Gnomologia*. No. 1307. (1732)

Do not do that which you would not have known.

FRANKLIN, *Poor Richard's Almanack*, 1736.

If you don't want it to be known, don't do it.  
(Jo yao jên pu chih, ch'u fei chi mo wei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1925. (1875)

11 He who does something at the head of one Regiment will eclipse him who does nothing at the head of a hundred.

ABRAHAM LINCOLN, *Letter to Major-General David Hunter*, 31 Dec., 1861.

12 Each morning sees some task begin,  
Each evening sees it close;

Something attempted, something done,

Has earned a night's repose.

H. W. LONGFELLOW, *The Village Blacksmith* (1839)

He went to bed with the satisfied feeling that something accomplished was something done.

JOHN RHODE, *In the Face of the Evidence*, p. 141. (1940)

13 Caesar, headlong in all his designs, thought nothing done while anything remained to do. (Nil actum credens, cum quid superesset agendum.)

LUCAN, *De Bello Civili*. Bk. ii, l. 657. (c. A.D. 60) The phrase passed into a proverb

He hath nothing done that doth not all.

SAMUEL DANIEL, *The Civile Warres*. Bk. iv. st. 14. (1595)

Think nothing done while aught remains to do  
SAMUEL ROGERS, *Human Life*, l. 49. (1819)

14 Go, and do thou likewise. (πορεύου καὶ σὺ ποιεῖς ὁμοίως.)

*New Testament: Luke*, x, 37. (c. A.D. 65) The Vulgate is, "Vade, et tu fac similiter."

15 Men must be decided on what they will NOT do, and then they are able to act with vigor in what they ought to do.

MENCIUS, *Discourses*. Bk. iv, pt. ii, ch. 8. (c. 300 B.C.)

There is great danger that he who can do what he wishes may wish what he ought not to do. (μέγας οὖν ὁ κίνδυνος βούλεσθαι ἃ μὴ δεῖ τὸν ἄ βούλεται ποιεῖν δυνάμενον.)

PLUTARCH, *Moralia: To an Uneducated Ruler*. Sec. 782C. (c. A.D. 95)

Yea, (quoth she) who had that he hath not, woulde Doo that he dooth not, as olde men haue tolde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Who doth that he ought not, chansest hym he thinks not. (Chi fa qualche non debbe, gli auuien qualche non crede.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)  
He that doth what he will doth not what he ought.

GEORGE HERBERT, *Jacula Prudentum*. No. 352.

(1640) RICHARDSON, *Clarissa* (iv, 121), has, "I am sure he has proved the truth a hundred times, That he who does what he will seldom does what he ought." Coke has a proverb, "Quod fieri non debuit, factum valet" (What ought not to be done holds good when it is done).

He that would have what he hath not, should do what he doth not.

HERBERT, *Jacula Prudentum*. No. 561. (1640)

DO WHAT YOU SHOULD NOT, HEAR WHAT YOU WOULD NOT, *see under* RETRIBUTION.

1 That may be done in an hour, which we may repent all our life after.

SIR JOHN MENNES, ed., *Wit Restor'd*, p. 151. (1658) *See under* HOUR.

2 As the auncient adage is, goodly is he that goodly dooth.

ANTHONY MUNDAY, *Sundry Examples*, p. 78. (1580)

By my troth, he is a proper man; but he is proper that proper doth.

THOMAS DEKKER, *The Shoemaker's Holiday*. Act ii, sc. 1. (1600)

He is proper that hath proper conditions.

JOHN RAY, *English Proverbs*, p. 17. (1670)

He is handsome that handsome doth.

JOHN RAY, *English Proverbs*, p. 99. (1670)

JOHN GAY, *Wife of Bath*, iii, 1. (1713)

Well is he that well does.

NATHAN BAILEY, *Dictionary*. *Well*. (1739)

They are as heaven made them; handsome enough if they be good enough; for handsome is that handsome does.

OLIVER GOLDSMITH, *The Vicar of Wakefield*.

Ch. 1. (1766) LAMB, *Popular Fallacies*, x.

(1826) COBBETT, *Advice to Young Men*. Lett. iii. (1829) etc., etc.

Pretty is as pretty does.

T. C. HALIBURTON, *Wise Saws*. Ch. 6. (1843)

In the proverb, "Handsome is as handsome does," *handsome* means *neat*, with reference to skilfulness of execution.

W. W. SKEAT, *A Student's Pastime*, p. 79. (1896)

Handsome is as handsome palavers. That's the renovated proverb.

O. HENRY, *Next to Reading Matter*. (1909)

Dirty is as dirty does.

H. C. BAILEY, *The Bishop's Crime*, p. 13. (1941)

You English have a proverb: He is the handsome man whose deeds are handsome.

BERDING, *Eleven Were Brave*, p. 44. (1941)

Lovely is as lovely does and I've done nothing admirable.

SCHLEY, *Dr. Tobey Finds Murder*, p. 120. (1941)

3 'Tis deeds make old. (Acta senem faciunt.)

OVID, *Consolatio ad Liviam*, l. 448. (9 B.C.)

That is, a man should be called old, not according to the years he has lived, but to the extent of what he has done.

A life spent worthily should be measured by . . . deeds, not years.

R. B. SHERIDAN, *Pizarro*. Act iv, sc. 1. (1799)

We live in deeds, not years.

P. J. BAILEY, *Festus: A Country Town*. (1839)

4 The deed is forgotten, but its results remain. (Factum abiit, monumenta manent.)

OVID, *Fasti*. Bk. iv, l. 709. (c. A. D. 8)

The deeds of men never deceive the gods. (Acta deos numquam mortalia fallunt.)

OVID, *Tristia*. Bk. i, eleg. 2, l. 97. (c. A. D. 9)

5 Different deeds thirst for different rewards. (διψῇ σὲ πρᾶγος ἄλλο μὲν ἄλλου.)

PINDAR, *Nemean Odes*. No. iii, l. 6. (c. 475 B.C.)

6 Do it if you're going to do it. (Age si quid agis.)

PLAUTUS, *Miles Gloriosus*, l. 215. (c. 200 B.C.)

Repeated in *Persa*, l. 659. After the Latin proverb, "Quod instat agamus" (Let us do what is at hand).

Do your deed. (Fay ton faict.)

MONTAIGNE, *Essays*. Bk. i. ch. 3. (1580)

7 Say not, I will do so to him as he hath done to me. (Ne dicas: quomodo fecit mihi. sic faciam ei.)

*Old Testament: Proverbs*, xxiv, 29. (c. 350 B.C.)  
Refrain from doing ourselves what we blame others for doing. (ἂ τοῖς ἄλλοις ἐπιτιμῶμεν. αὐτοὶ μὴ ποιῶμεν.)

THEOCRITUS OF CHIOS, his prescription for a righteous life. (c. 270 B.C.) *See* STOBÆUS, *Munich Anthology*, p. 204.

DO AS YOU WOULD BE DONE BY, *see* RULE: GOLDEN.

8 That which is easily done is soon believed.

JOHN RAY, *English Proverbs*, p. 8. (1670)

FULLER, *Gnomologia*. No. 4379. (1732)

9 Great doings at Gregory's, heat the oven twice for a custard.

JOHN RAY, *English Proverbs*, p. 72. (1678)  
There's great doings in the North, when they bar their doors with tailors.

GEORGE MERITON, *Yorkshire Ale*, 83. (1633)  
There's great stirring in the North when old wives ride scout.

H. G. BOHN, *Handbook of Proverbs*, p. 524. (1855)

10 Do weel, an' doubt nae man; do ill, and doubt a' men.

JOHN RAY, *Proverbs: Scottish*, p. 234. (1678)

If thou dost ill, the joy fades, not the pains;  
If well, the pain doth fade, the joy remains.

FRANKLIN, *Poor Richard's Almanack*, 1742.

11 You may if you list, but do if you dare.

JOHN RAY, *English Proverbs*, p. 350. (1678)

12 Whatever man has done, man may do.

CHARLES READE, *Hard Cash*. Ch. 29. (1863)

The Germans say, "Was gemacht werden kann, wird gemacht" (What can be done will be done).

<sup>1</sup> Only deeds give strength to life. (Nur Thaten geben dem Leben Stärke.)

JEAN PAUL RICHTER, *Titan*. Zykel 145. (1800)  
Deeds are facts, and are forever and ever.

THOMAS B. REED, *Speech*, Portland, Me., 29 July, 1896.

<sup>2</sup> To know how to do a thing is easier than to do it. (Chih fei nan hsing chih wei nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 82. (1875)

Easy to look at, difficult to do. (Chien ché yi, hsió ché nan.)

SCARBOROUGH, *Chinese Proverbs*. No. 83.

<sup>3</sup> It is praiseworthy to do what one ought, not what one may. (Id facere laus est quod decet, non quod licet.)

SENECA, *Octavia*, l. 454. (c. A. D. 60) The only complete Roman historical drama still extant.

Do what thou oughtest, and come what can.

HERBERT, *Jacula Prudentum*. No. 819. (1640)

HOWELL, *English Proverbs*, p. 6. (1659)

Do what you ought, and come what will.

JAMES KELLY, *Scottish Proverbs*, p. 90. (1721)

The French say, "Fais ce que dois, advienne que pourra," the Italians, "Fa quel che devi, e n'arrivi ciò che potrà."

My principle is to do whatever is right, and leave consequences to him who has the disposal of them.

JEFFERSON, *Writings*, xiii, 387. (c. 1800)

<sup>4</sup> If it were done when 'tis done, then 'twere well  
It were done quickly.

SHAKESPEARE, *Macbeth*, i, 7, 1. (1606)

What we do, let's do suddenly.

THOMAS HEYWOOD, *The Wise-Woman of Hogsdan*. Act i. (1638)

<sup>5</sup> O, what men dare do! what men may do! what  
men daily do, not knowing what they do!

SHAKESPEARE, *Much Ado About Nothing*, iv, 1, 19. (1598)

Now might I do it pat.

SHAKESPEARE, *Hamlet*, iii, 3, 73. (1600)

The attempt and not the deed Confounds us.

SHAKESPEARE, *Macbeth*, ii, 2, 11. (1606)

Alone I did it.

SHAKESPEARE, *Coriolanus*, v, 6, 117. (1607)

<sup>6</sup> To answer deed with deed. (ἀντιδρᾶν περὶ δόματ.)

SOPHOCLES, *Oedipus at Colonus*, l. 959. (c. 408 B. C.)

<sup>7</sup> "The one may and the other may not, do this without harm," the difference lying not in the deed, but in the doer. ("Hoc licet inipune facere huic, illi non licet," | non quo dissimilis res sit sed quo is qui facit.)

TERENCE, *Adelphoe*, l. 824. (160 B. C.)

<sup>8</sup> We do as we can, since we can't do as we would, as the saying is. (Ut quimus, quando ut volumus non licet, aiunt.)

TERENCE, *Andria*, l. 805. (166 B. C.)

When you can't do as you wish, you must wish to do what you can. (Quando id fieri non potest quod vis, id vells quod possis.)

ERASMUS, *Adagia*. Chil. iii, cent. vi, No. 4. (1523) Erasmus cites also Martial's "Quod scis, esse vellis." Included by TAVERNER in his *Translations from Erasmus*, fo. 48, with the rendering, "When that thyng can not be done that thou woldest, wyll that thou cannest."

They cannot do now what they would, because they did not when they could. (Qui ne l'ont peu quand ilz vouloient: car ne l'auoient faict quand le pouoient.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 27. (1545)

Who that maie not as they wolde, will as they maie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

I can not do so though I would, neither would I though I could.

JOHN LYL, *Euphues and His England* (Arber), p. 315. (1580)

I, as I may—that which I would I cannot,—  
With best advantage will deceive the time.

SHAKESPEARE, *Richard III*, v, 3, 91. (1592)

What you cannot as you would achieve,

You must perforce accomplish as you may.

SHAKESPEARE, *Titus Andronicus*, ii, 1, 106. (1593)

A man must doe as he can, when he can not as he would.

THOMAS DRAKE, *Bibliotheca*, p. 32. (1633)

He that may not as he would, mon do as he may.

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)

Men must do as they may, not as they would.

JOHN CLARKE, *Paroemiologia*, p. 129. (1639)

Do as you may if you can't do as you would

JOHN CLARKE, *Paroemiologia*, p. 267.

He that may not as he will, must do as he may.

JAMES KELLY, *Scottish Proverbs*, p. 169. (1721)

They that cannot do as they would, must do as they can.

THOMAS FULLER, *Gnomologia*. No. 4988. (1732)

He who can't do what he wishes must do what he can. (Qui non potest quod vult, velle oportet quod potest.)

ALFRED HENDERSON, *Latin Proverbs*, p. 363.

(1869) "If the mountain will not go to Mahomet, Mahomet must go to the mountain," "Better play at small game than stand out." The Arabs say, "When what you wish does not happen, wish for what does happen." The Italian form is, "Chi non può fare come voglia, faccia come può."

<sup>9</sup> The more we do, the more we produce, the more we live. (Plus nous agissons, plus nous produisons, plus nous vivons.)

VAUVENARGUES, *Réflexions*. No. 594. (1746)

<sup>10</sup> When in doubt what to do, he is a wise man who does nothing.

WHYTE-MELVILLE, *Uncle John*. Ch. 20. (1874)

- 1  
A deed well done pleaseth the heart.  
UNKNOWN, *How the Good Wife*, l. 110. (1460)  
That's as well done as if I had done it myself.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
IF YOU WANT A THING WELL DONE DO IT YOURSELF,  
see under SELF-HELP.  
TAKE THE WILL FOR THE DEED, see under WILL.  
BETTER THE DAY, BETTER THE DEED, see under DAY.

## II—Deeds: Good Deeds

- 2  
A good deed a day Keeps the devil away.  
H. W. L. DANA, *Letter to Stanley Safian*, 14 Oct., 1941. "Do a good deed daily" is a variation of the motto of the Boy Scouts of America. See under TURN.
- 3  
It is a far, far better thing that I do than I have ever done.  
DICKENS, *A Tale of Two Cities*. This line, not in the book but in the stage version, was spoken year after year by Martin Harvey, who played practically nothing else during the last ten years of his life. In the book, Carton's last words are "There is no Time there, and no trouble there," and finally "Yes," when the little seamstress asks, "Is the moment come?"
- 4  
He that doth well wearieth not himself.  
THOMAS DRAXE, *Bibliotheca*, p. 32. (1633)
- 5  
Do welle and haue welle.  
FÖRSTER, ed., *Douce MS.*, 52. (c. 1350)  
Do wel, and haue wel, and god shal haue thi sowle.  
WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus vii, l. 113. (1377)  
Who doth well shall well haue.  
WILLIAM CAXTON, *Dialogues*, p. 47. (c. 1483)  
Beleue well, and haue well, men saye ye, sais shee;  
Doo well, and haue well, men say also, we see.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
He that does well shall speed well.  
RANDLE COTGRAVE, *Dictionary: Bien*. (1611)  
Do well and haue well. Be a good man, and you will be kindly dealt by.  
JAMES KELLY, *Scottish Proverbs*, p. 90. (1721)
- 6  
How far better to do good deeds than evil!  
(ὡς κακοπραγίας εὐεργεσίῃ μὲν' ἀμείνων.)  
HOMER, *Odyssey*. Bk. xxii, l. 374. (c. 850 B. C.)  
Verily good deeds blot out evil ones.  
MOHAMMED, *The Koran*, xi, 114. (c. 622)  
Good deeds are an enduring heritage.  
MOHAMMED, *The Koran*, xviii, 46. Naish, tr.  
One good deed atones for a thousand bad ones.  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1658. (1875)  
To see a man do a good deed is to forget all his faults.  
H. H. HART, *Seven Hundred Chinese Proverbs*. No. 342. (1937)
- 7  
The best works are those which last, though they be not of great importance.  
MOHAMMED, *Hadyth*. (c. 620) BURCKHARDT, *Arabic Proverbs*. No. 544.

- A good deed is never lost.  
THOMAS DRAXE, *Bibliotheca*, p. 40. (1633)  
Good Deeds remain; all things else perish.  
THOMAS FULLER, *Gnomologia*. No. 1710. (1732)  
The French say, "Tout se passe fors que bien fait" (All passes except what is well done); the Germans, "Wohlgethan überlebt den Tod" (Well-done outlives death).
- 8  
The gods see the deeds of the righteous. (Dī pia facta vident.)  
OVID, *Fasti*. Bk. ii, l. 117. (c. A. D. 8)
- 9  
A good deed done to a good man yields a large return of good. (Quod bonis bene fit beneficium, gratia ea grvida est bonis.)  
PLAUTUS, *Captivi*, l. 358. (c. 200 B. C.)  
THE REWARD OF A GOOD DEED, see under REWARD
- 10  
Let humble Allen. with an awkward shame.  
Do good by stealth. and blush to find it fame.  
POPE, *Epilogue to the Satires*. Dial. i, l. 135. (1733)
- 11  
How wretched to complain of a good deed you have done! (Quam miserum est bene quod feceris factum queri!)  
PUBLILIUS SYRUS, *Sententiae*. No. 598. (c. 43 B. C.)
- 12  
Desire rather to haue pouerte in doing good dedes than riches in syn.  
EARL RIVERS, tr., *Dictees and Sayenges of the Philosophers*, fo. 13. (1477)
- 13  
Nobody enters his good deeds in his day-book. (Nemo beneficia in calendario scribit.)  
SENECA, *De Beneficiis*. Bk. i, sec. 2. (c. A. D. 60)  
A good man makes no noise over a good deed. (ἀνθρώπος δ' ἐν εὐ ποιήσας οὐκ ἐπιβοᾷται.)  
MARCUS AURELIUS, *Meditations*. Bk. v, sec. 6. (c. A. D. 174)  
Better far reveal thy faults than any good deed thou doest.  
ABDULLAH ANSARI, *The Knower and the Known*. (c. 1075)  
If you wish to taste the fruit of the tree of gracious deeds do not apply the axe to it by boasting of those deeds.  
SADI, *Gulistan*. Ch. 8, Maxim 2. (c. 1258)  
He does well, but none knows but himself.  
JOHN CLARKE, *Paraemiologia*, p. 143. (1639)  
To be namelesse in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one.  
SIR THOMAS BROWNE, *Urn Burial*. Ch. 5. (1658)  
Goethe has, "Die That ist alles, nichts der Ruhm" (The deed is everything, the fame is nothing).  
"Hoc age" is the great rule whether you are serious or merry.  
SAMUEL JOHNSON. BOSWELL, *Life*, 1776. "Hoc age": do this, do it and do not talk about it.
- 14  
How far that little candle throws his beams!  
So shines a good deed in a naughty world.  
SHAKESPEARE, *The Merchant of Venice*, v, 1, 90. (1597)

It's an auld saying and a true,—“Little's the light Will be seen far in a mirk night.”

SCOTT, *Bride of Lammermoor*. Ch. 26. (1819)  
His ruddy face shone like a good deed in a naughty world.

McKNIGHT MALMAR, *Never Say Die*, p. 103 (1943)

<sup>1</sup> 'Tis to do ill, to do only well.

SIR SAMUEL TUKE, *The Adventures of Five Hours: Prologue*. (1663)

I am th' oblig'd, if rightly understood,  
Being o'er paid by th' joy of doing good.

TUKE, *Adventures of Five Hours*. Act iv, sc. 1.

<sup>2</sup> Nedes mot it be good that causeth so many good dedes.

THOMAS USK, *The Testament of Love*. (c. 1378) See SKEAT, *Chaucer*, vii, 79.

### III—Deeds: Great Deeds

<sup>3</sup> Not without great labor can great deeds be done. (Non sine supremo magna labore peti.)

AVIANUS, *Fables*. No. ii, l. 14. (c. A. D. 400)

<sup>4</sup> Great deeds are reserved for great men. (Las grandes hazañas para los grandes hombres están guardadas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 23. (1615)

Great things are done when men and mountains meet;

This is not done by jostling in the street.

WILLIAM BLAKE, *Gnomic Verses*. No. 1. (1808)

<sup>5</sup> Desperate deeds of derring do.

W. S. GILBERT, *Ruddigore*. Act i. (1887)

<sup>6</sup> There is a saying among men, that it is not meet that a deed nobly done should be buried silently in the ground. (ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἔσλόν | μη χαμαὶ σιγῇ καλύψαι.)

PINDAR, *Nemean Odes*. No. ix, l. 6. (c. 474 B. C.)

We participate, in a sense, in noble deeds when we praise them sincerely. (C'est en quelque sorte se donner part aux belles actions que de les louer de bon cœur.)

LA ROCHEFOUCAULD, *Maximes*. No. 432. (1665)

<sup>7</sup> It is folly to entrust a great deed to a faint heart, for all things are just as you make them. (Stultitia est facinus magnum timido cordi credere; nam omnes res perinde sunt ut agas.)

PLAUTUS, *Pseudolus*, l. 577. (c. 195 B. C.)

No great deed is done

By falterers who ask for certainty.

GEORGE ELIOT, *The Spanish Gypsy*. Bk. i. (1868)

FAINT HEART NEVER ERECTED A TROPHY, see under TIMIDITY.

<sup>8</sup> And do we still hesitate to extend our renown by deeds? (Et dubitamus adhuc virtutem extendere factis?)

VERGIL, *Aeneid*. Bk. vi, l. 806. (19 B. C.)

It is valor's task to extend our fame by deeds.

(Sed famam extendere factis, | hoc virtutis opus.)  
VERGIL, *Aeneid*. Bk. x, l. 468. “Famam extendere factis”—To extend fame by deeds—was the motto of Linnaeus.

### IV—Deeds: Evil Deeds

<sup>9</sup> When about to commit an evil deed, respect thyself, though there is no witness. (Turpe quid ausurus, te sine teste time.)

ANACHARSIS, *Sententiae*. (c. 550 B. C.) See AUTONIUS, *Sept. Sap. Sententiae*, l. 43.

<sup>10</sup> Good deeds ill placed are evil deeds. (Benefacta male locata malefacta.)

ENNIUS, *Satires*. Frag. 416, Loeb. (c. 180 B. C.)

Quoted by CICERO, *De Officiis*. bk. ii, sec. 62.

<sup>11</sup> A dreadful deed! A wicked scandalous deed! (ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος.)

EURIPIDES, *Medea*, l. 1121. (c. 431 B. C.) As quoted by ARISTOPHANES, *The Birds*, l. 1175. (414 B. C.)

Deeds to make heaven weep.

SHAKESPEARE, *Othello*, iii, 3, 371. (1605)

A deed of dreadful note.

SHAKESPEARE, *Macbeth*, iii, 2, 43. (1606)

A deed without a name.

SHAKESPEARE, *Macbeth*, iv, 1, 49.

Unnatural deeds.

SHAKESPEARE, *Macbeth*, v, 1, 79.

<sup>12</sup> He may do much ill ere he can do much worse.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

Fear to do ill, and you need fear nought else.  
FRANKLIN, *Poor Richard's Almanack*, 1740

<sup>13</sup> Our ill deeds do not bring us so much persecution and hatred as our good qualities. (Le mal que nous faisons ne nous attire pas tant de persécution et de haine que nos bonnes qualités.)

LA ROCHEFOUCAULD, *Maximes*. No. 29. (1665)

<sup>14</sup> No evil deed has a good reason. (Nullus scelus rationem habet.)

LIVY, *History*. Bk. xxviii, sec. 28. (c. 9 B. C.)

Quoted by MONTAIGNE, ii, 8

<sup>15</sup> Many things, base in the doing, please when done. (Multaque, dum fiunt, turpia, facta placent.)

OVID, *Artis Amatoria*. Bk. iii, l. 218. (c. 1 B. C.)

He that doth amiss may do well.

UNKNOWN, *Book of Meery Riddles*. Prov 76. (1629)

<sup>16</sup> *Mala mens, malus animus*, an evil disposition breedeth an evil suspicion.

GEORGE PETTIE, *Petite Pallace*, ii, 119. (1576)

Ill doers, ill deemers.

JAMES KELLY, *Scottish Proverbs*, p. 176. (1721)

SWIFT, *Polite Conversation*. Dial. i. (1738)

Ill doers are ay ill dreaders.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

SUSAN FERRIER, *The Inheritance*, ii, 34. (1824)



Put me not to quote the old saw, that evil doers are evil dreaders.

WALTER SCOTT, *Fair Maid of Perth*. Ch. 17. (1828) STEVENSON, *Kidnapped*. Ch. 27. (1886)

<sup>1</sup> The greatest punishment of wrong-doing is the having done it. (Maxima est enim factae iniuriae poena fecisse.)

SENECA, *De Ira*. Bk. iii, ch. 26. (c. A. D. 55) See also under SIN.

No deed that sets an example of evil brings joy to the doer. (Exemplo quodcumque malo committitur, ipsi displicet auctori.)

JUVENAL, *Satires*. Sat. xiii, l. 1. (c. A. D. 120)

Evil deeds rebound upon their doers.

*Babylonian Talmud: Aichah-Rabbah*, fo. 56a. (c. 450)

An ill deed cannot bring honour.

HERBERT, *Jacula Prudentum*. No. 807. (1640)

An evil deed remains with the evil-doer.

S. G. CHAMPION, *Racial Proverbs*, p. 440. (1938) A Japanese proverb.

<sup>2</sup> How oft the sight of means to do ill deeds  
Make deeds ill done!

SHAKESPEARE, *King John*, iv, 2, 219. (1596)  
See also under OPPORTUNITY.

What Shakespeare observes, in his play of King John,

Is undoubtedly right, That "ofttimes the sight  
Of means to do ill deeds will make ill deeds done."

R. H. BARHAM, *A Lay of St. Dunstan*. (a. 1845)

<sup>3</sup> Foul deeds will rise,  
Though all the earth o'erwhelm them, to men's eyes.

SHAKESPEARE, *Hamlet*, i, 2, 257. (1600) The Spaniards say, "Cosa mala nunca muere" (Evil deeds never die). See also under MURDER.

Evil deeds are like perfume, difficult to hide.

GEORGE HERZOG, *Jabo Proverbs*, p. 144. (1936)

<sup>4</sup> Even dark deeds, if they be done in darkness,  
bring no blame. (ὡς σκότῳ | κὰν ἀσχερὰ πράσσης,  
οὐ ποτ' ἀσχύρη πεσεῖ.)

SOPHOCLES, *Trachiniae*, l. 596. (c. 409 B. C.)

THOU SHALT NOT BE FOUND OUT, see COMMANDMENT, ELEVENTH.

### V—Deeds Done and Undone

<sup>5</sup> We have left undone those things which we ought to have done; And we have done those things which we ought not to have done.

*Book of Common Prayer: Evening Prayer: A General Confession*. (c. 1541)

<sup>6</sup> Deeds let escape are never to be done.

ROBERT BROWNING, *Sordello*. Bk. iii. (1840) See also under OPPORTUNITY.

<sup>7</sup> But that is doon, nis not to done.

CHAUCER (?), *The Hous of Fame*. Bk. i, l. 361. (c. 1383)

The thing that's done is na to do.

H. G. BOHN, *Handbook of Proverbs*, p. 257. (1855)

<sup>8</sup> Do and undo, the day is long enough.

JOHN CLARKE, *Paroemiologia*, p. 156. (1639)

<sup>9</sup> It's over, and can't be helped, and that's one consolation, as they always say in Turkey.

DICKENS, *Pickwick Papers*. Ch. 23. (1837)

When 'tes over, 'tes over, as Joan said by her weddin'.

A. T. QUILLER-ROUCH, *Troy Town*. Ch. 3. (1888)

<sup>10</sup> A deed done has an end. (Capo ha cosa fatta.)

DANTE, *Inferno*. Canto xxviii, l. 107. (c. 1300)

Quoting the phrase uttered by Mosca Lamberti, which gave the signal for the murder of the younger Buondelmonte—the beginning of the strife between the Guelphs and the Ghibellines. Lamberti must have been fond of proverbs, for he is said to have uttered another at the same time, "Those who consider everything will never decide on anything." "Cosa fatto capo ha," was Milton's reply to the warning that if he persisted in writing, blindness might result—as it did.

<sup>11</sup> What's done, unfortunately, is done,  
And what's to come will surely come.

(Geschehn ist leider nun geschehn,  
Und wie es gehen kann, so wird's gehn.)

GOETHE, *Faust*. Pt. i, sc. 19: *Nacht*. (1806)

What's done is gone! What's gone is done! (Getan, geschehn! Geschehn, getan!)

GOETHE, *Faust*. Pt. i, sc. 21: *Walpurgisnacht*

<sup>12</sup> I know and knowledge, I haue wrought mine  
owne peyn,

But thingis past my handis, I can not call  
again.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

<sup>13</sup> When the ewe is drowned, she's dead.

KELLY, *Scottish Proverbs*, p. 354. (1721)

<sup>14</sup> Even Time, the father of all, cannot undo  
what has been done, whether right or wrong.  
(τῶν δὲ πεπραγμένων | ἐν δίκῃ τε καὶ παρὰ δίκαν.  
ἀποίητον οὐδ' ἂν | χρόνος ὁ πάντων πατὴρ δύναται  
θεμεν ἔργων τέλος.)

PINDAR, *Olympian Odes*. Ode ii, l. 15. (476 B. C.)

The one thing even a god cannot do

Is to undo a thing that has been done.

(μόνον γὰρ αὐτοῦ καὶ θεὸς στερίσκεται,  
ἀγένητα ποιεῖν ἄσ' ἂν ἢ πεπραγμένα.)

ACATHON, *Apothegm*. (c. 415 B. C.) Quoted by

ARISTOTLE, *Nicomachean Ethics*, vi, 2, 6.

Not even God can undo what has been done.  
(τὸ μὲν γεγενημένον οὐδὲ θεῶ δύνατὸν ἐστὶ ποιῆσαι  
ἀγένητον.)

PLUTARCH, *To Apollonius*, 115A. (c. A. D. 95)

But past who can recall, or done undo?

Not God Omnipotent.

MILTON, *Paradise Lost*. Bk. ix, l. 926. (1667)

See also under PAST.

<sup>15</sup> What's done is done, and naught can alter it.  
(οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.)

SOPHOCLES, *Ajax*, l. 378. (c. 409 B. C.)

Who may undo that which has come to pass? (τὸ γὰρ | φανθὲν τίς ἀν δύναται ἀν ἀγένητον ποιεῖν;) SOPHOCLES, *Trachiniae*, l. 743. (c. 409 B. C.)

It is done and cannot be undone. (Factum est illud: fieri infectum non potest.)

PLAUTUS, *Aulularia*, l. 741. (c. 210 B. C.) Cited by ERASMUS, *Adagia*, ii, iii, 72, in the more usual proverbial form, "Quod factum est, infectum fieri non potest" (What is done cannot be undone), with the comment that no proverb is more widely used, and examples from Aristotle, Cicero, and Phocylides.

When dede is doun, hit ys to late.

UNKNOWN, *The Gode Wyf Wold a Pylgremage*, l. 119. (c. 1450)

Things doone can not be vndoone.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

That which is done cannot be undone. (Ce qui est fait ne se peut desfaire.)

MONTAIGNE, *Essays*. Bk. iii, ch. 8. (1595) The Italians say, "Il fatto non si può disfare"; the Spaniards, "Lo que hecho es, hecho ha de ser por esta vez" (What is done is done for this time); the Danes, "Giort Gierning staaer ikke til at vende" (A deed that is done cannot be altered).

What is done cannot be now amended.

SHAKESPEARE, *Richard III*, iv, 4. 291. (1592)

What's done is done.

SHAKESPEARE, *Macbeth*, iii, 2, 12. (1606)

What's done cannot be undone.

SHAKESPEARE, *Macbeth*, v, 1, 74. (1606) TAVERNER, *The Artful Wife*. Act iii. (1718) FERRIER, *Marriage*. Ch. 47. (1818) MARRYAT, *Midshipman Easy*. Ch. 32. (1836) etc., etc. See also under PROVIDENCE.

W'at's did is did!—an' even a steam-calliope can't whistle stolen cream out of a cat's belly.

H. S. KEELER, *The Sharkskin Book*, p. 169. (1941)

## VI—Deed: Doing Nothing

See also under Idleness

<sup>1</sup> You have nothing to do but suck and wag your tail.

JAMES KELLY, *Scottish Proverbs*, p. 386. (1721)

Like Lambs, you do nothing but suck, and wag your tails.

THOMAS FULLER, *Gnomologia*. No. 3230. (1732)

<sup>2</sup> In attempting everything, doing nothing. (Multa agendo nihil agens.)

PHAEDRUS, *Fables*. (c. 25 B. C.) As quoted by ALFRED HENDERSON, *Latin Proverbs*, p. 144. "Out of breath to no possible purpose," Henderson adds.

He that doth most at once doth least.

H. G. BOHN, *Handbook of Proverbs*, p. 385. (1855)

<sup>3</sup> To do nothing laboriously. (Operose nihil agant.)

SENECA, *De Brevitate Vitae*. Ch. 13, sec. 1. (c. A. D. 50)

It is more painful to do nothing than something.

GEORGE HERBERT, *Jacula Prudentum*. No. 883.

(1640) HOWELL, *English Proverbs*, p. 6. (1659) FULLER, *Gnomologia*. No. 2928. (1732)

I have wasted my life laboriously doing nothing. (Vitam perdidit laboriose agendo.)

HUGO GROTIUS (?), on his deathbed. (1645)

Quoted by JOSIAH WOODWARD, *Fair Warnings to a Careless World*, in the form, "Vitam perdidit operose nihil agendo." (c. 1695)

To do nothing is in every man's power; we can never want an opportunity of omitting duties.

SAMUEL JOHNSON, *The Rambler*. No. 155. (1750)

Admirals, extoll'd for standing still,

Or doing nothing with a deal of skill.

WILLIAM COWPER, *Table Talk*, l. 192. (1781)

The House of Peers, throughout the war,

Did nothing in particular, and did it very well.

W. S. GILBERT, *Iolanthe*. Act ii. (1882)

To do nothing is the most difficult thing in the world.

OSCAR WILDE, *The Critic as Artist*. (1891) The

French say, "On ne peut faire qu'en faisant"

(One can only do by doing), or "You cannot do anything by doing nothing."

He who does nothing can do nothing wrong.

SIMON STONE, *Knight Missing*, p. 177. (1945)

## DEEP

For Deep in the Sense of Ocean

see Sea

<sup>4</sup> Deep as the hell-kettles.

M. A. DENHAM, ed., *Denham Tracts*, i, 79. (c. 1850) The name of three deep pits near Darlington.

<sup>5</sup> It's too deep for me.

GEOFFREY HOLMES, *The Man Who Murdered Himself*. Ch. 26. (1936) BUDD SCHULBERG, *What Makes Sammy Run*, p. 6. (1941)

<sup>6</sup> He's as deep as a well, is my master.

G. J. WHYTE-MELVILLE, *Market Harborough* Ch. 13. (1860)

"He's as deep as a well," and "He's as deep as Wilkes," are common expressions to indicate subtlety and craft.

EDWARD PEACOCK, *Lincolnshire Glossary, North-West: Deep*. (1877)

This girl is as deep as a well.

MAX BRAND, *Dr. Kildare's Hardest Case*, p. 196. (1943)

## DEER

<sup>7</sup> Where the deer is slain, some of her blood will lie.

JAMES KELLY, *Scottish Proverbs*, p. 346. (1721)

Where the Deer is slain, there will some of his Blood lie.

THOMAS FULLER, *Gnomologia*. No. 5663. (1732)

<sup>8</sup> The stricken Deare withdrawes himself to die

BRIAN MELBANCKE, *Philotimus*, 167. (1583)

Seeking to hide herself, as doth the deer,

That hath received some unrecuring wound.

SHAKESPEARE, *Titus Andronicus*, iii, 1, 89. (1593)

Let the stricken deer go weep.

SHAKESPEARE, *Hamlet*, iii, 2, 285. (1600)

I was a stricken deer, that left the herd.

WILLIAM COWPER, *The Task*. Bk. iii, l. 108. (1784)

## DEFEAT

## See also Failure

<sup>1</sup>  
In life let men learn not to know defeat.  
(Proinde ita parent se in vita, ut vinci  
nesciant.)

ATREUS, *Sententiae*. (c. 1275 B. C.) CICERO, *Tus-  
culanarum Disputationum*, v, 18.

<sup>2</sup>  
There's no defeat, in truth, save from within;  
Unless you're beaten there, you're bound to  
win!

HENRY AUSTIN, *Perseverance Conquers All*. (c.  
1613)

<sup>3</sup>  
To come bluely off.

JOHN RAY, *English Proverbs*, p. 230. (1678)

He that is thrown, would ever wrestle.

THOMAS FULLER, *Gnomologia*. No. 2196. (1732)

The French say, "L'abattu veut toujours lut-  
ter" (The defeated always wants to fight).

<sup>4</sup>  
Defeat is heaven's success.

H. D. THOREAU, *Autumn*. 25 Sept., 1840.

It is defeat that turns bone to flint; it is defeat  
that turns gristle to muscle; it is defeat that  
makes men invincible.

H. W. BEECHER, *Royal Truths*. (1862)

## DEFENSE

<sup>5</sup>  
Millions for defense, but not a cent for tribute.

ROBERT GOODLOE HARPER, *Toast*, at a dinner  
given by the U.S. Congress at Philadelphia,  
18 June, 1798, in honor of John Marshall,  
upon his return from a diplomatic mission  
to France. It was the thirteenth toast in a  
series of sixteen, as published in the *Amer-  
ican Daily Advertiser*, 20 June, 1798. See  
BEVERIDGE, *Life of John Marshall*, ii, 349.  
Harper was a member of Congress from  
South Carolina. Many of the other toasts  
at the dinner were also defiance of France,  
the eleventh being, "The American eagle;  
may it regard with disdain the crowing of  
the Gallic cock." "Millions for defense" has  
often been ascribed to Charles Coates Pinck-  
ney, American Ambassador to France, and  
was supposed to have been used by him  
when Talleyrand, French Foreign Minister,  
made through an intermediary named Hot-  
tenguer a demand for a bribe of \$250,000,  
26 Oct., 1797, as compensation for calling  
off French attacks upon American shipping.  
But Pinckney denied it, saying, "No, my  
answer was not a flourish like that, but  
simply, 'Not a penny, not a penny.'" The  
more dramatic saying undoubtedly origi-  
nated at the dinner for Marshall, who had  
been in Paris assisting Pinckney, and Harper  
afterwards explained that what he had in  
mind was not the demanded bribe, but the  
idea that it would be better to spend millions  
for defense than to permit France to plunder  
American merchant vessels.

<sup>6</sup>  
There is more pleasure in attacking than in

defending. (Il y a plus d'alaigresse à assaillir  
qu'à deffendre.)

MONTAIGNE, *Essays*. Bk. i, ch. 47. (1580)

## DEFINITION

<sup>7</sup>  
I have no great opinion of a definition, the  
celebrated remedy for the cure of this dis-  
order [uncertainty and confusion].

EDMUND BURKE, *On the Sublime and the Beau-  
tiful*: Pt. i, *Introduction*. (1756)

A definition is no proof.

WILLIAM PINCKNEY, *Speech*, U.S. Senate, 15  
Feb., 1820.

It is easy for a disputant to evade facts by en-  
trenching himself behind a definition.

A. J. GORDON, *Ministry of Healing*. (a. 1885)

<sup>8</sup>  
I hate definitions.

DISRAELI, *Vivian Grey*. Bk. ii, ch. 6. (1826)

<sup>9</sup>  
It is one of the maxims of the civil law that  
definitions are hazardous.

SAMUEL JOHNSON, *The Rambler*, 28 May, 1751.

The Latin proverb is, "Omnis definitio peri-  
culosa est."

<sup>10</sup>  
Define, define, well-educated infant.

SHAKESPEARE, *Love's Labour's Lost*, i, 2, 99.  
(1595)

He shall be as a god to me, who can rightly define.

R. W. EMERSON, *Representative Men*: Plato.  
(1850) Quoted.

He that can define . . . is the best man.

EMERSON, *Society and Solitude*: *Clubs*. (1870)

Voltaire is credited with saying, "If you  
wish to converse with me, define your terms."

## DELAY

## See also Procrastination

<sup>11</sup>  
Nicias-hesitations. (μελλονικίαρ.)

ARISTOPHANES, *The Birds*, l. 640. (414 B. C.) A  
word coined by Aristophanes to indicate the  
dilatatory character of Nicias (cf. THUCYDIDES,  
vi, 8-25), and also seems to suggest "victory  
delaying."

One man by his delays restored the state. (Unus  
homo nobis cunctando restituit rem.)

ENNIUS, *Annals*. Bk. xii, frag. 360. (c. 180 B. C.)

The reference is to Quintus Fabius Maximus,  
the opponent of Hannibal, who, by his policy  
of following and harassing Hannibal's forces  
after the Roman defeat at Lake Trasimene  
(217 B. C.), while refusing an engagement,  
earned the surname "Cunctator." "The De-  
layer." Hence, "a Fabian policy," one of  
delay. Quoted by CICERO, *De Officiis*, i, 24,  
84, and *De Senectute*, iv, 10.

I was as fond of Quintus Fabius Maximus, who  
recovered Tarentum, as if he had been of my  
own age, though he was old and I was young.  
. . . By his patient endurance, he wore out the  
boyish impetuosity of Hannibal. (Hannibalem  
iuveniliter exultantem patientia sua mollebat.)

CICERO, *De Senectute*. Ch. 4, sec. 10. (44 B. C.)

The Roman wins by sitting still. (Romanus sedendo vincit.)

VARRO, *De Re Rustica*. Bk. i, ch. ii, sec. 2. (c. 35 B. C.) Quoted as an old proverb. Cited by ERASMUS, *Adagia*, i, x, 29. A reference to Fabius Cunctator.

Whither dost thou hurry my weary steps, O Fabii? Thou art he, the mightiest, who singly, by delaying, restorest our state. (Unus qui nobis cunctando restituit rem.)

VERGIL, *Aeneid*. Bk. vi, l. 846. (19 B. C.) It will be noted that Vergil's line is a close reproduction of that of Ennius, given above.

Fabius ye noble captayn qui cunctando restituit rem.

GEORGE PETTIE, *Petite Pallace*, p. 254. (1576)

We must do what we can . . . and like Quintus Fabius, who was never defeated, reform the government, not overthrow it. . . . We must take the present social order and build upon it.

WILLIAM MORRIS, defining the policy of the Fabian Society. (1884)

The Fabian is the man who does what he can, and thanks heaven that things are not worse.

ELBERT HUBBARD, in *The Philistine*, xvii, 4. (1904)

<sup>1</sup> Doubtful delay is worse than any fever.

HENRY CONSTABLE, *Sonnets to Diana*. (c. 1592)

Delay in vengeance gives a heavier blow.

JOHN FORD, *'Tis Pity She's a Whore*. Act iv, sc. 3. (1633)

<sup>2</sup> Delays increase Desires, and sometimes extinguish them.

THOMAS FULLER, *Gnomologia*. No. 1265. (1732)

Tarry-long brings little Home.

THOMAS FULLER, *Gnomologia*. No. 4320.

We hate Delay; yet it makes us wise.

THOMAS FULLER, *Gnomologia*. No. 5441.

After Delay comes a Stay.

THOMAS FULLER, *Gnomologia*. No. 6177.

After a delay comes a let.

NATHAN BAILEY, *Dictionary: Delay*. (1736)

<sup>3</sup> Delay doth oft times prevent the performance of good things, for the wings of man's life are plumed with the feathers of Death!

SIR HUMPHREY GILBERT, *Discourse: How Her Majesty May Annoy the King of Spain*. (1577)

<sup>4</sup> In delay there is advantage. (*ἐν δὲ τῷ ἐπισχεῖν ἔσται ἀγαθόν.*)

HERODOTUS, *History*. Bk. vii, ch. 10. (c. 445 B. C.)

Good is the *mora* [delay] that makes all sure.

HERBERT, *Jacula Prudentum*. No. 151. (1640)

That delay is good which makes the way the safer.

HOWELL, *Proverbs: Span.-Eng.*, p. 3. (1659)

<sup>5</sup> Tear thyself from delay. (Eripe te morae.)

HORACE, *Odes*. Bk. iii, ode 29, l. 5. (23 B. C.)

Fling off delay! (Praecipitate moras!)

VERGIL, *Aeneid*. Bk. viii, l. 443. (19 B. C.)

Away with delay! (Tolle moras.)

LUCAN, *De Bello Civili*, i, 281. (c. A. D. 60)

Drive out delay! (Pelle moras.)

SILIUS ITALICUS, *Punica*, iv, 732. (c. A. D. 75)

Beware of delays.

JOHN LYLY, *Euphues* (Arber), p. 109. (1579)

<sup>6</sup> When a man's life is at stake, no delay is too long. (Nulla unquam de morte hominis cunctatio longa est.)

JUVENAL, *Satires*. Sat. vi, l. 221. (c. A. D. 120)

Why, one that rode to 's execution, man,

Could never go so slow.

SHAKESPEARE, *Cymbeline*, iii, 2, 72. (1609)

<sup>7</sup> There is danger in delay. (In mora periculi.)

LIVY, *History*. Bk. xxxviii, ch. 25, sec. 13. (c. 10 B. C.)

Delay is not safe. (Mora non tuta est.)

OVID, *Artis Amatoriae*. Bk. ii, l. 731. (c. 1 B. C.)

There are two law proverbs about delay: "Dilationes in lege sunt odiosae" (Delays in law are hateful), and "Res damni infecti celeritatem desiderat, et periculosa est dilatio" (A matter as to an injury not completed requires haste, and delay is dangerous).

One loses much by waiting too long. (Que l'en pert bien par trop attendre.)

UNKNOWN, *De III Dames Qui Trouverent I Vit*, l. 143. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*.

Dwelling [delay] haueth ofte scathe wrouht.

UNKNOWN, *Havelok the Dane*, l. 1352. (c. 1300)

Thus wryten clerkes wyse,

That peril is with drecching [delay] in y-drawe.

CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 852. (c. 1380)

Taryeng drawyth parell.

GAIRDNER, ed., *Paston Letters*, i, 414. (c. 1457)

Delays breed daungers, nothing so perilous as procrastination.

JOHN LYLY, *Euphues* (Arber), p. 66. (1579)

Delayes bring daungers.

JOHN LYLY, *Euphues* (Arber), p. 82.

Delayes are perilous.

JOHN LYLY, *Euphues and His England*, p. 388.

Defer no time, delays have dangerous ends.

SHAKESPEARE, *I Henry VI*, iii, 2, 33. (1591)

The danger is generally in the delay. (En la tardanza suele estar el peligro.)

CERVANTES, *Don Quixote*. Pt. i, chs. 29, 46. (1605)

Delay in all things is dangerous.

JOHN PRESTON, *New Covenant*, p. 435. (1620)

Delays are dangerous.

JAMES SHIRLEY, *The Gentleman of Venice*. Act

v, sc. 1. (1655) DRYDEN, *Tyrannic Love*, i,

1. (1669) OTWAY, *Friendship in Fashion*, p.

39. (1678) etc., etc.

Why not to-day rather than to-morrow, if delays are dangerous?

NATHAN BAILEY, tr., *Erasmus' Colloquia*, p. 200. (1691)

Delay, they say, begetteth peril.

R. L. STEVENSON, *The Black Arrow*. Bk. i, ch. 1. (1888)

<sup>8</sup> Delay is always fatal to those who are prepared. (Semper nocuit differre paratis.)

LUCAN, *De Bello Civili*. Bk. i, l. 281. (c. A. D. 60)

To men prepared delay is always hurtful. (Il fornito sempre con danno l'attender sofferse.)

DANTE, *Inferno*. Canto xxviii, l. 98. (c. 1300)

- 1 Sweet reluctant amorous delay.  
MILTON, *Paradise Lost*. Bk. iv, l. 311. (1667)  
With sweet, reluctant, amorous delay.  
POPE, tr., *Odyssey*. Bk. I, l. 22. Undoubtedly borrowed from Milton, but whether by Pope or by Elijah Fenton is uncertain. Fenton translated this book and Pope revised and polished it.
- 2 Delay is a great procuress. (Maxima lena mora est.)  
OVID, *Artis Amatoriae*. Bk. iii, l. 752. (c. 1 B. C.)
- 3 Every delay that postpones our joys is long. (Longa mora est nobis omnis, quae gaudia differt.)  
OVID, *Heroides*. Epis. xix, l. 3. (c. 10 B. C.)  
Every delay is long to one who is in haste. (Omnis nimium longa properanti mora est.)  
SENECA, *Agamemnon*, l. 426. (C. A. D. 60)
- 4 To plan carefully is the safest delay. (Deliberare utilia mora tutissima est.)  
PUBLILIUS SYRUS, *Sententiae*. No. 151. (c. 43 B. C.)  
All delay is hateful, but it makes for wisdom. (Mora omnis odio est sed facit sapientiam.)  
PUBLILIUS SYRUS, *Sententiae*. No. 352.  
Delay gives strength, delay matures the tender grapes and ripens grass into lusty crops. (Mora dat vires, teneras mora percoquit uvae, et validas segetes quae fuit herba, facit.)  
OVID, *Remediorum Amoris*, l. 83. (c. 1 B. C.)  
A little delay has great advantage. (Habent parvae commoda magna morae.)  
OVID, *Fasti*. Bk. iii, l. 394. (C. A. D. 8.) The Germans say, "Eil" nicht zu sehr, bedenk dich wohl, Die Zeit gibt Rath, was man thun soll" (Hurry not too much; bethink yourself; Time gives advice what one must do).  
What reason could not avoid, delay has often cured. (Quod ratio non quit saepe sanavit mora.)  
SENECA, *Agamemnon*, l. 130. (C. A. D. 60)  
'Tis wisdom's use  
Still to delay what we dare not refuse.  
SCOTT, *Harold the Dauntless*. Canto. iv, st. 11. (1817)
- 5 Whoever seems to have been released has only been reprieved. (Quisquis videtur dimissus esse, dilatus est.)  
SENECA, *De Providentia*. Ch. 4, sec. 7. (C. A. D. 60) Sometimes quoted, "Quod differtur non auferitur" (What is deferred is not abandoned). The French say, "Ce qu'on diffère n'est pas perdu" (What one postpones is not lost), although Corneille contradicts this with "Ce qu'on diffère est à demi rompu" (What one puts off is half abandoned). The Germans say, "Aufgeschoben ist nicht aufgehoben" (Postponed is not abandoned), or "Verschoben ist nicht aufgehoben" (To put off is not to let off).  
The thing that is fristed [delayed, or sold on credit] is not forgiven.  
FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

- What is fristed is not forgiven.  
WALTER SCOTT, *Redgauntlet*. Ch. 12. (1824)  
Delays are not denials.  
W. H. G. THOMAS, *Commentary on Genesis i, 25*. (1907) Exactly, "God's delays to Abraham were not denials."
- 6 Delay leads impotent and snail-paced beggary  
SHAKESPEARE, *Richard III*, iv, 3, 53. (1592)  
Dull not device by coldness and delay.  
SHAKESPEARE, *Othello*, ii, 3, 394. (1605)

# DELIBERATION

- 7 The woman that deliberates is lost.  
ADDISON, *Cato*. Act iv, sc. 1. (1712)
- 8 Be deliberate! Be deliberate! 'Tis worth four hundred Zus.  
*Babylonian Talmud: Berachoth*, fo. 20a. (c. 450) R. Ida, son of Ahaba, once pulled a head-covering from the head of a woman named Methun, and was fined 400 Zus.  
Reflection insures safety, but rashness is followed by regrets.  
IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 114. (c. 1050)  
To expect, to expect, is worth four hundred drachms.  
JOHN RAY, *Adagia Hebraica*, p. 409. (1678)  
"This proverb," Ray explains, "is used to recommend to us the advantage of deliberation in our actions." It is very evidently derived from the Talmudic one.
- 9 It is not at the altar we should deliberate. (Atqui non est apud aram consultandum.)  
ERASMUS, *Adagia*, iii, iv, 28. (1508)
- 10 On a full stomach deliberation is better. (Ventre pleno melior consultatio.)  
ERASMUS, *Adagia*, iii, vii, 44. (1508) Paraphrasing Plutarch. See also under EATING
- 11 Deliberating is not delaying.  
THOMAS FULLER, *Gnomologia*. No. 1266. (1732)  
"You go quicker by taking more time." See also under HASTE.
- 12 Deliberate often: decide once for all. (Deliberandum est saepe: statuendum est semel.)  
PUBLILIUS SYRUS, *Sententiae*. No. 155. (c. 43 B. C.) Another form is, "Deliberandum est diu, quod statuendum semel" (That should be considered long which can be decided but once).  
Deliberate with slowness, execute with speed. (Delibera con tentezza, | Ed eseguisce con prestezza.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 186. (1856) An Italian proverb. The Germans say, "Erst wieg's, dann wag's" (First weigh, then risk).
- 13 Deliberation teaches wisdom. (Deliberando discitur sapientia.)  
PUBLILIUS SYRUS, *Sententiae*. No. 162. (c. 43 B. C.)

<sup>1</sup> By deliberation opportunity is often lost.  
(Deliberando saepe perit occasio.)

PUBLILIUS SYRUS, *Sententiae*. No. 163. (c. 43 B.C.) Or, "Deliberat Roma, perit Saguntum" (Rome deliberates, Saguntum perishes), a proverb founded on LIVY, xxi, 7.

One doesn't accomplish many great things by deliberation. (On ne fait pas beaucoup de grandes choses par conseil.)

VAUVENARGUES, *Réflexions*. No. 132. (1746)

<sup>2</sup> Slow deliberation is but prudence. (Mora cogitationis diligentia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 390. (c. 43 B.C.)

Deliberate long. (Diu delibera.)

ERASMUS, *Adagia*, iv, ii, 75. (1508) A variation is, "By long deliberation you can go far."

<sup>3</sup> Only in an emergency should audacity replace deliberation. (Solet esse in dubiis pro consilio temeritas.)

PUBLILIUS SYRUS, *Sententiae*. No. 652. (c. 43 B.C.)

<sup>4</sup> A man ought to do his Werkis by deliberation . . . and not sodaynly.

EARL RIVERS, tr., *Dictees and Sayenges of the Philosophers*, fo. 133. (1477)

<sup>5</sup> Who deliberate, revolt. (Qui deliberant, desciverunt.)

TACITUS, *History*. Bk. ii, sec. 77. (c. A.D. 109)

That is, those who consult together have become disaffected.

## DELIGHT

See also Bliss, Joy

<sup>6</sup> A sip is the most that mortals are permitted from any goblet of delight.

A. B. ALCOTT, *Table Talk: Habits*. (1877)

<sup>7</sup> The soul of sweet delight can never be defil'd.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

<sup>8</sup> Not by appointment do we meet Delight.

GERALD MASSEY, *The Bridegroom of Beauty*. (c. 1854)

Delight flies because they give her chase.

WILLIAM WATSON, *Byron the Voluptuary*. (c. 1906)

<sup>9</sup> 'Tis never too late for delight, my dear.

THOMAS MOORE, *Young May Moon*. (c. 1810)

<sup>10</sup> All delights are vain.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 72. (1594)

Violent delights have violent ends.

SHAKESPEARE, *Romeo and Juliet*, ii, 6, 9. (1595)

<sup>11</sup> I am for those who believe in loose delights—I share the midnight orgies of young men; I dance with the dancers, and drink with the drinkers.

WALT WHITMAN, *Native Moments*. (1860)

## DELILAH

<sup>12</sup> And she [Delilah] made him [Samson] sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; . . . and his strength went from him.

*Old Testament: Judges*, xvi, 19. (c. 800 B.C.) Hence the proverbial phrase, "The lap of Delilah."

Ease and prosperity slay some fools; wealth and hearts-ease, like Delilah, rock them asleep on her lap.

THOMAS GATACRE, *Balm from Gilead*, p. 99. (1616)

Who, since the days of Samson, was ever able to keep a secret from a woman resolved to worm it out? As the strong man in Delilah's lap, so was Bill in the boudoir of Mrs. Lushington.

WHYTE-MELVILLE, *Satanella*. Ch. 18. (1872)

Long sleeps Delilah; but at Gaza still

The shorn deluded Samsons sweat and grind.

J. B. KENYON, *Vae Victis*. (c. 1910)

## DELUGE

<sup>13</sup> After my death let the earth be consumed by fire. (ἐμοὶ θανάτος γαῖα μυχθῆτω πυρ.)

EURIPIDES (?), *Bellerophon*. Frag. 513, Nauck. (c. 425 B.C.) Cited by ERASMUS, *Adagia*, i, iii, 80, with the Latin, "Me mortuo terra misceatur incendio." Put by Dion Chrysostom into the mouth of Tiberius. SUETONIUS, *Lives of the Caesars; Nero*, 38, 1, says that when someone repeated the phrase in Nero's presence, he rejoined, "ἐμοὶ ζῶντος" (Nay, rather while I live).

We feel it wicked and inhuman for men to declare (The saying is usually expressed in a familiar Greek line [the one from Euripides given above]) that they care not if, when they themselves are dead, the universal conflagration ensues.

CICERO, *De Finibus*. Bk. iii, ch. 19, sec. 64. (c. 45 B.C.)

The Greek verse, in which a man would have the earth convulsed with flame when once he is dead. (Graecus versus, qui se mortuo terram misceri ignibus iubet.)

SENECA, *De Clementia*. Bk. ii, ch. 2, sec. 2. (A.D. 55)

The base who've saved their own vile wrappers cry, "What matters though the universe should die?"

SADI, *Gulistan*, vii, 19. (c. 1258)

<sup>14</sup> After us the deluge. (Après nous le déluge.)

MADAME DE POMPADOUR, to Louis XV, after the French defeat at Rossbach, 5 Nov., 1757. The attribution is by J. B. D. Després, who contributed an essay on Madame de Pompadour to preface the *Mémoires de Madame de Hausset*, p. xix. La Tour and Sainte-Beuve also attribute the saying to her, but LAROUSSE, *Fleurs Historiques*, attributes it to the King. It was original with neither, for "Après moi le déluge" is an old French proverb usually applied to spendthrifts, and is cited in many collections

India will last my time . . . and after me the Deluge.

F. C. BURNABY, *A Ride to Khiva: Intro.* (1876)

### DELUSION

1 Wretched delusion, counsellor of ill, primal source of woe. (τάλαινα παρακοπή πρωτοπήμων.)

AESCHYLUS, *Agamemnon*, l. 223. (458 B.C.)

2 She has delusions of grandeur.

ELIZABETH DALY, *Deadly Nightshade*, p. 49. (1940)

3 A delusion, a mockery, and a snare.

SIR THOMAS DENMAN, *Judgment*, in O'Connell v. the Queen (11 *Clarke and Finnely*, 351): "If it is possible that such a practice as that which has taken place in the present instance should be allowed to pass without a remedy, trial by jury itself, instead of being a security to persons who are accused, will be a delusion, a mockery, and a snare." (4 Sept., 1894)

### DEMAGOGUE

4 Demagogues are the mob's lacqueys. (τῶν δημαγωγῶν δούλου διακόνους.)

DIOGENES, *Aphorism*. (c. 350 B.C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 24.

In every age the vilest specimens of human nature are to be found among demagogues.

MACAULAY, *History of England*. Ch. 5.

5 Here comes another of the Spell-binders!

WILLIAM CASSIUS GOODLOE, who is said to have coined the word, applying it to the Republican stump-speakers in the Presidential campaign of 1883, who were supposed to hold their audiences spell-bound.

6 In a Democracy, look how many Demagogues . . . there are.

THOMAS HOBBS, *Government and Society*. Ch. 10, sec. 6. (1651)

### DEMOCRACY

See also Republic

7 The declaration that our People are hostile to a government made by themselves, for themselves, and conducted by themselves, is an insult.

JOHN ADAMS, *Address*, to the citizens of Westmoreland Co., Virginia, 1798.

The government of the Union, then, is emphatically and truly a government of the people. In form and in substance it emanates from them. Its powers are granted by them, and are to be exercised directly on them and for their benefit.

JOHN MARSHALL, *Case of McCulloch vs. Maryland*, 1819. (WHEATON, iv, 316.)

The people's government made for the people, made by the people, and answerable to the people.

DANIEL WEBSTER, *Second Speech on Foote's Resolution*, 26 Jan., 1830.

A body . . . representing the people, springing from the people, and sympathising with the people.

LORD JOHN RUSSELL, *Speech*, introducing the Reform Bill, 1831; referring to the House of Commons.

The American idea . . . demands . . . a democracy,—that is, a government of all the people, by all the people, for all the people.

THEODORE PARKER, *Speech*, at the Anti-Slavery Convention, Boston, 29 May, 1850.

A democracy, a government of all, for all, by all.

THEODORE PARKER, *The State of the Nation*. Sermon preached 28 Nov., 1850.

There is the democratic idea: that . . . government is to be of all the people, by all the people, and for all the people.

THEODORE PARKER, *Address*, before the Anti-Slavery Society, Boston, 13 May, 1854.

Democracy is direct self-government, over all the people, for all the people, by all the people.

THEODORE PARKER, *Sermon*, delivered at Music Hall, Boston, 4 July, 1858. This sermon was published as a pamphlet, *On the Effect of Slavery on the American People*, the sentence given above occurring on p. 5. Herndon, in his *Life of Lincoln*, states that he gave a copy of this pamphlet to Lincoln, and that Lincoln marked this passage. There has been a tradition that "of the people, by the people, for the people" occurred in the introduction to John Wyclif's translation of the *Bible*, made about 1384, but a careful examination failed to disclose it. It was, of course, Lincoln who popularized it, but it seems to belong to Parker.

We here highly resolve that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

ABRAHAM LINCOLN, *Address*, Gettysburg National Cemetery, 19 Nov., 1863.

President Lincoln defined democracy to be 'the government of the people, by the people, for the people.' This is a sufficiently compact statement of it as a political arrangement. Theodore Parker said that "Democracy meant not 'I'm as good as you are,' but 'You're as good as I am.'" And this is the ethical conception of it, necessary as a complement of the other.

J. R. LOWELL, *Essays: Democracy*. (1884)

Democracy means simply the bludgeoning of the people by the people for the people.

OSCAR WILDE, *The Soul of Man Under Socialism*. (1895)

The democratic system which we call the government of the people, for the people, by the people, and to hell with the people.

MICHAEL ARLEN, *The Flying Dutchman*, p. 187 (1939)

Democracy is being able to say no to the boss  
ALDOUS HUXLEY, *Time Must Have a Stop*. Ch. 30. (1944)

8 Democracy is Lovelace and the people is Clarissa.

JOHN ADAMS, *Letter to William Cunningham*, March, 1804.

1 Democracy arose from men's thinking that if they are equal in any respect, they are equal absolutely. (δῆμος μὲν γὰρ ἐγένετο ἐκ τοῦ ἴσουσ ὁτιοῦν ὄντας οἰεσθαι ἀπλῶς ἴσουσ εἶναι.)

ARISTOTLE, *Politics*. Bk. v, ch. 1, sec. 2. (c. 330 B.C.)  
Humanity is singing everywhere  
All men are equal. Dupes of democracy!

DONALD EVANS, *Bonfire of Kings*. (c. 1920)

2 A democracy is a government in the hands of men of low birth, no property, and vulgar employments. (ἀγένεια πειρία βαναυσία.)

ARISTOTLE, *Politics*. Bk. vi, ch. 1, sec. 9. (c. 330 B.C.)

What is . . . democracy?—an aristocracy of blackguards.

LORD BYRON, *Diary*, May, 1821.

Democracy becomes a government of bullies tempered by editors.

R. W. EMERSON, *Journals*, May, 1846.

To put political power in the hands of men embittered and degraded by poverty is to tie fire-brands to foxes and turn them loose amid the standing corn.

HENRY GEORGE, *Progress and Poverty*. Ch. 10. (1879)

Democracy substitutes election by the incompetent many for appointment by the corrupt few.

BERNARD SHAW, *Maxims for Revolutionists*. (1903)

The final test of democracy is its capacity to breed leaders.

A. E. WIGGAM, *New Decalogue of Science*, p. 37. (1922)

Democracy means government by the uneducated, while aristocracy means government by the badly educated.

G. K. CHESTERTON. (*N. Y. Times*, 1 Feb., 1931.)

3 That fatal drollery called a representative government.

BENJAMIN DISRAELI, *Tancred*. Bk. ii, ch. 13. (1847)

Democracy, the last refuge of cheap misgovernment.

BERNARD SHAW, *Man and Superman: Preface*. (1903)

4 Our real disease is democracy.

ALEXANDER HAMILTON, *Works* (1886), viii, 616. (1804)

5 It is not good that few should be governed by many; let there be one ruler only. (οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω.)

HOMER, *Iliad*. Bk. ii, l. 204. (c. 850 B.C.)

6 The democracy of the cemetery and the equality of the slaughter-house.

MEYER LONDON, *Speech*, House of Representatives, 25 April, 1917.

7 Democracy is better than Tyranny. (δημοκρατία κρείττον τυραννίδος.)

PERIANDER, *Maxim*. (c. 600 B.C.) See DIOGENES LAERTIUS, *Periander*, i, 97.

Democracy, which is more cruel than wars or tyrants. (In libertate bellis ac tyrannis saeviore.)

SENECA, *Ad Lucilium*. Epis. civ, sec. 27. (a. A.D. 65)  
Democ'acy gives every man

The right to be his own oppressor.

LOWELL, *Biglow Papers*. Scr. ii, No. 7. (1862)

8 Democracy, the most law-abiding and best of constitutions. (εὐνομοτάτη καὶ πολιτειῶν ἀρίστη δημοκρατία.)

PHILO, *De Specialibus Legibus*. Bk. iv, sec. 237.

(c. A.D. 40) Philo is arguing that "all that goes amiss in our life is the work of inequality, and all that keeps its due order is equality." But his idea of democratic government was probably that expressed by SOCRATES, *Menexenus*, 238C, referring to the Athenian constitution: "One man calls it a democracy, another by any name which pleases him. In reality it is an aristocracy carried on with the approval of the multitude."

9 Democracy is a state in which the poor, gaining the upper hand, kill some and banish others, and then divide the offices among the remaining citizens equally, usually by lot.

PLATO, *The Republic*. Bk. viii, ch. 10. (c. 375 B.C.)  
If Plato were writing today he would have no occasion to revise his notion of democracy—"a charming form of government, full of variety and disorder, and dispensing equality to equals and unequals alike."

BERT LESTON TAYLOR, *The So-Called Human Race*, p. 14. (1922)

10 The government is us; we are the government, you and I.

THEODORE ROOSEVELT, *Speech*, at Asheville, N.C., 9 Sept., 1902.

11 Democracy reads well, but it doesn't act well.

BERNARD SHAW, *Misalliance*, p. 27. (1910)

12 The only remedy for democrats is soldiers. (Gegen Demokraten Helfen nur Soldaten.)

WILHELM VON MERCHEL, *Die Fünfte Kunst*. (1848)

All the ills of democracy can be cured by more democracy.

ALFRED E. SMITH, *Speech*, at Albany, 27 June, 1933

13 The world must be made safe for democracy.

WOODROW WILSON, *War Address to Congress*, 2 April, 1917.

My job is to make the underworld safe for democracy.

DR. HUGH YOUNG, when in charge of the venereal disease work in the A.E.F., 1918. See *Time*, 14 Oct., 1940, p. 94.

The world was never more unsafe for democracy than it is today.

STANLEY BALDWIN, *Speech*, House of Commons, 12 March, 1935.

What always burned Ed up was "make the world safe for democracy."

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 88. (1939)



DEMOCRAT

<sup>1</sup>  
The Democratic party is like a man riding backward in a carriage. It never sees a thing until it has gone by.

BENJAMIN F. BUTLER, *Epigram*. (c. 1870)

The Democratic party is like a man riding backward in a railroad car; it never sees anything until it has got past it.

THOMAS B. REED. (c. 1895) Bringing Butler's witticism up to date. See ROBINSON, *Life of Reed*. The comparison is to the penguin, which, as Fred Allen explains in *The Backward View*, "flies backwards because he doesn't care to see where he's going, he wants to see where he's been."

<sup>2</sup>  
The Democratic party is the party of the Poor marshalled against the Rich. . . . But it is always officered by a few self-seeking deserters from the rich.

R. W. EMERSON, *Journals*, 1857.

<sup>3</sup>  
I never said all Democrats were saloonkeepers. What I said was that all saloonkeepers were Democrats.

HORACE GREELEY, correcting a misquotation. (c. 1860)

<sup>4</sup>  
I am a Democrat still—very still.

DAVID B. HILL, *Remark*, after the nomination of W. J. Bryan as Democratic candidate for President, in 1896. See NEVINS, *Grover Cleveland*, p. 705. Four years later Bryan was again nominated, and again Hill made a remark which won publicity in the newspapers, "I am a Democrat, but not a revolutionist."

DENIAL

See also Refusal

<sup>5</sup>  
Do not strike him dead with a denial.

JOSEPH ADDISON, *Cato*. Act iii, sc. 2. (1712)

<sup>6</sup>  
A civil Denial is better than a rude Grant.

THOMAS FULLER, *Gnomologia*. No. 38. (1732)

Better be deny'd than deceiv'd.

THOMAS FULLER, *Gnomologia*. No. 874. The Italians say, "Offerir molto è spezie di negare" (To offer much is one way of denying).

<sup>7</sup>  
Not by a jug-full.

JOHN NEAL, *The Down-Easters*, i, 126. (1833)

Did you ever hear of my telling a lie? No, not by a jug-full.

J. G. BALDWIN, *The Flush Times of Alabama and Mississippi*, p. 149. (1853)

<sup>8</sup>  
The lady doth protest too much, methinks.

SHAKESPEARE, *Hamlet*, iii, 2, 240. (1600)

<sup>9</sup>  
Never make denial.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 281. (1594)

'Tis true, nor is it worth denial.

THOMAS BROWN, tr., *Persius' Satires*. Sat. i, prol. (a. 1704)

DEPARTURE

See also Go

<sup>10</sup>  
And he turned away with a heart full sore,  
And he never was seen, not none no more.

ROBERT J. BURDETTE, *Romance of the Carpet*.

A quadruple negative which Max Eastman, *Enjoyment of Laughter*, p. 139, says is Burdette's "chief surviving claim to immortality."

<sup>11</sup>  
Whither away, and whence? (ποῖ δὲ πορεύῃ καὶ πόθεν;)

PLATO, *Lysis*. Sec. 203B. (c. 380 B. C.)

<sup>12</sup>  
To pack up his awls; collidere vasa.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 971. (1681)

The enemy . . . were already packing up their awls.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, prol. (1694)

So pack up your alls, and be trudging away.

ISAAC BICKERSTAFFE, *Love in a Village*. Act ii, sc. 3. (1762)

To pack up his awls, is spoken of a person departing in haste.

F. T. DINSDALE, *Teesdale Glossary*, p. 5. (1849)

<sup>13</sup>  
It's time we were on the move. (ἐπεὶ ὥρα κ' εἶναι.)

THEOCRITUS, *Idyls*. No. xv, l. 26. (c. 270 B. C.)

Out of toun me list to gon.

GUILLAUME DE LORRIS, *Roman de la Rose* (c. 1240) CHAUCER (?), tr., l. 100. (c. 1365)

Quod Pandarus, "it tyme is that we wende."

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 208. (c. 1380)

Shall we wag? . . . Let us wag, then.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 238; ii, 3, 101. (1601)

"Well," said Sam, "good bye."

"Tar, tar, Sammy," replied his father.

DICKENS, *Pickwick Papers*. Ch. 27. (1836)

Charley Bates expressed the opinion that it was time to pad the hoof.

DICKENS, *Oliver Twist*. Ch. 9. (1838)

If you find my presence painful, I'll—skiddoo.

LANGDON MITCHELL, *The New York Idea*. Act iv. (1906)

It might do no harm to hop along.

ALLEN UPDEGRAFF, *The Hills Look Down*, p. 40. (1941)

Well, I must flit.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 74.

I folded my tents like the Arabs and silently slunk away.

MELBA MARLETT, *Death Has a Thousand Doors*, p. 92. (1941)

Flew the coop. Took a powder.

ZELDA POPKIN, *No Crime for a Lady*, p. 98. (1942)

## DESERVING

See also Merit, Worth

<sup>1</sup> Search all the Legends of times past, . . . and 'twill be hard to find one that deserves to carry the Buckler unto Sampson.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 21. (1643)

<sup>2</sup> First deserve and then desire.

WILLIAM CAMDEN, *Remains* (1870), p. 322. (1605)

<sup>3</sup> What you deserve to suffer try to suffer with patience. (Quod merito pateris patienter ferre memento.)

CATO (?), *Disticha*. Bk. iii, No. 17. (c. 175 B. C.)

What is deservedly suffered must be borne with calmness. (Leniter, ex merito quidquid patiari, ferendum est.)

OVID, *Heroides*. Epis. v, l. 7. (c. 10 B. C.)

<sup>4</sup> Thirst after desert—not reward.

FRANKLIN, *Poor Richard's Almanack*, 1739.

It is better to deserve without receiving, than to receive without deserving.

R. G. INGERSOLL, *The Children of the Stage*. (1899)

<sup>5</sup> To deserve any blessing is to set a just value on it.

WILLIAM HAZLITT, *Characteristics*. No. 37. (1821)

<sup>6</sup> Great deservers grow intolerable presumers.

HERBERT, *Jacula Prudentum*. No. 1158. (1650)

<sup>7</sup> God ne'er afflicts us more than our desert.

ROBERT HERRICK, *Affliction*. (1647)

<sup>8</sup> Desert and reward be oft tymes thinges far od.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Desert and reward be euer farre od.

JOHN DAVIES, *The Scourge of Folly*, p. 42. (1611)

Desert and reward seldom keep company.

JOHN RAY, *English Proverbs*, p. 7. (1670)

Desert and Rewards very often go not together.

THOMAS FULLER, *Gnomologia*. No. 1269.

<sup>9</sup> You would have it so, George Dandin, you would have it so; this suits you very nicely, and you are served right; you have precisely what you deserve. (Vous l'avez voulu, George Dandin, vous l'avez voulu; cela vous sied fort bien, et vous voilà ajusté comme il faut; vous avez justement ce que vous méritez.)

MOLIÈRE, *George Dandin*. Act i, sc. 7. (1668)

<sup>10</sup> That alone is disgraceful to a man, which he has deserved to suffer. (Id demum est homini turpe, quod meruit pati.)

PHÆDRUS, *Fables*. Bk. iii, fable 11. (c. 25 B. C.)

<sup>11</sup> Use every man after his desert, and who should 'scape whipping?

SHAKESPEARE, *Hamlet*, ii, 2, 554. (1600)

<sup>12</sup> The gods deal with you as you deserve. (Di tibi omnes id quod es dignus duint!)

TERENCE, *Phormio*, l. 519. (161 B. C.)

<sup>13</sup> They have ensured remembrance by their deserts. (Quique sui memores aliquos fecere merendo.)

VERGIL, *Aeneid*. Bk. vi, l. 664. (c. 19 B. C.)

<sup>14</sup> Against me—if I deserve it. (Si mereor in me.)

Motto on coin struck at coronation of James I, with representation of hand holding a sword. (1603)

This inscription seemed also to presage the sentence of divine justice upon his son.

MILTON, *The Tenure of Kings*. Referring to Charles I. (1649)

## DESIRE

See also Wants, Wishes

I—Desire: Mental

<sup>15</sup> Remove "A" from "Murad" [desire] it becomes "Murd" [man]. He who renounces desire becomes a man.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

<sup>16</sup> Justice is noblest, and health is best, But the heart's desire is the pleasantest. (κάλλιστον τὸ δικαιοτάτον, λῡστον δ' ὑγιαίνειν, ἥδιστον δὲ πέφυχ' οὐ τις ἔρα τὸ τυχεῖν.)

ARISTOTLE, *Nicomachean Ethics*, i, 8, 14. (c. 400 B. C.) Quoting an inscription at Delos by an unknown author.

Here I possess . . . all my heart's desire.

ROBERT SOUTHEY, *The Poet's Pilgrimage to Waterloo: Proem*. St. 4. (1816)

There are two tragedies in life. One is not to get your heart's desire. The other is to get it.

BERNARD SHAW, *Man and Superman*. Act iv. (1903)

<sup>17</sup> A man is led into the path in which he desires to go.

*Babylonian Talmud: Makkoth*, fo. 10. (c. 450)

<sup>18</sup> Sooner murder an infant in its cradle than nurse unacted desires.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

He who desires but acts not, breeds pestilence.

WILLIAM BLAKE, *Proverbs of Hell*.

<sup>19</sup> Heaven favors good desires. (Siempre favorece el cielo los buenos deseos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

<sup>20</sup> He truly begins to dye that quits his chiefe desires.

COTGRAVE, *Dictionary: Abandonner*. (1611)

He begins to die, that quits his desires.

HERBERT, *Jacula Prudentum*. No. 3. (1640)

<sup>21</sup> If you desire many things, many things will seem but a few.

FRANKLIN, *Poor Richard's Almanack*, 1736.

'Tis easier to suppress the first Desire, than to satisfy all that follow it.

FRANKLIN, *Poor Richard's Almanack*, 1751.

1 Desire suffereth no delay.

GABRIEL HARVEY, *Marginalia*, p. 201. (c. 1582)

A true saying it is, desire hath no rest.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i, sec. ii, mem. 3, subs. 11. (1621) And to the proverb Burton adds, "It is a perpetual rack, or horsemill, according to Austin, still going round as in a ring."

Desires are nourished by delays.

THOMAS DRAKE, *Bibliotheca*, p. 41. (1633)

2 Naked I seek the camp of those who desire nothing. (Nil cupientium | nudus castra peto.)

HORACE, *Odes*. Bk. iii, ode xvi, l. 22. (23 B.C.)

3 We never desire very eagerly that which only our reason desires. (On ne souhaite jamais ardemment ce qu'on ne souhaite que par raison.)

LA ROCHEFOUCAULD, *Maximes*. No. 469. (1665)

We are far from comprehending the full extent of our desires. (Il s'en faut bien que nous ne connaissions toutes nos volontés.)

LA ROCHEFOUCAULD, *Maximes*. No. 295.

4 He that coueteth little hath not need of much.

THOMAS LODGE, tr., *Seneca's Works*, p. 443.

(1614) After the Latin proverb, "Non caret is qui non desiderat" (He who desires nothing is not in want).

He that desires but little, had no need of much.

THOMAS FULLER, *Gnomologio*. No. 2077. (1732)

5 To nourish the heart there is nothing better than to make the desires few.

MENCIUS, *Discourses*. Bk. vii, pt. ii, ch. 35 (c. 300 B.C.)

The fewer desires the more peace.

WILSON, *Maxims of Piety*, p. 27. (c. 1575)

Desires empty the heart, and not to desire refills it.

S. G. CHAMPION, *Racial Proverbs*, p. 355. (1938)

A Chinese proverb, paraphrasing Mencius.

6 The less the hope, the more the desire. (Quoque minor spes est, hoc magis ille cupit.)

OVID, *Fasti*. Bk. ii, l. 766. (c. A.D. 8)

7 Four things, it is said, are most to be desired: a good neighbour; a window to every man's heart; that men's tongues and hearts should go together; and an house upon wheels.

SAMUEL PEGGE, *Anonymiana*. Cent ix, 45. (1809)

8 Desire accomplished is sweet to the soul. (Desiderium si compleatur, delectat animam.)

Old Testament: *Proverbs*, xiii, 19. (c. 350 B.C.)

9 His own desire leads every man. (Trahit sua quemque voluptas.)

VERGIL, *Eclogues*. No. ii, l. 65. (37 B.C.)

Each man has his own desires. (Velle suum cuique est.)

PERSIUS, *Satires*. Sat. v, l. 53. (c. A.D. 58)

10 We should train our desires to show the way to our dreams.

ANONYMOUS, *Meditations in Wall Street*, p. 103. (1940)

## II—Desire: Physical

See also Love and Lust

11 The same desires disturb a gnat and an elephant. (Pareils appetits agitent un ciron et un elephant.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

12 Desire a wild beast (*θρέμμα ἀγριον*), whose manger (*φάρνη*) is the belly.

PLATO, *Timaeus*, 70E. (c. 375 B.C.) Paraphrased by PHILO, *De Specialibus Legibus*, iv, 94.

Desire, they say, was born amid the fields, amid the cattle and the unbridled mares. (Ipse quoque inter agros interque armenta Cupido | natus et indomitas dicitur inter equas.)

TIBULLUS, *Elegies*. Bk. ii, eleg. i, l. 67. (c. 10 B.C.)

13 Rule your desires lest your desires rule you. (Animo imperato ne tibi animus imperet.)

PUBLILIUS SYRUS, *Sententiae*. No. 50. (c. 43 B.C.)

Desire finds even quickness slow. (Etiam celeritas in desiderio mora est.)

PUBLILIUS SYRUS, *Sententiae*. No. 176.

To shun desire is to conquer a kingdom. (Effugere cupiditatem regnum est vincere.)

PUBLILIUS SYRUS, *Sententiae*. No. 181.

14 Desire attained is not desire, But as the cinders of the fire.

SIR WALTER RALEGH, *A Poesy to Prove Affection Is Not Love*. (1601)

It is better to desire than to enjoy—to love than to be loved.

WILLIAM HAZLITT, *Characteristics*. No. 205 (1821)

## DESOLATION

15 The abomination that maketh desolate. (Abominationem in desolationem.)

Old Testament: *Daniel*, xi, 31. (c. 170 B.C.)

The abomination of desolation. (τὸ βδέλυγμα τῆς ἐρημώσεως.)

New Testament: *Mark*, xiii, 14. (c. A.D. 55)

Quoting *Daniel*. See also *Matthew*, xxiv, 15.

## DESPAIR

See also Hope and Despair

16 Now there was a castle, called Doubting Castle, the owner whereof was Giant Despair.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

That domestic Irish Giant, named of Despair.

CARYLE, *Latter-Day Pamphlets*. No. 3. (1850)

17 Black despair succeeds brown study.

WILLIAM CONGREVE, *An Impossible Thing*. (1720)

- <sup>1</sup> Despair is one of hell's catchpolls.  
THOMAS DEKKER, *The Honest Whore*. Pt. ii, act i. (1630)
- Despair is the Parent of Ruin.  
OSWALD DYKES, *Proverbs*, p. 113. (1709)
- There is no vulture like despair.  
GEORGE GRANVILLE, *Peleus and Thetis*. (1730)
- Despair hath damn'd some, but Presumption Multitudes.  
THOMAS FULLER, *Gnomologia*. No. 1273. (1732)
- Despair ruins some, Presumption many.  
BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1747.
- <sup>2</sup> Darkness our guide, Despair our leader was.  
SIR JOHN DENHAM, tr., *Vergil's Aeneid*. (1636)
- Night was our friend, our leader was Despair.  
JOHN DRYDEN, tr., *Aeneid*, ii, 487. (1697)
- <sup>3</sup> He is desperate that thinks himself so.  
THOMAS FULLER, *Gnomologia*. No. 1913. (1732)
- <sup>4</sup> There is nothing to despair about. (Nil desperandum.)  
HORACE, *Odes*. Bk. i, ode 7, l. 27. (23 B.C.) A phrase often used as a motto. Bacon, in his *Impetus Philosophii*, has "Non desperandum" (It is not a matter for despair).
- Nothing is to be presumed on, or despaired of.  
HERBERT, *Jacula Prudentum*. No. 60. (1640)
- <sup>5</sup> Drencht in deepe dispaire.  
GEORGE PETTIE, *Petite Pallace*, p. 31. (1576)
- Grim and comfortless despair.  
SHAKESPEARE, *Comedy of Errors*, v, 1, 80. (1593)
- Grim-visag'd comfortless Despair.  
THOMAS GRAY, *Ode on a Distant Prospect of Eton College*, l. 69. (1742)
- Hollow-ey'd Abstinence, and lean Despair.  
WILLIAM COWPER, *Hope*, l. 58. (1781)
- <sup>6</sup> In despair the naked hand will grasp the point of a sword held by a foe.  
SADI, *Gulistan*. Ch. i, Apologue 1. (c. 1258) *Sar*, point, is sometimes rendered "edge."
- Like strength is felt from hope, and from despair.  
POPE, tr., *Iliad*, xv, 852. (1715)
- Despair has often gained battles. (Le désespoir a gagné souvent des batailles.)  
VOLTAIRE, *Henriade*. Chant x. (1723)
- Despair gives Courage to a Coward.  
THOMAS FULLER, *Gnomologia*. No. 1272. (1732)
- A Man in Distress or Despair, does as much as ten.  
THOMAS FULLER, *Gnomologia*. No. 282. The French say, "Le désespoir redouble les forces" (Despair doubles our strength).
- Despair alone makes wicked men be bold.  
S. T. COLERIDGE, *Zapolya*. Act i, sc. 1. (1817)
- <sup>7</sup> Despair not only aggravates our misery, but our weakness. (Le désespoir comble non seulement notre misère, mais notre faiblesse.)  
VAUVENARGUES, *Réflexions*. No. 252. (1746)
- <sup>8</sup> He soonest loseth that despairs to win.  
UNKNOWN, *The Play of Stucley*, l. 711. (1605)

## DESPOTISM

See also Tyranny

- <sup>9</sup> To live by one man's will became the cause of all men's misery.  
RICHARD HOOKER, *The Laws of Ecclesiastical Polity*. Ch. 1. (1594) The French call it, "Un régime du bon plaisir" (A regime of sweet will).
- <sup>10</sup> It is the old practice of despots to use part of the people to keep the rest in order.  
JEFFERSON, *Letter to John Taylor*, 1798.
- <sup>11</sup> Despotism sits nowhere so secure as under the effigy and ensigns of freedom.  
W. S. LANDOR, *Imaginary Conversations: Gen. Lacy and Cura Merino*. (1825)
- <sup>12</sup> Every despot must have one disloyal subject to keep him sane.  
BERNARD SHAW, *Plays, Pleasant and Unpleasant: Preface*. (1898)
- <sup>13</sup> Despotism tempered by assassination, that is our Magna Charta. (Le despotisme tempéré par l'assassinat, c'est notre magna charta.)  
UNKNOWN. Said by a Russian nobleman to Count Münster, on the assassination of Paul I, Emperor of Russia, in 1801. Quoted by SHAW, *Misalliance*, p. 71. (1910)
- France was long a despotism tempered by epigrams.  
THOMAS CARLYLE, *The French Revolution*. Pt. i, bk. ii, ch. 4. (1837)
- A Despotism tempered by Dynamite.  
W. S. GILBERT, *Utopia, Limited*. Act i. (1893)

## DESTINY

See also Fate, Providence

- <sup>14</sup> Seek not to find for thyself the will of God, for thy luck and destiny are already decided.  
AMEN-EM-APT, *Teaching How to Live*. Col. xxi, l. 15. (c. 700 B.C.) "Luck" and "Destiny" are personified by the gods Shai and Renenit.
- <sup>15</sup> He who knoweth each event is preordained plans no more.  
ABDULLAH ANSARI, *The Knower and the Known*. (c. 1075)
- <sup>16</sup> Destiny. A tyrant's authority for crime and a fool's excuse for failure.  
AMBROSE BIERCE, *The Devil's Dictionary*. (1906)
- <sup>17</sup> Men heap together the mistakes of their lives and create a monster they call destiny.  
RAYMOND CLAPPER. Syndicated newspaper column, 27 Aug., 1937. Quoted.
- <sup>18</sup> A consistent man believes in destiny, a capricious man in chance.  
DISRAELI, *Vivian Grey*. Bk. vi, ch. 7. (1826)

1 How easie 'tis, when Destiny proves kind,  
With full spread Sails to run before the Wind.  
JOHN DRYDEN, *Astraea Redux*, l. 63. (1660)

2 All things come alike to all. (Omnia in futurum servantur incerta.)

*Old Testament: Ecclesiastes*, ix, 2. (c. 250 B. C.)  
Time and chance happeneth to them all. (Tem-  
pus, casumque in omnibus.)

*Old Testament: Ecclesiastes*, ix, 11.  
What can happen to any can happen to all.  
(Cunctis potest accidere quod cuivis potest.)  
PUBLILIUS SYRUS, *Sententiae*. No. 133. (c. 43 B. C.)

3 It does no good to rage at destiny:  
Things take their course with no regard for us.  
(τοῖς πράγμασι γὰρ οὐχὶ θυμοῦσθαι χρεών.)

EURIPIDES, *Bellerophon*. Frag. 287 Nauck. (c. 430 B. C.) Quoted by PLUTARCH, *Moralia*, 467A.

'Tis vain to quarrel with our destiny.  
THOMAS MIDDLETON, *A Trick to Catch the Old One*. Act iv, sc. 4. (1607)

4 No man makes his awn hap.  
FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)  
No man can make his own hap.  
JAMES KELLY, *Scottish Proverbs*, p. 267. (1721)

5 A man's destiny is always dark.  
HERBERT, *Jacula Prudentum*. No. 1171. (1650)

6 By Time and Counsell, doe the best we can,  
Th' event is never in the power of man.  
ROBERT HERRICK, *Event of Things Not in Our Power*. (1648)

7 No man has ever escaped his destiny. (μοῖραν δ' οὐ τινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν.)  
HOMER, *Iliad*. Bk. vi, l. 488. (c. 850 B. C.)  
Quoted by PLUTARCH, *Moralia*, 118A.

None may escape his destined lot, not even a god. (τὴν πεφρωμένην μοῖραν ἀδύνατα ἐστὶ ἀποφυγεῖν καὶ θεῶ.)

HERODOTUS, *History*. Bk. i, ch. 91. (c. 445 B. C.)  
The Delphian oracle to Croesus.  
Rarely man escapes his destiny. (Che l'uomo il suo destin fugge di raro.)

ARIOSTO, *Orlando Furioso*. Pt. xviii, l. 58. (1532)  
Shunless destiny.

SHAKESPEARE, *Coriolanus*, ii, 2, 116. (1607)

8 Neither plaint nor fear can change destiny,  
and the least foreseeing is always the wisest.  
(La plainte ni la peur ne changent le destin; |  
Et le moins prévoyant est toujours le plus sage.)

LA FONTAINE, *Fables*. Bk. viii, fab. 12. (1678)  
One often meets his destiny on the very road  
which he took to escape it. (On rencontre sa destinée | Souvent par des chemins qu'on prend pour l'éviter.)

LA FONTAINE, *Fables*. Bk. viii, fab. 16.

9 The destiny allotted to every man is suited to

him, and suits him to itself. (ἡ γὰρ ἐκάστῳ νεμομένη μοῖρα συνεφέρεται τε καὶ συνεφέρει.)

MARCUS AURELIUS, *Meditations*. Bk. iii, sec. 4. (c. A. D. 174) Literally, "is swept along with him and sweeps him along with it."

God . . . lets him [every man] fall  
Just in the niche he was ordain'd to fill.

COWPER, *The Task*. Bk. iv, l. 789. (1784)  
The current of destiny carries us along. None but  
a madman would swim against the stream, and  
none but a fool would exert himself to swim  
with it.

WILLIAM CULLEN BRYANT, *Letter to His Mother*, June, 1821. Announcing his marriage.

10 The common lot of life for everyone. (κοινόν ἐστι τῷ βίῳ πάντων.)

MENANDER, *The Arbitrants*. Frag. 173K. (c. 300 B. C.)

Every Man has his Lot.  
THOMAS FULLER, *Gnomologia*. No. 1425. (1732)  
No man can change his common lot to rare.

THOMAS HARDY, *To an Unborn Pauper Child*. (1898)

The common lot. The inevitable circumstances  
of life. Lot: "share" (assigned by fate), from the  
lot (or ticket, etc.) one draws.

PARTRIDGE, *Dictionary of Clichés*. (1941)

11 We are what we must  
And not what we would be.  
OWEN MEREDITH (E. R. BULWER-LYTTON).  
*Lucile*. Pt. i, canto iii, sec. 19. (1860)

12 All things moveth toward a determined end.  
MOHAMMED, *The Koran*, xiii, 2. (c. 622) Naish,  
tr. *The Koran* also says, "That which God  
writes on thy forehead thou wilt come to"

13 Our manifest destiny to overspread the con-  
tinent allotted by Providence for the free de-  
velopment of our yearly multiplying millions.

JOHN L. O'SULLIVAN, *Editorial*, in *The United States Magazine and Democratic Review*,  
vol. xvii, p. 5, July-August, 1845. The edi-  
torial denounced opposition to the annexa-  
tion of Texas. The first known published  
use of the phrase "manifest destiny." See  
article by J. W. PRATT in *The American Historical Review*, xxxii, 795.

That new revelation of right which has been  
designated as the right of our manifest destiny  
to spread over this whole continent.

ROBERT C. WINTHROP, *Speech*, House of Repre-  
sentatives, 3 Jan., 1846. Winthrop was argu-  
ing that the United States had a right to  
Oregon.

Buildings of every description bore the marks of  
inevitable progress, or go-aheadativeness, other-  
wise called "manifest destiny."

E. L. VIELÉ, *Following the Drum*, p. 104. (1858)  
That word, "manifest destiny," which is pro-  
fanely used, signifies the sense all men have of  
the prodigious energy and opportunity lying idle  
here.

R. W. EMERSON, *Journals*, 1865.

The incarnation of "Manifest Destiny," in other words, of national recklessness as to right or wrong.

J. R. LOWELL, *The Biglow Papers*. Ser. ii, p. vii. (1866)

The Universal Yankee Nation, which spreads its Aegis wings over our Manifest Destiny.

OLIVE LOGAN, *Before the Footlights and Behind the Scenes*, p. 260. (1870)

Manifest destiny.

WILLIAM MCKINLEY, *Remark*, to his secretary, George Cortelyou, referring to the annexation of the Hawaiian Islands. (1898) See STODDARD, *As I Knew Them*, p. 251.

Unmanifest Destiny.

RICHARD HOVEY. Title of poem, commenting upon the conquest of the Philippines, and the strange paths into which the phrase "manifest destiny" had led the country. (1900)

On August 12 (1898) the very American flag which Grover Cleveland had caused to be hauled down was raised again [in Hawaii]. "Manifest Destiny" had triumphed at last.

ROBERT MCELROY, *Grover Cleveland*, ii. 73. (1923)

In the autumn of 1844 the question of annexation [of Texas] was one of the chief issues of the presidential campaign. The Democrats made "Manifest Destiny" the cornerstone of their political philosophy for the moment.

W. E. WOODWARD, *Meet General Grant*, p. 73 (1928)

Manifest Destiny. The doctrine of the inevitability of Anglo-Saxon supremacy. A phrase used by those who believed it was the destiny of the United States or of the Anglo-Saxon race to govern the entire Western Hemisphere.

*Dictionary of American English: Manifest*. (1942)

1 What shalbe, shalbe.

GEORGE PETTIE, *Petite Pallace*, p. 243. (1576)

2 It is natal destiny that rules over every deed. (πότμος δὲ κρύβει σοφγερῆς ἔργων περὶ πάντων.)

PINDAR, *Nemean Odes*. No. v, l. 40. (c. 485 B. C.)

Various indeed are the fates which fetter mortals in the chain of destiny. (εἴργει δὲ πότμω ζυγένοθ' ἔρερον ἔρερα.)

PINDAR, *Nemean Odes*. No. vii, l. 6.

3 The will of Him who has no like brings down one man from a royal throne, and preserves another in the belly of a fish.

SADI, *Gulistan*. Ch. 8, Maxim 88. (c. 1258)

4 I am hurried I know not whither, but I am hurried on. (Rapior et quo nescio, | sed rapior.)

SENECA, *Thyestes*, l. 261. (c. A. D. 60)

How can he who is drawn by the noose of destiny decline to proceed?

SADI, *Gulistan*. Ch. 8, Maxim 91. (c. 1258)

Destiny leads the willing, but drags the unwilling.

THOMAS FULLER, *Gnomologia*. No. 1275. (1732)

5

The lottery of my destiny

Bars me the right of voluntary choosing.

SHAKESPEARE, *The Merchant of Venice*, ii, 1, 15. (1597)

A man whom both the waters and the wind, In that vast tennis-court, hath made the ball For them to play upon.

SHAKESPEARE, *Pericles*, ii, 1, 62. (1609)

6

If your lot is certainly decreed, what profit to guard against it? Or if all is uncertain, what is the use of fear? (Certa si decreta sors est, quid cavere proderit? Sive sunt incerta cuncta, quid timere convenit?)

OLON, *Maxim*. (c. 600 B. C.) See AUSONIUS (?), *Septem Sapientum Sententiae*, l. 34.

To war with Destiny is vain. (ἀνάγκη δ' οὐχὶ δυσμαχητέον.)

SOPHOCLES, *Antigone*, l. 1106. (441 B. C.)

Destiny has four feet, eight hands, and sixteen eyes; how then shall the ill-doer with only two of each hope to escape?

GURNEY CHAMPTION, *Racial Proverbs*, p. 355. (1938) A Chinese proverb.

7

I can suffer nothing but what is my destiny. (τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μύριμον.)

SOPHOCLES, *Antigone*, l. 236. (c. 441 B. C.)

Each of us suffers his own destiny. (Quisque suos patimur Manis.)

VERGIL, *Aeneid*. Bk. vi, l. 743. (19 B. C.)

Whatever befalls thee was preordained for thee from eternity. (δὲ τι ἂν σοι συμβαίῃ, τοῦτό σοι ἐξ αἰῶνος προκατεσκενάετο.)

MARCUS AURELIUS, *Meditations*. Bk. x, sec. 5. (c. A. D. 174)

The pestilence lasted for seven years, but not a man died before his time.

*Babylonian Talmud: Jebamoth*, fo. 114b. (c. 450) Also *Sanhedrin*, 29a.

Even the appointment of the overseers of wells [an insignificant office] is ordained from heaven.

*Babylonian Talmud: Baba Bathra*, fo. 91b.

Speak to the devil, employ magic, you can turn nobody from his destined end. (Parlez au diable, employez la magie, | Vous ne détournerez nul être de sa fin.)

LA FONTAINE, *Fables*. Bk. ix, fab. 7. (1678)

8

Mortals have no escape from destined woe. (ὡς πεπρωμένης | οὐκ ἔστι θνητοῖς συμφορὰς ἀπαλλαγῇ.)

SOPHOCLES, *Antigone*, l. 1337. (c. 441 B. C.)

God hath not granted unto man to escape destiny. (μοῖραν δ' οὐ τι φυγεῖν ἔπειρον.)

DEMOSTHENES, *On the Crown*. Sec. 289. (330 B. C.) Quoting an epitaph for the men who fell at Chaeronea.

9

We, poor slaves, . . . must drag The Car of Destiny where'er she drives, Inexorable and blind!

ROBERT SOUTHBY, *Roderick*, xxi, 345. (1814)

Ruthless destiny.

WILLIAM COWPER, tr., *Iliad*, xviii, 678. (1791)

<sup>1</sup> Life and death are decreed; riches and honors depend on the will of heaven.

Tzu Hsia, quoting an old proverb. (CONFUCIUS, *Analects*, c. 500 B.C. DOOLITTLE, *Chinese Vocabulary*, ii, 491.)

<sup>2</sup> Enjoy your own lot. (Utere sorte tua.)

VERGIL, *Aeneid*. Bk. xii, l. 932. (19 B.C.)

Gnaw the bone which falls to thy lot, whether it be good or bad.

UNKNOWN, *Alphabet of Ben Sira*. No. 3. (c. 1000)

### DESTRUCTION

<sup>3</sup> For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (Quae non derelinquet eis radicem, et germem.)

*Old Testament: Malachi*, iv, 1. (c. 550 B.C.)  
Hence "To destroy root and branch."

<sup>4</sup> Wide is the gate, and broad is the way, that leadeth to destruction. (πλατεία καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν.)

*New Testament: Matthew*, vii, 13. (c. A. D. 65)

The *Vulgate* is, "Lata porta, et spatiosa via est, quae ducit ad perditionem."

<sup>5</sup> It is easy, even for the feeble, to shake a city down, but it is a sore task to set it up again. (ῥᾶδιον μὲν γὰρ πόλιν σείσαι καὶ ἀφανιστέροις δ' ἄλλ' ἐπὶ χώρας αὐτῆς ἔσσαι δισπάλεις δὴ γίγνεται.)

PINDAR, *Pythian Odes*. No. iv, l. 272. (462 B.C.)

To build up cities an age is needed, but an hour destroys them. A forest is long in growing, but in a moment is reduced to ashes. (Urbes constituit aetas: hora dissolvit: momento fit cinis: diu sylva.)

SENECA, *Naturales Questiones*. Bk. iii, sec. 27. (c. A. D. 60)

One minute gives Invention to destroy, What, to rebuild, will a whole Age employ.

CONGREVE, *The Double-Dealer*. Act i, sc. 6. (1694)

To complete one thing, a hundred years is not sufficient; to destroy it, one day is more than enough.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 383. (1937)

<sup>6</sup> What is destroyed may be looked for but never recovered. (Quod periit quaeri pote, repreni non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 568. (c. 43 B.C.)

### DETAIL

<sup>7</sup> Merely corroborative detail, intended to give artistic verisimilitude to an otherwise bald and unconvincing narrative.

W. S. GILBERT, *The Mikado*. Act ii. (1885)

Quoted by J. J. CONNINGTON, *No Past is Dead*, p. 115. (1942)

<sup>8</sup> One should absorb the colour of life, but one should never remember its details. Details are always vulgar.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 8. (1891)

### DEVIL

<sup>9</sup> An Englishman Italianate is a devil incarnate. (Inglese italianato è un diavolo incarnato.)

ROGER ASCHAM, *The Scholemaster*, p. 78. (1570) "That is to say, you remaine men in shape and facion, but becum deuils in life and condition."

A byword unto the Worlde to bee called Deuils incarnate.

JOHN OVERTON, *Jacobs Troublesome Journey*, p. 8. (1586)

There is an ill-favour'd saying, That . . . an Englishman-Italian is a devil incarnate.

JAMES HOWELL, *Letters*. Bk. i, sec. 3, letter 2. (1622)

Don't think I am getting 'Italianate,' which according to Ascham is pretty much the same as 'a devil incarnate.'

J. R. GREEN, *Letter*, 7 Feb., 1873.

<sup>10</sup> The deyvyll and all of soche idolatrouse beggery.

JOHN BALE, *Yet a Course at the Romysh Foxe*. (1543)

There was the Devil and all to do.

PETER MOTTEUX, tr., *Rabelais*, v, 3. (1708)

There was the devil and all to do; spoons, plates, and dishes flew about the room like mad.

JOHN ARBUTHNOT, *John Bull*, iii, 5. (1712)

<sup>11</sup> Every man before he dieth shall see the devil.

THOMAS BECON, *Catechism*, p. 624. (c. 1560)  
Quoted as a saying of the "common people."

<sup>12</sup> He was always pulling the devil by the tail.

JEREMY BENTHAM, *Works* (1838), x, 25. (c. 1830) Always in difficulties or financial straits. The French is, "Tirer le diable par le queue."

<sup>13</sup> Time enough to bid the Devil good morning when you meet him.

HON. E. BLAKE, *Article*, in *London Daily News*, 5 Aug., 1892, p. 3.

<sup>14</sup> The Devil entangles youth with beauty, the miser with gold, the ambitious with power, the learned with false doctrine.

H.G. BOHN, *Handbook of Proverbs*, p. 501. (1855)

<sup>15</sup> Grant that he may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh.

*Book of Common Prayer: Baptism of Infants*. (1541)

Renounce the devil and all his works.

*Book of Common Prayer: Baptism of Infants*.

1 It is amended, euen as the deucl mendyd his damys leg (as it is in the prouerbe): whan he shuld haue set it right, he bracke it quyte in pecys!

HENRY BRINKLOW, *Complaynt of Roderyck Mors*, p. 34. (c. 1542)

2 We soppe of the broth in which the deuell was soden.

HENRY BRINKLOW, *The Lamentacyon of a Christen*, p. 89. (1545)

Wee must not so much as tast of the devils broth, lest at last hee bring us to eat of his beef.

THOMAS HALL, *Funebria Florae*, p. 12. (1660)

As good eat the devil as the broth he is boiled in.

JOHN RAY, *English Proverbs*, p. 80. (1670)

One had as good eat the devil, as the broth he's boiled in.

THOMAS D'URFEX, *The Comical History of Don Quixote*. Pt. iii, act i. (1696) SWIFT, *Polite Conversation*. Dial. ii. (1738)

3 The devil and ninepence go with her, that's money and company, according to the laudable adage of the sage nobility!

THOMAS BROWN, *Works* (1760) ,iii,245.(c.1700) The devil go with him and sixpence; and there's money and company too.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

4 To put out the devil's eye.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 12165. (1303) Telling a long story of the origin of the proverb.

Come, let's be friends and put out the devil's eye. SAMUEL PALMER, *Moral Essays on Proverbs*, p. 81. (1710)

5 The wind blew as 'twad blawn its last; . . . The Deil had business on his hand.

ROBERT BURNS, *Tam O' Shanter*. (1790)

As busy as the devil in a gale of wind.

WALTER SCOTT, *The Pirate*. Ch. 8. (1821)

The devil in a gale of wind is as busy as a bee.

T. L. PEACOCK, *A Mood of Mind*. (1825)

The parlour chimney-stack had fallen. . . . Miss Rosedew was reading . . . the 107th Psalm, . . . as the devil is ever so busy in a gale of wind.

BLACKMORE, *Cradock Nowell*. Ch. 31. (1866)

6 The red devils.

W. A. CARUTHERS, *The Kentuckians in New York*, i, 24. (1834) American Indians.

I always get rid of the red devils.

C. F. HOFFMAN, *A Winter in the West*, ii, 31. (1835)

Indian insurrection! Red Devils Rising!

MATTHEWS AND BUNNER, *In Partnership*, p. 27. (1885)

7 One devil is like another. (Un diablo parece a otro.)

CERVANTES, *Don Quixote*. Pt. i, ch. 31. (1605)

FULLER, *Gnomologia*. No. 3747. (1732) Another form is, "Hay muchos diablos que parecen unos a otros."

8 Behind the cross there's the devil. (Detrás de la cruz está el diablo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 6; ii, 33, 47. The context is, "Your honour ought not to eat any of the things that stand here before you, for they were sent in by some of the convents; and it is a common saying, 'The devil lurks behind the cross.'" (Mot-teux's translation.) The French say, "Derrière la croix souvent se tient le diable" (The devil often keeps himself behind the cross). Also in German, Italian, Dutch, and other European languages.

9 The devil is in Cantillana. (El diablo está en Cantaillana.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 49. (1615) Cantillana is a small town on the Guadalquivir, near Seville. The proverb is undoubtedly a historical one, but who the devil was, is a disputed point.

10 A-dieu, the devel spede him that it recche!

CHAUCER (?), *Troilus and Criseyde*. Bk iv, l. 630. (c. 1380)

11 Go streight to the devel, whan I dye.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 192. (c. 1388)

Thus goth al to the devel by thy tale.

CHAUCER, *Wife of Bath's Prologue*, l. 262.

You go to the devil. (Vadas ad diabolum.)

JOHN MALVERNE, *Continuation of Higden's Polychronicon*, ix, 33. (c. 1394)

Lete theym go to a hundred thousand devils!

WILLIAM CAXTON, tr., *The Foure Sons of Aymon*, iii, 102. (c. 1489)

He sent three of them to the devil.

SIR THOMAS HERBERT, *Travels*, p. 102. (1634) Let him go abroad to a distant country; let him go to some place where he is not known. Don't let him go to the devil where he is known.

SAMUEL JOHNSON. BOSWELL, *Life*, 1773.

12 They . . . murmure prively for verray despyte; whiche wordes men clepen the develes Paternoster.

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 30. (c. 1389)

I murmure, I make a noyse, I bydde the dyuels Pater noster.

PALSCRAVE, *La Langue Françoise*, p. 642. (1530) Pattryng the diuels Pater noster to his selfe.

JOHN HEYWOOD, *Proverbs*. (1546) LATIMER, *Sermons*, p. 350. (1552) JONSON, *The Sad Shepherd*, iii, 2. (1641) etc., etc.

He is pattring the Devils *Pater Noster*. When one is grumbling to himself and it may be cursing those that have angered or displeased him.

JOHN RAY, *English Proverbs*, p. 264. (1678)

To say the devil's pater-noster, to mutter or grumble.

J. O. HALLIWELL, *Dictionary of Archaic Words*. (1847)

Whin a bad egg is shut av the army he says the devil's mass . . . an' manes swearin' at ivry-



thing from the commandher-in-chief down to the room-corp'ril.

RUDYARD KIPLING, *Soldiers Three*, p. 95. (1888)

<sup>1</sup> "Therfor bihoveth him a ful long spoon  
That shal ete with a feend," thus herde I seye.

CHAUCER, *Canterbury Tales: The Squires Tale*, l. 594. (c. 1388)

He must haue a long spoone, shall eate with the diuell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

SHAKESPEARE, *Comedy of Errors*, iv, 3, 62.

(1593) TRENCH, *Proverbs*. Ch. 6. (1853) etc.

He should have a long shafted spoon that sups kail with the devil.

DAVID FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595) SCOTT, *Heart of Midlothian*. Ch. 45. (1818)

They that suppe keile with the Deuill, haue neede of long spoons.

JAMES I OF ENGLAND, *Daemonologie*, i, v, 16. (1597)

This is a devil, and no monster; I will leave him; I have no long spoon.

SHAKESPEARE, *The Tempest*, ii, 2, 102. (1611)

Here's a Latin spoone, and a long one, to feed with the Devill.

JOHN WEBSTER, *The Devil's Law-Case*. Act iv, sc. 2. (1623)

Who suppes with the Deville sholde have a long spoone!

R. H. BARHAM, *Lay of St. Nicholas*. (1838)

He had voluntarily supped with the devil, and his spoon had been too short.

MRS. LYNN LINTON, *Paston Carew*. Ch. 37. (1886)

Behind the scenes there were men who, with defeat in their souls, were reaching for a long spoon with which they were prepared, if necessary, to sup with the devil.

FRANCIS BEEDING, *Eleven Were Brave*, p. 69. (1941)

<sup>2</sup> Pull Tom, pull Nick, pull baker, and pull devil.

GEORGE COLMAN THE ELDER, *The Rolliad*. Canto ii. (1759) A proverbial phrase which is supposed to have originated in the old puppet-shows, where a baker, who was never popular because he was supposed to keep up the price of bread, was consigned to the flames by the devil.

A kind of pull-baker, pull-devil contention.

WALTER SCOTT, *Letter to Lord Montagu*, 4 March, 1819.

Engaged with a game of "pull devil, pull baker," with the hounds for the fox.

R. S. SURTEES, *Mr. Sponge's Sporting Tour*, p. 1. (1853)

<sup>3</sup> Make we mery as longe as we can,  
And drynke a pace: the deuill pay the malt man!

ROBERT COPLAND, *The Hye Way to the Spytell Hous*, l. 682. (c. 1532)

To drinke them all out, to set cock on the hoop, let the devil pay the maltman.

THOMAS BECON, *The Floure of Godly Prayers*, p. 282. (1559)

A dogge hath but a day. Let the deuill paie the malt manne.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 123. (1573)

<sup>4</sup> The devil is not always at one door.

RANDLE COTGRAVE, *Dictionary: Diable*. (1611)

HERBERT, *Jacula Prudentum*. No. 32. (1640)

FULLER, *Gnomologia*. No. 4482. (1732) The French say, "Le diable n'est toujours à la porte d'un pauvre homme" (The devil is not always at a poor man's door).

The devil turns his back at a gate shut up.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 4. (1659)

The devil turns his back if he finds the door shut upon him.

TORRIANO, *Piazza Universale*, p. 67. (1666)

Away goes the devil when he finds the door shut against him.

H. G. BOHN, *Handbook of Proverbs*, p. 323. (1855)

Better keep the devil at the door, than turn him out of the house.

JAMES KELLY, *Scottish Proverbs*, p. 61. (1721)

"Better to resist the temptations of the Evil One, than to master them when they are complay'd with." FULLER, *Gnomologia*. No. 907. (1732) A variant is, "Open not the door when the devil knocks," and another has it, "The devil may get in by the keyhole, but the door won't let him out." Another Scottish form is, "Better keek the deil oot than hae to turn him oot."

<sup>5</sup> The meal of the devil turns all to bran.

JOHN DAVIES, *The Scourge of Folly*. Prov. 222. (1611)

Halfe of the devils meale turns unto branne.

RANDLE COTGRAVE, *Dictionary: Diable*. (1611)

The Devils meal is half branne.

JOHN CLARKE, *Paroemiologia*, p. 326. (1639)

RAY, *English Proverbs*, p. 80. (1670) Ray gives the French, "La farine du diable n'est que bran," or "s'en va moitié en bran."

The Devil's Flour is half bran.

THOMAS FULLER, *Gnomologia*. No. 4487. (1732)

The devil's meal is half bran; or all bran, as the Italians more boldly and more truly proclaim it [La farina del diavolo se ne va in semola]; unrighteous gains are sure to disappoint the getter.

R. C. TRENCH, *Proverbs*, vi, 151. (1853) Another form of the Italian proverb is, "La farina del diavolo va tutta in crusca" (The devil's flour goes all to chaff).

<sup>6</sup> Where had the devil the friar, but where he was?

ROBERT DAVENPORT, *A New Tricke to Cheat the Divell*. Act iv, sc. 2. (1639)

Why, where 'twas to be had; where the devil got the friar.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>7</sup> You were worse than the devil els; for they say hee helps his Servants.

JOHN DAY, *Ile of Guls*. Act iii, sc. 2. (1606)

The devil has a care of his footmen.

THOMAS MIDDLETON, *A Trick to Catch the Old One*. Act i, sc. 4. (1607)

The Devil is good to some body.

JAMES HOWELL, *English Proverbs*, p. 16. (1659)

RAY (p. 70) has, "The Devil is good to some." Howell also has (p. 3) "Ill doth the devil preserve his servant."

The devil's ever kind to his own.

ALEXANDER BROME, *The New Montebank*.

(1660) SWIFT, *Polite Conversation*. Dial. iii. (1738)

The Dee's ay good to his own.

JAMES KELLY, *Scottish Proverbs*, p. 310. (1721)

"Spoken when they whom we affect not, thrive and prosper in the world; as if they had their prosperity from the Devil."

Weazel was the only midshipman saved besides myself: the devil always takes care of his own.

CHAMIER, *Saucy Arethusa*. Ch. 14. (1837)

The devil looks after his own.

R. A. J. WALLING, *The Spider and the Fly*, p. 208. (1940)

1 It is become a proverb, as great as the devil and Dr. Foster.

DANIEL DEFOE, *History of the Devil*. Pt. ii, ch. 6. (1726) "As great as," as close together, as intimate with each other.

What the devil and Doctor Faustus! shan't I do what I will with my own daughter?

FIELDING, *Tom Jones*. Bk. xviii, ch. 8. (1749)

He wants you particklar; and no one else'll do, as the Devil's private secretary said ven he fetched away Doctor Faustus.

DICKENS, *Pickwick Papers*. Ch. xv. (1836)

You'd beat the divil an' Docthor Foster.

WILLIAM CARLETON, *Fardorougha*, p. 233. (1848)

2 'Tis no sin to cheat the devil.

DANIEL DEFOE, *History of the Devil*. Pt. ii, ch.

10. (1726) Quoting "the old Latin proverb, *Fallere fallentem non est fraus*." See under CHEATING.

3 Better sit still, than rise to meet the devil.

MICHAEL DRAYTON, *The Owl*. (1604)

4 Go to the devil and bishop you.

FERGUSON, *Scottish Proverbs*, p. 36. (c. 1595)

Gae to the deil, and he'll bishop you. Meaning that the person addressed is able to occupy a high position in the service of the Evil One.

HISLOP, *Proverbs of Scotland*, p. 101. (1862)

Go to the devil and shake yourself.

THOMAS WILSON, *Companion to Ball-room*, 86. (c. 1816)

He bade me to go to the Divil and shake myself.

GEORGE BORROW, *Wild Wales*. Ch. 25. (1862)

5 The Devil and the Dean begins wi' ae letter; When the Devil has the Dean, the Kirk will be the better.

FERGUSON, *Scottish Proverbs*, p. 100. (c. 1595)

6 What a silly fellow must he be who would do the devil's work for nothing!

HENRY FIELDING, *Joseph Andrews*. Bk. ii, ch.

16. (1742) FORBY, *Vocabulary East Anglia*, p. 433, says this is "said of a common swearer." The French say, "C'est le valet du diable, il fait plus qu'on ne lui ordonne" (He is like the devil's valet, he does more than he is told).

7

The Devil sweetens Poison with Honey.

FRANKLIN, *Poor Richard's Almanack*, 1747.

8

If the Devil catch a Man idle, he'll set him at work.

THOMAS FULLER, *Gnomologia*. No. 2705. (1732)  
See under IDLENESS.

9

The Devil doth not lie dead in a Ditch.

THOMAS FULLER, *Gnomologia*. No. 4475. (1732)

You would be little for God, if the Devil were dead.

THOMAS FULLER, *Gnomologia*. No. 6016.

10

The Devil hath owed me a Cake of a long Time, and now hath paid me a Loaf.

THOMAS FULLER, *Gnomologia*. No. 4477. (1732)

The devil has long, continued he, owed me a shame.

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 320. (1753)

I hope the devil does not owe me such a shame.

WALTER SCOTT. (1823) LOCKHART, *Life*, v, 259.

11

The devil is an egoist. (Der Teufel ist ein Egoist.)

GOETHE, *Faust*. Pt. i, sc. 4. l. 124. (1806)

12

Buying and selling the devil has long been a proverbial expression.

FRANCIS GROSE, ed., *Antiquarian Repository*, ii, 395. (1775)

Booksellers are like horse-dealers in one respect, and if they buy the devil, they must also sell the devil.

C. C. COLTON, *Lacon*. Pt. ii, No. 167. (1820)

There is a saying among horse-dealers . . . namely, 'If we buy the devil, we must sell the devil.'

J. C. APPERLEY, *Nimrod's Northern Tour*, p. 152. (1838)

13

Hee meant to imitate him which light his candell before the ymage of the Divell.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 106. (1574) Pettie, tr.

HOLD A CANDLE TO THE DEVIL, see under CANDLE.

14

Young men, for lack of years and experience, cannot be wise: and thereof commeth the Proverbe, That the Divell is full of knowledge, because hee is olde.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 169. (1574) Pettie, tr.

The Devil knows a lot because he is old. (El Diablo saba mucho porque es viejo.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 20. (1814)  
A Spanish proverb.

The devil knows many things, because he is old.  
CHARLES KINGSLEY, *At Last*. Ch. 7. (1871)

<sup>1</sup> That olde slaunder of early holiness: A young Saint, an olde Devill: sometimes young Devils have proved olde Saints; never the contrary.

BISHOP JOSEPH HALL, *Meditations and Vows*. Pt. i, sec. 6. (c. 1608) See under SAINT.

<sup>2</sup> Beit wer be at tome for ay,  
Than her to serve the devil to pay.

J. O. HALLIWELL, ed., *Reliquiae Antiquae*, i, 257. (c. 1400) "The devil to pay," a proverbial phrase referring to the alleged bargains made by witches, etc., with Satan, and the inevitable payment to be made at a certain time.

I must be with my wife on Tuesday, or there will be the devil and all to pay.

SWIFT, *Polite Conversation*. Dial. ii. (1738) In his *Journal to Stella*, 28 Sept., 1711, Swift wrote, "The Earl of Strafford is to go soon to Holland, and let them know what we have been doing; and then there will be the devil and all to pay."

If they hurt but one hair of Cleveland's head, there will be the devil to pay and no pitch hot.

WALTER SCOTT, *The Pirate*. Ch. 36. (1821) The proverb in this form is supposed to refer to the difficulty of "paying" or caulking the seam near a ship's keel, called the "devil."

Her pet dog Snap is in the sand, "with the devil to pay and no pitch hot," if we take long to get him out again.

R. D. BLACKMORE, *The Maid of Sker*. Ch. 48. (1872)

<sup>3</sup> The Devil never assails a man except he find him either void of knowledge, or of the fear of God.

HERRERT, *Jacula Prudentum*. No. 1167. (1650)

<sup>4</sup> The deuel go with the[e] downe the lane.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Downe the lane to the divell.

GEORGE CHAPMAN, *Two Wise Men*, vii, 3. (1619)

<sup>5</sup> They that deal wi' the deil get a dear penny-worth.

ALEXANDER HISLOP, *Proverbs of Scotland*, p. 302. (1862)

<sup>6</sup> The feende men seyn may hoppen in a pouche  
Whan that no crous there-inne may a-pere.

THOMAS HOCLEVE, *De Regimine Principum*, 25. (1411) Cross: i. e. coin. Coins bore a cross on the reverse, which the devil avoided.

The deull may daunce in my purse for ony peny.

UNKNOWN, *Mankind*, l. 474. (c. 1470)

The deuyll myghte daunce therein for any crowche [cross].

JOHN SKELTON, *Bowge of Court*, 365. (c. 1525)

The deuille may daunce in crosslesse purse.

THOMAS DRANT, tr., *Horace*, i, 3. (1567)

My Barrel of golde . . . ranne so on the lees.  
that the Diuell daunced in the bottome, where he found neuer a crosse.

JOHN LYLY, *Euphues and His England* (Arber), p. 238. (1580)

Some wanting money shall both ban and curse  
That the devill hath roomme to dance in their purse.

J. O. HALLIWELL, ed., *New and Merrie Prognostications*, 24. (1623)

The devil sleeps in my pocket: I have no cross  
To drive him from it.

PHILIP MASSINGER, *The Bashful Lover*. Act iii, sc. 1. (1636) That is, no money.

Leaving Room in all our Pockets for the Devil to Dance a Saraband, for we have not one Cross to keep him out.

W. R. CHETWOOD, *Adventures of Captain Boyle*, p. 209. (1726)

No devil so frightful as that which dances in the pocket where there is no cross to keep him out.

WALTER SCOTT, *Woodstock*. Ch. 3. (1826)

<sup>7</sup> The itch take the hindmost. (Occupet extremum scabies.)

HORACE, *De Arte Poetica*, l. 417. (c. 20 B.C.)

Cited by ERASMUS, *Adagia*, iv, iv, 3. The phrase is an allusion to the game of tag, in which the children cried, "Habeat scabiem quisquis ad me venerit novissimus" (The itch take whoever comes to me last). Horace is saying that people play at poetry, instead of really working at it.

Euery one for him selfe, and the duel for al.

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578) See under SELFISHNESS.

What if . . . they run all away, and cry the Devil take the hindmost?

BEAUMONT AND FLETCHER, *Philaster*. Act v, sc. 1. (1608)

The devil take the hindmost.

JOHN FLETCHER, *Bonduca*. Act iv, sc. 2. (c. 1618) SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663) DRYDEN, *An Evening's Love*, iv, 3. (1671) DEFOE, *Everybody's Business*. (1725) etc., etc.

Bid the Devil take the slowest.

PRIOR, *On the Taking of Namur*. (c. 1709)

From that moment, not a soldier stayed at his post—it was the devil take the hindmost.

HORATIO NELSON. (c. 1795) See SOUTHEY, *Life of Nelson*. Ch. 3.

'Tis myself, quoth he, I must mind most;

So the Devil may take the hindmost.

SOUTHEY, *The March to Moscow*. St. 10. (1813)

Everybody for himself and Devil take the hindmost.

MARK TWAIN, *Life on the Mississippi*. Ch. 26. (1874)

He starts in life with a plan of absolute and calculated selfishness. . . . His motto is *Extremum occupet scabies*—the devil take the hindmost.

G. W. E. RUSSELL, *Social Silhouettes*. Ch. 45. (1906) The Germans say, "Der Letzte muss herhalten" (The last one must look out for himself). Rabelais has, "Dieu garde le demourant" (God guard him that is left).

Devil take the hindmost means the biggest devil of all on top.

MARGARET CARPENTER, *Experiment Perilous*, p. 89. (1943)

- <sup>1</sup> Some for a tryfull play the deuyll in the orlege.  
WILLIAM HORMAN, *Vulgaria*, fo. 231. (1519)  
To play pranks with the works of a clock;  
to upset the orderly way of things.  
What will he?—Play the devill in the horologe.  
NICOLAS UDALL, *Ralph Roister Doister*. Act iii,  
sc. 2. (c. 1550)  
To play the Devil i' th' bulmong.  
JOHN RAY, *English Proverbs*, p. 239. (1678)  
"Bulmong" is a mingling of peas, tares and  
oats, sown together for feeding cattle.
- <sup>2</sup> When the devil is blind, i. e. never  
JAMES HOWELL, *English Proverbs*, p. 12. (1659)  
See under NEVER.  
When the devil is a hog, you shall eat bacon.  
JOHN RAY, *English Proverbs*, p. 217. (1670)  
FULLER, *Gnomologia*. No. 5578. (1732)
- <sup>3</sup> By the skirts of the Vicar the Devil climbs up  
to the Steeple.  
JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 20.  
(1659)  
The Devil gets up to the Belfry by the Vicar's  
Skirts.  
THOMAS FULLER, *Gnomologia*. No. 4476. (1732)  
It is by the Vicar's skirts that the Devil climbs  
into the Belfry.  
LONGFELLOW, *The Spanish Student*. Act i, sc.  
2. (1840) ALEXINA OGILVIE, *Profitable Prov-  
erbs*. (1923)  
The devil is in the belfry. (Le diable est au  
clocher.)  
ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch.  
3. (1873)
- <sup>4</sup> Resist the devil, and he will flee from you.  
(ἀντιστήτε δὲ τῷ διαβόλῳ, καὶ φεύγει ἀπ' ὑμῶν.)  
*New Testament: James*, iv, 7. (c. A.D. 60)  
The Vulgate is, "Resistite autem diabolo, et  
fugiet a vobis."
- <sup>5</sup> According to the prophet, all the devil's  
strength is in his loins. (Secundum prophetam  
omnis diaboli virtus in lumbis est.)  
ST. JEROME (HIERONYMUS), *Letters*. No. vii,  
sec. 3. (A.D. 374)
- <sup>6</sup> The Devil is an Ass, I do acknowledge it.  
BEN JONSON, *The Devil Is an Ass*. Act iv, sc.  
1. (1616)  
The devil's an ass, sir.  
THOMAS OTWAY, *The Souldier's Fortune*. Act  
iv, sc. 1. (1681)  
She found a trick she thought would pass,  
And prove the devil but an ass.  
UNKNOWN, *Agreeable Companion*, p. 304. (1745)  
Their best plan . . . is to tell Apollyon that the  
Devil is an ass.  
ANDREW LANG, *Essays in Little*, p. 186. (1891)
- <sup>7</sup> Beware you do not conjure up a spirit  
You cannot lay.  
BEN JONSON, *The New Inn*. Act iii, sc. 2. (1631)  
Raise no more spirits than you can conjure down.  
JOHN CLARKE, *Paroemiologia*, p. 247. (1639)  
RAY, *Proverbs*, p. 135. (1670)

- The boy . . . would not be un-deviled by all  
their exorcisms; so the priests raised up a spirit  
which they could not allay.  
THOMAS FULLER, *Church History*, x, 4. (1655)  
I'll make such a Noise in your House I'll raise  
the Devil in't.  
VANBRUGH, *The Confederacy*. Act v, sc. 2. (1705)  
Raise no more Dee'ls than you are able to lay.  
JAMES KELLY, *Scottish Proverbs*, p. 282. (1721)  
"Do not stir up a strife that you will not  
afterward be able to appease."  
'Tis an old saying and a true, 'Tis an easier matter  
to raise the devil, that 'tis to lay him.  
NATHAN BAILEY, tr., *Erasmus' Colloquies*, p.  
202. (1725)  
Alas! the devil's sooner raised than laid.  
GARRICK, *School for Scandal: Prologue*. (1777)  
Father, do not raise  
The devil you cannot lay between us.  
LORD BYRON, *Werner*, v, 1, 427. (1822)  
The Devil, they say,  
'Tis easier at all times to raise than to lay.  
R. H. BARHAM, *St. Dunstan*. (1840)  
He was going to raise the devil.  
CHARLES LEVER, *Charles O'Malley*. Ch. 63.  
(1841) "Raising Cain" is a variation. See  
STOWE, *Uncle Tom's Cabin*. Ch. 20. (1852)  
All those fierce spirits, whom you hallooed on  
. . . now worry you. . . Did you think when,  
to serve your turn, you raised the Devil up, that  
it was as easy to lay him as to raise him?  
T. B. MACAULAY, *Speech on Maynooth*. (1845)  
Exorcists of all kinds . . . have ever found the  
fiend more easy to invoke than to lay.  
ROLF BOLDREWOOD (T. A. BROWNE), *The  
Miner's Right*, p. 21. (1890)  
Raise no more devils than you are able to lay  
ALEXINA OGILVIE, *Profitable Proverbs*. (1923)
- <sup>8</sup> Let one dee'l ding [beat] another.  
JAMES KELLY, *Scottish Proverbs*, p. 234. (1721)  
"Spoken when two bad persons quarrel."  
One Devil often drubs another.  
THOMAS FULLER, *Gnomologia*. No. 3748. (1732)  
Let ae deil ding anither.  
DEAN RAMSAY, *Reminiscences*, v, 195. (1857)
- <sup>9</sup> Never go to the Dee'l, and a dish-clout in  
your hand.  
JAMES KELLY, *Scottish Proverbs*, p. 264. (1721)  
"If you will be a knave, be not in a trifle,  
but in something of value."  
The Dee'l bides his day.  
JAMES KELLY, *Scottish Proverbs*, p. 303.  
The Dee'ls cow calves twice a year.  
JAMES KELLY, *Scottish Proverbs*, p. 310.  
"Spoken when they whom we affect not,  
thrive and prosper in the world; as if they  
had their prosperity from the Devil."  
The Dee'l never sent a wind out of hell, but he  
would sail with it.  
JAMES KELLY, *Scottish Proverbs*, p. 333.  
"Spoken of trimmers and time-servers."
- <sup>10</sup> You are good to fetch the Dee'l a priest.  
JAMES KELLY, *Scottish Proverbs*, p. 379. (1721)  
"Spoken to them who tarry long when they  
are sent on an errand."

You are a fine Fellow, to fetch the Devil a Priest.  
THOMAS FULLER, *Gnomologia*. No. 5841. (1732)

1 Who is the most diligentist bishop and prelate in all England? I will tel you. It is the devil. He is the most diligent preacher of all other; he is never out of his diocess.

HUGH LATIMER, *Sermon on the Ploughers*, 70. (1548)

The Devil is a busie Bishop in his awn diocie.  
DAVID FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595) FULLER, *Gnomologia*. No. 4479. (1732)

2 The devil, as some people say,  
A-nutting goes Holy Rood Day.

VINCENT LEAN, *Collectanea*. Vol. ii, pt. i, p. 242. Quoting from *Poor Robin's Almanack*, 14 Sept., 1693. An allusion to the dangers of the custom of young people going nutting together on Holy-Rood Day, Sept. 14.

3 When the devil preaches, the world's near an end.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 21. (1667)

When the Devil prays, he has a Booty in his Eye.  
THOMAS FULLER, *Gnomologia*. No. 5576. (1732)  
*Notes and Queries* (ser. iii, iii, 492) gives a variant, "When the devil quotes Latin, the priests go to prayers."

4 Reports are various as to the state of the enemy's camp, but all agree that there is the devil among the tailors.

LORD LONDONDERRY, *Letter*, 27 May, 1834.  
There is a row going on.

5 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. (δαίμονιον ἔχει.)

*New Testament: Luke*, vii, 33. (c. A. D. 65)  
The *Vulgate* is, "Daemonium habet." Taken as a wedding text by Parson William Smith, when he married his daughter Abigail to John Adams, 25 Oct., 1764. See MINNIGERODE, *Some American Ladies*, p. 56.

6 Hit ys oft seyde by hem that yet lyues,  
He must nedys go that the deuell dryues.  
JOHN LYDGATE, *The Assembly of Gods*, l. 20. (c. 1420)

Nedes must he rin that the deuyll dryuith.  
JOHN SKELTON, *A Garlande of Laurell*, l. 1434. (1523)

There is a prouerbe which trewe now preueth,  
He must nedes go, that the dyuell dryueth.  
JOHN HEYWOOD, *Iohan, Tyb and Syr Jhan* (Farmer), p. 77. (1533)

He must nedes go, whom the diuel dooth driue.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Needs must he go that the devils drive.

THOMAS KYD, *The Spanish Tragedie*. Act iii, sc. 12. (1592)

He needs muste go that the devil drives.  
SHAKESPEARE, *All's Well that Ends Well*, i, 3, 32. (1602) Frequently quoted, recently by J. J. CONNINGTON, *Four Defences*, p. 280.

Needs must they goe whom the diuell driueth.  
SAMUEL PURCHAS, *Pilgrimage*, i, xv, 71. (1613)  
Needs must go when the devil drives.

JOHN LACY, *The Old Troop*. Act ii. (1672)  
SOUTHEY, *The Doctor*. Ch. 83. (1812) SCOTT, *Fortunes of Nigel: Introduction*. (1822)  
MASON, *Bucharest Ballerina Murder*, p. 114. (1940) etc., etc.

Needs must whom the devil drives.  
PETER MOTTEUX, tr., *Rabelias*. Bk. iv, ch. 57. (1693) Motteux' rendering of "Son mande-mant est nommé faire le fault."

He that the Devil drives, feels no Lead at his Heels.

THOMAS FULLER, *Gnomologia*. No. 2331. (1732)  
Needs must when a certain old gentleman drives.  
R. H. BARHAM, *St. Odile*. (1840) SURTEES, *Mr. Sponge's Sporting Tour*. Ch. 25. (1853)

Needs must when the devil drives.  
T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 13. (1843) The most widely used modern form. See BURKE, *Rip Van Winkle*. Act i, sc. 3. (1865) WALLACE, *Clue of the Twisted Candle*, p. 183. (1916) etc., etc.

7 Where none will, the Diuell himselfe must beare the crosse.

JOHN LYLX, *Euphues* (Arber), p. 53. (1579)  
FULLER, *Gnomologia*. No. 5652. (1732)

There's a Rank Regiment where the Devil carries the Colours.

BEAUMONT AND FLETCHER, *Philaster*. Act iv, sc. 1. (1608)

Ill's the procession, (and foreruns much losse),  
Wherein men say, the Deuill beares the Crosse.

MICHAEL DRAYTON, *Agincourt*, l. 82. (1627)  
'Tis an ill company where the devil beares the banner.

JOHN CLARKE, *Paroemiologia*, p. 70. (1639)  
There is an old saying, There can be no holy procession where the diuel carryes the crosse.

UNKNOWN, *Harleian Miscellany*, iii, 222. (1641)  
It's an ill battel where the Divel carries the colours.

JOHN RAY, *English Proverbs*, p. 7. (1670)  
It is an ill procession where the devil holds the candle.

JOHN RAY, *English Proverbs*, p. 22. (1670)  
FULLER, *Gnomologia*. No. 2902. (1732)

It's an ill procession where the Devil carries the cross.

JOHN RAY, *English Proverbs*, p. 192. (1678)  
It is an ill Army, where the Devil carries the Colours.

THOMAS FULLER, *Gnomologia*. No. 2896. (1732)  
When devils go in procession, the devil holds the cross. (Quando i furbi vanno in processione, il diavolo porta la croce.)

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 3. (1853) "When evil men have all their own way, . . . the foremost in badness is foremost also in such honour as is going."

8 Qwyst, pesse! The deull ys dede!  
MANLY, ed., *Specimens of Pre-Shakespearean Drama: Mankind*, i, 337. (c. 1470)

The deuyll, they say, is dede, The deuyll is dede.

JOHN SKELTON, *Colyn Cloute*, l. 36. (c. 1520)  
The diuell is dead, wife (quothe he) for ye see,  
I looke lyke a lambe in all your woordis to mee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
In the mouths of the French and Italians, . . .  
The Devil is dead [signifies] that a difficulty is almost conquered, a journey almost finished, or as we say, The neck of a business broken.

JOHN RAY, *English Proverbs*, p. 80. (1670)  
When the devil is dead, he never wants a chief mourner.

R. C. TRENCH, *Lessons in Proverbs*. Ch. 3. (1852) Adding, "There is no evil so great but that the interests or passions of some will be so bound up with its continuance that they will lament its extinction."

<sup>1</sup> Out of whom he had cast seven devils. (παρ' ἧς ἐκβεβλήκει ἐπτά δαιμόνια.)

*New Testament: Mark*, xvi, 9. (c. A. D. 70) The *Vulgate* is, "De qua eiecerat septem daemonia."

I charge thee, Satan, housed within this man,  
To yield possession to my holy prayers.

SHAKESPEARE, *The Comedy of Errors*, iv, 4, 57. (1593)

Casting out devils is mere juggling; they never cast out any but what they first cast in.

JOHN SELDEN, *Table-Talk: Devils*. (c. 1650)

<sup>2</sup> Get thee hence, Satan. (ὄπαγε, Σατανά.)

*New Testament: Matthew*, iv, 10. (c. A. D. 65)

The *Vulgate* is, "Vade, Satana."

Get thee behind me, Satan. (ὄπαγε ὀπίσω μου, Σατανά.)

*New Testament: Matthew*, xvi, 23. Christ said this to Peter. The *Vulgate* is, "Vade post me Satana."

Get thee behind me, ye Satanias.

J. K. PAULDING, *The Bucktails*. Act ii, sc. 1. (1815)

<sup>3</sup> The devil loves all colliers.

BRIAN MELBANCKE, *Philotimus*, sig. L1. (1583)  
Because they are black.

<sup>4</sup> The devil is the father of lies. (Le diable est le père du mensonge.)

MEURIER, *Trésor des Sentences*. (c. 1550)

The Devil can equivocate as well as a shopkeeper.

JONSON, *Bartholomew Fair*. Act i. (1614)

The Devil himself, which is the author of confusion and lies.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iv, mem. 1, subs. 3. (1621)

<sup>5</sup> The devil never sleeps. (Le diable ne dort jamais.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) Another French proverb is, "Le diable était beau quand il était jeune" (The devil was handsome when he was young).

<sup>6</sup> What's got over the devil's back (that's by knavery), must be spent under his belly (that's by lechery).

THOMAS MIDDLETON, *Michaelmas Terme*. Act iv, sc. 1. (1607)

What is gotten over the Devil's back, is spent under his belly. Male parta male dilabunter. What is got by oppression or extortion is many times spent in riot and luxury.

JOHN RAY, *English Proverbs*, p. 80. (1670) The Scots say, "What's fairly gathered is roundly spent."

Isocrates was in the right to insinuate, in his elegant Greek expression, that what is got over the Devil's back is spent under his belly.

SMOLLETT, tr., *Gil Blas*. Bk. viii, ch. 9. (1749)  
What the devil throws over his back has got to come down under his belly.

MARJORIE RAWLINGS, *Benny and the Bird-Dogs*. (1940)

<sup>7</sup> The devil's at home.

THOMAS MIDDLETON, *The World Tost at Tennis*. (1620) "Why, will he have it in's house, when the proverb says, The devil's at home?"

The devil's at home, is a phrase; and our modern ladies live as if they thought so.

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 231. (1753)

A foolish proverb says, "the devil's at home"; But he is here and tempts in every room.

CRABBE, *The Borough*. Letter xix, l. 56. (1810)

<sup>8</sup> Whoever hath Satan as his fellow, hath an evil companion.

MOHAMMED, *The Koran*, iv, 38. (c. 622)

<sup>9</sup> Betwixt the devil and the deep sea.

ROBERT MONRO, *Expedition*, ii, 55. (1637) See under DILEMMA.

<sup>10</sup> There will be the Devil upon Dun. This is a worse business than that t'other day.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 33. (1708)

She'd run, As would the Devil upon Dun.

WILLIAM KING, *The Art of Love*, lii, 82. (c. 1708)

<sup>11</sup> He must rise betimes who would cosen the devil.

SIR THOMAS OVERBURY, *Forren Newes: Newes from My Lodging*. (1613)

He must rise betimes that will cozen the devil.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)

<sup>12</sup> The devil is the perfectest courtier.

SIR THOMAS OVERBURY, *Newes of My Morning Worke*. (1613) FULLER, *Gnomologia*. No. 4483. (1732)

<sup>13</sup> He did beat the devil round the gooseberry-bush.

W. D. PARISH, *Dictionary of the Sussex Dialect*. To be wordy, roundabout.

What the Virginians call "whipping the devil round a stump."

UNKNOWN, *Belknap Papers*, i, 427. (1786) To avoid a difficulty by roundabout means.

I "whipped the devil round the stump" by hiring a white distiller, and calling him "overseer."

J. R. GILMORE (EDMUND KIRKE), *My Southern Friends*, p. 128. (1863)

This gentleman . . . can show him how "to whip the devil round the stump."

*Congressional Globe*, 16 Feb., 1871, p. 1311/2.

1 To play the devil for God's sake.

THOMAS PARK, ed., *Harleian Miscellany*, iv, 155. (c. 1640) "Hath ever been a common proverb, but was never entered for an article in a sober belief."

Which is no more, in short, than playing the devil in God's name.

SIR ROGER L'ESTRANGE, *Dissenters Sayings*, p. 50. (1681)

That would be a serving, as they say, the devil for God's sake

WALTER SCOTT, *The Abbot*. Ch. 24. (1820) See also under GOD AND THE DEVIL.

2 Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. (ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν καταπιεῖν.)

*New Testament: I Peter*, v, 8. (c. A. D. 63) The *Vulgate* is, "Adversarius vester diabolus tamquam leo rugiens circuit, quaerens quem devoret." Hence the name of Adversary as applied to the devil.

Our adversary the devil goeth about as a roaring lion seeking whom he may devour. (Adversarius noster diabolus tamquam leo rugiens aliquid devorare quaerens circuit.)

ST. JEROME (*Hieronymus*), *Epistles*. Epis. xxii, sec. 4. (A. D. 384)

The Adversary of God and Man, Satan.

MILTON, *Paradise Lost*. Bk. ii, l. 629. (1667)

3 Once a devil, always a devil.

A. C. PLOWDEN, *Grain or Chaff*, ch. 23. (1903)

4 When the devil's dead, there's a wife for Humphrey.

JOHN RAY, *English Proverbs*, p. 61. (1678)

When the Devil's dead, there's a Widow for Humphrey.

THOMAS FULLER, *Gnomologia*. No. 5580. (1732)

5 He that hath shipt the devil, must make the best of him.

JOHN RAY, *English Proverbs*, p. 125. (1678)

He that takes the devil into his boat, must carry him over the sound.

JOHN RAY, *English Proverbs*, p. 125. (1678)

FULLER, *Gnomologia*. No. 2326. (1732)

He that is shipped with the devil must sail with the devil.

DANIEL DEFOE, *Captain Singleton*. Ch. 1. (1720)

He that has purchas'd the Devil, must make the most of him.

THOMAS FULLER, *Gnomologia*. No. 2152. (1732)

He who has shipped the devil, must carry him over the water.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 143. (1853) The Italians say, "Chi è imbarcato col diavolo, ha da passar in sua compagnia" (He who is embarked with the devil, must make the passage in his company); the Dutch, "Die de duivel op zijn

bals haalt, moet hem werk geven" (He who has the devil on his neck must give him work).

6

The Devils child the Devils luck.

JOHN RAY, *English Proverbs*, p. 126. (1678)

The dee's bairns have Dee's luck.

JAMES KELLY, *Scottish Proverbs*, p. 333. (1721)

"Spoken enviously when ill people prosper."

I wish the devil's children devil's luck, that's all.

THOMAS COGAN, *John Bunce, Jr.*, i, 240. (1776)

It is an old saying that the devil's children have the devil's luck.

HORATIO NELSON, *Letter*. (1798) See SOUTHEY, *Life*, ch. 5.

The luck of the fellow! . . . not a leg or an arm missing. . . . The devil's children have the devil's luck.

CHAMIER, *Tom Bowling*. Ch. 30. (1841)

7

If the Devil be a Vicar, thou wilt be his clerk.

JOHN RAY, *English Proverbs*, p. 171. (1670)

If the Dee'l be Vicar, you'll be Clerk.

JAMES KELLY, *Scottish Proverbs*, p. 196. (1721)

"Spoken of trimmers, turn-coats, and time-servers."

8

More like the devil than St. Lawrence.

JOHN RAY, *English Proverbs*, p. 256. (1678)

FULLER, *Gnomologia*. No. 3457. (1732)

9

He laid hold on the dragon, that old serpent, which is the Devil. (ἐκράτησεν τὸν δράκοντα, ὁ ὄφης ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος.)

*New Testament: Revelation*, xx, 2. (c. A. D. 90)

The *Vulgate* is, "Serpentem antiquum, qui est diabolus."

They were all sent to Old Nick.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 84. (1668)

He must have sold himself to Old Scratch.

TOBIAS SMOLLETT, *Sir Launcelot Greaves*. Bk. ii, ch. 10. (1762) See under SCRATCH.

Old Scratch has got his own at last.

DICKENS, *A Christmas Carol*, iv. (1843)

10

The divell is seldom outshot in his own bow.

DANIEL ROGERS, *Matrimonial Honour*, p. 42. (1642)

The divell is never farre off: but presents this butter in so Lordly a dish, that the soul spies not the hammer and naile in his hand.

DANIEL ROGERS, *Matrimonial Honour*, p. 335.

11

Satan prevails not against the righteous, nor a king against the poor.

SADI, *Gulistan*. Ch. 8, Maxim 34. (c. 1258)

12

Better to fleech [flatter] the devil than fight him.

WALTER SCOTT, *The Highland Widow*. Ch. 2. (1827) Referred to as "the old proverb."

13

Nay, then, let the devil wear black, for I'll have a suit of sables.

SHAKESPEARE, *Hamlet*, iii, 2, 137. (1600)

<sup>1</sup> Heigh, heigh! the devil rides upon a fiddlestick: what's the matter?

SHAKESPEARE, *1 Henry IV*, ii, 4, 534. (1597)

Here's a fine commotion.

The Fiend rides on a Fiddle-stick.

JOHN FLETCHER, *The Humorous Lieutenant*. Act iv, sc. 4. (c. 1620)

<sup>2</sup> The devil can cite Scripture for his purpose.

SHAKESPEARE, *The Merchant of Venice*, i, 3, 99. (1596)

The diuell has scripture for his damned ill.

ROBERT ARMIN, *Two Maids of More-clacke*, sig. E3. (1609)

Let no man henceforth marvel to hear heretics or hypocrites quote Scriptures, when Satan himself hath not spared to cite them.

JOSEPH HALL, *Contemplations*, ii, 3. (1612)

Devils, to serve their purpose, Scripture quote.

CHARLES CHURCHILL, *The Apology*, l. 313. (1761)

A sort of creeping comes over my skin when I hear the devil quote Scripture.

WALTER SCOTT, *Kenilworth*. Ch. 4. (1821)

Does any one doubt the old saw, that the Devil (being a layman) quotes Scripture for his own ends?

DICKENS, *Martin Chuzzlewit*. Ch. 11. (1843)

The French say, "Le diable parle toujours en l'Évangile."

<sup>3</sup> Into every shop . . . where he [the devil] comes, he leaves an evil savour behind him.

HENRY SMITH, *Sermons*, ii, 36. (c. 1585)

Both devils and goats are said to go out in a stink.

THOMAS FULLER, *A Pisgah-Sight of Palestine*, iv, 7. (1650)

<sup>4</sup> What the deuyl and his dame schall y now doo?

SMITH, ed., *York Plays*, p. 300. (c. 1440) "The devil's dam," a proverbial phrase applied opprobriously to a woman.

The deuyl or hys dam.

JOHN BALE, *Three Lawes*, l. 1070. (1538)

But they saye that ye purchase the deuill, his dame, and all.

ROBERT CROWLEY, *Works*. (E.E.T.S.), p. 49. (1550)

Think on the Devil.—And his dam too.

CHRISTOPHER MARLOWE, *Doctor Faustus*. Act ii, sc. 2. (c. 1590)

Devil, or devil's dam, I'll conjure thee.

SHAKESPEARE, *1 Henry VI*, i, 5, 5. (1591)

It is the devil.—Nay, she is worse, she is the devil's dam.

SHAKESPEARE, *The Comedy of Errors*, iv, 3, 51. (1593)

She's the devil's dam: a joyful issue.

SHAKESPEARE, *Titus Andronicus*, iv, 2, 65. (1593)

Why, she's a devil, a devil, the devil's dam.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 159. (1594)

Thou poisonous slave, got by the devil himself Upon thy wicked dam, come forth!

SHAKESPEARE, *The Tempest*, i, 2, 319. (1611)

Bring you the devil and I'll bring out his dam.

JOHN CLARKE, *Paroemiologia*, p. 209. (1639)

I have heard of the devil's dam before, But never of his child.

WALTER SCOTT, *The Doom of Devorgoil*, iii, 2. (1830)

<sup>5</sup> They will find that they haue but the Deuill by the foote.

JOSEPH SWETNAM, *The Arraignment of Women*, p. xvi. (1615)

TO HAVE A BEAR BY THE TAIL, *see under BEAR*.

<sup>6</sup> The Devil may pipe to his own.

TENNYSON, *Maud*. Pt. i, sec. 1. (1855)

<sup>7</sup> Looks as if the devil was in it. (Nonne hoc monstri similest.)

TERENCE, *Eunuchus*, l. 334. (161 B. C.)

<sup>8</sup> The devil is God's ape. (Diabolus est Dei simia.)

TERTULLIAN, *Apologeticus*. (A. D. 197)

Observe how the devil is God's ape.

THOMAS ADAMS, *Sermons*, i, 206. (1629) "He strives to match and parallel him, both in his words and wonders."

The devil is God's ape.

THOMAS FULLER, *The Holy Warre*. Bk. iv, ch. 21. (1639)

"Satan," says Tertullian, "is God's ape"—a term which . . . became very general among Christians.

J. C. WALL, *Devils*, p. 22. (1904)

"The devil is God's ape." His work is a parody of Christ's.

ALEX. MACLAREN, *Matthew*, ii, 236. (1905)

<sup>9</sup> The devil corrects sin.

TORRIANO, *Piazza Universale*, p. 60. (1666)

How the devil rebukes sin!

APHRA BEHN, *The Round-Heads*. Act v, sc. 2. (1682) FULLER, *Gnomologia*. No. 4485. (1732)

Satan reproves sin.

JAMES KELLY, *Scottish Proverbs*, p. 287. (1721)

Spoken when we are reproved by wicked men.

I might have thought of the old proverb of Satan reproving sin.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 32. (1822)

Now really, is not this Satan reproving sin?

R. L. STEVENSON, *St. Ives*. Ch. 10. (1894)

One of the most deplorable examples I have ever known of Satan reproving sin.

RAMSAY MACDONALD, *Speech*, House of Commons, 23 Nov., 1922.

<sup>10</sup> Where the devil cannot come, he will send.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 130. (1853) Trench cites the German, "Wo der Teufel nicht hin mag kommen, da send er seinen Boten hin," and adds, "sets out to us the penetrative character of temptations, and the certainty that they will follow and find men out in their secretest retreats."

<sup>11</sup> The devil is subtle, yet weaves a coarse web.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 3. (1853)



If you have swallowed the devil, you may swallow his horns.

TRENCH, *On the Lessons in Proverbs*. Ch. 6.

1 "Better the devil you know than the devil you don't know," is an old saying.

TROLLOPE, *Barchester Towers*. Ch. 26. (1857)

2 They all devil me with their bosh.

MARK TWAIN, *Sketches*, p. 178. (1865) To worry, annoy.

I only wanted to "devil" you jest a little.

EDMUND FLAGG, *A Good Investment*, ii, 52. (1872)

They devilled the poor fellow almost to death.

SWEET AND KNOX, *Through Texas*, iii, 47. (1884)

You've been deviling him ever since ybu came into this country.

R. CUMMINS, *Sky-High Corral*, p. 17. (1924)

3 Various evasions. . . . such as are vulgarly called "cheating the Devil."

RICHARD WHATELY, *Elements of Rhetoric* (7th ed.): *Additions*, 14. (1846)

4 The deucl him hawe!

UNKNOWN, *Havelok the Dane*, l. 1188. (c. 1300)

The dewle hym Born [burn].

UNKNOWN, *Sir Cleges*, l. 515. (c. 1410)

The dwille he hang you highe to dry!

UNKNOWN, *The Touneley Mysteries*, 175. (c. 1460)

The devil take mocking.

SHAKESPEARE, *As You Like It*, iii, 2, 225. (1600)

The deuce take you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Take it, and the d—I do you good with it.

SWIFT, *Polite Conversation*. Dial. ii.

If this won't fetch him, the devil fetch him, say I.

SWIFT, *Polite Conversation*. Dial. iii.

5 Seldom lyys the dewyll dede by the gate.

UNKNOWN, *Towneley Mysteries: II Shepherd Play*, 229. (c. 1460)

"Heir Lyis," quod he, "the devill deid in a dyke. Sic ane selcouth [strange thing] saw I not this sevin yeir."

ROBERT HENRYSON, *Moral Fables of Aesope*, p. 113. (c. 1470)

Seldome lies the Devil dead by the dyke side.

FERGUSON, *Scottish Proverbs*, p. 88. (c. 1595)

Seldom lies the Devil dead in a ditch. We are not to trust the Devil or his children, though they seem . . . without all power to hurt. . . .

Perchance this Proverb may allude to the fable of the fox, which escaped by feigning himself dead.

JOHN RAY, *English Proverbs*, p. 79. (1670)

Long e'er the Dee'l lye dead by the dikeside.

JAMES KELLY, *Scottish Proverbs*, p. 230. (1721)

Another Scottish form is, "It's lang ere the deil dee by the dyke-side."

Which the devil, who never lies dead in a ditch, had put into her head.

LAURENCE STERNE, *Tristram Shandy*. Bk. viii. ch. 28. (1767)

6 They dyd flee fro hym, as the deuyll fro holy water.

UNKNOWN, *Robert the Deuyll*, l. 174. (c. 1500)

See HAZLITT, *Early Popular Poetry*, i, 226. The olde Proverbe how well the Divell loveth holy water.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 301. (1570)

You wrong Rome's holy water, to think it the devil's drink, when the proverb says, the devil loves no holy water.

THOMAS ADAMS, *Sermons*, i, 165. (1629)

To love it as the Devill loves holy water.

JOHN RAY, *English Proverbs*, p. 287. (1678)

Nothing frights the devil like holy water,—thence comes the proverb, you know.

SUSANNA CENTILVRE, *A Wife Well Managed*. Sc. 4. (1715)

I love Mr. N.— as the Devil loves holy water.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

"He likes him as the devil likes holy water"; i. e. he mortally hates him.

WILLIAM CARR, *The Dialect of Craven*, i, 232. (1828)

7 She deuils are hard to turne.

UNKNOWN, *Robin Conscience*, l. 212. (c. 1550)

See HAZLITT, *Early Popular Poetry*, iii, 240

8 God made bees, and bees made honey,

God made man, and man made money,

Pride made the devil, and the devil made sin;

So God made a cole-pit to put the devil in.

UNKNOWN. A miner's jingle, transcribed by James Henry Dixon from the flyleaf of an old Bible belonging to a miner living near Hutton-Henry.

## II—Give the Devil His Due

9 An apology for the Devil: It must be remembered that we have heard only one side of the case. God has written all the books.

SAMUEL BUTLER: *Note-Books*. (c. 1890)

10 As a rule the devils have been better friends to man than the gods.

R. G. INGERSOLL, *Speech*, Boston, 23 April, 1880.

11 Divels are not so blacke as they be painted, . . . nor women so wayward as they seeme.

THOMAS LODGE, *A Marguerite of America*, 84. (1596)

We paint the devil foul, yet he

Hath some good in him, all agree.

GEORGE HERBERT, *The Church: Sinne*. (1633)

The devil is not so black as he is painted.

JAMES HOWELL, *Instructions for Forreine Travell*, p. 65. (1642) SCOTT, *The Monastery*

Ch. 24. (1820) SHAW, *Man and Superman*. Act iii. (1903) etc., etc. The saying is common to many languages in practically the same form. The Italians say, "Il diavolo non è così brutto come si dipinge"; the Germans, "Der Teufel ist nie so schwarz, als man ihn

mahlt"; the French, "Ne faites pas le diable plus noir qu'il n'est" (Don't make the devil blacker than he is).

They use their adversary according to the Proverb, painting the Devil blacker than he is.

RICHARD WHITLOCK, *Zoötamia*, p. 271. (1654)  
The Dee'l is no worse than he's called.

JAMES KELLY, *Scottish Proverbs*, p. 306. (1721)  
"Apply'd to those who speak worse of bad men than they deserve."

The diel's no sae ill as he's ca'd.

WALTER SCOTT, *Guy Mannering*. Ch. 32. (1815)  
As if the devil was not so black as he was painted.

DANIEL DEFOE, *History of the Devil*. Pt. ii, ch. 6. (1726) In the same chapter, Defoe has, "Every devil has not a cloven foot."

Fear kills more people than yellow fever. . . .  
The devil's not half so black as he's painted—nor the yellow fever half so yellow.

MARRYAT, *Peter Simple*. Ch. 19. (1833)

<sup>1</sup>  
Giue them their due though they were diuels.  
JOHN LYLE (?), *Pappe with an Hatchet*, p. 31. (1589)

He was never yet a breaker of proverbs: he will give the devil his due.

SHAKESPEARE, *I Henry IV*, i, 2, 132. (1597)

I will take up that with "Give the devil his due."

SHAKESPEARE, *Henry V*, iii, 7, 127. (1599)

The Devil will have his due.

JOHN FLETCHER, *The Loyall Subject*. Act i, sc. 3. (1618)

Let every man speak as he finds and give the devil his due.

JOHN DRYDEN, *The Wild Gallant*. Act ii, sc. 2. (1663)

Tho' I give the devil his due, I still defy him.

BERNARD MANDEVILLE, *The Virgin Unmask'd*, p. 28. (1709)

You have always used me in an officer-like manner, that I must own, to give the devil his due.

SMOLLETT, *Peregrine Pickle*. Ch. 15. (1751)

You certainly have great merit. I will give the devil his due.

J. R. PLANCHÉ, *Extravaganzas*, i, 25. (1825)

Being of that honest few

Who give the Fiend himself his due.

TENNYSON, *To the Rev. F. D. Maurice*. (1855)

We must give even Satan his due.

MARK TWAIN, *A Connecticut Yankee*, p. 151. (1889)

<sup>2</sup>  
It's a sin to belie the devil.

JOHN RAY, *English Proverbs*, p. 125. (1678)  
See under LYING.

<sup>3</sup>  
The prince of darkness is a gentleman.

SHAKESPEARE, *King Lear*, iii, 4, 148. (1605) STR

JOHN SUCKLING, *The Goblins*, iii, 2. (1638)

<sup>4</sup>  
What, can the devil speak true?

SHAKESPEARE, *Macbeth*, i, 3, 106. (1606)

The devil sometimes speaks the truth.

HENRY GLAPTHORNE, *The Lady Mother*. Act i. sc. 3. (1635)

Truth may sometimes come out of the Devil's Mouth.

THOMAS FULLER, *Gnomologia*. No. 5308. (1732)

<sup>5</sup>  
The devil is a good fellow, if one can him please.

NATHANIEL WOODS, *The Conflict of Conscience*. Act iii, sc. 3. (1581)

The Devil is good when he is pleased.

JOHN CLARKE, *Paroemiologia*, p. 214. (1639)

The devil, they say, is good when he is pleased. But Christ and his saints when displeased.

JOHN BUNYAN, *Seasonable Counsell*. (1684)

The Deel's good when he's pleas'd. Spoken to people who readily take every thing amiss.

JAMES KELLY, *Scottish Proverbs*, p. 333. (1721)  
He is good as long as he's pleas'd; and so is the Devil.

THOMAS FULLER, *Gnomologia*. No. 1916. (1732)  
She is very good-humoured.—Ay, my lord; so is the devil when he's pleased.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

They say the devil is amusing when pleased.

LORD BYRON, *Letters*, ii, 257. (1813)

### III—Speak of the Devil

<sup>6</sup>  
Speak of the Dee'l, and he'll appear. Spoken when they, of whom we are speaking, come in by chance.

JAMES KELLY, *Scottish Proverbs*, p. 299. (1721)

It is according to the old proverb, "talk of the devil and he'll appear," for we were just speaking of you.

NATHAN BAILEY, tr., *Erasmus' Colloquies: Family Discourse*. (1725) This is Bailey's rendering of the Latin, "You appear like the wolf in the fable" (Lupus in fabula), the progenitor of all these variations. See TERENCE, *Adelphoe*, l. 537, under WOLF. In some form, it is a proverb in many languages.

He's just coming toward us—talk of the devil.

SWIFT, *Polite Conversation*. Dial. i. (1738) See also SCOTT, *Fortunes of Nigel*. Ch. 15. (1822)

MARRYAT, *King's Own*. Ch. 25. (1830), etc.

Talk of the devil, and he is sure to heave in sight directly.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 1. (1843)

Speak of the devil. We was just talkin' about you.

EUGENE O'NEILL, *Anna Christie*. Act i. (1921)

<sup>7</sup>  
Since therefore 'tis to combat evil,

'Tis lawful to combat the Devil;

Forthwith the Devil did appear,

For name him, and he's always near.

MATTHEW PRIOR, *Hans Carvel*. (1721)

<sup>8</sup>  
The devil is never nearer than when we are talking of him.

JOHN RAY, *English Proverbs*, p. 80. (1678)

Talk of the devil, and he'll come or send.

JOHN RAY, *English Proverbs*, p. 125.

<sup>9</sup>  
Talk of the Devil, and he's presently at your elbow.

GIOVANNI TORRIANO, *Piazza Universale di Proverbi Italiani*, p. 134. (1666)

Talk of the Devil and he's at your elbow.

VANBRUGH, *Aesop*. Pt. i, act ii, sc. 1. (1698)

Talk of the Devil, and see his horns.

UNKNOWN, *Catalpus*, p. 72. (1672)  
Speak o' the devil and behold his horns!

THOMAS KNIGHT, *The Turnpike Gate*. Act ii, sc. 1. (1799)

Talk of the devil and his imps appear.

CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 1. (1865)

Talk of the angels. Here she is.

DICKENS, *Bleak House*. Ch. 53. (1852)

Talk of an angel and you'll hear his wings.

VINCENT LEAN, *Collectanea*, iv, 106. (1902)

There are many other variants. The Danes say, "Call not the devil: he will come fast enough without"; the Irish, "Evil comes by talking of it"; the Arabs, "Talk of the absent and he will appear," and also, "When the wolf comes into your mind, prepare a stick for him"; the French say, "A force de peindre le diable sur les murs, il finit par apparaître en personne" (By dint of painting the devil on the walls, he ends by appearing in person) and the Germans have the same proverb; the Chinese say, "Speak of Ts'ao Ts'ao and Ts'ao Ts'ao appears in person."

#### IV—When the Devil Was Sick

1 When the wolf was sick, he wished to be a monk, but when he recovered he was a wolf as before. (Lupus languebat monachus tunc esse volebat, Sed cum convaleuit lupus ut ante fuit.)

WALTER BOWER, *Scotichronicon*, ii, 292. (c. 1440) Bower, or Bowmaker, was Abbot of Inchcolm, and so most probably a maker as well as collector of these medieval jingles, of which the monks were so fond. One of the variations was, "Cum languebat lupus, agnus ut esse volebat; Postquam convaleuit, talis ut ante fuit" (When the wolf was sick, he wished to be as a lamb; but after he recovered, he was just as before). This is the version used in the *Gesta Romanorum*, in Tale 63 (c. 1450), and in other old chronicles.

The Devil was sick, then he would be a Monk; The Devil got well, and was a Devil as before (Aegrotat daemon, monachus tunc esse volebat; Daemon convaleuit, daemon ut ante fuit.)

UNKNOWN. A jingle, which has circulated since the early Middle Ages, in French, Italian, English, German, Spanish, and other European languages, as well as in Latin. It was used by Luther and Melancthon, and preserved in Joe Miller's *Complete Jest Book*. See *Notes and Queries*, ser. viii, vol. xii, p. 331; TAYLOR, *The Proverb*, p. 51.

The diuell was sicke and crasie;

Good woulde the monke bee that was lasie.

LEWIS EVANS, *Withals' Dictionary Revised*, sig. K8. (1586)

God had need to take what devotion he can get at our hands in our misery, for when prosperity returns, we forget our vows. . . . "The devil was sick, the devil a monk would be; The devil was well, the devil of monk was he."

THOMAS ADAMS, *Sermons*, i, 111. (1629)

The Dev'l was sick, the Dev'l a Monk would be; The Dev'l was well, the Dev'l a Monk was he.

SIR ROGER L'ESTRANGE, *Fables*. No. 111. (1692)

"This applies to those that promise more in their adversity than they either intend, or are able to make good in their prosperity." Interpolated by MOTTEUX in his translation of *Rabelais*, bk. iv, ch. 24, following Rabelais's citation of the Italian proverb, "Passato el periculo, gabato el santo" (The danger past, the saint forgotten). See under DANGER.

When the Devil was sick, the Devil a Saint would be;

When the Devil was well, the Devil a Saint was he.

SAMUEL SMILES, *Thrift*, p. 314. (1875) The French say, "Quand le diable devient vieux, il se fait ermite" (When the devil becomes old, he makes himself a hermit), and the Italians have the same proverb, "Il diavolo, quand' è vecchio, si fa romito."

2 We are never so virtuous as when we are ill. (Optimos esse nos, dum infirmi sumus.)

PLINY THE YOUNGER, *Letters*. Bk. vii, epis. 26. (c. A. D. 100) Another form is, "Quum infirmi sumus, optimi sumus."

In the hour of distress, a vow; in the hour of release, forgetfulness.

Midrash: *Genesis Rabbah*, lxxxi, 2. (c. 550)

In the time of affliction, a vow; in the time of prosperity, an inundation: or a greater increase of wickedness. The Devil was sick, the Devil a monk would be; The Devil was well, the Devil a monk was he.

JOHN RAY, *Adagia Hebraica*, p. 403. (1678)

3 Eaten bread is forgotten.

JOHN RAY, *Proverbs*. (1678) See under BREAD. As soon as you have drunk, you turn your Back upon the Spring.

THOMAS FULLER, *Gnomologia*. No. 728. (1732) When times are easy we do not burn incense, but when trouble comes we embrace the feet of Buddha.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 135. (1937) The Chinese also say, "Cross a bridge, then throw away the staff."

After the swallowing the scalding is forgotten.

S. G. CHAMPION, *Racial Proverbs*, p. 445. (1938)

A Japanese proverb.

When the patient is cured he forgets the healing hand.

CHAMPION, *Racial Proverbs*, p. 521. Arabic.

#### DEVOTION

4 Devotion, mother of obedience.

SAMUEL DANTEL, *The Civile Warres*. Bk. vi, st. 33. (1609) See also under IGNORANCE.

Devotion! daughter of Astronomy!

YOUNG, *Night Thoughts*, ix, 769. (1742)

5 Great devotion requires great sacrifice. (Shen ngai' pi' ta' fei.)

LAO-TSE, *Tao-tek-king (The Way of Virtue)*. Sec. 44. (c. 550 B. C.) Old, tr.

<sup>1</sup>  
The image of devotion. (Pietatis imago.)  
VERGIL, *Aeneid*. Bk. vi, l. 405. (19 B.C.)

## DEW

<sup>2</sup>  
They pour sweet dew upon his tongue, and  
from his lips flow gracious words. (τῷ μὲν ἐπὶ  
γλῶσση γλυκερὴν χεῖουσιν ἑρσην, | τοῦ δ' ἔπε' ἐκ  
στόματος ρεῖ μέλιχα.)

HESIOD, *Theogony*, l. 83. (c. 800 B.C.)  
For he on honey-dew hath fed,  
And drunk the milk of Paradise.  
S. T. COLERIDGE, *Kubla Khan*, l. 53. (a. 1834)

<sup>3</sup>  
Each blade of grass has its drop of dew. (I  
'tioa 'tsao i ti lu.)

KANG-HSI, *Sacred Edict*. Sec. 3. (c. 500 B.C.)  
As cited by DOOLITTLE, *Chinese Vocabulary*,  
ii, 187. SCARBOROUGH, *Chinese Proverbs*, puts  
it a little differently, "Yi kên ts'ao yu yi kên  
ts'ao ti lu shui yang" (Every blade of grass  
has its share of the dews of heaven).

Ilka blade of grass Keps its ain drap o' dew.  
JAMES BALLANTINE, *Its Ain Drap o' Dew* (c.  
1871)

<sup>4</sup>  
The night of dew that on my cheeks down  
flows.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 29.  
(1595)

Fetch'd some dews of pity from the eyes.  
BISHOP JOSEPH HALL, *Contemplations: Old  
Testament*, xx, 3. (1612)

My eyes Have not enough of funeral dew.  
SIR WILLIAM DAVENANT, *Love and Honour* Act  
iii. (1649)

Those poor eyes that stream'd with dew.  
WALTER SCOTT, *Lord of the Isles*. Canto iv, st.  
16. (1814)

The dew Dwelt in her eyes.  
TENNYSON, *The Princess*, vii, 120. (1847)

<sup>5</sup>  
Does she feed on dewdrops, like the cricket?  
(μὴ πρῶκας σιτίζεται ὥσπερ ὁ τέττιξ;)

THEOCRITUS, *Idyls*. No. iv, l. 16. (c. 270 B.C.)  
Referring to an emaciated heifer. Cited by  
ERASMUS, *Adagia*, iv, iv, 16, with the Latin,  
"Rore ne vivit more cicadae." Said jestingly  
of persons inordinately fat, especially if they  
pretend to have slender appetites. "Like a  
chameleon he feeds on air."

He lived upon dew, after the manner of a grass-  
hopper.

SIR THOMAS BROWNE, *Religio Medici*. Pt ii,  
sec. 11. (1643)

The cicada which feeds upon dewdrops, though  
half-starved, does not envy the ant which feeds  
upon dirt.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk  
iii, sec. 2. (1710) Ken Hoshino, tr.

<sup>6</sup>  
The fat Dew of thy body [runs] down thy  
sides.

SAMUEL VINCENT, *The Young Gallant's Acad-  
emy*, p. 33. (1674)

The dews of death Stood on his livid cheek.  
SOUTHEY, *Joan of Arc*, viii, 211. (1795)  
Cold on his brow breaks terror's dew.  
WALTER SCOTT, *Lord of the Isles*. Canto v, st.  
26. (1814)

<sup>7</sup>  
Sowst in Bacchus dewe.  
UNKNOWN, *A Myrroure for Magistrates: Duke  
Clarence*, iii. (1559)

Full as a cup with the vine's burning dew.  
P. B. SHELLEY, *Zucca*, ix. (1822)

Whiskey, or mountain dew.  
WILLIAM HONE, *Every-Day Book*, ii, 610. (1826)

Then came the whiskey—the real dew.  
EDWARD HOWARD, *Rattlin, the Reefer*. Ch. 35.  
(1836)

He had solaced himself with a few bumpers of  
the "dew."  
*Spirit of the Times*, 18 April, 1846, p. 92/1.

## DIAMOND

<sup>8</sup>  
Acres of Diamonds.  
RUSSELL HERMAN CONWELL. Title of lecture  
delivered hundreds of times, 1883-1925.

<sup>9</sup>  
She will be hard to cut as a rough diamond.  
JOHN FLETCHER, *A Wife for a Month*. Act iv,  
sc. 2. (1624)

Chaucer, I confess, is a rough diamond.  
JOHN DRYDEN, *Fables: Preface*. (1700)

He was a rough-looking man, and somebody  
called him a rough diamond.

THOMAS KEYWORTH, *Cassell's Family Maga-  
zine*, Dec., 1890, p. 49.

The rough diamond. The self-made man.  
CHRISTIE, *Evil Under the Sun*, p. 180. (1941)

He's . . . a bit of a rough diamond.  
G.H.D. AND M. COLE, *Toper's End*, p. 217. (1942)

<sup>10</sup>  
A Diamond is valuable, tho' it lie on a Dung-  
hill.

THOMAS FULLER, *Gnomologia*. No. 74. (1732)  
The Chinese say, "Better a diamond with a  
flaw than a pebble without."

A fine Diamond may be ill-set.  
THOMAS FULLER, *Gnomologia*. No. 97.

<sup>11</sup>  
None cuts a diamond but a diamond.  
JOHN MARSTON, *The Malcontent*. Act iv, sc.  
3 (1604)

We're caught in our own toils. Diamonds cut  
diamonds.

JOHN FORD, *The Lovers Melancholy*. Act i, sc.  
3. (1628)

God's diamonds often cut one another.  
THOMAS FULLER, *The Holy State*. Bk. iv, ch. 11.  
(1642)

Wit must be foiled by wit; cut a diamond with  
a diamond: no other way, I'gad.

WILLIAM CONGREVE, *The Double-Dealer*. Act i,  
sc. 5. (1694)

<sup>12</sup>  
Diamond cut diamond, bite the Biter.  
B.E., *A New Dictionary of the Canting Crew*.  
(c. 1695)

Sharp's the word with her; diamonds cut diamonds.

SWIFT, *Polite Conversation*. Dial iii. (1738)

A file will cut a file, diamonds cut diamonds.

P. PERCIVAL, *Tamil Proverbs*. No. 285. (1842)

Among such fellows it was diamond cut diamond.

THACKERAY, *The Luck of Barry Lyndon*. Ch. 10. (1844)

He felt . . . sure that his employer would outwit him if he could; and resolved it should be diamond cut diamond.

CHARLES READE, *Hard Cash*. Ch. 25. (1863)

He was going on the principle of diamond-cut-diamond.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 201. (1943) There is an Arabic proverb, "Iron must be used to fashion iron," and the French say, "Fort contre fort (Strong against strong), or "Fin contre fin" (Sharp against sharp), or "Ruse contre ruse" (Stratagem against stratagem). See also under RETRIBUTION.

1 Fetch a sack of black diamonds from the wharf.

THOMAS MILLER, *Gabarni in London*, p. 43. (1849)

Coal—we may well call it black diamonds. Every basket is power and civilization. For coal is a portable climate.

EMERSON, *Conduct of Life: Wealth*. (1860)

## DICE

See also Die

2 The devil invented dicing. (Aleam invenit Daemon.)

ST. AUGUSTINE, *De Civitate Dei*. Bk. iv: *In Praeceptorio*. (c. A. D. 395)

Cards and dice . . . the devil's books and the devil's bones.

UNKNOWN, *Poor Robin's Almanack*, 1676.

The devil is in the dice.

JOHN RAY, *English Proverbs*, p. 70. (1678)

The devil goes shares in gaming.

H. G. BOHN, *Handbook of Proverbs*, p. 501. (1855)

Dice are known as the Devil's Bones.

J. C. WALL, *Devils*, p. 121. (1904)

3 It won't do to throw false dice with me. (A mi no seme ha de echar dado falso.)

CERVANTES, *Don Quixote*. Pt. i, ch. 47. (1605)

4 He that is afraid to shake the dice will never throw a six.

GURNEY CHAMPION, *Racial Proverbs*, p. 355. (1938) A Chinese proverb.

5 However for real harmony, the sort that is divine, I'll take the animated dominoes.

STUART M. EMERY, *I'll Say It's Music*. (c. 1925)

Come on, bones, an' treat me nice,

Roll 'em, soldier, roll dem dice.

H. W. ODUM, *Wings on My Feet*. Ch. 1. (1929)

Quoting an American Negro song.

6 Death and the dice level all distinctions.

SAMUEL FOOTE, *The Minor*. Act i, sc. 1. (1760)

7 No dice. Absolutely, positively no dice.

HUGH PENTECOST, *The Twenty-fourth Horse*, p. 62. (1940)

'Twas no dice for Grandfather.

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 175. (1941)

No dice. I'll get along in my own piddling fashion.

MARSHALL, *Some Like It Hot*, p. 175. (1941)

8 The best partner for dice-playing is not a just man but a good dice-player. (ὁ περτευτικός.)

PLATO, *The Republic*. Bk. i, sec. 333B. (c. 375 B.C.)

9 The gamester wants three sixes, but three aces turn up.

SADI, *Gulistan*. Ch. 8, Maxim 97. (c. 1258)

10 The very dice obey him.

SHAKESPEARE, *Antony and Cleopatra*, ii, 3, 33. (1606)

11 The best cast at dice is, to cast them quite away.

HENRY SMITH, *Sermons*, ii, 242. (c. 1585)

The best throw of the dice is to throw them [out of the window]. (El mejor lance de los dados, es no jugarlos.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 241. (1856) A Spanish proverb.

12 Ever the dice of God fall happily. (ἀέλ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι.)

SOPHOCLES, *Fragments*. No. 763. (c. 450 B.C.)

The proverbial form is, οἱ κύβοι Διὸς ἀέλ εὖπίπτουσιν. Usually rendered, "The dice of God are always loaded." In a fragment from *Phaedra* (Frag. 862), Sophocles has, "A wise player should accept his throws and score them without complaining."

13 They wil make dice of their bones.

ROBERT TURNBULL, *Exposition of St. James*, p. 103. (1591)

We will not relent till we . . . have made dice of his bones, as they say, see him rot in prison.

ROBERT BURTON, *Anatomy of Melancholy*, iii, i, 3, 3. (1621)

We say proverbially, "make dice of his bones." the meaning whereof is, that if a prisoner die in execution, after the Crowner has viewed his body, the creditor hath dice delivered to him at the Crowne Office as having all that he is likel to have.

JOHN COOKE, *Vindication of the Law*, p. 22 (1646)

14 Where the abbot provides the dice, the monastery may play. (Wo der Abt die Würfel auslegt, ist's dem Konvent erlaubt zu spielen.)

UNKNOWN. A German proverb of the time of the Reformation.

## DICK

<sup>1</sup> Some mumble-news, some trencher-knight,  
some Dick.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 464.  
(1595)

<sup>2</sup> Desperate Dickes borowes now and then  
against the owners will all that ever he bath.

THOMAS WILSON, *The Arte of Rhetorique*  
(1580), p. 192. (1553)

His rash and desperate dickes the froward Knight  
did arme.

JOHN STUDLEY, tr., *Agamemnon*. Act i. (1581)  
The desperat Dicks, which you affirm to be good  
bishops.

"MARTIN MARPRELATE," *Epistle to the Priests*  
of the Convocation. (1589)

<sup>3</sup> Ye're a gone dick.

UNKNOWN, *The Watch-house*. Act ii, sc.1. (1814)

He's a gone dick, a dead man.

JOHN GALT, *Sir Andrew Wylie of that Ilk*, ii,  
viii, 75. (1822)

TOM, DICK AND HARRY, see under TOM.

## DICKENS

<sup>4</sup> The dickens take you. (Que le mauubec vous  
trousque.)

RABELAIS, *Gargantua: Prologe de l'Auteur*.  
(1534) Urquhart, tr.

What the dickens!

THOMAS HEYWOOD, *Edward IV*. Act iii, sc. 1.  
(1599)

I cannot tell what the dickens his name is.

SHAKESPEARE, *The Merry Wives of Windsor*,  
iii, 2, 20. (1601)

What the dickens prevents you?

CHARLES BURKE, *Rip Van Winkle*. Act ii, sc. 2.  
(1865)

What the dickens has happened to you?

BERNARD SHAW, *Pygmalion*. Act iv. (1912)

## DIE

See also Dice, Rubicon

<sup>5</sup> The chaunce is cast upon a dee.

GOWER, *Confessio Amantis*, ii, 209. (1393)

<sup>6</sup> Now has the die been thrown. (ἔρριπται δὲ ὁ  
βῆλος.)

HERODOTUS, *History*. Bk. i, ch. 62. (c. 445 B. C.)

Let the die be cast. (ἀνεπιφθῶ κύβος.)

MENANDER, *The Flute Girl*. Fr. 65K. (c. 300  
B. C.) The phrase seems to have been pro-  
verbial; cf. LEUTSCH AND SCHNEIDWIN, *Pa-  
roemiographi Graeci*, i, 385; ARISTOPHANES,  
fr. 637K; KOCK, *Comic Attic Fragments*, i,  
557.

The die is cast. (Iacta alea est.)

JULIUS CAESAR, on crossing the Rubicon, after  
coming from Gaul and advancing into Italy  
against Pompey. (49 B. C.) The story is told  
by SUETONIUS, *Twelve Caesars: Julius*, sec.

32, and this is the form of the phrase which  
he gives.

Finally, with a sort of passion, as if abandoning  
calculation and casting himself upon the future,  
and uttering the phrase with which men usually  
prelude their plunge into desperate and daring  
fortunes, "Let the die be cast" (ἀνεπιφθῶ κύβος),  
he hastened to cross the Rubicon.

PLUTARCH, *Lives: Caesar*. Ch. 32, sec. 6. (c.  
A. D. 110) Plutarch repeats the phrase in his  
*Life of Pompey*, sec. 60, and in the *Moralia*,  
sec. 206C. Caesar undoubtedly quoted the  
Greek proverb, and it was his use of it made  
it famous. Since it employs the imperative,  
Erasmus was justified in correcting the Latin  
as given by Suetonius to "Alea iacta esto"  
(Let the die be cast).

Is the die cast?

SIR THOMAS HERBERT, *Travels*, A, iii, b. (1634)  
I never wished so much as now that I had stayed  
in Ireland; but the die is cast.

SWIFT, *Journal to Stella*, 31 May, 1712.

Caesar . . . throws himself into the river, say-  
ing, . . . It is done: the Die is thrown.

JOHN OZELL, tr., *Vertot's Roman Republic*. Vol.  
ii, ch. 13. (1720)

The die was now cast.

JOHN ADAMS, *Conversation*, with Jonathan  
Sewall, 1774. See ADAMS, *Works*, iv, 8

The die is cast—I cannot go back.

GEORGE MEREDITH, *The Egoist*. Ch. 27. (1879)  
The Germans says, "Es sei gewagt" (Let it be  
risked).

He writes . . . "I should like to cast the die for  
Love or Death." . . . It was for death that the  
die was cast.

SIDNEY COLVIN, *Keats*, p. 181. (1887)

<sup>7</sup> I have set my life upon a cast,  
And I will stand the hazard of the die.

SHAKESPEARE, *Richard III*, v, 4, 9. (1592)

By the hazard of the spotted die,  
Let die the spotted.

SHAKESPEARE, *Timon of Athens*, v, 4, 34. (1608)

## DIET

<sup>8</sup> Nature delights in the most plain and simple  
diet. Every animal but man, keeps to one dish.  
JOSEPH ADDISON, *The Spectator*, 13 Oct., 1711.

<sup>9</sup> A diet including an abundance of milk is most  
suited to the bodies of children.

ARISTOTLE, *Politics*. Bk. vii, ch. 15, sec. 1. (c.  
330 B. C.) Aristotle was before his time.

<sup>10</sup> A cheerful and good heart will have a care of  
his meat and diet.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxix, 25. (c. 190 B. C.)

Hir dyete was accordant to hir cote.  
Repleccioun ne made hir never syk;  
Attempree dyete was al hir phisyk,  
And exerceyse, and hertes suffisaunce.

CHAUCER, *Canterbury Tales: The Nonne Prees-  
tes Tale*, l. 16. (c. 1387)

<sup>1</sup> Diet cures more than the lancet. (Mas cura la dieta, que la lanceta.)

THOMAS FIELDING, *Proverbs of All Nations*, p. 122. (1824) A Spanish proverb. "With respect to health," says Fielding, "the proverb is a good recipe, but it ought to have included exercise. Diet and exercise are the two physicians of Nature."

Abstinence is the best medicine.

P. PERCIVAL, *Tamil Proverbs*. No. 1074. (1842) Diet cures more than doctors.

CHEALES, *Proverbial Folk-Lore*, p. 82. (1875)

<sup>2</sup> I cannot perceive that anie kinde of regular diet profiteth the bodie anie thing more, but to abate it, and to debilitate nature.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 135. (1574) Young, tr.

Dieted bodies are but bridges to physicians' mindes.

THOMAS MUFFET, *Health's Improvement*, p. 8. (1655) Quoted as an "addle proverb." Muffet adds, "More rubard and less diet."

<sup>3</sup> A little in the morning, nothing at noone, And a light supper doth make to live longe.

J. O. HALLIWELL, ed., *Reliquiae Antiquae*, i, 208. (c. 1550)

A little in the morning is enough, enough at dinner is but a little; a little at night is too much.

UNKNOWN, *Helpe to Discourse*, p. 125. (1619) A little with quiet is the only diet.

GEORGE HERBERT, *Jacula Prudentum*. (1640) See under LITTLE.

<sup>4</sup> Whatsoever was the father of a disease, an ill diet was the mother.

HERBERT, *Jacula Prudentum*. No. 1046. (1650)

<sup>5</sup> First you riot, and then you diet.

LANGDON MITCHELL, *The New York Idea*. Act i. (1906)

<sup>6</sup> The best doctors in the world are doctor diet, doctor quiet, and doctor Merryman.

SWIFT, *Polite Conversation*. Dial. ii. (1738) See under DOCTOR.

## DIFFERENCE

<sup>7</sup> There is a difference between Peter and Peter. (Algo va de Pedro á Pedro.)

CERVANTES, *Don Quixote*. Pt. i, ch. 47. (1605) Know you not, the proverbe tels us: That there is a great deale of difference betwixt Peter and Peter?

JAMES MABBE, tr., *Celestina*, p. 130. (1631)

There is some Difference between Peter and Peter.

THOMAS FULLER, *Gnomologia*. No. 4937. (1732) Strange! all this difference should be

"Twixt Tweedledum and Tweedledee.

JOHN BYROM, *On the Feuds between Handel and Bononcini*. (c. 1760) Wrongly attributed to Pope and to Swift.

<sup>8</sup> Distinction without a difference.

FIELDING, *Tom Jones*. Bk. vi, ch. 13. (1749)

A true Yankee distinction, egad, without a difference.

ROYALL TYLER, *The Contrast*. Act ii, sc. 2. (1787) Chaw over a lot of gold-leaf distinctions.

MARK TWAIN, *Huckleberry Finn*. Ch. 35. (1884)

<sup>9</sup> There is Difference between living long and suffering long.

THOMAS FULLER, *Gnomologia*. No. 4893. (1732)

<sup>10</sup> As different as figs from cress. (ὅσῳ διαφέρει σῦκα καρδάμων.)

HENIOCHUS, *Troxilos*. Frag. (c. A. D. 350) See KOCK, *Comicorum Atticorum Fragmenta*, ii, 431.

<sup>11</sup> The difference betwene staryng and starke blynde

The wyse man at all tymes to folow can fynde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546) Consider with thy selfe, the great difference betwene staryng and starke blynde.

JOHN LYLY, *Euphues* (Arber), p. 39. (1579) Hee mought haue spied a difference betweene staryng, and starke-blinde.

GABRIEL HARVEY, *Works*, ii, 235. (1593)

There's difference between staryng and stark mad.

JOHN FORD, *The Lovers Melancholy*. Act ii, sc. 2. (1629)

There's difference between staryng and stark blind (or mad). . . . If you read it stark mad, it signifies that we ought to distinguish, and not presently pronounce him stark mad that stares a little. . . . If you read it stark blind, then it is a reprehension to those who put no difference between extremes, as perfect blindness and Lynceus his sight.

JOHN RAY, *English Proverbs*, p. 79. (1670)

SWIFT, *Polite Conversation*. Dial. ii. (1738)

There's odds 'twixt staryng and stark mad.

JOHN WOLCOT (PETER PINDAR), *Ode upon Ode*. (1787)

<sup>12</sup> He sees the difference between a shirt and a suit. (Videt tunica et toga quid sit.)

LUCILIUS, *Satires*. Bk. xv, frag. 542, Loeb. (c. 123 B. C.)

There is no more difference betweene them, then betweene a Broome, and a Beesome.

JOHN LYLY, *Euphues and His England* (Arber), p. 309. (1580)

There are fagots and fagots. (Il y a fagots et fagots.)

MOLIERE, *Le Médecin Malgré Lui*. Act i, sc. 5. (1666)

<sup>13</sup> Oh! what a difference in the morning!

FELIX MCGLENNON, *Oh! What a Difference in the Morning!* (1891)

<sup>14</sup> Differing but in degree, of kind the same.

MILTON, *Paradise Lost*. Bk. v, l. 490. (1667)

<sup>15</sup> The common course, when parties disagreed, was what the vulgar phrase called "to split the difference."

WILLIAM PITT, *Speeches*, i, 85. (c. 1775)

My Aunt, coming in, began to split the difference, by seriously advising me to think of neither.

*The Generous Attachment*, I, 213. (1787)

The result will usually be . . . what is popularly called "splitting the difference."

WHEATELY, *Elements of Rhetoric*, p. 23. (1846)

The difference is wide that the sheets will not decide.

JOHN RAY, *English Proverbs*, p. 201. (1678)

When men come face to face, their differences vanish. (Shih p'a tang mien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1760. (1875)

O, the difference of man and man!

SHAKESPEARE, *King Lear*, iv, 2, 26. (1605)

Because it makes no difference. (ὅτι οὐδὲν διαφέρει.)

THALES, when asked why he did not die, after he had declared that there was no difference between life and death. (c. 600 B. C.) See DIOGENES LAERTIUS, *Thales*. Bk. i, sec. 36

Between Trojan and Tyrian I will make no difference. (Tros Tyriusque mihi nullo discrimine agetur.)

VERGIL, *Aeneid*. Bk. i, l. 574. (c. 19 B. C.)

### DIFFICULTY

Difficulty is a severe instructor.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

Difficulty is the nurse of greatness.

W. C. BRYANT, *Speech of Welcome to Kossuth*, 15 Dec., 1851.

He wolde sowen som difficultee,  
Or springen cokkel in our clene corn.

CHAUCER, *Shipman's Prologue*, l. 20. (c. 1386)

What is difficult? To keep a secret, to employ leisure well, to be able to bear an injury. (τί δύσκολον, τὸ τὰ ἀπόρρητα σιωπῆσαι, καὶ σχολὴν εὖ διαθέσθαι, καὶ ἀδικοῦμενον [δύνασθαι] φέρειν.)

CHILON, *Apothegm.* (c. 550 B. C.) See DIOGENES LAERTIUS, *Chilon*. Bk. i, sec. 69.

The greater the difficulty, the greater the glory. (Quo difficilior, hoc praeclarior.)

CICERO, *De Officiis*. Bk. i, sec. 64. (c. 45 B. C.)

I remember'd your old Roman axiom,  
The more the danger, still the more the honour!

BEAUMONT AND FLETCHER, *Rule a Wife and Have a Wife*. Act iv, sc. 1. (1624) See under DANGER.

The more harde the fight is, the more haughtie is the conquest, and the more doubtfull the battayle, the more doubtie the victory.

GEORGE PETTIE, *Petite Pallace: Sinorix and Camma*, p. 21. (1576) In *Germanicus and Agrippina*, p. 61, the proverb is repeated in more characteristic form: "Things the more hard the more haughty, high, and heavenly."

The sweetest grapes hang the highest. (Die süssesten Trauben hängen am höchsten.)

F. E. HULME, *Proverb Lore*, p. 110. (1902) A German proverb.

It is difficulties which show what men are. (αἱ περιστάσεις εἰσὶν αἱ τοῖς ἀνδράσι δεικνύουσαι.)

EPICETUS, *Discourses*. Bk. i, ch. 24. (c. A. D. 100)

A difficulty raiseth the spirits of a great man.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 248.

All Things are difficult before they are easy.

THOMAS FULLER, *Gnomologia*. No. 560. (1732)

Difficulty makes Desire.

THOMAS FULLER, *Gnomologia*. No. 1284. See also under PROHIBITION.

Attempt easy tasks as if they were difficult, and difficult tasks as if they were easy. (La fácil se ha de emprender como dificultoso, y lo dificultoso como fácil.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 204. (1647)

Nothing is difficult to mortals. (Nil mortalibus ardui est.)

HORACE, *Odes*. Bk. i, ode 3, l. 37. (23 B. C.)

Nothing is really difficult which the mind enjoins itself to endure. (Nihil esse difficile cuius sibi ipsa mens patientiam indiceret.)

SENECA, *De Ira*. Bk. ii, ch. 12, sec. 5. (c. A. D. 55)

In the world there is nothing difficult; it is men's hearts which lack resolution.

DOOLITTLE, *Chinese Vocabulary*, ii, 279. (1872)

It is very rare that you meet with obstacles in this world which the humblest man has not the facilities to surmount.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Tuesday*. (1849)

To solve one difficulty by raising another. (Litem quod lite resolvit.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 103. (35 B. C.)

Difficulty is, for the most part, the daughter of idleness.

SAMUEL JOHNSON, *The Rambler* No. 129. (1750)

He who accounts all things easy will have many difficulties. (Nan ssü pi' tso' yü i'.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 63. (c. 550 B. C.) Old, tr.

Hard things are compassed oft by easy means.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act v, sc. 1. (1625)

Many things difficult to design prove easy to performance.

SAMUEL JOHNSON, *Rasselas* Ch. 13. (1759)

Nothing, unless it is difficult, is worth while. (Nulla nisi ardua, virtus.)

OVID, *Artis Amatoriae*. Bk. ii, l. 537. (c. 1 B. C.)

Good things are difficult. (χαλὰρὰ τὰ καλὰ.)

PLUTARCH, *Moralia: The Education of Children*. Sec. 6C. (c. A. D. 95) Quoted as a proverb.



For easle things, that may be got at will,  
Most sorts of men doe set but little store.  
EDMUND SPENSER, *Amoretti*. Sonnet xxvi. (1594)  
Never ought was excellent assayde,  
Which was not hard t' achieve and bring to end.  
SPENSER, *Amoretti*. Sonnet li.

1 He who begs for what is difficult says no to himself. (Negat sibi ipse qui quod difficile est petit.)

PUBLILIUS SYRUS, *Sententiae*. No. 460. (c. 43 B. C.)

2 A hundred paths present a hundred difficulties. (Pai pan tao lu pai pan nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 88. (1875)

3 Nothing is so easy but it becomes difficult when done with reluctance. (Nullast tam facilis res quin difficilis siet quam invitus facias.)

TERENCE, *Heauton Timoroumenos*, l. 805. (163 B. C.) CHOICE OF DIFFICULTIES, see CHOICE.

DIFFIDENCE, see Modesty

## DIGESTION

See also Appetite

4 Did but the radish digest its own self!

J. L. BURCKHARDT, *Arabic Proverbs*. No. 573. (1817) A reference to the Eastern belief that radishes eaten after meals help the digestion of other food, but themselves remain undigested in the stomach. "Could we but rid ourselves of the person we have asked to assist us."

5 Rustics, who have stomachs like ostriches, that can digest hard iron.

THOMAS COGAN, *Haven of Health*, p. 33. (1584)  
My ostrich-like capacity of digestion.

WALTER SCOTT, *Letter*, 15 April, 1819. See also under OSTRICH.

6 A good eater must be a good man; for a good eater must have a good digestion, and a good digestion depends upon a good conscience.

DISRAELI, *The Young Duke*. Ch. 12. (1831)

7 Digest me no digestions.

EARL OF ESSEX, to Sir Robert Cecil. (1594)

8 A good digestion turneth all to health.

HERBERT, *The Church-Porch*. St. 60. (1630)

To eat is human, to digest divine.

CHARLES T. COPELAND, *Epigram*. (c. 1925)

9 So soon vpon supper (saide he) no question,  
Sleepe maketh yll and vnwholsome digestion.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

10 Meats of contrary qualities digest not well in the stomacke.

GEORGE PETTIE, *Petite Pallace*, p. 211. (1576)

A man has often more trouble to digest meat than to get it.

H. G. BOHN, *Handbook of Proverbs*, p. 294. (1855)

11 Now, good digestion wait on appetite,  
And health on both!

SHAKESPEARE, *Macbeth*, iii, 4, 38. (1606)

A good digestion to you all.

SHAKESPEARE, *Henry VIII*, i, 4, 62. (1612)

Keen appetite and quick digestion wait on you and yours.

JOHN DRYDEN, *Cleomenes*. Act iv, sc. 1. (1692)

12 Things sweet to taste prove in digestion sour.

SHAKESPEARE, *Richard II*, i, 3, 236. (1595)

13 Heaviness and care hinder digestion.

THOMAS WILSON, *The Arte of Rhetoric*, p. 37 (1553)

Unquiet meals make ill digestions.

SHAKESPEARE, *The Comedy of Errors*, v, 1, 74. (1593)

## DIGNITY

14 If the graduates express their thoughts in English, it is understood to be *infra dignitatem*.

WILLIAM HAZLITT, *Table-Talk*, p. 287. (1822)

It would be *infra dig.* in the Provost . . . to associate with Redgauntlet.

WALTER SCOTT, *Redgauntlet*. Ch. 11. (1824)

Few will consent to sing; it is *infra dig.*

C. J. WILLS, *Modern Persia*, p. 312. (1883) *Infra dig.*, an abbreviation of *infra dignitatem*, beneath one's dignity, is a proverbial phrase of obscure origin.

15 It is easier to grow in dignity than to make a start. (Facilius enim crescit dignitas quam incipit.)

SENECA, *Ad Lucilium*. Epis. ci, sec. 2. (c. A. D. 65)

16 But clay and clay differs in dignity,  
Whose dust is both alike.

SHAKESPEARE, *Cymbeline*, iv, 2, 4. (1609)

17 He is a pontifical fellow; that is, proud and stately.

WILLIAM TINDALE, *The Obedience of a Christian Man*, p. 226. (1528)

How be it for any great courtesie he doth make,  
It seemth the gentill man hath eaten a stake.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

## DILEMMA

See also Choice

18 Between the altar and the stone. (Inter sacrum saxumque.)

PLAUTUS, *Captivi*, l. 617. (c. 200 B. C.) That is, between the altar and the sacrificial stone, with no chance of escape. Nixon, in his translation for the *Loeb Classical Library*, renders it, "Between the axe and the altar." "Inter malleum et incudem" (Between hammer and anvil) is another form. The Germans say, "Zwischen Amboss und Hammer." Ray, p. 150, has "Between hawk and buzzard," and there are many other variants. For BETWEEN SCYLLA AND CHARYBDIS, see SCYLLA.

Wolves on one side, dogs on the other. (Hac lupi, hac canes.)

PLAUTUS, *Casina*, l. 970. (c. 200 B.C.) Plautus is adapting the proverb, "Between wolves and dogs no safety lies" (Inter lupos et canes nullam salutem esse). The French say, "Entre chien et loup" (Between dog and wolf), referring to dusk or twilight, and "D'un côté le loup nous menace, et l'autre, le chien" (On one side the wolf threatens us, on the other, the dog).

On one side a wolf attacks, on the other a dog, as the saying is. (Hac urget lupus, hac canis, aiunt.)

HORACE, *Satires*, Bk. ii, sat. 2, l. 64. (35 B.C.) In front, a precipice; in the rear, wolves. (ἔμπροσθεν κρημνός, ὀπίσθεν λύκοι.)

ERASMUS, *Adagia*, Chil. iii, cent. iv, No. 94. (1508) Erasmus also gives the Latin, "A fronte praecipitium, a tergo lupus."

Thou'dst shun a bear;

But if thy flight lay toward the raging sea, Thou'dst meet the bear i' the mouth.

SHAKESPEARE, *King Lear*, iii, 4, 9. (1605)

Go forward and fall, go backward and mar all.

JOHN CLARKE, *Paroemiologia*, p. 102. (1639)

I, with my partie, did lie on our poste, as betwixt the devill and the deep sea.

ROBERT MONRO, *His Expedition with the Scots Regiment*, ii, 55. (1637)

Between the Deel and the deep sea; that is between two difficulties equally dangerous.

JAMES KELLY, *Scottish Proverbs*, p. 58. (1721)

A narrow lane, and the ass is kicking.

BURCKHARDT, *Arabic Proverbs*, No. 315. (1817)

Between the devil and the deep sea, Between the lawyer and trustee—it is difficult to decide.

LORD BYRON, *Letters*, v, 4. (1820)

A man is, as it were, atween the deil and the deep sea.

WALTER SCOTT, *The Pirate*, Ch. 18. (1821) See also KINGSLEY, *Geoffrey Hamlyn*, Ch. 39.

(1859) CHEYNEY, *A Trap for Bellamy*, p. 111.

(1941) *Dark Duet*, p. 148. (1943) etc., etc.

She was between the devil and the deep blue sea.

MONTÉ BARRETT, *Murder at Belle Camille*, p. 281. (1943)

1 He dare not swallow for fear of a bone, nor spit it out for fear there is flesh. (T'un liao p'a shih ku t'ao, t'u liao p'a shih jou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*, No. 598. (1875)

No road up to the sky, no door into the ground. (Wu fa k'o chih, shang t'ien wu lu.)

SCARBOROUGH, *Chinese Proverbs*, No. 2572.

2 Thys forked questyon; which the sophisters call an horned question.

NICOLAS UDALL, tr., *Erasmus' Paraphrase upon the Newe Testament: Luke xx, 3-7*. (1548) It is called a horned question, Udall goes on to explain, "because that to whether of both parties a bodye shall make a direct aunswere, he shall renne on the sharpe poyncite of the horne." In other words, the "horn of a dilemma," in scholastic Latin, *argumentum*

*cornutum*, on which one is liable to be caught.

And both the Horns of Fates Dilemma wound.

ABRAHAM COWLEY, *The Mistress: Against Hope*. (1647)

[He] placed the King in a dilemma, from the horn of which he could not extricate himself.

WILLIAM JERDAN, *Autobiography*, iii, 10. (1853)

In disputation, the adversary who is refuted by a dilemma is said to be "fixed on the horns of a dilemma."

THOMAS FOWLER, *Deductive Logic*, v, 121. (1887)

There are two horns to my dilemma. If I don't get hooked on one, I will on the other.

E. S. GARDNER, *The D. A. Cooks a Goose*, p. 128. (1942)

## DILIGENCE

See also Industry

3 A scribe who is experienced in his office will find himself worthy to be a courtier.

AMEN-EM-APT, *Teaching How to Live*, Col. 27, l. 16. (c. 700 B.C.) Griffith, tr.

Seest thou a man diligent in his business? he shall stand before kings. (Vidisti virum velocem in opere suo? coram regibus stabit.)

*Old Testament: Proverbs*, xxii, 29. (c. 350 B.C.)

He [the scribe] shall serve among great men, and appear before princes. (In medio magnatorum ministrabit, et in conspectu praesidis apparebit.)

BEN-SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxix, 4. (c. 190 B.C.)

4 Practise diligence. (Diligentiam adhibe.)

CATO (?), *Disticha. Prol.* No. 14. (c. 175 B.C.)

5 Diligence is the mother of good fortune. (La diligencia es madre de la buena ventura.)

CERVANTES, *Don Quixote*, Pt. i, ch. 46. (1605)

Pt. ii, ch. 43. (1615) Referred to as "a common proverb." Quoted by RAY, *Proverbs*,

p. 85; FULLER, *Gnomologia*, No. 1289. But the Spaniards also say, "Do falta dicha, por demas es diligencia" (Where luck is wanting, diligence avails nothing).

Diligence is the mother of good luck.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1736. SAMUEL SMILES, *Thrift*, p. 160.

(1875) Variations are, "Diligence is the parent of success," "Diligence is the parent of virtue."

6 Diligence may be called one of the principal daughters of Virtue, for euen as the Philosopher saith, the greatest virtue that is, is to flee idleness.

JOHN FLORIO, *Firste Fruites*, fo. 63. (1578)

Diligence is able to make the vneasyest thing, easye: the rawest thing rype, the straungest thyngs familiar, the hardest thyngs soft.

JOHN FLORIO, *Firste Fruites*, fo. 63. The Danes say, "Diligence makes an expert workman," and the Arabs have a proverb, "Diligence is a great teacher."

<sup>1</sup> Diligence overcomes Difficulties, Sloth makes them.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1755.

<sup>2</sup> Diligence alone is a good Patrimony; but Negligence will waste a great Estate.

THOMAS FULLER, *Gnomologia*. No. 1288. (1732)  
The Germans say, "Gross Diligenz und klein Consciencz macht reich" (Much diligence and little conscience make a man rich), and "Ohne Fleiss, kein Preis" (Without diligence no prize).

<sup>3</sup> Nights and days. (νύκτας τε καὶ ἡμέρας.)

HESIOD, *Works and Days*, l. 562. (c. 800 B.C.)  
Also in HOMER, as quoted by ERASMUS, *Adagia*, i, iv, 24, who gives the Latin, "Noctesque diesque," and adds that the proverb refers to indefatigable diligence.

Turn your hand to it by night, turn it by day. (Nocturna versate manu, versate diurna.)

HORACE, *De Arte Poetica*, l. 269. (c. 20 B.C.)  
Horace is referring to writing poetry.

<sup>4</sup> To much diligence is hurtfull.

SIR THOMAS HOBY, tr., *The Courtier*, p. 61. (1561) "It hath bene a proverbe emonge some most excellent peincters of old time." ALL WORK AND NO PLAY, see under JACK.

<sup>5</sup> Who spins well hath a large smock.

JAMES HOWELL, *Proverbs: Spanish*, p. 11. (1659)  
The diligent Spinner has a large Shift.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1756.

<sup>6</sup> The hand of the diligent maketh rich. (Manus autem fortium divitias parat.)

*Old Testament: Proverbs*, x, 4. (c. 350 B.C.)

The hand of the diligent shall bear rule. (Manus fortium dominabitur.)

*Old Testament: Proverbs*, xii, 24.

The soul of the diligent shall be made fat. (Anima autem operantium impinguabitur.)

*Old Testament: Proverbs*, xiii, 4.

<sup>7</sup> Diligence is to the Understanding, as the Whetstone to the Razor.

ROBERT SOUTH, *Sermons: John*, vii, 17. (1692)

<sup>8</sup> Diligence is the next best thing to having Saturday afternoon off.

ANONYMOUS, *Meditations in Wall Street*, p. 47. (1940)

## DINNER

See also Eating, Feast

<sup>9</sup> Better is bread with a happy heart than riches with vexation.

AMEN-EM-APT, *Teaching How to Live*. Col. ix, l. 7. Repeated col. xvi, l. 13. (c. 700 B.C. Griffith, tr.)

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. (Melius est

vocari ad olera cum charitate: quam ad vitulum saginatum cum odio.)

*Old Testament: Proverbs*, xv, 17. (c. 350 B.C.)

Quoted by BRONTË, *Jane Eyre*, ch. 8. (1847)  
Better is a dry morsel and quietness therewith, than an house full of sacrifices with strife. (Melior est buccella sicca cum gaudio, quam domus plena victimis cum iurgio.)

*Old Testament: Proverbs*, xvii, 1.

Better is an handful with quietness, than both the hands full with travail and vexation of spirit. (Melior est pugillus cum requie, quam plena utraque manus cum labore, et afflictione animi.)

*Old Testament: Ecclesiastes*, iv, 6. (c. 250 B.C.)

A simple dinner in a poor man's house, without tapestries and purple, has smoothed the wrinkles from the anxious brow. (Mundaeque parvo sub lare pauperum | cenae sine aulaeis et ostro | sollicitam explicuere frontem.)

HORACE, *Odes*. Bk. iii, ode 29, l. 14. (23 B.C.)

Better to eat onions with a tranquil mind than to dine on poultry with a troubled conscience.

*Babylonian Talmud: Pesachim*, fo. 114a. (c. 450)

Better is a morsel of bread with joye than an house full of delyces, with chydyinge, seith Salomon.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 42. (c. 1389)

I would rather choose to begge,  
Or sit with a rosted appull, or an egge,  
Where mine appetite serueth me to bee,  
Than euery daie to fare lyke a duke with thee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1562)

A crust with quietnesse, shall be better then Quayles with vnrest.

JOHN LYL, *Euphues and His England* (Arber), p. 243. (1580)

Better fare hard with good Men, than feast it with bad.

THOMAS FULLER, *Gnomologia*. No. 893. (1732)  
Better cabbage with peace than sugar with grumbling. (κάλλιον λάχανα μὲ εἰρήνην, παρά σάκχαρι μὲ γλύνιαν.)

NEGRIS, *Modern Greek Proverbs*, p. 65. (1831)

Ignorance and bungling with love are better than wisdom and skill without.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Wednesday*. (1849)

Better a bit of bread with love, than a capon with strife. (Mas vale un pedazo de pan con amor, que gallinas con dolor.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 124. (1853) CAHIER, *Six Mille Proverbes*, p. 269, gives a shorter form of this Spanish proverb: "Mas vale pan con amor, que gallina con dolor."

Oh, better, no doubt, is a dinner of herbs,  
When season'd by love, which no rancour disturbs,

And sweeten'd by all that is sweetest in life  
Than turbot, bisque, ortolans, eaten in strife!

OWEN MEREDITH (E. R. BULWER-LYTTON), *Lucile*. Pt. i, canto ii, st. 22. (1860)

A bed of stones with friends is better than a bed of down with those we do not love.

STEELE MACKAYE, *Paul Kaurar*. Act iii. (1888)

I would rather live on canned soup eaten in jolly company than dine upon the finest delicacies that

had been cooked with some woman's heart's blood.

D. H. FINK, *Release from Nervous Tension*, p. 106. (1943)

1 Great is the meal which brings together people who are distant to each other.

*Babylonian Talmud: Sanhedrin*, fo. 103b. (c. 450)

2 A warmed-up dinner was never worth much. (Un dîner réchauffé ne valut jamais rien.)

NICOLAS BOILEAU, *Le Luitrin*. Pt. i, l. 104. (1674)  
See also under CABBAGE.

3 God send us of our own when rich men go to dinner.

JOHN CLARKE, *Paroemiologia*, p. 37. (1639)

4 A good dinner is worth more than a fine coat. (Mieux vaut bon repas que bel habit.)

ISAAC D'ISRAËL, *Curiosities of Literature*, Ser. ii: *The Philosophy of Proverbs*. (1820)

5 Reflect carefully beforehand with whom you are to eat and drink, rather than what you are to eat and drink. (Ante circumspiciendum est, cum quibus edas et bibas, quam quid edas et bibas.)

EPICURUS, *Fragments*. Frag. 542, Usener. (c. 300 B. C.) As quoted by SENECA, *Ad Lucilium*, xix, 10.

As Epicurus said, one should not so much regard what he eats as with whom he eats. (Il ne fault pas tant regarder ce qu'on mange, qu'avecques qui on mange.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)

Choose thy company before thy drink.

JOHN CLARKE, *Paroemiologia*, p. 24. (1639)

The company, and not the charge, make the feast.

ISAAC WALTON, *The Compleat Angler*. (1653)  
Quoted as a proverb.

He showed me his bill of fare to tempt me to dine with him. "Foh," said I, "I value not your bill of fare; give me your bill of company."

SWIFT, *Letter to Stella*, 2 Sept., 1711.

It isn't so much what's on the table that matters, as what's on the chairs.

W. S. GILBERT, *Epigram*. (c. 1895) As quoted by PIERSON, *Gilbert and Sullivan*.

This has been crystallized into the terse English proverb, "The Company makes the feast."

HACKWOOD, *Good Cheer*, p. 361. (1911)

6 A dinner of meats without the company of a friend is like the life of a lion or a wolf. (Sine amico visceratio leonis ac lupi vita est.)

EPICURUS, *Fragments*. Fr. 452, Usener. (c. 300 B. C.) Quoted by SENECA, *Ad Lucilium*, xix, 10.

Who eats his cock alone, must saddle his horse alone.

HERBERT, *Jacula Prudentum*. No. 350. (1640)

Who eats his dinner alone must saddle his horse alone.

JOHN RAY, *English Proverbs*, p. 8. (1670)

FULLER, *Gnomologia*. No. 5701. (1732)

He who eats alone, chokes alone.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 646.

(1817) In the East, to eat alone is disgraceful, and those who do so are despised as misers, deserving suffocation.

7 Neither fire nor weapon,  
Be it of bronze or of iron,  
Keeps them from flocking to dinner.

(οὐ πῦρ οὐδὲ σιδήρος

οὐδὲ χαλκὸς ἀπέτρχει

μὴ φοιτᾶν ἐπὶ δεῖπνον.)

EUPOLIS, *The Flatterers*. (c. 425 B. C.) Quoted by PLUTARCH, *Moralia*, sec. 778E.

Let us now go home, for it is dinner time.

*Apocrypha: History of Susanna*, 13. (c. 166 B. C.)

Hit's a mighty deaf nigger dat don't year de dinner-ho'n.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

8 Nice eaters seldom meet with a good dinner.

THOMAS FULLER, *Gnomologia*. No. 3540. (1732) FRANKLIN, *Poor Richard*, 1751.

9 You to the Cabbage, and I to the Beef.

THOMAS FULLER, *Gnomologia*. No. 6007. (1732)

No broth, no ball; no ball, no beef.

MRS. GASKELL, *Cranford*. Ch. 4. (1853) "We used to keep strictly to my father's rule, 'No broth, no ball; no ball, no beef'; and always began dinner with broth. Then we had suet puddings, boiled in the broth with the beef; and then the meat itself. If we did not sup our broth, we had no ball."

10 If you want your dinner, don't offend the cook.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 523. (1937)

11 To seek his dinner in Poules with duke Humphrey.

GABRIEL HARVEY, *Works* (Grosart), i, 206. (1592) Trow'st thou where he dined to-day? In sooth I saw him sit with Duke Humphrey.

JOSEPH HALL, *Biting Satyres*, iii, vii, 6. (1599)

Dine thrice a week at Duke Humphrey's table.

UNKNOWN, *Penniless Parliament of Threadbare Poets*. (1604)

Some breake their fasts with Duke Humphrey.

THOMAS NABBES, *Covent Garden*. Act iv, sc. 4. (1632)

After the death of good Duke Humphrey . . . to dine with Duke Humphrey [meant] to be dinnerless.

THOMAS FULLER, *Worthies*, ii, 345. (1662)

My mistress and her mother must have dined with Duke Humphrey, had I not exerted myself.

SMOLLETT, *Roderick Random*. Ch. 55. (1748)

This proverb, Fuller says, has altered its meaning. At first it meant dining at another man's table: for Humphrey [Duke of Gloucester, the open-handed son of Henry IV, renowned for his hospitality], commonly called the good Duke, kept an open table, where any gentleman was welcome to dine. After his decease, to dine with Duke Humphrey meant to go dinnerless. . . .

Fuller says, that persons who loitered about in St. Paul's church during dinner-time, were said to dine with Duke Humphrey, from a mistaken notion that he was buried there.

FRANCIS GROSE, ed., *A Provincial Glossary*. (1790)

One Diggory Chuzzlewit was in the habit of perpetually dining with Duke Humphrey. . . . He will have no choice but to dine again with Duke Humphrey.

DICKENS, *Martin Chuzzlewit*. Ch. 1. (1844)

I din'd with saints and noblemen,

Even sweet St. Giles and the Earl of Murray.

ROBERT SEMPILL, *Banishment*. Prov. 87. (1680)

The Earl of Murray was interred in St. Giles's Church, Edinburgh.

1 He that dines and leaves, lays the cloth twice.

HERBERT, *Jacula Prudentum*. No. 349. (1640)

2 Ye see your fare (sayd she).

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Pray eat, you see your dinner.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

3 Diners can not be long, where deinties want,  
Where coine is not common, commons must  
be scant.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

CAMDEN, *Remains*, p. 305. (1605)

4 It is no bad thing to take one's dinner in season. (οὐ μὲν γὰρ τι χέρειον ἐν ὥρῃ δείπνον ἐλίσθαι.)

HOMER, *Odyssey*. Bk. xvii, l. 176. (c. 850 B. C.)

5 He who dines well lives well. (Bene qui cenat bene vivit.)

HORACE, *Epistles*. Bk. i, epis. vi, l. 56. (B. C. 20)

Twice more in the *Epistles*, Horace refers to living well: i, xi, 29, and i, xv, 45. Montaigne quotes the latter, i, 38.

6 A man seldom thinks with more earnestness of anything than he does of his dinner.

SAMUEL JOHNSON, *Miscellanies*. Vol. i, p. 249. (a. 1784)

7 Even the great Napoleon could not dine twice. (Même le grand Napoléon ne pouvait pas dîner deux fois.)

ALPHONSE KARR, *Le Chemin le Plus Court*.

(1836) "No stomach is bigger than another by a span," is a Spanish proverb which occurs in *Don Quixote*. See under STOMACH

8 Your supper is like the hidalgo's dinner, very little meat, and a great deal of tablecloth.

H. W. LONGFELLOW, *The Spanish Student*. Act i, sc. 4. (1843)

The eye, can it feast when the stomach is starving?

Pray less of your gilding and more of your carving.

EGERTON WARBURTON, *On a Mean Host*. (c. 1851)

9 Well cooked and seasoned and well talked,

[the dinner] went very well. (Bene cocto et condito, sermone bono et, libenter.)

LUCILIUS, *Sermones*. Frag. (c. 140 B. C.) Quoted by CICERO, *Ad Atticum*, xiii, 52.

10 What, did you not know, then, that to-day Lucullus dines with Lucullus? (παρά Λουκούλλου δειπνεῖ Λουκούλλος;)

LUCIUS LUCULLUS, to the servant who had provided only a small repast when his master happened to dine alone. (c. 65 B. C.) See PLUTARCH, *Lives: Lucullus*. Ch. 41, sec. 2.

11 Having half dyned, they say as it were in a proverbe, yat they are as well satisfied as the Lorde Maior of London whom they think to fare best, though he eat not most.

JOHN LYL, *Euphuus* (Arber), p. 437. (1580)

I have dined as well as my Lord Mayor of London.

WILLIAM ROWLEY, *A Match at Midnight*. Act i. (1633)

Find a satisfaction in his fare,

As great as if h' had din'd with my Lord May'r.

EDMUND GAYTON, *Art of Longevity*, 12. (1659)

"I have dined as well as my Lord Mayor of London." That is, as comfortably, as contentedly, according to the rule, "satis est quod sufficit" (enough is as good as a feast).

THOMAS FULLER, *Worthies, London*, ii, 346.

(1662) See also under ENOUGH.

I have dined as well as my lord mayor.

SWIFT, *Polite Conversation*, Dial. ii. (1738)

12 The dinner I like is the dinner I can return. (Haec mihi quam possum reddere cena placet.)

MARTIAL, *Epigrams*. Bk. xii, No. 48. (A. D. 103)

13 He may live without love,—what is passion but pining?

But where is the man that can live without dining?

OWEN MEREDITH (E. R. BULWER-LYTTON), *Lucile*. Pt. i, canto ii, st. 19. (1860)

14 The most nourishing meat is first to be eaten, that ancient proverb ratifieth, Ab ovo ad mala.

THOMAS MOFFETT, *Health's Improvement*, p. 295. (1639) FROM EGGS TO APPLES, see under BEGINNING AND ENDING.

15 The true Amphitryon is the Amphitryon with whom one dines. (Le véritable Amphitryon | Est l'Amphitryon où l'on dine.)

MOLIÈRE, *Amphitryon*. Act iii, sc. 5, l. 89.

(1668) The person who provides the dinner is the real host, whether he is the master of the house or not. The story is that Jupiter assumed the likeness of Amphitryon in order to visit the latter's wife, Alcmena, and gave a banquet in her honor at Amphitryon's house. But Amphitryon, returning unexpectedly, claimed the honor of being the host. The guests and servants decided that "he who gave the feast was to them the host."

I am the true Amphitryon.

DRYDEN, *Amphitryon*. Act v, sc. 1. (1690)

<sup>1</sup> The fewer, the better cheer.

MOTTEUX, *Rabelais*, v, 4. (1693) An interpolation by MOTTEUX. STEELE, *The Lying Lover*, ii, 2. (1704) SWIFT, *Polite Conversation*. Dial. ii. (1738)

The fewer we are, the more we will eat. (Moinous serons, plus nous mangerons.)

CAHIER, *Six Mille Proverbes*, p. 376. (1856)

<sup>2</sup> To pot luck. (ἐς τῆς χύτρας τύχην.)

ALEXANDER NEGRIS, *Modern Greek Proverbs*, p. 118. (1831) To a family dinner.

<sup>3</sup> At the end of the dinner dessert is sweet, though it follows the fullest feast. (δειπνου δὲ ληγοτος γλυκὴ τραγάλιον | καίπερ πεδ' ἀφθονον βοράν.)

PINDAR, *Dirges*. Frag. 124, Sandys. (c. 480 B. C.)  
See ATHENAEUS, xiv, 641C.

Room can always be found for a delicacy.

*Babylonian Talmud*: *Erubin*, fo. 82b; *Megillah*, fo. 7b. (c. 450)

<sup>4</sup> I'll be there with my teeth shod. (Cum calcatis dentibus veniam.)

PLAUTUS, *Captivi*, l. 187. (c. 200 B. C.) Answering an invitation to dinner.

<sup>5</sup> A hope of getting a dinner. (Spes cenatica.)

PLAUTUS, *Captivi*, l. 496. (c. 200 B. C.)

Philo swears he never dines at home, and it is so; he doesn't dine at all when no one has invited him. (Numquam se cenasse domi Philo iurat, et hoc est: | non cenat, quotiens nemo vocavit eum.)

MARTIAL, *Epigrams*. Bk. v, epig. 47. (c. A. D. 90)  
You deem it the supreme good to eat at another's table. (Bona summa putes aliena vivere quadra.)

JUVENAL, *Satires*. Sat. v, l. 2. (c. A. D. 120)

The hope of dining well deceives you.

JUVENAL, *Satires*. Sat. v, l. 166. (c. A. D. 120)

At dinner my man appears.

HERBERT, *Jacula Prudentum*. No. 38. (1640)

Then from the Mint walks forth the man of rhyme,

Happy to catch me just at dinner-time.

POPE, *Epistle to Dr. Arbuthnot*, l. 13. (1733)

Never spare the Parson's wine, nor the baker's pudding.

FRANKLIN, *Poor Richard's Almanack*, 1733

<sup>6</sup> No luncheon like a student's; no dinner like a lawyer's; no supper like a merchant's. (N'est desieusner que de escoliers; dipner, que d'auocat; soupper, que de marchans.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 46. (1548)

<sup>7</sup> You make a muck-hill on my trencher, quoth the Bride. You carve me a great heap.

JOHN RAY, *English Proverbs*, p. 77. (1678)

FULLER, *Gnomologia*. No. 5936. (1732)

I can just carve pudding, and that's all; I am the worst carver in the world; I should never make a good chaplain.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>8</sup> He that would eat a good dinner, let him eat a good breakfast.

JOHN RAY, *English Proverbs*, p. 124. (1678)

Though breakfast be good, dinner is better. (Ch'in ch'en fan hao, suan pu tê wu 'hou pao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 348. (1875)

<sup>9</sup> At a round table, the herald's useless.

JOHN RAY, *English Proverbs*, p. 129. (1678)

FULLER, *Gnomologia*. No. 824. (1732) A variant is, "At a round table there's no dispute of place."

<sup>10</sup> A friend's dinner is soon dight.

JOHN RAY, *Proverbs: Scottish*, p. 229. (1678)

The French say, "Viande d'ami est bientôt prête" (A friend's meat is soon ready).

<sup>11</sup> I will make an end of my dinner; there's pip-pins and cheese to come.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 2, 12. (1601)

Across the walnuts and the wine.

TENNYSON, *The Miller's Daughter*, l. 32. (1832)

<sup>12</sup> We were to do more business after dinner; but after dinner is after dinner—an old saying and a true.

SWIFT, *Letter to Stella*, 26 Feb., 1711.

A dinner lubricates business.

WILLIAM SCOTT, BARON STOWELL, *Remark*. (1780) See BOSWELL, *Life of Johnson*, viii, 67, note.

AFTER DINNER WALK A MILE, see under HEALTH.

<sup>13</sup> Serenely full, the epicure would say,

"Fate cannot harm me, I have dined to-day."

SYDNEY SMITH, *A Recipe for Salad*. (a. 1845)

Ascribed to Smith by his daughter, LADY HOLLAND, *Memoir*.

<sup>14</sup> A puzzle dinner—where you'd be puzzled which dish to try first. (Cena dubia . . . ubi tu dubites quid sumas potissimum.)

TERENCE, *Phormio*, l. 342. (161 B. C.) Horace repeats the phrase, *Satires*. Bk. ii, sat. 2, l. 77.

<sup>15</sup> Those who dine with Plato get on pleasantly the next day also. (ὡς οἱ παρὰ Πλάτωνι δειπνήσαντες καὶ εἰς αἴριον ἡδέως γίνονται.)

TIMOTHEUS, after he had dined with Plato at the Academy on the simple fare of the scholar. (c. 370 B. C.) A famous story, told by PLUTARCH, *Moralia*, 127B, 686A; AELIAN, *Varia Historia*, ii, 18; ATHENAEUS, 419D; and CICERO, *Tusculan Disputations*, v, 35: "Vestrae quidem cenae non solum in praesentia, sed etiam postero die iucunda sunt."

<sup>16</sup> The number of guests should begin with the Graces and end with the Muses. (Convivarum numerum incipere oportere a Gratiarum numero et progredi ad Musarum.)

VARRO, *Nescis Quid Vesper Serus Vehat*. (c. 50 B. C.)

Many excellent writers have set downe many orders to be observed in feasts, but the chief are these, that the feast alwayes ought to begin at the Graces, and ende at the Muses: that is, that the number of the guests be not under three, nor above nyne.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 248. (1574) Pettie, tr.

Six persons, counting the host, make the right number for a meal: if there be more, it is no meal, but a mēlée. (Sex enim convivium | cum rege iustum: si super, convivium est.)

AUSONIUS, *Ephemeris*. Pt. v, l. 5. (c. A. D. 370) Not fewer than three nor more than nine. (Neque pauciores tribus, neque plures novem.)

ERASMUS, *Familiar Colloquies*. (1531)

Seven make a banquet, nine a riot. (Septem convivium, novem convivium faciunt.)

RICHARD BRATHWAIT, *The English Gentleman*, p. 178. (1630) A condensation of the mediæval, "Quinque advocavi; sex enim convivium Cum rege iustum: si super, convivium est" (I have chosen five; for six are suitable for a king: if more a riot).

Seven at a feast, nine at a fray.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 598. (1681)

Seven may be Company, but Nine are Confusion.

THOMAS FULLER, *Gnomologia*. No. 4113. (1732)

Crowd not your table: let your numbers be Not more than seven, and not less than three

WILLIAM KING, *Art of Cookery*, l. 259. (1708)

Best company consists of five persons.

RICHARD STEELE, *The Tatler*. No. 132. (1709)

1 He that hath a good dinner, knowes better the way to supper.

UNKNOWN, *The Fair Maid of Bristow*. Sig. C1. (1605)

He that saveth his dinner will have more for supper.

JOHN RAY, *English Proverbs*, p. 85. (1678) The French say, "Qui garde son diner il a mieux à souper." A variant is, "Mal soupe qui dine tout" (He sups badly who eats all at dinner).

2 The full dinner pail.

Republican slogan during the McKinley campaign of 1900, said to have been coined by the editor of *Judge*.

DIPLOMACY, see Ambassador

## DIRT

3 I abominate abominable things. . . . I will not approach filth with my hands.

ANI, *Papyrus: Book of the Dead*. Ch. 124, l. 3. (c. 4000 B. C.)

He that deals in dirt has aye foul fingers.

ALLAN RAMSAY, *Scottish Proverbs*. (1737) The Italians say, "Chi si fa fango, il porco lo calpestra" (He that makes himself dirt, the swine will tread on him); the Dutch, "Wie zich onder den draf mengt, dien eten de zwijnen" (He who mixes himself with the draf, will be eaten by the swine).

She can't dish out the dirt without getting dirty.

VIRGINIA RATH, *Posted for Murder*, p. 103. (1942)

4 Dirt is dirtiest upon the fairest spots.

H. G. BOHN, *Handbook of Proverbs*, p. 344. (1855)

5 You must eat a peck of ashes ere you die.

JOHN CLARKE, *Paroemiologia*, p. 165. (1639)

Every man must eat a peck of ashes before he dies.

JOHN RAY, *English Proverbs*, p. 57. (1670)

PALMER, *Moral Essays on Proverbs*. Ch. 79.

(1710) WALTER SCOTT, *Letter*, 31 Oct., 1830.

We must eat a peck of dirt before we die.

OSWALD DYKES, *English Proverbs*, p. 11. (1709)

Every Man must eat a Peck of Dirt before he dies.

THOMAS FULLER, *Gnomologia*. No. 1433. (1732)

You must eat a peck of dirt before you die.

SWIFT, *Polite Conversation*. Dial. i. (1738)

It is . . . a portion of that peck of dirt which we are all said to eat in our lives without knowing it.

JAMES PAYN, *Thicker Than Water*. Ch. 49. (1883)

EAT A PECK OF SALT TOGETHER, see under SALT

6 Cast what dirt thou wilt, none will sticke on me.

SIR EDWARD DERING, *Speeches in Matters of Religion*. Ch. 1. (1642)

Fling dirt enough, and some will stick.

EDWARD WARD, *Hudibras Redivivus*, i, ii. 2.

(1706) See under CALUMNY.

7 "Ignorance," says Ajax, "is a painless evil"; so. I should think, is dirt, considering the merry faces that go along with it.

GEORGE ELIOT, *Mr. Giffel's Love Story*. (1857)

8 He jump up fo' sartin—he cut dirt and run.

J. S. FARMER, *Americanisms: Cut*. Negro song of 1829.

Last year . . . he cut dirt.

W. G. SIMMS, *Guy Rivers*, i, 64. (1834)

If you ever saw waxworks cut dirt, they cut it then.

A. B. LONGSTREET, *Georgia Scenes*, p. 202. (1835)

The way the cow cut dirt.

T. C. HALIBURTON, *Sam Slick in England*, (1843)

I ruther guess you'd better cut dirt.

ANN STEPHENS, *High Life in New York*, ii, 34. (1843)

Why two-thirds o' the Rebbels 'ould cut dirt, Ef they once thought thet Guv'ment meant to hurt.

J. R. LOWELL, *The Biglow Papers*. Ser. ii, No. 2. (1862)

9 [He] made up for the dirt they had been eating by the splendour of his entertainment.

F. W. FARRAR, *Julian Home*. Ch. 9. (1859) For the insulting treatment they had received

Ef you bleedz der eat dirt, eat clean dirt.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

"To eat dirt" is to retract or "eat humble pie." *Magazine of American History*, Feb., 1885. p. 199/2.

I've eaten dirt for a month, and what do I make of it?

G. H. LORIMER, *Jack Spurlock*, p. 294. (1908)

1 That Dirt makes this Dust.

THOMAS FULLER, *Gnomologia*. No. 4337. (1732)

2 The mair dirt, the less hurt.

HENDERSON, *Scottish Proverbs*, p. 13. (1832)

3 He that falls into the dirt, the longer he stays there the fouler he is.

HERBERT, *Jacula Prudentum*. No. 411. (1640)

JAMES KELLY, *Scottish Proverbs*, p. 130. (1721) "Spoken to those who lie under a slander, urging them to get themselves clear'd as soon as they can."

He that falls in the Dirt, the longer he lies, the dirtier he is.

THOMAS FULLER, *Gnomologia*. No. 2096. (1732)

4 What serves dirt for if it do not stink?

JAMES KELLY, *Scottish Proverbs*, p. 354. (1721)

"Spoken when mean, baseborn people speak proudly, or behave themselves saucily."

Dirt defies the king.

JAMES KELLY, *Scottish Proverbs*, p. 87. "Spoken disdainfully to them that say they defy us."

5 If dirt was trumps, what hands you would hold.

CHARLES LAMB, *Lamb's Suppers*. Vol. ii, last ch. (c. 1830) The French say, "Il porte le deuil de sa blanchisseuse" (He is in mourning for his washerwoman, i. e., his linen is dirty).

6 Man or boy that works or plays

In the fields or the highways

May, without offence or hurt,

From the soil contract a dirt.

MARY LAMB, *Cleanliness*. (1809)

7 Dirt parts gude company.

SIR DAVID LYNDESAY, *Justing of Watson*, l. 66.

(c. 1538) Cited by KELLY, *Scottish Proverbs*, p. 88, who adds, "Spoken when unworthy fellows break in upon our company, which makes us . . . willing to break up."

8 If you have any noble blood in you, you will esteem him as no more than dirt. (Si quid ingenui sanguinis habes, non pluris eum facies quam lutum.)

PETRONIUS ARBITER, *Satyricon*. (c. A. D. 60)

Go hom, swithe, fule, drit, cherl.

UNKNOWN, *Havelok the Dane*, l. 682. (c. 1300)

Turn your back on them like the dirt they are.

CHARLES GIBBON, *For Lack of Gold*. Ch. 4. (1871)

I hate the nasty dirt.

HALL CAINE, *The Manxman*, II, 11. (1894)

9 Dirt is not dirtier. (Non lutumst lutulentius.)

PLAUTUS, *Poenulus*, l. 158. (c. 194 B. C.)

10 The clartier [dirtier] the cosier.

WALTER SCOTT, *The Antiquary*. Ch. 26. (1816)

"There was dirt good store. Yet . . . an ap-

pearance of comfort that seemed to warrant their old sluttish proverb, 'The clartier the cosier.'"

In an arctic climate, there may perhaps be some excuse for the proverb, "the clartier the cosier."

A. AND J. LANG, *Highways and Byways in the Border*. Ch. 9. (1913)

11 He done you dirt.

OWEN WISTER, *The Virginian*, p. 267. (1902)

Somebody, five year ago . . . had done him dirt.

WILL N. HARBEN, *The Georgians*, p. 95. (1904)

You can . . . do any man dirt you feel like.

MARY S. WATTS, *Luther Nichols*, p. 90. (1923)

## DISCONTENT

12 'Tis the nature of all humankind to be discontented with prosperity. (τὸ μὲν εὖ πράσσειν ἀκόρεστον ἐστὶν | πᾶσι βροτοῖσιν.)

AESCHYLUS, *Agamemnon*, l. 1331. (458 B. C.)

How comes it, Maecenas, that no man living is content with his lot? (Qui fit, Maecenas, ut nemo quam sibi sortem . . . | contentus vivat?)

HORACE, *Satires*. Bk. i, sat. 1, l. 1. (35 B. C.)

Usually condensed into the proverb, "Nemo sua sorte contentus" (No man is contented with his lot).

Whence comes it that there liveth not

A man contented with his lot?

(D'où vient que personne en la vie

N'est satisfait de son état?)

LA FONTAINE, *Fables*. Bk. xii, fab. 9. (1694)

13 Neither frieze nor woollen tunic suits them. (ἢ μήτε χλαῖνα μήτε σιούρα συμφέρει.)

ARISTOPHANES, *The Frogs*, l. 1459. (405 B. C.)

A proverbial saying about people who are not satisfied with anything.

You always desire what is absent, and despise what is at hand. (Semper aves quod abest, praesentia temnis.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 957. (c. 45 B. C.)

At Rome you long for the country; in the country you extol to the stars the distant town. (Romae rus optas; absentem rusticus urbem | tollis ad astra levis.)

HORACE, *Satires*, Bk. ii, sat. 7, l. 28. (35 B. C.)

Fickle as the wind, at Rome loving Tibur, at Tibur Rome. (Romae Tibur amem ventosus, Tibure Romam.)

HORACE, *Epistles*, Bk. i, epis. 8, l. 12. (20 B. C.)

He who likes another's lot, of course dislikes his own. (Cui placet alterius, sua nimirum est odio sors.)

HORACE, *Epistles*. Bk. i, epis. 14, l. 11. (20 B. C.)

The ox longs for the horse's trappings; the horse when lazy longs to plough. (Optat ephippia bos, piger optat arare caballus.)

HORACE, *Epistles*. Bk. i, epis. 14, l. 43. (20 B. C.)

Cited by ERASMUS, i, vi, 71, and by MONTAIGNE, i, 16, the French translation being, "Le bœuf pesant voudroit porter la selle, et le cheval tirer la charrue" (The heavy ox would like to carry the saddle, and the horse draw the plough).



No state wyll be content, the poore wyll be riche, the riche wyl be myghtye, the myghtie wyll be a Prince, the Prince a kyng, the kyng feared, honoured, and also sometyme woorshipped.

JOHN FLORIO, *Firste Fruites*, fo. 49. (1578)

None says his garner is full.

HERBERT, *Jacula Prudentum*. No. 659. (1640)

Our condition never contents us. (Notre condition jamais ne nous contente.)

LA FONTAINE, *Fables: L'Ane et Ses Maîtres*.

Bk. vi, fab. 11. (1668) A variation of CICERO, *Epist. ad Torquatum*, "Everybody believes his own condition the most miserable" (Suam quisque conditionem miserrimam putat).

We love in others what we lack in ourselves.

And would be everything but what we are.

R. H. STODDARD, *Arcadian Idyl*; l. 30. (1851)

1 Neither pleased full nor fasting.

JOHN CLARKE, *Paroemiologia*, p. 34. (1639)

You are never pleas'd fow [full] or fasting.

JOHN RAY, *English Proverbs*, p. 176. (1670)

You are never pleas'd fow [full] or fasting.

JAMES KELLY, *Scottish Proverbs*, p. 376. (1721)

You don't know your own mind; you are neither well, full nor fasting.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

2 Though stone were changed to gold, the heart of man would not be satisfied.

H. H. HART, *Seven Hundred Chinese Proverbs*.

No. 271. (1937)

3 There is no greater pain than discontent. (Hwo' mo' ta' yü pu chih tsu.)

LAO-TSE, *Tao-teh-king (The Way of Virtue)*. Sec. 46. (c. 550 B.C.) Old, tr.

None so poor as he who is discontented with his lot.

SALOMON IBN GABIROL, *Mibhar ha-Penanim (Choice of Pearls)*. No. 562. (c. 1050)

A man's discontent is his worst evil.

HERBERT, *Jacula Prudentum*. No. 300. (1640)

4 A discontented man knows not where to sit easy.

HERBERT, *Jacula Prudentum*. No. 347. (1640)

Discontented Minds, and Fevers of the Body, are not to be cured by changing Beds or Businesses.

FRANKLIN, *Poor Richard's Almanack*, 1750.

The discontented Man finds no easy Chair.

FRANKLIN, *Poor Richard's Almanack*, 1753.

5 Now is the winter of our discontent

Made glorious summer by this sun of York.

SHAKESPEARE, *Richard III*, i, 1, 1. (1594)

To the healthy man the winter of his discontent never comes.

H. D. THOREAU, *Autumn*, 13 Oct., 1851.

O fire-lit Winter of my deep content!

PHYLLIS MCGINLEY, *Ode to the End of Summer*. (1941)

6 Content you in my discontent.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 80. (1594)

In pale contented sort of discontent.

JOHN KEATS, *Lamia*. Pt. II, l. 135. (1820)

7 Dissemble all your griefs and discontents.

SHAKESPEARE, *Titus Andronicus*, i, 1, 443. (1593)

Let thy discontents be secrets.

FRANKLIN, *Poor Richard's Almanack*, 1739.

Let thy discontents be thy secrets;—if the world knows them, 'twill despise thee and increase them.

FRANKLIN, *Poor Richard's Almanack*, 1741.

## DISCORD

8 He who sows discord will reap regret.

SALOMON IBN GABIROL, *Mibhar ha-Penanim (Choice of Pearls)*. No. 616 (c. 1050) And frequently in Hebrew literature.

9 The fairest harmony springs from discord. (ἐκ τῶν διαφερόντων καλλίστην ἁρμονίαν.)

HERACLEITUS. (c. 500 B.C.) Quoted by ARISTOTLE, *Nicomachean Ethics*, viii, 1, 6.

Discord makes concord more sweet. (Discordia fit carior concordia.)

PUBLILIUS SYRUS, *Sententiae*. No. 154. (c. 43 B.C.) As sharpe sauce gives a good taste to sweete meate, so trouble and adversity, makes quiet and prosperity more pleasaunt.

GEORGE PETTIE, *Petite Pallace*, p. 141. (1576) Discord oft in musick makes the sweeter lay.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto ii, st. 15. (1590)

I never heard So musical a discord.

SHAKESPEARE, *A Midsummer-Night's Dream*, iv, 1, 121. (1596)

Discords make the sweetest airs,

And curses are a kind of prayers.

BUTLER, *Hudibras*, iii, i, 919. (1663)

10 A discordant concord. (Concordia discors.)

HORACE, *Epistles*. Bk. i, epis. 12, l. 19. (20 B.C.)

Horace is referring to the underlying principle of the philosophy of Empedocles, who held that the life of the world is due to the perpetual conflict of Love and Hate.

Inharmonious harmony. (Discors concordia.)

OVID, *Metamorphoses*. Bk. i, l. 433. (A.D. 7)

Agreement consists in disagreement. (Mansit concordia discors.)

LUCAN, *De Bello Civili*. Bk. i, l. 98. (c. A.D. 60)

The whole concord of the world consists in discord. (Tota huius mundi concordia ex discordia.)

SENECA, *Naturales Questiones*, vii, 27. (c. A.D. 62) All concord's born of contraries.

BEN JONSON, *Cynthia's Revels*, v, 2. (1600)

All discord, harmony not understood.

POPE, *An Essay on Man*. Epis. i, l. 291. (1732)

11 Discord has always reigned in the universe.

(La Discorde a toujours régné dans l'univers.)

LA FONTAINE, *Fables*. Bk. xii, fab. 8. (1694)

12 Concord makes small things grow; discord makes great things decay. (Nam concordia parvae res crescunt, discordia maxumae dilabuntur.)

SALLUST, *Bellum Jugurthinum*. Ch. 10, sec. 6. (c. 40 B.C.) Rolfe translates it, "Harmony makes small states great, while discord undermines the mightiest empires."

<sup>1</sup> How shall we find the concord of this discord?  
SHAKESPEARE, *A Midsummer-Night's Dream*,  
v, 1, 60. (1596)

Straining harsh discords and unpleasing sharps.  
SHAKESPEARE, *Romeo and Juliet*, iii, 5, 28. (1595)

We are above the Pitch, out of Tune, and off the  
Hinges.

SIR THOMAS URQUHART, tr., *Rabelais*. Bk. iv,  
ch. 19. (1653) Urquhart's rendering of Rabe-  
lais' "Hors toute la gamme."

DISCOURSE, see Conversation

## DISCRETION

See also Prudence

<sup>2</sup> Though a man has all other perfections, and  
wants discretion, he will be of no great con-  
sequence in the world.

JOSEPH ADDISON, *The Spectator*, 17 Nov., 1711.

<sup>3</sup> An ounce of discretion is worth a pound of  
learning.

THOMAS ADAMS, *Sermons*, i, 123. (1629) Re-  
ferred to as a true proverb.

An ounce of mothers wit is worth a pound of  
clergy.

FERGUSON, *Scottish Proverbs*, p. 16. (c. 1595)

An ounce of discretion is worth a pound of wit.

JOHN RAY, *English Proverbs*, p. 79. (1670)

We are convinced of the justice of the old saying,  
that an ounce of mother wit is worth a pound of  
clergy.

SYDNEY SMITH, *Persecuting Bishops*. (1822)  
The Italians say, "Val più un' oncia di dis-  
crezione che una libra di sapere."

<sup>4</sup> Discretion is the mother of virtue. (Discretio  
mater virtutis.)

ST. BENEDICT, *Rule of the Benedictines*. (c. 530)

An Italian variant is, "La discrezione è la  
madre degli asini" (Discretion is the mother  
of asses).

<sup>5</sup> Whan she to yeris of dyscrescyon Was comyn.

OSBORN BOKENHAM, *Lyvys of Seyntys*, p. 47.  
(1447)

The age of discretion is saide the age of xiiii  
yeres.

SIR THOMAS LITTLETON, *Tenures*, fo. 23a.  
(1574) This is confirmed by WHARTON, *Law  
Dictionary*, p. 21/1: "A male at fourteen is  
at years of discretion."

Wee'le have no babes to be Baptized,  
Vntill they come to yeerrs of ripe discretion.

SAMUAL ROWLANDS, *Hel's Broke Loose*, l. 24.  
(1605)

At the years of discretion.

SIR THOMAS OVERBURY, *Characters: Her Next  
Part*. (1613)

Ever since I came to years of discretion.

RICHARD STEELE, *The Tender Husband*. Act ii,  
sc. 1. (1703).

He's not come to years of discretion yet.

GOLDSMITH, *She Stoops to Conquer*, i, 1. (1773)

<sup>6</sup> Than as wyse and discrete he withdrewe him  
sayng that more is worth a good retrayte than  
a folisshe abydinge.

WILLIAM CAXTON, tr., *Jason*, fo. 23. (c. 1477)

The better part of valour is discretion.

SHAKESPEARE, *I Henry IV*, v, 4, 122. (1597)

Almost invariably misquoted, "Discretion is  
the better part of valour."

Though abundantly they lack discretion,

Yet are they passing cowardly.

SHAKESPEARE, *Coriolanus*, i, 1, 206. (1607)

It shew'd discretion, the best part of valour.

BEAUMONT AND FLETCHER, *A King and No  
King*. Act iv, sc. 3. (1611)

<sup>7</sup> You put too much wind to your sail; discre-  
tion

And hardy valour are the twins of honour.

BEAUMONT AND FLETCHER, *Bonduca*. Act i, sc.  
1. (1614)

Valour can do little without discretion.

JOHN RAY, *English Proverbs*, p. 21. (1678)

Valour is brutish without Discretion.

THOMAS FULLER, *Gnomologia*. No. 5343. (1732)

Even in a hero's heart,

Discretion is the better part.

CHARLES CHURCHILL, *The Ghost*. Bk. i, l. 233.  
(1762)

Cowardice is not synonymous with prudence. It  
often happens that the better part of discretion  
is valour.

HAZLITT, *Characteristics*. No. 383. (1821)

He [Napoleon] acted on the maxim that discre-  
tion is the better part of valour.

CHARLES LOWE, *Prince Bismarck*. Ch. 3. (1885)

Mrs. Sergison here chose the better part of valour.

E. V. LUCAS, *Landmarks*, p. 37. (1914)

I hope you'll let discretion be the better part  
of valor.

EDGAR JEPSON, *Keep Murder Quiet*, p. 166. (1940)

<sup>8</sup> There can be no true pleasantry without dis-  
cretion. (No puede haber gracia donde no hay  
discreción.)

CERVANTES, *Don Quixote*. Pt. ii. ch. 44. (1615)

<sup>9</sup> Discrecioun out of your heed is goon.

CHAUCER (?), *Troilus and Criseyde*, Bk. iii,  
l. 894. (c. 1380)

<sup>10</sup> A daring pilot is dangerous to a ship. This too  
is a manly quality, namely discretion. (καὶ  
τοῦτό τοι τάρδραϊον, ἢ προμηθία.)

EURIPIDES, *The Suppliants*, l. 510. (c. 421 B.C.)

<sup>11</sup> Offices are geuen, but not discretion. (Si danno  
bene gli officii, ma non si da discrezione.)

JOHN FLORIO, *Firste Fruits*, fo. 33. (1578)

You may give a Man an Office, but you cannot  
give him Discretion.

FRANKLIN, *Poor Richard's Almanack*, 1754.

<sup>12</sup> In a discreet man's mouth a publick thing is  
private.

FRANKLIN, *Poor Richard's Almanack*, 1736.

<sup>1</sup> Valour would fight, but Discretion would run away.

THOMAS FULLER, *Gnomologia*. No. 5344. (1732)  
Courage would fight, but Discretion won't let him.

FRANKLIN, *Poor Richard's Almanack*, 1747.

HE WHO FIGHTS AND RUNS AWAY, *see under* FIGHTING.

<sup>2</sup> Discretion is the friend of man, rashness his adversary.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 621. (c. 1050)

<sup>3</sup> Discretion still preserve thee, understanding shall keep thee. (Consilium custodiet te, et prudentia servabit te.)

*Old Testament: Proverbs*, ii, 11. (c. 350 B.C.)

<sup>4</sup> Thou halfpenny purse of wit, thou pigeon-egg of discretion.

SHAKESPEARE, *Love's Labour's Lost*, v, 1, 77. (1595)

<sup>5</sup> But, what does most my Indignation move, Discretion, thou wer't ne'er a Friend to Love.

ESTHER VANHOMRIGH (VANESSA), *To Love*. (c. 1720)

## DISDAIN

See also Contempt, Scorn

<sup>6</sup> And eek, for she was somdel smoterlich [smirched in reputation], She was as digne [disdainful, haughty] as water in a dich.

CHAUCER, *Canterbury Tales: The Reeve's Tale*, l. 44. (c. 1386)

<sup>7</sup> Disdain is employed by women, like fine apparel or cosmetics, to enhance their beauty. (Le sévérité des femmes est un ajustement et un fard qu'elles ajoutent à leur beauté.)

LA ROCHEFOUCAULD, *Maximes*. No. 204. (1665)

<sup>8</sup> If they be adorned with beautie, they be straight laced, and made so high in the insteppe, that they disdaine them most that most desire them.

JOHN LYL, *Euphues* (Arber), p. 54. (1579)

<sup>9</sup> Haughtiness is founded on the high opinion we entertain of ourselves; disdain on the low opinion we have of others.

LINDLEY MURRAY, *English Grammar*, i, 440. (1884)

<sup>10</sup> What, my dear Lady Disdain! are you yet living?

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 119. (1598)

Disdain and scorn ride sparkling in her eyes, Misprising what they look on.

SHAKESPEARE, *Much Ado About Nothing*, iii, 1, 51. (1598)

## DISEASE

See also Doctor, Medicine, Remedy, Sickness

<sup>11</sup> Doctor Johnson said that in sickness there were three things that were material: the physician, the disease, and the patient; and if any two of them joined, then they have the victory; for, "Ne Hercules quidam contra duos." [Not Hercules himself against two.] If the physician and the patient join, then down goes the disease, for the patient recovers; if the physician and the disease join, then down goes the patient, that is where the physician mistakes the case: if the patient and the disease join, then down goes the physician, for he is discredited.

FRANCIS BACON, *Apophthegms*. No. 264. (1625)

Referring to Dr. Christopher Johnson, poet and physician.

<sup>12</sup> Diseases of the soul are more dangerous and more numerous than those of the body. (Morbi perniciosiores pluresque sunt animi quam corporis.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 3, sec. 5. (45 B.C.)

That disease is most serious which proceeds from the head. (Gravissimus est morbus qui a capite diffunditur.)

PLINY THE YOUNGER, *Epistles*. Bk. iv, epis. 22.

(C. A.D. 98) SENECA (*De Clementia*, ii, 2) has, "A capite bona valetudo" (Good health is from the head).

<sup>13</sup> Physicians consider that when the cause of a disease is discovered, the cure is discovered. (Medici causa morbi inventa curationem esse inventam putant.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 10, sec. 23. (45 B.C.)

The beginning of health is the knowledge of the disease. (El principio de la salud está en conocer la enfermedad.)

CERVANTES, *Dan Quixote*. Pt. ii, ch. 60. (1615)

The Latin proverb is, "Ad sanitatem gradus est novisse morbum" (It is a step toward health to know the disease). Obversely, "Occultare morbum funestam" (To hide disease is fatal).

When the disease is known it is half cured.

BAILEY, tr., *Erasmus' Colloquies*, p. 9. (1725)

A Disease known is half cured.

THOMAS FULLER, *Gnomologia*. No. 75. (1732)

An example of Fuller's admirable faculty for condensation.

<sup>14</sup> For different diseases different remedies. (Ἅλλο δὲ γ' ἐστ' ἄλλῃ φάρμακον κείραι νόσῳ.)

EURIPIDES, *Fragments*. No. 962, Nauck. (c. 440 B.C.) Quoted by PLUTARCH, *Moralia*, 102B. See also under REMEDY.

Adapt the remedy to the disease.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 77. (1937)

1  
A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it.

MARY B. EDDY, *Science and Health*, p. 197. (1875)

2  
Against Diseases here, the strongest Fence,  
Is the defensive Virtue, Abstinence.

FRANKLIN, *Poor Richard's Almanack*, 1742. An expansion of the Latin proverb, "In morbis minus" (In disease less of everything), a translation from Hippocrates, and commended by Bacon as "a good profound aphorism."

3  
I've that within for which there are no plasters.

DAVID GARRICK, *She Sloops to Conquer: Prologue*. (1773)

A malady

Preys on my heart that med'cine cannot reach.

CHARLES R. MATURIN, *Bertram*. Act iv, sc. 2. (1816)

4  
If a man thinks about his moral or physical nature, he usually discovers that he is ill. (Wenn der Mensch über sein Physisches oder Moralisches nachdenkt, findet er sich gewöhnlich krank.)

GOETHE, *Sprüche in Prosa*. (1819)

5  
Man hath as many diseases as a horse.

JAMES HOWELL, *Parley of Beasts*, p. 77. (1660)

6  
He has a rupture, he has sprung a leak.

BEN JONSON, *The Staple of News*, i, 1. (1626)

7  
Disease will have its course.

THOMAS MOFFETT, *Health's Improvement*, p. 8. (1655)

8  
It is not the same thing to feel diseases and to cure them; all men can feel, but the evil is removed only by skill. (Non eadem ratio est sentire et demere morbos; | sensus inest cunctis, tollitur arte malum.)

OVID, *Ex Ponto*. Bk. iii. epis. 9, l. 15. (A. D. 13)

9  
An incurable body. (Immedicabile corpus.)

OVID, *Metamorphoses*. Bk. i, l. 190 (A. D. 7)

Diseases said to be incurable are called "Op-probrium medicorum" (The reproach of physicians). Gout is one of them.

Vnto a deadly disease, neyther Phisition nor phisick wil serue. (Al mal mortal, ne Medico, ne medicina val.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

A disease which neither needle nor medicine can reach. (Kung chih pu k'o, tè chih pu nêng.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1613. (1875)

10  
Bilious attack—black bile. (Atra bili percita est.)

PLAUTUS, *Amphitruo*, l. 727. (c. 200 B. C.)

Every disease, but not disease of the bowels.

*Babylonian Talmud: Shabbath*, p. 11a. (c. 450)

If there is no disease in the belly, the patient won't die.

S. G. CHAMPION, *Racial Proverbs*, p. 356. (1938) A Chinese proverb.

11  
Sickness comes on horseback but goes away on foot. (Venit morbus eques, suevit abire pedes.)

PONTANUS, *Collectio Proverbiorum*, p. 216.

Citing a Latin proverb of c. A. D. 250. HAZLITT, *English Proverbs*, p. 336. (1869)

Diseases come on horseback and go away on foot. (Maladies viennent à cheval et s'en retournent à pied.)

LE ROUX DE LINCY, *Proverbes Français*, i, 264.

Citing a proverb of c. 1550. An English equivalent is "Mischiefs come by the pound and go away by the ounce."

Diseases come of their own accord,  
But cures come difficult and hard.

SAMUEL BUTLER, *The Weakness and Misery of Man*, l. 82. (c. 1660)

Sicknesses posteth to us, but crawleth from us.

RICHARD WHITLOCK, *Zootomia*, p. 124. (1654)  
See also under EVIL.

12  
Too late is the medicine prepared, when the disease had gained strength by long delay. (Sero medicina paratur, | cum mala per longas convaluere moras.)

OVID, *Remediorum Amoris*, l. 91. (c. 1 B. C.)

Meet the disease on its way. (Venienti occurrere morbo.)

PERSIUS, *Satires*. Sat. iii, l. 64. (c. A. D. 58)

It is far better to cure at the beginning than at the end. (Multo quam finem, medicari initia praestat.)

SUIDAS, *Lexicon*. (c. A. D. 950) As cited by

ERASMUS, *Adagia*, i, ii, 40, who quotes a similar sentence from Theognis, "Pharmacia nascenti sunt adhibenda malo," and then gives the proverb in its usual Latin form, "Satiatus est initis mederi, quam fini," commenting, "The most serious diseases may be cured if taken in time. Oppose the disease in the beginning, for when it has taken deep root, medicine will be applied too late."

There is no disease so desperate, but if it be taken in time phisick may help it.

GEORGE PETTIE, *Petite Pallace: Scilla and Minos*, p. 162. (1576)

For want of timely care,

Millions have died of medicable wounds.

JOHN ARMSTRONG, *The Art of Preserving Health*. Bk. iii, l. 519. (1744)

PREVENTION IS BETTER THAN CURE, see PREVENTION.

13  
Diversity of humours breedeth tumours.

JOHN RAY, *English Proverbs*, p. 6. (1678)

14  
Diseases are the tax on ill pleasures.

JOHN RAY, *English Proverbs*, p. 7. (1670)

Diseases are the Price of ill Pleasures.

THOMAS FULLER, *Gnomologia*. No. 1297. (1732)

But just disease to luxury succeeds,  
And ev'ry death its own avenger breeds.

POPE, *An Essay on Man*. Epis. iii, l. 165. (1734)  
Disease: the whipping-post and branding-iron  
of luxury.

JOSH BILLINGS (H. W. SHAW), *Comical Lexi-  
con*. (1877)

1  
Though a disease be terrible, there is no cer-  
tainty of a fatal termination.

SADI, *Gulistan*. Ch. vi, Apol. 1. (c. 1258)

2  
When a disease returns, no medicine can cure  
it. (Fan ping wu yao i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
1606. (1875)

3  
Disease is not of the body but of the place.  
(Non corpore esse, sed loci morbum.)

SENECA, *Ad Lucilium*. Epis. civ, sec. 1. (C. A. D. 65)

4  
The strongest ills demand the speediest cure.  
(βράχιστα γὰρ κράτιστα τὰν νοσίων κακὰ.)

SOPHOCLES, *Antigone*, l. 1324. (c. 441 B. C.) See  
also REMEDY: DESPERATE REMEDIES.

5  
Pale Diseases dwell there. (Pallentesque hab-  
itant Morbi.)

VERGIL, *Aeneid*. Bk. vi, l. 275. (19 B. C.)

6  
Have you ever had the measles, and if so,  
how many?

ARTEMUS WARD, *War Fever in Baldinsville*.  
(1861)

7  
Polite diseases make some idiots vain.

EDWARD YOUNG, *Love of Fame*. Sat. i, l. 95. (1728)  
Some maladies are rich and precious and only to  
be . . . purchased with gold.

NATHANIEL HAWTHORNE, *Mosses from an Old  
Manse: The Procession of Life*. (1846)

## DISGRACE

See also Failure, Ruin, Shame

8  
No, my own one, this is the place for me.

J. M. BARRIE, *Peter and Wendy*. Ch. 16. (1911)  
Mr. Darling, when his wife urged him to  
come out of Nana's kennel.

Reese is in the dog house.

ZELDA POPKIN, *No Crime for a Lady*, p. 217.  
(1942)

I was in the doghouse anyway.

O. R. COHEN, *Sound of Revelry*, p. 110. (1943)

9  
Disgraces are like cherries, one draws another.

HERBERT, *Jacula Prudentum*. No. 489. (1640)

10  
He fears disgrace as worse than death.  
(Peiusque leto flagitium timet.)

HORACE, *Odes*. Bk. iv, ode ix, l. 50. (23 B. C.)  
When the stress of circumstances demands it, we  
must gird on the sword and prefer death to  
slavery and disgrace. (Mors servituti turpitudi-  
ne anteponenda.)

CICERO, *De Officiis*. Bk. i, ch. 23, sec. 81. (c. 45 B. C.)

In disgrace is a punishment worse than death.  
(In infamia plus poenae quam in morte.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi,  
ch. ii, sec. 24. (C. A. D. 80)

If there be disgrace, what need of death?  
(Apayašo yad asti kim mritiyuna?)

BHARTIRHARI, *Nīti Śāstra*. No. 55. (C. A. D. 100)  
For one is already worse than dead.

11  
When men disgraces share,  
The lesser is the care.

LEN JONSON, *Cynthia's Revels*. Act v, sc. 4.  
(1601) Quoted.

12  
However deep the disgrace we have merited,  
it is almost always within our power to regain  
our good name. (Quelque honte que nous  
ayons méritée, il est presque toujours en no-  
tre pouvoir de rétablir notre réputation.)

LA ROCHEFOUCAULD, *Maximes*. No. 412. (1665)

13  
That and that alone is a disgrace to a man,  
which he has deserved to suffer. (Id demum  
est homini turpe, quod meruit pati.)

PHAEDRUS, *Fables*. Bk. iii, fab. 11, l. 7. (c. 25 B. C.)

14  
Disgrace is deathless; it goes on living even  
when you think it's dead. (Immortalis est  
infamia; etiam tum vivit, cum esse credas  
mortuam.)

PLAUTUS, *Persa*, l. 355. (c. 200 B. C.) Another  
Latin proverb says, "Voluptas abit, turpitu-  
do manet" (The pleasure is over, but the  
disgrace remains).

15  
It is better not to live at all than to live dis-  
graced.

SOPHOCLES, *Peleus*. Frag. 445. (c. 410 B. C.) A  
Latin proverb says, "Malo mori quam foe-  
dari" (I would rather die than be disgraced).

Live to be the show and gaze o' the time.

SHAKESPEARE, *Macbeth*, v, 8, 24. (1606)

## DISH

16  
I'm dished and done up brown.

CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 1.  
(1865)

17  
An affected man carries himself like his dish  
(as the proverb says) very uprightly.

SAMUEL BUTLER, *Remains*, ii, 334. (a. 1680)

You must carry your dish very upright.

DANIEL DEFOE, *Everybody's Business*. (1725)

18  
There's a thing in it (quoth the fellow when  
he drank the dish-clout).

JOHN CLARKE, *Paroemiologia*, p. 8. (1639) RAY,  
*Proverbs*, p. 196. (1678)

There is something in it, quoth the Fellow, when  
he drunk Dish-clout and all.

THOMAS FULLER, *Gnomologia*. No. 4884. (1732)

I will not make my dish-clout my table-cloth.

JOHN RAY, *English Proverbs*, p. 125. (1678)  
FULLER, *Gnomologia*. No. 2646. (1732)

<sup>1</sup> Susan is a nice dish.  
FRANK GRUBER, *The Hungry Dog*, p.125. (1941)

<sup>2</sup> The first dish pleaseth all.  
GEORGE HERBERT, *Jacula Prudentum*. No. 746. (1640) RAY, *English Proverbs*, p. 7. (1678) FULLER, *Gnomologia*. No. 4527. (1732)

The first dish is aye best eaten.  
JAMES KELLY, *Scottish Proverbs*, p. 336. (1721) The Italians say, "La prima scodella piace ad ognuno" (The first dish pleases every one).

The nearest.  
H. D. THOREAU, when asked at table which dish he preferred. See EMERSON, *Lectures and Biographical Sketches: Thoreau*.

<sup>3</sup> Wyfe, all thy disshes be chaffyng disshes plast; For thou chafest at sight of euery dishe thou hast.

HEYWOOD, *Epigrams*. Cent. vi, No. 38. (1562) All his meat is in chafing dishes.

JOHN CLARKE, *Paroemiologia*, p. 34. (1639) All her Dishes are Chafing Dishes.  
THOMAS FULLER, *Gnomologia*. No. 519. (1732)

<sup>4</sup> The dish wears its own cover.  
SIR ROGER L'ESTRANGE, tr., *Erasmus' Colloquies*, p. 135. (1680) Quoted as a popular saying.

<sup>5</sup> Many dishes make many diseases.  
THOMAS MOFFETT, *Healths Improvement*, p. 272. (1655) Quoted as a proverb.  
Many dishes, many diseases.  
BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

<sup>6</sup> All's lost that is poured into a cracked dish.  
JOHN RAY, *English Proverbs*, p. 128. (1678) FULLER, *Gnomologia*. No. 546. (1732)

<sup>7</sup> Wee laye some greater matter in his dish.  
THOMAS WILSON, *The Arte of Logick*, 62b. (1551) To accuse or to taunt; to charge against one.

That it be not once again cast in my dish.  
THOMAS WILSON, *The Arte of Rhetorique: Prologue*. (1553)

Let no man object and lay in my dish old custom.  
THOMAS BECON, *Prayers*, p. 390. (1559) He casts his begger in my dishe at euerie third sillable.

THOMAS NASHE, *Have With You to Saffron-Walden*, p. 67. (1596)

Your former follies shall be laide in your dish.  
J. O. HALLIWELL, *Books of Characters*, p. 96. (1609)

Her dowrie will be often cast in thy dish.  
JOSEPH SWETNAM, *The Arraignment of Women*, p. 18. (1615)

Some . . . have been so disingenuous, as to throw Maud the Milk-Maid in my dish.

RICHARD STEELE, *The Tatler*. No. 164. (1710) To throw in one's teeth, or dish: to reproach.

G. F. NORTALL, *Folk Phrases of Four Counties*, p. 31. (1894)

## DISMISSAL

See also Go

<sup>8</sup> Her ys the dore, her ys the wey!  
BRANDL, ed., *Mankind*, fo. 154. (c. 1475) Here is the doore, and there is the wey, and so . . . farewell.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) There lies your way, you see the door.

BEN JONSON, *The Staple of News*. Act iii, sc. 2. (1625)

"Must you stay? Can't you go?"  
Legend under a cartoon in *Punch*, 18 Jan., 1905.

It represented the French Governor of Madagascar addressing the Russian Admiral Rodjestvensky, who had made an unduly prolonged stay at Madagascar, while on his way to Japanese waters to meet the Japanese fleet.

<sup>9</sup> This tinkerly trade, wee give it the bagge.  
ALOIS BRANDL, *Quellen: Common Conditions*, p. 599. (1576) See under BAG.

Geue her the belles, let her flye.  
THOMAS DEKKER, *Patient Grissil*. Act i. (1603) An old proverb, taken from hawking, applied to the dismissal of anyone.

To give us the canvas.  
JAMES SHIRLEY, *Hyde Park*. Act i, sc. 1. (1637) From the practice of journeymen mechanics carrying their tools with them when dismissed, they were said to get the canvas or the bag.

If he knew it, I should get the sack.  
DICKENS, *Pickwick Papers*. Ch. 20. (1837) From the French, "On lui a donné son sac." To get the mitten.

B. H. HALL, *College Words: Mitten*. (1851) "At the Collegiate Institute of Indiana, a student who is expelled is said 'to get the mitten.'" Usually used, however, for refusals of marriage. See under MITTEN.

The concern he'd been workin' for was a factory that made canned goods. And now Jim said he was canned himself. He was certainly a card!

RING LARDNER, *Haircut*. (1926) We all got the bird.  
F. W. CROFTS, *Circumstantial Evidence*, p. 39. (1941)

<sup>10</sup> He turnde hir out at doores to grasse on the playne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

<sup>11</sup> Go to the evil cross. (I in malam crucem.)  
PLAUTUS, *Pseudolus*, l. 335. (c. 195 B.C.) A common form of oburgation in the comedies of the period. Plautus uses it many times, and so does Terence. The Germans say, "Geh' zum Henker" (Go to the hangman). "Tu autem" (But thou) was used as a hint to be off, from the words used by preachers at the end of their sermon, "Tu autem, Domine, miserere nostri."

Trudge (quoit I to him), and on your mary-bones Crouche to the grounde.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

Away, you scullion! you rampallion! you fustilian!

SHAKESPEARE, *II Henry IV*, ii, 1, 65. (1598)

Make your feet your friend.

J.M. BARRIE, *Sentimental Tommy*, p.137. (1896)

Kiss yourself good-bye.

WILLIAM JEROME. Title of song. (1902)

Cheese it! they're coming this way!

CLYDE FITCH, *The Girl With the Green Eyes*. Act i. (1902)

Why don't you pad?

O. HENRY, *Extradited from Bohemia*. (1908)

Aw, for the love of Mike, go take a powder.

ELLIOTT PAUL, *Mayhem in B-Flat*, p.259. (1940)

Beat it. I want to sleep.

NIVEN BUSCH, *The Carrington Incident*, p. 10. (1941)

Go roll a hoop.

CLEVE ADAMS, *The Black Door*, p. 155. (1941)

Go chase yourself.

ELIZABETH DALY, *Murders in Volume 2*, p. 83. (1941)

Pack up the fiddle, rosin up the bow,

Vamoose, Skedaddle, mosey, hit the grit!

S. V. BENÉT, *Western Star: Prelude*, l.44. (1943)

<sup>1</sup> You may be jogging whiles your boots are green.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 213. (1596)

You may as well be jogging, Sir,

While yet your boots are green.

CHARLES DIRDIN, *The Quaker*. Act i, sc.1. (1777)

DISPUTE, see Argument

DISOBEDIENCE, see Obedience

## DISSIMULATION

See also Deceit, Hypocrisy

<sup>2</sup> Dissimulation invites dissimulation.

FRANCIS BACON, *Of the Advancement of Learning*. Pt. i, bk. 6. (1605)

<sup>3</sup> He who knows not how to dissimulate, knows not how to rule. (Qui nescit dissimulare, nescit regnare.)

EMPEROR FREDERICK BARBAROSSA (?), *Maxim*. (c. 1160) See LIPSTUS, *Politica Sive Civilis Doctrina*. Bk. iv, ch. 14. TACITUS, *Annals*, iv, 71, speaking of Tiberius, says, "He was prouder of his power of dissimulation than of all his other virtues, for such he considered it," and on the strength of this passage the saying has sometimes been attributed to Tiberius. Other attributions have also been made, but never fully substantiated. Quoted by SIR WALTER RALEGH, *The Cabinet-Council*, c. 1615, in the form, "Nescit regnare qui nescit dissimulare."

He who knows not how to dissemble, knows not how to reign. (Qui ne scait se feindre, ne scait pas regner.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580) The Italians say, "Chi non sa adulare, non sa regnare" (Who knows not how to flatter knows not how to reign), a proverb cited by

D'ISRAELI, in his chapter on *The Philosophy of Proverbs*.

*Qui nescit dissimulare, nescit regnare*, was frequently, it is said, in the mouth of King James the First, but it did not say much in favor of his sagacity; and by proclaiming it as a principle, it must have defeated his purpose in adopting it.

ROBERT BLAND, *Proverbs*. Vol. ii, p. 150. (1814)

<sup>4</sup> He who knows not how to dissemble knows not how to live. (Qui nescit dissimulare, nescit vivere.)

EMPEROR FREDERICK BARBAROSSA (?), *Maxim*. (c. 1160) ROBERT BURTON (*Anatomy of Melancholy*, i, ii, 3, 15) quotes the saying in this form and attributes it to "that Emperor," meaning Barbarossa, with whom he says it was "a favourite maxim." PALINGNIUS, *Zodiacus Vitae*, bk. iv, p. 684. 1537, also gives it in this form, as a proverb. ROCHE AND CHASLES, *Histoire de France*, vol. ii, p. 30, claim the saying as a "maxim of Louis XI," who is said to have permitted his son and successor, Charles, to know no other Latin. DE THOU, *Historia Sui Temporis*, iii, 293, tells the same story. HENDERSON, *Latin Proverbs*, p. 361, also quotes it, and adds illustratively, "Truth should not always be revealed," and "Innocence itself sometimes needs a mask."

You have set it down as a settled sentence amongst you, that he which knoweth not how to dissemble, knoweth not how to live.

GEORGE PETTIE, *Petite Pallace*, p. 88. (1576)

He that cannot dissemble cannot live.

ROBERT GREENE, *Mamillia*. (1583) *Works*, ii.19. "The Art of Complaisance" (London, 1697) bears on the title the forbidding aphorism, "Qui nescit dissimulare nescit vivere."

SIR HERBERT MAXWELL, *Meridiana*, p. 61. (1892)

<sup>5</sup> Dissemble. To put a clean shirt upon the character.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

<sup>6</sup> Smooth dissimulation, skill'd to grace

A devil's purpose with an angel's face.

WILLIAM COWPER, *Table Talk*, p. 129. (1781)

<sup>7</sup> He [Caesar Borgia] was a man master in the art of dissembling, never looking the same way he rowed.

THOMAS FULLER, *The Profane State*. Bk. v, ch. 7. (1642) See also under LOOK.

<sup>8</sup> Coll vnder canstyk, she can plaie on bothe handis,

Dissimulacion well she understandis.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

<sup>9</sup> Your hearts and words soaked in honey; your hearts and deeds soaked in gall. (In melle sunt linguae sitae vestrae atque orationes | facta atque corda in felle.)

PLAUTUS, *Truculentus*, l. 178. (c. 186 B.C.) See under WORD AND DEED.

Voice of honey, heart of gall. (ὡς μέλι φωνά, ὡς δὲ χολὰ ὄρος ἐστίν.)

MOSCHUS, *Rumaway Love*, l. 9. (c. 150 B. C.) A similar Greek proverb is μέλι δέχεται, φαρμάκι ἐτοιμάζει (He shows honey, he mixes poison), referring to the pharmacist who displays honey in his shop window while he is mixing poison behind the counter. See NEGRIS, *Modern Greek Proverbs*, p. 75.

Those who according to the Proverb, have Honey in their mouth, and a knife in their hand.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 68. (1574) Pettie, tr.

A dissembler hath euer-more honnye in his mouth, and Gall in his minde.

JOHN LVLV, *Euphuus and His England* (Arber), p. 384. (1580)

With honye in her mouth, and a sting in her tayle.

BRIAN MELBANCKE, *Philotimus*, sig. D3. (1583)  
Cited by both Ray and Fuller.

A honey tongue, a heart of gall,  
Is fancy's spring, but sorrow's fall.

SIR WALTER RALEGH, *The Nymph's Reply*. (c. 1590) CAMDEN, *Remains*, p. 302. (1605)

The heart seldom feels what the mouth expresses.  
(Le cœur sent rarement ce que la bouche exprime.)

JEAN CAMPISTRON, *Pompeia*, xi, 5. (c. 1695)

The Hearts of Dissemblers are too far distant from their Mouths, for their Protestations ever to be cordially true.

OSWALD DYKES, *English Proverbs*, p. 292. (1709)

Honey in the mouth, gall in the heart (Mel in ore, fel in corde.)

PONTANUS, *Collectio Proverbiorum*, p. 110. (1778) A condensation of the Latin jingle, "Multis annis iam peractis, | Nulla fides est in pactis, | Mel in ore verba lactis, | Fel in corde fraus in factis." The French say, "Bouche de roses et cœur puant" (Mouth of roses and stinking heart); the Portuguese, "Boca de mel, coração de fel" (Mouth of honey, heart of gall); the Danes, "Tidt er Gift og Galde under Honningtale" (Often poison and gall under the honeyed speech).

Sweet of tongue but of far distant beneficence.

BURCKHARDT, *Arabic Proverbs*. No. 214. (1817)

A mouth that prays, a hand that kills.

BURCKHARDT, *Arabic Proverbs*. No. 472.

A Buddha's mouth and a serpent's heart. (Fo 'kou shé hsin.)

DOOLITTLE, *Chinese Vocabulary*, ii, 187. (1872)

An oily mouth and a razor heart (Yu tsui 'ti tao hsin.)

DOOLITTLE, *Chinese Vocabulary*, ii, 191.

His mouth is sweet as honey, his arse biting as ginger. (Tsui li 'tien ju mi; p'i ku la ssü Chiang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 1359. (1875)

Sweet-melon lipped; bitter-melon hearted. (Tien kua erh tsui; k'u kua erh hain.)

SCARBOROUGH, *Chinese Proverbs*. No. 1670.

The mouth full of virtue; at heart a whore. (Yi k'ou jén i tao tē; tu li nan tao nü cn'ang.)

SCARBOROUGH, *Chinese Proverbs*. No. 1362.

Praising with the mouth and damning with the heart.

MARK TWAIN, *In Eruption*, p. 327. (1907)

See also SAYING AND THINKING.

<sup>1</sup> An apt dissembler sooner hurts his foe. (Qui bene dissimulat citius inimico nocet.)

PUBLILIUS SYRUS, *Sententiae*. No. 562. (c. 43 B. C.)

<sup>2</sup> To know how to dissimulate is the knowledge of kings. (Savoir dissimuler est le savoir des rois.)

CARDINAL RICHELIEU, *Mirame*. (c. 1625)

For kings and lovers are alike in this,  
That their chief art in reign dissembling is.

SIR JOHN SUCKLING, *Loving and Beloved*. (a. 1642)

<sup>3</sup> Capable of any form of pretence or dissimulation. (Cuius rei lubet simulator ac dissimulatore.)

SALLUST, *Bellum Catilinae*. Ch. v, sec. 4. (c. 41 B. C.) Of Lucius Catilina.

<sup>4</sup> Simulation is a Pretence of what is not, and Dissimulation a Concealment of what is.

RICHARD STEELE, *The Tailor*. No. 213. (1710)  
TO BLOW HOT AND COLD, see under HOT.

## DISTANCE

<sup>5</sup> Do not thyself draw near, lest thou be put at a distance, yet stand not [too] far off, lest thou be forgotten.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 10. (c. 190 B. C.) Oesterley, tr.

<sup>6</sup> Not the breadth of a finger-nail, as the saying goes. (Nec transversum unguem, quod aiunt.)

CICERO, *Ad Familiares*. Bk. vii, epis. xxv, sec. 2. (45 B. C.)

<sup>7</sup> No one sees what before his feet doth lie,  
But scans instead the regions of the sky.  
(Quod est ante pedes, nemo spectat, caeli scrutantur plagas.)

ENNIVS, *Iphigenia*. (c. 180 B. C.) Quoted as from Ennius by CICERO, *De Re Publica*, i, 18, 30, and as from DEMOCRITUS, *De Divinatione*, ii, 13, 30. It is sometimes attributed to Thales. Quoted by MONTAIGNE, as from Democritus. Cicero is referring to diviners and Montaigne to philosophers.

What you seek is here; it is in the desert of Ulubrae. (Quod petis hic est, | est Ulubris.)

HORACE, *Epistles*, Bk. i, epis. 11, l. 30 (20 B. C.) Ulubrae, mentioned as a typical desert by Roman writers, was in Latium, about thirty-five miles from Rome.

Careless of things which are near, we pursue eagerly things which are far away (Proximorum incuriosi, longinqua sectemur.)

PLINY THE YOUNGER, *Epistles* Bk. viii, ep. 20. (C. A. D. 108)

Stretching out his hand to catch the stars, he forgets the flowers at his feet.

JEREMY BENTHAM, *Deontology*. Ch. i, p. 52. (1832)



<sup>1</sup> Slight not what's near, through aiming at what's far. (μή νυν τά πόρρω ταγγύθεν μεθεῖς σκόπει.)

EURIPIDES, *Rhesus*, l. 482. (c. 450 B. C.)

<sup>2</sup> The pathos of distance. (Das Pathos der Distanz.)

F. W. NIETZSCHE, *Beyond Good and Evil*. Ch. 9, sec. 257. (1886) Repeated in *The Antichrist* (1888) and *The Twilight of the Idols* (1889).

The pathos of distance—memorable phrase of Nietzsche—boasts its obverse, the bathos of proximity.

JAMES HUNEKER, *Painted Veils*, p. 142. (1920) Hunecker used the phrase as the title of a book. (1913)

<sup>3</sup> Hercules' pillars. ('Ηρακλῆος στηλάν.)

PINDAR, *Olympian Odes*, iii, 44. (476 B. C.) Of far distance.

Remotest Thule. (Ultima Thule.)

VERGIL, *Georgics*. Bk. i, l. 30. (29 B. C.) Thule, the most remote land known to the Greeks and Romans, may have been Norway or Iceland. Camden says it was one of the Shetland Islands.

Nor shall Thule be the extremity of the world. (Nec sit terris ultima Thule.)

SENECA, *Medea*, l. 375. (c. A. D. 60) Edgar Allan Poe (*Dreamland*, in *Graham's Magazine*, June, 1844) writes, "I have reached these lands but newly From an ultimate dim Thule."

As far remote as are the boundaries of Mysians and Phrygians. (χωρίς Μυσῶν καὶ Φρυγῶν ὁρίσματα.)

PLUTARCH, *Moralia: On Keeping Well*, 122C. (c. A. D. 80) Quoting a proverbial phrase.

Our lives are poles apart, as the saying goes. (ἐκ διαμέτρου γὰρ ἡμῶν οἱ βλοῖ, φασι.)

LUCAN, *Cataplus*. Sec. 14. (c. A. D. 170)

As far apart as the East is from the West.

MOHAMMED, *The Koran*, xxxii, 18. (c. 622)

As far as heaven from earth. (Tien jang chih fên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1070. (1875)

<sup>4</sup> The loveliest creature one could find From Paris clear to Old England.

(De la plus bele criature

Que hom puisse trovier ne querre

De Paris juqu'en Aingleterre.)

RUTEBEUF, *De Frère Denise*, l. 18. (c. 1250)

MONTAIGNE, *Recueil des Fables*, iii, 263.

"De ci jusqu'en Alemaigne" occurs in i, 35;

"De ci jusqu'en Loheraine" in i, 35; "Entre

si e Leons sur Rone" in ii, 246; and "Il n'a

meillor de ci en Cypre," iii, 94.

Swetter place

To playen in he may not finde,

Although he soughte oon in-til Inde.

GUILLAUME DE LORRIS, *Roman de la Rose*, (c. 1240) Chaucer (?) tr., l. 622. (c. 1365)

To gete hir love no ner nas he

That woned at home, than he in Inde.

CHAUCER (?), *The Book of the Duchesse*, l. 888. (c. 1369)

And seyde thus, "for I ne can nat finde

A man, though that I walked in-to Inde.

CHAUCER, *Canterbury Tales: The Pardoner's Tale*, l. 393. (c. 1387)

It is as farre from Athens to England, as from England to Athens.

JOHN LYLY, *Euphues and His England* (Arber), p. 476. (1580)

<sup>5</sup> If a man makes me keep my distance, the comfort is he keeps his at the same time.

SWIFT, *Thoughts on Various Subjects*. (1706)

The fellows learn to know their distance.

SWIFT, *Panegyrick on the Dean*, l. 56. (1730)

## II—Distance Lends Enchantment

<sup>6</sup> 'Tis distance lends enchantment to the view.

THOMAS CAMPBELL, *The Pleasures of Hope*. Pt. i. l. 7. (1799)

Distance only lends enchantment,

Though the ocean waves divide.

ARTHUR GILLESPIE, *Absence Makes the Heart Grow Fonder*. (1900)

Distance lends enchantment.

CLYDE FITCH, *Captain Jinks*. Act ii. (1901)

Distance lends assuagement to his view.

O. HENRY, *The World and the Door*. (1910)

A case of distance lending enchantment to the view.

INNES, *Comedy of Terrors*, p. 171. (1940)

<sup>7</sup> Ay farest faderis hes farrest fowlis. [Ay fairest feathers have the farthest fowls.]

WILLIAM DUNBAR, *Schir, Yit Remimber*, 21. (c. 1508) KELLY, *Scottish Proverbs*, p. 102.

has, "Far fowls have fair feathers," and

BURNS, *The Five Carlins*, "Far off fowls have feathers fair." A similar proverb from an unknown source is, "Far-off cows have long horns."

Farre folks fare best.

THOMAS DEAXE, *Bibliotheca*, p. 45. (1633)

Men are best loved furthest off.

JOHN CLARKE, *Paroemiologia*, p. 71. (1639)

Far folks fare well, and fair children die.

JOHN RAY, *English Proverbs*, p. 136. (1678)

Like Flanders-Mares, fairest afar off.

THOMAS FULLER, *Gnomologia*. No. 3229. (1732)

In allusion to Henry VIII's disappointment when he saw Anne of Cleves, and his alleged reference to her as a "Flanders mare."

<sup>8</sup> Far different do things appear far off Than when we scan them close at hand.

(οὐ ταῦτ' οὖν εἶδος φαίνεται τῶν πραγμάτων πρόσθεν ὄντων ἐγγύθεν θ' ὁραμένων.)

EURIPIDES, *Ion*, l. 585. (c. 419 B. C.)

Mountains when far away appear misty and smooth, but when near at hand are rugged. (καὶ τὰ ὄρη πόρρωθεν ἀεροειδῆ καὶ λεία, ἐγγύθεν δὲ τραχεά.)

DIOGENES LAERTIUS, *Lives: Pyrrho*. Bk. ix, sec.

85. (c. A. D. 230) The English proverb is, "Hills are green afar off." HALL CAINE, *The Deemster*, ch. 5, 1887, has, "A green hill when far from me; bare, bare when it is near." "Blue are the faraway hills" runs the Gaelic proverb.—*The Spectator*, 6 June, 1914, p. 955. At a distance it's something grand: close up, it's nothing. (De loin, c'est quelque chose; et de près, ce n'est rien.)

LA FONTAINE, *Fables: Le Chameau et les Batons Flottants*. Bk. iv, fab. 10. (1668)

They are aye gude that are far awa.

F. E. HULME, *Proverb Lore*, p. 99. (1902)

1 Paintings and Fightings are best seen at a distance.

FRANKLIN, *Poor Richard's Almanack*, 1753.

2 Some people can see no good near at home.

VINCENT LEAN, *Collectanea*, iv, 97. (1902)

3 Most men wonder at things which deceive them by distance. (Maiorque pars miratur ex intervallo fallentia.)

SENECA, *Ad Lucilium*. Epis. cxviii, sec 7. (c. A. D. 64) Quoted by MONTAIGNE, iii, 11. A somewhat similar Latin proverb is, "Quae e longinquo magis placent" (Things from afar please us the more).

How much the sense is deceived by distance. (Quanto il senso s' inganna di lontano.)

DANTE, *Inferno*. Canto xxxi, l. 26. (c. 1300)

By everyone the unknown is held to be magnificent. (Omne ignotum pro magifico est.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 50. (1814)

Citing a Latin proverb, which he says is the reverse of "Familiarity breeds contempt." So, he adds, "great men should not associate too familiarly with the world."

To the vulgar eye, few things are wonderful that are not distant.

THOMAS CARLYLE, *Essays: Burns*. (1839)

4 Reverence is greater from a distance. (Maior e longinquo reverentia.)

TACITUS, *Annals*. Bk. iv, sec. 23. (c. A. D. 116)

Adapted from, "Quae ex longinquo in maius audiebantur." MASSINGER, *The Maid of Honour*, iii, 3 (1632), has "Reverent distance."

NO MAN IS A PROPHET IN HIS OWN COUNTRY, see under PROPHET.

5

Sweetest melodies

Are those that are by distance made more sweet.

WORDSWORTH, *Personal Talk*, l. 25. (1806)

## DISTRUST

See also Suspicion

6 Here must thou all distrust behind thee leave. (Qui si convien lasciare ogni sospetto.)

DANTE, *Inferno*. Canto iii, l. 14. (c. 1300)

7 There is one safeguard known generally to the wise, which is an advantage and security to

all, but especially to democracies as against despots—distrust. (ἀπιστία.)

DEMOSTHENES, *Philippics*. No. ii, sec. 24. (344 B. C.)

8

Be sober, and remember to distrust: These are the very mainsprings of understanding.

EPICHRMUS, *Maxim*. (c. 550 B. C.) See AHREUS, *De Dialecto Dorico*, p. 119.

You forget your proverb—

Remember to distrust! This easy faith

Has done more mischief than it e'er did good.

JOHN WILSON, *Andronicus Comnenius*. Act iii, sc. 3. (1664)

9

Naught is of more service to mankind than a prudent distrust. (σώφρωνος δ' ἀπιστίας | οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς.)

EURIPIDES, *Helen*, l. 1617. (c. 412 B. C.)

10

The first step to self-knowledge is self-distrust.

J. C. AND A. W. HARE, *Guesses at Truth*, p. 454. (1827) A similar maxim is ascribed to Madame Necker, "A certain amount of distrust is wholesome, but not so much of others as of ourselves."

11

Heare all men speak; but credit few or none.

ROBERT HERRICK, *Distrust*. (1648)

What ever men for Loyalty pretend,

'Tis Wisdomes part to doubt a faithfull friend.

ROBERT HERRICK, *Distrust*. (1648)

12

To know what to mistrust is the mother of safety. (Savoit que la méfiance | Est mère de la sûreté.)

LA FONTAINE, *Fables: Le Chat et le Vieux Rat*. Bk. iii, fab. 18. (1668)

Distrust is the Mother of Safety, but must keep out of Sight.

THOMAS FULLER, *Gnomologia*. No. 1300. (1732)

13

Mistrust no man without cause, neither be ye credulous without proofe.

JOHN LYL, *Euphues* (Arber), p. 154. (1579)

14

Beware a speedy friend, the Arabian said, And wisely was it he advised distrust.

ROBERT SOUTHEY, *Sonnets*, xxi. (1798)

Count after your father. (Comptez après votre père.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 93. (1853) This is a French proverb, and the Spaniards have a somewhat similar one, "Entre dos amigos un notario y dos testigos" (Between two friends, a notary and two witnesses). In other words, never trust anyone.

## DIVORCE

15

If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce. (Si non ambulaverit ad manum tuam, . . . a carnibus tuis absconde illam.)

Apocrypha: *Ecclesiasticus*, xxv, 26. (c. 190 B. C.)

Whosoever shall put away his wife, and marry another, committeth adultery against her. (ὁ δὲ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν.)

*New Testament: Mark*, x, 11. (c. A. D. 55) The *Vulgate* is, "Quicumque dimiserit uxorem suam, et aliam duxerit, adulterium committit super eam." The Pharisees had asked Jesus whether it was lawful for a man to put away his wife, and Jesus asked, "What did Moses command you?" "Moses suffered to write a bill of divorcement and put her away," they replied. "For the hardness of your heart he wrote that precept," Jesus retorted, and then added that any man or woman who divorced wife or husband to marry another committed adultery.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

*New Testament: Matthew*, v, 31-32. (c. A. D. 65) The insertion of an exception, fornication, will be noted.

1 New York is bounded on the North, South, East and West by the state of Divorce.

LANGDON MITCHELL, *The New York Idea*. Act i. (1906)

2 Divorce, the public brand of a shameful life.

THOMAS PARNELL, *Hesiod*, l. 206. (c. 1715)

Divorce is the sacrament of adultery. (Le divorce est le sacrement de l'adultère.)

J. F. GUICHARD, *Maximes*. (c. 1800)

Divorces are made in heaven.

OSCAR WILDE, *The Importance of Being Earnest*. Act i. (1895)

## DOCTOR

See also Disease, Medicine, Surgeon

3 Nor bring, to see me cease to live,  
Some doctor full of phrase and fame,  
To shake his sapient head, and give  
The ill he cannot cure a name.

MATTHEW ARNOLD, *A Wish*. (1877)

4 The best of doctors will go to hell.

*Babylonian Talmud: Kiddushin*, fo. 82a. (c. 450) A cynical estimate of the doctors of the day, who prolonged illnesses in order to increase their earnings.

5 Honour a physician with the honour due unto him. (τίμα τὸν ἰατρὸν ὡς τὰς χεῖρας κυρίου σου.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxviii, l. (c. 190 B. C.) *Midrash Rabbah, Exodus*, c. xxi, has it: "Honour thy physician before thou hast need of him." The proverb also occurs in the *Babylonian Talmud: Taanith*, fo. 83b; and in the so-called *Alphabet of Ben Sira*. Cited in rabbinical sources as a genuine saying of Ben Sira. Quoted by RAY,

*Adagia Hebraica*, p. 411, with the comment, "That is, we must honour God in our health and prosperity that he may be propitious to us in our adversity."

6 He that sinneth against his Maker beaveth proudly towards the physician.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxviii, 15. (c. 190 B. C.)

7 Be ware of that leche which by thee would take experience how he might hele another. (Tu dois aussi fuir le medicin qui veult esprouver en toy comme il guerira les aultres de semblable maladie comment celle que tu as.)

SAINT BERNARD, *Le Regime de Mesnaige*. (c. 1130)

Flee and eschewe a leche that is drunkelewe. (Se tu es mal dispose de corps tu dois fuir et eviter le medicin qui est souvent yvre.)

SAINT BERNARD, *Le Regime de Mesnaige*.

8 If you have a physician for your friend, tip your hat and send him to your enemy. (Si tienes medico amigo, quitale la gorra, y envalio á casa de tu enemigo.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 19. (1814)  
A Spanish proverb.

9 Few physicians live well.

WILLIAM CAMDEN, *Remains*, p. 322. (1605)

10 For who-so list have helping of his leche,  
To him bihoveth first unwrye his wounde.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 857. (c. 1380)

From the Phisition & Attorney, keepe not the truth hidden. (Al Medico & Auocato, non tener il ver celato.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

From your confessor, lawyer, and physician,  
Hide not your case on no condition.

(Al confessore, medico, e avvocato,

Non tenere il ver celato.)

SIR JOHN HARINGTON, *The Metamorphosis of Ajax*, 98. (1596) The French say, "A confesseurs, medecins, avocats, La verité ne cèle de ton cas."

Deceive not thy Physician. Confessor, nor Lawyer.

HERBERT, *Jacula Prudentum*. No. 110. (1640)

Hide nothing from thy minister, physician, and lawyer.

JOHN RAY, *English Proverbs*, p. 102. (1678)

Don't misinform your doctor nor your lawyer.

FRANKLIN, *Poor Richard's Almanack*, 1737.

To Friend, Lawyer, Doctor, tell plain your whole Case,

Nor think on Bad Matters to put a good Face:  
How can they advise, if they see but a part?  
'T is very ill driving black Hogs in the dark.

FRANKLIN, *Poor Richard's Almanack*, 1748.

11 Better pay the butcher than the doctor.

CHEALES, *Proverbial Folk-Lore*, p. 82. (1875)

<sup>1</sup> Among the common people Scoggin is a Doctor.

JOHN CLARKE, *Paroemiologia*, p. 143. (1639)  
RAY, *English Proverbs*, p. 140. (1670) Scoggin was a court jester of the time of Edward IV. A medieval jingle declared, "Fingunt se medicos quivis idiota, sacerdos, | Jedaeus, monachus, histrio, rasor, anus" (Every idiot, priest, Jew, actor, barber, fancies himself a doctor).

<sup>2</sup> When doctors differ, the patient dies.

CONFUCIUS, *Analects*. (c. 500 B.C.) See TEHYI HSIEH, *Confucius Said It First*, p. 87. The Italians say, "Finch' el medico pensa, l'amalà more" (While the doctor thinks, the patient dies); the French, "Pendant que les chiens s'entre-grondent, le loup dévore la brebis" (While the dogs snarl among themselves, the wolf devours the sheep). There is an English variant, "While the doctors consult, the patient dies."

Well, doctors differ.

WYCHERLEY, *Plain-Dealer*. Act i, sc. 1. (1677)  
Who shall decide when Doctors disagree?

POPE, *Moral Essays*. Epis. iii, l. 1. (1735) Frequently quoted.

I shall stand protected by the rhyming adage:  
"When Doctors disagree, Disciples then are free."  
*Gentleman's Magazine*, 1813. Pt. i, p. 627.

<sup>3</sup> No man is a good doctor who has never been sick himself.

CONFUCIUS, *Analects*. (c. 500 B.C.) See TEHYI HSIEH, *Confucius Said It First*, p. 87.

<sup>4</sup> I observe the Phisician with the same diligence, as hee the disease; I see hee feares, and I feare with him.

JOHN DONNE, *Devotions*. No. 6. (1624)

To the sick man, the physician when he enters seems to have three faces, those of a man, a devil, and a god. When the physician first comes and announces the safety of the patient, then the sick man says: "Behold a god or a guardian angel." (Intransit medici facies tres esse videntur aegrotanti; hominis, Daemonis, atque Dei. Cum primum accessit medicus dixitque salutem, "En Deus aut custos angelus," aeger ait.)

JOHN OWEN, *The Physician*. (1647)

Angels when we come to cure, devils when we ask payment. (Proemia cum poscit medicus, Sathan est.)

WALTER SCOTT, *The Abbot*. Ch. 26. (1820) Referred to as an "old saying and true."

<sup>5</sup> 'Tis too late to think of the Doctor after Death.

OSWALD DYKES, *English Proverbs*, p. 6. (1709)

AFTER DEATH THE DOCTOR, see under LATE.

<sup>6</sup> The poor die because they cannot afford a doctor; the foolish because they consult ignorant ones.

KABARA EKKEN, *Ten Kun (Ten Precepts): Health*. (1710) Ken Hoshino, tr.

<sup>7</sup> A young Barber, and an olde Phisition. (Barbier giouine, e Medico vechio.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Another form is, "Medico vechio, e chirurgo giovane" (An old physician and a young surgeon), or barber, the barber of old being a surgeon, or at least a blood-letter, as the modern barber-pole, with its red and white stripes, testifies. There is a Gascon saying, "De jeune médecin, cimetière bossu" (Of a young physician a lumpy churchyard), that is, a churchyard full of graves.

Young barber, old doctor; otherwise they are not worth a blade of grass. (Jeune barbier, vieil médecin, | Si'l sont autres ne valent pas un brin.)

GABRIEL MEURIER, *Trésor des Sentences*. Quoting a proverb of c. 1575.

An old Physician, and a young Lawyer.

GEORGE HERBERT, *Jacula Prudentum*. No. 650.

(1640) FULLER, *Gnomologia*. No. 652. (1732)

Commonly Physicians like beer are best when they are old, & Lawyers like bread when they are young and new.

THOMAS FULLER, *The Holy State: The Good Advocate*. (1642)

An old physician, a young lawyer. An old physician because of his experience; a young lawyer, because he . . . will have leisure enough to attend to your business.

JOHN RAY, *English Proverbs*, p. 36. (1670)

Beware of the young doctor and the old barber.

FRANKLIN, *Poor Richard's Almanack*, 1733.

Talk of your science! after all is said

There's nothing like a bare and shiny head;

Age lends the graces that are sure to please;

Folks want their doctors mouldy, like their cheese.

O. W. HOLMES, *Rip Van Winkle, M.D.* Pt. ii. (1870)

A young physician and a young lawyer, and confide in both with equal frankness.

CHEALES, *Proverbial Folk-Lore*, p. 75. (1875)

<sup>8</sup> A pitifull Phisition, maketh a scald [scabby] wound. (Medico pietoso fa la piaga tegnosa.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578) Because he doesn't cleanse it thoroughly

<sup>9</sup> Physicians are the cobblers, rather the botchers, of men's bodies.

JOHN FORD, *The Lover's Melancholy* Act i, sc. 2. (1628)

<sup>10</sup> To poore people he prescribes cheap but wholesome medicines: not removing the consumption out of their bodies into their purses; nor sending them to the Eastindies for drugs, when they can reach better out of their gardens.

THOMAS FULLER, *The Holy State: The Good Physician*. (1642)

<sup>11</sup> The vnknowne disease putteth out the Physicians eye.

GERARD DE MALYNES, *The Ancient Law-Merchant*, 254. (1622) Quoted as a true proverb.

But I am laxative inough there otherwise.  
This (quoth this yonge man) contrary doth ryse;  
For he is purs sicke, and lackth a phisicien.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

An expansion of the Latin proverb, "Corpus valet, sed aegrotat crumena" (The body is well, but the purse is sick). See also under PURSE.

"Is there no hope?" the sick man said;  
The silent doctor shook his head,  
And took his leave with signs of sorrow,  
Despairing of his fee to-morrow.

JOHN GAY, *Fables*: Ser. i, No. 27: *The Sick Man and the Angel*. (1727)

1 Formerly a doctor, Dialulus is now an undertaker. He continues to put his patients to bed in his old effective way. (Chirugus fuerat, nunc est vispillo Dialus. | coepit quo poterat clinicus esse modo.)

MARTIAL, *Epigrams*. Bk. i, No. 30. (c. A. D. 85)

Repeated in No. 47 with a different last line, "Quod vispillo facit, fecerat et medicus" (What the undertaker now does, the doctor did before).

2 They that be whole need not a physician. (οὐ χρείαν ἔχουσιν οἱ ὑγιεστες ἰατροῦ.)

New Testament: *Matthew*, ix, 12. (c. A. D. 50)

The *Vulgate* is, "Non est opus valentibus medicus." Repeated in *Mark*, ii, 17, and *Luke*, v, 31. Christ was merely quoting a well known proverb, as He frequently did to drive a point home to his auditors.

A physician is superfluous among the healthy. (Supervacuum . . . inter sanos medicus.)

TACITUS, *Dialogus de Oratoribus*. Sec. 41. (c. A. D. 85)

3 He's a good doctor who knows how to cure. (Bon mire est qui sait guérir.)

JEHAN MIELLOT, *Proverbes Français*. (c. 1475)

4 No physician delights in the health of his own friends. (Nul médecin ne prend plaisir à la santé de ses amis mesmes.)

MONTAIGNE, *Essays*. Bk. i, ch. 21. (1580) A sentiment frequently denounced as untrue.

5 You . . . are doctor.

SIR THOMAS MORE, *Comforte against Tribulation*. Sec. 2. (1529)

You need not doubt, you are no doctor.

JOHN RAY, *English Proverbs*, p. 172. (1670)

You are the lady doctor.

O. HENRY (W. S. PORTER), *Brickdust Row*. (1907) "You're the doctor," i.e. you're the one who must decide.

6 It is not always in a physician's power to cure the sick. (Non est in medico semper relevetur ut aeger.)

OVID, *Ex Ponto*. Bk. i, epis. iii, l. 17. (A. D. 13)

I know myself better than any doctor can. (Quam medico, notior ipse mihi.)

OVID, *Ex Ponto*. Bk. i, epla. 3, l. 92.

7 The book of Nature is that which the physician must read; and to do so he must walk over the leaves.

PARACELSUS, *Maxim*. (c. 1530) See *Encyclopedia Britannica*, xviii, 234. 9th ed.

8 A physician is nothing but a consoler of the mind. (Medicus nihil aliud est quam animi consolatio.)

PETRONIUS, *Satyricon*. Sec. 42. (c. A. D. 60)

I would alwayes haue my Phisition, of a cheerful countenance.

JOHN LYLY, *Euphues and His England* (Arber), p. 358. (1580)

A good bedside manner.

GEORGE DU MAURIER, *Legend*, under a picture

in *Punch*, 15 March, 1884. The dialogue ran:

"What sort of a doctor is he?" "Well, I don't know much about his ability, but he has a very good bedside manner."

In a dying civilisation, political prestige is the reward not of the shrewdest diagnostician but of the man with the best bedside manner.

ERIC AMBLER, *A Coffin for Dimitrios*, p. 71 (1939)

9 A physician can sometimes parry the scythe of death, but has no power over the sand in the hour-glass.

HESTER LYNCH PIOZZI, *Letter to Fanny Burney*, 12 Nov., 1781.

10 The carping patient makes a cruel doctor. (Crudelem medicum intemperans aeger facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 104. (c. 43 B. C.)

11 The patient does himself ill who makes an heir of his doctor. (Male secum agit aeger medicum qui heredem facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 373. (c. 43 B. C.)

If one be sick . . . be sure that he make not his Phisition his heire.

JOHN LYLY, *Campaspe*. Act v, sc. 4. (1584)

He knowes he must of Cure despair, Who makes the slie Physitian his Heire.

ROBERT HERRICK, *Upon Leech*. (1648)

He is a fool that makes his physitian his heir.

HOWELL, *Proverbs: Fr.-Eng.*, p. 11. (1659)

That Patient is not like to recover, who makes the Doctor his Heir.

THOMAS FULLER, *Gnomologia*. No. 4368. (1732)

The Germans say, "Setz'st du den Arzt zu deinem Erben, So musst du ohne Gnade sterben" (If you make the doctor your heir, you must die without grace).

He's a fool that makes the doctor his heir.

FRANKLIN, *Poor Richard's Almanack*, 1732.

12 A hundred devils leap into my body, if there are not more old drunkards than old physicians. (Cent diables me saultent au corps s'il n'y a plus de vieux hyuognes, qu'il n'y a de vieux medecins.)

RABELAIS, *Gargantua*. Bk. i, ch. 41. (1534)

It is reported (as you know well enough) that the number of old men that are dronkerds is greater, then the number of olde men that are Phisitions.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 156. (1574) Young, tr.

There are more Physicians in health than drunkards.

HERBERT, *Jacula Prudentum*. No. 902. (1640) There's more old drunkards than old doctors.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1736. The Germans say, "Es giebt mehr alte Weintrinker als alte Aerzte" (There are more old wine-bibbers than old doctors).

1 Don't you know what they say in the common proverb, Happy is the physician who is called in at the declension of the disease? (Ne sçaiz tu qu'on dict en prouerbe commun, Heureux estre le medecin, qui est appellé sus la declination de la maladie?)

RABELAIS, *Pantagruel*. Bk. iii, ch. 41. (1545) The unlucky doctor treats the head of a disease, the lucky one its tail. (Yün ch'ü hsien shêng i ping t'ou, shih lai hsieu shêng i ping wei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1631. (1875)

2 He sawe a peyntour that was waxe a physician, to whom he sayde, thou knowest that man might se at the eye the fawtes that thou didst in thy crafte, but nowe they may not be perceyued, for they ar hidde vnther the erthe.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 37. (1477) Quoting Diogenes. A bad wrestler became a doctor. "Courage," said Diogenes to him, "You are right; now you can put into the earth those who formerly laid you on it." (Un mauvais luitteur se feit medecin: "Courage," luy dict Diogenes; "tu as raison: tu mettras à cette heure en terre ceulx qui t'y ont mis aultrefois.")

MONTAIGNE, *Essays*. Bk. ii, ch. 37. (1580) There was a painter became a physician; whereupon one said to him, "You have done well; for before the faults of your work were seen, but now they are unseen."

FRANCIS BACON, *Apophthegms*. No. 254. (1620) The sunne doth alwayes behold your good succeſſe, and the earth covers all your ignorances.

JOHN MELTON, *Astrologaster*, p. 17. (1620) You that dwell neere these graves and vaults, Which oft doe hide Physicians faults.

WEBSTER, *Devil's Law Case*. Act. ii, sc.3. (1623) 'Tis said of all phisitions

What good comes by their physick the sun sees; But in their art, if they have had succeſſe, That the earth covers.

THOMAS HEYWOOD, *Pleasant Dialogues*. (1637) Physicians, of all men, are most happy; whatever good success soever they have the world proclaimeth, and what faults they commit the earth covereth.

FRANCIS QUARLES, *Hieroglyphikes of the Life of Man*. (1638)

Physicians are happy men, because the sun makes manifest what good success soever happeneth in their cures, and the earth burieth what faults soever they commit.

JOHN BODENHAM, *Politeuphuia*, p. 175. (1669) If the Doctor cures, the Sun sees it; but if he kills, the Earth hides it.

KELLY, *Scottish Proverbs*, p. 184. (1721)

3 If you do not pay the doctor who cured you, beware of again falling ill. (Ping 'hao pu hsieh i, hsia tz'ü wu jên i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1626. (1875)

An unskillful doctor kills with a secret dagger; a stupid doctor murders without a sword. (Hsiao i pu ming, an tao sha jên; yung i sha jên pu yung tao.)

SCARBOROUGH, *Chinese Proverbs*. No. 1630.

4 The physician cannot prescribe by letter, he must feel the pulse. (Non potest medicus per epistulas eligere, vena tangenda est.)

SENECA, *Ad Lucilium*. Epis. xxii, sec. 1. (c. A. D. 65)

5 It is a poor physician who lacks faith in his ability to cure. (Mali medici est desperare, ne curet.)

SENECA, *De Clementia*. Bk. i, ch. 17. sec. 2. (c. A. D. 55)

6 Kill thy physician, and the fee bestow Upon thy foul disease.

SHAKESPEARE, *King Lear*, i, 1, 164. (1605)

7 'Tis not a skillful leech Who mumbles charms o'er wounds that need the knife. (οὐ πρὸς λατροῦ σοφοῦ θηρεῖν ἐπαδὸς πρὸς τομῶντι πημάτι.)

SOPHOCLES, *Ajax*, l. 581. (c. 409 B. C.)

He's such a quack I'll bet he's web-footed.

A. M. STEIN, *The Case of the Absent-Minded Professor*, p. 80. (1943)

8 To preserve a man alive in the midst of so many chances and hostilities, is as great a miracle as to create him.

JEREMY TAYLOR, *Holy Dying*. Ch. i, sec. 1. (1651)

9 The man over sixty who holds out his hand to a physician is ridiculous. (ἀνὴρ ὑπὲρ ἑξήκοντα γεγονὼς ἔτη καὶ προτείνων λατρῷ χεῖρα καταγέλαιός ἐστιν.)

EMPEROR TIBERIUS. (c. A. D. 25) As quoted by PLUTARCH, *Moralia*, 136E.

He was wont to mock at the arts of physicians, and to ridicule those who, after the age of thirty, needed counsel as to what was good or bad for their bodies.

TACITUS, *Annals*. Bk. vi, sec. 46. (A. D. 116) Of Tiberius.

He enjoyed excellent health, . . . although from the thirtieth year of his age he took care of it according to his own ideas, without the aid or advice of physicians.

SUETONIUS, *Lives of the Caesars: Tiberius*, sec. 68. (c. A. D. 120)

Will you cast away your child on a fool and a physician?

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 4, 101. (1601)

Eyther mere foolos or good phisitions all.

BARNABE BARNES, *Divils Charter*, sig. L3. (1607)

No matter whether I be a foole or a phisitian.

THOMAS HEYWOOD, *A Mayden-head Well Lost*.

Act iii. (1634)

Every one is a fool or a physitian to himself after thirtie.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

RAY, *English Proverbs*, p. 35. (1670)

Remember, every man is a fool, or physician to himself at least.

JOHN DUNTON, *Athenian Sports*, p. 13. (1707)

Every man at thirty is a fool or a physician. He is a fool who at that age knows not his constitution.

JAMES KELLY, *Scottish Proverbs*, p. 101. (1721)

Every Man is a Fool, or a Physician, at Forty.

THOMAS FULLER, *Gnomologia*. No. 1428. (1732)

A man learns certain rules of health, so that it is said that at forty he is either a fool or a physician.

SIR ARTHUR HELPS, *Companions of My Solitude*. Ch. 10. (1851)

1 Where there are three doctors, there are two atheists. (Ubi tres medici, duo athei.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 68. (1853) A Latin medieval proverb.

2 A physician is a person who pours drugs of which he knows little into a body of which he knows less.

VOLTAIRE, *Epigram*. (c. 1760) As quoted by

HELPS, *Friends in Council*, ii, 10.

He's the best physician that knows the worthlessness of most medicines.

FRANKLIN, *Poor Richard's Almanack*, 1733.

3 Medicine men have always flourished. A good medicine man has the best of everything and, best of all, he doesn't have to work.

JOHN B. WATSON, *Behaviorism*, p. 4. (1925)

4 There is a great difference between a good physician and a bad one yet very little between a good one and none at all.

ARTHUR YOUNG, *Travels in France*, 9 Sept., 1787.

5 If doctors fail you, let these three be your doctors: a cheerful mind, rest, and moderate diet. (Si tibi deficient medici, medici tibi fiant Haec tria: mens hilaris, requies, moderata diaeta.)

UNKNOWN, *Regimen Sanitatis Salernitanum*.

(c. 1550) In a version given by Gabriel

Harvey, "labor" is substituted for "requies."

The first was called doctor diet, the seconde doctor quiet, the third doctor mery man.

WILLIAM BULLEIN, *The Governement of Health*, fo. 51. (1558) "Counsail was geuen me, that I should not staye myselve vpon the pinion of any one phisicion, but rather vpon three" as named above.

Doctor Diet, Doctor Quiet, and Doctor Merryman.

SIR JOHN HARRINGTON, *The Metamorphosis of Ajax*, p. 99. (1596)

This is one of the three Salernitan doctors, Dr. Merryman, Dr. Diet, and Dr. Quiet, which cure all diseases—*Mens hilaris, requies, moderata diaeta*.

ROBERT BURTON, *The Anatomy of Melancholy*, ii, ii, 6, 4. (1621)

After these two, Doctor Diet and Doctor Quiet, Doctor Merriman is requisit to preserve health.

HOWELL, *The Parley of Beasts*, p. 23. (1660)

The best doctors in the world are doctor diet, doctor quiet, and doctor merryman.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Temperance and labor are the two true physicians of man. (La tempérance et le travail sont les deux vrais mēdecins de l'homme.)

ROUSSEAU, *Émile*. Bk. i. (1762)

Joy and Temperance and Repose

Slam the door on the doctor's nose.

H. W. LONGFELLOW, *The Best Medicines*.

(1845) From the *Sinngedichte* of FRIEDRICH VON LOGAU.

Nature, time and patience, are the three great physicians.

H.G. BOHN, *Handbook of Proverbs*, p. 457. (1855)

## II—Physician, Heal Thyself

6 Wretched that I am—such are the inventions I devised for mankind, yet have no cunning wherewith to rid myself of my own sufferings (τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.)

AESCHYLUS, *Prometheus Bound*, l. 471. (c. 470 B.C.)

7 How, healing others, have you not healed yourself? (καὶ πῶς, ἄλλους ἰώμενος, σαυτὸν οὐκ ἴασω;)

AESOP, *Fables: The Worm and the Fox*. (c.

570 B.C.) The worm claimed to be a physician, skilled in drugs, and the fox asked

why, then, being lame, it hadn't healed itself

Is physic going to be prescribed for diseased limbs by this frog, whose pale face is sicklied o'er with a livid hue? (Pallida caeruleus cui notat ora color?)

AVIANUS, *Fables*. No. vi, l. 11. (c. A.D. 400)

Physician, heal thy lameness.

*Babylonian Talmud: Genesis Rabbah*, xxiii, 4.

(c. 450)

What more ridiculous than a sore-eyed person who sets up as an oculist?

BURCKHARDT, *Arabic Proverbs*. No. 679. (1817)

8 Do not imitate bad physicians who, in treating the diseases of others, profess to have mastered the whole art of healing, but themselves they cannot cure. (Neque imitare malos medicos, qui in alienis morbis profitentur tenere se medicinae scientiam, ipsi se curare non possunt.)

CICERO, *Ad Familiares*. Bk. iv, epis. 5, sec. 5. (45 B.C.)

<sup>1</sup> Saint Luke was a Saint and a Physition, and yet he died.

THOMAS DRAKE, *Bibliotheca*, p. 133. (1616)

HERBERT, *Jacula Prudentum*. No.1006.(1640)  
Boasting that he could make a man immortal, he himself [Paracelsus] died at fourty seven years.

THOMAS FULLER, *The Holy State: Paracelsus*. (1642)

<sup>2</sup> Healer of others, full of sores himself. (ἄλλων ἰατρὸς αὐτὸς ἔλκεσιν βρῶν.)

EURIPIDES, *Fragments*. Fr. 1086, Nauck. (c. 420 B.C.) Quoted by PLUTARCH, *Moralia*, 71F, 88D, 481B, 1110E, and by ERASMUS, *Adagia*, ii, v, 38, who gives the Latin, "Aliorum medicus, ipse hulneribus scates."

He boasts of healing poor and rich,  
Yet is himself all over itch.

(Medicin est des aultres en effect:  
Toutesfois est d'vlcres tout infect.)

RABELAIS, *Pantagruel*. Bk. iv, *Prologue*. (1548)  
Motteux' translation of Rabelais' rendering of the Greek, ἰατρὸς ἄλλων, αὐτὸς βρῶν.

<sup>3</sup> Cure, godeman? ye, thow art a faire leche;  
Cure thy self, that tremblest as thou goste.

THOMAS HOCCLEVE, *De Regimine Principum*, p. 7. (c. 1412)

<sup>4</sup> Ye will surely say unto me this proverb. Physician, heal thyself. (ἰατρὲ, θεράπευσον σεαυτὸν.)

*New Testament: Luke*, iv, 23. (c. A. D. 65) The *Vulgate* version is, "Medice, cura teipsum." Christ, as He himself indicated, was merely repeating a proverb which had been current for at least a thousand years, and which is still one of the most widely quoted of all proverbs, not only in English, but in practically all languages. Its popularity is no doubt due to the fact that it is "the hardest and most unanswerable of all taunts," as Blackmore says. All collections of proverbs include it, and these will not be cited here.

Physician, heal thyself. (Medecin, O gueriz toy-mesmes.)

RABELAIS, *Pantagruel*. Bk. iv, *Prologue*. (1548)  
Medice, teipsum—

Protector, see to 't well, protect yourself.

SHAKESPEARE, *II Henry VI*, ii, 1, 53. (1590)

First therefore physician, cure thine own ills.

DANIEL TUVIL, *Vade Mecum*, p. 152. (1638)

"Physician, heal thyself," is the hardest and most unanswerable of all taunts.

R. D. BLACKMORE, *Christowell*. Ch. 24. (1882)

<sup>5</sup> Good leche is he that can himself recure.

JOHN LYDGATE, *Daunce of Machabree*, l. 424. (c. 1425)

He's a good doctor who can cure himself. (Bon est le médecin qui se peut guérir.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550)

He is a good physician who cures himself.

TORRIANO, *Piazza Universale*, p. 148. (1666)

Remember how many physicians are dead after

puckering up their brows so often over their patients. (ἐννοεῖν συνεχῶς πόσοι μὲν ἰατροὶ ἀποτεθνήκασι πολλάκις τὰς ὁφρὺς ὑπὲρ τῶν ἀρρώστων συσπᾶσαντες.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 48. (c. A. D. 174)

<sup>6</sup> That physician will hardly be thought very careful of the health of others who neglects his own. (Difficilement sera creu le medicin auoir soing de la santé d'aultruy, qui de la sienne est negligent.)

RABELAIS, *Pantagruel*. Bk. iv, *Prologue*. (1548)  
Quoting GALEN, *De Sanitate*, bk. v.

<sup>7</sup> When the leche may not hele him self howe shulde he hele another.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 44. (1477) Quoting Socrates.

<sup>8</sup> The cleverest doctor cannot cure himself. (Liang i pu tzū i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 1624. (1875)

No man is qualified to remove the skeleton from his own closet.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 3. (1940)

He who treats himself has a fool for a patient.  
J. F. MONTAGUE, *Broadway Stomach*, p. 92. (1940) Quoting an old proverb.

### III—To Die of One's Physician

<sup>9</sup> Some think Physicians kill as many as they save, and who can tell how many murders they make in a year, that may freely kill folks, and have a reward for it? and, according to the Dutch proverb, a new Physician must have a new Church-yard.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iv, memb. 1, subs. 1. (1621)

Physicians kill more than they cure.

EDWARD WARD, *Writings*, ii, 328. (1703) Referred to as "an old maxim."

<sup>10</sup> The doctor cures the sick man who does not die.

GURNEY CHAMPION, *Racial Proverbs*, p. 439. (1938) A Japanese proverb.

<sup>11</sup> Like some Phisitions, make worke where all was well before.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 33. (1574) Pettie, tr.

I was well; I wished to be better; I am here (Stavo bene; ma per star meglio; sto qui.)

ADDISON, *The Spectator*. No. 25. (1711) Quoting the epitaph on the monument of an Italian valetudinarian.

This comes of altering fundamental laws and overpersuading by his landlord to take physic (of which he died) for the benefit of the doctor. Stavo bene (was written on his monument) ma per star meglio, sto qui.

JOHN DRYDEN, *Dedication of the Aeneid*. (1697)



One doctor makes work for another.

V. S. LEAN, *Collectanea*, iv, 73. (1902)

<sup>1</sup> Many physicians have killed the king. (πᾶλλοι ἱατροὶ βασιλέα ἀπώλεσαν.)

EMPEROR HADRIAN, on his deathbed. (A. D. 138)

See XIPHILINUS, *Epitome of the Roman History of Dio Cassius*. Bk. lxi, sec. 22. The Latin is, "Multi medici regem sustulerunt." Another rendering, dating from more than two centuries later, was, "Turba medicorum regem perdidit" (The crowd of doctors killed the king). There are others of less authority: "Multitudo de medicis me caedebant," and "Multitudo medicorum me caedebant."

Hadrian, the emperor, ceased not to cry out, as he was dying, that the crowd of doctors had killed him. (Adrian l'empereur criot sans cesse, en mourant, "Que la presse des medecins l'avoit tué.")

MONTAIGNE, *Essays*. Bk. ii, ch. 37. (1580)

As he said of Adrian, . . . a multitude of physicians hath killed the emperor; *Plus a medico quam a morbo periculi*; more danger there is from the physician than from the disease.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. ii, sec. iv, mem. 1, subs. 1. (1621) Burton is quoting a Latin proverb, of which there is a variation, "Si morbum fugiis incidis in medicos" (In fleeing disease you fall into the hands of the doctors), which is sometimes added to the first *Ode* of the second book of Horace.

<sup>2</sup> Leeches kill with license.

JAMES KELLY, *Scottish Proverbs*, p. 232. (1721)

"If any die under the hands of a physician, no notice is taken of it."

<sup>3</sup> Doctors and marshals kill people and horses. (Les medecins et les maréchaux Tuent les gens et les chevaux.)

LE ROUX DE LINCY, *Proverbes Français*, i, 226.

Quoting a proverb of c. 1475.

<sup>4</sup> Diophantus saw Hermogenes the doctor in his sleep and never woke up again, although he was wearing an amulet. ('Ερμωγένη τὸν ἱατρὸν ἰδὼν Διόφαντος ἐν ὕπνῳ | οὐκετ' ἀνηγέρθη, καὶ περίλαμπα φέρων.)

LUCILIUS, *Epigram*. (c. 140 B. C.) *Greek Anthology*. Bk. xi, epig. 257. Imitated by MARTIAL, *Epigram*, bk. vi, No. 53: "Andragorus took a cheerful dinner, but nevertheless was found in the morning dead. He had in a dream seen Doctor Hermocrates" (In somnis medicum viderat Hermocraten).

<sup>5</sup> He who has killed a thousand persons is half a doctor.

P. PERCIVAL, *Tamil Proverbs*. (1874) BEN SIRA, *Ecclesiasticus*, xxxviii, 1-3, contends that doctors should be honored, but almost all other sayings concerning them deride them, holding them responsible not only for the cure but also for the death of their patients. Here are a few of the taunts, in addition to

the ones noted elsewhere in this section: "The doctor seldom takes physic"; "A new doctor, a new grave-digger"; "When you call the doctor, call the lawyer to make your will"; "He who has a doctor has an executioner"; "When a doctor says there is no hope, he ought to know, since it is he who does the killing."

<sup>6</sup> Paupers got sick and got well as Nature pleased; but woe betided the rich in an age when, for one Mr. Malady killed, three fell by Dr. Remedy.

CHARLES READE, *The Cloister and the Hearth*. Ch. 73. (1861)

<sup>7</sup> Most that perish, it is not their disease that kills them but their physician.

WILLIAM SECKER, *The Nonsuch Professor*, ii, 257. (1660)

But, when the wit began to wheeze,  
And wine had warm'd the politician,  
Cur'd yesterday of my disease,  
I died last night of my physician.

MATTHEW PRIOR, *The Remedy Worse Than the Disease*. (1709)

It's my theory that more folks die of the doctor than the disease.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 11. (1843)

The disease does not kill, the physician kills.

S. G. CHAMPION, *Racial Proverbs*, p. 372. (1938) A Chinese proverb.

<sup>8</sup> Apollo was held the god of physic, and sender of diseases. Both were originally the same trade, and still continue.

SWIFT, *Thoughts on Various Subjects*. (1714)

## DOCTRINE

<sup>9</sup> We loved the doctrine for the teacher's sake.

DANIEL DEFOE, *Character of the Late Dr Annesley*. (1697)

<sup>10</sup> Carried about with every wind of doctrine. (περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας.)

*New Testament: Ephesians*, iv, 14. (c. A. D. 60)  
The Vulgate is, "Circumferamur omni vento doctrinae."

Carried away with every blast of vain doctrine. *Book of Common Prayer: St. Mark's Day*. (c. 1541)

Blown about with every wind of criticism.

SAMUEL JOHNSON. BOSWELL, *Life*, 1784.

<sup>11</sup> Adieu, and remember my doctrines. (χαίρετε καὶ μνησθε τὰ δόγματα.)

EPICURUS. His last words. (c. 300 B. C.) See *Greek Anthology*, vii, 106.

<sup>12</sup> Doctrines, as infections, fear,  
Which are not steeped in vinegar.

MATTHEW GREEN, *The Spleen*, l. 339. (1737)

<sup>13</sup> What yesterday was fact to-day is doctrine. JUNIUS, *Letters: Dedication*. (1769)

## DOG

See also Cat: Cat and Dog

<sup>1</sup> A dog in the manger. (κύων ἐν φάτῃ.)

AESOP, *Fables: The Dog and the Horses*. (c. 570 B.C.) From the well known fable of the dog which growled and snarled to prevent the horses from eating their corn, although the dog itself had no use for it. The form of the proverb usually found in the collections is ἡ κύων, a bitch. Another Greek proverb of a dog where it doesn't belong is "A dog among roses" (κύων ἐν ῥόδῳ), applied to a person living more luxuriously than he deserves.

Like the dog in the manger that neither ate the barley herself nor permitted the hungry horse to eat it. (ἡ κύων ἐν τῇ φάτῃ.)

LUCIAN, *Timon*. Ch. 14. (c. A. D. 170) ERASMUS, *Adagia*, i, x, 13, gives the Latin, "Canis in praesepe."

Though it be noght the houndes kinde  
To ete chaf, yit wol he werne  
An ox which comth to the berne,  
Therof to taken eny fode.

JOHN GOWER, *Confessio Amantis*. Bk. II, l. 84. (c. 1390)

They are lyke to a curre dogge lying in a cocke of hey. For he wyll eate none of the hey hym selfe, nother suffer any other beast that commeth to eate therof.

UNKNOWN, *Supplication of the Poore Commons*, p. 65. (1546)

Like unto cruel Dogges lying in a Maunger, neither eatyng the Haye theim selues ne sufferyng the Horse to feed thereof hymself.

WILLIAM BULLEIN, *A Dialogue against the Fever-Pestilence*, p. 9. (1564)

Thou dealest with most of thy acquaintance as the Dogge doth in the maunger, who neither suffereth the horse to eat hay, nor wil himselfe.

JOHN LYLY, *Euphues* (Arber), p. 191. (1579)

To dog in the manger some liken I could.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie*. Ch. 28. (1580) Tusser was the first to use the exact phrase, "dog in the manger."

Like a . . . dog in the manger, he doth only keep it, because it shall do nobody else good, hurting himself and others.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 3, subs. 12. (1621)

Like the dog of the gardener, that neither eats cabbages himself, nor lets anybody else eat them. (Comme le chien du jardinier qui ne mange pas des choux et ne veut pas que personne en mange.)

OUUDIN, *Curiosités Françaises*, p. 97. (1640)

FULLER, *Gnomologia*. No. 3235. (1732) Both Italians and Spaniards put the proverb in this way. The French is sometimes "et n'en laisse point manger aux autres."

Nothing in the world is so hateful as a dog in the manger.

SAMUEL PEPYS, *Diary*, 25 Nov., 1663.

The lazy Dog in the Manger deserv'd hanging for serving the weary'd Ox so barbarously.

OSWALD DYKES, *English Proverbs*, p. 282. (1709)

Like a Dog in the Manger; you'll not eat your selfe, nor let the Horse eat.

THOMAS FULLER, *Gnomologia*. No. 3222. (1732) Dead to pleasure themselves, and the blasters of it in others—mere dogs in a manger.

SAMUEL FOOTE, *The Minor*. Act i. (1760)

What a dog in the manger you must be—you can't marry them both.

FREDERICK MARRYAT, *Japhet*. Ch. 72. (1836)

We mustn't be dogs in the manger, old men like us.

E. V. LUCAS, *Advisory Ben*, p. 179. (1923)

You know the Manger and the Terrier?—

In other words, the less the merrier.

ODGEN NASH, *Home Thoughts from Little Moose*. (1933)

That may be dog-in-the-manger stuff.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 131. (1941)

You mustn't be a dog in the manger.

THOMAS JOB, *Uncle Harry*. Act ii. (1942)

<sup>2</sup> The dog has tasted sausages. (ἐγείσατο χορδῆς ὁ κύων.)

ARISTOPHANES, *Fragments*. Frag. 75. (c. 410 B.C.)

You should slaughter a dog that has once tasted sheep. (τοὺς γενομένους κύνας τῶν προβάτων δεῖν κατακόπτειν.)

DEMOSTHENES, *Against Aristogeiton*. Sec. 782. (c. 330 B.C.)

'Tis bad to let a dog taste leather. (χαλεπὸν χορίῳ κύνα γεύσαι.)

THEOCRITUS, *Idyls*. No. x, l. 11. (c. 270 B.C.)

Skin or leather is the literal meaning of χορίον, but here it means a delicacy, a hide, perhaps, to which pieces of fat still cling. Edmonds translates it as "pudding."

The hound can never be frightened away from the greasy hide. (Canis a corio numquam absterbitor uncto.)

HORACE, *Satires*. Bk. ii, No. v, l. 83. (30 B.C.)

A habit once formed is difficult to break.

It is dangerous to permit a dog to taste intestines. (Periculosum est canem intestina gustasse.)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 22. (1523) Citing the phrases from Theocritus and Horace from which this proverb springs.

<sup>3</sup> Beware the dog. (εὐλαβεῖσθαι τὴν κύνα.)

ARISTOPHANES, *Lysistrata*, l. 1215. (412 B.C.)

The Latin "Cave canem," is also very old.

It is set in mosaic, for example, at the portal of one of the houses at Pompeii.

I was gazing at all this, when I nearly fell backwards and broke my leg. For on the left hand as you went in, a great dog on a chain was painted on the wall, and over him was written in large letters, "Beware of the dog." (Cave canem.)

PETRONIUS, *Satyricon*. Sec. 29A. (c. A. D. 60)

Beware of dogs. (βλέπετε τοὺς κύνας.)

*New Testament: Philippians*, iii, 2. (c. A. D. 60) The *Vulgate* is, "Videte canes."

<sup>4</sup> Would you go to the crows? (εἰ κόρακας βαδίει μετὰ μῶντος;)

ARISTOPHANES, *The Peace*, l. 117. (421 B.C.) A proverb the equivalent of "going to the

dogs." Repeated in *The Birds*, l. 28, in *The Thesmophoriasusae*, l. 1078, and in *The Plutus*, l. 604, in the sense of "Go to hell." Everything is topsy-turvy. (*δὲν κάρω.*)

AGIS II, *King of Sparta*. (c. 402 B.C.) When an old man remarked that everything was going to the dogs in Sparta. "Then things are but following a logical course," Agis replied, "for when I was a boy, my father used to say that everything was topsy-turvy; and my father said that when he was a boy, his father had said the same thing." See PLUTARCH, *Moralia*; *Sayings of Spartans*. Sec. 216B.

*Addicere aliquem canibus*, to bequeath him to dogs.

THOMAS COOPER, *Thesaurus Linguae Romanae*. (1565)

One is coloured, another is foxed, and a third is gone to the dogs.

ROBERT HARRIS, *The Drunkard's Cup*, sig. A2. (1619)

Rugby and the School-house are going to the dogs.

THOMAS HUGHES, *Tom Brown's School-Days*, i, 6. (1857)

None agreed together save in this: that Brixham was going to the dogs.

EDEN PHILLIPOTS, *The Haven*, i, 14. (1909)

The country is going to the dogs.

BERNARD SHAW, *Augustus Does His Bit*. (1917)

The world is going to the dogs.

THEODORA DUBOIS, *Death Comes to Tea*, p. 98. (1940)

Don't let's go to the dogs tonight,  
For mother will be there.

A. P. HERBERT, *Don't Let's Go to the Dogs*.

My grandad, viewing earth's worn cogs,  
Said, "Things are going to the dogs";

His grandad in his house of logs  
Swore things were going to the dogs;

His grandad in the Flemish bogs  
Swore things were going to the dogs;

His grandad in his old skin togs  
Said, "Things are going to the dogs."

Well, there's one thing I have to state:  
Those dogs have had a good long wait.

UNKNOWN, *Going to the Dogs*. Sometimes attributed to Dr. George B. Cutten, President of Colgate University, because he read it at an alumni meeting in New York in 1927. But Dr. Cutten writes the compiler, "I got the verses from my brother, who told me he had got them from the Boston *Post* in the early part of the century, say about 1905." There are various versions.

1  
Even the wool-scraper is a prince in his own house.

*Babylonian Talmud: Megillah*, fo. 12b. (c. 400)

Dogs bark boldly at their master's door.

EDMUND TILNEY, *Duties in Marriage*. (1568)

Every dog is a lion at home. (*Ogni cane è leone a casa sua.*)

TORRIANO, *Piazza Universale*, p. 36. (1666)

Every Dog is stout at his own Door.

THOMAS FULLER, *Gnomologia*. No. 1414. (1732)

Every dog is valiant at his own door.

H.G. BOHN, *Handbook of Proverbs*, p. 349. (1855)

A dog is impudent on his own dunghill. (*Chien sur son fumier est hardi.*)

LE ROUX DE LINCY, *Proverbes Français*, i, 166. (1859)

A dog is a lion when he is at home.

C. H. SPURGEON, *John Ploughman's Talks*. Ch. 13. (1869)

EVERY COCK CAN CROW ON HIS OWN DUNGHILL, see under COCK.

2  
[It] would make a dog forget his dinner.

BEAUMONT AND FLETCHER, *Love's Pilgrimage*. Act ii, sc. 2. (c. 1630)

3  
To put on dog is to make a flashy display, to cut a swell.

LYMAN H. BAGG, *Four Years at Yule*, p. 44. (c. 1869)

The Dallas sharp, puttin' on a heap of hawtoor an' dog.

A. H. LEWIS, *Wolfville*, p. 126. (1897)

Old Joe's putting on as much dog as though he were asking the Colonel for his daughter.

ANDY ADAMS, *Log of a Cowboy*, p. 243. (1903)

He won't let on he knows me when he's puttin' on dog.

ALICE HEGAN RICE, *Sandy*, p. 145. (1905)

No use puttin' on dog here.

GERTRUDE ATHERTON, *Perch of the Devil*, p. 42. (1914)

4  
I've got to see a man about a dog.

DION BOUCICAULT, *Flying Scud*. Act iv, sc. 1.

First produced in London, 6 Oct., 1866; in New York, 24 April, 1867. This line, used as a subterfuge to escape an unpleasant predicament, is the play's only claim to remembrance.

I've got to get back to London to see a man about a dog.

DOROTHY SAYERS, *In the Teeth of the Evidence*, p. 38. (1940)

I've an appointment with a dog about a walk.

J. J. CONNINGTON, *Four Defences*, p. 36. (1940)

Good night. I've got to see a fellow about a dog.

J. S. STRANGE, *Look Your Last*, p. 44. (1943)

5  
The best thing about man is the dog. (*Ce qu'il y a de mieux dans l'homme, c'est le chien.*)

BUYRETTE DE BELLOY, *Le Siège de Calais*. (c. 1767) Quoted by Voltaire.

The maxim "Of all objects found on earth Man is meanest, much too honoured when compared with any dog."

ROBERT BROWNING, *La Saisiaz*. Sec. 24. (1878)

6  
Who loves me, loves my dog. (*Qui me amat, amat et canem meum.*)

ST. BERNARD, *In Festo Sancti Michaelis*. Sermon 1, sec. 3. (c. 1150)

They say who loves me loves my dog. (*On dit qui m'aime aime mon chien.*)

JEAN DE MEUNG, *Trésor*, l. 1567. (c. 1250) A proverb in many languages. The Italians say,

"Chi ama me, ama il mio cane"; the Germans, "Wer schlägt meinen Hund, der liebt mich nicht"; the Spaniards, "Quien bien quiere á Beltran, bien quiere á su cane" (Who loves Bertrand loves his dog); and also, "Quien bien quiere á Pedro, no hace mal á su perro" (He who loves Pedro does no harm to his dog). The French also have two forms using a proper name, "Qui aime Jean aime son chien," and "Qui aime Bertrand, aime son chien."

He that loveth me loveth my hound.

UNKNOWN, *Early Miscellanies* (Warton Cl.), p. 82. (c. 1480)

We say also, He that loveth not my dog, loveth not me.

WILLIAM TINDALE, *Treatises*, p. 84: (1527)

Whosoever loveth me, loveth my hound.

SIR THOMAS MORE, *Sermon on the Lord's Prayer*. (c. 1530) FLORIO, *Firste Fruites*, fo. 29. (1578)

Loue me, loue my dog.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Love me? love my dog.—I am bound to that by the proverb, madam.

GEORGE CHAPMAN, *The Widdowes Teares*. Act i, sc. 2. (1612)

Love me, love my dog, . . . for there are certain decencies of respect due the servant for the master's sake.

SIR ROGER L'ESTRANGE, *Fables*, cvi, 122. (1692)

That you must love me, and love my dog. . .

We could never yet form a friendship . . . without the intervention of some third anomaly, . . . —the understood dog in the proverb.

CHARLES LAMB, *Popular Fallacies*. (1826)

The great pleasure of a dog is that you may make a fool of yourself with him and not only will he not scold you, but he will make a fool of himself too.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

A dog of good race dreams of the chase. (El can de buena raza, | Siempre ha mientes de la caza.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 231. (1856) A Spanish proverb.

He that keeps another mans dogge, shall haue nothing left but the line.

WILLIAM CAMDEN, *Remains*, p. 323. (1605)

Cited by RAY, *English Proverbs*, p. 81, 1670, who adds, "This is a Greek proverb ὅς κύνα τρέφει ζῖνον τούτω μόνον λίπος μένει. The meaning is that he who bestows a benefit upon an ungrateful person loses his cost. For if a dog break loose, he presently gets him home to his former master, leaving the cord he was tied with."

I will not have a dog with a bell. (No quiero perro con cencerro.)

CERVANTES, *Don Quixote*. Pt. i, ch. 23. (1605) Because he could not move without attracting attention.

I am an old dog, and *tus, tus*, will not do for me. (Yo soy perro viejo, y no hay conmigo, *tus, tus*.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33, 69. (1615) "I am too old a bird to be caught with chaff."

To Ianuarie he gooth as lowe,  
As evere dide a dogge for the bowe.

CHAUCER, *Canterbury Tales: The Marchauntes Tale*, l. 770. (c. 1386) A "dog for the bow" was a dog used in shooting, hence well trained and obedient, and the phrase was taken to typify all humble or subservient people. Chaucer uses it again in the *Friar's Tale*, l. 71.

She was made as dogge for the bowe.

JOHN LYDGATE, *Troy Book*. (1430)

As lowe as dogge to the bowe.

NICOLAS UDALL, tr., *Erasmus' Apothegms*, fo. 223a. (1542)

He is Clodius' puppy-dog. (P. Clodi canis.)

CICERO, *Ad Atticum*. Bk. vi, epis. 3. (50 B.C.)

I am his Highness' dog at Kew;

Pray tell me, Sir, whose dog are you?

ALEXANDER POPE, *Engraved on the Collar of a Dog Which I Gave to His Royal Highness*. (c. 1740) The Highness in question was Frederick, Prince of Wales.

All the dogs follow the salt bitch.

JOHN CLARKE, *Paroemiologia*, p. 13. (1639)

Many dogs may easily worry one.

JOHN CLARKE, *Paroemiologia*, p. 56. (1639)

Many Dogs soon eat up a Horse.

THOMAS FULLER, *Gnomologia*. No. 3343. (1732)

A dog's nose is ever cold.

JOHN CLARKE, *Paroemiologia*, p. 72. (1639)

A womans knee and a doggs snowt are alwayes cold.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)

A dog's nose and a maid's knees are always cold.

JOHN RAY, *English Proverbs*, p. 51. (1670)

That's a very old saying, "A maid's knee and a dog's nose are the two coldest things in creation."

C. BEDE, in *Notes and Queries*. Ser. iv, vi, 495 (1870)

In the days of the flood the Ark sprung a small leak, and Noah, who had forgotten to bring carpenter's tools on board with him, was at his wits' end. His faithful dog had followed him to the place where the leak was, and in his trouble Noah seized the dog and crammed his nose into the leak. This stopped it, but in a few moments Noah perceived that the dog must die if kept in this position any longer. By this time Noah's wife had come up, and Noah thereupon released the dog and stuffed his wife's elbow into the crack. The danger was thus averted, but a dog's nose and a woman's elbow will remain cold as long as the world lasts.

BARZILLAI LOWSLEY, *A Glossary of Berkshire Words and Phrases*. (1888)

<sup>1</sup> Many a dog is hanged for his skin, and many a man is killed for his purse.

JOHN CLARKE, *Paroemiologia*, p. 97. (1639)

<sup>2</sup> To take a man up as short as a dog in a halter.

JOHN CLARKE, *Paroemiologia*, p. 274. (1639)

For the pence hee's your dog in a halter.

*Roxburghe Ballads*, vii, 648. (1660)

<sup>3</sup> Dogs fawne on a man no longer than he feeds them.

RANDLE COTGRAVE, *Dictionary: Amour*. (1611)

The dogge waggeth his tayle, not for you, but for your bread.

THOMAS DRAKE, *Bibliotheca*, p. 21. (1633)

TORRIANO, *Piazza Universale*, p. 36. (1666)

Dogs wag their taile not so much in love to you as to your bread.

JOHN RAY, *English Proverbs*, p. 7. (1670)

FULLER, *Gnomologia*. No. 1320. (1732)

If you wish a dog to follow you, feed him.

H. G. BOHN, *Handbook of Proverbs*, p. 422.

(1855) From the Spanish, "Quieres que te siga el can? Da le pan" (Do you want a dog to follow you? Give him some bread).

<sup>4</sup> When a dog is drowning every one offers him water.

RANDLE COTGRAVE, *Dictionary: Chien*. (1611)

When a dog is drowning, every one offers him drink.

GEORGE HERBERT, *Jacula Prudentum*. No. 82.

(1640) See also under KICK.

<sup>5</sup> The scalded dog feares euen colde water.

RANDLE COTGRAVE, *Dictionary: Chien*. (1611)

See under EXPERIENCE.

<sup>6</sup> A brabbling curre is never without torne eares.

RANDLE COTGRAVE, *Dictionary: Hargneux*.

(1611)

Brabbling curs never want sore ears.

HERBERT, *Jacula Prudentum*. No. 55. (1640)

The quarrelsome dog has always the ear torn. (Chien hargneux a toujours l'oreille déchirée.)

LA FONTAINE, *Fables*. Bk. x, fab. 9. (1668) "A quarrelsome man is always in the wars."

Tulying [fighting] dogs come halting home.

JAMES KELLY, *Scottish Proverbs*, p. 309. (1721)

Quarrelling Dogs come halting home.

THOMAS FULLER, *Gnomologia*. No. 3988. (1732)

Fuller also has (No. 3899), "Quarrelling Dogs should be kick'd out of Doors."

Quarrelsome dogs get dirty coats.

SAMUEL LOVER, *Handy Andy*. Ch. 46. (1842)

Quoted as an "old saying."

<sup>7</sup> A bad dog hates to look upon a wolfe.

RANDLE COTGRAVE, *Dictionary: Loup*. (1611)

The French say, "A mauvais chien on ne peut montrer le loup" (To a bad dog one can't show a wolf). Also, "Mauvais chien ne trouve où mordre" (A bad dog can't find a place to bite).

A bad dog never sees the wolf.

HERBERT, *Jacula Prudentum*. No. 63. (1640)

<sup>8</sup> Brag is a good dog.

THOMAS DELONEY, *The Gentle Craft*, ii, 5. (c. 1598) See under BOASTING.

<sup>9</sup> He who wishes to kill his dog, accuses him of madness. (Qui veut tuer son chien l'accuse de la rage.)

EUSTACE DESCHAMPS, *Miroir du Mariage*, v, 402. (a. 1400) Another form is, "Quand on veut noyer son chien, on dit qu'il a la rage" (When one wishes to drown his dog, one says that he has hydrophobia). NATHAN BAILEY, *Dictionary: Dog*. (1721)

He that will kyll his neyghbours dogge beareth folkes in hande he is made.

JEHAN PALSgrave, *La Langue Françoise*, 450. (1530)

He that would hang his dog gives out first that he is mad.

JOHN RAY, *English Proverbs*, p. 81. (1670)

"He that is about to do anything . . . unworthy, first thinks himself of some plausible pretence."

He who wishes to kill his dog can always find symptoms of rabies. (Quien á su perro quiere matar, rabia le ha de levantar.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 273. (1856) A Spanish proverb. The Germans say, "Wer den Hund haengen will, findet leicht einen Strick," "He who wants to hang his dog easily finds a rope"; the French, "Dis que ton chien a la rage, et puis tu le pendras" (Say that your dog has the rabies and then you can hang him).

<sup>10</sup> I am called dog because I fawn on those who give me anything, I yelp at those who refuse, and I set my teeth in rascals. (τοὺς μὲν διδόντας σάειν, τοὺς δὲ διδόντας ὑλακτῶν, τοὺς δὲ πονηροὺς δάκνων.)

DIOGENES, on being asked why he was called a dog. (c. 350 B.C.) See DIOGENES LAERTIUS, *Diogenes*, sec. 60. The Greek *Anthology* records an inscription on a pillar surmounted by a dog, which was raised at Athens to the memory of Diogenes: "Say, dog, What guard you in that tomb?" "A dog." "His name?" "Diogenes." "From far?" "Sinopé." "He who made a tub his home?" "The same. Now, dead, among the stars a star."

Diogenes, a true-born son of Zeus, a hound of heaven. (Διογένης Ζανὸς γόνος οὐράνιός τε κύων.)

CERCIDAS OF CRETE, *Meliambics*. (c. 250 B.C.)

See DIOGENES LAERTIUS, *Diogenes*, sec. 77.

Francis Thompson used *The Hound of Heaven* as the title of one of his most famous poems. (1893)

<sup>11</sup> You keep dogs when you can't keep yourself. (αὐτὸν οὐ τρέφει κύνας τρέφεις.)

DIOGENIANUS, *Adagia*, iii, 17. (c. A. D. 125) Cited by ERASMUS, *Adagia*, ii, v, 88, with the Latin, "Teipsum non alens, canes alit."

Who hath no more bread than need, must not keep a dog.

HERBERT, *Jacula Prudentum*. No. 133. (1640)

The dog has no aversion to a poor family. (Kou pu hsien chia p'in.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 134. (1875)

There is no man so poor but what he can afford to keep one dog. And I have seen them so poor that they could afford to keep three.

JOSH BILLINGS (H. W. SHAW), *On Poverty*. (1865)

<sup>1</sup> Set the bandog on the bull.

MICHAEL DRAYTON, *Poly-olbion*. Sec. 23. (1622)

A bandog is a dog that is chained up because of its ferocity, hence any ferocious dog.

A Mastiff groweth the fiercer, for being ty'd up.

THOMAS FULLER, *Gnomologia*. No. 320. (1732)

<sup>2</sup> Who but a silly Fop, as foolish as the Dog in the Fable, would not prefer the Substance before the Shadow?

OSWALD DYKES, *English Proverbs*, p. 217. (1709) See under COVETOUSNESS.

<sup>3</sup> A living dog is better than a dead lion.

Old Testament, *Ecclesiastes*, ix, 4. (c. 250 B. C.)  
See under LIFE AND DEATH.

<sup>4</sup> A dog in the seat of honor. (ἡ κύων τοῦ θρόνου.)

ERASMUS, *Adagia*. Chil. ii, cent. vi, No. 4. (1508) With the Latin, "Canis digna sede."

A dog's obeyed in office.

SHAKESPEARE, *King Lear*, iv, 6. 159. (1605)  
See under OFFICE.

<sup>5</sup> To try it on a Carian. (ἐν τῷ Καρί κινδυνεύσμεν.)

EURIPIDES, *Cyclops*, l. 655. (c. 440 B. C.) PLATO, *Laches*, 187B, uses the same proverb, the English equivalent of which is "Try it on the dog." Carian mercenaries were held of little account.

Try those jokes on a brother-in-law. (Esas burlas a un cuñado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 69. (1615)

A variation of the Latin, "Quaere peregrinum" (Try it on a foreigner).

Try it on the dog.

MARK TWAIN, *A Connecticut Yankee*, p. 129. (1889)

I was trying it on the dog, so to speak.

AGATHA CHRISTIE, *The Tuesday Club Murders*. Ch. 12. (1933)

She very rudely told Paula to try it on the dog.

GEORGETTE HEYER, *Envious Casca*, p. 253. (1941)

<sup>6</sup> There is a dog in the well.

DAVID FERGUSON, *Scottish Proverbs*, p. 98 (c. 1595) There is something amiss.

There is a whaap [knot] in the reap [rope]

JAMES KELLY, *Scottish Proverbs*, p. 305. (1721)

<sup>7</sup> We hounds slew the hare, quoth the messoun [lap-dog].

DAVID FERGUSON, *Scottish Proverbs*, p. 108 (c. 1595) KELLY, *Scottish Proverbs*, p. 349.

We dogs worried the hare.

JOHN RAY, *English Proverbs*, p. 239. (1678)

We Hounds kill'd the Hare, quoth the Lap-Dog.  
THOMAS FULLER, *Gnomologia*. No. 5443. (1732)  
FLY ON THE WHEEL, see under FLY.

<sup>8</sup> A man condemned, is halfe beheaded. (Homo condannato, è mezo degolato.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

Give a dog an ill name, and he'll soon be hanged.

JAMES KELLY, *Scottish Proverbs*, p. 124. (1721)  
Ill deem'd half hanged.

JAMES KELLY, *Scottish Proverbs*, p. 195.

Give a dog an ill name and hang him.

GEORGE COLMAN THE ELDER, *Polly Honeycombe*. Sc. 4. (1760)

It is pithily said, "Give a dog an ill name and hang him," and . . . if you give a man, or a race of men, an ill name, they are likely to do something that deserves hanging.

WALTER SCOTT, *Guy Mannering*. Ch. 23. (1815)

If you once give a dog a bad name—as the sailor-phrase is—he may as well jump overboard.

R. H. DANA, *Two Years Before the Mast*. (1840)

Give a dog an ill name and hang him, they say; call a woman a mother-in-law, and it's the same thing.

MRS. OLIPHANT, *The Second Son*. Ch. 41. (1888)

To give a dog an unrespected name,

And hanging seems to be about the same.

ELLEN THORNECROFT FOWLER, *Fuel of Fire*.

Ch. 12, *Heading*. (1901)

Give a dog a bad name!

EUGENE O'NEILL, *The Great God Brown*. Act i, sc. 2. (1926) RATH, *Posted for Murder*, p. 197. (1942)

Give a dog an unappetizing name and eat him.

S. G. CHAMPION, *Racial Proverbs*, p. 256. (1938) A Chinese proverb. See also under NAME.

<sup>9</sup> The worst dog waggeth his tayl. (Ogni tristo cane mena la coda.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Another Italian form is, "Non è tristo cane che non meni la coda" (There is no dog so sad but he will wag his tail).

The worse dog that is waggeth his tail.

JOHN DAVIES, *The Scourge of Folly*. Prov. 190. (1611)

The pittyfull'st dog that is will wag his tail.

TORRIANO, *Piazza Universale*, p. 36. (1666)

Cut off a dogs tayle, and he wyl be a dog styl. (Taglia la coda al cane, e sempre resta cane.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Euery dog values his tail.

TORRIANO, *Piazza Universale*, p. 36. (1666)

Let every dog carry his own tail.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 47. (1880)

<sup>10</sup> The dog that fetches will carry.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 429. (c. 1820) "A talebearer will tell tales of you, as well as to you."

<sup>11</sup> He's gentle, he is kind; I'll never, never find A better friend than old dog Tray.

STEPHEN COLLINS FOSTER, *Old Dog Tray*. (1853)

1 Dogs never go into Mourning, when a Horse dies.

THOMAS FULLER, *Gnomologia*. No. 1314. (1732)  
Dogs, that hunt foulest, hit off most Faults.

THOMAS FULLER, *Gnomologia*. No. 1318. See also under FAULT.

Dogs, that put up many Hares, kill none.

THOMAS FULLER, *Gnomologia*. No. 1319.

Many a Dog's dead, since you were a Whelp.

THOMAS FULLER, *Gnomologia*. No. 3336.

When the Dog's dead, all his Malice dies with him.

THOMAS FULLER, *Gnomologia*. No. 5582.

2 When the Dog is beaten out of the Room, where will they lay their Stink?

THOMAS FULLER, *Gnomologia*. No. 5581. (1732)

The Scots say, "A weel-bred dog gaes oot when he sees them preparing to kick him oot."

3 As seemely as . . . a dogge in a dublet.

JOHN GRANGE, *Golden Aphroditis*, sig.F1. (1577)

As proud as a dogge in a dublet.

THOMAS DEKKER, *The Shoemaker's Holiday*. Act iii. sc. 1. (1600)

The dog saw himself in hempen breeches and did not know his comrade. (Vióse el perro en bragas de cerro, y no conocio su companero.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 50. (1615)

In *Mal Lara* it is "the clown"; "Vióse el villano y fiero que fiero" (As proud as proud could be). The Italian is "Villano nobilitato non conosce suo parentado." Shelton's rendering is, "What care I, quoth Sanchica, 'what he says that sees me stately and majestic? 'There's a dog in a dublet,' and such like." The *Berkeley MSS*, iii, 33, have, "As proud as a dog in a doublett." (1639)

It would make a dog doff his dublet.

JOHN RAY, *English Proverbs*, p. 239. (1678)

Knit my dog a pair of breeches and my cat a cod-piece.

JOHN RAY, *English Proverbs*, p. 255. (1678)

Boswell: I think it is a new thought in a new attitude.

Johnson: It is the old dog in the new dublet.

JAMES BOSWELL, *Life of Johnson*. Ch. 66. (1778)

A mere dog in a dublet: A mean pitiful creature.

G. F. NORTALL, *Folk-Phrases*, p. 6. (1894)

4 As a very foole was he, who being askt, why the dogge folowed his maister, answered, for that his maister went before.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 86. (1574) Pettie, tr.

This old proverb, It is a hard matter to make a bed for a dogge: for a man cannot tell on which side hee will lye, when he goeth turning round being ready to lye down.

STEFANO GUAZZO, *Civile Conversation*, iii, 110.

5 Fools and dogs use to begin in jest, and end in earnest.

JOSEPH HALL, *Contemplations*, x, 3. (1612)

Dogs begin in jest and end in earnest.

H.G. BOHN, *Handbook of Proverbs*, p. 345. (1855)

6 De howlin' dog know w'at he sees.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

7 Though the Mastiff be gentle, yet bite him not by the lip.

GEORGE HERBERT, *Jacula Prudentum*. No. 137.

(1640) FRANKLIN, *Poor Richard*, 1757. From the Spanish, "Aunque manso tu sabueso, no le muerdas en el bezo."

As the proverb says, tho' the bear be gentle, don't bite him by the nose.

THOMAS D'URFEY, *Don Quixote*. Pt. iii, act i, sc. 1. (1696)

8 The dog that licks ashes, trust not with meal.

GEORGE HERBERT, *Jacula Prudentum*. No. 391.

(1640) RAY, *English Proverbs*, p. 87. (1678)

9 Look after the dog with jagged teeth; do not grudge him his food, or some time the Day-sleeper may take your stuff. (κύνα καρχαρόδοντα κομείν, μὴ φείδεο σίτον, | μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἔληται.)

HESEIOD, *Works and Days*, l. 604. (c. 800 B. C.)

The "Day-sleeper" is the robber who works by night.

A dog is worthy of his food. (ἄλφα ἢ κύων τοῦ βρώματος.)

ERASMUS, *Adagia*. Chil. ii, cent. vi, No. 3. (1608)

With the Latin, "Digna canis pabulo." Erasmus cites the proverb from Diogenianus

It's a bad dog that deserves not a crust.

JOHN CLARKE, *Paroemiologia*, p. 91. (1639)

It's an ill dog that deserves not a crust.

JOHN RAY, *English Proverbs*, p. 81. (1670) A variant is, "It's a poor horse that is not worth his oats."

10 It is, as I have lerned in lystnyng,

A poore dogge that is not woorth the whys-tylyng.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

CAMDEN, *Remains*, p. 318. (1605)

I count myself worth whistling after.

NICHOLAS BRETON, *A Poste with a Packet of Mad Letters*. (1603)

It is an ill dog that is not worth the whistling.

JOHN RAY, *English Proverbs*, p. 81. (1670)

'Tis an ill dog that's not worth whistling for.

SWIFT, *Polite Conversation*. Dial. i. (1738)

They are determined to think me a dog not worth whistling for.

Garrick *Correspondence*, ii, 335. (c. 1770)

11 The dog that is idle barks at his fleas, but he that is hunting feels them not.

DEAN HOLE, *More Memories*. Ch. 11. (1894)

Quoted as a Chinese proverb, illustrating the statement that "Honest work is the best cure for all ills that flesh is heir to."

A reasonable amount o' fleas is good for a dog—keeps him from broodin' over bein a dog.

E. N. WESTCOTT, *David Harum*, p. 284. (1899)

<sup>1</sup> Only a stomach that seldom feels hunger scorns common things. (Ieiunus raro stomachus volgaria temnit.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 38. (30 B. C.)

Hungry dogges will eate dirty puddings.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Suche hongrye doggs will slabbe up sluttish puddings.

UNKNOWN, *Respublica*, iii, 6. (1553)

The horse . . . has his head ever in the manger; . . . and a hungry dog eats dirty puddings.

THOMAS DEKKER, *The Pleasant Comedie of Old Fortunatus*. Act ii, sc. 2. (1600)

Hungry dogs will eat dirty pudding.

JOHN RAY, *English Proverbs*, p. 82. (1670) Ray quotes the line from Horace given above.

Dirty puddings for dirty dogs.

BERNARD MANDEVILLE, *The Virgin Unmask'd*, p. 32. (1709)

Scornful dogs will eat dirty puddings.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

The messenger (one of those dogs who are not too scornful to eat dirty puddings) caught in his hand the guinea which Hector chucked at his face.

WALTER SCOTT, *The Antiquary*. Ch. 43. (1816) "Hungry dogs eat dirty pudding," which is a satire upon the distress of epicures, during the scarcity of provisions.

GEORGE COLMAN THE YOUNGER, *Random Recollections*, i, 37. (1830)

Hungry dogs are blythe o' bursten puddins.

HENDERSON, *Scottish Proverbs*, p. 35. (1832)

A hungry dog's fain o' dirty puddin'.

F. E. TAYLOR, *Lancashire Sayings*, p. 7. (1901)

<sup>2</sup> The dog teaches thee fidelity.

JOHN HORNECK, *The Crucifixion of Jesus*. (1686)

Histories are more full of examples of the fidelity of dogs than of friends.

POPE, *Letter to H. Cromwell*, 9 Oct., 1709.

The dog alone, of all brute animals, has an affection upwards to man.

S. T. COLERIDGE, *Table-Talk*, 2 May, 1830.

The best friend a man has in the world may turn against him and become his enemy. His son or daughter . . . may prove ungrateful. Those who are nearest and dearest to him . . . may become traitors to their faith. . . . The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog.

SENATOR GEORGE G. VEST, of Missouri, *Address*, before a jury at Warrensburg, Mo., in 1876.

The story is that one farmer had shot another's dog for killing sheep or chickens, and the dog's owner had brought suit for damages. There had been several hung juries and the costs were mounting up, when Vest was called in as counsel for the prosecution. He had heard none of the evidence and knew nothing about the case, but his impromptu and wholly irrelevant speech won the case for his client. See WESTBROOK PEGLER's syndicated column. 23 Dec., 1942.

<sup>3</sup> The dog, which bites the stone that is hurled at him.

WILLIAM HUGH, *The Troubled Man's Medicine*, p. 5. (1546)

They resemble angry Dogges, which byte the stone, not him that throweth it.

JOHN LYLY, *Euphues and His England* (Arber). p. 223. (1580)

Silly Dogs are more angry with the Stone, than with the Hand that flung it.

THOMAS FULLER, *Gnomologia*. No. 4172. (1732)

<sup>4</sup> When the dog is beaten, the lion is tamed. (Quando canis flagellatur, leo domesticatur.)

JACOBUS DE VORAGINE, *The Golden Legend* (c. 1280)

By the litul welpys me chastys the lyon.

FÖRSTER, ed., *Douce MS*, fo. 52. (c. 1350)

And for to maken othere be war by me, As by the whelp chasted is the leoun.

CHAUCER, *Canterbury Tales: The Squire's Tale*, l. 491. (c. 1386)

He would beat the dog before the lion. (Battoyt le chien deuant le lion.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534) A more modern form is, "On bat souvent le chien devant le lion."

Even so as one would beat his offenceless dog to affright an imperious lion.

SHAKESPEARE, *Othello*, ii, 3, 277. (1605)

*Batre le chien devant le lyon*: To punish a meane person in the presence, and to the terror, of a great one.

RANDLE COTGRAVE, *Dictionary: Batre*. (1611)

HERBERT, *Jacula Prudentum*. No. 826. (1640)

A dog scourged can bid a lion fear.

D. G. ROSSETTI, *Dante and His Circle*, p. 314 (1892)

<sup>5</sup> Bow-wow you say, like a dog. (Βαὺ Βαὺ καὶ κυρὸς φωνῆς ἔστι.)

JOHN OF ALEXANDRIA, *Rhetoric*, xxxii, 33. (c. A. D. 625)

He has gone to the demnition bow-wows.

CHARLES DICKENS, *Nicholas Nickleby*. Ch. 64 (1839) "I beg its little pardon," said Mr. Mantalini. . . . "It's all up with its handsome friend. He has gone," etc.

Daddy wouldn't buy me a bow-wow.

JOSEPH TABRAR. Title of song. (1892) Made famous by Vesta Victoria. Lord Pembroke spoke of Dr. Johnson's "bow-wow way." See BOSWELL, *Life*, 1775.

<sup>6</sup> He that strikes my dog, would strike me if he durst.

JAMES KELLY, *Scottish Proverbs*, p. 143. (1721) FULLER, *Gnomologia*. No. 2318. (1732)

If you beat a dog, you insult his master.

DOOLITTLE, *Chinese Vocabulary*, ii, 676. (1872)

Before you hit the dog, look at the master.

S. G. CHAMPION, *Racial Proverbs*, p. xl. (1938) A Chinese proverb.

Ev'ry time I come to town,  
The boys keep kickin' my dawg aroun';



Makes no diff'rence if he is a houn',  
They gotta quit kickin' my dawg aroun'.  
WEBB M. OUNGST, *They Gotta Quit Kickin' My Dawg Aroun'*. Published in 1912, and used as the slogan of Champ Clark's campaign for President in that year.

1  
A mad dog neither drinks nor smokes, but it would be rash to conclude that he was therefore a safe and pleasant companion.

H. C. LODGE, *Speech*, U.S. Senate, 6 Jan., 1915.

2  
The last dogge oftentimes catcheth the Hare, though the fleetest turne him.

JOHN LYL, *Euphues and His England* (Arber), p. 419. (1580)

Be wisely patient; . . .

The hindmost hound oft takes the doubling hare.  
FRANCIS QUARLES, *Divine Emblems*, iv.4. (1635)  
The hindmost hound may catch the hare.

JAMES HOWELL, *English Proverbs*, p. 16. (1659)  
As the last dog most commonly catcheth the hare which other dogs have turned and tired before; so such who succeed in dangerous and difficult enterprises, generally reap the benefit of those who went before them.

THOMAS FULLER, *Worthies of England: Derbyshire*, i, 373. (1662)

The foremost dog catcheth the hare.

JOHN RAY, *English Proverbs*, p. 10. (1670)

The foremost hound grips the hare.

JAMES KELLY, *Scottish Proverbs*, p. 306. (1721)  
Recommending diligence and industry. THE EARLY BIRD CATCHES WORM, *see under BIRD*.

The hindermost Dog catches the Hare.

THOMAS FULLER, *Gnomologia*. No. 4597. (1732)

3  
Fierce in the woods, gentle in the home.  
(*Silvis aspera, blanda domi.*)

MARTIAL, *Epigrams*. Bk. xi, epig. 69, l. 2. (c. A. D. 93) Of a dog.

Dogs are fine in the field.

HERBERT, *Jacula Prudentum*. No. 940. (1640)

4  
Whose dog's dead now?

PHILIP MASSINGER, *A Very Woman*. Act iii, sc. 2. (1634) What's going on?

Why rings all these bells? What dog is a hanging?  
F. J. CHILD, ed., *Ballads: Little John a-Begging*. (c. 1660)

5  
He who wishes to beat a dog easily finds a stick. (*Qui veut frapper un chien Facilement trouve un bâton.*)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) From the Latin proverb of unknown origin, "Qui vult caedere canem, facile invenit fustem."

How easy a thing it is to find a staff if a man be minded to beat a dog.

THOMAS BECON, *Early Works: Preface*. (1563)

It is an easie matter to finde a staffe to beate a dog.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 100. (1574) Pettie, tr.

It is an olde proverbe, A staffe is sone found to beate a dogge.

GUAZZO, *Civile Conversation*, iv, 120.

The ancient proverb will be well effected:  
"A staff is quickly found to beat a dog."

SHAKESPEARE, *II Henry VI*. Act iii, sc. 1, l. 170.

(1590) Hart, in a note in the Aldine edition, says, "I have only one earlier example, from Udall's *Diotrephes*, 1588." But Becon and Pettie were still earlier, and undoubtedly were read by Shakespeare.

A staffe is soone found to beat a dogge withall.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

One need not go far to find

A staff to beat a dog, nor circumstance

To make him guilty that's before foredoom'd!

JOHN WILSON, *Andronicus Comnenius*. Act ii, sc. 1. (1664)

'Tis an easy matter to find a staff to beat a dog.

Innocence is no protection against . . . a tyrannical power.

SIR ROGER L'ESTRANGE, *Aesop's Fables*, iii, 3. (1692)

He who has a mind to beat a dog, will easily find a stick.

NATHAN BAILEY, *Dictionary: Dog*. (1721)

If you want a Pretence to whip a Dog, it is enough to say, he eat up the Frying-Pan.

THOMAS FULLER, *Gnomologia*. No. 2794. (1732)

It is an easy Thing, to find a Stick to beat a Dog.

THOMAS FULLER, *Gnomologia*. No. 2892. (1732)  
When you wish to lick

A dog, 'tis easy, sir, to find a stick.

J. R. PLANCHÉ, *Extravaganzas*, ii, 165. (1842)

Excuses were abundant. . . . It is easy to find a stick to beat a sick dog.

SAMUEL SMILES, *Thrift*, p. 328. (1875)

The wolf easily finds a reason when it wishes to devour the sheep. (*Der Wolf findet leicht eine Ursache wenn er das Schaf fressen will.*)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 358. (1856) A German proverb.

6  
To a bad dog a short leash. (*A meschant chien court lien.*)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) Another form is, "A rebelle chien dur lien" (To the fractious dog a strong leash) And finally, "Tel chien tel lien" (Like dog like leash).

A curst dog must be tied short.

WILLIAM CAMDEN, *Remains*, p. 317. (1623)

A curs'd Curr should be short ty'd.

THOMAS FULLER, *Gnomologia*. No. 65. (1732)

7  
The bottom dog in the fight, that captures me.

JOAQUIN MILLER, *The Danites*. Act iii. (1877)

Tom is always for the underdog.

ELIZABETH DALY, *Murders in Volume 2*, p. 89 (1941)

8  
They dragged him out like a dead dog. (*Hors le traient com I. mort chien.*)

MONTAIGLON, *Recueil des Fabliaux*, i, 123; *De la Borgoise d'Orliens*, l. 198. (c. 1250)

He had been treated like a dog.

MARK TWAIN, *Tom Sawyer*. Ch. 8. (1876)

9  
He is olde dogge at expounding.

THOMAS NASHE (?), *An Almond for a Parrat*, 5b. (1589)

To be, as it were, a dog at all things.

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 4, 14. (1591)

I am dog at a catch.

SHAKESPEARE, *Twelfth Night*, ii, 3, 62. (1601)

You are an old dog at these things.

JOHN GAY, *The What D'ye Call It*. Prelim., sc. 5. (1714)

<sup>1</sup> The wild boar is often held by a small dog.  
(A cane non magno saepe tenetur aper.)

OVID, *Remediorum Amoris*, l. 422. (c. 1 B. C.)

<sup>2</sup> "Hot dog," whispered Hydrangea.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 41. (1940)

<sup>3</sup> I have eaten the dog's tongue; I must speak the truth. (De re tamen ego verum dicam, qui linguam caninam comedi.)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)

<sup>4</sup> The mastiff never loveth the grey-hound. as the saying is.

GEORGE PETTIE, *Petite Pallace*, ii, 85. (1576)

<sup>5</sup> It has been related that dogs drink at the river Nile running along, that they may not be seized by the crocodiles. (Canes currentes bibere in Nilo flumine, | A crocodilis ne rapiantur, traditum est.)

PHAEDRUS, *Fables*. Bk. i, fable 25. (c. 25 B. C.)

As a dog [drinks] from the Nile. (Ut canis e Nilo.)

ERASMUS, *Adagia*. Chil. i, cent. ix, No. 80. (1523)

In haste. Erasmus says that after the defeat of Marc Antony at Actium, a friend inquiring what he had done there, was told, "Like a dog in Egypt, drank and ran" (Ut canis in Aegypto, bibit et fugit). The story is told also by MACROBIUS, *Saturnalia*, i, 2.

Then, like the Dogs of Nile be wise,  
Who taught by Instinct how to shun  
The Crocodile that lurking lyes,  
Run as they drink and drink and run.

SWIFT, *The Bubble*, l. 177. (1720)

"To treat a thing as the dogs do the Nile," was a common proverb with the ancients, signifying to do it superficially. "To give it a lick and a promise."

H. T. RILEY, *The Fables of Phaedrus*. (1853)

<sup>6</sup> Your dog is your only philosopher. (καὶ ὡς ἀληθὺς φιλόσοφος.)

PLATO, *Republic*. Bk. ii, sec. 376B. (c. B. C. 375)

The beast of all other, says Plato, the most philosophical. (C'est, comme dict Platon, la beste du monde plus philosophe.)

RABELAIS, *Gargantua: Prologe de l'Auteur*. (1534)

<sup>7</sup> It is folly to take unwilling dogs out to hunt. (Stultitia est venatum ducere invitas canes.)

PLAUTUS, *Stichus*, l. 139. (c. 200 B. C.)

<sup>8</sup> Even a dog gets his revenge. (κυρὸς δίκας.)

PLUTARCH, *Moralia: Terrestrial Comparisons*. (c. A. D. 95) Cited by ERASMUS, *Adagia*, i, vii, 47, who gives the Latin, "Canis vindictam."

Erasmus says that this is a Macedonian proverb, which originated from the death of Euripides in 406 B. C. While on a visit to King Archelaus, of Macedonia, he was torn to death by some dogs, set upon him by a rival. See AULUS GELLIUS, *Noctes Atticae*, xv, xx, 10. Included by TAVERNER in his *Translations from Erasmus*, with the rendering, "A dogge hath a day," and the comment, "There is none so vyle or symple a person but at one tyme or other may auenge him selfe of wronges done unto hym."

As euery man saith, a dog hath a daie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

As a dog hath a day, so may I perchance have time to declare it in deeds.

QUEEN ELIZABETH, in STRYPE, *Ecclesiastical Memorials*, ii, 28. (1550)

Let Hercules himself do what he may,  
The cat will mew and dog will have his day.

SHAKESPEARE, *Hamlet*, v, 1, 315. (1600)

Let's spend while we may;

Each dog hath his day.

*Roxburghe Ballads*, i, 184. (c. 1630)

A man ha' his hour, and a dog his day.

BEN JONSON, *Tale of a Tub*. Act ii, sc. 1. (1633)

Every dog hath his day.

JOHN RAY, *English Proverbs*, p. 80. (1670) This, the form in which the proverb is generally used, sometimes with "has" instead of "hath," first appears in RAY. SWIFT uses it in *Polite Conversation*. Dial. ii. (1738)

I've heard a good old proverb say,  
That ev'ry dog has got his day.

EDWARD WARD, *Hudibras Redivivus*. Pt. ii, canto iii, l. 18. (1705)

Wise men say That every Dog must have his Day.  
SWIFT, *Upon the Horrid Plot Discovered by Harlequin*, l. 30. (1722)

Dogs, ye have had your day.

POPE, tr., *Homer's Odyssey*. Bk. xxii, l. 41. (1726)

Homer does not use this phrase, although he starts with "Dogs!" (ὦ κύρες); but he continues, "Ye thought that I should nevermore come home." It is, of course, Ulysses speaking to the wooers

Every Dog has its Day, and every Man his Hour.

THOMAS FULLER, *Gnomologia*. No. 1415. (1732)

All dogs have their day; even rabid dogs.

CARLYLE, *The French Revolution*. Pt. iii, bk. i, ch. 1. (1837) Referring to Marat. The Japanese say, "Even the street dog has his lucky days."

Every dog has his day, and I have had mine.

BERNARD SHAW, *Caesar and Cleopatra*. Act iii. (1897)

Every dog has its day and every cat its night.

H. W. THOMPSON, *Body, Boots and Britches*, p. 493. (1940) There are many other variants. *Notes and Queries* (3rd ser., v, 97) gives an Essex one, "Every dog has his day, and a cat has two Sundays"; and another is, "Every dog has its day, and a bitch two afternoons."

<sup>9</sup> A dog returneth to his vomit.

*Old Testament: Proverbs*, xxvi, 11. (c. 350 B. C.)  
See under VOMIT.

<sup>1</sup> He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. (Sicut qui apprehendit auribus canem, sic qui transit impatiens. et commiscetur rixae alterius.)

*Old Testament: Proverbs*, xxvi, 17. (c. 350 B. C.)  
He that taketh a straunge hound by the eres is outhewhyle biten with the hound.

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 49. (c. 1387)

<sup>2</sup> To give one the dog to hold.

JOHN RAY, *English Proverbs*, p. 70. (1678) To serve one a dog-trick.

It is a good dog that can catch anything.

JOHN RAY, *English Proverbs*, p. 70. (1678)  
FULLER, *Gnomologia*. No. 2854. (1732)

The best dog leaps the stile first.

JOHN RAY, *English Proverbs*, p. 76. (1678)

HELPING LAME DOGS OVER STILES, *see under* HELP.

<sup>3</sup> There are more ways to kill a dog than hanging.

JOHN RAY, *English Proverbs*, p. 127. (1678)

Many ways to kill a dog, and not to hang him.

JAMES KELLY, *Scottish Proverbs*, p. 253. (1721)

I know that very homely proverb, More ways of killing a dog than hanging him.

SWIFT, *Works* (Scott) vi, 478. (1725) *See also under* CAT.

<sup>4</sup> Like Hunt's dog, that will neither goe to Church nor stay at home.

JOHN RAY, *English Proverbs*, p. 291. (1678)

Like Wood's Dog; he'll neither go to Church nor stay at Home.

THOMAS FULLER, *Gnomologia*. No. 3241. (1732)

"Why," said the old man [Sussex], "it has been a saying as long ago as I was a child, Contrary as Wood's dog, that wouldn't go out nor yet stop at home."

*Notes and Queries*, Ser. vi, ii, 166. (1880)

Like Hunt's dog that will neither go to church nor stay at home. Impossible to please. . . . Hunt was a Shropshire labourer, whose dog when shut up at home during service-time howled, but when his master took him with him the dog would not enter the church.

J. C. BRIDGE, *Cheshire Proverbs*, p. 90. (1917)

<sup>5</sup> The more I see of men, the more I admire dogs. (Plus je vois les hommes, plus j'admire les chiens.)

MADAME ROLAND (?), commenting on the behavior of the Jacobins. (1792) The remark has also been attributed to Madame de Sévigné and to Ouida. *See Notes and Queries*, ser. x, vol. xii, p. 292.

The more I see the representatives of the people, the more I admire my dogs. (Plus je vois des représentants du peuple, plus j'admire mes chiens.)

LAMARTINE, while a member of the French Provisional Government, 1848. *See* COUNT D'ORSAY, *Letter to John Forster*, 1850.

<sup>6</sup> After whom dost thou pursue? After a dead dog. (Canem mortuum persequeris.)

*Old Testament: I Samuel*, xxiv, 14. (c. 700 B. C.)  
Am I a dog's head? (Caput canis ego sum?)

*Old Testament: II Samuel*, iii, 8. (c. 700 B. C.)  
Is thy servant a dog, that he should do this great thing? (Quid enim sum servus tuus canis, ut faciam rem istam magnam?)

*Old Testament: II Kings*, viii, 13. (c. 600 B. C.)

<sup>7</sup> He that goeth to bedde with Dogges, aryseth with fleas. (Chi va dormire con i cani, si leva con i pulici.)

JAMES SANFORD, tr., *Guicciardini's Houres of Recreation*, fo. 209. (1572) A rendering of the Latin proverb, sometimes attributed to Seneca, "Qui cum canibus concumbunt, cum pulicibus surgunt."

Hee which sleepeth with the dogs, must rise with the fleas.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 38. (1574) Pettie, tr.

Who sleepeth with dogges, shal rise with fleas.

JOHN FLORIO, *First Fruites*, fo. 29. (1578)

He who associates with dogs carries away fleas. (Qui hante chiens puces remportent.)

JEAN-ANTOINE DE BAIF, *Mimes*. (1597) A later form is, "Qui se couche avec les chiens Il se lève avec les puces."

They have a certain spice of the disease;

For they that sleep with dogs shall rise with fleas.

WEBSTER, *The White Devil*. Act v, sc. 1. (1612)

He that lies with the dogs, riseth with fleas.

HERBERT, *Jacula Prudentum*. No. 345. (1640)

He that lies down with dogs, must rise up with fleas.

JOHN RAY, *English Proverbs*, p. 82. (1670)

FULLER, *Gnomologia*. No. 2216 (1732)

FRANKLIN, *Poor Richard*, 1733

He that sleeps with dogs, must rise with fleas. If you keep company with base and unworthy fellows, you will get some ill by them.

JAMES KELLY, *Scottish Proverbs*, p. 129. (1721)

To this great truth, a universe agrees,

"He who lies down with dogs, will rise with fleas."

JOHN WOLCOT (PETER PINDAR). *Rights of Kings*, viii. (1791)

If you lie down with the dogs, you'll get up with fleas, and that's the fruits of travelling with a fool

CHARLES LEVER, *Jack Hinton*. Ch. 22. (1842)

*See also* COMPANY: EVIL COMMUNICATIONS

<sup>8</sup> He sets on a dog to worry a pig. (So kou yao chu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1737. (1875) He excites a quarrel.

A lean dog shames his master.

SCARBOROUGH, *Chinese Proverbs*. No. 426.

<sup>9</sup> He is a good dog which goes to church.

WALTER SCOTT, *Woodstock*. Ch. 1. (1826)

'Tis said by men of deep research,

He's a good dog who goes to church.

F. LOCKER-LAMPSON. *My Confidante*, l. 44. (1896)

<sup>1</sup> She had transform'd me to a curtal dog and made me turn i' the wheel.

SHAKESPEARE, *The Comedy of Errors*, iii, 2, 151.

- (1593) A curtal dog is one with its tail cut short.

Like a dog in a wheel, which roasts meat for others.

SAMUEL RICHARDSON, *Clarissa*, iv, 120. (1748)  
It . . . makes me feel like a dog in a wheel, always moving and never advancing.

WALTER SCOTT, *Journal*, 22 March, 1827.

<sup>2</sup> I like a bit of a mongrel myself, whether it's a man or a dog: they're the best for everyday.

BERNARD SHAW, *Misalliance*, p. 19. (1910)

<sup>3</sup> A gentle hound should never play the cur.

JOHN SKELTON, *Garland of Laurell*, l. 1436. (c. 1525)

Yelping curs will raise mastiffs.

JAMES KELLY, *Scottish Proverbs*, p. 360. (1721)

<sup>4</sup> Ye come among us plenty. By coples in a peire, As spirites in the haire, Or dogges in a ffayre.

JOHN SKELTON, *Works* (Dyce), ii, 445. (c. 1520)

That little jackdaw kept hopping about;

Here and there Like a dog in a fair.

R. H. BARIHAM, *The Jackdaw of Rheims*. (1840)

Like a dog in a fair: here, there, and everywhere.

W. C. HAZLITT, *English Proverbs*, p. 270. (1869)

It was all over the place, like a dog at a fair.

G. L. GOWER, *Surrey Glossary*, Ch. 7. (1893)

<sup>5</sup> The dogged dog-days had begun to bite.

JOHN TAYLOR, *A Very Merry-Wherry-Ferry Voyage*, l. 6. (1622)

<sup>6</sup> The black dog shall not make a prey of both my master and myself.

MRS. THRALE, in *Piozzi Letters*, ii, 32. (1778)

"The black dog": depression, low spirits; sometimes the sulks.

Sir Arthur has got the black dog on his back again.

WALTER SCOTT, *The Antiquary*. Ch. 6. (1816)

The black dog Pompey is said to be on a child's back when he is fractious.

W. C. HAZLITT, *English Proverbs*, p. 317. (1869)

The black dog was on his back, as people say, in terrifying nursery metaphor.

STEVENSON, *New Arabian Nights*, Ch. 2. (1882)

<sup>7</sup> And the young man's dog [went] with him. (Ambulaverunt ambo simul.)

*Apocrypha: Tobit*, v, 16. (c. 200 B.C.) In xi, 4, is, "They went their way, and the dog went after them." Columella has, "Quis famulus amantior domini quam canis?" (What servant is more attached to his master than is his dog?)

<sup>8</sup> Hunger and ease is a dog's life.

TORRIANO, *Piazza Universale*, p. 276. (1666)

A dog's life, hunger and ease.

JOHN RAY, *English Proverbs*, p. 172. (1670)

FULLER, *Gnomologia*. No. 78. (1732)

A dog's life, mickle hunger, mickle ease.

JAMES KELLY, *Scottish Proverbs*, p. 18. (1721)

She . . . domineers like the devil: O Lord, I lead the life of a dog.

SAMUEL FOOTE, *Mayor of Garret*. Ch. 1. (1764)  
They've been leading him a dog's life this year and more.

HUGHES, *Tom Brown at Oxford*. Ch. 10. (1861)  
He made his wife lead the life of a dog.

O. HENRY (W. S. PORTER), *The Theory and the Hound*. (1910)

<sup>9</sup> Dog doesn't eat dog. (Canis caninam non est.)

VARRO, *De Lingua Latina*. Bk. vii, ch. 32 (43 B.C.) Quoted as a proverb. There is a play made upon this line, "Canis a non canendo" (A dog so called from its not singing).

Wild beasts do not injure beasts spotted like themselves. (Parcit cognatis maculis similis fera.)

JUVENAL, *Satires*. Sat. xv, l. 159. (c. A.D. 120)

See under MAN.

Two bears will not bite one another when they meet.

SHAKESPEARE, *Much Ado about Nothing*, iii, 2, 80. (1598)

One bear will not bite another.

SHAKESPEARE, *Troilus and Cressida*, v, 7, 19. (1601)

A wolf will never make war against another wolf.

HERBERT, *Jacula Prudentum*. 2nd ed. (1651)

Dogs are hard drove, when they eat Dogs.

THOMAS FULLER, *Gnomologia*. No. 1312. (1732)

It is an hard Winter, when Dogs eat Dogs.

THOMAS FULLER, *Gnomologia*. No. 2894. (1732)

Dog should not prey on dog, the proverb says.

JOHN WOLCOT (PETER PINDAR), *Epistle to Bruce*. (1790)

It is a common observation that dog will not eat dog.

SAMUEL PEGGE, *Anonymiana*. Cent. vi, 26. (1809)  
I shall take no fee. "Dog does not eat dog" is the saying, you know.

THOMAS GRAY, *Letters*, p. 439. (1858)

Dog does not eat dog; and it is hard to be robbed by an Englishman, after being robbed a dozen times by the French.

KINGSLEY, *Hereward the Wake*. Ch. 30. (1866)

Dog won't eat dog, but men will eat each other up like cannibals.

C. H. SPURGEON, *John Ploughman*. Ch. 14. (1869)

A case of dog eat dog, and the best liar win.

CLARISSA CUSHMAN, *I Wanted to Murder*, p. 109. (1941) On p. 126 is, "Let dog eat dog."

<sup>10</sup> Strong, keen-scented hounds. (Odora canum vis.)

VERGIL, *Aeneid*. Bk. iv, l. 132. (19 B.C.)

<sup>11</sup> A dog is made fat in two meals.

JOHN R. WISE, *The New Forest*. Ch. 16. (1863)  
"Applied to upstart or purse-proud people."

<sup>12</sup> Two'd ['twould] make a dog laugh.

UNKNOWN. *Roxburghe Ballads*, p. 158. (c. 1603)  
To hear how W. Symons do command and look sadly . . . would make a dog laugh.

SAMUEL PEPYS, *Diary*, 8 Jan., 1664.

It would have made a dog laugh.

DANIEL DEFOE, *Robinson Crusoe*, ii, 2. (1719)

Enough to make the sourest cynic smile,  
Or, as the proverb says, "Make a dog laugh."  
JOHN WOLCOT, *Works* (1795), ii, 528. (1794)

## II—Dogs: Their Bark

1 Crack was a good dog, but he got hung for barking.

S. O. ADDY, *Sheffield Glossary: Supplement*, 14. (1891) "A swaggerer comes to a bad end."

2 Aftur the oolde dogge the yonge whelp barks.  
GEORGE ASHBY, *Poems*, p. 32. (c. 1470)

3 If the dog bark at thee, go in; if the bitch bark at thee, go out.

*Babylonian Talmud: Erubin*, fo. 86a. (c. 450)  
A quarrelsome son-in-law may be endured, but a quarrelsome daughter-in-law is intolerable. Cited by RAY, *Adagia Hebraica*, 398. (1678); and by COHEN, *Ancient Jewish Proverbs*, 51. (1911)

4 Dogs will not give over barking till you throw them a bone. (Quam in os offam obieceris.)  
ERASMUS, *Moriae Encomium*. Sec. 96. (1511)

5 The Popish Proverb well understood hath a truth in it, *Never dog bark'd against the Crucifix, but he ran mad.*

FULLER, *Profane State: The Atheist*. (1642)

6 Dogs bark at people they do not know. (κύες γὰρ καὶ βαῖθουσιν ἐν ἀνθρώποις γινώσκουσιν.)

HERACLEITUS, *Fragment*. (c. 500 B. C.) Quoted by PLUTARCH, *Moralia*, 787C.

Even my own dogs bark at me. (Etiam me meae latrant canes.)

PLAUTUS, *Poenulus*, l. 1234. (c. 194 B. C.)

All dogs barke not at him.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

He car'de not what dogges bark'd at him.

DEKKER, *A Knight's Conjuring*, 30. (1607)

In his peaceable country, where no dog durst bark against him.

THOMAS FULLER, *A Pisgah-Sight of Palestine*.

Bk. iii, ch. 4, sec. 1. (1650)

7 At every dogs barke, seeme not to awake.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Wake not at every dogges barke.

THOMAS DRAKE, *Bibliotheca*, p. 48. (1633)

8 They are all dumb dogs, they cannot bark. (Canes muti non valentes latrare.)

*Old Testament: Isaiah*, lvi, 10. (c. 725 B. C.)

9 Dogs bark as they are bred.

JAMES KELLY, *Scottish Proverbs*, p. 84. (1721)

"Spoken when our neighbour's servants re-have themselves accordingly." FULLER, *Gnomologia*. No. 1313. (1732)

Dogs bark as they are bred, and fawn as they are fed.

CHEALES, *Proverbial Folk-Lore*, p. 140. (1875)

10 Folks dogs bark worse than themselves.

JAMES KELLY, *Scottish Proverbs*. D. 102. (1721)

"Spoken when our neighbour's servants resent a thing we have done, worse than they would themselves."

11

The bark of an old dog should be heeded. (L'aboy d'un vieux chien doit-on croire.)

LE ROUX DE LINCY, *Proverbes Français*, i, 169.

Quoting a proverb of c. 1475. The Germans say, "Wenn ein alter Hund bellt, sollt Man hinaussehen."

An olde dog barketh not in vaine. (Cane vecchio non baia indarno.)

JAMES SANFORD, tr., *Houres of Recreation*, p. 207. (1572) FLORIO, *Firste Fruites*, fo. 28.

(1578) HERBERT, *Jacula Prudentum*. No. 1097. (1640) The French have the same proverb, "Vieux chien n'aboie pas en vain," or "Un vieil chien jamais ne jappe en vain."

If the old dog bark, he gives counsel.

GEORGE HERBERT, *Jacula Prudentum*. No. 199.

(1640) FULLER, *Gnomologia*, No. 2709. (1732)

Old Dogs bark not for nothing.

THOMAS FULLER, *Gnomologia*. No. 3711. (1732)

Look out for the old dog that barks. (Prospectandum vetulo latrante.)

ALFRED HENDERSON, *Latin Proverbs*, p. 342. (1869)

12

A waking dog doth afar off bark at a sleeping lion.

JOHN LYLY, *Endimion*. Act iii, sc. 1. (1519)

Quoted as "an old saying."

The dogs may bark; the caravan goes on.

MARCEL PROUST, *À l'Ombre des Jeunes Filles en Fleurs*. Pt. i, p. 45. (1918) Quoting an

Arab proverb which Proust says, "had taken the place, that year, among people who 'really counted' of 'He who sows the wind shall reap the whirlwind, which was sorely in need of rest, not having the perennial freshness of 'Working for the King of Prussia'." That is, working for nothing. There is a similar Latin proverb, "Latrantem curatne alta Diana canem?" (Does the lofty Diana care about the dogs barking?) See under MOON.

13

Like dogges that barke by custome.

JAMES MABBE, tr., *Celestina: Dedication*. (1631)

It is a common proverb, "Dogs bark more for custome than fiercenesse."

SIR GEORGE WHARTON, *Merlini Anglici: Preface* (1647)

That Dog barks more out of Custom, than Care of the House.

THOMAS FULLER, *Gnomologia*. No. 4338. (1732)

14

It is smal reason you should kepe a dog, and barke yourselfe.

BRIAN MELBANCKE, *Philotimus*, sig. Q2. (1583)

What? Keep a dog and bark myself?

JOHN RAY, *English Proverbs*, p. 81. (1670)

"Must I keep servants, and do my work myself?"

I'll never keep a dog and bark myself.

JAMES KELLY, *Scottish Proverbs*, p. 203. (1721)

Hout [silence] your dogs and bark yourself.

JAMES KELLY, *Scottish Proverbs*. D. 160.

We'll bark ourselves ere we buy dogs so dear.

JAMES KELLY, *Scottish Proverbs*, p. 357.

I won't keep a dog and bark myself.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Why bark yourself when you keep a dog?

AUSTEN CHAMBERLAIN, *Interview*, *London Times*, 16 Dec., 1924, p. 8/3.

As for thy dog, why dost thou keep one.

And bark thyself?

BERNARD SHAW, *The Admirable Bashville*. Act i. (1926)

Why keep a dog and bark yourself?

AGATHA CHRISTIE, *Thirteen at Dinner*, p. 178. (1933)

I never keep a dog and bark myself.

VERA KELSEY, *The Bride Dined Alone*, p. 106. (1943)

1 One dog still sets another barking.

JOHN WEBSTER, *The White Devil*. Act v, sc. 3. (1612) From the Latin proverb, "Latrante uno, latrat statim et alter canis" (One barking, and the other dog barks at once).

Like dogs, if one bark, all bark.

JOHN CLARKE, *Paroemiologia*, p. 148. (1639)

One barking Dog, sets all the Street a barking.

THOMAS FULLER, *Gnomologia*. No. 3736. (1732)

One dog barks at something, and a hundred bark at him. (Yi ch'üan fei hsing, pai ch'üan fei sheng.)

SCARBOROUGH, *Chinese Proverbs*. No. 136. (1875)

2 At thieves I bark'd, at lovers wagg'd my tail,  
And thus I pleased both Lord and Lady Frail.

JOHN WILKES, *Epitaph on the Lap-dog of Lady Frail*. (c. 1775)

### III—Dogs: Their Bite

3 I will never keep a Dog to bite me.

THOMAS FULLER, *Gnomologia*. No. 2640. (1732)

The mad Dog bites his Master.

THOMAS FULLER, *Gnomologia*. No. 4644.

4 When the Dogge hath once bitten you, then he comes to fawne on you once againe.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 175. (1574) Young, tr.

Better a dog fawn nor bark on you.

FERGUSON, *Scottish Proverbs*, p. 20. (c. 1595)

Better have a dog fawn upon you than bite you.

JOHN CLARKE, *Paroemiologia*, p. 219. (1639)

FULLER, *Gnomologia*. No. 902. (1732)

5 Dogs don't bite at de front gate.

JOEL CHANDLER HARRIS, *Unde Remus: Plantation Proverbs*. (1880)

6 In every Country dogs bite.

HERBERT, *Jacula Prudentum*. No. 622. (1640)

7 It is saide of olde, an olde dog byteth sore,

But by God, th' olde bitche biteth sorer and more,

And not with teeth (she hath none) but with hir tounge.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

An olde dog byteth sore.

RICHARD TAVERNER, tr., *Erasmus*, fo. 3. (1550)

KELLY, *Scottish Proverbs*, p. 23. (1721)

Olde dogs ever bite sorest.

GEORGE PETTIE, *Petite Pallace*, p. 124. (1576)

'Tis a certain truth that an old dog . . . bites sore.

EDWARD WARD, *Female Policy*, p. 46. (1716)

8 A man maie handle his dog so that he maie make him byte him, though he would not.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A man may cause his own dog to bite him.

JOHN RAY, *English Proverbs*, p. 7. (1670)

A man may provoke his own Dog to bite him.

THOMAS FULLER, *Gnomologia*. No. 298. (1732)

9 Every dog is allowed his first bite.

VINCENT LEAN, *Collectanea*, i, 439. (1902) i. e. he is not punished.

Every dog is allowed by the law one free bite.

*Spectator*, 15 March, 1913, p. 440.

### IV—Dogs: Their Bark and Bite

10 Dogs barking aloof bite not at hand.

WILLIAM CAMDEN, *Remains*, p. 321. (1605)

Dogs that bark at a distance, bite not at hand.

JOHN RAY, *English Proverbs*, p. 59. (1670)

Dogs that bark at a Distance, never bite.

THOMAS FULLER, *Gnomologia*. No. 1317. (1732)

11 A fierce outside and a weak core can only be a paltry fellow.

CONFUCIUS, *Analects*. Bk. xvii, ch. 12. (c. 500 B. C.)

A cowardly dog the worse he barks the less he bites. (Canis timidus vehementius latrat, neque mordet.)

QUINTUS CURTIUS RUFUS, *De Rebus Alexandri Magni*. Bk. vii. (c. A. D. 50)

Hit is the manere of the feblest houndes for to berke most.

JOHN DE TREVISA, tr., *Higden's Polychronicon*, iii, 427. (1387)

Fearefull dogges do barke the sorer. (Canes timidi uehementius latrant.)

ERASMUS, *Adagia*. Chil. iii, cent. vii, No. 100.

(1508) TAVERNER, tr., fo. 66. (1550) Taverner adds: "Great braggers commonly be least fyghters, and most cowardes euen as the mooste barkynge dogges be for the most parte least biters." The French say, "Tel menace qui a grand peur" (Many a one threatens who quakes for fear); or "Tel rechigne des dents qui n'a nul talent à mordre" (He who shows his teeth has no skill in biting).

12 Presumed to bark the more that he might bite the less.

THOMAS FULLER, *Church-History of Britain*. Bk. viii, sec. 2. (1655)

Monkbarns's bark . . . is muckle waur than his bite.

WALTER SCOTT, *The Antiquary*. Ch. 22. (1816)

The bark of the electioneering mobs is worse than their bite.

THOMAS DE QUINCY, *Cicero*. (1842)

Her new bark is worse than ten times her old bite.

J. R. LOWELL, *A Fable for Critics*, l. 28. (1848)  
The weakness of her nerves would have balanced the violence of her passions, and her bark been worse than her bite.

CHARLES READE, *The Cloister and the Hearth*, Ch. 66. (1860)

His bark was worse than his bite, and he was essentially a kind-hearted man.

G. C. BRODERICK, *Memories and Impressions*, p. 253. (1900)

Nat's bark is always worse than his bite.

GEORGETTE HEYER, *Envious Casca*, p. 63. (1941)  
Repeated on p. 85.

After you get to know him, you'll realize his bark's worse than his bite.

ZELDA POPKIN, *No Crime for a Lady*, p. 13. (1942)  
The French say, "Il fait plus de bruit que de mal" (He produces more noise than injury).

<sup>1</sup>  
A dog will barke er he bite.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A curr will bite before he bark.

WILLIAM CAMDEN, *Remains*, p. 316. (1605)

Dogs ought to bark, before they bite.

THOMAS FULLER, *Gnomologia*. No. 1316. (1732)  
The Italians say, "Cane che morde non abbaia in vano" (A dog that bites does not bark in vain).

<sup>2</sup>  
Every dog that barks doesn't bite. (Chacun chien qui aboie ne mord pas.)

LE ROUX DE LINCY, *Proverbes Français*, i, 167.

Quoting a proverb of c. 1250. The modern form is, "Chien qui aboie ne mord pas." The Italians say, "Cane ch' abbaja, non morde."

A barking dog hurteth not. (Cane che baia, non suol nocer.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

Those dogs byte least, that greatest barkinges keepe.

THOMAS HOWELL, *His Devises*, p. 30. (1581)

Orlanio . . . thought the greatest barkers were not alwayes the sorest biters.

ROBERT GREENE, *Works* (Grosart), iv, 132. (1587)

A dog that barketh much will bite but little.

NICHOLAS LING, comp., *Politeuphuia*, p. 198. (1597)

Barking dogs bite not the sorest.

ROBERT GREENE (?), *George a Greene*. Act iv, sc. 3. (1599)

Great barkers are no biters.

WILLIAM CAMDEN, *Remains* (1870), p. 322. (1605)

J. RAY, *Proverbs: Scottish*, p. 236.

(1678) KELLY, *Scottish Proverbs*, p. 112.

(1721), with the comment, "Great boasters

are not always best performers."

Your barking Curs will seldom bite.

SWIFT, *Traulus*. Pt. i, l. 46. (1730)

The greatest Barkers are not the greatest biters.

THOMAS FULLER, *Gnomologia*. No. 4567. (1732)

Barking dogs seldom bite.

NATHAN BAILY, *Dictionary: Barking*. (1736)

Barking dogs rarely bite.

ROBERT BLAND, *Proverbs*, ii, 109. (1814) "Cow-

ards," says Bland, "are fond of noise and bluster, but men of courage are sedate and quiet, as the deepest waters flow with the least noise."

Our dogs which bark, Abdallah, seldom bite.

CHAMIER, *Saucy Arethusa*. Ch. 35. (1837)

A bargain dog never bites.

OGDEN NASH, *Funebrial Reflection*. (1940)

<sup>3</sup>  
The bicche bitit ille | thau he berke stille.

UNKNOWN, *The Proverbs of Alfred*, l. 611. (c. 1270) South, ed.

A stille dogge bites sore, but the barking cur feares [frightens] more.

UNKNOWN, *Tell-Trothes New Yeares Gift*, 15. (1593)

The slowest barker is the surest biter.

DANIEL TUVIL, *Vade Mecum*, p. 130. (1638)

It is the mute hound that bites the hardest.

A. CONAN DOYLE, *Sir Nigel*. Ch. 14. (1906)

There is a Latin proverb, "Cave tibi a cane muto et aqua silenti" (Beware of a silent dog and still water), which was perhaps the original from which these later variants derived.

STILL WATERS RUN DEEP, *see under WATER*.

#### V—Dog and Bone

<sup>4</sup>  
The dog that trots about finds a bone.

GEORGE BORROW, *The Bible in Spain*. Ch. 47. (1843) *See EARLY BIRD, under BIRD*

<sup>5</sup>  
Try that bone on some other dog. (A otro perro con ese hueso.)

CERVANTES, *Don Quixote*. Pt. i, ch. 32. (1605)

<sup>6</sup>  
We stryve as dide the houndes for the boon, They foughte al day, and yet hir part was noon;

Ther cam a kyte, whyl that they were wrothe, And bar away the boon bitwixe hem bothe.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 319. (c. 1386)

It hath been an old saying, that whiles two dogs strive for a bone, the third may come and carry it away.

GEORGE GASCOIGNE, *Poesies*, 475. (1575)

I pray you, sirs, list to Esops talk: Whylest two stout dogs were striving for a bone, There comes a cur and stole it from them both.

UNKNOWN, *Arden of Feversham*. Act iii, sc. 6. (1592) Shakespeare Apocrypha.

Two dogs strive for a bone, and the third, whiles that they contend, taketh it away.

THOMAS DRAXE, *Bibliotheca*, p. 30. (1633)

Two dogs fight for a bone, and a third runs away with it.

THOMAS FULLER, *Gnomologia*. No. 5324. (1732)

<sup>7</sup>  
A good dog deserves a good bone.

RANDLE COTORAVE, *Dictionary: Bon*. (1611)  
FULLER, *Gnomologia*. No. 144. (1732)

A good dog

Deserves, sir, a good bone, of a free master.

BEN JONSON, *The Tale of a Tub*. Act. ii, sc. 4. (1633)  
The French say, "A bon chien il ne

vient jamais un bon os" (To a good dog there never comes a good bone). An English variant is, "A good dog does not always get the best bone."

<sup>1</sup> The dog gnaws the bone because he cannot swallow it.

HERBERT, *Jacula Prudentum*. No. 459. (1640)  
Dogs gnaw bones because they cannot swallow them.

JOHN RAY, *English Proverbs*, p. 7. (1670)

<sup>2</sup> In the mouth of a bad dog falls often a good bone.

HERBERT, *Jacula Prudentum*. No. 1091. (1650)

RAY, *Proverbs*, p. 82, cites this, and gives the French, "Souvent à mauvais chien tombe un bon os en gueule."

Into the Mouth of a bad Dog, falls many a good Bone.

THOMAS FULLER, *Gnomologia*. No. 2832. (1732)

<sup>3</sup> The dog will not bite, for being struck with a bone.

JAMES HOWELL, *English Proverbs*, p. 24. (1659)  
A dog will not yowl, if you strike him with a bone.

JAMES KELLY, *Scottish Proverbs*, p. 42. (1721)

"People will bear easily some rough usage, . . . if they see their advantage in it."

A Dog will not cry, if you beat him with a Bone.

THOMAS FULLER, *Gnomologia*. No. 79. (1732)

I can byde the bit and the buffet, . . . a hungry tyke ne'er minds a blaud with a rough bane.

WALTER SCOTT, *Woodstock*. Ch. 20. (1826)

<sup>4</sup> Ten men can eat at one board, but two dogs cannot satisfy themselves at one carcass.

SADI, *Gulistan*. Ch. 8, Maxim 31. (c. 1258)

Two dogs are bad at one bone. (Deux chiens sont mauvais à un os.)

EUSTACE DESCHAMPS, *Miroir du Mariage*, vii, 133. (a. 1400) Another French form is,

"Deux chiens ne s'accordent point à un os"

(Two dogs never agree over one bone).

Like Dogs that snarl about a Bone,

And play together when they've none.

THOMAS FULLER, *Gnomologia*. No. 6431. (1732)

The proverb is, "Two dogs over one bone seldom agree."

<sup>5</sup> Dogs in the kitchen desire nobody. (Chiens en cuisine personne n'i desire.)

TOBLER, ed., *Li Proverbe au Vilain*. No. 10. (c. 1190) There is another old form quoted by HUME, *Proverb Lore*, p. 32: "Chen en cosyn compaignie ne desire" (A dog in the kitchen desires no company).

Wil the hund gnagh bon, i-fere neld he non. [While the hound gnaws bone, companions would he none.]

THOMAS WRIGHT, *Essays on the Middle Ages*, i, 149. Quoting a proverb of c. 1210, which is included in many medieval manuscripts.

As usual there is a Latin jingle of the same date, "Dum canis os rodit sociari pluribus

odit" (When a dog gnaws a bone, he hates the society of others).

Whiles a dog gnaws a bone, he hateth his fellowe, whom otherwise he loues.

LEWIS EVANS, *Revised Withals Dictionary*, sig. C3. (1586)

## VI—It Is Hard to Teach an Old Dog New Tricks

<sup>6</sup> It is hard to teach an old dog tricks.

WILLIAM CAMDEN, *Remains Concerning Britain* (1870), p. 326. (1605)

An old dog will learn no tricks. It's all one to physic the dead, as to instruct old men.

JOHN RAY, *English Proverbs*, p. 237. (1670)

An old dog will learn no new tricks.

THOMAS D'URFHEY, *Quizote*. Pt. i, act ii, sc. 1. (1694) SCOTT, *Peveril of the Peak: Introduction*. (1823)

It is a singular blessing, that nature has formed the mind of man with the same happy backwardness and renitency against conviction, which is observed in old dogs,—“of not learning new tricks.”

LAURENCE STERNE, *Tristram Shandy*. Bk. iii, ch. 34. (1767)

I am ower auld a dog to learn new tricks.

WALTER SCOTT, *The Bride of Lammermoor*. Ch. 26. (1819)

You know the old proverb—"It's bad teaching an old dog new tricks."

TROLLOPE, *Barchester Towers*. Ch. 13. (1857)

Can't learn an old dog new tricks.

MARK TWAIN, *Tom Sawyer*. Ch. 1. (1876)

They can't be taught new tricks after they begin to moult.

GEORGE ADE, *The Joy of Single Blessedness* (1922)

You can't teach an old dog new tricks.

IAN HAY, *The Shallow End*, p. 5. (1924) PETER

J. STEINCROHN, *More Years for the Asking*,

p. 66. (1940) DOROTHY HUGHES, *The Bamboo Blonde*, p. 39. (1941) etc., etc.

<sup>7</sup> They been lyk to houndes; for an hound, whan he comth by the roser or by othere bussches, though he may nat pisse, yet wole he heve up his leg and make a contenance to pisse.

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 76. (c. 1369)

An old dog cannot alter his way of barking.

JOHN RAY, *English Proverbs*, p. 121. (1678)

FULLER, *Gnomologia*. No. 643. (1732)

<sup>8</sup> The dogge must lerne it, whan he is a whelp. or els it wyl not be: for it is harde to make an olde dogge to stoupe.

JOHN FITZHERBERT, *The Boke of Husbandry*, p. 45. (1534)

It is harde to make an olde dog stoupe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Its hard to make an olde dogge lye low.

JOHN DAVIES, *Scourge of Folly*, p. 47. (1611)

It is a hard matter to mend the manners of an



old sinner. An old dog won't be easily brought to wear a collar.

NATHAN BAILEY, tr., *Erasmus' Colloquies*, p. 75. (1725)

<sup>1</sup> It is better to marry a young gyrl, then a mayde of ripe yeeres, who is hardly brought to leave her old il trickes, if she have taken any.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 18. (1574) Pettie, tr.

## VII—Let Sleeping Dogs Lie

<sup>2</sup> Seek not the tracks of a present bear. (ἀρκτου παρὸντος ἴχνη μὴ ἴσθαι.)

BACCHYLIDES, *Paeans*. (c. 465 B.C.) Cited by ZENOBIUS, *Adagia*, i, 42.

<sup>3</sup> Ye, wyf, quod he, lat slepen that is stille.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 744. (c. 1388)

It is good therefore if you have a Wife, that is . . . unquiet and contentious, to let her alone, not to wake an angry dog.

EDWARD TOPSELL, *The Historie of Serpents*, 658. (1607)

<sup>4</sup> He does wrong to wake a sleeping dog. (Il fait mal éveiller le chien qui dort.)

LE ROUX DE LINCY, *Proverbes Français*, i, 169. Quoting a proverb of c. 1275. Rabelais has, "Esveiller le chat dui dort" (To waken the cat that sleeps), which is the usual French form. In Middle German, "Den schlafenden Hund sal nymant wecken," or "Lass den Hund schlafen" (Let the dog sleep).

It is nought good a sleeping hound to wake.

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 764. (c. 1380)

It is euyll wakyng of a slepyng dog.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Do not disturb the sleeping dog. (Non stuzzicare il cane che dorme.)

ALESSANDRO ALLEGRI, *Rime e Prosa*. (c. 1575) Another Italian form is, "Non destare il cane che dorme."

It is ill to waken sleeping dogs.

DAVID FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 185, who adds, "It is foolish to stir up a quarrel that has been long forgot; or provoke a person to whom you are not a match."

Wake not a sleeping wolf.

SHAKESPEARE, *II Henry IV*, i, 2, 174. (1598)

This butcher's cur is venom-mouth'd. . . best Not wake him in his slumber.

SHAKESPEARE, *Henry VIII*, i, 1, 120. (1612)

It's best to let a sleeping mastiff rest.

SAMUEL COLVILLE, *Whiggs Supplication*, ii, 27. (1681)

Take my advice, and speer as little about him as he does about you. Best to let sleeping dogs lie.

WALTER SCOTT, *Redgauntlet*. Let. 11. (1824)

Let sleeping dogs lie—who wants to rouse 'em? DICKENS, *David Copperfield*. Ch. 39. (1850)

He laughed at the maxim of antiquity, *quieta noli movere*; which is, in our vernacular, "let sleeping dogs lie."

R. D. BLACKMORE, *Christowell*. Ch. 26. (1882) Sleeping dogs should be allowed, nay forced, to lie quiet.

EDGAR JEPSON, *Keep Murder Quiet*, p. 180. (1940) As you say in England, let the sleeping dog lie down.

FRANCIS BEEDING, *Eleven Were Brave*, p. 118. (1941)

Let sleeping dogs lie until you gets bitten by them.

G.H.D. AND M. COLE, *Toper's End*, p. 226. (1942)

I know when to let sleeping dogs lie.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 73. (1942) "Why couldn't he let sleeping dogs lie?"—*Ibid.*, p. 216.

Very much better let the sleeping years lie.

F. B. YOUNG, *A Man About the House*, p. 203. (1942)

LET WELL ALONE, *see under WELL*.

<sup>5</sup> Don't stir up a sound sleeper. (μὴ κινεῖν εὖ κείμενον.)

PLATO, *Philibus*. Sec. 15C. (c. 350 B.C.)

Never rouse a sleeping wasp. (μὴ πως ἐγειρῆς σφήκα τὸν κοιμώμενον.)

PHILIPPUS OF THESSALONICA, *Epigram*. (c. A. D. 100) *See Greek Anthology*, vii, 405.

<sup>6</sup> Stir not the jetsam. (μὴ κίνη χεράδας.)

SAPPHO, *Fragments*. Frag. 78, Loeb. (c. 610 B.C.) Quoted by SCHOLIAST ON APOLLONIUS RHODIUS, *Argonautica*, explaining the word χεράδας, seashore refuse. Stir not the refuse, or you will come upon something noisome; in other words, let well alone, or let sleeping dogs lie. ALCAEUS, Frag. 143, uses the same word when he says, "If you take a stone from a stone-heap (χεράδος), you are apt to get a sore hand." *See EDMONDS, Lyra Graeca*, i, 237. There is a somewhat similar Latin proverb, "Camarinam movere" (To stir Lake Camarina), a lake which caused a pestilence when an attempt was made to drain it. A related Spanish obscenity is usually contracted to "Peor es meneallo" (It is worse to stir it).

The immemorial political-economic principle that it never will get well if you pick it.

H. L. MENCKEN, *What is Going on in the World*. (*American Mercury*, Nov., 1933, p. 257.)

<sup>7</sup> He who rouses a sleeping tiger exposes himself to danger. (Pa wo cho ti lao 'hu 'hung ch'i lai liao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2070. (1875)

<sup>8</sup> 'Twere better to leave sleeping ills at rest. (φαίνεται ἐνθ' ἔληξεν αὐτοῦ μένειν.)

SOPHOCLES, *Oedipus the King*, l. 687. (c. 409 B.C.)

Don't stir up an evil that is at rest. (μὴ κινεῖς κακὸν εὖ κείμενον.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 62. (1523)

Let well enough alone, a sentiment which

Erasmus traces back to Theognis, and of which he gives the Latin, "Malum bene conditum ne moveris," comparing it with "Sopitos suscitāt ignes." (He stirs up sleeping fires). Included by TAVERNER in his *Translations from Erasmus*, fo. 4, with the rendering, "Moue not an euyl that is well layed," and the comment, "An incommoditie wel couched is not to be sturred." A shorter Latin form is, "Quieta non movere" (Don't disturb things that are at rest).

When bad luck sleeps, don't wake it. (Cuando la mala ventura se duerme, nadie la despierte.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 259. (1856) Quoting a Spanish proverb. The French say, "Quand le guignon sommeille, Garde que tu ne le réveilles" (When bad luck sleeps, take care that you don't wake it), or "Quand le Guignon dort, laisse-le dormir" (When bad luck sleeps, let it sleep).

## DOLLAR

<sup>1</sup> Each dollar is a soldier that does your bidding. VINCENT ASTOR, *Epigram*. As quoted by HARVEY O'CONNOR, *The Astors*. Ch. 4. (1941)

<sup>2</sup> That for which all virtue now is sold, And almost every vice,—almighty gold.

BEN JONSON, *Epistle to Elizabeth, Countess of Rutland*. (c. 1630)

In what shape was the almighty gold transformed, that has bribed you so much in his favour?

GEORGE FARQUHAR, *The Recruiting Officer* Act iii, sc. 2. (1706)

The almighty dollar, that great object of universal devotion throughout our land.

WASHINGTON IRVING, *Wolfert's Roost: The Creole Village*. First appeared in *The Knickerbocker Magazine*, Nov., 1836. *The Creole Village* was included among *The Crayon Papers*, published in 1837, and contained the following: "As we swept away from the shore, I prayed that the inhabitants might long retain . . . their respect for the fiddle and their contempt for the Almighty Dollar."

The "Almighty Dollar" is the only object of worship.

UNKNOWN, *Editorial, Philadelphia Public Ledger*, 2 Dec., 1836. From the similarity of phrasing, it seems a fair guess that the writer of the editorial had just read Irving's article, published in the *Knickerbocker* a few days previously.

Almighty Dollar, thy shining face  
Bespeaks thy wondrous power;  
In my pockets make thy nesting-place,  
I need thee every hour.

UNKNOWN, *The World's Prayer*. (c. 1891)

<sup>3</sup> Gold goes worse than formerly. (Or va pis dide devant.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1498) Or "Money does not go as far as it did."

A dollar went farther in those days.

WILLIAM M. EVARTS, U.S. Secretary of State. (c. 1880)

Mr. Evarts, formerly Secretary of State, showed an English friend the place where Washington was said to have thrown a dollar across the Potomac. The English friend expressed surprise; "but," said Mr. Evarts, "you must remember that a dollar went farther in those days." A Senator met Mr. Evarts next day, and said that he had been amused by his jest. "But," said Mr. Evarts, "I met a mere journalist just afterwards who said, 'Oh, Mr. Evarts, you should have said it was a small matter to throw a dollar across the Potomac for a man who had chucked a Sovereign across the Atlantic.'"

RUSSELL, *Collections and Recollections*, p. 181.

(1898) Some commentators contend it was the Rappahannock, not the Potomac, others that the incident never occurred.

<sup>4</sup> There's no friend like a dollar.

LENORE OFFORD, *Clues to Burn*, p. 82. (1942)

<sup>5</sup> I am for gold dollars as against bolony dollars.

ALFRED E. SMITH, *Press Interview*, New York, 24 Nov., 1933. The first appearance of the phrase. See also BALONEY.

I'LL BET MY BOTTOM DOLLAR, see under GAMBLING.

DONKEY, see ASA

## DOOR

<sup>6</sup> When we would have the street cleansed, let every man sweep his own door, and it is quickly done.

THOMAS ADAMS, *Sermons*, ii, 307. (1629)

How soon are those streets made clean, where every one sweeps against his own door.

THOMAS FULLER, *A Pisgah-Sight of Palestine*. Bk. iii, ch. 1. (1650)

If everyone will sweep his own house, the city will be clean.

TORRIANO, *Piazza Universale*, p. 41. (1666)

Sweep before your own door.

JOHN RAY, *English Proverbs*, p. 135. (1678)

FULLER, No. 4296. (1732) The French say, "Chacun doit balayer devant sa propre porte" (Everyone should sweep before his own door). The Germans say, "Sweep under your own doormats."

No one of us but what ought to engage in the important work of self-reformation. . . . "If each would sweep before his own door, we should have a clean street."

RICHARD WHATELY, *Annotations Bacon's Essays*, p. 287. (1856)

<sup>7</sup> Out at dores sterten they anoon.

CHAUCER, *The Canterbury Tales: The Nonne Preestes Tale*, l. 557. (c. 1386)

He turnde hir out at doores.

THOMAS HEYWOOD, *Proverbs*, 82. (1546)

Many sailors drink . . . wives and children out of doors.

DANIEL PELL, *Pelagos*, p. 437. (1659)

That objection is out of doors.

DANIEL DEFOE, *Robinson Crusoe*, ii, 16. (1719)

1 Make not the door wider than the house.

JOHN CLARKE, *Paroemiologia*, p. 11. (1639)

2 At open doors, dogs come in.

DAVID FERGUSON, *Scottish Proverbs*, p. 8. (c. 1595) KELLY (*Scottish Proverbs*, p. 23) has, "At open doors dogs come benn," and adds, "and so will thieves and impertinent persons." SCOTT, *Woodstock*, ch. 37, has, "They say in my country, when doors are open dogs enter."

An open Door may tempt a Saint.

THOMAS FULLER, *Gnomologia*. No. 655. (1732)  
See under OPPORTUNITY.

3 He that commeth last, let hym shut the doore.  
(Colui che vien vltimo, serra la porta.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578) The French say, "Le dernier ferme la porte, ou la laisse ouverte" (The last man shuts the door, or leaves it open).

He that comes last, makes all fast.

JOHN RAY, *English Proverbs*, p. 109. (1678)

4 A nyse wyfe & a backe dore  
Makyth oftyn tymus A ryche man pore.

FURNIVALL, ed., *Proverbs of Good Counsel*. No. 8. (c. 1450)

Twa daughters and a back door, are three stark thieves.

DAVID FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595) RAY (p. 51) and FULLER (No. 5323) have, "Two daughters and a back-door are three arrant thieves."

The postern door makes thief and whore.

WILLIAM CAMDEN, *Remains* (1870), p. 334. (1605) DAVIES, *Scourge of Folly*. Prov. 71. (1611) FULLER, *Gnomologia*. No. 6176. (1732)

A nice wife and a back door,  
Oft do make a rich man poor.

JOHN CLARKE, *Paroemiologia*, p. 218. (1639) FULLER, *Gnomologia*. No. 6268. (1732) Cited by KELLY, *Scottish Proverbs*, p. 45. (1721), with "Will soon make a rich man poor" for the last clause, and the comment, "The wife will spend and the servants purloin."

The back door robs the house.

GEORGE HERBERT, *Jacula Prudentum*. No. 476. (1640) And adds, "Noble housekeepers need no doors."

Too many stairs and back-doors makes thieves and whores.

BALTHAZAR GERBIER, *Discourse of Building*. Ch. 14. (1662) Cited as "the old English proverb."

5 The door must either be shut, or it must be open.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter 51. (1762) The French form, "Il faut qu'une porte soit ouverte ou fermé," was used by Alfred de Musset as the title of a play.

All doors must be shut or open.

GEORGE SAINTSBURY, *Nineteenth Century Literature*, p. 361. (1896)

6 It shall take place behind closed doors.

O. HENRY (W. S. PORTER), *A Dinner at —*. (1910)

7 It is but to knocke at a deafe man's doore.

BARNABY RICH, *The Ladies Looking Glasse*, p. 3. (1616)

You knock at a deafe man's doore, or wrong doore.

JOHN CLARKE, *Paroemiologia*, p. 7. (1639)

8 This proverbe was fulfilled, when one doore is shut the other openeth.

DAVID ROWLAND, tr., *Lazarillo de Tormes*, p. 32. (1586)

When one door is shut, another opens. (Donde una puerta se cierra, otra se abre.)

CERVANTES, *Don Quixote*. Bk. i, ch. 21. (1605) A Spanish variant is, "Quando una puerta se cierra, ciento se abren" (When one door shuts, a hundred open). The Hindus go even farther, and say, "When one door is shut, a thousand are opened."

As one door shuts another opens.

JOHN GALT, *Annals of the Parish*. Ch. 26. (1821) To the brave and bold the world will not always be adverse. Where one door shuts another opens. R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 5, p. 116. (1853)

If one door should be shut, God will open another.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 5. (1869) An Irish variant is, "God never shuts one door but He opens another."

9 His door opens on the top of his house. (Wu shan t'ou k'ai mên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1472 (1875) An inhospitable man.

10 I never darkened his door in my life.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

11 Every door may be shut, but Death's door.

TORRIANO, *Piazza Universale*, p. 317. (1666) What is "All men are mortal," as compared with the proverb: *Every door may be shut but death's door?*

R. C. TRENCH, *On the Lessons in Proverbs*, p. 18. (1853)

12 The Blood . . . must all be laid to his door.

WILLIAM WOTTON, *History of Rome*, p. 229. (1701)

You have laid your sins at my door.

HENRY FIELDING, *Tom Jones*, i, 7. (1749)

The guilt of blood is at your door.  
TENNYSON, *Lady Clara Vere de Vere*. Pt. vi. (1842)

13 The idea of a commercial alliance with England based on the integrity of China and the open door for all nations' trade.

UNKNOWN, *The Break-up of China*. A report to the British Associated Chambers of Commerce, from Shanghai, 20 Nov., 1898.

The open door.

JOHN HAY. On 2 Jan., 1900, Hay, then, U.S. Secretary of State, announced at a meeting of the cabinet that he had completed negotiations for the "open door" in China, and that thereafter no country would be discriminated against by tariff laws or other limitations.

## DOUBT

See also Skepticism

<sup>1</sup> If a man will begin with certainties, he shall end with doubts; but if he will be content to begin with doubts, he shall end in certainties.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. i, v, 8. (1605)

<sup>2</sup> "I doubt it," said the carpenter,  
And shed a bitter tear.

LEWIS CARROLL (C. L. DODGSON), *Through the Looking-Glass*. (1871)

<sup>3</sup> There's no doubt about the bulls. (Ciertos son los toros.)

CERVANTES, *Don Quixote*. Pt. i, ch. 35. (1605)

It's all right; we may make our minds easy.  
A popular phrase on the eve of a bull-fight.

<sup>4</sup> The old rule of "Give the accused the benefit of the doubt."

F. W. CROFTS, *Circumstantial Evidence*, p. 269. (1941)

<sup>5</sup> To doubt is not less grateful than to know. (Che, non men che saver, dubbiar m' aggrata.)

DANTE, *Inferno*. Canto xi, l. 93. (c. 1300)  
Quoted by MONTAIGNE, i, 25.

<sup>6</sup> You prove only too clearly that seeking to know is often but learning to doubt. (Vous ne prouvez que trop que chercher à connaître n'est souvent qu'apprendre à douter.)

ANTOINETTE DE DESHOULIÈRES, *Epigram*. (c. 1680) Elaborating the French proverb: "Chercher à connaître c'est chercher à douter."

How prone to doubt, how cautious are the wise!

POPE, tr., *Odyssey*. Bk. xiii, l. 375. (1726)  
Doubt grows with knowledge. (Mit dem Wissen wächst der Zweifel.)

GOETHE, *Sprüche in Prosa*. (1819)

<sup>7</sup> The doubting mind sees many ghosts. (I hsin to chien kuei.)

DOOLITTLE, *Chinese Vocabulary*, ii, 179. (1872)

<sup>8</sup> There sticke in my stomacke some doubts.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 36. (1574) Pettie, tr.

Such doubtfull doubttes, that are enough to make a dogge runne a myle without looking behinde him.

GUAZZO, *Civile Conversation*, i, 94.

<sup>9</sup> Of that there is no manner of doubt—

No probable, possible shadow of doubt—

No possible doubt whatever.

W. S. GILBERT, *The Gondoliers*. Act i. (1889)  
Often quoted, recently by H. C. BAILEY, *The Bishop's Crime*, p. 11. (1941)

<sup>10</sup> With great doubts comes great understanding;  
with little doubts comes little understanding.

H. H. HART, *Seven Hundred Chinese Proverbs*, p. 693. (1937)

<sup>11</sup> When in doubt win the trick.

EDMOND HOYLE, *A Short Treatise on Whist*. (1742) See under CARDS.

When in doubt tell the truth.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

Tell the truth or trump—but get the trick.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

When in doubt, do nowt.

J. C. BRIDGE, *Cheshire Proverbs*, p. 389. (1917)

You know my motto: When in doubt ask a policeman.

PETER CHEYNEY, *Farewell to the Admiral*, p. 77. (1943)

When in doubt don't do anything.

CHENEY, *You Can't Keep the Change*, p. 215. (1944)

<sup>12</sup> Doubts and jealousies often beget the facts they fear.

THOMAS JEFFERSON, *Letter to Albert Gallatin*, 1806.

<sup>13</sup> He that casteth all doubts, shal neuer be resolved in any thing.

JOHN LYLY (Arber), *Euphues and His England*, p. 354. (1580) FULLER, *Gnomologia*. No. 2063. (1732)

<sup>14</sup> An honest man can never surrender an honest doubt.

WALTER MALONE, *The Agnostic's Creed*. (1886)

<sup>15</sup> O thou of little faith, wherefore didst thou doubt? (ἀλιγόπιστε, εἰς τί ἐδίστασας;)

*New Testament: Matthew*, xiv, 31. (c. A. D. 65) To Peter as he was sinking, after walking on the water. The *Vulgate* is, "Modicæ fidei, quare dubitasti?"

DOUBTING THOMAS, see under THOMAS.

<sup>16</sup> There is no doubt in this book.

MOHAMMED, *The Koran*. Ch. 2. (c. 628)

<sup>17</sup> He that doubteth is damned. (ὁ δὲ διακρινόμενος . . . κατακρίνεται.)

*New Testament: Romans*, xiv, 23. (c. A. D. 57) The *Vulgate* is, "Qui autem discernit, damnatus est."

He who dallies is a dastard; he who doubts is damned.

JAMES HAMILTON, GOVERNOR OF SOUTH CAROLINA, *Speech*, 1831, a phrase which has been attributed to George McDuffie, of the same state. Quoted in Congress by J.C.S. Blackburn, of Kentucky, Feb., 1877, during the

Hayes-Tilden controversy; and by Col. Henry Watterson, in the *Louisville Courier-Journal*, when proposing that a hundred thousand Kentuckians march on Washington and seat Mr. Tilden.

<sup>1</sup> Doubting things go ill often hurts more  
Than to be sure they do.

SHAKESPEARE, *Cymbeline*, i, 6, 95. (1609)

The worst estate of human life is doubt.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act iii, last line. (1663)

<sup>2</sup> To be once in doubt Is once to be resolv'd.

SHAKESPEARE, *Othello*, iii, 3, 179. (1605)

The road to resolution lies by doubt.

FRANCIS QUARLES, *Emblems*. Bk. iv, emb. 2. (1635)

<sup>3</sup> No hinge nor loop To hang a doubt on.

SHAKESPEARE, *Othello*, iii, 3, 366. (1605)

<sup>4</sup> Modest doubt is call'd The beacon of the wise.  
SHAKESPEARE, *Troilus and Cressida*, ii, 2, 15. (1601)

To doubt is safer than to be secure.

MASSINGER, *A Very Woman*. Act i, sc. 1. (1634)

The slow-consenting Academic doubt.

JAMES THOMSON, *Liberty*. Pt. ii, l. 240 (1736)

The first step towards philosophy is incredulity.

DENIS DIDEROT, *Last Conversation*. (1784)

My mind is in a state of philosophical doubt.

S. T. COLERIDGE, *Table Talk*, 30 Apr., 1830

There lives more faith in honest doubt,

Believe me, than in half the creeds.

TENNYSON, *In Memoriam*. Pt. xcvi, st. 3. (1850)

Doubt is the beginning, not the end, of wisdom

GEORGE ILES, *Jottings*. (1918)

#### DOUGH, see Money

#### DOVE

<sup>5</sup> But the dove found no rest for the sole of her foot. (Non invenisset ubi requiesceret pes eius.)

*Old Testament: Genesis*, viii, 9. (c. 550 B.C.)

When the soule . . . like Noah's dove, can no sure footing take, She doth returne from whence shee first was sent.

SIR JOHN DAVIES, *Nosce Teipsum*, xxx, st. 26 (1599)

Like Noah's dove, I flit between

Rough seas and stormy skies.

JAMES MONTGOMERY, *For Ever with the Lord*. (1853)

<sup>6</sup> Do not be too much of a dove. Alternate the cunning of the serpent with the candor of the dove. (No ser todo columbino; alternense la calidez de la serpiente con la candidez de la paloma.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 243. (1647)

<sup>7</sup> But who does hawk at eagles with a dove?

GEORGE HERBERT, *The Sacrifice*. St. 23. (1633)

See also under EAGLE

<sup>8</sup> As the hawk is wont to pursue the trembling dove. (Ut solet accipiter trepidas arguere columbas.)

OVID, *Metamorphoses*. Bk. v, l. 606. (A. D. 7)

<sup>9</sup> In the helmet of a soldier doves have made a nest: behold what a friend Venus is to Mars. (Militis in galea nidum fecere columbae: | apparet Marti quam sit amica Venus.)

PETRONIUS. Frag. 23, Loeb. (C. A. D. 60)

<sup>10</sup> Doves will peck in safeguard of their brood.

SHAKESPEARE, *III Henry VI*, ii, 2, 18. (1591)

<sup>11</sup> So shows a snowy dove, trooping with crows.  
SHAKESPEARE, *Romeo and Juliet*, i, 5, 50. (1595)

Who will not change a raven for a dove?

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 2, 114. (1596)

#### DOWB

<sup>12</sup> The world thought he could do it a good turn in the matter of its brothers and sons and nephews. . . . "Dowb had to be taken care of."

W. F. BUTLER, *Sir Charles Napier*, p. 187. (1890)

"Take care of Dowb" . . . has become a synonym for unblushing nepotism. . . . Dowbiggen joined the army and went out to the Crimea. His uncle, as Secretary for War, despatched a cablegram [c. 1854] . . . "Take care of Dowbiggen etc. etc." The cable broke off at the first syllable, and "Take care of Dowb" got into the papers.

GEORGE M. MINCHEN, *Our Public Schools*, p. 42. (1901)

#### DOWN

<sup>13</sup> I'm the janitor and corresponding secretary of the Down-and-Out Club.

O. HENRY (W. S. PORTER), *No Story*. (1909)

A man may be down, but he's never out.

E. C. LEFFINGWELL, *Slogan of the Salvation Army*. (c. 1925) The slogan was coined while

Leffingwell was publicity director of the S.A.

I may be down, but I ain't out.

LOUIS ADAMIC, *Girl on the Road*. (1937)

<sup>14</sup> Lord, I been down so long,  
Down don't worry me.

HOWARD W. ODLUM, *Wings on My Feet*. Ch. 5. (1929) Quoting an American Negro song.

DON'T KICK A MAN WHEN HE'S DOWN, see under KICK.

<sup>15</sup> He putteth down one, and setteth up another. (Hunc humiliat, et hunc exaltat.)

*Old Testament: Psalms*, lxxv, 7. (c. 350 B.C.)

He pulleth downe, He setteth up on hy;

He gives to this, from that He takes away.

EDMUND SPENSER, *The Faerie Queene*. Bk. v, canto ii, st. 41. (1595)

Soone up soone downe.

ROGERS, *Naaman the Syrian*, p. 229. (1642)

You take me up before I'm down.

SWIFT, *Polite Conversation*. Dial. i. (1738)

He that's down, down with him.

JOHN RAY, *English Proverbs*, p. 129. (1678)  
 KELLY, *Scottish Proverbs*, p. 199 (1721) has,  
 "If a man be once down, down with him,"  
 and adds, "If fortune frown upon a man,  
 his friends will lessen, and his enemies multi-  
 ply." A. B. CHEALES, *Proverbial Folk-Lore*,  
 p. 154 (1875) cites the proverb, and com-  
 ments, "an expression of some of the basest  
 feelings of human nature."

See also FALL: NO MERCY FOR THE FALLEN.

## DOWRY

See also Marriage for Money

Often in marriage the dowry, if overlarge,  
 becomes a cause of offense. (Saepe in con-  
 iugis fit noxia, si nimia est dos.)

AUSONIUS, *Monosyl. Inconnexa*, i. (c. A. D. 370)

A great dowry is a bed full of brambles.

GEORGE HERBERT, *Jacula Prudentum*. No. 760.  
 (1640) FULLER, *Gnomologia*. No. 193. (1732)

Do not espouse a wife for the sake of a dowry.  
 (Uxorem fuge ne ducas sub nomine dotis.)

CATO (?), *Disticha*. Bk. iii, No. 12. (c. 175 B. C.)

If thou wilt go with me bryng with thee.

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Come, but come stooping, i. e. well loaded.

JOHN RAY, *English Proverbs*, p. 93. (1678)

Bring something, Lass, along with thee,

If thou intend to live with me.

THOMAS FULLER, *Gnomologia*. No. 6286. (1732)

The darts come from her dowry. (Veniant a  
 dote sagittae.)

JUVENAL, *Satires*. Sat. vi, l. 139. (c. A. D. 120)

They that do desire great dowryes do rather  
 marry them selues to the wealth then to their wife.

JOHN LYLY, *Euphues* (Arber), p. 150. (1579)

A tocherless dame sits lang at hame.

JAMES KELLY, *Scottish Proverbs*, p. 32. (1721)

Better a togher [dowry] in her than with her.

JAMES KELLY, *Scottish Proverbs*, p. 70. (1721)

Better a Portion in a Wife, than with a Wife.

THOMAS FULLER, *Gnomologia*. No. 868. (1732)

Better to have a fortune in your wife than with  
 her.

E. J. HARDY, *How to Be Happy Though  
 Married*. Ch. 4. (1886)

A girl that's good has dowry enough. (Dum  
 modo morata recte veniat, dotata est satis.)

PLAUTUS, *Aulularia*, l. 239. (c. 210 B. C.)

She that is good and fayre nede none other dowrie.

PALSGRAVE, *La Langue Françoise*, p. 358. (1530)

A fat dowry is good money. (Pulcra edepol  
 dos pecuniast.)

PLAUTUS, *Epidicus*, l. 180. (c. 200 B. C.) "Quae  
 quidem pol non maritast" (Yes, if it comes  
 without the wife), says the other man.

It is not, What is she? but, What has she?  
 now-a-days.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The red petticoat must piece up all.

JOHN WILSON, *The Cheats*. Act i, sc. 2. (1664)

The lass i' the red petticoat shall pay for all.

JOHN RAY, *English Proverbs*, p. 80. (1678)

"Young men answer so when they are chid  
 for being so prodigal, meaning they will get  
 a wife with a good portion, that shall pay  
 for it."

## DREAM

The Gigantic Enterprise . . . got into the  
 Public Prints as a Pipe Dream.

GEORGE ADE, *More Fables*, p. 190. (1900)

I don't have any pipe-dreams about the law.

E. D. BIGGERS, *Seven Keys to Baldpate*. Ch.  
 13. (1913)

The mind asleep hath clear vision. (φρήν  
 δμρασιν λαμπρύνεται.)

AESCHYLUS, *Eumenides*, l. 104. (458 B. C.)

Dear Lord, please send us blessed dreams,  
 And let them all come true.

ELIZABETH AKERS ALLEN, *Blessed Dreams*.  
 (1866)

The visions of the night do often chance con-  
 trary. (Nocturnae visiones contrarios eventus  
 nonnunquam pronuntiant.)

APULEIUS, *Metamorphoses (The Golden Ass)*.  
 Bk. iv, sec. 27. (c. A. D. 155) Adlington, tr.

Comynly of these swevenys [dreams] the con-  
 trary man shul fynde.

UNKNOWN, *The Tale of Beryn: Prologue*, l.  
 108. (c. 1400)

I dreamed last night, but I hope dreams are  
 contrary.

JOHN LYLY, *Sapho & Phao*, iv, 3. (1584)

Ground not upon dreams; you know they are  
 ever contrary.

THOMAS MIDDLETON, *The Familie of Love*. Act  
 iv, sc. 3. (1607)

O strange! to see how dreams fall by contraries  
 WILLIAM ROWLEY, *A Match at Midnight*. Act  
 iv. (1633)

Never fear it: dreams go by the contraries.

WILLIAM WYCHERLEY, *The Gentleman Danc-  
 ing-Master*. Act iv, sc. 1. (1673)

Oh! the perjury of men! I find dreams do not  
 always go by contraries.

HENRY FIELDING, *The Grub-Street Opera*. Act  
 i, sc. 11. (1731)

Dreams, you know, go always by contraries.

OLIVER GOLDSMITH, *The Citizen of the World*.  
 Letter 46. (1760)

Everybody knows that dreams are always con-  
 trary.

SUSAN FERRIER, *Marriage*. Ch. 24. (1818)

Drames always go by conthrarries, my dear.

SAMUEL LOVER, *Rory O'More*. (1837)

You know

That dreams by their contraries always go.

J. R. PLANCHÉ, *Extravaganzas*, iv, 179. (1851)  
*Mangan*: I believe in dreams.

*Mrs. Hushabye*: So do I. But they go by contraries, don't they?

BERNARD SHAW, *Heartbreak House*. Act ii. (1913)

1 Then I woke up. (κἀτ' ἔγρυ' ἐγερόμεν.)

ARISTOPHANES, *The Frogs*, l. 51. (405 B.C.)

Dionysus has been relating how he sank a dozen enemy ships, and Heracles says, "Then I woke up," a polite way of saying the other is dreaming—a bit of modern slang, almost twenty-five hundred years old.

2 Dreams give wings to fools.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiv, 1, 7. (c. 190 B.C.) The first eight verses of this chapter are devoted to dreams. Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

BEN SIRA, *Book of Wisdom*, xxxiv, 2.

To believe in one's dreams is to spend all one's life asleep.

S. G. CHAMPION, *Racial Proverbs*, p. 357. (1938)  
A Chinese proverb.

3 After a dream of weddings comes a corse.

JOHN CLARKE, *Paroemiologia*, p. 236. (1639)

The converse is also supposed to be true, "Dream of a funeral and you hear of a marriage."

Fridaynights' dreams on the Saturday told  
Are sure to come true be it never so old.

WILLIAM HONE, *Year Book*, col. 252. (1831)

Suidas gives a number of old Greek proverbs with reference to dreams: "Dreaming of lions portends battles with the enemy"; "If you dream of the dead, you will find deadness everywhere"; "If you dream you are dead, you'll have freedom from care."

4 To dream is nothing else but to think sleeping.

DEFOE, *History of the Devil*, ii, 3. (1726)

5 Hideous dreams are exaggerations of the sins of the day.

R. W. EMERSON, *Essays: Spiritual Laws*. (1841)

Dreams retain the infirmities of our character.

R. W. EMERSON, *Demonology*. (1877)

6 To weave cobwebs. (Araneorum telas texere.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 47.

(1523) To waste one's time in frivolous pursuits; to daydream.

Day-dreams are the gaseous decomposition of true purpose.

ANONYMOUS, *Meditations in Wall Street*, p. 42. (1940)

A dream is merely a day-dream at night.

MOSS HART, *Lady in the Dark*. Act i. (1941)

7 False dreams, avaunt! ye were but nought, it seems. (ψευδὲς ὄνειρος, χαίρει'. οὐδὲν ἦτ' ἔρα.)

EURIPIDES, *Iphigeneia in Tauris*. l. 569. (c. 440 B.C.) Quoted by PLUTARCH, *Moralia*, 75E.

8 Behold, this dreamer cometh. (Ecce somniator venit.)

Old Testament: *Genesis*, xxxvii, 19. (c. 550 B.C.)

9 Many men seyn that in sweveninges [dreams] There nis but fables and lesinges [lies].

(Maintes genz dient que en songes

N'a se fables non e mençonges.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l. 1.

(c. 1240) CHAUCER (?), tr. l. 1. (c. 1365)

A straw for alle swevenes significaunce!

God helpe me so, I counte hem not a bene,  
Ther woot no man aright what dremes mene.

(Solo Iddio sa il ver di quel che fia,  
Ed i sogni e gli augurii, a che le genti  
Stolte riguardan, non montano un moco,  
Nè al futuro fanno assai o poco.)

BOCCACCIO, *Il Filostrato*. Canto v, st. 32. (c.

1350) CHAUCER, tr., *Troilus and Criseyde*.  
Bk. v, l. 362. (c. 1380)

Have I not seyde er this,

That dremes many a maner man bigyle?

CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 1276. (c. 1380)

For swevenes been but vanitees and japes.

CHAUCER, *Canterbury Tales: The Nonne Preestes Tale*, l. 271. (c. 1387)

All dreams are lies. (Tous songes sont mensonges.)

P. J. LE ROUX, *Dictionnaire Comique*, ii, 150.

(1650) The Spaniards say, "De los sueños no creas, ni malos, ni buenos" (Give no credit to dreams, whether bad or good).

10 Here we are all, by day; by night we're hurl'd  
By dreames, each one, into a sev'rall world

ROBERT HERRICK, *Dreames*. (1648)

11 A dream is from god. (ὄναρ ἐκ Διὸς ἐστίν.)

HOMER, *Iliad*. Bk. i, l. 63. (c. 850 B.C.)

12 Two Gates there be of Phantom Dreams, one fashioned of horn and one of ivory. Now the Dreams which come through the gate of sawn ivory deceive men with words without fulfilment; but those which come through the gate of polished horn bring true fulfilment for the mortal who beholds them. (δοιαὶ γὰρ τε πύλαι ἀμετηνῶν εἰσὶν ὄνειρων. | αἱ μὲν γὰρ κεράσει τετεύχεται, αἱ δ' ἐλέφαντι.)

HOMER, *Odyssey*. Bk. xix, l. 562. (c. 850 B.C.)

There is a play in Greek upon the words *kéras* (horn) and *kraínō* (fulfil), and upon *eléphas* (ivory) and *depháiroμαι* (deceive), which cannot be preserved in English. This famous passage is quoted by VERGIL, *Aeneid*, vi, 894: "Sunt geminae Somni portae," etc., given below.

Two gates of Sleep there are, whereof the one is said to be of horn, and thereby an easy outlet is given to true shades; the other gleaming with the sheen of polished ivory, but false are the dreams sent by the spirits to the world above. (Sunt geminae Somni portae; quarum altera fertur | cornea, qua veris facilis datur exitus umbris,

altera candenti perfecta nitens elephanto, | sed  
falsa ad caelum mittunt insomnia Manes.)

VERGIL, *Aeneid*. Bk. vi, l. 893. (19 B. C.)

Homer and Virgil wrote of the two gates of sleep: one is of ivory, by which enter dreams confused, fallacious and uncertain; the other of horn, by which enter dreams certain, true and infallible. (Homere & Virgile des deux portes de songe: l'une est de Iuoyre, par laquelle entrent les songes confus, fallaces, & incertains; . . . l'autre est de corne, par laquelle entrent les songes certains, vrayes, & infallibles.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 13. (1545)  
Hear then my dream, whether it has come through horn or through ivory. (εἶτε διὰ κεράτων εἶτε δι' ἐλέφαντος.)

PLATO, *Charmides*. Sec. 173A. (c. 380 B. C.)  
O greatly renowned Dream of the wise son of Battos, surely thou wert of horn, not of ivory.

CALLIMACHUS, *Aitia*, l. 3. (c. 250 B. C.)  
Does some phantom mock me, that flying idly through the ivory gate, brings but a dream? (Vana quae porta fugiens eburna | somnium ducit?)

HORACE, *Odes*. Bk. iii, ode 27, l. 41. (c. 23 B. C.)  
[For dreams] two gates are appointed: that which is arched with ivory ever pours forth upon the air a host of deceptive shapes: the second is of horn and sends forth visions of the truth.

AUSONIUS, *Ephemeris*. Pt. viii, l. 24. (c. A. D. 370)  
Dreames out of the Ivorie gate, and visions before midnight.

SIR THOMAS BROWNE, *On Dreams*. (c. 1650)  
Dreams have two gates: one made (they say) of horn; By this port pass true and prophetic dreams.

THOMAS FULLER, *Worthies: Cornwall*, i, 302. (1662)

[Archbishop Laud] dreamed that he had turned Papist; of all his dreams the only one, we suspect, which came through the gate of Horn.

T. B. MACAULAY, *Essays: Hampden*. (1831)

1  
The vain dreams of a sick man. (Aegri somnia vanae.)

HORACE, *De Arte Poetica*, l. 7. (c. 20 B. C.)

2  
After midnight, when dreams come true. (Post mediam noctem visus, cum somnia vera.)

HORACE, *Satires*. Bk. i, sat. 10, l. 33. (35 B. C.)  
Those dreams are true which we have in the morning as the lamp begins to flicker. (Namque sub aurora, iam dormitante lucerna, | somnia quo cerni tempore vera solent.)

OVID, *Heroides*. Epis. xix, l. 195. (c. 10 B. C.)

A dream toward morning is likely to be fulfilled

Midrash: *Genesis Rabbah*, fo. 89. (c. 650)

After mydnyght men saye, that dreames be true.

JEHAN PALSGRAVE, *Acolastus*, sig. II. (1540)

And all the morning dreams are true.

BEN JONSON, *Love Restored*, last line. (1611)

At break of Day, when Dreams, they say, are true.

DRYDEN, *The Spanish Fryar*. Act iii, sc. 2. (1681)

Morning dreams . . . are most to be relied upon.

JOHN GAY, *The Wife of Bath*, iv, 2. (1713)

Oft morning dreams presage approaching fate,

For morning dreams, as poets tell, are true.

MICHAEL BRUCE, *Elegy on Spring*. (c. 1760)

Morning dreams, which are proverbially sure to be fulfilled.

ALEXANDER MACLAREN, *Exposition: Romans*, p. 87. (1912)

3  
In thoughts from the visions of the night, when deep sleep falleth on men. (In horrore visionis nocturnae, quando solet sopor occipere homines.)

Old Testament: *Job*, iv, 13. (c. 350 B. C.)

In a dream, in a vision of the night, when deep sleep falleth upon men. (Per somnium in visione nocturna, quando irruit sopor super homines.)

Old Testament: *Job*, xxxiii, 15. (c. 350 B. C.)

4  
In solitude we have our dreams to ourselves, and in company we agree to dream in concert.

SAMUEL JOHNSON, *The Idler*. No. 32. (1758)

5  
For what one has dwelt on by day, these things are seen in visions of the night. (ἀ γὰρ μεθ' ἡμέραν τις ἐσπούδα ταύτ' εἶδε νύκτωρ.)

MENANDER, *Fragments*. No. 734. (c. 300 B. C.)

Reck not of dreams; in things which men pursue Sleep sees the hopes of waking hours come true. (Somnia ne cures; nam mens humana quod optat, dum vigilans sperat, per somnum cernit id ipsum.)

CATO (?), *Disticha*. Bk. ii, No. 31. (c. 175 B. C.)

See DUFF, *Minor Latin Poets*, p. 608.

(As Cato saith) wee see sleeping that which we wish for waking.

GEORGE PETTIE, *Petite Pallace*, p. 109. (1576)

Eat, in dreams, the custard of the day.

POPE, *The Dunciad*. Bk. i, l. 92. (1728)

The dream of the cat is all about mice.

BURCKHARDT, *Arabic Proverbs*. No. 225. (1817)

6  
The more a man dreams, the less he believes.

H. L. MENCKEN, *Prejudices*. Ser. ii, p. 101. (1920)

7  
Dreams are subconscious truths.

M. S. MICHEL, *Sweet Murder*, p. 206. (1943)

8  
It is not the shrines of the gods, nor the powers of the air, that send the dreams which mock the mind with flitting shadows; each man makes his own dreams. (Sibi quisque facit.)

PETRONIUS, *Fragments*. Frag. 121. (c. A. D. 60)

9  
Our new-gotten riches are all a dream. (κινδυνεύομεν ὅναρ πεπλουτηκέναι.)

PLATO, *Lysis*. Sec. 218C. (c. 380 B. C.)

Dreams of wealth. (δρεψα δφέροιο.)

CRINAGORAS, *Epigram*. (c. 20 B. C.) *Greek Anthology*, ix, 234.

Golden dreams make men awake hungry.

JOHN RAY, *English Proverbs*, p. 129. (1678)

FULLER, *Gnomologia*. No. 1695. (1732)

These may seem to the Reader but Golden Dreams.

WILLIAM DAMPIER, *Voyages*, i, 6. (1697)

10  
It's my own dream you're telling me. (ῥῷ ἐμῷ γ' ἐμοὶ λέγεις ὄναρ.)

PLATO, *Republic*. Bk. viii, sec. 563D. (c. 375 B. C.) CALLIMACHUS, *Anth. Pal.*, vi, 310, uses



the same phrase, as do CICERO, *Epistolarum ad Atticum*, vi, 9, 3, and LUCIAN, *Somnium Seu Gallus*, 7.

Let's share our dreams. . . Friends always share their dreams. (τῶν ψεφάτων πάντα μερίζειν.)

THEOCRITUS, *Idyls*. No. xxi, l. 31. (c. 270 B. C.)

Tell not my own dream to me. (μὴ λέγε τοῦ μόνου βυειῶν ἐμοί.)

CALLIMACHUS, *Epigrams*. No. xxxiv, l. 1. (c. 250 B. C.) Repeated in xlix, 6. A proverbial phrase for telling a person what he already knows perfectly well. The Latin proverb is "Tuum tibi narro somnium."

Since you know all, and I nothing, tell me what I dreamed last night.

HERBERT, *Jacula Prudentum*. No. 338. (1640) Don't tell me what you dreamed last night, For I've been reading Freud.

F. P. ADAMS, *Don't Tell Me What You Dreamed Last Night*. (1930)

1 In sleep, when the rest of the soul, the rational, gentle and dominant part, slumbers, the beastly and savage part, replete with food and wine, endeavors to sally forth to satisfy its own instincts. There is nothing it will not venture to undertake, for it is released from all sense of shame and reason. It does not shrink from attempting to lie with a mother in fancy; it is ready for any foul deed of blood. . . . The point is that there exists in every one of us, even in some reputed most respectable, a terrible, fierce and lawless brood of desires, which it seems are revealed in our sleep.

PLATO, *Republic*. Bk. ix, sec. 571C-572B. (c. 375 B. C.) The main thesis of the Freudians.

The most evil type of man is the one who, in his waking hours, has the qualities we found in his dream state.

PLATO, *Republic*. Bk. ix, sec. 576B. (c. 375 B. C.) Dreams are the touchstones of our characters.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Wednesday*. (1849) The French say, "De sot homme sot songe" (For a stupid man a stupid dream)

2 He dreams awake. (Vigilans somniat.)

PLAUTUS, *Amphitryon*, l. 697. (c. 200 B. C.)

This woman dreams standing up, like a horse (Haec mulier cantherino ritu astans somniat.)

PLAUTUS, *Menaechmi*, l. 395. (c. 200 B. C.)

3 In dreaming, the soul doth often times foretell what is to come. (En songeant . . . l'ame souvent preuoit les choses futures.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 13. (1545)

We sometimes from dreams pick up some hint worth improving by . . . reflection.

THOMAS JEFFERSON, *Letter to James Monroe*, 1823.

4 When troubles are few dreams are few. (Lü shao mēng tzu shao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1129. (1875)

5 A dream itself is but a shadow.

SHAKESPEARE, *Hamlet*, ii, 2, 266. (1600)

A dream's but the ghost of a shadow.

JOSEPH DEVLIN, *The Girl That I Loved When a Boy*. (c. 1900)

6 To sleep: perchance to dream: ay, there's the rub.

SHAKESPEARE, *Hamlet*, iii, 1, 65. (1600)

To dream is not the rub, it's the gravy.

OGDEN NASH, *Here's to You, Little Boy Blue*. (1942)

7 Deem nothing so secure as what the divine power enjoins in dreams. (παραίνει μηδὲν οὕτως ἡγείσθαι βέβαιον ὥς ὃ τι ἂν αὐτῷ προστάξῃ νόκτωρ τὸ δαιμόνιον.)

SULLA, *Memoirs: Dedication*. (c. 80 B. C.) As quoted by PLUTARCH, *Parallel Lives: Sulla*, vi, 6.

The net of sleeping takes. (εὐδοντι κύρτος αλπεί.)

UNKNOWN. A Greek proverb, cited by TRENCH, *On the Lessons in Proverbs*, p. 102. The Latin is, "Dormienti rete trahit." In other words, while asleep, in dreams, one gets what one desires.

We have in the words of the Psalmist (*Psalms*, cxxvii, 2) were they accurately translated, a beautiful and perfect parallel: "He giveth his beloved" (not "sleep," but) "in their sleep"; his gifts gliding into their bosoms, they knowing not how.

RICHARD CHENEVIX TRENCH, *On the Lessons in Proverbs*, p. 102. (1853)

8 Is the goal so far away?

Far, how far no tongue can say,

Let us dream our dream to-day.

ALFRED TENNYSON, *Ode Sung at the Opening of the International Exhibition*, London, 1862

9 Short-lived as a dream. (ὀλιγοχρόνιος ὥσπερ ὄναρ.)

THEOGNIS, *Elegies*. l. 1014. (c. 550 B. C.)

10 May the dream never prove true which an evil sleep brought me yesternight. (Nec sint mihi somnia vera, | quae tulit hesternā pessima nocte quies.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 4, l. 1. (19 B. C.)

Dreams sport at random in a deceiving night, filling affrighted souls with false alarm. (Somnia fallaci ludunt temeraria nocte | et pavidas mentes falsa timere iubent.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 4, l. 7. (19 B. C.)

Dreams affright me, that mimic real dangers, and my senses wake to my misfortunes. (Somnia me terrent veros imitantia casus, | et vigilant sensus in mea damna mei.)

OVID, *Ex Ponto*. Bk. i, epis. 2, l. 43. (A. D. 13)

11 Meet me in Dreamland, sweet dreamy Dreamland,

There let my dreams come true.

BETH SLATER WHITSON, *Meet Me To-night in Dreamland*. (1909)

## DRESS

See also Clothes, Fashion, Tailor

<sup>1</sup> The glory of God is man, and the glory of man is his dress.

*Babylonian Talmud: Derech Eretz Zuta.* (c. 450)

In the city, my name; out of the city, my dress.

*Babylonian Talmud: Shabbath*, fo. 145b.

<sup>2</sup> A man's attire proclaimeth his occupation. (Amictus corporis . . . enunciat de illo.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xix, 30. (c. 190 B. C.) Oesterley, tr.

<sup>3</sup> He who covers thee discovers thee. (Quien te cubre te descubre.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 5. (1615)

"Everyone passeth his eyes slightly over the poor, and upon the rich man they fasten them."

Four yards of Cuenca frieze keep one warmer than four of Segovia serge. (Más calientan cuatro varas de paño de Cuenca que otras cuatro de límites de Segovia.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. The former was a cheap thick cloth: the latter an expensive and much thinner stuff.

<sup>4</sup> A stick dressed up does not look like a stick. (Palo compuesto no parece palo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 51. (1615)

Dress a stick and it seems a youth.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Decke a hedgehog, and he will seem a baron.

JOHN WODROEPHE, *Spared Houres*, p. 487. (1623)

Trim up a hedge-hog, and he will look like a lord.

JAMES HOWELL, *Proverbs*, p. 9. (1659)

Clothes set forth poles, and clothe but a pillar and it shall look like a lady.

TORRIANO, *Piazza Universale*, p. 187. (1666)

FINE FEATHERS MAKE FINE BIRDS, see under FEATHER.

<sup>5</sup> That suit is best that best suits me.

JOHN CLARKE, *Paroemiologia*, p. 16. (1639)

That suit is best that best fits me.

JOHN RAY, *English Proverbs*, p. 46. (1670)

<sup>6</sup> The woman shall not wear that which pertaineth unto a man. (Non induetur mulier veste virili.)

*Old Testament: Deuteronomy*, xxii, 5. (c. 650 B. C.)

<sup>7</sup> Eat to please thyself, but dress to please others.

FRANKLIN, *Poor Richard's Almanack*, 1738.

What's proper is becoming; see the Blacksmith with his white silk Apron!

FRANKLIN, *Poor Richard's Almanack*, 1746.

<sup>8</sup> Borrowed garments never fit well.

THOMAS FULLER, *Gnomologia*. No. 1008. (1732)

<sup>9</sup> Ugly Women, finely dress'd, are the uglier for it.

THOMAS FULLER, *Gnomologia*. No. 5352. (1732)

She then shines forth, solicitous to bless.

In all the glaring impotence of dress.

GOLDSMITH, *Deserted Village*, l. 293. (1770)

Here antique maids of sixty-three.

Drest out lamb-fashion you might see.

UNKNOWN, *Gentleman's Magazine*, xlvii, 187. (1777)

An old ewe drest lamb fashion, an old woman drest like a young girl.

FRANCIS GROSE, *Dictionary of the Vulgar Tongue: Ewe*. (1785)

<sup>10</sup> There are some kinde of men (saide Lorde Bernard) because they would have brave and costlie apparell on their backs, make their miserable bellies to suffer the more paine.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 137. (1574) Young, tr.

Many a one, for the sake of finery on his back, has gone with a hungry belly.

FRANKLIN, *Poor Richard's Almanack*, 1758.

Dress drains our cellar dry,

And keeps our larder lean.

COWPER, *The Task*. Bk. ii, l. 615. (1784)

It's not the skirt that breaks papa, it's the chiffon ruffles.

F. M. KNOWLES, *A Cheerful Year Book*. (1906)

SILK AND SATIN PUT OUT THE KITCHEN FIRE, see under SILK.

<sup>11</sup> The son full and tattered, the daughter empty and fine.

HERBERT, *Jacula Prudentum*. No. 216. (1640)

Fine dressing is a foule house swept before the door.

GEORGE HERBERT, *Jacula Prudentum*. No. 245.

That is the best gown that goes up and down the house.

GEORGE HERBERT, *Jacula Prudentum*. No. 744.

<sup>12</sup> Alas poore verdingales must lie in the streete: To house them, no doore in the citee made meete.

Syns at our narow doores they in cannot win, Send them to Oxforde, at Brodegates to get in.

JOHN HEYWOOD, *Epigrams*. Cent. v, No. 55.

(1562) Verdingales: farthingales, hooped petticoats.

"Send verdingales to Broad Gates in Oxford." With these *verdingales* the gowns of women beneath their waists were pent-housed out far beyond their bodies; . . . the first inventress a light house-wife, who . . . sought to cover her shame and the fruits of her wantonness.

THOMAS FULLER, *Worthies: Oxford*, iii, 7. (1662)

By God, those are bastard-concealers!

BRIAND DE VALLÉE, referring to hoopskirts. See LAMANDÉ, *Montaigne*, p. 22.

<sup>13</sup> Glorious in his apparel. (Formosus in stola sua.)

*Old Testament: Isaiah*, lxiii, 1. (c. 725 B. C.)

Pricked and pranked, made up and done up. (Poliri expoliri, pingi fingi.)

PLAUTUS, *Poenulus*, l. 221. (c. 194 B. C.)

Fresh from the bandbox. (De capsula tofos.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 2. (a. 64 A. D.)

Up ryseth Damian the nexte morwe, . . .  
He kembeth him, he proyneth him and pyketh.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 765. (c. 1388)

And him arrayeth gay, at point-devys.

CHAUCER, *The Milleres Tale*, l. 503.

You are point-device in your accoutrements.

SHAKESPEARE, *As You Like It*, iii, 2, 402. (1600)

As we maie we love to go gaie all.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

He wears a whole Lordship on his back.

JOHN CLARKE, *Paroemiologia*, p. 262. (1639)

Still to be neat, still to be drest.  
As you were going to a feast;

Still to be powder'd, still perfum'd:

Lady, it is to be presum'd,

Though art's hid causes are not found,

All is not sweet, all is not sound.

Give me a look, give me a face,  
That makes simplicity a grace;

Robes loosely flowing, hair as free:

Such sweet neglect more taketh me

Than all th' adulteries of art;

They strike mine eyes, but not my heart.

BEN JONSON, *Song: Epicæne, or The Silent Woman*. Act i, sc. 1 (1609) George Colman,

in his edition of Jonson, writes: "This elegant

little madrigal is a very happy imitation from

the following Latin poem:

Semper munditias, semper, Basilissa, decores,

Semper compositas arte recente comas, . . .

The learned may find these verses amongst

those which are printed at the end of the

*Variorum* edition of Petronius."

A sweet disorder in the dresse

Kindles in clothes a wantonnesse.

ROBERT HERRICK, *Delight in Disorder*. (1648)

The more careless the more modish.

SWIFT, *Polite Conversation*. Dial. i. (1738)

She invariably looked as though she had stepped

out of the proverbial bandbox.

MELBA MARLETT, *Death Has a Thousand Doors*,

p. 63. (1941)

Here everyone dresses above his means. (Hic

ultra vires habitus nitor.)

JUVENAL, *Satires*. Sat. iii, l. 180. (c. A. D. 120)

Laying more on my backe then my friendes

could well beare, hauing many times a braue

cloke and a thredbare purse.

JOHN LYL, *Euphues and His England* (Arber),

p. 268. (1580)

Fond Pride of Dress is sure an empty Curse;

E'er Fancy you consult, consult your Purse.

FRANKLIN, *Poor Richard's Almanack*, 1751.

He is badly covered whose backside is bare.

(Mal est couvert cui le cul pert.)

MONTAIGLON, *Recueil des Fabliaux: De Mantel*

*Mantaillid*, l. 679. (c. 1250)

He sits fu still that hath riven breeks.

JOHN RAY, *Proverbs: Scottish*, p. 240. (1678)

Without black velvet breeches, what is man?

JAMES BRAMSTON, *Man of Taste*. (1733)

The things named "pants" in certain documents,

A word not made for gentlemen, but "gents."

O. W. HOLMES, *A Rhymed Lesson*, l. 422. (1846)

Has a woman who knew that she was well-dressed ever caught a cold?

F. W. NIETZSCHE, *Twilight of the Idols*. (1889)

A negligent dress is becoming to men. (Forma viros neglecta decet.)

OVID, *Artis Amatoriae*. Bk. i, l. 509. (c. 1 B. C.)

Elaborate elegance is not a manly garb. (Non est ornamentum virile concinnitas.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 2. (a.

A. D. 64) Quoted by MONTAIGNE, i, 39.

Thou knowest that the fashion of a doublet, or a hat, or a cloak, is nothing to a man.

SHAKESPEARE, *Much Ado About Nothing*, iii, 3, 127. (1598)

A civil habit Oft covers a good man.

JOHN FLETCHER, *Beggars' Bush*. Act. ii, sc. 3. (1622)

The higher up in the world a man is, the less good harness he puts on.

ARTEMUS WARD (C. F. BROWNE), *In Canada*. (1864)

I hold that gentleman to be the best dressed whose dress no one observes.

ANTHONY TROLLOPE, *Thackeray*. Ch. 9. (1879)

The essential thing for a necktie is style. A well-tied tie is the first serious step in life.

OSCAR WILDE, *A Woman of No Importance*. Act iii. (1893)

An old suit, a battered hat, a perfect tie, and a good collar—that's what makes a well-dressed man.

BARON DE MAYER, International style expert, *Newspaper Interview*, 1930.

The well-dressed man is he whose clothes you never notice.

SOMERSET MAUGHAM, *I Want a Murder*. (1940)

See *Saturday Evening Post*, 28 Dec., 1940.

Let him be inflamed by the love of your dress. (Uratur vestis amore tuæ.)

OVID, *Artis Amatoriae*. Bk. iii, l. 448. (c. 1 B. C.)

We are captivated by dress; all is concealed by

gems and gold; a woman is the least part of her-

self. (Auferimur cultu; gemmis auroque teguntur

Omnia; pars minima est ipsa puella sui.)

OVID, *Remediorum Amoris*, l. 343. (c. 1 B. C.)

A gentleman tiptoeing along Broadway, with a lady wiggle-wagging by his side, and both

dressed to kill.

E. G. PAIGE, *Dow's Patent Sermons*. (c. 1849)

The next day I met Davis and Nye . . . dressed to death and trunk empty, as they said of themselves.

*Newfoundland Fisheries* (De Vere). (1869)

To dress to death suggests clothes cut in the very extreme of fashion. . . . To dress to kill appears but an attenuated version.

MAXIMILIAN SCHELE DE VERE, *Americanisms*, p. 596. (1872)

It was funny to see the heathen Chinese standing around outside, dressed to kill.

A. B. ALDRICH, *A Sea Turn*, p. 185. (1902)

<sup>1</sup> Excess in Apparel is another costly folly. The very Trimming of the vain World would cloath all the naked one.

WILLIAM PENN, *Some Fruits of Solitude*. No. 73. (1693)

<sup>2</sup> He's in his better blue clothes.

JOHN RAY, *English Proverbs*, p. 66. (1678) He thinks himself very fine.

Alike every day makes a clout [rag] on Sunday.

JAMES KELLY, *Scottish Proverbs*, p. 46. (1721)

Those who wear their best clothes every day soon have nothing proper to Sunday.

Every day braw [fine] makes Sunday a daw [drab].

VINCENT LEAN, *Collectanea*, i, 347. (1902)

<sup>3</sup> To make a fair show in a country Church.

JOHN RAY, *English Proverbs*, p. 192. (1670)

It will make a bra [fine] show, in a landward [country] kirk.

JAMES KELLY, *Scottish Proverbs*, p. 207. (1721) Your ladyship has a very fine scarf.—Yes, my lord; it will make a flaming figure in a country church.

SWIFT, *Polite Conversation*. Dial. ii. (1728)

<sup>4</sup> Wide will wear, but narrow will tear.

JOHN RAY, *English Proverbs*, p. 217. (1678)

FRANKLIN, *Poor Richard*, 1746.

Wide will wear, but tight will tear.

R. C. TRENCH, *Proverbs*, p. 19. (1853)

The rule should be . . . not a severe one; lest, like over-severe laws, . . . it should be violated; according to the Proverb, that "Wide will wear, but tight will tear."

RICHARD WHATELY, *Bacon's Essays Annotated*, 510. (1856)

<sup>5</sup> Though you know the dress full well, what know you of the wearer?

SADI, *Gulistan*. Ch. ii, Apologue 5. (c. 1258)

<sup>6</sup> Such reverential Awe express,

That Cow-boys know you by your Dress!

SWIFT, *A Panegyrick on the Dean*, l. 79. (1730)

<sup>7</sup> Lord, my petticoat! how it hangs by jometry!

SWIFT, *Polite Conversation*. Dial. i. (1738)

The daughter of Dr. Hanson appeared in the Bloomer suit . . . last week.

UNKNOWN, *Article, Boston Transcript*, 26 May, 1851. The earliest reference found in print to "bloomers." Although named after Mrs. Amelia Bloomer, of Seneca Falls, N. Y., she neither invented them, nor was the first to wear them, and protested against their being called by her name. However, she was the editor of a magazine called *The Lily*, in which, in Feb., 1851, the costume was first described in print, and in this way became associated with her. It consisted of a short skirt and loose trousers

gathered closely around the ankles. About 1900, another article of female attire won a distinctive name which survived in literature. It was the "rainy-day skirt," a skirt ending at the ankle for street wear in bad weather—hence "rainy-daisies," the daring women who first wore it.

Observing human nature through peekaboo waists.

O. HENRY, (W. S. Porter), *The City of Dreadful Night*. (1908) The peekaboo waist was a shirt-waist with open-work embroidery, through which some glimpses could be had of the skin beneath. At the turn of the century it was considered very daring.

<sup>8</sup> I found that my ribbons and gew-gaws were dragging me down to Hell, and so I took them off and gave them to my sister.

MARK TWAIN, *Letter to the Alta Californian*, 18 May, 1867. Ascribed to "a pious girl."

<sup>9</sup> All such dresses are forbidden, which incite irregular desires.

THOMAS WILSON, *Maxims of Piety*, p. 6. (c. 1750)

Byron said, her costume began too late and ended too soon.

W. C. HAZLITT, *Four Generations of a Literary Family*, ii, 155. (1897)

That dress seemed somehow improper. It left too much to the imagination.

CHARLES SAXBY, *Death in the Sun*, p. 103.

(1940) Mahomet gave it as his opinion that "Silk was invented so that women could go naked in clothes."

<sup>10</sup> Dress does not give knowledge. (La ropa no da ciencia.)

DON JUAN YRIARTE, *Fables*. No. 27. (c. 1750)

## DRINKING

See also Ale and Beer; Eating and Drinking; Rum; Wine

<sup>11</sup> These bottled windy drinks that laugh in a man's face and then cut his throat.

THOMAS ADAMS, *Works*, iii, 267. (1653)

[Cider is treacherous] because it smiles in my face, and cuts my throat.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>12</sup> Wet your lungs with wine. (τέγγε πλεύμονας οίνω.)

ALCAEUS, *Drinking Songs*. Bk. ix, frag. 161. Loeb. (c. 595 B.C.)

WET YOUR WHISTLE, see under WHISTLE.

<sup>13</sup> The vine bears three kinds of grapes: the first of pleasure, the next of intoxication, the third of disgust. (τὸν πρῶτον ἡδονῆς· τὸν δεύτερον μέθης· τὸν τρίτον ἀγῆλας.)

ANACHARSIS, *Apothegm.* (c. 590 B.C.) See DI-GENES LAERTIUS, bk. i, sec. 103.

Wine is first controlled by the character of the drinker, but gradually, as it warms the whole

body and becomes mingled therewith, itself forms the drinker's character and changes him.

PLUTARCH, *Moralia: Precepts of Statecraft*. Sec. 799B. (A.D. 97)

A certaine wise man was wont to saie: That the first cup of wine was of thirst: The second of merrinesse: The third of temptation: The fourth of foolishnesse. And the Vine carrieth likewise (said Caval) three sorts of greapes: the first of plesure, the second of dronkennesse, the third of sorrow.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 152. (1574) Young, tr.

I am not learned, yet haue I heard, that the Vine beareth three grapes, the first altereth, the second troubleth, the third dulleth.

JOHN LYL, *Euphuus and His England* (Arber), p. 274. (1580)

The first draught serveth for health, the second for pleasure, the third for shame, the fourth for madness.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. 9. (1618) Paraphrasing Anacharsis.

The first pot quencheth the thirst (so Panyasis the poet determines in Athenaeus): secunda Gratii, Horis, et Dionysus—the second makes merry: the third for pleasure: quarta ad insaniam, the fourth makes them mad.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

First the man takes a drink, then the drink takes a drink, then the drink takes the man.

GURNEY CHAMPION, *Racial Proverbs*, p. 440. (1938) A Japanese proverb.

At the punch-bowl's brink

Let the thirsty think

What they say in Japan:

"First the man takes a drink,

Then the drink takes a drink,

Then the drink takes the man!"

E. R. SILL, *An Adage from the Orient*. (1883)

1 If you cannot carry your liquor when you are young, boy, you will be a water-carrier when you are old. (μειράκιον, ἐὰν πῶς ᾖ τὸν οἶνον οὐ φέρῃς, γέρον γερόμενος ὕδωρ οἰσεῖς.)

ANACHARSIS, *Apothegm*. (c. 590 B.C.) See DIOGENES LAERTIUS, bk. i, sec. 105.

2 I like not him who at his drinking beside the full mixing-bowl tells of strife and lamentable war, but rather one that taketh thought for lightsome mirth by mingling the Muses and the splendid gifts of Aphrodite.

ANACREON, *Elegiacs*. Frag. 116. (c. 500 B.C.)

Quoted by ATHENAEUS, xi, 463A. See EDMONDS, *Lyra Graeca*, ii, 197.

3 Drink a loving-cup. (πῖνε . . . φιλοφροσύναν.)

ARISTOPHANES, *The Acharnians*, l. 984. (425 B.C.) The exact phrase "loving-cup" (κύλιξ φιλοφροσύνη) occurs in *The Lysistrata*, l. 203.

4 Drinking like frogs. (οἱ πίνουσι βατράχων.)

ATHENAEUS, *Deipnosophistai*. (c. A.D. 228) Also "Outdrinking an elephant" (οὐδ' ἂν ἐλέφας ἐκπίοι).

I drink like a templar. (Je boy comme un templier.)

RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534) A medieval proverb was "Bibere papaliter" (To drink like a pope).

I can drink like a fish.

JAMES SHIRLEY, *Works* (Dyce), vi, 321. (1646)

He drinks like a chick, with his eye-balls lifted up.

UNKNOWN, *Roxburghe Ballads*, iv, 45. (1675)

See under CHICKEN.

Drink like a fish, and swear like a devil.

FARQUHAR, *Sir Harry Wildair*. Act ii. (1701)

Mr. Trollope and I are in a course of tar-water.

I drink like a fish.

THOMAS GRAY, *Letter to Wharton*, 26 Apr., 1744.

I shall have nothing to do but to go to Bath and drink like a fish.

HANNAH MORE, in *Garrick Correspondence*, ii, 320. (1778)

To drink like a funnel.

JOHN RAY, *English Proverbs*, p. 191. (1813)

He retained the gravity of a judge, even when he drank like a fish.

SCOTT, *The Fortunes of Nigel*. Ch. 35. (1822)

A woman who drank like a fish and swore like a trooper.

MISS BRADDON, *The Cloven Foot*. Ch. 7. (1879)

He drank like a fish or an Englishman.

R. L. STEVENSON, *St. Ives*. Ch. 13. (1894)

It's all right to drink like a fish—if you drink what a fish drinks.

MARY P. POOLE, *A Glass Eye at the Keyhole*. (1938)

5 Between two drinks take only one breath.

(Entre II boires I soupir

I doit on faire seulement.)

WATRIQUE BRASSEL, *Des III Dames de Paris*, l. 163. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, iii, 149.

6 Whatsoever hee draines from the four corners of the citty, goes in muddy taplash downe Gutter-lane.

RICHARD BRATHWAIT, *Whimzies*, p. 145. (1631)

"All goeth down Gutter-lane" . . . a small lane leading out of Cheapside. . . . The proverb is applicable to those who spend all in drunkenness and gluttony.

FULLER, *Worthies: London*, ii, 348. (1662)

He has a Hole under his Nose, that all his Money runs into.

THOMAS FULLER, *Gnomologia*. No. 1858. (1732)

7 We'll tak a right guid-willie waught

For Auld Lang Syne.

ROBERT BURNS, *Auld Lang Syne*. (1788) "Guid-willie waught" means good-will draught.

Just a wee deoch-an-doris, just a wee yin, that's a' Just a wee deoch-an-doris before we gang a-wa'. There's a wee wifie waitin', in a wee but-an-ben; If you can say "It's a braw bricht moon-licht nicht,"

Y're a' richt ye ken.

HARRY LAUDER, *Just a Wee Deoch-an-Doris*. (c. 1900) SCOTT, *Redgauntlet*, letter ii, spells it "doch an dorroch."

1 Drink temperately if you want to live healthily. (Hoc bibo quo possis si tu vis vivere sanus.)

CATO (?), *Disticha de Moribus*. Bk. iv, No. 24. (c. 175 B.C.) Greek paroemiographers have preserved the proverb, μέτρω πίνειν ('To drink in measure'), among the many others praising moderation.

Long quaffing maketh a short lyfe.

JOHN LYL, *Euphues and His England* (Arber), p. 229. (1580)

Often drunk, and seldom sober

Falls like the Leaves in October.

THOMAS FULLER, *Gnomologia*. No. 6219. (1732)

2 As if one should say—"You should drink with cherries." (Como quien dice, Bebe con guindas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 35. (1615) Being so entirely a matter of course. "Like sherry after soup," according to Mr. Dasent, in *Annals of an Eventful Life*. An equivalent saying is, "Miel sobre hojuelas" (Honey on pancakes).

3 I see wel, it is necessarie  
Wher that we goon, good drink we with us carie;

For that wol turne rancour and disese  
T'acord and love, and many a wrong apese.  
O thou Bachus, y-blessed be they name,  
That so canst turnen earnest in-to game!

CHAUCER, *Canterbury Tales: The Manciple's Prologue*, l. 95 (c. 1389)

For a pilgrimage near-by, a little leather and a lot of wine. (Pèlerinage voisin, peu de cire et beaucoup de vin.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 278. (1856) A French proverb. The Spanish form is, "Romeria de cerca, mucho vino y poca cera."

4 Let him either drink or begone. (Aut bibat aut abeat.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 41, sec. 118. (45 B.C.) Cicero is saying, "For my part, I think that in life we should observe the rule which is followed at Greek banquets, 'Either drink or begone!' And rightly, for either he should enjoy the pleasure of tippling along with the others or get away early, that a sober man may not be a victim to the violence of those who are heated with wine. This is the same advice that Epicurus gives." The Greek proverb which Cicero refers to is ἢ πίνει ἢ ἀπίνει. It is cited by ERASMUS, i, x, 47. The Latin form is sometimes given as "Aut bibe aut abi" (Either drink or depart). The Germans say, "Sauf oder lauf" (Drink or run).

That Law of Feasts, "either drink or begone." (ἢ πίνει ἢ ἀπίνει.)

ERASMUS, *Moriae Encomium*. Sec. 31. (1511) This was one of the laws that was invariably put in force, "either drink or leave the company,"

that none of them might be in a state to take advantage of any unguarded expression that might happen to be used.

ROBERT BLAND, *Proverbs*, i, 225. (1814)

5 He is drinking at the Harrow when he should follow the plough.

JOHN CLARKE, *Paroemiologia*, p. 47. (1639)

He is drinking at the Harrow when he should be at the plough.

JOHN RAY, *English Proverbs*, p. 180. (1670)

He's drinking at the Harrow, when he should be driving his plough.

THOMAS FULLER, *Gnomologia*. No. 2456. (1732)

6 A night of good drinking  
Is worth a year's thinking.

CHARLES COTTON, *Chanson à Boire*. (c. 1665)

Much drinking, little thinking.

JONATHAN SWIFT, *Letter to Stella*, 26 Feb., 1711.

What's drinking? A mere pause from thinking!

LORD BYRON, *The Deformed Transformed*. Pt. iii, sc. 1. (1824)

7 By drinking grog I lost my life; so, lest my fate you meet,

Why, never mix your liquor, lads, but always drink it neat.

CHARLES DIBDIN, JR., *Ben the Boatswain*. (c. 1828)

8 Did you ever hear of Captain Wattle?

He was all for love and a little for the bottle.

CHARLES DIBDIN, *Captain Wattle and Miss Rol*.

Said Aristotle unto Plato,

"Have another sweet potato?"

Said Plato unto Aristotle,

"Thank you, I prefer the bottle."

OWEN WISTER, *Philosophy* 4. (1903) Quoted.

9 That which belongs to another. (τὸν ἀλλότριον.)

DIOGENES, when asked which wine he preferred.

(c. 350 B.C.) See DIOGENES LAERTIUS, vi, 54.

Sometimes rendered, "That for which other people pay."

The best wine is that a body drinketh at another man's cost.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 141. (1542)

It is very savoury to eat without paying.

(Gran sabor es comer y no escotor.)

RICHARD PERCIVAL, *Spanish Grammar*. (1599)

Not loving (as the proverb is) to be drunken with their own wine.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 10. (1574) Pettie, tr.

The rapturous, wild, and ineffable pleasure

Of drinking at somebody else's expense.

HENRY SAMBROOKE LEIGH, *Stanzas to an Intoxicated Fly*. (1869)

10 The more one drinks the more one may.

THOMAS DRAXE, *Bibliotheca*, p. 49. (1633)

The more one drinks the more one would.

TORRIANO, *Piazza Unversale*, p. 25. (1666) The French say, "Qui a bu, boira" (Who has drunk, will drink).

1 Among the Indians of the extreme north . . . there is a liquor made which . . . is called hoochinoo. The ingredients . . . are simple and innocent, being only yeast, flour, and either sugar or molasses.

EDWARD R. EMERSON, *Beverages, Past and Present*. (Hence, hooch.)

2 Drink and be merry. (αὐτοῦ πῖνε καὶ θύμει.)  
EURIPIDES, *Cyclops*, l. 530. (c. 440 B.C.) EAT, DRINK, AND BE MERRY, see under EATING.

Often I sung thus, and I will cry it from the tomb:

"Drink ere ye put on this dusty garment." (πίνετε, πρὶς ταύτην ἀμφιβάλσθε κόβιν.)

JULIANUS, PREFECT OF EGYPT, *On Anacreon*. (C. A. D. 150) See *Greek Anthology*, vii, 32.

3 Here, tapster, broach number 1706, as the saying is. Sir, you shall taste my *Anno Domini*.

FARQUHAR, *Beaux' Stratagem*. Act i, sc. 1. (1706)

4 Drink and drouth comes sindle [seldom] together.

FERGUSON, *Scottish Proverbs*, p. 28. (c. 1595)

Drink and drouth come not always together.

JAMES KELLY, *Scottish Proverbs*, p. 88. (1721)

5 Laith to the drink, and leath fra it.

FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)

Loth to drink, and loth from it.

JAMES KELLY, *Scottish Proverbs*, p. 236. (1721)

"Loth to drink and loth to leave off," they say.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 40. (1880)

6 Mony speaks on my grit drinking, bot few of my sore thirst.

FERGUSON, *Scottish Proverbs*, p. 80. (c. 1595)

They speak of my drink, but never consider my drouth.

JAMES KELLY, *Scottish Proverbs*, p. 312. (1721)

7 My constant attendance, I never making a St. Monday, recommended me to the master.

BENJAMIN FRANKLIN, *Autobiography*. Ch. 1. Never staying away from work on Monday because of over-indulgence Saturday night and Sunday.

8 Drink washes off the Dawb, and discovers the Man.

THOMAS FULLER, *Gnomologia*. No. 1330. (1732)

IN VINO VERITAS, see under WINE.

9 When an old Man will not drink, you may safely promise him a Visit in the next World.

THOMAS FULLER, *Gnomologia*. No. 5548. (1732)

From the Spanish, "Quando el viejo no puede beber, la huesa le pueden hacer" (When an old man ceases to drink, he will soon cease to live).

10 You drink out of the broad end of the Funnel, and hold the little one for me.

THOMAS FULLER, *Gnomologia*. No. 5898. (1732)

You drink Vinegar, when you have Wine at your Elbow.

THOMAS FULLER, *Gnomologia*. No. 5899.

Money we want, and cannot borrow;  
Yet drink we must, to slacken Sorrow.

THOMAS FULLER, *Gnomologia*. No. 6428.

11 We have an old sayin', "Only what I drink is mine."

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 23. (1843) "What I pour down my throat is mine," said a cattleman to Emerson, explaining why he drank up his profits as soon as he had sold his cattle in the Boston market.

Drink water in Maine, champagne in New York, cider in Pennsylvania, and everything in New Orleans from whiskey down to red-ink—that they call claret.

T. C. HALIBURTON, *Wise Saws*. Ch. 27.

12 Axed how much Tarrif there was on rot-gut.

GEORGE W. HARRIS, *The Knob Dance*. (1845)

13 Dram ain't good twel yu git it.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

14 Empty the glass if you would judge of the drink. (Ebibe vas totum si vis cognoscere potum.)

ALFRED HENDERSON, *Latin Proverbs*, p. 99. (1869)

15 I saved shoe leather by keeping one foot on the foot-rest.

O. HENRY (W. S. PORTER), *Memoirs of a Yellow Dog*. (1906)

The drivers were scattered about town "seeing the elephant and hearing the owl."

O. HENRY, *The Higher Abduction*. (1907)

Drink always rubbed him the right way.

O. HENRY, *The Rubaiyat of a Scotch High-ball*. (1907)

16 If you could run as you drink, you might catch a hare.

HERBERT, *Jacula Prudentum*. No. 375. (1640)

17 Who likes not the drink, God deprives him of bread.

HERBERT, *Jacula Prudentum*. No. 396. (1640)

God deprives him of bread who likes not his drink

JOHN RAY, *English Proverbs*, p. 9. (1678)

18 Never let the ladle lie unused on the bowl while the bout is on. (μηδέ ποτ' οὐλοχόην τιθέμεν κρητήρος ὑπερθε πινόντων.)

HESIOD, *Works and Days*, l. 744. (c. 800 B.C.)

Quoted by PLUTARCH, *Moralia*, 28B, 156E.

19 Full little wit have men who sup on booze.

HIPPONAX (?), *Fragments*. Frag. 72. (c. 550 B.C.) See under BOOZE.

Where the drink goes in, there the wit goes out.

GEORGE HERBERT, *Jacula Prudentum*. No. 189. (1640) See under WINE.

<sup>1</sup>  
The flowing bowl—whom has it not made eloquent?

Whom has it not made free, even amid pinching poverty?

(Fecundi calices quem non fecere disertum? contracta quem non in paupertate solutum?)

HORACE, *Epistles*. Bk. i, epis. 5, l. 19. (20 B. C.)

Be in their flowing cups freshly remember'd.

SHAKESPEARE, *Henry V*, iv, 3, 55. (1599)

Come, landlord, fill a flowing bowl until it does run over.

JOHN FLETCHER, *The Bloody Brother*. Act ii, sc. 2. (c. 1620)

In vain I trusted that the flowing bowl  
Would banish sorrow and enlarge the soul.

MATTHEW PRIOR, *Solomon*. Bk. ii, l. 108. (1709)

In the flowers that wreath the sparkling bowl  
Fell adders hiss and poisonous serpents roll.

MATTHEW PRIOR, *Solomon*. Bk. ii, l. 140. (1709)

Thou sparkling bowl! thou sparkling bowl! . . .  
I will not touch thee; for there clings  
A scorpion to thy side, that stings!

JOHN PIERPONT, *The Sparkling Bowl* (1843)

<sup>2</sup>  
Now is the time for drinking. (Nunc est bibendum.)

HORACE, *Odes*. Bk. i, ode 37, l. 1. (23 B. C.)

Come, let us drink. (Venite, apotemus.)

RABELAIS, *Gargantua*. Bk. i, ch. 42. (1534) The monk's invocation.

Drink till the ground looks blew.

THOMAS HEYWOOD, *Philocothomista*. (1635)

We can drink till all look blue.

JOHN FORD, *The Ladies Triall*. Act iv, sc. 2. (1638)  
Fill what you will, and drink what you fill.

JOHN RAY, *English Proverbs*, p. 88. (1678)

FULLER, *Gnomologia*. No. 6168. (1732)

I'll take a standing drink.

JAMES KELLY, *Scottish Proverbs*, p. 208. (1722)

"I'll do as the cow of Forfar did, I'll take a standing drink. A woman of Forfar set out her wort to cool, a cow came by and drank it up. The cow's owner was sued for damages, but was acquit because the cow took but a standing drink."

Therefore let us drink. (Ergo bibamus.)

GOETHE, *Ergo Bibamus: Refrain*. (1810) "Bibo, ergo sum" (I drink, therefore I am), from an unidentified source, is, of course a parody of "I think, therefore I am." See under THOUGHT.

<sup>3</sup>  
He speaks in his drink what he thinks in his drouth.

F. E. HULME, *Proverb Lore*, p. 99. (1902) A Scottish proverb.

<sup>4</sup>  
Woe unto them that rise up early in the morning, that they may follow strong drink. (Vae qui consurgitis mane ad ebrietatem sectandum.)

Old Testament: *Isaiah*, v, 11. (c. 725 B. C.)

The priest and the prophet have erred through strong drink. (Sacerdos et propheta nescierunt prae ebrietate.)

Old Testament: *Isaiah*, xxviii, 7.

Come ye, I will fetch wine, and we will fill ourselves with strong drink. (Venite, sumamus vinum, et impleamur moerentibus.)

Old Testament: *Isaiah*, lvi, 12.

Give strong drink unto him that is ready to perish. (Date siceram moerentibus.)

Old Testament: *Proverbs*, xxxi, 6. (c. 350 B. C.)

<sup>5</sup>  
You can't do anything in this country without setting 'em up first.

A. T. JACKSON, *The Diary of a Forty-niner*, p. 92. (1859)

[He] requested them all to "smile" at his expense.

T. B. THORPE, *Remembrances of the Mississippi*. *Harper's Magazine*, Dec., 1855, p. 36/2.

I "smiled" all the more readily because the morning was intensely cold.

W. F. RAE, *Westward by Rail*, p. 337. (1870)

"If asked to drink, what would you say?" He answered, "I should smile."

W. S. WALSH, *Handy-Book of Literary Curiosities*, p. 1016. (1892)

<sup>6</sup>  
A strong and manly homebrew of the best language in the world.

ELISHA KENT KANE, *The Grinnell Expedition*, p. 429. (1853)

You can have some home-brew, if you want it.

THOMAS HARDY, *The Mayor of Casterbridge*, i, 119. (1886)

<sup>7</sup>  
A bald moon quoth Benny Gask, another pint quoth Lesley.

JAMES KELLY, *Scottish Proverbs*, p. 53. (1721)

"Spoken when people encourage others to stay a little longer in the ale-house, because they have moonlight."

Mind the auld saw, man—It's a bauld moon, quoth Benny Gask—another pint, quoth Lesley; we'll no start for another chappin'.

WALTER SCOTT, *Rob Roy*. Ch. 29. (1818)

<sup>8</sup>  
Nobody should drink, but them that can drink.

JAMES KELLY, *Scottish Proverbs*, p. 265. (1721)

<sup>9</sup>  
Philoxenus, they say, he of Cythera,

Wished that his throat had been three cubits long,

To make his drinking last as long 's could be.

MACHON, *On Philoxenus*. (c. 300 B. C.) As quoted by ATHENAEUS, viii, 341A.

Efteward hi wesseth that hi hedden nykken of crane and wombe of cou, for that the mosseles [morsels] be lefte lengar in the throte.

FRÈRE LORENS, *Le Somme des Vices et des Vertus*. (1279) DAN MICHEL, tr., *Ayenbite of Inwyt*.

I do not know who it was, in ancient days, who wished for a gullet lengthened out like a goose's neck (le gosier allongé comme le col d'une grue), so that he might taste for a longer space of time what he devoured.

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

<sup>10</sup>  
Splice the main brace, and call the watch.

FREDERICK MARRYAT, *Peter Simple*. Ch. 15. (1833) To serve out grog on board ship.



I'm not going to splice the mainbrace, my lads; we must have no Dutch courage.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 26.

(1841) DUTCH COURAGE, see under COURAGE.

1

I hate a drinking companion with a memory.  
(μισῶ μνήμονα συμπότην.)

MARTIAL, *Epigrams*. Bk. i, epig. 27. (c. A. D. 85)

Quoted by LUCIAN, and by ERASMUS, *Adagia*, i, vii, 1, who gives the Latin, "Odi memorem compotorem." ERASMUS cites the saying again in *Moriae Encomium*, sec. 131, referring to it as an old proverb, and adding, "This is a new one of my own making, 'I hate a man who remembers what he hears'" (μισῶ μνήμονα δεσποτήν).

He is an ill companion that has a good memory.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 78. (1710)

2

After the story one ought to drink. (Après le conte doit on boire.)

MILON D'AMIENS, *Du Prestre et du Chevalier*, l. 415. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, ii, 59. "Done-moi boire, si t'agrée" occurs in ii, 122. Another French form is, "Après compter fault boire" (After the reckoning one must drink).

3

A Cup of the Creature.

PETER MOTTEUX, tr., *Rabelais' Pantagruel*. Bk. iv, ch. 9. (1693) The phrase is Motteux'. Rabelais has, "Quelque peu nous rafraichir" (A little something to refresh us).

He chanced to have taken an overdose of the creature.

WALTER SCOTT, *Guy Mannering*. Ch. 44. (1815)

4

Candy Is dandy But liquor Is quicker.

OGDEN NASH, *Reflection on Ice-Breaking*. (1931)

5

He is no body that can not drink super nagulum.

THOMAS NASHE, *Penilese*, p. 58. (1592) *Works* (Grosart), ii, 78. In a marginal note, Nashe explains, "Drinking super nagulum, a devise . . . which is, after a man hath turned up the bottom of the cup, to drop it on his nayle, and make a pearle with that is left; which, if it slide, . . . he must drinke againe for penance."

He is a man of no fashion that cannot drinke supernaculum.

T. YOUNG, as quoted in BRAND, *Popular Antiquities*, ii, 331. (1617)

Your true bred woman of honour drinks all. Supernaculum, by Jove.

APHRA BEHN, *The False Count*, iv, 1. (1682)

6

The smaller the Drink, the clearer the Head, and the cooler the Blood.

WILLIAM PENN, *Some Fruits of Solitude*. No. 66. (1693)

7

Over their cups. (Inter pocula.)

PERSEUS, *Satires*. Sat. i. l. 30. (c. A. D. 58). See under CUP.

8

A hot drink is as good as an overcoat. (Calda potio vestiarius est.)

PETRONIUS, *Satyricon*. Sec. 41. (c. A. D. 60)

9

I'm all dried up for lack of a drink.—You shall have one.—It's a long time coming. (Diu fit.)

PLAUTUS, *Curculio*, l. 121. (c. 200 B. C.)

It's a long time since we drank. (Iam diu factum est, postquam bibimus.)

PLAUTUS, *Persa*, l. 822. (c. 200 B. C.)

It's a damn long time between drinks.

EDWARD B. DUDLEY, Governor of North Carolina (?), to Pierce Mason Butler, Governor of South Carolina, at the home of Mrs. Nancy Anne Jones, midway between Raleigh and Durham, N.C. (1838) The attribution is purely legendary, but in *The Saturday Review of Literature*, 18 March, 1939, Lucy M. Cobb, of Raleigh, N.C., had a letter purporting to give the circumstances. There have been other attributions equally unsupported by any real proof. Mr. M. A. Salley, Secretary of the Historical Commission of South Carolina, in a letter to the compiler, states that the remark is "undoubtedly an invention."

Rather a long time between meets.

O. HENRY (W. S. PORTER), *After Twenty Years*. (1906)

It's a long time between customers.

O. HENRY, *Seats of the Haughty*. (1907)

They bewailed the space of time between drinks

O. HENRY, *A Comedy in Rubber* (1908)

10

As a man drinks he generally grows reckless, the more drams the fewer scruples.

GEORGE D. PRENTICE, *Prenticeana*, p. 80. (1860)

One swallow does not make a summer, but too many swallows make a fall.

GEORGE D. PRENTICE, *Prenticeana*, p. 155.

11

Let him drink, and forget his poverty, and remember his misery no more. (Bibant, et obliviscantur egestatis suae, et doloris sui non recordentur amplius.)

*Old Testament: Proverbs*, xxxi, 7. (c. 350 B. C.)

12

Run always after the dog and he will never bite you; drink always before the thirst and never will anything happen to you. (Courez tousjours après le chien, jamais ne vous mordra, et beuvez tousjours avant le soif, jamais ne vous adviendra.)

RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534)

THIRST DEPARTS WITH DRINKING, see under THIRST

13

I drink no more than a sponge. (Ie ne boy en plus q'vne esponge.)

RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534)

I will do any thing, Nerissa, ere I'll be married to a sponge.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 107. (1597)

Look! Here's Herbert, the human blotter.

PHYLLIS MCGINLEY, *Well, Well, Charlie's in Town*. (1940)

1 It were better to cry less and drink more. (Il vault mieulx pleurer moins & boire d'aduantage.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 2. (1532)

Who drinks while eating his soup, when he is dead won't see a drop. (Qui boit en mangeant sa soupe, quand il est mort il n'y voit goutte.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 12. Referred to as an ancient proverb.

2 They drank, as the phrase is, with unbuttoned bellies. (Ilz beurent à ventre deboutonné.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 20.

Better Belly burst, than good Drink lost.

THOMAS FULLER, *Gnomologia*. No. 881. (1732)

3 The man's emphatically mad

Who drinks the best, yet can be sad.

(Furieux est, de bons sens ne iouist, Quiconques boyt, & ne s'en resiouist.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 65. (1548)

The bad weather passes and the good returns

While we clink our cans around the fat ham.

(Le mal temps passe, & retourne le bon, Pendent qu'on trinque au tour de gras iambon.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 65.

When the liquor's out, why clink the cannikin?

ROBERT BROWNING, *The Flight of the Duchess*. Pt. xvi. (1845)

4 If you touch pot, you must touch penny.

JOHN RAY, *English Proverbs*, p. 175. (1678)

Lips go, laps go, drink and pay.

JAMES KELLY, *Scottish Proverbs*, p. 232. (1721)

"If you put your lip to the pot to drink, put your hand to your lap to take out your purse."

He that drinks fast, pays slow.

FRANKLIN, *Poor Richard's Almanack*, 1733.

5 If ye brew weel, ye'll drink the better.

JOHN RAY, *Proverbs: Scottish*, p. 244. (1678)

6 Shun not the mead, but drink in measure.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 19.

(c. 900) Bellows, tr. The poet is strongly against overindulgence. In St. 13 he says, "The bird of forgetfulness broods over beer, and steals the minds of men," and there are many other warnings against drunkenness.

7 Pint stoups hae lang lugs.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818) "For a great deal is said over them which, but for their influence, would not be heard," adds HISLOP, *Proverbs of Scotland*, p. 247. (1862)

8 What you want in meat, we'll have in drink.

SHAKESPEARE, *II Henry IV*, v, 3, 28. (1598)

The old proverb, "what they want in meat, let them take out in drink."

THOMAS HEYWOOD, *The Fair Maid of the West*. Act II, sc. 1. (1617)

Of all meat in the world, drink goes down the best.

JAMES KELLY, *Scottish Proverbs*, p. 274. (1721)

Of all vittles drink digests the quickest.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

9 He drinks you, with facility.

SHAKESPEARE, *Othello*, ii, 3, 84. (1605)

They drink with impunity, or anybody else who invites them.

ARTEMUS WARD (C. F. BROWNE), *Moses the Sassy: Programme*. (1865)

10 He's a coward . . . that will not drink . . . till his brains turn o' the toe like a parish-top.

SHAKESPEARE, *Twelfth Night*, i, 3, 42. (1599)

O God, that men should put an enemy in their mouths to steal away their brains!

SHAKESPEARE, *Othello*, ii, 3, 291. (1605)

11 If all be true that I do think,

There are five reasons we should drink:

Good wine—a friend—or being dry—

Or lest we should be by and by—

Or any other reason why.

(Si bene commemini, causae sunt quinque bibendi:

Hospitis adventus, praesens sitis, atque futura, Aut vini bonitas, aut quaelibet altera causa.)

PÈRE SIRMOND (?), *Reasons for Drinking*. (c.

1595) Henry Aldrich, tr. See MÉNAGE, *Ménagiana*, i, 172; PLAYFORD, *Banquet of Music*, 1689.

I drink when I have occasion, and sometimes when I have no occasion. (Bebo cuando tengo gana, y cuando no la tengo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

We needs must drinke come wind come weather.

UNKNOWN, *Prophysian Garland*, p. 368. (c. 1630)

There are two reasons for drinking: one is, when you are thirsty, to cure it; the other, when you are not thirsty, to prevent it. . . . Prevention is better than cure.

T. L. PEACOCK, *Melincourt*. Ch. 16. (1817)

12 Stay me with flagons. (Fulcite me floribus.)

*Old Testament: Song of Solomon*, ii, 5. (c. 900 B. C.)

Drink, drink, to drown your misfortunes. (πίνε, πίν' ἐν συμφοραῖς.)

SIMONIDES, *Fragments*. (c. 500 B. C.) See EDMONDS, *Lyra Graeca*, ii, 304.

Bacchus scatters devouring cares. (Dissipat Euhius | curas edaces.)

HORACE, *Odes*. Bk. ii, ode 11, l. 17. (23 B. C.)

The inventor of wine is not called the Releaser on account of the license it gives to the tongue, but because it frees the mind from bondage to cares. (Liberque non ob licentiam linguae dictus est inventor vini, sed quia liberat servitio curarum animum.)

SENECA, *De Tranquillitate Animi*. Ch. 17, sec. 8. (C. A. D. 60)

Mingle thy sorrow with Zebybe.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 73. (1817) Zebybe is an opium preparation.

Drink does not drown Care, but waters it, and makes it grow faster.

FRANKLIN, *Poor Richard's Almanack*, 1749.

1 I cannot eat but little meat,  
My stomach is not good;  
But sure I think that I can drink  
With him that wears a hood.

JOHN STILL (?), *Gammer Gurton's Needle*.

Act ii, l. 5. (1575) Said to be from a song older than the play which has been attributed to Nicolas Udall and to John Bridges, Dean of Salisbury. The song has been claimed for William Stevenson, of Durham.

2 Toss pot on high, Let love go by. (ὄψω πνεύματα τέγγε, φάλης δ' ἀπέχου Κυθέρης.)

SUIDAS, *Lexicon*. (c. 950 A.D.) See EDMONDS, *Elegy and Iambus*, p. 299.

Then toss off your glasses, and scorn the dull asses

Who, missing the kernel, still gnaw the shell;  
What's love, rule or riches? Wise Solomon teaches  
They're vanity, vanity, vanity still.

Cho. Friends and a bottle still bear the bell.

BENJAMIN FRANKLIN, *Drinking Song*. (c. 1740)

In a letter to the Abbé de la Roche, giving the text and probably written in 1779, Franklin says that he wrote the song forty years earlier.

3 Let him carry off the dead men as we say in the army.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Empty bottles were colloquially known as "dead men."

And he that will this health deny,  
Down among the dead men let him lie.

JOHN DYER, *Song*. (c. 1750)

4 It is mere whip-belly-vengeance; he that drinks most has the worst share.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

"Whip-belly" is thin, weak liquor.

Neverout: I'm very dry.

Miss: Then you're the better to burn, and the worse to fry.

SWIFT, *Polite Conversation*. Dial. ii.

5 One top of Parnassus was sacred to Bacchus, the other to Apollo.

SWIFT, *Thoughts on Various Subjects*. (1714)

It is sometimes forgotten that only one of the two peaks of Parnassus was sacred to Apollo, the other belonging to Dionysus.

SAINTSBURY, *Notes on a Cellar-Book*, p. 21. (1920)

If you make Bacchus your God, Apollo will not keep you Company.

THOMAS FULLER, *Gnomologia*. No. 2769. (1732)

6 They are pot companions. (Compotrix eius est.)

TERENCE, *Andria*, l. 232. (c. 166 B.C.)

Potations pottle-deep.

SHAKESPEARE, *Othello*, ii, 3, 56. (1605) "Most potent in potting" occurs in l. 78.

7 A bottle of sherry, a bottle of sham, a bottle of port, and a shass caffy.

THACKERAY, *Pendennis*. Ch. 4. (1849) Harry Foker's idea of the drinks which should go with a dinner—a choice cordially approved by Saintsbury in his *Notes on a Cellar-Book*.

8 Let them drink, since they will not eat. (Quasi ut biberent quando esse nollent.)

TIBERIUS, of the sacred chickens, who would not eat when he took the auspices, and which he threw into the sea. (c. A.D. 20) See SUTTONIUS, *Tiberius*. Ch. ii, sec. 2. There is a theological maxim, "Potus non frangit ieiunium" (Drinking does not break a fast).

9 Alcohol is the best of all preservatives.

PERCIVAL WILDE, *Inquest*, p. 142. (1940)

10 He that drynkes wel, slepes wel.

THOMAS WILSON, *The Rule of Reason*, sig. H8. (1551)

He that eateth well, drinketh well, he that drinketh well, sleepeth well; he that sleepeth well sinneth not, and he that sinneth not goeth straight through Purgatory to Paradise.

WILLIAM LITHGOW, *Rare Adventures*, p. 69. (1609) There are a number of variant readings.

Drinking will make a man quaff,

Quaffing will make a man sing,

Singing will make a man laugh,

And laughing long life doth bring,

Saith old Simon, the King.

THOMAS D'URFEY, *Pills to Purge Melancholy*:

*Old Simon the King*. (1719) The reference is said to be to Simon Wadloe, keeper of the Devil Tavern in Fleet Street, about 1621.

11 He had drunk his way down the ladder far more quickly than he had fought his way up it.

P. C. WREN, *The Uniform of Glory*, p. 274. (1941)

12 Drinking with women is as unnatural as scolding with 'em.

WILLIAM WYCHERLEY, *The Country Wife*. Act ii. (c. 1673)

13 He was hang'd that left his drinke behinde.

UNKNOWN, *Roxburghe Ballads*, i, 416. (c. 1640)

JOHN RAY, *English Proverbs*, p. 71. (1678)

Ray explains the proverb thus: "Good fellows have a story of a certain malefactor, who came to be suspected upon leaving his drink behind him in an Alehouse, at the News of an Hue and Cry."

Yet he was bang'd, nay some say hang'd,

That left his drink behind.

*Westminster Drollery*. Pt. ii, p. 86. (1671)

Stay till this bottle's out; you know, the man was hang'd that left his liquor behind him.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

He will be hanged for leaving his liquor behind, like the saddler of Bawtry.

SAMUEL PEGGE, *Curialia Miscellanea*, p. 340. (1818) "This saying is often applied to a

man who quits his friends too early, and will not stay to finish his bottle." Bawtry is in Yorkshire, and this is a Yorkshire saying, but nobody remembers who the saddler was.

1  
There was an old hen

And she had a wooden leg,  
And every damned morning  
She laid another egg;  
She was the best damned chicken  
On the whole damned farm—  
And another little drink

Wouldn't do us no harm.

UNKNOWN. *Another Little Drink Won't Do Us any Harm.* (c. 1850) There is a German student's slogan, "Die alten Deutschen trinken immer noch eins" (The old Germans always drank one more).

A little lift won't do us any harm.

D. B. OLSEN, *Cat's Claw*, p. 123. (1943)

## II—Drinking Healths

2  
To the spirit of good fortune! (ἀγαθὸν δαίμονος.)

ARISTOPHANES, *The Wasps*, l. 525. (422 B.C.)

A cup of undiluted wine to the toast of "Happy Fortune" was the final cup at a feast. Luck to you, luck to us, luck to thee, luck to me. (Bene vos, bene nos, bene te, bene me.)

PLAUTUS, *Stichus*, l. 709. (c. 200 B.C.) Good luck be ours in things like this! (αἰσιμα τὰ τοιαῦτα παρῆν.)

PLUTARCH, *Moralia: Isis and Osiris*. Sec. 357F. (c. A.D. 95) Quoting an old toast.

To all friends round the Wrekin.

GEORGE FARQUHAR, *The Recruiting Officer: Dedication*. (1706) "A mode of drinking to all friends, wheresoever they may be, taking the Wrekin as a center. The Wrekin is a mountain in the neighborhood of Shrewsbury."—GROSE, *Provincial Glossary*, p. 220.

For more acquaintance, as Sir John Ramsay drank to his father.

JAMES KELLY, *Scottish Proverbs*, p. 101. (1721) "Sir John Ramsay . . . long abroad . . . met with his father, who did not know him: He . . . drinks to him for more acquaintance. Applied jocosely when we drink to our intimate friends or relations."

But the standing toast that pleased the most Was, "The wind that blows, the ship that goes, And the lass that loves a sailor!"

CHARLES DIBDIN, *The Standing Toast*. From the comic opera, *The Round Robin*, produced 21 June, 1811.

This is on me.

WILLIAM ROTHWELL, *Epitaph on Tombstone*. (1938) A well known town character of Pawtucket, R.I., who always paid the check at parties.

Here's lead in the blackjack.

DANA CHAMBERS, *She'll Be Dead by Morning*, p. 87. (1940) A modification of the old "Here's lead in your pencil."

Here's mud in your eye!

VAN WYCK MASON, *The Bucharest Ballerina Murders*, p. 50. (1940)

3  
To drink healths is to drink sickness.

THOMAS DEKKER, *II The Honest Whore*. Act iv, sc. 3. (1635)

When thou dost drink, beware the toast,  
For therein lies the danger most.

UNKNOWN, *Berkeley MSS.*, iii, 31. (1639)

So the sailors in this ship [the Carouse] have taken a use to drink other men's healths, to the amplifying of their own diseases.

JOHN TAYLOR, *A Navy of Landships*. (c. 1650)

We drink one another's healths and spoil our own.

JEROME K. JEROME, *Idle Thoughts of an Idle Fellow: On Eating and Drinking*. (1889)

4  
Pledge your own health you must not.

JOHN RAY, *English Proverbs*, p. 152. (1678)

## III—Drinking: Drunkenness

5  
Drunkenness is a flattering devil, a sweet poison, a pleasant sin.

ST. AUGUSTINE, as quoted by SIR WALTER RALEGH, *Instructions to His Son*, sec. ix.

6  
Become not intoxicated and thou shalt not sin. *Babylonian Talmud: Berachoth*, fo. 29b. (c. 450)

The prayer of a drunkard is an abomination.

*Babylonian Talmud: Erubin*, fo. 64a.

7  
The more that some drynke, the more they wax drye.

ALEXANDER BARCLAY, *The Shyp of Follys*, i, 51. (1509)

"A drunken man is always dry," according to the proverb.

JAMES PILKINGTON, *Works*, p. 51. (1562)

He that's most drunken may soonest be athirst

CHAPMAN, *Eastward Hoe*. Act i, sc. 2. (1605)

Ever drunk, ever dry.

WILLIAM CAMDEN, *Remains*, p. 321. (1605)

8  
Drunkenness is a joy reserved for the gods; so men do partake of it impiously, and so they are very properly punished for their audacity.

JAMES BRANCH CABELL, *Jurgen*. Ch. 18. (1919)

9  
Your faults in drink should not your pardon win:

The wine is guiltless: 'tis the drinker's sin.

(Quae potus peccas ignoscere tu tibi noli; nam crimen vini nullum est, sed culpa bibentis.)

CATO (?), *Disticha*. Bk. ii, No. 21. (c. 175 B.C.)

Wine is one thing, drunkenness another. (Aliud vinum, aliud ebrietas.)

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 2. (1621) Quoted as a saying.

Drunkenness is not the fault of the wine but of the man. (Chiu pu tsui jên, jên tsü tsui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1005. (1875)

- 1  
I am dronke, I knowe it by my soun;  
And therfore, if that I misspeke or seye,  
Wyte it the ale of Southwerk, I yow preye.  
CHAUCER, *Canterbury Tales: The Miller's Prologue*, l. 30. (c. 1386)  
In womman vinolent is no defence,  
This knowen lechours by experience.  
CHAUCER, *The Wife of Bath's Prol.*, l. 467. The Germans say, "A drunken woman is an open door."
- 2  
A drunken man who falls out of a cart, though he may suffer, does not die. His bones are the same as other people's, but he meets his accident in a different way. His spirit is in a condition of security.  
CHUANG TZU, *Right and Wrong*. Sec. 3. (c. 400 B.C.)  
Fortune that helps frantick men and drunk.  
SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk. xxx, st. 13. (1591)  
There is an oulde prouerbe, and not confirmed true, a drucken man neuer takes harme.  
UNKNOWN, *Meeting of Gallants*, p. 26. (1604)  
CHAPMAN, *Eastward Hoe*, iii, 2. (1605)  
HARRIS, *The Drunkard's Cup*, p. 13. (1619)  
The devil has no power over a drunkard.  
HENRY GLAPTHORNE, *The Lady Mother*. Act iii, sc. 2. (1635)  
Drunkn folks seldom take harm.  
JOHN RAY, *English Proverbs*, p. 83. (1670)  
The pow'r that guards the drunk, his sleep attends.  
JOHN GAY, *The Shepherd's Week: Saturday*, l. 127. (1714)  
Heaven, they say, protects children, sailors, and drunken men.  
HUGHES, *Tom Brown at Oxford*. Ch. 12. (1861)  
They say there's a special providence watches over drunk men and bairns.  
GEORGE MACDONALD, *Alec Forbes*. Ch. 76. (1865)  
There is a Providence for drunken men.  
R. L. STEVENSON, *St. Ives*. Ch. 13. (1894)  
Heaven seems to look after the boozers.  
GEORGE BELLAIRS, *Murder Will Speak*, p. 82. (1943)
- 3  
Prudence must not be expected from a man who is never sober. (Nec enim est ab homine numquam sobrio postulanda prudentia.)  
CICERO, *Philippicae*. No. ii, ch. 32, sec. 81. (44 B.C.)  
Dronkenesse is verray sepulture  
Of mannes wit and his discrecioun.  
CHAUCER, *Canterbury Tales: The Pardoner's Tale*, l. 230. (c. 1386)  
Salomon seith: "ther is no privetee ther-as regneth dronkenesse."  
CHAUCER, *The Tale of Melibeus*, sec. 23.  
Ther dronkenesse regneth in any route,  
Ther is no conseil hyd withouten doute.  
CHAUCER, *Tale of the Man of Lawe*, l. 678.  
What is in the heart of the sober man is in the tongue of the drunkard. (Quod in corde sobrii, id est in lingua ebrui.)  
ERASMUS, *Adagia*. Chil. ii, cent. i, No. 55. (1508)

- What soberness conceals, Drunkenness reveals.  
THOMAS FULLER, *Gnomologia*. No. 6117. (1732)  
See also WINE: WINE IN, SECRETS OUT.
- 4  
A drunkard is not master either of his soul or his body.  
ROBERT CODRINGTON, *Proverbs*. (c. 1660) The French say, "Homme ivre n'est pas à soi" (A drunken man is not at home).
- 5  
I would not have cast up their accounts here, for more than they mean to be drunk this twelvemonth.  
DEKKER AND WEBSTER, *Westward Hoe*. Act v, sc. 1. (1607) Cast up accounts: to vomit.  
He drank till he gave up his half-penny.  
JOHN RAY, *Proverbs*, p. 87. (1678)  
He's casting up his accounts.  
FRANKLIN, *Drinker's Dictionary*. (1745)  
I'm cursedly inclined to shoot the cat.  
FREDERICK MARRYAT, *The King's Own*. Ch. 32. (1830)
- 6  
To stay at home when one is drunk is wise. (ὅς δ' ἂν μεθύσθῃς γ' ἐν δόμοις μέλῃ, σοφός.)  
EURIPIDES, *Cyclops*, l. 538. (c. 440 B.C.)  
Never go out drunk on a winter night. (Χειμερίας μεθύων μηδαμὰ νυκτὸς ἴης.)  
LEONIDAS OF TARENTUM, *Epitaph*, for a man who died as the result of this indiscretion. (c. 275 B.C.) See *Greek Anthology*, vii, 660.
- 7  
Today it is our pleasure to be drunk.  
HENRY FIELDING, *Tom Thumb*. Act i. (1730)
- 8  
Nothing more like a fool than a drunken man.  
FRANKLIN, *Poor Richard's Almanack*, 1733
- 9  
Bacchus hath drown'd more Men than Neptune.  
THOMAS FULLER, *Gnomologia*. No. 830. (1732)  
More are drowned in glasses than in all the rivers (Es ertrinken mehr in Glas, als in allen Waessern.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 318. (1856) A German proverb, of which the French have made a jingle, "Il se noie plus gens dans les verres, Que dans toutes les rivières." There are two other German forms, "Im Becher ersaufen mehr als im Meer" (More are drowned in the goblet than in the sea), and "Es trinken tausend sich den Tod, ehe einer stirbt von Durstes Noth" (A thousand will drink themselves to death before one dies of thirst). The Latin proverb is, "Plures crapula quam gladius" (Drunkenness kills more than the sword)
- 10  
Drunkards have a Fool's Tongue and a Knave's Heart.  
THOMAS FULLER, *Gnomologia*. No. 1342. (1732)  
Drunkenness is a pair of Spectacles to see the Devil with.  
Drunkenness makes some Men Fools; some Beasts; some Devils.  
Drunkenness turns a Man out of himself, and leaves a Beast in his room.  
THOMAS FULLER, *Gnomologia*. Nos. 1343-5.

- 1 A drunkard's purse is a bottle.  
HERBERT, *Jacula Prudentum*. No. 149. (1640)
- 2 Malt is about wheate with him, market men saie.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Take good heede that malt be not about wheate before you parte.  
THOMAS COGAN, *Haven of Health*, p. 217. (1588)  
The malt is above the beir.  
FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595)  
Malt is now above wheat with a number of mad people.  
NICHOLAS BRETON, *Fantastickes: Harvest*. (1626)  
The malt is above the water.  
JOHN RAY, *English Proverbs*, p. 63. (1678)  
"Come, come, Provost," said the lady, rising, "if the malt gets above the meal with you, it is time for me to take myself away."  
WALTER SCOTT, *Redgauntlet*. Ch. 11. (1824)  
He marched home from the little public-house . . . with "the malt above the meal."  
ARCHIBALD FORBES, *Barrack, Bivouac, and Battle*, p. 62. (1891)
- 3 A virtuous man is always drunk.  
JAMES HOWELL, *Familiar Letters*. Sec. 9, let. 22. (1645) Quoted as from a pagan philosopher.  
He that never drank was never athirst.  
JAMES HOWELL, *English Proverbs*, p. 13. (1659)
- 4 Drunken, but not with wine. (*Ebria non a vino*.)  
*Old Testament: Isaiah*, li, 21. (c. 900 B. C.)
- 5 He maketh them to stagger like a drunken man. (*Errare eos faciet quasi ebrios*.)  
*Old Testament: Job*, xii, 25. (c. 350 B. C.)  
They reel to and fro, and stagger like a drunken man. (*Turbati sunt, et moti sunt sicut ebrios*.)  
*Old Testament: Psalms*, cvii, 27. (c. 250 B. C.)  
He has come home late with staggering foot. (*Sero domum est reversus titubanti pede*.)  
PHAEDRUS, *Fables*. Bk. iv, fab. 14. l. 10. (c. 25 B. C.)  
Before he with his feete do seeme indentures for to make.  
R. F., *Schoole of Slovenrie*, 35. (1605)  
If he bee drunken you may say hee staggers; . . . for when he is sober hee makes indentures [is a lawyer's clerk].  
JOHN STEPHENS, *Satirical Essays*. Bk. ii, No. 11. (1615)  
Being so drunk that he cutteth indentures.  
UNKNOWN, *Roxburghe Ballads*, vi, 3. (1681)  
He makes indentures with his legs.  
BENJAMIN FRANKLIN, *Drinker's Dictionary*. (1745)  
The Lame goes as far as your staggerer.  
HERBERT, *Jacula Prudentum*. No. 519. (1640)  
And pavement faithless to the fuddled foot.  
THOMSON, *The Seasons: Autumn*, l. 537. (1730)  
The colonel walks as straight as a pin.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
The ship . . . seemed to stagger like a drunken man.  
CHAMIER, *Saucy Arethusa*. Ch. 11. (1837)

He is driving turkeys to market. He cannot walk straight.

W. C. HAZLITT, *English Proverbs*, p. 165. (1869)  
People can't tell us apart, we stagger so much alike.

F. P. DUNNE, *Cross-Examinations*. (1902)

6 If we take habitual drunkards as a class, their heads and their hearts will bear an advantageous comparison with those of any other class.

ABRAHAM LINCOLN, *Address*, to the Springfield, Ill., Washingtonian Temperance Society, 22 Feb., 1842.

7 One should, every month, get drunk at least once. (*Qu'il faut à chaque mois, Du moins s'enivre une fois*.)

LE ROUX DE LINCY, *Proverbes Français*, quoting an old proverb founded on the teaching of Dr. Sylvius. (c. 1400) In *The Times' Whistle* (c. 1614) reference is made (l. 2115, et seq.) to "a great phisitian" who had prescribed an occasional drinking bout for the better health of the body.

Though drinking to excess is in general improper, yet occasional intemperance may be excused. "Sometimes," says Seneca, "we may extend our draught even to intoxication, not that the wine may drown us, but that it may drown our cares" (*Non ut mergat nos, sed ut deprimat curas*).

ROBERT BLAND, *Proverbs*. Vol. 1, p. 157. (1814)

8 We were drinking the whole night through, and very strong wine too. I got up with a head on for four. (*ἀνίσταμαι γοῦν τέτταρας κεφαλὰς ἔχων*.)

MENANDER, *The Flute Girl*. Frag. 67K. (c. 300 B. C.)

His veins swollen, as always, with the wine of yesterday. (*Inflatum hesterno venas, ut semper, Iaccho*.)

VERGIL, *Eclogues*. Ecl. vi, l. 15. (37 B. C.) Quoted by MONTAIGNE, ii, 2, with the use of "de more" for "ut semper."

A drunken night makes a mistie morning.

SIR WILLIAM CORNWALLIS, *Essays*. Pt. ii, sig. D8. (1601) FULLER, *Gnomologia*, No. 81 (1732), has, "A drunken Night makes a cloudy Morning."

Will the cold brook,  
Candied with ice, caudle thy morning taste,  
To cure thy o'er night's surfeit?

SHAKESPEARE, *Timon of Athens*, iv, 3, 225. (1608)

Drunkenness departed and reflection came.

BURCKHARDT, *Arabic Proverbs*. No. 292. (1817)

Who drinks one bowl hath scant delight; to poorest passion he was born;

Who drains the score must e'er expect to rue the headache of the morn.

SIR RICHARD BURTON, *The Kasidah*. Pt. viii, st. 11. (1853)

The Dutchman's headache.

W. C. HAZLITT, *English Proverbs*, p. 366. (1869)

Drunken days have all their to-morrows, as the old proverb says.

SAMUEL SMILES, *Thrift*, p. 167. (1875)

I've a head like a concertina: I've a tongue like a button-stick.

RUDYARD KIPLING, *Cells*, l. 1. (1886)

How gracious those dews of solace that over my senses fall

At the clink of the ice in the pitcher the boy brings up the hall.

EUGENE FIELD, *The Clink of the Ice*. (1892)

A dark brown taste, a burning thirst,  
A head that's ready to split and burst. . . .

No time for mirth, no time for laughter—

The cold gray dawn of the morning after.

GEORGE ADE, *Remorse*, from *The Sultan of Sulu*. (1903)

This is the cold, gray dawn of the morning after.

PERCIVAL WILDE, *Tinsley's Bones*, p.227.(1942)

<sup>1</sup> We ware wanton or sowe dronke.

SIR THOMAS MORE, *The Confutacyon of Tindale*. (1532)

Your Dane dead drunk.

SHAKESPEARE, *Othello*, ii, 3, 84. (1605)

She was blind drunk in the back parlour.

G. R. SIMS, *Mary Jane's Memoirs*, p. 45.(1887)

<sup>2</sup> Do not see double where there is but one.  
(Nec, quae sunt singula, bina vide.)

OVID, *Artis Amatoriae*. Bk. iii, l. 764. (c. 1 B. C.)

By this time the lights were multiplying before my eyes. (Et sane iam lucernae mihi plures videbantur.)

PETRONIUS, *Satyricon*. Sec. 64. (c. A. D. 60)

There is a similar Greek proverb in *Anecdota Bekkeri*, δ'ρα μὴ δύνηται τις τοὺς στρωτήρας ἢ τὰς δοκοὺς ἀριθμεῖν (You can't count the beams or the rafters).

<sup>3</sup> Not drunk is he, who from the floor  
Can rise alone, and drink some more;  
But drunk is he, who prostrate lies,  
Without the power to drink or rise.

T. L. PEACOCK, *The Misfortunes of Elphin*. Ch. 3. Heading. (1829) Sometimes mistakenly ascribed to Eugene Field.

No man shall be held as mellow

Who can distinguish blue from yellow.

P. J. BAILEY, *Festus*. Sc. 15. (1839)

<sup>4</sup> If any man commit any offense when drunk,  
his penalty shall be double that prescribed for the sober. (ἐάν τις δριούθῃ μεθύων ἀμάρτη, διπλασίων ἢ τῷ νήφοντι τὴν ζημίαν εἶναι.)

PITTACUS OF MITYLENE, *Laws*. (c. 650 B. C.)

Pittacus's law is frequently referred to. This version is from PLUTARCH'S *Moralia*, 155F. Aristotle mentions it twice, *Politics*, ii, 12, 13, and *Nicomachean Ethics*, iii, 5, 8.

He that kylth a man dronke, sober shall be hang'd.  
THOMAS STARKEY, *England in the Reign of Henry VIII*. Bk. i, ch. 2. (1538)

He that kylth a man, when he is dronke (quoth she), Shalbe hangd when he is sobre.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

FULLER, *Remains*, p. 324. (1605) HOWELL, *English Proverbs*, p. 13. (1659)

Drunkenness both aggravates every crime and

makes it more clearly a crime. (Omne crimen ebrietas et incendit, et detegit.)

SIR EDWARD COKE, *Institutes of the Lawes of England*. Bk. iii, sec. 405. (c. 1640) The shorter Latin proverb is, "Qui peccat ebrius, luat sobrius" (Who offends when drunk, pays when he is sober). Quoted in this form in KENDRICK v. HOPKINS, 1580. See CARY, *Reports*, 133.

Suppose you kill a man when you are drunk, you shall never be hanged for it until you are sober.

MERITON, *Yorkshire Ale*, p. 154. (1685)

What you do when you're drunk, you must pay for when you're dry. The law makes drunkenness no excuse, but rather an aggravation.

JAMES KELLY, *Scottish Proverbs*, p. 344.(1721)

<sup>5</sup> The drunkard and the glutton shall come to poverty. (Quia vacantes potibus, et dantes symbola consumentur.)

*Old Testament: Proverbs*, xxiii, 21. (c.350 B. C.)

<sup>6</sup> He who quarrels with a drunken man injures one who is absent. (Absentem laedit cum ebrio qui litigat.)

PUBLILIUS SYRUS, *Sententiae*. No. 12.(c.43 B. C.)

Quoted by ADDISON, *The Spectator*, No. 569 (19 July, 1714), as "One of the prettiest sayings I ever met with."

<sup>7</sup> Let but the drunkard alone, and he will fall of himself.

JOHN RAY, *Adagia Hebraica*, p. 407. (1678)

Let the Drunkard alone, and by and by he'll fall of himself.

THOMAS FULLER, *Gnomologia*. No. 3193.(1732) Who can help Sickness, quoth the Drunken Wife, when she fell into the Gutter?

THOMAS FULLER, *Gnomologia*. No. 5698.

A drunkard in the gutter is where he ought to be  
W. G. SUMNER, *The Forgotten Man*. (1883)

<sup>8</sup> Ware the of dronkenschap, for the wit that is oucome with wyne is like the hors that casteth his maistre.

EARL RIVERS, tr., *Dictees and Sayenges of the Philosophers*, fo. 54. (1477) Quoting Socrates.

<sup>9</sup> If you wish to break off drinking, watch a drunken man when you are sober. (Jo yao tuan chiu fa, hsing yen h'an tsui jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 989. (1875)

<sup>10</sup> 'Tis not the drinking that is to be blam'd, but the excess.

JOHN SELDEN, *Table-Talk: Humility*. (1659)

<sup>11</sup> Drunkenness is nothing but voluntary madness. (Dic . . . nihil aliud esse ebrietatem quam voluntariam insaniam.)

SENECA, *Ad Lucilium*. Epis. lxxxiii, sec. 18. (c. A. D. 65) A Latin proverb is, "Nil similius insano quam ebrius" (There is nothing more like a madman than a drunken man). The Germans say, "Voll, toll!" (A drunken man, a madman).

<sup>1</sup> Drunkenness does not create vice; it merely drags it into view. (Non facit ebrietas vitia, sed protrahit.)

SENECA, *Ad Lucilium*. Epis. lxxxiii, sec. 20. (c. A. D. 65)

There is more of turn than of truth in a saying of Seneca, "That drunkenness does not produce but discover faults." Common experience teaches the contrary. Wine throws a man out of himself, and infuses qualities into the mind which she is a stranger to in her sober moments.

JOSEPH ADDISON, *The Spectator*. No. 569. (19 July, 1714)

<sup>2</sup> Sweet fellowship in shame!  
One drunkard loves another of the name.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 49. (1595)

<sup>3</sup> The gentleman had drunk himself out of his five sentences.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 180. (1598)

Drink their estates away and senses too.

DANIEL DEFOE, *The True-born Englishman*, ii, 92. (1701)

<sup>4</sup> Better to trip with the feet than with the tongue. (κρείττον εἶναι τοῖς ποσὶν ὀλισθεῖν ἢ τῇ γλώττῃ.)

ZENO, excusing drunkenness. (c. 460 B. C.) See DIOGENES LAERTIUS, *Zeno*. Bk. vii, sec. 26. See also under TONGUE.

The proverbe is true that I tell to you,  
'Tis better to be dronken and drowsie,  
Than hunger starued and lousie.

UNKNOWN, *A Knack to Know an Honest Man*, i. 657. (1596)

You had better be drunk than drowned.

ROBERT FORBY, *Vocabulary of East Anglia*, p. 430. (1830) i. e. with wine rather than beer.

<sup>5</sup> He that is drunk is as great as a King.

UNKNOWN, *Westminster Drollery*. Pt. ii, l. 77. (1672) Said to have been quoted by Charles II to Sir Robert Viner, Lord Mayor of London, in 1674, when the latter appeared at an official function in an intoxicated condition.

For ilka man that's drunk's a lord.

ROBERT BURNS, *Guidwife, Count the Lawin'*. (c. 1769) "Securus et ebrius" (Carefree and drunk) is the Latin phrase.

APPEAL FROM PHILIP DRUNK TO PHILIP SOBER, see under PHILIP.

#### IV—Drunkenness: Euphemisms

<sup>6</sup> I was oiled at the time, oiled with the juice that cheers from heels to skull.

HUGH ADDIS, *Night Over the Wood*, p. 28. (1943)

<sup>7</sup> You don't mean to say you were loaded?

GEORGE ADE, *Ariie*, p. 77. (1896)

"Was he loaded?" "Well, he wasn't exactly sober."  
E. S. FIELD, *Sapphire Bracelet*, p. 78. (1910)

<sup>8</sup> With a furnace in his lungs. (κάμινον ἔχων ἐν τῷ πνεύματι.)

IMMANUEL BEKKER, *Anecdota Graeca*. (1814)

<sup>9</sup> He had gone on a wonderful bender.

CLARE BOOTHE, *Europe in the Spring*, p. 238. (1940)

<sup>10</sup> Arthur had got plastered like a ceiling.

ROBERT CARSON, *The Bride Saw Red*, p. 51. (1943)

<sup>11</sup> Wel hath this miller vernissed his heed;  
Ful pale he was for-dronken, and nat reed.

CHAUCER, *Canterbury Tales: The Reves Tale*, l. 229. (c. 1386)

<sup>12</sup> He has caught a fox, he is very drunk.

B. E., *A New Dictionary of the Canting Crew*. Sig. E7. (c. 1694)

<sup>13</sup> Half seas over, almost drunk.

B. E., *A New Dictionary of the Canting Crew*. (c. 1694)

When I left you, you were half seas over.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The admiral is half seas over.

PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)

Everybody was half-seas over.

MARK TWAIN, *Connecticut Yankee*, p. 197. (1889)

<sup>14</sup> Old Wax and Bristles is about three sheets in the wind.

PIERCE EGEN, *Real Life in London*, i, 18. (1821)

He seldom went up to the town without coming down "three sheets in the wind."

R. H. DANA, *Two Years before the Mast*. Ch. 20. (1840) "As high as a kite."

Babbled like three sheets in the wind.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 245. (1941)

<sup>15</sup> His hand is in the creill.

FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595)

<sup>16</sup> He hath stole a Roll out of the Brewer's Basket.

THOMAS FULLER, *Gnomologia*. No. 1900. (1732)

<sup>17</sup> He was seldom downright drunk, but was often . . . shot in the neck.

ASA GREENE, *The Life and Adventures of Dr. Dodimus Duckworth*, ii, 176. (1833)

In Pennsylvania section originated . . . "Well shot in the neck" for intoxication.

H. C. TODD, *Notes Upon Canada and the United States*, p. 22. (1835)

The two exchanged a "shot in the neck."

T. A. BURKE, *Polly Peaseblossom*, p. 180. (1851)

He offered to fight me, saying he was not drunk, but only shot in the neck.

*New Orleans Picayune*, 17 March, 1870.

<sup>18</sup> He was seldom downright drunk; but was often . . . most infernally sawed.

ASA GREENE, *The Life and Adventures of Dr. Dodimus Duckworth*, ii, 176. (1833)



He was often all-firedly sprung.

ASA GREENE, *Dr. Dodimus Duckworth*, ii, 176.  
I sometimes thought he was a little sprung.

SARAH ORNE JEWETT, *The Mate of the Daylight*, p. 143. (1883)

1 They say he's got snakes in his boots.

JOHN HABBERTON, *The Barton Experiment*.  
Ch. 9. (1877)

2 He set out for a stroll with a skate on.

O. HENRY (W. S. PORTER), *Sound and Fury*.  
(1903)

He gets spifflicated.

O. HENRY, *Memoirs of a Yellow Dog*. (1906)

I had a beautiful skate on last night.

O. HENRY, *The Rubaiyat of a Scotch Highball*.  
(1907)

I'm stewed.

O. HENRY, *The Badge of Policeman O'Roon*.  
(1907)

Boy, us for plain myrtle, while under this fertile  
Old grapevine myself I seclude,  
For you and bibacious young Quintus Horatius—  
Stewed.

F. P. ADAMS, *Persicos Odi*. (1920)

3 He was (as he will be) somewhat cupshotten.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

He has got a cup too much.

JOHN RAY, *English Proverbs*, p. 63. (1678)

A DROP TOO MUCH, *see under DROP*.

4 Drunk, sir? . . . Perhaps he swallowed a tavern token.

BEN JONSON, *Every Man in His Humour*. Act i,  
sc. 4. (1596)

Indeed he hath swallowed doune many tauerne-tokens.

UNKNOWN, *Meeting of Gallants at an Ordinarie*,  
p. 17. (1604)

He's swallowed a tavern token.

FRANKLIN, *Drinker's Dictionary*. (1745)

5 She wouldn't have said that if she hadn't been pie-eyed.

KATHLEEN KNIGHT, *Rendezvous with the Past*,  
p. 16. (1940)

You get me pie-eyed.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 32.  
(1941)

Getting pie-eyed. Sozzled. Fried. Plastered. Ossified. Oh, hell. Drunk.

P. G. WODEHOUSE, *Money in the Bank*, p. 272.  
(1942)

6 Her husband had taken to the tavern, and often came home very late "with a brick in his hat."

H. W. LONGFELLOW, *Kavanagh*. Ch. 29. (1849)

Tight as a brick three days in the week.

MARK TWAIN, *Those Twins*. (1849)

7 The tavern bitch has bit him i' th' head.

THOMAS MIDDLETON, *A Tricke to Catch the Old-One*. Act iv, sc. 5. (1608)

8 He lives ever pickled.

SIR THOMAS OVERBURY, *Characters: A Saylor*.  
(1613)

9 He's boiled to the ears.

HUGH PENTECOST, *The Twenty-fourth Horse*,  
p. 51. (1940)

10 Don't you see I'm just soaking soaked? (Non vides me ut mandide madeam?)

PLAUTUS, *Pseudolus*, l. 1297. (c. 200 B. C.)

I am quite soaked. (Plane matus sum.)

PETRONIUS, *Satyricon*. Sec. 41. (c. A. D. 60)

11 He has got a piece of bread and cheese in his head.

JOHN RAY, *English Proverbs*, p. 87. (1678)

Proverbial Periphrases of One Drunk: He's disguised. He has drunk more than he has bled. He has been in the sun. He has a jag or load. He has got a dish. He is dagg'd. He has cut his leg. He is afflicted. He is top-heavy. The malt is above the water. . . . He's raddled. He is very weary.

JOHN RAY, *English Proverbs*, p. 63. (1678)

His shoe pinches him. He has corns in his head. He makes a Virginia Fence, i. e. he walks like a drunken man.

BENJAMIN FRANKLIN, *Drinker's Dictionary*. (1745) Others are "soused," "all teed up" (from golf?), "lit," "crooked," "corned" (from corn whiskey), "over the bay," and finally "passed out."

12 I am a peppercorn, a brewer's horse.

SHAKESPEARE, *I Henry IV*, iii, 3, 9. (1597)

To title a drunkard by, wee . . . strive to character him in a more mincing phrase; as thus . . . One whom the Brewer's horse hath bit.

THOMAS HEYWOOD, *Philocothonista*, p. 44. (1635)

One whom the brewer's horse hath bit. One who has had a little too much liquor.

J. C. BRIDGE, *Cheshire Proverbs*, p. 100. (1917)

13 Was it fit for a servant to use his master so, being perhaps, for aught I see, two and thirty, a pip out?

SHAKESPEARE, *The Taming of the Shrew*, i, 2, 33. (1594) RAY, p. 87, cites the proverb, "He is one and thirty."

14 His eyes were set at eight i' the morning.

SHAKESPEARE, *Twelfth Night*, v, 1, 205. (1599)  
He was drunk.

Thy eyes are almost set in thy head.

SHAKESPEARE, *The Tempest*, iii, 2, 10. (1610)

15 He got snapt on egnog.

W. T. THOMPSON, *Major Jones's Courtship*.  
(1840)

16 Get me jingled, then slander me.

UPDEGRAFF, *The Hills Look Down*, p. 36. (1941)

17 Mault made hym the cat to whip.

UNKNOWN, *Roxburghe Ballads*, ii, 382. (1600)

To be drunk . . . to whip the cat.

RANDLE COTORAVE, *Dictionary: Drunk*. (1611)  
To be a drunkard, and the cat to whip,  
Is call'd the king of all good fellowship.

JOHN TAYLOR, *Arrant Thiefe*. (1622)  
The finest pastime that is under the sun  
Is whipping the cat at Albrighton.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 450. (1883) Lines formerly on an inn sign-board at Albrighton.

#### V—Drunkenness: Proverbial Comparisons

1  
As drunk as a beesom.  
S. O. ADDY, *Sheffield Glossary*, p. 13. (1888)

2  
I trowe that ye dronken han wyn ape,  
And that is whan men pleyen with a straw.  
CHAUCER, *Canterbury Tales: The Manciple's Prologue*, l. 44. (c. 1389) The Latin is, "Ebrietas ut vituli et simiae." The French say, "Avoir vin de singe." According to tradition, when a man begins to drink he is like a lamb, but as he keeps on, he becomes in turn like a lion, an ape and a sow.

Such as wilbe as drongen as an ape.  
UNKNOWN, *Colyn Blowbols Testament*, l. 280. (c. 1500) See HAZLITT, *Early Popular Poetry*, i, 104.

Some are Ape dronke.  
BARCLAY, *The Skyp of Folyis*, i, 96. (1509)  
Swilling and gulling, night and day, till they be as drunke as apes.

STUBBES, *Anatomie of Abuses*, p. 151. (1583)  
They'll make you drunker than an ape.

HALL-STEVENSON, *Crazy Tales*, p. 7. (1762)  
As fuddled as an ape.

HACKWOOD, *Inns, Ales, etc.*, p. 169. (1909)

3  
And dronkenesse is eek a foul record  
Of any man, and namely in a lord.  
CHAUCER, *Canterbury Tales: The Somnours Tale*, l. 341. (c. 1388)

Drink like a lord.  
MIDDLETON AND ROWLEY, *The Spanish Gypsy*. Act iv, sc. 1. (1623)

The proverb goes, "As drunk as a Lord."  
JOHN EVELYN, *A Character of England*, p. 48. (1651)

They were as drunk as lords.  
THOMAS FLATMAN, *Heracitus Ridens*. No. 6. (1681)

As tipsy as a lord.  
THACKERAY, *Barry Lyndon*. Ch. 18. (1861)  
Drunk as a couple of lords.

4  
KENT, *Jason Burr's First Case*, p. 235. (1941)  
As drunk as a tinker.

CIBBER, *Love Makes a Man*. Act i. (1701)

5  
Drunk as a fish.  
WILLIAM CONGREVE, *The Way of the World*. Act iv, sc. 9. (1704)

6  
He was drunk as a goat.  
CAROLYN DAWSON, *Remind Me to Forget*, p. 68. (1942)

7  
Here's my brother as drunk as an emperor.  
THOMAS DILKE, *The City Lady*. Act iii, sc. 2. (1697)

8  
He's as dizzy as a goose.  
FRANKLIN, *Drunkard's Dictionary*. (1745)  
I am as giddy as a goose, yet I have not touched a drop of liquor today.  
JOHN BURGOYNE, *The Maid of the Oaks*. Act iv, sc. 2. (1774)

9  
Drunk as a piper all day long.  
JOHN GAY, *Fables*. (1720)  
He became as drunk as a piper.  
RICHARD GRAVES, *The Spiritual Quixote*. Bk. x, ch. 29. (1772)

10  
Drunk as a bartender on his night off.  
MARION HOLBROOK, *Suitable for Framing*, p. 73. (1941)

11  
Thenne gon he for to go lyk a gleo-monnes bicche,  
Sum tyme asyde and sum tyme arere.

WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus v, l. 197. (c. 1362)

Drunk as a fiddler's bitch.  
ROBERT FORBY, *The Vocabulary of East Anglia*, p. 27. (1830)

I'm as drunk as a Plymouth fiddler.  
STEVENSON AND HENLEY, *Admiral Guinea*. Act ii, sc. 4. (1892)

12  
I'm going to get so drunk you'll be able to bottle me.  
JONATHAN LATIMER, *The Lady in the Morgue*, p. 206. (1936)

13  
Thei lai and slepte lik as dronke swyn.  
JOHN LYDGATE, *The Fall of Princes*. Bk. iii, l. 2369. (c. 1440) The final stage of drunkenness. See DRUNK AS AN APE.

As dronke as any swyne.  
HAZLITT, ed., *Early Popular Poetry*, i, 100. (c. 1500)

Drunk as hogs.  
UNKNOWN, *Poor Robin Almanack*, June, 1681  
As drunk as a pig.

JOHN WOLCOT, *Works* (1801), v, 71. (c. 1795)  
There's a hog;—for he's as drunk as one.  
GEORGE COLMAN THE YOUNGER, *John Bull*. Act iii, sc. 2. (1803)

14  
Drunk as a beggar.  
PHILIP MASSINGER, *The Virgin Martyr*. Act iii, sc. 3. (1622) Ray, cites this, p. 187, and states that it was the original form of the proverb, but that in his day lords so far out-did beggars in drunkenness that the proverb became, "As drunk as a lord."

15  
Dronkken as the deuel.  
RICHARD MORRIS, ed., *Alliterative Poems*, p. 82. (c. 1365)

Madam Bibbington, in a chair, as drunk as the devil.  
EDWARD WARD, *Account of Clubs*, p. 272. (1709)

He's as d-d-drunk as the very de-de-devill!

T. W. ROBERTSON, *David Garrick*. Act ii. (1864)

1 Drunk as a horse-fly!

CLIFFORD ODETS, *Golden Boy*. Act i, sc. 5. (1937)

2 As drunk as a wheel-barrow.

JOHN RAY, *English Proverbs*, p. 63. (1678)

Continually raddled, and as drunk as a Wheel-barrow.

MOTTEUX, tr., *Rabelais*. Bk. v, ch. 38. (1694)

This is Motteux' phrase. Rabelais has simply "tousiours yure."

To make a German general as drunk as a wheel-barrow.

DILKE, *The City Lady*. Act i, sc. 1. (1697)

3 Fill him as drunk as the Baltic sea.

WALTER SCOTT, *Peeveril of the Peak*. Ch. 27.

(1823) Repeated in *Redgauntlet*, ch. 14. *Notes and Queries*, ser. ix, iv, 336, says, "The phrase is still in use among the seafaring population of the East of Scotland in its homely form of 'As fou's the Baltic.'"

4 I am as drunk . . . as David's sow, as the saying is.

THOMAS SHADWELL, *The Miser*. Act iv. (1671)

For though as drunk as David's sow.

I love her still the better.

JOHN GAY, *New Similes*. (1720)

He comes home . . . as drunk as David's sow.

NATHAN BAILEY, tr., *Erasmus' Colloquies*, p. 160. (1725)

As drunk as David's sow.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

SCOTT, *Redgauntlet*, ch. 14. (1824) MARRYAT,

*Mr. Midshipman Easy*. Ch. 14. (1836)

KIPLING, *The Incarnation of Krishna Mulvaney*. (1896) CARR, *Death Turns the Tables*, p. 142. (1941)

As drunk as David's sow, a common saying, which took its rise from the following circumstance: One David Lloyd, a Welshman, who kept an alehouse at Hereford, had a living sow with six legs, which was greatly resorted to by the curious. He also had a wife much addicted to drunkenness. . . . One day David's wife having taken a cup too much, . . . turned out the sow, and laid down to sleep herself sober in the sty. A company coming to see the sow, David ushered them into the sty, . . . whence the woman was ever after called David's sow.

FRANCIS GROSE, *Classical Dictionary of the Vulgar Tongue: David's Sow*. (1785)

5 You are as tight as a tick.

THORNE SMITH, *The Passionate Witch*, p. 238.

(1941) BONNAMY, *Dead Reckoning*, p. 12. (1943)

6 They must still be drunk as owls.

R. L. STEVENSON, *Treasure Island*. Ch. 24. (1883)

As full as a boiled owl.

O. HENRY (W. S. PORTER), *The Trimmed Lamp*. (1906) *The Rubaiyat of a Scotch Highball*. (1907)

Drunk as a boiled owl.

C. F. ADAMS, *And Sudden Death*, p. 147. (1940)

I'm as stewed as an owl.

KENDRICK, *Blind Man's Bluff*, p. 18. (1943)

7 He is dronke ase a dreynt mous.

THOMAS WRIGHT, ed., *Lyric Poetry*, xxxix, 3. (a. 1310)

Thou comest hoom as dronken as a mous.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 246. (c. 1388)

Dronken as a mouse At the ale house.

JOHN SKELTON, *Colyn Cloute*, l. 803. (c. 1525)

As dronke as a Ratte.

WILSON, *The Arte of Rhetorique*, p. 128. (1553)

I will be dronken as a rat.

ANDREW BOORDE, *Book of Knowledge*. (1642)

## DROP

8 Drop by Drop the Sea is drained.

THOMAS FULLER, *Gnomologia*. No. 1337. (1732)

The French say, "Goutte à goutte la mer s'égoute."

Drop by drop the lake is drained.

H. G. BOHN, *Handbook of Proverbs*, p. 346. (1855)

9 You must own you had a drop in your eye.

SWIFT, *Polite Conversation*. Dial. i. (1738)

[He] liked a drop as well as his master.

SIR MARTIN HUNTER, *Journal*, p. 21. (1775)

We're nae that fou, But just a drappie in our e'e

BURNS, *Willie Brewed a Peck o' Maut*. (1789)

The gentleman did take a drop too much.

THOMAS HOOD, *The Green Man*, l. 12. (1827)

I have had a drop, but I have not been drinking.

R. L. STEVENSON, *Prince Otto*. Pt. i, ch. 4. (1886)

I went to the Chequers and had a drop too much.

PAYN, *Mystery of Mirbridge*. Ch. 11. (1888)

10 Behold, the nations are as a drop of a bucket (Ecce Gentes quasi stilla situlae.)

*Old Testament: Isaiah*, xl, 15. (c. 725 B. C.)

The Eternal Maker . . . to whom the whole Globe is but as a drop of the Bucket.

WILLIAM FREKE, *Select Essays*. Ch. 33. (1693)

The dealings of my trade were but a drop of water in the . . . ocean of my business.

DICKENS, *A Christmas Carol*. Stave 1. (1844)

Hardly a drop in the bucket-shop.

O. HENRY (W. S. PORTER), *The Enchanted Profile*. (1909)

Just a fly in the bucket, or a drop in the ointment, or whatever the expression was.

RICE, *Sunday Pigeon Murders*, p. 285. (1942)

11 It's drops that make a shower. (ψεκάδες δμβρον γεννώσαι.)

UNKNOWN, an ancient Greek proverb.

Many drops make a floud.

UNKNOWN, *The Honest Lawyer*, sig. G2. (1616)

Many drops make a shower.

NATHAN BAILEY, *Dictionary: Drop*. (1736)

Little drops of water, Little grains of sand

Make the mighty ocean, And the pleasant land.

JULIA FLETCHER CARNEY, *Little Things*. (1845)

Wrongly attributed to Ebenezer Cobham Brewer, Charles Mackay, and others.

Little drops of water poured into the milk, give the milkman's daughter lovely gowns of silk.

WALT MASON, *Little Things*. (1911)

## DROUGHT

1 And it is sayd syns afore we were borne  
That drought doth neuer make derth of corne.

JOHN HEYWOOD, *Play of the Wether*, l. 634. (1533)

Drought never brought dearth.

HERBERT, *Jacula Prudentum*. No. 751. (1640)

Drought never bred dearth in England.

JOHN RAY, *English Proverbs*, p. 42. (1670)

FULLER, *Gnomologia*. No. 1338. (1732)

Drought ne'er bred dearth in England. It has been proved by practical farmers that in the fine hot years they do the best.

J. C. BRIDGE, *Cheshire Proverbs*, p. 52. (1917)

2 Whoso hath but a mouth, shall ne'er in England suffer drought.

JOHN RAY, *English Proverbs*, p. 35. (1678)

"For if he doth but open it, it is a chance but it will rain in."

3 There is the chapman's drouth and his hunger baith, as folks say.

WALTER SCOTT, *The Pirate*. Ch. 6. (1821) The chapman's drouth, that is the peddler's thirst, is proverbial in Scotland because peddlers were accustomed to ask modestly for a glass of water, when, in fact, they wanted food.

## DROWNING

4 Drown not thyself, to save a drowning Man.

THOMAS FULLER, *Gnomologia*. No. 1340. (1732)

He came safe from the East-Indies, and was drowned in the Thames.

THOMAS FULLER, *Gnomologia*. No. 1817.

5 The drowning man snatches at every twig.

BISHOP JOSEPH HALL, *Contemplations*. Ch. 19. (1612)

And now like a man (ready to drowne)

Catch at a helplesse thing.

CHRISTOPHER BROOKE, *The Ghost of Richard the Third*, 105. (1614)

Sinking she will take hold of reeds.

UNKNOWN, *Harleian Miscellany*, iv, 153. (c. 1640)

We catch hold of hopes . . . as drowning men do upon thorns, or straws.

SIR ROGER L'ESTRANGE, tr., *Seneca's Epistles*, xviii. (c. 1680)

Drowning Men will catch at a Rush.

THOMAS FULLER, *Gnomologia*. No. 1339. (1732)

A drowning man will catch at a straw, the proverb well says.

SAMUEL RICHARDSON, *Clarissa*, vii, 12. (1748)

'Tis but the drowning man catching at straws.

J. K. PAULDING, *The Bucktails*. Act v, sc. 1. (1815)

"You fool, why do you catch at a straw?" calm good sense says to the man that is drowning.

W. M. THACKERAY, *Vanity Fair*. Ch. 18. (1848)

A plank in shipwreck. (Tabula in naufragio.)

HENDERSON, *Latin Proverbs*, p. 427. (1869)

I cling to you as a drowning man to a straw.

R. L. STEVENSON, *Letters*, i, 229. (1875)

He who is drowning will grasp even at an ear of corn.

MOSES GOLDMAN, *Proverbs of the Sages*. No. 336. (1911) Quoted as a familiar saying. The Italians say, "Chi si affoga, s'attaccherebbe a' rasoi" (A drowning man will catch at razors).

6 Food for fishes. (ἰχθῦσιν διαφθοράν.)

SOPHOCLES, *Ajax*, l. 1297. (c. 409 B.C.)

The French say, "Boire à la grande tasse" (To drink at the big cup).

7 Go and drown yourself. (βάλλ' ἐς ὕδωρ.)

UNKNOWN, An old Greek proverb cited by Erasmus. See under DISMISSAL.

## DRUM

8 The drum is in hands that will know how to beat it well enough. (En manos está el pandero que le sabrán bien tañer.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 22. (1615)

9 Drumming is not the way to catch a Hare.

THOMAS FULLER, *Gnomologia*. No. 1341. (1732)

The noisy Drum hath nothing in it, but mere Air.

THOMAS FULLER, *Gnomologia*. No. 4685.

10 Where Drums speak out, Laws hold their Tongues.

THOMAS FULLER, *Gnomologia*. No. 5640. (1732)

The French say, "Le bruit des armes l'empeschoit d'entendre la voix des lois" (The noise of arms prevents hearing the voice of laws). Quoted by MONTAIGNE, *Essays*, iii, 1. A derivative of Cicero's "Silent enim leges inter arma" (Laws are silent amid the clash of arms). See under LAW.

11 Better crack the drum than let the standard fall.

ARTHUR E. MOULE, *Proverbs from Ningpo*. (DOOLITTLE, *Chinese Vocabulary*, ii, 329. 1872)

12 Beat your drum inside your house, and outsiders will not hear. (Ku tsai nei ta, shêng pu chien wai hsiang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1092. (1875)

A good drum does not require hard striking. (Hao ku pu yung ch in ch ui ta.)

SCARBOROUGH, *Chinese Proverbs*. No. 1294.

TO BLOW ONE'S TRUMPET, see under TRUMPET.

## DRUNKENNESS, see under Drinking

## DRY

13 As dry as a sieve.

ROBERT GREENE, *Life and Death of Ned Browne*. (1592)

14 As dry as a chip.

BEN JONSON, *New Inn*. Act iv, sc. 1. (1630)

By the time it came to me it was as dry as a chip.

NATHAN BAILEY, tr., *Erasmus' Colloquies*, p.

533. (1725) The French say, "Sec comme une allumette" (Dry as a match).

<sup>1</sup> I'm as dry as a fish.

PEACOCK, ed., *Manley Glossary*, p. 182. (1889)

<sup>2</sup> Dry as a red herring. (Eximé comme vn haran foret.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 14. (1532)

<sup>3</sup> Also the congars, as dry as a bone.

THOMAS WRIGHT, ed., *Political Songs: Philip and Mary*. (c. 1555) "As dry as a bone" is a proverbial comparison so frequently used that it is unnecessary to quote examples. It is, as Elsworthy says, the almost invariable simile to express the superlative of dryness.

<sup>4</sup> As dry as dust.

UNKNOWN, *New Help to Discourse*, 248. (1669)  
D'URFEX, *Squire Oldsapp*, i, 1. (1679)

<sup>5</sup> [I will] squease hym as drie as a kyxe.

UNKNOWN, *Respublica*, v, 10. (1533) A kex is the dry hollow stem of a plant.

Lippes as drye as any kykkes.

THOMAS DRANT, tr., *Horace: Satires*, sig. A4. (1566)

Squeez'd as dry as a kex.

SIR ROGER L'ESTRANGE, *The Observer*, ii, 118. (1684)

## DUCK

<sup>6</sup> I'll have to duck on that present.

GEORGE ADE, *Artie*, ii, 9. (1896)

Having delivered herself of these Helpful Remarks, she would duck.

GEORGE ADE, *Fables in Slang*, p. 42. (1899)

Don't let him see us. . . . We'll duck.

WHITLOCK, *Thirteenth District*, p. 478. (1902)

I duck out every morning before she's up.

H. L. WILSON, *Ruggles of Red Gap*, ii, 26. (1915)

<sup>7</sup> I always took to shooting like a duck to water.

SIR JOHN ASTLEY, *Fifty Years of My Life*, i, 22. (1894)

The native took to European education as a duck to water.

G. W. STEEVENS, *In India*, p. 94. (1901)

<sup>8</sup> They follow each other like ducks in a gutter.

H.G. BOHN, *Handbook of Proverbs*, p. 525. (1855)

<sup>9</sup> Like rain on an ass. (*δρος βεταλ*.)

CEPHISODORUS, *The Amazons*. Frag. I. (c. 400 B.C.) Cited by ERASMUS, *Adagia*, iii, ii, 59, who gives the Latin, "Asinus compluitur." A variant is, "As much as a tortoise bothers about flies" (*δσση μλλει τῇ χελώνη μυιῶν*), the Latin being, "Quam curat testudo muscas." See ERASMUS, *Adagia*, ii, viii, 100.

The thing passed off like water from a duck's back.

WILLIAM MAGINN, *O'Doherty's Maxims*, p. 128. (1824)

When men are men of the world, hard words run off them like water off a duck's back.

KIMOSLEY, *The Water Babies*. Ch. 4. (1863)

It had all passed off like water off a duck's back.

L. B. WALFORD, *Stiffnecked Generation*, p. 321. (1889)

Threats would slide off him like water off a duck's back.

McKNIGHT MALMAR, *Never Say Die*, p. 204. (1943)

<sup>10</sup> I never dreamed of so much happiness when I was still the ugly Duckling!

DULCKEN, tr., *Andersen's Little Match Girl: The Ugly Duckling*. In Andersen's tale, the cygnet, hatched with a brood of ducklings, was despised for its clumsiness until it grew into a swan. Hence the plainest or seemingly stupidest child in the family, who turns out to be the handsomest or cleverest of all.

The mother's fears about her "ugly duckling" took another turn.

J. H. INGRAM, in *Harper's Magazine*, July, 1883, p. 226/2.

<sup>11</sup> A Duck will not always dabble in the same Gutter.

THOMAS FULLER, *Gnomologia*. No. 82. (1732)

Prate is prate; but it's the Duck that lays the eggs.

THOMAS FULLER, *Gnomologia*. No. 3926. A variant is, "Ducks lay eggs, geese lay wagers."

<sup>12</sup> Then euery daie to fare lyke a duck with thee.

Lyke a duck, lyke a duck (quoth she) thou shalt fare, except thou wilt spare.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

<sup>13</sup> A kind of sport or play with an oister shell or stone throwne into the water, and making circles yer it sinke, It is called a ducke and a drake, and a half-penie cake.

JOHN HIGGINS, tr., *Nomenclator*, p. 299. (1583)

Boys, with round stones, making ducks and drakes upon the sea.

JOHN FLORIO, *Montaigne*. Bk. i, ch. 48. (1603)

Florio's rendering of Livy's "mare apertum incessentes."

I will make duckes and drakes with this my gold.

UNKNOWN, *Timon*. Act v, sc. 5. (c. 1600)

To make ducks and drakes of money is to throw it away carelessly, like stones or oyster-shells.

Be idle; make ducks and drakes with shillings.

CHAPMAN, *Eastward Hoe*. Act i, sc. 1. (1605)

The poorest ship-boy might on the Thames make duckes and drakes with pieces of eight fetchd out of Spayne.

UNKNOWN, *Dick of Devon*. Act i, sc. 2. (c. 1626)

Play'd at duck and drake with gold, like pebbles.

JAMES SHIRLEY, *Cupid and Death*. (1653)

What figured slates are best to make

On wat'ry surface duck or drake.

SAMUEL BUTLER, *Hudibras*, ii, iii, 301. (1664)

A miser has it in his power to make ducks and drakes of his guineas.

TUCKER, *The Light of Nature*, ii, 164. (1768)

He soon made ducks and drakes of what I gave him.

DICKENS, *David Copperfield*. Ch. 47. (1850)

They have our money—play ducks and drakes with it.

S. V. BENÉT, *Western Star*, p. 60. (1943)

<sup>1</sup> What do you say, . . . will you dine with me?—Will a duck swim?

SAMUEL LOVER, *Handy Andy*. Ch. 4. (1842)  
Are you game for a day with the stag?—Will a duck swim?

WHYTE-MELVILLE, *Satanella*. Ch. 29. (1872)

Will a duck swim?

O. HENRY, *The Coming-Out of Maggie*. (1906)

<sup>2</sup> Frauds of which a lame duck on the stock exchange would be ashamed.

MACAULAY, *Mirabeau*. (*Miscellany*, ii, 95.) (1841) In England "lame duck" is Stock Exchange slang for a defaulter; in America it is newspaper slang for a defeated Congressman, but lame-duck Congresses were abolished in 1934.

I'll have no lame duck's daughter in my family.

THACKERAY, *Vanity Fair*. Ch. 13. (1848)

A receptacle of "lame ducks" or broken down politicians.

*Congressional Globe*, 14 Jan., 1863, p. 307/1.  
President Lincoln selected Hale [John Parker Hale, appointed minister to Spain] out of general kindness and good will to the lame ducks.

E. L. PIERCE, *Memoir and Letters of Charles Sumner*. Vol. iv, p. 255. (1893)

The proposed Constitutional amendment . . . has been usually designated as the "lame-duck" amendment.

G. W. NORRIS, in *The Independent*, 21 Feb., 1925, p. 213/1.

<sup>3</sup> To play the duck. i. e., to duck the head. (De faire la cane.)

MONTAIGNE, *Essays*. Bk. i, ch. 12. (1580) Montaigne is relating how Lorenzo de' Medici once saved his life by ducking when he saw a gun about to be discharged at him.

<sup>4</sup> Ducks fare well in the Thames.

JOHN RAY, *English Proverbs*, p. 83. (1670)

<sup>5</sup> Are you the duck that runs the gospel-mill?

MARK TWAIN, *Roughing It*. Ch. 47. (1872)  
Duck: fellow, rascal.

Lucky duck if they don't hang you.

MARK TWAIN, *Life on the Mississippi*. Ch. 24. (1883)

He was the duck that stole Paddy's horse.

KIRK MUNROE, *The Golden Days of '49*. Ch. 24. (1889)

Slosher's a slick duck.

W. H. SMITH, *Promoters*, p. 100. (1904)

She would be very lonely without her "sick duck."

ROBERT HERRICK, *Homely Lilla*, p. 227. (1923)

<sup>6</sup> The rabble rais'd its eyes—like ducks in thunder.

JOHN WOLCOT, *Lyric Odes*. No. vii. (1785)

Closed her eyes like a dying fowl—turned them up like a duck in a thunderstorm.

WALTER SCOTT, *Peveril of the Peak*. Ch. 11. (1823)

What are you turning your ear for, . . . like a duck in thunder.

MICHAEL SCOTT, *Tom Cringle's Log*. Ch. 9. (1829)

Turned up his eyes like a duck in thunder.

KINGSLEY, *The Water-Babies*, p. 188. (1863)

Look less like a duck in a thunderstorm.

JAMES PAYN, *A Confidential Agent*, iii, 161. (1880)

He winks and thinks like a duck i' thunner.

J. C. BRIDGE, *Cheshire Glossary*, p. 72. (1917)

KNEE-HIGH TO A DUCK, see under KNEE-HIGH.

## DULLNESS

See also Stupidity

<sup>7</sup> It is to be noted that when any part of this paper appears dull, there is a design in it.

RICHARD STEELE, *The Tatler*. No. 38. (1709)

Authors have established it as a kind of rule that a man ought to be dull sometimes.

JOSEPH ADDISON, *The Spectator*, 23 July, 1711.

A late facetious writer who told the public that whenever he was dull they might be assured there was a design in it.

FIELDING, *Tom Jones*. Bk. v, ch. 1. (1749)

<sup>8</sup> Why, Sir, Sherry is dull, naturally dull; but it must have taken him a great deal of pains to become what we now see him. Such an excess of stupidity, Sir, is not in Nature.

SAMUEL JOHNSON, referring to Thomas Sheridan. See BOSWELL, *Life*, 28 July, 1763.

He is not only dull in himself, but the cause of dullness in others.

SAMUEL FOOTE, *Remark*, parodying Falstaff in SHAKESPEARE, *II Henry IV*, i, 2, 11. See under WIT. As quoted by BOSWELL, *Life of Johnson*, 1784. Powell, ed., iv, 178

<sup>9</sup> Dullness is sometimes a good defence against sharp wits. (Il suffit quelquefois d'être grossier pour n'être pas trompé par un habile homme.)

LA ROCHEFOUCAULD, *Maximes*. No. 129. (1665)

<sup>10</sup> It is the dull man who is always sure, and the sure man who is always dull.

H. L. MENCKEN, *Prejudices*. Ser. ii, p. 101. (1920)

<sup>11</sup> Much was believ'd, but little understood, And to be dull was construed to be good.

POPE, *An Essay on Criticism*. Pt. iii, l. 130 (1709)  
Born a Goddess, Dulness never dies.

POPE, *The Dunciad*. Bk. i, l. 18. (1728)

<sup>12</sup> Dull as a beetle.

JOHN RAY, *English Proverbs*, p. 204. (1670)

Dull as a Dutchman.

JOHN CLARKE, *Paroemiologia*, p. 296. (1639)

He must be as dull as a Dutch commentator.

JENYNS, *Imitation of Horace*, ii, 1. (1747)

Dull as an alderman at church, or a fat lapdog after dinner.

THOMAS HOLCROFT, *Duplicity*. Act i, sc. 1. (1781)

The people . . . are "as dull as ditch-water."

W. H. MAXWELL, *Sports and Adventures in Scotland*, p. 17. (1844)

He'd be sharper than a serpent's tooth, if he wasn't as dull as ditch water.

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 10. (1865)

I find them as dull as ditch-water.

GEORGE TRAVERS, *Mona Maclean*, i, 203. (1893)

We'll be as dull as ditchwater.

CLYDE FITCH, *The Climbers*. Act i. (1901) See also O'HARA, *Appointment in Samarra*, p. 10. (1934) COLE, *Toper's End*, p. 134. (1942) CONNINGTON, *No Past is Dead*, p. 5. (1942) WENTWORTH, *The Chinese Shawl*, p. 254. (1943) etc., etc.

<sup>1</sup> Dullness is the coming of age of seriousness.

OSCAR WILDE, *Phrases and Philosophies for the Use of the Young*. (1891)

DUMB, see Mute

### DUMPS

<sup>2</sup> Step out of these dreary dumps.

SHAKESPEARE, *Titus Andronicus*, i, 1, 391. (1593)  
It is worth remarking that this is Shakespeare's only use of "dreary."

How now, daughter Katharine! in your dumps?

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 286. (1594)

Dumps so dull and heavy.

SHAKESPEARE, *Much Ado about Nothing*, ii, 3, 73. (1598)

I wail, As one in doleful dumps.

RICHARD SHEALE (?), *Ballad of Chevy Chace*. (c. 1475)

At the first I was in my dumps.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 22. (1574) Pettie, tr.

Hee was in his most dumps.

GEORGE PETTIE, *Petite Pallace*, p. 105. (1576)

Dolefulle dumps the mynde oppresse.

UNKNOWN, *A Song to the Lute*. (c. 1576) See PERCY, *Reliques*, ii, 5. Quoted by SHAKESPEARE, *Romeo and Juliet*, iv, 5, 129. (1595)

My female Friends, whose tender Hearts

Have better learn'd to act their Parts,

Receive the News in doleful Dumps.

SWIFT, *On the Death of Dr. Swift*, l. 225. (1731)

Tho' in the darkest Dumps you view 'em,

Stay but a Moment you'll see through 'em.

THOMAS SHERIDAN, *A New Simile for the Ladies*, l. 39. (1732) A note defines "dumps" as sullen fits.

### DUN

<sup>3</sup> Ther gan our hoste for to jape and pleye,  
And seyde, sirs, what! Dun is in the myre!

CHAUCER, *Canterbury Tales: The Manciple's Prologue*, l. 5. (c. 1386) "Dun" was formerly a quasi-proper name for a horse—any horse, not merely a dun one. "Dun is in the mire" was a proverbial phrase meaning that things are at a standstill or dead-lock.

Be his day kept, he rekketh nat a bene,  
But elles, siker, "don is in the myre."

HOCCEVE, *De Regimine Principum*, 86. (1412)

For as wyth me, dun is in the myre,

She hath me stoynd and brought me to bay.

JOHN CAPRAVE, *Life of St. Katharine of Alexandria*, ii, 1046. (c. 1440)

Dun is in the myre, dame, reche me my spur.

SKELTON, *A Garlande of Laurell*, l. 1433. (1523)

If thou art dun, we'll draw thee from the mire.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 41. (1595)

Then draw Dun out of the mire,

And throw the clog into the fire.

JAMES SHIRLEY, *St. Patrick Was for Ireland*.

(1640) "Dun out of the mire" was an old Christmas game, in which a heavy log was lifted and carried off by the players.

<sup>4</sup> Tut! dun's the mouse.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 40. (1595)

I say duns the mouse, and welcome, my bullies.

A. H. BULLEN, *Old Plays: Every Woman in Her Humour*, iv, 1. (1609)

Why then 'tis done, and dun's the mouse.

UNKNOWN, *Two Merry Milkmaids*. (1620)

Dun as a mouse.

JOHN RAY, *English Proverbs*, p. 283. (1678)

### DUST

<sup>5</sup> Excuse our dust.

PHILIP BARRY, *You and I*. Act ii. (1923)

Excuse my dust.

DOROTHY PARKER, *Her Own Epitaph*. (c. 1930)

<sup>6</sup> Dust thou art, and unto dust shalt thou return.  
(Pulvis es, et in pulverem reverteris.)

*Old Testament: Genesis*, iii, 19. (c. 550 B.C.)

All are of the dust, and all turn to dust again. (De terra facta sunt, et in terram pariter revertuntur.)

*Old Testament: Ecclesiastes*, iii, 20. (c. 250 B.C.)

They die, and return to their dust. (Deficient, et in pulverem suum revertentur.)

*Old Testament: Psalms*, civ, 29. (c. 250 B.C.)

We are but dust and shadow. (Pulvis et umbra sumus.)

HORACE, *Odes*. Bk. iv, ode 7, l. 16. (23 B.C.)

The earth takes back everything which it has brought forth. (Capit omnia tellus, quae genuit.)

LUCAN, *De Bello Civili*. Bk. vii, l. 818. (c. A.D. 60)

We are all made of the same dust. (πάντα μία κόβρις.)

LUCIAN. (c. A.D. 150) The ascription is by ERASMUS, *Adagia*, i, vii, 27, who gives the Latin, "Omnia idem pulvis," but undoubtedly Lucian was merely quoting a proverb already old.

Golden lads and girls all must,

As chimney-sweepers, come to dust.

SHAKESPEARE, *Cymbeline*, iv, 2, 262. (1609)

We turn to dust, and all our mightiest works  
Die too.

COWPER, *The Task*. Bk. v, l. 531. (1784)

Yes, all men are dust, But some are gold-dust.

J. A. SHEDD, *Salt from My Attic*, p. 45. (1928)  
See also under IMMORTALITY.

<sup>1</sup> This . . . hath raised no little dust in the Church.

BISHOP JOSEPH HALL, *Cases of Conscience*, p. 220 (1649)

Raise a Dust about nothing.

THOMAS BROWN, tr., *Fresny's Amusements*, 118. (1700)

Mr. Buck . . . will kick up a dust.

ARTHUR MURPHY, *The Gray's Inn Journal*. No. 50. (1753)

Much learned dust Involves the combatants.

WILLIAM COWPER, *The Task*, iii, 161. (1784)

<sup>2</sup> Then [Walker] up and dusted out.

BRET HARTE, *East and West Poems*, p. 18. (1871)

I guess the little cuss will git up and dust.

JOAQUIN MILLER, *First Fam'lies of the Sierras*, xvi, 136. (1876)

To have it get up and dust . . . makes you rave.

R. V. BURDETTE, *Hawk-Eyes*, p. 96. (1879)

I dusted around pretty lively, an' inside of an hour was back with the nurse.

E. N. WESTCOTT, *David Harum*, p. 333. (1898)

Davy Crockett dusted for the house.

C. E. MULFORD, *The Orphan*, p. 167. (1908)

<sup>3</sup> Fall headlong in the dust and bite the earth. (πρηνέες ἐν κονίῃσιν ὁδὰς λαζολατο γαῖαν.)

HOMER, *Iliad*. Bk. ii, l. 418. (c. 850 B. C.) Repeated frequently with minor variations.

Once for all he has bitten the dust. (Humum semel ore momordit.)

VERGIL, *Aeneid*. Bk. xi, l. 418. (19 B. C.)

He bites the gory dust. (Sanguinis ille vomens rivos cadit.)

VERGIL, *Aeneid*. Bk. xi, l. 668. (19 B. C.)

He lies biting the earth. (Terram ore momordit.)

ERASMUS, *Moriae Encomium*. Sec. 38. (1511)

First Odus falls, and bites the bloody sand.

POPE, tr., *Iliad*. Bk. v, l. 51. (1718)

Soon a King shall bite the ground.

JOHN GAY, *Poems*. Ode viii. (c. 1765)

The foremost Tartar bites the ground.

LORD BYRON, *The Giaour*. Sec. 20. (1813)

She had yielded and kissed the dust.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. ii, ch. 56. (1867)

Fall round him to the earth and bite the dust.

W. C. BRYANT, tr., *Iliad*. Bk. i, l. 55. (1870)

Several of our family had bitten the grass.

O. HENRY (W. S. PORTER), *A Technical Error*. (1910)

Better bite the carpet, a man, than fly, a coward.

SHAW, *The Admirable Bashville*. Act ii. (1926)

The treacherous redskins always bite the dust.

S. V. BENÉT, *Western Star*, p. 70. (1943) The phrase "Bite the dust" acquired its vogue in America, not from Homer, but from its frequent appearance in the *Nick Carter Library*, fifty years ago. "Another redskin bit the dust" was an ever-recurring announcement whenever the hero's pistol spoke.

<sup>4</sup> They shall . . . lick up the dust of thy feet. (Pulverem pedum tuorum lingent.)

Old Testament: *Isaiah*, xlix, 23. (c. 725 B. C.)

His enemies shall lick the dust. (Inimici eius terram lingent.)

Old Testament: *Psalms*, lxxii, 9. (c. 350 B. C.)

Any man who calls sop gravy has got to eat dust or 'pologize.

ELIZABETH B. CUSTER, *Following the Guidon*, p. 32. (1890)

You don't often lick the dust.

P. A. TAYLOR, *The Deadly Nightshade*, p. 114. (1941)

<sup>5</sup> When ye depart thence, shake off the dust under your feet for a testimony against them. (ἐκπορευόμενοι ἐκείθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν.)

New Testament: *Mark*, vi, 11. (c. A. D. 55) The Vulgate is, "Excutite pulverem de pedibus vestris." Repeated in *Matthew*, x, 14. (c. A. D. 65)

<sup>6</sup> He threw dust in the eyes of the jury. (Tenebras offudisse iudicibus.)

QUINTILIAN, *Institutiones Oratoriae*. Bk. ii, ch. 17, sec. 21. (c. A. D. 80) Referring to Cicero.

To sprinkle dust in the eyes. (Pulverem ob oculos adspargere.)

AULUS GELLIUS, *Noctes Atticae*. Bk. v, ch. 21, sec. 4. (c. A. D. 150) The Germans say, "Einem Sand in die Augen streuen" (To throw sand in one's eyes).

To throw dust in the eyes. (Pulverem oculis offundere.)

ERASMUS, *Adagia*. Chil. ii, cent. ix, No. 43. (1523) "A useful stratagem in war," says Erasmus, "is to put an army in such a position that in marching up to the enemy, the dust may be driven in their faces, and from this the adage is supposed to have taken its origin." Another explanation is that the proverb refers to a trick of gladiators in the arena.

They do nothing else but raise a dust to do out their owne eies.

STEFANO GUAZZO, *Civile Conversation*, i, 276. (1581) Pettie, tr.

To cast dust into a man's eyes.

THOMAS DRAKE, *Bibliotheca*, p. 18. (1633) To mislead by misrepresentation.

To throw dust in the eyes. (Jetter de la poudre aux yeux.)

FLEURY DE BELLINGEN, *Etymologie des Proverbes Français*, p. 320. (1656) Bellinghen explains, "This proverb originates from those who ran at the Olympic games; they started all together at a signal. The course was covered with very fine sand, so that the leaders in the race kicked up the dust into the eyes of those who followed."

To throw dust in the eyes of censure is proper.

TAVERNER, *The Artful Wife*. Act. i. (1718)

It required a long discourse to throw dust in the eyes of common sense.

BENJAMIN FRANKLIN, *Works*, iv, 79. (1767)

<sup>7</sup> As you dust along the turnpike, you can see [the road].

BENJAMIN F. TAYLOR, *The World on Wheels*. Vol. ii, ch. 7. (1874)



The Rambler . . . don't take the dust of anything afloat.

O. HENRY, *Cabbages and Kings*, p. 50. (1904)  
We're off to South America, and you won't see us for the dust.

EDGAR WALLACE, *The Clue of the Twisted Candle*, p. 91. (1916)

<sup>1</sup> When a man dies he kicks the dust.

H. D. THOREAU, *Walden*. Ch. 1. (1854) Thoreau is speaking of an auction, where all the dust-covered trumpery of a dead man was brought out of the attic to be sold.

## DUTCH

<sup>2</sup> The Dutchman drinks his buttons off, the English doublet and all away.

HENRY GLAPTHORNE, *The Ladies Priveledge*. Act iii. (1640) Quoted as "a common proverb."

The Dutchman drinketh pure wine in the morning, at noon wine without water, in the evening as it comes from the butt.

JAMES HOWELL, *English Proverbs*, p. 20. (1659)  
Because he drinks, he gets in Dutch.

MARGARET FISHBACK, *Case History*. (1940)

DUTCH COURAGE, *see under* COURAGE.

<sup>3</sup> If there's a better-dressed man in Europe, . . . I'm a Dutchman.

W. M. THACKERAY, *Ravenswing*. Ch. 3. (1837)

If that don't do it, I'm a Dutchman!

A. R. SMITH, *Christopher Tadpole*. Ch. 58. (1848)

If there is as much gold on the ground of New South Wales as will make me a wedding-ring, I am a Dutchman.

CHARLES READE, *It Is Never too Late to Mend*. Ch. 52. (1856)

If I don't come out to the United States next year, I'm a Dutchman.

LESLIE STEPHEN, *Letter*. (1866) *See* MAITLAND, *Life and Letters*, x, 194.

<sup>4</sup> Our cargoes of meat, drink, and cloaths beat the Dutch.

UNKNOWN, *Revolutionary Song*. (1775) "It beats the Dutch is an expression often heard in New York and New England, to anything astonishing. The earliest instance of its occurrence that I have met with is in a Revolutionary song written during the siege of Boston in 1775."—JOHN BARTLETT, *Dictionary of Americanisms: Dutch*. Bartlett found the song in the *New England Historical Register* for April, 1857, p. 191.

That Amanda the fair, who really beats the Dutch

T. G. FESSENDEN, *Poems*, p. 18. (c. 1800)

"Well, that beats the Dutch!" laughed Abner.

WILL N. HARBEN, *Abner Daniel*, p. 279. (1902)

You go off the handle to beat the Dutch.

FRANK NORRIS, *The Pit*. Ch. 9. (1902)

You women do beat the Dutch.

MARY WILKINS FREEMAN, *By the Light of the Soul*, p. 277. (1906)

It beats the Dutch.

ZELDA POPKIN, *No Crime for a Lady*, p. 94. (1942)

## DUTY

<sup>5</sup> No phase of life can be free from duty. (Nulla vitae pars . . . vacare officio potest.)

CICERO, *De Officiis*. Bk. i, ch. 2, sec. 4. (c. 45 B. C.)

Let regard for duty control thy mind. (Mentemque domet respectus honesti.)

CLAUDIAN, *Panegyricus de Quarto Consulatu Honorii Augusti*, l. 268. (A. D. 398)

<sup>6</sup> If a man put duty first and success after, will not that improve his character?

CONFUCIUS, *Analects*. Bk. xii, ch. 21. (c. 500 B. C.)

<sup>7</sup> Fear God, and keep his commandments: for this is the whole duty of man. (Deum time, et mandata eius observa: hec est enim omnis homo.)

*Old Testament: Ecclesiastes*, xii, 13. (c. 250 B. C.)

<sup>8</sup> What I must do is all that concerns me, not what the people think.

R. W. EMERSON, *Essays: Self-Reliance*. (1841)

To live without duties is obscene.

EMERSON, *English Traits*. Ch. 11. (1856)

<sup>9</sup> So nigh is grandeur to our dust,  
So near is God to man,

When Duty whispers low, *Thou must*,  
The youth replies, *I can*.

R. W. EMERSON, *Voluntaries*. Pt. iii. (1867)

When Duty Whispers low, Thou must, this erst-  
while youth replies, I just can't.

OGDEN NASH, *Kind of an Ode to Duty*. (1940)

<sup>10</sup> Nor is a duty beneficial because it is commanded, but it is commanded because it is beneficial.

FRANKLIN, *Poor Richard's Almanack*, 1739

<sup>11</sup> What is your duty? Whatever the day demands. (Was aber ist deine Pflicht? Die Förderung des Tages.)

GOETHE, *Sprüche in Prosa*. (1819)

<sup>12</sup> I began to feel that dull, leaden, soul-depressing sensation known as the sense of duty.

O. HENRY (W. S. PORTER), *No Story*. (1909)

<sup>13</sup> The right and practical divinity is this: Believe in Christ, and do thy duty in that state of life to which God has called thee.

MARTIN LUTHER, *Table-Talk*. Ch. 7. (1569)

Do your duty, and leave the rest to the gods (Faites votre devoir, et laissez faire aux dieux.)

PIERRE CORNEILLE, *Horace*. Act ii, last line. (1640)

To do my duty in that state of life unto which it shall please God to call me.

*Book of Common Prayer: Catechism*. (1661)

Thanks to the gods! my boy has done his duty.

JOSEPH ADDISON, *Cato*. Act iv, sc. 4. (1712)

I've done my duty, and I've done no more.

HENRY FIELDING, *Tom Thumb the Great*. Act i, sc. 2. (1730)

Only aim to do your duty, and mankind will give you credit where you fail.

THOMAS JEFFERSON, *The Rights of British America*. (1774)

Thank God, I have done my duty.

HORATIO NELSON, last words. (1805) See HUME, *History of England*.

Here lies Henry Lawrence, who tried to do his duty.

SIR HENRY LAWRENCE, *Epitaph*. (1857) Lawrence, one of the heroes of the defence of Lucknow, desired this sentence engraved on his tomb.

Like Lawrence, I have *tried* to do my duty.

GENERAL CHARLES GEORGE GORDON, *Postscript*, to his last letter from Khartoum, 29 Dec., 1884.

It is my duty, and I will.

W. S. GILBERT, *Captain Reece*. (c. 1870)

It was my duty, and I did.

ELIZABETH DALY, *Murders in Volume 2*. (1941)

Where duetie can haue no shewe, honestie can beare no sway.

JOHN LYLY, *Euphues* (Arber), p. 195. (1579)

Beauty, strength, youth, are flowers but fading seen;

Duty, faith, love, are roots, and ever green.

GEORGE PEELE, *A Farewell to Arms*. (a. 1600)

Knowledge is a steep which few may climb,  
While Duty is a path which all my tread.

WILLIAM MORRIS, *The Epic of Hades: Heré*. (1870)

I slept, and dreamed that life was Beauty;

I woke, and found that life was Duty.

ELLEN STURGIS HOOPER, *Beauty and Duty*.

First published in *The Dial*, July, 1840.

Do well the duty that lies before you. (τὸ παρὸν εὖ ποιεῖν.)

PITTACUS, *Maxim*. (c. 675 B.C.) See DIOGENES

LAERTIUS, *Pittacus*, i, 77.

The path of duty lies in what is near, and men seek for it in what is remote.

MENCIUS, *Discourses*. Bk. iv, pt. i, ch. 11. (c. 300 B.C.)

Do the duty that lies nearest thee.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 9. (1833)

All wise men should attend to their duty and do it. (Omnis sapientis | suum officium aequom est colere et facere.)

PLAUTUS, *Stichus*, l. 39. (c. 200 B.C.)

A shamefaced man finds some honor in remembering his duty. (Is est honos homini pudico, meminisse officium suum.)

PLAUTUS, *Trinummus*, l. 697. (c. 194 B.C.)

I do perceive here a divided duty.

SHAKESPEARE, *Othello*, i, 3, 181. (1605)

Divided duties are seldom split in the middle.

ANONYMOUS, *Meditations in Wall Street*, p. 139. (1940)

Duty is what one expects from others.

OSCAR WILDE, *A Woman of No Importance*. Act ii. (1893)

Duty. That which sternly impels us in the direction of profit, along the line of desire.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

Stern Daughter of the Voice of God! O Duty! WORDSWORTH, *Ode to Duty*, l. 1. (1805)

O Duty, Why hast thou not the visage of a sweetie or a cutie?

OGDEN NASH, *Kind of an Ode to Duty*. (1940)

## DWARF

A Dwarf threatens Hercules.

THOMAS FULLER, *Gnomologia*. No. 85. (1732)

An intelligent dwarf is superior to an ignorant giant.

SADI, *Gulistan*. Ch. i, Apol. 3. (c. 1258)

A dwarf is not tall, even though he stand on a mountain; a colossus keeps his height, even though he stand in a well. (Non est magnus pumilio, licet in monte constiterit; colossus magnitudinem suam servabit, etiam si steterit in puteo.)

SENECA, *Ad Lucilium*. Epis. lxxvi, sec. 31. (c. A.D. 65) See also under GREATNESS.

Pigmies are pigmies still, tho' perch'd on alps;  
And pyramids are pyramids in vales.

EDWARD YOUNG, *Night Thoughts*. Nt. vi, l. 309. (1742)

Dwarfs standing on the shoulders of giants see farther than the giants themselves. (Pigmaei gigantum humeris impositi plusquam ipsi gigantes vident.)

DIDACUS CASTELLUS, *Tratado de Cuentas*.

(1551) The attribution is by BURTON, *Anatomy of Melancholy: Democritus to the Reader*. (1621) Burton's rendering is, "I say with Didacus Stella, 'A dwarf standing on the shoulders of a giant may see farther than a giant himself.'" The French say, "Celui qui est sur épaules d'un géant voit plus loin que celui qui le porte" (He who is on a giant's shoulders sees farther than he who carries him).

A Dwarf on a Giant's shoulder, sees further of the two.

HERBERT, *Jacula Prudentum*. No. 53. (1640)

A proverb . . . that a child on a giant's shoulder may see farther than the giant.

RICHARD WHITLOCK, *Zootomia*, p. 218. (1654)

For as our modern wits behold,  
Mounted a pick-back on the old,  
Much farther off, much farther he,  
Rais'd on his ancient beast, could see.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto ii, l. 71. (1663)

A dwarf sees farther than the giant when he has the giant's shoulders to mount on.

S. T. COLERIDGE, *The Friend*. Vol. i, p. 8. (1809)

## E

## EAGLE

<sup>1</sup> This is another grief to me, to die with my own feathers. (καὶ τοῦτο μοι ἑτέρα λύπη, τὸ τοῖς ἰδίοις πτεροῖς ἐναποθνήσκειν.)

AESOP, *Fables: The Eagle and the Arrow*. (c. 570 B.C.) An eagle, sitting on a rock seeking to capture a hare, is shot with an arrow plumed with feathers from his own wings. Repeated many times in classical literature, until "The eagle shot by means of its own feathers" passed into a proverb.

Even so is he Libyan fable famed abroad: the eagle, pierced by the bow-speed shaft, looked at the feathered arrow and said, "Thus, not by others, but by means of our own plumage, are we slain." (τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς | ἀλίσκόμεσθα.)

AESCHYLUS, *Myrmidones*. Frag. 63, Smyth. (c. 458 B.C.)

These shafts of ridicule are winged by nought  
But our own plumes, as Aeschylus would say.  
(ταυτὶ μὲν ἠκάσμεσθα κατὰ τὸν Διόχυλον  
τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς.)

ARISTOPHANES, *The Birds*, l. 807. (414 B.C.)

He is killed twice who is killed with his own weapons. (Bis interimitur, qui suis armis perit.)

SENECA. (C. A. D. 64) ERASMUS, *Adagia*, iv, i, 96, cites this proverb as a chapter heading of one of Seneca's epistles, and says that it derives from Aesop's fable.

We be taken with our owne fethers. (Nostris ipsorum alis capimur.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 52. (1508) TAVERNER, tr., fo. 58. (1550) Taverner says: "This prouerbe . . . is lyke to the englyshe prouerbe: hath made a rod for his owne arse."

That which greeveth me most, is that (as the proverbe saith) shee useth mine owne fethers against mee.

THOMAS UNDERDOWNE, *Heliodorus*. Bk. ii, p. 74. (1587)

The eagle's fate and mine are one,  
Which, on the shaft that made him die,  
Espied a feather of his own,  
Wherewith he wont to soar so high.

EDMUND WALLER, *To a Lady Singing a Song of His Composing*. (c. 1645)

Like a young eagle, who has lent his plume  
To fledge the shaft by which he meets his doom.

THOMAS MOORE, *Corruption*, l. 95. (1806)

So the struck eagle, stretch'd upon the plain, . . .  
View'd his own feather on the fatal dart,  
And wing'd the shaft that quiver'd in his heart.

LORD BYRON, *English Bards and Scotch Reviewers*, l. 841. (1809)

We are often shot with our own feathers.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 332. (1710) See also under RETRIBUTION.

<sup>2</sup> An eagle in the clouds. (ἐν νεφέλαισιν αἰετὸς.)

ARISTOPHANES, *The Knights*, l. 1013. (424 B.C.)  
Of something out of reach.

<sup>3</sup> When thou seest an eagle, thou seest a portion of Genius; lift up thy head!

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

<sup>4</sup> Ther mighte men the royal egle finde,  
That with his sharpe look perceth the sonne.

CHAUCEUR (?), *The Parlement of Foules*, l. 330. (c. 1382)

No Bird can looke against the Sunne but those that be bredde of the Eagle.

JOHN LYLY, *Euphues* (Arber), p. 87. (1579)

<sup>5</sup> The eagle doesn't chase flies. (αἰετὸς οὐ θυπεύει τὰς μύϊας.)

ERASMUS, *Adagia*. Chil. iii, cent. ii, No. 65. (1508) A Greek proverb, which Erasmus Latins, "Aquila non captat muscas." A variant is, ἔλεφας μὲν οὐχ ἀλίσκει (The elephant doesn't try to catch a mouse), the Latin being, "Elephantus non capit murem." (ERASMUS, *Adagia*, i, ix, 70.) Still another is, "The Indian elephant cares naught for the gnat." The Italians say, "L'aquila non fa guerra ai ranocchi" (The eagle doesn't make war against frogs).

As the eagle regards earthworms. (αἰετὸς θρίπας ὀρῶν.)

ERASMUS, *Adagia*. Chil. i, cent. ix, No. 71. i. c. with contempt. The Latin is, "Aquila thripas aspiciens."

Now I se Aquila non capit muscas.

GABRIEL HARVEY, *Letter-Book*, p. 50. (1573)

It is well saide, That the Egle catcheth not flies.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 200. (1574) Pettie, tr.

The eagle often snappeth at the Fly.

JOHN LYLY, *Euphues* (Arber), p. 78. (1579)

The eagle suffers little birds to sing,  
And is not careful what they mean thereby.

SHAKESPEARE, *Titus Andronicus*, iv, 4, 83. (1593)  
That proverb in this point might make thee wise,  
That princely eagles scorn the catching flies.

ROWLANDS, *Guy, Earle of Warwicke*. (1607)

Eagles stoop not to flies.

JAMES SHIRLEY, *The Opportunitie*. Act v, sc. 2. (1640)

The eagle flies not but at noble game.

JOSEPH GLANVILLE, *Scepsis Scientifica*, 211. (1665)

Eagles catch nae flies.

JOHN RAY, *Proverbs: Scottish*, p. 234. (1678)

Eagles don't catch flies.

H. C. BAILEY, *Nobody's Vineyard*, p. 7. (1942)

<sup>6</sup> Nor do fierce eagles bring forth the peaceful dove. (Nec imbellem feroces | progenerant aquilae columbam.)

HORACE, *Odes*. Bk. iv, ode 4, l. 31. (23 B.C.)

'Tis true; the raven doth not hatch a lark.

SHAKESPEARE, *Titus Andronicus*, ii, 3, 149. (1593)

Doves beget doves; and eagles, eagles.

BEAUMONT AND FLETCHER, *The Honest Man's Fortune*. Act iii, sc. 1. (1613)

<sup>1</sup> They shall mount up with wings as eagles.  
(Assument pennas sicut aquilae.)

*Old Testament: Isaiah*, xl, 31. (c. 725 B.C.)

<sup>2</sup> The very feather of an Eagle, is of force to consume the Beetle.

JOHN LYL, *Euphues and His England: Epistle Dedicatory*, p. 214. (1580)

<sup>3</sup> Wheresoever the carcass is, there will the eagles be gathered together. (ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.)

*New Testament: Matthew*, xxiv, 28. (C. A. D.

65) The *Vulgate* is, "Ubi cumque fuerit corpus, illic congregabuntur et aquilae."

Where the carcass is, the ravens will gather.

H.G. BOHN, *Handbook of Proverbs*, p. 563. (1855)

Where the carcass is, there will the eagles be gathered.

BERNARD SHAW, *Major Barbara*. Act iii. (1905)

"Where the eagles are gathered together," he said. "I think it's vultures in the revised version," said Cynthia.

FRANCIS BEEDING, *The Eight Crooked Trenches*, p. 189. (1936) Cynthia is right.

<sup>4</sup> An eagle among birds. (αετὸς ἐν πτανοῖς.)

PINDAR, *Nemean Odes*. Ode iii, l. 140. (475 B.C.)

<sup>5</sup> America is fitly represented by an Eagle, which Royal Bird is very frequent there.

SAMUEL SEWALL, *Phaenomena Quaedam Apocalypticæ*, p. 8. (1697)

The Eagle of Freedom with rapture behold,  
Overshadow our land with his plumage of gold.

T. G. FESSENDEN, *Poems*, p. 4. (1798)

Under the auspicious wings of the American Eagle.

R. MCNEMAR, *A Kentucky Revival*, p. 51. (1807)

Sich a yell as that would . . . make the United States eagle scream.

JOHN S. ROBB, *Streaks of Squatter Life*, p. 97. (1847)

The plainest print cannot be read through a gold eagle.

ABRAHAM LINCOLN, *Speech*, Springfield, Ill., 26 June, 1857.

"The American nation in the Sixth Ward is a fine people," he says. "They love th' eagle," he says, "on the back iv a dollar."

F. P. DUNNE, *Mr. Dooley in Peace and War: Oratory on Politics*. (1890)

<sup>6</sup> Gnats are unnoted wheresoe'er they fly,  
But eagles gazed upon with every eye.

SHAKESPEARE, *Rape of Lucrece*, l. 1014. (1594)

<sup>7</sup> The old age of an eagle. (Aquilae senectus.)

TERENCE, *Heauton Timorumenos*, l. 521. (163 B.C.) See under AGE.

<sup>8</sup> Eagles commonly fly alone: they are crows, daws, and starlings that flock together.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act v, sc. 2. (1623)

Eagles fly alone.

JOHN CLARKE, *Paroemiologia*, p. 291. (1639)  
Eagles flie alone, and they are but sheep that always flock together.

NICHOLAS LING, ed., *Politeuphuia*, p. 185. (1669)  
Eagles fly alone, but sheep flock together.

H.G. BOHN, *Handbook of Proverbs*, p. 346. (1855)  
YOU ARE TEACHING AN EAGLE TO FLY, see under

LABOR LOST.

THE WREN ON THE EAGLE'S WING, see under WREN.

## EAR

See also Eye and Ear

<sup>9</sup> You'll be Midases, if only you've the asses' ears. (Μῖδαις μὲν οὖν, ἢν ὦτ' ὄνου λάβητε.)

ARISTOPHANES, *Plutus*, l. 287. (388 B.C.) "To have asses' ears, like Midas" (Μῖδαις ὄνου ὦτα ἔχει), is a proverb which has been variously explained: (1) DIOGENIANUS, *Adagia*, vi, 73, says that it was because he had many spies and nothing escaped him; (2) SCHOLIAST to *Plutus* says that he was transformed into an ass by Dionysos. The first explanation is probably the correct one. A related Greek proverb is κυρὸς οὐς (You have a dog's ear), meaning either a very keen sense of hearing, or a tendency to listen to gossip, from the way in which a dog pricks up its ears when it hears something that interests it.

What man is there who has not asses' ears? (Aurículas asini quis non habet?)

PERSIUS, *Satires*. Sat. i, l. 121. (C. A. D. 58)

And sooth to tellen, also she

Had also fele up-standing eres.

CHAUCER (?), *The Hous of Fame*. Bk. iii, l. 299. (c. 1383)

You have a quick ear.

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 2, 63. (1594)

<sup>10</sup> A man should not permit his ears to hear improper words, because, before all other members of the human body, his ears, being thin and soft, will be burned first.

*Babylonian Talmud: Kethuboth*, fo. 5b. (c. 450)

<sup>11</sup> An attentive ear is the desire of a wise man.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 29. (c. 190 B.C.)

<sup>12</sup> My ears ring with inward humming. (Sonitu suapte tintinant aures.)

CATULLUS, *Poems*. No. li, l. 10. (c. 57 B.C.)

It is acknowledged that the absent feel a presentiment of remarks about themselves by the ringing of their ears. (Absentes tinnitu aurium praesentire sermones de se receptum est.)

PLINY, *Naturalis Historia*. Bk. xxviii, sec. 2. (A. D. 77)

Our ears are tingling. (ἐβόμβει τὰ ὦτα ἡμῖν.)

LUCIAN, *Dialogus Meretricius*. (C. A. D. 180) As quoted by ERASMUS, *Adagia*, ii, iv, 37, with the Latin, "Num nobis tinniebant aures." Parmenio's ears were tingling because his mistress was talking of him. Erasmus quotes

Plautus and Pliny as maintaining that if the right ear burns it indicates that people are praising its possessor, and if the left ear burns that they are calumniating him. He also quotes from THEOCRITUS, iii, 37, ἀλλεται ὀφθαλμός μεν ὁ δεξιός (My right eye itches), with the connotation, "I'm going to have some luck," still in use, as is a third saying, "My elbow itches, I shall be kissed by a fool."

And we shal speke of thee som-what, I trowe,  
When thou art goon, to do thyne eres glowe!

CHAUCER (?). *Troilus and Criseyde*. Bk. ii, l. 1021. (c. 1380)

I suppose that daie hir eares might well glow,  
For all the towne talkt of hir, hy and low.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Whose eares I perceiue to glow, and hearts to be  
grieved at that which I haue already vttered.

JOHN LYL, *Euphues* (Arber), p. 54. (1579)

Mine eares gloed, and my heart was galled to  
heare the abuses that reygne in Athens.

JOHN LYL, *Euphues*, l. 153.

What fire is in mine ears? Can this be true?

SHAKESPEARE, *Much Ado about Nothing*, iii, 1, 107. (1598)

One Eare tingles; some there be,  
That are snarling now at me.

ROBERT HERRICK, *On Himselfe*. (1648)

When our cheek burneth, or eare tingleth, we  
usually say that some body is talking of us.

JOHN AUBREY, *Gentilisme and Judaisme*, p. 110. (1687)

*Lord Sparkish*: Miss, didn't your left ear burn  
last night?

*Miss Notable*: Pray why, my lord?

*Lord Sparkish*: Because I was then in some com-  
pany where you were extolled to the skies, I  
assure you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

I dine with Dolby, . . . and if your ears do not  
burn from six to nine this evening, then the  
Atlantic is a non-conductor.

CHARLES DICKENS, *Letters*, iii, 256. (1868)

Wide ears and a short tongue.

THOMAS DRAXE, *Bibliotheca*, p. 190. (1633)

Wide ears and a short tongue is best.

NATHAN BAILEY, *Dictionary: Wide*. (1736)

The ear is the back-door for truth but the  
front-door for lies. (Es el oído la puerta se-  
gunda de la verdad, y principal de la mentira.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim  
80. (1647)

Hee ought to stop his eares, as Uliesses did  
against the song of the Marmaites.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 52. (1574) Pettie, tr.

I'll stop mine ears against the mermaid's song.

SHAKESPEARE, *The Comedy of Errors*, iii, 2,  
169. (1592) In the same scene (l. 45) is the  
phrase, "O, train me not, sweet mermaid,  
with thy note." The early use of "mermaid"  
for "siren" was unusual, and it is probable  
that Shakespeare got it from Pettie.

Things committed to the eares, are for the  
most part proclaimed in the streets.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 71. (1574) Pettie, tr.

She began . . . to relent and to give to them  
no deffe ere.

EDWARD HALL, *Chronicle*, p. 24. (1548)

[He] for a long time gave the deafe eare . . .  
unto them.

PHILEMON HOLLAND, tr., *Livy*, xxxiii, 47. (1600)

She had turned a deaf ear to [their] persuasions.

CONNOP THIRLWALL, *History of Greece*, i, 7. (1835)

TO SING TO DEAF EARS, *see under* LABOR LOST.

His Mastership may go shake his eares else-  
where.

GABRIEL HARVEY, *Letter-Book*, p. 42. (1573)

Go shake your ears.

SHAKESPEARE, *Twelfth Night*, ii, 3, 134. (1599)

Maria to Malvolio.

Turn him off . . . to shake his ears.

SHAKESPEARE, *Julius Caesar*, iv, 1, 26. (1599)

They shut their gates against him, and made  
him go shake his ears, and to shift for a lodging.

HOWELL, *Familiar Letters*. Bk. i, sec. 1, let. 21. (1620)

And you may goe and shake your eares,

Who had, and could not hold it.

THOMAS WRIGHT, ed., *Political Ballads*, p. 69. (1647)

If this be true, as it appears,

Why dost not rouse and shake thy Ears?

THOMAS D'URFEY, *Collin's Walk*, iv, 177. (1690)

March off and leave him to shake his ears.

FRANCES SHERIDAN, *The Dupe*. Act i, sc. 3. (1764)

You may go and shake your ears. Spoken to one  
who has lost his money.

JOHN RAY, *Proverbs*, p. 215. (1813)

The wisest Oeconomy maketh especiall ac-  
count of three singular members, a marchants  
eare; a pigges mouth; and an Asses back.

GABRIEL HARVEY, *Pierces Supererogation*, p.  
166. (1593) "Merchants' ears," to affect not to  
hear.

I see that seruants must haue Marchants eares

JOHN LYL, *The Woman in the Moone*. Act i,  
sc. 1. (1595)

I put on merchants Eares, not vouchsafing to give  
them the hearing.

JAMES MABBE, tr., *Aleman's Guzman*, ii, 7. (1622)

You had on your haruest eares, thicke of hear-  
yng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Thine eares be on a pilgrimage . . . as they say  
commonly, thou hast on thy haruest eares. Ves-  
trae peregrinantur aures.

JOHN WITHALS, *Dictionary*, p. 46. (1608)

You hearken not at all; you have on your harvest  
ears.

WILLIAM ROBERTSON, *Phraseologia Generalis*,  
p. 715. (1681) *See under* DEAFNESS

1 Who euer with you any tyme therein weares,  
He must both tell you a tale, and finde you  
eares.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
A man must tell you tales and find you ears.

FRANCIS BACON, *Promus*. No. 673. (c. 1594)  
Tell you a tale, and find you ears.

JOHN RAY, *English Proverbs*, p. 195. (1670)  
What, miss! must I tell you a story and find you  
ears?

SWIFT, *Polite Conversation*. Dial. i. (1738)

2 There is always someone dinning in my well-  
rinsed ear. (Est mihi purgatam crebro qui  
personet aurem.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 7: (20 B. C.)

3 I offer my ear to touch. (Ego vero oppono  
auriculam.)

HORACE, *Satires*. Bk. i, No. ix, l. 76. (35 B. C.)  
A bystander, consenting to act as witness,  
allowed the litigant to touch the tip of his  
ear—an old custom referred to by Plautus.  
Hercules tweaks him by the ear. (Hercules auriculam illi tetigit.)

SENECA (?), *Ludus de Morti Claudii*. Sec. 9.  
(c. A. D. 55) To show that he was his witness.  
To twitch the ear. (Aurem vellere.)

ERASMUS, *Adagia*. Chil. i, cent, vii, No. 40.  
(1523) An old way of admonishing one in a  
friendly manner. A habit of Napoleon.

4 "I can cut your acquaintance . . . if you're  
really on your ear."—"I'm on my ear," said  
Ricker.

W. D. HOWELLS, *A Modern Instance*. Ch. 29.  
(1882)

It was evident that the irate old rascal was "on  
his ear."

W. F. CODY, *The Wild West*, p. 521. (1888)

I only hope . . . [he] won't get on his ear.

HARRIS, *Tents of Wickedness*, p. 255. (1907)

5 The ear trieth words, as the mouth tasteth  
meat. (Auris enim verba probat, et guttur  
escas gustu diiudicat.)

Old Testament: *Job*, xxxiv, 3. (c. 400 B. C.)

6 One takes the people by the ears as one takes  
a pot by the handles. (On prend le peuple par  
les oreilles comme on fait un pot par les  
anses.)

LE ROUX DE LINCY, *Proverbes Français*. (1859)  
Swift cites a similar saying, which he refers  
to as "the old Slavonian proverb," "Men  
and asses must be held by the ears."

7 You're bound to get your ears slapped back.

McKNIGHT MALMAR, *Never Say Die*, p. 21.  
(1943)

8 He that hath ears to hear, let him hear. (ὁ  
ἔχει ὅρα ακούειν ἀκούτω.)

New Testament: *Mark*, iv, 9. (A. D. 55) The  
Vulgate is, "Qui habet aures audendi, audiat."

He that hath ears to hear, let him stuff them with  
cotton.

THACKERAY, *The Virginians*. Ch. 32. (1858)

9 I was all eare.

JOHN MILTON, *Comus*, l. 560. (1634)

He was all ear to her charming voice.

WILLIAM BECKFORD, tr., *Valhek*, p. 88. (1786)

I am all ears.

TROLLOPE, *The Belton Estate*. Ch. 15. (1865)

10 Of Forests, and enchantments drear,

Where more is meant then meets the ear.

MILTON, *Il Penseroso*, l. 120. (1632) See also  
under EYE.

11 He told this tale to one that had no eares to  
heare.

GEORGE PETTIE, *Petite Pallace*, p. 149. (1576)

12 Let the ear despise nothing, nor yet believe  
anything forthwith. (Nil spernat auris, nec  
tamen credat statim.)

PHAEDRUS, *Fables*. Bk. iii, fab. 10, l. 51. (c. 25 B. C.)

13 Our ears are both in use. (Ambo operam auri-  
bus.)

PLAUTUS, *Miles Gloriosus*, l. 774. (c. 200 B. C.)

I have full use of my ears. (Ego recte meis auribus  
utor.)

PLAUTUS, *Miles Gloriosus*, l. 799. (c. 200 B. C.)

14 My ears I surrender to your suzerainty. (Auris  
meas profecto dedo in dicionem tuam.)

PLAUTUS, *Miles Gloriosus*, l. 954. (c. 200 B. C.)

I lend you my ears to use. (Auris tibi contra  
utendas dabo.)

ENNIUS, *Telemon*. Frag. 324, Loeb. (c. 180 B. C.)

Lend favourable ears to our request.

SHAKESPEARE, *Richard III*, iii, 7, 101. (1592)

Rise and lend thine ear.

SHAKESPEARE, *Richard III*, iv, 2, 80. "Lend  
thine ear" repeated in *The Taming of the  
Shrew*, iv, 1, 62.

Friends, Romans, countrymen, lend me your ears

SHAKESPEARE, *Julius Caesar*, iii, 2, 78. (1599)

To my unfolding lend your prosperous ear.

SHAKESPEARE, *Othello*, i, 3, 245. (1605)

Then lend me your ears.

DEKKER, *Honest Whore*. Act i, sc. 1. (1605)

Hang your ears this way.

JONSON, *Magnetick Lady*. Act i, sc. 7. (1632)

15 His talk has got my ears on end. (Suo mihi  
hic sermone arrexat aures.)

PLAUTUS, *Rudens*, l. 1293. (c. 200 B. C.)

They stand with ears pricked up. (Arrectis auri-  
bus adstant.)

VERGIL, *Aeneid*. Bk. i, l. 152. (19 B. C.)

With ears erect. (Auribus erectis.)

ERASMUS, *Adagia*, iii, ii, 56. (1505)

Prick up your ears. (Secouez dehait vos aureilles.)

RABELAIS, *Pantagruel*. Bk. iv, Prologue. (1548)

Like unback'd colts, they prick'd their ears.

SHAKESPEARE, *The Tempest*, iv, 1, 176. (1611)

A proverbial saying is, "You prick your ears like an old sow in beans."

PARISH AND SHAW, *A Dictionary of the Kentish Dialect*, p. 121. (1887)

<sup>1</sup> The things he says flow right through the ears. (Quae dicuntur superfluent aures.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. ii, ch. 5, sec. 13. (c. A. D. 80)

For alle yede out at oon ere  
That in that other she dide lere.

CHAUCER (?), *The Romaunt of the Rose*, l. 5151. (c. 1365)

Oon ere it herde, at the other out it wente.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv, l. 434. (c. 1380)

Went in the tone eare, and out at the tother.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
[A sermon] goes in at one eare and out at the other.

ARTHUR GOLDING, *Calvin on Deuteronomy*, xxi, 125. (1583)

It goes in at one ear, and out at the other.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)

But she might full as well her lecture smother,  
For ent'ring one eare, it goes out at t'other.

*Ar't Asleepe Husband?* Frontispiece. (1640)

All they can say goes in at one ear and out at t'other.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

A world of thanks, which would only have entered at one ear and gone out at the other.

TOBIAS SMOLLETT, tr., *Gil Blas*, iii, 182. (1750)

He comes in at one year, To go out by the other!

THOMAS HOOD, *Ode to the Late Lord Mayor*, l. 116. (c. 1825)

It came in at one ear, and went out at the other.

DICKENS, *Martin Chuzzlewit*. Ch. 21. (1843)

In at one ear and out at the other. (Chê chih êrh to chin, na chih êrh to ch'u.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2080. (1875) The Italians say, "Dentro da un orecchio e fuori dall' altro," and the phrase is common to most European languages.

<sup>2</sup> Ears are eyes to the blind. (φωρῆ γὰρ ὀφθαλμοί.)

SOPHOCLES, *Oedipus Coloneus*, l. 138. (c. 408 B. C.)

<sup>3</sup> Up to the ears. (μέχρι τῶν ἀμφοτέρων.)

SUIDAS, *Lexicon*. (c. 950)

In love up to the eares.

BARNFIELD, *The Affectionate Shepherd*. (1594)

<sup>4</sup> One cannot hear one's own ears for you.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>5</sup> He set a yonge lyon and a very eger dogge together by the eares.

RICHARD TAVERNER, *The Garden of Wysdome*. Ch. 4. (1539)

Together by the eares they come (quoth I) cheerely.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)  
When is the law profitable? Assuredly . . . in this age, when all men goe together by the eares, for this matter, and that matter.

WILSON, *The Arte of Rhetorique*, p. 37. (1553)

Set them together by the eares.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 71. (1574) Pettie, tr.

When we be together by the eares like dogs and cattes.

LAURENCE TOMSON, tr., *Calvin's Sermons on Timothy*, p. 280/1. (1579)

Set by the ears. (Menez par les oreilles.)

MONTAIGNE, *Essays*. Bk. i, ch. 26. (1580) Florio translates the phrase, "To swallow gudgeons."

One euyll tonge may sette a number of men to gether by the eares.

WILLIAM SPELMAN, *A Dialogue Between Two Travellers*, p. 74. (c. 1580)

They fell together by the eares about the matter.

RICHARD KNOLLES, *History of the Turks*, l. 1184. (1603)

The Florentines and Senoys are by the ears.

SHAKESPEARE, *All's Well that Ends Well*, i, 2, l. (1603)

Half to half the world by the ears.

SHAKESPEARE, *Coriolanus*, i, 1, 239. (1607)

He sets men together by the eares, more shamefully then pillories.

SIR THOMAS OVERBURY, *Characters: A Meere Pettyfogger*. (1613)

The devil threw in these bones to set us together by the ears.

BISHOP SAMUEL WARD, *Sermons*, p. 77. (1636)

Hard Words . . . set folks together by the ears.

SAMUEL BUTLER, *Hudibras*, i, i, 4. (1663)

They would fall together by the ears about who should go with you.

DANIEL DEFOE, *A New Voyage Round the World*, p. 67. (1725)

We are all together by the ears.

SMOLLETT, tr., *Don Quixote*, ii, 225. (1755)

<sup>6</sup> The ear is the road to the heart. (L'oreille est le chemin du cœur.)

VOLTAIRE, *Réponse au Roi de Prusse*. (1750)

<sup>7</sup> He had his ear to the ground and his eye on the ball while they were sitting on the fence.

STANLEY WALKER, *The Uncanny Knacks of Mr. Doherty*. (New Yorker, 12 July, 1941.)

## II—Walls Have Ears

<sup>8</sup> They hold counsel only in the open fields (for, says the Rashi, "walls have ears").

*Babylonian Talmud: Berachoth*, fo. 8b. (c. 450)

Whisper no secrets in fields where there are hills.

*Babylonian Talmud: Berachoth*, fo. 74a. (c. 450) Also, *Genesis Rabbah*, lxxiv, 2. "The way has eyes; the wall has ears."—*Leviticus Rabbah*, xxxii, 2.

Utter not slander before a wall; oft may it happen that behind are listening ears.

SADI, *Bustan*. Ch. 7, Maxim 16. (c. 1257)

Walls have ears. (Les murailles ont des oreilles.)

GRUTHER, *Recueil*. (c. 1500) *See DE LINCY, Proverbes Français*, i, 272. Another French form is "Bois ont oreilles, et champs oeillets"

(The wood has ears and the field eyes), the last word being a play upon two meanings, "eyes" or "pinks."

Take heed what you say. Walls have ears.

JAMES SHIRLEY, *The Bird in a Cage*. Act i, sc. 1. (1633)

For by old Proverbs it appears

That Walls have Tongues, and Hedges, Ears.

SWIFT, *A Pastoral Dialogue*, l. 7. (1727)

Hedges have eyes, and walls have ears.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

It is not good to speak of such things . . . ; stone walls have ears.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 6. (1822)

In consultations, the walls have ears. (En consejos, las paredes tienen orejas.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 237.

(1856) A Spanish proverb. The Italians say,

"Tras pared, ni tras seto no digas tu segreto"

(Walls have ears, and behind a wall or hedge do not tell a secret).

Walls have ears, and there are listeners under the windows. (Ko ch'iang hsü yü erh, ch'uang wai ch'i wu jên.)

SCARBOROUGH, *Chinese Proverbs*. No. 1942.

Walls have Ears; but no one cares

Unless a Tongue is also theirs.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 44. (1924)

Walls have ears, bottles have mouths.

S. G. CHAMPION, *Racial Proverbs*, p. 440.

(1938) A Japanese proverb.

The very walls have ears.

NGAIO MARSH, *The Nursing-Home Murder*, p. 193. (1941)

LITTLE PITCHERS HAVE BIG EARS, *see under* PITCHER.

<sup>1</sup> In talking on your way remember there may be listeners in the grass. (Lu chung shuo 'hua tsao li yü jên.)

DOOLITTLE, *Chinese Vocabulary*, ii, 180. (1872)

<sup>2</sup> Write the word down, for partitions have ears.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 11. (1843)

Partitions have chinks, walls have ears. (Ch'iang wu fêng, pi yü erh.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1040. (1875)

<sup>3</sup> Veld haueth hey, and wude haueth heare. (Field hath eye, and wood hath ear.)

UNKNOWN, *Trinity College Homilies*, (c. 1200)

The same manuscript has the proverb in Latin, "Campus habet lumen, et habet nemus auris acumen" (Field hath eye, and the wood hath the keenness of an ear), evidently a medieval jingle.

Wode has erys, felde has sight.

THOMAS WRIGHT, *Essays on the Middle Ages*, i, 168. Quoting a saying of c. 1250.

But sooth is seyde, gon sithen many yeres,

That "feeld hath eyen, and the wode hath eres."

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 663. (c. 1386)

Feelds haue eles, and woodes haue eares, ye wot.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

COTGRAVE, *Dictionary: Bois*. (1611) RAY, *Proverbs*, p. 95. (1670)

The fieldes haue eyes and the wood haue eares. Therefore we must comen closelie, and beware of blabbes.

WILLIAM BULLEIN, *A Dialogue Against the Feuer Pestilence*, p. 13. (1564)

The fields have eyes, the bushes eares,

False birds can fetch the wind.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: To Light a Candell Before the Devill*. (1577) A variant is cited in *Notes and Queries* (3rd ser., vi, 494), as from Cornwall, "There's no down without eyes, no hedge without ears."

Fields have Eyes, and Hedges Ears.

THOMAS FULLER, *Gnomologia*. No. 1532. (1732)

Heedful of the old saying, that fields have eyes and woods have ears.

S. J. WEYMAN, *Starvecrow Farm*. Ch. 28. (1905)

### III—Ear and Tongue

<sup>4</sup> It is better to play with the ears than the tongue.

JOHN DAVIES, *The Scourge of Folly*, p. 46. (1611)

<sup>5</sup> The hearing ear is always found close to the speaking tongue.

R. W. EMERSON, *English Traits* Ch. 4. (1856)

<sup>6</sup> The Tongue offends, and the Ears get the Cuffing.

FRANKLIN, *Poor Richard's Almanack*, 1757

<sup>7</sup> One pair of ears draws dry a hundred tongues.

GEORGE HERBERT, *Jacula Prudentum*. No. 528.

(1640) The Italians say, "Un pajo d'orecchie seccherebbero cento lingue."

A Pair of good Ears will drain dry an hundred Tongues.

FRANKLIN, *Poor Richard's Almanack*, 1753

<sup>8</sup> The reason why we have two ears and only one mouth is that we may listen the more and talk the less. (διὰ τοῦτο δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείονα μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.)

ZENO, *Maxim*. (c. 460 B.C.) *See* DIOGENES LAERTIUS, *Zeno*. Bk. vii, sec. 23. The saying has been credited to Socrates, Diogenes and Demosthenes, as will be seen from the quotations below.

It is a common saying that nature has given to each of us two ears and one tongue, because we ought to do less talking than listening.

PLUTARCH, *MORALIA: On Listening to Lectures*. Sec. 39B. (c. A. D. 95) Quoted by EPICETUS, *Fragments*. No. 113. (c. A. D. 100) *See also under* TONGUE.

Thou hast ii eeres and but on tunge, wherfor thou oughtest to herken double as moche as thou spekest.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 39. (1477) Quoting Diogenes.

To euery creature longith but oon tonge and two erys; and so a man shulde suffir more with his tway erys than any man myght speke with oon tonge.

*Dialogues of Creatures*, clxvi. (c. 1335)



You have two eares and one tongue, because you shoulde heare more than you speake.

WILSON, *Discourse upon Usury*, p. 211. (1572)  
A wise man beeing asked, why nature hath given us two eares, and but one tongue: to that ende (answered hee) that wee shoulde heare muche, and speake little.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 119. (1574) Pettie, tr.

We have two eyes and two ears that thereby we may learn to hear and see much more than is spoken.

ROBERT GREENE, *Penelope's Web*. (1587)

Euery man hath one tongue, and two eares: nature, in her building, is a most curious worke-maister.—That is as much to say, a man should heare more than he should speake.

UNKNOWN, *The London Prodigall*. Act iii, sc. 2. (1605) Shakespeare Apocrypha.

You have two eyes and two ears, but one tongue. You know my meaning.

HOWELL, *Letters*. Bk. ii, sec. 7. let. 5. (1637)  
Demosthenes . . . had these sentences: "That wise men speak little, and that therefore nature hath given men two ears and one tongue, to hear more than they speak."

WILLIAM PENN, *No Cross, No Crown*. Ch. 19. (1669)

Men are born with *two* eyes, but with *one* tongue, in order that they should see twice as much as they say.

C. C. COLTON, *Lacon*. Pt. i, No. 112. (1820)

This [Zeno] was he who said to a certain garrulous young man, "On this account have we two ears and but one mouth, that we may hear more and speak less."

H. D. THOREAU, *Winter*, 7 Feb., 1838.

Nature has given us two ears, two eyes, and but one tongue; to the end, we should hear and see more than we speak.—*Socrates*.

H. G. BOHN, *Handbook of Proverbs*, p. 457. (1855)

1  
Give every man thy ear, but few thy voice.

SHAKESPEARE, *Hamlet*, i, 3, 68. (1600)

In the words of Polonius, "Give every man thine ear, but few thy voice."

FRANCIS BEEDING, *Eleven Were Brave*, p. 14. (1941)

## EARTH

See also World

2  
O mother Earth! (ὦ γαῖα μήτηρ.)

AESCHYLUS, *Libation-Bearers*, l. 44. (458 B.C.)  
Mighty earth, mother of all. (Γαῖα μήτηρ πάντων.)

EURIPIDES, *Chrysippus*. Frag. 836N. (c. 425 B.C.)  
Earth is the mother; she gives birth to the body; ether yokes breath to it. (Mater est terra; ea parit corpus, animam aether adiugat.)

PACUVIUS, *Chryses*. Frag. 115. (c. 160 B.C.)

Hail, Earth, Mother of all! (παμμήτωρ γῆ, χαῖρε.)

MELLAGER, *Stephanos*. (c. 50 B.C.) See *Greek Anthology*, vii, 461.

And on the ground, which is my modres gate,  
I knokke with my staf, bothe erly and late,  
And seye, "leve moder, leet me in!"

CHAUCER, *Canterbury Tales: The Pardoners Tale*, l. 401. (c. 1387)

3  
Thou makest the earth to shine as with refined copper.

ANI, *Papyrus: Book of the Dead*. Ch. xv, l. 4. (c. 4000 B.C.)

4  
Until you approach a deep ravine you do not realize the thickness of the earth.

S. G. CHAMPION, *Racial Proverbs*, p. xlii. (1938)  
A Chinese proverb.

5  
May the earth swallow me. (τότε μοι χάροι.)

CICERO, *Ad Quintum Fratrem*. Bk. iii, epis. ix, sec. 1. (54 B.C.) Quoting an ancient Greek oath.

6  
Earth must go back to earth. (Reddenda terrae est terra.

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 24. sec. 59. (45 B.C.) Quoting Euripides. The Germans say, "Was von Erde ist, muss wieder zu Erde werden." (What comes from earth must return to earth).

An old said saw, earth must to earth.

GEORGE PEELE, *Edward I*. Sc. 24. (1593)

The Earth produces all Things, and receives all again.

THOMAS FULLER, *Gnomologia* No. 4493. (1732)  
DUST TO DUST, see under DUST

7  
Of the earth, earthy. (ἐκ γῆς χοϊκός.)

*New Testament: I Corinthians*, xv, 47. (c. A.D. 60) The Vulgate is, "De terra, terrenus"

8  
One generation passeth away, and another generation cometh; but the earth abideth for ever. (Terra autem in aeternum stat.)

*Old Testament: Ecclesiastes*, i, 4. (c. 250 B.C.)

9  
I find a greater fault in myself in suffering another to cut the earth from under my feet.

GEOFFREY FENTON, *Bandello*, ii, 10. (1567) See under GRASS

10  
"Fuller's earth."

THOMAS FULLER, *Epitaph Written by Himself*. (1660)

11  
If man cheats the earth, the earth will cheat man.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 593. (1937)

12  
The earth is yet common to all. (γαῖα δ' ἐστὶ κοινὴ πάντων.)

HOMER, *Iliad*. Bk. xv, l. 193. (c. 850 B.C.)  
Quoted by PLUTARCH, *Moralia*, 279A.

13  
Earth, the giver of grain. (ζείδωρος δρυοπα.)

HOMER, *Odyssey*. Bk. iv, l. 229. (c. 850 B.C.) A phrase used frequently in both *Iliad* and *Odyssey*.

Queen Earth, all-bounteous giver of honey-hearted wealth. (Πότνια Γῆ, πάνδωρε, δότειρα μελίφρονος δάβου.)

UNKNOWN, *Homer's Epigrams*. No. 7. (c. 400 B. C.) See EVELYN-WHITE, *Homerica*, p. 470. In *Loeb Classical Library*.

<sup>1</sup> Between earth and starry heaven. (μεσσηγυῖς γαίης τε καὶ οὐρανοῦ ἀστερδέντρος.)

HOMER, *Iliad*. Bk. v, l. 769. (c. 850 B. C.) You talk about things which belong neither to heaven nor earth. (Narratis quod nec ad caelum nec ad terram pertinet.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60) Relating neither to earth nor to heaven. (οὔτε γῆς οὔτε οὐρανοῦ ἀπρομήνῃ.)

ERASMUS, *Moriae Encomium*. Sec. 98. (1511)

<sup>2</sup> Earth's the best shelter.

JAMES HOWELL, *Proverbs*, p. 38. (1659) RAY, *English Proverbs*, p. 269. (1678)

<sup>3</sup> The earth belongs to the living and not to the dead.

THOMAS JEFFERSON, *Letter to Madison*. (1789)

<sup>4</sup> Speak to the earth, and it shall teach thee. (Loquere terrae, et respondebit tibi.)

*Old Testament: Job*, xii. 8. (c. 350 B. C.)

<sup>5</sup> The poetry of earth is never dead.

KEATS, *On the Grasshopper and Cricket*. (1816)

<sup>6</sup> Where on earth am I? (ποῦ ποτ' εἰμι γῆς;)

MENANDER, *The Girl Who Gets Her Hair Cut*, l. 671. (c. 300 B. C.)

<sup>7</sup> Verily the earth hath store of marvels for those who have faith to see!

MOHAMMED, *The Koran*, li, 20. (c. 622)

<sup>8</sup> The same earth fosters healing herbs and noxious. (Terra salutare herbas, eademque nocentes | nutrit.)

OVID, *Remediorum Amoris*, l. 45. (c. 1 B. C.)

The earth which yeeldeth foode to sustaine our bodies, yeeldeth poison also to [destroy] our bodies.

GEORGE PETTIE, *Petite Pallace*, p. 186. (1576) See also under COMPENSATION.

<sup>9</sup> He ambles along encumbering the earth. (Terrai odium ambulat.)

PLAUTUS, *Bacchides*, l. 820. (190 B. C.)

<sup>10</sup> The earth is the Lord's, and the fulness thereof. (τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.)

*Old Testament: Psalms*, xxiv, 1. (c. 350 B. C.)

*New Testament: I Corinthians*, x, 26. (c. A. D. 60) The *Vulgate* is, "Domini est terra, et plenitudo eius."

The earth and the fulness thereof are mine, saith Monseigneur.

DICKENS, *Tale of Two Cities*. Bk. ii, ch. 7. (1859)

<sup>11</sup> Seleucus was of the opinion that the earth

turns round about its poles and not the heavens. (Seleucus prins opinion d'affirmer la terre veritablement autour des poles se mouvoir non le Ciel.)

RABELAIS, *Pantagruel*. Bk. v, ch. 25. (1552)

Dres the world go round?

SHAKESPEARE, *Cymbeline*, v, 5, 232. (1609)

Yet it does move! (E pur si muove!)

GALILEO is said to have whispered this into the ear of a friend, as he rose from signing his recantation of his theory that the earth moved around the sun—a recantation wrung from him by the Inquisition. (1615) However the earliest known appearance of the phrase was in 1761, and it is doubtful if Galileo ever uttered it. See E. R. HULL, *Galileo*; VON GEBLER, *Galileo Galilei and the Roman Curia*.

Roll on, thou ball, roll on. [It rolls on.]

W. S. GILBERT, *To the Terrestrial Globe*. (1869)

Long has the globe been rolling round.

WALT WHITMAN, *Song of the Exposition*. (1876)

Gyrate, old Top, and let who will be clever.

B. L. TAYLOR, *To a Well-Known Globe*. (1911)

<sup>12</sup> The many-garlanded earth puts on her broidery. (ποικίλλεται μὲν γαῖα πολυστέφανος.)

SAPPHO, Frag. 133. (c. 610 B. C.) Quoted by DEMETRIUS, *On Style*, as an example of the use of beautiful words. See EDMONDS, *Lyra Graeca*, i, 275.

<sup>13</sup> The little O, the earth.

SHAKESPEARE, *Antony and Cleopatra*, v, 2, 81. (1606)

This opacous Earth, this punctual spot.

MILTON, *Paradise Lost*. Bk. viii, l. 23. (1667)

<sup>14</sup> Earth, Ocean, Air, beloved brotherhood.

SHELLEY, *Alastor*, l. 1. (1815)

Earth, air, and ocean. glorious three.

ROBERT MONTGOMERY, *On Woman*. (1833)

<sup>15</sup> Back to earth, the dear green earth.

WORDSWORTH, *Peter Bell: Prologue*. (1819)

I am in love with this green earth.

LAMB, *Essays of Elia: New Year's Eve*. (1823)

MAY THE EARTH BE LIGHT ABOVE HIM, see under DEATH.

## EARTHQUAKE

<sup>16</sup>

Unhurt amidst the war of elements,

The wrecks of matter, and the crush of worlds.

JOSEPH ADDISON, *Cato*. Act v, sc. 1. (1712)

<sup>17</sup>

The earth-ox changes [his burden] to the other shoulder. (Ti niu chuan chien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 182. (1872)

<sup>18</sup>

The earthquake that had the honour to be noticed by the Royal Society.

MARIA EDGEWORTH, *Essay on Irish Bulls*. Ch. 2. (1802) Quoted as "the exquisitely polite expression" of a correspondent of the English Royal Society.

## EASE

See also Leisure

<sup>1</sup>  
A pennyworth of ease is worth a penny at all times.

WILLIAM CAMDEN, *Remains*, p. 318. (1605)

A pennyworth of ease is worth a penny.

JOHN RAY, *English Proverbs*, p. 130. (1678)

FULLER, *Gnomologia*. No. 344. (1732)

<sup>2</sup>  
Who follows ease will in the end find want.  
(Otia qui sequitur, veniet huic semper egestas.)

COLUMBANUS, *Carmen Monostichon*, l. 46. (c. A. D. 600)

<sup>3</sup>  
To live at ease is not to live.

JOHN DRYDEN, tr., *Persius' Satires*, v, 226.

(1693) The French say, "Tout ce qu'on peut en souffrir qu'à l'aise" (Everything can be endured except ease), and on the other hand, "Il n'est vie que d'être aisé" (It is not life unless you are at ease).

<sup>4</sup>  
He loveth ease, he loveth rest,  
So he is nought the worthiest.

GOWER, *Confessio Amantis*. Bk. iii, l. 110. (1393)

<sup>5</sup>  
He that is at ease, seeks dainties.

HERBERT, *Jacula Prudentum*. No. 983. (1640)

If you would be at ease, all the world is not.

GEORGE HERBERT, *Jacula Prudentum*. No. 1017.

<sup>6</sup>  
Ease, a neutral state between pain and pleasure.

SAMUEL JOHNSON, *The Rambler*. No. 85. (1750)

<sup>7</sup>  
Take your ease.

HUGH LATIMER, *Works*, p. 673. (c. 1550)

God laughs at a man who says to his soul, Take thy ease.

ABRAHAM COWLEY, *Of Myself*. (1665)

<sup>8</sup>  
Ease is the sauce of labour.

JOHN LYLY, *Euphues* (Arber), p. 144 (1579)

<sup>9</sup>  
Rough ease he delights in amid small means.  
(Sordidaque in parvis otia rebus amat.)

MARTIAL, *Epigrams*. Bk. i, No. 55. (c. A. D. 85)

<sup>10</sup>  
Studious of ease, and fond of humble things.

AMBROSE PHILIPS, *Epistles from Holland, to a Friend in England*, l. 21. (c. 1717)

Studious of elegance and ease.

JOHN GAY, *Fables*. Pt. i, No. 8. (1727)

Me, therefore, studious of laborious ease.

COWPER, *The Task*. Bk. iii, l. 361. (1784)

<sup>11</sup>  
The life of ease is a kingdom without the worry.  
(Vita otiosa regnum est et curae minus.)

PUBLILIUS SYRUS, *Sententiae*. No. 725. (c. 43 B. C.)

<sup>12</sup>  
Rejoicing in the pursuits of an inglorious ease.  
(Studiis florentem ignobilis oti.)

VERGIL, *Georgics*. Bk. iv, l. 564. (29 B. C.)

Thus Belial, with words cloth'd in reasons garb,  
Counsel'd ignoble ease, and peaceful sloath.

MILTON, *Paradise Lost*. Bk. ii, l. 226. (1667)

There is an English proverb which says,  
"Ease and honour are seldom bedfellows."

<sup>13</sup>  
Lith [ease] and selthe [success] felawes are.

UNKNOWN, *Havelok the Dane*, l. 1338. (c. 1300)

He may not have all his ease that shall thrive.

UNKNOWN, *How the Good Wife*, l. 130. (c. 1460)

<sup>14</sup>  
I am at eas, hade I inow.

UNKNOWN, *Wisdom*. Sc. iv, st. 70. (c. 1460)

It is an olde prouerbe, He is wel at ease that hath inough, and can say ho.

HENRY PARKER, *Dives and Pauper*, fo. 1. (1493)

He is weel easit that has aught o' his ain when ithers gang to meat.

JOHN RAY, *Scottish Proverbs*, p. 238. (1678)

## EAST

<sup>15</sup>  
'Tis light translatheth night; . . . 'tis the West explains the East.

P. J. BAILEY, *Festus: A Ruined Temple*. (1839)

Perhaps Bailey had in mind a Latin proverb, "Ex oriente lux, ex occidente lex" (From the East light, from the West law).

Men look to the East for the dawning things, for the light of a rising sun,

But they look to the West, to the crimson West, for the things that are done, are done.

DOUGLAS MALLOCH, *East and West*. (1923)

<sup>16</sup>  
Th' extremes of glory and of shame,  
Like east and west become the same.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto i, l. 271. (1664)

This proverb, *Extremes meet*, or its parallel, *Too far East is West*, reaches very far into the heart and centre of things.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 93. (1853) See also under EXTREMES.

Big perilous theorem, hard for king and priest:  
Pursue the West but long enough, 'tis East.

SIDNEY LANIER, *Psalms of the West*. (1876)

<sup>17</sup>  
From Est til Occident.

CHAUCER, *Canterbury Tales: The Tale of the Man of Lawe*, l. 199. (c. 1386)

The farther I journey towards the West, the more convinced I am that the wise men came from the East.

WILLIAM DAVY, KING'S SERJEANT. (1762) See WOOLRYCH, *Lives of Eminent Serjeants at Law*. Vol. ii, p. 621.

When I hear of high Devonian pretensions, I confess I am reminded of the celebrated saying of Serjeant Davy, that "the oftener he went into the West, he better understood how the Wise Men came from the East."

LORD JOHN CAMPBELL, *Lives of the Chief Justices of England*. Vol. i, p. 155. (1849)

I think it was Jekyll who used to say that the further he went west, the more convinced he felt that the wise men came from the East.

SYDNEY SMITH. (LADY HOLLAND, *Memoir*. Vol. i.) Smith is referring to Joseph Jekyll, wit

and politician, but the epigram undoubtedly belongs to Serjeant Davy.

<sup>1</sup> The longer forenoone the shorter after noone. All comth to one, and therby men haue gest, Alwaie the longer east, the shorter west.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 13. (1546)  
The longer East, the shorter West.

THOMAS FULLER, *Remains* (1870), p. 333. (1605) RAY, *Proverbs*, p. 84. (1760)

Further East, the shorter West.

MICHAEL DENHAM, *Proverbs*, p. 1. (1846)  
Longer east shorter west. A deficiency in one part is compensated by abundance in another.

WILLIAM DICKINSON, *Cumberland Glossary*, p. 192. (1899)

<sup>2</sup> Oh, East is East, and West is West, and never the twain shall meet.

RUDYARD KIPLING, *The Ballad of East and West*. (1889)

East is East, and West is San Francisco, according to Californians.

O. HENRY (W. S. PORTER), *A Municipal Report*. (1910)

<sup>3</sup> And the end of the fight is a tombstone white with the name of the late deceased, And the epitaph drear: "A Fool lies here who tried to hustle the East."

RUDYARD KIPLING, *The Naulahka*. Ch. 5, heading. (1891)

Ship me somewheres east of Suez, where the best is like the worst,

Where there aren't no Ten Commandments, an' a man can raise a thirst.

RUDYARD KIPLING, *Mandalay*. (1892)

<sup>4</sup> Where the gorgeous East . . . Shows on her Kings Barbaric Pearl.

MILTON, *Paradise Lost*. Bk. ii, l. 3. (1667)  
Once did she hold the gorgeous East in fee.

WILLIAM WORDSWORTH, *On the Extinction of the Venetian Republic*. (1802)

You veritably hold the gorgeous East in fee.

R. A. J. WALLING, *The Spider and the Fly*, p. 183. (1940)

<sup>5</sup> Always the East—old, how incalculably old!

WALT WHITMAN, *Specimen Days*, 22 July, 1878.

<sup>6</sup> The urge toward the East. (Der Drang nach Osten.)

UNKNOWN. A phrase first heard in Germany while the plans for the Berlin-to-Bagdad railway were under discussion, c. 1888

## EASTER

<sup>7</sup> You keep Easter, when I keep Lent.

THOMAS FULLER, *Gnomologia*. No. 5927. (1732)

<sup>8</sup> I'll warrant you for an egg at Easter.

JAMES HOWELL, *Proverbs*, p. 2. (1659) RAY, *English Proverbs*, p. 52. (1678)

The English tradition was Hai for an egg at Easter.

TORRIANO, *Piazza Universale*, p. 323. (1666)

I suppose her ladyship plays sometimes for an egg at Easter.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

A kiss at Christmas and an egg at Easter.

MICHAEL DENHAM, *Denham Tracts*, ii, 92. (1846)

Gayly matching their Easter-eggs under the shade at the China-berry trees.

KATE CHOPIN, *Bayou Folk*, p. 180. (1894)

<sup>9</sup> Easter so longed for is gone in a day.

JAMES HOWELL, *Proverbs*, p. 20. (1659)

<sup>10</sup> Didst thou not fall out with a tailor for wearing his new doublet before Easter?

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 30. (1595)

At Easter let your clothes be new,

Or else be sure you will it rue.

DYER, *British Popular Customs*, p. 160. (1875)

## EASY

<sup>11</sup> As easy as taking a hair out of milk.

*Babylonian Talmud: Berachoth*, fo. 8a. (c. 450)

<sup>12</sup> It's going to be as easy as falling downstairs.

H. C. BAILEY, *Orphan Ann*, p. 32. (1941)

<sup>13</sup> It's easie. saies the Prouerb, to wade the streame. Where the foord's at lowest.

RICHARD BRATHWAIT, *A Strappado for the Divell*, 222. (1615)

It is easy to bowl down hill.

JOHN CLARKE, *Paroemiologia*, p. 151. (1639)

Easy it is to bowl down Hill.

THOMAS FULLER, *Gnomologia*. No. 1352. (1732)

'Tis easy to rob an orchard when no man keeps it.

JOHN CLARKE, *Paroemiologia*, p. 55. (1639)

It is easy to rob an orchard when none keep it.

THOMAS FULLER, *Gnomologia*. No. 2925. (1732)

It's aizey howdin dain th' latch when nobody poos at th' string.

BRIDGE, *Cheshire Proverbs*, p. 81. (1917)

<sup>14</sup> As aisy as fawin off a chair when yo're drunk.

J. C. BRIDGE, *Cheshire Proverbs*, p. 27. (1917)

<sup>15</sup> But you may make 'em at command,  
As eas'ly stay as kiss your hand.

CHARLES COTTON, *Scarronides*. Bk. iv. (1670)

Easy as kiss my hand.

BERTHELSON, *Eng.-Danish Dictionary: Easy*. (1754)

It's as easy as kiss my 'and a-goin' to Paris now-a-days.

SKETCHLEY, *Mrs. Brown at the Paris Exposition*, p. 30. (1878)

It's as easy as kiss-my-hand.

DOROTHY BOWERS, *Fear and Miss Betony*, p. 73. (1942) The French say, "C'est simple comme bonjour" (It's as easy as saying good-day).

<sup>16</sup> It's as easy as pie.

CYRIL HARE, *Tragedy at Law*, p. 114. (1943)

That's as easy as pie.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 189. (1943)

- 1  
Easy as an old shoe.  
G. F. NORTHALL, *Folk Phrases*, p. 8. (1894)  
He's as easy as a gum shoe.  
O. HENRY (W. S. PORTER), *The Gold that Glittered*. (1910)
- 2  
You'll win as easily as a fox eats a pear. (Tam facile vinces quam pium vulpes comest.)  
PLAUTUS, *Mostellaria*, l. 559. (c. 220 B. C.) "As easily as a fox eats a pear" was a common proverb.  
Just as easy as rain when it pours. (Quam imber est quando pluit.)  
PLAUTUS, *Captivi*, l. 336. (c. 200 B. C.)
- 3  
Easy as to lick a dish.  
JOHN RAY, *English Proverbs*, p. 283. (1678)
- 4  
As easy as to take money out of a purse. (T'an nang ch'u wu.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1085. (1875)
- 5  
Come easy, go easy. (I tē lai, i tē ch'u.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2683. A proverb of c. 100 B. C.  
"Easy come, easy go," is . . . characteristic of rapidly acquired commercial fortunes.  
SAMUEL WARREN, *Diary of a Late Physician*. Ch. 22. (c. 1835)  
"Easy come, easy go," is a saying as applicable to knowledge as to wealth.  
HERBERT SPENCER, *Education*. Ch. 2. (1861)  
"Easy come, easy go" frequently quoted, recently by ERIC AMBLER, *A Coffin for Demetrios*, p. 29. (1939)  
It having come easy, it went the same way.  
HOWIE, *Murder at Stone House*, p. 191. (1942)
- 6  
He chops off heads as easily as a dog sits down. (Tam facile homines occidebat, quam canis adsidit.)  
SENECA (?), *Ludus de Morte Claudii*. Sec. 10. (c. A. D. 55)
- 7  
'Tis as easy as lying.  
SHAKESPEARE, *Hamlet*, lll, 2, 372. (1600)  
Which to me seemed as easy and natural as lying.  
WALTER SCOTT, *St. Ronan's Well*. Ch. 26. (1824)  
For my part, getting up seems not so easy  
By half as lying.  
THOMAS HOOD, *Morning Meditations*. (c. 1840)  
"As easy as lying" is a common proverb, but it must have been invented by an optimist.  
JAMES PAYN, *The Burnt Million*. Ch. 40. (1890)
- 8  
Let your precept be, "Be easy."  
RICHARD STEELE, *The Spectator*. No. 196. (1711)
- 9  
I could do it as easy as rolling off a log.  
MARK TWAIN, *A Connecticut Yankee at King Arthur's Court*, pp. 5, 20. (1889)  
It could be fixed, as easy as rolling off a log.  
HAROLD FREDERIC, *The Lawton Girl*, p. 125. (1890)  
It will be just as easy "as falling off a log."  
NORAH DAVIS, *The Northerner*, p. 115. (1905)

- It's as easy as fallin' off a log.  
G. B. McCUTCHEON, *The Rose in the Ring*, p. 49. (1910)  
They'll find it easy as falling off a log.  
MARGARET KENNEDY, *The Constant Nymph*, p. 307. (1924)  
It was as easy as falling off a log.  
PATRICIA WENTWORTH, *The Clock Strikes Twelve*, p. 252. (1944)

## EATING

## See also Dining, Feasts, Food, Gluttony, Meals

- 10  
He whose stomach is full increaseth deeds of evil.  
*Babylonian Talmud: Berachoth*, fo. 32a. (c. 450) In the same book there is another proverb to the same effect: "A lion growls not in a den full of straw, but in a den full of meat." *Hosea*, xiii, 6, has: "They were filled and their heart was exalted"; and *Deuteronomy*, xxxii, 15: "Jeshurun waxed fat and kicked."
- 11  
Let no man eat before his cattle have been fed.  
*Babylonian Talmud: Gittin*, fo. 62a. (c. 450) He who feeds himself on the street is like a dog.  
*Babylonian Talmud: Kiddushin*, fo. 40a.
- 12  
Chew well and thou wilt feel it in thy heels.  
*Babylonian Talmud: Shabbath*, fo. 152a. (c. 450) Food strengthens the whole body.  
Loosen thy sack and put in bread.  
*Babylonian Talmud: Shabbath*, fo. 152a. (c. 450) Nourishment is essential to well-being
- 13  
When eating refrain from speaking, lest the windpipe open before the gullet, and life be in danger.  
*Babylonian Talmud: Taanith*, fo. 5b. (c. 450)
- 14  
Of a truth, a little sufficeth for a sensible man, That on his bed he needeth not to groan.  
BEN SIRA, *Book of Wisdom (Esslesiasticus)*. xxxi, 19. (c. 190 B. C.) Oesterley, tr.  
For growth in strength, at times eat food in measure: You owe more to your health than to your pleasure. (Fortius ut valeas, interdum parior esto: pauca voluptati debentur, plura salut.)  
CATO (?), *Disticha*. Bk. ii, No. 28. (c. 175 B. C.)  
Stop short of your appetite; eat less than you are able. (Desine citra | quam capis; es paulo quam potes esse minus.)  
OVID, *Artis Amatoria*. Bk. iii, l. 757. (c. 1 B. C.)  
Eat a third [of the stomach's capacity], drink a third, leave a third empty.  
*Babylonian Talmud: Gittin*, fo. 70a. (c. 450)  
Kill not your hearts with excess of eating and drinking.  
MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 50.  
Temprance teacheth this, where he kepeth scoole, He that knoweth whan he bath enough is no foole. Feed by measure, and defie the physicion, And in the contrary marke this condition,

A swyne ouer fatte is cause of his owne bane,  
Who seeth nought herein, his wit is in the wane.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
A little in the morning, nothing at noon, and a  
light supper doth make to live long.

WRIGHT AND HALLIWELL, eds., *Reliquiae Anti-  
quae*. Vol. i, p. 208. (c. 1550)

The lesse one eates, the more he eates. I meane  
he liveth longer to eat more.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
l. 135. (1574) Young, tr.

Saint Augustine saith, Eate alwaies so, that  
thou still have an appetite.

GUAZZO, *Civile Conversation*, iv, 136.  
Dine sparingly and sup more sparing still. (Come  
poco y cena más poco.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)  
Properly, "Come poco y cena más; Duermee  
en alto y viviras," Dine sparingly, sup more  
freely, sleep at the top of the house, and  
thou wilt live. In PALMIRENO, *Valencia*, 1589,  
it is, "Come poco cena más, y dormiras."  
A Latin medieval jingle runs, "Ut sis nocte  
levis, sit tibi coena brevis" (That the night  
may be light, let your supper be brief).

Feed sparingly and defy the physician.

JOHN RAY, *English Proverbs*, p. 39. (1670)  
Eat an' drink measurely, an' defy the mediciners.

JOHN RAY, *English Proverbs*, p. 234.

Live in measure, and laugh at the mediciners.  
Nothing contributes more to Health than a  
temperate Diet. Whereas, *Nimia gula morborum  
Mater* (Gluttony is the mother of disease).

JAMES KELLY, *Scottish Proverbs*, p. 236. (1721)  
He that eats till he is sick, must fast till he is well.

THOMAS FULLER, *Gnomologia*. No. 2094. (1732)  
To lengthen thy life, lessen thy meals.

FRANKLIN, *Poor Richard's Almanack*, 1733.

Three good meals a day is bad living.

FRANKLIN, *Poor Richard's Almanack*, 1737.

Dine with little, sup with less:

Do better still; sleep supperless.

FRANKLIN, *Poor Richard's Almanack*, 1744.

1  
Eat not to dullness; drink not to elevation.

BENJAMIN FRANKLIN, *Autobiography*. Ch. 1.  
(1771) Temperance, the first of thirteen  
virtues which Franklin tried to practise. The  
others were silence, order, resolution, frugal-  
ity, industry, sincerity, justice, moderation,  
cleanliness, tranquillity, chastity, humility.

When at table, remember that we never repent  
of having eaten or drunk too little.

THOMAS JEFFERSON, *Letter to Charles Clay*.  
(1817) One of ten "canons of conduct."

2  
Good to eat, and wholesome to digest, as a  
worm to a toad, a toad to a snake, a snake to  
a pig, a pig to a man, and a man to a worm.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

3  
Hard fare makes hungry stomackes.

NICHOLAS BRETON, *Works*, ii, E6. (1616).

Hard fare makes hungry bellies.

JOHN CLARKE, *Paroemiologia*, p. 241. (1639)  
FULLER, *Gnomologia*. No. 1796. (1732)

4  
Tell me what you eat, and I will tell you what  
you are. (Dis moi ce que tu manges, je te  
dirai ce que tu es.)

BRILLAT-SAVARIN, *Physiologie du Gout*. Ch. 36.  
(1825)

Man is what he eats. (Der Mensch ist was er isst.)

L. A. FEUERBACH, *Review of Moleschott's  
Lehre der Nahrungsmittel für das Volk*.  
(1850)

It's a very odd thing—

As odd as can be—

That whatever Miss T eats

Turns into Miss T.

WALTER DE LA MARE, *Miss T*. (1913)

The old saying that "Man is what he eats."

GEORGE W. GRAY, *The Advancing Front of  
Medicine*, p. 43. (1941)

The French say, "Tell me what a man eats and  
I'll tell you what he is."

BAYARD VEILLER, *Bait for a Tiger*, p. 7. (1941)

5  
Eating his head off means that he would eat as  
much hay and corn as he was worth.

JOHN BYROM, *Private Journals*, ii, 1, 35. (1736)

A gentleman . . . does not like to leave him [a  
good horse] eating his head off.

TROLLOPE, *Framley Parsonage*. Ch. 14. (1860)

Cattle which have been bought at a loss are said  
to eat their heads off.

EDWARD PEACOCK, *Lincolnshire Glossary*. (1877)

6  
After God, the stew. (Despues de Dios, la  
olla.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 242.  
(1856) A Spanish proverb. "The cause is  
gude and the word's 'Fa' on," is said to be a  
Scottish grace.

Dem w'at eats kin say grace.

JOEL CHANDLER HARRIS, *Uncle Remus: Planta-  
tion Proverbs*. (1880)

7  
Come along, that I may lick my fingers. (Lle-  
gaos, que me mamo el dedo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 29. (1605)  
Licking the fingers is often alluded to in  
*Don Quixote* as a proverb, as modern usage  
says "to lick one's lips" after a thing.

Come and foul a plate with me.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

8  
The old woman took kindly to the blits, and  
did not leave either green or dry. (Regostóse  
la vieja a los bledos, ni dejo verdes ni secos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 69. (1615)  
*Bledo amaranthus blitum* (Fr., blette. Germ.,  
blutkraut), used in some places as a sub-  
stitute for spinach.

9  
When going to an eating-house, choose one  
that is crowded; when going to a bath-house,  
choose one that is empty.

S. G. CHAMPION, *Racial Proverbs*. p. 358.  
(1938) A crowded eating-place means that  
the food is good; an empty bath-house  
means the water will be clean. A Chinese  
proverb.

<sup>1</sup>  
If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. (μὴ φάγω κρέα εἰς τὸν αἰῶνα.)

*New Testament: I Corinthians*, viii, 13. (A. D.

57) *The Vulgate* is, "Non manducabo carnem in aeternum."

I once ate a pea.

GEORGE (BEAU) BRUMMEL, when asked at dinner if he ever ate vegetables. (c. 1800)

If you become a vegetarian, you separate from your ancestors and cut off posterity.

GURNEY CHAMPION, *Racial Proverbs*, p. 381. (1938) A Chinese proverb.

<sup>2</sup>  
He that's ashamed to eat is ashamed to live. (Qui a honte de manger a honte de vivre.)

RANDLE COTGRAVE, *Dictionary: Manger*. (1611)

The Latin proverb is, "Apud mensam verecundari neminem decet," and the Italians say, "A tavola non bisogna aver vergogna," both meaning that at table there is no reason to be ashamed of a good appetite.

<sup>3</sup>  
I remind myself of what my sainted mother used to say, "He who stirs the soup pot eats first."

ELIZABETH DELEHANTY, *Arise from Sleep*, p. 45. (1942)

<sup>4</sup>  
If a rich man, when you will; if a poor man, when you can. (εἰ μὲν πλούσιος, ὅταν θέλῃ. εἰ δὲ πένης, ὅταν ἔχῃ.)

DIOGENES, when asked the proper time to eat. (c. 350 B. C.) See *DIOGENES LAERTIUS, Diogenes*, vi, 40.

Diogenes being asked at what time a man ought to eat, answered, The Rich when he is hungry, the Poor when he has anything to eat. (Diogenes interrogé à quelle heure doit l'home repaistre? répondit: Le Riche, quand il aura faim: le Paouure, quand il aura dequoy.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 64. (1548)

The Queene asked if it were time to goe to supper? Yes (said Cavall) for the rich men when they list, for the poore men when they can.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 128. (1574) Young, tr.

<sup>5</sup>  
Plain fare gives as much pleasure as a costly diet, while bread and water confer the highest possible pleasure when they are brought to hungry lips. (οἱ γὰρ λιτοὶ χυλοὶ ἰσὴν πολυτελεῖ διαίτῃ τὴν ἡδονὴν ἐπιφέρουσιν.)

EPICURUS, *Letter to Menaeceus*. (c. 300 B. C.)

See *DIOGENES LAERTIUS, Epicurus*, x, 130.

Not in the costly savour lies the greatest pleasure [in eating], but in yourself. So earn your sauce with sweat. (Non in caro nidore voluptas [summa, sed in te ipso est. tu pulmentaria quare] sudando.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 19. (35 B. C.)

We have water and porridge; let us rival Jove himself in happiness. (Habemus aquam, habemus

polentam, Iovi ipsi controversiam de felicitate faciamus.)

SENECA, *Ad Lucilium*. Epis. cx, 18. (c. A. D. 65)

<sup>6</sup>  
He that is fed, beleueeth not the fasting. (El pasciuto, non crede al digiuno.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

<sup>7</sup>  
Eat for Necessity, not Pleasure, for Lust knows not where Necessity ends.

BENJAMIN FRANKLIN, *Rules of Health and Long Life*. (*Poor Richard's Almanack*, 1742.)

He that never eats too much, will never be lazy. FRANKLIN, *Poor Richard's Almanack*, 1756.

<sup>8</sup>  
He eats in Plate, but will die in Irons.

THOMAS FULLER, *Gnomologia*. No. 1842. (1732)

To eat well is no Whoredom; and to starve is no Gentility.

THOMAS FULLER, *Gnomologia*. No. 5159.

Who eats and leaves, has another Meal good.

THOMAS FULLER, *Gnomologia*. No. 5700.

<sup>9</sup>  
The poor sheep still, for an old grudge, would eat him without salt (as they say).

SIR JOHN HARRINGTON, *Metamorphosis of Ajax*, p. 3. (1596)

You must not think to eat me up without salt.

JOHN CLARKE, *Paroemiologia*, p. 71. (1639)

He could eat my heart with garlic. That is, he hates me mortally.

JOHN RAY, *English Proverbs*, p. 173. (1670)

Now could I eat that satirical devil without salt for my breakfast.

THOMAS D'URFEY, *The Richmond Heiress*. Act v, sc. 4. (1693)

He could eat me but [without] salt. The man hates me vehemently.

JAMES KELLY, *Scottish Proverbs*, p. 157. (1721)

Does not miss look as if she could eat me without salt?

SWIFT, *Polite Conversation*. Dial. i. (1738)

I could eat him up without a corn of salt, when I think of his impudence.

SAMUEL RICHARDSON, *Clarissa*, vii, 59. (1748)

<sup>10</sup>  
The bit that one eats, no friend makes.

HERBERT, *Jacula Prudentum*. No. 148. (1640)

An upbraided morsel never choked any.

GEORGE HERBERT, *Jacula Prudentum*. No. 408.

<sup>11</sup>  
Fare well and feede full, that loue ye well to do,

But you lust not to doo, that longeth therto.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

We went where we had boyld beefe and bake mutton,

Whereof I fed me as full as a tunne.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11.

I'd rather batten than bant any day.

O. HENRY, *The Octopus Marooned*. (1908)

<sup>12</sup>  
Eat your fill, and pouch none, is gardener's law.

JAMES KELLY, *Scottish Proverbs*, p. 95. (1721)

<sup>1</sup> Oh, the pleasure of eating alone!—eating my dinner alone!

CHARLES LAMB, *Letter to Mrs. Wordsworth*, 18 Feb., 1818. The Arabs say, "He who eats alone chokes alone."

<sup>2</sup> He that eateth well drinketh well, he that drinketh well sleepeth well, he that sleepeth well sinneth not, and he that sinneth not goeth straight through Purgatory to Paradise.

WILLIAM LITHGOW, *Rare Adventures*. (1609) I eat well, drink well, and sleep well, but that's all, Tom, that's all.

THOMAS MORTON, *A Roland for an Oliver*. Act i, sc. 2. (1819)

As she occasionally expressed it, she ate hearty, slept like a log, worked like a horse, and enjoyed life.

GARDNER, *The D. A. Cooks a Goose*, p. 21. (1942)

<sup>3</sup> Neither was I much unlyke these Abbaie lubbers in my lyfe . . . which laboured till they were colde, eat till they sweat, and lay in bed till their boanes aked.

JOHN LYLY, *Euphues* (Arber), p. 111. (1579) Eat till you sweat, and work till you freeze. An upbraiding speech to lazy servants who love meat better than work.

KELLY, *Scottish Proverbs*, p. 100. (1721) He'll eat till he sweats, and work till he freezes.

THOMAS FULLER, *Gnomologia*. No. 2424. (1732)

<sup>4</sup> Eat enough and it will make you wise.

JOHN LYLY, *Mydas*. Act iv, sc. 3. (1592) Stuffing holds out storm.

JAMES KELLY, *Scottish Proverbs*, p. 293. (1721) "Take something before you travel on a bad day."

<sup>5</sup> Solon was wont to say that eating was like other drugs, a medicine against the disease of hunger. (Disoit Solon que le manger estoit, comme les aultres drogues, une medicine contre la maladie de la faim.)

MONTAIGNE, *Essays*. Bk. ii, ch. 37. (1580)

<sup>6</sup> Ever a Glutton, at another's Cost,  
But in whose Kitchin dwells perpetual Frost.

JOHN DRYDEN, tr., *Persius*. Sat. iv, l. 58. (1693) Mary's mouth costs her nothing, for she never opens it but at others' expence.

FRANKLIN, *Poor Richard's Almanack*, 1736. It is a great pleasure to eat and have nothing to pay.

H.G. BOHN, *Handbook of Proverbs*, p. 427. (1855) See also under Drinking.

<sup>7</sup> She eats you out of house and home. (οὐκ ἔσθ' ὑμᾶς, οὐκ ὀφείλει.)

PHILO, *De Agricultura*. Sec. 73. (c. A. D. 40) Bot were I not more gracyus and rychere befar, I were eten outt of howse and of harbar.

UNKNOWN, *Towneley Plays*, xiii, 124. (c. 1400) I eete lyek an horse, of purpose to eete yow owte at the dorys.

UNKNOWN, *Paston Letters*, ii, 348. (1469)

They ete theyr mayster out of hous Deuourynge his good, tyll he be pore and bare.

BARCLAY, *The Shyp of Folly*, ii, 93. (1509) [They] eat the poor out of house and harbour.

WILLIAM TINDALE, *Doctrinal Treatises*, p. 122. (1527)

He hath eaten me out of house and home. SHAKESPEARE, *II Henry IV*, ii, 1, 80. (1597)

We have eat him out of house and home in diet. JOHN DAY, *The Blind-Beggar of Bednal-Green*

Act iv, sc. 1. (1600) They would eat me out of house and home. as the saying is.

THOMAS SHADWELL, *The Sullen Lovers*. Act v, sc. 3. (1668) See also ARBUTHNOT, *John Bull*, p. 53. (1712) FIELDING, *Intriguing Chambermaid*. Act ii, sc. 7. (1734) MARTINEAU, *Life in the Wilds*. Ch. 4. (1832) O. HENRY, *Let Me Feel Your Pulse*. (1911) etc., etc.

<sup>8</sup> The greatest eaters are the best fighters. (Grans bancqueteurs facent beaulx faitz d'armes.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 27. (1532) Fill fow and had fow makes a stark man.

DAVID FERGUSON, *Scottish Proverbs*, p. 34. (c. 1595) Plenty of meat and drink makes a strong man.

Fill full, and ha'd full, makes a stiff weime [belly].

JAMES KELLY, *Scottish Proverbs*, p. 105. (1721) He that eats well does his work well.

EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, p. 13. (1654)

He that eats well and drinks well, should do his Duty.

THOMAS FULLER, *Gnomologia*. No. 2095. (1732)

<sup>9</sup> Often and little eating makes a man fat.

JOHN RAY, *English Proverbs*, p. 38. (1670) The French say, "Souvent et peu manger, Ce fait l'homme engraisser." The Arabs, "Eat many meals, and you'll grow fat."

<sup>10</sup> Eat, and welcome; fast, and heartily welcome.

JOHN RAY, *English Proverbs*, p. 61. (1678)

<sup>11</sup> He who has eaten well welcomes the night.

SAEMUND (?), *Poetic Edda: Hovamol*, St. 74. (c. 900)

<sup>12</sup> The more you eat, the less flavor; the less you eat, the more flavor. (To ch'ih shao tzü wei; shao ch'ih to tzü wei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 361. (1875) A good example of the balanced form in which most Chinese proverbs are written.

<sup>13</sup> Where sups he? doth the old boar feed in the old frank? [sty]

SHAKESPEARE, *II Henry IV*, ii, 2, 160. (1597) Feed at ease like a boar in a frank.

FRANCIS LENTON, *Characterismi*, sig. C12. (1631) The abbot fed as the farmer of his grange.

THOMAS FULLER, *Church History*. Bk. vi, sec. 2. (1655)



To feed like a farmer.

JOHN RAY, *Proverbs*, p. 202. (1670)  
And if he to the pudding gets, he farmer-like  
doth feed.

*Roxburghe Ballads*, vii, 278. (c. 1680)  
I have fed like a farmer: . . . my jaws are weary  
of chewing.

SWIFT, *Polite Conversation*. Dial. ii. (1738)  
We reached Abbotsford in one day, and now  
doth the old bore feed in the old frank.

WALTER SCOTT, *Letter*. (1825) See LOCKHART,  
*Life*, vi, 81.

1 Men'll eat anythin', when they can't git  
nothin' else.

F. R. STOCKTON, *The Christmas Wreck*. (1886)  
HUNGRY DOGS EAT DIRTY PUDDINGS, see under  
Dog.

2 Who can live without a snack? (Quis potest  
sine offula vivere?)

SUETONIUS, *Claudius*. Ch. 40. (c. A. D. 120) Of-  
fula, a little bit, a trifle, a bite to eat. Pro-  
verbial.

I'm not voracious, only peckish. (No soy verde,  
sino moreno.)

CERVANTES, *Don Quixote*. Bk. ii, ch. 41. (1615)

3 The more I eat the hungrier I am.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

We won't eat you.

SWIFT, *Polite Conversation*. Dial. ii.

4 The greater the enjoyment of eating, the less  
the need of sauce. (ὁ μὲν ἥδιστα ἐσθίων ἥκιστα  
δψου δεῖται.)

XENOPHON, *Memorabilia*. Bk. i, ch. 6, sec. 5.  
(c. 375 B. C.)

## II—Living to Eat, Eating to Live

5 In compelling man to eat that he may live,  
Nature gives an appetite to invite him, and  
pleasure to reward him.

BRILLAT-SAVARIN, *Physiologie du Goût*. Ch. 36.  
(1825)

6 Eat and live, as the proverb is, . . . that only  
repairs man which is well concocted, not that  
which is devoured.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. ii, sec. ii, mem. 1, subs. 2. (1621)

7 Not for renewal, but for eating's sake,  
They stuff their bellies with to-morrow's ache.

EDMUND VANCE COOKE, *From the Book of Ex-  
tenuations: Lazarus*. (1930)

8 Let the stoics say what they please, we do  
not eat for the good of living, but because the  
meat is savory and the appetite is keen.

R. W. EMERSON, *Essays: Nature*. (1844)  
I take some satisfaction in eating my food, as  
well as being nourished by it.

H. D. THOREAU, *Autumn*, 20 Oct., 1855.

9 Let us therefore rejoyce, that we are not in  
the number of those, which live onelie to eate,  
and whose hunger is bigger than their panches.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 134. (1574) Young, tr.

Thou lyuest not to eate, butte eat as thou mayst  
lyue.

JOHN NORTHBROOKE, *A Treatise Against Dic-  
ing*, p. 40. (c. 1577)

10 Their sole reason for living lies in their palate.  
(In solo vivendi causa palato est.)

JUVENAL, *Satires*. Sat. xi, l. 11. (c. A. D. 120)

11 The purpose of food is to relieve hunger and  
thirst, not to minister to caprice and luxury.  
(Cibus illis advorsum famem atque sitim, non  
lubidini neque luxuriae erat.)

SALLUST, *Bellum Iugurthinum*. Ch. 89. (c. 40 B. C.)

12 Base men live to eat and drink, and good men  
eat and drink to live. (τοὺς φαύλους ἤν τιν'  
ἐσθίειν καὶ πίνειν ἕνεκα, τοὺς δ' ἀγαθοὺς ἐσθίειν  
καὶ πίνειν ἕνεκα τοῦ ζῆν.)

SOPHOCLES, *Fragment*. (c. 450 B. C.) As quoted  
by PLUTARCH, *Moralia*, 21E.

Other men live to eat, while I eat to live. (ἄλλους  
ἀνθρώπους ζῆν ἵν' ἐσθίοιεν· αὐτὸς δὲ ἐσθίειν ἵνα  
ζῶη.)

SOCRATES, *Saying*. (c. 400 B. C.) See DIOGENES  
LAERTIUS, *Socrates*, ii, 34.

You should eat to live, and not live to eat.  
(Edere oportet ut vivas, non vivere ut edas.)

CICERO, *Rhetoricorum*. Bk. iv, sec. 7. (c. 53 B. C.)

Do not live to eat, but eat that you may live  
(Non vivas ut edas, sed edas ut vivere posses.)

DIONYSIUS, *Fragments*. Frag. 13. (c. 25 B. C.)  
Socrates indeed used to say that many men wish  
to live in order to eat and drink, but that he ate  
and drank in order to live. (Multos homines  
propterea velle vivere, ut ederent et biberent. &  
bibere atque edere, ut viverent.)

AULUS GELLIUS, *Noctes Atticae*. Bk. xix, ch. 2  
(c. A. D. 150) There is a Latin proverb. "Edo.  
ergo sum" (I eat, therefore I exist).

We eat to live, God's praises to repeat;  
Thou art persuaded that we live to eat.

SADI, *Gulistan*, iii, 6. (c. 1258) Eastwick, tr

I will ete so that y leue, and nocht lyf that y ete.  
UNKNOWN, *Secreta Secretorum*, tr., p. 67 (c.  
1410)

They [the monks] eat not to live, but live to eat.  
(Ne mangent mie pour viure, ilz viuent pour  
manger.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 15. (1545)  
We must consider, that we doo eate to liue, and  
not liue to eate, as many doo. (El ci bisogna  
considerar che noi mangiamo per viuer, & non  
viuiamo per mangiare, come fanno molti.)

JOHN FLORIO, *Firste Fruites*, fo. 66. (1578)  
How happy are we that eat to live and live not  
to eat.

ROBERT GREENE, *Perimedes*. (1588)  
According to the saying of an old philosopher,  
one should eat to live, and not live to eat. (Sui-

vant le dire d'un ancien, il faut manger pour vivre, et non pas vivre pour manger.)

MOLIERE, *L'Avare*. Act iii, sc. 1, l. 140. (1668)  
Shadwell rendered the line, "People should eat to live, not live to eat, as the proverb says." Fielding also translated Molière's play, and either wilfully or inadvertently omitted the "not," rendering the line, "We must eat to live and live to eat."

Eat to live, and do not live to eat. That's like a Man, but this below a Beast.

WILLIAM PENN, *Some Fruits of Solitude*. No. 59. (1693)

### III—Eating and Drinking

1 When you are hungry eat, when you are thirsty drink.

*Babylonian Talmud: Berachoth*, fo. 62b. (c. 450)  
Eat when you're hungry, and drink when you're dry.

J. C. BRIDGE, *Cheshire Proverbs*, p. 52. (1917)

2 I've seen an old saw, which is well worth repeating,

That says, "Good Eatynge Deserveth good Drynkyng."

R. H. BARRHAM, *The Bagman's Dog*. (1840)

3 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.)

*New Testament: I Corinthians*, x, 31. (A. D. 57)

The *Vulgate* is, "Sive ergo manducatis, sive bibitis, sive aliud quid facitis: omnia in gloriam Dei facite."

4 Eating and drinking will take away any man's stomach.

COTGRAVE, *Dictionary: Mangeant*. (1611)

Eating and drinking takes away one's stomach.

JOHN RAY, *English Proverbs*, p. 84. (1670)

This eating and drinking takes away a body's stomach.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Eating and drinking being, as the proverb wisely observes, apt to take away the appetite.

FRANCIS GROSE, ed., *Dictionary of the Vulgar Tongue: Damper*. (1785)

5 Eat at pleasure, drinke by measure.

RANDLE COTGRAVE, *Dictionary: Pain*. (1611)

Cotgrave is rendering the French proverb, "Pain tant qu'il dure, vin à mesure" (Bread as long as there is any, wine by measure).

RAY, *Proverbs*, p. 38. (1670)

Eat at Pleasure, Drink in Measure.

THOMAS FULLER, *Gnomologia*. No. 6079. (1732)

Bread at pleasure Drink by measure is also a maxim much to be commended.

CHEALES, *Proverbial Folk-Lore*, p. 84. (1875)

6 There is nothing better for a man, than that he should eat and drink. (Nonne melius est comedere et bibere.)

*Old Testament: Ecclesiastes*, ii, 24. (c. 250 B. C.)

Up to the age of forty, eating is beneficial; after forty, drinking.

*Babylonian Talmud: Shabbath*. (c. 450)

7 Poor Dick eats like a well man, and drinks like a sick.

FRANKLIN, *Poor Richard's Almanack*, 1737.

8 To make a horse's meal, i. e. to eat without drinking.

FRANCIS GROSE, *The Olio*, p. 91. (1793)

9 Take no thought for your life, what ye shall eat, or what ye shall drink. (μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίνητε.)

*New Testament: Matthew*, vi, 25. (c. A. D. 65)

The *Vulgate* is, "Ne solliciti sitis animae vestrae quid manducetis, neque corpori vestro quid induamini."

10 Eat and drink, but do not be extravagant.

MOHAMMED, *Koran*, vii, 29. (c. 622) Bell, tr.

Eat less and drink less, and buy a knife at Michaelmas.

JAMES HOWELL, *English Proverbs*, p. 6. (1650)

11 The hand in the pot and the glass in the fist. (La main au pot, & le verre au poing.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 32. (1532)

Eat little and drink the more shall hereafter be my motto. (A petit manger bien boire, sera désormais ma devise.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 18. (1548)

12 Eat a bit before you drink.

JOHN RAY, *English Proverbs*, p. 28. (1678)

You eat and eat, but you do not drink to fill you. That much drinking takes off the edge of the Appetite to meat, we see by experience in great drinkers, who for the most part do (as we say) but pingle [trifle] at their meat and eat little.

JOHN RAY, *English Proverbs*, p. 33.

Eat thy meat, and drink thy drink, and stand thy ground, old Harry.

JOHN RAY, *English Proverbs*, p. 63.

13 Eating an' drinking want but a beginnin'.

JOHN RAY, *Scottish Proverbs*, p. 234. (1678)

Scarting and eating wants but a beginning.

JAMES KELLY, *Scottish Proverbs*, p. 286. (1721)

They say, eating and scratching wants but a beginning.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

14 Eat-well is drink-well's brother.

JOHN RAY, *English Proverbs*, p. 234. (1678)

FULLER, *Gnomologia*. No. 1357. (1732) The

Italians say, "Il mangiare insegna a bere" (Eating teaches drinking).

15 Eat without surfeit: Drink without drunkenness.

HUGH RHODES, *Boke of Nurture*. (c. 1530) See also under MODERATION.

16 He was an ingenious man that first found out eating and drinking.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

1  
Some slouens from sleeping no sooner get vp,  
But hand is in aumbrie [pantry], and nose in  
the cup.

THOMAS TUSKER, *Five Hundreth Pointes of Good Husbandrie: Huswiferie: Morning Workes.* (1580)

No sooner up, but head in the ambrey, and nose in the cup.

JOHN CLARKE, *Paroemiologia*, p. 136. (1639)

RAY, *English Proverbs*, p. 198. (1670)

No sooner up, but her head in the ambry. Spoken of, or to maidens, who have too early a stomach.

JAMES KELLY, *Scottish Proverbs*. (1721)

#### IV—Eating: Eat, Drink and Be Merry

2  
Withdraw not [thyself] from the good things of a day.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiv, 14. (c. 190 B.C.) Oesterley, tr.

3  
Let us eat and drink; for to-morrow we shall die. (Comedamus, et bibamus: cras enim moriemur.)

*Old Testament: Isaiah*, xxii, 13. (c. 725 B.C.)

Let us eat and drink; for to-morrow we die. (φάγομεν καὶ πῖωμεν, αὔριον γὰρ ἀποθνήσκομεν.)

*New Testament: I Corinthians*, xv, 32. (A.D. 57)

Your companions may certainly say to you, "Let us drink, for we all must die." (Convivae certe tui dicant, Bibamus, moriendum est.)

SENECA, *Ad Lucilium*. (a. A.D. 65)

Eat and drink, and let the world go to ruin.

BURCKHARDT, *Arabic Proverbs*. No. 551. (1817)

Eat thou and drink; to-morrow thou shalt die.

D. G. ROSSETTI, *The House of Life: The Choice*. (1870)

Drink and eat: an inch before us is black night.

S.G.CHAMPION, *Racial Proverbs*, p. 440. (1938)

Drink and dance and laugh and lie,  
Love, the reeling midnight through.

For tomorrow we shall die!

(But, alas, we never do.)

DOROTHY PARKER, *The Flaw in Paganism*. (1936)

Eat, drink, and be merry, for tomorrow and to-morrow and tomorrow roll on their dreary course.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 189. (1943)

4  
A man hath no better thing under the sun, than to eat, and to drink, and to be merry. (Non esset homini bonum sub sole, nisi quod comederet et biberet, atque gauderet.)

*Old Testament: Ecclesiastes*, viii, 15. (c. 250 B.C.) *Luke*, xii, 19, has, "Take thine ease, eat, drink, and be merry" (ἀναπαύου, φάγε, πῖε, εὐφράινου.) *Luke*, xv, 23, has, "Let us eat and be merry" (θῆσατε καὶ φαγόντες εὐφρανθήμεν.)

Eat thy bread with joy, and drink thy wine with a merry heart. (Comede in laetitia panem tuum, et bibe cum gaudio vinum tuum.)

*Old Testament: Ecclesiastes*, ix, 7.

Then went they their way, every one to eat and drink, and make merry.

*Apocrypha: I Esdras*, ix, 54. (c. A.D. 90) Also *Tobit*, vii, 9.

Drink and be merry. (Mieux seroit boire & banqueter.)

RABELAIS, *Pantagruel*. Bk. v, ch. 8. (1552) Motteux' rendering.

Eate, drinke, and to be merry, for that the lyfe of man is soone gone, and but as a short shaddowe.

JOHN LYLY, *Euphues* (Arber), p. 149. (1579)

Drink and be merry. (Boy, et t'esjouy.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)

Eat, drink, and be leary.

O. HENRY (W. S. PORTER), *The Man Higher Up*. (1908)

5  
Eat and drink your fill from day to day,  
And never worry—that's the wise man's god.  
(ὡς τοῦμπιεύειν γε καὶ φαγεῖν τοῦψ' ἡμέραν,  
Ζεὺς οὗτος ἀνθρώποισι τοῖσι σώφροσι.)

EURIPIDES, *Cyclops*, l. 336. (c. 440 B.C.)

Make merry, drink: thy life from day to day  
Account thine own, all else in fortune's power.  
(εὐφραῖνε σαυτὸν, πῖνε, τὸν καθ' ἡμέραν  
βίον λογίζου σὸν, τὰ δ' ἄλλα τῆς τύχης.)

EURIPIDES, *Alcestis*, l. 788. (c. 438 B.C.)

6  
Let us make merry with feasting. (δαϊνόμενοι  
τερπώμεθα.)

HOMER, *Odyssey*. Bk. i, l. 369. (c. 850 B.C.)

It is good to be merry at meat.

JOHN RAY, *English Proverbs*, p. 18. (1670)

7  
Drink, live like the Greeks, eat, gorge. (Bibite,  
pergraeacimini, este, ecfercite vos.)

PLAUTUS, *Mostellaria*, l. 64. (c. 220 B.C.)

8  
Eat, drink, and sport with love; all else is  
naught. (ἔσθιε, πῖνε, ἀφροδισιάζε· τὰλλα δ' οὐδε.)

SARDANAPALUS, *Epitaph*. (c. 625 B.C.) As recorded by PLUTARCH, *Moralia*, 336C. ARISTOTLE, *Nicomachean Ethics*, i, 5, 20, says that many persons of high position share the feelings of Sardanapalus. See also ATHENAEUS, 336D; *Greek Anthology*, vii, 325.

The man of sense will gather pleasure's fruits,  
And three there are which have the potency  
Truly to be important in this life:

To eat and drink and have one's way in love;

All else must be declared but secondary.

(τὸ φαγεῖν τὸ πίνειν τὸ τῆς Ἀφροδίτης τυγχάνειν.)  
ALEXIS, *Fragments*. Frag. 271, Kock. (c. 400 B.C.) Quoted by PLUTARCH, *Moralia*, 21D, 445F.

Seize and eat, seize and drink, for the world we live in is like a wedding feast, soon over.

*Babylonian Talmud: Erubin*, fo. 54a. (c. 450)

They ete, and drinke, and daunce, and singe, and pleye.

CHAUCER, *Canterbury Tales: The Tale of the Man of Lawe*, l. 609. (c. 1386)

"Eat, drink, and love, what can the rest avail us?"  
So said the royal sage, Sardanapalus.

BYRON, *Don Juan*. Canto ii, st. 207. (1818)

Eat, drink, and love; the rest's not worth a fillip.

BYRON, *Sardanapalus*. Act i, sc. 2, l. 299. (1821)

"Eat, drink, and sport; the rest of life's not worth a fillip," quoth the King.

SIR RICHARD BURTON, *The Kasidah*. Pt. ii. st. 15. (1853)

Eat, drink, and play, and think that this is bliss.  
A. H. CLOUGH, *Easter Day*. St. 9. (a. 1861)

### ECHO

1 I came to the place of my birth and cried:  
"The friends of my youth, where are they?"  
And an echo answered, "Where are they?"

SAMUEL ROGERS, *The Pleasures of Memory*. Pt. i. l. 17. (1813) Quoted as from an Arabic manuscript.

Hark! to the hurried question of Despair:  
"Where is my child?" An Echo answers—  
"Where?"

LORD BYRON, *The Bride of Abydos*. Canto ii, st. 27. (1813)

2 The echoes *have* to applaud.

ANONYMOUS, *Meditations in Wall Street*, p. 48. (1940)

**ECONOMY**, see Frugality

**EDEN**, see Paradise

### EDUCATION

See also School, Teaching

3 What sculpture is to a block of marble, education is to the soul.

JOSEPH ADDISON, *The Spectator*. No. 215. (1711)

Then take him to develop, if you can,  
And hew the Block off, and get out the Man.

POPE, *The Dunciad*. Bk. iv, l. 269. (1728) Pope is paraphrasing Aristotle, who maintained that every block of marble contained a statue, which would appear if the superfluous parts were chipped away.

4 Those things which they will use when men.  
(οἱ ἄνδρες γινόμενοι χρῶσονται.)

ARISTIPPUS, when asked what boys should be taught. (c. 400 B. C.) The saying is attributed to Agesilaus the Great by PLUTARCH, *Laconic Apothegms*. No. 67. Sec. 213D.

The idea of a girl's education is whatever qualifies her for going to Europe.

EMERSON, *Conduct of Lie: Culture*. (1860)

5 A liberal education is mere tomfoolery. (νῦν δείξω ὡς οὐδὲν λέγει τὸ σωφρόνως τραφῆναι.)

ARISTOPHANES, *The Knights*, l. 334. (424 B. C.) Hence you see why "liberal studies" are so called: it is because they are studies worthy of a free-born gentleman. (Quare liberalia studia dicta sint, vides: quia homine libero digna sunt.)

SENECA, *Ad Lucilium*. Epis. 88, sec. 2. (c. A. D. 65) Of good natural parts and of a liberal education.

CERVANTES, *Don Quixote*. Pt. i, ch. 8. (1605) To love her was a liberal education.

RICHARD STEELE, *The Tatler*. No. 49. (1709)

Men of polite learning and a liberal education.  
MATTHEW HENRY, *Commentaries: Acts x*. (1710)

6 He never learnt the lyre. (κιθαρίζειν γὰρ οὐκ ἐπίσταται.)

ARISTOPHANES, *The Wasps*, l. 959. (422 B. C.)

A proverbial expression meaning "He never had much education." Repeated in l. 989.

7 The roots of education are bitter, but the fruit is sweet. (τῆς παιδείας τὰς μὲν ῥίζας εἶναι πικράς, τὸν δὲ καρπὸν γλυκύν.)

ARISTOTLE, *Apothegm*. (c. 340 B. C.) DIOGENES

LAERTIUS, *Aristotle*, v, 18, who records a number of other sayings by Aristotle about education: "Education is an ornament in prosperity and a refuge in adversity"; "Educated men are as much superior to uneducated men as the living are to the dead"; "Education is the best provision for old age." He credits Diogenes (vi, 68) with a similar saying, "Education is a controlling grace to the young, consolation to the old, wealth to the poor, and ornament to the rich."

8 Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave.

LORD BROUGHAM, *Speech*, House of Commons, 29 Jan., 1828. Frederick the Great is said to have declared, "Ein unterrichtetes Volk lässt sich leicht regieren" (An educated people is easily governed).

9 Not to enlighten one who can be enlightened is to waste a man; to endeavor to enlighten one who cannot be enlightened is to waste words. The intelligent man wastes neither his man nor his words.

CONFUCIUS, *Analects*. Bk. xv, ch. 7. (c. 500 B. C.) Rotten wood is unfit for carving.

CONFUCIUS, *Analects*. Bk. v, ch. 9. Crooked by Nature, is never made straight by Education.

THOMAS FULLER, *Gnomologia*. No. 1207. (1732)

10 I took a good deal of pains with his eddication, sir; let him run in the streets when he was very young, and shift for his-self. It's the only way to make a boy sharp.

DICKENS, *Pickwick Papers*. Ch. 20. (1836) Sam Weller's father speaking.

11 The carp leaps the dragon gate. (Li yü tiao lung mên.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 181. (1872) To "leap the dragon gate" is to get an academic degree.

12 By education most have been misled;  
So they believe, because they so were bred.

JOHN DRYDEN, *The Hind and the Panther*. Pt. iii, l. 389. (1687)

13 Idjagation is something that a man has to fight f'r an' pull out iv its hole be th' hair iv its head. That's th' reason it's so precious.  
F. P. DUNNE, *Mr. Carnegie's Gift*. (1901)

1 A very nicely educated creature, apt to catch Cold upon the least blast of Wind.

B.E., *Dictionary of the Canting Crew: Tens derparnel*. (1690)

2 Only the educated are free. (μόρους τοὺς παιδευθέντας ἐλευθέρους εἶναι.)

EPICETUS, *Discourses*. Bk. ii, ch. 1, sec. 23. (c. A. D. 100)

3 There is no royal road to geometry.

EUCLID, to Ptolemy I, when the latter asked if there was not some easy way to master the science. (c. 300 B. C.) See PROCLUS, *Commentaria in Euclidem*. Bk. ii, ch. 4.

4 Education begins a Gentleman, Conversation completes him.

THOMAS FULLER, *Gnomologia*. No. 1359. (1732) Education polishes good Natures, and correcteth bad ones.

THOMAS FULLER, *Gnomologia*. No. 1360.

5 Education forms the man.

JOHN GAY, *Fables: The Owl, the Swan . . . and the Farmer*, l. 9. (1727)

Education makes the man.

JAMES CAWTHORN, *Birth and Education of Genius*. (c. 1750)

6 All uneducated people are hypocrites.

WILLIAM HAZLITT, *Table-Talk: On the Knowledge of Character*. (1821)

7 I am nicely.

OLIVER WENDELL HOLMES, *Letter*, announcing his arrival in New York from England, 15 Dec., 1835.

"Whom are you?" said he, for he had been to night school.

GEORGE ADE, *Bang! Bang! The Steel Box*. (1920)

Ricky: I can go to night school . . .

Ronny: "Whom are you?" said Cyril.

PHILIP BARRY, *You and I*. Act i. (1923)

8 Instruction increases inborn worth, and right discipline strengthens the heart. (Doctrina sed vim promovet insitam, | rectique cultus pectora roborant.)

HORACE, *Odes*. Bk. iv, ode 4, l. 33. (23 B. C.)

I wouldn't be surprised if Plato or Cicero or such a one said that education is the mother of benevolence.

MICHAEL INNES, *Comedy of Terrors*, p. 53. (1940)

9 I take it that no man is educated who has never dallied with the thought of suicide.

WILLIAM JAMES, *Letters*, ii 39. (1896)

10 The education usually given to the young is merely an extra dose of amour-propre. (L'éducation que l'on donne d'ordinaire aux jeunes gens est un second amour-propre qu'on leur inspire.)

LA ROCHEFOUCAULD, *Maximes*. No. 761. (1665)

11 An educated man is not necessarily a learned man or a university man, but a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in all the affairs of life.

RAMSAY MACDONALD, *Address*, London, 1931. The educated man knows how to work, is good to work with, and is equipped not only for work but also for leisure.

A. A. DAVID, BISHOP OF LIVERPOOL, "*Speech Day*" *Address*, 1935.

12 My foolish parents taught me to read and write. (Me litterulas stulti docuere parentes.)

MARTIAL, *Epigrams*. Bk. ix, epig. 73. (A. D. 93) He can write and read and cast account. . . . Here's a villain!

SHAKESPEARE, *II Henry VI*, iv, 2, 92. (1590)

To write and read comes by nature.

SHAKESPEARE, *Much Ado about Nothing*, iii. 3, 15. (1598)

13 A little of everything, but everything of nothing, after the French manner. (Un peu de chasque chose, et rien du tout, à la françoise.)

MONTAIGNE, *Essays*. Bk. i, ch. 25. (1580) Of the education of children.

A smattering of everything, and a knowledge of nothing.

DICKENS, *Sketches by Boz: Sentiment*. (1835)

14 The ancient Romans kept their youth upright, and taught their children nothing that could be learned sitting. (Ils n'apprennoient rien à leurs enfants qu'ils deussent apprendre assis.)

MONTAIGNE, *Essays*. Bk. ii, ch. 21. (1580) Quoting Seneca.

The Roman rule was to teach a boy nothing that he could not learn standing.

R. W. EMERSON, *Essays: New England Reformers*. (1844)

I've taught you to shoot straight, ride hard, and live clean.

O. HENRY, *The Higher Abdication*. (1907)

15 That's what education means—to be able to do what you've never done before.

GEORGE HERBERT PALMER, *Life of Alice Freeman Palmer*. The exclamation of the cook when Mrs. Palmer baked a loaf of bread without previous experience.

16 Education is a treasure. (Litterae thesaurum est.)

PETRONIUS, *Satyricon*. Sec. 47. (c. A. D. 60)

17 To receive a proper education is the source and root of all goodness. (πηγὴ γὰρ καὶ ῥίζα καλοκαγαθίας τὸ νομίμον τυχεῖν παιδείας.)

PLUTARCH, *Moralia: De Iisberis Educandis*. Sec. 7. (c. A. D. 94)

18 Education is the same, but capacities differ.

SADI, *Gulistan*. Ch. 7, Apologue 6. (c. 1258)

Capacity without education is pitiful; education without capacity is thrown away.

SADI, *Gulistan*. Ch. 8, Maxim 56.

1

We learn, not for life, but for the lecture-room. (Non vitae sed scholae discimus.)

SENECA, *Ad Lucilium*. Epis. cvi, sec. 12. (c. 64) The study of wisdom has become the study of words. (Quae philosophia fuit, facta philologia est.)

SENECA, *Ad Lucilium*, cviii, 23.

What avails it to have our bellies full of meat, if it is not digested? (Que nous sert il d'avoir la panse pleine de viande, si elle ne se digere?)

MONTAIGNE, *Essays*. Bk. i, ch. 24. (1580)

We labor only to fill the memory, and leave the understanding and the conscience empty. (Nous ne travaillons qu'à remplir la memoire, et laissons l'entendement et la conscience vuides.)

MONTAIGNE, *Essays*. Bk. i, ch. 24.

Our system of education is a system of despair.

R. W. EMERSON, *Essays, Second Series: New England Reformers*. (1844) Emerson was pessimistic about American education. In the same essay he said, "We are students of words: we are shut up in schools and colleges for ten or fifteen years, and come out at last with a bag of wind."

2

Wisdom is ever a blessing; education is sometimes a curse.

JOHN A. SHEDD, *Salt from My Attic*, p. 29. (1928)

3

What does education often do? It makes a straight-cut ditch of a free, meandering brook.

H. D. THOREAU, *Journal*, Oct., 1850.

4

Intelligence appears to be the thing that enables a man to get along without education. Education appears to be the thing that enables a man to get along without the use of his intelligence.

WIGGAM, *New Decalogue of Science*. (1923)

5

Education is an admirable thing, but it is well to remember from time to time that nothing that is worth knowing can be taught.

OSCAR WILDE, *The Critic as Artist*. (1891)

## EEL

6

You hold an eel by the tail. (δρ' οὐπὰς τὴν ἑγχελὺν ἔχεις.)

ERASMUS, *Adagia*, i, iv, 94. (1523) You are dealing with a slippery fellow. The Latin is, "Cauda tenes anguillam." HENDERSON, *Latin Proverbs*, p. 277, cites another form, "Non habet anguillam, per caudam qui tenet illam" (An eel held by the tail is not yet caught). The French say, "Qui tient une anguille par la queue il peut bien dire qu'elle n'est pas sienne" (He who holds an eel by the tail may well say that it is not his).

Whosoever have hym best, is no more sure of hym, than he that hath an ele by the tayle.

DUKE OF NORFOLK, *State Papers Henry VIII*, iv, 224. (1524)

Her promise of freendship for any auayle, Is as sure to holde as an ele by the tayle.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

I have a sliddrie eill by the tail.

FERGUSON, *Scottish Proverbs*, p. 66. (c. 1595)

He that holds a woman has an eel by the tail.

BAUMONT AND FLETCHER, *The Scornful Lady*.

Act ii, sc. 1. (c. 1612) DILKE, *Lover's Luck*.

Act v, sc. 1. (1696)

A woman and a wet eel have both slippery tails.

JAMES SHIRLEY, *Arcadia*. Act v, sc. 1. (1640)

There is as much hold of his word, as of a wet eel by the tail.

JOHN RAY, *English Proverbs*, p. 173. (1670)

7

He is as much out of his Element, as an Eel in a Sandbag.

THOMAS FULLER, *Gnomologia*. No. 1912. (1732)

8

You cannot hide an eel in a sack.

GEORGE HERBERT, *Jacula Prudentum*. No. 764.

(1640) RAY, *Proverbs*, p. 8. (1670) FULLER,

*Gnomologia*. No. 5875. (1732)

9

Let everybody skin their own eels.

J. C. NEAL, *Beedle's Sleigh Ride*, p. 36. (c. 1840)

It is a lucky eel that escapes skinning.

GEORGE ELIOT, *Felix Holt*, p. 27. (1866)

USED TO IT, AS EELS TO BE FLAYED, see under USE.

EFFECT, see Cause and Effect

## EGG

10

Sinne of it selfe is good neither egge nor bird.

THOMAS ADAMS, *Sermons*, (1861) i, 170. (1629)

Neither good egg nor bird.

JOHN RAY, *English Proverbs*, p. 173. (1670)

He'll never dow [be good] egg nor bird.

JOHN RAY, *English Proverbs*, p. 355. (1678)

Never good egg, or burd [chicken]. Spoken of bad boys when they become worse men.

JAMES KELLY, *Scottish Proverbs*, p. 262. (1721)

She was never good, egg, or bird.

JOHN O'KEEFFE, *Fontainebleau*. Act iii, sc. 4. (1784)

11

It takes longer to hard-boil a man or a woman than an egg.

F. L. ALLEN, *Only Yesterday*, p. 118. (1931)

She must be a real tough egg.

DENNIS WHEATLEY, *The Scarlet Impostor*, p. 113. (1942)

He was a hard-boiled egg.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 26. (1943)

12

He lays round eggs, and asks for young turkeys.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 166.

(1817) Turkeys' eggs are oval, whereas the pigeon egg, which is here meant, is nearly round.

13

He has brought his eggs to a fine market.

CHARLOTTE BURNES, *Shropshire Folk-Lore*, p. 589. (1883) Said in irony of a bankrupt trader.

<sup>1</sup> Your eggs have two yolks.

JAMES KELLY, *Scottish Proverbs*, p. 367. (1721)

"Spoken to them that think much of what they give."

All your Eggs have two Yolks apiece.

THOMAS FULLER, *Gnomologia*. No. 573. (1732)

<sup>2</sup> One egg is nothing, two are very good, three are enough, four are too many, five will kill. (Un œuf n'est rien, deux font grand bien, trois est assez, quatre est trop, cinq donnent la mort.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 205. (1859)

<sup>3</sup> As good it is to be an addle egge, as an idle bird.

JOHN LYLY, *Euphues and His England* (Arber), p. 207. (1580)

If you love an addle egg as well as you love an idle head, you would eat chickens i' the shell.

SHAKESPEARE, *Troilus and Cressida*, i, 2, 146. (1601)

As good be an addled Egg, as an idle Bird.

THOMAS FULLER, *Gnomologia*. No. 681. (1732)

But one Egg, and that addled too.

THOMAS FULLER, *Gnomologia*. No. 1031. (1732)

Praise thyself, chick, thou hast laid an egg, and that a bad one.

J. COLLINS, *Spanish Proverbs*, p. 14. (1823)

<sup>4</sup> Who can help loving the land that has taught us Six hundred and eighty-five ways to dress eggs?

THOMAS MOORE, *The Fudge Family in Paris*. Letter viii. (1818) Moore is referring to the epigram of De la Reynière. "On connoît en France 685 manières différentes d'accommoder les œufs, sans compter celles que nos savans imaginent chaque jour" (They know in France 685 different ways of dressing eggs, without counting those which our savants invent every day). Anyone who looks through the Escoffier cook-book will see that this is scarcely an exaggeration.

<sup>5</sup> Eggs today are better than a chicken tomorrow. (Ad praesens ova, cras pullis sunt meliora.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)

Quoting a Latin proverb, from the Greek, κάλλια τὸ σημερινὸν αὔρον, παρὰ τὴν αὐρινὴν δριμύτα. See NEGRIS, *Greek Proverbs*, p. 65. The Spaniards say, "È meglio oggi un uovo, che domani una gallina," and the Italians have the same proverb.

It is better to have an egg today than a hen tomorrow.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 1. (1659) TORRIANO, *Piazza Universale*, p. 113. (1666)

Better to have an Egg to Day, than a Hen to Morrow; what's in the Fist, is worth two in the Fenn; one Horse in the Stable, is more useful for present Service, than three in the Pasture.

OSWALD DYKES, *English Proverbs*, p. 215. (1709)

It is better to have a Hen to Morrow, than an Egg to Day.

THOMAS FULLER, *Gnomologia*. No. 2916. (1732)

A more foresighted version.

An egg to-day is better than a hen to-morrow

FRANKLIN, *Poor Richard's Almanack*, 1734.

An egg to-day is better than a chicken to-morrow.

CHARLES DIBDIN, *The Quaker*. Act i, sc. 2. (1777)

There is an old adage that "an egg to-day is worth a hen to-morrow."

R. S. SURTEES, *Plain or Ringlets?* ch. 13. (1860)

A BIRD IN THE HAND IS WORTH TWO IN THE BUSH, see under BIRD.

<sup>6</sup> An egg will be in three bellies in twenty-four hours.

JOHN RAY, *English Proverbs*, p. 131. (1678)

Better half an egg than an empty shell.

JOHN RAY, *English Proverbs*, p. 131. HALF A

LOAF BETTER THAN NO BREAD, see under BREAD.

Give him the other half-egg and burst him.

JOHN RAY, *English Proverbs*, p. 241.

<sup>7</sup> One can't expect to make an omelet without breaking eggs. (On ne saurait faire une omelette sans casser des œufs.)

ROBESPIERRE, *Epigram*. (c. 1790) On the authority of A. B. CHEALES, *Proverbial Folk-Lore*, p. 131, but Robespierre was merely repeating an old saying, which has also been ascribed to Napoleon.

The omelette will not be made without the breaking of eggs.

GEN. P. THOMPSON, *Audi Alt.*, ii, xc, 65. (1859)

You cannot make an omelette without breaking eggs.

R. L. STEVENSON, *St. Ives*. Ch. 8. (1894)

Without breaking eggs one could not make omelettes.

S. J. WEYMAN, *Ovington's Bank*. Ch. 19. (1922)

Like Napoleon, he knows that you cannot make an omelette without breaking eggs.

A. MERRITT, *Creep, Shadow*, p. 160. (1934)

You can't make an omelette without breaking eggs.

CYRIL HARE, *Tragedy at Law*, p. 163. (1943)

You cannot, proverbially, make omelettes without breaking eggs.

WILLIAM ROUGHHEAD, *The Art of Murder*, p. 14. (1943)

The Italians say, "Chi non rompe le uova, non fa la frittata" (pancakes); the Spaniards, "No se hacen tortillas sin romper huevos."

You can't unscramble eggs.

J. PIERPONT MORGAN, when he rejected the proposal to dissolve the trusts. (c. 1905)

<sup>8</sup> Mine honest friend, Will you take eggs for money?

SHAKESPEARE, *The Winter's Tale*, i, 2, 161. (1611)

To be put off with something worthless.

Contented to take eggs (as it were) for their money.

G. H., *History of the Cardinals*, ii, 1, 130. (1670)

By the next fight, if we beat, the Dutch will certainly be content to take eggs for their money.

SAMUEL PEPYS, *Diary*, 27 June, 1666.

He will be glad to take eggs for his money, i. e. to compound the matter with loss.

B.E., *A New Dictionary of the Canting Crew*. (1720)

<sup>1</sup> An egge is not so full of meate, as she is full of lyes.

JOHN STILL (?), *Gammer Gurton's Needle*. Act v, sc. 2. (1575)

Thy head is as full of quarrels as an egg is full of meat.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 24. (1595)

As full of knavery as an egge of meat.

JOHN CLARKE, *Paroemiologia*, p. 69. (1639)

As full of waggery as an egge's full of meat.

COWLEY, *The Guardian*. Act i, sc. 1. (1641)

As full of champagne as an egg's full of meat.

MATTHEW PRIOR, *Bibo and Charon*. (1719)

As full of wit as an egg is full of meat.

STERNE, *Tristram Shandy*. Vol. ii, ch. 37. (1758)

An egg is proverbially "full of meat."

JOHN DORAN, *Table Traits*, p. 190. (1854) The Italians say, "È pieno quanto un uovo," and the French, "Il est plein comme un œuf."

As full as an egg is of meat.

FRANCIS BEEDING, *Eleven Were Brave*, p. 65. (1941)

<sup>2</sup> Don't risk all your livelihood on the hollow ships. (μή δ' ἐπὶ ῥησὶν ἀπαντα βίον κοίησαι τῆσθαί.)

TERTULLIAN, quoting an old Greek proverb. (c. A. D. 197) As cited by ERASMUS, *Adagia*, who gives the Latin, "Uni navi ne committas omnia" (Trust not all your goods to one ship).

I adventured in one ship to put all my wealth . . . determining either to be a Knight as we saye or a knitter of cappes.

JOHN LYL, *Euphues and His England* (Arber), p. 285. (1580)

My ventures are not in one bottom trusted.

SHAKESPEARE, *The Merchant of Venice*, i, 1, 42. (1596)

Let us not venture all this poore remainder In one unlucky bottom.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act iii, sc. 5. (1623)

Venture not all in one bottom.

JOHN CLARKE, *Paroemiologia*, p. 95. (1639) The Germans say, "Lade nicht Alles in einem Schiff" (Don't embark your all in one vessel).

I must not hang all my bells upon one horse.

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

FULLER, *Gnomologia*, No. 1786, improves the form: "Hang not all your Bells upon one Horse." The Scots say, "Put not all your crocks on one shelf."

Don't venture all your eggs in one basket.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 344. (1710)

To put all his eggs in the same basket. (Mettre tous ses œufs dans un même panier.)

LE ROUX DE LINCY, *Proverbes Français*, i, 188.

Citing the *Dictionnaire de l'Académie*, 1835. "May I carry your basket all my life?" "If you'll put all your eggs in it, yes," answered Annie boldly.

WHYTE-MELVILLE, *Uncle John*. Ch. 27. (1874)

The fool saith, "Put not all thy eggs in one basket"—which is but a manner of saying, "Scatter your money and your attention"; but the wise man saith, "Put all your eggs in one basket and WATCH THAT BASKET."

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

Do not put too many eggs in one basket. However well you may be advised, . . . something may occur to upset all calculations.

LORD AVEBURY, *Use of Life*. Ch. 3. (1894)

Lay all your eggs in one basket and then you will trip over them.

JOSEPH SHEARING, *The Strange Case of Lucile Cléry*, p. 127. (1932)

I put all my eggs into one basket and I have lost my treasure.

MANNING COLES, *They Tell No Tales*, p. 225. (1942)

I don't keep all my eggs in one basket.

J. A. PHILLIPS, *The Case of the Shivering Chorus Girls*, p. 80. (1942)

<sup>3</sup> He who likes to eat fresh eggs must raise his own chickens.

HERMAN SUDERMAN, *The Song of Songs*. Ch. 12. (1909)

<sup>4</sup> He's a good sound egg and will keep the matter under his hat.

LEE THAYER, *Hanging's Too Good*, p. 110. (1943)

<sup>5</sup> Persones comyng in with their fiue egges, how that Scylla had given over his office.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, 272. (1542) "To come in with five eggs," to come in fussily, with an idle story or silly rumor.

He came in the thyردة, with his V egges.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

He comes in with his five eggs, and foure be rotten.

JOHN CLARKE, *Paroemiologia*, p. 19. (1639)

You come with your five eggs a penny and four of them rotten.

GEORGE MERITON, *Praise of Yorkshire Ale*, p. 83. (1683)

You must come in with your two eggs a-penny, and three of them rotten.

SWIFT, *Polite Conversation*. Dial. i. (1738)

When there's five eggs a penny, four of them are rotten.

C. H. SFURGEON, *John Ploughman's Talk*. Ch. 16. (1869)

FROM EGGS TO APPLES, see under BEGINNING AND ENDING.

WON WITH THE EGG AND LOST WITH THE SHELL, see under WINNING AND LOSING.



## EGOISM

See also Conceit, Self-Love, Vanity

<sup>1</sup> Every Sprat, now-a-days, calls it self a Her-  
ring.

THOMAS FULLER, *Gnomologia*. No. 1464. (1732)  
Each little life

Thinks the great axle of the universe  
Turns on its fate.

BAYARD TAYLOR, *Lars*. Bk. i. (1873)

<sup>2</sup> You haf too much Ego in your Cosmos.

RUDYARD KIPLING, *Life's Handicap: Bertran  
and Bimi*. (1890)

He had "too much ego in his cosmos," like  
Kipling's Bimi.

VAN WYCK BROOKS, *New England: Indian  
Summer*, p. 482. (1940) Of Henry Adams.

Overstuffed egos, waddling about in self-  
appointed importance!

E. K. GOLDTHWAITE, *You Did It*, p.117. (1943)

<sup>3</sup> Egoism is hateful. (Le moi est haïssable.)  
. . . It is unjust in itself since it makes itself  
the center of everything; it is unjust to others  
since it would enslave them.

PASCAL, *Pensées*. Pt. i, art. ix, no. 23. (c. 1660)  
Egoism is sometimes a form of genius.

JAMES HUNEKER, *Painted Veils*. Ch. 1. (1920)

<sup>4</sup> I easily regain favor with myself. (Mecum  
facile redeo in gratiam.)

PHAEDRUS, *Fables*. Bk. v, fab. 3, l. 6. (c. 25 B.C.)  
Men love to hear well of themselves.

JOHN CLARKE, *Paroemiologia*, p. 12. (1639)

<sup>5</sup> When the loose mountain trembles from on  
high,

Shall gravitation cease if you go by?

POPE, *An Essay on Man*. Epis. iv, l. 127. (1732)

To observations which ourselves we make,  
We grow more partial for th' observer's sake.

POPE, *Moral Essays*. Epis. i, l. 11. (1732)

<sup>6</sup> Without doubt I can teach crowing, for I  
gobble. (Sans doute Je peux apprendre à  
coqueriquer: je glougloute.)

EDMOND ROSTAND, *Chanticleer*. Act i, sc.2. (1910)

THE COCK THINKS HE MAKES THE SUN RISE. see  
under COCK.

<sup>7</sup> He that is giddy thinks the world turns round.

SHAKESPEARE, *The Taming of the Shrew*, v, 2,  
20. (1594)

Though . . . the whole world contradict it, they  
care not, . . . and as Gregory well notes of such  
as are vertiginous, they think all turns round and  
moves.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. iii, sec. iv, mem. 1, subs. 3. (1621)

<sup>8</sup> It is difficult to esteem a man as highly as he  
wishes to be esteemed. (Il est difficile d'esti-  
mer quelqu'un comme il veut l'être.)

VAUVENARQUES, *Réflexions*. No. 67. (1746)

Of all speculations the market holds forth,  
The best that I know, for the lover of pelf,  
Is to buy Marcus up at the price he is worth,  
And then sell him at that which he sets on  
himself.

THOMAS MOORE, *A Speculation*. (c. 1823)

<sup>9</sup> I and my king. (Ego et rex meus.)

CARDINAL WOLSEY, referring to Henry VIII.  
(c. 1520) Bad taste, perhaps, but certainly  
good Latin!

The most violent egotism I have met with in the  
course of my reading, is that of Cardinal Wolsey,  
ego et rex meus.

RICHARD STEELE, *The Spectator*. No. 562. (1712)

Der Kaiser auf der Vaterland

Und Gott on high, all dings gommand,

Ve two, ach, don'd you understandt?

Meinself—und Gott.

ALEXANDER MACGREGOR ROSE, *Kaiser & Co*.  
(1897)

<sup>10</sup> It makes dear self on well-bred tongues pre-  
vail,

And I the little hero of each tale.

EDWARD YOUNG, *Love of Fame*. Sat. i, l. 115.  
(1728)

We talk little, if we do not talk about ourselves.

HAZLITT, *Characteristics*. No. 172. (1821)

They talked together like two egoists,

In conversation made up all of eyes.

THOMAS HOOD, *Legend of Navarre*. (c. 1825)

## EGYPT

See also Nile

<sup>11</sup> Truly at weaving wiles the Egyptians are  
clever. (θεῖοι πλέκουν τοὶ μηχανὰς Αἰγύπτιοι.)

AESCHYLUS, *Fragmenta Incerta*. No. 206,  
Smyth. (c. 458 B.C.) SCHOLIAST ON ARISTOPH-  
ANES, *Clouds*, 1130, and in various collec-  
tions of proverbs, ZENOBIUS, iii, 37; PSEUDO-  
DIOGENIANUS, iv, 35, etc.

<sup>12</sup> The riches of Egypt are for the foreigners  
therein.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 262.  
(1817) "Since the time of the Pharoahs  
Egypt has never been governed by national  
rulers, but constantly by foreigners."

<sup>13</sup> Ye shall spoil the Egyptians. (Spoliabitis  
Aegyptum.)

*Old Testament: Exodus*, iii, 22. (c. 800 B.C.)  
And they spoiled the Egyptians. (Spoliaverunt  
Aegyptios.)

*Old Testament: Exodus*, xii, 36. (c. 800 B.C.)  
"How does a man of your strict principles recon-  
cile yourself to cheat the revenue?" "It's a mere  
spoiling o' the Egyptians," replied Andrew.

WALTER SCOTT, *Rob Roy*. Ch. 18. (1818)

Is it lawful to spoil the Egyptians?

CHARLES READE, *Wandering Heir*. Ch. 4. (1872)

It's poor work spoiling the Egyptians.

BERNARD SHAW, *John Bull's Other Island*. Act  
iii. (1904) Proverbial for despoiling or  
plundering one's enemies.

<sup>1</sup> The land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full. (Terra Aegypti, quando sedebamus super ollas carniū, et comedebamus panem in saturitate.)

*Old Testament: Exodus*, xvi, 3. (c. 800 B.C.)  
We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

*Old Testament: Numbers*, xi, 5. (c. 550 B.C.)  
The French say, "Regretter les oignons d'Egypte" (To regret the onions of Egypt).

<sup>2</sup> Bury me not, I pray thee, in Egypt. (Non sepelias me in Aegyptio.)

*Old Testament: Genesis*, xlvii, 29. (c. 550 B.C.)

<sup>3</sup> Egypt is like a very fair heifer. (Vitula elegans atque formosa Aegyptus.)

*Old Testament: Jeremiah*, xlvii, 20. (c. 700 B.C.)  
Soldiers, from these pyramids forty centuries look down upon you. (Soldats, du haut ces Pyramides quarante siècles vous regardent!)

NAPOLEON, *Proclamation to His Army*, before the Battle of the Pyramids, 21 July, 1797.  
See GUILLON, *Napoléon*, p. 59.

## ELBOW

<sup>4</sup> He . . . welche will dwell a pleasure . . . must dwell at elbowe rome.

ANDREW BOORDE, *The Boke for to Lerne a Man to be Wyse in Buylding of His House*, A ij b. (c. 1540)

What does she seek more than elbow room? (Que cherche elle tant que ses coudees franches?)

MONTAIGNE, *Essays*, Bk. i, ch. 38. (1580)

Now my soul hath elbow-room.

SHAKESPEARE, *King John*, v, 7, 28. (1596)

Give me a footing, and I will find elbow room.

GABRIEL HARVEY, *Note*, in his Erasmus. (1600)

Give faith scope, give it elbow-room to work.

THOMAS BROOKS, *Works* (1867), vi, 331. (1670)

But I love Elbow-room when're I drink.

SWIFT, *Toland's Invitation*, l. 37. (1712)

I would rather want victuals than elbow-room.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Like hogs in a pen, and in want of elbow-room.

JOHN LEACOCK, *The Fall of British Tyranny: Dedication*. (1776) "Elbow-room" is repeated twice more in the play, put into the mouth of General Burgoyne, with a note that the expression should be attributed to General Howe and not to Burgoyne, who, because of his use of it, had come to be known as Mr. Elbow Room. "How much better will the American clergy be employed by Congress, than Mr. Elbow Room was by his master, George the Third."—*Maryland Journal*, 20 Jan., 1778.

They had resolved upon . . . securing the elbow-room which Burgoyne proposed enjoying.

WILLIAM GORDON, *The History of the Rise, Progress, and Establishment of the Independence of the United States of America*. Vol. ii. p. 40. (1788)

<sup>5</sup> In and out like a fiddler's elbow.

J. C. BRIDGE, *Cheshire Proverbs*, p. 79. (1917)  
"Too much play, like a fiddler's elbow." Said of something which has worked loose.

*Devonshire Assn. Transactions*, lvii, 152. (1926)

<sup>6</sup> No elbow bends outwards.

GURNEY CHAMPION, *Racial Proverbs*, p. 358. (1938) A Chinese proverb.

<sup>7</sup> It smells of elbow-grease.

JOHN CLARKE, *Paroemiologia*, p. 92. (1639)  
Meer ink and elbow-grease do more harm.

ANDREW MARVELL, *The Rehearsal Transposed*, i, 5. (1672)

It will cost nothing but a little elbow-grease.

B.E., *A Dictionary of the Canting Crew*, sig. E1. (1690)

It had no elbow-grease bestowed on't. Nec demorsos sapit unguis.

ADAM LITTLETON, *Latin Dictionary*. (1735)

Elbow-grease gives the best polish—i.e. hard rubbing makes furniture look brighter; generally industry is the surest road to success.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 431. (1830)

Forethought is the elbow-grease which a novelist—or poet, or dramatist—requires.

ANTHONY TROLLOPE, *Thackeray*, p. 122. (1879)

The whole place shone with elbow grease.

GEORGE BELLAIRS, *Murder Will Speak*, p. 33. (1943)

<sup>8</sup> Using the elbow to wipe the nose. (ἀγκῶν ἀπομυσοῦμενος.)

DIOGENIANUS, *Adagia*, iv, 46. (c. A.D. 125)

<sup>9</sup> Money which . . . he squander'd away in shaking the elbow.

THOMAS HEARNE, *Collections*, 26 Nov., 1705  
That is, in throwing dice.

Many good and great men have shook the elbow

JOHN WILSON, *Noctes Ambrosianae. Works* (1855), i, 127. (1826)

<sup>10</sup> My elbow itches, I must change my bed-fellow.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

<sup>11</sup> More power to your elbow!

J. R. LOWELL, *Letters*, i, 341. (1860) SHAW.  
*John Bull's Other Island*. Act i. (1904)

<sup>12</sup> Your witte wilbe worn threadbare, and your banquerout inuention cleane out at the el-bowes.

THOMAS NASHE, *An Almond for a Parrot*, 26 (1590)

He cannot [speak] sir; he's out at elbow.

SHAKESPEARE, *Measure for Measure*, ii, 1, 61 (1604)

My stockings happen to be a little out at elbows.

SAMUEL WESLEY, *Maggots: To the Reader*. (1685)

They are one day very richly drest, and perhaps out at elbows the next.

EDWARD WARD, *The London Spy*, p. 163. (1700)

It's a little awt at elbows.

COLLEY CIBBER, *The Provok'd Husband*. Act iv, sc. 1. (1728)

[He] is said to be much out at elbows.

SMOLLETT, *Humphry Clinker*, Apr. 28. (1771)

He [Steele] died out at elbows on his wife's little property in Wales.

SAMUEL SMILES, *Thrift*, p. 273. (1875)

1 She hath broke her elbow at the Church door. Spoken of a housewively maid that grows idle after marriage.

JOHN RAY, *English Proverbs*, p. 230. (1678)

She broke her elbow at the kirk door.

JAMES KELLY, *Scottish Proverbs*, p. 293. (1721)

She broke her Elbow on her Wedding Day.

THOMAS FULLER, *Gnomologia*. No. 4119. (1732)

2 Let us bathe our hands in Caesar's blood Up to the elbows.

SHAKESPEARE, *Julius Caesar*, iii, 1, 107. (1599)

Up to our elbows making Damson Jam.

AUSTIN DOBSON, *A Dead Letter*. (1883)

3 One rubb'd his elbow thus, and fleer'd.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 109. (1595)

Fickle changelings . . .

Which gape and rub the elbow at the news.

SHAKESPEARE, *I Henry IV*, v, 1, 77. (1597)

He'll . . . scratch the elbow, To see two butchers cures fight.

EDWARD GUILPIN, *Skiaethia*, p. 25. (1598) To rub or scratch the elbow is to show oneself pleased.

## ELEPHANT

4 The white elephant whereon he [the King of Siam] was mounted.

HENRY COGAN, tr., *Pinto's Travels*. Ch. 48. (1663)

Elyot regarded this new dignity much as the gift of a white elephant.

CROFT, in *Elyot's Governor*, i, *Life*, 60. (1883)

And he swore like mad because he had

An elephant on his hands.

J. CHEEVER GOODWIN, *Wang: Elephant Song*.

(1891) Made famous by De Wolf Hopper.

5 If there were no elephant in the jungle, the buffalo would be a great animal.

F. E. HULME, *Proverb Lore*, p. 120. (1902)

A West African proverb.

6 That's sufficient, as Tom Haynes said when he saw the Elephant. Now let him come.

AUGUSTUS B. LONGSTREET, *Georgia Scenes*, p. 6. (1835)

When a man is disappointed in anything he undertakes, when he has seen enough, . . . he has "seen the elephant."

GEORGE W. KENDALL, *The Sante Fé Expedition*, i, 110. (1844)

My friend Will Wyllie, who has seen the elephant in its entirety, from trunk to tail.

J. H. BEADLE, *Western Wilds*, p. 45. (1878)

In Dodge in '82 it took money to see the elephant.

ANDY ADAMS, *The Log of a Cowboy*, p. 203. (1903)

He claims to have saw the elephant and hearn the owl.

O. HENRY (W. S. PORTER), *The Passing of Black Eagle*. (1909)

7 He is encompassed with an elephant's hide. (Elephanti corio circumtentus est.)

PLAUTUS, *Miles Gloriosus*, l. 235. (c. 200 B. C.)

The Germans say, "Er hat ein Eselsfell" (He has a mule's hide).

8 The camel never forgets an injury. (μνησικακία κάμηλου.)

UNKNOWN. A Greek proverb, celebrating the camel's memory (μνήμην κάμηλου), reputed prodigious among the Greeks. In modern times, this faculty has been transferred to the elephant, but the Greeks regarded the elephant as stupid and senseless, perhaps on account of its size.

Women and elephants never forget an injury.

SAKI (H. H. MUNRO), *Reginald: Reginald on Besetting Sins*. (1910)

Women and elephants never forget.

DOROTHY PARKER, *Ballade of Unfortunate Mammals*. (1930)

A dick like you is like an elephant. He never forgets.

C. F. ADAMS, *And Sudden Death*, p. 99. (1940)

## ELOQUENCE

See also Oratory

9 I grew intoxicated with my own eloquence.

BENJAMIN DISRAELI, *Contarini Fleming*. Pt. i, ch. 7. (1832)

10 Every man is eloquent once in his life.

R. W. EMERSON, *Essays: Eloquence*. (1877)

11 Eloquence hath force to make the coward courageous the tirant curteous & merciful.

JOHN FLORIO, *Firste Fruites*, fo. 57. (1578)

A man whose eloquence has power

To clear the fullest house in half an hour.

SOAME JENYNS, *Imitations of Horace*. Bk. ii, epis. 1. (1747)

12 Then among them uprose Nestor, sweet of speech, the clear-voiced orator of the men of Pylos. (τοῖσι δὲ Νέστωρ ἡδυσπῆς ἀνδρόνοος, λιγύς Πυλίων ἀγορητής.)

HOMER, *Iliad*. Bk. i, l. 247. (c. 850 B. C.) Cited by ERASMUS, *Adagia*, i, ii, 56, with the Latin proverb, "Nestorea eloquentia." Erasmus follows this with another proverb, "Lepos Atticus: eloquentia Attica" (Attic charm, Attic eloquence).

13 Their own eloquence is fatal to many. (Sua mortifera est facundia.)

JUVENAL, *Satires*. Sat. x, l. 9. (c. A. D. 120)

<sup>1</sup> Eloquence is to the sublime what the whole is to its part. (L'éloquence est au sublime ce que le tout est à sa partie.)

LA BRUYÈRE, *Les Caractères*. Ch. 1. (1688)  
Profane eloquence is transferred from the Bar, where it has become obsolete, to the Pulpit, where it is out of place. (L'éloquence profane est transposée, pour ainsi dire, du Barreau, . . . à la Chaire où elle ne doit pas être.)

LA BRUYÈRE, *Les Caractères*. Ch. 15.  
<sup>2</sup> The finest eloquence is that which gets things done.

DAVID LLOYD GEORGE, *Speech*, at the Peace Conference, Paris, Jan., 1919.

<sup>3</sup> Eloquence is a persuasive thing. (πειστικὸν λόγος.)

MENANDER, *Hymnis*. Frag. 472K. (c. 300 B. C.)  
"But," Menander continues, "it's really the character of the speaker that does the persuading, not eloquence."

<sup>4</sup> Till the sad breaking of that Parliament  
Broke him, as that dishonest victory  
At Chaeronea, fatal to liberty,  
Kil'd with report that Old man eloquent.

JOHN MILTON, *Sonnet: To the Lady Margaret Ley*. (c. 1640) Referring to Isocrates, the Athenian orator, who died four days after learning of the defeat of the Athenians at Chaeronea. "Old man Eloquent" was afterwards applied to John Quincy Adams and to W. E. Gladstone.

<sup>5</sup> Often there is eloquence in a silent look.  
(Saepe tacens vocem verbaque vultus habet.)  
OVID, *Artis Amatoriae*. Bk. i, l. 574. (c. 1 B. C.)

<sup>6</sup> Soul-bending queen of all the world, Eloquence! (Flexanima atque omnium regina rerum oratio!)

PACUVIUS, *Hermiona*. Frag. 187, Loeb. (c. 160 B. C.)

<sup>7</sup> True eloquence scorns eloquence. (La vraie éloquence se moque de l'éloquence.)

PASCAL, *Pensées*. Pt. i, art. x, No. 34. (c. 1660)

<sup>8</sup> He is eloquent enough who has the accent of truth. (Sat est disertus e quo loquitur veritas.)

PUBLILIUS SYRUS, *Sententiae*. No. 691. (c. 43 B. C.)  
He who has the truth at his heart need never fear the want of persuasion on his tongue.

JOHN RUSKIN, *The Stones of Venice*. Vol. iii, pt. iv, sec. 99. (1853)

<sup>9</sup> It is the heart which makes us eloquent.  
(Pectus est quod disertos facit.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. x, ch. vii, sec. 15. (c. A. D. 80) Quoted by MONTAIGNE, *Essays*, iii, 5. The Germans say, "Wo das Herz mir spricht ist die Zunge beredet" (Where the heart speaks to me is the tongue eloquent).

<sup>10</sup> So much the more eloquent as I was less sin-

cere. (D'autant plus éloquent que j'étais moins sincère.)

EDMOND ROSTAND, *Cyrano de Bergerac*. Act iii, sc. 1. (1898)

<sup>11</sup> Plenty of eloquence, but little wisdom. (Satis eloquentiae, sapientiae parum.)

SALLUST, *Bellum Catilinae*. Sec. 5. (c. 41 B. C.)  
Sometimes rendered, "Plenty of talk, but little wisdom."

Eloquence may exist without a proportionable degree of wisdom.

EDMUND BURKE, *Revolution in France*. (1790)  
Much eloquence, little conscience. (Di grand' eloquenza, poco coscienza.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 190. (1856) An Italian proverb.

<sup>12</sup> Eloquence, smooth and cutting, is like a razor whetted with oil.

SWIFT, *Thoughts on Various Subjects*. (1714)

<sup>13</sup> Mistress of all the arts. (Omnium artium domina.)

TACITUS, *De Oratoribus*. Sec. 32. (c. A. D. 85)  
Referring to eloquence.

Eloquence, the foster-child of license, which fools call liberty. (Eloquentia, alumna licentiae, quam stulti libertatem vocabant.)

TACITUS, *De Oratoribus*. Sec. 46.

## EMPTY

<sup>14</sup> As empty as a snake's slough. (κενότερος λεβηρίδος.)

ATHENAEUS, *Deipnosophistai* Sec. 362B. (c. A. D. 228)

Empty as a bran new coffin.

JOAQUIN MILLER, *The Danites*. Act i. (1877)

As cold and empty as a dead man's hand.

JOAQUIN MILLER, *The Danites*. Act i.

The house was empty as a shell.

R. P. TRISTRAM COFFIN, *Late Christmas*. (1942)

<sup>15</sup> Empty chambers make women play the wantons.

RANDLE COTGRAVE, *Dictionary:Chambre*. (1611)

Empty chambers make foolish maids.

HERBERT, *Jacula Prudentum*. No. 30. (1640)

Bare walls make giddy housewives. Parallel to this I take to be that French proverb, Vides chambres font les dames folles, which yet Mr. Cotgrave thus renders, Empty chambers make women play the wantons; in a different sense.

JOHN RAY, *English Proverbs*, p. 69. (1678)

<sup>16</sup> But they have left an aching void.

The world can never fill.

WILLIAM COWPER, *Olney Hymns*. Bk. i, 3. (1779) Eric Partridge says "aching void" has long been a cliché.

<sup>17</sup> They go about like empty vessels, void of sense but full of noise. (ὥσπερ ἀγγεῖα κενὸί φρενῶν ἤχου δὲ μεστόι περιπατοῦν.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 502F. (c. A. D. 95)

One coin in a box rattles loud.

*Babylonian Talmud: Baba Metzia*, fo. 96b. (c. 450)

Vessels never make so greate a sound as when they are emptie.

BISHOP JOHN JEWEL, *Defence of the Apology for the Church of England*. (c. 1560)

The emptie vessell giueth a greater sound then the full barrrell.

JOHN LVLV, *Euphues* (Arber), p. 45. (1579)

The saying is true, "The empty vessel makes the greatest sound."

SHAKESPEARE, *Henry V.* Act iv, sc. 4, l. 74.

(1599) The Germans put it the other way around, "Volle Fässer klingen nicht!" (Full vessels make no sound).

Empty vessels have the loudest sounds, And cowards prattle more than men of worth.

ROBERT GREENE, *The Pinner of Wakefield*, l. 1101. (1599)

Those vessels yield most sound, that have least liquor.

BISHOP JOSEPH HALL, *Contemplations*, xiii, l. (1612)

Empty vessels sound most.

HERBERT, *Jacula Prudentum*. No. 645. (1640)

Too[m] [empty] bags rattle.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)

I have always observed that your empty vessels sound loudest.

JONATHAN SWIFT, *Faculties of the Mind*. (1707)

Shaal [shallow] waters make the greatest sound. And empty fellows make the greatest noise.

JAMES KELLY, *Scottish Proverbs*, p. 289. (1721)

Empty Vessels give the greatest Sound.

THOMAS FULLER, *Gnomologia*. No. 1366. (1732)

Empty vessels sound the loudest. (Vasa vacua multum sonant.)

PONTANUS, *Collectio Proverbiorum*, p. 214. (1778)

It rings; it is empty.

HENDERSON, *Latin Proverbs*, p. 437. (1869)

Empty barrels make the most noise.

E. M. WRIGHT, *Rustic Speech*, 171. (1913) The French say, "Les tonneaux vides sont ceux qui font le plus se bruit." Also in this form in German, Dutch, and Danish. The Danes also say, "Tomme Vogne buldre meest" (Empty wagons make the most noise).

The full teapot makes no sound; the half-empty one is very noisy.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 423. (1937)

## END

### See also Beginning and End

1 You . . . made no end of promises.

JOHN BINGHAM, *Xenophon*, p. 143. (1623)

Box at the opera costs no end.

CHARLES READE, *It is Never too Late to Mend*. Ch. 10. (1856)

You will have no end of trouble.

EDWARD PEACOCK, *Mabel Herron*, i, 1, 9. (1872)

Keats was no end of a fellow.

WALTER BESANT, *All in a Garden Fair*. Ch. 8. (c. 1886)

2 This time we must put an end to it. (Il faut en finir.)

CLARE BOOTHE, *Europe in the Spring*, p. 64. (1940) The phrase which was on all French lips in the spring of 1940.

3 Who keeps one end in view makes all things serve.

ROBERT BROWNING, *In a Balcony*. (1855)

4 I hope of this to maken a good ende.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 973. (c. 1380)

This is your ende and your conclusioun.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 1011. (c. 1386)

After the word of Senek: for "thinges that been folily doon, . . . shullen never come to good ende."

CHAUCER, *Canterbury Tales: The Tale of Melibens*. Sec. 42.

5 But at the laste, as every thing hath ende.

She took hir leve, and nedes wolde wende

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 615. (c. 1380)

Every thing hath ende

CHAUCER, *The Legend of Good Women: Cleopatra*, l. 72. (c. 1385)

Som tyme an ende ther is of every dede.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 1778. (c. 1386)

Than may ye see that al this thing hath ende.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 2168.

Ye wote wele of all thing moste be an ende

UNKNOWN, *Partonope of Blois*, l. 11144. (c. 1400)

Every thyng at the laste draweth to his ende

JEHAN PALSGRAVE, *La Langue Françoyse*, p. 527. (1530)

All things have their end and period. (Ainsi ont toutes choses leur fin & periode.)

RABELAIS, *Gargantua*. Bk. i, ch. 31. (1534)

All things tend to their end. (Toutes choses se meuvent à leur fin.)

RABELAIS, *Pantagruel*. Bk. v, ch. 36. (1552)

There is no road but hath an end. (N'y a il chemin qui n'ayt son issue.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)

Euery thing hath an end, and a pudding hath two

THOMAS NASHE, *Four Letters Confuted*, p. 28

(1592) Nashe seems to have been the first to add the second phrase, which became instantly popular. See SWIFT, *Polite Conversation*. Dial. i. (1738) SCOTT, *Woodstock*. Ch. 10. (1826) etc., etc.

A pudding merits double praise.

A pudding hath two ends.

THOMAS BASTARD, *Chrestoleros*. Bk. iii, epig. 12. (1598)

As writers say, all things have end,

And that we call a pudding hath his two.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act i. (1609)

6 Playing both ends against the middle.

PETER CHENEY, *Dark Duet*, p. 125. (1943)

He was not above playing both ends against the middle to get what he wanted.

ELIZABETH DEAN, *Murder a Mile High*, p. 25. (1944)

1 Remember the end. (τέλος σκοπεῖν.)

CHILON, the Spartan philosopher, and one of the seven wise men of Greece, who died c. 597 B.C. The phrase is said to have been one of those inscribed on the wall of the temple at Delphi. Quoted by Solon to Croesus. (PLUTARCH, *Lives*, Solon. Sec. 28.) The Latin is, "Finem respice," or "Respice finem." For full quotation see under DEATH: COUNT NO MAN HAPPY.

You must look to the end. (τέλος ὄπ᾿αν.)

SOLON, to Croesus. (c. 575 B.C.) As quoted by ARISTOTLE, *Nicomachean Ethics*, i, 10. 1. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss. (In omnibus operibus tuis memorare novissima tua, et in aeternum non peccabis.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 36. (c. 190 B.C.) Ben Sira gives two other similar admonitions, "Remember thy end, and let enmity cease" (xxviii, 6), and "Remember the last end" (xxxviii, 20).

Whatever you attempt, consider where you're coming out. (Quicquid conaris, quo pervenias cogites.)

PUBLILIUS SYRUS, *Sententiae*. No. 561. (c. 43 B.C.) The wise man, before beginning an action, looks carefully to the end.

BHARTIRHARI, *Niti Sataka*. No. 99. (c. A. D. 100) In every thing you do, consider the matters which come first, and those which follow after, and only then approach the thing itself. (ἐκάστου ἔργου σκόπει τὰ καθηγουμένα καὶ τὰ ἀκόλουθα καὶ οὕτως ἔρχου ἐπ' αὐτό.)

EPICETUS, *Discourses*. Bk. iii, ch. 15, sec. 1. (c. A. D. 100)

For qua [who] be-gynne wil any thing euer-mare think on the endinge.

UNKNOWN, *Cursor Mundi*, l. 4379. (c. 1300) Who take hede of the begynnyng, what fal shal of the ende. | He leyith a bussh to-fore the gap, ther fortune wold in ryde.

UNKNOWN, *The Tale of Beryn*, l. 55. (c. 1400) Whatever you do, do cautiously, and look to the end. (Quidquid agas, prudenter agas, et respice finem.)

UNKNOWN, *Gesta Romanorum*. Tale 103. (c. 1440)

In al your maters, er ye begynne,  
Think what ende wol be the conclusion.

GEORGE ASHBY, *Poems*, p. 39. (c. 1470) *Respice finem*, mark the end; look upon the end.

HUGH LATIMER, *Sermon at Stamford*, 1550.

This sage saying, the wise have said, and say,  
Have an eye to the end, ere thou aught begin.

THOMAS HEYWOOD, *The Spider and the Flie*, p. 254. (1556)

Mark the end. (Riguarda il fine.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

*Respice finem*, respect your end; or rather. . .  
'Beware the rope's end.'

SHAKESPEARE, *The Comedy of Errors*, iv, 4, 43. (1593)

When any great design thou dost intend,  
Thinks on the means, the manner, and the end.

SIR JOHN DENHAM, *Of Prudence*, l. 186. (c. 1650) In everything one must consider the end. (En toute chose il faut considérer la fin.)

LA FONTAINE, *Fables: Le Renard et le Bouc*. Bk. iii, fab. 5. (1668) See also L'ESTRANGE, *Aesop*, 81. (1692) SCOTT, *The Antiquary*. Ch. 8. (1816)

This human life is best understood by the wise man's rule, of regarding the end.

SWIFT, *A Tale of a Tub*. Sec. 7. (1704)

2 Whoso regardeth not the end, hath not Fortune to friend.

SIR RICHARD BURTON, tr., *The Thousand Nights and a Night*. Nt. 4. (1885)

3 We inn diversely, but end alike.

JOHN CLARKE, *Paroemiologia*, p. 13. (1639)

4 I cannot make both ends meet.

JOHN CLARKE, *Paroemiologia*, p. 242. (1639) I cannot live within my income. From the French, "Joindre les deux bouts."

Worldly wealth he cared not for, desiring onely to make both ends meet.

THOMAS FULLER, *Worthies: Cumberland*, i, 343. (1662)

Tho' he had a good estate, hardly making both ends meet.

SAMUEL RICHARDSON, *Clarissa*, iv, 137. (1748)

He made shift to make the two ends of the year meet.

SMOLLETT, *Roderick Random*. Ch. 10. (1748)

They made out to make two ends meet.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*, Ch. 6. (1843)

The sort of life where it is hard to make both ends meet.

E. M. WRIGHT, *Rustic Speech*, p. 14. (1913)

5 This answered my end.

DANIEL DEFOE, *Robinson Crusoe*, i, 10, 174. (1719)

I have no end to serve but truth.

BISHOP GEORGE BERKELEY, *A Defence of Free-Thinking in Mathematics*. Sec. 6. (1735)

She had fully gained her end.

WILLIAM ROBERTSON, *History of Scotland*, i, 3, 260. (1759)

6 There is no end in nature, but every end is a beginning.

R. W. EMERSON, *Essays: Circles*. (1841)

To accomplish anything excellent, the will must work for catholic and universal ends.

EMERSON, *Essays: Civilization*. (1870)

7 All ends well. (ἀλλ' εὖ τελεῖται.)

EURIPIDES, *Orestes*, l. 1670. (c. 410 B.C.)

Wel is him, that wel ende mai.

UNKNOWN, *Proverbs of Hendyng*, l. 1. (c. 1300)

Al ys good that hath good ende.

JOHN AWDELEY, *Poems*, p. 54. (c. 1426)

If the end be well, all will be well. (Si finis bonus est, totum bonum erit.)

UNKNOWN, *Gesta Romanorum*. Tale 67. (c. 1440)

"Al ys well that endyth well," said the gud wyff.  
HILLS, *Common-place Book*, p. 110. (c. 1530)  
All is well that ends well.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

A proverb usually quoted in the form Shakespeare used as the title of a play (1602),  
"All's well that ends well."

Nothing is ill that ends well.

THOMAS FULLER, *Gnomologia*. No. 3668. (1732)  
All is well that ends well. (Tout est bien qui finit bien.)

HENRI AMIEL, *Journal Intime*, 21 Sept., 1868.

Amiel was repeating a proverb common to all European languages. The Germans say, "Ende gut, alles gut"; the Italians, "Tutto è bene che riesce bene"; the Spaniards, "Al fin es debido el honor"; the Dutch, "Het end goed, alles goed"; the Danes, "Naar Enden er god er alting godt."

A's weel that ends weel! the world will last our day.

WALTER SCOTT, *Rob Roy*. Ch. 34. (1818)

All's swell that ends swell.

H. S. KEELER, *The Sharkskin Book*, p. 149. (1941)

1 The end maketh al men equal.

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

See also under DEATH.

2 A morning Sun, and a wine-bred child, and a Latin-bred woman seldom end well.

HERBERT, *Jacula Prudentum*. No. 865. (1640)

3 Some loose or od ende will come man, some one daie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

He's on a loose end, without employment.

P. THOMPSON, *History of Boston*, p. 714. (1856)

When I've left off carrying my pack, and am at a loose end.

GEORGE ELIOT, *The Mill on the Floss*. Bk. vi, ch. 4. (1860)

On the Saturday evening he was at the "lowse end."

EDWARD PEACOCK, *Ralf Skirlaugh*, iii, 228. (1870)

4 The business end of a carpet tack.

ALFRED HOLBROOK, *Hygiene of the Brain*, 56. (1878)

I'm about good enough to manage the business end of an affair like this here.

WINSTON CHURCHILL, *The Crisis*, p. 113. (1901)

7 To bring to an end. (Ad umbilicum adducere.)

HORACE, *Epodes*. No. xiv, l. 8. (c. 20 B.C.)

Quoted by ERASMUS, i, ii, 32, who gives the proverb as "Ad umbilicum ducere."

We have come to the very end. (Pervenimus usque ad umbilicos.)

MARTIAL, *Epigrams*. Bk. iv, No. 89. (c. A. D. 90)

The umbilicus is, of course, the umbilical cord, or the navel, and hence the middle of anything, and so it was used as the name of the projecting end of the cylinder on which an ancient book was rolled. When one came to it, one came to the end of the

book. Martial uses the expression a number of times.

6

Do not ask—we cannot know, what end the gods have set for us. (Tu ne quaesieris—scire nefas—quem mihi, quem tibi | finem di dederint.)

HORACE, *Odes*. Bk. i, ode xi, l. 1. (23 B.C.)

7

In the end things will mend.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)

8

Nothing is ended with honour which does not conclude better than it began.

SAMUEL JOHNSON, *The Rambler*. No. 207. (1750)

9

The end crowns the work. (Finis coronat opus.)

LEHMANN, *Florilegium Politicum*. A Latin proverb cited also by HENDERSON, *Latin Proverbs*, p. 128.

It is commonly said that the end crowns the work. (Dit-on communiment que la fin couronne l'œuvre.)

UNKNOWN, *Roman du Jouvenel*, fo. 37. (c. 1250)

Another French form is, "La fin loue l'œuvre" (The end praises the work). A proverb in many languages. The Italians say, "Il fin loda l'opera"; the Spaniards, "Al fin se canta la Gloria"; the Russians, "Konets dyelu vyenets"; the Dutch, "Het einde kroont het werk."

An ende proveth euery thing.

JOHN GOWER, *Confessio Amantis*. Bk. vi, l. 2383. (c. 1390)

Thende dooth shewe euery werk as it is.

EARL RIVERS, tr., *Pisa's Moral Proverbs*. (1478)

The end maketh al. (El fine fa il tutto.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Thou talk'st of harvest, when the corn is green; The end is crown of every work well done.

THOMAS KYD, *The Spanish Tragedie*. Act ii, sc. 6. (1592)

Le fin couronne les œuvres.

SHAKESPEARE, *II Henry VI*, v, 2, 28. (1590)

Let the end try the man.

SHAKESPEARE, *II Henry IV*, ii, 2, 52. (1597)

The end crowns all.

SHAKESPEARE, *Troilus and Cressida*, iv, 5, 224.

(1601) BROME, *Weeding of Covent Garden*.

Act iii, sc. 1. (1658)

What e'er the course, the end is the renown.

SHAKESPEARE, *All's Well that Ends Well*, iv, 4, 35. (1602)

Integrity of Life is fame's best friend,

Which nobly, beyond death, shall crown the end.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act v, sc. 5. (1614)

The end crowns every action, stay till that.

THOMAS RANDOLPH, *The Muses' Looking-Glasse*. Act iii, sc. 1. (c. 1630)

The end tryeth all.

JOHN CLARKE, *Paroemiologia*, p. 117. (1639)

It is the end that crownes the work.

JOHN JACKSON, *The True Evangelical Temper*, ii, 160. (1641)

A good end gilds everything, however unsatisfactory the means. (Todo lo dora un buen fin, aunque lo desmientan los desaciertos de los medios.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 66. (1647)

'Tis not the Fight that crowns us, but the end.

ROBERT HERRICK, *The End*. (1648)

It is plain Matter of Fact, that the End crowns all Things.

DYKES, *English Proverbs*, p. 278. (1709)

As I say, the end crowns the work.

DICKENS, *Edwin Drood*. Ch. 18. (1870) TAYLOR, *Deukalion*, i, 6, 30. (1887) JOB, *Uncle Harry*, Act i. (1942)

<sup>1</sup> The end of evil deeds is at hand. (Finis adest scelerum.)

LUCAN, *De Bello Civili*. Bk. iii, l. 328. (c. A. D. 60) Sometimes given, "Finis adest rerum."

The end is not yet. (οὐπω ἐστὶν τὸ τέλος.)

New Testament: *Matthew*, xxiv, 6. (c. A. D. 65)

The *Vulgate* is, "Nondum est finis."

<sup>2</sup> So eger of an end, as one leaping ouer a stile before hee come to it.

JOHN LYLY, *Euphues and His England* (Arber), p. 270 (1580)

<sup>3</sup> I wish there was some man she'd go off the deep end about.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 278. (1939)

There's no reason for your going off the deep end.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 44. (1940)

He has shot himself off at the deep ending.

NGAIO MARSH, *Death in Ecstasy*, p. 229. (1941)

[She] is not at all the sort to go off the deep end.

VIRGINIA PERDUE, *The Case of the Grieving Monkey*, p. 121. (1941)

She simply went in off the deep end.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 109. (1943)

<sup>4</sup> We must turn our style end for end.

ROGER NORTH, *Examen*. Pt. ii, ch. 5, sec. 2. (c. 1730)

[The boat] went end for end over.

ARCHIBALD DUNCAN, *The Mariner's Chronicle*, i, 224. (1804)

He turns commonplaces end for end.

LOWELL, *My Study Windows*, p. 201. (1870)

<sup>5</sup> She knows which end is up.

ZELDA POPKIN, *No Crime for a Lady*, p. 94.

(1942) On p. 102, "She's another one that knows which end is up."

<sup>6</sup> Her end is bitter as wormwood. (Illius amara quasi absinthium.)

Old Testament: *Proverbs*, v, 4. (c. 400 B. C.)

A bitter is but the turn of a cable about the bits, and the bitter end is that part of the cable which doth stay within board.

CAPTAIN JOHN SMITH, *Seaman's Grammar*. (1627)

We rode with two anchors ahead, and the cables veered out to the better end.

DANIEL DEFOE, *Robinson Crusoe*. Ch. 1. (1719)

It is alleged by some authorities that "bitter end" is a corruption of "better end," but it seems more probable that Defoe mistook the word.

The bitter end is that part of the cable which is abaft the bits, and therefore within board when the ship rides at anchor. When a chain or rope is paid out to the bitter end no more remains to be let go.

W. H. SMYTH, *The Sailor's Wordbook*. (1867)

"To the bitter end": to the last and direst extremity; to death itself. So commonly used, but the history is doubtful.

*Oxford English Dictionary*, i, 885/2. (1933)

To the present compiler, the phrase seems too natural and understandable to require an involved explanation.

<sup>7</sup> As the saying is. At the yard's end there is no cloth left. (Comme l'on dict, au bout de l'aulne fault le drap.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 32. (1532)

<sup>8</sup> There will be nothing else spoken about . . . till this is either ended or mended.

SCOTT, *The Heart of Midlothian*. Ch. 3. (1818)

This is the way physicians mend or end us.

LORD BYRON, *Don Juan*. Canto x, st. 42. (1824)

<sup>9</sup> There's a divinity that shapes our ends, Rough-hew them how we will.

SHAKESPEARE, *Hamlet*, v, 2, 10. (1600)

The professors who shaped our ends, rough-house them though we did.

MAC MITCHELL, *Address*, Fiftieth Birthday Dinner, Class of '94, Princeton, 5 Oct., 1940.

<sup>10</sup> Matters be ended as they are be-friended.

THOMAS STARKEY, *England in the Reign of Henry VIII*. Bk. i, ch. 3. (1538)

<sup>11</sup> She's kept up her end.

HARRIET BEECHER STOWE, *Poganuc People*, p.

63. (1878) "To hold up one's end" is to do one's full share in any coöperative undertaking.

She'd been wore out . . . trying to keep up her end.

A. W. TOURGÉE, *Button's Inn*, p. 131. (1887)

[He] would hold his end up, but he hated a hog.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 239. (1902)

<sup>12</sup> Big-endians and Little-endians.

SWIFT, *Gulliver's Travels: Voyage to Lilliput*.

Pt. i, ch. 4. (1726) In the kingdom of Lilliput, the Big-endians belonged to the party which made it a matter of conscience to break their eggs at the big end, and were regarded as heretics by the orthodox party, who broke their eggs at the little end. Big-endians signified the Catholics, and Little-endians the Protestants



## II—Better End and Worse End

- 1 They . . . begin at the wrong end.  
JOHN LOCKE, *An Essay Concerning Human Understanding*, iii, xi, sec. 24. (1690)  
This was . . . beginning at the wrong end.  
B. H. MALKIN, tr., *Gil Blas*, vi, iii. (1809)  
We talk of the wrong end of the stick  
KINGTON OLIPHANT, *New English*, i, 491. (1886)  
You will rarely find that the apparently impassive countryman has "got the wrong end of the stick."  
ROLF BOLDREWOOD (T. A. BROWNE), *A Colonial Reformer*. Ch. 20. (1890)  
He was at the wrong end of the whip.  
S. E. WHITE, *The Blazed Trail*. Ch. 32. (1902)  
She gets hold of the wrong end of the stick.  
BERNARD SHAW, *Misalliance*, p. 104. (1910)  
You've got hold of the wrong end of some stick.  
MARGERY SHARP, *Stone of Chastity*, p. 50. (1940)
- 2 By godes ge, iche had not the best end of the staffe.  
JOHN PICKERING, *Horestes*, l. 168. (1567)  
He having gotten (as we say) the better end of the staffe, did wrest our wills at his pleasure.  
THOMAS JACKSON, *Commentaries upon the Apostles Creed*, viii, 8. (1626)  
We have rather cheated the devil, than he us; and have gotten the better end of him.  
ROBERT SANDERSON, *Sermons*, ii, 97. (1638)  
The devil of money has the better end of the staff.  
SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 38. (1667)  
He has the best end o' the string.  
JOHN RAY, *English Proverbs*, p. 237. (1678)  
I have had the better end of the staff.  
SAMUEL RICHARDSON, *Sir Charles Grandison*. Pt. ii, ch. 2, p. 12. (1753)  
We have always had a curious feeling that though we crucified Christ on a stick, he somehow managed to get hold of the right end of it.  
BERNARD SHAW, *Androcles and the Lion: Preface*. (1912)  
She does not know everything; but she has got hold of the right end of the stick.  
BERNARD SHAW, *Saint Joan*. Sc. 5. (1924)
- 3 The hot end of the spit. (τὸ θερμὸν τοῦ βέλους.)  
SOPHOCLES, *Fragments*. Frag. 949. (c. 450 B. C.)
- 4 Men of that side schal haue the worse ende.  
JOHN DE TREVISA, tr., *Polychronicon*, ii, 29. (1387)  
He schal be sure, asse God me saue.  
EYUER the worse yend of the staff to haue.  
UNKNOWN, *Two Coventry Plays*, p. 49. (1534)  
Thei see their selves to haue the wurse ende of the staffe.  
NICOLAS UDALL, tr., *Erasmus*, p. 306. (1542)  
Yow maie haue cause to thincke, that yow holde by the worst ende of the staffe.  
THOMAS DORMAN, *A Proufe of Certeyne Articles in Religion*, p. 92. (1564)  
Thai that haue the wors end of the staff shall be sure to be wrung to the wors.  
GABRIEL HARVEY, *Letter-Book*, p. 3. (1573) On

p. 5, "He knew he had the wors end of the staff."

If at any time you find you have the worst end of the staff, . . . fall upon the person of your adversary.

JOHN WILSON, *The Cheats*. Act i, sc. 4. (1664)  
He that has the worse end of the staff is very apt to fling off from the point.

ROGER NORTH, *Lives of the Norths*, i, 144. (1740)

## III—The End Justifies the Means

- 5 I am rather afraid of our people mistaking the means for the end.  
HARRIET MARTINEAU, *Life in the Wilds*. Ch. 7. (1832)
- 6 The meanes of begetting a man, hath more increast mankind than the end.  
SIR THOMAS OVERBURY, *Newses from Any Whence: Newses from Court*. (1613)
- 7 A good End cannot sanctifie evil Means; nor must we ever do Evil, that Good may come of it.  
WILLIAM PENN, *Some Fruits of Solitude*. Pt. i, Maxim 537. (1693)  
Be virtuous Ends pursued by virtuous Means, Nor think th' Intention sanctifies the Deed.  
SAMUEL JOHNSON, *Irene*. Act. iii, sc. 8. (1749)  
Him, only him, the shield of Jove defends, Whose means are fair and spotless as his ends  
WORDSWORTH, *Dion*. St. 6. (1814)  
You are not at liberty to execute a good plan with bad instruments.  
HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 104. (1887)  
How frequently this remarkable combination of good motive and bad conduct occurs in history and daily life! The end does *not* justify the means, whatever people say.  
W. H. G. THOMAS, *Genesis i-xxv*, p. 198. (1907)
- 8 To use bad means to a good end. (De nous servir de mauvais moyens pour une bonne fin.)  
MONTAIGNE, *Essays*. Bk. ii, ch. 23. (1580)
- 9 All . . . find the means proportion'd to their end.  
POPE, *An Essay on Man*. Epis. iii, l. 82. (1732)  
The French say, "Qui veut le fin, veut les moyens" (Who wills the end, wills the means).
- 10 A little harm done to a great good end  
For lawful policy remains enacted.  
SHAKESPEARE, *Rape of Lucrece*, l. 528. (1594)
- 11 The end excuses any evil. (οὐδὲν ῥῆμα σὺν κέρδει κακόν.)  
SOPHOCLES, *Electra*, l. 61. (c. 409 B. C.)  
The end always passes judgment on what has gone before. (Extrema semper de ante factis iudicant.)  
PUBLILIUS SYRUS, *Sententiae*. No. 190. (c. 43 B. C.)

Foul is fair for a good cause. (Honesta turpitudine est pro causa bona.)

PUBLILIUS SYRUS, *Sententiae*, No. 244.

The result justifies the deed. (Exitus acta probat.)

OVID, *Heroides*, Eleg. ii, l. 85. (c. 10 B.C.) Used by George Washington as a motto.

When the end is lawful, the means are also lawful. (Cum finis est licitus, etiam media sunt licita.)

HERMANN BUSENBAUM, *Medulla Theologiae*.

(1650) Busenbaum was a Jesuit, and it was a Jesuitic doctrine that the end justifies the means.

The end must justify the means:

He only sins who ill intends:

Since therefore 'tis to combat evil,

'Tis lawful to employ the devil.

MATTHEW PRIOR, *Hans Carvel*. (1718)

What if to spells I had recourse,

'Tis but to hinder something worse!

The end must justify the means.

MATTHEW PRIOR, *Hans Carvel*.

The end directs and sanctifies the means.

SIR JOHN WILMOT, *Judgment*, Collins v. Blantern, 1762. (2 Wils. Rep., 351.)

The end, sister, sanctifies the means.

WALTER SCOTT, *The Abbot*. Ch. 12. (1820)

We both hope the end justifies the means.

CLYDE FITCH, *The Girl with the Green Eyes*. Act iii. (1902)

In this case the end justifies the means.

HILEA BAILEY, *The Smiling Corpse*, p. 238. (1941)

The end always justifies the means when the end is the noble one of separating the bourgeoisie from its cash.

WILLIAM O'FARRELL, *Repeat Performance*, p. 135. (1942)

## ENDURANCE

1

An anvil to receive the hammer's blows and to forge the red-hot ore, he, without a groan, endured in silence, like a tunny-fish. (<ἄκμων> | σφύρας δέχεσθαι κάπιχαλκύνειν μύθρους, | ὃς ἀστενακτὶ θύννος ὡς ἡρείχετο | ἀναυδός.)

AESCHYLUS, *Fragments*. No. 167, Smyth. (c. 458 B.C.) ATHENAEUS, *Deipnosophists*, vii, 66, 303C. Tunny-fish when netted were killed by blows and, as fish, are "mute."

Happy is the man who bears and is silent.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

Blessed are they who endure with patience.

MOHAMMED, *The Koran*, ii, 155. (c. 622) Naish, tr. "Endure patiently," xxi, 77. Frequently repeated.

Nothing will mitigate our sufferings more than patient endurance.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 153. (c. 1050)

2

Endure, my heart, for worse thou hast endured. (τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.)

HOMER, *Odyssey*. Bk. xx, l. 18. (c. 850 B.C.)

Quoted by PLATO, *Republic*, 390D; *Phaedo* 94D.

Set your teeth and endure. (δακῶν δ' ἀνδρᾶν.)

MENANDER, *The Girl from Samos*, l. 144. (c. 300 B.C.)

Better to endure whatever comes. (Melius, quicquid erit, pati!)

HORACE, *Odes*. Bk. i, ode xi, l. 3. (23 B.C.)

Endure, and keep yourselves for days of happiness. (Durate, et vosmet rebus servate secundis.)

VERGIL, *Aeneid*. Bk. i, l. 207. (9 B.C.)

You must wait and endure. (Expectes et sustineas.)

MARTIAL, *Epigrams*. Bk. ix, No. 3. (A.D. 93)

Hold on and wait for the grasshoppers. (Durate atque expectate cicades.)

ALFRED HENDERSON, *Latin Proverbs*, p. 96.

(1869) Wait for better times. Quoting Juvenal.

We have a proverb where no help could be had in pain, "to grin and abide."

ERASMUS DARWIN, *Zoönomia*, ii, 114. (1794)

The best plan is to grin and bear it.

MARRYAT, *Peter Simple*. Ch. 54. (1834)

I must grin and bear it.

MARY BRIDGMAN, *Robert Lynne*. Bk. ii, ch. 9. (1870)

All things are dead against me; I must grin, as you say, and bear it.

R D. BLACKMORE, *Cripps the Carrier*. Ch. 10. (1876)

Don't grin, or you'll have to bear it.

OGDEN NASH. Title of Poem. (1938)

3

Endurance is the crowning quality, And patience all the passion of great hearts.

J. R. LOWELL, *Columbus*, l. 241. (1844)

Endurance is nobler than strength, and patience than beauty.

RUSKIN, *The Two Paths*. Lect. iv, sec. 3. (1858)

4

Nothing befalls any man which he is not fitted to endure. (οὐδὲν οὐδενὶ συμβαίνει, ὃ οὐχὶ πέφυκε φέρειν.)

MARCUS AURELIUS, *Meditations*. Bk. v, sec. 18. (c. A.D. 174)

5

He that shall endure unto the end, the same shall be saved. (ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.)

*New Testament: Matthew*, xxiv, 13. (c. A.D. 65)

The *Vulgate* is, "Qui autem perseveraverit usque in finem, hic salvus erit."

He that endures is not overcome.

HERBERT, *Jacula Prudentum*. No. 853. (1640)

6

Much and long have I endured. (Multa diuque tuli.)

OVID, *Amores*. Bk. iii, eleg. 11a, l. 1. (c. 13 B.C.)

Endure and persist. (Perfer et obdura.)

OVID, *Amores*. Bk. iii, eleg. 11a, l. 7.

7

Endure what's hard in order to bear what's easy. (Feras difficilia ut facilia perferas.)

PUBLILIUS SYRUS, *Sententiae*. No. 218. (c. 43

B.C.) A somewhat similar proverb is, "Portatur leviter quod portat quisque libenter" (What anyone bears willingly he bears easily).

Endure what hurts in order to withstand success. (Feras quod laedit ut quod prodest perferas.)  
PUBLILIUS SYRUS, *Sententiae*. No. 220.

1 Not what you endure, but how you endure, is important. (Non quid sed quemadmodum feras interest.)

SENECA, *De Providentia*. Ch. 2, sec. 4. (c. A. D. 45)

2 O vile, Intolerable, not to be endured!

SHAKESPEARE, *The Taming of the Shrew*, v, 2, 94. (1594)

3 Bear it like a man, even if you feel it like an ass.

SHAW, *Man and Superman*. Act ii. (1903)

4 Such was his life, gently to bear with and endure all men. (Sic vita erat: facile omnis perferre ac pati.)

TERENCE, *Andria*, l. 62. (166 B. C.)

5 At the least bear patiently, if thou canst not joyfully. (Ad minus sustine patienter, si non potes gaudenter.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. iii, ch. 57. (c. 1420)

6 He who can endure all can dare all. (Qui sait tout souffrir peut tout oser.)

VAUVENARGUES, *Réflexions*. No. 189. (1746)

7 Whatso'er it be, every fortune is to be overcome by bearing it. (Quidquid erit, superanda omnis fortuna ferendo est.)

VERGIL, *Aeneid*. Bk. v, l. 710. (19 B. C.) The proverb is usually given in this form: "Omnis sors ferendo superanda est."

Wel abbit that wel may tholye. Quoth Hendyng.

UNKNOWN, *Proverbs of Hendyng*, in *Reliquiae Antiquae*, i, 115. (c. 1320) "Well thriveth that well endureth."

Quath Peers the Plouhman *pacientes vincunt*.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xvi, l. 138. (c. 1393)

He that can quietly endure overcometh.

*Book of Meery Riddles*. Prov. 28. (1629)

He conquers who endures. (Vincit, qui patitur.)

HENDERSON, *Latin Proverbs*, p. 462. (1869)

Know how sublime a thing it is

To suffer and be strong.

LONGFELLOW, *The Light of Stars*. St. 9. (1838)

BEAR AND FORBEAR, *see under* FORBEARANCE.

## II—What Can't be Cured Must be Endured

8 This marchant saugh ther was no remedye, And, for to chyde, it nere but greet folye, Sith that the thing may nat amended be.

CHAUCER, *Canterbury Tales: The Shipman's Tale*, l. 427 (c. 1386)

9 It is stupid to fear what can't be escaped. (Stultum est timere quod vitari non potest.)

ROBERT BLAND, *Proverbs*, i, 280. (1814)

10 What cannot be repaired is not to be regretted.  
SAMUEL JOHNSON, *Rasselas*. (1759) FITZGERALD, *Polonius: Preface*. (1852)

11 Qant *Oportet* vyent en place yl ny ad que *Pati*. [When *Must* comes forward, there is nothing for it but to *Suffer*.]

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus x, l. 439. (1377) Perhaps an adaptation of a line from Plautus, "*Pati nos oportet quod ille faciat cuius potestas plus potest*" (It behoves us to endure what he does whose power is greater than ours).

And when *oportet* cums in plas, Thou knawys *miserere* [have mercy] has no gras. *Reliquiae Antiquae: Grammatical Rules*, ii, 14. (c. 1400)

For the thyng that may not be eschewed.

But of force mot be sywed.

JOHN LYDGATE, *Reson and Sensuality*, l. 4757. (c. 1407)

Thynge that may be tyde is for to dowre.

UNKNOWN, *How the Good Wiif Taughte His Doughtir*. (c. 1460)

Such il as is forced mought nedes be endured.

EDMUND SPENSER, *The Shepheardes Calender: September*, l. 139. (1579)

Things which cannot be altered are to be borne, not blamed.

JOHN LYLY, *Euphues and His England* (Arber), p. 297. (1580)

One must learn to endure what can't be escaped. (Il faut apprendre à souffrir ce qu'on ne peut éviter.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595) The Spanish form is, "Se debe tolerar lo que no se puede mudar" (One has to tolerate what can't be changed); the German, "Was ich nicht ändern kann, Nehm' ich geduldig an" (What I can't change I take along patiently with me), or "Glücklich ist, wer vergisst, was nicht mehr zu ändern ist" (Happy is he who forgets what cannot be altered).

12 What can't be cured, must be endured.

PETER MOTTEUX, *Rabelais*. Bk. v, ch. 16. (1693) An interpolation by Motteux.

'Tis our prudence to endure

With patience what we cannot cure.

EDWARD WARD, *Hudibras Redivivus*. Pt. ix, canto xiv, l. 5. (1706)

Patience is sorrow's salve: what can't be cured, So Donald right areeds, must be endured.

CHARLES CHURCHILL, *Prophecy of Famine*, l. 363. (1763)

What was over couldn't be begun, and what couldn't be cured must be endured.

DICKENS, *Pickwick Papers*. Ch. 48. (1837)

That stupid resignation which some folks preach . . . is merely saying—"What can't be cured Must be endured."

CHARLES KINGSLEY, *Madam How and Lady Why*. Ch. 1. (1870) "What can't be cured must be endured" is used so frequently that only a few additional examples need be cited:

HALIBURTON, *Wise Saws*, ch. 3. (1843);  
 SHAW, *John Bull's Other Island*, act iii.  
 (1904); *Jitta's Atonement*, act iii. (1926);  
 PETER CHANEY, *A Trap for Bellamy*, p. 58.  
 (1941)

1 What it is not possible to change, must be borne in silence. (Quod mutari non potest, id tacite fere ferendum est.)

PONTANUS, *Collectio Proverbiorum*, p. 179. (1778) Another form is, "One should bear patiently the burden which it is necessary to bear" (Ferre decet patienter onus, quod ferre necessum).

2 What can't be changed you should bear, not blame. (Feras non culpes quod mutari non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 206. (c. 43 B. C.) What you cannot change, you should bear as it comes. (Mutare quod non possis, ut natum est, feras.)

PUBLILIUS SYRUS, *Sententiae*. No. 411.

3 It is best to endure what cannot be amended. (Optimum est pati, quod emendare non possis.)

SENECA, *Ad Lucilium Epistulae*. Epis. cvii, sec. 9. (C. A. D. 65)

4 What cannot be eschew'd must be embraced.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 251. (1601)

When remedies are past, the griefs are ended  
 By seeing the worst, which late on hopes depended.  
 To mourn a mischief that is past and gone  
 Is the next way to draw new mischief on.

SHAKESPEARE, *Othello*, i, 3, 202. (1605)

What's gone and what's past help  
 Should be past grief.

SHAKESPEARE, *The Winter's Tale*, iii, 2, 223. (1610)

What's past help is beyond prevention.

PHILIP MASSINGER, *The Unnaturall Combat*. Act ii, sc. 1. (c. 1619)

5 What's amiss I'll strive to mend,  
 And endure what can't be mended.

ISAAC WATTS, *Good Resolutions*. (1720)

## ENEMY

See also *Friend and Enemy*

6 The Spartans are not wont to ask "how many are the enemy," but "where are they?" (οὐκ δὲ τοὺς Λακεδαιμονίους ἐρωτᾶν πόσοι εἰσὶν οἱ πολέμιοι, ἀλλὰ ποῦ εἰσὶν.)

AGIS II, *King of Sparta*, *Apothegm*. (c. 410 B. C.) See PLUTARCH, *Moralia*, 215D.

"We are fallen among our enemies," said a soldier to Pelopidas. "How are we fallen among them more than they among us?" said he.

PLUTARCH, *Apothegms: Pelopidas*. (371 B. C.)

7 My enemies shall die, but not by my sword.  
 ARISTAR, *Teachings*. Col. xii, l. 174 (c. 550 B. C.)

Oft the enmye is easelyer vanquished with service than with strooke of swerde.

SAINT BERNARD, *Regisme de Mesnaige*. (c. 1130)

8 All thine enemies have fallen down headlong before thee.

ANI, *Papyrus: Book of the Dead*. Ch. cxxxvii, l. 9. (c. 4000 B. C.) The phrase is repeated three times in subsequent lines.

9 Instead of destroying the bridge already there, we should build another alongside it, if that be possible, so that he may retire the more quickly from Europe.

ARISTIDES, to Themistocles, when the latter proposed to destroy the bridge of boats which Xerxes had built across the Hellespont in order to invade Greece. (480 B. C.)

See PLUTARCH, *Lives: Themistocles*. Ch. 16. Give the enemy not only a road for flight, but also the means of defending it. (Hosti non solum dandam esse viam fugiendi verum etiam munendum.)

SCIPIO AFRICANUS. (c. 210 B. C.) See FRONTINUS, *Strategemata*. Bk. iv, ch. 7, sec. 16.

Always open to your enemies all the gates and ways, and make for them a bridge of silver, in order to get rid of them. (Ouvez tousiours à voz ennemys toutes les portes & chemins, & plus tost leurs faictes vn pont d'argent, affin de les renuoyer.)

RABELAIS, *Gargantua*. Bk. i, ch. 43. (1534) Rabelais refers to this as a rule of correct military science, for to drive the enemy into despair by fear of wholesale slaughter is only to make him desperate and formidable. The proverbial French form is "Faire un pont d'or à vos ennemis."

If thine enemye will flie, make him a bridge of golde.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 371. (1576)

Not to stoppe the way of the enemy . . . but rather (according to an old counsell) to make him a bridge of silver.

SIR GEOFFREY FENTON, *The Historie of Guicciardini*, ii, 78. (1579)

To a flying enemy a bridge of silver. (Al enemigo que huye, la puente de plata.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 58. (1615)

Another Spanish form, given by CAHIER, *Six Mille Proverbes*, p. 246 is, "Al enemigo, si vuelve les espaldas, la puente de plata," and the saying is attributed by Spaniards to Gonsalvo Fernandez de Cordova, one of their military heroes (c. 1500), but of course it is many centuries older.

For a flying foe,  
 Discreet and provident conquerors build up  
 A bridge of gold.

MASSINGER, *The Guardian*. Act i, sc. 1. (1633)

He [the good general] makes his flying enemy a bridge of gold, and disarms them of their best weapon, which is necessity to fight whether they will or no.

THOMAS FULLER, *The Holy State: The Good General*. (1642)

Make a Silver Bridge for your Enemy to fly over.

THOMAS FULLER, *Gnomologia*. No. 3312. (1732)  
A golden bridge is for a flying enemy.

LORD BYRON, *The Deformed Transformed*. Act ii, sc. 2. (1824)

A military proverb: that it is a good thing to make a bridge of gold to a flying enemy.

R. L. STEVENSON, *The Master of Ballantrae*. Ch. 4. (1889)

<sup>1</sup> Wise men learn much from enemies. (ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλά μανθάνουσιν οἱ σοφοί.)

ARISTOPHANES, *The Birds*, l. 375. (414 B. C.)

Even from an enemy a man may learn wisdom. (μάθος γὰρ ἂν τις καὶ τῶν ἐχθρῶν σοφόν.)

ARISTOPHANES, *The Birds*, l. 382. (414 B. C.)

It is lawful to be taught even by one's enemy. (Fas est et ab hoste doceri.)

OVID, *Metamorphoses*. Bk. iv, l. 428, (A. D. 7) Or, "It is permitted to learn even from one's enemy."

An Enemy may chance to give good Council.

THOMAS FULLER, *Gnomologia*. No. 600. (1732)

<sup>2</sup> A stake was driven into the ground before his door, as a token that he was a public enemy.

SARAH AUSTIN, tr., *Ranke's History of the Reformation*. Vol. ii, p. 215. (1845)

He says you are Public Enemy Number One.

NIGEL MORLAND, *Murder in Wardour Street*, p. 61. (1940)

<sup>3</sup> By the way threaten the enemy.

*Babylonian Talmud: Sanhedrin*, fo. 95. (c. 450)

<sup>4</sup> A secret foe gives a sudden blow.

NATHAN BAILEY, *Dictionary: Foe*. (1736)

<sup>5</sup> Never trust an enemy, for as brass doth his malice corrode.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 10. (c. 190 B. C.) Oesterley, tr. The French say, "Ennemi ne s'endort" (An enemy never sleeps).

With his lips an enemy speaketh sweetly, but in his heart he deviseth deep pitfalls.

BEN SIRA, *Book of Wisdom*, xii, 16

<sup>6</sup> If thou suppose thee sure whilst thou hast an enemy, thou puttest thyself in peril.

SAINT BERNARD, *Le Regime de Mesnaige*. (c. 1130)

Of enemies the fewer the better. (De los enemigos los menos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 14. (1615)

One enemy is too much.

HERBERT, *Jacula Prudentum*. No. 525. (1640)

<sup>7</sup> Debyltie of an enemy is no sure peace, but truce for a season.

SAINT BERNARD, *Regime de Mesnaige*. (c. 1130)

The war is not done as long as an Enemy lives.

HERBERT, *Jacula Prudentum*. No. 1049. (1640)

<sup>8</sup> They love him . . . for his integrity and judgment and iron will; but they love him most for the enemies he has made.

GEN. EDWARD S. BRAGG. *Speech*, seconding the

nomination of Grover Cleveland for the Presidency, at the Democratic National Convention, Chicago, 9 July, 1884. See *Wisconsin State Journal*, 10 July, 1884. "They" referred to the young men of Wisconsin; "enemies" to Tammany Hall of Cleveland's own state of New York, which was bitterly fighting Cleveland's nomination. The phrase became one of the slogans of the campaign, and was usually quoted, "We love him for the enemies he has made." See McELROY, *Grover Cleveland*, i, 81.

<sup>9</sup> He has got beyond the gunshot of his enemies.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

<sup>10</sup> No one is so contemptible that he cannot hurt when hurt. (Nemo ita despectus, quin possit laedere laesus.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

A wise man dreads an enemy, however insignificant. (Inimicum quamvis humilem docti est metuere.)

PUBLILIUS SYRUS, *Sententiae*. No. 294. (c. 43 B. C.)

Beware of an enemy, however insignificant: the smallest insect can cause the death of the greatest man.

SALOMON IBN GABIROL, *Mibhar ha-Penimim (Choice of Pearls)*. No. 618. (c. 1050)

Whosoever despises a small enemy is like him who is careless about a little fire.

SADI, *Gulistan*. Ch. 8, Maxim 11. (c. 1258)

Twist not thy moustache boastful, nor with pride thy weak foe scan:

Every bone contains some marrow, every garment cloaks a man.

SADI, *Gulistan*. Ch. 8, Maxim 16.

Even though thy foe be feeble, in the battle still take care:

He may dash the lion's brains out when he's driven to despair.

SADI, *Gulistan*. Ch. 8, Maxim 24.

Ne be nat negligent to kepe thy persone, nat only fro thy gretteste enemys but fro thy leeste enemy. Senek seith: 'a man that is wel avysed, he dredeth his leste enemy.'

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 31. (c. 1387)

Even an ant and a gnat have bile. (ἐνσι καὶ μύρμηκι καὶ σέρφω χολή.)

ERASMUS, *Adagia*. Chil. ii, cent. v, No. 31.

(1508) Quoted from SCHOLIAST on ARISTOPHANES, *The Birds*, l. 82, with the Latin, "Inest et formicae et serpho bilis." Sometimes translated, "Even ants and gnats have their stings." A similar one is, "Habet et musca splenam" (Even a fly has its spleen). "The proverb," says Erasmus, "warns us not to despise any enemy however weak and insignificant he may seem to be, nor wantonly to offend any one." See under FLY.

There is no man, though never so little, but sometimes he can hurt.

GEORGE HERBERT, *Jacula Prudentum*. No. 1117. (1640)

Among our enemies, the most to be feared are often the smallest. (Entre nos ennemis | Les plus à craindre sont souvent les plus petits.)

LA FONTAINE, *Fables: Le Lion et le Moucheron*. Bk. ii, fab. 9. (1668)

Cursing, or undervaluing an Enemy, is not the Way to beat him.

OSWALD DYKES, *English Proverbs*, p. 266. (1709) No Viper so little, but hath its Venom.

THOMAS FULLER, *Gnomologia*. No. 3639. (1732) Tho' thy Enemy seem a Mouse, yet watch him like a Lion.

THOMAS FULLER, *Gnomologia*. No. 5015. There is no little enemy.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1733. The French say, "Il n'y a pas de petit ennemi." The Germans, "Kleine Feinde und kleine Wunden sind nicht zu verachten" (Little enemies and little wounds are not to be despised).

Speak with contempt of none, from slave to king; The meanest Bee hath, and will use, a sting.

FRANKLIN, *Poor Richard's Almanack*, 1743.

Unfortunately, while there are few great friends, there is no little enemy.

LORD AVEBURY, *Pleasures of Life*, i, 5. (1887)

1 It is a comyn prouerbe An Enemyes mouth saith seeld wel.

WILLIAM CAXTON, tr., *Reynart the Foxe*. Ch. 4, p. 7. (1481) "An enemy's mouth seldom says well."

III will never said well.

JOHN RAY, *English Proverbs*, p. 107. (1678)

2 Every wys man dredeth his enemy.

CHAUCER, *Canterbury Tales: The Tale of Melibæus*. Sec. 31. The Portuguese say, "Despreza teu inimigo, serás logo vencido" (Despise your enemy, you will soon be beaten).

3 Enmity is anger watching the opportunity for revenge. (Inimicitia ira ulciscendi tempus observans.)

CICERO, *Tusculanarum Disputationum*. Bk. iv, ch. 9, sec. 21. (B. C. 45)

A man hath many enemies when his back is to the wall.

JOHN CLARKE, *Paroemiologia*, p. 166. (1639) See also FRIENDS AND ADVERSITY.

4 Our enemies will tell the rest with pleasure.

WILLIAM FLEETWOOD, *The Spectator*. No. 384. Fleetwood was Bishop of St. Aspath, and this phrase occurred in the last paragraph of a preface to four sermons delivered about 1700 and published in 1712. Burned by order of the House of Commons, it was afterwards published as No. 384 of *The Spectator*.

5 In an Enemy, Spots are soon seen.

THOMAS FULLER, *Gnomologia*. No. 2813. (1732)

6 A man should take vengeance on his enemy by increasing his own good qualities.

SALOMON IBN GABRIOL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 617. (c. 1050)

Do you wish revenge on your enemy? Govern yourself well. (Vuoi far vendetta del tuo nemico? Governati bene.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 215. (1856) An Italian proverb. The French answer to the same question is, "Sois irréprochable" (Be above reproach).

If you would be reveng'd of your enemy, govern yourself.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Wouldst thou confound thine Enemy, be good thy self.

FRANKLIN, *Poor Richard's Almanack*, 1750.

7 If you attend to your work, and let your enemy alone, someone else will come along some day, and do him up for you.

E. W. HOWE, *Country Town Sayings*. (1911)

8 Man's life is filed by his foe.

HOWELL, *Proverbs, Brit.-Eng.*, p. 19. (1659)

Believe no tales from an enemy's tongue.

HOWELL, *Proverbs: Brit.-Eng.*, p. 32.

9 There exists no man who has not an enemy.

KHATI I, KING OF EGYPT, *Teaching*. No. xxv. (c. 2500 B. C.) Burge, tr.

10 Our enemy is our master. (Notre ennemi c'est notre maître.)

LA FONTAINE, *Fables*. Bk. vi, fab. 8. (1668)

11 It is easy to keep quiet that which is at rest; it is easy to prevent that which has not yet happened; it is easy to break that which is feeble, or to scatter that which is scanty. Therefore combat the disease before it begins.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 64. (c. 550 B. C.) Carus, tr.

Slay the enemy while he is small; nip evil in the bud, and then you will not have a crop of tares. (Dum parvus est hostis, interfice; nequitia elidatur in semine.)

ST. JEROME (HIERONYMUS), *Letters*. Let. xxii, sec. 6. (A. D. 384) Referring to enemies to virginity.

A single arm can tear up a sapling, but leave it for a time and no engine can upheave its roots.

SADI, *Gulistan*, Ch. i, Apologue 4. (c. 1258)

12 There is no greater evil than making light of the enemy. (Hwo' mo' ta' yü ch'ing ti.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 69. (c. 550 B. C.) Carus, tr.

In cases of defence 'tis best to weigh The enemy more mighty than he seems.

SHAKESPEARE, *Henry V*, ii, 4, 43. (1599)

Do not under-value an Enemy by whom you have been worsted.

JOHN SELDEN, *Table-Talk: War*. (c. 1650)

13 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies. (*ἀγαπάτε τοὺς ἐχθρούς.*)

New Testament: *Matthew*, v, 43-44. (c. A. D. 65) The Vulgate is, "Diligite inimicos ves-

tros." See also *Luke*, vi, 27. "It is asserted that 'hate thine enemy' has no foundation in Jewish literature, and that the correct interpretation is, 'Love all men, even thine enemies.'"—*Jewish Encyclopedia*, iii, 398.

Shew kindness even to thy foes:

The dog's mouth with a morsel close.

SADI, *Gulistan*, i, 33. (c. 1258) Eastwick, tr.

Disce, doce, dilige Deum, and thyn enemye.  
[Learn, teach, love God and thine enemy.]

WILLIAM LANGLAND, *Piers the Plowman*. Text  
C, passus xvi, l. 141. (c. 1362)

If we are bound to forgive an Enemy, we are not bound to trust him.

THOMAS FULLER, *Gnomologia*. No. 2728. (1732)  
Tho' you are bound to love your Enemy, you are not bound to put your Sword in his hand.

THOMAS FULLER, *Gnomologia*. No. 5017.  
But to forgive our enemies their virtues, that is a greater miracle, and one that no longer happens.  
(Mais à ses ennemis pardonner les vertus,  
C'est un plus grand miracle, et qui ne se fait plus.)

VOLTAIRE, *Discours sur la Vraie Vertu*. (c. 1750)

1  
In the house of your enemy  
Keep a woman for your ami.

(En la maison de ton ennemy  
Tiens une femme pour ton amye.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1500)

2  
A man's enemies are the men of his own house.  
(Inimici hominis domestici eius.)

*Old Testament: Micah*, vii, 6. (c. 725 B.C.)

Enemies in my own house. (Hostis domi.)

PLAUTUS, *Mercator*, l. 796. (c. 200 B.C.)

A man's foes shall be they of his own household.  
(ἐχθροὶ τοῦ ἀνθρώπου οἱ οικιακοὶ αὐτοῦ.)

*New Testament: Matthew*, x, 36. (c. A.D. 65)  
What pestilence is more mighty for to anoye a wight than a familer enemy?

CHAUCER (?), *Boethius de Consolatione Philosophie*. Bk. iii, prose 5, l. 78. (c. 1380) "Familiar" here means belonging to one's family, of one's own household.

For in this world nis worse pestilence  
Than hoonly foo al day in thy presence.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 549. (c. 1388)

It hath been an old proverbe that there is no worse pestilence than a famlyar enemy.

*Lisle Papers*, xii, art. 43. (c. 1538) See *Notes and Queries*, 4th ser., ix, 423.

Would I had met my dearest foe in heaven  
Or ever I had seen that day, Horatio.

SHAKESPEARE, *Hamlet*, i, 2, 182. (1600)

My nearest and dearest enemy.

THOMAS MIDDLETON, *Anything for a Quiet Life*. Act v, sc. 1. (c. 1626) The phrase "Our friends, the enemy" is said to have originated in 1815, when the allies entered Paris, after the defeat of Napoleon.

3  
Our enemies are the price we pay for fame.

PHILIP MOELLER, *Madame Sand*. Act iii. (1917)  
The Germans say, "Viel Feind, viel Ehr"  
(Many enemies, much honor).

4  
It is evil to trust the enemy. (Male creditis hosti.)

OVID, *Fasti*. Bk. ii, l. 225. (c. A.D. 8)

5  
We have met the enemy and they are ours—  
two ships, two brigs, one schooner and one sloop.

OLIVER HAZARD PERRY, *Dispatch*, to Gen. William Henry Harrison, announcing his victory at the battle of Lake Erie, 10 Sept., 1813.

6  
I'd rather have my enemies envying me than envy my enemies. (Mihi inimicos invidere, quam med inimicis meis.)

PLAUTUS, *Truculentus*, l. 744. (c. 186 B.C.)

Enmity is the greatest flattery.

ANONYMOUS, *Meditations in Wall Street*, p. 142. (1940)

7  
If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. (Si esurierit inimicus tuus, ciba illum: si sitierit, da ei aquam bibere.)

*Old Testament: Proverbs*, xxv, 21. (c. 350 B.C.)

8  
His enemies shall lick the dust. (Inimici eius terram lingent.)

*Old Testament: Psalms*, lxxii, 9. (c. 250 B.C.)  
See under DUST.

9  
No one can safely be reconciled to an enemy. (Cum inimico nemo in gratiam tuto redit.)

PUBLILIUS SYRUS, *Sententiae*. No. 106. (c. 43 B.C.)  
And eek thou shalt eschewe the consoiling of thyne olde enemys that been reconciled.

CHAUCER, *Tale of Melibeus*. Sec. 23. (c. 1387)  
The book seith: that no wight retourneþ sauþly into the grace of his olde enemy. And Isope seith. ne trust nat to hem to whiche thou hast had somtyme werre or enmittee, ne telle hem nat thy conseil. And Seneca telleth the cause why. It may nat be, seith he, that, where greet fyr hath longe tyme endured, that ther ne dwelleth som vapour or warmnesse." And therfore seith Salomon: "in thyn olde foo trust never."

CHAUCER, *The Tale of Melibeus*, Sec. 23.

Trust not a reconciled foe more than an open foe.  
UNKNOWN, *Roxburghe Ballads*, i, 432. (c. 1600)  
Dicke said, beware of a reconciled foe.

SIR JOHN HARINGTON, *Epigrams*. Bk. i, No. 87. (1618)

Take heed of a reconciled enemy.

ROBERT BURTON, *The Anatomy of Melancholy*  
Pt. ii, sec. iii, mem. 7. (1621)

A reconciled enemy is not safely to be trusted.

FRANCIS OSBORNE, *Advice to a Son*, p. 89. (1656)  
Take heed of enemies reconcil'd, and of meat twice boill'd.

JOHN RAY, *Proverbs: Spanish*, p. 17. (1670)  
Beware of meat twice boill'd, and an old foe reconcil'd.

FRANKLIN, *Poor Richard's Almanack*, 1733.

Tell Mrs. Boswell I shall taste her marmalade cautiously at first. . . . Beware, says the Italian proverb, of a reconciled enemy.

SAMUEL JOHNSON, BOSWELL, *Life*, 3 May, 1777.

**1** Against an enemy, one must be either brave or suppliant. (Contra hostem aut fortem oportet esse aut supplicem.)

PUBLILIUS SYRUS, *Sententiae*. No. 138. (c. 43 B. C.)  
Speak no evil of your enemy, but devise it. (De inimico non loquaris male sed cogites.)

PUBLILIUS SYRUS, *Sententiae*. No. 150.

Avoid an angry man for a little, but an enemy for long. (Iratum breviter vites, inimicum diu.)

PUBLILIUS SYRUS, *Sententiae*. No. 288.

**2** Pleasant is the stain from the blood of an enemy. (Iucunda macula est ex inimici sanguine.)

PUBLILIUS SYRUS, *Sententiae*. No. 313. (c. 43 B. C.)

The body of a dead enemy always smells sweet. (Optime olere occisum hostem.)

AULUS VITELLIUS, when riding over the field of Beriacum, a few days after the battle, 14 April, A. D. 69. See SÜETONIUS, *Lives of the Caesars: Vitellius*. Sec. 10. The saying has also been attributed to Vespasian, perhaps being confused with his remark about money always smelling sweet, even if it came from a tax on urinals, and to Charles IX of France, on the night of St. Bartholomew, 1571.

Too many there be to whom a dead enemy smells well.

SIR THOMAS BROWNE, *Christian Morals*. Pt. iii, sec. 12. (1682)

**3** His is a very wretched fortune who has no enemy. (Miserrima est fortuna quae inimico caret.)

PUBLILIUS SYRUS, *Sententiae*. No. 356. (c. 43 B. C.)

If you have no Enemies, it's a Sign Fortune has forgot you.

THOMAS FULLER, *Gnomologia*. No. 2759. (1732)

A man's greatness can be measured by his enemy.

DONN PLATT, *Memories of Men Who Saved the Union: Appendix*. (1887)

**4** He who cannot spare his own folk befriends his enemies. (Suis qui nescit parcere inimicis favet.)

PUBLILIUS SYRUS, *Sententiae*. No. 663. (c. 43 B. C.)

He that gives honour to his enemy is like to an ass.

JOHN RAY, *Adagia Hebraica*, p. 413. (1678)

**5** It is enough to defeat an enemy, too much to ruin him. (Satis est superare inimicum, nimium est perdere.)

PUBLILIUS SYRUS, *Sententiae*. No. 686. (c. 43 B. C.)

**6** When an enemy has tried every expedient in vain, then will he agitate the chain of friendship.

SADI, *Gulistan*. Ch. 8, Maxim 23. (c. 1258)

**7** Crush the serpent's head with the hand of an enemy: if the enemy is successful, thou hast killed a snake; if the snake is successful, thou hast lost an enemy.

SADI, *Gulistan*. Ch. 8, Maxim 24. (c. 1258)

It is good to strike the Serpent's Head with your Enemy's Hand.

THOMAS FULLER, *Gnomologia*. No. 2945. (1732)

**8** Before the enemy can string his bow, thy arrow should transfix him.

SADI, *Gulistan*. Ch. 8, Maxim 11. (c. 1258)

GET YOUR FIST IN FIRST, see under PREPAREDNESS.

**9** Compassionate not the weakness of a foe, for were he to become powerful he would have no pity on thee.

SADI, *Gulistan*. Ch. 8, Maxim 16. (c. 1258)

He is his own enemy who slays not his enemy when he has him in his power.

SADI, *Gulistan*. Ch. viii, Maxim 54.

Who shows mercy to an enemy denies it to himself. (Qui misericordiam inimico impertit, sibi denegat.)

FRANCIS BACON, *De Augmentis Scientiarum: Crudelitas*. (1605)

Mercy to enemies is as base as cruelty to friends.

STEELE MACKAY, *Paul Kaurvar*. Act iv. (1888)

**10** I love to hear of worthy foes.

WALTER SCOTT, *The Lady of the Lake*. Canto iv, st. 8. (1810)

The stern joy which warriors feel

In foeman worthy of their steel.

SCOTT, *The Lady of the Lake*, v, 10.

**11** You have many enemies, that know not Why they are so, but, like to village-curs, Bark when their fellows do.

SHAKESPEARE, *Henry VIII*, ii, 4, 158. (1612)

**12** What mockery sweeter than to mock at foes? (οὐκ οὐν γέλως ἥδιος εἰς ἐχθροὺς γέλαν;)

SOPHOCLES, *Ajax*, l. 79. (c. 409 B. C.)

**13** He was within a few hours of giving his enemies the slip for ever.

STERNE, *Tristram Shandy*. Bk. i, ch. 12. (1759)

**14** Tho' 'tis a Maxim you must know, Who does no Ill, can have no Foe.

SWIFT, *Answer to Dr. Delany*, l. 57. (1730)

**15** Fortune can give no greater advantage than discord among the enemy. (Nihil iam praestare fortuna maius potest, quam hostium discordiam.)

TACITUS, *Germania*. Sec. 33. (A. D. 98)

When discord arises among the forces of the enemy, take courage; when they are united, beware.

SADI, *Gulistan*. Ch. 8, Maxim 22. (c. 1258)

This maxim contains one of Sadi's characteristic but untranslatable puns. *Jama shudan* signifies to be united, and also to be of good cheer.

**16** Is it wrong to avenge yourself upon your enemies, or to catch them as they'd catch you? (Iniuriam autem ulcisci adversarios? | aut qua via te captent eadem ipsos capi?)

TERENCE, *Hecyra*, l. 72. (165 B. C.)



One may employ everything against one's enemies. (On peut tout employer contre ses ennemis.)

RICHELIEU, *Les Tuilleries*. (c. 1635) See also under LOVE: ALL'S FAIR IN LOVE AND WAR.

<sup>1</sup> The enemy is at hand. (Hostis adest.)

VERGIL, *Aeneid*. Bk. ix, l. 38. (19 B. C.)

<sup>2</sup> I go to fight your majesty's enemies, and I leave you in the midst of my own. (Je vais combattre les ennemis de votre majesté, et je vous laisse au milieu des miens.)

MARÉCHAL DE VILLARS, *Remark*, to Louis XIV, as he bade the king good-bye and started to join the Army of the Rhine. (1696) DUVEMET, *Vie de Voltaire*, attributes the saying to Voltaire.

<sup>3</sup> They are all dying. I have hardly a warm personal enemy left.

J. A. McNEILL WHISTLER. (c. 1900) See SEITZ, *Whistler Stories*.

<sup>4</sup> I choose my friends for their good looks, my acquaintances for their good characters, and my enemies for their good intellects. A man cannot be too careful in the choice of his enemies.

OSCAR WILDE, *Picture of Dorian Gray*. Ch. 1. (1891)

<sup>5</sup> Enemies are wealth to anyone who can derive profit from them. (οἱ ἐχθροὶ χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι.)

XENOPHON, *Oeconomicus*. Ch. i, sec. 15. (c. 375 B. C.) Quoted by PLUTARCH, *Moralia*, 86: C, E.

We have to depend upon our enemies to hear the truth. (ἀκουστέον ἐστὶ παρὰ τῶν ἐχθρῶν τὴν ἀλήθειαν.)

PLUTARCH, *Moralia: How to Profit by One's Enemies*, 89C. (c. A. D. 95)

Our enemies come nearer the truth in the judgments they form of us, than we do in our judgment of ourselves. (Nos ennemis approchent plus de la vérité dans les jugements qu'ils font de nous, que nous n'en approchons nous-mêmes.)

LA ROCHEFOUCAULD, *Maximes*. No. 458. (1665)

Love your enemies, for they tell you your faults.

FRANKLIN, *Poor Richard's Almanack*, 1756.

The assailant makes the strength of the defense. Therefore, we ought to pray, give us a good enemy.

R. W. EMERSON, *Journal*, 1865.

I love my best friend, . . . my bravest enemy. That is the man who keeps me up to the mark.

BERNARD SHAW, *Major Barbara*. Act iii. (1907)

<sup>6</sup> Cause thy heart to rejoice, for thy enemies are not.

UNKNOWN, *Laments of Isis and Nephthys*, l. 31. (c. 700 B. C.) Dennis, tr.

'Tis most sweet

To see a foe, triumphant once, brought low.

(ἐκ γὰρ εὐτυχούσ

ἡδιστον ἐχθρὸν ἀνδρὰ δυστυχούσθ' ὁρᾶν.)

EURIPIDES, *Children of Hercules*, l. 939. (c. 430 B. C.)

Rejoice not over thy greatest enemy being dead. (Noli de mortuo inimico tuo gaudere.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, viii, 7. (c. 190 B. C.)

When an enemy dies no tears are shed. (Inimico extincto exitium lacrimae non habent.)

PUBLILIUS SYRUS, *Sententiae*. No. 326. (c. 43 B. C.)

<sup>7</sup> Tel thou neuer thy fo that thy fot [foot] aketh.

UNKNOWN, *Proverbs of Hendyng*, 12. (c. 1300) Thou shouldst not tell thy foe when thy fit [foot] slides.

FERGUSON, *Scottish Proverbs*, p. 100. (c. 1595) Tell not thy foe when thy foot's sleeping, nor thy step-minny when thou'rt sore hungry.

JAMES KELLY, *Scottish Proverbs*, p. 317. (1721) Ne'er tell you fae when your foot sleeps.

HISLOP, *Proverbs of Scotland*, p. 240. (1862) DO NOT BOAST UNTIL YOUR ENEMY IS DEAD, see under CHICKEN: DON'T COUNT CHICKENS.

## II—Nobody's Enemy but His Own

<sup>8</sup> What is man's chief enemy? Each is his own. (τί ἐστὶ πολέμιον ἀνθρώποις; αὐτοὶ ἑαυτοῖς.)

ANACHARSIS, *Maxim*. (c. 550 B. C.) STOBÆUS, *Florilegium*, ii, 43.

He is his own worst enemy. (Sibi est adversarius unus acerrimus.)

CICERO, *Ad Atticum*. Bk. x, epis. 8. (49 B. C.) Referring to Julius Caesar.

Yet is every man his greatest enemy, and, as it were, his own executioner.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 4. (1643)

None but yourself, who are your greatest foe.

H. W. LONGFELLOW, *Michael Angelo*. Pt. ii, sec. 3. (1872)

He's his own worst enemy.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 214. (1942)

<sup>9</sup> The enemy is within the gates; it is with our own luxury, our own folly, our own criminality that we have to contend.

CICERO, *In Catilinam*. No. ii, ch. 5, sec. 11.

<sup>10</sup> To affirm that a vicious man is only his own enemy is about as wise as to affirm that a virtuous man is only his own friend.

C. C. COLTON, *Lacon*. (1820)

<sup>11</sup> It smarts not halfe so ill as the phrase, *Euery bodies friend but his owne*.

SIR WILLIAM CORNWALLIS, *Essays*, sig. E7. (1600)

We commonly say of a prodigall man, that hee is no man's foe but his owne.

BISHOP JOHN KNIGHT, *Lectures upon Jonah*. (1611)

I am nobody's enemy but my own.

DANIEL DEFOE, *Robinson Crusoe*, ii, 11. (1719)

The prodigal is no man's foe but his own, saith the proverb.

THOMAS ADAMS, *Sermons* (1861), iii, 80. (1629)

He is no man's enemy but his own.

JOHN CLARKE, *Paroemiologia*, p. 21. (1639)  
Tom, though an idle, thoughtless, rattling rascal,  
was nobody's enemy but his own.

FIELDING, *Tom Jones*. Bk. iv, ch. 5. (1749)  
Some people are nobody's enemies but their own.

DICKENS, *Oliver Twist*. Ch. 43. (1838)  
He is quite a good fellow—nobody's enemy but  
his own.

DICKENS, *David Copperfield*. Ch. 25. (1850)  
[He] has been singularly inoffensive. As the say-  
ing is, "He has been no man's enemy but his own."  
AUGUSTUS JESSOP, *Arcady*, p. 183. (1881)

1  
I must disclaim his friendship who ceases to  
be a friend to himself.

OLIVER GOLDSMITH, *The Good-Natured Man*.  
Act iv. (1768) "His own enemy is no one's  
friend."

2  
In beyng your owne foe, you spin a fayre  
threede.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

3  
Let me hack at my own vines. (Ut vineta  
egomet caedam mea.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 220. (20 B. C.)  
A proverbial expression for doing something  
to one's own injury.

4  
He is not harmless who harms himself. (On  
n'est point innocent quand on nuit à soi-  
même.)

JOSEPH JOUBERT, *Pensées*. No. 134. (1810)  
None but myself ever did me any harm.

NAPOLEON BONAPARTE, *Remark*, at St. Helena,  
6 April, 1817. See O'MEARA, *Napoleon in  
Exile*.

5  
Formidable is the enemy that lurks in a man's  
own breast. (Gravis est inimicus is, qui latet  
in pectore.)

PUBLILIUS SYRUS, *Sententiae*. No. 235. (c. 43 B. C.)

6  
A wedge from itself splits the tree.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 490. (1940) That is, a man is his own  
worst enemy.

## ENGLAND AND THE ENGLISH

7  
When hempe is sponne; England's done.

FRANCIS BACON, *Essays: Of Prophecies*. (1597)  
"The triuiall Phrophecie, which I hearde  
when I was a Childe, and Queene Elizabeth  
was in the flower of her yeares, was: *When  
Hempe is sponne; England's done*. Whereby,  
it was generally conceived, that after the  
Princes had Reigned, which had the Prin-  
cipall Letters, of that word Hempe (which  
were Henry, Edward, Mary, Philip, Eliza-  
beth) England should come to utter con-  
fusion."

8  
Ah! perfidious England! (Ah! la perfide  
Angleterre!)

JACQUES BOSSUET, *Premier Sermon pour la  
Circoncision*. Preached at Metz in 1652.

Perfidious Albion. (Perfide Albion.)

NAPOLEON BONAPARTE, on leaving England for  
St. Helena, 1815, using the phrase as the  
Romans used *Punita fides*, because he was  
being banished by the country to which he  
had surrendered. The attribution to Napo-  
leon has never been fully verified.

9  
England, Mother of Parliaments.

JOHN BRIGHT, *Speech*, at Rochdale, 18 Jan.,  
1865. See ROGERS, *Speeches of John Bright*,  
ii, 112.

Parliament means a place where one talks; noth-  
ing more. (Parlement signifie "endroit où l'on  
parle." Rien de plus.)

MAX O'RELL, *John Bull et Son Ile*, p. 243. (1890)  
That hospital of incurables, the House of Lords.  
LORD CHESTERFIELD, *Letters*, 1 Aug., 1766.

10  
No dearth but breeds in the horse-manger.

WILLIAM CAMDEN, *Remains Concerning Brit-  
ain*, p. 329. (1636)

A famine in England begins at the horse-manger.  
JOHN RAY, *English Proverbs*, p. 44. (1670)

11  
In England there are sixty different religions,  
and only one sauce. (Il y en Angleterre soi-  
sante sectes religieuses différentes, et une seule  
sauce.)

PRINCE FRANCESCO CARACCIOLI, Neapolitan Am-  
bassador. (c. 1790) The attribution is legend-  
ary. Talleyrand is said to have remarked  
that in the United States there were thirty-  
two religions and only one course (*plat*) at  
dinner.

In China we have only three religions, but we  
have a hundred dishes we can make from rice.

GURNEY CHAMPTION, *Racial Proverbs*, p. 374.  
(1938) A Chinese proverb.

He had dined on whiting with paperhanger's  
sauce, . . . topped off with orphan's caviar, or  
tapioca pudding.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 57. (1940)

12  
Be England what she will,  
With all her faults, she is my country still.

CHARLES CHURCHILL, *The Farewell*, l. 27. (1760)  
England, with all thy faults, I love thee still.

COWPER, *The Task*. Bk. ii, l. 206. (1783)

13  
There is more good victuals in England than  
in seven other kingdoms.

JOHN CLARKE, *Paroemiologia*, p. 74. (1639)

14  
Doing good,  
Disinterested good, is not our trade.

We travel far, 'tis true, but not for nought.  
COWPER, *The Task*. Bk. i, l. 673. (1784)

15  
Let me, however, make this clear, in case  
there should be any mistake about it in any  
quarter. We mean to hold our own. I have  
not become the King's First Minister in order  
to preside over the liquidation of the British  
Empire.

WINSTON CHURCHILL, *Speech*, at the Mayor's  
Day Luncheon, Mansion House, 10 Nov.,  
1942.

1 Rous'd by the lash of his own stubborn Tail,  
Our Lion now will foreign Foes assail.

JOHN DRYDEN, *Astraea Redux*, l. 117. (1660)  
The British lion always rouses itself to fresh efforts by lashing itself with its tail.

DEAN W. R. INGE. (MARCHANT, *Wit and Wisdom of Dean Inge*. No. 159.)

2 England is the paradise of women, the purgatory of men, and the hell of horses. (L'Inghilterra è il paradiso delle donne, il purgatorio degli uomini, e l'inferno dei cavalli.)

JOHN FLORIO, *Second Fruits*, p. 205. (1591)  
The wife of euey Englishman is counted blest.

THOMAS DELONEY, *Works* (1912), p. 377. (c. 1593)

England is said to be a hel for horses, a purgatorie for servantis and paradise for women.

FERGUSON, *Scottish Proverbs*, p. 126. (c. 1595)  
England is termed by foreigners the paradise of women, as it is by some accounted the hell of horses, and purgatory of servants.

UNKNOWN, *New Help to Discourse*, p. 51. (1619)  
England is a paradise for women, and hell for horses: Italy a paradise for horses, hell for women, as the diuverb goes.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iii, mem. 1, subs. 2. (1621)

England, they say, is the only hell for horses, and only paradise for women.

THOMAS DEKKER, *Il the Honest Whore Act* iv, sc. 1. (1630)

"England is the paradise of women, hell of horses, purgatory of servants." For the first, *billa vera* . . . For the next, . . . *Ignoramus* . . . for the last, . . . we cast it forth as full of falsehood.

THOMAS FULLER, *Worthies: Berkshire*, i, 116. (1662) Fuller, in his *Holy State*, refers to the proverb in this form, "England is a prison for men, a paradise for women, a purgatory for servants, and a hell for horses."

3 In these troublous days, when the great Mother Empire stands splendidly isolated in Europe.

HON. GEORGE EULAS FOSTER, *Speech*, Canadian House of Commons, 16 Jan., 1896.

Whether splendidly isolated or dangerously isolated, I will not now debate; but for my part, I think splendidly isolated, because this isolation of England comes from her superiority.

SIR WILFRID LAURIER, *Speech*, Canadian House of Commons, 5 Feb., 1896.

We have stood alone in that which is called isolation—our splendid isolation, as one of our Colonial friends was good enough to call it.

SIR WILLIAM EDWARD GOSCHEN, *Speech*, at Lewes, 26 Feb., 1896.

4 "England is the ringing island." Thus it is commonly called by foreigners, as having greater, more, and more tunable bells than any one country in Christendom.

THOMAS FULLER, *Worthies: Berkshire*, i, 115. (1662)

England is proverbially called "the ringing island."  
WILLIAM HONE, *Every-Day Book*, ii, 509. (1827)

5 England were but a fling, Save for the crooked stick and the grey-goose wing.

THOMAS FULLER, *Worthies*, i, 116. (1662) A feeble thing, except for her archers.

[At Agincourt] his archers bared their arms . . . to give fair play to "the crooked stick and the grey goose wing," but for which—as the rime ran—"England were but a fling."

JOHN R. GREEN, *A Short History of the English People*, p. 261. (1874)

6 Long beards heartless, painted hoods witless,  
Gay coats graceless, make England thriftless.

THOMAS FULLER, *Worthies*, i, 119. (1662)

A saying said to have been made by the Scotch in the reign of Edward II., when elated with their victory at Stirling (1297).

GROSE, *Provincial Glossary: England*. (1790)

7 God punish England. (Gott strafe England!)

ALFRED FUNKE, *Schwert und Myrte*. (1914)

This was a novel published serially in the *Sonntagszeitung für das deutsche Haus*, and the phrase became instantly popular in Germany.

8 Heart of oak are our men.

DAVID GARRICK, *Heart of Oak*. (c. 1770) See under HEART.

9 Little Britain. (Britannia minor.)

GEOFFREY OF MONMOUTH, *Historia Britonum*. (c. 1150) Referring to Brittany.

The Danes woefully harassed the land, which caused him to ship himself over into Little Britain in France.

THOMAS FULLER, *Worthies*, iii, 493. (1662)

10 Three wonders of England, ecclesia, foemina, lana; "the churches, the women, the wool."

JOSEPH HALL, *Contemplations*, iv, 11. (1612)

11 The stately homes of England.

How beautiful they stand.

FELICIA HEMANS, *The Homes of England*. (c. 1830)

Those comfortably padded lunatic asylums which are known, euphemistically, as the stately homes of England.

VIRGINIA WOOLF, *The Common Reader: Lady Dorothy Nevill*.

12 The Cat, the Rat, and Louell our dog.

Rule all England under an hog.

RAPHAEL HOLINSHED, *Chronicles*, iii, 442.

(1577) Holinshed says [King Richard III executed] "a poore gentleman called Callingborne, for making a small rime of three of his counsellors, . . . lord Louell, sir Richard Ratcliffe and sir William Catesbie."

"His name was Lovel." "What! the cat, the rat and Lovel our dog? Was he descended from King Richard's favourite?"

WALTER SCOTT, *The Antiquary*. Ch. 2. (1816)

1  
With all the World have War,  
But with England do not jar.  
(Con todo el Mundo guerra,  
Y paz con Inglatierra.)

JAMES HOWELL, *Spanish Proverbs*, p. 1. (1659)  
Quoted by FRANKLIN, *Poor Richard's Almanack*, 1743.

2  
A pirate spreading misery and ruin over the  
face of the ocean.

THOMAS JEFFERSON, *Letter to Walter Jones*,  
1810.

England . . . the sea's scourge, the world's  
scourge; robber, hypocrite and leech.

WALDO FRANK, *The Bridegroom Cometh*, p.  
395. (1939)

3  
What should they know of England who only  
England know?

RUDYARD KIPLING, *The English Flag*. (1891)

The error so often made by Little Englanders.

*Westminster Gazette*, 1 Aug., 1895, p. 2/2.

Goldwin Smith was . . . a Little Englander of  
the Little Englanders. He saw nothing in the  
Empire . . . but a burden on England.

*London Times, Weekly*, 10 June, 1910, p. 420.

4  
There was an olde saying, all countries stande  
in neede of Britaine, and Britaine of none.

JOHN LYL, *Euphues and His England* (Ar-  
ber), p. 439. (1580)

5  
England expects every man to do his duty.

HORATIO NELSON, *Signal*, to the fleet at the

battle of Trafalgar, 21 Oct., 1805. See

SOUTHEY, *Life of Nelson*. Ch. 9. This is the

generally accepted version of Nelson's signal,

and the most dramatic, due perhaps to

Southey's touch. In the *London Times*, 26

Dec., 1805, it was given: "England expects

every officer and man to do his duty this

day." William Pryce Cunby, First Lieutenant

of Nelson's flagship, *Bellerophon*, reported

it: "England expects that every man will do

his duty." Captain Pasco, Nelson's flag-

lieutenant, stated that Nelson's order was:

"Say to the fleet, England confides that every

man will do his duty," and that "expects"

was substituted for "confides" at his sug-

gestion. For full discussion, see *Notes and*

*Queries*. Ser. vi, vol. ix, pp. 261, 283.

If . . . as the poet informs us, England expects  
every man to do his duty, England is the most  
sanguine country on the face of the earth, and  
will find itself continually disappointed.

DICKENS, *Martin Chuzzlewit*. Ch. 43. (1843)

For England, home, and beauty.

A. CONAN DOYLE, *The Bruce-Partington Plans*.

(1917) A traditional toast in the British  
navy.

6  
This is a country where, as an Englishman said  
to me once, the sun shines for all alike. That  
was nothing, I ought to add, but a figure of  
speech. (C'est ici un pays où, comme me le  
disait un Anglais, le soleil luit pour tout le

monde. Ce n'était, je dois ajouter, qu'une  
figure de rhétorique.)

MAX O'RELL, *John Bull et Son Ile*, p. 21. (1890)

An Englishman, as Dr. Johnson said, has more  
frequent need to solicit than to exclude the sun.

MICHAEL INNES, *The Weight of the Evidence*,  
p. 64. (1943)

7  
He who would England win, In Ireland must  
begin.

DIEGO ORTIZ. (1567) As quoted in FROUDE,  
*History of England*, x, 480. Referred to as  
an English proverb.

It is a saying auncient . . . That who-so Eng-  
land will subdew, With Ireland must begin.

WILLIAM WARNER, *Albions England*. Ch. 54, st.  
4. (1592)

Get Ireland to-day and England may be thine  
to-morrow.

JAMES HOWELL, *Lexicon Tetraglotton: Appen-  
dix*, p. 2. (1658)

"He that will England win Must with Ireland  
first begin." . . . England . . . is too great a  
morsel for a foreign foe to be chopped up at  
once; and therefore it must orderly be attempted,  
and Ireland be first assaulted.

THOMAS FULLER, *Worthies: Berkshire*, i, 119.  
(1662)

8  
England has saved herself by her exertions,  
and will, I trust, save Europe by her example.

WILLIAM PITT, *Speech*, at Lord Mayor's ban-  
quet, at Guildhall, London, 9 Nov., 1805

This was Pitt's last speech, and, as is usually

the case, what he actually said was variously

reported. The version given here is from

STANHOPE, *Life of Pitt*, vol. iv, p. 346, as

told him by the Duke of Wellington, who

was present at the banquet. From it was

derived the motto on the medal struck in

1814 to commemorate the Treaty of Paris,

"Seipsum constantia, Europam exemplo"

(Herself by fortitude, Europe by example).

9  
Dieu et mon droit. (God and my right.)

RICHARD I, CŒUR DE LION, *Parole*, at the

battle of Gisors. (1198) Richard chose the

phrase as his battle-word, to show that he

was not a vassal of France, but owed his

royalty only to God. In commemoration of

the great victory he won there, it was made

the motto of the royal arms of England.

Saint George of mery England, the signe of  
victoree.

EDMUND SPENSER, *The Faerie Queene*. Bk. i,  
canto x, st. 61. (1590)

St. George he was for England; St. Dennis was  
for France

UNKNOWN, *St. George for England*. (1512)

Old ballad cited by PERCY, *Reliques*, ser. iii,  
bk. iii.

10  
This precious stone set in the silver sea.

SHAKESPEARE, *Richard II*, ii, 1, 46. (1595) *Set  
in Silver* was the title of a novel by the  
Williamsons. (1909)

The Channel is that silver strip of sea which severs merry England from the tardy realms of Europe.

UNKNOWN, *Article*, in *Church and State Review*, 1 April, 1863.

W. E. GLADSTONE, in *Edinburgh Review*, 18 Oct., 1870, writing of the English Channel. The value of the "silver streak" as a defense for England against her enemies, scarcely needs demonstration.

H. B. GEORGE, *Relation of Geography and History*, p. 136. (1903)

1

Rule, Britannia, rule the waves;  
Britons never will be slaves.

JAMES THOMSON, *Rule, Britannia!* This ode appeared originally in the last scene (Act ii, sc. 5), of *Alfred, A Masque*, in which Thomson collaborated with David Mallet, and which was published in 1740. Often attributed to Mallet, but evidence favors Thomson.

With Freedom's lion-banner,  
Britannia rules the waves.

THOMAS CAMPBELL, *Ode to the Germans*. (1832)

Oh, Britannia, the pride of the ocean,  
The home of the brave and the free.

UNKNOWN. Probably an adaptation of *Columbia, the Gem of the Ocean*, a song written in 1843 by a young English actor named Thomas à Becket, playing at the Chestnut Street Theatre, Philadelphia, and sung there by another English actor, David Taylor Shaw, who afterwards claimed its authorship. Some authorities allege that the British version was the first, and was sung by Shaw in England before he came to America. See BANKS, *Immortal Songs of Camp and Field*, p. 77; *Notes and Queries*, 26 Aug., 1899.

2

A shopkeeper will never get the more custom by beating his customers, and what is true of a shopkeeper, is true of a shopkeeping nation.

JOSIAH TUCKER, DEAN OF GLOUCESTER, *Four Tracts on Political and Commercial Subjects*. (1766) The words are said to have been used by Dean Tucker some years before they appeared in print.

To found a great empire for the sole purpose of raising up a people of customers, may at first sight appear a project fit only for a nation of shopkeepers.

ADAM SMITH, *Wealth of Nations*. Vol. ii, bk. iv, ch. 7, sec. 3. (1775)

A Nation of shop-keepers are very seldom so disinterested.

SAMUEL ADAMS, *Oration*, said to have been delivered in the State House at Philadelphia, 1 Aug., 1776, but it is extremely doubtful whether this oration was really delivered, for it exists only in a professed English reprint (Philadelphia, printed; London, reprinted for E. Johnson, No. 4 Ludgate Hill, 1776), of which a number of copies are in existence. W. V. Wells, in his *Life of Adams*, asserts that "No such American edition has ever been seen."

Let Pitt then boast of his victory to his shopkeeping nation. (Nation boutiquière.)

BERTRAND BARÈRE, *Speech*, before the French National Convention, 11 June, 1794. England is a nation of shopkeepers. (L'Angleterre est une nation de boutiquiers.)

NAPOLEON BONAPARTE, as quoted by O'MEARA, *Napoleon at St. Helena*, vol. ii. But what Napoleon probably said was "sono mercanti," a phrase of Paoli. See GOURGAUD, *Journal Inédit de Ste.-Hélène*, i, 69. Gourgaud quotes Napoleon, 26 Sept., 1817, as saying, "You were greatly offended with me for having called you a nation of shopkeepers. Had I meant by this that you were a nation of cowards, you would have had reason to be displeased, but . . . I meant that you were a nation of merchants."

We are indeed a nation of shopkeepers.

BENJAMIN DISRAELI, *The Young Duke*. Bk. i, ch. 11. (1831)

3

In this country it is necessary, from time to time, to put one admiral to death in order to pep up the others. (Dans ce pays-ci il est bon tuer de temps en temps un amiral pour encourager les autres.)

VOLTAIRE, *Candide*. Ch. 23. (1578) The reference is to the execution of the English admiral, John Byng, because of his failure to relieve Minorca, besieged by the French, 1756.

4

Oh, England, no wonder your troubles begin,  
When blockaded without, and block-headed within.

HORACE WALPOLE, *Letter to the Countess of Upper Ossory*, 12 Sept., 1781. Quoted as an epigram of the day.

5

His Majesty's dominions, on which the sun never sets.

JOHN WILSON, *Noctes Ambrosianae*. No. 42, April, 1829. "The sun never sets on his empire" was applied originally to the King of Spain. See *under SPAIN*. Claudian applied the idea to Rome. See *under ROME*.

The sun of her glory is fast descending to the horizon.

THOMAS JEFFERSON, *Notes on Virginia*. (1782) Snobs are . . . recognized throughout an Empire on which I am given to understand the Sun never sets.

W. M. THACKERAY, in *Punch*, x, 101/2. (1846) The great army of Browns, who are scattered over the whole empire on which the sun never sets.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. i, ch. 1. (1857)

Great Britain has intinded her domain until the sun niver sets on it. No more do th' original owners iv th' sile, they bein' kept movin' be th' polis.

F. P. DUNNE, *On the Victorian Era*. (1898)

6

Brut that berne [warrior] bolde of hand,  
First conquerour of meri ingland.

UNKNOWN, *Cursor Mundi*, l. 8. (a. 1300) The

first known use of the phrase "merry England," afterwards so popular.

1  
Hops, Reformation, Bays, and Beer  
Came into England all in one year.

UNKNOWN, *Old Rhyme*. (c. 1600)  
Turkeys, Carpes, Hops, Picarel and Beer  
Came into England, all in one year.

SIR RICHARD BAKER, *Chronicle of the Kings of England*, p. 298. (1643)

## II—The English

2  
The meanest Briton scorns the highest slave.

ADDISON, *The Campaign*, l. 300. (c. 1705)

Britons never will be slaves.

JAMES THOMSON, *Rule Britannia*. (1740)

A soil whose air is deemed too pure for slaves  
to breathe in.

FRANCIS HARGRAVE, *Argument*, in Somerset Habeas Corpus Case, 14 May, 1772. Somerset was a negro slave born in Jamaica, who accompanied his master to England and claimed his freedom. Hargrave was Somerset's counsel, and his argument was upheld by the presiding judge, William Murray, Earl of Mansfield. See *State Trials*, xx, 1

Slaves cannot breathe in England.

WILLIAM COWPER, *The Task* Bk.ii,l.40. (1784)

Englishmen never will be slaves: they are free  
to do whatever the government and public opinion  
allow them to do.

SHAW, *Man and Superman*. Act iii. (1903)

3  
Law is a Bottomless-Pit. Exemplify'd in the  
Case of the Lord Strutt, John Bull, Nicholas  
Frog, and Lewis Baboon, who spent all they  
had in a Lawsuit.

DR. JOHN ARBUTHNOT. Title of a political allegory designed to ridicule the Duke of Marlborough, and to render unpopular the European war which was then (1712) raging. Each European nation was given a nickname by Arbuthnot, "Nicholas Frog" for the Dutch and "Lewis Baboon" for the French, for example, but "John Bull" for the British was the only one which lived. For some reason it caught the British imagination and has been in use ever since. Arbuthnot used the sobriquet in a series of fine pamphlets, *John Bull in His Senses*, *John Bull Still in His Senses*, etc., which were finally collected and published in one volume, *The History of John Bull*.

If an honest believing nation is to be made a  
Jest of, we have a story of John Bull and his  
wife.

ALEXANDER POPE, *A Key to the Lock*. (1714)  
France . . . assisted the American cause, for  
which John Bull abused and fought her. But  
John will come off wretchedly.

JOHN ADAMS, *Familiar Letters* (1876), p. 350.  
(1778)

[Johnson] was, indeed, if I may be allowed the  
phrase, at bottom much of a John Bull.

JAMES BOSWELL, *Life of Johnson*. Ch. 30. (a.  
1791)

A horse-race we met with near Chester-le-Street.  
This we could not resist, as some of us had never  
seen John Bull at his favourite amusement.

ALEXANDER CARLYLE, *Autobiography*, ix, 374.  
(a. 1805)

Not a Bull of them all but is persuaded he bears  
Europa upon his back.

J. R. LOWELL, *On a Certain Condescension in  
Foreigners*. (1871)

John Bull et Son fle.

MAX O'RELL, Title of book. (1890)

The typical John Bull—Lord Palmerston's "Fat  
man with a white hat in the twopenny omnibus."

G. W. E. RUSSELL, *Collections and Recollections*. Ch. 5. (1898)

4  
Euery Englysshe Archer beareth vnder hys  
gyrdle xxiii Scottes.

ROGER ASCHAM, *Toxophilus*, p. 84. (1545) Be-  
cause he carried twenty-four arrows.

I thought upon one pair of English legs  
Did march three Frenchmen.

SHAKESPEARE, *Henry V*, iii, 6, 158. (1599)

Even the Indians . . . have a proverb, three  
Moors to a Portugal, three Portugals to an  
Englishman.

SAMUEL PURCHAS, *His Pilgrim*, i, 35. (1625)

One Englishman could beat three Frenchmen.

JOSEPH ADDISON, *The Spectator*. No.383.(1712)

We, who formerly . . . could any one of us beat  
three Frenchmen, are now so degenerated that  
three Frenchmen can evidently beat one English-  
man.

HORACE WALPOLE, *Letter*, to G. Montagu, 13  
July, 1745.

That silly, sanguine notion, which is firmly enter-  
tained here, that one Englishman can beat three  
Frenchmen, encourages, and has sometimes en-  
abled, one Englishman, in reality to beat two.

LORD CHESTERFIELD, *Letters*, 7 Feb., 1749.

We had no arms; but one Englishman is able  
to beat five Frenchmen at any time.

OLIVER GOLDSMITH, *The Citizen of the World*.  
Letter 119. (1762) Growing, it will be noted,  
like Falstaff's "rogues in buckram."

5  
No good man is a Briton. (Nemo bonus Brito  
est.)

AUSONIUS, *Epigrams*. No. 110. (c. A. D. 370)

6  
You have a saying that the English lose every  
battle but the last.

FRANCIS BEEDING, *Eleven Were Brave*, p. 18.  
(1941)

He wants to make quite sure that England will  
be able to fight this war to the last Frenchman.

FRANCIS BEEDING, *Eleven Were Brave*, p. 35.

7  
One of the essential differences between the  
English and the Spaniards is that the English  
describe necessity as the mother of invention,  
whereas the Spaniards refer to it as the enemy  
of chastity.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch.  
7. (1938)

<sup>1</sup> In spite of their hats being terribly ugly, God-damn! I love the English! (Quoique leurs chapeaux soient bien laids, Goddam! moi j'aime les Anglais.)

PIERRE JEAN DE BÉRANGER, *Les Boxeurs*. (1814)

<sup>2</sup> [He] grumbles . . . now and then, because, like all of us Englishmen, he must have his grievance.

BLACKMORE, *Cradock Nowell*. Ch. 64. (1866) Trinidad is loyal (with occasional grumblings, of course, as is the right of free-born Britons).

CHARLES KINGSLEY, *At Last*. Ch. 3. (1871) We are like to grumble a bit sometimes—it is an Englishman's privilege, you know.

WILLIAM WESTALL, *The Old Factory*. Ch. 37. (1881)

<sup>3</sup> Twenty-seven millions, mostly fools.

CARLYLE, *Latter-Day Pamphlets*. No. 6. (1850) A certain man has called us, "of all peoples the wisest in action"; but he added, "the stupidest in speech."

CARLYLE, *The Nigger Question*. (1849)

<sup>4</sup> Collins's old Peerage-Book . . . is properly all we English have for a Biographical Dictionary;—nay, . . . for a National Bible.

CARLYLE, *Latter-Day Pamphlets*. No. 7. (1850) That bulky volume which has been called the Englishman's Bible—*Burke's Peerage*.

W. BATES, *Maclise Portrait-Gallery*, p. 68. (1883)

<sup>5</sup> A right Englishman.

JOHN CLARKE, *Paroemiologia*, p. 78. (1639)

You are a right Englishman, you cannot tell when you are well.

JAMES HOWELL, *English Proverbs*, p. 10. (1659) A right Englishman knows not when a thing is well.

JOHN RAY, *English Proverbs*, p. 85. (1670) I find you are a true Englishman; you never know when you are well.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

A true Englishman knows not when a thing is well.

THOMAS FIELDING, *Proverbs of All Nations*, p. 75. (1824) "Who knows," says Fielding, "but it is to the grumbling spirit of our countrymen that England owes her superiority to other nations! Thank God, we have not the phlegm of the Germans, to whom, if they only say, 'Eat straw,' they eat straw."

<sup>6</sup> Th' English dress up f'r a Methodist preacher, stick a piece iv lead pipe in th' tails iv their coat in case iv emargency, an' get all the money there is in th' line.

FINLEY PETER DUNNE, *Observations of Mr. Dooley*. As quoted by THEODORE DREISER, *America Is Worth Saving*, p. 217.

We are in Washington and I could of borrowed from the United States Treasury. I would of pretended I was an Englishman.

RING LARDNER, *The Golden Honeymoon*. (1926)

<sup>7</sup> An Englishman who has lost his fortune is said to have died of a broken heart.

R. W. EMERSON, *English Traits*. Ch. 10. (1856)

<sup>8</sup> They amused themselves sadly after the fashion of their country. (Ils se rejoissoient tristement selon la coutume de leur pays.)

JEAN FROISSART, *Chronicle*. (c. 1390) The attribution is by HAZLITT, *Sketches and Essays: Merry England*. EMERSON, *English Traits*, ch. 8, also attributes the saying to Froissart, and gives it as "Ils s'amusaient tristement selon la coutume de leur pays." It has not, however, been found in his writings, but probably derives from a passage in the Duc de Sully's *Mémoires* (c. 1630), "Les Anglais s'amusent tristement selon l'usage de leur pays." Proverbially shortened to, "The English take their pleasures sadly."

An Englishman's idea of happiness is to find something he can kill and to hunt it.

FRANCIS BACON, *Promus*. No. 356. (1594)

Summed up in "What shall we go out and kill?" the after-breakfast inquiry.

The English race is the best at weeping and the worst at laughing. (Anglica gens est optima flens et pessima ridens.)

THOMAS HEARNE, *Reliquiae Hearnianae*. Vol. i, p. 136. (c. 1700) A medieval Latin proverb quoted in KORNMANUS, *De Linea Amoris*. ii, p. 47.

How hard it is to make an Englishman acknowledge that he is happy.

W. M. THACKERAY, *Pendennis*. Ch. 1. (1849)

The Englishman takes his pleasure sadly.

RUTH FEINER, *Young Woman of Europe*, p. 218. (1942)

<sup>9</sup> England is a good land and a bad people.

THOMAS FULLER, *Worthies*, i, 120. (1662) "This is a French proverb," Fuller comments.

I love my country, but I do not love any of my countrymen that have been capable, if they have been so, of a foul assassination.

HORACE WALPOLE, *Letter to Voltaire*, 21 June 1768. Referring to the killing of Ensign Coulon de Jumonville and nine of his men, by a party of British soldiers under George Washington, in 1764. Only after the fight was over did Washington learn that Jumonville was the bearer of a summons from Fort Duquesne that the British vacate the territory claimed by the French. The event was represented by French writers as being a cold-blooded massacre. See PARKMAN, *Montcalm and Wolfe*. Vol. i, p. 145.

England is a little garden full of very sour weeds.

FRANCIS GROSE, *A Provincial Dictionary: England*. (1790) Grose explains that this also is of French origin, "an observation frequently in the mouth of Louis XIV" during the Marlborough campaigns. Anton Rubenstein is said to have remarked, "The only letter which Englishmen write in capitals is I. This, I think, is the most pointed comment on their national character."

Though I love my country I do not love my countrymen.

LORD BYRON, *Letter to Count d'Orsay*, 22 April, 1823.

1 Englishmen are not made of polishable substance.

HAWTHORNE, *Journal*, 13 Feb., 1854

2 Ill manners make the Englishman.

WILLIAM HAZLITT, *Manners Make the Man*. (1829) See *The Atlas*, 29 March.

The English are the only people to whom the term blackguard is peculiarly applicable—by which I understand a reference of everything to violence, and a contempt for the feelings and opinions of others.

HAZLITT, *English Characteristics* (1829) See *The Atlas*, 5 July.

3 When two Englishmen meet, their first talk is of the weather.

SAMUEL JOHNSON, *The Idler* No. 11. (1758)

4 A Frenchman must be always talking, whether he knows anything of the matter or not; an Englishman is content to say nothing when he has nothing to say.

SAMUEL JOHNSON. BOSWELL, *Life*, 1779.

I hope we English will long maintain our *grand talent pour le silence*.

CARLYLE, *Heroes and Hero-Worship*. Lect. 6. (1840)

The English are a dumb people.

CARLYLE, *Past and Present*. Bk. iii, ch. 5. (1843)

Heinrich Heine is said to have defined silence as "A conversation with an Englishman."

5 A stern, true-born Englishman.

SAMUEL JOHNSON. BOSWELL, *Life*, 1783.

A glorious charter, deny it who can, Is breathed in the words, "I'm an Englishman."

ELIZA COOK, *The Englishman*. (c. 1840)

Some people . . . may be Roosians, and others may be Prooshans; they are born so, and will please themselves.

DICKENS, *Martin Chuzzlewit*. Ch. 19. (1844)

He might have been a Roosian,  
A French, or Turk, or Prooshian,  
Or perhaps Itali-an!

But in spite of all temptations

To belong to other nations,

He remains an Englishman!

W. S. GILBERT, *H.M.S. Pinafore*. Act. ii. (1878)

A thorough specimen of a fine old English gentleman.

FRANK E. SMEDLEY, *Frank Fairleigh*. Ch. 49. (1850)

Never, when the storm-clouds appear blackest, have I been tempted to wish that I was other than an Englishman.

DEAN W. R. INGE. (MARCHANT, *Wit and Wisdom of Dean Inge*. No. 166.)

6 The English, a nation over-proud, claim the empire of the sea; the French, a flighty nation, seize that of the air.

(Les Anglais, nation trop fière,  
S'arrogent l'empire des mers;  
Les Français, nation légère,  
S'emparent de celui des airs.)

LOUIS XVIII OF FRANCE, when he was Comte de Provence in 1783, *Impromptu sur Nos Découvertes Aérostatiques*. Referring to the balloon flights of Montgolfier and other Frenchmen. The attribution has been questioned on the ground that even this bit of doggerel was far beyond Louis' capacities. Providence has given to the French the empire of the land; to the English that of the sea: to the Germans that of—the air!

JEAN PAUL FRIEDRICH RICHTER, as quoted by Madame de Staël. (c. 1810) See CARLYLE. *Essays: Richter*. This seems on its face to be a better prophecy than it really was, for Richter was referring to music rather than to air power.

7 They haue long ears and short tongues, quicke to heare and slow to vtter, broad eyes and light fingers, ready to espy and apt to stricke.

JOHN LYLY, *Euphues and His England* (Arber), p. 247. (1580)

An English man hath three qualatyties, he can suffer no partner in his loue, no straunger to be his equal nor to be dared by any.

JOHN LYLY, *Euphues and His England*, p. 316

It is alwayes incident to an English-man, to thinke worst of his owne nation, eyther in learning, experience, common reason, or wit, preferring alwaies a straunger rather for the name, then the wisdom.

JOHN LYLY, *Euphues and His England*, p. 439

8 One of the greatest qualities which have made the English people a great people is their eminently sane, reasonable, fair-minded inability to conceive that any viewpoint save their own can possibly have the slightest merit.

WALTER MILLIS, *The Road to War*, p. 64. (1935)

You English are sublime. You are the only nation in the world that believes it has a monopoly of ordinary common sense.

ERIC AMBLER, *A Coffin for Dimitrios*, p. 84 (1939)

When foreigners ponder world affairs, why sometimes by doubts they are smitten,

But Englishmen know instinctively that what the world needs most is whatever is best for Great Britain.

OGDEN NASH, *England Expects*. (1940)

9 That mountain of shams.

MARGARET FULLER OSSOLI, *Letter to R. W. Emerson*, 16 Nov., 1846.

10 The most honest people in the world are the French who think and the British who talk (Les plus honnêtes gens du monde, ce sont les Français qui pensent et les Anglais qui parlent.)

SAINT-ÉVREMOND, *Epigram*. (c. 1663) See INGE. *Wit and Wisdom: Preface*.



1 Child Rowland to the dark tower came,  
His word was still,—Fie, foe, and fum,  
I smell the blood of a British man.

SHAKESPEARE, *King Lear*, iii, 4, 187. (1605)  
Shakespeare is paraphrasing an old Scottish  
ballad, noted in JAMESON, *Illustrations of*  
*Northern Antiquities*, and other collections.

Child Roland to the dark tower came.  
SCOTT, *Bridal of Triermain*. Canto iii, st. 6. (1818)  
Dauntless the slug-horn to my lips I set,  
And blew. "*Childe Roland to the Dark Tower*  
*came.*"

ROBERT BROWNING, *Childe Roland to the Dark*  
*Tower Came*. St. 34. (1855)

2 England, where, indeed, they are most potent  
in potting: your Dane, your German, and  
your swag-bellied Hollander, are nothing to  
your English.

SHAKESPEARE, *Othello*, ii, 3, 78. (1605)

3 An Englishman thinks he is moral when he  
is only uncomfortable.

SHAW, *Man and Superman*. Act iii. (1903)

4 Much like the French (or like ourselves, their  
apes).

JOSHUA SYLVESTER, tr., *Du Bartas His Divine*  
*Weekes and Workes*. Wk. i, day ii, l. 231. (1605)

The English are the Frenchmen's apes.

THOMAS FULLER, *Worthies*, i, 118. (1662)

The Englishman weeps, the Irishman sleeps, but  
the Scotchman gangs while [till] he gets it.

JAMES KELLY, *Scottish Proverbs*, p. 323. (1721)  
"A pretended account of the behaviour of  
these three nations, when they want meat"

In settling an island, the first building erected by  
a Spaniard will be a church; by a Frenchman, a  
fort; by a Dutchman, a warehouse; and by an  
Englishman, an alehouse.

FRANCIS GROSE, *A Provincial Dictionary: Eng-*  
*land*. (1787)

An Englishman is never happy but when he is  
miserable, a Scotchman never at home but when  
he is abroad, and an Irishman never at peace  
but when he is fighting.

ARCHBISHOP RICHARD WHATELY, *Common-*  
*place-Book*, p. 293. (1865)

5 And curving a contumelious lip,  
Gorgonized me from head to foot  
With a stony British stare.

TENNYSON, *Maud*. Sec. xiii, st. 2. (1855)

The self-complaisant British sneer.

TOM TAYLOR, *Abraham Lincoln*. In *Punch*, 6  
May, 1865.

6 It is to the middle class we must look for the  
safety of England.

THACKERAY, *The Four Georges: George III*.  
(1860) Reminiscent of Voltaire's alleged re-  
mark that "The English are like their own  
beer: froth on top, dregs at the bottom, the  
middle excellent."

7 The English are mentioned in the Bible:  
Blessed are the meek, for they shall inherit  
the earth.

MARK TWAIN, *Pudd'nhead Wilson's New Cal-*  
*endar*. (1893)

8 The Britons, wholly sundered from all the  
world. (Penitus toto divisos orbe Britannos.)

VERGIL, *Eclogues*. Ecl. i, l. 66. (37 B.C.)

The sea which, according to Virgil's famous  
line, divided the poor Britons utterly from the  
world, proved to be the ring of marriage with  
all nations.

EMERSON, *English Traits*. Ch. 3. (1856)

Not only England, but every Englishman is an  
island. (Non seulement l'Angleterre, mais chaque  
anglais est une île.)

NOVALIS, *Fragments*. (1799)

Every one of these islanders is an island him-  
self, safe, tranquil, incommunicable.

EMERSON, *English Traits*. Ch. 6. (1856)

English plants have English habits here.

H. D. THOREAU, *Autumn*, 29 Oct., 1858.

9 A perfect Englishman, travelling without mo-  
tive. buying at great cost modern antiques,  
looking at everything with a haughty air, and  
despising the saints and their relics.

(Parfait Anglais, voyageant sans dessein,  
Achetant cher des modernes antiques,  
Regardant tout avec un air hautain,  
Et méprisant les saints & leurs reliques.)

VOLTAIRE, *La Pucelle*. Chant viii. (1755)

The English people are people who defend them-  
selves. (Les gens Anglais sont gens qui se dé-  
fendent.)

VOLTAIRE, *La Pucelle*. Chant x.

The gloomy Englishman, even in his loves,  
always want to reason. We are more reasonable  
in France.

(Le sombre Anglais, même dans ses amours,  
Veut raisonner toujours.

On est plus raisonnable en France.)

VOLTAIRE, *Les Originaux: Entrée des Diverses*  
*Nations*. Last lines. (c. 1760)

10 The only funny thing about England is the  
English, and they don't know it.

CONSTANCE WAGNER, *The Major Has Seven*  
*Guests*, p. 63. (1940)

11 They never know when they are beaten.

G. J. WHYTE-MELVILLE, *Digby Grand*. Ch. 4.  
(1853) "The name of Englishman [is] a type  
of all that is resolute, daring and invincible.  
We have a high authority in the expression  
of Napoleon, that 'they never know when  
they are beaten.'"

The British subject has a reputé for not knowing  
when he is beaten.

J. H. A. MACDONALD, in *The Spectator*, 30 Sept.,  
1911, p. 489.

We are always serene in times of difficulty. We  
have staying power; we are not rattled.

STANLEY BALDWIN, *Radio Speech*, 25 Sept., 1933.

1 My good associates, by whose light and leading I have walked.

SIR HENRY WOTTON, *Letter to James I*, 1651. The men of England, the men, I mean, of light and leading in England.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790) Disraeli was fond of "men of light and leading," and used the phrase at least three times: in a speech in the House of Commons, 28 Feb., 1859; in a letter to the Duke of Marlborough, 10 March, 1880; and in *Sybil*, bk. v, ch. 1.

2 He sayd that Englysshemen ar callyd the grettyste fedours in the worlde.

WRIGHT AND HALLIWELL, eds., *Reliquiae Antiquae*, i, 326. (c. 1540)

Gluttony is the sin of England.

THOMAS FULLER, *Joseph's Parti-Coloured Coat*. (1640) *Sermons*, i, 203.

NOT ANGLES. BUT ANGELS, see under ANGEL.

### III—The English Language

3 This Wardour-Street Early English—a perfectly modern article with a sham appearance of real antique about it.

A. BALLANTYNE, *Wardour-Street English*. In *Longman's Magazine*, Oct., 1888, p. 585.

Wardour Street, once noted for . . . its spurious antiques, extends from Coventry St. to Oxford St.

MUIRHEAD, *Guide to London*, p. 161. (1918)

4 Somewhat he lipsed, for his wantownesse, To make his English swete up-on his tonge.

CHAUCER, *Canterbury Tales: Prologue*, l. 266. (c. 1386)

5 God save the king, that is lord of this langage.

CHAUCER, *The Astrolabe: Prologue*, l. 63. (c. 1380)

Charge them for counterfeiting the King's English.

THOMAS WILSON, *The Arte of Rhetorique* p. 162. (1560) It will be observed that, although a queen was on the throne of England in 1560, it was still "the King's English." Similarly in 1600, and 1601.

Still he must be abusing the Queenes English.

THOMAS NASHE, *Works* (Grosart), ii, 184. (1593) One of the rare examples of the use of "Queen's English."

Marry, here's a stammerer taken clipping the king's English.

W. C. HAZLITT, ed., *Old Plays: Look About You*. Sc. 9. (1600)

Here will be an old abusing . . . of the king's English.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 4, 5. (1601)

That is not shorthand, 'tis called clipping the King's English.

JOHN LACY, *Sir Hercules Buffoon*. Act v, sc. 4. (c. 1675) In Franklin's *Drinker's Dictionary* (1745), "He clips the King's English" is given as a synonym for drunkenness

My dear ma'am how do you clack away.

King George's English hack away.

JOHN O'KEEFFE, *The Farmer*. Act i, sc. 3. (1787) In her attempt to appear . . . a lady, she "clipped the King's English," and made almost as glaring errors as Mrs. Malaprop.

MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 15. (1876)

I have translated it here, not in verse, . . . but at least in the king's English.

R. L. STEVENSON, *Kidnapped*. Ch. 10. (1886)

6 What thinke you of this English tongue, tel me, I pray you? It is a language that wyl do you good in England, but passe Douer, it is woorth nothing.

JOHN FLORIO, *Firste Fruits*, fo. 50. (1578)

It is a language confused, with many tongues: . . . so that if euery language had his owne wordes againe, there woulde but a fewe remaine for English men.

JOHN FLORIO, *Firste Fruits*, fo. 50.

The borrowed ware soe far to our aduantag . . . we raise a profit of new woordes from the same stock, . . . the longe woordes that we borrowe, being intermingled with the shorte of our owne store, make vp a perfitt harmonye.

RICHARD CAREW, *Epistle on the Excellency of the English Tongue*. (1595)

7 Dan Chaucer, well of English undefyled.

EDMUND SPENSER, *The Faerie Queene*. Bk. iv. canto ii, st. 32. (1596)

From purest wells of English undefiled  
None deeper drank than he, the New World's child.

J. G. WHITTIER, *James Russell Lowell*. (1891)

8 Under the tropic is our language spoke.

EDMUND WALLER, *Upon the Death of the Lord Protector*. (1659)

English as She is Spoke.

ANDREW WHITE TIER. Title of a reprint (1883) of the English part of a book by P. Carolino, first issued in 1855 at Paris, entitled *O novo guia da conversação em Portuguez e Ingles (A Guide to English Conversation for the Use of Portuguese Students)*. The phrase, "English as she is spoke" does not occur in the Portuguese book, but was suggested to Mr. Tier by the equally grotesque specimens of English which it contained.

### ENOUGH

9 Whan it was day, this marchant gan embrace  
His wyf al newe, and kiste hir on hir face,  
And up he gooth and maketh it ful tough,  
"Namore" quod she, "by god, ye have y-nough!"

CHAUCER, *Canterbury Tales: The Shipman's Tale*, l. 377. (c. 1386)

Hee'l have enough one day, when his mouth is full of moule.

JOHN CLARKE, *Paroemiologia*, p. 38. (1639)  
RAY, *English Proverbs*, p. 173. (1670) KELLY, *Scottish Proverbs*, p. 161. (1721)

He'll ne'er have enough, till his Mouth is full of Mould.

THOMAS FULLER, *Gnomologia*. No. 2428. (1732)

1 We have not enough if we look upward, but more than enough if we look downward.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk. i. (1710) Quoted as an old proverb.

2 Enough sufficeth for the wise. (ἐνεὶ τὰ γ' ἀρκούνθ' ἱκανὰ τοῖς γε σώφροσιν.)

EURIPIDES, *Phoenissai*, l. 554. (c. 420 B.C.)

PLATUS, *Persa*, l. 729, has "Sapienti sat" (Enough for the wise), and HENDERSON, *Latin Proverbs*, p. 398 notes another proverb, "Satis est, quod sufficit" (That is enough which satisfies). A shorter form is "Satis quod sufficit," which is used by SHAKESPEARE, *Love's Labour's Lost*, v, i, 1. (1595) FULLER, *Worthies*, London, ii, 346, uses "Satis est quod sufficit."

3 Not in gluttony lies virtue: enough is as a feast. (οὐ γὰρ ἐν γαστρὶς βόρᾳ | τὸ χρηστὸν εἶναι, μέτρια δ' ἐξαρκεῖν.)

EURIPIDES, *Suppliants*, l. 865. (c. 421 B.C.)

As good ys ynough as a gret feste.

JOHN LYDGATE, *The Assembly of Gods*, l. 2035. (c. 1420)

Enough is as good as a feast.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

Heywood seems to have been the first to put the proverb into its generally accepted form, which is used so frequently that no further examples need be noted. It is a proverb, in various forms, in many languages. The French say, "On est assez riche quand on a le nécessaire" (One is rich enough who has the necessities); the Germans, "Man muss mit Wenigem zufrieden sein" (One must be content with little); the Italians, "Chi so contenta, gode" (He who is content is happy); the Spaniards, "Hombre harto no es comedor" (The satisfied man is not an eater).

Die not indebted to thy bellie, but enough is a feast.

ROBERT GREENE, *Franciscos Fortunes*. (1590)

In *Works* (Grosart), viii, 168.

I neither want nor yet abound,—

Enough's a feast, content is crowned.

JOSHUA SYLVESTER, *A Contented Mind*. (c. 1610)

Enough's as good as a feast, to one that's not a beast.

JOHN RAY, *English Proverbs*, p. 90. (1678)

Ray gives the French, "Assez y a, si trop n'y a."

A little dish oft furnishes enough:

And sure enough is equal to a feast.

HENRY FIELDING, *The Covent Garden Tragedy*.

Act ii, sc. 6. (1732)

Popular Fallacies: That enough is as good as a feast. Not a man, woman, or child in ten miles around Guildhall, who really believes this saying.

CHARLES LAMB, *Essays: Popular Fallacies*. (1826)

4 Of anuch men leaves.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

Of enough men leave.

JAMES KELLY, *Scottish Proverbs*, p. 272. (1721)

"They who leave no scraps can hardly be said to have enough."

There was never enough where nothing [was] left.

JOHN CLARKE, *Paroemiologia*, p. 38. (1639)

Ther's never enough where nought leaves.

JOHN RAY, *Proverbs: Scottish*, p. 85. (1670)

The Italians have the same proverb, "Non vi è abbastanza se niente avanza" (There is not enough if there is nothing over).

5 The poor have little, beggars none; the rich too much, enough, not one.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1733. Repeated in 1740.

6 Who has enough of no more has he need.

ROBERT HENRYSON, *Fables of Aesop: The Town and Country Mouse*. (c. 1480)

Enough is a plenty, too much is a pride.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Dinner Matters*. (1573)

The French say, "Trop est trop" (Too much is too much).

Enough! or too much.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

7 He who desires only what is enough, is troubled neither by raging seas, nor hail-smitten vineyards, nor an unproductive farm. (Desiderantem quod satis est neque | tumultuosum sollicitat mare | . . . non verberatae grandine vineae | fundusque mendax.)

HORACE, *Odes*. Bk. iii, ode 1, l. 25. (23 B.C.)

Blest is he to whom the god with chary hand has given just enough. (Bene est, cui deus obtulit | parca quod satis est manu.)

HORACE, *Odes*. Bk. iii, ode 16, l. 43.

Let him who has enough ask for nothing more. (Quod satis est cui contingit, nihil amplius optet.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 46. (20 B.C.)

Give us enough, but with a sparing hand.

EDMUND WALLER, *Reflections*. (c. 1680)

8 There is now enough. (Iam satis est.)

HORACE, *Satires*. Bk. i, sat. 5, l. 12. (35 B.C.)

MARTIAL, *Epigrams*. Bk. iv, epig. 91. (A.D. 85) Used also by Plautus, Ausonius, and others.

Enough is enough.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

The Italians say, "Assai basta, e troppo guasta" (Enough is enough, and too much spoils); the French, "Mieux vaut assez que trop" (Better enough than too much); the Dutch, "Genoeg is meer dan overvloed" (Enough is better than too much).

As for money, enough is enough; no man can enjoy more.

ROBERT SOUTHEY, *The Doctor*. Ch. 20. (1834)

Fun is fun, but enough's enough.

ODGEN NASH, *For the Most Improbable She*. (1938)

<sup>1</sup> Women, priests, and poultry never have enough. (Donne, preti, e polli non son mai satolli.)

JAMES HOWELL, *Proverbs: Ital.-English*, p. 7. (1659)

Women, Priests, and Poultry have never enough. THOMAS FULLER, *Gnomologia*. No. 5809. (1732)

The French also have a proverb about women, priests and poultry, "Qui veut tener nette sa maison, N'y mette ni femme, ni prêtre, ni pigeon" (Who'd keep his house clean, let him not admit woman, priest, or pigeon). They also say, "Rien n'a qui assez n'a" (He has nothing who has not enough).

<sup>2</sup> just enough, and no more, like Jannet Harris shearers' meat.

JAMES KELLY, *Scottish Proverbs*, p. 212. (1721)  
"Spoken when people have eaten all that is before them."

Like Madam Hassell's feast, enough, and none to spare.

*Notes and Queries*, Ser. ii, i, 313. (1856) "This proverb is changed only in name in Ireland. In Dublin . . . it originated at the table of a Mrs. Casely, who . . . was accustomed to say, 'Well, I declare; just enough and none to spare.'"—*N. & Q.*, ii, ii, 339. Perhaps the name was Casey and she ran a boarding-house.

Enough and no more, like Mrs. Milton's feast.

J. C. BRIDGE, *Cheshire Proverbs*, p. 54. (1917)

<sup>3</sup> He who knows when he has enough will not be put to shame. He who knows when to stop will not come to harm. (Chih tsu pu ju'. Chih tzü pu tai'.)

LAO-TSZE, *Tao-tek-king (The Way of Virtue)*. Sec. 44. (c. 550 B.C.) Giles, tr.

It is an olde prouerbe. He is well atte ease that hath ynough & can say ho.

UNKNOWN, *Dives et Pauper*, sig. A1. (1493)

He that knoweth when he hath enough is no foole.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

<sup>4</sup> What's enough for one is enough for two.

VINCENT LEAN, *Collectanea*, iv, 178. (1902)  
The old fallacy that two can live as cheaply as one.

<sup>5</sup> Too few know when they have Enough; and fewer know how to employ it.

WILLIAM PENN, *Some Fruits of Solitude*. No. 249. (1693)

<sup>6</sup> Enough, and more than enough. (Quantum sat est, et plus satis.)

PLAUTUS, *Epidicus*, l. 346. (c. 200 B.C.)

Enough and more than enough. (Satis superque.)

HORACE, *Epodes*. Epode i, l. 31. (20 B.C.) Pliny has "Satis superque est" (It is enough and more than enough). "Enough and to spare."

Here is enough, and to muche.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Enough, with over-measure.

SHAKESPEARE, *Coriolanus*, iii, 1, 140. (1607)

More than enough is too much.

THOMAS FULLER, *Gnomologia*. No. 3461. (1732)

The French say, "Assez y a si trop n'y a" (There is enough if there is not too much).

<sup>7</sup> For me anything is enough. (Mihi quidvis sat est.)

PLAUTUS, *Miles Gloriosus*, l. 750. (c. 200 B.C.)

<sup>8</sup> Enough said. (Dixi satis.)

PLAUTUS, *Rudens*, l. 817. (c. 200 B.C.)

He said enough. Enough said.

GERTRUDE STEIN, *Enough Said*. (1935) The poem consists of these words, five times repeated.

<sup>9</sup> Distribution should undo excess,  
And each man have enough.

SHAKESPEARE, *King Lear*, iv, 1, 73. (1605)

Huey Long cited these lines as describing his goal in his "Share the wealth" program.

<sup>10</sup> Lay on, Macduff,  
And damn'd be him that first cries, "Hold,  
enough!"

SHAKESPEARE, *Macbeth*, v, 8, 33. (1606)

<sup>11</sup> He hath enough who is contented with a little.

TORRIANO, *Piazza Universale*, p. 52. (1666) See also under CONTENT.

## ENTERPRISE

<sup>12</sup> On the neck of the young man sparkles no gem so gracious as enterprise.

HAFIZ, *Ghazals*. (c. 1350) See EMERSON, *Conduct of Life: Power*.

<sup>13</sup> An ounce of enterprise is worth a pound of privilege.

FREDERIC R. MARVIN, *The Companionship of Books*, p. 318. (1905)

<sup>14</sup> Some enterprise That hath a stomach in't.

SHAKESPEARE, *Hamlet*, i, 1, 99. (1600)

<sup>15</sup> Enterprise is a vagabond.

ALEXANDER SMITH, *Dreamthorp: On Vagabonds*. (1863)

## ENTHUSIASM

<sup>16</sup> Enthusiasm moves the world.

A. J. BALFOUR, *Letter to Mrs. Gladstone*, 1891.

<sup>17</sup> Enthusiasm is that secret and harmonious spirit which hovers over the production of genius.

ISAAC D'ISRAELI, *Literary Character*. Ch. 12. (1795)

Every production of genius must be the production of enthusiasm.

ISAAC D'ISRAELI, *Curiosities of Literature: Solitude*. (c. 1800)

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

LORD LYTTON, *The Last Days of Pompeii*. Bk. i, ch. 8. (1834)

Enthusiasm is that temper of the mind in which the imagination has got the better of the judgment.

BISHOP WILLIAM WARBURTON, *The Divine Legation of Moses Demonstrated*. Bk. v. (1739)

Nothing great was ever achieved without enthusiasm.

R. W. EMERSON, *Essays: Circles*. (1841)

Every great and commanding moment in the annals of the world is the triumph of some enthusiasm.

EMERSON, *Nature, Addresses and Lectures: Man the Reformer*. (1841)

Enthusiasm is the leaping lightning, not to be measured by the horse-power of the understanding.

EMERSON, *Letters and Social Aims: Progress of Culture*. (1875)

A little ginger 'neath the tail  
Will oft for lack of brains avail.

T. F. MACMANUS, *Cave Sedem*. (c. 1912)

A gloomy hair-brained enthusiast.

DAVID HUME, *Principles of Morals*. Ch.9. (1751)

Enthusiast most strange! (Sonderbarer Schwärmer!)

SCHILLER, *Don Carlos*. Act iii, sc.10, l. 277. (1787)

Put down enthusiasm.

ARCHBISHOP MANNERS-SUTTON, *Valedictory Sermon*, on Bishop Heber's consecration to the see of Calcutta. (1822)

"Put down enthusiasm"—the Church of England in a nutshell.

MRS. HUMPHRY WARD, *Robert Elsmere*. Bk. ii, ch. 16. (1888)

Rash enthusiasm in good society  
Were nothing but a moral inebriety.

LORD BYRON, *Don Juan*. Canto xiii, st. 35. (1823)

Enthusiasm is very catching, especially when it is very eloquent.

MARY R. MITFORD, in L'ESTRANGE, *Life*. Vol. ii, ch. 1. (1817)

There is a melancholy which accompanies all enthusiasm.

LORD SHAPTESBURY, *Characteristics*. Vol. i, p. 13. (1711)

## ENVY

See also Jealousy

He who is unenvied is unenviable. (ὁ ἀφθόνητος γ' οὐκ ἐπίζηλος πέλει.)

AESCHYLUS, *Agamemnon*, l. 939. (458 B. C.) Or, "He who is unenvied is never wholly happy."

Self-tortured, envy of itself vindicates you. (Ipsum se cruciat, te vindicat invidus in se.)

CATO (?), *Dicta Catonis*. No. 28. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

In other words, the very fact that a man is envied is in itself testimony to his merit. A medieval monkish maxim runs, "Invidiosus ego, non invidus esse laboro" (I endeavor not to be envious, but to be envied).

As iron is eaten away by rust, so are the envious consumed by their own passion. (ὥσπερ ὑπὸ τοῦ ἰσθ τοῦ σιδήρου, οὕτως τοὺς φθονεροὺς ὑπὸ τοῦ ἰδίου ἥθους κατασθλεσθαι.)

ANTISTHENES, *Apothegm.* (c. 375 B. C.) See DIOGENES LAERTIUS, *Antisthenes*, vi, 5.

Envy, which is proud weakness, and deserveth to be despised.

FRANCIS BACON, *Filum Labyrinthi*. (a. 1626)

Envy never dyeth.

JOHN BOURCHIER BERNERS, tr., *Froissart*. Ch. 428. (1523) "There is a comune proverbe, the whiche is true, howe envy never dyeth."

Envy hath no holidays.

FRANCIS BACON, *De Augmentis Scientiarum*. Pt. i, bk. vi, sec. 16. (1605) The Arabs say, "There is no rest to envy."

The envious will die, but envy never. (Les envieux mourront, mais non jamais l'envie.)

MOLIÈRE, *Le Tartuffe*. Act v, sc. 3, l. 25. (1664)

Molière is paraphrasing an older French proverb, "Envieux meurt, mais envie ne mourra jamais."

Envy writhes; it don't laugh.

BYRON, *Letter to John Murray*, 7 Feb., 1821.

The envious man shall never want woe.

WILLIAM CAMDEN, *Remains*, p. 333. (1605)

Nothing can allay the rage of biting envy. (Rabiem livoris acerbi | nulla potest placare quies.)

CLAUDIAN, *De Raptu Proserpinae*. Bk. iii, l. 290. (C. A. D. 395)

A man shall neuer bee enriched by enuie.

THOMAS DRAXE, *Bibliotheca*, p. 52. (1633)

Envy never enriched any man.

JOHN RAY, *English Proverbs*, p. 8. (1678)

Envy never yet enrich'd any Man.

THOMAS FULLER, *Gnomologia*. No. 1380. (1732)

To all apparent beauties blind,  
Each blemish strikes an envious mind.

FRANKLIN, *Poor Richard's Almanack*, 1740.

An envious Man is a squint-eyed Fool.

THOMAS FULLER, *Gnomologia*. No. 601. (1732)

Envy and Covetousness are never satisfied.

Envy and Idleness married together begot Curiosity.

Envy is asham'd, and afraid to be seen.

Envy is so shameful and cowardly a Passion, that no body ever had the Confidence to own it.

THOMAS FULLER, *Gnomologia*. Nos. 1375-80

Nothing sharpens Sight like Envy.

THOMAS FULLER, *Gnomologia*. No. 3674.

1 Every animosity may be healed save that whose source is envy.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 594. (c. 1050) Ascher, tr. Appears also in ALI, *Sentences: Appendix*.

2 Envy is a kind of praise.

JOHN GAY, *Fables: The Hound and the Huntsman*. (1727)

Envy is the sincerest form of flattery.

CHURTON COLLINS, *Aphorisms*. (c. 1904)

Envy is admiration in despair.

UNKNOWN, *Poor Richard Jr.'s Almanack*, p. 83. (1906)

3 Envy is the most universal passion.

WILLIAM HAZLITT, *Characteristics*. No. 22. (1821) The Danes say, "If envy were a fever, all mankind would be ill."

4 Envy: punishing ourselves for being inferior to our neighbours.

HORACE SMITH, *The Tin Trumpet*, p. 145. (1836)

He who envies admits his inferiority. (Qui invidet, minor est.)

HENDERSON, *Latin Proverbs*, p. 360. (1869)

5 Bitten by envy's tooth. (Dente mordeor invidio.)

HORACE, *Odes*. Bk. iv, ode 3, l. 16. (23 B.C.)

6 The envious man grows lean when his neighbor waxes fat. (Invidus alterius mascescit rebus opimis.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 57. (20 B.C.)

Base Envy withers at another's joy.

THOMSON, *The Seasons: Spring*, l. 284. (1728)

He sicken'd at all triumphs but his own.

CHARLES CHURCHILL, *The Rosciad*, l. 64. (1761)

An envious man waxes lean with the fatness of his neighbour.

H.G. BOHN, *Handbook of Proverbs*, p. 311. (1855)

7 Than envy Sicilian tyrants have invented no worse torture. (Invidia Siculi non invenere tyranni | maius tormentum.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 58. (20 B.C.)

Here is the very ink of the cuttlefish; here is envy unadulterate. (Hic nigrae sucus lolliginis, haec est | aerugo mera.)

HORACE, *Satires*. Bk. i, sat. 4, l. 100. (35 B.C.)

8 If you burst yourself, you'll never be as large. (Si te ruperis, par eris.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 319. (35 B.C.)

A retelling of the fable of Aesop's frog, which tried to puff itself up as large as the ox, and burst. Hence the phrase, "To burst with envy."

9 Things we haven't got we disparage.

ELBERT HUBBARD, *The Philistine*, xxvii, p. 42. (1908)

Men always hate most what they envy most.

H. L. MENCKEN, *Prejudices* Ser. iv, p. 130. (1924)

10 Envy! eldest-born of hell!

CHARLES JENNENS, *Saul: Chorus*. (1740) Jennens, who was a friend of Handel, wrote the words for his famous oratorio.

Envy's a coal comes hissing hot from hell.

P. J. BAILEY, *Festus: A Country Town*. (1839)

11 Envy slayeth the silly man. (Parvulum occidit invidia.)

*Old Testament: Job*, v, 2. (c. 350 B.C.) "The petty man" is a closer rendering of the Latin.

Envy and wrath shorten life. (Zelus et iracundia minuunt dies.)

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), xxx, 24. (c. 190 B.C.)

Envy, avarice, and ambition take a man from the world.

*Babylonian Talmud: Pirké Aboth*, iv, 28. (c. 450)

12 Envy is more irreconcilable than hatred. (L'envie est plus irréconciliable que la haine.)

LA ROCHEFOUCAULD, *Maximes*. No. 328. (1665)

The truest mark of being born with great qualities, is to be born without envy. (Le plus véritable marque d'être né avec de grandes qualités, c'est d'être né sans envie.)

LA ROCHEFOUCAULD, *Maximes*. No. 433.

Envy always outlasts the good fortune of its objects. (Notre envie dure toujours plus longtemps que le bonheur de ceux que nous envions.)

LA ROCHEFOUCAULD, *Maximes*. No. 476.

There are fewer people without selfishness than without envy. (Il y a encore plus de gens sans intérêt que sans envie.)

LA ROCHEFOUCAULD, *Maximes*. No. 486.

13 The greatest harm that you can do unto the envious, is to doo well.

JOHN LYLY, *Euphues* (Arber), p. 153. (1579)

Envy braggeth, but draweth no blood: ye malicious haue more munde to quip, then might to cut.

JOHN LYLY, *Euphues and His England*, p. 206.

14 I envy no man, no, not I,  
And no man envies me!

CHARLES MACKAY, *The Miller of the Dee*. (1859)

15 I am Envy, begotten of a Chimney-sweeper and an Oyster-wife. I cannot reade, and therefore wish all bookes were burnt. I am leane with seeing others eate.

CHRISTOPHER MARLOWE, *Dr. Faustus*, l. 745. (1604)

16 Envy, most grim of all diseases. (ὁ βόσων χαλεπώτατος φθόνος.)

MENANDER. Frag. 535K. (c. 300 B.C.)

Envy, worst of all evils. (τὸ κακίστον τῶν κακῶν πάντων, φθόνος.)

MENANDER. Frag. 540K. (c. 300 B.C.)

Envy is a blemish of the mind; it is to the mind what disease is to the body.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 588. (c. 1050)

That most odious and anti-social of all passions—envy.

JOHN STUART MILL, *On Liberty*. Ch. 4. (1859)

1 Envy feeds on the living; it ceases when they are dead. (Pascitur in vivis Livor; post fata quiescit.)

OID, *Amores*. Bk. i, eleg. 15, l. 39. (c. 13 B. C.)  
When one told Plistarchus that a notorious wailer spoke well of him, said he, "Somebody hath told him I am dead, for he can speak well of no man living."

PLUTARCH, *Apothegms: Of Plistarchus*. (c. A. D. 95)

Envy the living, not the dead, doth bite.

RICHARD LOVELACE, *On Sanazar's Being Honour'd with 600 Ducats*. (c. 1650)

2 Envy, the vice of cowardice, enters not into lofty character, but creeps like a hidden snake along the ground. (Livor, iners vitium, mores non exit in altos, | utque latens ima vipera serpit humo.)

OID, *Ex Ponto*. Bk. iii, epis. 3, l. 101. (A. D. 13)

3 Envy will ever be hatched where multitudes are drawn together.

HENRY PERCY, *Advice to His Son*. (1609)

4 Envy ever fastens on the noble and strives not with the mean. (ἄπτεται δ' ἐσλῶν ἀέλ, χεῖρνεσσι δ' οὐκ ἐρίξει.)

PINDAR, *Nemean Odes*. Ode viii. l. 22. (c. 485 B. C.)

Envy ever dogs success. (Λιπρὰ γὰρ τὰ κρείσσονα.)

EURIPIDES, *Ion*, l. 597. (c. 419 B. C.)

Envy is the comrade of glory. (Invidia gloriae comes.)

CORNELIUS NEPOS, *De Viris Illustribus: Chabrias*. (c. 40 B. C.)

Envy follows hard upon glory. (Post gloriam invidiam sequi.)

SALLUST, *Bellum Iugurthinum*. Ch. 55. (c. 40 B. C.)

Envy, like lightning, seeks the highest places. (Invidiam, tamquam ignem, summa petere.)

LIVY, *History*. Bk. viii, sec. 31. (c. 10 B. C.)

What is highest is envy's mark. (Summa petit livor.)

OID, *Remediorum Amoris*, l. 369. (c. 1 B. C.)

See also GREATNESS: ITS PENALTIES.

Envye is lavender of the court alway.

CHAUCE, *The Legend of Good Women: Prologue*, l. 358. (c. 1385)

Envy always shooteth at high marks.

GEORGE PETTIE, *Petite Pallace: Germanicus and Agrippina*, p. 78. (1576) On p. 262, Pettie has: "As things most excellent are ever most envied."

Envy creepeth not so low as cottages.

ROBERT GREENE, *Philomela*. (1592) *Works*, xi, 176.

Envy is but the smoke of low estate, Ascending still against the fortunate.

SIR FULKE GREVILLE, *Alaham*. (c. 1625)

Envy will Merit as its shade pursue.

POPE, *An Essay on Criticism*, ii, 266. (1709)

5 Envy is better than pity. (κρέσσων γὰρ οἰκτιρμοῦ φθόνος.)

PINDAR, *Pythian Odes*. Ode i, l. 163. (470 B. C.)

Quoted by PALLADAS, *Greek Anthology*, x, 51. Bethink thee how much better a thing it is to be envied than pitied. (σὺ δὲ μαθὼν ὅσῳ φθονέεσθαι κρέσσον ἐστὶ ἢ οἰκτεῖρεσθαι.)

HERODOTUS, *History*. Bk. iii, sec. 52. (c. 445 B. C.)

The origin of the proverb still in common use. It is better to be envied than pitied. (Praestat invidiosum esse quam miserabilem.)

HERODOTUS, *Thalia*. (c. 440 B. C.) As quoted by

ERASMUS, *Adagia*, iv, iv, 87. Envy, as Erasmus explains, is the attendant of good fortune, as pity is of distress and misery. The French have the same proverb, "Il vaut mieux faire envié que pitié." The Italians say, "È meglio essere invidiato, che compassionato," or "Piu tosto invidia che compassione"; the Germans, "Besser Neider als Mitleider"; the Flemings, "Beter benijd, dan beklaegt."

Better be envied than pitied, folke sey.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Let me be envy'd and not pittied.

MARLOWE, *The Jew of Malta: Prologue*, l. 27. (c. 1592)

It is better to be spited than pitied.

WILLIAM CAMDEN, *Remains*, p. 299. (1636)

Men say, and truly, that they better be which be envied than pitied.

JOHN DONNE, *Verse Letters*. (c. 1630) *Works*, (1896), ii, 32.

I'd much rather be envied than pitied.

G. W. E. RUSSELL, *Collections and Recollections*. Ser. ii, ch. 33. (1902)

6 Let not envy cast a rough stone at me. (μὴ βαλέτω με λίθῳ τραχεῖ φθόνος.)

PINDAR, *Olympian Odes*. Ode viii, l. 55. (460 B. C.)

7 Envy is pain at another's good, while malignancy is joy at another's evil. (φθόνος μὲν γὰρ ἐστὶ λύπη ἐπ' ἀλλοτρίοις ἀγαθοῖς, ἐπὶ χαιρεκακία δ' ἡδονὴ ἐπ' ἀλλοτρίοις κακοῖς.)

PLUTARCH, *Moralia: On Curiosity*. Sec. 518C. (c. A. D. 95)

8 A sound heart is the life of the flesh: but envy the rottenness of the bones. (Vita carnum, sanitas cordis: putredo ossium, invidia.)

*Old Testament: Proverbs*, xiv, 30. (c. 350 B. C.) Wrath is cruel, and anger is outrageous, but who is able to stand before envy? (Ira non habet misericordiam, nec erumpens furor: et impetum concitati ferre quis poterit?)

*Old Testament: Proverbs*, xxvii, 4.

9 He who can endure envy is either made of iron or fortunate. (Invidiam ferre aut fortis aut felix potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 285. (c. 43 B. C.)

Envy rages silently but vindictively. (Invidia tacite sed inimice irascitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 287.

Envy speaks of what it sees, not of what is hidden. (Invidia id loquitur quod videt non quod subest.)

PUBLILIUS SYRUS, *Sententiae*. No. 302.

We envy others' fortune; others envy ours. (Aliena nobis, nostra plus aliis placent.)

PUBLILIUS SYRUS, *Sententiae*. No. 28.

1 Troubled With the green sickness.

SHAKESPEARE, *Antony and Cleopatra*, iii, 2, 6.

(1606) "Green with envy" is the proverbial phrase.

The man is green with envy.

MICHAEL INNES, *The Weight of the Evidence*, p. 144. (1943)

2 Envy doesn't know how to hide itself. (L'envie ne saurait se cacher.)

VAUVENARGUES, *Réflexions*. No. 284. (1746)

3 Envy slays itself by its own arrows. (ὁ φθόνος αὐτὸς ἐαυτὸν τοῖς βελόεσσι δαμάζει.)

UNKNOWN. See *Greek Anthology*. Bk. x, ep. 111. (c. A. D. 400)

Enuyos hert hym-selue fretys.

UNKNOWN, *How the Good Wiif Taughte His Doughtir*, l. 109. (c. 1460) Made into a jingle in PLASIDAS, *Mothers Blessing*, 167. (1597) "An enuius hert Procures mickle smert."

Envy with a pale and meager face . . . stood shooting at stars, whose darts fell down again on her own face.

JOHN LYL, *Endimion*. Act v. (1590)

Enuy shootith at other, but hitteth and woundith herself.

GABRIEL HARVEY, *Marginalia*, p. 103. (c. 1590)

Envy shooteth at others, and woundeth her self.

THOMAS FULLER, *Gnomologia*. No. 1381. (1732)

## EPIGRAM

4 What is an epigram? A dwarfish whole,  
Its body brevity, and wit its soul.

Attributed to S. T. COLERIDGE, but not found in his works. See MATTHEWS, *American Epigrams*, *Harper's Monthly*, Nov., 1903.

5 Sure if they cannot cut, it may be said  
His saws are toothless, and his hatchet's lead.

POPE, *Epilogue to Satires*. Dial. ii, l. 148. (1738)

6 Some learned writers . . . have compared a Scorpion to an Epigram . . . because as the sting of the Scorpion lyeth in the tayl, so the force and virtue of the Epigram is in the conclusion.

EDWARD TOPSELL, *The Historie of Serpents*, p. 756. (1653) A paraphrase of LILLIUS GYRALDUS, *De Poetarum Historia*, dial. x (1545), "Alfi epigramma Scorpioni, perquam simile esse voluerint, qui licet omni ex parte mineatur, in cauda tamen, in qua inest aculeus, venenum habet."

The qualities rare in a bee that we meet,  
In an epigram never should fail;

## EQUALITY

The body should always be little and sweet,  
And a sting should be felt in its tail.

TOMAS DE YRIARTE, *The Epigram*. See MATTHEWS, *American Epigrams*, *Harper's Monthly*, Nov., 1903.

## EPITAPH

7 What difficulty is there about refraining from reading the inscriptions on tombs as we journey along the roads? . . . Nothing useful or pleasant has been written there.

PLUTARCH, *MORALIA: On Curiosity*, Sec. 520E (c. A. D. 60) Shillito has the following note on this section: "Plutarch rather reminds one, in his evident contempt for Epitaphs, of the cynic who asked, 'Where are all the bad people buried?'"

In some Monuments, the red veins in the marble may seem to blush at the falsehoods written on it. He was a witty man that first taught a stone to speak, but he was a wicked one that taught it first to lie.

THOMAS FULLER, *Holy State: Of Tombs*. (1642)

Grave-stones tell truth scarce forty years.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5. (1658) A note explains, "Old ones being taken up, and other bodies laid under them"

Here comes Glib-Tongue: who can out-flatter a Dedication, and lie like ten Epitaphs.

FRANKLIN, *Poor Richard's Almanack*, 1742.

In lapidary inscriptions a man is not upon oath

SAMUEL JOHNSON. BOSWELL, *Life*, 1775.

The rarest quality in an epitaph is truth. .

Fame itself is but an epitaph; as late, as false, as true.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

8 Covered . . . with these two narrow words,  
*Hic jacet*.

SIR WALTER RALEIGH, *A History of the World*. Bk. v, ch. 6, sec. 12. (a. 1618) The first two words of old tombstone inscriptions were usually "Hic Jacet," Here Lies.

May no rude hand deface it,

And its forlorn *Hic Jacet*.

WORDSWORTH, *Ellen Irwin*. St. 7. (1800)

The cold *Hic Jacets* of the dead.

TENNYSON, *Merlin and Vivien*, l. 751. (1870)

## EQUALITY

9 Fairness, equality have no existence beyond the name. (νῦν δ' οὐδ' ὁμοίον οὐδὲν οὐτ' ἴσον βροτοῖς, | πλὴν ἐνόμασιν.)

EURIPIDES, *Phoenissae*, l. 501. (c. 420 B. C.)

It is not true that equality is the law of nature: nature has made nothing equal. (Il est faux que l'égalité soit une loi de la nature: la nature n'a rien fait d'égal.)

VAUVENARGUES, *Réflexions*. No. 227. (1746)

Nothing is more plausible in theory than equality, but nothing is more impracticable. (Rien n'est si spécieux, dans la spéculation, que l'égalité, mais rien n'est plus impracticable.)

VAUVENARGUES, *Réflexions*. No. 551. (1746)



Men are not equal and 'tis meet and right  
That robes and titles our respect excite.

GEORGE CRABBE, *The Borough*, iv. (1810)

Men are made by nature unequal. It is vain,  
therefore, to treat them as if they were equal.

J. A. FROUDE, *Short Studies on Great Subjects: Party Politics*. (1860)

The doctrine that all men are, in any sense, or  
have been, at any time, free and equal, is an  
utterly baseless fiction.

T. H. HUXLEY, *On the Natural Inequality of Man*. (1890)

No economic equality can survive the working of  
biological inequality.

HERBERT HOOVER, *The Challenge to Liberty*.  
Ch. 3. (1934)

It is just as easy for an ebony tree to grow hard  
wood that will take a high polish, as it is for a  
white pine to grow soft wood that will not. So  
much for the idea that all men are created equal.

ANONYMOUS, *Meditations in Wall Street*, p. 60.  
(1940)

All men, among themselves, are by nature  
equal. The inequality we now discern hath its  
spring from the civil law.

THOMAS HOBBES, *Philosophical Rudiments  
Concerning Government and Society*. Ch. 1.  
(1651)

Inequality is as dear to the American heart as  
liberty itself.

W. D. HOWELLS, *Impressions and Experiences: New York Streets*, p. 202. (1896)

Salt is sold me at the same price as to you.  
(Eodem mihi pretio sal praehibitur quo tibi.)

PLAUTUS, *Persa*, l. 429. (c. 200 B. C.)

The odds for high and low's alike.

SHAKESPEARE, *Winter's Tale*, v, 1, 207. (1610)

As gude hauds the stirrup as he that louns on.

JOHN RAY, *Proverbs: Scottish*, p. 230. (1678)

I am an aristocrat. I love liberty; I hate  
equality.

JOHN RANDOLPH OF ROANOKE, *Speech*. (c. 1828)  
See BRUCE, *Randolph of Roanoke*, li, 203.

Equality breeds no war. (Ἰσον πόλεμον οὐ ποιεῖ.)

SOLON, *Maxim*. (c. 590 B. C.) See PLUTARCH,  
*Lives: Solon*. Sec. 14.

Value Equality, which knitteth friend to friend.  
(ἰσότης τιμῶν, ἢ φίλους δει φίλοις.)

EURIPIDES, *Phoenissae*, l. 536. (c. 420 B. C.)

Equality produces friendship. (ἰσότης φιλότητα ἀπεργάζεται.)

PLATO, *Laws*. Bk. vi, sec. 757A. (c. 345 B. C.)

Equality is friendship. (ἰσότης φιλότης.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 8,  
sec. 2. (c. 335 B. C.) See under FRIENDSHIP.

Equality is the Life of Conversation.

RICHARD STEELE, *The Teller*. No. 225. (1710)

One man is as good as another—and a great  
dale better, as the Irish philosopher said.

THACKERAY, *Roundabout Papers: On Ribbons*.  
(1860)

We are all born equal, and are distinguished  
alone by virtue. (Omnes pari sorte nascimur,  
sola virtute distinguimur.)

UNKNOWN. A medieval Latin proverb. (c. 1350)

Related to it is the legal maxim, "Quod ad  
ius naturale attinet, omnes homines aequales  
sunt" (As far as natural law extends, all  
men are equal). See under LAW. From Cicero  
comes the short, "Instar omnium" (As good  
as all). "You're as good as I am," see under  
DEMOCRACY.

We hold these truths to be self-evident: that all  
men are created equal.

THOMAS JEFFERSON, *American Declaration of  
Independence*. (1776) *Writings*, xix, 278.

Adopted by the Continental Congress, in  
session at Philadelphia, Pa., on the evening  
of 4 July, 1776. Printed as a broadside and  
sent to the Colonies, 6 July, 1776.

All men are born free and equal.

JOHN ADAMS, *Constitution of Massachusetts*.  
(1779) *Works*, vi, 465.

We are all equal; nature made you so. Equality  
is your birthright.

ROBERT SOUTHBY, *Wat Tyler*. (1794)

On the turf and under the turf all men are obliged  
to be equal.

R. S. SURTEES, *Handley Cross*. Ch. 59. (1854)

An epigram attributed to Lord George Ben-  
tinck. (c. 1830) Usually quoted, "All men are  
equal on the turf and under it."

It appears that beneath the turf or on it all men  
are equal.

HENRY SETON MERRIMAN, *The Sowers*. Ch. 3.  
(1896)

## EQUATOR

I am not surprised, for I have heard him speak  
very disrespectfully of the Equator.

SYDNEY SMITH, to Sir John Leslie, when the  
latter complained that Francis Jeffrey had  
attacked in the *Edinburgh Review* an article  
of his dealing with the North Pole, and when  
he protested, had retorted, "Oh, damn the  
North Pole!" See GREVILLE, *Memoirs*, 1833;  
LADY HOLLAND, *Memoir*. Ch. 2.

Insultin' the sun and quarrellin' wi' the equator.

JOHN WILSON, *Noctes Ambrosianae*. No. 24  
May, 1830.

## ERRAND

Mony man makes an errand to the hall, to bid  
the Ladie good-day.

DAVID FERGUSON, *Scottish Proverbs*, p. 78. (c.  
1595)

To make . . . a sleeveless errande.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 7. (1546)

Send that . . . villain . . . of a sleeveless errand  
SHAKESPEARE, *Troilus and Cressida*, v, 4, 9.  
(1601) A "sleeveless errand" was a futile,  
bootless errand. For full explanation of the  
word see under SLEEVELESS.

- <sup>1</sup> Drafte is your errand, but drinke ye wolde.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Drafte was mine arrand, but drinke I would.  
LYLY, *Euphues and His England*, p. 468. (1580)  
Drafte was his errand, but drink he would have.  
JOHN RAY, *English Proverbs*, p. 83. (1670)  
FULLER, *Gnomologia*. No. 1325. (1732)  
Draff he sought, but drink was his errand. Spoken to them that make a sleeveless errand into a house where they know people are at dinner.  
JAMES KELLY, *Scottish Proverbs*, p. 88. (1721)
- <sup>2</sup> Did not the Pope send all the Princes of Christendom upon a Fool's Errand, to gain the Holy Land?  
EDMUND HICKERINGILL, *Priest-craft*, i, 20. (1705)  
The doctor's come on a fool's errand.  
FREDERICK MARRYAT, *Poor Jack*. Ch. 8. (1840)  
A Fool's Errand.  
ALBION W. TOURGÉE. Title of novel. (1879) A "fool's errand" is a senseless or profitless undertaking.
- <sup>3</sup> The tod never sped better than when he went his own errand.  
JAMES KELLY, *Scottish Proverbs*, p. 311. (1721)  
"Every man is more zealous for his own interest. See MASTER THE EYE OF THE MASTER.
- <sup>4</sup> Good to send on a dead body's errand.  
JOHN RAY, *English Proverbs*, p. 171. (1670)  
You are good to send of a dead man's errand.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
To send him for a yard-wide packthread.  
JOHN RAY, *English Proverbs*, p. 223. (1813) To send on a fool's errand. There are many variants: "To send for a left-handed gimlet," etc.

## ERROR

## See also Mistake

- <sup>5</sup> He who errs quickly, is quick in correcting the error.  
FRANCIS BACON, *De Augmentis Scientiarum: Promptitudo*. (1605)  
Errors, in the first Concoction, are hardly mended in the second.  
THOMAS FULLER, *Gnomologia*. No. 1385. (1738)  
A double error sometimes sets us right.  
P. J. BAILEY, *Festus: II Heaven*. (1839)
- <sup>6</sup> No Man prospers so suddenly as by others' Errors.  
FRANCIS BACON, *Essays: Of Fortune*. (1597)  
Sometimes we may learn more from a man's errors than from his virtues.  
LONGFELLOW, *Hyperion*. Bk. iv, ch. 3. (1839)
- <sup>7</sup> Error is worse than ignorance.  
P. J. BAILEY, *Festus: A Mountain Sunrise*. (1839)
- <sup>8</sup> The shortest errors are always the best. (Les plus courtes erreurs sont toujours les meilleures.)  
PIERRE CHARRON, *Traité de la Sagesse*. Bk. i, ch. 38. (1601) MOLIÈRE, *L'Étourdi*, iv, 3, 24. (1653)

- <sup>9</sup> In spite of dulness, and in spite of wit,  
If to thyself thou canst thyself acquit,  
Rather stand up, assured with conscious pride,  
Alone, than err with millions on thy side.  
CHARLES CHURCHILL, *Night*, l. 381. (1761)
- <sup>10</sup> It could not, in the opinion of His Majesty's Government, be classified as slavery in the extreme acceptance of the word without some risk of terminological inexactitude.  
WINSTON CHURCHILL, *Speech*, House of Commons, 22 Feb., 1906. Referring to the status of Chinese laborers in South Africa.
- <sup>11</sup> I would rather err with Plato than perceive the truth with others. (Errare malo cum Platone, quam cum istis vera sentire.)  
CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 17, sec. 39. (45 B.C.) There is a Latin proverb, said to be of Arabic origin, "Cum errat eruditus, errat errore erudito" (When the learned man errs, he errs with a learned error).  
Better to err with Pope than shine with Pye.  
LORD BYRON, *English Bards and Scotch Reviewers*, l. 102. (1809)  
I had rather be damned with Plato and Lord Bacon than go to Heaven with Paley and Malthus.  
SHELLEY, *Prometheus Unbound: Preface*. (1820)  
If I have erred, I err in company with Abraham Lincoln.  
THEODORE ROOSEVELT, *Speech*, during the presidential campaign of 1912, a statement which provoked ironic comment from various satirists.
- <sup>12</sup> Ignorance is a blank sheet on which we may write; but error is a scribbled one from which we must first erase.  
C. C. COLTON, *Lacon*. No. 1. (1820)
- <sup>13</sup> What can we know, or what can we discern,  
When error chokes the windows of the mind?  
SIR JOHN DAVIES, *The Vanity of Human Learning*. St. 15. (1599)
- <sup>14</sup> Errors, like straws, upon the surface flow;  
He who would search for pearls, must dive below.  
JOHN DRYDEN, *All for Love: Prologue*. (1678)
- <sup>15</sup> No one who lives in error is free. (*οὐδείς τολμῶν ἀμαρτάνων ἐλευθέρως ἔστιν.*)  
EPICTETUS, *Discourses*. Bk. ii, ch. 1, sec. 24. (c. A.D. 100)
- <sup>16</sup> To err again on the same string. (Eadem oberare chorda.)  
ERASMUS, *Adagia*, i, v, 9. (1523) To stumble twice over the same stone.
- <sup>17</sup> Error is always in Haste.  
Error, tho blind herself, yet sometimes bringeth forth seeing Children.  
FULLER, *Gnomologia*. Nos. 1382-4. (1732)

Every Age confutes old Errors, and begets new.  
THOMAS FULLER, *Gnomologia*. No. 1403.

<sup>1</sup> The reign of error is but brief.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 426. (c. 1050) The *Appendix to Ali's Sentences*, p. 47, has, "The reign of error endureth but a moment."

<sup>2</sup> A most pleasing error of the mind. (Mentis gratissimus error.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 140. (20 B. C.) His was the error of head, not of heart.

THOMAS MOORE, *The Irish Slave*, l. 45. (1827)

<sup>3</sup> One goes to the right, the other to the left; both err, but in different ways. (Ille sinister-sum, hic dextrorsum abit, unus utrique | error, sed variis illudit partibus.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 50. (35 B. C.)

Brother, brother; we are both in the wrong.

JOHN GAY, *Beggar's Opera*. Act. ii, sc. 10. (1727)

<sup>4</sup> The errors and misfortunes of others should be a school for our own instruction.

THOMAS JEFFERSON, *Letter to Mary Jefferson Eppes*. (1798)

<sup>5</sup> To err to high heaven. (Toto coelo errare.)

MACROBIUS, *Satires*. Sat. iii, l. 12. (c. A. D. 400)

A proverb cited by ERASMUS, *Adagia*, i, i, 49, who says that it means to mistake entirely the meaning of anything, "As far from the right as the east is from the west."

<sup>6</sup> The last error shall be worse than the first. (ἔσται ἡ ἐσχάτη πλάνη χειρὼν τῆς πρώτης.)

*New Testament: Matthew*, xxvii, 64. (c. A. D.

65) *The Vulgate* is, "Erit novissimus error peior priore."

<sup>7</sup> If it was an error, its causes were honorable. (Si fuit errandum, causas habet error honestas.)

OVID, *Heroides*. Epis. vii, l. 109. (c. 10 B. C.)

<sup>8</sup> Who can understand his errors? (Delicta quis intelligit?)

*Old Testament: Psalms*, xix, 12. (c. 350 B. C.)

<sup>9</sup> To be learned in many errors, as to be ignorant in all things, hath little diversity.

SIR WALTER RALEGH, *History of the World*. Bk. ii, ch. 1. (1614)

<sup>10</sup> An error is not counted as a crime. (Error a culpa vacat.)

SENECA, *Hercules Oetaeus*, l. 983. (c. A. D. 60)

The proverbial form is, "Non omnis error stultitia est dicendus" (Not every error can be called stupid). EMERSON, *Natural History of Intellect*, quotes Voltaire as saying, "Croyez moi, l'erreur aussi a son merite" (Believe me, error also has its merit).

<sup>11</sup> O hateful error, melancholy's child,

Why dost thou shew to the apt thoughts of men

The things that are not?

SHAKESPEARE, *Julius Caesar*, v, 3, 67. (1599)

The error of our eye directs our mind:

What error leads must err.

SHAKESPEARE, *Troilus and Cressida*, v, 2, 110. (1601)

<sup>12</sup> Who errs and mends, to God himself commends.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 28. (1620)

He that after sinning mends, recommends himself to God.

THOMAS FULLER, *Gnomologia*. No. 2037. (1738)

<sup>13</sup> Admitting Error clears the Score

And proves you Wiser than before.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 83. (1924)

<sup>14</sup> One cannot too soon forget his errors and misdemeanors.

H. D. THOREAU, *Winter*, 9 Jan., 1842.

## II—To Err Is Human

<sup>15</sup> Even the wisest of the wise may err. (ἀμαρτάνει τοι καὶ σοφοῦ σοφώτερος.)

AESCHYLUS, *Fragments*. No. 219, Smyth. (c. 458 B. C.) STOBAEUS, *Anthology*, iii, 3, 14.

Men are men, they needs must err. (ἀμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον.)

EURIPIDES, *Hippolytus*, l. 615. (c. 428 B. C.)

But men are men; the best sometimes forget

SHAKESPEARE, *Othello*, ii, 3, 241. (1605)

The best may slip, and the most cautious fall;  
He's more than mortal that ne'er err'd at all.

JOHN POMFRET, *Love Triumphant Over Reason*, l. 145. (c. 1700)

The best may err.

JOSEPH ADDISON, *Cato*. Act v, sc. 4. (1712)

<sup>16</sup> For in this world, certain, ther no wight is,  
That he ne dooth or seith som-tyme amis.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 51 (c. 1388)

While man's desires and aspirations stir,

He cannot choose but err.

(Es irrt der Mensch, solang' er strebt.)

GOETHE, *Faust: Prolog im Himmel: Der Herr*, l. 77. (1808) Bayard Taylor, tr. Taylor remarks, "It has seemed to me impossible to give the full meaning of these words—that error is a natural accompaniment of the struggles and aspirations of man—in a single line."

<sup>17</sup> Mortal am I, I have erred. (ἀνθρωπὸς εἰμι, ἥμαρτον.)

HERODES, *Mimes*. No. v, l. 27. (c. A. D. 100)

<sup>18</sup> Being human I erred. (ἀνθρωπος ὦν ἥμαρτον.)

MENANDER, *Phanium*. Frag. 499K. (c. 300 B. C.)

It is human to err. (Humanum est errare.)

SENECA, *Naturales Quaestiones*. Bk. iv, ch. 2. (c.

A. D. 62) One of the most widely used of all proverbs. Quoted by many Latinists, such as St. Jerome, St. Chrysostom, Polignac, and Cognatus, as well as by innumerable writers in other languages.

It is human to err; it is devilish to remain wilfully in error. (Humanum fuit errare, diabolicum est per animositatem in errore manere.)

ST. AUGUSTINE, *Sermons*. No. 164, sec. 14. (c. A. D. 400)

To err is human, to persist in error beastly. (Errare humanum est, in errore perseverare, belluinum.)

GEORGE PETTIE, *Petite Pallace: Introductory Letter*. (1576)

The first shows thee a weak man—*humanum est errare*, to err is human.

WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 298. (1655)

To err is human, to forgive divine.

ALEXANDER POPE, *An Essay on Criticism*. Pt. ii, l. 325. (1709) One of the rare instances where one may witness the birth of a proverb. This, of course, is its best known modern form.

To err is human, to repent divine, to persist devilish.

FRANKLIN, *Poor Richard's Almanack*, 1742.

To step aside is human.

ROBERT BURNS, *Address to the Unco Guid or the Rigidly Righteous*. (c. 1786)

1 Man errs as the horse stumbles. (Jên yu shih ts'o, ma yu lou t'i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1514. (1875)

2 To err is common to all men, but the man who, having erred, repents and seeks the cure, is not unwise. (ἀνθρώποισι γὰρ | τοῖς πᾶσι κοινόν ἐστι τοῦ ἁμαρτάνειν.)

SOPHOCLES, *Antigone*, l. 1023. (c. 441 B. C.)

Any man may err, but nobody but a fool persists in error. (Cuiusvis hominis est errare; nullius nisi insipientis in errore perseverare.)

CICERO, *Philippics*. No. xii, sec. 2. (43 B. C.)

3 Error is a hardy plant; it flourisheth in every soil.

M. F. TUPPER, *Proverbial Philosophy: Of Truth in Things False*. (1839)

## II—Error and Truth

See also Falsehood and Truth

4 An error is the more dangerous in proportion to the degree of truth which it contains.

HENRI AMIEL, *Journal*, 26 Dec., 1852.

5 Truth, crushed to earth, shall rise again;  
Th' eternal years of God are hers;

But Error, wounded, writhes in pain,  
And dies among his worshippers.

BRYANT, *The Battle-Field*, St. 9. (a. 1879) The first line quoted by BRONSON HOWARD, *The Henrietta*. Act i. (1887)

I've learned that lies are futile, and that truth crushed to earth will rise again.

L. K. ANSPACHER, *The Unchastened Woman*. Act. iii. (1915)

6 The thing is not only to avoid error, but to avoid immense masses of truth.

THOMAS CARLYLE, *Journal*, 28 Oct., 1833.

7 Truth is a good dog; but, beware of barking too close to the heels of an error, lest you get your brains kicked out.

SAMUEL TAYLOR COLERIDGE, *Table Talk*, 7 June, 1830.

8 Truth is immortal; error is mortal.

MARY BAKER EDDY, *Science and Health*, p. 466. (1875)

9 A new truth is a truth, an old error is an error, Tho' Clodpate won't allow either.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

Nothing is more harmful to a new truth than an old error. (Einer neuen Wahrheit ist nichts schädlicher als ein alter Irrtum.)

GOETHE, *Sprüche in Prosa*. (1819)

10 It is far easier to recognize error than to find truth. (Der Irrtum ist viel leichter zu erkennen, als die Wahrheit zu finden.)

GOETHE, *Sprüche in Prosa*. (1819)

11 Truth is for the few, error is both common and vulgar. (La verdad es de pocos, el engaño es tan comun como vulgar.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 43. (1647)

12 Truth is an imaginary line dividing error into two parts.

ELBERT HUBBARD, *The Roycroft Book of Epigrams*. (c. 1911)

13 It was Henrik Ibsen who said that the value of a truth lasted about fifteen years; then it rotted into error.

JAMES HUNEKER, *Old Fogy*. Ch. 1. (1913)

14 It is error alone that needs the support of government. Truth can stand by itself.

THOMAS JEFFERSON, *Notes on Virginia*. (1782)

15 It is one thing to show a man that he is in an error, and another to put him in possession of truth.

JOHN LOCKE, *An Essay Concerning Human Understanding*. Bk. iv, ch. 7, sec. 11. (1690) Locke is discussing maxims, whose only use, he says, is "to silence wranglers, and put an end to dispute."

16 There is no error so crooked, but it hath in it some lines of truth.

MARTIN FARQUHAR TUPPER, *Proverbial Philosophy*. (1837)

## ESCAPE

<sup>1</sup> He is trying to escape, yet shouts at the top of his voice.

BURCKHARDT, *Arabic Proverbs*. No. 696. (1817)

<sup>2</sup> Better a clear escape than good men's prayers. (Mas vale salto de mata que ruego de hombres buenos.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21. (1605)  
Pt. ii, ch. 67. (1615)

<sup>3</sup> To mount to the heavens, no road; to enter the earth, no door. (Shang tien wu lu ju ti wu mên.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 191. (1872) In other words, no way to escape.

<sup>4</sup> I am escaped with the skin of my teeth. (De-relicta sunt tantummodo labia circa dentes meos.)

Old Testament: *Job*, xix, 20. (c. 350 B. C.) Almost always incorrectly quoted, "I have escaped by the skin of my teeth."

He reckoned himself only escaped with the skin of his teeth, that he had nothing left.

E. H. CLARENDON, *Tracts* (1727) p. 510. (1647)

I got in by the skin of my teeth.

G. A. SALA, *London Up to Date*, p. 66. (1894)

I got away with it that time, but only by the skin of my teeth.

O'FARRELL, *Repeat Performance*, p. 150. (1942)

<sup>5</sup> Most of our escapes have to be made uphill.

ANONYMOUS, *Meditations in Wall Street*, p. 133. (1940)

## ETERNITY

<sup>6</sup> Eternity is the Day, and Everlastingness the Night.

ANI, *Papyrus. Book of the Dead*. Ch. xvii, l. 29. (c. 4000 B. C.)

<sup>7</sup> Blessed eternity or eternal blessedness. (Beata aeternitas vel aeterna beatitudo.)

ST. AUGUSTINE, *De Civitate Dei*, ix, 132. (c. 400)

There is a Latin proverb, "Praestant aeterna caducis" (Things eternal are better than things which are transitory).

<sup>8</sup> As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a thousand years to the days of eternity.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xviii, 10. (c. 190 B. C.)

<sup>9</sup> Who can speak of Eternity without a solecism?

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 11. (1643)

<sup>10</sup> There are two sorts of Eternity, from the Present backwards to Eternity, and from the Present forwards.

ABRAHAM COWLEY, *Pindarique Odes: The Muse: Note*. (1656)

Both eternities . . . Past and Future.

RALPH CUDWORTH, *Intellectual System of the Universe*, p. 119. (1678)

The soul awakes . . . between two dim eternities—the eternal past, the eternal future.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 22. (1850)

<sup>11</sup> Eternity is not an everlasting flux of Tyme; but Tyme is a short parenthesis in a longe period.

JOHN DONNE, *Devotions*. Med. 14. (1624)

Eternity is in love with the productions of time.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

<sup>12</sup> For ever and ever. (τοὺς αἰῶνας τῶν αἰῶνων.)

New Testament: *Galatians*, i, 5. (c. A. D. 53)

The Vulgate is, "In saecula saeculorum."

Yesterday, and to-day, and for-ever. (σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.)

New Testament: *Hebrews*, xiii, 8. (c. A. D. 90)

The Vulgate is, "Heri, et hodie: ipse et in saecula."

For ever and a day.

SHAKESPEARE, *As You Like It*, iv, 1, 143. (1600)

Men may come and men may go,

But I go on forever.

TENNYSON, *The Brook*, l. 49. (1855)

<sup>13</sup> Eternity gives no answer.

GEORGE HERZOG, *Jabo Proverbs*, p. 19. (1936)

<sup>14</sup> Eternity is now.

JAMES HUNEKER, *Painted Veils*, p. 159. (1920)

<sup>15</sup> Eternity, be thou my refuge. (Éternité deviens mon asile!)

ÉTIENNE PIVERT DE SENANCOUR, author of *Obermann*. The inscription he wished placed on his tomb. (1846) Quoted by MATTHEW ARNOLD, *Obermann Once More*, l. 271.

Gout, hack-work, and Madame Senancour explain the inscription he desired to be placed on his tomb, *Éternité deviens mon asile!*

HUGH KINGSMILL, *Matthew Arnold*, p. 121.

<sup>16</sup> Eternity consists of opposites. (Contrariis rerum aeternitas constat.)

SENECA, *Ad Lucilium*. Epis. cvii, sec. 8. (c. A. D. 65)

ETHIOPIAN, see Negro

## EUPHEMISM

See also Death: Euphemisms; Drunkenness: Euphemisms; Hanging: Euphemisms

<sup>17</sup> The skunk yields a handsome fur, lately become fashionable under the name of "Alaska Sable."

COUES, *Fur-Bearing Animals*, Ch. 7. (1877)

<sup>18</sup> The Chairman felt it his imperative duty to demand . . . whether he had used the expression . . . in a common sense. Mr. Blotton had no hesitation in saying that he had not—he had used the word in its Pickwickian sense.

DICKENS, *Pickwick Papers*. Ch. 1. (1837)

In every case it had only a political, perhaps I might say a Pickwickian meaning.

JOSEPH CHAMBERLAIN, *Speech*, at Birmingham, 17 Nov., 1902.

<sup>1</sup> "Interesting condition" was the genteel synonym for pregnancy.

ELEANOR EARLY, *A New England Sampler*, p. 225. (1940)

<sup>2</sup> Marian was out powdering her nose.

RING LARDNER, *Zone of Quiet*. (1926)

A girl has to powder her nose.

G. H. COXE, *The Glass Triangle*, p. 166. (1940)

Celia's gone to powder her nose. The number of times that girl powders her nose is simply remarkable. I believe it's all due to war strain.

GILBERT FRANKAU, *War Ministry, Room 28*, p. 212. (1942) A phrase which has become a cliché in recent fiction, if there ever was one.

<sup>3</sup> The ancient Athenians used to cover up the ugliness of things with auspicious and kindly words. Thus they called harlots "companions," taxes "contributions," and a prison a "chamber."

PLUTARCH, *Lives: Solon*. Sec. 15. (c. A. D. 110) Théroigne had only the limited earnings of her profession of unfortunate-female.

CARLYLE, *The French Revolution*. Pt. i, bk. vii, ch. 7. (1837)

One more Unfortunate, Weary of breath.

Rashly importunate, Gone to her death!

THOMAS HOOD, *The Bridge of Sighs*. (a. 1845)

In calling a prostitute an "unfortunate" the Victorians wished to imply that a prostitute was someone who had invested in the wrong stock, in spite of the advice of more experienced investors.

HUGH KINGSMILL, *Matthew Arnold*, p. 12. (1928)

<sup>4</sup> I will but look upon the hedge and follow you.

SHAKESPEARE, *The Winter's Tale*, iv.4, 857. (1610)

A Shakespearean exit (I go to look upon a hedge).

E. A. ROBERTSON, *Four Frightened People*, p. 101. (1931)

In other days, Frenchmen used Vespasians—those convenient if inartistic comfort stations for men that dot the boulevards.

BERNHARD RAGNER, *Paris Under the Germans*.

(*American Mercury*, Feb., 1941) From the Roman Emperor who declared that money had no smell, even when secured by a tax on urinals. See under MONEY.

<sup>5</sup> I've heard that breeches, petticoats and smock Give to the modest mind a grievous shock, And that my brain (so lucky its device,) Christ'neth them inexpressible, so nice.

JOHN WOLCOT (PETER PINDAR), *A Rowland for an Oliver*, ii, 154. (c. 1783)

[He] took himself up by the waist bands of his unmentionables.

UNKNOWN. In *Massachusetts Spy*, 6 Jan., 1830.

The knees of the unmentionables . . . soon began to get alarmingly white.

DICKENS, *Sketches by Bos*. (1835)

[He] dressed himself in a new bright blue coat . . . and a pair of showy unwhisperables.

W. E. BURTON, *Waggeries and Vagaries*, p. 75. (1848)

<sup>6</sup> It is good to find modest words to express immodest things.

UNKNOWN. *MS. Proverbs in Notes and Queries*, cliv, 27. (c. 1645)

Immodest words admit of no defence,

For want of decency is want of sense.

WENTWORTH DILLON, *On Translated Verse*, l. 113. (1684) Often attributed to Pope.

## EUROPE

See also Names of European Countries

<sup>7</sup> The workshop of the human race. (*Humani generis officinam*.)

MONTESQUIEU, *De l'Esprit des Lois*. Ch. 17. (1748) Referring to northern Europe.

<sup>8</sup> Roll up the map of Europe; it will not be wanted these ten years.

WILLIAM PITT. On his deathbed. (1806)

<sup>9</sup> Better fifty years of Europe than a cycle of Cathay.

TENNYSON, *Locksley Hall*, l. 184. (1842) Tennyson evidently used the word as meaning a long period of time, an age, but a Chinese cycle consists of only sixty years.

Better fifty years of Europe than a cyclone in the bay.

O. HENRY (W.S. PORTER), *He Also Serves*. (1909)

<sup>10</sup> Europe has a set of primary interests, which to us have none, or a very remote concern

GEORGE WASHINGTON, *Farewell Address*. (1796)

<sup>11</sup> I take Europe to be worn out. When Voltaire dies we may say "Good-night."

HORACE WALPOLE, *Letter to Horace Munn*, 24 Nov., 1774.

EVE, see Adam

## EVEN

<sup>12</sup> "Now we are even," quoth Steven, when he gave his wife six blows to one.

SWIFT, *Letter to Stella*, 20 Jan., 1711.

I was determined to be even with Bernardine.

ANN RADCLIFFE, *The Mysteries of Udolpho*. Ch. 27. (1794)

I'll be even with you, pretty one.

LORD LYTTON, *Godolphin*, p. 9. (1831)

## EVENING

<sup>13</sup> Well, th' evening crowns the day.

GEORGE CHAPMAN, *All Fools*. Act ii. (1605)

The evening praises the day, and the chief grace of the theatre is in the last scene.

JOSEPH HALL, *Contemplations*, xix, 5. (1612)

THE LAST ACT CROWNS THE PLAY, see under PLAY.

Welcome, sweet night! the evening crowns the day.

JOHN FORD, *'Tis Pity She's a Whore*. Act ii, sc. 6. (1633)

The evening praises the day, and the morning a frost.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
The evening crowns the day. For as our success appears then, it is good or bad.

JAMES KELLY, *Scottish Proverbs*, p. 336. (1721)  
See also DAY: ITS END.

1 Evening discovers more friends than the dawn.  
(Decima hora amicos plures quam prima invenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 173. (c. 43 B. C.) Literally, "The tenth hour discovers more friends than the first." Men are apt to be unsocial in the morning, but convivial in the evening.

2 The e'ening brings a' hame.

EDWARD B. RAMSAY, *Reminiscences*, v, 200. (1857) "An interesting saying, meaning that the evening of life . . . softens many of our religious and political differences."

3 You know not what evening may bring.  
(Nescis quid vesper serus vehat.)

MARCUS VARRO, *Menippean Satires*. (c. 50 B. C.)  
The title of one of the satires, according to AULUS GELLIUS, xiii, 11. Quoted by VERGIL, *Georgics*, i, 461; by LIVY, xlv, 8; and by PONTANUS, p. 126.

What the evening will bring is uncertain. (Quid vesper vehat, incertum est.)

SIR WALTER RALEGH, *History of the World: Preface*. (1614) See also under DEATH.

## EVENT

See also Result

4 The gravest events dawn with no more noise than the morning star makes in rising.

H. W. BEECHER, *Royal Truths*. (1862)

5 Certain signs precede certain events. (Certis rebus certa signa praecurrent.)

CICERO, *De Divinatione*. Bk. i, ch. 52, sec. 118. 44 B. C.)

Against ill chances men are ever merry;  
But heaviness foreruns the good event.

SHAKESPEARE, *II Henry IV*, iv, 2, 81. (1598)

And in such indexes, although small pricks  
To their subsequent volumes, there is seen  
The baby figure of the giant mass  
Of things to come at large.

SHAKESPEARE, *Troilus and Cressida*, i, 3, 343. (1601)

Often do the spirits

Of great events stride on before the events,  
And in to-day already walks to-morrow.

SCHILLER, *Wallenstein's Tod*. Act v, sc. 1. (1799)  
Coleridge, tr.

Coming events cast their shadows before.

THOMAS CAMPBELL, *Lochiel's Warning*, l. 56. (1801) A rare privilege to be able to indicate

the author and the exact birthdate of a proverb!

He had a conviction that coming events cast their shadows before.

GEORGE BARTON, *Thrilling Triumphs of Crime Detection*, p. 147. (1937)

I've never subscribed to the theory that coming events cast their shadows before.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 43. (1940)

The shadows of coming events fit perfectly the events already here.

ANONYMOUS, *Meditations in Wall Street*, p. 143. (1940)

6 The event is the print of your form. It fits you like your skin.

R. W. EMERSON, *Conduct of Life: Fate*. (1860)

7 The event proves the act. (Exitus acta probat.)

OVID, *Heroides*. Epis. ii, l. 85. (c. 10 B. C.)

Adopted as a motto by George Washington.  
See also END AND MEANS.

The event itself will show. (Res ipsa indicabit.)

ERASMUS, *Adagia*. Chil. iii, cent. iv, No. 49. (1523) The Germans say, "Der Ausgang wird's lehren" (The event will teach).

## EVIDENCE, see Proof

## EVIL

See also Good and Evil; Ill

8 Of all evils the Lemnian takes the first place.  
(κακῶν δὲ πρῶτον τὸ Λήμιον.)

AESCHYLUS, *Libation-Bearers*, l. 631. (458 B. C.)

The Lemnians were proverbial for two acts of violence: the men massacred the children they had had by some Athenian women they had carried off; the women, jealous of the Thracian slaves, killed their husbands, so that when the Argonauts visited the island, they found no men. Another Greek proverbial saying was, θαλάσση, καὶ πῦρ, καὶ γυνή, κακὰ τρία (Sea, fire, woman, three evils). See also under THREE.

9 Better suffer a great evil than do a little one.

H. G. BOHN, *Handbook of Proverbs*, p. 330. (1855)

10 The authors of great evils know best how to remove them. (τῶν γὰρ αὐτῶν εἶναι καὶ ποιεῖν τὰ μεγάλα κακὰ καὶ παύειν.)

CATO THE YOUNGER, when criticized for advising the Senate to place the affairs of the state in the hands of Pompey. (49 B. C.) See PLUTARCH, *Lives: Cato the Younger*, sec. 52.

11 Welcome evil, if thou comest alone. (Bien vengas, mal, si vienes solo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 55. (1615)

HERBERT, *Jacula Prudentum*. No. 146. (1640)

The evil comes upon us all at once like blows to a dog. (El mal nos viene junto, como al perro los palos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 68.

<sup>1</sup> That evil is half-cured whose cause we know.  
CHARLES CHURCHILL, *Gotham*, iii, 652. (1764)

<sup>2</sup> Every evil in the bud is easily crushed. (Omne malum nascens facile opprimitur.)

CICERO, *Philippics*. No. v, sec. 11. (43 B.C.)

There is a Greek proverb, μικρὸν κακὸν, μέγα ἀγαθόν (A small evil is a great good). NO EVIL WITHOUT GOOD, see under COMPENSATION.

Any evil at the first entering in of it may easily be avoyded, but let one or two presidentes passe patiently without resisting, and it will run into a custome, and from thence to a law, and you will never bee able after to rid your handes of it.

GEORGE PETTIE, *Petite Pallace*, p. 121. (1576)

<sup>3</sup> Flee from every evil and from whatsoever is similar to it.

R. ELIEZER (?), *Didache, or Teaching of the Twelve Apostles* (Διδαχὴ τῶν Δώδεκα Ἀποστόλων), iii, 1. (c. 150) A well-known Jewish proverb, whose attribution to Eliezer has been questioned. "Avoid evil and it will avoid thee" is an English variant.

<sup>4</sup> Forgetfulness of evil, how wise it is! (λήθη τῶν κακῶν, ὡς εἰ σοφία.)

EURIPIDES, *Orestes*, l. 213. (c. B.C. 410) Quoted by PLUTARCH, *Moralia*, 522D.

Don't recall past evils. (μὴ μνησικακήσης.)

THRASYBULUS, *Maxim.* (c. 400 B.C.) When Thrasybulus expelled the thirty tyrants who had seized upon the government of Athens, he enacted a law that no one should be punished for the part they had taken in the civil dissensions, and added, "Don't recall past evils." Cited by ERASMUS, *Adagia*, ii, 1, 94, who gives the Latin as "Ne malorum memineris."

Repeat no grievances.

CHARLES I, OF ENGLAND. (c. 1640) One of his rules of conduct, which Charles II followed when recalled from banishment in 1660.

<sup>5</sup> To sick ones welcome is the couch,  
A place of evil, and yet necessary.

(φίλον τοι τῷ νοσοῦντι δέμνιον,  
ἀνιάρδον δὲ τὸ κτήμ', ἀναγκαῖον δ' ὄμωσ.)

EURIPIDES, *Orestes*, l. 229. (c. 410 B.C.) Whence the Greek proverb, "A necessary evil" (ἀναγκαῖον κακόν).

A necessary evil. (Necessarium malum.)

ERASMUS, *Adagia*. Chil. i, cent. v, no. 26. (1500) Necessary evils.

ROBERT GREENE, *Morando*. (1584) *Works*, iii, 101. Referring to women. See under WOMAN.

Nothing is evil that is necessary.

ROBERT GREENE, *Penelope's Web*. (1587)

<sup>6</sup> Do Evil, and look for the like.

THOMAS FULLER, *Gnomologia*. No. 1305. (1732)

Evil is soon believed.

THOMAS FULLER, *Gnomologia*. No. 1475.

Most of our evils come from our vices.

THOMAS FULLER, *Gnomologia*. No. 3471.

<sup>7</sup> It is bad to do evil, but worse to boast of it.

THOMAS HEYWOOD, *If You Know Not Me*. Pt. ii. (1606)

<sup>8</sup> No healing can be found for evil once wrought. (οὐδέ τι μῆχος | ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν.)

HOMER, *Iliad*. Bk. ix, l. 249. (c. 850 B.C.)

WHAT'S DONE CAN'T BE UNDONE, see under DEED.

<sup>9</sup> Evil doth ever follow hard on evil. (δέχεται κακὸν ἐκ κακοῦ αἰεί.)

HOMER, *Iliad*. Bk. xix, l. 290. (c. 850 B.C.)

One evil rises out of another. (Aliud ex alio malum.)

TERENCE, *Eunuchus*, l. 987. (161 B.C.)

EVIL MUST COME OF EVIL, see under RETRIBUTION

<sup>10</sup> Evil deeds do not succeed. The slow catches the swift. (οὐκ ἀρετᾶ κατὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν.)

HOMER, *Odyssey*. Bk. viii, l. 329. (c. 850 B.C.)

Quoted by PLUTARCH, *Moralia*, 19D.

<sup>11</sup> Evil is wrought by want of Thought.  
As well as want of Heart.

THOMAS HOOD, *The Lady's Dream*, l. 95. (a. 1845)

<sup>12</sup> Their feet run to evil. (Pedes eorum ad malum currunt.)

*Old Testament: Isaiah*, lix, 7. (c. 725 B.C.)

<sup>13</sup> Every one that doeth evil hateth the light. (πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς.)

*New Testament: John*, iii, 20. (c. A. D. 110) The *Vulgate* is, "Omnis enim, qui male agit, odit lucem." Compressed into an Elizabethan proverb, "He that doeth evil hateth the light." Paraphrased into a medieval Latin proverb, "Demon ipse crucem fugit ut malus undique lucem" (An evil man avoids the light as the devil the cross).

Who doth euyl, hateth light. (Chi fa male, odia il lume.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

He that does ill hates the light.

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)

<sup>14</sup> No evil man is happy. (Nemo malus felix.)

JUVENAL, *Satires*. Sat. iv, l. 8. (c. A. D. 120)

Earth now maintains none but evil men and cowards. (Terra malos homines nunc educat atque pusillos.)

JUVENAL, *Satires*. Sat. xv, l. 70.

<sup>15</sup> We believe no evil except when it arrives. (Nous ne croyons le mal que quand il est venu.)

LA FONTAINE, *Fables*. Bk. i, fab. 8. (1664)

<sup>16</sup> The common saying is not altogether false: to him who thinks evil evils will come. (Le dit commun n'est pas tout faux: Qui mal pense à li viendra maux.)

MARIE DE FRANCE, *Ysopet: L'Esprevier et le Coulon*. (1333) A rendering of the fable of the fowler and the lark.



Evil to him who thinks evil. (Honi soit qui mal y pense.)

*Motto*, of the Order of the Garter, instituted (on the authority of Froissart) by Edward III of England about 1344. The garter was probably selected as the badge of the Order, because Edward had given his own as a signal of battle at Crecy. "By the time of Selden [1614] it was traditionally asserted that the garter was that of the Countess of Salisbury, which dropped off while she danced with the King, who picked it up and tied it on his own leg," quoting the old French proverb as he did so. (*O.E.D.*) But there is no historical authority for this story. See HUME, *History of England*. Ch. 10.

Yvel shal have, that yvel wol deserve.

CHAUCER, *Canterbury Tales: The Prioress Tale*, l. 180. (c. 1386)

Who thinketh il, no good may him befall.

SIR RICHARD ROS, *La Belle Dame Sans Merci*. (c. 1460) See SKEAT, *Chaucer*, vii, 397.

St. George he was for England; St. Dennis was for France.

Sing, Honi soit qui mal y pense.

UNKNOWN, *St. George He Was for England*. Black-letter ballad, London, 1512.

Goodly garters below the knee, with an inscription which condemns him (qui mal y pense) who think ill of it. (Les vns porter iects aux iambes bien beaux & precieux, avec inscription aux veruelles, par laquelle qui mal y pensera est condemné.)

RABELAIS, *Pantagruel*. Bk. v, ch. 5. (1552) Lord Melbourne once remarked, "I like the Garter, there is no damned merit about it." See MUNTHE, *Story of San Michele*, p. 214.

And Honi soit qui mal y pense write

In emerald tufts, flowers purple, blue, and white. SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 73. (1601)

Evil falls on him who goes to seek it. (El mal para quien le fuere a buscar.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

To who thinks evil, evil befalls him.

GIOVANNI TORIANNO, *Piazza Universale*, p. 200. (1666)

SHAME TO HIM WHO THINKS SHAME, see under SHAME.

<sup>1</sup> Sufficient unto the day is the evil thereof. (ἡμέρα ἡ κακία αὐτῆς.)

*New Testament: Matthew*, vi, 34. (c. A. D. 70)

The *Vulgate* is, "Sufficit diei malitia sua." Frequently quoted. See SCOTT, *St. Roman's Well*, ch. 11. (1824) TROLLOPE, *Barchester Towers*, ch. 15. (1857) SHAW, *Misalliance*, p. 106. (1910) KEELER, *The Book with the Orange Leaves*, p. 132. (1942), etc., etc.

We learn that it is best to let tomorrow's evil take care of itself.

CONSTANCE WAGNER, *The Major Had Seven Guests*, p. 78. (1940)

<sup>2</sup> Everyone has power to do evil. (πᾶς δύναται κακῶς ποιεῖν.)

MENANDER, *The Toady*, l. 83. (c. 300 B. C.)

<sup>3</sup> Do not befriend an evil man, and no evil will overtake you.

*Midrash: Genesis Rabbah*, 22. (c. 550)

Bestow no good upon that which is evil, and no evil will befall thee.

UNKNOWN, *Alphabet of Ben Sira*. No. 9. (c. 1000) Rabbinical sources characterize this as a genuine saying of Ben Sira, though it does not occur in *Ecclesiasticus*. However BEN SIRA, vii, 1, has, "Do no evil, then shall no evil come upon thee."

<sup>4</sup> Endure evil with patience and forgive, for therein is great and true wisdom.

MOHAMMED, *The Koran*, xlii, 43. (c. 622)

<sup>5</sup> One evil cureth another. (Le mal y guarit le mal.)

MONTAIGNE, *Essays*. Bk. i, ch. 29. (1580)

It is weakness to yield to evils, but folly to foster them. (C'est foiblesse de ceder aux maux, mais c'est folie de les nourrir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3.

<sup>6</sup> If evils come not, then our fears are vain; And if they do, fear but augments the pain.

SIR THOMAS MORE, *On Fear*. (a. 1535) FRANKLIN, *Poor Richard*, 1741. See under TROUBLE.

Don't let us make imaginary evils, when you know we have so many real ones to encounter.

OLIVER GOLDSMITH, *The Good-Natured Man*. Act i, sc. 1. (1768)

<sup>7</sup> No evil is great which is the last. (Nullum magnum malum quod extremum est.)

CORNELIUS NEPOS, *De Viris Illustribus*. (c. 40 B. C.)

No evil is great which is the last evil of all. (Nullum malum est magnum, quod extremum est.)

SENECA, *Ad Lucilium*. Epis. iv, sec. 3. (c. A. D. 65)

The last Evil smarts most.

THOMAS FULLER, *Gnomologia*. No. 4623. (1732)

<sup>8</sup> One never does evil so thoroughly and so gaily as when one does it for conscience' sake. (Jamais on ne fait le mal si pleinement et si gaïement que quand on le fait pas un faux principe de conscience.)

BLAISE PASCAL, *Pensées*. Pt. ii, art. xvii, No. 53. (1660)

<sup>9</sup> The things we don't want come more quickly than the things we crave. (Nimio celerius veniet quod noles quam illud, quod cupide potas.)

PLAUTUS, *Mostellaria*, l. 72. (c. 220 B. C.)

The yll commeth by poundes, and goeth away by ounces. (El mal vien per libra, e va via per oncie.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Ill comes by ells, and goes out by inches.

GEORGE HERBERT, *Jacula Prudentum*. No. 196. (1640)

Evil cometh by cartloads, and goes away by ounces, cometh on horseback and goes away on foot.

TORRIANO, *Piazza Universale*, p. 138. (1666) A

rendering of the French, "Le mal vient à cheval, et s'en va à pied."

Mischief comes by the pound and go away by the ounce.

JOHN RAY, *English Proverbs*, p. 121. (1670)

Misfortunes come on wings and depart on foot.

H. G. BOHN, *Handbook of Proverbs*, p. 452.

(1855) See also under DISEASE; MISCHIEF.

1 Keep what you have; the known evil is best. (Habeas ut nactu's: nota mala res optumast.)

PLAUTUS, *Trinummus*, l. 63. (c. 194 B. C.)

Submit to the present evil, lest a greater one befall you. (Hoc sustinete, malus ne veniat malum.)

PHAEDRUS, *Fables*. Bk. i, fable ii, l. 31. (c. 25

B. C.) This is the fable of the *Frogs Asking for a King*, who weren't satisfied with King Log, and got King Stork.

The best known evil is the most tolerable. (Notissimum quodque malum maxime tolerabile.)

LIVY, *History*. Bk. xxiii, sec. 3. (c. 10 B. C.)

Put up with familiar evils, rather than make trial of unfamiliar ones. (τὴν τὰ οικειώματα τῶν κακῶν.)

PLUTARCH, *Moralia: On Brotherly Love*. Sec. 482A. (c. A. D. 95)

The oldest and best known evil is always more tolerable than a new and unexperienced one. (Le plus vieil et mieulx cogneu mal est tousjours plus supportable que le mal recent et inexperimenté.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

Better rew sit, nor rew flit.

DAVID FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 59, who adds, "Spoken to them that long to change masters." SCOTT, *Heart of Midlothian*, ch. 20, has, "Better sit and rue, than flit and rue."

Remembering the olde proverbe, Better is the evill knowne, than the good that is yet to knowe.

DAVID ROWLAND, tr., *Lazarillo*, p. 73. (1586)

Rather bear those ills we have

Than fly to others that we know not of.

SHAKESPEARE, *Hamlet*, iii, 1, 81. (1600)

Better the harm I know than that I know not.

W. C. HAZLITT, *English Proverbs*, p. 87. (1869)

We prefer the evils we know, and so on.

CROFT, *Circumstantial Evidence*, p. 98. (1941)

2 When evil is advantageous, he errs who does rightly. (Cum vitia prosunt, peccat qui recte facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 113. (c. 43 B. C.)

No evil without its advantages.

WILLIAM HONE, *Every-Day Book*, ii, 649. (1827)

3 The evil that lies concealed is always the most serious. (Gravius malum omne est quod sub aspectu latet.)

PUBLILIUS SYRUS, *Sententiae*. No. 233. (c. 43 B. C.)

Bad characters never lack an instructor. (Malae naturae numquam doctore indigent.)

PUBLILIUS SYRUS, *Sententiae*. No. 369.

He who is bent on doing evil can never want occasion. (Male facere qui vult numquam non causam invenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 377.

The evil mind in secret meditates worse evil. (Malus animus in secreto peius cogitat.)

PUBLILIUS SYRUS, *Sententiae*. No. 410.

What a pity when an outworn evil is renewed! (Quam miserum est cum se renovat consumptum malum!)

PUBLILIUS SYRUS, *Sententiae*. No. 612.

4 There is no evil in the world without a remedy. (Al mondo mal non è senza rimedio.)

JACOPO SANNAZARO, *Ecloga Octava*. (c. 1510)

For every evil under the sun,

There is a remedy, or there is none;

If there be one, try and find it,

If there be none, never mind it.

W. C. HAZLITT, *English Proverbs*, p. 135. (1869)

Apparently an adaptation of the Spanish proverb, "Si hay remedio porqui te apuras? Si no hay remedio porqui te apuras?"

5 Fear not that men should speak evil of you; fear only lest you should do evil.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1842. (1875)

6 No time is too brief for the wicked to accomplish evil. (Nullum ad nocendum tempus angustum est malis.)

SENECA, *Medea*, l. 292 (c. A. D. 60)

That which is evil is soon learn't.

JOHN RAY, *English Proverbs*, p. 8. (1670) The Germans say, "Das Böse lernt sich von selbst" (Evil is learnt from itself).

7 Desperate evils generally make men calm. (Solent suprema facere securos mala.)

SENECA, *Medea*, l. 292. (c. A. D. 60)

8 Nothing is without evils. (οὐτὼν κακῶν ἄπ' οὐδέν.)

SIMONIDES, *Fragments*. (c. 650 B. C.) See STOBÆUS, *Florilegium*, 98, 16.

9 He sucked evil from the dug.

HENRY SMITH, *Sermons*, i, 32. (c. 1585)

From my dugs he drew not this deceit.

SHAKESPEARE, *Richard III*, ii, 2, 30. (1595)

10 Do not try to cure evil with evil. (μὴ κακὸν κακῷ διδοὺς ἄκος.)

SOPHOCLES, *Ajax*, l. 362. (c. 409 B. C.) Cited by

ERASMUS, who gives the Latin proverb, "To cure ill with ill" (Malum malo medicari).

HERODOTUS, *History*, Bk. iii, ch. 53, quotes Periander's daughter as saying to Lycophron, "μὴ τῷ κακῷ τὸ κακὸν ἰώ" (Seek not to cure one evil with another).

Curing one evil with another. (σχεδόθεν δὲ κακῷ κακόν.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. iv, l. 1081. (c. 225 B. C.)

Do not add evil to evil. (Non esse malo addendum malum.)

PHAEDRUS (?), *New Fables*. No. 18. (c. 25 B. C.)

11 Blessed are they who never tasted evil. (εὐδαίμονες οἱ κακῶν ἀγευστος αἰών.)

SOPHOCLES, *Antigone*, l. 582. (c. 441 B. C.)

1 Those in evil plight are driven to evil ways. (ἀλλ' ἐν τοι κακοῖς | πολλή 'στ' ἀνάγκη κάπιτη-  
δεύειν κακά.)

SOPHOCLES, *Electra*, l. 309. (c. 409 B. C.)

2 Heaven's justice never smites  
Him who ill with ill requites.

(οὐδενὶ μοιριδία τίσις ἔρχεται

ἀν προπάθῃ τὸ τίνειν.)

SOPHOCLES, *Oedipus at Colonus*, l. 229. (c. 409 B. C.)

Recompense to no man evil for evil. (μηδενὶ κακὸν  
ἀντὶ κακοῦ ἀποδιδόντες.)

New Testament: *Romans*, xii, 17. (c. A. D. 57)

The Vulgate is, "Nulli malum pro malo red-  
dentes."

3 The extremest of extreme evils. (ἔσχατ'  
ἔσχατων κακά.)

SOPHOCLES, *Philoctetes*, l. 65. (c. 409 B. C.) PLATO  
speaks of "A prodigious evil" (δωλύγιον  
κακόν), and ARISTOPHANES in *The Wasps*, l.  
466, has the phrase "Terribly terrible"  
(πῶν πόνηρε).

The vilest evil of all. (ὡς χαλεπὼν χαλεπώτατον.)

MENANDER, *The Necklace*. Frag. 403K. (c. 300  
B. C.) St. Chrysostom phrases it, ὦ κακόν,  
κακὼν κάκιστον.

Thou art as opposite to every good

As the Antipodes are unto us,

Or as the south to the septentrion.

SHAKESPEARE, *III Henry VI*, i, 4. 134. (1591)

Septentrion: the constellation of the Great  
Bear, with its seven stars.

4 Evil never dies. (ἐπεὶ οὐδὲν πω κακόν γ' ἀπώ-  
λετο.)

SOPHOCLES, *Philoctetes*, l. 446. (c. 409 B. C.) A  
Latin proverb says, "Mala ultro adsunt"  
(Evils come spontaneously).

5 Man creates the evil he endures.

SOUTHEY, *Inscriptions*. No. 2, last line. (a. 1843)

The evils we bring on ourselves are the hardest  
to bear.

VINCENT LEAN, *Collectanea*, iv, 119. (1902) Th:  
French say, "Bien est malheureux qui est  
cause de son malheur" (He is indeed unhappy  
who is the cause of his own unhappiness).  
There is a Latin proverb, "Plura mala con-  
tingunt quam accidunt" (More evils reach us  
than happen by chance), that is, we bring  
most of our evils on ourselves.

6 Abstain from all appearance of evil. (ἀπὸ  
παντὸς εἶδους πονηροῦ ἀπέχεσθε.)

New Testament: *I Thessalonians*, v, 22. (c.  
A. D. 52) The Vulgate is, "Ab omni specie  
mala abstinete vos."

I must avoid even the appearance of evil.

AGATHA CHRISTIE, *Moving Finger*. p. 75. (1942)

7 Iniquity is the greatest evil (summum  
malum).

BENJAMIN WHICHCOTE, *Moral Aphorisms*.  
(1753)

8 Those who do evil to others, hate them. (Tous  
ceux qui font du mal aux autres hommes les  
haïssent.)

VAUVENARGUES, *Réflexions*. No. 397. (1746)

9 The olde prouerbe sayth, who so wyll none  
euyll do, shulde do nothyng that longeth  
thereto.

RICHARD WHITFORD, *Werke for Housholders*,  
sig. D7. (1537)

He that will none ill doo

Must do nothyng, that belongeth thereto.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

He that would no evils doe

Must shun all things that longs thereto.

JOHN CLARKE, *Paroemiologia*, p. 202. (1639)

He that would no Evil do,

Must do nought that's like thereto.

THOMAS FULLER, *Gnomologia*. No. 6305. (1732)

10 When bale [evil] is highest, boot [remedy] is  
nighest. (Thegar böler haest er bót naest.)

UNKNOWN. An Icelandic proverb of c. 1000.

When the evil is the worst, the remedy is  
nearest. Transferred almost bodily into an  
ancient English proverb, "When the bale is  
hest, thenne the bote is nest." (SKEAT, *Early  
English Proverbs*, gives the Elizabethan form  
as, "Whan bale is greetest, than is bote a nye-  
bore [neighbor].")

Wone the bale is aire-hecst, thonne is the bote  
air-necst.

UNKNOWN, *Owl and Nightingale*, l. 687. (a.  
1250)

Quen the bal ys alder hext then sum time ys bote  
next.

UNKNOWN, *Cursor Mundi*, l. 4775. (a. 1300)

When the bale is hest, Thenne is the bote nest.

UNKNOWN, *Proverbs of Hendyng*. (c. 1320)

See *Reliquiae Antiquae* (1841), i, 113.

An olde proverbe aleged by many wyse:—  
"Whan bale is greetest, than is bote a nye-bore."

USK, *Testament of Love*, ii, ix, 144. (1387)

When bale is hext [highest] than bote is next  
[nighest].

JOHN RUSSELL, *Boke of Nurture*, l. 32. (c. 1450)

Comforte your selfe with this old text,

When bale is hekst boote is next.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

## II—Of Two Evils Choose the Lesser

11 Better to struggle with one evil than two.  
(ἐνὶ γὰρ ἐνέχεσθαι κρείττον ἢ δύοιν κακοῖν.)

ARISTOPHANES, *Ecclesiazusae*, l. 1096. (c. 393 B. C.)

12 Better lose the wool than the sheep. (Meglio  
è dar la lana, che la pecora.)

ROBERT BLAND, *Proverbs*, i, 96. (1814)

Better miss breakfast than spoil the whole broth.

CARR, *Case of Constant Suicides*, p. 183. (1941)

13 When better choices are not to be had,

We needs must take the seeming best of bad.

SAMUEL DANIEL, *The History of the Civile  
Warres*. Bk. ii, st. 24. (c. 1600)

1 Of evils that were the least. (κακῶν δὲ κε φέρτατον εἶη.)

HOMER, *Iliad*. Bk. xvii, l. 105. (c. 850 B. C.)

2 When compelled to choose one of two evils, nobody will choose the greater when he may choose the lesser. (ὅταν τε ἀναγκασθῇ δυοῖν κακοῖν τὸ ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται ἔξὸν τὸ ἐλαττον.)

PLATO, *Protagoras*. Sec. 358D. (c. 389 B. C.)

We must choose the lesser of two evils, as the saying is. (φασί, πλοῦν τὰ ἐλάχιστα ληπτέον τῶν κακῶν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ii, ch. 9, sec. 4. (c. 335 B. C.)

I have learned from philosophers that among evils one ought not only to choose the least, but also to extract even from these any element of good that they may contain. (Sed quia sic ab hominibus doctis accepimus, non solum ex malis eligere minima oportere, sed etiam excerpere ex his ipsis, si quid inesset boni.)

CICERO, *De Officiis*. Bk. iii, ch. 1, sec. 3. (c. 45 B. C.)

Of evils choose the least. (Minima de malis.)

CICERO, *De Officiis*. Bk. iii, ch. 29, sec. 105. (c. 45 B. C.)

Of evils one should choose the least. (τὰ ἐλάχιστα δεῖν αἰρεῖσθαι τῶν κακῶν.)

PLUTARCH, *Moralia: On Brotherly Love*. Sec. 482A. (c. A. D. 95) Quoting the remark of a Spartan when he married a little wife.

Of two evils choose the lesser. (Car de II maus prent-on le mieux.)

MILON D'AMIENS, *Du Prestre et du Chevalier*, l. 144. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, ii, 50.

Of harms two, the lesse is for to chese.

CHAUCER (?), *Troilus and Criseyde*, Bk. ii, l. 470 (c. 1380)

Of two evils, the less is ever to be chosen. (De duobus malis, minus est semper eligendum.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. iii, ch. 12, sec. 2. (c. 1420) Another Latin form is, "E duobus malis minimum eligendum."

Of two yls, choose the least whyle choyse lyth in lot.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Of evils ye least is to be chosen.

GEORGE PETTIE, *Petite Pallace* (Hartman), p. 27. (1576) Repeated on pp. 67, 68, 123.

Of two mischiefs the least is to be chosen.

JOHN LYL, *Euphues and His England* (Arber), p. 338. (1580)

Of two evils the least must be choosed.

NATHANIEL WOODS, *The Conflict of Conscience*. (1581)

Of two evils we take the less.

RICHARD HOOKER, *Laws of Ecclesiastical Polity*. Bk. v, ch. 81. (1597)

Since it is the lesser evil of the two, it is to be preferred.

HENRY FIELDING, *The Temple Beau*. Act iv, sc. 5. (1703)

Of all evils we ought to choose the least.

SWIFT, *Polite Conversation*. Dial. i. (1738) The French say, "De deux maux il faut choisir

moindre"; the Germans, "Aus zwei Uebeln muss man das Kleinste wählen." The Spanish form is, "De los enemigos los menos" (Among enemies choose the least).

3 It was a choice of evils. (Illud malum aderat.)

PLAUTUS, *Pseudolus*, l. 502. (c. 195 B. C.)

Life too often presents us with a choice of evils, rather than of goods.

C. C. COLTON, *Lacon*. Vol. ii, No. 102. (1822)

4 Out of many evils the evil which is least irksome is the evil which irks the least. (Ex malis multis malum, quod minimumst, id minimest malum.)

PLAUTUS, *Stichus*. Act i, sc. 2. (c. 200 B. C.)

5 When in doubt choose the side from which the least injury will result.

SADI, *Gulistan*. Ch. 8, Maxim 14. (c. 1258)

6 Of two evils, choose neither.

C. H. SPURGEON, *John Ploughman's Talk*. (1880)

## EVOLUTION

7 A fire-mist and a planet,  
A crystal and a cell,

A jellyfish and a saurian,  
And caves where the cavemen dwell;  
Then a sense of law and beauty,

And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

W. H. CARRUTH, *Each in His Own Tongue*. (1909)

8 God, in giving life to all created things, is surely bountiful to them according to their qualities. Hence the tree that is full of life He fosters and sustains, while that which is ready to fall He cuts off and destroys.

CONFUCIUS, *Analects*. (c. 500 B. C.) Ku Hung Ming, tr., p. 39. The law of the survival of the fittest—only to Confucius it means the survival, not of the brutally strong, but of the morally fittest.

This survival of the fittest, which I have here sought to express in mechanical terms, is that which Mr. Darwin has called "natural selection, or the preservation of favoured races in the struggle for life."

HERBERT SPENCER, *Principles of Biology*. Pt. iii, ch. 12, sec. 165. (1864) Darwin first used the phrase "natural selection" in *The Origin of Species*, ch. 3 (1859), defining it as the "principle by which each slight variation, if useful, is preserved." He speaks of it, in the same chapter, as "the struggle for existence."

"The unfit die—the fit both live and thrive."

Alas, who say so? They who do survive.

SARAH N. CLEGHORN, *The Survival of the Fittest*. (1917)

Evolution is a stern taskmaster that knows no compromise and grants no reprieve.

ALBERT EDWARD WIGGAM, *The New Decalogue of Science*, p. 36. (1923)

<sup>1</sup> The question is this: Is man an ape or an angel? I, my lord, am on the side of the angels.

BENJAMIN DISRAELI, *Speech*, at Oxford Diocesan Conference, 1864.

He might have given us a hint that he was on the side of the angels.

ELIZABETH DALY, *The House Without the Door*, p. 266. (1942)

<sup>2</sup> The connecting link between the homo sapiens and his supposed progenitor the oran outang.

T. M. WINTERBOTTOM, *An Account of the Native Africans in the Neighbourhood of Sierra Leone*. Vol. i, ch. 12, p. 202. (1803)

A break in the chain implying no doubt many missing links.

SIR CHARLES LYELL, *The Elements of Geology*. Ch. 17. (1851)

The missing link between words and things.

BENJAMIN JOWETT, *Plato*, iv, 154. (1875)

The early critics of the hypotheses of evolution were not slow to fix upon "missing links" and their nature.

*Gentleman's Magazine*. Vol. ccxlv, p.298. (1879)

### EXAGGERATION

<sup>3</sup> Exaggeration is a branch of lying. (El encarcer es ramo de mentir.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 41. (1647)

An exaggeration is a truth that has lost its temper.

KAHLIL GIBRAN, *Sand and Foam*. (1926)

<sup>4</sup> We always weaken whatever we exaggerate. (On affaiblit toujours tout ce qu'on exagère.)

J. F. LA HARPE, *Mélanie*. Act i, sc. 1. (c. 1770)

<sup>5</sup> The report of my death was an exaggeration.

MARK TWAIN, *Cablegram*, from London to inquiring New York newspaper, 2 June, 1897.

### EXAMPLE

<sup>6</sup> Example is the school of mankind, and they will learn at no other.

EDMUND BURKE, *Letters on a Regicide Peace*. Letter 1. (1795)

<sup>7</sup> They do more harm by their evil example than by their actual sin. (Plus exemplo quam peccato nocent.)

CICERO, *De Legibus*. Bk. iii, sec. 14. (c. 52 B. C.)

Cicero is speaking of rulers.

The people are fashioned by the example of their kings. (Componitur orbis regis ad exemplum.)

CLAUDIAN, *Panegyricus de Quarto Consulatu Honorii Augusti*, l. 299. (A. D. 398)

Examples lead us, and wee likely see, Such as the Prince is, will his People be.

ROBERT HERRICK, *Examples*. (1648)

<sup>8</sup> What is shown by example, men think they may justly do. (Quod exemplo fit, id etiam iure fieri putant.)

CICERO, *Ad Atticum*. Bk. iv, epis. 3. (57 B. C.)

Nor knowest thou what argument Thy life to thy neighbor's creed has lent.

R. W. EMERSON, *Each and All*. (1867)

<sup>9</sup> Example often is nothing but a mirror that deceives. (L'exemple souvent n'est qu'un miroir trompeur.)

PIERRE CORNEILLE, *Cinna*. Act ii, sc. 1. (1640)

Example is the greatest of all the seducers. (L'exemple est le plus grand de tous les séducteurs.)

COLLIN D'HARLEVILLE, *Mœurs du Jour*. Bk. ii, sec. 5. (c. 1790)

<sup>10</sup> Wretched is he, that geueth example to others. (Tristo colui, che da esempio altrui.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

<sup>11</sup> Setting too Good an Example is a kind of Slander seldom forgiven; 't is Scandalum Magnatum.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1753.

<sup>12</sup> The salutary influence of example.

SAMUEL JOHNSON, *Lives of the Poets: Milton*. (1779)

<sup>13</sup> Example is a dangerous lure:

Where the wasp got through, the gnat sticks sure.

(L'exemple est un dangereux leurre:

Où la guêpe a passé, le moucheron demeure.)

LA FONTAINE, *Fables: Le Corbeau Voulant Imiter l'Aigle*. Bk. ii, fab. 16. (1668)

<sup>14</sup> Nothing is so contagious as example. (Rien n'est si contagieux que l'exemple.)

LA ROCHEFOUCAULD, *Maximes*. No. 230. (1665)

<sup>15</sup> Everyone is bound to bear patiently the results of his own example. (Sua quisque exempla debet aequo animo pati.)

PHAEDRUS, *Fables*. Bk. i, fab. 26, l.12. (c.25 B. C.)

I am myself tormented by the fear of my own example. (Exemplique metu torqueor mei.)

OVID, *Amores*. Bk. i, eleg. 4, l. 46. (c. 13 B. C.)

<sup>16</sup> 'Tis better to profit by a horrible example than to be one. (Te de aliis, quam alios de te suavius fieri doctos.)

PLAUTUS, *Persa*, l. 540. (c. 200 B. C.)

It is better to take example by other, than other to take yt by hym.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 107. (1477)

I have ever deemed it more honorable and more profitable, too, to set a good example than to follow a bad one.

THOMAS JEFFERSON, *Writings*, xiv, 222. (c.1800)

<sup>17</sup> Like me, God bless the example.

JOHN RAY, *English Proverbs*, p. 184. (1670)

My husband lies to me, and I lie to the neighbors.

BURCKHARDT, *Arabic Proverbs*, No. 316. (1817)

The young ones of the duck are swimmers.

BURCKHARDT, *Arabic Proverbs*. No. 478.

<sup>1</sup> A house-wife in bed, at table a slattern;  
For all an example, for no one a pattern.

SWIFT, *Portraits from Life*. (a. 1745)

I do not give you to posterity as a pattern to imitate, but as an example to deter.

JUNIUS, *Letters*. No. 12. (30 May, 1769)

<sup>2</sup> I bid him look into the lives of all men, as into a mirror, and to take example to himself from others. (Inspicere tamquam in speculum, in vitas omnium | iubeo; atque ex aliis sumere exemplum sibi.)

TERENCE, *Adelphoi*, l. 415. (c. 160 B. C.)

## II—Example and Precept

### See also Preaching and Practice

<sup>3</sup> One example is more valuable . . . than twenty precepts written in bookes.

ROGER ASCHAM, *The Scholemaster*, p.66. (1570)

Example prevails more than precept.

FRANCIS OSBORNE, *Advice to His Son*. (1656)

Example is always more efficacious than precept.

SAMUEL JOHNSON, *Rasselas*. Ch. 30. (1735)

Examples work more forcibly on the mind than precepts.

FIELDING, *Joseph Andrews*. Bk. i, ch. 1. (1742)

Example is better than precept.

DAVID MOIR, *Mansie Waugh*. Ch. 19. (1824)

Men are more easily led than driven: example is better than precept.

LORD AVEBURY, *Use of Life*. Ch. 19. (1894)

<sup>4</sup> Words but direct, example must allure.

SIR WILLIAM ALEXANDER, *Doomsday: The Ninth Hour*. St. 113. (1614)

Precepts may lead but examples draw.

H.G. BOHN, *Handbook of Proverbs*, p.475. (1855)

<sup>5</sup> That is the way to set an example, when the judge does himself what he warns others to do. (Sic exempla parantur, | cum iudex, alios quod monet, ipse facit.)

OVID, *Fasti*. Bk. vi, l. 647. (c. A. D. 8)

<sup>6</sup> The path of precept is long, that of example short and effectual. (Longum iter est per praecepta, breve et efficax per exempla.)

SENECA, *Ad Lucilium*. Epis. vi, sec. 5. (c. A. D. 65)

The French say, "Précepte commence, exemple achève" (Precept begins, example accomplishes).

<sup>7</sup> We have enough good precepts, but few good examples. (Nous avons d'assez bons préceptes, mais peu de bons maîtres.)

VAUVENARGUES, *Réflexions*. No. 604. (1746)

<sup>8</sup> The sermon edifies, the example destroys. (Le sermon edifie, l'exemple détruit.)

PIERRE DE VILLIERS, *L'Art de Prêcher*. (1682)

Examples draw where precept fails,

And sermons are less read than tales.

MATTHEW PRIOR, *The Turtle and the Sparrow*, l. 192. (a. 1721)

A good Example is the best Sermon.

THOMAS FULLER, *Gnomologia*. No. 146. (1732)

FRANKLIN, *Poor Richard*, 1747.

A good example is half a sermon. (Gute Exempel, halbe Predigt.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 341. (1856) A German proverb.

## EXCELLENCE

<sup>9</sup> Excellence is the perfect excuse. Do it well, and it matters little what.

R. W. EMERSON, *Journal*, 1862.

<sup>10</sup> The excellence of a building is its site; the excellence of a mind is its profundity; the excellence of speech is truthfulness; the excellence of government is order; the excellence of action is ability; the excellence of movement is timeliness.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 8. (c. 550 B. C.) Giles, tr.

<sup>11</sup> Different men excell in different ways. (τέχνας δ' ἐρέπων ἕρεται.)

PINDAR, *Nemean Odes*. No. i, l. 25. (c. 476 B. C.)

One man excels in one thing, another in another. (In aliis rebus alius est praestantior.)

PUBLILIUS SYRUS, *Sententiae*. No. 332. (c. 43

B. C.) Cited by ERASMUS, *Adagia*, iii, ix, 13.

Whoe'er excels in what we prize,

Appears a Hero to our Eyes; . . .

In Learning let a Nymph delight,

The Pedant gets a Mistress by't.

SWIFT, *Cadenus and Vanessa*, l. 732. (1713)

To excel all is, to be lonely.

SHAW, *The Admirable Bashville*. Act i. (1926)

EXCEPTIONS PROVE THE RULE, *see under* RULE.

## EXCESS

<sup>12</sup> The road of excess leads to the palace of wisdom. You never know what is enough unless you know what is more than enough.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Quoted by BERNARD SHAW, *Man and Superman: Preface*. (1903) *See also under* ENOUGH.

<sup>13</sup> To whiten ivory with ink. (Ebur atramento candefacere.)

ERASMUS, *Adagia*, i, iii, 70. (1523) To spoil nature by art, to paint the lily.

The fine Marble you know needeth no painting.

GEORGE PETTIE, *Petite Pallace*, p. 268. (1576)

Corrall needeth no colouring, neither the fine Marble painting.

STEPHEN GUAZZO, *Civile Conversation*. Bk. i,

p. 4. (1581) Pettie, tr. FULLER, *Gnomologia*. No. 1706. (1732)

Painting is meet for ragged walls than fine marble.

JOHN LYLY, *The Anatomy of Wit: Epistle Dedicatorie*, p. 204 (1580)

To gild refined gold, to paint the lily,

To throw a perfume on the violet,

To smooth the ice, or add another bue

Unto the rainbow, or with taper-light  
To seek the beauteous eye of heaven to garnish,  
Is wasteful and ridiculous excess.

SHAKESPEARE, *King John*, iv, 2, 11. (1596)

But Shakespeare also says, 'tis very silly  
"To gild refined gold, or paint the lily."

BYRON, *Don Juan*. Canto iii, st. 76. (1818)

She tried a little lily-gilding.

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 196. (1940)

1 Everything in excess is opposed to nature.  
(πάν γάρ τὸ πολὺ πλεόνειον τῇ φύσει.)

HIPPOCRATES, *Aphorisms*. Bk. ii, No. 3. (c. 400 B. C.) A Latin proverb says, "Excessus in jure reprobatur" (Excess is condemned in law).

The too constant use even of good things is hurtful. (Bonarum rerum consuetudo pessima est.)

PUBLILIUS SYRUS, *Sententiae*. No. 58. (c. 43 B. C.)

The best things carried to excess are wrong.

CHARLES CHURCHILL, *Rosciad*, l. 1039. (1761)

If in excess even nectar is poison.

P. PERCIVAL, *Tamil Proverbs*. No. 463. (1842)

TOO MUCH OF A GOOD THING, see under MUCH.

2 The chief beginning of evil is goods in excess.  
(ἀρχὴ μεγίστη τῶν ἐν ἀνθρώποις κακῶν, ἀγαθὲ, τὰ λίαν ἀγαθὰ.)

MENANDER, *Fragment*. (c. 380 B. C.) Quoted by PHILO, *De Abrahamo*, 135.

That that is overdoon, it wol nat preve

Aright, as clerkes seyn, it is a vyce.

CHAUCER, *Canterbury Tales: The Canon Yeoman's Prologue*, l. 92. (c. 1389)

True that sayinge is, that every excesse is turned into vice.

GEORGE PETTIE, *Petite Pallace: Alexius*, p. 250. (1576) The Latin proverb is, "Omne nimium vertitur in vitium."

3 All excess breeds trouble in excess. (Nimia omnia nimium exhibent.)

PLAUTUS, *Poenulus*, l. 239. (c. 200 B. C.)

4 Nothing in excess. (μηδὲν ἄγαν.)

SOLON, *Maxim*. (c. 900 B. C.) The Latin is "Ne quid nimis," sometimes rendered "Nothing too much." See under MODERATION.

5 Moderation is a fatal thing. Nothing succeeds like excess.

OSCAR WILDE, *A Woman of No Importance*. Act iii. (1893)

## EXCHANGE

6 Chaunge be no robry, but robry maketh chaunge.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Then chop your horses most familiarly,

Exchange you tell them is no robbery.

JOHN CLAVELL, *A Recantation of an Ill Led Life*, 13. (1628)

A fair exchange is no robbery.

TOBIAS SMOLLETT, *Humphry Clinker*. (1771) *Works* (1817), vi, 339.

Casting an eye at my hat and wig, . . . he took them off, and clapping his own on my head, declared that a fair exchange was no robbery.

SMOLLETT, *Roderick Random*. Ch. 41. (1784)

## EXCUSE

See also Apology, Explanation

7 To defend yourself for your fault is to commit another fault. (Defender la sua colpa, è un'altra colpa.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 187. (1856) An Italian proverb.

8 A Lame Excuse, a sorry shift or evasion.

B. E., *A New Dictionary of the Canting Crew: Lame*. (c. 1695)

A threadbare excuse: A hackneyed excuse; an excuse made too often by a specific person.

ERIC PARTRIDGE, *Dictionary of Clichés: Threadbare*. (1941)

9 I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard.

WILLIAM LLOYD GARRISON, *Editorial*, in *The Liberator*. (1831) This was Garrison's first editorial in the first copy of *The Liberator*.

10 I find excuses for myself. (Egomet mi ignosco.)

HORACE, *Satires*. Bk. i, sat. 3, l. 23. (35 B. C.)

"Fac et excusa" (Do it and make excuses).

How wretched the man who cannot make his excuses to himself! (Quam miser est qui excusare sibi se non potest!)

PUBLILIUS SYRUS, *Sententiae*. No. 614. (c. 43 B. C.)

He is witty in nothing but framing excuses.

BISHOP JOSEPH HALL, *Characters: Slothful*. (1608)

11 He that fears his blotches may offend,  
Speaks gently of the pimples of his friend;  
For reciprocity exacts her dues,  
And they that need excuse must needs excuse.  
(Qui ne tuberibus propriis offendat amicum postulat, ignoscet verrucis illius: aequum est peccatis veniam poscentem reddere rursus.)

HORACE, *Satires*. Bk. i, sat. 3, l. 73. (35 B. C.) Conington, tr.

12 The olde Prouerbe, . . . Tis as hard to find a Hare without a Muse, as a woman without a scuse.

ROBERT GREENE, *A Disputation Betweene a Hee Conny-catcher and a Shee Conny-catcher*, p. 22. (1592) A "muse" is a gap through which

a hare is accustomed to pass.

Take a Hare without a muse, and a Knave without an excuse, and hang them up

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

Find you without an excuse, and find a hare without a muse.

JOHN RAY, *English Proverbs*, p. 174. (1670) FULLER, *Gnomologia*. No. 6081. (1732)

1 When you think to excuse, you accuse. (Dum excusare credis, accusas.)

ST. JEROME (HIERONYMUS), *Epistles: Ad Virginem*. Epis. iv. (c. A. D. 370) Sometimes given as "Dum excusare velis, accusas" (When you seek to excuse, you accuse). The Latin law maxim is, "Excusatio non petita fit accusatio manifesta" (An excuse which is uncalled for becomes an obvious accusation).

He who excuses himself, accuses himself. (Qui s'excuse, s'accuse).

GABRIEL MEURIER, *Trésor des Sentences*, p. 63. (c. 1575)

To excuse yourself is to excuse yourself. (S'accuser, ce s'excuser.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580) Unconsidered excuses serve as accusations. (Les excuses inconsiderées servent d'accusation.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595) Accusing the Times is but excusing ourselves.

THOMAS FULLER, *Gnomologia*. No. 759. (1732) Too much asseveration is a good Ground of Suspicion.

THOMAS FULLER, *Gnomologia*. No. 5258.

Excuses are more than tacit confessions.

SAMUEL RICHARDSON, *Sir Charles Grandison*, iii, 22. (1754)

Who excuses without being accused makes clear his own sin. (Chi si scusa senza esser accusato, | Fa chiaro il suo peccato.)

CAHIER, *Quelques Six Mille Proverbes*, p. 210. (1856) An Italian proverb. A shorter form is, "Chi si scusa, s'accusa." The Spaniards say, "Quien te cubre te descubre" (Who covers thee discovers thee).

2 A plaister is a small amends for a broken head, and a bad excuse will not purge an ill accuser.

JOHN LYLY, *Euphues and His England* (Arber), p. 324. (1580)

3 Excuse, that daughter of Afterthought, who is wise too late. (Ἐπιμαθεὺς ἄγων | ὀψινοῦ θυγατέρα Πρόφασιν.)

PINDAR, *Pythian Odes*. No. v, l. 27. (462 B. C.)

4 To seek a handle. (Quaerere ansam.)

PLAUTUS, *Persa*. Act iv, sc. 4, l. 19. (c. 200 B. C.)

To seek a handle or excuse for breaking an agreement. Cited by ERASMUS, *Adagia*, i, iv, 4, with examples from Aristophanes and Plato.

5 You may often make excuses for another, never for yourself. (Ignoscito saepe alteri; nunquam tibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 308. (c. 43 B. C.) Never excuse.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 363. (1596)

Don't make excuses—make good.

ELBERT HUBBARD, *Epigrams*. (1905)

6 An excuse is a lie guarded.

SWIFT, *Thoughts on Various Subjects*. (1714) Sometimes ascribed to Pope.

7 Better (they say) a badde scuse than none.

NICOLAS UDALL, *Ralph Roister Doister*. Act v, sc. 2, l. 28. (c. 1550)

A bad excuse is better, they say, than none at all. STEPHEN GOSSON, *The Schoole of Abuse*, p. 42. (1579)

He thought a bad excuse better than none at all. JOHN LYLY, *Euphues and His England* (Arber), p. 359. (1580)

'Tis good to have a cloak for the rain; a bad shift is better than none at all.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iv, sc. 3, l. 179. (1599) L'ESTRANGE, tr., *Aesop*, p. 112. (1692) FULLER, *Gnomologia*. No. 4. (1732)

Better a bad excuse, than none at all.

WILLIAM CAMDEN, *Remains*, p. 320. (1605)

Bad excuses are worse than none.

THOMAS FULLER, *Gnomologia*. No. 833. (1732)

A Good Excuse is Worse than None.

OGDEN NASH. Title of poem. (1933)

## EXERCISE

8 Exercise and temperance can preserve something of our early vigor even in old age. (Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.)

CICERO, *De Senectute*. Ch. 10, sec. 34. (44 B. C.)

The Wise, for Cure, on Exercise depend.

DRYDEN, *Epistle to John Dryden*, l. 94. (a. 1700)

Rosy-complexion'd Health thy steps attends, And exercise thy lasting youth defends.

JOHN GAY, *Trivia*. Bk. i, l. 73. (1716)

To cure the mind's wrong bias, Spleen, Some recommend the bowling green; Some, hilly walks; all, exercise; Fling but a stone, the giant dies.

MATTHEW GREEN, *The Spleen*, l. 89. (1737)

There's a natural method for recapturing youth; . . . the remedy requires no money, physician nor magic. Just go out in the field and begin to dig and plough. . . . Eat simple food, live with the beasts as a beast, don't be too proud to dung the field you reap. That's the best method, really, to keep yourself young at eighty. (Das ist das beste Mittel, glaub', | Auf achtzig Jahr dich zu verjüngen!)

GOETHE, *Faust*. Pt. i, sc. 6: *Hexenküche*. (1806)

9 I get my exercise acting as pallbearer to my friends who exercise.

CHAUNCEY DEPEW, when asked what kind of exercise he took. (c. 1890)

The only exercise I take is being pallbearer for my friends who have always exercised to keep in good condition.

DONALD M. NELSON. See *Hygeia*, Nov., 1942, p. 821/1.

When I feel a desire to exercise, I lie down till it goes away.

ROBERT M. HUTCHINS. (c. 1935) As quoted by CHRISTOPHER HALE, *Exit Screaming*, p. 91.



<sup>1</sup> Thus differ folke lo, in exercisynge:  
That one may not, an other may.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

<sup>2</sup> Why do strong arms fatigue themselves with  
silly dumb-bells? Trenching a vineyard is  
worthier exercise for men. (Quid pereunt  
stulto fortes haltere lacerti? | exercet melius  
vineae fossa viros.)

MARTIAL, *Epigrams*. Bk. xiv, epig. 49.

<sup>3</sup> Bodily exercise profiteth little. (Corporalis  
exercitatio, ad modicum utilis est.)

*New Testament: I Timothy*, iv, 8. (c. A. D. 62)

### EXILE

<sup>4</sup> Exiles feed on hope. (φεύγοντας ἄνδρας ἐλπίδας  
σίουμένων.)

AESCHYLUS, *Agamemnon*, l. 1668. (458 B. C.)

<sup>5</sup> To banish to the isles of Lizards. (Desterrar  
a las islas de los Lagartos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 38. (1615)

To uninhabited islands, according to Antonio  
de Torquemada.

<sup>6</sup> What exile from his country ever escaped  
from himself? (Patriae quis exsul se quoque  
fugit?)

HORACE, *Odes*. Bk. ii, ode 16, l. 19. (23 B. C.)

What exile from himself can flee?

BYRON, *Childe Harold*. Canto i, st. 84. (1812)

<sup>7</sup> Exile is life. (Exilium vita est.)

VICTOR HUGO. Inscribed over his door on his  
exile to the island of Jersey. (1851)

<sup>8</sup> Each voter took an ostrakon (δσρακον), or  
potsherd, wrote on it the name of that citizen  
whom he wished to remove from the city, and  
brought it to a place in the agora.

PLUTARCH, *Lives: Aristides*. Ch. 7, sec. 4. (c.  
A. D. 110) Hence ostracism.

Ostracism was not a penalty, but a method of  
satisfying that jealousy which delights to humble  
the eminent.

PLUTARCH, *Lives: Themistocles*. Sec. 22.

Since that inquest I've been regularly oysterized.

J. J. CONNINGTON, *Four Defences*, p. 213. (1940)

<sup>9</sup> The homeless exile is a corpse without a grave.  
(Exsul ubi ei nusquam domus est sine sepulcro  
est mortuus.)

PUBLILIUS SYRUS, *Sententiae*. No. 182. (c. 43 B. C.)

A homeless exile to his country dead. (ἄπολις,  
δοικος, πατρίδος ἐστερημένος.)

DIOGENES LAERTIUS, *Lives: Diogenes*. Sec. 38.

(c. A. D. 230) Of Diogenes. Quoting from an  
old poet. NAUCK, *T.G.F.*, Adesp. 284.

<sup>10</sup> He suffers exile who denies himself to his  
country. (Exsilium patitur patriae qui se de-  
negat.)

PUBLILIUS SYRUS, *Sententiae*. No. 185. (c. 43 B. C.)

We are outcasts from our country. (Nos patriam  
fugimus.)

VERGIL, *Eclogues*. Ecl. i, l. 4. (37 B. C.)

<sup>11</sup> Sigh'd my English breath in foreign clouds,  
Eating the bitter bread of banishment.

SHAKESPEARE, *Richard II*, iii, 1, 20. (1595)

### EXPECTATION

<sup>12</sup> On the tips of the toe-nails. (ἐπ' ἄκρων δνύχων.)

ARISTOPHANES. (c. 422 B. C.) That is, eagerly  
listening, or eagerly expectant.

Both hosts are on tiptoe with excitement. (Arrec-  
taeque amborum acies.)

VERGIL, *Aeneid*. Bk. xii, l. 731. (19 B. C.)

On tiptoe. (ἀκροποδιῇ.)

LUCIAN, *Prometheus*. Ch. 1. (c. A. D. 170)

Cited by ERASMUS, *Adagia*, iv, iii, 66, with  
the Latin, "Summis ingredi pedibus."

<sup>13</sup> Anticipation forward points the view.

ROBERT BURNS, *The Cotter's Saturday Night*.  
St. 5. (1786)

<sup>14</sup> Man never heeds enough from hour to hour  
what he should shun. (Quid quisque vitet,  
numquam homini satis | cautum est in horas.)

HORACE, *Odes*. Bk. ii, ode 13, l. 13. (23 B. C.)

That which one most forheats [anticipates] soon-  
est comes to pass.

JOHN RAY, *English Proverbs*, p. 71. (1678)

<sup>15</sup> The unexpected makes hearts dance the more.  
(ἐκ τῶν ἀέλπτων μᾶλλον ὥρχησαν φρένες.)

ION, *Epigram*. (c. 900 B. C.) As quoted by  
Athenaeus, 1, 20F. See EDMONDS, *Lyra  
Graeca*, ii, 159. The Latin proverb is, "Grata  
superveniet quae non sperabitur hora" (The  
hour of happiness will be the more welcome  
the less it is expected).

The unhopd-for happens more frequently than  
the hoped-for. (Inesperata accidunt magis saepe  
quam quae speres.)

PLAUTUS, *Mostellaria*, l. 197. (c. 220 B. C.) "The  
unexpected always happens." The Germans  
say, "Unverhofft kommt oft" (The unlooked-  
for often comes); the Italians, "Dove non si  
crede, l'acqua rompe" (Where it is not ex-  
pected the water breaks out).

What we don't expect comes to pass. (Quod non  
expectes, ex transverso fit.)

PETRONIUS, *Satyricon*. Sec. 55. (c. A. D. 60)

Unlooked for often comes.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 133.  
(1875)

It is the unexpected that constantly happens.

E. J. HARDY, *How to Be Happy Though Mar-  
ried*. Ch. 25. (1886)

<sup>16</sup> Blessed is he who expects nothing, for he shall  
never be disappointed.

ALEXANDER POPE, *Letter to John Gay*, 6 Oct.,  
1727. Pope characterizes the saying as "a  
ninth beatitude added to the eight in the  
Scripture." See ROSCOE, *Life of Pope*, x, 184.  
Quoted by FRANKLIN, *Poor Richard*, 1739.

Blessed are they that nought expect,  
For they shall not be disappointed.

JOHN WOLCOT, *Ode to Pitt*, l. 1. (c. 1782)

1 Oft expectation fails.

SHAKESPEARE, *All's Well that Ends Well*, ii, 1, 145. (1602)

2 Now is the day we long have looked for.

SHAKESPEARE, *The Taming of the Shrew*, ii, 335. (1594)

Long lookt for comes at last.

ROBERT ARMIN, *A Nest of Ninnies*, p. 11. (1605)

Long-looked-for comes at last.

THOMAS FULLER, *Church History*, ii, 2. (1655)

Here's a letter for you: long looked for is come at last.

SAMUEL RICHARDSON, *Pamela*, i, 179. (1740)

A gay day . . . for us . . . Long looked forward to, and come at last.

DICKENS, *The Battle of Life*. Ch. 2. (1846)

3 I have a devilish rich uncle . . . from whom I have the greatest expectations.

SHERIDAN, *The School for Scandal*. Act iii, sc. 3. (1777)

Great Expectations.

DICKENS. Title of novel. (1861)

4 'Tis expectation makes a blessing dear.

SIR JOHN SUCKLING, *Against Fruition*. (c. 1640)

5 Whatever happens beyond expectation should be counted clear gain. (Quidquid praeter spem eveniat, omne id deputare esse in lucro.)

TERENCE, *Phormio*, l. 246. (161 B.C.)

He hath indeed better bettered expectation.

SHAKESPEARE, *Much Ado about Nothing*, i, 1, 16. (1598)

6 We should expect everything and fear everything from men, as from the weather. (If faut tout attendre et tout craindre du temps et des hommes.)

VAUVENARGUES, *Réflexions*. No. 102. (1746) Expect the best and fear the worst.

It is folly to expect men to do all that they may reasonably be expected to do.

ARCHBISHOP RICHARD WHATELY, *Apothegms*. (c. 1820)

7 It is always nice to be expected and not to arrive.

OSCAR WILDE, *An Ideal Husband*. Act iv. (1895)

## EXPEDIENCY

8 The old story over again: Expediency's heel, on the neck of inclination.

PHILIP BARRY, *You and I*. Act i. (1923)

9 All things are lawful unto me, but all things are not expedient. (πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει.)

*New Testament: I Corinthians*, vi, 12; x, 23.

(A. D. 57) The Vulgate is, "Omnia mihi licent, sed non omnia expediunt."

10 Whosoever is king, thou wilt be his man.

JOHN RAY, *English Proverbs*, p. 183. (1670)

Whosoever is King, thou shalt be his Man.

THOMAS FULLER, *Gnomologia*. No. 5734. (1732)

He'll wag as the bush wags with him.

JAMES KELLY, *Scottish Proverbs*, p. 140. (1721)

"That is, he will comply with all the changes of times, and parties." See also BRAY, VICAR.

11 Expediency, or choosing that course which offers the slightest obstacles to the feet, that is, a downhill one.

THOREAU, *Slavery in Massachusetts*. (1854)

## EXPERIENCE

12 You know it by experience. (σὺ τοι νυν οἶσθα δι'ἡμερῶν.)

AESCHYLUS, *Seven Against Thebes*, l. 994. (467 B. C.)

I speak from experience. (Expertus dico.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 34. l. 3. (c. 24 B. C.)

Believe an expert. (Experto credite.)

VERGIL, *Aeneid*. Bk. xi, l. 283. (19 B. C.) Believe one who knows by experience. See EXPERT.

13 Experience is surely the beginning of wisdom. (πειρά τοι μάθηςος ἀρχά.)

ALCMAN, *Fragments*. Frag. 67. (c. 630 B. C.)

Quoted by SCHOLIAST on PINDAR, *Isthmian Odes*, i, 56, "He who has suffered, beareth for it forethought in his mind," which means, Scholiast adds, that a man's mind gains forethought or prudence by experience. See EDMONDS, *Lyra Graeca*, i, 93.

It was rightly saide of an ancient Poet, that experience is the father of wisdom, and memorie the mother.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 33. (1574) Pettie, tr. Quoted by FULLER, *Gnomologia*. No. 1480. (1732)

Tyme is the father of truth, and experience is the mother of all things. (Il tempo è padre de la verita, & l'esperientia è madre de le cose.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Experience the mother of wisdom.

THOMAS DRAXE, *Bibliotheca*, p. 58 (1616)

Experience is the mother of knowledge.

NICHOLAS BRETON, *Works* (Grosart), ii, 8. (1637)

Men are wise in proportion, not to their experience, but to their capacity for experience.

SHAW, *Maxims for Revolutionists*. (1903)

14 One should learn how to row before trying to take the rudder. (ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις ἐπιχειρεῖν.)

ARISTOPHANES, *The Knights*, l. 542. (424 B. C.)

Fyrst the chylde crepyth and after gooth.

FÖRSTER, ed., *MS. Douce*, 52. (c. 1350)

Fyrst must vs crepe and sythen go.

UNKNOWN, *Towneley Plays*, p. 103. (c. 1400)

Children learne to creepe er they can learne to go.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 11. (1546)

And as the prouerbe old doth teach vs, so

We first must creepe, before we well can goe,

WILLIAM HORNBY, *Horn-book*, sig. B3. (1622)

First creep, then go.

JOHN CLARKE, *Paroemiologia*, p. 116. (1639)  
We did first creep, then run, then fly into preferment.

THOMAS FULLER, *Worthies of England*, iii, 210. (1662)

Folk maun creep before they gang.

WALTER SCOTT, *St. Ronan's Well*. Ch. 3. (1823)  
We must all creep afore we can walk, and all be bitten afore we can bite.

R. S. SURTEES, *Handley Cross*. Ch. 17. (1854)  
Creep awa', my birdie, creep afore ye gang.

JAMES BALLANTINE, *Creep Afore Ye Gang*. (1871)

<sup>1</sup> Experience is the fruit of years. (πλήθος χρόνου ποιεῖ τὴν ἐμπειρίαν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. vi, ch. 8, sec. 6. (c. 335 B. C.) Probably a quotation, though not so indicated in the text.

Experience comes with ripe years. (Seris venit usus ab annis.)

OVID, *Metamorphoses*. Bk. vi, l. 29. (A. D. 7)  
There is a Turkish proverb, "Experience is a precious gift, only given a man when his hair is gone."

<sup>2</sup> It is costly wisdom that is bought by experience. . . . He hazardeth sore that waxeth wise by experience.

ROGER ASCHAM, *The Scholemaster*, p. 61. (c. 1565)  
Experience sometimes is perilous. (Experientia è qualche volta pericolosa.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)  
Unless experience be a jewel that I have purchased at an infinite rate.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 213. (1601)

I have experience dearly bought.

SWIFT, *Imitation of Horace: Epistles*, i, 8, 133. (1712)

Experience is good, if not bought too dear.

THOMAS FULLER, *Gnomologia*. No. 1479. (1732)  
Experience keeps a dear school, yet Fools will learn in no other.

FRANKLIN, *Poor Richard's Almanack*, 1743.  
Experience is the best of schoolmasters, only the school fees are heavy.

CARLYLE, *Miscellaneous Essays*, i, 137. (1839)  
Experience keeps a dear school.

WILLI FRISCHAUER, *Twilight in Vienna*, p. 93. (1938) The French say, "Devenir sage à ses dépens."

<sup>3</sup> By far the best proof is experience. (Demonstratio longe optima est experientia.)

BACON, *Novum Organum*. Bk. i, ch. 70. (1844)

<sup>4</sup> Experience inkreases our wizdum but don't reduce our phollys.

JOSH BILLINGS (H. W. SHAW), *Encyclopedia of Wit and Wisdom*. (1874)

<sup>5</sup> Experience without learning is better than learning without experience.

H. G. BOHN, *Handbook of Proverbs*, p. 352. (1855)

<sup>6</sup> The tongue of experience has most truth.

BURCKHARDT, *Arabic Proverbs*. No. 592. (1817)

<sup>7</sup> Caution and care let the experience of others teach you. (Quid cautus caveas aliena exempla docebunt.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

Draw from other people's dangers the lesson that may profit yourself. (Periculum ex aliis facito tibi quod ex usu siet.)

TERENCE, *Heauton Timorumenos*, l. 221. (163 B. C.)

It is good to profit by the follies of others, as the saying is. (Optimum est, ut vulgo dixere, aliena insania frui.)

PLINY, *Naturalis Historia*. Bk. xviii, ch. 5. sec. 31. (A. D. 77) Cited by ERASMUS, *Adagia*, ii, iii, 39. (1508) HENDERSON, *Latin Proverbs*, p. 311, gives a slightly different form, "Optimum est aliena frui experientia" (It is best to profit by the experience of others), and adds, "Let another's ship-wreck be your sea-mark."

Wyse ben by foles harm chastysed.

CHAUCER, *Troilus and Criseyde*, iii, 329. (c. 1374)

Who-so that nil be war by othere men,

By him shul othere men corrected be.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 180. (c. 1388)

He is wyse, that can beware by an other manys harme.

RICHARD HILLS, *Common-place Book*, p. 132. (c. 1530)

It is good to beware by other men's harmes.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

CAMDEN, *Remains* (1870), p. 326. (1605)

Is not hee accompted most wise, whome other mannes harmes doe make most warie?

JOHN LYL, *Euphuus* (Arber), p. 39. (1579)

Better learn by your neighbour's skaith nor by your own.

FERGUSON, *Scottish Proverbs*, p. 20. (c. 1595)

By others faults wise men correct their own offences.

NICHOLAS LING, comp., *Politeuphuia*, p. 44. (1597)

Wise men, as Poor Dick says, learn by others' harmes.

FRANKLIN, *Poor Richard's Almanack*, 1758.

Be warned by others' harms.

R. H. BARHAM, *Misadventures at Margate*. (1842)

<sup>8</sup> The fatuity of "twice against the same stone" is held up to reproach in a familiar proverb. (Bis ad eundem lapidem.)

CICERO, *Ad Familiares*. Bk. x, epis. 20. (c. 50 B. C.) To commit the same error twice. TAVERNER in his *Translations from Erasmus*, fo. 39 (1550) renders it, "He that wyse is, wyll not the seconde tyme stomble at the same stone."

Where you have slipped once, be it your fault if you fall again. (Lapsus ubi semel sis, sit tua culpa, si iterum cecideris.)

PUBLILIUS SYRUS, *Sententiae*. No. 343. (c. 43 B. C.)

O! fy! for shame! they that han been brent,  
 Allas! can they nat flee the fyres hete?

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 854. (c. 1389)

He that stumblenth twice at one stone is worthy to breake his shins.

JOHN LYLY, *Euphues and His England*. (Arber), p. 319. (1580)

1 To most men, experience is like the stern lights of a ship, which illumine only the track it has passed.

S. T. COLERIDGE, *Table Talk*, p. 434. (c. 1830)

2 Experience is the child of Thought, and Thought is the child of Action.

BENJAMIN DISRAELI, *Vivian Grey*. Bk. v, ch. 1. (1826)

3 Each believes naught but his experience. (ἀντὶ μόνον πισθόντες ὅτι προέκυρσεν ἕκαστος.)

EMPEDOCLES, *Fragments*. Frag.2,1.5.(c.450 B. C.)

4 Me thinks that you speake by experience. (Mi par che voi parlate per esperientia.)

JOHN FLORIO, *Firste Fruites*, fo. 10. (1578)

5 Experience is the teacher of all things. (Rerum omnium magister usus.)

CAESAR, *De Bello Civili*. Bk. ii, sec. 8. (c. 52 B. C.)

Experience is the most efficient teacher of all things. (Usus efficacissimus rerum omnium magister.)

PLINY, *Naturalis Historia*. Bk. xxvi, sec. 2. (A. D. 77) Quoted by MONTAIGNE, l. 22. (1580)

Experience, superlative teacher. (Usus magister egregius.)

PLINY THE YOUNGER, *Letters*. Bk. i, epis. 20. (c. A. D. 98)

Experience teaches. (Experientia docet.)

TACITUS, *Histories*. Bk. v, ch. 6. (c. A. D. 109)

Another form is "Empta dolore docet experientia" (Experience bought with sorrow teaches). DICKENS, *David Copperfield*, ch. 11, has Mrs. Micawber remark, "Experientia does it—as papa used to say." (1849)

Experience, next to thee I owe, Best guide.

MILTON, *Paradise Lost*. Bk. ix, l. 807. (1667)

Experience, slow preceptress, teaching oft  
 The way to glory by miscarriage foul.

COWPER, *The Task*. Bk. iii, l. 505. (1784)

All that useful sort of knowledge

Which is acquired in Nature's good old college.

LORD BYRON, *Don Juan*. Canto ii, st. 136. (1818)

The school of hard knocks.

Experience teaches slowly, and at the cost of mistakes.

J. A. FROUDE, *Short Studies on Great Subjects: Party Politics*. (1850)

Experience is our only teacher, both in war and peace.

W. S. LANDOR: *Imaginary Conversations: Aeschines and Phocion*. (1853)

6 The things which hurt, instruct.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1744.

7 His head was silver'd o'er with age,  
 And long experience made him sage.

JOHN GAY, *Fables: Introduction*, l. 3. (1727)

The natural crown that sage Experience wears.

WORDSWORTH, *Excursion*. Bk. vi, l. 281. (1814)

8 Experience joined with common sense,  
 To mortals is a providence.

MATTHEW GREEN, *The Spleen*, l. 312. (1737)

Experience holds the cautious glass,

To shun the breakers, as I pass,

And frequent throws the wary lead,

To see what dangers may be hid.

MATTHEW GREEN, *The Spleen*, l. 820.

9 Nobody will use other people's experience,  
 nor have any of his own till it is too late to use it.

NATHANIEL HAWTHORNE, *American Note-Books*, 25 Oct., 1836.

10 The misfortune of the foolish is a warning to the wise. (Casus dementis correctio fit sapientis.)

ALFRED HENDERSON, *Latin Proverbs*, p. 51. (1869)

Experience! wise men do not need it.

Experience! Idiots do not heed it.

OGDEN NASH, *Experience to Let*. (1940)

See also FOOLS AND WISE MEN.

11 He had acquired a big amount of experience out of books.

O. HENRY, *The Octopus Marooned*. (1908)

12 I have but one lamp by which my feet are guided, and that is the lamp of experience.

PATRICK HENRY, *Speech*, Virginia House of Delegates, 23 March, 1775. Arranged by William Wirt, 1818.

13 Fools get their lesson from the deed done. (ῥεχθὲν δὲ τε νήπιος ἔγνω.)

HOMER, *Iliad*. Bk. xvii, l. 32. (c. 850 B. C.) "By laying our sad experiences to heart you may be on your guard and escape learning by your own pain, like the fool in the adage."

PLATO, *Symposium*, 222B.

Only by suffering does the fool learn. (παθὼν δὲ τε νήπιος ἔγνω.)

HESIOD, *Works and Days*, l. 218. (c. 800 B. C.)

ERASMUS, *Adagia*, i, i, 31, gives the Latin. "Malo accepto stultus sapit."

Experience is the teacher of fools. (Stultorum eventus magister est.)

LIVY, *History*. Bk. xxii, sec. 39. (c. 10 B. C.) The more usual form of the proverb is "Experientia stultorum magistra" founded on TACITUS, *History*, bk. v, ch. 6.

It is commonly said, yet doe I thinke it a common lye, that experience is the mistresse of fooles, for in my opinion they be most fooles that want it.

JOHN LYLY, *Euphues* (Arber), p. 123. (1579)

Experience may teach a fool.

FERGUSON, *Scottish Proverbs*, p. 30. (c. 1595)

And others' follies teach us not,  
Nor much their wisdom teaches;  
And most, of sterling worth, is what  
Our own experience preaches.  
TENNYSON, *Will Waterproof's Lyrical Monologue*, l. 173. (1842)

1 All is but lip-wisdom that wants experience.  
SIR PHILIP SIDNEY, *Arcadia*. Bk. i, p. 92. (1580)  
FULLER, *Gnomologia*. No. 522. (1732)

2 All experience is an arch wherethro'  
Gleams that untravell'd world whose margin  
fades

For ever and for ever when I move.

TENNYSON, *Ulysses*, l. 18. (1842)

All experience is an arch to build upon.

HENRY ADAMS, *Education of*, p. 87. (1918)

3 You shall know by experience. (*Experiundo scies.*)

TERENCE, *Heauton Timorumenos*, l. 331. (163 B.C.)

4 Experience is in the head and fingers. The  
heart is inexperienced.

H. D. THOREAU, *Early Spring in Massachusetts*.  
(3 April, 1842)

5 Happy wilt thou be who art taught by an-  
other's suffering to avoid thy own. (*Felix, qui-  
cumque dolore | alterius disces posse cavere  
tuom.*)

TIBULLUS (?) *Elegies*, iii, 6, 43. (c. 19 B.C.)

Happy he who learns from another's scourging.  
(*Felix, alterius cui sunt documenta flagella.*)

COLUMBANUS, *Carmen Monostichon*, l. 19. (c.  
A. D. 600)

Fortunately wise is he who gains wisdom from  
another's mishap. (*Feliciter is sapit qui periculo  
alieno sapit.*)

HERMOLAUS BARBARUS (?), *Interpolated Scene  
in Plautus' Mercator*, v, 7, 40. (c. 1480) The  
ascription is uncertain.

He is happy whom other mens perylles maketh  
warre. (*Foelix quem faciunt aliena pericula cau-  
tum.*)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 31. (1508)

Taverner, tr. fo. 3. (1550) Quoted by FRANK-  
LIN, *Poor Richard*, 1743, with the rendering,  
"Happy is he that takes caution from others."

Happy is he whom the horns of others have made  
cautious. (*Felix quem faciunt aliorum cornua  
cautum.*)

JOHANNES RAVISIUS TEXTOR, *Dialogue*. (c.  
1525) Quoted as a proverbial saying.

Happie is he by example that can | take heede by  
the fall of a mischieued man.

THOMAS TUSSEY, *Five Hundreth Pointes of  
Good Husbandrie*. Ch. 10. (1573)

A happy man and wise is he  
By others' harms can warn'd be.

JOHN FLORIO, *Second Fruits*, fo. 103. (1591)

He is happy can beware by others' harms.

WILLIAM CAMDEN, *Remains*, p. 325. (1605)

Happy is he that by other men's harms takes heed.

SIR ROBERT FOWLER, *Charge*, at trial of Thomas  
Tonge, 1662. (6 How. St. Tr. 265)

6 Experience . . . is merely the name men give  
to their mistakes.

OSCAR WILDE, *Picture of Dorian Gray*. Ch. 4.  
*Lady Windermere's Fan*. Act iii.

## II—The Burnt Child Dreads the Fire

7 Suffering frequently becomes instruction to  
men. (*πολλάκις τὰ παθήματα τοῖς ἀνθρώποις  
μαθήματα γίνονται.*)

AESOP, *Fables: The Dog and the Cook*. (c. 570  
B. C.) Fable xxxvi, *The Lion, the Ass, and the  
Fox*, has a similar moral, as has also Fable  
xlvi, *The Shepherd and the Sea*.

The wounded fisherman learns sense. (*ὁ ἀλιεύς  
πληγῆς νόον οἶσσι.*)

SOPHOCLES, *Fr.* 118. (c. 450 B.C.) Cited by  
ERASMUS, *Adagia*, i, i, 29 (1508), with the  
Latin, "Piscator ictus sapiet" (The fisherman  
learns by the sting), and relates the fable of  
the fisherman who, putting his hand hastily  
into his net, was wounded by the thorns on  
the back of a fish, and cried, "I shall now  
become wiser." This, in turn, is said to have  
given rise to the adage, "Bought wit is best,"  
since experience acquired by suffering is long  
remembered. Another is, "Wit once bought,  
is worth twice taught." The Spanish form is,  
"El hombre mancebo perdiendo gana seso"  
(By losing, the young man acquires knowl-  
edge).

Suffering has been my teacher. (*τὰ δὲ μοι  
παθήματα εὐντα ἀχάριτα μαθήματα γέγονε.*)

HERODOTUS, *History*. Bk. i, ch. 207. (c. 445 B.C.)

There is a play on the rhyme between the  
words, "Learning by heart-burning."

He who suffers, remembers. (*Cui dolet, meminit.*)

CICERO, *Pro Murena*. Sec. 42. (63 B.C.)

'Tis wounds that teach the soldier fear. (*Vulneri-  
bus didicit miles habere metum.*)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 11, l. 6. (c. 22 B.C.)

My wit has grown through suffering. (*Crevit  
ingenium malis.*)

SENECA, *Medea*, l. 910. (c. A. D. 60)

I would have suffered if I hadn't suffered  
(*Periissem.*)

ROBERT BLAND, *Proverbs*. Vol. i, p. 108. (1814)

If I hadn't learned by suffering, I would have  
suffered still more.

8 Who has eaten of the pot knows the taste of  
the broth.

SIMEON ASHKENAZI (?), *Yalkut to Deuteron-  
omy*, 829. (c. 1250)

Give him selfe counsaile, by the triall him selfe  
hath alreadie made.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 33. (1574) Pettie, tr.

Only he who has entered the bath knows how hot  
it is.

BURCKHARDT, *Arabic Proverbs*. No. 612. (1817)

He who has burned his tongue doesn't forget to  
blow on his soup. (*Wer sich einmal verbrennt hat,  
blaest hernach in die Suppe.*)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 307. (1856) A German proverb.

Drink the water and know the fountain. (Yin shui chih yüan.)

DOOLITTLE, *Chinese Vocabulary*, ii, 186. (1872)

<sup>1</sup> The child learns by experience. (πεχθεν δε τε νηπιος εγνω.)

ERASMUS, *Moriae Encomium*. Sec. 28. (1511)  
Brennyd cat dredith feir.

UNKNOWN, *The Tale of Beryn*, l. 78. (c. 1450)  
Onys ybrend euer dret feer—Ignem formidat adusta manus.

UNKNOWN, *Harleian MS.*, l. 3362. (c. 1470)  
Once burnt ever dreads the fire. The burnt hand dreads the fire.

<sup>2</sup> For evermore gladly, as I rede,  
Brent child of fyr hath much drede.  
(E me doit bien espoenter,  
Qu'eschaudez doit eve doter.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l. 1783. (c. 1240) Chaucer (?), tr., l. 1819.

Sare man aght to dred the brand,  
That brint him forwit in his hand.

UNKNOWN, *Cursor Mundi*, l. 7223. (c. 1300)  
Brend child fur dredeth.

UNKNOWN, *Proverbs of Hendyng*, l. 24. (c. 1320) The first appearance in English, so far as known, of a proverb which was to become one of the most popular of all proverbs. Its second recorded appearance was in the *Douce MS.*, 52 (c. 1350), where the spelling is, "Brende chylde fyre dredis."

By that diete a great disease once I gat. And burnt child fyre dredth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
TAVERNER, *Translations from Erasmus*, fo. 3 1550, has, "The brent chylde fyre dredeth."

A burnt child feareth the fire, and a beaten dogge escheweth the whippe.

THOMAS WILSON, *The Arte of Rhetorique: Prologue*. (1553)  
The burned chylde, dreaddeth the fire (L'infante brugiato, teme il foco.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578) The Germans say, "Gebranntes Kind fürchtet das Feuer."

Hee that hath beene burned knoweth the force of the fire, he that hath beene stong, remembreth the smart of the Scorpion.

JOHN LVLV, *Euphues* (Arber), p. 123. (1579)  
The burnt child dreads the fire.

JOHN RAY, *English Proverbs*, p. 66. (1670) Ray seems to have been the first to put the proverb in exactly its modern form. It occurs in every language. David Livingston heard it in the heart of Africa among the Bechuanas, who said, when some one had been injured by some foolish act, "You will not go into those coals a second time." Lafcadio Hearn heard it among the Creoles of Louisiana, who say, "Chatte brille pair di feu" (The burnt cat fears the fire). In Denmark they say, "A bitten child dreads a dog," and there are many other variants.

The scalded child dreads the fire, say the English. (Enfant échaudé craint le feu, disent les Anglais.)

MAX O'REIL, *John Bull et Son Ile*, p. 281. (1890)

<sup>3</sup> A dog once scalded fears cold water.

(Chien une fois eschaudé

D'eau froide est intimidé.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) The Italians say, "Il can battuto del bastone ha paura dell' ombra" (A beaten dog is afraid of the stick's shadow).

Dogges, after they have bine once scalded with hott water, are aferd of the colde.

SIR THOMAS HOBY, tr., *The Courtier*, p. 191. (1561)

The scalded cat feares colde water. (Chat échaudé craint l'eau froid.)

RANDLE COTGRAVE, *Dictionary: Chat*. (1611)

Under *Chien*, Cotgrave has, "The scalded dog feares euen colde water," and the proverb is repeated by HERBERT, *Jacula Prudentum*, No. 14. (1640) TRENCH, *Lessons in Proverbs*, p. 59, in commenting on it, says it is a better proverb than "A burnt child dreads the fire," which "does but express that those who have suffered once will henceforward be timid in respect of that same thing with which they have suffered; but that other the tendency to exaggerate such fears, so that now they shall fear even where no fear is."

A Fool grows wise upon suffering; the scalded Cat fears cold Water; Hang a Dog on a Crab-tree, and he'll never love Verjuice.

OSWALD DYKES, *English Proverbs*, p. 148. (1709)  
Dogs once scalded, are afraid even of cold Water.

THOMAS FULLER, *Gnomologia*. No. 1315. (1732)

<sup>4</sup> I am a shipwrecked man who fears every sea (Timeo naufragus omne fretum.)

OVID, *Ex Ponto*. Bk. ii, epis. 2, l. 126. (A. D. 13)  
The shipwrecked man shrinks even from calm waters. The fish once wounded by the treacherous hook, fancies the barbed bronze concealed in every food. A wounded body shrinks from even a delicate touch; an empty shadow inspires the anxious with fear. (Tranquillas etiam naufragus horret aquas.)

OVID, *Ex Ponto*. Bk. ii, epis. 7, l. 8. (A. D. 13)  
SPENSER, *Faerie Queene*, ii, i, 4, puts this in a line, "The fish that once was caught, new bait wil hardly byte."

He who has suffer'd Ship-wrack feares to saile Upon the Seas, though with a gentle gale.

ROBERT HERRICK, *Shipwreck*. (1648)

<sup>5</sup> The least rustle of a feather brings dread upon the dove that thy talons, O hawk, have wounded. (Terretur minimo pennae stridore columba | unguibus, accipiter, saucia facta tuis.)

OVID, *Tristia*. Bk. i, eleg. 1, l. 75. (c. A. D. 9)  
Phaëton, if alive, would shun the skies. (Vitaret caelum Phaëthon, si vivcret.)

OVID, *Tristia*. Bk. i, eleg. 1, l. 79.

He that hath been bitten by a serpent is afraid of a rope.

JOHN RAY, *Adagia Hebraica*, p. 407. (1678)  
TRENCH, *Proverbs*, iii. 71. comments, "The

Jewish Rabbis had said long before: *One bitten by a serpent is afraid of a rope's end*; even a resemblance to a serpent . . . shall now inspire him with fear." The Italians say, "Cui serpe mozzica, lucerta teme" (He who has been bitten by a serpent is afraid of a lizard). The proverb is common to the Japanese, Hebrew, Hindu, Persian, Armenian, Danish, and many other languages—in fact everywhere that snakes exist.

The bird that hath been limed in a bush,  
With trembling wings misdoubteth every bush.

SHAKESPEARE, *III Henry VI*, v, 6, 13. (1591)

Birds never limed no secret bushes fear.

SHAKESPEARE, *The Rape of Lucrece*, l.88. (1594)

1 When the mouse tastes pitch. (μὴς γεύμεθα πίσσας.)

THEOCRITUS, *Idyls*. No. xiv, l. 51. (c. 270 B. C.)

Quoting a proverb, "When the mouse tastes pitch, he learns." The mouse that fell into the caldron of pitch while intruding where he had no business to be was proverbial of those who find themselves in difficulties because of their own folly.

2 A burnt child loves the fire.

OSCAR WILDE, *The Picture of Dorian Gray* Ch. 17. (1891)

The burnt child, urged by rankling ire,  
Can hardly wait to get back at the fire.

OGDEN NASH, *Experience to Let*. (1940)

### EXPERIMENT

3 Experiment is the mother of science. (La experiencia madre es de la ciencia.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 248. (1856) A Spanish proverb.

4 Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose.

HERBERT HOOVER, *Letter to Senator William H. Borah*, 28 Feb., 1928. Repeated by Hoover in address at Stanford University accepting the Republican nomination for President. Hoover was referring to national prohibition, which, from this speech, came to be known as "the noble experiment."

5 In the full tide of successful experiment.

JEFFERSON, *First Inaugural*, 4 March, 1801.

6 Learning pottery on a wine-jar. (ἐν τῷ πλῶ τῇν κεραμεῖαν ἐπιχειρεῖν μαθάνειν.)

PLATO, *Gorgias*. Sec. 514E. (c. 375 B. C.) Rushing into a business without any experience. Usually rendered, "Don't experiment with a wine-jar."

Make your experiment on a worthless subject. (Fiat experimentum in corpore villi.)

ALFRED HENDERSON, *Latin Proverbs*, p. 126. (1869) A similar one is, "A surgeon experiments on the heads of orphans" (In capite orphani discit chirurgus); "A barber learns to shave by shaving fools."

### EXPERT

7 Every expert ought to be believed in his own art. (Chasque expert doit estre creu en son art.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)  
Quoted as a saying of Pythagoras.

8 Do not talk Arabic in the house of a Moor.  
R. C. TRENCH, *On the Lessons in Proverbs*, iii, 65. (1853) Don't try to deceive an expert. There are many variants: "Never try to teach monkeys to climb trees"; "Don't limp before a lame man"; "One can't deceive a baboon by tricks," and so on. See under LABOR LOST.

9 Believe an expert. (Experto credite.)

VERGIL, *Aeneid*. Bk. xi, l. 283. (19 B. C.) Believe one who has had experience. Quoted by OVID, *Artis Amatoria*, iii, 511 (c. 1 B. C.) and by ST. BERNARD, *Epistles*. No. 106.

Believe the experienced Robert. (Experto crede Roberto.)

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621) Burton is quoting an anonymous medieval line, "Quam subito, quam certo, experto crede Roberto" (How suddenly and how certainly [it will come] believe the experienced Robert). Believe Robert, who has tried it. The line appears in *Le Jardin de Récréation*, edited by GOMÈS DE TRIER. (1611)

Be quiet and let an expert talk.

OWEN DAVIS, *Icebound*. Act iii. (1923)

### EXPLANATION

10 Never explain: your friends will understand and your enemies will not believe you anyhow.

ELBERT HUBBARD, *Orphic Sayings*. (1900)

Never explain. A friend who needs explanation isn't worth keeping.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 162. (1943)

11 I trust I shall not have to dot the 'i.'

ELLIOT PAUL, *Mayhem in B-Flat*, p. 126. (1940)

12 You have made the steep places level. (Fecisti modo mi ex proclivo planum.)

PLAUTUS, *Miles Gloriosus*, l. 1018. (c. 200 B. C.)

You have made the dark places clear.

13 Explain an ill saying and you make it worse. (Male dictum interpretando facias acrius.)

PUBLILIUS SYRUS, *Sententiae*. No. 372. (c. 43 B. C.) WHO EXCUSES ACCUSES, see under EXCUSE.

14 Make clear the explanation, and remove differences.

UNKNOWN, *Alphabet of Ben Sira*. (c. 1050)

I wish he would explain his explanation.

LORD BYRON, *Don Juan*. Canto I, Dedication, l. 16. (1818)

Explanations explanatory of things explained.

ABRAHAM LINCOLN, referring to Stephen A. Douglas's explanations during the Lincoln-Douglas debates. (1858)

I do loathe the explanations.

J. M. BARRIE, *My Lady Nicotine*. Ch. 16. (1890)

A pretty hypothesis which explains many things. (Jolie hypothèse elle explique tant de choses.)

HERBERT ASQUITH, *Speech*, House of Commons, 29 Mar., 1917. Quoting "a witty Frenchman."

### EXTREMES

<sup>1</sup> Trained from his tree-rocked cradle to his bier  
The fierce extremes of good and ill to brook.

THOMAS CAMPBELL, *Gertrude of Wyoming*. Pt. i, st. 23. (1809)

<sup>2</sup> Over hot, over cold.

FERGUSON, *Scottish Proverbs*, p. 84. (c. 1595)

Like to the time o' the year between the extremes  
Of hot and cold, he was nor sad nor merry.

SHAKESPEARE, *Antony and Cleopatra*, i, 5, 51. (1606)

<sup>3</sup> Flee th'attemptyng of extremities all.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

MAN'S EXTREMITY GOD'S OPPORTUNITY, *see under*  
GOD.

<sup>4</sup> Sturt [trouble] follows all extremes.

JAMES KELLY, *Scottish Proverbs*, p. 286. (1721)

<sup>5</sup> Extreme straightness is as bad as crookedness.  
Extreme cleverness is as bad as folly. Extreme  
fluency is as bad as stammering. (Ta' chih joh  
ch'ü Ta' 'ch'iao joh cho. Ta' pien' joh no.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 45. (c. 550 B. C.) Giles, tr.

<sup>6</sup> Perfect good sense shuns all extremity.

Content to couple wisdom with sobriety.

(La parfaite raison fuit toute extrémité,

Et veut que l'on soit sage avec sobriété.)

MOLIÈRE, *Le Misanthrope*. Act i, sc. 1, l. 151. (1666)

<sup>7</sup> Nothing is extreme, which has his like. (Rien  
n'est extreme, qui a son pareil.)

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580)

<sup>8</sup> The wise have lauded with exceeding praise,  
"Avoid extremes." (σοφοί δὲ καὶ τὸ "μὴδὲν ἄγαν"  
ἔπος αἰνεῖσαν περισσῶς.)

PINDAR, *Fragment*. No. 216. (c. 477 B. C.)

Quoted by PLUTARCH, *Moralia*, 116D.

Avoid extremes, and shun the fault of such,  
Who still are pleas'd too little or too much.

POPE, *An Essay on Criticism*. Pt. ii, l. 184. (1709) The motto of Cleobulus of Lindos, μέτρον ἄριστον, "Moderation is best," is sometimes translated "Avoid extremes." *See under* MODERATION.

Be wary of extremes: the green and the over-ripe fruit cause the worst pain.

J. H. RHOADES, *Jonathan's Apothegms*. Vol. ii, no. 15. (1942)

<sup>9</sup>

The fate of all extremes is such,  
Men may be read, as well as books, too much.

POPE, *Moral Essays*. Epis. i, l. 9. (1732)

Extremes in Nature equal ends produce;

In Man they join to some mysterious use.

POPE, *An Essay on Man*. Epis. ii, l. 205.

Extremes in Nature equal good produce,

Extremes in Man concur to gen'ral use.

POPE, *Moral Essays*. Epis. iii, l. 161.

<sup>10</sup>

One extreme produces another.

SAMUEL RICHARDSON, *Clarissa*, vi, 213. (1748)

<sup>11</sup> We seem to be plunging into the horrors of  
France . . . yet, as extremes meet, there is at  
this moment amazing insensibility.

HORACE WALPOLE, *Letters*, vii, 395. (1780)

Les extrêmes se touchent.

L. S. MERCIER, *Tableaux de Paris*. Vol. iv, title  
of chapter. (1782)

Gentlemen, extremes are said to meet.

B. H. MALKIN, tr., *Gil Blas*. Bk. i, ch. 5. (1809)

A Puritan?—not the less likely to be a Papist,  
. . . for extremities meet, as the scholiast proveth.

SCOTT, *The Fortunes of Nigel*. Ch. 27. (1822)

That dead time of the dawn when (as extremes  
meet) the rake . . . and the hard-handed artisan  
jostle . . . for the honours of the pavement.

CHARLES LAMB, *Essays of Elia: Chimney-Sweepers*. (1822)

Extremes meet, as the whiting said with its tail in  
its mouth.

THOMAS HOOD, *Doves and the Crows*. (c. 1830)

Extremes meet. Roman emperors would one day  
have blasphemous honours paid to them, . . . on  
the next day . . . to be flung into the common sewer.

TRENCH, *Proverbs*, iv, 96. (1853)

Extremes meet, and there is no better example  
than the haughtiness of humility.

EMERSON, *Letters and Social Aims: Greatness*. (1875)

Oatmeal marks not only the child's breakfast, it  
is the favourite food of Edinburgh Reviewers.  
Thus do extremes meet.

E. V. LUCAS, *Domesticities*, p. 24. (1900)

### EYE

See also Observation; Sight

<sup>12</sup>

A rolling eye, a roving heart.

THOMAS ADAMS, *Sermons* (1861), ii, 219. (1629)

"The eye is the pulse of the soul," Adams  
says. "As physicians judge of the heart by  
the pulse, so we by the eye; a rolling eye,  
a roving heart."

To whirl the eyes too much, shows a kite's brain

HERBERT, *Jacula Prudentum*. No. 719. (1640)

It is hard for a greedy eye to have a leal heart.

JAMES KELLY, *Scottish Proverbs*, p. 209. (1721)

His right eye was a good little eye,

But his left eye loved to roam.

S. H. ADAMS, *The Incredible Era*, p. 101. (1939)

Quoted as a "sportive ditty."



<sup>1</sup> Squinting his left eye, like a tunny-fish. (τὸ σκαῖον ὁμα προβαλὼν θύρον δίκην.)

AESCHYLUS, *Fragments*. Frag. 168 Smyth. (c. 458 B. C.) A frequently used comparison. See ATHENAEUS, *Deipnosophistai*, vii, 66, 303C; PLUTARCH, *On the Craftiness of Animals*, 979E; AELIAN, *On Animals*, ix, 42, etc., etc.

He looks up with one eye and down with the other.

FERGUSON, *Scottish Proverbs*, p. 48. (c. 1595) With affection beaming in one eye and calculation shining out of the other.

DICKENS, *Martin Chuzzlewit*. Ch. 8. (1844) As goggle-eyed as a codfish.

CLARISSA CUSHMAN, *I Wanted to Murder*, p. 125. (1941)

<sup>2</sup> Better a drop of cold water in the eyes than all the eye-salves in the world.

*Babylonian Talmud: Shabbath*, fo. 108b. (c. 450)

Diseases of the eye are to be cured with the elbow.

GEORGE HERBERT, *Jacula Prudentum*. No. 205. (1640) The Spanish form is, "El ojo limpiase con el codo" (Cleanse the eye with the elbow); the Portuguese, "O mal do olho curase com o cotovelo" (Soreness of the eye is cured with the elbow).

You should never touch your eye but with your elbow.

JOHN RAY, *English Proverbs*, p. 39. (1670)

Never rub your eye but with your elbow.

THOMAS FULLER, *Gnomologia*. No. 3529. (1732)

WHATELY, *Bacon's Essays Annotated*, xxii, 252. (1856) The same caution is given proverbially concerning the ear: "Never pick your ear but with your elbow."

Nothing is good in the eyes, but bad in the stomach.

UNKNOWN. A proverb well established in German, Danish, Dutch, Swedish, and other languages. The second clause was eventually dropped and the proverb shortened to "Nothing is good in (or for) the eyes." (Nichts ist gut in [für] die Augen). Then somebody thought up an involved explanation for it, to the effect "nichts" is a synonym for the vulgar form "nix," and that "nix" not only means "nothing" but also "nihilum album," a salve for the eyes. Carolus Tuinman, in a book on proverbs published at Middleburg, Holland, in 1720, explains the Dutch proverb, "Nothing is good for the eyes, but bad for the teeth" (Niet is voor de oogen goed, maar quaad voor de tanden), by the remark that "niet" is a plant used as a remedy for the eyes. Martin Luther seems to have understood the proverb in a somewhat similar sense, for he writes, "Minutissima festuca in oculo offendit oculum. Hinc Germani dicunt de remediis oculorum: Nichts ist in die Augen gut." See TAYLOR, *The Proverb*, p. 79.

<sup>3</sup> Two eyes are better than one.

FRANCIS BACON, *Promus*. No. 946. (c. 1594)

Eyes see more than eye. (Plus vident oculi, quam oculus.)

RICHARD HAKLUYT, *Navigations: Dedication*. (1600) Quoting a Latin proverb.

Two eyes can see more than one.

WILLIAM CAMDEN, *Remains* (1870), p. 334.

(1605) FULLER, *Gnomologia*. No. 5326. (1732)

He that hath but one eye, sees the better for it.

JOHN CLARKE, *Paroemiologia*, p. 44. (1639)

RAY, *Proverbs*, p. 134 (1678), calls this "a ridiculous saying."

Two eyes see more than one.

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 5.

(1642) RAY, *Proverbs*, p. 138. (1678)

Many eyes see more than one.

THOMAS HOBBS, *Leviathan*. Pt. ii, ch. 25. (1651)

Four eyes see better than two. (Vedon più quattr'occhi che due.)

TORRIANO, *Piazza Universale*, p. 175. (1666)

The Spanish form is, "Mas ven quatro ojos que dos."

Two eyes see better than one.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 567. (1681) The French say, "Deux yeux voyent plus clair qu'un."

Four eyes are better than two, and all that.

JEAN WEBB, *No Match for Murder*, p. 53. (1943)

TWO HEADS BETTER THAN ONE, see under HEAD.

<sup>4</sup> Faith, being eagle eyed, can . . . see the majesty of God.

WILLIAM BARLOW, *Eagle and Body*, E 4 a. (1601)

The most eagle-eyed Physician.

JAMES HART, *Anatomy of Urines*, ii, 3. (1625)

A plague of her Hawk's Eyes!

THOMAS OTWAY, *Atheist*. Act iv, sc. 1. (1684)

I have a Hawk's Eye at a Woman's Hand.

WILLIAM CONGREVE, *The Old Batchelour*. Act i, sc. 1. (1687)

Eagle-eyed abroad, and blind at home.

WILLIAM BURKITT, *Notes on the New Testament: John*, viii, 11. (c. 1700)

The eagle-eyed friendship of Mr. Weller.

M. L. WEEMS, *Life of Washington*. Ch. 5. (1800)

There are persons in the world who seem to have hawks' eyes where anything evil is concerned.

C. H. SPURGEON, in *Sword and Trowel*, July, 1884, p. 318/2.

You've got eyes like a hawk.

EDGAR WALLACE, *The India-Rubber Men*. Ch. 7. (c. 1920)

<sup>5</sup> He hath plucked his eye from himself.

*Book of the Dead*. (c. 4000 B. C.) See MASPERO, *Recueil de Travaux*, v, 19.

If thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (εἰ δὲ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ.)

*New Testament: Matthew*, xviii, 9. (c. A. D. 65)

The Vulgate is, "Si oculus tuus scandalizat te, erue eum, et proice abs te."

Better eye out then alwaie ake.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

BACON, *Coulers of Good and Evil*, p. 10.

(1597) RAY, *English Proverbs*, p. 86. (1670)

<sup>1</sup> His eyen twinkled in his heed aright,  
As doon the sterres in the frosty night.

CHAUCER, *Canterbury Tales: Prologue*, l. 269.  
(c. 1386)

Sikerly she hadde a likerous yē.

CHAUCER, *The Miller's Tale*, l. 58.

What an eye she has! methinks it sounds a parley  
of provocation.

SHAKESPEARE, *Othello*, ii, 3, 22. (1605)

<sup>2</sup> So longe mote ye live, and alle proude,  
Til crowes feet be growe under your yē.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l.  
402 (c. 1380)

The black Crowes foote shall appeare in their eye.  
JOHN LYL, *Euphues* (Arber), p. 55. (1579)

<sup>3</sup> Paradys stood formed in hir yēn.

CHAUCER (?), *Troilus and Criseyde*. Bk. v, l.  
817. (c. 1380)

From women's eyes this doctrine I derive:  
They are the ground, the books, the academes  
From whence doth spring the true Promethean  
fire.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 302.  
(1595)

For where is any author in the world  
Teaches such beauty as a woman's eye?

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 312.

With store of Ladies, whose bright eies  
Rain influence, and judge the prise.

MILTON, *L'Allegro*, l. 121. (1632)

Bright as the sun, her eyes the gazers strike,  
And, like the sun, they shine on all alike.

POPE, *The Rape of the Lock*. Canto ii, l. 13. (1712)

<sup>4</sup> The prophete seith that "troubled eyen han no  
cleer sighte."

CHAUCER, *Canterbury Tales: Melibeus*, l. 2891.  
(c. 1386)

They that have the yellow Jaundeise, thinke all  
objects they looke on to bee yellow.

JOHN WEBSTER, *The White Devil*. Act i, sc. 2.  
(1612)

Such as are troubled with the jaundice see all  
things yellow.

WILLIAM SECKER, *The Nonsuch Professor*, ii,  
184. (1660)

All looks yellow to the jaundic'd eye.

POPE, *An Essay on Criticism*, ii, 359. (1709) An  
admirable example of Pope's ability to com-  
press a rambling sentence into a compact  
epigram.

<sup>5</sup> Ful wel coude I yow quyte  
With blering of a proud milleres yē.

CHAUCER, *Canterbury Tales: The Reeve's Pro-  
logue*, l. 10. (c. 1386)

For al thy waiting, blered is thyn yē

CHAUCER, *The Maunciple's Tale*, l. 148.

<sup>6</sup> The behavior of Aulus's son makes his consul-  
ship not a consulship, but a black eye (ὀφθαλμὸς)  
for our friend Pompey.

CICERO, *Ad Atticum*. Bk. i, epis. 20. (60 B. C.)

Interesting to find this bit of modern slang  
of such ancient origin.

One eye black. (Vn œil poché au beurre noir.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 12. (1548)

Literally, "Poached with black butter," as  
eggs are prepared. The French saying is, "Il  
m'a poché l'œil" (He has poached my eye).

BLACK IS HIS EYE, see under BLACK.

<sup>7</sup> The eyes, like sentinels, have the highest sta-  
tion. (Oculi tamquam speculatores altissimum  
locum obtinent.)

CICERO, *De Natura Deorum*. Bk. ii, ch. 56, sec.  
140. (45 B. C.)

Our eyes are sentinels unto our judgements.

MIDDLETON AND ROWLEY, *The Changeling*. Act  
i, sc. 1. (1623)

<sup>8</sup> For I just can't make my eyes behave,  
Two bad brown eyes, I am their slave;  
My lips may say, "Run away from me,"  
But my eyes say, "Come and play with me."

WILL D. COBB, *I Just Can't Make My Eyes  
Behave*. (1906) Sung with great success by  
Anna Held in *A Parisian Model*.

He could not make his feet behave.

O. HENRY, *The Unprofitable Servant*. (1911)

<sup>9</sup> He that hath but one eye had need make much  
of it, had best looke well to it.

RANDLE COTGRAVE, *Dictionary: Garder*. (1611)

FULLER, *Gnomologia*. No. 2136: "He that  
has but one Eye, had need look well to that."  
(1732)

He that hath but one eye, must be afraid to lose it.

HERBERT, *Jacula Prudentum*. No. 1086. (1640)

<sup>10</sup> Better to have one eye than be blind alto-  
gether.

JOHN RAY, *English Proverbs*, p. 8. (1670)

NATHAN BAILEY, in his *Dictionary: Better*  
(1736) condenses this to, "Better one eye  
than quite blind." IN THE COUNTRY OF THE  
BLIND, THE ONE-EYED MAN IS KING, see under  
BLINDNESS.

He who has but one Eye, is always wiping it.

THOMAS FULLER, *Gnomologia*. No. 2385. (1732)

<sup>11</sup> Their eyes by this time all drew straws.

ALICIA D'ANVERS, *Academia*, p. 36. (1691)

My eyes begin to draw straws.

BERNARD MANDEVILLE, *The Virgin Unmask'd*,  
p. 98. (1709)

Indeed my eyes draw straws.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

It is a current expression . . . to say of a person,  
when his eyes are heavy, and he is much in-  
clined to sleep, *that his eyes draw straws*.

*Gentleman's Magazine*, 1790. Pt. ii, p. 978.

<sup>12</sup> He kept him as the apple of his eye.

*Old Testament: Deuteronomy*, xxxii, 10. (c.  
650 B. C.) See under APPLE.

<sup>13</sup> What argues sniv'ling and piping your eye?

CHARLES DIBDIN, *Poor Jack*. (1789) Nautical  
slang for weeping.

[He] then began to eye his pipe,  
And then to pipe his eye.

THOMAS HOOD, *Faithless Sally Brown*. (1826)

The smoke kept us coughing and piping the eye.

R. L. STEVENSON, *Treasure Island*, iv, 19. (1883)

<sup>1</sup> The eyes can deal no wound, if hand strike not.  
(*οὐκ ἔσθ' ἐν ὀφθαλμοῖς τραῦμα μὴ δρώσης χειρός.*)

EURIPIDES, *Heracleidae*, l. 684. (c. 430 B. C.)

Your yēn two wol slee me sodenly,

I may the beaute of hem not sustene,

So woundeth hit through-out my herte kene.

CHAUCER (?), *Merciles Beaute: A Triple Roundel*, l. 1. (c. 1380)

The eies are the onelie wounders of lovers, which  
Bocace also affirmed with this saying, To behold  
with the stinging of the eie.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 181. (1574) Young, tr.

<sup>2</sup> 'Tis sweet to gaze in sympathetic eyes. (*ἐὶς  
δμματ' εὖρου φῶτος ἐνβλέψαι γλυκύ.*)

EURIPIDES, *Ion*, l. 732. (c. 419 B. C.)

<sup>3</sup> He shuts his eyes and thinks none see.

EDWARD FITZGERALD, *Polonius*, p. 28. (1852)

NONE SO BLIND, see under BLINDNESS.

<sup>4</sup> Euery man that hath but halfe an eye, seeth  
these grosse inconsequences.

WILLIAM FULKE, *Heskins Parliament Re-  
pealed*, p. 348. (1579)

Whych any man with half an eye may easily  
discern.

B. R., *Euterpe*, p. 58. (1584)

For any man with half an eye,

What stands before him may espy;

But optics sharp it needs, I ween,

To see what is not to be seen.

JOHN TRUMBULL, *McFingal*. Canto i, l. 67. (1776)

Anybody with half an eye could see through that

R. D. BLACKMORE, *Cripps*. Ch. 40. (1876)

I saw with half an eye that all was over.

R. L. STEVENSON, *Treasure Island*, iv, 18. (1883)

<sup>5</sup> A small Hurt in the Eye is a great one.

THOMAS FULLER, *Gnomologia*. No. 406. (1732)

He that comes after, sees with more Eyes than  
his own.

THOMAS FULLER, *Gnomologia*. No. 2067

<sup>6</sup> One's eyes are what one is, one's mouth what  
one becomes.

JOHN GALSWORTHY, *Flowering Wilderness*, p.  
343. (1932)

<sup>7</sup> There's more here, sir, than meets the eye.

JOHN GALSWORTHY, *The Man of Property*.

(1906) A favorite cliché with the English.

There is something more than hops to the eye  
in this affair.

NGAIO MARSH, *Death in Ecstasy*, p. 307. (1941)

There's more in most things than meets the eye.

F. W. CROFTS, *Double Tragedy*, p. 17. (1943)

<sup>8</sup> That's all my eye.

OLIVER GOLDSMITH, *The Good-Natured Man*.  
Act ii. (1768)

That's all my eye and my elbow, as the saying is.

UNKNOWN, *George Bateman*, ii, 113. (1782)

That was all in the eye.

SUSAN FERRIER, *The Inheritance*, i, 31. (1824)

As for black clothes,—that's all my eye and  
Tommy.

JOHN POOLE, *Hamlet Travestie*. Act i, sc. 1. (1811)

The tenderness of Spring is all my eye.

THOMAS HOOD, *Spring*. (1842)

<sup>9</sup> That's my eye betty martin.

FRANCIS GROSE, ed., *A Classical Dictionary of  
the Vulgar Tongue: Betty Martin*. (1785)

Grose explains that the phrase is "an answer  
to any one that attempts to impose or hum-  
bug."

All my eye, Betty.

THOMAS MOORE, *Tom Crib's Memorial to Con-  
gress*. (1819)

Who was Betty Martin, and wherefore should she  
be so often mentioned in connection with my  
precious eye or yours?

ROBERT SOUTHEY, *The Doctor*. Ch. 125. (1837)

Southey did not answer his question, and no  
one else has done so satisfactorily. The tra-  
dition that "Betty Martin" is a corruption  
of a medieval invocation, "Beate Martine" is  
ingenious but unconvincing.

Hullo! my eye and Betty Martin! . . . This is  
too ridiculous.

CHARLES KINGSLEY, *Alton Locke*. Ch. 25. (1850)

Only your eye and Miss Elizabeth Martin.

J. R. PLANCHÉ, *Extravaganzas*, iv, 158. (1851)

That's all my eye, and Betty Martin! Nobody  
believes that.

R. D. BLACKMORE, *Perlycross*. Ch. 21. (1894)

These things are all my eye and Betty Martin.

AGATHA CHRISTIE, *The Patriotic Murders*, p.  
108. (1941) CAMPBELL, *Ringed with Fire*, p.

138. (1942) It will be noted from these ex-  
amples that the exclamation is strictly Brit-  
ish, and is still in common use.

<sup>10</sup> The eies are great dissemblers.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 178. (1574) Young, tr.

The eies are two captaines which guide us to the  
war of love.

GUAZZO, *Civile Conversation*. Bk. iv, p. 180.

<sup>11</sup> The eies . . . are called the windowes of the  
heart, by the which love enters into the same

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 179. (1584) Young, tr. In Bk. ii, p. 131,  
occurs the phrase, "The windowes of his  
eyes."

These lovely lamps, these windowes of the soule.

JOSHUA SYLVESTER, tr., *Devine Weekes and  
Workes*. Week i, day 6. (1591)

Ere I let fall the windowes of mine eyes.

SHAKESPEARE, *Richard III*, v, 3, 116. (1595)  
Shakespeare uses the same metaphor in  
*Romeo and Juliet*, iv, 1, 100, "Thy eyes'  
windowes fall," and in *Venus and Adonis*,  
l. 482, "Her two blue windowes faintly she  
upheaveth."

The heart's letter is read in the eyes.

HERBERT, *Jacula Prudentum*. No. 222. (1640)

Eyes so transparent that they permit your soul to be seen. (Ils sont si transparents qu'ils laissent voir votre âme.)

THÉOPHILE GAUTIER, *Two Beautiful Eyes*. (c. 1860)

1  
Hir eyen two were cleer and light  
As any candel that brenneth bright.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 3199. (c. 1365)

Her pierceinge eies twinckled like starres.

GEORGE PETTIE, *Petite Pallace*, p. 211. (1576)

2  
Hir yën greye as a faucoun.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 543 (c. 1365)

His eyen greye as glas.

CHAUCEUR, *Canterbury Tales: Prologue*, l. 152. (c. 1386) "Yën greye as glas" is repeated in

*The Reves Tale*, l. 54.

His eyen greye as goos.

CHAUCEUR, *The Milleres Tale*, l. 132.

The cercles of his eyen in his heed,  
They glowden bitwixe yelow and reed.

CHAUCEUR, *The Knightes Tale*, l. 1273.

His eyen bright citryn [citron-colored].

CHAUCEUR, *The Knightes Tale*, l. 1309.

Grene for chaunge and doublenesse.

JOHN LYDGATE, tr., *Fall of Princes*. Bk. vi, pt. 1. (c. 1430) There is an old French rhyme about

eyes which may be freely rendered: "Blue eyes go to the skies; Grey eyes go to Paradise; Green eyes are doomed to hell; Black in Purgatory dwell."

The mother's eyes are black as sloes.

JOHN GAY, *Fables*. Ser. i, fab 3, l. 16. (1727) A popular proverbial comparison See under BLACK.

Eyes . . . black and burning as a coal.

LORD BYRON, *Don Juan* Canto iv, st. 94. (1819) She blued—and almost starched and ironed him—with her cobalt eyes.

O. HENRY, *To Him Who Waits*. (1909)

3  
Every eye forms its own beauty.

CHARLES G. HARPER, *The Brighton Road*, p. 249. (1906) "As the proverb truly says."

BEAUTY IN EYE OF BEHOLDER, see under BEAUTY.

4  
The eye will have his part.

HERBERT, *Jacula Prudentum*. No. 468. (1640)

5  
I was eyes to the blind, and feet was I to the lame. (Oculus fui caeco. et pes claudo.)

Old Testament: *Job*, xxix, 15. (c. 400 B. C.)

6  
Your eyes are so sharpe, that you cannot onely looke through a Milstone, but cleane through the minde.

JOHN LYLY, *Euphues and His England* (Arber), p. 289. (1580)

Why has not man a microscopic eye?

For this plain reason, man is not a fly.

POPE, *Essay on Man*. Epis. i, l. 193. (1732)

Locke uses the phrase "Microscopical eyes" in his *Essay Concerning Human Understanding*, bk. ii, ch. 23, sec. 12.

You've got an eye like a gimlet.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 5. (1940)

7  
The eye hath euer bene thought the pearle of the face.

JOHN LYLY, *Euphues and His England* (Arber), p. 406. (1580)

The Eye is the Pearl of the Face.

THOMAS FULLER, *Gnomologia*. No. 4506. (1732)

8  
From within, out of the heart of man, proceed evil thoughts. . . . an evil eye. (ὁφθαλμός πονηρός.)

New Testament: *Mark*, vii, 21–22. (A. D. 70)

The Latin is, "Oculus malus."

The evil eye of another can be averted, but there is no escape from the evil of one's own.

ABDULLAH ANSARI, *The Knower and the Known*. (c. 1075)

He certainly possesses the gift of the evil eye.

LORD LYTON, *The Last Days of Pompeii*. Part i, ch. 3. (1834)

9  
The light of the body is the eye. (ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός.)

New Testament: *Matthew*, vi, 22. (c. A. D. 70)

The Vulgate is, "Lucerna corporis tui est oculus tuus."

10  
You must mind your eye, if you are shovelling slop into a cart.

HENRY MAYHEW, *London Labour and the London Poor*, ii, 224. (1851)

11  
Towers, and Battlements it sees  
Boosom'd high in tufted Trees,  
Wher perhaps som beauty lies,  
The Cynosure of neighbouring eyes.

MILTON, *L'Allegro*, l. 77. (1632)

The cynosure of all eyes.

O. HENRY (W. S. PORTER), *Tictocq*. (1894)

12  
Our eyes are greater than our belly. (Nous ayons les yeulx grands que le ventre.)

MONTAIGNE, *Essays*. Bk. i, ch. 30. (1580)

Thou art like the Epicure, whose bellye is sooner filled than his eye.

JOHN LYLY, *Euphues and His England* (Arber), p. 327. (1580)

Now gentlewomen, do I finde the olde prouerbe true: Better fill a man's belly than his eye.

ROBERT GREENE, *Works* (Grosart), ix, 167. (1590)

Better fill a gluttons belly than his eye.

WILLIAM CAMDEN, *Remains* (1870), p. 319. (1605) JOHN RAY, *English Proverbs*, p. 96. (1670)

The eye is bigger than the belly.

HERBERT, *Jacula Prudentum*. No. 1016. (1640)

The captain . . . replied with the old English proverb, "That he doubted my eyes were bigger than my belly."

SWIFT, *Gulliver's Travels*, ii, 8. (1726)

It is easier to fill a Glutton's Belly, than his Eye.

THOMAS FULLER, *Gnomologia*. No. 2928. (1732)

I thought I could have eaten this wing of a chicken; but my eye's bigger than my belly.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

And gazed around them to the left and right  
With the prophetic eye of appetite.

LORD BYRON, *Don Juan*. Canto v, st. 50. (1820)

A man is said to have his "eyes bigger than his belly" who takes more food upon his plate than he can eat.

EDWARD PEACOCK, *Manley Glossary*, p. 193.

(1889) The Germans say, "Die Augen sind weiter bann der Bauch."

1  
Your eyes were not silent. (Non oculi tacuere tui.)

OVID, *Amores*. Bk. ii, eleg. 5, l. 17. (c. 13 B. C.)

There are often voice and words in a silent look.  
(Saepe tacens vocem verbaque vultus habet.)

OVID, *Artis Amatoriae*. Bk. i, l. 574. (c. 1 B. C.)

Eyes can speak and eyes can understand.

GEORGE CHAPMAN, *The Gentleman Usher*. Act ii, sc. 1. (1606)

The eyes have one language everywhere.

GEORGE HERBERT, *Jacula Prudentum*. No. 957. (1640)

The eyes of men converse as much as their tongues.

R. W. EMERSON, *The Conduct of Life: Behavior*. (1860)

He gave me an Italian glance and made me his.

W. S. GILBERT, *Ruddigore*. Act i. (1887)

2  
The eyes, in beholding the afflicted, sometimes suffer affliction. (Dum spectant laesos oculi, laeduntur et ipsi.)

OVID, *Remediorum Amoris*, l. 615. (c. 1 B. C.)

3  
Drink to me with your eyes alone. . . . And if you will, take the cup to your lips and fill it with kisses, and give it so to me. (ἐμολ δὲ μούοις πρόπινε τοῖς ὀφθαλμοῖς.)

PHILOSTRATUS, *Epistles*. Epis. xxxiii. (c. A. D. 225) See *Oxford Companion to Classical Literature*, p. 325.

Drink to me only with thine eyes,  
And I will pledge with mine;

Or leave a kiss but in the cup,  
And I'll not look for wine.

BEN JONSON, *To Celia*. (c. 1610) A paraphrase of Philostratus.

4  
She has eyes in the back of her head. (In occipitio quoque habet oculos.)

PLAUTUS, *Aulularia*, l. 64. (c. 210 B. C.) Cited by ERASMUS, *Adagia*, iii, iii, 41. The Greek proverb is, καὶ εἰς τὴν πλάτην ὀφθαλμοὶ ἔχει (He has eyes even on his back). The Germans say, "Er hat auch hinten Augen" (He has also eyes behind).

Take hede of Sim Glovers wife, she hath an ele behind her!

JOHN STILL, *Gammer Gurton's Needle*. Act ii, sc. 2. (c. 1565)

He has an eye in his neck.

JAMES KELLY, *Scottish Proverbs*, p. 170. (1721)

5  
Argus who has eyes all over him. (Argus qui oculus totus fuit.)

PLAUTUS, *Aulularia*, l. 555. (c. 210 B. C.) Argus, the herdsman whom Hera set to watch Io, was called Argos Panoptes, because he had eyes all over his body—a hundred of them. When Hermes killed him, Hera set his eyes in the peacock's tail. See OVID, *Metamorphoses*, i, 588. "Argus-eyed" has since become proverbial.

Your fader is in sleighte as Argus yēd.

CHAUCER, *Troilus and Criseyde*, iv, 1459. (c. 1374)

For as fele[many] eyen hadde she

As fetheres upon foules be.

CHAUCER (?), *The Hous of Fame*. Bk. iii, l. 291. (c. 1383)

Lo, Argus, which that hadde an hondred yēn.

For al that ever he coude poure or pryen,

Yet was he blent.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 867. (c. 1388)

If I had as many eyes as Argus, I could not have sought a man more narrowly.

GEORGE GASCOIGNE, *Poesies, Supposes*, ii, l. (1575)

Watch me like Argus.

SHAKESPEARE, *The Merchant of Venice*, v, 230 (1597)

6  
We shall throw a cataract over his eyes. (Glau-cumam ob oculos obiciemus.)

PLAUTUS, *Miles Gloriosus*, l. 148. (c. 200 B. C.)

Don't try to pull the bed clothes over my eyes.

KAUFMAN and HART, *The Man Who Came to Dinner*. Act ii. (1939)

PULL WOOL OVER ONE'S EYES, see under WOOL.

7  
The eye is the index of the mind. (Oculus animi index.)

PONTANUS, *Collectio Proverbiorum*, p. 143. (1778)

The eye looks, but it is the mind that sees.

EDWARD WHITE, *Life in Christ*. Bk. iv, ch. 25. (1875)

8  
Her eyes flashed lightning. (Fulminat illa oculis.)

PROPERTIUS, *Elegies*. Bk. iv, eleg. viii, l. 55 (c. 22 B. C.)

His eyen stepe, and rollinge in his heed,  
That stemed as a forneys of a leed.

CHAUCER, *Canterbury Tales: Prologue*, l. 201. (c. 1386)

Swiche glaringe eyen hadde he as an hare.

CHAUCER, *Canterbury Tales: Prologue*, l. 686

He loketh as a sperhawk with his yēn.

CHAUCER, *Epilogue to the Nonne Preestes Tale*, l. 11. (c. 1387)

An eye like Mars, to threaten and command.

SHAKESPEARE, *Hamlet*, iii, 4, 57. (1600)

He holds him with his glittering eye.

COLERIDGE, *The Ancient Mariner*. Pt. i, st. 4. (1798)

9  
Hell and destruction are never full; so the eyes of man are never satisfied. (Infernus et per-

ditio numquam implentur: similiter et oculi hominum insatiabiles.)

*Old Testament: Proverbs*, xxvii, 20. (c. 350 B. C.)

<sup>1</sup> The eyes are blind when the mind is elsewhere. (Caeci sunt oculi cum animus alias res agit.)

PUBLILIUS SYRUS, *Sententiae*. No. 129. (c. 43 B. C.)

<sup>2</sup> The eyes commit no wrong, if the mind controls the eyes. (Nihil peccant oculi, si animus oculis imperat.)

PUBLILIUS SYRUS, *Sententiae*. No. 423. (c. 43 B. C.)

The guiltless eye Commits no wrong.

COWPER, *The Task*. Bk. i, l. 333. (1784)

<sup>3</sup> He has all his eyes about him.

JOHN RAY, *English Proverbs*, p. 60. (1813) He looks well after his affairs.

Keep your weather eye open.

SMYTH, *Sailor's Word-Book*, p. 724. (1867)

You know how to keep your weather eye lifting.

LEE THAYER, *Murder Is Out*, p. 240. (1942)

<sup>4</sup> I was by (quoth Pedley) when my eye was put out.

JOHN RAY, *English Proverbs*, p. 242. (1678)

"This Pedley was a natural fool, of whom go many stories."

<sup>5</sup> A stranger's eye sees clearest.

CHARLES READE, *The Cloister and the Hearth*,

Ch. 58. (1860) Cited as "a common saying."

<sup>6</sup> Keep your eye skinned for Injuns.

J. S. ROBB, *Squatter Life*, p. 105. (1847)

It ain't so bad for one to keep his eyes skinned.

JAMES WEIR, *Simon Kenton*, p. 12. (1852)

"Keep your eye skinned" is the universal proverb of the prairies.

*Harper's Magazine*, April, 1859, p. 603/2.

Keep "his eye peeled" for buffalo.

W. F. RAE, *Westward by Rail*, p. 83. (1870)

He kept them big eyes of his skinned for me all day long.

HAROLD FREDERIC, *The Deserter*, p. 69. (1898)

You got to keep your eyes skinned.

H. G. WELLS, *You Can't Be too Careful*, p. 55.

(1942)

<sup>7</sup> Faster than his tongue

Did make offence his eye did heal it up.

SHAKESPEARE, *As You Like It*, iii, 5, 116. (1600)

<sup>8</sup> I have a good eye, uncle; I can see a church by daylight.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1, 85. (1598)

<sup>9</sup> Even in the glasses of thine eyes

I see thy grieved heart.

SHAKESPEARE, *Richard II*, i, 3, 208. (1595)

In the forehead and the eye, the lecture of the heart is read.

THOMAS DRAXE, *Bibliotheca*, p. 60. (1633)

In the forehead and the eye, the lecture of the mind doth lie.

JOHN RAY, *English Proverbs*, p. 92. (1670)

<sup>10</sup> I ne'er could any lustre see,  
In eyes that would not look on me.

SHERIDAN, *The Duenna*. Act i, sc. 2. (1775)

<sup>11</sup> When ye kyst a shepys ie . . . [at] mastres Andelby.

JOHN SKELTON, *Against Garnesche*, iii, 54. (1529)

On whom he many a sheepish eye did cast.

JOHN GRANGE, *Golden Aphroditis*, sig. D1. (1577)

If he but look awry, or cast a sheeps eye.

UNKNOWN, *Tom Tyler*, l. 124. (c. 1580)

Mopsa throwing a great number of sheeps eyes upon me.

SIR PHILIP SIDNEY, *Arcadia*, ii, 107. (c. 1586)

She casts many a sheep's eye at thee.

ROBERT GREENE, *Never Too Late*. (1590)

On Cleopatra he has cast a sheep's-eye.

SIR WILLIAM DAVENANT, *The Play-House to be Let*. Act v. (c. 1663)

Mister Curate, for all your grave Looks, I'm afraid

You cast a Sheep's Eye on her Ladyship's Maid.

SWIFT, *The Great Question Debated*, l. 147. (1729)

I have often seen him cast a sheep's eye out of a calf's head at you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Is it one of my colleens you've been throwing the eye at, Sir?

SAMUEL LOVER, *Handy Andy*. Ch. 8. (1842)

The horrud old Colonel . . . was making sheep's eyes at a half-caste girl there.

THACKERAY, *Vanity Fair*. Ch. 27. (1848)

She used to make eyes at the Duke of Marlborough.

THACKERAY, *Henry Esmond*. Pt. ii, ch. 1. (1852)

Many were the sheeps'-eyes that were cast.

O. HENRY (W. S. PORTER), *A Chaparral Christmas Gift*. (1910)

Can you make matinée eyes at them?

O. HENRY, *The Higher Pragmatism*. (1908)

It is goo-goo eyes or git.

O. HENRY, *A Lickpenny Lover*. (1908)

Barney Google with his Goo Goo Googly eyes.

BILLY ROSE, *Barney Google*. (1923)

The minx with her goo-goo eyes.

H. C. BAILEY, *Mr. Fortune Here*, p. 65. (1940)

LOOK BABIES IN HER EYES, see under BABY.

<sup>12</sup> The eye is a shrew.

HENRY SMITH, *Sermons*, i, 283. (c. 1585) "It is a true proverb; although it [the eye] shew light, yet it leadeth many into darkness. If Eve had not seen, she had not lusted."

<sup>13</sup> The eye seeth all things and cannot see itself.

HENRY SMITH, *Sermons*, i, 284. (c. 1585)

The eye that sees round about it selfe, sees not into it self.

THOMAS NASHE, *The Unfortunate Traveller: Dedication*. (1594)

The Eye, that sees all Things else, sees not it self.

THOMAS FULLER, *Gnomologia*. No. 4507. (1732)

<sup>1</sup> Thou hast doves' eyes. (Oculi tua columbarum.)

*Old Testament: Song of Solomon*, i, 15. (c. 900 B.C.) A phrase repeated in iv, 1, and v, 12.

Com forth now, with thyn eyen columbyn [dove-like].

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 897. (c. 1388)

Those doves' eyes Which can make gods forsworn. SHAKESPEARE, *Coriolanus*, v, 3, 26. (1607)

<sup>2</sup> Wouldst have me doubt the evidence of my eyes? (πᾶς δ' οὐκ ἔγω κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;)

SOPHOCLES, *Electra*, l. 923. (c. 409 B.C.)

I have seen it with my own eyes.

JOHN STEVENS, tr., *Quevedo's Comicall Works*, p. 350. (1707)

I saw her with my own eyes.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>3</sup> Alive and with eyes open I go to destruction. (Vivos vidensque pereō.)

TERENCE, *Eunuchus*, l. 73. (161 B.C.)

<sup>4</sup> My right eye twitches. (ἄλλεται ὀφθαλμός μου ὁ δεξιός.)

THEOCRITUS, *Idyls*. No. iii, l. 37. (c. 270 B.C.)

An omen that one will soon see a desired sight.

<sup>5</sup> The naked eye may easily see farther than the armed. It depends on who looks through it.

H. D. THOREAU, *Winter*, 21 Jan., 1853.

<sup>6</sup> Nothing but a handful of dust will fill the eye of man.

R. C. TRENCH, *Proverbs*, iv, 75. (1853) Quoting an Arabic proverb, "on the never satisfied eye of desire."

<sup>7</sup> Betere is eye sor, than all blynd, quoth Hendyng.

UNKNOWN, *Proverbs of Hendyng*, p. 8. (c. 1300) A rendering of the Latin proverb, "Luscus praefertur caeco, sic undique fertur."

WRIGHT, *Essays on the Middle Ages*, i, 141, cites another form, "A sore eye is better than all blind."

He that hath sore eyes must not behold the candle.

JOHN LYLIV, *Euphues and His England*, p. 394. (1580)

The light is naught for sore eyes.

JOHN CLARKE, *Paroemiologia*, p. 161. (1639)

Cited by RAY (*Proverbs*, p. 114) with the French, "À l'œil malade la lumière nuit."

The sore eye infecteth the sounde.

JOHN LYLIV, *Euphues* (Arber), p. 111. (1579)

An eye-sore to our solemn festival.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 102. (1594)

The sight of you is good for sore eyes.

SWIFT, *Polite Conversation*. Dial. i. (1738)

AN EYE FOR AN EYE, see under RETRIBUTION.

## II—What Eye Sees Not, Heart Rues Not

<sup>8</sup> When the eye does not see, the heart does not grieve.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 410. (1817)

What the eye doesn't see, the heart doesn't grieve.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 588. (1883)

What the eye doesn't see the heart won't grieve over.

GEORGETTE HEYER, *No Wind of Blame*, p. 44. (1939)

What the eye doesn't see the heart can't grieve for.

KIERAN ABBEY, *Let the Coffin Pass*, p. 49. (1942)

WENTWORTH, *Pursuit of a Parcel*, p. 221. (1942)

YOUNG, *A Man About the House*, p. 184. (1942)

<sup>9</sup> Men saye communely that ferre ys from the eye is ferre from the herte.

WILLIAM CAXTON, tr., *Jason*, p. 83. (c. 1477)

See also under ABSENCE.

<sup>10</sup> Nothing troubles you for which you do not yearn. (Nihil autem est molestum quod non desideres.)

CICERO, *De Senectute*. Ch. 14, sec. 47. (44 B.C.)

What is unknown none desires. (Ignoti nulla cupido.)

OVID, *Artis Amatoriae*. Bk. iii, l. 397. (c. 1 B.C.)

<sup>11</sup> Closing one's eyes is the surest protection against worldly allurements.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 181. (c. 1050)

<sup>12</sup> If the eye do not admire, the heart will not desire.

HENDERSON, *Latin Proverbs*, p. 263. (1869)

What the eye sees not, the heart does not desire (Yen pu chien hsin pu yüan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1490. (1875)

<sup>13</sup> That the eie seeth not, the hert rewth not.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

GUAZZO, *Civile Conversation*, iv, 125. (1574)

FLORIO, tr., *Montaigne*, iii, 13. (1603)

KELLY, *Scottish Proverbs*, p. 341. (1721) etc., etc.

As the common saying is, yt which the eye seeth the hart greeveth.

GEORGE PETTIE, *Petite Pallace*, p. 177. (1576)

What the eie sees not neuer hurteth the heart.

ROBERT GREENE, *Works* (Grosart), xi, 140. (1592)

If eyes don't see, heart won't break. (Ojos que no veen, corazón que no quiebra.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 67. (1615)

Shelton, in his translation (1620), renders it,

"The heart dreams not of what the eye sees not." BLAND, *Proverbs*, ii, 37, puts the Spanish in slightly different form, "Ojos que no ven, corazón que no llora." Common to

many languages.

What the eye ne're sees, the heart ne're rues.

SAMUEL ROWLANDS, *A Paire of Spy-Knaves*, p. 8. (1620)

What the eye views not, the heart craves not, as well as rues not.

WILLIAM PENN, *No Cross, No Crown*. Ch. 5. (1669)

When the Eye sees what it never saw, the Heart will think what it never thought.

THOMAS FULLER, *Gnomologia*. No. 5583. (1732)

What the eye does not see, the heart does not rue.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 6. (1853)

What the mind doesn't know, the eyes don't cry over.

FRANCIS ILES, *Before the Fact*. Ch. 5. (1932)

What the eye doesn't see the nose doesn't smell.

JOHN LODWICK, *Running to Paradise*, p. 169. (1943)

1  
Least he longs that little seeth.

THOMAS LODGE, *Damons Pastorall*. (1600)

2  
The present eye praises the present object.

SHAKESPEARE, *Troilus and Cressida*, iii, 3, 180. (1601)

The jewel that we find, we stoop and take't,

Because we see it; but what we do not see

We tread upon, and never think of it.

SHAKESPEARE, *Measure for Measure*, ii, 1, 24. (1604)

### III—Eyes and Ears

#### See also Speaking and Hearing

3  
Right well shall he see with his two eyes, right well shall he hear with his two ears, the things which are true.

ANTI, *Papyrus: Book of the Dead*. Ch. 133, l. 14. (c. 4000 B. C.)

4  
The eyes are as ignorant as the ears are knowing. (καὶ τόσον ὀφθαλμοὶ γὰρ ἀπενθέες ὅσον ἀκουὴ εἰδυλῆς.)

CALLIMACHUS, *Fragments*. Frag. 128. (c. 250 B. C.)

5  
Hearing a hundred times is not as good as seeing once.

GURNEY CHAMPION, *Racial Proverbs*, p. 445. (1938) A Japanese proverb. The Germans say, "Die Augen glauben sich selbst, die Ohren andern Leuten" (The eyes believe themselves, the ears believe other people)

6  
Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness.

MABEL COLLINS, *The Light on the Path*. (1908)

7  
"I heard" is not as good as "I saw."

DOOLITTLE, *Chinese Vocabulary*, ii, 280. (1872)

8  
The eye is not satisfied with seeing, nor the ear filled with hearing. (Non saturatur oculus visu, nec auris auditu impletur.)

Old Testament: *Ecclesiastes*, i, 8. (c. 250 B. C.)

9  
Men trust their ears less than their eyes. (ὦτα τυγχάνει ἀνθρώποισι ἐόντα ἀπιστότερα ὀφθαλμῶν.)

HERODOTUS, *History*. Bk. i, ch. 8. (c. 445 B. C.)

PONTANUS, *Collectio Proverbiorum*, p. 143.

(1778) quotes Herodotus and gives a Latin rendering, "Arbiter est oculis certior aure meus" (My eye is a better witness than my ear).

The eye is more reliable than the ear. (ὥτιον πιστότεροι ὀφθαλμοί.)

CALLIMACHUS, *Fragments*. (c. 250 B. C.) Cited

by ERASMUS, *Adagia*, i, i, 100, with the Latin, "Oculis magis habenda fides que auribus," or "Oculis credendum potius que auribus." TAVERNER includes it in his *Translations from Erasmus*, fo. 4, with the rendering, "Credite is rather to be gyuen to the eyes than to the eares," and the comment. "That is the thynges that be sene are more certayne than that be harde."

Less vividly is the mind stirred by what finds entrance through the ears than by what is brought before the trusty eyes. (Segnius irritant animos demissa per aurem | quam quae sunt oculis subiecta fidelibus.)

HORACE, *De Arte Poetica*, l. 180. (c. 20 B. C.)

Our eyes deceive us. (Fallunt nos oculi.)

PETRONIUS, *Fragments*. Frag. 30, Loeb. (c. A.D. 60)

Men trust more fully to their eyes than to their ears. (Homines amplius oculis quam auribus credunt.)

SENECA, *Ad Lucilium*. Epis. vi, sec. 5. (c. A. D. 65)

10  
I have heard of thee by the hearing of the ear, but now mine eye seeth thee. (Auditu auris audiui te, nunc autem oculus meus videt te.)

Old Testament: *Job*, xlii, 5. (c. 350 B. C.)

The hearing ear and the seeing eye. (Aurem audientem, et oculum videntem.)

Old Testament: *Proverbs*, xx, 12. (c. 350 B. C.)

11  
Do you see her playing the hunter with her eyes and bird-catcher with her ears? (Vident tu illam oculis venaturam facere atque aucupium auribus?)

PLAUTUS, *Miles Gloriosus*, l. 990. (c. 200 B. C.)

Stabbed with a white wench's black eye; shot through the ear with a love-song.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 13. (1595)

12  
Better is one eye-witness than ten hearsay ones. (Pluris est oculatus testis unus quam auriti decem.)

PLAUTUS, *Truculentus*, l. 489. (c. 200 B. C.)

Cited by ERASMUS, *Adagia*, ii, vi, 54. TAVERNER, *Translations from Erasmus*, fo. 43, renders it, "One eye wytnesse, is of more value, than ten are [ear] wytnesses."

Of more force standes eye witenesse one, Than ten eare witnesses among.

RICHARD ROBINSON, tr., *A Learned and True Assertion of the Life of Prince Arthure*, 39. (1582)



We credit most our sight; one eye doth please  
Our trust farre more than ten eare-witnesses.

HERRICK, *The Eyes Before the Eares*. (1648)  
One Eye-witness is better than ten Hearsays.

THOMAS FULLER, *Gnomologia*. No. 3750. (1732)  
The eye-witness observes what the absent does  
not see.

BURCKHARDT, *Arabic Proverbs*. No. 782. (1817)

<sup>1</sup>  
The ear endures an injury better than the eye.  
(Iniuriam aures facilius quam oculi ferunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 303. (c. 43 B. C.)

### FACE

<sup>4</sup>  
An ape covered with paint and powder.  
(πίθηκος ἀνάπλωος ψιμυθίου.)

ARISTOPHANES, *The Ecclesiazusae*, l. 1072. (c. 393 B. C.)  
ERASMUS, *Adagia*, iii, vii, 62, gives the Latin, "Simia plena fuci," and adds that the proverb applies to ugly old women who seek allurement through use of cosmetics.

Even now, mad girl, dost ape the painted Briton  
and wanton with foreign dyes upon thy cheek?  
(Nunc etiam infectos demens imitare Britannos,  
ludis et externo tincta nitore caput?)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 18b, l. 23. (c. 25 B. C.)

Where the countenance is faire, there neede no  
colours.

JOHN LYLY, *Euphues and His England* (Arber),  
p. 204. (1580)

He's a god or a painter, for he makes faces.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 648.  
(1595) FULLER, *Gnomologia*. No. 1914. (1732)

Harlot's cheek, beautied with plastering art.

SHAKESPEARE, *Hamlet*, iii, 1, 51. (1600)

From pargetting, painting, slicking, glazing, and  
renewing old rivel'd faces, good Mercury defend  
us.

BEN JONSON, *Cynthia's Revels*. Act v, sc. 11.  
(1601) Pargetting: plastering.

A good face needes no painting.

THOMAS HEYWOOD, *Somers Tracts*, iii, 575. (1612)  
A painted face is the Devil's looking-glass. Paint-  
ing is an enemy to blushing, which is beauty's  
color.

T. T., *Of Painting the Face*. (1614)

Thy flattering picture, Phryne, is like thee,  
Onely in this, that you both painted be.

JOHN DONNE, *Phryne*. (c. 1631)

Men say y'are faire; and faire ye are 'tis true;  
But (Hark!) we praise the Painter now, not you.

HERRICK, *Upon a Painted Gentlewoman*. (1648)

A woman and a cherry paint themselves for their  
hurt.

HOWELL, *Proverbs: Span.-Eng.*, p. 18. (1659)

A woman and a cherry is coloured to its prejudice.

TORRIANO, *Piazza Universale*, p. 75. (1666)

Ancient Phillis . . . makes her own faces,  
And each morning wears a new one.

WILLIAM CONGREVE, *The Double-Dealer*. Act  
iii, sc. 10. (1694)

<sup>2</sup>  
What the ear hears is not like what the eye  
sees. (Erh wên pu ju yen chien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
2031. (1875)

<sup>3</sup>  
It is not well to see everything, nor to hear  
everything. (Non expedit omnia videre, omnia  
audire.) Many affronts may pass us by: in  
most cases the man who is unconscious of  
them escapes them.

SENECA, *De Ira*. Bk. iii, ch. 11, sec. 1. (c. A. D. 55)

## F

Let no woman's painting breed thy stomach's  
fainting.

JOHN RAY, *English Proverbs*, p. 20. (1670)

She that paints will doubtless be a whore.

EDWARD WARD, *The London Spy*, p. 420. (1699)

A Woman that Paints, puts up a Bill, that she is  
to be let.

THOMAS FULLER, *Gnomologia*. No. 481. (1732)

Ægle, beauty and poet, has two little crimes:  
She makes her own face, and does not make her  
rhymes.

LORD BYRON, *From the French*. (c. 1818)

<sup>5</sup>  
If you open your face . . . again tonight I'll  
separate you from your breath.

GEORGE ADE, *Artie*. Ch. 3. (1896)

The marshal bade him "shut his face."

UPTON SINCLAIR, *King Coal*, p. 200. (1917)

<sup>6</sup>  
There's never a fou' [foul] face, but there's  
a fou' fancy. Ugly people have ugly thoughts.  
J. C. BRIDGE, *Cheshire Proverbs*, p. 119. (1917)

<sup>7</sup>  
It is the melancholy face that gets stung by  
the bee.

GURNEY CHAMPION, *Racial Proverbs*, p. 443  
(1938) A Japanese proverb. The Japanese  
also say, "There is always a wasp to sting a  
weeping face."

<sup>8</sup>  
A Somnour was ther with us in that place,  
That hadde a fyr-reed cherubinnes face.

CHAUCER, *Canterbury Tales: Prologue*, l. 625.  
(c. 1386)

He was christened with pump-water.

JOHN RAY, *English Proverbs*, p. 79. (1678) He  
has a red face.

<sup>9</sup>  
The face is the image of the soul, and the eyes  
are its interpreter. (Nam ut imago est animi  
vultus sic indices oculi.)

CICERO, *Orator*. Sec. 60. (c. 46 B. C.) Cicero's  
brother, Quintus, in *De Petitionis Consulatus*,  
sec. 11, has, "Vultus ac frons animi ianua"  
(The face and brow are the entrance of the  
mind). HENDERSON, *Latin Proverbs*, p. 470,  
gives the proverb as "Vultus index animi"  
(The face is the index to the mind), and adds,  
"The face discovers wisdom," but on the

contrary, "Merit is often belied by the countenance" (*Vultu saepe laeditur pietas*.)  
From a man's face I read his character. (*Ex vultibus tamen hominum mores colligo*.)

PETRONIUS, *Satyricon*. Sec. 126. (c. A. D. 60)

The face the unerring index of the mind.  
(*Sumit utrumque inde habitum facies*.)

JUVENAL, *Satires*. Sat. ix, l. 20. (c. A. D. 120)  
Gifford, tr.

Your face doth testify what you are inwardly.

LEWIS EVANS, *Witnals' Dictionary*, sig. L7. (1586)

There's no art

To find the mind's construction in the face.

SHAKESPEARE, *Macbeth*, i, 4, 11. (1606)

Man is to man the subject of deceite;

And that old saying is vntrue, "the face  
Is index of the heart."

R. C., *Times' Whistle*. Bk. ii, l. 630. (c. 1615)

Man is read in his face.

BEN JONSON, *Explorata: Deus in Creaturis*.  
(1636)

The face is oftentimes a true index of the heart.

JAMES HOWELL, *Letters*. Bk. i, No. 15. (1621)

The Face is but a false Index of the Mind.

OSWALD DYKES, *English Proverbs*, p. 255. (1709)

In the face judicious eyes may find

The symptoms of a good or evil mind.

EDWARD WARD, *The History of the Grand Rebellion*, i, 8. (1713)

For what is form and what is face,

But the soul's index or its case?

NATHANIEL COTTON, *Pleasure*. (1750)

The face the index of a feeling mind.

GEORGE CRABBE, *Tales of the Hall*. Bk. xvi, l. 113.

(1819) LOVER, *Rory O'More*. Ch. 42. (1837)

The face was but an index of her heart.

T. S. ARTHUR, *Ten Nights in a Bar-room*. Night  
v, p. 87. (1854)

You have not to learn that the face is the out-  
ward index of the mind within.

MRS. HENRY WOOD, *Trevlyn Hold*. Ch. 1. (1864)

1  
I know you sing well; I see you have a sing-  
ing face.

JOHN FLETCHER, *The Wild Goose Chase*. Act  
ii, sc. 2. (1621)

I see you have a singing face—a heavy, dull,  
sonata face.

FARQUHAR, *The Inconstant*. Act ii, sc. 1. (1702)

You know you haven't got a singing face.

W. B. RHODES, *Bombastes Furioso*. (1810)

2  
Hir face whyt and wel coloured.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c.  
1240) CHAUCER (?) tr., l. 548. (c. 1365)

As whyt as lillie or rose in rys.

GUILLAUME DE LORRIS, *Roman de la Rose*.  
Chaucer, tr., l. 1015.

There is a garden in her face,

Where roses and white lilies grow.

THOMAS CAMPION, *Cherry Ripe*. (1606)

3  
As round as appel was his face.

GUILLAUME DE LORRIS, *Roman de la Rose*, (c.  
1240) Chaucer (?), tr., l. 819. (c. 1365)

A face like a full moon.

WALTER BESANT, *All Sorts and Conditions of  
Men*. Ch. 1. (1882)

4  
Do not let your face put your heart to shame.  
(*σὲ δὲ μὴ τι νόον κατελεγχέτω εἶδος*.)

HESIOD, *Works and Days*, l. 714. (c. 800 B. C.)

We know men's faces, not their hearts.

H. H. HART, *Seven Hundred Chinese Proverbs*.  
No. 261. (1937)

5  
Not in my face would he dare to look,  
Though he have the front of a dog.

(*οὐδ' ἂν ἐμοί γε  
τετλαίη κύνεός περ ἔων εἰς ὤπα ἰδέσθαι*.)

HOMER, *Iliad*. Bk. ix, l. 372. (c. 850 B. C.)

6  
The human face is the masterpiece of God.

ELBERT HUBBARD, *Little Journeys: Da Vinci*  
(1915) Quoted.

7  
Therefore have I set my face like a flint. (*Ideo  
posui faciem meam ut petram durissimam*.)

*Old Testament: Isaiah*, 50, 7. (c. 725 B. C.)

He . . . sets his face like a flint.

JOHN BUNYAN, *The Advocateship of Jesus  
Christ*. (1688)

8  
Men's faces are not to be trusted. (*Frontis  
nulla fides*.)

JUVENAL, *Satires*. Sat. ii, l. 8. (c. A. D. 120)

9  
Your face betrays your years. (*Facies tua  
computat annos*.)

JUVENAL, *Satires*. Sat. vi, l. 199. (c. A. D. 120)

The ruins of a house can be repaired, but not the  
ruins of a face. (*Les ruines d'une maison | Se peu-  
vent réparer: que n'est cet avantage | Pour les  
ruines du visage!*)

LA FONTAINE, *Fables: La Fille*. Bk. vii, fab. 5.  
(1678)

We may know your age by the wrinkles of your  
horn.

JAMES KELLY, *Scottish Proverbs*, p. 359. (1721)  
"She has a good many nicks in her horn"; said of  
a girl who is becoming an old maid. A cow is  
said to have a nick in her horn for every year.

P. W. JOYCE, *English as We Speak It*, p. 113.  
(1910) "Her face was a map crossed with  
lines of lassitude and languitude."—*Scrib-  
ner's Commentator*.

10  
O what a face! (*O qualis facies!*)

JUVENAL, *Satires*. Sat. x, l. 157. (c. A. D. 120)

The tartness of his face sours ripe grapes.

SHAKESPEARE, *Coriolanus*, v, 4, 18. (1607)

A damned disinheriting countenance.

R. B. SHERIDAN, *The School for Scandal*. Act  
iv, sc. 1. (1777)

She's the only gal I love,

With a face like a horse and buggy.

UNKNOWN, *Fireman, Save My Child*. (c. 1876)

His face was as gnarled as an English walnut.

O. HENRY (W. S. PORTER), *Door of Unrest*. (1911)

Her face would stop a freight train.

M. V. HEBERDEN, *The Lobster Pick Murder*, p.  
67. (1941)

<sup>1</sup> Then he turned his face to the wall, and prayed unto the Lord. (Qui convertit faciem suam ad parietem, et oravit Dominum.)

*Old Testament: II Kings*, xx, 2. (c. 600 B. C.)

See also *Isaiah*, xxxviii, 2.

He turned his face to the wall . . . and sleapte sweetly in the Lorde.

UNKNOWN, *Narratives of the Days of the Reformation* (Camden), p. 35. (1579) Said of a person on his death-bed, conscious of the approach of the end.

He turnd his face unto the wall,  
And death came creeping to him.

UNKNOWN, *Barbara Allen's Cruelty*. (c. 1640)

See CHILD, *Ballads*, ii, 277.

He would turn his face to the wall, and die with that word unsaid.

MARK TWAIN, *Tom Sawyer*. Ch. 3. (1876)

<sup>2</sup> I will set my face against that man. (Ego ponam faciem meam contra illum.)

*Old Testament: Leviticus*, xx, 3. (c. 570 B. C.)

<sup>3</sup> How frantick are those louers which are caried away with the gaye glistening of the fine face.

JOHN LYL, *Euphues*, p. 54. (1579)

In these days the fairest faces mask the foulest souls.

STEELE MACKAY, *Paul Kauvar*. Act ii. (1888)

<sup>4</sup> Was this the face that lancht a thousand shippes?

And burnt the toplesse Towres of Ilium?  
Sweete Helen, make me immortall with a kisse.

CHRISTOPHER MARLOWE, *Doctor Faustus*, I. 1328. (c. 1590)

Was this fair face the cause, quoth she,  
Why the Grecians sacked Troy?

SHAKESPEARE, *All's Well that Ends Well*, i, 3, 73. (1602)

This is the face that burnt a thousand boats.

SHAW, *The Admirable Bashville*. Act iii. (1926)

Is this the face that launched a thousand gyps and lured innumerable virgins to their doom?

JOHN LODWICK, *Running to Paradise*, p. 343. (1943)

<sup>5</sup> You will see long faces enough when these taxes come to be paid.

HARRIET MARTINEAU, *Farrers*. Ch. 1. (1834)

I shall pull a long face.

READE, *Never too Late to Mend*. Ch. 45. (1856)

Put on a very long face and try to scold people into religion.

C. H. SPURGEON, *Sermons*, xxv, 548. (1879)

<sup>6</sup> I am all face. (Moy, je suis tout face.)

MONTAIGNE, *Essays*. Bk. I, ch. 35. (1580) The well known reply of the man clothed only in a breech-cloth in full winter to the befurred one who asked how he could endure the cold. The complete sentence is, "Vous avez bien la face decouverte: or moy, je suis tout face."

Usually the story is told of an Indian on the ice at Quebec. Montaigne places it in France. The face, when we are born, is no less tender than

any other part of the body: it is use alone hardens it, and makes it more able to endure the cold. And therefore the Scythian philosopher gave a very significant answer to the Athenian, who wondered how he could go naked in the frost and snow. "How," said the Scythian, "can you endure your face exposed to the sharp winter?" "My face is used to it," said the Athenian. "Think me all face," replied the Scythian.

JOHN LOCKE, *On Education*. Sec. 5. (1693)

<sup>7</sup> I don't get the name, but the face is familiar.  
OGDEN NASH, *The Baffled Hermit*. (1935)

<sup>8</sup> The poore Birde when he saw hir make that face to him was halfe afraide.

SIR THOMAS NORTH, tr., *Doni's Moral Philosophy*. Bk. iii, p. 184. (1570)

Why do you make such faces?

SHAKESPEARE, *Macbeth*, iii, 4, 67. (1606)

<sup>9</sup> Often a silent face has voice and words  
(Saepe tacens vocem verbaque vultus habet.)

OVID, *Artis Amatoriae*. Bk. i, l. 574. (c. 1 B. C.)

See also under LOOK.

<sup>10</sup> No slight advantage is a pleasing countenance  
(Auxilium non leve vultus habet.)

OVID, *Ex Ponto*. Bk. ii, epis. 8, l. 54. (A. D. 13)

See under APPEARANCE.

<sup>11</sup> Alas, how hard it is not to betray a guilty conscience in the face! (Heu! quam difficile est crimen non prodere vultu!)

OVID, *Metamorphoses*. Bk. ii, l. 447. (A. D. 7)

A troubled countenance oft discloses much  
(Multa sed trepidus solet detegere vultus.)

SENECA, *Thyestes*, l. 330. (C. A. D. 60)

<sup>12</sup> Make thy face to shine upon thy servant  
(Illustra faciem tuam super servum tuum.)

*Old Testament: Psalms*, xxxi, 16. (c. 250 B. C.)

Show thy servant the light of thy countenance.

*Book of Common Prayer: Psalter*, xxxi, 18 (1548)

<sup>13</sup> Let thy face be bright what time thou livest.

PTAH-HOTEP, *Instruction*. No. 34. (c. 3550 B. C.)

Prisse Papyrus. Gunn, tr.

A merry face is the sign of a happy heart, but sad eyes are signs of worry.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xiii, 26. (c. 190 B. C.) Oesterley, tr.

Let your countenance be pleasant, but in serious matters somewhat grave.

GEORGE WASHINGTON, *Motto*, in early copy book. (a. 1748)

<sup>14</sup> I think his face is made of a fiddle, every one that looks on him loves him.

JOHN RAY, *English Proverbs*, p. 243. (1678)

Your honour's face is made of a fiddle; every one that looks on you loves you.

SMOLLETT, *Sir Launcelot Greaves*. Ch. 8. (1762)

His face was made of a fiddle, as they say, for a body that looked on him liked him.

WALTER SCOTT, *Old Mortality*. Ch. 37. (1816)

A face as long as a fiddle.

QUILLER-COUCH, *Hetty Wesley*, ii, 4. (1903)

1 The human face is my landscape.

SIR JOSHUA REYNOLDS, remarking that he did not enjoy the scenery of Richmond. (c. 1759)

2 A fair countenance is the key of closed doors.

SADI, *Gulistan*. Ch. iii, Apologue 28. (c. 1258)  
A fair face cannot have a crabbed heart.

UNKNOWN, *Passionate Morrice*, p. 92. (1593)

A good face needs no band.

JOHN CLARKE, *Paroemiologia*, p. 131. (1639)

A good face needs no band, and a bad face deserves none. Some make a rhyme of this by adding, "And a pretty wench no land."

JOHN RAY, *English Proverbs*, p. 97. (1678)

SWIFT, *Polite Conversation*, Dial. i. (1738)

A fair face is half a portion.

THOMAS FULLER, *Gnomologia*. No. 89. (1732)

A good face is a letter of recommendation.

HENRY FIELDING, *Amelia*. Bk. ix, ch. 5. (1750)  
See under APPEARANCE.

3 I next strained my eyes, with equally bad success, to see if, among the sea of up-turned faces which bent their eyes on the pulpit as a common centre, I could discover the sober and business-like physiognomy of Owen.

SIR WALTER SCOTT, *Rob Roy*. Ch. 20. (1817)

In this sea of upturned faces there is something which excites me strangely.

DANIEL WEBSTER, *Speech*, Faneuil Hall, 30 Sept., 1842. Opening sentence. The phrase, "A sea of upturned faces" is frequently quoted, recently in Clifford Odets' *Waiting for Lefty*, sc. 5. (1935)

We came to a wharf, paved with uplifted faces.

CHARLES DICKENS, *American Notes*. Ch. 2. (1842)

I peared be4 a C of upturned faces in the Red School House.

ARTEMUS WARD (C. F. BROWNE), *The Crisis*. (1860)

The mass of upturned faces.

MARK TWAIN, *A Connecticut Yankee*, p. 359. (1889)

4 Face. Save it while you may.

JOHN SPAIN, *Dig Me a Grave*, p. 16. (1942)

5 And made a good face to the eorle and sem-blant.

JOHN DE TREVISA, tr., *Higden*, vii, 25. (1387)

And wher thou hast most mater to compleyne, Make ther good face and glad in port the[e] feine.

JOHN LYDGATE, *Troy Book*. Bk. ii, l. 4366. (c. 1415)

Though it be a foule lye, set upon it a good face.

JOHN BAYLE, *Kynge Johan*, l. 1991. (c. 1540)

Set a good face on a bad matter.

HUMPHREY GIFFORD, *A Posie of Gilloflowers*, p. 44. (1580)

Making a good face of an euill matter.

RICHARD BRATHWAIT, *Natures Embassie*, p. 107. (1621)

Well, madam, put a good face on it.

GEORGE ELIOT, *Felix Holt*. Ch. 1. (1866)

6 I wyll set a face of brasse on it.

GEORGE WHETSTONE, *Promos and Cassandra*. Pt. ii, iii, 1. (1578)

Can any face of brass hold longer out?

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 395. (1595)

His face is of brasse, which may be said either ever or never to blush.

THOMAS FULLER, *The Profane State*. Bk. v, ch. 10. (1642)

More brass in his face than in his kitchen.

JOHN SOMERS, *Tracts*. Vol. iv, p. 490. (1647)

Put on a bold face for once.

SWIFT, *Polite Conversation*. Dial. i. (1738)

[He] has brass enough to face the world.

T. T. LYNCH, *Self-Improvement*, p. 45. (1853)

I admire your brass.

L. K. ANSPACHER, *The Unchastened Woman*. Act ii. (1915)

7 Lette hym have his will, and he will flie in thy face.

THOMAS WILSON, *Arte of Rhetorique*, p. 203. (1553)

Let him shew them a Cudgell, they flie in his face.

BISHOP JOSEPH HALL, *Apologie Against the Brownists*. Sec. 13. (1610)

This was flying in Mr. Alworthy's face.

FIELDING, *Tom Jones*. Bk. iii, ch. 8. (1749)

8 Two-faced men. (διπλοῦς ἄνδρας.)

ZENOBIUS, *Adagia*, iii, 23. (c. A. D. 130)

Two hedes in one hood at ones.

UNKNOWN, *Romaunt of the Rose*, l. 7388. (c. 1400)

God lovyd neuer two facys in oon hood.

JOHN LYDGATE, *Minor Poems*, p. 69. (c. 1440)

Two faces in one hode courtly I bere,

Water in one hande, and fyre in the other.

JOHN SKELTON, *Magnyfycence*, l. 720. (1529)

To beare two faces in one hood.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

These flatterers be wonders perilous felowes, hauynge two faces under one hooode.

THOMAS LEVER, *Sermons*, p. 99. (1550)

To haue two colours to one meaning, and (as the saying is) to beare two complexions in one face.

GEOFFREY FENTON, *Golden Epistles*, p. 292. (1575)

He hath two faces vnder one hood. (Lui ha due faccie sotto vna beretta.)

JOHN FLORIO, *Firte Fruits*, fo. 31. (1578)

If thou be as hot as ye mount Aetna, faine thy selfe as colde as the hil Caucasus, carry two faces in one hood.

JOHN LYLIV, *Euphues* (Arber), p. 117. (1579)

Icetes had carried two faces in one hood, and . . . was become a Traytor.

SIR THOMAS NORTH, tr., *Plutarch*, p. 224. (1580)

With false Iudas you can beare two faces in one hooode.

THOMAS DELONEY, *Works* (1912), p. 462. (1586)

He carrieth two faces under one hood.

JOHN CLARKE, *Paroemiologia*, p. 140. (1639)

FULLER, *Gnomologia*. No. 5327. (1732)

SCOTT, *Rob Roy*. Ch. 11. (1818)

DICKENS, *Barnaby Rudge*. Ch. 40. (1841)

May the man be damned and never grow fat,  
Who wears two faces under one hat.

H.G. BOHN, *Handbook of Proverbs*, p. 451. (1855)

<sup>1</sup> A good *poker face* is essential; the countenance should not betray the nature of the hand.

UNKNOWN, *Encyclopaedia Britannica* (ed. ix), xix, 283/2. (1885)

He glanced around the circle and found poker faces.

C. E. MULFORD, *Rustlers' Valley*. Ch. 10. (1924)

<sup>2</sup> "What is your fortune, my pretty maid?"

"My face is my fortune, kind sir," she said.

UNKNOWN, *Where Are You Going, My Pretty Maid?* (c. 1850)

Her profligate father told her that her face was her fortune.

BENJAMIN DISRAELI, *Endymion*. Ch. 16. (1880)

### FACT

<sup>3</sup> Plain matters of fact are terrible stubborn things.

EUSTACE BUDGELL, *Liberty and Progress*, ii, 76. (1732)

Matters of Fact, as Mr. Budgell somewhere observes, are very stubborn things.

MATTHEW TINDALE, *Last Will and Testament*, p. 23. (1733)

Facts are stubborn things.

TOBIAS SMOLLETT, tr., *Gil Blas*. Bk. x, ch. 1. (1749) KINGSLEY, *Miscellanies*, i, 8. (1853)

BLACKMORE, *Cradock Nowell*. Ch. 51. (1866)

BAILEY, *Nobody's Vineyard*, p. 262. (1942)

THAYER, *Murder Is Out*, p. 247. (1942) etc.

Facts are more powerful than arguments.

THOMAS PAINE, *Letter to Abbé Raynal*. (1782)

But facts are chieftains that winna ding,

And downa be disputed.

ROBERT BURNS, *A Dream*. St. 4. (1786)

Facts is like jackasses, precious stubborn things.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 48. (1850)

Facts are contrary 'z mules.

LOWELL, *Biglow Papers*. Ser. ii, No. 4. (1862)

<sup>4</sup> Facts and Figures! Put 'em down!

DICKENS, *The Chimes: First Quarter*. (1845)

Now what I want is, Facts. Facts alone are wanted in life.

DICKENS, *Hard Times*. Bk. i, ch. 1. (1854)

In this life we want nothing but facts, Sir; nothing but facts.

DICKENS, *Hard Times*. Bk. i, ch. 1. A phrase put into the mouth of Thomas Gradgrind.

<sup>5</sup> A popgun is a popgun, though the ancient and honorable of the earth affirm it to be the crack of doom.

R. W. EMERSON: *The American Scholar*, 1837.

No facts to me are sacred; none are profane.

EMERSON, *Essays: Circles*. (1841)

No anchor, no cable, no fences avail to keep a fact a fact.

EMERSON, *Essays: History*. (1841)

A little fact is worth a whole limbo of dreams.

EMERSON, *Essays: The Superlative*. (1847)

<sup>6</sup> Her taste exact For faultless fact  
Amounts to a disease.

W. S. GILBERT, *The Mikado*. Act ii. (1885)

<sup>7</sup> With fact he mixes fiction. (Veris falsa remiscet.)

HORACE, *De Arte Poetica*, l. 151. (c. 20 B. C.)

<sup>8</sup> The fatal futility of Fact.

HENRY JAMES, *Preface: The Spoils of Poynton* (1907)

<sup>9</sup> So much the worse for the facts.

VINCENT LEAN, *Collectanea*, iv, 96. (1902)

<sup>10</sup> Nothing's more pleasing than to know all the facts. (οὐδὲν γλυκύτερόν ἐστιν ἢ πάντ' εἰδέναι.)

MENANDER, *The Arbitrants*. Frag. 850 K. (c. 300 B. C.)

<sup>11</sup> I will sing of facts; but some will say that I invented them. (Facta canam; sed erunt qui me finxisse loquantur.)

OVID, *Fasti*. Bk. vi, l. 3. (c. A. D. 8)

<sup>12</sup> The facts speak for themselves. (Res ipsa testist.)

PLAUTUS, *Aulularia*, l. 421. (c. 210 B. C.) In *Epidicus*, l. 713, PLAUTUS varies the form to "Ipsa res dicet tibi."

The facts speak for themselves. (Res ipsa indicat.)

TERENCE, *Eunuchus*, l. 705. (161 B. C.) "Res indicabit" occurs in l. 469, and in *Heauton Timorumenos*, l. 824, "Ipsa re experibere." The legal proverb is, "Res ipsa loquitur."

<sup>13</sup> *Patiokim*: In Russia we face facts.

*Edstaston*: In England, sir, a gentleman never faces any facts if they are unpleasant facts.

*Patiokim*: In real life, all facts are unpleasant.

BERNARD SHAW, *Great Catherine*. Sc. 1. (1913)

<sup>14</sup> Don't tell me of facts, I never believe facts; you know Canning said nothing was so fallacious as facts, except figures.

SYDNEY SMITH, (c. 1840) *See* LADY HOLLAND, *Memoir*, vol. i, ch. 11.

<sup>15</sup> Facts are facts, as the saying is.

SMOLLETT, *Sir Launcelot Greaves*. (1762)

But facts are facts and flinch not.

ROBERT BROWNING, *The Ring and the Book*. Pt. ii, l. 1049. (1868)

<sup>16</sup> It's all-fired stiff, that's a fact.

ANN STEPHENS, *High Life in New York*, i, 2. (1843)

I don't just know, Joe, that's a fact.

RANDALL PARRISH, *My Lady of the South*, p. 21. (1909)

<sup>17</sup> Let us look at the facts. (Rem ipsam ptemus.)

TERENCE, *Adelphoe*, l. 796. (160 B. C.)

1 I went to the woods because I wished . . . to front only the essential facts of life.

H. D. THOREAU, *Walden*. Ch. 2. (1854)

Have you got any [men] who know the facts of life?

F. & R. LOCKRIDGE, *A Pinch of Poison*, p. 219. (1941) "Life" in this phrase had become synonymous with "sex."

2 Let us not underrate the value of a fact; it will one day flower into a truth.

H. D. THOREAU, *Excursions*. (1863)

3 Facts, or what a man believes to be facts, are delightful. . . . Get your facts first, and then you can distort them as much as you please.

MARK TWAIN. (KIPLING, *From Sea to Sea*. Letter 37.)

Ugly facts are a challenge to beautify them.

ANONYMOUS, *Meditations in Wall Street*, p. 82. (1940)

## FAILURE

See also Defeat; Fall; Success and Failure; Victory and Defeat

4 They fail, and they alone, who have not striven.

THOMAS BAILEY ALDRICH, *Enamored Architect of Airy Rhyme*. (c. 1880)

Straight from a mighty bow this truth is driven: "They fail, and they alone, who have not striven."

CLARENCE URM, *The Arrow*. (c. 1920)

5 May he be not found to be light in the Balance.

ANI, *Papyrus: Book of the Dead*. Ch. i, l. 43. (c. 4000 B. C.) The reference is to the ceremony which is supposed to take place in the Judgment Hall of Osiris before the deceased can enter into the presence of Osiris, the God of Truth. The heart of the deceased is weighed in a balance against an ostrich feather, emblematic of truth. The scale must balance exactly if the heart is to be found right and true, and its owner sinless. In the papyrus of Ani, there is an elaborate vignette of this scene, showing twelve gods looking on and acting as a sort of jury.

His heart hath been found right by the trial in the Great Balance.

*Book of the Dead*. Ch. xxx. (c. 4000 B. C.)

Thou art weighed in the balances, and art found wanting. (Appensus es in statera, et inventus es minus habens.)

Old Testament: *Daniel*, v. 27. (c. 170 B. C.)

6 Oft do the gods, my child, cause men to fail. You've named the simplest way: just blame the gods.

(πόλλ', ὦ τέκνον, σφάλουσιν ἀνθρώπους θεοί.

τὸ ῥᾶστον εἶπας, αἰτίαςασθαι θεούς.)

EURIPIDES, *Archelaus*. Fr. 254. (c. 440 B. C.)

Quoted by PLUTARCH, *Moralia*, 20D and 1049F

7 Half the failures in life arise from pulling in one's horse as he is leaping.

J. C. AND A. W. HARE, *Guesses at Truth*. Pt. i. (1827)

8 It is a shameful thing to tarry long and return empty. (αλσχρόν τοι δηρόν τε μένειν κενέον τε νέεσθαι.)

HOMER, *Iliad*. Bk. ii, l. 298. (c. 850 B. C.) ERASMUS, *Adagia*, ii, viii, 87, has "Foedum est & mansisse diu, vacuumque redisse," and quotes CICERO, *Ad Atticum*, bk. vi.

9 John Jones may be described as "one of the has beens."

WILLIAM HONE, *Every-Day Book*. Vol. ii, col. 820. (1826)

10 A failure is a man who has blundered, but is not able to cash in the experience.

ELBERT HUBBARD, *Epigrams*. (1905)

11 He is good that failed never.

JAMES KELLY, *Scottish Proverbs*. (1721)

12 A living failure is better than a dead masterpiece.

BERNARD SHAW, *The Adventures of the Black Girl in Her Search for God*. (1920)

13 He who never fails will never grow rich.

C. H. SPURGEON, *John Ploughman's Talk*. (1869) Cited as a proverb.

It is an old saying that failure is the only high-road to success.

GRAHAM BALFOUR, *Life of Stevenson*, i, 101. (1902) The proverb as usually quoted is, "Failure teaches success." The French say, "On apprend en faillant" (One learns by failing). The Japanese say, "Man learns little from success, but much from failure."

Nearly all my successes are founded on previous failures.

LOUIS N. PARKER, *Disraeli*. Act ii. (1911)

NO SUCH WORD AS FAIL, see under YOUTH.

## FAIR

14 If that course be fair, again and again quoth Bunny to his bear.

JOHN CLARKE, *Paroemiologia*, p. 179. (1639)

If that ben't fair, hang fair.

SWIFT, *Polite Conversation*. Dial. i. (1738)

15 As you find your penniworths, so you speake of the faire.

JAMES MARBE, tr., *Celestina* (Broadway Translations), p. 70. (1631)

Men speak of the fair as things went with them there.

HERBERT, *Jacula Prudentum*. No. 157. (1640)

Every man will speak of the fair as his own market has gone in it.

LAURENCE STERNE, *Tristram Shandy*. Bk. i, ch. 5. (1759)

- 1  
Fair is fair, work or play.  
SAMUEL PALMER, *Moral Lessons on Proverbs*,  
p. 31. (1710) FAIR PLAY, *see under* PLAY.  
ALL'S FAIR IN LOVE AND WAR, *see under* LOVE.  
2  
He need go no farther, the fair is heer;  
Bye when ye list, it lasteth ouer year.  
UNKNOWN, *Scholehouse of Women*, 1.348. (1541)  
The fayre lasteth all the yere.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
Her fayre lasts all the yeare.  
SIR JOHN HARRINGTON, *Epigrams*. Bk. i, No. 72.  
(1618)

## FAITH

## See also Belief, Trust

- 3  
Faith is the guide, the womb, the guardian,  
the begetter and the cherisher of all virtues.  
. . . It is the foot on which we find great  
treasure, the hand with which we grasp hap-  
piness.  
ASVAGHOSA (?), *Mahāyāna: Ratnolka Dhārūni*.  
(c. A. D. 75)  
4  
Give to faith the things which belong to faith.  
(Da fidei, quae fidei sunt.)  
FRANCIS BACON, *Of the Advancement of Learn-  
ing*. Bk. ii. (1605)  
5  
You can do very little with faith, but you  
can do nothing without it.  
SAMUEL BUTLER THE YOUNGER, *Note-Books*,  
p. 336. (a. 1900)  
6  
As good faith requires. (Ex fide bona.)  
CICERO, *De Officiis*. Bk. iii, sec. 70. (c. 45 B. C.)  
7  
Faith sees by the ears.  
THOMAS FULLER, *Gnomologia*. No. 1493. (1732)  
8  
That Faith is easily wrought which teacheth  
men to believe well of themselves.  
THOMAS FULLER, *The Profane State: The Rigid  
Donatists*. Bk. v, ch. 11. (1642)  
9  
Faith has no merit where human reason sup-  
plies the proof. (Fides non habet meritum ubi  
humana ratio praebet experimentum.)  
ST. GREGORY, *Homilies*. Homily xl, bk. ii, sec.  
26. (c. A. D. 300)  
To lead a virtuous Life, my Friends,  
And get to Heaven in Season,  
You've just so much more need of Faith,  
As you have less of Reason.  
FRANKLIN, *Poor Richard's Almanack*, 1748.  
The Way to see by Faith is to shut the Eye of  
Reason.  
FRANKLIN, *Poor Richard's Almanack*, 1758.  
Faith is a higher faculty than reason.  
P. J. BAILEY, *Festus: Proem*, l. 84. (1839)  
Faith branches off from the highroad before rea-  
son begins.  
WILLIAM JAMES, *Thought and Character*, ii,  
327. (c. 1900)

The ancient principle that the less you under-  
stand the greater your faith.

- R. A. J. WALLING, *The Spider and the Fly*, p.  
22. (1940) The "ancient principle" referred  
to is the Latin proverb, "Maiorem fidem  
homines adhibent iis quae non intelligunt"  
(Men have greater faith in those things which  
they do not understand).  
IGNORANCE MOTHER OF DEVOTION, *see under* IG-  
NORANCE.  
10  
Faith is the substance of things hoped for, the  
evidence of things not seen. (ἐστιν δὲ πίστις  
ἐλπιζομένων υπόστασις, πραγμάτων ἔλεγχος οὐ  
βλεπομένων.)  
*New Testament: Hebrews*, xi, 1. (c. A. D. 90)  
The *Vulgate* is, "Est autem fides sperandarum  
substantia rerum, argumentum non apparen-  
tium."  
What is faith, unless it is to believe what you do  
not see? (Quid est fides nisi credere quod non  
vides?)  
ST. AUGUSTINE, *Johannis Evangelical Tract*.  
Ch. 20, sec. 8. (c. A. D. 400)  
11  
Faith is a gift of God which man can neither  
give nor take away by promise of rewards or  
menaces of torture.  
THOMAS HOBBS, *Leviathan*. Ch. 42. (1651)  
12  
Faith always implies the disbelief of a lesser  
fact in favor of a greater.  
O. W. HOLMES, *The Professor at the Breakfast-  
Table*. Ch. 5. (1860)  
13  
Faith without works is dead. (ἡ πίστις χωρὶς  
τῶν ἔργων ἀργή ἐστίν.)  
*New Testament: James*, ii, 20. (A. D. 44) The  
*Vulgate* is, "Fides sine operibus mortua est."  
In ii, 26, the idea is elaborated, "For as the  
body without the spirit is dead, so faith  
without works is dead also."  
Faith is deed with-ouen werkes.  
CHAUCER, *Canterbury Tales: The Second  
Nonnes Tale: Prologue*, l. 64. (c. 1389)  
Fayth, that without woorkes it is dead.  
STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 32. (1574) Pettie, tr.  
Faith is a great lady, and good works are her at-  
tendants.  
JAMES HOWELL, *English Proverbs*. (1659)  
14  
Faith is often the boast of the man who is  
too lazy to investigate.  
F. M. KNOWLES, *A Cheerful Year Book*. (1906)  
15  
If your faith be insufficient, verily, you will  
receive no faith. (Shin pu tsuh yen 'yiu pu  
shin.)  
LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 17. Repeated in sec. 23. (c. 550 B. C.)  
16  
Thy faith hath made thee whole. (ἡ πίστις σου  
σώσεν σε.)  
*New Testament: Mark*, v. 34. (c. A. D. 55) The  
*Vulgate* is, "Fides tua te salvam fecit." See  
also *Luke*, viii, 48.

1 If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. (ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἔρειτε τῷ ὄρει τούτῳ Μεράβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται.)

*New Testament: Matthew*, xvii, 20. (c. A. D.

65) The *Vulgate* is, "Si habueritis fidem, sicut granum sinapis, dicetis monti huic, Transi hinc illuc, et transibit." Hence the proverbial, "Faith will move mountains."

2 Faith giveth the victory and overcometh all.

MOHAMMED, *The Koran*, iii, 139. (c. 622)

3 How many things served us yesterday for articles of faith, which to-day are fables to us! (Combien de choses nous servoient hier d'articles de foy, qui nous sont fables aujourd'hui!)

MONTAIGNE, *Essays*. Bk. i, ch. 26. (1580)

4 Faith is the elbow for a heavy soule to leane upon.

SIR THOMAS OVERBURY, *Newes from the Lower End of the Table*. (1613)

5 For modes of faith let graceless zealots fight; His can't be wrong whose life is in the right.

POPE, *An Essay on Man*. Epis. iii, l. 305. (1733)

Quoted by FRANKLIN, *Poor Richard*, 1745

6 He that has lost faith, what has he left to live on? (Fidem qui perdit quo rem servat relicuam.)

PUBLILIUS SYRUS, *Sententiae*. No. 196. (c. 43 B. C.)

He who loses faith has nothing left to lose. (Fidem qui perdit nihil pote ultra perdere.)

PUBLILIUS SYRUS. *Sententiae*. No. 209.

Where decency is, there faith is ever revered. (Ubi cumque pudor est, semper ibi sancta est fides.)

PUBLILIUS SYRUS. *Sententiae*. No. 707. (c. 43 B. C.)

7 It will profit me nothing, for I have no faith in it. (Elle ne me profitera de rien, car je n'y adjouste point de foi.)

RABELAIS, *Gargantua*. Bk. i, ch. 42. (1534) The monk's remark when he says that he knows a prayer which guarantees immunity from all firearms.

8 Punic faith. (Punica fides.)

SALLUST, *Bellum Jugurthinum*. Ch. 108, sec. 3. (c. 40 B. C.) Cited by ERASMUS, *Adagia*, i, viii, 28, with examples of its use by Livy, Quintus Curtius Rufus, Ausonius, and other historians, who all agreed that the Phoenicians or Carthaginians were full of cunning and trickery. Another proverbial phrase with a similar meaning was "Graeca fides" (Greek faith), also noted by Erasmus. "Attica fides" (Attic faith) was inviolable faith, the opposite of Punic faith.

Punic wiles. (Astuce punique.)

MONTAIGNE, *Essays*. Bk. i, ch. 5. (1580)

The Punicque faith is branded by Our enemies.

PHILIP MASSINGER, *Believe as You List*. Act ii, sc. 2. (1631)

Our Punick faith

Is infamous, and branded to a proverb.

ADDISON, *Cato*. Act ii, sc. 5. (1712)

French faith became the same among us, as Punic faith had been among the Romans.

ABRAHAM TUCKER, *The Light of Nature*, ii, 318. (c. 1770)

The coalheaver's faith. (Fides carbonaria.)

UNKNOWN. A medieval proverb, from the anecdote of the coalheaver who said that he believed what the Church believed. When asked what that was, he answered, "What I believe."

9 He wears his faith but as the fashion of his hat; it ever changes with the next block.

SHAKESPEARE, *Much Ado about Nothing*, i, 1, 76. (1598)

There are no tricks in plain and simple faith.

SHAKESPEARE, *Julius Caesar*, iv, 2, 22. (1599)

10 What faith is there in the faithless? (τίς ὁ ἀρα πίστις ἀπίστω;)

THEOGNIS, *Sententiae*. (c. 600 B. C.) SPENSER, *Shepherds Calender: May: Piers' Emblem*.

Much knowledge of things divine escapes us through want of faith. (ἀλλὰ τῶν μὲν θείων τα πολλὰ ἀπιστίῃ διαφυγγάνει μὴ γινώσκεισθαι.)

HERACLEITUS, *Fragments*. Frag. 116. (c. 500 B. C.)

In the Affairs of this World Men are saved, not by Faith, but by the Want of it.

FRANKLIN, *Poor Richard's Almanack*, 1754.

11 The mason asks but a narrow shelf to spring his brick from; man requires only an infinitely narrower one to spring the arch of faith from.

H. D. THOREAU, *Winter*, 31 Jan., 1852.

12 Faith is the consolation of the miserable and the terror of the happy. (La Foi est la consolation des misérables, et la terreur des heureux.)

VAUVENARGUES, *Réflexions*. No. 323. (1746)

13 Nowhere is faith secure. (Nusquam tuta fides.)

VERGIL, *Aeneid*. Bk. iv, l. 373. (19 B. C.)

14 Faith is the antiseptic of the soul.

WHITMAN, *Leaves of Grass: Preface*. (1855)

## FAITHFULNESS

See also Constancy; Love: Constant; True

15 The beauty of a man is his faithfulness, and his hatefulness is the lying of his lips.

ARIKAR, *Teachings*. Col. ix, l. 132. (c. 550 B. C.)

16 The Vine-pole proved unfaithful to the Vine. (εἶτα οὖν ἐξηπάτησεν ἡ χάραξ τὴν ἀμπελον.)

ARISTOPHANES, *The Wasps*, l. 1291. (422 B. C.)

A proverb used with reference to persons who find the support they trusted giving way in the hour of need.



<sup>1</sup> The superior man is intelligently, not blindly, faithful.

CONFUCIUS, *Analects*. Bk. xv, ch.36. (c.500 B. C.)

<sup>2</sup> Leal folks never wanted gear.

JAMES KELLY, *Scottish Proverbs*, p. 231. (1721)

The French say, "Loyauté vaut mieux qu'argent" (Loyalty is worth more than money).

<sup>3</sup> She that hath beene faithlesse to one, will neuer be fa[i]thfull to any.

JOHN LYL, *Euphues* (Arber), p. 58. (1579)

Though Aeneas was too fickle to Dido, yet Troylus was too faithfull to Cressid.

JOHN LYL, *Euphues*, p. 73.

<sup>4</sup> So spake the Seraph Abdiel faithful found,  
Among the faithless, faithful only hee.

MILTON, *Paradise Lost*. Bk. v, l. 893. (1667)

Abra was ready ere I called her name;  
And, though I called another, Abra came.

MATTHEW PRIOR, *Solomon*, ii, 362. (a. 1721)

<sup>5</sup> Be thou faithful unto death. (γίλον πιστὸς ἄχρι θανάτου.)

*New Testament: Revelation*, ii, 10. (c. A. D. 57)

The *Vulgate* is, "Esto fidelis usque ad mortem." The Latin proverb is, "Fidelis ad urnam" (Faithful to the funeral urn). "Semper fidelis" (Always faithful) is another, sometimes with the addition, "Mutare sperno" (I scorn to change).

<sup>6</sup> It is better to be faithful than famous.

THEODORE ROOSEVELT, *Maxim*. (c. 1903) See RIIS, *Theodore Roosevelt the Citizen*, p. 403.

Riis says this was one of Roosevelt's life rules.

<sup>7</sup> Fidelity gained by bribes is overcome by bribes. (Pretio parata vincitur pretio fides.)

SENECA, *Agamemnon*, l. 287. (c. A. D. 60)

Prosperity asks for fidelity; adversity exacts it. (Fidem secunda poscunt, adversa exigunt.)

SENECA, *Agamemnon*, l. 934.

<sup>8</sup> Loyalty is the holiest good in the human heart. (Fides sanctissimum humani pectoris bonum est.)

SENECA, *Ad Lucilium*. Epis. 88, 29. (c. A. D. 64)

It is said in Proverb, But lawté [loyalty] All other vertewis ar nocht worth ane fle.

ROBERT HENRYSON, *The Morall Fabillis of Esop*, p. 195. (c. 1450)

<sup>9</sup> The faithful Achates. (Fidus Achates.)

VERGIL, *Aeneid*. Bk. i, l. 188, and frequently thereafter. (19 B. C.) "Fidus Achates" became a proverbial phrase for a faithful friend.

<sup>10</sup> Where ye lead, there am I. (Qua ducitis, adsum.)

VERGIL, *Aeneid*. Bk. ii, l. 701. (19 B. C.)

I will sticke as close to thee, as the soale doth to the shoe.

JOHN LYL, *Euphues* (Arber), p. 308. (1580)

<sup>11</sup> Young men want to be faithful and are not; old men want to be faithless and cannot.

OSCAR WILDE, *The Picture of Dorian Gray*. (1891)

## FALL

<sup>12</sup> The hardest tumble a man can take is to fall off his own bluff.

AMBROSE BIERCE, *Epigram*. (c. 1906) Quoted by HABAS, *Morals for Moderns*, p. 214.

<sup>13</sup> It is easier to descend than to ascend.

WILLIAM CAMDEN, *Remains Concerning Britain*, p. 326. (1605)

A man may sooner fall than rise.

THOMAS DRAXE, *Bibliotheca*, p. 54. (1633) RAY, *English Proverbs*, p. 9. (1670)

The proverb is, *To go down hill is easy*.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. ii, p. 239. (1684)

Easier it is to fall, than rise.

THOMAS FULLER, *Gnomologia*. No. 1353. (1732)

<sup>14</sup> He who falls to-day, may rise to-morrow. (El que hoy cae puede levantarse mañana.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 65. (1615)

Some falls are means the happier to arise.

SHAKESPEARE, *Cymbeline*, iv, 2, 403. (1609)

He falls low that cannot rise again.

GEORGE MERITON, *Praise of Yorkshire Ale*, p. 72. (1685)

He that falls today may be up again tomorrow.

THOMAS FULLER, *Gnomologia*. No. 2097. (1732)

We fall to rise, are baffled to fight better.

ROBERT BROWNING, *Asolando: Epilogue*. (1890)

<sup>15</sup> Let him that thinketh he standeth take heed lest he fall. (ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μή πέσῃ.)

*New Testament: I Corinthians*, x, 12. (A. D. 57)

The *Vulgate* version is, "Itaque qui se existimat stare, videat ne cadat."

<sup>16</sup> A man low-fallen from high estate more sharply feels the strangeness of it than the long unblest. (δταν δ' ἀνὴρ | πράξῃ κακῶς ὑψηλός, εἰς ἀθλίαν | πίπτει κακίῳ τοῦ πάλαι δυσδαίμονος.)

EURIPIDES, *Helen*, l. 417. (c. 412 B. C.)

Way, tr. Whoever has fallen from his former high estate is, in his calamity, the scorn even of the base. (Quicumque amisit dignitatem pristinam | Ignavis etiam iocus est in casu gravi.)

PHAEDRUS, *Fables*. Bk. i, fab. 21, l. 1. (c. 25 B. C.)

<sup>17</sup> Such as clime hastily fall sodainly.

ROBERT GREENE, *Works* (Grosart), xii, 158. (1592)

Hasty climbers soon do fall.

SIR EDWARD DYER, *My Mind to Me*. (a. 1607)

Hasty climbers have sudden falls.

NICHOLAS BRETON, *Works* (Grosart), ii, E9. (1616) RAY, *English Proverbs*, p. 71. (1670)

<sup>18</sup> Down she falleth backward.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 75. (1574) Pettie, tr.

Dost thou fall upon thy face?  
Thou wilt fall backward when thou hast more wit.

SHAKESPEARE, *Romeo and Juliet*, i, 3, 41. (1596)

1 He that stumbles and falls not, mends his pace.

HERBERT, *Jacula Prudentum*. No. 8. (1640)

A Stumble may prevent a Fall.

THOMAS FULLER, *Gnomologia*. No. 424. (1732)

2 He that is fallen cannot help him that is down.

HERBERT, *Jacula Prudentum*. No. 755. (1640)

3 I cam to fall in, and not to fall out.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

No foolery to falling out.

HOWELL, *Proverbs: Brit.-Eng.*, p. 27. (1659)

4 Better syt styll than ryse and fall.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

It is better to sit on the ground with little ease, than to ryse and fall with great daunger.

JOHN LYL, *Euphues and His England* (Arber), p. 419. (1580)

You say it is better to sit still then to aryse and fall, and I saye hee that neuer clymbeth for feare of falling, is like vnto him that neuer drincketh for feare of surfeting.

LYL, *Euphues and His England*, p. 420.

As good sit still as rise up and fall.

JOHN RAY, *English Proverbs*, p. 132. (1670)

5 He fell for her, hook, line and sinker.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 101. (1943)

6 How art thou fallen from heaven, O Lucifer, son of the morning! (Quomodo cecidisti de caelo, lucifer, qui mane oriebaris?)

*Old Testament: Isaiah*, xiv, 12. (c. 725 B.C.)

How are the mighty fallen! (Quo modo ceciderunt fortes?)

*Old Testament: II Samuel*, i, 19. (c. 700 B.C.)

Verse 25 has, "How are the mighty fallen in the midst of the battle!" (Quo modo ceciderunt fortes in praelio?)

And great was the fall of it. (καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.)

*New Testament: Matthew*, vii, 27. (c. A.D. 70)

The *Vulgate* is, "Et fuit ruina illius magna."

And when he falls, he falls like Lucifer,

Never to hope again.

SHAKESPEARE, *Henry VIII*, iii, 2, 371. (1612)

7 Who falls for love of God shall rise a star.

BEN JONSON, *Underwoods: To Master Colby*. (c. 1620)

8 Nowhere to fall but off,

Nowhere to stand but on.

BEN KING, *The Pessimist*. (1894)

I even permitted "passers by." (God knows there's nowhere to pass but by.)

O. HENRY, *A Dinner at —*. (1910)

9 Thou louest me well that takest me up before I fall.

BRIAN MELBANCKE, *Philotimus*, sig. L1. (1583)

Take me not up before I fall.

JAMES KELLY, *Scottish Proverbs*, p. 336. (1721)

"Do not . . . give an answer before you hear me out."

You take me up before I'm down.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Ye take me up before I fall down.

SCOTT, *Heart of Midlothian*. Ch. 18. (1818)

10 He who soars not, suffers not by a fall.

MENCIUS, *Discourses*. (c. 300 B.C.) See BROWN,

*Wisdom of the Chinese*, p. 78.

Pouertee and poore degree, taken well,

Feedth on this, he that neuer climbde neuer fell.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

Who never climbed never fell.

JAMES HOWELL, *Proverbs*, p. 15. (1659)

He that never rose never fell.

JAMES KELLY, *Scottish Proverbs*, p. 139. (1721)

Never to climb is a good way never to fall. (Ne pas grimper, bon moyen pour ne pas dégringoler.)

CAHIER, *Six Mille Proverbes*, p. 376. (1856)

Who never wins can rarely lose,

Who never climbs as rarely falls.

WHITTIER, *To James T. Fields*. St. 13. (c. 1870)

Those who fly low are not hurt by a fall. (Fei pu kao tieh pu shang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1941. (1875)

11 Awake, arise, or be for ever fall'n.

MILTON, *Paradise Lost*. Bk. i, l. 330. (1667)

12 All that shakes does not fall. (Tout ce qui bransle ne tumbé pas.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

All that shakes falls not.

HERBERT, *Jacula Prudentum*. No. 1020. (1640)

13 Low though I am, I have not fallen so low that I am beneath you too, for beneath you there can be nothing. (Non adeo cecidi, quamvis abiectus, ut infra te quoque sim, inferius quo nihil esse potest.)

OVID, *Tristia*. Bk. v, eleg. 8, l. 1. (c. A.D. 9)

14 And the final event to himself has been that, as he rose like a rocket, he fell like a stick.

THOMAS PAINE, *Letter to the Addressers*. (c. 1794) Referring to Edmund Burke.

He has risen like a rocket and he will come down like a stick.

JOHN GIBSON LOCKHART, review of the Pickwick Papers, *Quarterly Review*. (1837) The reference of course is to Dickens—one of the worst prophecies ever made by a reviewer—and the phrase is lifted from Paine. The first time Dickens met Lockhart after the publication of the review, he said, "I will watch for that stick, Mr. Lockhart, and when it comes down, I will break it across your back." It never came down.

He's a classical example of a man who has done an "inverse skyrocket"—all the way from the top of life to the bottom.

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 35. (1941)

<sup>1</sup> The lowly can fall neither far nor heavily.  
(*Humilis nec alte cadere nec graviter potest.*)

PUBLILIUS SYRUS, *Sententiae*. No. 267. (43 B. C.)  
He who lies on the ground has no place from which to fall. (*Qui iacet in terra, non habet unde cadat.*)

DIOGENIANUS, *Adagia*. (c. A. D. 125) It is said that this line was quoted by Charles I of England to the French minister, M. de Bellèvre, when the latter was trying to persuade him to seek safety in flight. The minister replied, "Sire, on peut lui faire tomber la tête" (One can make his head fall).

A man on ground resting can not much lower fall.

ALEXANDER BARCLAY, *Mirrouir of Good Manners*, p. 46. (1570)

We say, *Qui iacet in terra, non habet unde cadat*,—He that lies on the ground hath no lower descent to fall to.

THOMAS ADAMS, *Sermons*, ii, 192. (1629) KVD, *Spanish Tragedie*, Act. 1, sc. 3. (1592)

He that is prostrate on the floor,  
Lies there, whence he can fall no lower.

GEORGE WITHER, *Single Si Quis*. (1648)

He that is down can fall no lower.

SAMUEL BUTLER, *Hudibras*, i, iii, 878. (1663)

He that is down need fear no fall,

He that is low, no pride.

BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684)

He that lieth upon the Ground, can fall no lower.

THOMAS FULLER, *Gnomologia*. No. 2217. (1732)

<sup>2</sup> No one by fearing ever reached the top.  
(*Nemo timendo ad summum pervenit locum.*)

PUBLILIUS SYRUS, *Sententiae*. No. 471. (c. 43 B. C.) See also under TIMIDITY.

Fain would I climb, yet fear I to fall.

SIR WALTER RALEGH. Scratched with a diamond on a window-pane, either in the presence of Queen Elizabeth, or where she would be certain to see it.

If thy heart fails thee, climb not at all.

QUEEN ELIZABETH. Written by her under Ralegh's line. See FULLER, *Worthies of England: Devonshire*, p. 261. Ralegh's line is usually quoted, "Fain would I climb but that I fear to fall." See SCOTT, *Kenilworth*, ch. 17, where the Queen's line is given as, "If thy mind fail thee, do not climb at all."

<sup>3</sup> Who pities not the fallen, let him fear,  
Lest, if he fall, no friendly hand be near.

SADI, *Gulistan*, i, 10. (c. 1258)

<sup>4</sup> All things that rise will fall. (*Omniaque orta occidunt.*)

SALLUST, *Bellum Iugurthinum*. Ch. 2, sec. 3. (c. 40 B. C.) The precursor of the modern, "What goes up must come down."

<sup>5</sup> No man is so faint-hearted that he would rather hang in suspense for ever than fall once for all. (*Nemo tam timidus est, ut malit semper pendere quam semel cadere.*)

SENECA, *Ad Lucilium*. Epis. xxii, sec. 3. (c. 64 A. D.)

There is no man so base but much prefers to fall once, than to dwell always in fear of falling. (*Il n'y a homme si couard qui n'ayme mieulx tumber une fois, que de demourer toujours en bransle.*)

MONTAIGNE, *Essays*. Bk. i, ch. 32. (1580) Montaigne cites this as a saying of Lucilius, who states that it was borrowed by him from Epicurus' *Idomeneus*.

I had rather fall out of a low window to the ground, then hang in the middle way by a bryer.

JOHN LYLY, *Euphues* (Arber), p. 420. (1580)  
Far better fall once than be ever falling.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act v, sc. 2. (1614)

<sup>6</sup> Even at the base of Pompey's statua,  
Which all the while ran blood, great Caesar fell.

O, what a fall was there, my countrymen!

SHAKESPEARE, *Julius Caesar*, iii, 2, 193. (1599)

<sup>7</sup> What though success will not attend on all,  
Who bravely dares must sometimes risk a fall.

TOBIAS SMOLLETT, *Advice*, l. 207.

<sup>8</sup> If you fall by the way, don't stay to get up again.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>9</sup> Humpty-Dumpty sat on a wall,  
Humpty-Dumpty had a great fall.

UNKNOWN. Old nursery rhyme. (c. 1750)

Humpty Dumpty sat on a wall;  
Humpty busted, and that'll be all.

O. HENRY (W. S. PORTER), *Phoebe*. (1909)

<sup>10</sup> The ephemeral fly bursts from its hole,  
With gauzy wings like snow;

So quick the rise, so quick the fall

Of those great men we know.

UNKNOWN, *Book of Songs (Shiking)*. Bk. xiv. *Against Frivolous Pursuits*. (c. 600 B. C.) Legge, tr. The French say, "La roche Tarpeienne est près du Capitole" (The Tarpeian rock is near the Capitol). Downfall sometimes follows closely on the heels of triumph. It was from the Tarpeian rock, at Rome, that persons convicted of treason were thrown headlong.

## II—The Bigger They Come the Harder They Fall

<sup>11</sup> In proportion to the ingenuity is the error.

*Babylonian Talmud: Baba Metsia*, fo. 96b. (c. 450)

<sup>12</sup> From a great height, a great fall. (*A gran salida, gran caída.*)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 279. (1856) A Spanish proverb. The French say, "De grande montée grande chute" (From a great rise a great fall).

<sup>13</sup> The highest tree hath the greatest fall.

WILLIAM CAMDEN, *Remains* (1870), p. 333. (1605) CLARKE, *Paroemiologia*, p. 122. (1639)

FULLER, *Gnomologia*, No. 204 (1732), has, "A great Tree hath a great Fall"; and BAILEY, *Dictionary: Tree* (1736), "The higher the tree the greater the fall"; which is exactly the Flemish proverb, "Hoe hooger boom, hoe zwaarder val."

The highest Flood always has the lowest Ebb, and the highest Standing, the lowest Fall. . . . The Tallest Tree has the greatest Fall.

OSWALD DYKES, *English Proverbs*, p.248. (1709)

<sup>1</sup> For swifter cours cometh thing that is of wighte

Whan it descendeth, than don thinges lighte.

CHAUCER, *Troilus and Criseyde*. Bk. ii, l. 1385. (c. 1380)

Evere fro the hyer degree that man falleth, the more is he thral.

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 9. (c. 1389)

They that stand high . . . if they fall, they dash themselves to pieces.

SHAKESPEARE, *Richard III*, i, 3, 260. (1592)

The higher up, the greater fall.

DAVID FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595) KELLY, *Scottish Proverbs*, p. 319 (1721) has, "The higher up, the lower fall."

<sup>2</sup> The bigger they come the harder they fall.

ROBERT FITZSIMMONS, pugilist, when asked by a newspaper reporter, before his losing fight with James J. Jeffries at San Francisco, 25 July, 1902, if he thought he could defeat a man so much heavier than himself. The remark is sometimes attributed to James J. Corbett, before his fight with Fitzsimmons, a much taller man, in 1897. Frequently quoted, recently by MITCHELL WILSON, *Footsteps Behind Her*, p. 157. (1942) PETER CHEYNEY, *Farewell to the Admiral*, p. 61. (1943)

The harder I'm hit, the higher I bounce.

PATRICIA WENTWORTH, *Weekend with Death*, p. 51. (1941) The American variant is, "The harder you fall the higher you bounce."

The bigger they think they are, the harder they'll crash.

E. S. GARDNER, *The Case of the Smoking Chimney*, p. 94. (1943)

<sup>3</sup> Look high, and fall low.

THOMAS FULLER, *Gnomologia*. No. 3272. (1732) The greatest Favourites are in the most Danger of Falling.

THOMAS FULLER, *Gnomologia*. No. 4572.

<sup>4</sup> 'Tis the lofty towers that fall with heaviest crash. (Celsae graviore case | decidunt turre.)

HORACE, *Odes*. Bk. ii, ode 10, l. 10. (23 B.C.)

Seeking excessive wealth, he was but building up the many stories of a lofty tower whence the fall would be the greater. (Excelsae turris tabulata, unde altior esset casus.)

JUVENAL, *Satires*. Sat. x, l. 106. (c. A.D. 120)

<sup>5</sup> He is raised the higher that he may fall the heavier. (ἐνάλπειαι γὰρ μείζον, ἵνα μείζον πέσῃ.)

MENANDER, *Fragments*. Frag.531K. (c. 300 B.C.)

Great they were, and herein great was their fall. (Graviter magni magno cecidere ibi casu.)

LUCRETIVS, *De Rerum Natura*. Bk. i, l. 741. (c. 45 B.C.)

The higher it rises, the more liable it is to fall. (Quoque altius surrexerit, opportunius est in occasum.)

SENECA, *De Brevitate Vitae*. Ch. 17, sec. 4. (c. A.D. 45)

They are raised on high that they may be dashed to pieces with a greater fall. (Tolluntur in altum, | ut lapsu graviore ruant.)

CLAUDIAN, *In Rufinum*. Bk. i, l. 22. (c. A.D. 395)

A Latin proverb is, "Periculosior casus ab alto" (A fall from a height is the more dangerous).

<sup>6</sup> The older they are the harder they fall.

NIGEL MORLAND, *Murder in Wardour Street*, p. 167. (1940) Speaking of women and movie actors.

<sup>7</sup> They that soar too high, often fall hard.

WILLIAM PENN, *More Fruits of Solitude*. No. 96. (1718)

<sup>8</sup> The higher the fool, the greater the fall.

JOHN PLATT, *Morality*, p. 34. (1878)

<sup>9</sup> When you have climbed out of a deep well, right to the top, the greatest danger of falling is right there at the top. (Quom ex alto puteo sursum ad summum escenderis, | maximum periculum inde esse ab summo ne rusum cadas.)

PLAUTUS, *Miles Gloriosus*, l. 1150. (c. 200 B.C.)

The higher the position, the greater the fall.

*Midrash: Genesis Rabbah*, 19. (c. A.D. 500)

Who sitteth hiest moost like to falle soone.

JOHN LYDGATE, *Minor Poems*, p. 24. (c. 1430)

On p. 120, Lydgate has, "Who clymbythe hiest most drefulle is his falle."

Sodyn clymbyng axeth a sodyn fall.

JOHN LYDGATE, tr., *Falle of Princes*. Bk. ix, l. 1211. (c. 1440) *The Times' Whistle*, p. 39 (c. 1616) puts this into a jingle, "And 'tis a saying held for true of all, 'A sudden rising hath a sudden fall.'"

The hygher that a man is exalted in his lordship, the more greuous it shalbe to him to fall from the same.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 87. (1477) Quoting Ptolemy.

Who clymbeth high, his ffalle grett is.

*Digby Plays* (E.E.T.S.), p. 154. (c. 1480)

Who clymbed to hye often hath a fall.

HENRY BRADSHAW, *St. Werburge*, 40. (1513)

The mair eleuat that ane person be in superfleu digniteis, his fal and ruuyn sal be the hayuar [heavier]. Quanto gradus altior, tanto casus gravior. (By as much as the station is higher, by so much the fall is heavier.)

UNKNOWN, *Complaynte of Scotlande*, p. 170. (1549)

He falls most lowe, who seekes to climbe most high.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 101. (1574) Pettie, tr.

I have noted some, who the more they strived to shewe themselves, the more did they overthrow themselves, verifying the saying of the Poet,

He which will climbe too high,  
doth seeke to catch a fall:

What God hath given to man, let him  
content himselfe withall.

GUAZZO, *Civile Conversation*, ii, 135.

The higher we seeke to climb for ambition, we are subject to a greater fall.

GUAZZO, *Civile Conversation*, iv, 164.

By how much the more I loue [see] the high clymbing of thy capacitie, by so much the more I feare thy fall.

JOHN LYLY, *Euphues* (Arber), p. 39. (1579)

Falls come not by sitting low, but by climbing too high.

ROBERT GREENE, *The Card of Fancie*. (1587)

He falls so much the lower, by how much higher he had mounted. (Il en retombe d'autant plus bas, qu'il s'estoit plus hault monté.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

The ould saynge The higher thou clymeste, and thy foote slyppe, the greater is thy fall.

WILLIAM SPELMAN, *Dialogue Between Two Travellers*, p. 96. (c. 1597)

He that climbs highest has the greatest fall.

CYRIL TOURNEUR, *The Revenger's Tragedy*. Act v. (1607)

It is an ancient proverbe, That the higher a man climbes, the greater is his fall.

JAMES MABBE, tr., *Celestina*, p. 221. (1631)

The higher that I climbe, the greater is my fall.

THOMAS DRAXE, *Bibliotheca*, p. 7. (1633)

Bear in mind Who highest soar fall farthest.

W. S. GILBERT, *Princess Ida*. Act ii. (1884)

If he had not risen so high he could not have fallen so low.

FRANCES WINWAR, *Oscar Wilde*, p. 308. (1940)

### III—No Mercy for the Fallen

1 It is inborn in men to trample more upon the fallen. (σύνγονον | βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.)

AESCHYLUS, *Agamemnon*, l. 884. (458 B. C.)

When a man's once down, I perceiue he shall be trod vpon.

BARTEN HOLYDAY, *Technogamia*, v, 4. (1618)

If a man once fall, all will tread on him.

JOHN CLARKE, *Paroemiologia*, p. 115. (1639)

KICK A MAN WHEN HE'S DOWN, see under KICK.

2 To flay a flayed dog. (κύνα δέπειν δεδαμμένην.)

ARISTOPHANES, *The Lysistrata*, l. 158. (412 B. C.) Aristophanes attributes the proverb to Pherecrates, who is unknown. The Latin is "Canem excoriatum excoriare."

3 When the ox falls, they sharpen their knives.

*Babylonian Talmud: Shabbath*, fo. 32a. (c. 450) See also *Lamentations Rabbah*, i, 7,

"When the ox falls its slayers are many." A Palestinian proverb.

When the ox falls, there are many that will help to kill him.

JOHN RAY, *English Proverbs*, p. 405. (1670)

4 Everyone pushes a falling fence.

GURNEY CHAMPION, *Racial Proverbs*, p. 359. (1938) A Chinese proverb.

5 Poure not water on a drowned mouse.

JOHN CLARKE, *Paroemiologia*, p. 9. (1639) RAY, *Proverbs*, p. 133. (1670) KELLY, *Scottish Proverbs*, p. 267 (1721), with the comment, "Never insult over those who are down already"; SWIFT, *Polite Conversation*. Dial. i. (1738), and many others.

6 The common saying, that wee must not adde affliction to the afflicted.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 171. (1574) Pettie, tr.

7 When an oak falls, every man becomes a wood-cutter. (ὅπρὸς πεσοῦσης πᾶς ἀνὴρ ξυλεύεται.)

MENANDER, *The Flute Girl*, l. 123. (c. 300 B. C.)

Cited by ERASMUS, *Adagia*, iii, i, 86, with the Latin, "Arbore delecta, quivis ligna colligit" (When the tree is fallen, every one gathers firewood). A proverb in many languages. The Italians say, "Dell' albero caduto tutti se fan legna"; the Germans, "Wenn der Baum faellt, so sammelt jedermann Holz;" the French, "Quand l'arbre est déraciné, Chacun y vient à la ramée" (When a tree is uprooted, everyone comes for the branches), or, "Arbre tombé, approvisionnement pour tout le monde" (The fallen tree provides for everybody).

This is a most true saying, That the tree is no sooner fallen downe to the grounde, but everie one is readie to runne upon it with his Hatchette

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 172. (1574) Young, tr.

When the tree is fallen, all go with their hatchet.

HERBERT, *Jacula Prudentum*. No. 568. (1640)

The Tree is no sooner down, but every one runs for his Hatchet.

THOMAS FULLER, *Gnomologia*. No. 4804. (1732)

He quoted a Greek proverb, "that when a great oak falls, every neighbour may scuffle for a faggot."

ISAAC D'ISRAELI, *Curiosities of Literature*, iii, 444. (1791) Referring to John Preston, Master of Emmanuel College, Cambridge, 1622.

8 Hit him hard; he's got no friends!

DINAH MARIA MULOCK, *Woman's Thoughts*, p. 156. (1850) "The poor costermonger, who shouts after the little pugilistic sweep the familiar tragio-comic saying."

9 Whan a man is throwen under the foote ones [once], than every man gothe upon hym.

PALSGRAVE, *La Langue Françoyse*, p. 757. (1530)

10 Whoever falls from a once high estate, is the butt even of cowards. (Quicumque amisit dignitatem pristinam, | ignavis etiam iocus est in casu gravi.)

PHAEDRUS, *Fables*. Bk. i, fable 21. (c. 25 B. C.)

1  
Against a fallen man any rumor is believed.  
(Ad calamitatem quilibet rumor valet.)

PUBLILIUS SYRUS, *Sententiae*. No. 17. (c. 43 B. C.) "All bite the bitten dog."

To crush the suppliant is not valor but barbarity.  
(Supplicem hominem opprimere virtus non est sed crudelitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 690. (c. 43 B. C.)

2  
To throw stones on a man in a well. (Lo ching hsia shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 899. (1875)

3  
When we see a brother goin down hill to Ruin,  
let us not giv him a push, but let us seeze rite  
hold of his coat-tails.

ARTEMUS WARD (C. F. BROWNE), *Fourth of July Oration*. (1859) Referring to the proverb, "When a man is going down hill, everyone gives him a push."

HE THAT'S DOWN, DOWN WITH HIM, *see under*  
DOWN.

#### FALSE

4  
Falsnes brewes bale [mischief].

ROBERT MANNING OF BRUNNE, *Chronicle*, p. 55. (c. 1330)

5  
It must needs be, that of those two contrarie  
propositions, the one be false.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 17. (1574) Pettie, tr.

6  
False in one thing, false in all. (Falsus in uno, falsus in omni.)

ALFRED HENDERSON, *Latin Proverbs*, p. 119. (1869) "A cracked bell can never sound well."

False with one can be false with two.

VINCENT LEAN, *Collectanea*, iii, 463. (1902)

7  
False folk should have many witnesses.

JAMES KELLY, *Scottish Proverbs*, p. 104. (1721)  
"For otherways they will deny their bargain."

8  
There is a false modesty which is vanity; a  
false glory which is levity; a false grandeur  
which is meanness; a false virtue which is  
hypocrisy; a false wisdom which is prudery.

LA BRUYÈRE, *Les Caractères: Des Femmes*. (1688)

9  
There is mony a fair thing fu' fa'se.

JOHN RAY, *Proverbs: Scottish*, p. 259. (1678)  
*See also under* APPEARANCE.

10  
A false abstract cometh from a false concrete.  
SKELTON, *Bowge of Courte*, l. 439. (c. 1520)

11  
All is not false which seems at first a lie.  
SOUTHEY, *St. Gualberto*. St. 28. (a. 1843)

#### II—Proverbial Comparisons

12  
He found all to be false as hell.

EARL OF ARRAN, *Lauderdale Papers*, iii, 65. (1678)

Ye are false as hell.

THOMAS D'URFEY, *The Virtuous Wife*. Act iv, sc. 3. (1680)

The accusation is as false as hell.

LORD ELLENBOROUGH, *Speech*, House of Lords, 22 Mar., 1813.

His passion told him every hour . . . that she was false as hell.

ANTHONY TROLLOPE, *The Golden Lion of Granpère*. Ch. 11. (1872)

13  
"False as a bulletin," became a proverb in Napoleon's time.

THOMAS CARLYLE, *On Heroes and Hero-Worship*. Ch. 6. (1840)

14  
She is of trouth as fals, as God is trew.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
As false as fayre.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
More false than fair.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Canto vi, st. 14. (1591)

Unchast and false, as ever water wet.

HARRINGTON, *Orlando Furioso*, xvi, 15.

15  
As false as a fox.

HOLLAND, *Cheshire Glossary*, p. 445. (1886)

16  
Magnificently false. (Splendide mendax.)

HORACE, *Odes*. Bk. iii, ode 11, l. 35. (23 B. C.)

The deuil is no falsar then is hee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

CLARKE, *Paroemiologia*, p. 139, has the phrase, "As false as the devil." (1639)

17  
As false as a Scot.

JOHN RAY, *English Proverbs*, p. 204. (1670)

SCOTT (*The Talsman*, ch. 15) has, "It is enough of folly . . . to have intrusted your banner to a Scot—said I not they were ever fair and false?"

18  
I am falsar than vows made in wine.

SHAKESPEARE, *As You Like It*, iii, 5, 73. (1600)

As false as dicers' oaths.

SHAKESPEARE, *Hamlet*, iii, 4, 45. (1600)

As false

As air, as water, wind, or sandy earth,  
As fox to lamb, as wolf to heifer's calf,  
Pard to the hind, or stepdame to her son;  
Yea, let them say, to stick the heart of falsehood.  
As false as Cressid.

SHAKESPEARE, *Troilus*, iii, 2, 198. (1601)

She was false as water.

SHAKESPEARE, *Othello*, v, 2, 134. (1605)

#### FALSEHOOD

*See also* Lies and Lying

19  
Speak not to a man in falsehood, the abomination of God.

AMEN-EM-APT, *Teaching How to Live*. Col. 13, l. 15. (c. 700 B. C.) Griffith, tr.

Hated of God is the falsifier of words, his great abomination is the dissembler.

AMEN-EM-APT, *Teaching How to Live*, 14, 2.

- 1**  
Be wele ware of falsehode in felawship.  
GEORGE ASHBY, *Poems*, p. 26. (c. 1470)  
Falsehod in felowshyp is my sworne brother.  
JOHN SKELTON, *Magnyfycence*, l. 723. (1529)  
If he plaie falsehed in felowship, plaie yee.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
Ther is falsehood in felowship.  
JOHN LYLly, *Euphues* (Arber), p. 48. (1579)  
CAMDEN, *Remains*, p. 313. (1605) FULLER,  
*Gnomologia*. No. 4894. (1732)  
What is there in Fraunce to bee learned more  
than in England, but falshood in fellowship?  
THOMAS NASHE, *The Unfortunate Traveller*, p.  
95. (1594)
- 2**  
Falsehood never made a fair hinder end.  
DAVID FERGUSON, *Scottish Proverbs*, p. 32 (a.  
1598)  
Falsehood stings those who meddle with it. . . .  
The Scotch say, "Frost and fausehood hae baith  
a dirty wa'-gang."  
F. E. HULME, *Proverb Lore*, p. 206. (1902)
- 3**  
There is a difference between telling a false-  
hood and lying. One who lies is not himself  
deceived, but tries to deceive another; he who  
tells a falsehood is himself deceived. . . . A  
good man ought to take pains not to lie; a  
wise man, not to tell what is false. (Vir bonus  
praestare debet ne mentiatur, prudens, ne  
mendacium dicat.)  
PUBLIUS NIGIDIUS, *Fragments*. No. 49. (c. 60  
B. C.) See AULUS GELLIUS, *Noctes Atticae*,  
xi, 11.
- 4**  
Falsehood playes a larger part in the world  
than truth.  
SIR THOMAS OVERBURY, *Newes of My Morning  
Worke*. (1613)
- 5**  
Even false becomes true when a superior says  
so. (Falsum etiam est verum quod constituit  
superior.)  
PUBLILIUS SYRUS, *Sententiae*. No. 228. (c. 43 B. C.)  
Falsehood for safety's sake is truth. (Verum est  
quod pro salute fit mendacium).  
PUBLILIUS SYRUS, *Sententiae*. No. 706.  
Falsehood is only an inferior sort of truth.  
H. D. THOREAU, *A Week on the Concord and  
Merrimack Rivers: Thursday*. (1849)
- 6**  
The uttering of a falsehood is like a violent  
blow: even should the wound be healed, the  
scar will remain.  
SADI, *Gulistan*. Ch. 8, Maxim 84. (c. 1258)
- 7**  
O what a goodly outside falsehood hath!  
SHAKESPEARE, *The Merchant of Venice*, i, 3,  
103. (1597) See under APPEARANCE.
- 8**  
A falsehood uttered for the sake of a righteous  
end ceaseth to be a falsehood.  
UNKNOWN, *Mahabharata: Karna Parva*. Sec.  
69. (c. 200 B. C.)

## FAME

See also Death and Fame; Name  
and Fame; Reputation

I—Fame: What It Is

- 9**  
Fame is like a River, that beareth up Things  
Light and Swolne, and Drownes Things  
waightly and Solide.  
FRANCIS BACON, *Essays: Of Praise*. (1612)  
Fame, like Water, bears up the lighter things,  
And lets the weighty sink.  
SIR SAMUEL TUKE, *The Adventures of Five  
Hours*. Act ii. (1663)
- 10**  
Fame is the mother of virtue. (τὴν δόξαν  
ἀρετῶν μήτέρα εἶναι.)  
BION, *Aphorism*. (c. 100 B. C.) See DIOGENES  
LAERTIUS, *Bion*. Bk. iv, sec. 48.  
Fame is the shadow of Virtue. (Gloria umbra  
virtutis est.)  
SENECA, *Ad Lucilium*. Epis. lxxix, sec. 13. (c.  
A. D. 65)  
Fame is a thin Shadow of Eternity.  
THOMAS FULLER, *Gnomologia*. No. 1496. (1732)
- 11**  
Fame is the perfume of heroic deeds.  
H. G. BOHN, *Handbook of Proverbs*, p. 353.  
(1855) Quoting Socrates.  
Fame, like a river, is narrowest at its source and  
broadest afar off.  
H. G. BOHN, *Handbook of Proverbs*, p. 353.
- 12**  
Fame is a liar, and was never other.  
WILLIAM BROWNE, *Shepherd's Pipe*. (1614)  
Common fame is but a common liar.  
EDWARD WARD, *Nuptial Dialogues*, i, 214. (1710)  
Common fame, Magnus considered, was a com-  
mon liar.  
WALTER SCOTT, *The Pirate*. Ch. 39. (1821)
- 13**  
Fame is the thirst of youth.  
BYRON, *Childe Harold*. Canto iii, st. 112. (1812)
- 14**  
Fame is an undertaker that pays but little  
attention to the living, but bedizens the dead,  
furnishes out their funerals, and follows them  
to the grave.  
C. C. COLTON, *Lacon*. Vol. i, No. 527. (1820)
- 15**  
The splendors of earthly fame are but a wind,  
That in the same direction lasts not long.  
(Non è il mondan romore altro che un fiato  
di vento, che or vien quinci ed or vien quindi,  
e muta nome, perchè muta lato.)  
DANTE, *Purgatorio*. Canto xi, l. 100 (c. 1300)  
Fame is but winde.  
THOMAS CORVAT, *Crudities*, i, 60. (1611)  
Fame they tell you is air; but without air there  
is no life for any; without fame there is none for  
the best.  
W. S. LANDOR, *Imaginary Conversations: The  
Ciceros*. (1853)
- 16**  
Fame is the beauty-parlor of the dead.  
BENJAMIN DECASSERES, *Fantasia Impromptu*.  
(1933)

1 Fame is a food that dead men eat.

AUSTIN DOBSON, *Fame Is a Food*. (1877)

Fame is a fickle food Upon a shifting plate.

EMILY DICKINSON, *Poems*. Pt. v, No. 4. (c. 1880)

2 Fame is a magnifying Glass.

THOMAS FULLER, *Gnomologia*. No. 1495. (1732)

Fame is but the Breath of the People; and that often unwholesome. Fame is in the keeping of the Mob.

THOMAS FULLER, *Gnomologia*. Nos. 1497-8.

3 Fame is a Bubble the Reserv'd enjoy,  
Who strive to grasp it, as they touch, destroy.

FRANKLIN, *Poor Richard's Almanack*, 1750.

What is fame? an empty bubble.

JAMES GRAINGER, *Ode to Solitude*, l. 96. (1760)

4 And what after all is everlasting fame? Altogether vanity. (τί δὲ καὶ ἔστιν ὅλως τὸ ἀελ. μνηστον; ὅλον κενόν.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 33. (C. A. D. 174)

All is ephemeral,—fame as well as the famous. (πάν ἐφήμερον, καὶ τὸ μνημονεύον καὶ τὸ μνημονεύμενον.)

MARCUS AURELIUS, *Meditations*, iv, 35. Literally, "The rememberer, as well as the remembered."

5 Fame is no plant that grows on mortal soil.

JOHN MILTON, *Lycidas*, l. 78. (1637)

6 Fame beeyng a tatlyng Goddesse.

GEORGE PETTIE, *Petite Pallace: Tereus and Progne*, p. 42. (1576) Perhaps original with Pettie, though he may have got his inspiration from Vergil's *Fama*. See *Aeneid*, iv, 174; viii, 554.

7 Fame is a bugle call

Blown past a crumbling wall.

LIZETTE WOODWORTH REESE, *Taps*. (c. 1920)

8 For, what is understood by *Fame*

Beside the getting of a Name?

SWIFT, *The Description of a Salamander*, l. 13. (1705)

Fame is nothing but an empty name.

CHURCHILL, *The Ghost*. Bk. i, l. 230. (1762)

Fame is but an inscription on a grave.

ALEXANDER SMITH, *Dreamthorp: On the Writing of Essays*. (1863)

A little heap of dust, A little streak of rust,

A stone without a name—Lo! hero, sword, and fame!

AMBROSE BIERCE, *Fame*. (1898)

9 Fame, which by the sweetness of her voice, enchants ambitious men and appears so ravishing, is merely an echo, a dream, or rather the shadow of a dream, which fleets like the wind and vanishes in a moment.

(La fama che invaghisce a un dolce suono voi superbi mortali, e par sì bella,

è un'eco, un sogno, anzi del sogno un'ombra, ch'ad ogni vento si dilegua e sgombra.)

TORQUATO TASSO, *La Gerusalemme Liberata*. Canto xiv, st. 63. (1581) Quoted by Montaigne, i, 41.

Fame's but a hollow echo.

SIR WALTER RALEGH, *History of the World*. Bk. v, ch. 6. (1614)

Fame is the echo of actions.

THOMAS FULLER, *The Holy State: Fame*. (1642)

## II—Fame: Aphorisms

10 Let us now praise famous men. (ἀνέσωμεν δὴ ἀνδρας ἐνδόξους.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xlv, 1. (c. 190 B. C.) The Vulgate version is, "Laudemus viros gloriosos."

11 Herostratus lives that burnt the Temple of Diana; he is almost lost that built it.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5. (1658)

The aspiring youth that fired the *Ephesian* dome Outlives, in fame, the pious fool that rais'd it.

CIBBER, *Richard III* (alt.). Act iii, sc. 1. (1700)

12 I awoke one morning and found myself famous.

LORD BYRON, *Remark*, after the publication of the first two cantos of *Childe Harold's Pilgrimage*, March, 1812. See MOORE, *Memo-randa from Life*. Ch. 14.

He was one of those few men who awake one day and find themselves famous.

BENJAMIN DISRAELI, *Endymion*. Ch. 78. (1880)

13 Upon the very books in which philosophers bid us scorn fame, they inscribe their names. (Ipsi illi philosophi etiam illis libellis, quos de contemnenda gloria scribunt, nomen suum inscribunt.)

CICERO, *Pro Archia Poeta*. Ch. 11, sec. 26. (62 B. C.) See also GUAZZO, *Civile Conversation*, ii, 217. (1574)

Though they [philosophers] write *contemptu gloriae*, yet as Heiron observes, they will put their names to their books.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. iii, subs. 14. (1621)

Even those who write against fame wish for the fame of having written well. (Ceux qui écrivent contre la gloire veulent avoir la gloire d'avoir bien écrit.)

BLAISE PASCAL, *Pensées*. Pt. i, art. v, sec. 3. (c. 1660)

All men are fond of glory, and even those philosophers who write against that noble profession prefix their names to their own works.

ISAAC D'ISRAELI, *Curiosities of Literature: Fame Contemned*. (1791)

The hater of property and of government takes care to have his warranty deed recorded, and the book written against Fame and learning has the author's name on the title-page.

R. W. EMERSON, *Journal*, 1857.



1 Only to myself do I owe my fame. (Je ne dois qu'à moi seul toute ma renommée.)

CORNEILLE, *Excuse à Ariste*, l. 50. (c. 1650)

2 Fame, like man, will grow white as it grows old.

ABRAHAM COWLEY, (c. 1660) See SAMUEL

JOHNSON, *Lives of the Poets: Cowley*.

Thy fame, like men, the older it doth grow,  
Will of itself turn whiter too.

THOMAS SPRAT, *To the Happy Memory of the Late Lord Protector*, l. 5. (c. 1700)

3 For not on downy plumes, nor under shade  
Of canopy reposing, fame is won.

(Chè, seggendo in piuma,

In fama non si vien, nè sotto coltre.)

DANTE, *Inferno*. Canto xxiv, l. 47. (c. 1300)

Sloth views the towers of fame with envious eyes,  
Desirous still, still impotent to rise.

WILLIAM SHENSTONE, *The Judgement of Hercules*, l. 436. (1741)

4 Who soweth vertue, reapeth fame, and true  
fame ouercometh death. (Chi semina virtù,  
racoglie fama, & vera fama supera la morte.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

5 There have been as great souls unknown to  
fame as any of the most famous.

FRANKLIN, *Poor Richard's Almanack*, 1734.

6 Fame sometimes hath created something of  
nothing. . . .

Fame often makes a great deal of a little.

THOMAS FULLER, *The Holy State: Of Fame*.  
(1642)

Fame is not just. She never finely or discrimi-  
natingly praises, but coarsely hurrahs.

H. D. THOREAU, *Summer*, 4 June, 1854.

7 Fame hath much of the scold in her; the best  
way to silence her is to be silent.

THOMAS FULLER, *The Holy State: Of Fame*.  
(1642)

8 A good Fame is better than a good Face.

THOMAS FULLER, *Gnomologia*. No. 150. (1732)

See also under REPUTATION.

All Fame is dangerous: Good, bringeth Envy;  
Bad, Shame.

THOMAS FULLER, *Gnomologia*. No. 513.

From Fame to Infamy is a beaten Road.

THOMAS FULLER, *Gnomologia*. No. 1628.

Beaten hard because so many travel it.

9 Fame transacts business only with principals.  
(La fama siempre va con los primeros.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim  
62. (1647)

10 There are many ways to fame.

HERBERT, *Jacula Prudentum*. No. 541. (1640)

11 Fame usually comes to those who are thinking  
about something else.—very rarely to those

who say to themselves, "Go to, now, let us be  
a celebrated individual!"

O. W. HOLMES, *The Autocrat of the Breakfast-  
Table*. Ch. 12. (1858)

12 Fame grows like a tree with hidden life.  
(Crescit occulto velut arbor aevo | fama.)

HORACE, *Odes*. Bk. i, ode 12, l. 45. (23 B. C.)

13 It is a wretched thing to lean on the fame of  
others. (Miserum est aliorum incumbere  
famae.)

JUVENAL, *Satires*. Sat. viii, l. 76. (c. A. D. 120)

14 Honest fame awaits the truly good. (Veris  
magna paratur fama bonis.)

LUCAN, *De Bello Civili*. Bk. ix, l. 593. (c. A. D. 60)

15 Who is there among men but wishes for riches  
and honor and seeks to monopolize the con-  
spicuous mound?

MENCIUS, *Discourses*. Bk. ii, pt. ii, ch. 10, sec.  
6. (c. 300 B. C.)

16 The first in danger, as the first in fame.

POPE, tr., *Homer's Iliad*. Bk. vi, l. 637. (1715)

Great friend of Liberty! in Kings a name  
Above all Greek, above all Roman fame.

POPE, *Imitations of Horace: Epistles*. Bk. ii,  
epis. 1, l. 25. (1732) Referring to George II!

17 Common fame is seldom to blame.

JOHN RAY, *English Proverbs*, p. 88. (1670)

Cited by KELLY (*Scottish Proverbs*, p. 80)  
with the comment, "A man will seldom be  
under an universal ill report, unless he has  
given some occasion for it." The Germans  
say, "Gemein Geplär ist nie ganz leer" (Com-  
mon fame is never quite unfounded); the  
Dutch, "Gemeen gerucht is zelden gelogen"  
(Common fame seldom lies).

Common fame is mostly to blame.

THOMAS FULLER, *Gnomologia*. No. 6120. (1732)

Common Fame hath a Blister on its Tongue.

THOMAS FULLER, *Gnomologia*. No. 1127.

I trust a great deal to common fame, as we all  
must. If a man has good corn, or wood, or boards,  
or pigs, to sell, or can make better chairs or  
knives, crucibles, or church organs, than anybody  
else, you will find a broad, hard-beaten road to  
his house, though it be in the woods.

R. W. EMERSON, *Common Fame: Journals*,  
1855. Vol. viii, p. 528. The genesis of the  
famous "mouse-trap" quotation. In April,  
1871, Emerson delivered a series of lectures  
at San Francisco and Oakland, California.  
One of his auditors was Mrs. Sarah S. B.  
Yule, and after one of the lectures she wrote  
in her "handbook," as part of what she had  
heard, the following: "If a man can write  
a better book, preach a better sermon, or  
make a better mouse-trap, than his neighbor,  
though he builds his house in the woods, the  
world will make a beaten path to his door."  
In 1889, Mrs. Yule was one of the editors of  
a little book called *Borrowings*, compiled by  
the ladies of the First Unitarian Church of

Oakland, and printed to raise some money for the church. On p. 38, the above quotation appeared, credited simply "Emerson." The word "mouse-trap" was so striking that there was at once a thorough search of Emerson's works for it, but it has never been found. It is almost certainly a verbal variation, a happy thought which came to Emerson at the moment of delivery. See STEVENSON, *Famous Single Poems* (rev. ed.), for a full history of the quotation.

<sup>1</sup> He is not dead whose renomme and fame lastith.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 108. (1477)

<sup>2</sup> Now, though late, redeem thy name, And glorify what else is damned to fame.

RICHARD SAVAGE, *Character of the Rev. James Foster*, l. 43. (c. 1726)

All crowd, who foremost shall be damn'd to Fame. POPE, *The Dunciad*. Bk. iii, l. 158. (1728)

Damn'd to everlasting fame.

POPE, *An Essay on Man*. Epis. iv, l. 284. (1732)

<sup>3</sup> True fame will never be in Chance's gift. (Non erunt honores umquam fortuiti muneris.)

SOLON, *Sententiae*. (c. 600 B. C.) See AUSONIUS (?), *Septem Sapientum Sententiae*, l. 31.

<sup>4</sup> His very negligence of fame increased his fame. (Ipsa dissimulatione famae famam auxit.)

TACITUS, *Agricola*. Sec. 18. (A. D. 98)

<sup>5</sup> Love of fame is the last weakness which even the wise resign. (Etiam sapientibus cupido gloriae novissima exiuit.)

TACITUS, *Historiae*. Bk. iv, sec. 6. (c. A. D. 109) Of the unreasoning humors of mankind, it seems that fame is the one which even philosophers have rid themselves of last and with most reluctance. (Des humeurs desraisonnables des hommes, il semble que les philosophes memes se desfacent plus tard et plus envy de cette cy que de nulle aultre.)

MONTAIGNE, *Essays*. Bk. i, ch. 41. (1580)

Though the desire of fame be the last weakness Wise men put off.

PHILIP MASSINGER, *A Very Woman*. Act iii, sc. 4. (1634)

Read but ore the stories

Of men most fam'd for courage or for counsaile, And you shall find that the desire of glory (That last infirmity of noble minds)

Was the last frailty wise men e'er putt off.

JOHN FLETCHER (?), *Sir John van Olden Barnavell*. Act i, sc. 1. (1619)

Fame is the spur that the clear spirit doth raise (That last infirmity of Noble mind)

To scorn delights, and live laborious dayes.

JOHN MILTON, *Lycidas*, l. 70. (1637) Swinburne called the lines in parenthesis "The most astonishing coincidence in the whole range of literature."

He was ambitious—who among us is ashamed to own that "last infirmity of noble minds"?

TROLLOPE, *Barchester Towers*. Ch. 1. (1857)

<sup>6</sup> Suffer me to barter death for fame. (Letumque sinas pro laude pacisci.)

VERGIL, *Aeneid*. Bk. xii, l. 49. (19 B. C.)

No hero to me is the man who wins fame by the easy shedding of his blood; give me the man who can win praise without dying. (Nolo virum facili redemit qui sanguine famam; | hunc volo, laudari qui sine morte potest.)

MARTIAL, *Epigrams*. Bk. i, epig. 8. (A. D. 85)

If it is for fame that men do brave actions, they are only silly fellows after all.

R. L. STEVENSON, *The English Admirals*. (1887)

<sup>7</sup> I must essay a path whereby I, too, may rise from earth and fly victorious on the lips of men. (Temptanda via est, qua me quoque possim | tollere humo victorque virum volitare per ora.)

VERGIL, *Georgics*. Bk. iii, l. 8. (29 B. C.)

My quest is for everlasting fame, that I may be celebrated forever throughout the whole earth. (Mihi fama perennis | quaeritur, in toto semper ut orbe canar.)

OVID, *Amores*. Bk. i, eleg. 15, l. 7. (c. 13 B. C.)

The desire of fame delights me, and has grown with my renown. (Nam iuvat, et studium famae mihi crevit honore.)

OVID, *Remediorum Amoris*, l. 393. (c. 1 B. C.)

<sup>8</sup> She [Fame] walks on the earth, and her head is concealed in the clouds. (Ingrediturque solo, et caput inter nubila condit.)

VERGIL, *Aeneid*. Bk. iv, l. 177. (19 B. C.)

He fired his soul with love of future fame. (Incenditque animum famae venientis amore.)

VERGIL, *Aeneid*. Bk. vi, l. 889. (19 B. C.)

<sup>9</sup> The good man is not famous; if he be famous, he is not really good, since fame is nothing but falsehood.

YANG CHU, *Fame and Vanity*. (c. 300 B. C.)

## FAMILIARITY

<sup>10</sup>

Beauty soon grows familiar to the lover, Fades in his eye, and palls upon the sense.

ADDISON, *Cato*. Act i, sc. 4, l. 149. (1712)

A maid oft seen, and a gown oft worn Are disesteem'd and held in scorn.

H. G. BOHN, *Handbook of Proverbs*, p. 294. (1855)

Staled by frequency, shrunk by usage into commonest commonplace!

TENNYSON, *Locksley Hall Sixty Years After*. St. 38. (1886)

<sup>11</sup>

Familiarity makes even the most terrible things easy of approach. (ἡ συνήθεια καὶ τὰ φοβερά τῶν πραγμάτων εὐπρόσιτα ποιεῖ.)

ÆSOP, *Fables: The Fox and the Lion*. (c. 570 B. C.) The first time the fox saw the lion it was badly frightened, the second time it was still frightened a little, but the third time

took courage and came up to talk to the lion. The same moral follows the fable of *The Camel*. The first time men saw a camel they fled, but soon finding it harmless, they turned it over to boys to drive. LA FONTAINE gives this fable, *Le Chameau et les Batons Flottants*. Bk. iv, fab. 10, with the moral, "L'accoutumance ainsi nous rend tout familier" (Custom makes everything familiar to us).

Nothing is so great or so wonderful but all men, little by little, abate their wonder. (Nil adeo magnum neque tam mirabile quicquam, quod non paulatim minuant mirari omnes.)

LUCRETIUS, *De Rerum Natura*. Bk. ii, l. 1028. (c. 45 B. C.) Quoted by MONTAIGNE, i, 22.

A man does not wonder at what he sees frequently, even though he be ignorant of the cause. (Quod crebro videt, non miratur, etiamsi cur fiat nescit.)

CICERO, *De Divinatione*. Bk. ii, sec. 22. (44 B. C.) The pauper hungers without noticing it.

*Babylonian Talmud: Megillah*, fo. 7b. (c. 450) Too much levity lessens respect.

SALOMON IBN GABRIOL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 234. (c. 1050) "Levity annihilates respect, as fire destroys wood." (*Ethics*, ii, 13.) "If you would insure respect, beware of levity." (*Abboth de Rabbi Nathan*, ch. 26.)

Quermyche homeliness with a thing gendrieth dis-  
pising toward the same thing.

REGINALD PECOCK, *The Repressor of Ouer Much Blaming of the Clergy*, p. 184. (c. 1449)

Near acquaintance doth diminish reverent fear.

SIR PHILIP SIDNEY, *Arcadia*. Bk. iii. (c. 1580)

Over-greet homliness engendreth dispreysinge.

CHAUCER, *Canterbury Tales: The Tale of Me-  
libeus*. Sec. 55. (c. 1387)

Over great familiaritie genders despite.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

Sweets grown common lose their dear delight.

SHAKESPEARE, *Sonnets*. No. cii. (1609)

<sup>1</sup> Intimacy lessens fame. (Minuit praesentia famam.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 124. (1814)

<sup>2</sup> Those near the temple insult the god. (Chin miao 'chi shên.)

DOOLITTLE, *Chinese Vocabulary*, ii, 183. (1872)

<sup>3</sup> Though familiarity may not breed contempt, it takes the edge of admiration.

WILLIAM HAZLITT, *Characteristics*. No. 2. (1821)

<sup>4</sup> Where diddest thou learne that . . . being suffered to be familiar thou shouldest waxe haile fellowe?

JOHN LYLY, *Euphues and His England* (Arber), p. 371. (1580)

Be thou familiar, but by no means vulgar.

SHAKESPEARE, *Hamlet*, i, 3, 61. (1600)

Avoid familiarities in intercourse. Neither use them nor permit them. The stars keep their brilliance by not making themselves common. Every

familiarity breeds contempt. (Toda humanidad facillta el desprecio.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 177. (1647)

<sup>5</sup> Familiarity begets boldness.

SHAKERLEY MARMION, *Antiquary*. Act i. (1641)

<sup>6</sup> Too much familiarity breeds contempt. (Nimia familiaritas parit contemptum.)

PUBLILIUS SYRUS, *Sententiae*. No. 463. (c. 43 B. C.) Cited by ROBERT BLAND, *Proverbs*, i, 49, with the comment, "From three excellent endowments, says Plutarch, three of the worst of our affections are produced, for truth begets hatred, familiarity contempt, and success envy." Pope Innocent III combined two proverbs in one when he wrote (c. 1200), "Obsequium amicos, veritas odium, familiaritas contemptum parit" (Subservience begets friends, truth hatred, familiarity contempt), the first two clauses being from Terence. Angelo Poliziano gives the proverb in a slightly different form, "Veritas odium, prosperitas superbiam, securitas periculum, familiaritas contemptum, id est, parit" (Truth breeds hatred, prosperity pride, safety danger, familiarity contempt). GABRIEL HARVEY, *Works*, i, 293, has still a third version, "Truth begetteth hatred; Virtue, envy; Familiaritie contempt." (1593)

Familiarity with danger gives contempt for danger. (Contemptum periculorum assiduitas periclitandi dabit.)

SENECA, *De Providentia*. Ch. 4, sec. 12. (c. A. D. 45) There are those who disdain whatever has become too familiar (Sunt enim qui fastidiant quicquid proprius adierunt.)

SENECA, *De Tranquillitate Animi*. Ch. 17, sec. 2. (c. A. D. 60)

Contempt born of familiarity. (Vitato assiduitatis fastidio.)

SUETONIUS, *Lives of the Twelve Caesars: Tiberius*. Ch. x, sec. 1. (A. D. 120)

Frequent use breeds contempt, while rarity wins admiration. (Parit enim conversatio contemptum, raritas conciliat ipsis rebus admirationem.)

APULEIUS, *De Deo Socratis*. (c. A. D. 155)

Lest familiarity should breed contempt. (ἐκ τοῦ δημῶδους εὐκαταφρόνητον ἦ.)

DIOGENES LAERTIUS, *Heracleitus*. Bk. ix, sec. 6. (c. A. D. 230)

Familiaritie breedethe contempt.

ALAIN DE L'ISLE, *Satires*. (c. 1160) See WRIGHT, *Minor Anglo-Latin Satirists*. Ser. ii, p. 454

Earliest known use of the phrase in English

Familiaritye bringeth contempt.

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1548)

Too much familiaritie would breede contempte.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 105. (1574) Pettie, tr. PETTIE, *Pettie Palace*, p. 216. (1576) GREENE, *The Card of Fancie*. (1587)

I hope upon familiarity will grow more contempt. SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 256. (1601)

Greater familiarity on his side might have bred contempt.

SMOLLETT, *Adventures of an Atom*, p.148. (1769)  
Familiarity breeds contempt. (La familiarité engendre le mépris.)

P. J. LE ROUX, *Dictionnaire Comique*, i, 450. (1786) The Spanish form is, "La mucha familiaridad acarrea menosprecio." Mirabeau, in his *Letters*, speaks of the "Don terrible de la familiarité" (The terrible gift of familiarity).

Perhaps if I had heard Tennyson talking every day, I shouldn't read Tennyson. Familiarity does breed contempt.

TROLOPE, *He Knew He Was Right*, p.311. (1869)  
Familiarity breeds contempt—and children.

MARK TWAIN, *Unpublished Diaries*. (c. 1900)

## FAMILY

See also Home, Kin

1 There are some other that account Wife and Children but as Bills of charges.

FRANCIS BACON, *Essays: Of Marriage*. (1597)  
Wife and children are bills of charges.

JAMES HOWELL, *Proverbs*, p. 5. (1659) RAY, *Proverbs*, p. 29. (1670) FULLER, *Gnomologia*. No. 5741. (1732)

2 We visited an exhibition [at Coventry] called the "Happy Family."

P. T. BARNUM, *Sixty Years' Recollections*, p. 120. (1844) It was a collection of birds and animals living happily together in one cage.

3 'T is a Shame that your Family is an Honour to you! You ought to be an Honour to your Family.

FRANKLIN, *Poor Richard's Almanack*, 1750.

4 A small Family is soon provided for.

THOMAS FULLER, *Gnomologia*. No. 405. (1732)

5 He that hath a wife and children, wants not business.

GEORGE HERBERT, *Jacula Prudentum*. No. 780. (1640) FULLER, *Gnomologia*. No. 2157. (1732)

He that hath a Wife and Children, must not sit with his Fingers in his Mouth.

THOMAS FULLER, *Gnomologia*. No. 2158. (1732)  
Depend on't, he who has a wife and bairns will never be short of care to carry.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 72. (1880)

6 There's no family but there's a whore or a knave in it.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 1. (1659) RAY, *English Proverbs*, p. 9. (1678)

It is poor kin that has neither whore nor thief in it.

JAMES KELLY, *Scottish Proverbs*, p. 186. (1721)

He that has no Fools, Knaves, nor Beggars in his Family, was begot by a Flash of Lightning.

THOMAS FULLER, *Gnomologia*. No. 2144. (1732)

The Chinese say, "Nobody's family can hang out the sign, 'Nothing the matter here.'"

7 We have given so many hostages to fortune. (Dedimus tot pignora fatis.)

LUCIAN, *Mortuorum Dialogi*. No. vii, l. 662. (C. A. D. 175)

He that hath Wife and Children hath given Hostages to Fortune.

FRANCIS BACON, *Essays: Of Marriage and the Single Life*. (1597)

For what secures the civil life

But pawns of children, and a wife?

That lie, like hostages, at stake,

To pay for all men undertake.

BUTLER, *Hudibras*, iii, i, 809. (1678)

Wife and Children are Hostages given to Fortune.

THOMAS FULLER, *Gnomologia*. No. 5742. (1732)  
No hostages to fortune.

LANGDON MITCHELL, *The New York Idea*. Act i. (1906)

8 There is scarcely less vexation in the government of a family than of an entire state. (Il n'y a gueres moins de torment au gouvernement d'une famille, que d'un estat entier.)

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580) The Japanese say, "It is easier to rule a kingdom than a family."

9 He has far to flee who flees from his own family. (Longe fugit, quisquis suos fugit.)

PETRONIUS, *Satyricon*. Sec. 43. (C. A. D. 60)

10 When families quarrel, outsiders laugh. (Chia li pu 'ho wai jên ch'i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 376. (1875)

11 He that loves not his wife and children, feeds a lioness at home, and broods a nest of sorrow.

JEREMY TAYLOR, *Sermons*. Vol. i, p. 236. (c. 1660)

12 No roof can cover two families.

H. W. THOMPSON, *Body, Boots and Britches*, p. 484. (1940) See also under RIVALRY.

13 A kingdom is a nest of families, and a family a small kingdom.

M. F. TUPPER, *Proverbial Philosophy: Of Subjection*. (1839)

14 Where can one better be than in the bosom of one's family? (Où peut-on être mieux qu'au sein de sa famille?)

UNKNOWN. A French song, ironically enough the favorite of Napoleon.

## FAMINE

See also Hunger

15 A Melian famine. (λιμὴ Μηλίων.)

ARISTOPHANES, *The Birds*, l. 186. (414 B. C.)

Referring to the extremities to which the inhabitants of Melos were reduced during its siege, ten or twelve months before the production of the play. See THUCYDIDES, v, 89-116. Proverbial for a devastating famine.

1 Seven years lasted the famine, but it came not to the artisan's door.

*Babylonian Talmud: Sanhedrin*, fo. 29a. (c. 450) See also under INDUSTRY, WORK.

2 All's good in a Famine.

THOMAS FULLER, *Gnomologia*. No. 545. (1732)

3 They that die by famine die by inches.

MATTHEW HENRY, *Commentaries*. Psalm lix. (1710)

4 It is a wicked thing to make a dearth one's garner.

HERBERT, *Jacula Prudentum*. No. 897. (1640)

5 Famine ends famine.

JONSON, *Explorata: Amor Nummi*. (c. 1630)

6 A famine in England begins at the horse-manger.

JOHN RAY, *English Proverbs*, p. 37. (1678)

After a famine in the stall [a bad hay crop], comes in famine in the hall.

JOHN RAY, *English Proverbs*, p. 363. (1678)

### FANCY

See also Imagination

7 "Fancy is free," quoth Peg.

JOHN ARBUTHNOT, *John Bull*. Pt. iii, ch. 3. (1712)

8 Fancy is a fool.

THOMAS DRAKE, *Bibliotheca*, p. 6. (1633)

9 Chew on fair fancy's food, nor deem unmeet I will not with a bitter chase the sweet.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Canto iii, st. 62. (1591)

Chewing the food of sweet and bitter fancy.

SHAKESPEARE, *As You Like It*, iv, 3, 102. (1600)

10 Fancy may kill or cure.

JAMES KELLY, *Scottish Proverbs*, p. 111. (1721)

"There are many stories of the power of the imagination to do good or evil." FULLER, *Gnomologia*. No. 1500. (1732)

11 Fancy may bould [sift] bran, and make ye take it floure.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Fancy may bould bran till it be floure.

JOHN DAVIES, *The Scourge of Folly*. Prov. 358. (1611)

Fancy may bould bran and think it flour.

JOHN RAY, *English Proverbs*, p. 88. (1670)

12 All power of fancy over reason is a degree of insanity.

SAMUEL JOHNSON, *Rasselas*. Ch. 44. (1759)

13 Fancy flees before the wind.

JAMES KELLY, *Scottish Proverbs*, p. 105. (1721)

14 To giue reason for fancie were to weigh the fire, and measure the winde.

JOHN LYLY, *Euphues* (Arber), p. 104. (1579)

Fancie, the glasse of pestilence.

JOHN LYLY, *Euphues*, p. 107.

15 Fancy surpasses beauty.

JOHN RAY, *English Proverbs*, p. 136. (1678)  
FULLER, *Gnomologia*. No. 1501. (1732)

### FAREWELL

See also Parting

16 All the milk is gone. Farewell frost!

WILLIAM BULLEIN, *A Dialogue against the Fever Pestilence*, p. 72. (1564) Said sardonically.

So farewell frost, my fortune naught me cost.

JOHN LYLY, *Mother Bombie*. Act ii, sc. 3. (1592)

Farewell frost; nothing got, nor nothing lost.

JOHN RAY, *English Proverbs*, p. 174. (1670)

Farewell frost, fair weather next.

JAMES KELLY, *Scottish Proverbs*, p. 104. (1721)

"Spoken when they go off, whom we are glad to part with."

17 Buttermilk to fare-you-well.

G. W. CABLE, *Dr. Sevier*. Ch. 54. (1884)

The little cuss has got me bluffed to a fare-you-well.

W. McL. RAINE, *Bucky O'Connor*, p. 77. (1910)

We're double-crossed to a fare-you-well.

JACK LONDON, *The Valley of the Moon*, ii, 7. (1913)

18 For ever, brother, hail and farewell. (In perpetuum, frater, ave atque vale.)

CATULLUS, *Odes*. Ode ci, l. 10. (c. 57 B. C.) *Ave, Salve, Vale*, are the titles of three books of reminiscences by George Moore. (1911, 1912, 1914)

Live and farewell. (Vive valeque.)

HORACE, *Satires*. Bk. ii, sat. 5, l. 110. (35 B. C.)  
Long life and good health to you.

For ever, and for ever, farewell, Cassius!

SHAKESPEARE, *Julius Caesar*, v, 1, 117. (1599)

19 And singe, "Go, farewell feldefare."

CHAUCER (?), *The Romaunt of the Rose*, l. 5510. (c. 1365) "Farewell fieldfare" has much the same half-contemptuous meaning as "Farewell and be hanged." Said to one of whom the speaker wishes to see no more, with allusion to the fieldfare's departure northward at the end of winter.—*O.E.D.*

The harm is doon, and fare-wel feldefare!

CHAUCER (?), *Troilus and Criseyde*, Bk. iii, l. 861. (c. 1380)

It means, I apprehend, that as fieldfares disappear at a particular season, the season is over; the bird is flown.

JAMES JENNINGS, *Dialects*, p. 37. (1825)

20 Farewell and be hanged, Goodman Cowe.

GABRIEL HARVEY, *Letter-Book*, p. 95. (1575)

Farewell, and be hang'd, you rascals.

THOMAS MIDDLETON, *A Trick to Catch the Old One*. Act iv, sc. 1. (1608)

Farewell and be hang'd, friends must part.

JOHN RAY, *English Proverbs*, p. 174. (1670)  
FULLER, *Gnomologia*. No. 1504. (1732)

<sup>1</sup> Ye see your fare (sayd she) set your hert at rest.

Fare ye well (quoth I), how ever I fare now.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>2</sup> She opened a window and put forth her head—Hence, Forty Pence, quo' she.

HENRY MEDWALL, *Interlude of Nature*. (c.1500)  
See *Lost Tudor Plays*, p. 98.

Farewell fortie pence, too deare of [by] three shillings.

BRIAN MELBANCKE, *Philotimus*, sig. T4 (1583)  
A contemptuous dismissal.

Why, farewell, forty pence! I ha fight fair and caught a frog.

JOHN DAY, *The Blind-Beggar of Bednal-Green*. Act v. (1600)

Farewell fortie pence, Jack Noble is dead.

JOHN CLARKE, *Paroemiologia*, p. 68. (1639)

<sup>3</sup> The last farewell. (Supremumque vale.)

OVID, *Metamorphoses*. Bk. vi, l. 509; bk. x, l. 62.  
(C. A. D. 7) The final farewell when dying.

Farewell forever. (Aeternum vale!)

MARTIAL, *Epigrams*. Bk. v, No. 66. (C. A. D. 85)  
The last salutation to the dead. "Cara, valet!"  
(Dear one, farewell), and "Caram vale, sed non aeternum" (Dear one, farewell, but not for ever) were frequently used in epitaphs.

Farewell! a long farewell, to all my greatness!

SHAKESPEARE, *Henry VIII*, iii, 2, 351. (1612)

Fare thee well! and if for ever,

Still for ever, fare thee well.

LORD BYRON, *Fare Thee Well*. (c. 1815)

Lord Byron was eternally Farewelling.

BERT LESTON TAYLOR, *Farewell*. (1911)

<sup>4</sup> Adieu, canals, ducks, rabble! (Adieu, canaux, canards, canaille!)

VOLTAIRE, when leaving Holland, summing up his impressions of the country. (1722)

## FARMING

### See also Plough

<sup>5</sup> Cultivate the fields, that thou mayest find what thou needest; and receive the bread of thine own threshing-floor; better is a bushel that God giveth thee than five thousand obtained by force.

AMEN-EM-APT, *Teaching How to Live*. Col. viii, l. 17. (c. 700 B. C.) Griffith, tr.

He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. (Qui operatur terram suam, satiabitur panibus.)

*Old Testament: Proverbs*, xxviii, 19. (c.350 B. C.)

He that tilleth his land shall increase his heap.

BEN SIRA, *Ecclesiasticus*, xx, 28. (c. 190 B. C.)

Make yourself a slave to the earth and you will have plenty of bread.

*Babylonian Talmud: Sanhedrin*, fo. 58a. (c.450)

I will say to my fellows, once for all, As long as possible live free and uncommitted. It makes but

little difference whether you are committed to a farm or the county jail.

H. D. THOREAU, *Walden*. Ch. 2, par. 5. (1854)

<sup>6</sup> He that will have a full flock

Must have an old stagge [gander] and a young cock.

JOHN AUBREY, A Lancashire proverb. (c. 1690)  
In HALLIWELL, *Dictionary of Archaic Words*, ii, 794.

He that will have his farm full,

Must keep an old cock and a young bull.

WILLIAM ELLIS, *The Modern Husbandman*. Ch. 3, p. 94. (1750) "When a bull comes to be four, he is heavy and sluggish. The old verse is," etc.

<sup>7</sup> There is no lower occupation than that of tilling the soil.

*Babylonian Talmud: Jebamoth*, fo. 63.a. (c.450)

<sup>8</sup> Every farm should own a good farmer. The best shares are ploughshares.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 8. (1887)

<sup>9</sup> Cursing the weather is bad farming.

J. C. BRIDGE, *Cheshire Proverbs*, p. 46. (1917)

<sup>10</sup> A man of highest birth, a son of the soil. (Summo genere natus, terrae filius.)

CICERO, *Ad Familiares*. Bk. vii, epis. ix, sec. 3. (54 B. C.) Quoted. Cicero means that although the man has a long lineage, he is really nothing but a clodhopper.

Son of the soil. (Progenies terrae.)

PERSIUS, *Satires*. Sat. vi, l. 57. (C. A. D. 58)

A good ploughman is a terrae filius.

H. D. THOREAU, *Early Spring in Massachusetts*, 28 March, 1857.

<sup>11</sup> Husbandry is of that kind that judgment and labor do not govern it, but the most uncertain of circumstances, winds, and tempests. (Res rusticae eiusmodi sunt, ut eas non ratio, neque labor, sed res incertissimae. venti, tempestatesque moderentur.)

CICERO, *In Verrem*. No. 3, sec. 98. (70 B. C.)

<sup>12</sup> Useless at field-toil be dainty-nurtured hands. (κακαὶ γεωργεῖν χεῖρες εὐ τετραμμένα.)

EURIPIDES, *Rhesus*, l. 176. (c. 450 B. C.)

Dirty hands make clean money.

H. W. THOMPSON, *Body, Boots and Britches*, p. 485. (1940) Especially applied to farming.

<sup>13</sup> On Candlemas-day You must have half your Straw and half your Hay.

THOMAS FULLER, *Gnomologia*. No. 6487. (1732)

It is time to cock your hay and corn

When the old donkey blows his horn.

J. O. HALLIWELL, *Popular Rhymes*, p. 157.

(1849) Because the braying of the ass is said to be an indication of rain. There are innumerable weather proverbs in connection with farming, most of which may be found in INWARDS, *Weather Lore*.

<sup>1</sup>  
**'Tis the Farmer's Care**  
 That makes the Field bear.

THOMAS FULLER, *Gnomologia*. No. 6350. (1732)  
 There is a variant, "'Tis the want of care  
 That makes the field bare."

<sup>2</sup>  
 We want them to be practical farmers, book-  
 farmers and gentlemen-farmers in one.

GAIL HAMILTON, *Skirmishes*. Ch. 9. (1865) The  
*D.A.E.* i, 281, contains a number of quota-  
 tions from agricultural publications express-  
 ing contempt for "book-farming," i.e. farm-  
 ing in accordance with theories obtained  
 from books.

<sup>3</sup>  
 Once a farmer, always a sucker. . . . Once a  
 farmer, always a come-on.

O. HENRY, *Modern Rural Sports*. (1908)

<sup>4</sup>  
 Even if a farmer intends to loaf, he gets up  
 in time to get an early start.

E. W. HOWE, *Country Town Sayings*. (1911)

<sup>5</sup>  
 Farmers are often worthless fellows. . . .  
 They have all the sensual vices of the nobility,  
 with cheating into the bargain.

SAMUEL JOHNSON. BOSWELL, *Life*, May 14, 1778.

<sup>6</sup>  
 Six years thou shalt sow thy field, and six  
 years thou shalt prune thy vineyard, and  
 gather in the fruit thereof; But in the seventh  
 year shall be a sabbath of rest unto the land,  
 a sabbath for the Lord; thou shalt neither  
 sow thy field nor prune thy vineyard. That  
 which groweth of its own accord of thy har-  
 vest thou shalt not reap, neither gather the  
 grapes of thy vine undressed: for it is a year  
 of rest unto the land. (Annus enim requi-  
 etiones terrae est.)

*Old Testament: Leviticus*, xxv, 3-5. (c. 570  
 B.C.) Hence "Sabbatical year."

<sup>7</sup>  
 To sow wheat upon stubble. (πύρους ἐπὶ καλὰ μὴ  
 ἀρούρ.)

LYSIAS, *Fragment*. (c. 400 B.C.) As quoted by  
 SUIDAS, *Lexicon*. A proverbial phrase for ex-  
 hausting by continual use.

Constant tillage exhausts a field. (Continua messe  
 senescit ager.)

OSID, *Artis Amatoria*, Bk. iii, l. 82. (c. 1 B.C.)

<sup>8</sup>  
 When the land is cultivated entirely by the  
 spade, and no horses are kept, a cow is kept  
 for every three acres of land.

JOHN STUART MILL, *Political Economy*. Bk. ii,  
 ch. 6, sec. 5. (1848) Referring to peasant-  
 farming in Flanders.

Three acres and a cow.

JESSE COLLINGS, M. P., who carried the "small  
 holdings amendment" against Lord Salis-  
 bury's government in 1886. DANIEL DEFOE,  
 in his *Tour Through the Whole Islands of*  
*Great Britain* (1724), suggested a provision  
 of three acres of ground for every man in a  
 settlement, and a certain amount of common

land where they could have a few sheep and  
 cows.

Every family shall have a plot of not more than  
 forty acres of tillable ground.

GEN. W. T. SHERMAN, *Special Field Order*,  
 Savannah, Ga., 16 Jan., 1865. It was this field  
 order, most probably, which gave rise to the  
 phrase, "Forty [or ten] acres and a mule,"  
 which many American negroes expected to  
 receive after emancipation.

The anxiety to secure support from the newly en-  
 franchised labourers gave prominence to Mr.  
 Jesse Collings's formula of "three acres and a  
 cow," which became the battle-cry of the liberal  
 party.

SIR H. MAXWELL, *Life of W. H. Smith*, p. 274.  
 (1894)

An honest man who had worked long and well  
 should have "three acres and a cow."

DEAN HOLE, *Then and Now*. Ch. 11. (1902)

<sup>9</sup>  
 It is sweet to spend time in the cultivation of  
 the fields. (Tempus in agrorum cultu con-  
 sumere dulce est.)

OVID, *Ex Ponto*. Bk. ii, epis. 7, l. 69. (A. D. 13)

<sup>10</sup>  
 Always next year the husbandman is going to  
 be rich. (ἀεὶ γεωργὸς εἰς νέοντα πλούσιος.)

PHILEMON, *Fragments*. Frag. 4. (c. 300 B.C.)

Cited by ZENOBIUS, *Adagia*, ii, 43. (c. A. D.  
 130) ERASMUS, *Adagia*, ii, ix, 14, has, "Sem-  
 per agricola in novum annum dives," be-  
 cause, he explains, the farmer always expects  
 next year to be better than this year.

Rich he'll be ever who toiled hard afield. (Dives  
 erit semper, dure qui operatur in agro.)

COLUMBANUS, *Carmen Monostichon*, l. 45. (c.  
 A. D. 600)

<sup>11</sup>  
 Each man reaps his own farm. (Sibi quisque  
 ruri metit.)

PLAUTUS, *Mostellaria*, l. 799. (c. 220 B.C.)

<sup>12</sup>  
 A thin meadow is soon mowed.

JOHN RAY, *English Proverbs*, p. 20. (1678) Or,  
 in shorter form, "Sow thin, and mow thin."

Sow beans in the mud and they'll grow like wood.

JOHN RAY, *English Proverbs*, p. 36. (1678) An-  
 other proverb about sowing is, "Sow in a  
 slop, sure of a crop."

Sow Wheat in Dirt and Rye in Dust.

THOMAS FULLER, *Gnomologia*. No. 4235. (1732)

The Spanish form is, "Siembra trigo en  
 barral, y pón viña en cascaval" (Sow corn in  
 clay, set vines in sand). The French say,  
 "Faut un homme alerte pour semer l'orge,  
 et un homme lent pour semer l'avoine" (It  
 needs a quick man to sow barley, and a slow  
 man to sow oats). Seneca's dictum is, "Post  
 malam segetem serendum est" (After a bad  
 crop you should sow).

<sup>13</sup>  
 Look at your corn in May,  
 And you'll come weeping away;  
 Look at the same in June,  
 And you'll come home to another tune.

JOHN RAY, *English Proverbs*, p. 33. (1678)

Look to the cow, and the sow, and the wheat-mow, and [all] will be well enow.

JOHN RAY, *English Proverbs*, p. 347.

1 Good husbandry is good divinity.

JOHN RAY, *English Proverbs*, p. 39. (1678)

2 The first and most respectable of all the arts is agriculture. (Le premier et le plus respectable de tous les arts est l'agriculture.)

ROUSSEAU, *Emile*. Bk. iii. (1762) The universal point of view among western nations.

A Yeoman upon his Legs is higher than a Prince upon his Knees.

THOMAS FULLER, *Gnomologia*. No. 488. (1732) A Plowman on his Legs is higher than a Gentleman on his Knees.

FRANKLIN, *Poor Richard's Almanack*, 1746.

3 And he gave it for his opinion . . . that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.

SWIFT, *Gulliver's Travels: Voyage to Brobdingnag*. Ch. 7. (1726)

4 No amusement has worn better than farming. It tempts men just as strongly today as in the day of Cincinnatus.

H. D. THOREAU, *Autumn*, 29 Oct., 1857.

5 Ill husbandrie braggeth, to go with the best: Good husbandrie baggeth up gold in his chest. Ill husbandrie lieth in prison for debt: Good husbandrie spieth where profit to get.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie*. Ch. 51. (1573)

6 The great Father himself has willed that the path of husbandry should not be easy. (Pater ipse colendi | haud facilem esse viam voluit.)

VERGIL, *Georgics*. Bk. i, l. 121. (29 B. C.)

7 Work returns to the husbandmen, moving in a circle, as the year rolls itself round in its former track. (Redit agricolis labor actus in orbem, | atque in se sua per vestigia volvitur annus.)

VERGIL, *Georgics*. Bk. ii, l. 401. (29 B. C.)

Farming is a most senseless pursuit, a mere laboring in a circle. You sow that you may reap, and then you reap that you may sow. Nothing ever comes of it.

STOBAEUS, *Florilegium*, xxxviii, 30. (c. A. D. 400)

8 He [the husbandman] equalled the riches of kings in the happiness of his mind; and returning home in the late evening, loaded his board with feasts unbought. (Regum aequabat opes animis; seraque revertens | nocte domum, dapibus mensas onerabat inemptis.)

VERGIL, *Georgics*. Bk. iv, l. 132. (29 B. C.)

He brings out dainties unbought. (Dapes inemptas adparet.)

HORACE, *Epodes*. No. ii, l. 48. (c. 20 B. C.)

Horace is saying that he prefers a farmer's simple unbought meal to oysters or turbot or Ionian pheasant.

9 To break a pasture makes a man; to make a pasture breaks a man.

UNKNOWN. Quoted in the *Spectator* (London), 28 Oct., 1922. There are countless proverbial phrases which derive from farming and country life in general, such as "To break fresh ground," "To lie fallow," "To feel his oats," "To kick over the traces," "To take the bull by the horns," "To put a spoke in his wheel," "To go the whole hog," "To clip his wings," "To crow over," etc. They will be found elsewhere in this book under their appropriate headings. Consult the index.

## FARTHING

10 Take every farthing I am worth.

HENRY FIELDING, *Tom Jones*. Bk. vi, ch. 13. (1749) Down to the last quarter of a penny, which is what a farthing is.

Nor can you touch one farthing of her money.

GEORGE MACDONALD, *Annals of a Quiet Neighbourhood*. Ch. 32. (1866)

11 If we take a farthing from a thousand pound, it will be a thousand pound no longer.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter 27. (1760)

12 She thinkth her farthyng good sylver.

JOHN HEYWOOD, *Proverbs and Epigrams*, p. 165. (1562)

13 It matters not a farthing.

NATHANIEL WARD, *The Simple Cobler of Aggawam*, p. 43. (1647) Not an atom, not a bit.

My life to a brass farthing.

UNKNOWN, *Andromana*. Act i, sc. 1. (1660)

He does not care a farthing for her.

RICHARD STEELE, *The Spectator*. No. 522. (1712)

He would not give one brass farthing.

ROGER NORTH, *Lives of the Norths*, i, 229. (1740)

It does not signify a brass farthing.

GEORGE COLMAN THE YOUNGER, *The Poor Gentleman*. Act ii, sc. 1. (1801)

He did not care a brass farthing.

WILLIAM BLACK, *The Strange Adventures of a Phaeton*. Ch. 25. (1872) SHAW, *Fanny's First Play: Induction*. (1911)

## FASHION

See also Clothes, Dress

14 He is only fantastical that is not in fashion.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. 2, subs. 3. (1621)

15 So many lands, so many fashions.

GEORGE CHAPMAN, *Alphonsus*. Act iii, sc. 1. (1634) See also under OPINION.



<sup>1</sup> There nis no new gyse that it nas old.

CHAUCER, *Canterbury Tales: The Knight's Tale*, l. 1267. (c. 1386) Gyse: fashion.

A new fashion, which being vsed in the morning, is accompted olde before noone, which varietie of chaunging, being oftentimes noted of a graue Gentleman in Naples, who hauing bought a Hat of the newest fashion, and best block in all Italy, and wearing but one daye, it was tolde him yat it was stale, he hung it vp in his studie, and viewing al sorts, al shapes, perceiued at ye last, his olde Hat againe to come into the new fashion, wherewith smiling to himselfe he sayde, I haue now lyued compasse, for Adams old Apron, must make Eue a new Kirtle.

JOHN LYLY, *Euphues and His England* (Arber), p. 323. (1580)

What has been the fashion will come into fashion again.

GURNEY CHAMPION, *Racial Proverbs*, p. 440. (1938) A Japanese proverb.

<sup>2</sup> As good out o' the world as out o' the fashion.

JOHN CLARKE, *Paroemiologia*, p. 171. (1639)

CIBBER, *Love's Last Shift*. Act ii. (1696)

Out of the fashion, out of the world.

RICHARD HEAD, *The English Rogue*. Act ii, sc. 3. (1671)

It is better to be out of the world than out of the fashion.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

MAITLAND, *Window in Chelsea*, p. 31. (1903)

One may as well be out of the world as out of the fashion.

THEODORE HOOK, *Jack Brag*. Ch. 16. (1837)

Follow the fashion or quit the world. (Suis la mode, ou quitte le monde.)

CAHIER, *Six Mille Proverbes*, p. 375. (1856)

<sup>3</sup> The fashion of this world passeth away. (παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.)

*New Testament: I Corinthians*, vii, 31. (c. A. D. 60) The *Vulgate* is "Praeterit enim figura huius mundi."

<sup>4</sup> Fashion makes the fur fly.

MARGARET FISHBACK, *Time for a Quick One*, p. 118. (1940)

<sup>5</sup> Nothing exceeds in Ridicule, no doubt, A Fool in Fashion, but a Fool that 's out; . . . If what is out of Fashion most you prize Methinks you should endeavour to be wise.

FRANKLIN, *Poor Richard's Almanack*, 1746.

Philosophy as well as Foppery often changes Fashion.

FRANKLIN, *Poor Richard's Almanack*, 1753.

<sup>6</sup> Fools may invent Fashions that Wise Men will wear.

THOMAS FULLER, *Gnomologia*. No. 1579. (1732)

The French say, "Les fous inventent les modes et les sages les suivent."

<sup>7</sup> It is in vain to mislike the current Fashion.

THOMAS FULLER, *Gnomologia*. No. 2968. (1732)

The present Fashion is always handsome.

THOMAS FULLER, *Gnomologia*. No. 4718.

<sup>8</sup> Tailors and Writers must mind the Fashion.

THOMAS FULLER, *Gnomologia*. No. 4301. (1732)

<sup>9</sup> Worshipping God slyghtly for fashyon sake.

ARTHUR GOLDING, *Psalms of David*, xl, 7. (1571)

For fashion sake, I thank you.

SHAKESPEARE, *As You Like It*, iii, ii, 272. (1600)

For fashion's sake, as dogs go to the market.

JAMES KELLY, *Scottish Proverbs*, p. 109.

For Fashion's sake, as Dogs go to Church.

THOMAS FULLER, *Gnomologia*. No. 1590. (1732)

<sup>10</sup>

Euery man after his fassion.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

BACON, *Promus*. No. 955. (c. 1594) CAMDEN, *Remains* (1870), p. 321. (1605)

<sup>11</sup>

The plain fashion is best.

JOHN HEYWOOD, *Epigrams*. No. 201. (1562)

<sup>12</sup>

In clothes, I would have the fashion choose the man, and not the man the fashion.

JAMES I OF ENGLAND, *Table-Talk*. (c. 1610) See OVERBURY, *Crumms from King James's Table*. No. 31.

<sup>13</sup>

As far as Paris to fetch over a fashion.

BEN JONSON, *Every Man Out of His Humour*.

Act ii, sc. 2. (1599) Hence, "Paris fashions."

Fashions crosse the Seas as oft as the Packet Boat.

RICHARD WHITLOCK, *Zoötomia*, p. 225. (1654)

<sup>14</sup>

One could span her waist with one hand, but one couldn't place her fundament in a wash tub.

JOHN KOBLER, *Some Like It Gory*, p. 35. (1940)

Quoting a description of the fashionable female figure of the Victorian era.

<sup>15</sup>

Fashion ever is a wayward child.

WILLIAM MASON, *The English Garden*. Bk. iv, l. 430. (c. 1775)

<sup>16</sup>

The glass of fashion and the mould of form.

SHAKESPEARE, *Hamlet*, iii, 1, 161. (1600)

You glassy fashion and moulded form.

O. HENRY, *The Moment of Victory*. (1909)

Rafe turned up looking like the glass of fashion and the mold of form.

HULBERT FOOTNER, *Murderer's Vanity*, p. 16. (1940)

<sup>17</sup>

The fashion wears out more apparel than the man.

SHAKESPEARE, *Much Ado About Nothing*, iii, 3, 148. (1598)

Fine Cloaths wear soonest out of Fashion.

THOMAS FULLER, *Gnomologia*. No. 1536. (1732)

But in No. 1537 Fuller adds, "Fine Cloth is never out of Fashion." Weber is credited with saying, "Die Mode ist weiblichen Geschlechts, hat folglich ihre Launen" (Fashion is of the female sex, and has consequently its whims).

1 Old fashions please me best.  
SHAKESPEARE, *The Taming of the Shrew*, iii, 1, 80. (1594) There is a Latin proverb, "Hoc erat in more maiorum" (This was the fashion of our forefathers).

2 You cannot be both fashionable and first-rate.  
LOGAN PEARSALL SMITH, *Afterthoughts*. (c. 1920)

3 One fashion excludes another. (Une mode en exclut une autre.)

VAUVENARGUES, *Réflexions*. No. 691. (1746)

4 Disguise it as you will,  
To right or wrong 'tis fashion guides us still.  
JOSEPH WARTON, *Fashion*, l. 1. (1746)

5 Fashion is what one wears oneself. What is unfashionable is what other people wear.

OSCAR WILDE, *An Ideal Husband*. Act iii. (1892) After all, what is fashion? From the artistic point of view, it is usually a form of ugliness so intolerable that we have to alter it every six months.

OSCAR WILDE, *Suitable Dress for Women Workers*. In *Women's World and on Women's Achievements*, p. 428.

#### FASTING

6 A hard case enough his who has not broken his fast at two in the afternoon. (Asaz de desdichada es la persona que a las dos de la tarde no se ha desayunado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

See also BREAKFAST.

7 He that feeds barely fasts sufficiently.

RANDLE COTGRAVE, *Dictionary: Assez*. (1611) He fasts enough that has had a bad [slender] meal. (Digiuna assai chi mal mangia.)

JEREMY TAYLOR, *Holy Living*. Bk. iv, ch. 5. (1650) FULLER, *Gnomologia*. No. 1844. (1732)

He fasts enough, whose Wife scolds all Dinner-time.

THOMAS FULLER, *Gnomologia*. No. 1845. (1732) He fasts enough who eats with reason.

A. J. CRONIN, *Grand Canary*, p. 183. (1933)

8 Fast from evil. (νηστεύσαι κακότητος.)

EMPEDOCLES, *Maxim*. (c. 450 B.C.) Quoted by PLUTARCH, *Moralia*, 464B, who calls it "a great and divine saying."

To sterve thy sin, not bin,

And that's to keep thy Lent.

ROBERT HERRICK, *Noble Numbers: To Keep a True Lent*. (1648)

9 And what food is, by fastyng it is known. (Il cibo pel digiun s'apprezza.)

JOHN FLORIO, *Firste Fruites*, fo. 44. (1578) Quoting Ariosto.

10 Is there no Mean, but Fast or Feast?

THOMAS FULLER, *Gnomologia*. No. 3113. (1732) Dock labour has been graphically described as "either a feast or a fast."

Daily Telegraph (London), 26 July, 1912, p.

12. In the United States the steel industry has always been defined as "either a feast or a famine" business.

11 Fasting begins in the morning, and not at night.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 126. (1574) Young tr.

If I were to fast for my life I would eat a good breakfast in the morning.

JOHN RAY, *English Proverbs*, p. 67. (1678)

If I were to fast for my life, I would take a good breakfast in the morning, a good dinner at noon, and a good supper at night.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

12 He who is sated with food can praise the merits of fasting. (Qui satur est, pleno laudat ieiunia ventre.)

ALFRED HENDERSON, *Latin Proverbs*, p. 364.

(1869) The Italians say, "É bello predicare il digiuno a corpo pieno" (It is all very well to preach fasting with a full stomach).

13 Is this a Fast, to keep

The Larder leane? And cleane

From fat of Veales, and Sheepe? . . .

Yet still to fill

The platter high with Fish?

ROBERT HERRICK, *To Keep a True Lent*. (1648)

It is good fasting when the table is covered with fish.

H.G. BOHN, *Handbook of Proverbs*, p. 270. (1855)

14 In that house commonly such is the cast,  
A man shall as soone breake his necke as his fast.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Housekeeping's dead, Saturio: wot'st thou where? Forsooth, they say far hence, in Break-neck shire. And, ever since, they say, that feel and laste, That men may break their neck soon as their fast.

BISHOP JOSEPH HALL, *Satires*, v, 2. (1597)

Ye will break your neck and your fast alike in this house.

FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

One may as soon break his Neck as his Fast, at your House.

THOMAS FULLER, *Gnomologia*. No. 3770. (1732)

15 Rather fast then surfette, rather starue then strue to exceede.

JOHN LYLY, *Euphues* (Arber), p. 108 (1579)

16 When ye fast, be not, as the hypocrites, of a sad countenance (ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί.)

New Testament: Matthew, vi, 16. (c. A.D. 65)

The Vulgate is, "Cum autem ieiunatis, nolite fieri sicut hypocritae tristes."

Spare Fast, that oft with gods doth diet.

JOHN MILTON, *Il Penseroso*, l. 46. (1632)

17 'Tis but a three years' fast:

The mind shall banquet, though the body pine.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 24. (1595)

<sup>1</sup> Who fasteth and doth no other good, spares his bread and goes to hell. (Chi digiuna ed altro ben non fa, Sparagna il pane, ed al inferno va.)

JEREMY TAYLOR, *Holy Living*. Bk. iv, ch. 5. (1650)  
He who fasteth and doeth no good, saveth his bread, but loseth his soul.

H.G. BOHN, *Handbook of Proverbs*, p. 399. (1855)

<sup>2</sup> Let not your fasts be with hypocrites, for they fast on Mondays and Thursdays, but do you fast on Wednesdays and Fridays.

UNKNOWN, *The Didache, or Teaching of the Twelve Apostles*. (c. A. D. 125)

### FAT

<sup>3</sup> I am not much in fear of these fat, sleek headed fellows, but rather of those pale thin ones. (οὐ πάντ' αὐτοὺς δέδοικα τοὺς παχέας καὶ κομήτας, μᾶλλον δὲ τοὺς ὥχρους καὶ λεπτοὺς ἐκείνους.)

JULIUS CAESAR, referring to Antony and Dola-bella as the fat ones, and Brutus and Cassius as the lean ones. (43 B.C.) See PLUTARCH, *Lives: Caesar*. Ch. 62, sec. 5.

Let me have men about me that are fat;  
Sleek-headed men and such as sleep o' nights:  
Yond Cassius has a lean and hungry look;  
He thinks too much: such men are dangerous.

SHAKESPEARE, *Julius Caesar*, i, 2, 192. (1599)

Who ever hears of fat men heading a riot, or herding together in turbulent mobs?

WASHINGTON IRVING, *Knickerbocker's History of New York*. Bk. iii, ch. 2. (1809)

Fat men are capable of far greater deviltries than thin men.

A. MERRITT, *Seven Footprints to Satan*. Ch. 5. (1928)

<sup>4</sup> He was a lord ful fat and in good point.

CHAUCER, *Canterbury Tales: Prologue*, l. 200. (c. 1386)

Shew themselves to the worlde (according to the prouerbe applied to beastes) faire, fat, and in good liking.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 138. (1574) Young, tr.

Fat old women, fat and five-and-fifty.

JOHN FLETCHER, *Women Pleased*. Act iii, sc 2. (1620)

I am resolved to grow fat and look young till forty, and then slip out of the world with the first wrinkle and the reputation of five-and-twenty.

DRYDEN, *The Maiden Queen*. Act iii, sc. 1. (1668)

Fat, fair, and forty were all the toast of the young men.

JOHN O'KEEFE, *Irish Minnie*. Act ii, sc. 3. (1795)

A fat, fair, and fifty card-playing resident of the Crescent.

MRS. MELISINA TRENCH, *Letter*, 18 Feb., 1816.

A sort of Tom Shuffleton, grown fat, stale, and fortyish.

*New Monthly Magazine*, ii, 324. (1821)

Fat, fair, and forty.

WALTER SCOTT, *St. Ronan's Well*. Ch. 7. (1824)  
The Prince Regent's description of what a wife should be. Scott repeats the phrase in *Redgauntlet*, ch. 7.

The Widow Douglas, fair, smart, and forty.

MARK TWAIN, *Tom Sawyer*. Ch. 5. (1876)

<sup>5</sup> This night shal I make it wel,

Or casten all the gruwel in the fyre.

CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 710. (c. 1374) The plan is an utter failure.

Cast adoun the crokk the colys amyd.

LANGLAND, *Richard the Redeles*, ii, 51. (1399)

The fat is in the fire.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

The earliest known use of the proverb in its modern form. Used so frequently thereafter that only variants will be noted.

Or else your cake is dough, and all your fat lie in the fire.

THOMAS BECON, *Prayers*, p. 277. (1559)

Should we once complain,

The fat will all be in the fire.

JOHN WOLCOT (PETER PINDAR), *Livery of London*. (1797)

The fat in the fire will be thing worth looking at.

THOMAS CARLYLE, *Latter-Day Pamphlets*, iv, 4. (1850) The phrase used in the later sense of the commission of some injudicious act, sure to cause an explosion.

The fat was flaring and sizzling in the fire now.

CARTER DICKSON, *The Unicorn Murders*. Ch. 3. (1935)

A telephone call put the fat in the fire.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 71. (1939)

So you want me to pull the fat out of the fire for you?

C. F. ADAMS, *The Black Door*, p. 102. (1941)

<sup>6</sup> Great housekeepers leave poor executors.

RANDLE COTGRAVE, *Dictionary: Cuisine*. (1611)

A fat kitchen, a lean will.

RANDLE COTGRAVE, *Dictionary: Testament*.

FRANKLIN, *Poor Richard's Almanack*, 1733, 1758. The Germans say, "Fette Küche, magere Erbschaft" (A fat kitchen, a lean legacy).

Fat housekeepers make lean executors.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

RAY, *English Proverbs*, p. 9. (1670) FULLER, *Gnomologia*. No. 1505. (1732) KELLY, *Scottish Proverbs*, p. 111, thinks it necessary to explain, "Because they spend all in their lifetime."

<sup>7</sup> Nobody loves a fat man.

EDMUND DAY, *The Round-Up*. (1907) The line, spoken just before the final curtain, was made famous by Macklyn Arbuckle, as Sheriff "Slim" Hoover.

There's the old saying, "Nobody loves a fat man."

RING LARDNER, *Zone of Quiet*. (1926)

There is someone who loves a fat girl.

ETHEL WHITE, *Fear Stalks the Village*, p. 53. (1942)

<sup>1</sup> Any woman who has fallen from a horse-load to a cart-load . . . can direct you to her.

THOMAS DEKKER, *The Honest Whore*. Pt. ii, act v, sc. 1. (1630) Dekker is alluding to the carting of prostitutes.

To fall away from a horse-load to a cart-load.

JOHN RAY, *English Proverbs*, p. 243. (1678)  
Fallen away from a horse-load to a cart-load, spoken ironically of one considerably improved in flesh on a sudden.

B.E., *A New Dictionary of the Canting Crew*, sig. G1. (1690)

Don't you think the colonel's mightily fall'n away of late?—Ay, fall'n from a horseload to a cart-load.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>2</sup> Jeshurun waxed fat, and kicked.

*Old Testament: Deuteronomy*, xxxii, 15. (c. 700 B.C.) The phrase is not in the *Vulgate*.

He that putteth his trust in the Lord shall be made fat. (Qui vero sperat in Domino, sanabitur.)

*Old Testament: Proverbs*, xxviii, 25. (c. 350 B.C.)

<sup>3</sup> Fat bellies do not make fine wits. (παχέα γαστήρ λεπτόν οὐ τικτεῖ νόον.)

GALEN, *Treatise on Medicine*, v, 878. (c. A.D. 180)

Fat paunches have lean pates.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 26. (1595)

Fat bodies, lean brains!

BEAUMONT and FLETCHER, *Love's Cure*. Act ii, sc. 1. (c. 1613)

He has more guts than brains.

JOHN RAY, *English Proverbs*, p. 163. (1678)  
See also under BELLY: THE FULL BELLY.

<sup>4</sup> Ye shall eat the fat of the land. (Comedatis medullam terrae.)

*Old Testament: Genesis*, xlv, 18. (c. 800 B.C.)

This Realme . . . wanted neither the favour of the Sunne, nor the fat of the Soile.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 223. (1576)

For thirteen years he has lived on the fat of the land.

TROLLOPE, *The Three Clerks*. Ch. 14. (1857)

<sup>5</sup> Many a feller looks fat, who is only swelled, as the Germans say.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 24. (1843)

<sup>6</sup> Sore abhorryng the Italian nacion, for lickyng the fat from their beardes.

EDWARD HALL, *Chronicles*, fo. 169B. (1548) To forestall the results of a person's enterprise or industry.

The fat cleane flit fro my berde.

JOHN HEYWOOD, *Proverbs*, p. 6. (1562)

But they that shooten nearest the pricke, Sayne, other the fat from their beards doen lick.

SPENSER, *Shepherd's Calendar*, Sept. (1579)

<sup>7</sup> She was made lyke a beere pot, or a barell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

She stoops, is lame, . . . as slender in the middle as a cow in the waist.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. 1. (1621) RAY, *English Proverbs*, p. 207. (1670) FULLER, *Gnomologia*. No. 727. (1732)

What she wants in up and down she hath in round about.

JOHN RAY, *English Proverbs*, p. 140. (1678)

<sup>8</sup> Fat men are more likely to die suddenly than the slender.

HIPPOCRATES, *Aphorisms*. (c. 400 B.C.)

<sup>9</sup> You may see me fat and shining, a hog from Epicurus' herd. (Me pinguem et nitidum . . . Epicuri de grege porcum.)

HORACE, *Epistles*. Bk. i, epis. 4, l. 15. (20 B.C.)

The fattest hog in Epicurus' sty.

WILLIAM MASON, *An Heroic Epistle*. (1773)

<sup>10</sup> A fat commodity hath no fellow.

JAMES HOWELL, *Proverbs*, p. 3. (1659)

<sup>11</sup> Who drives fat oxen should himself be fat.

SAMUEL JOHNSON. BOSWELL, *Life*, 1784. Johnson was parodying Henry Brooke's line, "Who rules o'er freemen should himself be free," from *The Earl of Essex*. The line was deleted shortly thereafter.

<sup>12</sup> Fat flesh freezes soon.

JAMES KELLY, *Scottish Proverbs*, p. 108. (1721)

<sup>13</sup> A light heart in a fat body ravishes not only the world, but the philosopher.

GEORGE MEREDITH, *Sandra Belloni*. Ch. 19. (1864)

<sup>14</sup> A soule in a fat body lies soft, and is loth to rise.

SIR THOMAS OVERBURY, *Forren Newes: Newes from My Lodging*. (1613)

<sup>15</sup> Often and little eating makes a man fat.

JOHN RAY, *English Proverbs*, p. 29. (1670)

<sup>16</sup> You must take the fat with the lean.

JOHN RAY, *English Proverbs*, p. 218. (1678)

A man must take the fat with the lean; that's what he must make up his mind to in this life.

DICKENS, *David Copperfield*. Ch. 51. (1850)

<sup>17</sup> No gentleman ever weighs more than two hundred pounds.

THOMAS B. REED, when his statement of his own weight as 199 pounds was questioned. (c. 1900) See ROBINSON, *Life*.

<sup>18</sup> In the same time that fat men meagre grow, The lean will perish on affliction's road.

SADI, *Gulistan*, ii, 12. (c. 1258) *Lamentations Rabbah*, iii, 20, has, "While the fat one becomes lean, the lean one expires."

<sup>19</sup> Sweep on, you fat and greasy citizens!

SHAKESPEARE, *As You Like It*, ii, 1, 55. (1600)

He's fat, and scant of breath.

SHAKESPEARE, *Hamlet*, v, 2, 298. (1600)

- 1 Falstaff sweats to death  
And lards the lean earth as he walks along.  
SHAKESPEARE, *I Henry IV*, ii, 2, 115. (1597)  
They would melt me out of my fat drop by drop.  
SHAKESPEARE, *The Merry Wives of Windsor*,  
iv, 5, 100. (1601) This is also Falstaff.  
Fat drops fall from fat flesh.  
JOHN RAY, *English Proverbs*, p. 137. (1678)
- 2 Fat and merry, lean and sad.  
THOMAS WRIGHT, *Passions of the Minde*. (1604)  
Laugh and Be Fat.  
JOHN TAYLOR, WATER-POET. Title of tract. (1612)  
Laugh, and be fat, sir, your penance is known.  
BEN JONSON, *Entertainments: Penates*. (c.1620)  
See also under LAUGHTER.
- 3 Lytyl wote the full what the hungry aylys.  
UNKNOWN, *Douce MS.* (Förster), 52. (c. 1350)  
For the full wombe without any faylys wot fulle  
lytyl what the hungry aylys.  
UNKNOWN, *Babees Book* (Furnivall), p. 16.  
(c. 1480)  
The fat man knoweth not what the lean thinketh.  
HERBERT, *Jacula Prudentum*. No. 607. (1640)  
Little knows the fat sow what the lean one means.  
JOHN RAY, *English Proverbs*, p. 92. (1678) The  
Danes have a similar proverb, "Den fede So  
veed ei hvad den sultne lider" (The fat sow  
knows not what the hungry sow suffers).

## II—Proverbial Comparisons

- 4 Fat as a whale, and walkinge as a swan.  
CHAUCER, *Somnour's Tale*, l. 222. (c. 1388)
- 5 He'll come back as fat as a seal.  
J. J. CONNINGTON, *Four Defences*, p.142. (1940)
- 6 As fat as a foole.  
JOHN LYL, *Euphues*, p. 118. (1579) RAY,  
*Proverbs*, p. 283. (1670)
- 7 He shall be as fatte . . . as a porke hog.  
SIR THOMAS MALORY, *Le Morte Darthur*. Bk.  
vii, ch. 1. (1485)  
Gras comme un cochon. (Wee say the same) as  
fat as a pigge.  
RANDLE COTGRAVE, *Dictionary: Cochon*. (1611)  
As fat as a hog.  
ISAAC WALTON, *The Compleat Angler*. Pt. i, ch.  
10. (1653) GARRICK, *Correspondence*, i, 252.  
(1767)  
Fat as a bacon-pig at Martlemas.  
MICHAEL DENHAM, *Proverbs*, p. 60. (1846)
- 8 Fatter than a basket. (Plus grosse qu'une  
baschoe.)  
MONTAIGLON, *Recueil des Fabliaux: Des II.*  
*Changeors*, l. 204. (c. 1250)
- 9 As plump as a partridge.  
JOHN RAY, *English Proverbs*, p. 281. (1678)  
SCOTT, *Anne of Geierstein*, ch. 13. (1829)  
PEACOCK, *Crochet Castle*, ch. 14. (1831)  
Plump as a partridge was I grown.  
JOHN GAY, *Poems* (Underhill), ii, 278. (1720)

- 10 A gross fat man—As fat as butter.  
SHAKESPEARE, *I Henry IV*, ii, 4, 560. (1596)
- 11 I shall grow as fat as a porpoise.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)  
Repeated in Dial. iii.  
Here's your brother Bob—as fat as a porpoise.  
THOMAS HARDY, *Under the Greenwood Tree*.  
Pt. i, ch. 7. (1872)

## FATE

### See also Destiny, Providence

- 12 We wrestle in our present state  
With bonds ourselves have forged—and call  
it Fate.  
BHARTRIHARI, *Niti Sataka*. No. 54 (c. A. D. 100)  
Be content with your lot. Man's success or failure  
is in the hands of Fate.  
BHARTRIHARI, *Niti Sataka*. No. 84.
- 13 All remedies are powerless to heal the wounds  
of Fate. (Μολραϊσι δ' ἀναλθέα φάρμακα πάντα.)  
BION, *Of Hyacinthus*. Frag. 11. (c. 120 B. C.)  
Disease may be cured, not fate. (I tē ping, i pu  
tē ming.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
662. (1875)
- 14 All things are produced by fate. (καθ' εἰμαρ-  
μένην δὲ φασὶ τὰ πάντα.)  
CHRYSIPPUS, *De Fato*. (c. 240 B. C.) See DI-  
OGENES LAERTIUS, *Zeno*. Bk. vii, sec. 149.
- 15 Fate leads the willing, drags the unwilling.  
(Ducunt volentem fata, nolentem trahunt.)  
CLEANTHES, *Fragments*. Frag. 527. (c. 250 B. C.)  
See SENECA, *Ad Lucilium*, cviii, 11. Quoted by  
RABELAIS, *Pantagruel*. Bk. v, ch. 36. (1552)  
What thou must do, do willingly. Fata volentem  
ducunt, nolentem trahunt. God gently leads thee  
coming, but drags thee on withdrawing.  
THOMAS ADAMS, *Sermons*, ii, 94. (1629)  
Fate leads the Willing, but drives the Stubborn.  
THOMAS FULLER, *Gnomologia*. No.1508. (1732)
- 16 Of mortals he who yields to fate we think  
Is wise and knows the ways of Providence.  
(δῆστις δ' ἀνάγκη συνεκχώρηκεν βροτῶν  
σοφὸς παρ' ἡμῖν καὶ τὰ θεῶν ἐπίσταται.)  
EURIPIDES, *Fragments*. Nauck, No. 965. (c. 440  
B. C.) Quoted by PLUTARCH, *Moralia*, 116F.  
'Tis writ on Paradise's gate,  
"Woe to the dupe that yields to Fate!"  
R. W. EMERSON, *Letters and Social Aims: Per-  
sian Poetry*. (1875) Quoting Hafiz.
- 17 Of mortals he who bears his lot aright  
To me seems noblest and of soundest sense.  
(τὰ προσπεσόντα δ' ὁ δῆστις εὖ φέρει βροτῶν  
ἀριστος εἶναι σωφρονεῖν τὸ μοι δοκεῖ.)  
EURIPIDES, *Melanippe*. Nauck, fr. 505. Quoted  
by PLUTARCH, *Moralia*, 116F.

<sup>1</sup> Fate will give kingdoms to a slave, and triumphs to a captive. (Servis regna dabunt, captivis fata triumphum.)

JUVENAL, *Satires*. No. vii, l. 201. (c. A. D. 120)

Quoted by SIR WALTER RALEGH, *History of the World*, i, 1.

'Tis fate that flings the dice, and as she flings Of kings makes peasants, and of peasants kings.

JOHN DRYDEN, *Jupiter Cannot Alter the Decrees of Fate*. (c. 1690)

<sup>2</sup> Fate cures us of many faults that no amount of thought could cure. (La fortune nous corrige de plusieurs défauts que la raison ne saurait corriger.)

LA ROCHEFOUCAULD, *Maximes*. No. 154. (1665)

Fate laughs at probabilities.

LORD LYTTON, *Eugene Aram*. Bk. i, ch. 10. (c. 1860)

<sup>4</sup> She was apparently warding off the fate which maiden ladies insist is far worse than death.

NIGEL MORLAND, *Murder in Wardour Street*, p. 3. (1940)

A fate worse than debt.

EUGENE HEALY, *Mr. Sandeman Loses His Life*, p. 143. (1940)

To suffer a fate worse than death: (of a woman) to be raped. [A cliché since] mid-19th Cent.; since ca. 1918, usually jocular.

PARTRIDGE, *Dictionary of Clichés: Fate*. (1941)

I was safe from death or a fate that was worse than death.

RUTH WALLIS, *Too Many Bones*, p. 218. (1943)

<sup>5</sup> 'Twas fated so. (Sic erat in fatis.)

OVID, *Fasti*. Bk. i, l. 481. (c. A. D. 8)

<sup>6</sup> When fate goes awry, human counsels fail. (Ubi fata peccant, hominum consilia excidunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 699. (c. 43 B. C.)

<sup>7</sup> Fate is the helmsman of the ship of life, no matter though the owner rend his clothes.

SADI, *Bustan*. Ch. v, Apologue 9. (c. 1257)

<sup>8</sup> Thunderbolts and fires come as fate requires. (Lei ta 'huo shao, ming li so chao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 653. (1875) There are many variations of this proverb: "Robberies and fires," "Falling walls and fires," and so on.

The man can, but his fate cannot. (Jên nêng ming pu nêng.)

SCARBOROUGH, *Chinese Proverbs*. No. 676.

<sup>9</sup> Call it Nature, Fate, Fortune; all these are names of the one and selfsame God. (Naturam voca, fatum, fortunam; omnia eiusdem dei nomina sunt.)

SENECA, *De Beneficiis*. Bk. iv, sec. 8. (A. D. 64)

<sup>10</sup> Many have come upon their fate while shun-

ning fate. (Multi ad fatum | venere suum dum fata timent.)

SENECA, *Oedipus*, l. 993. (c. A. D. 60)

No one is made guilty by fate. (Nemo fit fato nocens.)

SENECA, *Oedipus*, l. 1019. (c. A. D. 60)

<sup>11</sup> O God! that one might read the book of fate!

SHAKESPEARE, *II Henry IV*, iii, 1, 45. (1598)

<sup>12</sup> I am the mistress of my fate.

SHAKESPEARE, *Rape of Lucrece*, l. 1069. (1594)

Men at some time are masters of their fates.

SHAKESPEARE, *Julius Caesar*, i, 2, 139. (1599)

One is, when one wills it, master of his fate. (On est, quand on veut, maître de son sort.)

LOUIS FERRIER, *Adraste*. (c. 1700)

For man is man and master of his fate.

TENNYSON, *Marriage of Geraint*, l. 355. (1859)

I am the master of my fate,

I am the captain of my soul.

W. E. HENLEY, *Invictus*. (a. 1903)

EVERYONE IS THE ARCHITECT OF HIS OWN FORTUNE, see under FORTUNE.

<sup>13</sup> Fate drives us all to find our chiefest good In what we can, and not in what we would.

BERNARD SHAW, *The Admirable Bashville*. Act iii. (1926)

<sup>14</sup> Heavier lot is none Than to lie helpless in the coils of fate.

(τῆς ἀναγκαίας τύχης οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.)

SOPHOCLES, *Ajax*, l. 485. (c. 409 B. C.) Storr, tr.

You stand once more on the razor edge of Fate. (φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.)

SOPHOCLES, *Antigone*, l. 996. (c. 441 B. C.)

<sup>15</sup> She that Dares choose to die, may Brave her Fate.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act i. (1663)

<sup>16</sup> Following the fate assigned to him. (Data fata secutus.)

VERGIL, *Aeneid*. Bk. i, l. 382. (19 B. C.)

To spread the sails to fate. (Dare fatis vela.)

VERGIL, *Aeneid*. Bk. iii, l. 9.

Enjoy a happier fate. (Melioribus utere fatis.)

VERGIL, *Aeneid*. Bk. vi, l. 546.

We are shattered by fate. (Frangimur fatis.)

VERGIL, *Aeneid*. Bk. vii, l. 594.

Fate's willing follower. (Fatis egere volentem.)

VERGIL, *Aeneid*. Bk. viii, l. 133.

Inevitable fate. (Ineluctabile fatum.)

VERGIL, *Aeneid*. Bk. viii, l. 334.

<sup>17</sup> Man blindly works the will of fate. (Blindlings that er blos den Willen des Geschickes.)

WIELAND, *Oberon*. Pt. iv, l. 59. (1780)

The compulsion of fate is bitter. (Des Schicksals Zwang ist bitter.)

WIELAND, *Oberon*. Pt. v, l. 60.

<sup>18</sup> Fate is the endless chain of causation whereby things are, the reason or formula by which the

universe goes on. (ἔστι δ' εἰμαρμένη αἰτία τῶν ὄντων εἰρημένη ἢ λόγος καθ' ὃν ὁ κόσμος διεξάγεται.)

ZENO, *Apothegm.* (c. 460 B. C.) See DIOGENES LAERTIUS, *Zeno*. Bk. vii, sec. 149.

Fate is nothing but the deeds committed in a prior state of existence.

R. W. EMERSON, *The Conduct of Life: Fate*. (1860) Quoted as a Hindu proverb.

Fate is unpenetrated causes.

EMERSON, *The Conduct of Life: Fate*.

## II—Fate: What Will Be Will Be

Things are where things are, and, as fate has willed,

So shall they be fulfilled.

(ἔστι δ' ὅπη νῦν

ἔστι τελεῖται δ' ἐς τὸ πεπωμένον.)

AESCHYLUS, *Agamemnon*, l. 67. (458 B. C.)

What is to come, will come. (τὸ μέλλον ἔξει.)

AESCHYLUS, *Agamemnon*, l. 1240.

What has to come has to come.

E. PHILLIPS OPPENHEIM, *Last Train Out*, p. 37. (1940)

Is it not hopeless to wrestle against doom? (οὐκ ἀπρακτος ἄτα;)

AESCHYLUS, *Libation-Bearers*, l. 339. (458 B. C.)

'Tis not for us to strive with fate. (ἡμῖν δ' οὐ βιαστέον τύχην.)

EURIPIDES, *Rhesus*, l. 584. (c. 450 B. C.)

Dreadful is the mysterious power of Fate; there is no escape from it by wealth or war, by walled city, or dark, sea-beaten ships. (ἀλλ' ἂ μοιριδία τις δύνασις δεινά.)

SOPHOCLES, *Antigone*, l. 950. (c. 441 B. C.)

No man shall alter Fate's decree. (ὃ χρὴ γὰρ οὐδεὶς μὴ χρεῶν θήσει ποτέ.)

EURIPIDES, *Hercules Furens*, l. 311. (c. 420 B. C.)

Not even by sitting on his hearth at home doth a man the more escape his appointed doom. (οὐτ' ἐν στέγῃ τις ἡμενος παρ' ἐστία | φεύγει τι μᾶλλον τὸν πεπωμένον μόρον.)

AESCHYLUS, *Fragments*. No. 199, Smyth. (c. 458 B. C.) Quoted by PLUTARCH, *Life and Poetry of Homer*, 157. "Perhaps the nearest approach to pure fatalism in Greek tragedy," according to H. W. Smyth.

All men's lives have a fixed limit in death, even though a man shut himself in a chamber and keep watch. (πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κἀν ἐν οἴκῳ τις αὐτὸν καθείρξας τηρή.)

DEMOSTHENES, *On the Crown*. Ch. xviii, sec. 97. (330 B. C.)

This was, and is, and yet men shal it see.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 245. (c. 1380)

Whan a thing is shapen, it shal be.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 608. (c. 1386)

That shalbe, shalbe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

What doctrine call you this, *Che sara sara*, What will be, shall be?

MARLOWE, *Doctor Faustus*. Act i, sc. 1. (1604) What Fate saith "Be" perforce must be.

SIR RICHARD BURTON, tr., *The Thousand Nights and a Night*. Nt. 5. (1885)

Heaven's visitation, sooner or later, cometh on all men. (συμφοραὶ θεήλατοι | πᾶσιν βροτοῖσιν ἢ τότ' ἤλθον ἢ τότε.)

EURIPIDES, *Andromache*, l. 852. (c. 430 B. C.)

Fate is too strong for thee and for the gods. (τὸ γὰρ χρεῶν σου τε καὶ θεῶν κρατεῖ.)

EURIPIDES, *Iphigenia in Taurica*, l. 1486. (c. 414 B. C.)

Of sheer necessity

Must prudent men be bondmen unto fate.

(νῦν δ' ἀναγκᾶς ἔχει

δοῦλοισιν εἶναι τοῖς σοφοῖσι τῆς τύχης.)

EURIPIDES, *Orestes*, l. 715. (c. 410 B. C.)

What the gods give must be endured. (τὰ μὲν διδόμενα ἀνάγκη δέχεσθαι.)

CICERO, *Ad Atticum*. Bk. xv, epis. 17. (44 B. C.)

Quoting a proverb.

Nothing, which can happen to men, can we refuse. (Nihil, quod homini accidere possit, recusare debeamus.)

CICERO, *Ad Atticum*. Bk. xv, epis. 1.

Yet for all his auguries he warded not off black fate. (ἀλλ' οὐκ οἰωροῖσιν ἐρίσατο κῆρα μέλαιναν.)

HOMER, *Iliad*. Bk. ii, l. 859. (c. 850 B. C.)

Not even Hercules, for all his might, escaped his fate. (οὐδὲ γὰρ οὐδὲ βίη Ἱηρακλῆος φύγε κῆρα.)

HOMER, *Iliad*. Bk. xviii, l. 117. (c. 850 B. C.)

Homer, in many places, emphasizes the impossibility of escaping fate. See *Iliad*, iii, 164; *Odyssey*, iii, 236; v, 134; vii, 197.

To none is it given to vanquish iron Fate (Ferrea sed nulli vincere fata datur.)

VERGIL (?), *Catalepton*. Epig. xiii, l. 4. (c. 45 B. C.)

No planning can defeat fate. (Ratio fatum vincere nulla valet.)

OVID, *Tristia*. Bk. iii, eleg. 6, l. 18. (c. 10 A. D.)

Quoted by SIR WALTER RALEGH, *History of the World*, i, 1.

From no place can you exclude the fates. (Nullo fata loco possis excludere.)

MARTIAL, *Epigrams*. Bk. iv, ep. 60, l. 5. (c. A. D. 90)

No flying from Fate.

THOMAS FULLER, *Gnomologia*. No. 3568. (1732)

Yet who shall shut out Fate?

ARNOLD, *Light of Asia*. Bk. iii, l. 336. (1879)

Whatever's allotted cannot be blotted.

H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

I'll see if what is to be will be.

O. HENRY (W. S. PORTER), *Tobin's Palm*. (1906)

Whatever is, it is necessary to endure. (Hoc quod est, id necessarium est perpetui.)

PLAUTUS, *Rudens*, l. 252. (c. 200 B. C.)

Whatever happens must be borne with a calm mind. (Ferendum esse aequo animo, quicquid acciderit.)

PHAEDRUS (?), *New Fables*. Fab. 19. (c. 25 B. C.)

<sup>1</sup> There is no appeal from the decrees of Fate or Destiny, as is recorded by our ancient lawyers. (Appeller iamais on ne peult de iugemens decidez par Sort & Fortune, comme attestent nos antiques Iurisconsultes.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 12. (1545)

<sup>2</sup> There is no power nor strength but in God.  
SADI, *Gulistan*. Ch. v, Apologue 5. (c. 1258)  
That is, There is no striving against fate.  
Nisi Dominus frustra.

<sup>3</sup> What fates impose, that men must needs abide;

It boots not to resist both wind and tide.  
SHAKESPEARE, *III Henry VI*, iv, 3, 58. (1591)  
Fate, show thy force: ourselves we do not owe;  
What is decreed must be, and be this so.

SHAKESPEARE, *Twelfth Night*, i, 5, 329. (1599)  
As the old hermit of Prague, that never saw pen and ink, very wittily said to a niece of King Gorboduc, "That that is is."

SHAKESPEARE, *Twelfth Night*, iv, 2, 14. The "hermit of Prague" was perhaps Jerome, the hermit of Camaldoli, but more probably an invention of Shakespeare.

Things must be as they may.  
SHAKESPEARE, *Henry V*, ii, 1, 22. (1599)  
O, sir, things must be as they may; and what a man cannot get, he may lawfully deal for.

SHAKESPEARE, *Pericles*, ii, 1, 119. (1609)  
WHAT'S DONE IS DONE, *see under* DEED.

### III—The Fates

<sup>4</sup> What profits it to fight against the Fates?  
(Che giova nelle Fata dar di cozzo?)

DANTE, *Inferno*. Canto ix, l. 97. (c. 1300)

<sup>5</sup> The Fates rule over men. (Fata regunt homines.)

JUVENAL, *Satires*. No. ix, l. 32. (c. A. D. 120)

<sup>6</sup> The three wool-spinning sisters it has been no man's lot to move by prayer. (Lanificas nulli tres exorare puellas | contigit.)

MARTIAL, *Epigrams*. Bk. iv, No. 54. (c. A. D. 90)

<sup>7</sup> The fates will find a way. (Fata viam inveniunt.)

VERGIL, *Aeneid*. Bk. iii, l. 395; bk. x, l. 113. (19 B. C.)

The fates stand in the way. (Fata obstant.)  
VERGIL, *Aeneid*. Bk. iv, l. 440. A proverbial phrase, even when Vergil used it.

<sup>8</sup> The fates call. (Fata vocant.)

VERGIL, *Georgics*. Bk. iv, l. 496. (29 B. C.)

Wherever the fates lead, let us follow. (Quo fata trahunt . . . sequamur.)

VERGIL, *Aeneid*. Bk. v, l. 709. (19 B. C.)

Whither the fates call. (Ubi fata vocant.)

OVID, *Heroides*. Epls. vii, l. 1. (c. 10 B. C.)

Whither the fates lead, virtue will fearlessly follow. (Quo fata trahunt, virtus secunda sequetur.)

LUCAN, *De Bello Civili*. Bk. ii, l. 287. (c. A. D. 60)

### FATHER

<sup>9</sup> He that honoureth his father shall have a long life. (Qui honorat patrem suum, vita vivet longiore.)

*Apocrypha: Ecclesiasticus*, iii, 6. (c. 190 B. C.)

HONOUR THY FATHER AND THY MOTHER, *see under* PARENTS.

<sup>10</sup> Ye learn your father to get bairns.

FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

Teach your father to get children.

JAMES HOWELL, *Proverbs*, p. 9. (1659)

He wishes to show his father how to make children. (Il veut monstrier à son père à faire des enfants.)

LE ROUX DE LINCY, *Proverbes Français*, i, 272. (1859)

<sup>11</sup> Pittacus one of the seven wise men of Greece plainly shewed, saying, Never be afeard to be counted a flatterer of thy father.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 85. (1574) Pettie, tr.

<sup>12</sup> Like to a father's was his gentle sway. (πατήρ δ' ὡς ἡπιος ἦεν.)

HOMER, *Odyssey*. Bk. ii, l. 47. (c. 850 B. C.)

For a great sin a slight punishment contents a father. (Pro peccato magno paulum supplicii satis est patri.)

TERENCE, *Andria*, l. 903. (166 B. C.)

According to the proverb, "He that hath the judge to his father," etc., [goes safe to trial].

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 43. (1620)

He whose Father is Judge, goes safe to his Trial.  
THOMAS FULLER, *Gnomologia*. No. 2400. (1732)

<sup>13</sup> Our Father which art in heaven. (Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.)

*New Testament: Matthew*, vi, 9. (c. A. D. 70)

The opening phrase of the "Lord's Prayer."

The *Vulgate* is, "Pater noster, qui es in caelis."

Be bold as a leopard, swift as an eagle, fleet as a hart, strong as a lion to do the will of the Father which is in heaven.

RABBI JUDAH BEN THELMA, *Aboth*, v, 30. (c. 550)

<sup>14</sup> The best father that ever was. (Le meilleur pere qui feut oncques.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

<sup>15</sup> I will talk to her like a father.

J. K. PAULDING, *Chronicles of the City of Gotham*, p. 64. (1830)

I had to talk to him like a father.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 16. (1852)

<sup>16</sup> I will make thee make thy Dad sport shortly.

GEORGE PETTIE, *Petite Pallace: Tereus and Progne*, p. 54. (1576)

Raw dads mak fat lads.

JOHN RAY, *Proverbs: Scottish*, p. 254. (1678)

You have to dig deep to bury your daddy.

NGALO MARSH, *Vintage Murder*, p. 274. (1940)

Quoting a Gypsy proverb.



- 1  
Your father was no glazier.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
"Your father was a bad glazier"; said to a person who is standing in one's light.  
P. W. JOYCE, *English as We Speak It*, p. 113. (1910)
- 2  
'Tis happy for him that his father was born before him.  
SWIFT, *Polite Conversation*. Dial. iii. (1738)  
You may thank God that your father was born before you.  
H. G. BOHN, *Handbook of Proverbs*, p. 579. (1855)
- 3  
Whom should he bear with, if he should not bear with his own father? (Quem ferret, si parentem non ferret suum?)  
TERENCE, *Heauton Timorumenos*, l. 202. (163 B. C.)  
What harsh judges fathers are to all young men. (Quam iniqui sunt patres in omnis adulescentis iudices!)
- 4  
TERENCE, *Heauton Timorumenos*, l. 213.  
Fathers should be neither seen nor heard. That is the only proper basis for family life.  
OSCAR WILDE, *An Ideal Husband*. Act iii. (1895)

## II—Father and Children

- 5  
A father's love is for his children, and the children's love for their children.  
*Babylonian Talmud: Sotah*, fo. 49a. (c. 400)  
Children take precedence over parents.  
No love to a father's.  
HERBERT, *Jacula Prudentum*. No. 126. (1640)
- 6  
Ask the Mother if the Child be like the Father.  
THOMAS FULLER, *Gnomologia*. No. 818. (1732)
- 7  
It always falleth out, that a good Father getteth a naughty child.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 16. (1574) Pettie, tr.  
I can never forget the undoubted saying, that few children are like the father.  
GUAZZO, *Civile Conversation*. Bk. iii, p. 45.  
Amongst all the abuses of the world . . . there is none worse then a negligent father.  
GUAZZO, *Civile Conversation*. Bk. iii, p. 71.  
It is a thing most certayne, that God heareth the prayers of the Father against his children.  
GUAZZO, *Civile Conversation*. Bk. iii, p. 73
- 8  
Never did any man of himself know his own parentage. (οὐ γὰρ πώ τις ἐδὼν γόνον αὐτοῦ ἀνεγνώ.)  
HOMER, *Odyssey*. Bk. i, l. 216. (c. 850 B. C.)  
No one knows his own father. (αὐτὸν γὰρ οὐδεὶς οἶδ' ὅπου ποτ' ἐγένετο.)  
MENANDER, *The Carthaginian*. Frag. 261K. (c. 300 B. C.)  
Wise are the children in these dayes that know their owne fathers.  
ROBERT GREENE, *Works* (Grosart), vi, 92. (1589)

- It is a wise father that knows his own child.  
SHAKESPEARE, *The Merchant of Venice*, ii, 2, 80. (1597)  
I am not so wise a child as you take me for; I never knewe my father.  
JOHN DAY, *Isle of Guls*. Act ii, sc. 1. (1606)  
The world's so changed one shape into another, It is a wise child now that knows her mother.  
CYRIL TOURNEUR, *The Revengers Tragedie*. Act ii, sc. 1. (1607)  
Is't not hence this common proverb grows,  
'Tis a wise child that his own father knows?  
GEORGE WITHER, *Abuses Stript and Whipt: Of Desire*. (1613)  
None but wise children know their own fathers.  
WILLIAM ROWLEY, *A Match at Midnight*. Act i. (1633)  
The children of this age must be wise children indeed if they know their fathers.  
WILLIAM WYCHERLEY, *The Gentleman Dancing-Master*. Act i, sc. 1. (1673)  
It is a wise child that knows its own father.  
JOHN RAY, *English Proverbs*, p. 78. (1678) In frequent use since, recently in P. C. WREN, *The Uniform of Glory*, p. 76. (1941) VIRGINIA RATH, *Posted for Murder*, p. 57. (1942)  
Wise is the child that knows its sire,  
The ancient proverb ran;  
But wiser far the man who knows  
How, when and where his offspring grows.  
RUDYARD KIPLING, *My Sons in Michigan*. (c. 1897) Referring to the towns of Rudyard and Kipling, in Michigan.  
It's a wise child that knows its fodder.  
OGDEN NASIH, *Look What You Did, Christopher*. (1933)
- 9  
There is nothing more wretched than a father, Except another father of more children. (οὐκ ἔστιν οὐδὲν ἀθλιώτερον πατρός, πλὴν ἕτερος ἀν' ἧ πλειόνων πατήρ.)  
MENANDER, *Fragments*. Frag. 656K. (c. 300 B. C.)
- 10  
Fathers that wear rags  
Do make their children blind;  
But fathers that bear bags  
Shall see their children kind.  
SHAKESPEARE, *King Lear*, ii, 4, 48. (1605)
- 11  
Foolish is he who, having killed the father, suffers the children to live. (νῆπιος δὲ πατέρα κτείνας παῖδας καταλείπει.)  
STASINUS, *Cypria*. (c. 700 B. C.) Quoted by ARISTOTLE, *Rhetoric*, i, 15, 15, as a proverb.  
I have done like one that should slay the father and spare the children. (ὡς εἰ τις πατέρα ἀποκτείνας τῶν παίδων αὐτοῦ φείσατο.)  
CYRUS, to Croesus, when the Lydians revolted. (c. 540 B. C.) As related by HERODOTUS, i, 155.

## III—Father and Son

- 12  
From good parents comes a good son. (ἐκ ἀγαθῶν ἀγαθός.)  
ARISTOTLE, *Politics*. Bk. i, ch. 2, sec. 1255b. (c. 330 B. C.)

Qualis pater, talis filius; bona arbor bonum fructum facit. (Such as the father is, such is the son: a good tree brings forth good fruit.)

WILLIAM LANGLAND, *Piers Plowman*. Text B, passus ii, l. 28. (1362) There is a Latin proverb of slightly different form, "Arbor naturam dat fructibus atque figuram" (The tree gives its nature to the fruit). See HENDERSON, *Latin Proverbs*, p. 25. The Greek, as recorded in *Anecdota Bekkeri*, is τοῦ πατρὸς τὸ παῖδιον. "Good fruit never came from a bad tree" is an English variant.

As doth the fox Renard, [so doth] the foxes sone. CHAUCER, *Legend of Good Women*, l. 2448. (c. 1386)

The olde prouerbe hath longe agone be sayde That oft the sone in maner lyke will be Vnto the Father.

BARCLAY, *Skyp of Folys*, i, 236. (1509)  
Such a Father, such a Son.

WILLIAM CAMDEN, *Remains* (1870), p. 331. (1605) The French say, "Tel père. tel fils."

Like father, like sonne: like mother, like daughter.

THOMAS DRAXE, *Bibliotheca*, p. 23. (1616)  
READE, *Cloister and the Hearth*, ch. 79. (1860)  
DE MORGAN, *Alice-for-Short*. Ch. 30. (1907)  
P. C. WREN, *The Uniform of Glory*, p. 214. (1941) etc., etc. Like so many other proverbs, this one stems back to one of Aesop's fables, that of the crab, who said to her son, "Why do you walk sideways like that, my son? You ought to walk straight." And the young crab replied, "If you'll show me how, dear mother, I'll be glad to try." There are many variants. The Hindus say, "Vessels of the same kiln"; the Dutch, "The young ravens are beaked like the old"; the Persians, "The son of a tyrant will be a tyrant, as the broken sword becomes a dagger"; the Irish, "The big dog's nature will be in the pup"; the English, "As the old cock crows, so the young one chirrups."

LIKE MOTHER, LIKE DAUGHTER, *see under* MOTHER.

1  
Diogenes struck the father when the son swore.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sc. ii, mem. 2, subs. 5. (1621)

2  
As fathers commonly go, it is seldom a misfortune to be fatherless; and considering the general run of sons, as seldom a misfortune to be childless.

LORD CHESTERFIELD, *Letters*, 15 July, 1751.

3  
Some time before his death, he had stamped his likeness upon a little boy.

DICKENS, *Pickwick Papers*. Ch. 34. (1837)

4  
The sons of great men are vicious. (ἀνδρῶν ἡρώων τέκνα πῆματα.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 32. (1508) The Latin is, "Heroum filii noxae," and "noxious" is not a bad rendering. Included by TAVERNER in his *Translations from Erasmus*, fo. 58, with the rendering, "The chylidren of most renowned and noble per-

sonages be for most part destructious to the common wealth," and adding, "Fynally our common prouerbe sayeth, that the wysest men haue moost folos to theyr chylidren." Think but of that old proverb, *Heroum filii noxae*, great men's sons seldom do well.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. vi, subs. 3. (1621)

Gods! how the son degenerates from the sire! POPE, tr., *Iliad*. Bk. iv, l. 451. (1715)

5  
The son inferior to his father. (χείρων πατρός.)

EURIPIDES, *Heracleidai*, l. 328. (c. 430 B.C.)  
He follows his father with unequal steps. (Sequiturque patrem non passibus aequis.)

VERGIL, *Aeneid*. Bk. ii, l. 724. (19 B.C.)  
He doesn't sing his father's songs. (οὐ πατρῶικὰ αὐλεῖ μέλη.)

ERASMUS, *Adagia*. Chil. ii, cent. x, No. 94. (1508) In Latin, "Haud canit paternas cantiones." Erasmus cites TERENCE, *Adelphoe*: "Pol haud paternum istuc dedisti" (I swear you've not trodden in your father's steps).

6  
The father to the bough, the son to the plough.

THOMAS FULLER, *Worthies: Kent*, ii, 124. (1662) "That is, though the father is executed for his offence, the son shall nevertheless succeed to his inheritance." A Kentish proverb, noted also by LAMBARDE, *Perambulation of Kent*, p. 497; by Cole in the *Harleian Miscellany*, iv, 306, and by FRANCIS GROSE, *A Provincial Glossary*, p. 182.

The Fork is commonly the Rake's Heir.

THOMAS FULLER, *Gnomologia*. No. 4536. (1732)

7  
One father is enough to govern one hundred sons, but not a hundred sons one father.

HERBERT, *Jacula Prudentum*. No. 406. (1640)

One father is more than a hundred School-masters. HERBERT, *Jacula Prudentum*. No. 688. Sometimes varied to "One good mother is worth a hundred school-masters." The Germans say, "Ein Vater ernährt eher zehn Kinder, denn zehn Kinder einen Vater" (One father supports ten children better than ten children one father).

8  
The litter is lyke to the syre and the damme. How can the fole amble, if the hors and mare trot?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Trotte sire and trotte damme, how should the fole amble?

THOMAS WILSON, *Arte of Rhetorique*, 61. (1553)  
The olde proverbe is: "If the mother trot how should the daughter amble?"

BARNABY RICH, *The Honestie of This Age*, 32. (1614)

If the dam trot, the foale will not amble.

ROBERT BURTON, *The Anatomy of Melancholy*, iii, iii, 4, 2. (1621)

Trot mother, trot father, how can the foal amble? FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595)

How can the Foal amble, when the Horse and Mare trot?

THOMAS FULLER, *Gnomologia*. No. 2554. (1732)

<sup>1</sup> Little like Tydeus is his father's son. (ἡ ὀλίγον οἱ παῖδα δοικόντα γαίνατο Τυδεύς.)

HOMER, *Iliad*. Bk. v, l. 800. (c. 850 B. C.)

Howbeit the son grew not old in his father's armor. (ἀλλ' οὐχ υἱὸς ἐν ἔννεσι πατρὸς ἔγηρα.)

HOMER, *Iliad*. Bk. xvii, l. 197. (c. 850 B. C.)

ERASMUS, *Adagia*, iii, ix, 3, gives the Latin equivalent as "Filius degenerans."

Few sons indeed are like their fathers. (παῦροι γὰρ τοὶ παῖδες ὁμοῖοι πατρὶ πέδονται.)

HOMER, *Odyssey*. Bk. ii, l. 276. (c. 850 B. C.)

And Homer adds that most are worse, and few better.

<sup>2</sup> Let thistles grow instead of wheat, and cockle instead of barley. (Pro frumento oriatum mihi tribulus, et pro hordeo spina.)

*Old Testament: Job*, xxxi, 40. (c. 350 B. C.)

Vinegar, the son of wine.

*Babylonian Talmud: Baba Metzia*, fo. 83b.

(c. 450) Bad son of a good father.

He is a lion, the son of a lion. Thou art a lion, the son of a fox.

*Babylonian Talmud: Baba Metzia*, fo. 84b.

(c. 450) Good son of a good father; good son of a bad father. Or, as *Cant. Rabbah*, i, 6, puts it: "A branch bringeth forth a fig. From the thorn-bush cometh the rose."

Rarely into the branches of the tree

Doth human worth mount up.

(Rade volte risurge per li rami | l' umana probitate.)

DANTE, *Purgatorio*. Canto vii, l. 121. (c. 1300)

<sup>3</sup> Happy is that child whose father goeth to the devil.

HUGH LATIMER, *Sermons on the Lord's Prayer*.

Pt. v. (1552) "Many a father goeth to the devil for his child's sake," Latimer explains, "in that he . . . scraped for his child, and forgot to relieve his poor miserable neighbour."

And happy always was it for that son

Whose father for his hoarding went to hell.

SHAKESPEARE, *III Henry VI*, ii, 2, 47. (1591)

Happy is the child whose father went to the devil. For commonly they who first raise great estates, do it either by usury and extortion, or by fraud and cozening, or by flattery and ministering to other men's vices.

JOHN RAY, *English Proverbs*, p. 100. (1670)

The French say, "Heureux sont les enfants dont les pères sont damnés." The Portuguese reverse it, "Alas for the son whose father goes to heaven!" Because he will have been a poor man.

<sup>4</sup> The son ought to resemble the father. (Li fils doit ressembler le père.)

MONTAIGLON, *Recueil des Fabliaux: La Contre-gengle*, l. 137. (c. 1250)

<sup>5</sup> Confirme the proverb, that it currant runne, A miser father finds a thriftlesse sonne.

WILLIAM PARKES, *The Curtaine-Drawer of the World*, p. 30. (1612) The French say, "Un

père est un banquier donné par la nature" (A father is a banker given by nature).

To an avaricious father, a prodigal son. (A padre ganador, hijo gastador.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 268. (1856) A Spanish proverb. The Spaniards also say, "De padre santo, hijo diablo"

(From a saintly father, a devilish son).

<sup>6</sup> He takes after his father. (Patrissat.)

PLAUTUS, *Mostellaria*, l. 639. (c. 220 B. C.)

His father's son. (Patrissat filius.)

PLAUTUS, *Pseudolus*, l. 442. (c. 195 B. C.)

His mother's son. (τῆς μητρὸς τὸ παιδίον.)

STRABO, *Historical Studies*. Sec. 470. (c. 2 B. C.)

He's his father's boy. (τοῦ πατρὸς ἐστὶ τὸ παιδίον.)

SUIDAS, *Lexicon*, xi, 69. (c. 950) A Greek proverb, also cited by ERASMUS, *Adagia*, iv, iii, 36, with the Latin, "Patris est filius."

Thou art thy father's own son.

WILLIAM WALKER, *Phraseologia*, p. 30. (1672)

The French say, "C'est son père tout craché" (He is the very spit of his father).

<sup>7</sup> It behoves a father to be virtuous if he expects his son to be more virtuous than he has been. (Probum patrem esse oportet, qui gnatum suum | esse probiorem, quam ipse fuerit postulet.)

PLAUTUS, *Pseudolus*, l. 438. (c. 195 B. C.)

How can you assume the power and privilege of a father, when you, though an old man, do worse things than your child? (Unde tibi frontem libertatemque parentis, | cum facias peiora?)

JUVENAL, *Satires*. Sat. xiv, l. 56. (c. A. D. 120)

<sup>8</sup> A better man than his father. (Ipso patre melior.)

PLINY, *Letters*. Bk. iv, epis. 15. (c. A. D. 98)

<sup>9</sup> A wise son maketh a glad father. (Filius sapiens laetificat patrem.)

*Old Testament: Proverbs*, xv, 20. (c. 350 B. C.)

A foolish son is a grief to his father. (Ira patris, filius stultus.)

*Old Testament: Proverbs*, xvii, 25.

A foolish son is the calamity of his father. (Dolor patris, filius stultus.)

*Old Testament: Proverbs*, xix, 13.

<sup>10</sup> Of such bread such pottage. (De tel pain tel soupe.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

There was never a good knife made of bad Steel.

FRANKLIN, *Poor Richard's Almanack*, 1755.

There is a Hebrew proverb, "We may not expect a good whelp from a bad dog."

CHIP OF THE OLD BLOCK, *see under* CHIP.

<sup>11</sup> The child hath a red tongue, like its father.

JOHN RAY, *English Proverbs*, p. 234. (1678)

<sup>12</sup> It is not flesh and blood but the heart which makes us fathers and sons. (Nicht Fleisch und Blut; das Herz macht uns zu Vätern und Söhnen.)

SCHILLER, *Die Räuber*. Act i, sc. 1. (1777)

<sup>1</sup>  
A dead father's counsel, a wise son heedeth.  
TEGNER, *Fridthjof's Saga*. Canto viii. (1825)

#### IV—Father of His Country

<sup>2</sup>  
Father of his country. (Parens patriae.)

QUINTUS CATULUS, *Speech*, before the Roman Senate, A. D. 64, referring to Cicero, after his exposure of the conspiracy of Catiline. CICERO, *In Pisonem*, ch. 3, says, "Quintus Catulus, before a crowded meeting of the Senate, named me Father of my Country" (Parentem patriae nominavit). PLUTARCH, *Lives: Cicero*, ch. 23, sec. 3, describes at some length how the title "Father of his country" (πατέρα πατρίδος) was bestowed upon Cicero, and adds, "He was the first to receive this title, after Cato had given it to him before the people." Cicero nowhere refers to Cato as the coiner of the phrase, so in this Plutarch was probably mistaken. It will be noted that Cicero uses "Parens patriae," but the usual phrase, following Plutarch, is "Pater patriae." PLINY, however, also uses "Parens patriae," and there is a shade of difference, in Latin as in English, between it and "Pater patriae," the latter connoting the more intimate relationship. LUCAN, for instance, *De Bello Civili*, ii, 7, has "Parens rerum" (The parent of things), while PLINY THE YOUNGER, *Epistles*, v, 19, has "Pater familias" (Father of a family).

But Rome was yet free when she styled Cicero Parent and Father of his country. (Sed Roma parentem | Roma patrem patriae Ciceronem libera dixit.)

JUVENAL, *Satires*. Sat. viii, l. 243. (c. A. D. 120)

Juvenal's use of both terms is interesting, as emphasizing both an official and personal relationship. Cicero was not the only Roman who was called "Pater patriae." MARTIAL, in his *Liber Spectaculorum*, iii, 11, written to celebrate the opening of the Colosseum in A. D. 80, applies the term to the Emperor Vespasian, and it had already been given to Julius and Augustus Caesar. It was offered to Marius, who refused it. Cosimo di' Medici was so called, and the title was conferred upon Peter the Great by the Russian Senate, in 1721. The famous American example is, of course, George Washington.

A prince whom not in empty flattery we have been led to call Father of his Country. (Principi . . . quem appellavimus Patrem Patriae non adulatione vana adducti.)

SENECA, *De Clementia*. Bk. i, ch. 14, sec. 2. (C. A. D. 55) Referring to Nero.

<sup>3</sup>  
Were an energetic and judicious system to be proposed with your signature it would be a circumstance highly honorable to your fame . . . and doubly entitle you to the glorious republican epithet, The Father of your Country.

HENRY KNOX, *Letter to George Washington*, 19 March, 1787. See FORD, *Washington's Writings*. Vol. xi, p. 123.

Every countenance seemed to say, "Long live George Washington, the Father of the People."

UNKNOWN, *Article, Pennsylvania Packet*, 21 April, 1789, describing Washington's election to the Presidency.

The Father of his Country—We celebrate Washington!

UNKNOWN, *Editorial, Pennsylvania Packet*, 9 July, 1789, p. 284. (*Transactions Colonial Society of Mass.*, vol. viii, p. 275. )

I hope to have the happiness of . . . saluting you, not merely as the Father of the United States, but of the United Empires of America.

JOHN TRUMBULL, *Autobiography*, p. 382. (1799)

America says the Father of his Country must have a monument worthy of his exalted place in history.

O. W. HOLMES, *Over the Teacups*, p. 103. (1891)

<sup>4</sup>  
To safeguard the citizens is the greatest [virtue] of the father of his country. (Servare cives maior est patriae patri.)

SENECA, *Octavia*, l. 444. (c. A. D. 60)

A good Prince ought to purchase to him selfe the name of the father of his Countrie, and not to beare himselfe otherwise towards his subjectes, then a father doeth towards his sonnes.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 209. (1574) Pettie, tr.

He pleased the ladies round him,—with manners soft and bland;

With reason good, they named him,—the father of his land.

W. M. THACKERAY, *The King of Brentford*. (c. 1855) After Béranger. The Romans had a phrase for it, "Pater urbi" (Father to the town).

#### FAULT

<sup>5</sup>  
Men's years and their faults are always more than they are willing to own.

H. G. BOHN, *Handbook of Proverbs*, p. 452. (1855)

<sup>6</sup>  
Flesh upon horses and money with women hide a many faults.

J. C. BRIDGE, *Cheshire Proverbs*, p. 57. (1917)

<sup>7</sup>  
Nobody lives without faults. (Nemo sine crimine vivit.)

CATO (?), *Disticha*. Bk. i, No. 5. (c. 175 B. C.)

No one is born without faults. (Vitiis nemo sine nascitur.)

HORACE, *Satires*. Bk. i, sat. 3, l. 68. (35 B. C.)

A man must have his faults. (Sibi quisque peccat.)

PETRONIUS, *Satyricon*. Sec. 45. (c. A. D. 60)

None of us is without faults. We are men, not angels. (Nemo nostrum non peccat. Homines sumus, non dei.)

PETRONIUS, *Satyricon*. Sec. 75.

Nobody but has his fault.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 4, 15. (1601)

They say, best men are moulded out of faults.

SHAKESPEARE, *Measure for Measure*, v, 444. (1604)

Every man has his fault.

SHAKESPEARE, *Timon of Athens*, iii, 1, 29. (1608)  
All men make faults.

SHAKESPEARE, *Sonnets*. No. xxxv. (1609)  
Many without punishment, but none without fault.

THOMAS DRAKE, *Bibliotheca*, p. 62. (1633)  
Many without punishment, but none without sin.  
JOHN RAY, *English Proverbs*, p. 17. (1670)  
No man liveth without a fault.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)  
Everyone has his fault, to which he always returns. (Chacun a son défaut, où toujours il revient.)

LA FONTAINE, *Fables: L'Ivrogne et Sa Femme*.  
Bk. iii, fab. 7. (1668)

Every man, in fine, has a weak side, if a body could but hit upon't.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*. No. 392. (1692) FULLER, *Gnomologia*. No. 1427, has "Every man hath his weak side."

Every bean has its black.

NATHAN BAILEY, *Divers Proverbs*, p. 2. (1721)  
"This is an excusatory Proverb," says Bailey, "for the Common Failings of Mankind; and intimates, that there is no Man perfect in all Points." The Italians say, "Ogni grano ha la sua semola" (Every grain has its own bran).  
See also under COMPENSATION.

What soul is without faults? (Quelle âme est sans défauts!)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 5. (1873)

Amongst men who is faultless? (Wei jên shui wu ko ts'o ch'ü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1512. (1875)

Nobody is faultless.

V. S. LEAN, *Collectanea*, iv, 64. (1902)

1  
For faults committed oft yourself arraign:  
In treating wounds, the cure for pain is pain.  
(Cum quid peccaris, castiga te ipse subinde: vulnera dum sanas, dolor est medicina doloris.)  
CATO (?), *Disticha*. Bk. iv, No. 40. (c.175 B. C.)

2  
Men's faults are characteristic. It is by observing a man's faults that one may come to know his virtues.

CONFUCIUS, *Analects*. Bk. iv, ch. 7. (c. 500 B. C.)  
Ku Hung-ming, tr.

Alas! I have never met a man who could see his own faults and arraign himself at the bar of his own conscience.

CONFUCIUS, *Analects*. Bk. v, ch. 26.

3  
To have faults and not reform them—that may indeed be called having faults.

CONFUCIUS, *Analects*. Bk. xv, ch. 29. (c. 500 B. C.) Legge, tr. Giles, puts it: "The real fault is to have faults and not try to amend them."

Not to know our faults is ignorance; not to correct them is wickedness.

KATABARA EKKEN, *Ten Kun (Ten Precepts): On Practice*. (1710) Ken Hoshino, tr.

4  
I like her with all her faults; nay, like her for her faults.

WILLIAM CONGREVE, *The Way of the World*. Act i, sc. 3. (1700)

All his faults are such that one loves him still the better for them.

OLIVER GOLDSMITH, *The Good-Natured Man*. Act i. (1768)

With all thy faults, I love thee still!

WILLIAM COWPER, *The Task*. Bk. ii, l. 206 (1784) Referring to England.

5  
Some to hide faire faults can make faire weather.

JOHN DAVIES, *Scourge of Folly*, p. 44. (1611)

6  
He who tells me of my faults instructs me; he who tells me of my virtues robs me.

DOOLITTLE, *Chinese Vocabulary*, ii, 281. (1872)

7  
Who is faultie, is suspected. (Chi è in difetto, è in suspetto.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

The faulty stands on his guard.

GEORGE HERBERT, *Jacula Prudentum*. No. 794. (1640) RAY, *Proverbs*, p. 9. (1670)

8  
A hydden fault, is halfe pardoned. (Peccato celato è mezo perdonato.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

9  
A Fault, wilfully committed, deserveth no Pardon.

THOMAS FULLER, *Gnomologia*. No. 94. (1732)  
Happy is the Man, who sees his Faults in his Youth.

THOMAS FULLER, *Gnomologia*. No. 1792.

He hath more Faults than Hairs.

THOMAS FULLER, *Gnomologia*. No. 1892.

The first Faults are theirs that commit them; the second theirs that permit them.

THOMAS FULLER, *Gnomologia*. No. 4528.

10  
Small Faults indulged are little Thieves, that let in greater.

THOMAS FULLER, *Gnomologia*. No. 4191. (1732)  
Or, more briefly, "Small faults let in greater."

Neglect mending a small Fault, and 't will soon be a great One.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1755. Johann Paul Richter is credited with saying, "Der Hauptfehler des Menschen bleibt, dass er so viele kleine hat" (The chief fault of man is that he has so many small ones).

11  
The fool imputes his faults to others, the wise man confesses his, the righteous avoids either.

SALOMON IBN GABRIEL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 63. (c. 1050)

12  
Faults are less serious than crimes. (Vitia enim flagitiis leviora sunt.)

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 17. (c. A. D. 150)

1 Our best good fortune is that which corrects our faults. (Das höchste Glück ist das, welches unsere Mängel verbessert.)

GOETHE, *Sprüche in Prosa*. (1819)

2 Know your chief fault. (Conocer su defecto rey.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 225. (1647)

3 The fault is as great as he that is faulty.

GEORGE HERBERT, *Jacula Prudentum*. No. 371. (1640) The French have the same proverb, "La faute est grande comme celui qui la commet," and so have the Spaniards, "Tan grande es el yerro como el que yerra."

GREAT MEN HAVE GREAT FAULTS, *see under GREATNESS*.

4 He that commits a fault thinks every one speaks of it.

HERBERT, *Jacula Prudentum*. No. 556. (1640) He that is foolish in the fault, let him be wise in the punishment.

GEORGE HERBERT, *Jacula Prudentum*. No. 557.

5 Every one puts his fault on the Times.

HERBERT, *Jacula Prudentum*. No. 677. (1640)

Every one lays his Faults upon the Time.

THOMAS FULLER, *Gnomologia*. No. 1448. (1732)

Lay the main fault thereof on the badness of the times.

BLACKMORE, *The Maid of Sker*. Ch. 1. (1872)

6 Faults done by night. will blush by day.

ROBERT HERRICK, *The Vision to Electra*. (1648)

7 Harde is for any man all fautes to mende.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Much easyar hyt ys to spy ii fautes then amend one.

THOMAS SHARKEY, *Life and Letters*. Vol. i, ch. 3. (c. 1555)

A fault is sooner found than mended.

ULPIAN FULWELL, *Ars Adulandi*, sig. H4. (c. 1580)

He may find fault that cannot mend.

JAMES KELLY, *Scottish Proverbs*, p. 171. (1721)

One mend-fault is worth two find-faults, but one find-fault is better than two make-faults.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1735 A variant of the older, "A fault-mender is better than a fault-finder." Mrs. E. L. CHAMBERLAIN, *West Worcestershire Words*, p. 39, has, "One mend-fault is worth twenty spy-faults," and there is an old jingle, "Many find fault without any end, | And yet do nothing at all to mend."

Tell me my Faults, and mend your own.

FRANKLIN, *Poor Richard's Almanack*, 1756.

8 He hath (quoth he) but one faute, he is nought.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. xi. (1562)

Such a man hath no fault but one, and if that

were amended, all were well: what is that? (quoth an other). In good faith he is naught.

THOMAS WILSON, *Arte of Rhelorique*, p. 153. (1560)

Your main Fault is, you are good for nothing.

THOMAS FULLER, *Gnomologia*. No. 6054. (1732)

9 There are faults, nevertheless, which we desire to overlook. (Sunt delicta tamen, quibus ignovisse velimus.)

HORACE, *De Arte Poetica*, l. 347. (c. 20 B. C.)

This measure my books learn to keep, to spare the person, to denounce the fault. (Parcere personis, dicere de vitiis.)

MARTIAL, *Epigrams*. Bk. x, epig. 33, l. 10. (A. D. 93)

Condemn the fault, and not the actor of it?

Why, every fault's condemn'd ere it be done.

SHAKESPEARE, *Measure for Measure*, ii, 2, 37. (1604)

10 Fault is committed both within the walls of Troy and without. (Iliacos intra muros peccatur et extra.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 16. (20 B. C.)

There is fault on both sides.

There are faults on both sides.

DEAN HOLE, *Then and Now*. Ch. 13. (1902)

11 The dog who hunts foulest, hits at most faults.

JAMES HOWELL, *English Proverbs*, p. 1. (1659)

Dogs, that hunt foulest, hit off most Faults.

THOMAS FULLER, *Gnomologia*. No. 1318. (1732)

12 Faults are thick where love is thin.

HOWELL, *Proverbs: Brit.-Eng.*, p. 2. (1659)

Where love fails we espy all faults.

JOHN RAY, *English Proverbs*, p. 16. (1670)

"When love cools, our faults are seen" is a Scottish form.

Where there is no Love, all are Faults.

THOMAS FULLER, *Gnomologia*. No. 5676. (1732)

13 To maintain a fault known is a double fault.

JOHN JEWEL, *An Apologie in Defence of the Church of England*. (1562)

14 A fault once excused is twice committed.

GABRIEL HARVEY, *Marginalia*, p. 100. (1590)

Denials make little faults great.

NICHOLAS LING, comp., *Politeuphuia*, p. 163. (1597)

He that does one fault at first,

And lies to hide it, makes it two.

ISAAC WATTS, *Divine Songs*. No. 15. (1720)

A Fault once denied, is twice committed.

THOMAS FULLER, *Gnomologia*. No. 93. (1732)

From the French, "Une faute niée est deux fois commise."

Denying a Fault doubles it.

THOMAS FULLER, *Gnomologia*. No. 1267.

15 Bad men excuse their faults, good men will leave 'em.

BEN JONSON, *Catiline*. Act. iii, sc. 5. (1611)

16 We confess our faults, in order that our frankness may repair the damage they do us in the

eyes of others. (Nous avouons nos défauts, pour réparer par notre sincérité le tort qu'ils nous font dans l'esprit des autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 184. (1665)  
We never confess our faults except through vanity. (Nous n'avouons jamais nos défauts que par vanité.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 609.

We confess our faults in the plural, but deny them in the singular.

F. E. HULME, *Proverb Lore*, p. 132. (1902)

1  
Faults of temperament are more common than those of the understanding. (Il y a plus de défauts dans l'humeur que dans l'esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 290. (1665)

2  
There are certain faults which, adroitly displayed, shine with greater lustre than virtue itself. (Il y a de certains défauts qui, bien mis en œuvre, brillent plus que la vertu même.)

LA ROCHEFOUCAULD, *Maximes*. No. 354. (1665)  
We endeavour to take pride in faults that we do not wish to correct. (Nous essayons de nous faire honneur des défauts que nous ne voulons pas corriger.)

LA ROCHEFOUCAULD, *Maximes*. No. 442

3  
Fortune sometimes makes use of our faults to exalt us. (La fortune se sert quelquefois de nos défauts pour nous élever.)

LA ROCHEFOUCAULD, *Maximes*. No. 403. (1665)  
There are men whose qualities would never have been recognized but for their faults. (Il y a des gens qui n'auraient jamais fait connaître leurs talents, sans leurs défauts.)

VAUVENARGUES, *Réflexions*. No. 608 (1746)

To certain spirits one must grant their eccentricities. (Gewissen Geistern muss man ihre Idiotismen lassen.)

GOETHE, *Sprüche in Prosa*. (1819)

His very faults smack of the raciness of his good qualities.

IRVING, *The Sketch Book: John Bull*. (1820)  
Happy the man when he has not the defects of his qualities. (Heureux l'homme quand il n'a pas les défauts de ses qualités.)

BISHOP FÉLIX ANTOINE DUPANLOUP, *Pastoral Letters*. (c. 1860)

4  
We have scarcely any faults which are not more excusable than the means we adopt to conceal them. (On n'a guère de défauts qui ne soient plus pardonnables que les moyens dont on se sert pour les cacher.)

LA ROCHEFOUCAULD, *Maximes*. No. 411. (1665)  
What pains our justice takes his faults to hide: With half that pains sure he might cure 'em quite.

FRANKLIN, *Poor Richard's Almanack*, 1734.

5  
By purifying, by cleansing, by profound intuition, one can be free from faults. (Tih, ch'ui, hsüen 'lan, neng wu tzü.)

LAO-TSEZ, *Tao-teh-king (The Way of Virtue)*. Sec. 10. (c. 550 B.C.) Carus, tr.

6  
The blemish that is hidden is deemed greater than it is. (Quod tegitur, maius creditur esse malum.)

MARTIAL, *Epigrams*. Bk. iii, No. 42. (c. A. D. 85)

Martial is speaking of the use of cosmetics.

In all perfect works, as well the fault as the face is to be shown.

JOHN LYL, *The Anatomy of Wit: Epistle Dedicatory*. (1580)

7  
No man beholds clear-eyed his own faults. (οὐδεὶς ἐφ' αὐτοῦ τὰ κακὰ συνῶπ' | σαφῶς.)

MENANDER, *Fragments*. Frag. 631K. (c. 300 B.C.)

How few there are who have courage enough to own their Faults, or resolution enough to amend them!

FRANKLIN, *Poor Richard's Almanack*, 1743.

Oxen know not their strength, nor men their faults. (Jên pu chih chi kuo, niu pu chih li ta.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1523. (1875)

8  
Let a fault be concealed by its nearness to a virtue. (Lateat vitium proximitate boni.)

OVID, *Artis Amatoriae*. Bk. ii, l. 662. (c. 1 B.C.)  
Pardon the fault. (Da veniam culpae.)

OVID, *Heroides*. Epis. vii, l. 105. (c. 10 B.C.)

The fault is not of the man but of the place. (Non hominis culpa, sed ista loci.)

OVID, *Tristia*. Bk. v, eleg. vii, l. 60. (c. A. D. 9)

9  
In every fault there is folly.

JOHN PLATT, *Morality*, p. 34. (1878)

10  
He has no fault except that he has no fault (Nihil peccat, nisi quod nihil peccat.)

PLINY THE YOUNGER, *Epistles*. Bk. ix, epis. 26 (c. A. D. 108)

He is lueles, that is faultles.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

FULLER, *Gnomologia*. No. 1922. (1732)

At the best, my lord, she is a handsome picture, And, that said, all is spoken.

PHILIP MASSINGER, *The Great Duke of Florence*. Act iii, sc. 1. (1627)

Thou hast no faults, or I no faults can spy;

Thou art all beauty, or all blindness I.

CHRISTOPHER CODRINGTON, *Lines to Garth, On His Dispensary*. (1696) Leigh Hunt states that this epigram was written by Lord Chesterfield in praise of David Mallet's *Truth in Rhyme*, but it is now generally attributed to Codrington.

It is well that there is no one without a fault, for he would not have a friend in the world.

WILLIAM HAZLITT, *Characteristics*. No. 66. (1821)

Whatever has not a mixture of imperfection in it soon grows insipid, or seems "stupidly good."

HAZLITT, *Characteristics*. No. 67.

Faultily faultless, icily regular, splendidly null, Dead perfection, no more.

TENNYSON, *Maud*, l. 82. (1855)

He is all fault who hath no fault at all.

TENNYSON, *Lancelot and Elaine*, l. 132. (1859)

Insipid as the queen upon a card.

TENNYSON, *Aylmer's Field*, l. 28. (1864)

Faultless to a fault.

ROBERT BROWNING, *The Ring and the Book*. Pt. ix, l. 1177. (1868)

The old saying is, "Lifeless, faultless."

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 10. (1869)

The absence of flaw in beauty is itself a flaw.

HAVELOCK ELLIS, *Impressions and Comments*. Ser. i, p. 217. (1914)

1 It is a peculiar mark of vice that we feel more ashamed of our faults before our enemies than before our friends.

PLUTARCH, *Moralia: How to Profit by One's Enemies*. Sec. 88A. (c. A. D. 95)

2 You could quickly avoid a fault, if you repent having committed it. (Cito culpam effugas si incurrisse paenitet.)

PUBLILIUS SYRUS, *Sententiae*. No. 139. (c. 43 B. C.)  
When a fault is quickly corrected, scandal usually overlooks it. (Ubi peccatum cito corrigitur, fama solet ignoscere.)

PUBLILIUS SYRUS, *Sententiae*. No. 731.  
He invites a sin who overlooks a fault. (Invitat culpam qui peccatum praeterit.)

PUBLILIUS SYRUS, *Sententiae*. No. 277.  
The fault which time has planted time will take away. (Quod aetas vitium posuit aetas auferet.)

PUBLILIUS SYRUS, *Sententiae*. No. 566.

3 From a neighbor's fault a wise man corrects his own. (Ex vitio alterius sapiens emendat suum.)

PUBLILIUS SYRUS, *Sententiae*. No. 177. (c. 43 B. C.)  
One man's fault is another man's lesson.

H. G. BOHN, *Handbook of Proverbs*, p. 569. (1855)

It is certainly the depth of ignorance not to know your fault. (Est utique profunda ignorantia nescire quod pecces.)

PUBLILIUS SYRUS, *Sententiae*. No. 193. (c. 43 B. C.)  
The greatest of faults is to be conscious of none.

THOMAS CARLYLE, *On Heroes and Hero-Worship: The Hero as Prophet*. (1840)

5 He abounds in sweet faults. (Abundat dulcibus vitiis.)

QUINTILIAN, *Institutionis Oratoriae*. (c. A. D. 80)  
Cited by HENDERSON, *Latin Proverbs*, p. 4.

They say, best men are moulded out of faults; And, for the most, become much more the better For being a little bad.

SHAKESPEARE, *Measure for Measure*, v, 1, 444. (1604)

Some people disgust in spite of their virtues; others please in spite of their faults. (Il y a des gens dégoûtants avec du mérite, et d'autres qui plaisent avec des défauts.)

LA ROCHEFOUCAULD, *Maximes*. No. 155. (1665)  
There are some faults so nearly allied to excellence that we can scarce weed out the vice without eradicating the virtue.

GOLDSMITH, *Good-Natured Man*. Act i. (1768)  
E'en his failings lean'd to Virtue's side.

GOLDSMITH, *Deserted Village*, l. 164. (1770)

Most of his faults brought their excuse with them.

JOHNSON, *Lives of the Poets: Prior*. (1779)  
Countries, like people, are loved for their failings.

FRANCIS YEATS-BROWN, *Lives of a Bengal Lancer*, p. 45. (1930)

AMIALE WEAKNESS, *see under* WEAKNESS.

6 Every one's faults are not written in their foreheads.

JOHN RAY, *English Proverbs*, p. 9. (1678)  
It is well, that all our faults are not written in our face.

JAMES KELLY, *Scottish Proverbs*, p. 214. (1721)  
If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

H. G. BOHN, *Handbook of Proverbs*, p. 417. (1855)  
All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need very wide brims.

C. H. SPURGEON, *John Ploughman's Talks*. Ch. 10. (1869)

7 You would spy faults if your eyes were out.

JOHN RAY, *English Proverbs*, p. 271. (1678)

8 You display your merits in your palm, but conceal your faults under your arm.

SADI, *Gulistan*. Ch. ii, Apologue 6. (c. 1258)  
You know your Virtues well enough, no doubt;

Your Faults are what you need to hear about.

GUITERMAN, *A Poet's Proverbs*, p. 79. (1924)

9 Don't blame others for your own faults. (Tzù chi yu ts'o hsiu kuai pieh jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1805. (1875)

10 Read not my blemishes in the world's report.

SHAKESPEARE, *Antony and Cleopatra*, ii, 3, 5. (1606)

11 If little faults . . .  
Shall not be wink'd at, how shall we stretch our eye

When capital crimes . . . Appear before us?

SHAKESPEARE, *Henry V*, ii, 2, 55. (1599)

Wink at small faults.

JOHN CLARKE, *Paroemiologia*, p. 225. (1639)

RAY, *English Proverbs*, p. 156. (1670)

Wink at small faults, for you have great ones yourself.

JAMES KELLY, *Scottish Proverbs*, p. 341. (1721)  
Wink at small faults, unless you cast the first stone.

NATHAN BAILEY, *Dictionary: Wink*. (1736)

Wink at small faults—remember thou hast great ones.

FRANKLIN, *Poor Richard's Almanack*, 1738.

12 Oftentimes excusing of a fault Doth make the fault the worse by the excuse.

SHAKESPEARE, *King John*, iv, 2, 30. (1596)

I do not write to excuse my faults, but to prevent my readers from imitating them. (Je n'écris pas pour excuser mes fautes, mais pour empêcher mes lecteurs de leur imiter.)

ROUSSEAU, *Emile*. Bk. iii, footnote. (1762)



1  
Shame to him whose cruel striking  
Kills for faults of his own liking!  
SHAKESPEARE, *Measure for Measure*, iii, 2, 281.  
(1604)

2  
O, what a world of vile ill-favour'd faults  
Looks handsome in three hundred pounds a  
year!

SHAKESPEARE, *The Merry Wives of Windsor*, iii,  
4, 32. (1601)

Faults that are rich are fair.

SHAKESPEARE, *Timon of Athens*, i, 2, 13. (1608)

3 We cite our faults,  
That they may hold excus'd our lawless lives.  
SHAKESPEARE, *The Two Gentlemen of Verona*,  
iv, 1, 53. (1594)

We do not confess little faults except to insinuate  
that we have no great ones. (Nous n'avouons de  
petits défauts que pour persuader que nous n'en  
avons pas de grands.)

LA ROCHEFOUCAULD, *Maximes*. No. 327. (1665)

4  
There is an old saying in Spain, that a man  
wot would buy a mule without a fault must  
not buy one at all.

R. S. SURTEES, *Handley Cross*. Ch. 17. (1854)

The proverb is, "He who wants a mule with-  
out fault must walk on foot."

5  
Different men have different faults. (Aliud  
aliis viti est.)

TERENCE, *Hecyra*, l. 270. (165 B. C.)

6 'Tis a meaner part of sense  
To find a fault than taste an excellence.

JOHN WILMOT, EARL OF ROCHESTER, *An Epi-  
logue*, l. 6. (c. 1675)

You find fault with a fat goose.

JOHN RAY, *English Proverbs*, p. 248. (1678)

FULLER, *Gnomologia*. No. 5902. (1732)

A Carper can carp at anything.

THOMAS FULLER, *Gnomologia*. No. 33. (1732)

Every one knows how to find Fault.

THOMAS FULLER, *Gnomologia*. No. 1447. A  
variant of the longer, "Every one can find  
fault, few can do better." The Germans have  
a jingle, "Tadeln kann ein jeder Bauer, |  
Besser machen wird ihm sauer" (Every  
clown can find fault; to do better would  
puzzle him).

They who seek only for faults, see nothing else.

H.G. BOHN, *Handbook of Proverbs*, p. 527. (1855)

7  
A fault which humbles a man is of more use  
to him than a good action which puffs him up.

THOMAS WILSON, *Maxims of Piety*. (c. 1570)

8  
One fault (they say) doth but one pardon  
need.

GEORGE WITHER, *A Satyre*, l. 720. (1615)

Where no fault is, there needs no excuse.

UNKNOWN, *Machiavel's Dogge*, fo. 8. (c. 1617)

There is no need of pardon, where there is no  
fault committed.

JAMES MABBE, tr., *Celestina*, p. 83. (1631)

Where no fault is, there needs no pardon.

JOHN CLARKE, *Paroemiologia*, p. 208. (1639)

Where no Fault is, there needs no Punishment.

THOMAS FULLER, *Gnomologia*. No. 5651. (1732)

9  
A fault confessed is more than half amends.

UNKNOWN, *Arden of Feversham*. Act iv, sc. 4.

(1592) Shakespeare Apocrypha.

A fault confest were half amended.

SIR JOHN HARINGTON, *Epigrams*. Bk. iii, No. 25.

(1618)

Faults confess'd they say, are half forgiven.

BEAUMONT AND FLETCHER, *The Prothetess*. Act  
v, sc. 3. (1622)

We need not be distressed by our faults if we  
have the strength to confess them. (On doit se  
consoler de ses fautes, quand on a la force de les  
avouer.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No.

641. (1665) The French proverb has two

forms, "Faute avouée est à demi amendée,"

and "Péché avoué est à moitié pardonné."

Confession of a fault makes half amends.

JOHN RAY, *English Proverbs*, p. 5. (1670)

FULLER, *Gnomologia*. No. 1140. (1732)

A fault confessed is a new virtue added to a man.

L. S. KNOWLES, *The Love-Chase*. Act i, sc. 2.  
(1837)

A fault confessed is half redressed.

H.G. BOHN, *Handbook of Proverbs*, p. 285. (1855)

## II—Faults of Others

10  
Jupiter has loaded us with two wallets: the  
one filled with our own faults he has placed at  
our backs, the second, heavy with the faults of  
others, he has hung before. From this circum-  
stance, we are not able to see our own faults,  
but as soon as others make a slip, we are ready  
to censure.

(Peras imposuit Iuppiter nobis duas:  
propriis repletam vitiis post tergum dedit,  
alienis ante pectus suspendit gravem.  
Hac re videre nostra mala non possumus;  
alii simul delinquant, censores sumus.)

AESOP, *Fables: The Two Wallets*. (c. 600 B. C.)

As rendered by PHAEDRUS, *Fables*. Bk. iv,

fab. 10. (c. 25 B. C.) Rabelais summarizes the

fable in *Pantagruel*, bk. iii, ch. 15.

Great Jove, in his paternal care,  
Has giv'n a man two Bags to bear;  
That which his own default contains  
Behind his back unseen remains;  
But that which others' vice attests  
Swags full in view before our breasts.  
Hence we're inevitably blind,  
Relating to the Bag behind;  
But when our neighbours misdeem,  
Our censures are exceeding keen.

CHRISTOPHER SMART, *The Two Bags: Phaedrus*,  
iv, 10. (1765)

Everyone has his faults, but we do not see the  
wallet on our own back. (Suus cuique attributus  
est error: | sed non videmus manticae quod in ter-  
gost.)

CATULLUS, *Odes*. Ode xxii, l. 20. (c. 57 B. C.)

Whoso dubs me madman shall hear as much in reply, and shall learn to look behind on what is hanging from his back, and which he never notices. (Dixerit insanum qui me, totidem audiet atque | respiciere ignoto discet pendentia tergo.)

HORACE, *Satires*. Bk. ii, Sat. 3, l. 298. (30 B.C.)  
The vices of others we keep before our eyes, our own behind our back. (Aliena vitia in oculis habemus, a tergo nostra sunt.)

SENECA, *De Ira*. Bk. ii, ch. 28. (c. A.D. 55)  
Nobody tries to search into himself—nobody; all watch the wallet on the back that walks before. (Ut nemo in sese temptat descendere, nemo, | sed praecedenti spectatur mantica tergo!)

PERSIUS, *Satires*. No. iv, l. 23. (c. A.D. 58)  
We do not see what is in the wallet—which hangs behind us. (Non videmus manticae, quod in tergo est.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 90. (1523)  
We see not what sits on our shoulder.

JOHN CLARKE, *Paroemiologia*, p. 52. (1639)  
Other mens sinnes wee ever beare in mind;  
*None sees the fardel of his faults behind.*

ROBERT HERRICK, *Our Own Sinnes*. (1648)  
The pouch behind our own defects must store,  
The faults of others lodge in that before.  
(Il fit pour nos défauts la poche de derrière,  
Et celle de devant pour les défauts d'autrui.)

LA FONTAINE, *Fables: La Besace*. (1668)  
We see not what is in the Wallet behind.

THOMAS FULLER, *Gnomologia*. No. 5453. (1732)  
Happy Tom Crump ne'er sees his own Hump.

FRANKLIN, *Poor Richard's Almanack*, 1758.  
Every body can see the hump on his friend's shoulders, but it takes some effort to see our own.

ALEXANDER MACLAREN, *Exposition of Matthew*, i, 327. (1905)

The camel never sees its own hump, but that of its brother is always before its eyes.

CHAMPION, *Racial Proverbs*, p. 330. (1938)

1 We generally reproach others with faults similar to our own.

*Babylonian Talmud: Kedushin*, fo. 70b. (c. 450)  
You bring to light your own faults by complaining of the faults of others.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 604. (c. 1050)

2 If you use the heart with which you reprove others to reprove yourself, there will be fewer faults; if you use the heart with which you forgive yourself to forgive others, there will be perfect friendship.

S. G. CHAMPION, *Racial Proverbs*, p. 364. (1938)  
A Chinese proverb.

3 As judge, condemn your own faults more than another's. (Plus tua quam alterius damnabis crimina iudex.)

COLUMBANUS, *Carmen Monostichon*, l. 27. (c. A.D. 600)

4 If a man attack his own failings instead of those of others, will he not remedy his personal faults?

CONFUCIUS, *Analects*. Bk. xii, ch. 21. (c. 500 B.C.)

He who demands much from himself and little from others avoids resentment.

CONFUCIUS, *Analects*. Bk. xv, ch. 14.

5 A man winnows his neighbor's faults like chaff, but hides his own, even as a dishonest gambler hides a losing throw.

DHAMMAPALA, *Commentaries*. Verse 252. (c. 475)

6 Let every one sweep the snow from before his own door, and not trouble himself about the frost on his neighbor's tiles.

DOOLITTLE, *Chinese Vocabulary*, ii, 281. (1872)

7 When you survey your own sins, your eyes are rheumy and daubed with ointment; why, when you view the faults of your friends, are you as keen of sight as an eagle or as a serpent of Epidaurus? (Cum tua pervideas oculis mala lippus inunctis, | cur in amicorum vitiis tam cernis acutum | quam aut aquila aut serpens Epidaurius?)

HORACE, *Satires*. Bk. i, sat. 3, l. 25. (35 B.C.)  
Epidaurus was famous for the worship of Aesculapius, whose symbol was a serpent.  
How blind is Pride! what Eagles we are still  
In matters that belong to other men!  
What Beetles in our own!

GEORGE CHAPMAN, *All Fools*. Act iv, sc. 1.  
(1605) Chapman is thinking of the proverbial comparison, "Blind as a beetle." See under BLINDNESS.

He is eagle-eyed in other mens matters, but as blind as a buzzard in his own.

THOMAS DRAXE, *Bibliotheca*, p. 26. (1633)

Lynxes towards others, moles towards ourselves. (Lynx envers nos pareils, et taupes envers nous.)

LA FONTAINE, *Fables: La Besace*. (1668) RABELAIS, bk. iv, ch. 5, says, "In others' houses looking more sharply than a lynx, in his own blinder than a mole" (En maisons estranges voyant plus pénétrament qu'un lince, en sa maison propre estoit plus aveugle que taulpe).

Eagle-sighted into our friends' faults, blear-ey'd to our own.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 18. (1668)

8 One who expects his friend not to be offended by his own warts, will pardon the other's pimples. (Qui ne tuberibus propriis offendat amicum | postulat, ignoscet verrucis illius.)

HORACE, *Satires*. Bk. i, sat. 3, l. 73. (35 B.C.)

9 The same faults which in others are heavy and insupportable are in ourselves imperceptible. (Les mêmes défauts qui dans les autres sont lourds et insupportables sont chez nous comme dans leur centre.)

LA BRUYÈRE, *Les Caractères: Des Jugements*. (1688)

10 If we had no faults, we should not take so much pleasure in remarking them in others. (Si nous n'avions point de défauts, nous ne

prendrions pas tant de plaisir à en remarquer dans les autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 31. (1665)

<sup>1</sup> We all find in others the faults that are found in ourselves. (Tout le monde trouve à redire en autrui ce qu'on trouve à redire en lui.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 567. (1665)

A man sooner finds out his own foibles in a stranger than any other foibles.

WILLIAM SHENSTONE, *Of Men and Manners*, p. 68. (c. 1760)

Do you wish to find out a person's weak points? Note the failings he has the quickest eye for in others.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

<sup>2</sup> Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye. (ὁποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν.)

*New Testament: Matthew*, vii, 3-5. (c. A. D. 50.)

The *Vulgate* is, "Hypocrita, eice primum trabem de oculo tuo." See also *Luke*, vi, 41.

Rarely is anyone sufficiently critical of himself. (Rarum est enim ut satis se quisque vereatur.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. x, ch. vii, sec. 24. (c. 80 A. D.) Quoted by MONTAIGNE, i, 38, who, however, gives "vereatur" the meaning of venerate or stand in awe of: "Il est rare qu'on se respecte assez soi-même."

If one said to another, "Remove the splinter from between thine eyes," the reply was, "Remove the beam from between thine own eyes."

*Talmud: Baba Bathra*, fo. 15b. (c. 450)

To cast out the straw from another's eye. (Festucam ex alterius oculo eicere.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 91. (1508)

Whilst he boasteth that he can discern the least mote in the eye of another, he is not able to see the huge block that puts out the sight of both his eyes. (Se glorifiant veoir vn festu en l'œil d'autrui, ne void vne grosse souche laquelle luy poche les deux œilz.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 25. (1545)

Ye can see a mote in an other mans iye, But ye can not see a balke in your owne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

We can spie a moate in anothers eye, and not a beam in our own.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 160. (1574) Pettie, tr.

He that sees the mote in another's eye had need to see the beam in his own. (Es menester que el que vee la mota en el ojo ajeno, vea la viga en el suyo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

Hee will then quickly take occasion to be angry with her, and euery mote (as the prouerbe goeth) is a beame in his eye.

ROBERT TOTT, *Blazon of Jealousie*, p. 29. (1615)

In other men we faults can spy,  
And blame the mote that dims their eye;  
Each little speck and blemish find,  
To our own stronger errors blind.

JOHN GAY, *Fables*. Pt. i, fab. 38. (1727) Quoted by FRANKLIN, *Poor Richard's Almanack*, 1740.

<sup>3</sup> When you are on the point of making some ugly fling at your neighbor, think first of your own faults. (ὅταν τι μέλλῃς τὸν πέλας κακηγορεῖν, | αὐτὸς τὰ σαυτοῦ πρῶτον ἐπισκέπτου κακά.)

MENANDER, *Fragments*. Frag. 710K. (c. 300 B. C.) Do you never look at yourself when you abuse another person? (Non soles respicere te, quom dicit iniuste alteri?)

PLAUTUS, *Pseudolus*, l. 612. (c. 195 B. C.)

When with sharp eye another's faults you find,  
Not seeing your own, you're blamed in turn as blind.

(Cum vitia alterius satis acri lumine cernas, nec tua prospicias, fis verso crimine caecus.)

CATO (?), *Collectio Monostichorum*, l. 48. (c. 175 B. C.)

Before you accuse another, take a look at your own life. (Cum accusas alium, propriam prius inspicere vitam.)

CATO (?), *Collectio Monostichorum*, l. 41.

Why do you look so sharp, malignant man,  
At others' faults, yet overlook your own?

(τί τὰλλότριον, ἀνθρώπε βασκανώτατε, κακὸν ὀξύδορκεις, τὸ δ' ἴδιον παραβλέπεις;)

PLUTARCH, *Moralia*, 469B, 515D. (c. A. D. 95)

Quoted as "the remark addressed to a meddlesome man."

<sup>4</sup> He who damns another's faults should be a paragon himself. (Qui alterum incusat probri, sumpse enitere oportet.)

PLAUTUS, *Truculentus*, l. 160. (c. 186 B. C.) Evidently a proverb from the way it is quoted. On the other hand, another proverb says, "Nulli suis peccatis impediuntur quominus alterius peccata demonstrare possint" (No one is prevented by his own faults from pointing out those of another).

Everything you reprove in another, you must carefully avoid in yourself. (Omnia quae vindicaris in altero, tibi ipsi vehementer fugienda sunt.)

CICERO, *In Verrem*. No ii, ch. 3, sec. 4. (70 B. C.)

If you intend to put a man to rights, put yourself to rights first.

*Midrash: Psalms Rabbah*, 53. (c. 550)

Who wil say yl of others, first let hym thinke on hym selfe. (Chi vuol dir mal d'altrui, prima si pensi di lui.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

The dead woman was frightened at the one with her throat cut. (Espantóse la muerta de la degollada.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

A depraved woman is shocked at the peccadilloes of her neighbor.

He that mocks a cripple ought to be whole.

GEORGE HERBERT, *Jacula Prudentum*. No. 567.

(1640) "Who laughs at a crooked man should walk very straight."

For a Drunkard to inveigh against Intemperance, is for the Pot to call the Kettle black.

WILLIAM PENN, *Some Fruits of Solitude*. No. 446. (1693) See POT AND KETTLE.

Point not at others' Spots with a foul Finger.

THOMAS FULLER, *Gnomologia*. No. 3890. (1732)

Clean your Finger before you point at my Spots.

FRANKLIN, *Poor Richard's Almanack*, 1750.

E'er you remark another's sin,

Bid your own conscience look within.

FRANKLIN, *Poor Richard's Almanack*, 1741.

He that is conscious of a stink in his Breeches, is jealous of every Wrinkle in another's Nose.

FRANKLIN, *Poor Richard's Almanack*, 1751.

Do not ridicule the thin-bearded as long as thou thyself art without a beard.

BURCKHARDT, *Arabic Proverbs*. No. 601. (1817)

1 Refrain from seeing and speaking of the vices of mankind, which you know are in yourself.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 77. "Forget others' faults by remembering your own."

2 The first part of the night, think of your own faults; the latter part [while you are asleep], think of the faults of others.

ARTHUR E. MOULE, *Proverbs from Ningpo*.

DOOLITTLE, *Chinese Vocabulary*, p. 328. (1872)

3 Every one looks to another, but not to himself.

SIR THOMAS OVERBURY, *Newes from the Church*. (1613)

4 You see the lice on another, but can't see the ticks on yourself. (In alio peduculum vides, in te ricinum non vides.)

PETRONIUS, *Satyricon*. Sec. 57. (c. A. D. 60)

5 Be sure that they who tell you of others' faults will tell your faults to others.

SADI, *Gulistan*. Ch. ii, Apologue 4. (c. 1258)

6 Men's faults do seldom to themselves appear.

SHAKESPEARE, *The Rape of Lucrece*, l. 633. (1594)

7 As the eye seeth all things and cannot see itself; so we can see other men's faults, but not our own.

HENRY SMITH, *Sermons*, i, 284. (c. 1585)

8 With regard to your own things you are an Argus, with respect to others' you are blind. (Res tua te reperit Argus, res altera caecum.)

UGOBARDUS SULMONENSIS, *Fable* 58. (c. 1300)

The Italians say, "In casa, Argo; di fuori, talpa" (At home, an Argus; outside, a mole).

(As the Proverb is) . . . at home wee see no more then Moles, but abroad as much as Argus.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 160. (1574) Pettie, tr.

9 We see Time's furrows on another's brow, And Death intrench'd, preparing his assault; How few themselves, in that just mirror, see!

YOUNG, *Night Thoughts*. Nt. v, l. 627. (1742)

FAVOR

See also Benefit, Kindness

10 An ounce of favour is worth more than a pound of justice.

W. G. BENHAM, *Proverbs*, p. 736. (1907)

11 You had better refuse a favour gracefully than to grant it clumsily.

LORD CHESTERFIELD, *Letters*, 18 March, 1751.

12 The greater the favor, the greater the obligation. (Quin maximo cuique plurimum debeat.)

CICERO, *De Officiis*. Bk. i, ch. 15, sec. 49. (c. 45 B. C.)

13 A denial of a favor is not an invasion of a right.

J. FENIMORE COOPER, *The American Democrat*. Ch. 11. (1838)

14 Favors ill-placed I adjudge injuries. (Benefacta male locata, malefacta arbitrari.)

ENNIUS, *Aphorisms*. (c. 175 B. C.) Quoted by CICERO, *De Officiis*, ii, 18. Paraphrased in an English jingle, "A favour ill-placed is a great waste."

15 I have found favour in the sight of the king. (Inveni in conspectu regis gratiam.)

*Old Testament: Esther*, v, 8. (c. 250 B. C.)

To bring one in fauour with a man, insinuate aliquem alteri.

JOHN BARET, *An Alvearie*. Sig. F251. (1580)

[He] found no favour in his Ladies Eyes.

DRYDEN, *Theodore and Honoria*, l. 19. (1700)

16 The favour of the great is no inheritance.

FRANKLIN, *Poor Richard's Almanack*, 1733.

Great men's favours are uncertain.

NATHAN BAILEY, *Dictionary: Favour*. (1736)

17 Most people return small Favours, acknowledge middling ones, and repay great ones with Ingratitude.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1751. The French say, "Trop grande faveur n'est pas bonne" (Too great a favor is not good).

18 All Things are not to be granted at all Times.

THOMAS FULLER, *Gnomologia*. No. 562. (1732)

One Favour qualifies for another.

THOMAS FULLER, *Gnomologia*. No. 3751.

19 He who asks for more than he needs merits a refusal.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 575. (c. 1050)

He who seeks a favor of the avaricious is like him who tries to catch fish in the wilderness.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 583. (c. 1050) Ascher, tr. Evidently from the Latin proverb: "In aëre piscari, in mare venari." (To fish in the air, to hunt in the sea.) *Mareh Musar* (letter

n) has, "He who solicits favors from the avacious resembles one who seeks wisdom from women, chastity from the prostitute, and who attempts to catch fish in the desert."

<sup>1</sup> Favor is a symbol of sovereignty when it is practised by weak men. (Gunst als Symbol der Souveränität, von schwachen Menschen ausgeübt.)

GOETHE, *Sprüche in Prosa*. (1819)

<sup>2</sup> As a wise man saith, pleasures and favours are not to be done either to a childe or to an olde man. For the one forgetteth them, the other dyeth before he have occasion to requite them.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 236. (1574) Pettie, tr.

<sup>3</sup> He whom I favor wins. (Cui adhaereo prae-est.)

HENRY VIII of England, *Motto*, on his tent in the Field of the Cloth of Gold, June, 1520.

Without favour none will know you, and with it you will not know yourself.

HERBERT, *Jacula Prudentum*. No. 165. (1640) When out of Favour, none know thee; when in, thou dost not know thyself.

FRANKLIN, *Poor Richard's Almanack*, 1753.

<sup>5</sup> Favour will as surely perish as life.

HERBERT, *Jacula Prudentum*. (2nd ed.) No. 1053. (1650)

<sup>6</sup> Those who have had, and who may yet have, occasion to ask great favors, should never ask small ones.

THOMAS JEFFERSON, *Letter to General Lafayette*, 1786.

<sup>7</sup> You goe about to currey fauour.

JOHN LYL, *Euphues and his England* (Arber), p. 368. (1580) "To curry favor" is said to refer to a famous horse, Fauvel, in an old French romance.

<sup>8</sup> I easily regain favor with myself. (Mecum facile redeo in gratium.)

PHAE DRUS, *Fables*. Bk. v, fab. 3. (c. 25 B. C.)

<sup>9</sup> The man is dishonest who knows how to accept a favor but does not know how to return it. (Improbis est homo, qui beneficium scit accipere, et reddere nescit.)

PLAUTUS, *Persa*, l. 762. (c. 200 B. C.)

He who knows not how to grant a favor has no right to seek one. (Beneficium dare qui nescit iniuste petit.)

PUBLILIUS SYRUS, *Sententiae*. No. 59. (c. 43 B. C.)

<sup>10</sup> Be not lavish of favors; it leadeth to servility, producing slackness.

PTAH-HOTEP, *Instruction*. No. 16. (c. 3550 B. C.) Priese Papyrus. Gunn, tr.

<sup>11</sup> He has received a favor who has granted one to a worthy person. (Beneficium dando accipit qui digno dedit.)

PUBLILIUS SYRUS, *Sententiae*. No. 68. (c. 43 B. C.) He who accords a favor to the good in part receives it. (Probo beneficium qui dat ex parte accipit.)

PUBLILIUS SYRUS, *Sententiae*. No. 541.

To accept a favour from a friend is to confer one.

CHURTON COLLINS, *Aphorisms*, p. 98. (c. 1900)

<sup>12</sup> Who claims to have granted a favor asks for one. (Beneficium qui dedisse se dicit petit.)

PUBLILIUS SYRUS, *Sententiae*. No. 71. (c. 43 B. C.)

To confer repeated favor is to teach how it should be repaid. (Beneficium saepe dare docere est reddere.)

PUBLILIUS SYRUS, *Sententiae*. No. 73.

You will easily find folk to do favors if you cultivate those who have done them. (Facile invenies qui bene faciant cum qui fecerunt coles.)

PUBLILIUS SYRUS, *Sententiae*. No. 225.

Unwelcome are the favors whose attendant is fear. (Ingrata sunt beneficia quibus comes est metus.)

PUBLILIUS SYRUS, *Sententiae*. No. 308.

<sup>13</sup> Be forgetful of favors given, and mindful of favors received. (Shih 'hui wu nien, shou ên mo wang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1908. (1875)

Row with the stream in doing a favor. (Shun shui t'ui chou tso jên ch'ing.)

SCARBOROUGH, *Chinese Proverbs*. No. 1897. Give wine to one who is fond of it, give books to a student.

<sup>14</sup> The favor of ignoble men can be won only by ignoble means. (Conciliari nisi turpi ratione amor turpium non potest.)

SENECA, *Ad Lucilium*. Epis. xxix, sec. 11. (c. A. D. 65)

<sup>15</sup> One pays a high price for small favors. (Magno parva constare.)

SENECA, *Ad Lucilium*. Epis. lxxiv, sec. 7. (c. A. D. 64) The Japanese have a proverb, "When you buy a vase cheap, look for the flaw; when a man offers favors, look for the motive."

<sup>16</sup> No gentleman will ask as a favor what is not due him as a reward. (Neutiquam officium liberi esse hominis puto | quom is nil mereat.)

TERENCE, *Andria*, l. 330. (166 B. C.)

Never ask as a favor what you can take by force. (No pidas de grado lo que puedes tomar por fuerza.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21. (1605)

Never claim as a right what you can ask as a favour.

CHURTON COLLINS, *Aphorisms*. (c. 1900)

<sup>17</sup> Favor humiliates. (Tsung wéi hsia.)

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*). Sec. 13. (c. 550 B. C.) Carus, tr.

Of all bitternesses, said the sage, none exceeds that of soliciting favors.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 569. (c. 1050) A paraphrase of Mishlei Shualim, fable 87. ALGAZILI, *Ethics* (ii, 21, 70), says: "The solicitation of favors is the severest death."

Though riches may be acquired by seeking favor, they can never compensate for the degradation of seeking.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 585. (c. 1050) Paraphrase from ALGAZILI, *Ethics*, ii, 21, 24.

1 She granted you the last favour (as they call it).

WILLIAM WYCHERLEY, *The Plain-Dealer*. Act v, sc. 3. (1676) From the French, *les dernières faveurs*.

You think it more dangerous to be seen in Conversation with me, than to allow some other Men the last favour.

WILLIAM CONGREVE, *Love for Love*. Act 3, sc. 14. (1695)

## FEAR

See also Hope and Fear

2 It is torture to fear what you cannot overcome. (Crux est, si metuas, vincere quod nequeas.)

ANACHARSIS, *Sententiae*. (c. 550 B.C.) See AUSONIUS, *Septem Sapientum Sententiae*. Pt. vii, l. 4.

It is foolish to fear what cannot be avoided. (Stultitia est timere quod vitari non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 682. (c. 43 B.C.) Al fearfulness is folly. (Ogni timidita è vitio.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

3 Fro day to day in armes so he spedde,  
That alle the Grekes as the deeth him dredde.  
(Divenne in arme si feroce e forte.  
(he gli Greci il temean come la morte.)

BOCCACCIO, *Il Filostrato*. Canto i, st. 46. (c. 1350) CHAUCER, tr., *Troilus and Criseyde*. Bk. i, l. 482. (c. 1380) Fear him like death.

Timidus Plutus, an old proverb, As fearful as Plutus, . . . trusting no man.

ROBERT BURTON, *The Anatomy of Melancholy*, i, ii, 3, 13. (1621)

A Latin proverb on the moral cowardice which it is the character of riches to generate, *Timidus Plutus*.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 5. (1853)

5 Better a fearful end than fear without end.  
(Besser ein ende mit Schrecken, als ein Schrecken ohne Ende.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 346. A German proverb.

The fear of one increases the courage of the other. (Il timor dell' uno, aummenta l' ardir dell' altro.)

CAHIER, *Six Mille Proverbes*, p. 213. Italian.

6 The first duty for a man is still that of subduing Fear. . . . A man's acts are slavish . . . till he have got Fear under his feet.

THOMAS CARLYLE, *On Heroes and Hero-Worship*. Ch. 1. (1840)

7 Fear is not a lasting teacher of duty. (Timor non est diuturnus magister officii.)

CICERO, *Philippicae*. No. ii, sec. 36 (44 B.C.)

8 He suffers as punishment the fear of punishment. (Excutitur poenamque luit formidine poenae.)

CLAUDIAN, *In Rufinum*. Bk. ii, l. 140. (395 A.D.) Quoted by MONTAIGNE, i, 19.

9 Fear is so afraid that it fears even that which could help. (Adeo pavor etiam auxilia formidat.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. Bk. iii, ch. 11. (c. 50 A.D.)

10 Thy soul is smit with coward fear. (L' anima tua è da viltade offesa.)

DANTE, *Inferno*. Canto ii, l. 45. (c. 1300)

11 Those who came were not afraid; those who were afraid did not come.

DOOLITTLE, *Chinese Vocabulary*, ii, 684. (1872)

12 Let's fear no storm, before we feel a show'r.

MICHAEL DRAYTON, *The Barons' Wars*. Bk. iii, l. 55 (1596) See also under TROUBLE.

13 Fear is an instructor of great sagacity, and the herald of all revolutions.

R. W. EMERSON, *Essays: Compensation*. (1841) We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other.

EMERSON, *Essays: Self-Reliance*. (1841)

If I quake, what matters it what I quake at?

EMERSON, *Essays: Character*. (1844)

He has not learned the lesson of life who does not every day surmount a fear.

EMERSON, *Society and Solitude. Courage* (1870)

14 It is not death or hardship that is a fearful thing, but the fear of hardship or death. (οὐ γὰρ θάνατος ἢ πόνος φοβερόν, ἀλλὰ τὸ φοβεῖσθαι πόνον ἢ θάνατον.)

EPICTETUS, *Discourses*. Bk. ii, ch. 1, sec. 13. (c. A.D. 100) The French say, "Qui craint de souffrir, souffre de crainte" (Who fears to suffer, suffers from fear).

Whenever conscience commands anything, there is only one thing to fear, and that is fear.

ST. THERESA OF AVILA, *Maxim*. (c. 1575) See WALSH, *Religion and Health*, p. 52.

That of which I stand most in fear is fear. (C'est de quoy j'ay le plus de peur que la peur.)

MONTAIGNE, *Essays*. Bk. i, ch. 17. (1580)

Nothing is terrible except fear itself.

FRANCIS BACON, *De Augmentis Scientiarum: Fortitudo*. (1605)

Nothing is so much to be feared as fear.

H. D. THOREAU, *Journal*. (c. 1860) See EMERSON, *Thoreau*.

The only thing to fear is fear.

F. D. ROOSEVELT, *First Inaugural Address*, 4 March, 1933, and in subsequent addresses.

1 There is no medicine for fear.

FERGUSON, *Scottish Proverbs*, p. 96. (c. 1599)

There is no remedy for fear but cut off the head.

KELLY, *Scottish Proverbs*, p. 319. (1721)  
"Panic fear is far beyond all arguments."

2 Al the weapons of London, wyl not arme feare.  
(Tutte le arme di Londra, non armerion la paura.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

All the weapons of war will not arm Fear.

JOHN DAVIES, *The Scourge of Folly*. Ch. 78. (1611)

All the arms of England shall not arm fear.

HERBERT, *Jacula Prudentum*. No. 724. (1640)

3 He that fears you present, will hate you absent.

THOMAS FULLER, *Gnomologia*. No. 2101. (1732)

WHOM THEY FEAR THEY HATE, see under HATE.

4 'Twas Fear that first put on Arms.

THOMAS FULLER, *Gnomologia*. No. 5317. (1732)

5 Fear hath a quick ear.

EDMUND GAYTON, *Festivious Notes on Don Quixot*, p. 65. (1654)

6 Fear not. (Nolite timere.)

Old Testament: *Genesis*, xliii, 23. (c. 550 B. C.)

Do not fear. (Noli metuere.)

TERENCE, *Phormio*, l. 556. (161 B. C.)

Put aside your fear. (Pone metum.)

OVID, *Tristia*. Bk. v, eleg. 2, l. 3. (c. A. D. 9)

7 Fears are divided in the midst.

HERBERT, *Jacula Prudentum*. No. 641 (1640)

8 Feare may force a man to cast beyond the moone.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)  
See also under MOON.

9 Men seyn, who-so of every grace [grass] hath drede,

Let hym beware to walk in any mede.

THOMAS HOCCELEVE, *De Regimine Principum*, l. 1887. (c. 1412)

He that feareth euery bush, must neuer goe a birding.

JOHN LYL, *Euphues and His England* (Arber), p. 354. (1580) See also under BUSH.

He that is afayrd of euery starting grasse, may not walke in a meddow.

GABRIEL HARVEY, *Marginalia*, p. 192. (c. 1582)

He that is redd [afraid] for windlestraws should not sleep in lees [unploughed land].

DAVID FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595) Windlestraws are dried stalks of weeds left standing after the seed has fallen.

Let him that is skared by leaves keep from the wood.

RANDLE COTGRAVE, *Dictionary: Peur*. (1611)

GEORGE HERBERT in the second edition of *Jacula Prudentum* (1651) polishes this to, "He that is afraid of leaves goes not to the wood." RAY, *Proverbs*, p. 55, says this is a French proverb Englished, the French being, "Qui a peur de feuilles ne doit aller au bois," which Ray renders, "He that's afraid of leaves must not come in a wood."

Let not him that fears feathers come among wild-fowl.

HERBERT, *Jacula Prudentum*. No. 51. (1640)

He that's afraid of the wagging of feathers, must keep from among wild fowl.

JOHN RAY, *English Proverbs*, p. 55. (1670)

He that's afraid of every grass must not sleep in a meadow.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 195. (1710)

10 Pale fear seized everyone. (πάντας ὑπὸ χλωρόν δέος εἶλεν.)

HOMER, *Iliad*. Bk. viii, l. 77. (c. 850 B. C.) Repeated frequently, with variations. For instance, *Odyssey*, xi, 43, has, ἐμὲ δὲ χλωρόν δέος ἤρει (Pale fear seized me).

Eek the pale drede.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 1140. (c. 1386)

11 Panic, handmaid of numbing fear. (φύξα. φόβου κρύοντος ἐταίρη.)

HOMER, *Iliad*. Bk. ix, l. 2 (c. 850 B. C.) PLUTARCH, *Moralia*, 356D, says that the first to learn of the dismembering of Osiris were the Pans and Satyrs, and so "even to this day, the sudden confusion and consternation of a crowd is called a panic."

These are called panic fears. (Ils nomment cela terreurs paniques.)

MONTAIGNE, *Essays*. Bk. i, ch. 17. (1580) Montaigne is describing the terror which overtook the people of Carthage. ERASMUS, *Adagia*, Chil. ii, cent. x, No. 19; Chil. iii, cent. vii, No. 3, refers to it as "Panicus casus," a transliteration of the Greek παρικός, belonging to or fit for Pan.

No fear is so ruinous and uncontrollable as panic fear. For other fears are groundless, but this fear is witless. (Nulli itaque tam perniciosi, tam inrevocabiles quam lymphatici metus sunt. Ceteri enim sine ratione, hi sine mente sunt.)

SENECA, *Ad Lucilium*. Epis. xiii, sec. 9. (c. A. D. 65)

12 Fear and Threats climb to the selfsame spot the owner does. (Timor et Minae | scandunt eodem quo dominus.)

HORACE, *Odes*. Bk. iii, ode. 1, l. 37 (23 B. C.)

13 A good scare is worth more to a man than good advice.

E. W. HOWE, *Howe's Monthly*. (c. 1930)

14 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall

be taken in the snare. (Qui fugerit a facie pavoris, cadet in foveam: et qui conscenderit de fovea, capietur laqueo.)

*Old Testament: Jeremiah*, xlviii, 44. (c. 700 B. C.)

<sup>1</sup> The less there is of fear the less there is of danger. (Quo timoris minus est, eo minus periculi est.)

LIVY, *Ab Urbe Condita*. Bk. xxii, ch. 5, sec. 2. (25 B. C.) Quoted by MONTAIGNE, iii, 6.

Foolish fear doubleth danger.

THOMAS FULLER, *Gnomologia*. No. 1563. (1732)

<sup>2</sup> Men are eager to tread underfoot what once they feared. (Nam cupide conculcatur nimis ante metutum.)

LUCRETIVS, *De Rerum Natura*. Bk. v, l. 1140. (c. 45 B. C.) Quoted by MONTAIGNE, ii, 12.

<sup>3</sup> A thing imperious is fear. (Res est inperiosa timor.)

MARTIAL, *Epigrams*. Bk. xi, No. 58. (A. D. 93) The strongest passion is fear. (La plus forte passion, c'est la peur.)

LA FONTAINE, *Fables*. Bk. ix, fab. 15. (1678)

There is no passion so contagious as that of fear. (Il n'est passion contagieuse comme celle de la peur.)

MONTAIGNE, *Essays*. Bk. i, ch. 47. (1580)

Fear is stronger than Love.

THOMAS FULLER, *Gnomologia*. No. 1513. (1732)

<sup>4</sup> From fear of breaking it, you break the crystal. (Frangere dum metuus, franges crystal-lina.)

MARTIAL, *Epigrams*. Bk. xiv, epig. 111. (C. A. D. 85)

<sup>5</sup> Whom a man fears he wishes to perish. (Quem metuit quisque, perisse cupit.)

OVID, *Amores*. Bk. ii, eleg. 2, l. 10. (c. 13 B. C.)

<sup>6</sup> Fear itself made her daring. (Audacem fecerat ipse timor.)

OVID, *Fasti*. Bk. iii, l. 644. (c. A. D. 8)

One must have courage even to fear. (Fault il du courage à crainte.)

MONTAIGNE, *Essays*. Bk. iii, ch. 6. (1595) The French also say, "Le courage est souvent un effet de la peur" (Courage is often a result of fear).

Despair and confidence both banish fear.

WILLIAM ALEXANDER, *Doomesday*, lx, 55. (1614)

Fear loves the idea of danger. (La peur aime l'idée du danger.)

JOSEPH JOUBERT, *Pensées*. No. 63. (1810)

<sup>7</sup> He was sorer frayed than hurt.

JEHAN PALSOGRAVE, *L'Éclaircissement de la Langue Françoisse*, p. 558. (1530)

You are like the Melun eels, you cry out before you are hurt. (Vous semblez les anguilles de Melun, vous criez d'avant qu'on vous escorche.)

RABELAIS, *Gargantua*. Bk. i, ch. 47. (1534)

More afraid than hurt.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

Certainly thou art more afraid then hurte.

JOHN LYLY, *Euphues* (Arber), p. 189. (1579) Thus more afraid than hurt you often are.

JOHN CLAVELL, *A Recantation of an Ill Led Life*, p. 12. (1628)

He is war fleyit [frightened] nor he is hurt.

FERGUSON, *Scottish Proverbs*, p. 48. (c. 1595)

Ten times more frightened than hurt.

STERNE, *Sentimental Journey*, p. 34. (1768)

Death, like life, is an affair of being more frightened than hurt.

SAMUEL BUTLER, *Erewhon*. Ch. 13. (1872)

<sup>8</sup> If you are terrible to many, beware of many. (Multis terribilis, caveto multos.)

PERIANDER, *Sententiae*. (c. 600 B. C.) See AU-SONTUS, *Septem Sapientum Sententiae*. Sec. iv, l. 5.

He must fear many whom many fear. (Necesse est multos timeat quem multus timeat.)

DECIMUS LABERIUS, *Mime*. (50 B. C.) Laberius had been forced by Caesar to appear on the stage and act in his own mimes in competition with Pubilius Syrus. In revenge, he ventured to make several thrusts at Caesar, of which the line given above was one. Every eye in the theatre turned upon Caesar when it was spoken, but he sat unmoved. Quoted by MACROBIUS, i, 7, and by SENECA, *De Ira*, ii, 11. PUBLILIUS SYRUS, *Sententiae*, No. 379 (43 B. C.), gives the usual proverbial form, "Multos timere debet quem multi timent." This form is quoted by BACON, *Ornamenta Rationalia*. No. 32.

No one is fearful to the many but fear from the many recoils upon his head. (Neque quemquam multis metuendum esse, quin ad eum ex multis formido reccidat.)

SALLUST, *Ad Caesarem Senem*. Ch. 3. (c. 46 B. C.) Fear always recoils upon those who inspire it. . . . Whatever terrifies must also tremble. (Semper in auctores redundat timor. . . . Quidquid terret et trepidat.)

SENECA, *De Ira*. Bk. ii, ch. 11, sec. 3. (c. A. D. 55) He who causes fear is himself more fearful. (Qui terret, plus ipse timet.)

CLAUDIAN, *De Quarto Consulatu Honorii Augusti*, l. 290. (c. A. D. 395)

Fear him who fears thee, even though he be a fly and thou an elephant.

SADI, *Aphorisms*. No. 4. (c. 1250)

Who is feared most, fears most.

SIR THOMAS OVERBURY, *Forren Newes: From Spaine*. (1613)

Feared men be fearful.

JOHN CLARKE, *Paroemiologia*, p. 208. (1639)

<sup>9</sup> It was fear first created gods in the world. (Primus in orbe deos fecit timor.)

PETRONIUS, *Fragments*. Fr. 3, Loeb. (c. A. D. 60) STATIUS uses the same line in his *Thebaid*, bk. iii, l. 661 (c. A. D. 90), and it is usually attributed to him, but it seems probable that he took it from Petronius.

'Twas only fear first in the world made gods.

BEN JONSON, *Sejanus*. Act ii, sc. 2. (1603)



Fear made the gods; audacity has made kings.

PROSPER DE CRÉBILLON, *Catiline*. (1749)

<sup>1</sup> I fear no man and supplicate no man. (Non metuo nec ego quoquam supplico.)

PLAUTUS, *Bacchides*, l. 225. (190 B. C.)  
You blush to fear even Caesar. (Erubescis Caesarem timere.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. 1, sec. 15. (C. A. D. 60)

My name's William Dreadnaught. (Je m'appelle Guillaume sans peur.)

RABELAIS, *Pantagruel*. Bk. v, ch. 35. (1552)

<sup>2</sup> Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. (Beatus homo, qui semper est pavidus.)

*Old Testament: Proverbs*, xxviii, 14. (c. 350 B. C.)  
The mind which knows how to fear can take the road safely. (Animus vereri qui scit, scit tuto ingredi.)

PUBLILIUS SYRUS, *Sententiae*. No. 3. (c. 43 B. C.)  
You must always fear when you wish to be safe. (Metuendum est semper, esse cum tutus velis.)

PUBLILIUS SYRUS, *Sententiae*. No. 400.  
He who fears all snares falls into none. (Qui omnes insidias timet in nullas incidit.)

PUBLILIUS SYRUS, *Sententiae*. No. 594.

Fear is one part of Prudence.

THOMAS FULLER, *Gnomologia*. No. 1412. (1732)  
Wise Fear begets Care.

THOMAS FULLER, *Gnomologia*. No. 6355. (1732)  
Early and provident fear is the mother of safety.

EDMUND BURKE, *Speech*, on the Unitarian petition, 11 May, 1792.

Fear rightly used is the father of courage and the mother of safety.

HENRY H. TWEEDY, *Sermon*, Princeton chapel, 1 March, 1931.

<sup>3</sup> Endless are the torments of him who fears himself. (Adsidia ei sunt tormenta qui se ipsum timet.)

PUBLILIUS SYRUS, *Sententiae*. No. 49. (c. 43 B. C.)  
Daily is he damned who always fears. (Cotidie damnatur qui semper timet.)

PUBLILIUS SYRUS, *Sententiae*. No. 112.  
Alas, how wretched to be aged by fear. (Eheu quam miserum est fieri metuendo senem.)

PUBLILIUS SYRUS, *Sententiae*. No. 187.  
When fear comes, sleep has scanty place. (Metus cum venit, rarum habet somnus locum.)

PUBLILIUS SYRUS, *Sententiae*. No. 359.  
No one is more miserable than he who lives in fear. (Numquam non miser est qui quod timeat cogitat.)

PUBLILIUS SYRUS, *Sententiae*. No. 458.

<sup>4</sup> Fear, not clemency, restrains the wicked. (Metus improbos compescit non clementia.)

PUBLILIUS SYRUS, *Sententiae*. No. 398. (c. 43 B. C.)  
Fear and shame much sin doth tame.

UNKNOWN, *Robin Conscience: Motto*, l. 310. (c. 1550) See HAZLITT, *Early Popular Poetry*, iii, 246.

Fear keeps the garden better than the gardener.

GEORGE HERBERT, *Jacula Prudentum*. No. 270.

(1640) Dudley Nichols is credited with the epigram, "The highest fence is fear."

Fear, the Beadle of the Law.

GEORGE HERBERT, *Jacula Prudentum*. No. 1054.  
Fear keeps and looks to the Vineyard, and not the owner.

GEORGE HERBERT, *Jacula Prudentum*. No. 1070.

<sup>5</sup> What you fear happens sooner than you expect. (Quod timeas citius quam quod speres evenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 559. (c. 43 B. C.)  
Thou fear'st I am in love with thee (my deare), I prythe feare not. *It comes with a feare*.

EDWARD GUILPIN, *Skialetheia*, p. 24. (1598)

Fear, instead of avoiding, invites danger.

LORD CHESTERFIELD, *Letters*, 21 Sept., 1747.  
The proverb . . . says, *It comes with a fear*. That is, I suppose, what they fear generally happens, because there is generally occasion for the fear.

SAMUEL RICHARDSON, *Clarissa*, vi, 205. (1748)  
Dream of that constable, his name is Fear, he'll be at your heels till you die.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 4. (1843)

The danger which a man fears, of that will he die. (Del mal que el hombre teme, de aquel se muere.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 282. (1856) A Spanish proverb.

The thing we fear we bring to pass.

ELBERT HUBBARD, *The Philistine*, xxv, 143. (1908)

<sup>6</sup> He who can hurt is dreaded even when not present. (Qui pote nocere timetur cum etiam non adest.)

PUBLILIUS SYRUS, *Sententiae*. No. 604. (c. 43 B. C.)  
That which is to be feared deceives you, if you heed it not. (Quod est timendum decipit si negligas.)

PUBLILIUS SYRUS, *Sententiae*. No. 617.  
When nothing is feared, something to fear arises. (Ubi nihil timetur, quod timeatur nascitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 704.  
Fear is a hindrance to all virtue. (Virtutis omnis impedimentum est timor.)

PUBLILIUS SYRUS, *Sententiae*. No. 728.

<sup>7</sup> If you wish to fear nothing, you should dread all. (Si nihil velis timere, metuas omnia.)

PUBLILIUS SYRUS, *Sententiae*. No. 657. (c. 43 B. C.)  
If you wish to fear nothing, consider that everything is to be feared. (Si velis nihil timere, cogitate omnia esse timenda.)

SENECA, *Naturales Questiones*. Bk. vi, sec. 2. (C. A. D. 54)

<sup>8</sup> I fear nothing but danger. (Je ne crains rien que les dangers.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 23. (1548)  
Repeated in bk. iv, ch. 55.

<sup>9</sup> He feared nothing but his shadow. (Rien ne craignoit que son ombre.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 32.

He returned with more fear of his shadow than true reapeorte of that he had in charge.

GEOFFREY FENTON, tr., *Certaine Tragical Discourses of Dandello*, ii, 285. (1567)

Shee were afrayed of her owne shadowe.

RICHARD GRAFTON, *Chronicle*, ii, 659. (1568)

Stand in feare of their owne shadowes.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 20. (1574) Pettie, tr.

As our English prouerbe is, he is afraid of his owne shadowe.

JOHN BARET, *An Alvearie*, V92. (1580)

At his own shadow let the thief run mad.

SHAKESPEARE, *Rape of Lucrece*, l. 997. (1594)

Afraid of his own shadow.

JOHN RAY, *English Proverbs*, p. 161. (1670)

EACH BUSH AN OFFICER, *see under BUSH*.

1  
Afraid of far enough.

JOHN RAY, *English Proverbs*, p. 161. (1670)

Afraid of what is never likely to happen.

Afraid of him that died last year.

JOHN RAY, *English Proverbs*, p. 161. (1670)

FULLER, *Gnomologia*, No. 810, has, "Are you afraid of him that dy'd last year?"

2  
Thou who art wise, fear him who feareth thee.

SADI, *Gulistan*. Ch. i, Maxim 8. (c. 1258)

3  
Fear closes the ears of the mind. (Timor animi auribus officit.)

SALLUST, *Bellum Catilinae*. Ch. 58, sec. 3. (c. 41 B. C.)

4  
It is folly to die through fear of dying. (Stulti-tia est timore mortis mori.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 8. (c. A. D. 64)

"Fear kills more than the disease," or "Fear kills more than the physician."

Better be killed than frightened to death.

R. S. SURTEES, *Mr. Facey Romford's Hounds*. Ch. 32. (1892) *See also under DEATH*.

5  
Prone is fear ever to believe the worst. (Prona est timoris semper in peius fides.)

SENECA, *Hercules Furens*, l. 316. (c. A. D. 60)

TO FEAR THE WORST, *see under WORST*.

6  
When our actions do not,

Our fears do make us traitors.

SHAKESPEARE, *Macbeth*, iv, 2, 3. (1606)

7  
Fear is more payne, then ys the payne it feares.

SIR PHILIP SIDNEY, *The Arcadia*. Bk.v.(a. 1586)

The fear's as bad as falling.

SHAKESPEARE, *Cymbeline*, iii, 3, 49. (1609)

Fear of danger is ten times more terrifying than danger itself.

DANIEL DEFOE, *Robinson Crusoe*, p. 161.(1719)

The direst foe of courage is the fear itself.

GEORGE MACDONALD, *Sir Gibbie*. Ch. 20. (1879)

8  
Fear, the very worst prophet in misfortune, anticipates many evils. (Plurima versat | pessimus in dubiis augur timor.)

STATIUS, *Thebaid*. Bk. iii, l. 5. (c. A. D. 92)

9  
Distracted and frighted out of his wits.

BISHOP SIMON PATRICK, *Commentary: Exodus*, ix, 27. (1697)

You frighten me out of my seven senses.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Frightened out of your wits.

JAMES BERESFORD, *The Miseries of Human Life*. Ch. 21. (1806)

Scared out of his seven senses.

WALTER SCOTT, *Rob Roy*. Ch. 34. (1818)

Mr. Mulliner . . . had often been frightened, but never out of his wits.

MARGARET KENNEDY, *The Midas Touch*. (1938)

10  
Things seen, or believed through fear. (Visa, sive ex metu.)

TACITUS, *Annals*. Bk. ii, sec. 24. (c. A. D. 116)

Even the bravest are frightened by sudden terrors. (Etiam fortes viros subitis terri.)

TACITUS, *Annals*. Bk. xv, sec. 59

11  
Fear argues ignoble minds. (Degenere animos timor arguit.)

VERGIL, *Aeneid*. Bk. iv, l. 13. (19 B. C.)

Fear is a slinking cat I find

Beneath the lilacs of my mind.

SOPHIE TUNNELL, *Fear*. (1930)

12  
Affrighted by every breeze, startled by every sound. (Omnes terrent aurae, sonus excitat omnis.)

VERGIL, *Aeneid*. Bk. ii, l. 728. (19 B. C.)

Fearful when all was safe. (Omnia tuta timens.)

VERGIL, *Aeneid*. Bk. iv, l. 298.

Why I fear I know not; but yet as one deprived of sense I fear all things. (Quid timeam ignoro: timeo tamen omnia demens.)

OVID, *Heroides*. Epis. i, l. 71. (c. 10 B. C.)

He fears the very flies. (Vel muscas metuit prae-tervolitantes.)

ERASMUS, *Adagia*, i, v, 66. (1523) Citing Aristotle as the author. The French say, "La peur grossit des objets" (Fear magnifies things), and "La peur est un grand inventeur."

13  
Fear lends wings to his feet. (Pedibus timor addidit alas.)

VERGIL, *Aeneid*. Bk. viii, l. 224. (19 B. C.)

See how fear gives him wings.

SIR PHILIP SIDNEY, *Arcadia*. Bk.ii,p.195.(1580)

Thereto fear gave her wings.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto vii, st. 26. (1590)

Fear hath wings.

TORRIANO, *Piazza Universale*, p. 60. (1666)

Fear lent him wings.

SWIFT, *On Mr. Pullenay*, l. 30. (1731)

14  
Fear follows crime and is its punishment. (La crainte suit le crime, et c'est son châtement.)

VOLTAIRE, *Semiramis*. Act v, sc. 1. (1748)

All infractions of love and equity in our social relations are speedily punished. They are punished by fear.

EMERSON, *Essays: Compensation*. (1841)

Fear is a tyrant and a despot, more terrible than the rack, more potent than the stake.

EDGAR WALLACE, *The Clue of the Twisted Candle*, p. 144. (1916)

1 All fear is bondage.

UNKNOWN, *Book of Meery Riddles*. Prov. 35. (1629)

The slave of fear: the worst of all slaveries.

BERNARD SHAW, *Misalliance*, p. 64. (1910)

2 Fearlessness burns its bridges behind; fear, the bridges before.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 28. (1906)

3 Tommy's tears and Mary's fears

Will make them old before their years.

UNKNOWN, *Old Nursery "Lyme*

## II—Fear, Its Manifestations

4 My heart is dancing with fear. (ὀρχεῖται δὲ καρδία φόβῳ.)

AESCHYLUS, *Libation-Bearers*, l. 166 (458 B. C.)

And make my seated heart knock at my ribs.

SHAKESPEARE, *Macbeth*, i, 3, 136. (1606)

5 Fear runs away with my tongue. (γλώσσαν ἀπράξει φόβος.)

AESCHYLUS, *Seven Against Thebes*, l. 259. (467 B. C.)

My voice stuck in my throat. (Vox faucibus haesit.)

VERGIL, *Aeneid*. Bk. ii, l. 774; bk. iii, l. 48. (19 B. C.)

6 It gives me goose flesh.

ELIZABETH DALY, *Deadly Nightshade*, p. 84. (1940)

7 For which the dread doth me so sore smerte, Right as a sword hit stingeth to myn herte.

CHAUCER, *The Legend of Good Women: Lucretia*, l. 49. (c. 1385)

And quook for fere, pale and pitously,

Right as the lamb that of the wolf is biten.

CHAUCER, *The Legend of Good Women: Philomela*, l. 90. (c. 1385)

To quake like an oven.

JOHN RAY, *English Proverbs*, p. 207. (1670)

8 And pale as box she wex.

CHAUCER, *The Legend of Good Women: Thisbe*, l. 161. (c. 1385)

Pale as his shirt, his knees knocking each other.

SHAKESPEARE, *Hamlet*, ii, 1, 81. (1600)

9 Enough to make [them] shake in their shoes.

WILLIAM COBBETT, *Political Register*. Vol. xxxiii, p. 496. (1818)

10 From all his fear-filled body poured the sweat. (Tunc timido manat ex omni corpore sudor.)

ENNIUS, *Annals*. Bk. xvi, frag. 424, Loeb. (c. 180 B. C.)

A cold sweat bedewed all my limbs. (Gelidus toto manabat corpore sudor.)

VERGIL, *Aeneid*. Bk. iii, l. 175. (19 B. C.)

11 Trembling like a leaf. (Tremblant com une feuille d'arbre.)

GUILLAUME LE NORMAND, *De Prestre et d'Alison*, l. 428. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, vi, 81. This proverbial comparison is repeated twice in the fabliaux. See MONTAIGLON, ii, 191, and vi, 81. "Trembling like hares" (Tout aussi tremble comme lièvres) occurs in ii, 65.

Right as an aspen leaf she gan to quake.

CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 1200. (c. 1380)

[She] quook as dooth the leaf of aspe grene.

CHAUCER, *The Legend of Good Women: Hypermnestra*, l. 86. (c. 1385)

She rist her up, and dredfully she quaketh.

As doth the braunche that Zephyrus shaketh.

CHAUCER, *Hypermnestra*, l. 119.

Lyk an aspen leef he quook.

CHAUCER, *Canterbury Tales: The Somnour's Prologue*, l. 3. (c. 1388)

Stoode trembling like an aspen leaf.

ARTHUR GOLDING, tr., *Ovid*, iii, 46. (1567)

I shake . . . an 'twere an aspen leaf.

SHAKESPEARE, *II Henry IV*, ii, 4, 117. (1598)

She came into bed, but trembled like an aspen-leaf.

RICHARDSON, *Pamela*, i, 228. (1740) SOUTHEY, *The Doctor*. Ch. 75. (1812)

I was shaking like an aspen leaf.

A. A. MILNE, *Second Plays*, p. 186. (1920)

12 The spirits of all men sank down to their feet. (πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός.)

HOMER, *Iliad*. Bk. xv, l. 280. (c. 850 B. C.) Cited by ERASMUS, *Adagia*, i, viii, 70, with the Latin, "Animus in pedes decidit." See also under HEART

13 He was sore afraid, and up stood the hair on his pliant limbs. (δειδῖε δ' αἰνῶς, | ὀρθαὶ δὲ τρίχες ἦσαν ἐπὶ γυμνοῖσι μέλεσσι.)

HOMER, *Iliad*. Bk. xiv, l. 358. (c. 850 B. C.)

With thrilling voice that set each hair on end. (τορὸς δὲ φοῖβος ὀρθόθριξ.)

AESCHYLUS, *Libation-Bearers*, l. 32. (458 B. C.)

My hair stands on end. (ὀρθὰς πλόκαμος ἵσταται.)

AESCHYLUS, *Seven Against Thebes*, l. 564. (467 B. C.)

With sudden dread the hair of all stood up (ὥστε πάντας ὀρθὰς | στήσαι φόβῳ.)

SOPHOCLES, *Oedipus at Colonus*, l. 1624. (c. 408 B. C.)

The hair of my flesh stood up. (Inhorruerunt pili carnis meae.)

Old Testament: *Job*, iv, 15. (c. 350 B. C.)

My hair stood up. (Steteruntque comae.)

VERGIL, *Aeneid*. Bk. ii, l. 774. (19 B. C.) Repeated in Bk. iii, l. 48, in Bk. iv, l. 280, and in Bk. xii, l. 868.

My hair stood on end. (Mihi pili inhorruerunt.)

PETRONIUS, *Satyricon*. Sec. 63. (c. A. D. 60)

Not a hair on his body but stood on end. (Non avendo pelo adosso che arriciato non fosse.)

BOCCACCIO, *Decameron*. Day v, tale 8. (1358)  
Whan I passed by the churche yarde my heares stode upright for feare.

JEHAN PALSCRAVE, *La Langue Françoise*, p. 733/2. (1530)

Horror gan the virgins hart to perse,  
And her faire locks vp started stiffe on end.  
EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto xii, st. 36. (1590)

Each particular hair to stand on end,  
Like quills upon the fretful porpentine.  
SHAKESPEARE, *Hamlet*, i, 5, 19. (1600)

My fell of hair  
Would at a dismal treatise rouse and stir  
As life were in't.

SHAKESPEARE, *Macbeth*, v, 5, 11. (1606)  
As for the particulars, I'm sure they'd make your hair stand on end to hear them.

FANNY BURNEY, *Evelina*. Bk. i, ch. 40. (1778)  
The hairs of my head, catching terror from my fancies, erected themselves.

M. P. SHIEL, *The S.S.* (1895)

1  
Personalities who would scare the pants off Lombroso.

OGDEN NASH, *I Know You'll Like Them*. (1939)  
It scares the pants off me.

GEORGE BAGBY, *Here Comes the Corpse*, p. 80. (1941)

2  
You run about, scared and hustled, like a mouse in a pot. (Carris, stupes, satagis, tanquam mus in matella.)

PETRONIUS, *Satyricon*. Sec. 58. (c. A. D. 60)

3  
One of the symptoms and accidents of fear is that it often opens the wicket of the cupboard wherein secondhand meat is kept for a time. (Vn des symptomes & accidens de paour est, que par luy ordinairement se ouure le guischet du ferrail on quel est à temps la matiere fecale retenus.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 67. (1548)

My breech makes buttons.

JOHN FLETCHER, *Bonduca*. Act ii, sc. 3. (1618)

O Soto, I make buttons!

MIDDLETON and ROWLEY, *The Spanish Gipsy*. Act iv, sc. 3. (1653)

His breech makes buttons. This is said of a man in fear. . . . Vehement fear causes a relaxation of the *Sphincter ani*.

JOHN RAY, *English Proverbs*, p. 165. (1670)

4  
A dream . . . That gars my flesh a' creep yet with the fright.

ALLAN RAMSAY, *The Gentle Shepherd*. Pt. i, st. 1. (1725)

Something in their countenances that made my flesh creep with a horror I cannot express.

SWIFT, *Gulliver's Travels*, iii, 7, 223. (1727)

"I wants to make your flesh creep," replied the boy.

DICKENS, *Pickwick Papers*. Ch. 8. (1836)

You make my hair stand on end and my flesh creep.

DICKENS, *Barnaby Rudge*. Ch. 17. (1840)

He had such an air of saying "Tom's-a-cold," that her skin crept in sympathy.

GEORGE MEREDITH, *The Egoist*. Ch. 28. (1879)

5  
It most gave me the fantods.

MARK TWAIN, *Huckleberry Finn*. Ch. 8. (1884)

It most scared the livers and lights out of me.

MARK TWAIN, *Huckleberry Finn*. Ch. 29.

6  
A cold shudder shakes my limbs, and my chilled blood freezes with terror. (Mihi frigidus horror | membra quatit, gelidusque coit formidine sanguis.)

VERGIL, *Aeneid*. Bk. iii, l. 29. (19 B. C.)

A sudden tremor seized his limbs. (Subitus tremor occupat artus.)

VERGIL, *Aeneid*. Bk. vii, l. 446.

A cold shudder ran through his inmost marrow. (Gelidusque per ima concurrat ossa tremor.)

VERGIL, *Aeneid*. Bk. xii, l. 447.

HEART IN MOUTH, HOSE, SHOES, *see under* HEART.

## FEAST

See also Banquet, Dining, Eating

7  
As much valour is to be found in feasting as in fighting.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. i, mem. 2, subs. 2. (1621)

8  
The promised feast became a feast of the Lapithae.

THOMAS CARLYLE, *The French Revolution*. Pt. ii, bk. i, ch. 5. (1837) A feast which ends in a row. The chief of the Lapithae gave a feast to celebrate the wedding of Pirithous and Hippodamia, but the Centaurs, who had been mistakenly invited, offered violence to the bride, and it ended in blows and "very great slaughter." "A feast of Lucullus" is another proverbial phrase, this one indicating a delicious feast. *See under* DINING.

9  
Let your feasts be few. (Convivare raro.)

CATO (?), *Disticha: Prologus*. No. 18. (c. 175 B. C.)

10  
Few men and much meat make a feast.

JOHN CLARKE, *Paroemiologia*, p. 74. (1639)

THE FEWER THE BETTER FARE, *see under* DINNER.

Christmas feastings are the physicians' harvest.

JOHN CLARKE, *Paroemiologia*, p. 174.

11  
After feasting, fasting.

RANDLE COTGRAVE, *Dictionary: Banquet*. (1611)

After a carnival, Lent ever follows.

PHILIP MASSINGER, *The City-Madame*. Act iv, sc. 4. (1632)

After a Christmas comes a Lent.

JOHN RAY, *English Proverbs*, p. 113. (1678)

12  
No feast to a miser's. (Il n'est banquet que d'homme chiche.)

RANDLE COTGRAVE, *Dictionary: Chiche*. (1611)

There is no cheare to a miser's feast.

DAVIES, *The Scourge of Folly*. No. 349. (1611)  
No feast to a churl's.

JOHN CLARKE, *Paroemiologia*. p. 192. (1639)  
It is an observation that the miser's feast is often the most splendid.

SAMUEL RICHARDSON, *Sir Charles Grandison*, iii, 175 (1753)

1 They had a grand blow-out and . . . drank in the forecassle a barrel of gin.

R. H. DANA, *Two Years Before the Mast*. Ch. 26. (1840) The earlier meaning of "blow-out" was a gust of anger or a quarrel, and Scott used it in that sense in 1826, see LOCKHART, ix, 44. But since Dana's time it has been used exclusively in the slang sense of a feast or festivity. "Blow-up" is now used for a quarrel.

2 I'de make you both make but a Fridayes feast.

ROBERT DAVENPORT, *A New Tricke to Cheat the Divell*. Act iii, sc. 1. (1639)

3 A Feast is not made of Mushrooms only.

THOMAS FULLER, *Gnomologia*. No. 96. (1732)

'Tis not clean Linen only that makes the Feast.

THOMAS FULLER, *Gnomologia*. No. 5093

Feasting makes a Friendship.

THOMAS FULLER, *Gnomologia*. No. 1515

4 Dutch feast: where the entertainer gets drunk before his guests.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*. (1785) However a "Dutch treat" is where each one pays for himself

5 He that is angry at a feast, is rude.

HERBERT, *Jacula Prudentum*. No. 566. (1640)

6 Little difference twixt a feast and a belly-ful.

JAMES HOWELL, *English Proverbs*, p. 13/2. (1659)

RAY, *Proverbs*, p. 214. (1670) FULLER, *Gnomologia*, No. 3253. (1732) The Scots say, "Little odds between a feast an' a fu' wame."

When hunger is satisfied, even the sight of meat is disgusting. Little difference between a feast and a bellyful.

JOHN TRUSLER, *Proverbs Exemplified*, p. 169. (1790)

ENOUGH IS AS GOOD AS A FEAST, see under ENOUGH.

7 A feast of fat things. (Convivium pinguium.)

Old Testament: *Isaiah*, xxv, 6. (c. 900 B. C.)

8 Where there is a festival the wayfarer will stay. (Lō' 'yü erh 'kwo 'kō' 'chi).

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 35. (c. 550 B. C.) Old, tr.

Fiddlers, dogs and flies come to feasts uncalled.

GEORGE MERTON, *Yorkshire Ale*, p. 83. (1683)

Cited by KELLY, *Scottish Proverbs*, p. 111, who adds, "Fiddlers for money, the flies for a sip, and the dogs for a scrap."

9 Callicles: To join in a fight or a fray, as the saying is, Socrates, you have chosen your time well enough.

Socrates: Do you mean, according to the proverb, we have come too late for a feast? (πολέμου καὶ μάχης φασὶ χρῆναι. . . ἀλλ' ἢ τὸ λεγόμενον κατόπιον δόρτης ἤκομεν [καὶ ὕστεροῦμεν];)

PLATO, *Gorgias*. Sec. 447A. (c. 385 B. C.)

One would think you were invited to a fray instead of a feast, you are so slow in coming. (ὅμοις δ' ὥσπερ ἐπὶ μάχην ἢ πόλεμον ἀλλ' οὐκ εὐωχίαν κληθέντες.)

HELIODORUS, *Aethiopica*. Bk. iii, ch. 10. (c. A. D.

350) There is a Latin proverb, "Post festum venire miserum est" (It is a wretched thing to arrive after the feast).

It is yll comyng, I haue heard say,  
To th' end of a shot [feast], and beginnyng of a fray.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

It is better coming to the end of a feast than to the beginning of a fray.

FRANCIS BACON, *Promus*. No. 977. (c. 1594)

To the latter end of a fray and the beginning of a feast

Fits a dull fighter and a keen guest.

SHAKESPEARE, *I Henry IV*, iv, 2, 85. (1597)

Our grandsires said, Haste to the beginning of a feast, but to the end of a fray.

PHILIP MASSINGER, *The Bashful Lover*. Act iii. (1636)

I arrived just at the conclusion of the ceremony; but the latter end of a feast is better than the beginning of a fray.

GEORGE COLMAN THE ELDER, *Man and Wife*. Act iii, sc. 2. (1769)

"It is better to come at the far end of a feast than at the fore end of a fray," better late at a feast than early at a fight.

F. K. ROBINSON, *Whitby Glossary*, p. 54. (1855)

10 Holiday feasting makes everyday fasting.  
Unless you save while the money's lasting.  
(Festo die si quid prodegeris,

Profesto egere liceat, nisi peperceris.)

PLAUTUS, *Aulularia*, l. 380. (c. 210 B. C.)

11 There St. John mingles with my friendly bowl  
The feast of reason and the flow of soul.

POPE, *Imitations of Horace: Satires*. Bk. ii, sat 1, l. 127. (1732)

The feast of reason was undisturbed by an intemperate flow of soul.

EDITH WHARTON, *The Mission of Jane*. (1904)

12 The feast is good, until the reck'ning come.

FRANCIS QUARLES, *A Feast for Wormes*. Sec. vi, med. 6. (1620)

After feasts made, the maker scratches his head  
FRANKLIN, *Poor Richard's Almanack*, 1733

13 One should make an early meal and not come fasting to the feast; else all he does is sit and chew, with no time to talk.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 33 (c. 900)

1  
Foolles make feastes, and wyse menne enioy them.

JAMES SANFORD, tr., *Houres of Recreation*, p. 214. (1572)

Foolles make the feasts, and wise men enjoy them. (I matti fanno le feste, e i sanii le godeno.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578) The French say, "Les fols font la fête et les sages la mangent," or, "Le sot fait le festin, et l'habile le mange"; the Dutch, "De ezels dragen de haver, en de paarden eten" (Asses fetch the provender and the horses eat it).

Fools make feasts and wise men eat them.

JOHN CLARKE, *Paroemiologia*, p. 186. (1639)  
Cited by Ray, Fuller, Franklin, and many others.

Set a fool to roast eggs and a wise man to eat them.

JOHN RAY, *English Proverbs*, p. 241. (1678)  
Fools make feasts and wise men eat them. This was once said to a great man in Scotland, upon his giving an entertainment. Who readily answer'd, Wise men make proverbs, and fools repeat them.

JAMES KELLY, *Scottish Proverbs*, p. 110. (1721)  
The same story is told by D'ISRAËLI, *Curiosities of Literature: Philosophy of Proverbs*.

## FEATHER

2  
It is the last feather that breaks the horse's back.

ARCHBISHOP JOHN BRAMHALL, *Works*, iv, 59. (1677) See under STRAW.

3  
You might have knocked me down with a feather.

WILLIAM COBBETT, *Rural Rides*, 6 Nov., 1821.

You could knock me down with a feather.

GEORGE ADE, *Effie Whittlesey*. (1903)

You could have knocked me over with a feather.

PHILIP BARRY, *You and I*. Act i, (1923) FAIR, *Double or Quits*, p. 184. (1941)

You could have knocked me down with a feather.

AGATHA CHRISTIE, *The Tuesday Club Murders*. Ch. 8. (1933) The usual form, frequently quoted.

You could have knocked me down with the slipstream of a feather.

JOHN BENTLEY, *Mr. Marlow Stops for Brandy*, p. 88. (1940)

You could have knocked me down with a potato-parin'.

LEE THAYER, *Guilty*, p. 44. (1940)

You can take that feather out of your cap and knock me down with it.

BERNARD DOUGALL, *I Don't Scare Easy*, p. 173. (1941)

4  
Todgers's was in high feather.

DICKENS, *Martin Chuzzlewit*, p. 416. (1844)

Our friend . . . was now in good feather.

R. S. SURTEES, *Mr. Sponge's Sporting Tour*. Ch. 13. (1852)

I'm in wonderful feather.

DICKENS, *Little Dorrit*. Ch. 32. (1855)

Never was Mr. Rigsby in finer feather.

S. BARING-GOULD, *Court Royal*. Ch. 24. (1886)

5  
Horsefeathers, Doctor! You boys scared them.

ELEANOR EARLY, *A New England Sampler*, p. 214. (1940) Referring to a statement by Prof. Meigs of Jefferson Medical College, "that American women prefer to suffer the extremity of danger and pain, rather than waive those scruples of delicacy which prevent their maladies from being fully explored."

Horse feathers!

CHRISTOPHER HALE, *Exit Screaming*, p. 139. (1942)

6  
He has a white feather, he is a coward, an allusion to a game cock, where having a white feather is a proof he is not of the true game breed.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: White Feather*. (1785)

"He has a white feather in his wing," said Simon, . . . scandalized by his ready surrender.

WALTER SCOTT, *The Black Dwarf*. Ch. 9. (1816)  
He shows the white feather.

WALTER SCOTT, *St. Ronan's Well*. Ch. 8. (1824)  
I've long guessed . . . that we should find a white feather in thy tail.

UNKNOWN, *On Bull-Baiting*. (1825) *Houlston Tracts*, i, 27.

He had certainly shown the white feather.

W. M. THACKERAY, *Pendennis*. Ch. 40. (1850)

He is a screw and a whitefeather.

GEORGE BORROW, *The Romany Rye*. Ch. 43. (1857)

7  
It may rightly be sayde of these costly clad carkases, that the feathers are more worth than the byrde.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 37. (1574) Pettie, tr.

What is the jay more precious than the lark  
Because his feathers are more beautiful?

SHAKESPEARE, *The Taming of the Shrew*, iv, 3, 177. (1594)

The faire Feathers still make the faire Fowles.

JOHN DAVIES, *Scourge of Folly*, p. 162. (1611)

Fair feathers make fair fowles. Fair clothes, ornaments and dresses set off persons.

JOHN RAY, *English Proverbs*, p. 87. (1670)

They be fine feathers, that make a fine bird.

BUNYAN, *Pilgrim's Progress*. Pt. i, p. 35. (1678)  
Fine feathers make fine birds.

BERNARD MANDEVILLE, *The Fable of the Bees*, i, 130. (1714) Mandeville seems to have been the first to put the proverb exactly in its modern form. In frequent use since. The French say, "Les belles plumes font les beaux oiseaux"; the Dutch, "De schoone veeren maaken den schoonen vogel." See also under CLOTHES, DRESS.

Fine feathers make fine birds, but they don't make lady-birds.

J. C. BRIDGE, *Cheshire Proverbs*, p. 57. (1917)

8  
It hath been an ancient custom among them [the Hungarians] that none should wear a feather but he who had killed a Turk, to whom

only it was lawful to show the number of his slain enemies by the number of feathers in his cap.

RICHARD HANSARD, *A Description of Hungary*. (1599) See *Lansdowne MS.*, British Museum. Vol. 149, MS. 775.

Hee stickes a feather in his Hat.

JOHN STEPHENS, *Satyrical Essays*, p. 211. (1615)  
He wore a feather in his cap, and wagg'd it too often.

THOMAS FULLER, *Church-History of Britain*. Vol. v, ch. 4, sec. 17. (1655)

He put a fine feather in my cap.

JOHN RAY, *English Proverbs*, p. 342. (1678)

Female ruin a feather in your caps of vanity.

GEORGE COLMAN THE YOUNGER, *John Bull*. Act i, sc. 1. (1803)

Literary fame, he always said, was a bright feather in the cap.

WALTER SCOTT, in LOCKHART, *Life*. Ch. 17. (1808)  
Their favour in an author's cap's a feather.

LORD BYRON, *Don Juan*. Canto i. st. 199. (1818)  
Gresset wrote other poems, . . . but the Parrot is the feather in his cap.

LEIGH HUNT, in *Examiner*, 28 March, 1824.

1  
If your meete mate and you meete together,  
Than shall we see two men beare a feather.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Of means employed altogether disproportion-  
ate to the end. See MEANS AND END.

2  
There's aye feathers where the doo [dove]  
roosts.

ALEXANDER LEIGHTON, *Curious Storied Traditions of Scottish Life*. Ser. ii, p. 263. (1861)

3  
To preen oneself in another's feather.  
(ἀλλοτρίους πτεροῖς ἀγάλλεσθαι.)

LUCIAN, *Dependent Scholars*. Sec. 4. (c. A. D. 170) Borrowed plumage.

4  
There is nothing lighter than a feather, yet is it sette a loft in a woemans hatte.

JOHN LYLY, *Euphues and His England: To the Ladies*, p. 221. (1580)

I am a feather for each wind that blows.

SHAKESPEARE, *Winter's Tale*, ii, 3, 154. (1611)  
The lightest feather may show which way the wind blows.

LEE THAYER, *Accessory After the Fact*, p. 5. (1943)

5  
Feather by feather birds build nests.

MIDDLETON AND ROWLEY, *The Spanish Gypsy*. Act ii, sc. 1. (1653)

Quill by quill is a goose pluck'd. (A penna a [pena] si pela l'oca.)

TORRIANO, *Piazza Universale*, p. 174. (1666)

Feather by Feather the Goose is plucked.

THOMAS FULLER, *Gnomologia*. No. 1514. (1732)  
The weak man . . . hair by hair got off the whole tail without much labour; for, according to the Italian proverb, *Feather by feather the goose is plucked*.

JOHN TRUSLER, *Proverbs Exemplified*, p. 183. (1790)

6  
I cast my feather to the wind, as the saying is, and abandon myself to Fortune's mercy. (Je jette la plume au vent, comme on dict, et m'abandonne à la mercy de la fortune.)  
MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

7  
You shall heare a Cauallier of the first feather.  
THOMAS NASHE, *Pierce Penilesse*. (1592) *Works* (Grosart) ii, 78.

A man of garniture and feather.

DRYDEN, *The Maiden Queen*. Act v, sc. 1. (1667)

8  
He'd make the feathers fly.

JOHN NEAL, ed., *Brother Jonathan*, i, 94. (1825)  
See also under FUR

9  
It matters not a feather. (Pluma haud interest.)

PLAUTUS, *Mostellaria*, l. 408. (c. 220 B. C.)

10  
How I feathered my nest. Lit. made my fat cabbages. (Comment ie fis mes chous gras.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 17. (1532)

Nowe ys the tyme come . . . to make vp my mouth, and to feather my neste.

UNKNOWN, *Respublica*. Act i, sc. 1. (1553) To feather one's nest is to enrich oneself.

They feather their nests well inough.

PHILIP STUBBES, *The Anatomie of Abuses*, ii, 38. (1583)

Thou hast fethred thy nest, and hast crowns in thy purse.

ROBERT GREENE, *Works*, viii, 138. (1590)

All this worke is neglected, that his owne nest may be well feathered.

THOMAS TAYLOR, *Commentarie upon Titus*, i, 7. (1612)

Mr. Badman had well feathered his Nest with other men's goods and money.

BUNYAN, *Pilgrim's Progress*. Pt. i, p. 195. (1680)

He has feathered his nest, he may fly when he will

JAMES KELLY, *Scottish Proverbs*, p. 161. (1721)  
He feathered his nest with the spoils of the Loyalists.

ROBERT SOUTHEY, *The Doctor*. Ch. 64. (1835)  
She ain't going into no nest without a lot of feathers in it.

WALLACE STEGNER, *The Big Rock Candy Mountain*, p. 37. (1938)

Irene must have been feathering a new nest for herself.

KNIGHT, *Rendezvous with the Past*, p. 74. (1940)

11  
What plume of feathers is he that indited this letter?

SHAKESPEARE, *Love's Labour's Lost*, iv, 1, 96. (1595)

12  
I am not of that feather.

SHAKESPEARE, *Timon of Athens*, i, 1, 100. (1607)  
All of a feather.

JOHN DAY, *Humour Out of Breath*, iv, 3. (1608)

A feather of the same wing.

JOHN CLARKE, *Paroemiologia*, p. 14. (1639)

BIRDS OF A FEATHER, see under BIRD.

KILLED BY ONE'S OWN FEATHERS, see under EAGLE.

- <sup>1</sup> He starts at stirring of a feather.  
SHAKESPEARE, *Venus and Adonis*, l. 302. (1593)  
See also under BUSH.

## FEBRUARY

- <sup>2</sup> February rain is the husbandmans gaine.  
RANDLE COTGRAVE, *Dictionary: Pluye*. (1611)  
February's rain fills the barn.  
TORRIANO, *Piazza Universale*, p. 86. (1666)
- <sup>3</sup> February the short, is woorst of al. (Febraio curto, pegior de tutti.)  
JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)
- <sup>4</sup> Reckon right, and February hath one and thirty days.  
HERBERT, *Jacula Prudentum*. No. 231. (1640)
- <sup>5</sup> February makes a bridge, and March breaks it.  
GEORGE HERBERT, *Jacula Prudentum*. No. 741. (1640) FULLER, *Gnomologia*. No. 1516. (1732)  
February builds a bridge, and March breaks it down.  
MICHAEL DENHAM, *Proverbs*, p. 27. (1846)
- <sup>6</sup> Old bishop Valentine, You ha' brought us nipping weather—*Februer* doth cut and shear.  
BEN JONSON, *Tale of a Tub*. Act i, sc. 1. (1633)  
RAY, *Proverbs*, p. 44. (1678)
- <sup>7</sup> All the months in the year curse a fair Februer.  
JOHN RAY, *English Proverbs*, p. 40. (1670)  
FULLER, *Gnomologia*. No. 6151. (1732)  
A Welshman had rather see his dam on her bier than see a fair Februer.  
MICHAEL DENHAM, *Proverbs*, p. 31. (1846)  
Good weather in February is regarded as an unfavourable symptom of what is to come. A' the months o' the year curse a fair Februar.  
CHAMBERS, *Popular Rhymes of Scotland*, p. 364. (1847) Many other February weather proverbs may be found in INWARDS, *Weather Lore*.
- <sup>8</sup> Feb, fill the dike With what thou dost like.  
THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie*. Ch. 34. (1573) Tusser also has, "Feuerell fill dyke, doth good with his snow." A popular proverb, indicating the prevalence of either rain or snow in this month.—O.E.D.  
February fill dike, Be it black or be it white.  
JOHN RAY, *English Proverbs*, p. 40. (1670)

FEEDING, see Eating

## FEELING

- <sup>9</sup> I would help others out of a fellow-feeling.  
ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)  
A fellow-feeling makes one wondrous kind.  
DAVID GARRICK, *Epilogue on Quitting the Theatre*, 10 June, 1776.

- <sup>10</sup> It makes you feel like 30 cents.  
O. HENRY, *A Philistine in Bohemia*. (1908)
- <sup>11</sup> The warm, champagne, old-particular, brandy-punchy feeling.  
O. W. HOLMES, *Nux Postcænatica*. (1848)
- <sup>12</sup> I cannot describe it, I only feel it. (Nequeo monstrare, et sentio tantum.)  
JUVENAL, *Satires*. Sat. vii, l. 56. (c. A. D. 120)  
We don't reason where we feel; we just feel.  
MARK TWAIN, *Connecticut Yankee*, p. 88. (1889)
- <sup>13</sup> Feeling hath no fellow.  
JOHN RAY, *English Proverbs*, p. 138. (1678)  
FULLER, *Gnomologia*. No. 1518. (1732)  
Seeing's believing, but feeling's the truth.  
JOHN RAY, *English Proverbs*, p. 130. (1678)  
Tho' seeing is believing, feeling hath no fellow.  
UNKNOWN, *The Matchless Rogue*, 56. (1725)
- <sup>14</sup> Has this fellow no feeling of his business, that he sings at grave-making?  
SHAKESPEARE, *Hamlet*, v, 1, 73. (1600)
- <sup>15</sup> The advantage of the emotions is that they lead us astray.  
OSCAR WILDE, *Picture of Dorian Gray*. Ch. 3. (1891)
- <sup>16</sup> Fire, water, moonbeams, good, and ill—  
We know them by the way they feel.  
UNKNOWN, *The Mahabharata*, xii, 293, 39. (c. B. C. 500) Ryder, tr.

## FELLOW

- <sup>17</sup> Certain lewd fellows of the baser sort. (τῶν ἀγοραίων τινὲς ἀνδρες πορνικοῦς.)  
*New Testament: Acts*, xvii, 5. (c. A. D. 70) The Vulgate is, "Vulgo viros quosdam malos."  
"Jocular for 'coarse, hearty fellows,'" says Eric Partridge.  
A fellow of no mark nor likelihood.  
SHAKESPEARE, *I Henry IV*, iii, 2, 45. (1597)  
A very superficial, ignorant, unweighing fellow.  
SHAKESPEARE, *Measure for Measure*, iii, 2, 147. (1604)
- <sup>18</sup> And, certainly, he was a good felawe.  
CHAUCER, *Canterbury Tales: Prologue*, l. 395. (c. 1386)  
In other respects, the best fellow in the world. (Au demeurant, le meilleur fils du monde.)  
CLÉMENT MAROT, *Letter to Francis I*. (c. 1540)  
If he be not fellow with the best king, thou shalt find the best king of good fellows.  
SHAKESPEARE, *Henry V*, v, 2, 261. (1599)  
The king of good fellows is appointed for the queen of beggars.  
WILLIAM CAMDEN, *Remains* (1870), p. 333. (1605) FULLER, *Gnomologia*. No. 4616. (1732)  
I suppose he is playing the good fellow in the town.  
SAMUEL PEPYS, *Diary*, 14 Oct., 1667.  
Longer lives a good fellow than a dear year.  
JOHN RAY, *English Proverbs*, p. 170. (1678)



A good fellow is a costly name.

JAMES KELLY, *Scottish Proverbs*, p. 16. (1721)

"Spoken when people urge us to spend, that we may be reckoned good fellows." Very popular in Scotland.

He's a jolly good fellow.

O. HENRY (W. S. PORTER), *The Clarion Call*. (1908) Quoting the refrain of a popular song.

1 He made so moche of his servaunt that he waxed hayl felowe with hym.

WILLIAM HORMAN, *Vulgaria*, fo. 148. (1519)

He was too intimate with him.

*Ne cuivis porrigas dextram*. [Don't give your hand to everyone.] Be not hail fellow well met with every one.

JOHN WITTHALS, *Dictionary*, p. 567. (1521)

They would be "hail fellow well met" with him.

THOMAS BECON, *New Catechisme*, p. 561. (1550)

Hail fellow, well met, All dirty and wet.

SWIFT, *My Lady's Lamentation*, l. 165. (1728)

[She] is hail fellow, well met, as the saying is, with all her aunt's servants.

SAMUEL RICHARDSON, *Clarissa*, v, 146. (1748)

He himself became hail-fellow-well-met with anybody.

THOMAS HUGHES, *Tom Brown's School Days*.

Pt. ii, ch. 3. (1857)

2 He was a fine fellow, a friend to his friends, open-handed and kept a good table. (Fortis fuit, amicus amico, manu plena, uncta mensa.)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)

3 Alas, poor Yorick! I knew him, Horatio; a fellow of infinite jest, of most excellent fancy.

SHAKESPEARE, *Hamlet*, v, 1, 202. (1600)

4 Nature hath fram'd strange fellows in her time.

SHAKESPEARE, *The Merchant of Venice*, i, 1, 51. (1597)

5 Al friends at footebal, fellowes all in field.

UNKNOWN, *Sir John Oldcastle*. Act iv, sc. 1. (1600) Shakespeare apocrypha.

If we had stayed but a little while longer, we should have been *All fellows at Football*.

UNKNOWN, *Harleian Miscellany*, iii, 228. (1641)

All fellows at football. If gentlemen . . . will mingle themselves with rustics in their rude sports, they must look for usage similar to, or rather coarser than others.

JOHN RAY, *English Proverbs*, p. 174. (1670)

All are Fellows at Football.

THOMAS FULLER, *Gnomologia*. No. 498. (1732)

## FELLOWSHIP

See also Comradeship

6 In felawship wel coude she laughe and carpe.

CHAUCER, *Canterbury Tales: Prologue*, l. 476. (c. 1386)

Have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

*Apocrypha: Ecclesiasticus*, xiii, 2. (c. 190 B. C.)

The loure ought not to hold felauship with the myghty.

WILLIAM CAXTON, tr., *Aesop*, i, vi. (1484)

Let us associate only with our equals. (Ne nous associions qu'avecque nos égaux.)

LA FONTAINE, *Fables: Le Pot de Terre et le Pot de Fer*. Bk. v, fab. 2. (1668) The fable of the earthen pot which got broken against the iron pot.

Have fellowship with those of his own kind.

JOHN LOCKE, *An Essay Concerning Human Understanding*, iii, i, sec. 1. (1690)

7 They gave to me and Barnabas the right hands of fellowship. (*κοινωνίας*.)

*New Testament: Galatians*, ii, 9. (c. A. D. 60)

The *Vulgate* is, "Dextras societatis."

[He] holds up hands for fellowship.

SHAKESPEARE, *Coriolanus*, v, 3, 175. (1607)

I will hold forth the right hand of fellowship.

S. T. COLERIDGE, *The Friend*, p. 57. (1809)

He shall receive the right hand of fellowship.

BENJAMIN JOWETT, tr., *The Dialogues of Plato*, iii, 64. (1875)

8 The fellowship of just men made perfect.

MOHAMMED, *The Koran*, iii, 190. (c. 622)

9 Fellowship is heaven, and lack of fellowship is hell; fellowship is life, and lack of fellowship is death.

WILLIAM MORRIS, *A Dream of John Ball*. Ch. 4. (1888)

10 The fellowship of a friendly mind is truest kinship. (Benivoli coniunctio animi maxima est cognatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 72. (c. 43 B. C.)

11 Out upon this half-fac'd fellowship!

SHAKESPEARE, *I Henry IV*, i, 3, 208. (1597)

12 There is a fellowship more quiet even than solitude, and which, rightly understood, is solitude made perfect.

R. L. STEVENSON, *Travels With a Donkey: A Night Among the Pines*. (1879)

13 What men call social virtues, good fellowship, is commonly but the virtue of pigs in a litter which lie close together to keep each other warm.

H. D. THOREAU, *Autumn*, 23 Oct., 1852.

The fellow-man to whom you are yoked is a steer that is ever bolting right the other way.

H. D. THOREAU, *Autumn*, 5 Nov., 1855.

FALSEHOOD IN FELLOWSHIP, see under FALSEHOOD.

## FENCE

14 Take your fences one at a time.

FRANCIS BEEDING, *The Eight Crooked Trenches*, p. 121. (1936)

15 No fence for ill fortune.

WILLIAM CAMDEN, *Remains*, p. 329. (1605)

No fence against a flail. Some evils and calamities assault so violently, that there is no resisting of them.

JOHN RAY, *English Proverbs*, p. 89. (1670)  
The Proverb says, No Fence against a Flayl.

SWIFT, *On Stephen Duck*, l. 2. (1730)

1 Good fences make good neighbors.

ROBERT FROST, *Mending Wall*. (1914) See under NEIGHBOR.

2 Mr. Spratt . . . was "on the fence"; where, like a wise man, he had determined to sit until he had made up his mind on which side to get off.

ROBERT C. SANDS, *Writings*, ii, 160. (1829)  
The practice of "sitting on the fence," or remaining neutral in a political contest until it can be seen "which way the cat is going to jump."

JOHN BARTLETT, *Dictionary of Americanisms: Fence-Riding*. (1859)

A kin' o' hangin' roun' an' settin' on the fence. Till Prov'dunce pintoed how to jump.

LOWELL, *Biglow Papers*. Ser. ii, No. 3. (1862)

3 I have come home to look after my fences.

JOHN SHERMAN, *Speech*, to his neighbors at Mansfield, Ohio, (1879) referring to the fences around his farm; but the newspapers reporting the speech promptly gave the phrase its present political meaning: to endeavor, by personal contacts, to retain the support of one's constituents. See STODDARD, *As I Knew Them*, p. 161; PEASE, *United States*, p. 527.

They [the absent members] are at home . . . looking after their fences.

Congressional Record, 16 Aug., 1888, p. 7646/1.  
The kid's fences need repairing.

O. HENRY, *The Caballero's Way*. (1907)

4 It's allers best to stand on missis's side the fence.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 6. (1852)  
Yes, I suppose it is well to make some sort of exclusion,

Well to put up the bars under whatever pretence:  
Only be careful, be very careful, lest in the confusion

You should shut yourself on the wrong side of the fence.

W. D. HOWELLS, *Stops of Various Quills*. (1894)  
Quoted by BROOKS, *New England: Indian Summer*, p. 383.

## FETTERS

See also CHAINS

5 So free we seem, so fettered fast we are!  
I feel he laid the fetter: let it lie!

ROBERT BROWNING, *Andrea del Sarto*, l. 51. (1855)

6 Fetters of gold. (Aureae compedes.)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 25. (1508) The Latin proverb is, "Stulti est compedes licet aureas amare" (It is stupid to love fetters, though they be of gold).

For sure a foole I doe him firmly hold,  
That loves his fetters, though they were of gold.  
EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto ix, st. 8. (1590)

Why should a man be in love with his fetters, though of gold?

FRANCIS BACON, *An Essay on Death*. Sec. 4 (1597)

No man loueth his fetters, be they made of gold.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

BACON, *Promus*. No. 475. (c. 1594) CHAPMAN and MARSTON, *Eastward Hoe*. Act iv, sc. 1. (1605)

Who would weare fetters though they were all of gold?

WEBSTER and DEKKER, *The Famous History of Sir Thomas Wyat*. (1607)

No man likes his fetters, though of gold.

JOHN RAY, *English Proverbs*, p. 89. (1670)  
Fetters of Gold are still Fetters, and silken Cords pinch.

THOMAS FULLER, *Gnomologia*. No. 1522. (1732)  
Fetters of gold are like no other fetters—they are ever the weightier the welcomer.

WALTER SCOTT, *Kenilworth*. Ch. 7. (1821)  
All fetters are bad, even if they be made of gold.  
LORD AVEBURY, *Use of Life*. Ch. 3. (1894)

## FEVER

7 Spring fever, the listless feeling caused by the first sudden increase of temperature in spring. It is often said of a lazy fellow. "He has got the spring fever."

J. R. BARTLETT, *Americanisms*, p. 438. (1859)  
I had the "spring fever" and wanted a change.  
MARK TWAIN, *Roughing It*, p. 398. (1872)

It was a touch of spring fever.  
GENE STRATTON PORTER, *Freckles*, p. 41. (1904)

8 In the case of . . . a Cold—"Stuff a cold and starve a fever" has been grievously misconstrued, so as to bring on the fever it was meant to prevent.

EDWARD FITZGERALD, *Polonius: Preface*. (1852)  
The expression is elliptical, for [if you] stuff a cold, [you will have to] starve a fever.

Notes and Queries. Ser. vi, vol. iv, p. 54. (1881)  
If you feed a cold, as is often done, you frequently have to starve a fever.

BERNARR MACFADDEN, *When a Cold Is Needed*. See *Physical Culture*, Feb., 1934.

I said I better go downstairs and eat a square meal, "feed a cold and starve a fever." Then the man in the next chair pipes up. "You misunderstand that," he says. "It means if you feed a cold you'll have to starve a fever later."

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 318. (1939)

9 It is a common saying. It is better to feed a fever than weakness.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 135. (1574) Young, tr.

10 Fever, the eternal reproach to the physicians.  
JOHN MILTON, *The Reason of Church Government: Preface*. (1641)

## FICTION

## See also Truth and Fiction

1 Great is the poverty of their [novelists'] inventions. She was beautiful and he fell in love.  
EMERSON, *Society and Solitude: Books*. (1870)  
The good end happily, the bad unhappily. That is what fiction means.

OSCAR WILDE, *The Importance of Being Earnest*. Act iii. (1895)

2 Novels (receipts to make a whore).  
MATTHEW GREEN, *The Spleen*, l. 269. (1737)  
Novels are to love as fairy tales to dreams.

S. T. COLERIDGE, *Cervantes*. (1813)

My scrofulous French novel.

ROBERT BROWNING, *Soliloquy in a Spanish Cloister*. (1843)

3 Fictions meant to please should be close to the real. (Ficta voluptatis causa sint proxima veris.)

HORACE, *De Arte Poetica*, l. 338. (c. 20 B. C.)

Good-bye to the fictions of the poets. (Valeant mendacia vatum.)

OVID, *Fasti*. Bk. vi, l. 253. (c. A. D. 8)

4 The rest of the characters are simply the sweepings out of a Pentonville omnibus.

JOHN RUSKIN, *Fiction Fair and Foul*, referring to GEORGE ELIOT's *Mill on the Floss*. (1860)

5 The wicked nobleman of the transpentine melodrama or of penny dreadfuls.

EDMUND YATES. (*World*, London, 20 Aug., 1884)

6 They [realistic novelists] find life crude and leave it raw.

OSCAR WILDE, *The Decay of Lying*.

## FIDDLE

7 He may be a fool and she a fiddle.

NICHOLAS BRETON, *Pasquil's Madcappe*, p. 64. (1600) A mirth-maker, a jester.

You would not have your son the fiddle to every jovial company.

JOHN LOCKE, *Thoughts Concerning Education*. Sec. 165. (1693)

At once the Bear and Fiddle of the town.

POPE, *The Dunciad*. Bk. i, l. 224. (1728)

He was . . . the fiddle of the ship's company.

MARRYAT, *The Dog-Fiend*. Ch. 5. (1837)

8 There's many a good tune played on an old fiddle.

J. C. BRIDGE, *Cheshire Proverbs*, p. 117. (1917)

9 He did not entirely hang his fiddle up when he came home.

DAVID HANNAY, *Captain Marryat*. Ch. 9. (1889)  
Retire from business.

10 In the house of a fiddler, all fiddle.

HERBERT, *Jacula Prudentum*. No. 225. (1640)

In a fiddler's House all are Dancers.

THOMAS FULLER, *Gnomologia*. No. 2809. (1732)  
To FIDDLE WHILE ROME BURNS, see under ROME.

11 I am quite at your service to play second fiddle in all your laudable enterprises.

B. H. MALKIN, tr., *Gil Blas*, x, 11. (1809) To take a subordinate place.

It was evident that . . . he had been playing second fiddle.

HENRY KINGSLEY, *Ravenshoe*. Pt. iii, ch. 9. (1862)

It needs more skill than I can tell

To play the second fiddle well.

C. H. SPURGEON, *Salt-Cellars*. (1885)

12 To hang the fiddle at the door.

SAMUEL PEGGE, *Derbicisms*, p. 100. (c. 1791)

"Said of a person who is merry and cheerful abroad, but surly and ill-tempered in his family."

To hang up the fiddle at the house-door.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 597. (1883)

He's hung the fiddle at the door.

H. W. THOMPSON, *Body, Boots and Britches*, p. 498. (1940)

13 The least boy always carries the greatest fiddle.

JOHN RAY, *English Proverbs*, p. 109. (1670)

"All lay load upon those least able to bear it."

14 Let him take a spring [tune] of his own fiddle, and dance to it when he has done. Let him go in his own way and bear the effects of it.

JAMES KELLY, *Scottish Proverbs*, p. 240. (1721)

You're welcome to a tune on your ain fiddle; but see if I dinna gar ye dance till't afore a's dune.

WALTER SCOTT, *Rob Roy*. Ch. 29. (1818)

15 You honour's face is made of a fiddle; every one that looks on you loves you.

TOBIAS SMOLLETT, *Sir Launcelot Greaves*. Bk. i, ch. 8. (1762)

How could I help it? His face was made of a fiddle.

WALTER SCOTT, *Old Mortality*. Ch. 37. (1816)

16 He certainly did desire to play first fiddle.

TROLLOPE, *Barchester Towers*. Ch. 1. (1857)

17 I lent you indeed my Fiddle, but not my Fiddlestick.

IZAACK WALTON, *The Compleat Angler*, p. 106. (1653)

He hath got the fiddle, but not the stick.

JOHN RAY, *English Proverbs*, p. 86. (1678)

FULLER, *Gnomologia*. No. 1871. (1732) "The books, but not the learning to make use of them."

Those who attempted to imitate them, would find that they had got the fiddle, but not the fiddlestick.

C. C. COLTON, *Lacon*. Pt. II, No. 231. (1820)

18 You have had more than fidler's fare, for you have meat, money, and cloth.

UNKNOWN, *The Dumb Knight*. Act iii. (1608)  
See HAZLITT, *Old Plays*.

Meat, drink, and money, a fidler's life.

JOHN CLARKE, *Paroemiologia*, p. 161. (1639)  
He was dismissed fidler-like, with meat, drink, and money.

JAMES HOWELL, *Parly of Beasts*, p. 128. (1660)  
Fiddler's fare! meat, drink, and money. Spoken often when we have din'd with our friend, and after won some money from him at play.

JAMES KELLY, *Scottish Proverbs*, p. 111. (1721)  
Did your ladyship play?—Yes, and won; so I came off with fiddler's fare, meat, drink, and money.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

1 He . . . gave me fiddler's wages, and dismissed me.

UNKNOWN, *The Returne from Parnassus*, i, 1. (1597)

Fiddlers-pay, Thanks and wine.

B.E., *New Dictionary of the Canting Crew*, sig. E4. (1690)

### FIDELITY, see Faithfulness

### FIELD

2 A field requires three things: fair weather, sound seed, and a good husbandman.

MICHAEL DENHAM, *Proverbs*, p. 3. (1846)

3 This tongue . . . may keep the field against a whole army of lawyers.

JOHN DRYDEN, *Marriage-à-la-Mode*. Act ii, sc. 1. (1673)

[He] kept the field with honour.

TENNYSON, *Pelleas and Ettarre*, l. 161. (1870)

4 A hard foughten feeld, where no man skaphth unkyld.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

It is a hard-fought Field where none escapes.

THOMAS FULLER, *Gnomologia*. No. 2861. (1732)

It's a sair field where all are dung down.

FERGUSON, *Scottish Proverbs*, p. 66. (c. 1595)

5 In the tented field.

SHAKESPEARE, *Othello*, i, 3, 85. (1605)

They died on the field of honor.

WASHINGTON IRVING, *Tales of a Traveller*, i, 52. (1824)

The Greeks could not stand before the Persians in a field of battle.

E. S. CREASY, *Fifteen Decisive Battles of the World*, p. 22. (1851)

FIELDS HAVE EYES, see under EAR.

### FIG

6 I wouldn't give a fig for the pair. (οὐκ ἄν πάλιν οὐδ' ἂν λυγρόν μῖς.)

ARISTOPHANES, *The Peace*, l. 1223. (421 B.C.)  
Cited by ERASMUS, *Adagia*, i, viii, 8, with the Latin, "Vitiosa nuce non emam," quoted from PLAUTUS, *Miles Gloriosus*. Fig, as a type of anything small or contemptible.

A fig for it. (Luy feist la figue.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 45. (1548)

A figge for his Monarchie.

M. HANMER, *Historie of Ireland*, p. 115. (1571)

A fig for Peter!

SHAKESPEARE, *II Henry VI*, ii, 3, 67. (1590)

Fig for thy friendship!

SHAKESPEARE, *Henry V*, iii, 6, 60. (1599)

A Spanish figge for the imputation.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act ii, sc. 3. (1614)

Not to care a figge for one, *faire le figue à*.

ROBERT SHERWOOD, *Dictionary: Figue*. (1632)

*Fumi umbra non emerim*, I will not give a fig's end for it.

JOHN WITHALS, *Dictionary*, p. 557. (1634)

I'll not give a fig for your wine.

SWIFT, *To Thomas Sheridan*, l. 30. (1718)

A fig—a dried Smyrna, Dago-stand fig—for your cults.

O. HENRY (W.S. PORTER), *Buried Treasure*. (1909)

7 The thief raised up his hands with both the figs. (Il ladro | le mani alzò con ambedue le fiche.)

DANTE, *Inferno*. Canto xxv, l. 1. (c. 1300) To "make the fig" (far le fiche) was an insulting gesture in which the thumb was inserted between the index and middle finger. A very ancient expression, used by Paradin, Rabelais, La Fontaine, and many others. The French (LA FONTAINE, ii, 5) is "faire la figue."

The Fig of Spain.

SHAKESPEARE, *Henry V*, iii, 6, 62. (1599)

8 They sewed fig leaves together, and made themselves aprons. (Consuerunt folia ficus.)

*Old Testament: Genesis*, iii, 7. (c. 550 B.C.) In the Geneva Bible—the so-called Breeches Bible—this sentence read, "They sewed fig-leaves together and made themselves breeches."

All the costumes since Adam's, right or wrong, From Eve's fig-leaf down to the petticoat, Almost as scanty, of days less remote.

BYRON, *The Vision of Judgment*. St. 66. (1822)

9 And Judah and Israel dwelt safely, every man under his vine and under his fig tree. (Sub vite sua, et sub ficu sua.)

*Old Testament: I Kings*, iv, 25. (c. 600 B.C.)  
See also *Mirah*, iv, 4.

Eat ye every man of his own vine, and every one of his fig tree. (Comedet unusquisque de vinea sua, et de ficu sua.)

*Old Testament: II Kings*, xviii, 31.

Train up a fig-tree in the way it should go, and when you are old sit under the shade of it.

DICKENS, *Dombey and Son*. Bk. i, ch. 19. (1848)

10 Only a madman will look for figs in winter. (σύνον χειμῶνος ζητεῖν μαινομένου.)

MARCUS AURELIUS, *Meditations*. Bk. xi, sec. 33. (c. A.D. 174) Condensing EPICETUS, iii, 24, 86, who says, "The object of your love is mortal; it has been given you for the present, not inseparably nor forever, but like a fig, . . . at a fixed season of the year, and if you hanker for it in winter, you are a fool."

<sup>1</sup> All thy strong holds shall be like fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater. (Sicut ficus cum grossis suis: si concussae fuerint, cadent in os comedentis.)

*Old Testament, Nahum, iii, 12. (c. 700 B. C.)*

<sup>2</sup> In the name of the Prophet—figs!

HORACE AND JAMES SMITH, *Johnson's Ghost*. (1812)

### FIGHTING

See also Strife, War

<sup>3</sup> He that will fight may fight if he will. (ὁ μὲν θέλων μάχεσθαι, | πάρεστι γὰρ, μαχέσθω.)

ANACREON, *Fragments*. Frag. 106. (c. 500 B. C.)

See EDMONDS, *Lyra Graeca*, ii, 193.

A man that will fight may find a cudgel in every hedge.

JOHN CLARKE, *Paroemiologia*, p. 324. (1639)

<sup>4</sup> Marathon fighters. (Μαραθωνομάχαι.)

ARISTOPHANES, *The Acharnians*, l. 181. (c. 410 B. C.) A proverbial phrase used of brave veterans.

<sup>5</sup> Take your spur if you will fight. (αἶψε πλῆκτρον, εἰ μαχεῖ.)

ARISTOPHANES, *The Birds*, l. 759. (414 B. C.)

Quoting an old proverb.

Tuck up your cape. (Atolle pallium.)

TERENCE, *Eunuchus*, l. 769. (161 B. C.) "Roll up your sleeves," "Take off your coat," and get ready to fight.

<sup>6</sup> Distrust yourself, and sleep before you fight.

JOHN ARMSTRONG, *The Art of Preserving Health*. Bk. iv, l. 456. (1744)

<sup>7</sup> Biting or gouging, or worse practice, common in what is called rough-and-tumble.

H. H. BRACKENRIDGE, *Modern Chivalry*, p. 55. (1792)

I understand the question is generally asked, "Will you fight fair, or take it rough and tumble?"

JOHN PALMER, *Journal of Travels in the United States*, p. 131. (1818)

They were . . . expert at biting, gouging, and other branches of the rough-and-tumble mode of warfare.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Bk. iv, ch. 9. (1848)

<sup>8</sup> Do not fight against two adversaries. (Noli pugnare duobus.)

CATULLUS, *Odes*. Ode lxii, l. 64. (c. 57 B. C.)

NOT EVEN HERCULES AGAINST TWO, see under HERCULES.

<sup>9</sup> This voice did on my spirit fall,  
Peschiera, when thy bridge I crost,  
" 'Tis better to have fought and lost,  
Than never to have fought at all."

ARTHUR H. CLOUGH, *Peschiera* St 10. (c. 1849)

<sup>10</sup> An Irishman fights before he reasons, a Scotchman reasons before he fights, an Englishman is not particular as to the order of precedence, but will do either to accommodate.

C. C. COLTON, *Lacon*. Vol. i, No. 274. (1820)

<sup>11</sup> It was thinking of what you call consequences . . . that prevented me from . . . making it a real knock-down and drag-out.

J. FENIMORE COOPER, *The Prairie*. Ch. 4. (1827)

I never saw a prettier knock down and drag out.

W. A. CARUTHERS, *The Kentuckians in New York*, i, 61. (1834)

A reg'lar knock-down and drag-out fight.

C. E. CRADDOCK (MARY N. MURFREE), *In the Tennessee Mountains*, p. 255. (1884)

<sup>12</sup> So fight I, not as one that beateth the air. (οὕτως πνικτεύω ὡς οὐκ ἀέρα δέπω.)

New Testament: *I Corinthians*, ix, 26. (c. A. D. 60) The Vulgate is, "Sic pugno, non quasi aerem verberans."

<sup>13</sup> The combat ceased, for want of combatants. (Le combat cessa, faute de combattants.)

CORNEILLE, *Le Cid*. Act iv, sc. 3. (1636)

Enfin le combat finit faute de combattants.

MADAME DE SÉVIGNÉ, *Letter to Mme de Grignan*, 20 Feb., 1671.

<sup>14</sup> That is right good news, for if the Medes hide the sun with their arrows we shall fight them in the shade and not in the sunshine. (ἡ μάχη καὶ οὐκ ἐν ἡλίῳ.)

DIENECEES, one of the 300 Spartans at Thermopylae. (480 B. C.) On being told that the Medes were so many that when they shot with their bows the sun was hidden by the multitude of arrows. See HERODOTUS, vii, 226.

The most shower bullets of livid lead. (Pars maxima glandes liventis plumbi spargit.)

VERGIL, *Aeneid*. Bk. vii, l. 686. (19 B. C.)

<sup>15</sup> To descend into the arena. (In herenam descendere.)

ERASMUS, *Adagia*. Chl. i, cent. ix, No. 83. (1523) To accept a contest. Conversely, "Harena cedere" (To yield the arena), is to confess defeat.

<sup>16</sup> Men must fight. (ἄνδρῶν γὰρ ἀλκή.)

EURIPIDES, *Heracleidae*, l. 711. (c. 430 B. C.)

<sup>17</sup> As sair fights wranes [wrens] as cranes.

DAVID FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 36, who adds, "Little people (if rightly matched) will fight as bitterly . . . as those who are stronger or bigger."

<sup>18</sup> I propose to fight it out on this line if it takes all summer.

ULYSSES S. GRANT, *Dispatch*, to General Henry W. Halleck, from field headquarters before Spottsylvania Court House, 11 May, 1864

We'll fight it out on these lines if it takes all dinner.

S.N. BEHRMAN, *End of Summer*. Act II, sc. 2. (1936)  
You'll fight it out on this line if it takes all summer.

MANNING LONG, *False Alarm*, p. 188. (1943)

<sup>1</sup> We fight to great disadvantage when we fight with those who have nothing to lose. (Con disavvantaggio grande si fa la guerra con chi non ha che perdere.)

GUICCIARDINI, *Storia d'Italia*. (1564)

<sup>2</sup> On painting and fighting look aloof.

HERBERT, *Jacula Prudentum*. No. 249. (1640)

<sup>3</sup> They fought like wild boars. (*ἀγροπόροι οὐρεσσιν δοικότες*.)

HOMER, *Iliad*. Bk. xii, l. 146. (c. 850 B. C.)

He'll fight with tooth and nail. (Manibus pedibusque.)

TERENCE, *Andria*, l. 161. (166 B. C.)

They fought with nails and fists. (Unguibus et pugnīs.)

HORACE, *Satires*. Bk. i, sat. 3, l. 102. (35 B. C.)

I have fought to the last finger. (Ad digitum pugnavi.)

QUINTILLIAN, *Institutionis Oratoriae*. Bk. viii, ch. 5, sec. 21. (c. A. D. 80) Quoting a gladiator, the allusion being perhaps to the turning up of the thumb as a sign of defeat.

Fight till the last gasp.

SHAKESPEARE, *I Henry VI*, i, 2, 127. (1591)

There were two cats at Kilkenny;  
Each thought there was one too many;  
So they quarreled and they fit,  
They scratched and they bit,  
Till, excepting their nails  
And the tips of their tails,  
Instead of two cats, there wasn't any.

UNKNOWN, *Old Nursery Rhyme*. (c. 1700)

When shall we men leave off fighting, cease to prove . . . the legends of Kilkenny (by leaving only our tails behind us, a legacy for new lawsuits)?

BLACKMORE, *Cradock Nowell*. Ch. 51. (1866)

The Kilkenny cats, who fought till there was nothing but their tails left of either.

VINCENT LEAN, *Collectanea*, i, 276. (1902)

To fight like Kilkenny cats.

D. E. MARVIN, *Curiosities in Proverbs*, p. 72 (1916) The legend of the Kilkenny cats derives perhaps from an ancient boundary contention between Kilkenny and Irishtown, which left them both impoverished.

They fought like cat and dog.

M. V. HEBERDEN, *The Lobster Pick Murder*, p. 71. (1941) The French say "C'est belle bataille que de chiens et chats," or "C'est belle bataille que de chiens et de chats, chascun a ongles," both proverbs dating from the fifteenth century.

It's Tabby and Rover with them all the time.

O. HENRY, *The Hypotheses of Failure*. (1910)  
See also CAT AND DOG

<sup>4</sup> I have not yet begun to fight.

JOHN PAUL JONES, when summoned to surrender as his ship, the *Bonhomme Richard*, was sinking under him in his fight with the British forty-four, *Serapis*, 23 Sept., 1779. See COOPER, *History of the Navy of the United States of America*. Vol. i, ch. 9, p. 107. Sometimes given, "I have just begun to fight."

<sup>5</sup> He smote them hip and thigh with a great slaughter. (Percussitque eos ingenti plaga, ita ut stupentes suram femori imponent.)

*Old Testament: Judges*, xv, 8. (c. 700 B. C.)

Abner . . . smote him under the fifth rib. (Percussit ergo eum Abner aversa hasta in inguine.)

*Old Testament: II Samuel*, ii, 23. (c. 700 B. C.)

<sup>6</sup> Sick is the man who lacks a thing to fight about.

KHATI I, KING OF EGYPT, *Teaching*. No. xvi. (c. 2500 B. C.) Budge, tr.

<sup>7</sup> A switch against a net-fighter. (Contra retiarium ferula.)

MARTIAL, *Epigrams*. Bk. ii, preface. (c. A. D. 90)

To fight with feeble weapons against a well-armed adversary. To parry a lance with a bodkin. Cited by ERASMUS, *Adagia*, ii, v, 80.

<sup>8</sup> We'll fight it out. (Conlatis signis depugnabimus.)

PLAUTUS, *Casina*, l. 352. (c. 200 B. C.)

You hurl a javelin at me. (Pilum iniecasti mihi.)

PLAUTUS, *Mostellaria*, l. 570. (c. 200 B. C.) Proverbial for attacking some one.

<sup>9</sup> As it is not the punishment that makes the martyr, so it is not the fighting that declares the valiant man, but fighting in a good cause. (Sicut non martyrem poena, sic nec fortem pugna, sed causa.)

SIR WALTER RALEGH, *History of the World*. Bk. v, ch. 3. (1614) Quoted.

What can alone ennoble fight? A noble cause!

CAMPBELL, *Hallowed Ground*, l. 41. (1825)

<sup>10</sup> Like Teague's cocks, that fought one another, though all were of the same side.

JOHN RAY, *English Proverbs*, p. 193. (1678)

FULLER, *Gnomologia*. No. 3234. (1732)

<sup>11</sup> He gathered them together into a place called in the Hebrew tongue Armageddon. ("Ἀρμαγεδών.")

*New Testament: Revelation*, xvi, 16. (c. A. D. 90) Armageddon, or Har-Magedon, meant Mount Megiddo, possibly Mount Carmel, at whose foot lay the plain of Megiddo, the scene of many battles.

We stand at Armageddon, and we battle for the Lord.

THEODORE ROOSEVELT, *Speech*, at Chicago, 17 June, 1912, on the eve of the Republican National Convention which nominated W. H. Taft for the Presidency. Roosevelt was fighting Taft.

1 I fought for my own hand.

WALTER SCOTT, *Fair Maid of Perth*, ch. 34. (1828) Scott is quoting Hal o' the Wynd, or Henry Gow (1396), and adds that the expression is still proverbial in Scotland.

Adventurers, who were fighting for their own hand.

J. A. FROUDE, *Caesar*, Ch. 9. (1879)

He fought, like Hal o' the Wynd, for his own hand.

ANDREW LANG, *History of Scotland*, p. 291. (1900)

2 He which hath no stomach to this fight,  
Let him depart.

SHAKESPEARE, *Henry V*, iv, 3, 35. (1599)

[He] hath his bellyful of fighting.

SHAKESPEARE, *Cymbeline*, ii, 1, 21. (1609)

3 Fight dog, fight beare (say they), the deuill part all!

PHILIP STUBBES, *The Anatomie of Abuses*, p. 178. (1583)

A match; we'll fight dog, fight bear.

MIDDLETON AND ROWLEY, *The Spanish Gipsie*. Act iv, sc. 3. (1623)

You must fight according to the old Saying, Fight Dog, fight bear; that is, till one is overcome.

SIR WILLIAM MONSON, *Naval Tracts*, iii, 350/2. (c. 1640)

Fight dog, fight devil.

THOMAS ADY, *A Candle in the Dark*, p. 62. (1656)

4 Fight dog, fight bear. *Ne depugnes in alieno negotio*. Fight not in another person's concerns.

JOHN RAY, *English Proverbs*, p. 244. (1678)

A resolution to keep myself free of politics, and let them "fight dog, fight bear."

WALTER SCOTT, *Diary*, 5 March, 1831.

5 Fight the good fight of faith. (ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως.)

*New Testament: I Timothy*, vi, 12. (c. A. D. 60)

The *Vulgate* is, "Certa bonum certamen fidei."

I have fought a good fight, I have finished my course, I have kept the faith. (τὸν καλὸν ἀγῶνα ἡγήνησμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα.)

*New Testament: II Timothy*, iv, 7. (c. A. D. 60)

The *Vulgate* is, "Bonum certamen certavi, cursum consummavi, fidem servavi."

6 Eager for the fray. (Avidus pugnae.)

VERGIL, *Aeneid*. Bk. xii, l. 430. (19 B. C.)

7 [Writers] taking up the Cudgels on one side or another.

RICHARD WHITLOCK, *Zoötomia*, p. 233. (1654)

[He] took up the cudgels against him.

THOMAS FULLER, *Worthies*, iii, 309. (1662)

I must take up the cudgels for my client.

JOHN WOLCOT (PETER PINDAR), *Sir J. Banks*. (1788)

His wife had taken up the cudgels for her friend.

TROLLOPE, *He Knew He Was Right*. Ch. 1. (1869)

[He] was always ready to take up the Tory cudgels.

TREVELLYAN, *Macaulay's Life and Letters*. Ch. 3. (1876)

## II—Fighting and Running

8 Better throw away your arms than be killed. (κρίπτον ἐστιν ἀποβαλεῖν τὰ ὅπλα ἢ ἀποθανεῖν.)

ARCHILOCHUS, *Satires*. (c. 700 B. C.) The poet was ejected from Sparta the moment he arrived there because he had written this verse.

See PLUTARCH, *Moralia*, 239B.

The problem for a soldier is to save himself; there's plentiful provision for dying. (ἀλέθρον δ' εὐτορον.)

MENANDER, *The Shield*. Frag. 76K. (c. 300 B. C.)

Prone to flight, and therefore more likely to survive. (Fugacissimi ideoque tam diu superstites.)

TACITUS, *Agricola*. Sec. 34. (A. D. 98)

He who retires does not fly. (No huye el que se retira.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 28. (1615)

"There is no wisdom in waiting when danger outweighs hope," Cervantes continues, "and it is the part of wise men to preserve themselves today for tomorrow, and not risk all in one day."

It is better to have wings than horns.

HERBERT, *Jacula Prudentum*. No. 958. (1640)  
Cowardice?

I only know we don't live twice,

Therefore—shun death, is my advice.

ROBERT BROWNING, *Arcades Ambo*. (1890)

It is better they should say, here he ran away, than here he died.

F. E. HULME, *Proverb Lore*, p. 106. (1902) A Spanish proverb. The American variant is, "I'd rather hear them say 'There he goes' than 'Here he lies.'" The French say, "Une bonne fuite vaut mieux qu'une mauvaise attente" (A good flight is better than a bad wait).

'Tis better to make a good run than a bad stand.

M. V. HEBERDEN, *Murder Goes Astray*, p. 119. (1943)

9 The man who runs away may fight again. (ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.)

DEMOSTHENES, when asked why he fled from the battle of Chaeronea, 338 B. C. Cited by ERASMUS, *Adagia*, i, x, 40, with the Latin, "Vir fugiens, et denuo pugnabit." Referred to as an old proverb, admonishing that as long as the spirit is not conquered, the defeated can become the victor.

Philip defeated the Athenians in the great battle at Chaeronea. [338 B. C.] At that time the orator Demosthenes sought safety in flight from the battlefield, and when he was bitterly taunted with his flight he jestingly replied in the well-known verse: "The man who runs away will fight again."

AULUS GELLIUS, *Noctes Atticae*. Bk. xvii, ch. 21. (c. A. D. 150)

He who flees will fight again. (Qui fugiebat, rursus proelabitur.)

TERTULLIAN, *De Fuga in Persecutione*. Sec. 10. (c. A. D. 195)

That same man, that renneth awaie,  
Maie again fight, an other daie.

NICOLAS UDALL, tr., *Erasmus Apophthegmes*, 372. (1542) The birth of the proverb in nearly its modern form. Like a bear's cub, it still needs licking into shape.

Demosthenes saith, That the man that runs away may fight another time. (Demosthenes dist que l'home fuyant combatra de rechief.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 55. (1548) Quoted by BURTON, *Anatomy of Melancholy*, ii, iii, 7, 357. (1621)

He who flees in good time can fight over again. (Celui qui fuit de bonne heure | Peut combattre derechef.)

UNKNOWN, *Satyre Menippée*. (1595) The Italians say "Un bel fuggir salva la vita ancora" (A good flight saves life again), perhaps burlesquing Petrarch's famous line, "Un bel morir tutta la vita onora."

He can return who flies:

Not so with him who dies.

(Qui fuit peut revenir aussi:

Qui meurt, il n'en est pas ainsi.)

PAUL SCARRON, *Epigram*. (c. 1651)

For he that fights and runs away

May live to fight another day.

SIR JOHN MENNES AND DR. JAMES SMITH, eds., *Musarum Deliciae*. (1656) No name was signed to these lines, which marked the first appearance of the proverb in its modern form. They have been ascribed to Sir John Suckling, but no confirmation has ever been discovered.

For those that fly may fight again,  
Which he can never do that's slain.

BUTLER, *Hudibras*, iii, iii, 243. (1678)

The Dragoons . . . thought proper . . . a sudden retreat; as knowing that, *He that fights and runs away, May turn and fight another Day; But he that is in Battle slain, Will never rise to fight again.*

JAMES RAY, *A Compleat History of the Rebellion in 1745*, p. 50. (1749) This quatrain, with minor variations, appeared in *The Art of Poetry on a New Plan*, ii, 147, without ascription, and has been attributed to Oliver Goldsmith.

The one that fought and pulled his freight, to fight 'em on some other date.

O. HENRY, *An Afternoon Miracle*. (1907)

1 In darkness a runaway beats a pursuer. (ἐν ὀρφνῇ δραπέτης μέγα σέβει.)

EURIPIDES, *Rhesus*, l. 69. (c. 450 B. C.)

2 There is no defence; to flee is bravest. (οὐδέ τις ἴσ' ἀλκή· φυγεῖν κράτιστον ἀπ' ἀνδρός.)

HOMER, *Odyssey*. Bk. xii, l. 120. (c. 850 B. C.)

We find nothing disgraceful in doing the partridge trick. (ὡς παρ' ἡμῖν οὐδὲν αἰσχρὸν ἐστὶν ἐκπεδικῆσαι.)

ARISTOPHANES, *The Birds*, l. 768. (414 B. C.)

Nothing disgraceful, that is, in ducking under cover. ZENOBIUS, *Adagia*, iv, 85, speaks of "The hare running the dinner race" (λαγὼς τὸν πρὸς τῶν κρεῶν), i. e., to save his bacon.

For those that save themselves, and fly  
Go halves, at least, i' th' victory.

SAMUEL BUTLER, *Hudibras*. Pt. iii, canto iii, l. 269. (1678)

Since 'tis hard to combat, learns to fly.

OLIVER GOLDSMITH, *The Deserted Village*, l. 102. (1770)

3 There are worsor ills to face  
Than foemen in the fray;

And many a man has fought because—  
He feared to run away.

RICHARD HOVEY, *The Marriage of Guenevere*. Act iv, sc. 3. (1891)

4 In warre you be warie, in bataille rather to backward then to bolde, in field rather to flying then to forwarde.

GEORGE PETTIE, *Petite Pallace*, p. 117. (1576)

5 Who flies in battle risks the life of his fellow-soldier to save his own.

SADI, *Gulistan*. Ch. i, Apologue 3. (c. 1250)

6 Death surely overtakes him who runs from the battle. (ὁ δ' αὖ θάνατος κίχῃ τοι τὸν φηγόμενον.)

SIMONIDES, *Victory-Songs*. Frag. 68. (c. 475 B. C.)

Death o'ertakes not less the runaway, nor spares the limbs and coward backs of faint-hearted youths. (Mors et fugacem persequitur virum, | nec parcit imbellis iuventae | poplitibus timidove tergo.)

HORACE, *Odes*. Bk. iii, ode ii, l. 14. (23 B. C.)

He who never fights has been seen to die, while he who engages himself in battle has been seen to escape.

UNKNOWN, *The Mahabharata*. Sec. 5. (c. 500 B. C.)

He that shrinketh from a bullette in the maine bataille, hath beene stricken with a bil in the rerewarde.

JOHN LYLY, *Euphues and His England* (Arber), p. 335. (1580)

Of all the number of men slaine in the warres, not a tenth hath been killed fighting, but flying.

JAMES I OF ENGLAND, *Table-Talk*. (c. 1610)

See SIR THOMAS OVERBURY, *Crumms from King James's Table*. No. 77.

7 It is not seemly for any man who has weapons in his hands to resort to the help of his unarmed feet. (Nec quemquam decere, qui manus armaverit, ab inermis pedibus auxilium petere.)

SULLA, *Aphorism*. (106 B. C.) See SALLUST, *Bellum Iugurthinum*. Ch. 107, sec. 1.

8 "Wel figt that wel fight," seith the wise.

UNKNOWN, *The Owl and the Nightingale*, 176. (1250)

Wel fytheth that wel flyth, quoth Hendyng.

UNKNOWN, *Proverbs of Hendyng*. (c. 1300) In *Reliquiae Antiquae*, i, 3.

It is an olde sawe, He feghtith wele that fleith faste.

UNKNOWN, *Gesta Romanorum: The Wolf and the Hare*. Tale 57. (c. 1440)



## FIGURES

- 1 You may prove anything by figures.  
 THOMAS CARLYLE, *Essay on Chartism*. (1839)  
 Quoted as the saying of "a witty statesman."  
 Sometimes given as "Figures can be made to prove anything."  
 Figures won't lie, but liars will figure.  
 GENERAL CHARLES H. GROSVENOR, Congressman from Ohio, for many years famous for the accuracy of his forecasts of the vote at Presidential elections. (c. 1890)  
 Figures often beguile me, particularly when I have the arranging of them myself; in which case the remark attributed to Disraeli would often apply with justice and force: "There are three kinds of lies: lies, damned lies, and statistics."  
 MARK TWAIN, *Autobiography*. Vol. i, p. 246.  
 This phrase has also been attributed to Henry Labouchère, Abraham Hewitt and others.  
 Statistics are like alienists—they will testify for either side.  
 F. H. LA GUARDIA, *The Banking Investigation*. (*Liberty*, 13 May, 1933.)
- 2 You . . . must cut a figure behind her coach.  
 DAVID HUMPHREYS, *A Yankee in England*, p. 21. (1815) Make a notable appearance.  
 The Declaration of Independence cuts no figure in this question.  
*Annals of the Sixteenth Congress*, 1st session, i, 1074. (1820) Is of no importance.  
 A Captain . . . doesn't cut much of a figure among the officers in Washington.  
 C. H. HOYT, *A Texas Steer*. Act iii. (1894)
- 3 Round numbers are always false.  
 SAMUEL JOHNSON, *Remark*. (c. 1776) See HAWKINS, *Johnsoniana*, p. 235.

## FINANCE

- 4 The cohesive power of the vast surplus in the banks.  
 JOHN C. CALHOUN, *Speech*, U.S. Senate, 27 May, 1836. See 2048:8.  
 Cohesive power of public plunder.  
 GROVER CLEVELAND, paraphrasing Calhoun.
- 5 They throw cats and dogs together and call them elephants.  
 ANDREW CARNEGIE, *Interview*, Referring to industrial promoters. (c. 1890)  
 What are fantastically termed securities.  
 S. WEIR MITCHELL, *Characteristics*. Ch. 2. (1891)
- 6 Inflation is repudiation.  
 CALVIN COOLIDGE, *Speech*, before the Hamilton Club, Chicago, 11 Jan., 1922.
- 7 Undigested securities.  
 J. PIERPONT MORGAN, *Interview*, *N.Y. Times*, 30 March, 1903, referring to a mass of securities issued to inflate the capitalization of various trusts and combinations, promoted and floated in 1901; undigested because the public refused to buy them.

- 8 Too often in recent history liberal governments have been wrecked on rocks of loose fiscal policy.  
 F. D. ROOSEVELT, *Speech*, 10 March, 1933.
- 9 It's the straphanger that pays the dividends.  
 CHARLES T. YERKES, The "Traction King," answering complaints of the crowded condition of the Chicago Loop, which he had built. (c. 1900) Straphangers were persons who could find no seats, but were compelled to stand up, supporting themselves by hanging onto an overhead strap or loop of leather provided for the purpose.

## FINDING

- 10 I have found it! I have found it. (εβρηκα, εβρηκα.)  
 ARCHIMEDES, when a method of testing the purity of the gold in Hieron's crown occurred to him. (c. 200 B.C.) See VITRUVIUS, *De Architectura*, ix, 215. Vitruvius says that the idea of making the test by specific gravity occurred to Archimedes as he got into his bath and noticed how his body displaced the water, and "he sprang out of the bath exclaiming 'Heureka! heureka!' and without pausing to put on his clothes, ran home to make the experiment."
- 11 Set downe your minde whereunto you will stand, that we may know once where we may finde you.  
 JAMES BELL, tr., *Haddon Against Osorius*, p. 153. (1581)  
 Neuer any man living can tell where to find them.  
 WILLIAM WATSON, *A Decacordon*, p. 147. (1602)  
 He did not understand his nephew, or (to use a common phrase) know where to find him.  
 J. H. NEWMAN, *Callista*, p. 61. (1856)
- 12 Who that wel byndeth wel can he vnbynd.  
 WILLIAM CAXTON, tr., *Aesop*. Bk. v, fab. 4. (1484)  
 As the sayinge is, he fyndeth that surely byndeth.  
 JOHN BALE, *Kynge Johan*, l. 1897. (c. 1540)  
 Than cathe and holde while I may, fast bind, fast find.  
 JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)  
 Drie sunne, drie winde, safe binde, safe finde.  
 THOMAS TUSSER, *Fiue Hundreth Pointes of Good Husbandrie: Washing*. (1573)  
 Fast bind, fast find;  
 A proverb never stale in thrifty mind.  
 SHAKESPEARE, *The Merchant of Venice*, ii, 5, 53. (1597)  
 Because "sure bind, sure find," he [Richard III] is said, and his queen, to be crowned again in York with great solemnity.  
 THOMAS FULLER, *Church-History of Britain*. Vol. iv, ch. 4. (1655)  
 "Fast bind, fast find" is an excellent proverb. I'll e'en lock her up with the rest.  
 ISAAC BICKERSTAFFE, *The Padlock*. Act i, sc. 3. (1768)

[He] muttered something about fast bind, fast find, turned the key, and put it into his pocket.

WALTER SCOTT, *Redgauntlet*. Ch. 13. (1824)

See also *St. Ronan's Well*. Ch. 36. DICKENS, *Our Mutual Friend*. Bk. iii, ch. 14. (1865)

"Safe bind, safe find," said Uncle Robert, locking the door and pocketing the key.

D. C. MURRAY, *John Vale's Guardian*. Ch. 6. (1890)

<sup>1</sup> Where something is found, there look again.

THOMAS FULLER, *Gnomologia*. No. 5658. (1732)

<sup>2</sup> A man must have found a thing before he knows where it is. (Man muss eine Sache gefunden haben, wenn man wissen will, wo sie liegt.)

GOETHE, *Sprüche in Prosa*. (1819)

They who hide know where to find.

JOHN RHODE, *In the Face of the Verdict*, p. 122. (1940)

<sup>3</sup> But whan she seemed to be fixed in Mynde, Rather to seeke for that she was lothe to fynde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

If a man had no light to work, yet he would feel, to seek that he would not find, for fear lest they should find that they did not seek.

SIR JOHN HARRINGTON, *The Metamorphosis of Ajax*, p. 122. (1596)

Take heed you find not that you do not seek.

JOHN RAY, *English Proverbs*, p. 9. (1670) An Italian proverb. FULLER, *Gnomologia*. No. 4309. (1732)

<sup>4</sup> This, to pray for dead folks, this is not found, for it was never lost. How can that be found that was not lost?

HUGH LATIMER, *Sermons: Second Sermon before the Convocation*. (1536)

If ye seeke to fynde thynges er they be lost, Ye shall fynde one daie you come to your cost.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

How can ye find the glove was never lost?

ROBERT ARMIN, *Two Maids of More-Clacke*. (1609)

He findeth things before they are lost.

THOMAS DRAXE, *Bibliotheca*, p. 203. (1633)

To find it where the Highlandman found the tongs.

JAMES KELLY, *Scottish Proverbs*, p. 383. (1721)

"A Highlandman being challenged for stealing a pair of tongs said he found them; and being asked where? He said, 'Hard by the fire.'"

You have found what was never lost.

THOMAS FULLER, *Gnomologia*. No. 5918. (1732)

He who finds a thing before it is lost, dies before he is sick. (Wer findet ehe verloren wird, der stirbt ehe er krank wird.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 312. (1856) That is, a thief is hanged.

<sup>5</sup> What you find, keep. (Ut nanctu's, habe.)

PLAUTUS, *Rudens*, l. 871. (c. 200 B.C.)

He keeps that finds. (Habeas ut nanctu's.)

PLAUTUS, *Trinummus*, l. 63. (c. 194 B.C.)

According to the auld Scotch proverb of "he that finds keeps, and he that loses seeks."

D. M. MOIR, *Mansie Wauch*. Ch. 11. (1824)

We have a proverb,—“Losers seekers, finders keepers.”

CHARLES READE, *It Is Never too Late to Mend*.

Ch. 65. (1856) A more usual form is, “Finders keepers, losers weepers.” “Findings keepings, losings weepings” is another form. The French say, “Ce que tombe dans le fossé est pour le soldat” (What falls into the trench is for the soldier).

<sup>6</sup> You must just take us as you find us, as the saying is.

CHARLES RUSHTON, *Murder in Bavaria*. (1937)

## FINE

<sup>7</sup> All is fine that is fit.

THOMAS FULLER, *Gnomologia*. No. 523. (1732)

<sup>8</sup> That's all fine and dandy.

NGAIO MARSH, *Vintage Murder*, p. 35. (1940)

<sup>9</sup> The finest metals soonest break.

GEORGE PETTIE, *Petite Pallace*, p. 148. (1576)

He that makes a thing too fine, breaks it.

HERBERT, *Jacula Prudentum*. No. 442. (1640)

<sup>10</sup> Fine folks, fine ways. (ἐν ὀλίῳ ὀλῖα πάντα.)

THEOCRITUS, *Idyls*. Idyl xv, l. 24. (c. 270 B.C.)

To fine folks a little ill finely wrapt.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

## II—Fine: Proverbial Comparisons

<sup>11</sup> As fine as a horse.

ANN BRAY, *Traditions of Devon*, i, 328. (1838)

As fine (or proud) as a horse in bells.

BURNE, *Shropshire Folk-Lore*, p. 595. (1883)

<sup>12</sup> As fine as fippence.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 62. (1564)

As a man would say, finer than fivence, or more proud than a peacock.

UNKNOWN, *Grim the Collier*. Act ii. (c. 1600)

All finer than fippence, they dazzl'd my eye.

SAMUEL WESLEY, *Maggots*, p. 109. (1685)

As fine as fippence, as neat as ninepence.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

She was as fine as f'pence.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>13</sup> Finer than frog hair.

JAKE FALSTAFF, *Jacoby's Corners*, p. 75. (1938)

<sup>14</sup> "That's fine," say I. "Fine as silk."

DAVID CROCKETT, *Exploits and Adventures in Texas*, p. 64. (1836)

As fine as silk.

GEORGE W. HARRIS, *The Knob Dance*. (1845)

<sup>15</sup> As fine as a new scraped carrot.

HOLLAND, *Cheshire Glossary*, p. 445. (1886)

<sup>1</sup> As fine as Dick's hatband.

D. E. MARVIN, *Curiosities in Proverbs*, p. 373. (1916) There are many variants: "As queer as Dick's hatband, made of pea straw, that went nine times around and would not meet at last," "As queer as Dick's hatband which was made of sand," "As tight as Dick's hatband." They are all jeers, and the "Dick" referred to is said to be Richard Cromwell, son of Oliver, who was Lord Protector from 1658 to 1659.

<sup>2</sup> As fine as a lord's bastard.

JOHN RAY, *English Proverbs*, p. 284. (1678)

<sup>3</sup> As fine as a fiddle.

UNKNOWN, *The Dialect of Leeds*, p. 407. (1862)

### FINGER

<sup>4</sup> Quivering from her tender finger-tips. (ἐκ ἀπαλῶν κινυμένην δυνύχων.)

AUTOMEDON, *Epigram*. (c. 50 B. C.) See *Greek Anthology*, v, 129.

According to the proverb, to their finger-tips. (τὸ δὲ λεγόμενον ἐκ δυνύχων ἀγαπᾶσαι τὰ τέκνα.)

PLUTARCH, *Moralia*. Sec. 3C. (c. A. D. 95)

This man was always alive to his fingertips.

S. V. BENÉT, *Western Star*, p. 74. (1943)

<sup>5</sup> Why are the fingers tapered like pegs? So that when one hears improper language he may insert them in his ears.

*Babylonian Talmud: Kethuboth*, fo. 5b. (c. A. D. 450)

<sup>6</sup> If he snapped his fingers. (Si digitis concrepuit.)

CICERO, *De Officiis*. Bk. iii, ch. xix, sec. 75. (c. 45 B. C.) At a snap of the fingers, with no effort at all.

<sup>7</sup> Some men have green fingers. Plants like them. They can make things grow because they love them.

STUART CLOETE, *Congo Song*. Ch. 16. (1943) "Green fingers" is a proverbial phrase in the South for a good gardener.

Plants don't grow for me, but my wife's got a green thumb.

CARSON, *The Bride Saw Red*, p. 213. (1943)

<sup>8</sup> To stand with our fingers in our mouths.

OLIVER CROMWELL, *Letters*, 14 Nov., 1649. To stand foolishly inactive.

If I am a Fool, put you your Finger in my Mouth.

THOMAS FULLER, *Gnomologia*. No. 2682. (1732)

<sup>9</sup> And he gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God. (Scriptas digito Dei.)

*Old Testament: Exodus*, xxxi, 18. (c. 550 B. C.)

With the finger of God cast out devils. (ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια.)

*New Testament: Luke*, xi, 20. (c. A. D. 65) The *Vulgate* is, "In digito Dei elicio daemonia."

To see the finger of God in. To see the working or interposition of God in an accident, a piece of good fortune, etc.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>10</sup> The Moving Finger writes; and, having writ, Moves on: nor all your Piety nor Wit

Shall lure it back to cancel half a Line

Nor all your Tears wash out a Word of it.

EDWARD FITZGERALD, tr., *Omar Khayyám*. St. 71. (1859)

<sup>11</sup> Finger in dish, finger in pouch.

EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, p. 83. (1654) He who eats must pay.

<sup>12</sup> A certain gentleman that had his fingers made of lime-twigs, stole a piece of plate.

SIR JOHN HARRINGTON, *The Metamorphosis of Ajax*, p. 65. (1596)

Come, put some lime upon your fingers.

SHAKESPEARE, *The Tempest*, iv, 1, 246. (1611)

His fingers are lime-twigs. Spoken of a thievish person.

JOHN RAY, *English Proverbs*, p. 175. (1670)

Probably something still stuck by my fingers.

MALKIN, tr., *Gil Blas*. Bk. vii, ch. 15. (1809)

One-third of the money sent by the Queen for the soldiers stuck in his fingers.

J. L. MOTLEY, *History of the United Netherlands*. Ch. 10. (1860)

<sup>13</sup> At my fyngers ende.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 6. (1546)

I sucke not this out of my owne fingers ends.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Cited by Ray and Fuller.

He forgetteth them not, but hath them at hys finger's ende (as they say),

HUGH LATIMER, *Sermons*, iii, 181. (1553)

Ye are so good a courtier that you have at your fingers ends that belongeth thereto.

THOMAS HOBY, tr., *The Courtier*, p. 42. (1561)

I have them at my fingers' ends.

SHAKESPEARE, *Twelfth Night*, i, 3, 83. (1599)

Every schoolboy hath that . . . at his fingers' ends.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. i, mem. i, subs. 1. (1621)

Who is more expert in any quality than he that hath it at his fingers ends?

*Dicke of Devonshire*. Act iii, sc. 1. (c. 1630)

Names which a Man of his Learning has at his Fingers-Ends.

RICHARD STEELE, *The Spectator*. No. 156. (1711)

An hundred more wise adages, which I have always at my fingers end.

SAMUEL RICHARDSON, *Clarissa*, viii, 57. (1748)

I already have all these authors completely at my fingers' ends.

EARL OF DUDLEY, *Letters*, p. 143. (1816) The French say, "Savoir une chose sur le bout du doigt."

<sup>14</sup> It were a folly for mee . . . To put my finger to far in the fyre.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

I'll ne'er put my finger in the fire.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 4, 91. (1601)

Let him put his finger into the fire that needeth.

THOMAS DRAXE, *Bibliotheca*, p. 29. (1633)

To put one's finger in the fire. *Prudens in flammam ne manum iniicit* [The prudent man doesn't put his hand in the fire]—HIERON. Put not your finger needlessly into the fire. Meddle not with a quarrel voluntarily, wherein you need not be concerned.—*Prov.*, xxvi, 17.

JOHN RAY, *English Proverbs*, p. 175. (1670)  
Put your finger in the fire, and say it was your fortune.

JAMES KELLY, *Scottish Proverbs*, p. 280. (1721)  
"Spoken to them who lay the blame of their crimes, and mismanagements, on their hard fortune."

Put your Finger into the Fire, and say, 'twas your ill Fortune.

THOMAS FULLER, *Gnomologia*. No. 3986. (1732)  
TO PUT THE FINGER BETWEEN BARK AND TREE, see under HUSBAND AND WIFE.

<sup>1</sup>  
Gain is deade, and layde in tumber,  
When he should get ought, eche fynger is a thumb.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
See under THUMB.

<sup>2</sup>  
Every finger points me out, of the Roman race.  
(Monstror digito praetereuntium | Romanae fidicen lyrae.)

HORACE, *Odes*, Bk. iv, ode 3, l. 22. (23 B.C.)  
It's fine thing to have a finger pointed at one, and to hear people say, "That's the man." (At pulchrum est digito monstrari et dici, "Hic est.")

PERSIUS, *Satires*. Sat. i, l. 28. (c. A.D. 58)  
He became the pointed-at by men's fingers.

SADI, *Gulistan*. Ch. i, Apologue 16. (c. 1258)  
<sup>3</sup>  
I wyll helpe all this besines with a wete fynger.

WILLIAM HORMAN, *Vulgaria*, fo. 195. (1519)  
With the utmost ease, as easily as a wetted finger turns a page.

Readie waie and recourse maie with a weate finger easily be found out.

NICOLAS UDALL, *Apophthegms: To the Reader*. (1542)

I hate brawles with my hart: and can turne-ouer a volume of wronges with a wet finger.

GABRIEL HARVEY, *Works* (Grosart), ii, 32. (1593)  
Trust not a woman when she cries,  
For she'll pump water from her eyes  
With a wet finger.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act v, sc. 1. (1602)

If Dame Winifred were here she'd make them all out with a wet finger.

SAMUEL FOOTE, *The Knights*. Act i. (1754)  
He thinks to win them to his turn with a wet finger.

<sup>4</sup>  
WALTER SCOTT, *Redgauntlet*. Ch. 15. (1824)

As God made hands before knives,  
So God send a good lot to the cutler's wives.  
A. J. KEMPE, ed., *Loseley MSS.*, p. 212. (c. 1567)

They say fingers were made before forks, and hands before knives.

SWIFT, *Polite Conversation*. Dial. ii. (1738)  
Let the ballance use thar paws—they was invented afore nives.

GEORGE W. HARRIS, *The Knob Dance*. (1848)  
Certain crusted scraps of nursery wisdom were in Sarah's repertory, such as . . . "Fingers were made before forks."

E. V. LUCAS, *Landmarks*, p. 19. (1914)

<sup>5</sup>  
[They] will dip their owne fingers in the Suits.

WILLIAM LAMBARDE, *Archion*, p. 83. (1591)  
The High Priest had a finger both in the Trumpet and the Fast.

ARCHBISHOP GEORGE ABBOT, *Exposition of Jonah*, p. 416. (1600)

No man's pie is freed From his ambitious finger.

SHAKESPEARE, *Henry VIII*, i, 1, 52. (1612)  
[She] must needs, forsooth, have her Finger in the Pye.

BARTHOLOMEW HARRIS, tr., *Parival's Historie of the Iron Age*, p. 75. (1659)

He had a finger in the pie when he burnt his nail off.

JOHN RAY, *English Proverbs*, p. 244. (1678)  
You would have a finger in every bodies pie.

THOMAS SOUTHERNE, *The Fatal Marriage*. Act i. sc. 3. (1694)

You had a finger in the pie.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Their law thrusteth its nose into every platter, and its finger into every pie.

CHARLES READE, *The Cloister and the Hearth*. Ch. 56. (1860)

[She] liked to have a finger in every pie.

SARAH TYTLER, *Buried Diamonds*. Ch. 12. (1886)

He never could keep his fingers out of any pie.  
GEORGETTE HEVER, *Envious Casca*, p. 187. (1941)

<sup>6</sup>  
In yat thou crauest my aide, assure thy selfe I will be the finger next thy thombe.

JOHN LYL, *Euphuus* (Arber), p. 68. (1579)  
You two are finger and thumb.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)  
RAY, *Proverbs*, p. 215. (1670)

They are Finger and Thumb, that is, they are so great together, there is no parting them.

NATHAN BAILEY, *Dictionary: Thumb*. (1736)

<sup>7</sup>  
[She] had already turned that functionary round her finger.

J. L. MOTLEY, *Rise of the Dutch Republic*. Vol. iii. ch. 3, p. 698. (1855) The phrase is sometimes given as "To wind him around your finger."

To twist round one's little finger. A cliché variant of twist round one's finger. To have completely in one's control.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>8</sup>  
To burn one's fingers. To come to harm. Probably from the proverb, "Never burn your fingers to snuff another man's candle."

ERIC PARTRIDGE, *Dictionary of Clichés: Burn*. See also CAT'S PAW, under CAT.

1 A man whose little finger was worth more than your whole body. (Homo, cuius pluris erat unguis, quam tu totus es.)

PETRONIUS, *Satyricon*. Ch. 57. (c. A. D. 50)  
H'as more loue in's little finger, then both they in their whole bodies.

BARTEN HOLYDAY, *Technogamia*, i. 4. (1618)  
He hath more in's little finger, then thou in thy whole body.

JOHN RAY, *English Proverbs*, p. 175. (1670)  
She has more goodness in her little finger, than he has in his whole body.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

2 We each took a first mate's drink—i. e. three fingers.

W. T. PORTER, *Spirit of the Times*, 4 Oct., 1856, p. 73/1. A "finger" is a portion of liquor which fills the glass to a depth equal to the width of one finger.

Tom mixed the beverage full and f'ar,  
And slammed it, smoking, on the bar.  
Some says three fingers, some says two,—  
I'll leave the choice to you.

JOHN HAY, *The Mystery of Gilgal*. (1871)  
There is a legend that Hay coined the last two lines in Jack's Bar in Paris, during the exposition of 1867. A variant is, "Some say two fingers, some say three, It's all the same to me."

3 He puts his fingers to his lips. (Cum manus ad os apposit.)

M. CAECILIUS RUFUS, to Cicero. (51 B. C.)  
CICERO, *Ad Familiares*, viii, 1. As a sign of secrecy.

Put your finger to your lip. (Digito compesce labellum.)

JUVENAL, *Satires*. Sat. i, l. 160. (c. A. D. 120)

4 Don't put your finger in the scorpion's hole if you can't endure his sting.

SADI, *Gulistan*. Ch. i, *Apologue* 16. (c. 1258)  
Me thinkth your counsel weith in the whole,  
To make me put my fynger in a hole.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. A variant is, "Don't put your finger in too tight a ring."

5 Betere a finker offe then he eke euer.

UNKNOWN, *Ancrene Riwe*, p. 360. (c. 1200)  
Better finger off nor ay warkin [aching].

DAVID FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595)

Better a finger aff than wagging.

JOHN RAY, *Proverbs: Scottish*, p. 231. (1678)  
Better finger off as ay wagging. Better put an end to a troublesome business, than to be always vex'd with it.

JAMES KELLY, *Scottish Proverbs*, p. 56. (1721)  
Better soon as syne; better a finger aff as aye wagging.

SCOTT, *Rob Roy*. Ch. 18. (1818)

I'D SET MY TEN COMMANDMENTS IN YOUR FACE,  
see under COMMANDMENTS.

## FIRE

6 If you light your fire at both ends, the middle will shift for itself.

ADDISON, *The Spectator*. No. 265. (1712) Referred to as "the old kitchen proverb."

7 For men sais, that fire, na pryd,  
But discoueryng, may no man hyd.

JOHN BARBOUR, *The Bruce*. Bk. iv, l. 119. (c. 1375) The proverb is, "Fire and pride cannot be hid."

8 Then better is small fire one easily to warme  
Then is a great fire to do one hurt or harme.

ALEXANDER BARCLAY, *Egloges*, p. 9. (1515)  
Better a little fire to warm us, than a great one to burn us.

JOHN RAY, *English Proverbs*, p. 232. (1678)  
FULLER, *Gnomologia*. No. 865. (1732)  
Better a wee fire to warm us, than a mickle fire to burn us.

JAMES KELLY, *Scottish Proverbs*, p. 61. (1721)  
As the old byeword says, "better a wee ingle to warm ye, than a muckle fire to burn you."

SUSAN FERRIER, *The Inheritance*. Bk. ii, ch. 27. (1824)

9 Of a spark of fire a heap of coals is kindled.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 32. (c. 190 B. C.)

Neglected fires are wont to gather strength. (Neglecta solent incendia sumere vires.)

HORACE, *Epistles*. Bk. i, No. xviii, l. 85. (20 B. C.)  
Behold, how great a matter a little fire kindleth!  
(ἰδοὺ ἥλικον πῦρ ἥλικην ὅλην ἀνάπτει.)

New Testament: James, iii, 5. (A. D. 44) The Vulgate is, "Ecce quantus ignis quam magnam silvam incendit!")

A small spark neglected has often kindled a mighty conflagration. (Parva saepe scintilla contemptu magnum excitavit incendium.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. Bk. vi, sec. 3, l. 11. (c. A. D. 50) The Germans have the same proverb,

"Aus einen Fünklein unbedeckt, | Wird oft sehr grosse Brunst erweckt." The French say, "D'humble scintille s'enflamme une ville" (By a humble spark a town is set on fire). The Scots put it more briefly, "A little spark makes muckle wark."

A fire, when it is kindled, burns many sheaves.  
UNKNOWN, *Alphabet of Ben Sira*. No. 14. (c. 1000)

And of sparkys that ben of syghte smale,  
Is fire engendered that devoureth al.

JOHN LYDGATE, *Troy Book*. Bk. i, l. 785. (c. 1415)  
For of a litle sparkle a grete fyre cometh.

GEORGE ASHBY, *Poems*, p. 61. (c. 1465)

The least sparke if it be not quenched will burst into a flame, the least Moath in time eateth the thickest cloath.

JOHN LYLY, *Euphues* (Arber), p. 109. (1579)  
A little fire is quickly trodden out;

Which, being suffer'd, rivers cannot quench.

SHAKESPEARE, *III Henry VI*, iv, 8, 7. (1591)

'Tis a small sparke giues fire to a beautiful woman's discredit.

DEKKER AND WEBSTER, *North-ward Hoe*. Act ii. (1607)

I rose, and shook my clothes, as knowing well That from small fires comes oft no small mishap.

GEORGE HERBERT, *Artillerie*. (c. 1630)

What a great fire doth a small spark kindle!

THOMAS FULLER, *Church History*. Bk. iii, sec. 2. (1655)

How soon a little spark kindles into a flame.

SAMUEL RICHARDSON, *Clarissa*, vii, 306. (1748)

According to its fuel so doth a fire burn.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxviii, 10. (c. 190 B. C.) Oesterley, tr.

As though adding fuel to the fire. (Velut materiam igni praebeantes.)

LIVY, *Ab Urbe Condita*. Bk. xxi, sec. 10. (c. 25 B. C.)

You add flames to flame, and waters to the sea. (In flammam flammās, in mare fundis aquas.)

OVID, *Amores*. Bk. iii, eleg. 2, l. 34. (c. 13 B. C.)

He who gives no fuel to the fire puts it out. (τὸ πῦρ ὃ μὴ παρασχὼν ὕλην ἔσβεσσε.)

PLUTARCH, *Moralia: On the Control of Anger*. Sec. 454F. (c. A. D. 95)

Through more wode or col, the more fyr.

CHAUCEER, *Troilus and Criseyde*. Bk. ii, l. 1332. (c. 1380)

All adding fewel to the fire.

WILLIAM WARNER, *Albion's England*. Ch. 59, st. 27. (1592)

My blandishments were Fuell to that fire.

MICHAEL DRAYTON, *Legends*, iii, 147. (1596)

Take away fuel, take away flame.

JOHN CLARKE, *Paroemiologia*, p. 192. (1639)

Cited by RAY, *English Proverbs*, p. 95 (1670), with the addition, "Remove the tale-bearer, and contention ceaseth."

He's gone, and who knows how he may report Thy words by adding fuel to the flame?

MILTON, *Samson Agonistes*, l. 1350. (1671)

Every one adds fuel to my flame.

APHRA BEHN, *The Amorous Prince*. Act i, sc. 4. (1671)

Take away Fuel, and you take away Fire.

THOMAS FULLER, *Gnomologia*. No. 4305. (1732)

Do not add mud to the mobella.

BURCKHARDT, *Arabic Proverbs*. No. 724. (1817)

The mobella is the tank in which flax is wetted.

Each look is fuel added to my fire.

J. R. PLANCHÉ, *Extravaganzas*, ii, 248. (1843)

The more fuel, the more fire. (P'ëng ch'ai 'huo yen kao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 7. (1875)

2 Blow the spark and it will flame; spit upon it and it will be quenched. (ἐὰν φυσήσῃς σπινθήρα ἐκκαθήσεται, καὶ ἐὰν πτύσῃς ἐν' αὐτὸν σβεσθήσεται.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxviii, 12. (c. 190 B. C.) Quoted *M. Rabbah, Leviticus*, fo. 153; and anonymously in *Yalkut, Levit.*, sec. 460; *Psalms*, sec. 767; *Job*, sec. 501.

3 A little fire burns up a great deal of corn.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. (c. 190 B. C.) Quoted by JOHN RAY, *Adagia Hebraica*, p. 280.

Little fire burns up much corn.

LORD LYTTON, *What Will He Do with It?* Bk. viii, ch. 1. (1858)

4 The fire that does not warm me shall never scorch me.

H. G. BOHN, *Handbook of Proverbs*, p. 504. (1855)

5 Thou seest stykkes that are smale, They brenne fyrst feyre.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 12438. (c. 1300)

Little sticks kindle the fire; great ones put it out.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

FULLER, *Gnomologia*. No. 3261. (1732) The Portuguese say, "Little chips kindle the fire, great logs sustain it." "Little chips light great fires" is a variant.

6 But of wymmen hyt ys grete wundyr,

Hyt fareth wyth hem as fyre and tundryr.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 7924. (c. 1303)

For peril is bothe fyr and tow t'assemble.

CHAUCEER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 89. (c. 1388) Pope renders the line, "There's danger in assembling fire and tow."

Adde fyre to towe and you shal sone have a flame.

JEHAN PALSGRAVE, *La Langue Françoyse*, p. 417. (1630)

By sufrance to be so lyther,

In my house to lay fyre and tow together.

But if they fyre me, some of them shall wyn

More towe on their distaves than they can well spyn.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Like fire amongst flaxe.

GEORGE PETTIE, tr., *Civile Conversation*. Bk. ii, p. 194. (1574)

Fire and flaxe agree not. (Foco e stoppa non s'accorda.)

JOHN FLORIO, *Firste Fruits*, fo. 30. (1578)

TORRIANO, *Piazza Universale*, p. 97. (1666)

The fire quickly burneth the flaxe.

JOHN LYLY, *Euphues* (Arber), p. 62. (1579)

There is no quenching of fire with towe.

THOMAS DRAXE, *Bibliotheca*, p. 141. (1633)

RAY, *English Proverbs*, p. 153. (1678)

He is fire and flax; and so have at him.

BEAUMONT AND FLETCHER, *The Elder Brother*. Act i, sc. 2.

All fire and tow.

JOHN RAY, *English Proverbs*, p. 175. (1670)

Fire in flax will smoke.

THOMAS FULLER, *Gnomologia*. No. 1541. (1732)

There is an old proverb about fire and flax.

SCOTT, *The Fortunes of Nigel*. Ch. 30. (1822)

7 There is certainly some hidden fire beneath these ashes. (ἔστι τι καὶ πῦρ ὑπὸ τῇ σποδιῇ.)

CALLIMACHUS, *Epigrams*. No. xlv, l. 2. (c. 250 B. C.)

Thou art walking, as it were, over fires hidden beneath treacherous ashes. (Tractus et incedis per ignes | suppositos cineri doloso.)

HORACE, *Odes*. Bk. ii, ode. i, l. 7. (c. 23 B. C.)  
Yet in our asshen old is fyr y-reke [raked together].

CHAUCER, *Canterbury Tales: The Reeve's Prologue*, l. 28. (c. 1386)

The fire which seems extinguished often slumbers beneath the ashes. (Le feu qui semble étient souvent dort sous la cendre.)

CORNEILLE, *Rodogune*. Act iii, sc. 4. (1644)

Ev'n in our Ashes live our wonted Fires.

THOMAS GRAY, *Elegy Written in a Country Churchyard*. St. 23. (1760)

Every fire has its ashes.

STEELE MACKAYE, *Paul Kauvar*. Act i. (1888)

1 O perilous fyr, that in the bedstraw bredeth!

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 539. (c. 1388)

Those that with haste will make a mighty fire,  
Begin it with weak straws.

SHAKESPEARE, *Julius Caesar*, i, 3, 107. (1599)

It is a dangerous fire begins in the bed straw.

HERBERT, *Jacula Prudentum*. No. 1068. (1640)

2 So thryve I, this night shal I make it wel,  
Or casten al the gruwel in the fyre.

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 710. (c. 1380)

THE FAT IS IN THE FIRE, see under FAT.

3 Be we comen hider

To fecchen fyr, and rennen hoom ayeyn?

CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 484. (c. 1380)

Coming to Naples but to fetch fire, as the by word is, not to make my place of abode.

JOHN LYLY, *Euphues* (Arber), p. 72. (1579)

To come to fetch fire.

JOHN RAY, *English Proverbs*, p. 175. (1670)

You are come to fetch fire. Spoken to them who make short visits.

JAMES KELLY, *Scottish Proverbs*, p. 374. (1721)

Where are you going so soon? I hope you did not come to fetch fire.

SWIFT, *Polite Conversation*. Dial. i. (1738)

4 To take fire from fire. (Ab igne ignem capere.)

CICERO, *De Officiis*. Bk. i, ch. 16, sec. 52. (c. 45 B. C.) Quoted as a proverb.

You kindle the flame and then cry "fire!"

BURCKHARDT, *Arabic Proverbs*. No. 160. (1817)

5 To pour fire on fire. (πῦρ ἐπὶ πῦρ ἐκχεῖν.)

CRATINUS, *Fragment*. (c. 450 B. C.)

Don't add fire to fire. (μὴ πῦρ ἐπὶ πῦρ.)

PLATO, *Laws*. Sec. 666A. (c. 348 B. C.) Cited by DIOGENIANUS, *Adagia*, vi, 71 (c. A. D. 125); by PLUTARCH, *Moralia*, 123F, who refers to it as a proverb; and by ERASMUS, *Adagia*, i, ii, 8, with the Latin, "Ignem igni ne addas," and the comment, "Don't add calamity to calamity, or commotion to commotion." TAVERNER includes it in his *Translations from Erasmus*, fo. 51, with the rendering, "Put not fyre to fyre."

The only way I know how to fight fire is with fire.  
STEWART STERLING, *Down Among the Dead Men*, p. 224. (1943)

6 The fire is never without heat.

DAVIES, *Scourge of Folly*. Prov. 220. (1611)

7 In paper, how can you wrap up fire?

DOOLITTLE, *Chinese Vocabulary*, ii, 683. (1872)

8 Fire isn't quenched by fire. (πῦρ οὐ σβέννυται πῦρ.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 48.

(1508) The Latin is, "Ignis non extinguitur igni." The Italians have the same proverb, "Il fuoco non s'estingue con fuoco."

Fire is put out by fire. (Incendium ignibus extinguitur.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1594)

One fire burns out another's burning.

SHAKESPEARE, *Romeo and Juliet*, i, 2, 46. (1595)  
Whose desire

Was all this while, by fire, to draw out fire;

And by a well advised course to smother

The fury of one passion with another.

FRANCIS QUARLES, *Works*, iii, 267. (1629)

The fire that burneth, taketh away the heate of the burn.

JOHN LYLY, *Euphues and His England*, p. 356.

(1580) FULLER, *Gnomologia*. No. 4523. (1732)

Fire will fetch out fire.

SIR JOHN VANBRUGH, *The Mistake*. Act iii, sc. 1. (1706)

9 Who makes a fire of straw, hath much smoke,  
& nought els. (Chi di paglia suoco fa, molto fumo, e altro non ha.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

TORRIANO, *Piazza Universale*, p. 97. (1666)

A fire of straw yields naught but smoke.

UNKNOWN, *Book of Meery Riddles*. Prov. 71. (1629)

He that maketh a Fire of Straw, hath much Smoke and but little Warmth.

THOMAS FULLER, *Gnomologia*. No. 2236. (1732)

10 He is like a brand af fyre, kyndealeth others,  
and burneth hym selfe. (Lui è come un stizon di fuoco, alluma altri, & sibrucia se stesso.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

11 Thou shalt brenne as any fyr.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?), tr., l. 2548. (c. 1365)

As the fyr he brende For sharp desyr.

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 425. (c. 1380)

In his herte brende as any fyr.

CHAUCER, *The Legend of Good Women: Lucretia*, l. 72. (c. 1385)

12 Well may he smell fire, whose gown burns.

HERBERT, *Jacula Prudentum*. No. 144. (1640)

13 A gentleman's greyhound and a salt box, seek them at the fire.

HERBERT, *Jacula Prudentum*. No. 207. (1640)

1 Working and making a fire doth discretion require.

HERBERT, *Jacula Prudentum*. No. 227. (1640)  
Well to work and make a fire,  
Doth both care and skill require.

JOHN RAY, *English Proverbs*, p. 28. (1670)

2 He that can make a fire well can end a quarrel.

HERBERT, *Jacula Prudentum*. No. 559. (1640)

To play at Chess when the house is on fire.

HERBERT, *Jacula Prudentum*. No. 1134. (1650)

3 A softe fire makith swete malte.

RICHARD HILLS, *Commonplace-Book*, p. 128.

(c. 1530) TAVERNER, tr., *Erasmus' Apophthegms*, fo. 29. (1550) UDALL, *Roister Doister*, i, 3. (1550) BULLEIN, *Dialogue*. (1564) PORTER, *Two Angrie Women of Abington*, li, 1. (1599)

Whan time hath tournd white suger to white salte,

Than suche folke see, soft fire maketh sweete malte.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

The mault is never swete onlesse the fier bee softe.

GEORGE PETTIE, *Petite Pallace*, p. 192. (1576)

The malt is ever sweetest where the fire is softest.

ROBERT GREENE, *Alcida*. (1588) *Works* (Grosart), ix, 66.

Extreames have still their fault;

*The softest Fire makes the sweetest Mault.*

ROBERT HERRICK, *Connubii Flores*. (1648)

Soft fire, They say, does make sweet malt.

SAMUEL BUTLER, *Hudibras*, i, iii, 1251. (1663)

Slow fire makes sweet malt.

JOHN RAY, *English Proverbs*, (1670) D'URFEY, *Don Quixote*. Pt. i, act iv. (1694) SCOTT, *Quentin Durward*. Ch. 7. (1823)

4 First of all let a fire be kindled for me in the hall. (πῦρ οὖν μοι πρῶτιστον ἐν μεγάροις γείσθω.)

HOMER, *Odyssey*. Bk. xxii, l. 491. (c. 850 B.C.)

The first words of Odysseus when he reached home from his wanderings.

The laughter of the hearth. (ἡ Ἑστία γελᾷ.)

ARISTOTLE, *Meteorology*. Sec. 2. (c. 340 B.C.)

Of fire crackling. Browning's line, *Paracelsus*, pt. iii, l. 1, "Heap logs and let the blaze laugh out," has the same idea.

A blazing fire makes a house look more pleasant upon a winter's day. (αἰδομένου δὲ πυρὸς γεραιώτερος οἶκος ἰδέσθαι | ἡματι χειμερίῳ.)

HOMER (?), *Epigrams of Homer*. No. 13. (c. 400 B.C.) Repeated in *The Contest of Homer and Hesiod*, sec. 324.

Este bueth oune brondes. (Pleasant is one's own fireside.)

UNKNOWN, *Proverbs of Hendyng*. (c. 1300)

See *Reliquiae Antiquae*, i, 111.

Hit is merry a man to syt by his owne fyre.

FÖRSTER, ed., *Douce MS.*, 52. (c. 1350)

House without fire, body without soul. (Maison sans flamme, corps sans âme.)

BOUVELLES, *Proverbes*. (c. 1550) See DE LINCY, *Proverbes Français*, li, 172.

The fire which the Chaldeans worshipped for a god is crept into every man's chimney.

SIR WALTER RALEGH, *History of the World: Preface*. (1614)

A fair fire makes a room flet [gay].

JOHN RAY, *Proverbs: Scottish*, p. 288. (1678)

Our ain reek's better than other folks' fire.

WALTER SCOTT, *Rob Roy*. Ch. 38. (1818)

Ane's ain hearth is gowd's worth.

HISLOP, *Proverbs of Scotland*, p. 34. (1862)

Fire is the most tolerable third party.

H. D. THOREAU, *Journal*. (a. 1862) See EMERSON, *Thoreau*.

Man is the animal that has made friends with the fire.

VAN DYKE, *Fisherman's Luck*. Ch. 11. (1899)

5 Fire is half bread.

C. M. DOUGHTY, *Wanderings in Arabia*. Bk. i, ch. 10. (1908) Referred to as "a winter proverb of the poor in Europe." A similar Cornish one is, "Good fire and clean grate, Just as good as half your meat."

6 Keep the Home Fires Burning.

MRS. LENA GUILBERT FORD, title of song published in 1915, and popular during the first World War. The theme was suggested by Ivor Novello, who wrote the music.

Blow on it. Keep the home fires burning.

REX STOUT, *Alphabet Hicks*, p. 34. (1941)

7 You may poke a man's fire after you've known him seven years, but not before.

VINCENT LEAN, *Collectanea*, iv, 204. (1902)

8 Split a stake that you may bake. (Scinde calam ut caleas.)

LUCILIUS, *Satires*. Bk. xxvi, frag. 981, Loeb. (c. 131 B.C.) A soldier's proverb: "Frangere fustus et fac focum" (Break some sticks and make up a fire).

9 Fyre commeth out of the hardest flynte wyth the steele.

JOHN LYLly, *Euphues* (Arber), p. 64. (1579)

In the coldest flint there is hot fire.

JOHN LYLly, *Euphues*, p. 79. (1579) MERES, *Palladis*, fo. 321. (1598) DRAXE, *Bibliotheca*, p. 193. (1616) FULLER, *Gnomologia*. No. 2822. (1732)

It lies as coldly in him as fire in a flint, which will not show without knocking.

SHAKESPEARE, *Troilus*, iii, 3. 256. (1601)

The fire i' the flint Shows not till it be struck.

SHAKESPEARE, *Timon of Athens*, i, 1, 22. (1608)

10 Doth not the fire (an element so necessary that without it man cannot liue) as well burne the house as burne in the house, if it be abused?

JOHN LYLly, *Euphues* (Arber), p. 100. (1579)  
The fire gives light, and the flames brightness, and yet they may both destroy us. (Luz da el fuego, y claridad las hogueras, y bien podria ser que nos abrasasen.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615)



Fire is a good servant, says the humanitarian in me. But a bad master, says the insurance agent.

R. A. J. WALLING, *The Spider and the Fly*, p. 308. (1940)

1 A smoldering fire makes bitter smoke.

HELEN T. MILLER, *Sheridan Road*, p. 72. (1942)

2 The more the fire is covered up, the more it burns. (Quoque magis tegitur, tectus magis aestuat ignis.)

OVID, *Metamorphoses*. Bk. iv, l. 64. (A. D. 7)

Wry [cover] the gleed [glowing coal], and hotter is the fyr.

CHAUCER, *Legend of Good Women*, l. 735. (c. 1380)

Wel the hotter been the gledes rede,  
That men hem wryen with asshen pale and dede.

CHAUCER, *Troilus and Criseyde*, ii, 538. (c. 1380)

The more closely that you kepe fyre, no doubt,  
The more feruent it is when it breaketh out.

LEWIS WAGER, *Marie Magdalene*, sig. C2. (1566)

Fire, the more it is kept downe, the more it flameth up.

GEORGE PETTIE, *Petite Pallace*, p. 62. (1576)

He that stoppeth the streame, forceth it to swell higher; . . . he that casteth water on the fire in the Smithes forge, maketh it to flame fiercer.

JOHN LYLY, *Euphues* (Arber), p. 61. (1579)

An oven that is stopp'd, or river stay'd,  
Burneth more hotly, swelleth more with rage.

SHAKESPEARE, *Venus and Adonis*, l. 331. (1593)

Fire that's closest kept burns most of all.

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 2, 30. (1594)

The more thou damm'st it up, the more it burns.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 7, 26. (1594)

The more the fire's kept downe the more it burns.

RANDLE COTGRAVE, *Dictionary: Feu*. (1611)

3 No metal so course but fire will purifie it.

GEORGE PETTIE, *Petite Pallace*, p. 188. (1576)

4 Using oil to put out fire. (ἐλαίῳ πῦρ σβεννύειν.)

PLATO, *Laws*. (c. 348 B. C.) As quoted by DIOGENIANUS, *Adagia*, vi, 71.

Throw oil on the fire. (Oleum adde camino.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 321. (30 B. C.)

Cited by ERASMUS, *Adagia*, i, 1, 9, together with a similar one, "Oleo incendium restinguere" (To put out fire with oil). A proverb in many languages. The French say, "Jetter de l'huile sur le feu," the Germans, "Du güssest Oel in's Feuer."

If I see anyone perishing in a fire and begging to have it put out, I am to put it out with pitch and oil. (πίττῃ καὶ ἐλαίῳ κατασβεννύται.)

LUCAN, *Timon*. Sec. 44. (C. A. D. 190)

You thinke (saide Ladie Lelia) to quench fire with oyle.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 149. (1574) Young, tr.

Don't pour oil on the flames. ('Huo shank t'ien yu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2064. (1875)

5 Fire is given, even though you ask it from enemies. (Datur ignis, tametsi ab inimico petas.)

PLAUTUS, *Trinummus*, l. 679. (c. 194 B. C.) Referring to the old superstition that it is unlucky to refuse fire to anyone.

6 Fire keeps its own heat even in steel. (Ignis calorem suum etiam in ferro tenet.)

PUBLILIUS SYRUS, *Sententiae*. No. 305. (c. 43 B. C.)

For fire to glare far and wide and burn nothing is impossible. (Late ignis lucere, ut nihil urat, non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 347.

7 Don't stir fire with a sword. (πῦρ σιδήρῳ μὴ σκαλεῖν.)

PYTHAGORAS, *Maxim*. (c. 525 B. C.) As cited by ERASMUS, *Adagia*, i, i, 2, with the Latin, "Ignem ne gladio fodito." Erasmus explains that the meaning is, "Don't wrangle with an angry man," and JOHN LYLY also so interprets it (*Euphues and His Ephoebus*, p. 148); quoting Pythagoras as saying, "Not to bring fire to a slaughter: that is, we must not prouoke any that is furious with words."

Add blood to folly, and stir the fire with a sword. (Adde cruorum | stultitiae, atque ignem gladio scrutare.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 275. (30 B. C.)

According to the Proverbe, Cut not the fire with the yron.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 94. (1574) Pettie, tr.

8 I will kindle no moe coales then I may well quenche.

B. R., *Euterpe*, p. 136. (1584)

Kindle not a fire that you cannot extinguish.

H. G. BOHN, *Handbook of Proverbs*, p. 437. (1855)

9 Fire is the great Master of Arts, as Tully writes. (Le feu soit le grand maistre des arts, comme escript Ciceron.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 57. (1548)

10 Since the wind blows your fire,

No need yourself to tire.

(Yin fêng ch'ui huo, yung li pu to.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 735. (1875)

11 Be stirring as the time; be fire with fire.

SHAKESPEARE, *King John*, v, 1, 48. (1596)

12 Though little fire grows great with little wind,  
Yet extreme gusts will blow out fire and all.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 135. (1594) See under WIND.

13 Lemnian fire. (τῷ Ἀημνίῳ πυρ.)

SOPHOCLES, *Philoctetes*, l. 800. (c. 410 B. C.)

There was volcanic fire on Lemnos, an island in the Aegean.

1  
Go near this fire, and you'll soon be too hot.  
(Accede ad ignem hunc, iam calesces plus satis.)

TERENCE, *Eunuchus*, l. 85. (161 B. C.)  
The nearer the fire, the hotter. (Tanto plus calidum, quanto vicinias igni.)

EGBERT OF LIÈGE, *Fecunda Ratis*. (c. 1050)  
Wher-so [thou] comest in any cost,  
Who is next fyr, he brenneth most.  
(Ce seivent tuit sage e musart:  
Qui plus est près dou feu plus art.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l. 2357. (c. 1240) Chaucer (?), tr., l. 2477. (c. 1365)

And ay the neer he was, the more he brende.  
For ay the neer the fyr, the hotter is.  
CHAUCER (?), *Troilus and Criseyde*, Bk. i, l. 448. (c. 1380)

Fire giueh lyght to things farre off, and burneth that which is next to it.

JOHN LYL, *Euphues and His England* (Arber), p. 351. (1580)

The love of kings is like . . . fire, which warmeth afar off, and burneth near hand.

JOHN LYL, *Campaspe*. Act iv, sc. 4. (1584)  
He warms too near that burns.

HERBERT, *Jacula Prudentum*. No. 816. (1640)  
The fire which lighteth us at a distance will burn us when near.

H. G. BOHN, *Handbook of Proverbs*, p. 504. (1855)

2  
The piece is slower in going off, or, as sportsmen term it, is apt to hang fire.

THOMPSON, in *Philosophical Transactions of the Royal Society*, lxxi, 278. (1781)

Leyden's Indian journey . . . seems to hang fire.

WALTER SCOTT, *Letter to G. Ellis*, 7 Dec., 1801.  
MISS FIRE, see under MISS.

3  
One is not cold among his brothers and sisters.  
What if there is less fire on the hearth, if there is more in the heart.

H. D. THOREAU, *Winter*, 8 Feb., 1852.

4  
Bright-flaming, heat-full fire, The source of motion.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Week i, day 2. (1591)

Heat, Considered as a Mode of Motion.

JOHN TYNDALL. Title of treatise. (1863)

5  
I played with fire, did counsell spurn, . . .  
But never thought that fire would burn,  
Or that a soul could ake.

HENRY VAUGHAN, *The Garland*. (1655)

To play with fire. To trifle with danger, 'especially at the risk of moral disaster' (O.E.D.); especially applied to men and women in their sentimental attachments.

PARTRIDGE, *Dictionary of Clichés: Play*. (1941)

6  
In the stubble a great fire rages in vain. (In stipulis magnus sine viribus ignis, | incassum furit.)

VERGIL, *Georgics*. Bk. iii, l. 99. (29 B. C.)

Soon kindled and soon burnt.

SHAKESPEARE, *I Henry IV*, iii, 2, 61. (1597)  
Which like a bavin [bundle of brushwood] giveth goodly blaze, . . . but is soone out.

HENRY CROSSE, *Virtues Common-wealth*, p. 133. (1603)

The fire of reeds is of rapid extinction.

BURCKHARDT, *Arabic Proverbs*. No. 637. (1817)

7  
Nothing kindleth soner than fire.

THOMAS WILSON, *The Arte of Rhetorique*, p. 133. (1560) Cited as "a common saying."

8  
I'd go through fire. (διὰ πύρρος τοῖνον.)

XENOPHON, *Symposium*. Ch. iv, sec. 16. (c. 375 B. C.)

9  
Is not this a brand plucked out of the fire?  
(Numquid non iste torris est erutus de igne?)  
*Old Testament: Zechariah*, iii, 2. (c. 500 B. C.)  
Usually quoted, "a brand plucked from the burning."

COALS OF FIRE, see under COAL.

## II—Fire and Smoke

10  
And thair may no man fire sa covir,  
[Bot] low or reek sall it discovir.

JOHN BARBOUR, *The Bruce*. Bk. iv, l. 123. (c. 1375)  
You can not make a fire so low, but it will get out.

HERBERT, *Jacula Prudentum*. No. 963. (1640)  
Youk'n hide de fier, but w'at you gwine do wid de smoke?

J. C. HARRIS, *Plantation Proverbs*. (1860)

11  
The flame, according to the Proverb, is next to the smoake.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 146. (1574) Young, tr.

12  
Wher no fyr maad is may no smoke aryse.  
THOMAS HOCLEVE, *Minor Poems* (E.E.T.S.), p. 134. (c. 1440) LYDGATE, *Works*, i, 134.

Where no fyr is no smoke.

UNKNOWN, *Douce MS.*, 52, 1f., 20. (c. 1450)

Where there is no smoke there is no fire.

KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act ii, sc. 5. (1931)

Where there is no fire there is no smoke.

S. G. CHAMPION, *Racial Proverbs*, p. 440. (1938) A Japanese proverb.

13  
Where the least smoake is, there be the greatest fire.

JOHN LYL, *Euphues and His England* (Arber), p. 287. (1580)

14  
Flame is close to smoke. (Flamma fumo est proxima.)

PLAUTUS, *Curculio*, l. 53. (c. 200 B. C.) Phaedromus protests he hasn't done anything to the girl except kiss her a few times. "Always keep this in mind," Palinurus admonishes him, "flame is close to smoke. The man that wants the kernel cracks the shell, and the man that wants the girl, clears the way with kisses." Cited by ERASMUS, *Adagia*, i, v, 20.

1 Never, where there has been fire for any length of time, is smoke lacking. (Numquam ubi diu fuit ignis defecit vapor.)

PUBLILIUS SYRUS, *Sententiae*. No. 434. (c. 43 B.C.) CHAUCER, *The Tale of Melibeus*, sec. 23, attributes the saying to Seneca.

There is no fyre without some smoke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

There is no smoake but where there is some fire.

GEORGE PETTIE, *Petite Pallace*, p. 30. (1576)

There is no smoke, without some fyre. (Non ci è mai fumo, senza fuogo.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

"Non ci è fumo senza fuoco" is the modern Italian form. The French say, "Nul feu sans fumée"; the Germans, "Kein Rauch ohne Feuer." The Spanish form is, "Cerca le anda el humo, tras la llama."

There can no great smoake arise, but ther must be some fire, no great reporte without great suspicion.

JOHN LYLY, *Euphues* (Arber), p. 153. (1579)

No fire of wood but hath smoake.

LYLY, *Euphues and His England*, p. 328.

There's no smoake without some fire.

FRANCIS QUARLES, *The Virgin Widow*. Act i. (1649)

There is no fire but there will be some smoak.

THOMAS HUBBERT, *A Pill to Purge Formality*, p. 133. (1650)

There is seldom anie smoak, but where there is some fire.

THOMAS GATAKER, *A Discours Apologetical*, p. 11. (1654)

There must be some fire under all this smoke.

THOMAS SHADWELL, *A True Widow*. Act v, sc. 1. (1679)

No smoke without some fire, i.e., There is no strong rumour without some ground for it.

JOHN RAY, *English Proverbs*, p. 143. (1670)

Frequently quoted, recently by AGATHA CHRISTIE, *The Moving Finger*, p. 13. (1942)

Mrs. McHugh said that there was never fire without smoke.

ANTHONY TROLLOPE, *He Knew He Was Right*. Ch. 15. (1869) Repeated in ch. 52.

Where there is smoke there must be fire.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 23. (1850)

Where so much smoke is, there must be some fire.

J. R. PLANCHÉ, *Extravaganzas*, v, 102. (1871)

### III—Fire and Water

2 She carried water in one hand, the wily one, and fire in the other. (τῇ μὲν ὀδῳ ἐφόρει δολοφρονέουσα χεὶρ, τῇ δ' ἐτέρῃ πῦρ.)

ARCHILOCHUS, *Apothegm.* (c. 650 B.C.) See PLUTARCH, *Lives: Demetrius*. Sec. 35.

On swiche folke, platly, is no trist [trust], That fire and water holden in her fist.

LYDGATE, *Troy Book*. Bk. iv, l. 4988. (c. 1412)

Two faces in a hand covertly I bear, Water in the one hand and fire in the other.

JOHN SKELTON, *Magnysfycence. Works* (1843), i, 248. (1526)

Fire in the tone hand, and water in the tother, The makebate beareth between brother and brother.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546) Whatsoever I speake to men, the same also I speake to women, I meane not . . . to carye fire in the one hand, and water in the other.

JOHN LYLY, *Euphues* (Arber), p. 107. (1579) Hee beareth fire in the one hand, and water in the other.

THOMAS DRAKE, *Bibliotheca*, p. 46. (1616)

BUNYAN, *The Strait Gate*. (1676)

You carry fire in one Hand, and Water in the other.

THOMAS FULLER, *Gnomologia*. No. 5886. (1732)

3 Water is a very good seruant, but it is a cruell maister.

WILLIAM BULLEIN, *Bulwarke of Defence Against All Sicknesse*, fo. 12. (1562)

We say of water, it is a good seruant, though an ill master.

THOMAS ADAMS, *Works*, p. 178. (1630)

Philosophy being in divinity as fire and water in a family—a good servant, but bad master.

THOMAS FULLER, *Worthies: Cornwall*, i, 314. (1662)

Fire and Water, they cannot be so good Servants, but that they are worse Masters.

ROBERT BOYLE, *Occasional Reflections upon Several Subjects*. Pt. iv, ch. 8. (1665)

Fire and water are good servants, but bad masters.

JOHN RAY, *English Proverbs*, p. 98. (1678)

FULLER, *Gnomologia*. No. 1539. (1732) The Germans have the same proverb, "Feuer und Wasser sind gute Diener, aber schlimme Herren."

It is with our passions, as it is with Fire and Water, they are good Servants, but Bad Masters.

SIR ROGER L'ESTRANGE, *Fables*. No. 38. (1692)

Fire and water are good servants, but they are very bad masters.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Fire, as the saying is, is a good servant but a bad master.

DICKENS, *Barnaby Rudge*. Ch. 53. (1841)

4 The proverbial fire and water. (Aqua et igni, ut aiunt.)

CICERO, *De Amicitia*. Ch. vi, sec. 22. (44 B.C.) Proverbial, that is, as representing the prime necessities of life. Hence to deny fire and water to anyone (Aqua et igni interdicere), was to banish, to exclude from civil society. Conversely, a bride, on the day of the marriage, received from the bridegroom fire and water, as a symbol of their union.

You mate fire and water. (Ignibus lunge aquas.)

SENECA, *Hippolytus*, l. 568. (c. A.D. 60)

Mixing fire and water. (πῦρ ὁδᾶνι μίγνῃναι.)

PLUTARCH, *Moralia*. (c. A.D. 95) The attribution is by ERASMUS, *Adagia*, iv, iii, 94, who gives the Latin, "Aquam igni miscere."

5 Sooner will fire mingle with water. (Prius undis flamma miscebitur.)

CICERO, *Philippics*, xiii, 21, 49. (44 B.C.)

Water shall produce fire and fire water. (Unda dabit flammas, et dabit ignis aquas.)

OVID, *Tristia*. Bk. i, No. viii, l. 4. (c. A. D. 9)

1 If th' old saw did not borrow,  
Fier is loue, and water sorrow.

ROBERT GREENE, *Works*, viii, 51. (1590)

2 Water a farre of doth not quench fier that is  
nigh.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 145. (1574) Young, tr.

Water afar off quencheth not fire.

HERBERT, *Jacula Prudentum*. No. 400. (1640)

Water afar off quencheth not a neighbouring fire.  
(Acqua lontana non spegne fuoco vicino.)

TORRIANO, *Piazza Universale*, p. 1. (1666)

TRENCH, *On the Lessons in Proverbs*, p. 80.

(1853) CAHIER, *Six Mille Proverbes*, p. 175.

(1856) The French say, "L'eau éloignée n'est pas le feu qui nous menace" (Distant water won't put out the fire that threatens us).

3 Foule water as soon as fayre, will quench hot  
fyre.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Foule water will quench hot fire as soone as faire.

JOHN LYLY, *Mother Bombie*. Act iii, sc. 4. (1594)

Foule water quencheth fire well enough.

UNKNOWN, *Jack Drum*. Act i. (1616)

Foul water will quench fire.

JOHN RAY, *English Proverbs*, p. 154. (1670)

FULLER, *Gnomologia*. No. 1607. (1732)

4 He that casteth water on the fire in a smith's  
forge, maketh it to flame fiercer.

JOHN LYLY, *Euphues* (Arber), p. 61. (1579)

CLARKE, *Paroemiologia*, p. 158. (1639)

Al fire is not quenched by water.

LYLY, *Euphues and His England*, p. 319.

5 A new-kindled flame dies down when sprinkled  
with a little water. (Flamma recens parva  
sparsa resedit aqua.)

OVID, *Heroides*. No. xvii, l. 190. (c. 10 B. C.)

The Germans have turned this line into a rhymed proverb, "Die neu entstand'ne Feuerglut | Dämpft eine schlechte Wasserfluth" (A small flow of water quenches the new-kindled flame).

There is no fire so hotte but it is quenched with water, neither affection so strong but it is weakened with reason.

JOHN LYLY, *Euphues* (Arber), p. 95. (1579)

Fire is to be quenched in ye spark, weedes are to be rooted in ye bud, follyes in ye blossome.

JOHN LYLY, *Euphues and His England*, p. 360.

6 He shall passe thorowe fyre and water ere he  
get it.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 653. (1530)

They wolde gladly folowe theym through fire and water.

GENTIAN HERVET, tr., *Xenophon's Household*, fo. 61b. (1534)

A woman would run through fire and water for such a kind heart.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 4, 107. (1601)

I will be thrown into Etna, as I have been into Thames, ere I will leave her thus.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 5, 131. (1601)

That common saying may expound it; I will go thro' fire and water to serve you.

*The British Apollo*, i, No. 113. (1708)

I'll go through fire and water.

STEVENSON AND HENLEY, *Admiral Guinea*. Act ii, sc. 6. (1884)

#### IV—Out of the Frying-Pan

7 Asking for a pig in place of a bad dog. (ἀντι κάκω κύνος ὅν ἀπαίτεῖς.)

ALCAEUS, *Fragments*. Frag. 154. (c. 595 B. C.)

Quoted by ZENOBIUS, *Adagia*, i, 31. A saying used of those who ask for a bad thing to replace a bad thing. See EDMONDS, *Lyra Graeca*, i, 413.

Fleeing men, I encountered a lion. (ἀνθρώπους φεύγουσα, λέοντι περιέπεσον.)

AESOP, *Fables: The Deer and the Lion*. (c. 570 B. C.)

A deer, fleeing from some hunters, enters a cave, but discovers too late that it is the den of a lion. The Russians say, "He ran from the wolf and fell in with the bear," while the Spanish form is, "He fled from the bull and fell into the river."

You bid me look in misfortune for the cross. (Quaerere in malo iubeas crucem.)

TERENCE, *Phormio*, l. 544. (161 B. C.)

In escaping from one fault, we are led into some other sin. (In vitium ducit culpa fuga.)

HORACE, *De Arte Poetica*, l. 31. (c. 20 B. C.)

Like [a fish] from the sea into the frying-pan.

*Babylonian Talmud: Kiddushin*, fo. 44a. (c. 450)

Out of the water thou leapest into the fyre.

ALEXANDER BARCLAY, *Egloges*, p. 10. (1514)

He is gotten out of the myre and is fallen into the riuier.

THOMAS DRAXE, *Bibliotheca*, p. 54. (1633)

HALLIWELL, *Popular Rhymes*, p. 183, cites this in jingle form, "He got out of the muxe [dunghill], And fell into the pucksy [quagmire]."

I escaped the thunder and fell into the lightning.

GEORGE HERBERT, *Jacula Prudentum*. (1651)

Out of the peat-pot into the mire.

JAMES KELLY, *Scottish Proverbs*, p. 268. (1721)

A peat-pot is the hole out of which peat has been dug. The Irish say, "Out of the briars into the thorns."

The Thrush, avoiding the Trap, fell into the Bird-lime.

THOMAS FULLER, *Gnomologia*. No. 4792. (1732)

To escape the Rocks, and perish in the Sands.

THOMAS FULLER, *Gnomologia*. No. 5160.

Out of the wolf's den into the tiger's mouth.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 790. (1875)

Do not seek to escape from a flood by clinging to the tail of a tiger.

S. G. CHAMPTION, *Racial Proverbs*, p. 380. (1938) A Chinese proverb.

<sup>1</sup> They lepe lyke a flounder out of the fryenge panne into the fyre.

SIR THOMAS MORE, *A Dyaloge Concerning Heresy*. (1528) *Works* (1557), p. 179/2.

From suspicion to knowlage of yll, forsoothe, Could make ye dooe, but as the flounder doothe, Leape out of the fryng pan into the fyre, And chaunge from yll peyn to wurs is worth small hyre.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

But I was sav'd as is the flounder, when He leap-eth from the dish into the fire.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xiii, st. 28. (1591)

You shal finde your selfe to be fallen (as the common proverbe is) Out of the frying pan into the fire, or out of a fever into the hot evil.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 45. (1574) Pettie, tr.

Though, many times, as Aesop's fishes, they leap from the frying pan into the fire itself.

ROBERT BURTON, *The Anatomy of Melancholy*, i, iv, 1, 286. (1621)

Some of the ditch shy are, yet can

Lie tumbling in the mire:

Some, though they shun the frying-pan,

Do leap into the fire.

BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684)

It is a sad choice, Frying or Fire.

THOMAS FULLER, *Gnomologia*. No. 2874. (1732)

Out of the pan into the fire! there's no putting him off.

DAVID GARRICK, *The Irish Widow*. Act ii. (1772)

He falls from the frying-pan into the fire. (È caduto dalla padella sulla bragie.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 201. (1856) The Italian version of the old proverb. Another Italian form is, "Ceder della padella nelle bragie" (To fall from the frying pan into the burning coals). A proverb in many languages. The Spanish form is, "Saltar de la sarten, y dar en las brasas"; the French, "Sauter de la poêle et se jeter dans les braises." Sometimes the Spanish is given as "Huir del fuego, y dar en las brasas," and the French as "Tomber de la poêle dans la braise."

The man in debt tries a money-lender; and, if he succeeds, he is only out of the frying-pan into the fire.

SAMUEL SMILES, *Thrift*, p. 275. (1875)

From the frying-pan into the fire!

STEELE MACKAYE, *Paul Kavar*. Act ii. (1888)

We shall fall out of the frying-pan of the football club into the fire of the Sunday School.

BERNARD SHAW, *The Revolutionist's Handbook*. Sec. 1. (1903)

I fell from the fire into the frying-pan.

O. HENRY (W. S. PORTER), *Cupid à la Carte*. (1907)

A lady who is anxious to flop out of the Court-pan into the Prince-fire.

O. HENRY, *Strictly Business*. (1910)

He jumped from the frying-pan into the fire and back again.

J. G. COZZENS, *Ask Me Tomorrow*, p. 214. (1940)

You'd be out of the frying-pan into the fire.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 211. (1941) See also LODWICK, *Running to Paradise*, p. 236. (1943) McDERMID, *Ghost Wanted*, p. 200. (1943) etc., etc.

<sup>2</sup> As the saying goes, the people trying to escape the smoke of submission to the free, would have plunged into the fire of tyranny. (τὸ λεγόμενον ὁ ὄμιλος φεύγων ἀν καπνὸν δουλείας ἐλευθέρων εἰς πῦρ δοῦλων δεσποτίας.)

PLATO, *The Republic*. Bk. viii, sec. 569B. (c. 375 B.C.) HERODOTUS, iii, 81, has: "To save ourselves from the insolence of a despot by changing it for the insolence of the mob, that were unbearable indeed."

Trying to escape the smoke, I fell into the fire. (καπνὸν γε φεύγων εἰς τὸ πῦρ περιέπεσον.)

LUCIAN, *Necymantia*. (c. A.D. 170) Quoting a Greek proverb, cited by ERASMUS, *Adagia*, i, v, 6, with the Latin, "Fumum fugiens, in ignem incidi." LUCIAN, *Menippus*, sec. 4, gives another form, φάσι, τὸ πῦρ ἐκ τοῦ καπνοῦ βιαζόμενος (As they say, I was struggling into the fire out of the smoke). For other variants see *Palatine Anthology*, ix, 17, 5, and THEODRET, *Therap.*, iii, 773.

To jump from the smoke into the flame. (Tendere de fumo ad flammam.)

AMMIANUS MARCELLINUS, *History*. Bk. xiv, ch. 11; bk. xxviii, ch. 1. (c. A.D. 390)

There is an olde sayd saw, that a man entyndyng to auoide the smoke, falleth into the fyre.

EDWARD HALL, *Chronicle*, p. 210. (1548)

Thus must I from the smoke into the smother.

SHAKESPEARE, *As You Like It*, i, 2, 299. (1600)

Shunning the smoake he fell into the fire.

JOHN CLARKE, *Paroemiologia*, p. 250. (1639)

<sup>3</sup> He hides himself in the water for fear of the rain. (Se cachoyt en l'eau pour le pluye.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

There are many variants of this form of the proverb. BURCKHARDT, *Arabic Proverbs*, No. 474, has, "He fled from the rain and sat down under the water-spout"; HULME, *Proverb Lore*, p. 9, gives the French form as, "Il se jette à l'eau, peur de la pluie" (He throws himself into the river for fear of the rain). FULLER, *Gnomologia*, No. 1963, has, "He leaps into a deep River, to avoid a shallow Brook." The Germans say, "Aus dem Regen in die Traufe" (Out of the rain into the drip). The Arabian form, as given above, illustrates the difference between Eastern, especially Levantine, proverbs, and those of Western Europe, the former being often in the shape of an anecdote, and the latter of a maxim.

<sup>1</sup> Thus have I shunn'd the fire for fear of burning,

And drench'd me in the sea, where I am drown'd.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 1, 78. (1594)

<sup>2</sup> From the lime-kiln into the coals. (De calcaria in carbonarium.)

TERTULLIAN, *De Carne Christi*. Ch. 6. (c. A. D. 150) Cited by ERASMUS, *Adagia*, ii, iv, 96. (1508)

Take care that in avoiding the ashes you don't fall into the coals. (μη τέφραν φεύγων εἰς τὴν ἀνθρακίαν πέσῃς.)

DIAGENIANUS, *Adagia*, vi, 68. (c. A. D. 125) Cited by ERASMUS, *Adagia*, iii, iii, 72, with the Latin, "Ne cinerem vitans, in prunas incidas."

See also SCYLLA AND CHARYBDIS.

### FIRST

<sup>3</sup> I would rather be first here than second at Rome. (ἐγὼ μὲν ἐβουλόμην παρὰ τούτοις εἶναι μᾶλλον πρῶτος ἢ παρὰ Ῥωμαίοις δεύτερος.)

JULIUS CAESAR, referring to a mean little town which he passed while crossing the Alps on his way to Spain, 61 B. C. See PLUTARCH, *Lives: Caesar*. Ch. 11, sec. 2.

Caesar, when he went first into Gaul, made no scruple to profess *That he had rather be first in a village than second at Rome.*

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii, sec. 23. (1605)

I should be like Caesar . . . and choose rather to be the first man of the village, than second at Rome.

ABRAHAM COWLEY, *Essays* (1904), vi, 78. (1668) Just contrary to the other, I should like much better to be second or third at Périgueux than first at Paris. (Tout à l'opposite de l'autre, m'aimerois à l'aventure mieux deuxième ou troisième à Périgueux que premier à Paris.)

MONTAIGNE, *Essays*. Bk. iii, ch. 7. (1595)

He that plots to be the only Figure among Ciphers, is the Decay of a whole Age.

FRANCIS BACON, *Essays: Of Ambition*. (1597) Some men prefer to be first in things of minor importance than to be second in greater exploits. (Quiéren algunos más ser primeros en segunda categoria, que ser segundos en la primera.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 63. (1647)

<sup>4</sup> Who-so that first to mille comth, first grint.

CHAUCEUR, *Canterbury Tales: The Wife of Bath's Prologue*, l. 389. (c. 1388)

Who comyth fyrst to the mylle, fyrst must grind.

GAIRDNER, ed., *The Paston Letters*, iii, 133. (c. 1475) The French have the same proverb, "Qui premier arrive au moulin, premier doit moudre." They also say, "Les premiers vont devant" (The first go in front). There is a proverbial rule of Roman Law, "Qui prior est tempore potior est jure" (Who is first in point of time is stronger in right).

First come, first served.

HENRY BRINKLOW, *Complaynt of Roderick Mors*. Ch. 17. (c. 1545) Brinklow seems to have been the first to use the proverb in this exact form. In frequent use thereafter.

I was first come, and therefore ought to be first serv'd.

SHADWELL, *Irish Hospitality*. Act ii. (1720)

Who comes first shall be prince. (Hsien tao wei chün.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2709. (1875)

<sup>5</sup> Of soups and loves the first are the best. (Las sopas y los amores, los primeros son los mejores.)

CORREAS, *Spanish Vocabulary*, p. 192. (c. 1627)

Of Soop and Love, the first is the best.

THOMAS FULLER, *Gnomologia*. No. 3699. (1732)

<sup>6</sup> He that comes first to the hill may sit where he will.

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

He that comes first to the ha' may sit whar he will.

JAMES RAY, *Proverbs: Scottish*, p. 239. (1678)

He that is first on the midding [dunghill], may sit where he will.

JAMES KELLY, *Scottish Proverbs*, p. 142. (1721)

<sup>7</sup> I am the first, I also am the last. (Ego primus, et ego novissimus.)

*Old Testament: Isaiah*, xlviii, 12. (c. 725 B. C.) That which was first has turned and now is last (τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.)

EURIPIDES, *Hippolytus*, l. 982. (c. 428 B. C.)

Many that are first shall be last; and the last shall be first. (πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.)

*New Testament: Matthew*, xix, 30; *Mark*, x, 31; *Luke*, xiii, 30. (c. A. D. 70) The Vulgate is, "Multi autem erunt primi novissimi, et novissimi primi."

Undoubtedly you have not been the first, and you will not be, as I suppose, the last. (Vous n'avez pas été sans doute la première, | Et vous ne serez pas, que je crois, la dernière.)

MOLIÈRE, *Dépit Amoureux*. Act iii, sc. 9, l. 57 (1654)

The first pig, but the last whelp of the litter, is the best. (Primo porco, ultimo cane.)

JOHN RAY, *English Proverbs*, p. 53. (1678)

FULLER, *Gnomologia*. No. 4530. (1732)

I am not the first, and shall not be the last.

JOHN RAY, *English Proverbs*, p. 54. (1670)

From the Latin proverb, "Primus non sum nec imus." See also BEGINNING AND ENDING

<sup>8</sup> Eclipse first, the rest nowhere.

DENNIS O'KELLY, owner of Eclipse, at Epsom. 3 May, 1769. See *Annals of Sporting*. Vol. ii. p. 271.

Eclipse first and the rest nowhere. Applied to a person easily first or by far the best. Originally a race-course phrase, applied to horses, Eclipse being the most famous C. 18 race-horse.

ERIC PARTRIDGE, *Dictionary of Clickés*. (1941)

<sup>1</sup> Who, like the hindmost chariot wheels, art curst

Still to be near, but ne'er to reach the first.  
(Cum rota posterior curras et in axe secundo.)

PERSIUS, *Satires*. Sat. v, l. 72. (c. A. D. 58)

Never mind;

If some of us were not so far behind,

The rest of us were not so far ahead.

E. A. ROBINSON, *Inferential*. (c. 1910)

<sup>2</sup> To the first discoverer belongs all the fame.  
(ἀπὸρ δ' εὐρόντος ἔργον.)

PINDAR, *Olympian Odes*. No. xiii, l. 17. (464 B. C.)

<sup>3</sup> First in the fight, and ev'ry graceful deed.

POPE, tr., *Iliad*. Bk. iv, l. 295. (1715)

FIRST IN WAR, see under WASHINGTON.

<sup>4</sup> There is a sort of men who wish to be first in all things. (Est genus hominum qui esse primos se omnium rerum volunt.)

TERENCE, *Eunuchus*, l. 248. (161 B. C.)

It is the true cry of nature; wherever we are we wish to be first.

J. B. H. LACORDAIRE, *Conférences*. (1840)

Every child of the Saxon race is educated to wish to be first. It is our system.

EMERSON, *Representative Men*. Ch. 1. (1850)

<sup>5</sup> First, last, and in the middle. (ἐν πρώτοις καὶ ὑπόμας καὶ μέσος.)

THEOCRITUS, *Idyls*. No. xvii, l. 3. (c. 270 B. C.)

## FISH

<sup>6</sup> Rotten fish need strong seasoning. (σαπρὸς τὰριχος τὴν ὀρίανον φιλεῖ.)

ATHENAEUS, *Deipnosophistai*. Bk. iii, sec. 116E.  
(c. A. D. 200)

<sup>7</sup> Fish begins to stink at the head. (ἰχθὺς ἐκ τῆς κεφαλῆς ὀρεῖν ἀρχεται.)

H. G. BOHN, *Dictionary of Quotations*, p. 538.

(1860) "The corruption of a state," Bohn explains, "is first discernible in the higher classes."

<sup>8</sup> The greatest sort of fish keep the bottom.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

The best fish swim near the bottom.

JOHN CLARKE, *Paroemiologia*, p. 212. (1639)

In the deepest water is the best fishing.

JOHN RAY, *English Proverbs*, p. 9. (1670)

The best Fish swim deep.

The best is at the Bottom.

THOMAS FULLER, *Gnomologia*. Nos. 4412-13. (1732)

<sup>9</sup> They kan nought construe . . . whi this fish, and naught that, comth to were [weir].

CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 35. (c. 1374)

The sea hath fish for every man.

GEORGE PETTIE, *Petite Pallace*, p. 27. (1576)

Cited by CAMDEN, *Remains* (1870), p. 334. (1605)

Be content: the Sea hath Fish enough.

THOMAS FULLER, *Gnomologia*. No. 850. (1732)

There is as good fish in the sea as ever came out of it.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 35. (1822)  
There were still as good fish in the sea as had ever yet been caught out of it.

ANTHONY TROLLOPE, *Three Clerks*. Ch. 16. (1857)

There's fish in the sea, no doubt of it,

As good as ever came out of it.

W. S. GILBERT, *Patience*. Act i. (1881) See also

OGDEN NASH, *Look for the Silver Lining*.

(1933) CHEYNEY, *A Trap for Bellamy*, p. 67.

(1941)

There are as bad fish in the sea as ever came out of it.

HOUSMAN, ed., *Juvenalis Saturae: Preface*.

(1905)

<sup>10</sup> The most fishy thing I ever saw.

DISRAELI, *Coningsby*. Bk. i, ch. 9. (1844)

Doosed fishy about the eyes.

J. C. WILCOCKS, *Sea Fishermen*, p. 117. (1865)

Fish is good, but fishy is always bad.

J. G. HOLLAND, *Everyday Topics*. (1876)

[His] French is very fishy.

JAMES PAYN, *Confidential Agent*, iii, 151. (1880)

It is not difficult to detect the odor of the humble cod.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 301. (1940)

I find your frankness a bit like that smell out there—it's on the fishy side.

E. X. FERRARS, *Neck in a Noose*, p. 133. (1943)

THAT STORY IS TOO FISHY, see under STORY.

<sup>11</sup> Had I fish, was never good with garlic.

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)

Had I fish is good without butter.

WILLIAM CAMDEN, *Remains*, p. 271. (1605)

Had I fish is good without mustard.

JOHN CLARKE, *Paroemiologia*, p. 114. (1639)

Had I fish was never good to eat with mustard.

An answer to them that say, *had I such a thing, I would do so, or so.*

JAMES KELLY, *Scottish Proverbs*, p. 145. (1721)

<sup>12</sup> Oh, you who've been a-fishing will indorse me when I say

That it always is the biggest fish you catch that gets away!

EUGENE FIELD, *Our Biggest Fish*. (1892)

Lord, suffer me to catch a fish so large that even I in talking of it afterward shall have no need to lie.

UNKNOWN, *Motto for Fishermen*. See *Game Breeder*, July, 1930, p. 221, where it is suggested as a motto for President Hoover's fishing lodge.

The fish that escaped is the big one.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 206. (1937)

A fish is larger for being lost.

S. G. CHAMPION, *Racial Proverbs*, p. 440.

(1938) A Japanese proverb. Champion cites a similar Chinese one (p. 282), "The whip that's lost always had a gold handle."

FISH STORY, see under STORY.

<sup>1</sup> "Here's a pretty kettle of fish," cries Mrs. Tow-wouse.

FIELDING, *Joseph Andrews*. Bk. i, ch. 12. (1742)  
If matters come to this pass, I shall have made a fine kettle of fish on't.

HENRY BROOKE, *Fool of Quality*, ii, 249. (1767)  
There'll be a pretty kettle of fish.

DICKENS, *David Copperfield*. Ch. 19. (1850)  
Here's another pretty kettle of fish for thee.

THOMAS HARDY, *Under the Greenwood Tree*. Pt. ii, ch. 8. (1872)

There's a pretty kettle of fish.

BERNARD SHAW, *Captain Brassbound's Conversion*. Act ii. (1899) *Man and Superman*. Act iii. (1903)

That would be a pretty kettle of gefüllte fish!

CLARE BOOTHE, *Margin for Error*. Act ii. (1939)  
We're in a pretty kettle of fish this time.

HILEA BAILEY, *Smiling Corpse*, p. 209 (1941)  
A pretty kettle of fish. A disagreeable state of things, a predicament, a muddle, "a lovely mess."

ERIC PARTRIDGE, *Dictionary of Clichés: Pretty*. (1941) Starred as particularly offensive.

<sup>2</sup> The greate fishe eateth the little.

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578) See GREATNESS: GREAT AND SMALL.

<sup>3</sup> Little fish are sweet.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 434. (1830) Meaning, Forby explains, that small gifts are always acceptable.

<sup>4</sup> After Fish, Milk do not wish.

FRANKLIN, *Poor Richard's Almanack*, 1742.

<sup>5</sup> Fish make no Broth.

THOMAS FULLER, *Gnomologia*. No. 1546. (1732)

<sup>6</sup> In a great River great fish are found, but take heed lest you be drowned.

GEORGE HERBERT, *Jacula Prudentum*. No. 173. (1640) The Germans say, "Grosse Fische fängt in grossen Wassern" (Great fish are caught in great waters).

From a little river don't hope for a large fish. (De petite rivière De grand poisson n'espère.)

LE ROUX DE LINCY, *Proverbes Français*. Vol. i, p. 193. (1859)

<sup>7</sup> Good fish, but all the craft is in the catching.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)  
It's good fish, if it were but caught.

JOHN RAY, *English Proverbs*, p. 71. (1678)  
"Spoken of any considerable good that one hath not, but talks much of, sues for, or endeavours after."

<sup>8</sup> Salmon and sermons have their seasons in Lent.

HOWELL, *Proverbs: Fr.-Eng.*, p. 21. (1659)  
RAY, *English Proverbs*, p. 23. (1670)

A sammon and a sermon come much of a season.

TORRIANO, *Piazza Universale*, p. 246. (1666)

'Tis not for every one to catch a Salmon.

THOMAS FULLER, *Gnomologia*. No. 5095. (1732)

<sup>9</sup> Canst thou draw out leviathan with an hook?  
(An extrahere poteris leviathan hamo?)

*Old Testament: Job*, xli, 1. (c. 400 B. C.)

<sup>10</sup> They that seeke to poyson the Fish, will neuer eate the spawme.

JOHN LYLY, *Euphues and His England: To the Gentlemen Readers*, p. 224. (1580)

<sup>11</sup> It is a salt fish yat water cannot make fresh.

JOHN LYLY, *Euphues*, p. 325. (1580)

Like Fish that live in Salt-water, and yet are fresh.

THOMAS FULLER, *Gnomologia*. No. 3228. (1732)

<sup>12</sup> Those unfortunate loose fish who are game for every sportsman.

B. H. MALKIN, tr., *Gil Blas*. Bk. vii, ch. 7. (1809)  
The loose fish who frequent races.

EGAN, *Anecdotes of the Turf*, p. 72. (1827)

<sup>13</sup> It is not fish, it is man; you are devouring man, Callidorus. (Non est pisces; homo est; hominem, Calliodore, comes.)

MARTIAL, *Epigrams*. Bk. x, epig. 31, l. 6. (A. D. 93) An allusion to the extravagant price paid for fish by Roman epicures.

It's no fish ye're buying; it's men's lives.

WALTER SCOTT, *The Antiquary*. Ch. 11. (1816)

Wha'll buy my caller herrin? . . .

Wives and mithers, maist despairin',

Ca' them lives o' men.

CAROLINA NAIRNE, *Caller Herrin'*. (c. 1820)

<sup>14</sup> And he saith unto them, Follow me, and I will make you fishers of men. (ἀλείψις ἀνθρώπων.)

*New Testament: Matthew*, iv, 19. (c. A. D. 65)  
The Vulgate is, "Piscatores hominum."

<sup>15</sup> Fish ought to swim. (Pisces natare oportet)

PETRONIUS, *Satyricon*. Sec. 39. (c. A. D. 60) A reason for drinking wine with fish. The French have a proverb, "Poisson sans boisson est poison" (Fish without drink is poison). They also say, "Chair fait chair, et poisson, poison" (Meat makes flesh and fish makes poison). See LE ROUX DE LINCY, *Proverbes Français*, ii, 205.

We say, fish must ever swimme twice.

RANDLE COTGRAVE, *Dictionary: Poisson*. (1611)  
Once in water and once in wine.

Fish . . . never doth digest well . . . except it swimme twice after it comes forth the water: that is, first in butter, so to be eaten: then in wine or beere after it is eaten.

UNKNOWN, *Westward for Smelts*, p. 6. (1620)

With carouses I did trimme me,

That my fish might swim within me.

BRAITHWAIT, *Barnabees Journal*, iii. (1638)

Fish must swim thrice. Once in the water, a second time in the sauce, and a third time in wine in the stomach.

JOHN RAY, *English Proverbs*, p. 38. (1670) Ray goes on to quote a French proverb, "Poisson, goret et cochon vit en l'eau, et meurt en vin" (Fish and young swine Live in water and die in wine).



They say fish should swim thrice. First it should swim in the sea, then it should swim in butter; and at last, sirrah, it should swim in good claret.

SWIFT, *Polite Conversation*. Dial. ii. (1738)  
Fish should swim three times; water, sauce, and wine.

JOHN O'KEEFE, *The Little Hunchback*. Act ii, sc. 2. (1787)

1  
Fish is worthless unless fresh. (Pisces nequam, nisi recens.)

PONTANUS, *Collectio Proverbiorum*, p. 162. (1778)

2  
We have here something else to do. (Nous aurons bien icy autre chose à faire.)

RARELAIS, *Pantagruel*. Bk. v. ch. 12. (1552)

Motteux renders the phrase, "We have other fish to fry"; i. e. other business to attend to.

I have other eggs to fry.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

I feare he hath other fish to fry.

JOHN EVELYN, *Memoirs*, iii, 132. (1660)

I have other fish to fry.

SWIFT, *Journal to Stella*, 3 Nov., 1710.

Your uncle . . . has other fish to fry.

CHARLOTTE BRONTË, *Shirley*. Ch. 20. (1849)

I have other fish to fry than snigs [eels] without butter.

J. C. BRIDGE, *Cheshire Proverbs*, p. 78. (1917)

Or, "I have other fish to fry and their tails to butter." The French say, "Avoir d'autres chiens à fouetter" (To have other dogs to whip).

3  
When there are no fish in the river, shrimps are dear. ('Ho li wu yü, hsia yeh kuei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 195. (1875) Sometimes applied to children, meaning that daughters are precious when there are no sons.

Who cannot catch fish must catch shrimps. (Pu tē yü yeh tē hsia.)

SCARBOROUGH, *Chinese Proverbs*. No. 204.

4  
I will henceforth eat no fish of fortune's buttering.

SHAKESPEARE, *All's Well that Ends Well*, v, 2, 9. (1600)

I do profess . . . to fear judgement . . . and to eat no fish.

SHAKESPEARE, *King Lear*, i, 4, 17. (1605)

I trust I am none of the wicked that eat fish a Fryday.

JOHN MARSTON, *The Dutch Courtesan*. (1605)

I did not like him when he called for fish.

BEAUMONT AND FLETCHER, *The Woman Hater*, iv, 3. (1607) According to Warburton, "He's an honest man and eats no fish" was a popular proverbial phrase in Queen Elizabeth's time, signifying that a man was not a Roman Catholic.

5  
For a fish without a fin, there's a fowl without a feather.

SHAKESPEARE, *The Comedy of Errors*, iii, 1, 82. (1593)

6  
Here comes the trout that must be caught with tickling.

SHAKESPEARE, *Twelfth Night*, ii, 5, 24. (1599)

Groping for trouts in a peculiar river.

SHAKESPEARE, *Measure for Measure*, i, 2, 92. (1604)

7  
It was thought she was a woman and was turned into a cold fish.

SHAKESPEARE, *The Winter's Tale*, iv, 4, 284. (1610)

A strange fish!

SHAKESPEARE, *The Tempest*, ii, 2, 28. (1611)

You are an odd fish.

LANGDON MITCHELL, *The New York Idea*. Act i. (1906)

He's a cold fish.

WENTWORTH, *In the Balance*, p. 165. (1941)

8  
Does ever any man cry stinking fish to be sold?

JEREMY TAYLOR, *Ductor Dubitantium*, p. 805. (1660)

Did you ever hear a fishwife cry stinking mackarel?

JOHN WILSON, *The Cheats*. Act iv, sc. 2. (1664)

No man cries stinking fish.

JOHN RAY, *English Proverbs*, p. 59. (1678)

FULLER, *Gnomologia*. No. 3596. (1732)

Yet people will in answer say, "'Tis the world's way—

We never hear a man cry 'Stinking fish!'

JOHN WOLCOT (PETER PINDAR), *Works* (1801), v, 302. (1801) Wolcot repeats the line in *Tristia*, "But no one, to be sure, cries 'Stinking fish!'"

I replied that I was a young gentleman of large fortune (this was not true; but what is the use of crying bad fish?).

THACKERAY, *Barry Lyndon*. Ch. 3. (1844)

9  
He that hath Breems in his pond, is able to bid his friend welcome.

ISAAC WALTON, *The Compleat Angler*, i, 10, 165. (1653) Quoted as a French proverb.

GUT NO FISH TILL YOU GET THEM, *see under* CHICKEN.

TO TEACH A FISH TO SWIM, *see under* LABOR LOST.

## II—Fish and Bait

10  
I fish't for a herring and catcht a sprat.

JOHN CLARKE, *Paroemiologia*, p. 2. (1639)

To fish for a herring and catch a sprat.

JOHN RAY, *English Proverbs*, p. 180. (1670)

To fish with a Herring, and catch a Sprat.

THOMAS FULLER, *Gnomologia*. No. 5165. (1732)

It is but "giving a Sprat to catch a Herring," as a body might say.

WILLIAM HONE, *Every-Day Book*. Vol. ii, col. 1410. (1827)

That's his plan, a sprat to catch a mackerel.

MARRYAT, *Newton Forster*. Ch. 44. (1832)

It was their custom . . . never to throw away sprats, but as bait for whales.

DICKENS, *Martin Chuzzlewit*. Ch. 8. (1850)

Set a herring to catch a whale.

W. C. HAZLITT, *English Proverbs*, p. 331. (1869)  
[It] is only sent out as a sprat to catch whales.

R. L. STEVENSON, *Letters*, v, 87. (1893)  
It's a sprat thrown out to catch a herring.

J. J. CONNINGTON, *The Twenty-One Clues*, p. 158. (1941)

1 Venture a small fish to catch a great one.

JOHN CLARKE, *Paroemiologia*, p. 41. (1639)  
You must lose a fly to catch a trout.

HERBERT, *Jacula Prudentum*. No. 828. (1640)  
One must risk a little fish to catch a great one.  
(Il faut hazarder un petit poisson pour prendre un grand.)

JOHN RAY, *English Proverbs*, p. 152. (1670)  
The French also say, "Il faut perdre un veron pour pêcher un saumon" (You must lose a minnow to catch a salmon), and "Il donne un pois pour avoir une fève" (He gives a pea to get a bean). The Italians say, "Butta una fardola per pigliar un luccio," and the Germans, "Die Wurst nach der Speckseite werfen" (To throw the sausage to catch a flitch of bacon).

Venture a small Fish to catch a Gudgeon.

THOMAS FULLER, *Gnomologia*. No. 5348. (1732)  
You must have a couple of grains of rice in order to catch fowls. (Ch'a chi yeh yao liang k'o mi.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 239. (1875) Meaning that one must have some capital in order to do business. There is another to the same effect: "No one can sew without a needle" (Fei chên pu yin hsien). Still a third says, "A dry finger cannot lick up salt" (Kan chih chia t'ien pu ch'u yen lai).

2 This bait has taken no fish. (Hic funis nihil attraxit.)

ERASMUS, *Adagia*, i, ix, 45. (1508)  
The tender nibbler would not touch the bait.  
SHAKESPEARE (?), *The Passionate Pilgrim*, l. 53. (1599)

'Tis rare to find a Fish that will not some Time or other bite.

THOMAS FULLER, *Gnomologia*. No. 5114.  
The fishes won't bite. . . . The amount of it is, he has had "fisherman's luck."

H. D. THOREAU, *Winter*, 22 Dec., 1859.

3 The fish long playing with the baited hook, At last is caught: thus many a Nymph is took.

PHINEAS FLETCHER, *Piscatorie Eclogs*, v. (1633)  
Nibbling at the bait, you may justly expect the hook to take you.

SECKER, *Nonesuch Professor*, ii, 241. (1660)  
That Fish will soon be caught that nibbles at every Bait.

THOMAS FULLER, *Gnomologia*. No. 4342. (1732)  
In short the sap was rising—to the bait.

JONATHAN STAGG, *Stars Spell Death*, p. 86. (1939)

4 He that would catch Fish must venture his Bait.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1757. See also under GAMBLING.

5 It is a silly Fish that is caught twice with the same Bait.

THOMAS FULLER, *Gnomologia*. No. 2879. (1732)

6 I was taken by a morsel, says the fish.

HERBERT, *Jacula Prudentum*. No. 629. (1640)

7 You catch your next fish with a piece of the last.

O. W. HOLMES, *Verses for After-Dinner*. (1844)

8 All fyshe are not caught with flies.

JOHN LYLY, *Euphues*, p. 350. (1580)

9 Fish is not caught without bait. (χωρίς πλάνον ὄψάριον δὲν πιάνεται.)

ALEXANDER NEGRIS, *Greek Proverbs*, p. 143. (c. A. D. 100)

It is ill catching of fish when the hook is bare.

ROBERT GREENE, *Works* (Grosart), ii, 63. (1583)  
In vain one fishes if the hook isn't baited. (In vano si pesca, se l' amo non ha esca.)

CAHIER, *Six Mille Proverbes*, p. 204. (1856)

10 Under intinsing baytes intanglyng hookes.

GEORGE PETTIE, *Petite Pallace*, p. 148. (1576)  
Is it not the pleasaunt bayte that causeth the fleetest fish to byte?

JOHN LYLY, *Euphues* (Arber), p. 63. (1579)  
Beauty—a deceitful bayte with a deadly hooke.

JOHN LYLY, *Euphues*, p. 77.

The Bait hides the Hook.

THOMAS FULLER, *Gnomologia*. No. 4403. (1732)  
Bait. A preparation that renders the hook more palatable. The best kind is beauty.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

11 Your hook is so longe that the bayt can not hide it.

GEORGE PETTIE, *Petite Pallace*, p. 198. (1576)  
Shal I greedely devoure the baite, whiche I knowe hath a hooke hidden in it to hurt mee?

PETTIE, *Petite Pallace*, p. 269.  
Although I see the bayte you laye to catch mee, yet I am content to swallowe the hooke.

JOHN LYLY, *Euphues* (Arber), p. 87. (1579)

12 But fish not, with this melancholy bait, For this fool gudgeon, this opinion.

SHAKESPEARE, *The Merchant of Venice*, i, 1, 101. (1597)

13 Bait the hook well; this fish will bite.

SHAKESPEARE, *Much Ado about Nothing*, ii, 3, 114. (1598)

The fish adores the bait.

HERBERT, *Jacula Prudentum*. No. 609. (1640)

The fish follow the bait.

JOHN RAY, *English Proverbs*, p. 9. (1670)

14 To swallow the hook. (Vorare hamum.)

PLAUTUS, *Curculio*. (c. 200 B. C.) As quoted by ERASMUS, *Adagia*, ii, v, 74. The Greek proverb is ἀγκιστρὸν μετὰ τῆς καπίδος καταπίνειν (He swallowed the hook along with the bait); the French, "Avaler l'amorce et l'hameçon."

## III—Fish and Net

<sup>1</sup> You may perceive the fish is caught, by their hanging aside their nets.

THOMAS ADAMS, *Sermons*, ii, 112. (1629)

"Why, Father, is the net removed?" "Son, it hath caught the fish."

ROBERT BROWNING, *The Pope and the Net*.

(1890) The story of the fisherman, who became Deacon, Priest, Bishop, Cardinal, always with his old net prominently displayed, but who threw it away the day he was made Pope.

<sup>2</sup> The Fish by struggling in the Net, hampers its self the more.

THOMAS FULLER, *Gnomologia*. No. 4534. (1732)

The Fish may be caught in a Net, that will not come to a Hook.

THOMAS FULLER, *Gnomologia*. No. 4535.

<sup>3</sup> He is a fole afore the nett that fysshes.

JOHN LYDGATE, *Order of Fools*, l. 131. (1460)

It is yll fyshyng before the net.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

He that fishes afore the net, lang or he fish get.

DAVID FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)

It is not good fishing before the net.

HERBERT, *Jacula Prudentum*. No. 665. (1640)

<sup>4</sup> Little fishes slip through nets, but great fishes are taken.

FRANCIS MERES, *Palladis Tamia*, fo. 246. (1598)

<sup>5</sup> It were as soone done to weue a newe web of clothe as to soue up euery hole in a net.

SIR THOMAS MORE, *Works* (1557), p. 224.

(1528) A West Cornwall saying is, "It is like a fishing-net—the more you mend it, the more holes there are in it."

<sup>6</sup> A man whose ploughshares are his nets. (τὰ δὲ δίκρυα κελύ ἀπορρα.)

THEOCRITUS, *Berenice*. Frag. 284a. (c. 270 B. C.)

There is another Greek proverb, εὐδοντι κύπρος αἰπεῖ (While the fisher sleeps the net takes fish).

<sup>7</sup> Fish will not enter the net, but rather turn back.

JOHN WODROEPHE, *Spared Houres*, p. 508. (1623)

<sup>8</sup> Alle ys fysshe that commyth to the nett.

UNKNOWN, *Ballads from MSS*, i, 95. (c. 1520)

All was fysshe that came to net.

LORD BERNERS, tr., *Froissart*, i, 416. (1523)

All is fishe that comth to net.

JOHN SKELTON, *Colin Cloute*, l. 935. (a. 1529)

HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

All's fish they get that commeth to net.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: February Abstract*. (1573)

Taking up every commodity, refusing nothing: all is fish that cometh to the net.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 90. (1578)

I perceive all sorts of fish come to your net.

THOMAS DEKKER, *I The Honest Whore*. Act v, sc. 2. (1604)

What was his father's could not escape his fingers, all was fish that came to his net.

JOHN BUNYAN, *Mr. Badman*. Ch. 1. (1680)

Black, brown, fair, or tawny, 'tis all fish that comes in your net.

RICHARD CUMBERLAND, *The Brothers*. Act i.

(1769) The Spanish form is, "Salga pez, ó salga rana, á la capacha" (Come fish, come frog, all to the basket).

## IV—Fish and Flesh

<sup>9</sup> Old fish and yong flesh wolde I have ful fayn.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 174. (c. 1388)

Olde fish and yong flesh (quoth he) doth men best feede.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Young flesh and old fish are daintiest.

RANDLE COTGRAVE, *Dictionary: Chair*. (1611)

Young flesh and old fish are best. (Jeune chair et vieil poisson.)

JOHN RAY, *English Proverbs*, p. 39. (1670)

There goes a saying, and 'twas shrewdly said, Old fish at table, but young flesh in bed.

POPE, *January and May*, l. 101. (1717)

<sup>10</sup> I will not make fleshe of one, and fish of the other.

JOHN CLARKE, *Paroemiologia*, p. 182. (1639)

To show partiality, or make an invidious distinction.

I'll not make fish of one and flesh of another.

JOHN RAY, *English Proverbs*, p. 9. (1670)

KELLY, *Scottish Proverbs*, p. 220. (1721)

SWIFT, *Polite Conversation*. Dial. ii. (1738)

The father proves such a partial fool . . . as to make fish of one [child] and flesh of another.

OSWALD DYKES, *English Proverbs*, p. 137. (1709)

The complaints alleged against the maids are . . . very applicable to our gentlemen's gentlemen; I . . . would not make fish of one and flesh of the other.

DANIEL DEFOE, *Everybody's Business*. (1725)

<sup>11</sup> The fish marreth the water, and flesh doth dresse it. (El pesce guasta l'aqua, & la carne la concia.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Fish spoils water, but flesh mends it.

JOHN RAY, *English Proverbs*, p. 41. (1678)

<sup>12</sup> Wone that is nether flesshe nor fissue.

UNKNOWN, *Rede Me and Be Nott Wrotke*, i, iii b. (1528)

She is nother fyshe, nor fleshe, nor good red hearyng.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Judge whether thou be fish or flesh.

JOHN LVLV, *Euphues* (Arber), p. 98. (1579)

She's neither fish nor flesh; a man knows not where to have her.

SHAKESPEARE, *I Henry IV*, iii, 3, 144. (1597)

One neither fish nor flesh, a man of no credit.

PHILEMON HOLLAND, tr., *Livy*. Bk. xxiv, ch. 45. (1600)

Damn'd Neuters, in their middle way of steering,  
Are neither Fish nor Flesh nor good Red-Herring.

JOHN DRYDEN, *The Duke of Guise: Epilogue*. (1682)

They . . . marry their wives, before they know  
whether they are fish, flesh, or good red herring.

THOMAS BROWN, *Works* (1760), iii, 240. (c. 1695)

It was neither fish, nor flesh, nor salt herring of mine.

WALTER SCOTT, *Redgauntlet*. Ch. 12. (1824)

A brat that's neither fish, flesh, nor fowl, nor good red herring.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 53. (1850)  
Behold an hermaphrodite, neither "fish, flesh, fowl, nor good red herring," . . . ridiculed as "our friend from Middle Sex."

DEAN HOLE, *Then and Now*. Ch. 6. (1902)

Look at me—am I fish, flesh, or fowl?

O. HENRY, *Blind Man's Holiday*. (1910)

### V—Fish Out of Water

1

How sholde a fish with-oute water dure?

CHAUCEUR (?), *Troilus and Criseyde*. Bk. iv, l. 765. (c. 1380)

Right as fishes in flod whenne hem faileth water,  
Deyen for drouth whenne thei drye ligen.

WILLIAM LANGLAND, *Piers the Plowman*. Text c, passus vi, l. 149. (1390)

2

I was like a fish out of water.

DEFOE, *Roxana*. (1724) *Works* (1903), xiii, 37.

As a fish out of water. (Ju yü shih shui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1066. (1875) The Chinese meaning is, without sustenance.

I feel like a fish out of water here.

B. DUFFY, *The Old Lady*, p. 17. (1916) WALLACE, *The India-Rubber Men*. Ch. 26. (1920)

3

He is as much out of his Element, as an Eel in a Sand-bag.

THOMAS FULLER, *Gnomologia*. No. 1912. (1732)

4

Fishe is caste awaie that is cast in drie pooles.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

CHAPMAN, *Eastward Hoe*, v, 1. (1605)

Fishes are cast away that are cast into dry ponds.

JOHN RAY, *English Proverbs*, p. 90. (1670)

5

[Monks] out of ther cloistre as fishis with-oute water.

JOHN WYCLIF, *Gospel Sermons*. (c. 1380) See under MONK.

The Arabians out of their deserts are as Fishes out of the Water.

SAMUEL PURCHAS, *Pilgrimage*, vi, xii, 636. (1613)

A tradesman out of his shop . . . is as a fish out of the water.

WILLIAM GURNALL, *The Christian in Compleat Armour*, p. 117. (1655)

A navy drops into a church by accident, and there he has to sit like a fish out of water.

CHARLES KINGSLEY, *Yeast*. Ch. 11. (1851)

A diplomatist in a land where he cannot read the newspapers . . . is rather like a fish out of water.

F. G. BURNABY, *A Ride to Khiva*. Ch. 2. (1876)

The lawyer . . . was as a fish out of water there.

S. BARING-GOULD, *Court Royal*. Ch. 6. (1886)

A bit of a fish out of water in this neighbourhood.

CONNINGTON, *Twenty-One Clues*, p. 65. (1941)

### FISHING

6

Fishing for eels. (*τὰς ἐγγέλεις θηράμενοι*.)

ARISTOPHANES, *The Knights*, l. 864. (424 B. C.)

Fishing in troubled waters. The proverbial Latin phrase is, "Piscatur in aqua turbida."

A fisher in troubled water gains triple or double. (Pescher en eau trouble Est gain triple ou double.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) The French also say, "On pêche bien en eau troublé." The Spanish form is, "A río revuelto, ganancia de pescadores" (In the troubled stream, gain for the fishermen).

[They] always desyre your unquietnesse, whereby they may the better fishe in the water when it is troubled.

RICHARD GRAFTON, *Chronicles*, i, 283. (1568)

Best fishing in troubled waters.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. St. 41. (1591)

It is good fishing in muddy waters.

DAVID FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595) Cited by RAY, *English Proverbs*, p. 90 (1670), with the comment, "Il n'y a pesche qu'en eau troublé; In troubled waters; that is, in a time of public calamity, when all things are in confusion." A proverb in many languages.

Jeroboam had secretly troubled these waters, that he might fish more gainfully.

BISHOP JOSEPH HALL, *Contemplations*, xviii, 1. (1612)

There is no fishing so good as in troubled waters.

HALL, *Recollection of Treatises*, p. 695. (1614)

They fare full and fatt by Fishing in troubled waters.

BISHOP RICHARD MONTAGU, *Appello Caesarem*, v, 43. (1625)

She loves to fish in troubled waters.

ALEXANDER LEIGHTON, *An Appeal to the Parliament*, p. 19. (1628)

It is good fishing in troubled waters.

JOHN TATHAM, *The Rump*. Act iii. (1660)

Trouts are tickled best in muddy water.

SAMUEL BUTLER, *On a Hypocritical Nonconformist*. St. 4. (1670)

Who rich and great by past Rebellions grew,  
And long to fish the troubled Waves anew.

DRYDEN, *Absalom and Achitophel*, ii, 314. (1682)

We had better get away from this house; all fishing in troubled waters here.

MURPHY, *The Apprentice*. Act i, sc. 2. (1756)

7

To fish with a golden hook. (Aureo piscari hamo.)

AUGUSTUS CAESAR, *Apothegm*. (c. 50 B. C.)

SUETONIUS, *The Deified Augustus*, xxv, 4. says that Caesar "likened those who grasped at slight gains with possible heavy loss to

those who fished with a golden hook, the loss of which, if a fish carried it off, could not possibly be made good by the catch," and the phrase became proverbial for taking risks not justified by the possible gain. Cited by ERASMUS, *Adagia*, ii, ii, 60.

You fishe with golden hookes.

THOMAS CHURCHYARD, *Churchyardes Charge*, p. 28. (1580)

To fish for honour with a silver hooke.

NICHOLAS BRETON, *Honour of Valour*, p. 5. (1605)

To exchange one's freedome for a little gain . . .

I count it fishing with a golden hooke.

RICHARD FLECKNOE, *Miscellanies*, p. 126. (1652)

To angle with a silver hook. (Pescar col hamo d'argento.)

JOHN RAY, *Proverbs*, p. 226. (1678) "The Italians," Ray comments, "by this phrase mean, to buy fish in the market. Money is the best bait to take all sorts of persons with." It will be noted that Ray differs from Suetonius as to the meaning of the phrase.

1 This . . . taught them the way to fish for themselves.

NATHANIEL BACON, *Government of England*. Vol. i, ch. 3, p. 8. (1647) To rely on one's own efforts, or seek one's own profit exclusively.

Men fish most for themselves.

RICHARD BAXTER, *Christian Concord*, p. 117. (1653)

He leaves you to fish for yourself.

MARY E. HERBERT, *Cradle Lands*, ii, 48. (1867)

2 Fish, if you want fish. (Angel, willst du Fische haben.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 312. (1856) A German proverb.

3 Than have ye fisshed faire.

CHAUCER (?), *Troilus*. Bk. ii, l. 328. (c. 1380)

4 He hath well fysht and caught a frog.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

As the common saying is, "Well have I fished and caught a frog"; brought little to pass with much ado.

HUGH LATIMER, *Works* (P.S.), ii, 419. (c. 1550)

FOX, *Book of Martyrs* (1684), iii, 413.

We angle in the reeds And catch a frog.

THOMAS CHURCHYARD, *Charitie*, p. 9. (1595)

Your ladyship hath "fished fair, and caught a frog," as the saying is.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act iv, sc. 1. (1605)

He is a fond fisher that angles for a frog.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Angle all day and catch a Gudgeon at night.

BRETON, *Court and Country*. See GUDGEON.

The man that wedds for greedy wealth, he goes a fishing faire,

But often times he gets a frog, or very little share.

PEPYSIAN GARLAND (Rollins), p. 318. (1629)

You fish fair and catch a frog.

JOHN RAY, *English Proverbs*, p. 245. (1678)

FULLER, *Gnomologia*. No. 5903. (1732)

5 To fisshen hir, he leyde out hook and lyne.

CHAUCER (?), *Troilus and Criseyde*, Bk. v, l. 777. (c. 1380)

6 Some say there is no fishing to the seas.

THOMAS CHURCHYARD, *Chippes*, p. 41. (1575)

CAMDEN, *Remains* (1870), p. 334. (1605)

Now may I say, as many often sing,

"No fishing to the sea, no service to the King."

ROBERT GREENE, *Historie of James IV*. Act i, sc. 2. (1598)

Oh, sir, nothing venture nothing have, there is no fishing to the sea, the gain of one voyage will bear the loss of many.

NICHOLAS BRETON, *Wonders Worth the Hearing*. (1602) *Works* (Grosart), ii, 9.

There is no fishing to the sea, and no country so strong by sea as that which findeth most employment in this kind.

SAMUEL PURCHAS, *Purchas His Pilgrim*, xix, 251. (1625)

There is no fishing to the Sea, nor service to the King's.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)

PHILLIPS, *Regale Necessarium*, p. 432. (1671)

No fishing to fishing in the sea. Il fait beau pescher en eau large. It's good fishing in large waters.

JOHN RAY, *English Proverbs*, p. 90. (1670)

7 Yet he fishes who catcheth one. (Tousjours pesche qui en prend un.)

RANDLE COTGRAVE, *La Langue Françoise: Pescher*. (1611)

Still he fisheth that catches one

JOHN CLARKE, *Paroemiologia*, p. 294. (1639)

RAY, *English Proverbs*, p. 91. (1670)

Still fisheth he that catcheth one.

GEORGE HERBERT, *Jacula Prudentum*. No. 1093. (1640)

8 They both did come but to fish for some things which might make a show.

JOHN FOXE, *Book of Martyrs*, iii, 239. (c. 1575)

To use artifice to obtain a thing.

I could not fish from him . . . what was the matter.

SAMUEL PEPYS, *Diary*, 7 Sept., 1663.

An admirable knack of fishing out the secrets of his customers.

JOSEPH ADDISON, *The Guardian*. No. 71. (1713)

The Half Guinea, for which he had been fishing.

FIELDING, *Amelia*. Bk. viii, ch. 10. (1752)

He courts me a good deal, and fishes. I fish in return; and I think that neither of us meets with much luck.

THOMAS HUTCHINSON, *Diary*, 10 Oct., 1774. The *O.E.D.* characterizes this use of the phrase as "Harvard College Slang," and quotes B. H. HALL, *College Words and Customs: Fish*: "At Harvard College, . . . students speak of fishing for parts, appointments, ranks, marks, &c." It is, of course, universally used. "To fish for a compliment" is, perhaps, the commonest form.

- 1 It is no sure rule to fish with a cross-bow.  
HERBERT, *Jacula Prudentum*. No. 295. (1640)  
Fish are not to be caught with a Bird-call.  
THOMAS FULLER, *Gnomologia*. No. 1545. (1732)
- 2 Simon Peter saith unto them, I go a fishing.  
They say unto him, We also go with thee.  
(λέγει αὐτοῖς Σίμων Πέτρος Ὅτι πάγω ἀλιεῦν  
λέγουσιν αὐτῷ.)  
*New Testament: John*, xxi, 3. (c. A. D. 100) The  
*Vulgate* is, "Vado piscari. Dicunt ei: Venimus  
et nos tecum." The English version was used  
as a motto on the title page of the first edi-  
tion of Walton's *Compleat Angler*.  
I therefore strive to follow those  
Whom he to follow him hath chose.  
ISAAC WALTON, *The Compleat Angler: The An-  
gler's Song*. Ch. 3. (1653)  
What shall we do—or go fishing?  
H. W. THOMPSON, *Body, Boots and Britches*,  
p. 504. (1940)
- 3 A fishing-rod is a stick with a hook at one  
end and a fool at the other.  
SAMUEL JOHNSON, *Remark*. (c. 1776) As quoted  
by HAZLITT, *Table Talk: On Egotism*. Also  
ascribed to Dean Swift. A 17th century  
French poet named Guyet is alleged to have  
written the following jingle on the same sub-  
ject: "La ligne avec sa canne est un long  
instrument, | Dont le plus mince bout tient  
un petit reptile, | Et donc l'autre est tenu par  
un grand imbecile" (The line with its rod is  
a long instrument whose lesser end holds a  
small reptile, while the other is held by a  
great fool).  
The good old joke . . . that angling is "A stick  
and a string with a fly at one end and a fool at  
the other."  
LEIGH HUNT, *Angling*, in *The Indicator*, 17  
Nov., 1819.
- 4 The fishermen could perhaps be bought for  
less than the fish. (Potuit fortasse minoris |  
piscator quam piscis emi.)  
JUVENAL, *Satires*. Sat. iv, l. 26. (c. A. D. 120)  
An Angler eats more than he gets.  
THOMAS FULLER, *Gnomologia*. No. 579. (1732)  
The fisherman with a rod eats more than he earns.  
Applied to persons who, to avoid work, seek em-  
ployments of little advantage.  
J. COLLINS, *Spanish Proverbs*, p. 259. (1823)
- 5 The end of fishing is catching.  
JOHN LYL, *Euphues* (Arber), p. 396. (1580)  
The End of Fishing is not angling but catching.  
THOMAS FULLER, *Gnomologia*. No. 4497. (1732)  
The business of fishing is to catch fish if possible.  
*The Spectator*, 5 Nov., 1910, p. 723.  
Sportsmen who love sport for the sport's sake:  
"Catching fish is not the whole of fishing."  
*Times Literary Suppl.* 28 Nov., 1913, p. 570.  
Looks like we're catchin' 'em faster'n we can  
string 'em.  
MARY LASSWELL, *Suds in Your Eye*, p. 165. (1942)
- 6 He who holds the hook is aware in what waters  
many fish are swimming. (Qui sustinet hamos,  
| novit, quae multo pisce natentur aquae.)  
OVID, *Artis Amatoriae*. Bk. i, l. 47. (c. 1 B. C.)  
Ever let your hook be hanging; where you least  
believe it, there will be a fish in the stream. (Sem-  
per tibi pendeat hamus: | quo minime credas gur-  
gite, piscis erit.)  
OVID, *Artis Amatoriae*. Bk. iii, l. 425.  
When there is no fish in one spot, cast your hook  
in another. (Tz'u ch'u wu yü pieh hsia kou.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
232. (1875)
- 7 Strike, or give me the bill.  
WILLIAM WALKER, *Paroemiologia Anglo-  
Latina*, p. 37. (1672)  
Hold or cut cod-piece point.  
JOHN RAY, *English Proverbs*, p. 73. (1678)  
Do like the cricket, which jumps or keeps still.  
(Far come il grillo, che o salta o sta fermo.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 194. (1856) An Italian proverb.  
I want you gentlemen on the other side of the  
House to "fish or cut bait."  
JOSEPH G. CANNON, *Debate*, House of Repre-  
sentatives, 5 Aug., 1876. See *Congressional  
Record*, p. 5226/1. To decide one way or the  
other.  
This company should be made either to fish or  
cut bait.  
JOHN A. ANDERSON, *Speech*, House of Repre-  
sentatives, 3 Feb., 1882. See *Congressional  
Record: Appendix*, p. 6/1.
- 8 We may say of angling, as Dr. Boteler said  
of strawberries: "Doubtless God could have  
made a better berry, but doubtless God never  
did"; and so (if I might be judge), God never  
did make a more calm, quiet, innocent recrea-  
tion than angling.  
ISAAC WALTON, *The Compleat Angler*. Pt. i,  
ch. 5. (1653)
- 9 I shall stay him no longer than to wish . . .  
that the east wind may never blow when thou  
goest a fishing.  
ISAAC WALTON, *The Compleat Angler: To the  
Reader*. (1653)  
When the wind is south,  
It blows your bait into a fish's mouth.  
WALTON, *The Compleat Angler*. Pt. i, ch. 5.  
When the wind is in the east,  
Then the fishes bite the least;  
When the wind is in the west,  
Then the fishes bite the best;  
When the wind is in the north,  
Then the fishes do come forth;  
When the wind is in the south,  
It blows the bait in the fish's mouth.  
J. O. HALLIWELL, *Popular Rhymes*. (1849)
- 10 I am a Brother of the Angle.  
ISAAC WALTON, *Compleat Angler*. Ch. 1. (1653)  
Angling too, that solitary vice.  
BYRON, *Don Juan*. Canto xiii, st. 106. (1820)

## FIST

<sup>1</sup> You hadn't ought to tax anything . . . seeing you made such a fist of it.

ASA GREENE, *Life and Adventures of Dr. Dodimus Duckworth*, ii, 8. (1833) Made a bad showing.

Mrs. Burton is really making a very pretty fist at a salon.

W. D. HOWELLS, *The Undiscovered Country*, p. 87. (1880) A good showing.

You never was meant for a liar, old man; you make a mighty poor fist at it.

JOSEPH C. LINCOLN, *Shavings*, p. 311. (1918)

<sup>2</sup> This is valid. (*ἀβρα κνία*.)

PLUTARCH, *Moralia: The Greek Questions*. Sec. 301C. (c. A. D. 95) Quoted as a proverb, of which Plutarch explores the source. He cites a story concerning Deinon of Tarentum, who, when a certain proposal of his was rejected by his fellow-citizens, held up his clenched right hand, and cried, "But this is stronger." THEOPHRASTUS, frag. 133. Wimmer, is his authority.

His fist be ever ready for a knock-down blow,

W. S. GILBERT, *H.M.S. Pinafore*. Act i. (1878)

If any man dares impugn our right, smite him with your mailed fist! (Fahre darein mit gepanzerter Faust.)

WILHELM II OF GERMANY, to his brother, Prince Henry of Prussia, at Kiel, on the eve of the latter's departure in 1897, in command of the German expedition against China. See *Wilhelm II*, vol. ii, p. 80, p. 121 in American edition.

<sup>3</sup> Show yourself a handy man with your fists. (Pugno bene uteris.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. iii, sec. 90. Quoting a saying of Gaius Cassius, to a soldier whom he saw hurrying into battle without his sword.

GET YOUR FIST IN FUST, *see under JUSTICE*.

<sup>4</sup> By a sudden and adroit movement I placed my left eye agin the Secesher's fist. . . . The ground flew up and hit me in the hed.

ARTEMUS WARD, *Thrilling Scenes in Dixie*. (1865)

## FITNESS

<sup>5</sup> They [the Hobbists] have no way to show how Compacts themselves come to be obligatory, but by inconsistently owning an eternal Fitness in the thing itself.

SAMUEL CLARKE, *A Discourse Concerning the Being and Attributes of God*, p. 52. (1705)

[God's] commands are to be measured by the antecedent Fitness of Things.

MATTHEW TINDAL, *Christianity Old as Creation*, p. 357. (1730)

The rule of right and the eternal fitness of things.

FIELDING, *Tom Jones*. Bk. iv, ch. 4. (1749)

My writing a postscript after so long a letter is not according to the fitness of things. Note.

Be it known, these words thus applied are fashionable.

LADY LUXBOROUGH, *Letter to William Shennstone*, 29 Nov., 1749.

The (eternal) fitness of things: a phrase extensively used in the 18th c. with reference to the ethical theory of Clarke, in which the quality of moral rightness is defined as consisting in a 'fitness' to the relations inherent in the nature of things. . . . Clarke's own usual phrase is 'the eternal reason of things'; but the words *fit* and *fitness* are constantly used by him as synonyms of 'reasonable' and 'reason.'

*Oxford English Dictionary: Fitness*. Vol. iv, p. 265/2.

<sup>6</sup> All is fine that is fit.

THOMAS FULLER, *Gnomologia*. No. 523. (1732)

Nothing is fine but what is fit.

THOMAS FULLER, *Gnomologia*. No. 3667.

<sup>7</sup> He that is fitte for the chappell, is meete for the field.

G. GATES, *Defence of the Military Profession*, p. 37. (1579) Quoted as a proverb, "no less wise than it is old."

<sup>8</sup> Not fit for starving dogs to eat. (*κυσὶν πεινῶσιν οὐχὶ βρώσιμα*.)

LIDDELL AND SCOTT, *Greek-English Lexicon*. A Greek proverb. (c. 200 B. C.)

I am not fit to give crumbs to a cat. (Yo no estoy para dar migas a un gato.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 66. (1615)

Others aver that he to Handel, Is hardly fit to hold a candle.

JOHN BYROM, *On the Feud Between Handel and Bononcini*. (1725)

There is not one among my gentlewomen Were fit to wear your slipper for a glove.

TENNYSON, *Geraint and Enid*, l. 621. (1886)

<sup>9</sup> All things have alike for their crown the fitting season. (*ὁ δὲ καιρὸς ὁμοῖός | παντὸς ἔχει κορυφάν*.)

PINDAR, *Pythian Odes*. No. ix, l. 78. (474 B. C.)

What is fitting is honorable, and what is honorable is fitting. (Quod decet honestum est, et quod honestum est, decet.)

CICERO, *De Officiis*. Bk. i, ch. 27, sec. 94. (c. 45 B. C.)

<sup>10</sup> Fit for a coffin. (Capuli decus.)

PLAUTUS, *Asinaria*, l. 892. (c. 200 B. C.) The French say, "Être entre quatre planches" (To be between four planks).

<sup>11</sup> He that is suffered to do more than is fitting, will do more than is lawful.

JOHN RAY, *English Proverbs*, p. 9. (1670)

## II—Fitness: Proverbial Comparisons

<sup>12</sup> Fit as a fan for a forehorse.

CHAPMAN, *Two Wise Men*. Act iv, sc. 3. (1619)

<sup>13</sup> Fit as a pancake for Shrove Tuesday.

MICHAEL DENHAM, *Proverbs*, p. 27. (1846)

1  
I will find one as fit for you as a pudding for a friar's mouth.

ULPIAN FULWELL, *Like Will to Like*, p.13. (1568)  
Your answere then in sooth, Fyts me as iumpe as a pudding a friars mouth.

GEORGE WHETSTONE, *Promos and Cassandra*, sig. D3. (1578)

Looke where Prisius' boy comes, as fit as a pudding for a dogges mouth.

JOHN LYLY, *Mother Bombie*. Act ii, sc. 1. (1592)  
As fit as a pudding.

DEKKER, *Shoemaker's Holiday*, iv, 5. (1600)

As fit as . . . the pudding to his skin.

SHAKESPEARE, *All's Well that Ends Well*, ii, 2, 29. (1602)

Thou com'st as fit for the purpose as a Pudding for a Fryers mouth.

JOHN DAY, *The Blind-Beggar of Bednai-Green*. Act iv. (1659)

As fit as a pudding for a friar's mouth.

JOHN RAY, *English Proverbs*, p. 204. (1670)

As fit as a Fritter for a Friar's Mouth.

THOMAS FULLER, *Gnomologia*. No. 678. (1732)

2  
This is excellent, i' faith; as fit as a fiddle

WILLIAM HAUGHTON, *English-Men for My Money*. Act iv, sc. 1. (1616) BEAUMONT AND FLETCHER, *Women Pleased*. Act iv, sc. 3. (1625) RAY, *Proverbs*, p. 185. (1678) MISS BRADDON, *Mount Royal*. Pt. iii, ch. 11. (1882)

Looking fit and taut as a fiddle.

R. L. STEVENSON, *Treasure Island*. Ch.30. (1883)

I arrived feeling as fit as a fiddle.

O'REILLY, *Fifty Years on the Trail*. Ch.2. (1889)

He hasn't been really sober for years and he's as fit as a fiddle.

E. V. LUCAS, *Genevra's Money*, p. 86. (1922)

3  
An host that shalbe as mete for him as a rope for a thefe.

JEHAN PALSGRAVE, *Acolastus*, sig. M2. (1540)

A paterne, as meete as a rope for a theefe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

As fit for him as a thief for a halter.

BEAUMONT AND FLETCHER, *Women Pleased*. Act iii, sc. 4. (c. 1613)

4  
As fit as a shoulder of mutton for a sick horse.

JOHN RAY, *English Proverbs*, p. 204. (1670)

## FITS

5  
He doth not thinges by fittes as Creatures doe but he continueth alwayes in one will.

ARTHUR GOLDING, tr., *The Sermons of John Calvin on Deuteronomie*, vii, 39. (1583)

A lazy people, that worke but by fits.

GEORGE SANDYS, *A Relation of a Journey Begun 1610*, p. 72. (1615)

Thou hast these things only by fits and starts.

ROBERT SANDERSON, *Sermons*, i, 145. (1620)

That froward people worshipped Him by fits and girds.

THOMAS FULLER, *A Pisgah-Sight of Palestine*. Bk. i, ch. 2. (1650)

By Fits and Girds, as an Ague takes a Goose.

JOHN RAY, *English Proverbs*, p. 160. (1670)

FULLER, *Gnomologia*. No. 1039. (1732)

The non-payment . . . is only by fits and spasms.

BURKE, *Thoughts on French Affairs*. (1791)

6  
The corporal cried out to him to give him fits if he caught him.

G. W. KENDALL, *The Texas Santa Fé Expedition*. (1844)

He mustn't come foolin' round my gal, or I'll give him fits.

B. A. BAKER, *A Glance at New York*, p.22. (1848)

We gin 'em pertickler fits.

G. H. DERBY, *Phoenixiana*, iii, 48. (1856)

Suppose you feel like giving the ducks particular fits to-day?

JOSEPH W. LONG, *American Wild-Fowl Shooting*, p. 131. (1874)

## FLAG

7  
My red flag is hung out.

THOMAS DEKKER, *Satiro-matrix*. (1602) *Works* (1873), i, 233.

The red flag is a signal of defiance and battle.

EPHRAIM CHAMBERS, *Cyclopaedia: Flag*. (1728)

Red flags, symbols of revolution and bloodshed.

HULME, *Heraldry*, p. 271. (1891)

8  
There it is—Old Glory!

CAPTAIN WILLIAM DRIVER, *Remark*, as an American flag was run up to the masthead of a new ship of which he had just been appointed master at Salem, Mass., Dec., 1831. The most probable of the legends accounting for the origin of the name.

I carried my flag, "Old Glory," as we used to call it, to the Capitol.

W. DRIVER, in Salem, Mass., *Register*, 10 March, 1862.

She's up there—Old Glory—where lightnings are sped, . . . The flag of our country forever!

FRANK L. STANTON, *Our Flag Forever*. (1898)

9  
A ship . . . garnished with white flags of peace.

PHILEMON HOLLAND, tr., *Livy*, xxx, 765. (1600)

The Enemy hung out a White Flag.

*London Gazette*. No. 3101/2. (1695)

The white rose meant surrender.

JOHN HAY, *The White Flag*. (1890)

10  
The flag protects the cargo. (Le pavillon couvre la marchandise.)

VINCENT LEAN, *Collectanea*, iv, 122. (1904)

11  
A banner need not do much thinking.

WEIGAND VON MILTENBURG, (*Living Age*, March, 1931, p. 15.) Referring to Adolf Hitler. An expression once applied to General Boulanger.

12  
The black flag was set up, which signified there was no mercy to be looked for.

THOMAS NASHE, *Christ's Tears*, p. 7. (1593)

I would hoist the black flag.

FREDERICK MARRYAT, *Poor Jack*. Ch. 44. (1840)



Every normal man must be tempted, at times, to spit on his hands, hoist the black flag, and begin slitting throats.

H. L. MENCKEN, *Prejudices*. Ser. i, p. 90. (1919)

<sup>1</sup> He attached to the ship the stars and stripes.

ELKANAH WATSON, *Men and Times of the Revolution*, p. 203. (1782)

And the star-spangled banner in triumph shall wave

O'er the land of the free and the home of the brave.

FRANCIS SCOTT KEY, *The Star-Spangled Banner*. Originally entitled *Defence of Fort M'-Henry*, and first printed in *The Baltimore Patriot*, 20 Sept., 1814. Designated the American national anthem by Congress in 1931. The flag itself was described in a resolution of the Continental Congress adopted in 1777: "Resolved, That the flag of the [thirteen] United States be thirteen stripes, alternate red and white, that the union be thirteen stars, white in a blue field." See *Journals of the Continental Congress*, viii, 464.

The flag, called proudly by Americans *The Star Spangled Banner*.

WILLIAM DUNLAP, *A History of the American Theatre*, p. 58. (1832)

Let us keep our eyes and our hearts steadily fixed upon the old flag of our fathers. . . . It has a star for every State. Let us resolve that there shall be a State for every star!

ROBERT C. WINTHROP, *Speech*, at mass meeting on Boston Common, 22 Aug., 1862.

## FLAT

<sup>2</sup> The best written defence must have fallen flat.  
T. B. MACAULAY, *Warren Hastings*, p. 654. (1841)

All my news falls flat.

CHARLES DICKENS, *Letters*, ii, 125. (1860)

<sup>3</sup> The boy hath sold him a bargain, . . . that's flat.

SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 102. (1595) "That's flat" has two meanings, the one used here, expressing a truth that cannot be denied; the other, as used in the quotations that follow, a defiant expression of a determination to do or not to do something.

Nay, I will; that's flat.

SHAKESPEARE, *I Henry IV*, i, 3, 218. (1597) And again in the same play (iv, 2, 43), "I'll not march through Coventry with them, that's flat."

I'll give Madam warning, that's flat.

ADDISON, *The Drummer*. Act i, sc. 1. (1716)

"I won't then, that's flat," exclaimed Rachel.

F. E. SMEDLEY, *Lewis Arundel*, i, 15. (1852)

## II—Flat: Proverbial Comparisons

<sup>4</sup> "As flat," or, "as dead as ditchwater," said of anything tasteless and insipid.

ANNE E. BAKER, *Northamptonshire Glossary: Ditchwater*. (1854) See also under DULLNESS.

## FLATTERY

<sup>5</sup> Flat as a flounder.

JOHN FLETCHER, *Women Pleased*. Act ii, sc. 4. (c. 1625) HOWELL, *English Proverbs*, p. 5. (1659) RAY, *English Proverbs*, p. 355. (1678)

[They] lay as flat as flounders.

EDWARD HOWARD, *The Six Days Adventure*. Act i. (1671)

Flat as a flounder when I lie.

JOHN GAY, *New Similes*. (1720)

Down you go as flat as a fluke [flounder].

JOHN O'KEEFFE, *Highland Reel*. Act iii, sc. 1. (1788)

<sup>6</sup> As flat as a flaun [a custard].

JOHN RAY, *English Proverbs*, p. 355. (1678)

<sup>7</sup> His nose as flat as a cake.

NICOLAS UDALL, tr., *Adagia of Erasmus*, p. 250. (1542) BARET, *An Alvarie*, F649. (1573)

Sit at table pancakewise, flat. flat.

HENRY PORTER, *The Two Angrie Women of Abington*, ii, 3, 133. (1599)

Beat all your feathers as flat as pancakes.

MIDDLETON, *The Roaring Girl*, ii, 1. (1611)

Beaten as flat as a cake.

JAMES MABBE, tr., *Celestina*, p. 209. (1631)

He has crushed his nose as flat as a pancake.

STERNE, *Tristram Shandy*, iii, 27. (1758)

The Gatinois . . . is as flat as a pancake.

R. TWINING, *Twining Family Papers*, p. 139. (1786) See also MARRYAT, *The King's Own* Ch. 17. (1830) O. HENRY, *The Marquis and Miss Sally*. (1903)

As flat as a flannel-cake.

O. HENRY, *The Ransom of Red Chief*. (1910)

<sup>8</sup> He could see the country as flat as a plate.

PATRICIA WENTWORTH, *Pursuit of a Parcel*, p. 47. (1942)

## FLATTERY

See also Compliment, Praise

<sup>9</sup> To look after another's crib. (θεραπεύειν τὴν φάτνην τινός.)

ÆLIAN, *Historical Miscellanies*. (c. A.D. 200) As quoted by SUIDAS, *Lexicon*. To court by flattery.

<sup>10</sup> It is better to fall in with crows than with flatterers, for in the one case you are devoured when dead, in the other case while alive. (κρείττον ἐὶς κόρακας ἢ ἐὶς κόλακας ἐμπεσεῖν οἱ μὲν γὰρ νεκρούς, οἱ δὲ ζῶντας ἐσθίουσιν.)

ANTISTHENES, *Apolhegm*. (c. 375 B.C.) See DIOGENES LAERTIUS, *Antisthenes*, vi, 4.

<sup>11</sup> There is no remedy for the flatterer's bite. (ἀλλ' οὐκ ἔνεστι συκοφάντου δῆγματος.)

ARISTOPHANES, *Plutus*, i. 885. (388 B.C.) Cited by ERASMUS, *Adagia*, ii, vi, 29, with the Latin, "Non inest remedium adversus sycophantæ morsum."

There is no remedy against the tongue of the sycophant. "Halagar con la cola, y morder con la

boca," while they wag with the tail they bite with the mouth.

ROBERT BLAND, *Proverbs*. Vol. ii, p. 33. (1814)

1

You're asking me for figs. (οὐ δὲ σῶκά μ' αἰτεῖς.)

ARISTOPHANES, *The Wasps*, l. 303. (422 B.C.)

Asking, in other words, for flattery.

You want to stifle me under the roses. (Vous voulez m'étouffer sous les roses.)

VOLTAIRE, c. 1778, when at the height of his popularity. The French also say, "Passer le pommade à quelqu'un" (to pass the pomade, to throw bouquets).

2

They were puffed up with the fulsome flatteries of their Philosophers and Sophists.

RICHARD BENTLEY, *Boyle Lectures*, vi, 189. (1692)

3

A man that flattereth his neighbour spreadeth a net for his feet.

BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

4

Flatereres been the develes chapelleyens, that singen ever Placebo.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 40. (c. 1389) "Placebo" (I shall be pleasing or acceptable) is the name commonly given to Vespers in the *Office for the Dead*, from the first word of the first antiphon, "Placebo Domino in regione vivorum"; "to sing placebo" is to play the flatterer.

Singeth Placebo, and I shal, if I can.

CHAUCER, *The Somnours Tale*, l. 367.

Flatereres been the develes enchauntours.

CHAUCER, *The Persones Tale*. Sec. 40.

5

Salomon seith, that "flaterie is wors then detraccioun."

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 40. (c. 1389)

Salomon seith, that "the wordes of a flaterere is a snare to cacche with innocents."

CHAUCER, *The Tale of Melibeus*. Sec. 23.

Tullius seith: "amonges alle the pestilences that been in frendshipec, the gretteste is flaterye."

CHAUCER, *The Tale of Melibeus*. Sec. 23.

6

Flattery, the handmaid of the vices. (Assentatio vitiorum adiutrix.)

CICERO, *De Amicitia*. Ch. 24, sec. 89. (44 B.C.)

Flattery, formerly a vice, is now a fashion. (Vitium fuit, nunc mos est, assentatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 723. (c. 43 B.C.)

Flatterie at this day is more in fashion than picked beards, or great ruffles.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 79. (1574) Pettie, tr.

Flattery is the bellows blows up sin.

SHAKESPEARE, *Pericles*, i, 2, 39. (1608)

Flattery's the nurse of crimes.

JOHN GAY, *Fables*. Pt. i, No. 1. (1727)

7

We must beware of giving ear to flatterers. (Cavendum est ne assentatoribus patefaciamus auris.)

CICERO, *De Officiis*. Bk. i, sec. 26. (c. 45 B.C.)

Remember to beware of soft and flattering sayings. (Sermones blandos blaesosque cavere memento.)

CATO (?), *Disticha*. Bk. iii, No. 6. (c. 175 B.C.)

Tullius seith: "encylyne nat thyne eres to flatereres."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 23. (c. 1387)

Flattery is like Kolone water, tew be smelt of, not swallowed.

JOSH BILLINGS (H.W. SHAW), *Philosophy*. (1858)

8

Flattering as a spaniel.

JOHN CLARKE, *Paroemiologia*, p. 285. (1639)

RAY, *Proverbs*, p. 204. (1670)

9

Of those that are wild, a slanderer's; of those that are tame, a flatterer's. (τῶν μὲν ἀγρίων συκοφάντης, τῶν δὲ ἡμέρων κόλαξ.)

DIOGENES, when asked what creature's bite is the worst. (c. 350 B.C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 51.

A certaine Philosopher, being asked what beast in the world he thought to be worst, answered, of wilde ones, the evill tounge, of tame ones, the flatterer.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 76. (1574) Pettie, tr.

There is no kinde of beast so noysome as the flatterer.

JOHN LYL, *Euphues and His Euphoebus* (Arber), p. 149. (1579) Quoted as a saying of Pythagoras.

Of all wild beasts preserve me from a tyrant; And of all tame, a flatterer.

BEN JONSON, *Sejanus*. Act i, sc. 2. (1603)

10

Sweet reader! you know what a Toady is?—that agreeable animal which you meet every day in civilized society.

DISRAELI, *Vivian Grey*. Bk. ii, ch. 15. (1826)

11

Flatery and folowyng of mens myndes getteth frendes, where speakynge of trouthe gendreth hatred. (Obsequium amicos, veritas odium parit.)

ERASMUS, *Adagia*. Chil. ii, cent. ix, No. 53. (1508) TAVERNER, tr., fo. 47. (1550) Taverner adds: "Our Englyshe prouerbe agreeth with the same. He that wyll in courte dwell, must nedes currye fauel."

Flatterie is the way to make friends, and winne preferment.

GUAZZO, *Civile Conversation*. Bk. i, p. 78.

As trueth getteth hatred, so flatterie winneth love.

GUAZZO, *Civile Conversation*. Bk. i, p. 80.

Flattery sits in the Parlour, when plain-Dealing is kick'd out of Doors.

THOMAS FULLER, *Gnomologia*. No. 1552. (1732)

Flattery's the turnpike road to Fortune's door.

JOHN WOLCOT, *Lyric Odes*. Ode ix. (1782)

12

Approve not of him who commends all you say.

FRANKLIN, *Poor Richard's Almanack*, 1735.

If a man flatters me, I'll flatter him again, though he were my best friend.

FRANKLIN, *Poor Richard's Almanack*, 1738.

A flatterer never seems absurd:

The flatter'd always takes his word.

FRANKLIN, *Poor Richard's Almanack*, 1740.

1 He that rewards Flattery, begs it.

THOMAS FULLER, *Gnomologia*. No. 2269. (1732)

2 I know the value of a kindly chorus.

W. S. GILBERT, *Pinafore*. Act i. (1878)

3 Flattery is more dangerous than hatred, for it covers the stains which hatred wipes out. (Más fiera es la lisonja que el odio, pues remedia éste eficazmente las tachas que aquélla disimula.)

GRACIAN, *Oráculo Manual*. Maxim 84. (1647)

4 As the Woolfe is like to the Dogge, so is the flatterer to the friend.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 83. (1574) Pettie, tr.

Flatterers look like friends, as wolves, like dogs.

GEORGE CHAPMAN, *Byron's Conspiracy*. Act iii, sc. 1. (1608)

A flatterer is said to be a beast that biteth smiling. As a wolf resembles a dog, so doth a flatterer a friend.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. 3. (1616) The Italians say, "Chi dinanzi mi pingé, di dietro mi tinge" (Who paints me before, blackens me behind), or "Who flatters me to my face will speak ill of me behind my back." The Arabs say, "Beware of one who flatters unduly; he will also censure unjustly."

As a Wolf is like a Dog, so is a Flatterer like a Friend.

THOMAS FULLER, *Gnomologia*. No. 665. (1732)

5 Flatterie is never without fawning. . . . Hee which flattereth, faigneth.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 86. (1574) Pettie, tr.

It is better to be beaten of ones friende, then kissed of his enimie, to wit, a flatterer.

GUAZZO, *Civile Conversation*. Bk. i, p. 88.

6 What should we (quoth I) grease the fat sow.

JOHN HEYWOOD, *Proverbs*. Pt. I, ch. 11. (1546)

7 He dupes the gaping raven. (Corvum deludet hiantem.)

HORACE, *Satires*. Bk. ii, sat. 5, l. 56. (30 B. C.) A reference to Aesop's fable of *The Raven and the Fox*, in which the raven opened its beak to sing and let fall the piece of cheese it was carrying, when the fox begged to hear its voice. Cited by ERASMUS, *Adagia*, i, vii, 15. The Germans say, "Er hat ihm des Maul wässerig gemacht" (He makes his mouth water).

Every flatterer lives at the expense of his listener. (Tout flatteur vit aux dépens de celui qui l'écoute.)

LA FONTAINE, *Fables: Le Corbeau et le Renard*.

Bk. i, fab. 2. (1668) La Fontaine's rendering of Aesop's fable.

The Fox praiseth the Meat out of the Crow's Mouth.

THOMAS FULLER, *Gnomologia*. No. 4546.

8 Bring no more vain oblations; incense is an abomination unto me. (Ne offeratis ultra sacrificium frustra: incensum abominatio est mihi.)

Old Testament: *Isaiah*, i, 13. (c. 725 B. C.)

The wicked wind of adulation.

ROBERT HENRYSON, *Fables of Aesop*. (1570)

No adulation; 'tis the death of virtue.

HANNAH MORE, *Daniel*. (1782)

9 A flatterer is a smooth-spoken enemy. (Adulator quippe blandus inimicus est.)

ST. JEROME (HIERONYMUS), *Letters*. No. xxii,

sec. 2. (A. D. 384) "Blandae mendacia linguae" (The lies of a flattering tongue) is a

Latin proverbial phrase.

10 Just praise is only a debt, but flattery is a present.

SAMUEL JOHNSON, *The Rambler*. No. 155. (1750)

11 Skilful flatterers praise the discourse of an ignorant friend and the face of a deformed one. (Adulandi gens prudentissima laudat sermonem indocti, faciem deformis amici.)

JUVENAL, *Satires*. Sat. iii, l. 86. (c. A. D. 120)

12 Gallantry of mind consists in saying flattering things in an agreeable manner. (La galanterie de l'esprit est de dire des choses flatteuses d'une manière agréable.)

LA ROCHEFOUCAULD, *Maximes*. No. 100. (1665)

It is happy for you that you possess the talent of flattering with delicacy.

JANE AUSTEN, *Mansfield Park*. Ch. 14. (1811)

13 Flattery is counterfeit coinage to which our vanity alone gives currency. (La flatterie est une fausse monnaie qui n'a de cours que par notre vanité.)

LA ROCHEFOUCAULD, *Maximes*. No. 158. (1665)

MADAME WOILLEZ (c. 1840) varies this: "La flatterie est comme la fausse monnaie: elle apauvrit celui qui la reçoit" (Flattery is like counterfeit money: it impoverishes him who receives it).

The Coin, that is most current among us, is Flattery.

THOMAS FULLER, *Gnomologia*. No. 4452. (1732)

14 We sometimes think that we hate flattery, but we hate only the manner in which it is done. (On croit quelquefois haïr la flatterie, mais on ne hait que la manière de flatter.)

LA ROCHEFOUCAULD, *Maximes*. No. 329. (1665)

15 A flatterer can risk everything with great personages. (Un flatteur peut tout risquer avec les grands.)

LE SAGE, *Gil Blas*. Bk. iv, ch. 7. (1715)

<sup>1</sup> While each of us flatters himself, we are a believing crew. (Dum sibi quisque placet, credula turba sumus.)

OVID, *Remedium Amoris*, l. 686. (c. 1 B. C.) Everybody is himself his own foremost and greatest flatterer. (αὐτοῦ κόλαξ ἕκαστος ὢν πρῶτος καὶ μέγιστος.)

PLUTARCH, *Moralia: How to Tell a Flatterer from a Friend*. Sec. 49. (c. A. D. 95) Quoted by BACON, *Essays: Of Love*.

Men for the most part, are Flatterers of themselves.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 81. (1574) Pettie, tr.

We should have but little pleasure were we never to flatter ourselves. (On n'aurait guère de plaisir si on ne se flattait jamais.)

LA ROCHEFOUCAULD, *Maximes*. No. 123. (1665) If we did not flatter ourselves, the flattery of others would do us no harm. (Si nous ne nous flattions pas nous-mêmes, la flatterie des autres ne nous pourrait nuire.)

LA ROCHEFOUCAULD, *Maximes*. No. 152. (1665) If we did not flatter our selves, no Body else could.

THOMAS FULLER, *Gnomologia*. No. 2730. (1732) There is no such Flatterer, as a Man's self.

THOMAS FULLER, *Gnomologia*. No. 4922. (1732)

<sup>2</sup> They who delight to be flattered, pay for their folly by a late repentance. (Qui se laudari gaudent verbis subdolis, Sera dant poenas turpes poenitentia.)

PHAEDRUS, *Fables*. Bk. i, fab. 13, l. 1. (c. 25 B. C.)

<sup>3</sup> I believe no one who is profuse with flattery. (Nemini credo qui large blandus est.)

PLAUTUS, *Aulularia*, l. 196. (c. 210 B. C.)

<sup>4</sup> Your flattery is so much birdlime. (Viscus merus vostrat blanditia.)

PLAUTUS, *Bacchides*, l. 50. (c. 190 B. C.)

The flatteries of a bad man cover treachery (Habet insidias hominis blanditiae mali.)

PHAEDRUS, *Fables*. Bk. i, fab. 19, l. 1. (c. 25 B. C.) Flattery is birdlime—so Plautus said, didn't he?

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 205. (1943)

<sup>5</sup> He's soft-soaping you. (Bellus blanditur tibi.)

PLAUTUS, *Menachmi*, l. 626. (c. 200 B. C.)

You're patting my back. (Palpo percutis.)

PLAUTUS, *Mercator*, l. 153. (c. 200 B. C.)

Nothing but pure piffle. (οὐδὲ κολλῶσαι λύραι.)

PLAUTUS, *Poenulus*, l. 137. (c. 194 B. C.)

You can't pass off any such pap on me. (Mi optrudere non potes palpum.)

PLAUTUS, *Pseudolus*, l. 945. (c. 195 B. C.) "To deceive with soft speeches" (Obtrudere palpum) is cited by ERASMUS, *Adagia*, iii, vi, 27.

"To cajole me with honied speeches, who am used to deceive others with them." The word *palpum* means a gentle stroking or patting with the hand, which we use to horses and other animals to put them in good humor.

ROBERT BLAND, *Proverbs*. Vol. II, p. 100. (1814)

To see them flattering and soft soaping me all over.

JOHN NEAL, *John Beedle's Sleigh Ride*, p. 23. (c. 1840)

The faculty of judiciously applying soft soap.

P. T. BARNUM, *Life*, p. 286. (1855)

We aren't handing out any soft soap.

MERWIN AND WEBSTER, *Calumet K*, p. 345. (1901)

A knowledge of soft sawder and human natur.

T. C. HALIBURTON (SAM SLICK), *The Clock-maker*. (1837) "Soft sawder" i. e., flattery.

There's all sorts of ways of soft sawderin'.

T. C. Haliburton, *Wise Saws*. Ch. 3. (1843)

No soft sawder, Master Frank, if you please.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 13. (1850)

Don't let any Tom, Dick or Harriet soft sawder you like that.

F. W. CROFTS, *Circumstantial Evidence*, p. 44. (1941)

<sup>6</sup> To tickle the ears. (Auribus blandiri.)

PLINY, *Letters*. Bk. i, epis. 2. (c. A. D. 98) A proverbial expression for flattery.

<sup>7</sup> The flattery of the fool is always pungent and delicious.

W. M. PRAED, *On True Friendship*. (c. 1830)

<sup>8</sup> A flattering mouth worketh ruin. (Os lubricum operatur ruinas.)

*Old Testament: Proverbs*, xxvi, 28. (c. 350 B. C.)

A man that flattereth his neighbour spreadeth a net for his feet. (Homo qui blandis, fictisque sermonibus loquitur amico suo, rete expandit gressibus eius.)

*Old Testament: Proverbs*, xxix, 5

<sup>9</sup> Their throat is an open sepulchre; they flatter with their tongue. (Sepulchrum patens est guttur eorum, linguis suis dolose agebant.)

*Old Testament: Psalms*, v, 9. (c. 450 B. C.)

A flatterer's throat is an open sepulchre.

HERBERT, *Jacula Prudentum*. No. 590. (1640)

<sup>10</sup> The flattering speech contains its special poison. (Habet suum venenum blanda oratio.)

PUBLILIUS SYRUS, *Sententiae*. No. 251. (c. 43 B. C.) Another form is, "Mellitum venenum blanda oratio" (A flattering speech is honeyed poison).

What drink'st thou oft, instead of homage sweet. But poison'd flattery?

SHAKESPEARE, *Henry V*, iv, 1, 267. (1599)

All panegyrics are mingled with an infusion of poppy.

SWIFT, *Thoughts on Various Subjects*. (1714)

<sup>11</sup> What valor cannot win flattery may. (Virtute quod non possis blanditia auferas.)

PUBLILIUS SYRUS, *Sententiae*. No. 718. (c. 43 B. C.)

<sup>12</sup> When flatterers meet, the Devil goes to dinner.

JOHN RAY, *English Proverbs*, p. 139. (1678)

JOHN WOLCOT, *Works* (1801), v, 196. (1799)

When the Flatterer pipes, then the Devil dances.

THOMAS FULLER, *Gnomologia*. No. 5584. (1732)

1 It is easier and handier for men to flatter than to praise. (Es ist dem menschen leichter und geläufiger, zu schmeicheln als zu loben.)

JOHANN PAUL RICHTER, *Titan*. Zykel 34. (1803)

2 The fool is puffed up with flattery, like a corpse whose inflated heels appear plump.

SADI, *Gulistan*. Ch. viii, Maxim 28. (c. 1258)

A flatterer is the shadow of a fool.

SIR THOMAS OVERBURY, *Characters: A Flatterer*. (1613)

'Tis an old maxim in the schools,  
That flattery's the food of fools;  
Yet now and then your men of wit  
Will condescend to take a bit.

SWIFT, *Cadenus and Vanessa*, l. 769. (1713)

Prithee, seek the Courtier's school  
And learn to manufacture oil of fool.

JOHN WOLCOT (PETER PINDAR), *Ninth Ode to the R.A.'s*. (1785)

Laid on with a trowel, *see under* TROWEL.

3 If you flatter everyone, who will be your enemy? (Fêng jên shuo 'hao 'hua, na yu pu tui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1032. (1875)

4 How closely flattery resembles friendship! (Adulatio quam similis est amicitiae!)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 7. (a. A. D. 64)

Flattery is monstrous in a true friend.

FORD, *Lovers Melancholy*. Act i, sc. 1. (1628)  
The same man cannot be both Friend and Flatterer.

FRANKLIN, *Poor Richard's Almanack*. (1744)

5 Why should the poor be flatter'd?  
No, let the candied tongue lick absurd pomp,  
And crook the pregnant hinges of the knee  
Where thrift may follow fawning.

SHAKESPEARE, *Hamlet*, iii, 2, 64. (1600)

Flatterers haunt not Cottages.

THOMAS FULLER, *Gnomologia*. No. 1550. (1732)

SPURGEON, *John Ploughman*, ch. 14. (1869)

6 Lay not that flattering unction to your soul.

SHAKESPEARE, *Hamlet*, iii, 4, 145. (1600)

7 What really flatters a man is that you think him worth flattering.

SHAW, *John Bull's Other Island*. Act iv. (1904)

8 Those worst of enemies, flatterers. (Pessimum inimicorum genus, laudantes.)

TACITUS, *Agricola*. Sec. 41. (A. D. 98)

No foe to a flatterer.

WILLIAM HUNNIS, *Title*, in *Paradyse of Daynty Devices*, p. 97. (1578)

Plus nocet lingua adulatoris quam manus persecutoris. [More hurtful is the tongue of the flatterer than the hand of the persecutor.] There is no foe [equal] to the flatterer.

THOMAS ADAMS, *Sermons*, i, 188. (1629) The Latin is a quotation from St. Augustine, in *Psalms lxxvi*.

9 They who laugh in a flattering way toil harder than the laborer in the fields.

TSANG, *Epigram*. Quoted by MENCIUS, iii, ii, 7. (c. 300 B. C.)

CLAW ME AND I'LL CLAW THEE, *see under* CLAW.

## FLEA

10 She jumps about like a flea on a blanket. (ὥσπερ ψύλλοι κατὰ τὸ κῶδιον.)

ARISTOPHANES, *The Thesmophoriasusae*, l. 1180. (410 B. C.)

11 We shall have raine, the fleas bite.

JOHN CLARKE, *Paroemiologia*, p. 263. (1639)

When eager bites the thirsty flea,  
Clouds and rain you sure shall see.

RICHARD INWARDS, *Weather Lore*, p. 148. (1893)

12 The Flea, though hee kill none, hee does all the harme hee can.

JOHN DONNE, *Devotions*. No. xii. (1624)

13 He invokes heaven if a flea bites him. (In pulicis morsu deum invocat.)

ERASMUS, *Adagia*, iii, iv, 4. (1523)

14 Doth a flea's exceed a giant's might,  
Because the former can the latter bite?

(Dirai-je qu'un géant

Est moins fort qu'un puce? Elle le mord pourtant.)

LA FONTAINE, *Fables*. Bk. ix, fab. 7. (1678)

15 A blockhead, bit by fleas, put out the light,  
And chuckling cried, "Now you can't see to bite!"

(ἔσβεσε τὸν λύχρον μῶρος, ψυλλῶν ὑπὸ πολλῶν δακνόμενος, λέξας: οὐκέτι με βλέπετε.)

LUCIAN, *Epigram*. (c. A. D. 180) *See Greek Anthology*. Bk. xi, epig. 432.

16 No more important than the skip of a flea. (Le sault d'une pulce.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

17 Let that flee stick to the wa'.

SCOTT, *Rob Roy*, Ch. 23. (1818) *See under* FLY.

18 That's a valiant flea that dare eat his breakfast on the lip of a lion.

SHAKESPEARE, *Henry V*, iii, 7, 154. (1599)

19 Elephants are always drawn smaller than life, but a flea always larger.

SWIFT, *Thoughts on Various Subjects*. (1714)

20 The vermin only teaze and pinch  
Their Foes superior by an inch.

So, Nat'ralists observe, a Flea  
Hath smaller Fleas that on him prey,  
And these have smaller Fleas to bite 'em,  
And so proceed *ad infinitum*.

SWIFT, *On Poetry*, l. 335. (1733)

Great fleas have little fleas upon their backs to bite 'em,  
And little fleas have lesser fleas, and so *ad infinitum*.

And the great fleas themselves, in turn, have greater fleas to go on;  
While these again have greater still, and greater still, and so on.

AUGUSTUS DE MORGAN, *A Budget of Paradoxes*, p. 377. (c. 1865)

Big fleas have little fleas to plague, perplex and bite 'em.

Little fleas have lesser fleas, and so *ad infinitum*.  
R. R. FIELDER, *Pulex Irritans*. (c. 1920)

1 I swear that I haven't a flea in my ear. (Je vous jure que je n'ay pas la puce à l'oreille.)  
UNKNOWN, *Comédie de Provence*. Act i, sc. 7. (c. 1400) Originally, "A flea in one's ear" meant anything that surprises or alarms, more recently it is said of a stinging reproof, rebuff, or repulse, which sends one away discomfited. (*O.E.D.*)

And manye oother grete wundres . . . whiche ben fleen in myne eres [Fr. *puces en oreilles*].

G. DE GUILLEVILLE, *Pilgrimage of the Lyf of the Manhode*. Pt. ii, ch. 39. (c. 1430)

How Panurge Had a Flea in the Ear. (Comment Panurge auoyt la Pusse en l'Oreille.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 7. Title. (1545)

"I'ay la pusse en l'aureille."—*Ibid.* "Ceste pusse que i'ay en l'aureille."—*Ibid.*, ch. 31.

He standth now as he had a flea in his eare.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Gone away with a flea in her eare.

GEORGE PETTIE, *Petite Pallace*, p. 26. (1576)

Sending them away with fleas in their eares.

F. DE LISLE, *Legendarie of Charles of Lorraine*, B vi. (1577)

Some of the company departed with a dogge in their sleeve.

JOHN GRANGE, *Golden Aphroditis*, sig.L1. (1577)

He had a flea in his eare.

JOHN LYL, *Euphues* (Arber), p. 85. (1579) In frequent use thereafter.

## FLESH

See also Fish and Flesh

2 The world, the flesh, and the devil.

*Book of Common Prayer: Litany*. (1548)

3 In wounds, proud-flesh . . . is as well produced . . . as the true and genuine flesh.

ROBERT BOYLE, *a Free Enquiry into the Vulgarly Receiv'd Notion of Nature*, vii, 323. (1685) Proud flesh arises from excessive granulation upon or around the edges of a wound.

Don't be proud and turn up your nose

At poorer people in plainer clothes;

But learn for the sake of your soul's repose,

That all proud flesh, wherever it grows,

Is subject to irritation.

S. S. COX, *Because You Flourish in Worldly Affairs*. (a. 1889)

4 Flesh is so newefangel, with meschaunce,  
That we ne conne in no-thing han plesaunce  
That souneth in-to vertu any whyle.

CHAUCER, *Canterbury Tales: The Maunciple's Tale*, l. 89. (c. 1389)

The fraile flesch, whose nature is

Ay ready for the sporne and fall,

The firste foeman is of all.

JOHN GOWER, *Confessio Amantis*. Bk. v. (1390)

Hit is bote frelete of flesch.

WILLIAM LANGLAND, *Piers the Plowman*. Text

C, passus iv, l. 59. (1393)

Flesh is soft And yields itself.

UNKNOWN, *A Myrroure for Magistrates: Jack Cade*, iv. (1559)

The fleshe is frayle.

GEORGE PETTIE, *Petite Pallace*, p. 230. (1576)

Frail as flesh is.

LAMAN BLANCHARD, *Nell Gwynne's Looking-Glass*. (1830)

5 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. (*οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ.*)

*New Testament: I Corinthians*, xv, 39. (A. D. 57)

The *Vulgate* is, "Non omnis caro, eadem caro."

And what then?—nothing. A cook could have said as much.

THOMAS PAINE, *The Age of Reason*. Ch.2. (1794)

6 The woorst flesh in the world, is the flesh of man. (La peggior carne che sia al mondo, è quella de l'huomo.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

7 They shall be one flesh. (Erunt duo in carne una.)

*Old Testament: Genesis*, ii, 24. (c. 550 B. C.) Of husband and wife.

And they twain shall be one flesh. (*καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.*)

*New Testament: Matthew*, xix, 5. (c. A. D. 50)

Repeated in *Mark*, x, 8. The *Vulgate* is,

"Et erunt duo in carne una." "And they two shall be one flesh" occurs in *Ephesians*, v, 31.

Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh (*ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.*)

*New Testament: I Corinthians*, vi, 16. (A. D. 57)

The *Vulgate* is, "Erunt enim (inquit) duo in carne una."

Our State cannot be sever'd, we are one,  
One Flesh; to loose thee were to loose my self.

MILTON, *Paradise Lost*. Bk. ix, l. 958. (1667)

Marriage makes man and wife one flesh.

WILLIAM CONGREVE, *The Double Dealer*. Act ii, sc. 3. (1694) See also under MARRIAGE.

8 Hir flesh [as] tendre as is a chike.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?) tr., l. 541. (c. 1365)

My flesh is soft and plump, my marrow burning.  
SHAKESPEARE, *Venus and Adonis*, l. 142. (1593)

I am a pretty piece of flesh.

SHAKESPEARE, *Romeo and Juliet*, i, 1, 36. (1595)

As pretty a piece of flesh as any is in Messina.

SHAKESPEARE, *Much Ado about Nothing*, iv, 2, 85. (1598)

As witty a piece of Eve's flesh as any in Illyria.

SHAKESPEARE, *Twelfth Night*, i, 5, 30. (1599)

Miss has not an inch of nun's flesh about her.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>1</sup> All flesh is not venison.

GEORGE HERBERT, *Jacula Prudentum*. No. 1094.

(1640) RAY, *English Proverbs*, p. 91, with the

French, "Toute chair n'est pas venaison."

FULLER, *Gnomologia*. No. 515. (1732)

<sup>2</sup> I haue heard saie, it is a deere colup  
That is cut out of thowne fleshe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

God knows thou art a collop of my flesh.

SHAKESPEARE, *I Henry VI*, v, 4, 18. (1591)

It is a neir collop is cut of thy owin flesh.

FERGUSON, *Scottish Proverbs*, p. 69. (c. 1595)

It's a deare collop that's taken out of the flesh.

JOHN CLARKE, *Paroemiologia*. p. 240. (1639)

<sup>3</sup> The more flesh the more worms.

RABBI HILLEL, *Apothegm*. (c. 50 B.C.) See  
*Mishnah: Pirke Aboth*, ii, 8.

<sup>4</sup> All flesh is grass. (Omnis caro foenum.)  
*Old Testament: Isaiah*, xl, 6. (c. 900 B.C.)

All flesh is as grass. (πάσα σὰρξ ὡς χόπος.)

*New Testament: I Peter*, i, 24. (C. A. D. 60) The

*Vulgate* is, "Omnis caro ut foenum."

The horse bit the parson! How came it to pass?  
The horse heard the parson say, "All flesh is  
grass."

F. W. LORING, *Epitaphs*. (1871)

<sup>5</sup> All flesh shall perish together, and man shall  
turn again into dust. (Deficiet omnis caro  
simul, et homo in cinerem revertetur.)

*Old Testament: Job*, xxxiv, 15. (c. 350 B.C.)

The end of all flesh.

JOHN LYL, *Euphuus* (Arber), p. 458. (1580)

WAY OF ALL FLESH, see DEATH: EUPHEMISMS.

<sup>6</sup> Going after strange flesh. (Abeuntes post  
carnem alteram.)

*New Testament: Jude*, 7. (c. A. D. 80)

On the Alps,

It is reported thou didst eat strange flesh.

SHAKESPEARE, *Antony and Cleopatra*, i, 4, 67.  
(1606) i. e. human flesh.

Starves her there, Till she will eat strange flesh.

SHELLEY, *The Cenci*, iii, 1, 48. (1819)

<sup>7</sup> I care not what become of this fraile barke of  
my flesh, so I save the passenger.

SIR THOMAS OVERBURY, *Newes from Any  
Whence: Newes from Sea*. (1613)

<sup>8</sup> The useless and fleeting flesh, fitted only for  
the reception of food. (Inutilis caro et fluida,  
receptandis tantum cibis habilis.)

POSIDONIUS, *Remark*. (c. 75 B.C.) Quoted by  
SENECA, *Ad Lucilium*, epis. xcii, sec. 10

<sup>9</sup> Flesh never stands so high but a dog will ven-  
ture his legs.

JOHN RAY, *English Proverbs*, p. 139. (1678)

FULLER, *Gnomologia*. No. 1553. (1732)

<sup>10</sup> No man is free who is a slave to the flesh.  
(Nemo liber est, qui corpori servit.)

SENECA, *Ad Lucilium*. Epis. xcii, 33. (A. D. 64)

<sup>11</sup> O, that this too too solid flesh would melt,  
Thaw and resolve itself into a dew!

SHAKESPEARE, *Hamlet*, i, 2, 129. (1600)

<sup>12</sup> The pound of flesh, which I demand of him,  
Is dearly bought; 'tis mine and I will have it.

SHAKESPEARE, *The Merchant of Venice*, iv, 1,  
99. (1597) The pound of flesh is referred to  
several times during the scene. The origin of  
the proverbial phrase, "To exact one's pound  
of flesh," i. e. to demand one's exact dues.

<sup>13</sup> The nigher the bone, the flesh is much sweeter.  
UNKNOWN, *Ballads from MSS.* (Percy Soc.), i,  
21. (1559)

The fleash that is about the bones is sweeter and  
better to digest than other.

THOMAS NEWTON, tr., *Directions for the Health  
of Magistrates and Students*. (1574)

The nearer the bone the sweeter the flesh.

JOHN COOKE, *The City Gallant*. (1614) In  
HAZLITT, *Old Plays*, xi, 207. The earliest  
known printed use of the proverb in its exact  
modern form, sometimes given as, "The  
nearer the bone the sweeter the meat." A  
proverb in many languages. The French say,  
"La chair la plus près des os est la plus  
tendre"; the Germans, "Je näher dem Bein,  
je süsser das Fleisch."

The nearer the bone the sweeter is the flesh.

JOHN CLARKE, *Paroemiologia*, p. 163. (1639)

The sweetest flesh is said to be nearest the bones.

THOMAS FULLER, *Worthies*, iii, 480. (1662)

The sweetest flesh is next the bone.

THOMAS HUNT, *Abeced. Scholast.*, p. 79. (1671)

The flesh is ay fairest that is farthest from the  
bone.

JAMES KELLY, *Scottish Proverbs*, p. 325. (1721)

"Spoken to them who are plump and look  
well."

The nearer the bane the sweeter.

WALTER SCOTT, *The Bride of Lammermoor*.  
Ch. 6. (1819)

The nearer the bone the sweeter the meat. Only  
the superfluous has been swept away.

H. D. THOREAU, *Autumn*, 8 Nov., 1858.

SPIRIT WILLING BUT FLESH WEAK, see under SPIRIT.

## FLIGHT

<sup>14</sup> As for me, I fled her like a cuckoo. (ἐγὼ δ'  
ἀπ' αὐτῆς φύγον ὥστε κόκκυξ.)

ANACREON. Frag. 29. (c. 500 B.C.) The cuckoo  
was supposed to be a great coward. See  
EDMONDS, *Lyra Graeca*, ii, 153.

On the third day I flew the coop.

O. HENRY, *The Enchanted Profile*. (1909)

I did a bunk.

BERNARD SHAW, *Fanny's First Play*. Act i. (1911)

Mrs. B. Has flown the coop.

FRANK GRUBER, *Simon Lash*, p. 243. (1941)

I TOOK TO MY HEELS, *see under* HEEL.

1 He flees before he knows from whom he is fleeing, or where to flee. (Ante fugit, quam scit, aut quem fugiat aut quo.)

CICERO, *Ad Atticum*. Bk. viii, epis. 7. (49 B. C.)

Referring to Pompey.

Man gives little thought to his destination, so long as he can remain out of reach of his pursuer.

ELBERT HUBBARD, *Epigrams*. (1905)

2 Let us look for our winged sandals. (Quare talaria videamus.)

CICERO, *Ad Atticum*. Bk. xiv, epis. 21. (44 B. C.)

The winged shoes of Mercury. Let us think of flight. Cited by ERASMUS, *Adagia*, i, ii, 42, who gives the proverb as "Talaria induere" (To put on the winged shoes).

It gave wings to our heels. (Elle nous donne des ailes aux talons.)

MONTAIGNE, *Essays*. Bk. i, ch. 17. (1580)

3 He is gone, he has fled, he has eluded our vigilance, he has broken through our guards. (Abiit, excessit, evasit, erupit.)

CICERO, *In Catilinam*. No. ii, sec. 1. (63 B. C.)

And brave men fled who never fled before.

GEORGE H. CALVERT, *Bunker Hill*. (1847)

4 Of the thirty-six plans, flight is the best plan. (San shih liu chi tsou wei shang chi.)

DOOLITTLE, *Chinese Vocabulary*, ii, 191. (1872)

There is a Latin proverb, "Fugere est triumphans" (To flee is to triumph).

TO FIGHT AND RUN AWAY, *see under* FIGHTING.

5 He would fayne flee, but he wanteth fethers.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

6 He girded up his loins, and ran. (Accinctisque lumbis currebat.)

*Old Testament: I Kings*, xviii, 46. (c. 600 B. C.)

Gird up thy loins, and take my staff in thine hand, and go thy way. (Accinge lumbos tuos, et tolle baculum meum in manu tua, et vade.)

*Old Testament: II Kings*, iv, 29. (c. 600 B. C.)

Gird up thy loins and arise. (Accinge lumbos tuos, et surge.)

*Old Testament: Jeremiah*, i, 17. (c. 590 B. C.)

Gird up now thy loins like a man. (Accinge sicut vir lumbos tuos.)

*Old Testament: Job*, xxxviii, 3. (c. 400 B. C.)

Repeated in xl, 7.

I girdid up the loins of your mind. (διὸ δρασώμενοι τὰς σφύρας τῆς διανοίας ὑμῶν.)

*New Testament: I Peter*, i, 13. (c. A. D. 63) The Vulgate is, "Succincti lumbos mentis vestrae."

I girdid up my Lions & fled the Seen.

ARTEMUS WARD, *A Visit to Brigham Young*. (c. 1862)

To gird up one's loins. To adjust one's figurative belt for freer and vigorous action.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

7 By flight we often rush into the thick of our fate. (Fugiendo in media saepe ruitur fata.)

LIVY, *History*. Bk. viii, sec. 24. (c. 10 B. C.)

8 What follows I flee; what flees I ever pursue. (Quod sequitur, fugio; quod fugit, ipse sequor.)

OVID, *Amores*. Bk. ii, eleg. 19, l. 36. (c. 13 B. C.)

*See also under* WOOLING.

9 Flee: by flight the Parthian is still safe from his foe. (Fuge: tutus adhuc Parthus ab hoste fuga est.)

OVID, *Remediorum Amoris*, l. 224. (c. 1 B. C.)

10 He who flees from trial confesses his guilt. (Fatetur facinus is, qui iudicium fugit.)

PUBLILIUS SYRUS, *Sententiae*. No. 204. (c. 43 B. C.)

Running away from justice must always be considered as evidence of guilt.

JOHN CLERK, *Muir's Case*. (1793) (23 How St. Tr. 230.)

Flight is an acknowledgment of guilt.

J. C. DAY, *Johnson's Case*. (29 How. St. Tr. 192.)

Flight is usually a confession of guilt.

DOROTHY DISNEY, *Crimson Friday*, p. 80. (1943)

11 What you suppose to be in flight often runs to meet you. (Quod fugae credas saepe solet occurrere.)

PUBLILIUS SYRUS, *Sententiae*. No. 619. (c. 43 B. C.)

12 The rogue fled from me like quicksilver.

SHAKESPEARE, *II Henry IV*, ii, 4, 248. (1597)

[They] fled as fast as their legs would carry them.

G. P. R. JAMES, *The Life and Adventures of John Marston Hall*. Ch. 9. (1834)

13 So flee as not to pass your hut, as the saying is. (Ita fugias ne praeter casam.)

TERENCE, *Phormio*, l. 768. (161 B. C.) Cited by

ERASMUS, *Adagia*, i, v, 4, and included by

TAVERNER in his *Translations from Erasmus*, who renders it, "So flee that thou runne not passe thy cottage," and adds, "By this we be taughte, that we shulde not so flee one vice that we runne into an other." Don't overshoot the mark.

14 Wilt not flee hence in haste, while to flee is possible? (Non fugis hinc praeceptis dum praecipitare potestas?)

VERGIL, *Aeneid*. Bk. iv, l. 565. (19 B. C.) "Go, while the going is good." *See under* Go.

15 Intending to shoot and flee. (βαλὼν φεύγεσθαι ολεῖ.)

ZENOBIUS, *Adagia*, ii, 71. (c. A. D. 130)

## FLIMFLAM

16 She maketh earnest matters of every flymflam.

JOHN HEYWOOD, *Proverbs*, p. 19. (1546)

The Dictatour commanded him to leave off these foolish flimflams and trifling shifts.

PHILEMON HOLLAND, tr., *Livy*, vi, 14, 227. (1600)



This is a pretty flimflam.

BEAUMONT AND FLETCHER, *The Little French Lawyer*. Act iii, sc. 3. (1620)

A flam, or a flimflam tale, *riotte*.

ROBERT SHERWOOD, *Dictionary: Riotte*. (1632)  
Flamms and Arch-Flamms, even notorious Falsehoods.

THOMAS FULLER, *Church-History of Britain*. Bk. i, ch. 2, sec. 9. (1655)

'Twas a most notorious flam.

SAMUEL BUTLER, *Hudibras*, ii, iii, 887. (1663)

All that comes after a flim and a flam.

JOHN WILSON, *Noctes Ambrosianae*. (1826)  
*Works*, (1855), i, 5.

All these habitual flim-flams are, in general, the airy creatures of inaccuracy and exaggeration.

BENJAMIN DISRAELI, *Endymion*. Ch. 91. (1880)

[He] wasn't nothing but a flim-flammer.

R. A. WASON, *Happy Hawkins*, p. 169. (1909)

## FLING

1  
I'll have a fling.

JOHN FLETCHER, *Rule a Wife and Have a Wife*. Act iii, sc. 5. (1624)

They took care previously to have their fling.

SIR JONAH BARRINGTON, *Personal Sketches*, ii, 435. (1827)

I should like to have my fling before I marry.

THACKERAY, *Pendennis*. Ch. 39. (1849)

Give me my fling, and let me say my say.

TENNYSON, *Aylmer's Field*, l. 399. (1864)

## FLIRTATION

2  
And so she flirted, like a true  
Good woman, till we bade adieu.

THOMAS CAMPBELL, *Lines on My New Child Sweetheart*. (1841)

She had . . . a taste for sidewalk flirtation.

HARRIET B. STOWE, *Dred*, i, 24. (1856)

Every man likes to flirt with a pretty girl, and every pretty girl likes to be flirted with.

GEORGE ELIOT, *Adam Bede*, p. 238. (1859)

3  
You know I always loved a little flirtation.

COLLEY CIBBER, *The Non-Juror*. Act ii. (1718)

I assisted at the birth of that most significant word "flirtation," which dropped from the most beautiful mouth in the world, and which has since received the sanction of our most accurate Laureate in one of his comedies. . . . Flirtation is short of coquetry, and indicates only the first hints of approximation.

LORD CHESTERFIELD, *The World*. No. 101. (1754)  
"The most beautiful mouth in the world" was that of Lady Frances Shirley, and Colley Cibber was the Laureate.

The great art of flirtation.

BESANT AND RICE, *The Golden Butterfly*. Ch. 6. (1876)

I never was up on the flirtation business, either handkerchief, automobile, postage-stamp, or doorstep.

O. HENRY (W. S. PORTER), *Best-Seller*. (1909)

## FLITTING

4  
He has taken a moon light flitting. . . . To signify that a man has run away for fear of his creditors.

JAMES KELLY, *Scottish Proverbs*, p. 145. (1721)  
He was fain to make a moonlight flitting, leaving his wife for a time to manage his affairs.

JOHN GALT, *Annals of the Parish*. Ch. 31. (1821)  
The whole covey of them, no better than a set of swindlers, . . . made that very night a moonlight flitting.

D. M. MOIR, *Mansie Wauch*. Ch. 17. (1824)  
He having just "shot the moon" [made a moonlight flitting], I had to follow him to a cockloft in St. Giles's.

COL. PETER HAWKER, *Diary*, ii, 123. (1837)  
I warned him when shooting of moons seemed likely.

WALTER BESANT, *All Sorts and Conditions of Men*. Ch. 4. (1882)

5  
Fast for to sitte and not oft to flitte.

NICOLAS UDALL, *Ralph Roister Doister*. Act ii, sc. 3. (c. 1550)

They say, Munday flitte, Neaver sitte.

HENRY BEST, *Rural Economy in Yorkshire*, p. 135. (1641) Best is explaining that farm laborers never want to go to a new position on a Monday, because of this proverb.

Fools are fain of flitting, and wise Men of sitting.

JAMES KELLY, *Scottish Proverbs*, p. 105. (1721)

## FLOOR

6  
I am going to get in on the ground floor.

OGDEN NASH, *The Strange Case of the Baffled Hermit*. (1935) That is, at the beginning of a speculation or business enterprise; with the insiders.

I was in on the ground floor.

GYPSY ROSE LEE, *Mother Finds a Body*, p. 147. (1942)

I'm letting you in on the ground floor again.

HUGH ADDIS, *Night Over the Wood*, p. 160. (1943)

You shall come in right on the ground floor.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 189. (1943)

## FLOTSAM

7  
Flotsam and leave 'em—that's me from now on.

DOROTHY PARKER, *The Little Hours*. (1940)

8  
The goods and chattels of the inhabitants are all said to savour of Flotsome and Jetsome.

WALTER SCOTT, *Diary*, 11 Aug., 1814. Flotsam: wreckage from a ship or its cargo found floating on the surface of the sea; jetsam: goods thrown overboard from a ship in distress in order to lighten it.

A mania for buying all sorts of flotsam and jetsam.  
ROBERT BUCHANAN, in *Harper's Magazine*, Sept., 1884, p. 603/1. Odds and ends.

- 1  
Does anybody want any flotsam?  
I've got sam.  
Does anybody want any jetsam?  
I'll get sam.  
OGDEN NASH, *No Doctors To-day, Thank You.* (1942)

## FLOWER

- 2  
No flowers, by request.  
ALFRED AINGER, summarizing their editor's instructions, at a dinner given to the contributors to *The Dictionary of National Biography*, 8 July, 1897.  
Say it with flowers.  
P. F. O'KEEFE (attr.), *Slogan of the Society of American Florists*, adopted 1917.  
Say it with flowers from love's sweetest bowers,  
And you'll find her waiting, waiting for you.  
NEVILLE FLEESON, *Say It with Flowers*. (1919)  
As the florists' advertisements would have it, I have "said it with flowers."  
NGAIO MARSH, *Death and the Dancing Footman*, p. 24. (1941)
- 3  
To create a little flower is the labour of ages.  
WILLIAM BLAKE, *Proverbs of Hell*. (1808)
- 4  
A broken flower soon withers. (Fiore caduto è tosto bruno.)  
BOCCACCIO, *Il Filostrato*. Canto vii, st. 93. (c. 1250) The Germans say, "Schöne Blumen stehen nicht lange am Wege" (Fair flowers do not remain long by the wayside).
- 5  
The handsomest flower is not the sweetest.  
H.G. BOHN, *Handbook of Proverbs*, p. 507. (1855)
- 6  
Where are the flowers, the fair young flowers,  
That lately sprang and stood  
In brighter light and softer airs, a beauteous sisterhood?  
W.C. BRYANT, *The Death of the Flowers*. (1825)
- 7  
The forced flower has no perfume. (Gewalt's blumen riechen nicht.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 318. (1856) A German proverb.
- 8  
Embrouded was he, as it were a mede  
Al ful of fresshe floures, whyte and rede.  
CHAUCER, *Canterbury Tales: Prologue*, l. 89. (c. 1386)
- 9  
He was called "the choice flower of the people." (Flos delibatus populi.)  
ENNIVS, *Annals*. Bk. ix, frag. 301, Loeb. (c. 180 B.C.) Quoted by CICERO, *Brutus*, xv, 58, who calls it the finest stroke in praise of the eloquence of Marcus Cornelius Cethegus.  
SYRE WAWAIN ys neuue, flour of corteysye.  
ROBERT OF GLOUCESTER, *Chronicle*, 213. (1297)  
He was of chevalrye the floure.  
UNKNOWN, *Robert of Cisyle*, 50. (c. 1370)  
Prynce of freedom, and flour of gentilnes.  
WILLIAM DUNBAR, *Poems*, vii, 81. (1508)

- Noblemen, which be the flowre of gentilitie.  
RICHARD MULCASTER, *Positions*. Ch. 39. (1581)  
He is not the flower of courtesy.  
SHAKESPEARE, *Romeo and Juliet*, ii, 5.44. (1595)  
You are the flower of civility.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
Roland, the flower of chivalry.  
THOMAS CAMPBELL, *The Brave Roland*. (1820)  
I take her for the flower of womankind.  
TENNYSON, *The Princess*, v, 277. (1847)  
Lancelot, the flower of bravery.  
TENNYSON, *Lancelot and Elaine*, l. 113. (1859)  
Wearing the white flower of a blameless life.  
TENNYSON, *Idylls of the King: Dedication*, l. 24. (1859)
- 10  
The flowres that growe in the Spring, in Haruest are ripened. (I fiori che crescono nela prima vera ne l'Autuno si maturano.)  
JOHN FLORIO, *Firste Fruites*, fo. 69. (1578)  
The flowers that bloom in the spring, tra la, Breathe promise of merry sunshine.  
W. S. GILBERT, *The Mikado*. Act ii. (1885)
- 11  
It is a bad Soil, where no Flowers will grow.  
THOMAS FULLER, *Gnomologia*. No. 2844. (1732)
- 12  
One flower makes no garland.  
GEORGE HERBERT, *Jacula Prudentum*. (1640)
- 13  
She is . . . Not onely the fairest floure in your garland, But also she is all the faire flowers thereof.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
[He] was my garlands sweetest flower.  
THOMAS KYD, *The Spanish Tragedie*. Act i, sc. 4, l. 4. (1592)  
'Tis the fairest flower in your garden.  
JAMES HOWELL, *English Proverbs*, p. 15. (1659)  
'Tis the fairest flower in his crown or garden.  
JOHN RAY, *English Proverbs*, p. 176. (1670)  
It is the finest Flower in his Garden.  
THOMAS FULLER, *Gnomologia*. No. 3023. (1732)
- 14  
Men seize the flower, but when the bloom is fled fling it far from them. (ὡν ἀφαρπάζειν φιλεῖ | ὀφθαλμοὺς ἀνθρώπων δ' ὑπεκτρέπει πόδα.)  
SOPHOCLES, *Trachiniae*, l. 548. (c. 409 B.C.)  
No Body is fond of fading Flowers.  
THOMAS FULLER, *Gnomologia*. No. 3550. (1732)

## FLY

- 15  
The fly knows the face of the milk-seller  
J. L. BURCKHARDT, *Arabic Proverbs*. No. 66. (1817) The dancing-girls soon discover who is interested in them.
- 16  
To apply any more elaborate criticism to them, would be 'to break a fly upon the wheel.'  
DE QUINCY, *Incognito*. (c. 1850) *Works*, xi, 2.  
See also under BUTTERFLY.
- 17  
Dead flies cause the ointment of the apothecary to send forth a stinking savour. (Muscae morientes perdunt suavitatem unguenti.)  
*Old Testament: Ecclesiastes*, x, 1. (c. 900 B.C.)

Major Bing was the ointment around the fly.

O. HENRY, *He Also Serves*. (1909)

Name the fly in the ointment.

J. B. PRIESTLEY, *The Old Dark House*. Ch. 5. (1928)

That plainly is the flea in your ointment.

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 191. (1941) The French say, "C'est une ombre au tableau" (It's a shadow on the picture). FLY IN AMBER, *see* AMBER.

<sup>1</sup> Most all the time, the whole year round,  
there ain't no flies on me.

EUGENE FIELD, *Jest 'fore Christmas*. (1892)

There may be flies on you and me,

But there are no flies on Jesus.

UNKNOWN, *There Are No Flies on Jesus*. A Salvation Army song of 1900.

There aren't any flies on me, thanks!

GEORGETTE HEYER, *No Wind of Blame*, p. 75. (1939)

There were no flies on Miss Betony.

DOROTHY BOWERS, *Fear and Miss Betony*, p. 261. (1942)

There are no flies on you, are there?

LUCY CORES, *Painted for the Kill*, p. 192. (1943)

<sup>2</sup> The Flies goe to leane horses.

JAMES SANFORD, tr., *Hours of Recreation*, p. 205. (1572)

Vnto the leane horses, alwayes resort the flies

JOHN FLORIO, *Firste Fruits*, fo. 25. (1578)

The flies haunt leane horses.

DAVIES, *The Scourge of Folly*. Prov. 45. (1611)

Flies bite none but leane and feeble oxen.

JAMES MABBE, tr., *Celestina*, p. 214. (1631)

Flies are busiest about lean horses.

HERBERT, *Jacula Prudentum*. No. 78. (1640)

Flies do rest upon lean horses.

TORRIANO, *Piazza Universale*, p. 43. (1666)

God sends flies to plague old asses.

ELIZABETH DELEHANTY, *Arise from Sleep*, p. 47. (1942)

<sup>3</sup> 'Twould make even a Fly laugh.

THOMAS FULLER, *Gnomologia*. No. 5340. (1732)

<sup>4</sup> Flies, which will not become tame amongst us, though they dayly dwell with us, and eate of our cates when wee doe.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 167. (1574) Pettie, tr.

<sup>5</sup> To a boiling pot flies come not.

HERBERT, *Jacula Prudentum*. No. 128. (1640)

Flees come to a feast unca'd.

JOHN RAY, *Proverbs: Scottish*, p. 235. (1678)

The English form is, "Flies come to feasts unasked."

<sup>6</sup> Hungry flies byte sore.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Cited by JOHN RAY, *English Proverbs*, p. 107, with the comment, "The horse in the fable with the gall'd back desired the flies that were full might not be driven away, because hungry ones would then take their place."

<sup>7</sup>

A flye folowethe the hony.

THOMAS HOCCEVE, *De Regimine Principum*, p. 110. (c. 1400) *See* under HONEY.

<sup>8</sup>

In his breast she set the daring of the fly, which, though it be driven away never so often from the skin of man, ever persisteth in biting.

HOMER, *Iliad*. Bk. xvii, l. 570. (c. 850 B. C.)

A fly on your nose, you slap, and it goes;

If it comes back again, it will bring a good rain.

RICHARD INWARDS, *Weather Lore*, p. 148. (1893)

<sup>9</sup>

Put cream and sugar on a fly and it tastes very much like a black raspberry.

E. W. HOWE, *Country Town Sayings*. (1911)

<sup>10</sup>

One cannot catch a fly when he will.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

<sup>11</sup>

A fly, sir, may sting a stately horse, and make him wince; but one is an insect, and the other is a horse still.

SAMUEL JOHNSON. BOSWELL, *Life*, 1754.

<sup>12</sup>

The flie playeth so long with the flame, that hee is scoured therewith.

GEORGE PETTIE, *Pettie Pallace: Pigmations Freinde*, p. 237. (1576) A rendering perhaps of one of the *Similia* of Erasmus, "Uti pyralis ultro advolans lucernis, adustis alis collabitur ac perit."

The Flye which playeth with the fire, is singed in the flame.

JOHN LYLY, *Euphues* (Arber), p. 66. (1579)

As the fly, by often dallying with the candle, at last scorseth her wings with the flame; so taking, he [Noah] was taken, and at last was drunk.

HENRY SMITH, *Sermons*, i, 279. (c. 1585)

Thus hath the candle sing'd the moth.

SHAKESPEARE, *The Merchant of Venice*, ii, 9, 79. (1606)

<sup>13</sup>

Not only the bull strikes at its foe with curved horn; even the ewe, when hurt, resists its assailant. (Non solum taurus ferit uncis cornibus hostem, | verum etiam instanti laesa repugnat ovis.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 5, l. 19. (c. 26 B. C.)

You'll find that even an ant and a gnat bear anger. (*ἔνεστι καὶ μύρμηκι καὶ σέρφῳ χολή.*)

ZENOBIUS, *Adagia*, iii, 70. (c. 950) Two other proverbs of the same sort cited by Diogenianus are, "Even a goat will bite a bad man," and "Even a mouse will bite."

A fly has its spleen. (Habet et musca splenem.)

ERASMUS, *Adagia*. Chil. iii, cent. v, No. 7.

(1508) CAMDEN, *Remains*, p. 265. (1605)

Low trees haue their tops, . . . a flye his spleene.

JOHN LYLY, *Euphues* (Arber), p. 316. (1580)

Sparkes have their heate, ants their gall, flies their spleene.

JOHN LYLY, *Alexander and Campaspe*. Act v, sc. 4. (1584)

I tell thee, flies have their spleene.

THOMAS LODGE, *Rosalynde*, p. 70. (1590)

So it is proverbially said *Formicae sua bilis inest, habet et musca splenem* [Even the ant has its gall, the fly its spleen].

SIR THOMAS BROWNE, *Pseudodoxia Epidemica*. Bk. iii, ch. 3. (1646) Cited by HENDERSON, *Latin Proverbs*, p. 176, with the addition, "Tread on a worm and it will turn; no viper so small but hath its venom." PALMER, *Moral Essays on Proverbs*, adds another, "A baited cat may grow as fierce as a lion."

[Jeffrey] shewed to all, that *habet musca suum splenem*; and they must be little indeed that cannot do mischief.

THOMAS FULLER, *Worthies*, iii, 41. (1662)

Even a Fly hath its Spleen.

THOMAS FULLER, *Gnomologia*. No. 1388. (1732)  
See also under ENEMY.

1 Shoo fly, don't bother me, I belong to Company G.

BILLY REEVES, *Shoo Fly, Don't Bother Me*. (1866)

2 Let that fly stick on the wall; when the dirt's dry it will rub out.

TOBIAS SMOLLETT, *The Reprisal*. Act ii. (1757)  
Say nothing more on that subject.

O whist, Colonel, for the love o' God! let that flea stick i' the wa'.

WALTER SCOTT, *Waverley*. Ch. 71. (1814)

Let that flea stick in the wa'; . . . when the dirt's dry it will rub out.

WALTER SCOTT, *Rob Roy*. Ch. 23. (1818)

Let that flea stick to the wa'; it's a' ye ken about it.

DAVID MOIR, *Mansie Wauch*. Ch. 26. (1824)

"Let that flea stick to the wall," said Betty contemptuously.

CHARLES READE, *Griffith Gaunt*. Ch. 16. (1866)

3 King James said to the fly, Have I three kingdoms, and thou must needs fly into my eye?

JOHN SELDEN, *Table-Talk: Religion*. (c. 1650)

4 He looks as though he would not hurt a fly. (Non posse videtur muscam excitare.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 10. (C. A. D. 50)

5 Some men are more vexed with a fly than with a wound.

JEREMY TAYLOR, *The Mysteriousness of Marriage*. (1651) Recalling the remark of a French innkeeper during the first World War: "The Americans are good soldiers, but they are all mad. Whenever a fly enters the dining-room you'd think it was a Boche, for they go into a rage and chase it around until it is killed."

6 One fly makes a summer.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

## II—The Fly on the Wheel

7 According to the example of the Flye, whiche sitting uppon a Carte that was driven on the

way, saide, hee had rayseed a verie great dust: or like the Emote, who sitting on the horne of an Oxe that was tilling the grounde, beeing askte what hee did there, answered, that hee went to plough.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 153. (1574) Pettie, tr.

It was pretily devised of Aesop, The Flie sate upon the Axletree of the Chariot wheele, and said, What a dust doe I raise!

FRANCIS BACON, *Essays: Of Vain-Glory*. (1597)

Yet these are no more than the flie on the wheel.

WILLIAM GURNALL, *The Christian in Compleat Armour*, p. 299. (1661)

Did ever any mortal Fly

Raise such a cloud of dust as I!

MATTHEW PRIOR, *The Flies*. (c. 1715)

What a Dust have I rais'd! quoth the Fly upon the Coach.

THOMAS FULLER, *Gnomologia*. No. 5476. (1732)  
The French say, "Faire la mouche du coche"  
(To play the fly on the coach).

Like the fly in the fable, I seem to have got upon a wheel which makes much dust.

LORD BYRON, *Letters and Journals*, ii, 401. (1814)

And so we plough along, as the fly said to the ox.

H. W. LONGFELLOW, *The Spanish Student*. Act iii, sc. 5. (1840) There is a Lettish variant,

"Now we have rowed well!" said the flea,

when the fisher drew the boat on land," and

RAY, *English Proverbs*, cites still another,

"We hounds killed the hare," quoth the lap-

dog. "After dusk the glowworms think, 'We

are giving light to the world,'" says SRI RA-

MAKRISHNA, *Money and Riches*.

Fly on the coach wheel, one who fancies himself of mighty importance, but who is in reality of none at all.

E. C. BREWER, *Dictionary of Phrase and Fable: Fly*. (1870)

8 A fly that sat upon the beam

Rated the mule: "Why, sure you dream?

Pray get on faster with the cart

Or I shall sting you till you smart!"

(Musca in temone sedit et mulam increpans:

Quam tarda es! inquit, non vis citius progredi?

Vide, ne dolone collum compungam tibi.)

PHAEDRUS, *Fables: The Fly and the Mule* Bk iii, fab. 6. (c. 25 B. C.) Francis, tr

A fly buzzes about the horses, stings one, stings the other, and thinks all the time that it makes the coach go (Une mouche des chevaux s'approche, . . . Pique l'un, pique l'autre, et pense à tout moment Qu'elle fait aller la machine.)

LA FONTAINE, *Fables: Le Coche et le Mouche*. Bk. vii, fable 9. (1671)

"Let us breathe, now," said the fly at once. "I have worked so hard that our passengers are at last on level ground." ("Respirons maintenant!" dit la mouche aussitôt. "J'ai tant fait que nos gens sont enfin dans la plaine.")

LA FONTAINE, *Fables*. Bk. vii, fab. 9. After the coach had reached the top of the hill.

The fly drives the horses. (ἡ μύια διώκει τ' ἄλογα.)

NEGRIS, *Modern Greek Proverbs*, p. 53. (1831)

## FLYING

- <sup>1</sup>  
I fly like a hawk.  
ANI, *Papyrus: Book of the Dead*. Ch. 82, l. 2. (c. 4000 B. C.)
- <sup>2</sup>  
You old fly-by-night; an ancient term of reproach to an old woman, signifying that she was a witch.  
FRANCIS GROSE, ed., *Dictionary of the Vulgar Tongue: Fly*. (1796)  
Would you have her married to a wild fly-by-night?  
T. L. PEACOCK, *Maid Marian*, iii, 191. (1822)  
See also under FLITTING.
- <sup>3</sup>  
Men haue great desire to be compted high fliers.  
RICHARD HARVEY, *Plaine Percevall*, p. 15. (1589)  
I met with my cozen Roger Pepys, and he tells me that . . . he thinks it fit to marry again. . . . A woman sober, and no high-flyer, as he calls it.  
SAMUEL PEPYS, *Diary*, 27 May, 1663.  
These highfliers, when they are in their altitudes, suddenly their waxen wings melt, and down they fall headlong.  
WILLIAM CHILCOT, *Evil Thoughts*, vi, 61. (1698) A reference to Icarus, who fell into the sea when he flew too high and the sun melted the wax with which his wings were fastened on. This is the meaning too, of the proverb cited by FULLER, *Gnomologia*. No. 5167 (1732), "To fly with waxed Wings."  
They fly High in their high-flown Divinity.  
EDMUND HICKERINGILL, *Priest-craft*. Bk. ii, ch. 4, p. 41. (1705)  
She flies too high! she flies too high!  
TENNYSON, *The Princess*. Pt. v, l. 271. (1847)  
Fly and you will catch the swallow.  
JAMES HOWELL, *English Proverbs*, p. 13. (1659)
- <sup>5</sup>  
Flying without feathers is not easy; my wings have no feathers. (Sine pennis volare haud facile est; meae alae pennas non habent.)  
PLAUTUS, *Poenulus*, l. 871. (c. 194 B. C.) Cited by ERASMUS, *Adagia*, iii, v, 84. The Spanish form is, "Non si puo volar senza ale" (One can't fly without wings), of persons attempting to do what is much beyond their power; the French say, "Il ne faut pas voler avant que d'avoir des ailes" (Don't try to fly before you have wings), or "Oiseau ne peut voler sans ailes" (A bird can't fly without wings).  
He would fain flee, but he wanteth fethers.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Another would fly swift, but wanteth wings.  
SHAKESPEARE, *1 Henry VI*. Act i, sc. 1, l. 75. (1591)  
We cannot stand without legs, nor fly without feathers.  
CHAPMAN AND MARSTON, *Eastward Hoe*. Act ii, sc. 1. (1605)  
Some would faine fle but feathers they want.  
DAVIES, *The Scourge of Folly*, p. 344. (1611)
- No flying without wings.  
THOMAS DRAXE, *Bibliotheca*, p. 124. (1633)  
RAY, *English Proverbs*, p. 91. (1670) FULLER, *Gnomologia*. No. 3569. (1732) KELLY, *Scottish Proverbs*, p. 267, adds, "A man cannot thrive and prosper in the world, that has no stock or support."  
He would fain fly, but he wants feathers. Nothing of moment can be done without necessary helps, or convenient means.  
JOHN RAY, *English Proverbs*, p. 91. (1670)
- <sup>6</sup>  
He who can fly, let him not creep. (Volare qui potest, ne serpat.)  
PONTANUS, *Collectio Proverbiorum*, p. 227. (1778)
- <sup>7</sup>  
To fly at all game.  
JOHN RAY, *English Proverbs*, p. 176. (1670)  
FLY UPON WINGS OF THE WIND, see under WIND.
- FOE, see Enemy
- FOG
- <sup>8</sup>  
A fog cannot be dispelled with a fan.  
MICHAEL DENHAM, *Proverbs*, p. 1. (1846)
- <sup>9</sup>  
This is a London particular—a fog, miss  
DICKENS, *Bleak House*. Ch. 3. (1852)
- <sup>10</sup>  
To lose itself in a fog.  
SHAKESPEARE, *Coriolanus*, ii, 3, 34. (1607)
- <sup>11</sup>  
The yellow fog comes creeping down.  
OSCAR WILDE, *Impression du Matin*. (1881)  
The fog comes on little cat feet.  
CARL SANDBURG, *Fog*. (1916) For weather proverbs connected with fog see INWARDS, *Weather Lore*.
- FOLLY
- See also Wisdom and Folly
- <sup>12</sup>  
To think no folly is Heaven's best gift. (τὸ μὴ κακῶς φρονεῖν | θεοῦ μέγιστον δῶρον.)  
AESCHYLUS, *Agamemnon*, l. 927. (458 B. C.)
- <sup>13</sup>  
Folly without faults is as a reddish [radish] without salt.  
ROBERT ARMIN, *Nest of Ninnies*, p. 40. (1608)
- <sup>14</sup>  
The Folly of one Man is the Fortune of Another.  
FRANCIS BACON, *Essays: Of Fortune*. (1597)
- <sup>15</sup>  
If others had not been foolish, we should be so.  
WILLIAM BLAKE, *Proverbs of Hell*. (1808)
- <sup>16</sup>  
Better to leue folie thenne to mayntene folie.  
WILLIAM CAXTON, tr., *Jason*, p. 116. (c. 1477)
- <sup>17</sup>  
Folly is wont to have more followers and comrades than discretion. (Más acompañados y paniaguados debe tener la locura que la discreción.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)

<sup>1</sup> Folly in youth is sin, in age 'tis madness.  
SAMUEL DANIEL, *The Tragedie of Cleopatra*.  
Act iii, sc. 2. (1594)

Happy is he who knows his follies in his youth.  
JAMES HOWELL, *English Proverbs*, p. 3. (1659)

Happy is he who has sowed his wild oats betimes.  
JOHN RAY, *English Proverbs*, p. 100. (1678)

Happy the man who knows his follies in his youth.  
SAMUEL RICHARDSON, *Clarissa*, iv, 121. (1747)

<sup>2</sup> Folly may hinder a man of many a good turn.  
THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. ii, act ii, sc. 2. (1694)

<sup>3</sup> Each age has its own follies, as its majority is made up of foolish young people.  
EMERSON, *Carlyle's Past and Present*. (1843)

<sup>4</sup> Folly is the language of a fool. (μωπὰ γὰρ μωπὸς λέγει.)  
EURIPIDES, *The Bacchanals*. (c. 410 B. C.) Cited by ERASMUS, *Adagia*, i, i, 98, "Stultus stulta loquitur."

Folly consists not in committing folly, but in not hiding it when committed. (No es necio el que hace la necedad, sino el que, hecha, no le sabe encubrir.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 126. (1647) See also COMMANDMENT: ELEVENTH.

Folly is the onely thing that keeps Youth at a stay, and Old age far off.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 11. (1668) Referred to as a proverb.

Folly is the cloak of knavery.  
WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Folly is the poverty of the mind.  
H. G. BOHN, *Handbook of Proverbs*, p. 356. (1855)

<sup>5</sup> Follie is a bonny dog.  
FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)

Folly is a bonny dog. Meaning, I suppose, that many are imposed upon by the false appearances and attractions of vicious pleasures.

DEAN RAMSAY, *Reminiscences*, v, 200. (1857)

<sup>6</sup> Folly and Learning (such as it is) often dwell in the same Person.

THOMAS FULLER, *Gnomologia*. No. 1557. (1732)

Folly and learning often dwell together.  
H. G. BOHN, *Handbook of Proverbs*, p. 356. (1855)

<sup>7</sup> Folly as well as Wisdom is justify'd by its Children.

THOMAS FULLER, *Gnomologia*. No. 1558. (1732)

The most exquisite Folly is made of Wisdom spun too fine.

FRANKLIN, *Poor Richard's Almanack*, 1746.

See also WISDOM AND FOLLY.

<sup>8</sup> Folly is the Queen Regent of the World.

THOMAS FULLER, *Gnomologia*. No. 1562. (1732)

<sup>9</sup> All is laughter, all is dust, all is nothing, for all that is cometh from folly. (πάντα γέλασ, καὶ

πάντα κόνις, καὶ πάντα τὸ μηδέν· πάντα γὰρ ἐξ ἀλόγων ἐστὶ τὰ γινόμενα.)

GLYCON, *Epigram*. (c. 50 B. C.) See *Greek Anthology*. Bk. x, epig. 124.

<sup>10</sup> If folly were grief, every house would weep.

HERBERT, *Jacula Prudentum*. No. 372. (1640)

If folly were a pain, there would be crying in every house.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 67. (1853) A Spanish proverb.

<sup>11</sup> The first degree of folly is to hold one's self wise, the second to profess it, the third to despise counsel.

GEORGE HERBERT, *Jacula Prudentum*. No. 462. (1640) FRANKLIN, *Poor Richard*, 1754.

<sup>12</sup> Folke show much folly, when things should be sped,

To ren to the foote, that maie go to the hed.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

<sup>13</sup> The foolishness of fools is folly. (Fatuitas stultorum, imprudentia.)

*Old Testament: Proverbs*, xiv, 24. (c. 350 B. C.) The shame is not in having once been foolish, but in not cutting the folly short. (Nec luisse pudet, sed non incidere ludum.)

HORACE, *Epistles*. Bk. i, epis. 14, l. 36. (20 B. C.) The shortest follies are the best. (Les plus courtes folies sont les meilleures.)

PIERRE CHARON, *Traité de la Sagesse*. Bk. i, ch. 34. (1601)

<sup>14</sup> Follies past are sooner remembered then redressed.

JOHN LYLY, *Euphues and His England* (Arber), p. 297. (1580)

Follies past, shall be worne out with faith to come.

LYLY, *Euphues and His England*, p. 353.

<sup>15</sup> Folly is for mortals a self-chosen misfortune. (ἄρτια θνητοῖς δυστυχίη· αὐθαίρετον.)

MENANDER, *Fragments*. No. 618. (c. 300 B. C.)

Follies are miscalled the crimes of Fate.

POPE, tr., *Homer's Odyssey*, i, 44. (1725)

<sup>16</sup> How much folly there is in human affairs. (Quantum est in rebus inane!)

PERSIUS, *Satires*. Sat. i, l. 1. (c. A. D. 58)

I enjoy vast delight in the folly of mankind; and, God be praised, that is an inexhaustible source of entertainment.

MARY WORTLEY MONTAGU, *Letter to the Countess of Mar*, 1725.

<sup>17</sup> Together let us beat this ample field,  
Try what the open, what the covert yield; . . .

Eye Nature's walks, shoot folly as it flies,

And catch the manners living as they rise.

POPE, *An Essay on Man*. Epis. i, l. 9. (1732)

Serious folly is a butt for all

To shoot their wits at.

BEAUMONT AND FLETCHER, *Love's Cure*. Act iii, sc. 1. (1647)

Shoot Folly as she gallops.

O. HENRY, *A Double-Dyed Deceiver*. (1909)

<sup>1</sup> In Folly's cup still laughs the bubble joy.

POPE, *An Essay on Man*. Epis. ii, l. 288. (1732)

<sup>2</sup> Whether the charmer sinner it, or saint it,  
If folly grow romantic, I must paint it. . . .  
Choose a firm cloud before it fall, and in it  
Catch, ere she change, the Cynthia of this  
minute.

POPE, *Moral Essays*. Epis. ii, l. 15. (1735)

<sup>3</sup> Good nature leads rapidly to folly. (*Facilitas animi ad partem stultitiae rapit.*)

PUBLILIUS SYRUS, *Sententiae*. No. 210. (c. 43 B. C.)

To warn, not to punish, is proper to folly. (*Monere non punire stultitiam decet.*)

PUBLILIUS SYRUS, *Sententiae*. No. 419.

By excessive yielding, folly sometimes grows more foolish still. (*Nimiam concedendo interdum fit stultitia [stultior].*)

PUBLILIUS SYRUS, *Sententiae*. No. 437.

<sup>4</sup> Every man's folly ought to be his greatest secret.

SIR WALTER RALEGH, *Instructions to His Son*.  
Sec. 1. (1616)

A Man's Folly ought to be his greatest Secret.

THOMAS FULLER, *Gnomologia*. No. 307. (1732)

<sup>5</sup> Folly is the product of all countries and ages.

JOHN RAY, *English Proverbs*, p. 94. (1678)

FULLER, *Gnomologia*. No. 1561. (1732)

<sup>6</sup> Folly ruins most things, even itself. (*Imprudencia pleraque et se praecipitat.*)

SALLUST, *Ad Caesarem Senem*. Ch. 8. (c. 46 B. C.)

Many for folye hem self for-doothe.

UNKNOWN, *How the Good Wüf Taugte Hir Doughtir*, l. 140. (c. 1430)

<sup>7</sup> Folly always loathes itself. (*Omnis stultitia laborat fastidio sui.*)

SENECA, *Ad Lucilium*. Epis. ix, sec. 22. (c. A. D. 64)

Folly is often sick of itself.

THOMAS FULLER, *Gnomologia*. No. 1559. (1732)

No. 1560 is, "Folly is never long pleased with itself."

<sup>8</sup> The word Folly is, perhaps, the prettiest word in the language.

SHENSTONE, *On Men and Manners*, p. 5. (c. 1760)

Folly is the direct pursuit of Happiness and Beauty.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>9</sup> Folly, I think, is the worst of ills. (*δωρεπ, οἶμα, μὴ φρονεῖν πλείστη βλάβη.*)

SOPHOCLES, *Antigone*, l. 1051. (c. 441 B. C.)

There is no remedy for folly, for it is an incurable disease.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 430. (c. 1050) Ascher, tr. The Spanish form is, "El mal que no tiene cura es locura" (The disease for which there is no cure is folly)

The chief disease that reigns this year is folly.

HERBERT, *Jacula Prudentum*. No. 767. (1640)

Some follies are catching, like contagious diseases. (*Il y a des folies qui se prennent comme les maladies contagieuses.*)

LA ROCHEFOUCAULD, *Maximes*. No. 300. (1665)

It is idle to cure men of folly, unless one could cure them of being foolish.

WALPOLE, *Letter to Horace Mann*, 9 Sept., 1773.

<sup>10</sup> 'Tis well not to fall by folly. (*καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.*)

SOPHOCLES, *Electra*, l. 398. (c. 409 B. C.)

<sup>11</sup> Is folly then so old? Why, let me see,—  
About what time of life may folly be?

Oh! she was born, by nicest calculation,  
One moment after woman's first creation.

W. R. SPENCER, *Fashionable Friends: Prologue*. (1811)

<sup>12</sup> I receive the reward of my folly. (*Ego pretium ob stultitiam fero.*)

TERENCE, *Andria*, l. 610. (166 B. C.)

The ultimate effect of shielding men from the effects of folly is to fill the world with fools.

HERBERT SPENCER, *State Tamperings with Money Banks*. (1860)

<sup>13</sup> The great six feet of folly. (*ἀνὴρ τρισκαίδεκά-παχυσ.*)

THEOCRITUS, *Idyls*. No. xv, l. 17. (c. 270 B. C.)

Praxinoa is referring to her lover, Dinon.

## FOOD

See also Grub, Meat, Victuals

<sup>14</sup> The best food is that which fills the belly.

BURCKHARDT, *Arabic Proverbs*. No. 228. (1817)

Whatever will fill your belly is good food. (*Wu k'o ch'ung ch'ang chieh mei shih.*)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 362. (1875)

<sup>15</sup> I prayed him to bestow on me the food, for which he had bestowed the appetite. (*Per che il pregai che mi largisse il pasto | di cui largito m'aveva il disio.*)

DANTE, *Inferno*. Canto xiv, l. 92. (c. 1300)

That heavenly food which gives new appetite. (*Quel cibo, | che, . . . di sè asseta.*)

DANTE, *Purgatorio*. Canto xxxi, l. 128.

<sup>16</sup> The only problem in Ar-rchey Road is how many times does round steak go into twelve at wan dollar-an-a-half a day.

F. P. DUNNE, *The Servant Girl Problem*. (1901)

<sup>17</sup> A Lark is better than a Kite.

OSWALD DYKES, *English Proverbs*, p. 57. (1709)

"'Tis not the Quantity, but the Quality, that makes the Feast," Dykes comments. "He that understands good eating, will readily grant me, that the Wing, or the Leg of a Lark, is worth the whole Body of a Crow"

1 Our daily food is a trifling matter,  
For each man, rich or poor can be but filled  
When hunger's satisfied. (τῆς δ' ἐφ' ἡμέραν βορᾶς  
εἰς μικρὸν ἔκει· πᾶς γὰρ ἐμπλησθεὶς ἀνὴρ  
ὁ πλούσιός τε ὡς πένης ἴσον φέρει.)

EURIPIDES, *Electra*, l. 429. (c. 413 B. C.)

2 Where no food nor receptacle is, even the  
Furies abandon the places. (Che doue non han  
pasco ne ricetto, insin le Furie abandonana i  
luoghi.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)  
If the pigeon-house doesn't lack food, it won't  
lack pigeons. (Si al palomar no le falta cebo, no  
le faltarán palomas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)  
"Ubi mel ibi apes" (Where the honey, there  
the bees). See under HONEY.

3 Every moving thing that liveth shall be meat  
for you. (Omne, quod movetur et vivit, erit  
vobis in cibum.)

Old Testament: *Genesis*, ix, 3. (c. 550 B. C.)  
Which thing gave him (whosoever he was) good  
occasion to say, That one woode was enough to  
feede manie Elephants, but onelic man could  
scarcelie content himselfe with that, which the  
wide worlde and deepe Ocean doth bring forth.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 137. (1574) Young, tr.

4 Satisfy your hearts with food and wine, for  
therein is courage and strength. (σίου καὶ  
δινείου, τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.)

HOMER, *Iliad*. Bk. ix, l. 706. (c. 850 B. C.) Re-  
peated in xix, 160, and elsewhere.

EAT, DRINK, AND BE MERRY, see under EATING.

5 Meat of barley and of wheat, the marrow of  
men. (ἀλφίτα τεύχουσai καὶ ἀλέατα, μυελὸν  
ἀνδρῶν.)

HOMER, *Odyssey*. Bk. xx, l. 108. (c. 850 B. C.)

6 Doth the wild ass bray when he hath grass?  
or loweth the ox over his fodder? (Numquid  
rugiet onager cum habuerit herbam? aut mu-  
giet bos cum ante praecepe plenum steterit?)

Old Testament: *Job*, vi, 5. (c. 350 B. C.)

7 What is food to one man may be fierce poison  
to others. (Ut quod ali cibus est aliis fuit acre  
venenum.)

LUCRETIVS, *De Rerum Natura*. Bk. iv, l. 637.  
(c. 45 B. C.) ONE MAN'S MEAT ANOTHER MAN'S  
POISON, see under POISON.

I found the pith of allergy  
In Bromides tried and true;  
For instance, you like lobster,  
But lobster don't like you.

OGDEN NASH, *Allergy Met a Bear*. (1939)

8 A proverb sayde in ful old langage,  
That tendre browyce made with a marry-boon  
For fieble stomakes is holsum in potage.

JOHN LYDGATE, *Minor Poems*, p. 165. (c. 1430)

Weake food best fits weake stomachs—as is sayd.  
HENRY LOK, *Poems*, p. 302. (1597)

9 The food of the gods. (βρῶμα θεῶν.)

EMPEROR NERO. (C. A. D. 54) Referring to mush-  
rooms, with which his mother, Agrippina,  
had killed his predecessor, Claudius. See  
SUTONIUS, *Nero*, ch. 33, who refers to the  
phrase as a proverb. Cited by ERASMUS,  
*Adagia*, i, viii, 88, in the form θεῶν τροφή,  
with the Latin, "Deorum cibus," and the  
comment that it is what Homer calls nectar  
or ambrosia. There are other Greek pro-  
verbial phrases for it, Διὸς γάλα (Zeus's  
milk), τῆς Ἀφροδίτης γάλα (Aphrodite's  
milk), νέκταρος ἄνθος (The flower of nectar),  
and τῆς Ἑλένης βρώματα (Helen's food).

Nero praised mushrooms, and in a Greek proverb  
called them the food of the Gods, because with  
them he had poisoned his predecessor Claudius,  
Emperor of Rome. (Neron louoit les champeign-  
ons, & en proverbe Grec les appelloit viande des  
Dieux: pource que en iceulx il auoit empoisonné  
son praedecesseur Claudius empereur Romain.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 50. (1548)

A dish fit for the gods.

SHAKESPEARE, *Julius Caesar*, ii, 1, 173. (1599)

There's food for gods!

There's nectar! there's ambrosium!

There's food for Roman Emperors to eat!

THOMAS HOOD, *The Turtles*. (c. 1827)

Food for the gods! Ambrosia for Apiculus!

W. A. CROFFUT, *Clam Soup*. (1880)

Cornwall squab-pie, and Devon white-pot brings,  
And Leicester beans and bacon, food of kings!

WILLIAM KING, *Art of Cookery*, l. 165. (1708)  
When I demanded of my friend what viands he  
preferred,

He quoth: "A large cold bottle, and a small hot  
bird!"

EUGENE FIELD, *The Bottle and the Bird*. (1892)  
Once taste porpoise and all other food will seem  
insipid.

GURNEY CHAMPION, *Racial Proverbs*, p. 373.  
(1938) A Chinese proverb.

10 After delicious fare I take no common food.  
(Post asellum diaria non sumo.)

PETRONIUS, *Satyricon*. Sec. 24. (C. A. D. 60) The  
asellus, perhaps a cod or haddock, was a sea-  
fish much prized by the Romans. Petronius  
makes a proverb of it and applies it to love.

11 You boast too much of belly-matters. (λίγη  
αὐχεῖς ἐπὶ γαστέρι.)

FIGRES (?), *Battle of the Frogs and Mice*, l. 57.  
(c. 480 B. C.) The attribution to Figres, a  
Carian, is by Suidas. This is the retort of  
the frog, Puff-jaw, to the mouse, Crumb-  
snatcher, who is boasting that he eats only  
such food as men eat.

12 Attic dainties. (πέμματα Ἀττικά.)

PLATO, *The Republic*. Bk. iii, sec. 404D. (c.  
375 B. C.) In the same section, Plato uses  
another proverbial phrase, "A Syracusan  
table."



- 1  
Food for Acheron. (Acheruntis pabulum.)  
PLAUTUS, *Casina*, l. 157. (c. 200 B. C.) Acheron, the "River of Sorrows," which flows through Hades.  
Ne schalt tu beon wurmes fode?  
UNKNOWN, *Ancren Riwe*, 276. (c. 1220)  
No, Percy, thou art dust | And food for— For worms, brave Percy.  
SHAKESPEARE, *1 Henry IV*, v, 4, 86. (1597)  
Food for powder, food for powder: they'll fill a pit as well as better.  
SHAKESPEARE, *1 Henry IV*, iv, 2, 71. (1597)  
He was food for fishes now, poor fellow.  
RIDER HAGGARD, *Mr. Meeson's Will*. Ch. 22. (1894)  
Dear to friends and food for powder,  
Soldiers marching, all to die.  
A. E. HOUSMAN, *A Shropshire Lad*. No. 35. (1896)
- 2  
Like mice, we always eat the food of other people. (Quasi mures semper edere alienum cibum.)  
PLAUTUS, *Persa*, l. 58. (c. 200 B. C.)  
A given bite is soon put out of sight.  
F. K. ROBINSON, *Whitby Glossary*, p. 71. (1855)
- 3  
Don't store food in a chamber pot. (σὺ τὸν εἰς ἀμίδα μὴ ἐμβάλλειν.)  
PLUTARCH, as cited by ERASMUS, *Adagia*, i, i, 2, who adds, "Nor try to put courteous conversation into the minds of impudent men, for speech is the food of thought." The Latin is "Cibum in matellam ne immittas."  
There was food for thought there.  
MARK TWAIN, *A Connecticut Yankee*, p. 11. (1889)
- 4  
Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. (Qui replet in bonis desiderium tuum: renouabitur ut aquilae iuventus tua.)  
Old Testament: *Psalms*, ciii, 5. (c. 250 B. C.)
- 5  
There is no love sincerer than the love of food.  
SHAW, *Man and Superman*. Act i. (1903)
- 6  
To snatch food from the flames. (E flamma petere cibum.)  
TERENCE, *Eunuchus*, l. 492. (161 B. C.) Or to snatch food from a funeral pyre, to rob the dead.
- FOOL
- 7  
Our every bolt is shot. (πᾶν τετόξευται βέλος.)  
AESCHYLUS, *Eumenides*, l. 676. (458 B. C.)  
Youre bolte is sone ischote.  
UNKNOWN, *Legend of St. Katherine*, 54. (c. 1225)  
Sottis bolt is sone iscoten.  
UNKNOWN, *Proverbs of Alfred*, l. 456. (c. 1275)  
*Proverbs of Hendyng*, xi. (c. 1300)  
A fooles belle is sone runge.  
CHAUCER (?), *Romaunt of Rose*, l. 5266. (c. 1365)

- Fole bolt es sone shot.  
UNKNOWN, *Ywain and Gawain*. Pt. i, l. 2168. (1375)  
A fooles bolt soone shot.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)  
In common use thereafter. There is a mediæval Latin jingle, "Ut dicunt multi, Cito transit lancea stulti" (As everyone says, quickly passes the lance of a fool).  
How soon a fool's bolt's shot without distinction.  
GEORGE DIGBY, *Earl of Bristol*. Act v. (1663)  
"Your bolt is soon shot, according to the old proverb," said she.  
SMOLLETT, *Roderick Random*. Ch. 53. (1748)  
The implement shot from the cross-bow is called . . . by the English a bolt. Hence the saying, . . . "the fool's bolt is soonest shot."  
BRADY, *Varieties of Literature*, p. 21. (1826)  
The French say, "Le pain au fol est premier mangé" (A fool's loaf is eaten first).  
Fools bolts (men say) are soonest shot yet oft they hit the mark.  
ULPIAN FULWELL, *Ars Adulandi*. Dial. vii. (1580)  
A Fool's Bolt may sometimes hit the White.  
THOMAS FULLER, *Gnomologia*. No. 107. (1732)  
A fool's bolt may sometimes hit the mark.  
H. G. BOHN, *Handbook of Proverbs*, p. 286. (1855)
- 8  
A prosperous fool is truly a heavy load. (ἡ βαρὺ φόρημ' ἀνθρώπος εὐτυχῶν ἀφρων.)  
AESCHYLUS, *Fragments*. Frag. 220, Smyth. (c. 458 B. C.)  
STOBAEUS, *Florilegium*, iii, 4, 18.  
A poor fool indeed is a very scandalous thing.  
SUSANNAH CENTLIVRE, *The Wonder*. Act i, sc. 1. (1714)
- 9  
Who is called a pious fool? He who saw a woman drowning and made no effort to save her, saying: "It is not proper to look upon a woman."  
*Babylonian Talmud: Sotah*, fo. 21a. (c. 450)
- 10  
It is sayd of men both yonge and olde  
A foole wyll nat gyue his babyll for any golde.  
ALEXANDER BARCLAY, *Shyp of Follys*, i, 256. (1509)  
Fools . . . who would hardly forgoe their bable for the Tower of London.  
JOHN GRANGE, *Golden Aphroditis: Dedication*. (1577)  
A fool will not give his bable for the Tower of London.  
FERGUSON, *Scottish Proverbs*, p. 12. (c. 1595)  
The Foole will not giue his bable for the King's Exchequer.  
THOMAS ADAMS, *Works*, p. 774. (1630)  
Fools will not part with their bauble for all Lombard Street.  
JOHN RAY, *English Proverbs*, p. 94. (1670)  
To dote more on it than a fool on his bauble.  
JOHN RAY, *English Proverbs*, p. 172. (1670)
- 11  
It is lucky for one fool to meet another. (La fortuna de un loco es encontrarse con otro.)  
FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 9. (1938) Quoting a Spanish proverb.

<sup>1</sup> Consult not with a fool; for he cannot keep counsel. (Cum fatuis consilium non habeas.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, viii, 17. (c. 190 B.C.)

Ye shul eschewe the conselling of foles.

CHAUCER, *Canterbury Tales: The Tale of Melibeus*, Sec. 22. (c. 1387)

Worthless is the advice of fools. (Inanium inania consilia.)

ERASMUS, *Adagia*, Chil. iii, cent.v, No.29. (1508)  
To the counsel of fools a wooden bell.

HERBERT, *Jacula Prudentum*. No. 537. (1640)

<sup>2</sup> Seven days are the days of mourning for the dead, but for a fool all the days of his life. (Luctus mortui septem dies: fatui autem et impii omnes dies vitae illorum.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxii, 13. (c. 190 B.C.)

What is heavier than lead and what is its name but "Fool"? (Super plumbum quid gravabitur? et quod illi aliud nomen quam fatuus?)

BEN SIRA, *Book of Wisdom*, xxii, 14.

The mind of a fool is like a cart-wheel, and his thoughts like a rolling axle-tree. (Praecordia fatui quasi rota carri: et quasi axis versatilis cogitatus illius.)

BEN SIRA, *Book of Wisdom*, xxxiii, 5.  
Like a saddled horse is the love of a fool; he neigheth under everyone that sitteth upon him. (Sub omni suprasedente hinnit.)

BEN SIRA, *Book of Wisdom*, xxxiii, 6.

<sup>3</sup> A cure has been ordained for everything, but there is no medicine for the cure of a fool.

BIHARTRIHARI, *Niti Sataka*. No. 11. (c. A. D. 100)

See also under FOLLY.

Foolles will be foolles still.

JOHN STILL (?), *Gammer Gurton's Needle*. Act i, sc. 4. (1575)

To be a fool born is a disease incurable.

BEN JONSON, *Volpone*. Act ii, sc. 1. (1605)

No precepts will profit a fool.

JONSON, *Explorata: Praeciendi Modi*. (1636)

Fools will still be fools.

ROBERT HEATH, *Satyrs*, p. 9. (1650)

He who is born a Fool, is never cured.

THOMAS FULLER, *Gnomologia*. No. 2391. (1732)

Fools will be fools, say what you will.

*New Foundling Hospital for Wit*, ii, 201. (1784)

Once a chump, always a chump.

DASHIELL HAMMETT, *The Maltese Falcon*. Ch. 20. (1930) "It is difficult," said Voltaire, "to free fools from the chains they revere."

<sup>4</sup> Listen to the fool's reproach! It is a kingly title!

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

The praise of fools is censure in disguise.

H.G. BOHN, *Handbook of Proverbs*, p. 513. (1855)

<sup>5</sup> A fool always finds a bigger fool to admire him. (Un sot trouve toujours un plus sot qui l'admire.)

BOILEAU, *L'Art Poétique*. Canto i, l. 232. (1674)

The French quoted by Sherlock Holmes in

*A Study in Scarlet*, ch. 6. (1887). In *The Sign of the Four*, ch. 6, Conan Doyle has Holmes quoting another French proverb relating to fools, "Il n'y a pas des sots si incommodes que ceux qui ont de l'esprit" (There are no fools so annoying as those who are energetic). In these early stories Holmes frequently drops into French, which may be explained by the fact that in *The Greek Interpreter* it is stated that one of his grandmothers was French, and he also apparently studied at the University of Montpellier, in southern France. But he also quotes Goethe, Darwin, and even has a fling at Latin, as does Watson. Obviously Doyle was trying to give the stories a literary flavor, but he soon got over it!

The noisy fool who perseveres.

JOHN GAY, *Fables*. Pt. i, fab. 44. (1727)

<sup>6</sup> Fools and madmen ought not to be left in their own company.

H.G. BOHN, *Handbook of Proverbs*, p. 356. (1855)

Fools laugh at their own sport.

H. G. BOHN, *Handbook of Proverbs*, p. 356.

Fools live poor to die rich.

H. G. BOHN, *Handbook of Proverbs*, p. 356.

See under MISER.

He's a fool that is wiser abroad than at home.

H. G. BOHN, *Handbook of Proverbs*, p. 403.

<sup>7</sup> Fools and madmen tell commonly truth.

ROBERT BURTON, *The Anatomy of Melancholy*, ii, iii, 8. (1621)

Fools, they say, will tell truth.

PHILIP MASSINGER, *A Very Woman*. Act iii, sc. 1. (1634)

Madmen, drunkards, and fools tell truth, they say.

HESTER LYNCH PIOZZI. (1791) See HAYWARD, *Mrs. Piozzi*, i, 342.

CHILDREN AND FOOLS SPEAK TRUE, see under CHILD.

<sup>8</sup> Fools . . . have the wit to keep themselves out of the rain.

HENRY BUTTES, *Dyets Drie Dinner*, B iv. (1599)

I am not such an ass but I can keep my hand dry.

SHAKESPEARE, *Twelfth Night*, i, 3, 78. (1600)

<sup>9</sup> Moche abydeþ behynde that a fole thynketh. WILLIAM CAXTON, tr., *Blanchardyn and Eglantine*, p. 181. (c. 1489) Quoted as "sayd often in a comyn langage."

<sup>10</sup> Al-day fayleth thing that foles wenden [imagine].

CHAUCER, *Troilus and Criseyde*, Bk. i, l. 217. (c. 1374)

Thus alday fayleth thinges that fooles wende.

USK, *The Testament of Love*, ii, 8, 122. (c. 1387)

It is a comune sayng that many thingis lackethe of folysshe thoughtis.

LORD BERNERS, *Huon of Burdeux*, p. 502. (c. 1534)

A' fails that fools think.

JOHN RAY, *Proverbs: Scottish*, p. 229. (1678)

Mickle fails that fools think.

JAMES KELLY, *Scottish Proverbs*, p. 243. (1721)

<sup>1</sup> Fools never perceive where they are either ill-timed or ill-placed.

LORD CHESTERFIELD, *Letters*, 20 July, 1749.

<sup>2</sup> A man who knows he is a fool is not such a great fool.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)

<sup>3</sup> A hood, a hood, for such a foole.

COLLMAN, ed., *Ballads and Broad-sides*, p. 93. (c. 1566)

And, as the prouerbe doth show very playne,  
A hood for this foole, to kepe him from the rayne.  
HUTCH, ed. *Ancient Ballads*, p. 128. (1570)

A Fool wants [lacks] his Cloke in a rainy Day.

THOMAS FULLER, *Gnomologia*. No. 110. (1732)

<sup>4</sup> One of love's April fools.

WILLIAM CONGREVE, *The Old Batchelor*. Act i, sc. 1. (1693) *See under APRIL*.

<sup>5</sup> If fooles went not to markets bad wares would not be sold.

RANDLE COTGRAVE, *Dictionary: Marché*. (1611)  
Cited as a Spanish proverb by RAY, *Proverbs*, p. 10. (1670) The Italians say, "E' va più d'un asino al mercato" (More than one ass goes to market).

Were there no fools, bad ware would not pass.

HERBERT, *Jacula Prudentum*. No. 70. (1640)

<sup>6</sup> A foole on a bridge is a drum in a river.

RANDLE COTGRAVE, *Dictionary: Pont*. (1611)

A fool on a bridge soundeth like a drum.

JOHN WOODROEPHE, *Spared Houres*, p. 485. (1623)

<sup>7</sup> He who at fifty is a fool,

Is far too stubborn grown for school.

CHARLES COTTON, *Visions*. No. 1. (c. 1670)

Be wise with speed;

A fool at forty is a fool indeed.

EDWARD YOUNG, *Love of Fame*. Sat. ii, l. 281.

(1725) LANGDON MITCHELL, *The New York Idea*. Act iii. (1906) *See under AGE*.

<sup>8</sup> As foolish as Ibycus. (ἀνοητότερος Ἰβύκου.)

DIOGENIANUS, *Adagia*, i, 207. (c. A. D. 125)

Ibycus (c. 535 B. C.), when he might have reigned as a despot over his fellow-citizens, went away to live humbly in Ionia and write verses. There is another proverb, αὐτὸ Ἰβύκου γέραροι (The cranes of Ibycus). Falling one day among robbers in a deserted spot, Ibycus was killed, exclaiming as he died that the very cranes which flew over the spot at the moment would prove his avengers. Some time later, two of the robbers were watching some games in the city, when a flock of cranes flew over the arena. "Look," one of the robbers said, nudging his companion, "the avengers of Ibycus" (αὐτὸ Ἰβύκου ἐκδικοί), and they both laughed. But the remark was overheard, an inquiry was started, the crime admitted, and the robbers hanged. *See EDMONDS, Lyra Graeca*, ii, 81, 83, for the full story. THUCYDIDES, Fragment 3, has a similar saying, ἀεισηρότερον ἀνοητότερος (As foolish as the

Leibethrans). The Leibethrans were the inhabitants of a mountain district in Thrace, and were proverbial for dullness.

A greater fool than Bacchus. (Morycho stultior.)

ERASMUS, *Moriae Encomium*. Sec. 12. (1511)

Who was the biggest fool the Bible told of? Noah, for he'd get tite.

GEORGE W. HARRIS, *The Knob Dance*. (1845)

<sup>9</sup> That sillye foole . . . His harte is euer in his tounge.

THOMAS DRANT, tr., *Horace's Satires*. Sat. ii. (1566)

The wise man's tongue is ever in his heart;

The fooles heart's in his tongue.

PATRICK HANNAY, *Poetical Works*, p. 184. (1622)

QUARLES, *Enchyridion*. Cent. iii, ch. 55. (1641)

The heart of a fool is in his mouth.

NICHOLAS LING, comp., *Polyteuphuia*, p. 37. (1669)

A fool's heart dances on his lips.

H. G. BOHN, *Handbook of Proverbs*, p. 286. (1855)

<sup>10</sup> Remember, Every man is a fool, or physician to himself at least.

JOHN DUNTON, *Athenian Sport*, p. 13. (1707)  
*See under DOCTOR*.

<sup>11</sup> Not if I had a hundred tongues, a hundred mouths, a voice of iron, could I describe all the sorts of fools, or all the names of folly. (Non mihi sit centum linguae sint, oraque centum, ferrea vox, omnes fatuorum evolvere formas, omnia stultitiae percurrere nomina possim.)

ERASMUS, *Moriae Encomium*. Sec. 64. (1511)

<sup>12</sup> A fool speaks foolish things. (μῶρα μῶρος λέγει.)

EURIPIDES, *Bacchae*, l. 368. (c. 410 B. C.) Cited by ERASMUS, *Moriae Encomium*, sec. 41, and *Adagia*, i, i, 98, with the Latin, "Stultus stulta loquitur."

A fool's mouth is his destruction, and his lips are the snare of his soul. (Os stulti contritio eius: et labia ipsius, ruina animae eius.)

*Old Testament: Proverbs*, xviii, 7. (c. 350 B. C.)

A fool's voice is known by multitude of words (In multis sermonibus invenietur stultitia.)

*Old Testament: Ecclesiastes*, v, 3. (c. 250 B. C.)

The discourse of a fool is like a burden on a journey.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xx, 16. (c. 190 B. C.) Oesterley, tr.

By folly wurdys mow men a foyle kenne.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 2970. (1303)

Fooles can not holde hir tunge.

CHAUCER (?), tr., *Romaunt of the Rose*, l. 5265. (c. 1365)

But sooth is seyð "a fool can noght be stille."

CHAUCER, *Parlement of Foules*, l. 574. (c. 1380)

For by his tonge a fole is ofte knowe.

JOHN LYDGATE, *Troy Book*. Bk. ii, l. 7022. (c. 1412)

A man may knowe a fole by his moche clatering.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 57. (1477)

A foole is knowen by speche negligent.

ALEXANDER BARCLAY, *The Mirrour of Good Manners*, p. 73. (1570)

By their words we know fools, and asses by their ears.

LEWIS EVANS, *Withal's Dictionary Revised*, sig. C4. (1586)

Foolles if they once begin, can never end.

HENRY LOK, *Ecclesiastes*, 98. (1597)

Too much talking is ever the indice of a fool.

BEN JONSON, *Timber: Homeri Ulysses*. (a. 1637)

Foolles are known by their babblings.

UNKNOWN, *Country-mans New Commonwealth*, p. 10. (1647)

A fool's tongue is long enough to cut his own throat.

JOHN RAY, *English Proverbs*, p. 94. (1678)

A fool's voice is known by the multitude of words.

JOHN RAY, *English Proverbs*, p. 220. (1678)

But fools, to talking ever prone,

Are sure to make their follies known.

JOHN GAY, *Fables*. Pt. i, No. 44. (1727) See also under SILENCE.

A Fool's Speech is a Bubble of Air.

THOMAS FULLER, *Gnomologia*. No. 109. (1732)

A Fool, when he hath spoke, hath done all.

THOMAS FULLER, *Gnomologia*. No. 111.

<sup>1</sup> Fools are fain of right nought.

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)

Fools are fain of nothing.

JAMES KELLY, *Scottish Proverbs*, p. 111. (1721)

<sup>2</sup> Foolles set far trystes.

DAVID FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595) RAY, *English Proverbs*, p. 235. (1678)

Fools set long trysts.

JAMES KELLY, *Scottish Proverbs*, p. 102. (1721)

"Spoken when people promise to do a thing a good while hence."

<sup>3</sup> Foolles should have no chappin sticks [dangerous tools or weapons].

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)

It is the simplest of all tricks

To suffer fools have chopping sticks.

SAMUEL COLVIL, *Whiggs Supplication*, i, 68. (1681)

Deil tak him . . . that gies women either secret to keep or power to abuse—fooles shouldna hae chapping sticks.

WALTER SCOTT, *Rob Roy*. Ch. 34. (1818)

<sup>4</sup> He that seekes to know other mens affayres, of all wise men is counted a fool.

JOHN FLORIO, *Firste Fruites*, fo. 9. (1578)

Three sortes of men that are to be counted foolles, A faythful louer of maydens, a mercyful soldier, & a fayre gamester.

JOHN FLORIO, *Firste Fruites*, fo. 25.

<sup>5</sup> A fole sholde neuer haue a babulle in hands.

FÖRSTER, ed., *Douce MS.*, p. 52. (c. 1350)

If all that foolles are bables were,

Of wood we should have but small store.

RANDLE COTGRAVE, *Dictionary: Marotte*. (1611)

If all fools had bables, we should want fuel.

HERBERT, *Jacula Prudentum*. No. 67. (1640)

If all fools ware bables fewel would be dear.

JOHN RAY, *English Proverbs*, p. 10. (1670)

If every Fool were to wear a Bauble, they would grow dear.

THOMAS FULLER, *Gnomologia*. No. 2676. (1732)

<sup>6</sup> Ever since follies have pleased, fools have been able to divert.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1735.

The family of fools is ancient.

FRANKLIN, *Poor Richard's Almanack*, 1735.

Who knows a fool, must know his brother;

For one will recommend another.

FRANKLIN, *Poor Richard's Almanack*, 1740.

Most fools think they are only ignorant.

FRANKLIN, *Poor Richard's Almanack*, 1748.

It is ill-manners to silence a Fool, and Cruelty to let him go on.

FRANKLIN, *Poor Richard's Almanack*, 1757.

<sup>7</sup> Fools are always resolute, to make good their own Folly.

THOMAS FULLER, *Gnomologia*. No. 1568.

Fools are not to be convinced.

Fools are pleased with their own Blunders.

THOMAS FULLER, *Gnomologia*. Nos. 1569-70.

The French say, "À chaque fou plaît sa marotte" (Every fool is pleased with his own bauble, or folly).

If a Fool have Success, it ruins him

THOMAS FULLER, *Gnomologia*. No. 2660.

It is the property of Fools to be always judging.

THOMAS FULLER, *Gnomologia*. No. 3027.

The Fool is busy in every one's Business but his own.

THOMAS FULLER, *Gnomologia*. No. 4537

The Fool runs away, while his House is burning.

THOMAS FULLER, *Gnomologia*. No. 4538.

The more Riches a Fool hath, the greater Fool he is.

THOMAS FULLER, *Gnomologia*. No. 4666.

When a Fool hath bethought himself, the Market's over.

THOMAS FULLER, *Gnomologia*. No. 5530 All of these quotations from Fuller appear also in H. G. BOHN, *Handbook of Proverbs* (1855)

<sup>8</sup> A fool is more endurable than half a fool

SALOMON IBN GABIROL, *Mibhar ha-Peninum (Choice of Pearls)*. No. 236. (c. 1050) Ascher, tr. Both ancient and modern authors agree as regards this maxim. Algazili in his *Ethics*, p. 190, says, "The Lord protect me from a half-learned man." See under LEARNING

Fools and modest persons are alike innocuous. It is only your half-fools who are dangerous.

GOETHE, *Elective Affinities* Pt. ii. ch. 5. (1808)

<sup>9</sup> Ofttimes even a fool expresses himself to the purpose. (πολλάκι τοι καὶ μωρὸς ἀνὴρ μάλα καιρὸν εἶπεν.)

AULUS GELLIUS, *Noctes Atticae*. Bk. ii, ch. 6, sec. 9. (c. A. D. 150) Referred to as "this very ancient line which has become a proverb." Sometimes translated, "Even a fool sometimes gives good counsel."

A fool often speaks wisely.

(Car um puet oyr sovent

Un fol parler sagement.)

UNKNOWN, *Le Roi d'Angleterre et le Jongleur d'Ely*, l. 440. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, ii, 256.

A fool may eek a wys man ofte gyde.

CHAUCER (?), *Troilus and Criseyde*, Bk. i, l. 630. (c. 1380)

Thus ofte wyse men ben war by folis.

CHAUCER (?), *Troilus and Criseyde*, i, 635.

Yet an old proverbe sayd ys all day:

Of a foole a wyse man may Take wytt.

UNKNOWN, *Partonope of Blois*, l. 7982. (c. 1450)  
Oft a folys counsel

Tourneth a wyse man to confort and auayle.

ALEXANDER BARCLAY, *The Skyp of Folsys*, i, 58. (1509)

Sometimes a fool may speak a word in season.  
(πολλὰκι τοι καὶ μὲνός ἀνὴρ κατακαίριον εἶπεν.)

ERASMUS, *Moriae Encomium*. Sec. 131. (1511)  
Quoted as a proverb.

Oftentimes even a fool speaks to the purpose.  
(Saepe etiam stultus fuit opportuna locutus.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 1. (1508)

A Latin rendering of the Greek proverb given above. Erasmus quotes the Greek as from Aeschylus' tragedy, *Phryges*, but of this play no identified fragment now exists. The proverb is included by TAVERNER, *Translations from Erasmus*, with the rendering, "Oftentimes even the fool hytteth the nayle on the head and speaketh in thynges place." Another Latin form is, "Interdum stultus bene loquitur" (Sometimes a fool speaks well).

I have often heard it said in a vulgar proverb, that a fool may well instruct a wise man. (I'ay souuent ouy en prouerbe vulgaire, Qu'vn fol enseigne bien vn sage.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 37. (1543)

Urquhart renders it, "The wise may be instructed by a fool." The French sometimes use the form, "Un fou avise bien un sage." The Germans say, "Gäb es keine Narren, so gäb es keine Weisen" (If there were no fools, there would be no wise men).

Fools sometimes give wise men counsel.

JOHN RAY, *English Proverbs*, p. 94. (1678)

A fool may put somewhat in a wise bodies head.

JOHN RAY, *Proverbs: Scottish*, p. 140. (1678)

FULLER, *Gnomologia*, No. 105 (1732), and BOHN, *Handbook of Proverbs*, p. 286 (1855), have, "A Fool may chance to put something into a wise Man's Head."

Yet fooles (as the prouerbe is) sometimes speake to the purpose.

WILLIAM STAFFORD, *Examination of Certayne Complaints*. (1581)

A fool to purpose speaks some time you know.

GEORGE WITHER, *Abuses Stript and Whipt: Title-Page*. (1613)

Remembering meantime that Greek proverb . . . Sometimes a fool may speak a word in season.

JOHN WILSON, tr., *Moriae Encomium*, p. 160. (1668)

A fool may give a wise man counsel by a time. An apology of those who offer their advice to them

who may be supposed to excel them in parts or sense.

JAMES KELLY, *Scottish Proverbs*, p. 25. (1721)

Fools may invent Fashions, that wise Men will wear.

THOMAS FULLER, *Gnomologia*. No. 1579. (1732)

A fule may gie a wise man counsel.

WALTER SCOTT, *The Heart of Midlothian*. Ch. 45. (1818)

From a fool comes sometimes good advice. (Del hombre necio, a veces buen consejo.)

CAHIER, *Six Mille Proverbes*, p. 237. (1856)

The biggest fool may come out with a bit of sense when you least expect it.

EDEN PHILLPOTTS, *Marylebone Miser*. Ch. 1. (1926)

Even a fool sometimes gives good advice.

E. P. OPPENHEIM, *The Man Who Changed His Plea*, p. 185. (1942)

1 Natural Folly is bad enough; but learned Folly is intolerable.

THOMAS FULLER, *Gnomologia*. No. 3510. (1732)

The learned Fool writes his Nonsense in better Language than the unlearned; but still 'tis Nonsense.

FRANKLIN, *Poor Richard's Almanack*, 1754.

A fool, unless he knows Latin, is never a great fool. (Tonto, sin saber Latin, nunca es gran tonto.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 67. (1853) A Spanish proverb: a jibe at "learned folly as the most intolerable of all follies," summed up in the English proverb, "Learned fools are the greatest fools." The French say, "Un sot savant est sot plus qu'un sot ignorant" (A learned fool is a greater fool than an ignorant fool); the Germans, "Die gelehrte Narren sind über alle Narren" (Learned fools are above all fools). See also under LEARNING.

2 Fortune fauours Fooles as old men saye.

BARNABY GOOGE, *Epitaph of Grimaold*. (1563)

They say that fooles are fortunate.

WILLIAM WAGER, *The Longer Thou Liuest*, sig. E2. (c. 1568)

I am fortune's fool.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 141. (1595)

Call me not fool till heaven hath sent me fortune.

SHAKESPEARE, *As You Like It*, ii, 7, 19. (1600)

They say, a fool's handsel is lucky.

JONSON, *Bartholomew Fayre*. Act ii. (1614)

The old proverb of fools have fortune.

HENRY GLAPTHORNE, *Wit in a Constable*. Act ii, sc. 7. (1640)

A fool's plot may be as lucky as a fool's handsel.

DRYDEN, *Sir Martin Mar-all*. Act v, sc. 3. (1668)

Dick . . . fulfills the proverb which says, Fools have fortune.

*Vade Mecum for Maltworms*. Pt. ii, p. 22. (1720)

Fools have Fortune.

THOMAS FULLER, *Gnomologia*. No. 1576. (1732)

GARRICK, *Lying Valet*. Act ii. (c. 1760) See also under FORTUNE.

<sup>1</sup>  
For as it seemeth that a bell  
Like to the wordes that men tell  
Answereth right so.

GOWER, *Confessio Amantis*. Bk. i, l. 75. (c. 1390)  
So the fool thinketh, so the bell clinketh.

THOMAS TOMKIS, *Lingua*. Pt. iii, ch. 7. (1607)  
He that hears bells, will make them sound what  
he list. "As the fool thinketh, so the bell clinketh."

ROBERT BURTON, *The Anatomy of Melancholy*,  
i, iii, 3. (1621)

I understand, sir, what you mean; "as the fool  
thinks, so the conscience tinketh."

ANDREW MARVELL, *The Rehearsal Transposed*.  
Pt. ii. (1673)

As the bell tinketh, so the fool thinks;

As the fool thinks, so the bell tinketh.

WILLIAM HONE, *Year-Book*, col. 455. (1831)  
It's a true adage, "As the fool thinks, the bell  
clinks."

CARLYLE, *Latter-Day Pamphlets*, viii. (1850)  
The French say, "Quoi que le fol se tarde, le  
jour ne se tarde" (However the fool delays,  
the day does not delay).

<sup>2</sup>  
The names of fools are always written on  
walls. (Nomina stultorum semper parietibus  
haerent.)

ALFRED HENDERSON, *Latin Proverbs*, p. 272. A  
medieval proverb, of which TRENCH, *On the  
Lessons in Proverbs*, p. 139, cites another  
form, "Stultorum calami carbones, moenia  
chartae" (Of fools charcoal is the pen, walls  
the paper).

A white wall is a fool's paper. (Muraglia bianca,  
carta di matto.)

JAMES SANFORD, tr., *Hours of Recreation*, p.  
218. (1572) FLORIO, *Firste Fruites*, fo. 32.  
(1578) An Italian proverb. The French say,  
"Muraille blanche, papier des sots"; the Span-  
ish form is, "Una pared blanca sirve al loco  
de carta" (A white wall serves a fool for  
paper).

A fool's paper is a white wall.

JOHN DAVIES, *Scourge of Folly*, lxxvii. (1611)  
A white wall is the paper of a fool.

HERBERT, *Jacula Prudentum*. No. 838. (1640)

White Walls are Fools' Writing-Paper.

THOMAS FULLER, *Gnomologia*. No. 5692. (1732)  
Doors and walls are fools' paper.

FRANKLIN, *Poor Richard's Almanack*, 1733.

If you lodge the fool with you, he'll leave his  
name upon the walls. (Si tu loges le sot chez toi,  
il laissera son nom sur les parois.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 377. (1856) Similarly, "On ne voit sur les  
murailles que les noms de la canaille" (One  
never sees upon the walls any names but  
those of blackguards).

Their names decorate the walls of public toilets.

HULBERT FOOTNER, *Murderer's Vanity*, p. 21.  
(1940) There are two jingles whose authors  
are unknown; the older one, sometimes  
ascribed to John Ray, "He is a fool and ever  
shall | Who writes his name upon a wall."  
The other, more modern, "Fools' names, like  
fools' faces, | Are often seen in public places."

<sup>3</sup>  
We have all been fools once in our lives.  
(Semel insanivimus omnes.)

ALFRED HENDERSON, *Latin Proverbs*, p. 402. A  
medieval proverb.

None is a fool always, every one sometimes.

GEORGE HERBERT, *Jacula Prudentum*. No. 169.  
(1640) A rendering of the French proverb,  
"Nul qui soit fou toujours, nul qui ne le soit  
parfois." Another French form is, "Il n'est  
si sage qui ne foloye aucune fois" (None so  
wise but he is foolish sometimes). The Ger-  
mans say, "Keiner ist so klug, dass er nicht  
ein wenig Narrheit übrig hätte" (No man is  
so wise but that he has a little folly remain-  
ing), or "Weise sein ist nicht allzeit gut" (It  
is not always good to be wise).

None are fools always, tho every one sometimes.

THOMAS D'URFEY, *The Comical History of  
Don Quixote*. Pt. i, act i, sc. 1. (1694)

Every man is a fool sometimes, and none at all  
times.

JAMES KELLY, *Scottish Proverbs*, p. 99. (1721)  
Every man is a damn fool for at least five min-  
utes every day. Wisdom consists in not exceeding  
the limit.

ELBERT HUBBARD, *Roycroft Dictionary*. (c. 1910)

<sup>4</sup>  
A fool is astonished at every word. (βλάξ  
ἀνθρώπος ἐπὶ παντὶ λόγῳ φιλεῖ ἐπτοῆσθαι.)

HERACLEITUS, *Fragment*. (c. 500 B. C.) Quoted  
by PLUTARCH, *Moralia*, 28D, 41A.

<sup>5</sup>  
He that sends a fool, means to follow him.

HERBERT, *Jacula Prudentum*. No. 54. (1640)  
Who sendeth a fool upon an errand, must goe  
himself after.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)

<sup>6</sup>  
Play with a fool at home, and he will play  
with you in the market.

GEORGE HERBERT, *Jacula Prudentum*. No. 152.  
(1640) RAY, *Proverbs*, p. 10. (1670) FULLER,  
*Gnomologia*. No. 2763. (1732)

SET A FOOL ON A STOOL, see under BEGGAR.

<sup>7</sup>  
The fool asks much, but he is more fool that  
grants it.

HERBERT, *Jacula Prudentum*. No. 284. (1640)  
A fool demands much, but he's a greater that  
gives it.

JOHN RAY, *English Proverbs*, p. 10. (1670)  
FULLER, *Gnomologia*. No. 100. (1732)

<sup>8</sup>  
Folly grows without watering.

GEORGE HERBERT, *Jacula Prudentum*. No. 583.  
(1640) From the Italian, "Pazzi crescono  
senza inaffiargli."

Fools grow without watering.

THOMAS FULLER, *Gnomologia*. No. 1574. (1732)  
The Russians say, "Fools are not planted or  
sowed; they grow of themselves." Also,  
"Praise a fool and you water his folly."

<sup>9</sup>  
If fools should not fool it, they shall lose  
their season.

HERBERT, *Jacula Prudentum*. No. 705. (1640)

Fools give to please all but their own.  
HERBERT, *Jacula Prudentum*. No. 737.

<sup>1</sup>  
There is no foole to the olde foole, folke say.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
CAMDEN, *Remains*, p. 313. (1605)  
In faith I perceive an olde sawe and a rustic, no  
foole to the olde foole.  
JOHN LYLY, *Mother Bombie*. Act iv, sc. 2. (1594)  
These tedious old fools!  
SHAKESPEARE, *Hamlet*, ii, 2, 223. (1600)  
Old fools are greater fools than young ones.  
(Les vieux fous sont plus fous que les jeunes.)  
LA ROCHEFOUCAULD, *Maximes*. No. 444. (1665)  
An old fool of all fools is the worst.  
JOHN GAY, *The Mohawks*. Sc. 2. (1712)  
The older a Fool is, the worse he is.  
THOMAS FULLER, *Gnomologia*. No. 4693. (1732)  
In love there's no fool, madam, like an old fool.  
J. R. PLANCHÉ, *Extravaganzas*, v, 157. (1856)  
There's no fool like the old one.  
TENNYSON, *The Grandmother*, l. 44. (1859)  
Old fools is the biggest fools there is.  
MARK TWAIN, *Tom Sawyer*. Ch. 1. (1876)  
There's no fool like an old fool.  
OWEN DAVIS, *Icebound*. Act i. (1923) WREN,  
*The Uniform of Glory*, p. 177. (1941) CHRIS-  
TIE, *The Body in the Library*, p. 106. (1942)

<sup>2</sup>  
Any fool knows that. (*ἄνθρωπος ἔγνω*.)  
HOMER, *Iliad*. Bk. xvii, l. 32. (c. 850 B.C.)  
Quoted as a proverb by HESIOD, *Works and  
Days*, l. 218; by PLATO, *Symposium*, 222B;  
by PHILO, *De Decalogo*, 69; and many others.

<sup>3</sup>  
Almost all men are fools. (Stultique prope  
omnes.)  
HORACE, *Satires*. Bk. ii, sat. 3, l. 32. (35 B.C.)  
In this same *Satire* Horace asks, "Qui non  
stultus?" (Who is not a fool?)  
All things are full of fools. (Stultorum plena sunt  
omnia.)  
ERASMUS, *Moriae Encomium*. Sec. 112. (1511)  
Of fools the number is endless. (Stultorum infinitus  
est numerus.)  
*Vulgate*: *Ecclesiastes*, i, 15. (1592) This phrase  
does not appear in the King James Version;  
there the rendering is, "That which is want-  
ing cannot be numbered." Another form of  
the proverb is "Stulti sunt innumerabiles"  
(Fools are not to be numbered). It has been  
credited to Erasmus.  
If all fools wore white Caps, we should seem a  
flock of geese.  
HERBERT, *Jacula Prudentum*. No. 515. (1640)  
Every one hath a fool in his sleeve.  
GEORGE HERBERT, *Jacula Prudentum*. No. 880.  
RAY, *English Proverbs*, p. 94. (1678) FULLER,  
*Gnomologia*. No. 1424. (1732) The French  
say, "Chacun a un fou dans sa manche," the  
Italians, "Ciascuno ha un matto nella man-  
ica."  
The world is full of fools and asses.  
UNKNOWN, *Discovery of Divers Sorts of Asses*,  
sig. A4. (1642)  
All men are fools, and spite of all their pother,  
They differ very little, each from any other.

(Tous les hommes sont fous, et malgré tous leurs  
soins,  
Ne diffèrent entr' eux que du plus ou du moins.)  
NICOLAS BOILEAU, *Epigram*. (c. 1674)  
Now I see the old saying is true, Every man is a  
fool when he is out of his own way.  
ANDREW YARRANTON, *England's Improvement  
by Sea and Land*, p. 105. (1677) RAY, *Eng-  
lish Proverbs*, p. 84 (1678) condenses this to,  
"Every man in his way," and RICHARDSON,  
*Sir Charles Grandison*, iii, 72 (1753), refers  
to it, "You need not speak out—every one  
in their way."  
Fools are all the World over; as he said that shod  
the Goose.  
THOMAS FULLER, *Gnomologia*. No. 1567. (1732)  
SPURGEON, *John Ploughman's Pictures*, p.  
141. (1880)  
Fools, since Adam's time, have been in the ma-  
jority. (Les sots, depuis Adam, sont en majorité.)  
CASIMIR DELAVIGNE, *Épître à l'Académie Fran-  
çaise: L'Étude Fait-elle le Bonheur?* (1817)  
The world is as full of fools as a tree is full of  
leaves.  
SHAW, *John Bull's Other Island*. Act i. (1904)

<sup>4</sup>  
A fool is fulsome.  
JAMES HOWELL, *English Proverbs*, p. 10. (1659)  
RAY, *Proverbs*, p. 10. (1670)  
Prating like a fool is fulsome.  
UNKNOWN. *Roxburghe Ballads*, viii, 60, 4. (1686)

<sup>5</sup>  
Fools refuse favours.  
JAMES HOWELL, *English Proverbs*, p. 22. (1659)  
RAY, *Proverbs*, p. 268. (1678)  
All cry, fie on the fool.  
JAMES HOWELL, *English Proverbs*, p. 30.

<sup>6</sup>  
Fools should not see half done work.  
JAMES KELLY, *Scottish Proverbs*, p. 108. (1721)  
Bairns and fools . . . according to our old canny  
proverb, should never see half-done work.  
WALTER SCOTT, in LOCKHART, *Life*, xliii, 386.  
(1818)  
Show not fools nor bairns unfinished work.  
CHARLES READE, *The Cloister and the Hearth*.  
Ch. 55. (1860)  
To the lay eye improvement is yet barely per-  
ceptible. "Fools and bairns," however, they tell  
us, "should never see half-done work."  
A. AND J. LANG, *Highways and Byways in the  
Border*. Ch. 9. (1913)

<sup>7</sup>  
When a fool finds a horseshoe, he thinks ay  
the like to do.  
JAMES KELLY, *Scottish Proverbs*, p. 348. (1721)  
"Spoken when they, who have had some for-  
tune, think always to be successful."  
When the Fool finds a Horse-Shoe,  
He thinks always so to do.  
THOMAS FULLER, *Gnomologia*. No. 6415. (1732)

<sup>8</sup>  
A fool there was and he made his prayer  
(Even as you and I!)  
To a rag and a bone and a hank of hair  
(We called her the woman who did not care)

But the fool he called her his lady fair—  
(Even as you and I!)

RUDYARD KIPLING, *The Vampire*. St. 1. Written to accompany the description of Burne-Jones's picture, "The Vampire," in the catalogue of the 1897 summer exhibition of the New Gallery, London.

<sup>1</sup> A fool is one whom simpletons believe to be a man of merit. (Un fat est celui que les sots croient un homme de mérite.)

LA BRUYÈRE, *Les Caractères*. Pt. xii. (1688)

<sup>2</sup> Fools have not brains enough to be good. (Un sot n'a pas assez d'étoffe pour être bon.)

LA ROCHEFOUCAULD, *Maximes*. No. 387. (1665)

<sup>3</sup> Nothing is enough for a fool, though all the world is his. (Stulto nil sit satis, omnia cum sint.)

LUCILIUS, *Satires*. Bk. xix, frag. 591, Loeb. (c. 123 B. C.) A shorter form is "The fool is never satisfied."

He is a foolle that can nat holde hym selfe content whan he is well at ease.

WILLIAM HORMAN, *Vulgaria*, fo. 67. (1519)

Fools never know when they are well.

JOHN WOLCOT, *Works* (1795), ii, 528. (1794)

Fools and children never know when they are well.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 21. (1822)

<sup>4</sup> Two foolles in one bed are too many.

JOHN LYLY, *Euphues and His England* (Arber), p. 283. (1580)

Twa foolles in ane house is over many.

DAVID FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595)

Two Fools in a House are too many by a Couple.

THOMAS FULLER, *Gnomologia*. No. 5328. (1732)

<sup>5</sup> Fools and little dogs are ladies' play-fellows.

BRIAN MELBANCKE, *Philotimus*, sig. T3. (1583)

Fools please women best.

JOHN LYLY, *Song of Accius and Silena*. (c. 1584)

<sup>6</sup> The fool will laugh though there be naught to laugh at.

MENANDER, *Monostikoi*. No. 108. (c. 300 B. C.)

As the crackling of thorns under a pot, so is the laughter of a fool.

*Old Testament: Ecclesiastes*, vii, 6. (c. 250 B. C.)

A foolle in laughture puttethe all his pleasure.

UNKNOWN, *Misogonus*. Act i, sc. 2. (1577)

A foolle is euer laughing.

NICHOLAS BRETON, *Works* (Grosart), ii, 6. (1616) There is a medieval Latin jingle which says, "Per risum multum Possis cognoscere stultum" (By his much laughing you may know the fool).

A fool will laugh when he is drowning.

JAMES HOWELL, *English Proverbs*, p. 2. (1659)

THE LOUD LAUGH THAT SPOKE THE EMPTY MIND,  
*see under LAUGHTER*.

<sup>7</sup> Fools look upon all mankind as fools.

*Midrash: Ecclesiastes Rabbah*, 10. (c. 700)

We are fools one to another.

HERBERT, *Jacula Prudentum*. No. 383. (1640)

<sup>8</sup> You are a fool in three letters, my son. (Vous êtes un sot en trois lettres, mon fils.)

MOLIÈRE, *Le Tartuffe*. Act i, sc. 1. (1664) *See also under THIEF*.

<sup>9</sup> A little thing pleaseth a foole.

GEORGE PETTIE, *Petite Pallace: Curiatius and Horatia*, p. 171. (1576) A harking back to OVID: (*Artis Amatoriae*, i, 159). "Parva leves capiunt animos" (Little things win frivolous minds). *See under TRIFLES*.

<sup>10</sup> Not to be himself on guard, and to give advice to others, is the part of a fool. (Sibi non cavere, et aliis consilium dare, | stultum est.)

PHÆDRUS, *Fables*. Bk. i, fab. 9, l. 1. (c. 25 B. C.)

*See also WISDOM: WISE FOR OTHERS*.

<sup>11</sup> A multitude of fools makes folly worse. (νικᾷ, σὺν πολλῷ δ' ἀμαθία μείζον κακόν.)

PHILO, *De Specialibus Legibus*. Bk. iv, sec. 47. (c. A. D. 40) Philo is quoting a fragment from a lost tragedy of Euripides, said to be *Antiope*, which became proverbial.

Fools multiply folly.

FRANKLIN, *Poor Richard's Almanack*, 1734.

There is no place in the world that protects a fool from his folly.

JAKE FALSTAFF, *Jacoby's Corners*, p. 44. (1938)

<sup>12</sup> He is the greatest fool who asks for what he can't have. (Moult est ore fors qui demande | Chose que l'en ne peut avoir.)

HUGUES PIAUCELE, *De Sire Hain et de Dame Anieuse*, l. 62. (c. 1225) *See MONTAIGLON, Recueil des Fabliaux*, i, 99.

He is a fool who chides himself for the mistakes of another. (Et cil ne fet mie folie | Qui d'autrui mesfet se chastie.)

MONTAIGLON, *Recueil des Fabliaux: Du Vilain au Buffet*, l. 5. (c. 1250) Montaignon cites two other proverbs, of about the same date, one, from *De Guillaume au Faucon*, l. 393, "Fols est qui chace la folie" (He is a fool who chases folly); the other from *De Flabel d'Aloul*, l. 882, "Fols est qui fol conseil demande" (He is a fool who asks for foolish advice).

Sot is that is other mannes freond more than his owe.

UNKNOWN, *Old English Miscellanies*, p. 59. (c. 1270) He is a fool that is another man's friend more than his own. "To deal fool's dole" (RAY, *Proverbs*, p. 171), is to deal all to others and leave nothing for oneself.

Fole es that with foles delys.

UNKNOWN, *Parlement of Three Ages*, l. 264. (c. 1350) He is a fool that deals with fools.

I have herd seyde, eek tymes twyes twelve,  
"He is a fool that wol for-yete hymselfe."

CHAUCER, *Troilus and Criseyde*. Bk. v, l. 98. (c. 1374) That is, who doesn't think about himself first.



I am not mad; I would to heaven I were!  
For then, 'tis like I should forget myself.

SHAKESPEARE, *King John*, iii, 4, 48. (1596)

Hee is a right foole that forgets himselfe.

RANDLE COTGRAVE, *Dictionary: Fol.* (1611)

He is a fool that makes a wedge of his fist.

RANDLE COTGRAVE, *Dictionary: Poing.* (1611)

HERBERT, *Jacula Prudentum.* (1640) TOR-

RIANO, *Piazza Universale*, p. 221. (1666) The

French say, "C'est folie de faire un maillet de son poing" (It is folly to make a mallet of one's fist).

He is a fool that thinks not that another thinks.

GEORGE HERBERT, *Jacula Prudentum.* No. 289.

(1640) From the Spanish, "Necio es quien piensa que otros no piensan" (He is a fool that thinks that others think not). There is an older Latin proverb, "Stultus nisi quod ipse facit nil rectum putat" (The fool thinks nothing is done right unless he has done it himself).

He's a fool that marries his wife at Yule,

For when the corn's to sheer, the bairn's to bear.

JAMES KELLY, *Scottish Proverbs*, p. 167. (1721)

"If a woman be got with child in Christmas, it is like that she may lye in harvest, the throngest time of the year."

He is a fool that is not melancholy once a day.

JOHN RAY, *English Proverbs*, p. 346. (1678)

FULLER, *Gnomologia.* No. 2434. (1732)

He's a Fool that is wiser abroad than at Home.

THOMAS FULLER, *Gnomologia.* No. 2435. (1732)

I'm the perfect fall guy.

ELIZABETH DALY, *Murders in Volume Two*, p. 269. (1941)

<sup>1</sup>  
You are a bigger fool than you look. (Praeter speciem stultus es.)

PLAUTUS, *Mostellaria*, l. 965. (c. 220 B.C.)

I am not such a fool as I look.

MRS. OLIPHANT, *The Second Son*. Ch. 9. (1888)

SHAW, *Heartbreak House*. Act ii. (1913)

You're not half such a fool as you look.

H. A. VACHELL, *The Hill*, p. 70. (1905)

<sup>2</sup>  
The treasure of a fool is always in his tongue; he makes his profits by abusing his betters. (Istic est thesaurus stultis in lingua situs, | ut quaestui habeant male loqui melioribus.)

PLAUTUS, *Poenulus*, l. 625. (c. 194 B.C.) Quoted by BEN JONSON, *Explorata: Acutius Cernantur*, who credits the saying to Apuleius.

<sup>3</sup>  
You think me cruel? take it for a rule,  
No creature smarts so little as a fool.

POPE, *Epistle to Dr. Arbuthnot*, l. 83. (1733)

<sup>4</sup>  
Folly rushes in through the door, for fools are always bold. (La necedad siempre entra de rondon, que todos los necios son audaces.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 78. (1647)

No place so sacred from such fops is barr'd,  
Nor is Paul's church more safe than Paul's church-yard:

Nay, fly to altars; there they'll talk you dead;  
For fools rush in where angels fear to tread.

POPE, *An Essay on Criticism*. Pt. iii, l.63. (1709)

A fool always rushes to the fore.

R. C. TRENCH, *Proverbs*, iii, 59. (1853)

Fools rush in where angels fear to wed.

UNKNOWN, *Poor Richard Jr's Almanack.* (1906)

A kind of mixture of fools and angels—they rush in and fear to tread at the same time.

O. HENRY, *The Moment of Victory.* (1909)

You're no angel and I sometimes lost my head,  
But fools step in where angels fear to tread.

NGATO MARSH, *Death in Ecstasy*, p. 247. (1941)

Quoted as the theme song from *Fools Step In*.

The folly of the officious is proverbial: don't rush in where angels fear to tread. Let well enough alone. Let sleeping dogs lie. Do not monkey with the buzz-saw. Do not disturb!

HELEN MCCLOY, *Do Not Disturb*, p. 19. (1943)

<sup>5</sup>  
A rod is for the back of him that is void of understanding. (Et virga in dorso eius qui indiget corde.)

*Old Testament: Proverbs*, x, 13. (c. 350 B.C.)

Judgments are prepared for scorners, and stripes for the back of fools. (Parata sunt derisoribus iudicia: et mallei percutientes stultorum corporibus.)

*Old Testament: Proverbs*, xix, 29. (c. 400 B.C.)

A whip for the horse, a bridle for the ass, and a rod for the fool's back. (Flagellum equo, et camus asino, et virga in dorso imprudentium.)

*Old Testament: Proverbs*, xxvi, 3. Many are the varieties of punishment promised fools, based upon these passages. For example, "One should de-louse fools with clubs" (Narren soll man mit Kolben lausen.)

<sup>6</sup>  
The lips of the righteous feed many: but fools die for want of wisdom. (Labia iusti erudiunt plurimos: qui autem indocti sunt, in cordis egestate moriuntur.)

*Old Testament: Proverbs*, x, 21. (c. 350 B.C.)

<sup>7</sup>  
Let a bear robbed of her whelps meet a man, rather than a fool in his folly. (Expedit magis ursae occurrere raptis foetibus, quam fatuo confidenti in stultitia sua.)

*Old Testament: Proverbs*, xvii, 12. (c. 350 B.C.)

Better to wander in the mountains with the wild beasts than to live in the palace of the gods with a fool.

BHARTRIHARI, *Niti Salaka*. No. 14. (c. A. D. 100)

There is no companionship with a fool.

DHAMMAPALA, *Commentaries*. Verse 61. (c.475)

<sup>8</sup>  
He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. (Natus est stultus in ignominiam suam: sed nec pater in fatuo laetabitur.)

*Old Testament: Proverbs*, xvii, 21. (c. 350 B.C.)

<sup>9</sup>  
Even a fool, when he holdeth his peace, is counted wise. (Stultus quoque si tacuerit, sapiens reputabitur.)

*Old Testament: Proverbs*, xvii, 28. (c. 350 B.C.)

The Latin proverb is, "Stultitiam dissimulare non potes nisi taciturnitate" (Folly cannot be concealed except by silence). The modern form, "A fool, when he is silent, is counted wise."

Let a fool hold his tongue and he will pass for a sage. (Taciturnitas stulto homini pro sapientia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 693. (c. 43 B. C.) The French say, "Tant est le fol sage qu'il se tait" (The fool is wise according as he holds his tongue), or "Fous sont sage quand ils se taisent" (Fools are sages when they keep themselves silent).

The fool among the wise may shine

A moment, if his dress be fine;

But . . . One moment, while his mouth is shut.

UNKNOWN, *Hitopadesa*. (c. 1200) Ryder, tr.

Fools are wise until they speak.

RANDLE COTGRAVE, *Dictionary: Fol*. (1611)

Generally Nature hangs out a signe of simplicity in the face of a Fool. . . . Yet some by their faces may passe currant enough till they cry themselves down by their speaking. Thus men know the bell is crackt, when they heare it toll'd.

THOMAS FULLER, *The Holy State: Of Naturall Fools*. (1642) See also under SILENCE.

1 A fool's lips enter into contention, and his mouth calleth for strokes. (Labia stulti miscet se rixis: et os eius iurgia provocat.)

Old Testament: *Proverbs*, xviii, 6. (c. 350 B. C.)

But of all burdens that a man can beare, Moste is, a fooles talke to beare and to heare.

EDMUND SPENSER, *The Shepheardes Calender: May*, l. 140. (1579)

2 Every fool will be meddling. (Omnes autem stulti miscentur contumeliis.)

Old Testament: *Proverbs*, xx, 3. (c. 350 B. C.)

Fools will be meddling.

JOHN RAY, *English Proverbs*, p. 94. (1678)

FULLER, *Gnomologia*. No. 1584. (1732)

SWIFT, *Polite Conversation*. Dial. i. (1738)

Beasts and fools will be meddling.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 23. (1822)

3 Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. (Ne respondeas stulto iuxta stultitiam suam, ne efficiaris ei similis. Responde stulto iuxta stultitiam suam, ne sibi sapiens esse videatur.)

Old Testament: *Proverbs*, xxvi, 4, 5. (c. 400 B. C.) Many commentators have tried to explain the contradiction in these verses, but not very successfully.

To foolish demur [question] behoveth a foolish answer.

WILLIAM CAXTON, tr., *Aesope*, ii, 175. (1484)

The best way . . . to answer the fooles, according to their foolishness.

THOMAS NASHE, *Works* (Grosart), i, 166. (1589)

Answer every fool in his folly.

SIR ROGER L'ESTRANGE, *Aesop*, p. 10. (1692)

So fools are often answered in their folly.

ROGER NORTH, *Lives of the Norths*, i, 332. (1740)

4 The legs of the lame are not equal: so is a parable in the mouth of fools. (Quomodo pulchras frustra habet claudus tibias: sic indecens est in ore stultorum parabola.)

Old Testament: *Proverbs*, xxvi, 7. (c. 350 B. C.)

5 As a dog returneth to his vomit, so a fool returneth to his folly. (Sicut canis, qui revertitur ad vomitum suum, sic imprudens, qui iterat stultitiam suam.)

Old Testament: *Proverbs*, xxvi, 11. (c. 350 B. C.)

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. (Si contuderis stultum in pila quasi ptisanas feriente desuper pilo, non auferetur ab eo stultitia eius.)

Old Testament: *Proverbs*, xxvii, 22.

Beate a fool in a mortar saith the wise man, and thou shalt not make him leaue his folly.

WILLIAM WAGER, *The Longer Thou Liuest*, sig. D2. (c. 1568)

Bray a fool in a mortar, and you'll find all of him but his brains.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. i, act v, sc. 2. (1694)

6 God help the fool, quoth Pedley.

JOHN RAY, *English Proverbs*, p. 72. (1678)

FULLER, *Gnomologia*. No. 1674. (1732) Ray explains, "This Pedley was a natural fool himself, and yet had usually this expression in his mouth. Indeed, none are more ready to pity the folly of others, than those who have but a small measure of wit themselves."

7 Martin said to his man, . . . Who's the fool now?

RIMBAULT, ed., *Songs and Ballads: Deuteromelia*. (1609)

8 A fool believes the thing he would have so.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 620. (1681)

Florimundus justified the proverb, A fool believes everything.

UNKNOWN, *Harleian Miscellany*, iv, 130. (c. 1685)

9 The wise man who consorts with fools will become a fool, and the fool who consorts with fools will become a greater fool.

SADI, *Gulistan*. Ch. viii, Maxim 80. (c. 1258)

According to the proverb, A friend of fooles wil become like unto them.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 44. (1574) Pettie, tr.

One fool makes a hundred.

GEORGE HERBERT, *Jacula Prudentum*. No. 527.

(1640) Quoting an Italian proverb, "Un pazzo ne fa cento." The Spanish form is, "Uno loco hace ciento." There is a Latin proverb to the same effect, "Unius dementia dementes efficit multos" (The madness of one makes many mad.) The French say, "À la presse vont les fous" (Fools go in crowds).

One fool makes many.

EDMUND GAYTON, *Don Quixot*, p. 140. (1654)  
One fool maketh many fools.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)  
Well, I see one fool makes many.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Fool beckons fool, and dunce awakens dunce.

CHARLES CHURCHILL, *The Apology*, 142. (1761)  
As to those who . . . take my rhapsodies for their model, . . . they have exemplified the ancient adage, "one fool makes many."

WALTER SCOTT, *Letter to Byron*, 6 Nov., 1813.  
Loose tongue found credulous ears, and so one fool made many.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 74. (1860) See also under COMPANY.

1  
It is the part of a fool to say, I should not have thought it. (Insipientis est dicere, Non putarum.)

SCIPIO AFRICANUS, *Maxim*. (c. 190 B. C.) See  
VALERIUS MAXIMUS, *Facta et Dicta Memorabilia*. Bk. vii, Maxim 2, 1. 2.

Never be reduced to having to say, "I had not thought of that." (Nec committere, ut aliquando dicendum sit, "Non putarum.")

CICERO, *De Officiis*. Bk. i, ch. 23, sec. 81. (c. 45 B. C.)  
It is the part of a fool to say, I had not thought.

THOMAS DRAKE, *Bibliotheca*, p. 13. (1616)

Who would have thought it?

JOHN CLARKE, *Paroemiologia*, p. 320. (1639)

Is it possible? (Est-il possible?)

PRINCE GEORGE OF DENMARK, Consort of Queen Anne. (c. 1690) "The impenetrable stupidity of Prince George served his turn. It was his habit, when any news was told him, to exclaim, 'Est-il possible?'"—MACAULAY, *History of England*. Vol. i. ch. 9.

The Fool saith, who would have thought it?

THOMAS FULLER, *Gnomologia*. No. 4539. (1732)

2  
Better to fleech [flatter] a fool than fight with him.

WALTER SCOTT, *The Monastery*. Ch. 14. (1820)

3  
What fools these mortals be! (Tanta stultitia mortalium est!)

SENECA, *Ad Lucilium*. Epis. i, sec. 3. (c. A. D. 64)

What fools these mortals be!

SHAKESPEARE, *A Midsummer-Night's Dream*,  
iii, 2, 115. (1596)

"What heels we agents be," North misquoted.

VAN WYCK MASON, *The Bucharest Ballerina Murders*, p. 143. (1940)

4  
Whenever I wish to laugh at a fool, I am not compelled to hunt far; I laugh at myself. (Quando fatuo delectari volo, non est mihi longe quaerendus; me rideo.)

SENECA, *Ad Lucilium*. Epis. 50, sec. 2. (c. A. D. 64)  
Quoted by MONTAIGNE, *Essays*, bk. ii, ch. 25, "Si j'ay envie de rire d'un fol, il ne me fault chercher gueres loing, je ris de moy meisme."

To make a trade of laughing at a Fool is the highway to become one.

THOMAS FULLER, *Holy State: Of Fools*. (1642)

One should no more laugh at a contemptible fool than at a dead fly.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 235.

5  
To fools foolish things are terrible. (Vanis enim vana terrori sunt.)

SENECA, *De Ira*. Bk. ii, ch. 11, sec. 5. (c. A. D. 55)

6  
The dulness of the fool is the whetstone of the wits.

SHAKESPEARE, *As You Like It*, i, 2, 58. (1600)

7  
*Amiens*: What's that 'ducdame'?

*Jacques*: 'Tis a Greek invocation, to call fools into a circle.

SHAKESPEARE, *As You Like It*, ii, 5, 60. (1600)  
Your name, even in life, was, alas! a kind of *ducdame* to bring people of no very great sense into your circle.

ANDREW LANG, *Letters to Dead Authors*:  
*Shelley*. (1886)

8  
How ill white hairs become a fool and jester!

SHAKESPEARE, *II Henry IV*, v, 5, 52. (1598)

The French say, "Tête de fou ne blanchit jamais" (The head of a fool never grows white).

9  
Tut, she's a lamb, a dove, a fool to him.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 159. (1594) To be a fool to: to be inferior to.

Childers would have been a fool to him.

GEOFFREY GAMBADO, *An Academy for Horsemen*. Ch. 17, p. 137. (1791)

The Black Hole of Calcutta must have been a fool to it.

RIDER HAGGARD, *King Solomon's Mines*, p. 79. (1885)

10  
What says Quinapalus? "Better a witty fool than a foolish wit."

SHAKESPEARE, *Twelfth Night*, i, 5, 39. (1599)

"Quinapalus," an invention of Shakespeare

There are no fools so troublesome as those that have wit. (Il n'y a point des sots si incommodes que ceux qui ont de l'esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 451. (1665)

FRANKLIN, *Poor Richard's Almanack*, 1741 and 1745.

I am a fool, I know it: and yet, heav'n help me, I'm poor enough to be a wit.

CONGREVE, *Love for Love*. Act i, sc. 1. (1695)

He's a Wit to the Fools, and a Fool to the Wits.

SWIFT, *The Enigma Explain'd*, l. 4. (1707)

Though he is a wit, he is no fool.

YOUNG, *Love of Fame*. Sat. ii, l. 106. (1728)

A modern wit is one of David's fools.

FRANKLIN, *Poor Richard's Almanack*, 1739.

11  
They say, euery foole is a fiddle to the companie.

EDWARD SHARPHAM, *Cupid's Whirligig*. Act iv. (1616)

More fool than fiddler.

JOHN RAY, *English Proverbs*, p. 245. (1678)

A Fool can dance without a Fiddle.

THOMAS FULLER, *Gnomologia*. No. 99. (1732)

- <sup>1</sup> No fool, the saw goes, like the obstinate fool.  
(αὐθάδία τοι σκαϊότηρ' ὀφλισκάνει.)  
SOPHOCLES, *Antigone*, l. 1028. (c. 441 B. C.)
- <sup>2</sup> To argue with a fool befits not a wise man.  
(τὸ γὰρ | νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος.)  
SOPHOCLES, *Trachiniae*, l. 434. (c. 409 B. C.)  
Do not humiliate thyself in the presence of a fool.  
BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), iv, 27. (c. 190 B. C.) Oesterley, tr. The *Apocrypha* renders it, "Make not thyself an underling to a foolish man."  
Bandy not words with a fool. (Non litiges cum homine linguato.)  
BEN SIRA, *Book of Wisdom*, viii, 4.  
A wise man does not contend with a fool.  
SADI, *Gulistan*. Ch. 4, Apologue 5. (c. 1258)  
He is not the foolle that the foole is, but he that with the foole deals.  
DAVID FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595) MERITON, *Yorkshire Ale*, p. 83. (1683)  
KELLY, *Scottish Proverbs*, p. 146. (1721) The French say, "Bien fol est qui à fol demande sens" (He is indeed a fool who expects sense from a fool).  
I am but a fool to reason with a fool.  
TENNYSON, *The Last Tournament*, l. 271. (1872)
- <sup>3</sup> Hated by Fools, and Fools to hate,  
Be that my Motto, and my Fate.  
SWIFT, *To Doctor Delany*, l. 171. (1730)  
Every fool can do as they're bid.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
When I want a fool, I'll send for him.  
SWIFT, *Polite Conversation*. Dial. i.  
You should be cut for the simples.  
SWIFT, *Polite Conversation*. Dial. i.
- <sup>4</sup> He turns fools into madmen. (Ex stultis insanos facit.)  
TERENCE, *Eunuchus*, l. 254. (161 B. C.)  
Fools are not mad folk.  
SHAKESPEARE, *Cymbeline*, ii, 3, 105. (1609)
- <sup>5</sup> A fool will tread upon thy neck, if he seeth thee lying in the dust.  
M. F. TUPPER, *Proverbial Philosophy: Of Humility*. (1839)
- <sup>6</sup> A foole and his monie be soone at debate,  
Which after with sorrow repents him too late.  
THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie*. Ch. 10, st. 11. (1573)  
A foole oft finds himselfe short of his reckonings.  
RANDLE COTGRAVE, *Dictionary: Fol*. (1611)  
A fool and his money is soon parted.  
JAMES HOWELL, *Familiar Letters*, 20 Oct., 1629.  
SCOTT, *The Antiquary*. Ch. 39. (1816) SHAW, *Arms and the Man*. Act iii. (1894)  
A fool and his money are soon parted.  
JOHN RAY, *English Proverbs*, p. 91. (1670)  
FULLER, *Gnomologia*. No. 98. (1732) etc., etc.  
A Fool loseth his Estate, before he finds his Folly.  
THOMAS FULLER, *Gnomologia*. No. 104. (1732)
- He that gets Money before he gets Wit,  
Will be but a short while Master of it.  
THOMAS FULLER, *Gnomologia*. No. 6432.  
Fools and their money are soon parted.  
TOBIAS SMOLLETT, *Roderick Random*. Ch. 11. (1748)  
A fool and his wares are soon parted.  
BERNARD SHAW, *Caesar and Cleopatra*. Act iii. (1897)  
See for yourself how soon a fool is parted from his money.  
MAXWELL ANDERSON, *Elizabeth the Queen*. Act i, sc. 1. (1930) The French say, "Un sot a bientôt vidé son sac" (A fool has soon emptied his bag).
- <sup>7</sup> Fools cannot understand clever men. (Les sots ne comprennent pas les gens d'esprit.)  
VAUVENARGUES, *Réflexions*. No. 52. (1746)  
Fools are like people who think themselves rich with little. (Le sot est comme le peuple qui se croit riche de peu.)  
VAUVENARGUES, *Réflexions*. No. 260.
- <sup>8</sup> The longer thou livest, the more foolle thou art.  
WILLIAM WAGER. Title. (c. 1568)
- <sup>9</sup> The foole that farre is sente some wisdom to attain,  
Returns an idiot, as he wente, and brings the foole againe.  
GEOFFREY WHITNEY, *A Choice of Emblems*, p. 178. (1586)  
You may all depart like fooles as you came.  
UNKNOWN, *Pasquil's Jests*, p. 38. (1604)  
He that sends a fool, expects one.  
HERBERT, *Jacula Prudentum*. No. 850. (1640)  
Who sends a fool expects the same back again.  
TORRIANO, *Piazza Universale*, p. 147. (1666)  
Send a fool to market and a fool he will return.  
The Italians say, "Chi bestia va à Roma bestia retorna." He that goes a beast to Rome returns thence a beast. Change of places changes not men's minds or manners.  
JOHN RAY, *English Proverbs*, p. 140. (1678)  
Send a Fool to Market, and a Fool he'll return.  
THOMAS FULLER, *Gnomologia*. No. 4096. (1732)  
You may go back again, like a fool as you came  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
Send a fool to France and he'll come a fool back  
ANDREW HENDERSON, *Scottish Proverbs*, p. 22 (1832) See also under TRAVEL.
- <sup>10</sup> The best way to silence any friend of yours whom you know to be a fool is to induce him to hire a hall.  
WOODROW WILSON, *Speech*, New York, 27 Jan., 1916.
- <sup>11</sup> The wise man alone is free, and every fool is a slave. (μόνος ὁ σοφὸς ἐλεύθερος, καὶ πᾶς ἄφρων δούλος.)  
UNKNOWN, A Stoic maxim, frequently quoted. (c. 300 B. C.)  
TOM FOOL, see under TOM

## II—Fool and Knave

1 There are more fools than knaves in the world, else the knaves would not have enough to live upon.

SAMUEL BUTLER, *Remains*. Vol.ii, p.474. (c.1675)  
Knaves and fools divide the world.

JOHN RAY, *English Proverbs*, p. 111. (1670)

FULLER, *Gnomologia*. No. 3133. (1732)

Knaves and fools are the composition of the whole world.

B.E., *A New Dictionary of the Canting Crew*, sig. G6. (1690)

Mankind are a herd of knaves and fools.

HAZLITT, *Characteristics*. No. 239. (c. 1821)

2 He seemed to me to be more knave than fool. (Mihi autem impudens magis quam stultus videbatur.)

CICERO, *Ad Atticum*. Bk. v, epis. 21. (50 B. C.)  
This man's more knave than fool.

UNKNOWN, *Roxburghe Ballads*, i, 72. (c. 1630)

I take him to be more knave than fool.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

3 Fools out of favour grudge at knaves in place. And men are always honest in disgrace.

DANIEL DEFOE, *The True-Born Englishman: Introduction*, l. 7. (1700)

4 A Knave discover'd is a great Fool.

THOMAS FULLER, *Gnomologia*. No. 232. (1732)

If there were no Knaves and Fools, all the World would be alike.

THOMAS FULLER, *Gnomologia*. No. 2715.

Knaves are in such Repute, that honest Men are accounted Fools.

THOMAS FULLER, *Gnomologia*. No. 3134.

5 You'll find at last this maxim true, Fools are the game which knaves pursue.

JOHN GAY, *Fables*. Ser. ii, fab. 12, l. 61. (1727)

An easy Fool is a Knave's Tool.

THOMAS FULLER, *Gnomologia*. No. 6189. (1732)

6 It might be argued, that to be a knave is the gift of fortune, but to play the fool to advantage it is necessary to be a learned man.

WILLIAM HAZLITT, *Table Talk: Intellectual Superiority*. (1821)

I am always afraid of a fool: one cannot be sure that he is not a knave as well.

HAZLITT, *Characteristics*. No. 225. (1823)

7 Better a fool than a knave.

HERBERT, *Jacula Prudentum*. No. 959. (1640)

Most of us would rather be taken for knaves than for fools.

FOWLER, *The King's English*, p. 58. (1906)

There is more excitement in being a knave, but more contentment in being a fool.

ANONYMOUS, *Meditations in Wall Street*, p. 94. (1940)

Better a rogue than a fool I always say.

FRANCIS BONNAMY, *Dead Reckoning*, p. 58. (1943)

8 Now will I shew my selfe to have more of the Serpent | Than the Dove; that is, more knave than fool.

CHRISTOPHER MARLOWE, *The Jew of Malta*. Act ii, sc. 3. (c. 1592) A reference to *Matthew*, x, 16, "Be ye therefore wise as serpents and harmless as doves." See under SERPENT.

9 Every knave has a fool in his sleeve.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 55. (1710)

10 Very often, say what you will, a knave is only a fool. (Bien souvent, quoi qu'on dise, un fripon n'est qu'un sot.)

VOLTAIRE, *Le Dépositaire*. Act ii, sc. 6. (1769)

Men never turn rogues without turning fools.

THOMAS PAINE, *The Crisis*. No. 3. (1776)

A rogue is a roundabout fool.

S. T. COLERIDGE, *Table Talk*, 4 Jan., 1823.

## III—Fools and Wise Men

See also Wisdom and Folly

11 The wise man is deceived but once, the fool twice.

NATHAN BAILEY, *Dictionary: Wise*. (1736)

12 Either mere fools or good physicians all.

BARNABE BARNES, *Divils Charter*. Sig.L3. (1607)

No matter whether I be a fool or a physician.

THOMAS HEYWOOD, *A Mayden-Head Well Lost*. Act iii. (1634) See also under DOCTOR

13 The discourse of the godly is always wisdom, but the fool changeth as the moon.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxvii, 11. (c. 190 B. C.) Oesterley, tr.

There is a wise man who is wise to many, and to his own soul he sheweth himself a fool.

BEN SIRA, *Book of Wisdom*, xxxvii, 19.

14 If the fool would persist in his folly he would become wise.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

The selfish, smiling fool, and the sullen, frowning fool, shall both be thought wise, that they may be a rod.

WILLIAM BLAKE, *Proverbs of Hell*.

A fool sees not the same tree that a wise man sees.

WILLIAM BLAKE, *Proverbs of Hell*.

The errors of a wise man make your rule,

Rather than the perfections of a fool.

WILLIAM BLAKE, *On Art and Artists*. (a. 1827)

15 If wise men play the fool, they do it with a vengeance.

H.G. BOHN, *Handbook of Proverbs*, p.419. (1855)

When a wise man errs, he errs with a vengeance.

CHEALES, *Proverbial Folk-Lore*, p. 49. (1875)

16 The enmity of the wise rather than the friendship of the fool.

BURCKHARDT, *Arabic Proverbs*. No. 415. (1817)

Better to die with a wise man than live with a fool.

DOOLITTLE, *Chinese Vocabulary*, ii, 495. (1872)

<sup>1</sup> Fools set stools for wise folks to stumble at.

WILLIAM CAMDEN, *Remains* (1870), p. 322.

(1605) RAY, *English Proverbs*, p. 91. (1670)

FULLER, *Gnomologia*. No. 1582. (1732)

Yee know what the old prouerbe saies, . . . When fooles set stocks, and wise men breake their chins.

SAMUEL ROWLEY, *When You See Me, You Know Me*, sig. F3. (1613)

A fool may throw a stone into a well, which a hundred wise men can not pull out.

HERBERT, *Jacula Prudentum*. No. 529. (1640)

Fools tie knots, and wise men loose them.

JOHN RAY, *English Proverbs*, p. 8. (1678) A Scottish form is, "Fools ravel and wise men redd [unravell]." See under KNOT.

Every Fool can find Faults, that a great many wise Men can't remedy.

THOMAS FULLER, *Gnomologia*. No. 1416. (1732)  
See also under BUILDING, FEAST, JEST.

<sup>2</sup> Wise men profit more from fools than fools from wise men; for the wise shun the mistakes of fools, but fools do not imitate the successes of the wise. (τοὺς δὲ φρονίμους μάλλον ὑπὸ τῶν ἀφρόνων ἢ τοὺς ἀφρονάς ὑπὸ τῶν φρονίμων ὠφελεῖσθαι.)

MARCUS CATO, THE CENSOR, *Maxim.* (c. 160 B.C.) See PLUTARCH, *Lives: Marcus Cato*. Ch. ix, sec. 4. Quoted by FRANCIS BACON, *Apothegms*, No. 167, and by MONTAIGNE, *Essays*, bk. iii, ch. 8: "Les sages ont plus à apprendre des fols, que les fols des sages."

Wyse ben by foles harm chastysed.

CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 329. (c. 1380)

A fole never byleveth tyll he fele sore.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, p. 485. (c. 1489)

A happie man and wise is he

By others harmes can warned be.

JOHN FLORIO, *Second Frutes*, fo. 103. (1591)

Wise Men learn by other Men's Harms; Fools, by their own.

THOMAS FULLER, *Gnomologia*. No. 5780. (1732)  
FRANKLIN, *Poor Richard*, 1749.

Wise Men learn something of Fools; but Fools nothing of wise Men.

THOMAS FULLER, *Gnomologia*. No. 5780.

Wise men learn by other men's mistakes; fools by their own.

H.G. BOHN, *Handbook of Proverbs*, p. 570. (1855)  
EXPERIENCE TEACHER OF FOOLS, see EXPERIENCE.

<sup>3</sup> The fool knows more in his own house than the wise man in another's. (Más sabe el necio en su casa que el cuerdo en la ajena.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

HERBERT, *Jacula Prudentum*. (1640)

<sup>4</sup> The follies of the fool are known to the world, but are hidden from himself; the follies of the

wise are known to himself, but hidden from the world.

C. C. COLTON, *Lacon*. (1820)

<sup>5</sup> Wise men respect the hour for utterance:

Fools out of season utter worthless trash.

(Observat sapiens sibi tempus in ore loquendi; insipiens loquitur spretum sine tempore verbum.)

COLUMBANUS, *Carmen Monostichon*, l. 41. (c. A.D. 600)

Wise men are silent, fools talk.

JOHN CLARKE, *Paroemiologia*, p. 5. (1639) The Dutch say, "De gekken vragen naar de klok, maar de wijzen weten hunnen tijd" (Fools ask what's o'clock; wise men know the time)

<sup>6</sup> Ye suffer fools gladly, seeing ye yourselves are wise. (ἡδύται γὰρ ἀρέχθε τῶν ἀφρόνων φρόνιμοι ὄντες.)

*New Testament: II Corinthians*, xi, 19. (c. A.D. 55) The Vulgate is, "Libenter enim suffertis insipientes, cum sitis ipsi sapientes."

<sup>7</sup> The fool who knows his foolishness is wise at least so far, but a fool who thinks himself wise, he is called a fool indeed.

DHAMMAPALA, *Commentaries*. Verse 63. (c. 425 B.C.)

He may be called a foole that . . . auuncenth him selfe to be wise.

SIR THOMAS NORTH, tr., *Diall of Princes*, fo. 91. (1557)

The first chapter of fooles, is to esteeme them selues wise. (El primo capitulo de matti, si è tenersi sanio.)

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 93. (1574) Pettie, tr. JAMES HOWELL, *English Proverbs*, p. 1. (1659) [With "hold" for "esteem."] THOMAS FULLER, *Gnomologia* No. 4525. (1732) [As in 1574.]

The chiefest account of a foole, is to hold hym selfe wise. (La prima parte del pazzo, è ditenersi sanio.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

I do now remember a saying, "The fool doth think he is wise, but the wise man knows himself to be a fool."

SHAKESPEARE, *As You Like It*, v, 1, 35. (1600)  
Those that think them wise, are greatest fools.

WILLIAM ALEXANDER, EARL OF STIRLING, *The Tragedy of Croesus*. Act ii, sc. 1. (1607)

The greatest fool is he who thinks he is not one and all others are. (Pero el mayor necio es el que no se lo piensa y á todos los otros define.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 201. (1647)

He who thinks himself wise, O heavens! is a great fool. (Qui se croit sage, ô ciel! est un grand fou.)

VOLTAIRE, *Le Droit du Seigneur*. Act iv, sc. 1. (c. 1750)

People are never so near playing the fool as when they think themselves wise.

MARY WORTLEY MONTAGU, *Letter to Lady Bute*, 1 March, 1755.

<sup>1</sup> To reason with a wise man is easy; with a fool, impossible.

DOOLITTLE, *Chinese Vocabulary*, ii, 278. (1872)

<sup>2</sup> The wise man's eyes are in his head; but the fool walketh in darkness. (Sapientis oculi in capite eius: stultus in tenebris ambulat.)

*Old Testament: Ecclesiastes*, ii, 14. (c. 250 B. C.)

<sup>3</sup> A wise man's heart is at his right hand; but a fool's heart at his left. (Cor sapientis in dextera eius, et cor stulti in sinistra illius.)

*Old Testament: Ecclesiastes*, x, 2.

The heart of fools is in their mouth but the mouth of the wise is [in] their heart.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxi, 26. (c. 190 B. C.) Oesterley, tr.

The tongue of a discrete man is in his herte & the herte of a foole is in his tonge.

EARL RIVERS, *Dictes and Sayenges of the Philosophers*, fo. 140. (1477) Quoting Socrates.

The wise man bath his tong in his hart, and he that is a foole and furious, hath his hart in his tong.

EDWARD HELLOWES, tr., *Guevara's Chronicle*, p. 183. (1574)

The wisdom of a foole is in his tongue, & the tongue of the wise man is hydden in his hart.

JOHN FLORIO, *Firste Fruites*, fo. 67. (1578)

These are those fooles, which carry their Hearts in their Mouthes; and farre from those wise men, which carry their Mouthes in their Hearts.

RICHARD BRATHWAIT, *The English Gentleman*, p. 47. (1630)

Fools have their hearts in their mouths, but wise men keep their mouths in their hearts. (Los locos tienen el corazón en la boca, y los cuerdos la boca en el corazón.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 131. (1814) A Spanish proverb.

Wise men have their mouth in their heart, fools their heart in their mouth.

H.G. BOHN, *Handbook of Proverbs*, p. 570. (1855)

<sup>4</sup> Rather be accounted a fool, than be wise and snarled at. (Delirus inersque videri, quam sapere et ringi.)

ERASMUS, *Moriae Encomium*. Sec. 112. (1511)

To counterfeit the fool at the right time is the greatest wisdom. (Stultitiam simulare loco prudentia summa est.)

ERASMUS, *Moriae Encomium*. Sec. 112.

<sup>5</sup> Wise sayings seem but folly to a fool. (δὲτις τῆς ἀμαθείας σοφὰ λέγων οὐκ εἰς φρονεῖν.)

EURIPIDES, *The Bacchae*, l. 480. (c. 410 B. C.)

<sup>6</sup> Fooles are fain of flitting.

DAVID FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595) RAY, *English Proverbs*, p. 235. (1678)

Fools are fain of flitting, and wise men of sitting.

JAMES KELLY, *Scottish Proverbs*, p. 105. (1721)

The Fool wanders, the wise Man travels.

THOMAS FULLER, *Gnomologia*. No. 4540. (1732)

<sup>7</sup> A foole by nature, and a wise man by writyng. (Matto per natura, e sanio per scrittura.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

<sup>8</sup> The cunning man steals a horse, the wise man lets him alone.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1735.

He's a Fool that cannot conceal his Wisdom.

FRANKLIN, *Poor Richard's Almanack*, 1745.

Life with Fools consists in Drinking;

With the wise Man, Living's Thinking.

FRANKLIN, *Poor Richard's Almanack*, 1748.

The Brave and the Wise can both pity and excuse when Cowards and Fools shew no mercy.

FRANKLIN, *Poor Richard's Almanack*, 1752.

<sup>9</sup> One may get wisdom by looking on a Fool.

THOMAS FULLER, *The Holy State: Of Fools*. (1642)

A Fool and a Wiseman are alike both in the starting-place, their birth, and at the post, their death; only they differ in the race of their lives.

THOMAS FULLER, *The Holy State: Of Fools*.

Many have been the wise speeches of fools, though not so many as the foolish speeches of wise men.

THOMAS FULLER, *The Holy State: Of Fools*.

<sup>10</sup> A Fool is happier in thinking well of himself, than a wise Man in others' thinking well of him.

THOMAS FULLER, *Gnomologia*. No. 102. (1732)

A wise Man's thoughts walk with him, but a Fool's without him.

THOMAS FULLER, *Gnomologia*. No. 478.

All Fool, or all Philosopher.

THOMAS FULLER, *Gnomologia*. No. 517.

Fools and Philosophers are made out of the same Metal.

THOMAS FULLER, *Gnomologia*. No. 1566.

Fools are wise Men in the Affairs of Women.

THOMAS FULLER, *Gnomologia*. No. 1571.

That, which makes wise Men modest, makes Fools unmannerly.

THOMAS FULLER, *Gnomologia*. No. 4382.

The wise Man draws more advantage from his Enemies, than a Fool from his Friends.

THOMAS FULLER, *Gnomologia*. No. 4833.

The wise Man, even when he holds his Tongue, says more than the Fool when he speaks.

THOMAS FULLER, *Gnomologia*. No. 4834.

The wise Man is born to rule the Fool.

THOMAS FULLER, *Gnomologia*. No. 4835.

Wise Men may look ridiculous in the Company of Fools.

THOMAS FULLER, *Gnomologia*. No. 5783.

<sup>11</sup> Fools lade polys, wisemenn ete the fysshe. [Fools lade out pools, wise men eat the fish.]

F. J. FURNIVALL, ed., *Babees Book*, p. 332. (c. 1450)

Wyse men may ete the fysshe, when ye [Fancy] shal draw the pole [pool].

JOHN SKELTON, *Magnyfycence*, l. 300. (c. 1520)

Fools lade the water, and wise men catch the fish.

WILLIAM CAMDEN, *Remains*, p. 322. (1605)  
Fools lade out all the water, and wise men take the fish.

JOHN RAY, *English Proverbs*, p. 92. (1670)

Diffidence is the diadem of the wise, while boldness is characteristic of the fool.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No 78. (c. 1050)

The wise do at once what the fool does at last. (Haga al principio el cuerdo lo que el nacio al fin.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 268. (1647)

That which a fool doth at last, a wise man doth at first. (Lo que hace el loco à la postre, hace sabio al principio.)

TORRIANO, *Piazza Universale*, p. 197. (1666)  
A wise man doth at first what a fool doth at last.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 20. (1880)

Of the wise thou shalt learne to make thy selfe better, of fooles, to make thy selfe more advised.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 117. (1574) Pettie, tr.

The vanity of fools is the wisdom of the wise.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 20. (1843)

The wisest fool in Christendom.

HENRY IV OF FRANCE, referring to James I of England, when the latter abandoned him for an alliance with Spain. (1617) The remark has also been attributed to Sully

While the discreet advise, the fool doth his business.

HERBERT, *Jacula Prudentum*. No. 275. (1640)  
The old saying is a shrewd one, that Wise men propose, and fools determine.

SIR ROGER L'ESTRANGE, *Fables*. No. 122. (1692)  
While wise men, long beset by doubt,

Wander from pole to pole,  
The fool who knows his way about  
Is first to reach the goal.

SYDNEY KING RUSSELL, *The Victor*. (1940)

A fool says I can't, a wise man says I'll try.

H. W. THOMPSON, *Body, Boots and Britches*, p. 489. (1940) There is also a reverse, "The wise man said it couldn't be done, and the fool came and did it."

Fools bite one another, but wise men agree together.

HERBERT, *Jacula Prudentum*. No. 454. (1640)

If the wise erred not, it would go hard with fools.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
If a wise man should never miscarry, the Fool would burst.

THOMAS FULLER, *Gnomologia*. No. 2664. (1732)

The wise and the fool have their fellows.

HOWELL, *Proverbs: Brit.-Eng.*, p. 4. (1659)

Who is wise in the day, can be no fool in the night.

HOWELL, *Proverbs: Ital.-Eng.*, p. 6. (1659)

He that is a wise man by day is no fool by night.

H.G. BOHN, *Handbook of Proverbs*, p. 389. (1855)

Every man is made a fool through his own wisdom. (Stultus factus est omnis homo a scientia.)

*Old Testament: Jeremiah*, x, 14. (c. 700 B.C.)

This is the rendering made by John Wilson of the sentence, as quoted by ERASMUS, *Moriae Encomium*, sec. 114. The King James Version is, "Every man is brutish in his knowledge."

Nis nawer nan so wis mon

That me ne mai bi-swiken.

LAYAMON, *Brut* (Madden), i, 32. (c. 1205) Repeated in ii, 211.

None is so wise but the fool overtakes him.

HERBERT, *Jacula Prudentum*. No. 736. (1640)

None is so wise but the Fool sometimes overtakes him.

THOMAS FULLER, *Gnomologia*. No. 3654. (1732)  
Fuller improves on Herbert.

Thou maist flatter with fooles because thou art wise, but the wise will euer marke thee for a foole.

JOHN LVLV, *Euphues and His England* (Arber), p. 319. (1580)

A wise man altereth his purpose, but a foole persevereth in his folly.

JAMES MABBE, tr., *Celestina*, p. 104. (1631)

Mabbe is paraphrasing a Spanish proverb, "El sabio muda consejo; el necio, no" (The wise man changes his mind, the fool never). The Italian form is very like the Spanish: "Il sabio muda conscio, il nescio no."

The wise man questions himself, the fool others.

MENCIUS, *Discourses*. (c. 300 B.C.) See BROWN, *Wisdom of the Chinese*, p. 82.

Does not he return wisest that comes home whipt with his own follies?

THOMAS MIDDLETON, *A Trick to Catch the Old One*. Act ii, sc. 1. (1607)

One wise man is worth more than ten thousand fools. (εἰς φρονῶν μυρίων μὴ φρονούντων κρείττον ἐστί.)

PLATO, *Gorgias*. Sec. 490A. (c. 360 B.C.)

A single day in the life of a learned man is worth more than the lifetime of a fool. (Unus dies hominum eruditorum plus patet quam imperitis longissima aetas.)

POSIDONIUS, *Exhortations*. (c. 75 B.C.) See SENECA, *Ad Lucilium* Epis. lxxviii, sec. 28.



Of more worth is one day of a wise man then the whole life of a foole.

JAMES MABBE, tr., *Celestina*, p. 248. (1631)

Twenty wise men may easily add up into one fool.

J. A. SPENDER, *Comments of Bagshot*. Ch. 11. (1925)

<sup>1</sup> The wise shall inherit glory: but shame shall be the promotion of fools. (Gloriam sapientes possidebunt: stultorum exaltatio, ignominia.)

*Old Testament: Proverbs*, iii, 35. (c. 350 B. C.)

A reproof entereth more into a wise man than an hundred stripes into a fool. (Plus proffit correptio apud prudentem, quam centum plagae apud stultum.)

*Old Testament: Proverbs*, xvii, 10.

Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. (In facie prudentis lucet sapientia: oculi stultorum in finibus terrae.)

*Old Testament: Proverbs*, xvii, 24.

<sup>2</sup> He bids fair to grow wise who understands he is a fool. (Non pote non sapere qui se stultum intellegit.)

PUBLILIUS SYRUS, *Sententiae*. No. 451.

Fools fear fortune, wise men bear it (Stulti timent fortunam, sapientes ferunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 648.

<sup>3</sup> Those who wish to appear wise among fools, among the wise seem foolish. (Qui stultis videri eruditi volunt, stulti eruditus videntur.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. x, ch. 7, sec. 22. (C. A. D. 80)

A fool with judges, amongst fools a judge.

WILLIAM COWPER, *Conversation*, l. 300. (1781)

<sup>4</sup> In all companies there are more fools than wise men. (En toutes compaignies, il y a plus de folz que de saiges.)

RABELAIS, *Pantagruel*. (1545)

<sup>5</sup> The wise man knows the fool, but the fool doth not know the wise man.

JOHN RAY, *English Proverbs*, p. 271. (1678)

<sup>6</sup> The fole is knowen by his wordis and the wieseman by his werkis.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 17. (1477)

Somme axed him [Diogenes] why he was called dogly? He sayde because I barke vyon the fooles and fawne vpon the wysemen.

EARL RIVERS, tr., *Dictes*, fo. 36.

If thou wol be wyse be not in feliship with foolis, but be euer in feliship with them that ben wyser than thy self.

EARL RIVERS, tr., *Dictes*, fo. 87.

Wysdom can not proufyt to a fole, ne wytte to hym that vseth it not.

EARL RIVERS, tr., *Dictes*, fo. 104.

The gouernour of a wyseman is pacience, & the gouernour of a foole is pride.

EARL RIVERS, tr., *Dictes*, fo. 116.

If thou correct a wyseman he shal thanke the therefore, & if thou teche a foole he shall dyspreye the.

EARL RIVERS, tr., *Dictes*, fo. 116.

<sup>7</sup> Professing themselves to be wise, they became fools. (φάσκοντες ελναι σοφοι ἐμωράθησαν.)

*New Testament: Romans*, i, 22. (C. A. D. 57)

The *Vulgate* is, "Dicentes enim se esse sapientes, stulti facti sunt."

<sup>8</sup> Whatever aversion a wise man may feel for a fool, a fool feels a hundred times more for a wise man.

SADI, *Gulistan*. Ch. 5, Apologue 5. (c. 1258)

Be not astonished that a fool should overpower a wise man with his loquacity, for a common stone will break a jewel.

SADI, *Gulistan*. Ch. 8, Maxim 55.

The sound of the lute is drowned by that of the drum, and the perfume of ambergris is overpowered by the stench of garlic.

SADI, *Gulistan*. Ch. 8, Maxim 56.

<sup>9</sup> The Italian seems wise, and is wise; the Spaniard seems wise, and is a fool; the French seems a fool, and is wise; and the English seems a fool and is a fool.

THOMAS SCOT, *The Highwaies of God and the King*, p. 8. (1623) Quoted as a proverb.

<sup>10</sup> Fools cut their fingers, but wise folks cut their thumbs.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Fools cut their fingers, but wise men cut their thumbs. . . . i.e. the follies of the wise are prodigious.

VINCENT LEAN, *Collectanea*, iii, 467. (1902)

<sup>11</sup> Immortal gods! how much does one man excel another! What a difference there is between a wise person and a fool! (Di immortales, homini homo quid praestat! Stulto intellegens quid interest!)

TERENCE, *Eunuchus*, l. 232. (161 B. C.)

<sup>12</sup> A fool may ask more than seven wise men can answer. (Un matto sa più domandare che sette savj rispondere.)

TORRIANO, *Piazza Universale*, p. 69. (1666)

A fool may ask more questions in an hour than a wise man can answer in seven years.

JOHN RAY, *English Proverbs*, p. 91. (1670)

Fools may ask more in an Hour, than wise Men can answer in seven.

THOMAS FULLER, *Gnomologia*. No. 1578. (1732)

A fool will ask more questions than the wisest can answer.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Examinations are formidable even to the best prepared, for the greatest fool may ask more than the wisest man can answer.

C. C. COLTON, *Lacon*. Vol. i, No. 322. (1820)

A fool may ask more questions than a wise man cares to answer.

WALTER SCOTT, *The Pirate*. Ch. 18. (1821)

There is an old French proverb, "Ce esmuert ung fol que quarante sages ne pourroyent apaiser" (One fool may make a disturbance which forty wise men may not be able to quiet).

<sup>1</sup> The wise man must carry the fool upon his shoulders.

JOHN WODROEPHE, *Spared Houres*, p. 89. (1623)

<sup>2</sup> A foole beholdeth but onely the begynnyng of his workys, but a wiseman takyth hede to the ende.

UNKNOWN, *Dialogues of Creatures*, ccvii. (c. 1535)

<sup>3</sup> I saw ful set one segis of honore, and wysmen set one lawar segis. [I saw fools set on seats of honor, and wise men set on lower seats.]

UNKNOWN, *Wisdom of Solomon*, l. 765. (c. 1400)

Want of wyse men makis fulis sitt on bynkis.

ROBERT HENRYSON, *Want of Wise Men*. (c. 1450)

For want of a wise man, a fool is set in the chair.

JOHN CLARKE, *Paroemiologia*, p. 137. (1639)

For faut o' wise men, fools sit on binks [benches].

JOHN RAY, *Proverbs: Scottish*, p. 235. (1678)

Cited by KELLY, *Scottish Proverbs*, p. 105 (1721), with the comment, "Spoken when we see unworthy persons in authority." The Spaniards say, "Por falta de hombres buenos, á mi padre hicieron alcalde" (For want of good men they made my father justice of the peace).

#### IV—Playing the Fool

<sup>4</sup> To fenyhe foly quhile is wyt. [To feign folly at times is wit.]

JOHN BARBOUR, *The Bruce*, i. 344. (1375)

Which Gonella noteth, saying, That to playe the foole wel, it behooveth a man first to be wise.

STEFANO GUAZZO, *Civile Conversation* Bk. ii, p. 159. (1574) Pettie, tr.

Na man can play the fool so well as the wise man.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

This fellow is wise enough to play the fool.

And to do that well craves a kind of wit.

SHAKESPEARE, *Twelfth Night*, iii, 1. 68. (1600)

I have read in a book, that to play the fool wisely, is high wisdom.

BEN JONSON, *Poetaster*. Act iv. sc. 5. (1601)

Non plays the foole well without wit.

DAVIES, *The Scourge of Folly*, p. 42. (1611)

Who are a little wise, the best fooles bee.

JOHN DONNE, *The Triple Foole*. (c. 1625)

Sometimes the fool to play.

Is wisdom great they say.

*Poor Robin's Almanack*, July, 1687.

He is no wise Man, that cannot play the Fool upon Occasion.

THOMAS FULLER, *Gnomologia*. No. 1929. (1732)

It is a cunning Part to play the Fool well.

THOMAS FULLER, *Gnomologia*. No. 2849.

<sup>5</sup> The wise through excess of wisdom is made a fool.

R. W. EMERSON, *Essays: Experience*. (1844)

If thou hast never been a fool, be sure thou wilt never be a wise man.

THACKERAY, *Lovel the Widower*. (1860) The French say, "Il vaut mieux être fou avec tous que sage tout seul" (Better be a fool with all than wise by yourself).

He dares to be a fool, and that is the first step in the direction of wisdom.

HUNEKER, *The Pathos of Distance*, p. 257. (1913)

<sup>6</sup> He who lives without folly is not so wise as he thinks. (Qui vit sans folie n'est pas si sage qu'il croit.)

LA ROCHEFOUCAULD, *Maximes*. No. 209. (1665)

There is a Scottish jingle, which runs, "The gravest fish is an oyster; The gravest bird is an owl; The gravest beast is an ass; An' the gravest man is a fule." The Germans say, "Zu viel Weisheit ist Narrheit" (Too much wisdom is folly).

And he is oft the wisest man

Who is not wise at all.

WORDSWORTH, *The Oak and the Broom*. (1800)

<sup>7</sup>

At times discretion should be thrown aside, And with the foolish we should play the fool.

(οὐ πανταχοῦ τὸ φρόνιμον ἀρμόττει παρὸν, καὶ συμμαρῆναι δ' ἐνία δέι.)

MENANGER, *Poloumenoi*. Frag. 421K. (c. 300 B. C.)

To act the fool is sometimes the greatest wisdom.

(Stultitiam simulare loco, prudentia summa est.)

CATO (?) *Disticha*. Bk. ii, No. 18. (c. 175 B. C.)

The usual form of the proverb is, "Stultitiam simulare loco sapientia summa est."

It is pleasant to play the fool in the right season. (Dulce est desipere in loco.)

HORACE, *Odes*. Bk. iv, ode 12, l. 27. (23 B. C.)

Quoted as a proverb by ERASMUS, *Moriae Encomium*, sec. 112. (1511)

Then, Pallas, take away thine Owl,

And let us have a lark instead.

THOMAS HOOD, *To Minerva*. (c. 1840)

Nor is he the wisest man who never proved himself a fool.

TENNYSON, *Locksley Hall Sixty Years After*, l. 244. (1886)

<sup>8</sup>

I have played the fool. (Apparet enim quod stulte egerim.)

*Old Testament: I Samuel*, xxvi, 21. (c. 600 B. C.)

Make not a fool of thyself, to make others merry.

ROBERT BURTON, *The Anatomy of Melancholy*, ii, iii, 7. (1621)

He hath great need of a fool that plays the fool himself.

GEORGE HERBERT, *Jacula Prudentum*. No. 49.

(1640) From the French proverb, "Grand besoin a de fol qui de soi-même le fait."

If thou play the fool, stay for a fellow.

J. HOWELL, *Proverbs: Brit.-Eng.*, p. 7. (1659)

I staid up a little while, playing the fool with the lass of the house.

SAMUEL PEPYS, *Diary*, 28 Feb., 1660.

He would fain have a fool that makes a fool of himself.

JAMES KELLY, *Scottish Proverbs*, p. 161. (1721)

People have no right to make fools of themselves, unless they have no relations to blush for them.  
T. C. HALIBURTON, *Wise Saws*. Ch. 18. (1843)

### V—Fool's Paradise

<sup>1</sup>  
A fools paradise is a wisemens hell.

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 20. (1642)

A fool's paradise is better than a wiseacre's purgatory.

GEORGE COLMAN THE ELDER, *The Deuce Is in Him*. Act i, sc. 1. (1763) SAINTSBURY, *Scrap-Book*, p. 254, condenses this to "Fools' paradises are wise men's purgatories."

A fool's paradise is better than none.

E. BONETT, *Old Mrs. Camelot*, p. 189. (1944)

<sup>2</sup>  
Into a Limbo large and broad, since call'd  
The Paradise of Fools, to few unknown.

MILTON, *Paradise Lost*. Bk. iii, l. 495. (1667)

*Limbus fatuorum* (the limbo of fools), the name given by the old schoolmen to the post-mortem abiding place of those too lacking in merit for Heaven, and too lacking in blame for Hell, whom Dante calls "the praiseless and the blameless dead," in other words, fools, idiots and lunatics, somewhat resembling the *Limbus infantum*, to which unbaptized infants were condemned.

Hence the fool's paradise, the statesman's scheme,  
The air-built castle, and the golden dream.

POPE, *The Dunciad*. Bk. iii, l. 9. (1728)

Beguiling tedious hours with romances and fairy tales and fools' paradises.

BERNARD SHAW, *Misalliance* p. cxiii. (1910)

<sup>3</sup>  
I wold not be in a folis paradyce.

WILLIAM PASTON, in *Paston Letters*. No. 457. (1462)

Thus my lady, not very wyse,  
Is brought in to foles paradyse.

WILLIAM ROY, *Rede Me and Be Nott Wrothe*. (1528)

Dyd I desyre a sonne of my Lorde? Dyd I not say that thou shouldest not bryng me in a foles paradyse?

MATTHEW'S BIBLE: *II Kings*. Ch. 4. (1549)

She wyll also in talke cast oft times upon a man such a sweete smyle, that it were enough to bryng him into a foles Paradise.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 242. (1574) Pettie, tr.

By a few filed woordes to bring us into a foles paradise.

GEORGE PETTIE, *Petite Pallace*, p. 88. (1576)

He had bryght Philautus into a foles Paradise.

JOHN LYLY, *Euphues*, pp. 69, 344. (1579)

If ye should lead her into a fool's paradise, as they say, it were a very grosse kind of behaviour.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 175. (1595)

Promise of matrimony by a yong gallant, to bring a virgin lady into a foles paradise!

WEBSTER AND MARSTON, *The Malcontent*. Act v, sc. 3. (1604)

In this fool's paradise he drank delight.

GEORGE CRABBE, *The Borough*. Let 12. (1810)

Love's fool-paradise is out of date, like Adam's.  
E. B. BROWNING, *Aurora Leigh*, iv, 339. (1856)

<sup>4</sup>  
The fools we know have their own Paradise,  
The wicked also have their proper Hell.

JAMES THOMSON, *The City of Dreadful Night*. Pt. xi. (1874)

### FOOT

<sup>5</sup>  
When the night come . . . I hot-foots up to the dance.

GEORGE ADE, *Artie*, p. 22. (1896)

He . . . Hot-footed up to see the Boss.

GEORGE ADE, *More Fables*, p. 159. (1900)

I hot-footed it into the ravine.

R. A. WASON, *Friar Tuck*. Ch. 40. (1912)

<sup>6</sup>  
Keeping thy foot from the slough of destruction. (ἔξω κομίζων ἀλεθρίου πηλοῦ πόδα.)

AESCHYLUS, *Libation-Bearers*, l. 697. (458 B. C.)

<sup>7</sup>  
I see many footprints going in but few coming out. (ὁρῶ ἵχνη πολλῶν εἰσιόντων, ὀλίγων δὲ ἐξιόντων.)

AESOP, *Fables: The Lion and the Fox*. (c. 570 B. C.)

A lion, having grown old and not being able to catch enough food, pretended to be sick, and when the animals came to visit him in his cave, seized and ate them. But the fox, seeing many footprints going into the cave and few coming out, refused to enter.

Whoso sought them could find no marks leading to the cave. (Quaerenti nulla ad speluncam signa ferebant.)

VERGIL, *Aeneid*. Bk. viii, l. 212. (19 B. C.)

Cacus steals four bulls and four heifers, and, that there might be no tracks pointing forwards, he dragged them by the tail into his cavern, so that all the tracks pointed outwards—the reverse of those in Aesop's fable.

It frightens me to see all the footprints directed towards thy den, and none returning. (Quia me vestigia terrent, | omnia te adversum spectantia, nulla retrorsum.)

HORACE, *Epistles*. Bk. i, epis. i, l. 74. (20 B. C.)

The fox speaking to the lion. "Vestigia nulla retrorsum" is a familiar motto.

<sup>8</sup>  
Measure off your steps some other way. (οὐκ ἀναμετρήσεις σαυτὸν ἀπ' ὧν ἀλλαχθῆ.)

ARISTOPHANES, *The Birds*, l. 1020. (414 B. C.)

It is right that each man should measure himself by his own foot. (Metiri se quemque suo modulo ac pede verum est.)

HORACE, *Epistles*. Bk. i, No. vii, l. 98. (20 B. C.)

Measure yourself by your own foot. (Tuo te pede metire.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 89.

(1523) Citing the proverb derived from

Horace. Included by TAVERNER in his *Translations from Erasmus*, with the comment,

"The paynters and caruers of ymages holde

opynyon that the just measure of euery man

consisteth in seuen of his owne fete. By this

prouerbe we be therefore warned that we

dylate not our selves beyond our condition." But what Horace probably meant was that every one should measure himself by his own standards, and not by those of other people. You shal not know the length of my foote, vntill by your cunning you get commendation.

JOHN LYLly, *Euphues and His England* (Arber), p. 290. (1579) Shall not understand me. [Satan] marks how every man is inclined, . . . and when he hath the measure of his foot, then he fits him.

HENRY SMITH, *Sermons*, ii, 37. (c. 1585) Having now the full length of his foot, then shewes she herselfe what she is.

THOMAS DEKKER, *Works* (Grosart), i, 263. (1603)

I know the length of his foot.

THOMAS DRAKE, *Bibliotheca*, p. 108. (1616) When Henrie came to the Crown, Wolsey quickly found the length of his foot, and fitted him with an easie shoe.

THOMAS FULLER, *The Holy State: Life of Cardinal Wolsey*. (1642) Quickly sized him up. Well, gossip, I know too the length of your foote.

SIR WILLIAM DAVENANT, *The Play-House to Be Let*. Act v. (c. 1663) SCOTT, *Woodstock*. Ch. 19. (1826) HUGHES, *The Scouring of the White Horse*. Ch. 3. (1858)

He had taken the length of the Squire's foot. S. J. WEYMAN, *Ovington's Bank*. Ch. 19. (1922)

1 He measures another man's foot by his own last.

RICHARD BERNARD, tr., *Terence*, p. 70. (1598) FROM THE FOOT, HERCULES, *see under* HERCULES.

2 They carried them out of the world with their feet forward.

SIR THOMAS BROWNE, *Urn Burial*. Ch. 4. (1658) They never enter St. Denys but with their Feet foremost.

JOHN OZELL, tr., *Rabelais*, ii, 27. (1734)

3 Big feet, great luck; felicity hangs from the tips of the toes.

GURNEY CHAMPION, *Racial Proverbs*, p. 359. (1938) A Chinese proverb.

In every small foot there is a jarful of tears.

GURNEY CHAMPION, *Racial Proverbs*, p. 360. A reference to the Chinese custom of binding the feet of young girls.

4 He hadn't a foot to stand on. (Pedem ubi poneret non habebat.)

CICERO, *De Finibus*. Bk. iv. ch. 25. (c. 45 B. C.) Erasmus quotes the proverb as "Pedem ubi ponat, non habet." Cicero uses it a number of times, in *Ad Atticum*, in the second *Philippic*, and elsewhere. *See under* LEG.

5 Bare foot is better than none.

RANDLE COTGRAVE, *Dictionary: Nud*. (1611) Better a bare foot than none.

HERBERT, *Jacula Prudentum*. No. 83. (1640) Better a bare foot than no foot at all.

THOMAS D'URFEY, *The Comical History of Don Quixote* Pt. i, act i, sc. 1. (1694)

And hence a third proverb, . . . Better a bare foot than none at all.

SAMUEL RICHARDSON, *Clarissa*, ii, 111. (1748)

6 Thou, O king, sawest, and behold a great image. . . . This image's head was of fine gold, . . . his feet part of iron and part of clay. (Pedum quaedam pars erat ferrea, quaedam autem fictilis.)

*Old Testament: Daniel*, ii, 31-33. (c. 170 B. C.) Daniel is interpreting Nebuchadnezzar's dream, and "feet of clay" became proverbial for the weak and human part of a great person's character.

Mr. Carlyle made an inimitable bust of the poet's head of gold; may I not be forgiven if my business should have more to do with the feet of clay?

R. L. STEVENSON, *Some Aspects of Robert Burns*. (1880)

It is the feet of clay that makes the gold of the image precious.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 13. (1891)

I look for clay feet before I even glance at an idol's head.

RUFUS KING, *A Variety of Weapons*, p. 87. (1943)

7 Fellows who turn to philosophy suddenly with unwashed feet. (Pedibus inlotis.)

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 9, sec. 8. (c. A. D. 150) Proverbial for "without preparation." Gellius uses the phrase again in bk. xvii, ch. 5, sec. 14, "It is with unwashed feet, as the proverb says, and unwashed words that our critic assails the argument of that most learned man [Cicero]." PLAUTUS, *Poenulus*, l. 316, refers to "inlutis manibus" (unwashed hands).

8 Going with my feete sometime thither whyther I go not with my hart.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 193. (1574) Pettie, tr.

9 We'll fix you up with dry Trilbys.

O HENRY (W. S. PORTER), *The Sphinx Apple* (1907) From George du Maurier's novel, *Trilby*, about an artist's model whose greatest beauty was her feet.

10 One foot is better than two crutches.

GEORGE HERBERT, *Jacula Prudentum*. No. 771. (1640) From the French proverb, "Mieux vaut un pied que deux échasses."

11 He thinkth his feete be, where his head shall neuer come.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) Some thinke their feete be where their head shall neuer come.

JOHN DAVIES, *Scourge of Folly*, p. 49. (1611)

12 Here is, sens thou camst, too many feete a-bed. JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

<sup>1</sup> He would dictate two hundred lines, while standing, as they say, on one foot. (Stans pede in uno.)

HORACE, *Satires*. Bk. i, No. iv, l. 10. (35 B.C.)  
Proverbial for "without effort."

<sup>2</sup> From the sole of the foot even unto the head there is no soundness in it. (A planta pedis usque ad verticem non est in eo sanitas.)

*Old Testament: Isaiah*, i, 6. (c. 725 B.C.)

From the sole of his foot unto his crown. (A planta pedis usque ad verticem eius.)

*Old Testament: Job*, ii, 7. (c. 350 B.C.)

<sup>3</sup> I am not, as your Lombard proverb saith, cold on my feet; or content to part with my commodities at a cheaper rate than I am accustomed.

BEN JONSON, *Volpone*. Act ii. (1605) In the Lombard dialect "to have cold feet" means to be without resources. In a novel by a Low German writer, Fritz Reuter, published in 1862, a card-player gives "cold feet" as his reason for quitting the game, and from this perhaps developed the modern meaning of the phrase, to become discouraged, or to lose one's nerve. See article by KENNETH McKENZIE, in *Modern Language Notes*, Dec., 1912. The Germans have another phrase, "Auf schwachen Füßen stehen" (To stand on weak feet).

He's one o' them boys that never has cold feet.

GEORGE ADE, *Artie*, p. 108. (1896)

Instead of "getting cold feet," as the phrase for discouragement ran, and turning back, they determined to cover as many as possible of the seventeen hundred miles.

ELIZABETH ROBINS, *The Magnetic North*. Ch. 1. (1904)

She got cold feet.

O. HENRY, *Roads of Destiny*, p. 64. (1909)

Swollen head, weak nerves, cold feet.

H. C. BAILEY, *Mr Fortune Finds a Pig*, p. 11. (1943)

<sup>4</sup> Apt to get off on the wrong foot.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 139. (1940)

This is the time to catch somebody on the wrong foot.

JEFFERSON FARJEON, *Murder at a Police Station*, p. 189. (1943)

I hope I'm off on the wrong foot.

ANNE NASH, *Said with Flowers*, p. 106. (1943)

<sup>5</sup> Hoeder, the blind old God,

Whose feet are shod with silence.

LONGFELLOW, *Tegner's Drapa*. St. 6. (1847)

<sup>6</sup> I resemble those that hauing once wet their feete, care not hoe deepe they wade.

JOHN LYL, *Euphues and His England: Epistle Dedicatory* (Arber), p. 216. (1580)

One foote goeth by an other, but they both carrie the body.

JOHN LYL, *Euphues and His England*, p. 221.

<sup>7</sup> To every foot, its shoe. (À chasque pied, son soulier.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)

All feet tread not in one shoe.

HERBERT, *Jacula Prudentum*. No. 499. (1640)  
All shoes fit not all feet.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. i, act v, sc. 2. (1694)

Two feet in one shoe Will never do.

CHEALES, *Proverbial Folk-Lore*, p. 40. (1875)

<sup>8</sup> I'm here now, with both feet!

C. E. MULFORD, *The Man from Bar-20*, p. 248. (1918) I'm here with a vengeance.

<sup>9</sup> To thrust one's feet under another man's table.

JOHN RAY, *English Proverbs*, p. 272. (1678)

FULLER, *Gnomologia*. No. 5247. (1732)

<sup>10</sup> That lady had indeed, as the phrase is, fallen on her feet.

WILLIAM ROUGHEAD, *Malice Domestic*. Ch. 1. (1929) See under CAT.

<sup>11</sup> As for me, when I perceiued upon which foot he halted, I made hast to eat.

D. ROULAND, *Lazarillo* (1924), p. 40. (1586)

I now perceive on which foot you halt.

JAMES MABBE, tr., *Celestina* (T.T.), p. 212. (1631) What your weak point is.

I now see which Leg you are lame of.

THOMAS FULLER, *Gnomologia*. No. 2623. (1732)

'Tis a sure sign what foot the patient halts upon.

WALTER SCOTT, *Quentin Durward*. Ch. 29. (1823)

<sup>12</sup> Come on, my lords, the better foot before.

SHAKESPEARE, *Titus Andronicus*, ii, 3, 192. (1593) *King John*, iv, 2, 170. (1596)

His legs are not matches, for hee is still setting the best foot forward.

SIR THOMAS OVERBURY, *Characters: A Footeman*. (1613)

I did put my best leg forward.

JAMES MABBE, tr., *Celestina*. Act xi. (1631)

Cheer up, the better leg avore.

BEN JONSON, *Tale of a Tub*. Act ii, sc. 1. (1633)

To set the best foot forward.

JOHN RAY, *English Proverbs*, p. 245. (1678)

You should commence an amour, and put your best foot foremost.

WILLIAM CONGREVE, *The Way of the World*. Act iv, sc. 10. (1700)

You must put your best leg foremost, old lady.

CHARLES DICKENS, *Oliver Twist*. Ch. 5. (1838)

We had to put our best foot foremost.

E. E. NAPIER, *Excursions in South Africa*, ii, 373. (1849)

Put forward your best foot.

ROBERT BROWNING, *Respectability*. (1855)

Best foot foremost kills the hill.

R. D. BLACKMORE, *Cripps the Carrier*. Ch. 7. (1876)

<sup>13</sup> Andrew made his bows, and as the saying is, took his foot in his hand.

TOBIAS SMOLLETT, tr., *Don Quixote*, iv, iv, 1. (1755) To depart; to make a journey.

The kind of scenes he may alight on if he "take his feet in his hands."

J. H. BURTON, *The Cairngorm Mountains*, p. 5. (1864)

Make your feet your friend.

BARRIE, *Sentimental Tommy*. Ch. 11. (1896)

I tell you, says the president, my foot is down.

SABA SMITH, *Major Downing*, p. 141. (1833)

She . . . put her foot down.

JAMES PAYN, *The Luck of the Darrells*. Ch. 25. (1886)

I've put my foot down.

MARY E. W. FREEMAN, *The Shoulders of Atlas*, p. 171. (1908)

One foot in the shoe and the other in the basin. (δεξιὸν εἰς ὑπόδημα, ἀριστερὸν εἰς ποδόνιπτον.)

SUIDAS, *Lexicon*, v, 32. (c. 950) A Greek proverb, also cited by Erasmus.

One foot in sea and one on shore.

SHAKESPEARE, *Much Ado About Nothing*, ii, 3, 66. (1598) A snatch from an old ballad. See PERCY, *Reliques*, i, ii, 18.

He that hath one foot in the straw hath another in the spittle.

HERBERT, *Jacula Prudentum*. No. 440. (1640)

ONE FOOT IN THE GRAVE, *see under GRAVE*

One foot in this boat, one in that—

They both push off, and you fall flat.

ARTHUR E. MOULE, *Proverbs from Ningpo*. *See DOOLITTLE, Chinese Vocabulary*, ii, 324. (1872)

One foot cannot stand on two boats. (Yi chih chiao tao pu tē liang chih ch'uan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 60. (1875)

The bishop has set his foot in it.

SWIFT, *Polite Conversation*. Dial. i. (1738)

"To put one's foot in it," to make a blunder on the wrong side; to get into a scrape by speaking.

BEE, *Slang: Foot*. (1823)

I put my foot into it (as we say) for I was nearly killed.

MARRYAT, *Peter Simple*. Ch. 12. (1833)

He's that kind of young ass. The kind that's always putting his foot in it.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 23. (1941)

OPEN MOUTH AND PUT FOOT IN IT, *see MOUTH*

With prosperous foot approach. (Dexter adi pede sacra.)

VERGIL, *Aenid*. Bk. viii, l. 302. (19 B. C.) The right foot is the lucky foot, as witness the proverb, "To get out of bed with the left [wrong] foot first."

Right foot first. (Dextro pede.)

PETRONIUS, *Satyricon*. Sec. 30. (c. A. D. 60) "For a moment we were naturally nervous, for fear any of us had broken the rule in crossing the threshold."

The man with the lucky foot. (Boni pedis hominem.)

ST. AUGUSTINE, *Epistles*. No. xvii, sec. 2. (A. D. 390) That is, the man whose coming brings some good fortune.

Gangand fote ay getes fode. [The going foot always gets food.]

UNKNOWN, *Cursor Mundi*, l. 28939. (c. 1300)

A walking foot is ay getting.

JOHN RAY, *English Proverbs*, p. 262. (1670)

A going foot is ay getting, if it were but a thorn.

A man of industry will certainly get a living.

JAMES KELLY, *Scottish Proverbs*, p. 11. (1721)

It was all "hay-foot, straw-foot" with him. He knew as little of tactics as he did of politics.

*Knickerbocker Magazine*, Vol. xxxviii, p. 79. (1851) Referring to the alleged use of hay and straw by drillmasters in teaching rustic recruits to distinguish between the right foot and the left.

Scores of men . . . would "hay-foot" every time when they should "straw-foot."

JOHN D. BILLINGS, *Hardtack and Coffee*, p. 208. (1887)

Your "heppin" and "hay-foot" and "straw-foot" drillin'.

R. D. SAUNDERS, *Colonel Todhunter of Missouri*, p. 98. (1911)

## FOR

If I am not for myself, who will be for me?

*Babylonian Talmud: Pirke Aboth*. Ch. i, sec. 14. (c. 450)

I am your man, I am for you.

ROBERT GREENE, *A Looking-Glass for London*. (1594) *Works*, xiv, 128.

My lord, I am for you.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1, 386. (1598)

Who are you for? I am for him I can get most by.

H. G. BOHN, *Handbook of Proverbs*, p. 565. (1855)

I am for him.

O. HENRY (W. S. PORTER), *Purple Dress*. (1907)

[He] will one day determine for or against us.

BULKELEY AND CUMMINS, *A Voyage to the South Seas: Dedication*. (1743)

I was privy to all the fors and againsts.

JANE AUSTEN, *Persuasion*, ii, 185. (c. 1815)

## FORBEARANCE

There is a limit at which forbearance ceases to be a virtue.

EDMUND BURKE, *Observations on a Late Publication on the Present State of the Nation*. (1769)

After having passed through forbearance, gladness comes.

KAIBARA EKKEN, *Ten Kun (Ten Precepts): Social Intercourse*. (1710) Ken Hoshino. tr.

Bear and forbear. (ἀρέχου καὶ ἀρέχου.)

EPICETUS, *Maxim*. (c. A. D. 100) "A phrase frequently used, as embracing almost the whole that philosophy or human reason can teach." Cited by ERASMUS, *Adagia*, ii, vii, 13, with the Latin, "Sustine et abstine."

The philosopher's rule, Bear and forbear. (La sentence du philosophe, soustenir & abstenir.)

RABELAIS, *Pantagruel*. Bk. v, ch. 17. (1552)

Beare and forbear.

JOHN LYLY, *Euphues* (Arber), p. 452. (1580)

Both beare and forbear now and then as ye may.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie: Supper Matters*. (1573)

To bear and forbear here, will tend to rest.

JOHN BUNYAN, *Building of the House of God*. Ch. 10. (1688)

Bear and forbear is gude philosophy.

HENDERSON, *Scottish Proverbs*, p. 50. (1832)

Epictetus used to say that . . . "If a man should take to heart these two words and observe them . . . he will be free from wrongdoing, and will live a highly peaceful life." These two words, he used to say, were bear and forbear. (Verba haec duo dicebat: ἀρέχου et ἀρέχου.)

AULUS GELLIUS, *Noctes Atticae*, xvii, 19. (c. A. D. 150)

When you find men at fault, whisper "Forbear"; when you come to a hard place, whisper "Bear."

J. C. NEVIN, *Precious Characters*. See DOOLITTLE, *Chinese Vocabulary*, ii, 390. (1872)

The golden rule of married life is, "Bear and forbear."

SAMUEL SMILES, *Character*, p. 313. (1872)

You must take two bears to live with you—Bear and Forbear.

H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940) Advice of a mother to her son's intended bride.

1 Forbearance is no payment. (Radigo non fa pagamento.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578) A rendering of the Latin proverb, "Quod deferatur non aufertur" (What is deferred is not relinquished).

Arden escaped us. . . But forbearance is no acquittance; another time we'll do it

UNKNOWN, *Arden of Feversham*. Act ii, sc. 2. (1592)

Forbearance is no acquittance.

THOMAS HEYWOOD, *If You Knew Not Me*. (1605) *Works* (1874), i, 332. RAY, *English Proverbs*, p. 92. (1670) FULLER, *Gnomologia*. No. 1587. (1732)

He soon shall find Forbearance no acquittance.

MILTON, *Paradise Lost*. Bk. x, l. 53. (1667)

2 Beare with mee and I'll beare with thee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

There is a Latin proverb, "Ferto feris" (By bearing with others, you shall be borne with).

3 I was weary with forbearing. (Defeci.)

*Old Testament: Jeremiah*, xx, 9. (c. 700 B. C.)

By long forbearing is a prince persuaded. (Patientia lenietur princeps.)

*Old Testament: Proverbs*, xxv, 15. (c. 350 B. C.)

4 The very word "Forbearance" is precious in a house. (Jên tzu chia chung pao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1858. (1875)

5 I am for let-a-be for let-a-be, as the boys say. WALTER SCOTT, *The Pirate*. Ch. 37. (1821)

Let abee for let abee with mad dogs and daft folk, is an auld but very true adage.

MICHAEL SCOTT, *The Cruise of the Midge*. Ch. 2. (1836) LIVE AND LET LIVE, see under LIFE.

## FORCE

See also Might, Power, Strength

6 Tries force because persuasion fails.

ROBERT BROWNING, *Prince Hohenstiel-Schwangau*. (1871) See also GENTLENESS.

Force is not a remedy.

JOHN BRIGHT, *Speech*, at Birmingham, 16 Nov., 1880.

7 Leveful is with force force of-showve.

CHAUCE, *Canterbury Tales: The Reeve's Prologue*, l. 58. (c. 1386) It is allowable to repel force with force.

To repel force by force. (Vim vi repellere.)

ALFRED HENDERSON, *Latin Proverbs*, p. 461. (1869) A law proverb states, "Vim vi repellere omnia iura clamant" (That we may repel force with force all laws declare).

8 Force overcome by force. (Vi victa vis.)

CICERO, *Pro Milone*. Ch. xi, sec. 30. (52 B. C.)

By force and arms. (Vi et armis.)

CICERO, *Ad Pontifices*. Ch. xxiv, sec. 63.

9 His eye was not dim, nor his natural force abated. (Non caligavit oculus eius, nec dentes illius moti sunt.)

*Old Testament: Deuteronomy*, xxxiv, 7. (c. 650 B. C.) Of Moses.

10 Force without Fore-cast is of little avail.

THOMAS FULLER, *Gnomologia*. No. 1589. (1732)

11 Brute force bereft of wisdom falls to ruin by its own weight. (Vis consilii experts mole ruit sua.)

HORACE, *Odes*. Bk. iii, ode 4, l. 65. (23 B. C.)

A tendency to prevail over brute force.

BISHOP JOSEPH BUTLER, *The Analogy of Religion Natural and Revealed*, i, iii, 82. (1736)

The land has been changed by the brute forces of nature.

KINGSLEY, *Hereward the Wake*. Ch. 8. (1866)

Brute force. Force and violence applied without intelligence; senseless force.

PARTRIDGE, *Dictionary of Clichés: Brute*. (1941)

12 Force cannot give right.

THOMAS JEFFERSON, *The Rights of British America*. (1774)

13 The irresistible force and the immovable object about summed it up.

C. & G. LITTLE, *The Black Thumb*, p. 163. (1942) Moving like the irresistible body on its way to meet the immovable mass.

CLIFFORD KNIGHT, *The Affair of the Fainting Butler*, p. 77. (1943)

<sup>1</sup> Willing-nilling you'll be forced to stay. (Force forcée vous y retiendra.)

RABELAIS, *Pantagruel*. Bk. v, ch. 6. (1552)

<sup>2</sup> Forced to play a desperate game, and reduced to a forc't put.

GEORGE STARKEY, *Helmont's Vindication*, p. 328. (1657) A forced put is an action forced upon one by circumstances.

It must be therefore a forc'd Put, that presseth us on.

SIR A. MERVYN, *Speech on Irish Affairs*. (1662) He's at a forc't put.

JOHN RAY, *English Proverbs*, p. 79. (1678)

It is, truly, to be ingenuous, a forced put.

SAMUEL RICHARDSON, *Clarissa*, vii, 63. (1748)

He thought that it might pass for a case of necessity, or forced-put.

THOMAS NUGENT, tr., *History of Friar Gerund de Campazas*, i, 526. (1772)

<sup>3</sup> Force finds a way. (Fit via vi.)

VERGIL, *Aeneid*. Bk. ii, l. 494. (19 B. C.)

## FORD

<sup>4</sup> I must take the foord as I find it.

GEORGE GASCOIGNE, *Posies*, 6. (1575)

It is not good praysing of a foord, vntill a man be ouer.

THOMAS DRAXE, *Bibliotheca*, 51. (1633)

Ruse [praise] the foord as ye find it.

FERGUSON, *Scottish Proverbs*, 86. (c. 1595)

Let ilka ane roose the ford as they find it.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

## FORESIGHT

<sup>5</sup> A pilot who sees from afar will not make his boat a wreck.

AMEN-EM-APT, *Teaching How to Live*. Col. 25, l. 14. (c. 700 B. C.) Griffith tr.

<sup>6</sup> Yu a prouerbe telle men thys

He wyys ys, that ware ys.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 8085. (1303)

Avyement is good bifore the nede.

CHAUCEER, *Troilus and Criseyde*. Bk. ii, l. 343. (c. 1380)

He ys wyse that ys ware or he harm fele.

RICHARD HILLS, *Common-Place Book*, p. 101. (c. 1530)

He is wise that is ware in time. That is, who foresees harm before it comes, and provides against it.

FERGUSON, *Scottish Proverbs*, p. 156. (c. 1595)

<sup>7</sup> The forehead is better than the hindhead. (Frons occipitio prior est.)

CATO, *De Agri Cultura*. Ch. 4. (c. 170 B. C.) Foresight is better than hindsight. The Germans say, "Vorrat ist besser als Nachrat," or "Vorsorge ist besser als Nachsorge." It will be noted that in both English and German, the noun which serves as a basis, i. e. "foresight." "Vorrat," or "Vorsorge," has been

made into a new compound by substitution of a first member of opposite meaning: *fore* and *hind*, *vor* and *nach*.

If a man had half as much foresight as he has hindsight, he'd be a lot better off.

ROBERT J. BURDETTE, *Hawk-eyes*. (1879) Sometimes quoted, "If a man's foresight was as good as his hindsight, he'd be better off a damn sight."

Hindsight is far more acute than foresight.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 95. (1940)

I've got second sight, hindsight, and foresight.

EDITH HOWIE, *Murder for Christmas*, p. 49. (1941)

<sup>8</sup> Forecast is better than labour.

GEORGE CHAPMAN, *The Widdowes Teares*. Act ii, sc. 4. (1612)

Fore-cast is better than work-hard.

JOHN RAY, *English Proverbs*, p. 92. (1670)

Force, without forecast, is little worth.

JAMES KELLY, *Scottish Proverbs*, p. 106. (1721)

"Strength unless guided by skill and discretion, will avail but little." The Scots say, "Gude foresight furthers the wark."

<sup>9</sup> What is foreseen by the mind is lighter to bear. (Praemeditata animo levius sufferere valebis.)

COLUMBANUS, *Carmen Monostichon*, l. 17. (c. A. D. 600) In the next line the obverse is stated, "The unforeseen seems heavier to bear." Another Latin form is, "Praevisus ante, mollior ictus venit" (Foreseen, more lightly comes the blow).

Unforeseen, they say, is unprepared.

DRYDEN, *Palamon and Arcite*. Bk. ii, l. 74. (1700)

<sup>10</sup> Forethought is better than repentance. (κρείττων ἢ πρόνοια τῆς μεταμελείας.)

DIONYSIUS OF HALICARNASSUS, *Maxim*. (c. 25 B. C.)

Forethought is easy, repentance hard. (Ssü ch'ien yung, i 'hui 'hou nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2058. (1875)

<sup>11</sup> Provision in season, makes a rich meason [house].

DAVID FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 281, with the explanation, "Because every thing is gotten at the easiest rate."

<sup>12</sup> To see may be easy; but to foresee, that is the fine Thing.

THOMAS FULLER, *Gnomologia*. No. 5224. (1732)

'Tis easy to see, hard to foresee.

FRANKLIN, *Poor Richard's Almanack*, 1736.

<sup>13</sup> Think beforehand; today for tomorrow. (Pensar anticipado; hoy para mañana.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 151. (1647)

<sup>14</sup> He that looks not before, finds himself behind.

HERBERT, *Jacula Prudentum*. No. 202. (1640)



Look before, or you'll find yourself behind.

FRANKLIN, *Poor Richard's Almanack*, 1735.

1 While it is yet midsummer command your slaves: "It will not always be summer; build barns." (οὐκ αἰεὶ θέρος ἔσσειται, ποιεῖσθε καλίας.)

HESIOD, *Works and Days*, l. 503. (c. 800 B. C.)

Cited by PONTANUS, *Collectio Proverbiorum*, with the Latin, "Aestas non semper fuerit, composita nidos."

Dig your well before you are thirsty.

MENCIUS, *Discourses*. (c. 300 B. C.) See BROWN, *Wisdom of the Chinese*, p. 78.

Who leaves not some leaven over night, will hardly have dough the next morning. (Qui au soir ne laisse leuain, ia ne fera au matin leuer paste.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 3. (1545) A Hebrew proverb asks, "If a man does not prepare his food on Friday, what will he eat on Saturday?"

He that provides not a cloak before the raine, may chance to be wet to his cost.

JOHN CLARKE, *Paroemiologia*, p. 267. (1639)

Have not thy Cloke to make, when it begins to rain.

THOMAS FULLER, *Gnomologia*. No. 1808. (1732) Cutting out well is better than sewing up well.

THOMAS FULLER, *Gnomologia*. No. 1230.

Thatch your roof before the rain begins. (I wei yü êrh ch'ou mu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2349. (1875)

The time to plant persimmons is before you lose your teeth.

H. S. KEELER, *The Sharkskin Book*, p. 287. (1941) Quoted as a Chinese proverb.

2 One good forewit is woorth two after wits.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

DRAXE, *Bibliotheca*, p. 169. (1633)

Better is one fore thought than two after.

RICHARD TAVERNER, tr., *Erasmus*, fo. 3. (1550)

One forecast is worth two after.

ROBERT GREENE, *Mamillia*. (1583) *Works*, ii, 26.

3 He had knowledge of all things that were, that were to be, and that had been. (ὅς ἤδη τὰ τ' ἔοντα τὰ τ' ἐσσόμενα πρό τ' ἔόντα.)

HOMER, *Iliad*. Bk. i, l. 70. (c. 850 B. C.) The reference is to the soothsayer, Chalcas, and the line is the basis of the proverb, "He looks both behind and before," referring to a prudent man.

Old age looketh before and after. (ἄμα πρόσσω καὶ ὀπίσσω.)

HOMER, *Iliad*. Bk. iii, l. 109. Quoted by SENECA (?), *Ludus de Morte Claudii*. Sec. 9. (c. A. D. 55) Alluding to Janus.

Another Janus. (Ἰάνος ἄλλος.)

ERASMUS, *Adagia*. Chil. iv, cent. ii, No. 93. (1508) With the Latin, "Alter Ianus." A man who has both foresight and hindsight.

Looking before and after.

SHAKESPEARE, *Hamlet*, iv, 4, 37. (1600)

Shakespeare says, we are creatures that look before and after: the more surprising that we do

not look round a little, and see what is passing under our very eyes.

CARLYLE, *Sartor Resartus*. Bk. i, ch. 1. (1833)

4 The first years of man must make provision for the last.

SAMUEL JOHNSON, *Rasselas*. Ch. 17. (1759) The Germans say, "Man soll lernen, weil man jung ist" (A man must learn while he is young).

5 To change one's mind is not Afterthought's job, but Forethought's. (τὸ μεταβουλεύεσθαι Ἐπιμηθέως ἔργον, οὐ Προμηθέως.)

LUCIAN, *Prometheus*. Sec. 7. (c. A. D. 170)

Afterthought's province is not to think out, but to regret. (Ἐπιμηθεὶ οὐκ ἔστι τὸ μελεῖν, ἀλλὰ τὸ μεταμελεῖν.)

SYNESIUS OF CYRENE, *Epigram*. (c. A. D. 400)

6 Aftersight informed us of much that our foresight had overlooked.

WHYTE-MELVILLE, *In Lena Delta*. Ch. 4, p. 50 (1885)

7 They are wisest, who in the likelihood of good, provide for ill.

SIR THOMAS OVERBURY, *Forren Newes: From the Low-Countries*. (1613) After the Latin proverb, "Sapiens qui prospicit" (He is wise who looks ahead).

8 Whoever can foresee the affairs of three days will be rich for three thousand years. (Nêng chih san jih shih, fu kwei chi ch'ien nien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2682. (1875)

9 I have foreseen all things, and convassed them in thought beforehand. (Omnia praecepi, atque animo mecum ante peregi.)

VERGIL, *Aeneid*. Bk. vi, l. 105. (19 B. C.)

## FOREST

See also Wood

10 The forest of Arden. (La forest de Ardeine.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 25. (1548)

Well, this is the forest of Arden.—Ay, now am I in Arden; the more fool I; when I was at home, I was in a better place: but travellers must be content.

SHAKESPEARE, *As You Like It*, ii, 4, 15. (1600)

11 In a moment the ashes are made, but a forest is a long time growing. (Momento fit cinis: diu sylva.)

SENECA, *Naturales Quaestiones*. Bk. iii, sec. 27. (c. A. D. 62)

12 In a forest made sacred by the religious mysteries of our fathers and by ancient awe. (In silvam auguriis patrum et prisca formidine sacram.)

TACITUS, *Germania*. Sec. 39. (c. A. D. 98)

<sup>1</sup> Into the forest primeval. (In antiquam silvam.)

VERGIL, *Aeneid*. Bk. vi, l. 179. (19 B. C.)  
This is the forest primeval.

H. W. LONGFELLOW, *Evangeline*, l. 1. (1845)

### FORGETTING

See also Forgive and Forget

<sup>2</sup> The sweets of forgetfulness.

JAMES BEATTIE, *The Hermit*, l. 2. (1760)  
Life's best balm—forgetfulness.

FELICIA HEMANS, *Caravan in the Desert*. (1808)

<sup>3</sup> We have all forgot more than we remember.

THOMAS FULLER, *Gnomologia*. No. 5442. (1732)

<sup>4</sup> I myself foryete, That I wot neuer, what I am.

JOHN GOWER, *Confessio Amantis*, ii, 21. (1390)

I had forgot myself: am I not king?  
SHAKESPEARE, *Richard II*, iii, 2, 84. (1595)

Push! you forget yourself.

MIDDLETON AND ROWLEY, *The Changeling*, iii, 4. (c. 1625)

There, held in holy passion still,

Forget thy self to Marble.

JOHN MILTON, *Il Penseroso*, l. 41. (1632)

Tho' cold like you, unmov'd and silent grown,  
I have not yet forgot myself to stone.

POPE, *Eloisa to Abelard*, l. 24. (1717)

<sup>5</sup> The great rule of life: Learn to forget.  
(A quella regla del vivir, que es saber olvidar.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 126. (1647) The Germans say, "Glücklich ist, wer vergisst, | Was nicht mehr zu ändern ist!" (Happy is he who forgets what cannot be altered).

<sup>6</sup> Oft craving makes soon forgetting.

W. C. HAZLITT, *English Proverbs*, p. 301. (1869)

<sup>7</sup> It makes you disremember to forget.

O. HENRY (W. S. PORTER), *A Fog in Santone*. (1912)

<sup>8</sup> Forgetting my people, and by them forgot.  
(Oblitusque meorum, obliviscendus et illis.)

HORACE, *Epistles*. Bk. i, epis. 11, l. 8. (20 B. C.)

The world forgetting, by the world forgot.

POPE, *Eloisa to Abelard*, l. 208. (1717)

<sup>9</sup> Nobuddy ever fergits where he buried a hatchet.

KIN HUBBARD, *Abe Martin's Broadcast*, p. 52. (1930)

<sup>10</sup> Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

RUDYARD KIPLING, *Recessional*. Written in celebration of Queen Victoria's Diamond Jubilee, and first published in the *London Times*, 17 July, 1897.

<sup>11</sup> The things we forget most easily are those we are weary of discussing. (On n'oublie ja-

mais mieux les choses, que quand on s'est lassé d'en parler.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 595. (1665)

<sup>12</sup> O too, too forgetful of your own kin. (O nimium, nimiumque oblite tuorum.)

OVID, *Heroides*. Epis. i, l. 41. (c. 10 B. C.)

Too forgetful of your own people. (Nimiumque oblite tuorum.)

STATIUS, *Thebaid*. Bk. vii, l. 547. (c. A. D. 92)

<sup>13</sup> At times he positively forgets his own name.  
(Quin suum ipse interdum ignorat nomen.)

PLAUTUS, *Captivi*, l. 560. (c. 200 B. C.)

I often forget my own name. (Frequenter nomen meum obliviscar.)

PETRONIUS, *Satyricon*. Sec. 66. (c. A. D. 60)

<sup>14</sup> If I forget thee, O Jerusalem, let my right hand forget her cunning. (Si oblitus fuero tui Ierusalem, oblivioni detur dextera mea.)

*Old Testament: Psalms*, cxxxvii, 5. (c. 250 B. C.)

<sup>15</sup> It is sometimes expedient to forget even what you know. (Etiam oblivisci quod sis interdum expedit.)

PUBLILIUS SYRUS, *Sententiae*. No. 179. (c. 43 B. C.) Sometimes printed "quid sis" i. e. "It is sometimes expedient to forget what you are."

What one knows, it is useful sometimes to forget.  
H. G. BOHN, *Handbook of Proverbs*, p. 555. (1855)

<sup>16</sup> Hotten Rotten Forgotten.

G. A. SALA, *Epitaph for John Camden Hotten*. (1873)

<sup>17</sup> Men are men; the best sometimes forget.

SHAKESPEARE, *Othello*, ii, 3, 241. (1605)

<sup>18</sup> Of what significance the things you can forget?

H. D. THOREAU, *Unpublished Manuscripts*. (a. 1862) Quoted by EMERSON, *Thoreau*.

<sup>19</sup> At the water of Lethe's stream they drink the soothing draught and long forgetfulness. (Lethaei ad fluminis undam | securos latices et longa oblivia potant.)

VERGIL, *Aeneid*. Bk. vi, l. 714. (19 B. C.)

### FORGIVENESS

See also Pardon

<sup>20</sup> May God forgive all who have vexed me.

*Babylonian Talmud: Megillah*, fo. 28a. (c. 450)

Recommended as a prayer before going to bed.

Extend thy forgiveness to him who has wronged thee.

SALOMON IBN GABIROL, *Mibhar-ha-Peninim* (*Choice of Pearls*). No. 107. (c. 1050)

There is no transgression too serious for my forgiveness.

IBN GABIROL, *Mibhar-ha-Peninim*. No. 89.

1 Count not upon forgiveness, by adding sin to sin.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, v, 5. (c. 190 B. C.) Oesterley, tr.

2 God may forgive you, but I never can.

QUEEN ELIZABETH, to the Countess of Nottingham, when the latter confessed that she had kept a ring given to her by Essex, after his trial and condemnation, to pass on to the queen. It was a ring which Elizabeth had given him, telling him to keep it always as a token of her affection and esteem. See HUME, *History of England* (1876), vol. iv, p. 341. LYTTON STRACHEY, *Elizabeth and Essex*, p. 265, says, "Such a narrative does not belong to history. . . . The testimony against it is overpowering." It has also been rejected by Clarendon and Rancke.

3 Certainly he will forgive me; that's his business. (Bien sûr qu'il me pardonnera; c'est son métier.)

HEINRICH HEINE, on his deathbed, when a priest assured him that God would forgive his sins. (1856) See FREUD, *Wit and Its Relation to the Unconscious*. Pt. i, ch. 3.

4 It is just that he who asks forgiveness for his offenses should give it in turn. (Aequum est peccatis veniam poscentem reddere rursus.)

HORACE, *Satires*. Bk. i, sat. 3, l. 74. (35 B. C.)

5 A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain.

SAMUEL JOHNSON, *The Rambler*, 24 Dec., 1751.

6 Father, forgive them; for they know not what they do. (Πάτερ, ἄφεσ αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.)

*New Testament: Luke*, xxiii, 34. (c. A. D. 65)

The *Vulgate* is, "Pater, dimitte illis: non enim sciunt quid faciunt."

7 Before we extol a man for his forgiving temper, we should inquire whether he is above revenge or below it.

T. B. MACAULAY, *Essays: Hallam*. (1828)

8 Forgive us our debts, as we forgive our debtors. (ἄφεσ ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.)

*New Testament: Matthew*, vi, 12. (c. A. D. 65)

The *Vulgate* is, "Debitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris."

Forgive us our sins; for we also forgive everyone that is indebted to us.

*New Testament: Luke*, xi, 4 (c. A. D. 65)

Forgive us our trespasses, as we forgive those who trespass against us.

*Book of Common Prayer: The Lord's Prayer*. (1541)

9 A bluff word and forgiveness thereafter are better than an alms and hard treatment to follow.

MOHAMMED, *The Koran*, ii, 263. (c. 622)

10 Forgive what you can't excuse.

MARY WORTLEY MONTAGU, *Letter to James Stuart*, 13 Oct., 1759.

11 He that forgives first, wins the Lawrel.

WILLIAM PENN, *Some Fruits of Solitude*. No. 546. (1693)

12 Forgiveness is better than revenge. (συγγνώμη τιμωρίας κρείσσων.)

PITTACUS, when he set Alcaeus free, after having him in his power. (c. 600 B. C.) See DIOGENES LAERTIUS, *Pittacus*, i, 76.

Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.

EPICETUS, *Fragments*. No. 68. (c. A. D. 100)

Ready to forgive, and slow to punish. (Pronto in perdonar, lento in castigar.)

JOHN FLORIO, *Firste Fruits*, fo. 65. (1578)

13 Frequent forgiveness turns a fool into a knave. (Crebro ignoscendo facies de stulto improbum.)

PUBLILIUS SYRUS, *Sententiae*. No. 144. (c. 43 B. C.)

It is as much a cruelty to forgive all as to forgive none. (Omnibus ignoscere crudelitas quam nulli.)

SENECA, *De Clementia*. Bk. i, ch. 2, sec. 2. (c. A. D. 55)

He who forgives readily only invites offense. (Qui pardonne aisément invite à l'offenser.)

CORNEILLE, *Cinna*. Act iv, sc. 4. (1639) The Japanese have a proverb, "Forgiving the unrepentant is like making pictures on water." See also JUSTICE AND MERCY.

14 Forgive others often, yourself never. (Ignoscito saepe alteri, nunquam tibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 325. (c. 43 B. C.)

Forgive any sooner than thyself.

JOHN RAY, *English Proverbs*, p. 10. (1670) The Germans say, "Verzeih dir nichts, und den Andern viel" (Forgive yourself nothing, others much).

15 To forgive much, makes the powerful more powerful. (Multa ignoscendo fit potens potentior.)

PUBLILIUS SYRUS, *Sententiae*. No. 391. (c. 43 B. C.)

16 Forgive that you may be forgiven. (Ut absolveris, ignosce.)

SENECA, *De Beneficiis*. Bk. vii, sec. 28. (c. A. D. 54)

Let him forgive freely who needs forgiveness. (Det ille veniam facile cui venia est opus.)

SENECA, *Agamemnon*, l. 267. (c. A. D. 60)

17 But to forgive our enemies their virtues—that is a greater miracle, and one which no longer happens.

(Mais à ses ennemis pardonner les vertus,

C'est un plus grand miracle, et qui ne se fait plus.)

VOLTAIRE, *Discours sur la Vraie Vertu*. (1732)  
To forgive no enemy; but to be cautious and often dilatory in revenge.

HENRY FIELDING, *Jonathan Wild*. Ch. 4. (1743)  
Wild's rule for attaining greatness.

TO KNOW ALL IS TO FORGIVE ALL, *see* UNDERSTANDING.

## II—Forgive and Forget

<sup>1</sup>  
I forgive and forget. (ἀμνηστῶν ἀνδρῶν παρέρω.)

PHILO, *De Iosepho*. Sec. 239. (c. A. D. 40)  
Al thet hurt and al thet sore were yorgiten [forgotten] and forgiuen uor [for] gledenesse.

UNKNOWN, *Ancren Riwe*, p. 124. (c. 1220)

Mochil thyng haast thow write,  
That they nat forgeue haue, nor forgite.

THOMAS HOCCLEVE, *Dialogues*, 672. (1421)

So wil Cryst of his curteiseye,  
and men crye hym mercy,  
bothe forgiue and forgeute.

WILLIAM LANGLAND, *Piers Plowman*, Text B, passus xvii, l. 241. (1377)

She was . . . redy a none to forgeute and to forgyue.

BISHOP JOHN FISHER, *Funeral Sermon of the Countess of Richmond*. (1509)

All our great fraie the last night

Is forgeuen and forgotten betwene us quight.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

Praiyng hir, to forgeue and forget all.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9.

I forgive and quite forget old faults.

SHAKESPEARE, *III Henry VI*, iii, 3, 200. (1591)

Forget, forgive; conclude and be agreed.

SHAKESPEARE, *Richard II*, i, 1, 156. (1595)

I have forgiven and forgotten all.

SHAKESPEARE, *All's Well that Ends Well*, v, 3, 9. (1602)

Pray you now, forget and forgive.

SHAKESPEARE, *King Lear*, iv, 7, 84. (1605) Usually misquoted "Forgive and forget," which is the more logical arrangement, since it may be fairly argued that one must forgive before one can forget.

I have said amiss, let it be forgotten and forgiven.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Endeavour to forget, sir, and forgive.

THOMAS SOUTHERNE, *Oroonoko*. Act v, sc. 2. (1696)

You must forget and forgive.

SWIFT, *Polite Conversation*. Dial. i. (1738) *See also* SHERIDAN, *The Rivals*, iv, 2, and v, 3. (1775) HOLCROFT, *The Road to Ruin*. Act v, sc. 3. (1892) etc., etc.

## FORT

<sup>2</sup>  
Hold the fort, for I am coming!

GENERAL WILLIAM TECUMSEH SHERMAN, *Signal*, from the top of Kenesaw Mountain, to General Corse, when the latter was attacked by the Confederates at Allatoona, 5 Oct.,

1864. What Sherman really signalled was, "Hold out, relief is coming," but "Hold the fort for I am coming" soon became the accepted version, and was further popularized as the refrain of a widely sung gospel song by Philip Paul Bliss.

You're to sit here and hold the fort.

P. A. TAYLOR, *The Six Iron Spiders*, p. 268. (1942)

## FORTUNE

See also Chance, Destiny, Luck, Providence

<sup>3</sup>  
'Tis a manly thing to bear bad fortune lightly. (Erat istuc virile, ferre advorsum fortunam facul.)

ACCUS, *Meleager*. Frag. 440. (c. 140 B. C.)  
Whatever it be, all fortune can be overcome by bearing. (Quidquid erit, superanda omnis fortuna ferendo est.)

VERGIL, *Aeneid*. Bk. v, l. 710. (19 B. C.) Another form is, "Fortiter ferendo vincitur malum quod evitari non potest" (Ill-fortune which cannot be avoided is conquered by bravely enduring).

<sup>4</sup>  
Sovereign of all the gods is Fortune, for she alone disposeth all things as she will. (πάντων τύραννος ἡ τύχη 'στι τῶν θεῶν, . . . | μόνη διοικεῖ γούν ἅπανθ' ἢ βούλεται.)

AESCHYLUS (?), *Fragments*. Frag. 254, Loeb. (c. 475 B. C.) Quoted by STOBÆUS, *Florilegium*, i, 6, 16.

Fortune is indeed a great weight in the scales; I might almost say it is everything in human affairs. (μεγάλη γὰρ ῥοπή, μᾶλλον δ' ὅλον ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα.)

DEMOSTHENES, *Olynthiacs*. No. ii, sec. 22. (349 B. C.) Quoted by PLUTARCH, *Moralia*, 323A.

Fortune, not prudence, rules the life of men. (τύχη τὰ θνητῶν πράγματα οὐκ εὐβουλία.)

THEOPHRASTUS, *Callisthenes*. (327 B. C.) *See* PLUTARCH, *De Fortuna*, sec. 97. Quoted by CICERO, *Tusculanarum Disputationum*, v, 9, with the Latin, "Vitam regit fortuna, non sapientia."

Everything that we think or say or do is Fortune, and we are but countersigners. Fortune ever holds the tiller. (Τύχη κυβερνᾷ πάντα.)

MENANDER, *The Rustic*. Frag. 483K. (c. 300 B. C.)  
Fortune moulds and limits human affairs as she pleases. (Fortuna humana fingit artatque ut lubet.)

PLAUTUS, *Captivi*, l. 304. (c. 200 B. C.)  
The schemes of a hundred learned men are all inferior to one lone goddess, Fortune. (Centum doctum hominum consilia sola haec devincit dea, Fortuna.)

PLAUTUS, *Pseudolus*, l. 678. (c. 195 B. C.)  
Beyond question Fortune rules in all things. (Profecto fortuna in omni re dominatur.)

SALLUST, *Bellum Catilinae*. Ch. 8, sec. 1. (c. 41 B. C.)  
No wall can be erected against Fortune, which she cannot take by storm. (Nullus autem contra fortunam inexpugnabilis murus est.)

SENECA, *Ad Lucilium*. Epis. lxxiv, sec. 19. (c. A. D. 64)

Against diverse fortune the carter cracks his whip in vain. (Contre fortune la diuerse vn chartier rompit nazardes son fouet.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 11. (1534)

Some Philosophers call Fortune the treasurer of the world, which ruleth every thing as pleaseth her most. (Alcuni Filosofi chiamano Fortuna, la tresoriera del mondo, la qual regge ogni cosa, come piu li piace.)

JOHN FLORIO, *Firste Frviles*, fo. 46. (1578)

Fortune is the Mistress of the Field, says the Poet.

OSWALD DYKES, *English Proverbs*, p. 273. (1709)

1 When Fortune knocks, be sure to open the door.

NATHAN BAILEY, *Dictionary: Fortune*. (1736)

2 Every man is the architect of his own fortune. (Faber quisque fortunae suae.)

APPIUS CLAUDIUS CAECUS, *Aphorism*. (c. 312 B.C.) Only a few of the Saturnian aphorisms of Appius have survived. This one is preserved in the Pseudo-Sallustian speech, *Ad Caesarem Senem*, ch. i, sec. 2, addressed to Caesar in his later years, where the author writes, "Experience has shown that to be true which Appius says in his verses, that every man is the architect of his own fortune (Fabrum esse suae quemque fortunae); and this proverb (maxime) is especially true of you." The saying is referred to by CICERO, *Tusculanarum Disputationum*, iv, 2, 4, who calls it Pythagorean. A proverb in almost every modern language.

A wise man is the architect of his own fortune. (Sapiens quidem pol' ipse fingit fortunam sibi.)

PLAUTUS, *Trinummus*. Act ii, sc. 2, l. 363. (c. B.C. 194.) Quoted by MONTAIGNE, i, 42. A similar Latin proverb is, "Sibi uni fortunam debet" (He owes his fortune to himself alone).

Every man's fortune is moulded by his character. (Mores cuique sui fingunt fortunam.)

CORNELIUS NEPOS, *De Viris Illustribus: Atticus*. (c. 40 B.C.) Quoted by MONTAIGNE, i, 42.

A mans owne maners do shape hym hys fortune.

RICHARD TAVERNER, *Proverbs*, fo. 37. (1539)

They make their fortune who are wise and strong. (Ché sovente adivien che 'l saggio e 'l forte fabro a sé stesso è di beata sorte.)

TORQUATO TASSO, *La Gerusalemme Liberata*. Canto x. st. 20. (1581)

Be his own carver, and cut out his way.

SHAKESPEARE, *Richard II*, ii, 3, 144. (1595)

Every one is the artificer of his own good fortune. (Chacun est artisan de sa bonne fortune.)

MATHURIN REGNIER, *Satires*. Sat. 13. (c. 1600)

Every one is the artificer of his own fortune. (Cada uno es artifice de su ventura.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 66. (1615)

It is a highway saying, that we are the architects of our own fortune.

JOHN DUNTON, *Athenian Sport*, p. 454. (1707)

"Highway saying" is an admirable definition of a proverb. In fact the Greek word for proverb, *ᾠκίσματα*, means just that.

Every man is the maker of his own fortune.

RICHARD STEELE, *The Tatler*. No. 52. (1709)

As every one is said to be the artificer of his own fortune, so every one . . . had best be the artificer of their own friendship.

SUSAN FERRIER, *Marriage*. Ch. 52. (1818)

Man is the artificer of his own happiness.

H. D. THOREAU, *Winter*, 21 Jan., 1838.

We have not a commoner saying among us than "Every man is the architect of his own fortune," and we have very few much older.

E. TEW, in *Notes and Queries*, iv, xii, 515. (1873)

EVERY MAN IS THE SON OF HIS OWN WORKS, see under WORKS.

3 The bad fortune of some people is good fortune to others.

BURCKHARDT, *Arabic Proverbs*. No. 606. (1817)

4 Fortune is a giver and a taker. (Das Glück ist ein Geber, und ein Nehmer.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 318. (1856) A German proverb.

5 Good fortune is far worse than bad.

THOMAS CARLYLE, *Letter to Emerson*, 3 Feb. 1835

6 Do not call Fortune blind, for she is not. (Noli Fortunam, quae non est, dicere caecam.)

CATO the Censor (?), *Disticha*. Bk. iv, No. 3. (c. 175 B.C.) Man is blind, not Fortune.

Not only is Fortune blind herself, but as a rule she even blinds those whom she has embraced. (Non enim solum ipsa fortuna caeca est, sed eos etiam plerumque efficit caecos, quos complexa est.)

CICERO, *De Amicitia*. Ch. 15, sec. 54. (44 B.C.)

Fortune although blind . . . sent them a good gale of wind.

ROBERT GREENE, *Pandosto*. (1588) *Works* (1881), vi, 245.

So may I, blind fortune leading me, Miss that which one unworthier may attain.

SHAKESPEARE, *The Merchant of Venice*, ii, 1, 36. (1597)

That goddess blind

That stands upon the rolling restless stone.

SHAKESPEARE, *Henry V*, iii, 6, 29. (1598)

Fortune is painted blind, with a muffler afore her eyes, to signify to you that Fortune is blind.

SHAKESPEARE, *Henry V*, iii, 6, 33. (1598)

Blind Fortune still

Bestows her gifts on such as cannot use them.

BEN JONSON, *Every Man Out of His Humour*. Act ii, sc. 4. (1599)

Fortune . . . with her blind hand, . . . bestows blind gifts.

BEN JONSON, *The Poetaster*, v, 1. (1601)

If a man look sharply and attentively, he shall see Fortune; for though she be blind, yet she is not invisible.

FRANCIS BACON, *Essays: Of Fortune*. (1612)

Fortune never seems so blind as to those upon whom she has bestowed no favors. (La fortune ne paraît jamais si aveugle qu'à ceux à qui elle ne fait pas de bien.)

LA ROCHEFOUCAULD, *Maximes*. No. 391. (1665)

Blind fortune follows blind daring. (Fortune aveugle suit aveugle hardiesse.)

LA FONTAINE, *Fables*. Bk. x, fab. 14. (1678)

Fortune has often been blamed for her blindness; but Fortune is not so blind as men are.

SAMUEL SMILES, *Self-Help*. Ch. 3. (1859)

There is an old French proverb which says that Fortune is blind, but not invisible.

ELLIOTT PAUL, *Mayhem in B-Flat*, p. 106. (1940)

Fortune always leaves a door open in disasters, whereby to find a remedy. (Siempre deja la ventura una puerta abierta en las desdichas para dar remedio a ellas.)

CERVANTES, *Don Quixote*. Pt. i, ch. 15. (1605)

God grant it may prove wild marjoram, and not turn caraway on us. (Plegue á Dios, que orégano sea, y no se nos vuelva alcaravéa.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21. God grant our fortune may continue sweet and not turn sour on us.

He who cannot take advantage of fortune when it comes, should not complain if it passes him by. (El que no sabe gozar de la ventura cuando le viene, que no se debe quejar si se le pasa.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 5. (1615)

When good fortune comes to thee, take it in. (Cuando viene el bien, mételo en tu casa.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 4.

Good fortune is not known until it is lost. (El bien no es conocido hasta que es perdido.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 54.

When the wagon of fortune goes well, spite and envy hang on to the wheels.

GURNEY CHAMPION, *Racial Proverbs*, p. 360. (1938) A Chinese proverb.

Fortune will call at the smiling gate.

CHAMPION, *Racial Proverbs*, p. 441. Japanese.

For certain, when that fortune list to flee, Ther may no man the cours of hir withholde.

CHAUCER, *The Monkes Tale*, l. 5. (c. 1387)

Lo, who may truste on fortune any throwe?

CHAUCER, *The Monkes Tale*, l. 146.

Ay fortune hath in hir hony galle.

CHAUCER, *The Monkes Tale*, l. 357.

As the same Senek seith: "the more cleer and the more shyning that fortune is, the more brotil and the sonner broken she is."

CHAUCER, *The Tale of Melibeus*, Sec. 42.

Fortune helps him that is willing to help himself.

RANDLE COTGRAVE, *Dictionary: Aider*. (1611)

GOD HELPS THEM WHO HELP THEMSELVES, see under GOD.

I am prepared for Fortune as she wills. (Che alla fortuna, come vuol, son presto.)

DANTE, *Inferno*. Canto xv, l. 93. (c. 1300)

No one is satisfied with his fortune, nor dissatisfied with his intellect. (Nul n'est content de sa fortune; Ni mécontent de son esprit.)

MADAME DESHOULIÈRES, *Moral Reflections*. (c. 1685)

In no wise has fortune followed any man all his days. (Haudquaquam quemquam semper fortuna secuta est.)

ENNIUS, *Annals*. Bk. viii, frag. 286, Loeb. (c. 180 B. C.)

It is the common lot of mankind not to enjoy continual good fortune in all things. (κοινὸν ἀνθρώπων τὸ μὴ πάντα διευτυχεῖν.)

PLUTARCH, *Moralia: Superstition*, 167F. (c. A. D. 95)

A good man's fortune may grow out at heels.

SHAKESPEARE, *King Lear*, ii, 2, 164. (1605)

Fortune is weary to carry one and the same Man always.

THOMAS FULLER, *Gnomologia*. No. 1602. (1732)

The Arabs say, "Fortune, good or bad, does not last forever"; the Germans, "Das Glück kann über Nacht umschlagen" (Good fortune can disappear over night).

Fortune loves those that have least wit and most confidence, and such as like that saying of Caesar, "The die is cast." (Iacta est alea.)

ERASMUS, *Moriae Encomium*. Sec. 111. (1511)

Little wyt serueth, vnto whom fortune pypeth. (Poco senno basta, á chi fortuna sona.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Everyone knows how to dance when fortune blows on the pipes. (Ognun sa ballar quando la fortuna suona.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 192. (1856) An Italian proverb.

He that waits upon fortune is never sure of a dinner.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

A Change of Fortune hurts a wise man no more than a Change of the Moon.

FRANKLIN, *Poor Richard's Almanack*, 1756.

None know the unfortunate, and the fortunate do not know themselves.

FRANKLIN, *Poor Richard's Almanack*, 1747.

A Man of Parts may lie hid all his Life, unless Fortune call him out.

THOMAS FULLER, *Gnomologia*. No. 305. (1732)

Fortune is like the Market, where many times, if you stay a little, the Price will fall.

Fortune often lends her Smiles, as Churls do Money, to undo the Debtor.

Fortune often rewards with Interest those that have Patience to wait for her.

THOMAS FULLER, *Gnomologia*. Nos. 160-4.

He's a good Man, whom Fortune makes better.

THOMAS FULLER, *Gnomologia*. No. 2438.

It is the fortunate who should praise fortune. (Das Glück erhebe billig der Beglückte.)

GOETHE, *Torquato Tasso*. Act ii, sc. 3, l. 115. (1790)

Fortune pays sometimes for the intensity of her favors by the shortness of their duration.

BALTASAR GRACIAN, *The Art of Worldly Wisdom*. Maxim 38. (1647)

1 When fortune is good, you rule over devils; when fortune is bad, they rule over you.

H. H. HART, *Seven Hundred Chinese Proverbs*, No. 611. (1937)

2 Fortune favors fools. (*Fortuna favet fatuis.*)

ALFRED HENDERSON, *Latin Proverbs*, p. 132. Quoting a Latin proverb of c. A. D. 150. The Italians say, "La fortuna aiuta i pazzi"; the Germans, "Glück und Weiber haben die Narren lieb" (Fortune and women delight in fools).

They saie it ofte, God sendeth fortune to fooles.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

KYD, *Soliman*, ii, 2, 1. (1592) CAMDEN, *Remains*, p. 306. (1605) FULLER, *Gnomologia*. No. 1599. (1732)

Fortune favours Fooles as old men saye.

BARNABY GOOGE, *Eglogs*, p. 74. (1563)

Fortune, that favours fools.

BEN JONSON, *The Alchemist: Prologue*. (1610)

Fortune sometimes sticks the finest Feathers in the Fool's Cap.

OSWALD DYKES, *English Proverbs*, p. 257. (1709)

'Tis a gross error, held in schools,

That Fortune always favours fools.

JOHN GAY, *Fables*. Ser. ii, No. 12. (1737)

Fortune makes Folly her peculiar care.

CHARLES CHURCHILL, *The Rosciad*, l. 604. (1761)

3 Once in each man's life fortune smiles. (Semel in omni vita cuique aridet fortuna.)

ALFRED HENDERSON, *Latin Proverbs*, p. 402. Citing a proverb of c. A. D. 150.

Fortune once in the course of our life dothe put into our handes the offer of a good torne.

SIR GEOFFREY FENTON, *Bandello*, ii, 148. (1567)

Fortune knocks once at least at every man's gate.

W. C. HAZLITT, *English Proverbs*, p. 136. (1869)

See also under OPPORTUNITY.

4 He that hath no ill fortune, is troubled with good.

GEORGE HERBERT, *Jacula Prudentum*. No. 360. (1640) FRANKLIN, *Poor Richard*, 1754.

He that hath no ill fortune is cloy'd with good.

JOHN RAY, *English Proverbs*, p. 10. (1670) The Spanish form is, "Quien malas hadas no halla, de las buenas se enhada" (Who has no ill-luck grows tired of good).

5 Fortune to one is Mother, to another is Stepmother.

HERBERT, *Jacula Prudentum*. No. 1116. (1640)

What a tragic, treacherous stepdame is vulgar Fortune to her children

THOMAS CARLYLE, *Reminiscences*, i, 219. (1866)

6 Learn to bear great fortune well. (Bene ferre magnam | disce fortunam.)

HORACE, *Odes*. Bk. iii, ode 27, l. 74. (23 B. C.)

Bear good fortune modestly. (Fortunam reverenter habe.)

AUSONIUS, *Epigrams*. Epig. ii, l. 8. (c. A. D. 370)

7 Ill fortune never crushed that man whom good fortune deceived not.

BEN JONSON, *Explorata: Fortuna*. (1636)

8 Whenever Fortune is supplicated on my behalf, she plugs her ears with wax. (Cum pro me Fortuna vocatur, adfixit ceras.)

JUVENAL, *Satires*. No. ix, l. 148. (c. A. D. 120)

9 Flee never so fast you cannot flee your fortune.

JAMES KELLY, *Scottish Proverbs*, p. 108. (1721)

Another form is, "Flee as fast as you will, your fortune will be at your tail."

10 Fortune is always wrong. (La Fortune a toujours tort.)

LA FONTAINE, *Fables: La Fortune et le Jeune Enfant*. Bk. v, fab. 11. (1668) La Fontaine is saying that when a man succeeds he attributes it to his own sagacity, but when he fails he blames his luck. REGNIER, *Satires*, xiv, relating the same fable, closes with, "Souvent nous imputons nos fautes au Malheur."

The good, we make it; the bad, it's Fortune; we are always right, Destiny is always wrong. (Le bien, nous le faisons; le mal, c'est la Fortune; | On a toujours raison, le Destin toujours tort.)

LA FONTAINE, *Fables*. Bk. vii, fab. 14.

11 Fortune reveals our virtues and vices, as light reveals material objects. (La fortune fait paraître nos vertus et nos vices, comme la lumière fait paraître les objets.)

LA ROCHEFOUCAULD, *Maximes*. No. 380. (1665) We should treat fortune as we do our health; enjoy it when it is good, be patient when it is bad, and never resort to violent remedies except in the last necessity. (Il faut gouverner la fortune comme la santé; en jouir quand elle est bonne, prendre patience quand elle est mauvaise, et ne faire jamais de grands remèdes sans un extrême besoin.)

LA ROCHEFOUCAULD, *Maximes*. No. 392.

12 Men are less sensitive to good fortune than to evil. (Segnius homines bona quam mala sentiunt.)

LIVY, *History*, xxx, 21. (c. 10 B. C.)

Greater qualities are necessary to bear good fortune than bad. (Il faut de plus grandes vertus pour soutenir la bonne fortune que la mauvaise.)

LA ROCHEFOUCAULD, *Maximes*. No. 25. (1665)

See also PROSPERITY AND ADVERSITY.

13 Seldom are men blessed with good fortune and good sense at the same time. (Raro simul hominibus bonam fortunam bonamque mentem dari.)

LIVY, *History*. Bk. xxx, sec. 42. (c. 10 B. C.) Paraphrasing the Latin proverb, "Ubi mens plurima ibi minima fortuna" (Where there is most mind there is least fortune).

14 Fortune often guards the guilty. (Servat multos fortuna nocentes.)

LUCAN, *De Bello Civili*. Bk. iii, l. 448. (c. A. D. 60)

1 Fortune is a young woman, and therefore friendly to the young, who with audacity command her. (La fortuna è donna.)

MACHIAVELLI, *Il Principe*. Ch. 25. (1513)  
Fortune has somewhat the nature of a woman; if she be too much wooed, she is the farther off.

EMPEROR CHARLES V. (c. 1540) As quoted by  
BACON, *Advancement of Learning*. Bk. ii.  
Who doesn't chase after Fortune? Don't seek this goddess and she'll seek you; her sex is used to doing that. (Qui ne court après la Fortune? . . . | Ne cherchez point cette déesse, | Elle vous cherchera; son sexe en use ainsi.)

LA FONTAINE, *Fables*. Bk. vii, fab. 12. (1678)

2 Fortune does not always favor the most worthy. (Nec fortuna probat causas, sequiturque merentes.)

MANTILIUS, *Astronomica*. Bk. iv, l. 96. (c. 25 B. C.) Quoted by MONTAIGNE, i, 47.

Fortune and love don't always favour the most deserving.

THOMAS BROWN, *Works* (1760) iii, 167. (c. 1700)

3 Fortune gives too much to many, enough to none. (Fortuna multis dat nimis, satis nulli.)

MARTIAL, *Epigrams*. Bk. xii, epig. 10. (c. A. D. 103)  
Fortune, men say, doth give too much to many: But yet she never gave enough to any.

SIR JOHN HARINGTON, *Of Fortune*. (c. 1605)  
The Germans have the same proverb, "Das Glück giebt Vielen zu viel, aber Keinem genug."

4 Whom the poets call Fortune we know to be God.

MELANCHTHON, *Satires*, x, 366. (c. 1520) As quoted by SIR WALTER RALEGH, *History of the World*, i, 1.

5 How complex and misleading a thing is Fortune! (ὡς ποικίλον πρᾶγν' ἐστὶ καὶ πλάνον τύχη.)

MENANDER, *The Cithara Player*. Frag. 288K. (c. 300 B. C.)

6 Fortune can do nothing to the man who knows how to die. (Fortune ne peult rien sur celuy qui sçait mourir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580) Quoting Seneca.

7 To Fortune I commit the rest. (Fortunae cetera mando.)

OVID, *Metamorphoses*. Bk. ii, l. 140. (A. D. 7)

8 If the gale of Fortune carries you along, let it carry you along; if you resist, it carries you along just the same. (εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρον· εἰ δ' ἀγανακτεῖς | καὶ σαυτὸν λυπεῖς, καὶ τὸ φέρον σε φέρει.)

PALLADAS, *Epigram*. (c. 425) *Greek Anth.*, x, 73.

9 If fortune smiles, beware of being exalted; If fortune thunders, beware of being overwhelmed.

(Si fortuna iuvat, caveto tolli;  
Si fortuna tonat, caveto mergi.)

PERIANDER OF CORINTH, *Sententiae*. (c. 600 B. C.)  
According to AUSONIUS (?), *Septem Sapientum Sententiae*. No. 4. There are various versions of this aphorism. See under LABOR.

Let none be over-confident when fortune smiles; let none despair of better things when fortune frowns. (Nemo confidat nimium secundis, | nemo desperet meliora lapsis.)

SENECA, *Thyestes*, l. 615. (c. A. D. 60)

10 Yea fortune presented her selfe once agayne upon the stage and ment to have one flinge more at him.

GEORGE PETTIE, *Petite Pallace*, p. 142. (1576)  
The slings and arrows of outrageous fortune.

SHAKESPEARE, *Hamlet*, iii, 1, 58. (1600)  
The slings and arrows of outrageous fortune fell blunted from the buckler of his armored pride.

O. HENRY, *The Higher Abdication*. (1907)

11 Not past but present fortune must be regarded. (Non praeteritam sed praesentem aspiciendam esse fortunam.)

PHAEDRUS (?), *New Fables*. No. 29. (c. 25 B. C.)

12 The first of prizes is good-fortune. (τὸ δὲ παθεῖν εὖ πρῶτον ἐθλῶν.)

PINDAR, *Pythian Odes*. No. i, l. 99. (470 B. C.)

13 If Dame Fortune herself comes along, don't you let the hussy in. (Si Bona Fortuna veniat, ne intro miseris.)

PLAUTUS, *Aulularia*, l. 100. (c. 210 B. C.)  
Fortune, indulgent Fortune! (Fortunam, atque obsequentem.)

PLAUTUS, *Asinaria*, l. 716. (c. 200 B. C.)  
The gamesome goddess fortune.

GEORGE PETTIE, *Petite Pallace*, p. 142. (1576)

14 By the grumbling of men Fortune is made a goddess. (Ex hominum questu facta Fortuna est dea.)

PUBLILIUS SYRUS, *Sententiae*. No. 180. (c. 43 B. C.)  
Thou wouldst have no divinity, O Fortune, if we had but wisdom; it is we that make a goddess of thee, and place thee in the skies. (Nullum numen habes, si sit prudentia: nos te, | nos facimus, Fortuna, deam caeloque locamus.)

JUVENAL, *Satires*. Sat. x, l. 365. (c. A. D. 120)

15 When Fortune flatters, she comes to betray. (Fortuna cum blanditur captatum venit.)

PUBLILIUS SYRUS, *Sententiae*. No. 197. (c. 43 B. C.)  
That which Fortune breaks, 'tis vain to repair. (Fortuna unde aliquid fregit cassumst [reficere].)

PUBLILIUS SYRUS, *Sententiae*. No. 201.  
When Fortune favors a man too much she makes him a fool. (Fortuna nimium quem fovet stultum facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 203.  
Man proposes one thing, Fortune another. (Homo semper aliud, Fortuna aliud cogitat.)

PUBLILIUS SYRUS, *Sententiae*. No. 253. MAN PROPOSES, GOD DISPOSES, see under GOD.



The man is never without suffering, who meets with fortune. (Homo ne sit sine dolore fortunam invenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 255. Nisard's rendering is, "L'homme serait sans douleur s'il ne trouvait la fortune" (Man would be without suffering if he did not find fortune).

No fortune is so good but you could make some complaint about it. (Nulla tam bona est fortuna de qua nihil possis queri.)

PUBLILIUS SYRUS, *Sententiae*. No. 429.

Fortune shields more people than she makes safe. (Plures tegit Fortuna quam tutos facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 544.

Whatever fortune bedizens is soon despised. (Quicquid fortuna exornat cito contemnitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 602.

1 Fortune is never contented with hurting anyone once. (Fortuna obesse nulli contenta est semel.)

PUBLILIUS SYRUS, *Sententiae*. No. 213. (c. 43 B. C.) BACON, *Ornamenta Rationalia*. No. 14.

Fortune rarely brings Good or Evil singly.

THOMAS FULLER, *Gnomologia*. No. 1605. (1732)  
See also under MISFORTUNE: MISFORTUNES  
NEVER COME SINGLY.

2 Fortune is like glass—just when it glitters, it smashes. (Fortuna vitrea est: tum cum splendet frangitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 219. (c. 43 B. C.) Quoted by MONTAIGNE, i, 40. Godeau, Bishop of Grasse, translated the line thus:

Et comme elle a l'éclat du verre,  
Elle en a la fragilité.

(And while it has the brightness of glass, it has also its fragility.) Corneille introduced this translation into *Polyeucte*. Florio translated it,

Fortune is glasse-like, brittle as 'tis bright:

Light-gon, Light-broken, when it lends best light.  
The Germans say, "Glück und Glas, Wie bald bricht das!" (Fortune and glass, how quickly broken!)

3 Fortune avails a man more than judgment. (Fortuna plus homini quam consilium valet.)

PUBLILIUS SYRUS, *Sententiae*. No. 222. (c. 43 B. C.) Fortune knows neither reason nor law. (οὐ λόγου, τὰ θνητῶν πράγματα, οὐκ εὐβουλία.)

CHAEEMON, *Fragment*. Nauck, p. 782. (c. A. D. 50) Quoted by PLUTARCH, *Moralia: Chance*, 97C, and by CICERO, *Tusculanean Disputations*, v, 9, 25: "Vitam regit fortuna, non sapientia."

Fortune knows neither reason nor law. (οὐ λόγου, οὐ νόμον οἶδε Τύχη.)

PALLADAS, *Epigram*. (c. 450) *Greek Anth.*, x, 62. The French say, "En fortune n'a point de raison" (In fortune there is no reason at all).

4 Fortune takes least from him she has given least. (Minimum eripit Fortuna cum minimum dedit.)

PUBLILIUS SYRUS, *Sententiae*. No. 393. (c. 43 B. C.)

Fortune takes nothing away except what she gives us. (Nihil eripit Fortuna nisi quod et dedit.)

PUBLILIUS SYRUS, *Sententiae*. No. 422.

That which Fortune has not given she cannot take away. (Quod non dedit fortuna, non eripit.)

SENECA, *Ad Lucilium*. Epis. lix, sec. 18. (c. A. D. 64)

Fortune can take from us nothing but what she gave us.

THOMAS FULLER, *Gnomologia*. No. 1598. (1732)

5 Fortune makes a fool of him whom she would ruin. (Stultum facit Fortuna quem vult perdere.)

PUBLILIUS SYRUS, *Sententiae*. No. 671. (c. 43

B. C.) BACON, *Ornamenta Rationalia*, No. 13, quotes this in a different form, "Fortuna nimium quem fovet, stultum facit" (Fortune makes a fool of him whom she most favors). The Germans say, "Wenn das Glück verderben will, den macht es zum Narren" (He whom fortune would ruin she makes a fool of). The more familiar form of this proverb is "Whom the gods would destroy they first make mad." See under MADNESS.

6 As Fortune's man rides the horse, so Fortune herself rides the man.

SIR WALTER RALEGH, *History of the World: Preface*. (1614)

7 When fortune smiles, take the advantage.

JOHN RAY, *English Proverbs*, p. 8. (1678)

When fortune favours, none but fools will dally.

DRYDEN, *The Duke of Guise: Epilogue*. (1682)

When Fortune smiles, embrace her.

THOMAS FULLER, *Gnomologia*. No. 5553. (1732)

When Fortune knocks, be sure to open the door.

NATHAN BAILEY, *Dictionary: Fortune*. (1736)

The Germans have the same proverb, "Wenn das Glück anpocht, soll man ihm aufthun." The Danes say, "Fortune knocks, but fools do not answer."

The day of fortune is like a harvest day,

We must be busy when the corn is ripe.

(Ein Tag der Gunst ist wie ein Tag der Ernte, Man muss geschäftig sein sobald sie reift.)

GOETHE, *Torquato Tasso*. Act iv, sc. 4. (1790)

See also under OPPORTUNITY.

8 If fortune favour I may have her, for I go about her;

If fortune fail you may kiss her tail, and go without her.

JOHN RAY, *English Proverbs*, p. 212. (1678)

9 If the heavens bestow not fortune, by no valour can it be obtained.

SADI, *Bustan*. Ch. v, Maxim 2. (c. 1257)

10 To tempt fortune. (Fortunam temptare.)

SALLUST, *Bellum Iugurthinum*. Ch. 7. (c. 40 B. C.)

11 Fortune runs to meet us not less often than we go to meet her. (Non minus saepe fortuna in nos incurrit quam nos in illam.)

SENECA, *Ad Lucilium*. Epis. xxxvii, sec. 5. (c. A. D. 64)

Fortune has not the long reach with which we credit her; she can seize none except him that clings to her. (Non habet, ut putamus, fortuna longas manus; neminem occupat nisi haerentem sibi.)

SENECA, *Ad Lucilium*. Epis. lxxxii, sec. 5. He can beware fortune who can bear fortune. (Potest fortunam cavere, qui potest ferre.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 7. He was undisturbed amidst the greatest disturbance of fortune. (Aequalis fuit in tanta inequalitate fortunae.)

SENECA, *Ad Lucilium*. civ, sec. 28. Of Socrates.

1 Fortune conquers us, unless we wholly conquer her. (Vincit nos fortuna, nisi tota vincitur.)

SENECA, *De Constantia*. Ch.15, sec.3. (c. A. D. 45)

2 Fortune is gentle to the lowly. (Minor in parvis Fortuna furit.)

SENECA, *Hippolytus*, l. 1124. (c. A. D. 60)

Fortune, that arrant whore,  
Ne'er turns the key to the poor.

SHAKESPEARE, *King Lear*, ii, 4, 52. (1605)

3 Fortune fears the brave, the cowardly overwhelms. (Fortuna fortes metuit, ignavos premit.)

SENECA, *Medea*, l. 159. (c. A. D. 60) A paraphrase of the older proverb, "Audaces fortuna iuvat timidusque repellit" (Fortune helps the daring but repulses the timid).

Fortune can take away our wealth, but not our courage. (Fortuna opes auferre, non animum potest.)

SENECA, *Medea*, l. 176. (c. A. D. 60)

4 Let none be over-confident when fortune smiles; let none despair of better things when fortune fails. (Nemo confidat nimium secundis, | nemo desperet meliora lapsis.)

SENECA, *Thyestes*, l. 615. (c. A. D. 60)

5 The football of fortune. (Fortunae pila.)

SEXTUS AURELIUS VICTOR, *Epistles*, xviii. (c. A. D. 358.)

6 One out of suits with fortune.

SHAKESPEARE, *As You Like It*, i, 2, 258. (1600)

On Fortune's cap we are not the very button.

SHAKESPEARE, *Hamlet*, ii, 2, 233. (1600)

I am now, sir, muddled in fortune's mood.

SHAKESPEARE, *All's Well that Ends Well*, v, 2, 4. (1602)

7 Will Fortune never come with both hands full? . . .

She either gives a stomach and no food, . . . Or else a feast | And takes away the stomach.

SHAKESPEARE, *II Henry IV*, iv, 4, 103. (1598)

Fortune sends almonds to those who have no teeth. (Da Dios almendras á quien no tiene muelas.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 221. (1856) A Spanish proverb.

8 And all the unsettled humours of the land  
Have sold their fortunes at their native  
homes . . .

To make a hazard of new fortunes here.

SHAKESPEARE, *King John*, ii, 1, 66. (1596)

A Hazard of New Fortunes.

W. D. HOWELLS. Title of novel. (1890)

9 I rank myself as Fortune's favorite child.  
(ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης.)

SOPHOCLES, *Oedipus the King*, l. 1080. (c. 409 B. C.) No favorite of fortune. (οὐ πᾶν μοῖρας εὐδαιμονισαί | πρώτης.)

SOPHOCLES, *Oedipus at Colonus*, l. 143.

Past disputing you are the one favorite of the gods. (Sine controversia ab dis solus diligere.)

TERENCE, *Phormio*, l. 854. (161 B. C.)

Fortune's child. (Fortunae filius.)

HORACE, *Satires*. Bk. ii, sat. 6, l. 49. (35 B. C.)

He was fortune's child, in his hand lead turned to gold. (Fortunae filius, in manu illius plumbum aurum fiebat.)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)

Son of a white hen. (Gallinae filius albae.)

JUVENAL, *Satires*. No. xiii, l. 141. (c. A. D. 120)

A child of fortune. Probably a reference to the white hen which was dropped by an eagle into Livia's lap, carrying in its beak a sprig of laurel, just as the eagle had carried it off. Livia was the wife of Augustus Caesar, and she reared the hen and planted the sprig. Both flourished, and it was from this sprig that the Caesars gathered their laurels to celebrate their triumphs. See Suetonius, *Galba*, sec. 1.

Fortune turns everything to the advantage of its favorites. (La fortune tourne tout à l'avantage de ceux qu'elle favorise.)

LA ROCHEFOUCAULD, *Maximes*. No. 60. (1665)

10 A just fortune awaits the deserving. (Sors aequa merentes respicit.)

STATIUS, *Thebaid*. Pt. i, l. 661. (c. A. D. 92) Another form, used by Sallust, is, "Fortuna meliores sequitur" (Fortune follows the deserving).

11 We are corrupted by good fortune. (Felicitate corrumpimur.)

TACITUS, *History*. Bk. i, sec. 15. (c. A. D. 109)

Contrarious Fortune profiteth more to men than Fortune debonaire.

CHAUCER, *Boethius*. Bk. ii, prose 8. (c. 1380)

He getteth much, that looeth fortune. (Assai guadagna, chi fortuna perde.)

JOHN FLORIO, *Firste Fruits*, fo. 27. (1578)

Great Fortune brings with it great Misfortune.

GEORGE HERBERT, *Jacula Prudentum*. No. 1142.

(1640) The Germans say, "Zu viel Glück ist Unglück" (Too much good fortune is bad fortune). "Good fortune is never good till it is lost," or, according to the Latin, "Bona a tergo formosissima" (Good things look best from the back). The French say, "La bonne fortune et la mauvaise sont nécessaires à l'homme pour le rendre habile."

In losing fortune, many a lucky elf  
Has found himself.

HORACE SMITH, *Moral Alchemy*. St. 12. (1841)

<sup>1</sup> What fortune offers let us accept with un-  
moved mind. (Quod fors feret, feremus aequo  
animo.)

TERENCE, *Phormio*, l. 138. (161 B. C.)

<sup>2</sup> With a fortunate man all things are fortunate.  
(*ἐν ὀλβίῳ ὀλβία πάντα.*)

THEOCRITUS, *Idyls*. No. xv, l. 24. (c. 270 B. C.)

<sup>3</sup> Fortune is an exacting mistress. (La fortune  
exige des soins.)

VAUVENARGUES, *Réflexions*. No. 60. (1746)

Energy makes more fortunes than prudence.  
(L'activité fait plus de fortunes que la prudence.)

VAUVENARGUES, *Réflexions*. No. 181. (1746)

<sup>4</sup> Where fortune points out the road of safety  
let us follow. (Fortuna salutis monstrat iter,  
. . . sequamur.)

VERGIL, *Aeneid*. Bk. ii, l. 387. (19 B. C.)

Whatever road Fortune points out, follow it.  
(Quamcumque viam dederit Fortuna, sequatur.)

VERGIL, *Aeneid*. Bk. x, l. 49. The Germans say,  
"Mag's gehen, wie es will" (May it go as  
it will).

Where God and cruel Fortune call, let us follow.  
(Quo deus et quo dura vocat Fortuna, sequa-  
mur.)

VERGIL, *Aeneid*. Bk. xii, l. 677.

<sup>5</sup> Fortune cannot retrace her steps. (Neque  
habet Fortuna regressum.)

VERGIL, *Aeneid*. Bk. xi, l. 413. (19 B. C.)

<sup>6</sup> Fortune is a great deceiver: she sells very dear  
the things which she seems to give us. (La  
fortune est une grande trompeuse: elle vend  
bien chèrement les choses qu'elle semble nous  
donner.)

VOITURE, *Letters*. Let. 123. (c. 1634) Echoed  
by LA FONTAINE, *Philemon et Baucis*, "La  
Fortune vend ce qu'on croit qu'elle donne"  
(Fortune sells that which one thinks she  
gives).

<sup>7</sup> An ounce of good fortune is worth a pound  
of discretion.

WALKER, *Paroemiologia*, p. 42. (1672)

An Ounce of Fortune is worth a Pound of Fore-  
cast.

THOMAS FULLER, *Gnomologia*. No. 657. (1732)

## II—Fortune: Its Fickleness

<sup>8</sup> Fortune, that is uncertein to alle mortal folk.  
CHAUCER (?), *Boethius*. Bk. i, prose 4. (c. 1380)

Fortune is chaungeable.

CHAUCER, *Canterbury Tales: The Knightes*

*Tale*, l. 384. (c. 1386)

Fortune ever hath an incertayne end.

ALEXANDER BARCLAY, *The Skyp of Folyis*, i, 126.  
(1509)

<sup>9</sup> Fortune's current is swift to change its course.  
(*τὸ τῆς τύχης γὰρ ρεῖμα μεταπίπτει ταχύ.*)

MENANDER, *The Farmer*. Frag. 94K. (c. 300 B. C.)

In a wink fortunes keep changing around, life  
takes such turns. (Actutum fortunae solent mu-  
tari, varia vitast.)

PLAUTUS, *Truculentus*, l. 219. (c. 186 B. C.)

When things are calm, look out for Fortune's  
change. (Tranquillis rebus semper diversa timeto.)

CATO (?), *Disticha*. Bk. iv, No. 26. (c. 175 B. C.)

Changeable Fortune wanders abroad with aimless  
steps. (Passibus ambiguis Fortuna volubilis errat.)

OVID, *Tristia*. Bk. v, No. viii, l. 15. (c. A. D. 11)

Recalling the Latin proverb, "Lubrici sunt  
fortunae gressus" (The footsteps of fortune  
are slippery).

<sup>10</sup> Virtue is accused of being fair but unprofit-  
able; Fortune of being inconstant but good.  
(κατηγορεῖται δ' Ἀρετὴ μὲν ὡς καλὸν μὲν ἀνωφελὲς  
δέ, Τύχη δ' ὡς ἀθέβαιον μὲν ἀγαθὸν δέ.)

PLUTARCH, *Moralia: On the Fortune of the*  
*Romans*. Sec. 316C. (c. A. D. 95)

Fortune is full of fresh variety,  
Constant in nothing but inconstancy.

RICHARD BARNFIELD, *The Shepherd's Content*.  
St. 11. (1594)

Who thinks that Fortune cannot change her mind,  
Prepares a dreadful jest for all mankind.

POPE, *Imitations of Horace: Satires*. Bk. ii, sat.  
ii, l. 123. (1732)

<sup>11</sup> Fickle is Fortune: she soon demands back  
what she gave. (Levis est Fortuna: cito re-  
poscit quod dedit.)

PUBLILIUS SYRUS, *Sententiae*. No. 335. (c. 43 B. C.)  
Swift is fortune, and fickle. (Rapida fortuna ac  
levis.)

SENECA, *Medea*, l. 219. (c. A. D. 60)

Trust indulgent fortune little; she is a fickle god-  
dess. (Crede obsequenti parcius; levis est dea.)

SENECA, *Octavia*, l. 452. (c. A. D. 60)

Fortune is never so favourable but she is as fickle:  
her prosperity is ever sauced with the sour drops  
of adversity, being constant in nothing but in-  
constancy.

ROBERT GREENE, *Morando*. (1584) *Works*, iii, 52.  
O fortune, fortune! all men call thee fickle.

SHAKESPEARE, *Romeo and Juliet*, iii, 5, 60. (1595)

Fortune is as fickle as she's fair.

FRANKLIN, *Poor Richard's Almanack*, 1749.

<sup>12</sup> Fortune directs the course of things according  
to her caprice. (Res fortuna ex libidine sua  
agitat.)

SALLUST, *Ad Caesarem Epistula*. Ch. 1. (c. 50 B. C.)

Fortune, whose caprice rules the nations. (For-  
tuna, cuius libido gentibus moderatur.)

SALLUST, *Bellum Catilinae*. Ch. li, sec. 25. (c.  
41 B. C.)

<sup>13</sup> For Fortune with a constant ebb and rise  
Casts down and raises high and low alike.  
(*τύχη γὰρ ὀρθοὶ καὶ τύχη καταρρέει*  
*τὸν εὐτυχόοντα τὸν τε δυστυχόοντα* del.)

SOPHOCLES, *Antigone*, l. 1158. (c. 441 B. C.)

A single day puts down the mighty and exalts the low. (μὴ ἡμέρα | τὰ μὲν καθέλειν ὑψόθεν τὰ δ' ἥρ' ἄνω.)

EURIPIDES, *Ion*. Frag. 420. Nauck. (c. 440 B.C.)

Quoted by PLUTARCH, *Moralia*, 104A. A Latin proverb says, "Fortuna parvis momentis magnas rerum commutationes efficit" (Fortune effects great changes in brief moments).

This is man's lot: nothing stands firm. (τὰ θνητὰ τοιαῦτ' οὐδὲν ἐν ταύτῳ μένει.)

EURIPIDES, *Ion*, l. 969. (c. 419 B.C.)

From one man Fortune with wings shrilly whirling snatches the crown; on another she delights to place it. (Hinc apicem rapax | Fortuna cum stridore acuto | sustulit, hic posuisse gaudet.)

HORACE, *Odes*. Bk. i, ode xxxiv, l. 14. (23 B.C.) Whatever Fortune has raised on high, she has raised but to bring low. (Quidquid in altum Fortuna tulit, | ruitura levat.)

SENECA, *Agamemnon*, l. 101. (c. A.D. 60)

Lowest with highest the fickle hour exchanges. (Ima permutat levis hora summis.)

SENECA, *Thyestes*, l. 598. (c. A.D. 60)

Whom the rising sun hath seen high in pride, him the setting sun hath seen laid low. (Quem dies vidit veniens superbum, | hunc dies vidit fugiens iacentem.)

SENECA, *Thyestes*, l. 613. (c. A.D. 60) The Germans say, "Am Morgen roth, Am Abend todt" (At morning red, At evening dead).

If Fortune so wishes, you will become a Consul from being a rhetor; if again she so wishes, you will become a rhetor from being a Consul. (Si Fortuna volet, fiet de rhetore consul; | si volet haec eadem, fiet de consule rhetor.)

JUVENAL, *Satires*. No. vii, l. 197. (c. A.D. 120) Where the master of the house once hung his weapons, the shepherd hangs his scrip.

*Palestinian Talmud*: *Baba Metzia*, fo. 84b. (c. 400)

Today nobody, tomorrow a prince. (Hodie nullus, cras maximus.)

ERASMUS, *Adagia*, iv, i, 88. (1523) The reverse of "Today a man, tomorrow a mouse."

It is the fashion of fortune commonly thus to frame, that when hope and hap, when health and wealth are highest, then woe and wracke, disease and death are nighest.

GEORGE PETTIE, *Petite Pallace*, p. 179. (1576)

No change of Fortune's calms

Can cast my fortune down.

When Fortune smiles, I smile to think

How quickly she will frown.

ROBERT SOUTHWELL, *I Envy Not Their Hap*. (c. 1595)

Ter-morrow may be de carridge-driver's day fer ploughin'.

J. C. HARRIS, *Plantation Proverbs*. (1880)

1 O Fortune, that never are constant in your kindnesses. (O fortuna, ut numquam perpetuo es bona.)

TERENCE, *Hecyra*, l. 406. (165 B.C.)

Nor does swift Fortune keep faith with any. (Nec ulli praestat velox Fortuna fidem.)

SENECA, *Hippolytus*, l. 1141. (c. A.D. 60)

Many a man has inconstant Fortune mocked, then once more set upon firm ground. (Multos alterna revisens | lusit et in solido rursus Fortuna locavit.)

VERGIL, *Aeneid*. Bk. xi, l. 426. (c. 20 B.C.)

Quoted by MONTAIGNE, ii, 3, the French being, "La fortune abaisse souvent les hommes pour les relever avec plus d'éclat."

Men have survived their own executioners. Even bad fortune is fickle. (Aliquis carnifici suo superstes fuit. Habet etiam mala fortuna levitatem.)

SENECA, *Ad Lucilium*. Epis. xiii, sec. 11. (c. 64 A.D.) Quoted by MONTAIGNE, ii, 3.

2 Fortune's a right wheare:

If she give ought, she deales it in small parcels, That she may take away all at one swope.

JOHN WEBSTER, *The White Devil*. Act i. (1612)

O fortune, fortune, thou art a bitch.

JOHN VANBRUGH, *The Relapse*. Act i. (1696)

### III—Fortune: Its Wheel

3

Thanked be Fortune, and hir false wheel.

That noon estat assureth to be weel.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 67. (c. 1386)

Thus can fortune hir wheel governe and gye, And out of joye bringe men to sorwe.

CHAUCER, *The Monkes Tale*, l. 407.

4

Fortune's wheel is ever turning.

CHIA I, *Verses*. (c. 200 B.C.)

The wheel [of fortune] is constantly revolving.

*Babylonian Talmud: Shabbath*, fo. 151b. (c. 450)

The whirlyng wheel of fortune.

GEORGE PETTIE, *Petite Pallace*, p. 81. (1576)

Fortunes turning whyle.

THOMAS WILSON, *Diana* (1921), p. 34. (1596)

The wheel of Fortune turns faster than a mill-wheel. (La rueda de la Fortuna anda más lista que una rueda de molino.)

CERVANTES, *Don Quixote*. Pt. i, ch. 47. (1605)

Motteux renders this, "The old proverb is true again, fortune turns round like a mill-wheel, and he that was yesterday at the top, lies today at the bottom."

The wheel of fortune is still rolling.

SIR ROGER L'ESTRANGE, *Aesop*, p. 15. (1692)

The wheel of fortune turns incessantly round.

OLIVER GOLDSMITH, *The Citizen of the World*. Let. vii. (1760)

5

Despayre not, though fortune be contrary, for her wheele doth alwayes turne about. (Ne disperarsi per fortuna auersa, che la suarota sempre ingiro versa.)

JOHN FLORIO, *Firste Fruits*, fo. 30. (1578)

The highest Spoke in Fortune's Wheel, may soon turn lowest.

THOMAS FULLER, *Gnomologia*. No. 4595. (1732)

6

Fortune hath sworne

To set him upward on the whele;

So goth the world; now wo, now wele.

JOHN GOWER, *Confessio Amantis*. Bk. viii, l. 1740. (c. 1390)

That false housewife, Fortune, has been more than usually active with her wheel.

FRANCIS BEEDING, *The Eight Crooked Trenches*, p. 156. (1936)

1 Not only ought fortune to be pictured on a wheel, but every thing else in this world.

HERBERT, *Jacula Prudentum*. No. 1075. (1640)

2 Men's fortunes are on a wheel, which in its turning suffers not the same man to prosper forever. (κύκλος τῶν ἀνθρωπῶν ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἐὰν αἰεὶ τοὺς αὐτοὺς εὐτυχεῖν.)

HERODOTUS, *History*. Bk. i, sec. 207. (c. 445 B. C.)

Fortune's wheel goes round and round, with now one part of the rim at the top and now another. (τροχὸς περιστρέχοντος ἄλλοθ' ἡτέρα ἀψὶς ὑπερθε γίγνεται ἄλλοθ' ἡτέρα.)

PLUTARCH, *Moralia: To Appolonius*, 103F. (c. A. D. 95)

Quoting from an unknown author. (Bergk, iii, 740) The Scots have a similar proverb, "Fortune turns like a mill wheel; now you are at the top and then at the bottom."

3 Fortune turns on her wheel the headlong fates of kings. (Præcipites regum casus | Fortuna rotat.)

SENECA, *Agamemnon*, l. 71. (c. A. D. 60)

4 Turn the giddy round of fortune's wheel.

SHAKESPEARE, *The Rape of Lucrece*, l. 952. (1594)

And giddy Fortune's furious fickle wheel.

SHAKESPEARE, *Henry V*, iii, 6, 29. (1599)

Let us sit and mock the good housewife Fortune from her wheel.

SHAKESPEARE, *As You Like It*, i, 2, 34. (1600)

Fortune, good night: smile once more; turn thy wheel!

SHAKESPEARE, *King Lear*, ii, 2, 180. (1605)

She sings defiance to the giddy wheel of fortune.

SIR THOMAS OVERBURY, *Characters: A Fair and Happy Milkmaid*. (1613)

5 Turn, Fortune, turn thy wheel and lower the proud.

TENNYSON, *Marriage of Geraint*, l. 347. (1859)

#### IV—Fortune Favors the Brave

6 To men of fortitude is fortune granted. (Fortibus est fortuna viris data.)

ENNIUS, *Annals*. Bk. vii, frag. 254, Loeb. (c. 180 B. C.)

Quoted by MACROBIUS, vi, i, 52. "Virtutis fortuna comes" (Fortune is the companion of valor) was the motto of the Duke of Wellington.

Fortune helpeth hardy men. (La fortuna aiuta chiunque è ardito.)

BOCCACCIO, *Il Filostrato*. Canto iv, st. 73. (c. 1380) CHAUCER, tr., *Troilus*, iv, 600.

Hap helpeth hardy men alday.

CHAUCER, *The Legend of Good Women: Lucretia*, l. 94. (c. 1385)

Who that is hardy the aventure helpeth him.

WILLIAM CAXTON, tr., *Reynart*, p. 66. (1481)

7 When you find Fortune favorable, stride boldly forward, for she favors the bold and, being a woman, the young. (El que la observó favorable prosiga con despejo; que suele apasionarse por los osados, y aún como bizarra por los jóvenes.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 36. (1647) The Germans say, "Das Glück hat Weiberart: liebt Jugend und wechselt gern" (Fortune is like a woman: loves youth and is fickle).

Fortune is like a widow won,  
And truckles to the bold alone.

WILLIAM SOMERVILLE, *The Fortune-Hunter*. Canto ii. (1735)

8 Fortune favoureth not the faint hearted.

GEORGE PETTIE, *Petite Pallace*, p. 113. (1576)

FAINT HEART NEVER ERECTED TROPHY, see under TIMIDITY.

9 Fortune assists the brave. (τυχὰ τολμῶσιν ἀρῇγει.)

SIMONIDES, *Fragments*. Frag. 94. (c. 475 B. C.)

Quoted by CLAUDIAN, *Epistles*, iv, 9, who calls it "Simonides' maxim."

Fortune favors the brave. (Fortes fortuna adiuvat.)

TERENCE, *Phormio*, l. 203. (161 B. C.) Cited by ERASMUS, *Adagia*, i, ii, 45, and included by TAVERNER in his *Translations from Erasmus*, fo. 10, with the rendering, "Fortune helpeth men of good courage." The proverb appears in many languages. The French say, "La Fortune aide aux audacieux," or "Les plus hardis réussissent" (The boldest succeed); for the Spanish, Cervantes uses the form, "A osado favorece la fortuna," but there are two other Spanish forms, "A los osados ayuda la fortuna," and "Al hombre osado, la fortuna le da la mano." The Germans say, "Das Glück hilft den Kühnen."

It is not only true that "fortune favors the brave," as the old proverb says, but philosophic thought does so in a far higher degree. ("Fortes" enim non modo "fortuna adiuvat," ut est in vetere proverbio, sed multo magis ratio.)

CICERO, *Tusculanarum Disputationum*. Bk. ii, ch. 4, sec. 11. (45 B. C.)

Fortune favors the daring. (Audentes Fortuna iuvat.)

VERGIL, *Aeneid*. Bk. x, l. 284. (19 B. C.) Widely used in this form. Sometimes written, "Fors iuvat audentes," as by CLAUDIAN, *Ad Probinum*, l. 8.

Fortune unto the bolde Is favourable for to helpe.

GOWER, *Confessio Amantis*, vii, 4902. (c. 1390) This saying also no less tried than true that fortune ever favoureth the valiaunt.

GEORGE PETTIE, *Petite Pallace*, p. 61. (1576)

Love and fortune favour lusty lads.

ROBERT GREENE, *Never Too Late*. (1590)

Fortune assists the boldest.

MICHAEL DRAYTON, *Idea*. Sonnet lix. (1594)

Fortune was always a friend to the Brave.

OSWALD DYKES, *English Proverbs*, p. 110. (1709)

- Fortune aye favours the active and bauld.  
RAMSAY, *The Widow Can Bake*. (c. 1724)  
Fortune still assists the bold.  
SWIFT, *Strephon and Chloe*, l. 148. (1731)  
Fortune gives her Hand to the bold man.  
THOMAS FULLER, *Gnomologia*. No. 1600. (1732)  
Fortune . . . delights to favour the bold.  
R. H. BARHAM, *The Ingoldsby Legends: Gray Dolphin*. (1840)
- 1  
Be bold: Venus herself aids the stout-hearted.  
(Audendum est: fortes adiuvat ipsa Venus.)  
TIBULLUS, *Elegies*. Bk. i, eleg. 2, l. 16. (19 B. C.)  
Fortune and Venus help the bold. (Audentem | forsque Venusque iuvat.)  
OVID, *Artis Amatoriae*. Bk. i, l. 608. (c. 1 B. C.)  
God himself helps those who dare. (Audentes deus ipse iuvat.)  
OVID, *Metamorphoses*. Bk. x, l. 586. (A. D. 7)  
SCHILLER, *Wilhelm Tell*, act i, sc. 2, uses the same form, "Dem Muthigen hilft Gott."

## V—Fortune: Wealth

## See also Riches

- 2  
Fortunes . . . come tumbling in some men's laps.  
BACON, *Of the Advancement of Learning*. Bk. ii. (1605)  
No man's fortune can be an end worthy of his being.  
BACON, *Advancement of Learning*. Bk. ii.  
The fortune which nobody sees makes a man happy and envied. (Facit gratum Fortuna, quam nemo videt.)  
BACON, *Ornamenta Rationalia*. No. 15. (c. 1605)
- 3  
Why is fortune mine, if I use it not? (Quo mihi fortunam, si non conceditur uti?)  
HORACE, *Epistles*. Bk. i, epis. v, l. 12. (20 B. C.)  
Quoted by MONTAIGNE, iii, 10.  
It is a mistake to suppose a man makes a fortune, when he doesn't know how to enjoy it. (Il est faux qu'on ait fait fortune, lorsqu'on ne sait pas en jouir.)  
VAUVENARGUES, *Réflexions*. No. 57. (1746)
- 4  
And all your fortune lies beneath your hat.  
JOHN OLDHAM, *Lines to a Friend About to Leave the University*. (c. 1680)
- 5  
Who makes a fortune meanly will not enjoy it long. (K'o po ch'êng chia, li wu chiu hsiang.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2647. (1875)
- 6  
A great fortune is a great slavery. (Magna servitus est magna fortuna.)  
SENECA, *Ad Polybium de Consolatione*. Sec. 26. (c. A. D. 43) Quoted by MONTAIGNE, iii, 3.  
Another Latin proverb is based upon Seneca's, "Fortuna magna magna domino est servitus" (A great fortune is a great bondage to its master).  
Gilded ceilings break our rest, and purple coverlets drag out wakeful nights. Oh, if the hearts of rich men were laid bare! What fears does lofty

fortune stir within! (Quantos intus sublimis agit | fortuna metus!)

- SENECA, *Hercules Oetaeus*, l. 646. (c. A. D. 60)  
The care of a great fortune is wretchedness. (Misera est magni custodia census.)  
JUVENAL, *Satires*. Sat. xiv, l. 304. (c. A. D. 120)  
A great Fortune, in the Hands of a Fool, is a great Misfortune.  
THOMAS FULLER, *Gnomologia*. No. 194. (1732)  
A great Load of Gold is more burthensome than a light Load of Gravel.  
THOMAS FULLER, *Gnomologia*. No. 197.

## FOUNTAIN

- 7  
You must cut off the fountain, if you would dry up the stream.  
TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night x, p. 173. (1854)
- 8  
The fountains themselves are athirst. (Fontes ipsi sitiunt.)  
CICERO, *Ad Quintum Fratrem*. Bk. iii, epis. 1, sec. 4. (58 B. C.)
- 9  
They that loath the Fountaines heade, will neuer drinke of the lyttle Brookes.  
JOHN LYLY, *Euphues and His England: To the Gentlemen Readers*, p. 223. (1580)
- 10  
A spring shut up, a fountain sealed. (Hortus conclusus, fons signatus.)  
Old Testament: *Song of Solomon*, iv, 12. (c. 900 B. C.) "A Fountain Sealed," title of novel by Anne Douglas Sedgwick.
- 11  
Who wants clear water, let him go to the fountain-head. (Chi vuol dell' acqua chiara, vada alla fonte.)  
UNKNOWN, An Italian proverb, from which comes the English, "The fountain is clearest at its source."

## FOX

## See also Lion and Fox

- 12  
The fox seldom preys near home, nor does Satan meddle with his own.  
THOMAS ADAMS, *Sermons*, p. 986. (1629)  
A crafty fox never preyeth neare his den.  
JOHN CLARKE, *Paroemiologia*, p. 127. (1639)  
This they do . . . to divert suspicion, that they may prey the furthest from their holes.  
THOMAS FULLER, *The Holy State: The Constant Virgin*. (1642)  
The Fox preyes furthest from home.  
JAMES HOWELL, *English Proverbs*, p. 2. (1659)  
The fox preys furthest from's hole. Crafty thieves steal far from home.  
JOHN RAY, *English Proverbs*, p. 92. (1670)  
Foxes prey furthest from their Earths.  
THOMAS FULLER, *Gnomologia*. No. 1510. (1732)
- 13  
The fox knows many tricks, but the hedgehog one great one. (ῥάλλ' οἷδ' ἀλώπηξ ἅλλ' ἐχίνοσ ἐν μέγα.)  
ARCHILOCHUS, *Satires*. Frag. 83. (c. 700 B. C.)

- Quoted by STASINUS OF CYPRUS (?), *The Margites*. No. 5. (c. 675 B.C.), and by ZENOBIUS, *Adagia*, v, 68, who attributes the epigram to Homer. Cited by ERASMUS, *Adagia*, i, v, 18, with the Latin, "Multa novit vulpes, echinus unum magnum." "Felis" (cat) is often substituted for "echinus," this form being based upon the fable of the fox who boasted of the many devices he had to escape the hounds, and the cat retorted that she had only one, to climb the nearest tree, but that it was worth more than all the fox's tricks put together. This is the form followed by the English, "The fox knows many tricks and the cat only one, but that the best of all." In other words, cleverness is not enough.
- Though the fox run the chicken hath wings.  
 GEORGE HERBERT, *Jacula Prudentum*. No. 551. (1640) RAY, *English Proverbs*, p. 4. (1670) FULLER, *Gnomologia*. No. 5008. (1732)
- <sup>1</sup>  
 When the fox is king, bow to him.  
*Babylonian Talmud: Megillah*, fo. 16b. (c. 450) One month in the year, according to fable, the fox is king over all animals, and all acknowledge him, although he is one of the weakest. The moral is that when one is elevated to office from no matter how low a station, he must be respected.
- We must fall down before a fox in season.  
 JOHN RAY, *Adagia Hebraica*, p. 405. (1678)
- When the monkey reigns, dance before him.  
 BURCKHARDT, *Arabic Proverbs*. No. 87. (1817)
- To the fox in his time one has to bow.  
 COHEN, *Ancient Jewish Proverbs*, p.100. (1911)
- <sup>2</sup>  
 The fox condemns the trap, not himself.  
 WILLIAM BLAKE, *Proverbs of Hell*. (1808)
- <sup>3</sup>  
 It seemed (as the saying is) either a foxe or a fearnie brake.  
 JOHN BRIDGES, *A Defence of the Government Established in the Church of Englande*, p. 99. (1587)
- Beware the fox in a fearnie bush. . . . Hypocrisy often clokes a knave.  
 UNKNOWN, *Berkeley MSS.*, iii, 33. (1639)
- He spoke of a fox, but when all came to all, it was but a ferne brake.  
 JOHN CLARKE, *Paroemiologia*, p. 143. (1639)  
 HOWELL, *Proverbs*, p. 16. (1659)
- It is a blind Goose that knows not a Fox from a Fernbush.  
 THOMAS FULLER, *Gnomologia*. No. 2848. (1732)
- <sup>4</sup>  
 The fox kills the lambs and the hounds the old sheep.  
 GEORGE CHAPMAN, *Two Wise Men*. Act iii, sc. 1. (1619) Quoted as a proverb.
- <sup>5</sup>  
 To set the fox to keep the geese.  
 JOHN CLARKE, *Paroemiologia*, p. 9. (1639)
- You have set the fox to keep the geese.  
 WILLIAM WALKER, *Paroemiologia*. p. 31. (1672)
- He sets the fox to keep the geese.  
 OSWALD DYKES, *English Proverbs*, p. 45. (1709)
- A Fox should not be of the Jury at a Goose's trial.  
 THOMAS FULLER, *Gnomologia*. No. 116. (1732)
- <sup>6</sup>  
 Every fox must pay his own skin to the flayer.  
 JOHN CLARKE, *Paroemiologia*, p. 215. (1639)  
 RAY, *English Proverbs*, p. 93. (1670)
- At length the fox is brought to the furrier.  
 GEORGE HERBERT, *Jacula Prudentum*. No. 86. (1640) From the old French proverb, "Enfin les renards se trouve chez le pelletier."
- All foxes are found at the furriers shop. (Tutte le volpi si trovano in pellicaria.)  
 TORRIANO, *Piazza Universale*, p. 199. (1666)
- No fox so cunning but he comes to the furrier's at last.  
 MARIA EDGEWORTH, *The Parent's Assistant*, iii, 409. (1796)
- The fox's hide finds aye the flaying knife.  
 WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)
- <sup>7</sup>  
 An old fox need learn no craft.  
 JOHN CLARKE, *Paroemiologia*, p. 267. (1639)  
 RAY, *English Proverbs*, p. 127. (1670)
- An old Fox needs not to be taught Tricks.  
 THOMAS FULLER, *Gnomologia*. No. 644. (1732)
- Old Foxes want no Tutors.  
 THOMAS FULLER, *Gnomologia*. No. 3712. (1732)
- <sup>8</sup>  
 'Tis good to follow the old fox.  
 JOHN CLARKE, *Paroemiologia*, p. 268. (1639)
- <sup>9</sup>  
 The sleepy fox hath seldom feathered breakfasts.  
 RANDLE COTGRAVE, *Dictionary: Emplumé*. (1611)
- When the foxe sleepeth, nothing falleth into his mouth.  
 THOMAS DRAXE, *Bibliotheca*, p. 98. (1633)  
 From the French, "A regnard endormi rien ne cheut en la gueule."
- The sleeping Fox catches no poultry.  
 FRANKLIN, *Poor Richard's Almanack*, 1743.
- <sup>10</sup>  
 At length the fox turns monk.  
 RANDLE COTGRAVE, *Dictionary: Moine*. (1611)  
 HERBERT, *Jacula Prudentum*. No. 77. (1640)
- <sup>11</sup>  
 My deeds were not those of the lion, but of the fox. (L' opere mie | non furon leonine, ma di volpe.)  
 DANTE, *Inferno*. Canto xxvii, l. 74. (c. 1300)
- The Foxes wiles shal neuer enter into ye Lyons head.  
 JOHN LYLY, *Euphues and His England*, p. 337. (1579) FULLER, *Gnomologia*. No. 4547. (1732)
- <sup>12</sup>  
 He is a proud tod [fox] that will not scrape his own hole.  
 FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595)
- The tod [fox] keeps his own hole clean.  
 JAMES KELLY, *Scottish Proverbs*, p. 320. (1721)
- SCOTT, *Peveir of the Peak*. Ch. 4. (1823)
- Foxes dig not their own Holes.  
 THOMAS FULLER, *Gnomologia*. No. 1608. (1732)
- <sup>13</sup>  
 He is no fox whose den hath but one hole.  
 THOMAS FULLER, *Holy State*. Bk. iv, ch. 3. (1642)

<sup>1</sup> Reynard is still Reynard, tho' he put on a Cowl.

THOMAS FULLER, *Gnomologia*. No. 4033. (1732)  
The Fox praiseth the Meat out of the Crow's Mouth.

THOMAS FULLER, *Gnomologia*. No. 4546. A reference to Aesop's fable. *See under* CROW.

<sup>2</sup> We must play the Foxe with Foxes, and de-  
clude art with art.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 80. (1574) Pettie, tr. A rendering of the Greek proverb, ἀλωπεκίσειν πρὸς ἑτέραν ἀλώπεκα (In the presence of another fox one must play the fox).

If thou dealest with a Fox, think of his Tricks.

THOMAS FULLER, *Gnomologia*. No. 2717. (1732)  
With Foxes we must play the Fox.

THOMAS FULLER, *Gnomologia*. No. 5797. (1732)  
*See also under* CUNNING.

<sup>3</sup> Aye runneth the Foxe as long as hee feete hes.

ROBERT HENRYSON, *The Morall Fabillis of Esope*, p. 29. (c. 1450)

As long runs the fox as he feet hath.

DAVID FERGUSON, *Scottish Proverbs*, p. 4. (c. 1595)

<sup>4</sup> He that will deceive the fox must rise betimes.

HERBERT, *Jacula Prudentum*. No. 353. (1640)  
They must rise betimes that can put tricks upon you.

JAMES HOWELL, *Letters*, 20 Feb., 1646.

He must rise early, that deceives the tod [fox].

JAMES KELLY, *Scottish Proverbs*, p. 130. (1721)

<sup>5</sup> He that hath a fox for his mate, hath need  
of a net at his girdle.

GEORGE HERBERT, *Jacula Prudentum*. No. 430. (1640) A variation of "He who hath a wolf for his mate needs a dog for his man."

<sup>6</sup> Be a man neuer so greedy to wyn,  
He can haue no more of the foxe but the skyn.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

<sup>7</sup> Where the lion's skin does not reach, it must  
be pieced out with the skin of a fox. (δπου μὴ ἐφικνείται ἡ λεοντῆ, προσραπτέον ἐκεί τὴν ἀλωπεκῆν.)

LYSANDER, *Maxim*. (c. 400 B.C.) PLUTARCH, *Life of Lysander*, ch. 7. Also twice in the *Moralia*, 190E, 229B. Cited by ERASMUS, *Adagia*, iii, v, 81, with the Latin, "Si leonina pellis non satis est, vulpina addenda" (If the lion's skin isn't enough, that of the fox should be added).

When the lion's skin fails, the fox's must be employed; that is, when strength fails, we must employ cunning. (Ubi lionis pellis deficit, vulpinam induendam esse, hoc est, ubi deficient vires, astu utendum.)

PHAEDEUS (?), *New Fables*. No. 23. (c. 25 B.C.)

Another form is, "Cutis vulpina consuenda est cum cute leonis" (The fox's skin should be sewn with that of the lion); cunning and strength should go together.

A prince must imitate the fox and the lion, for the lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps and a lion to frighten wolves.

MACHIAVELLI, *The Prince*. Ch. 18. (1513)

If you can't clothe yourself in the skin of a lion, use that of a fox. (Cuando no puede uno vestirse le piel del leon, vistase la de la vulpeja.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 220. (1647)

We shall endeavour to joyne the lyon's skin to the fox's tail.

SAMUEL PEPYS, *Diary*, 26 Dec., 1662.

Craft, where strength doth fail,

And piece the lion with the fox's tail.

JOHN WILSON, *Andronicus Comnenius*. Act iv, sc. 4. (1664)

The lion's skin too short, you know . . .

Was lengthened by the fox's tail;

And art supplies, where strength may fail.

UNKNOWN, *Agreeable Companion*, p. 182. (1743)

THE FOX IN THE LION'S SKIN, *see under* LION.

<sup>8</sup> If the foxe be crafty. more crafty is he that catches him.

JAMES MABBE, tr., *Celestina*, p. 264. (1631)

The Fox knows much, but more he that catcheth him.

GEORGE HERBERT, *Jacula Prudentum*. No. 282.

(1640) From the Spanish proverb, "Mucho sabe la zorra, pero mas el que la toma." "Raposa" is sometimes used in place of "zorras." Both mean a female fox, or a cunning person. Also cited by FULLER, *Gnomologia*. No. 4544. (1731)

<sup>9</sup> Now I do smell a fox strongly.

MIDDLETON AND DEKKER, *The Roaring Girl*.

Act i. (1611) To be suspicious. *See under* RAT

<sup>10</sup> Foxes fare well so long as there are geese to be plucked. (Les renards feront bonne chère tant qu'il y aura des oies à plumer.)

MAX O'RELL, *John Bull et Son Ile*, p. 253. (1890)

<sup>11</sup> Mee, beeing but a simple sheepe, see how sone  
this subtil Foxe could deceive.

GEORGE PETTIE, *Petite Pallace*, p. 207. (1576)

Though thy skin shewe thee a fox, thy little skil  
tryeth thee a sheepe.

JOHN LYLY, *Euphues and His England* (Arber), p. 322. (1580)

<sup>12</sup> What does the cunning fox really gain by his  
cunning? (κερδοὶ δὲ τί μάλα τοῦτο κερδαλέον τελέθει.)

PINDAR, *Pythian Odes*. No. ii, l. 78. (c. 475 B.C.)

<sup>13</sup> A fox is not caught twice in the same snare  
(ἀλλ' οὐκ αὖθις ἀλώπηξ πάγαις.)

PLUTARCH, *Moralia*, quoting an old saying. (c. A. D. 95) As cited by ERASMUS, *Adagia*, ii, v, 22, with the Latin, "Vulpes non iterum capitur laqueo." There is another Latin form, "Vulpes quae semel effugerit laqueos, non capitur iterum" (The fox which has once



escaped from the snare is not taken a second time). The French say, "Un renard n'est pris deux fois à un piège."

The old fox cannot be caught with a snare. (γέρων δλώπηξ οὐχ ἀλίσκεται πᾶν.)

ERASMUS, *Adagia*. Chil. i, cent. x, No. 17. (1508)

With the Latin, "Annosa vulpes haud capitur laqueo." Included by TAVERNER in his *Translations from Erasmus*, fo. 27, with the rendering, "An olde foxe is not taken in a snare."

*Vetua vulpes*, as the proverb saith, *laqueo haud capitur*; an old fox is not so easily taken in a snare.

ROBERT BURTON, *The Anatomy of Melancholy*, ii, iii, vi. (1621)

An old Fox understands a Trap.

THOMAS FULLER, *Gnomologia*. No. 645. (1732)

An old fox is too cunning to be caught in a trap.

B. H. MALKIN, tr., *Gil Blas*, iv, ix. (1809)

An old fox is shy of a trap.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 116. (1880)

<sup>1</sup> The Fox was sick, and he knew not where: He clap't his hand on his tail, and swore it was there.

JOHN RAY, *English Proverbs*, p. 71. (1678)

The fox had a wound, and he could not tell where.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

"The fox had a wound, and he could not tell where"—we feel extremely unhappy, and we cannot tell *why*.

LORD LYTTON, *Paul Clifford*. Ch. 18. (1830)

<sup>2</sup> It is an ill sign to see a fox lick a lamb.

JOHN RAY, *English Proverbs*, p. 142. (1678)

<sup>3</sup> We never find that a fox dies in the dirt of his own ditch.

JOHN RAY, *Adagia Hebraica*, p. 405. (1678) A better form is, "A fox never dies in the dirt of his own ditch." Ray explains that "the meaning is that men do rarely receive any hurt from the things to which they have accustomed themselves."

<sup>4</sup> And the old ancient prouerbe true did make, Some fox is taken when he comes to take.

SAMUEL ROWLANDS, *More Knaves Yet*, p. 10. (1613)

<sup>5</sup> The fox barks not when he would steal the lamb.

SHAKESPEARE, *II Henry VI*, iii, 1, 55. (1590)

<sup>6</sup> Rank as a fox.

SHAKESPEARE, *Twelfth Night*, ii, 5. (1599)

Red and rank as a fox.

D'URFEY, *The Richmond Heiress*. Act i. (1693)

He's as ram [fetid] as a fox.

CARR, *Dialect of Craven*, ii, 69. (1828)

<sup>7</sup> The little foxes, that spoil the vines. (*Vulpes parvulas, quae demoliumtur vineas.*)

*Old Testament: Song of Solomon*, ii, 15. (c. 900 B. C.)

It's the little foxes that destroy the vineyards.

E. R. PUNSHON, *The Conqueror Inn*, p. 18. (1944)

<sup>8</sup>

The fox fareth beste when he is moste careste.

WILLIAM SPELMAN, *A Dialogue between Two Travellers*, p. 109. (c. 1595)

I perceiue you fare as the Fox, the more band [cursed], the better hap.

HENRY CHETTLE, *Kind Harts Dreame*, p. 70. (1592)

The old proverb, "The more the fox is curst the better he fares."

ROBERT GREENE, *Friar Bacon and Friar Bungay*.

Act iv, sc. 1. (c. 1590) It has been suggested that "curst" is an obsolete form of "coursed."

Praie thy worst;

The Fox fares better still when he is curst.

UNKNOWN, *Thomas Lord Cromwell*. Act ii, sc.

3. (1602) *Shakespeare Apocrypha*.

The Fox fareth well when he is cursed.

WILLIAM CAMDEN, *Remains*, p. 212. (1605)

[They] cared not what they were called, being akin to the cunning creature, which fareth best when cursed.

THOMAS FULLER, *The Church-History of Britain*. Bk. iii, ch. 5. (1655)

"Proverbs, witty in themselves, often become wittier still in their application. . . . No writer that I know of has a happier skill in thus adding wit to the witty than Fuller the church-historian. For instance, he is describing all the outcries and remonstrances which the thousand-fold extortions . . . of the papal see gave birth to in England during the reigns of such subservient kings as our third Henry; yet he will not have his readers to suppose that the popes fared a whit the worse for all this outcry which was raised against them: not so, for *The fox thrives best when he is cursed*; the very loudness of the clamour was itself rather an evidence how well they were faring."—TRENCH, *Lessons in Proverbs*, p. 71.

Let them laugh that win; the cursed fox thrives the better.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 1. (1712)

The tod [fox] never thrives better than when he's ban'd.

JAMES KELLY, *Scottish Proverbs*, p. 331. (1721)

The Fox fares best, when he is most cursed.

THOMAS FULLER, *Gnomologia*. No. 4543. (1732)

The Italians say, "Quanto più la volpe è maladetta, tanto maggior preda fa."

<sup>9</sup>

The fox changes his fur, but not his nature. (*Vulpem pilum mutare, non mores.*)

SUETONIUS, *Twelve Caesars: Vespasian*. Ch. 16,

sec. 3. The Germans say, "Der Fuchs ändert den Pelz und behält den Schalk" (The fox changes his skin but remains the rogue); the Dutch, "Een vos verliest wel zijne haren, maar niet zijne streken" (The fox may lose his hair, but not his tricks).

Though the fox change his haire, yet he never changeth his nature.

JAMES MABBE, tr., *Celestina*, p. 207. (1631)

The fox is gray before he's good.

EDWARD HOWARD, *The Six Days Adventure*. Act iii. (1671)

You breed of the tod [fox], you grow gray before you grow good.

JAMES KELLY, *Scottish Proverbs*, p. 361. (1721)  
He's like a Fox, grey before he is good.

THOMAS FULLER, *Gnomologia*. No. 2460. (1732)  
The Fox may grow grey, but never good.

THOMAS FULLER, *Gnomologia*. No. 4545. (1732)  
Many Foxes grow grey, but few grow good.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Men become old, but they never become good.  
WILDE, *Lady Windermere's Fan*. Act i. (1892)

<sup>1</sup> You cannot catch a fox with a bait. (*Vulpes haud corrumpitur muneribus.*)

SUIDAS, *Lexicon*. (c. 950) Cited by ERASMUS, *Adagia*, i, x, 18.

<sup>2</sup> Colonel Atwit: Well, I must be plain; here's a very bad smell.

Miss Notable: Perhaps, colonel, the fox is the finder.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
The fox always smells his own smell.

K. F. PURDON, *Folk of Furry Farm*. Ch. 7. (1914)  
The usual form of the proverb is, "The fox smells his own stink first."

<sup>3</sup> The wiliest fox provides the best hunting.

R. A. J. WALLING, *The Corpse with the Eerie Eye*, p. 211. (1942)

<sup>4</sup> Tiberius play'd the Fox with the Senate of Rome.

NATHANIEL WARD, *The Simple Cobler of Aggawam*, p. 6. (1647)

I played fox several times.

S. R. CROCKETT, *The Raiders*, p. 329. (1894)

<sup>5</sup> Besides his Skinne, the Fox hath nought to pay.

THOMAS WATSON, *Poems* (Arber), p. 96. (1582)

<sup>6</sup> Let furth youre geyse, the foxe wille preche.

UNKNOWN, *Towneley Mysteries*, p. 12. (c.1460)  
Though this appeere a proper pulpet peece,  
Yet whan the fox preacheth, then beware your geese.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

The French say, "Quand le renard pêche, gare aux oies"; the Germans, "Wenn der Fuchs predigt, so nimm die Gänse"; the Italians, "Quando la volpe predica, guardatevi, galline" (When the fox preaches, look out, poultry).

When the Foxe preacheth, the Geese perish.

JOHN LILLY, *Euphuus* (Arber), p. 75. (1579)  
It is . . . a blynde Goose that commeth to the Foxes sermon.

LILLY, *Euphuus and His England*, p. 327.  
Beware the geese when the Fox preaches.

WILLIAM CAMDEN, *Remains*, p. 304. (1605)

Take in your geese, the fox begins to preach.

SAMUEL ROWLANDS, *A Whole Crew of Kind Gossips*, p. 14. (1609)

When the fox preacheth, beware geese.

HERBERT, *Jacula Prudentum*. No. 339. (1640)

When the tod [fox] preaches, look to the geese.  
When wicked men put on a cloak of religion, suspect some wicked design.

JAMES KELLY, *Scottish Proverbs*, p. 344. (1721)  
It is a silly Goose, that comes to a Fox's Sermon.

THOMAS FULLER, *Gnomologia*. No. 2881. (1732)  
When the fox turns preacher, the geese had better not go to night meetins.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 26. (1843)

To SAY BO TO A GOOSE, see under BO.

THE FOX AND THE GRAPES, see under GRAPE.

## II—The Fox and His Tail

<sup>7</sup> Like Aesop's fox, when he had lost his tail, would have all his fellow foxes cut off theirs.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621) The reference is to Aesop's fable, bk. v, fab. 5, of the fox who lost his tail in a trap.

Like the fox, who having lost his own taile, would needs perswade all others out of theirs.

RICHARD FLECKNOE, *Enigmaticall Characters*, p. 78. (1658)

The fox that had his tail cut off, wanted to persuade every other fox to try the short dock, too.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 14. (1843)

Foxes who had lost their tails, they felt themselves marked men until others followed their example.

STANLEY WEYMAN, *Ovington's Bank*. Ch. 31. (1922)

<sup>8</sup> As long as ye serve the tod [fox], ye maun bear up his tail.

DAVID FERGUSON, *Scottish Proverbs*, p. 12. (c. 1595) As long as you serve a master, you must do as he commands.

<sup>9</sup> The Foxe, who had rather bruze and breake his tayle against the ground to no profit, then to give a little of it to the Ape, to cover his privy parts.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 36. (1574) Pettie, tr.

<sup>10</sup> The fox is known by its tail. (*Cauda de vulpe testatur.*)

ALFRED HENDERSON, *Latin Proverbs*, p. 51.  
Quoting a Latin proverb of c. A. D. 150.

You mayest knowe a foxe by his furred taile.

HENRY BRINKLOW, *Complaynt of Roderyck Mors*, xxiv. (1545)

A fox is known by his brush.

THOMAS WALKINGTON, *The Optick Glasse of Humors*, p. 38. (1607)

<sup>11</sup> I flatter hym to begyle hym, or I gyve one a slappe with a foxe tayle.

PALSGRAVE, *La Langue Françoyse*, p. 563. (1530)  
The other get . . . a flappe with a Foxe taile.

WILSON, *The Arte of Rhetorique*, p. 37. (1553)

When a souldier hath thus served in many a bloudie broile, a flappe with a foxe taile shall bee his beste reward.

BARNABY RICH, *His Farewell to Militarie Profession*, p. 4. (1581)

A man may break His heart out in these days, and get a flap With a fox-tail when he's done.

BEN JONSON, *A Tale of a Tub*. Act ii, sc. 4. (1633)  
To give one a flap with a foxes tail. That is, to cozen or defraud.

JOHN RAY, *English Proverbs*, p. 176. (1670)  
Your honour has a mortal good hand at giving a flap with a fox's tail, as the saying is.

SMOLLETT, *Sir Launcelot Greaves*. Ch. 8. (1762)  
Fox-tail. Anciently one of the badges of a fool. Hence perhaps the phrase to give one a flap with a fox-tail, to deceive or make a fool of him.

HALLIWELL, *Dictionary: Fox-tail*. (1847)

1 He drags a fox's tail behind him. (τῇ δλώπεκα ἔλκει ἐξώπισθεν.)

PLATO, *The Republic*. Bk. ii, sec. 365C. (c. 375 B.C.) And the dragging tail betrays him. The tail betrays the fox. (ἡ κέρκος τῇ ἀλώπεκι μαρτυρεῖ.)

DIOGENIANUS, *Adagia*, v, 15. (c. A.D. 125)  
For as the proverb is . . . the taile is ynough to bewray the foxe.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 362. (1576)

The taylor often condemnes the Foxe to death, because it is too long. (La coda condanna spesso la volpe a morte, per esser troppo lunga.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

The tail doth often catch the fox.

JOHN DAVIES, *The Scourge of Folly*. Prov. 70. (1611) DRAXE, *Bibliotheca*, p. 72. (1633)

2 Foxes are all tail and women all tongue.

C. H. SPURGEON, *John Ploughman*. Ch. 6. (1869)

### FRANCE AND THE FRENCH

3 The French would be the best cooks in Europe if they had got any butcher's meat.

WALTER BAGEHOT, *Biographical Studies: Guizot*, p. 358. (1881) Referred to as an "old saying."

4 France was long a "Despotism tempered by epigrams."

THOMAS CARLYLE, *The French Revolution*. Vol. i, bk. ii, ch. 4. (1837)

5 What is the Third Estate? Everything. What part has it in government? Nothing. What does it want? To become something. (Qu'est-ce le Tiers État? Tout. Qu'a-t-il? Rien. Que veut-il? Y devenir quelque chose.)

SEBASTIAN CHAMFORT. Suggested to Sieyès as title for a pamphlet, 1791.

6 And Frensh she spak ful faire and fetisly, After the scole of Stratford atte Bowe, For Frensh of Paris was to hir unknowe.

CHAUCER, *Canterbury Tales: Prologue*, l. 124. (c. 1386)

Besides as I suppose their lawes they pen'd, In their old *Pedlers French* vnto this end.

GEORGE WITHER, *Abuses Stript and Whipt*, ii, 1. (1613)

All this to the husbandmen was heathen Greek or pedlar's French.

THOMAS SHELTON, tr., *Don Quixote*. Bk. ii, ch. 19. (1620)

7 Nothing is changed in France: there is only one Frenchman the more. (Il n'y a rien de changé en France; il n'y a qu'un Français de plus.)

COMTE D'ARTOIS, afterwards CHARLES X OF FRANCE, *Proclamation*, published in *Le Moniteur* upon the restoration of Louis XVIII, April 12, 1814 and mercilessly jeered by the Parisians. Said to have been composed by Comte Beugnot. See *Contemporary Review*, Feb., 1854; DE VAULABELLE, *Hist. Deux Restaurations*, ii, 30.

8 A dancing nation, fickle and untrue:

Have oft undone themselves, and others too.

DANIEL DEFOE: *The True-Born Englishman*. 1701.

9 Nec Pluribus Impar.

DOUVIER, *Motto*, of the device of the rising sun adopted by Louis XIV of France, c. 1643. Fournier says it was devised by an antiquarian named Douvier. It has been variously translated.

Nec pluribus impar. Non inégal à plusieurs soleils même. C'est-à-dire supérieur à tout le monde, au-dessus du reste des hommes. (Not unequal to several suns even. That is to say, superior to all the world, above the rest of mankind.)

*Nouveau Petit Larousse: Locutions Latines et Étrangers*, p. 1133. (1936)

10 That will go, that will last. (Ça ira, ça tiendra.)

BENJAMIN FRANKLIN, according to CASSAGNAC, *History of the Girondists*, i, 373. Cassagnac says the *Ça Ira*, the famous French revolutionary song, was composed by an itinerant musician who took the refrain from this *mot* of Franklin's on the revolution. It is sometimes translated, "That will certainly happen."

When Franklin heard in Paris the disastrous news of Valley Forge, he exclaimed, "This is indeed bad news, but *ça ira, ça ira*, it will all come right in the end." The remark, spreading through Paris, reëmerged in the song.

VAN WYCK BROOKS, *The World of Washington Irving*, p. 15, note. (1944)

11 Fifty million Frenchmen can't be wrong.

Attributed to TEXAS GUINAN. See *New York World-Telegram*, 21 March, 1931.

The old auncient prouerbe . . . whiche saieith he that will Fraunce wyne, muste with Scotlande firste beginne.

EDWARD HALL, *Chronicle*, p. 55. (1548) HOLINSHED, *Chronicle*, p. 66. (1577)

But there's a saying very old and true,  
 "If that you will France win,  
 Then with Scotland first begin":  
 For once the eagle England being in prey,  
 To her unguarded nest the weasel Scot  
 Comes sneaking and so sucks her princely eggs,  
 Playing the mouse in absence of the cat.  
 SHAKESPEARE, *Henry V*, i, 2, 166. (1599) See  
 also under ENGLAND.

<sup>1</sup> France is a meadow that cuts thrice a year.  
 GEORGE HERBERT, *Jacula Prudentum*. No. 891.  
 (1640) A rendering of the French proverb,  
 "France est un pré qui se tond trois fois  
 l'année."

<sup>2</sup> Have the Frenchman for thy friend, not for  
 thy neighbour. (Ayez le François pour ton  
 amy, non pas pour ton voisin.)  
 JAMES HOWELL, *Letters*, 1 Dec., 1643. Repeat-  
 ing an "old saying."

<sup>3</sup> The French are an indelicate people; they  
 will spit upon any place.  
 SAMUEL JOHNSON. BOSWELL, *Life*, 1775.

<sup>4</sup> We are more than ready. There is not a gaiter  
 button wanting.  
 EDMOND LE BŒUF, MINISTER OF WAR, *Speech*,  
 to the French Legislative Assembly, on the  
 outbreak of the Franco-Prussian War. (1870)

<sup>5</sup> French ignorance is often more amusing than  
 the wisdom of other people.  
 H. C. LODGE, *French Opinions of the United  
 States*. (1884)

<sup>6</sup> The great nation. (La grande nation.)  
 NAPOLEON BONAPARTE, *Proclamation*, 1797. But  
 Napoleon was merely repeating a phrase  
 which had been used previously.  
 In France, only the impossible is admired. (En  
 France, on n'admire que l'impossible.)  
 NAPOLEON BONAPARTE, *Epigram*. (c. 1810) See  
 GUILLON, *Napoléon*, p. 297.

<sup>7</sup> The empire, it is peace. (L'empire, c'est la  
 paix.)  
 NAPOLEON III, *Address*, before the Chamber of  
 Commerce at Toulouse, 9 Oct., 1852. See  
 JERROLD, *Life of Louis Napoleon*. In Ger-  
 many this pronouncement was parodied,  
 "L'empire, c'est l'épée"—The empire, it is  
 the sword. See *Kladderdatsch*, 8 Nov., 1862.

<sup>8</sup> The day of the ruine of France, is the eve of  
 the ruine of England.  
 SIR THOMAS OVERBURY, *Observations in His  
 Travailes*. (1626)

<sup>9</sup> The French they are a peculiar race,  
 Parley-vous.  
 RED ROWLEY, *Mademoiselle from Armentières*.  
 (1915) "The folk song of the Great War." A  
 mademoiselle from Armenteers. | She hasn't  
 been kissed in forty years, | Hinky-dinky,  
 par-lee-voo.

<sup>10</sup> What France admires is good enough for  
 France.

J. G. SAXE, *The Money-King*. (1860)  
 Everything French suits exactly every Frenchman.  
 W. C. BROWNELL, *French Traits*. (1889)

<sup>11</sup> "They order," said I, "this matter better in  
 France."

LAURENCE STERNE, *A Sentimental Journey*. Ch.  
 i, l. 1. (1768)

These things are managed so well in France.

BRET HARTE, *The Tale of a Pony*. (c. 1898)

<sup>12</sup> Who so frivolous as a Frenchman? Who else  
 goes to Venice to see gondolas? (Qui est  
 aussi léger qu'un Français? Qui va, comme  
 lui, à Venise, pour voir des gondoles?)

VAUVENARGUES, *Réflexions*. No. 683. (1746)

<sup>13</sup> Your nation is divided into two species: the  
 one of idle monkeys who mock at everything,  
 and the other of tigers who tear.

VOLTAIRE, *Letter to Madame du Deffand*, 21  
 Nov., 1766.

A nation of monkeys with the throat of parrots.  
 (Une nation de singes avec la gorge de perruches.)

JOSEPH SIEVÈS, *Letter to Mirabeau*. (1790)  
 Something of the monkey aspect inseparable from  
 a little Frenchman.

NATHANIEL HAWTHORNE, *Journals*, 5 July, 1837.

<sup>14</sup> They do everything, they know nothing;  
 They know nothing, they do everything.

(Tutto fanno, niente sanno;

Niente sanno, tutto fanno.)

UNKNOWN. An Italian jibe at the French, a  
 "blason populaire." The Spanish proverbial  
 phrase is "Francés gabacho" (The French-  
 man is a scoundrel).

<sup>15</sup> Look at Marianne! (Voilà la Marianne!)

UNKNOWN. A taunt shouted by the Royalists  
 at Albi in 1830, when the Republicans were  
 parading through the streets, carrying a  
 painting of Minerva, supposed to personify  
 the Republic. Marianne was the local slang  
 for a prostitute.

<sup>16</sup> Adieu, pleasant land of France. Oh, my coun-  
 try, the dearest in the world! (Adieu, plaisant  
 pays de France, O ma patrie la plus chérie!)

UNKNOWN. A song alleged to have been sung  
 by Mary Stuart on leaving France to become  
 Queen of Scotland, but really a forgery by  
 De Querlon. The lines were given wide  
 currency by Béranger, who used them as the  
 refrain for his song, *Les Adieux de Marie  
 Stuart*.

<sup>17</sup> The King of France with twenty thousand men  
 Went up the hill, and then came down again.

UNKNOWN, *The King of France*. (c. 1610) See  
 Sloane MS. No. 1489.

The King of France went up the hill  
 With twenty thousand men;

The King of France came down the hill,  
And ne'er went up again.

UNKNOWN, *Old Tarleton's Song*. Quoted in a tract entitled *Piffes Corantoe*, London, 1642.  
See also HALLIWELL, *Nursery Rhymes*.

Henry the Fourth . . . levied a huge army of 40,000 men [1609], whence came the song.

JAMES HOWELL, *Letter to Sir James Crofts*, 12 May, 1620.

<sup>1</sup> Liberty, equality, fraternity. (Liberté, égalité, fraternité.)

UNKNOWN. This phrase, which became the watchword of the French revolution, and which, until the fall of France in June, 1940, was to be seen upon the front of every public building in France, is usually ascribed to Antoine François Momoro (1756-1794). The first official use of the phrase, according to AULARD, *Études et Leçons sur la Révolution Française*, ser. vi, was in a motion passed by the Club des Cordeliers, 30 June, 1793, inviting owners of houses to have painted on their façades in large letters, these words: "Unité, indivisibilité de la République, Liberté, Égalité, Fraternité ou la mort." (Unity, indivisibility of the Republic, Liberty, Equality, Fraternity or death). See *Journal de Paris*, No. 182. There is a legend that the use of the phrase as the revolutionary watchword was suggested by Benjamin Franklin. After the fall of France in 1940, "Liberté, Égalité, Fraternité" was discarded, and in its place was substituted "Travail, Famille, Patrie" (Work, Family, Fatherland). With the liberation of France in 1944, the old revolutionary phrase was restored.

Be my brother, or I will kill thee. (Soyez mon frère, ou je tu tuerai.)

SEBASTIAN CHAMFORT, ridiculing the revolutionary watchword, "Fraternity or death," which he called a "brotherhood of Cain." CARLYLE also paraphrased it, *French Revolution*, ii, i, 12, "We will have equality should we descend for it to the tomb."

I have lived. (J'ai vécu.)

JOSEPH SIEYÈS, after the Reign of Terror, when asked what he had done during the Revolution. See MIGNET, *Notices Historiques*, i, 81.

## FRANKLIN, BENJAMIN

<sup>2</sup> I succeed him; no one could replace him.

THOMAS JEFFERSON, to the Comte de Vergennes, when the latter remarked, "You replace Mr. Franklin," as envoy to France.

The greatest man and ornament of the age and country in which he lived.

JEFFERSON, *Letter to Samuel Smith*, 1798.

A philosophical Quaker full of mean and thrifty maxims.

JOHN KEATS, *Letter to G. Keats*, 14 Oct., 1818.

<sup>3</sup> He has wrested from thundering Jove his thunderbolt and strength. (Eripuitque Jovi fulmen viresque tonandi.)

MANILIUS, *Astronomica*, i, 104. (c. 25 B. C.)

He snatched the thunderbolt from heaven, then the sceptres from tyrants. (Eripuit caelo fulmen, mox sceptrum tyrannis.)

ANNE ROBERT JACQUES TURGOT, *Inscription*, for the Houdon bust of Franklin, 1778. According to CONDORCET, *Vie de Turgot*, p. 200, this is the phrase as Turgot wrote it, adapting it from Manilius, but it is frequently misquoted, "Eripuit caelo fulmen, sceptrumque tyrannis." Frederick von der Trenck, at his trial before the Revolutionary Tribunal of Paris, 9 July, 1794, asserted that he was the author of the line. See GARTENLAUBE, *Last Hours of Baron Trenck*. It may be that the direct ancestor of the phrase was not Manilius, but Cardinal Melchior de Polignac, whose Latin poem in refutation of Lucretius, *Anti-Lucretius, Sive de Deo et Natura Libri Novem*, published in 1745 and widely read in France, contained the line (bk. i, l. 96), "Eripuit fulmenque Jovi, Phoeboque sagittas" (He snatched the thunderbolt from Jove, and the arrows from Phoebus). Franklin, in a letter to Félix Nogaret, commenting on Turgot's line, wrote, "Notwithstanding my experiments with electricity, the thunderbolt continues to fall under our noses and beards; and as for the tyrant, there are a million of us still engaged at snatching away his sceptre."

## FRANKNESS, see Candor

## FRAUD

See also Cheating, Deceit

<sup>4</sup> This seems to me to be fraud upon fraud. (Esto mi parece argado sobre argado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 69. (1615)

<sup>5</sup> Because fraud is an evil peculiar to man, It is the more hateful to God. (Ma perchè frode è dell' uom proprio male più spiace a Dio.)

DANTE, *Inferno*. Canto xi, l. 25. (c. 1300)

Fraud, which in every conscience leaves a sting. (La froda, ond' ogni coscienza è morsa.)

DANTE, *Inferno*. Canto xi, l. 52.

<sup>6</sup> Fraud and Deceit are always in Haste.

THOMAS FULLER, *Gnomologia*. No. 1611. (1732)

<sup>7</sup> Fraud may be repelled by fraud. (Fallite fallentes.)

OVID, *Artis Amatoriae*. Bk. i, l. 645. (c. 1 B. C.)  
See under DECEIT.

<sup>8</sup> The trick, begun with pious fraud, remained undetected. (Inde incepta pia mendacia fraude latebant.)

OVID, *Metamorphoses*. Bk. ix, l. 711. (A. D. 7) A pious fraud is a deception practised for the furtherance of what is considered a good object, especially, in modern usage, for the advancement of religion.—O.E.D.

Their accustomed lies, which they term Fraudes pieuses, pious beguillings.

JOHN FOXE, *Book of Martyrs*, iii, 898. (c. 1563)

When pious frauds and holy shifts  
Are dispensations and gifts.

SAMUEL BUTLER, *Hudibras*, i, iii, 1145. (1663)  
Madam, 'twas a pious fraud, if it were one.

APHRA BEHN, *Lucky Chance*. Act v, sc. 7. (1686)  
Pious Frauds were made use of to amuse Man-kind.

JOSEPH ADDISON, *The Spectator*. No. 419. (1712)  
The outworn rite, the old abuse,  
The pious fraud, transparent grown.

J. G. WHITTIER, *The Reformer*. (1846)

1  
Frauds are not frauds, unless you make a  
practice of deceit. (Doli non doli sunt, nisi  
astu colas.)

PLAUTUS, *Captivi*, l. 222. (c. 200 B.C.) There  
are a number of Latin proverbs dealing with  
fraud; among them are, "Dolus versatur in  
generalibus" (Fraud deals in generalities);  
"Fraus est celare fraudem" (It is fraud to  
conceal fraud); "Nullis fraus tuta latebris"  
(Fraud is safe in no hiding place); "Fraus  
vitiat omnia" (Fraud vitiates everything);  
"Ex dolo malo non oritur actio" (No right of  
action can arise out of a fraud), the last two  
being legal maxims.

## FREE

2  
Paul said, But I was free born. (ἐγὼ δὲ καὶ  
γεγεννημαι.)

*New Testament: Acts*, xxii, 28. (c. A. D. 65) The  
*Vulgate* is, "Ego autem et natus sum."

The child's free, white, and twenty-one.

MARGERY ALLINGHAM, *Black Plumes*, p. 147.  
(1940)

The old free, white, and twenty-one business,  
with every boy an equal right to be President.

J. W. BELLAH, *The Bones of Napoleon*, p. 245.  
(1940) See also HOWIE, *Murder's So Perma-  
nent*, p. 9. (1942) MALMAR, *Never Say Die*,  
p. 10. (1943) etc. etc.

3  
No one is free save Jove. (ἐλεύθερος γὰρ οὐτὶς  
ἐστὶ πλὴν Διός.)

AESCHYLUS, *Prometheus Bound*, l. 50. (470 B.C.)

Among mortals there is no man free;  
To riches is he slave, or else to fortune.

(οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·  
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης.)

EURIPIDES, *Hecuba*, l. 865. (c. 425 B.C.) ARIS-  
TOLE, *Rhetoric*, ii, 21, 2, remarks that the  
first line of this quotation is a maxim, and  
that Euripides, by adding the second line, de-  
veloped it into an enthymeme.

4  
Wherever snow falls, man is free. Where the  
orange blooms, man is the foe of man.

R. W. EMERSON, *Journals*, 1862.

5  
He is not free that draws his chain.

GEORGE HERBERT, *Jacula Prudentum*. No. 830.  
(1640) From the French "Il n'est pas échappé  
qui traîne son lien." The Germans say, "Es  
sind nicht alle frei, die ihrer Kette spotten"  
(They are not all free who scoff at their  
chains).

Inferior, who is free?

MILTON, *Paradise Lost*. Bk. ix, l. 825. (1667)

6  
In gloomy tones we need not cry:  
"How many things there are to buy!"  
Here is a thought for you and me:  
"The best things in life are free."

JOHN MARTIN, *These Things Are Free*. (?)

You'd never get him to agree

The nicest things in life are free.

PHYLLIS MCGINLEY, *Song Against Sweetness  
and Light*. (1940) The Germans say, "Nichts  
in der Welt ist umsonst" (Nothing in the  
world is free).

7  
He would have a song about it, and sing it  
at the "free and easies."

J. C. NEAL, *Charcoal Sketches*, p. 27. (1837) A  
saloon or house of ill fame.

Druther git drunk at the "free-and-easy."

EDWARD EGLESTON, *Duffels*, p. 253. (1872)

Here is . . . a restaurant, a free-and-easy, a  
saloon.

SWEET AND KNOX, *Through Texas*, p. 256. (1884)

8  
Is any man free except the one who can live  
as he chooses? (An quisquam est alius liber,  
nisi ducere vitam cui licet ut libuit?)

PERSIUS, *Satires*. Sat. v, l. 83. (c. A. D. 58)

Is freedom anything but the right to live as we  
wish? Nothing else. (ἄλλο τί ἐστὶν ἐλευθερία ἢ τὸ  
ἐξεῖναι ὡς βουλόμεθα διεξάγειν; οὐδέν.)

EPICTETUS, *Discourses*. Bk. ii, ch. 1, sec. 23. (c.  
A. D. 100)

He is free who lives as he chooses. (ἐλεύθερός  
ἐστὶν ὁ ζῶν ὡς βούλεται.)

EPICTETUS, *Discourses*. Bk. iv, ch. 1, sec. 1.

No man is free who is not master of himself.  
(οὐδεὶς ἐλεύθερος ἑαυτοῦ μὴ κρατῶν.)

EPICTETUS [?], *Encheiridion*. Frag. 35. (c. A. D.  
100) Stobaeus ascribes this maxim to Pythag-  
oras.

The greatest thing in the world, is for a man to  
know how to be his own. (La plus grande chose  
du monde, c'est de sçavoir estre à soy.)

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580)

The power, opportunity, or advantage that any-  
one has to do as he pleases.

JONATHAN EDWARDS, *Freedom of the Will*. Ch.  
1. (1754)

9  
Hee was admitted free gratis.

PICTON, *Liverpool Municipal Records*, i, 252.  
(1682)

Free gratis and for nothing.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 12.  
(a. 1902)

They give you maps free gratis for nothing.

ANTHONY BOUCHER, *The Case of the Baker  
Street Irregulars*, p. 187. (1940)

10  
Too free to be fat.

JOHN RAY, *English Proverbs*, p. 176. (1670)  
Quoted by ROBINSON, *Phraseologia Generalis*,  
with the Latin phrase, "Promus magis quam  
condus" (Giving out rather than storing up).

1 Oh, only a free soul will never grow old! (O, nur eine freie Seele wird nicht alt.)

JOHANN PAUL RICHTER, *Titan*. Zykel 140. (1800)

2 Man is born free, and everywhere he is in chains. (L'homme est né libre, et partout il est dans les fers.)

JEAN-JACQUES ROUSSEAU, *Du Contrat Social*. Ch. 1. (1762)

Man is created free, and is free, even though born in chains. (Der Mensch ist frei geschaffen, ist frei Und würd' er in Ketten geboren.)

SCHILLER, *Die Worte des Glaubens*. St. 2. (c. 1800)

3 Be free as is the wind.

SHAKESPEARE, *Coriolanus*, i, 9, 88. (1607)

I am free, free as air.

BEAUMONT AND FLETCHER, *The Double Marriage*. Act iv, sc. 3. (c. 1625)

As free as a bird in ayre.

SOMERS *Tracts*, vii, 214. (1635)

He roamed where he listed, as free as the wind.

T. L. PEACOCK, *Maid Marian*. Ch. 16. (1822)

You know you are as free as air.

MAXWELL ANDERSON, *Elizabeth the Queen*. Act ii, sc. 3. (1930)

4 They wish to be free, and know not how to be just. (Ils veulent être libres et ne savent pas être justes.)

ABBÉ JOSEPH SIEYÈS, in the Constituent Assembly, 10 Aug., 1789. See DUMONT, *Recollections of Mirabeau*.

5 No one can be perfectly free till all are free. HERBERT SPENCER, *Social Statics*. Pt. iv, ch. 30, sec. 16. (1850)

While there is a soul in prison I am not free.

EUGENE V. DEBS, *Labor and Freedom*. (1895)

For every man who lives without freedom, the rest of us must face the guilt.

LILLIAN HELLMAN, *Watch on the Rhine*. Act ii. (1941) Quoted.

6 Man is free at the moment he wishes to be. (L'homme est libre au moment qu'il veut l'être.)

VOLTAIRE, *Brutus*. Act ii, sc. 1. (1730)

## FREEDOM

See also *Liberty*; *Speech*: *Freedom of Speech*

7 Fredome is a noble thing!

JOHN BARBOUR, *The Bruce*. Bk. i, l. 225. (1375)

Freedom is a fair thing.

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)

Depend upon it that the lovers of freedom will be free.

EDMUND BURKE, *Speech*, to the electors of Bristol, 3 Nov., 1774.

8 Hope, for a season, bade the world farewell, And Freedom shrieked—as Kosciuszko fell!

CAMPBELL, *Pleasures of Hope*. Pt. i, l. 381. (1799)

9 Freedom, it is said, dwells in the mountains.

WINSTON CHURCHILL, *Address*, House of Commons, on the German invasion of Norway, 11 April, 1940.

10 Restraint from ill is freedom to the wise.

DANIEL DEFOE, *The True-Born Englishman*. Pt. ii, l. 206. (1700)

That sweet bondage which is freedom's self.

SHELLEY, *Queen Mab*. Canto ix, l. 76. (1813)

But what is Freedom? Rightly understood, A universal license to be good.

HARTLEY COLERIDGE, *Liberty*. (c. 1840)

11 Let them fear bondage who are slaves to fear; The sweetest freedom is an honest heart.

JOHN FORD, *The Lady's Trial*. Act i, sc. 3. (1638)

12 The greatest glory of a free-born people Is to transmit that freedom to their children.

WILLIAM HAVARD, *Regulus*. Act v, sc. 4. (1744)

13 Those who deny freedom to others deserve it not for themselves.

LINCOLN, *Letter to H. L. Pierce*, 6 April, 1859.

14 I remembre a proverbe said of olde, Who lesethe his fredam, in faith! he leseth all.

JOHN LYDGATE, *Minor Poems*, p. 183. (c. 1430)

15 Those who expect to reap the blessings of freedom, must, like men, undergo the fatigue of supporting it.

THOMAS PAINE, *The Crisis*. No. 4. (1776)

16 The only freedom which deserves the name, is that of pursuing our own good in our own way.

JOHN STUART MILL, *On Liberty*. Ch. 1. (1859)

17 The four freedoms . . . freedom of speech and expression—everywhere in the world. . . . Freedom of every person to worship God in his own way. . . . Freedom from want. . . . Freedom from fear—anywhere in the world.

FRANKLIN D. ROOSEVELT, *Message to Congress*, 6 Jan., 1941.

18 Freedom, near at hand, makes an old man brave. (Fortem facit vicina libertas senem.)

SENECA, *Hippolytus*, l. 139. (c. A. D. 60)

The New Freedom.

WOODROW WILSON. Used as the slogan of his first campaign. (1912)

## FRESH

19 As fresh as a daisy.

E. S. BARRETT, *The Heroine*. Vol. iii, p. 155. (1815) She presently came bouncing back—the saying is, as fresh as any daisy; I say fresher.

DICKENS, *Cricket on the Hearth*. Chirp 2. (1845) Here he comes swinging in . . . fresh as a daisy.

I. AND C. I. GORDON, *Two Vagabonds in Languedoc*, p. 41. (1925)

<sup>1</sup>  
Forth they walked . . . as fresh as an oyster.  
E. S. BARRETT, *The Heroine*. Vol.iii, p.81.(1815)

<sup>2</sup>  
"Don't make yourself too fresh here"; that  
is to say, not quite so much at home.

JOHN BARTLETT, *Dictionary of Americanisms: Fresh*. (1848)

When she goes out and says that isn't right, they  
tell her she's too fresh.

H. L. WILSON, *The Spenders*, p. 270. (1902)

When a man gets too fresh in my town, somebody  
is liable to push his face in for him.

R. D. PAINE, *Comrades of the Rolling Ocean*,  
p. 41. (1921)

<sup>3</sup>  
Fresh as an angel o'er a new inn-door.

LORD BYRON, *Beppo*. St. 57. (1817)

<sup>4</sup>  
As fresshe as braunche in May.

CHAUCER (?), *Troilus and Criseyde*, Bk. v, l.  
844. (c. 1380)

He was as fresh as is the month of May.

CHAUCER, *Canterbury Tales: Prologue*, l. 92.  
(c. 1386)

Fressher than the May with floures newe.

CHAUCER, *The Knightes Tale*, l. 179.

A festlich man as fresh as May.

CHAUCER, *The Squires Tale*, l. 273.

Freshe and flourishing as the floures in May.

LEWIS WAGER, *Mary Magdalene*, sig. B1.(1566)

As peart as bird, as straite as boulte, as freshe as  
flowers in May.

WILLIAM WARNER, *Albions England*. Ch. 31, st.  
4. (1592)

You shall meet some of them sometimes as fresh  
as flowers in May.

THOMAS HEYWOOD, *The Fair Maid of the West*.  
Pt. ii, act i. (1631)

<sup>5</sup>  
As fresh as is the brighte someres day.

CHAUCER, *Canterbury Tales: The Marchantes  
Tale*, l. 652. (c. 1388)

<sup>6</sup>  
I coulede walke as fresh as is a rose.

CHAUCER, *Canterbury Tales: The Wife of  
Bath's Prologue*, l. 448. (c. 1388)

With swetenes freshe as any rose.

JOHN LYDGATE, *Troy Book*. Bk. v, l.2897.(1412)

Fayr and fresche, as rose on thorn.

UNKNOWN, *Coventry Mysteries*, 154. (1468)

Faire and fresh as morning rose.

SPENSER, *Faerie Queene*, ii, ix, 36. (1590)

Gay and fresh as a rose upon the stalk.

THOMAS BROWN, tr., *Scarron*, ii, 182. (1700)

<sup>7</sup>  
Fresh as a drop of dew.

O. HENRY, *Roses, Ruses and Romance*. (1908)

<sup>8</sup>  
You are looking as fresh as paint.

F. E. SMEDLEY, *Frank Fairlegh*. Ch. 41. (1850)

You look as fresh as paint.

LANGDON MITCHELL, *The New York Idea*. Act  
ii. (1906)

I feel as fresh as paint.

A. W. PINERO, *"Mind the Paint" Girl*. Act iii.  
(1912)

FRIAR, see Monk

## FRIDAY

<sup>9</sup>  
Right as the Friday, soothly for to telle,  
Now it shyneth, now it reyneth faste.

CHAUCER, *Canterbury Tales: The Knightes  
Tale*, l. 676. (c. 1386)

Friday, of all the week, is the finest or the foulest  
day. (Vendredi de la semaine est | Le plus beau  
ou le plus laid.)

A. JUBINAL, *Recueil des Contes*. (c. 1500) *Reli-  
quiae Antiquae*, ii, 10. (c. 1540) It will be  
noted that the French kept the Latin name  
for Friday, *Dies Veneris*, Day of Venus, while  
the English word came from the Norse *Frige-  
doeg*, Frigg's Day, Frigg or Freyja being the  
Norse equivalent of Venus. For other weather  
proverbs relating to Friday, see INWARDS,  
*Weather Lore*.

<sup>10</sup>  
Selde is the Friday al the wyke y-lyke.

CHAUCER, *Canterbury Tales: The Knightes  
Tale*, l. 681. (c. 1386)

Fridays in the week Are never aleek.

*Notes and Queries*, Ser. i, i, 303. (1850)

<sup>11</sup>  
And on a Friday fel al this meschaunce.

CHAUCER, *Canterbury Tales: The Nonne Prees-  
tes Tale*, l. 521. (c. 1386) The Romans called  
Friday (*dies Veneris*) *nefastus*, because of  
the overthrow of their army at Gallia Nar-  
bonensis on that day; among Christians it is  
regarded as unlucky because it is supposed to  
be the day of Christ's crucifixion. Legend has  
it that Adam and Eve ate the forbidden fruit  
on a Friday.

Now Friday came, your old wives say,  
Of all the week the unluckiest day.

RICHARD FLECKNOE, *Diarium*, p. 38. (1656)

Friday's moon,

Come when it will it comes too soon.

W. C. HAZLITT, *English Proverbs*, p. 138.(1869)

<sup>12</sup>  
I take my man Friday with me.

DANIEL DEFOE, *The Life and Adventures of  
Robinson Crusoe*. Pt. i. (1719)

<sup>13</sup>  
The foxe made a Friday face, counterfeiting  
sorrow.

ROBERT GREENE, *Works* (Grosart), xii, 120. (1592)

Look what a Friday-face that fellow makes!

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*,  
p. 152. (1667)

He has a Friday look.

J. GLYDE, JR., *Norfolk Garland*, p. 150. (1872)

A downcast, sulky look.

<sup>14</sup>  
Friday's hair and Sunday's horn

Goes to the D'ule on Monday morn.

JOHN RAY, *English Proverbs*, p. 294. (1678) It  
is wrong to cut the hair on a Friday or the  
nails on a Sunday.

Friday cut hair, Sunday cut horn,

Better that man had never been born.

*Notes and Queries*. Ser. i, iii, 462. (1851)



## FRIEND

1 Few there be among men in whom it is inborn to admire without envy a friend's good fortune. (παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε, | φίλον τὸν εὐτυχοῦντ' ἀνευ φθόνου σέβειν.)

AESCHYLUS, *Agamemnon*, l. 832. (458 B. C.) When people sometimes see the misfortunes of their friends and rejoice instead of grieving, is not that wrong? (τὰ δέ γε τῶν φίλων ὀνύκτας ἐστὶν ὅτε κακὰ μὴ λυπεῖσθαι, χαίρειν δέ, ἀρ' οὐκ ἀδικόν ἐστιν;)

PLATO, *Philibus*. Sec. 49D. (c. 350 B. C.) We are easily consoled for the misfortunes of our friends. (Nous nous consolons aisément des disgrâces de nos amis.)

LA ROCHEFOUCAULD, *Maximes*. No. 235. (1665) In the adversity of our best friends we always find something which does not displease us. (Dans l'adversité de nos meilleurs amis nous trouvons toujours quelque chose qui ne nous déplaît pas.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 583. This maxim appeared originally as No. 99 in the 1665 edition, but it aroused such a storm of protest that La Rochefoucauld suppressed it.

Wise Rochefoucauld a Maxim writ,  
Made up of Malice, Truth, and Wit: . . .

He says, "Whenever Fortune sends  
Disasters to our Dearest Friends,  
Although we outwardly may grieve,  
We oft are laughing in our sleeve."  
And, as I think upon't this minute,  
I fancy there is something in it.

SWIFT, *The Life and Character of Dean Swift*, l. 1. (1731)

This Maxim more than all the rest  
Is thought too base for human Breast.

SWIFT, *Verses on the Death of Dr. Swift*, l. 5. (1731) Swift argues that the maxim is true, and that one is more envious of his friends than of his enemies. Chesterfield agrees with him. See *Letters*, 5 Sept., 1748.

2 I please the friend who pleases me. (ἄδον φίλον ὅς κ' ἐμ' ἀδῇσι.)

ALCMAN (?), *Fragments*. Frag. 18. (c. 630 B. C.) See EDMONDS, *Lyra Graeca*, iii, 427.

3 It is better to have one friend of worth than many worth nothing. (κρείττον ἔλεγεν ἓνα φίλον ἔχειν πολλοῦ ἀξίου ἢ πολλοὺς μηδενὸς ἀξίους.)

ANACHEARSIS, *Maxim*. (c. 590 B. C.) See DIOGENES LAERTIUS, *Anacharsis*. Sec. 105.

Many friends in general, one in special.

HERBERT, *Jacula Prudentum*. No. 283. (1640)

Choose thy friends like thy books, few but choice.  
JAMES HOWELL, *English Proverbs*, p. 10. (1659)

4 A snake is preferable to a faithless friend.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

The malyce of a friend, is like the sting of an Aspe, which nothing can remedie.

JOHN LYLY, *Euphues and His England* (Arber), p. 381. (1580)

5 'Tis thy friends that make thee choke with rage. (σὺ γὰρ δὴ παρὰ φίλων ἀπάγχεο.)

ARCHILOCHUS OF PAROS, *Lamproon*. Frag. 61 Bergk. (c. 600 B. C.) Quoted by ARISTOTLE, *Politics*, vii, 6, 3.

6 He has no friend who has many friends. (οὐθεὶς φίλος ᾧ πολλοὶ φίλοι.)

ARISTOTLE, *Eudemian Ethics*. Bk. vii, ch. 12. (c. 340 B. C.) Diogenes Laertius, in his life of Aristotle, sec. 21, condenses this to ᾧ φίλοι, οὐδεὶς φίλος. In the *Nicomachean Ethics*, ix, 10, 6, Aristotle enlarges upon the same theme: "Persons of many friendships (πολύφίλοι), who are hail-fellow-well-met with everybody are thought to be real friends of nobody."

All men's friend, no man's friend.

JOHN WODROEPHE, *Spared Houres*, p. 475. (1623) I cannot conceive how he can be a friend to any, who is a friend to all.

THOMAS FULLER, *Good Thoughts in Bad Times: Mixt Contemplations*. Ch. 13. (1645) Every bodies friend is nobodies friend. (Amico d'ognuno, amico di nessuno.)

TORRIANO, *Piazza Universale*, p. 8. (1666)

Friendship, like love, is but a name,  
Unless to one you stint the flame.

JOHN GAY, *Fables: The Hare with Many Friends*. (1727)

A Friend to all, is a Friend to none.

THOMAS FULLER, *Gnomologia*. No. 120. (1732) All friendship is preferring the interest of a friend to the neglect, or, perhaps, against the interests of others; so that an old Greek said, "He that has friends has no friend."

SAMUEL JOHNSON. BOSWELL, *Life*, 15 April, 1778. I believe he is right, Sir . . . He had friends, but no friend.

SAMUEL JOHNSON. BOSWELL, *Life*, 24 April, 1779. He who serves all the world serves nobody. (Chi serve al commune, serve nessuno.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 184. (1856) An Italian proverb. The Spanish form is exactly the same, "Quien hace por el comun, hace por ningun," and the French say, "Qui sert tout le monde, n'oblige personne."

Many friends, no friend.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 96. (1875) The Germans say, "Viele Freunde und wenige Nothhelfer" (Many friends and few helpers in need).

7 Without friends no one would choose to live, even if he had all other goods. (ἀνευ γὰρ φίλων οὐδεὶς ἐλοιτ' ἂν {ἔ}χων τὰ λοιπὰ ἀγαθὰ πάντα.)

ARISTOTLE, *Nicomachean Ethics*. Bk. viii, sec. 1. (c. 335 B. C.)

A friendless man is like a left hand without a right hand.

IBN GABIROL, *Mibhar ha-Peninin (Choice of Pearls)*. No. 255. (c. 1050)

Life without a friend, is death without a witness.

GEORGE HERBERT, *Jacula Prudentum*. No. 387. (1640) From the Spanish, "Vida sin amigo, muerte sin testigo."

Life without a Friend, is Death with a Vengeance.

THOMAS FULLER, *Gnomologia*. No. 3211. (1732)  
He who finds himself without friends is like a body without a soul. (Chi si trova senz' amici, è come un corpo senz' anima.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 1. (1814) An Italian proverb.

Better without gold than without friend. (Besser ohne Geld als ohne Freund seyn.)

CARIER, *Six Mille Proverbs*, p. 313. (1856)

1 A man is his own best friend. (μάλιστα γὰρ φίλος αὐτῷ.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 8, sec. 2. (c. 335 B. C.)

I have begun to be a friend to myself. (Amicus esse mihi coepi.)

HECATO, *Fragments*. Frag. 26, Fowler. (c. A. D. 50) As quoted by SENECA, *Ad Lucilium*, vi, 7, who adds, "Scito hunc amicum omnibus esse" (You may be sure that such a man is a friend to all mankind). Quoted by MONTAIGNE, *Essays*, bk. iii, ch. 10, who expands it a little, "Qui sibi amicus est, scito hunc amicum omnibus esse," the French of which is, "Celui qui est ami de soi-même, l'est aussi de tous les autres." Cited as a proverb by BLAND, *Proverbs*, i, 3, with the comment, "Whether this is true or not, it is certainly true that he who is not a friend to himself should not be expected to be a friend to anyone."

Be a friend to thyself, and others will befriend thee.

JAMES KELLY, *Scottish Proverbs*, p. 57. (1721)  
Be a Friend to thyself, and others will be so too.

THOMAS FULLER, *Gnomologia*. No. 847. (1732)

2 We should behave to our friends as we would wish our friends to behave to us. (ὡς ἂν εὖξαίμεθα αὐτοὺς ἡμῖν προσφέρεισθαι.)

ARISTOTLE, *Maxim*. (c. 335 B. C.) See DIOGENES LAERTIUS, *Aristotle*. Sec. 21.

This adage ever keep in readiness:

Ask not of friends what you yourself can do.

(Hoc erit tibi argumentum semper in promptu situm:

Ne quid expectes amicos, quod tute agere possies.)

QUINTUS ENNIUS, *Satires*. (c. 175 B. C.) As quoted by AULUS GELLIUS, ii, 29. The moral of Aesop's fable of the bird in the harvest field.

Hast thou a friend, as hart may wish at will?

Then use him so to have his friendship still.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Posies for the Parler*. (1573)

3 Thy friend has a friend, and thy friend's friend also has a friend.

*Babylonian Talmud: Baba Bathra*, fo. 28b. (c. 450)

A man shall be a friend to his friend's friend.

SAEMUND (?) *Poetic Saga: Hovamol*. St. 43. (c. 900) The French proverb is, "Les amis des mes amis sont mes amis" (The friends of my friends are my friends).

4 Thy friend is dead! believe it. Thy friend has become rich! believe it not.

*Babylonian Talmud: Gittin*, fo. 30b. (c. 450)

There is a play upon words which cannot be reproduced in translation: "believe" ('ashar) and "become rich" ('ith'ashshar).

5 Go up a step to seek a friend.

*Babylonian Talmud: Jabamoth*, fo. 63a. (c. 450)

Never have a friend that's poorer than yourself.

JERROLD, *Bubbles of the Day*. Ch. 2. (1842)

Make friends with men better than yourself; better none than those like yourself.

H. H. HART, *Seven Hundred Chinese Proverbs*, p. 497. (1937)

6 Friends are thieves of time. (Amici fures temporis.)

FRANCIS BACON, *Of the Advancement of Learning*, ii, xxiii, 218. (1605)

He may love study and wish not to be interrupted by his friends: Amici fures temporis.

SAMUEL JOHNSON. BOSWELL, *Life*, 1783.

7 Be on guard against thy friends. (ἀπὸ τῶν φίλων σου πρόσσεχε.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vi, 13. (c. 190 B. C.)

Between friends the bug in the eye. (De amigo a amigo la chinche en el ojo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 12. (1615)

"Tener chinche (or sangre) en el ojo" means to keep a sharp lookout, and the proverb is saying that even between friends this is advisable. Nuñez gives it, "Chispe en el ojo" (A spark in the eye).

Love your friend, but look to yourself.

JAMES KELLY, *Scottish Proverbs*, p. 238. (1721)

8 A faithful friend is a strong defence, and he that findeth such findeth a treasure. A faithful friend is beyond price, and there is no weighing of his goodness. A faithful friend is the medicine of life. (Amicus fidelis, medicamentum vitae.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vi, 14-16. (c. 190 B. C.) "I do not remember to have met with any saying that has pleased me more than that of a friend's being the medicine of life."—*The Speaker*. No. 58.

No doctor can surpass a trusty friend. (Nec quisquam melior medicus quam fidus amicus.)

CATO (?), *Disticha*. Bk. iv, No. 13. (c. 175 B. C.)

If a man has a friend, what need has he of medicines?

BHARTRIHARI, *Niti Sataka*. No. 21. (c. A. D. 100)

For Catoun seith: "if thou hast nede of help, axe it of thy freendes; for ther nis noon so good a phisicien as thy trewe freend."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 31. (c. 1387)

A friend to whom to reveal is a medicine to relieve.

ROBERT GREENE, *Never Too Late*. (1590)

- 1 Change not a friend for money.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 18. (c. 190 B. C.) Oesterley, tr.  
Be slow in chusing a friend, slower in changing.  
FRANKLIN, *Poor Richard's Almanack*, 1735.
- 2 A friend and a companion never meet amiss.  
(φίλος καὶ ἑταῖρος εἰς καιρὸν θλίψεως.)  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xl, 23. (c. 190 B. C.) The Latin is, "Amicus et sodalis in tempora convenientes."
- 3 Think twice before you speak to a friend in need.  
AMBROSE BIERCE, *The Devil's Dictionary*. (1906)  
While your friend holds you affectionately by both hands you are safe, for you can watch both his.  
AMBROSE BIERCE, *The Devil's Dictionary*.
- 4 Friends are like fiddle-strings, they must not be screwed too tight.  
H.G. BOHN, *Handbook of Proverbs*, p. 358. (1855)
- 5 Whensoever you see your friend, trust to yourself.  
NICHOLAS BRETON, *Crossing of Proverbs*. (1616)  
JOHN CLARKE, *Paroemiologia*, p. 26. (1639)
- 6 We became as great friends as the Devil and the Earl of Kent.  
THOMAS BROWN, *Works* (1760), ii, 194. (c. 1700)  
As great as Cup and Cann; or as great as two Inkle-makers.  
B.E., *A New Dictionary of the Canting Crew: Cannikin*. (1690)  
As great as old Nick, and the old Earl of Kent.  
EDWARD WARD, *Writings*, ii, 90. (1703)  
*Lady Smart*: Miss, I hear that you and lady Coupler are as great as cup and can.  
*Lady Answerall*: Ay, miss, as great as the devil and the earl of Kent.  
SWIFT, *Polite Conversation*. Dial. iii. (1738)  
Scott, in a note to this, says, "The villainous character given by history to the celebrated Godwin, Earl of Kent, in the time of Edward the Confessor, occasioned the proverb."  
But Odo, not Godwin, was Earl of Kent.  
She and you were as great as two inkle-weavers.  
SWIFT, *Polite Conversation*. Dial. i.  
When people are intimate we say that they are as great as two inkle-weavers. . . . Inkle-weavers contract intimacies with each other sooner than other people on account of their juxtaposition in weaving of inkle [tape, the looms being very narrow].  
WILLIAM COWPER, *Letter*, 6 May, 1788.
- 7 When friends quarrel the truth comes to light.  
(Cuando pelean los compadres, | Se descubren las verdades.)  
CARRER, *Quelques Six Mille Proverbs*, p. 236. A Spanish proverb.
- 8 Let me have no good thing unknown to a friend. (ἀγνοῶσιν δὲ φίλος μὴδὲν ἔχοιμι καλόν.)  
CALLIMACHUS, *Fragments*. Frag 121. (c. 250 B. C.)

- 9 Where shall a man have a worse friend than he brings from home?  
WILLIAM CAMDEN, *Remains*, p. 335. (1605)  
No man hath a worse friend than he brings from home.  
JOHN RAY, *English Proverbs*, p. 351. (1678)  
I see there's no worse friend than one brings from home with one.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
*No man has a worse friend than he brings with him from home; . . .* in striking agreement with Augustine's remarkable prayer, "Deliver me from the evil man, from myself." (Libera me ab homine malo, a meipso.)  
TRENCH, *Lessons in Proverbs*. Ch. 6. (1852)
- 10 Never condemn your friend of many a year: If changed his ways, think how he once was dear.  
(Dannaris numquam post longum tempus amicum: mutabit mores, sed pignora prima memento.)  
CATO (?) *Disticha*. Bk. iv, No. 41. (c. 175 B. C.)  
Fall not out with a friend for a trifle.  
JOHN CLARKE, *Paroemiologia*, p. 25. (1639)  
RAY, *English Proverbs*, p. 9. (1670)
- 11 There is no friend for a friend (No hay amigo para amigo.)  
CERVANTES, *Don Quixote*. Pt. ii, ch 12. (1615)  
A friend may have so exalted an idea of the duties of friendship that he becomes too exacting.
- 12 [The ties of friendship] should be unravelled rather than rent apart. (Dissuendae magis quam discindendae.)  
CICERO, *De Amicitia*. Sec. 76. (44 B. C.) Quoting Cato. In sec. 78 Cicero adds, "Our care should be that friendships appear to have burned out rather than to have been stamped out" (Exstinctae potius amicitiae quam oppressae).
- 13 One God, no more, but friends good store.  
JOHN CLARKE, *Paroemiologia*, p. 26. (1639)  
RAY (p. 94) and FULLER (No. 6104).
- 14 It's good having a friend both in heaven and hell.  
JOHN CLARKE, *Paroemiologia*, p. 232. (1639)  
It's good to have some friends both in heaven and hell.  
HERBERT, *Jacula Prudentum*. No. 1125. (1640)
- 15 To a humble friend one gives a handsome gift. (Iam magnum reddis modico tu munus amico.)  
COLUMBANUS, *Carmen Monostichon*, l. 43. (c. A. D. 600)
- 16 To have a friend come from a distant part, is it not happiness? (Yaou phung chee eün fong loi put yek lok?)  
CONFUCIUS, *Analects*. Bk. I, ch. 1. (c. 500 B. C.) Marshman, tr.

It is delightful to go mad over a friend restored to me (Recepto | dulce mihi furere est amico.)

HORACE, *Odes*. Bk. ii, ode 7, l. 27. (23 B. C.)

Nothing, so long as I am in my senses, would I match with the joy a friend may bring. (Nil ego contulerim iucundo sanus amico.)

HORACE, *Satires*. Bk. i, sat. 5, l. 44. (35 B. C.)

When friends meet, hearts warm.

JOHN RAY, *English Proverbs*, p. 262. (1678)

Between friends, frequent reproofs make friendship distant.

CONFUCIUS, *Analects*. Bk. iv, ch. 26. (c. 500 B. C.)  
A wound in the eye maketh tears to flow and a wound in the heart severeth friendship.

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), xxii, 19. (c. 190 B. C.) Oesterley, tr.

He that reproacheth a friend dissolveth friendship.

BEN SIRA, *Book of Wisdom*, xxii, 20.

Wring a blush from a friend and you lose him. (Ruborem amico excutere amicum est perdere.)

PUBLILIUS SYRUS, *Sententiae*. No. 634. (c. 43 B. C.)

Between two friends not more than two words. (Entre deux amis n'a que deux paroles.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 296.

Citing a proverb of c. 1440.

Alas! I then have chid away my friend!

SHAKESPEARE, *King John*, iv, 1, 87. (1596)

Let us be friends, Cinna, it is I who invite you. (Soyons amis, Cinna, c'est moi qui t'en convie.)

CORNEILLE, *Cinna*. Act v, sc. 3. (1639) The line which made the Grand Condé weep.

One friend ever watches, or cares for another.

RANDLE COTGRAVE, *Dictionary: Ami*. (1611)

Thou art my guide, my master thou and lord. (Tu duca, tu signore, e tu maestro.)

DANTE, *Inferno*. Canto ii, l. 140. (c. 1300)

Thou wert my guide, philosopher, and friend.

POPE, *An Essay on Man*. Epis. iv, l. 390. (1732)

The most precious of all possessions is a wise and loyal friend. (κρημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὐνοός.)

DARIUS, to Histiaeus. (c. 513 B. C.) As related by HERODOTUS, v, 24.

Whoso would fain possess or wealth or power

Rather than loyal friends, is sense-bereft.

(ὅστις δὲ πλοῦτον ἢ σθένος μᾶλλον φίλων ἀγαθὸν πεπᾶσθαι βούλεται, κακῶς φρονεῖ.)

EURIPIDES, *Hercules Furens*, l. 1425. (c. 420 B. C.)

A loyal friend in trouble's hour

Shows welcomer than calm to mariners.

(πιστὸς ἐν κακοῖς ἀνὴρ

κρείσων γαλήνης ναυτίλοιςιν εισοᾶν.)

EURIPIDES, *Orestes*, l. 727. (c. 410 B. C.)

Nothing is better than a loyal friend. (οὐκ ἔστιν οὐδὲν κρείσων ἢ φίλος σαφής.)

EURIPIDES, *Orestes*, l. 410. (c. 410 B. C.)

Of all possessions the most precious is a good and sincere friend. (πάντων κτημάτων κράτιστον εἷν φίλος σαφής καὶ ἀγαθός.)

XENOPHON, *Memorabilia*. Bk. ii, ch. 4, sec. 2. (c. 375 B. C.)

Of all the means which wisdom uses to ensure happiness throughout the whole of life, by far the most important is the acquisition of friends. (ὡν ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ ὅλου βίου μακαριότητα, πολὺ μέγιστόν ἐστιν ἡ τῆς φιλίας κτήσις.)

EPICURUS, *Souvan Maxims*. No. 27. (c. 290

B. C.) See DIOGENES LAERTIUS, *Epicurus*, Bk. x, sec. 148.

Nothing but heaven itself is better than a friend who is really a friend. (Homini amico, qui est amicus ita uti nomen possidet, | nisi deos ei nil praestare.)

PLAUTUS, *Bacchides*, l. 385. (c. 190 B. C.)

More useful than a crown are friends won by deserving. (Utilius regno est meritis acquirere amicos.)

CATO (?), *Disticha*. Bk. ii, No. 1. (c. 175 B. C.)

Nothing better can be purchased than a staunch friend. (Amico firmo nihil emi melius potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 53. (c. 43 B. C.) Quoted by TACITUS, *Annals*, i, 12.

A true friend is the greatest of all blessings, and the one which we take least thought to acquire. (Un véritable ami est le plus grand de tous les biens et celui de tous qu'on songe le moins à acquérir.)

LA ROCHEFOUCAULD, *Maximes Posthumes*. No. 544. (1665)

A true friend is of more price than a kingdom.

JOHN LYLY, *Euphues and His England* (Arber), p. 376. (1580)

Above our life we love a steadfast friend.

MARLOWE, *Hero and Leander*. *Sest. ii. l. 79*. (1590)

To have the greatest blessing, a true friend.

MASSINGER, *Parliament of Love*, iii, 2. (1624)

A true friend is the best Possession.

FRANKLIN, *Poor Richard's Almanack*, 1744.

Codlin's the friend, not Short.

DICKENS, *The Old Curiosity Shop*. Ch. 19. Repeated in later chapters.

"Wal'r, my boy," replied the captain, "in the Proverbs of Solomon you will find the following words: 'May we never want a friend in need, nor a bottle to give him!' When found, make a note of."

DICKENS, *Dombey and Son*, i, 15. (1848)

A friend is a person with whom I may be sincere.

R. W. EMERSON, *Essays: Friendship*. (1841)

My friend is one who takes me for what I am.

H. D. THOREAU, *Autumn*, 23 Oct., 1852.

A friend is a person with whom you dare to be yourself.

FRANK CRANE, *Friendship*. (1919)

A friend may well be reckoned the masterpiece of Nature.

R. W. EMERSON, *Essays: Friendship*. (1841)

A man's growth is seen in the successive choirs of his friends.

EMERSON, *Essays: Circles*. (1841)

A divine person is the prophecy of the mind: a friend is the hope of the heart.

EMERSON, *Essays: Character*. (1844)

A man's friends are his magnetisms.

EMERSON, *Conduct of Life: Fate*. (1860)

A day for toil, an hour for sport,  
But for a friend is life too short.

EMERSON, *Considerations by the Way*. (1860)

The ornament of a house is the friends who frequent it.

EMERSON, *Society and Solitude: Domestic Life*.

1 He does good to himself who does good to his friend. (Sibi benefacit qui benefacit amico.)

ERASMUS, *Colloquia: Amicitia*. (1631)

2 When the Gods honour us, we need not friends:

God's help sufficeth, when he wills it so.

(θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ φίλων·

ἄλλοι γὰρ ὁ θεὸς ὠφελῶν, ὅταν θέλῃ.)

EURIPIDES, *Hercules Furens*, l. 1338. (c. 420 B. C.)

When heaven grants us luck, what need of friends? (ὅταν δ' ὁ δαίμων εὖ διδῷ, τί δεῖ φίλων;)

EURIPIDES, *Orestes*, l. 667. (c. 440 B. C.) Quoted by PLUTARCH, *Moralia*, 68F, who comments that in good fortune men have most need of friends to speak frankly and prevent an excess of pride.

3 Man should have some certain test set up to try his friends, some touchstone of their hearts, to know each friend whether he be true or false.

EURIPIDES, *Hippolytus*, l. 925. (c. 428 B. C.)

If thou testest a friend, get him by testing. (ἐκ κτᾶσαι φίλον, ἐν πειρασμῷ κτῆσαι αὐτόν.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vi, 7, 8. (c. 190 B. C.)

You should love your friend after you have appraised him; you should not appraise him after you have begun to love him. (Cum iudicaris, diligere oportet; non, cum dilexeris, iudicare.)

CICERO, *De Amicitia*. Sec. 85. (44 B. C.) Paraphrasing Theophrastus.

Beware of thinking any man a friend save him you have tried. (Cave amicum credas nisi si quem probaveris.)

PUBLILIUS SYRUS, *Sententiae*. No. 134. (c. 43 B. C.)

Be scarce of thi louing til hit come to prouing of thi gode frende.

UNKNOWN, *Cursor Mundi*. l. 1672. (c. 1400)

Man, beware and wyse in dede,  
Asay thi frend or thou hast neede.

UNKNOWN, *Songs and Carols*, p. 28. (c. 1470)

Proue thy frende er thou haue neede.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

It is good trying of friendes before need do require.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 67. (1564)

Friendes are tryed before they are to be trusted.

JOHN LYL, *Euphues and His England* (Arber), p. 378. (1580)

First try thy friend before thou trust.

UNKNOWN, *Roxburghe Ballads*, ii, 573. (c. 1600)

No friend's a friend until he prove a friend.

BEAUMONT AND FLETCHER, *The Faithful Friends*, Act iii, sc. 3, l. 50. (c. 1608)

Try your friend before you trust him.

JOHN CLARKE, *Paroemiologia*, p. 24. (1639)

4 'Tis sweet with friends to share prosperity.  
(σὺν τοῖς φίλοις γὰρ ἡδὺ μὲν πράσσειν καλῶς.)

EURIPIDES, *Ion*, l. 730. (c. 419 B. C.)

5 True is the old saying, "Get thee friends, not relations only." (τοῦτ' ἐκεῖνο, κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον.)

EURIPIDES, *Orestes*, l. 804. (c. 410 B. C.) There is a Latin proverb, sometimes attributed to Cicero, "Praestat amicitia propinquitate" (Friendship excels relationship), and Cornelius Nepos is credited with "Plus in amicitia valet similitudo morum quam affinitas" (Similarity of manners unites us more strongly in friendship than relationship).

At mariages and burials, frinds and kinrede is knowen. (Alle noze, e alla morte, si cognoscono li amici.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

A sound friend is a second kinsman.

RANDLE COTGRAVE, *Dictionary: Parenté*. (1611)

A near friend is better than a far-dwelling kinsman.

NICHOLAS LING, comp., *Politeuphuia*, p. 184. (1669)

Here's to our friends, and hang up the rest of our kindred.

JOHN RAY, *English Proverbs*, p. 347. (1678)

A good Friend is my nearest Relation.

THOMAS FULLER, *Gnomologia*. No. 151. (1732)

Friends are the nearest Relations.

THOMAS FULLER, *Gnomologia*. No. 1613.

No better relation than a prudent and faithful friend.

FRANKLIN, *Poor Richard's Almanack*, 1737.

Fate makes relatives, but choice makes friends. (Le sort fait les parents, le choix fait les amis.)

JACQUES DELILLE, *Pitié*. (c. 1780)

Friends—those relatives that one makes for one's self. (Les amis—ces parents que l'on se fait soi-même.)

ÉMILE DESCHAMPS, *L'Ami*. (1840)

Better one good friend than a hundred relatives. (É meglio un buon amico, che cento parenti.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 177. (1856) An Italian proverb. The French say, "Un bon ami vaut mieux que cent parents" (One good friend is worth a hundred relations); the Spaniards, "Mas vale buen amigo que pariente primo" (Of more worth is a good friend than a near relation).

6 If ye wanted me and your meat, ye wald want ane good friend.

FERGUSON, *Scottish Proverbs*, p. 66. (c. 1595)

If you wanted me and your victuals, you'd want your two best friends.

SWIFT, *Polite Conversation*. Dial. i. (1738)

7 Hatred among friendes, is succour vnto strangers. (Odio fra gli amici, è soccorso de gli stranieri.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

<sup>1</sup> There are three faithful friends—an old wife, an old dog, and ready money.

FRANKLIN, *Poor Richard's Almanack*, 1738.

A Father's a Treasure; a Brother's a Comfort; a Friend is both.

FRANKLIN, *Poor Richard's Almanack*, 1747.

A Brother may not be a Friend, but a Friend will always be a Brother.

FRANKLIN, *Poor Richard's Almanack*, 1752.

To be intimate with a foolish Friend, is like going to bed with a Razor.

FRANKLIN, *Poor Richard's Almanack*, 1754.

When a Friend deals with a Friend,  
Let the Bargain be clear and well penn'd,  
That they may continue Friends to the End.

FRANKLIN, *Poor Richard's Almanack*, 1756.

SHORT RECKONINGS MAKE LONG FRIENDS, *see under* RECKONING.

<sup>2</sup> Never catch at a falling knife or a falling friend.

J. H. FRISWELL, *Gentle Life*, p. 79. (1864)

Quoted as a Scottish proverb.

<sup>3</sup> If you have one true Friend, you have more than your Share comes to.

THOMAS FULLER, *Gnomologia*. No. 2760.

One friend in a lifetime is much; two are many; three are hardly possible.

HENRY ADAMS, *Education of*, p. 312. (1918)

<sup>4</sup> Can't I be your Friend, but I must be your Fool too?

THOMAS FULLER, *Gnomologia*. No. 1054. (1732)  
Friends got without Desert, will be lost without Cause.

THOMAS FULLER, *Gnomologia*. No. 1614.

He that ceaseth to be a Friend, never was a good one.

THOMAS FULLER, *Gnomologia*. No. 2064.

No Man can be happy without a Friend; nor be sure of his Friend, till he is unhappy.

THOMAS FULLER, *Gnomologia*. No. 3593.

<sup>5</sup> It is better to be deceived by one's friends than to deceive them. (Es ist besser, man betrügt sich an seinen Freunden, als dass man seine Freunde betrüge.)

GOETHE, *Sprüche in Prosa*. (1819)

<sup>6</sup> There is nothing better than a bosom friend with whom to conferre.

ROBERT GREENE, *Never too Late*, p. 56. (1590)  
The secrets of the breast unfolded to a bosom-friend.

LORD SHAFTESBURY, *An Inquiry Concerning Virtue*, ii, 2. (1699)

No friend to a bosom friend; no enemy to a bosom enemy.

JAMES KELLY, *Scottish Proverbs*, p. 261. (1721)

No Friend like to a Bosom-Friend, as the Man said when he pull'd out a Louse.

THOMAS FULLER, *Gnomologia*. No. 3571. (1732)

One of Fuller's few Wellerisms, q.v.

Your bosom friends are become your backbiters.

SWIFT, *Polite Conversation*. Dial. i. (1738)

They're kind of bosom friends, if you know what I mean.

NGAIO MARSH, *Death of a Peer*, p. 311. (1940)

<sup>7</sup> Her stayednesse in sticking to her friendes.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 201. (1574) Pettie, tr.

<sup>8</sup> We never know the true value of friends. While they live we are too sensitive of their faults: when we have lost them we only see their virtues.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

<sup>9</sup> If friends have faith in each other, life and death are of no consequence.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 507. (1937)

<sup>10</sup> Particular contentement of mynde that I have sutch an old frende in a corner.

GABRIEL HARVEY, *Letter-Book*, p. 80. (c. 1579)

Had it not been for a friend in a corner [*takes aquavilae*] I had kicked up my heels.

DEKKER AND WEBSTER, *Westward Hoe*. Act ii, sc. 2. (1607)

A friend in a corner for a refuge.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 1056. (1681)

<sup>11</sup> I like a friend the better for having faults that one can talk about.

WILLIAM HAZLITT, *The Plain-Speaker*, i. (1826)

<sup>12</sup> Before you make a friend, eat a bushel of salt with him.

GEORGE HERBERT, *Jacula Prudentum*. No. 626. (1640) *See under* SALT.

<sup>13</sup> Wilt thou my true Friend be?  
Then love not mine, but me.

ROBERT HERRICK, *True Friendship*. (1648)

<sup>14</sup> Do not make a friend equal to a brother. (*μηδὲ κασιγνήτῳ ἴσον ποιεῖσθαι ἐταῖρον.*)

HESIOD, *Works and Days*, l. 707. (c. 800 B. C.)

There is a friend that sticketh closer than a brother. (*Magis amicus erit, quam frater.*)

*Old Testament: Proverbs*, xviii, 24. (c. 350 B. C.)

<sup>15</sup> He is a worthless man who makes now one and now another his friend. (*δειλὸς τοι ἀνὴρ φίλον ἄλλοτε ἄλλον ποιεῖται.*)

HESIOD, *Works and Days*, l. 713. (c. 800 B. C.)

Be called neither the friend of many nor the friend of none. (*μηδὲ πολὺξέειον μηδ' ἀξείον καλέεσθαι.*)

HESIOD, *Works and Days*, l. 715. (c. 800 B. C.)

Cited by PONTANUS, *Collectio Proverbiorum*, p. 122, with the Latin, "Nec nulli fis amicus, nec omnibus."

Do not be rash to make friends. (*φίλους μὴ ταχὺ κτῶ.*)

OLON, *Apothegm.* (c. 590 B. C.) As quoted by

DIOGENES LAERTIUS, i, 60.

Do not give your hand to everybody. (*μὴ παντὶ ἐμβάλλειν δεξιάν.*)

PLUTARCH, *Moralia: Education of Children*,

secs. 12E, 96A. Cited by ERASMUS, *Adagia*, i, 1, 2, with the Latin, "Ne cuius dextram iniceris," and included by TAVERNER in his *Translations from Erasmus*, with the rendering, "Hold not forth your right hand to every man."

Wel seyde Salomon in his langage,  
"Ne bringe nat every man in-to thyn hous."

CHAUCER, *Canterbury Tales: The Cook's Prologue*, l. 6. (c. 1386)

We should not shake every man by ye hand: That is, we should not contract friendshippe with all.

JOHN LYLY, *Euphues* (Arber), p. 148. (1579)  
Quoted as a saying of Pythagoras.

Do not dull thy palm with entertainment  
Of each new-hatch'd, unfledged comrade.

SHAKESPEARE, *Hamlet*, i, 3, 64. (1600)

1  
Ye'll ne'er grow howbackit [humpbacked]  
bearing your friends.

ALEXANDER HISLOP, *Proverbs of Scotland*, p. 334. (1862) "From this," Hislop comments, "we can infer that the person addressed does not allow himself to be troubled by his friends."

2  
A good thing is the encouragement of a friend. (ἀγαθὴ δὲ παραίφασις ἐστὶν ἐταίρου.)

HOMER, *Iliad*. Bk. xi, l. 793. (c. 850 B. C.) Repeated in Bk. xv, l. 404.

Be friends with the friendly, and visit him who visits you. (τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι.)

HESIOD, *Works and Days*, l. 353. (c. 800 B. C.)

A man that hath friends must shew himself friendly. (Vir amabilis ad societatem.)

Old Testament: *Proverbs*, xviii, 24. (c. 350 B. C.)

3  
Those make friends who do friendly acts. (Aquéllos son amigos que hacen amistades.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 32. (1647)

The way to win friendly feelings is to do friendly acts. (Y para ganar amistades el mejor medio es hacerlas.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 111.

The only way to have a friend is to be one.

R. W. EMERSON, *Essays: Friendship*. (1841)

4  
Not for me attentions that are burdensome. (Nil moror officium quod me gravat.)

HORACE, *Epistles*. Bk. ii, No. i, l. 264. (c. 15 B. C.) Cited by ERASMUS, *Adagia*, i, vii, 68, who quotes other writers who protested against too demonstrative friendship.

Unseasonable frendshyp dyffereth lytle from enemytie. (Intempestiua benevolentia nihil a similitate differt.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 68. (1508) Taverner, tr., fo. 64. (1550)

5  
Have but few friends, though much acquaintance.

JAMES HOWELL, *English Proverbs*, p. 5. (1659)  
RAY, *English Proverbs*, p. 11. (1670) FULLER, *Gnomologia*. No. 1807. (1732) The Spanish form is, "Conocidos muchos, amigos pocos."

A good friend, but bad acquaintance.

LORD BYRON, *Don Juan*. Canto iii, st. 54. (1818)

6  
Make not thy friend too cheap to thee, nor thy self too dear to him.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)  
Make not thy friend too cheap to thee, nor thy self to thy friend.

JOHN RAY, *English Proverbs*, p. 10. (1670)

7  
Who is friend loveth evermore. (Toujourz aime qui est amis.)

JEAN DE MEUNG, *Roman de la Rose*, l. 4930. (c. 1270) Chaucer (?), tr., l. 5516.

A good friend never offends.

JAMES HOWELL, *English Proverbs*, p. 23. (1659)

8  
My familiar friends have forgotten me. (Qui me noverant, obliti sunt mei.)

Old Testament: *Job*, xix, 14. (c. 350 B. C.)

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. (Etenim homo pacis meae, in quo speravi: qui edebat panes meos, magnificavit super me supplantationem.)

Old Testament: *Psalms*, xli, 9. (c. 350 B. C.)

The man in whom I trusted raised his fist against me.

Babylonian Talmud: *Sanhedrin*, fo. 7a. (c. 450)

9  
One friend must in time lose the other.

SAMUEL JOHNSON, *Letter to Mrs. William Strahan*. 23 April, 1781.

10  
Greater love hath no man than this, that a man lay down his life for his friends. (μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.)

New Testament: *John*, xv, 13. (c. A. D. 70) The Vulgate is, "Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis."

Greater love hath no man than this, that he should lay down his checkbook for his life.

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 223. (1942)

11  
When my friends are one-eyed, I look at their profile. (Quand mes amis sont borgnes, je les regarde de profil.)

JOSEPH JOUBERT, *Pensées*. No. 4. (1810) Following the Latin proverb, "Quod pudet socium, prudens celare memento" (What causes shame to a friend, remember as a wise man to keep concealed).

12  
Rich for yourself, and poor to your friends. (Dives tibi, pauper amicis.)

JUVENAL, *Satires*. No. v, l. 113. (c. A. D. 120)

And who-so wol have freendes here,  
He may not holde his tresour dere.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 1179. (c. 1365)

It is not tint [lost] that is done to friends.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)

It is no tint that a friend gets.

JOHN TAYLOR THE WATER-POET, *Answer to a*

*Tale of a Tub*. (1642) SCOTT, *Old Mortality*, ch. 41. (1816)

If there be grease on thy hand, rub it off on thy nearest friend's.

BURCKHARDT, *Arabic Proverbs*. No. 25. (1817)  
Share your superfluities with friends, not with strangers.

What a neighbour gets is not lost.

J. L. KIPLING, *Beast and Man*, p. 188. (1891)  
Quoted as a proverb.

1  
Better my friend think me framet [strange] than fashious [troublesome].

JAMES KELLY, *Scottish Proverbs*, p. 72. (1721)  
The Scots also say, "Better a fremit friend than a friend fremit" (Better a stranger made a friend than a friend a stranger).

Where'er

He met a stranger, there he left a friend.

J. R. LOWELL, *Agassiz*. Pt. ii, sec. 2. (1874)

2  
Fresh fish, and poor friends become soon ill sar'd [savored].

JAMES KELLY, *Scottish Proverbs*, p. 106. (1721)

3  
It is more shameful to mistrust one's friends than to be deceived by them. (Il est plus honteux de se défier de ses amis que d'en être trompé.)

LA ROCHEFOUCAULD, *Maximes*. No. 84. (1665)  
The greatest endeavor of friendship is not to show our faults to a friend, but to make him see his own. (Le plus grand effort de l'amitié n'est pas de montrer nos défauts à un ami; c'est de lui faire voir les siens.)

LA ROCHEFOUCAULD, *Maximes*. No. 410.

God send me a Friend, that will tell me of my Faults.

THOMAS FULLER, *Gnomologia*. No. 1686. (1732)  
Many a friend will tell us our faults without reserve, who will not so much as hint at our follies.

LORD CHESTERFIELD, *Letters*, 1 July, 1748.

There is no man so friendless but what he can find a friend sincere enough to tell him disagreeable truths.

LORD LYTTON, *What Will He Do with It?* Bk. ii, ch. 14. (1858)

4  
It is the part of a friend to forewarn aright. (Porro amici est bene praecipere.)

LUCILIUS, *Satires*. Bk. xxvi, frag. 694, Loeb. (c. 131 B. C.)

He is the greater friend whose censure heals than he whose flattery anoints the head. (Magis amat obiurgator sanans quam adulator unguens caput.)

St. AUGUSTINE, *Epistles*. No. xxviii, sec. 6. (A. D. 398)

Reprove your erring friend, but don't discard him. (Corripe peccantem, noli at dimittere, amicum.)

COLUMBANUS, *Carmen Monostichon*, l. 40. (c. A. D. 600)

I have discharged the duetye of a friend, in that I haue not winked at thy folly.

JOHN LYLY, *Euphues and His England* (Arber), p. 321. (1580)

The admonition of a true friend should be like

the practise of a wise Phisition, who wrappeth his sharpe pills in fine sugar.

LYLY, *Euphues and His England*, p. 328.

Thou canst not have me for thy friend and flatterer too.

WILLIAM PENN, *No Cross, No Crown*, ii, 19. (1669)

The same man cannot be both friend and flatterer.

FRANKLIN, *Poor Richard's Almanack*, 1744.

5  
It is not my habit to lie to a friend. (Homini amico non est mentiri meum.)

LUCILIUS, *Satires*. Bk. xxvi, frag. 695, Loeb. (c. 131 B. C.)

6  
Help your friends. (Prodes amicis.)

LUCILIUS, *Satires*. Frag. 1187, Loeb. (c. 130 B. C.)

7  
There hath neuer bene any faythlesse to his friende, that hath not also bene fruitlesse to his God.

JOHN LYLY, *Euphues* (Arber), p. 90. (1579)

Euphues carieth this Posie . . . engrauen in his heart. A faithfull friend, is a wilfull foole.

LYLY, *Euphues and His England*, p. 331.

8  
My fine feathered friend.

VAN WYCK MASON, *The Bucharest Ballerina Murders*, p. 151. (1940) BALLARD, *Say Yes to Murder*, p. 14. (1942) THAYER, *Murder Is Out*, p. 31. (1942)

9  
Friends are like melons. Shall I tell you why? To find one good, you must a hundred try.

CLAUDE MERMET, *Epigram*. (c. 1600)

10  
Of all my many friends, scarcely two or three of you are left to me. (Vix duo tresve mihi de tot superestis amici.)

OVID, *Tristia*. Bk. i, eleg. 5, l. 33. (c. A. D. 9)

All thy friends are lapp'd in lead.

RICHARD BARNFIELD, *Philomel*. (1594)

A man dies as often as he loses his friends. (Homo toties moritur quoties amittit amicos suos.)

FRANCIS BACON, *Ornamenta Rationalia*. No. 17. (1605)

11  
A friend as far as the altar. (τοῦ βωμοῦ φίλον εἶναι.)

PERICLES, *Epigram*. (c. 450 B. C.) As quoted by PLUTARCH, *Moralia*, 808B. A proverbial phrase cited by ERASMUS, *Adagia*, iii, ii, 10, with the Latin, "Usque ad aras amicus," meaning, "As far as religion will permit." The French say, "Un ami jusqu'aux les autels."

Be not a Friend beyond the Altar: but let Virtue bound thy Friendship.

WILLIAM PENN, *Some Fruits of Solitude*. No. 115. (1693)

A friend as far as conscience permits.

NATHAN BAILEY, *Dictionary: Conscience*. (1736)

12  
Of al greifes it is most griping when freindes are forced to parte eche from other.

GEORGE PETTIE, *Petite Pallace*, p. 117. (1576)



When friendes at departing woulde vtter most, their teares hinder most.

JOHN LYL, *Euphues* (Arber), p. 431. (1580)  
For friends, you know must part.

UNKNOWN, *Roxburghe Ballads*, i, 253. (c. 1620)  
But dearest friends, alas! must part.

JOHN GAY, *Fables*. Ser. i, fab. 50. (1727)

Fate ordains that dearest friends must part.

YOUNG, *Love of Fame*. Sat. ii, l. 232. (1728)

Dearest Friends, they say, must part.

SWIFT, *On the Death of Dr. Swift*, l. 240. (1731)  
The best friends must part.

WALTER SCOTT, *Kenilworth*. Ch. 11. (1821) The French have an old Wellerism, "Il n'y a si bonne compagnie qui ne se quitte, comme disait le roi Dagobert à ses chiens" (There is no company so good that it doesn't have to part, as King Dagobert said to his dogs).

1 They are twice as good friends as before [they quarreled]. (Bis tanto amici sunt inter se quam prius.)

PLAUTUS, *Amphitruo*, l. 943. (c. 200 B. C.)  
Let the falling out of frinds be a renewing of affection.

JOHN LYL, *Euphues and His England* (Arber), p. 378. (1580) See LOVE: LOVERS' QUARRELS.

2 I praise you, when you regard the trouble of your friend as your own. (Laudo, malum cum amici tuum ducis malum.)

PLAUTUS, *Captivi*, l. 151. (c. 200 B. C.)

3 Nothing's more annoying than a slow-footed friend. (Tardo amico nihil est quicquam inaequius.)

PLAUTUS, *Poenulus*, l. 504. (c. 200 B. C.)  
I am never too busy to oblige a friend. (Non sum occupatus umquam amico operam dare.)

PLAUTUS, *Mercator*, l. 288. (c. 200 B. C.)

When a friend asks, there is no tomorrow.

HERBERT, *Jacula Prudentum*. No. 33. (1640)

4 Few friends out of many can really be counted on. (Pauci ex multis sunt amici, homini qui certi sient.)

PLAUTUS, *Pseudolus*, l. 390. (c. 195 B. C.)  
How difficult to find a friend worthy of the name. (Nimium difficilest reperiri amicum ita ut nomen cluet.)

PLAUTUS, *Trinummus*, l. 620. (c. 194 B. C.)  
Common is the name of friend, but rare is fidelity. (Vulgare amici nomen, sed rara est fides.)

PHÆDRUS, *Fables*. Bk. iii, fable 9. (c. 25 B. C.)  
A steadfast friend is something rare and hard to find. (σπάνιον καὶ δυσεύρετόν ἐστι φίλος βέλαιος.)

PLUTARCH, *Moralia: On Having Many Friends*, 97B. (c. A. D. 95)

A black swan or a white crow are less rare than a faithful friend. (Cygnus niger, aut corvus albus, rarus sit avis quam fidelis amicus.)

ERASMUS. (c. 1508) See BLAND, *Proverbs*, i, 3. As Aristotle was wont so often to repeat, "O my friends there is no friend." (Il fault employer le mot qu' Aristote avoit tres familier, "O mes amys! il n'y a nul amy.")

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580)

Nothing is plentier than the name [of friend], nothing is rarer than the thing. (Rien n'est plus commun que ce nom, | Rien n'est plus rare que la chose.)

LA FONTAINE, *Fables: Paroles de Socrate*. Bk. iv, fab. 17. (1668)

Friends are rare, for the good reason that men are not common.

JOSEPH ROUX, *Meditations of a Parish Priest*. Pt. iv, No. 2. (1885)

5 No ill words of an absent friend. (Ne male loquere absenti amico.)

PLAUTUS, *Trinummus*, l. 926. (c. 194 B. C.)

A man who backbites an absent friend is black of heart. (Absentem qui rodit amicum, . . . hic niger est.)

HORACE, *Satires*. Bk. i, sat. 4, l. 81. (35 B. C.)

He that doth love on absent friends to jeere  
May hence depart, no room is for him here.  
(Quisquis amat dictis absentum rodere famam,  
Hanc mensam indignam noverit esse sibi.)

ST. AUGUSTINE, *Epigram*. (c. A. D. 390) See

FULLER, *The Holy State: Life of St. Augustine*. Fuller says St. Augustine "had this distich wrote on his table."

6 True is the proverb they quote: where your friends are, there your riches are. (Verum est verbum quod memoratur: ubi amici ibidem sunt opes.)

PLAUTUS, *Truculentus*, l. 884. (c. 186 B. C.) One of the most famous of Latin proverbs. It is quoted by OVID, *Ex Ponto*, bk. ii, by QUINTILIAN, *Institutionis Oratoriae*, bk. v, ch. 11, sec. 41, and by many others. It is cited by ERASMUS, *Adagia*, i, iii, 24, in its usual short form, "Ubi amici, ibi opes," and with the explanation that its meaning is that friends are better than money, and that it is better for a man to have friends without money than money without friends. Included by TAVERNER in his *Translations from Erasmus*, fo. 14, with the rendering, "Where frendes be, there be goodes." There are similar proverbs in many languages. The Spaniards say, "Aquellos son ricos, qui tienen amigos" (They are rich who possess friends); the Germans, "Ein guter Freund ist besser als baar Geld in Beutel" (One good friend is better than cash in purse). BLAND (*Proverbs*, i, 68) echoes Taverner in saying that the reverse is truer, "Ubi opes, ibi amici" (Where there is wealth there are friends), for "Vulgus amicitias utilitate probat" (Friends are commonly esteemed only in proportion to the advantages they can procure us).

I am wealthy in my friends.

SHAKESPEARE, *Timon of Athens*, ii, 2, 193. (1608)  
They are rich who have true friends.

THOMAS FULLER, *Gnomologia*. No. 4957. (1732)

7 A friend is more indispensable than fire and water. (πυρὸς καὶ ὕδατος ὁ φίλος ἀναγκαϊότερος εἶναι.)

PLUTARCH, *Moralia: How to Tell a Flatterer*, 51B. (c. A. D. 95) Quoted as a proverb. Cited

by ERASMUS, *Adagia*, with the Latin, "Amicus magis necessarius quam ignis et aqua," and the comment that this is "proverbial hyperbole."

How true is this old apothegm, "The usage of a friend is more necessary and more sweet than the elements of water and of fire." (Combien est vray cette ancienne sentence, "Que l'usage en est plus necessaire et plus doux que des elements de l'eau et du feu!")

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)  
When men are friends, even water is sweet. (Jên yao 'hao shui yeh tien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 286. (1875)

1 Unless you bear with the faults of a friend, you betray your own. (Amici vitia nisi feras, facis tua.)

PUBLILIUS SYRUS, *Sententiae*. No. 10. (c. 43 B. C.)  
Study a friend's character, but do not despise it. (Amici mores noveris non oderis.)

PUBLILIUS SYRUS, *Sententiae*. No. 56.  
You should rightly consider your friend's fault as your own. (Peccatum amici veluti tuum recte putes.)

PUBLILIUS SYRUS, *Sententiae*. No. 522.  
Know the characters of thy friends, but hate them not. (Mores amici noveris, non oderis.)

HORACE. (c. 23 B. C.) As quoted by ERASMUS, *Adagia*, ii, v, 96. TAVERNER, *Translations from Erasmus*, fo. 40, comments, "In the maners of frendes some vyces ought to be dissimulated and wynded at."

A friend should bear his friend's infirmities.  
SHAKESPEARE, *Julius Caesar*. Act iv, sc. iii, l. 86. (1599)

We find it easy to forgive our friends those faults which do not affect us personally. (Nous pardonnons aisément à nos amis les défauts qui ne nous regardent pas.)

LA ROCHEFOUCAULD, *Maximes*. No. 428. (1665)  
Cyrus, . . . amongst his equals in age, . . . would never play at any sport . . . in which he knew himself more excellent than they. Ama l'amico tuo con il difetto suo. [Love your friend with his fault.]

JEREMY TAYLOR, *Holy Living*, ii, iv, 78. (1650)  
Have patience with a friend rather than lose him forever.

BURCKHARDT, *Arabic Proverbs*. No. 120. (1817)  
A modern Greek proverb says, "Love your friend with his foible."

FITZGERALD, *Polonius: Friendship*. (1852)

2 So benefit friends that you do not injure yourself. (Amicis ita prodesto ne noceas tibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 53. (c. 43 B. C.)  
A friend must not be wounded, even in jest. (Amicum laedere no ioco quidem licet.)

PUBLILIUS SYRUS, *Sententiae*. No. 54. (c. 43 B. C.)  
RATHER LOSE FRIEND THAN JEST, *see under* JEST.

3 One's table receives more friends than one's heart does. (Plures amicos mensa quam mens concipit.)

PUBLILIUS SYRUS, *Sententiae*. No. 549. (c. 43 B. C.)

4 Who fears a friend teaches a friend to fear. (Qui timet amicum, amicus ut timeat, docet.)

PUBLILIUS SYRUS, *Sententiae*. No. 576.  
He who fears a friend knows not the meaning of the word. (Qui timet amicum vim non novit nominis.)

PUBLILIUS SYRUS, *Sententiae*. No. 592.  
5 It's ill complaining even about the very friend you love. (Quem diligas etiam queri de ipso malum est.)

PUBLILIUS SYRUS, *Sententiae*. No. 609.  
Admonish your friends in private, praise them openly. (Secretes amicos admone, lauda alam.)

PUBLILIUS SYRUS, *Sententiae*. No. 653. (c. 43 B. C.) BURTON, *Anatomy of Melancholy*, ii, iii, vii, 360, renders this, "Admonish thy friend in secret, commend him in public."

6 Happy is he whose friends were born before him, i. e. Who hath *rem non labore parandam sed relictam* (Who has got his property not by labor but by legacy).

JOHN RAY, *English Proverbs*, p. 99. (1670)  
You may thank God that your friends were born before you.

JAMES KELLY, *Scottish Proverbs*, p. 379. (1721)  
'Tis happy for him that his father was born before him.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

7 He is a good frende that doth thee good.  
EARL RIVERS, *Dictes and Sayenges of the Philosophers*, fo. 57. (1477)

He is my friend that grindeth at my mill.  
THOMAS DRAXE, *Bibliotheca*, p. 74. (1633) RAY, *Proverbs*, p. 93. (1670) FULLER, *Gnomologia*. No. 2464. (1732)

He is my friend | That helps me in the end.  
UNKNOWN, *Roxburghe Ballads*, iii, 288. (c. 1640)  
He's a friend that speaks well on's behind our backs.

JOHN RAY, *English Proverbs*, p. 143. (1768)  
FULLER (*Gnomologia*, No. 2465) has, "He's my Friend that speaks well of me behind my back."

He is my Friend that succoureth me, not he that pitieth me.  
THOMAS FULLER, *Gnomologia*. No. 1926. (1732)

8 To cook the pot of thy well-wishers burn all thy furniture if necessary.

SADI, *Gulistan*. Ch. i, Apol. 33. (c. 1258)

9 Do not in a moment estrange a friend whom it has taken a lifetime to secure.

SADI, *Gulistan*. Ch. viii, Maxim 57. (c. 1258)  
A friend is long a getting, and soone lost, like a Merchants riches, who by tempest looseth as much in two houres, as he hath gathered together in twentie yeares.

JOHN LYLY, *Euphues and His England* (Arber), p. 324 (1580)

10 A friend is not so soon gotten as lost.  
HENRY PORTER, *The Two Angrie Women of Abington*, viii, 386. (1599)

They that study man say of a friend,  
There's nothing in the world that's harder found,  
Nor sooner lost.

WEBSTER AND ROWLEY, *A Cure for a Cuckold*.  
Act iii, sc. 1. (1661)

Friends are not so easily made as kept.

LORD HALIFAX, *Maxims of State*. No. 12. (c. 1693)  
A faithful friend is hard to find.

JAMES KELLY, *Scottish Proverbs*, p. 285. (1721)

Friends are not so soon got or recover'd as lost.

THOMAS FULLER, *Gnomologia*. No. 1612. (1732)

It is difficult to win a friend in a year; it is easy  
to lose one in an hour.

H. H. HART, *Seven Hundred Chinese Proverbs*.

No. 510. (1937) And the Latin proverb says,  
"Amicum perdere est damnum maximum"  
(To lose a friend is of all injuries the worst).

<sup>1</sup> To be confined by the feet with friends is  
better than to walk in a garden with strangers.

SADI, *The Gulistan*. (c. 1258) CLOUSTON,  
*Flowers from a Persian Garden*, p. 5.

<sup>2</sup> Fare often to find the friend you trust:  
brambles grow on the rare-trodden road.

SAEMUND, *Poetic Edda: Hovamol*. St. 119. (c. 900)

<sup>3</sup> Give glass to friends of glass. (Vitrei amici  
vitro sunt donandi.)

BISHOP SALOMON, OF CONSTANCE, *Apothegm*.  
(c. 925) A reference, of course, to the fragil-  
ity of certain friendships, of which glass rings,  
common as gifts among poor folk in the  
Middle Ages, were a symbol.

<sup>4</sup> Saul and Jonathan were lovely and pleasant  
in their lives, and in their death they were not  
divided. (In morte quoque non sunt divisi.)

*Old Testament: II Samuel*, i, 23. (c. 800 B. C.)

Damon to his Pythias, Pilades to his Orestes,  
Tytus to his Gysippus, Theseus to his Pirothus,  
Scipio to his Laelius, was neuer founde more  
faithfull, then Euphues will bee to Philautus.

JOHN LYLY, *Euphues* (Arber), p. 49. (1579)

Pylades and Orestes died long ago, and left no  
Successors.

THOMAS FULLER, *Gnomologia*. No. 3987. (1732)

'Twas sung how they were lovely in their lives,  
And in their deaths had not divided been.

THOMAS CAMPBELL, *Gertrude of Wyoming*. Pt.  
iii, st. 33. (1809)

These are two friends whose lives were undivided.  
SHELLEY, *Epitaph*. (c. 1822)

<sup>5</sup> There is a fat friend at your master's door.

SHAKESPEARE, *The Comedy of Errors*, v, 1, 414.  
(1593)

Who's your fat friend?

GEORGE BRYAN (BEAU) BRUMMELL, referring  
to the Prince of Wales. (c. 1814) See GRO-  
NOW, *Reminiscences*, p. 63. Clyde Fitch used  
the line in his play *Beau Brummell*. (1890)

<sup>6</sup> Those friends thou hast, and their adoption  
tried,

Grapple them to thy soul with hoops of steel.

SHAKESPEARE, *Hamlet*, i, 3, 62. (1600)

Keep thy friend Under thy own life's key.

SHAKESPEARE, *All's Well that Ends Well*, i, 1,  
75. (1602)

Rivet them to their sides with bolts of gold.

ILKA CHASE, *Past Imperfect*, p. 115. (1942) Of  
mistresses and maids.

<sup>7</sup> It is better to make one's friendships at home.  
(οἱκοι βελτιόν ἐστι ποιῆσαι φιλίας.)

SOLON, *Aphorism*. (c. 575 B. C.) See PLUTARCH,  
*Lives: Solon*. Sec. 5.

<sup>8</sup> May I be candid with thee as a friend? (ἔξεστιν  
οὖν εἰπόντι τάληθ' φιλῶ;) )

SOPHOCLES, *Ajax*, l. 1328. (c. 409 B. C.)

Give me the avowed, the erect, the manly foe,  
Bold I can meet,—perhaps may turn his blow;  
But of all plagues, good Heaven, thy wrath can  
send,

Save me, oh, save me from the candid friend.

GEORGE CANNING, *The New Morality*, l. 207. (a.  
1823)

<sup>9</sup> There's no great loue lost 'twixt them and mee,  
We keepe asunder, and so best agree.

JOHN TAYLOR THE WATER-POET, *The Travailes  
of Twelve-Pence*. (1621)

Friends agree best at a distance.

JAMES KELLY, *Scottish Proverbs*, p. 103. (1721)

The Italians say, "Meglio amici de lontano  
che nemici d'approso" (Better be friends at  
a distance than neighbors and enemies); the  
French, "Longue demeure fait changer amy"  
(A long stay makes friendship change). On  
the other hand, there is a Latin proverb,  
"Non sunt amici qui degunt procul," or "Non  
sunt amici qui vivunt procul" (They are not  
friends who live far away).

<sup>10</sup> The old prouerb neuer failed yet, Who spreads  
nets for his friends, snares his own feet.

JOHN TAYLOR, *Works*, p. 152. (1630)

<sup>11</sup> I know the Table Round, my friends of old;  
All brave, and many generous, and some  
chaste.

TENNYSON, *Merlin and Vivien*, l. 814. (1870)

<sup>12</sup> He's the only friend that is a friend. (Solus  
est homo amico amicus.)

TERENCE, *Phormio*, l. 562. (161 B. C.) Cited by  
ERASMUS, *Adagia*, i, iii, 17, giving the prov-  
erb as "A friend that is a friend" (Amico  
amicus).

He was a friend to his friends. (Amicus amico.)  
PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60) He  
stood by his friends.

<sup>13</sup> All is precious that comes from a friend.  
(πάντα δὲ τιμὰτα τὰ παρ φίλων.)

THEOCRITUS, *Idyls*. No. xxviii, l. 25. (c. 270 B. C.)

<sup>14</sup> A tongue friend. (ἀπὸ γλώττης φίλος.)

THEOGNIS, *Elegies*, l. 63. (c. 600 B. C.)

A friend in word is never friend of mine. (λόγοις  
δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.)

SOPHOCLES, *Antigone*, l. 543. (c. 441 B. C.)

All are not friends that speak us fair.

JOHN CLARKE, *Paroemiologia*, p. 128. (1639)  
Cited by both Ray and Fuller. The French say, "Un ami jusqu'à la bourse" (A friend as far as the purse), a friend till it comes to lending money, a fair-weather friend.

<sup>1</sup> The most I can do for my friend is simply to be his friend.

H. D. THOREAU, *Journal*, 7 Feb., 1841.  
Friends will not only live in harmony but in melody.

H. D. THOREAU, *Journal*, 3 April, 1841.  
Friends are the ancient and honorable of the earth.

H. D. THOREAU, *Journal*, 8 April, 1841.  
A man cannot be said to succeed in this life who does not satisfy one friend.

H. D. THOREAU, *Winter*, 19 Feb., 1857.

<sup>2</sup> For a dear old friend, even seven versts is not a roundabout.

TOLSTOY, *War and Peace*. Vol. i, pt. iii, ch. 4. (1865) Dole translates the phrase with the proverb, "Friendship laughs at distance."

<sup>3</sup> One drachma for a good book, and a thousand talents for a true friend.

M. F. TUPPER, *Proverbial Philosophy: Of Reading*. (1839)

<sup>4</sup> Hast thou a friend, as hart may wish at will? Then use him so, to have his friendship still.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Posies for the Parler*. (1573)

<sup>5</sup> Change your pleasure, but never change your friends. (Changez de volupté, ne changez point d'amis.)

VOLTAIRE, *Le Dépositaire*. (1769)  
Be slow in choosing a friend, slower in changing.  
FRANKLIN, *Poor Richard's Almanack*.

<sup>6</sup> No girding satirist can take up the old proverb against you and say, That you are afraid of your friends, when there is none near you.

UNKNOWN, in *Harleian Miscellany*, ii, 38. (1699)  
You are afraid of your friends, when none are near you.

SAMUEL RICHARDSON, *Pamela*, i, 222. (1740)

## II—Friend: Alter Ego

<sup>7</sup> Friends have one soul between them. (μὴ ψυχῇ.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 8, sec. 2. (c. 335 B.C.) DIOGENES LAERTIUS, *Life of Aristotle*, bk. v, sec. 20, expands this to μὴ ψυχῇ δύο σώμασιν ἐνοικοῦσα (One soul dwelling in two bodies).

One soul in two bodies, according to the very fit definition of Aristotle. (Qu'une ame en deux corps, selon la trespropre definition d'Aristote.)

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580)  
Two friends, two bodies with one soul inspired.

POPE, tr., *Iliad*. Bk. xvi, l. 267. (1715)

<sup>8</sup> A friend is another I. (τὸν φίλον ἕτερον αὐτὸν.)  
PYTHAGORAS, *Apothegm.* (c. 757 B.C.) As cited by ERASMUS, *Adagia*, i, i, 2, who gives the Latin, "Amicus alter ipse."

Another I. (ἄλλος ἐγώ.)

ZENO, answering the question "What is a friend?" (c. 460 B.C.) See DIOGENES LAERTIUS, *Zeno*. Bk. vii, sec. 23. The Latin, of course, is "Alter ego."

Honest men esteem and value nothing so much in this world as a real friend. Such a one is, as it were, another self.

BIDPAI, *Choice of Friends*. Ch. iv. (c. 300 B.C.)  
A friend is, as it were, another self. (Amicus est tamquam alter idem.)

CICERO, *De Amicitia*. Ch. 21, sec. 80. (44 B.C.)

This is slightly adapted. Cicero actually wrote "Everyone loves himself . . . because he is dear to him self on his own account; and unless this same feeling were transferred to friendship, the real friend would never be found; for he is, as it were, another self" (Est enim is qui est tamquam alter idem).

You are my second self. (Es alter ego.)

ST. AUGUSTINE, *Epistles*. Epis. xxxviii, sec. 1. (A. D. 397)

A friend is in prosperitie a pleasure, a solace in aduersitie, in grief a comfort, in ioy a merry companion, at al times an other I.

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)

A true friend, . . . He is a mans second selfe.

FRANCIS LENTON, *Characterismi*, sig. H. (1631)

<sup>9</sup> Here's the joy; my friend and I are one.

SHAKESPEARE, *Sonnets*. No. 42. (1609)

He ought not to pretend to Friendship's name, Who reckons not Himself, and Friend the same.

SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act ii. (1663)

One should our int'rests, and our passions, be;  
My friend must hate the man that injures me.

POPE, tr., *Homer's Iliad*. Bk. ix, l. 727. (1715)

## III—Friend: A Friend at Court

<sup>10</sup> The man that has no friend at court,

Must make the laws confine his sport;

But he that has, by dint of flaws,

May make his sport confine the laws.

THOMAS CHATTERTON, *The Revenge*. Act ii, sc. 3. (1795)

<sup>11</sup> When the Lord was to bring his people into Egypt He provided so that they should have a friend at court before they came.

DAVID DICKSON, *Explication of Psalms: cv*, 16. (1655)

<sup>12</sup> It is good to have friends at court.

CHARLES LAMB, *Last Essays of Elia: Popular Fallacies*. (1833)

I shouldn't wonder— Friends at court you know.

DICKENS, *Dombey and Son*. Ch. 38. (1848)

If one has friends at court he can easily become an officer. ('Chao chung yu jên 'hao wei kuan.)

DOOLITTLE, *Chinese Vocabulary*, ii, 184. (1872)

It's nice to know I have a friend at court.

WILLIAM O'FARRELL, *Repeat Performance*, p. 95. (1942)

1

For freend in court ay better is  
Than peny in purs, certis.

(Qu'adès vaut meauz amis en veie  
Que ne font denier en courreie.)

JEAN DE MEUNG, *Roman de la Rose*, l. 4947.  
(c. 1270) Chaucer (?), tr., l. 5542. (c. 1365)

A frend in court is worth a peny in purse.

RICHARD TAVERNER, *Translations from Erasmus*, fo. 14. (1550)

A friend in the court is better than a penney in the purse, but yet I haue heard that suche a friend cannot be gotten in the court without pence.

JOHN LYLX, *Euphues and His England* (Arber), p. 476. (1580)

A friend i' the court is better than a penny in purse.

SHAKESPEARE, *II Henry IV*, v, 1, 33. (1597)

A friend in court, is worth a penny in a man's purse. . . . A friend in court makes the process short.

JOHN RAY, *English Proverbs*, p. 73. (1670) The latter phrase is a short rendering of the French, "Bon fait avoir ami en cour, | Car le procès en est plus court."

A Friend in the Market is better than money in the Chest.

THOMAS FULLER, *Gnomologia*. No. 119. (1732)

#### IV—A Friend in Need

2

The sure friend is discerned in unsure circumstances. (Amicus certus in re incerta cernitur.)

ENNIUS, *Hecuba*. Frag. 216, Loeb. (c. 180 B. C.) Quoted by CICERO, *De Amicitia*, and by ERASMUS, *Adagia*, iv, v, 5. Warmington, in the Loeb edition, renders the phrase by its English equivalent, "A friend in need is a friend indeed." Falconer, in the Loeb edition of CICERO, *De Amicitia*, xvii, 64, renders it, "When Fortune's fickle the faithful friend is found." The French say, "Amitié dans la peine, amitié certaine" (Friendship in trouble, friendship sure); the Flemings, "In den nood kent men zijne vrienden" (In need men know their friends). The Spanish form is, "En chica casa y en largo camino, | Se conoce el buen amigo" (A little house and a long road, and you'll know a good friend).

In tight places one's friends are apparent. (In angustiis amici apparent.)

PETRONIUS, *Satyricon*. Sec. 62. (c. A. D. 60)

At need one sees who his friend is. (Au besoing voit on qui amis est.)

*Li Proverbe au Vilain*, p. 32. (c. 1190) The modern French form is, "On connaît les amis au besoin." The Germans say, "Den Freund erkennt Man in der Noth"; the Italians, "Al bisogno si conoscono gli amici."

A freende is knownen in necessite.

GEORGE ASHBV, *Poems*, p. 67. (c. 1470)

A perfect friend should be lyke the Glazeworme, which shineth most bright in the darke.

JOHN LYLX, *Euphues* (Arber), p. 91. (1579)

3

Varied indeed are the uses of friends, but the help that is given in time of need stands highest. (χρείαί δὲ παντοίαι φίλων ἀνδρῶν τὰ μὲν ἀμφὶ πόνοις | ὑπερώτατα.)

PINDAR, *Nemean Odes*. No. viii, l. 42. (c. 459 B. C.)

4

It does no good to offer consoling words to a man in distress; his real friend in a pinch is a friend in deed, when deeds are needed. (Nihil agit qui diffidentem verbis solatur suis; | is est amicus, qui in re dubia re iuvat, ubi rest opus.)

PLAUTUS, *Epidicus*, l. 112. (c. 200 B. C.)

5

Nothing is dearer to a man than a friend in need. (Nihil homini amicost opportuno amicus.)

PLAUTUS, *Epidicus*, l. 425. (c. 200 B. C.)

A sug fere he his help in mod. [A safe companion he that helps at need.]

UNKNOWN, *Proverbs of Alfred* (South), l. 635. (c. 1275)

At nede shul men proue here frendys.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 2251. (1303)

The very and trewe frend is fond in the extreme nede.

WILLIAM CAXTON, tr., *Fables of Esope*, ii, 251 (1484)

It is sayd, that at the nede the frende is knowen.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*. Ch. 19. (c. 1489)

A freende is neuer knowen tyll a man haue neede Before I had neede, my most present foes

Semed my most freends, but thus the world goes

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Heywood's line served as a model for many others. CAMDEN, *Remains*, p. 302 (1605), has, "A friend is never knowne till a man have neede"; MERITON, *Praise of Yorkshire Ale*, p. 83 (1685), "A friend is not knawn but in need"; and FULLER, *Gnomologia*, No. 118 (1732), "A friend is never known till needed."

A friend thou art in deede,

That helps thy friend in time of nipping neede

THOMAS HOWELL, *His Deuises*, p. 58 (1581)

He that is thy friend indeed,

He will help thee in thy need.

RICHARD BARNFIELD, *The Passionate Pilgrim*, l. 423. (1599)

Behold, how much it stands a man in steede.

To have a friend answe're in time of neede.

SIR JOHN HARRINGTON, *Epigrams*. No. 197. (1618)

A friend in need is a friend indeed.

JOHN RAY, *English Proverbs*, p. 142. (1678)

GRAVES, *Spiritual Quixote*. Bk. viii, ch. 22, heading. (1772) EDGEWORTH, *Rosanna*, ch. 4. (1802) READE, *Griffith Gaunt*, ch. 46. (1866) etc., etc. The Dutch have the same form, "Een vriend in nood is een vriend inderdaad."

## V—Friends Have All Things in Common

<sup>1</sup> You shall share everything, for you are my friend. (ὥστε μετέχειν ἔξουσιν· εἰ γὰρ τῶν φίλων.)  
ARISTOPHANES, *Plutus*, l. 345. (388 B. C.)

<sup>2</sup> Cast in thy lot among us; let us all have one purse. (Sortem mitte nobiscum, marsupium unum sit omnium nostrum.)

*Old Testament: Proverbs*, i, 14. (c. 350 B. C.)  
The Purse-strings are the most common Ties of Friendship.

THOMAS FULLER, *Gnomologia*. No. 4727. (1732)  
Friends tie their purse with a cobweb's thread. (Gli amici legono la borsa con un filo di rag-natelo.)

ISAAC D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. (1791) An Italian proverb.

Two friends for one purse, one sings while the other weeps. (Dos amigos de una bolsa, | El uno canta, y el otro llora.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 228. (1856) A Spanish proverb. BOHN, *Handbook of Proverbs*, p. 562, renders it, "When two friends have a common purse, one sings and the other weeps." An old English proverb says, "One hand in the purse is enough."

<sup>3</sup> What is thine is mine, and moreover all mine is thine. (Quod tuumst meumst, omne meumst autem tuum.)

PLAUTUS, *Trinummus*, l. 329. (c. 194 B. C.)

<sup>4</sup> Friends have all things in common. (κοινὰ τὰ τῶν φίλων.)

PYTHAGORAS, *Apothegm.* (c. 525 B. C.) According to Timaeus, the Pythagorean philosopher, Pythagoras was the coiner of this saying, perhaps the most famous of all Greek proverbs. See DIOGENES LAERTIUS, *Pythagoras*, bk. viii, sec. 10. Laertius also places it in the mouths of Diogenes (*Diogenes*, sec. 72) and of Bion (*Bion*, bk. iv, sec. 53). The earliest instance of its use in this exact form which the present compiler has been able to discover in the written work of any author is in EURIPIDES, *Orestes*, l. 735. (c. 410 B. C.) This antedates Diogenes by half a century and Bion by a century and a half. EURIPIDES used it in slightly different form in the earlier play, *Andromache*, l. 376, where he has Menelaus say, "φίλων γὰρ οὐδὲν ἴδιον οἷτινες φίλοι | ὁρθῶς πεφύκασ', ἀλλὰ κοινὰ χρήματα" (For naught that friends have, if true friends they be, | is private; held in common is all wealth). In the *Phoenissai*, l. 243, he has "κοινὰ γὰρ φίλων ἄχρη" (In common is the sorrow of friends). After Euripides, the use of the proverb was widespread. PLATO (c. 380 B. C.) uses it four times, *Lysis*, sec. 207C, *Phaedrus*, sec. 279C, *Republic*, bk. iv, sec. 424A, *Laws*, bk. v, sec. 739C. ARISTOTLE uses it twice in the *Nicomachean Ethics* (c. 335 B. C.), bk. viii, ch. 9, sec. 1, and bk. ix, ch. 8,

sec. 2. MENANDER (c. 300 B. C.) uses it in the *Adelphoi*, frag. 9, and many instances of its use by later writers could be cited. In 160 B. C., Terence translated Menander's play into Latin, and put the proverb into that language (*Adelphoi*, l. 803), "Vetus verbum hoc quidemst | communia esse amicorum inter se omnia" (It's an old saying that friends have all things in common). CICERO, *De Officiis*, bk. i, ch. 16, sec. 51, also puts it into Latin, "Graecorum proverbio, amicorum esse communia omnia" (The Greek proverb, amongst friends all things in common). It is the first proverb in ERASMUS' *Adagia*, where the Latin is given as "Amicorum communia omnia," or "Amicorum communia sunt omnia," and nearly a page is devoted to its discussion. It is included by TAVERNER in his *Translations from Erasmus*, fo. 70, with the rendering, "Amonges frendes all thynges be commune."

Socrates: O beloved Pan and all ye other gods of this place, grant to me that I be made beautiful in my soul within, and that all external possessions be in harmony with my inner man. May I consider the wise man rich; and may I have such wealth as only the self-restrained man can endure. —Do we need anything more, Phaedrus? For me that prayer is enough.

Phaedrus: Let me also share in this prayer; for friends have all things in common (κοινὰ γὰρ τὰ τῶν φίλων).

PLATO, *Phaedrus*. Conclusion. (c. 385 B. C.) Friends' goods common goods, as the proverb says. (κατὰ τὴν παροιμίαν, κοινὰ τὰ φίλων.)

ARISTOTLE, *Politics*. Bk. ii, ch. 2, sec. 5. (c. 330 B. C.) Aristotle paraphrases the saying in bk. vii, ch. 9, sec. 6.

If the possessions of friends are common, then by all means the friends of friends should be common. (εἰ κοινὰ τὰ φίλων ἐστί, μάλιστα δεῖ κοινὸς τῶν φίλων εἶναι τοὺς φίλους.)

THEOPHRASTUS. Frag. 75, Wimmer. (c. 300 B. C.)

Quoted by PLUTARCH, *Moralia*, 65A, 490E.

The human race has certain rights in common. . . . And he that has much in common with a fellow-man will have all things in common with a friend. (Omnia enim cum amico communia habebit, qui multa cum homine.)

SENECA, *Ad Lucilium*. Epis. xlviii, sec. 3. (c. A. D. 64) Old in sooth is the proverb which says, "Common are the possessions of friends." (ὁ κοινὰ ἀποφαίνων τὰ τῶν φίλων.)

DIO CHRYSOSTOM, *Third Discourse on Kingship*. Sec. 110. (c. A. D. 75)

He [Pythagoras] was a subtil man and loued aswele to do good to his frendes as to him selfe, sayng the goodis of frendes ought to be comyn.

EARL RIVERS, *Dictes and Sayenges of the Philosophirs: Pythagoras*, fo. 31. (1477)

All things are common among them which are trusty and faithful friends.

WILLIAM HUGH, *The Troubled Man's Medicine*, i, i, 3. (1546)

The benefites of fortune are common amongst friendes.

WILLIAM FULLWOOD, *The Enemie of Idleness*, p. 91. (1568)

All things went in common between them.

JOHN LYLY, *Euphues* (Arber), p. 50. (1579)  
All things being common between them. (Tout estant commun entre eux.)

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580)  
Like the primitive Christians, they [friends] have all things in common.

WILLIAM PENN, *Some Fruits of Solitude*. No. 110. (1693)

#### VI—Friends Old and New

<sup>1</sup>  
Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, ix, 10. (c. 190 B. C.)

Not before old friends must new friends be set. (Non erit antiquo novus antefereendus amicus.)

COLUMBANUS, *Carmen Monostichon*, l. 12. (c. A. D. 600)

Never exchange an old friend for a new one.

SALOMON IBN GABIROL, *Mihhar ha-Peninim (Choice of Pearls)*. No. 253. (c. 1050) Ascher, tr.

When you make new friends, don't forget the old ones. (νέοις φίλους ποιῶν, λῴσε, τῶν παλαιῶν μὴ ἐπιλανθάνου.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 80. (1508) Quoting a Greek proverb, of which he gives the Latin, "Novos parans amicos, ne obliviscere veterum." Another form is, "Novos amicos dum pares, veteres cole" (While you are forming new friendships, cultivate the old).

I am to admonish you that you prefer not new fangle freinds beefore olde faythfull freinds.

GEORGE PETTIE, *Petite Pallace*, p. 245. (1575)

<sup>2</sup>  
Let time mature new friends, just like new wine. (Sic novus atque novum vinum veterascat amicus.)

COLUMBANUS, *Carmen Monostichon*, l. 37. (c. A. D. 600)

You ought to like those friends best which last longest, . . . like many wines, which the older they are the better they are.

GEORGE PETTIE, *Petite Pallace*, ii, 132. (1576)

Vin vieux et amy vieux sont aimez en tous lieux. / Old wine and old friend are loved everywhere.)

FRANCIS BACON, *Promus*, 508. (c. 1594)

Old wine and an old friend are good provisions.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Old friends and old wine are best.

JOHN RAY, *English Proverbs*, p. 19. (1670)

I find friendship to be like wine, raw when new, ripened with age, the true old man's milk and restorative cordial.

THOMAS JEFFERSON, *Letter to Benjamin Rush*. (1811)

<sup>3</sup>  
A new friend makes the old forgotten.

RANDLE COTGRAVE, *Dictionary: Aimé*. (1611)

Ever the new friend driveth out the old, as the ballad sings.

CHARLES LAMB, *Letters*, i, 159. (1800)

<sup>4</sup>  
An old friend an excellent looking-glasse.

RANDLE COTGRAVE, *Dictionary: Miroir*. (1611)  
The best mirror is an old friend.

GEORGE HERBERT, *Jacula Prudentum*. No. 298.

(1640) RAY, *English Proverbs*, p. 10. (1670)

There is no better looking-glass than an old friend.

THOMAS FULLER, *Gnomologia*. No. 4905. (1732)

There is no better mirror than an old friend. (No ay mejor espejo, que el amigo viejo.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 1. (1814)

Quoting a Spanish proverb cited by Nunez in 1555, and adding, "Like a glasse will discover to you your own defects." Another form is, "A friend's eye is a good mirror." VINCENT LEAN, *Collectanea*, iv, 149, also cites the Spanish proverb, translating it, "There is no better looking-glass than an old true friend."

Without a bright mirror, a woman cannot know if the powder is smooth on her face; without a true friend, a man cannot know his mistakes.

H. H. HART, *700 Chinese Proverbs*. No. 505. (1937)

<sup>5</sup>  
Friendship, the older it grows, the stronger it is.

THOMAS FULLER, *Gnomologia*. No. 1624. (1732)

<sup>6</sup>  
An old friend is a new house.

HERBERT, *Jacula Prudentum*. No. 402. (1640)

A new friend and an old house are not greatly to be trusted. (Neuen Freund und einen alten Hause, ist nicht wohl zu trauen.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 314. (1856) A German proverb.

<sup>7</sup>  
A friend may be often found and lost, but an old friend never can be found, and nature has provided that he cannot easily be lost.

SAMUEL JOHNSON, *To Hester Thrale*, 13 Nov., 1783.

<sup>8</sup>  
Look only for this in a new friend—is he worthy to become an old comrade? (Tu tantum inspicere qui novus paratur | an possit fieri vetus sodalis.)

MARTIAL, *Epigrams*. Bk. i, No. 54. (c. A. D. 85)

There is no more hold in a new friend than a new fashion.

JOHN LYLY, *Euphues* (Arber), p. 324. (1580)

<sup>9</sup>  
True freinds are not like new garments, which will be the worse for wearing: they are rather like the stoane of Scilicia, which the more it is beaten the harder it is: or like spices, which the more they are pounded, the sweeter they are: or like many wines, whiche the older they are the better they are.

GEORGE PETTIE, *Petite Pallace: Pigmaliions Freinde*, p. 246. (1576) The origin of Pettie's reference to the stone of Scilicia has not been traced, though it may go back to Albertus Magnus. See Croll's edition of Lyly's *Euphues*, p. 38, note 4. Lyly used the simile almost verbatim (p. 38), referring to women's hearts.

Friends are better the older they are, garments are better the newer they are.

DOOLITTLE, *Chinese Vocabulary*, ii, 440. (1872)

<sup>1</sup> The older a friend is the better you find him. (Quam veterrimus, tam homini optimus amicus.)

PLAUTUS, *Truculentus*, l. 173. (c. 186 B. C.)

As olde wood is best to burne; old horse to ride; old bookes to reade; and old wine to drink; so are old friends alwayes most trusty to vse.

LEONARD WRIGHT, *Display of Dutie*, p. 19. (1589) For other quotations on old wine, old books, etc., see under AGE.

Old friends are best. King James used to call for his old shoes, they were easiest for his feet.

JOHN SELDEN, *Table-Talk: Friends*. (c. 1650)

Eggs of an hour, bread of a day, wine of a year, a friend of thirty years. (Ova d'un ora, pane d'un di, vino d'un anno, amico di trenta.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 2. (1814)

An old Italian proverb, cited also by CAHIER, *Six Mille Proverbes*, p. 177.

<sup>2</sup> Old friends (like old swords) still are trusted best.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act ii, sc. 2. (1614)

<sup>3</sup> After all, there are no friends like old friends: in their company one doesn't have to defend or explain oneself.

F. B. YOUNG, *A Man About the House*, p. 208. (1942)

<sup>4</sup> Do not disavow an old friend.

UNKNOWN, *Alphabet of Ben Sira*. No. 20. (c. 1000) The Germans say, "Alt Weg und alt Freund soll Man behalten" (One should keep old roads and old friends).

## VII—Friends and Adversity

<sup>5</sup> When a man fares badly, his friends keep away. (ἄνδρὸς κακῶς πράσσοντος, ἐκποδὼν φίλοι.)

ARISTIDES, *Oratio Panathenaica*. (c. 450 B. C.)

This proverb, which has been phrased in many ways by many writers, has also been attributed to Menander (c. 300 B. C.), but both ZENOBIUS, *Sententiae*, i, 90, and ERASMUS, *Adagia*, ii, viii, 81, name Aristides as its author. Erasmus gives the Latin, "Viri infortunati procul amici" (The friends of an unfortunate man are far away). A Latin form, noted by HENDERSON, *Latin Proverbs*, p. 70, is, "Cum fortuna perit, nullus amicus erit" (When fortune deserts us, our friends are nowhere), and Henderson adds one of his own, "An empty purse frights away friends." He gives still a third version (p. 469), "Vos inopes nosis, quis amicus quisve sit hostis" (Poverty shows us who are our friends and who are our enemies).

All friends from the poor man stand aloof. (πένητα φεύγει πᾶς τις ἐκποδὼν φίλος.)

EURIPIDES, *Medea*, l. 561. (c. 431 B. C.)

Who are the friends of a man in misfortune? (φίλοι γὰρ εἶσιν ἀνδρὶ δυστυχεῖ τίνες;)

EURIPIDES, *Hercules Furens*, l. 559. (c. 420 B. C.) Seek to be prosperous; friends vanish if thou prosper not. (εὖ πράσσε· τὰ φίλων δ' οὐδέν, ἦν τι δυστυχῆς.)

EURIPIDES, *Phoenissae*, l. 403. (c. 420 B. C.)

No friend will approach when wealth is lost. (Nullus ad amissas ibit amicus opes.)

OVID, *Tristia*. Bk. i, eleg. 9, l. 10. (c. A. D. 9)

The Germans say, "Nimmer Geld, nimmer Gesell" (No money, no comrade).

If thou be povre, thy brother hateth thee, And alle thy freendes fleeen fro thee, alas!"

CHAUCER, *Canterbury Tales: Prologue of the Man of Law's Tale*, l. 22. (c. 1386)

The wretched have no friends.

JOHN DRYDEN, *All for Love*. Act iii, sc. 1. (1678)

The vanquish'd have no friends.

ROBERT SOUTHEY, *The Vision of the Maid of Orleans*. Bk. vii, l. 465. (1796)

<sup>6</sup> The nuisance these friends are Who spring into being whenever fortune smiles! (ὡς χαλεπὸν εἶσιν οἱ φίλοι οἱ φαινόμενοι παραχρήμ' ὅταν πράττη τις εὖ.)

ARISTOPHANES, *Plutus*, l. 782. (388 B. C.)

Ready Money seems to be the great Cement of modern Friendship.

OSWALD DYKES, *English Proverbs*, p. 200. (1709)

If you have money and wine your friends will be many. (Yu ch'ien yu chiu to hsiung ti.)

SCARBOROUGH, *Chinese Proverbs*. No. 2277. (1875)

Feast, and your halls are crowded;

Fast, and the world goes by.

ELLA WHEELER WILCOX, *Solitude*. (1883)

<sup>7</sup> Whom prosperity maketh our friend, adversity will make our enemy. (Quem felicitas amicum fecit, infortunium faciet inimicum.)

BOETHIUS, *Philosophiae Consolationis*. Bk. iii, ch. 4. (A. D. 524)

For Infortune makith anoon

To knowe thy freendis fro thy foon.

(E li povres, qui par tel preuve

Les fins amis des faus espreuve.)

JEAN DE MEUNG, *Roman de la Rose*, l. 5551.

(c. 1270) CHAUCER (?), tr., l. 5551. (c. 1365)

For what man that hath freendes thurgh fortune, Mishap wol make hem enemys, I gesse:

This proverbe is ful sooth and ful commune.

CHAUCER, *Canterbury Tales: The Monkes Tale*, l. 254. (c. 1387)

<sup>8</sup> Be more swift-footed to visit friends in adversity than in prosperity. (ταχύτερον ἐπὶ τὰς δυστυχίας τῶν φίλων ἢ ἐπὶ τὰς εὐτυχίας πορεύεσθαι.)

CHILON, *Aphorism*. (c. 560 B. C.) See DIOGENES

LAERTIUS, *Chilon*, sec. 70. STOBÆUS, *Florilegium*, iii, 79, 7, has Chilon say the same thing

in a more flowery way, "Come slowly to the banquets of thy friends, but swiftly to their misfortunes."

Be not ashamed of a friend who becometh poor, and hide not thyself from his face.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxii, 25. (c. 190 B. C.) Oesterley, tr



The swallows are at hand in summer, but in cold weather they disappear. So false friends are at hand in life's clear weather; but as soon as they see the winter of fortune, they all fly away. (Simul atque hiemem fortunae viderint, devolant omnes.)

CICERO, *Ad Herennium*, iv, 48. (c. 55 B. C.)

Kepe no swalowes under the same roufe of thy house. (Hirundines sub eodem tecto ne habeas.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. (1508)

Taverner, tr., fo. 73. Because swallows fly away when winter comes.

2 Saucepan friends and friends postprandial. (τῶν περὶ τάγηρον καὶ μετ' ἄριστον φίλων.)

EUPOLIS, *Fragments*. Kock, i, 349. (c. 425 B. C.)

Quoted by PLUTARCH, *Moralia*, 54B.

There is a friend who is a table-friend, who is not to be found in the evil day.

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), vi, 10. (c. 190 B. C.) Oesterley, tr. The Vulgate is, "Est amicus socius mensae, et non permanebit in die necessitatis."

Evil is the friend that looketh to the table, but in time of stress standeth aloof.

BEN SIRA, *Book of Wisdom*, xxxvii, 4.

Friends, not of festive board, nor of tankard, nor of fireside's cheer. (οὐ διὰ τραπέζης, οὐδὲ κώθωνος, οὐδ' ἐφ' ἐστίας.)

PLUTARCH, *Moralia: Precepts of Statecraft*. Sec. 816B. (A. D. 97) "Tankard friends" was a proverbial phrase.

While the pot boils, friendship lasts. (ζεῖ χύτρα, ζῇ φιλία.)

ZENOBIUS, *Adagia*, iv, 12. (c. A. D. 130) Cited also by DIOGENIANUS, and by ERASMUS, *Adagia*, i, v, 23, who gives the Latin, "Fervet olla, vivit amicitia." Erasmus gives also the shorter Greek proverbial phrase, χύτρης φιλία (Pot friendship), of which the Latin is the well-known "Ollae amicitia." Erasmus cites Juvenal's lines, "Te putat ille suae captum nidore culinae | nec male coniectat" (He who thought you captured by the odors of his kitchen would not be mistaken), and "Mensae amicos" (Friends of the table), a similar proverbial phrase. A. B. CHEALES, *Proverbial Folk-Lore*, p. 95, renders the first phrase, "While the pot boils, friendship blooms." From the German, "Siedet der topf, so blühet die Freundschaft."

Saucepan and after-lunch friends. (τοὺς περὶ τῆγανον καὶ μετ' ἄριστον φίλους.)

ATHENAEUS, *Deipnosophistai*. (c. 228 A. D.) The title means "Sophists at Dinner," or more correctly, "Connoisseurs in Dining." They meet at dinner and talk about food in all its aspects.

The friend of the table is variable. (Amy de table | Est variable.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) "Table friendship soon changes."

Vulgar Friendship seldom lasts longer than the Pot boils. The Friendship of those we call Trencher-Friends, will never survive an empty Plate.

OSWALD DYKES, *English Proverbs*, p. 198. (1709)

Wine-and-pork brothers, wood-and-rice husband and wife. (Chiu jou hsiung ti 'tsai mi fu chi.)

DOOLITTLE, *Chinese Vocabulary*, ii, 190. (1872)

3 It is in adversity that the good show their friendship most clearly; prosperity always finds friends. (ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι φίλοι· τὰ χρηστὰ δ' αὐθ' ἕκαστ' ἔχει φίλους.)

EURIPIDES, *Hecuba*, l. 1226. (c. 425 B. C.)

Yes, when my spear is triumphing and God Is on my side, I shall find many friends.

(πολλοὺς, ἐπεὶ δὲ τοῦμόν εὐτυχεῖ δόρυ καὶ Ζεὺς πρὸς ἡμῶν ἐστίν, εὐρήσω φίλους.)

EURIPIDES, *Rhesus*, l. 319. (c. 450 B. C.)

Wealth finds friends. (Res amicos invenit.)

PLAUTUS, *Stichus*, l. 522. (c. 200 B. C.) ERASMUS, *Adagia*, cites the equivalent Greek phrase, "εὐτυχία πολὺφίλος."

Friends of my fortune, not of me. (Fortunae, non mea turba fuit.)

OVID, *Tristia*. Bk. i, eleg. 5, l. 34. (c. A. D. 9)

Where wealth, there friends. (Ubi opes, ibi amici.)

BOHN, *Handbook of Proverbs*, p. 564. (1855)

4 I hate a friend whose gratitude grows old, Who would enjoy his friends' prosperity. But will not in misfortune sail with them.

(χάριν δὲ γηράσκουσιν ἐχθαίρω φίλων, καὶ τῶν καλῶν μὲν ὅστις ἀπολαύειν θέλει, συμπλεῖν δὲ τοῖς φίλοις δυστυχοῦσιν οὐ.)

EURIPIDES, *Hercules Furens*, l. 1223. (c. 420 B. C.)

5 Friends that desert us in the hour of need Are friends in name, not in reality.

(δνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι.)

EURIPIDES, *Orestes*, l. 454. (c. 410 B. C.)

There is a friend who is a friend in name only (Amicus solo nomine amicus.)

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), xxxvii, 1. (c. 190 B. C.) Oesterley, tr.

A friend in name only is unmasked by misfortune (Amicum un nomen habecae aperit calamitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 41. (c. 43 B. C.)

FRIENDSHIP BUT A NAME, see under FRIENDSHIP.

6 A false Friend and a Shadow attend only while the Sun shines.

FRANKLIN, *Poor Richard's Almanack*, 1756.

7 Beware, I say, how thou faltest in with indigent friends.

THOMAS FULLER, *Introductio ad Prudentium* Vol. i, p. 215. (1640)

There is an old time toast which is golden for its beauty. "When you ascend the hill of prosperity may you not meet a friend."

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893)

8 He ys a trew frend, that loveth me for my love and not for my good[s].

RICHARD HILLS, *Common-place Book*, p. 131. (c. 1530)

<sup>1</sup> The market-price of friends is low when good men are in need. (Vilis amicorum est annona, bonis ubi quid deest.)  
HORACE, *Epistles*. Bk. i, epis. xii, l. 24. (20 B. C.)

<sup>2</sup> Friends scatter as soon as they have drained our wine-jar. (Diffugiunt cadis | cum faece siccatis amici.)

HORACE, *Odes*. Bk. i, ode 35. l. 26. (23 B. C.) The Germans say, "Leer Fass, leere Freundschaft" (Empty keg, empty friendship).

Styntynge the cause, the effect styntith eek;  
Ne lenger forster [food], ne lenger lemman [mis-tress].

THOMAS HOCCEVE, *De Regimine Principum*, l. 1661. (c. 1412)

I laie to such (said she) no longer foster, No longer lemman.

THOMAS HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
No longer foster, no longer friend.

JOHN CLARKE, *Paroemiologia*, p. 33. (1639)  
When good cheare is lacking, our friends will be packing.

JOHN CLARKE, *Paroemiologia*, p. 12. (1639)  
RAY, *English Proverbs*, p. 69. (1670)

The morsel that is eaten gains no friends. (Bocado comido, no gana amigo.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 154. (1814)  
A Spanish proverb.

The bread eaten, the company departed. (Pan comido, compañía deshecha.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 236. (1856) A Spanish proverb. The French say, "Quand vous renversez la marmite, les amis vous quittent" (When you turn the soup-kettle upside down, your friends leave you), or, "Cuisine mangée, amis dispersés" (Food eaten, friends dispersed).

So vanish friendships only made in wine.

TENNYSON, *Geraint and Enid*, l. 479. (1886)

<sup>3</sup> By means of misfortune. (δρῦλα.)

NAMARTES, Spartan ambassador. (c. 350 B. C.)  
When asked the surest means of testing friends. See PLUTARCH, *Moralia*, 230B.

Just as yellow gold is tested in the fire, so is friendship to be tested by adversity. (Scilicet ut fulvum spectatur in ignibus aurum, | tempore sic duro est inspicienda fides.)

OID, *Tristia*. Bk. i, eleg. v, l. 25. (c. A. D. 9)

One asked him [Diogenes] when he shulde knowe his frende? He sayd, in necessite, for in prosperite eury man is frendly.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 39. (1477)

<sup>4</sup> The vulgar herd estimate friendship by its advantages. (Vulgus amicitias utilitate probat.)

OID, *Ex Ponto*. Bk. ii, epis. iii, l. 8. (A. D. 13)

There is love for none, save him whom fortune favors. (Diligitur nemo, nisi cui fortuna secunda est.)

OID, *Ex Ponto*. Bk. ii, epis. 3, l. 23.

<sup>5</sup> On anyone's financial standing hangs his status with his friends: if his finances are firm, his friends are firm; but once that state begins to waver, his friends co-waver likewise. (Ut cuique homini res paratast, perinde amicis utitur: | si res firma, item firmi amici sunt; sin res laxa labat, | itidem amici conlabascunt.)

PLAUTUS, *Stichus*, l. 520. (c. 200 B. C.)

In prosperity a friend is not known, and in adversity an enemy is not hidden. When a man is in prosperity even an enemy is friendly, but in his adversity even a friend withdraweth.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xii, 8, 9. (c. 190 B. C.) Oesterley, tr.

So long as you are fortunate, you will have friends without number; but if the times become clouded, you will be alone. (Donec eris sospes, multos numerabis amicos: | tempora si fuerint nubila, solus eris.)

OID, *Tristia*. Bk. i, eleg. 9, l. 5. (c. A. D. 9) Some texts give "felix" instead of "sospes."

For a full store there are many friends, but for misfortune none can be found.

*Babylonian Talmud: Shabbath*, fo. 32a. (c. 450)

In time of prosperity, friends will be plenty;

In time of adversity, not one amongst twenty.

JAMES HOWELL, *English Proverbs*, p. 20. (1659)

Cited also by Ray and Fuller.

In the days of his prosperity he had many friends, so called. Adversity has shaken them all like dead leaves from sapless branches.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night ix, p. 167. (1854)

<sup>6</sup> Prosperity begets friends; adversity proves them. (Amicos res optimae pariunt; adversae probant.)

PUBLILIUS SYRUS, *Sententiae*. No. 54. (c. 45 B. C.) A variation is attributed to Cicero. "Amici probantur rebus adversis" (Friends are tested by adversity).

Prosperitie getteth friends, but aduersitie tryeth them.

NICHOLAS LING, *Politeuphuia*, p. 161. (1597)

Prosperity gets Followers; but Adversity distinguishes them.

THOMAS FULLER, *Gnomologia*. No. 3962. (1732)

In prosperity our friends know us; in adversity we know our friends.

CHURTON COLLINS, *Aphorisms*. (c. 1905) The French say "C'est la prospérité qui donne les amis; c'est l'adversité qui les éprouve."

<sup>7</sup> He who begins to be your friend because it pays will also cease because it pays. (Qui amicus esse coepit, quia expedit, et desinet, quia expedit.)

SENECA, *Ad Lucilium*. Epis. ix, sec. 9. (c. A. D. 64)

That friendship will not continue to the end that is begun for an end.

QUARLES, *Enchiridion*. Cent. iv, No. 100. (1640)

'Tis easy to be a friend to the prosperous, for it pays.

O. HENRY (W. S. PORTER), *Tobin's Palm*. (1906)

## VIII—Friends and Enemies

1 Be a rose and not a thorn—a friend and not an enemy.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

2 Who is mighty? He who turns an enemy into a friend.

*Babylonian Talmud: Aboth d' Rabbi Nathan*, xxiii. (c. 450)

Make your enemy your friend.

JOHN CLARKE, *Paroemiologia*, p. 189. (1639)

He is wise that can make a friend of a foe.

DAVID FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595) Henry IV of France is credited with the saying, "Le meilleur moyen de se défaire d'un ennemi est d'en faire un ami" (The best way to defeat an enemy is to make a friend of him).

3 When our love was strong, we slept on the breadth of a sword; but now that our love is weak, a bed of sixty cubits is not wide enough.

*Babylonian Talmud: Sanhedrin*, fo. 7b. (c. 450) A variation of the Arabic proverb (*Ali's Sayings; Appendix*, sec. 151) "The world is too narrow for two who hate each other." ALCHARIZI, *Tachkemoni*, expands this to, "The space of a whole province is too narrow for two enemies, whilst a span suffices for a thousand friends."

The space of a needle's eye suffices for two friends, while the universe itself is not wide enough for two enemies.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 281. (1050)

4 For much better it is,  
To bide a friendes anger then a foes kisse.

ALEXANDER BARCLAY, *The Mirrour of Good Manners*, p. 21. (c. 1510)

A friends frown is better than a foes smiles.

HOWELL, *Proverbs: Brit.-Eng.*, p. 3. (1659)

5 Our friends, the enemy. (Nos amis, les ennemis.)

BÉRANGER, *L'Opinion de ces Demoiselles*. (1815)

A phrase said to have been ironically applied by the French to the Allies when they marched into Paris after the abdication of Napoleon in 1814.

6 Hold not him thy frende, that praysith thee present. (Tu ne dois pas amy tenir celluy qui te loue en ta presence.)

SAINT BERNARD, *Le Regisme de Mesnaige*. (c. 1130)

Greatly his foes he dreads, but more his friends; He hurts me most who lavishly commends.

CHARLES CHURCHILL, *The Apology*, l. 19. (1761)

Trust not the praise of a friend, nor the contempt of an enemy.

H. G. BOHN, *Handbook of Proverbs*, p. 546. (1855) The French say, "On n'est jamais trahi que par les siens" (One is never betrayed but by his friends).

7 He who loves his Enemies, hates his Friends; This is surely not what Jesus intends.

WILLIAM BLAKE, *The Everlasting Gospel*. Pt. ii, c., l. 19. (c. 1818)

8 Angry friendship is sometimes as bad as calm enmity.

EDMUND BURKE, *An Appeal from the New to the Old Whigs*. (1791)

9 Men are sometimes better served by their bitter-tongued enemies than by their sweet-smiling friends. (Melius de quibusdam acerbos inimicos mereri, quam eos amicos, qui dulces videantur.)

CATO THE CENSOR. (c. 160 B.C.) Quoted by CICERO, *De Amicitia*, xxiv, 90, as a well-known saying of Cato. Cited by ERASMUS, *Adagia*, iv, iii, 76.

10 Our enmities mortal, our friendships eternal. (Mortalis inimicitias, sempiternas amicitias.)

CICERO, *Pro Rabirio*. Ch. 12, sec. 33. (54 B.C.)

Friendships should be immortal, enmities transient. (Amicitias immortales, inimicitias mortales, esse oportet.)

LIVY, *Ab Urbe Condita*. Bk. x. (c. 20 B.C.) As cited by ERASMUS, *Adagia*, iv, v, 26.

11 We should render a service to a friend to bind him closer to us, and to an enemy in order to make a friend of him. (τὸν φίλον δεῖν εὐεργετεῖν, ὥπως μᾶλλον ἢ φίλος τὸν δὲ ἐχθρὸν φίλον ποιεῖν.)

CLEOBULUS, *Aphorism*. (c. 600 B.C.) See DIOGENES LAERTIUS, *Cleobulus*, i, 91.

Be good to thy friend to keep him, to thy enemy to gain him.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

Do not beat the wolf, nor cause hunger to the sheep.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 738. (1817) Be kind towards both friends and enemies.

12 If you want enemies, excel others; if you want friends, let others excel you.

C. C. COLTON, *Lacon*. Vol. ii, No. 275. (1820)

13 The friend that faints is a foe.

JOHN DAVIES, *Scourge of Folly*, p. 46. (1611)

14 Friends are as dangerous as enemies.

THOMAS DE QUINCEY, *Essays: Schlosser's Literary History*. (c. 1846)

15 As a matter of self-preservation, a man needs to be supplied with good friends or ardent enemies, for the former instruct him and the latter take him to task.

DIOGENES. (c. 350 B.C.) As quoted by PLUTARCH, *Moralia*, 74C and 82A. In sec. 89B he ascribes the saying to Antisthenes.

1 Perish friends, so long as foes fall with them.  
(Pereant amici, dum inimici una intercedant.)

ENNIUS (?), *Fragment*. (c. 175 B.C.) See WARMINGTON, *Remains of Old Latin*, ii, 601. (Loeb). CICERO, *Pro Rege Deiotaro*, ix, 25, quotes the line and calls it barbarous, denying the story that Deiotarus repeated it in Greek, ἐπρέτω φίλος σὺν ἐχθρῷ, when he learned that Zela Domitius had been left by Caesar in Asia.

'Tis well a thousand friendships to erase,  
Could we thereby avoid our foeman's face.

SADI, *Gulistan*. Ch. 5, apologue 7. (c. 1258)  
Let a friend go with a foe. A bad proverb! For nothing should ever induce a friend to part with his friend. I would rather spare a foe for a friend's sake.

JAMES KELLY, *Scottish Proverbs*, p. 241. (1721)

2 Grim to my foes, but kindly to my friends.  
(βαρείαν ἐχθροῖς καὶ φιλοῖσιν εὐμενῇ.)

EURIPIDES, *Medea*, l. 809. (c. 431 B.C.)  
To do good to friends and evil to enemies. (τὸ τοὺς φίλους ἀρα εὖ ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς.)

PLATO, *Republic*. Bk. i, sec. 332D. (c. 375 B.C.)  
The formula of traditional Greek morality, which Plato was the first to question. See *Republic*, 335D, 336A, *Crito*, 49B.

A man's virtue consists in outdoing his friends in kindness and his enemies in mischief. (τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς.)

XENOPHON, *Memorabilia*. Bk. ii, ch. 6, sec. 35. (c. 375 B.C.)

3 He that can be a worthy enemy, will, when reconciled, be a worthier friend.

OWEN FELTHAM, *Resolves: Of Reconciling Enemies*. (1623)

4 Hatred among friendes is succour unto strangers.

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Hatred with friends is succour to foes.

THOMAS DRAXE, *Bibliotheca*, p. 30. (1633)

5 Hear no ill of a friend, nor speak any of an enemy.

FRANKLIN, *Poor Richard's Almanack*, 1739.

Speak well of your friend, of your enemy say nothing.

H. G. BOHN, *Handbook of Proverbs*, p. 490. (1855) The Italians say, "Dell' amico bene; del nemico nè bene nè male" (Of a friend good; of an enemy neither good nor evil).

6 If you had had fewer Friends, and more Enemies, you had been a better Man.

THOMAS FULLER, *Gnomologia*. No. 2755. (1732)

7 Nature teaches us to love our Friends, but Religion our Enemies.

FULLER, *Gnomologia*. No. 3508. (1732)

8 Do not think that one enemy is insignificant, or that a thousand friends are too many.

SALOMON IBN GABIROL, *Mibhar ha-Penanim*

(*Choice of Pearls*). No. 253. (c. 1050) The Italians say, "Ad ogni gran stato, un nemico è troppo, e cento amici sono pochi" (How-ever great the man, one enemy is too many, and a hundred friends too few); the Germans, "Ein Feind ist zu viel; und hundert Freunde sind zu wenig." TRENCH, *On the Lessons in Proverbs*, p. 69, cites this, and comments, "The hundred friends will wish you well; but the one foe will do you ill."

I have been gaining enemies by the scores, and friends by the couples, which is against the rules of wisdom, because they say one enemy can do more hurt than ten friends can do good.

SWIFT, *Journal to Stella*, 30 June, 1711.

One enemy is too much for a man in a great post, and a hundred friends too few.

H.G. BOHN, *Handbook of Proverbs*, p. 468. (1855)  
Whatever the number of a man's friends, there will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed if he has not one too many.

LORD LYTTON, *What Will He Do With It?* Bk ix, ch. 3. (1858)

He who has a thousand friends has not a friend to spare,

And he who has one enemy will meet him everywhere.

R. W. EMERSON, *Conduct of Life: Considerations by the Way*. (1860) Emerson ascribes the couplet to Omar Khayyám, but it is really a paraphrase of an aphorism by Ali Ben Abu Taleb.

The world is large when its weary leagues two loving hearts divide;

But the world is small when your enemy is loose on the other side.

JOHN BOYLE O'REILLY, *Distance*. (1878)

9 The company of a friend seasons the meal, but the presence of an enemy renders it nauseous.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 634. (c. 1050)

10 Know how to use your enemies. A wise man gets more use from his enemies than a fool from his friends. (Saber usar de los enemigos. . . . Al varon sabio más le aprovechan sus enemigos, que al necio sus amigos.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 84. (1647) See PLUTARCH, *Moralia*, 86B.

11 None of vs I beleue is so vnwise . . . to trust a newe friend made of an old foe.

RICHARD GRAFTON, *Chronicle*, ii, 84. (1569)

Better to trust an open enemy than a reconciled friend.

ROBERT GREENE, *Planetomachia*. (1585)

Trust not a reconciled friend, for good turns cannot blot out old grudges.

CHAPMAN, *Alphonsus*. Act i, sc. 1. (c. 1630)

Never trust much to a new friend, or an old enemy.

JAMES KELLY, *Scottish Proverbs*, p. 262. (1721)

A reconciled Friend is a double Enemy.

THOMAS FULLER, *Gnomologia*. No. 379. (1732)

A pardoned enemy and a reconciled friend are not to be trusted. (Versehnter Feindschaft, und geflickter Freundschaft, ist nicht zu trauen.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 314. (1856) A German proverb.

Trust not a new friend nor an old enemy.

W. C. HAZLITT, *English Proverbs*, p. 459. (1869)

1 Invite your friend to a feast, but leave your enemy alone. (τὸν φιλέοντ' ἐπὶ δαίτα καλεῖν, τὸν δ' ἐχθρὸν ἐλᾶσαι.)

HESIOD, *Works and Days*, l. 342. (c. 800 B. C.)

2 You may find your worst enemy, or best friend, in yourself.

WILLIAM HONE, *Year-Book*. Col. 1417. (1831)

3 I can defend myself from my enemies, but not from my friends.

HONEIN BEN ISAAK, *Moral Maxims*. (c. 870)

Ther was one that praised God to kepe him from the daunger of his frendis.

EARL RIVERS, *Dictes and Sayenges of the Philosophirs*, p. 127. (1477)

Assure me, my frende Parmeno, of those that be dissembling frendes, for I will be ware of them that be my open enemies.

SIR FRANCIS BRIANT, tr., *A Dispraise of the Life of a Courtier*, sig. D3. (1548) Quoting Alexander the Great.

As good a foe that hurts not, as a friend that helps not.

LEONARD WRIGHT, *Display of Dutie*, p. 19. (1589)

A fained friend God shield me from his danger, For well I'le saue my selfe from foe and stranger.

ANTHONY COPLEY, *Wits Fittes and Fancies*, p. 50. (1594)

God keep me from false friends.

SHAKESPEARE, *Richard III*, iii, 1, 16. (1594)

There is a saying that carrieth with it a great deal of caution, "From him whom I trust God defend me, for from him whom I trust not, I will defend myself."

JAMES HOWELL, *Familiar Letters*. Bk. ii, letter 75. (1647) From the Italian, "Da chi mi fido mi guardi Iddio; | da chi non mi fido mi guarderò io." The French say, "De qui je me fis Dieu me garde."

From tranquil water God defend me! From the rough I can defend myself. (De l'agua mansa me libre Dios! | que de la brava me guarderè yo.)

TORRIANO, *Piazza Universale*, p. 2. (1666)

FULLER, *Gnomologia*, No. 1668, has, "God defend me from the still Water; and I'll keep my self from the rough."

It is better to have an open foe than a dissembling friend.

UNKNOWN, *Country-mans New Commonwealth*, p. 13. (1647)

A false friend is worse than an open enemy in man's judgment; and a hypocritical Judas more abhorred by God than a bloody Pilate.

WILLIAM GURNALL, *The Christian in Compleat Armour*, ii, 27. (1655)

Defend me from my friends; I can defend myself from my enemies.

MARÉCHAL DE VILLARS, to Louis XIV, when

taking leave to assume command of the French armies in Flanders, against the Duke of Marlborough, Jan., 1709. Villars is usually considered to be the author of the saying, but it is, of course, much older. It has also been attributed to Voltaire, in slightly different form. See *Notes and Queries*, ser. vii, x, 428.

God defend me from my friends, I'll keep myself from my enemies.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 311. (1710)

An open foe may prove a curse, But a pretended friend is worse.

JOHN GAY, *Fables: The Shepherd's Dog and the Wolf*. (1727) Quoted by FRANKLIN, *Poor Richard*, 1740.

The zeal of friends it is that razes me, And not the hate of enemies.

(Der Freunde Eifer ist's, der mich

Zu Grunde richtet, nicht der Hass der Feinde.)

SCHILLER, *Wallenstein's Tod*. Act iii, sc. 18. (1799)

The Spanish proverb says, "God help me from my friends, and I will keep myself from my enemies," and there is much sense in it.

WALTER SCOTT, in LOCKHART, *Life*, v. 58. (1821)

The proverb is really an Italian one, "Fra gli amici guardami Iddio, che fra' nemici mi guarderò io." More concisely, "Amico, e guardati" (A friend, and look to yourself)

An open enemy is better than a hollow friend.

SCOTT, *The Fortunes of Nigel*. Ch. 9. (1822)

You are worse than twenty foes, you poisonous friend!

EMILY BRONTË, *Wuthering Heights*. Ch. 10. (1847)

I can be on my guard against my enemies, but God deliver me from my friends!

CHARLOTTE BRONTË, *Letter to G. H. Lewes*, Jan., 1850.

Against a foe I can myself defend,—

But Heaven protect me from a blundering friend!

D'ARCY THOMPSON, *Sales Attici*. (1867)

Save a man from his friends, and leave him to struggle with his enemies.

WILLIAM C. HAZLITT, *English Proverbs*, p. 328. (1869)

The person a prisoner has most to fear when he is tried is too often his own counsel . . . called the *friend* of the prisoner; and I should conclude . . . that the adage "Save me from my friends" originated in this connection.

SIR HENRY HAWKINS, *Reminiscences*. Ch. 23 (1904)

I am not worried about my enemies It is my friends that keep me awake nights.

WARREN G. HARDING, *Remark*, June, 1923 See ADAMS, *Incredible Era*, p. 340.

Deliver me from my friends! You can take care of your enemies, but friends are hell on wheels.

FRANKLIN CHARLES, *The Vice Czar Murders*, p. 215. (1941)

That man was certainly right who said he could handle his enemies if someone would protect him from his friends.

CHRISTOPHER HALE, *Exit Screaming*, p. 55. (1942)

An injured friend is the bitterest of foes.

THOMAS JEFFERSON, *French Treaties Opinion*.  
(28 April, 1793)

1 To dye of the meate one lyketh not, is better then to surfet of that he loueth: and I had rather an enemy shoulde bury me quicke, then a friende belye me when I am dead.

LYLY, *Euphues and His England*, p. 323.

The best friende is worse then a foe, if a man doe not vse him.

LYLY, *Euphues and His England*, p. 385.

2 Our best friend is a blundering enemy.

JOHN MACY, *About Women*, p. 82. (1930)

3 Don't tell your secret to a friend, and you'll not fear him when he turns into an enemy.  
(μυστήριον σου μὴ κατέλθης τῷ φίλῳ | καὶ μὴ φοβηθῇς αὐτὸν ἐχθρὸν γινόμενον.)

MENANDER, *Fragments*. Frag.695K. (c. 300 B. C.)

Give not thy friend so much power that if one day he should become a foe, thou mayst not be able to resist him.

SADI, *Gulistan*. Ch. 1, Apologue 27. (c. 1258)

Reveal not every secret to a friend—some day he may become thy enemy. Nor inflict on thy enemy every injury in thy power—some day he may become thy friend.

SADI, *Gulistan*. Ch. 8, Apologue 10.

Trust no friend with that you need; fear him as if he were your enemy.

HERBERT, *Jacula Prudentum*. No. 1160. (1640)

4 We read that we ought to forgive our enemies; but we do not read that we ought to forgive our friends.

COSIMO DE' MEDICI, of perfidious friends. (c. 1570) See BACON, *Apothegms*. No. 206.

Instead of loving your enemies, treat your friends a little better.

ED. HOWE, *Plain People*. (1929)

5 Our very friendships involve us in enmities. This is what the wise Chilon had in mind when he asked the man who boasted that he had no enemy whether he had no friend either.

PLUTARCH, *Moralia: How to Profit by One's Enemies*, 86C. (C. A. D. 95) The same anecdote is told in 96A. AULUS GELLIUS refers to it in his *Attic Nights*, i, 3, 31.

He who has no enemy, neither has he any friend. (Qui neminem habet inimicum, eum nec amicum habet quenquam.)

ERASMUS, *Colloquia: Amicitia*. (1524)

It is a misfortune for a man not to have a friend in the world, but for that reason he shall have no enemy.

LORD HALIFAX, *Maxims. Works*, p. 243. (1693)

No man's defects sought they to know;  
So never made themselves a foe.

No man's good deeds did they commend;  
So never rais'd themselves a friend.

MATTHEW PRIOR, *An Epitaph*. (1718)

He will never have true friends who is afraid of making enemies.

HAZLITT, *Characteristics*. No. 401. (c. 1821)

He makes no friend who never made a foe.

TENNYSON, *Lancelot and Elaine*, l. 1082. (1870)

6 Forgive an enemy and you win friends without cost. (Cum inimico ignoscis amicos gratis complures acquiris.)

PUBLILIUS SYRUS, *Sententiae*. No. 142. (c. 43 B. C.)

So trust a friend as to give no room for an enemy. (Ita crede amico ne sit inimico locus.)

PUBLILIUS SYRUS, *Sententiae*. No. 300.

He who strives after numerous friends should likewise put up with foes. (Qui numerosis studet amicis is etiam inimicos ferat.)

PUBLILIUS SYRUS, *Sententiae*. No. 621.

7 While friends are true, what can the foe effect?

SADI, *Gulistan*. Ch. 1, Apologue 5. (c. 1258)

Those are useful friends who continue so when we are in prison, for at our table all our enemies appear friends.

SADI, *Gulistan*. Ch. 1, Apologue 16.

8 I weary of my friend's society,  
Who my bad qualities as virtues shows;  
Give me the pert and watchful enemy,  
Who will my faults to me with zest disclose.

SADI, *Gulistan*. Ch. 4, Apologue 12. (c. 1258)  
Eastwick, tr.

God send me a friend that may tell me my faults;  
if not, an enemy, and to be sure he will.

JOHN RAY, *English Proverbs*, p. 346. (1678)

God send me a friend that may tell me my faults;  
if not, an enemy, and he will.

SAMUEL RICHARDSON, *Clarissa*, iv, 238. (1748)

9 No reliance is to be placed in the friendship of friends; how much less in the professions of enemies!

SADI, *Gulistan*, Ch. 8, Maxim 11. (c. 1258)

Eschew that friend, if thou art wise,  
Who consorts with thy enemies.

SADI, *Gulistan*. Ch. 8, Maxim 13.

10 Better an intelligent enemy than an ignorant friend.

SADI, *Pand Namah (Scroll of Wisdom)*. Sec 10. (c. 1260)

Nothing is so dangerous as an ignorant friend: better have a wise enemy. (Rien n'est si dangereux qu'un ignorant ami; | Mieux vaudroit uz sage ennemi.)

LA FONTAINE, *Fables*. Bk. viii, fab. 10. (1678)

A courageous Foe is better than a cowardly Friend.

THOMAS FULLER, *Gnomologia*. No. 56. (1732)

11 Crooked and far is the road to a foe,  
Though his house on the highway be;  
But wide and straight is the way to a friend,  
Though far away fare he.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 34. (c. 900) Bellows, tr.

12 I have learnt, though late, this rule; to hate an enemy as one who may become a friend, and serve a friend as knowing that his friend-

ship may not last. (ἐπίσταμαι γὰρ ἀρτίως ὅτι | ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος, | ὡς καὶ φίλῃσιν αὐθις, ἔς τε τὸν φίλον | τοσαύθ' ὑπουργῶν ὠφελεῖν βουλήσομαι, | ὡς αὐτὸν οὐ μενοῦντα.)

SOPHOCLES, *Ajax*, l. 678. (c. 409 B. C.)

Regard your friend as if you knew he might become your enemy. (Amicum ita habeas posse ut fieri hunc inimicum scias.)

LABERIUS, *Mimes*. (c. 60 B. C.)

Treat a friend as if he might easily become a foe. (Ita amicum habeas, posse ut facile fieri hunc inimicum putes.)

PUBLILIUS SYRUS, *Sententiae*. No. 284. (c. 43 B. C.) Remember that you may possibly make a friend of an enemy. (Ex inimico cogita posse fieri amicum.)

SENECA, *Ad Lucilium*. (a. A. D. 64)

Trust the friends of today as though they will be the enemies of tomorrow. (Confiar de los amigos hoy como enemigos mañana.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 217. (1647)

There is not a more prudent maxim than to live with one's enemies as if they may one day become one's friends.

LORD CHESTERFIELD, *Letters*, 31 Dec., 1757.

Treat your friend, says the proverb, as though he were one day to become your enemy, and your enemy as though he were one day to become your friend.

A. W. KINGLAKE, *Eothen*. Ch. 25. (1844)

LOVE AS IF YOU MAY SOME DAY HATE, *see under LOVE AND HATE*.

Many are friends now and hereafter foes. (ἡ κάρτα πολλοὶ νῦν φίλοι καὶ οὖθις πικροί.)

SOPHOCLES, *Ajax*, l. 1359. (c. 409 B. C.)

Not even death can make a foe a friend. (οὐτοὶ ποθ' οὐχθρὸς, οὐδ' ὅταν θάνῃ, φίλος.)

SOPHOCLES, *Antigone*, l. 522. (c. 441 B. C.)

Better new friend than an old foe, is said.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto ii, st. 27. (1590)

Some great Misfortune to portend,  
No Enemy can match a Friend.

SWIFT, *On the Death of Dr. Swift*, l. 119. (1731)

I no doubt deserved my enemies, but I don't believe I deserved my friends.

WALT WHITMAN. *See BRADFORD, Biography and the Human Heart*, p. 75. And Whitman also said, "I call the world to distrust the accounts of my friends, but listen to my enemies, as I myself do."

I was wounded in the house of my friends.  
(His plagatus sum in domo eorum.)

Old Testament: *Zechariah*, xiii, 6. (c. 500 B. C.)

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. (Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis.)

Old Testament: *Proverbs*, xxvii, 6. (c. 350 B. C.)

The wounds are faithful of a friend.

CHRISTINA ROSSETTI, *House to House*. (1862)

6 Provide a fig for thy friend, and a peach for thine enemy.

UNKNOWN, *Book of Meery Riddles*. Prov. 53. (1629)

Pill [peel] a fig for your friend, and a peach for your enemy. (Al amico cura gli il fico, al inimico il persico.)

JOHN RAY, *Proverbs: Spanish*, p. 53. (1678)

## FRIENDSHIP

7 The friendships of the world are oft Confederacies in vice, or leagues of pleasure.

JOSEPH ADDISON, *Cato*. Act iii, sc. 1. (1713)

Most friendships are formed by caprice or by chance—mere confederacies in vice or leagues in folly.

SAMUEL JOHNSON. BOSWELL, *Life*, 19 May, 1784.

8 Many a friendship is lost for lack of speaking. (πολλὰς δὲ φιλίας ἀπροσηγορία διέλυσεν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. viii, ch. 5, sec. 1. Sec. 1157B. (c. 335 B. C.) Aristotle speaks of this as an old saying. The Latin proverb is, "Multas amicitias silentium diremit."

9 Either friendship or death.

*Babylonian Talmud: Tzanith*, fo. 23a. (c. 450)

Referring to the Talmudic Rip van Winkle, Honi Ha-mëaggel, "the Circle-drawer," who, after a sleep of seventy years, returning home and finding all his friends dead, prayed for death.

Either friends like Job's or death.

*Babylonian Talmud: Baba Bathra*, fo. 16b.

Job's friends proved their loyalty by visiting him in time of trouble, although they were poor comforters.

10 It redoubleth Joyes, and cutteth Griefes in Halves.

FRANCIS BACON, *Essays: Of Friendship*. (1612)

Friendships multiply Joys, and divide Griefs.

THOMAS FULLER, *Gnomologia*. No. 1622. (1732)

11 Real friendship is a slow grower, and never thrives unless ingrafted upon a stock of known and reciprocal merit.

LORD CHESTERFIELD, *Letters*, 9 Oct., 1747.

True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to that appellation.

GEORGE WASHINGTON, *Letter*, 15 Jan., 1783.

12 The sincerity of a friendship is tested by some danger, as gold is by fire. (Quasi aurum igni, sic benevolentia fidelis periculo aliquo perspici possit.)

CICERO, *Ad Familiares*. Bk. ix, epis. xvi. (46 B. C.)

13 Friendship is nothing else than an accord in all things, human and divine. (Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum.)

CICERO, *De Amicitia*. Ch. 6, sec. 20. (44 B. C.)

To desire the same things and to reject the same things, constitutes true friendship. (Idem velle atque idem nolle, ea demum firma amicitia est.)

SALLUST, *Bellum Catilinae*. Ch. 20, sec. 4. (c. 41 B. C.)

True love and faithful friendship is to will and to nill one thinge.

GEORGE PETTIE, *Petite Pallace*, p. 104. (1576)

Friendship is a Union of Spirits, a Marriage of Hearts, and the Bond thereof Vertue.

WILLIAM PENN, *Some Fruites of Solitude*. No. 106. (1693)

Two friendships in two breasts requires The same aversions and desires.

SWIFT, *Life and Character of Dean Swift*. (1733)

Friendship! mysterious cement of the soul.

Sweet'ner of life, and solder of society.

ROBERT BLAIR, *The Grave*, i, 88. (1743)

Friendship is the bond of reason.

R. B. SHERIDAN, *The Duenna*. Act i, sc. 2. (1775)

'Tis a French definition of friendship, rien que s'entendre, good understanding.

EMERSON, *Conduct of Life: Behavior*. (1860)

Three kinds of friendships are beneficial, and three are harmful. Friendship with the upright, with the sincere, with the well-informed, is beneficial. Friendship with the specious, with the insinuating, with the glib is harmful.

CONFUCIUS, *Analects*. Bk. xvi, ch. 4. (c. 500 B. C.) Legge, tr.

What is the odds so long as the fire of soul is kindled at the taper of conviviality, and the wing of friendship never moults a feather?

DICKENS, *The Old Curiosity Shop*. Ch. 2. (1841)

Repeated in different forms in later chapters. May the hinges of friendship never rust, or the wings of love lose a feather.

DEAN E. B. RAMSEY, *Reminiscences of Scottish Life*. (1858) Quoting a toast.

The condition which high friendship demands is ability to do without it.

R. W. EMERSON, *Essays: Friendship*. (1841)

Without friendship life is nothing. (Sine amicitia vitam esse nullam.)

QUINTUS ENNIUS, *Apothegm*. (c. 200 B. C.) As quoted by CICERO, *De Amicitia*. A similar Latin proverb is, "Solem e mundo tollunt qui amicitiam e vita tollunt" (They take the sun from heaven who take friendship from life).

Without confidence there is no friendship. (ἐλὶ δ' ἀπιστων οὐδὲ φιλων.)

EPICURUS, *Maxim*. (c. 300 B. C.) See DIOGENES LAERTIUS, x, 11.

For when good will is taken away the name of friendship is gone. (Sublata enim benevolentia, amicitiae nomen tollitur.)

CICERO, *De Amicitia*. Ch. 5, sec. 19. (44 B. C.)

Friendship stands not in one side.

FERGUSON, *Scottish Proverbs*, p. 34. (c. 1595)

Friendship cannot stand ay on one side.

JAMES KELLY, *Scottish Proverbs*, p. 103. (1721) Because, Kelly adds, "Friendship is cultivated by mutual good offices."

It takes two to make a friendship as to make a quarrel.

FOWLER, *The King's English*, p. 65. (1906)

The bird a nest, the spider a web, man friendship.

J. HOOKAM FRERE, *The Rovers*. (1798) WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Friendship and importunate Begging feed not at the same Dish.

THOMAS FULLER, *Gnomologia*. No. 1616. (1732)

Friendship consists not in saying, What's the News?

THOMAS FULLER, *Gnomologia*. No. 1617.

There is scarcity of Friendship, but not of Friends.

THOMAS FULLER, *Gnomologia*. No. 4880.

Friendship increases in visiting Friends, but in visiting them seldom.

THOMAS FULLER, *Gnomologia*. No. 1618. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1751.

The soil of friendship is worn out with constant use.

WILLIAM HAZLITT, *Characteristics*. No. 230. (c. 1821) But the American Indians say, "Let not the grass grow on the path of friendship."

There can be no Friendship, where there can be no Freedom.

THOMAS FULLER, *Gnomologia*. No. 4865. (1732)

Friendship is a hampering thing at the best of times.

MARGERY ALLINGHAM, *The Fashion in Shrouds*, p. 106. (1940)

To friendship ev'ry burthen's light.

JOHN GAY, *Fables: The Hare with Many Friends*. (1727)

Her promise of freendship, for any auayle, Is as sure to holde as an ele by the tayle.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Friendship amongst men is to be counted but cold kindnesse, in respect of the fervent affection betweene men and women.

BARNABY RICH (?), *Introduction to Pettie's Petite Pallace*. (1576)

A woman-friend? He that believes that weakness Steers in a stormy night without a compass.

JOHN FLETCHER, *Women Pleased*. Act ii, sc. 1. (c. 1620)

What's Man's Reward for all his Care and Toil? But One: a female Friend's endearing Smile.

FRANKLIN, *Poor Richard's Almanack*, 1746.

What lasting joys the man attend

Who has a polished female friend.

CORNELIUS WHURR, *The Female Friend*. St. 3.

The endearing elegance of female friendship.

SAMUEL JOHNSON, *Rasselas*. Ch. 46. (1759)

There is no word in the Latin language that signifies a female friend. Amica means a mistress:



and perhaps there is no friendship between the sexes wholly disunited from a degree of love.

WILLIAM SHENSTONE, *On Writing and Books*. (a. 1763)

1 Friendship is more than is catel.  
(E pour ce que nule richece  
A valeur d'ami ne s'adrece.)

JEAN DE MEUNG, *Roman de la Rose*, l. 4943.  
(c. 1270) Chaucer (?), tr., l. 5540. (c. 1365)

Friendship is not to be bought at a Fair.

THOMAS FULLER, *Gnomologia*. No. 1619. (1732)

2 If a man does not make a new acquaintance, as he advances through life, he will soon find himself left alone. A man, Sir, should keep his friendship in constant repair.

SAMUEL JOHNSON, *Remark*, to Sir Joshua Reynolds. (1755) See BOSWELL, *Life* (Glover, ed.), i, 197. Boswell himself, on the same theme, observes, "Friendship, 'the wine of life,' should, like a well-stocked cellar, be continually renewed."

Keep your friendships in repair.

EMERSON, *Uncollected Lectures: Table-Talk*. (c. 1875)

3 Here you may see . . . the fraude in friendship.

JOHN LYLY, *Euphues* (Arber), p. 69. (1579)

Friendship though it is plighted by shaking the hand, yet it is shaken off by fraud of the heart.

JOHN LYLY, *Euphues* (Arber), p. 90.

I will cap that proverb with "There is flattery in friendship."

SHAKESPEARE, *Henry V*, iii, 7, 124. (1599)

4 Friendship is ye best pearle, but by disdain thrown into vineger, it bursteth rather in peeces, then it wil bow to any softnes.

JOHN LYLY, *Euphues* (Arber), p. 324. (1580)

Friendships renewed demand more care than those which have never been broken. (Les amitiés renouées demandent plus de soins que celles qui n'ont jamais été rompues.)

LA ROCHEFOUCAULD, *Maximes*. No. 560. (1665)

A broken Friendship may be soder'd, but will never be sound.

THOMAS FULLER, *Gnomologia*. No. 27. (1732)

5 Friendship with a man is friendship with his virtue.

MENCIUS, *Discourses*. Bk. v, pt. ii, ch. 3, sec. 2. (c. 300 B. C.)

Friendship cannot exist except among good men. (Amicitiam nisi inter bonos esse non posse.)

CICERO, *De Amicitia*. Sec. 18. (44 B. C.) Repeated in sec. 65.

Great souls by instinct to each other turn,  
Demand alliance, and in friendship burn.

JOSEPH ADDISON, *The Campaign*, l. 101. (1705)

6 Let us swear, my fair one, an eternal friendship. (Jurons, ma belle, | Une ardeur éternelle.)

MOLIERE, *Le Bourgeois Gentilhomme*. Act iv, sc. 1. (1670)

Let us embrace and from this moment vow an eternal misery together.

OTWAY, *The Orphan*. Act iv, sc. 2. (1680)

A sudden thought strikes me,—let us swear an eternal friendship.

J. H. FRERE, *The Rovers*. Act i, sc. 1. (1798)  
Frere is parodying a scene from Goethe's *Stella*, where Stella's paramour, having shot himself in her presence and that of his wife, suddenly remarks to the latter, "Madam, I have an inspiration! We will remain together!"

7 The name of friend is common, but faith in friendship is rare. (Vulgare amici nomen, sed rara est fides.)

PHAEDRUS, *Fables*. Bk. iii, fab. 9, l. 1. (c. 25 B. C.)

Friendship is but a name. (Nomen amicitia est.)

OVID, *Artis Amatoriae*. Bk. i, l. 740. (c. 1 B. C.)

That sacred and venerable name of friendship. (Illud amicitiae sanctum et venerabile nomen.)

OVID, *Tristia*. Bk. i, eleg. 8, l. 15. (c. A. D. 9)

The name of friendship endures as long as there is profit in it. (Nomen amicitiae sic, quatenus expedit, haeret.)

PETRONIUS, *Satyricon*. Sec. 80. (c. A. D. 60)

Friendship is but a word.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act ii, sc. 1. (1625)

Friendship's a specious Name, made to deceive  
Those, whose Good Nature tempts them to believe.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

Friendship, like love, is but a name,  
Unless to one you stint the flame.

JOHN GAY, *Fables: The Hare with Many Friends*. (1727)

And what is friendship but a name,  
A charm that lulls to sleep?

OLIVER GOLDSMITH, *A Ballad. Vicar of Wakefield*, ch. 8. (1766)

8 A similarity of manners is the strongest cement of friendship. (Connectendas amicitias vel tenacissimum vinculum morum similitudo.)

PLINY, *Letters*. Bk. iv, epis. 15. (c. A. D. 90)

A likeness of manners is the mother of friendship. (Morum similitudo mater amicitiae.)

PONTANUS, *Collectio Proverbiorum*, p. 117.

(1778) A medieval jingle declares, "Amore, more, ore, re, firmanatur amicitiae" (Love, manners, word, and deed strengthen friendships).

9 Friendship is a creature that seeks a companion. (σύννομον ἢ φίλα ἕζων.)

PLUTARCH, *Moralia: On Having Many Friends*, 93E. (c. A. D. 95)

10 Friendship is equality. (φίλαν ἰσότητα εἶναι.)

PYTHAGORAS, *Aphorism*. (c. 525 B. C.) As quoted by DIOGENES LAERTIUS, *Pythagoras*, sec. 10, and ERASMUS, *Adagia*, i, 1, 2, with the Latin, "Amicitia aequalita."

Have no friends not equal to yourself. (Moo yaou put eu kee chea.)

CONFUCIUS, *Analects*. Bk. i, ch. 8. (c. 500 B. C.)

This admonition is repeated in bk. ix, ch. 24. Welcome is the friend whose breeding matches yours. (οὗτω ποθεινὸν ἐστὶν ἀμότροπος φίλος.)

MENANDER, *The Girl Who Gets Her Hair Cut*. Frag. 391K. (c. 300 B. C.)

Unite to thee friends like thyself. (Amicitias tibi iunge pares.)

OVID, *Tristia*. Bk. iii, eleg. 4, l. 44. (c. A. D. 9)

In all degrees of freindship, equality is cheeffy considered.

GEORGE PETTIE, *Petite Pallace: Sinorix and Camma*, p. 21. (1576) He adds (p. 125):

"Perfect love can never bee without equality."

There is little friendship in the world, and least of all between equals.

FRANCIS BACON, *Essays: Of Followers and Friends*. (1597)

Friendship is seldom lasting, but between equals.

SAMUEL JOHNSON, *The Rambler*. No. 64. (1750)

Full of this maxim, often heard in trade, Friendship with none but equals should be made.

THOMAS CHATTERTON, *Fragment*. (c. 1760)

Friendship is a disinterested commerce between equals.

OLIVER GOLDSMITH, *The Good-Natured Man*.

Act i, sc. 1. (1768)

There is a maxim indeed which says, "Friendship can only subsist between equals."

THOMAS HOLCROFT, *The School for Arrogance*.

Act iii, sc. 1. (1791)

Friendship is, at any rate, a relation of perfect equality.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Wednesday*. (1849)

Equality makes friendliness. (Gleichheit macht Freundlichkeit.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 318. (1856) A German proverb.

Tigers and deer do not stroll together.

BRIAN BROWN, *Wisdom of the Chinese*, p. 173. (1938)

<sup>1</sup> Sudden friendship, sure repentance.

JOHN RAY, *English Proverbs*, p. 155. (1678) A rendering of the Latin proverb, "Subita amicitia raro sine poenitentia collitur" (Sudden friendship is rarely formed without subsequent repentance).

Sudden Acquaintance | Brings long Repentance.

THOMAS FULLER, *Gnomologia*. No. 6365. (1732)

Friendship that flames, goes out in a flash.

THOMAS FULLER, *Gnomologia*. No. 1623. (1732)

Stunted grain—friendship at sight.

P. PERCIVAL, *Tamil Proverbs*. No. 57. (1842)

Both valueless.

<sup>2</sup> Ceremony . . . where there is true friendship, there needs none.

SHAKESPEARE, *Timon of Athens*, i, 2, 15. (1608)

Friendship cannot live with ceremony, nor without civility.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 243.

FRANKLIN, *Poor Richard's Almanack*, 1754.

Friendship should be surrounded with ceremonies and respects.

EMERSON, *The Conduct of Life: Behavior*. (1860)

<sup>3</sup> Friendship's full of dregs.

SHAKESPEARE, *Timon of Athens*, i, 2, 239. (1608)

<sup>4</sup> The strongest friendship yields to pride, Unless the odds be on our side.

JONATHAN SWIFT, *On the Death of Dr. Swift*. (1731)

<sup>5</sup> When Competition brings us to the test, Then we find Friendship is self-interest.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

As frost to the bud, and blight to the blossom, even such is self-interest to friendship.

M. F. TUPPER, *Proverbial Philosophy: Of Friendship*. (1839)

<sup>6</sup> To the rare few, who, early in life, have rid themselves of the friendship of the many

J. MCNEILL WHISTLER, *The Gentle Art of Making Enemies: Dedication*. (1890)

<sup>7</sup> An acquaintance that begins with a compliment is sure to develop into a real friendship.

OSCAR WILDE, *An Ideal Husband*. Act ii. (1895)

<sup>8</sup> Friendship is to be purchased only by friendship.

THOMAS WILSON, *Maxims of Piety*, p. 52. (1786)

## II—Friendship and Love

<sup>9</sup> As the proverb says, When love puts in, friendship is gone.

BEAUMONT AND FLETCHER, *The Lovers' Progress*. Act i, sc. 1. (c. 1630)

A friend married is a friend lost.

HENRIK IBSEN, *Love's Comedy*. Act ii. (1863)

Quoted as a proverb.

<sup>10</sup> He cannot be very fervent in love who is not a little cold in friendship.

APHRA BEHN, *The Lover's Watch*. (1686) Cited as "a sort of proverb."

<sup>11</sup> Always that love proves lover's richer gain Which grows from friendship's sweet felicity. (L'amor che vien da si fatta amistade È sempre dagli amanti più gradito.)

BOCCACCIO, *Il Filostrato*. Canto ii, st. 73. (c. 1250) Cummings, tr.

<sup>12</sup> Friendship is love without wings. (L'amitié est l'amour sans ailes.)

LORD BYRON. Title of poem. (1806) A French proverb, cited by BLAND, *Proverbs*, i, 2 (1814), who adds that the meaning is that friendship is a more permanent affection than love, having no wings with which to fly away.

Love is only chatter,

Friends are all that matter.

GELETT BURGESS, *Willy and the Lady*. (1906)

<sup>1</sup> Friendship's a noble name, 'tis love refined.  
SUSANNAH CENTLIVRE, *The Stolen Heiress*. Act ii, sc. 2. (1702)

<sup>2</sup> Friendship often ends in love; but love, in friendship—never.

C. C. COLTON, *Lacon*. (1820)

<sup>3</sup> It is a rule in friendship, when Distrust enters in at the foregate, Love goes out at the postern.

HOWELL, *Familiar Letters: To Dr. H. W.* (1647)

<sup>4</sup> Time, which strengthens friendships, weakens love. (Le temps, qui fortifie les amitiés, affaiblit l'amour.)

LA BRUYÈRE, *Les Caractères*. Ch. 4. (1688)

Love and friendship exclude one another. (L'amour et l'amitié s'excluent l'un l'autre.)

LA BRUYÈRE, *Les Caractères*. Ch. 4.

<sup>5</sup> However rare true love may be, it is still less rare than true friendship. (Quelque rare que soit le véritable amour, il l'est encore moins que la véritable amitié.)

LA ROCHEFOUCAULD, *Maximes*. No. 473. (1665)

<sup>6</sup> Let love find entrance veiled in friendship's name. (Intret amicitiae nomine tectus amor.)

OVID, *Artis Amatoriae*. Bk. i, l. 720.

But, if at first her virgin fear

Should start at love's suspected name,

With that of friendship soothe her ear—

True love and friendship are the same.

JAMES THOMSON, *Hard is the Fate*. (a. 1748)

<sup>7</sup> It is not safe to praise to a friend the object of your love. (Non tutum est, quod ames, laudari sodali.)

OVID, *Artis Amatoriae*. Bk. i, l. 741. (c. 1 B. C.)

Friendship is constant in all other things,

Save in the office and affairs of love.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 182. (1598) See also under WOOING.

<sup>8</sup> What is love? Two souls and one flesh. Friendship? Two bodies and one soul.

JOSEPH ROUX, *Meditations of a Parish Priest:*

*Love and Friendship*. (c. 1870) Hapgood, tr.

<sup>9</sup> A friend loves you, of course; but one who loves you is not in every case your friend. Friendship, accordingly, is always helpful, but love sometimes even does harm. (Qui amicus est, amat; qui amat, non utique amicus est. Itaque amicitia semper prodest, amor aliquando etiam nocet.)

SENECA, *Ad Luciliū*. Epis. xxxv, sec. 1. (c. A. D. 64)

<sup>10</sup> Most friendship is feigning, most loving mere folly.

SHAKESPEARE, *As You Like It*, ii, 7, 181. (1600)

<sup>11</sup> But Friendship in its greatest Height,  
A constant, rational Delight,

On Virtue's Basis fix'd to last,  
When Love's Allurements long are past;  
Which gently warms, but cannot burn;  
He gladly offers in return.

SWIFT, *Cadenus and Vanessa*, l. 780. (1713)

When Psyche's friend becomes her lover,  
How sweetly these conditions blend!

But, oh, what anguish to discover

Her lover has become—her friend!

MARY ANGE DE VERE, *Friend and Lover*. (1890)

To offer friendship to the man who wants love is giving a loaf of bread to one who is dying of thirst.

BERTA RUCK, *Mock-Honeymoon*, p. 80. Quoted as a Spanish proverb.

## FROG

<sup>12</sup> The frog by nature is both damp and cold,  
Her mouth is large, her belly much will hold.

JOHN BUNYAN, *A Book for Boys and Girls*. (1686)

<sup>13</sup> The Frog sings; and yet she has neither Hair nor Wool to cover her.

THOMAS FULLER, *Gnomologia*. No. 4549. (1732)

<sup>14</sup> The frog in the well knows nothing of the great ocean.

A. LLOYD, *Every-Day Japan*, p. 147. (1909)

Quoting a Japanese proverb, which is sometimes given as "The frog that has not seen the sea thinks the well a fine stretch of water."

<sup>15</sup> Though boys throw stones at frogs in sport, the frogs do not die in sport, but in earnest.

PLUTARCH, *Moralia: Land and Water Animals*.

Sec. 7. (c. 95 A. D.) Quoting Bion.

Though this be play to you, 'tis death to us.

SIR ROGER L'ESTRANGE, tr., *Fables of Aesop: The Boys and the Frogs*. (1692)

<sup>16</sup> The frog cannot out of her bog.

JOHN RAY, *English Proverbs*, p. 96. (1678)

<sup>17</sup> I am like a frog trying to outvie the crickets. (βάτραχος δὲ ποτ' ἀκρίδας ὥς τις ἐπίσῳ.)

THEOCRITUS, *Idyls*. No. vii, l. 41. (c. 270 B. C.)

<sup>18</sup> O to be a frog, my lads, and live aloof from care!

He needs no drawer to his drink—'tis plenty everywhere.

(εὐκτὸς ὁ τῷ βατράχῳ, παῖδες, βίος, οὐ μελεδάλνει τὸν τὸ πλεῖν ἐχέειντα: πάρεστι γὰρ ἀφθονον αὐτῷ.)

THEOCRITUS, *Idyls*. Idyl x, l. 52. (c. 270 B. C.)

Edmonds, tr. "To live the life of a frog" passed into a proverb, equivalent to "The life of Reilly."

I geue frogges wine, as the Greke prouerbe speaketh.

NICOLAS UDALL, tr., *Erasmus: Preface*. (1548)

<sup>19</sup> I don't see no p'int's about that frog that's any better'n any other frog.

MARK TWAIN, *The Jumping Frog*. (1867)

Twain afterwards translated the story back from the French, and this sentence ran as follows: "I no see not that that frog has nothing of better than another."

<sup>1</sup> He who was a frog is now king. (Qui fuit rana, nunc est rex.)

UNKNOWN. A Latin proverb, from which possibly Grimm's fairy tale of the Frog Prince is derived. KING LOG, *see under* KING.

## FROST

<sup>2</sup> Frost and fraud have always foul ends.

WILLIAM CAMDEN, *Remains*, p. 322. (1605)

Frost and fraud come to foul ends.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 3, subs. 15. (1621)

So true is that proverb, that *frost and fraud have dirty ends*.

WILLIAM GURNALL, *The Christian in Compleat Armour*. Pt. ii, ch. 17. (1657)

It was an ordinary speech in his mouth to say, "*frost and fraud both end in foul*."

THOMAS FULLER, *Worthies: Cheshire*, i, 271. (1662)

Frost and falsehood have ay a foul hunder end.

JAMES KELLY, *Scottish Proverbs*, p. 103. (1721)

Frost and falsehood have both a dirty gangway.

MICHAEL DENHAM, *Proverbs*, p. 5. (1846)

<sup>3</sup> What God will | No frost can kill.

JOHN CLARKE, *Paroemiologia*, p. 225. (1639)

RAY, *Proverbs*, p. 97. (1670)

<sup>4</sup> The Frost hurts not Weeds.

THOMAS FULLER, *Gnomologia*. No. 4550. (1732)

<sup>5</sup> The first and last frosts are the worst.

HERBERT, *Jacula Prudentum*. No. 952. (1640)

He that is surprised with the first frost, feels it all the winter after.

HERBERT, *Jacula Prudentum*. No. 990. (1640)

<sup>6</sup> Hoar-frost and gipsies never stay nine days in a place.

RICHARD INWARDS, *Weather Lore*, p. 114. (1893)

For other weather proverbs about frost *see* INWARDS.

<sup>7</sup> Farewel, frost; nothing got, nor nothing lost.

JOHN RAY, *English Proverbs*, p. 174. (1670)

<sup>8</sup> O, it sets my hart a-clickin' like the tickin' of a clock,

When the frost is on the punkin and the fodder's in the shock.

JAMES WHITCOMB RILEY, *When the Frost is on the Punkin*. (1891)

With the frost upon the bumpkin.

PHYLLIS MCGINLEY, *Sad Song from Sanctuary*. (1940)

The gilt is on our knocker and the neighbors on our phone.

PHYLLIS MCGINLEY, *Song for a Brand-New House* (1940)

<sup>9</sup> It's no go; it will be a frost. (Nil est; re-frixerit res.)

TERENCE, *Adelphoe*, l. 233. (160 B. C.)

If the prospect is chilling, come back to us. (Sin autem ista frigeant, recipias te ad nos.)

CICERO, *Ad Familiares*. Bk. vii, epis. xi, sec. 3.

(53 B. C.) Cicero is employing a colloquialism in frequent use, the exact equivalent of the modern, "If it proves to be a frost."

When a piece "goes" badly, it is called a "frost." *Stage Gossip*, p. 70. (1886) Slang, originally theatrical.

This last book . . . is a regular frost.

I. ZANGWILL, *Bachelors' Club*, p. 209. (1891)

It [the search for a situation] was a perfect frost. CONAN DOYLE, *The Stock-Broker's Clerk*. (1893)

## FRUGALITY

See also Moderation, Saving, Thrift

<sup>10</sup> Frugality was his middle name.

GEORGE ADE, *Fables in Slang: The Waist-band that Was Taut*. (1902)

<sup>11</sup> Men become wealthier, not only by adding to what they already possess, but also by cutting down expenses. (οὐ γὰρ μόνον πρὸς τὰ ὑπάρχοντα προστιθέντες πλουσιώτεροι γίνονται, ἀλλὰ καὶ ἀφαιρούντες τῶν δαπανημάτων.)

ARISTOTLE, *The Art of Rhetoric*. Bk. i, ch. 4, sec. 8. (c. 330 B. C.)

Men do not realize how great a revenue frugality is. (Non intelligunt homines quam magnum vectigal sit parsimonia.)

CICERO, *Paradoxa*, vi, iii, 49. (c. 45 B. C.)

Poverty is able to turn itself into riches by summoning frugality. (Possit ipsa paupertas in divitias se advocata frugalitate convertere.)

SENECA, *De Tranquillitate Animi*. Ch. 9, sec. 1. (c. A. D. 45)

According to the proverbe: good husbandrie, and sparyng in an hous, is a great penie rent of yerely reuenues.

NICOLAS UDALL, tr., *Erasmus' Apothegms*, p. 44. (1542)

Parsimony is the best revenue.

HOWELL, *Proverbs: Fr.-Eng.*, p. 15. (1659)

Frugality is an estate alone.

JOHN RAY, *English Proverbs*, p. 97. (1678)

FULLER, *Gnomologia*. No. 1631. (1732)

Frugality and good husbandry . . . is great incomes.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 650. (1681)

Frugality is a handsome income.

NATHAN BAILEY, tr., *Erasmus' Colloquies*, p. 491. (1725)

Economy the poor man's mint; extravagance the rich man's pitfall.

M. F. TUPPER, *Proverbial Philosophy: Of Society*, l. 191. (1838)

Thrift which is not only a great virtue but also "a great revenue," as Tacitus told us long ago when he wrote *magnum vectigal est parsimonia*.

*The Times* (London), 10 Oct., 1930, p. 13/5.

<sup>1</sup> Frugality embraces all the other virtues. (Reliquas etiam virtutes frugalitas continet.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 8, sec. 16. (45 B. C.)

The frugal man does everything aright. (Hominem frugi omnia recte facere.)

CICERO, *Tusculanarum Disputationum*. Bk. iv, ch. xvi, sec. 36. (45 B. C.) Quoting a proverb derived from Euripides, which is also cited by ERASMUS, *Adagia*, ii, ii, 62.

Frugality is the mother of virtue. (Genetrix virtutum frugalitas.)

JUSTINIAN, *Corpus Juris*. (C. A. D. 560) As cited by HENDERSON, *Latin Proverbs*, p. 142.

<sup>2</sup> Though on pleasure she was bent,  
She had a frugal mind.

WILLIAM COWPER, *John Gilpin*. St. 8. (1782)

<sup>3</sup> Frugality is equal to half a subsistence.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 3. (c. 1050)

Let that which is wanting in income be supplied by frugality. (Quod cessat ex redivit, frugalitate suppleatur.)

ALFRED HENDERSON, *Latin Proverbs*, p. 380. (1869) Or, as the Scots say, "Frae saving comes having."

<sup>4</sup> Without frugality none can be rich, and with it very few would be poor.

SAMUEL JOHNSON, *The Rambler*. No. 57. (2 Oct., 1750)

<sup>5</sup> All too stingy. (Nimis avarus.)

NAEVIUS, *Figulus*. Frag. 52, Loeb. (c. 220 B. C.) The French say, "C'est une économie de bouts de chandelle" (It's an economy of candle-ends).

Frugally frugal. (Parce parcus.)

PLAUTUS, *Aulularia*, l. 314. (c. 210 B. C.)

<sup>6</sup> Frugality is the richest treasure of an estate.

SIR THOMAS OVERBURY, *Forren Newes: From Venice*. (1613)

<sup>7</sup> Frugality is good, if Liberality be join'd with it. The first is leaving off superfluous expences; the last bestowing them to the Benefit of others that need.

WILLIAM PENN, *Some Fruits of Solitude*. No. 50. (1693)

<sup>8</sup> Frugality is misery in disguise. (Frugalitas miseria est rumoris boni.)

PUBLILIUS SYRUS, *Sententiae*. No. 223. (c. 43 B. C.)

<sup>9</sup> Frugality is too late at the bottom of the purse. (Sera parsimonia in fundo est.)

SENECA, *Ad Lucilium*. Epis. i, sec. 5. (C. A. D. 64) Frugality is the science of avoiding unnecessary expenditure, or the art of managing our property with moderation. (Parsimonia est scientia vitandi sumptus supervacuus, aut ars re familiari moderate utendi.)

SENECA, *De Beneficiis*. Bk. 2, sec. 34. (C. A. D. 60)

Economy is the art of making the most of life. The love of economy is the root of all virtue. SHAW, *Maxims for Revolutionists*. (1903)

## FRUIT

<sup>10</sup> Fruit is gold in the morning, silver in the afternoon and lead at night.

BISHOP SHUTE BARRINGTON, *Rules of Health*. (c. 1800) See *Notes and Queries*. Ser. x, i, 251. See also under APPLE

<sup>11</sup> If you would enjoy the fruit, pluck not the flower.

H. G. BOHN, *Handbook of Proverbs*, p. 422. (1855)

<sup>12</sup> Taketh the fruyt, and lat the chaf be stille.

CHAUCER, *Canterbury Tales: The Nonne Preestes Tale*, l. 623. (c. 1387)

<sup>13</sup> We cannot eat the fruit while the tree is in blossom.

BENJAMIN DISRAELI, *Alroy*. Ch. 4. (1833)

<sup>14</sup> The feast of harvest, the firstfruits of thy labours. (Primitivorum operis tui.)

*Old Testament: Exodus*, xxiii, 16. (c. 550 B. C.) See also *Exodus*, xxiii, 19; xxxiv, 22; xxxiv, 26; *Leviticus*, ii, 14, etc., etc.

The first fruits are mine. (Meus fructus est prior.)

PLAUTUS, *Casina*, l. 839. (c. 200 B. C.)

But now is Christ risen from the dead, and become the firstfruits of them that slept. (νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.)

*New Testament: I Corinthians*, xv, 20. (A. D. 57) The *Vulgate* is, "Nunc autem Christus resurrexit a mortuis primitiae dormientium."

<sup>15</sup> Fruit out of season, sorrow out of reason.

HENRY FRIEND, *Flowers and Fruit Lore*, p. 207 (1884)

<sup>16</sup> Much bruit [din, clamor] and little fruit. (Beaucoup de bruit, peu de fruit.)

THOMAS FULLER, *The Holy Warre*. Bk. ii, ch. 29, p. 87. (1639) RAY, *English Proverbs*, p. 66. (1670) FULLER, *Gnomologia*. No. 6122.

<sup>17</sup> Few Leaves and bad Fruit.

THOMAS FULLER, *Gnomologia*. No. 1526. (1732) There is a Dutch proverb, "Weinig houts, veel vruchten" (Little wood, much fruit).

Fruit ripens not well in the shade.

THOMAS FULLER, *Gnomologia*. No. 1632

<sup>18</sup> Who will the fruyte that haruest yeeldes, must take the payne.

JOHN GRANGE, *The Golden Aphroditis*, sig. M1 (1577)

If you would fruit have,

You must bring the leaf to the grave.

JOHN RAY, *English Proverbs*, p. 53. (1678)

"That is, you must transplant your trees just about the fall of the leaf, . . . not sooner, because of the motion of the sap, not later, that they may have time to take root before the deep frosts."

He that would have the Fruit, must climb the Tree.

THOMAS FULLER, *Gnomologia*. No. 2366. (1732)  
See also NO GAINS WITHOUT PAINS, under GAIN.

<sup>1</sup> This bood [bud] Shewth what fruite will folow.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
That which doth blossom in the spring, will bring forth fruit in the autumn.

THOMAS DRAKE, *Bibliotheca*, p. 13. (1633)

JOHN RAY, *English Proverbs*, p. 3. (1670)  
Timely blossom, timely beare.

JOHN CLARKE, *Paroemiologia*, p. 171. (1639)  
Timely blossom, timely ripe.

JOHN RAY, *English Proverbs*, p. 149. (1670)  
Timely Blossom, timely Fruit.

THOMAS FULLER, *Gnomologia*. No. 5057. (1732)  
No Autumn-Fruit, without Spring-Blossoms.

THOMAS FULLER, *Gnomologia*. No. 3544. (1732)

<sup>2</sup> He's free of fruit that wants an orchard.

JAMES KELLY, *Scottish Proverbs*, p. 134. (1721)

"Spoken to them who tell how free and liberal they would be, if they had such things, or were such persons."

<sup>3</sup> When all fruit fa's welcome ha's.

JAMES KELLY, *Scottish Proverbs*, p. 350. (1721)

"Spoken when we take up with what's coarse, when the good is spent."

When all Fruit fails, welcome Haws.

THOMAS FULLER, *Gnomologia*. No. 5544. (1732)

HUNEKER, *Painted Veils*, p. 235. (1920)

"Lame of a leg and grey in the head! . . . that's a fancy man for a girl to take!"—"Marg was none too young herself, . . . and when all fruit fails, welcome haws! She wanted some one."

K.F. PURDON, *Folk of Furry Farm*. Ch. 7. (1914)

<sup>4</sup> Greater charm belongs to early apples. (Pimis sic maior gratia pomis.)

MARTIAL, *Epigrams*. Bk. iv, epig. 29. (c. A. D. 90)

What beautiful fruit! I love fruit, when it is expensive.

A. W. PINERO, *The Second Mrs. Tanqueray*. Act i. (1893)

<sup>5</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσσετε αὐτοὺς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;)

*New Testament: Matthew*, vii, 16. (c. A. D. 50)

The *Vulgate* is, "A fructibus eorum cognoscetis eos. Numquid colligunt de spinas uvas, aut de tribulis ficus?"

By their fruits ye shall know them.

*New Testament: Matthew*, vii, 20. (c. A. D. 50)

Oure Lord Jesu Crist seith thus: "by the fruit of hem ye shul knowen hem."

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 6. (c. 1389)

By their fruits ye shall know them, not by their roots.

WILLIAM JAMES, *The Varieties of Religious Experience*, p. 20. (1902)

THE TREE IS KNOWN BY ITS FRUIT, see under TREE.

<sup>6</sup> Greedily they pluck'd  
The Frutage, fair to sight: . . .

Instead of Fruit | Chew'd bitter Ashes.

MILTON, *Paradise Lost*. Bk. x, l. 560. (1667)

Like to the apples on the Dead Sea's shore,  
All ashes to the taste.

BYRON, *Childe Harold*. Canto iii, st. 34. (1812)

Like Dead-Sea fruits that tempt the eye  
But turn to ashes on the lips.

THOMAS MOORE, *Lalla Rookh: The Fire-Work-shippers*. (1817) The reference is to the so-called apples of Sodom, a yellow fruit which grows on the shores of the Dead Sea, beautiful to the eye, but bitter to the taste, and filled with minute black seeds not unlike ashes.

<sup>7</sup> Fruite whiche is not ripe, will scarce with strength bee torne from the tree, whereas that which is ripe falleth easely of its owne accord.

GEORGE PETTIE, *Petite Pallace*, p. 144. (1576)  
The ripest fruit first falls.

SHAKESPEARE, *Richard II*, ii, 1, 153. (1595)

The weakest kind of fruit

Drops earliest to the ground.

SHAKESPEARE, *The Merchant of Venice*, iv, 1, 115. (1597)

Fruit unripe, sticks on the tree;

But fall, unshaken, when they mellow be.

SHAKESPEARE, *Hamlet*, iii, 2, 200. (1600)

Fruits that blossom first will first be ripe.

SHAKESPEARE, *Othello*, ii, 3, 383. (1605)

There is no worse fruit than that which never ripens. (Non v' ha peggior frutto di quello che mai non si matura.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 197. (1856) An Italian proverb.

<sup>8</sup> Ripest fruit are rifest rotten.

GEORGE PETTIE, *Petite Pallace*, p. 80. (1576)

Fruites full soon doe rot, which gathered are to sone.

GEORGE PETTIE, *Petite Pallace*, p. 192.

Ripe fruit is soonest rotten.

HENDERSON, *Scottish Proverbs*, p. 136. (1832)

<sup>9</sup> Sweeter is fruit after many dangers have been undergone for it. (Dulcior est fructus post multa pericula ducta.)

RABELAIS, *Pantagruel*. (1533) Quoting a mediaeval proverb. Cited by PONTANUS, *Collectio Proverbiorum*, p. 161, in the form, "Dulcior est semper, post magna pericula, fructus," together with a number of similar proverbs, "Carius est carum, si praegustatur amarum" (Sweeter is the fruit if the first taste is bitter); "Maior post passa voluptas damna venire solet," "Carnibus est dignus, qui bene mandit olus," "Clarius est solito post maxima nubilia Phoebus," and so on.

Forbidden fruit is sweet.

H. G. BOHN, *Handbook of Proverbs*, p. 357. (1855) See under PROHIBITION.

Stolen fruit (figurative). Anything stolen; esp. illicit love: In allusion to the apple "stolen" by Eve.

PARTRIDGE, *Dictionary of Clichés*. (1941)

All women believe that stolen fruit is the sweetest.

PETER CHENEY, *Dark Duet*, p. 64. (1943)

The fruit of the Tree of Knowledge is always stolen fruit.

STUART CLOETE, *Congo Song*. Ch. 8. (1943)

1

'Tis good grafting on a good stock.

JOHN RAY, *English Proverbs*, p. 354. (1678)

FULLER, *Gnomologia*. No. 5082. (1732)

Graft good Fruit all, Or graft not at all.

THOMAS FULLER, *Gnomologia*. No. 6335. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1745, and 1750.

Let the grafts be very good, or the knife be where it stood.

H.G. BOHN, *Handbook of Proverbs*, p. 441. (1855)

2

The froytes of the erthe make plentuous.

UNKNOWN, *Lay Folks Mass Book*, p. 392. (c. 1375)

That it may please thee to give and preserve to our use the kindly fruits of the earth.

*Book of Common Prayer: Litany*. (1549)

### FULL

3

As fulle as a tunne.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

DRAKE, *Bibliotheca*, p. 79, (1633) has, "He is fed as full as a tun."

As full as an egg is of meat.

JOHN RAY, *English Proverbs*, p. 284. (1678)

I am as full as a jade, quoth the bride.

JOHN RAY, *English Proverbs*, p. 285. (1678)

Full as a piper's bag.

JOHN RAY, *English Proverbs*, p. 284.

As full as a toad is of poison.

JOHN RAY, *English Proverbs*, p. 284.

As full as a tick.

ANNE E. BAKER, *Northants Glossary: Tick*. (1854)

A tick is a sheep-louse, which has always a full bloated appearance.

JOHN NICHOLSON, *Folk-Speech of East Yorkshire*, p. 19. (1889)

**FUN, see Merriment**

### FUNERAL

4

The preparation of funerals, the choice of a tomb, the burial pomp, are much more a consolation for the living than a tribute to the dead. (Curatio funeris, conditio sepulturae, pompa exsequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.)

SAINT AUGUSTINE, *De Civitate Dei*. Bk. i, ch.

12. (A.D. 413) Quoted by MONTAIGNE, i, 3.

Funeral pomp is more for the vanity of the living than for the honor of the dead. (La pompe des enterrements regarde plus la vanité des vivants que l'honneur des morts.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 612. (1665)

As griefless as a rich man's funeral.

SIDNEY DOBELL, *A Musing on Victory*. (a. 1874)

5

One funeral makes many.

R. D. BLACKMORE, *Perlycross*. Ch. 7. (1894)

Blackmore comments that this saying is too often true, and adds, "A strong east wind whistled through the crowd of mourners."

6

The flattery of a funeral sermon.

DANIEL DEFOE, *Robinson Crusoe*. Pt. ii, ch. 1.

(1719) The Germans say, "Leichenpredigt, Lügenpredigt" (Funeral sermons, lying sermons).

Funeral eloquence Rattles the coffin-lid.

R. W. EMERSON, *Ode Inscribed to W. H. Channing*. (1846)

7

What men prize most is a privilege, even if it be that of chief mourner at a funeral.

J. R. LOWELL, *On Democracy*. (1884)

8

The funeral baked meats.

SHAKESPEARE, *Hamlet*, i, 2, 180. (1600) The French say, "Après tout deuil, boit on" (After all mourning, one drinks), the equivalent of the English proverb, "After a funeral, a feast."

A funeral was always a festivity in black.

SHAW, *Man and Superman*. Act iii. (1903)

9

If you fall into want, it's for you to lament. (Si egabis, tibi dolebit.)

CAECILIUS STATIUS, *Fragmentis*. Frag. 234, Loeb. (c. 175 B.C.)

A boy said to an outsider who was making a great ado during some impressive mortuary ceremonies, "What are you crying about? It's none of your funeral."

UNKNOWN, *Article*, in Washington (Oregon) *Times*, 25 Nov., 1854.

It's "none of my funeral."

ADELIN D. T. WHITNEY, *A Summer in Leslie Goldthwaite's Life*. Ch. 14. (1866) Nothing for me to worry about, none of my business.

"This is none of your funeral" is heard quite frequently as an indirect rebuke for intermeddling, with the ludicrous undercurrent of thought, that the troublesome meddler has no right to be crying at a strange man's funeral.

MAXIMILIAN DE VERE, *Americanisms*, p. 239. (1871)

It's his funeral, if anybody's.

E. N. WESTCOTT, *David Harum*. Ch. 23. (1898)

It's our funeral, ain't it?

O. HENRY (W. S. PORTER), *Schools and Schools*. (1909)

"It's your funeral," he said with a shrug.

BERNARD DOUGALL, *I Don't Scare Easy*, p. 20. (1941) In frequent—too frequent—use.

10

The sad office [of carrying a dead comrade to the grave]. (Triste ministerium.)

VERGIL, *Aeneid*. Bk. vi, l. 223. (19 B.C.) Another Latin proverb is, "Apio opus est" (There is need of parsley), to strew upon the grave; used with reference to a dying person.

<sup>1</sup> When we attend a funeral, we are apt to comfort ourselves with the happy difference that is betwixt us and our dead friend.

THOMAS WILSON, *Maxims of Piety*. No. 34. (c. 1745)

If a man will observe as he walks the streets, I believe he will find the merriest countenances in the mourning-coaches.

SWIFT, *Works*. Vol. iii, p. 400. (a. 1745)

Sometimes they [gondolas] contain a deal of fun, Like mourning coaches when the funeral's done.

LORD BYRON, *Beppo*. St. 20. (1817)

Worldly faces never look so worldly as at a funeral.

GEORGE ELIOT, *Janet's Repentance*. (1857)

All de buzzards in de settlement 'll come to de gray mule's funer'l.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

## FUR

<sup>2</sup> He stroked all the fur the wrong way.

MARY BRIDGMAN, *Robert Lynne*. Bk. i, ch. 7. (1870) To cause irritation.

<sup>3</sup> I'll make the fur Fly 'bout the ears of that old cur.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto iii, l. 278. (1663)

My father had been taking a few horns, and was in a good condition to make the fur fly.

DAVY CROCKETT, *Narrative Life*. Ch. 2. (1834)

To make the fur fly. To claw, scratch, wound severely. Used figuratively.

JOHN BARTLETT, *Americanisms: Make*. (1848)

When we do strike, the fur will fly.

ARTEMUS WARD (C. F. BROWNE), *His Book*, p. 230. (1862)

Then we picked and shovelled and made the fur fly.

MARK TWAIN, *Huckleberry Finn*. Ch. 36. (1884)

If those other dames knew how she works 'em, the fur would sure fly

GYPSY ROSE LEE, *Mother Finds a Body*, p. 158. (1942)

## FUTURE

See also Past and Future; Present and Future

<sup>4</sup> For my part, I think that a knowledge of the future would be a disadvantage. (Atque ego ne utilem quidem arbitror esse nobis futura-rum rerum scientiam.)

CICERO, *De Divinatione*. Bk. ii, ch. 9, sec. 22. (c. 45 B. C.)

Undoubtedly ignorance of future ills is more useful than knowledge of them. (Certe ignoratio futurorum malorum utilior est quam scientia.)

CICERO, *De Divinatione*, ii, 9, 23.

It is not even an advantage to know what is going to happen, for it is miserable to suffer unavailing torments. (Saepe autem ne utile qui-

dem est scire quid futurum sit; miserum est enim nihil proficientem angere.)

CICERO, *De Natura Deorum*. Bk. iii, ch. 6, sec.

14. (c. 45 B. C.) Quoted by MONTAIGNE, i, 11. Let the mind of man be blind as to future destiny. (Sit caeca futuri | mens hominum fati.)

LUCAN, *De Bello Civili*. Bk. ii, l. 14. (c. A. D. 60)

Seek not to know what must not be reveal'd; Joys only flow where Fate is most conceal'd.

DRYDEN, *Indian Queen*. Act iii, sc. 2. (1664)

O blindness to the future! kindly giv'n.

POPE, *An Essay on Man*. Epis. i, l. 85. (1732)

<sup>5</sup> Who heeds not the future will find sorrow close at hand.

CONFUCIUS, *Analects*. Bk. xv, ch. 11. (c. 500 B. C.) Legge, tr.

The wise man guards against the future as if it were the present. (Quod est venturum, sapiens quasi praesens cavet.)

PUBLILIUS SYRUS, *Sententiae*. No. 615. (c. 43 B. C.)

<sup>6</sup> He is wise who places neither fear nor hope in the uncertain future. (Il est sage de ne mettre ni crainte ni espérance dans l'avenir incertain.)

ANATOLE FRANCE, *Le Procureur de Judée*. (1892)

<sup>7</sup> Hereafter comes not yit.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

GRANGE, *Golden Aphroditis*, sig. D4. (1577) Hereafter comes not.

JOHN DAVIES, *Scourge of Folly*. Prov. 84. (1611)

We'll think on that hereafter.—Hereafter comes not yet, then, it seems?

JOHN TATHAM, *The Rump*. Act iii, sc. 1. (1660)

<sup>8</sup> Could men divine the future, they'd match Jove. (Nam si quae eventura sunt provideant, aequiperent Iovi.)

PACUVIUS, *Fragments*, v, 407, Ribbeck. (c.

160 B. C.) Quoted by AULUS GELLIUS, xiv, 1. Make me a Diviner, and I wyll make thee rich. (Fammi Indouino, & io ti faro richo.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

<sup>9</sup> The future struggles not to let itself be mastered. (Futura pugnant ne se superari sinant.)

PUBLILIUS SYRUS, *Sententiae*. No. 207. (c. 43 B. C.)

<sup>10</sup> Full of misery is the mind anxious about the future. (Calamitosus est animus futuri anxius.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 6. (c.

A. D. 64) Quoted by MONTAIGNE, i, 3. See also under TROUBLE.

<sup>11</sup> No one has any right to draw for himself upon the future. (Nihil sibi quisquam de futuro debet promittere.)

SENECA, *Ad Lucilium*. Epis. ci, sec. 5. (c. A. D. 64)

<sup>12</sup> Wisdom still by seeing grows, But no man the unseen knows.



Shall he fare or ill or well  
Who of mortals can foretell?

(ἢ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν  
γρῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις  
τῶν μελλόντων, ὃ τι πράξει.)

SOPHOCLES, *Ajax*, l. 1419. (c. 409 B.C.)  
The future is hidden from all men. (τὸ μέλλον  
ἀδηλον πᾶσιν ἀνθρώποις.)

DEMOSTHENES, *In Leptinem*, sec. 162. (355 B.C.)  
There is no means of predicting the future.  
(μαντικὴ οὐσα ἀνύπαρκτος.)

EPICURUS, *Aphorism*. (c. 300 B.C.) See DIO-  
GENES LAERTIUS, *Epicurus*, x, 135.

Nature has given us no knowledge of the end of  
things. (Rerum natura nullam nobis dedit cogni-  
tionem finium.)

CICERO, *Academica*. Bk. ii, ch. 29, sec. 92. (c. 45 B.C.)  
The wise god covers with the darkness of night  
the issues of the future. (Prudens futuri temporis  
exitum, | calignosa nocte premit deus.)

HORACE, *Odes*. Bk. iii, ode 29, l. 30. (23 B.C.)

1 One of these odd-come-shortly's.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Some day or other in the near future.

2 Do not prepare for the future before it has  
come.

UNKNOWN, *Eloquent Peasant*, B1, 183. (c.  
2000 B.C.) See also under TROUBLE.

Cease to inquire what the future has in store.  
(Quid sit futurum cras, fuge quaerere.)

HORACE, *Odes*. Bk. i, ode 9, l. 13. (23 B.C.)  
Leave hereafter to the spirit and the wisdom of  
hereafter.

SYDNEY SMITH, *Plymley Letters*. No. 2. (1807)

3 He knoweth not what the day will bring forth.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xi, 19. (c. 190 B.C.) Oesterley, tr.

What the evening may bring forth is uncertain.  
(Quid vesper ferat incertum est.)

LIVY, *History*. Bk. xlv, sec. 8. (c. 10 B.C.)  
None knows what will happen to him before  
Sunset.

THOMAS FULLER, *Gnomologia*. No. 3656. (1732)  
This morning knows not this evening's happen-  
ings.

H. H. HART, *Seven Hundred Chinese Proverbs*,  
p. 647. (1937)

## G

## GAB

4 There was a Man called Job. . . . He had a  
good gift of the Gob [mouth].

SAMUEL COLVIL, *Whiggs Supplication: To the  
Reader*. (1695)

He knew well enough that he had the gift of the  
gab.

WILLIAM GODWIN, *Caleb Williams*, p. 29. (1794)  
The sturdy yeoman has not . . . "the gift of  
the gab."

WHYTE-MELVILLE, *Digby Grand*. Ch. 10. (1853)  
They have got a man who has the gift of the gab.

BENJAMIN DISRAELI, *Endymion*. Ch. 62. (1880)  
Paul had the gift of the gab.

HENRY MILLER, *The Cosmological Eye*, p. 305.  
(1939)

You've got the gift of the gab.

P. G. WODEHOUSE, *Money in the Bank*, p. 244.  
(1942)

5 Nut while the two-legged gab-machine's so  
plenty.

J. R. LOWELL, *Biglow Papers*, Ser. ii, No. 11.  
(1862)

## GAD

6 The tribe of Levi [ministers] must have no  
mind to the tribe of Gad.

THOMAS ADAMS, *Sermons*, i, 455. (1629)  
I think your ladyship is one of the tribe of Gad.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

7 He was always gadding up and downe the  
world.

WILLIAM CAMDEN, *Remains*, p. 373. (1605)

She's a very great gadder abroad.

SWIFT, *Polite Conversation*. Dial. i. (1738)

[She] is always upon the gad.

JANE AUSTEN, *Persuasion*. Bk. i, ch. 6. (c. 1815)  
To rush about like an animal stung by gad-  
flies.

8 The gad-about manners of our modern belles.

WALTER SCOTT, *Letter to Mrs. Clephane*, 23  
March, 1817.

Your shrew-mice are sad gad-about.

LORD LYTTON, *The Caxtons*, p. 140. (1849)

He even ran some risk of becoming a gadabout  
and busy-body.

SAMUEL SMILES, *Self-Help*. Ch. 3. (1859)

## GAFF

9 Gaff, an artificial spur for a Cock.

EDWARD PHILLIPS, *The New World of English  
Words: Gaff*. Kersey, ed. (1706)

If he gets the gaff, he'll be flat on his back.

GEORGE ADE, *Artie*. Ch. 12. (1896)

All we care about now is, will they stand the  
gaff?

AUGUSTUS THOMAS, *Arizona*, p. 124. (1899)

Give us the gaff. We deserve it.

LINCOLN STEFFENS, *Article, McClure's Maga-  
zine*, Oct., 1903, p. 563.

You've been standing the gaff like a gamecock.  
SAUNDERS, *Colonel Todhunter*, p. 307. (1911)

10 I wasn't going to blow the gaff.

FREDERICK MARRYAT, *Peter Simple*. Ch. 43.  
(1833) To reveal a plot or secret.

GAIETY

See also Merriment, Mirth

<sup>1</sup> Ther-to she coude skippe and make game,  
As any kide or calf folwinge his dame.

CHAUCER, *Canterbury Tales: The Milleres Tale*, l. 73. (c. 1386)

Gaiety without eclipse Wearieth me, May Lillian.  
ALFRED TENNYSON, *Lilian*. (1830)

Gayety the best legacy of youth.

P. G. HAMERTON, *The Intellectual Life*, x, vi, 367. (1875)

The gift of gaiety may be . . . the most serious step toward maturity.

IRWIN EDMAN, in *The Bookman*, May, 1926.

<sup>2</sup> Whom call we gay? . . . the lark is gay.

WILLIAM COWPER, *The Task*, i, 493. (1784)

I am as gay as a lark.

DICKENS, *Our Mutual Friend*. Bk. iv, ch. 5. (1865)

Thou art gay as a goldfinch.

WALTER SCOTT, *Kenilworth*. Ch. 5. (1821)

<sup>3</sup> A grain of gaity seasons everything. (Un grano de donosidad todo lo sazona.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 79. (1647)

Gaiety makes us gods

FREDERICK THE GREAT, *Letter to Voltaire*, 21 Sept., 1737.

GAIN

See also Profit

<sup>4</sup> Gain is added with interest unto gain. (κέρδος κέρδος ἄλλα τίκτεται.)

AESCHYLUS, *Seven Against Thebes*, l. 437. (467 B. C.)

<sup>5</sup> Mysian booty. (Μυσῶν λείαν.)

ARISTOTLE, *Art of Rhetoric*. Bk. i, ch. 12, sec. 21. (c. 330 B. C.) A proverbial phrase meaning an easy prey, because the Mysians were regarded as cowardly and unwarlike.

<sup>6</sup> Who stood to gain? (Cui bono fuerit?)

LUCIUS CASSIUS LONGINUS, *Maxim*. (c. 125 B. C.) Cassius, the judge, always, when presiding in court, urged the jury to guide their vote by this maxim.

Let Cassius's famous test, "Who stood to gain?" be applied to the characters now before us. (Cassianum, "cui bono fuerit?")

CICERO, *Pro Milone*. Sec. 32. (52 B. C.)

If any one were to drag you into court, and were to adopt that maxim of Cassius, "To whose advantage was it?" take care you are not embarrassed. (Cassianum, "cui bono fuerit?")

CICERO, *Philippics*. No. ii, ch. 13, sec. 35. (44 B. C.) "Cui bono," has been very generally misapplied to mean "What good is it?" But of course it means nothing of the sort. Edmund Burke, in his speech demanding the impeachment of Warren Hastings (1786), amplified the phrase into, "What end or object could the party have had in the act with

which he is accused?" and added that Cassius was called "Cui bono," because of his constant use of it.

<sup>7</sup> No man should so act as to make a gain out of the ignorance of another. (Neminem id agere, ut ex alterius praedetur inscitia.)

CICERO, *De Officiis*. Bk. iii, ch. 17, sec. 72. (c. 45 B. C.)

<sup>8</sup> He gains enough that misses an ill-turn. (Assez gaigne qui malheur perd.)

RANDLE COTGRAVE, *Dictionary: Gaigner*. (1611)

<sup>9</sup> Some men make gain a fountain, whence proceeds

A stream of lib'ral and heroic deeds.

WILLIAM COWPER, *Charity*, l. 244. (1781)

<sup>10</sup> Every Penny that is taken, is not clear Gain.

THOMAS FULLER, *Gnomologia*. No. 1454. (1732)

Great Gain makes Work easy.

THOMAS FULLER, *Gnomologia*. No. 1756

<sup>11</sup> Man in pursuit of worldly gain may be compared to a thirsty man within reach of briny waters: the more he drinks, the thirstier he is.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 522. (c. 1050)

Ascher attributes this sentence to Barzujeh, the translator of Bidpai into old Persian.

<sup>12</sup> Every one fastens where there is gain.

HERBERT, *Jacula Prudentum*. No. 498. (1640)

<sup>13</sup> Com lyght winnynges with blessings or curses, Euermore lyght gaynes make heauy purses.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Light gains make heavy purses.

FRANCIS BACON, *Essays: Of Ceremonies and Respects*. (1597) *Promus*, fo. 89A. CHAPMAN, *Eastward Hoe*, i, 1. (1605) FRANKLIN, *Poor Richard*, 1744, etc., etc. Bacon explains the proverb, "For light gains come thick, whereas great come but now and then." The French say, "Le petit gain remplit la bourse" (Small gains fill the purse); the Dutch, "Klein gewin brengt rijkdom in" (Small gains bring in wealth); the Italians, "Poco e spesso empie il borsetto" (Little and often fills the purse); the Germans, "Kleiner Profit und oft, ist besser wie grosser und selten" (Small and frequent gains are better than large and infrequent ones).

Perhaps they did not consider the proverb, that "light gains with quick returns make heavy purses."

JOHN AUBREY, *The Natural History of Wiltshire*, p. 95. (c. 1685)

Small winnings make a heauie purse.

FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)

Whether small gains be not the way to great profit?

GEORGE BERKELEY, *The Querist*. Sec. 52. (1735)

<sup>14</sup> Who lackth a stocke, his gaine is not worth a chip.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

CAMDEN, *Remains*, p. 335. (1605) RAY, *Eng-*

- lish Proverbs*, p. 146. (1670) FULLER,  
*Gnomologia*. No. 5731. (1732)
- 1  
Soone gotten, soone spent.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
CAMDEN, *Remains*, p. 331. (1605) FULLER,  
*Gnomologia*. No. 4227. (1732)
- Soon gained, soon gone.  
CHARLOTTE BRONTË, *Shirley*. Ch. 27. (1849)
- 2  
He grows old with the love of gain. (Amore  
senescit habendi.)  
HORACE, *Epistles*. Bk. i, epis. 7, l. 85. (20 B. C.)  
So great an itch and disease for gain. (Scabiem  
tantam et contagia lucri.)  
HORACE, *Epistles*. Bk. i, epis. 12, l. 14.  
A captive fetter'd to the oar of gain.  
WILLIAM FALCONER, *The Shipwreck*. Canto i,  
sec. 1, l. 99. (1762)
- Teach erring man to spurn the rage of gain.  
GOLDSMITH, *Deserted Village*, l. 424. (1770)
- A toiling man Intent on worldly gains.  
SOUTHEY, *Joan of Arc*. Bk. i, l. 199. (1795)
- 3  
'Tis clear gain that remains by honest gettings.  
JAMES HOWELL, *English Proverbs*, p. 11. (1659)
- Seek only honest gain. (Such' Er den redlichen  
Gewinn!)
- GOETHE, *Faust*. Pt. i, sc. 1. (1806)
- 4  
Make no distinction between hides and un-  
guents: good is the smell of gain from what-  
ever source. (Neu credas ponendum aliquid  
discriminis inter | unguenta et corium; lucri  
bonus est odor ex re | qualibet.)  
JUVENAL, *Satires*. Sat. xiv, l. 203. *See also*  
MONEY HAS NO SMELL, *under* MONEY.
- Smell of gain makes labour sweet.  
BRATHWAIT, *Natures Embassie*, 303. (1621)
- The smell of gain is sweet.  
EDMUND GAYTON, *Art of Longevity*, 46. (1659)
- Gain upon dirt rather than lose upon musk.  
BURCKHARDT, *Arabic Proverbs*. No. 62. (1817)
- 5  
There is no greater calamity than desire for  
gain. (Chiu' mo' ta' yü tè.)  
LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 46. (c. 550 B. C.) Carus, tr.
- 6  
The gaines would hardly quit the paines. (Vix  
operae pretium erat.)  
LIVY, *History*. Bk. xxxi, ch. 45. (c. 10 B. C.)  
Philemon Holland, tr. (1600)
- Who will the fruyte that haruest yeeldes, must  
take the payne.  
JOHN GRANGE, *The Golden Aphroditis*, sig. M1.  
(1577)
- No gain without pain.  
LEONARD WRIGHT, *Display of Dutie*, p. 4. (1589)
- Nothing is gotten without toyle and labor.  
THOMAS CHURCHYARD, *Mirror of Man*, sig. A4.  
(1594)
- Nor bread, nor ought is gotten without paines.  
RANDLE COTGRAVE, *Dictionary: Peine*. (1611)
- Great pain and little gain make a man soon weary.  
THOMAS DRAXE, *Bibliotheca*, p. 221. (1633)
- CLARKE, *Paroemiologia*, p. 154. (1639)

- If little labour, little are our gaines:  
Mans fortunes are according to his paines.  
ROBERT HERRICK, *No Paines, No Gaincs*. (1648)
- Without pains, no gains.  
JOHN RAY, *English Proverbs*, p. 129. (1670)
- The Germans say, "Ohne Fleiss, kein Preis."  
Nothing gotten but [without] pains, but poverty.  
JAMES KELLY, *Scottish Proverbs*, p. 262. (1721)
- FULLER, *Gnomologia*. No. 3677. (1732)
- Hope of gain lessens pain.  
FRANKLIN, *Poor Richard's Almanack*, 1734
- No gains without pains.  
FRANKLIN, *Poor Richard's Almanack*, 1745
- You must bear pain if you look for gain. (Feras  
quod laedit, ut quod podest perferas.)  
ROBERT BLAND, *Proverbs*. Vol. i, p. 137. (1814)
- Quoting a Latin proverb, and adding an-  
other, "Dii nobis laboribus omnia vendunt"  
(The gods sell us all things for labor)
- For the most part, they courageously accept the  
law of labour, *No pains, no gains, no sweat, no  
sweet*, . . . as the appointed law and condition  
of man's life.  
R. C. TRENCH, *On the Lessons in Proverbs*. Ch  
4, p. 97. (1852)
- Where pain ends, gain ends too.  
BROWNING, *A Death in the Desert*, l. 207. (1864)
- Nothing to be got without pains, but poverty and  
dirt.  
C. H. SPURGEON, *John Ploughman's Talk* Ch  
7. (1869)
- A wish to have the ha'pence without the kicks.  
NGAIO MARSH, *Death in Ecstasy*, p. 241 (1941)
- 7  
Brief is the opportunity for gain. (Brevis est  
occasio lucri.)  
MARTIAL, *Epigrams*. Bk. viii, No. 9. (A. D. 93)
- 8  
Verily man was created avid of gain; when  
evil befalls him, apt to grieve; when good  
befalls him, grudging.  
MOHAMMED, *Koran*, lxx, 19. (c. 622) Bell, tr.
- 9  
All men's gains are the fruit of venturing.  
(ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει  
γίνεσθαι.)  
MARDONIUS, to Xerxes, before the expedition  
against Athens, 480 B. C. (See HERODOTUS.  
vii, 9.)
- NOTHING VENTURE, NOTHING HAVE, *see under*  
VENTURE.
- 10  
They struggle to gain in order that they may  
spend, and then to re-gain what they have  
spent. (Quaerere, ut absumant, absumpta re-  
quirere certant.)  
OVID, *Fasti*. Bk. i, l. 213. (c. A. D. 8)
- To gain teacheth how to spend.  
GEORGE HERBERT, *Jacula Prudentum*. No. 457  
(1640)
- He that gains well and spends well, needs no ac-  
count book.  
GEORGE HERBERT, *Jacula Prudentum*. No. 852  
*See also under* GETTING AND SPENDING.
- 11  
I maye put my wynnyng in myn eye.  
PALSCRAVE, *La Langue Françoyse*, p. 478. (1530)

That shooter whiche shooteth . . . in rough wether and fayre, shall alwayes put his wyningnes in his eyes.

ROGER ASCHAM, *Toxophilus*, p. 151. (1545)  
At end I might put my wyning in mine eye, and see neuer the worse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Judas . . . sells his Master to the Pharisees, himself to the Devil. Yet when all is done, he might put his gains in his eye.

THOMAS ADAMS, *Sermons*, i, 201. (1629)  
All that you get you may put in your eye, and see ne'er the worse.

B.E., *Dictionary of the Canting Crew: Eye*. (c. 1695) See also COWLEY, *The Guardian*, i, 1. (1650) SWIFT, *Polite Conversation*, i.

1  
Never do anything for money; leave gain to trades pursued for gain. (μηδὲν χρημάτων ἕνεκα πράττειν· δεῖν γὰρ τὰ κερδαντὰ κερδαίνειν.)

PERIANDER, *Maxim*. (c. 590 B.C.) See DIOGENES LAERTIUS, *Periander*. Bk. i, sec. 97.

2  
I do not esteem all gain useful to man. (Non ego omnino lucrum omne esse utile homini existimo.)

PLAUTUS, *Captivi*, l. 324. (c. 200 B.C.)  
The cares of gain are threefold: the struggle of getting; the frenzy of increasing; the horror of losing.

ANONYMOUS, *Meditations in Wall Street*, p. 43. (1940)

3  
There is no gain so safe as saving what you've got. (Nullus est tam tutus quaestus quam quod habeas parcere.)

PUBLILIUS SYRUS, *Sententiae*. No. 426. (c. 43 B.C.)  
A thing is soner spared then gotten.

MILES COVERDALE, *The Christen State of Matrymonye*, sig. I3. (1541)

The first gaine or profite, is to spare. (El sparagno, è il primo guadagno.)

JOHN FLORIO, *Firste Fruits*, fo. 29. (1578)  
Get what you can, and what you get, hold;  
'Tis the stone that will turn all your Lead into Gold.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1756. See also under FRUGALITY.

4  
I would rather lose honorably than gain basely. (Perdidisse honeste malletm quam accepisse turpiter.)

PUBLILIUS SYRUS, *Sententiae*. No. 527. (c. 43 B.C.) Some texts have "perdidisse ad assem"  
(I would rather lose to the last farthing).

5  
Use the little to get the big; throw a brick to win a gem. (I hsiao tao ta; p'ao chuan yin yü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 177. (1875)

If small sums do not go out, large sums will not come in.

S. G. CHAMPION, *Racial Proverbs*, p. xlii. (1938)  
A Chinese proverb.

6  
Despair to gain doth traffic oft for gaining.  
SHAKESPEARE, *Rape of Lucrece*. St. 19. (1594)

7

Gain is pleasant though it be full of lies. (τὸ κέρδος ἡδὺν κἀν ἀπὸ ψευδῶν ἔη.)

SOPHOCLES. (c. 450 B.C.) The attribution is by ERASMUS, *Adagia*, iii, vii, 14, who gives the Latin, "Dulce est lucrum, profectum et a mendaciis."

Gain is better than shame. (κέρδος ἀσχύνης ἄμεινον.)

ZENOBIUS, *Adagia*, iv, 67. (c. A. D. 130) Cited by ERASMUS, *Adagia*, iii, vii, 14, "Lucrum pudori praestat."

8

Great gains are not won except by great risks. (μεγάλα γὰρ πρήγματα μεγάλοις κινδύνοις ἐθέλει καταϊρέσθαι.)

XERXES, to Artabanus, before the battle of Thermopylae. (480 B.C.) See HERODOTUS, vii, 50.

No gain is possible without attendant outlay. (Non enim potis est quaestus fieri, ni sumptus sequitur.)

PLAUTUS, *Poenulus*, l. 286. (c. 194 B.C.)

No gain, but by its price.

M. F. TUPPER, *Proverbial Philosophy: Of Wealth*. (1839)

Boundless risk must pay for boundless gain.

WILLIAM MORRIS, *The Earthly Paradise: The Wanderers*. (1868)

## II—Gain: Ill-Gotten

9

Nothing is a Man's truly

That he cometh not by duly.

THOMAS FULLER, *Gnomologia*. No. 6280. (1732)

10

Ill-gotten goods snare the soul and suck out the blood. (Ungerechtes Gut | Befängt die Seele, auszehrt das Blut.)

GOETHE, *Faust*. Pt. i, sc. 9. (1806)

11

Do not seek dishonest gains: dishonest gains are losses. (μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἰσ' ἀάττησιν.)

HESIOD, *Works and Days*, l. 352. (c. 800 B.C.)

Cited by ERASMUS, *Adagia*, iii, iii, 52, with the Latin, "Malum lucrum, aequale dispendio" (Base gain is the same as loss). There is another form, "At turpe lucrum adducit infortunium" (Base gain leads to misfortune).

Prefer a loss to a dishonest gain: the one brings pain at the moment, the other for all time. (ζημίαν αλγέσθαι μᾶλλον ἢ κέρδος ἀσχρόν· ἡ μὲν γὰρ ἀπαξ ἐλύπησε, τὸ δὲ διὰ παντός.)

CHILON, *Aphorism*. (c. 560 B.C.) See DIOGENES LAERTIUS, *Chilon*, i, 70.

Ill-gotten gain brings loss. (κέρδη πονηρὰ ζημίαν ἡμεψατο.)

EURIPIDES, *Cyclops*, l. 312. (c. 440 B.C.)

Trust not in unrighteous gains for they profit nothing in the day of wrath.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, v, 8. (c. 190 B.C.) Oesterley, tr.

Ill-gotten gain should be called loss. (Damnum appellandum est cum mala fama lucrum.)

PUBLILIUS SYRUS, *Sententiae*. No. 158. (c. 43 B.C.)

Well-gotten gain may be lost, but ill-gotten is lost, itself, and its owner likewise. (Lo bien ganado se pierde, y lo malo, ello y su dueño.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 54. (1615)

Bad Gains are truly Losses.

FRANKLIN, *Poor Richard's Almanack*, 1755.

<sup>1</sup> The fortune ill-gotten rarely rejoices the third generation. (De male quaesistis, vix gaudet tertius haeres.)

JUVENAL, *Satires*. (c. A. D. 120) As quoted by BLAND, *Proverbs*, i, 171. HENDERSON, *Latin Proverbs*, p. 77, renders it, "A third heir seldom profits by ill-gotten wealth." The Latin is sometimes given as "De rebus male acquisistis non gaudebit tertius haeres."

What's ill-got scarce to a third heir descends, Nor wrongful booty meets with prosperous ends. (De male quaesistis vix gaudet tertius haeres.)

Nec habet eventus sordida praeda bonos.)

THOMAS WALSINGHAM, *Historia Anglicana*, p. 260. (c. 1422)

Here mayst thou se, euyl-wunne thyng

Wyth eyre [heir] shal neuer make gode endyng.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 9436. (1303)

For thys men se, and sey alday,

"The threde eyre [third heir] selleth alle away."

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 9479. (1303)

It is a common prouerbe, . . . Of euyl gotten goods the thyrd heyre vnneth hath joy.

UNKNOWN, *Dives and Pauper*. (1493)

Ill-gotten goods neuer touche the third heyre.

THOMAS NASHE, *Works* (Grosart) iv, 146. (1593)

Of piles of wealth, rais'd by unjust extortion,

The third heir seldom does enjoy his portion.

UNKNOWN, *Helpe to Discourse*, 70. (1619)

Of good ill got The third heir joyeth not.

JOSEPH BURROUGHS, *Sermons: On Hosea*. (c. 1750)

Ill gotten gear Wilna enrich the third heir.

CHEALES, *Proverbial Folk-Lore*, p. 101. (1875)

THREE GENERATIONS FROM SHIRT-SLEEVES TO SHIRT-SLEEVES, *see under* ANCESTRY.

<sup>2</sup> Ill-gotten, ill-spent. (Male parta, male dilabuntur.)

NAEVIUS, *Fragments*. Frag. 38, Loeb. (c. 220 B. C.) PLAUTUS, *Poenulus*, l. 844. (c. 194 B. C.) has, "Male partum male disperit." CICERO quotes the phrase from Naeuius in the second *Philippic*, sec. 27 (44 B. C.), but says he does not know which poet said it. Cited by ERASMUS, *Adagia* i, vii, 81 (1508), and included by TAVERNER, *Translations from Erasmus* (1550), with the rendering, "Euyl gotten good go euyl awaye." A later Latin form is, "Quod male lucratur, male perditur et nihilatur" (What is evilly gained, is easily lost and reduced to nothing), the last two words having been added to fill out the hexameter.

And that with gyle was gete, ungraciousliche be dispended.

WILLIAM LANGLAND, *Piers Plowman*. Text C, passus xvii, l. 278. (1362)

Male quesisti et male perdidisti; hit is ryght that it be euil lost that is euil wonne.

WILLIAM CAXTON, tr., *Reynart*, p. 8. (1481)

Euyl gotten ryches wyll neuer proue longe.

WILLIAM HORMAN, *Vulgaria*, fo. 77. (1519)

Euyl gotten, worse kept.

MILES COVERDALE, *The Christen State of Matrymonye*, sig. 12. (1541)

Things badly acquired, badly waste away. (Les choses mal acquises, mal deperissent.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 1. (1545)

Some translators give the Latin, "Iuxta illud male parta, male dilabuntur."

Euill gotten neuer proueth well.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Soone gotten, soone spent, yll gotten, yll spent.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6.

Euill gotten goodes are euill spent, saied our curate vpon Sondaie.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 72. (1564)

Wee must not mervaille if things ill gotten are ill spent.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 177. (1574) Pettie, tr.

Good ill got, so little time endure.

GEORGE GASCOIGNE, *Dulce Bellum*. (1575)

But, Clifford, tell me, didst thou never hear

That things ill-got had ever bad success?

SHAKESPEARE, *III Henry VI*, ii, 2, 45. (1591)

Ill might it prosper, that ill gotten was.

SPENSER, *Mother Hubberds Tale*, l. 1149. (1591)

Ill win, ill warit [spent].

FERGUSON, *Scottish Proverbs*, p. 60. (c. 1595)

Evil gotten, evil spent.

WILLIAM CAMDEN, *Remains*, p. 305. (1605)

RAY, *English Proverbs*, p. 8. (1670) The French say, "Mal gagné, mal dépensé."

Ill-gotten goods ne'er thrive;

I play'd the thief, and now am robb'd myself.

BEN JONSON, *The Case Is Altered*. Act iv, sc. 1. (1609)

It is but reasonable that what's *Ill got* should be *Worse spent*.

SIR ROGER L'ESTRANGE, tr., *Select Colloquies of Erasmus*, p. 55. (1680)

Ill gotten goods seldom prosper.

THOMAS FULLER, *Gnomologia*. No. 3070. (1732)

Ill got, ill gone.

ARTHUR MURPHY, *Citizen*. Act i, sc. 2. (1751)

That ill-gotten gain never prospers. . . . It is the trite consolation administered to the easy dupe, when he has been tricked out of his money or estate.

CHARLES LAMB, *Essays of Elia: Popular Fallacies*. No. 2. (1826)

<sup>3</sup> Be not allured, my friend, by cunning gains. (μὴ δολωθῆς, ὦ φίλος, κέρδεσιν εὐτράπλοισι.)

PINDAR, *Pythian Odes*. Ode i, l. 92. (470 B. C.)

<sup>4</sup> So got, so gone.

JOHN RAY, *English Proverbs*, p. 349. (1678)

The Germans have the same proverb, "Wie gewonnen, so zerronnen," as well as several variations, "Uebel gewonnen, uebel zerronnen" (Ill won, ill spent), "Unrecht Gut thut nicht gut" (Ill-gotten goods do no good),

"Unrecht Gut gedieht nicht" (Ungodly gain never flourishes) and "Kein Wucher kann jemals bestehn" (No ill-gotten gain can ever last). They also say, "Ungerechter Pfennig verzehrt gerechten Thaler" (The unrighteous penny corrupts the righteous dollar), which resembles the Scottish proverb cited by RAY, p. 229, "An ill-wan penny will cast down a pound." The French say, "Les biens mal acquis s'en vont à vau-l'eau" (Goods ill-got vanish down the stream, or down the pipe, or into thin air), which is very like the Italian, "Vien presto consumato l'inguista mente acquistato." The Italians also say, "Della roba di mal acquista non se ne veda allegrezza" (Ill-gotten goods never give any happiness). The Spanish form is, "Lo ageno siempre pia por su dueño" (That which is another's always yearns for its lord), and quickly flies back to him.

1  
Though by ill-gotten gain the few may thrive.  
The many come to ruin and disgrace.

(ἐκ τῶν γὰρ αἰσχροῦν λημμάτων τοὺς πλείονας ἀτωμένους ἴδοις ἂν ἢ σεωσμένους.)

SOPHOCLES, *Antigone*, l. 313. (c. 441 B.C.)

Ill-gotten gains work evil. (τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.)

SOPHOCLES, *Antigone*, l. 326. (c. 441 B.C.)

A sordid gain can bring no good in the end. (Non habet eventus sordida praeda bonos.)

OVID, *Amores*, Bk. i, eleg. 10, l. 48. (c. 13 B.C.)

Avoid dishonest gain; no price

Can recompence the pangs of vice.

FRANKLIN, *Poor Richard's Almanack*, 1740.

Unrighteous Gain is the curs'd Seed of Woe,  
Predestin'd to be reap'd by them who sow.

FRANKLIN, *Poor Richard's Almanack*, 1749.

2  
A little with honesty is better than a great  
deal with knavery.

UNKNOWN, *London Chanticleers*. Sc. 1. (1659)

In HAZLITT, *Old Plays*, xii, 325. Cited as  
"the precise axiom."

A little well-gotten will do us more good,  
Than lordships and scepters by Rapine and Blood.

FRANKLIN, *Poor Richard's Almanack*, 1743.

An honest shilling is better than a knavish sov-  
ereign.

CHEALES, *Proverbial Folk-Lore*, p. 100. (1875)

THE DEVIL'S MEAL IS HALF BRAN, see under DEVIL.

### III—Gain and Loss

See also Profit and Loss; Winning and  
Losing

3  
What the gauntlet gains, the gorget consumes.  
(Ce que le gantelet gagne le gorgerin mange.)

CHEVALIER BAYARD, attr. (c. 1520) See D'IS-  
RAELI, *Curiosities of Literature: The Philos-  
ophy of Proverbs*.

4  
There is a gain that turneth to loss. (ἔστιν  
εὖρεμα ἐς θάλατταν.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xx, 9. (c. 190 B.C.)

5  
What we lose in hake, we shall have in herring.

RICHARD CAREW, *The Survey of Cornwall*, p.

105. (1602) A variation of the Latin proverb,

"Quod alibi diminutum, exaequatur alibi"

(What is lost in one way may be gained in

another).

What I lost in the salt fish I gained in the red

herrings.

JOHN CLARKE, *Paroemiologia*, p. 17. (1639)

What I make on d' peanut I lose on d' damn

banan'.

THEODORE ROOSEVELT, quoting the remark of

an Italian fruit-vendor in New York City.

(c. 1890)

What's lost upon the roundabouts we pulls up

on the swings.

PATRICK CHALMERS, *Roundabouts and Swings*.

(1910)

If I lose on the swings, I'll get back on the round-

abouts.

SOMERSET MAUGHAM, *Theatre*. Ch. 11. (1937)

In money matters, as in most other things, one

is prepared to make up on the swings what one

loses on the roundabouts.

F. B. YOUNG, *A Man About the House*, p. 32.

(1942)

I lost on the swings what I gained on the round-

abouts.

BERNARD SHAW, *Everybody's Political What's*

*What*. Ch. 15. (1944)

WON IN THE COUNTY, LOST IN THE SHIRE, see un-

der WINNING AND LOSING.

6  
Make moderate use of gains: when all is cost.

What took long time to get is quickly lost.

(Utere quaesitis modice: cum sumptus abund-

at,

labitur exiguo quod partum est tempore longo.)

CATO (?), *Disticha*. Bk. ii, No. 17. (c. 175 B.C.)

7  
Quickly come and quickly go.

CHUANG-TSZE, *Philosophy*. Ch. 10. (c. 400 B.C.)

Right as a mirour nothing may enpresse,

But, lightly as it cometh, so mot it pace.

CHAUCER (?), *Balade Against Women Uncon-*

*stant*. (c. 1380)

For-why men seyth, "impressiouns lighte

Ful lightly been ay redy to the flighte."

CHAUCER, *Troilus and Criseyde*. Bk. ii, l. 1238.

(c. 1380) Paraphrasing the Latin proverb.

"Levis impressio, levis recessio."

As lightly as it comth, so wol we spende.

CHAUCER, *Pardoners Tale*, l. 453. (c. 1387)

Lightly it cam and lightly went a-way.

JOHN LYDGATE, *Troy Book*. Bk. ii, l. 4635.

(c. 1415)

Wyte thou wele it schall be so,

That lyghtly cum, schall lyghtly go.

UNKNOWN, *The Debate of the Carpenters*

*Tools*, l. 27. (c. 1450) In HAZLITT, *Early*

*Popular Poetry*, i, 79.

Light come, light go.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

FULLER, *Gnomologia*. No. 3213. (1732)

Experience taught me that easely wonne was lightly loste.

ULPIAN FULWELL, *Ars Adulandi*, Sig. E2. (c. 1580)

That is lightly to bee gained, is as quickly lost.

ROBERT GREENE, *Works* (Grosart), ii, 25. (1583)

"Lightly come," we say, "doth lightly goe."

R. C., *The Times' Whistle*, l. 2828. (1616)

Quickly be wonne, and quickly be lost.

JAMES MABBE, tr., *Celestina*, p. 29. (1631)

What comes by the pipe goes by the drum. (Ce qui vient de la flute s'en va au tambour.)

UNKNOWN, *Ballet of Proverbs*. (1654) Performed at the French court with Louis XIV participating. The Haytians have a somewhat similar proverb, of which the bastard French is, "Gambette ous trouvé nen gan chimin, nen gan chimin ous va pèdè li" (The knife you find in the highway you'll lose in the highway).

Lightly come, lightly go.

JOHN RAY, *English Proverbs*, p. 110. (1678)

HAZLITT, *English Proverbs*, p. 261. (1869)

What lightly comes, as lightly goes,

With all such pretty fellows.

GARRICK, *The Sick Monkey*, ad fin. (1765)

As extravagance and good luck, by long custom, go hand-in-hand, he spent as fast as he acquired.

FANNY BURNEY, *Camilla*. Bk. v, ch. 13. (1796)

Our honestest customers are the thieves.

With them and with their purses 'tis lightly come, and lightly go.

CHARLES READE, *The Cloister and the Hearth*. Ch. 37. (1861)

Lightly got, lightly spent.

WALTER BESANT, *The Orange Girl*. Pt. ii, ch. 4. (1898)

EASY COME, EASY GO, see under EASY.

1 Bring the head of the sow to the tail of the grice [pig].

JAMES KELLY, *Scottish Proverbs*, p. 62. (1721)

"That is, balance your loss with your gain."

An I am to lose by ye, I'se ne'er deny I hae won by ye mony a fair pund sterling. Sae, an it come to the warst, I'se e'en lay the head o' the sow to the tail o' the grice.

WALTER SCOTT, *Rob Roy*. Ch. 24. (1818)

2 Come with the wind, go with the water.

KELLY, *Scottish Proverbs*, p. 83. (1721)

Ye'd put your ill-gotten gains to a right use; they might come by the wind but they wouldna gang wi' the water.

HENLEY AND STEVENSON, *Deacon Brodie*. Act i, sc. 2. (1892)

By river come, by water go.

S. G. CHAMPION, *Racial Proverbs*, p. 375. (1938) A Chinese proverb.

3 On the one hand, loss implies gain; on the other hand, gain implies loss. (Kwo' 'sun tzu | erh yi'; hwo' yi' tzu | erh 'sun.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 42. (c. 550 B.C.) Carus, tr.

4 The loss will be outweighed by the greatness of your gain. (Esse solent magno damna minora bono.)

OVID, *Remediorum Amoris*, l. 672. (c. 1 B.C.)

Ovid is counselling the lover to permit the discarded mistress to retain his gifts.

5 There are times when it is undoubtedly better to incur loss than to make gain. (Est etiam ubi profecto damnum praestet facere quam lucrum.)

PLAUTUS, *Captivi*, l. 327. (c. 200 B.C.)

Sometimes the best gain is to lose.

GEORGE HERBERT, *Jacula Prudentum*. No. 226. (1640)

There are some losses that may be gains.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 47. (1850)

6 Gain cannot be made without another's loss. (Lucrum sine damno alterius fieri non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 337. (c. 43 B.C.) HENDERSON, *Latin Proverbs*, p. 448, cites another form, "Unius dispendium alterius est compendium" (One man's gain is another man's loss). The Germans say, "Des Einen Gewinn ist des Andern Schaden."

No one gains save by another's loss. (Nulli nisi ex alterius iniuria quaestus est.)

SENECA, *De Ira*. Bk. ii, ch. 8. (c. A.D. 55)

Can one be exalted without another's wrack?

GEORGE PETTIE, *Petite Pallace*, p. 163. (1576)

Whatsoever is some where gotten is some where lost.

FRANCIS BACON, *Essays: Of Seditions and Troubles*. (1597)

7 The public loss swallows up the private benefit. (Auecques le commun est aussy le propre perdu.)

RABELAIS, *Gargantua*. Bk. i, ch. 46. (1534)

8 No great loss but [without] some small profit.

JOHN RAY, *English Proverbs*, p. 117. (1670)

"As, for instance, he whose sheep die of the rot, saves the skins and wool."

9 Little gain and great loss. (Paulum lucri quantum damni.)

TERENCE, *Heauton Timorumenos*, l. 747. (163 B.C.)

He likened those who grasped at small gains with great risk to those who fished with a golden hook (aureo hamo piscantibus), the loss of which could not be made good by any catch.

SUETONIUS, *Deified Augustus*. Ch. xxv, sec. 4. (A.D. 120) See under FISHING.

Waxe, lynnén cloth, & fustian, a fayre shop, and litle gaine. (Cera, tela, e fustagno, bella botega, poco guadagno.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

For the bleating, we have lost the neighing. (διὰ τὴν βληχὴν καὶ ὁ χρεμετισμὸς ἀπέδρα.)

ALEXANDER NEGRIS, *Modern Greek Proverbs*, p. 25. (1831) In the same class as "Penny wise, pound foolish," "Save at the spigot and lose at the bung-hole," "Fishing with a

golden hook," or as thieves who, in attempting to steal little, sometimes lose much. It originates from the fable of the peasant who went one day on horseback to steal a sheep, and approaching the fold where the sheep were enclosed, tied his horse to the hedge and entered. But some savage dogs drove him away before he could release the horse, and when he returned home on foot he explained to his wife that for the bleating he had lost the neighing.

## GALL

<sup>1</sup> It was on gall thy mother reared thee. (χόλη δ' αὖ σ' ἔτρεφε μήτηρ.)

HOMER, *Iliad*. Bk. xvi, l. 203. (c. 850 B.C.)

To smear with gall. (χολή δ' ἀλείφειν.)

DIPHILUS OF SINOPE. Frag. (c. 350 B.C.) To give one a distaste for anything. Gall was smeared by a mother on her nipples when she wished to wean her child.

Come to my woman's breasts,  
And take my milk for gall.

SHAKESPEARE, *Macbeth*, i, 5, 48. (1606)

<sup>2</sup> Remembering mine affliction and my misery, the wormwood and the gall. (Recordare paupertatis, et transgressionis meae, absinthii, et fellis.)

*Old Testament: Lamentations*, iii, 19. (c. 600 B.C.) Both gall (bile) and wormwood are very bitter, and the phrase "gall and wormwood" has become proverbial for bitterness of spirit.

Thou art in the gall of bitterness, and in the bond of iniquity. (In felle enim amaritudinis.)

*New Testament: Acts*, viii, 23. (c. A.D. 70)

BITTER AS GALL, *see under* BITTERNESS.

<sup>3</sup> You have more pure gall to the superficial foot than anybody we ever heard of.

BILL NYE (EDGAR WILSON NYE), *Baled Hay*, p. 58. (1884) Bold assurance, impudence.

You got plenty of gall.

C. E. MULFORD, *Bar-20 Three*, p. 195. (1921)

<sup>4</sup> Let there be gall enough in thy ink, though thou write with a goose-pen, no matter.

SHAKESPEARE, *Twelfth Night*, iii, 2, 52. (1599)

No gall has ever poisoned my pen. (Aucun fiel n'a jamais empoisonné ma plume.)

CRÉBILLON, *Discours de Réception*. (1731)

<sup>5</sup> He rubbed sum on the gall.

JOHN SKELTON, *Works* (Dyce), i, 365. (c. 1520)

When a thief or a briber heareth this, it rubbeth him on the gall.

HUGH LATIMER, *Works* (P.S.), li, 211. (1552)

THE GALLED HORSE, *see under* HORSE.

<sup>6</sup> 'Tis sweetness tempts the insects from the skies;

Gall needeth not a flapper for the flies.

JOHN WOLCOT (PETER PINDAR), *Pindariana*. (1795)

## GALLEY-WEST

<sup>7</sup> Your verdict has knocked . . . [me] galley-west.

MARK TWAIN, *Letters*, i, xv, 250. (1875)

She grabbed up the basket and slammed it across the house, and knocked the cat galleywest.

MARK TWAIN, *Huckleberry Finn*. Ch. 37. (1884)

I'll be darned if this establishment of yours, Huse, don't knock any one of them galleywest! —galleywest, sir, that's what it does.

FRANCIS, *Saddle and Moccasin*. Ch. 11. (1887)

Ef anything should happen, it 'ould knock me galley west.

R. E. ROBINSON, *Danvis Folks*, p. 306. (1894)

## GALLOWES

<sup>8</sup> Let the tree on which they hang us be, at least, of decent wood. (κάν τι σφαλῆτ'. ἐξ ἀλίου γούυ τοῦ ἐύλου.)

ARISTOPHANES, *The Frogs*, l. 737. (405 B.C.)

Murray, tr. A variation of the proverb quoted by Scholiast, "If you feel that you must hang yourself, at least pick a good tree" (ἀπὸ καλοῦ ξύλου κἀν ἀπάγξασθαι).

Theophrastus actually had a book written against him by a woman—which was the origin of the proverb about "Choosing your tree to hang from" (suspendio arborem eligendi).

PLINY, *Naturalis Historia: Prefatio*. Sec. 29. (A.D. 77)

If I be hang'd Ile chuse my gallowses.

JAMES HOWELL, *English Proverbs*, p. 16. (1659)

If I must be hanged, I won't go far to choose my gallows; It shall be around your fair neck.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>9</sup> The gallows will have its own at last.

H.G. BOHN, *Handbook of Proverbs*, p. 506. (1855)

To show the gallows before they show the town.

H. G. BOHN, *Handbook of Proverbs*, p. 543.

Cited as a Spanish proverb.

<sup>10</sup> Yf ye kepe a man fro the galhows he shalle neuer loue yow after.

WILLIAM CAXTON, tr., *Aesop*, i, 10. (1484) *See under* THIEF.

<sup>11</sup> When every one gets his own, you'll get the Gallows.

THOMAS FULLER, *Gnomologia*. No. 5550. (1732)

<sup>12</sup> It is not only the gallows-clappers that say so.

ARTHUR GOLDING, tr., *Calvin on Deuteronomie*, li, 305. (1583) From the swinging of the body to and fro like the clapper of a bell.

Come, come, ye Gallows-clappers.

BROME, *The Antipodes*. Act ii, sc. 9. (1620)

Fusty Crackropes and Gallowclappers.

MOTTEUX, tr., *Rabelais*. Bk. v, ch. 7. (1708)

Gallows bird, one that deserves hanging.

FRANCIS GROSE, *Dictionary of the Vulgar Tongue: Gallowes Bird*. (1785)

Young gallows bird.

SCOTT, *The Fair Maid of Perth*. Ch. 2. (1828)



- 1 Widdie [gallows] hold thine own.  
JAMES KELLY, *Scottish Proverbs*, p. 353. (1721)  
It's nae laughing to girn [grin] in a widdy.  
ALLAN RAMSAY, *Scottish Proverbs*. (1737)
- 2 You'll ride on a horse that was foal'd of an acorn.  
JOHN RAY, *English Proverbs*, p. 253. (1678)  
As pretty a Tyburn blossom as ever was brought up to ride a horse foaled by an acorn.  
LORD LYTTON, *Pelham*. Ch. 82. (1827)
- 3 He hath been five thousand years a boy.—  
Ay, and a shrewd unhappy gallows too.  
SHAKESPEARE, *Love's Labour's Lost*, v, 2, 12. (1595)  
Though he be a notable gallows, . . . his master did turn him away.  
BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act i, sc. 3. (1611)  
Gallows, a wicked rascal.  
BENJAMIN MARTIN, *English Dictionary: Gallows*. (1749)  
"Now, young gallows!" This was an invitation for Oliver to enter.  
DICKENS, *Oliver Twist*. Ch. 11. (1838)
- 4 This fellow . . . hath no drowning mark upon him: his complexion is perfect gallows.  
SHAKESPEARE, *The Tempest*, i, 1, 32. (1611)  
Hold him fast, the dog: he has the gallows in his face.  
GOLDSMITH, *Good-Natured Man*. Act v. (1768)  
He had gallows written on his brow in the hour of his birth.  
SCOTT, *Bride of Lammermoor*. Ch. 6. (1819)  
There's gallows marked in his face.  
MARRYAT, *Jacob Faithful*. Ch. 8. (1835)
- 5 Your happe may be to wagge  
Upon a wooden nagge.  
JOHN SKELTON (?), *A Pore Helpe*, l. 256. (c. 1520)  
Others . . . vaile and couch it, when riding the wooden horse.  
EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, p. 119. (1654)  
I'de ride the wooden horse e'er be troubled with her impertinence.  
THOMAS D'URFEY, *The Virtuous Wife*. Act ii, sc. 1. (1680)
- 6 The gallows grones for this wage as iust rope rife.  
UNKNOWN, *Misogonus*. Act i, sc. 4. (1577)  
One for whom ye gallows grones.  
SIR HENRY MANWAYRING, *Sea-mans Dictionary*, p. 525. (c. 1620)  
Thus, then he scaped hanging, And made no more moan;  
But yet for his presence the gallows did groan.  
SHIRBURNE *Ballads*, xxxii, 131. (c. 1590)  
Go hang yourself in your own garters, for I'm sure the gallows groans for you.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

## GAMALIEL

- 7 Brought up in this city at the feet of Gamaliel.  
(*ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ.*)  
New Testament: Acts, xxii, 3. (c. A. D. 65) The Vulgate is, "Secus pedes Gamaliel eruditus."  
"A Gamaliel" came to be a proverbial phrase for a distinguished teacher (sometimes for a pedant), after the Jewish teacher of St. Paul, just as "A Daniel," or "A second Daniel," meant a man of keen judgment and intelligence.  
I will sit at the feet of Gamaliel.  
BERNARD SHAW, *Devil's Disciple*. Act iii. (1897)

## GAMBLING

See also Cards, Chance, Dice

- 8 The gambling known as business looks with austere disfavor upon the business known as gambling.  
AMBROSE BIERCE, *Devil's Dictionary*. (1906)
- 9 The devil goes share in gaming.  
H.G. BOHN, *Handbook of Proverbs*, p. 501. (1855)
- 10 Gaming is a principle inherent in human nature.  
EDMUND BURKE, *Speech*, House of Commons, 11 Feb., 1780.  
Man is a gaming animal.  
CHARLES LAMB, *Essays of Elia: Mrs. Battle's Opinions on Whist*. (1823)
- 11 Fools for arguments use wagers.  
SAMUEL BUTLER, *Hudibras*. Pt. ii, canto i, l. 298. (1663)  
Your actions verifie a proverb among you, none but fools lay wagers.  
UNKNOWN, *Poor Robin's Visions*, p. 16. (1677)  
See the virtue of a wager, that new philosophical way, lately found out, of deciding all hard questions.  
APHRA BEHN, *The Rover*. Act iii, sc. 1. (1677)  
It's an old saying (and I think a true one), That none but knaves or fools lay wagers.  
The British Apollo. No. 146, col. 4. (1711)  
A Wager is a Fool's Argument.  
THOMAS FULLER, *Gnomologia*. No. 452. (1732)  
Do not trust nor contend,  
Nor lay Wagers, nor lend,  
And you'll have Peace to your Life's End.  
THOMAS FULLER, *Gnomologia*. No. 6351. (1732)  
For most men (till by losing render'd sager),  
Will back their own opinions with a wager.  
LORD BYRON, *Beppo*, St. 27. (1817)
- 12 In play there are two pleasures for your choosing—  
The one is winning, and the other losing.  
BYRON, *Don Juan*. Canto xiv, st. 12. (1824)
- 13 He that plays more than he sees, forfeits his eyes to the King.  
WILLIAM CAMDEN, *Remains* (1870), p. 324. (1605) JOHN RAY, *English Proverbs*, p. 132. (1670)

1 No gambler was ever yet a happy man.  
WILLIAM COBBETT, *Advice to Young Men*. Ch. 1. (1829)

2 You never accumulate if you don't speculate.  
DAVID DODGE, *Death and Taxes*, p. 233. (1941)

3 NOTHING VENTURE NOTHING HAVE, *see* VENTURE.

4 If a gambler can reform, then there is a cure for leprosy. (Tu 'chien nêng pien shêng lai yu yao.)

DOOLITTLE, *Chinese Vocabulary*, ii, 184. (1872)  
Win here, win there, the banker is all right. (Ying lai ying 'chü ku chia 'hao.)

DOOLITTLE, *Chinese Vocabulary*, ii, 182.

5 The less play the better.  
FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595)  
Keep flax from fire, youth from gaming.  
FRANKLIN, *Poor Richard's Almanack*, 1736.

6 A Man gets no Thanks for what he loseth at Play.

THOMAS FULLER, *Gnomologia*. No. 275 (1732)

7 Could fools to keep their own contrive,  
On what, on whom could gamesters thrive?  
JOHN GAY, *Fables: Pan and Fortune*. (1727)

8 In his proverbe seith the wise,  
Whan game is best, is best to leave.  
JOHN GOWER, *Confessio Amantis*. Bk. viii, l. 3087. (1390)

When game is best, Hit is tyme to rest.  
UNKNOWN, *Douce MS*, p. 52. (c. 1440)  
The game was ne'er so fair, and I am done.  
SHAKESPEARE, *Romeo and Juliet*, i, 4, 39. (1595)  
Away, begone; the sport is at the best.

SHAKESPEARE, *Romeo and Juliet*, i, 5, 121  
If yet thou love game at so dear a rate,  
Learn this, that hath old gamesters dearly cost:  
Dost lose? rise up: dost win? rise in that state.  
Who strive to sit out losing hands are lost.

GEORGE HERBERT, *The Church-Porch*. St. 34. (1633)

Leave your luck while winning. (Sabarse dejar ganando con la fortuna.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 38. (1647)

Gie o'er when the play is gude.  
JOHN RAY, *Proverbs: Scottish*, p. 260. (1678)  
The French say, "Il faut bon laisser le jeu tant qu'il est beau" (One does well to leave the play while it is good).

Leave off while the play is good.  
KELLY, *Scottish Proverbs*, p. 233. (1721)  
When I saw our host break ranks, . . . I e'en pricked off by myself while the play was good.  
WALTER SCOTT, *The Monastery*. Ch. 13. (1820)

9 I know the saying, . . . small stake makes colde play.  
SIR JOHN HARRINGTON, *Nugae Antiquae*, i, 205. (c. 1597)

I'll not play with you for shoe-buckles.  
JOHN CLARKE, *Paroemiologia*, p. 195. (1639)

He'll play a small game rather than stand out.

JOHN RAY, *English Proverbs*, p. 174. (1678)

10 He that plays his money, ought not to value it.

HERBERT, *Jacula Prudentum*. No. 203. (1640)

He that is thrown, would ever wrestle.

GEORGE HERBERT, *Jacula Prudentum*. No. 798.

11 At the game's end we shall see who gains.

HERBERT, *Jacula Prudentum*. No. 540. (1640)

At the End of the Game, you'll see who's the Winner.

THOMAS FULLER, *Gnomologia*. No. 826. (1732)

He knew a wise old Saying, which maintain'd,  
That 'twas bad Luck to count what one had gain'd.

JOHN BYROM, *The Pond*. (1773)

12 Gamesters and race-horses never last long.

HERBERT, *Jacula Prudentum*. No. 753. (1640)

A Race-Horse is an open Sepulchre.

THOMAS FULLER, *Gnomologia*. No. 376. (1732)

We all put our money upon the wrong horse.

MARQUIS OF SALISBURY, *Speech*, House of Lords, 19 Jan., 1897.

We cannot expect to have an honest horse race until we have an honest human race.

Attributed to CHARLES EVANS HUGHES, but denied by him in a letter to the compiler. Besides "To bet on the wrong horse," horse racing has given rise to many other proverbial phrases, such as, "To be out of the running," "To be left at the post," "To hold the whip hand," "To have the inside track," "To win by a head," "To be a dark horse." "The blue ribbon of the turf," referring to the Derby, is credited to Benjamin Disraeli. See *Life of Lord George Bentinck*, ch. 26. (c. 1870) COMPETITION MAKES A HORSERACE, *see under* HORSE.

13 He playeth best that wins.

JOHN HEYWOOD, *Three Hundred Epigrams*. No. 230. (1562)

He plays well that wins.

JOHN CLARKE, *Paroemiologia*, p. 122. (1639)

14 A good candle-holder proves a good gamester.

JAMES HOWELL, *Proverbs*, p. 13. (1659) RAY, *English Proverbs*, p. 4. (1670)

A good Candle-Snuffer may come to be a good Player.

THOMAS FULLER, *Gnomologia*. No. 138. (1732)

15 Gaming is the mother of lies and perjuries. (Mendaciorum et periurium mater est alea.)

JOHN OF SALISBURY, *Polycraticus*. Bk. i. (1175)

Hasard is verray moder of lesinges [lying].

CHAUCER, *Canterbury Tales: The Pardoner's Tale*, l. 263. (c. 1387)

By gaming we lose both our time and treasure, —two things most precious to the life of man.

OWEN FELTHAM, *Resolves*. (c. 1623)

One begins by being a dupe, one ends by being a rascal. (On commence par être dupe, On finit par être fripon.)

MADAME DESHOULIÈRES, *Réflexions sur le Jeu*, (c. 1688)

Gaming, the vice of Naves and Fools, detest,  
Miner of Time, of Substance, and of Rest.

FRANKLIN, *Poor Richard's Almanack*, 1749.  
A man may play with decency; but if he games,  
he is disgraced.

LORD CHESTERFIELD, *Letters*, 5 Feb., 1750.

Who games, is felon of his wealth,  
His time, his liberty, his health.

NATHANIEL COTTON, *Pleasure*. (1751)

Gaming corrupts our dispositions, and teaches us  
a habit of hostility against all mankind.

THOMAS JEFFERSON, *Letter to Martha Jefferson*, 1787.

[Gambling] is the child of avarice, the brother  
of iniquity, and the father of mischief.

GEORGE WASHINGTON, *Letter to Bushrod Washington*, 15 Jan., 1783. Washington was perhaps paraphrasing the French proverb, "Le jeu est le fils de l'avarice et le père du désespoir."

Gambling is the child of avarice, but the parent  
of prodigality.

C. C. COLTON, *Lacon*. (1820)

1  
It is play, wine and wantonnesse, that feedeth  
a lover as fat as a foole.

JOHN LYLX, *Euphues*, p. 118. (1579) Arber,  
ed. After the Latin proverb, "Alea, vina,  
Venus, per quae sum factus egenus" (Gam-  
ing, wine, and women, through which I have  
become a beggar).

Gaming, women, and wine, while they laugh they  
make men pine.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

The Italians say that "play, wine, and women  
consume a man laughing." It is true of all pleas-  
urable sins.

WILLIAM GURNALL, *The Christian in Compleat  
Armour*, ii, 239. (1658)

Play, women, and wine undo men laughing.

JOHN RAY, *English Proverbs*, p. 21. (1670)

Play, women, and wine are enough to make a  
prince a pauper.

C. H. SPURGEON, *John Ploughman's Pictures*.  
Ch. 2. (1880) See also WINE AND WOMEN.

2  
Lest he should lose, the gambler ceases not  
to lose. (Sic, ne perdiderit, non cessat perdere  
lusor.)

OVID, *Artis Amatoriae*. Bk. i, l. 451. (c. 1 B. C.)

3  
The better the gambler, the worse the man.  
(Aleator quanto in arte est potior, tanto est  
nequior.)

PUBLILIUS SYRUS, *Sententiae*. No. 33. (c. 43  
B. C.) See also under DANCING.

A gamester, the greater master he is in his art,  
the worse man he is.

FRANCIS BACON, *Apophthegms*. (c. 1600)

The better gamester the worsen man.

JOHN CLARKE, *Paroemiologia*, p. 96. (1639)

4  
Hasty gamesters oversee.

JOHN RAY, *English Proverbs*, p. 151. (1678)

Hasty Gamesters oversee themselves.

THOMAS FULLER, *Gnomologia*. No. 1803. (1732)

5  
Play wi' your play fairs.

JOHN RAY, *Proverbs: Scottish*, p. 253. (1678)  
"Play with your peers."

6  
If you stick to gambling you will have to sell  
your house. (Hsin liao tu mai liao wu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
762. (1875)

The players are blind; the lookers-on see clearly.  
SCARBOROUGH, *Chinese Proverbs*. No. 767.

7  
The most patient man in loss, the most cold-  
est that ever turned up ace.

SHAKESPEARE, *Cymbeline*, ii, 3, 2. (1609)

Why they call a feller that keeps losin' all the  
time a good sport gits me.

KIN HUBBARD, *Abe Martin's Broadcast*, p. 28.  
(1930)

8  
I'll lay my head to any good man's hat.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 310.  
(1595)

I'll lay all Lombard-street to an egg-shell.

ARTHUR MURPHY, *The Gray's Inn Journal*.  
No. 11. (30 Dec., 1752) Lombard Street, in  
London, has many banks. The American  
equivalent would be Wall Street.

All Lombard Street to ninepence.

THOMAS MOORE, *Tom Crib's Memorial*, p. 38.  
(1819)

I'll bet Lombard Street to a Brummagem sixpence.

GEORGE DANIEL, *Sworn at Highgate*. Act i, sc.  
4. (1826) Brummagem: made in Birming-  
ham; counterfeit.

All Lombard Street to a China orange.

MARRYAT, *Newton Forster*. Ch. 47. (1832)

"It is Lombard Street to a China Orange," quoth  
Uncle Jack. "Are the odds . . . so great?"

LYTTON, *The Caxtons*. Pt. iv, ch. 3. (1849)

You can bet a dollar to a doughnut.

F. W. BRONSON, *Nice People Don't Kill*, p. 55.  
(1940) NASH, *Said with Flowers*, p. 4. (1942)

You can bet your bottom dollar.

MARGARET FISHBACK, *Men Get It in the Neck*  
(1940) LASSWELL, *Suds in Your Eye*, p. 4

You can bet your boots and put your shirt on it.  
NGAIO MARSH, *Vintage Murder*, p. 284. (1940)

9  
Now, Criticks, do your worst, that here are  
met;

For, like a Rook, I have hedg'd in my Bet.

GEORGE VILLIERS, DUKE OF BUCKINGHAM, *The  
Rehearsal*, p. 31. (1672)

He began to think . . . that he had betted too  
deep . . . and that it was time to hedge.

T. B. MACAULAY, *History of England*. Vol. iv,  
ch. 17. (1855)

10  
You ain't goin' to fool female Young America  
much. You may gamble on that.

ARTEMUS WARD, *In Washington*. (1866)

Whatever is found in its company may be  
gambled on as being the petrified truth.

MARK TWAIN, *Life on the Mississippi*. Ch. 50.  
(1883)

GAME

See also Sport

<sup>1</sup> Sine periculo friget lusus. (Without danger the game grows cold.)

GEORGE CHAPMAN, *All Fools*. Act iii. (1605)  
Quoting a Latin proverb.

<sup>2</sup> Canstow pleyen raket, to and fro,  
Nettle in, dokke out, now this, now that?

CHAUCER, *Troilus*. Bk. iv, l. 460. (c. 1380)  
You base foot-ball player.

SHAKESPEARE, *King Lear*, i, 4, 94. (1605)  
Those athletic brutes whom undeservedly we call heroes.

JOHN DRYDEN, *Fables: Preface*. (1700)  
The flannelled fools at the wicket or the muddled oafs at the goals.

RUDYARD KIPLING, *The Islanders*, l. 32. (1902)  
The beautiful but pernicious game of billiards.

WILSON, *Noctes Ambrosianae*, March, 1827.  
To play billiards well is the sign of a misspent youth.

HERBERT SPENCER, quoting from an unknown source. (c.1860) See DUNCAN, *Life and Letters*.  
It's one, two, three strikes you're out,

At the old ball game.  
JACK NORWORTH, *Take Me Out to the Ball Game*. (1908)

<sup>3</sup> I . . . told him two could play at that game.  
EDWARD FITZGERALD, *Letters*, 12 June, 1845.

Two can play at that game, old fellow.  
J. C. HUTCHINSON, *Crown and Anchor*. Ch. 20. (1896) The proverb, of course, is "That is a game that two can play at."

<sup>4</sup> Good bye, captain. . . . die game, captain.  
JOHN GAY, *The Beggar's Opera*, Act iii. (1727)  
You're game, egad—too much for such a cur.

EDWARD THOMPSON, *The Meretriciad*, 20. (1765)  
I shall die game.

MARRYAT, *Poor Jack*. Ch. 43. (1840)  
She was evidently game to the backbone.

MAYNE REID, *Scalp Hunters*. Ch. 23. (1851)

<sup>5</sup> There are games which it is better to lose than win. (Est etiam, ubi profeto damnum praestet facere, quam lucrum.)

ALFRED HENDERSON, *Latin Proverbs*, p. 102. (1869) Quoting Plautus.

It is a silly Game, where no Body wins.  
THOMAS FULLER, *Gnomologia*. No. 2880. (1732)

It is an ill game that hath not one trump.  
ROGER NORTH, *Lives of the Norths*, i, 357. (1740)

<sup>6</sup> 'Tis not for money they contend but for glory. (οὐ περὶ χρημάτων τὸν ἀγῶνα ποιεῖνται ἀλλὰ περὶ ἀρετῆς.)

HERODOTUS, *History*. Bk. viii, ch. 26. (c. 445 B.C.) Tigranes, a Persian, speaking of the Greeks, when he found that the prize contended for in the Olympian games was a crown of olive.

And eek men shal nat make ernest of game.  
CHAUCER, *Canterbury Tales: The Miller's Prologue*, l. 78. (c. 1386)

The true honor of virtue consists more in fighting than in winning. (Consiste l'honneur de la vertu à combattre, non à battre.)

MONTAIGNE, *Essays*. Bk. i, ch. 30. (1580)  
Sport is sweetest when there be no spectators.

JOHN CLARKE, *Paroemiologia*, p. 326. (1639)  
The best of the sport is to do the deed, and say nothing.

HERBERT, *Jacula Prudentum*. No. 813. (1640)  
It's the fight that gives us pleasure, not the victory. (C'est le combat qui nous plaît, et non pas la victoire.)

BLAISE PASCAL, *Pensées*. Pt. i, art. ix, No. 34. (c. 1660)

And who, 'mid e'en the Fools, but feels that half the joy is in the race.

SIR RICHARD BURTON, *Kasidah*. Pt. viii, st. 18. (1880)

To love the game beyond the prize.  
HENRY NEWBOLT, *Clifton Chapel*. (1898)

The game is more than the player of the game, And the ship is more than the crew!

RUDYARD KIPLING, *A Song in Storm*. (1918)  
It's not the kill that counts but the cast.

R. A. J. WALLING, *The Corpse Without a Clue*. p. 36. (1944)

<sup>7</sup> When the rules of the game prove unsuitable for victory, the gentlemen of England change the rules of the game.

HAROLD LASKI, *Address*, before the Communist Academy, Moscow, July, 1934.

<sup>8</sup> They were indeed fair game for the laughers.  
MACAULAY, *Essays: Milton*, p. 23. (1825)

As to the unfortunate Jews, each party considered them fair game.

C. M. YONGE, *Cameos*. Bk. i, ch. 30. (1852)

<sup>9</sup> I fly at higher game.  
FREDERICK MARRYAT, *Children of the New Forest*, Ch. 7. (1847)

She is game much too high for him.  
CHARLES GIBBON, *For the King*. Ch. 16. (1872)

<sup>10</sup> We must play the game. (προφάσεις ἀγῶν δέχεσθαι.)

PLATO, *Cratylus*. Sec. 421D. (c. 375 B.C.) A proverbial phrase.

For what man that is entred in a pley,  
He nedes moot unto the pleye assente.

CHAUCER, *Canterbury Tales: The Clerk's Prologue*, l. 10. (c. 1386)

Play the game, don't talk.  
RUDYARD KIPLING, *The Maltese Cat*. (1898)

Men do not talk about honour nowadays—they call it "playing the game."

*London Daily Chronicle*, 2 May, 1904, p. 4/5

Ive played the game. Ive fought the good fight.  
SHAW, *The Doctor's Dilemma*. Act iii. (1906)

Youre not playing the game.  
BERNARD SHAW, *Misalliance*, p. 94. (1910)

<sup>11</sup> Go hunt your hare, you've only got a hedgehog so far. (I modo, venare leporem: nunc irim tenes.)

PLAUTUS, *Captivi*, l. 184. (c. 200 B.C.)

Honey is not worth the price of a sting.

SADI, *Bustan*. Ch. 6, apologue 7. (c. 1257)

The game is not worth the candle. (*Le jeu ne vault pas la chandelle.*)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

It is a poor sport that is not worth the candle.

HERBERT, *Jacula Prudentum*. No. 754. (1640)

The noise is greater than the nuts.

GEORGE HERBERT, *Jacula Prudentum*. No. 1071. When the light of life is so near going out, and ought to be so precious, *Le jeu ne vaut pas la Chandele*, The play is not worth the expence of the candle.

ABRAHAM COWLEY, *Essays*. No. 10. (1668)

The play won't pay the candles.

JOHN RAY, *English Proverbs*, p. 175. (1678)

The Germans say, "Geld um Dienst ist nicht Danks werth" (The pay for the toil is not worthy of thanks).

Surely the game is hardly worth the candle.

A. CONAN DOYLE, *The Sign of the Four*. Ch. 1. (1890)

I don't think the game's worth the candle.

CLYDE FITCH, *The Girl With the Green Eyes*. Act i. (1902)

The game isn't really worth the candle.

PATRICIA WENTWORTH, *Pursuit of a Parcel*, p. 13. (1942) On p. 90, "Sometimes he wondered whether the game was worth the candle."

1

You skin me at my own game. (*Meo me ludo lambras.*)

PLAUTUS, *Pseudolus*, l. 743. (c. 195 B. C.)

The skin game . . . is played in the thousand low hells of New York.

M. H. SMITH, *Sunshine and Shadow*, p. 405. (1868)

We've been overrun with "rollers" and "skin-game" men.

HAMLIN GARLAND, *Eagle's Heart*, p. 239. (1900)

2

This isn't their game. (*Ce n'est icy leur gibier.*)

RABELAIS, *Pantagruel*. Bk. iii, Prologue. (1545)

3

Whanne I speke aftir my beste avise,

Ye sett it nought, but make ther-of a game.

SIR RICHARD ROS, tr., *La Belle Dame Sans Merci*, l. 226. (c. 1460)

Those sweete wits . . .

Are now despiz'd and made a laughing game.

EDMUND SPENSER, *The Teares of the Muses*, l. 204. (1591)

Do they not seek occasion . . .

[To] make a game of my calamities?

MILTON, *Samson Agonistes*, l. 1329. (1671)

4

The devil, or the world, or the flesh, will play the small game, as we use to say, before they will sit out.

HENRY SMITH, *Sermons* (1866) ii, 108. (a. 1591) He will play small game, before he sit out.

WILLIAM CAMDEN, *Remains*, p. 323. (1605)

Now for the divel, he ha's so much to do With roaring boys, he'll slight such babes as thou.

Yet be not too secure, but put him to't,  
For he'll play at small game, e'er he sit out.

RICHARD BRATHWAIT, *Whimzies* (1859), p. 148. (1631)

The devil himself will rather chuse to play  
At paltry small game, than sit out, they say.

SAMUEL BUTLER, *Remains* (1759), i, 253. (a. 1680)

You will play small game before you stand out.

JAMES KELLY, *Scottish Proverbs*, p. 391. (1721)

FULLER, *Gnomologia*. No. 3882. (1732)

5

The game's up. (*Ilicet.*)

TERENCE, *Phormio*, l. 208. (161 B. C.)

The game is up.

SHAKESPEARE, *Cymbeline*, iii, 3, 107. (1609)

I plainly see that the game is up.

SIR JOHN MOORE, *Letter to Lord Castlereagh*, 26 Nov., 1808.

6

And now pray let's see your game.

VANBRUGH AND CIBBER, *The Provok'd Husband*. Act ii, sc. 1. (1728) Plan of action; scheme.

He was playing a deep game.

WILLIAM WINDHAM, *Speech*, in Parliament, 27 May, 1795.

Now, gentlemen, I have another game to play.

DISRAELI, *Vivian Grey*. Pt. v, ch. 13. (1826)

He was . . . playing a double game.

BISHOP CONNOP THIRLWALL, *History of Greece*. Bk. viii, ch. 62, p. 188. (1844)

These three thousand men . . . [design to] overthrow the Greek empire! That was their little game!

RUSKIN, *Pleasures of England*, p. 108. (1885)

They determined to spoil my little game.

W. T. WAWN, *The South Sea Islanders*, p. 94. (1893)

James . . . could not play a losing game.

G. J. W. WOLSELEY, *Life of Marlborough* Vol. ii, ch. 49, p. 44. (1894)

No man ever knew better how to play a waiting game.

WOLSELEY, *Life of Marlborough*, ii, 91, 434

You're playing some sort of a deep game.

A. A. FAIR, *Double or Quits*, p. 183. (1941)

7

For one point, Martin lost his ass. (*Ob unum punctum, cecidi Martini asellus.*)

UNKNOWN. A Latin proverb. "One wrong move lost the game."

8

John Wolfe entered . . . the newe and most pleasant game of the goose.

UNKNOWN, *Stationers' Register*. June, 1597. A game played with counters on a board divided into compartments, in some of which a goose was depicted.

I am like those who play at Goose.

G.H., *History of the Cardinals*, iii, iii, 294. (1670)

The Royal Game of Goose.

OLIVER GOLDSMITH, *The Deserted Village*, l. 232. (1770)

For good society is but a game,

"The royal game of Goose," as I may say.

BYRON. *Don Juan*. Canto xii, st. 58. (1823)

## GAPING

1 Another hour of music was to give delight or the gapes, as real or affected taste for it prevailed.

JANE AUSTEN, *Persuasion*. Ch. 20. (c. 1815)  
What gave me the gapes was the scenes [at the theatre].

T. C. HALIBURTON (SAM SLICK), *The Clock-maker*. Ser iii, ch. 3. (1840)

2 Gaping is catching.

NATHAN BAILEY, *Dictionary: Gaping*. (1736)

3 You may gape long enough ere a bird fall in your mouth.

JOHN CLARKE, *Paroemiologia*, p. 153. (1639)  
RAY, *English Proverbs*, p. 96. (1670)

You may gape long enough, e're a Bird fly into your Mouth.

THOMAS FULLER, *Gnomologia*. No. 5945. (1732)  
Do you gape for preferment?—Faith, I may gape long enough, before it falls into my mouth.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

4 To go idly loytring vp and downe as we say, to go seeking for a halfepeenie of gaping seede.

FLORIO, *A Worlde of Wordes: Anfanare*. (1598)  
They sow but gape seed, which being harvested yields them a goodly crop of wonders.

OBADIAH WALKER, *Of Education*, p. 195. (1673)  
She is fond of gape-seed.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 431. (1830) "Of staring at everything that passes."

5 He that gapeth till he be fed,  
Maie fortune to fast and famishe for hunger.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

Hee that doth gape vntill he be fedd,  
Well may he gape vntill he be dead.

JOHN DAVIES, *Scourge of Folly*, 399. (1611)

He that still gapeth, till he be fed,  
Well may he gape, untill he be dead.

THOMAS FULLER, *Gnomologia*. No. 6459. (1732)  
He that gapes till he be fed, will gape till he be dead.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 7. (1869)

6 A man ought not to chide with a foole, nor gape over an oven.

RABIAEL HOLINSHED, *Chronicles*, ii, 389. (1577)  
It is ill gaping before an oven.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)  
No gaping against an oven.

JOHN RAY, *English Proverbs*, p. 96. (1670)

7 You gape for gudgeons.

JAMES HOWELL, *English Proverbs*, p. 15. (1659)

8 Gape while you get it.

JAMES KELLY, *Scottish Proverbs*, p. 119. (1721)  
"Spoken to those who expect a thing without reason."

9 She will gape like a pig on a spit.

UNKNOWN, *The British Apollo*. Vol. ii, No. 62. (1709)

## GARDEN

10 In the garden more grows than the gardener sows. (Nace en la huerta lo que el hortelano no siembra.)

CORREAS, *Spanish Vocabulary*, 207. (c. 1627)  
Cited by HOWELL, *Proverbs: Span.-Eng.*, p. 6. (1659)

Many things grow in the garden were never sown there.

JOHN RAY, *English Proverbs*, p. 12. (1670)

FULLER, *Gnomologia*. No. 3363. (1732)

More springs in the garden than the gardener ever sowed . . . is a proverb . . . for parents and teachers, that they lap not themselves in a false security.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 4. (1852)

11 Who loves a garden loves a greenhouse too.

COWPER, *The Task*. Bk. iii, l. 566. (1784)

Who loves a garden still his Eden keeps.

A. B. ALCOTT, *Tablets: The Garden*. (1868)

12 As is the Gardener, so is the Garden.

THOMAS FULLER, *Gnomologia*. No. 701. (1732)  
The first Men in the World, were a Gardener, a Ploughman, a Grasier.

THOMAS FULLER, *Gnomologia*. No. 4529. See also under ADAM.

13 And the Lord God planted a garden eastward in Eden. (Plantaverat autem Dominus Deus Paradisum voluptatis a principio.)

*Old Testament: Genesis*, ii, 8. (c. 550 B.C.)  
God Almighty first Planted a Garden. And indeed, it is the Purest of Humane pleasures.

FRANCIS BACON, *Essays: Of Gardens*. (1597)  
God the first garden made, and the first city Cain.

ABRAHAM COWLEY, *The Garden*. Essay v. (c. 1650) See also under CITY.

14 The gardener knows, when branches greenly fall, that fruit and flowers will show what time can do. (Weiss doch der Gärtner, wenn das Bäumchen grünt, Dass Blüt' und Frucht die künft'gen Jahre zieren.)

GOETHE, *Faust: Prolog im Himmel*. (1806)  
MacIntyre, tr.

15 A garden must be looked unto and dressed as the body.

HERBERT, *Jacula Prudentum*. No. 134. (1640)

16 The Market is the best Garden.

HERBERT, *Jacula Prudentum*. No. 745. (1640)  
Cheapside being called the best garden only by metaphor.

THOMAS FULLER, *Worthies*, ii, 333. (1662)

At London they are wont to say, Cheapside is the best garden.

JOHN RAY, *English Proverbs*, p. 17. (1670)

Covent Garden is the best garden.

FRANCIS GROSE, *Provincial Glossary*. (1790)

17 You may be on land, yet not in a garden.

HERBERT, *Jacula Prudentum*. No. 962. (1640)

- 1 She had been led up the garden before now.  
MICHAEL INNES, *The Spider Strikes*, p. 226. (1939)  
You fairly led me up the garden.  
J. J. CONNINGTON, *Four Defences*, p.228.(1940)  
He put it in court I'd been led up the garden.  
H. C. BAILEY, *Orphan Ann*, p. 172. (1941) On p. 191, "We were left feeling he'd led us up the garden"; p. 212, "I was led up the garden." Bailey is fond of the phrase. He uses it in *Meet Mr. Fortune*, p. 296, and twice in *Nobody's Vineyard*, pp. 54 and 192.  
She took me up the garden.  
ETHEL WHITE, *Fear Stalks the Village*, p. 30. (1942) The French say, "Faire voir à quelqu'un des étoiles en plein midi" (To make some one see stars in full midday).
- 2 A garden was the primitive prison, till man, with promethean felicity and boldness, luckily sinned himself out of it.  
CHARLES LAMB, *Letter to William Wordsworth*, 22 Jan., 1830.
- 3 In al gardeins, some flowers, some weedees.  
JOHN LYLY, *Euphues*, p. 196. (1579)  
No garden so well tilled but some noxious weedees grow up in it.  
ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iv, memb. 1, subsec. 3. (1621)  
The finest garden is not free from weedees.  
EDWARD WARD, *Female Policy Detected*, p. 89. (1716)  
A good Garden may have some Weedees:  
THOMAS FULLER, *Gnomologia*. No. 152. (1732)  
No Garden without its Weedees.  
THOMAS FULLER, *Gnomologia*. No. 3576.(1732)  
There is no garden but what produces weedees.  
ROBERT SOUTHEY, *Letter to his daughters*, 19 July, 1826.
- 4 This rule in gardening never forget, to sow dry and set wet.  
JOHN RAY, *English Proverbs*, p. 36. (1678)
- 5 He that hires one garden (which he is able to look after) eats birds; he that hires more than one will be eaten by birds.  
JOHN RAY, *Adagia Hebraica*, p. 399. (1678)
- 6 Your Garden's better worth your noble Pain, Hence Mankind fell, and here must rise again.  
SWIFT, *Ode to Sir William Temple*, l.176.(1689)
- 7 That is well said, replied Candide, but we must cultivate our garden. (Cela est bien dit, répondit Candide, mais il faut cultiver notre jardin.)  
VOLTAIRE, *Candide*. Ch. 30. (1767) We must attend quietly to our own affairs.  
One should cultivate letters or his garden. (Il faut cultiver les lettres ou son jardin.)  
VOLTAIRE, *Letter to D'Alembert*, July, 1773.  
I must work the garden—I must work the garden.  
HENRY JAMES, *The Aspern Papers*.Ch.2.(1888)

- 8 What a man needs in gardening is a cast-iron back, with a hinge in it.  
C. D. WARNER, *My Summer in a Garden*. Ch. 3. (1870)  
Oh, Adam was a gardener, and God who made him sees  
That half a proper gardener's work is done upon his knees.  
RUDYARD KIPLING, *The Glory of the Garden*. (c. 1911)

## GARLIC

- 9 The smel of Garlick takes away the stink of dunghills.  
JOHN MELTON, *A Six-Folde Politician*, p. 35. (1609) Quoted as a proverb.
- 10 Garlick makes a man winke, drinke, and stinke.  
THOMAS NASHE, *Unfortunate Traveller*. (1594)  
And scorne not Garlicke like to some that thinke It onely makes men winke, and drinke, and stinke.  
SIR JOHN HARINGTON, *Englishman's Doctor*, 86. (1607)
- 11 Our apothecary's shop is our garden full of pot-herbs, and our doctor is a clove of garlic.  
UNKNOWN, *A Deep Snow* (1615)

## GARTER

- 12 I bet she snaps a mean garter.  
RAYMOND CHANDLER, *Farewell, My Lovely*, p. 129. (1940)
- 13 And what a worthy woman must she needs be her self, whose very garter hath given so much honour to Kings and Princes?  
THOMAS FULLER, *The Holy State*. Bk. iv, ch. 20. (1642) Of Joan, Countess of Salisbury, wife of Edward the Black Prince, who is supposed to have dropped her garter while dancing with the King. See under EVIL.
- 14 He thinks I'm the sand-fly's garters.  
NGAIO MARSH, *Death in Ecstasy*, p. 123. (1941)  
On p. 173 the phrase is repeated, with the addition, "I'm not well up in Americanese, but I had the distinct impression that Mr. Garnette regards Mr. Ogden as fair and easy game."

## GATE

- 15 They say a creaking gate goes longest upon its hinges.  
THOMAS COGAN, *John Bunce, Jr.*, i, 239. (1776)  
"A creaking gate hangs longest on the hinges." Used figuratively of an invalid, who outlives an apparently healthier person.  
ANNE BAKER, *Northants Glossary: Gate*.(1854)  
Your mother . . . may live yet a score of years. Creaky gates last longest.  
S. BARING GOULD, *Mehalah*. Ch. 22. (1880)  
A creaking cart goes long on the wheels.  
*Notes and Queries*. Ser. ix, vol. vi, p. 298.(1900)  
A creaking door hangs long on its hinges.  
*Folk-Lore*. Vol. xxiv, p. 76. (1913)

## GATH

<sup>1</sup> Tell it not in Gath, publish it not in the streets of Askelon. (Nolite annunciare in Geth, neque annuncietis in compitis Ascalonis.)

*Old Testament: II Samuel*, i, 20. (c. 600 B.C.) The fact is—but tell it not in Gath—I was happier without them!

MARIE CORELLI, *God's Good Man*. Ch. 20. (1904) "Tell it not in Gath!"; often misquoted as "whisper . . ." Do not make it public!

PARTRIDGE, *Dictionary of Clickés*: Tell. (1941)

## GAUNTLET

<sup>2</sup> Make not a gauntlet of a hedging-glove.

JOHN CLARKE, *Paroemiologia*, p. 5. (1639) RAY, *Proverbs*, p. 96. (1670)

<sup>3</sup> To print, is to run the gauntlet, and to expose ones self to the tongues strapado.

JOSEPH GLANVILL, *The Vanity of Dogmatizing: Preface*. (1661) In Europe, running the gauntlet was a military punishment, in which the culprit, stripped to the waist, ran between two rows of men, who struck at him with sticks or knotted cords. In America, it was adopted by the courts as a legal punishment as early as 1676 (See *Plymouth Laws*, 176) and quickly became very popular with the Indians as an ordeal to which their white captives were subjected. "To run the gauntlet" became a proverbial phrase for passing through any kind of critical ordeal.

They stripped them naked and forced them to run the Gauntlet.

INCREASE MATHER, *King Philip's War*, p. 137. (1676)

The Court Marshall doth adjudge that the said Melchior Classen shall run the Gantlope once, the length of the fort.

ALICE MORSE EARLE, *Colonial Days in Old New York*, p. 245, quoting a decree of c. 1681.

Your miscellanies have safely run the gauntlet, through all the coffee-houses.

POPE, *Letter to Wycherley*, 17 May, 1709

The case has run the gauntlet of the courts.

LORD BROUGHAM, *Historical Sketches of Statesmen of the Time of George III*: Eldon, p. 254. (1839)

They have run the gauntlet of the years.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*, p. 138. (1858)

They descended the Mississippi, running the gauntlet between hostile tribes.

FRANCIS PARKMAN, *France and England in North America*, p. 12. (1880)

<sup>4</sup> He threwe downe his gauntlet.

EDWARD HALL, *Chronicles*, p. 376. (1548) The context is, "Makyng a proclamacion, that whosoeuer would saie that kyng Richard was not lawfully kyng, he would fighte with hym at the vtterance, and threwe downe his gauntlet." "To throw down the gauntlet," then, is to give a challenge.

I cast them my Gauntlet, take it vp who dares.

THOMAS NASHE, *Pasquil's Apologie*. (1590)

And casting out as it were, his gantlet of defiance . . . he challengeth them all.

WILLIAM HINDE, *Life and Death of John Bruen*, lxi, 205. (1641)

This [challenge] the Poet communicated to some of his military friends; two or three of whom . . . took up the gauntlet.

ANDREW KIPPIS, *Biographia Britannica: Bentley*. (1784) "To take up the gauntlet" is, of course, to accept the challenge.

The Duchess of Drinkwater appeared upon the field of fashion, and threw down the gauntlet of defiance to Belgrave.

T. S. SURR, *A Winter in London*, ii, 204. (1806)

[She] had thrown down her gauntlet to him, and he had not been slow in picking it up.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. ii, ch. 67, p. 249. (1867)

## GEESE, see Goose

## GENERAL

<sup>5</sup> A drunken general is a bad commander.

THOMAS BROWN, *Works* (1760), iii, 256. (a. 1704) Quoted as "an old proverb."

<sup>6</sup> We can make majors and officers every year, but not scholars.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 3, subs. 15. (1621)

I made all my generals out of mud.

NAPOLEON BONAPARTE, *Sayings of Napoleon*. (c. 1815)

I am sorry it was not a general—I could make more of them.

ABRAHAM LINCOLN, *Remark*, when he heard of the death of a private. (1862)

<sup>7</sup> Turenne's small change. (La monnaie de M. Turenne.)

MADAME DE CORNUEL, referring to the eight generals appointed to take Turenne's place. (1649) See *Nouvelle Biographie Universelle*.

<sup>8</sup> A thousand soldiers are easily got, but a single general is hard to find. ('Chien ping i tê i chiang nan 'chui.)

DOOLITTLE, *Chinese Vocabulary*, ii, 192. (1872)

<sup>9</sup> Oh, he is mad is he? Then I wish he would bite some other of my generals.

GEORGE II OF ENGLAND, *Retort*, to some one who complained that General Wolfe was a madman. (1758) See THACKERAY, *History of William Pitt*. Vol. i, ch. 15, note.

Get me the brand, and I'll send a barrel to my other generals.

*Retort*, ascribed to Abraham Lincoln, when told that General Grant was drinking too much whiskey. The story, however, was the invention of a reporter for the *New York Herald*, appearing in the issue for 26 Nov., 1863.



1 One bad general is better than two good ones. To escape divided counsels.

VINCENT LEAN, *Collectanea*, iv, 72. (1904)

2 I have heard, in such a way as to believe it, of your recently saying that both the army and the government needed a dictator. . . . Only those generals who gain successes can set up dictators. What I now ask of you is military success, and I will risk the dictatorship.

ABRAHAM LINCOLN, *Letter to General "Fighting Joe" Hooker*, whom he had just placed in command of the Army of the Potomac, 26 Jan., 1863.

3 A general who sees with the eyes of others will never be able to command an army as it should be commanded.

NAPOLEON BONAPARTE, *Remark*, to Barry O'Meara, at St. Helena, 9 Dec., 1817.

Soldiers generally win battles; generals get the credit for them.

NAPOLEON BONAPARTE, *Remark*, at St. Helena, to Gaspard Gourgaud. (1817)

4 That which makes the real general is to have mastery over his fingers. (στρατηγικὸν ἀληθῶς ἢ περὶ τὰς χεῖρας ἐγκράτεια.)

PERICLES, *Remark*, to Themistocles, when the latter said that in his opinion the greatest excellence in a general was anticipation of the plans of his enemies. (c. 475 B.C.) Sometimes rendered, "to have clean hands." See PLUTARCH, *Lives: Aristides*. Ch. 24, sec. 4.

It is the part of a good general to talk of success, not of failure. (ἐπεὶ στρατηλάτου | χρηστοῦ τὰ κρείσσω μὴδὲ ταρδεᾶ λέγειν.)

SOPHOCLES, *Oedipus at Colonus*, l. 1429. (c. 408 B.C.)

The proper qualities of a general are judgment and deliberation. (Ratio et consilium propriae ducis artes.)

TACITUS, *Histories*. Bk. iii, sec. 20. (c. A.D. 109)

The greatest general is he who makes the fewest mistakes.

NAPOLEON BONAPARTE, *Sayings of Napoleon*. (c. 1810)

The highest authority tells us that he is the best general who makes the fewest mistakes.

SIR IAN HAMILTON, *Staff-Officer's Scrap-Book*, ii, 347. (1907)

To know when to retreat and to dare to do it.

DUKE OF WELLINGTON, when asked what was the best test of greatness in a general. (c. 1818) See FRASER, *Words on Wellington*, p. 35.

A good retreat is esteemed, by experienced officers, the masterpiece of a general.

*Encyclopædia Britannica* (ed. 3), xvi, 141/1. (1797)

5 Soldiers' valour depends on their general's strategy. (Ducis in consilio posita est virtus militum.)

PUBLIUS SYRUS, *Sententiae*. No. 159. (c. 43 B.C.)

Under a powerful general there are no weak soldiers. (Ch'iang chiang shou hsia wu jo ping.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1203. (1875)

6 Soldiers only make risings and riots; they are generals and colonels who make rebellions.

HORACE WALPOLE, *Letter to Mrs. Carter*, 25 July, 1789.

## GENERALITIES

7 It being the nature of the mind of man, to the extreme prejudice of knowledge, to delight in the spacious liberty of generalities, as in a champaign region, and not in the enclosures of particularity.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii, sec. 69. (1605) There is a law maxim, "Fraus latet in generalibus" (Deceit lurks in generalities).

We fear the glittering generalities of the speaker have left an impression more delightful than permanent.

F. J. DICKMAN, *Review*, of a lecture by Rufus Choate, in the *Providence (R.I.) Journal*, 14 Dec., 1849.

The glittering and sounding generalities of natural right which make up the Declaration of Independence.

RUFUS CHOATE, *Letter*, to the Maine Whig Convention, 9 Aug., 1856.

"Glittering generalities!" They are blazing ubiquities.

R. W. EMERSON, *Uncollected Lectures: Books*. (1860) Referring to Choate's letter.

## GENEROSITY

See also Liberality

8 What virtue is beyond generosity?

BHARTRIHARI, *Niti Sataka*. No. 55. (c. A.D. 100)

Besides generosity there is nothing in the world.

SADI, *Pand Namah (Scroll of Wisdom)*. Sec. 4. (c. 1260)

9 The best generosity is that which is quick.

BURCKHARDT, *Arabic Proverbs*. No. 240. (1817)

HE GIVES TWICE WHO GIVES QUICKLY, see under GIFT.

10 Nothing is generous, if it is not at the same time just. (Nihil est liberale, quod non idem iustum.)

CICERO, *De Officiis*. Bk. i, ch. 14, sec. 43. (c. 45 B.C.)

Generosity is the flower of justice.

NATHANIEL HAWTHORNE, *American Note-Books*, 19 Dec., 1850.

11 Our generosity should never exceed our means. (Ne benignitas maior esset quam facultates.)

CICERO, *De Officiis*. Bk. i, ch. 14, sec. 44. (c. 45 B.C.)

Bounty has no bottom. (Largitionem fundum non habere.)

CICERO, *De Officiis*. Bk. ii, ch. 15, sec. 55. Quoted as "a common proverb."

<sup>1</sup> Generosity goes with good birth; pity accompanies it, and gratitude. (La générosité suit la belle naissance; La pitié l'accompagne et la reconnaissance.)

PIERRE CORNEILLE, *Héraclius, Empereur d'Orient*. Act v, sc. 2. (1647)

<sup>2</sup> You are not generous: it's your disease. You love to give. (οὐ φιλόανθρωπος σύ γ' ἐσσι· ἔχεις νόσον, χαιρείς διδοῦς.)

EPICHRMUS. Frag. 274. (c. 550 B.C.) Quoted by PLUTARCH, *Moralia*, 510C.

Generosity invents even a cause for giving. (Benignus etiam causam dandi cogitat.)

PUBLILIUS SYRUS, *Sententiae*. No. 78. (c. 43 B.C.)

Generous almost to a fault.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night ii, p. 33. (1854)

I am generous to practically any fault.

OGDEN NASH, *Two and One Are a Problem*. (1939)

<sup>3</sup> Generous Minds are all of kin.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1752.

<sup>4</sup> Tho' the generous Man care the least for Wealth, yet he will be the most gall'd with the Want of it.

THOMAS FULLER, *Gnomologia*. No. 5009. (1732)

The generous Mind least regards Money, and yet most feels the Want of it.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1746.

<sup>5</sup> Be generous, yet not too free;

Don't give the Fox the Henhouse Key.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 89. (1924)

<sup>6</sup> She loosened up like a Marcel wave in the surf at Coney.

O. HENRY (WILLIAM SYDNEY PORTER), *The Enchanted Profile*. (1909)

<sup>7</sup> The truly generous is the truly wise.

JOHN HOME, *Douglas*. Act iii, sc. 1. (1756)

<sup>8</sup> Who in adversity would succour have,  
Let him be generous while he rests secure.

SADI, *Gulistan*, i, 6. (c. 1258) Eastwick, tr

<sup>9</sup> Generosity gives less of advice than of help. (La générosité donne moins de conseils que de secours.)

MARQUIS DE VAUVENARGUES, *Réflexions*. No. 491. (1746)

Great generosity produces great ingratitude. (Les grandes générosités produisent les grandes ingratitude.)

VAUVENARGUES, *Réflexions*. No. 578.

<sup>10</sup> One cannot be too generous. Very few try; and none succeed.

PERCIVAL CHRISTOPHER WREN, *The Uniform of Glory*, p. 161. (1941)

## GENIUS

### I—Genius: What It Is

<sup>11</sup> Genius is mainly an affair of energy.

MATTHEW ARNOLD, *Essays in Criticism: Literary Influence of Academies*. (1865)

<sup>12</sup> Genius, that power which dazzles mortal eyes, Is oft but perseverance in disguise.

HENRY AUSTIN, *Perseverance Conquers All*. (c. 1613)

<sup>13</sup> What is genius? It is the power to be a boy again at will.

J. M. BARRIE, *Tommy and Grizel*, p. 249. (1900)

<sup>14</sup> A genius is simply a fellow who's been there before in some other world and knows his business.

DAVID BELASCO, *The Return of Peter Grimm*. Act ii. (1911)

<sup>15</sup> Genius is patience. (Le génie, c'est la patience.)

GEORGE-LOUIS LECLERC DE BUFFON, *Discours sur le Style*. (1753) This is the form quoted by STEVENS, *Study of the Life and Times of Madame de Staël*, ch. 3. HÉRAULI DE SÉCHELLES, *Voyage à Montbard*, p. 15, gives a longer form, "Le génie n'est qu'une plus grande aptitude à la patience" (Genius is nothing but the greatest aptitude for patience), sometimes given as "Le génie n'est autre chose qu'une plus grande aptitude à la patience" (Genius is nothing else than, etc.).

<sup>16</sup> Genius is fostered by industry. (Ingenium industria alitur.)

CICERO, *Pro Caelio*. Ch. 19, sec. 45. (55 B.C.) No man's genius, however shining, can raise him from obscurity, unless he has industry. (Neque enim cuiquam tam clarum statim ingenium, ut possit emergere, nisi illi materia.)

PLINY THE YOUNGER, *Epistles*. Bk. vi, epis. 23. (c. A.D. 100)

You must have no dependence on your own genius. If you have great talents, industry will improve them: if you have but moderate abilities, industry will supply their deficiency. . . . Assiduity . . . will produce effects similar to those which some call the result of *natural powers*

SIR JOSHUA REYNOLDS, *Discourse*, to the students of the Royal Academy, 11 Dec., 1769. Hogarth (c. 1750) is credited with saying, "Genius is nothing but labour and diligence," while a century earlier, Jan Walaeus, the Dutch physician, is said to have written, "Genius is an intuitive talent for labor."

Genius is the father of a heavenly line; but the mortal mother, that is industry.

THEODORE PARKER, *Ten Sermons on Religion: Culture of the Religious Powers*. (1853)

Genius is one per cent. inspiration and ninety-nine per cent. perspiration.

THOMAS A. EDISON, *Newspaper Interview*. See *Golden Book*, April, 1931, and *Life*, ch. 24.

1 Genius is the power to labor better and more availably.

R. W. EMERSON, *The Transcendentalist*. (1842)

2 Genius is the capacity of evading hard work.  
ELBERT HUBBARD, *The Philistine*. Vol. xi, p. 114. (1901)

3 Genius . . . that energy which collects, combines, amplifies, and animates.

JOHNSON, *Lives of the Poets: Pope*. (1779)

Genius is nothing more than knowing the use of tools.

SAMUEL JOHNSON, *Letter to Frances Burney*, 25 Nov., 1784.

4 Men of genius are ethereal chemicals operating on the mass of neutral intellect.

JOHN KEATS, *Letter to Benjamin Bailey*, 22 Nov., 1817.

5 The cleverest thing in the world is taking pains. (ἡ πείρα.)

LASUS OF HERMIONE. (c. 545 B.C.) From the *Maxims* of Aristotle, as quoted by STOBÆUS, xxix, 70. See EDMONDS, *Lyra Graeca*, ii, 229.

Practise with zeal whatever art you've scanned: As pains help talent, so training helps the hand. (Exerce studio quamvis perceperis artem: ut cura ingenium, sic et manus adiuvat usum.)

CATO (?), *Disticha*. Bk. iv, No. 21. (c. 175 B.C.) "Genius" (which means transcendent capacity of taking trouble, first of all).

THOMAS CARLYLE, *Frederick the Great*. Bk. iv, ch. 3. (1860) SAMUEL BUTLER THE YOUNGER (*Note-Books*, p. 174) comments on this, "Genius has been defined as a supreme capacity for taking trouble. . . . It might be more fitly described as a supreme capacity for getting its possessors into trouble of all kinds." ERIC PARTRIDGE, *Dictionary of Clichés: Infinite*, says, "An infinite capacity for taking pains, whether as a definition of genius or as a plodding virtue, is an adaptation or a misquotation of Carlyle. . . . How often that 'first of all' is forgotten."

Genius, I often think, only means an infinite capacity for taking pains.

JANE ELLICE HOPKINS, *Work Amongst Working Men*. (1870) According to a letter in *Notes and Queries* for 13 Sept., 1879, p. 213, Miss Hopkins was the first to use the exact phrase, "Genius is an infinite capacity for taking pains." She was a social worker, and her article referred to her work among navvies at Cambridge. SOMERSET MAUGHAM, in his *Cakes and Ale*, p. 4, says this: "Charles Dickens in an after-dinner speech stated that genius was an infinite capacity for taking pains," but he offers no proof of the assertion. J. M. BARRIE, in his *Chancellor's Address*, at the University of Edinburgh, changed it to, "Genius is an infinite love of taking pains."

Few truer statements have been made than that genius is the capacity for taking infinite pains.

KENT, *Jason Burr's First Case*, p. 196. (1941)

6 Genius is a vagabond.

ALEXANDER SMITH, *Dreamthorp: On Vagabonds*. (1863) "A genius is a man who can make you see stars in the daytime" is credited to Edward Simmons.

7 Genius seems to be the faculty of having faith in everything, and especially one's self.

ARTHUR STRINGER, *The Devastator*, p. 116. (1944)

8 Genius is no snob. It does not run after titles or seek by preference the high circles of society.

WOODROW WILSON, *Speech*, at Hodgenville, Ky., 4 Sept., 1916. Birthplace of Lincoln.

## II—Genius: Apothegms

9 There was never a great genius without a tincture of madness. (Nullum magnum ingenium sine mixtura dementiae fuit.)

ARISTOTLE, *Aphorism*. (c. 330 B.C.) As quoted by SENECA, *De Tranquillitate Animi*, i, 15. I have heard, madam, your greatest wits have ever a touch of madness.

JOHN DRYDEN, *Sir Martin Mar-All*. Act v, sc. 1. (1667)

"Eccentricities of genius, Sam," said Mr. Pickwick.

DICKENS, *Pickwick Papers*. Ch. 30. (1836)

10 Improvement makes straight roads; but the crooked roads without improvement are the roads of Genius.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

11 Since when was genius found respectable?

E. B. BROWNING, *Aurora Leigh*. Bk. vi, l. 275. (1856)

12 An evil genius. (δύσσορα.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 72. (1508) Erasmus gives the Latin, "Genius malus," and cites PLUTARCH, *Moralia*, 474B, who quotes Empedocles as affirming that at birth the Fates, a good and bad, receive everyone into their care.

The strongest suggestion Our worser Genius can. SHAKESPEARE, *The Tempest*, iv, 1, 27. (1611) A tradition of two Genii, which attend every man, one good, the other evil.

SAMUEL PURCHAS, *His Pilgrim*, 365. (1613)

My better genius, thou art welcome.

JAMES SHIRLEY (?), *Andromana*, Act iii, sc. 5. (1660)

Thou . . . art an evil genius to thyself.

NICHOLAS ROWE, *Tamerlane*. Act iv, sc. 1. (1704)

13 Genius without Education is like Silver in the Mine.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1750. An echo of Chateaubriand's "Sans le goût, le génie n'est qu'une sublime folie" (Without taste, genius is nothing but sublime folly).

<sup>1</sup> Men of genius do not excel in any profession because they labour in it, but they labour in it because they excel.

HAZLITT, *Characteristics*. No. 416. (c. 1821)

<sup>2</sup> Adversity reveals genius, prosperity hides it. (Ingenium res | adversae nudare solent, celare secundae.)

HORACE, *Satires*. Bk. ii, sat. 8, l. 73. (35 B.C.)  
Ill fortune is often an incentive to genius. (Ingenium mala saepe movent.)

OVID, *Artis Amatoriae*. Bk. ii, l. 43. (c. 1 B.C.)  
The worship of genius never makes a man rich. (Amor ingenii neminem unquam divitem fecit.)

PETRONIUS, *Satyricon*. Sec. 83. (c. A.D. 60)  
Fortune has rarely condescended to be the companion of genius.

ISAAC D'ISRAELI, *Curiosities of Literature: Poverty of the Learned*. (1791)

Hunger is the handmaid of genius.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893) See also POETS AND POVERTY.

<sup>3</sup> Genius, as an explosive power, beats gunpowder hollow.

T. H. HUXLEY, *Administrative Nihilism*. (1871)

<sup>4</sup> A genius never can be quite still.

SAMUEL JOHNSON, *To Hester Thrale*, 17 July, 1775.

The man of genius makes no mistakes. His errors are volitional.

JAMES JOYCE, *Ulysses* (Random), p. 188. (1922)

<sup>5</sup> I have always thought geniuses much inferior to the plain sense of a cookmaid, who can make a good pudding and keep the kitchen in order.

MARY WORTLEY MONTAGU, *Letter to the Countess of Pomfret*, March, 1739.

<sup>6</sup> Poor is the field I plough. (Tenuis mihi campus aratur.)

OVID, *Tristia*, ii, 327. (c. A.D. 9) Admitting the slightness of his genius.

<sup>7</sup> Give your genius a chance. (Indulge genio.)

PERSIUS, *Satires*. Sat. v, l. 151. (c. A.D. 58)  
Cited by ERASMUS, *Adagia*, ii, iv, 74.

<sup>8</sup> How often the greatest geniuses lie hidden in obscurity! (Ut saepe summa ingenia in occulto latent!)

PLAUTUS, *Captivi*, l. 165. (c. 200 B.C.)

<sup>9</sup> For genius renown endures deathless. (Ingenio stat sine morte decus.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 2, l. 26. (c. 26 B.C.)  
The memory of genius is immortal. (Immortalis est ingenii memoria.)

SENECA, *Ad Polybium*. Sec. 37. (c. A.D. 60)  
Genius survives: all else is claimed by death. (Vivitur ingenio: caetera mortis erunt.)

SPENSER, *The Shepheardes Calender: Decem-*

*ber: Colin's Emblem*. (1579) Quoted probably from *Consolatio ad Liviam*, written shortly after the death of Maecenas by an anonymous author. See *Notes and Queries*, Jan., 1918, p. 12.

Vivitur ingenio: that damn'd motto there  
Seduced me first to be a wicked player.

GEORGE FARQUHAR, *Love and a Bottle: Epilogue*. (1699) The motto, "Vivitur ingenio," was probably displayed in Drury Lane Theatre.

<sup>10</sup> When genius is punished, its fame is exalted. (Punitis ingeniis, gliscit auctoritas.)

TACITUS, *Annals*. Bk. iv, sec. 35. (c. A.D. 116)  
Tacitus is telling how the books written by Cremutius Cordus were burned by order of the Roman Senate, and derides the stupidity which thinks it can suppress books by burning them, an action which, Tacitus says, has always resulted in infamy to the persons who ordered the burning, and in glory to the victims.

<sup>11</sup> The public is wonderfully tolerant. It forgives everything except genius.

OSCAR WILDE, *The Critic as Artist*. (1891)

GENIUS LOCI, see under GODS.

### III—Genius and Talent

<sup>12</sup> Doing easily what others find difficult is talent; doing what is impossible for talent is genius.

HENRI AMIEL, *Journal*, 27 Oct., 1856.

Mediocrities sweat blood to produce rubbish. Geniuses create wonders without an effort.

ANATOLE FRANCE, See *Opinions of Anatole France*, p. 100.

<sup>13</sup> You ain't got no genius: you has just talent. J. M. BARRIE, *Sentimental Tommy*. Ch. 5. (1896)

<sup>14</sup> The eagle never lost so much time as when he submitted to learn of the crow.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Men ov genius are like eagles, tha live on what tha kill, while men ov talents is like crows, tha live on what has been killed for them.

JOSH BILLINGS (H. W. SHAW), *Talent and Genius*. (1858)

<sup>15</sup> Talent finds its models, methods, and ends in society. . . . Genius is its own end, and draws its means and the style of its architecture from within.

R. W. EMERSON, *The Method of Nature*. (1841)  
Talent is that which is in a man's power; genius is that in whose power a man is.

J. R. LOWELL, *Among My Books*. Ch. 1. (1870)

<sup>16</sup> Genius is a gift of the Gods, but Talent is our affair; and with untiring patience one can acquire talent in the end.

GUSTAVE FLAUBERT, *Letters*. See SMITH, *Unforgotten Years*, p. 216.

<sup>1</sup> You've got a talent for genius.  
O. HENRY (W. S. PORTER), *The Unprofitable Servant*. (1911) "Talent is an infinite capacity for imitating genius," is a definition by an unknown author, as is "Genius is the talent of dead men."

<sup>2</sup> There is the same difference between talent and genius that there is between a stone mason and a sculptor.

R. G. INGERSOLL, *Shakespeare*. (1891)

<sup>3</sup> Genius begins great works; labor alone finishes them. (Le génie commence les beaux ouvrages, mais le travail seul les achève.)

JOSEPH JOUBERT, *Pensées*. No. 335. (1810)

<sup>4</sup> Between genius and talent there is the proportion of the whole to its part. (Entre esprit et talent il y a la proportion du tout à sa partie.)

LA BRUYÈRE, *Caractères: Des Jugements*. (1688)

<sup>5</sup> Genius knows better than talent how to hide its barrel-organ. Yet it too can only play its seven old pieces over and over again.

F. W. NIETZSCHE, *Human All-too-Human*. Ch. 2. (1878)

<sup>6</sup> Talent repeats; Genius creates. Talent is a cistern; Genius a fountain. . . . Talent jogs to conclusions to which Genius takes giant leaps. . . . Talent is full of thoughts, Genius of thought.

E. R. WHIPPLE, *Literature and Life: Genius*. (1850)

Talent convinces, Genius but excites; This tasks the reason, that the soul delights. Talent from sober judgment takes its birth, And reconciles the pinion to the earth. Genius unsettles with desires the mind, Contented not till earth be left behind.

LORD LYTTON, *Talent and Genius*. (c. 1870)

The Germans say, "Das Talent arbeitet, das Genie schafft" (Talent works, genius creates), or as Weber put it, "Der Genie erfindet, der Witz findet bloss" (Genius invents, Intelligence merely discovers).

## GENTILITY

<sup>7</sup> A man can buy nothing in the market with gentility.

WILLIAM CECIL, LORD BURGHEY, *Advice to His Son*. (c. 1560) See PECK, *Desiderata Curiosa*, p. 47.

Gentry alone . . . (as the plain proverb saith) sent to market will not buy a bushel of wheat.

THOMAS FULLER, *Worthies*, iii, 441. (1662)

Gentry sent to market will not buy one bushel of corn.

JOHN RAY, *English Proverbs*, p. 96. (1670)

Gentility is all very well to talk about, but it gets you nothin' at the market.

R. S. SURTEES, *Ask Mama*. Ch. 10. (1858)

<sup>8</sup> Crist wol, we clayme of him our gentillesse, Nat of our eldres for hir old riches.

CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 261. (c. 1386)

Gentility is nothing but antient riches.

WILLIAM CECIL, LORD BURGHEY, *Advice to His Son*. (c. 1560) See PECK, *Desiderata Curiosa*, p. 48. HERBERT, *Jacula Prudentum*. No. 1031. (1640)

An-other of an excellent worlds wit . . . would say, that honour was but antient riches.

NICHOLAS BRETON, *Courtier and Countryman*, p. 190. (1618)

What tell you me of gentry? 'tis nought else . . . But ancient riches.

JOHN WEBSTER, *The Devil's Law-Case*. Act i, sc. 1. (1623)

Nobility is nothing but ancient riches.

JOHN RAY, *English Proverbs*, p. 52. (1737)

<sup>9</sup> Gentility is only a more select and artificial kind of vulgarity.

WILLIAM HAZLITT, *Table-Talk*. Vol. i, ch. 16. (1822) "There is nothing so vulgar as gentility."—*Punch*, 18 May, 1872, p. 202/2.

<sup>10</sup> Shabby gentility has nothing so characteristic as its hat.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 8. (1858)

Too proud to beg, too honest to steal,  
I know what it is to be wanting a meal;  
My tatters and rags I try to conceal,  
I'm one of the Shabby Genteel.

HARRY CLIFTON, *Shabby Genteel*. (c. 1870)

What all men should avoid is the "shabby genteel." Better be in rags.

BENJAMIN DISRAELI, *Endymion*. Ch. 23. (1880)

<sup>11</sup> Who cares for comfort when gentility's con-sarned!

F. M. WHITCHER, *Widow Bedott Papers*. (1855)

<sup>12</sup> Gentility without wealth staggers like a sicke man.

UNKNOWN, *London Love*. Act i. (1641)

Gentility without ability is worse than plain beggary.

JOHN RAY, *English Proverbs*, p. 96. (1670)

## GENTLEMAN

### I—Gentleman: Definitions

<sup>13</sup> A gentleman will do like a gentleman.

RICHARD BRATHWAIT, *The English Gentleman*, p. 148. (1630) Quoted as "a common saying."

<sup>14</sup> Though he be not gentil born,  
Thou mayst well seyn, this is a soth,  
That he is gentil, bicause he doth  
As longeth to a gentilman.

CHAUCER (?), *The Romaunt of the Rose*, l. 2194. (c. 1365)

Loke who that is most vertuous alway,  
Privee and apert, and most entendeth ay

To do the gentil dedes that he can,  
And tak him for the grettest gentil man.

CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 257.

Redeth Senek, and redeth eek Boece  
Ther shul ye seen expres that it no drede is,  
That he is gentil that doth gentil dedis.

CHAUCER, *The Tale of the Wyf of Bath*, l. 312.

Trauth, pettee, fredome, and hardynesse . . .  
Off thisse virtues iiii, who lakkyth iii,  
He aught never gentylmane called to be.

UNKNOWN, *Qualities of a Gentleman*. (c. 1420)

In *Reliquiae Antiquae*, i, 252.

He is a Gentleman, because his nature  
Is kind and affable to every creature.

RICHARD BARNFIELD, *The Shepherd's Content*.  
St. 41. (1594)

A soft, meeke, patient, humble, tranquill spirit,  
The first true Gentleman that ever breath'd

THOMAS DEKKER, *The Honest Whore*. Pt. i.  
(1604)

We must be gentle, now we are gentlemen.

SHAKESPEARE, *Winter's Tale*, v, 2, 164. (1610)  
Gentle is that gentle does.

J. W. WARTER, *Last of the Old Squires*, p. 43.  
(1854) Referred to as "a common saying"

1 A gentleman makes no noise; a lady is serene.  
R. W. EMERSON, *Essays, Second Series: Man-*  
*ners*. (1844)

2 Diogenes, who being asked, who were the best  
Gentlemen, answered, those which set naught  
by riches, honours, pleasures, and life, and  
which overcame their contraries, to wit, pov-  
erty, ignominie, payne, and death.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 176. (1574) Pettie, tr.

If you can shoot like a South Carolinian, ride  
like a Virginian, drink like a Kentuckian, make  
love like a Georgian, and be proud of it as an  
Episcopalian, you're a Southern gentleman.

CLARE BOOTHE, *Kiss the Boys Good-bye*. Act ii,  
sc. 2. (1939)

3 According to my mild way of thinking, it is  
not essential that a gentleman should be  
bright.

CORRA HARRIS, *What Makes a Gentleman?*  
(1930)

4 What's a gentleman but his pleasure?

GABRIEL HARVEY, *Letter-Book*, p. 15. (1573)

RAY, *English Proverbs*, p. 96. (1670)

You shall find in an old tracte printed by Winkin  
de Woorde, this olde sayd sawe: Whats a gentle-  
man but his pleasure?

UNKNOWN, *Maroccus Extaticus*, p. 10. (1595)

5 It is not ye decent of birth but ye consent of  
conditions that maketh Gentlemen, neither  
great manors but good manners that expresse  
the true Image of dignitie.

JOHN LYLY, *Euphues* (Arber), p. 191. (1579)  
Gentlemen you are no lesse I perceiue by your  
manners.

LYLY, *Euphues and His England*, p. 252.

The Appellation of Gentleman is never to be  
affixed to a Man's Circumstances, but to his Be-  
haviour in them.

RICHARD STEELE, *The Tatler*. No. 207. (1710)

6 A right Gentleman is sooner seene by the  
tryall of his vertue then blasing of his armes.

JOHN LYLY, *Euphues* (Arber), p. 191. (1579)

He that would be a gentleman, let him go to  
an assault.

HERBERT, *Jacula Prudentum*. No. 877. (1640)

Who would be a gentleman, let him storm a town.

JOHN RAY, *English Proverbs*, p. 11. (1670)

7 He cannot be a gentleman which loveth not  
a dog.

JOHN NORTHBROOKE, *Against Dicing*. (1577)

8 Nature, not rank, makes the gentleman. (Vi-  
rum bonum natura non ordo facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 713. (c. 43 B.C.)

9 The qualifications of a fine gentleman are to  
eat à la mode, drink champagne, dance jigs,  
and play at tennis.

THOMAS SHADWELL, *The Sullen Lovers*. Act  
ii, sc. 3. (1668)

10 The fatal reservation of a gentleman is that  
he sacrifices everything to his honor except  
his gentility.

SHAW, *Maxims for Revolutionists*. (1903)

11 A man may wear a red necktie, a green vest  
and tan shoes, and still be a gentleman.

E.M. STATLER, *Statler Hotel Service Code*. (1921)

12 The only infallible rule we know is, that the  
man who is always talking about being a  
gentleman never is one.

R. S. SURTEES, *Ask Mamma*. Ch. 1. (1858)

13 A gentleman never looks out of the window.

OSCAR WILDE, *Remark*, when one called  
attention to the interesting view from his  
windows in the Hôtel Voltaire, on the Quai  
Voltaire, at Paris, 1883.

A gentleman is one who is never rude unintentionally.

H. F. HEARD, *A Taste for Honey*, p. 36. (1941)

Quoted as "Oscar Wilde's silly remark"

## II—Gentleman: Apothegms

14 I am a gentleman, though spoiled i' the breed-  
ing. The Buzzards are all gentlemen. We came  
in with the Conqueror.

RICHARD BROME, *The English Moor*. Act ii,  
sc. 4. (c. 1650)

I think she was cut out for a gentlewoman, but  
she was spoild in the making.

SWIFT, *Polite Conversation*. Dial. i. (1738)

15 The gentleman of honour, ragged sooner than  
patched. (Hidalgo honrade, antes roto que  
remendado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 2. (1615)

1 It is not the gay coat that makes the gentleman.

JOHN CLARKE, *Paroemiologia*, p. 124. (1639)  
It is not the fine Coat that makes the fine Gentleman.

THOMAS FULLER, *Gnomologia*. No. 3002. (1732)

2 Gentleman is written legibly on his brow.

GEORGE COLMAN THE YOUNGER, *The Heir-at-Law*. Act iii, sc. 1. (1797)

Though modest, on his unembarrass'd brow  
Nature had written "gentleman."

LORD BYRON, *Don Juan*. Canto ix, st. 83. (1821)

3 Wherever I go the world cries "that's a gentleman, my life on't a gentleman!" and when y've said a gentleman, you have said all.

JOHN CROWNE, *Sir Courtly Nice*. (1685)

4 The complaints against the maids are as well masculine as feminine, and very applicable to our gentlemen's gentlemen.

DEFOE, *Everybody's Business*, p. 20. (1725)  
You gentlemen's gentlemen are so hasty.

SHERIDAN, *The Rivals*. Act ii, sc. 2. (1775)  
The gentlemen's gentlemen and two impudent Englishmen had been examined.

LADY GRANVILLE, *Letters*, i, 136. (1820)  
"Here's grandeur!" said Mrs. Harley. "Maids, cockades, footmen, and gentlemen's gentlemen."

MALLOCK, *The Old Order Changes*, i, 193. (1836)

5 Once a gentleman, and always a gentleman.

DICKENS, *Little Dorrit*. Bk. ii, ch. 28. (1857)

6 His tribe were God Almighty's gentlemen.

DRYDEN, *Absalom and Achitophel*. Pt. i, l. 645. (1681)

A Christian is God Almighty's gentleman.

A. W. AND J. C. HARE, *Guesses at Truth*. (1827)

7 I have not yet spoken with the gentleman in the black pantaloons; you know he seldom walks abroad by daylight.

JOHN DRYDEN, *The Wild Gallant*. Act iii, sc. 1. (1663) Referring to the devil.

Give way to the old gentleman in black [the friar].—No! t'other old gentlemen in black shall take me if I do.

DRYDEN, *The Spanish Fryar*. Act v, sc. 2. (1681)  
The little gentleman in black velvet.

WALTER SCOTT, *Waverley*. Ch. 11. (1814)

8 It is a vulgar error to suppose that a gentleman must be ready to fight. The utmost that can be demanded of him is that he be incapable of a lie.

R. W. EMERSON, *Journal*, 14 Dec., 1850.

9 A Gentleman ought to travel abroad, but dwell at Home.

THOMAS FULLER, *Gnomologia*. No. 127. (1732)

A Gentleman should have more in his Pocket, than on his Back.

THOMAS FULLER, *Gnomologia*. No. 128.

10 Modest Assurance, good Humour, and Prudence, make a Gentleman.

THOMAS FULLER, *Gnomologia*. No. 3430. (1732)  
Manners and Money make a Gentleman.

THOMAS FULLER, *Gnomologia*. No. 3333.  
Money and good manners make the gentleman.

FRANKLIN, *Poor Richard's Almanack*, 1742

11 Gentlemen of three outs, i. e., without money, without wit, and without manners.

FRANCIS GROSE, *Dictionary of the Vulgar Tongue: Gentlemen*. (1785)

A gentleman of three outs—"out of pocket, out of elbows, and out of credit."

LORD LYTTON, *Paul Clifford*. Ch. 4. (1830)

12 A right Gentleman is not borne as the Poet, but made as the Oratour. . . . Philosophy received not Plato a Gentleman, but made him one.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 182. (1574) Pettie, tr.

Education begins a Gentleman, Conversation compleats him.

THOMAS FULLER, *Gnomologia*. No. 1359. (1732)  
Knowledge begins a Gentleman, but 'tis Conversation that compleats him.

THOMAS FULLER, *Gnomologia*. No. 3136.

13 [He] was accompted a tyraunt, and no gentleman.

EDWARD HALL, *Chronicle*, fo. 183B (1548)

14 When Adam dalfe and Eve spane, . . .

Whare was than the pride of man?

RICHARD ROLLE DE HAMPOLE, *Religious Pieces*, fr. Thornton MS, 79. (c. 1330) The first line had been long in use as a proverb, but this is its first known appearance in English literature.

When Adam dolve and Eve span.

Who was then the gentleman?

JOHN BALL, *Text*, used by him for his speech at Blackheath to the rebels in Wat Tyler's insurrection, 12 June, 1381. Ball was afterwards hanged. "A spirit fatal to the whole spirit of the Middle Ages breathed in the popular rime which condensed the levelling doctrine of John Ball."—J. R. GREEN, *Short History of England*, ii, 484. See also HUME, *History of England*, vol. i, ch. 17, note.

When Adam dalf and Eve span who was then a gentleman?

*Harleian Miscellany*, 3362, fo. 5a. (c. 1470)

Whan Adam delfid and Eve span, who was than a gentilman?

HILLS, *Common-Place Book*, p. 131. (c. 1530)

When old Adam delv'd, and Evah span,

Where was my silken velvet Gentleman?

SAMUEL ROWLANDS, *Hell's Broke Loose*, 15. (1605)

When Adam delv'd, and Eve span,

Pray where was then the Gentleman?

THOMAS FULLER, *Gnomologia*. No. 6421. (1732)

A proverb in many languages. The Germans say, "Als Adam henkte und Eva spann, | Wer

war der Edelmann?" The French equivalent is, "Au temps passé, Berthe filait" (In times past Bertha span), Berthe being the wife of Pepin and mother of Charlemagne. (d. 783)

<sup>1</sup> A gentleman may make a king and a clerk may prove a pope.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. v. (1591) "According to the old proverb."

I can make a lord, but only God Almighty can make a gentleman.

JAMES I OF ENGLAND, to his old nurse, when she begged him to make her son a gentleman. (c. 1600)

The king cannot make a gentleman of blood, nor God Almighty, but he can make a gentleman by creation.

SELDEN, *Table-Talk: Gentleman*. (c. 1640)

The King can make a Serjeant [at law], but not a Lawyer.

THOMAS FULLER, *Gnomologia*. No. 4613. (1732)

Somebody has said that a king may make a nobleman, but he cannot make a gentleman.

EDMUND BURKE, *Letter to William Smith*, 29 Jan., 1795.

Any king or queen may make a lord, but only the devil himself—and the graces—can make a Chesterfield.

DICKENS, *Barnaby Rudge*. Ch. 23. (1841)

The king may make a knight, but not a gentleman.

VINCENT LEAN, *Collectanea*, iv, 128. (1902)

<sup>2</sup> A gentleman without money is a pudding without suet.

JAMES HOWELL, *Proverbs*, p. 12. (1659)

A gentleman without living, is like a pudding without suet.

JOHN RAY, *English Proverbs*, p. 96. (1670)

A Gentleman without an Estate, is a Pudding without Suet.

THOMAS FULLER, *Gnomologia*. No. 129. (1732)

<sup>3</sup> Gentlemen of the first head, or *ironice* to be applied to such as would be esteemed a gentleman, having no poynt or qualitie of a gentleman, nor gentleman borne.

RICHARD HULOET, *Abcedarium Anglico Latino*, sig. N5. (1552)

Notwithstanding he be a dunghill gentleman, or a gentleman of the first head, as they use to term them.

STUBBES, *Anatomie of Abuses*, p. 122. (1583)

*Gentilhomme de ville*, a Gentleman of the first head, an upstart Gentleman.

COTGRAVE, *Dictionary: Gentilhomme*. (1611)

To be made . . . a Gentleman o' th' first house.

JOHN FLETCHER, *The Woman's Prize*. Act iv, sc. 1. (c. 1620)

A gentleman of the first head; *Novus homo*.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 710. (1681)

<sup>4</sup> A gentleman who lives ill is a monster in nature. (Un gentilhomme qui vit mal est un monstre dans la nature.)

MOLIÈRE, *Dom Juan*. Act iv, sc. 4, l. 50. (1665)

<sup>5</sup> I pray God the olde prouerbe be not found true, that gentlemen and riche men are venison in Heauen (that is), very rare and daintie to haue them come thither.

JOHN NORTHBROOKE, *Against Dicing*, p. 22. (1577)

<sup>6</sup> It takes three generations to make a gentleman.

SIR ROBERT PEEL. (c. 1841) See BAGEHOT, *Biographical Studies*, p. 47.

Whatever may be the causes, . . . the dictum, "It takes three generations to make a gentleman," is no longer in quotation.

DEAN SAMUEL R. HOLE, *Then and Now*, iii, 37. (1902)

It has always been possible to make a gentleman in three generations; nowadays the thing is done in two.

INNES, *Comedy of Terrors*, p. 1. (1940)

<sup>7</sup> He goes directly to the Mayor, tells him he was a Scholler and a Gentleman.

GEORGE PEELE, *Merrie Conceited Jests*, p. 11. (1607)

As becommed a Gentleman and a Scholar.

BISHOP RICHARD MONTAGU, *Diatribes on Tithes*, p. 181. (1621)

Matthew Feilde belonged to that class of modest divines who affect to mix in equal proportion the gentleman, the scholar, and the Christian.

CHARLES LAMB, *Essays of Elia: Christ's Hospital*. (1820)

His lockèd, letter'd, braw brass collar

Shew'd him the gentleman an' scholar.

ROBERT BURNS, *The Two Dogs*. (1786)

A gentleman by nature, and a scholar by education.

C. C. COLTON, *Lacon*. (1822)

<sup>8</sup> [He] was a gentleman from his skin out.

REX STOUT, *Black Orchids*, p. 86. (1942)

Walter Winchell. Every other inch a gentleman.

MANNING LONG, *False Alarm*, p. 208. (1943)

<sup>9</sup> Nature's gentlemen are the worst type of gentlemen I know.

WILDE, *Lady Windermere's Fan*. Act ii. (1892)

I call you one of Nature's gentlemen.

SHAW, *The Admirable Bashville*. Act ii. (1926)

<sup>10</sup> One's duty as a gentleman should never interfere with one's pleasure in the slightest degree.

OSCAR WILDE, *The Importance of Being Earnest*. Act iv. (1895)

## GENTLENESS

See also Mildness

<sup>11</sup> That man was gentler than mulberries are soft. (*δυνήν δ' ἑκείνους ἢν περὶ αὐτοὺς μύρων.*)

AESCHYLUS, *Ransom of Hector*. Frag. 147, Smyth. (c. 458 B.C.) See ATHENAEUS, *Deipnosophistai*, ii, 36, 51C; EUSTATHIUS on *Iliad*, 211, 16. The verse refers to Hector, and was probably spoken by Priam.



When he's at his hottest, I make him gentle as a ewe. (Quom fervit maxime, tam placidum quasi ovem reddo.)

TERENCE, *Adelphoe*, l. 534. (160 B. C.)  
Gentler than a dove. (πρῶτερος περιστέρης.)

DIAGENIANUS, *Adagia*, vii, 64. (c. A. D. 125) A Greek proverbial phrase.

Ageyn the faukon—gentil of nature.

LYDGATE, *Troy Book*. Bk. ii, l. 6605. (1412)  
Gentyll as faucoun.

JOHN SKELTON, *Garland of Laurell*. (c. 1520)

Lythe [gentle] as lasse of Kent.

SPENSER, *Shepheardes Calender*, Feb., l. 74.  
(1579) DRAYTON, *Dowsabell*. (1593)

I'll warrant him, as gentle as a lamb.

SHAKESPEARE, *Romeo and Juliet*, ii, 5, 45. (1595)

My lady is as gentle as a lamb.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 12. (1620)

She isn't always as gentle as a lamb, with mint sauce.

ARTEMUS WARD (C. F. BROWNE), *A War Meeting*. (1861)

1 With gentleness the fracture is repaired.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 247.  
(1817) Politeness may bring about a reconciliation.

2 Gentle in method, strong in performance.  
(Suaviter in modo, fortiter in re.)

CLAUDIO AQUAVIVA, *Industrie ad Curandos Animae Morbus*, ii, 1. (1606) The phrase is adapted. Aquaviva, who was General of the Society of Jesus, actually wrote, "Fortes in fine consequendo, et suaves in modo." A similar Latin proverb is, "Si possis suaviter: si non, quocunque modo" (If you can, gently; if not, by any other means).

3 Gentleness is able to accomplish what violence can not. (Peragit tranquilla potestas, | quod violenta nequit.)

CLAUDIAN, *Panegyricus Dictus Manlio Theodoro Consuli*, l. 239. (A. D. 399)

Rather by gentleness then by rigour.

EDWARD HALL, *Chronicle*, fo. 34b. (1548)

Your gentleness shall force  
More than your force move us to gentleness.

SHAKESPEARE, *As You Like It*, ii, 7, 102. (1600)

Let gentleness my strong enforcement be.

SHAKESPEARE, *As You Like It*, ii, 7, 118.

Gentleness accomplishes more than violence.  
(Plus fait douceur que violence.)

LA FONTAINE, *Fables: Phébus et Borée*. Bk. vi, fab. 3. (1668) This is the fable of the wager between wind and sun as to which could deprive the traveller of his cloak. The harder the wind blew, the more closely the traveller wrapped his cloak about him, but when the sun came out, he soon had it off.

Might there not be  
Some power in gentleness we dream not of?

STEPHEN PHILLIPS, *Herod*. Act i. (1901)

4 Gentle-mindedness is the better part.  
(φιλοφροσύνη γὰρ ἀμείνων.)

HOMER, *Iliad*. Bk. ix, l. 256. (c. 850 B. C.)

5 To become gentler one needs only to grow old.  
(Man darf nur alt werden, um milder zu sein.)  
GOETHE, *Sprüche in Prosa*. (1819)

6 The gentlest thing in the world will override the strongest. (T'ien hia' chi jeu ch'i ch'ing t'ien hia chi chi' chien.)

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*).  
Sec. 43. (c. 550 B. C.) Old, tr.

To remain gentle is to be invincible. (Sheu jeu yueh ch'iang.)

LAO-TSZE, *Tao-teh-king*. Sec. 52.

Gentleness brings victory to him who attacks, and safety to him who defends. (Ts'z' 'i chen' tseh shäng; 'i 'sheu tseh liu')

LAO-TSZE, *Tao-teh-king*. Sec. 67.

Gentleness will blunt the sharpest sword.

SADI, *Bustan*. Ch. 4, Apologue 15. (c. 1257)

## GEORGE

7 I will not stand like a lion on a cheese-grater.  
(οὐ στήσομαι λέαινα ἐπὶ τυροκνήστιδος.)

ARISTOPHANES, *Lysistrata*, l. 231. (412 B. C.) A cheese-grater was a knife with bronze or ivory handle, on which figures of animals were often carved.

Saint George, who is euer on horsebacke, yet neuer rydeth.

JOHN LYL, *Euphues* (Arber), p. 125. (1579)  
I feare me thou wilt use them as saint George doth his horse, who is euer on his back but neuer rideth.

JOHN LYL, *Euphues*, p. 186.

[Satan] is not . . . like St. George, which is always on horseback and never rides.

HENRY SMITH, *Sermons*, ii, 32. (c. 1585)

Like Saint George. they are always mounted, but neuer moue.

THOMAS NASHE, *Pierce Penilesse*. (1592)

Saint George, that swing'd the dragon, and e'er since

Sits on his horse back at mine hostess' door.

SHAKESPEARE, *King John*, ii, 1, 288. (1596)

He is not like S. Georges statue, euer on horsebacke, and neuer riding.

THOMAS ADAMS, *Works*, p. 358. (1630)

Defer not thy well doing; be not like St. George, who is always a-horseback, and never rides on.

FRANKLIN, *Poor Richard's Almanack*, 1738.

8 Let George do it, he is the man of years.  
(Laissez faire à George, il est l'homme d'age.)

LOUIS XII OF FRANCE, referring satirically to his prime minister, Cardinal Georges d'Amboise. (c. 1500) See SLAUGHTER, *Two Children in Old Paris*, p. 233. Translated into modern slang as meaning "Let the other fellow do it." The traditional explanation in America is based on "George" as a name used in addressing Pullman porters.

George can take it—let George do it.

C. & G. LITTLE, *The Black Thumb*, p. 221. (1942)  
He was not familiar with the fine old slogan,

"Let George do it."

P. G. WODEHOUSE, *Money in the Bank*, p. 165. (1942)

- <sup>1</sup> Saint George to borrowe,  
Ye shall have schame and sorrowe.  
JOHN SKELTON, *The Doughty Duke of Albany*,  
l. 506. (1529) Saint George being security  
for one's good faith.  
Now sent George to borowe, let us set forward.  
EDWARD HALL, *Chronicle*, l. 416. (1548)  
Saint George to borow, our Ladies Knight.  
UDALL, *Roister Doister*. Act iv, sc. 8. (1566)

## GERMANY AND THE GERMANS

- <sup>2</sup> Let us set Germany, so to speak, in the saddle. It will soon know how to ride.  
OTTO VON BISMARCK, *Speech*, in the North-German Reichstag, 11 March, 1867.
- <sup>3</sup> An Anglo-Saxon is a German that's forgot who was his parents.  
F.P. DUNNE, *Decline of National Feeling*. (1900)  
All a German knows is what some wan tells him.  
F. P. DUNNE, *Education of the Young*. (1900)
- <sup>4</sup> Austria over all, if it only will. (Oesterreich über Alles wann es nur will.)  
P. W. VON HORNICK. Title of pamphlet published in 1684.  
Germans, Germany over all, over all the world. (Deutschland, Deutschland über Alles, über Alles in der Welt!)  
A. H. HOFFMAN VON FALLERSLEBEN, *Das Lied der Deutschland*. First published in 1841, this song became very popular with the German troops as a marching song during the first World War.
- <sup>5</sup> German fury. (Furor teutonicus.)  
LUCAN, *De Bello Civili*. Bk. i, l. 255. (c. A.D. 60) The French have a proverbial phrase, "Querelle d'Allemand" (A German quarrel), meaning an unjust quarrel.  
In all the maritime regions of Western Europe the churches resounded daily with one doleful addition to the litany: "From the fury of the Danes, good Lord, deliver us."  
ELSIE THALHEIMER, *History of England*, p. 26. (1875) Referring to the Danish invasions.  
Furore Teutonico Diruta; Dono Americano Restituta. (Destroyed by German fury; restored by American generosity.)  
WHITNEY WARREN, *Inscription*, for the library at Louvain, Belgium, destroyed by the Germans in 1914, and rebuilt after the war by American contributions. Warren was the architect of the new building, but his inscription was rejected, after long debate, and a milder one substituted.
- <sup>6</sup> Ile have them wall all Iermany with brasse.  
MARLOWE, *Dr. Faustus*, l. 116. (1604)
- <sup>7</sup> Der Kaiser auf der Vaterland  
Und Gott on high, all dings gommand,  
Ve two, ach, don'd you understand?  
Meinself—und Gott.  
ALEXANDER MACGREGOR ROSE, *Kaiser & Co*.

First published in the *Toronto Herald* in 1897. Usually called, "Hoch der Kaiser."  
See STEVENSON, *Famous Single Poems*, p. 32.

- <sup>8</sup> Dear Fatherland, no danger thine  
Firm stand thy sons to watch the Rhine!  
(Lieb Vaterland, magst ruhig sein,  
Fest stet und treu die Wacht am Rhein!)  
MAX SCHNECKENBURGER, *Die Wacht am Rhein*. (1840)
- <sup>9</sup> The Northern-man, whose wit in's fingers settles.  
JOSHUA SYLVESTER, tr., *Du Bartas' Divine Weekes and Workes*. Wk. ii, day 2. (1605)  
The Germanes have their wit at their fingers ends.  
THOMAS CORYAT, *Crudities*, ii, 81. (1611)  
The German's wit is in his fingers.  
HERBERT, *Jacula Prudentum*. No. 37. (1640)  
The Germanes have their wits at their fingers ends, viz., are good artificers.  
JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 17. (1659) The French say, "Les Allemands ont l'esprit aux doigts."
- <sup>10</sup> A German can grind corn on the butt of his hatchet, as the proverb puts it.  
TOLSTOY, *War and Peace*. Vol. i, pt. i, ch. 16. (1865) Dole, tr.

## GETTING

- <sup>11</sup> After great getters come great spenders.  
THOMAS BELL, *Survey of Popery*. Pt. i, bk. 2. ch. 4 (1596)  
Narrowly gathered, widely spent.  
JAMES KELLY, *Scottish Proverbs*, p. 257. (1721)  
How many a hand weak in getting is prodigal in spending.  
BURCKHARDT, *Arabic Proverbs*. No. 567. (1817)
- <sup>12</sup> Getting is got by getting—we know the saw.  
S. V. BENET, *Western Star*. Bk. i, l. 79. (1943)
- <sup>13</sup> What he gets, he gets out of the fire.  
JOHN RAY, *English Proverbs*, p. 246. (1678)
- <sup>14</sup> Revolve the Getter's Joy, the Loser's Pain.  
And think if it be worth thy while to gain.  
NICHOLAS ROWE, tr., *Pythagoras' Golden Verses*, 44. (1707)

## II—Getting and Keeping

- <sup>15</sup> He who gets doth much, but he who keeps doth more.  
H.G. BOHN, *Handbook of Proverbs*, p. 399. (1855)
- <sup>16</sup> A warie keeper is better than a careful getter.  
COTGRAVE, *Dictionary: Amasseur*. (1611)
- <sup>17</sup> There is paine in getting, care in keeping, and grieffe in losing riches.  
THOMAS DRAXE, *Bibliotheca*, p. 181. (1633)  
Pains to get, care to keep, fear to lose.  
HERBERT, *Jacula Prudentum*. No. 973. (1640)

1 Get what you can, and what you get hold;  
'Tis the stone that will turn all your lead into gold.

BENJAMIN FRANKLIN, *Way to Wealth*. (1736)

2 Get what you can, and keep what you get.  
(Lucri quidquid est, id domum trahere oportet.)

PLAUTUS, *Mostellaria*, l. 801. (c. 220 B.C.)

To get goods is the benefit of Fortune, to keep them the gift of Wisdom.

JOHN LYLY, *Euphues* (Arber), p. 192. (1579)

3 Fortune is more easily gotten than kept. (Fortunam citius reperias quam retineas.)

PUBLILIUS SYRUS, *Sententiae*. No. 198. (c. 43 B.C.)  
Nor is it less a virtue to take care of property than to acquire it. In the latter, there is chance; the former demands skill. (Nec minor est virtus quam quaerere, parva tueri: | casus inest illic; hoc erit artis opus.)

OVID, *Artis Amatoriae*. Bk. ii, l. 13. (c. 1 B.C.)  
As greet a craft to kepe wel as winne.

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 1633. (c. 1380)

Litel is woorth thing ygoten, if after the getinge it ne be kept.

G. DE GUILLEVILLE, *Pilgrimage of the Lyf of the Manhode*, 74. (c. 1430)

Experience teacheth that there is no lesse praise to be geuen to the keeper then to the getter.

EDWARD HALL, *Chronicle, Henry V*, p. 81. (1548)

According to the saying of the Poet, The virtue is no lesse to keepe, then for to get.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 187. (1574) Pettie, tr.

It is no less praise to keep than to win.

WILLIAM BERCHER, *The Nobility of Woman*, p. 97. (1559)

A kingdom is more easily gotten than kept. For to get is the gift of fortune, but to keepe is the power of prudency and wisdom.

GEORGE PETTIE, *Petite Pallace*, p. 78. (1576)

The cunning to keepe is no lesse commendable than the courage to get.

GEORGE PETTIE, *Petite Pallace*, p. 252.

It is easier to make a fortune than to keep it. (Ch uang yeh i, shou yeh nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2705. (1875)

4

Gear is easier gain'd than guided.

JOHN RAY, *Proverbs: Scottish*, p. 235. (1678)

5

He will have need of getters and keepers.

LEW WALLACE, *Ben-Hur*, p. 238. (1880)

## GHOST

6

Ghosts, like the ladies, "never speak till spoke to."

R. H. BARRHAM, *The Ingoldsby Legends: The Ghost*. (c. 1840) The Germans say, "Gespenster sind für solche Leute nur | Die sie seh'n wollen" (Ghosts only come to those who look for them).

7

Ghost: The outward and visible sign of an inward fear.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

8

To wrestle with ghosts. (Cum larvis luctare.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 53. (1508)

We are not to . . . fight with ghosts and antiquated errors.

THOMAS MANTON, *Commentary on Jude*, p. 16. (1658)

9

Williams hadn't the ghost of a chance with Tom at wrestling.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. ii, ch. 5. (1857)

10

Man giveth up the ghost, and where is he?

*Old Testament: Job*, xiv, 10. (c. 350 B.C.) In the *Vulgate*, the phrase is, "Consumptus, et quaeso est?"

He bubbled up the ghost. (Ille quidem animam ebullit.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 4. (C. A. D. 55)

I nearly breathed out the ghost. (Paene animam ebullivi.)

PETRONIUS, *Satyricon*. Sec. 62. (C. A. D. 60)

He said, It is finished: and he bowed his head, and gave up the ghost. (παρέδωκεν τὸ πνεῦμα.)

*New Testament: John*, xix, 30. (C. A. D. 100)

The *Vulgate* is "Tradidit spiritum."

He gave up the ghost. (ἀφῆκε τὴν ψυχὴν.)

PLUTARCH, *Lives: Demosthenes*. Ch. 29, sec. 5. (C. A. D. 110) Frequent in English literature.

11

Ghosts fear men much more than men fear ghosts. (Jên yu san fên p'a kuei, kuei yu ch'i fên p'a jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2708. (1875)

Ha'nts don't bodder longer hones' folks, but you better go roun' de grave-yard.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

12

That affable familiar ghost,  
Which nightly gulls him with intelligence.

SHAKESPEARE, *Sonnets*. No. 86. (1609)

Grim-grinning ghost, earth's worm.

SHAKESPEARE, *Venus and Adonis*, l. 933. (1593)

13

When no salaries are forthcoming on Saturday the "ghost doesn't walk."

UNKNOWN, see *Household Words*, 24 Sept., 1853, p. 77/1.

Instead of enquiring whether the treasury is open, they generally say, "Has the ghost walked?"

J. C. COLEMAN, in BARRÈRE AND LELAND, *Slang*, p. 405. (1889)

The ghost walked here last night. . . . It seems the paymaster has been around.

RUTH WALLIS, *Too Many Bones*, p. 53. (1943)

14

Ghosts do fear no laws,  
Nor do they care for popular applause.

UNKNOWN, *Thomas Nash His Ghost*. (c. 1600)

## GIANT

<sup>1</sup> First kill th' enormous Gyant, your Disdaine.  
JOHN DONNE, *The Dampe*. (c. 1625)  
Honour, the fool's gyant.

RICHARD LOVELACE, *Poems* (1864), p. 175. (c. 1650)

The owner [of the castle] was Giant Despair.

BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)  
Giant Vanity urged Giant Energy to make use of  
Giant Duplicity.

MEREDITH, *Tragic Comedians*, p. 175. (1880)

<sup>2</sup> A Giant will starve with what will surfeit a Dwarf.

THOMAS FULLER, *Gnomologia*. No. 209. (1732)

<sup>3</sup> There were giants in the earth in those days.  
(Gigantes autem erant super terram in diebus illis.)

*Old Testament: Genesis*, vi, 4. (c. 550 B.C.)  
There were the giants famous from the beginning. (Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt.)

*Apocrypha: Baruch*, iii, 26. (c. 320 B.C.)  
A fellow thirteen cubits high. (ἀνὴρ τρισκαδεκάπαυς.)

THEOCRITUS, *Idyls*. Idyl xv, l. 17. (c. 270 B.C.)  
There had been giants in those harsh full-blooded days.

F.B. YOUNG, *A Man About the House*, p. 5. (1942)

<sup>4</sup> Even among men, giants are commonly the real dwarfs. (Aun entre los hombres, los gigantes suelen ser los verdaderos enanos.)

GRACIAN, *Oráculo Manual*. Maxim 27. (1647)

<sup>5</sup> And there we saw the giants, the sons of Anak. (Ibi vidimus monstra quaedam filiorum Enac.)

*Old Testament: Numbers*, xiii, 33. (c. 550 B.C.)

## GIFTS AND GIVING

See also Benefit, Generosity, Liberality

<sup>6</sup> Silver and gold have I none; but such as I have give I thee. (ἀργύριον καὶ χρυσὸν οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι.)

*New Testament: Acts*, iii, 6. (c. A.D. 65) The Vulgate is, "Argentum et aurum non est mihi: quod autem habeo, hoc tibi do."

'Twas all he gave, 'twas all he had to give.

SAMUEL ROGERS, *The Pleasures of Memory*. Pt. i, l. 132. (1792)

<sup>7</sup> He who divides his property among his sons during his lifetime buys a master for himself.  
*Babylonian Talmud: Baba Metzia*, fo. 78. (c. 450)

Salomon seith: "never in thy lyf, to thy wyf, ne to thy child, ne to thy freend, ne yeve no power over thyself. For bettre it were that thy children aske of thy persone thinges that hem nedeth, than thou see thy-self in the handes of thy children."

CHAUCER, *Tale of Melibeus*, Sec. 14. (c. 1387)

He that takes all the geir fra himself and gives it to his bairns, it were weill ward to take a mell [mallet] and knock out his harmes [brains].

DAVID FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595) JAMES KELLY, *Scottish Proverbs*, p. 156, cites this saying, and then explains its origin: "John Bell, having given his whole substance to his children, was by them neglected; after he died there was found . . . a mallet with this inscription, 'I John Bell, leaves here a mell, the man to fell, who gives all to his bairns, and keeps nothing to himself.'"

In holy Scripture it be written, . . . Give not away thy living to another while thou art alive, least thou afterwards repent it.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 69. (1574) Pettie, tr.

He that gives all before he dies provides to suffer.

GEORGE HERBERT, *Jacula Prudentum*. No. 854.

(1640) From Spanish proverb, "Quien de lo suyo antes de morir, | Apareje se a bien sufrir" (He who gives away his property before he dies, will learn well how to suffer)

Who gives away his goods before he is dead.

Take a beetle and knock him on the head.

JOHN RAY, *English Proverbs*, p. 78. (1670)

This also is a Spanish proverb, "Quien de lo suyo antes de su muerte, que le den con un mazo en la frente." The Germans say, "Wer seinen Kindern gibt das Brot, | Und leidet selbst im Alter Noth, | Den schlage mit der Keule tot" (Who gives his children bread, and suffers want in old age, should be knocked dead with a club). A beetle is a paving rammer.

The old man has given all to his son. O fool! to undress thyself before thou art going to bed.

FRANKLIN, *Poor Richard's Almanack*, 1733

He gives his daughters his estate:

The daughters give him—what? The gate.

UNKNOWN, *Our Book Review Department: King Lear*.

<sup>8</sup> What shulde he yeve that likketh his knyf?

CHAUCER (?), *Romaunt of Rose*, l. 6502. (c. 1365)

He can give little to his servant that licks his knife.

HERBERT, *Jacula Prudentum*. No. 845. (1640)

He can give little to his servant who licks his own trencher.

JOHN RAY, *English Proverbs*, p. 14. (1678)

<sup>9</sup> He giveth little and upbraideth much. (ὀλίγα δώσει καὶ πολλὰ θνειδῶσει.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xx, 15. (c. 190 B.C.) Quoted in the *Jerusalem Talmud: Berakhoth*, iv, 2: "Their giving is small and their reproaching great."

<sup>10</sup> To treat a poor wretch with a bottle of Burgundy, and fill his snuff-box, is like giving a pair of laced ruffles to a man that has never a shirt on his back.

THOMAS BROWN, *Laconics*. (1701)

But hang it—to poets who seldom can eat,  
Your very good mutton's a very good treat;

Such dainties to them, their health it might hurt:  
It's like sending them ruffles, when wanting a  
shirt.

GOLDSMITH, *Haunch of Venison*, l. 31. (1776)

1 He who gives to the unworthy loses doubly.  
(Chi dona all' indegno, due volte perde.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 186. (1856) An Italian proverb. There is  
another, "Spesso i doni sono danni" (Gifts  
are sometimes losses).

He to whom something is given has no choice.  
(A quien dan, no escoge.)

CAHIER, *Six Mille Proverbes*, p. 240. BEGGARS  
MUST NOT BE CHOOSERS, *see under* BEGGAR.

2 Give often, when you know your gifts well  
placed. (Saepe dato, quom te scieris bene  
ponere dona.)

CATO (?), *Dicta Catonis*. Zurich MS., 3. (c.  
175 B.C.)

In giving, always keep near to yourself. (Dando  
semper tibi proximus esto.)

CATO (?), *Disticha*. Bk. i, No. 40. Never forget  
your own interests.

CHARITY BEGINS AT HOME, *see under* CHARITY.

3 Consider to whom you give. (Cui des videto.)  
CATO (?), *Disticha: Prologus*. No. 17. (c. 175  
B.C.)

Giving calls for genius. (Res est ingeniosa dare.)  
OVID, *Amores*. Bk. i, eleg. 8, l. 62. (c. 13 B.C.)

Senek among his othere wordes wyse  
Seith that a man oghte him right wel avyse,  
To whom he yeveith his lond or his catel.

CHAUCER, *Marchantes Tale*, l. 279. (c. 1388)

What he has he gives, what thinks he shows;  
Yet gives he not till judgement guide his bounty.  
SHAKESPEARE, *Troilus and Cressida*, iv, 5, 101.  
(1601)

To give or to forbear requires judgment.

NATHAN BAILEY, *Dictionary: Give*. (1736)

If you wish to give a man a sense of poverty,  
give him a thousand dollars. The next hundred  
dollars he gets will not be worth more than ten  
that he used to get. Have pity on him. Withhold  
your gifts.

H. D. THOREAU, *Winter*, 20 Jan., 1856.

4 When they offer thee a heifer, run with a  
halter. (Que me den la vaquilla, corro con la  
soguilla.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 4, 41, 50,  
62. (1615)

Whan the pigge is proferd to holde vp the poke.  
JOHN HEYWOOD, *Proverbs*. Pt. I, ch. 3. (1546)

5 Gifts break rocks. (Dadivas quebrantan pie-  
dras.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 35. (1615)

Gifts will break through stone walls.

JAMES MABBE, tr., *Exemplary Novels*, ii, 169.  
(1640)

Gifts break a Rock.

THOMAS FULLER, *Gnomologia*. No. 1649. (1732)

Gifts burst rocks.

FRANKLIN, *Poor Richard's Almanack*, 1736

6 There is no end of giving. (Largitionem fun-  
dum non habet.)

CICERO, *De Officiis*. Bk. ii, ch. 15, sec. 55. (c.  
45 B.C.) Quoted as "a common proverb."  
Sometimes rendered, "Bounty has no bot-  
tom."

To give always, there is never no end.

JOHN WODROEPHE, *The Spared Houres of a  
Souldier*, p. 475. (1623)

7 Every man has his proper gift.

JOHN CLARKE, *Paroemiologia*, p. 89. (1639)

8 Great gifts are for great men.

JOHN CLARKE, *Paroemiologia*, p. 188. (1639)

Great gifts are from great men.

JOHN RAY, *English Proverbs*, p. 98. (1670)

9 He that gives me all denies me all: viz. He  
that offers me all, meanes to give me nothing.

COTGRAVE, *Dictionary: Donner*. (1611)

Who gives to all, denies all.

HERBERT, *Jacula Prudentum*. No. 39. (1640)

Neither give to all nor contend with fools.

H.G. BOHN, *Handbook of Proverbs*, p. 458. (1855)

10 What thou sparest from giving for God's sake,  
the devil will carry another way.

MILES COVERDALE, tr., *The Christen State of  
Matrymonye*, sig. 14. (1541) Cited as "the  
common prouerbe."

11 It that God will give, the devil cannot reave  
[rob] us of.

FERGUSON, *Scottish Proverbs*, p. 66. (c. 1595)

12 He giveth oft who gives what's oft refused.

CRASHAW, *Epigrammata Sacra*, l. 103. (1634)

13 Gifts enter without knocking.

THOMAS DRAXE, *Bibliotheca*, p. 19. (1633)

Gifts enter everywhere without a wimble.

HERBERT, *Jacula Prudentum*. No. 953. (1640)

You may drive a gift without a gimblet.

FRANKLIN, *Poor Richard's Almanack*, 1742

14 Nether all thynges, nor in all places, nor of  
all men. (Nec omnia, nec passim, nec ab  
omnibus.)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 16.  
(1508) Taverner, tr., fo. 36. (1550) Taver-  
ner comments: "There be some thynges,  
whiche is not semying for a man to take."

What gyft so ever one gyueth the, allowe it,  
and take in worthe. (Donum quodcunque dat  
aliquis, proba.)

ERASMUS, *Adagia*. Chil. iv, cent. i, No. 15.  
(1508) Taverner, tr. fo. 67. (1550) Taverner  
adds: "A gyuen horse (we say) maye not be  
looked in the mouthe." *See under* HORSE.

15 The gifts of a bad man bring no good with  
them. (κακοῦ γὰρ ἀνδρὸς δῶρ' ἐνέσθαι οὐκ ἔχει.)

EURIPIDES, *Medea*, l. 618. (c. 431 B.C.)

A wicked man's gift hath a touch of his master.

HERBERT, *Jacula Prudentum*. No. 168. (1640)

<sup>1</sup> He bestows his gifts as broom yields honey.  
LEWIS EVANS, *Revised Withals Dictionary*, sig. D4. (1586)

He bestows his gifts as broom doth honey. Broom is so far from sweet that it's very bitter.

JOHN RAY, *English Proverbs*, p. 246. (1678)

<sup>2</sup> Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Nec accipies munera, quae etiam excaecant prudentes, et subvertunt verba iustorum.)

*Old Testament: Exodus*, xxiii, 8. (c. 550 B. C.)

A gift destroyeth the heart.

*Old Testament: Ecclesiastes*, vii, 7. The *Vulgate* does not follow this rendering, but has, "Calumnia conturbat sapientem, et perdet robur cordis illius" (Calumny confounds a wise man and destroys the strength of his heart). The literal meaning of "robur" is a very hard kind of oak, and the phrase may be the origin of "hearts of oak."

<sup>3</sup> Euery one is liberal in speach, but fewe are franke in geuing. (Ogniuno è liberale in parlare, ma pochi franche in donare.)

JOHN FLORIO, *Firste Fruits*, fo. 68. (1578) See also WORD AND DEED.

<sup>4</sup> He would not take it of gift.

THOMAS FULLER, *A Pisgah-Sight of Palestine*, iii, i, 359. (1650)

Wouldn't have them as a gift.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. i, ch. 9. (1857)

<sup>5</sup> A Man's Gift makes room for him.

THOMAS FULLER, *Gnomologia*. No. 308. (1732)

Gifts make Beggars bold.

THOMAS FULLER, *Gnomologia*. No. 1651

<sup>6</sup> And is thair oucht, sayis thow, frear than gift?

ROBERT HENRYSON, tr., *Aesop's Fables: Fox, Wolf, and Husbandman*, 38. (c. 1470)

A gift that is freely giuen . . . wherof the prouerbe is, what is so free as gift?

WILLIAM FULKE, *Defence of the Scriptures*, xv, 403. (1583)

What is freer than a gift?

THOMAS DRAXE, *Bibliotheca*, p. 80. (1633)

CLARKE, *Paroemiologia*, p. 222. (1639) RAY, *Proverbs*, p. 93. (1670) FULLER, *Gnomologia*.

Nothing freer than a gift.

FERGUSON, *Scottish Proverbs*, p. 267. (c. 1595)

<sup>7</sup> He that gives thee a capon, give him the leg and the wing.

HERBERT, *Jacula Prudentum*. No. 114. (1640)

To steal the Hog, and give the feet for alms.

GEORGE HERBERT, *Jacula Prudentum*. No. 239.

Steal the goose and give the giblets in alms.

JOHN RAY, *English Proverbs*, p. 20. (1678)

<sup>8</sup> Poor and liberal, rich and covetous.

HERBERT, *Jacula Prudentum*. No. 341. (1640)

To give is the business of the rich. (Denn Geben ist Sache des Reichen.)

GOETHE, *Hermann und Dorothea*. Canto i, l. 15. (1796)

One must be poor to know the luxury of giving.

ELIOT, *Middlemarch*. Bk. ii, ch. 17. (1872)

<sup>9</sup> Gifts move the gods, gifts persuade dread kings. (δῶρα θεῶν πείθει, δῶρ' ἀδολοῦς βασιλῆας.)

HESIOD (?), *Fragments*. Frag. 6. (c. 800 B. C.)

Loeb, p. 282. Quoted by PLATO, *Republic*, iii, 390E; EURIPIDES, *Medea*, 964; OVID, *Artis Amatoriae*, iii, 653: "Munera, crede mihi, capiunt hominesque deosque."

Gifts beguile men's minds and their deeds as well. (δῶρα γὰρ ἀνθρώπων νοῦν ἤπαφεν ἥδ' ἐργα.)

STASINUS OF CYPRUS (?), *The Returns*. No. 5. (c. 675 B. C.) Quoted by PLATO, *Republic*, iii.

Alone of Gods Death hath no love for gifts. (μόνος θεῶν γὰρ θάνατος οὐ δῶρων ἐρά.)

AESCHYLUS. (c. 475 B. C.) As quoted by SCHOLIAST ON SOPHOCLES, *Electra*, 139. See EDMONDS, *Lyra Graeca*, iii, 439. The comment is on the lines, "Neither prayer nor lamentation will bring your father back from beside the waters of Hades."

Gifts sway the Gods, they say;

Gold weigheth more with men than countless words.

(πείθειν δῶρα καὶ θεῶν λόγος·

χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.)

EURIPIDES, *Medea*, l. 964. (c. 431 B. C.)

Gifts blind the eyes of the judge, and are a muzzle in his mouth. (Xenia et dona excaecant oculos iudicum, et quasi mutus in ore avertit correptiones eorum.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xx, 31. (c. 190 B. C.)

Gifts ensnare bluff admirals, too. (Munera navium | saevos inlaqueant duces.)

HORACE, *Odes*. Bk. iii, ode xvi, l. 15. (23 B. C.)

By gifts even the gods are taken captive. (Muneribus vel dii capiuntur.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 18.

(1508) The Latin proverb derived from Hesiod and Euripides.

The Goddesses themselves are pleased with gifts.

GEORGE PETTIE, *Petite Pallace*, p. 151. (1576)

<sup>10</sup> As free of gift as a poore man of his eie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

HOWELL, *English Proverbs*, p. 205. (1659)

As we say, he is as true of his promise, as a poore man of his eie.

JOHN BARET, *An Alvearie*, D994. (1580)

As free of his guift, as a Iewe of his eye.

THOMAS DRAXE, *Bibliotheca*, p. 92. (1633)

As free as a blindman is of his eye.

JOHN RAY, *English Proverbs*, p. 205. (1670)

<sup>11</sup> Not to be flung aside are the gifts of the gods. (οὐ τοι ἐπὶ βλήτ' ἐστὶ θεῶν ἐρικυδέα δῶρα.)

HOMER, *Iliad*. Bk. iii, l. 65. (c. 850 B. C.)

Be careful you don't lose the blessings the gods give you. (Quod di dant boni cave culpa tua amissis.)

PLAUTUS, *Bacchides*, l. 1188. (c. 190 B. C.)

These heavenly gifts the gods bestowed. (Contulerunt caelestia munera divi.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 3, l. 25. (c. 24 B. C.) Every good gift and every perfect gift is from above. (πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀνωθεν ἐστίν.)

New Testament: James, i, 17. (A. D. 44) The Vulgate is, "Omne datum optimum, et omne donum perfectum desursum est."

God has given some gifts to the whole human race, from which no one is excluded. (Deus quaedam munera universo humano generi dedit, a quibus excluditur nemo.)

SENECA, *De Beneficiis*. Bk. iv, sec. 28. (c. A. D. 54) O gifts of the gods, not yet understood. O munera nondum intellecta deum!

LUCAN, *De Bello Civili*. Bk. v, l. 528. (c. A. D. 60) Duff renders it, "How blind men still are to Heaven's gifts!"

Gifts come from above in their own peculiar forms. (Die Gaben kommen von oben herab, in ihren eignen Gestalten.)

GOETHE, *Hermann und Dorothea*. Canto v, l. 69. (1796)

1 A gift, though small, is welcome. (δόσις δ' ὀλίγη τε φίλη τε.)

HOMER, *Odyssey*. Bk. vi, l. 208. (c. 850 B. C.) Who gives me a little gift, he wishes that I live. (Qui petit me done, il veut que je vive.)

UNKNOWN, *Les Proverbes au Vilain*, p. 8. (c. 1190)

That me lutel geveth, he my lyf ys on.

UNKNOWN, *Proverbs of Hendyng*. (c. 1320) In *Reliquiae Antiquae*, i, 112. (1841)

He that gives thee a bone, would not have thee die.

HERBERT, *Jacula Prudentum*. No. 357. (1640) He that gives me small gifts, would have me live.

HERBERT, *Jacula Prudentum*. No. 998.

A little given seasonably, excuses a great gift.

HERBERT, *Jacula Prudentum*. No. 833. (1640) Small gifts make friends, great ones make enemies. (Aes debitorem leve, grave inimicum facit.)

HENDERSON, *Latin Proverbs*, p. 11. (1869)

2 'Twere no good thing to refuse a gift. (χαλεπὸν κεν ἀνῆρασθαι δόσιν εἶη.)

HOMER, *Odyssey*. Bk. iv, l. 651. (c. 850 B. C.)

Throw no gyft agayne at the geuers head, For better is halfe a lofe than no bread.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) See also under BREAD.

A man must not throw a gift at the givers head. THOMAS DRAXE, *Bibliotheca*, p. 80. (1633)

3 I will eat Noman last of all. (Οὐτὶν ἐγὼ πύματον ἔδομαι.)

HOMER, *Odyssey*. Bk. ix, l. 369. (c. 850 B. C.)

The Cyclops, who held Odysseus and his shipmates captive, had asked Odysseus' name and the latter had answered, "Noman (Οὐτις) is my name," and demanded a gift which the Cyclops had promised, and Cyclops answered, "Noman I will eat last; this shall be my gift." So the Cyclops' gift passed into a proverb for prolonged agony or deferred

suffering. LUCIAN, *Cataplus*, sec. 14, says, "I have no liking for such gifts as the famous one of the Cyclops."

4 There is no restraint or scruple in giving freely of another's goods. (ἐπεὶ οὐ τις ἐπίσχεσις οὐδ' ἐλεητὴς | ἑλλοτρίων χαρίσασθαι.)

HOMER, *Odyssey*. Bk. xvii, l. 451. (c. 850 B. C.)

The derivative Latin proverb is, "Ex alieno tergore lata secantur lora" (From the leather of another broad thongs are cut). See under LEATHER.

5 A gift worthy of Apollo. (Munus Apolline dignum.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 216. (20 B. C.)

Referring to a book or poem.

The deadly gift of Minerva. (Donum exitiale Minervae.)

VERGIL, *Aeneid*. Bk. ii, l. 31. (19 B. C.) Referring to the gift of the wooden horse, which led to Troy's downfall. There is a related Latin proverb, "Sylosontis chlamys" (The mantle of Syloson), referring to the garment sent by Syloson to Darius, to obtain a favor.

6 What shall I give? What shall I not give? (Quid dem? quid non dem?)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 63. (20 B. C.)

7 Weigh not what thou givest, but what is given thee.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

8 Some men give of their means and others of their meanness.

F. E. HULME, *Proverb Lore*, p. 230. (1902)

9 Every one loveth gifts and followeth after rewards. (Omnes diligunt munera, sequuntur retributiones.)

Old Testament: Isaiah, i, 23. (c. 725 B. C.)

Acceptable is a gift to every living man.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 33. (c. 190 B. C.) Oosterley, tr.

They that give are euer welcome.

LORD BERNERS, *Huon of Burdeux*, 235. (c. 1530) Quoted as "a sayenge."

10 He acquires honor who gives gifts. (Honorem acquirit qui dat munera.)

WILLIAM LANGLAND, *Piers Plowman*, Text B, passus iii, l. 333. (1377) Quoted from an unknown source. The French say, "Par don on a pardon" (By giving comes forgiving).

11 Excellent alwayes are the gifts which are made acceptable by the virtue of ye giuer.

JOHN LYL, *Euphues* (Arber), p. 75. (1579)

12 There is nothing more sordid than you who call your enticements gifts. So the perfidious hook flatters greedy fish, so the crafty bait deceives foolish wild beasts. (Sic avidas fallax indulget piscibus hamus.)

MARTIAL, *Epigrams*. Bk. iv, epig. 56. (c. A. D. 90) See also under BENEFIT.

Gifts are like hooks. (Imitantur hamos dona.)

MARTIAL, *Epigrams*. Bk. v, epig. 18. "I abhor," says Martial, "the crafty trickery of presents." And in epig. 59 he adds, "He who gives great presents, desires greater presents in return."

"He sent out great gifts indeed." But he sent them on a hook, and is it possible that the fish can love the fisherman? ("Munera magna tamen misit." Sed misit in hamo; | et piscatorem piscis amare potest?)

MARTIAL, *Epigrams*. Bk. vi, epig. 63.

His gifts are armed with hooks. (Sua munera mittit cum hamo.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 111. (1814)

The French say "It's baiting your hook with a small fish to catch a large one" (C'est mettre un petit poisson, pour en avoir un gros). Bismarck's favorite maxim is said to have been "Do ut das" (I give that you may give).

They give that they may ask. (Cum donant, petunt.)

ALFRED HENDERSON, *Latin Proverbs*, p. 69.

(1869) "To give an egg to get an ox"; "Give a loaf and beg a shive." A series of similar proverbs is built around the basic one, "Giving is fishing": "One must lose a minnow to catch a salmon," and "He who does not bait his hook catches nothing." See under GAIN.

1 Gifts, however great, lose their value when the giver boasts of them. (Quamvis engentia, dona | auctoris pereunt garrulitate sui.)

MARTIAL, *Epigrams*. Bk. v, No. 52. (c. A. D. 85) He that gives to be seen, would never relieve a Man in the dark.

THOMAS FULLER, *Gnomologia*. No. 2115. (1732) I never loved meat that crowed in my crop.

JAMES KELLY, *Scottish Proverbs*, p. 206. (1721)

Of people who remind one of conferring a benefit.

Do not give, as many rich men do, like a hen that lays her egg and then cackles.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 112. (1887)

2 When you give, Give not by halves.

MASSINGER, *Bashful Lover*. Act ii, sc. 3. (1636)

3 Unto every one that hath shall be given. (τῷ γὰρ ἕχοντι παντὶ δοθήσεται καὶ περισσευθήσεται.)

*New Testament: Matthew*, xxv, 29. (c. A. D. 70)

The *Vulgate* is, "Omni enim habenti dabitur, et abundabit." See under POSSESSIONS.

4 To send a man a gift when he has no need of it is to bribe him.

MENCIUS, *Discourses*. Bk. ii, pt. ii, ch. 3, sec. 5. (c. 300 B. C.)

5 Neither the Gods nor honest men, says Plato, will accept the gift of a rascal. (Ny les dieux, ny les gents de bien, dict Platon, n'acceptent le present d'un meschant.)

MONTAIGNE, *Essays* Bk. i, ch. 56. (1580)

6 I find nothing so dear as that which is given me (Je ne trouve rien si cher, que ce qui m'est donné.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

To a right-minded man, nothing costs more dear than what is given him. (No hay cosa más cara para el hombre de bien que la que se le da.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 272. (1647)

What is bought is cheaper than a gift.

JOHN RAY, *English Proverbs*, p. 3. (1678) The Italians say, "Caro costa che con preghi si compra" (What is got by begging costs dear). A proverb in many languages.

Nothing costs so much as what is given us.

THOMAS FULLER, *Gnomologia*. No. 3660. (1732)

The generous Man pays for nothing so much as what is given him.

THOMAS FULLER, *Gnomologia*. No. 4555.

Another's bread costs dear. (Pan ajeno caro cuesta.)

CAHIER, *Six Mille Proverbs*, p. 269. (1856)

7 Let your portal be deaf to prayers, but wide to the giver. (Surda sit oranti tua ianua, laxa ferenti.)

OVID, *Amores*. Bk. i, eleg. 8, l. 77. (c. 13 B. C.)

Ovid's advice to a woman.

God loveth a cheerful giver. (ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.)

*New Testament: II Corinthians*, ix, 7. (c. A. D.

55) The *Vulgate* is, "Hilarem enim datorem diligit Deus." Mohammed incorporated this sentence in the *Koran*, xxx, 37.

The carping of the thunderer outweighs the aspect of the giver. (Affectum dantis pensat censura tonantis.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)

We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten.

EMERSON, *Essays, Second Series: Gifts*. (1844)

8 Blessed is he who gets the gift, not he for whom it is intended. (Cui datum est, non cui destinatum.)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)

9 I am the laying-up and giving-out man, the superintendent of supplies. (Conduis promus sum, procurator peni.)

PLAUTUS, *Pseudolus*, l. 608. (195 B. C.)

A giver-out rather than a storer-up. (Promus magis quam conduis.)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 73. (1523)

10 A man can give no more than he has. (Mola tantum salsa litant, qui non habent tura.)

PLINY, *Naturalis Historia: Praefatio*. (A. D. 77)

The usual proverbial form is, "Nil dat quod non habet" (A man cannot give what he hasn't got).

Non can reue that he hath not. (Nessuno da quello che non ha.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)



This is an old axiom which no man has yet thought fit to deny, *Nil dat quod non habet.*

SAMUEL JOHNSON, *Boswell, Life*, 6 May, 1775.

1 He that can make many a gift can have full many a love. (Qui dare multa potest, multa et amare potest.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 26, l. 28. (c. 24 B. C.)

2 A gift is as a precious stone in the eyes of him that hath it. (Gemma gratissima, expectatio praestolantis.)

*Old Testament: Proverbs*, xvii, 8. (c. 350 B. C.)

3 A man's gift maketh room for him, and bringeth him before great men. (Donum hominis dilatat viam eius et ante principes spatium ei facit.)

*Old Testament: Proverbs*, xviii, 16. (c. 350 B. C.)

A Man's Gift makes room for him.

THOMAS FULLER, *Gnomologia*. No. 308. (1732)

4 A gift in secret pacifieth anger. (Munus absconditum extinguit iras.)

*Old Testament: Proverbs*, xxi, 14. (c. 350 B. C.)

Quoted in *Babylonian Talmud: Baba Bathra*, fo. 9b.

5 Every man is a friend to him that giveth gifts. (Amici sunt dona tribuentis.)

*Old Testament: Proverbs*, xix, 6. (c. 350 B. C.)

6 Twice welcome is the gift if offered unasked. (Bis fiet gratum quod opus est si ultro offeras.)

PUBLILIUS SYRUS, *Sententiae*. No. 57. (c. 43 B. C.)

It is a mistake to think one is given what has been extorted. (Errat datum qui sibi quod extortum est putat.)

PUBLILIUS SYRUS, *Sententiae*. No. 195.

The most curteys gyuer is he that gyueth without axing.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 100. (1477)

To give is honor, to ask is grief. (El dar es honor, Y el pedir dolor.)

ISAAC D'ISRAELI, *Curiosities of Proverbs: The Philosophy of Proverbs*. (c. 1800) A Spanish proverb.

He gives too late who waits to be asked. (Sero dat, qui roganti dat.)

HENDERSON, *Latin Proverbs*, p. 406. (1869)

7 He who is always giving invites robbery when he says "no." (Cui semper dederis ubi neges rapere impetres.)

PUBLILIUS SYRUS, *Sententiae*. No. 103. (c. 43 B. C.)

He who sends a gift to a dead man gives him nothing, but deprives himself. (Mortuo qui mittit munus, nil dat illi, adimit sibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 362.

A gift is lost, not presented, unless it is remembered. (Perdit non donat qui dat nisi sit memoria.)

PUBLILIUS SYRUS, *Sententiae*. No. 515.

8 I thought I would give him one, and lend him another. i. e. I would be quit with him.

JOHN RAY, *English Proverbs*, p. 177. (1670)

9 To the wise give gold, that they may study the more; to the devout give nothing, that they may remain devout.

SADI, *Gulistan*. Ch. ii, Apologue 33. (c. 1258)

The devout man does not accept gifts; he who accepts them is not devout.

SADI, *Gulistan*. Ch. ii, Apologue 33.

When holy men accept of coin from thee, Leave them, and seek some better devotee.

SADI, *Gulistan*, ii, 33. (Eastwick, tr.)

10 Liberty is of more value than any gifts; and to receive gifts is to lose it.

SADI, *Gulistan*. Ch. ii, Apologue 33. (c. 1258)

Bounden he is that gifte takithe.

UNKNOWN, *How the Good Wife*, l. 70. (c. 1460)

She that takes gifts her self she sels,

And she that gives, does not ells.

FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)

The Italians say, "Chi prende, si vende" (He

who takes, sells himself); the Germans,

"Geld genommen, um Freiheit gekommen"

(Money taken, freedom forsaken).

They that money take Must pay all the charges.

UNKNOWN, *Roxburgh Ballads*, iii, 253. (c. 1640)

11 Giuen is dead, and restored is nought.

JAMES SANFORD, tr., *Houres of Recreation*, p. 103. (1572)

Geuyng is dead, and restoring is y<sup>l</sup> at ease. (Donato è morto, ristoro sta malle.)

JOHN FLORIO, *Firte Fruites*, fo. 30. (1578)

Giving is dead, restoring very sick.

HERBERT, *Jacula Prudentum*. No. 575. (1640)

Giving is dead nowadays, and restoring very sick.

JOHN RAY, *English Proverbs*, p. 11. (1670)

Giving is dead, and restoring is deadly sick.

THOMAS FULLER, *Gnomologia*. No. 1661. (1732)

From the French, "Donner est mort est prêter est bien malade."

They used to say that 'Give' is dead, and 'Restore' is buried, but I do not believe it.

C. H. SPURGEON, *John Ploughman's Pictures*. Ch. 35. (1880)

12 In giving is the true enlightenment.

SANTIDEVA, *Sikhāsammuccaya: Ratnamegha*. (c. 650)

13 I am not in the giving vein today.

SHAKESPEARE, *Richard III*, iv, 2, 119. (1592)

Sure the duke is In the giving vein.

PHILIP MASSINGER, *The Great Duke of Florence*. Act v, sc. 3. (1627)

14 When they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian.

SHAKESPEARE, *Tempest*, ii, 2, 34. (1611) Dolt: small Dutch coin, worth half a farthing; proverbial for anything small or trifling.

<sup>1</sup> The gifts of a foe are no gifts and have no value. (*ἐχθρῶν δῶρα δῶρα οὐκ δῶρησιν.*)

SOPHOCLES, *Ajax*, l. 665. (c. 409 B.C.)

The gyftes of enemyes be no gyftes. (Hostium munera, non munera.)

ERASMUS, *Adagia*. Chil. i, cent. iii. No. 35.

(1508) Taverner, tr., fo. 53. (1550) Taverner adds that Erasmus confirms the danger of receiving gifts from enemies by many examples, but that nevertheless the idea is a superstition.

The gifts of an enemy seemed to them much to be feared. (Les dons d'un ennemi leur semblaient trop à craindre.)

VOLTAIRE, *Henriade*. Ch. 2. (1716)

Gifts from Enemies are dangerous.

THOMAS FULLER, *Gnomologia*. No. 1650. (1732)

GREEKS BEARING GIFTS, see under GREECE.

<sup>2</sup> Enhance our gift with words as much as you can. (Munus nostrum ornato verbis, quod poteris.)

TERENCE, *Eunuchus*, l. 214. (161 B.C.) The proverbial form, used by Pliny, is, "Benefacta sua verbis adornant" (They give charm to their gifts by words).

The most acceptable gifts always are those which the giver makes precious. (Acceptissima semper munera sunt, auctor quae pretiosa facit.)

OVID, *Heroides*. Epis. xvii, l. 71. (c. 10 B.C.)

There is a similar proverb, "Aliquando gratius est quod facili quam quod plena manu datur" (Sometimes more acceptable is that which is given with a kindly hand than that which is given with a full hand).

The gift derives its value from the rank of the giver. (Maiestatem res data dantis habet.)

OVID, *Ex Ponto*. Bk. iv, epis. 9, l. 68. (A.D. 13)

A gift is estimated according to the mind of the giver. (Eodem animo beneficium debetur, quo datur.)

SENECA, *De Beneficiis*. Bk. i, sec. 4. (c. A.D. 60)

When you look at what is given, look also at the giver. (Cum quod datur spectabis, et dantem adspice.)

SENECA, *Thyestes*, l. 416. (c. A.D. 60)

For men that yift [wol] holde more dere

That yeven is with gladsome chere.

(Car l'en doit chose avoir mout chiere

Qui est donee a bele chiere.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l.

2261. (c. 1240) Chaucer (?), tr., l. 2383. (c. 1365)

With a gift the good will is the most important. (*ἐξελον δὲ τὸ τοῦ δῶτος ἀριστος.*)

ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 5.

(1508) Citing a Greek proverb, which he refers to PHURNUTUS, *De Natura Deorum*, of which he gives the Latin, "Munerum animus optimus," and the explanation that what makes a gift valuable is not its intrinsic value, but the good will and intention of the giver, as Xerxes found a draught of water, presented to him by a soldier in battle, of inestimable value. TAVERNER, *Trans-*

*lations from Erasmus*, fo. 26, has the rendering, "The mynde of gyftes is best," and the comment "Christ preferred the wydowes two fardynages afore all the ryche mens of-ferynges."

Woorthy myndes looke not vnto what is geuen them, but vnto the geuers mynd. (Gli animi Generosi non mirano a quanto gli vien donato, ma a la intentione del donatore.)

JOHN FLORIO, *Firste Fruites*, fo. 89. (1578)

Some one may give more that giveth not so much. The obligation of a gift hath reference wholly to the will of him that gives it. (Telle peut donner, plus, qui ne donne pas tant. L'obligation du bienfait se rapporte entièrement à la volonté de celui qui donne.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

Rich gifts wax poor when givers prove unkind.

SHAKESPEARE, *Hamlet*, iii, 1, 101. (1600)

Gifts are scorn'd where givers are despis'd.

JOHN DRYDEN, *The Hind and the Panther*. Pt. iii, l. 64. (1687)

It's boorishness to give with bad grace: the hardest part is to give; what does it cost to add a smile? (C'est rusticité que de donner de mauvaise grâce: le plus fort et le plus pénible est de donner; que coûte-t-il d'y ajouter un sourire?)

LA BRUYÈRE, *Les Caractères: De la Cour*. (1688)

The will and not the gift makes the giver. (Denn der Wille und nicht die Gabe macht den Geber.)

LESSING, *Nathan der Weise*. Act i, sc. 5. (1779)

<sup>3</sup> There is no love that gifts will not master. (Donis vincitur omnis amor.)

TIBULLUS, *Elegies*. Bk. i, eleg. v, l. 60. (19 B.C.)

<sup>4</sup> He gaue as good as he brought.

NICOLAS UDALL, tr., *Erasmus*, i, 139. (1542)

Give them two for one.

GEORGE PETTIE, *Petite Pallace*, p. 146. (1576)

To him! give him as good as he brings.

GEORGE ETHEREGE, *Man of Mode*. Act i. (1676)

You shall have as good as you bring.

DYKES, *English Proverbs*, p. 230. (1709)

Everywhere we try at least to give the adversary as good as he brings.

CARLYLE, *Past and Present*. Bk. ii, ch. 12. (1843)

Return gift for gift. (I ch'ing 'huan ch'ing.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.

1569. (1875) There is a Latin proverb, "Qui suadet, sua det" (Let him who exhorts others to give, give himself).

<sup>5</sup> One makes his court badly to misers with gifts. (On fait mal sa cour aux économes par des présents.)

VAUVENARGUES, *Réflexions*. No. 488. (1746)

<sup>6</sup> Good guifts ever-more make way, for the worst persons.

WEBSTER, *Dutchesse of Malfy*. Act v, sc. 2. (1614)

<sup>7</sup> Whatever a man has, is in reality only a gift. (Denn was ein Mensch auch hat, so sind's am Ende Gaben.)

WIELAND, *Oberon*. Pt. ii, l. 19. (1780)

<sup>1</sup> Such are not to be lyked that giue a man a shoulder of mutton, and breake his head with the spitte when they haue done.

THOMAS WILSON, *The Arte of Rhetorique*, p. 131. (1560)

Give a dog roast and beat him with the spit.

WILLIAM CAMDEN, *Remains*, p. 322. (1636)

You give me roast and beat me with the spit.

HOTTEN, ed., *Musarum Deliciae*, i, 280. (1658)

He gave me roast meat and beat me with the spit.

ANTHONY WOOD, *Life*, ii, 296. (1674)

To give one Roast-meat, and Beat him with the Spit, to do one a Curtesy, and Twit or Upbraid him with it.

B.E., *Dictionary of the Canting Crew*. (c. 1695)  
 "Never invite a friend to a roast and then beat him with the spit," do not confer a favor and then make the obligation felt.

F. K. ROBINSON, *Whitby Glossary*, p. 182. (1876)

## II—Giving Quickly

<sup>2</sup> Greater is he who lends [in time] than he who performs an act of charity.

*Babylonian Talmud: Shabbath*, fo. 63a. (c. 450)

For who-so yeveth a yift, or doth a grace,  
 Do hit by tyme, his thank is wel the more.

CHAUCER, *The Legend of Good Women: Prologue*, l. 451. (c. 1385)

<sup>3</sup> Whatever you give give quickly. (Quidquid des celere.)

ENNIUS, *Satires*. Bk. i, frag. 2. (c. 180 B. C.)

In giving, and receiving too,

In every deed you have to do,

Act quickly; if you wait a bit,

Then time will suck the juice of it.

BHARTRIHARI. (c. 100 B. C.) Ryder, tr.

Bounty is doubled when speed is added. (Duplex fit bonitas simul accessit celeritas.)

PUBLILIUS SYRUS, *Sententiae*. No. 164. (c. 43 B. C.)

He gives twice who gives quickly to the needy. (Inopi beneficium bis dat qui dat celeriter.)

PUBLILIUS SYRUS, *Sententiae*. No. 274. (c. 43 B. C.) Usually quoted "Bis dat qui cito dat."

Erasmus cites it in this form, *Adagia*, i, viii, 91, crediting it to Seneca, but Publilius Syrus antedated Seneca by a hundred years, and he himself undoubtedly got the proverb from the Greek, perhaps in some such form as that quoted by Ausonius, *infra*.

He giueth twice that giueth sone and cherefully.

WILSON, *Arte of Rhetorique*, p. 119. (1560)

He who gives quickly, gives twice. (El que luego da, da dos veces.)

CERVANTES, *Don Quixote*. Pt. i, ch. 34. (1605)

Another Spanish form is, "Quien da presto, da dos veces," or "A la par es negar y tarde dar" (To refuse and to give tardily is all the same). The Italians say, "Chi dà presto, dà il doppio"; the French, "Qui tôt donne, deux fois donne"; the Germans, "Wer bald [or schnell] gibt, der doppelt gibt," or "Eine Gutthat, die bei Zeit geschicht, Dieselb' ist doppelt ausgericht's" (One good deed, done in time, doubles its value).

He that gives timely gives twice.

FRANCIS LENTON, *Characterismi*, sig. H2. (1631)

He giveth twice that gives in a trice.

JOHN RAY, *English Proverbs*, p. 11. (1670)

Bis dat qui cito dat: He gives twice that gives soon; i. e. he will soon be called upon to give again.

FRANKLIN, *Poor Richard's Almanack*, 1752.

I did really ask the favour twice; but you have been even with me by granting it so speedily. Bis dat qui cito dat.

SAMUEL JOHNSON. BOSWELL, *Life*, 19 Jan., 1775.

<sup>4</sup> He that's long a giving knows not how to give.

HERBERT, *Jacula Prudentum*. No. 496. (1640)

He gives by halves, who hesitates to give.

WILLIAM BROOME, *Letter to Lord Cornwallis*. (c. 1745)

<sup>5</sup> Thanks are not forthcoming for a service which has come late through delay. (Gratiague officio, quod mora tardat, abest.)

OVID, *Ex Ponto*. Bk. iii, epis. 4, l. 52. (A. D. 13)

Long tarrying takes all the thank away.

FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595)

He loses his thanks who promises and delays

JOHN RAY, *English Proverbs*, p. 11. (1670)

<sup>6</sup> If thou be willing to yeue eny thing to eny nedy body, tary not till to morouwe, for thou knowest not what may befall to the.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 61. (1477) Quoting Plato

<sup>7</sup> Unwelcome is the gift which is held long in the hand. (Ingratum est beneficium, quod diu inter manus dantis haesit.)

SENECA, *De Beneficiis*. Bk. ii, ch. 1. (c. A. D. 60)  
 Cited by ERASMUS, *Adagia*, i, viii, 91, as well as the similar, "Gratia quae tarda est, ingrata est" (A favor which is late is not a favor), and "Tardum beneficium, ingratum est" (A tardy benefit is unwelcome). Perhaps the nearest expression of the idea is "Ingratum gratia tarda facit" (Slowness makes the gift unwelcome).

Favors slow-footed are unfavored favors. (ἄχαρις ἀ βραδύπους ἄχαρις χάρις.)

AUSONIUS, *Epigrams*. No. xvi. (c. A. D. 380)

Paraphrasing an epigram from the *Greek Anthology*, x, 30, and giving the Latin, "Gratia, quae tarda est, ingrata est." In the succeeding epigram he says the same thing in another way, "Si bene quid facias, facias cito" (If you do good, do it quickly).

<sup>8</sup> To loiter well deserued Gifts, is not to giue but sell.

WILLIAM WARNER, *Albion's England*, v, 26 (1597)

A gift much expected is paid, not given.

GEORGE HERBERT, *Jacula Prudentum*. No. 576. (1640) FRANKLIN, *Poor Richard*, 1753.

A gift long looked for, is sold, not given. (Dono molto aspettato, è venduto non donato.)

TORRIANO, *Piazza Universale*, p. 76. (1666)  
 Cited by both Ray and Fuller.

1 Better is one "take it" than two "You shall have it." (Micuz ain un "tien" que dous "tu l'avras.")

UNKNOWN, *Les Proverbes au Vilain*. (c. 1190) One "Take it" is worth more than two "I'll give you." (Más vale una "toma" que dos "te dare.")

CERVANTES, *Don Quixote*. Bk. ii, chs. 7, 35, 71. (1615) The Germans say, "Ein 'Nimm hin' ist besser als zehn 'Helf Gott'" ("One 'Take this' is better than ten 'God-help-you's'").

Better is one *Accipe* than twice to say, *Dabo tibi*.

HERBERT, *Jacula Prudentum*. No. 1077. (1640) Do not say that you will give, but give. (Sage nicht dass du geben willst, sondern gib!)

GOETHE, *Sprüche in Prosa*. (1819)

### III—Giving and Receiving

2 It is more blessed to give than to receive. (μακάριόν ἐστιν μάλλον διδόναι ἢ λαμβάνειν.)

New Testament: *Acts*, xx, 35. (c. A. D. 65) The Vulgate is, "Beatius est magis dare, quam accipere." Quoted by RABELAIS, *Pantagruel*, bk. iii, ch. 42. (1545)

It is more blisful to give than to take.

UNKNOWN, *Dives and the Pauper*, fo. 2. (1536) Better to give than take.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546) Wherof the prouerbe began, geue and be blessed, take awaie and bee accursed.

EDWARD HALL, *Chronicle*, p. 16. (1548)

3 Giving and keeping require brains. (El dar y el tener seso ha menester.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 43, 58. (1615) Motteux renders this, "To give and keep what is fit, requires a share of wit."

Jarvis paraphrases it, "What to give and what to keep, Requires an understanding deep."

To give and keep there is need of wit.

JOHN RAY, *English Proverbs*, p. 9. (1678)

To give and to have, Doth a Brain crave.

THOMAS FULLER, *Gnomologia*. No. 6353. (1732)

4 What's given shines, what's receiv'd is rusty.

FRANKLIN, *Poor Richard's Almanack*, 1735.

5 The making of a gift is superior to the acceptance of a gift.

*Mahabharata*, xiii, 63, 13. (c. 200 B. C.)

6 Who gives does a good and honest deed; who receives, does a profitable one only. (Qui bien fait, exerce une action belle et honneste; qui receoit, l'exerce utile seulement.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580)

To give is of more cost than to take. (Le donner est de plus de coust que le prendre.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8.

7 To apply the old proverb to a new situation, "What I gave I regret, what is left I shall keep." (Quod dedi datum non vellem, quod relicuomst non dabo.)

PLAUTUS, *Cistellaria*, l. 506. (c. 200 B. C.)

8 The sovereign good is not in taking and receiving, but in giving and bestowing. (Le bien souverain, non en prendre & recevoir, ains en eslargir & donner.)

RABELAIS, *Pantagruel*. Bk. v, ch. 47. (1552)

9 What resemblance is there between the hand that gives and that which receives?

SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)

A hand accustomed to take is far from giving.

BURCKHARDT, *Arabic Proverbs*. No. 536. (1817)

10 Measure thy gift by thy getting.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 146. (c. 900)

11 He that will only Give, and not Receive, Enslaves the Person whom he would Relieve.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

That man may last, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank.

THOMAS GIBBONS, *When Jesus Dwelt*. (c. 1780)

### IV—Giving and Taking

12 Let not thy hand be stretched out to take and closed in the time of giving back.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iv, 31. (c. 190 B. C.) Oesterley, tr.

In giving and taking, it is easy mistaking.

H.G. BOHN, *Handbook of Proverbs*, p. 424. (1855)

13 If we can dish it out, we should be able to take it.

E. S. GARDNER, *The D. A. Goes to Trial*, p. 185. (1940)

They can dish it, but they can't take it.

PHOEBE TAYLOR, *Deadly Nightshade*, p. 210. (1941)

I'll say this for him—he not only dishes it out, he can take it.

ROBERT G. DEAN, *Layoff*, p. 22. (1942)

The Huns were always better at dishing it out than taking it.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 75. (1942)

14 Ye come o' the M'Taks, but no o' the M'Gies.

HENDERSON, *Scottish Proverbs*, p. 147. (1832)

15 Give is a good girl, but Take is bad and she brings death. (δὸς ἀγαθή, ἀρπὰξ δὲ κακή, θανάτιο δότειρα.)

HESIOD, *Works and Days*, l. 356. (c. 800 B. C.)

The Greek form for "Give and take" is δός τι, καὶ λάβε τι.

Better to geue then take.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546) Where they give they take. (Donde las dan las toman.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 65. (1615)

Give and Take is fair in all nations.

FRANCES BURNEY, *Evelina*. Ch. 25. (1778)

Give and take is fair play.

MARRYAT, *Newton Forster*. Ch. 47. (1832)

The great law of *give and take* runs through all nature, and if we see a hook, we may be sure that an eye is waiting for it.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 7. Introduction. (1848)

<sup>1</sup> He who has given this to-day, may, if he pleases, take it away to-morrow. (Qui dedit hoc hodie, cras, si volet, auferet.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 33. (20 B. C.) The good that can be given, can be taken. (Dari bonum quod potuit, auferri potest.)

SENECA, *Ad Lucilium*. Epis. viii, sec. 10. (C. A. D. 64) What can be given can also be taken away. (Quod dari posset, et eripi posse.)

SENECA, *Ad Lucilium*, Epis. xcvi, sec. 13.

<sup>2</sup> Take the bit, and the buffet with it.

JAMES KELLY, *Scottish Proverbs*, p. 311. (1721) "Bear some ill usage," Kelly explains, "of them by whom you get advantage. *Asinus esuriens fustem negligit*."

A fellow, whom he could either laugh with, or laugh at, . . . who would take, according to the Scottish phrase, "the bit and the buffet."

SCOTT, *Bride of Lammermoor*. Ch. 21. (1819)

<sup>3</sup> As children put it, you cannot take back a gift once fairly given. (*καθάπερ οἱ παῖδες, δὲ τῶν ὁρθῶς δοθέντων ἀφαιρέσεις οὐκ ἔστι.*)

PLATO, *Philibus*. Sec. 19E. (c. 350 B. C.) Quoted by FULLER, *The Holy State*. Bk. iii, ch. 25. (1642)

To offer and take back at the same time. (*ἀμα δίδου καὶ λάμβανε.*)

ARISTOTLE. (c. 350 B. C.) As quoted by DIOGENIANUS, ii, 77.

To give a thing and take a thing;  
To wear the diuell's gold-ring.

RANDLE COTGRAVE, *Dictionary: Retirer*. (1611)

A proverb among our children, To give a thing and take a thing is fit for the devil's darling.

THOMAS ADAMS, *Sermons*, ii, 288. (1629)

Fie! give a thing and take a thing?

THOMAS KILLIGREW, *The Parson's Wedding*. Act iii, sc. 5. (1663)

Give a thing and take again,

And you shall ride in hell's wain.

JOHN RAY, *English Proverbs*, p. 146. (1678)

Of bairns' gifts be not fain,  
No sooner they give them but they seek them again.

JAMES KELLY, *Scottish Proverbs*, p. 274. (1721)

We Americans well know what is meant by an *Indian gift*—that is, to make a present but expect more in return than we give.

NATHANIEL AMES, *Letter to Dr. Mather*, 26 March, 1764. See *Essays, Humor and Poems of Nathaniel Ames*, p. 25.

An *Indian gift* is a proverbial expression, signifying a present for which an equivalent return is expected.

THOMAS HUTCHINSON, *The History of the Colony of Massachusetts-Bay*, i, 469 note. (1764)

When an Indian gives anything, he expects an equivalent in return, or that the same thing may be given back to him. The term is applied by Children . . . to a child who, after having given away a thing, wishes to have it back again.

JOHN BARTLETT, *Dictionary of Americanisms: Indian Giver*. (1848)

If an American child, who has made a small gift to a playmate is indiscreet enough to ask that the gift be returned, he (or she) is immediately accused of being an *Indian-giver*, or, as it is commonly pronounced, *Injun-giver*.

*Journal of American Folk-Lore*, v, 68. (1892)

## V—What I Gave I Have

<sup>4</sup> Give and spend, And God will send.

H. G. BOHN, *Handbook of Proverbs*. (1855)

Giving to God is no loss.

CHEALES, *Proverbial Folk-Lore*, p. 126. (1875)

<sup>5</sup> A gift goes on a donkey and returns on a camel.

GURNEY CHAMPION, *Racial Proverbs*, p. 519 (1938) An Egyptian proverb.

BREAD CAST UPON THE WATERS, *see under BREAD*

<sup>6</sup> The wise man does not lay up treasure. The more he gives to others, the more he has for his own.

LAO-TSZE, *Tao-teh-king*. Aph. 81. (c. 600 B. C.)

Who shuts his hand, hath lost his gold;

Who opens it, hath it twice told.

GEORGE HERBERT, *Charms and Knots*. (c. 1635)

The hand that gives gathers.

JAMES HOWELL, *Proverbs: Brit.-Eng.*, p. 34.

(1659) RAY, *Proverbs*, p. 268. (1678) The Hindus say, "They who give have all things; they who withhold have nothing," or "Did anyone ever become poor by giving alms?" *See also under ALMS*.

In giving, a man receives more than he gives, and the more is in proportion to the worth of the thing given.

MACDONALD, *Mary Marston*. Ch. 5. (1881)

If you continually give, you will continually have

H. H. HART, *Seven Hundred Chinese Proverbs* No. 455. (1937)

<sup>7</sup> Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. (*δίδετε, καὶ δοθήσεται ὑμῖν.*)

*New Testament: Luke*, vi, 38. (C. A. D. 65) The *Vulgate* is, "Date et dabitur vobis."

<sup>8</sup> Go and sell what thou hast, and give to 'the poor, and thou shalt have treasure in heaven. (*ἔξεις θησαυρὸν ἐν οὐρανοῖς.*)

*New Testament: Matthew*, xix, 21. (C. A. D. 50)

The *Vulgate* is, "Habebis thesaurum in caelo."

The poor work miracles every day: we give them; and they give us treasures in heaven.

THOMAS WILSON, *Maxims of Piety*, p. 29. (c. 1750)

Giving much to the poor, doth enrich a man's store.

HERBERT, *Jacula Prudentum*. (1640) Cited by RAY, p. 146, with "increase" for "enrich." A man there was, though some did count him mad,

The more he cast away, the more he had.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684) A riddle put forth by Honest.

He that bestows his goods upon the poor, Shall have as much again, and ten times more.

BUNYAN, *Pilgrim's Progress*. Pt. ii. The solution offered by Gaius.

1  
Whatever you grant to the good, you give partly to yourself. (Quicquid bono concedas, des partem tibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 582. (c. 43 B. C.) What we give to the wretched is given to Fortune. (Misero datur quodcumque, fortunae datur.)

SENECA, *Troades*, l. 697. (c. A. D. 60) He that gives to a worthy Person, bestows a Benefit upon himself.

THOMAS FULLER, *Gnomologia*. No. 2114. (1732) One Gift well given, recovereth many Losses.

THOMAS FULLER, *Gnomologia*. No. 3752.

2  
Whatever I have given that I still possess. (Hoc habeo, quodcumque dedi.)

CAIUS RABIRIUS, *Apothegm*. (c. 65 B. C.) As quoted by SENECA, *de Beneficiis*, vi, 3, 1. What you give away is the only wealth which you will always have. (Quas dederis solas semper habebis opes.)

MARTIAL, *Epigrams*. Bk. v, No. 42. (c. A. D. 90) Thou hast nothing more from thy wealth, save what thou hast spent from it during life.

ALGAZILI, *Ethics*. Bk. ii, ch. 21, Maxim 101. (c. 1100)

What I formerly expended, I had; what I gave away, I have. (Quod expendi habui; Quod donavi, habeo.)

UNKNOWN, *Gesta Romanorum*. Tale xvi. (c. 1400) The tale begins, "We read of a certain Roman emperor, who built a magnificent palace. In digging the foundation, the workmen discovered a golden sarcophagus, ornamented with three circlets, on which were inscribed, 'I have expended—I have given—I have kept—I have possessed—I do possess—I have lost—I am punished. What formerly I expended, I had; what I gave away, I have.'"

What we gave, we have;

What we spent, we had;

What we left, we lost.

EDWARD COURTENAY, EARL OF DEVON, *Epitaph*. (1419) See CLEVELAND, *Genealogical History of the Family of Courtenay*, p. 142.

That I spent, that I had:

That I gave, that I have:

That I left, that I lost.

ROBERT BYRKES, *Epitaph*. (1579) In the church at Doncaster, England. The Latin of the third line is, "Quod servavi perdidit." Similar inscriptions are to be found on many old tombstones.

The goods we spend we keep; and what we save we lose; and only what we lose we have.

FRANCIS QUARLES, *Divine Fancies*. Bk. iv, sec. 70. (1632) An apothegm which occurs in various forms in many writers.

So much is mine as I enjoy, and give away for God's Sake.

THOMAS FULLER, *Gnomologia*. No. 4198. (1732) For all you can hold in your cold, dead hand is what you have given away.

JOAQUIN MILLER, *Peter Cooper*. (1883) Paraphrasing a Sanscrit proverb.

No POCKETS IN A SHROUD, see under RICHES.

3  
Them ez gives, lives.

E. R. SILL, *A Baker's Duzzen uv Wise Sawz*. (1883)

## GINGERBREAD

4  
Buy any gingerbread, gilt gingerbread.

BEN JONSON, *Bartholomew Fayre*. Act ii, sc. 2. (1614)

It will take the gilding off the gingerbread.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 432. (1830)

For him the gilt was yet on the gingerbread, the paint on the toy, the dew on the flower.

WHYTE-MELVILLE, *Uncle John*. Ch. 12. (1874) He was always rubbing the gilt off some gingerbread theory.

JAMES PAYN, *The Canon's Ward*. Ch. 11. (1884) Some of the gilt comes off the gingerbread.

SHAW, *Jitta's Atonement*. Act iii. (1926)

So many years, and the gilt wears off the gingerbread.

NOEL COWARD, *Cavalcade*. Pt. ii, sc. 5. See also CONNINGTON, *Four Defences*, p. 197. (1940)

CHENEY, *Dark Duet*, p. 171. (1943) etc., etc. To take the gilt off the gingerbread. To lessen the value or attractiveness of something.

PARTRIDGE, *Dictionary of Clichés: Take*. (1941) That takes the icing off old Ackrington's gingerbread.

NGAIO MARSH, *Colour Scheme*, p. 287. (1943)

5  
Thou wert a knight of ginger-bread.

WILLIAM WAGER (?), *Triall of Chevalry*, iv 1 (1605) Showy and unsubstantial.

If I marrie, I promise you it will not be Tyro. 'Tis such a piece of Ginger bread!

JOHN WILSON, *The Cheats*. Act iv, sc. 5. (1664) Ile behave myself like any Ginger-bread.

JOHN CROWNE, *English Friar*. Act ii. (1690) Quite a man of Gingerbread.

CHARLES CHURCHILL, *The Ghost*, iv, 634. (1763) Those Lords of Gingerbread, a gaudy crew.

JOHN WOLCOT (PETER PINDAR), *A Poetical Epistle to a Falling Minister*. (1789)

## GIRDLE

6  
Hee . . . hath all Princes neckes vnder hys gyrdell.

ROBERT BARNES, *Works* (1573), p. 203/2. (1541) I wis it is long hence I must liue . . . with my head vnder anothers girdle.

RICHARD BERNARD, tr., *Andria*. Act i, sc. 1. (1598)

He is curst in his Mothers Belly that would overtop such Princes, and bring their heads under his Girdle.

RICHARD BURNES, *Κέρδιον Δώρον*, p.80.(1660)

<sup>1</sup> Vngyrt, vnbllyssed. serving atte table  
Me semeth hym a seruant nothing able.

WILLIAM CAXTON, *The Book of Curtesye*, p. 45. (1477)

Fie on the man, that did it first inuent,  
To shame vs all with this Vngirt Vnblest!

EDMUND SPENSER, *The Faerie Queene*. Bk. iv, canto v, st. 18. (1596)

Dost think I'll fear thee as I fear thy father?  
nay, an I do, I pray God my girdle break.

SHAKESPEARE, *I Henry IV*, iii, 3, 169. (1597)  
"Ungirt, unblest," was the old word; as not ready till they were girded.

BISHOP JOSEPH HALL, *Contemplations*. Bk. iv, ch. 12. (1612)

As we usually say, they are unblest until they put on their girdle.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica*. Bk. v, ch. 22. (1646)

It was accounted before ve civill warres a very undecent and dissolute thing for a man to goe without his girdle in so much that 'twas a proverbe, "Ungirt and unbles't."

AUBREY, *Remaines of Gentilisme*, p. 43. (1687)

<sup>2</sup> Below the girdle all, but little else above.  
MICHAEL DRAYTON, *Poly-olbion: Blazons of the Shires*. Song 23. (1622) Cited as the blazon of Northamptonshire.

No wisdom below the girdle.

SIR MATTHEW HALE (?), *Apothegm*. (c. 1670)

<sup>3</sup> That Girdle will not gird me.

THOMAS FULLER, *Gnomologia*. No. 4343. (1732)

<sup>4</sup> I'll put a girdle round about the earth  
In forty minutes.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 1, 175. (1596)

Great seamen . . . in tall ships ribbed with brass,  
To put a girdle round about the world.

GEORGE CHAPMAN, *Bussy D'Ambois*. Act i, sc. 1. (1607) Proverbial for a voyage around the world.

He hath put a girdle 'bout the world.

And sounded all her quicksands.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act iii, sc. 1. (1614)

Sir Francis Drake . . . did cast a girdle about the world.

THOMAS MIDDLETON, *The Sunne in Aries*. (1621)  
As famous as their Countryman

That putt a girdle round about the world.

UNKNOWN, *Dick of Devon*. Act ii, sc.5. (c.1626)

<sup>5</sup> Bot gefe thaim up the girdill.

UNKNOWN, *Alexander*, l. 181. (c. 1400)

The other [French] proverb is, *Il a quitté sa ceinture*, he hath given up his girdle; which intimated as much as if he had become bankrupt, or had all his estate forfeited.

JAMES HOWELL, *Letters*. Sec. ix, No. 19. (1655)

TO TURN THE GIRDLE, see under ANGER.

## GIRL

See also Maiden

<sup>6</sup> Let every girl attend to her spinning. (Cada puta hile.)

CERVANTES, *Don Quixote*. Pt. i, ch. 46. (1605)

<sup>7</sup> I grudge no expense in your education, but I will positively not keep you a Flapper.

LORD CHESTERFIELD, *Letters*, 22 Sept., 1749.

Chesterfield is referring to SWIFT, *Gulliver's Travels: Voyage to Laputa*. According to Swift, the Laputans were so absent-minded that a "flapper" was necessary to brush their eyelids from time to time, to arouse their attention, etc.

I saw young teals taken alive . . . along with flappers, or young wild ducks.

GILBERT WHITE, *Natural History of Selborne*.

Ch. 39. (1773) The original meaning of flapper, as applied to a young thing.

See the three skirts in the back? That's the Missus and the two squabs. Young one's only a flapper.

H. L. WILSON, *Bunker Bean*. (1912) "Flapper" as a name for a young girl was popularized by Scott Fitzgerald in 1920.

"Who's the pippin?" asked one of the men.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 50. (1940)

Just another bit of fluff.

MARY RENALT, *Kind Are Her Answers*, p. 246. (1940)

<sup>8</sup> Girls, mark my Words; and know, for Men of Sense,

Your strongest Charms are native Innocence.

FRANKLIN, *Poor Richard's Almanack*, 1747. The Arabs say, "The whisper of a pretty girl can be heard farther than the roar of a lion."

<sup>9</sup> They are not young ladies, they are young persons.

W. S. GILBERT, *The Mikado*. Act i. (1885)

<sup>10</sup> A girl's a girl, and fun is fun. (Zwar Kind ist Kind, und Spiel ist Spiel.)

GOETHE, *Faust*. Pt. i, sc. 8. (1806)

<sup>11</sup> This all girls learn before their alphabet  
(Hoc discunt omnes ante alpha et beta puellae.)

JUVENAL, *Satires*. Sat. xiv, l. 209. (c. A. D. 120)  
Referring to love of money

<sup>12</sup> There was a little girl Who had a little curl  
Right in the middle of her forehead,  
And when she was good She was very, very good,

But when she was bad she was horrid.

HENRY WADSWORTH LONGFELLOW (?). The attribution is by Longfellow's son, ERNEST W. LONGFELLOW, *Random Memories*, p. 15, who states that these lines were composed (c. 1856) by the poet while he was walking up and down his garden, carrying his second

daughter, "Edith with the golden hair," in his arms. See also BLANCHE ROOSEVELT TUCKER-MACHETTA, *Home Life of Longfellow*, p. 90. There is no manuscript of the poem at Craigie House, and some commentators believe that Longfellow was merely repeating an old nursery rhyme. It has been included in some recent editions of *Mother Goose*, but it does not appear in any of the older ones, nor is it in HALLIWELL, *Nursery Rhymes of England*.

<sup>1</sup> Only one girl in the world for me,  
Only one girl has my sympathy.

DAVE MARION, *Only One Girl in the World for Me*. (1895)

I want a girl just like the girl that married dear old dad.

WILLIAM DILLON. Title of popular song. (1911)

<sup>2</sup> Your Rome has as many girls as the sky has stars. (Quot caelum stellas, tot habet tua Roma puellas.)

OVID, *Artis Amatoriae*. Bk. i, l. 59. (c. 1 B.C.)  
Dear to the heart of girls is their own beauty. (Virginibus cordi grataque forma sua est.)

OVID, *De Medicamine Faciei*, l. 32. (c. 1 B.C.)

<sup>3</sup> Men seldom make passes  
At girls who wear glasses.

DOROTHY PARKER, *News Item*. (1926)

The girl who is bespectacled  
Don't even get her nectacled.

OGDEN NASH, *Variation on an Old Theme*.

<sup>4</sup> Can you (sayd I) not care for sutch a golden girl?

GEORGE PETTIE, *Petite Pallace*, p. 165. (1576)  
Poor little Ritz girl.

S. N. BEHRMAN, *End of Summer*. Act ii, sc. 1. (1936)

Above all, she was expensive-looking, which is how the boys like their girls to look.

MICHAEL ARLEN, *The Flying Dutchman*, p. 19. (1939)

<sup>5</sup> Girls are said to be sooner women than boys are men.

SAMUEL RICHARDSON, *Sir Charles Grandison*. Bk. ii, ch. 8. (1753)

A girl of seventeen is a woman, when a man of seventeen is a boy.

THEODORE HOOK, *Gilbert Gurney*. Ch. 7. (1836)

<sup>6</sup> You may tempt the upper classes  
With your villainous demi-tasses,  
But Heaven will protect the working-girl!

EDGAR SMITH, *Heaven Will Protect the Working-Girl*. (1909)

<sup>7</sup> Sweet girl-graduates in their golden hair.

TENNYSON, *The Princess: Prol.*, l. 142. (1847)

<sup>8</sup> The girl I left behind me.

UNKNOWN. Title and refrain of song dating from 1759. Published in *The Charms of Melody*. No. 72. (c. 1810)

## GIZZARD

<sup>9</sup> He frets his gizzard, he harasses his imagination.

SAMUEL JOHNSON, *Dictionary: Gizzard*. (1755)

<sup>10</sup> I find my wife has something in her gizzard that only wants an opportunity of being provoked to bring up.

SAMUEL PEPYS, *Diary*, 17 June, 1668

Don't let that stick in your gizzard.

JONATHAN SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>11</sup> That little one, she warms my gizzard.

BAYARD TAYLOR, *Faust*. Pt. ii, act ii, sc. 3, l. 134. (1871)

<sup>12</sup> There was some grumbling of the Gizard.

ROBERT WILD, *Liberty of Conscience*, p. 11. (1672)

I was going home, grumbling in the gizzard.

THOMAS FLLOYD, tr., *Tartarian Tales*, p. 47. (c. 1765)

"To grumble in the gizzard," to complain and be dissatisfied.

WILLIAM CARR, *Craven Glossary: Gizzard*. (1828)

GLADNESS, see Happiness

GLASS, see Mirror

## GLORY

See also Fame

<sup>13</sup> It is upon glory's ladder that men seem to scale even heaven. (Hanc denique esse cuius gradibus etiam in caelum homines viderentur ascendere.)

CICERO, *Pro Milone*. Sec. 97. (52 B.C.)

<sup>14</sup> Glory follows virtue as if it were its shadow. (Gloria virtutem tamquam umbra sequitur.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 45, sec. 110. (45 B.C.)

Honour ever is the reward of vertue, and doth accompany it as duly as the shadow doth the body.

GEORGE PETTIE, *Petite Pallace*, p. 29. (1576)

Pettie's source was probably ERASMUS, *Similia*, "Ut umbra nos vel invitor comitatur: Ita gloria virtutem sequitur."

He who first thought of the resemblance between a shadow and glory, did better than he knew. (Celuy qui premier s'advisa de la ressemblance de l'ombre à la gloire, feit meulx qu'il ne vouloit.)

MONTAIGNE, *Essays*. Bk. ii, ch. 16. (1580)

<sup>15</sup> I have nothing to glory of. (Non est mihi gloria.)

*New Testament: I Corinthians*, ix, 16. (A.D. 57) The origin of the Latin proverb, "Gloriari non est meum" (It is not mine to glory).



<sup>1</sup> He who scorns false glory shall possess the true. (Vanam gloriam qui spreverit, veram habebit.)

QUINTUS FABIVS MAXIMVS, to Lucius Aemilius. (216 B. C.) See LIVY, *Ab Urbe Condita*. Bk. xxii, ch. 39, sec. 20.

<sup>2</sup> Hasty Glory goes out in a Snuff.

THOMAS FULLER, *Gnomologia*. No. 1804. (1732) Sudden Glory soon dies out.

THOMAS FULLER, *Gnomologia*. No. 4282.

<sup>3</sup> Go then, Patroclus, where thy glory calls.

GRANVILLE, *Heroic Love*. Act iv, sc. 1. (1697) Go where glory waits thee;

But, while fame elates thee,  
O, still remember me!

THOMAS MOORE, *Go Where Glory Waits Thee*. (c. 1830)

This goin' ware glory waits ye haint one agreeable feetur.

LOWELL, *Biglow Papers*. Ser. i, No. 2. (1848)

<sup>4</sup> To please great men is not the lowest glory. (Principibus placuisse viris non ultima laus est.)

HORACE, *Epistles*. Bk. i, epis. 17, l. 35. (20 B. C.)

<sup>5</sup> Love of Glory drags all, bound to her glittering car. (Fulgente trahit constrictos Gloria curru.)

HORACE, *Satires*. Bk. i, sat. vi, l. 23. (35 B. C.)

<sup>6</sup> Glory's no compensation for a belly-ache.

RUDYARD KIPLING, *Life's Handicap: The Courting of Dinah Shadd*. (1891)

<sup>7</sup> The glory of great men should always be measured by the means which they have used to acquire it. (La gloire des grands hommes se doit toujours mesurer aux moyens dont il se sont servis pour l'acquérir.)

LA ROCHEFOUCAULD, *Maximes*. No. 157. (1665)

<sup>8</sup> When I rush on, sure none will dare to stay; 'Tis Beauty calls and Glory shows the way.

NATHANIEL LEE, *The Rival Queens*. Act iv, sc. 2. (1677) Usually quoted, "Glory leads the way," as in the text of the stage editions of the play.

<sup>9</sup> The glory of man is as the grasse.

JOHN LYL, *Euphues* (Arber), p. 112. (1579) Glory is a thing worthy to be followed, but as it is gotten with great trauale, so is it lost in a small time.

JOHN LYL, *Euphues*, p. 135.

<sup>10</sup> From rank showers of blood,  
And the red light of blazing roofs, you build  
The Rainbow Glory.

LORD LYTTON, *Richelieu*. Act i, sc. 2. (1838) Military glory—that attractive rainbow that arises in showers of blood.

ABRAHAM LINCOLN, *Speech*, against the war with Mexico, House of Representatives, 12 Jan., 1848.

<sup>11</sup> To the ashes of the dead glory comes too late. (Cineri gloria sera venit.)

MARTIAL, *Epigrams*. Bk. i, No. 25. (c. A. D. 85)

On the title-page of the posthumous poems of Richard Lovelace (1619) there was used a paraphrase of this epigram, "Those glories come too late | That on our ashes wait."

Seldome comes Glorie till a man be dead.

ROBERT HERRICK, *Hesperides: Glorie*. (1648)

<sup>12</sup> Glory, the most unprofitable, vain, and counterfeit coin which is in use among us. (La gloire, la plus inutile, vaine, et faulse monnoye qui soit en nostre usage.)

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580)

Glory and rest are things that cannot live in the same house. (La gloire et le repos sont choses qui ne peuvent loger in mesme giste.)

MONTAIGNE, *Essays*. Bk. i, ch. 38.

We should learn to be no more greedy of glory than we are capable of achieving it. (Apprenons à n'estre non plus avides, que nous sommes capables, de gloire.)

MONTAIGNE, *Essays*. Bk. iii, ch. 10. (1595)

<sup>13</sup> Glory possesses a mighty spur. (Inmensum gloria calcar habet.)

OVID, *Ex Ponto*. Bk. iv, No. ii, l. 36. (c. A. D. 15)

Glory and honour serve as goads and spurs to virtue.

FRANCIS BACON, *De Augmentis Scientiarum*. Pt. i, bk. vi, ch. 3. (1605)

<sup>14</sup> Give me glory for my reward. (Merces mihi gloria detur.)

OVID, *Fasti*. Bk. iii, l. 389. (c. A. D. 8)

<sup>15</sup> Steep is the road by which glory scales the heights. (Ardua per praeceptis gloria vadit iter.)

OVID, *Tristia*. Bk. iv, eleg. 3, l. 74. (c. A. D. 9)

No path of flowers leads to glory. (Aucun chemin de fleurs ne conduit à la gloire.)

LA FONTAINE, *Fables*. Bk. x, fab. 14. (1678)

One doesn't go to heaven in a carriage. (No se va al cielo en coche.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 233. (1856) A Spanish proverb.

<sup>16</sup> I climb a difficult road, but glory gives me strength. (Magnum iter ascendo, sed dat mihi gloria vires.)

PROPERTIUS, *Elegies*. Bk. iv, eleg. 10, l. 3. (c. 26 B. C.)

Glory gives the heart strength. (Animo dat gloria vires.)

OVID, *Tristia*. Bk. v, eleg. 12, l. 37. (c. A. D. 9)

The Germans say, "Viel Ehr, viel Muth" (Many honors, much courage).

<sup>17</sup> For men to search their own glory is not glory. (Qui scrutator est maiestatis, opprimetur a gloria.)

*Old Testament: Proverbs*, xxv, 27. (c. 350 B. C.)

<sup>18</sup> Alas, how difficult to retain glory! (Heu quam difficilis gloriae custodia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 240. (c. 43 B. C.)

To be able to harm without wishing to do it is the greatest glory. (Nocere posse et nolle laus amplissima est.)

PUBLILIUS SYRUS, *Sententiae*. No. 442.

To be beaten by a better man is a kind of glory. (Superari a superiore pars est gloriae.)

PUBLILIUS SYRUS, *Sententiae*. No. 689.

1 He gained glory without giving bribes. (Nihil largiundo gloriam adeptus est.)

SALLUST, *Bellum Catilinae*. Ch. 54, sec. 3. (c. 41 B.C.) Sallust is referring to Cato. But Suetonius, *Divus Julius*, 19, 1, says Cato connived at bribery to secure the election of Bibulus.

Do not seek glory. Nothing so expensive as glory. SYDNEY SMITH. LADY HOLLAND, *Memoir*. Ch. 4.

2 The nearest way to glory—a short-cut, as it were—is to strive to be what you wish to be thought to be. (Viam ad gloriam proximam et quasi compendiarium dicebat esse, si quis id ageret, ut, qualis haberi vellet, talis esset.)

SOCRATES, *Apothegm.* (c. 410 B.C.) See CICERO, *De Officiis*. Bk. ii, 12, 43.

The nearest way to come at glory, is to do that for conscience which we do for glory.

FRANKLIN, *Poor Richard's Almanack*, 1737.

3 What price glory, now?

STALLINGS AND ANDERSON, *What Price Glory?* Act ii. (1924)

4 Tell her you found me going into glory.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 41. (1852) To go to glory: to go to heaven; to die.

He hev been in glory twenty year.

C. E. CRADDOCK, *In the Tennessee Mountains*. Ch. 1. (1884)

Had we got caught in this, we should have . . . gone to glory.

MARY KINGSLEY, *Travels in West Africa*, p. 179. (1897)

5 How swiftly passes away the glory of the world! (O quam cito transit gloria mundi!)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 3, sec. 5. (c. 1420) "Sic transit gloria mundi" is a sentence from the Service of the Pope's Enthronement, and at the moment when it is uttered, a handful of flax is burned to indicate the transitoriness of earthly grandeur. A similar rite is said to have been used in the triumphal processions of the Roman Republic. See ZONARAS, *Chronicon*.

Short is the glory that is given and taken by man. (Brevis gloria, quae ab hominibus datur et accipitur.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. ii, ch. 6, sec. 2. (c. 1420)

Rapid transit gloria mundi.

O. HENRY, *A Philistine in Bohemia*. (1908)

Sic venit gloria mundi.

O. HENRY, *The Unprofitable Servant*. (1911)

6 The glory of good men is in their conscience, and not in the mouths of men. (Bonorum

gloria in conscientiis eorum, et non in ore hominum.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. ii, ch. 6, sec. 2. (c. 1420)

7 Vain glory will flower, but it will produce no grain. (Gloria vana florece, y no grana.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 65. (1852)

8 So great is their love of glory. (Tantus amor laudum.)

VERGIL, *Georgics*. Bk. iii, l. 113. (29 B.C.)

Slight is the field of toil, but not slight the glory. (In tenui labor, at tenuis non gloria.)

VERGIL, *Georgics*. Bk. iv, l. 6.

9 Glories, like glow-worms, afarre off shine bright,  
But lookt too neare, have neither heat nor light.

JOHN WEBSTER, *The White Devil*. Act v, sc. 1. (1612)

LAST INFIRMITY OF NOBLE MINDS, *see under FAME*.  
OLD GLORY, *see under FLAG*.

## GLOVE

10 Thereto I caste to the my gloue and taken thou it vp I shal haue right of the or deye therfore.

WILLIAM CAXTON, tr., *Reynart the Foxe*, p. 102. (1481) *See under GAUNTLET*.

11 He was, in fact, a mere kid-glove sportsman.  
H. H. DIXON, *Post and Paddock*. Ch. 7. (1856)  
European politics are worked, to use the common phrase, "with kid gloves."

JAMES BRYCE, *The American Commonwealth*. Vol. ii, ch. 3. (1888)

12 We should not treat living creatures like shoes or pots and pans, casting them aside when they are bruised and worn out with service. (ὁ γὰρ ὡς ὑποδήμασιν ἢ σκεύεσσι τοῖς ψυχὴν ἔχουσι χρηστέον, κοπέντα καὶ κατατριβέντα ταῖς ὑπηρεσίαις ἀπορριπτοῦντας.)

PLUTARCH, *Lives: Marcus Cato*. Ch. 5, sec. 5.

When they want you no longer, they throw you aside like an old shoe.

ANTHONY TROLLOPE, *Barchester Towers*. Ch. 25. (1857)

When he got fed up he cast her aside like a worn-cut glove.

HUGH PENTECOST, *I'll Sing at Your Funeral*, p. 49. (1942)

Men no good. They take your money. Then they got no use for you. . . . Throw you out like an old dish mop.

ZELDA POPKIN, *No Crime for a Lady*, p. 115. (1942)

13 Marion County has been handled without gloves.

ADIEL SHERWOOD, *A Gazetteer of the State of Georgia*, p. 94. (1827)

The prophets . . . are here handled without gloves.

UNKNOWN, *Review, The Nation* (N.Y.), 5 May, 1892, p. 345/2.

<sup>1</sup> The boots . . . fitted me like a glove.

SMOLLETT, *Humphrey Clinker*, 10 June, 1771.

Let. 1.

The language fitting either "like a glove" as we say.

EDWARD FITZGERALD, *Letters*, i, 389. (1876)

## GLUTTONY

See also Eating

<sup>2</sup> A dish-licker. (ματτιβολιχός.)

ARISTOPHANES, *The Clouds*, l. 451. (423 B.C.)

Scart the cog [bowl] would hae mair.

ANDREW HENDERSON, *Scottish Proverbs*, p. 34. (1832) "He that scrapes the inside of his dish wishes for more."

<sup>3</sup> The learned glutton forgets his learning.

*Babylonian Talmud: Pesachim*, fo. 49. (c. 450)

Wisdom is not welcomed at the banquet and the revel.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 9. (c. 1050)

FAT PAUNCHES HAVE LEAN PLATES, see under BELLY: THE FULL BELLY.

<sup>4</sup> No vessel is more despised in the eyes of the Creator than an overloaded stomach.

*Babylonian Talmud: Pirké Aboth*. Ch. vi, sec. 4. (c. 450) Quoted in ALGAZALI'S *Ethics*, p. 135. On p. 136 he adds: "The wise man eats sufficient for one stomach, but the glutton for seven."

<sup>5</sup> In much eating lurketh sickness.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxvii, 30. (c. 190 B.C.) Oesterley, tr.

Much meat much maladies.

JOHN RAY, *English Proverbs*, p. 120. (1670)

He that eats till he is sick, must fast till he is well.

THOMAS FULLER, *Gnomologia*. No. 2094. (1732) After the Spanish, "Quien come hasta entermar, Ha de ayunar hasta sanar" (Who eats himself sick must fast himself well)

<sup>6</sup> A glutton is never generous.

H.G. BOHN, *Handbook of Proverbs*, p. 287. (1855)

<sup>7</sup> He who eats too much knows not how to eat.

BRILLAT-SAVARIN, *Physiologie du Goût*. Ch. 36. (1825)

<sup>8</sup> Since 'tis no sin of books to be a glutton.

I truck'd St. Austin for a leg of mutton.

THOMAS BROWN, *Satire on the French King*. (c. 1700)

We talk of a thirst of knowledge, a glutton of books.

ABRAHAM TUCKER, *Light of Nature*, ii, 484. (1768)

The elder Pliny, . . . the most voracious literary glutton of ancient times.

GEORGE P. MARSH, *Lectures on the English Language*. Ch. 21, p. 464.

<sup>9</sup> His eye upon the cupboard, his ear towards the crier of sweetmeats.

BURCKHARDT, *Arabic Proverbs*. No. 438. (1817)

<sup>10</sup> Better fill a glutton's belly than his eye.

WILLIAM CAMDEN, *Remains*, p. 319. (1605)

EYE BIGGER THAN THE BELLY, see under EYE.

<sup>11</sup> Indulge not gluttony, the belly's friend. (Indulgere gulae noli, quae ventris amica est.)

CATO (?), *Disticha*. Bk. iv, No. 10. (c. 175 B.C.)

<sup>12</sup> It is better to die of indigestion than of starvation. (Satius est cruditate, quam fame.)

CICERO, *Ad Familiares*. Bk. ix, epis. xviii, sec. 4. (46 B.C.)

<sup>13</sup> Over-feeding breeds ferocity. (Satietas ferocitatem parit.

ERASMUS, *Adagia*, iii, vii, 53. (1523)

He that overfeeds his Senses, feasteth his Enemies.

THOMAS FULLER, *Gnomologia*. No. 2243. (1732)

<sup>14</sup> At breakfast and diner I eete little meate, And two hongry meales make the thyrd a gluten.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Three hungry meales, makes the fourth a glutton.

WILLIAM CAMDEN, *Remains*, p. 331. (1605)

Two ill meals make the third a glutton.

HERBERT, *Jacula Prudentum*. No. 577. (1640)

The abbot . . . verified the proverb, that "two hungry meals make the third a glutton."

THOMAS FULLER, *Church History*. Pt. vi, ch. 2. (1655) Cited by KELLY, *Scottish Proverbs*, p. 302, with the comment, "Spoken when one eats greedily after long fasting."

Two good Meals make the third a Glutton

THOMAS FULLER, *Gnomologia*. No. 5329. (1732)

<sup>15</sup> Non sigheth so sore as the gloton that mai no more.

RICHARD HILLS, *Commonplace-Book*, p. 129. (c. 1530)

<sup>16</sup> Gluttony closed Paradise; it beheaded John the Baptist. (Gula paradisum clausit; decolavit Baptistam.)

POPE INNOCENT III, *De Contemptu Mundi*. Bk ii, ch. 18. (c. 1200)

O glotonye, ful of cursednesse,

O cause first of our confusioun,

O original of our dampnacioun!

CHAUCER, *Canterbury Tales: The Pardoner's Tale*, l. 170. (c. 1386)

<sup>17</sup> O what gluttony is his who has whole boars served up for himself, an animal born for banquets. (Quanta est gula quae sibi totos | ponit apros, animal propter convivia natum!)

JUVENAL, *Satires*. Sat. i, l. 140. (c. A.D. 120)

What slaughter'd hecatombs, what floods of wine, Fill the capacious Squire and deep Divine!

POPE, *Moral Essays*. Epis. iii, l. 203. (1732)

<sup>1</sup> Gluttony is an abomination; therein is the quality of a beast.

KE'GEMNI, *Instructions*. No. 2. (c. 4000 B.C.)  
Piasse Papyrus. Gunn, tr.

Let him herd with the dumb brutes—an animal whose delight is in fodder. (Mutis adgregetur animal pabulo lactum.)

SENECA, *Ad Lucilium*. Epis.xcii,sec.7.(a.A.D.64)

And we shall feed like oxen at a stall.

SHAKESPEARE, *I Henry IV*, v, 2, 14. (1597)

What is a man

If his chief good and market of his time  
Be but to sleep and feed? a beast, no more.

SHAKESPEARE, *Hamlet*, iv, 4, 33. (1600)

Swinish gluttony . . .

Cramms and blasphemes his feeder."

JOHN MILTON, *Comus*, l. 776. (1634)

<sup>2</sup> Double charge will rive a cannon.

JAMES KELLY, *Scottish Proverbs*, p. 86. (1721)

"Spoken when people urge upon you more  
than you can bear, be it meat, drink, work,  
or so."

I'm welly brosten [almost burst], as they say in  
Lancashire.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>3</sup> Ingenious is gluttony. (Ingeniosa gula est.)

PETRONIUS, *Satyricon*. Sec. 119. (c. A.D. 60)

Cited by MARTIAL, *Epigrams*. Bk. xiii, epig.  
62. (c. A.D. 85) Ingenious, that is, in devising  
luxuries to tempt the appetite. Sometimes  
rendered, "Gluttony is a fine art."

<sup>4</sup> To live a plover's life. (χαπαδριῶ βίον.)

PLATO, *Gorgias*. Sec. 494B. (c. 385 B.C.) Plato  
is speaking of the gluttons who cram their  
bellies and then vomit up the food. The com-  
parison refers to the plover's habit of drink-  
ing water and then rejecting it.

The hote cormeraunt of glotonye.

CHAUCER (?), *The Parlement of Foules*, l. 362.  
(c. 1382) CROBYLUS, *Frag.* i, 4, uses the  
phrase, κάμινος οὐκ ἀνθρώπος (A furnace,  
not a man) in describing a glutton.

<sup>5</sup> The glutton for two nights no sleep can get:  
The first from surfeit, the second from regret.

SADI, *Gulistan*, viii, 52. (c. 1258) Eastwick, tr.

<sup>6</sup> With eager feeding, food doth choke the  
feeder.

SHAKESPEARE, *Richard II*, ii, 1, 37. (1595)

Who hastens a glutton chokes him.

GEORGE HERBERT, *Jacula Prudentum*. No. 857.  
(1640)

<sup>7</sup> A glutton young, a beggar old.

C. H. SPURGEON, *John Ploughman's Pictures*.  
Ch. 2. (1880) Referred to as "an old saying."

<sup>8</sup> He who distinguishes the true savor of his  
food can never be a glutton; he who does  
not cannot be otherwise.

H. D. THOREAU, *Walden*. Ch. 11. (1854)

## II—Digging the Grave with the Teeth

<sup>9</sup> Greedy eaters dig their graves with their teeth.  
(Les gourmands font leurs fosses à leurs  
dents.)

HENRI ESTIENNE, *Précélence du Langue Fran-  
çois*. (c. 1550) "Greedy eater" seems the  
best translation of *gourmand*, who, in  
French, is more voracious than a *gourmet*,  
but less so than a *glouton*.

Voluptuousness and intemperance, as the French  
proverb hath it, digs its own grave with the teeth.

THOMAS ADAMS, *Sermons*, i, 137. (1629)

King Edward . . . by intemperance in his diet,  
in some sort, digged his grave with his own teeth.

THOMAS FULLER, *Church-History of Britain*.  
Vol. iv, ch. 3. (1655)

How many People daily dig their own Graves  
either with their Teeth, their Tongues, or their  
Tails.

OSWALD DYKES, *English Proverbs*, p.173.(1709)

More people dig their graves with their teeth than  
we imagine.

R. S. SURTEES, *Handley Cross*. Ch. 2. (1854)

We each day dig our graves with our teeth.

SAMUEL SMILES, *Duty*, p. 418. (1880)

With his knife and fork he digs his own grave.

JULE BROUSSEAU, *Episode on 8th Street*, p. 5.  
(1941)

## III—Gluttony Kills More than the Sword

<sup>10</sup> Gluttony kills more than the sword, and is  
the kinder of all evils. (Gula plures occidit  
quam gladius, estque fomes omnium malo-  
rum.)

FRANCESCO PATRIZZI, *Discussiones Peripateticæ*.  
(1571) There are many forms to the Latin  
proverb. HENDERSON, *Latin Proverbs*, cites  
two, "Plures crapula quam gladius" (More  
are killed by gluttony than by the sword)  
and "Ense cadunt multi, feriunt sed crapula  
plures" (Many fall by the sword, but more  
by gluttony). KELLY, *Scottish Proverbs*, p.  
299, gives another, "Plures necat gula quam  
gladius," and FYNES MORYSON, *An Itinerary*,  
i, 1 (1617) still another, "Plures crapula  
quam ensis."

Many moo people be glotonye is slayne,  
Then in batell or in fight, or with other payne.

UNKNOWN, *Dialogues of Creatures*. (c. 1535)

More perish by a surfeit than the sword.

JOHN LYLY, *Euphues and His England* (Ar-  
ber), p. 275. (1580)

By gluttony more die than perish by the sword.  
NICHOLAS LING, comp., *Politeuphuia*, p. 302.  
(1597)

Surfeits destroy more than the sword.

BEAUMONT and FLETCHER, *Women Pleased*. Act  
i, sc. 2. (c. 1613)

Gluttony kills more than the sword.

GEORGE HERBERT, *Jacula Prudentum*. No. 505.  
(1640) The Danes say, "Flere Folk draebes  
af Nadver end af Svaerd" (More people  
are killed by supper than by the sword).

## IV—More Die from Food than Famine

1 More die from the pot than from poverty.  
*Babylonian Talmud: Shabbath*, fo. 33a. (c. 450)  
 THERE IS DEATH IN THE POT, *see under POT*.

2 I saw few die of hunger, of eating—100,000.  
 FRANKLIN, *Poor Richard's Almanack*, 1736.  
 After the Spanish, "De hambre a nadie vi morir, de mucho comer a cien mil."

3 Hunger and thirst kill scarcely any,  
 But gluttony and drink kill a great many.  
 ALFRED HENDERSON, *Latin Proverbs*, p. 101.  
 (1869) There are many English variants.  
 "Feasting is the doctor's harvest," "Feed sparingly and defy the physician."

4 Hence [from gluttony] come sudden deaths  
 and intestate old age. (Hinc subitae mortes  
 atque intestata senectus.)

JUVENAL, *Satires*. Sat. i, l. 144. (c. A. D. 120)

5 Surfeit has killed many more men than famine.  
 (πολλῶ τοι πλεονας λιμοῦ κόρος ὤλεσεν  
 ἄνδρας.)

THEOGNIS, *Sententiae*. (c. 600 B. C.) HENDERSON, *Latin Proverbs*, p. 233, gives the Latin,  
 "Multo plures satietas quam fames perdidit viros."

The Greek poet Theognis most truly hath written,  
 that surfeit hath destroyed more than famine.

THOMAS COGAN, *Haven of Health*, p. 219. (1588)

More die by Food than Famine.

THOMAS FULLER, *Gnomologia*. No. 3433. (1732)

## GNAT

6 Ye blind guides, which strain at a gnat, and  
 swallow a camel. (ὁδηγοὶ τυφλοὶ, διυλίζοντες  
 τὸν κῶνωπα τὴν δὲ κάμηλον καταπίνοντες.)

*New Testament: Matthew*, xxiii, 24. (c. A. D. 50) The *Vulgate* is, "Duces caeci, excolantes culicem, camelum autem glutientes," and the correct reading, as both the Greek and Latin indicate, and as used not only in the Coverdale and other early versions, but also in the Revised Version, is "strain out a gnat," an allusion to the custom of straining wine before drinking it, lest insects be inadvertently swallowed. It is probable that the translators of 1611 did not make a mistranslation, but simply adopted a rendering which had already gained currency in the popular speech of the time, meaning, "which strain the liquor if they find a gnat in it." However, the phrase was soon misapprehended, and was taken to mean to make a difficulty of swallowing or accepting something. See *O.E.D.*, x, 1067/1.

Blind fools, clensing forth the knatt, but swelowyng the camely.

UNKNOWN, *Apology for Lollard*, 45. (c. 1400)

Most vnjustly straining at a gnat, and letting past an elephant.

ROBERT GREENE, *Mamillia*, ii, B 3 b. (1583)

They have verified the old proverbe in straying at gnats and swallowing downe camells.

BISHOP JOHN KING, *On Jonas*, p. 284. (1594)  
 Many stumble at a strawe and leape over a blocke.

WILLIAM CAMDEN, *Remains*, p. 328. (1605)  
 Doth so small a gnat stick in your throats, while ye swallow such a camel of flagitious wickedness?

BISHOP JOSEPH HALL, *Contemplations*. Bk. iv, ch. 31. (1615)

To strain at a gnat. To make a difficulty of accepting (some point, theory, etc.); esp. after accepting readily a much greater difficulty.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)  
 Shall we, the renowned camel-swallowers, now boggle at a gnat?

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 68. (1942)

## GO

7 I'm going to "go it" a bit before I settle down.  
 I have gone it a bit already, and I'm going to "go it" a bit more.

HENRY J. BYRON, *Our Boys*. Act i. (1875)

8 No man goes further than the man who does not know whither he is going.

OLIVER CROMWELL. As quoted by PEARSON, *G.B.S.*, p. 224.

9 He that goeth, and returneth, maketh a good voyage. (Chi va & ritorna, fa bon viaggio.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

He that goes and comes makes a good voyage.  
 UNKNOWN, *Book of Meery Riddles*. Prov. 90. (1629)

Without going there is no returning.

S. G. CHAMPION, *Racial Proverbs*, p. 362. (1938) A Chinese proverb.

10 He's gone, and forgot nothing but to say farewell to his creditors.

FRANKLIN, *Poor Richard's Almanack*, 1733.

Gone where the woodbine twineth.

JAMES FISK, at the Congressional investigation of Black Friday (24 Sept., 1869), referring to the money he had lost in the attempt to corner gold. When somebody asked him what that meant, he is said to have answered, "Up the spout."

Question: What became of the \$50,000,000 gold carried for Mrs. Grant?

Jim Fisk: Oh! that has gone with all the rest. Where the woodbine twineth.

New York *Tribune*, 24 Jan., 1870, p. 1/4.

11 Where do we go from here? (Wohin soll es nun gehn?)

GOETHE, *Faust*. Pt. i, *Studierzimmer*. (1806)

So where do we go from here?

CLARE BOOTHE, *Margin for Error*. Act ii. (1939) TAYLOR, *The Deadly Sunshade*, p. 159. (1941) etc., etc.

12 As fast as one goth an other comthe.

JOHN HEYWOOD, *Proverbs*, Pt. i, ch. 3. (1546)

<sup>1</sup> You . . . might haue gone further, and haue faren wurs.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
That ancient check of going far and faring worse.

BISHOP JOSEPH HALL, *Recollection of Treaties*, p. 412. (1614)

I may go farther, and fare worse.

JAMES SHIRLEY, *Love in a Maze*. Act ii, sc. 2. (1632)

Come, Sir John, you may go further and fare worse.

SWIFT, *Polite Conversation*. Dial. ii. (1738)  
If there be no Purgatory, the Dean may have gone farther and fared worse.

ROBERT SOUTHEY, *The Doctor*. Ch. 8. (1834)  
She's just as rich as most of the girls who come out of India. I might go farther and fare worse.

THACKERAY, *Vanity Fair*. Ch. 4. (1847)

To go further and fare worse. Not content with something available or offered, to pass on and experience bad fortune or inferior treatment.

PARTRIDGE, *Dictionary of Clichés: Go*. (1941)

<sup>2</sup> Ye maie walke this waie, but sure ye shall fynde

The further ye go, the further behynde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

<sup>3</sup> I better go while the going's good.

JOHN O'HARA, *Appointment in Samarra*, p. 270. (1934)

The guilty party had better go while the going is good.

MICHAEL INNES, *Comedy of Terrors*, p. 222. (1940)

She ought to go while the going is good.

DOROTHY BOWERS, *Fear and Miss Betony* p. 101. (1942)

<sup>4</sup> Go here away, go there away, quoth Madge Whitworth, when she rode the mare in the tedder.

JOHN RAY, *English Proverbs*, p. 85. (1678) A tedder is a machine for spreading out new-mown hay to dry.

<sup>5</sup> Whither thou goest, I will go; and where thou lodgest, I will lodge. (Quocumque enim perrexeris, pergam.)

*Old Testament: Ruth*, i, 16. (c. 600 B.C.)

<sup>6</sup> Without going you can get nowhere. (Lu pu hsing pu tao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 21. (1875)

Better to go than to send. (Shih k'ou pu ju tzū tsou.)

SCARBOROUGH, *Chinese Proverbs*. No. 1988. See under SELF-HELP.

<sup>7</sup> Stand not upon the order of your going, But go at once.

SHAKESPEARE, *Macbeth*, iii, 4, 118. (1606)

<sup>8</sup> I am gone for ever. [*Exit, pursued by a bear.*]

SHAKESPEARE, *Winter's Tale*, iii, 3, 57. (1610)

<sup>9</sup> "And you won't be angry? . . . Then fire away, Flannagan!" cried Titmouse joyfully.

SAMUEL WARREN, *Ten Thousand a Year*. Ch. 31. (1841)

Let her go, Gallagher!

WILLIAM W. DELANEY. Title and refrain of song. (1887)

<sup>10</sup> He that by husbandry will tryue and tre [thrive and prosper],

Must not trust in "go," but in "now gaw we."

UNKNOWN, *Pilgrim's Tale*, l. 38. (c. 1540)  
Do not say go, but gaw.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
There is a great deal of difference between go and gaw [an abbreviation of go we]. i. e. between ordering a person to do a thing, and going with him to see him do it, or do it with him.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 432. (1830)

## GOAL

<sup>11</sup> The winning of the gole crownes each mans race.

THOMAS DEKKER, *If It Be Not Good, the Duel Is in It*. (1612)

<sup>12</sup> Do not turn back on reaching the frontier. (μὴ ἐπιστρέφεισθαι ἐπὶ τοὺς ὁροὺς ἐλθόντας.)

PLUTARCH, *Moralia: The Education of Children*. Sec. 12F. Quoting one of the precepts of Pythagoras, quoted also by DIOGENES LAERTIUS, viii, 17-18, who explains that it means that those who approach the boundary of life should not set their hearts on living, and try to turn back.

<sup>13</sup> This must be the goal toward which my foaming steed shall press. (Has meus ad metas sudet oportet equus.)

PROPERTIUS, *Elegies*. Bk. iv, eleg. i, l. 70. (c. B. C. 16) Quoted by MONTAIGNE, ii, 10, the French being, "C'est vers ce but que doivent tendre mes coursiers."

<sup>14</sup> Whatsoever you attempt, consider your goal. (Quicquid conaris, quo pervenias cogites.)

PUBLILIUS SYRUS, *Sententiae*. No. 561. (c. 43 B. C.)

## GOAT

<sup>15</sup> A Skyrian goat. ( αἰξ Σκυπλᾶ.)

DIOGENIANUS, *Adagia*, iii, 3. (c. A. D. 125) The goats of Skyros were renowned as milk-givers, but were very fractious. A similar phrase is ἡ Κανπλά βοῦς (A Kaunian cow), for Kaunian cows gave abundant milk, but often kicked over the pail.

The goat gives a good milking, but she casts it all down with her foot.

JAMES KELLY, *Scottish Proverbs*, p. 310. (1721)

<sup>16</sup> An old Goat is never the more revered for his Beard.

THOMAS FULLER, *Gnomologia*. No. 646. (1732)

Contend not about a Goat's Beard.

THOMAS FULLER, *Gnomologia*. No. 1151. (1732)

1 Goats are not sold at every Fair.

THOMAS FULLER, *Gnomologia*. No. 1667. (1732)  
You have no Goats, and yet you sell Kids.

THOMAS FULLER, *Gnomologia*. No. 5922. (1732)

They that sell kids, and have no goats, how came they by them?

H.G. BOHN, *Handbook of Proverbs*, p. 527. (1855)

2 The goat must browse where she is tied.

HERBERT, *Jacula Prudentum*. No. 59. (1640)

Where the buck is bound there he must bleat.

JAMES KELLY, *Scottish Proverbs*, p. 343. (1721)

"Men must bear these hardships to which they are bound, either by force or compact."

"The goat must browse where she is tied." Poverty . . . surrounds a man with ready-made barriers.

EDWARD FITZGERALD, *Polonius: Poverty*. (1872)

3 [He] stopped at third with a mocking smile on his face which would have gotten the late Job's goat.

CHRISTY MATHEWSON, *Pitching*, p. 28. (1912)

"To get one's goat": to disgust one, or make one lose one's temper.

She got Martha's goat from the jump.

JACK LONDON, *The Valley of the Moon*. Ch. 10. (1913)

Are you deaf, or are you tryin' to get my goat?

J. C. LINCOLN, *Shavings*, p. 147. (1918)

That always got his goat.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 87. (1939)

4 Why is it, whenever a group of internationalists get together, they always decide that Uncle Sam must be the goat [i. e. the victim]?

BERTRAND H. SNELL, *Interview*, 7 May, 1931.

If disease spread among the livestock, the goats would get it first and die. That gave rise to the expression, "I'll be the goat."

ALFRED E. SMITH, *Interview*, New York *Herald Tribune*, 5 March, 1935, p. 38.

She made you the goat.

RAYMOND CHANDLER, *The High Window*, p. 235. (1942)

## GOD

5 Man's extremity is God's opportunity.

THOMAS ADAMS, *Sermons* (1861), i, 96. (1629)

LORD BELHAVEN, *Speech on Union*, in Scottish Parliament, 2 Nov., 1706. SCOTT, *The Fortunes of Nigel*. Ch. 21. (1822)

Our own proverb, Man's extremity is God's opportunity, or as we sometimes have it, When need is highest, help is nighest.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 61. (1853) See also under NEED.

6 God looks late into his book. (<δ> Ζεὺς κατεῖδε χρόνιος εἰς τὰς διημέρας.)

ÆSCHYLUS (?), *Fragments*. Frag. 251, Smyth. (c. 458 B.C.) Cited by ZENOBIOUS, iv, 11;

PSEUDO-DIOGENIANUS, iv, 95A. Referring to

the delayed but certain punishment of the wicked. The proverb is sometimes given, "God is slow looking into his book, but he always looks."

Slow are the hands of the Gods, but mighty at last to fulfil. (χρόνια μὲν τὰ τῶν θεῶν πῶς, εἰς τέλος δ' οὐκ ἀσθενῇ.)

EURIPIDES, *Ion*, l. 1615. (c. 419 B.C.)

The gods wait long. (μενετοὶ θεοί.)

ARISTOPHANES, *The Birds*, l. 1620 (414 B.C.)

Sometimes paraphrased, "By their long memories the gods are known."

God metes out justice in his own good time. (νέμει τοι δίκαν θεός, δταν τύχη.)

EURIPIDES, *Electra* l. 1169. (c. 413 B.C.)

The power of heaven moves slowly, but at the same time surely. (ὀρμάται μῶλιν, ἀλλ' ὅμως | πιστὸν τι τὸ θεῖον | σθένος.)

EURIPIDES, *The Bacchantes*, l. 882. (c. 410 B.C.)

God delays but does not forget. (ὁ θεὸς ἀργεῖ, ἀλλὰ δὲν ἀλησμονεῖ.)

ALEXANDER NEGRIS, *Greek Proverbs*. Quoting

a proverb of unknown date and origin. The Latin proverb is, "Habet Deus suas horas et moras" (God has his own times and his own delays), while the Spanish form is, "Dios consiente, pero no para siempre" (God permits, but not forever).

In the end comes Punishment on noiseless feet. (Sera tamen tacitis Poena venit pedibus.)

TIBULLUS, *Elegies*. Bk. i, eleg. 9, l. 4. (19 B.C.)

The divine wrath is slow indeed in vengeance, but it makes up for its tardiness by the severity of the punishment. (Lento quidem gradu ad vindictam divina procedit ira, sed tarditatem supplicii gravitate compensat.)

VALERIUS MAXIMUS, *Facta et Dicta Memorabilia*. Bk. i, ch. 1, sec. 3. (C. A. D. 15)

Will not Jupiter call upon himself, think you? Do you imagine he has condoned everything because, when it thunders, the sacred fire rends an oak tree in twain sooner than you and your house? (At sese non clamo Iuppiter ipse? | ignovisse putas, quia, cum tonat, ocus illex | sulphure discutitur sacro quam tuque domusque?)

PERSIUS, *Satires*. Sat. ii, l. 23. (C. A. D. 58)

The wrath of the gods may be great, but it assuredly is slow. (Ut sit magna, tamen certe lenta ira deorum est.)

JUVENAL, *Satires*. Sat. xiii, l. 100. (C. A. D. 120)

The angry gods have their feet shod with wool. (Dii irati laneos pedes habent.)

MACROBIUS, *Saturnalia*. Bk. i, ch. 8. (C. A. D.

400) They come silently and unperceived to exact vengeance. Cited by ERASMUS, *Adagia*, i, x, 82. EMERSON, *The Over-Soul*, quotes as a proverb, "God comes to see us without bell."

Though God have iron hands which when they strike pay home, yet hath he leaden feet which are as slow to overtake a sinner.

JOHN LYLY, *Euphues* (Arber), p. 172. (1579)

Though these punishments fall not suddenly, yet certainly. . . . God hath leaden feet, but iron hands.

THOMAS ADAMS, *Sermons*, i, 214. (1629) In another place Adams says, "He will strike with iron hands, that came with leaden feet."

God stays long but strikes at last.

HOWELL, *Proverbs: Brit.-Eng.*, p. 19. (1659)  
God cometh with leaden feet, but striketh with iron hands.

JOHN RAY, *English Proverbs*, p. 11. (1670)  
And though circuitous and obscure,  
The feet of Nemesis, how sure!

WILLIAM WATSON, *Europe at the Play*. (1906)  
THE MILLS OF THE GODS GRIND SLOWLY, see under MILL.

<sup>1</sup>  
Seat thyself on the arms of God.

AMEN-EM-APT, *Teaching How to Live*. Col. 22, l. 7; col. 23, l. 10. (c. 700 B.C.) Budge, tr.  
The eternal God is thy refuge, and underneath are the everlasting arms. (Subter brachia sempiterna.)

Old Testament: *Deuteronomy*, xxxiii, 27. (c. 650 B.C.)

<sup>2</sup>  
God can abide no man to be wiser than himself. (οὐ γὰρ ἐὰ φρονεῖν ὁ θεὸς μέγα ἄλλον ἢ ἑωυτόν.)

ARTABANUS, to Xerxes. (c. B.C. 470) See HERODOTUS, vii, 10. Quoted by MONTAIGNE, ii, 12.

Gods should be wiser than mortal men. (σοφωτέρους γὰρ χρὴ θνητῶν εἶναι θεούς.)

EURIPIDES, *Hippolytus*, l. 120. (c. 428 B.C.)  
Ouer God there is no Lord. (Supra Dio non è Signore.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

<sup>3</sup>  
God writes straight with crooked lines.

ST. AUGUSTINE, *Apothegm.* (c. A.D. 400) A Portuguese proverb, quoted by Paul Claudel as the theme of his play, *The Satin Slipper*. (1931)

<sup>4</sup>  
All that God does is for the best.

Babylonian Talmud: *Bechoroth*, fo. 60b. (c. 450)

<sup>5</sup>  
God says to man, "If you come to my house, I will come to your house."

Babylonian Talmud: *Sukkah*, fo. 53a. (c. 450)  
Who stands with God, God stands with him. (Chi sta con Dio, Iddio sta con lui.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 187. (1856) An Italian proverb. "Hear God and God will hear you" is an English variant.

God provides for him that trusteth.

HERBERT, *Jacula Prudentum*. No. 730. (1640)

<sup>6</sup>  
God protects three sorts of persons, fools, children, and drunkards. (Dieu aide à trois sortes de personnes, aux fous, aux enfans, et aux ivrognes.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 63. (1814)

<sup>7</sup>  
God with his finger strikes, and not his arme.

JOHN BODENHAM, *Belvedere*. (1600)

God strikes not with both hands, for to the sea he made heavens, and to rivers fords.

HERBERT, *Jacula Prudentum*. No. 317. (1640)  
From the Spanish proverb, "No hiere Dios con dos manos."

God strikes with his finger, and not with all his arm.

HERBERT, *Jacula Prudentum*. No. 1112.

Nor otherwise with the Spanish: *God never wounds with both hands*; . . . for He ever reserves one with which to bind up and heal.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 132. (1852)

<sup>8</sup>  
It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the discovery of divine truths. One follows Nature and Nature's God; that is, he follows God in his works and in his word.

LORD BOLINGBROKE, *Letter to Mr. Pope*. (c. 1730)

Slave to no sect, who takes no private road, But looks thro' Nature up to Nature's God.

POPE, *An Essay on Man*. Epis. iv, l. 331. (1734)  
The famous line inspired, probably, by Bolingbroke's letter.

And not from Nature up to Nature's God, But down from Nature's God look Nature through.

ROBERT MONTGOMERY, *Luther*. (1828)

<sup>9</sup>  
The porter calls upon God only when he is under the load.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 632. (1817) He never thinks of God except when he is suffering from misfortune.

He walks upon the highest part of the wall, and says, "For safety we trust in God."

BURCKHARDT, *Arabic Proverbs*. No. 755. He demands safety while exposing himself to danger.

<sup>10</sup>  
God knows the truth, and let it rest there. (Dios sabe la verdad, y quédese aquí.)

CERVANTES, *Don Quixote*. Pt. i, ch. 47. (1605)

<sup>11</sup>  
God who gives the wound gives the salve. (Dios que da la llaga da la medicina.)

CERVANTES, *Don Quixote*, Pt. ii, ch. 19. (1615)  
See also under MEDICINE.

To whom God gives the task, he gives the wit. (Wem Gott gibt den Amt, dem gibt er auch Verstand.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 302. (1856) A German proverb.

<sup>12</sup>  
May God hear it and sin be deaf. (Dios lo oiga y el pecado sea sordo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 58, 65. (1615)

<sup>13</sup>  
Yet, pardee, god shal helpe us at the laste.

CHAUCER (?), *Troilus and Criseyde*, Bk. i, l. 1047 (c. 1380)

God be thyn help, I can no better seye.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 630. (c. 1388)

<sup>14</sup>  
He that loveth god kepeth his lawe and his word.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 6. (c. 1389)



For wel ye knowe, a lord in his houshold,  
He hath nat every vessel al of gold;  
Somme been of tree, and doon hir lord servyse.  
God clepeth folk to him in sondry wyse.

CHAUCER, *The Wife of Bath's Prologue*, l. 99.

1 Thou seest not God, nevertheless thou recognizest him from his works. (Deum non vides, tamen deum agnoscis ex operibus eius.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 28, sec. 70. (45 B.C.)

The constancy of the benefit of the years in their seasons argues a Deity.

GEORGE HERBERT, *Jacula Prudentum*. No. 775. (1640) There is a Latin proverb, "Praesentemque refert quaelibet herba Deum" (And every herb reveals a present God).

Suppose I had found a watch upon the ground. . . . The mechanism being observed, . . . the inference we think is inevitable that the watch must have a maker.

WILLIAM PALEY, *Natural Theology*. Ch. 1. (1784)

The world embarrasses me, and I cannot think that this watch exists and has no Watchmaker. (Le monde m'embarrasse, et je ne puis pas songer que cette horloge existe et n'a pas d'Horloger.)

VOLTAIRE, *Epigram*. Both Paley and Voltaire probably derived the idea from NIEUWENTYT, *The Religious Philosopher*, translated into English from the Dutch in 1718.

2 Not God above gets all men's love.

JOHN CLARKE, *Paroemiologia*, p. 147. (1639)

RAY, p. 97. (1670) FULLER, No. 6105. (1732)

EVEN GOD CAN'T PLEASE EVERYONE, *see under PLEASING*.

3 I have planted, Apollos watered; but God gave the increase. (ἐγὼ ἐφύτευσα. Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡύξανεν.)

*New Testament: I Corinthians*, iii, 6. (c. A. D. 60) *The Vulgate* is, "Ego plantavi, Apollo rigavit: sed Deus incrementum dedit."

4 God moves in a mysterious way  
His wonders to perform.

WILLIAM COWPER, *Light Shining Out of Darkness*. (1779)

God moves in a mysterious way.

H. C. BAILEY, *Orphan Ann*, p. 71. (1941)

Miss Emily murmured that God moved in a mysterious way.

CHRISTIE, *The Moving Finger*, p. 61. (1942)

God moves in a mysterious way his blunders to perform.

LODWICK, *Running to Paradise*, p. 294. (1943)

5 The Lord alone did lead him. (Dominus solus dux eius fuit.)

*Old Testament: Deuteronomy*, xxxii, 12. (c. 650 B.C.)

6 The Lord is judge, and with him is no respect of persons. (Dominus iudex est, et non est apud illum gloria personae.)

*Apocrypha: Ecclesiasticus*, xxxv, 12. (c. 190 B.C.)

There is no respect of persons with God. (οὐ γὰρ ἔστιν προσωπολήψια παρὰ τῷ θεῷ.)

*New Testament: Romans*, ii, 11. (c. A. D. 57)

God is no respecter of persons. (οὐκ ἔστιν προσωπολήπτῃς ὁ θεός.)

*New Testament: Acts*, x, 34. (c. A. D. 65)

*Vulgate* is, "Non est personarum acceptor Deus."

To be no respecter of persons. To make no distinctions of rank or wealth.

PARTRIDGE, *Dictionary of Clichés*: No. (1941)

7 Don't wear the image of God in a ring. (In anulo Dei figuram ne gestato.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. (1508)

Don't use the name of God lightly.

8 All things come from God. (πάντα δῶρα δαιμόνων.)

EURIPIDES, *Helen*, l. 663. (c. 412 B.C.)

Steep is the path toward God. (αἰπεινὰ τοῖς μαντεῖα.)

EURIPIDES, *Ion*, l. 739. (c. 419 B.C.)

God turns everything upside down. (θεὸς πάντ' ἀναστρέφει πάλιν.)

EURIPIDES, *Suppliants*, l. 331. (c. 421 B.C.)

9 Whoso hath Gods for friends  
Hath the best divination in his home.

(τοὺς θεοὺς ἔχων τις ἄν

φίλους ἀρίστην μαντικὴν ἔχει δόμοις.)

EURIPIDES, *Helen*, l. 759. (c. 412 B.C.)

To whom God wishes well, his house knows it. (A quien Dios quiere bien, la casa le sabe.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

Whom God loves, his House is savoury to him.

THOMAS FULLER, *Gnomologia*. No. 5724. (1732)

10 [God] intervenes in matters grown too great,  
But small things he lets pass and leaves to Fate. (ἀντρεται, | τὰ μικρὰ δ' εἰς τύχην ἀφείλεται.)

EURIPIDES, *Fragments*. Frag. 974 Nauck. (c. 450 B.C.) Helmbold, tr. Quoted by PLUTARCH, *Moralia*, 464A, 811D.

Let no god intervene unless a knot come worthy of such a deliverer. (Nec deus intersit, nisi dignus vindice nodus | incidit.)

HORACE, *De Arte Poetica*, l. 191. (c. 20 B.C.)

Providence will never stoop so low as to bother with the life and death of trifles such as you. (Numquam sic cura deorum | se premet, ut vestrae morti vestraeque saluti | fata vacent.)

LUCAN, *Civil War*. Bk. v, l. 340. (c. A. D. 60)

The gods are careful about great things, but neglect small ones. (Magna di curant, parva neglegunt.)

CICERO, *De Natura Deorum*. Bk. ii, ch. 66, sec. 167. (c. B. C. 45) Quoted by MONTAIGNE, ii, 12.

God, who is a perfect craftsman in great things, is not less so in small things. (Deus ita artifex magnus in magnis, ut minor non sit in parvis.)

SAINT AUGUSTINE, *De Civitate Dei*. Bk. xi, ch. 22. (c. 425)

11 God said unto Moses, I am that I am. (Dixit Deus ad Moysen: Ego sum qui sum.)

*Old Testament: Exodus*, iii, 14. (c. 550 B.C.)

I am all that was or is or will be. (ἐγώ εἰμι πᾶν τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον.)

PLUTARCH, *Moralia: Of Isis and Osiris*. Sec. 354C. (c. A. D. 95) Quoting an inscription on a statue of Athena.

Thou art. (εἶ.)

PLUTARCH, *Moralia: The E at Delphi*. Sec. 394C. "An utterance," writes Plutarch, "addressed in awe and reverence to the god as existent through all eternity."

Tell them I AM, Jehovah said

To Moses; while earth heard in dread.

CHRISTOPHER SMART, *Song to David*. (c. 1771)

1 Have God and have all.

FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)

He looseth nothing, that looseth not-God.

GEORGE HERBERT, *Jacula Prudentum*. No. 36. (1640) From the French, "Il ne perd rien qui ne perd Dieu."

He loseth nothing, that keepeth God for his Friend.

THOMAS FULLER, *Gnomologia*. No. 1876. (1732)

2 It is little of God's might, to make a poore man a knight.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)

3 God is not a cosmic bell-boy for whom we can press a button to get things.

HARRY EMERSON FOSDICK, *Prayer*. (1933)

4 Heb Ddnw heb ddim, a Dnw, a digon. (Without God without ought, God and enough.)

FRANKLIN, *Poor Richard's Almanack*, 1742.

A noddo Duw, rhy nodder. (Assurance hath he doubly sure, who by his God is kept secure.)

FRANKLIN, *Poor Richard's Almanack*, 1743.

5 If a sparrow cannot fall without God's knowledge, how can an empire rise without His aid?

BENJAMIN FRANKLIN, proposing that the sessions of the Constitutional Convention, May, 1787, be opened with prayer.

6 God, when he means to shave clear, chooses a razor with a sharp edge, and never sendeth a slug on a message that requireth haste.

THOMAS FULLER, *The Profane State: The Life of Jehu*. Bk. v, ch. 9. (1642) The Poles say, "God can shave without soap."

7 God gives whole Days to the Fortunate, and but some Hours to the Unhappy.

THOMAS FULLER, *Gnomologia*. No. 1671. (1732)

God is always at Leisure to do good to those that ask it.

THOMAS FULLER, *Gnomologia*. No. 1676.

God who made the world so wisely, as wisely governs it.

THOMAS FULLER, *Gnomologia*. No. 1690.

8 Let him say what he will, Men have spoken well of God, before now.

THOMAS FULLER, *Gnomologia*. No. 3180. (1732)

And almost everyone, when age,  
Disease, or sorrows strike him,

Inclines to think there is a God,  
Or something very like Him.

ARTHUR HUGH CLOUGH, *Dipsychus*. Pt. i, sc. 5. (1850)

9 To the gods all things are possible. (θεοὶ δὲ τε πάντα δύναται.)

HOMER, *Odyssey*. Bk. x, l. 306. (c. 850 B. C.)

Is any thing too hard for the Lord? (Numquid Deo quidquam est difficile?)

Old Testament: *Genesis*, xviii, 14. (c. 550 B. C.)

When a god works, all is possible. (γένοιτο μὲντ' ἂν πᾶν θεοῦ τεχνωμένον.)

SOPHOCLES, *Ajax*, l. 86. (c. 409 B. C.)

If thou knowest God, thou knowest that everything is possible for God to do. (εἰ θεὸν οἶσθα, | ἴσθ' ὅτι καὶ βέβαιαι δαίμονι πᾶν δυνατόν.)

CALLIMACHUS, *Fragments*. Frag. 27. (c. 250 B. C.) Quoted by PLUTARCH, *Moralia*, sec. 880F.

There is nothing which God cannot effect. (Nihil esse quod deus efficere non possit.)

CICERO, *De Natura Deorum*. Bk. iii, ch. 39, sec. 92. (45 B. C.)

To God nothing is impossible. (À Dieu rien soit impossible.)

RABELAIS, *Pantagruel*. Bk. v, ch. 42. (1552)

10 God will provide. (Dominus providebit.)

Old Testament: *Genesis*, xxii, 8. (c. 550 B. C.)

Until our child shall die, He who gave him teeth will send him bread.

SADI, *Bustan*. Ch. 6, Apologue 8. (c. 1257)

God neuer sendth mouth but he sendth meate.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

God never made mouth but he made meat.

THOMAS BECON, *A New Catechism*, p. 602. (c. 1560) Cited as a proverb "no less true than common."

God never sends mouth but the meat with it.

FERGUSON, *Scottish Proverbs*, p. 36. (c. 1595)

They say nature brings forth none but she provides for them.

JOHN FLETCHER, *The Scornful Ladie*. Act i, sc. 1. (c. 1612)

There comes not a mouth into the world, but there's meat for't.

RICHARD BROME, *New Academy*. Act iv. (1658)

God never sends Mouths, but he sends Meat.

THOMAS FULLER, *Gnomologia*. No. 1681. (1732)

As sure as ever God puts His children in the furnace, He will be in the furnace with them.

C. H. SPURGEON, *Privileges of Trial*. (1880)

Children are sometimes spoken of as "sent," and improvident parents excuse themselves by saying that "if God sends mouths, He will send food to fill them."

LORD AVEBURY, *Use of Life*. Ch. 12. (1894)

11 No one against God, except God himself. (Nemo contra Deum nisi Deus ipse.)

GOETHE, *Autobiography*. Ch. 19. (c. 1830)

Quoted as "that strange but striking proverb."

You can't fight God, I know the facts.

HORACE GREGORY, *Advice*. (1930)

<sup>1</sup>  
To the greater glory of God. (Ad maiorem Dei gloriam.)

POPE GREGORY THE GREAT, *Dialogues*. Sec. 1. (c. 593) Adopted as the motto of the Jesuits, 1539. On every bottle of Benedictine liqueur appear the letters D.O.M., an abbreviation of their motto, "Deo optimo maximo" (To God, most good, most great).

<sup>2</sup>  
The beginning of wisdom, is the feare of god.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 53. (1574) Pettie, tr.

<sup>3</sup>  
That which God kills, is better than that killed by man.

W. C. HAZLITT, *English Proverbs*, p. 354. (1869)

<sup>4</sup>  
God complains not, but doth what is fitting.  
HERBERT, *Jacula Prudentum*. No. 184. (1640)  
The river past, and God forgotten.

HERBERT, *Jacula Prudentum*. No. 209. See under DANGER.

<sup>5</sup>  
God comes to see without a bell.

HERBERT, *Jacula Prudentum*. No. 386. (1640)

God comes to visit us without a bell, viz. without noise.

HOWELL, *Proverbs: Span.-Eng.*, p. 2. (1659)  
"God came to visit him without a bell."—It intimates that a man has had some unexpected good fortune. It is the custom in Spain, when a person is dying, to carry the viaticum to the house, preceded by an attendant ringing a bell; . . . which gave rise to the proverb of God paying a visit.

JOHN COLLINS, *Spanish Proverbs*, p. 385. (1823)

<sup>6</sup>  
In time comes he, whom God sends.

GEORGE HERBERT, *Jacula Prudentum*. No. 399. (1640) FULLER, *Gnomologia*. No. 2831. (1732)

In time comes she whom God sends.

JOHN RAY, *English Proverbs*, p. 51. (1670)

<sup>7</sup>  
God is at the end, when we think he is furthest off it.

HERBERT, *Jacula Prudentum*. No. 600. (1640)  
God comes at last when we think he is furthest off.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 7. (1659) RAY, *Proverbs*, p. 11. (1670)

<sup>8</sup>  
God, and Parents, and our Master, can never be requited.

HERBERT, *Jacula Prudentum*. No. 806. (1640)  
RAY, *English Proverbs*, p. 12. (1670)

God, Parents, and Instructors, can never be requited.

FRANKLIN, *Poor Richard's Almanack*, 1753.

<sup>9</sup>  
When God is made the master of a family, he orders the disorderly.

HERBERT, *Jacula Prudentum*. No. 981. (1640)

He that follows the Lord, hopes to go before.

GEORGE HERBERT, *Jacula Prudentum*. No. 992.

<sup>10</sup>  
God has his whips here to a twofold end,  
The bad to punish, and the good t' amend.

ROBERT HERRICK, *Whips*. (1647)

God pardons those, who do through frailty sin;  
But never those that persevere therein.

ROBERT HERRICK, *Pardon*.

<sup>11</sup>  
Who hopeth in God's helpe, his helpe can not starte.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

God's help is neier nor the fair evin.

DAVID FERGUSON, *Scottish Proverbs*, p. 36. (c. 1595) A variant is, "God's help is nearer than the door."

God's help is nearer than early rising.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 34. (1620) FULLER, *Gnomologia*. No. 1685. (1732)

<sup>12</sup>  
God is no botcher, syr, saide an other,  
He shapeth all partes, as eche part maie fyttte other.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Nature is no botcher.

JOHN CLARKE, *Paroemiologia*, p. 224. (1639)

What God made, he never mars.

HOWELL, *Proverbs: Brit.-Eng.*, p. 24. (1659)

What God does he does well. (Dieu fait bien ce qu'il fait.)

LA FONTAINE, *Fables*. Bk. ix, fab. 4. (1678) Repeated xii, 8, in slightly different form, "Dieu fit bien ce qu'il fit."

<sup>13</sup>  
Here is God in th' ambrie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

An ambry is a pantry or cupboard.

There is God in the almery.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

<sup>14</sup>  
God hath done his part: she hath a good face.

JOHN HEYWOOD, *The Spider and the Flie*, p. 4. (1556)

As the prouerbe is, "God hath done his part."

THOMAS HARMAN, *A Caveat or Warening*, p. 48. (1567)

God hath done his part in thee.

CHAPMAN and MARSTON, *Eastward Hoe*. Act iv, sc. 2. (1605)

<sup>15</sup>  
Serve God in thy calling, it is better than praying.

JAMES HOWELL, *Proverbs*, p. 9. (1659)

Better God than gold.

JAMES HOWELL, *Proverbs*, p. 16.

<sup>16</sup>  
Who has God for his friend has the saints in his pocket.

F. E. HULME, *Proverb Lore*, p. 108. (1902) An Italian proverb. The French say, "Vaut mieux avoir affaire à Dieu qu'à ses saints" (Better to trust in God than in his saints); The Germans, "Wo Gott nicht hilft, da hilft kein Heiliger" (Where God does not help, no saint avails).

<sup>17</sup>  
Trust ye in the Lord for ever. (Sperastis in Domino in saeculis aeternis.)

*Old Testament: Isaiah*, xxvi, 4. (c. 725 B.C.)

Though he slay me, yet will I trust in him. (Etiam si occiderit me, in ipso sperabo.)

*Old Testament: Job*, xlii, 15. (c. 350 B.C.)

In the Lord put I my trust. (In Domino confido.)  
*Old Testament: Psalms*, xi, 1. (c. 250 B. C.)  
 In thee, O Lord, do I put my trust. (In te Domine speravi.)

*Old Testament: Psalms*, xxxi, 1. (c. 250 B. C.)  
 Trust I in my Master still,  
 Even though He slay me.

J. G. WHITTIER, *Barclay of Ury*. St. 7. (1850)

1 Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

*Old Testament: Isaiah*, lxiv, 4. (c. 725 B. C.)  
 Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (ἀ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν.)

*New Testament: I Corinthians*, ii, 9. (c. A. D. 60) *The Vulgate* version of the first phrase is, "Quod oculus non vidit, nec auris audivit."

2 One that feared God, and eschewed evil. (Timens Deum, et recedens a malo.)

*Old Testament: Job*, i, 1. (c. 350 B. C.)

3 The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (Dominus dedit, Dominus abstulit; . . . sit nomen Domini benedictum.)

*Old Testament: Job*, i, 21. (c. 350 B. C.)

Happy is the man whom God correcteth. (Beatus homo qui corripitur a Deo.)

*Old Testament: Job*, v, 17. (c. 350 B. C.)

5 No man hath seen God at any time. (θεὸν οὐδεὶς ὥρακεν πώποτε.)

*New Testament: John*, i, 18. (c. A. D. 110) *The Vulgate* is, "Deum nemo vidit umquam."

6 God is a spirit. (πνεῦμα ὁ θεός.)

*New Testament: John*, iv, 24. (c. A. D. 95) *The Vulgate* is, "Spiritus est Deus."

7 God is love. (ὁ θεὸς ἀγάπη ἐστίν.)

*New Testament: I Epistle of John*, iv, 16. (c. A. D. 95) *The Vulgate* is, "Deus caritas est."

God! Thou art love! I build my faith on that.

ROBERT BROWNING, *Paracelsus*. Pt. v, l. 52. (1835)  
 God, from a beautiful necessity, is love.

M. F. TUPPER, *Of Immortality*. (1844)

And man is hate, but God is love!

J. G. WHITTIER, *The Chapel of the Hermits*. St. 75. (1853)

One unquestioned text we read,  
 All doubt beyond, all fear above;  
 Nor crackling pile nor cursing creed  
 Can burn or blot it: God is Love.

O. W. HOLMES, *What We All Think*. (1858)

God is Love, I dare say. But what a mischievous Devil Love is.

SAMUEL BUTLER, *Note Books: God Is Love*. (a. 1902)

8 From thee, great God, we spring, to thee we tend,

Path, motive, guide, original, and end.

SAMUEL JOHNSON, *The Rambler*. No. 7. (1750)  
 Paraphrasing Boethius.

9 They are well guided that God guides.

KELLY, *Scottish Proverbs*, p. 337. (1721)

10 The very impossibility in which I find myself to prove that God is not, discloses to me His existence. (L'impossibilité où je suis de prouver que Dieu n'est pas, me découvre son existence.)

LA BRUYÈRE, *Les Caractères*. Ch. 16. (1688)

11 The workings of the Almighty have neither sound nor smell.

LIN YUTANG, *The Wisdom of Confucius*, p. 134. (1938) A Chinese proverb.

12 In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time.

ABRAHAM LINCOLN, *Memorandum*, 30 Sept., 1862.

13 God works in moments. (En peu d'eure Dex labore.)

LE ROUX DE LINCY, *Proverbes Français*, i, 20.  
 Citing a proverb of c. 1250. A more modern form is, "En peu d'heures Dieu labore."  
 The rendering is Emerson's.

14 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. (δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.)

*New Testament: Luke*, ii, 13, 14. (c. A. D. 65)

*The Vulgate* is, "Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis."

We praise thee, O Lord. (Te Deum laudamus.)

ST. AMBROSE (?), *Te Deum Laudamus*. (c. 380) Tradition assigns this famous hymn to St. Ambrose, but without proof.

All people that on earth do dwell,  
 Sing to the Lord with cheerful voice;  
 Him serve with fear, His praise forth tell,  
 Come ye before Him, and rejoice.

WILLIAM KETHE, *Daye's Psalter*. (1560) This is *Old Hundredth*, usually, and wrongly, called *Old Hundred*, a metrical rendering of the hundredth *Psalms*, "Make a joyful noise unto the Lord, all ye lands," etc. SHAKESPEARE, in *The Merry Wives of Windsor*, ii, 1, 63 (1601) mentions it, "They do no more adhere and keep place together than the Hundredth Psalm to the tune of 'Green Sleeves.'" Praise God from whom all Blessings flow.

THOMAS KEN, *Morning and Evening Hymn*. (1695)

God be with you till we meet again.

JEREMIAH EAMES RANKIN, *Mispah*. First sung in 1882; popularized by Moody and Sankey.

<sup>1</sup> Whatever may be God's future, we cannot forget His past.

W. H. MALLOCK, *Is Life Worth Living?* (1879)

<sup>2</sup> Every one is in a small way the image of God. (Exemplumque dei quisque est in imagine parva.)

MANILIUS, *Astronomica*. Pt. iv, l. 895. (c. 25 B. C.)

<sup>3</sup> Just are the ways of God,  
And justifiable to Men.

JOHN MILTON, *Samson Agonistes*, l. 293. (1671)

<sup>4</sup> Your God is a good paymaster.

MOHAMMED, *Koran*, ii, 202. (c. 622)

The servant of God hath a good master.

RANDLE COTGRAVE, *Dictionary: Maître*. (1611)

He who serves God, serves a good master.

TRENCH, *Lessons in Proverbs*, p. 138. (1852)

<sup>5</sup> Alif Lam Mim. Allah, there is no god but He, the Living, the Eternal.

MOHAMMED, *The Koran*. Surah iii, sec. 1. (c. 622) Bell, tr. The first clause of the Mohammedan confession of faith is "La illah illa allah" (There is no god but God).

There is no god but God!

BYRON, *Child Harold*. Canto ii, st. 59. (1812)

All the thousands of gods are but one God. (Ch'ien shên wan shên tu shih yi shên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2367. (1875)

<sup>6</sup> There is no Patron for mankind save God.

MOHAMMED, *The Koran*, xiii, 11. (c. 622)

<sup>7</sup> They try to deceive Allah, but they deceive only themselves without knowing it.

MOHAMMED, *The Koran*. Surah ii, sec. 7. (c. 622) Bell, tr.

We must not make a fool of God, as the saying is. (Il ne faut point faire barbe de foarre à Dieu, comme on dict.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Montaigne is quoting an old proverb, sometimes given as "lui faire barbe de paille."

God isn't a dupe. (Iupiter n'et pas dupe.)

LA FONTAINE, *Fables*. Bk. v, fab. 1. (1668) You can't fool God.

You've got to git up airy

If you want to take in God.

LOWELL, *Biglow Papers*. Ser. i, No. 1. (1848)

He who thinks to deceive God has already deceived himself.

F. E. HULME, *Proverb Lore*, p. 137. (1902)

<sup>8</sup> What hath God wrought!

*Old Testament: Numbers*, xxiii, 23. Quoted by S. F. B. Morse in first message over the electric telegraph from Supreme Court room in the Capitol at Washington to his partner, Alfred Vail, in Baltimore, 24 May, 1844.

<sup>9</sup> There is a God within us, and intercourse with heaven. (Est deus in nobis: et sunt commercia caeli.)

OVID, *Artis Amatoriae*. Bk. iii, l. 549. (c. 1 B. C.)

Milton's "Looks commercing with the skies" (*Il Penseroso*, l. 39) is said to be derived from this line.

There is a god within us, and we glow when he stirs us. (Est deus in nobis: agitante calescimus illo.)

OVID, *Fasti*. Bk. vi, l. 5. (c. A. D. 8)

<sup>10</sup> If God be pleased, I can not be wretched. (Placato possum non miser esse deo.)

OVID, *Tristia*. Bk. i, eleg. 3, l. 40. (c. A. D. 9)

Let that please man which has pleased God. (Placeat homini, quicquid deo placuit.)

SENECA, *Ad Lucilium*. Epis. lxxiv, sec. 20. (a. A. D. 64)

<sup>11</sup> More powerful than human strength is the wrath of a god. (Plus valet humanis viribus ira dei.)

OVID, *Tristia*. Bk. v, eleg. xii, l. 14. (c. A. D. 9)

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God. (ἑνὴν τετράων χυρσῶν γεμούσας τοῦ θεοῦ.)

*New Testament: Revelation*, xv, 7. (c. A. D. 90)

The *Vulgate* is, "Septem phialas aureas, plenas iracundiae Dei."

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

*New Testament: Revelation*, xvi, 1. (c. A. D. 90)

God gives his wrath by weight, and without weight his mercy.

HERBERT, *Jacula Prudentum*. No. 1113. (1650)

God giveth his Wrath by Weight, but his Mercy without Measure.

THOMAS FULLER, *Gnomologia*. No. 1672. (1732)

See also under MERCY

<sup>12</sup> Never despayre, man, God is there as he was.

JEHAN PALSgrave, *La Langue Françoise*, p. 519. (1530)

Take no thought in no case, God is where he was.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

God is where he was, he hath called me home.

NICHOLAS BRETON, *Works*, ii, 12. (1602)

God is where he was. Spoken to encourage people in any distress.

JOHN RAY, *English Proverbs*, p. 147. (1678)

God's in his heaven.

ROBERT BROWNING, *Pippa Passes: Morning*. (1841)

<sup>13</sup> God himself is the help of the helpless.

P. PERCIVAL, *Tamil Proverbs*. No. 4. (1842)

<sup>14</sup> Tell me, priests: of what use is gold inside the sanctuary? (Dicite, pontifices: in sancto quid facit aurum?)

PERSIUS, *Satires*. Sat. ii, l. 69. (c. A. D. 58)

He that serves God for money, will serve the devil for better wages.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*. Fab. 105. (1692) Referred to as "the old saying." The Germans say, "Kupfernes Geld, kupferne Seelmass" (Copper money, copper soul-mass).

A powerful god has fat priests. (Shên ling muao chu fei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2374. (1875)

Wherever you find a God you'll find somebody waiting to take charge of the burnt offerings.

O. HENRY (W. S. PORTER), *He Also Serves*. (1909)

<sup>1</sup> Man, with his human mind, is not able to search out the counsels of the gods. (οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλευμάτων ἐρευνάσει βροτέα φρενί.)

PINDAR, *Dithyrambs*. Frag. 61, Sandys. (c. 480 B. C.) See STOBÆUS, *Anthology*, ii, 4 Wachsmuth.

Canst thou by searching find out God? (Forsitan vestigia Dei comprehendes?)

*Old Testament: Job*, xi, 7. (c. 350 B. C.)

Ask not if gods exist or are Heaven's kings: As thou art mortal, think of mortal things. (An di sint caelumque regant, ne quaere doceri: cum sis mortalis, quae sunt mortalia cura.)

CATO (?), *Disticha*. Bk. ii, No. 2. (c. 175 B. C.)

What God intendeth seek not to divine: His plans for thee require no aid of thine. (Quid deus intendat, noli perquirere sorte: quid statuat de te, sine te deliberat ille.)

CATO (?), *Disticha*. Bk. ii, No. 12.

It is more religious and more reverent to believe in the works of the Deity than to comprehend them. (Sanctiusque ac reverentius visum de actis deorum credere quam scire.)

TACITUS, *Germania*. Sec. 34. (A. D. 98)

God is best known in not knowing Him. (Deus scitur melius nesciendo.)

ST. AUGUSTINE, *De Ordine*. Pt. ii, sec. 16. (c. 425)

I thought ay wel how that it sholde be! Men sholde nat knowe of goddes privetee.

CHAUCER, *Canterbury Tales: The Miller's Tale*. l. 267. (c. 1386)

Dangerous it were for the feeble brain of man to wade far into the doings of the Most High.

RICHARD HOOKER, *Ecclesiastical Politie*. Bk. i, ch. 2, sec. 3. (1594)

It were better to have no opinion of God at all, then such an opinion as is unworthy of him.

FRANCIS BACON, *Essays: Of Superstition*. (1612)

This is an echo of a sentence in his chapter on superstition in *De Augmentis Scientiarum*, "Praestat nullam habere de dis opinionem, quam contumeliosam."

God is above the sphere of our esteem, And is the best known, not defining Him.

ROBERT HERRICK, *What God Is*. (1647)

<sup>2</sup> If any man hopes, in whatever he does, to escape the eye of God, he is grievously wrong. (εἰ δὲ θεὸν ἀνὴρ τις ἑλπεταί τι λαθόμεν ἔρδων, ἀμαρτάνει.)

PINDAR, *Olympian Odes*. Ode i, l. 64. (476 B. C.)

There is indeed a God who hears and sees what-e'er we do. (Est profecto deus, qui, quae nos gerimus, auditque et videt.)

PLAUTUS, *Captivi*, l. 313. (c. 200 B. C.)

<sup>3</sup> He was a wise man who invented God. (σοφὸς ἦν τις, ὃς τὸ θεῖον εἰσηγήσατο.)

PLATO (?), *Sisyphus*. (c. 375 B. C.) Although this dialogue is included in some editions of Plato, it is generally thought to be spurious. It has been attributed to Aeschines and to Euripides.

If God were not a necessary being of himself, he might almost seem to have been made on purpose for the use and benefit of man. (Dei immortales ad usum hominum fabricati paene videntur.)

CICERO, *De Natura Deorum*. Bk. i, ch. 2, sec. 4. (45 B. C.) This is Archbishop Tillotson's rendering. (See *Works*, vol. i, p. 696, sermon 93. c. 1690) However the context does not entirely support it. Rackham's rendering is, "They [certain philosophers] adduce a number of things which are of such a nature as almost to appear to have been constructed by the immortal gods for the use of man," arguing that the gods take an active interest in the affairs of earth.

If God did not exist, it would be necessary to invent him. (Si Dieu n'existait pas, il faudrait l'inventer.)

VOLTAIRE, *Épître à M. Saurin*, 10 Nov. 1770.

Voltaire was very proud of this line. "Though I am seldom satisfied with my lines," he wrote to Frederick the Great, "I must confess that I feel for this one the tenderness of a father."

If there were no Bagration, we should have to manufacture one—it faudrait l'inventer.

TOLSTOY, *War and Peace*. Vol. ii, pt. i, ch. 2. (1865) Dole, tr. Parodying Voltaire's wit-ticism.

You know, dear boy, there was an old sinner in the eighteenth century who declared that if there were no God he would have to be invented. And man has actually invented God. And what's strange, . . . is not that God should really exist; the marvel is that such an idea, the idea of the necessity of God, could enter the head of such a savage, vicious beast as man. . . . As for me, I've long resolved not to think whether man created God or God man.

FEODOR DOSTOEVSKY, *The Brothers Karamazov*. Bk. v, ch. 3. (1880)

If there were no God, said the eighteenth century Deist, it would be necessary to invent Him.

BERNARD SHAW, *The Revolutionist's Handbook*. Sec. 1. (1903)

<sup>4</sup> God willing. (ἐὰν θεὸς θέλῃ.)

PLATO, *Laches*. Sec. 201C. (c. 375 B. C.)

God willing. (Volente deo.)

VERGIL, *Aeneid*. Bk. i, l. 303. (19 B. C.)

God decreed it otherwise. (Dis aliter visum.)

VERGIL, *Aeneid*. Bk. ii, l. 428. (19 B. C.)

The gods so willed it. (Sic di voluistis.)

VERGIL, *Aeneid*. Bk. v, l. 50. (19 B. C.) "Deus id vult" (God wills it) was the crusaders' war-cry before Jerusalem. There are a number of Latin proverbial phrases somewhat similar to this: "Deo iuvante" (God help-

ing); "Deo favente" (God favoring); "Dominus vobiscum" (The Lord be with you); "Domine, dirige nos" (Lord, direct us).

<sup>1</sup> It is right to deem light and vision sunlight, but never to think that they are the sun.

PLATO, *The Republic*. Bk. vi, sec. 509A. (c. 375 B.C.) It is the essence of this discussion, in secs. 506-510, which has been summed up in the aphorism, "God is truth and light his shadow," usually ascribed to Plato.

The Lord is my light. (Dominus illuminatio mea.)

*Old Testament: Psalms*, xxvii, 1. (c. 250 B.C.) God is a light that is never darkened.

FRANCIS QUARLES, *Emblems*. Bk. i, emb. 14. (1635)

<sup>2</sup> God is a geometrician. (ὁ θεὸς γεωμέτρης.)

PLATO. (c. 375 B.C.) Quoted by PLUTARCH, *Symposium*, as a traditional saying of Plato. God is like a skillful Geometrician, who, when more easily and with one stroke of his Compass he might describe or divide a right line, had yet rather do this in a circle or longer way, according to the constituted and fore-laid principles of his Art.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 16. (1643)

God acts the part of a Geometrician. . . . His government of the world is no less exact than his creation of it.

JOHN NORRIS, *Practical Discourses*. Vol. ii, p. 228. (1691)

<sup>3</sup> When the gods are propitious to a man, they throw money in his way. (Quoi homini di sunt propitii, lucrum ei profecto obiciunt.)

PLAUTUS, *Curculio*, l. 532. (c. 200 B.C.)

God provides for him that trusteth.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

The French say, "Dieu n'oublie pas les siens" (God does not forget his own); the Germans, "Gott gibt's den Seinigen in Schläfe" (God gives to his own in their sleep).

Whom God loves, his bitch brings forth pigs.

JOHN RAY, *Proverbs: Spanish*, p. 45. (1678)

<sup>4</sup> God is brave hope, not cowardly excuse. (ἀρετὴς γὰρ ἐλπίς ὁ θεὸς ἐστίν, οὐ δειλίας πρόφασις.)

PLUTARCH, *Moralia*. Sec. 169C. (c. A.D. 95)

<sup>5</sup> The fear of the Lord is the beginning of knowledge. (Timor Domini principium sapientiae.)

*Old Testament: Proverbs*, i, 7. (c. 350 B.C.)

The fear of the Lord is the beginning of wisdom. (Principium sapientiae timor Domini.)

*Old Testament: Proverbs*, ix, 10.

The fear of the Lord, that is wisdom. (Timor Domini, ipsa est sapientia.)

*Old Testament: Job*, xxviii, 28.

The fear of the Lord prolongeth days. (Timor Domini apponet dies.)

*Old Testament: Proverbs*, x, 27.

In the fear of the Lord is strong confidence. (In timore Domini fiducia fortitudinis.)

*Old Testament: Proverbs*, xiv, 26.

The fear of the Lord is the instruction of wisdom. (Timor Domini, disciplina sapientiae.)

*Old Testament: Proverbs*, xv, 33.

The fear of the Lord tendeth to life. (Timor Domini ad vitam.)

*Old Testament: Proverbs*, xix, 23.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. (Finem loquendi pariter omnes audiamus. Deum time, et mandata eius observa: hoc est enim omnis homo.)

*Old Testament: Ecclesiastes*, xii, 13. (c. 250 B.C.)

The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. . . . To fear the Lord is the beginning of wisdom.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, i, 12, 14. (c. 190 B.C.)

Put the fear of God into them. (Illis Iupiter iratus esset.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A.D. 60)

Fear God. Honour the king. (τὸν θεὸν φοβέσθε, τὸν βασιλέα τιμᾶτε.)

*New Testament: I Peter*, ii, 17. (c. A.D. 63)

Had I feared the Most High God as thou dost the Sultan, I should have been of the number of the just.

SADI, *Gulistan*. Ch. 1, Apologue 29. (c. 1258)

The beginning of wisdom is fear of God. (El principio de la sabiduría, el temor de Dios.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 20. (1615)

The French say, "Il a bien appris qui a appris à craindre Dieu" (He has learned well who has learned to fear God).

I fear God, yet am not afraid of him.

SIR THOMAS BROWNE, *Religio Medici*. Bk. i, sec. 52. (1643)

I fear God, my dear Abner, and I have no other fear. (Je crains Dieu, cher Abner, et n'ai point d'autre crainte.)

RACINE, *Athalie*. Act i, sc. 1. (1691)

Fear God, and your Enemies will fear you.

FRANKLIN, *Poor Richard's Almanack*, 1744.

Henceforth the majesty of God revere;

Fear Him, and you have nothing else to fear.

JAMES FORDYCE, *To a Gentleman Who Apologized for Swearing*. (1765)

Fear God, and take your own part.

GEORGE BORROW, *The Romany Rye*. Ch. 16. (1857)

<sup>6</sup> Whom the Lord loveth he correcteth. (Quem enim diligit Dominus, corripit.)

*Old Testament: Proverbs*, iii, 12. (c. 250 B.C.)

Whom the Lord loveth he chasteneth. (ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει.)

*New Testament: Hebrews*, xii, 6. (c. A.D. 90)

The Vulgate is, "Quem enim diligit Dominus, castigat."

Heaven is not always angry when he strikes.

But most chastises those whom most he likes.

JOHN POMFRET, *Verses to a Friend Under Affliction*, l. 89. (c. 1700)

<sup>7</sup> The fool hath said in his heart, There is no God. (Dixit insipiens in corde suo: Non est Deus.)

*Old Testament: Psalms*, xiv, 1. (c. 250 B.C.)

They said in their heart, that there is no God.

*Apocrypha: II Esdras*, viii, 58. (c. A. D. 90)

If there be a God, from whence proceed so many evils? And if there be no God, from whence cometh any good? (Si quidem deus est, unde mala? Bona vero unde, si non est?)

BOETHIUS, *Philosophiae Consolationis*. Bk. i, ch. iv, l. 105. (A. D. 524)

<sup>1</sup> God is our refuge and strength, a very present help in trouble. (Deus noster refugium, et virtus: adiutor in tribulationibus.)

*Old Testament: Psalms*, xli, 1. (c. 450 B. C.)

I will say of the Lord, He is my refuge and my fortress. (Dicet Domino: Susceptor meus es tu, et refugium meum.)

*Old Testament: Psalms*, xci, 2. (c. 450 B. C.)

The name of the Lord is a strong tower. (Turris fortissima, nomen Domini.)

*Old Testament: Proverbs*, xviii, 10. (c. 250 B. C.)  
A mighty fortress is our God. (Ein feste Burg ist unser Gott.)

MARTIN LUTHER, *Ein Feste Burg*. (c. 1530)  
God is our fortress.

SHAKESPEARE, *I Henry VI*, ii, 1, 26. (1591)

<sup>2</sup> In God have I put my trust. (In Deo speravi.)

*Old Testament: Psalms*, lvi, 11. (c. 250 B. C.)

Trust in the living God. (ἐλπικένοι . . . ἐπὶ θεῷ τῷ παρόντι.)

*New Testament: I Timothy*, vi, 17. (c. A. D. 62)

The *Vulgate* is, "Sperare in Deo vivo."

And this be our motto, "In God is our trust."

FRANCIS SCOTT KEY, *The Star-Spangled Banner*. (1814)

<sup>3</sup> I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. (Elegi abiectus esse in domo Dei mei: magis quam habitare in tabernaculis peccatorum.)

*Old Testament: Psalms*, lxxxiv, 10. (c. 300 B. C.)

<sup>4</sup> Out of the depths have I cried unto thee, O Lord. Lord, hear my voice. (De profundis clamavi ad te, Domine: Domine exaudi vocem meam.)

*Old Testament: Psalms*, cxxx, 1, 2. (c. 250 B. C.)

*De Profundis* is the title of Oscar Wilde's last poem, written after his imprisonment and published five years after his death.

<sup>5</sup> It is granted to few to comprehend what God gives. (Paucorum est intellegere quid donet deus.)

PUBLILIUS SYRUS, *Sententiae*. No. 528. (c. 43 B. C.)  
God alone brings punishment, though many intend it. (Unus deus poenam affert, multi cogitant.)

PUBLILIUS SYRUS, *Sententiae*. No. 702.

<sup>6</sup> [God] whose centre is everywhere, and whose circumference nowhere in the universe. (Le centre de laquelle est en chacun lieu de l'univers, le circumference point.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 13. (1545)

"According to the doctrine of Hermes Trismegistus," Rabelais adds.

That intellectual sphere, whose center is everywhere, and circumference nowhere, whom we call God. (Ceste sphere intellectuelle, de laquelle en tous lieux est le centre, & n'a en lieu aucun circonference, que nous appellons Dieu.)

RABELAIS, *Pantagruel*. Bk. v, ch. 47. (1552)

It is an infinite sphere whose center is everywhere, its circumference nowhere. (C'est une sphere infinie dont le centre est partout, la circonference nulle part.)

BLAISE PASCAL, *Pensées*. Sec. ii, No. 72. (c. 1660) Referring to the universe.

The nature of God is a circle whose center is everywhere and its circumference nowhere.

R. W. EMERSON, *Essays, First Series: Circles*. (1841) Quoting St. Augustine.

<sup>7</sup> Beware of him whom God hath marked.

JOHN RAY, *English Proverbs*, p. 347. (1678)

Take heed of him that God has mark'd.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 113. (1710)

<sup>8</sup> If God be for us, who can be against us? (εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς κατ' ἡμῶν;)

*New Testament: Romans*, viii, 31. (c. A. D. 57)

The *Vulgate* is, "Si Deus pro nobis, quis contra nos?" Marvin notes that the reverse of this question is sometimes heard in Western India, when human skill does not avail to save life: "If God be against us, who can be for us?" or, "If God kill, who can save?" Henderson cites a Latin proverb, "Quorsum opus amicis, si modo faveat Deus" (We need no friends, if God smiles).

He whom God aideth need never grieve nor worry.

*Babylonian Talmud: Joma*, fo. 22b. (c. 450)

The French say, "À qui Dieu ayde nul ne peut nuire" (He whom God aids, no one can injure).

If Allah help you, no one can overcome you.

MOHAMMED, *Koran*. Surah iii, sc. 154. (c. 622)

Therfore is seide proverbe, that god will haue saued, no man may distroye.

UNKNOWN, *Merlin*, 524. (c. 1450)

Seldam is the house pore there God is styward.

UNKNOWN, *How the Good Wiif Taughte Hir Doughtir*, l. 14. (c. 1460)

He whom God wyll haue kept, may not be peryshed.

CAXTON, tr., *Blanchardyn*, p. 155. (1489)

It is a commune prouerbe sayde, "whome that god wyll ayde, no man can hurt."

BERNERS, *Huon of Burdeux*, cxxx, 480. (c. 1530)

Whom God will help none can hinder.

JAMES KELLY, *Scottish Proverbs*, p. 357. (1721)

GRACE OF GOD GEAR ENOUGH, see under GRACE

<sup>9</sup> Call it nature, fate, fortune; all these things are names of the one and selfsame God. (Naturam voca, fatum, fortunam; omnia eiusdem dei nomina sunt.)

SENECA, *De Beneficiis*. Bk. iv, sec. 8. (c. A. D. 54)



1 Nothing is void of God. (Nihil ab illo vacat.)  
SENECA, *De Beneficiis*. Bk. iv, sec. 8. (c. A. D. 54)  
Whatever we see is God, and wherever we go.  
(Iuppiter est, quodcumque vides, quodcumque  
moveris.)

LUCAN, *De Bello Civili*. Bk. ix, l. 580. (c. A. D.  
60) The summation of the doctrine of  
Pantheism.

God is near you, he is with you, he is within you.  
(Prope est a te deus, tecum est, intus est.)

SENECA, *Ad Lucilium*. Epis. xli, sec. 2. (c. A. D. 64)  
If God is not in us, He never existed. (Si Dieu  
n'est pas dans nous, il n'exista jamais.)

VOLTAIRE, *La Loi Naturelle: Exordium*. (c. 1754)  
There is no difference between myself and  
Buddha. (Shên fo wu pieh.)

J. L. DOOLITTLE, *Chinese Vocabulary*, ii, 227.  
(1872) A Buddhist proverb. God is within  
me.

Why burn incense? You yourself are the sanctu-  
ary. (Shên shih tao 'chang.)

DOOLITTLE, *Chinese Vocabulary*, ii, 227.  
Closer is He than breathing, and nearer than  
hands and feet.

TENNYSON, *The Higher Pantheism*, l. 11. (1869)

2 God never repents his first decision. (Nec  
umquam primi consilii deos paenitet.)

SENECA, *De Beneficiis*. Bk. vi, sec. 23. (c. A. D. 54)

He who knows God reverences him. (Deum  
colit qui novit.)

SENECA, *Ad Lucilium*. Epis. xcv, sec. 48. (c. A. D. 65)

4 God save the mark.

SHAKESPEARE, *I Henry IV*, i, 3, 56. (1597)

God bless the mark.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

5 Beware of the man whose god is in the skies.

SHAW, *Maxims for Revolutionists*. (1903)

6 Only God has the medicines for all ills. (*Zeûs  
πάντων αὐτῶν φάρμακα μόνος ἔχει.*)

SIMONIDES, *Fragments*. Frag. 100. (c. 475  
B. C.) Quoted by STOBÆUS, i, 28.

7 God will I ever hold for my protector. (*θεὸν  
οὐ λήσω ποτὲ προστάτην ἰσχυῶν.*)

SOPHOCLES, *Oedipus the King*, l. 882. (c. 409 B. C.)

8 I am as God made me.

SWIFT, *Polite Conversation*. Dial. i. (1738)

9 Of all things the most ancient is God, for  
he is uncreated. (*πρεσβύτατον τῶν ὄντων θεός  
ἀγέννητον γάρ.*)

THALES, *Apothegm.* (c. 600 B. C.) See DIO-  
GENES LAERTIUS, *Thales*. Bk. i, sec. 35. Also,  
PLUTARCH, *Moralia*, sec. 153E.

10 The proverb is true that says, "One may live  
without father or mother, but one cannot live  
without God."

LEO TOLSTOY, *What Men Live By*. (c. 1885)

11 When God loathes aught, men presently loathe  
it too. (Wenn Gott ein Ding verdrœuft, so  
verdrœuft es auch bald die Menschen.)

R. C. TRENCH, *On the Lessons in Proverbs*, p.  
122. (1853)

Oft have I heard, and now believe it true,  
Whom man delights in, God delights in too.

EMERSON, *Letters and Social Aims: Poetry and  
Imagination*. (1875) Quoting Pons Capdueil.

12 No leaf moves, but God wills it. (No se mou  
la fulla, que Deu no ha vulla.)

R. C. TRENCH, *On the Lessons in Proverbs*, p.  
124. (1855) A Catalan proverb.

13 He is indeed poor whom God hates. (Celuy  
est bien pauvre que Dieu hait.)

J. DE LA VEPRIE, *Proverbes Communs*. (c. 1550)  
The French also say, "Celui est bien riche  
que Dieu aime" (He is indeed rich whom  
God loves), and have a number of the same  
sort: "Celui est bien gardé qui de Dieu est  
gardé" (He is well guarded who is guarded  
by God); "Il est bien vengé qui Dieu venge"  
(He is well avenged whom God avenges),  
and so on.

They are poor whom God hates.

THOMAS DRAXE, *Bibliotheca*, p. 162. (1633)

There's none poor but such as God hates.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)  
RAY, *English Proverbs*. (1670)

He's poor indeed, whom God hates.

THOMAS FULLER, *Gnomologia*. No. 2470. (1732)

14 Yield to God. (Cede deo.)

VERGIL, *Aeneid*. Bk. v, l. 467. (19 B. C.)

Where God and hard fortune call us, let us follow.  
(Quo deus, et quo dura vocat Fortuna, sequa-  
mur.)

VERGIL, *Aeneid*. Bk. xii, l. 677. (19 B. C.)

15 God is on our side. (Iuppiter hac stat.)

VERGIL, *Aeneid*. Bk. xii, l. 565. (19 B. C.)

God is with us. (Nobiscum Deus.)

*Old Testament: Isaiah*, viii, 10. (c. 725 B. C.)

The German, of course, is "Gott mit uns."

The Lord is on my side. (Dominus mihi adiutor.)

*Old Testament: Psalms*, cxviii, 6. (c. 250 B. C.)

Quoted by ST. JEROME, *Epistles*, i, 12.

16 God is a big beneficent trustee,  
Who asks well-bred professors in to tea.

EDMUND WILSON, *Disloyal Lines to an Alum-  
nus*. (1943)

17 A God all mercy is a God unjust.

YOUNG, *Night Thoughts*. Nt. iv, l. 233. (1742)

God is justice and the only justice is of God. The  
Arab will tell you that.

HEBERDEN, *Lobster Pick Murder*, p. 91. (1941)

18 This only is to be a God, to help men.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 7.  
(1668)

He is a god that helps a man.

NATHAN BAILEY, tr., *Colloquies*, p. 517. (1725)

<sup>1</sup> God is from the beginning, and He hath been from the beginning.

UNKNOWN, *Book of the Dead*. (c. 4000 B.C.)

See BRUGSCH, *Religion und Mythologie*, p. 96.

God giveth life to man; He breatheth the breath of life into his nostrils.

UNKNOWN, *Book of the Dead*. See BRUGSCH, p. 97.

God is the creator of the heavens, and the earth, and of the deep.

UNKNOWN, *Book of the Dead*. See BRUGSCH, p. 98.

<sup>2</sup> God was better pleased with adverbs than with nouns; and more approved what was done *well* and *lawfully* than what was otherwise good.

UNKNOWN, *Complete History of England*. Vol. ii, p. 502. (1570)

God loveth adverbs; and cares not how good, but how well.

BISHOP JOSEPH HALL, *Holy Observations*. Sec. 18. (1607)

This man not only liues but liues well, remembering always the old adage, that God is the rewarder of aduerbes, not of nownes.

JOHN FORD, *The Line of Life*, p. 64. (1620)

<sup>3</sup> There came on which sayde yt god was a good man.

UNKNOWN, *Hundred Merry Tales*. No. 85, p. 140. (1526)

He will say that God is a good man.

R. WEVER, *Lusty Iuventus*. (c. 1565)

Well, God's a good man.

SHAKESPEARE, *Much Ado About Nothing*, iii, 5, 39. (1598)

It is enough for mee to know, that God is a good man.

FRANCIS QUARLES, *Works* (Grosart), i, 79. (1646)

## II—God Helps Those Who Help Themselves

<sup>4</sup> To the man who himself strives earnestly, God also lends a helping hand. (ἀλλ' ὅταν σπεύδῃ τις αὐτός, ὡς θεὸς συνάπτειται.)

AESCHYLUS, *Persae*, l. 742. (472 B.C.)

God loves to help him who tries to help himself. (φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός.)

AESCHYLUS, *Fragments*. Frag. 223, Smyth. (c. 458 B.C.) STOBÆUS, *Anthology*, iii, 29, 31.

<sup>5</sup> If thou wilt lift the load, I will lift it too.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450)

<sup>6</sup> God doth helpe those in their affaires, which are industrious.

JOHN BARET, *An Alvearie*, i, 136. (1580)

<sup>7</sup> In awaiting water from heaven, don't stop irrigating. (Por agua del cielo, no dejes tu riego.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 277. (1856) A Spanish proverb. A similar one is, "A Dios rogando, y con el mazo

dando" (Pray God, but keep on knocking with your mallet). The French say, "Dieu ne nous point bâti de ponts, mais il nous donne des mains" (God never builds us bridges, but he gives us hands); the Germans, "Hilft euch selbst, so hilft euch Gott" (As each helps himself, so God helps each), or "Gott hilft dem Fleiss" (God helps the industrious), or "Gott giebt die Kuh, aber nicht das Seil dazu" (God gives the cow, but not the rope for it). "God gives the milk but not the pail" is an English variant.

<sup>8</sup> God helps everyone with what is his own. (Ayude Dios con le suyo a cada uno.)

CERVANTES, *Don Quixote*. Bk. ii, ch. 26. (1615)

Another Spanish proverb is, "A quien ma-druga, Dios le ayuda" (God helps those who rise early in the morning).

<sup>9</sup> Do not lie in a ditch, and say God help me; use the lawful tools he hath lent thee.

GEORGE CHAPMAN, *May-Day*. Act i, sc. 1. (1611)

Don't lie still and cry God help you.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 94. (1710)

We must not lie down, and cry, *God help us*.

THOMAS FULLER, *Gnomologia*. No. 5449. (1732)

There's no good in lying down and crying "God help us!"

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 7. (1869)

<sup>10</sup> Begin to helpe thy selfe, and God will helpe thee.

RANDLE COTGRAVE, *Dictionary: Ourdi*. (1611)

<sup>11</sup> God helps them that help help themselves.

FRANKLIN, *Poor Richard's Almanack*, 1736.

Heaven helps those who help themselves.

SAMUEL WARREN, *Ten Thousand a Year*. Ch. 21. (1941)

The pitiless reply still is that God helps those who help themselves.

SHAW, *Back to Methusaleh: Preface*. (1921)

The Joneses hold Jehovah helps

The ones that help themselves.

PHYLLIS MCGINLEY, *Go On, You Scintillate*. (1940)

The Lord looks out for those who look out for themselves.

W. T. BALLARD, *Say Yes to Murder*, p. 197. (1942)

<sup>12</sup> God reaches us good things, by our own Hands.

THOMAS FULLER, *Gnomologia*. No. 1683. (1732)

<sup>13</sup> Help thyself, and God will help thee.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

<sup>14</sup> But can thim that helps others help themselves?

RUDYARD KIPLING. Quoted by O. HENRY, *Helping the Other Fellow*, 1908; who adds, "If every man could do as much for himself as he can for others, every country in the world would be holding millenniums instead of centennials."

1 Help yourself, heaven will help you. (Aide-toi, le ciel t'aidera.)

LA FONTAINE, *Fables: Le Chartier Embourbé*. Bk. vi, fab. 18. (1668) Or, "Aide toi, dieu t'aidera." The Italians say, "Chi s'aiuta, Dio l'aiuta"; the Russians, "Pray to God, but row to shore." There is a longer old French proverb, "À qui se lève matin Dieu aide et prête sa main" (To him who rises early in the morning, God gives help and lends his hand). The Spanish form is, "Quien se muda, Dios le ayuda" (To him who amends, God help lends).

Help thyself, and God will help thee.

HERBERT, *Jacula Prudentum*. No. 539. (1640)

2 Even God lends a hand to honest boldness. (τόλημ δικάια καὶ θεὸς συλλαμβάνει.)

MENANDER, *Fragments*. Frag. 572K. (c.300 B. C.)

3 God assisteth only him who assisteth Him.

MOHAMMED, *The Koran*, xxii, 40. (c. 622) Naish, tr. Another saying is attributed to Mohammed which drives in the lesson that God helps only those who help themselves. He heard one of his followers say, "I will loose my camel and commit it to God." "Friend," said Mohammed, "lie thy camel and commit it to God." See TRENCH, *On the Lessons in Proverbs*, p. 98.

4 To complete the design of the Gods we have to put a stitch here and there.

GEORGE MOORE, *Aphrodite in Aulis*, p.28. (1930)

5 Use your own hand instead of calling upon fortune. (τὰν χεῖρα ποτιφέροντα τὰν τύχην καλεῖν.)

PLUTARCH, *Moralia: Customs of the Spartans*, 239A. (c. A. D. 95) Quoting an ancient proverb.

6 Sallust makes M. Portius Cato say that the help of the Gods is not obtained by idle vows and womanish complaints. (En Saluste, l'ayde (dist M. Portius Cato) des Dieux n'est impetré par veuz ocieux, par lamentations muliebres.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 23. (1548)

7 Get thy spindle and thy distaff ready and God will send thee flax.

JOHN RAY, *English Proverbs*, p. 11. (1670)

8 God help us indeed! Well, why not? We help ourselves.

H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act i. (1911)

9 God cannot give us any other than self-help.

H. D. THOREAU, *Autumn*, 13 Oct., 1840.

I am not in haste to help men more than God is. If they will not help themselves, shall I become their abettor?

H. D. THOREAU, *Winter*, 21 Jan., 1841.

10 God is a good worker, but he loves to be helped.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 98. (1853) A Basque proverb.

11 God sends every bird its food, but He does not throw it into the nest.

H. W. THOMPSON, *Body, Boots and Britches*, p. 484. (1940)

12 The gods help the doers. (Dii facientes adiuvant.)

VARRO, *De Re Rustica*. Bk. i. (c. 50 B. C.) Cited by ERASMUS, *Adagia*, i, vi, 17.

13 Call Minerva to aid, but bestir thyself. (σὺν Ἀθηνῇ καὶ χεῖρα κίνη.)

ZENOBIUS, *Adagia*, (c. A. D. 100)

14 The whole trouble is that we won't let God help us.

MACDONALD, *Marquis of Lossie*. Ch. 27. (1877)

### III—God Tempers the Wind to the Shorn Lamb

15 These terms, *God measures the cold to the shorn sheep*, are the correct terms of the proverb. It is true that it is also put in two other ways, of which one is, *God gives the cold according to the dress*. (Ces termes, *Dieu mesure le froid à la brebis tondue*, sont les propres termes du proverbe. Vray est qu'on le dit encore en deux autres sortes: dont l'une est, *Dieu donne le froid selon la robe*.)

HENRI ESTIENNE, *Les Prémices*, p. 47. (1594)

To a close shorn sheep, God gives wind by measure.

HERBERT, *Jacula Prudentum*. No. 866. (1640) She . . . had travell'd over all Lombardy without money—and through the flinty roads of Savoy without shoes—how she had borne it, and how she had got supported, she could not tell—but God tempers the wind, said Maria, to the shorn lamb. Shorn indeed! and to the quick, said I.

LAURENCE STERNE, *A Sentimental Journey: Maria*. Ch. 8. (1768) This is the form in which, in English, the proverb is most familiar, and it is undoubtedly Sterne's own, though of course it is a rendering of the French form. A great many people believe wrongly that it is from the Bible.

God help her, and temper the rough wind to the lamb!

LORD LYTTON, *Rienzi*. Bk. iii, ch. 3. (1835)

Although we cannot turn away the wind, we can soften it; we can temper it, if I may say so, to the shorn lambs.

DICKENS, *Old Curiosity Shop*. Ch. 56. (1841) How true it is that "God tempers the wind to the shorn lamb," or in other words, that he renders the worst of human conditions tolerable.

ABRAHAM LINCOLN, *Letter to Miss Mary Speed*, 27 Sept., 1841.

Science tempers the educational wind to the shorn lamb and the shivering ape.

EARNEST A. HOOTEN, *Why Men Behave Like Apes and Vice Versa*, p. 5. (1941)

<sup>1</sup> God sendth colde after clothes.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

FULLER, *Gnomologia*. No. 1687. (1732)

God sends men cauld as they have clothes to.

DAVID FERGUSON, *Scottish Proverbs*, p. 34. (c. 1595) KELLY, *Scottish Proverbs*, p. 113, turns this around, "God sends men cloth, according to their cold," and adds, "God supports and supplies men according to their circumstances."

God sends me the cold according to my cloak. (Dieu me donne le froid selon la robe.)

MONTAIGNE, *Essays*. Bk. iii, ch. 6. (1595) The usual French form of the proverb is, "God sends the cold according to the cloth" (Dieu donne le froid selon le drap). The Spaniards have the same proverb, "Cada cual siente el frio como anda vestido," or "Dios da el frio conforme a la ropa." The Italians say, "Dio manda il freddo secondo i panni." The Germans put it a little differently, "Gott giebt die Schultern nach der Bürde" (God gives the shoulder according to the burden), the English form being, "God suits the back to the burden."

God sends men cold according to their cloath; viz. afflictions according to their faith.

RANDLE COTGRAVE, *Dictionary: Dieu*. (1611)

God sends cold according to clothes.

HERBERT, *Jacula Prudentum*. No. 34. (1640)

<sup>2</sup> God helps the badly clothed. (Dieu aide les mals vestus.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550)

<sup>3</sup> God moderates all things to his pleasure. (Dieu modere tout à son plaisir.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 11. (1532)

<sup>4</sup> God builds the nest of the blind bird, says the Turkish proverb.

UNKNOWN, *The Spectator* (London), 2 Jan., 1909, p. 12/2.

#### IV—Man Proposes, God Disposes

<sup>5</sup> The words which men say are one thing; the things which God doeth are another.

AMEN-EM-APT, *Teaching How to Live*. Col. xix, l. 16. (c. 700 B.C.) Griffith, tr.

The tongue of a man is the rudder of a boat, (but) the Universal Lord is its pilot.

AMEN-EM-APT, *Teaching How to Live*. Col. xx, l. 5.

A man's heart deviseth his way: but the Lord directeth his steps. (Cor hominis disponit viam suam: sed Domini est dirigere gressus eius.)

*Old Testament: Proverbs*, xvi, 9. (c. 350 B.C.)

The mind is hopeful; success is in God's hands. (Sperat quidem animus: quo evenat dis in manu.)

PLAUTUS, *Bacchides*, l. 144. (c. 190 B.C.)

Man intends one thing, Fate another. (Homo semper aliud, Fortuna aliud cogitat.)

PUBLILIUS SYRUS, *Sententiae*. No. 253. (c. 43 B.C.) It is otherwise decreed by the gods. (Dis aliter visum.)

VERGIL, *Aeneid*. Bk. ii, l. 428. (19 B.C.)

We do nothing without the consent of God. (Nil facimus non sponte Dei.)

LUCAN, *De Bello Civili*. Bk. ix, l. 574. (c. A.D. 60)

<sup>6</sup> That which we expected is not accomplished, While for the unexpected God finds out a way.

(καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη, τῶν δ' ἀδοκήτων πόρον εὔρε θεός.)

EURIPIDES, *Andromache*, l. 1286. (c. 430 B.C.)

This ending is repeated in *The Bacchae*, *Medea*, and *Alceste*.

By many forms of artifice the gods

Defeat our plans, for they are stronger far.

(πολλαῖσι μορφαῖς οἱ θεοὶ σοφισμάτων σφάλλουσιν ἡμᾶς κρείσσονες πεφυκότες.)

EURIPIDES, *Fragments*. Frag. 972. (c. 440 B.C.)

Quoted by PLUTARCH, *Moralia*, 21A.

Man thinks, God decides. (Homo cogitat, Deus iudicat.)

ALCUIN, *Epistles*. (c. 790) Ordericus Vitalis, in his *Ecclesiastical History of England and Normandy*, bk. iii (c. 1140), has "Homo cogitat, Deus ordinat" (Man thinks, God directs).

*Homo proponit*, quod a poete, and Plato he hyght,

And *Deus disponit*, quod he, let God done his wille.

WILLIAM LANGLAND, *Piers Plowman*. Text B, passus xi, l. 36. (1377) Though Langland attributes the saying to Plato, the nearest thing to it found in Plato's works is that from the *Greater Hippias*, given below.

Man proposes, but God disposes. (Homo proponit, sed Deus disponit.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 19, sec. 2, fin. (c. 1420) The author indicates that the saying is founded upon *Proverbs*, xvi, 9, given above, and *Jeremiah*, x, 23, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." A proverb in many languages. The Italians say, "Ordina l'uomo, e dio dispone" (ARIOSTO, *Orlando Furioso*. Canto xlvii, st. 35. 1532); the Spaniards, "El hombre pone y Dios dispone" (CERVANTES, *Don Quixote*. Pt. ii, ch. 55. 1615); the French, "L'homme propose, le ciel dispose"; the Germans, "Der Mensch denkt's, Gott lenkt's"; the Dutch, "De mensch wikt, maar God beschikt"; the Swedes, "Menniskan spår och Gud rår."

As the wyse man saith, The fole proposeth and god dysposeth.

JEAN D'ARRAS, tr., *Melusine*. (c. 1500)

It is a common prouerbe . . . Man purposeth and god dysposeth.

JOHN FISHER, *English Works*, p. 222. (1509)

We think one thing, but God does another. (Nous pensons l'un, mais Dieu fait l'autre.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 12. (1532)

Man purposeth, and God disposeth, men determine, but the destinies doo: for what shalbe, shalbe.

GEORGE PETTIE, *Petite Pallace*, p. 243.

Man dooth purpose, and God dooth dispose. (L'huomo propone, e Dio dispone.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Though men determine, the gods too dispose.

ROBERT GREENE, *Perimedes*. (1588)

The Zelanders . . . coined money . . . with this sentence: Man purposeth, God disposeth.

SAMUEL PURCHAS, *Purchas His Pilgrim*, xix, 506. (1625)

Man proposeth, God disposeth.

HERBERT, *Jacula Prudentum*. No. 2. (1640)

Whatever will thou makest, God is sure to be thy executor. Man may propose and purpose, but God disposeth.

WILLIAM GURNALL, *The Christian in Compleat Armour*, ii, 360. (1655)

1 The camel has his plans, and the camel driver has his plans.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 198. (1817)

The lentil boils against its will. (ἡ φακὴ μὲ τὸ στονιὸν τῆς βράζει.)

ALEXANDER NEGRIS, *Modern Greek Proverbs*, p. 55. (1831)

2 Planning pertains to man, completing to Heaven. (Mou shih tsai jên 'chéng shih tsai 'tien.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)

Man contrives; Heaven decrees.

DOOLITTLE, *Chinese Vocabulary*, ii, 280.

Men would have things so and so—

But Heaven says no, no.

(Jên pien ju tz'ü ju tz'ü,

t'ien li wei jan wei jan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2313. (1875) Scarborough translates another jingle, "Jên wu shên ling, ts'un pu nan hsing," as "Men, without divine assistance, Cannot move an inch of distance."

It is for me to strive to the uttermost; it is for Heaven to give success. (Chin ch'i tsai wo; t'ing ch'i tsai t'ien.)

SCARBOROUGH, *Chinese Proverbs*. No. 2336

What Heaven has ordained man cannot oppose.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 121. (1937) No. 126 is, "Man may plan, but Heaven executes."

3 Man doth what he can and God what He will.

THOMAS DRAXE, *Bibliotheca*, p. 80. (1633)

CLARKE, *Paroemiologia*, p. 78. (1639)

4 Man moves himself, but God leads him. (L'homme s'agite, mais Dieu le mène.)

FÉNELON, *Epiphany Sermon*, 1685. Goethe, in *Faust*, says, "Du glaubst zu schieben, und du wirst geschoben" (You think that you are pushing, and you are pushed).

Sail. quoth the King: hold, saith the Wind.

THOMAS FULLER, *Gnomologia*. No. 4064. (1732)

5 Zeus fulfilleth not for men all their purposes. (οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.)

HOMER, *Iliad*. Bk. xviii, l. 328. (c. 850 B. C.) It is God that bringeth all things to their issue. (θεὸς διὰ πάντα τελευτᾷ.)

HOMER, *Iliad*. Bk. xix, l. 90. (c. 850 B. C.)

The gods are mightier than men. (θεοὶ δὲ τε φέρτεροι ἀνδρῶν.)

HOMER, *Iliad*. Bk. xxi, l. 264. (c. 850 B. C.)

6 Human affairs are not what a man wishes, but what he can bring about, as the proverb says. (τοιαῦτα τὰ ἡμέτερά ἐστιν, οὐχ ὅσα βούρηναι τις, φασίν.)

PLATO, *Greater Hippias*. Sec. 301C. (c. 375 B. C.)

Suidas gives the proverb in a shorter form, "We live not as we would, but as we can"

(ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα).

ERASMUS, *Adagia*, i, viii, 43, gives the Latin: "Non uti libet, sed uti licet, sic vivimus."

TERENCE, *Andria*, l. 805 (166 B. C.), gives the saying a twist of his own, "Ut quimus, aiunt, quando ut volumus non licet" (We do as we can, as the saying is, since we can't do as we would). The accepted Latin form, cited by ERASMUS, *Adagia*, i, viii, 43, is "Ut possumus, quando ut volumus non licet"

(As we can, when we can't as we would)

7 What God hath commanded, even that thing cometh to pass.

PTAH-HOTEP, *Instruction*. No. 6. (c. 3550 B. C.)

Prisse Papyrus. Gunn, tr.

8 I will cast, but the issue rests with Zeus. (ἥσω γὰρ καὶ ἐγὼ, τὰ δὲ κεν Διὶ πάντα μελήσει.)

HOMER, *Iliad*. Bk. xvii, l. 515. (c. 850 B. C.)

The issue is in God's hands. (ἐν θεῷ γε μὰν τέλος.)

PINDAR, *Olympian Odes*. Ode xiii, l. 104. (464 B. C.)

That soon happens which the gods wish. (Cito fit, quod di volunt.)

PETRONIUS, *Satyricon*. Sec. 76. (c. A. D. 60)

God, under whose guidance everything proceeds (Qui imperatorem gemens sequitur.)

SENECA, *Ad Lucilium*. Epis. cvii, sec. 10. (a. A. D. 64)

Man goes as God pleases. (Va el hombre como Dios es servido.)

CERVANTES, *Don Quixote*. Pt. i, ch. 22. (1605)

Events of all sorts creep or fly exactly as God pleases.

WILLIAM COWPER, *Letter to Lady Hesketh*, 11 June, 1792.

That happens which pleases God. (Esa so hace que a Dios place.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*. p. 242. (1856) A Spanish proverb.

9 What the gods send us, we mortals bear perforce, although we suffer. (θεῶν μὲν δῶρα καὶ ἀχνημενὸν περ ἀνάγκη | τέτλαμεν ἀνθρώποι.)

UNKNOWN, *Homeric Hymns: To Demeter*, l. 147. (c. 650 B. C.)

What fates the gods allot to men they needs must bear. (ἀνθρώποισι τὰς μὲν ἐκ θεῶν | τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.)

SOPHOCLES, *Philoctetes*, l. 1316. (c. 409 B. C.)

## V—God and the Big Battalions

<sup>1</sup> I have always noticed that God is on the side of the big battalions. (J'ai toujours vu Dieu du côté des gros bataillons.)

MARSHAL DE LA FERTÉ-SENNETERRE, *Remark*, to Anne of Austria. (c. 1652) See BOURSALUT, *Lettres Nouvelles*, p. 384.

Providence is always for the big battalions. (La fortune est toujours pour les gros bataillons.)

MADAME DE SÉVIGNÉ, *Letter to Madame de Grignan*, 22 Dec., 1673.

God is generally for the big squadrons against the little ones. (Dieu est d'ordinaire pour les gros escadrons contre les petits.)

ROGER, COMTE DE BUSSY-RABUTIN, *Letters*, 18 Oct., 1677.

As regards Providence, he cannot shake off the idea that in war, God is on the side of the big battalions, which at present are in the enemy's camp.

EDUARD ZELLER, *Frederick the Great as Philosopher*, referring to a letter written by Frederick to the Duchess of Gotha, 8 May, 1760. See CARLYLE, *Frederick the Great*, v, 606.

It is said that God is always for the big battalions. (On dit que Dieu est toujours pour les gros bataillons.)

VOLTAIRE, *Letter to M. le Riche*, 6 Feb., 1770. Moreau expressed a fact of general application, explained according to the irreligious ideas of the French Revolution, when he said that "Providence was always on the side of the dense battalions."

ARCHIBALD ALISON, *History Of Europe*, ch. 78. (1842)

If Providence, as Napoleon scornfully said, is on the side of the strongest battalions, it provides also . . . that the strong battalions shall be found in defence of the cause which it intends shall conquer.

J. A. FROUDE, *Short Studies*, ii, 397. (1870) Some one has observed that Providence is always on the side of the big dividends.

H. H. MUNRO (SAKI), *Reginald at the Carlton*. (1904)

The old sneer, that "Providence is always on the side of the strongest battalions," is . . . the very opposite of the truth.

ALEXANDER MACLAREN, *Exposition, Deut.-I Sam.*, p. 238. (1906)

Our statesmen . . . ought to have learned years ago that Providence is always on the side of the big battalions.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 69. (1943)

<sup>2</sup> Git thar fustest with the mostest.

GENERAL NATHAN BEDFORD FORREST, *Military Maxim*. (1862) Forrest was a Confederate cavalry leader, whose maxims are legendary. See *News Week*, 6 May, 1900, p. 20.

<sup>3</sup> The winds and waves are always on the side of the ablest navigators.

EDWARD GIBBON, *Decline and Fall of the Roman Empire*. Ch. 68. (1776)

<sup>4</sup> Nations are judged by Providence according to the strength of their soldiers.

ADOLF HITLER, *Speech*, 10 March, 1940.

<sup>5</sup> O God, assist our side: at least, avoid assisting the enemy, and leave the rest to me.

PRINCE LEOPOLD OF ANHALT-DESSAU, before his last battle. (1751) "Prayer mythically true."

—CARLYLE, *Frederick the Great*. Bk. xv, ch. 14.

It is more important to know that we are on God's side.

ABRAHAM LINCOLN, *Retort*, during the Civil War, to a delegation of Southerners whose spokesman had remarked, "We trust, Sir, that God is on our side."

<sup>6</sup> Providence is always on the side of the last reserve.

NAPOLEON I, *Sayings of Napoleon*. (c. 1812)

<sup>7</sup> The gods are on the side of the stronger. (Deos fortioribus adesse.)

TACITUS, *Histories*. Bk. iv, sec. 17. (c. A. D. 109)

Let fools the name of loyalty divide:

Wise men and gods are on the strongest side.

SIR CHARLES SEDLEY, *The Death of Marc Antony*. Act iv, sc. 2. (a. 1701) The Germans say, "Gott hilft dem Stärksten" (God helps the strongest).

## VI—God and the Devil.

<sup>8</sup> God asketh corn and the devil mars the sack.

THOMAS DRAXE, *Bibliotheca*, p. 4. (1633)

God sends corn and the devil mars the sack.

JOHN RAY, *English Proverbs*, p. 97. (1670)

<sup>9</sup> God hath few friends, the devil hath many.

MICHAEL DRAYTON, *Mooncalf*. (c. 1610)

<sup>10</sup> Ye wald do little for God an the Devil were dead.

FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

<sup>11</sup> The duches thinkyng to haue gotten God by the foote, when she had the deuell by the tayle.

EDWARD HALL, *Chronicle*, p. 462. (1548)

If they may match their daughters so as they may say, my lord my sonne, they thinke they haue God almightie by the toe (as the prouerbe saith).

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk. xlv, notes. (1591)

He hath got God Almighty by the toe.

JOHN CLARKE, *Paroemiologia*, p. 125. (1639)

## GODS AND GODDESSES

<sup>12</sup> Make not my path offensive to the Gods By spreading it with carpets.

(μηδ' ελμασι στρώσας' ἐπιφθονον πόρον τίθει.)

AESCHYLUS, *Agamemnon*, l. 921. (458 B. C.)

May the gods fight on our side. (ἐνυμμάχους εἶναι θεούς.)

AESCHYLUS, *Seven Against Thebes*, l. 266. (467 B. C.)

1 He is to be feared who fears the gods. (δεινός ὁς θεοὺς σέβει.)

AESCHYLUS, *Seven Against Thebes*, l. 596. (467 B.C.)

2 It is not in the power of a man to lift up his foot and put it down without the gods.

AIKAR, *Teachings*. Col. viii, l. 122. (c.550 B.C.)

3 Blindness comes even upon the gods. (τε θεοὺς ἐπιτίσσεται ἄτη.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. iv, l. 817. (c. 225 B.C.)

4 The gods of the greater clans. (Maiorum gentium di.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 13, sec. 29. (45 B.C.) That is, the greater gods, the superior deities, such as Juno, Minerva, Diana, Venus, Mars and Apollo. The phrase is borrowed from the division of senators into "maiorum" and "minorum gentium." Hence "Minorum gentium di" were the lesser gods. "Di penates" were the household gods; "Lares and penates" the tutelary and household gods. The Chinese have similar gods, and there is a Chinese proverb, "Better be civil to the kitchen-god than to the god of the inner sanctum," though Confucius, in his *Analec*s, explains to one of his disciples that this adage is false, since "he who sins against Heaven can rely on the intercession of none." (Giles, tr., p. 95.)

To every kind of tradesman a god. (À chaque race d'artisans, un dieu.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

5 Human murmurs never touch the gods. (Humanæ superos numquam tetigere querellæ.)

CLAUDIAN, *Epigrams*. Epig. xxii, l. 9. (C.A. D.395)

6 As if from the machine. (ὥσπερ ἀπὸ μηχανῆς.)

DEMOSTHENES, *Against Boeotus*. Sec. 1025. (c. 350 B.C.) In some Greek tragedies, the denouement was effected by the appearance on the stage of a god, who was lowered, as if from the sky, by a machine. "A god from the machine," therefore, came to mean metaphorically divine help or intervention from some unseen or unexpected source.

A god from the machine. (ἀπὸ μηχανῆς θεός.)

MENANDER, *The Woman Possessed with a Divinity*. Frag. 227K. (c. 300 B.C.)

The god from the machine. (θεός ἐκ μηχανῆς.)

LUCIAN, *Hermotimus*. Sec. 86. (c. A.D. 170)

Like a god from the machine, as the saying is. (τὸ τοῦ λόγου, θεὸν ἀπὸ μηχανῆς.)

LUCIAN, *Philopseudes*. Sec. 29. (c. A.D. 180)

Usually quoted in its Latin form, "Deus ex machina." SUIDAS, *Lexicon* (c. 950) gives the phrase as θεός ἀπὸ μηχανῆς ἐπιφανείς (A god appearing from the machine), and this is cited by ERASMUS, *Adagia*, i, i, 68, with the Latin, "Deus ex improviso apparens" (A god appearing unexpectedly).

Nor let a god intervene. (Nec deus intersit.)

HORACE, *De Arte Poetica*, l. 191. (20 B.C.)

Horace was all for the labor of the file in solving a difficulty, and not for sidestepping the problem by introducing divine intervention.

She . . . descended into that room full of company, as a miracle appearing in a machine from above.

DANIEL DEFOE, *Life and Adventures of Mr. Duncan Campbell*, p. 177. (1720)

7 The gods are athirst. (Les dieux ont soif.)

CAMILLE DESMOULINS, *Vieux Cordelier*, 3 Feb., 1794; closing words of final issue. Title of novel by Anatole France dealing with the French Revolution. (1913)

8 Slowly but surely withal moveth the might of the gods. (ὀρμάται μόλις, ἀλλ' ὅμως πιστόν τι τὸ θεῖον σθένος.)

EURIPIDES, *Bacchæ*, l. 882. (c. 410 B.C.)

Let us beware the jealousy of the gods. (μὴ τις θεῶν φθόνος ἔλθῃ.)

EURIPIDES, *Iphigenia at Aulis*. l. 1098.

9 In many a guise the gods appear. (πολλὰ μορφαὶ τῶν δαιμονίων.)

EURIPIDES. From the stock lines at the end of *Alce*stis, *Andromache*, *Helen*, and *Bacchæ*. (c. 410 B.C.) Quoted by PLUTARCH, *Moralia*, 58A, 497D.

Heartily know, When half-gods go,

The gods arrive.

R. W. EMERSON, *Give All to Love*. (1867)

10 We must obey the gods, whatever those gods be. (δουλεύομεν θεοῖς, ὅ τι ποτ' εἰσὶν οἱ θεοί.)

EURIPIDES, *Orestes*, l. 418. (c. 410 B.C.)

11 The Little Tin Gods on Wheels.

ROBERT GRANT. Title of story. (1879)

The billet of "Railway Instructor to Little Tin Gods on Wheels."

RUDYARD KIPLING, *Public Waste*. (1891)

She thinks you're a little tin god on wheels.

WALLACE STEGNER, *The Big Rock Candy Mountain*, p. 67. (1938)

12 Whom the gods honor, mortals also praise. (ὃν ἀθάνατοι τιμῶσι, τοῦτω καὶ βροτῶν φήμαν ἔπessθαι.)

HESIOD, *Fragments*. Frag. 23. (c. 800 B.C.) A condensation of *Theogony*, 81ff.

13 Whoso obeys the gods, to him do they gladly give ear. (ὅς κε θεοῖς ἐπιτείθεται, μάλα τ' ἔκλινον αὐτοῦ.)

HOMER, *Iliad*. Bk. i, l. 218. (c. 850 B.C.)

14 Ox-eyed Clymene. (Κλυμένη τε βοῶπις.)

HOMER, *Iliad*. Bk. iii, l. 144. (c. 850 B.C.) With large, full eyes. In bk. vii, l. 10, Homer refers to "ox-eyed Phylomedusa," and in bk. xviii, l. 40, to "ox-eyed Halie." Hera is usually described as queenly or white-armed.

She is one goddess—what you call one ox-eyed Juno. You mean a peroxide Juno, don't you?

O. HENRY, *The Gold that Glittered*. (1910)

<sup>1</sup> Long-robed Helen, a goddess among women. (Ἑλένη πανύπεπλος, δια γυναικῶν.)

HOMER, *Iliad*. Bk. iii, l. 228. (c. 850 B.C.) Pope renders this, "She moves a goddess, and she looks a queen."

Oh! a goddess surely! (O dea certe!)

VERGIL, *Aeneid*. Bk. i, l. 328. (19 B.C.)

By her gait one knew the goddess. (Incessu patuit dea.)

VERGIL, *Aeneid*. Bk. i, l. 405. (19 B.C.)

By her gait the goddess is revealed.

H. C. BAILEY, *The Bishop's Crime*, p. 262. (1941)

<sup>2</sup> By no means do the gods to men grant all things at one time. (ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν.)

HOMER, *Iliad*. Bk. iv, l. 320. (c. 850 B.C.)

<sup>3</sup> Hard is a god for a mortal man to master. (ἀργαλέος γὰρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.)

HOMER, *Odyssey*. Bk. iv, l. 397. (c. 850 B.C.)

ERASMUS, *Adagia*, iii, ix, 69, gives the Latin equivalent as "Cum principe non pugandum" (No fighting with a prince).

He endureth not for long who fights with the gods. (οὐ δηναὶς δὲ θανάτοισι μάχεται.)

HOMER, *Iliad*. Bk. v, l. 407. (c. 850 B.C.)

It is not well to be confident when the gods are adverse. (Nihil invitis fas quemquam fidere divis!)

VERGIL, *Aeneid*. Bk. ii, l. 402. (19 B.C.)

<sup>4</sup> Plain to be known are the gods. (ἀρίγνωτοι δὲ θεοὶ περ.)

HOMER, *Iliad*. Bk. xiii, l. 72. (c. 850 B.C.)

It is expedient there should be gods, and, since it is expedient, let us believe that gods exist. (Expediit esse deos, et, ut expedit, esse putemus.)

OVID, *Artis Amatoriae*. Bk. i, l. 637. (c. 1 B.C.)

The first way to worship the gods is to believe in the gods. (Primus est deorum cultus deos credere.)

SENECA, *Ad Lucilium*. Epis. xcv, sec. 50. (A.A. D. 64)

It is pleasant to die if there be gods; and sad to live, if there be none. Nay, but there *are* gods. (ἀλλὰ καὶ εἰσὶ.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 11.

(c. A. D. 174) The translation is EMERSON'S, *Conduct of Life: Worship*.

<sup>5</sup> These things lie on the knees of the gods. (ἀλλ' ἡ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται.)

HOMER, *Iliad*. Bk. xvii, l. 514. (c. 850 B.C.) A

phrase frequently repeated, as in xx, 435; *Odyssey*, i, 267, 400; xvi, 129, etc.

That lies on the knees of the gods. (θεῶν ἐν γούνασι.)

DIOGENES. (c. 350 B.C.) See DIOGENES LAERTIUS, *Diogenes*, sec. 67.

The event is in the hands of the gods. (Quo evanet dis in manu.)

PLAUTUS, *Bacchides*, l. 144. (190 B.C.)

The rest leave to the gods. (Permitte divis cetera.)

HORACE, *Odes*. Bk. i, ode 9, l. 9. (23 B.C.)

The conduct of an inquest is on the knees of the coroner. Sometimes he has housemaid's knees.

NGAIO MARSH, *Death in Ecstasy*, p. 262. (1941)

<sup>6</sup> All men have need of the gods. (πάντες δὲ θεῶν χυτέουσ' ἀνθρώποι.)

HOMER, *Odyssey*. Bk. iii, l. 48. (c. 850 B.C.)

<sup>7</sup> Easy it is for the gods, who hold broad heaven, both to glorify a mortal man and to abase him. (ῥῆτιδον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, ἡμὲν κυθεῖναι θνητὸν βροτὸν ἤδὲ κακῶσαι.)

HOMER, *Odyssey*. Bk. xvi, l. 211. (c. 850 B.C.)

<sup>8</sup> The deities of one age are the by-words of the next.

R. G. INGERSOLL, *Speech*, in Boston, 23 April, 1880.

<sup>9</sup> Walk with the gods. (συζῆν θεοῖς.)

MARCUS AURELIUS, *Meditations*. Bk. v, sec. 27. (c. A. D. 174)

<sup>10</sup> Man is indeed mad! he knows not how to make a worm, and yet he makes gods by dozens! (L'homme est bien insensé! il ne sauroit forger un ciron, et forge des dieux à douzaine!)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

<sup>11</sup> The gods are a law unto themselves. (Sunt superis sua iura!)

OVID, *Metamorphoses*. Bk. ix, l. 500. (A. D. 7)

<sup>12</sup> Swift is the achievement, short are the ways of the gods, when bent on speed. (ὥκεια δ' ἐπειγομένων ἤδη θεῶν | πρᾶξις ὁδοὶ τε βραχεΐαι.)

PINDAR, *Pythian Odes*. No. ix, l. 67. (474 B.C.)

<sup>13</sup> The gods play games with us men as balls. (Di nos quasi pilas homines habent.)

PLAUTUS, *Captivi: Prologue*, l. 22. (c. 200 B.C.)

In amazing ways the gods make sport of mortals (Miris modis di ludos faciunt hominibus.)

PLAUTUS, *Mercator*, l. 225. (c. 200 B.C.) Repeated in *Rudens*, l. 593. An older Latin proverb says, "Non est bonum ludere cum diis" (It is not good to sport with the gods).

The gods play hand-ball with us. (Les dieux esbattent de nous à la pelotte.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

As flies to wanton boys, are we to the gods;

They kill us for their sport.

SHAKESPEARE, *King Lear*, iv, 1, 38. (1605)

<sup>14</sup> The gods and goddesses be with you. (Ita di deaque faxint.)

PLAUTUS, *Captivi*, l. 172. (c. 200 B.C.)

The gods are with me and love me. (Di me servant atque amant.)

PLAUTUS, *Pseudolus*, l. 613. (c. 195 B.C.)

Those whom the gods care for are gods. (Cura deum di sunt.)

OVID, *Metamorphoses*. Bk. viii, l. 724. (A. D. 7)



1 The gods, though absent, are witnesses. (Deos absentis testis.)

PLAUTUS, *Mercator*, l. 627. (c. 200 B.C.)

The gods are my witness. (Ita me di iuvent.)

CICERO, *Ad Atticum*. Bk. i, epis. 16. (61 B.C.)

2 It is folly to upbraid whom the gods esteem. (Stultitia est insectari quem di diligunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 682. (c. 43 B.C.)

3 Make a mock of the gods. (Faisoyt gerbe de feu aux dieux.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

4 Would you win over the gods? Then be a good man. Whoever imitates them is worshipping them. (Vis deos propitiare? Bonus esto. Satis illos coluit, quisquis imitatus est.)

SENECA, *Ad Lucilium*. Epis. xcv, 50. (c. A.D. 64)

The gods are best to those who are best. (Dii optimos optimis.)

SENECA, *De Providentia*. Ch. 1, sec. 5. (c. A.D. 45)

5 When gods do ill, why should we worship them? (ὅταν τὰ θεῶν ἐπαινῶν τοὺς θεοὺς εὖρω κακοῦς.)

SOPHOCLES, *Philoctetes*, l. 451. (c. 409 B.C.)

6 Accept what the gods give, since they don't give all you long for. (Patere quod dant, quando optata non danunt.)

CAECILIUS STATIUS, *Plodium*. Frag. 170, Loeb. (c. 175 B.C.)

7 What a god! He "whose thunder shakes the highest realms of heaven." (Quem deum! qui templa caeli summa sonitu concutit.)

TERENCE, *Eunuchus*, l. 590. (161 B.C.)

8 I have with me two gods, Persuasion and Necessity. (πειθῶ τε καὶ ἀναγκῇ.)

THEMISTOCLES, when the Andrians refused to pay him a tribute. (c. 478 B.C.) To which the Andrians replied that they were protected by two great gods, Penury and Powerlessness (πενίην τε καὶ ἀμύχανιην). See HERODOTUS, *History*. Bk. viii, ch. 111. PLUTARCH repeats the story in his *Life of Themistocles*, ch. 21, sec. 1, using slightly different words, Πειθῶ καὶ Βίαν (Persuasion and Force), and Πενίαν καὶ Ἀπορίαν (Penury and Need).

9 Let no one find fault with the gods. (μηδεὶς τὰ θεῶν ἐνόςαιτο.)

THEOCRITUS, *Idyls*. Idyl xxvi, l. 38. (c. 270 B.C.)

10 Many meet the gods, but few salute them. (Occurrit cuicunque Deus paucique salutant.)

R. C. TRENCH, *On the Lessons in Proverbs*, ch. 6. (1852)

11 He calls the gods to arms. (Vocat in certamina divos.)

VERGIL, *Aeneid*. Bk. vi, l. 172. (19 B.C.)

12 He prays to the genius of the place. (Genium-que loci invocat.)

VERGIL, *Aeneid*. Bk. vii, l. 136. (19 B.C.)

The God of the Place. (Deus loci.)

VERGIL, *Aeneid*. Bk. viii, l. 31. (19 B.C.) To the Romans, every village, every nook, had its presiding genius, or divinity, and so they set up monumental stones inscribed "Genio loci" or "Deo loci" or "Ignoto Deo" to propitiate this God whose name they did not know.

Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. (ΑΓΝΩΣΤΩ ΘΕΩ.)

New Testament: Acts, xvii, 22, 23. (c. A.D. 65)

The Vulgate is, "Ignoto Deo." What Paul had seen was one of the monumental stones referred to above.

The pleasure-grounds are . . . not so well laid out according to the genius loci.

SMOLLETT, *Humphry Clinker*, 8 Aug., 1771.

A white marble bust of the genius loci, the noble poet, shone conspicuously from its pedestal.

WASHINGTON IRVING, *Crayon Miscellany: Newstead Abbey*. (1835)

13 The likeness of two-faced Janus. (Ianique bifrontis imago.)

VERGIL, *Aeneid*. Bk. vii, l. 180. (19 B.C.)

14 First and foremost, reverence the gods. (Imprimis venerare deos.)

VERGIL, *Georgics*. Bk. i, l. 338. (29 B.C.)

Be warned: learn justice, and not to despise the gods. (Discite iustitiam moniti et non temnere divos.)

VERGIL, *Aeneid*. Bk. vi, l. 620. (19 B.C.)

15 Even the gods have dwelt in the woods. (Habitarunt di quoque silvas.)

VERGIL, *Eclogues*. Elc. ii, l. 60. (37 B.C.)

16 Woe's me! I suppose I am becoming a god! (Vae, puto deus fio!)

EMPEROR VESPASIAN, as he was dying. (A.D. 79)  
See Suetonius, *Vespasian*. Sec. 23.

17 The servant whose business it is, as Homer says, "To shake the regions of the gods with laughter."

UNKNOWN, *The Adventurer*. No. 3. (1752)

The high regions assigned to that part of the audience called the "gods"; namely, the galleries.

THOMAS S. SURR, *A Winter in London*, ii, 108. (1806)

Each one shilling God within reach of a nod is, And plain are the charms of each Gallery Goddess.

HORACE AND JAMES SMITH, *Rejected Addresses: Drury Lane Hustings*. (1812)

FEAR BROUGHT GODS INTO WORLD, see under FEAR.

WHOM GODS LOVE DIE YOUNG, see under DEATH.

WHOM THE GODS LOVE THEY FIRST MAKE MAD, see under MADNESS.

## GOLD

## See also Money, Riches

<sup>1</sup> All else but gold is naught. (χρυσὸν ὡς οὐδὲν ἄλλα.)

ANANIUS, *Fragments*. Frag. 2. (c. 535 B.C.)  
Gold is the most adorable of possessions. (κρεάνων δὲ χρυσὸς αἰδοίστατος.)

PINDAR, *Olympian Odes*. Ode iii, l. 42. (476 B.C.) In Ode i, l. 1, Pindar speaks of gold as "gleaming more brightly than all other lordly wealth."

Epicarmes custome was amongst the Gods to place

The earth, the water and the winde and Sunne with shining face,

The starres and the fire, but as for mee I take Silver and golde to be the Gods which most for men doe make.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 187. (1574) Pettie, tr. Referred to as "an Epigram translated out of the greeke."

<sup>2</sup> Though wisdom cannot be gotten for gold, still less can it be gotten without it. . . . No gold, no Holy Ghost.

SAMUEL BUTLER THE YOUNGER, *Note-Books*, p. 172. (a. 1900)

<sup>3</sup> If . . . eating gold, as the old saying is, can make thee happy, thou shalt be so.

SUSANNA CENTILIVRE, *The Busie Body*. Act iii, sc. 4. (1708)

If she would eat gold he would give it her.

SWIFT, *Polite Conversation*. Dial. i. (1738)

You'd have given me pearls and diamonds to eat, if I could have swallowed them.

DOUGLAS JERROLD, *Mrs. Caudle's Curtain Lectures*. No. 21. (1845)

<sup>4</sup> Yet hadde he but litel gold in cofre.

CHAUCER, *Canterbury Tales: Prologue*, l. 300. (c. 1386)

Gold in phisik is a cordial.

CHAUCER, *Canterbury Tales: Prologue*, l. 445.

<sup>5</sup> Gold dust blinds all eyes.

CHEALES, *Proverbial Folk-Lore*, p. 98. (1875)

<sup>6</sup> By the touchstone gold is tried, and by gold is the mind of good and evil men brought to the test. (ἐν λιθίναις ἀκόναϊς ὁ χρυσὸς ἐξετάζεται, . . . ἐν δὲ χρυσῷ ἀνδρῶν ἀγαθῶν τε κακῶν τε νοῦς ἔδωκ' ἔλεγχον.)

CHILON, *Apothegm*. (c. 560 B.C.) See DIOGENES LAERTIUS, *Chilon*, i, 71.

As golde is tried by the touchstone, so riches do shew what is in a man.

FRANCIS MERES, *Palladis Tamia*, fo. 204. (1598)  
Chilon would say, "That gold was tried with the touchstone, and men with gold."

FRANCIS BACON, *Apophthegms*. No. 225. (1625)  
Men have a touch-stone whereby to trie gold, but gold is the touch-stone whereby to trie men.

THOMAS FULLER, *The Holy State: The Good Judge*. Sec. 5. (1642)

As the touch-stone trieth gold, so gold trieth the hearts of men.

NICHOLAS LING, comp., *Politeuphuia*, p. 130. (1669)

As the Touchstone tryeth Gold, so Gold tryeth Men.

THOMAS FULLER, *Gnomologia*. No. 736. (1732)

<sup>7</sup> Nothing is so well-fortified that money cannot overcome it. (Nihil tam munitum quod non expugnari pecunia possit.)

CICERO, *In Verrem*, ii. (70 B.C.) An English paraphrase is, "If the walls were adamant, gold would take the town."

Gold delights to walk through the midst of sentinels, and to break through rocks, more powerful in its blow than the thunderbolt. (Aurum per medios ire satellites | et perumpere amat saxa, potentius | ictu fulmineo.)

HORACE, *Odes*. Bk. iii, ode 16, l. 9. (23 B.C.)

Gold is an unseen tyrant. (χρυσὸς ὁ ἀφανὴς τυραννός.)

GREGORY NAZIANZEN, *Sententiae*. (c. A.D. 375)

An English variant is, "Gold is the sovereign of all sovereigns." The Dutch say, "Geld beheert de wereld" (Gold rules the world).

See also under MONEY.

Fight with silver spears and you will overcome everything. (Argenteis hastis pugna, et omnia expugnabis.)

ERASMUS, *Adagia*. Chiliadis ii, century vii, No. 43. (1508)

O god golde, what canst thou not do? but O divel woman, that will doe more for golde then goodwill?

GEORGE PETTIE, *Petite Pallace*, p. 201. (1576)  
But there is an Italian proverb, "L'oro non compra tutto" (Gold will not buy everything).

The strongest castle, tower, and town,

The golden bullet beats it down.

SHAKESPEARE, *The Passionate Pilgrim*, l. 327. (1599)

Everyone strives for gold, everyone clings to gold. (Nach Golde drängt, | Am Golde hängt.)

GOETHE, *Faust*. Pt. i, sc. 8, last lines. (c. 1815)

Schiller has, "Allmächtig ist doch das Gold" (Gold is almighty).

<sup>8</sup> That is gold that is worth gold.

RANDLE COTGRAVE, *Dictionary: Or*. (1611) HERBERT, *Jacula Prudentum*. No. 840. (1640)

We say, "That is gold which is worth gold"—which we may anywhere exchange for gold.

WILLIAM GURNALL, *The Christian in Compleat Armour*. Pt. ii, ch. 9.

Gold's worth is gold. (Oro è, che oro vale.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 79. (1852) Citing an Italian proverb. The French say, "Or est qu'or vaut."

<sup>9</sup> Why is gold pale? Because it has so many thieves plotting against it. (ὅτι πολλοὺς ἔχει τοὺς ἐπιβουλεύοντας.)

DIOGENES, *Epigram*. (c. 325 B.C.) See DIOGENES LAERTIUS, *Diogenes*, vi, 51.

- 1 Gold and iron are good To buy iron and gold.  
R. W. EMERSON, *Essays, First Series: Politics*. (1841)
- 2 Gold of Toulouse. (Aurum Tolosanum.)  
ERASMUS, *Moriae Encomium*. Sec. 111. (1511)  
The extremity of ill fortune.  
It is *aurum Tholosanum*, and will produce no better effects.  
ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, memb. iii, subs. 15. (1621)  
More unfortunate to the gentry of England than was the gold of Tholossa to the followers of Scipio.  
THOMAS ADAMS, *Sermons*, ii, 507. (1629)  
Servilius Caepio . . . gained an evil reputation by the sack of Tolosa. . . . The Plunder he took was immense: but the greater part was seized by robbers on the way to Marseilles, and "Toulouse gold" became a proverbial expression for ill-gotten but unprofitable gains.  
H. G. LIDDELL, *Studies in the History of Rome*. (1871)
- 3 The purest gold is most ductile: it is commonly a good blade that bends well.  
OWEN FELTHAM, *Resolves: Humility*. (1620)
- 4 He that has gold may buy land.  
DAVID FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595) MERITON, *Praise of Yorkshire Ale*, 83. (1683)
- 5 I have never seen the Philosopher's stone that turns lead into gold, but I have known the pursuit of it turn a man's gold into lead.  
BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1738.
- 6 A golden Dart kills where it pleases.  
THOMAS FULLER, *Gnomologia*. No. 132. (1732)  
A golden Shield is of great Defence.  
THOMAS FULLER, *Gnomologia*. No. 133.
- 7 As one has money, so one has brains. (Und wär' ich bei Geld, | So wär' ich bei Sinnen.)  
GOETHE, *Faust*. Pt. i, sc. 6: *Hexenküche*. (1806)
- 8 It is said, that golde breaketh the gates of Diamant, and that the tongue hath no force when gold speaketh.  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 187. (1574) Pettie, tr.  
Gold were as good as twenty orators.  
SHAKESPEARE, *Richard III*, iv, 2, 38. (1592)  
Gold is a deepe-perswading orator.  
RICHARD BARNFIELD, *The Affectionate Shepherd*. (1594)  
Where gold speaks, every tongue is silent.  
TORRIANO, *Piazza Universale*, p. 179. (1666)  
"Man prates, but gold speaks."  
You may speak with your gold, and make other tongues dumb.  
JOHN RAY, *English Proverbs*, p. 12. (1670)  
What words won't do, gold will.  
EDWARD WARD, *The London Spy*, p. 400. (1700)  
Called an "old saying."
- When Gold speaks, you may e'en hold your Tongue.  
THOMAS FULLER, *Gnomologia*. No. 5555. (1732)  
MONEY TALKS, see under MONEY.
- 9 The balance distinguisheth not between gold and lead.  
HERBERT, *Jacula Prudentum*. No. 631. (1640)  
If gold knew what gold is, gold would get gold, I wis.  
HERBERT, *Jacula Prudentum*. No. 1010.
- 10 A man may buy gold to deere.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
FULLER, *Gnomologia*. No. 292. (1732)  
You may buye golde too deare.  
EDMUND SPENSER, *The Shepherds Calendar: August*, l. 123. (1579)  
Men will not, as our common proverb is, buy gold too dear.  
JOHN GOODWIN, *Filled with the Spirit*, p. 124. (c. 1660)  
Gold may be bought too dear.  
THOMAS FULLER, *The Holy State*. Bk. ii, ch. 21. (1642) FULLER, *Worthies: Kent*, ii, 143. (1662)  
The fact is, in my opinion, that we often buy money very much too dear.  
THACKERAY, *Barry Lyndon*. Ch. 13. (1844)  
A wise proverb tells us that gold may be bought too dear.  
SIR JOHN LUBBOCK, *The Pleasures of Life*, ii, 2. (1887)
- 11 Gold is but muck.  
BEN JONSON, *The Case Is Altered*. Act iii, sc. 3. (c. 1598) Cited as "the old proverb."  
I collect gold from Ennius's dung. (Aurum e stercore.)  
ISAAC D'ISRAELI, *Curiosities of Literature: The Bibliomania*. (1791) Quoting Vergil. "I find in some neglected authors," D'Israeli explains, "particular things, not elsewhere to be found."
- 12 Although the Loadstone draw yron, yet it cannot moue gold.  
JOHN LYLY, *Euphues* (Arber), p. 84. (1579)
- 13 Who is so ignorant that knoweth not, gold [to] be a key for euery locke.  
JOHN LYLY, *Euphues and His England* (Arber), p. 293. (1580)  
Gold goes in at any gate except heaven's.  
JOHN RAY, *English Proverbs*, p. 97. (1670)  
No lock will hold against the power of gold.  
GEORGE HERBERT, *Jacula Prudentum*. No. 319. (1640) RAY, *English Proverbs*, p. 12. (1670)  
FULLER, *Gnomologia*. No. 6236. (1732)  
Every door is barr'd with gold, and opens but to golden keys.  
TENNYSON, *Locksley Hall*. St. 50. (1842)  
There is no lock which a key of gold will not open. (No hay cerradura, si es do oro la ganzua.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 267. (1856) A Spanish proverb. The French say, "L'argent est un bonne passe-partout" (Money is a good pass-key), i. e.

it gains admittance everywhere. Other English proverbial forms are, "A gold key opens every door," and "A silver key can open an iron lock."

<sup>1</sup> Like liberty, gold never stays where it is undervalued.

J.S. MORRILL, *Speech*, U.S. Senate, 25 Jan., 1878.

<sup>2</sup> When a ship sinks, gold weighs down its possessor. (Sic rate demersa fulvum deponderrat aurum.)

PETRONIUS, *Fragments*. Frag. 80. (c. A. D. 60)

<sup>3</sup> What good doth golde to him that careth not for it?

GEORGE PETTIE, *Petite Pallace*, p. 196. (1576)

<sup>4</sup> Is it so difficult that not even an ass laden with gold can approach it? (ὥστε μηδὲ ὄνον προσελθεῖν χρυσίον κομίζοντα;)

PHILIP OF MACEDON, when his scouts reported that a certain stronghold was impregnable. (c. 350 B. C.) See PLUTARCH, *Moralia: Sayings of Kings*. Sec. 178B.

Those that Philip said could storm any fort to which an ass laden with gold could climb. (Quibus Philippus omnia castella expugnari posse dicebat, in quae modo asellus onustus auro posset ascendere.)

CICERO, *Ad Atticum*. Bk. i, epis. 16. (61 B. C.) The cities of Greece were taken not by Philip but by Philip's gold. (τὰς πόλεις αἰρεῖ τῶν Ἑλλήνων οὐ Φίλιππος, ἀλλὰ τὸ Φιλίππου χρυσίον.)

PLUTARCH, *Lives: Aemilius Paulus*. Ch. 11, sec. 6. (c. A. D. 110)

You must be the ass charged with crowns to make way to the fort.

CHAPMAN, *Widow's Tears*. Act i, sc. 4. (1612) The usual proverb is, "An ass laden with gold will go lightly uphill."

SHELTON, tr., *Don Quixote*, ii, 35. (1620)

Philip was wont to say that an ass laden with gold would enter the gates of any city.

THOMAS ADAMS, *Sermons*, i, 143. (1629)

There is not any place so high, whereunto an asse laden with gold will not get up.

JAMES MABBE, tr., *Celestina*, p. 72. (1631)

There's no fence or fortress against an ass laden with gold.

JAMES HOWELL, *Familiar Letters*. Bk. i, sec. 2, let. 9. (1622)

An Ass laden with Gold overtakes every thing.

THOMAS FULLER, *Gnomologia*. No. 387. (1732)

An Ass loaded with Gold, climbs to the Top of a Castle.

THOMAS FULLER, *Gnomologia*. No. 588.

<sup>5</sup> Even what before appeared ugly will appear beautiful when adorned with gold. (πρότερον αἰσχροὺν φαίνεται, καλὸν φανέται χρυσῷ γε κοσμηθέν.)

PLATO, *Greater Hippias*. Sec. 289E. (c. 375 B. C.) Gold gives to the ugliest a certain pleasing charm. (L'or donne aux plus laids certain charme pour plaire.)

MOLIÈRE, *Sganarelle*. Sc. 1, l. 49. (1660)

Gold, even to ugliness, gives a touch of beauty. (L'or même à la laideur donne un teint de beauté.)

BOILEAU, *Satires*. Sat. viii, l. 209. (1666)

Old Women's Gold is not ugly.

THOMAS FULLER, *Gnomologia*. No. 2730. (1732)

<sup>6</sup> Testing them more carefully than gold in the fire. (βασανίζοντας πολὺ μάλλον ἢ χρυσὸν ἐν πυρὶ.)

PLATO, *The Republic*. Bk. iii, sec. 413E. (c. 411 B. C.)

Fire proves gold. (Ignis aurum probat.)

SENECA, *De Providentia*, v, 9. (c. A. D. 54) Cited by EASMUS, *Adagia*, iv, i, 58, in the form "Aurum igni probatum" (Gold is proved by fire).

By the assay one tests gold. (À la touche l'on epreuve l'or.)

J. DE LA VEPRIE, *Proverbes Communs*. (c. 1498)

Fine gold must be purified in the flaming fire.

GEORGE PETTIE, *Petite Pallace*, p. 107. (1576) [It is] harde golde yat is not to be mollified with fire.

JOHN LYL, *Euphues and His England* (Arber), p. 325. (1580)

Now do I play the touch,

To try if thou be current gold indeed.

SHAKESPEARE, *Richard III*, iv, 2, 9. (1592)

Pure gold dreads not the fire. (Chên chin pu 'pa 'huo.)

DOOLITTLE, *Chinese Vocabulary*, ii, 184. (1872)

<sup>7</sup> Do you suppose this company has come here to prospect for gold? (χρυσοχοήσοντας οἷε τοῦσδε νῦν ἐνθάδε ἀφίχθαι;)

PLATO, *The Republic*. Bk. v, sec. 450B. (c. 411 B. C.) Literally "to smelt ore," a proverbial phrase, based upon the anecdote of Athenians trying to get gold from silver ore, hence anyone failing in a silly speculation.

Men dig in the earth for gold, seed of unnumbered ills. (Effodiuntur opes, inritamenta malorum.)

OVID, *Metamorphoses*. Bk. i, l. 140. (A. D. 7)

Gold is procured from the earth by digging out the vein, and from the miser by digging out his soul.

SADI, *Gulistan*. Ch. 8, Maxim 94. (c. 1258)

<sup>8</sup> I despise gold; it has persuaded many a man into many an evil. (Odi ego aurum; multa multis saepe suasit perperam.)

PLAUTUS, *Captivi*, l. 328. (c. 200 B. C.)

Gold hath been the ruin of many. (Multi dati sunt in auri casus.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xxxi, 6. (c. 190 B. C.)

Deadly gold is the substance that makes vice. (Materies vitiis aurum letale parandis.)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i, l. 357. (c. A. D. 416) Rutilius goes on to say that "gold corrupts wedded brides or buys a maid's embraces; it saps loyalty, and betrays the walled town."

Gold is one of the things for the non-existence of which man would probably be all the better.

Midrash: *Exodus Rabbah*, 37. (c. A. D. 550)

Is it not a by worde amongst vs, that gold maketh an honest man an ill man?

JOHN LYLY, *Euphues* (Arber), p. 63. (1579)  
Gold is the most cowardly and treacherous of all metals. It makes no treaty that it does not break. It has no friend whom it does not sooner or later betray.

SENATOR JOHN J. INGALLS, *Speech*, on the coinage of silver dollars, U.S. Senate, 15 Feb. 1878. See *Congressional Record*, 45th Cong., 2d. sess., p. 1052.

1 And gold but sent to keep the fools in play,  
For some to heap, and some to throw away  
POPE, *Moral Essays*. Epis. iii, l. 5. (1732)

What Nature wants, commodious gold bestows;  
'Tis thus we eat the bread another sows.

POPE, *Moral Essays*. Epis. iii, l. 21.

2 Piety is vanquished and all men worship gold.  
(Aurum omnes victa iam pietate colunt.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 13, l. 47. (c. 26 B.C.)

To all gods and men an ingot of gold seems more beautiful than anything those poor crazy Greeks, Apelles and Phidias, ever made. (Omnibus diis hominibusque formosior videatur massa auri, quam quicquid Apelles Phidiasque, Graeculi delirantes, fecerunt.)

PETRONIUS, *Satyricon*. Sec. 89. (c. A.D. 60)

Saint-seducing gold.

SHAKESPEARE, *Romeo and Juliet*, i, 1, 220. (1595)

Every generous, nay, every just sentiment, is absorbed in the thirst for gold.

THOMAS JEFFERSON, *Letter to Ogilvie*. (1811)

3 Look to the gold, not to the hand that brings it. (Aurum spectato, non quae manus afferat aurum!)

PROPERTIUS, *Elegies*. Bk. iv, eleg. v, l. 53. (c. 22 B.C.)

4 When we have gold we are in fear; when we have none we are in danger.

JOHN RAY, *English Proverbs*, p. 12. (1670)

5 Gold is pure of rust. (κόθαρος γὰρ ὁ χρῆστος ἰω.)

SAPPHO, *Fragments*. Frag. 109. (c. 610 B.C.)

Quoted by PAUSANIUS, viii, 18, 5.

Gold is a child of God; neither moth nor rust devoureth it; but the mind of man is devoured by this supreme possession. (Διὸς παῖς ὁ χρυσός· | κείνον οὐ σὴς οὐδὲ κίς | δάπτει <δὲ> βροτῶν φρένα κάρτιστον <κτεάνων>.)

PINDAR, *Fragments*. Frag. 222, Sandys. (c. 480 B.C.) Scholiast on Pindar ["that immortal coverlet," i.e. the Golden Fleece] quotes this as from Sappho, but Scholiast on Hesiod ascribes it to Pindar, as does EDMONDS, in *Lyra Graeca*, i, 261.

6 More golden than gold. (χρῶσω χρυσότερα.)

SAPPHO, *Fragments*. Frag. 60. (c. 610 B.C.)

Quoted by DEMETRIUS, *On Style*, 161. Gregorius quotes it as "More precious than gold" (χρυσωτέρη), and adds that such phrases are erotic. See EDMONDS, *Lyra Graeca*, i, 225.

Yelwe and brighte as any gold.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 1283. (c. 1386)

7 When any family has gold, outsiders have money-scales. (Chia yu 'huang chin, wai yu têng ch'êng.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2651. (1875)

8 A golden bit does not make a better horse. (Non faciunt meliorem equum aurei freni.)

SENECA, *Ad Lucilium*. Epis. xli, sec. 6. (c. A.D. 64)

9 Thou gaudy gold, Hard food for Midas!

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 101. (1597)

Gold defiles with frequent touch;  
There's nothing fouls the hand so much.

JONATHAN SWIFT, *The Fable of Midas*. (1712)

10 Upon the Water cast thy Bread  
And after many Days thou'lt find it,  
But Gold upon this Ocean spread  
Shall sink, and leave no trace behind it.

SWIFT, *The Bubble*, l. 133. (1720)

11 Gold and power, the chief causes of war. (Aurum et opes, praecipuae bellorum causae.)

TACITUS, *Histories*. Bk. 4, sec. 74. (c. A.D. 109)

Gold begets in Brethren hate,  
Gold in Families debate;  
Gold does Friendship separate,  
Gold does Civil Wars create.

These the smallest harms of it!  
Gold, alas, does Love beget.

ABRAHAM COWLEY, *Anacreonatics: Gold*. (1656)

12 To what dost thou not drive the hearts of men, O accursed hunger for gold! (Quid non mortalia pectora cogis, | auri sacra fames!)

VERGIL, *Aeneid*. Bk. iii, l. 56. (19 B.C.)

Oh love of gold! thou meanest of amours!

YOUNG, *Night Thoughts*. Nt. iv, l. 350. (1742)

The lust of gold succeeds the rage of conquest;  
The lust of gold, unfeeling and remorseless!  
The last corruption of degenerate man.

SAMUEL JOHNSON, *Irene*, Act i, sc. 1. (1749)

FETTERS OF GOLD, see under FETTERS.

GOLD BRICK, see under BRICK.

GOLDEN AGE, see under AGE.

GOLDEN RULE, see under RULE.

## II—All is Not Gold that Glitters

13 Do not hold everything gold that shines like gold,

Nor every beautiful apple to be good.

(Non teneas aurum totum quod splendet ut aurum,

Nec pulchrum pomum quodlibet esse bonum.)

ALANUS DE INSULIS, *Parabolae*, c. iii. (c. 1175)

*Winchester College Hall-book*, 1401. Alanus de Insulis, or Alain de Lille, was a French monk of the 12th century, and so far as

known was the first to put the proverb in anything like its modern form. But of course the idea that appearances are deceitful has been current as long as language has. It is found in the earliest writings. Six hundred years before Christ, Aesop embodied it in two of his fables, *The Crow and the Snake*, and *The Vain Jackdaw*. See under APPEARANCE.

Nis hit nower neh gold al that ter schineth.

UNKNOWN, *Hali Meidenhad*, p. 9. (c. 1220)

All is not gold that one sees shine. (Tout n'est pas ors c'on voit luire.)

RUTEBEUF, *De Frere Denise*, l. 15. (c. 1250)

MONTAIGLON, *Recueil des Fabliaux*, iii, 263.

Nis not nout al gold, that shineth.

UNKNOWN, *Proverbs of Hendyng*. No. 18. (c. 1300)

Hit is not al gold, that glareth.

CHAUCER (?), *The Hous of Fame*. Bk. i, l. 272. (c. 1383)

But al thing which that shyneth as the gold

Nis nat gold, as that I have herd it told;

Ne every appel that is fair at yē

Ne is nat good, what-so men clappe or crye.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 410. (c. 1389) Evidently derived from Alanus de Insulis.

Al is not golde that shewyth goldishe hewe.

JOHN LYDGATE, *The Churl and the Bird*. (c. 1400)

Al is not gold that shyneth briht.

JOHN LYDGATE, tr., *Fall of Princes*. Bk. iv. l. 2944. (c. 1440)

Yt ys not al gold that glowyth.

RICHARD HILLS, *Common-place Book*, p. 140. (c. 1530)

All is not golde that glisters by tolde tales.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

All is not golde that glistereth.

THOMAS BECON, *Reliques of Rome*, 207. (1553)

PETTIE, *Petite Pallace*, p. 245. (1576) GREENE, *Hamillia*. (1583) HERBERT, *Jacula Prudentum*. No. 308. (1640) etc., etc.

Al that glistreth is not gold. (Tutto quel che luce, non è oro.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Florio is giving one Italian form; another is, "Oro non è tutto quel che risplende." (CERVANTES, *Don Quixote*, pt. ii, chs. 33 and 48 (1615) gives the Spanish, "No es oro todo que reluce." The French say, "Tout ce que reluit n'est pas or"; the Germans, "Nicht alles was glänzt ist Gold." A Latin form is, "Non omne quod nitet aurum est," and still another, "Auri natura non sunt splendentia plura"—a striking example of the clumsy construction necessary to fill out the hexameter verse. There are countless variations in English. The Irish say, "All that's yellow is not gold, and all that's white are not eggs"; the Scots, "All are not maidens that wear their hair," it being at one time the fashion for Scottish maidens to go bareheaded. Among similar proverbs are, "You can't judge of the horse by the harness," "You can't judge of the wine by the barrell," "Every light is not the sun," "All are not

saints that go to church," and so on. The Dutch say, "All are not friends who smile on us"; the Armenians, "Every grain is not a pearl"; the Arabians, "Every crooked neck is not a camel." Contradicting all these are, "By the husk you may guess at the nut," and "You may know the whole sack by a handful." There are few proverbs that cannot be countered by another proverb of exactly opposite meaning.

Yet gold al is not, that doth golden seeme.

SPENSER, *The Faerie Queene*. Bk. ii, canto viii, st. 14. (1590)

All that glisters is not gold;

Often have you heard that told.

SHAKESPEARE, *The Merchant of Venice*, ii, 7, 65. (1597)

All is not gold that glitters.

DAVID GARRICK, *Prologue to GOLDSMITH's She Stoops to Conquer*. (1773) This is the first known use of "glitters," and apparently the first appearance of the saying in the form now most familiar. It was adopted as the best form almost at once. Dr. Johnson used it in 1784 in preference to the older ones (See BOSWELL, 2 Oct., 1784), and its use thereafter was very common, varied sometimes by "All that glitters is not gold."

All is not gold that glitters, but it is a wise child that keeps the stopper in his bottle of testing acid.

O. HENRY (W. S. PORTER), *The Gold that Glittered*. (1910)

All that glisters, I've been told,

May not be eighteen-caret gold.

MARGARET FISHBACK, *McNutt, Apollo of Politics*. (1940)

All is not gold that glitters; all isn't garbage that smells.

BAKER AND BOLTON, *Dead to the World*, p. 154. (1944)

<sup>1</sup> Dirt glitters when the sun happens to shine. (Der Schmutz ist glänzend, wenn die Sonne schneinen mag.)

GOETHE, *Sprüche in Prosa*. (1819)

<sup>2</sup> Philautus thinking al to be gold that glistered, and all to be Gospell that Euphues vttered.

JOHN LYLY, *Euphues* (Arber), p. 67. (1579)

If thy glasse glister it must needs be gold.

LYLY, *Euphues and His England*, p. 321.

<sup>3</sup> All that glitters is sold as gold.

OGDEN NASH, *Look What You Did, Christopher*. (1933)

## GOOD

<sup>1</sup> May the good prevail! (τὸ δ' εὖ νικάτω.)

AESCHYLUS, *Agamemnon*, l. 139. (458 B. C.) Repeated in l. 159. In l. 349 it is varied to τὸ δ' εὖ κπαρόν.

<sup>5</sup> I placed it where it would do the most good. OAKES AMES, *Letter to Henry S. McComb*, referring to Crédit Mobilier stock distributed to members of Congress in 1872.

<sup>1</sup> The Italians have an ungracious proverb, *Tanto buon che val niente, So good that he is good for Nothinge.*

FRANCIS BACON, *Essays: Of Goodness*. (1607)  
The Spanish form is the same, "Es tan bueno, que a serlo mas no valiera nada." The French say, "Pour être assez bon il faut l'être trop" (To be good enough one must be too good).

So good as good for nothing.

JOHN CLARKE, *Paroemiologia*, p. 78. (1639)

You breed of Lady Mary, when you're good you're o'er good.

JAMES KELLY, *Scottish Proverbs*, p. 363. (1721)

Lady Mary, helping the drunken man to mount his horse, gave him such a vigorous leg up that she threw him over to the other side.

Lady S.: Ah, colonel! you'll never be good.

Lord S.: Which of the goods d'ye mean? good for something, or good for nothing?

SWIFT, *Polite Conversation*. Dial. i. (1738)

Too good is stark naught.

SWIFT, *Polite Conversation*. Dial. ii.

Men have a singular desire to be good without being good for anything.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

It is still . . . the practice to cultivate the weakness of woman rather than her strength. . . . She incurs the risk of becoming the embodiment of the Italian proverb—"so good that she is good for nothing."

SAMUEL SMILES, *Character*, p. 301. (1871)

Reason teaches us that what is good is good for something, and that what is good for nothing is not good at all.

F. H. BRADLEY, *Ethical Studies*. Ch. 2. (1876)

<sup>2</sup> Good is good, but better is better.

BAILEY, *Dictionary: Good*. See under BETTER.

Good is good, but better carrieth it.

H. G. BOHN, *Handbook of Proverbs*, p. 364. (1855)

<sup>3</sup> As riseth my good so riseth my blood.

THOMAS BECON, *New Catechisme*, p. 599. (c. 1560)

GOOD ENEMY OF BEST, see under BEST.

<sup>4</sup> By all that's good and glorious.

LORD BYRON, *Sardanapalus*. Act i, sc. 2. (1821)

<sup>5</sup> The good must be chosen for its own sake. (τὸ καλὸν δι' αὐτὸ αἰρεῖν.)

CICERO, *Ad Familiares*. Bk. xv, epis. xvii, sec. 3. (45 B.C.) Quoting a Stoic dogma.

<sup>6</sup> None so good that it's good to all.

JOHN CLARKE, *Paroemiologia*, p. 16. (1639)

<sup>7</sup> I tried to get it from Claudine, but it was no good.

HUGH CONWAY, *Living or Dead*. Ch. 9. (1886)

He is no good, I tell you.

MARIE CORELLI, *Sorrows of Satan*. Ch. 10. (1895)

<sup>8</sup> Nothing is so good as it seems beforehand.

GEORGE ELIOT, *Silas Marner*. Ch. 18. (1861)

<sup>9</sup> He is good that failed never.

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

<sup>10</sup> Good that comes too late, is as good as nothing.

THOMAS FULLER, *Gnomologia*. No. 1730. (1732)

<sup>11</sup> It is good to be zealously affected always in a good thing. (καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε.)

*New Testament: Galatians*, iv, 18. (c. A. D. 53)

The *Vulgate* is, "Bonum autem aemulamini in bono semper."

We know that all things work together for good to them that love God. (οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ.)

*New Testament: Romans*, viii, 28. (c. A. D. 57)

The *Vulgate* is, "Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum."

<sup>12</sup> Can there any good thing come out of Nazareth? (ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;)

*New Testament: John*, i, 46. (c. A. D. 70) The *Vulgate* is, "A Nazareth potest aliquid boni esse?" It is probable that Nathaniel was repeating a popular proverb of the day—a jibe at Nazareth and its people. Such railery at a neighboring village or people the French call "blason populaire," and the Germans "Ortsneckereien."

<sup>13</sup> Of good things I think the more common the more commendable.

GEORGE PETTIE, *Petite Pallace: Germanicus and Agrippina*, p. 69. (1576) Perhaps from the early unidentified Latin, "Bonum, quo communis eo melius." Pettie adds (p. 251, Hartman ed.), "A good thinge can not bee to much used, and the more common it is, the more commendable it is."

Only good things can be abused. (On ne peut abuser que des choses qui sont bonnes.)

MONTAIGNE, *Essays*. Bk. ii, ch. 6. (1580)

<sup>14</sup> We begun a newe counte for good and all.

WILLIAM HORMAN, *Vulgaria*, fo. 208. (1519)

I do resolve even to let him go away for good and all.

SAMUEL PEPYS, *Diary*, 23 June, 1663.

You may take him for good and all.

CONGREVE, *Old Batchelor*. Act i, sc. 1. (1687)

Going away for good and all.

DICKENS, *Martin Chuzzlewit*. Ch. 2. (1850)

<sup>15</sup> Good, though long stayed for, is good.

HOWELL, *Proverbs: Brit.-Eng.*, p. 3. (1659)

<sup>16</sup> We see the wisdom of Solon's remark, that no more good must be attempted than the nation can bear.

THOMAS JEFFERSON, *Letter to Dr. Walter Jones*. (1801)

<sup>17</sup> Look round the Habitable World, how few Know their own Good; or knowing it, pursue.

(Omnibus in terris, . . . pauci dinoscere pos-sunt

Vera bona atque illis multum diversa.)

JUVENAL, *Satires*. Sat. x, l. 1. (c. A. D. 120) (Dryden, tr.)

1 So far, so good.

JAMES KELLY, *Scottish Proverbs*, p. 300. (1721)

"So far, so good," said Aunt Eleanor.

RICHARDSON, *Sir Charles Grandison*, v, x, 389. (1753)

Not the most gallant way of putting it, perhaps; but so far, so good.

HEWLETT, *Wiltshire Essays*, p. 108. (1921)

2 What he speneth more I make the good hereafter.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xvii, l. 77. (1377)

If anie thing was stolne awaie, I euer made it good.

JOHN BARET, *An Alvarie*, 823. (1573)

Making good, or undertaking for another.

RICHARD PERCIVAL, *Bibliotheca Hispanica: Abono*. (1591)

This letter doth make good the friar's words.

SHAKESPEARE, *Romeo and Juliet*, v, 3, 286. (1595)

Some . . . take by admittance that, which they cannot make good.

FRANCIS BACON, *Essays: Of Seeming Wise*. (1607)

Nature makes good her Engagements.

EUSTACE BUDGELL, *The Spectator*. No. 404. (1712)

It'll play the devil with us if we can't make good.

MERWIN AND WEBSTER, *Calumet 'K'*, p. 20. (1901)

No matter how big the job . . . he has invariably made good.

R. L. DUNN, *William Howard Taft*, p. 4. (1908)

It's up to us to make good.

W. McL. RAINE, *Bucky O'Connor*, p. 159. (1910)

3 The common good. (Commune bonum.)

LUCRETIVS, *De Rerum Natura*. Bk. v, l. 958. (c. 45 B. C.)

The highest good at which we all aim. (Bonum summum quo tendimus omnes.)

LUCRETIVS, *De Rerum Natura*. Bk. vi, l. 26. (c. 45 B. C.)

The common good of all is the supreme law.

RICHARD CUMBERLAND, *De Legibus Naturae*. Pt. i. (1672)

THE GREATEST GOOD OF THE GREATEST NUMBER, see under HAPPINESS.

4 It is good for us to be here. (καλὸν ἐστὶν ἡμᾶς ὦδε εἶναι.)

*New Testament: Matthew*, xvii, 4. (c. A. D. 70)

The *Vulgate* is, "Bonum est nos hic esse."

5 As good as doone.

RANDLE PALSgrave, *Dictionary*, p. 861. (1530)

As good as dead.

MEREDITH HANMER, *Ecclesiastical Historie*, viii, 7, 149. (1577) BYRON, *Beppo*, St. 35. (1817)

I doubt not but I shall be as good as my word.

OLIVER CROMWELL. (1638) See CARLYLE, *Cromwell's Letters and Speeches*, App. ii.

To be as good as my word, I bade Will get me a rod.

SAMUEL PEPYS, *Diary*, 28 Feb., 1662.

He had been as good as his promise.

ADDISON, *The Guardian*. No. 136. (1713)

6 Now this was a good one.

J. K. PAULDING, *John Bull and Brother Jonathan*. Ch. 5. (1812)

Mittens, that's a good one!

CARL SANDBURG, *Smoke and Steel*, p. 45. (1920)

7 Twice and even thrice we should repeat that which is good. (καὶ δις καὶ τρίς τό γε καλῶς ἔχον ἐπαναπολεῖν τῷ λόγῳ δεῖν.)

PLATO, *Philebus*. Sec. 59E. (c. 350 B. C.) Cited by ERASMUS, *Adagia*, i, ii, 49, who gives the Latin, "Bis, ac ter, quod pulchrum est." The usual form of the Greek proverb is, δις ἢ πρὶς τὰ καλὰ.

8 I would far rather be called good than fortunate. (Bonam ego quam beatam me esse nimio dici mavolo.)

PLAUTUS, *Poenulus*, l. 304. (c. 194 B. C.)

He may be called good whan other fare the bettir for his goodnesse.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 16. (1477)

9 The good must merit God's peculiar care; But who but God can tell us who they are?

POPE, *An Essay on Man*. Epis. iv, l. 135. (1732)

10 Good enough is never ought.

JOHN RAY, *English Proverbs*, p. 148. (1678)

11 Some good things I do not love, a good long mile, good small beer, and a good old woman.

JOHN RAY, *English Proverbs*, p. 148. (1678)

There is no such thing as good small beer, good brown bread, or a good old woman.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

12 I am a fool, I love everything that is good.

JOHN RAY, *English Proverbs*, p. 247. (1678)

I'm like all fools; I love everything that's good.

SWIFT, *Polite Conversation*. Dial. i. (1738)

13 Your good qualities should face inwards. (Introsus bona tua spectent.)

SENECA, *Ad Lucilium*. Epis. vii, sec. 12. (c. A. D. 64)

If you wish any good thing, get it from yourself. (εἰ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε.)

EPICTETUS, *Discourses*. Bk. i, ch. 29, sec. 4, (c. A. D. 100) Quoted as "the law which God has ordained."

14 That which is good makes men good. (Quod bonum est, bonos facit.)

SENECA, *Ad Lucilium*. Epis. lxxxvii, sec. 12. (c. A. D. 64) There are two somewhat similar Latin proverbs, "Bona bonis contingunt" (Good things befall the good), and "Bonum quo communices, eo melius" (The good which you share with others becomes thereby the better).



That's good that doth us good.

JOHN CLARKE, *Paroemiologia*, p. 109. (1639)

That's my good that does me good.

JOHN RAY, *English Proverbs*, p. 148. (1678)

<sup>1</sup> He was always good enough for him.

SHAKESPEARE, *Coriolanus*, iv, 5, 193. (1607)

You are not good enough to clean my father's boots.

SHAW, *Heartbreak House*. Act ii. (1913)

<sup>2</sup> Men of mean judgment oft ignore the good  
That lies within their grasp, till they have  
lost it.

(οἱ γὰρ κακοὶ γνώμασι τὰγαθὸν χερσὶν  
ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ.)

SOPHOCLES, *Ajax*, l. 964. (c. 409 B.C.) The Spanish form, as given by CERVANTES, *Don Quixote*, is, "No se conoce el bien basta que se ha perdido" (We do not know what is good till we have lost it).

A good thing is esteemed more in its absence than in its enjoyment. (Bonum magis carendo quam fruendo sentitur.)

HENDERSON, *Latin Proverbs*, p. 42. (1869) "The ass does not know the value of his tail till he has lost it."

<sup>3</sup> It's too good for true, honey, it's too good for true.

MARK TWAIN, *Huckleberry Finn*. Ch. 15. (1884)

That's too good to be true.

GEORGE ADE, *Effie Whittlesey*. (1903)

That sounds a little too good to be true.

SIDNEY MARSHALL, *Some Like It Hot*, p. 102. (1941)

<sup>4</sup> In the waye of mockage, bidding muche good dooe it hym.

NICOLAS UDALL, tr., *Erasmus*, p. 84. (1542)

Much good may it do you!

DICKENS, *A Christmas Carol*. Stave i. (1843)

<sup>5</sup> London is architecturally like the curate's egg, "good in parts."

UNKNOWN, *London Times*, 24 Dec., 1926, p. 11/6. Good in parts; or, as a battered simile, good in parts—like the curate's egg. Of mixed character: [a cliché] from ca. 1910. In *Punch*, Nov. 9, 1895, there is a drawing of a meek young curate that, eating a bad egg, said that 'parts of it' were 'excellent.' (O.E.D.)

PARTRIDGE, *Dictionary of Clichés: Good*. (1941)

## II—Proverbial Comparisons

<sup>6</sup> He is as good as good bread. (Es tan bueno como el buen pan.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 47. (1615)

<sup>7</sup> "And how did little Tim behave?" asked Mrs. Cratchit. . . . "As good as gold," said Bob.

DICKENS, *A Christmas Carol*. Stave 3. (1843)

My mother is as good as gold, and much better.

BLACKMORE, *Cripps the Carrier*. Ch. 37. (1876)

Good as gold.

JOAQUIN MILLER, *The Danites*. Act i. (1877)

Him and Emma are both so good as gold.

EDEN PHILLPOTTS, *Yellow Sands*, ii. (1926)

<sup>8</sup> Many in manner of a proverb say, "Were he as good as George-a-Greene, I would strike him sure."

ROBERT GREENE, *George-a-Greene*. Act iv, sc. 1.

(1599) HERRICK, *Hymn to Bacchus*, has "Yet he'll be thought or seen, | So good as George-a-Green," and NATHAN BAILEY, *Divers Proverbs*, p. 22, cites this proverb and explains, "This George of Green was that famous Pindar of Wakefield, who fought with Robin Hood and Little John, and got the better of them."

<sup>9</sup> Let her alone and in five minutes the storm will be over, and she as good as pie again.

PAIGE, *Dow's Sermons*, i, 21. (1847)

We've been awful good; good as pie.

ROSE TERRY COOKE, *Happy Dodd*, p. 178. (1878)

<sup>10</sup> As good a fellow as ever trod upon neat's leather.

GEORGE PEELE, *The Old Wives Tale*, l. 476. (1595)

You are as good a man as . . . ere went on neats leather.

HENRY PORTER, *The Two Angrie Women of Abington*. Sc. 11. (1599)

As proper men as ever trod upon neat's leather.

SHAKESPEARE, *Julius Caesar*, i, 1, 29. (1599)

As honest a man as ever trod on shoe leather.

JOHN RAY, *English Proverbs*, p. 181. (1670)

As good a seaman as ever trod shoe-leather.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 8. (1843)

As bonny a lad as ever stapt i' shoe-leather.

F. E. TAYLOR, *Lancs. Sayings*, p. 33. (1901)

<sup>11</sup> You are as good a man as ever drew sword, as ever lookt man in the face, as ever broke bread or drunk drink, as ere trode on God's earth; . . . as good as one shall see upon a summer's day.

HENRY PORTER, *The Two Angrie Women of Abington*. Sc. 11. (1599)

As good natur'd a man as ever broke bread.

JOHN O'KEEFFE, *The World in a Village*. Act i, sc. 1. (1793)

<sup>12</sup> As good as ever water wet.

JOHN RAY, *English Proverbs*, p. 285. (1670)

As good as ever flew in the air

As good as ever the ground went upon.

As good as ever went end ways.

As good as ever drave top o'er til'd house.

JOHN RAY, *English Proverbs*, p. 285.

<sup>13</sup> It was as good as a comedy to him to see the trees fall.

JOHN TAYLOR THE WATER-POET, *Bull, Beare, and Horse*. (1638)

It was grown almost as good as a play.

ANDREW MARVELL, *The Rehearsal Transposed*. Pt. i. (1672)

John had such a lively interest in all the parcels, that it was as good as a play.

DICKENS, *The Cricket on the Hearth*. Chirp 2. (1845)

The naughty prints and books of Holywell Street were as good as a play.

ARTHUR MACHEN, *Far-Off Things*, p.130.(1915)

<sup>1</sup> Thart as good as ere twangde.

UNKNOWN, *Misogonus*. Act ii, sc. 2. (1577)

As good a wench as ever twanged.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 205. (1668)

As good as ever twanged.

JOHN RAY, *English Proverbs*, p. 189. (1678)

### III—Being Good

<sup>2</sup> To be good only is to be

A God or else a Pharisee.

WILLIAM BLAKE, *The Everlasting Gospel*, Pt. vi, l. 27. (c. 1810)

<sup>3</sup> He cannot long be good that knows not why he is good.

RICHARD CAREW, *The Survey of Cornwall*, p. 219. (1602)

He cannot be good, that knows not why he is good.

THOMAS FULLER, *Gnomologia*. No. 1819. (1732)

<sup>4</sup> Nobody ever was frightened into being good.

ARTHUR E. HERTZLER, *The Doctor and His Patients*, p. 84. (1940)

<sup>5</sup> Whatever anyone does or says, I must be good. (ὃ τι ἂν τις ποιῇ ἢ λέγῃ, ἐμὲ δεῖ ἀγαθὸν εἶναι.)

MARCUS AURELIUS, *Meditations*. Bk. vii, sec. 15. (c. A. D. 174)

Do all you can to be good, and you'll be so

THOMAS FULLER, *Gnomologia*. No. 1301. (1732)

<sup>6</sup> It is easy to be good when that which prevents it is far off. (Esse bonam facile est, ubi, quod vetet esse, remotum est.)

OVID, *Tristia*. Bk. v, eleg. 14, l. 25. (c. A. D. 9)

<sup>7</sup> If you be a good girl, you'll have a good time. (Bona si esse vis, bene erit tibi.)

PLAUTUS, *Mercator*, l. 510. (c. 200 B. C.) The young lady to whom this remark is made retorts that, so far as she has observed, it's the bad girls who have the good time, thus anticipating by more than two thousand years Mark Twain's skepticism concerning the adage, as given below, BE GOOD, SWEET MAID, see under CLEVERNESS.

To be good is to be happy.

NICHOLAS ROWE, *The Fair Penitent*. Act iii, sc. 1. (1703)

Be in general virtuous and you will be happy.

BENJAMIN FRANKLIN, *Letter to John Alleyne*, 9 Aug., 1768.

Goodness does not more certainly make men happy than happiness makes them good.

W. S. LANDOR, *Imaginary Conversations: Lord Brooke and Sir Philip Sidney*. (1824)

Be virtuous & you'll be happy.

ARTEMUS WARD (C. F. BROWNE), *Fourth of July Oration* (1859) In *In Canada* Ward repeats, "If you would be happy be virtuous," and a third time in *Celebration in Honor of the Atlantic Cable*.

Be virtuous and you will be eccentric.

MARK TWAIN, *Mental Photographs*. (1893)

Be good and you will be lonesome.

MARK TWAIN, *Following the Equator*. Legend under author's photograph, used as frontispiece. (1897)

Be virtuous and you'll be bilious.

JAMES HUNEKER, *Painted Veils*, p. 127. (1920)

<sup>8</sup> Be good (if you can't be good, be careful).

HARRINGTON TATE. Refrain of popular song. (1907) American soldiers in France, 1918-20, amended this to, "If you can't be good, be sanitary."

<sup>9</sup> To be good is noble, but to show others how to be good is nobler and no trouble.

MARK TWAIN, *Following the Equator*. Prefatory note to *Pudd'nhead Wilson's Maxims*. (1897)

<sup>10</sup> He can never be good that is not obstinate.

BISHOP THOMAS WILSON, *Maxims of Piety*, p. 126. (c. 1750)

<sup>11</sup> Formerly it was Be good! Now it is, Make Good!

UNKNOWN, *Poor Richard Jr's Almanack*, p. 43. (1906)

### IV—Doing Good

<sup>12</sup> He who eats much evacuates much, and he who increaseth his flesh multiplieth food for worms; but he who multiplieth good works causes peace within himself.

*Babylonian Talmud: Aboth d'R. Nathan*. Ch. 24. (c. 450) A saying of Hillel.

<sup>13</sup> Ther is an old proverbe seith: that "the goodnesse that thou mayst do this day, do it; and abyde nat ne delaye it nat til to-morwe."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 71. (c. 1387)

None can be good too soon.

THOMAS FULLER, *Gnomologia*. No. 3645. (1732)

It is not enough to do good; one must do it the right way.

JOHN MORLEY, *On Compromise*. (1874) The French say, "En tous les temps fait il bon bien faire" (It is always time to do good); the Italians, "Fa bene, e non guardari a chi" (Do good, and never mind to whom).

<sup>14</sup> While I can crawl upon this planet I think myself obliged to do what good I can, in my narrow domestic spheres, to my fellow-creatures, and to wish them all the good I cannot do.

LORD CHESTERFIELD, *Letter to the Bishop of Waterford*, 22 Jan., 1760.

I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to my fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

STEPHEN GRELLET (?), *Maxim.* (a. 1855) Attributed to Grellet, an American Quaker of French birth, but not found in his writings. It has been attributed to many others—Penn, Wesley, Carlyle, Emerson among them—but it is probably Grellet's.

We only pass this way once.

ETHEL WHITE, *The Wheel Spins.* Ch. 3. (1936)

<sup>1</sup> What more provokes than doing good?

DR. PATRICK DELANEY, *The Pheasant and the Lark*, l. 123. (1730)

We have no right to make unhappy those whom we cannot make good. (Nous n'avons pas le droit de rendre misérables ceux que nous ne pouvons rendre bons.)

VAUVENARGUES, *Réflexions.* No. 27. (1746)

No people do so much harm as those who go about doing good.

MANDELL CREIGHTON, *Life.* Vol. i, p. 503. (1904)

It is often the task of the wise to repair the harm done by the good.

VISCOUNT HALIFAX, *Radio Address*, Nov., 1939.

Quoted as "a cynical saying."

<sup>2</sup> What is serving God? 'Tis doing good to Man.

FRANKLIN, *Poor Richard's Almanack*, 1747

The noblest question in the world is, What good may I do in it?

FRANKLIN, *Poor Richard's Almanack*, 1737.

As often as we do good, we sacrifice.

FRANKLIN, *Poor Richard's Almanack*, 1745.

I find it practically impossible to be good; but I can do good.

FRANKLIN, on his deathbed. (1790) See EARLY, *A New England Sampler*, p. 114.

<sup>3</sup> Like an Hog, he does no good till he dies.

THOMAS FULLER, *Gnomologia.* No. 3226. (1732)

<sup>4</sup> The Good you do is not lost, tho' you forget it.

THOMAS FULLER, *Gnomologia.* No. 4559. (1732)

The smallest desire to do good, though unknown to man, is certainly known to heaven.

DOOLITTLE, *Chinese Vocabulary*, ii, 478. (1872)

Do good and throw it into the sea; if God doesn't see it, the fishes will.

HELEN REILLY, *Three Women in Black*, p. 6.

(1941) A Chinese proverb.

<sup>5</sup> Let us not be weary in well-doing. (τὸ δὲ καλὸν ποιοῦντες μὴ ἐνκακώμεν.)

*New Testament: Galatians*, vi, 9. (c. A. D. 53)

The *Vulgate* is, "Bonum autem facientes, non deficiamus."

Let us ne'er cease from doing good to mortals. (μὴ τι παυσώμεσθα ἄρᾳς εἰς βροτοῦς.)

PLUTARCH, *Moralia: Old Men in Public Affairs.* Ch. 14, sec. 791D. (c. A. D. 95) A quotation from an unknown poet, repeated in sec. 1099A.

Never restrain thy hand from doing good.

UNKNOWN, *Alphabet of Ben Sira.* No. 10. (c. 1000)

Never be weary of well doing.

JOHN RAY, *English Proverbs*, p. 154. (1670)

Do good, and then do it again.

JOHN RAY, *English Proverbs*, p. 269. (1678)

Do good, if you expect to receive it.

THOMAS FULLER, *Gnomologia.* No. 1306. (1732)

<sup>6</sup> Hard was their lodging, homely was their food, For all their luxury was doing good.

SAMUEL GARTH, *Claremont*, l. 149. (c. 1700)

Learn the luxury of doing good.

OLIVER GOLDSMITH, *The Traveller*, l. 22. (1765)

Now, at a certain time, in pleasant mood,

He tried the luxury of doing good.

GEORGE CRABBE, *Tales of the Hall.* Bk. iii. (1819)

<sup>7</sup> It is a common saying, that he is in great faulte, which knoweth what is good and doeth it not.

STEFANO GUAZZO, *Civile Conversation* Bk. ii, p. 244. (1574) Pettie, tr.

<sup>8</sup> It is a rare thing to do good.

HOWELL, *Proverbs: Brit.-Eng.*, p. 9. (1659)

<sup>9</sup> To those who do good, their good shall return again with interest.

MOHAMMED, *Koran*, x, 26. (c. 622) Naish, tr

<sup>10</sup> There is none that doeth good, no, not one. (Non est qui faciat bonum, non est usque ad unum.)

*Old Testament: Psalms*, xiv, 3. (c. 250 B. C.)

<sup>11</sup> To say you have done good is not goodness; only to do good is. (Shuo 'hao pu wei 'hao; tso 'hao fang wei 'hao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs.* No 1665. (1875)

Do good now; reward will come hereafter (Chin shêng tso fu, lai shêng hsiao shou.)

SCARBOROUGH, *Chinese Proverbs.* No 2412. See also under DEED.

<sup>12</sup> I never did repent for doing good.

SHAKESPEARE, *The Merchant of Venice*, iii, 4, 10. (1597)

Sure there's Wondrous Joy in Doing Good

SWIFT, *Ode to the King*, l. 1. (1691)

<sup>13</sup> As Sterne says, "We do not love men so much for the good that they do us, as for the good that we do them."

TOLSTOY, *War and Peace.* Vol. i, pt. i, ch. 26. (1865) Dole, tr. The sentence has not been found in Sterne's works.

<sup>14</sup> Do good whilst thou livest if thou wishest to live after death. (Fac bona dum vives, post mortem vivere si vis.)

UNKNOWN, *Medieval Inscription*, Tamworth church. See also DEEDS: GOOD DEEDS.

## V—The Good Man

- <sup>1</sup> Many are the ambushes laid for the good.  
(*Multae insidiae sunt bonis.*)  
ACCIUS, *Atreus*. Frag. 178, Loeb. (c. 140 B. C.)  
He is high-minded, but empty-bellied.  
BURCKHARDT, *Arabic Proverbs*. No. 698. (1817)  
Good men suffer much. ('Hao jên to mo nan.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1337. (1875)
- <sup>2</sup> Goodness is scarce. (*ὀλίγον τὸ χρηστὸν ἐστίν.*)  
ARISTOPHANES, *The Frogs*, l. 783. (405 B. C.)  
Good men are scanty, make much of one.  
PHINEAS FLETCHER, *Sicelides*. Act iii, sc. 4.  
(1631) The Germans say, "Fromme Leute wohnen weit auseinander" (Good people live far apart).  
Make much of one, good men are scarce.  
JOHN RAY, *English Proverbs*, p. 118. (1670)  
Good folks are scarce, you'll take care of one.  
JAMES KELLY, *Scottish Proverbs*, p. 124. (1721)  
"Spoken to those who carefully provide against ill weather."  
Maids, make much of one; good Men are scarce.  
THOMAS FULLER, *Gnomologia*. No. 3307. (1732)  
As good people's very scarce, what I says is, make the most on 'em.  
DICKENS, *Sketches by Boz: Gin Shops*. (1835)
- <sup>3</sup> Say not that all the good are dead. (*θνύσκειν μὴ λέγε τοὺς ἀγαθοὺς.*)  
CALLIMACHUS, *Epitaph*. (c. 250 B. C.) See *Greek Anthology*, vii, 451. Reminiscent of EURIPIDES, *Temenidae*, frag. 734, "When good men die their goodness does not perish, but lives though they are gone."
- <sup>4</sup> You can't keep a good man down.  
M. F. CAREY. Title of popular song. (1900)  
Who wants to keep a good man down?  
H. B. FULLER, *Striking an Average*. (1901)  
You can't keep a squirrel on the ground.  
MARY LASSWELL, *Suds in Your Eye*, p. 212. (1942)
- <sup>5</sup> Good people walk on, whatever befall.  
S. G. CHAMPION, *Racial Proverbs*, p. 441. (1938) A Japanese proverb.
- <sup>6</sup> Ther nis no creature so good that him ne wanteth somewhat of the perfeccioun of god, that is his maker.  
CHAUCER, *Canterbury Tales: The Tale of Melibeus*, Sec. 15. (c. 1387)  
No man so good, but another may be as good as he.  
THOMAS FULLER, *Worthies*, i, 265. (1662)
- <sup>7</sup> All men are born good. He who loses his goodness and yet lives is lucky to escape.  
CONFUCIUS, *Analects*. (c. 500 B. C.) Giles tr., p. 59.
- <sup>8</sup> You have to pay a price for being a good man.  
OWEN DAVIS, *Icebound*. Act ii. (1923)
- <sup>9</sup> All things are becoming in good men. (*Omnia bonos viros decent.*)  
ERASMUS, *Adagia*. Chil. ii, cent. ix, No. 60. (1523) "If a man has acquired a character for uprightness and justice," says Erasmus. "a favorable construction is put upon everything he says or does. On the contrary the best actions of bad men are suspected." See under REPUTATION.
- <sup>10</sup> Good Men are a publick Good.  
THOMAS FULLER, *Gnomologia*. No. 1718. (1732)  
A good man protects three villages; a good dog, three houses.  
H. H. HART, *Seven Hundred Chinese Proverbs*, p. 341. (1937)
- <sup>11</sup> Few persons have courage enough to appear as good as they really are.  
J. C. AND A. W. HARE, *Guesses at Truth*. (1827)  
Men in all ways are better than they seem.  
EMERSON, *Essays: New England Reformers*. (1844)
- <sup>12</sup> If a good man thrive, all thrive with him.  
HERBERT, *Jacula Prudentum*. No. 697. (1640)  
Amongst good men two men suffice.  
HERBERT, *Jacula Prudentum*. No. 884.
- <sup>13</sup> Of their own selves the good make for the feasts of the good. (*αὐτόματοι δ' ἀγαθοὶ ἀγαθὸν ἐνὶ δαίρας ἱεῖνται.*)  
HESIOD (?), *The Marriage of Ceyx*. No. 2. (c. 600 B. C.) ZENOBIUS, ii, 19, refers to the saying as a proverb which Heracles used to explain his constant visits to the house of Ceyx of Trachis.  
Good to the good from the good. (*Bonus bonis bene feceris.*)  
PLAUTUS, *Poenulus*, l. 1218. (c. 194 B. C.) There is a Latin proverb usually credited to Pope Gregory I, "Bonum esse cum bonis, haud valde laudabile est" (To be good when with the good is no great matter for praise)  
As a man of men, and of beastes a beast, so of the good for the most part, is engendered the good.  
GUAZZO, *Civile Conversation*, iii, 17.
- Good finds good.  
HERBERT, *Jacula Prudentum*. No. 458. (1640)  
It is a sign of true goodness to be willing to live always in the sight of good men. (*C'est être véritablement honnête homme, que de vouloir être toujours exposé à la vue des honnêtes gens.*)  
LA ROCHEFOUCAULD, *Maximes*. No. 206. (1665)
- <sup>14</sup> She can do no more harme than can a she ape.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
Heywood is trying to play upon words  
A good man can no more harm than a sheep.  
WILLIAM CAMDEN, *Remains*, p. 316. (1605)  
A good Man is no more to be fear'd than a Sheep.  
THOMAS FULLER, *Gnomologia*. No. 160. (1732)
- <sup>15</sup> Who is the good man? He who keeps the decrees of the Fathers, and the laws and ordi-

nances. (Vir bonus est quis? | qui consulta patrum, qui leges iuraque servat.)

HORACE, *Epistles*. Bk. I, epis. 16, l. 40. (20 B. C.) Good men are the stars, the planets of the ages wherein they live, and illustrate the times.

BEN JONSON, *Explorata: De Pius et Probis* (1636)

He is a good Man that is better than Men commonly are.

SIR WILLIAM TEMPLE, *Letter to Lady Essex*. (1674)

He's a good Man whom Fortune makes better.

THOMAS FULLER, *Gnomologia*. No. 2438. (1732)

Put an end once for all to this discussion of what a good man should be, and be one. (μηκέθ' δλωσ περί τοῦ, ὅλον τινα εἶναι τὸν ἀγαθὸν ἄνδρα [δεῖ], διαλέγεσθαι, ἀλλὰ εἶναι τοιοῦτον.)

MARCUS AURELIUS, *Meditations*. Bk. x, No. 16. (C. A. D. 174)

A good man doubles for himself his life's span; for he lives twice who can find delight in remembering his past life. (Ampliat aetatis spatium sibi vir bonus: hoc est | vivere bis. vita posse priore frui.)

MARTIAL, *Epigrams*. Bk. x, epig. 23. (A. D. 93)

Thus would I double my life's fading space; For he that runs it well, twice runs his race

ABRAHAM COWLEY, *Of Myself*. (c. 1650)

For he lives twice who can at once employ The present well, and ev'n the past enjoy.

POPE, *Imitation of Martial*. (c. 1735)

The good live longest; to the good alone The record of the past remains their own.

J. E. T. ROGERS, *Critics*. (c. 1870)

All the good guys go nutty in their old age thinkin' about the good times they mighta had if they hadn't been so good.

PETER CHENEY, *Farewell to the Admiral*, p. 239. (1943)

A good man is always a greenhorn. (Semper homo bonus tiro est.)

MARTIAL, *Epigrams*. Bk. xii, epig. 51. (C. A. D. 103)

The good man makes others good. (ὁ χρηστός καὶ χρηστοὺς ποιεῖ.)

MENANDER, *Charioteer*. Frag. 203K. (c. 300 B. C.) Good, the more

Communicated, more abundant grows.

MILTON, *Paradise Lost*. Bk. v, l. 71. (1667)

There are two good men—one dead, the other unborn. (Yu liang 'hao jên—yi ko ssü liao, yi ko wei shêng.)

ARTHUR E. MOULE, *Proverbs from Ningpo*. (DOOLITTLE, *Chinese Vocabulary*, II, 323. 1872) C. H. SPURGEON, *John Ploughman's Pictures*, p. 154, has, "There are only two good men, one is dead, and the other is not yet born."

Good men are easy to command. (Facilest imperium in bonis.)

PLAUTUS, *Miles Gloriosus*, l. 611. (c. 200 B. C.)

Mark the perfect man, and behold the upright: for the end of that man is peace. (Cus-todi innocentiam, et vide aequitatem.)

*Old Testament: Psalms*, xxxvii, 37. (c. 250 B. C.) He is so good that no one can be a better man. (Est bonus, ut melior vir | non alius quisquam.)

HORACE, *Satires*. Bk. i, sat. 3, l. 32. (35 B. C.) There was a man named Joseph, a counsellor; and he was a good man and a just. (ἀνὴρ ἀγαθὸς καὶ δίκαιος.)

*New Testament: Luke*, xxiii, 50. (C. A. D. 65) The Vulgate is, "Vir bonus et iustus."

Dubius is such a scrupulous good man.

WILLIAM COWPER, *Conversation*, l. 119. (1781) He was his Maker's image undefaced.

S. T. COLERIDGE, *Remorse*. Act ii, sc. 1. (1813) He was so good he would pour rose-water over a toad.

DOUGLAS JERROLD, *A Charitable Man*. (1838)

The dutiful man reduced to misery is a reproach to the good. (Bonorum crimen est officiosus miser.)

PUBLILIUS SYRUS, *Sententiae*. No. 81. (c. 43 B. C.) It is the mark of a good man to disappoint no one even in his death. (Boni est viri etiam in morte nullum fallere.)

PUBLILIUS SYRUS, *Sententiae*. No. 97. i. e. his manner of dying equals the standard of his life.

No one is a good man unless he is good to all. (Bonus vir nemo est nisi qui bonus est omnibus.) PUBLILIUS SYRUS, *Sententiae*. No. 99.

You may try many times before you find a good man. (Multa ante temptes quam virum invenias bonum.)

PUBLILIUS SYRUS, *Sententiae*. No. 412. (c. 43 B. C.) A really good man is born, like the phoenix, perhaps once in five hundred years. (Nam ille alter fortasse tamquam phoenix semel anno quingentesimo nascitur.)

SENECA, *Ad Lucilium*. No. xlii, l. (C. A. D. 64) Since learned men have appeared, good men have become rare. (Postquam docti prodierunt, boni desunt.)

SENECA, *Ad Lucilium*. Epis. xcv, sec. 13. (C. 64 A. D.) Quoted by MONTAIGNE, I, 24. Translated also by ROUSSEAU, *Discours sur les Lettres*: "Depuis que les savants ont commencé à paroître parmi nous, les gens de bien se sont éclipsés."

Rare indeed are good men; in number they are scarcely as many as the gates of Thebes, or the mouths of the wealthy Nile. (Rari quippe boni; numera vix sunt totidem quot | Thebarum portae, vel divitis ostia Nili.)

JUVENAL, *Satires*. Sat. xiii, l. 26. (C. A. D. 120) Thebes had seven gates and the Nile seven mouths. Quoted by MONTAIGNE, I, 38.

A good man is a rare animal. (Vir bonus est animal rarum.)

MANTUANO, *Eclogues*, vi, 222. (c. 1500) The word of Bias is true that "The worst part is the greatest," or Ecclesiastes, "Of a thousand there is not one good." (Le mot de Bias est vray,

que "La pire part, c'est la plus grande," ou ce que dict l'Ecclesiastique, que "De mille il n'en est pas bon."

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580)  
What's good was never yet plentiful. (Nunca lo bueno fue mucho.)

CERVANTES, *Don Quixote*. Pt. i, ch. 6. (1605)

<sup>1</sup>  
Good men and true.

THOMAS RANDOLPH, *The Muses Looking-Glasse*. Act iv, sc. 4, l. 79. (c. 1630)

On one occasion Nelson took too much champagne. . . . Such a thing has happened on isolated occasions to many a good man and true.

A. T. MAHAN, *Nelson*. Vol. ii, ch. 15. (1897)

<sup>2</sup>  
In every good man a god doth dwell. (In unoquoque virorum bonorum habitat deus.)

SENECA, *Ad Lucilium*. Epis. xli, sec. 2. (c. A. D. 64)  
No evil can befall a good man. (Nihil accidere bono viro mali potest.)

SENECA, *De Providentia*. Ch. 2, sec. 1. (c. A. D. 45)

<sup>3</sup>  
Hating none and courting none, how can he be other than good?

UNKNOWN, *Book of Songs* (*Shiking*). (c. 600 B. C.)

THE GOOD DIE YOUNG, see DEATH: DEATH AND YOUTH.

## VI—Good and Bad

See also Character: Good and Bad

<sup>4</sup>  
There is something bad in everything that is good. (παῖσι μὲρ' ἐν ἀγαθοῖσι χέρρον.)

ALCAEUS, *To Mytilene*. Frag. 74. (c. 595 B. C.)  
Some sour in every sweet. EDMONDS, *Lyra Graeca*, i, 369.

Good and bad cannot be kept apart,  
There is always some commingling.  
(οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά,  
ἀλλ' ἔστι τις σύγκρασις.)

EURIPIDES, *Aeolus*. Fr. 21. (c. 420 B. C.) Quoted by PLUTARCH, *Moralia*, 25D, 369B, 474A

If thou hast in thee more of good than bad,  
Who are but human, thou shalt do full well.  
(ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,  
ἄνθρωπος οὖσα κάρτα γ' εὖ πράξεις ἂν.)

EURIPIDES, *Hippolytus*, l. 471. (c. 428 B. C.)

Is there such a thing as weal unmixed with woe anywhere? (An boni quid usquamst, quod quisquam uti possiet | sine malo omni?)

PLAUTUS, *Mercator*, l. 145. (c. 200 B. C.) The Latin proverb is, "Sunt bona mixta malis, sunt mala mixta bonis" (Good things are mixed with bad, bad things with good).

There is no goodness without badness. (Bonitas sine crimine nil est.)

CATO (?), *Dicta Catonis*. Zurich mss., l. 5 (c. 175 B. C.)

None so good that faults he has none; none so bad that he is nothing worth.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 133. (c. 900)

Of the pleasures and goods that we have, not one is free from some mixture of bad. (Des

plaisirs et biens que nous avons, il n'en est aucun exempt de quelque mélange de mal.)

MONTAIGNE, *Essays*. Bk. ii, ch. 20. (1508)

There is no bad in human affairs that has not some good mingled with it. (Non è male alcuno nelle cose umane che non abbia congiunto seco qualche bene.)

FRANCESCO GUICCIARDINI, *Storia d'Italia*. (1530)

All things are mixt, the useful with the vain,  
The good with bad, the noble with the vile.

FRANCIS QUARLES, *Emblems*. Bk. ii, No. 7. (1635)

The Bad among the Good are here mixt ever:  
The Good without the Bad are here plac'd never.

ROBERT HERRICK, *Good and Bad*. (1648)

The world in all doth but two nations bear,—  
The good, the bad; and these mixed everywhere.

ANDREW MARVELL, *The Loyal Scot*. (c. 1670)

The Portuguese say, "Bons et máos mantem cidade" (Good and bad make up a city).

Nothing so bad in which there is not something of good.

JOHN RAY, *Adagia Hebraica*, p. 408. (1678)

As it is said of the greatest liar that he tells more truth than falsehood, so it may be said of the worst man that he does more good than evil.

SAMUEL JOHNSON, BOSWELL, *Life*, 3 April, 1778.

In men whom men condemn as ill

I find so much of goodness still,

In men whom men pronounce divine

I find so much of sin and blot,

I do not dare to draw a line

Between the two, where God has not.

JOAQUIN MILLER, *Byron*. (1871)

There are two kinds of people on earth to-day,  
Just two kinds of people, no more, I say.

Not the good and the bad, for 'tis well understood

That the good are half bad, and the bad are half good . . .

No! the two kinds of people on earth I mean

Are the people who lift and the people who lean.

ELLA W. WILCOX, *Lifting and Leaning*. (c. 1890)

It is absurd to divide people into good and bad.  
People are either charming or tedious.

WILDE, *Lady Windermere's Fan*. Act i. (1892)

There are only two sorts of people: the efficient and the inefficient.

SHAW, *John Bull's Other Island*. Act iv. (1907)

There is so much good in the worst of us,

And so much bad in the best of us,

That it hardly becomes any of us

To talk about the rest of us.

UNKNOWN, *Good and Bad*. First printed in the *Record*, of Marion, Kansas, and attributed to its editor, Edward H. Hoch. Also to R. L. Stevenson and Ellen Thorneycroft Fowler, but disclaimed by all of them.

<sup>5</sup>  
The good are good in one way, and the bad bad in many. (ἐσθλοὶ μὲν γὰρ ἀπλῶς, παντοδαπῶς δὲ κακοί.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ii, ch. 6.

sec. 14. (c. 335 B. C.) Aristotle is quoting a verse from an unknown source, sometimes translated, "Goodness is simple, badness manifold."

1 The righteous promise little and accomplish much, while the wicked promise much and perform nothing.

*Babylonian Talmud: Baba Metzia*, fo. 87a. (c. 450)

2 Nothing is good or bad, but by comparison.

H.G. BOHN, *Handbook of Proverbs*, p. 464. (1855)

Nothing so bad as not to be good for something.

H. G. BOHN, *Handbook of Proverbs*, p. 465.

The French say, "A quelque chose malheur est bonne" (Bad fortune is good for something); the Italians, "Sempre il mal non vien per nuocere" (Often bad fortune does not lead to harm), and also, "Spesso d'un gran male nasce un gran bene" (Often out of a great bad is born a great good).

3 Search for the good; as for the bad, let it come of itself. (Al bien buscallo; y al mal, esperallo.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 227. (1856) A Spanish proverb. Spaniards also say, "Al buen dia, abrele la puerta; Y para el malo te apareja" (Seize the good chance and wait for the bad one).

4 When you see a good man try to emulate him, when you see a bad man search yourself for his faults.

CONFUCIUS, *Analects*. Bk. iv, ch. 17. (c. 500 B. C.) It is good to know the life of the vicious, to amend ours, but it is better to seek to know the life of the wise and good, to imitate it. (È bono per saper la vita de i vitiosi, per emendar la nostra, ma è meglio cercar si sapere quella de i saui & buoni, per imitarla.)

ANTONIO GUEVARA, *Discorsi*. (1540) Quoted by FLORIO, *Firste Fruites*

5 Alas! how true the old saying is: You can't make a good man out of a bad one. (φευ φευ παλαιὸς αἶνος ὡς καλὰς ἔχει, οὐκ ἂν γένοιτο χρηστὸς ἐκ κακοῦ.)

EURIPIDES, *Aeolus*. Fr. (c. 420 B. C.)

6 This is the interest alike of citizen and state, that the wrong-doer be punished and the good rewarded. (πάσι γὰρ κοινὸν τόδε | ἰδὲ θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν | κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.)

EURIPIDES, *Hecuba*, l. 902. (c. 425 B. C.)

HE WHO SPARES THE BAD CORRUPTS THE GOOD, see under JUSTICE AND MERCY.

7 There are those who say There is more bad than good in human nature; Opinion contrary unto these I hold, That good o'er bad predominates in man.

(ἔλεξε γὰρ τις ὡς τὰ χεῖρονα

πλείω βροτοῖσιν ἐστὶ τῶν ἀμεινόνων

ἐγὼ δὲ τούτοις ἀντίαν γνώμην ἔχω

πλείω τὰ χρηστὰ τῶν κακῶν εἶναι βροτοῖς.)

EURIPIDES, *Suppliants*, l. 196. (c. 421 B. C.)

8 The bad foloweth the good, & good foloweth the bad. (El mal va dietro al bene, & il bene al male.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Good does not necessarily succeed evil; another and worse evil may succeed it. (Le bien ne succede pas necessairement au mal; un aultre mal luy peult succeder, et pire.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

9 A good man is seldom uneasy, an ill one never easy.

FRANKLIN, *Poor Richard's Almanack*, 1734.

10 A Man is not good or bad, for one Action.

THOMAS FULLER, *Gnomologia*. No. 280. (1732)

11 Badness can be got easily: the road to her is smooth (λείη μὲν ὁδός), and she lives very near. But between us and Goodness the gods have placed the sweat of our brows: long and steep is the path that leads to her (μακρὸς δὲ καὶ ὀρθὸς οἶμος ἐς αὐτήν), and at first it is rough; but when a man has reached the top, then is she easy to reach.

HESIOD, *Works and Days*, l. 287. (c. 800 B. C.)

Quoted by XENOPHON, *Memorabilia*, ii, 1, 20, and by PLUTARCH, *Moralia*, 24D.

It is hard to be good. (χαλεπὸν φατ' εσθλὸν ἔμμεναι.)

PITTACUS, ruler of Mytilene, who despaired of ruling well for this reason. (c. 600 B. C.) As quoted by PLATO, *Protagoras*, 339C. See also DIOGENES LAERTIUS, *Pittacus*, i, 76.

Though it come of a wise man, I hold not with the saying of Pittacus, "Tis hard to be good." . . . Any man is good in good fortune and bad in bad.

SIMONIDES, to Scopas. Frag. 19. (c. 475 B. C.)

Simonides means that Pittacus does not go far enough for him. See EDMONDS, *Lyra Graeca*, ii, 285. See also the discussion of this phrase in PLATO, *Protagoras*, 339ff.

I think I know the meaning of the proverb, "beautiful things are difficult." (τὸ "χαλεπὰ τὰ καλὰ," δοκῶ μοι εἰδέναι.)

PLATO, *Greater Hippias*. Sec. 304E. (c. 375 B. C.) A proverb often cited by Plato, with minor variations. Quoted by PLUTARCH, *Moralia: Education of Children*, 6C. Cited by ERASMUS, *Adagia*, ii, 1, 12, who gives the Greek as δύσκολα τὰ καλὰ, and the Latin. "Difficilia quae pulchra." Included by TAVERNER in his *Translations from Erasmus*, fo 29, with the rendering, "Harde or difficult be those thynges yt be goodle or honeste." Erasmus gives an alternative Latin form. "Ardua quae pulchra."

That all excellent things are hard, is so confessed a truth, that it has passed into a vulgar proverb.

JOSEPH MEDE, *Works: Preface*. (1664)

To do good is like climbing a hill—it requires effort. To do evil is like going down hill—no effort is needed.

KAIBARA EKKEN, *Ten Kun (Ten Precepts): On Practice*. (1710) Ken Hoshino, tr.

With the proverb, Good things are hard, [Socrates] continually rebuked their empty pretensions.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 6. (1853)

To be blessed is not easy.

WALDO FRANK, *The Bridegroom Cometh*, p. 443. (1939) Quoted from an unknown source.

1 Good men instruct each other, and bad men are the materials they work with.

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*).

Sec. 27. (c. 550 B.C.) Old, tr.

The good are not contentious; the contentious are not good. (Shan' 'ché pu pien', pien' 'ché pu shan'.)

LAO-TSZE, *Tao-teh-king*. Sec. 56.

2 No one deserves to be praised for goodness, if he hasn't the spirit to be bad. (Nul ne mérite d'être loué de sa bonté, s'il n'a pas la force d'être méchant.)

LA ROCHEFOUCAULD, *Maximes*. No. 237. (1665)

None are known to be good until they have opportunity to be bad.

BENJAMIN WHICHOTE, *Moral Aphorisms* (a. 1683)

3 There are bad men who would be less dangerous if they had no goodness of heart. (Il y a des méchants qui seraient moins dangereux s'ils n'avaient aucune bonté.)

LA ROCHEFOUCAULD, *Maximes*. No. 284. (1665)

4 To him who deems nobody bad who can be good? (Cui malus est nemo quis bonus esse potest?)

MARTIAL, *Epigrams*. Bk. xii, epig. 80. (c. A.D.

103) Quoted by MONTAIGNE, ii, 7. Florio

renders it, "To him who good can seeme |

Who doth none bad esteeme?"

He is not good himself, who speaks well of every body alike.

THOMAS FULLER, *Gnomologia*. No. 1935. (1732)

Some, that speak no ill of any, do no good to any.

THOMAS FULLER, *Gnomologia*. No. 4219. (1732)

5 The good often fare the worse for the bad.

PETER MOTTEUX, tr., *Don Quixote*. Pt. i, bk. i, ch. 7. (1712)

6 The good comes at a crawl, the bad you get on the spot. (Bene perspisso evenit, mali praesentarium est.)

PLAUTUS, *Poenulus*, l. 792. (c. 194 B.C.) See also under DISEASE.

Good men make me poor, bad ones make me rich. (Boni me viri pauperant, improbi augent.)

PLAUTUS, *Pseudolus*, l. 1128. (c. 195 B.C.)

7 It is often bad to grow accustomed even to good things. (Etiam bonis malum saepe est adulescere.)

PUBLILIUS SYRUS, *Sententiae*. No. 192. (c. 43 B.C.)

He must be called bad who is good only in his own interest. (Malus est vocandus qui sua est causa bonus.)

PUBLILIUS SYRUS, *Sententiae*. No. 357.

8 What is taken from the bad is a gift to the good. (Quod improbis eripitur donatur probis.)

PUBLILIUS SYRUS, *Sententiae*. No. 588. (c. 43 B.C.)

9 When the bad imitates the good, he is scheming. (Nescio quid agitat, cum bonum imitatur malus.)

PUBLILIUS SYRUS, *Sententiae*. No. 445. (c. 43 B.C.)

And grant the bad what happiness they would, One they must want, which is, to pass for good.

POPE, *An Essay on Man*, iv, 92. (1734)

There is no Man so Bad but he secretly respects the Good.

FRANKLIN, *Poor Richard's Almanack*, 1747.

10 The coalition of Blifil and Black George—the combination, unheard of till then, of the puritan and the blackleg.

JOHN RANDOLPH OF ROANOKE, *Speech*, House of Representatives, 30 March, 1826. A reference to the alliance of Henry Clay and John Quincy Adams. It resulted in a duel with Clay, 8 April, 1826, in which neither was wounded. Blifil and Black George are characters in Fielding's *Tom Jones*.

11 That which is good for the back is bad for the head.

JOHN RAY, *English Proverbs*, p. 68. (1678) The Scots say, "Two goods seldom meet; What's good for the plant is ill for the peat."

Good for the Liver may be bad for the Spleen.

THOMAS FULLER, *Gnomologia*. No. 1711. (1732)

12 Some good, some bad, as sheep come to the fold.

JOHN RAY, *English Proverbs*, p. 247. (1678)

13 I suffer the yl, hoping for the good.

JAMES SANFORD, tr., *Hours of Recreation*, p. 219. "Suffer the ill, and loke for the good."—

*Ibid*, 221.

I suffer the bad, hoping for the better.

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

14 A man cannot become perfect in a hundred years; in less than a day he may become corrupt.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1486. (1875)

15 'Tis not right to adjudge Bad men at random good, or good men bad.

(οὐ γὰρ δίκαιον οὐτε τοὺς κακοὺς μάτην

χρηστοὺς νομίζειν οὐτε τοὺς χρηστοὺς κακοὺς.)

SOPHOCLES, *Oedipus the King*, l. 609. (c. 409 B.C.) Storr, tr.

16 The present bad outweighs the past good. (Hic plus malist quam illic boni.)

TERENCE, *Andria*, l. 720. (166 B.C.)

17 There is no quarrel between the good and the bad, but only between the bad and the bad.

H. D. THOREAU, *Autumn*, 20 Oct., 1840.



All good things are cheap, all bad things very dear.

H. D. THOREAU, *Early Spring in Massachusetts*, 3 March, 1841.

There is no odor so bad as that which arises from goodness tainted.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

<sup>1</sup> Nothing out of its place is good, and nothing in its place is bad.

WHITMAN, *Leaves of Grass: Preface*. (1855)

## VII—Good and Evil

See also Vice and Virtue

<sup>2</sup> In fleeing the evil I found the good. (ἐφυγον κακόν, ἔυρον ἀμεινον.)

AESCHINES. (c. 390 B. C.) As cited by ERASMUS, *Adagia*, iii, i, 2, who gives the Latin, "Effugi malum, inveni bonum."

<sup>3</sup> The Holy One, blessed be He, when he formed man created two impulses, one good and the other evil.

*Babylonian Talmud: Berachoth*, fo. 61a. (c. 450) The explanation of the Rabbis is ingenious. The word "wajjitzer" (and he formed) used in Genesis ii, 7, has two letters j. The Hebrew word for impulse is "Jetzer," and the two j's stand for "Jetzer Tob," the good impulse, and "Jetzer Hara," the evil impulse.

If a man strives to lead an upright life, God will aid him; if he prefers evil, the way is open.

*Babylonian Talmud: Shabbath*, fo. 104.

<sup>4</sup> Evil and good are God's right hand and left.  
P. J. BAILEY, *Festus: Proem*. (1839)

<sup>5</sup> We neuer know what 'tis in heaven to dwell,  
Till wee haue had some feeling of grim hell.  
JOHN BODENHAM, ed., *Bel-vedere*, p. 6. (1600)  
No man knows what is good except he hath endured evil.

JOHN DRAXE, *Bibliotheca*, p. 59. (1633)  
Knowledge of Good bought dear by knowing ill.

MILTON, *Paradise Lost*. Bk. iv, l. 222. (1667)  
No man better knows what good is than he who hath endured evil.

JOHN RAY, *English Proverbs*, p. 8. (1670)  
He knows best what good is that has endured evil.

H. G. BOHN, *Handbook of Proverbs*, p. 378. (1855)  
<sup>6</sup> If goodness cannot mend him, evil will not mend him.

BURCKHARDT, *Arabic Proverbs*. No. 676. (1817)

<sup>7</sup> Life's rule is, despise your goods and face your ills. (Vel bona contemni docet usus vel mala ferri.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.)

<sup>8</sup> This proverbe is seyde ful sooth,  
Him that nat wene wel that yvel dooth.

CHAUCER, *Canterbury Tales: The Reve's Tale*, l. 399. (c. 1386) He needs not expect good that does evil.

<sup>9</sup> The end of our good begins our evil.

JOHN DAVIES, *Scourge of Folly*, p. 50. (1611)

The end of his good is the beginning of his woe.

THOMAS DRAXE, *Bibliotheca*, p. 117. (1633) See also JOY AND SORROW.

<sup>10</sup> The essence of good and evil is a certain kind of moral purpose. (οὐσία τοῦ ἀγαθοῦ . . . τοῦ κακοῦ προαίρεσις ποιά.)

EPICTETUS, *Discourses*. Bk. i, ch. 29, sec. 1. (c. A. D. 100)

<sup>11</sup> Alas, from God does evil come to men,  
When, knowing what is good, they do it not. (αἰαὶ τόδ' ἤδη θεῖον ἀνθρώποις κακόν, ὅταν τις εἰδῇ τὰγαθόν, χρήται δὲ μή.)

EURIPIDES, *Chrysis*. Frag. 841, Nauck. (c. 420 B. C.) Quoted by PLUTARCH, *Moralia*, 33F, 446A.

<sup>12</sup> Most good hath he to whom no ill befalls as days wear on. (κεῖνος ὀλβιώτατος, ὅτῳ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.)

EURIPIDES, *Hecuba*, l. 627. (c. 425 B. C.)

Enough, and more, of good is his who hath no ill. (Nimium boni est cui nihil est mali.)

ENNIUS, *Hecuba*. (c. 180 B. C.) Quoted by CICERO, *De Finibus*. Bk. ii, ch. 13, sec. 41.

<sup>13</sup> With evil good mixes not. (κακῶ γὰρ ἐσθλὸν οὐ συμμίσγνται.)

EURIPIDES, *Ion*, l. 1017. (c. 419 B. C.)

<sup>14</sup> Good and Evil are chiefly in the Imagination.  
THOMAS FULLER, *Gnomologia*. No. 1699. (1732)

There is not the thickness of a Sixpence, between Good and Evil.

THOMAS FULLER, *Gnomologia*. No. 4933.

<sup>15</sup> To choose good is to avoid evil.

SALOMON IBN GABRIOL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 105. (c. 1050)

Of good things wee ought alwaies to choose the best, and of evill, to leave the worst.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 143. (1574) Pettie, tr.

OF TWO EVILS CHOOSE THE LESSER, see under EVIL.

<sup>16</sup> If a man is evil, men fear him, but Heaven does not; if a man is virtuous, men oppress him, but Heaven does not.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 128. (1937)

<sup>17</sup> Good is to be sought out, and evil attended.

HERBERT, *Jacula Prudentum*. No. 117. (1640)

Evils have their comfort; good none can support (to wit) with a moderate and contented heart.

GEORGE HERBERT, *Jacula Prudentum*. No. 210.

It costs more to do ill than to do well.

GEORGE HERBERT, *Jacula Prudentum*. No. 264.

Bear with evil, and expect good.

GEORGE HERBERT, *Jacula Prudentum*. No. 513.

Set good against evil.

GEORGE HERBERT, *Jacula Prudentum*. No. 824.

1 Better good afar off, than evil at hand.  
GEORGE HERBERT, *Jacula Prudentum*. No. 269. (1640)

Good at a Distance, is better than Evil at Hand.  
THOMAS FULLER, *Gnomologia*. No. 1700. (1732)

2 Show a good man his error, and he turns it to a virtue; but an ill, it doubles his fault.

HERBERT, *Jacula Prudentum*. No. 657. (1640)  
Chastise the good, they become better; chastise the bad, they become worse.

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 180. (1856) An Italian proverb.

3 Two urns stand on the floor of the palace of Zeus

Filled with the doom he giveth, evils and blessings.

(δοιοι γάρ τε πίθοι κατακελταται ἐν Διὸς οὔδαι δῶρων ὅλα δίδωσι, κακῶν, ἕτερος δὲ ἑάων.)

HOMER, *Iliad*. Bk. xxiv, l. 527. (c. 850 B.C.)

Quoted by PLATO, *Republic*, 579D, and by PLUTARCH, *Moralia*, 24B, 105C, 369C. PLUTARCH (369C) disputes the truth of the myth. HESIOD (c. 800 B.C.) also gives a version of the legend (*Works and Days*, l. 94), in which Pandora uncovers the urn, and scatters evils only.

4 Of myself I know in my heart and understand each thing, the good and the evil, whereas heretofore I was but a child. (ἐσθλὰ ἔγωγε καὶ τὰ χεῖρα.)

HOMER, *Odyssey*. Bk. xviii, l. 228. (c. 850 B.C.)  
Your eyes shall be opened, and ye shall be as gods, knowing good and evil. (Aperientur oculi vestri: et eritis sicut dii, scientes bonum et malum.)

Old Testament: *Genesis*, iii, 5. (c. 550 B.C.)

5 Woe unto them that call evil good, and good evil; . . . that put bitter for sweet, and sweet for bitter. (Vae qui dicitis malum bonum, et bonum malum: ponentes amarum in dulce, et dulce in amarum.)

Old Testament: *Isaiah*, v, 20. (c. 725 B.C.)

Inability to tell good from evil is the greatest worry of man's life. (Ignorantia rerum bonarum et malarum, maxime hominum vita vexetur.)

CICERO, *De Finibus*. Bk. i, ch. 13, sec. 43. (c. 45 B.C.)

He weeps and laughs without knowing why. Woe to the man who cannot distinguish between good and evil.

Babylonian Talmud: *Sanhedrin*, fo. 103a.

Signified unto us by the sentence, woe be unto you which call the evil good.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 88. (1574) Pettie, tr.

6 We are unable to explain either the prosperity of the wicked or the afflictions of the righteous.

RABBI JANNAI, *Mishnah: Pirké Aboth*, iv, 21. (c. A.D. 150) Oesterley, tr.

7 We must do wrong in small ways for the sake of doing right in large ways. (τὰ μικρὰ δεῖν ἀδικεῖν ἕνεκεν τοῦ τὰ μεγάλα δικαιοπραγεῖν.)

JASON, DESPOT OF PHERAE. (c. 371 B.C.) As quoted by PLUTARCH, *Moralia*, 135F, 817F, and by ARISTOTLE, *Art of Rhetoric*, i, 12, 31. As some affirm that we say, Let us do evil, that good may come. (ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά.)

New Testament: *Romans*, iii, 8. (c. A.D. 57)

The Vulgate is, "Faciamus mala ut veniant bona."

We often do good in order that we may do evil with impunity. (On fait souvent du bien pour pouvoir impunément faire du mal.)

LA ROCHEFOUCAULD, *Maximes*. No. 121. (1665)

Evil must not be done that good may come of it. SAMUEL SEWELL, *Selling of Joseph*. (1700)

The doing evil to avoid evil Cannot be good.

S. T. COLERIDGE, tr., *The Death of Wallenstein* Act iv, sc. 6. (1800)

He who does evil that good may come, pays a toll to the devil to let him into heaven.

J. C. AND A. W. HARE, *Guesses at Truth*, ii, 213. (1827)

Perish with him the folly that seeks through evil good.

J. G. WHITTIER, *Brown of Ossawatomie*. (1860)

THE END JUSTIFIES THE MEANS, see under END

8 I would return good for good; I would also return good for evil. I would meet trust with trust; I would likewise meet suspicion with confidence.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 49. (c. 550 B.C.) Old, tr.

Whoso rewardeth evil for good, evil shall not depart from his house. (Qui reddit mala pro bonis, non recedet malum de domo eius.)

Old Testament: *Proverbs*, xvii, 13. (c. 350 B.C.)

Evil for good and good for evil is your system. (Bene merenti male es, male merenti bona es.)

PLAUTUS, *Asinaria*, l. 129. (c. 200 B.C.)

You mean to return me evil for good? (Sicine mi abs te bene merenti, male refertur gratia?)

PLAUTUS, *Pseudolus*, l. 320. (c. 200 B.C.)

The great principle of returning good for evil.

UNKNOWN, *Sutra of Forty-Five Secs*. (c. 1200)

There can be nothing more noble then to do well to those, that deserve yll.

JOHN LVLV, *Euphues* (Arber), p. 452. (1580)

Overcome evil with good. Turn aside evil with that which is better.

MOHAMMED, *The Koran*, xiii, 22. (c. 622)

Meet evil with good, and conquer enmity with generosity.

MOHAMMED, *The Koran*, xxiii, 96.

Return good for evil.

MOHAMMED, *The Koran*, xli, 34.

For ill do well, then fear not hell.

H.G. BOHN, *Handbook of Proverbs*, p. 357. (1855)

This Indian [proverb] suggesting that good should be returned for evil: *The sandal tree perfumes the axe that fells it.*

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 4. (1853)

There is only one way to put an end to evil, and that is to do good for evil.

LEO TOLSTOY, *What I Believe*. (1884)

1 All good to me is lost; Evil, be thou my good.

MILTON, *Paradise Lost*. Bk. iv, l. 109. (1667)  
If well and them cannot, then ill and them can.

JOHN RAY, *English Proverbs*, p. 155. (1670)  
What we all love is good touched up with evil—  
Religion's self must have a spice of devil.

A. H. CLOUGH, *Dipsychus*. Pt. i, sec. 3. (1849)  
If not good, why then evil,  
If not good good, good devil.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

To good and evil equal bent,  
He's both a devil and a saint.

SHEPHERD KOLLOCK, of Samuel Loudon. See  
A. J. WALL, *N.Y. Hist. Soc. Quart. Bull.*,  
Oct., 1922.

2 He who willethe the good of others shall partake that good, and in like manner he who willethe evil shall share that evil.

MOHAMMED, *The Koran*, iv, 85. (c. 622) Naish,  
tr. See also under RETRIBUTION.

To him who doeth good, render his good tenfold. He who doeth evil, let him be punished only in the measure in which he hath transgressed.

MOHAMMED, *The Koran*, vi, 160.

3 If you accomplish anything noble with toil, the toil passes, but the noble deed endures; if you do anything shameful with pleasure, the pleasure passes, but the shame endures. (ἂν τι πράξεις καλὸν μετὰ πόνου, ὁ μὲν πόνος οἴχεται, τὸ δὲ καλὸν μένει· ἂν τι ποιήσης αἰσχρὸν μετὰ ἡδονῆς, τὸ μὲν ἡδὺ οἴχεται, τὸ δὲ αἰσχρὸν μένει.)

MUSONIUS, *Apothegm.* (c. A. D. 65) See AULUS GELLIIUS, *Noctes Atticae*, xvi, 1. Gellius says that when he was a school-boy he heard Musonius utter this "true and brilliant saying," and that he committed it to memory. Cited by ERASMUS, *Adagia*, ii, v, 65, with the Latin, "Si quid feceris honestum cum labore, labor abit, honestum manet. Si quid feceris turpe cum voluptate, voluptas abit, turpitudine manet."

4 Evil things are neighbors to good. (Et mala sunt vicina bonis.)

OVID, *Remediorum Amoris*, l. 323. (c. 1 B. C.)  
FRANCIS BACON, in his *Table of the Colours*, sec. 7, puts this in different form, "Saepe latet vitium proximitate boni."

Good and evil, we know, in the field of this world grow up together almost inseparably.

JOHN MILTON, *Areopagitica*. Sec. 7. (1644)

Evil saith to good: My brother.

A. C. SWINBURNE, *Hymn to Prosperpine*. (1866)

5 I see and approve the better things, yet follow the worse. (Video meliora proboque, deteriora sequor.)

OVID, *Metamorphoses*. Bk. vii, l. 20. (c. A. D. 7)

Garth renders this by the well-known couplet,

I see the right, and I approve it too,  
Condemn the wrong and yet the wrong pursue.

The good that I would I do not: but the evil which I would not, that I do. (οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.)

*New Testament: Romans*, vii, 19. (c. A. D. 57)

The *Vulgate* is, "Non enim quod volo bonum, hoc facio: sed quod nolo malum, hoc ago."

6 The good ever is to be used, the ill refused.

GEORGE PETTIE, *Petite Pallace*, p. 65. (1576)

7 Two evils for each good are meted out to man by the deathless gods. (ἐν παρ' ἑσλὸν πῆματα σύνδυο δαίονται βροτοῖς θάνατοι.)

PINDAR, *Pythian Odes*. No. iii, l. 81. (c. 474 B. C.)

Quoted by PLUTARCH, *Moralia*, 107B.

8 To a good man nothing that happens is evil. (ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακόν.)

PLATO, *Apology*. Ch. 33, sec. 41D. (c. 380 B. C.)

9 A just man falleth seven times, and riseth up again: but the wicked shall fall into mischief. (Septies enim cadet iustus, et resurget: impii autem corruent in malum.)

*Old Testament: Proverbs*, xxiv, 16. (c. 250 B. C.)

Seven pits for the good man and one for the evil-doer.

*Babylonian Talmud: Sanhedrin*, fo. 7A. (c. 450) Meaning that though there are seven pits open for the good man, he escapes them all, whereas the evil-doer falls, even if there be only one.

10 Always to do good, and never evil, is an act singularly royal. (Bien tousiours faire, i'ama'is mal, estant acte vnicquement Royal.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 1. (1545)

11 Abhor that which is evil; cleave to that which is good. (ἀποστύγουσιν τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ.)

*New Testament: Romans*, xii, 9. (c. A. D. 57)

The *Vulgate* is, "Odientes malum, adhaerentes bono."

Be not overcome of evil, but overcome evil with good. (μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.)

*New Testament: Romans*, xii, 21. (c. A. D. 57)

The *Vulgate* is, "Noli vinci a malo, sed vince in bono malum."

12 To do good to the evil is evil.

SADI, *Bustan*. Ch. 4, Apologue 11. (c. 1257)

HE THAT SPARES THE BAD INJURES THE GOOD, see under JUSTICE AND MERCY.

13 Since to them the crooked road appeared straight, they saw the straight one crooked.

SADI, *Bustan*. Ch. 8, Apologue 10. (c. 1257)

Every one who does well benefits his own soul, and every one that sinneth, sinneth against himself.

SADI, *Gulistan*. Ch. 1, Apologue 35.

The sufferings of the good have a joyful aspect, while the prosperity of the wicked looks downward.

SADI, *Gulistan*. Ch. 8, Maxim 69.

A sinner who lifts up his head [in prayer] is better than a devotee who lifts up his head [in pride].

SADI, *Gulistan*. Ch. 8, Maxim 72.

1 Good alone

Is good without a name. Vileness is so:

The property by what it is should go,

Not by the title.

SHAKESPEARE, *All's Well that Ends Well*, ii, 3, 135. (1602)

2

There is some soul of goodness in things evil, Would men observingly distil it out; . . .

Thus may we gather honey from the weed,

And make a moral of the devil himself.

SHAKESPEARE, *Henry V*, iv, 1, 4. (1599)

We too often forget that not only is there "a soul of goodness in things evil," but very generally also, a soul of truth in things erroneous.

HERBERT SPENCER, *First Principles*. Pt. i, ch. 1, sec. 1. (1862)

3

The evil that men do lives after them;

The good is oft interred with their bones.

SHAKESPEARE, *Julius Caesar*, iii, 2, 80. (1599)

All your better deeds

Shall be in water writ, but this in marble.

BEAUMONT AND FLETCHER, *Philaster*. Act v, sc. 3. (1611)

Men's evil manners live in brass, their virtues

We write in water.

SHAKESPEARE, *Henry VIII*, iv, 2, 45. (1612)

The good that men assume lives after them.

The truth is oft interred with their bones.

H. G. WELLS, *You Can't Be Too Careful*, p. 123. (1942)

4

I am in this earthly world; where to do harm Is often laudable, to do good sometime

Accounted dangerous folly.

SHAKESPEARE, *Macbeth*, iv, 2, 75. (1606)

We as often repent the good we have done as the ill.

HAZLITT, *Characteristics*. No. 127. (c. 1821)

5

Time alone reveals the just man, but a knave is detected even in one day. (χρόνος δίκαιον

ἄνδρα δεικνυσιν ἄνθρωπος· κακὸν δὲ καὶ ἐν ἡμέρᾳ γνώσῃς μὲν.)

SOPHOCLES, *Oedipus Tyrannus*, l. 614. (c. 409 B. C.)

6 E'en intolerable ills,

Finding right issue, tend to naught but good.

(λέγω γὰρ καὶ τὰ δύσφορ, εἰ τύχοι

κατ' ὁρθὴν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.)

SOPHOCLES, *Oedipus Tyrannus*, l. 87. (c. 409 B. C.)

Nature from evil brings forth good. (ἐκ τοῦ κακοῦ τ' ἤνεγκεν ἀγαθὸν ἡ φύσις.)

MENANDER, *The Necklace*. Frag. 407K. (c. 300 B. C.)

From a small evil, a great good. (Exiguum malum, ingens bonum.)

DIOGENIANUS, *Adagia*. (c. A. D. 125) Cited by

ERASMUS, *Adagia*, ii, v, 65.

There is not an evil which fails to bring benefit to some one.

Midrash: *Genesis Rabbah*, p. 38. (c. 550)

The end of good is an evil, and the end of evil is a good. (La fin du bien est un mal, et la fin du mal est un bien.)

LA ROCHEFOUCAULD, *Maximes Posthumes*. No. 519. (1665)

Evil to some is always good to others.

JANE AUSTEN, *Emma*. Ch. 30. (1814)

The first lesson of history is the good of evil.

EMERSON, *The Conduct of Life: Fate*. (1860)

By means of calamity to obtain happiness. (Yin 'huo té fu.)

DOOLITTLE, *Chinese Vocabulary*, ii, 184. (1872)

Strange, isn't it, how evil is so often turned to good?

LEE THAYER, *Persons Unknown*, p. 132. (1941)

7

O, yet we trust that somehow good

Will be the final goal of ill.

TENNYSON, *In Memoriam*. Pt. liv, st. 1. (1850)

Somehow Good was used by William de

Morgan for the title of a novel. (1908)

One may not doubt that somehow Good

Shall come of Water and of Mud.

RUPERT BROOKE, *Heaven*. (1914)

8

He who does no good does evil enough.

R. C. TRENCH, *On the Lessons in Proverbs*.

Ch. 6. (1853)

He that would do no ill must do all good, or sit still.

H. G. BOHN, *Handbook of Proverbs*, p. 396. (1855)

9

The wicked are always surprised to find ability in the good. (Les méchants sont toujours surpris de trouver de l'habileté dans les bons.)

VAUVENARGUES, *Réflexions*. No. 103. (1746)

"There is," said Candide, "a great amount of evil in the world." "What does it matter," said the dervish, "whether it is good or evil? When Her Highness sends a ship to Egypt does she worry about the comfort or discomfort of the rats aboard?" (Mais, mon révérend père, dit Candide, il y a horriblement de mal sur la terre — Qu'importe, dit le derviche, qu'il y ait du mal ou du bien? Quand Sa Hautesse envoie un vaisseau en Égypte, s'embarrasse-t-elle si les souris qui sont dans le vaisseau sont à leur aise ou non?)

VOLTAIRE, *Candide*. Ch. 30. (1759)

## GOODNESS

See also Beauty and Goodness; Deeds: Good Deeds; Greatness and Goodness

10

Tread softly and circumspectly in this funambulatory Track and narrow Path of Goodness.

SIR THOMAS BROWNE, *Christian Morals*. Sec.

1, l. 1. (1682)

11

Put away goodness and you will be naturally good.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)

- 1 Nothing so popular as goodness.  
FRANKLIN, *Poor Richard's Almanack*, 1737.
- 2 If goodness were only a theory, it were a pity it should be lost to the world.  
HAZLITT, *Characteristics*. No. 308. (c. 1821)
- 3 If whole in life, and free from sin,  
One needs no Moorish bow, nor dart,  
Nor quiver, carrying death within  
By poison's art.  
(Integer vitae scelerisque purus  
non eget Mauris iaculis neque arcu  
nec venenatis gravida sagittis,  
Fusce, pharetra.)  
HORACE, *Odes*. Bk. i, ode 22, l. 1. (23 B.C.)  
Gladstone, tr. Quoted by SHAKESPEARE, *Titus Andronicus*, iv, 2, 21.
- 4 To love the things we should love and not to love the things we should not love is goodness.  
KAIBARA EKKEN, *Ten Kun (Ten Precepts): On Practice*. (1710) Ken Hoshino, tr.
- 5 The highest goodness is like water, for water is excellent in benefitting all things, and it does not strive. It occupies the lowest place, which men abhor.  
LAO-TSZE, *Tao-teh-king (The Way of Virtue)* Sec. 8. (c. 550 B.C.) Giles, tr. Old has it, "The greatest virtue is like water: it is good to all things."
- 6 Confidence in the goodness of another is good proof of one's own goodness. (La fiance de la bonté d'aultruy est un non legier tesmoignage de la bonté propre.)  
MONTAIGNE, *Essays*, Bk. i, ch. 40. (1580)
- 7 Goodnesse is not felicity, but the rode thither.  
SIR THOMAS OVERBURY, *Newes from Any Whence: Answer to the Court Newes*. (1613)
- 8 Goodness may be vanquished but never annihilated. (Bonum quod est supprimitur, numquam exstinguitur.)  
PUBLILIUS SYRUS, *Sententiae*. No. 76. (c. 43 B.C.)  
Goodness endures and lasts for many a day. (Sufficit, et longum probitas perdurat in aevum.)  
OVID, *De Medicamine Faciei*, l. 49. (c. 1 B.C.)  
Great Spirits never with their bodies dye.  
ROBERT HERRICK, *Great Spirits Survive* (1648)  
Good Men must die, but Death can not kill them quite.  
THOMAS FULLER, *Gnomologia*. No. 1719. (1732)  
The good live long, the bad die early. (Shen pi shou lao; o pi tsao wang.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2423. (1875)  
THE GOOD DIE YOUNG, *see under DEATH*.
- 9 Goodness means inability to do a wrong. (Viri boni est nescire facere iniuriam.)  
PUBLILIUS SYRUS, *Sententiae*. No. 721. (c. 43 B.C.)

- The good hate to sin through love of virtue. (Oderunt peccare boni virtutis amore.)  
HORACE, *Epistles*. Bk. i, epis. 16, l. 52. (20 B.C.)
- The larger part of goodness is the will to become good. (Itaque pars magna bonitatis est velle fieri bonum.)  
SENECA, *Ad Lucilium*. Epis. xxxiv, sec. 3. (c. A.D. 64) And Seneca adds, "Exiguum est ad legem bonum esse" (It is a slight thing to be good according to law).
- 10 They are best who are loved by the gods. (καπὶ πλείστον ἀριστοὶ τοῖς θεοῖς φιλοῦσιν.)  
SIMONIDES, *To Scopas*. Frag. 19. (c. 475 B.C.)  
Simonides is arguing that it is easy to be good in good fortune, and that the best men are those who are luckiest. *See* EDMONDS, *Lyra Graeca*, ii, 285. As Plutarch points out, *Moralia*, 361A, Homer frequently calls the good "godlike" and "peers of the gods," and "having prudence gained from the gods." In fact, the first expression is found forty-four times in Homer, and the second sixty-two times.
- 11 He has more Goodness in his little Finger than you have in your whole body.  
SWIFT, *Mary the Cook-Maid's Letter*, l. 9. (1718) *Polite Conversation*. Dial. ii. (1738) (*Miss feels a pimple on her face*.) Lord! I think my goodness is coming out.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
Americans say, "That's my badness coming out."
- 12 Goodness is the only investment that never fails.  
H. D. THOREAU, *Walden*. Ch. 30. (1854)
- 13 Let us pursue the better course. (Meliora sequamur.)  
VERGIL, *Aeneid*. Bk. iii, l. 188. (19 B.C.)

## GOODS

See also Possessions, Property

- 14 When it comes to Reverence, you're certainly There with the Goods.  
GEORGE ADE, *Fables in Slang*, p. 4. (1899)  
You're the goods, duty free, and half way to the warehouse in a red wagon.  
O. HENRY (W. S. PORTER), *From Each According to His Ability*. (1908)
- 15 With all my worldly goods I thee endow.  
*Book of Common Prayer: Marriage Service*. (1661) ERIC PARTRIDGE, *Dictionary of Clichés* says that two clichés have originated from this sentence, "Well endowed with this world's goods," and "All one's worldly goods."
- 16 Better it is to lesen good with worshipec, than it is to winne good with vileinye and shame.  
CHAUCER, *Canterbury Tales: The Tale of Melibeus*, Sec. 77. *See also under GAIN*.

1 A man may lose his goods for want of demanding them.

THOMAS DRAKE, *Bibliotheca*, p. 17. (1633) RAY, *English Proverbs*, p. 7. (1670)

2 [He] will visit you soon, with that dry piece of goods, his wife.

THOMAS GRAY, *Letters*. (1751) *Works* (1884), ii, 228.

His daughter—as droll a piece of goods as one might wish to know.

MADAME D'ARLAY, *Early Diary*, ii, 145. (1776)

A girl can usually catch a whisper to the effect that she's the showiest goods on the shelf.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 304. (1902)

3 There are men in the North who walk around saying, . . . "I will take you to victory." They cannot deliver the goods.

J. R. HAWLEY, *Speech*, House of Representatives, 4 April, 1879.

The party cannot deliver the goods.

CHARLES WARREN, *The Amalgamated Bill*. In *Scribner's Magazine*. Vol. xxiv, p. 162/2. (1898)

My pal delivered the goods.

JACK LONDON, *The Road*, p. 90. (1907)

Joan of Arc . . . delivered the goods.

MEREDITH NICHOLSON, *A Hoosier Chronicle*, p. 445. (1912)

The goods, as they said in England, would this time be delivered.

FRANCIS BEEDING, *The Eight Crooked Trenches*, p. 80. (1936)

4 She had always two or three pieces of damaged goods in the house.

BENJAMIN H. MALKIN, tr., *Gil Blas*. Pt. iii, ch.

4. (1809) Ladies of easy virtue.

Damaged Goods.

EUGENE BRIEUX. American title of *Les Avariés* (1901) a play dealing with the results of venereal disease, produced in New York in 1913.

5 Anyone will tell us that to be rich is good. . . . Again it is surely clear that good birth and talents and distinctions are good. And being temperate and just and brave are good . . . and wisdom . . . and good fortune, which all men refer to as the greatest of the goods.

PLATO, *Euthydemus*. Sec. 279A. (c. 375 B.C.)

The same classic division of goods is found in ARISTOTLE, *Magna Moralia*, bk. i, ch. 3, and in DIOGENES LAERTIUS, *Plato*.

Tel me of courtesie, how many sortes of goodes dooth man possesse?

Three sortes, the goodes of fortune, the goods of the body, and the goodes of the mind.

Which be the goods of fortune?

The goodes of Fortune are, Riches, and lordship.

Which be they of the body?

Health, and a good completion.

Which be they of the mynd?

Vertue, wisdom, and vnderstanding, in the which consisteth al the felicitie of man.

JOHN FLORIO, *Firste Fruites*, fo. 42. (1578)

Florio's classification was probably derived indirectly from Diogenes Laertius.

6 Good is no good, but if it be spend:  
God giveth good for none other end.

EDMUND SPENSER, *The Shepheardes Calender: Maye*, l. 71. (1579)

A man has no more goods than he gets good by.

JOHN RAY, *English Proverbs*, p. 226. (1678)

FULLER, *Gnomologia*. No. 276. (1732)

Goods are only theirs, who enjoy them.

THOMAS FULLER, *Gnomologia*. No. 1739. (1732)  
See also MONEY: ITS USE.

7 We got the goods on him.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 201. (1943)

8 If the goods are near at hand, the owner consumes them; if they are at a distance, they consume him.

UNKNOWN, *Alphabet of Ben Sira*. No. 19. (c. 1000)

## GOOSE

The bird [goose] with the golden eggs. (ὄρνιθα ὡς χρυσὰ ῥιτρούσα.)

AESOP, *Fables: The Gold-Producing Bird*. (c.

570 B.C.) A peasant, having a goose which laid golden eggs, and supposing a mass of gold to be within her, cut her open, only to find she was like other geese. The moral, Aesop says, is that one should be satisfied with what one has, and shun insatiableness. The fable was translated into English by William Caxton in 1484, and "Killing the goose that lays the golden eggs" soon became proverbial. Avianus includes it among his *Fables* (No. 33), and so does La Fontaine (bk. v, fab. 13), with the title, *La Poule aux Oeufs d'Or*, and the moral, "A fine lesson for avaricious people! How often in these latter days have we seen them become poor between morning and evening because they wanted to get rich too quickly." There are many variations in all languages pointing out the folly of cupidity. For example, the Yorubas say, "The covetous man, not content with gathering the fruit of the tree, took an axe and cut it down."

There be many that wyl have both the egge and the hen. (Ce de gli huomini che vogliono l'uouo e la gallina.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578) To

HAVE ONE'S CAKE AND EAT IT, see under CAKE.

Gone is the goose that the great egg laid.

JAMES KELLY, *Scottish Proverbs*, p. 115. (1721)

You must draw the neck of the goose that lays the golden eggs.

WALTER SCOTT, *St. Ronan's Well*. Ch. 11. (1824)

They'll have killed the goose that laid 'em the golden eggs.

MRS. GASKELL, *North and South*. Ch. 17. (1855)

Every fowl lays golden eggs for him who can find them.

H. D. THOREAU, *Autumn*, 9 Oct., 1860. Benham gives as an American variation, "Every man has a goose that lays golden eggs, if he knew it."

Murdering your client was in the nature of killing the goose that laid the golden egg.

EBERHART, *Bermuda Grapevine*. Ch. 1. (1938) He had killed that particular goose when it was on the very verge of producing the golden egg.

JONATHAN STAGG, *The Yellow Taxi*, p. 149. (1942) He was the goose and the supply of golden eggs was practically inexhaustible.

C. W. GRAFTON, *The Rat Began to Gnaw the Rope*, p. 147. (1943)

1 I cackle like the Smen goose.

ANI, *Papyrus: Book of the Dead*. Ch. lxxxii, l. 3. (c. 4000 B.C.)

He gabbles like a goose among melodious swans. (Argutus inter strepere anser olores.)

VERGIL, *Eclagues*. Ecl. ix, l. 36. (37 B.C.)

A jackdaw among the Muses. (κολοιδὸς ἐν ταῖς Μοῖσαις.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 22 (1508) A Greek proverb, of which Erasmus gives the Latin, "Graculus inter musas," and adds, "Indoctus inter doctissimos" (The ignorant among the learned), "Infantissimus inter eloquentissimos" (The mute among the eloquent), and cites Vergil's line as given above.

Whistle like a goose among the swans, as the proverb says. (Siffler oye, comme dit le proverbe. entre les Cygnes.)

RAEELAIS, *Pantagruel*. Bk. v, Prologue. (1552) The dosnell [stupid] dawcock [jackdaw, simpleton] comes dropping in among the doctors. (Graculus inter musas, anser strepit inter olores.)

JOHN WITHALS, *Dictionary*, p. 558. (1634)

HOWELL, *English Proverbs*, p. 15/2. (1659)

The dasnell Dawcock sits among the Doctors

JOHN CLARKE, *Paroemiologia*, p. 297. (1639)

JOHN RAY, *English Proverbs*, p. 217. (1670)

2 Suche as they moste gladly dede wolde haue Etyth of that gose that graseth on theyr graue.

ALEXANDER BARCLAY, *The Shyp of Folsys*, ii, 170. (1509)

I hope thou shalt eat of the goose that shall tread on her graue.

BRIAN MELBANCKE, *Philotimus*, sig. Ee2. (1583)

"The goose that grazeth on the green," quoth he, "May I eat on when you shall buried be!"

HENRY PORTER, *The Two Angrie Women of Abington*. Act i, sc. 2. (1599)

He hopes to eat of the goose that grazeth on your grave.

JOHN CLARKE, *Paroemiologia*, p. 236. (1639)

RAY, *English Proverbs*, p. 178. (1670)

3 "To be sound on the goose," or "all right on the goose," is a Southwestern phrase, meaning to be orthodox on the slavery question, i. e. pro-slavery.

JOHN BARTLETT, *Americanisms: Goose*. (1848)

The border ruffians held a secret meeting in Leavenworth, and appointed themselves a vigilance committee. All persons who could not answer, "all right on the goose," according to their definition of right, were . . . threatened with death.

S. T. L. ROBINSON, *Kansas*, p. 242. (1856)

To seek for political flaws is no use,

His opponents will find he is "sound on the goose."

UNKNOWN, *Providence Journal*, 18 June, 1857.

4 Making whole of a Winchester goose.

THOMAS BECON, *Prayers*, p. 284. (1559) A

Winchester goose was a swelling caused by a venereal disorder; also a prostitute.

Some galled goose of Winchester would hiss.

SHAKESPEARE, *Troilus and Cressida*, v, 10, 55. (1601)

A botch in the groine, a Winchester goose.

RANDLE COTGRAVE, *Dictionary: Clapoir*. (1611)

Then ther's a Goose that breeds at Winchester, And of all Geese, my mind is least to her.

JOHN TAYLOR, *Works*, i, 105/2. (1630)

This informer . . . had belike some private dealings with her, and had got a Goose.

WEBSTER AND ROWLEY, *A Cure for a Cuckold*. (1661)

In the times of popery there were no less than 18 houses on the Bankside, licensed by the Bishops of Winchester, to keep whores, who were, therefore, commonly called Winchester Geese.

*England's Gazetteer: Southwark*. (1751)

5 A wild goose never laid a tame egg.

H.G. BOHN, *Handbook of Proverbs*, p. 303. (1855)

A wild goose never lays a tame egg.

C. H. SPURGEON, *John Ploughman*. Ch. 1. (1869)

6 What meaneth he by blinking like a goose in the rain?

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*. (1564) "Like a dying duck in a thunderstorm" is the more modern form.

Why do you go Nodding, and Wagging so like a Fool, as if you were Hipshot? says the Goose to her Gosselin.

SIR ROGER L'ESTRANGE, *Fables*, ccxxii, 194. (1692)

7 Those consecrated geese in orders, That to the capitol were warders, And being then upon patrol, With noise alone beat off the Gaul.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto iii, l. 799. (1664) The tradition is that when the

Gauls invaded Rome (390 B.C.) and its defenders retreated for a last stand to the hill of the capitol, a single file of the enemy clambered up so silently one night that they reached the top without being discovered, but as they started to climb over the ramparts, the sacred geese, disturbed by the noise, began to cackle and awoke the garrison, which rushed to the walls and hurled the invaders back. To commemorate this event, the Romans every year carried a golden goose in procession to the capitol.

Cackling geese may have saved the capitol once; they will not save it a second time.

GENERAL MAXIME WEYGAND, *Remark*, June, 1940, as he prepared to surrender France to the Nazis. See DAVID L. COHN, *America to England*. *Atlantic Monthly*, August, 1940.

<sup>1</sup> The pasture is so bare with him that a goose cannot graze upon 't.

CHAPMAN, *May-Day*. Act iii, sc. 1. (1611)

A goose cannot graze after him.

JOHN RAY, *English Proverbs*, p. 178. (1670)

<sup>2</sup> It is a good goose that drops ay.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)

It's a good goose that's aye dropping.

JAMES KELLY, *Scottish Proverbs*, p. 190. (1721)

"It is a good friend that's always giving."

<sup>3</sup> There is meickle hid meat in a goose eye.

FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595)

For the old prouerbe I must here apply,  
Good meate men may picke from a gooses eye.

JOHN TAYLOR, *Works*, i, 105. (1621)

There's meat in a goose's eye.

JOHN RAY, *English Proverbs*, p. 148. (1678)

<sup>4</sup> Eate little of a Goose. (Del ocha, mangiane poca.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Who eats goose on Michael's-day,

Shan't money lack, his debts to pay.

*The British Apollo*, i, No. 74. (1708) Spoken of as "the custom'd proverb."

If you do not baste the goose on Michaelmas-day, you'll want money all the year.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 414. (1830) It is still customary in England to eat goose on Michaelmas-Day, September 29, the festival of St. Michael

<sup>5</sup> If a bear comes after you, Sam, you must be up and doin' or it's a gone goose with you.

T. C. HALIBURTON, *Sam Slick in England*. Ch. 18. (1843)

She looks to me as though it was a gone goose with her.

C. A. DAVIS, *Major Downing*, p. 87. (1834)

"It's a gone goose with him." means that he is lost past recovery. The phrase is a vulgarism in New England. In New York, it is said. "He's a gone gander," i.e. a lost man; and in the West, "He's a gone coon."

JOHN BARTLETT, *Dictionary of Americanisms: Gone Goose*. (1848)

<sup>6</sup> No goose lays good eggs that is trodden dry.

ROBERT HERRICK, *Upon Gander*. (1648)

<sup>7</sup> Steale a goose, and sticke downe a fether.

JOHN HEYWOOD, *Proverbs*, p. 153. (1562) See also under THEFT.

We desire but one feather out of your goose.

THOMAS FULLER, *Gnomologia*. No. 5439. (1732)

Pluck a feather from every passing goose, but follow none.

S. G. CHAMPION, *Racial Proverbs*, p. 362. (1938) A Chinese proverb.

<sup>8</sup> He that turneth the goose shall have the neck.  
RICHARD HILLS, *Common-place Book*, p. 131. (c. 1530)

<sup>9</sup> Ye medle of al thyng, ye moot shoo the goos.

THOMAS HOCCEVEY, *Minor Poems*, p. 13. (c. 1410) "To shoe the goose" or "the gosling" means to spend one's time in trifling or fruitless labor.

He schalle be put owte of company, and scho the gose.

UNKNOWN, *Why I Cant Be a Nun*, 254. (c. 1420)

What hath lay men to do

The gray gose for to sho?

JOHN SKELTON, *Colyn Cloute*, l. 198. (1529)

Who medleth in all thyng, maie shooe the goslyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

HOWELL, *English Proverbs*, p. 3. (1659)

FULLER, *Gnomologia*. No. 6445. (1732)

Then may he go sue ye goose, for house gets he none.

PHILIP STUBBES, *The Anatomie of Abuses*, ii, 31. (1583)

Galen may go shooe the Gander for any good he could doo.

THOMAS NASHE, *The Unfortunate Traveller*, sig. C26. (1594)

Though I be no great wise man, yet I can doe some thing else, then shooe the goose for my living.

NICHOLAS BRETON, *Grimellos Fortunes*, p. 5. (1604)

A blacksmith once said to me, when . . . asked why he was not both blacksmith and whitesmith, "The smith that will meddle with all things may go shoe the goslings."

MARIA EDGEWORTH, *Lame Jervis*. Ch. 3. (1804)

<sup>10</sup> I have a goose to pluck with you.

JAMES HOWELL, *English Proverbs*, p. 2. (1659)

CROW TO PLUCK, see under CROW.

<sup>11</sup> It is thus that you silence the goose [Huss], but a hundred years hence there will arise a swan whose singing you shall not be able to silence.

JOHN HUSS (attr.), as he was being burned at the stake, 6 July, 1415. Luther is supposed to have fulfilled the prophecy.

<sup>12</sup> By some it's said the "goose" is in the house.  
C. L. LEWIS, *Memoirs*, iv, 180. (1805)

[We] began hissing. . . . The goose grated harsh upon his tympanum.

B. H. MALKIN, tr., *Gil Blas*, ii, 8. (1809)

"To get the goose" signifies to be hissed while on the stage.

*Slang Dictionary: To Get the Goose*. (1865)

<sup>13</sup> It is a blynde Goose that knoweth not a Foxe from a Fearn-bush.

JOHN LVLV, *Euphuus and His England* (Arber), p. 319. (1580)

WHEN THE FOX PREACHES WARE GEESSE, see FOX



<sup>1</sup> Young is the Goose yat wil eate no Oates.  
JOHN LYLY, *Euphues and His England* (Arber), p. 366. (1580)

It is an old goose that will eat no oats.  
JOHN LYLY, *Endimion*. Act v, sc. 2. (1591)

Young is the Goose, that will not eat Oats.  
THOMAS FULLER, *Gnomologia*. No. 6037. (1732)

<sup>2</sup> There is no more pittty to be taken of her then to see a goose goe bare-foote.  
JAMES MABBE, tr., *Alemans' Guzman*, p. 133. (1622)

<sup>3</sup> If they come here we'll cook their goose, The Pope and Cardinal Wiseman.  
HENRY MAYHEW, *London Labour*, i, 243. (1851) Quoting a street ballad of the period. "To cook one's goose" is to "do for" a person, to ruin his plans, or even to kill him. They may be thankful that she did not "do their goose for them," to use a vulgar phrase.  
C. K. SHARPE, *Letters*, 10 Sept., 1849. [He] is a cooked goose, as far as Sowerby is concerned.  
TROLLOPE, *Framley Parsonage*. Ch. 42. (1860)

If you worry or excite your brain . . . you will cook your own goose—by a quick fire.  
CHARLES READE, *Hard Cash*. Ch. 14. (1863)

They had cooked their goose with a vengeance—no more golden eggs for them!  
WEYMAN, *Ovington's Bank*. Ch. 40. (1922)

This business . . . may cook his goose good and proper.  
CHRISTIE, *Tuesday Club Murders*. Ch. 13. (1933)

It cooked my goose as well as yours.  
RUTH FEINER, *Young Woman of Europe*, p. 279. (1942)

Your political goose is cooked.  
JUDSON PHILLIPS, *The Fourteenth Trump*, p. 20. (1942)

<sup>4</sup> She was (like the goose that hung high) altogether lovely.  
J. H. B. NOWLAND, *Early Reminiscences of Indianapolis*, p. 32. (1870)

They were bully boys, and their goose would finally hang high in spite of outside pressure.  
E. F. BEADLE, *The Undeveloped West*, p. 113. (1873)

Everything is lovely and the goose hangs high.  
*Congressional Record*, 14 Feb., 1894, p. 2185/2. "The goose hangs high" is thought to have originated from "The goose honks high," because wild geese fly high when the weather is fine.

<sup>5</sup> The goose is a silly bird—too much for one to eat, and not enough for two.  
CHARLES H. POOLE, *Archaic Words*, p. 25. (1880)

<sup>6</sup> It's a sorry goose that will not baste herself.  
JOHN RAY, *English Proverbs*, p. 72. (1678)

FULLER, *Gnomologia*. No. 2886. (1732)

<sup>7</sup> He hath good skill in horse-flesh, to buy a goose to ride on.  
JOHN RAY, *English Proverbs*, p. 181. (1670)

She had good skill in horse-flesh that could choose a goose to ride on.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>8</sup> You are a pretty fellow to ride a goose a gallop through a dirty lane.  
JOHN RAY, *English Proverbs*, p. 248. (1678)

FULLER, *Gnomologia*. No. 5843. (1732)

<sup>9</sup> Nay, good goose, bite not.  
SHAKESPEARE, *Romeo and Juliet*, ii, 4, 85. (1595)

Good goose, bite not.  
HENRY PORTER, *The Two Angrie Women of Abington*. Act iv, sc. 3. (1599) RAY, p. 72. (1670) FULLER, No. 1712. (1732)

<sup>10</sup> When the rayne rayneth and the gose wynkith, Lytill wotith the goslyng what the gose thynketh.  
JOHN SKELTON, *A Goodly Garland of Laurell*, l. 1431. (1523)

The goslings would lead their mother out to grass. (Les oisons veulent mener paistre leur mère.)  
A. OUDIN, *Curiositez Françaises*, p. 398. (1640)

Observe this miracle, the goslings have the geese to water.  
TORRIANO, *Piazza Universale*, p. 174. (1666)

Goslings lead the Geese to Water.  
THOMAS FULLER, *Gnomologia*. No. 1740. (1732)

Shall the Goslings teach the Goose to swim?  
THOMAS FULLER, *Gnomologia*. No. 4115. (1732)

<sup>11</sup> In faythe, els had I gone to longe to scole, But yf I coulede knowe a gose from a swanne.  
JOHN SKELTON, *Magnyfycence*, l. 302. (1529)

Euery Goose must goe for a Swan, and whatsoeuer he speakes, must be Canonically.  
UNKNOWN, *Pasquil's Return*, sig. C1. (1589)

All his Geese are Swannes.  
ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

With Catholikes euery Pismire is a Potentate; as euery Goose a Swan.  
BISHOP RICHARD MONTAGUE, *A Gagg for the New Gospell*, p. 90. (1624)

You're my goose, and no other man's; And you know all my geese are swans.  
SWIFT, *Sheridan, a Goose*, l. 11. (1718)

According to the Proverbe, All his Geese are Swans.  
WILLIAM PENN, *More Fruits of Solitude*. No. 237. (1718)

Every man's own geese are swans.  
BAILEY, tr., *Erasmus Colloquies*, p. 445. (1725)

Taylor, who praised everything of his own to excess, . . . "whose geese were all swans."  
SAMUEL JOHNSON. BOSWELL, *Life*. (1777)

<sup>12</sup> A goose is a goose still, dress it as you will.  
H. D. THOREAU, *Walden: Conclusion*. (1854)

See also under APE.

<sup>13</sup> Thei sillen a faat goos for litel or nought, but the garlek costith many shillyngis.  
JOHN WYCLIF, *English Works*, p. 82. (c. 1380)

Hence, "To give a goose, and charge for the garlic."

- 1 Shall I stand still like a goose.  
UNKNOWN, *Homilies: Against Contention*. (1547)  
I perceue you will proue a goose.  
MARTIN MARPRELATE, *Epistle*, p. 19. (1588)  
He did play the very Goose.  
MOUFET AND BENNET, *Health's Improvement*,  
p. 170. (1655)  
I have always told you . . . that you were a bit  
of a goose.  
SYDNEY SMITH, *Peter Plymley Letters: Catholics*. (1807)  
What a goose I was to leave my muff behind me.  
ROSA NOUCHETTE CAREY, *Uncle Max*. Ch. 14.  
(1887)  
BO TO A GOOSE, *see under BO*.

## II—Goose and Gander

- 2 Ne noon so grey goos goth ther in the lake,  
As, seistow, that wol been with-oute make.  
CHAUCER, *Canterbury Tales: Wife of Bath's Prologue*, l. 269. (c. 1388) Make: mate.  
There's no goose so grey in the lake, that cannot find a gander for her make.  
LYLY, *Mother Bombie*. Act iii, sc. 4. (1594)  
If foul . . . she dances with becoming grace,  
Or shape excuses the defects of her face.  
There swims no goose so grey, but soon or late  
She finds some honest gander for her mate.  
ALEXANDER POPE, *The Wife of Bath: Her Prologue*, l. 96. (1709)  
She . . . was by no means averse to a third experience in Matrimony. "There swam no goose so grey," they were wont to quote.  
JAMES PAYN, *Thicker than Water*. Ch. 1. (1883)  
3 As is the Gander, so is the Goose.  
THOMAS FULLER, *Gnomologia*. No. 700. (1732)  
*See under HUSBAND AND WIFE*.  
4 What is wrong for the goose cannot be right for the gander.  
RALPH A. HABAS, *Morals for Moderns*, p. 155. (1939) Referring to the so-called "double standard."  
5 As deepe drinketh the goose as the gander.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. vii. (1562)  
LYLY, *Euphues*, p. 275. (1580) FULLER, *Gnomologia*. No. 671. (1732)  
The goose will drink as deep as the gander.  
JAMES HOWELL, *Familiar Letters*. Bk. ii, p. 666. (1645)  
When the goose drinks as deep as the gander, pots are soon empty, and the cupboard is bare.  
C. H. SPURGEON, *John Ploughman's Pictures*, p. 136. (1880)  
6 Goose, gander, and gosling are thee sounds, but one thing.  
JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 20. (1659) JOHN RAY, *English Proverbs*, p. 148. (1678)  
SAUCE FOR THE GOOSE IS SAUCE FOR THE GANDER, *see under SAUCE*.

## GOSPEL

See also Bible

- 7 It was a common saying among the Puritans, "Brown bread and the Gospel is good fare."  
MATTHEW HENRY, *Commentaries: Isaiah xxx*. (1710)  
8 You may take it that I am reading out to you one of the Sibyl's leaves. (Credite me vobis folium recitare Sibyllae.)  
JUVENAL, *Satires*. Sat. viii, l. 126. (c. A. D. 120)  
For-thi seide Alfred swithe wel,  
And his worde was goddspel.  
UNKNOWN, *The Owl and the Nightingale*, l. 1268. (c. 1225)  
Al is not gospel, out of doute,  
That men seyn in the toune aboute.  
(Sire, tout n'est pas evangile  
Quunque l'en dit aval la vile.)  
CHAUCER (?), tr., l. 7609. (c. 1365) JEAN DE MEUNG, *Roman de la Rose*, l. 12277. (c. 1370)  
Every word was gospel that ye seyde.  
CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 1265. (c. 1380)  
Al ne is nat gospel that is to yow pleyned.  
CHAUCER, *The Legend of Good Women: Prologue*, l. 326. (c. 1385)  
All is not gospell that thou doest speake.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
All is not gospel comes out of his mouth.  
JOHN RAY, *English Proverbs*, p. 178. (1670)  
9 Nothing is truer than the Gospel. (Croyez qu'il n'est rien si vray que l'Euangile.)  
RABELAIS, *Pantagruel*. Bk. iv, ch. 38. (1548)  
GOSSIP  
See also Scandal, Talk  
10 Shun gossip, lest you come to be regarded as its originator. (Rumorem fuge, ne incipias novus auctor haberi.)  
CATO (?), *Disticha*. Bk. i, No. 12. (c. 175 B. C.)  
*See DUFF, Minor Latin Poets*, p. 598.  
11 The gossip of two women will destroy two houses.  
GURNEY CHAMPION, *Racial Proverbs*, p. 523. (1938) An Arabic proverb.  
12 Be war of goosish peples speche,  
That dremen thinges whiche that never were.  
CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 584. (c. 1380)  
A jangler is to god abhominable.  
CHAUCER, *Canterbury Tales: The Maunciples Tale*, l. 239. (c. 1389)  
13 We are both nice gossips. (Sumus enim ambo belle curiosi.)  
CICERO, *Epistulae ad Atticum*. Bk. vi, epis. 1. (50 B. C.)

1  
There's some that gossip. . . . You'll find that, Dr. Law, before you are many months older.

J. STORER CLOUSTON, *Scotland Expects*. (1936)  
PARTRIDGE, *Dictionary of Clichés: Before*, rates the phrase, "Before you are many months older" as a banality.

2  
A Gossip speaks ill of all, and all of her.

THOMAS FULLER, *Gnomologia*. No. 186. (1732)  
Gossips and Tale-bearers set afire all the Houses they come into.

THOMAS FULLER, *Gnomologia*. No. 1742.

3  
Gossips are frogs, they drink and talk.

HERBERT, *Jacula Prudentum*. No. 277. (1640)  
Gadding Gossips still dine on the Pot-lid.

THOMAS FULLER, *Gnomologia*. No. 1637. (1732)

4  
Gossip is vice enjoyed vicariously.

ELBERT HUBBARD, *The Philistine*, xix, 104. (1904)

5  
It's merry when gossips meet.

BEN JONSON, *Staple of News: Induction*. (1626)

6  
Gossip is the lifeblood of society.

DAVID KENT, *Jason Burr's First Case*, p. 68. (1941)

7  
The opposite of gossip about men and affairs is often the truth. (Le contraire des bruits qui courent des affaires ou des personnes est souvent la vérité.)

LA BRUYÈRE, *Les Caractères*. Pt. xii. (1688)

Gossiping and lying go together.

THOMAS FULLER, *Gnomologia*. No. 1741. (1732)  
The Germans say, "Hörensagen ist halb gelogen" (Hearsay is half lies).

8  
Old wives' gossip. (γραιὼν ὄλος.)

PLATO, *Theatetus*. Sec. 176B. (c. 390 B. C.)

9  
Below me, there, is the village, and looks how quiet and small!

And yet bubbles o'er like a city, with gossip, scandal, and spite.

TENNYSON, *Maud*, l. 108. (1855)

Ye think the rustic cackle of your bourg  
The murmur of the world!

TENNYSON, *Marriage of Geraint*, l. 276. (1870)

10  
The chit-chat and gossip of the day.

RICHARD STEELE, *The Tatler*. No. 197. (1710)  
See also under CHITCHAT.

11  
Tattlers also and busybodies, speaking things which they ought not. (φλύαραι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δεόντα.)

New Testament: I Timothy, v, 13. (c. A. D. 60)

The Vulgate is, "Verbosae, et curiosae, loquentes quae non oportet."

Tittle, tattle, give the goose more hay.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

RAY, *English Proverbs*, p. 214. (1670)

FULLER, *Gnomologia*. No. 5058. (1732)

A tattler is war than a thief.

JOHN RAY, *Proverbs; Scottish*, p. 228. (1678)

If you deal in tittle-tattle,  
In your ears will curses rattle.

(Chuan yen kuo 'hua, to 'tao jên ma.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1014. (1875)

12  
Who chatters to you, will chatter of you.

R. C. TRENCH, *Proverbs*, iii, 63. (1853)

A dog that will bring a bone will carry a bone.

H. W. THOMPSON, *Body, Boots and Britches*, p. 491. (1940) "THEY SAY," see under SPEECH.

## GOTHAM

13  
They are all of Gotham parish.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Who loves Ignorance before choice Knowledge.

A Doctor may commence in Gotham College.

EDWARD COCKER, *Morals*, 23. (1675)

Some of the society of Gotham college had an intention to burn my lines.

SAMUEL COLVIL, *Whiggs Supplication*, p. 6. (1681)

'Tis the Fate of all Gotham Quarrels, when Fools go together by the Ears, to have Knaves run away with the Stakes.

SIR ROGER L'ESTRANGE, *Fables*, v, 5. (1692)

14  
The Renowned and Ancient City of Gotham.

WASHINGTON IRVING, *Salmagundi*. No. xvi, 11 Nov., 1807, ch. 109. Chapter heading, referring to New York City. The earliest reference to that metropolis as "Gotham." In common use ever since. Irving is said to have chosen the name because of the fatuous assumption of wisdom which he considered characteristic of New Yorkers.

15  
Now god gyf you care, foles all sam,  
Sagh [saw] I neuer none so fare bot the foles of gotham.

UNKNOWN, *Towneley Mysteries*, xii, 180. (c. 1460)

Of the iii wyse men of gotam.

UNKNOWN, *Hundred Mery Talys*. No. 24. (1526)

The Merry Tales of the Mad-men of Gotham.

ANDREW BOORDE. Title. (c. 1560) A collection of the stories about the men of Gotham.

I do verily suspect that this wonder was acted somewhat neere Gotham and that the Spectators were the Posterite of them that drowned the Eel

SAMUEL HARSNET, *Popish Impostures*, p. 61 (1603) The wise men tried to drown the eel

by throwing it into a pond.

I came to Gotham, where many, if not all, I saw were fools. (Veni ad Gotham, ubi multos, | Si non omnes, vidi stultos.)

RICHARD BRATHWAIT, *Barnabees Journal*. (1638)

You are as wise as the men of Gotham, who went to build a wall about the wood to keep out the cuckoo.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

"As wise as a man of Gotham." It passeth publicly for the periphrasis of a fool; and a hundred fopperies are . . . fathered on the town-folk of Gotham.

THOMAS FULLER, *Worthies*, ii, 569. (1662)

I happen'd to be a hopeful branch of that ancient and renoun'd family of the wise-men of Gotham.

EDWARD WARD, *Writings*, ii, 316. (1703)

Three wise men of Gotham,

Went to sea in a bowl:

And if the bowl had been stronger,

My song would have been longer.

J. O. HALLIWELL, *Nursery Rhymes*. Pt. iii, No.

65. (1842) Date of jingle is unknown.

On the borders of that island he found Gotham, where the wise men live; the same who dragged the pond because the moon had fallen into it.

CHARLES KINGSLEY, *The Water Babies*. Ch. 8. (1863)

"As wise as the wise men of Gotham" . . . is believed to refer to Gotham, a manor partly in the parish of Hailsham, partly in that of Pevensey.

A. J. C. HARE, *Sussex*, p. 74. (1894) The home of the wise men is more usually identified with the Notts village of Gotham, as indicated by Dr. Fuller. The reputation of the Gothamites for wisdom is said to have originated in the early days of the thirteenth century, when King John decided to build a castle at Gotham. He sent a messenger to look over the ground, and the townspeople, getting wind of the king's intention, and knowing that if carried out it would be an intolerable burden to the town, determined to deceive the messenger by acting like idiots. They did this so well that the messenger reported to the king that Gotham was inhabited only by fools, and the king gave up his project. From which it will be seen that a wise man of Gotham may have some method in his foolishness.

As wise as a man of Gotham.

D. E. MARVIN, *The Antiquity of Proverbs*, p. 113. (1922) It is interesting to note that every country has a town or a district which is supposed to be the abode of fools. Among the Syrians it was Homs, among the Asiatics it was Phrygia, the Greeks had their Boeotia, the Thracians their Abdera, the French their Saint Maxient, the Germans their Schildburg, the Dutch their Kampen, Belgians their Dinant. How the Jews felt about the home town of Jesus Christ has survived in the saying, "Can any good thing come out of Nazareth?"

## GOUT

<sup>1</sup> There is no pain like the gout.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616) Gout is the distemper of a gentleman; whereas the rheumatism is the distemper of a hackney-coachman.

LORD CHESTERFIELD, *Letters*, 28 Nov., 1765.

<sup>2</sup> Drink wine, and have the gowt; drink none, and have the gout.

THOMAS COGAN, *The Haven of Health: Epistle Dedicatory*. (1584)

Drink Wine, and have the Gout; drink none, and have it too.

THOMAS FULLER, *Gnomologia*. No. 1331. (1732)

<sup>3</sup> Pangs arthritic that infest the toe  
Of libertine excess.

COWPER, *The Task*. Bk. i, l. 105. (1784)

That old enemy the gout Had taken him in toe.

THOMAS HOOD, *Lieutenant Luff*. (1824)

<sup>4</sup> I ran across the statement very recently in the book of Theophrastus, *On Inspiration*, that many men have believed, and put their belief on record, that when gouty pains are most severe, they are relieved if a flute-player plays soothing measures.

AULUS GELLIIUS, *Noctes Atticae*. Bk. iv, ch. 13. (c. A. D. 150)

A verse of Sybilla could ease the gout, yet the one was fayne to vse running water, which was but a colde medicine, the other patience, which was but a drye playster.

JOHN LYLY, *Euphues and His England* (Arber), p. 348. (1580)

Patience is good for abundance of Things besides the Gout.

THOMAS FULLER, *Gnomologia*. No. 3856. (1732)

He's laid up with the gout. . . . I hear he's weary of doctoring it, and now makes use of nothing but patience and flannel.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

"The gout, sir," said Mr. Weller, "the gout is a complaint as arises from too much ease and comfort. If ever you're attacked with the gout, sir, jist you marry a widder as has got a good loud voice, with a decent notion of usin' it, and you'll never have the gout agin."

DICKENS, *Pickwick Papers*. Ch. 20. (1836)

<sup>5</sup> The daughter of limb-relaxing Bacchus and limb-relaxing Aphrodite is limb-relaxing Gout. (Λυσιμελοῦς Βάκχου καὶ Λυσιμελοῦς Ἀφροδίτης | γεννᾶται θυγάτηρ λυσιμελῆς ποδάγρα.)

HEDYLUS, *Epigram*. (c. 850 B. C.) See *Greek Anthology*, bk. xi, epig. 414.

Be temperate in wine, eating, girls, and sloth, Or the gout will seize you and plague you both.

FRANKLIN, *Poor Richard's Almanack*, 1734. In his famous essay on the gout, Franklin gives it as his conclusion that lack of exercise is the chief cause.

If gentlemen love the pleasant titillation of the gout, it is all one to the Town Pump.

NATHANIEL HAWTHORNE, *The Town Pump*. (1852)

The unearned increment of my grandfather's Madeira.

J. R. LOWELL, to Judge Hoar, commiserating with him on his sufferings from gout. (c. 1881)

<sup>6</sup> There is no medicine to remove the knotty gout. (Tollere nodosam nescit medicina podagram.)

OVID, *Ex Ponto*. Bk. i, epis. 3, l. 23. (A. D. 13)

Gout, the disgrace of Physick.

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 3. (1642) As, alas, it still is!

In the gout the Physician sees no cure.

TORRIANO, *Piazza Universale*, p. 107. (1666)

With respect to the gout, the physician is but a lout.

H. G. BOHN, *Handbook of Proverbs*, p. 31. (1855) A Spanish proverb.

Much more is known about the stars than about rheumatism.

ANONYMOUS, *Meditations in Wall Street*, p. 51. (1940)

<sup>1</sup> My galloping days are over since I was taken with the gout. (Quadrige meae decucurrent, ex quo podagricus factus sum.)

PETRONIUS, *Satyricon*. Sec. 64. (c. A. D. 60)

### GOVERNMENT

See also Democracy, Self-Government, State

<sup>2</sup> Nero could tune the harp well; but in government, sometimes he used to wind the pins too high, sometimes to let them down too low.

APOLLONIUS, when Vespasian asked him the cause of Nero's overthrow. (c. A. D. 70) See BACON, *Essays: Of Empire*.

<sup>3</sup> The rule of government is law.

*Babylonian Talmud: Gittin*, fo. 6. (c. 450)

A wise man ought not to desire to inhabit that country where men have more authority than laws.

SIR WALTER RALEGH, *Cabinet Council*. (1600)

A government of laws and not of men.

JOHN ADAMS, *Constitution of Massachusetts: Declaration of Rights*. Art. 30. (1780)

Whatever government is not a government of laws is a despotism, let it be called what it may.

DANIEL WEBSTER, *Speech*, Bangor, Me., 25 Aug., 1835.

The best government is that in which the law speaks instead of the lawyer.

M. L. BYRN, *The Repository of Wit and Humor*. (1852)

<sup>4</sup> The four Pillars of Government . . . Religion, Justice, Counsell, Treasure.

FRANCIS BACON, *Essays: Of Seditions*. (1597)

<sup>5</sup> "Separa et impera," that same cunning maxim.

FRANCIS BACON, *Letter to James I*, 1615.

Divide et impera, that exploded adage.

SIR EDWARD COKE, *Institutes of the Lawes*. Pt. iv, ch. 1. (1628) "Divide et impera" (Divide and rule) was the motto of Philip of Macedon and of Louis XI of France, in dealing with his nobles. It was the traditional motto of Austria. Polybius, Bossuet, and Montesquieu used it, but it is generally ascribed to Machiavelli.

Two swords he bore: his word, *Divide and reign*.

PHINEAS FLETCHER, *The Purple Island*, vii, 65. (1633)

And yet they have found the chief Art of a Sov'reign,

As Machiavel taught 'em, *divide and ye govern*.

SWIFT, *On the Irish Bishops*, l. 47. (1732)

Divide and rule. It is a wise saying, that.

A. MERRITT, *Creep, Shadow*, p. 246. (1934)

One by one—that was his plan.

WINSTON CHURCHILL, *Radio Address*, 24 Aug., 1941, referring to Adolf Hitler's plan of world conquest, "Divide and conquer."

<sup>6</sup> As soon as there are some to be governed there are also some to govern.

JONATHAN BOUCHER, *Causes and Consequences of the American Revolution*. Ch. 12. (1797)

<sup>7</sup> The covetous governor is not governed by justice. (El gobernador codicioso hace la justicia desgobernada.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 36. (1615)

Literally, "Does ungoverned justice." In the same book, Cervantes remarks that "The good governor should have a broken leg and keep at home."

<sup>8</sup> Though the people support the Government, the Government should not support the people.

GROVER CLEVELAND, *Veto of Texas Seed Bill*, 16 Feb., 1887.

<sup>9</sup> He who governs by moral excellence may be compared to the pole-star, which keeps its place, while all the other stars bow toward it.

CONFUCIUS, *Analects*. Bk. ii, ch. 1. (c. 500 B. C.)

When a country is well governed, poverty and want are things to be ashamed of; when a country is ill governed, riches and honor are things to be ashamed of.

CONFUCIUS, *Analects*. Bk. viii, ch. 13

<sup>10</sup> Without the confidence of the people no government can stand.

CONFUCIUS, *Analects*, xii, 7. (c. 500 B. C.)

No government is safe unless buttressed by goodwill. (Nullum imperium tutum nisi benevolentia munitum.)

CORNELIUS NEPOS, *Aphorism*. (c. 40 B. C.) See

DIONYSIUS CATO, *Lives: Cornelius Nepos*.

A hated government does not endure long. (Invisa numquam imperia retinentur diu.)

SENECA, *Phoenissae*, l. 660. (c. A. D. 60)

Temperate rule endures. (Imperia moderata durant.)

SENECA, *Troades*, l. 258. (c. A. D. 60)

All governments depend upon the good will of the people.

JOHN ADAMS, *Letter to Genêt*, 15 May, 1780.

All free governments are managed by the combined wisdom and folly of the people.

JAMES A. GARFIELD, *Letter*, 21 April, 1880

<sup>11</sup> To govern means to guide aright.

CONFUCIUS, *Analects*, xii, 17. (c. 500 B. C.)

Government is good when it makes happy those who live under it, and attracts those who live far away.

CONFUCIUS, *Analects*. Bk. xiii, ch. 16.

Those who govern others must gauge their every act by this one test, the greatest possible happiness of the governed. (Sint quam beatissimi.)

CICERO, *Ad Quintum Fratrem*. Bk. i, epla. i, sec. 24. (60 B. C.)

Salus populi, or the happiness of the people, is the end of its being, or main business to be attended and done.

JOHN WISE, *A Vindication of the Government of New England Churches*. Ch. 2. (1717)  
Let the origin of government be placed where it may, the end of it is manifestly the good of the whole. *Salus populi suprema lex esto* is the law of nature.

JAMES OTIS, *The Rights of the British Colonies Asserted and Proved*. (1764)  
The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government.

THOMAS JEFFERSON, *Writings*. Vol. xvi, p. 359. (c. 1820)

The principal business of government is to further and promote human strivings.

WILBUR L. CROSS, *Interview*, in *New York Times*, 29 March, 1931.

After all, government is just a device to protect man so that he may earn his bread in the sweat of his labor.

HUGH S. JOHNSON, *Where Do We Go from Here? In The American Magazine*, July, 1935, p. 90.

THE GREATEST HAPPINESS OF THE GREATEST NUMBER, see under HAPPINESS.

1  
The worst of governments is popular government. (Le pire des États, c'est l'État populaire.)

PIERRE CORNEILLE, *Cinna*. Act ii. Sc. 1. (1640)  
All kinds of governments are not suited to all climates. (Par tous les climats ! Ne sont pas bien reçus toutes sortes d'États.)

PIERRE CORNEILLE, *Cinna*. Act ii, sc. 1.

2  
No government can be long secure without a formidable Opposition.

BENJAMIN DISRAELI, *Coningsby*. Bk. ii, ch. 1. (1844)

A government of statesmen or of clerks? Of Humbug or of Humdrum?

DISRAELI, *Coningsby*. Bk. ii, ch. 4. (1844)  
A conservative government is an organized hypocrisy.

DISRAELI, *Speech*, House of Commons, 17 March, 1845.

A smile for a friend, and a sneer for the world, is the way to govern mankind, and such was the motto of Vivian Grey.

DISRAELI, *Vivian Grey*. Bk. ii, ch. 3. (1826)

3  
Realms are households which the Great must guide.

DRYDEN, *Annus Mirabilis*, l. 552. (1666)  
For just experience tells, in every soil,  
That those who think must govern those that toil.

GOLDSMITH, *The Traveller* l. 371 (1764)

4  
A sober Prince's Government is best.

JOHN DRYDEN, *Epistle to Sir Robert Howard*, l. 54. (1660)

For forms of government let fools contest;  
Whate'er is best administer'd is best.

POPE, *An Essay on Man*. Epis. iii, l. 303. (1734)

Quoted by FRANKLIN, *Poor Richard's Almanack*, 1745.

Which government is the best? That which teaches us to govern ourselves. (Welche Regierung die beste sei? Diejenige die uns lehrt, uns selbst zu regieren.)

GOETHE, *Sprüche in Prosa*. (1819) A paraphrase, "The best of all governments is the one that teaches us to govern ourselves," is the motto of the John Adams High School, Cleveland, Ohio.

The best of human governments is the patriarchal rule.

M. F. TUPPER, *Proverbial Philosophy: Of Subjection*. (1838)

That is the best government which desires to make people happy, and knows how to make them happy.

MACAULAY, *Essays: Mitford's History of Greece*. (1843)

The best system [of government] is to have one party govern and the other party watch.

THOMAS B. REED, *Speech*, House of Representatives, 1880.

5  
I confess the motto of the Globe newspaper is so attractive to me that I can seldom find much appetite to read what is below it in its columns: "The world is governed too much."

EMERSON, *Essays, Second Series: New England Reformers*. (1844) Emerson is referring to the Boston Globe.

The less government we have the better.

EMERSON, *Essays: Politics*. (1844)

I heartily accept the motto, "That government is best which governs least."

H. D. THOREAU, *Civil Disobedience*. (1849)

6  
The Good-will of the Govern'd will be starved, if not fed by the good Deeds of the Governors.

FRANKLIN, *Poor Richard's Almanack*, 1753.

In Rivers and bad Governments, the lightest Things swim at top.

FRANKLIN, *Poor Richard's Almanack*, 1754.

7  
God reigns and the Government at Washington lives!

JAMES A. GARFIELD, *Speech*, April, 1865, from the balcony of the New York Custom House to a crowd terrified by the news of Lincoln's assassination.

One of the noblest sentences ever uttered.

WOODROW WILSON, *Address*, Helena, Mont., 11 Sept., 1919.

8  
Society is produced by our wants, and government by our wickedness.

WILLIAM GODWIN, *An Enquiry Concerning Political Justice*. (1793)

9  
Nothing appears more surprising to those who consider human affairs with a philosophical eye, than the easiness with which the many are governed by the few.

DAVID HUME, *Essays: First Principles of Government*. (1741)

<sup>1</sup> Those who bear equally the burdens of Government should equally participate of its benefits.

THOMAS JEFFERSON, *Address to Lord Dunmore*. (1775)

Governments [derive] their just powers from the consent of the governed.

JEFFERSON, *Declaration of Independence*. (1776)  
The whole of government consists in the art of being honest.

JEFFERSON, *Writings*, vi, 186. (c. 1800)

It is error alone which needs the support of government. Truth can stand by itself.

JEFFERSON, *Letter to John Tyler*. (1804)

That government is the strongest of which every man feels himself a part.

JEFFERSON, *Letter to H. D. Tiffin*. (1807)

<sup>2</sup> All government is ultimately and essentially absolute.

SAMUEL JOHNSON, *Taxation No Tyranny*. (1775)  
The operations of government have little influence upon the private happiness of private men.

SAMUEL JOHNSON, *Letter to Robert Chambers*, 19 April, 1783.

<sup>3</sup> Learn, my son, with how little wisdom the world is governed. (Nescis, mi fili, quantilla sapientia regitur mundus.)

POPE JULIUS III (c. 1550), to a Portuguese monk who pitied him because he had the weight of the world on his shoulders. See BÜCHMANN, *Geflügelte Worte*. The saying has also been ascribed to the Swedish Chancellor, Count Axel Oxenstierna, who is said to have put it in the form of a question, "An nescis quantilla prudentia mundus regatur?" (Do you not know with how little wisdom the world is governed?), in a letter addressed to his son in 1648.

He was a wise Pope that, when one that used to be merry with him before he was advanced to the Popedom refrained afterwards to come at him (presuming he was busy in governing the Christian world), the Pope sends for him, bids him come again, and (says he) we will be merry as we were before, for thou little thinkest what a little foolery governs the whole world.

JOHN SELDEN, *Table-Talk: Pope*. (c. 1650)

It calls to my mind what some pope, Alexander VI, Jules, or Leo, said to a son of his afraid to undertake governing, . . . "Nescis, mi fili, quam parva sapientia hic noster mundus regitur."

LORD CHATHAM, *Letter to Lord Shelburne*, 25 Jan., 1775.

With how little wisdom the world is governed. (Quam pauca sapientia mundus regitur.)

DR. JOHN ARBUTHNOT, *Letter to Jonathan Swift*, 1732. The Italians say, "Con poco cervello si governa il mondo."

It is wonderful how preposterously the affairs of this world are hanged.

BENJAMIN FRANKLIN, *Letter to Benjamin Vaughan*, 26 July, 1784.

[He was] astonished to see with how little wisdom the world is governed.

EDWARD EVERETT HALE, *My Double and How He Undid Me*. (1859)

<sup>4</sup> A wise man neither lets himself be governed, nor seeks to govern others; he wishes that reason should govern, alone and always. (Un homme sage ni ne se laisse gouverner, ni ne cherche à gouverner les autres; il veut que la raison gouverne seule, et toujours.)

LA BRUYÈRE, *Les Caractères: Du Cœur*. (1688)

<sup>5</sup> A liberal government is that which neither disregards nor hurts anyone. (Ta' chih pu ko.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 28. (c. 550 B.C.) Old, tr.

The state should be governed as we cook small fish. (Chi' ta' kwo jê p'äng hsiao hsien.)

LAO-TSZE, *Tao-teh-king*. Sec. 60. It should be neither gutted nor scaled.

<sup>6</sup> In all sorts of government man is made to believe himself free, and to be in chains.

STANISLAUS LESZYNSKI, *Oeuvres du Philosophe Bienfaisant*. (1763)

Men still have to be governed by deception.

G. C. LICHTENBERG, *Reflections*. (1799)

<sup>7</sup> It may be laid as a universal rule that a government which attempts more than it ought will perform less.

T. B. MACAULAY, *Comic Dramatists of the Restoration*. (1841)

<sup>8</sup> Republics end through luxury; monarchies through poverty. (Les républiques finissent par le luxe; les monarchies, par la pauvreté.)

MONTESQUIEU, *De l'Esprit des Loix*. Bk. vii, ch. 4. (1748)

Of governments, that of the mob is most sanguinary, that of soldiers the most expensive, and that of civilians the most vexatious.

C. C. COLTON, *Lacon*. Pt. i, No. 411. (1820)

<sup>9</sup> Every country has the government it deserves. (Toute nation a le gouvernement qu'elle mérite.)

JOSEPH DE MAISTRE, *Letter*, Aug., 1811.

<sup>10</sup> The administration of government is not difficult. It lies in not offending the great families.

MENCIUS, *Discourses*. Bk. iv, pt. i, ch. 6. (c. 300 B.C.)

<sup>11</sup> Society performs for itself almost everything which is ascribed to government.

THOMAS PAINE, *The Rights of Man*. Ch. 1. (1791)

<sup>12</sup> When change of rulers happens to a state, 'Tis but a change of name unto the poor.

(In principatu commutando saepius nil praeter domini nomen mutant pauperes.)

PHAEDRUS, *Fables*: Bk. i, fab. 15. (c. 25 A.C.)

A somewhat cynical proverb current among the Rumanian peasants, who say that "Only fools exult when Governments change."

London Times, 19 Nov., 1928, p. 15/3.

1 Today the nations of the world may be divided into two classes—the nations in which the government fears the people, and the nations in which the people fear the government.

AMOS R. E. PINCHOT, *Open Letter*, 16 April, 1935.

2 As in men's bodies, so in government, that disease is most dangerous which proceeds from the head. (Utque in corporibus sic in imperio gravissimus est morbus, qui a capite diffunditur.)

PLINY THE YOUNGER, *Epistles*. Bk. iv, epis. 22. (C. A. D. 98)

Every wand or staff of empire is forsooth curved at the top. (Adeo ut omnes imperii virga sive bacillum vere superius inflexum sit.)

FRANCIS BACON, *De Sapientia Veterum: Pan, Sive Natura*. (c. 1605) Sometimes condensed to, "All sceptres are crooked at the top." Referring to the shepherd's crook of Pan

3 By misrule the most exalted power is lost. (Male imperando summum imperium amittitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 380. (c. 43 B. C.) He who governs the unwilling hurts rather than corrects. (Non corrigit, sed laedit, qui invitum regit.)

PUBLILIUS SYRUS, *Sententiae*. No. 436.

4 The body politic, like the human body, begins to die from its birth, and bears in itself the causes of its destruction. (Le corps politique, aussi bien que le corps de l'homme, commence à mourir dès sa naissance, et porte en lui-même les causes de sa destruction.)

ROUSSEAU, *Contrat Social*. Bk. iii, ch. 11. (1762)

5 They that govern most make least noise.

JOHN SELDEN, *Table-Talk: Power*. (c. 1650)

6 All government without the consent of the governed, is the very definition of slavery.

SWIFT, *Draper's Letters*. No. 4. (1724)

7 Every Prince should govern as He would desire to be governed if he were a Subject.

SIR WILLIAM TEMPLE, *Essays: Popular Discontents*. (1699)

8 The Athenians govern the Greeks, I govern the Athenians, my wife governs me. ("Ἐλλῆσιν ἐπιτάττειν Ἀθηναίους, Ἀθηναίους δ' αὐτόν, αὐτῷ δὲ τὴν ἐκείνου μητέρα.")

THEMISTOCLES. (c. 475 B. C.) See PLUTARCH, *Lives: Themistocles*, ch. 18, sec. 5.

Wilhelmus the Testy, though one of the most potent little men that ever breathed, yet submitted at home to a species of government, neither laid down in Aristotle nor Plato; in

short it partook of the nature of a pure, unmixed tyranny, and is familiarly denominated *petticoat government*.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Bk. iv, ch. 1. (1809)

There was one species of despotism under which he had long groaned, and that was petticoat government.

WASHINGTON IRVING, *Rip Van Winkle*. (1819)

9 Under a government which imprisons any unjustly, the true place for a just man is also a prison.

H. D. THOREAU, *Civil Disobedience*. (1849)

10 Government is an association of men who do violence to the rest of us.

LEO TOLSTOY, *The Kingdom of God is Within You*. (1893)

11 In general, the art of government consists in taking as much money as possible from one class of citizens to give it to the other.

VOLTAIRE, *Philosophical Dictionary: Money*. (1764)

Government is emphatically a machine: to the discontented a "taxing machine," to the contented a "machine for securing property."

THOMAS CARLYLE, *Signs of the Times*. (1829)

The government is mainly an expensive organization to regulate evildoers, and tax those who behave: government does little for fairly respectable people except annoy them.

E. W. HOWE, *Notes for My Biographer*. (1926)

12 The government of the United States is not in any sense founded on the Christian religion.

UNKNOWN, *Treaty of Peace and Friendship Between the United States of America and Tripoli*. Article 11. Signed at Tripoli, 4 Nov., 1796. Translated from the Arabic by Joel Barlow, U.S. Consul at Algiers. See MILLER, ed., *Treaties of the U.S. of America*. Vol. ii, p. 365.

GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE, see under DEMOCRACY.

## GRACE

### I—Grace: Spiritual

13 Grace groweth after governance.

THOMAS BECON, *Early Works*, p. 395. (1566)  
Referred to as "an old said saw."

14 But for the grace of God there goes John Bradford.

JOHN BRADFORD, *Remark*, on seeing some criminals being led to the place of execution. (c. 1553) See *Dictionary of National Biography*, vi, 159. "The familiar story . . . is a universal tradition, which has overcome the lapse of time."—*Biographical Notice*, Parker Society Edition, *The Writings of John Bradford*, p. xliii. (1853) The saying has been attributed to John Bunyan, John Wesley, Richard Baxter, and others.

The learned, the judicious, the pious Boerhaave



relates that he never saw a criminal dragged to execution without asking himself, "Who knows whether this man is not less culpable than me?"

SAMUEL JOHNSON, *The Rambler*, 20 April, 1751. I never hear of such a case as this that I do not think of Baxter's words, and say, "There, but for the grace of God, goes Sherlock Holmes."

CONAN DOYLE, *The Boscombe Valley Mystery*. (1894)

Did not Philip Neri say to Philip, as he saw a criminal haled to execution: There thou goest, Philip, but for the grace of God!

PATRICK SHEEHAN, *Under the Cedars and Stars*. Pt. ii, ch. 20, p. 97. (1903)

I say, Mayor—but for the grace of God, there go we.

JOHN GALSWORTHY, *A Family Man*. Act iii. (1922)

1 Nor can man with grace his soul inspire,  
More than the candles set themselves on fire.

JOHN BUNYAN, *A Book for Boys and Girls*. (1686)

2 But hye god som tyme senden can  
His grace in-to a litel oxes stalle.

CHAUCER, *Canterbury Tales: The Clerkes Tale*, l. 150. (c. 1388)

3 In space cometh grace.

MILES COVERDALE, *The Christen State of Matrymonye*, sig. G8. (1541) HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546) RAY, *English Proverbs*, p. 144. (1670) FULLER, *Gnomologia*. No. 6167. (1732)

He must not look to find a wife without a fault,  
. . . and if he find the proverb true, That in space cometh grace, he must rejoice.

HENRY SMITH, *Sermons*, i, 22. (1591)

4 Ye are fallen from grace. (τῆς χάριτος ἐξέροσσε.)

*New Testament: Galatians*, v, 4. (c. A. D. 53.)

The Vulgate is, "A gratia excidistis."

5 Divine grace was never slow.

GEORGE HERBERT, *Jacula Prudentum*. No. 712. (1640)

Divine favours were never too late.

TORRIANO, *Piazza Universale*, p. 108. (1666)

6 And thanne gete ye the grace of god  
and good ynogh to lyue with.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus ix, l. 176. (1377)

Ye haue a comyn sayng among you, and sayn that Godys grace ys worth a new fayre.

JOHN MIRKUS, *Mirk's Festival*, p. 86. (c. 1450)

The grace of God is better than iii feyres.

UNKNOWN, *Douce MS*, p. 52. (c. 1440)

Though eueryman may not syt in the chayre,

Yet alwaie the grace of God is woorth a fayre.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

The old proverb is very well parted between my master Shylock and you, sir; you have the grace of God, sir, and he hath enough.

SHAKESPEARE, *The Merchant of Venice*, ii, 2, 157. (1597)

The grace o' God is gear enough.

JOHN RAY, *Proverbs: Scottish*, p. 260. (1678)

Sometimes given as "He that hath the grace of God hath wealth enough."

7 Grace rather than praise I ask. (Et veniam pro laude peto.)

OVID, *Tristia*. Bk. i, eleg. 7, l. 31. (a. A. D. 9)

When the King [James V] would listen to none of his offers, the robber-chief said, very proudly, "I am but a fool to ask grace at a graceless face."

JOHN ARMSTRONG, of Gilnockie. (1530) See

SCOTT, *Tales of a Grandfather*, bk. i, ch. 27.

Ye seek grace at a graceless face.

FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

8 He giveth grace unto the lowly. (Mansuetinis dabit gratiam.)

*Old Testament: Proverbs*, iii, 34. (c. 350 B. C.)

Unto every one of us is given grace according to the measure of the gift of Christ.

*New Testament: Ephesians*, iv, 7. (c. A. D. 59)

The Vulgate is, "Unicuique autem nostrum data est gratia secundum mensuram donationis Christi."

9 Long graces do

But keep good stomachs off, that would fall to.

SIR JOHN SUCKLING, *To His Much Honoured the Lord Lepington*. (c. 1640)

He made it a part of his religion, never to say grace to his meat.

SWIFT, *A Tale of a Tub*. Sec. 11. (1704)

## II—Grace: Physical

10

Grace will last, favour will blast.

JOHN CLARKE, *Paroemiologia*, p. 119. (1639)

RAY, *Proverbs*, p. 99. (1678)

Grace will last, Beauty will blast.

THOMAS FULLER, *Gnomologia*. No. 6292. (1738)

Grace is more beautiful than beauty.

R. W. EMERSON, *Letters and Social Aims: Social Aims*. (1875)

11

Grace in women is the secret charm that draws the soul into its circle, and binds a spell round it for ever.

HAZLITT, *Characteristics*. No. 352. (c. 1821)

12

Graceful as a spray of clematis.

O. HENRY, *Roses, Ruses and Romance*. (1908)

13

Grace is to the body what judgment is to the mind. (La bonne grâce est au corps ce que le bon sens est à l'esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 67. (1665)

14

Grace follows her unseen to order all aright. (Componit furtim subsequiturque Decor.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 8, l. 7. (c. 10 B. C.)

## III—The Graces

15

There are Batavian graces in all he says.

BENJAMIN DISRAELI, *Speech*, House of Commons, retorting to Beresford Hope, who had described Disraeli as an "Asian mystery."

Hope was a descendant of an Amsterdam family, and Disraeli was referring, somewhat obscurely, to a sentence from the *Naufragium* of Erasmus: "O crassum ingenium! Suspicio fuisse Batavum" (O dense intelligence! I suspect it was Batavian).

<sup>1</sup> Not even the gods order the dance or banquet without the aid of the holy Graces. (οὐδὲ γὰρ θεοὶ σεμνὰν Χάριτων ἄτερ κοιρανέοισιν χοροὺς οὔτε δαίτας.)

PINDAR, *Olympian Odes*. No. xiv, l. 8. (c. 488 B. C.)  
And joined with the Nymphs the lovely Graces.  
(Iunctaeque Nymphis Gratiae decentes.)

HORACE, *Odes*. Bk. i, ode 4, l. 6. (23 B. C.)

<sup>2</sup> My good Xenocrates, sacrifice to the Graces. (θὺε ταῖς Χάρισι.)

PLATO, advising Xenocrates, whom he considered too rude and abrupt in manner. (c. 375 B. C.) See PLUTARCH, *Moralia*, 141F, 753C, 769D. He tells the story at length in his *Life of Caius Marius*, sec. 2. See also DIOGENES LAERTIUS, *Xenocrates*, bk. iv, ch. 2, sec. 6.

I owe a sacrifice to the Graces. (Je dois un sacrifice aux Graces.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)  
Dear Boy: I must from time to time remind you of what I have often recommended to you, and of what you cannot attend to too much: Sacrifice to the Graces.

LORD CHESTERFIELD, *Letters*, 9 March, 1748.  
Advice frequently repeated.

The Graces, the Graces, remember the Graces!

LORD CHESTERFIELD, *Letters*, 10 Jan., 1749.  
I had sacrificed to the Graces (as he was pleased to call dressing).

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 1. (1850)

<sup>3</sup> Some say the Muses are nine; but how carelessly! Look at the tenth, Sappho from Lesbos. (ἐννέα τὰς Μούσας φασὶν τινες ὡς ὀλιγώρως ἦνδε καὶ Σαπφῶ Λεσβόθεν ἡ δεκάτη.)

PLATO, *Epigram*. (c. 370 B. C.) See *Greek Anthology*. Bk. ix, No. 506.

Four are the Graces, there are two Aphrodites and ten Muses. Dercylis is one of all, a Grace, an Aphrodite, and a Muse.

UNKNOWN, *Greek Anthology*. Bk. v, No. 95.  
Sometimes attributed to Callimachus.

Two goddesses now must Cyprus adore;  
The Muses are ten, and the Graces are four;  
Stella's wit is so charming, so sweet her fair face,  
She shines a new Venus, a Muse, and a Grace.

SWIFT's rendering of the above epigram from the *Greek Anthology*.

Now the Graces are four and the Venuses two,  
And ten is the number of Muses;  
But a Muse and a Grace and a Venus are you,  
My dear little Molly Trefusis!

AUSTIN DOBSON, *Molly Trefusis*. (1885)

<sup>4</sup> He was nursed and reared by the Graces. (Educatum in nutritu Venerio.)

PLAUTUS, *Miles Gloriosus*, l. 650. (c. 200 B. C.)

<sup>5</sup> O holy Graces, first adored of Eteocles! (ὦ Ἐτεόκλειοι Χάριτες θεαί.)

THEOCRITUS, *Idyls*. No. xvi, l. 104. (c. 270 B. C.)

Eteocles, an early king of Orchomenus in Boeotia, is said to have been the first to sacrifice to the Graces. "Mortal man possesses nothing desirable if he have not the Graces," Theocritus continues, "and 'tis my prayer the Graces will be with me evermore."

## GRAIN

<sup>6</sup> Sift him grain by grain and he proveth but chaff.

THOMAS DRAKE, *Bibliotheca*, p. 46. (1633)  
You sift Night and Day, and get nothing but Bran.

THOMAS FULLER, *Gnomologia*. No. 5997. (1732)

<sup>7</sup> A whole Bushel of Wheat is made up of single Grains.

THOMAS FULLER, *Gnomologia*. No. 456. (1732)

<sup>8</sup> One grain fills not a sack, but helps his fellows.

GEORGE HERBERT, *Jacula Prudentum*. No. 228.  
(1640) HOWELL, *Proverbs: Span.-Eng.*, p. 17. (1659)

Though one grain fills not the sack, it helps.  
H. G. BOHN, *Handbook of Proverbs*, p. 529. (1855)  
A grain does not fill a sieve, but it helps its neighbor to do so.

F. E. HULME, *Proverb Lore*, p. 105. (1902)

<sup>9</sup> Grain pecked up after grain makes pullet fat.

MIDDLETON AND ROWLEY, *The Spanish Gipsy*.  
Act ii, sc. 1. (1653)

Grain by Grain, the Hen fills her Belly.

THOMAS FULLER, *Gnomologia*. No. 1744. (1732)

<sup>10</sup> Your minds . . . made you against the grain  
To voice him consul.

SHAKESPEARE, *Coriolanus*, ii, 3, 241. (1607)  
Never take things against the grain, no matter how they come. (Saber tomar las cosas nunca al repelo, aunque vengan.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 224. (1647) "Everything has a smooth and a seamy side," Gracian adds, "and the best weapon wounds if taken by the blade."

This goes against the grain, this cannot be injured.

THOMAS HUBBERT, *A Pill to Purge Formality*, p. 65. (1650)

But for this whoreson cutting of throats, it goes a little against the grain.

JOHN DRYDEN, *Amboyna*. Act i, sc. 1. (1673)  
That goes against the shins. i. e. It's to my prejudice, I do it not willingly.

JOHN RAY, *English Proverbs*, p. 81. (1678)  
I followed your advice at last, though it went against the grain uncommonly.

HUGHES, *Tom Brown at Oxford*. Ch. 44. (1861)  
Which again, naturally, rubs against the grain.

CHARLES DICKENS, *Edwin Drood*. Ch. 20. (1870)  
AGAINST THE HAIR, see under HAIR. AGAINST THE WOOL, see under WOOL.

<sup>1</sup> 'Tis in grain, sir, 'twill endure wind and weather.

SHAKESPEARE, *Twelfth Night*, i, 5, 256. (1599)

Dyed in grain, fast dyed.

Here are conceits of diuerse colours, some in graine and none but will bide the weather.

UNKNOWN, *Choice, Chance, Change*, p.3. (1606)

### GRAMMAR

<sup>2</sup> Who climbs the Grammar-Tree, distinctly knows

Where Noun, and Verb, and Participle grows.

JOHN DRYDEN, tr., *Juvenal's Satires*. Sat. vi, l. 583. (1693)

<sup>3</sup> The greater part of this world's troubles are due to questions of grammar. (La plus part des occasions des troubles du monde sont grammairiennes.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

<sup>4</sup> A man's grammar, like Caesar's wife, must not only be pure, but above suspicion of impurity.

E. A. POE, *Marginalia*. (1844)

<sup>5</sup> Caesar is not above the grammarians. (Caesar non supra grammaticos.)

EMPEROR TIBERIUS, *Apothegm.* (c. A. D. 10). See SUTONIUS, *Lives of Eminent Grammarians*.

I am king of the Romans, and above grammar. (Ego sum rex Romanus, et supra grammaticam.)

EMPEROR SIGISMUND, at the Council of Constance, 1414, to a prelate who called attention to a grammatical error in his opening speech. See MENZEL, *History of the Romans*, p. 325.

Caesar is above grammar. (Caesar est supra grammaticam.)

FREDERICK THE GREAT, to Voltaire, when the latter urged him to endeavor to write better French than Louis XIV.

What? in spite of all our remonstrances, always to be undermining the foundation of all sciences, grammar, which knows how to lord it over kings, and with high hands makes them obey its laws. (La grammaire, qui sait régenter jusqu'aux rois, Et les fait, la main haute, obéir à ses lois.)

MOLIÈRE, *Les Femmes Savantes*. Act ii, sc. 6, l. 38. (1672)

<sup>6</sup> You will be diverted to hear that a man who thought of nothing so much as the purity of his language, I mean Lord Chesterfield, says, "you and me shall not be well together," and this not once, but on every such occasion. A friend of mine says, it was certainly to avoid that female inaccuracy of *they don't mind you and I*, and yet the latter is the least bad of the two.

HORACE WALPOLE, *Letter to Rev. William Mason*, 17 April, 1774.

### GRANDMOTHER

<sup>7</sup> The Grand-Mother's Correction makes no Impression.

THOMAS FULLER, *Gnomologia*. No. 4561. (1738)

<sup>8</sup> You showed her she had shot her grandmother.

T. C. HALIBURTON, *Nature and Human Nature*, ii, 297.

To shoot one's grandmother is a common though vulgar phrase in New England, and means to be mistaken, or to be disappointed. The common phrase is, "You've shot your granny."

J. R. BARTLETT, *Dictionary of Americanisms*, p. 402. (1859)

<sup>9</sup> So is your grandmother.

RING LARDNER, *Mr. Frisbie*. (1926)

<sup>10</sup> Lord Sparkish: Pray, my lady Smart, what kin are you to lord Pozz?

Lady Smart: Why, his grandmother and mine had four elbows.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>11</sup> A swine to teach Minerua was a prouerbe . . . for whiche we saie in Englishe, to teach our dame to spinne.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 380. (1542)

Wee say to teach his grandame to grop ducks.

RANDLE COTGRAVE, *Dictionary: Apprendre* (1611) To grope a duck or any other poultry,

is to examine it to find whether it has eggs

Go teach your grandam to grope a goose.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)

You would have me teach my grandame to suck eggs.

JOHN STEVENS, tr., *Quevedo's Visions*, p. 348 (1707)

Pish, teach your grannam to spin.

SIR ROBERT HOWARD, *The Committee*. Act iv. (1665) FULLER, *Gnomologia*. No. 4321. (1738)

Teach your father to get children.

JOHN RAY, *English Proverbs*, p. 7. (1670)

Teach your grandame to gropen her ducks, to sup sowre milk. Teach me to do that I know how to do much better than your self.

JOHN RAY, *English Proverbs*, p. 178.

Go, fools! teach your granums.

COLLEY CIBBER, *The Rival Fools*. Act ii. (1709)

Shall the Goslins teach the Goose to swim?

THOMAS FULLER, *Gnomologia*. No. 4115. (1732)

Go, teach your grannam to suck eggs.

SWIFT, *Polite Conversation*. Dial. i. (1738)

A child may sometimes teach his grandmother to suck eggs.

FIELDING, *Tom Jones*. Bk. xii, ch. 13. (1749)

Don't teach your grandmother to clap ashes.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 3. (1843)

A . . . twinkle, which might have been interpreted—"instruct your grandfather in the suction of gallinaceous products."

R. D. BLACKMORE, *Christowell*. Ch. 21. (1882)

Instruct their grandmothers in the art of milking ducks.

BERNARD SHAW, *Fanny's First Play: Induction*. (1911)

Teach your grandmother to suck eggs.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 243. (1939) CHEYNEY, *Farewell to the Admiral*, p. 190. (1943)

I'd been teaching my grandmother to suck eggs again.

EDITH HOWIE, *Murder's So Permanent*, p. 130. (1942) The French say, "On apprend à un vieux singe à faire des grimaces" (One teaches an old monkey to make faces).

## GRANGE

<sup>1</sup> I will presently to St. Luke's: there, at the moated grange, resides this dejected Mariana. SHAKESPEARE, *Measure for Measure*, iii, 1, 276. (1604)

Mariana in the moated grange.

TENNYSON, *Mariana*. Motto. (1830)

## GRAPE

See also VINE

<sup>2</sup> The grapes are sour. (ῥᾶγες ἀμφακίζουσι μάλα.) AESOP, *Fables: The Fox and the Grapes*. (c. 570 B.C.) The remark of the fox when she found she could not reach the grapes growing upon a lofty vine. One of the oldest of the fables, as well as one of the best known. You seem to be unacquainted with the "sweet elbow." (γλυκὺς ἀγκών.)

PLATO, *Phaedrus*, Sec. 257D. (c. 385 B.C.) The "sweet elbow" was the successor of Aesop's "sour grapes." Phaedrus is saying that many important men are ashamed to write speeches or leave writings behind them for fear of being misunderstood by posterity, and Socrates retorts that this is just a case of the "sweet elbow."

[The grapes] are not ripe yet; I don't want to eat them while sour. (Nondum matura est; nolo acerbam sumere.)

PHAEDRUS, *Fables*. Bk. iv, fable 3. (c. 25 B.C.) Away with desire for unripe grapes! (Tolle cupidinem immitis uvae.)

HORACE, *Odes*. Bk. ii, ode v, l. 9. (23 B.C.) However, Horace is not referring to real grapes, but to unripe girls.

[The fox] said these raysyns ben sowre.

WILLIAM CAXTON, tr., *Aesop*, iv, 1. (1484)

I see full well the fox will eate no grapes because he cannot reache them.

ULPIAN FULWELL, *Ars Adulandi*, sig. E3 (1576) O, will you eat no grapes, my royal fox? Yes, but you will my noble grapes, an if My royal fox could reach them.

SHAKESPEARE, *All's Well that Ends Well*, ii, 1, 72. (1602)

The foxe dispraiseth the grapes he cannot reach.

THOMAS ADAMS, *Works*, p. 69. (1629)

The Fox, when he cannot reach the grapes, says They are not ripe.

HERBERT, *Jacula Prudentum*. No. 135. (1640)

When you cannot get a thing, then is the time to despise it. (Cuando no se puede alcanzar la cosa entra el desprecio.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 220. (1647)

But it is dry meat, said the country-fellow, when he lost the hare.

PETER HEYLIN, *Animadversions*. (1659) In

FULLER, *Appeal of Injured Innocence*, p. 496. A certain Gascon fox (others say a Normand) almost dying of hunger, saw high on a trellis some grapes, apparently ripe, and covered with ruddy skin. The gallant fox would willingly have made a meal of them, but since he couldn't climb up to them, "They are too green," he said, "and fit only for the skunks." Wasn't that better than complaining?

("Ils sont trop verts, dit-il, et bons pour des goujats.")

Fit-il pas mieux que de se plaindre?)

LA FONTAINE, *Fables: Le Renard et les Raisins* Bk. iii, fab. 11. (1668)

Fie upon hens (quothe the fox) because he could not reach them.

JOHN RAY, *English Proverbs*, p. 142. (1678)

Poor Tom! What, are the grapes sour, my dear!

COLLEY CIBBER, *The Refusal*. Act iv. (1721)

Soure plumbs quothe the tod [fox], when he could not climb the tree.

JAMES KELLY, *Scottish Proverbs*, p. 287. (1721)

You would be glad to have me: but sour grapes. my dear.

MURPHY, *The Way to Keep Him*. Act i. (1760)

He who cannot reach to the bunch of grapes, says of it, "It is sour."

BURCKHARDT, *Arabic Proverbs*. No. 654. (1817) [He] said, as plainly as a look could say, that the grapes were sour.

TROLLOPE, *Barchester Towers*. Ch. 46. (1857)

Another boy said "Sour grapes!"

MARK TWAIN, *Tom Sawyer*. Ch. 6. (1876)

Winter grape sour, whedder you kin reach 'im or not.

J. C. HARRIS, *Plantation Proverbs*. (1880)

<sup>3</sup> The red grape in the sunny lands of song LORD BYRON, *Don Juan*. Canto xiii, st. 76. (1824) The foaming grape of eastern France.

TENNYSON, *In Memoriam: Conclusion*. St. 20. (1850)

Better be jocund with the fruitful Grape Than sadden after none, or bitter Fruit.

EDWARD FITZGERALD, tr., *The Rubáiyát*. St. 54. (1859)

The Grape that can with logic absolute The Two-and-Seventy jarring Sects confute:

The sovereign Alchemist that in a trice

Life's leaden metal into Gold transmute.

EDWARD FITZGERALD, tr., *The Rubáiyát*. St. 59.

<sup>4</sup> The fathers have eaten sour grapes, and the children's teeth are set on edge. (Patres comederunt uvam acerbam, et dentes filiorum obstupescunt.)

Old Testament: *Ezekiel*, xviii, 2. (c. 600 B.C.)

Also *Jeremiah*, xxxi, 29, of about the same date.

Had he eaten sour plums unpeeled? Were his teeth on edge? (Auoit il mangé prunes aigres sans peler? Auoit il les dens esguassees?)

RABELAIS, *Pantagruel*. Bk. iv, prol. (1548)  
Grapes gathered before they bee rype, maye set the eyes on lust, but they make the teeth an edge.

JOHN LYLY, *Euphues* (Arber), p. 270. (1580)

Sour Grapes can ne'er make sweet Wine.

THOMAS FULLER, *Gnomologia*. No. 4233. (1738)

The grape gains its purple tinge by looking at another grape. (Uvaeque conspecta livorem ducit ab uva.)

JUVENAL, *Satires*. Sat. ii, l. 81. (c. A. D. 120)  
One bunch of grapes is ripened by another bunch. (Βότρυς πρὸς Βότρυν πεπαισεται.)

SUIDAS, *Lexicon*. (c. A. D. 950)

And the angel . . . gathered the vine of the earth, and cast it into the great winepress of the wrath of God. (Misit in lacum irae Dei magnum.)

*New Testament: Revelation*, xiv, 19. (C. A. D. 90)  
Mine eyes have seen the glory of the coming of the Lord;

He is trampling out the vintage where the grapes of wrath are stored.

JULIA WARD HOWE, *Battle Hymn of the Republic*. (1862)

The Grapes of Wrath.

JOHN STEINBECK. Title of novel (1939)

I look like the grapes of wrath.

EUGENE HEALY, *Mr. Sandeman Loses His Life*, p. 61. (1940)

The grape's in the raisin. (ἡ σταφυλὶς σταφίς ἐστι.)

THEOCRITUS, *Idyls*. Idyl xxvii, l. 10. (c. 270 B. C.)

## GRAPESHOT

Brave Broglie "with a whiff of grapeshot (*salve de canons*)," if need be, will give quick account of it. . . . The whiff of grapeshot can, if needful, become a blast and tempest.

THOMAS CARLYLE, *The French Revolution*. Pt. i, bk. v, ch. 3. (1837)

Singular: in old Broglie's time, six years ago, this Whiff of Grapeshot was promised; but it could not be given then. . . . Now, however, the time is come for it, and the man [Napoleon]; and behold, you have it; and the thing we specifically call *French Revolution* is blown into space by it, and become a thing that was!

CARLYLE, *French Revolution*, Pt. iii, bk. vii, ch. 7.

A little more grape, Captain Bragg.

GENERAL ZACHARY TAYLOR, at the battle of Buena Vista, 22 Feb., 1847. It has been denied that Taylor said it. However, when Captain Braxton Bragg reported that he would have to fall back with his battery or lose it, Taylor retorted, "Captain Bragg, it is better to lose a battery than a battle." Which is even better.

## GRAPEVINE

During the Civil War exciting news of battles not fought and victories not won were said to be received by grape-vine telegraph.

JOHN S. FARMER, *Americanisms*, p. 274/2. (1889)  
That curious and vivid western phrase, "grape-vine telegraph," originated in 1859. Colonel Bee constructed a telegraph line between Placerville and Virginia City, attaching the wire to the trees; their swaying stretched it until it lay in loops on the ground, resembling the trailing California wild grapevines.

SHINN, *Story of the Mine*, p. 72. (1899)  
My mother and other slaves on the plantation . . . kept themselves informed of events by what was termed the "grape-vine" telegraph.

BOOKER T. WASHINGTON, *Up from Slavery*, p. 7. (1901)

It's all a nightmare, . . . just another foolish grape-vine.

FORCEYTHE WILSON, *The Old Sergeant*. (1863)  
First published in *The Atlantic Monthly*, xxxv, 336, with a footnote by the editor stating that "grape-vine" meant "canard."

Successfully utilized was the grapevine telegraph  
MIGNON G. EBERHART, *Bermuda Grapevine*. Ch. 1. (1938)

The news grapevined through the countryside.

JOHN KOHLER, *Some Like It Gory*, p. 159. (1940)

The grapevine telegraph was out of commission  
LEE THAYER, *Persons Unknown*, p. 46. (1941)

## GRASS

He that ate the ever-living, imperishable grass. (ὁ τὴν ἀείζων ἀφθιτον πᾶσαν φαγών.)

AESCHYLUS, *Glaucus' Leap*. Frag. 15, Smyth (c. 458 B. C.) Frag. 16 has, "And I taste, methinks, the ever-living grass."

They shall make thee [Nebuchadnezzar] to eat grass as oxen. (Foenum quasi bos comedes.)

*Old Testament: Daniel*, iv, 25. (c. 170 B. C.)  
Nebuchadnezzar was put to grasse.

ROBERT GELL, *Sermon*, 8 Aug., 1650.

The people were Nebuchadnezzars; they bit the grass before them.

O. HENRY, *Next to Reading Matter*. (1909)  
And the last sleeping-place of Nebuchadnezzar—  
When I arrive there I shall tell the wind:

"You ate grass: I have eaten crow."

CARL SANDBURG, *Losers*. (1920)

Far from the goat shall be the grass. (Ma lungi fia dal becco l'erba.)

DANTE, *Inferno*. Canto xv, l. 72. (c. 1300)

We have no other remedie to save and serve our selves, then to keepe the grasse from the Goat.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv. p. 205. (1574) Young, tr.

Grass never grows when the wind blows.

MICHAEL DENHAM, *Proverbs*, p. 7. (1846)

I find a greater falt in my self in suffring an other to cut the earthe frome under my feete.

SIR GEOFFREY FENTON, tr., *Bandello*, ii, 10.

(1567) To cut the earth or grass from under a person's feet is to foil or thwart him, usually in an underhanded way.

The grasse had bene cut from under his feete.

GEORGE PETTIE, *Petite Pallace*, p. 92. (1576)

Couper l'herbe sous les pies. To cut the grass under ones feet.

JAMES HOWELL, *French Proverbs*, p. 9. (1659)

You are all this while cutting the grass from under his feet.

ANDREW MARVELL, *The Rehearsal Transposed*, i, 278. (1672)

The grass is cut under my feet if she ever hears a word of it.

ARTHUR MURPHY, *The Way to Keep Him*. Act ii, sc. 2. (1760)

This will cut the grass from 'neath his feet.

W. S. GILBERT, *Rosencrantz and Guildenstern*. Tabl. ii. (1891)

1 As the Proverb saith, No grasse grows where the grand Seigneurs horse sets his foot.

THOMAS FULLER, *The Holy State: The True Nobleman*. (1642)

2 You eat up that Grass, which I meant to make Hay of.

THOMAS FULLER, *Gnomologia*. No. 5900. (1732)

3 God said, Let the earth bring forth grass. (Germinet terra herbam virentem.)

*Old Testament: Genesis*, i, 11. (c. 550 B. C.)

Grass is the hair of the earth.

THOMAS DEKKER, *The Gull's Hornbook*. Ch. 3. (1609)

4 In market growes no grass nor grain.

HOWELL, *Proverbs: Brit.-Eng.*, p. 24. (1659)

Grass grows not upon the highway.

JOHN RAY, *English Proverbs*, p. 149. (1678)

There grows no grass at the market cross.

JAMES KELLY, *Scottish Proverbs*, p. 309. (1721)

"An invective against the barrenness of whores," Kelly explains. The Japanese have the same proverb, "Grass does not grow in the market."

5 A blade of grass is always a blade of grass, whether in one country or another.

SAMUEL JOHNSON. (MRS. PIOZZI, *Anecdotes of Johnson*, p. 100.)

Forests decay, harvests perish, flowers vanish, but grass is immortal.

J. J. INGALLS, *Writings: Blue Grass*. (c. 1880)

6 Betwixt hay and grass, between Boyhood & Manhood.

JOHN MITCHELL, *Nantucketisms*, p. 40. (1848)

The eggs were "kinder twixt grass and hay."

H. S. BUNNER, *Zadoc Pine*, p. 17. (1891)

7 Man . . . cannot give a true reason for the grass under his feet why it should be green rather than red or of any other colour.

SIR WALTER RALEGH, *History of the World: Preface* (1614)

A child said *What is the grass?* fetching it to me with full hands;

How could I answer the child? I do not know what it is any more than he.

WALT WHITMAN, *Song of Myself*. Sec. 6. (1855)

8 You must look for grass on the top of the oak tree. Because the grass seldom springs well before the oak begins to put forth.

JOHN RAY, *English Proverbs*, p. 44. (1670)

9 Cut up grass by the root and it will sprout no more. (Chien ts'ao ch'u kên, mêng ya pu fa.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 4. (1875)

Allah alone can make the grass grow, but only Achmed the barber knows how it is done.

PIERRE VAN PAASSEN, *Days of Our Years*, p. 277. (1941) Quoting an Arabic proverb.

10 In Cheapside shall my palfrey go to grass.

SHAKESPEARE, *II Henry VI*, iv, 2, 75. (1593)

Go to grass.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act iv, sc. 6. (1613) Also. *The Little French Lawyer*, iv, 7.

Wiues might vnable husbands turne to grasse.

JOHN TAYLOR WATER-POET, *Works*, ii, 110. (1630)

I have been at grass in the summer, and am now come up [to town].

JOHN DRYDEN, *Marriage à la Mode*. Act iii, sc. 1. (1673)

I'll turn my wife to grass.

CONGREVE, *Way of the World*. Act iii. (1700)

"Look here, gentlemen," he said, triumphantly, "you may go to grass with your shed."

D.H. STROTHER, *Virginia Illustrated*, p. 32. (1857)

11 Plucking the grass to know where sits the wind.

SHAKESPEARE, *The Merchant of Venice*, i, 1, 18 (1597)

No Man could pluck the Grass better, to know where the Wind sat.

BISHOP JOHN HACKETT, *Life of Archbishop Williams*, Ch. 2. (c. 1665) See also under STRAW.

12 While the grass grows, the horse dies. (Dum herba crescit equus moritur.)

SIMONE TEATINO (?), *Epigram*. (c. 1238) Attributed to a Simeon of Chieti—the modern name of Teate. The Italians say, "Mentre l'erba cresce, il cavallo muore di fame."

While the grasse growes, the goode hors sterues.

UNKNOWN, *Douce MS*, 52. (c. 1350)

The gray hors, whyl his gras growyth,

May sterue for hunger, thus sayth the prouerbe.

JOHN CAPORAVE, *Life of St. Katharine*, ii, 253. (c. 1440)

Whilst grass doth grow, oft starves the silly steed.

GEORGE WHETSTONE, *Promos and Cassandra*. (1578)

Whyle the grasse growyth the hors stervyth

RICHARD HILLS, *Common-place Book*, p. 140. (c. 1530) JOHN HEYWOOD, *Proverbs*, pt i,

ch. 11. (1546) WILLIAM CAMDEN, *Remains*, p. 335. (1605)

Ay, sir, but "While the grass grows"—the proverb is something musty.

SHAKESPEARE, *Hamlet*, iii, 2, 358. (1600)

Yet the old proverb I would have them know, The horse may starve whilst the grass doth grow.

JOHN TAYLOR THE WATER-POET, *A Kicksey-Winsey*. Pt. iv, last line. (1619)

Live, horse! and thou shalt have grass.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Live, thou ass, till the clover sprouts.

BURCKHARDT, *Arabic Proverbs*. No. 426. (1817)  
The auld horse may die waiting for the new grass.

JOHN GALT, *Ayrshire Legatees*. Ch. 10. (1820)  
What's to become of me . . . while our schemes are ripening? While the grass grows the steed starves.

JAMES PAYN, *The Canon's Ward*, p. 1. (1884)  
While the grass grows the steed starves.

SHAW, *The Doctor's Dilemma*. Act iii. (1906)

1  
As long as grass grows and water runs.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Concord River*. (1849)  
Repeated several times in later portions of the book.

2  
There hath growne no grasse on my hele, since I went hence.

NICOLAS UDALL, *Roister Doister*. Act iii, sc. 3. (1550) "Since I went, no grasse hath growne on my hele."—*Ibid.*, iv, 5.

There will . . . no grasse hang on the heeles of Mercury.

JOHN LYLLY, *Euphues and His England* (Arber), p. 240. (1580)

The hare . . . leaps away again, and letteth no grass grow under his feet.

EDWARD TOPSELL, *Four-footed Beasts*, p. 210. (1607)

I have not been idle—I have not let grass grow under my feet.

UNKNOWN, *The Spanish Bawd*. Act iv, sc. 3. (1707)

He'll no let grass grow at his heels.

ALLAN RAMSAY, *Scottish Proverbs*, p. 24. (1737)  
I have let no grass grow beneath my heels this bout.

WALTER SCOTT, *Journal*, 29 March, 1828.

Nora never let the grass grow under her feet, or under any one else's feet, when there was work to do.

MRS. HENRY WOOD, *Trevlyn Hold*. Ch. 46. (1864)

He was not a man who ever let much grass grow under his feet.

TROLLOPE, *Barchester Towers*. Ch. 15. (1857)  
No grass grew under my feet.

MARK TWAIN, *A Connecticut Yankee*, p. 370. (1889)

Her disapproval of the pastoral process known as letting the grass grow under your feet was intense.

E. V. LUCAS, *Advisory Ben*. Ch. 1. (1923)

Suffer no grass to grow under your feet, and improve the shining hour. Hustle, in fact.

J. J. CONNINGTON, *Four Defences*, p. 145. (1940)

3  
Once on a time there was a wood,  
The funniest wood that ever you see,  
Oh, the tree in the wood, and the wood in the ground,

And the green grass growing all around.

UNKNOWN, *The Green Grass Growing All Around*. See *American College Song Book*. 1882. As sung by the Tufts College Glee Club, arranged by C. W. Gerould.

And the green grass grew all around.

WILLIAM JEROME. Title and refrain of song. (1912) "To hear the grass grow" is a proverbial phrase in many languages.

## GRASSHOPPER

4  
Full of crickets. (*terrtiyon ármeστα*.)

ARISTOPHANES, *The Clouds*, l. 984. (423 B.C.)

Thucydides (i, 6, 3) tells how in the olden days the Athenians wore golden cicalas in their hair, and hence the phrase "full of crickets" came to mean "old-fashioned."

ARISTOPHANES, *The Knights*, l. 1330, refers to this custom.

It was only recently that their older men of the wealthier class gave up fastening up their hair in a knot held by a golden grasshopper as a brooch.

THUCYDIDES, *History*. Bk. i, ch. v, sec. 3. (c. 400 B.C.)

5  
And the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets. (Impinguabitur locusta, et dissipabitur capparitis: quoniam ibit homo in domum aeternitatis suae, et circuibunt in platea plangentes.)

*Old Testament: Ecclesiastes*, xii, 5. (c. 250 B.C.)

6  
We pass out of this world as grasshoppers.

*Apocrypha: II Esdras*, iv, 24. (c. A.D. 100)

7  
Hoppergrass. This word is often used in the South for grasshopper.

UNKNOWN. *Virginia Literary Museum*, i, 458 (1829)

My mammy tol' me dat tale w'en I wa'nt mo d'n knee-high ter a hopper-grass.

C. W. CHESTNUTT, *The Conjure Woman* p. 101 (1899)

KNEE-HIGH TO A GRASSHOPPER, see KNEE-HIGH

## GRATITUDE

See also Thanks

8  
The food of a hound is (the affair) of his master, and he barks unto him that gives it.

AMEN-EM-APT, *Teaching How to Live*. Col. xxvi, l. 6. (c. 700 B.C.) Griffith, tr.

The gratitude of most men is nothing but a secret hope of receiving greater favors. (La reconnaissance de la plupart des hommes n'est qu'une secrète envie de recevoir de plus grands bienfaits.)

LA ROCHEFOUCAULD, *Maximes*. No. 298. (1665)

1 Next to ingratitude, the most painful thing to bear is gratitude.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 229. (1887)

2 [Gratitude] is not only the greatest virtue, but even the mother of all the rest. (Haec est enim una virtus non solum maxima, sed etiam mater virtutum omnium reliquarum.)

CICERO, *Pro Plancio*. Ch. 33, sec. 80. (54 B. C.) Possessions gained by the sword are not lasting; gratitude for benefits is eternal. (Non est diuturna possessio in quam gladio ducimus; beneficiorum gratia sempiterna est.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*, viii, 8, 11. (c. A. D. 50)

3 Gratitude is a burden, and every burden is made to be shaken off. (La reconnaissance est un fardeau, et tout fardeau est fait pour être secoué.)

DIDEROT, *Encyclopédie: Reconnaissance*. (1760)

Gratitude is a burden upon our imperfect nature.

LORD CHESTERFIELD, *Letters*, 7 Nov., 1765.

Don't overload gratitude; if you do, she'll kick.

FRANKLIN, *Poor Richard's Almanack*, 1741.

There is no Insurance-Office for Gratitude.

DYKES, *English Proverbs*, p. 200. (1709)

4 Gratitude is the least of Virtues, but Ingratitude is the worst of Vices.

THOMAS FULLER, *Gnomologia*. No. 1749. (1738)

Gratitude preserves old Friendship, and procures new.

THOMAS FULLER, *Gnomologia*. No. 1750.

5 To a grateful man give money when he asks.

HERBERT, *Jacula Prudentum*. No. 120. (1640)

He that gives to a grateful Man, puts out to Usury.

THOMAS FULLER, *Gnomologia*. No. 2113. (1738)

6 There is no gratitude in after days for kindness done. (οὐδέ τις ἐστὶ χάρις μετόπισθ' ἐνεργέων.)

HOMER, *Odyssey*. Bk. iv, l. 695. (c. 850 B. C.)

Repeated in xxii, 319.

What soon grows old? Gratitude. (τί γηράσκει ταχύ; χάρις.)

ARISTOTLE, *Apothegm*. (c. 340 B. C.) See DIOGENES LAERTIUS, *Aristotle*. Sec. 18.

Gratitude died as soon as it was born. (ἄμ' ἡλεῖται καὶ τέθηκεν ἡ χάρις.)

ZENOBIUS, *Adagia*, i, 81. (c. A. D. 130)

Alas! the gratitude of man

Hath often left me mourning.

WILLIAM WORDSWORTH, *Simon Lee*. (1798)

7 Not every one who discharges his debts of gratitude can plume himself on being grateful. (Tous ceux qui s'acquittent des devoirs de la reconnaissance ne peuvent pas pour cela se flatter d'être reconnaissants.)

LA ROCHEFOUCAULD, *Maximes*. No. 224. (1665)

There is a kind of lively gratitude, which not merely discharges our debt for kindness received, but by the very act of repayment makes our benefactors our debtors. (Il y a une certaine reconnaissance vive qui ne nous acquitte pas seulement des bienfaits que nous avons reçus, mais qui fait même que nos amis nous doivent en leur payant ce que nous leur devons.)

LA ROCHEFOUCAULD, *Maximes*. No. 438.

Men are more prone to curtail their gratitude than either their desires or their hopes. (On donne plus souvent des bornes à sa reconnaissance qu'à ses désirs et à ses espérances.)

LA ROCHEFOUCAULD, *Maximes Supprimées*, 617.

8 The fair fruit of gratitude. (καρπὸς χάριτος καλός.)

MENANDER, *The Drafting Officer*. Frag. 354K.

(c. 300 B. C.)

9 Gratitude is the memory of the heart. (La reconnaissance est la mémoire du cœur.)

JEAN BAPTISTE MASSIEU, *Letter to the Abbé Sicard*. (c. 1800)

10 If you do anything well, gratitude is lighter than a feather; if you give offense in anything, people's wrath is as heavy as lead. (Si quid bene facias, levior pluma est gratia: Si quid peccatumst, plumbeas iras gerunt.)

PLAUTUS, *Poenulus*, l. 812. (c. 194 B. C.)

11 When you drink from the stream, remember the spring. (Yin shui ssü yüan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1917. (1875)

12 Nothing is more honorable than a grateful heart. (Nihil esse grato animo honestius.)

SENECA, *Epistulae ad Lucilium*. Epis. lxxxii, sec. 30. (c. A. D. 64)

He who is grateful has nothing to blush for (Hsin pu fu jên mien wu ts'an sè.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1902. (1875)

13 Swift gratitude is sweetest; if it delays, all gratitude is empty and unworthy of the name. (ὥκείαι χάριτες γλυκερώτεραι ἢν δὲ βραδύνη. πᾶσα χάρις κερεή, μηδὲ λέγοιτο χάρις.)

UNKNOWN, *Greek Anthology*. Bk. x, epig. 30

They say late thanks are ever best.

FRANCIS BACON, *Letter to Robert, Lord Cecil*, July, 1603.

## GRAVE

See also Tomb

14 To put on the garment of earth. (γαῖαν ἐφέσσεσθαι.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. i, l. 691. (c. 225 B. C.)

15 The more thy years, the nigher thy grave.

WILLIAM CAMDEN, *Remains*, p. 333. (1605)



The moe thy yeares, the nearer thy grave.

JOHN CLARKE, *Paroemiologia*, p. 308. (1639)

RAY, *English Proverbs*, p. 31. (1670)

The more years you have, The nearer your Grave.

THOMAS FULLER, *Gnomologia*. No. 6248. (1732)

1 We all lie alike in our graves.

JOHN CLARKE, *Paroemiologia*, p. 13. (1639)

RAY, *Proverbs*, p. 56. (1670)

Both Rich and Poor are equal in the grave.

FRANCIS QUARLES, *Job*, vi, 39. (1624)

Who's a prince or beggar in the grave?

THOMAS OTWAY, *Windsor Castle*. (c. 1685)

No Heralds in the grave.

THOMAS FULLER, *Gnomologia*. No. 3581. (1732)

The Grave is the general Meeting-Place.

THOMAS FULLER, *Gnomologia*. No. 4563.

Now limb doth mingle with dissolved limb

In nature's busy old democracy.

WILLIAM VAUGHN MOODY, *An Ode in Time of Hesitation*. (1900) See also DEATH THE LEVELER.

2 At my time of life a man ought not to go far from his grave. (Abesse hanc aetatem longe a sepulcro negant oportere.)

CICERO, *Ad Atticum*. Bk. xvi, epis. 7. (44 B. C.)  
Quoting a proverb.

3 Softly she murmurs, while chills o'er her creep,  
"Why did they dig ma's grave so deep?"

GEORGE COOPER, *Why Did They Dig Ma's Grave so Deep?* (c. 1900)

4 O grave, where is thy victory? (οὐ σου, θάνατε, τὸ νίκος;)

*New Testament: I Corinthians*, xv, 55. (c. A. D. 60) The *Vulgate* is, "Ubi est mors victoria tua?"

5 There is no work, nor device, nor knowledge, nor wisdom, in the grave. (Nec opus, nec ratio, nec sapientia, nec scientia erunt apud inferos.)

*Old Testament: Ecclesiastes*, ix, 10. (c. 250 B. C.)

There is no inquisition of life in the grave. (Non est enim in inferno accusatio vitae.)

BEN SIRA, *Book of Wisdom*. (*Ecclesiasticus*), xli, 6. (c. 190 B. C.)

The grave's a fine and private place,  
But none, I think, do there embrace.

ANDREW MARVELL, *To His Coy Mistress*. (c. 1670)

In the Grave, Dust and Bones jostle not for the Wall.

THOMAS FULLER, *Gnomologia*. No. 2826. (1732)  
For the best place.

6 Man goeth to his long home. (Ibit homo in domum aeternitatis suae.)

*Old Testament: Ecclesiastes*, xii, 5. (c. 250 B. C.)

The men of old, who dwell in the hills of home.

SAEMUND (?), *Poetic Edda: Harbarthsljóth*. St. 44. (c. 900) Thor retorts that this an over-splendid name to give to the heaps of stones which cover the men of old.

And thy traueyle shalt thou sone ende,  
For to thy long home sone shalt thou wende

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 9195. (1303)

He goth to hys long home.

JOHN MIRKUS, *Mirk's Festival*, p. 295. (c. 1450)

These that I bring unto their latest home.

SHAKESPEARE, *Titus Andronicus*, i, 1, 83. (1593)

Some think she went her own pace to the grave,  
whole others suspect a grain was given her, to quicken her in her journey to her long home.

THOMAS FULLER, *Worthies: Warwickshire*, iii, 273. (1662)

A fever, which, in a few days, brought Sir Everhard to his long home.

SMOLLETT, *Sir Launcelot Greaves*. Ch. 4. (1762)

7 We . . . sent him to take a ground-sweat.

FARMER, ed., *Musa Pedestris*, p. 81. (c. 1816)

A ground sweat cures all disorders. i. e. In the grave all complaints cease from troubling.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 434. (1830)

8 Our lives are but our marches to our graves

JOHN FLETCHER, *The Humorous Lieutenant*. Act iii, sc. 5, l. 76. (1619)

The paths of glory lead but to the grave.

THOMAS GRAY, *Elegy Written in a Country Church-yard*, l. 36. (1751)

Our hearts, though stout and brave,

Still, like muffled drums, are beating

Funeral marches to the grave.

H. W. LONGFELLOW, *A Psalm of Life*. (1839)

Far from famous sepulchres, toward a lonely cemetery, my heart, like a muffled drum, goes beating a funeral march. (Loin des sépultures célèbres, | Vers un cimetière isolé, | Mon cœur, comme un tambour voilé, | Va battant des marches funèbres.)

CHARLES BAUDELAIRE, *Le Guignon*. (1857)

9 Graves are of all sizes.

THOMAS FULLER, *Gnomologia*. No. 1751. (1732)

10 He that goeth down to the grave shall come up no more. (Qui descenderit ad inferos, non ascendet.)

*Old Testament: Job*, vii, 9. (c. 350 B. C.)

Neither was there any man known to have returned from the grave. (Non est qui agnitus sit reuersus ab inferis.)

*Apocrypha, The Wisdom of Solomon*, ii, 1. (c. 100 B. C.) See also DEATH: NO TRAVELLER RETURNS.

11 The grave is mine house: I have made my bed in the darkness. (Infernus domus mea est, et in tenebris stravi lectulum meum.)

*Old Testament: Job*, xvii, 13. (c. 350 B. C.)

To the house appointed for all living. (Ubi constituta est domus omni viventi.)

*Old Testament: Job*, xxx, 23.

A clayey tenement.

THOMAS CAREW, *Epitaphs: On the Lady Mary Villiers*. (c. 1630)

To that dark inn, the grave!

WALTER SCOTT, *The Lord of the Isles*. Canto vi, l. 717. (1814)

1 They had only just escaped a watery grave.  
KINGSLEY, *Hereward the Wake*. Ch. 6. (1865)

2 The grave itself is but a covered bridge,  
Leading from light to light, through a brief darkness!

H. W. LONGFELLOW, *The Golden Legend*. Pt. v, *A Covered Bridge at Lucerne*. (1871)

3 This [is] enough to make Sir Massingberd  
turn in his grave.

JAMES PAYN, *Lost Sir Massingberd*. Ch. 34. (1864)

Jefferson might turn in his grave if he knew.

JAMES BRYCE, *The American Commonwealth*. Vol. i, ch. 12, p. 159. (1888)

4 Methought I saw the grave where Laura lay.  
SIR WALTER RALEGH, *To Edmund Spenser*. (a. 1618)

5 He is put to bed with a shovel.

JOHN RAY, *English Proverbs*, p. 75. (1813)

With shovels they were put to bed.

FARMER, ed., *Musa Pedestris*, p. 160. (1859)

She callously replied, "Oh, he's no gude, 'tis  
tame he were put to bed wi' a shovel."

Devonshire Assn. Trans., xlii, 68. (1910)

6 Earth is the best shelter.

JOHN RAY, *English Proverbs*, p. 269. (1678)

It is an ancient saying—no sure dungeon but  
the grave.

WALTER SCOTT, *The Talisman*. Ch. 19. (1825)

7 Any soil will do to bury in. (Ch'u ch'u 'huang  
t'u 'hao mai jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 946. (1875)

For every man Heaven sends Earth provides a  
grave. (T'ien shêng yi jên, ti shêng yi hsüeh.)

SCARBOROUGH, *Chinese Proverbs*. No. 2319

8 I to my grave, where peace and rest lie with  
me!

SHAKESPEARE, *Richard III*, iv, 1, 95. (1592)

So be my grave my peace.

SHAKESPEARE, *King Lear*, i, 1, 127. (1605)

But I must go before him; and 'tis said,

The grave's good rest when women go first to  
bed.

WILLIAM ROWLEY, *A Woman Never Vexed*. Act v. (1632)

9 The man who has a grave or two in his heart  
does not need to haunt churchyards.

ALEXANDER SMITH, *Dreamthorp*. Ch. 3. (1863)

10 There's somebody walking over my grave.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Sometimes somebody would walk over my grave,  
and give me a creeping in the back.

KINGSLEY, *Geoffrey Hamlyn*. Ch. 31. (1859)

Joan shuddered—that . . . convulsive shudder

which old wives say is caused by a footstep  
walking over the place of our grave that shall be.

HOLME LEE, *Basil Godfrey's Caprice*. Ch. 14. (1868)

She shivered. . . "Somebody walking over my  
grave," she said.

WENTWORTH, *The Chinese Shawl*. p. 138. (1943)

11 Your dwelling henceforth is with the great  
of the earth. (σοι ἔδρα θείοισι μετ' ἀνδράσι.)

THEOCRITUS, *Inscriptions*. No. vii, l. 3. (c. 270 B. C.)

12 Heaven's space is but three ells broad. (Tris  
pateat Caeli spatium non amplius ulnas.)

VERGIL, *Eclagues*. No. iii, l. 105. (37 B. C.) A  
spendthrift Mantuan named Caelius was left  
with only enough ground for a grave.

Philip falling in the dust, and seeing the figure  
of his shape perfect in shew. Good God said he,  
we desire ye whole earth and see how little  
serveth!

JOHN LYLY, *Euphues* (Arber). p. 188. (1579)

A piece of the Church-yard fits everybody.

HERBERT, *Jacula Prudentium*. No. 1025. (1640)

Six feet of earth make all men equal.

HOWELL, *Proverbs: Ital.-Eng.*, p. 8. (1659)

Six feet of earth shuts up every man.

TORRIANO, *Piazza Universale*, p. 285. (1666)

Both, heirs to some six feet of sod.

Are equal in the earth at last.

J. R. LOWELL, *The Heritage*. (1843)

TO DIG ONE'S GRAVE WITH ONE'S TEETH, see under  
GLUTTONY

## II—One Foot in the Grave

13 Takyng paines to visite him, who hath one of  
his feet alreadie within the graue, and the  
other stepping after with conuenient speede.

WILLIAM PAINTER, *The Pallace of Pleasure*. ii, 109. (1566)

What conquest is it to strike him up, who stands  
but on one leg, and hath the other foot in the  
grave?

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 19. (1642)

A pious and godly life, which increased in his  
old age; so that . . . whilst he had one foot in  
the grave, he had the other in heaven.

THOMAS FULLER, *The Church-History of  
Britain*. Bk. ix, ch. 7. (1655)

He observed long life to be the universal de-  
sire . . . of mankind. That whoever had one  
foot in the grave was sure to hold back the other  
as strongly as he could.

SWIFT, *Gulliver's Travels: Voyage to Laputa*. Ch. 10. (1726)

What, in the devil's name, can you want with a  
young wife, who have one foot in flannels, and  
the other in the grave?

T. L. PEACOCK, *Maid Marian*. Ch. 13. (1822)

He has one foot in the grave, and the other in  
the care of the osteopath.

MARTEN CUMBERLAND, *The Knife Will Fall*, p. 75. (1944)

<sup>1</sup>  
An old dotard with one foot already in the grave. (*κρονόδηρος καὶ σοφοδαίμων ὀνεί.*)

PLUTARCH, *Moralia: Education of Children*, 13B. (c. A. D. 95) Quoting from an unknown comedy.

With one foot, as they say, in the grave. (*καὶ τὸν ἕτερον πόδα, φασὶν, ἐν τῇ σοφῇ ἔχων.*)

LUCIAN, *Apologia*. Sec. 1. (c. A. D. 170) Cited by ERASMUS, *Adagia*, ii, i, 52, with the Latin, "Et alterum pedem, ut aiunt, in tumulo habens," or, less literally, "Alterum pedem in cymba Charontis habere" (To have one foot in Charon's skiff).

We have a foot in the grave. (Nous avons le pied à la fosse.)

MONTAIGNE, *Essays*. Bk. ii, ch. 28. (1580)

Old doting foole, one foote in graue.

WILLIAM WARNER, *Albions England*. Bk. ix, ch. 47. (1592)

In shepherd's phrase, With one foot in the grave.

WILLIAM WORDSWORTH, *Michael*, l. 89. (1800)  
He had twenty thousand a year . . . And one foot in the grave.

PAYN, *Luck of the Darrells*. Ch. 15. (1886)

To hear him, he has both feet in the grave.

G. H. COXE, *Murder for Two*, p. 145. (1943)

## GRAVITY

<sup>2</sup>  
Gravity is only the bark of wisdom's tree, but it preserves it.

CONFUCIUS, *Analects*. (c. 500 B. C.)

Gravity is the ballast of the soul, which keeps the mind steady.

THOMAS FULLER, *Holy State: Gravity*. (1642)

Gravity is a trick of the body devised to conceal deficiencies of the mind. (La gravité est un mystère du corps inventé pour cacher les défauts de l'esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 257. (1665)

Gravity is of the very essence of imposture.

SHAFTESBURY, *Characteristics*, i, 11. (1711)

<sup>3</sup>  
The gravest fish is an oyster; the gravest bird's an owl; the gravest beast's an ass; and the gravest man's a fool.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

All the great monuments are built over solemn asses.

THOMAS CORWIN, *Advice*, to a young speaker. (c. 1860) Corwin believed that his reputation as a humorist prevented people from taking seriously anything that he said.

<sup>4</sup>  
As grave as an old gate post.

JOHN RAY, *English Proverbs*, p. 280. (1678)

FULLER, *Gnomologia*. No. 692. (1738)

As grave as a judge that's giving charge.

SAMUEL WESLEY, *Maggots*, p. 2. (1685)

Mesty sat on the chest between them, looking as grave as a judge.

MARRYAT, *Mr. Midshipman Easy*. Ch. 32. (1836)

There was old George sitting on the bench as grave as a judge.

ROLF BOLDREWOOD (T. A. BROWNE), *Robbery Under Arms*. Ch. 28. (1889)

"What a funny little tot it is!" he cried. "As grave as a judge!"

WILLIAM DE MORGAN, *Alice-for-Short*. Ch. 8. (1907)

Look grave as an owl in a barn.

FARQUHAR, *The Inconstant*. Act iii, sc. 2. (1702)

You look as grave as an owl.

SCOTT, *The Fair Maid of Perth*. Ch. 5. (1828)

<sup>5</sup>  
Gravity often passes for Wisdom, Wit for Ability.

SIR WILLIAM TEMPLE, *An Essay on the Popular Discontent*. (1689)

## GRAY

<sup>6</sup>  
As grey as Grannum's Cat.

THOMAS FULLER, *Gnomologia*. No. 693. (1732)

He will be as gray as grannum's cat before he improves.

C. H. SPURGEON, *John Ploughman*, p. 48. (1880)

<sup>7</sup>  
He's grey before he is good.

JOHN RAY, *English Proverbs*, p. 249. (1678)

<sup>8</sup>  
Though she lives till she's grey as a badger all over.

SWIFT, *Works* (Scott), xiv, 134. (1720)

We say "as grey as a badger" of one whose head is "silvered o'er with age."

EDWARD MOOR, *Suffolk Words*, p. 45. (1823)

<sup>9</sup>  
He . . . thinks he's old Grayback from Way-back.

MARK TWAIN, *A Connecticut Yankee at King Arthur's Court*. Ch. 31. (1889)

## GREASE

<sup>10</sup>  
In his own grece I made him frye.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 487. (c. 1386)

Thus he is fryed in his owne gres.

JOHN LYDGATE, *Temple of Glas*, p. 14. (c. 1400)

He lyeth and fryeth in his owne grease for anger.

JEHAN PALSGRAVE, *Acolastus*, sig. T3. (1540)

She fryeth in her owne grease.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Till the wicked fire of lust have melted him in his own grease.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 69. (1601)

There hee sat fretting in his owne grease.

ROBERT ARMIN, *A Nest of Ninnies*, p. 59. (1608)

There they stew In their own Grease, till Morning.

SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act i. (1663) A reference to the

Dutch habit of sleeping in wall cupboards—"certain niches in their walls," says Tuke.

Let him fry in his own Grease.

THOMAS FULLER, *Gnomologia*. No. 3179. (1732)

See also under JUICE.

<sup>11</sup>  
Save the stinking grease, master, save it for the wheels.

G. K. CHESTERTON, *The Song of the Wheels*. (a. 1915) THE SQUEAKING WHEEL GETS THE GREASE, see under WHEEL.

<sup>1</sup> Cash . . . is a necessary article in their business, and without daily application of this specific grease their Wheels must roll heavily.

UNKNOWN. In *Columbian Centinel*, 15 April, 1797, p. 3/2.

The fountain was tapped and the golden grease flowed more freely.

A. O. MYERS, *Bosses and Boodle in Ohio Politics*, p. 234. (1895)

## GREATNESS

<sup>2</sup> The ever false friendships of the great. (Semper fictae principum amicitiae.)

AUSONIUS, *Domestica*. Pt. iv, l. 32. (c. A. D. 370) Be war in welth, for hall-benkis [benches] ar rycht slidder [slippery].

ROBERT HENRYSON, tr., *Aesop*, p. 154. (c. 1480) Hall binks [benches] are sliddrie.

DAVID FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595) Cited by JAMES KELLY, *Scottish Proverbs*, p. 133, with the comment, "Great men's favour is uncertain." A variation is, "Slipperiness is the flagstone at the great house door."

<sup>3</sup> Greatness flees from him who strives for it, but follows him who flees from it.

*Babylonian Talmud: Erubin*, fo. 13b. (c. 45) Commenting upon *Luke*, xiv, 11.

<sup>4</sup> The higher you go the fewer.

H. C. BAILEY, *Meet Mr. Fortune*, p. 507. (1942)

<sup>5</sup> All things that great men do are well done.

H. G. BOHN, *Handbook of Proverbs*, p. 309. (1855)

<sup>6</sup> In the big sea is produced the big fish. (En gran mar se cria gran pez.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 260. (1856) A Spanish proverb.

<sup>7</sup> Great men are still admirable; I say there is, at bottom, nothing else admirable.

THOMAS CARLYLE, *On Heroes and Hero-Worship*. Lecture i. (1840)

The history of the world is but the biography of great men.

CARLYLE, *On Heroes and Hero-Worship*, i.

<sup>8</sup> What is cheap hold dear, what is dear hold cheap. (Quod vile est, carum, quod carum, vile putato.)

CATO (?), *Disticha*. Bk. i, No. 29. (c. 175 B. C.) He is a great man who uses earthenware dishes as if they were silver; but he is equally great who uses silver as if it were earthenware. (Magnus ille est, qui fictilibus sic utitur quemadmodum argento. Nec ille minor est, qui sic argento utitur quemadmodum fictilibus.)

SENECA, *Ad Lucilium*. Epis. v, sec. 7. (A. A. D. 64)

<sup>9</sup> If you would be a dog, at least be the dog of a great house.

GURNEY CHAMPION, *Racial Proverbs*, p. 439. (1939) A Japanese proverb. A similar one is, "Seek shelter under a big tree." *Ibid.*, p. 446.

<sup>10</sup> No one has become great without some degree of divine inspiration. (Nemo vir magnus sine aliquo adflatu divino umquam fuit.)

CICERO, *De Natura Deorum*. Bk. ii, ch. 66, sec. 167. (45 B. C.)

<sup>11</sup> Desire of Greatness is a God-like Sin.

DRYDEN, *Abalom and Achitophel*. Pt. I, l. 372. (1681)

Burn to be great.

P. J. BAILEY, *Festus: Home*. (1839)

<sup>12</sup> Not he is great who can alter matter, but he who can alter my state of mind.

R. W. EMERSON, *The American Scholar*. (1837)

Every great man is a unique.

R. W. EMERSON, *Essays: Self-Reliance*. (1841)

<sup>13</sup> All great men come out of the middle classes.

R. W. EMERSON, *Considerations by the Way*. (1860)

The eminent and virtuous come from thatched cottages.

DOOLITTLE, *Chinese Vocabulary*, ii, 677. (1872)

<sup>14</sup> Nothing great comes into being all at once. (οὐδέν τῶν μεγάλων ἀφνω γίνεται.)

EPICETUS, *Discourses*. Bk. i, ch. 15, sec. 7. (c. A. D. 100)

The heights by great men reached and kept

Were not attained by sudden flight,

But they, while their companions slept,

Were toiling upward in the night.

H. W. LONGFELLOW, *The Ladder of St. Augustine*. (1850) Inscribed beneath Longfellow's bust in Hall of Fame, New York City.

<sup>15</sup> How blest are the great ones of the earth. (μεγάλοι μεγάλων εὐδαιμονίαι.)

EURIPIDES, *Phigeneia at Aulis*, l. 590. (c. 410 B. C.)

<sup>16</sup> An assembly of great men is the greatest fool upon earth.

BENJAMIN FRANKLIN, *Letter to Benjamin Vaughan*, 26 July, 1784. Franklin is speaking of the preposterous laws passed by parliaments and legislatures.

<sup>17</sup> A great Man and a great River are often ill Neighbours.

THOMAS FULLER, *Gnomologia*. No. 198. (1732)

A great Man will not trample upon a Worm, nor sneak to an Emperor.

THOMAS FULLER, *Gnomologia*. No. 200. FRANKLIN, *Poor Richard*, 1746.

Offences generally outweigh Merits, with great Men.

THOMAS FULLER, *Gnomologia*. No. 3700. (1732)

The greatest Vessel hath but its Measure.

THOMAS FULLER, *Gnomologia*. No. 4580.

<sup>18</sup> Knowledge and Courage are the elements of Greatness. They give immortality because they are immortal. (El saber y el valor alteran grandeza; porque lo son, hacen inmortales.)

GRACIAN, *Oráculo Manual*. Maxim 4. (1647)

- 1  
Great bodies must have slow motions.  
BISHOP JOSEPH HALL, *Contemplations*, xxi, 2.  
(1612) Quoted as a proverb in a letter from the Duke of Buckingham to James I, c. 1622.  
Great bodies move slowly.  
JAMES KELLY, *Scottish Proverbs*, p. 124. (1721)  
"Spoken of the deliberations of parliaments, and other great assemblies; or in jest to them that go slowly on in their business."
- 2  
From the height from which the great look down on the world all the rest of mankind seem equal.  
HAZLITT, *Commonplaces*. No. 23. (c. 1821)
- 3  
Great men are rarely isolated mountain peaks; they are the summits of ranges.  
T. W. HIGGINSON, *Atlantic Essays*. (1871)
- 4  
Seekest thou great things for thyself? seek them not. (Et tu quaeris tibi grandia? noli quaerere.)  
*Old Testament: Jeremiah*, xlv, 5. (c. 700 B. C.)  
Stand not in the place of great men. (In loco magnorum ne steteris.)  
*Old Testament: Proverbs*, xxv, 6. (c. 250 B. C.)  
Do not occupy the conspicuous place in a city.  
*Babylonian Talmud: Pesachim*, fo. 112a. (c. 450)  
A rank too eminent is often the road to degradation.  
SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 230. (c. 1050)
- 5  
Great men are not always wise. (Non sunt longaevi sapientes.)  
*Old Testament: Job*, xxxii, 9. (c. 350 B. C.)  
The biggest are not the best (Les grosses ne sont pas les meilleures.)  
RABELAIS, *Pantagruel*. Bk. iv, ch. 43. (1548)  
The more one approaches great men the more one finds that they are men. (Plus on approche les grands hommes, plus on trouve qu'ils sont hommes.)  
LA BRUYÈRE, *Les Caractères: Des Grands*. (1688)  
He that of greatest works is finisher, Oft does them by the weakest minister.  
SHAKESPEARE, *All's Well that Ends Well*, ii, 1, 139. (1602)  
The Great Man is a man who lives a long way off.  
ELBERT HUBBARD, *The Philistine*, xii, 36. (1901)
- 6  
In high places regard for others is rarely to be found. (Rarus enim ferme sensus communis in illa Fortuna.)  
JUVENAL, *Satires*. Sat. viii, l. 73. (c. A. D. 120)
- 7  
Ffor, as it is said | by elderne dawis, | ther gromes and the goodmen | beth all eliche grette, | well wo beth the wones [dwellings] | and all that woneth there-in.  
WILLIAM LANGLAND, *Richard the Redeless*, i, 65. (1399) When grooms and householders are all alike great, both to the dwellings, and all that dwelleth therein

- When every one is somebodee,  
Then no one's anybody!  
W. S. GILBERT, *The Gondoliers*. Act ii. (1889)
- 8  
Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.  
H. W. LONGFELLOW, *A Psalm of Life*. (1838)  
So when a great man dies,  
For years beyond our ken  
The light he leaves behind him lies  
Upon the paths of men.  
H. W. LONGFELLOW, *Charles Sumner*. (1874)  
I found a fragment of matting, a dry crust, an empty soda-bottle—footprints on the sands of time!  
C. W. STODDARD, *A Prodigal in Tahiti*. (1873)  
After we pass, the sand says, "Ah, one more footprint!"  
ANONYMOUS, *Meditations in Wall Street*. p. 124. (1940)
- 9  
The great man is he who does not lose his child's heart.  
MENCIUS, *Discourses*. Bk. iv, pt. ii, ch. 12 (c. 300 B. C.)  
The mark of true greatness is not to notice that you have received a blow. (Proprium est magnitudinis verae non sentire percussus.)  
SENECA, *De Ira*. Bk. iii, ch. 25, sec 3. (c. A. D. 55)  
Not in the possession of good things but in our use of them does greatness lie. (οὐκ ἐν τῇ κτήσει τῶν ἀγαθῶν ἀλλ' ἐν τῇ χρήσει τὸ μέγ' ἐστίν.)  
PLUTARCH, *Moralia: On the Fortune of Alexander*. Sec. 337D. (c. A. D. 95)  
He is truly great who is little in himself, and who esteems as nothing any height of honors. (Vere magnus est, qui in se parvus est, et pro nihilo omne culmen honoris ducit.)  
THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 3, sec. 5. (c. 1420)  
Rightly to be great  
Is not to stir without great argument,  
But greatly to find quarrel in a straw,  
When honour's at the stake.  
SHAKESPEARE, *Hamlet*, iv, 4, 53. (1600)  
It is not enough to have great qualities; one must make good use of them. (Ce n'est pas assez d'avoir de grandes qualités; il en faut avoir l'économie.)  
LA ROCHEFOUCAULD, *Maximes*. No. 159. (1665)  
To be a great man, one must know how to make the most of fortune. (Pour être un grand homme, il faut savoir profiter de toute sa fortune.)  
LA ROCHEFOUCAULD, *Maximes*. No. 343. (1665)  
Tis in the Mind all genuine Greatness lies.  
FRANKLIN, *Poor Richard's Almanack*, 1751.  
The greatest truths are the simplest; and so are the greatest men.  
J. C. AND A. W. HARE, *Guesses at Truth*. (1827)  
The great man makes the great thing.  
EMERSON, *The American Scholar*. (1837)  
He is great who confers the most benefits.  
EMERSON, *Essays: Compensation*. (1841)

The great man is the man who does a thing for the first time.

ALEXANDER SMITH, *Dreamthorp*. Ch. 8. (1863)  
The chief proof of a man's real greatness lies in his perception of his own smallness.

CONAN DOYLE, *The Sign of the Four*. Ch. 7. (1890) Holmes says he is quoting Richter

1  
He would be greater to posterity if he had been willing to be less great. (Maior et apud posteris futuros, si minor esse voluisset.)

AUBROTUS MIRAEUS, *Elogia Belgica* (c. 1630)  
Of Erasmus.

2  
The greatest of the great. the mightiest of the mighty.

NESTI-KHENSU, *Papyrus: Hymn to Amen-Ra*. (c. 1000 B.C.)

Always to excel and to be above all other men. (αἰὲν ἀρίστευεῖν καὶ ὑπερποχον ἔμμεναι ἄλλων.)

HOMER, *Iliad*. Bk. vi, l. 208. (c. 850 B.C.)

Great in glory, greater in arms. (O fama ingens, ingentior armis.)

VERGIL, *Aeneid*. Bk. xi, l. 124. (19 B.C.)

Gallantly great.

SAMUEL PEPYS, *Diary*, 9 June, 1660.

Great in the council, glorious in the field.

POPE, tr., *Iliad*. Bk. ii, l. 335. (1715)

3  
The greater a man is, the more easily can his wrath be appeased. (Quo quisque est maior, magis est placabilis irae.)

OWID, *Tristia*. Bk. iii, eleg. v, l. 31. (c. A.D. 10)

4  
Do not despise the steps which raise to greatness. (Noli contemnere ea quae summos sublevant.)

PUBLILIUS SYRUS, *Sententiae*. No. 469. (c. 43 B.C.)

5  
He who joins battle with the great sheds his own blood.

SADI, *Gulistan*. Ch. viii, Maxim 45. (c. 1258)

Who plays at butting with a ram

Will quick a broken forehead rue.

SADI, *Gulistan*, viii, 45. Eastwick, tr.

It is not the part of a wise man to grapple with a lion, or strike the fist against a sword.

SADI, *Gulistan*, viii, 46.

Near the mighty, humbly clasp thy hand.

SADI, *Gulistan*, viii, 46.

The wise will never call him great

Who of the great ones speaketh ill.

SADI, *Gulistan*. Cranmer-Byng, tr.

6  
You measure the pedestal along with the man. (Cum basi illum sua metiris.)

SENECA, *Ad Lucilium*. Epis. lxxvi, sec. 31 (c. A.D. 64)

Seneca is saying that few of those who are raised to lofty heights by riches and honors are really great, but are thought so merely because the pedestal is measured along with the man. A proverbial phrase.

It is the mystery which envelops great men that gives them half their greatness.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Pt. vii, ch. 1, p. 385. (1809)

The great are great only because we are on our knees. Let us rise. (Les grands ne sont grands que parceque nous sommes à genoux; relevons nous.)

MAX STIRNER, *The Ego and His Own*. (1845)

Taken by P. J. Proudhon for the motto of *Révolutions de Paris*. (c. 1855)

The great are only great because we carry them on our shoulders.

DUBOSCO-MONTANDRÉ, *Point de l'Ovale*.

Great men have to be lifted on the shoulders of the whole world, in order to conceive their great ideas, or perform their great deeds.

HAWTHORNE, *Journal*, 7 May, 1850

7  
Rough is the road that leads to the heights of greatness. (Confragosa in fastigium dignitatis via est.)

SENECA, *Ad Lucilium*. Epis. lxxxiv, sec. 13 (c. A.D. 64)

Greatness is an eminence, the ascent to which is steep and lofty.

HAZLITT, *Characteristics*. No. 293 (1821)

8  
Greatness knows itself.

SHAKESPEARE, *1 Henry IV*, iv, 3, 74. (1597)

No truly great man ever thought himself so.

HAZLITT, *Commonplaces*. No. 20. (c. 1821)

9  
But be not afraid of greatness: some are born great, some achieve greatness and some have greatness thrust upon 'em.

SHAKESPEARE, *Twelfth Night*, ii, 5, 156. (1599)

10  
If a great man could make us understand him we should hang him.

SHAW, *Maxims for Revolutionists*. (1903)

11  
All that in this world is great or gaie

Doth as a vapour vanish, and decaie.

EDMUND SPENSER, *The Ruines of Time*, l. 55. (c. 1595)

12  
Greatness does not approach him who is forever looking down; and all those who are looking high are growing poor.

H. D. THOREAU, *Life Without Principle*. (1854)

Quoting an Oriental proverb.

AS GREAT AS THE DEVIL AND THE EARL OF KENT.  
see under FRIEND.

## II—Greatness: Its Penalties

13  
Glory in excess is fraught with peril; 'tis the lofty peak which is smitten by heaven's thunderbolt. (τὸ δ' ὑπερκόπως κλίνει | εἰ βαρὺ βάλλεται γὰρ ὅς- | σοις Διόθεν κάρανα.)

AESCHYLUS, *Agamemnon*, l. 468. (458 B.C.)

The thunderbolt always falls on the tallest buildings and trees. (οἰκήματα τὰ μέγιστα αἰεὶ καὶ δένδρεα τὰ τοιαῦτα ἀποσκήπτει τὰ βέλεα.)

HERODOTUS, *History*. Bk. vii, ch. 10. (c. 445 B.C.) Quoting a speech of Artabanus.

'Tis the tops of the mountains that the lightning strikes. (Feriuntque summos | fulgura montis.)

HORACE, *Odes*. Bk. ii, ode 10, l. 11. (23 B.C.)

Thunderbolts sped by Jove's right hand seek out the heights. (Summa petunt dextra fulmina missa Iovis.)

OVID, *Remediorum Amoris*, l. 370. (c. 1 B. C.) Lightning, which scorseth the toppes of Towers and high Palaces.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 73. (1574) Pettie, tr.

Who so high above

Are near to lightning that are near to Jove.

SAMUEL DANIEL, *Philotas*. Act iv, sc. 1. (1605) The hill of greatnesse yeelds a most delightful prospect; but withall, it is most subject to lightning.

SIR THOMAS OVERBURY, *Characters: A Reverend Judge*. (1613)

1 The prominent man is sought out.

*Babylonian Talmud: Taanith*, fo. 109. (c. 450) He who stands high is seen from afar. (Wer hoch steht, den sieht man weit.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 326. (1856) A German proverb.

2 The highest branch is not the safest roost.

H.G. BOHN, *Handbook of Proverbs*, p. 507. (1855) The topmost branch is not the safest perch.

CHEALES, *Proverbial Folk-Lore*, p. 103. (1875)

3 Great men are too often unknown, or, what is worse, misknown.

CARLYLE, *Sartor Resartus*. Bk. i, ch. 3. (1833) To be great is to be misunderstood.

EMERSON, *Essays: Self-Reliance*. (1841) Appropriated without credit by Oscar Wilde in a letter to Whistler. (1885)

4 The fuller the cup the sooner the spill.

S. G. CHAMPION, *Racial Proverbs*, p. 354. (1938) A Chinese proverb.

5 The price of greatness is responsibility.

WINSTON CHURCHILL, *Address*, Harvard University, 6 Sept., 1943.

6 Few churchmen can be innocent and high, 'Tis height makes Grantham steeple stand awry.

JOHN CLEVELAND, *Poems*, p. 63. (c. 1650)

"'Tis height [280 ft.] makes Grantham steeple stand awry." This steeple seems crooked unto the beholders . . . though some conceive the slenderness at such a distance is all the obliquity thereof. Eminency exposeth the uprightest persons to exception.

THOMAS FULLER, *Worthies: Lincolnshire*. ii, 268. (1662)

7 Great Persons seldom see their Face in a true Glass.

THOMAS FULLER, *Gnomologia*. No. 1764. (1732)

8 When the Hop grows high, it must have a Pole.

THOMAS FULLER, *Gnomologia*. No. 5590. (1732)

9 There is no mortal, nor ever will be, to whom at birth some admixture of misfortune is not

allotted; the greater the man, the greater the misfortune. (τοῖσι δὲ μέγιστοι αὐτῶν μέγιστα.)

HERODOTUS, *History*. Bk. vii, ch. 203. (c. 445 B. C.) The great are the most readily hurt by misfortune. (Excellis multo facilius casus nocet.)

PUBLILIUS SYRUS, *Sententia*. No. 189. (c. 43 B. C.) The greater the Man, the greater the Crime.

THOMAS FULLER, *Gnomologia*. No. 4566. (1732)

10 'Tis the tall pine that is oftenest shaken by the wind. (Saepius ventis agitur ingens pinus.)

HORACE, *Odes*. Bk. ii, ode 10, l. 9. (23 B. C.) Winds sweep the summits. (Perfluant altissima venti.)

OVID, *Remediorum Amoris*, l. 369. (c. 1 B. C.) Lofty peaks do ever catch the blasts. (Alta ventos semper excipiunt iuga.)

SENECA, *Oedipus*, l. 8. (c. A. D. 60) Vor euer so the hul [hill] is more and herre [lordly], so the wind is more theron.

UNKNOWN, *Ancren Riwele*, p. 178. (c. 1220) The grete wyndes that blowe in hye courtes

WILLIAM CAXTON, tr., *Curial*, p. 5. (1484) Boystrous windes do most of all shake the highest towers.

GEORGE PETTIE, *Petite Pallace*, p. 77. (1576) The wind is great upon the highest hills, The quiet life is in the dale below.

THOMAS CHURCHYARD, *Mirroure for Magistrates: Shore's Wife*. (1578)

Huge winds blow on high hills.

JOHN CLARKE, *Paroemiologia*, p. 23. (1639) Cited also by Ray and Fuller

The tallest Trees are most in the Power of the Winds, and Ambitious Men of the Blasts of Fortune.

WILLIAM PENN, *More Fruits of Solitude*. No. 97. (1718)

High regions are never without storms.

H.G. BOHN, *Handbook of Proverbs*, p. 406. (1855) A great tree attracts the wind. (Shu ta chao feng)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2601. (1875) The Dutch say, "Hooge boommen vangen veel wind."

11 Greatness makes a man's years short.

*Palestinian Talmud: Berachoth*, fo. 81. (c. 400)

12 The greatest charge are greatest cares, in largest seas are sorest tempestes.

GEORGE PETTIE, *Petite Pallace*, p. 78. (1576) After the early Latin, "Curia curarum genetrix."

13 Painful preëminence! yourself to view

Above life's weakness, and its comforts too.

POPE, *An Essay on Man*. Epis. iv, l. 267. (1732) It's grand, and ye canna expect to be both grand and comfortable.

BARRIE, *The Little Minister*. Ch. 10. (1891)

14 Unless one's step be guarded, the summit is safe for none. (Ni gradus servetur, nulli tutus est summus locus.)

PUBLILIUS SYRUS, *Sententiae*. No. 476. (c. 43 B. C.)

Where there are heights there are precipices.  
(Quae excelsa videbantur, praeupta sunt.)

SENECA, *De Tranquillitate Animi*, Ch. 10, sec. 5.  
(c. A. D. 60)

There are various ways of falling, and the top-most point is the most slippery. (Varios casus et in sublimi maxime lubricos.)

SENECA, *Ad Lucilium*. Epis. xciv, sec. 74. (a. A. D. 64)

High Places have their Precipices.

THOMAS FULLER, *Gnomologia*. No. 2501. (1732)  
Great heights are hazardous to the weak head.

ROBERT BLAIR, *The Grave*, l. 293. (1743)

The mortal race is far too weak  
Not to grow dizzy on unwonted heights.  
(Das sterbliche Geschlecht ist viel zu schwach  
In ungewohnter Höhe nicht zu schwindeln.)

GOETHE, *Iphigenia auf Tauris*. Act i, sc. 3. (1787)

1  
The bigger the affair, the greater the snare.  
(Res quanto est maior tanto est insidiosior.)

PUBLILIUS SYRUS, *Sententiae*. No. 636. (c. 43 B. C.)

2  
Great marks are soonest hit.

JOHN RAY, *English Proverbs*, p. 99. (1678)

FULLER, *Gnomologia*. No. 1760. (1732)  
The bigger the man, the better the mark.

G. F. NORTHALL, *Folk-Phrases*, p. 24. (1894)  
People who get to the top must expect to be  
sniped at. A champion is always a fair mark.

FRANK CASE, *Do Not Disturb*, p. 184. (1940)

3  
When you hear the name of men who have  
become great on account of some distin-  
guished merit, you bark, just as small dogs  
do when they meet with strangers. (Ad nomen  
magnorum ob aliquam eximiam laudem vi-  
rorum, sicut ad occursum ignotorum hominum  
minuti canes. latratis.)

SENECA, *De Vita Beata*. Ch. 19, sec. 2. (c. A. D. 58)  
No flame rises without smoke, no fame without  
calumny. (Non surgit sine fumo flamma: nec  
sine calumnia fama.)

LIPSIUS. (c. 1575) As quoted by PONTANUS,  
*Collectio Proverbiorum*, p. 222.

If on a sudden he begin to rise,  
No man that lives can count his enemies.

THOMAS MIDDLETON, *A Trick to Catch the Old  
One*. Act iii, sc. 1. (1607)

Whoso reaps above the rest,  
With heaps of hate shall surely be oppress.

SIR WALTER RALEGH, *In Commendation of The  
Steele Glass*. (c. 1610)

Censure is the tax a man pays to the public  
for being eminent.

SWIFT, *Thoughts on Various Subjects*. (1714)

If on Parnassus' Top you sit,  
You rarely bite, are always bit.

SWIFT, *On Poetry*, l. 329. (1733)

Towers are measured by their shadows, and great  
men by their calumniators.

R. C. TRENCH, *On the Lessons in Proverbs*,  
p. 64. (1853) A Chinese proverb.

Grandeur has a heavy tax to pay.

ALEXANDER SMITH, *Dreamthorp: On the Writ-  
ing of Essays* (1863)

4  
None cast stones at trees save fruit be there.

SADI, *Gulistan*, i, 17. (c. 1258) Eastwick, tr.

Be bold to bring forth fruit, though stick and  
stone

At the fruit-bearing trees are flung alone.

R. C. TRENCH, *Poems: Proverbs*. (1865) The  
French say, "On ne jette des pierres qu'à  
l'arbre chargé de fruits."

5  
It is the great who are assailed by envy. (πρὸς  
γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.)

SOPHOCLES, *Ajax*, l. 157. (c. 409 B. C.)

What is highest is envy's mark. (Summa petit  
livor.)

OVID, *Remediorum Amoris*, l. 369. (c. 1 B. C.)

For hord hath hate, and climbing tikeliness,  
Prees hath envye, and wele blent overal.

CHAUCER (?), *Truth*, l. 3. (c. 1380)

At highest worth dull malice reaches

As Slugs pollute the fairest peaches:

Envy defames, as Harpyes vile

Devour the fruit, they first defile.

DR. PATRICK DELANY, *The Pheasant and the  
Lark*, l. 81. (1730)

Thus, Fame and Censure with a Tether

By Fate are always link'd together. . . .

'Tis Eminence makes Envy rise,

As fairest Fruits attract the Flies.

SWIFT, *To Doctor Delany*, l. 31. (1730)

With fame, in just proportion, envy grows;

The man that makes a character makes foes

EDWARD YOUNG, *To Mr. Pope*, i, 28. (c. 1757)

Envy is the yoke-fellow of eminence.

M. F. TUPPER, *Proverbial Philosophy: Of  
Compensation*. (1839)

6  
The danger of the seat in the prow. (κινδυνος  
ἢ ἐν πρῶνι σελῆς.)

ZENOBIAS, *Adagia*. (c. A. D. 130) Where the  
ship would be rammed.

7  
None think the great unhappy, but the great.

YOUNG, *Love of Fame*. Sat. i, l. 237. (1728)

THE GREATER THEY ARE THE HARDER THEY FALL.  
see under FALL.

### III—Greatness and Goodness

8  
Greatnesse and goodnesse goe not alwey to-  
gether.

JOHN CLARKE, *Paroemiologia*, p. 226. (1639)

There is a Latin proverb, "Ceteris maior qui  
melior" (He is greater than another who is  
better).

Great and Good are seldom the same Man.

THOMAS FULLER, *Gnomologia*. No. 1752. (1732)

9  
Great men have great faults.

THOMAS DRAXE, *Bibliotheca*, p. 127. (1633)

Great men's faults are never small.

JOHN CLARKE, *Paroemiologia*, p. 160. (1639)

Only great men have a right to great faults. (Il  
n'appartient qu'aux grands hommes d'avoir des  
grands défauts.)

LA ROCHEFOUCAULD, *Maximes*. No. 190. (1665)



It is to be lamented that great characters are seldom without a blot.

GEORGE WASHINGTON, *Letter to Lafayette*, 10 May, 1786.

Great men too often have greater faults than little men can find room for.

W. S. LANDOR, *Imaginary Conversations: Diogenes and Plato*. (1824)

It is not by his faults, but by his excellences, that we must measure a great man.

G. H. LEWES, *On Actors and Acting*. (1875)

1 He that once is good, is ever great.

BEN JONSON, *The Forest: To Lady Aubigny*. (1616)

They're only truly great who are truly good.

GEORGE CHAPMAN (?), *Revenge for Honour*. Act v, sc. 2. (c. 1630)

Goodness is not tied to greatness, but greatness to goodness.

THOMAS MOFFETT, *Healths Improvement*, 161. (1655) Quoted as a Greek proverb.

There was never yet a truly great man that was not at the same time truly virtuous.

FRANKLIN, *The Busy-Body*. No. 3. (1728)

The essence of greatness is the perception that virtue is enough.

EMERSON, *Essays: Heroism*. (1841)

2 Great men's vices are esteemed as virtues.

SHACKERLEY MARMION, *Holland's Leaguer* Act i, sc. 1. (1632)

The moderation of the great sets a limit only to their vices. (La modération des grands hommes ne borne que leurs vices.)

VAUVENARGUES, *Réflexions*. No. 72. (1746)

3 The happy only are the truly great.

YOUNG, *Love of Fame*. Sat. vi, l. 300. (1728)

#### IV—Great and Small

See also Little Things, Trifles

4 When the great help the small, both are saved. (τοῖς μικροῖς οἱ μεγάλοι συγκοινωνοῦντες, ἀμφοτέροις σωθήσονται ἐν βίῃ.)

AESOP, *Fables: The Horse and the Ass*. (c. 570 B.C.) The overloaded ass asks the horse to help him by taking some of his load. The horse refuses, but when the ass falls dead, all his burden is placed on the horse, together with the ass's hide.

A lion in the net. (λέων ἐν πέδαις.)

AESOP, *Fables: The Lion and the Mouse*. (c. 570 B.C.) The lion spared the life of the mouse, and in return for the favor the mouse released the lion from the net. The moral being that the strong are sometimes dependent upon the weak.

The little best prosper in league with the great, And the great have need to be served by the little. (μετὰ γὰρ μεγάλων βαιὶς ἀριστ' ἂν καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.)

SOPHOCLES, *Ajax*, l. 160. (c. 409 B.C.)

The Great and the Little have need of one another.

THOMAS FULLER, *Gnomologia*. No. 4564. (1732)

A small date-stone props up the water-jar.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 683. (1817) Great princes often owe their security to the meanest of their subjects.

The gold wants bran.

BURCKHARDT, *Arabic Proverbs*. No. 747. Gold is cleaned with bran, but the meaning is that the great need the help of the little.

"Great without small makes a bad wall," says a quaint Greek proverb, which seems to go back to cyclopean times.

SIR JOHN LUBBOCK, *The Pleasures of Life*. Ch. 2. (1887)

5 The madest men as the fishes of the sea. the big swallow the small.

*Babylonian Talmud: Abodah Zarah*, fo. 4a. (c. 450)

The wolfe etis the shepe, the great fysshe the small.

ALEX. BARCLAY, *Skyp of Folyis*, i, 101. (1509)

Where the small with the great can not agree  
The weaker goeth to the pottle, we all daie see  
So that alwaie the bygger eateth the beane.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

The whales, you see, eates up the little fishe.

THOMAS CHURCHYARD, *Chippes*, p. 145. (1575)

The greate fishe eateth the little. (El pesce grande mangia il piccolo.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

I marvel how the fishes live in the sea.—Why as men do a-land; the great ones eat up the little ones.

SHAKESPEARE, *Pericles*, ii, 1, 30. (1608)

The great fish eateth up the small.

THOMAS DRAXE, *Bibliotheca*, p. 143. (1616)

The little can not be great, unless he devour many.

HERBERT, *Jacula Prudentum*. No. 921. (1640)

The great put the little on the hook.

GEORGE HERBERT, *Jacula Prudentum* No. 944

Men lived like fishes; the greater ones devoured the small.

ALGERNON SIDNEY, *Discourses on Government* Ch. 2, sec. 18. (1698)

Yes, the great States eat up the little As with fish, so with nations.

THEODORE PARKER, *The State of the Nation* Sermon preached 28 Nov., 1850.

The locust chases the grasshopper, ignorant that the yellow bird is chasing it. (T'ang lang pu ch'an, ch'i chih 'huang ch'iao tsai 'hou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 881. (1875)

The big fish eat the little fish, the little fish eat the water-insects, and the water-insects eat the weeds and the mud.

H. H. HART, *Seven Hundred Chinese Proverbs* No. 205. (1937)

6 Great and small do not injure. (ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνόει.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, v, 15. (c. 190 B.C.) There is a Latin proverb, "Maius et minus non variant speciem" (Greater and less do not alter kind).

1 Alas! by what trivial means are great affairs brought to destruction. (Eheu quam brevibus pereunt ingentia fati!)

CLAUDIAN, *In Rufinum*. Bk. ii, l. 49. (c. A. D. 395)  
What mighty contests rise from trivial things.

POPE, *Rape of the Lock*. Canto i, l. 2. (1712)

2 There's no healing great things with little.  
(οὐδὲν πού μέγα μικρῶ θεραπεύεται.)

CROBYLUS. (c. 350 B. C.) See EDMONDS, *Lyra Graeca*, ii, 337.

3 Detestation of the high is the involuntary homage of the low.

DICKENS, *Tale of Two Cities*. Ch. 1. (1859)

4 Exalt him that is low, and abase him that is high. (Quae humilem sublevavit, et sublimem humiliavit.)

Old Testament: *Ezekiel*, xxi, 26. (c. 600 B. C.)

The Holy One (blessed be He) raises those who humble themselves, and degrades those who are of a proud spirit.

*Babylonian Talmud: Erubin*, fo. 17b. (c. 450)  
My humbling is my elevation, and my elevation is my degradation.

HILLEL, *Midrash Rabbah, Exod.* xlv. (c. 550)  
God ordains the elevation of the lowly and the humbling of the great; therefore humble thyself in order that God may exalt thee.

SALOMON IBN GABIROL, *Mibhar ha-Penunim* (*Choice of Pearls*). No. 449. (c. 1050)

When Chilo asked Aesop what God was doing, Aesop replied, "He is bringing down the high and exalting the low"; an answer which Bayle himself has called "une abrégé de l'histoire humaine."

TRENCH, *Lessons in Proverbs*, p. 135. (1853)

5 Great Estates may venture more;  
Little Boats must keep near Shore.

FRANKLIN, *Poor Richard's Almanack*, 1751.

6 A great Ceremony for a small Saint.

THOMAS FULLER, *Gnomologia*. No. 190. (1732)

7 He that eats cherries with Noblemen shall have his eyes spirted out with the stones. This outlandish Proverb hath in it an English truth, that they who constantly converse with men farre above their estates shall reap shame and losse thereby.

FULLER, *The Holy State*. Bk. iii, ch. 5. (1642)

8 Every great thing is nothing but a lot of little ones. (Nihil est aliud magnum quam multa minuta.)

HENDERSON, *Latin Proverbs*, p. 260. (1869)

9 There would be no great ones, if there were no little ones.

HERBERT, *Jacula Prudentum*. No. 294. (1640)  
There could be no great ones, if there were no little ones.

THOMAS FULLER, *Gnomologia*. No. 4868. (1732)

By the change of a single letter Fuller gives the proverb added meaning.

10 Little dogs start the hare, the great get her.

GEORGE HERBERT, *Jacula Prudentum*. No. 595.

(1640) RAY, p. 16. (1670) FULLER, No. 3254. (1732) The Italians say, "I piccioli cani trovano, ma i grandi hanno la lepre."

Great Trees keep the little ones under.

THOMAS FULLER, *Gnomologia*. No. 1769. (1732)

11 If great men would have care of little ones, both would last long.

HERBERT, *Jacula Prudentum*. No. 699. (1640)

The great would have none great, and the little all little.

HERBERT, *Jacula Prudentum*. No. 945.

12 What does it matter to the universe whether one is a fly or an elephant? (Qu'importe à ceux du firmament | Qu'on soit mouche ou bien éléphant?)

LA FONTAINE, *Fables*. Bk. xii, fab. 21. (1694)

The last line is, "The small and the great are equal in their eyes" (Les petits et les grands sont égaux à leurs yeux.)

Always the little folk suffer for the follies of the great.

LA FONTAINE, *Fables: The Bulls and the Frog*.

See under KING: KING AND SUBJECT.

13 Those who concern themselves too much with little things usually become incapable of great ones. (Ceux qui s'appliquent trop aux petites choses deviennent ordinairement incapables des grandes.)

LA ROCHEFOUCAULD, *Maximes*. No. 41. (1665)

14 He who is great must make humility his base. He who is high must make lowliness his foundation.

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*).

Sec. 4. (c. 550 B. C.) Giles, tr.

15 The tree that needs two arms to span its girth began from the tiniest shoot. Yon tower, nine storeys high, rose from a little mound of earth. A journey of a thousand miles began with a single step.

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*).

Sec. 64. (c. 550 B. C.) Giles, tr.

From a little seed may spring a mighty stock. (σμικροῦ γένειοι' ἂν σπέρματος μέγας πύθμην.)

AESCHYLUS, *Libation-Bearers*, l. 204. (458 B. C.) [Mustard] is the least of all seeds: but when it is grown, it is the greatest among herbs. (Quod minimum quidem est omnibus seminibus: cum autem creverit, maius est omnibus olivibus.)

*New Testament: Matthew*, xiii, 32. (c. A. D. 50)

The Latin proverb is, "Magnum in parvo" (Much in little).

From little spark may burst a mighty flame. (Poca favilla gran fiamma seconda.)

DANTE, *Paradiso*. Canto i, l. 34. (c. 1300)

An ook cometh of a litel spyer.

CHAUCER (?), *Troilus*. Bk. ii, l. 1335. (c. 1380)

Cypress seeds are small, scarcely to be discerned by the eye, and yet in each one is a tall tree. (Cupressi semina aëda minuta sunt; ut quaedam oculis cerni non possint, et tamen in eo tanta est arbor tam procera.)

ERASMUS, *Similia*. (c. 1508)

Great thynges proceede & increase of smaule & obscure begynnynge.

RICHARD EDEN, tr., *The Decades of the Newe Worlde*, p. 312. (1555)

Small drops of rayne ingender great flouddes, and of little seeds grow great trees.

GEORGE PETTIE, *Petite Pallace*, p. 127. (1576)

What lesse then the grayne of Mustardseed, in time almost what thing is greater then the stalke thereof.

JOHN LYLY, *Euphues* (Arber), p. 109. (1579)

A great torch may be lighted at a little candle.

BRIAN MELBANCKE, *Philotimus*, sig. A3. (1583)

Little sticks kindle the fire; great ones put it out.

GEORGE HERBERT, *Jacula Prudentum*. No. 325. (1640)

An acorn one day proves an oak.

RICHARD CORBET, *Poems* (Chalmers), v, 584. (c. 1640) From the Latin proverb, "Tandem fit surculus arbor" (The sprout at length becomes a tree).

The greatest Oaks have been little Acorns.

THOMAS FULLER, *Gnomologia*. No. 4576. (1732)

Large streams from little fountains flow,

Tall oaks from little acorns grow.

DAVID EVERETT, *Lines Written for a School Declamation*. (1797)

Every oak must be an acorn.

EDWARD FITZGERALD, *Polonius*. Sec. 5. (1852)

The biggest dog has been a pup.

JOAQUIN MILLER, *William Brown of Oregon*. (1873)

Small streams make great rivers. (Les petits ruisseaux font les grandes rivières.)

E. B. MAWR, *Analogous Proverbs*, p. 75. (1885)

The mighty oak from an acorn towers;

A tiny seed can fill a field with flowers;

One bell alone tolls out the death of kings;

In every Sussex skylark Shelley sings.

CHARLES DALMON, *Much in Little*. (c. 1910)

1 All difficult things have their origin in that which is easy, and great things in that which is small.

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*). Sec. 64. (c. 550 B.C.)

The greatest things must have the smallest beginnings. (Necesse est minima maximorum esse initia.)

PUBLILIUS SYRUS, *Sententiae*. No. 435. (c. 43 B.C.) The French say "Sur petit commencement fait une grande fin," or "Du petit on vient au grand" (From little one comes to great), or "Peu de moyens, beaucoup d'effet" (Slight means, great effect).

2 What is great can only seem great when it is measured with something small. (οὕτω γὰρ δὴ καὶ τὸ μέγα δοξεῖται ἂν μέγα, εἰ τῷ μικρῷ παραμετροῖτο.)

LUCIAN, *Prometheus*. Sec. 15. (c. A.D. 190)

3 There is a gnat for every Nimrod.

D. E. MARVIN, *Curiosities in Proverbs*, p. 141.

(1916) A Persian proverb. "The proverb," says Marvin, "is taken from the story of Nimrod's war with Abraham as found in the *Koran*, where we are informed that God plagued Nimrod's followers with swarms of gnats." One gnat flew up Nimrod's nostril and penetrated his brain [sinus?], causing him such anguish that he ordered that his head be beaten with a mallet. This practice of having his head beaten to relieve his pain was kept up, according to the story, for four hundred years. A similar proverb, also from the Persian, is, "By the kick of a mosquito Nimrod will fall to the ground."

4 Those who follow that part of themselves which is great are great, those who follow that part which is little are little.

MENCIUS, *Discourses*. Bk. vi, pt. 1, ch. 15, sec. 1. (c. 300 B.C.)

5 The humble suffer when the haughty quarrel. (Humiles laborant, ubi potentes dissident.)

PHIADRUS, *Fables*. Bk. i, fable 30. (c. 25 B.C.) See also under KING.

An egg obtained from the house of the chief will break the grindstone in the house of the peasant.

P. PERCIVAL, *Tamil Proverbs*. No. 179. (1842)

6 The greatness of the chief men places them in danger, but the small folk escape notice in easy safety. (Periclitatur magnitudo principum, | minuta plebes facili praesidio latet.)

PHIADRUS, *Fables*. Bk. iii, fab. 5, l. 11. (c. 25 B.C.)

The small, in every affair, get past easily: the great can't make it. (Les petits, en toute affaire, | Esquivent fort aisément: | Les grands ne le peuvent faire.)

LA FONTAINE, *Fables*. Bk. iv, fab. 6. (1668)

7 Small shall I be when small is my estate, and great when it is great. (σικροῦς ἐν σικροῖς, μέγας ἐν μεγάλοις | ἔσομαι.)

PINDAR, *Pythian Odes*. Ode iii, l. 107. (c. 474 B.C.)

8 Only the leaves are falling now; later on the trees will fall on you. (Folia nunc cadunt; . . . tum arbores in te cadent.)

PLAUTUS, *Menaechmi*, l. 375. (c. 200 B.C.)

What is happening now is a trifle to what will happen later on.

This is just a sprinkle, bringing on the rain. (Minutula pluvia, imbrem parit.)

ERASMUS, *Adagia*, i, iii, 2. (1523)

9 Whatever is to be highest springs from the bottom. (Quicquid futurum est summum ab imo nascitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 600. (c. 43 B.C.) In some editions of Publilius there is a similar proverb, "Si vis ad summum progredi, an infimo ordire" (If you wish to reach the highest, begin at the lowest).

He plumbed the depths that he might gain the heights. (*Inferna tetigit, posset ut supera assequi.*)  
SENECA, *Hercules Furens*, l. 423. (c. A. D. 60)

<sup>1</sup> The least boy always carries the biggest fiddle.  
JOHN RAY, *English Proverbs*, p. 112. (1670)  
"All lay load upon those that are least able to bear it. For they that are least able to bear, are least able to resist the imposition of the burden."

The least Boy carries the biggest Fiddle.  
THOMAS FULLER, *Gnomologia*. No. 4629. (1732)  
As a rule, the smallest boy carries the biggest fiddle.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 28. (1880)  
Big possum clime little tree.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880) The Germans say, "Die dümmsten Bauern haben die dicksten Kartoffeln" (The stupidest peasants have the biggest potatoes), "Little pigs eat big potatoes" is an Irish form, or "Providence often puts a large potato in a little pig's way." The French say, "Un petit homme projette parfois une grande ombre" (A little man sometimes casts a great shadow).

<sup>2</sup> Little pillars, it is plain,  
Cannot heavy weights sustain.  
(Pu ta ch'i tung, pu nêng jên chung.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 50. (1875)

In shallow water dragons become the sport of shrimps. (Lung yu ch'ien shui tsao hsia hsi.)  
SCARBOROUGH, *Chinese Proverbs*. No. 866.

<sup>3</sup> Great things cannot be bought for small sums.  
(Non potest parvo res magna constare.)  
SENECA, *Ad Lucilium*. Epis. xix, sec. 4. (c. A. D. 64)

<sup>4</sup> The broad-ribbed ox is guided on his path  
Down the straight furrow by a little goad.  
(μέγας δὲ πλεῖρὰ βοῖς ὑπὸ μικρᾶς ὄμως  
μάστιγος ὁρθὸς εἰς ὁδὸν πορεύεται.)

SOPHOCLES, *Ajax*, l. 1253. (c. 409 B. C.)  
A wise man heeds all matters great and small.  
(πρᾶγος δ' ἀτίθειν οὐδὲν ἀνθρώπων χρεῶν.)

SOPHOCLES, *Oedipus at Colonus*, l. 1153. (c. 408 B. C.) Storr, tr. Or, "No trifle is too small to be worthy attention."

<sup>5</sup> Great men are sometimes great even in small things. (Les grands hommes le sont quelque-fois jusque dans les petites choses.)

VAUVENARGUES, *Réflexions*. No. 552. (1746)  
The Latin proverb is, "Maximus in minimis" (Greatest in small things).

<sup>6</sup> To compare great things with small. (Parvis componere magna.)

VERGIL, *Eclagues*, Ecl. i, l. 23. (37 B. C.)  
If it is allowable to compare small things with great. (Si parva licet componere magnis.)

VERGIL, *Georgics*. Bk. iv, l. 176. (29 B. C.)  
To compare Great things with small.

MILTON, *Paradise Lost*. Bk. ii, l. 921. (1667)

<sup>7</sup> He hath made the small and the great, and careth for all alike. (Pusillum et magnum ipse fecit, et aequaliter cura est illi de omnibus.)

*Apocrypha: Wisdom of Solomon*, vi, 7. (c. 100 B. C.)

He that high growth on cedars did bestow,  
Gave also lowly mushrumps leave to grow.

ROBERT SOUTHWELL, *Great and Small*. (c. 1590)  
Pay not thy praise to lofty things alone.

The plains are everlasting as the hills.

P. J. BAILEY, *Festus: Home*. (1839)

Nature reads not our labels, "great" and "small";  
Accepts she one and all.

JOHN VANCE CHENEY, *The Man with the Hoe: A Reply*. (1899)

GREAT THIEVES HANG LITTLE ONE, see under THIEF.

### GREECE AND THE GREEKS

<sup>8</sup> It is Greek, it cannot be read. (Graecum est, non potest legi.)

FRANCESCO ACCURSUS, *Glossa*. (c. 1230)

This gear is Greek to me.

GEORGE GASCOIGNE, tr., *Supposes*. Act i, sc. 1. (1575)

*Cassius*: Did Cicero say anything?

*Casca*: Ay, he spoke Greek.

*Cassius*: To what effect?

*Casca*: Nay, an I tell you that I'll ne'er look you i' the face again: but those that understood him smiled at one another and shook their heads; but, for mine own part, it was Greek to me.

SHAKESPEARE, *Julius Caesar*, i, 2, 281. (1599)

All this to the husbandman was heathen Greek.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 19. (1620)

It is Hebrew to me. (C'est de l'hébreu pour moi.)

MOIÏÈRE, *L'Etourdi*. Act iii, sc. 3. (1653)

Molière is quoting the Greek proverb. 'Ἑβραῖκα μ' ὀμιλεῖ, the Greek equivalent of "It's Greek to me." The French form is, "C'est du grec pour moi," or "C'est du haut allemand [high German] pour moi."

I think this is indeed Heathen Greek: I'm sure 'tis so to me.

APHRA BEHN, *The False Count*. Act iv, sc. 1. (1681)

All this fine language had been heathen Greek to me.

THOMAS SHADWELL, *The Squire of Alsatia*. Act iv, sc. 1. (1688)

For my part, 'twas all Hebrew-Greek to me.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 27.

(1693) An interpolation by Motteux, combining the Greek and English proverbs.

This language was little known or understood hitherto in this realm. And if any saw a piece of Greek, they used to say, *Graecum est; non potest legi*, i. e. 'It is Greek, it cannot be read.'

JOHN STRYPE, *Life of Sir John Cheke*. Pt. i, sec. 2, p. 14. (1705)

This is Greek to you now, honest Laurence, and in sooth learning is dry work.

WALTER SCOTT, *Kenilworth*. Ch. 29. (1821)

I am a stranger, and this is Greek to me.

DICKENS, *Barnaby Rudge*. Ch. 1. (1840)

There was a byword "Graecum est: non potest legi."

H. C. BAILEY, *The Bishop's Crime*, p.189. (1941)

<sup>1</sup> Most Greek among the Greeks, most Latin among the Latins. (Inter Graecos graecissimus inter Latinos latinissimus.)

ERASMUS, *Colloquia: Dissimilitudo*. (c. 1524)

Of Rudolphus Agricola, i.e., Roelof Huysman.

<sup>2</sup> This miraculous rebounding of the voice, the Greeks haue a pretty name for it, and call it Echo.

PHILEMON HOLLAND, *Pliny*, ii, 581. (1601)

The Greeks Had a Word for It.

ZOË AKINS, Title of play. (1929) In a letter to the compiler, Miss Akins writes: "In the play there was a conversation which was cut out as the two characters speaking were cut out. One was a photographer who had come to the wedding in the last act, and had had a glass too much, the other his plain little woman assistant. He is speaking rather floridly about the grandeur of Rome and the glory of Greece. He says, 'Girls like the bride—her sort—the Greeks had a word for it.' 'Even the Anglo-Saxons have a word for her sort,' the assistant acidly comments. 'And it's usually spelt with a dash.' 'But the Greeks had a special word for it,' he contends. 'Hetaera, plural hetaerae.' 'Meaning tarts,' she says. 'Oh, no: meaning free souls—in the days when wives were slaves and slaves were wives.' You will see by this explanation that the phrase is original and grew out of the dialogue."

Say me a word. It's a word they've got So what?

OGDEN NASH, *Pride Goeth Before a Fall*. (1933)

You have a word for it, I'm all wet.

H. C. BAILEY, *Mr. Fortune Finds a Pig*, p. 99. (1943)

So the Greeks *have* a word for it, Austen thought.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 136. (1943)

<sup>3</sup> Everything is Greek, when it is more shameful to be ignorant of Latin. (Omnia Graece, cum sit turpe magis nostris nescire Latine.)

JUVENAL, *Satires*. Sat. vi, l. 187. (c. A. D. 120)

The concluding phrase is said to be spurious. A laudation in Greek is of marvelous efficacy at the beginning of a book. (Une louange en grec est d'une merveilleuse efficace à la tête d'un livre.)

MOLIÈRE, *Les Précieuses Ridicules: Préface*. (1659)

LITTLE LATIN AND LESS GREEK, *see under* LATIN.

<sup>4</sup> When Greeks joyn'd Greeks, then was the tug of war.

NATHANIEL LEE, *The Rival Queens*, Act iv, sc. 2. (1677) Constantly misquoted: "When Greek meets Greek, then comes the tug of war."

Mowbray had . . . some reason to admit that, When Greek meets Greek, then comes the tug of war.

SCOTT, *St. Ronan's Well*. Ch. 18. (1824)

Greek was meeting Greek only a few yards off. Mr. Hardie was being undermined by a man of his own calibre.

CHARLES READE, *Hard Cash*. Ch. 35. (1863)

The wild horse encounters the lion. (Tsun i yü chao ssü.)

DOOLITTLE, *Chinese Vocabulary*, ii, 185. (1872)

<sup>5</sup> Is it not commonly said of Grecians that craft commeth to them by kinde, that they learne to deceiue in their cradell?

JOHN LYLY, *Euphues* (Arber), p. 89. (1579)

Of olde it was sayd to a Lacedemonian, that all the Grecians knewe honestie, but not one practised it.

LYLY, *Euphues and His Epheobus*, p. 141. The Albanians say, "After shaking hands with a Greek, count your fingers"; the Arabians, "If a man of Naresh hath kissed thee, count thy teeth."

<sup>6</sup> The gentle Greeks, who were eternal drinkers. (Gregoys gentilz, qui furent buuers eternalz.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 1. (1532)

<sup>7</sup> Greek is to a man of position what the hall-mark is to silver.

BERNARD SHAW, *Major Barbara*. Act i. (1905)

<sup>8</sup> Think ye any gifts of the Greeks are free from treachery? . . . I fear the Greeks, even bearing gifts. (Timeo Danaos et dona ferentis.)

VERGIL, *Aeneid*. Bk. ii, l. 49. (19 B.C.)

Tell Mrs. Boswell that I shall taste her marmalade cautiously at first. *Timeo Danaos et dona ferentes*. Beware, says the Italian proverb, of a reconciled enemy.

SAMUEL JOHNSON, *Letter to Boswell*, 3 May. 1777.

Fear the Greeks when they bear olive branches.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 69. (1943)

TO THE GREEK CALENDs, *see under* NEVER.

## GREED

See also Covetousness

<sup>9</sup> Even the fountains are thirsty. (Ipsi fontes sitiunt.)

CICERO, *Ad Quintum Fratrem*. (c. 55 B.C.)

Cited by ERASMUS, *Adagia*, i, vii, 58, who explains that the proverb applies to persons who greedily hunt after wealth although they already possess it in abundance. Cicero applied it to his brother, who had asked him for verses, though much more capable of making them himself.

<sup>10</sup> They be both greedy guts all geuen to get They care not how.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

- 1  
Greed is envy's auldest brither:  
Scraggy wark they mak thegither.  
ALEX HISLOP, *Scottish Proverbs*, p. 107. (1868)
- 2  
They are greedy dogs which can never have enough. (Canes impudentissimi nescierunt saturitatem.)  
*Old Testament: Isaiah*, lvi, 11. (c. 725 B.C.)  
Greedy as a dog.  
JOHN CLARKE, *Paroemiologia*, p. 285. (1639)  
Dogs, tho' become domestick animals, are ravenous to a proverb.  
MANDEVILLE, *Fable of the Bees*, p. 187. (1714)
- 3  
Greedy folks have long arms.  
JAMES KELLY, *Scottish Proverbs*, p. 132. (1721)
- 4  
Greed is rich and shame poor. (Est aviditas dives, et pauper pudor.)  
PHAEDRUS, *Fables*. Bk. ii, fab. 1, l. 12. (c. 25 B.C.)
- 5  
None should be greedy, least of all the old. (Avidum esse oportet neminem, minime senem.)  
PUBLILIUS SYRUS, *Sententiae*. No. 35. (c. 43 B.C.)  
In riches greed is but poverty well furnished (Instructa inopia est in divitiis cupiditas.)  
PUBLILIUS SYRUS, *Sententiae*. No. 276.  
Tedious the tale of greed's demands. (Longum est quodcumque flagitavit cupiditas.)  
PUBLILIUS SYRUS, *Sententiae*. No. 342.  
Greed contemplates what it wishes, not what befits. (Quod vult cupiditas cogitat, non quod decet.)  
PUBLILIUS SYRUS, *Sententiae*. No. 560
- 6  
A greedy man God hates.  
JOHN RAY, *Proverbs: Scottish*, p. 227. (1678)
- 7  
A single loaf the stomach will supply,  
But not earth's richest gifts the greedy eye  
SADI, *Gulistan*. Ch. viii, Maxim 31. (c. 1258)
- 8  
To greed, all nature is insufficient. (Avidis natura parum est.)  
SENECA, *Hercules Oetoeus*, l. 631. (c. A.D. 60)
- 9  
Be not greedy to add money to money. (Numquam fuisset ipsa pecunia.)  
*Apocrypha: Tobit*, v, 18. (c. 200 B.C.)

## GREEN

- 10  
Greene as emeraude.  
CHAUCER (?), *The Parlement of Foules*, l. 174. (c. 1382)  
The thriddle [third] thre monthes grene as grass.  
JOHN DE TREVISA, tr., *Polychronicon*, i, 123. (1387)  
Greene as any gresse in the somertyde.  
JOHN LYDGATE, *Assembly of Gods*. St. 48. (1420)  
As greene as the greenest grasse.  
GABRIEL HARVEY, *Works* (Grosart) j, 271. (1593)  
Poor soft Tommy, as green as grass.  
C. H. SPURGEON, *John Ploughman's Talk*. Ch. 4. (1869) It will be noted that "as green as grass" has acquired the meaning of ignorant or inexperienced.
- Greene as a lefe.  
LORD BERNERS, tr., *Froissart*, ii, 83. (1525)  
Greene as any leek.  
CHAUCER (?), *Romaunt of the Rose*, l. 212. (c. 1365)  
A colour as greene as a leeke.  
UNKNOWN, *Nomenclator*, p. 180. (1585)  
His eyes were green as leeks.  
SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 342. (1596)
- 11  
Whan they were clothed in Lyncolne grene,  
They kest away theyre graye.  
F. J. CHILD, ed., *English and Scottish Ballads*, iii, 77. (c. 1510) Lincoln green was a bright green stuff made at Lincoln, especially celebrated in literature as the garb of Robin Hood and his men.  
Swains in shepherds' gray, and girls in Lincolne green.  
MICHAEL DRAYTON, *Poly-olbion*. Ch. 25. (1613)
- 12  
All thing is gay that is greene.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)
- 13  
No person ever saw anything green in my eye.  
HENRY MAYHEW, *London Labour*. Ch. 2. (1851) Signs of gullibility.  
Do you see anything green in this here eye?  
CHARLES READE, *Hard Cash*. Ch. 24. (1863)  
Serjeant, do you see anything green in my eye?  
R. D. BLACKMORE, *Perlycross*. Ch. 21. (1894)  
Do you see any green in my eye, my dear?  
J. M. BARRIE, *Sentimental Tommy*. Ch. 4. (1896)
- 14  
Then some greene gownes are by the lasses worn.  
SIR PHILIP SIDNEY, *Arcadia*. Pt. i, p. 84. (c. 1580) "To give a woman a green gown" is to roll her on the grass till her gown is stained.  
Madge pointed to meete me in your wheate-close,  
... And first I gave her a greenegowne.  
ROBERT GREENE, *George-a-Greene*. (1599)  
At length he was so bold as to giue her a greene gowne when I fear me she lost the flower of her chastity.  
ANTHONY MUNDAY, *Palmerin of England*, ii, 5. (1602)  
Many a green-gown has been given.  
HERRICK, *Corinna's Going a Maying*. (1648)  
Green Gown, a throwing of young Lasses on the Grass and Kissing them.  
B.E., *Dictionary of the Canting Crew: Green*. (c. 1695)  
Green Gown, the supposed badge of the loss of Virginity.  
JOHN JAMIESON, *Dictionary: Green*. (1825)
- 15  
Unlearned and raw or grene in cunning.  
NICOLAS UDALL, tr., *Erasmus Upon the New Testament: Luke*, vi, 75. (1548)  
How green you are and fresh in this old world!  
SHAKESPEARE, *King John*, iii, 4, 145. (1596)  
My salad days When I was green in judgment.  
SHAKESPEARE, *Antony and Cleopatra*, i, 5, 73. (1606)

- You're green, you're credulous.  
 CHAPMAN, *All Fools*. Act iv, sc. 1. (1605)  
 He is so jolly green.  
 CHARLES DICKENS, *Oliver Twist*. Ch. 9. (1838)  
 Being . . . a green hand, I found it very difficult to get a place.  
 C.F. HALE, *Life with the Esquimaux*, i, 91. (1864)  
 I ain't as green as I look.  
 O. HENRY, *A Lickpenny Lover*. (1908)  
 That was in my green and salad days.  
 NGAIO MARSH, *Vintage Murder*, p. 283. (1940)

## GRIEF

See also Sorrow, Woe

- 1  
 There is a real grief and there is a methodical grief.  
 ADDISON, *The Drummer*. Act ii, sc. 1. (1716)  
 2  
 Wherein is life sweet to him who suffers grief?  
 (τί γάρ καλὸν ζῆν ὃ βίος λύπας φέρει;)  
 AESCHYLUS, *Award of the Arms*. Frag. 91, Smyth. (c. 458 B. C.) STOBÆUS, iv, 53, 24.  
 3  
 Grief kills the mightiest of the mighty.  
*Babylonian Talmud: Sanhedrin*, fo. 100. (c. 450)  
 Grief does not always kill; if it did, in many cases it would lose half its bitterness.  
 F. E. SMEDLEY, *Frank Fairleigh*. Ch. 50. (1850)  
 4  
 Woman's grief is like a summer storm,  
 Short as it violent is.  
 JOANNA BAILLIE, *Basili*. Act v, sc. 3. (1821)  
 5  
 Does he think that baldness will assuage his grief? (Cestuy cy pense il que la pelade soulage le duel?)  
 BION, as quoted by MONTAIGNE, *Essays*. Bk. i, ch. 4. (1580), referring to a man who was tearing his hair for woe.  
 6  
 Grief should be the instructor of the wise.  
 LORD BYRON, *Manfred*. Act i, sc. 1, l. 9. (1817)  
 7  
 Grief is not natural but a matter of belief or opinion. (Non in natura, sed in opinione esse aegritudinem.)  
 CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 28, sec. 71. (B. C. 45) Quoted by MONTAIGNE, i, 40.  
 8  
 Grief is to man as certain as the grave.  
 GEORGE CRABBE, *The Library*, l. 641. (1781)  
 9  
 Funeral grief loathes words.  
 THOMAS DEKKER, *The Honest Whore*. Pt. i, act. i, sc. 1. (1604)  
 In all the silent manliness of grief.  
 GOLDSMITH, *Deserted Village*, l. 384. (1770)  
 No words suffice the secret soul to show,  
 For Truth denies all eloquence to Woe.  
 BYRON, *The Corsair*. Canto iii, st. 22. (1813)  
 True sorrow makes a silence in the heart.  
 ROBERT NATHAN, *A Cedar Box*. (1929)  
 Keep your broken arm inside your sleeve.  
 H. H. HART, *Seven Hundred Chinese Proverbs*. No. 297. (1937)

- 10  
 Grief never mended no broken bones.  
 DICKENS, *Sketches by Boz: Gin-Shops*. (1835)  
 11  
 Grief is the agony of an instant: the indulgence of grief the blunder of a life.  
 DISRAELI, *Vivian Grey*. Bk. vi, ch. 7. (1826)  
 A cherished grief is an iron chain.  
 STEPHEN VINCENT BENÉT, *King David*. (1931)  
 12  
 I see, alas! so wide a sea of grief  
 That I can never swim to shore again,  
 Nor breast the tide of this calamity.  
 (κακὼν δ' ὡ τάλας πέλαγος εἰσορῶ  
 τοσοῦτον ὥστε μήποτ' ἐκνεύσαι πάλιν,  
 μηδ' ἐκπεράσαι κύμα τῆσδε συμφορᾶς.)  
 EURIPIDES, *Hippolytus*, l. 822. (c. 428 B. C.)  
 SHAKESPEARE'S lines in *Macbeth*, iii, 4, 136, are reminiscent of this: "I am in blood | Stepp'd in so far that, should I wade no more, | Returning were as tedious as go o'er."  
 13  
 Vnto what grieffe so euer it be, pacience doth remedie. (A qual si voglia dolore, rimedia la patientia.)  
 JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)  
 14  
 You're just making a lot of grief for yourself.  
 HAMMETT, *The Maltese Falcon*. Ch. 15. (1930)  
 15  
 The grief of the head is the grief of griefs.  
 HOWELL, *Proverbs*. (1659) See under HEAD  
 16  
 Grief is a species of idleness.  
 SAMUEL JOHNSON, *Letters*. Vol. i, p. 212. (c. 1775)  
 All grief for what cannot in the course of nature be helped soon wears away.  
 SAMUEL JOHNSON, BOSWELL, *Life*, 14 Sept., 1777.  
 17  
 The luxury of grief. (ἡδονῆς τῶν γόων.)  
 HELIODORUS, *Aethiopica*. Bk. i, ch. 18. (c. A. D. 350)  
 There is a solemn luxury in grief.  
 WILLIAM MASON, *English Garden*, l. 25. (1772)  
 Weep on! and as thy sorrows flow,  
 I'll taste the luxury of woe.  
 THOMAS MOORE, *Anacreontic*. (1806)  
 It is dangerous to abandon one's self to the luxury of grief.  
 HENRI AMIEL, *Journal Intime*, 29 Dec., 1871  
 18  
 Griefe, if't be great, 'tis short; if long, 'tis light.  
 ROBERT HERRICK, *Hesperides: Griefe*. (1648)  
 19  
 Grief should not exceed proper bounds, but should be in proportion to the blow. (Flagrantior aequo | non debet dolor esse viri, nec vulnere major.)  
 JUVENAL, *Satires*. Sat. xiii, l. 11. (c. A. D. 120)  
 20  
 One grief drives out another.  
 JAMES MABBE, tr., *Celestina*, p. 280. (1631)  
 21  
 Of all the many evils common to all men, the greatest is grief. (πολλῶν φύσει τοῖς πᾶσιν ἀνθρώποις κακῶν | δυτῶν μέγιστόν ἐστιν ἡ λύπη κακόν.)  
 MENANDER, *Fragments*. No. 668. (c. 300 B. C.)

What philosophers can praise grief, the one thing most detestable of all? (Aegritudinem laudare, unam rem maxime detestabilem, quorum est tandem philosophorum?)

CICERO, *Tusculanarum Disputationum*. Bk. iv, ch. 25, sec. 55. (45 B. C.)

<sup>1</sup> Petrified with grief. (Deriguitque malis.)

OVID, *Metamorphoses*. Bk. vi, l. 303. (7 A. D.)

Quoted by MONTAIGNE, bk. i, ch. 2

<sup>2</sup> 'Tis something to lighten with words a fated evil. A suppressed grief chokes and seethes within. (Est aliquid, fatale malum per verba levare: . . . | strangulat inclusus dolor atque exaestuatur intus.)

OVID, *Tristia*. Bk. v, eleg. 1, l. 59. (c. A. D. 9)

The grief that is silent is most dangerous. (La douleur qui se tait n'en est que plus funeste.)

RACINE, *Andromache*. Act iii, sc. 3. (1667)

Grief pent up will burst the Heart.

JOHN RAY, *English Proverbs*, p. 99. (1678)

There is a sort of Pleasure in indulging Grief.

THOMAS FULLER, *Gnomologia*. No. 4883. (1732)

<sup>3</sup> The griefe should be theirs, whose is the gaine.

GEORGE PETTIE, *Petite Pallace*, p. 163. (1576)

<sup>4</sup> My life is spent with grief, and my years with sighing. (Defecit in dolore vita mea: et anni mei in gemitibus.)

Old Testament: *Psalms*, xxxi, 10. (c. 350 B. C.)

<sup>5</sup> Dumb grief thinks of much worse to come. (Peiora multo cogitat mutus dolor.)

PUBLILIUS SYRUS, *Sententiae*. No. 505. (c. 43 B. C.)

<sup>6</sup> I follow'd rest; rest fled and soon forsook me: I ran from grief; grief ran and overtook me.

QUARLES, *Emblems*. Bk. ii, emb. 12. (1635)

<sup>7</sup> It is idle to grieve if you get no help from grief. (Supervacuum est dolore, si nihil dolendo proficias.)

SENECA, *Ad Lucilium*. Epis. xcix, sec. 6. (c. A. D. 64)

<sup>8</sup> The display of grief makes more demands than grief itself. How few men are sad in their own company. (Plus ostentatio doloris exigit quam dolor: quotus quisque sibi tristis est!)

SENECA, *Ad Lucilium*. Epis. xcix, sec. 16. (c. A. D. 64)

He grieves sincerely who grieves unseen. (Ille dolet vere qui sine teste dolet.)

MARTIAL, *Epigrams*. Bk. i, ep. 33, l. 4. (A. D. 85)

He grieves sore who grieves alone. (Il plaidoye beau qui plaidoye sans partie.)

J. DE LA VÉPRIE, *Proverbes Communs*. (c. 1560)

People will pretend to grieve more than they really do, and that takes off from their true grief.

SWIFT, *Letter to Mrs. Dingley*, 14 Jan., 1712.

<sup>9</sup> Light griefs speak, the weighty are dumb. (Curae leves locuntur, ingentes stupent.)

SENECA, *Hippolytus*, l. 607. Quoted by MONTAIGNE, i, 2.

Small griefs can speake: the great astonish stand.

THOMAS HUGHES, *The Misfortunes of Arthur*. Act iv, sc. 2. (1587)

Striving to tell his woes, words would not come; For light cares speak, when mighty griefs are dumb.

SAMUEL DANIEL, *The Complaint of Rosamond*. St. 114. (1592)

Light cares cry out: the heavier are dumb.

J. H. FRISWELL, *The Gentle Life*, p. 164. (1864)

The Italians say, "I gran dolori sono muti" (Great griefs are silent). ANDRÉ CHÉNIER has, "Les petits chagrins rendent tendre; les grands dur" (Little griefs make us tender; great ones make us hard).

<sup>10</sup> That grief is light which can take counsel. (Levis est dolor qui capere consilium potest.)

SENECA, *Medea*, l. 155. (c. A. D. 60)

Grief that gives way to Verses, is not very lamentable.

THOMAS FULLER, *Gnomologia*. No. 1776. (1732)

<sup>11</sup> Great grief does not of itself put an end to itself. (Magnus sibi ipse non facit finem dolor.)

SENECA, *Troades*, l. 786. (c. A. D. 60)

Great grief hath joy to dwell on all its woes. (Gaudet magnus aerumnas dolor | tractare totas.)

SENECA, *Troades*, l. 1066.

<sup>12</sup> Some griefs are med'cinable.

SHAKESPEARE, *Cymbeline*, iii, 2, 33. (1609)

Great griefs, I see, medicine the less.

SHAKESPEARE, *Cymbeline*, iv, 2, 243.

Grief is itself a medicine.

WILLIAM COWPER, *Charity*, l. 159. (1781)

<sup>13</sup> Grief is proud, and makes his owner stoop.

SHAKESPEARE, *King John*, iii, 1, 69. (1596)

<sup>14</sup> Every one can master a grief but he that has it.

SHAKESPEARE, *Much Ado About Nothing*, iii, 2, 29. (1598) See also MISFORTUNES OF OTHERS, under MISFORTUNE.

<sup>15</sup> Grief makes one hour ten.

SHAKESPEARE, *Richard II*, i, 3, 261. (1595)

Grief, that's beauty's canker.

SHAKESPEARE, *The Tempest*, i, 2, 414. (1611)

<sup>16</sup> Grief hath two tongues, and never woman yet Could rule them both without ten women's wit.

SHAKESPEARE, *Venus and Adonis*, l. 1007. (1593)

<sup>17</sup> What's gone and what's past help Should be past grief.

SHAKESPEARE, *Winter's Tale*, iii, 2, 223. (1610)

It is too late to grieve when the chance is past.

WILLIAM CAMDEN, *Remains* (1870), p. 326.

(1605) FULLER, *Gnomologia*. No. 5256. (1732)

Never grieve for that you cannot help.

JOHN CLARKE, *Paroemiologia*, p. 292. (1639)

Grieving for Misfortunes is adding Gall to Wormwood.

THOMAS FULLER, *Gnomologia*. No. 1777 (1732)



<sup>1</sup> Clamorous grief wastes itself in sound. (χθ  
μάτην πολλήν βοή.)

SOPHOCLES, *Antigone*, l. 1252. (c. 441 B.C.)  
They make the most lamentation who grieve  
least. (Iactantius moerent, quae minus dolent.)

TACITUS, *Annals*. Bk. ii, ch. 77. (c. A. D. 116)  
Grieues that sound so lowd, proue alwaies light.  
GEORGE CHAPMAN, *The Widdowes Teares*.  
(1612)

A BLETHERIN' COW SOON FORGETS HER CALF, *see*  
*under* COW

<sup>2</sup> Chawing the cud of grieft and inward paine.  
EDMUND SPENSER, *The Faerie Queene*. Bk. v,  
canto vi, st. 19. (1590)

<sup>3</sup> There is no grief which lapse of time does  
not lessen. (Nullus dolor est, quem non longin-  
quitas temporis minuat.)

SERVIUS Sulpicius, *Letter to Cicero*, March,  
45 B.C. *See* CICERO, *Ad Familiares*, iv, 5.  
There is another Latin proverb, "Dies do-  
lorem minuit" (Day lessens grief).

Grief is effaced by the long lapse of time (Dol-  
orem dies longa consumit.)

SENECA, *Ad Marciam de Consolatione*. Ch. 8,  
sec. 1. (c. A. D. 40)

The flood of grief decreaseth when it can swell  
no longer.

FRANCIS BACON, *Ornamenta Rationalia*. (a. 1626)  
The ocean has its ebbings—so has grief.

THOMAS CAMPBELL, *Theodoric*, l. 510. (1824)

<sup>4</sup> We were nearly coming to grief.  
THACKERAY, *The Newcomes*. Bk. i, ch. 10. (1854)  
As for coming to grief, we're on a good  
errand.

KINGSLEY, *Two Years Ago*. Ch. 21. (1857)  
The coal-smack had come to grief.

WILLIAM BLACK, *Shandon Bells*. Ch. 27. (1883)

<sup>5</sup> You bid me, O queen, reopen unspeakable  
grief. (Infandum, regina, iubes renovare  
dolorem.)

VERGIL, *Aeneid*. Bk. ii, l. 3. (19 B.C.)  
New Grief awakens the old.

THOMAS FULLER, *Gnomologia*. No. 3535. (1732)  
ALL GRIEFS WITH BREAD ARE LESS, *see under*  
SORROW.

## II—Grief: Companionship In

<sup>6</sup> More lightly do his sorrows press upon a  
man, when to a friend or fellow traveller he  
tells his griefs.

CALLIMACHUS, *Fragments*. Frag. 67. (c. 250 B.C.)  
It is a comfort, as men say,  
To him to which is wo besain [clothed in sorrow]  
To sene an other in his peine.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 261.  
(c. 1390)

'Tis some comfort to have a companion in our  
sufferings.

SUSANNA CENTLIVRE, *The Busie Body*. Act iii,  
sc. 5. (1709)

<sup>7</sup> And of all the griefs that mortals share,  
The one that seems the hardest to bear  
Is the grief without community.

HOOD, *Miss Kilmansegg: Her Misery*. (a. 1845)  
Well, really, when one's heart is breaking with  
vexation,

To see one's friend in the same distress, is a  
wond'rous consolation!

J. R. PLANCHÉ, *Extravaganzas*, iv, 72. (1850)

<sup>8</sup> 'Tis sweet to mingle tears with tears;  
Griefs, when they wound in solitude,  
Wound more deeply.

(Lacrimas lacrimis miscere iuvat;  
magis exurunt quos secretae  
lacerant curae.)

SENECA, *Agamemnon*, l. 664. (c. A. D. 60)  
Sweet to a mourner is a host of mourners. (Dulce  
maerenti populus dolentum.)

SENECA, *Troades*, l. 1009. (c. A. D. 60)  
Fellowship in woe doth woe assuage.

SHAKESPEARE, *Rape of Lucrece*, l. 790. (1594)  
Grief best is pleased with grief's society.

SHAKESPEARE, *Rape of Lucrece*, l. 1111. (1594)

It easeth some, though none it ever cur'd,  
To think their dolour others have endur'd.

SHAKESPEARE, *Rape of Lucrece*, l. 1581. (1594)  
One pain is lessen'd by another's anguish;

One desperate grief cures with another's languish  
SHAKESPEARE, *Romeo and Juliet*, i, 2, 47. (1595)

The mind much sufferance doth o'erskip  
When grief hath mates, and bearing fellowship  
SHAKESPEARE, *King Lear*, iii, 6, 113. (1605)

No bond  
In closer union knits two human hearts  
Than fellowship in grief.

SOUTHEY, *Joan of Arc*. Bk. i, l. 339. (1795)  
The sad relief

That misery loves—the fellowship of grief  
JAMES MONTGOMERY, *The West Indies* Pt. iii  
(1810) MISERY LOVES COMPANY. *see* MISERY

<sup>9</sup> He oft finds med'cine who his griefe imparts  
But double griefs afflict concealing harts

SPENSER, *Faerie Queene*, i, ii, 34. (1590)  
Griefe findes some ease by him that like does  
beare.

EDMUND SPENSER, *Daphnida*, l. 67. (1591)

<sup>10</sup> Thy hard hap doth mine appease,  
Company doth sorrow ease.

UNKNOWN, *The Willow Tree*. (c. 1620) *See*  
PERCY, *Reliques*. Ser. iii, bk. ii, No. 9

GRIN, *see* Smile

## GRIST

<sup>11</sup> There is no lykelihooode that those thinges  
will bring gryst to the mill.

ARTHUR GOLDING, tr., *Calvin on Deuteronomy*,  
cxxxiii, 755. (1583)

A pick-purse doctrine, contrived to bring grist  
to the Popes mill.

WILLIAM GURNALL, *The Christian in Compleat*  
*Armour*. Pt. iii, ch. 21. (1661)

And here foreign casuists bring in a bundle of mortal sins, all grist for their own mill.

THOMAS FULLER, *The Church-History of Britain*. Bk. iii, ch. 6. (1655)

All bring grist to your mill.

JOHN RAY, *English Proverbs*, p. 163. (1678)

More grist to the mill.

ARTHUR MURPHY, *The School for Guardians*. Act i, sc. 4. (1767)

Well, let them go, it brings grist to our mill.

SAMUEL FOOTE, *The Lame Lover*. Act i. (1770)

Sermons to thy mill bring grist.

LORD BYRON, *To Murray*. (1818)

Meantime the fools bring grist to my mill, so let them live out their day.

DICKENS, *Nicholas Nickleby*. Ch. 34. (1838)

Some people make fat, some blood, and some bile— . . . and whatever they make is a sort of grist to the mill.

GEORGE ELIOT, *Middlemarch*. Ch. 10. (1871)

Your stumble, your fall, your misfortune . . . all is grist to the mill of the mean-minded man.

ALEXANDER WHYTE, *Bible Characters*. Ch. 12. (1896)

All is grist that comes to their mill.

AGATHA CHRISTIE, *The Moving Finger*, p. 133. (1942)

1

Thi mylle hath grounde thi laste griste.

UNKNOWN, *Hymns to the Virgin*, p. 74. (c. 1430)

This grinds life's grist, yet takes small tole.

EDWARD BAYNARD, *Health*, p. 29. (1740)

Ye might have other grist to grind.

WALTER SCOTT, *The Monastery*. Ch. 13. (1820)

## GRUB

2

He knelt down a grub and rose a butterfly. John Chester, Esquire, was knighted and became Sir John.

DICKENS, *Barnaby Rudge*. Ch. 40. (1840)

3

So saith . . . a new upstart grub of my books.

SIR THOMAS URQUHART, tr., *Rabelais: Prologue*. (1653)

This miserable grub who had been an attorney's boy.

SMOLLETT, *Roderick Random*. Ch. 30. (1748)

Mr. Nahum Tate:—This poor grub of literature.

DE QUINCEY, *Essays: Shakespeare*. (1838)

Clubs have a way of blackballing grubs—especially grubs that are out of the common grubby.

GEORGE DU MAURIER, *The Martian*, p. 390. (1896)

Grub Street was the former name of a London street, now Milton street, which said Dr. Johnson, was "much inhabited by writers of small histories, dictionaries and temporary poems; whence any mean production is called grubstreet." George Gissing has a novel called *New Grub Street* (1891) dealing in grimly realistic fashion with the struggles and compromises of the modern literary world.

4

I'll pass my word this night Shall yield us grub, before the morning light.

UNKNOWN, *Ancient Poems and Ballads*, p. 22. (1659)

How did you procure your Grub and Bub [drink]?

GEORGE PARKER, *A View of Society*. Pt. 1, ch. 22, p. 171. (1781)

The boys finished the evening with some prime grub, swizzle, and singing.

COL. PETER HAWKER, *Diary*, i, 68. (1813)

How you'll relish your grub by and by!

FREDERICK MARRYAT, *Peter Simple*, p. 147. (1833)

The great secret of life is to learn to earn one's grub.

T. C. HALIBURTON, *Wise Saws*. Ch. 6. (1843)

## GRUNDY

5

Are you afraid that Polydamus and his Trojan ladies will disparage me? (Polydamus et Troiades.)

PERSIUS, *Satires*. No. i, l. 4. (c. A. D. 58)

Polydamus, a gossip of Troy (HOMER, *Iliad*, xxii, 100), and "the Trojan wives with trailing robes" were the Mrs. Grundys of that day.

What would People say?

SWIFT, *A Quiet Life*, l. 34. (1719)

What will Mrs. Grundy say?

THOMAS MORTON, *Speed the Plough*. Act i, sc. 1.

It was this play which, on 8 Feb., 1798, introduced Mrs. Grundy into English literature. She never appears on the stage, but is constantly referred to by Dame Ashfield, her neighbor, who fears her criticism or disapproval. Her frequent question, "What will Mrs. Grundy say?" became proverbial, and Mrs. Grundy herself has become the personification of the tyranny of social opinion in matters of conventional propriety. See *O.E.D.*, iv, 473/1.

What is your opinion, Mrs. Grundy?

THOMAS HOOD, *An Open Question*. (c. 1840)

Many are afraid of God—And more of Mrs. Grundy.

F. LOCKER-LAMPSON, *The Jester's Plea*. (1857)

There be four things that keep us all from having our own way,—

Money, Fortune, Mrs. Grundy, and Policeman A.

D'ARCY THOMPSON, *Sales Attici*. (c. 1864)

Wherever woman has a home, there Mrs. Grundy has a tongue.

LYTTON, *Kenelm Chillingly*. Bk. ii, ch. 15. (1873)

Custom, habit, fashion, use, and wont, are all represented in her. . . . "What will Mrs. Grundy say?" quells many a noble impulse, hinders many a self-denying act.

SAMUEL SMILES, *Thrift*, p. 249. (1875)

What will the neighbors say?

BARBER AND SCHARELITZ, *Drawn Conclusions*, p. 27. (1942)

## GUDGEON

6

You haue made both me and Philautus to swallow a gudgeon.

JOHN LYLY, *Euphues* (Arber), p. 97. (1579)

These gentlemen who haue swallowed the gudgeon.

THOMAS LODGE, *An Alarum Against Usurers*, p. 44. (1584)

He is cozened, or he hath swallowed a gudgeon.

JAMES HOWELL, *Proverbs: French*, p.19.(1659)  
To swallow gudgeons ere th' are catch'd.

SAMUEL BUTLER, *Hudibras*, ii, iii, 923. (1664)  
He hath swallow'd a Gudgeon.

THOMAS FULLER, *Gnomologia*. No. 1902.(1732)  
To swallow a gudgeon, i.e. to be caught or deceived, to be made a fool of.

J. O. HALLIWELL, *Dictionary of Archaic Words: Gudgeon*. (1847)

1 They would doo no harme, were it not to make  
fooles and catch gudgins.

REGINALD SCOT, *The Discoverie of Witchcraft*.  
Ch. 12. (1584) A gudgeon, in this sense, is  
a person who will bite at any bait, or swallow  
anything: credulous and gullible.

Did every two old Gudgeons swallow greedily?

COLLEY CIBBER, *Love Makes a Man*. Act i, sc.  
1. (1701)

2 Fish not, with this melancholy bait,  
For this fool gudgeon, this opinion.

SHAKESPEARE, *The Merchant of Venice*, i. 1,  
102. (1597)

### GUESS

3 I never guess. It is a shocking habit—destructive  
to the logical faculty.

CONAN DOYLE, *Sign of the Four*. Ch. 1. (1890)

4 He by gess had got an inklyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8.(1546)

5 Your guess is well-aimed and hits the bull's-  
eye. (ὀρθῶς καὶ οὐκ ἀπὸ σκοποῦ εἰκασας.)

LUCIAN, *Icaromenippus*. Sec. 2. (c. A.D. 180)

6 Your guess is as good as mine. After all, we're  
both of us guessing: American: late C. 19-20.

PARTRIDGE, *Dictionary of Clichés: Your*. (1941)

7 Once I guessed right, And I got credit by't;  
Thrice I guessed wrong, And I kept my credit  
on.

JONATHAN SWIFT, *Letter*. (1710) Quoted. The  
Chinese say, "To guess is cheap, but to guess  
wrong is expensive."

8 The golden guess

Is morning-star to the full round of truth.

TENNYSON, *Columbus*, l. 42. (1880) A Latin  
proverb, "Opinio veritate maior" (Supposition  
is greater than truth), is quoted by  
FRANCIS BACON, *Letter to Lord Essex*. (1596)

### GUEST

#### See also Hospitality

9 Where is good will greater than from guest  
to host? (τὴ γὰρ ἡ ἐξου ἐξανοίαν ἐστὶν εὐμεν-  
έστερον.)

AESCHYLUS, *Libation-Bearers*, l. 702.(458 B.C.)

10 The unvited fly at dinner. (δειπνεῖν ἀκλητος  
αὐτα.)

ANTIPHANES, *Fragment*. No 17. (c. 336 B.C.)

There is room for several shades. (Locus est et  
pluribus umbris.)

HORACE, *Epistles*. Bk. i, epis. 5, l. 28. (20 B.C.)  
"Shades," so-called, were the uninvited guests  
which a distinguished person brought with  
him to a banquet.

Unboden gest [knoweth] not, where he shall sytte.

UNKNOWN, *Douce MS*, 52. (c. 1350)

An unbydden geast knoweth not where to syt.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

Heereafter I will bring a stoole on mine arme for  
an vnbidden guest.

JOHN LYL, *Euphues* (Arber), p. 52. (1579)

And I have heard it said, unbidden guests

Are often welcomest when they are gone.

SHAKESPEARE, *I Henry VI*, ii, 2, 55. (1591)

Quha cum uncaltt, unservd sild sit. [He who  
comes uncalled, unserved should sit.]

ALEXANDER MONTGOMERIE, *Poems*, p. 42. (1597)

An unbidden guest

Should travaile as dutch-women go to Church:  
Beare their stooles with them.

JOHN WEBSTER, *The White Divel*. Act iii, sc.  
2. (1612)

An unbidden guest must bring his stool with him.

JAMES HOWELL, *English Proverbs*, p. 15. (1659)

BAILEY, *Dictionary: Unbidden*. (1736)

Come uncalt'd, sit unserv'd.

JAMES KELLY, *Scottish Proverbs*, p. 77. (1721)

FULLER, *Gnomologia*. No. 1123. (1732) The

Dutch say, "Die komt ongeroepen gaat weg  
ongedankt" (He who comes unbidden goes  
unthanked).

Unbidden Guests know not where to sit down.

THOMAS FULLER, *Gnomologia*. No. 5395.(1732)

The unbidden guest has nowhere to sit.

ALEXINA OGILVIE, *Profitable Proverbs*. (1923)

And if the proverb says what's true,

Which these old saws are apt to do,

The merry, but unlook'd for guest,

Full often proves to be the best.

WILLIAM COMBE, *Dr. Syntax in Search of Con-  
solation*. Canto xxix. (1819)

11 A house filled with guests is eaten up and  
ill spoken of.

H.G. BOHN, *Handbook of Proverbs*, p.291.(1855)

12 When the guest is dearest is when he is going

(Wenn der Gast am liebsten ist, soll er gehen.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*.

p. 316. (1856) A German proverb. This is

Cahier's rendering, but perhaps a better one

is, "When the guest is dearest (or most ap-  
preciated), is when he should depart." In

other words, don't wear out your welcome

13 The guest who outstays his fellow-guests loses  
his overcoat.

S. G. CHAMPION, *Racial Proverbs*, p. 362  
(1937) A Chinese proverb.

14 A guest in the house is God in the house.

JEREMIAH CURTIN, tr., *With Fire and Sword*  
Ch. 3. (1890)

15 A gest as good lost as founde.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

1 A civil guest  
Will no more talk all, than eat all the feast.  
HERBERT, *The Church-Porch*. St. 51. (a. 1633)

2 He that comth euery daie, shall have a cock-  
naie [a small egg called "cock's egg"];  
He that comth now and then, shall haue a  
fatte hen.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
A constant Guest is never welcome.

THOMAS FULLER, *Gnomologia*. No. 48. (1732)  
He who comes rarely comes well. (Chi raro viene,  
vien bene.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 207. (1856) An Italian proverb.

3 A guest remembers all his days the host who  
shows him kindness. (τοῦ γὰρ τε ξείνος  
μνησεται ἡματα πάντα | ἀνδρὸς ξεινοδόκου, ὅς  
κεν φιλότητα παράσχη.)

HOMER, *Odyssey*. Bk. xv, l. 54. (c. 850 B.C.)  
It's an ill guest that never drinks to his host.

JOHN RAY, *English Proverbs*, p. 86. (1678)  
It is an ill Guest that never drinks to his Hostess.

THOMAS FULLER, *Gnomologia*. No. 2901. (1732)

4 'Tis equal wrong if a man speed on a guest  
who is loath to go, and if he keep back one  
that is eager to be gone. One should welcome  
the present guest, and send forth him that  
would go. (χρὴ ξείνον παρεῖντα φιλεῖν, ἐθέλοντα  
δὲ πέμπειν.)

HOMER, *Odyssey*. Bk. xv, l. 74. (c. 850 B.C.)  
This line was omitted in many ancient edi-  
tions. Pope's rendering supplied the proverb:

Alike he thwarts the hospitable end  
Who drives the free, or stays the hasty friend:  
True friendship's laws are by this rule express'd,  
Welcome the coming, speed the parting guest.

POPE, tr., *Odyssey*. Bk. xv, l. 81. (1726) Pope  
liked the line so well that he repeated it a  
few years later in his *Imitations of Horace*,  
but spoiled it by changing one word:

For I, who hold sage Homer's rule the best  
Welcome the coming, speed the going guest.

POPE, *Imitations of Horace: Satires*. Bk. ii,  
sat. 2, l. 159. (1732) There is nothing in  
the *Satire* even remotely resembling this.

I sped the parting, welcomed the coming guests.  
(καὶ τοὺς μὲν ἐξέπεμπον, οἱ δ' ἤκον ξένοι.)

EURIPIDES, *Ion*, l. 640. (c. 419 B.C.)  
Foster the guest that comes, further him that  
maun gang.

WALTER SCOTT, *Rob Roy*. Ch. 35. (1818)  
To all guests that must go, bid God's speed and  
brush away all traces of their steps.

TAGORE, *The Gardener*. No. 45. (1913)

5 Wherever the storm carries me, I go a will-  
ing guest. (Quo me cumque rapit tempestas,  
deferor hospes.)

HORACE, *Epistles*. Bk. i, epis. i, l. 15. (20 B.C.)  
As drives the storm, at any door I knock,  
And house with Montaigne now, or now with  
Locke.

POPE, tr., *Horace: Epistles*, i, 1, 25. (1732)

6 It is more disgraceful to turn out a guest  
than not to admit him. (Turpius eicitur,  
quam non admittitur hospes.)

OVID, *Tristia*. Bk. v, eleg. 6, l. 13. (c. A.D. 9)

7 Such a geste, such an host.

JEHAN PALSGRAVE, *Acolastus*, sig. M2. (1540)

Lyke hoste, lyke guest.

LEWIS EVANS, *Withals' Dictionary Revised*, sig.  
H2. (1586)

Such oast, such ghest, the prouerbe sayes.

SAMUEL ROWLANDS, *A Paire of Spy-Knaves*,  
p. 21. (c. 1613)

Like guest, like landlord.

EDMUND GAYTON, *Pleasant Notes upon Don  
Quixot*, p. 9. (1654)

The guest of the hospitable learns hospitality.

BURCKHARDT, *Arabic Proverbs*. No. 384. (1817)

8 No guest is so welcome that he will not be-  
come a nuisance after three days in a friend's  
house. (Nam hospes nullus tam in amici  
hospitium devorti potest, quin, ubi triduum  
continuom fuerit, iam odiosus siet.)

PLAUTUS, *Miles Gloriosus*, l. 741. (c. 200 B.C.)  
Stay not forever as a guest, for love becomes  
loathing if one sits long by another's hearth

SAEMUND (?), *Poetic Edda: Hovamol*. St. 35  
(c. 900)

As we say in Athens, fishe and gesse [guests] in  
three days are stale.

JOHN LYLY, *Euphues* (Arber), p. 305. (1580)  
Gestes and fish say we in Athens are ever stale  
within three dayes.

JOHN LYLY, *Euphues and His England*, p. 386  
After three dayes fish is vnsavoury, and so is  
an ill guest.

LEWIS EVANS, *Withals' Dictionary Revised*, sig.  
B2. (1586)

Two dayes y'ave landed here; a third yee know.  
Makes guests and fish smell strong; pray go.

ROBERT HERRICK, *Hesperides*. No. 378. (1648)  
Fresh fish and new come guests, smell by they are  
three days old.

JOHN RAY, *English Proverbs*, p. 90. (1670)  
After three days men grow weary of a wench. a  
guest, and weather rainy.

FRANKLIN, *Poor Richard's Almanack*, 1733.

Fish and visitors smell in three days.

FRANKLIN, *Poor Richard's Almanack*, 1736.

After three days both fish and guests become  
offensive. (Post tres dies pisces vilescit et hospes.)

PONTANUS, *Collectio Proverbiorum*, p. 162.  
(1778) This is the Latin form of the proverb.

The French say, "L'hôte et le poisson en trois  
jours sont poison"; the Italians, "L'ospite  
ed il pesce, dopo tre di rincesce"; the Ger-  
mans, "Dreitaegiger Gast ist ein Last" (The  
three-day guest is a burden).

The first day the man is a guest, the second a  
burden, the third a pest.

LABOULAYE, *Abdullah*. Ch. 9. (c. 1850)

"See that you wear not out your welcome." This  
is an elegant rendering of the vulgar saying,  
"Fish and company stink in three days."

*Notes and Queries*. Ser. iv, iv, 272. (1869)

Fish and guests are wearisome on the third day.  
S. G. CHAMPION, *Racial Proverbs*, p. 441.  
(1938) A Japanese proverb.

1  
Guests that come by daylight are best received.

JOHN RAY, *English Proverbs*, p. 99. (1678)

2  
If a man receives no guests at home, when abroad he will meet no hosts.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1578. (1875)

While you've fire in your cook-stove you'll always have guests.

SCARBOROUGH, *Chinese Proverbs*. No. 2697. (1875) See also under FRIEND: POT FRIENDS.

### GUILT

See also Innocence and Guilt

3  
How difficult it is for guilt not to show in the countenance! (Heu quam difficile est, crimen non prodere vultu!)

ROBERT BLAND, *Proverbs*. Vol. i, p. 237. (1814)

4  
The guilty think all men speak of them. (Conscius ipse sibi de se putat omnia dici.)

CATO (?), *Disticha*. Bk. i, No. 17. (c. 175 B. C.)

Catoun seith, that he that giltly is Demeth al thing be spoke of him, y-wis.

CHAUCER, *Canterbury Tales: The Canon Yeoman's Prologue*, l. 135. (c. 1389)

Even a mouse frightens a guilty man. (Virum improbum vel mus mordeat.)

ERASMUS, *Adagia*. Chil. i, cent. viii, No. 96. (1508) Translating a Greek proverb.

Suspicion always haunts the guilty mind.

SHAKESPEARE, *III Henry VI*, v, 6, 11. (1591)

Terror haunts the guilty mind.

NAT. LEE, *The Rival Queens*. Act v, sc. 1. (1677)

The guilty conscience needs no accuser.

ROBERT BLAND, *Proverbs*. Vol. i, p. 190. (1814)

We have high authority for saying that the guilty flee when no man pursueth.

GEORGE BARTON, *Triumphs of Crime Detection*, p. 137. (1937) See under WICKEDNESS.

5  
He sits full still that hes a riven breik.

FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)  
Poortith takes away pith, and the man sits full still that has a rent in his breeks.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 35. (1822)

He sits full still who has riven breeks.

THOMAS FIELDING, *Proverbs of All Nations*, p. 17. (1824) Quoting a Scottish proverb, and adding, "Those who are guilty themselves are often a little shy in exposing the guilt of others."

The Guilty Man may escape, but he cannot be sure of doing so.—Epicurus. "Riven breeks sit still."

EDWARD FITZGERALD, *Polonius*, p. 63. (1852)

6  
The gods  
Grow angry with your patience. 'Tis their care  
And must be yours, that guilty men escape not.

BEN JONSON, *Catiline*. Act iii, sc. 12. (1611)

Let no guilty man escape.

ULYSSES S. GRANT, *Indorsement*, on letter concerning the Whiskey Ring, 29 July, 1875.

7  
By his own verdict no guilty man was ever acquitted. (Se iudice, nemo nocens absolvitur.)

JUVENAL, *Satires*. Sat. xiii, l. 2. (c. A. D. 120)

It is so natural and easy to despise heavenly witnesses of our guilt, if only no mortal knows of it. (Tam facile et primum est superos contemnere testes, | si mortalis idem nemo sciat!)

JUVENAL, *Satires*. Sat. xiii, l. 75.

8  
Men's minds are too ready to excuse guilt in themselves. (Ingenia humana sunt ad suam cuique levandam culpam nimio plus facunda.)

LIVY, *History*. Bk. xxviii, ch. 25. (c. 10 B. C.)

9  
He that knows no guilt can know no fear.

PHILIP MASSINGER, *The Great Duke of Florence*. Act iv, sc. 2. (1627)

Secure of constant peace within,

He knows no guilt, who knows no sin.

SWIFT, *The Answer*, l. 57. (1728)

A quiet Conscience sleeps in Thunder,

But Rest and Guilt live far asunder.

FRANKLIN, *Poor Richard's Almanack*, 1747.

INNOCENCE HAS NOTHING TO DREAD, see under INNOCENCE

10  
Guilt is the flea of the conscience.

SIR THOMAS OVERBURY, *Forren Newes: Newes from My Lodging*. (1613)

11  
A man confesses guilt by avoiding trial. (Fate-tur facinus is qui iudicium fugit.)

PUBLILIUS SYRUS, *Sententiae*. No. 204. (c. 43 B. C.) See under FLIGHT.

The guilty fear the law, the guiltless Fortune. (Legem nocens veretur, Fortunam innocens.)

PUBLILIUS SYRUS, *Sententiae*. No. 339.

He who defends the guilty brings an accusation against himself (Nocentem qui defendit sibi crimen parit.)

PUBLILIUS SYRUS, *Sententiae*. No. 466.

How evil is he who throws his own guilt upon another! (Quam malus est culpam qui suam alterius facit!)

PUBLILIUS SYRUS, *Sententiae*. No. 595

12  
Not great Father Neptune himself, with his whole ocean, could wash away so much of guilt. (Non ipse toto magnus Oceano pater | tantum expiarit sceleris.)

SENECA, *Hippolytus*, l. 717. (c. A. D. 60)

All the perfumes of Arabia will not sweeten this little hand.

SHAKESPEARE, *Macbeth*, v, 1, 57. (1606)

13  
So full of artless jealousy is guilt,  
It spills itself in fearing to be spilt.

SHAKESPEARE, *Hamlet*, iv, 5, 19. (1600)

Guilt is always jealous.

JOHN RAY, *English Proverbs*, p. 99. (1678)

FULLER, *Gnomologia*. No. 1779. (1732)

BETTER TEN GUILTY ESCAPE, see under INNOCENCE.

## GUN

<sup>1</sup> Mrs. Thrale stood to her gun with great courage, in defence of amorous ditties, which Johnson despised.

JAMES BOSWELL, *Life of Samuel Johnson*, 6 Oct., 1769.

Titmouse, though greatly alarmed, stood to his gun pretty steadily.

WARREN, *Ten Thousand a Year*. Ch. 6. (1841)

He stuck to his guns.

F. G. TRAFFORD (MRS. J. H. RIDDELL), *The Mystery in Palace Gardens*. Ch. 1. (1881)  
MRS. ALEXANDER, *Brown, V.C.*, p. 259. (1899)

<sup>2</sup> He carries too big a Gun for me. .

THOMAS FULLER, *Gnomologia*. No. 1824. (1732)

This gentleman . . . carried quite as many guns as the two barristers.

SAMUEL BUTLER, *Note-Books*, p. 256. (1912)

<sup>3</sup> Guns will make us powerful; butter will only make us fat.

HERMANN GOERING, *Radio Broadcast*. (1936)

<sup>4</sup> What great Guns were those!

HUGH LATIMER, *Sermons* (1594), p. 2. (1535)

You're doubly free

From the great Guns, and squibbling Poetry

JOHN CLEVELAND, *Poems*, p. 41. (1651)

None of the great guns were at Madame de Coligny's.

LADY GRANVILLE, *Letters*, i, 71. (1815)

Great oratorical guns are to be fired today

LADY GRANVILLE, *Letters*, i, 188. (1820)

A worthy clergyman, one of the great guns as they call him.

WALTER SCOTT, *Familiar Letters*, ii, 234. (1825)

The great guns, and big bugs.

T. C. HALIBURTON, *Sam Slick in England*. Ch. 15. (1843)

The colleges mustered in full force from the biggest guns to the smallest.

CHARLES DICKENS, *Letters*, 29 March, 1867.

I do not despair of its being done. But what I want is some big guns to do it.

BENJAMIN DISRAELI, *Endymion*. Ch. 40. (1880)

<sup>5</sup> I tell you you ain't a-going to make a gun [thief] of this here young flat.

AUGUSTUS MAYHEW, *Paved with Gold*. Pt. ii, ch. 1. (1858)

Circumstances had always been against Scuddy Lond, the gun. The word gun . . . is a friendly synonym for thief.

ARTHUR MORRISON, *Tales of Mean Streets*, p. 255. (1894)

<sup>6</sup> Beyng them selues . . . as sayeth the prouerbe, oute of all daunger of gonneshotte.

RALPH ROBINSON, tr., *Utopia*, p. 26. (1551)

Out of reach of gunshot.

WILLIAM WALKER, *Paroemiologia*, p. 25. (1672)

Out of gun-shot.

JOHN RAY, *English Proverbs*, p. 249. (1678)

<sup>7</sup> Johnny, get your gun, get your gun today, Pigeons a-flying all de way.

MONROE H. ROSENFELD, *Johnny, Get Your Gun*. (1886) An echo of an older jingle, "Johnny, get your gun and your sword and your pistol."

<sup>8</sup> He was afraid of them 'ere shooting irons.

ROYALL TYLER, *The Contrast*. Act iii, sc. 2. (1787)

[He] fell back in confusion when the "shooting stick" was brandished toward his own breast.

R. M. DEVENS, *Anecdotes of the War of the Rebellion*, p. 237/2. (1866)

<sup>9</sup> What things we see when we don't have a gun.

UNKNOWN *Troy* (N.Y.) *Times*, 26 Dec., 1883.

SON OF A GUN, see under SON.

## GUTS

<sup>10</sup> The Guts uphold the Heart, and not the Heart the Guts.

THOMAS FULLER, *Gnomologia*. No. 4585. (1732)

See under STOMACH.

<sup>11</sup> [Philosophers] who are said by fools to have no bile. (οὐς φασὶ χολὴν οὐκ ἔχειν οἱ νοῦν οὐκ ἔχοντες.)

PLUTARCH, *Moralia: On the Control of Anger*. Sec. 457D. (c. A.D. 95) The equivalent of the modern "no guts."

Thou thing of no bowels, thou!

SHAKESPEARE, *Troilus and Cressida*, ii, 1, 54. (1601)

Old Grandmamma Intestinal Fortitude, isn't she?

MARGERY ALLINGHAM, *Black Plumes*, p. 140. (1940)

He hasn't any intestinal stamina.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 45. (1940)

The present generation is gutless.

NIGEL MORLAND, *Murder in Wardour Street*, p. 20. (1940)

<sup>12</sup> He has more guts than brains.

JOHN RAY, *English Proverbs*, p. 249. (1678)

FULLER, *Gnomologia*. No. 1873. (1732)

These blokes have got more guts than sense.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 171. (1940)

<sup>13</sup> [He] wears his wit in his belly, and his guts in his head.

SHAKESPEARE, *Troilus and Cressida*, ii, 1, 79. (1601)

He has no guts in his brains.

JOHN RAY, *English Proverbs*, p. 249. (1678)

"The anfractus of the brain," Ray explains, "look'd upon when the *dura mater* is taken off, do much resemble guts."

One without Guts in his Brains, whose Cockloft is unfurnish'd.

MOTTEUX, tr., *Rabelais*. Bk. i, prol. (1694)

They have no guts in their brains.

THOMAS DILKE, *The City Lady*. Act iii, sc. 2. (1697)

'The fellow's well enough, if he had any guts in his brains.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
"You have no guts in your brains"; you are completely ignorant, you are quite destitute of skill or cunning.

WILLIAM CARR, *Dialect of Craven*, i, 47. (1828)

1

With guts of brass. (χαλκέντερος.)

SUIDAS, *Lexicon*. (c. A. D. 950) "Brazen-guts" was a nickname applied to Didymus, of Alexandria (c. 65 B. C.-A. D. 10) because of his enormous industry. He was reputed to be the author of three thousand books, of which only part of one has survived.

## GUTTER

2

Homesickness for the gutter. (La nostalgie de la boue.)

ÉMILE AUGIER, *Le Mariage d'Olympe*. Act i, sc. 1. (c. 1850)

The women . . . have hardly gotten over their early affinity with the gutter.

MARY E. BRADDON, *Mount Royal*. Bk. i, ch. 3. (1882)

Take a girl out of the gutter and pretend she's a lady.

WALTER BESANT, *Children of Gibeon*. Bk. i, ch. 1. (1886)

If he came to die in the gutter, who should say that it had not served him right?

HALL CAINE, *The Bondman*. Bk. ii, ch. 1. (1890)

We picked him out of the gutter.

CONAN DOYLE, *Memoirs of Sherlock Holmes: The Stock-Broker's Clerk*. (1893)

I came up from the gutter.

LAWRENCE TREAT, *O as in Omen*, p. 129. (1943)

3

You gazed at the Moon, and fell in the Gutter.

THOMAS FULLER, *Gnomologia*. No. 5904. (1732)  
We are all in the gutter, but some of us are looking at the stars.

OSCAR WILDE, *Lady Windermere's Fan*. Act iii. (1892)

When they come downstairs from their Ivory Towers, idealists are apt to walk straight into the gutter.

LOGAN P. SMITH, *Afterthoughts*. (1931)

4

He belongs to a class of beings in New York . . . known by the ornithological appellation of "gutter-snipes."

UNDERHILL AND THOMPSON, *Elephant Club*, p. 57. (1857) Wall Street slang for curbstone brokers.

Unfurl yourselves under my banner, noble savages, illustrious guttersnipes.

MARK TWAIN, *Sketches New and Old: Niagara* (c. 1869) Raised in the gutter.

Born and bred a guttersnipe.

LEWIS WINGFIELD, *Gehenna*, ii, 3. (1882)

She's a dissolute little scarecrow,—a gutter-snippet and nothing more.

RUDYARD KIPLING, *The Light that Failed*. Ch. 8. (1891)

## H

### HABIT

See also Custom, Practice, Use

5

That which has become habitual becomes, as it were, natural; in fact, habit is something like nature, for the distance between "often" and "always" is not great, and nature belongs to the idea of "always," habit to that of "often."

ARISTOTLE, *Nicomachean Ethics*. Bk. i, ch. 10, sec. 3. (c. 330 B. C.)

HABIT IS SECOND NATURE, *see under* CUSTOM.

6

Men acquire a particular quality by constantly acting in a particular way. (αἱ γὰρ περὶ ἕκαστα ἐνέργειαι τοιούτους ποιοῦσιν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. iii, ch. 5, sec. 10. (c. 335 B. C.)

Habits change into character. (Abeunt studia in mores.)

OVID, *Heroides*. Epis. xv, l. 83. (c. 10 B. C.)

*Abeunt studia in mores*, studies have an influence and operation upon the manners of those who are conversant with them.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. i, sec. 3 (1605)

Habits are the daughters of action.

JEREMY TAYLOR, *Sermons*. Vol. i, p. 181. (c. 1640)  
Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character, and you reap a destiny.

CHARLES READE, attr. (c. 1870) Something like this has been attributed to C. A. HALL: 'We sow our thoughts, and we reap our actions. we sow our actions, and we reap our habits. we sow our habits, and we reap our characters; we sow our characters, and we reap our destiny.'

A thought,—good or evil,—an act, in time a habit.—so runs life's law.

RALPH WALDO TRINE, *Life's Law*. (1921)

Habit has a way of changing destinies.

PHILIP BARRY, *You and I*. Act iii. (1923)

7

Sinful habits, at first as fine as a spider's web, soon grow as tough as cart ropes. . . . They are first like a stranger passing by, then like a lodger, and finally like the master of the house.

Babylonian Talmud: *Sukkah*, fo. 52a and b. (c. 450) The usual form of the English proverb is, "Habits are at first cobwebs, at last cables." Dr. Samuel Johnson is credited with,

"The diminutive chains of habit are seldom heavy enough to be felt until they are too strong to be broken."

A habit leads a man so gently in the beginning that he does not perceive he is led—with what silken threads and down what pleasant avenues it leads him! By and by the soft silk threads become iron chains, and the pleasant avenues Avernus!

T. B. ALDRICH, *Mlle. Olympe Zabriski*. (1873)

1 A wise man may, without blame, change his habits with the times. (Temporibus mores sapiens sine crimine mutat.)

CATO (?), *Disticha*. Bk. i, No. 7. (c. 175 B.C.)  
See also under CHANGE.

2 We are all, more or less, *des animaux d'habitude*.

LORD CHESTERFIELD, *Letters*, 17 March, 1757. Men are the slaves of habit.

C. B. BROWN, *Alcuin*. (1798)

Habits keep breeding, to give us plenty to pick from.

ANONYMOUS, *Meditations in Wall Street*, p. 104. (1940)

3 Men's natures are alike; it is their habits that carry them far apart.

CONFUCIUS, *Analects*. Bk. xvii, ch. 2. (c. 500 B.C.) Giles, tr.

4 Each year one vicious habit rooted out, In time might make the worst man good throughout.

FRANKLIN, *Poor Richard's Almanack*, 1738.

5 Cultivate only the habits you are willing should master you.

ELBERT HUBBARD, *The Philistine*. Vol. xxv p. 62. (1908)

6 Habit is the enormous fly-wheel of society, its most precious conservative agent.

WILLIAM JAMES, *Psychology*. Vol. i, p. 121. (1890)

Habit, the power that keeps the world from flying to pieces.

O. HENRY (W.S. PORTER), *The Harbinger*. (1908)

7 It's a hard task to break up long habit in a short time. (ἔργον ἐστὶ | μακρὰν συνήθειαν βραχεὶ λύσαι χρόνῳ.)

MENANDER, *The Cithara Player*. Frag. 726K. (c. 300 B.C.)

After a certain age, the vase has got its scent, the cloth its fold. In vain one tries to break the accustomed habit. Neither blows of pitchfork nor strap can change manners. (Certain âge accompli, | Le vase est imbibé, l'étoffe a pris son pli. | En vain de son train ordinaire | On le veut désaccoutumer: . . . | Coups de fourche ni d'étrivières | Ne lui font changer de manières.)

LA FONTAINE, *Fables: La Chatte Métamorphosée en Femme*. Bk. ii, fab. 18. (1668) La Fontaine is recalling Horace's dicta that the old odor always clings around the vase (*Epis.*, i, ii, 69), and that nature can't be

driven out even with a pitchfork (*Epis.*, i, x, 24). The English, of course, is, "You can't teach an old dog new tricks." See under DOG. Habit is habit, and not to be flung out of the window by any man, but coaxed downstairs a step at a time.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

8 Though even a dog may struggle against his chain and break it, yet as he runs away a good length of it will be trailing from his neck. (Cum fugit, a collo trahitur pars longa catenae.)

PERSIUS, *Satires*. No. v, l. 160. (c. A.D. 58)

9 The habit is not a trifle. (ἀλλὰ τὸ γ' ἔθος οὐ μικρόν.)

PLATO, when a man whom he had rebuked for playing at dice protested that he played for a trifle only. (c. 375 B.C.) See DIOGENES

LAERTIUS, *Plato*, sec. 38.

Plato did once chide a child for playing with nuts, who answered him, "You chide me for a small matter." "Habit," replied Plato, "is not a small matter." ("L'accoutumance, repliqua Platon, n'est pas chose de peu.")

MONTAIGNE, *Essays*. Bk. i, ch. 22. (1580)

10 Through habit you will be led into it again. (Consuetudine animus rursus te huc inducet.)

PLAUTUS, *Mercator*, l. 1001. (c. 200 B.C.)

Back goes the old woman to the wine-pot. (Anus rursum ad armillum.)

LUCILIUS, *Satires*. Bk. xxviii, frag. 832, Loeb.

(c. 131 B.C.) Proverbial for returning to old habits.

He who was born in a slum cannot sleep in a palace. (Qui in pergula natus est, aedes non somniatur.)

PETRONIUS, *Satyricon*. Sec. 74. (c. A.D. 60)

[He] sooner changeth his haire than his habyte.

GUAZZO, *Civile Conversation*, iii, 107. (1474)

The trick the colt gets at his first backing, Will, while he continueth, never be lacking.

JAMES KELLY, *Scottish Proverbs*, p. 63. (1721)

The old coachman likes to hear the whip.

GEORGE BORROW, *Lavengro*. Ch. 30. (1851)

11 It is contemptible to reprove a habit you countenance. (Aegre reprehendas quod sinas consuescere.)

PUBLILIUS SYRUS, *Sententiae*. No. 52. (c. 43 B.C.) "I read this maxim while I was a schoolboy" (Legi quondam in scholis puer),

says St. JEROME, *Epistle* cvii, sec. 8, and he quotes it again in *Epis.* cxviii.

The man who interferes with another's habits has the worst one.

ANONYMOUS, *Meditations in Wall Street*, p. 142. (1940)

12 Choose the life that is best, and constant habit will make it pleasant. (ἐλοῦ βίον τὸν ἀριστον, ἥδδὲ δ' αὐτὸν ἡ συνήθεια ποιήσει.)

PYTHAGORAS, *Precepti*. (c. 530 B.C.) See PLUTARCH, *Moralia*, 123C, 466F.



1 Evil habits, once settled, are more easily broken than mended. (Frangas enim citius quam corrigas quae in pravum induruerunt.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 3, sec. 12. (c. A. D. 80)

Ill habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas.

JOHN DRYDEN, tr., *Ovid's Metamorphoses*. Bk. xv, l. 155. (1693)

'Tis easier to prevent bad habits than to break them.

FRANKLIN, *Poor Richard's Almanack*, 1745.

Small habits well pursued betimes  
May reach the dignity of crimes.

HANNAH MORE, *Florio*. Pt. i. (1786)

2 For the ordinary business of life an ounce of habit is worth a pound of intellect.

THOMAS B. REED, *Speech*, at Bowdoin College, Maine, 25 July, 1902.

3 Whether people are happy or miserable, poor or prosperous, still we sweep the stairs of a Saturday.

JOHN RUSKIN, *Modern Painters*. Pt. v. (1860)

4 But when the fox hath once got in his nose,  
He'll soon find means to make the body follow.

SHAKESPEARE, *III Henry VI*, iv, 7, 25. (1591)  
The wimple bores a hole for the auger.

DANIEL FEATLEY, *Clavis Mystica*. Ch. 29. (1636)  
The little Wimple will let in the great Auger.

THOMAS FULLER, *Gnomologia*. No. 4632. (1732)  
To evil habit's earliest wile  
Lend neither ear, nor glance, nor smile—  
Choke the dark fountain ere it flows,  
Nor e'en admit the camel's nose.

LYDIA H. SIGOURNEY, *The Camel's Nose*. (1815)  
Lord! how they chided with themselves,  
That they had let him in;

To see him grow so monstrous now,  
That came so small and thin.

THOMAS HOOD, *The Wee Man*. (1827)  
My father kept calling him . . . the thin edge  
of the wedge, and telling dear mother . . . not  
to say a word to let him in.

BLACKMORE, *Sir Thomas Upmore*. Ch. 17. (1884)

5 How many unjust and wicked things are done  
from habit. (Quam multa iniusta ac prava  
fiunt moribus!)

TERENCE, *Heauton Timorumenos*, l. 839. (163  
B. C.) There is a Latin proverb, "Plura faciunt  
homines e consuetudine quam e ratione"  
(Men do more things through habit than  
through reason).

6 Habit is overcome by habit. (Consuetudo  
consuetudine vincitur.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk.  
i, ch. 21. sec. 2. (c. 1420)

A nail is driven out by another nail, habit is  
overcome by habit. (Clavus clavo pellitur, con-  
suetudo consuetudine vincitur.)

ERASMUS, *Diluvulum*. (c. 1500)

7 Routine is a ground to stand on, a wall to  
retreat to. We cannot draw on our boots with-  
out bracing ourselves against it.

H. D. THOREAU, *Winter*, 23 Jan., 1841.

8 Habit is all powerful, even in love. (La  
coutume fait tout, jusqu'en amour.)

VAUVENARGUES, *Réflexions*. No. 39. (1746)

9 A good habite makes a child a man,  
Whereas a bad one makes a man a beast.

JOHN WEBSTER, *The White Devil*. Act ii, sc. 1.  
(1612)

### HAB-NAB

10 Put to the plounge of . . . habbe or nhabbe,  
to wyne all.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*  
(1877), p. 209. (1542) Hab or nab, get or  
lose, hit or miss, at random.

Philautus determined, hab, nab, to sende his  
letters.

JOHN LYL, *Euphues and His England* (Ar-  
ber), p. 354. (1580)

Sing and be mery, hab or nab.

UNKNOWN, *Pedlars Prophecy*, l. 1174. (1595)

Hob, nob, is his word: give't or take't.

SHAKESPEARE, *Twelfth Night*, iii, 4, 265. (1599)

Cyphers . . . set down Hab-nab at random

BUTLER, *Hudibras*, ii, iii, 990. (1664)

The chance and hazard of a throw of the dice,  
hab nab, or luck as it will.

SIR THOMAS URQUHART, tr., *Rabelais*. Bk. iii,  
ch. 44. (1693)

'Tis meer hab-nab whether it succeeds or not

BERTHELSON, *Eng.-Danish Dictionary*. (1754)

To obtain a thing by hab and by nab, i. e. by fair  
means or foul.

CARR, *The Dialect of Craven*, i, 204. (1828)

It is all hab-nab at a venture.

WALTER SCOTT, *Journal*, ii, 388. (1831)

### HAIR

#### See also Baldness

11 My hair stands on end. (ὀρθίως πλόκαμος  
ίσταται.)

AESCHYLUS, *Seven Against Thebes*, l. 564.  
(467 B. C.) See under FEAR.

12 He hath cut off the hairy scalp of the Two  
Fighters.

ANI, *Papyrus: Book of the Dead*. Ch. 110, l. 8.  
(c. 4000 B. C.)

The Pawnees took his hair on Pawnee Fork last  
spring.

RUXTON, *Life in the Far West*. Ch. 1. (1848)

[They] hurried out to "lift the hair," as they  
termed scalping.

HENRY CLAY WATSON, *Nights in a Block-  
House*, p. 46. (1852)

13 He [the horse] had not turned a hair till we  
came to Walcot church.

JANE AUSTEN, *Northanger Abbey*. Ch. 7. (1798)

When I tried her with a lot of little dodges . . . she never turned a hair—as the sporting people say.

R. D. BLACKMORE, *Daniel*. Ch. 18. (1897)

<sup>1</sup> Keep your hair on, my young friend.

F. M. CRAWFORD, *Dr. Claudius*. Ch. 6. (1883)

Keep your hair on.

BERNARD SHAW, *Man and Superman*. Act iii.

(1903) *John Bull's Other Island*. Act iii.

In schoolboy phrase, to keep your hair on.

FRANCIS BEEDING, *The Ten Holy Horrors*, p. 95. (1939) See also under SHIRT.

<sup>2</sup> Let down our back hair and forget.

DOUGLAS GILBERT, *American Vaudeville*, p. 3. (1940)

Let down your back hair and tell the story.

SELWYN JEPSON, *Keep Murder Quiet*, p. 3. (1940)

Take down her back hair and get confidential.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 26. (1940)

With me Julie could let down her hair.

BARBER AND SCHABELITZ, *Drawn Conclusions*, p. 175. (1942)

I'm going back to the house before I let all my hair down.

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 158. (1942)

Since we're taking our hair down, I might as well know the worst.

G. H. COXE, *The Charred Witness*, p. 15. (1942)

<sup>3</sup> Better a child had ne'er been born,  
Than cut his hair on a Sunday morn.

WILLIAM HENDERSON, *Notes on the Folklore of the Northern Counties of England*, p. 17. (1866) For variants see *Notes and Queries*, ser. ix, vol. vi, p. 93, and xii, vii, 67.

<sup>4</sup> I pray the[e] leat me and my fellow haue  
A heare of the dog that bote vs last night,  
And bitten were we both to the braine aright.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Inebriates were always advised to drink in the morning some of the same liquor they had drunk to excess the night before. The proverb originated from the superstition that when a person had been bitten by a dog, one of the animal's hairs placed over the wound would cure it.

Whoever is bitten by a mad dog is to be fed the caul of its liver.

*Babylonian Talmud*: *Joma*, fo. 84a. (c. 450)

In many eastern countries, a portion of the flesh of a mad dog is eaten as a protection against hydrophobia.

Will he take a hair of the dog that bit him?  
(Reprenda il du poil de ce chien qui le mordit?)

RABELAIS, *Pantagruel*. Bk. v, ch. 46. (1552)

Our ale-knights often . . . say, Give us a hair of the dog that last bit us.

RANDLE COTGRAVE, *Dictionary: Beste*. (1611)

'Twas a hot night with some of us, last night,  
John: shall we pluck a hair o' the same wolf to-day, proctor John?

BEN JONSON, *Bartholomew Fair*. Act i. (1614)

Up among my workmen, my head akeing all day from last night's debauch. . . . At noon dined with Sir W. Batten and Pen, who would needs have me drink two good drafts of sack to-day, to cure me of my last night's disease, which I thought strange but I think find it true.

SAMUEL PEPYS, *Diary*, 3 April, 1661.

They, in the morning, did fall to drinking again, taking a hair of the old dog.

HEAD AND KIRKMAN, *The English Rogue*. Pt.

iii, p. 91. (1674)

To take a hair of the same dog. i. e. To be drunk again the next day.

JOHN RAY, *English Proverbs*, p. 164. (1678)

It will be noted that Ray misunderstood the meaning of the saying.

A hair of the same dog next morning,  
Is best to quench our fev'rish burning.

EDWARD WARD, *British Wonders*, 17. (1717)

Take a hair of the same dog next morning

SWIFT, *Polite Conversation*. Dial. ii. (1738)

The hair of the dog that gave the wound is advised as an application to the part injured.

ROBERT JONES, *The Treatment of Canine Madness*, p. 204. (1760)

He poured out a large bumper of brandy, exhorting me to swallow "a hair of the dog that had bit me."

WALTER SCOTT, *Rob Roy*. Ch. 12. (1817)

Drink again. Another hair of the dog that bit you

DICKENS, *Barnaby Rudge*. Ch. 52. (1840)

What you need is a hair outa the tail o' the dog that bit you.

MARY LASSWELL, *Suds in Your Eye*, p. 49. (1942)

<sup>5</sup> Thy tales (quoeth he) shew long heare. and short wit.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

According to the old prouerbe, bush naturall, more hayre than wit.

LEONARD WRIGHT, *Display of Dutie*, p. 38

(1589) Cited by both Ray and Fuller.

What he [time] hath scantied men in hair he hath given them in wit.—Many a man hath more hair than wit.

SHAKESPEARE, *Comedy of Errors*, ii, 2, 84. (1593)

Item, she hath more hair than wit.

SHAKESPEARE, *The Two Gentlemen of Verona*.

iii, 1, 361. (1594)

There's great hope of his wit, his hair's so long a-coming.

THOMAS MIDDLETON, *A Mad World, My Masters*. Act ii, sc. 1. (1608)

There was formerly a vague notion that abundance of hair denoted a lack of brains, and from this idea arose a proverb. "Bush natural, more hair than wit."

*Notes and Queries*. Ser. vi, i, 403. (1880) The French form is, "Longues cheveux, courte cervelle" (Long hair, short brain). The Russians say, "Long are a woman's locks, but short a woman's wits."

<sup>6</sup> Many were the hairs that he pulled from his head by the very roots. (πολλὰς ἐκ κεφαλῆς προθελύνοντας ἔλκετο χαίτας.)

HOMER, *Iliad*. Bk. x, l. 15. (c. 850 B.C.) Re-

ferring to Agamemnon. ACCIUS, in one of his comedies (c. 110 B. C.), also refers to Agamemnon in the line, "Scindens dolore identidem intonsam comam" (Oft tearing in his grief his unshorn hair), as quoted by CICERO, *Tusculanarum Disputationum*, iii, 26, 62.

The fool of a monarch plucked out his hair in his grief, as though grief could be assuaged by baldness. (Stultissimum regem in luctu capillum sibi evellere quasi calvitio maeror levaretur.)

BION OF BORYSTHENES, *Facetus*. (c. 280 B. C.)

Referring to Agamemnon, and the line from Homer. See CICERO, *Tusculanarum Disputationum*, iii, 26, 63.

The hairy man doth grieve as much as the bald, if he have his hair plucked out. (Autant se fasche le chevelu comme le chauve, qu'on luy arrache le poil.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580) Quoting Bion. In Greece, when any misfortune came, says PLUTARCH, *Moralia*, 267B, the women cut off their hair and the men let theirs grow.

Tear my bright hair, and scratch my praised cheeks.

SHAKESPEARE, *Troilus and Cressida*, iv, 2, 113. (1591)

Sir Ralph the Rover tore his hair.

ROBERT SOUTHEY, *The Inchcape Rock*. (1802) Tearing her hair, crying and bemoaning herself. W. M. THACKERAY, *The Rose and the Ring*. Ch. 19. (1855)

1 From his head she made locks to flow in curls like the hyacinth. (κάθ' δὲ κάρητος | ὄλας ἦκε κόμας, ὑακινθίων ἀνθεὶ ὁμοίας.)

HOMER, *Odyssey*. Bk. xxiii, l. 158. (c. 850 B. C.) Curly-locks. (οὐλοκίττα.)

TELESILLA. Frag. 8. (c. 450 B. C.) Quoted by POLLUX, ii, 223, who contrasts the phrase with Pherecrates' "curly-pate" (οὐλοκέφαλος.) See EDMONDS, *Lyra Graeca*, ii, 245. "Curled heads are hasty" is an English proverb.

2 A fine head of hair makes the handsome more comely and the ugly more terrible. (τῆς κόμης, οἱ τοὺς μὲν καλοὺς εὐπρεπεστέρους ποιεῖ, τοὺς δὲ αἰσχροὺς φοβερωτέρους.)

LYCURGUS, *Aphorism*. (c. 600 B. C.) See PLUTARCH, *Lives: Lycurgus*, ch. 22, sec. 1.

I warn you that no rude goat find his way beneath your arms, and that your legs be not rough with bristling hairs! (Admonui, ne trux caper iret in alas, | neve forent duris aspera crura pilis!)

OVID, *Artis Amatoriae*. Bk. iii, l. 193. (c. 1 B. C.)

A hairy body, and arms stiff with bristles, give promise of a manly soul. (Hispidia membra quidem et durae per brachia saetae | promittunt atrocem animum.)

JUVENAL, *Satires*. Sat. ii, l. 11. (c. A. D. 120)

A heary man, either he is a foole or els fortunate. (Homo peloso, ó che l'è matto, ouer venturoso.)

JOHN FLORIO, *Firste Fruits*, fo. 30. (1578)

The Latin proverb is, "Vir pilosus aut fortis aut luxuriosus" (The hairy man is either strong or lustful).

You have a handsome head of hair, pray give me a tester [sixpence].

JOHN RAY, *English Proverbs*, p. 73. (1678)

"When Spendthrifts come to borrow money," Ray explains, "they commonly usher in their errand with some frivolous discourse in commendation of the person they would borrow of, or some of his parts or qualities."

3 The very hairs of your head are all numbered. (ὅμων δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πάσαι ἡριθμημέναι εἰσίν.)

New Testament: *Matthew*, x, 30. (c. A. D. 70)

The Vulgate is, "Vestri autem capilli capitis omnes numerati sunt." Luke, xxi, 18, has, "But there shall not a hair of your head perish."

4 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? (οὐδὲ ἡ φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν;)

New Testament: *I Corinthians*, xi, 14. (A. D. 57)

The Vulgate is, "Nec ipsa natura docet vos, quod vir quidem si comam nutriat, ignominia est illi?"

If a woman have long hair, it is a glory to her (γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν.)

New Testament: *I Corinthians*, xi, 15. The Vulgate is, "Mulier vero si comam nutriat, gloria est illi."

5 Dont you budge a finger's breadth or a nail's breadth. (Digitum transversorum aut unguem latum excesseris.)

PLAUTUS, *Aulularia*, l. 57. (c. 210 B. C.) Modifying the old Greek proverb, ὀλίγα ἀνὰ μέσσαν (Only a hair's breadth off).

They took a right-hand turn of their off wheels, missing a man . . . by an ant's breadth.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 83. (1942)

6 Even a single hair has its own shadow. (Etiam capillus unus habet umbram suam.)

PUBLILIUS SYRUS, *Sententiae*. No. 186. (c. 43 B. C.) Cited by ERASMUS, *Adagia*, iii, iii, 32 (1508), and by BACON, *Ornamenta Rationalia*. No. 10. (c. 1600) HENDERSON, *Latin Proverbs*, p. 454, gives a slightly different form, "Vel capillus habet umbram suam." The Spanish form is, "Cada cabello hace su sombra" (Every hair has its own shadow), and the French, "Point de cheveu qui ne fasse son ombre" (Never a hair that doesn't cast its shadow).

There is no . . . hair so slender, which hath not his shadowe.

JOHN LYL, *Sapho and Phao: Prologue*. (1584)

The smallest haire have their shadowes.

THOMAS LODGE, *Rosalynde*. (1590)

The smallest haire hath his shadow.

THOMAS LODGE, *Wit's Miserie*. (1596)

I'll make a shadow for thee of my hairs.

SHAKESPEARE, *Venus and Adonis*, l. 191. (1593)

No hair so small, but hath his shadow.

HERBERT, *Jacula Prudentum*. No. 1122. (1640)

1 He combed his hair with an Almain comb, which is the four fingers and the thumb. (Se peignoit du peigne de Almain, c'estoit des quatre doigtz & le poulce.)

RABELAIS, *Gargantua*. Bk. i, ch. 21. (1534)

2 His life was joined to his body by a single hair.

SADI, *Bustan*. Ch. iv, Apologue 11. (c. 1257)

THE SWORD HANGING BY A SINGLE HAIR, *see under* SWORD.

3 Those who wish to undermine it want but, according to our Scotch proverb, a hair to make a tether of.

WALTER SCOTT, *Letter*, to G. Ellis, 2 Nov., 1809.

A slight pretext. BEAUTY DRAWS WITH A SINGLE HAIR, *see under* BEAUTY.

4 An Bailie Grahame were to get word o' this . . . it wad be a sair hair in my neck!

WALTER SCOTT, *Rob Roy*. Ch. 23. (1818) A cause of annoyance.

5 The tongues of mocking wenches are as keen As is the razor's edge invisible, Cutting a smaller hair than may be seen, Above the sense of sense.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 256. (1595)

I'll cavil on the ninth part of a hair.

SHAKESPEARE, *I Henry IV*, iii, 1, 140. (1597)

Nor seeke . . . with nice distinctions, to cut a Feather [with the schoolmen].

WILLIAM AUSTIN, *Meditations*, p. 169. (c. 1630)

GODDARD, in *Plato's Demon*, p. 317 (1684) has, "Men who . . . have not the skill to cut a feather."

Machiavel cut the hair when he advised, not absolutely to disavow conscience, but to manage it with . . . prudent neglect.

ARCHBISHOP WILLIAM SANCROFT, *Modern Politics*. (1652) *See D'OVLV, Life*, ii, 241. "To cut, or to split hairs" is to make fine or cavilling distinctions.

To cut the hair, i.e. to divide so exactly that neither part have advantage.

JOHN RAY, *English Proverbs*, p. 249. (1678)

To cut a Hair betwixt Satyr and Flattery.

SIR ROGER L'ESTRANGE, tr., *Josephus: Caius*, x, 901. (1692)

Come, slit me this Hair.

THOMAS FULLER, *Gnomologia*. No. 1122. (1732)

It's hard to split the Hair,

That nothing is wanted, and nothing to spare.

THOMAS FULLER, *Gnomologia*. No. 6457.

They'll teach you how to split a hair.

SWIFT, *On Poetry*, l. 485. (1733)

When Persons have a Mind to split Hairs.

SAMUEL RICHARDSON, *Pamela*, iii, 75. (1742)

His keen logic would split hairs as a bill-hook would split logs.

DOUGLAS JERROLD, *The Chronicles of Clover-nook*, p. 130. (1846) There are a number of similar proverbs. The French say, "Disputer sur la pointe d'une aiguille" (To argue upon

the point of a needle); the Germans, "Um des Kaisers Bart streiten" (To quarrel over the Emperor's beard); the Italians, "Favel-lare in punta di forchetta" (To talk on the point of a fork), quoted by MONTAIGNE, bk. iii, ch. 3.

6 Never shake Thy gory locks at me.

SHAKESPEARE, *Macbeth*, iii, 4, 50. (1606)

7 You'll remember your brother's excuse?—To a hair.

SHAKESPEARE, *Troilus and Cressida*, iii, 1, 157. (1601)

You fit me to a hair.

SWIFT, *Polite Conversation*. Dial. i. (1738)

[They] suit my temper to a hair.

WILLIAM COWPER, *Letter*, 18 Oct., 1765.

I could hit him off to a hair.

CHARLES LAMB, *Letter to Coleridge*. (c. 1830)

8 The money would have to be planked down on the nail, or the hair would fly somewhere.

SEBA SMITH, *My Thirty Years Out of the Senate*, p. 437. (1855) *See also under* FUR.

9 She had you by the short hairs.

JONATHAN STAGG, *Turn of the Table*, p. 208. (1940)

They've got us by the short hairs.

CYRIL HARE, *Tragedy at Law*, p. 154. (1943)

10 The mylk of a cowe that is of oon here [*unius coloris*].

JOHN DE TREVISA, tr., *Polychronicon*, i, 365. (1387)

Two notable knaues, both of a haire.

ROBERT GREENE, *An Upstart Courtier*. (1592)

A lady of my hair cannot want pitying.

JOHN FLETCHER, *The Nice Valour*. Act i, sc. 1. (c. 1620)

11 You'll have one of these . . . old professors in your hair.

MARK TWAIN, *A Tramp Abroad*. Ch. 20. (1880)

12 He that lovyth welles to fare,

Ever to spend and never to spare

But he have the more good

His here wol grow throw his hood.

WRIGHT AND HALLIWELL, eds., *Reliquiae Antiquae*, ii, 67. (c. 1450) He is on the road to ruin.

His here was growen thorowe oute his hat.

JOHN SKELTON, *The Bowge of Courte*, l. 250. (c. 1520)

Therefore let him look his purse be right good, That it may discharge all that is spent, Or else it will make his hair grow through his hood.

THOMAS INGELEND, *The Disobedient Child*. (c. 1560)

So that my company they think to be so good, That in short space their hairs grow through their hood.

ULPIAN FULWELL, *Like Will to Like*. (1587)

Out you durty heeles, you will make your husbands haire grow through his hood, I doubt.

THOMAS DELONEY, *Thomas of Reading*. Ch. 5. (c. 1600)

His hair grows through his hood. He is very poor, his hood is full of holes.

JOHN RAY, *English Proverbs*, p. 73. (1678)

<sup>1</sup> Ayenst the heere it tourneth.

THOMAS USK, *Testament of Love*, ii, iv. (1387)

Against the hair. (A contrepoil.)

RABELAIS, *Pantagruel*. Bk. v, ch. 26. (1552)

All went utterly against the hair with him.

SIR THOMAS NORTH, tr., *Plutarch's Lives* p. 388. (1579)

I will goe against the haire in all things, so I may please thee in any thing.

JOHN LYLY, *Euphues* (Arber), p. 394. (1580)

If you should fight, you go against the hair of your professions.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 3, 40. (1601)

He is melancholy without cause, and merry against the hair.

SHAKESPEARE, *Troilus and Cressida*, i, 2. 26. (1601)

Books in women's hands are as much against the hair, methinks, as to see men wear stomachers.

THOMAS MIDDLETON, *The Mayor of Quintborough*. Act iii, sc. 2. (c. 1625)

He was a wee toustie when you rubbed him against the hair.

WALTER SCOTT, *Chronicles of the Canongate: Introduction*. (1827)

AGAINST THE GRAIN, see under GRAIN.

AGAINST THE WOOL, see under WOOL.

## II—Hair: Gray

<sup>2</sup> My locks grew white, and so

I fetched me indigo.

ABU'L ALA, *Sakt al Zand (The Falling Spark of Tinder)*. No. 38. (c. 1000) "I do not seek to make myself young," explained his contemporary, Kisai of Merv, "only I fear lest they seek in me the wisdom of an old man and do not find it."

My aunt! my poor deluded aunt!

Her hair is almost gray;

Why will she train that winter curl

In such a spring-like way?

O. W. HOLMES, *My Aunt*. (1831)

<sup>3</sup> Sorrow and years make the hair gray. (Sorgen und Jahr machen graue Haar.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 347. (1856) A German proverb.

<sup>4</sup> Then shall ye bring down my gray hairs with sorrow to the grave. (Deducetis canos meos cum dolore ad inferos.)

*Old Testament: Genesis*, xlii, 38. (c. 550 B. C.)

An old Man's grey hairs brought down with sorrow to the grave.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 23. (1850)

Don't bring down your father's hairs with sorrow to the grave.

SHAW, *Fanny's First Play*. Act ii. (1911)

Bringin' down mother's grey hairs in sorrow to the grave.

H. C. BAILEY, *Meet Mr. Fortune*, p. 228. (1942)

<sup>5</sup> The snows of the head. (Capitis nives.)

HORACE, *Odes*. Bk. iv, ode 13, l. 12. (23 B. C.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. viii, ch. 6. sec. 17. (c. A. D. 80)

<sup>6</sup> Thou shalt rise up before the hoary head. (Coram cano capite consurge.)

*Old Testament: Leviticus*, xix, 32. (c. 570 B. C.)

PHILO (*De Specialibus Legibus*, ii, 238) refers to this when he says, "In the Scriptures the young are commanded to show reverence for the gray hairs that mark the aged."

<sup>7</sup> If you looke for comfort in your hoarie haire, be not coye when you haue your golden lockes.

JOHN LYLY, *Euphues* (Arber), p. 55. (1579)

I had thought that my hoary haire should haue found comforte by thy golden lockes.

JOHN LYLY, *Euphues* (Arber), p. 101.

<sup>8</sup> 'Tis not white hair that engenders wisdom. (οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν.)

MENANDER, *Fragments*. No. 639. (c. 300 B. C.)

The more common proverbial form is *πολιὰ χρόνου μῆνυσις οὐ φρονήσεως* (White hairs are a sign of age, not of wisdom).

<sup>9</sup> Consider my gray hairs. (Meum caput contemples.)

PLAUTUS, *Asinaria*, l. 539. (c. 200 B. C.)

<sup>10</sup> The hoary head is a crown of glory, if it be found in the way of righteousness. (Corona dignitatis senectus, quae in viis iustitiae reperietur.)

*Old Testament: Proverbs*, xvi, 31. (c. 350 B. C.)

The beauty of old men is the gray head. (Dignitas senum canities.)

*Old Testament: Proverbs*, xx, 29

The silver livery of advised age.

SHAKESPEARE, *II Henry VI*, v, 2, 47. (1590)

<sup>11</sup> Darling, I am growing old,

Silver threads among the gold

Shine upon my brow today:

Life is fading fast away.

EBEN E. REXFORD, *Silver Threads Among the Gold* (1873)

<sup>12</sup> Thy white locks, the blossom of old age. (οὐ γὰρ σε μὴ γῆρα τε καὶ χρόνῳ μακρῷ.)

SOPHOCLES, *Electra*, l. 42. (c. 409 B. C.)

This whyte top wryteth myne olde yeres.

CHAUCER, *Reeve's Prologue*, l. 15. (c. 1386)

On his aged temples grewe the blossomes of the grave.

UNKNOWN, *The Beggar's Daughter of Bednall-Green*. (c. 1550) See PERCY, *Reliques*. Ser. ii, bk. ii, No. 10.

Thou seest my whyte hayres are blossoms for the grave.

ROBERT GREENE, *Pandosto*. (1588) *Prose Works* (1881-83), iv, 271.

These gray locks, the pursuivants of death.

SHAKESPEARE, *I Henry VI*, ii, 5, 5. (1591) The Germans say, "Graues Haar, des Todes Postilion" (Gray hair, courier of death).

Gray hairs are death's blossoms.

JOHN RAY, *English Proverbs*, p. 149. (1678)

1 On the road from Grizzle to Grey.

ROBERT SOUTHEY, *Robert the Rhymer's Account of Himself*. (c. 1820)

We grizzle every day. I see no need of it.

R. W. EMERSON, *Essays: Circles*. (1841)

Grizzling like a badger.

JOSEPH THOMAS, *Randigal Rhymes*, p. 60. (1895)

2 Nor yet had envious age sprinkled my temples with snow. (Aemula necdum | temporibus geminis canebat sparsa senectus.)

VERGIL, *Aeneid*. Bk. v, l. 415. (19 B. C.)

### III—Hair: Black, Red, Yellow

3 His longe heer was kembd bihinde his bak. As any ravenes fether it shoon for-blak.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 1285. (c. 1386)

4 If thou meete a red man, and a bearded woman, greet them three myle off.

JOHN FLORIO, *Firte Frutes*, fo. 30. (1578)

Beware of red men.

JOHN FLORIO, *Second Frutes*, p. 99. (1591)

In all places keepe thee well from redhaired men, and barded women.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 276. (1623) The notion that red-headed men are not to be trusted is firmly established in proverbial lore: "Rotbart nie gut ward" (A redbeard was never good), and it is frequently joined with a like warning against bearded women. The superstition was due to the traditional color of Judas's hair, and the warnings against red hair concern men only. Red-haired women are approved of.

"Har, you lousy sorrel-top," said the trader to the red-faced and red-headed bartender.

J. R. GILMORE, *My Southern Friends*, p. 58 (1863)

You could see he thought red heads were hell on wheels.

FRANKLIN CHARLES, *The Vice Czar Murders*, p. 175. (1941)

5 Hir heer was as yelowe of hewe As any basin scoured newe.

GUILLAUME DE LORRIS, *Roman de la Rose* (c. 1240) CHAUCER (?) tr., l. 539. (c. 1365)

This pardoner hadde heer as yelow as wax But smothe it heng, as dooth a strike of flex.

CHAUCER, *Canterbury Tales: Prologue*, l. 673

His crise heer lyk ringes was y-ronne And that was velow, and glitered as the sonne

CHAUCER, *The Knights Tale*, l. 1307.

His heer, his berd was lyk saffroun, That to his girdel raughte adoun.

CHAUCER, *Sir Thopas*, l. 19.

Hair the color of an unsmoked meerschaum.

O. HENRY (W.S. PORTER), *Tobin's Palm*. (1906) Gentlemen Prefer Blondes.

ANITA LOOS. Title of book. (1925)

A blonde to make a bishop kick a hole in a stained glass window.

CHANDLER, *Farwell, My Lovely*, p. 88. (1940)

6 A red beard and a black head, Catch him with a good trick, and take him dead.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

RAY, *English Proverbs*, p. 212. (1670)

He is false by Nature, that has a black Head and a red Beard.

THOMAS FULLER, *Gnomologia*. No. 1915. (1732)

7 A chaste woman ought not to dye her hair yellow. (τὴν γυναῖκα γὰρ τὴν σφόδρον οὐ δεῖ τὰς τρίχας ξανθὰς ποιεῖν.)

MENANDER, *Fragments*. No. 610 K. (c. 300 B. C.)

8 Hair like gold. (Les cheveux . . . de fin or.) MONTAIGLON, *Recueil des Fabliaux*, ii, 95. *De Guillaume au Faucon*, l. 114. (c. 1250) "Si cheveil rasambloient d'or" (Her hair resembled gold) occurs in ii, 48; "Plus esmerées que or fin" (More shining than gold), in iii, 28; and "Blondes cheveux, luisans con or" (Blond hair shining like gold), in vi, 180

His crisp heer, shyninge as gold so fyn.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 304. (c. 1386)

Her haire, cumly curld, glistered lyke golde

GEORGE PETTIE, *Petite Pallace*, p. 211 (1576)

9 To the blak draw thy knyf; with the brown led thy lyf.

UNKNOWN, *Harleian MS.*, l. 3362. (c. 1470)

Of the cullouris of men that is:

To a Red man read thy Reade.

With a Broune man break thy bread.

At a pale man draw thy knyf.

From a black man keip thy wyfe.

Red is wise, the Broun trusty,

The pale envious, & the black lusty.

DAVID FERGUSON, *Scottish Proverbs*, p. 104 (c. 1595) To "rede one's reade" is to declare one's counsel, or reveal one's plans

The sallow complectioned fellow, with a blacke beard, . . . [is] to be suspected about Womens matters, according to the old saying.

ROBERT TOFTE, tr., *Blazon of Jealousie*, p. 21 (1615) Tofte then quotes the lines given above.

The old saw puts it thus, "From a black man keep your wife, With a red man beware your knife."

JOHNSON, *Folk Memory*, p. 57. (1908)

### HALF

10 For those that save themselves, and fly, Go halves, at least, i' th' victory.

BUTLER, *Hudibras*, iii, iii, 270. (1678)

We would go halves and share it equally.

MARRYAT, *Jacob Faithful*. Ch. 36. (1835)

<sup>1</sup> That finer shade of feeling, the half-and-half.  
S. T. COLERIDGE, *Notes and Lectures*, p. 264. (c. 1814)

I go half and half with the Longmans.

THOMAS MOORE, *Memoirs*, ii, 136. (1818)

Our tippie was half-and-half.

BENJAMIN DISRAELI, *Endymion*. Ch. 20. (1880)

Half ale, half porter.

The half-and-halfts that one meets in these distant districts are altogether more barbarous than the real savage.

J. F. COOPER, *The Prairie*. Ch. 3. (1827) Half-breeds, half white, half Indian.

<sup>2</sup> Fools! They know not how much more the half is than the whole. (νήπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἤμουν πάντος.)

HESIOD, *Works and Days*, l. 40. (c. 800 B.C.)

Quoted as "that most true saying" by PLATO, *Laws*, iii, 690E; *Republic*, 466C, and by PLUTARCH, *Moralia*, 36A. DIOGENES LAERTIUS, *Pittacus*, i, 75, cites the proverb and attributes it to Pittacus. (c. 600 B.C.)

The half is more than the whole. (Dimidium plus toto.)

ERASMUS, *Adagia*. Chil. i, cent. ix, No. 95. (1508)

That's just, if the halfe shall judge the whole

THOMAS HEYWOOD, *Proverbs*. Pt. i, ch. 13. (1546)

There is a proverb, *Dimidium plus toto*: "The half sometimes more than the whole." The mean life is the best life and the most quiet life of all.

HUGH LATIMER, *A Sermon Preached at Stamford*. (1550) *Sermons*, p. 277.

The famous saying of old Hesiod, that "half is more than the whole" . . . is to nothing more applicable than to a numerous party.

THOMAS TWINING, *Twining Papers*, p. 104. (1782)

The admonition of the poet . . . to prefer a friendly accommodation to a litigious lawsuit, has fixed a paradoxical proverb, The half is better than the whole!

ISAAC D'ISRAELI, *Curiosities of Literature*, iii, 35. (1791)

The half is oftentimes more, or better than the whole; that is, the half that we possess, or that may be acquired with safety, is better than the whole, if it cannot be obtained without danger. By this enigmatical adage, in frequent use among the ancients, is recommended the "aurea mediocritas," the golden mean, or moderation.

ROBERT BLAND, *Proverbs*. Vol. i, p. 217. (1814)

<sup>3</sup> This halfe showth what the hole meaneth.

THOMAS HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

<sup>4</sup> Whatever it is, he won't give it to us half-baked, but done to a turn. (Quidquid est, incoctum non expromet, bene coctum dabit.)

PLAUTUS, *Miles Gloriosus*, l. 208. (c. 200 B.C.)

Our . . . halfe-baked Protestants.

BISHOP ROBERT SANDERSON, *XII Sermons*, p. 330. (1632) Underdone, raw, crude.

A sort of harmless lunatic, and, as we say in Devon, half-baked.

KINGSLEY, *Westward Ho!* Ch. 3. (1855)

He is only half-baked; put in with the bread and taken out with the cakes.

*Notes and Queries*. Ser. iii, vol. vi, p. 494. (1864) A Cornish proverb.

## HALIFAX

<sup>5</sup> It is prouerbiall in our countrie; From Hull, Hell, and Halifax, Good Lord deliuer us.

ANTHONY COPLEY, *Wits, Fits, and Fancies*. p. 112. (1594)

Let them seek him, and neither in Hull, hell, nor Halifax.

THOMAS NASHE, *Works*, v, 284. (1599)

There is a Proverb, and a Prayer withal, That we may not to three strange places fall: From Hull, from Halifax, from Hell, 'tis thus From all these three, Good Lord, deliver us

JOHN TAYLOR, THE WATER-POET, *A Merry Wherry Ferry Voyage*. (1623) *Works* (1872), p. 22.

Newes from Hell, Hull and Halifax.

JOHN TAYLOR, Title of book. (1640)

"From Hell, Hull, and Halifax, — — —, deliver us." This is part of the beggar's and vagrant's litany. . . . Hull is terrible unto them, as a town of good government . . . Halifax is formidable unto them for . . . thieves . . . stealing cloth, are instantly beheaded with an engine.

THOMAS FULLER, *Worthies of England: Yorkshire*, iii, 398. (1662) See HALIFAX LAW under LAW.

Hell, Hull, and Halifax all begin with one letter.

SAMUEL PEGGE, *Derbicisms*, p. 137. (c. 1791)

<sup>6</sup> Gooide brade, botter, and cheese,  
Is gooid Halifax amd gooid Friese.

*Folk-Lore Record*, i, 165. (1878) Because of a similarity between the dialects of Halifax and Friesland.

We have also the expression, "Go to Halifax"

*Folk-Lore Record*, i, 165. (1878)

I told my critics to go to Halifax.

L. J. JENNINGS, *Chestnuts and Small Beer*, p. 140. (1920)

## HALT

<sup>7</sup> I am not inclined to halt before I am lame.

JOHN BUNYAN, *The Pilgrim's Progress*, ii, 317. (1684)

<sup>8</sup> I called a halt. (Ego pausam feci.)

PLAUTUS, *Poenulus*, l. 459. (c. 194 B.C.)

<sup>9</sup> Halt not before the lame. (Ne clochez pas deuant les boyteux.)

RABELAIS, *Gargantua*. Bk. i, ch. 20. (1534) Another French form is, "Il fait mal cloicher deuant boiteux" (It is ill to limp before the lame).

No halting before a cripple.

JOHN RAY, *English Proverbs*, p. 100. (1678)

A cripple soon can find a halt.

SHAKESPEARE, *The Passionate Pilgrim*, l. 308. (1599) See also under EXPERT.

## HALTER

<sup>1</sup> If there has been a hanging in the man's family, say not to him, "Hang up this fish."

*Babylonian Talmud: Baba Metzia*, fo. 59b. (c. 450)

He that hath had one of his family hanged, may not say to his neighbour hang up this fish. We must abstain from words of reproach, . . . especially when we are not free of the crimes which we reproach others for.

JOHN RAY, *Adagia Hebraica*, p. 408. (1678)

Cited also by D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. Vol. iii, ser. ii, ch. 27. (1791)

The rope must not be mentioned in the house of a man that has been hanged. (No se hà de mentar la sogà en casa del ahorcado.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25. (1605);

Pt. ii, ch. 28. (1615) The French say, "Jamais nommer la corde chez le pendu," or "Il ne faut point parler de corde dans la famille d'un pendu"; the Italians, "Non ricordar il capestro in casa dell' impiccato"; the Germans, "Im Hause der Gehenkten soll man nicht vom Stricke reden"; the Portuguese, "Em casa do ladrao, não lembrar baraço." LORD CHESTERFIELD quotes a third French form (*Letters*, 13 June, 1751), "De ne jamais parler de cordes dans la maison d'un pendu."

Mention not a halter in the house of him that was hanged.

GEORGE HERBERT, *Jacula Prudentum*. No. 673. (1640)

Name not a rope in his house that hang'd himself.

JOHN RAY, *English Proverbs*, p. 138. (1670)

Don't talk of a halter in the company of him whose father was hang'd

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 96. (1710)

It's ill speaking of halters.

WALTER SCOTT, *Waverley*. Ch. 71. (1814)

It had been like trying to discuss a rope with a man whose father had been hanged.

C. S. FORESTER, *To the Indies*, p. 210. (1940)

When with dwarfs do not talk about pygmies.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 675. (1937)

Although there exist many thousand subjects for elegant conversation, there are people who cannot meet a cripple without talking of feet.

S. G. CHAMPION, *Racial Proverbs*, p. 354. (1938)  
A Chinese proverb.

DON'T HALT BEFORE THE LAME, *see under HALT*.

<sup>2</sup> The business is brought to the halter. (Ad restim res rediit.)

CÆCILIUS STATIUS, *Fragments*. (c. 177 B.C.)

As quoted by NONIUS MARCELLUS, cc, 21; also by ERASMUS, *Adagia*, i, v, 21. To be brought to the halter meant to be brought to such a pass that a man might well hang himself.

By your doing I'm brought to the halter. (Opera tua ad restim mihi quidem res redit.)

TERENCE, *Phormio*, l. 685. (161 B.C.)

<sup>3</sup>

A halter made of silk's a halter still.

COLLEY CIBBER, *Love in a Riddle*. Act ii, sc. 1. (1729)

<sup>4</sup>

He hath made a halter to hang himself.

JOHN CLARKE, *Paroemiologia*, p. 200. (1639)

Take a halter and hang themselves, as the proverb goes.

JOHN WILSON, tr., *The Praise of Folly* Sec. 34. (1668) *See also under ROPE*.

<sup>5</sup>

A halter and a rope for him that will be Pope, Without all right and reason.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)  
RAY, *English Proverbs*, p. 212. (1670)

<sup>6</sup>

The byshop of Rome sent hym a cardinal's hatte; he should haue had a Tiburne tippet, a halfpeny halter.

HUGH LATIMER, *Seven Sermons*, p. 63. (1549)

A Tyborne typett a roope or a halter.

COLLMANN, ed., *Ballads*, p. 115. (c. 1570)

The cart at Tyburn drives away when the tippet is fast about the necks of the condemned.

CHRISTOPHER NESSE, *Church-History*, p. 143. (1680)

Any one whose neck is beyond the compass of a Tyburn tippet.

WALTER SCOTT, *Kenilworth*. Ch. 3. (1821)

SCOTT, in *Old Mortality*, ch. 7, refers also to a "St. Johnston's tippet," St. Johnston being in Perth, where executions took place

<sup>7</sup>

Be ware you accord not to wear an hempen cord, for after a collar comes an haulter.

BRIAN MELBANCKE, *Philotimus*, 193. (1583)

After a collar commeth a halter,

I trowe I shall be hanged to-morrowe.

PERCY, *Reliques: King Edward IV and the Tanner of Tamworth*. (c. 1590)

Choler, my lord, if rightly taken.—No, if rightly taken, halter.

SHAKESPEARE, *I Henry IV*, ii, 4, 356. (1597)

<sup>8</sup>

Nay, stay, quoth Stringer, when his neck was in the halter.

JOHN RAY, *English Proverbs*, p. 82. (1678)

FULLER, *Gnomologia*. No. 3512. (1732)

Now fitted the halter, now travers'd the cart,

And often took leave, but was loth to depart.

PRIOR, *The Thief and the Cordelier*. (1709)

<sup>9</sup>

An old thief desires a new halter.

JOHN RAY, *English Proverbs*, p. 120. (1670)

<sup>10</sup>

No man e'er felt the halter draw,

With good opinion of the law.

JOHN TRUMBULL, *M'Fingal*, iii, 489. (1776)

## HAMLET

<sup>11</sup>

I saw Hamlet Prince of Denmark played; but now the old plays began to disgust this refined age.

JOHN EVELYN, *Diary*, 26 Oct., 1661.

The play-bill which is said to have announced



the tragedy of Hamlet, the character of the Prince of Denmark being left out.

SCOTT, *The Talisman: Introduction*. (1825)  
The Army without Kitchener is like *Hamlet* without the Prince of Denmark.

UNKNOWN, *Times Weekly* (London), 17 June, 1910, p. 452.

His book is *Hamlet* without the Prince of Denmark.

ALDOUS HUXLEY, *Letters of D. H. Lawrence: Introduction*. (1932)

### HAMMER

1  
Pray to God and ply the hammer. (A Dios rogando y con el mazo dando.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 35. (1615)  
The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer.

BENJAMIN FRANKLIN, *Letter to My Friend*, A.B. (c. 1785)

2  
He that has a Nail to drive, will not want a Hammer.

DANIEL DEFOE, *Memoirs of the Church of Scotland*, ii, 38. (1717)

3  
*Malleus Scotorum*, the hammer of Scotland.

THOMAS FULLER, *Church-History of Britain*, iii, xiv, 14. (1655) Referring to Edward I. The hammer of Pelagianism.

HENRY HICKMAN, *Historia Quinq-Articularis Exarticulata*. Epis. A. (1674) Referring to St. Austin.

The Hammer of the Monks.

EDITH THOMPSON, *History of England*. Ch. 28. (1873) Referring to Thomas Cromwell

4  
When my dear volumes touch the hammer.

MATTHEW PRIOR, *Alma*, iii, 571. (1717)  
The price-deciding hammer falls.

WILLIAM COWPER, *The Task*, vi, 291. (1784)  
His books . . . Came to the hammer.

TENNYSON, *Audley Court*, l. 58. (1842)  
He threatened to . . . sell the house under the hammer.

CHARLES READE, *It Is Never too Late to Mend*. Ch. 10. (1856)

5  
I'll hammer it out.

SHAKESPEARE, *Richard II*, v, 5, 5. (1595)

6  
I'm now coming at you with hammer and tongs.

UNKNOWN, *British Apollo*. No. 56. (1708)  
Our ships were soon at it, hammer and tongs.

MARRYAT, *Peter Simple*. Ch. 35. (1833)  
We went at it hammer and tongs.

W. P. FRITH, *My Autobiography*, i, 21. (1887)  
To go at it hammer and tongs. To engage very vigorously in combat, contest, or work.

PARTRIDGE, *Dictionary of Clichés: Go*. (1941)  
It's been hammer and tongs and all the other fire-irons.

DOROTHY BOWERS, *Fear and Miss Betony*, p. 162. (1942) BETWEEN HAMMER AND ANVIL, see under ANVIL.

### HAND

7  
Is there anything that feet can't do? (*τί δῆτα πόδες ἂν οὐκ ἀνεργάσατο;*)

ARISTOPHANES, *The Birds*, l. 1147. (414 B. C.)

A variation of the proverb, "Is there anything that hands can't do?" (*τί δῆτα χεῖρες οὐκ ἂν ἐργάσατο;*) The Latin proverb, "Manibus pedibusque" (With hands and feet), means with all one's power.

Whatever is made by the hand of man, by the hand of man may be overturned.

HERBERT, *Jacula Prudentum*. No. 1175. (1650)

Schiller has, "Was Hände bauten, können Hände stürzen" (What hands have built, hands can pull down).

8  
In all thy works keep the upper hand.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiii, 22. (c. 190 B. C.) Oesterley, tr.

He faught, and hadde the hyer hond.

CHAUCER, *Canterbury Tales: Prologue*, l. 401.  
Marcus Attilius had the vppir hande and victory.

JOHN TIPTOFT, EARL OF WORCESTER, tr., *Tulle of Old Age* (Caxton), g viij b. (1481)

Vp Lorde, let not man haue the vpper hande.

MILES COVERDALE, tr., *Psalms*, ix, 19. (1535)

I've got the upper hand over you.

DICKENS, *Oliver Twist*. Ch. 15. (1838)

9  
A hand that has been short in rendering services to others should not be stretched out in quest of high places.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 594 (1817) A selfish person is unworthy of preferment.

His hand descends like the foot of a crow, and ascends like the hoof of a camel.

BURCKHARDT, *Arabic Proverbs*. No. 756. (1817)

Arabs eat with the fingers, and this proverb refers to the fact that some ill-bred persons when putting their hands into the dish make them appear very small, but when they take them out, with a great gob of food, they appear as large as a camel's hoof

10  
Two hands in a dish and one in a purse.

WILLIAM CAMDEN, *Remains*, p. 333. (1605)

One hand in a purse and two in a dish.

JOHN CLARKE, *Paroemiologia*, p. 218. (1639)

Pray, Tom, carve for yourself; they say, two hands in a dish and one in a purse.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Put your hand twice to your bonnet for ance to your poutch [purse].

ALLAN RAMSAY, *Scottish Proverbs*. (1737) The Danes say, "Put your hand quickly to your hat and slowly to your purse."

ONE HAND ENOUGH IN A PURSE, see FRIEND: FRIENDS HAVE ALL THINGS IN COMMON.

11  
Soft of speech and manner, yet with an inflexible vigour of command . . . "iron hand in a velvet glove," as Napoleon defined it.

THOMAS CARLYLE, *Latter-Day Pamphlets*, ii, 48. (1850) The phrase has also been attributed to Charles V.

To manage men one ought to have a sharp mind in a velvet sheath.

GEORGE ELIOT, *Romola*. Bk. i, ch. 39. (1863)  
She runs the town with an iron hand. And no nonsense about a velvet glove.

SALLY WOOD, *Murder of a Novelist*, p. 195. (1941)  
The velvet glove and the iron hand are outmoded.

R. A. J. WALLING, *The Corpse with the Eerie Eye*, p. 177. (1942)

An iron foot in a velvet shoe.

RUFUS KING, *A Variety of Weapons*, p. 36. (1943)

1 He saw that his folke was at the worste hande.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, xiv, 352. (c. 1489)

Augustus was on the mending hand.

RICHARD GRENEWAY, tr., *Tacitus*. Bk. i, ch. 2. (1598) He was convalescing.

The nation . . . is upon the declining hand.

JOHN LAW, *Proposals for a Council of Trade*, p. 187. (1701)

Mr. Wrigley . . . is now on the mending hand.

JOHN WESLEY, *Works* (1872) xii, 439. (1789)

2 Wish in one hand and spit in the other.

CHARLES, *Vice Czar Murders*, p. 212. (1941)

3 Myn handes been nat shapen for a knyf.  
As for to reve no man for his lyf.

CHAUCER, *The Legend of Good Women: The Legend of Hypermnestra*, l. 131. (c. 1385)

4 One hand will not clasp.

CHEALES, *Proverbial Folk-Lore*, p. 91. (1875)

5 Good hand, good hire.

JOHN CLARKE, *Puroemiologia*, p. 45. (1639)  
He . . . worked sometimes on weekly wages and sometimes good hand good hire. Piece-work.

J. C. BRIDGE, *Cheshire Proverbs*, p. 62. (1917)

6 This hand hath offended—this unworthy hand.

THOMAS CRANMER, thrusting into the fire his right hand, which had previously subscribed to the doctrine of Papal supremacy, as he was being burned at the stake, in 1556.

7 Her hand seemed milk in milk, it was so white.

WILLIAM DRUMMOND, *Of Phyllis*. (c. 1640)  
We . . . meet in the proverbs of Spain a grave thoughtfulness, a stately humour. . . . How eminently chivalresque . . . White hands cannot hurt. Las manos blancas no ofenden.

TRENCH, *Lessons in Proverbs*, p. 42. (1852)

8 We should by all thinges at the first hand.

EDWARD VII, *Literary Remains*, ii, 504. (1551)  
I had it [the tale] at the second hand.

UNKNOWN, *Hay Any Work*, 44. (1589)

You have it but at the third or fourth hand.

WILLIAM BEDELL, *Letters*, xi, 141. (1624)

Willing to put the finishing hand to our principal work.

JUAN Y SANTACILLA, *Voyage to South America*, ii, 291. (1760)

The compiler did not put his last hand to the work.

ARNOLD, *Essays in Criticism*, ix, 376. (1865)

The newcomers "took a hand" in all the sports.

EGGLESTON, *The Circuit Rider*, p. 69. (1874)

9 One hand washes the other. (χείρ χεῖρα κνίσει.)

EPICHRMUS, *Apothegm.* (c. 550 B.C.) Quoted by PLATO, *Axiochus*, sec. 366C; by SENECA, *Apocolocyntosis*, sec. ix, fin, "Manus manum lavat"; by PETRONIUS, *Satyricon*, sec. 43, and by ERASMUS, *Adagia*, i, i, 33, who gives the form, "Manus fricat manum." A somewhat similar proverb is cited by SUIDAS, *Lexicon*, iv, 42. "One cluster helps another to ripen." An extension of the Greek is, χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον. (Hand washes hand, and finger finger), i. e. mutual help is part of our existence.

I'll do as much for you, when you like; do it reciprocally; one hand washes the other. (Deinde tu si quid volueris, in vicam faciam; manus manum lavat.)

SENECA (?), *Apocolocyntosis*. Sec. 9. (c. A.D. 55) Rouse renders "in vicem faciam," "You roll my log and I'll roll yours."

The proverb is common: "One hand claweth another." The Pope was advanced by Pipine; and Pipine was likewise advanced by the Pope.

JOHN JEWEL, *Defence of the Apology*, iv, 692. (1567)

One hand washeth another, & both wash the face. (Una man lava l'altra, & tutte due lavano il viso.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

LYLY, *Euphues and His England*, p. 221.

(1580) Cited by both Herbert and Fuller

One hand washeth an other, and it appertaineth vnto him, that taketh something, to giue something.

GABRIEL HARVEY, *A New Letter of Notable Contents*. (1593) *Works* (Grosart), i, 269.

'Tis through the world, this hand will rub the other.

THOMAS MIDDLETON, *The Phoenix*. Act i, sc. 1. (1607)

He that writes often, shall often receive letters for answer: for one hand washeth another.

FYNES MORYSON, *An Itinerary*, iii, i, 2. (1617)  
Asses scratch each other.

TORRIANO, *Piazza Universale*, p. 15. (1666)  
*See under Ass.*

One hand will not wash the other for nothing.

JAMES KELLY, *Scottish Proverbs*, p. 275. (1721)

One of his Hands is unwilling to wash 'tother for nothing.

THOMAS FULLER, *Gnomologia*. No. 3787. (1732)  
The right hand helps the left and the left the right.

P. PERCIVAL, *Tamil Proverbs*. No. 945. (1842)

One hand washes the other, but it takes two hands to wash the face. (Eine Hand waescht die andere, aber das Gesicht waescht man mit beyden Haende.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 323. (1856) A German proverb.

Two are better than one. . . . So the Greek proverb ran as to friends, "Hand cleanseth hand, and finger finger helps."

DAN PLUMPTRE, *Ecclesiastes*, iv, 9. (1881)

ONE GOOD TURN DESERVES ANOTHER, *see* TURN.

- 1  
The retainer . . . lendes a hande ouer a stile.  
JOHN FLORIO, *A Worlde of Wordes: Epistle Dedicatory*. (1598)  
Too squeamish to lend a hand to an ignoble act.  
JOHN MARSTON, *Antonios Revenge*. Act ii, sc. 1. (1600)  
I'll lend a helping hand To raise your fortunes.  
MASSINGER, *City-Madame*. Act i, sc. 2. (1632)  
Lend a helping hand.  
B. H. MALKIN, tr., *Gil Blas*. Pt. i, ch. 12. (1809)  
HELPING LAME DOGS OVER STILES, *see under HELP*.
- 2  
His hand will be against every man, and every man's hand against him. (Manus eius contra omnes, et manus omnium contra eum.)  
*Old Testament: Genesis*, xvi, 12. (c. 800 B. C.)  
The reference is to Ishmael.
- 3  
The voice is Jacob's voice, but the hands are the hands of Esau. (Vox quidem, vox Iacob est: sed manus, manus sunt Esau.)  
*Old Testament: Genesis*, xxvii, 22. (c. 550 B. C.)  
But Esau's hands suit ill with Jacob's voice.  
JOHN DRYDEN, *Absalom and Achitophel*. Pt. i, l. 982. (1681)  
Orlando's helmet in Augustine's cowl.  
HORACE AND JAMES SMITH, *Cui Bono*. (1812)
- 4  
His handes did serve in steade of landes.  
ARTHUR GOLDING, tr., *Ovid's Metamorphoses*. Bk. iii, l. 745. (1567)  
Help hands, I have no lands.  
UNKNOWN, *Troublesome Raigne of John King of England*, 19. (1591)  
Fool, says the jester, use thy hands, help, hands, for I have no lands.  
ROBERT ARMIN, *A Nest of Ninnies*, p. 47. (1608)  
FRANKLIN, *Poor Richard's Almanack*, 1745.
- 5  
Hands, that the rod of empire might have sway'd,  
Or wak'd to ecstasy the living lyre.  
THOMAS GRAY, *Elegy Written in a Country Church-yard*, l. 47. (1750)
- 6  
So harde is your hande set on your halpenny, That my reasoning your reason setteth nought by.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 6. (1546)  
But his mystresse having hyr hand on another halpenny gan thus say unto him.  
GEORGE GASCOIGNE, *The Posies*. (1577)  
She stood as though her heart had bin on her half-penny.  
ROBERT GREENE, *Works* (Grosart), ii, 45. (1583)  
His heart's on's halfpenny.  
JOHN CLARKE, *Paroemiologia*, p. 36. (1639)  
I will lay my hand on my halfpenny ere I part with it.  
JOHN RAY, *English Proverbs*, p. 250. (1678)  
His mind is on his halfpenny.  
ROBERTSON, *Phraseologia Generalis*, 885. (1681)  
"To have his hand on his hawpny," a proverbial phrase for being over attentive to his own interest.  
CARR, *The Dialect of Craven*, i, 216. (1828)

- 7  
It were folly for mee  
To put my hands betweene the barke and the tree.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
Between husband and wife. *See HUSBAND*.  
Don't thrust your hand into the fire. (In flammam ne manum iniectio.)  
ROBERT BLAND, *Proverbs*. Vol. ii, p. 98. (1814)  
Don't embroil yourself in a contention in which you have no concern.
- 8  
The best of them shall haue both their handis full.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)
- 9  
Lay your hand on your heart.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)  
I am here to finishe the contract by giuing handes, which you haue already begunne betweene your selues by ioyning of heartes.  
JOHN LYLY, *Euphues* (Arber), p. 83. (1579)  
Euery one that shaketh thee by the hand, is not ioined to thee in heart.  
JOHN LYLY, *Euphues and His England*, p. 246.  
The hearts of old gave hands:  
But our new heraldry is hands, not hearts.  
SHAKESPEARE, *Othello*, iii, 4, 46. (1605)  
To be heart and hand, to be fully bent.  
HALLIWELL, *Dict. of Archaic Words*. (1847)  
There is a hand that has no heart in it.  
C. A. BARTOL, *The Rising Faith: Training* (c. 1900)
- RIGHT HAND OF FELLOWSHIP, *see FELLOWSHIP*.
- 10  
With unwashed hands. (χερὰ ἀνέπλουσιν.)  
HOMER, *Iliad*. Bk. vi, l. 266. (c. 850 B. C.) A proverbial expression, quoted by PHILO, *De Specialibus Legibus*, ii, 6.  
I have washed my hands in innocency. (Lavi inter innocentes manus meas.)  
*Old Testament: Psalms*, lxxiii, 13. (c. 350 B. C.)  
I wil wash my hands gilltes thereof.  
LADY JANE GREY, *Epistle*, sig. B7. (1554)  
Pilat wesching his handis of ye deid of Chryst.  
GEORGE BUCHANAN, *Chamaeleon*. (1570)  
*Works* (1892), p. 53.  
I intend to wash my hands quit of the business.  
JAMES HOWELL, *Letters*. Bk. ii, sec. vii, let. 19. (1632)  
"Then I wash my hands of you," cries the doctor.  
FIELDING, *Tom Jones*. Bk. viii, ch. 3. (1749)  
He had entirely washed his hands of the difficulty.  
CHARLES DICKENS, *Bleak House*. Ch. 6. (1853)  
You are incorrigible. I wash my hands of you.  
EDNA LYALL (ADA E. BAYLY), *Knight-Errant*, p. 29. (1887)
- 11  
The more men the better work. (πλεόνων ὁ τε ἔργον ἀμεινόν.)  
HOMER, *Iliad*. Bk. xli, l. 412. (c. 850 B. C.)  
More hands mean more work and more increase. (πλείων μὲν πλεόνων μελέτη, μέζων δ' ἐπιθήκη.)  
HESIOD, *Works and Days*, l. 380. (c. 800 B. C.)  
Work divided is in that way shortened. (Divisum sic breve fiet opus.)  
MARTIAL, *Epigrams*. Bk. iv, epig. 82. (c. A. D. 90)

Many hondys makyn lyght worke.

*Douce MS.*, 52. (c. 1350) FÖRSTER, ed.

Yit many hondis togider maken ligt werk.

WRIGHT, ed., *Political Poems*, ii, 106. (1401)

Though Ascaparde be neuer so starke,

Many handes make lyght warke.

UNKNOWN, *Sir Beues*, l. 3012. (c. 1440)

Many hands make the burden lighter. (Multae manus onus leuius reddunt.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 95.

(1508) Or, "Multae manus onus leuius faciunt." Included by TAVERNER, *Translations from Erasmus*, fo. 36, with the rendering,

"Many handes make a lyghte burthen."

HENDERSON, *Latin Proverbs*, p. 233, cites another Latin form, "Multorum manibus grande levatur onus" (By the hands of many a great work is made light). Still another form, preserved in the *Harleian MS*, 3362,

fo. 76, is, "Multorum manus alleuiatur opus."

Many handis make light warke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Cited in all later collections, Camden, Ray, Kelly, Fuller, etc.

There is no burthen so heavy, which being sustained by many, becommeth not light.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 89. (1574) Pettie, tr.

Many hands make quick work.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Many hands will carry off much plunder.

NATHAN BAILEY, tr., *Colloquies*, p. 342. (1725)

Cited as "the old saying."

Many hands bring the work quickly to an end. (Viele Hände machen der Arbeit bald ein Ende.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 352. (1856) A German proverb. Similarly,

"Viele Hände machen leichte Bürden" (Many hands make the burden light).

When there's something to do, the more the better; when there's something to eat, not so. (Jèn to 'hao tso 'hùo; jèn shao hao ch'ih 'ho.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 604. (1875)

What is the use of saying that "Many hands make light work" when the same copy-book tells you that "Too many cooks spoil the broth"?

*The Observer* (London), 11 Feb., 1923, p. 9/7.

1 With his red right hand. (Rubente dextera.)

HORACE, *Odes*. Bk. i, ode 2, l. 2. (23 B.C.)

His red right hand.

MILTON, *Paradise Lost*. Bk. ii, l. 174. (1667)

In fighting foes the strong right hand is lord. (Hostili in bello dominatur dextera fortis.)

COLUMBANUS, *Carmen Monostichon*, l. 50. (C. A. D. 600)

2 The foot on the cradle, the hand on the distaff, a sign of a good housewife.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 2. (1659) RAY, *English Proverbs*, p. 14. (1670)

The foot at the cradle, and the hand at the roke is the sign of a good housewife.

JAMES KELLY, *Scottish Proverbs*, p. 307. (1721)

The foot on the Cradle, the Hands on the Distaff.

THOMAS FULLER, *Gnomologia*. No. 4541. (1732)

The foot at the cradle an' the hand at the reel.

Is the sign o' a woman that means to do weel.

ALLAN RAMSAY, *Scottish Proverbs*. (c. 1725)

The hand that rocks the cradle

Is the hand that rules the world.

WILLIAM ROSS WALLACE, *What Rules the World*. (1865)

The hand that rocks the cradle rules the world.

ROBERT CARSON, *The Bride Saw Red*, p. 195. (1943)

3

Thy hand is never the worse for doing thy own work.

HOWELL, *Proverbs: Brit.-Eng.*, p. 35. (1659)

Ni ffyddra llaw dyn er gwneithr da idd ei hûn.

(Our hand has no stain if it work to our gain.)

FRANKLIN, *Poor Richard's Almanack*, 1746

Dirty hands make clean money.

W. C. HAZLITT, *English Proverbs*, p. 110. (1869)

4

That famous old proverb: That it is foolish to petition with empty hands. (Veteri celebratur proverbio: Quia vacuae manus temeraria petitio est.)

JOHN OF SALISBURY, *Polycraticus*. Bk. v, ch. 10. (c. 1175)

With empty hand men may na haukes tulle [lure]

CHAUCER, *Canterbury Tales: The Reeves Tale*, l. 214. (c. 1386) Also *The Wife of Bath's Prologue*, l. 415.

With empty hand may noon haukys lure.

JOHN LYDGATE, *Minor Poems*, p. 174. (c. 1430)

For empty fystes, men vse to say, cannot the Hawke retaine.

HUGH RHODES, *Boke of Nurture*, 740. (c. 1530)

He hath his haukes in the mew, but make ye sure. With emptie handes men maie no haukes allure.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Haggard hawkes mislike an emptie hand.

GEORGE GASCOIGNE, *Posies*, p. 65. (1575)

'Tis gold must such an instrument procure;

With empty fist no man doth falcons lure.

WEBSTER, *The White Diuel*. Act iv, sc. 1. (1612)

With empty hands no tassels you can lure.

POPE, *Wife of Bath*, l. 172. (1717)

Men lure no hawks with empty hands.

SCOTT, *Anne of Geierstein*. Ch. 25. (1829)

5

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand, and their left? (Qui nesciunt quid sit inter dexteram et sinistram suam?)

*Old Testament: Jonah*, iv, 11. (c. 350 B.C.)

He knows not his right hand from his left

WILLIAM ROBERTSON, *Phraseologia Generalis*, 1079. (1681)

The poor innocent cannot tell his right hand from his left.

STEVENSON, *Black Arrow: Prologue*. (1888)

6

You have made a hand like a foot.

JAMES KELLY, *Scottish Proverbs*, p. 386. (1721)

You have made a Hand of it, like a Foot.

THOMAS FULLER, *Gnomologia*. No. 5921. (1732)

That's a billet-doux from your mistress.—I don't know whence it comes; but whoe'er writ it, writes a hand like a foot.

SWIFT, *Polite Conversation*. Dial. i. (1738)

See also WRITING: HANDWRITING.

1

A cold hand and a warm heart.

VINCENT LEAN, *Collectanea*, iii, 380. (1902)

The Germans have the same saying, "Kalte Hand, warmes Herz."

2

The King and he walking hand by hand.

JOHN LYDGATE, tr., *Fall of Princes*, iv, ix, 107. (c. 1430)

The kingis . . . raid togidder to the toun, Hand for hand.

WILLIAM STEWART, *Croniclis of Scotland*, i, 371. (1535)

Let's go hand in hand, not one before another.

SHAKESPEARE, *Comedy of Errors*, v, 1, 425. (1593)

3

A wette hand quoth Flauius will holde a dead herring.

JOHN LYLY, *Euphues* (Arber), p. 414. FULLER, *Gnomologia*. No. 453. (1732)

4

He is a passing goodman of his handes.

SIR THOMAS MALORY, *Morte Darthur*. Bk iv, ch. 17. (1485)

He is a tall man of his handes. (Cest ung habille homme de ses mains.)

JEHAN PALSgrave, *Dictionary*, p. 784. (1530)

They were neuer tall fellows of their hands that were such hacksters in the street.

RICHARD HARVEY, *Plaine Percevall*, sig. A3. (1589)

Is he valiant, and a talle man of his hands?

JOHN FLORIO, *Second Frutes*, p. 117. (1591)

Active besides, and tall of his hands. (Promptus manu.)

PHILEMON HOLLAND, tr., *Livy*, ii, 23, 65. (1600)

In iii, 70, 136, Holland renders "Viribus ferox" as "a tall man of his hands," and in xxi, 40, 415, "Vigens corpore" with the same phrase.

5

A light hand makes a heavy wound.

THOMAS MANNINGHAM, *Diary*, p. 52. (1602)

6

The greatest hand at talk I ever came across.

HARRIET MARTINEAU, *Society in America*. Vol. i, p. 232. (1837)

Your aunt was a great hand for lighting up bright.

SARAH O. JEWETT, *Deephaven*. Ch. 3. (1877)

He was a great hand to play the piano.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 118. (1902)

7

Let not thy left hand know what thy right hand doeth. (μή ἡριστερὴ σου τὴ δεξιὰ σου.)

*New Testament: Matthew*, vi, 3. (c. A. D. 70)

The Vulgate is, "Nesciat sinistra tua quid faciat dextera tua."

Let your left hand turn away what your right hand attracts.

*Babylonian Talmud: Sotah*, fo. 47b. (c. 450)

Thy right hand knows nothing of thy left hand.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 778.

(1817) A saying of Mohammed.

Let not the right side of your brain know what the left side doeth.

SHAW, *John Bull's Other Island*. Act iv. (1904)

Never let your right hand know what your left hand is doing.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 26. (1941)

Good little town, London, for anyone who wants to prevent his dexter hand from knowing what he's doing with his sinister.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 201. (1943)

My left hand never learnt what my right one's been doing.

LAWRENCE TREAT, *O as in Omen*, p. 23. (1943)

I am a bad hand at criticising men.

J. H. NEWMAN, *Letters*, i, 227. (1830)

He was always but a poor hand at writing a letter.

HARRIET MARTINEAU, *The Loom and the Luggie*. Pt. ii, ch. 3. (1833)

The children of Israel went out with an high hand in the sight of all the Egyptians. (In manu excelsa.)

*Old Testament: Numbers*, xxxiii, 3. (c. 550 B. C.)

To carry things with a high hand.

DUKE OF WELLINGTON, *Dispatch*. (1808) See

GURWOOD, *Dispatches of Wellington*, iv, 96.

The dominant party carrying it with a high hand

THOMAS CARLYLE, *The French Revolution*. Vol. iii, pt. iv, ch. 2. (1837)

I took the high hand in despair.

ROBERT LOUIS STEVENSON, *Silverado Squatters*, p. 71 (1883)

What my right hand has dared to do, it does not dare to write. (Quod facere ausa mea est, non audet scribere, dextra.)

OVID, *Heroides*, Eleg. xii, l. 115. (c. 10 B. C.)

I scarcely seem able to keep my hands off you. (Vix tenuere manus.)

OVID, *Metamorphoses*. Bk. i3, l. 203. (A. D. 7)

Paws off, Pompey.

FREDERICK MARRYAT, *Jacob Faithful*. Ch. 12.

(1834) "Although she liked to be noticed, . . . Ben was the only one she ever wished to be handled by—it was 'Paws off, Pompey,' with all the rest."

He belonged to the Wandering Hand Society The girls would have had a time with him

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 169. (1940)

If he ones apperceyve you howe you play on bothe the handes, he wyll never truste you after.

JEHAN PALSgrave, *La Langue Françoysse*, 433. (1530) To play on both hands, i. e. to be

guilty of double dealing.

He playeth on both hands.

THOMAS DRAXE, *Bibliotheca*, p. 47. (1633)

1 They kiss the hand by which they are oppressed. (Illam osculantur, qua sunt oppressi, manum.)

PHAEDRUS, *Fables*. Bk. v, fab. 1, l. 5. (c.25 B.C.) They kissed my hands and maligned me with snakish tongue. (Osculabantur mihi manus et ore vipereo detrahebant.)

ST. JEROME (HIERONYMUS), *Epistles*. Epis. xlv, sec. 2. (A.D. 385)

An Italian . . . will tell you that he kisseth your hand a thousand times over, when he wisheth them both cut off.

JAMES HOWELL, *Letters*, 28 Feb., 1634.

Many kiss the hand they wish cut off.

GEORGE HERBERT, *Jacula Prudentum*. No. 285. (1640) RAY, *English Proverbs*, p. 15. (1670)

Many kiss the Hands they wish to see cut off.

THOMAS FULLER, *Gnomologia*. No. 3352. (1732)

Many kiss the hands they would fain see chopped off.

H. S. MERRIMAN (HUGH S. SCOTT), *In Kedar's Tents*. Ch. 24. (1897)

Kiss the hand which you cannot bite.

R. C. TRENCH, *On the Lessons in Proverbs*. p. 48. (1853) A Persian proverb.

2 If I forget thee, O Jerusalem, let my right hand forget her cunning. (Oblivioni detur dextera mea.)

*Old Testament: Psalms*, cxxxvii, 5. (c.400 B.C.)

3 Don't shake hands too eagerly. (μή βαδῖως δεξιὰν ἐμβάλλειν.)

PYTHAGORAS, *Apothegm.* (c. 525 B.C.) See DIOGENES LAERTIUS, *Pythagoras*. Bk. viii, sec. 17. There is a similar Latin proverb, "Ne cuius dextram inieceris" (Do not effusively offer your right hand to everyone). See also under FRIEND

4 Give me your right hand. (Cedo tuam mi dexteram.)

PLAUTUS, *Curculio*, l. 307 (c. 200 B.C.)

I'm shaking hands with my guardian angel. (Teneo dextera genium meum.)

PLAUTUS, *Menaechmi*, l. 138. (c. 200 B.C.)

Where then the pledge of clasped right hands? (Ubi illae sunt densae dexterae?)

CICERO, *Ad Atticum*. Bk. vii, epis. 1. (50 B.C.) Quoting from an unknown poet.

To join right hand to right hand. (Dextrae iungere dextram.)

VERGIL, *Aeneid*. Bk. i, l. 408. (19 B.C.)

My right hand is to me as a god. (Dextra mihi deus.)

VERGIL, *Aeneid*. Bk. x, l. 774.

Let each man render me his bloody hand:

First, Marcus Brutus, will I shake with you.

SHAKESPEARE, *Julius Caesar*, iii, 1, 184. (1599)

*Ferdinand*: Here's my hand.

*Miranda*: And mine, with my heart in 't.

SHAKESPEARE, *The Tempest*, iii, 1, 89. (1611)

Tip us yer bunch of fives, old faker!

ARTEMUS WARD (C. F. BROWNE), *The Draft in Baldinsville*. (1862)

5 You keep the hand under the mantle. (Manum intra pallium continentes.)

QUINTILIAN, *Institutionis Oratoriae*, xii, x, 21.

(c. A.D. 80) To speak calmly, without gestures. Cited by ERASMUS, *Adagia*, ii, x, 31, in the proverbial form, "Manum habere sub pallio."

6 They two are hand and glove.

JOHN RAY, *English Proverbs*, p. 347. (1678)

He and I were Hand in Glove.

SWIFT, *Stella's Birthday*, l. 26. (1723)

They put both their Hands in one Glove.

THOMAS FULLER, *Gnomologia*. No. 4960. (1732)

Connected as the hand and glove

Is, madam, poetry and love.

DAVID LLOYD, *Epistle to a Friend*. (c. 1792)

I'm on your side now, hand and glove.

STEVENSON, *Treasure Island*. Ch. 34. (1883)

They were hand in glove.

NGATO MARSH, *Death of a Peer*, p. 312. (1940)

7 "I fought for my own hand," said the smith.

SCOTT, *Fair Maid of Perth*. Ch. 34. (1828)

To rule for his own self and hand.

TENNYSON, *The Coming of Arthur*, l.218. (1869)

[They] were fighting for their own hand.

J. A. FROUDE, *Caesar*. Ch. 9. (1879)

8 The hand which turns from the plough to the sword never objects to toil. (Nullum laborem recusant manus, quae ad arma ab aratro transferuntur.)

SENECA, *Ad Lucilium*. Epis. li, sec. 10. (a.A. D. 64) There's no better sign of a brave mind than a hard hand.

SHAKESPEARE, *II Henry VI*, iv, 2, 21. (1590)

She makes her hand hard with labour.

SIR THOMAS OVERBURY, *Characters: The Milkmaid*. (1614)

And blessed are the horny hands of toil!

J. R. LOWELL, *A Glance Behind the Curtain*, l. 204. (1843)

9 A hand open as day.

SHAKESPEARE, *II Henry IV*, iv, 4, 31. (1598)

A hand as lib'ral as the light of day.

WILLIAM COWPER, *Hope*, l. 408. (1781)

Stout heart and open hand!

SCOTT, *Marmion*, Canto i, st. 10. (1808)

See also under LIBERALITY.

10 In which you, father, shall have foremost hand.

SHAKESPEARE, *II Henry IV*, v, 2, 140. (1598)

I solemnly protest I had no hand in it.

GOLDSMITH, *Vicar of Wakefield*. Ch. 1. (1766)

11 Give me your hands, if we be friends,

And Robin shall restore amends.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 444. (1596)

Browning was sure to be . . . given a "hand" every time he came to bat.

H. C. PALMER, *Stories of the Base Ball Field*, p. 66. (1890)

It's a good act—we got a good hand.

CARL SANDBURG, *Slabs of the Sunburnt West*, p. 39. (1922)

Give the little girl a hand.

TEXAS GUINAN, asking for applause for one of her entertainers. (c. 1930)

1 They clawed the money off of his table hand over fist.

SEBA SMITH, *Major Downing*, p. 116. (1833)  
Quickly, easily.

A heavy squall was coming up hand over fist.

W. C. RUSSELL, *A Sailor's Sweetheart*, ii. 173. (1880)

Brad is making it hand over fist.

GEORGE ADE, *People You Know*, p. 32. (1903)

2 If I can't get a "hand-out" for it, I can at least expatiate on its merits.

SWEET AND KNOX, *Texas Siftings*, p. 195. (1882) Food handed out to a beggar.

I was refused food in house after house. Then I got a "hand-out."

JACK LONDON, *The Road*, p. 27. (1907)

When Rapp picked him up there, he was living on "hand-outs."

WILLA CATHER, *Professor's House*, p. 195. (1925)

3 Here's the back of my hand to you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Now my hand is in.

SWIFT, *Polite Conversation*. Dial. ii.

4 The gods hear men's hands before their lips.

SWINBURNE, *Atalanta in Calydon: Althea*. (1864) See also WORD AND DEED.

5 To have not only clean hands, but clean minds.

THALES. (c. 600 B. C.) See under CLEANLINESS.  
The Latin proverbial form is, "Lotis (or lautis) manibus."

He that hath clean hands and a pure heart. (Innocens manibus et mundo corde.)

Old Testament: *Psalms*, xxiv, 4. (c. 250 B. C.)

God looks with favor at pure, not full, hands. (Puras deus non plenas adspicit manus.)

PUBLILIUS SYRUS, *Sententiae*. No. 544. (c. 43 B. C.)

Clean hands want no Washball.

THOMAS FULLER, *Gnomologia*. No. 1111. (1732)

6 Hands across the sea, Feet on English ground,  
The old blood is bold blood the wide world round.

BYRON WEBBER, *Hands Across the Sea*. (c. 1890)

Hands across the sea. Friendship with people or nations abroad.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

7 [He] was remarkably partial to holding a lone hand.

JANE WEST, *A Table of the Times*, i, 217. (1799)

Playing against a lone hand.

R. HARDIE, *Hoyle Made Familiar*, p. 37. (1830)

I wasn't playing a lone hand in that game.

MURDOCH, *A Yoshiwara Episode*, p. 81. (c. 1890)

TRY A HAND, see under TRYING.

8 Than they faght hand ovyr hedd.

UNKNOWN, *Le Bone Florence of Rome*, l. 475. (c. 1440)

Hande over heed, confusedly.

PAISGRAVE, *La Langue Françoyse*, 836. (1530)

Bid guests to his bridal, hand-over-head, come who would.

HUGH LATIMER, *Sermons*, p. 284. (1555)

Hand over head, as men took the Covenant.

JOHN RAY, *English Proverbs*, p. 250. (1678)

ISAAC D'ISRAELI cites this (*Curiosities of Literature*, ser. ii, i, 462), with the comment, "Among our own proverbs, a remarkable incident has been commemorated; *Hand over head, as men took the Covenant*."

Give not your almes hand over head; do good with discretion.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 75. (1681) See also ALMS.

He . . . went at the leading skiffs hand over head.

CHARLES READE, *Hard Cash*. Ch. 1. (1863)

Hand-over-head. In a reckless thoughtless manner.

F. T. ELWORTHY, *West Somerset Word-Book*, p. 316. (1886)

## HANDKERCHIEF

9 Then draw I forth

My handkercher, and having made my choice,  
I thus bestow it.

JOHN FLETCHER, *The Sea-Voyage*. Act iii, sc. 1. (1622) Expressing a condescending preference.

The story of the Sultan's throwing a handkerchief is altogether fabulous.

MARY WORTLEY MONTAGU, *Letter to the Countess of Mar*, 10 March, 1718.

I imagine he must do something more than merely throw his handkerchief.

R. P. WARD, *Tremaine*. Bk. ii, ch. 39. (1825)

"And so, . . . you condescend to fling to me your royal pocket handkerchief," said Blanche.

THACKERAY, *Pendennis*. Ch. 64. (1850)

10 He has only to throw the handkerchief, and she is his. (Il n'a qu'à . . . jeter le mouchoir. elle est à lui.)

MAX O'RELL, *John Bull et Son Ile*, p. 216. (1890)

## HANDLE

11 Everything has two handles, by one of which it ought to be seized and by the other not. (πάν πράγμα δύο ἔχει λαβάς. τὴν μὲν φορητὴν, τὴν δὲ ἀφόρητον.)

EPICTETUS, *Encheiridion*. Sec. 43. (c. A. D. 120)

Quoted by BURTON, *Anatomy of Melancholy*, ii, ii, 3.

There is nothing but hath a double handle.

JEREMY TAYLOR, *Holy Living*. Ch. 2, sec. 6. (1650)

Most things have two Handles; and a wise Man takes hold of the best.

THOMAS FULLER, *Gnomologia*. No. 3472. (1732)

Everything hath two handles, saith the ancient adage.

ISAAC D'ISRAELI, *Curiosities of Literature*, iii, 334. (c. 1800)

<sup>1</sup> He flies right off the handle for nothing.

T. C. HALIBURTON, *Sam Slick in England*. Ch. 28. (1843) To become suddenly angry.

The old woman would go off the handle if I should come back without you.

ANN STEPHENS, *High Life in New York*, ii, 10. (1843)

Flying into a passion is one thing; flying off the handle is another.

E. G. PAIGE, *Dow's Patent Sermons*, iii, 252. (c. 1849)

George's voice was just "turning," and . . . it was apt to fly off the handle and startle everybody.

MARK TWAIN, *Innocents Abroad*. Ch. 4. (1869) I'm afraid . . . he'll fly off the handle, and never come again.

W. D. HOWELLS, *The Minister's Charge*, p. 215. (1886)

You go flying off the handle and the same as tell me that I'm a thief.

MRS. WILSON WOODROW, *Sally Salt*, p. 240. (1912)

No sense in flying off the handle.

P. G. WODEHOUSE, *Money in the Bank*, p. 191. (1942)

<sup>2</sup> If old Cran was to slip off the handle, I think I should make up to [his daughter].

T. C. HALIBURTON, *Sam Slick in England*. Ch. 28. (1843) To die.

My old gentleman means to be Mayor . . . before he goes off the handle.

O. W. HOLMES, *The Poet at the Breakfast-Table*. Ch. 10. (1872)

<sup>3</sup> Take things always by their smooth handle.

THOMAS JEFFERSON, *Letter to Charles Clay*. (1817)

Lamb loved paradox. . . As Hartley Coleridge adds, it was his way always to take hold of things "by the better handle."

CANON AINGER, *Charles Lamb*, p. 176. (1881)

<sup>4</sup> Mister Coxswain! thanky, Sir, for giving me a handle to my name.

FREDERICK MARRYAT, *Peter Simple*. Ch. 4. (1833) In ch. 64, "His Majesty has given me a handle to my name." A title of rank or honor attached to the name.

She entertained us with stories . . . mentioning no persons but those who "had handles to their names," as the phrase is.

THACKERAY, *The Newcomes*. Ch. 23. (1855)

<sup>5</sup> He is determined to carry on the contest "to the handle."

UNKNOWN, *Editorial, Louisville (Ky.) Public Advertiser*, 9 May, 1833. To the hilt, to the limit.

He was enjoying his trip "up to the handle."

*Knickerbocker Magazine*. Vol. xlv, p. 435. (1855)

If he isn't playin' possum right up to the handle, then he is a fool.

JOHN HABBERTON, *Jericho Road*, p. 101. (1876)

## HANGING

See also Gallows, Halter

<sup>6</sup> Hanging is too good for him, said Mr. Cruelty.  
JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

<sup>7</sup> Thou mayst answer, "a-byd, a-byd," but he That hangeth by the nekke, sooth to seyne, In grete disese abydeeth for the peyne.

CHAUCER (?), *Troilus and Criseyde*. Bk ii, l. 985. (c. 1380)

To be hanged by the neck till he was dead—that was the end.

DICKENS, *Oliver Twist*. Ch. 52. (1838) "Suspendatur per collum" (Let him be hanged by the neck) is the law phrase.

<sup>8</sup> All are not hanged that are condemned.

THOMAS FULLER, *Gnomologia*. No. 501. (1732)

<sup>9</sup> Take courage, younger than thou have been hanged.

THOMAS FULLER, *Gnomologia*. No. 4307.

<sup>10</sup> I fear hanging, whereunto no man is hasty.

W. D. HAZLITT, ed., *Old Plays*, ii, 120: *Jacke Juggeler*. (c. 1550)

There's no haste to hang true men.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 1. (1599)

Londoners . . . aim more at dispatch than justice; and, to make quick riddance (though no haste to hang true men), acquit half and condemn half.

THOMAS FULLER, *Worthies: London*, ii, 341. (1662)

No haste to hang true men.

JOHN RAY, *English Proverbs*, p. 101. (1678)

<sup>11</sup> He that hangth him selfe a sondaie (said hee) Shall hang still vncut down a mondaie for mee.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>12</sup> Suggs lost his money and his horse, but then he hadn't got the hang of the game.

JOHNSON J. HOOPER, *Simon Suggs*, p. 44. (1845)

To get the hang of a thing, is to get the knack, or habitual facility, of doing it well.

JOHN BARTLETT, *Dictionary of Americanisms: Hang*. (1859)

<sup>13</sup> It is my destenye to be hanged.

WILLIAM HORMAN, *Vulgaria*, fo. 19. (1519)

Hanging gangs by haps.

FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595)

MARRIAGE AND HANGING GO BY DESTINY, see under MARRIAGE.

<sup>14</sup> He that is hang'd in a crabb tree will never love verjuyce [crab-apple cider].

JAMES HOWELL, *English Proverbs*, p. 5. (1659)



Hang a dog on a crabtree, and he'll never love verjuice. Generally men and beasts shun those things, by or for which they have smarted.

JOHN RAY, *English Proverbs*, p. 81. (1670)  
Affliction makes a man both honest and wise; for the smart brings him to a sense of his error, and the experiment to a knowledge of it. . . . Hang a dog upon a crab-tree (we say), and he'll never love verjuice.

SIR ROGER L'ESTRANGE, tr., *Aesop*, Fab. 59. (1692)

<sup>1</sup> Gan sore muse and henge in a balaunce.

JOHN LYDGATE, tr., *Fall of Princes*, i, 14. (1430)

See under BALANCE.

As yet the matter hangeth in suspence.

THOMAS WILSON, *Logike*, fo. 77B. (1551)  
Such as hung in the wind, as neuters.

JOHN PROCTOR, *Historie of Wyates Rebellion*. (1555) See ARBER, *Garner*, viii, 70.

The business of money hangs in the hedge.

SAMUEL PEPYS, *Diary*, 27 Oct., 1666.

The cause would not have hung upon the Hedges so long as it did.

WILLIAM SMITH, *Annals of University College*, p. 321. (1728)

He has been hanging between life and death

JANE W. CARLYLE, *Letters*, iii, 144. (1862)

<sup>2</sup> Quha ever bess hangit with his cord needs never to be drowned.

SIR DAVID LYNDESAY, *The Thrie Estaitis*, l. 2096. (1540)

You were not born to be drowned, but rather to be hanged. (Tes destinees fateles ne sont à perir en eau. Tu feras hault en l'air certainement pendu.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 24. (1548)  
The water will never reave [rob] the widdie [gallows].

FERGUSON, *Scottish Proverbs*, p. 101. (c. 1595)  
He that is born to be hanged, shall never be drowned.

WILLIAM CAMDEN, *Remains* (1870), p. 324. (1605) The proverb, in practically this form, is common to most European languages.

He hath no drowning mark upon him; his complexion is perfect gallows.

SHAKESPEARE, *The Tempest*, i, 1, 32. (1611)

If a gallows were on land,  
This fellow could not drown.

SHAKESPEARE, *The Tempest*, v, i, 217. (1611)  
Long with two others escaped (the rest drowned). One of the three said nothing but Gallows claim thy right, which within half a year fell out accordingly.

SAMUEL PURCHAS, *Pilgrim*. Ch. 19. (1625)  
Since as the proverb old 'tis found,  
Who's born to hang, will ne'er be drown'd.

CHARLES COTTON, *Scarronides*. Bk. iv. (1670)  
He had a proverb in his favour, and he got out of the water, . . . not being born to be drowned.

DANIEL DEFOE, *Colonel Jacque*. Ch. 7. (1723)  
If born to swing, I never shall be drown'd.

HENRY FIELDING, *The Covent Garden Tragedy*. Act i, sc. 3. (1732)

If he be hang'd he'll come hopping; and if he be drown'd he'll come dropping.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>3</sup> One doesn't correct the man who is hanged: one corrects others by him. (On ne corrige pas celui qu'on pend: on corrige les autres par lui.)

MONTAIGNE, *Essays*. Bk. iii, ch. 8. (1595)

<sup>4</sup> There's nothing better for me to do than to tie a rope around my neck and stretch myself out into one long capital I. (Unam faciam litteram longam.)

PLAUTUS, *Aulularia*, l. 77. (c. 210 B. C.)

Nothing indeed remains for me but that I should hang myself. (Ad restim mihi quidem res redit planissime.)

TERENCE, *Phormio*, l. 686. (161 B. C.)

<sup>5</sup> What do you want with a drachma?—To buy myself a rope.—What for?—To make myself a swinging shape. (Quid ea drachuma facere vis?—Restim volo mihi emere.—Quam ob rem?—Qui me faciam pensilem.)

PLAUTUS, *Pseudolus*, l. 88. (c. 195 B. C.)

You lack a penny to buy a halter with. (Egenti as, laquei pretium.)

HORACE, *Satires*. Bk. ii, sat. ii, l. 98. (30 B. C.)

A proverb originating in Attic comedy. GIVE HIM ENOUGH ROPE AND HE'LL HANG HIMSELF. see under ROPE

<sup>6</sup> Get it, and be hanged. (Exige, ac suspende te.)

PLAUTUS, *Bacchides*, l. 903. (c. 190 B. C.)

Get a thick rope and hang yourself. (Cape crasam ac suspende te.)

PLAUTUS, *Persa*, l. 814. (c. 200 B. C.)

Get a rope and hang yourself. (Capias restim ac te suspendas.)

PLAUTUS, *Poenulus*, l. 396. (c. 194 B. C.)

Get out of the house and hang yourself. (Abi domum, abi cito ac suspende te.)

TERENCE, *Andria*, l. 255. (166 B. C.)

Why don't you go and hang yourself and be thought a hero in Thebes? (τί οὐκ ἀπ' ἡρώτων ἴνα θήβησιν ἥρωας γένη;) )

ZENOBIUS, *Adagia*, vi, 17. (c. A. D. 130) Suicide was honored in Thebes.

Hang yourself, brave Crillon we have tought at Arques and you were not there. (Pends-toi, brave Crillon, nous avons vaincu à Arques, et tu n'y étais pas.)

HENRY IV OF FRANCE, *Letter to Louis de Balbes Crillon*, the Ney of the sixteenth century.

This is the version that Voltaire gives, but that inveterate "inventor of history," as he has been called, changed the king's letter to suit himself, for it was written before Amiens, 20 Sept., 1597, and not after Arques in 1589, at which time Crillon had not joined Henry's party. See *Collection des Documents Inédits de l'Histoire de France*, vol. iv, 1847, p. 848. The sentence was later engraved on a plaque in the lobby of the Hotel de Crillon at Paris.

Go, hang yourselves all.

SHAKESPEARE, *Twelfth Night*, iii, 4, 136. (1599)

Hang yourself for a pastime.

JOHN RAY, *English Proverbs*, p. 71. (1678)

- 1  
Better be half hanged than ill wed.  
JOHN RAY, *English Proverbs*, p. 48. (1670)  
Better be half hanged than lose estate.  
THOMAS OTWAY, *The Souldier's Fortune*. Act  
v, sc. 3. (1681)
- 2  
A hangman's is a good trade, he doth his work  
by daylight.  
JOHN RAY, *English Proverbs*, p. 91. (1678)
- 3  
If you would not live to be old, you must be  
hanged when you are young.  
JOHN RAY, *English Proverbs*, p. 126. (1670)
- 4  
As good be hanged for an old sheep as a young  
lamb.  
JOHN RAY, *English Proverbs*, p. 350. (1678)  
KELLY, *Scottish Proverbs*, p. 46. (1721) A  
very old proverb, since hanging is mentioned  
as the punishment for sheep stealing.  
As good be hang'd for a Sheep as a Lamb.  
THOMAS FULLER, *Gnomologia*. No. 683. (1732)  
*In for the lamb*, as the saying is, *in for the sheep*.  
SAMUEL RICHARDSON, *Clarissa*, i, 60. (1748)  
We may as well be hanged for a sheep as a lamb.  
FREDERICK MARRYAT, *Midshipman Easy*. Ch.  
17. (1836)  
Others . . . comforted themselves with the  
homely proverb, that, being hanged at all, they  
might as well be hanged for a sheep as a lamb.  
DICKENS, *Barnaby Rudge*. Ch. 53. (1841)  
Better to be hanged for a sheep than a lamb.  
C. S. FORESTER, *Payment Deferred*, p. 50. (1926)  
You might as well swing for a skunk as a weasel.  
BRETT HALLIDAY, *Bodies Are Where You Find  
Them*, p. 232. (1941)
- 5  
If he . . . had hanged himself in Thisbe's  
garter, it would have been a fine tragedy.  
SHAKESPEARE, *A Midsummer-Night's Dream*,  
v, i, 366. (1596)  
Go hang thyself in thine own heir-apparent  
garters.  
SHAKESPEARE, *I Henry IV*, ii, 2, 46. (1597)  
Let them hang themselves in their own straps.  
SHAKESPEARE, *Twelfth Night*, i, 3, 13. (1599)  
I bid him hang himself in his own garters.  
CYRIL TOURNEUR, *The Atheist's Tragedie*. Act  
ii, sc. 5. (1611)  
He may go hang himself in's own garters.  
JOHN RAY, *English Proverbs*, p. 246. (1678)  
Go hang yourself in your own garters, for I'm  
sure the gallows groans for you.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 6  
I'll see thee hanged on Sunday first.  
SHAKESPEARE, *The Taming of the Shrew*, ii, 1,  
301. (1594)  
I'll see thee hanged first.  
SHAKESPEARE, *I Henry IV*, ii, 1, 44. (1597)  
Part with my country seat. . . I'll see him  
hanged first.  
JOHN ARBUTHNOT, *John Bull*, pt.iii, ch.9. (1712)
- 7  
Hanging is a sharp argument.  
R. L. STEVENSON, *Familiar Studies of Men and  
Books*. Ch. 6. (1882)

- 8  
Be hang'd and forget all.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
If I ever hang, it shall be about a fair lady's  
neck.  
SWIFT, *Polite Conversation*. Dial. i.  
You are always out of the way when you should  
be hang'd.  
SWIFT, *Polite Conversation*. Dial. iii.
- 9  
Yet, though I always have my Will,  
I'm but a meer Depender still:  
An humble Hanger-on at best,  
Of whom all People make a Jest.  
SWIFT, *Another Riddle*, l. 19. (1724)  
He is a perpetual hanger-on; yet no-body knows  
how to be without him.  
SWIFT, *Wonder of Wonders*. (1727)  
Charlotte . . . is still hanging on at her mother's  
. . . with nothing to do.  
JANE WELCH CARLYLE, *Letters*, iii, 61. (1860)  
To hang on by one's eyelashes; to persist at any  
cost.  
J. S. FARMER, *Americanisms: Hang*. (1893)
- 10  
Therefore it hangeth together as Germaines  
lippes, as we use to saie.  
THOMAS WILSON, *Logike*, fo. 25B. (1551)  
Mark how well the sequel hangs together.  
SHAKESPEARE, *Richard III*, iii, 6, 4. (1592)  
It hangs together as pebbles in a wyth.  
JOHN CLARKE, *Paroemiologia*, p. 155. (1639)  
They hang together like pebbles in a halter.  
JOHN RAY, *English Proverbs*, p. 250. (1678)
- 11  
We must, indeed, all hang together, or most  
assuredly we shall all hang separately.  
BENJAMIN FRANKLIN, *Retort*, to John Han-  
cock, who, in his address to the Continental  
Congress, just previous to the signing of  
the Declaration of Independence, had said,  
"We must be unanimous; there must be no  
pulling different ways; we must all hang  
together." See SPARKS, *Life of Franklin*. Pt.  
ii, ch. 9, p. 409; VAN DOREN, *Benjamin  
Franklin*. Ch. 19, p. 551.  
Stick together or get stuck separately.  
CLAYTON RAWSON, *No Coffin for the Corpse*,  
p. 243. (1942)
- 12  
And he believed doubtlesse, that Hanging was  
the worst use man could be put to.  
SIR HENRY WOTTON, *Reliquiae Wottonianae*. p.  
69. (c. 1630)  
The very worst use to which you can put a man  
is to hang him.  
LORD LYTTON, *Paul Clifford*. Ch. 36. (1830)

## II—Hanging: Some Euphemisms

- 13  
And forth we ride[n], . . .  
Un-to the watering of saint Thomas.  
CHAUCER, *Canterbury Tales: Prologue*, l. 826.  
(c. 1386) Saint Thomas, a place used for  
executions in Surrey on the Kent road,  
dedicated to Thomas à Becket. Horses were  
watered there.

He may, perhaps, take a degree at Tyburn, . . . come, to read a lecture . . . at St. Thomas à Waterings.

BEN JONSON, *The New Inne*. Act i, sc. 3. (1631)  
If Death would briefly say, . . . "I bring to you Saint Giles his bowl," 'twould put them all in fear.

*Roxburghe Ballads: Death's Dance*. (c. 1575)

Criminals on their way to the gallows at Tyburn were presented with a cup of water at or near the church of St. Giles in the Fields.

Trusting in friendship makes some be trust up, Or ride in a cart to kis Saint Giles his cup.

THOMAS CHURCHYARD, *Mirror of Man*. (1594)  
Those advent'rous youths, who make their exit At fair of Paddington.

B.E., *New Canting Dictionary*, sig. I2. (1690)

Paddington Fair, an execution of malefactors at Tyburn.

See she takes naught of mine, . . . or she goes to Paddington fair for it!

S. J. WEYMAN, *Shrewsbury*. Ch. 42. (1898)

<sup>1</sup>  
We say of one that's hanged, he makes a wry mouth.

RANDLE COTGRAVE, *Dictionary: Moue*. (1611)

<sup>2</sup>  
Welch parsley, which, in our vulgar tongue, is Strong hempen halters.

JOHN FLETCHER, *The Elder Brother*. Act i, sc. 2. (c. 1620)

This is a rascal deserves . . . To dance in Hemp Derricks Caranto: Lets choke him with Welch Parsley.

THOMAS RANDOLPH, *Hey for Honesty*. Act iv, sc. 1. (1638)

<sup>3</sup>  
What is their end? thei proue if Hempe be strong.

JOHN FLORIO, *Firste Fruites*, fo. 62. (1578)

To be hang'd, to kicke the winde.

JOHN FLORIO, *Worlde of Wordes*, p. 96. (1598)

<sup>4</sup>  
"Stabb'd with a Bridport dagger." That is, hanged . . . at the gallows; the best . . . hemp growing about Bridport.

THOMAS FULLER, *Worthies: Dorset*, i, 453. (1662)

"At Bridport be made good daggers." Nowadays, at any rate, a Bridport dagger is a grimly humorous euphemism for a hangman's rope.

*Times* (London) *Literary Supplement*, 21 Oct., 1910, p. 384.

<sup>5</sup>  
The priggar went to heaven in a string.

ROBERT GREENE, *Conny-catching*. Pt. ii, B26. (1592) The phrase referred originally to the Jesuits who were hanged in the reign of Elizabeth.

Thou shortly shalt to Heaven in a string.

RICHARD CORBET, *Certain Elegant Poems*. (c. 1630) in CHALMERS, *English Poets*, v, 582.

But some are gone to heaven in a string.

*Roxburghe Ballads*, iv, 141. (1679)

Then may he boldly take his Swing,

And go to Heaven in a String.

THOMAS WARD, *England's Reformation*, p. 178. (a. 1708)

<sup>6</sup>  
He will ride backwards up Holborn-hill. He will come to be hanged. Criminals . . . were, till about the year 1784, executed at Tyburn, the way to which from Newgate, was up Holborn-hill. They were generally conveyed in carts . . . with their backs towards the horses.

FRANCIS GROSE, ed., *Provincial Dictionary: London*, p. 197. (1787)

<sup>7</sup>  
Thou art at an ebbe at Newgate, thou hast wrong.

But thou shalt be a flote at Tyburne ere long.

JOHN HEYWOOD, *Proverbs*. (1546)

"He that is a low ebb at Newgate, may soon be afloat at Tyburn." I allow not this satirical proverb, as it makes mirth on men in misery.

THOMAS FULLER, *Worthies of England: Middlesex* (1640), ii, 314. (1662)

<sup>8</sup>  
Ware hem of hempyn lane.

THOMAS HOCCEVE, *De Regimine Principum*, 454. (c. 1420)

Stop a tyd, and be welle ware

Ye be nay cawte in an hempen snare.

JOHN SKELTON, *Against Garnesche*, l. 162. (a. 1529)

Ye shall have a hempen caudle then.

SHAKESPEARE, *II Henry VI*, iv, 7, 95. (1590)

I . . . scaped dauncing in a hempen circle.

THOMAS NASHE, *The Unfortunate Traveller*, 67. (1594)

Lamentable hempen tragedies acted at Tiburne.

THOMAS DEKKER, *The Seuen Deadly Sinnes of London*, vii, 44. (1606)

Hempen-widow, one whose husband was hanged.

B.E., *A New Dictionary of the Canting Crew*. (a. 1700)

A man who was hanged is said to have died of a hempen fever.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*. (1785)

<sup>9</sup>  
[Lads] That shepherded the moonlit sheep A hundred years ago.

A. E. HOUSMAN, *A Shropshire Lad*. No. 9. (1898) "To keep sheep by moonlight" was to be hanged in chains.

<sup>10</sup>  
Whoever refus'd to do this, should presently swing for't, and die in his Shoes.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 45. (1694)

I have been told by a fortune-teller that I should die in my shoes.

UNKNOWN, *The Matchless Rogue*, p. 87. (1725)

Ye sharpers so rich, who can buy off the noose, Ye honest poor rogues, who die in your shoes.

JOHN GAY, *Newgate's Garland*, l. 4. (1725)

All come to see a man "die in his shoes."

R. H. BARHAM, *Ingoldsby Legends: The Execution*. (1837)

<sup>11</sup>  
The three theues were conueied foorth to blesse the worlde with their heeles.

PAINTER, *Pallace of Pleasure*, p. 63. (1566)

- 1  
You'll go up a ladder to bed.  
JOHN RAY, *English Proverbs*, p. 256. (1678)
- 2  
Why, colonel, you break the King's laws; you stretch without a halter.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 3  
Did ever one yet dance the Tyburn Jigg,  
With a free air, or a well-pawder'd Wigg?  
SIR JOHN VANBRUGH, *The Relapse: Epil.* (1697)  
You may dance on the Ropes, without reading Euclid.  
THOMAS FULLER, *Gnomologia*. No. 5943. (1732)  
You'll dance at the End of a Rope, without teaching.  
THOMAS FULLER, *Gnomologia*. No. 6022.  
To see a fellow-being dancing in the air after death, in the manner practised in England.  
JOHN RICHARDSON, *Movements of the British Legion*. Ch. 8, p. 210. (1837)  
You'll dance upon nothing presently.  
AINSWORTH, *Jack Sheppard*. Ch. 31. (1839)  
Just as the Felon condemn'd to die . . .  
From his gloomy cell in a vision elopes,  
To caper on sunny greens and slopes,  
Instead of the dance upon nothing.  
THOMAS HOOD, *Miss Kilmansegg: Her Death*. St. 9. (1840)  
This poor soldier . . . is to dance on the top of nothing.  
CARLYLE, *Frederick the Great*. Vol. iii, bk. viii, ch. 4. (1862)
- 4  
Some of vs erelong maie happe leape at a dasie.  
UNKNOWN, *Respublica*. Act v, sc. 2. (1553)  
I will go neare for this to make ye leape at a dasye.  
JOHN STILL (?), *Gammer Gurton's Nedle*. Act v, sc. 2. (1575)  
At last hee leapt at a daysie . . . with a halter about his necke.  
ROBERT GREENE, *Black Book's Messenger: To the Reader*. (1592)  
He sayd: Haue at yon dasie that growes yonder; and so leaped off the gallows.  
UNKNOWN, *Pasquil's Jests*, p. 48. (1604)

## HAP

## See also Chance

- 5  
Hap helpeth hardy men alday.  
CHAUCER, *Legend of Good Women: Lucretia*, l. 1773. (c. 1385)  
FORTUNE FAVORS THE BRAVE, *see under FORTUNE*.
- 6  
Happe, how happe may.  
Al sholde I deye, I wole hir herte seche.  
CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 796, (c. 1380)  
"I care not," sayd Rycharde, "hap as it hap wyll."  
WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, p. 332. (c. 1489)  
Hap and be happy, hap that hap may.  
R. B., *Appius and Virginia*. (1575) In DODSLEY, *Old Plays*, iv, 151

- Let hap what hap will.  
GEORGE PETTIE, *Petite Pallace*, p. 134. (1576)  
Hap what hap may, I'll roundly go about her.  
SHAKESPEARE, *The Taming of the Shrew*, iv, 4, 107. (1594)  
Hap good or hap ill, I will walke on still.  
NICHOLAS BRETON, *Works* (Grosart), ii, 7. (1599)
- 7  
Give me hap and cast me in the sea.  
THOMAS CHURCHYARD, *Churchyards Charge*, p. 28. (1580) *See under LUCK*.
- 8  
Hap and a half-pennie, is warlds geir enough.  
FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)  
Hap and half-penny goods enough.  
JOHN CLARKE, *Paroemiologia*, p. 126. (1639)  
JOHN RAY, *English Proverbs*, p. 100. (1670)  
With the comment, "Good luck is enough, though a man have not a penny left him."
- 9  
One may through hap . . . hit the naile on the head.  
JAMES HART, *Anatomie of Urines*. Bk. ii, ch. 11. (1625)  
They must needs hit the mark sometimes, though not by aim, by hap.  
THOMAS FULLER, *Holy State: Of Fools*. (1642)
- 10  
I hope good happe be not all out worne.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1541)  
Some have the hap, some stick i' the gap.  
JOHN CLARKE, *Paroemiologia*, p. 125. (1639)  
Some have the happ and others stick in the gap.  
JAMES HOWELL, *Proverbs*, p. 16. (1659)  
Some has hap, and some sticks in the gap.  
JAMES KELLY, *Scottish Proverbs*, p. 296. (1721)  
FULLER, *Gnomologia*. No. 6274. (1732) "Hap and mishap govern the world."

## HAPPINESS

## See also Bliss, Delight, Joy, Pleasure

## I—Happiness: What It Is

- 11  
True happiness is of a retired nature, and an enemy to pomp and noise.  
ADDISON, *The Spectator*, 17 March, 1711.
- 12  
Happiness comes from the health of the soul.  
(ἐκ δ' ὑγιείας φρενῶν ὁ δῆλος.)  
AESCHYLUS, *Eumenides*, l. 535. (458 B.C.)  
Do you wish never to be sad? Live rightly! (Vis nunquam tristis esse? Recte vive!)  
ISIDORUS, *Scriptura*, xiii, 223. (c. A.D. 625)  
Oh, make us happy and you make us good!  
ROBERT BROWNING, *The Ring and the Book*. Pt. iv, l. 302. (1868)  
The three secrets of happiness: To see no evil, hear no evil, do no evil.  
S. G. CHAMPION, *Racial Proverbs*, p. 363. (1938) A Chinese proverb.  
BE GOOD AND YOU WILL BE HAPPY, *see under GOOD*.
- 13  
Doing well and happiness are the same thing.  
(τὴν δ' εὐπράγαν καὶ τὴν εὐδαιμονίαν εἶναι ταὐτόν.)  
ARISTOTLE, *Politics*. Bk. vii, ch. 3, sec. 1. (c.

330 B. C.) Jean-Jacques Rousseau is credited with a more definite definition: "Happiness: a good bank account, a good cook, and a good digestion."

1 Most of the happiness in this world consists in possessing what others can't get.

JOSH BILLINGS (H. W. SHAW), *Encyclopedia of Wit and Wisdom*. (1874)

2 The happiness of ordinary persons seems to me to consist in slavishly following the majority, as if they could not help it.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)

3 A happy life consists in tranquillity of mind. (In animi securitate vitam beatam.)

CICERO, *De Natura Deorum*. Bk. i, sec. 20. (45 B. C.)

It is neither wealth, nor splendor, but tranquillity and occupation, which give happiness.

THOMAS JEFFERSON, *Letter to Mrs. A. S. Marks*, 1788.

No creditor at the door and nobody sick. (Mên ch'ien wu chai chu, chia chung wu ping jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 852. (1875)

Three meals per day, one sleep per night. (Jib tu san ts'an, yeh mien yi su.)

SCARBOROUGH, *Chinese Proverbs*. No. 858.

Peace in a thatched hut—that is happiness.

S. G. CHAMPION, *Racial Proverbs*, p. 363. (1938)

A Chinese proverb.

4 The happiest person is the person who thinks the most interesting thoughts.

TIMOTHY DWIGHT, *Thoughts for the Inner Life*. (1899)

5 The chiefest point of happiness is that a man should be willing to be what he is. (Quod sis, esse velis.)

ERASMUS, *Moriae Encomium*. Sec. 22. (1511)

To be strong is to be happy.

LONGFELLOW, *The Golden Legend*, ii, 731. (1851)

6 Human felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day.

BENJAMIN FRANKLIN, *Autobiography*. (1798)

The streams of small pleasures fill the lake of happiness.

M. F. TUPPER, *Proverbial Philosophy: Of Trifles*. (1839)

7 Death after a life of least pain and greatest pleasure. (δυνατόν ἐλάχιστα θάνατον ἡσυχία τε πλείστα.)

HOMER, when asked by Hesiod to define happiness. ALCIDAMUS (?), *Contest of Homer and Hesiod*. Sec. 321. (c. 400 B. C.)

8 Is it by riches or by virtue that men are made happy? (Utrumne Divitiis homines an virtute beati?)

HORACE, *Satires*. Bk. ii, sat. 6, l. 73. (35 B. C.)

It's pretty hard to tell what does bring happiness. Poverty and wealth have both failed.

KIN HUBBARD, *Abe Martin's Broadcast*, p. 191. (1930)

9 Happiness is not a reward—it is a consequence.

R. G. INGERSOLL, *Christian Religion*. (c. 1890)

Happiness and Beauty are by-products.

SHAW, *Maxims for Revolutionists*. (1893)

Happiness is a habit—cultivate it

ELBERT HUBBARD, *Epigrams*. (1914)

10 The happiness of a man is to do the true work of a man. (εὐφροσύνη ἀνθρώπου ποιεῖν τὰ ἴδια ἀνθρώπου.)

MARCUS AURELIUS, *Meditations*. Bk. viii, No. 26. (C. A. D. 174)

The only happiness a brave man ever troubled himself with asking much about was, happiness enough to get his work done.

THOMAS CARLYLE, *Past and Present*. Bk. iii, ch. 5 (1843)

11 Happiness is a woman. (Das Glück aber ist ein Weib.)

F. W. NIETZSCHE, *Also Sprach Zarathustra: Von der Seligkeit Wider Willen*. Last line (1885)

12 Reason shows me that if my happiness is desirable and a good, the equal happiness of any other person must be equally desirable.

HENRY SIDGWICK, *The Methods of Ethics*. Ch. 3. (1874)

13 Happiness is a wine of the rarest vintage, and seems insipid to the vulgar taste.

LOGAN PEARSALL SMITH, *Afterthoughts*. (1910)

## II—Happiness: Apothegms

14 Heart-joy is life to a man and happiness in a man prolongeth days.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)* xxx, 22. (c. 190 B. C.) Oesterley, tr

15 Wherefore, O mortal men, why seek ye for happiness abroad, when it is placed within yourselves? (Quid igitur o mortales extra petitis intra uos positam felicitatem?)

BOETHIUS, *Consolatio Philosophiae*. Bk. ii, sec. 4, l. 72. (C. A. D. 520)

To enjoy true happiness we must travel into a very far Country, and even out of our selves; for the Pearl we seek for is not to be found in the Indian, but in the Empyrean Ocean.

SIR THOMAS BROWNE, *Christian Morals*. Pt. iii, sec. 11. (1682)

Man is the artificer of his own happiness.

H. D. THOREAU, *Journal*, 21 Jan., 1838.

Happiness grows at our own firesides, and is not to be picked up in strangers' gardens.

JERROLD, *Jerrold's Wit: Happiness*. (c. 1840)

He who leaves his house in search of happiness pursues a shadow.

S. G. CHAMPION, *Racial Proverbs*, p. 363. (1938) A Chinese proverb.

1 Unhappy, hope; happy, be cautious. (Sperate, miseri; cavete, felices.)

ROBERT BURTON, *The Anatomy of Melancholy*, closing advice in final paragraph. (1621)

2 What is given by the gods more desirable than a happy hour? (Quid datur a divis felici optatius hora?)

CATULLUS, *Odes*. Ode lxii, l. 30. (c. 57 B. C.)

There is an hour wherein a man could be happy all his life could he find it.

GEORGE HERBERT, *Jacula Prudentum*. No. 1141. (1650) The Italians say, "Il tempo buono viene una volta sola" (The good time comes only once); the Germans, "Einmal im Leben geht das Glück an Jedem vorbei" (Happiness passes every one once in life).

To fill the hour—that is happiness.

R. W. EMERSON, *Essays, Second Series: Experience*. (1844) Repeated in *Works and Days*.

3 If a man should ascend alone into heaven and behold clearly the structure of the universe and the beauty of the stars, there would be no pleasure for him in the awe-inspiring sight, which would have filled him with delight if he had had someone to whom he could describe what he had seen. (Si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore, quae iucundissima fuisset, si aliquem cui narraret habuisset.)

CICERO, *De Amicitia*. Sec. 88. (44 B. C.)

Happiness seems made to be shared. (Le bonheur semble fait être partagé.)

CORNEILLE, *Notes par Rochefoucauld*. (c. 1670) Also attributed to Racine.

All who joy would win

Must share it,—Happiness was born a twin.

BYRON, *Don Juan*. Canto ii, st. 172. (1818)

4 I know not how to call happy any child of man. (οὐκ οἶδ' ὅπως εἰτοίμ' ἄν εὐτυχεῖν τινα | θνητῶν.)

EURIPIDES, *Hippolytus*, l. 981. (c. 428 B. C.) In *Medea*, l. 1228, Euripides repeats the thought: "Amongst mortals, no man is happy" (θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ.)

Ye scarce shall find

One happy lot in all the life of men.

(ὅν δ' ἄν εὐτυχὲς

μόλις ποτ' ἐξεύροις τις ἀνθρώπων βίω.)

EURIPIDES, *Ion*, l. 382. (c. 419 B. C.)

Man is not born for happiness.

SAMUEL JOHNSON, *Works*, iv, 206. (c. 1776)

CALL NO MAN HAPPY BEFORE HIS DEATH, see under DEATH.

5 Happiness is not steadfast, but transient. (ὁ δ' ἄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος.)

EURIPIDES, *Phoenissae*, l. 558. (c. 420 B. C.)

No happiness lasts for long. (Nulla longi temporis felicitas.)

SENECA, *Agamemnon*, l. 928. (c. A. D. 60)

Calme continueth not long without a storme, neither is happiness had long without heaviness.

GEORGE PETTIE, *Petite Pallace*, p. 215. (1576)

Happiness too swiftly flies.

THOMAS GRAY, *Ode on a Distant Prospect of Eton College*. (1742)

The highest happiness, the purest joys of life, wear out at last. (Das beste Glück, des Lebens schönste Kraft, ermatten endlich.)

GOETHE, *Iphigenie auf Tauris*. Act iv, sc. 5. l.

9. (1787) The German proverb is, "Das Glück hat Flügel" (Happiness has wings)

6 The happiness of the hart, causeth a faire colour in the face. (Allegrezza di cuore, fa bella peladura di viso.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

With happiness comes intelligence to the heart.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 292. (1937)

7 Let him who would be happy for a day, go to the barber; for a week, marry a wife; for a month, buy him a new horse; for a year, build him a new house; for all his life time, be an honest man.

THOMAS FULLER, *Worthies: Wales*, iii, 48? (1662) An Italian proverb.

8 Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it is never attained.

NATHANIEL HAWTHORNE: *American Note-Books*, Nov. 1852.

9 Happy is he that chastens himself.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Happy is he that serveth the Happy.

THOMAS FULLER, *Gnomologia*. No. 1788. (1732)

10 Happy man happy dole.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

Sweet Bianca! Happy man be his dole.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 144. (1594) *I Henry IV*, ii, 2, 84; *Merry Wives of Windsor*, iii, 4, 68; *Winter's Tale*, i, 2, 163. The meaning is, may happiness be his portion.

A short life and a merry life, I cry. Happy man be his dole.

JOHN TATHAM, *The Rump*. Act i, sc. 1. (1660)

Here's five thousand crowns bid for his head. Happy man be his dole that catches him.

JOHN CROWNE, *Juliana*. Act i, sc. 1. (1671)

11 Nor can you suppose that anyone is happy but the man who is wise and good. (Neve putes alium sapiente bonoque beatum.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 20. (20 B. C.) Better to be happy than wise.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

BACON, *Promus*. No. 970. (c. 1594) FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595) CAMDEN, *Remains* p. 319. (1605) RAY, p. 99.

There is an old proverb, "It is better to be happy than wise."

BARNABY RICH, *His Farewell to Militarie Profession*, p. 7. (1581)

The days that make us happy make us wise.

JOHN MASEFIELD, *Biography*. (1910)

1 A man of gladness seldom falls into madness.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)  
RAY, *English Proverbs*, p. 11. (1670) FULLER, *Gnomologia*. No. 6235. (1732)

2 If the happiness of the mass of mankind can be secured at the expense of a little tempest now and then, or even of a little blood, it will be a precious purchase.

THOMAS JEFFERSON, *Letter to Ezra Stiles*, 1786.

3 The happy man cannot be harried.

JAMES KELLY, *Scottish Proverbs*, p. 313. (1721)

4 One is never as happy or as unhappy as one thinks. (On n'est jamais si heureux ni si malheureux qu'on s' imagine.)

LA ROCHEFOUCAULD, *Maximes*. No. 49. (1665)  
A man is never as unhappy as he thinks, nor as happy as he had hoped. (On n'est jamais si malheureux qu'on croit, ni si heureux qu'on avait espéré.)

LA ROCHEFOUCAULD, *Maximes Supprimées*, No. 572.

5 Happiness and misery depend as much on temperament as on fortune. (Le bonheur et le malheur des hommes ne depend pas moins de leur humeur que de la fortune.)

LA ROCHEFOUCAULD, *Maximes*. No. 61. (1665)  
There are extremes of happiness and misery which are beyond our power to feel. (Il y a un excès de biens et de maux qui passe notre sensibilité.)

LA ROCHEFOUCAULD, *Maximes*. No. 464.  
Happiness or misery usually go to those who have the most of the one or the other. (Le bonheur ou le malheur vont d'ordinaire à ceux qui ont le plus de l'un ou de l'autre.)

LA ROCHEFOUCAULD, *Maximes Postumes*. No. 551.

6 Happiness makes us base.

JOHN MARSTON, *Sophonisba*. Act ii. (1606)

7 One would suffer a great deal to be happy.

MARY WORTLEY MONTAGU, *Letter to James Steuart*, 19 July, 1759.

8 It is one thing to have bene happy, it is another thing to bee happy.

GEORGE PETTIE, *Petite Pallace*, p. 196. (1576)

9 For any man to win the prize of perfect happiness is impossible. (τυχεῖν δ' ἐν ἀδύνατον | εὐδαιμονίαν ἀπασαν ἀνελόμενον.)

PINDAR, *Nemean Odes*. No. vii, l. 55. (c.485 B.C.)  
There is no man who is happy in everything. (οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.)

EURIPIDES, *Siheneboea*. Frag. 661, T.G.F. (c. 400 B.C.) Quoted by ARISTOTLE, *Rhetoric*, ii, 21, 2, and by PLUTARCH, *Moralia*, 103B.

Nothing is happy in every way. (Nihil est ab omni | parte beatum.)

HORACE, *Odes*. Bk. ii, ode 16, l. 27. (23 B.C.)

Cited by ERASMUS, *Adagia*, iii, i, 87. (1508)

Here on earth is no sure happiness.

EDMUND SPENSER, *The Fairie Queene*. Bk. vi, canto xi, st. 1. (1596)

10 The happiness of the blessed is no fugitive. (δραπέτας οὐκ ἔστιν ὀλβος.)

PINDAR, *Fragments*. Frag. 134. (c. 485 B.C.)

11 Man's real life is happy, chiefly because he is ever expecting that it soon will be so.

E. A. POE, *Marginalia*. (1844)

12 O Happiness! our being's end and aim!

Good, Pleasure, Ease, Content! whate'er thy name.

POPE, *An Essay on Man*. Epis. iv, l. 1. (1734)

13 The happy know no hours.

MATTHEW PRIOR, *Alma*, iii, 257. (1718) The usual form of the proverb is, "Happiness takes no account of time."

For the happy the hour never strikes. (Dem Glücklichen schlägt keine Stunde.)

SCHILLER, *Die Piccolomini*. Act iii. (1799)

Happiness never lays its finger on its pulse.

ALEXANDER SMITH, *Dreamthorp: On Death*. (1863)

14 To call yourself happy is to provoke disaster. (Irritare est calamitatem cum te felicem voces.)

PUBLILIUS SYRUS, *Sententiae*. No. 280. (c. 43 B.C.) To avert the disaster one must touch wood, according to the old superstition.

He that talks much of his happiness summons grief.

HERBERT, *Jacula Prudentum*. No. 855. (1640)

15 Happiness has not always the ready ear. (Non semper aurem facilem habet felicitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 457. (c. 43 B.C.)

16 He is not happy who does not think himself so. (Non est beatus esse se qui non putat.)

PUBLILIUS SYRUS, *Sententiae*. No. 482. (c. 43 B.C.) One of the most famous of Publilius's maxims. Seneca quotes it, *Ad Lucilium*, ix, 21, and La Fontaine puts it into French, "Je ne trouve d'heureux que ceux qui pensent l'être." Seneca has another form, "Felix est non qui aliis videtur, sed qui sibi" (He is not the happy man who seems so to others, but he who seems so to himself). ERASMUS, *Adagia*, iv, v, 4, cites yet another form, "Non est beatus, esse qui se nesciat" (He is not happy who does not know himself happy).

Happiness generally depends more on the Opinion we have of Things, than on the Things themselves.

THOMAS FULLER, *Gnomologia*. No. 1795. (1732)  
He is happy. that knoweth not himself to be otherwise.

THOMAS FULLER, *Gnomologia*. No. 1918.

Happiness is nothing if it is not known, and very little if it is not envied.

SAMUEL JOHNSON, *The Idler*. No. 80. (1758)  
There are men who are happy without knowing it. (Il y a des hommes qui vivent heureux sans le savoir.)

VAUVENARGUES, *Réflexions*. No. 482. (1746)  
No man can enjoy happiness without thinking that he enjoys it.

SAMUEL JOHNSON, *The Rambler*. No. 150. (24 August, 1751)

The will of a man is his happiness. (Des Menschen Wille, das ist sein Glück.)

SCHILLER, *Wallenstein's Lager*, vii, 25. (1799)  
He that thinks himself the happiest man, really is so.

C. C. COLTON, *Lacon*. (1820)

All happiness is in the mind.

H.G. BOHN, *Handbook of Proverbs*, p. 307. (1855)  
He who does not consider himself fortunate is unfortunate.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 5. (a. 1902)

THINKING MAKES IT SO, *see under* THOUGHT.

1  
Never believe that a man can become happy through the unhappiness of another. (Non est quod credas quemquam fieri aliena infelicitate felicem.)

SENECA, *Ad Lucilium*. Epis. xciv, sec. 67. (a. A. D. 64)

Never believe that anyone who depends upon happiness is happy. (Numquam credideris felicem quemquam ex felicitate suspensum.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 1.

2  
While all excesses are hurtful, the most dangerous is unlimited happiness. (Cum omnia quae excesserunt modum noceant, periculosissima felicitatis intemperantia est.)

SENECA, *De Providentia*. Ch. 4, sec. 10. (c. A. D. 45)  
Unbroken happiness is a bore; one should have ups and downs in life. (Un bonheur tout uni nous devient ennuyeux; il faut du haut et du bas dans la vie.)

MOLIÈRE, *Les Fourberies de Scapin*. Act iii, sc. 1. (1671)

A lifetime of happiness! It would be hell on earth.

BERNARD SHAW, *Man and Superman*. Act. i. (1903) PEARSON, *G.B.S.*, p. 111, quotes Shaw as saying, "There is nothing so insufferable as happiness, except perhaps unhappiness."

Happiness, to some elation,  
Is to others mere stagnation.

AMY LOWELL, *Happiness*. (1914)

3  
No man is happy but by comparison.

THOMAS SHADWELL, *Virtuoso*. Act ii. (1676)

4  
O, how bitter a thing it is to look into happiness through another man's eyes!

SHAKESPEARE, *As You Like It*, v, 2, 48. (1600)

5  
We have no more right to consume happiness without producing it than to consume wealth without producing it.

BERNARD SHAW, *Candida*. Act i. (1903)

6  
When a man is happy, every effort to express his happiness mars its completeness. I am not happy at all unless I am happier than I know.  
ALEXANDER SMITH, *Dreamthorp*. Ch. 7. (1863)

7  
Mankind are always happier for having been happy; so that, if you make them happy now, you make them happy twenty years hence by the memory of it.

SYDNEY SMITH, *Sketches of Moral Philosophy*:  
Lect. 22, *On Benevolent Affections*. (1806)

8  
So long as we can lose any happiness, we possess some.

BOOTH TARKINGTON, *Looking Forward*, p. 172. (c. 1935)

9  
O too happy, should they know their blessings. (O fortunatos nimium, sua si bona norint.)

VERGIL, *Georgics*. Bk. ii, l. 458. (29 B. C.)  
O thrice, four times happy they! (O terque quaterque beati.)

VERGIL, *Aeneid*. Bk. i, l. 94. (19 B. C.)  
Happy, alas! too happy. (Felix, heu! nimium felix.)

VERGIL, *Aeneid*. Bk. iv, l. 657. (19 B. C.) The Greek proverbial phrase for supreme happiness is τὸ ἀγαθόν.

Happiness, unless it tempers itself, destroys itself (Ipsa felicitas, se nisi temperat, premit.)

SENECA, *Ad Lucilium*. Epis. lxxiv. (c. A. D. 64)  
Quoted by *Montaigne*, ii, 20.

What thing so good which not some harm may bring?

Even to be happy is a dangerous thing.

WILLIAM ALEXANDER, EARL OF STIRLING, *Darius: Chorus*. (1603)

A man too happy for mortality.

WORDSWORTH, *Vaudracour and Julia*, l. 53. (1805)

Happiness is no laughing matter.

RICHARD WHATELY, *Apothegms*. (c. 1850)  
Great happiness, great danger. (Gross Glück, gross Gefahr.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 319. (1856)

10  
I firmly believe, notwithstanding all our complaints, that almost every person upon earth tastes upon the totality more happiness than misery.

HORACE WALPOLE, *Letter to the Countess of Upper Ossory*, 19 Jan., 1777.

11  
Happy days are here again,  
The skies above are clear again.  
Let us sing a song of cheer again,  
Happy days are here again!

JACK YELLEN, *Happy Days Are Here Again*. Sung in a musical comedy, *Chasing Rainbows*. (1929) Roosevelt campaign song, 1936. Merriment comes in sparks, joy in flashes, and happiness in lightnings.

ANONYMOUS, *Meditations in Wall Street*, p. 115. (1940)



## III—Happiness: Proverbial Comparisons

- 1  
As happy and contented as cats in a dairy.  
S. V. BENÉT, *Devil and Daniel Webster*. (1936)
- 2  
As happy as a pig in muck.  
CARR, *The Dialect of Craven*, ii, 43. (1828)  
"As happy as a sow i' muck," or "in a muck-hill";  
a phrase setting forth the contented state of those  
who live for sensual pleasure.  
E. PEACOCK, *Lincs. Glossary*, p. 233. (1877)
- 3  
They were married in a fortnight's time; and  
are now as happy as the day is long.  
RICHARD GRAYES, *The Spiritual Quixote*. Bk. xi,  
ch. 8. (1772)  
Happy as the day's long.  
BORROW, *Lavengro*. Bk. iii, ch. 12. (1851)  
She'll be as happy as the day is long.  
P. G. WODEHOUSE, *Money in the Bank*, p. 241.  
(1942)
- 4  
Then was I as fayn as foul on feir morwen.  
WILLIAM LANGLAND, *Piers Plowman*. Version  
A, xi, 109. (1362) Version B, x, 153, has,  
"Thanne was I also fayne as foule of faire  
morwe." (1377)  
This sotted preest, who was gladder than he?  
Was never brid gladder agayn the day.  
CHAUCER, *Canterbury Tales: The Chanouns  
Yemannes Tale*, l. 789. (c. 1386)  
As fayn as fowel is of the brighte sonne.  
CHAUCER, *The Knightes Tale*, l. 1579.  
As glad ther-of as fowel of day.  
CHAUCER, *The Shipmannes Tale*, l. 38.  
As fowel is fayn, whan that the sonne up-ryseth.  
CHAUCER, *The Shipmannes Tale*, l. 51.  
Sir John was as glad of thys as ever was fowle  
of daye.  
JOHN LYDCATE, *Minor Poems*, p. 111. (c. 1430)  
As glad as fowl of a fair day.  
JOHN CLARKE, *Paroemiologia*, p. 185. (1639)  
RAY, *English Proverbs*, p. 285. (1678)
- 5  
Happy as a clam in high water.  
H. W. THOMPSON, *Body, Boots and Britches*,  
p. 494. (1940)  
He was as happy as a sandlark.  
PETER CHEYNEY, *You Can't Keep the Change*,  
p. 3. (1944)
- 6  
Thought ourselves as happy as a king.  
UNKNOWN, *Tragical History of Guy, Earl of  
Warwick*. Act v. (1661)  
Full as an egg was I with glee;  
And happy as a king.  
JOHN GAY, *New Similes*. (1720)  
[He] again stayed dinner, and was as happy as  
a prince.  
MADAME D'ARBLAY, *Diary*, i, 359. (1781)  
My father mixed a jug of . . . punch, and sat  
down as happy as a king.  
CHARLES LEVER, *Charles O'Malley*. Ch. 75. (1840)  
Only tip him a nod now and then . . . and he'll  
be as happy as a king.  
DICKENS, *Great Expectations*. Ch. 37. (1861)

IV—Happiness: The Greatest Happiness of  
the Greatest Number

- 7  
Our object in the establishment of the state  
was not the exceptional happiness of any one  
class, but the greatest possible happiness of  
the city as a whole. (οὐ μὴν πρὸς τοῦτο βλέποντες  
τὴν πόλιν οἰκίζομεν, ὅπως ἐν τῇ ἡμῖν ἔθνος ἔσται  
διαφερόντως εὐδαιμον, ἀλλ' ὅπως ὅ τι μάλιστα ὅλη  
ἡ πόλις.)  
PLATO, *The Republic*. Bk. iv, ch. 1, sec. 420B.  
(c. 375 B. C.)  
A few are justly destroyed that many may be  
reformed. (Ut plures corriganntur, rite pauci eli-  
duntur.)  
PUBLILIUS SYRUS, *Sententiae*. No. 727. (c. 43 B. C.)  
That action is best which procures the greatest  
happiness for the greatest numbers; and that  
worst, which, in like manner, occasions misery.  
FRANCIS HUTCHESON, *Inquiry into the Orig-  
inal of Our Ideas of Beauty and Virtue*:  
Pt. ii, sec. 3, *An Inquiry Concerning Moral  
Good and Evil*. (1725)  
The greatest happiness of the greatest number.  
(La massima felicità divisa nel maggior numero.)  
CESARE DI BONESANA BECCARIA, *Trattato dei  
Delitti e Delle Pene: Introduction*. (1764)  
The greatest happiness of all those whose interest  
is in question [is] the right and proper, and  
only right and proper and universally desirable,  
end of human action.  
JEREMY BENTHAM, *Note on His Principles of  
Morals and Legislation*. (1780)  
The aggregate happiness of society . . . is, or  
ought to be, the end of all government.  
GEORGE WASHINGTON, *Letter to Comte de  
Moustier*, 1 Nov., 1790.  
The only orthodox object of the institution of  
government is to secure the greatest degree of  
happiness possible to the general mass of those  
associated under it.  
THOMAS JEFFERSON, *Writings*. Vol. xviii, p. 135  
(c. 1800)  
Priestley was the first (unless it was Beccaria)  
who taught my lips to pronounce this sacred  
truth—that the greatest happiness of the greatest  
number is the foundation of morals and legisla-  
tion. . . . It is the greatest good to the greatest  
number which is the measure of right and wrong.  
JEREMY BENTHAM, *Works*. Vol. x, p. 142. (1830)  
The author of the phrase was Francis Hutche-  
son, as given above, but it was Bentham who  
never lost an opportunity to emphasize it as  
the basic principle of legislation and morality,  
and who gave it such wide popularity that it  
became proverbial.  
The truth once known, all else is worthless lum-  
ber;  
The greatest pleasure of the greatest number.  
LORD LYTTON, *King Arthur*. Bk. viii, l. 70.  
(1848)  
The greatest happiness of the greatest number—  
long a prominent doctrine in English politics.  
BENJAMIN KIDD, *Social Evolution*, ch. 10, p. 290  
(1894)

## HARD

- <sup>1</sup> Things hardly attained are longer retained.  
JOHN CLARKE, *Paroemiologia*, p. 101. (1639)  
RAY, *English Proverbs*, p. 12. (1670)
- <sup>2</sup> To work hard, live hard, die hard, and go to hell after all, would be hard indeed.  
R. H. DANA, *Two Years Before the Mast*. Ch. 6. (1840) "Sailors," Dana remarks, "seldom get beyond the common phrase which seems to imply that their sufferings and hard treatment here will excuse them hereafter."
- <sup>3</sup> Let the hardest come to the hardest.  
JOHN EACHARD, *Contempt of the Clergy*, p. 114. (1670)  
Now the hard had come to hard.  
CARLYLE, *Frederick the Great*, iv, 598. (1864)
- <sup>4</sup> Harde with harde neuer made good wal. (Duro con duro non fece mai buon muro.)  
JOHN FLORIO, *Firste Fruites*, fo. 29. (1578) See under WALL.
- <sup>5</sup> You need not bee so crustie, you are not so hard bakt.  
JOHN LYL, *Mother Bombie*. Act ii, sc. 3. (1592)  
She is as crousty as that is hard bak'd.  
JOHN RAY, *English Proverbs*, p. 352. (1678)  
I'm not as romantic as most hard-boiled women.  
E. S. GARDNER, *The D. A. Cooks a Goose*, p. 109. (1942)  
I know your weakness . . . but I'm hard-boiled.  
LEE THAYER, *Murder Is Out*, p. 240. (1942)
- <sup>6</sup> You are too hard for me.  
SHAKESPEARE, *Love's Labour's Lost*, ii, 1, 258. (1595)  
The Hollander was too hard for the Frenchman.  
RICHARD VERSTEGAN, *A Restitution of Decayed Intelligence*, ii, 31. (1605)  
You think I am hard and cold.  
TENNYSON, *The Grandmother*, l. 17. (1864)  
I'm a kind of a hard lot.  
MARK TWAIN, *Tom Sawyer*. Ch. 30. (1876)  
*Huckleberry Finn*. Ch. 11.

## II—Hard: Comparisons

- <sup>7</sup> As hard as an egg at Easter.  
MICHAEL DENHAM, *Proverbs*, p. 32. (1846)
- <sup>8</sup> "Hard," replied the Dodger. "As nails," added Charley Bates.  
CHARLES DICKENS, *Oliver Twist*. Ch. 9. (1838)  
My landlord is . . . as hard as nails.  
SHAW, *You Never Can Tell*. Act i. (1896)  
Violet's as hard as nails.  
BERNARD SHAW, *Man and Superman*. Act iv. (1903) See also *Heartbreak House*. Act ii.  
Hard and sharp as nails! I take off my hat to him.  
S. J. WEYMAN, *Ovington's Bank*. Ch. 35. (1922)  
As hard as nails.  
ELIZABETH DALY, *Murders in Volume 2*, p. 89. (1941)  
STAGG, *The Yellow Taxi*, p. 79. (1942)  
LODWICK, *Running to Paradise*, p. 226. (1943) etc., etc.

- Hard as nails and as sour as vinegar.  
GEORGE BELLAIRS, *Murder Will Speak*, p. 78. (1943)
- <sup>9</sup> I shall be as unyielding as hard stone or iron.  
(ἐξω δ' ὡς ὄρε τις σρεπὴ λίθος ἢ σίδηρος.)  
HOMER, *Odyssey*. Bk. xix, l. 494. (c. 850 B. C.)  
Harder than stone. (Plus durs que pierre.)  
UNKNOWN, *Du Vilain Qui Conquist Paradis par Plait*, l. 61. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iii, 210.  
Ye ben harder then is any stone.  
CHAUCER, *The Legend of Good Women: The Legend of Phyllis*, l. 161. (c. 1385)  
Hard as ston, Pierides and Meduse.  
JOHN LYDGATE, tr., *Fall of Princes*. Bk. iii, l. 63. (c. 1440)  
[He] hath a hert as harde as a stone.  
WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, p. 347. (c. 1489) See also under HEART.  
Thy bread is . . . hard as a flint.  
ALEXANDER BARCLAY, *Eglogues*, p. 18. (c. 1510)  
A mightie cragge, as hard as flint or steele.  
THOMAS CHURCHYARD, *The Worthies of Wales*, p. 104. (1587) "As hard as a rock" is the modern proverbial phrase.
- <sup>10</sup> Hard as any horn.  
JOHN LYDGATE, *The Assembly of Gods*. St. 89. (c. 1420)  
This wood is as hard as horne.  
ROGER ASCHAM, *Toxophilus*, p. 113. (1545)  
As hard as horn.  
JOHN RAY, *English Proverbs*, p. 202. (1670)
- <sup>11</sup> As hard as a pine-knot.  
J. K. PAULDING, *The Diverting History of John Bull and Brother Jonathan*, p. 5. (1812)
- <sup>12</sup> The wood was as hard as a bone.  
WALTER SCOTT, in LOCKHART, *Life*, v, 326. (1824)  
Hard as any bane.  
ROBERT NICOLL, *Poems*, p. 83. (1837)
- <sup>13</sup> "Aw'm as hard as brazill," said Tip.  
EDWIN WAUGH, *The Owl Blanket*, p. 85. (1867)  
Brazil [iron pyrites] is so extremely hard as to have given rise to a common proverbial saying, "As hard as brazil."  
GEORGINA JACKSON, *Shropshire Word-Book*, p. 48. (1879)

## HARE

- <sup>14</sup> It is a common saying that it is best first to catch the stag, and afterwards, when he has been caught, to skin him. (Et vulgariter dicitur quod primo oportet cervum capere, et postea, cum captus fuerit, illum excoriare.)  
H. de BRACON, *De Legibus et Consuetudinibus Angliae*. Bk. iv, ch. 31, sec. 4. Rolls, ed., iii, 234. (c. 1300)  
To make a ragout, first catch your hare. (Pour faire un civet, prenez un lièvre.)  
LA VARENNE, *Le Cuisinier Français*, p. 40. In a cook book published in 1747, attributed to

Dr. Hill. See *Notes and Queries*, 10 Sept., 1859, p. 206. The point of the proverb depends, of course, on a play upon the meaning of "prenez," which may mean to catch or apprehend, as well as the cook-book meaning.

The sagacious Mrs. Glasse prefaces her receipt for hare-soup by the pithy direction, first catch your hare.

GEORGE BRIMLEY, *Essays: My Novel*. (1853)

The reference is to *The Art of Cookery Made Plain and Easy*, by MRS. HANNAH GLASSE (1747), but Mrs. Glasse did not say, "First catch your hare." She said "Take a hare when it is cased," that is, when it is skinned. "Cased" was later corrupted to "catch."

Don't loose the falcon until you see the hare.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 209. (1937)

DON'T COUNT YOUR CHICKENS BEFORE THEY ARE HATCHED, see under CHICKEN.

1 The fleshe of hares be hoote and drye, in-genderers of melancholye.

WILLIAM BULLEIN, *Government of Health*, fo. 90. (1558)

What sayest thou to a hare, or the melancholy of Moor-ditch?

SHAKESPEARE, *I Henry IV*, i, 2, 86. (1597)

Hare, a black meat, melancholy, and hard of digestion.

ROBERT BURTON, *The Anatomy of Melancholy*, i, ii, ii, 1. (1621)

A hare being melancholy meat.

TORRIANO, *Piazza Universale*, p. 133. (1666)

Will your ladyship have any of this hare?—No, madame, they say 'tis melancholy meat.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

2 He that will have a Hare to breakfast must hunt overnight.

WILLIAM CAMDEN, *Remains* (1870), p. 323.

(1605) JOHN RAY, *English Proverbs*, p. 13.

(1670) FULLER, *Gnomologia*. No. 2365. (1738)

If a man wants a hare for his Sunday dinner, He had best catch it over night.

BURNE, *Shropshire Folk-Lore*, 589. (1883)

3 The hare jumps up where one least expects it. (Donde no [or menos] se piensan, salta [or levanta] la liebre.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 10, 30. (1615)

The Hare starts, when a Man least expects it.

THOMAS FULLER, *Gnomologia*. No. 4586. (1732)

Hares pop out of the ditch just when you are not looking for them.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 10. (1869)

4 The life of a hare. (λαγὼ βίος.)

DEMOSTHENES, *Aeschines*. (c. 330 B. C.) As cited by ERASMUS, *Adagia*, iv, iii, 78, who gives the Latin, "Leporis vita," and adds, "The hare, said to be the most timid of all animals, perpetually on the watch, and even in its sleep said not to close its eyes." Aesop

wrote a fable about them: The hares, weary of a life of constant fear and anxiety, rushed to a pond to drown themselves, but some frogs, alarmed at the noise, leaped into the water, and the hares decided to keep on living, since there were some creatures whom even they could frighten.

5 He who runs after two hares catches neither. (ὁ δύο πῶκας διώκων οὐδ' ἕτερον καταλαμβάνει.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 36.

(1508) Erasmus gives the Latin, "Duos insequens lepores neutrum capit," and explains that its meaning is that he who tries to do two things at the same time accomplishes neither.

For certayne a woman may not have two hertes, no more than a greyhound may renne after two bestes.

UNKNOWN, *Livre du Chevalier de la Tour*. (1371)

Who hunteth two hares, loseth the one and leaueth the other. (Chi duo lepri caccia, uno perde, l'altro lascia.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578) The French say, "On ne court pas deux lièvres à la fois," or, "Qui court deux lièvres n'en prend aucun."

In running after two hares, I catch neither.

JOHN LVLV, *Euphues and His England* (Arber), p. 394. (1580)

The hound that follows two hares, will catch neither.

THOMAS ADAMS, *Works*, p. 232. (1630)

Keep to your debate. You have two hares a-foot. You will lose both.

THOMAS BURTON, *Diary*, 9 March, 1658.

If you run after two Hares, you will catch neither.

THOMAS FULLER, *Gnomologia*. No. 2782. (1732)

Don't think to hunt two hares with one dog.

FRANKLIN, *Poor Richard's Almanack*, 1734.

We shall be like the man who hunted many hares at once and caught none.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 24. (1880)

6 The hare does not eat the grass around his burrow.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 219. (1937)

7 God send you readier meat than running hares. KELLY, *Scottish Proverbs*, p. 113. (1721)

8 Men mytten as well haue hunttyd an hare with a tabre.

WILLIAM LANGLAND, *Richard the Redeles*, i. 58. (1399) A tabor is a small drum.

Men with a tabour may lyghtly catche an hare.

JOHN LYDGATE, *Minor Poems* (Percy Soc.). p. 154. (c. 1430)

And yet shall we catche a hare with a taber, As soone we catche ought of them.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

In deed it is hard to take hares with foxes.

RICHARD STANYHURST, *Description of Ireland*. (1577) See HOLINSHED, vi, 52.

You shal assoone catch a Hare with a taber as you shal perswade youth . . . to such severity of life.

JOHN LYLY, *Euphues* (Arber), p. 44. (1579)  
Hares are not to be caught by drumming. (On ne prend pas le lièvre au tabourin.)

RANDLE COTGRAVE, *Dictionary: Lièvre*. (1611)  
Will any goe to catch a Hare with a Taber and a Pipe?

CAPTAIN JOHN SMITH, *A True Relation of Virginia*, iv, 155. (1624)

Drumming is not the way to catch an Hare.

THOMAS FULLER, *Gnomologia*. No. 1341. (1732)  
It is a mad Hare, that will be caught with a Tabor.

THOMAS FULLER, *Gnomologia*. No. 2864.

To fright a hare is not the way to catch her.

MICHAEL DENHAM, *Denham Tracts*, ii, 108. (1846)

1  
You are a hare yourself, and you're hunting for game! (*Lepus tute es, et pulpamentum quaeris!*)

LIVIVS ANDRONICUS, *Fragments*. Frag. 6, Loeb. (c. 235 B. C.) From a Greek proverb, meaning, "What you have in yourself, you are seeking in another." Quoted by TERENCE, *Eunuchus*, l. 426. (161 B. C.) ERASMUS, *Adagia*, i, vi, 7.

2  
There went the hare away.

HENRY MEDWALL, *A Goodly Interlude of Nature*. Pt. ii, l. 589. (c. 1500) There the matter ended.

And here gothe the hare awaie.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 5. (1546)

There goes the hare away.

THOMAS KYD, *The Spanish Tragedy*. Act iii. sc. 12. (1594)

And here went the hare away.

PHILEMON HOLLAND, tr., *Liuy*, xxxv, 45. (1600)

Where we least think there goes the hare away.

THOMAS SHELTON, tr., *Don Quixote*, ii, 30. (1620) RAY, *English Proverbs*, p. 100. (1670)

3  
He knows both th' hare an' th' hare-gate.

NODAL AND MILNER, *Lancs. Glossary*, p. 154. (1882) He knows both the hare, and the way the hare runs.

4  
He is gone to seek a hayre in a hennes nest, which is as sildome scene as a blacke swan.

HENRY PORTER, *The Two Angrie Women of Abington*, p. 103. (1599)

5  
Like the hare, I shall be worred in the seat I started from.

WALTER SCOTT, *Heart of Midlothian*. Ch. 34. (1818) "The hare always returns to her form."

6  
Thou mad March hare.

JOHN SKELTON, *A Replycacion Against Certain Young Scholars*, l. 35. (1501) See under MADNESS.

7  
He had not seen a Hare the Lord knows when.  
SWIFT, *On Mr. Pulteney*, l. 26. (1731)

8  
By swift pursuit as you chase a hare. (*κατὰ πόδας ὥσπερ ὁ λαγῶς.*)

XENOPHON, *Memorabilia*. Bk. ii, ch. 6, sec. 9. (c. 375 B. C.) Xenophon is using an old Greek proverb: "You have to run fast to catch a hare."

9  
As I saye in our Englyshe prouerbe; Set the hares head against the gose gyblet.

RICHARD TAVERNER, *Translations from Erasmus*, fo. 36. (1539) To let one thing serve as a set-off to another.

Set the hare's head against the goose giblet.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Cited also by RAY and FULLER.

I'd set mine old debts against my new driblets, And the hare's foot against the goose giblets.

THOMAS DEKKER, *The Shoemaker's Holiday*. Act ii, sc. 1. (1599)

As I have been bawd to the flesh, so you have been bawd to your money, so set the hare-pie against the goose-giblets.

WILLIAM ROWLEY, *A Match at Midnight*. Act v. (1633)

10  
Thou hast a crokyd tunge heldyng with hownd and wyth hare.

UNKNOWN, *Jacob's Well*, p. 263. (c. 1440) To try to keep in with both sides; to play a crooked part.

There is no such titifyls [knaves] in England's ground,

To holde with the hare, and run with the hound. Fire in the tone hand, and water in the tother.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
I meane not to run with the Hare and holde with the Hounde, to carye fire in the one hand and water in the other.

JOHN LYLY, *Euphues* (Arber), p. 107. (1579)  
He holds with the Hare, and runs with the Hounds.

OSWALD DYKES, *English Proverbs*, p. 287. (1709) "He holds with the Church, and runs with the Conventicle; makes a Hare of the one and a Hound of the other, and only takes Puss's Part, to set the Dog after her."

He beats a gourd in the east, a ladle in the west. (Tung te 'hu lu, hsi ta p'iao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1035. (1875)

HARES MAY PULL DEAD LIONS BY THE BEARD, see under LION.

THE HARE AND THE TORTOISE, see under RACE.

## HARM

11  
Senek seith: that "the wyse man that dredeth harmes escheweth harmes; ne he ne falleth in-to perils, that perils escheweth."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*, Sec. 31. (c. 1387)

Yf he wil seche harm he shal fynde harme.

CAXTON, tr., *Reynart the Foxe*, p. 50. (1481)

Harm watch, harm catch.

BEN JONSON, *Bartholomew Fair*. Act v, sc. 4. (1614) WILSON, *The Cheats*, ii, 5. (1663)

HICKERINGILL, *Priest-craft*. Ch. 1. (1705)  
The French say, "Qui mal cherche, mal  
trouve" (Who looks for evil finds it).  
Harm-watching, harm thou still dost catch—  
That rule should save thee many a sore.

THOMAS HOOD, *Hints to Paul Pry*. (c. 1840)

1 But harm y-doon, is doon, who-so it rewe.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l.  
789. (c. 1380)

2 Who is ferre from his disshe is nygh his  
harme.

FÖRSTER, ed., *Douce MS*, 52. (c. 1350)

A man far from his good, is nye his harme.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

CAMDEN, *Remains*, p. 302. (1605) RAY, *Prov-  
erbs*, p. 92. (1678)

He that is far from his geir, is neir his skaith.

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)

We say (more generally) a man thats far from  
his good is neere his harme.

RANDLE COTGRAVE, *Dictionary: Plat*. (1611)

3 [They] have been made sheriffs, to keep them  
out of harm's way.

THOMAS FULLER, *Worthies*, i, 17, 61. (c. 1655)

He took care to keep himself out of harm's way.

WILLIAM DAMPIER, *Voyages*, i, 205. (1697)

People send Children . . . to School to keep them  
out of Harm's way.

STEELE, *The Spectator*. No. 136. (1711)

4 She can no more harme than can a she ape.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

5 No harm's been done you, if you none admit.  
(οὐδὲν πέποιθας δεινὸν ἂν μὴ προσποιῇ.)

MENANDER, *Epitrepontes*. Frag. 179, Kock. (c.  
300 B.C.) Quoted by PLUTARCH, *Moralia*,  
475B.

There is no harme doone, man, in all this frale.  
Neither pot broken, nor water spylt.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Why then, no harme, no force (quoth the fellow),  
and so went his wayes.

UNKNOWN, *Pasquill's Jests*, p. 21. (1604)

6 I meant no harm.

SWIFT, *Polite Conversation*. Dial. ix. (1738)

MRS. RADCLIFFE, *The Romance of the For-  
est*. Ch. 10. (1791)

## HARP

7 "Harpe and carpe, Thomas!" she saide,  
"Harpe and carpe along wi' me."

THOMAS OF ERCELDOUNE (?), *Thomas the  
Rhymer*. (a. 1297)

Still harping on my daughter.

SHAKESPEARE, *Hamlet*, ii, 2, 189. (1600)

O gracious duke! Harp not on that.

SHAKESPEARE, *Measure for Measure*, v, 1, 64.  
(1604)

Ever harping upon things they ought not to al-  
lude to.

STEELE, *The Spectator*. No. 504. (1712)

8 His [Jabal's] brother's name was Jubal: he  
was the father of all such as handle the harp  
and organ. (Nomen fratris eius Iubal: ipse  
fuit pater canentium cithara et organo.)

*Old Testament: Genesis*, iv, 21. (c. 550 B.C.)

9 Haue among you blynd harpers (sayde I)  
The mo the merrier.

JOHN HEYWOOD, *Proverbs*, p. 65. (1542)

He draws out; now Have at ye, Harpers!

FLETCHER, *The Mad Lover*. Act i, sc. 2. (c. 1620)

Have among you, my blind harpers!

MARTIN PARKER, *The Poet's Blind Man's  
Bough*. (1641)

Have among you, my blind harpers; an expres-  
sion used in throwing or shooting at random  
among a crowd.

FRANCIS GROSE, ed., *Dictionary of the Vulgar  
Tongue: Harper*. (1785)

10 Ye harpe on the stryng that geueth no melody.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Thou harpest on that string, which long since  
was out of tune, but now is broken.

JOHN LYLY, *Euphues and His England* (Ar-  
ber), p. 387. (1580)

Hee harpeth on that string that will make no  
good musicke.

THOMAS DRAXE, *Bibliotheca*, p. 222. (1633)

Not good it is to harp on the frayed string.

WILLIAM MORRIS, *The Earthly Paradise: Bel-  
lerophon at Argos*, l. 479. (1868)

11 The harper is laughed at who always blunders  
on the same string. (Citharoedus | ridetur,  
chorda qui semper oberrat eadem.)

HORACE, *De Arte Poetica*, l. 355. (c. 20 B.C.)

For though the beste harpou upon lyve

Wolde on the beste souned joly harpe

That ever was, with alle his fingers fyve,

Touche ay o streng, or ay o werbul harpe,

Were his nayles poynted never so sharpe,

It shulde maken every wight to dulle,

To here his glee, and of his strokes fulle.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l.  
1030. (c. 1380)

He should harp no more vpon that string.

SIR THOMAS MORE, *Works* (1557), p. 49/2. (c.  
1513)

He shoulde moreouer talke of many matters, not  
alwayes harp vpon one string.

JOHN LYLY, *Euphues* (Arber), p. 137. (1579)

Neuer harp on yat string.

LYLY, *Euphues and His England*, p. 249.

Harp not on that string, madam; that is past

SHAKESPEARE, *Richard III*, iv, 4, 364. (1595)

Ever touching Upon that string.

PHILIP MASSINGER, *The Great Duke of Flor-  
ence*. Act ii, sc. 3. (1636)

The poor girl has been harping upon this string  
ever since you have been gone.

SAMUEL RICHARDSON, *Sir Charles Grandison*, i,  
478. (1753)

I will harp on that string no longer.

WALTER SCOTT, in LOCKHART, *Life*, v, 72. (1821)

<sup>1</sup> We wept, when we remembered Zion. We hanged our harps upon the willows. (In salicibus in medio eius, suspendimus organa nostra.)

*Old Testament: Psalms, cxxxvii, 2. (c. 250 B. C.)*  
No wonder if I hate my jocund rhymes,  
And hang my pipe upon a willow bough.

PHINEAS FLETCHER, *Piscatorie Eclogs*, iv. (1633)  
All our fine project gone to pot!—We may now hang up our harps among the willows.

SMOLLETT, *The Reprisal*. Sc. 1. (1587)

<sup>2</sup> I heard the voice of harpers harping with their harps. (ἡ φωνὴ ἣν ἤκουσα ὡς κιθαριῶν κιθαρίζοντων ἐν ταῖς κιθάραις αὐτῶν.)

*New Testament: Revelation, xiv, 2. (c. A. D. 90)*  
The *Vulgate* is, "Vocem, quam audivi, sicut citharodorum citharizantium in citharis suis."

<sup>3</sup> Our life contains a thousand springs,  
And dies if one be gone.

Strange! that a harp of thousand strings  
Should keep in tune so long.

ISAAC WATTS, *Hymns*. Bk. ii, No. 19. (1707)  
And he played on a harp uv a thousand strings  
—sperits of just men made perfect.

HENRY TALIAFERRO LEWIS (?), *The Harp of a Thousand Strings*. (1855) This mock sermon, which was widely reprinted in the newspapers, has been attributed to Lewis, on the authority of an article published in the *Louisville (Ky.) Courier-Journal* in 1881. *The Harp of a Thousand Strings* is the title of a compilation of odd tales by Samuel Putnam Avery and included in the contents without attribution is a sermon, *The Harp of a Thousand Strings*. Tom Masson, in his *Masterpieces of Humor*, credits it to Joshua S. Morris.

I played on it like a harp of a thousand strings.  
O. HENRY, *Next to Reading Matter*. (1909)

NOT ALL WHO CARRY HARPS ARE HARPISTS, see under APPEARANCE.

## HARVEST

<sup>4</sup> "You mustn't spit on the grape-harvest," as Papa Noah said. (Faut pas cracher zur la vendange, a dit le papa Noé.)

HONORÉ DE BALZAC, *Les Paysans*. Ch. 4. (c. 1840)

<sup>5</sup> He that hath a good harvest may be content with some thistles.

JOHN CLARKE, *Paroemiologia*, p. 198. (1639)  
RAY, *English Proverbs*, p. 13. (1670)

He that hath a good crop, may be doing with some thistles.

JAMES KELLY, *Scottish Proverbs*, p. 150. (1721)

<sup>6</sup> Good harvests make men prodigal, bad ones provident.

RANDLE COTGRAVE, *Dictionary: Année*. (1611)  
RAY, *Proverbs*, p. 13. (1670)

Short harvests make short addlings [earnings]  
MICHAEL DENHAM, *Proverbs*, p. 54. (1846)

<sup>7</sup> Harvest comes not every Day, tho' it comes every Year.

THOMAS FULLER, *Gnomologia*. No. 1799. (1732)

Harvest will come, and then every Farmer's rich  
THOMAS FULLER, *Gnomologia*. No. 1800.

<sup>8</sup> Surely (quoth I), ye haue in this time thus worne

Made a long haruest for a little corne.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)  
You make a long Haruest for a lyttle corne, and angle for the fish that is already caught.

JOHN LYL, *Euphues* (Arber), p. 97. (1579)

I will not make a long haruest for a small crop  
ROBERT GREENE, *Works*, v, 208. (1587)

A long harvest of a little corn.

WILLIAM CAMDEN, *Remains*, p. 317. (1605)

To make a long harvest of a little corn.

JOHN RAY, *English Proverbs*, p. 180. (1670)  
Not to make a long harvest of so little corn; not to be tedious in a trifle.

ROBERTSON, *Phraseologia Generalis*, 1207. (1681)  
But why . . . should I make so long a harvest of so little corn?

SAMUEL RICHARDSON, *Clarissa*, iv, 175. (1748)

<sup>9</sup> The harvest is past, the summer is ended, and we are not saved. (Transiit messis, finita est aestas, et nos salvati non sumus.)

*Old Testament: Jeremiah, viii, 20. (c. 700 B. C.)*

<sup>10</sup> Earth is here [Australia] so kind, that just tickle her with a hoe and she laughs with a harvest.

DOUGLAS JERROLD, *Wit and Opinions: A Land of Plenty*. (c. 1845)

It used to be said of the Egyptian delta that if you tickled it with a hoe it would laugh with a harvest.

SIR W. F. BUTLER, *From Naboth's Vineyard*, v, 210. (1907)

<sup>11</sup> Lift up your eyes, and look on the fields; for they are white already to harvest. (ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν.)

*New Testament: John, iv, 35. (c. A. D. 95)*  
*Vulgate* is, "Levate oculos vestros, et videte regiones, quia albae sunt iam ad messem."

<sup>12</sup> My Haruest shall cease, seeing others haue reaped my corne, for anglyng for the fish that is already caught that were but meere folly.

JOHN LYL, *Euphues* (Arber), p. 97. (1579)  
See also SOWING AND REAPING.

And thus of all my harvest hope I have

Nought reaped but a weedy crop of care.

EDMUND SPENSER, *The Shepheardes Calender: December*, l. 121. (1579)

<sup>13</sup> Live within your harvest. (Messe tenus propria vive.)

PEPSIUS, *Satires*. Sat. vi, l. 25. (c. A. D. 58)

1 He that sleepeth in harvest is a son that causeth shame. (Qui autem stertit aestate, filius confusionis.)

Old Testament: Proverbs, x, 5. (c. 350 B. C.)

2 Who eat their corn while yet 'tis green,  
At the true harvest can but glean.

SADI, *Gulistan*. (c. 1250)

YOUR HARVEST IS STILL IN THE BLADE, *see under*  
CHICKEN: COUNTING CHICKENS BEFORE  
HATCHED.

3 The seedsman

Upon the slime and ooze scatters his grain.  
And shortly comes to harvest.

SHAKESPEARE, *Antony and Cleopatra*, ii, 7, 24.  
(1606)

Harvest follows seed-time.

JOHN CLARKE, *Paroemiologia*, p. 183. (1639)

Seed time and Harvest . . . Shall hold thir course.

MILTON, *Paradise Lost*. Bk. ix, l. 899. (1667)

4 In harvest time, harvest folke, servants and  
all,  
Should make all together good cheere in the  
hall.

THOMAS TUSSEY, *Five Hundreth Pointes of  
Good Husbandrie: August's Husbandry*.  
(1573)

You sunburnt sicklemen, of August weary,  
Come hither from the furrow and be merry.

SHAKESPEARE, *The Tempest*, iv, 1, 134. (1610)

### HAS-BEEN

5 Being now but un-while, and as an hes-beene.

WILLIAM BIRNIE, *The Blame of Kirk-Buriall*,  
p. 34. (1606)

My han' afore's a gude auld has-been.

ROBERT BURNS, *The Inventory*. (1786)

John Jones may be described as "one of the has-beens."

WILLIAM HONE, *Every-Day Book*, ii, 820.  
(1827) An American variant is, "It is better  
to be a has-been than a never-was."

### HASH

6 We therefore mean to make a dash  
To settle fighting Europe's hash.

T. G. FESSENDEN, *Pills Political*, p. 114. (1809)

The hash of the Yankees he'll settle.

UNKNOWN, *Song*. (c. 1820) In BROCKETT,  
*North Country Glossary: Hash*.

My finger was in an instant on the trigger, and  
another second would have settled his hash.

E. E. NAPIER, *Excursion to South Africa* ii,  
389. (1849)

You've to settle yet Gibson's hash.

ROBERT BROWNING, *Youth and Art*. (1864)

Uncle Sam's boys, with fixed bayonets, and a  
grim determination to "settle their hash."

J. C. GREGG, *Life in the Army*, p. 248. (1866)

7 As a hash-slinger Sal could walk over every-  
thing.

BRET HARTE, *Gabriel Conroy*, p. 246. (1876)

The so-called "hash-slingers" of the boundless  
West.

A. A. HAYES, *The Jesuit's Ring*, p. 53. (1887)

Bills of fare were not fashionable, but instead  
the "hash-slinger" (if a gentleman) or "biscuit-  
shooter" (if a lady) repeated a list of the grub.  
STEDMAN, *Bucking the Sagebrush*, p. 49. (1904)

8 To serve up . . . the cold Hashes of plain  
repetition.

ANDREW MARVELL, *The Rehearsal Transposed*,  
ii, 368. (1672)

Old pieces are revived . . . the public are again  
obliged to ruminate over these hashes of ab-  
surdity.

OLIVER GOLDSMITH, *Polite Learning in Europe*.  
Ch. 10. (1759) *See also under* CABBAGE.

A well-done hash of my own words.

DARWIN, in *Life and Letters*, ii, 319. (1860)

9 The hash of tongues a Pedant makes.

POPE, *Satires of Donne*. Sat. iv, l. 52. (1735)

Froude writes up to me we have made a hash of it.

J. H. NEWMAN, *Letters*, i, 459. (1833)

Lord Grey has made somewhat of a hash of New  
Zealand and its constitution.

LORD HOUGHTON, in *Life*. Vol. i, ch. 9. (1847)

### HASTE

See also HURRY

10 Loosen every rope. (πάντα κάλων ἐξίέναι.)

ARISTOPHANES, *The Knights*, l. 756. (424 B. C.)

That is, loosen the ropes that reef the sail.

Full speed ahead.

With oar and sail speed your fastest. (Remegio  
veloque quantum poteris festina.)

PLAUTUS, *Asinaria*, l. 157. (c. 200 B. C.)

With sails and oars. (Velis remisque.)

CICERO, *Tusculanarum Disputationum*. Bk. iii,  
ch. 11, sec. 25. (45 B. C.) A variation is

"Remis ventisque" (With oars and wind).

Add sails to your oars. (Remis adice vela tuis.)

OVID, *Remediorum Amoris*, l. 790. (c. 1 B. C.)

Suidas gives the Greek form, πληρέσειν ιστίοις  
(With full—or all—sails).

It will streight weie anker, and hoyst vp sayle.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

11 The dog, hastening to produce its young,  
brings them into the world blind. (ἡ κῶων  
ἀκαλαβῆς ἐπειγομένη τυφλά τίκτει.)

ARISTOPHANES, *Peace*, l. 1078. (421 B. C.) Cited

by ERASMUS, *Adagia*, ii, ii, 35. who gives  
the Latin, "Canis festinans caecos parit catu-  
los," and adds that the proverb applies to

people who are in so much haste to finish  
what they undertake that they leave it im-  
perfect, a variation of "Haste makes waste."

The Italians say, "Cagna frettolosa fa catel-  
lini ciechi" (A hasty bitch bears blind pup-  
pies), or "Gatta frettolosa fa i gattini acerbi"

(A hasty cat bears premature kittens).

As the latin prouerbe sayeth: The hastye bitche  
bringeth furth blind whelpes.

SIR THOMAS MORE, *Utopia: To the Reader*.  
(1556)

Whelpes are ever blinde that dogs in haste do get.  
GEORGE PETTIE, *Petite Pallace*. p. 192. (1576)  
They perceive their haste to have brought forth blind whelpes.

ROGERS, *Matrimonial Honour*, p. 234. (1642)  
The swiftest bitch brings fourth the blyndest whelpes.

GEORGE GASCOIGNE, *Posies*, p. 68. (1575)  
Hastiness begets Blindness, as the Bitch brought forth her Puppies.

OSWALD DYKES, *English Proverbs*, p. 261. (1709)  
The hasty bitch brings forth blind puppies.

FRANKLIN, *Poor Richard's Almanack*, 1755.

<sup>1</sup>  
Haste is ever the parent of failure. (ἐπειχθῆναι μὲν οὖν πᾶν πρῆγμα τικτεὶ σφάλματα.)

ARTANABUS, *Apothegm.* (c. 500 B.C.) See HERODOTUS, *History*. Bk. vii, 10.

Haste is improvident and blind. (Festinatio improvida est et caeca.)

QUINTUS FABIUS MAXIMUS, to Lucius Aemilius. (216 B.C.) See LIVY, *Ab Urbe Condita*. Bk xxii, ch. 39, sec. 22. See under DELAY

<sup>2</sup>  
Make haste slowly. (τῇ εὐδελ βραδέως.)

CAESAR AUGUSTUS, his favorite maxim. (c. 27 B.C.) As quoted by Suetonius, *The Deified Augustus*, sec. 25, and by Aulus Gellius, *Noctes Atticae*, bk. x, ch. 11, sec. 5, who says, "This was very elegantly expressed by the deified Augustus with two Greek words; for we are told that he used to say in conversation, and write in his letters, 'σπεῦδε βραδέως.' The Latin equivalent is, of course, 'Festina lente,' to which Erasmus devotes five pages of his *Adagia*, chil. ii, cent. i, No. 1, tracing it back to the Egyptians. It was Erasmus' favorite maxim, and he thought it should be inscribed wherever it could meet the eye, on public buildings, over fireplaces, and on rings and seals. It was included by TAVERNER, *Translations from Erasmus*, with the rendering, "Make slowe hast, or haste the slowly," and the comment, "This is as much as to saye temper thy hast with slouth. To this agree the oure Englyshe proverbe which is: An hasty man neuer getteth good. Also, soft fyre maketh swete malt." See under FIRE.

Stay a while, be never too sudden in your enterprises. Can you tell what Octavian Augustus said? Festina lente. (Attendez vn peu: ne soyez iamais tant soudain à voz enterprises. Sçavez vous que disoit Octavian Auguste? Festina lente.)

RABETAI, *Gargantua*. Bk. i, ch. 33. (1534)  
Festina Lente, especially in Loue: for momentarie fancies are oftentimes the fruites of follies.

THOMAS LODGE, *Rosalynde*. (1590)  
To make haste slowly is an august motto. (Augusta empresa correr á espacio.)

GRACIAN, *Oráculo Manual*. Maxim 531. (1647)  
<sup>3</sup>  
She hastens with slowness. (Elle se hâte avec lenteur.)

LA FONTAINE, *Fables: Le Lièvre et la Tortue*. Bk. vi, fab. 10. (1668) The Germans have the same phrase, "Eile mit Weile."

Make haste slowly. (Hâtez-vous lentement.)

BOILEAU, *L'Art Poétique*. Chant i, l. 171. (1674)  
Usually quoted, "Hâte-toi lentement."

Strive not to run like Hercules, a furlong in a breath: Festination may prove Precipitation, deliberating delay may be wise cunctation, and slowness no sloathfulness.

SIR THOMAS BROWNE, *Christian Morals*. Pt. i, sec. 33. (1682) Paraphrasing Caesar Augustus.

<sup>4</sup>  
Quicker than boiling asparagus. (Citius quam asparagi coquantur.)

CAESAR AUGUSTUS. (c. 27 B.C.) An expression frequently in his mouth when he wished any business to be executed speedily. See ERASMUS, *Adagia*, iii, vii, 5. Sometimes quoted, "Velocius quam asparagi coquantur" Fire in the hand. (πῦρ παλάμῃ.)

ERASMUS, *Adagia*. Chil. ii, cent. x, No. 82. (1523) Citing an old Greek proverb, with the Latin, "Ignem palma." The whole proverb is, "No longer than you can hold fire in your hand."

As shortly as a horse will licke his eare.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
I will do it in the saying of a Credo. (En un credo las bare.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25. (1605)  
As gabbled quickly over. So the verb "to patter" refers to the rapid and mechanical way in which the Paternoster and other Latin prayers were often repeated.

All at once, like sticks on a dog. (Todo junto como al perro los palos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 68. (1615)  
Sharp's the word.

COLLEY CIBBER, *The Rival Fools*. Act i. (1709)  
He is making out his case like a house on fire.

DICKENS, *Little Dorrit*. Bk. ii, ch. 34. (1857)  
Up and dust. Hurry! Move fast!

J. R. BARTLETT, *Americanisms*, p. 728. (1877)  
Before you could say Jack Robinson.

MARK TWAIN, *Huckleberry Finn*. Ch. 3. (1884)  
Git up and hump yourself.

MARK TWAIN, *Huckleberry Finn*. Ch. 11  
In three shakes of a sheep's tail.

MARK TWAIN, *Huckleberry Finn*. Ch. 41.  
He bolted before you could say Balbus.

SHAW, *Androcles and the Lion*. Act ii. (1912)  
Well, make it snappy.

J. J. CONNINGTON, *Four Defences*, p. 146. (1940)  
It was going hell-bent for election.

SUE MACVEIGH, *Streamlined Murder*, p. 83. (1940)

Immediately, if not sooner.

SUE MACVEIGH, *Streamlined Murder*, p. 83.

<sup>5</sup>  
Of fule haist cummis [comes] no speid.

JOHN BARBOUR, *Troy-book*. Bk. ii, l. 1682. (c. 1375)  
Foole haste is no speed.

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)  
Fool's haste is no speed.

JOHN RAY, *English Proverbs*, p. 235. (1678)  
Cited also by Kelly and Fuller.

I wish it may not prove fool's haste.

WALTER SCOTT, *Journal*, 12 Jan., 1827.



<sup>1</sup>  
Not to[o] fast for [fear of] breaking your shinnes.

JOHN BARET, *An Alvarie*. Canto A 59. (1580)

"A prouerbe," Baret explains, "applied vnto those, that take no deliberation in bringing any thing to passe."

I, Costard, running out, that was safely within, Fell over the threshold and broke my shin.

SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 117. (1595)

Not too fast for falling.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 1, l. 125. (1599)

<sup>2</sup>  
There is one that toileth and laboureth, and maketh haste, and is so much the more behind. (Est homo laborans, et festinans. et dolens impius, et tanto magis non abundabit.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 11. (c. 190 B. C.) The Scots say, "Aye in a hurry, and aye ahint."

<sup>3</sup>  
It is a saynge that an yll haste is not good.

LORD BERNERS, *Huon of Burdeux*, p. 320. (c. 1530)

No hast but good (quoth she) . . .

Ye myst the cushion, for all your hast to it.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

No haste but good, . . . for whip and whurre [hurry],

The olde prouerbe doth say, neuer made good furre [furlong].

NICOLAS UDALL, *Roister Doister*. Act i, sc. 3. (c. 1550)

No haste but good, stay yet a while.

GEORGE WAPULL, *The Tyde Taryeth No Man*. Sig. F2. (1576)

No haste but good speed.

JOHN CLARKE, *Paroemiologia*, p. 115. (1639)

No more haste than good speed. Spoken when we are unreasonably urged to make haste.

JAMES KELLY, *Scottish Proverbs*, p. 261. (1721)

<sup>4</sup>  
Too hastily, less prosperously. (Nimis propere, minus prospere.)

ROBERT BLAND, *Proverbs*. Bk. i, p. 245. (1814)

<sup>5</sup>  
A hasty man drinks his tea with a fork.

S. G. CHAMPION, *Racial Proverbs*, p. 363. (1938) A Chinese proverb.

If in haste, go around.

CHAMPION, *Racial Proverbs*, p. 441. Japanese.

<sup>6</sup>  
This asketh haste, and of an hastif thing Men may nat preche or maken taryng.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 359. (c. 1386)

<sup>7</sup>  
The commune proverbe seith thus: "he that sone demeth, sone shal repente."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 11. (c. 1387) "He that sone demeth, sone repenteth."—*Ibid*, sec. 18.

Men sen alday that rape rewth. [Men say always that haste rueth.]

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 1625. (c. 1390)

Bydde hym that he be not to hasty of takyng of orderes . . . for oftyn rape rewth.

MARGARET PASTON, *Paston Letters*, iii, 78. (1473) Hastyngesse engendreth repentaunce.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, p. 62. (1477)

Thinges dunne in haste bringeth spedye Repentance.

HENRY SPELMAN, *Dialogue*, p. 2. (c. 1580) Acts done in haste, by leisure are repented.

FRANCIS QUARLES, *Argalus and Parthenia*, p. 29. (1621) MARRY IN HASTE REPENT AT LEISURE, see under MARRIAGE.

<sup>8</sup>  
In wikked haste is no profit.

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 13. (c. 1387)

Show alter weddyng, that hast maketh waste.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

I find this proverb true, that haste makes waste.

GEORGE GASCOIGNE, *Memories*, iii, 7. (1575)

It is good that men looke before they leape, hast makes waste.

HENRY SMITH, *Sermons*, sig. E8. (a. 1591)

Festina lente, Not too fast;

For haste (the proverb says) makes waste.

SAMUEL BUTLER, *Hudibras*, i, iii, 1253. (1663)

Haste makes waste, and waste makes want, and want makes strife between the goodman and his wife.

JOHN RAY, *English Proverbs*, p. 151. (1678)

"Make haste and leave nothing to waste," says the old proverb

WILLIAM HONE, *Every-Day Book* Vol. ii, col. 927. (1827)

Haste makes waste no less in life than in house-keeping.

H. D. THOREAU, *Winter*, 28 Dec., 1852.

Work hastened, work spoiled. (Besogne hâtée, besogne gâtée.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 382. (1856) A French proverb.

Haste makes waste, and waste makes a rich man poor.

*Cornish Proverbs*, in *Notes and Queries*, iii, vi, 495. (1864) The Dutch say, "Haast verkwist" (Haste is prodigal).

Haste makes waste, waste makes want.

Want makes a poor boy a beggar.

H. W. THOMPSON, *Body, Boots and Britches*, p. 488. (1940)

<sup>9</sup>  
He hasteth wel that wysly can abyde.

CHAUCER (?), *Troilus and Criseyde*, Bk. i, l. 956. (c. 1380) *The Tale of Melibeus*. Sec. 13. (c. 1387) LYDGATE, *Minor Poems*, p. 121. (c. 1430)

<sup>10</sup>  
Beth nought to hasty in this hote fare;

For hasty man ne wanteth never care.

CHAUCER (?), *Troilus*. Bk. iv, l. 1567. (c. 1380)

Folhaste is cause of mochel wo.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 1861. (c. 1390)

An hasty man wanteth neuer woo.

*Peter Idle's Instructions to His Son*, l. 238. (c. 1420)

Trwe that prouerbe than preuyd so,  
That ouer-hasty man wantyd neuer woo.

JOHN MEIHAM, *Works* (E.E.T.S.), p. 36. (1449)

The hasty man neuer wanteth wo.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

CAMDEN, *Remains*, p. 317. (1605)

The hastie person never wants woe.

CHAPMAN, *Eastward Hoe*. Act v, sc. 1. (1605)  
An impatient spirit is never without woe.

*The Spectator*. No. 438. (1712)

The choleric man never wants woe.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

A wilful man never wanted woe.

JAMES KELLY, *Scottish Proverbs*, p. 2. (1721)

<sup>1</sup>  
Thei take it wysely faire and softe.

CHAUCER, *Troilus and Criseyde*. Bk. v, l. 347.  
(c. 1380)

But feir and sofft with ese, homward they hir led.

UNKNOWN, *Tale of Beryn*, p. 28. (c. 1400)

For soft and essele men goo far.

UNKNOWN, *Coventry Plays*, p. 50. (c. 1450)

The prouerbe, *spede thee faire and softly*, is a lesson of counsaile.

NICOLAS UDALL, tr., *Erasmus*, p. 286. (1542)

Qui vadit plane, vadit sane. (Who goes evenly goes safely.)

HUGH LATIMER, *Seven Sermons*. (1549)

Who goeth softly, goeth wel. (Chi va pian, va san.)

JOHN FLORIO, *Firste Fruites*, fo. 14. (1578) A

rendering of the Latin proverb given above.

Soft and fair goes far.

JOHN CLARKE, *Paroemiologia*, p. 3. (1639)

HERBERT, *Jacula Prudentum*. No. 774. (1640)

DRYDEN, *Sir Martin Mar-all*. Act ii, sc. 2. (1668) etc., etc.

Goe as the snaile faire and softly.

ROBERT GREENE, *Works* (Grosart), ii, 28. (1583)  
Hulie [softly] and fair men rides far journeyes.

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

Soft pace goes far.

FRANCIS MERES, *Palladis Tamia*, fo. 259. (1598)

The proverb is old and true, "Fair and softly goeth far."

EDWARD TOPSELL, *The Historie of Foure-Footed Beastes*, p. 210. (1607)

Fair and softly goes far in a day. . . . He that goes softly, goes sure and also far. He that spurs on too fast at first setting out, tires before he comes to his journey's end.

JOHN RAY, *English Proverbs*, p. 87. (1670)

"Fair and softly wins the race" is a variation.

He who goes slowly goes safely and goes far. (Chi va piano va sano e va lontano.)

GOLDONI, *I Volponi*. Act i, sc. 2. (c. 1780) RAY,

*Proverbs*, p. 87 (1670) gives the Italian form as

"Chi va piano va sano e anche lontano."

The French say, "Pas à pas on va bien long"

(Step by step one goes very far); the Portuguese,

"Molle, molle, se vai longe" (Gently,

gently, goes far).

Fair and softly gangs far.

SCOTT, *The Heart of Midlothian*. Ch. 45. (1818)

I'm slow, but fair and easy goes far in a day.

K. F. PURDON, *The Folk of Furry Farm*. Ch. 2. (1914)

<sup>2</sup>  
When things are done hastily, they are not done thoroughly.

CONFUCIUS, *Analects*. Bk. xiii, ch. 17. (c. 500 B.C.)  
Haste manages all things badly. (Mala cuncta ministrat Impetus.)

STATIUS, *Thebaid*. Bk. x, l. 705. (c. A.D. 92)

Ther nis no werkman, what-so-ever he be,

That may bothe werke wel and hastily.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 588. (c. 1386) See under WORK

Good and quickly seldom meet.

GEORGE HERBERT, *Jacula Prudentum*. No. 582.

(1640) RAY, *English Proverbs*, p. 12. (1670)

According to the Italians, Hastily and well never met. A man of sense may be expeditious, but he is never in a hurry.

JOHN TRUSLER, *Proverbs Exemplified*, p. 138.

(1790) The Italian proverb is, "Presto e bene, non si conviene." The French say, "Le bien ne se fait jamais mieux que lorsqu'il opère lentement."

<sup>3</sup>  
Haste never comes alone, viz. hath ever some trouble or other t'accompany it.

RANDLE COTGRAVE, *Dictionary: Haste*. (1611)

Haste comes not alone.

HERBERT, *Jacula Prudentum*. No. 827. (1640)

<sup>4</sup>  
Haste is slow. (Festinatio tarda est.)

QUINTUS CURTIUS RUFUS, *History of Alexander*.

Bk. ix, ch. ix, sec. 12. (c. A.D. 50) Quoted by MONTAIGNE, iii, 10.

<sup>5</sup>  
Haste never carries justice in its train. (οὐρο-  
τὸ ταχὺ τὴν δικὴν ἔχει.)

EURIPIDES, *Phoenissae*, l. 452. (c. 420 B.C.)

<sup>6</sup>  
He that rides or he be ready, wants some of his geir.

FERGUSON, *Scottish Proverbs*, p. 48. (c. 1595)

Over fast, over louse [loose].

FERGUSON, *Scottish Proverbs*, p. 82.

<sup>7</sup>  
It is not good to make hast vnto foure places, vnto a Fraye, vnto a drunken companye, vnto a feaste vnbydden, and vnto talke with a foole.

JOHN FLORIO, *Firste Fruites*, fo. 23. (1578)

<sup>8</sup>  
Rubbe, and a Great Cast.

THOMAS FREEMAN. Title. (1614) A warning saying, from the game of bowls.

Rub and a good cast.

JOHN CLARKE, *Paroemiologia*, p. 213. (1639)

JOHN RAY, *English Proverbs*, p. 81. (1678)

With the addition, "Be not too hasty, and you'll speed the better."

<sup>9</sup>  
As hasty as Hopkins, that came to Jail over-night, and was hang'd the next Morning.

THOMAS FULLER, *Gnomologia*. No. 695. (1732)

<sup>10</sup>  
Reflection insures safety, haste, regret; reflection may produce prosperity, haste, misfortune.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 114. (c. 1050)

Deliberation with the chance of success is better than haste with the probability of failure.

IBN GABIROL, *Mibhar ha-Peninim*. No. 649.

1 The fleetest the rider the greater the chance of stumbling.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 648. (c. 1050)

His tongue, all impatient to speak and not see, Did stumble with haste.

SHAKESPEARE, *Love's Labour's Lost*, ii, 237. (1595)

They stumble that run fast.

SHAKESPEARE, *Romeo and Juliet*, ii, 3, 94. (1595)

Too swift arrives as tardy as too slow.

SHAKESPEARE, *Romeo and Juliet*, ii, 6, 15. (1595)

Haste trips up its own Heels.

THOMAS FULLER, *Gnomologia*. No. 1801. (1732)

He who hastens his steps stumbles on the smooth street. (Quien caminando lleva priesa | en camino llano tropieza.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 275. (1856) A Spanish proverb.

2 Foot-hoot, in his felonye.

GUILLAUME DE LORRIS, *Roman de la Rose*, (c. 1240) Chaucer (?) tr., l. 3827. i. e. Hot-foot.

The mayster-hunt anoon, fot-hoot,  
With a gret horne blewe three moot.

CHAUCEER, *Book of the Duchesse*, l. 375. (c. 1369)

3 Make haste to an ill way, that you may get out of it.

HERBERT, *Jacula Prudentum*. No. 129. (1640)

Who hath no haste in his business, mountains to him seem valleys.

HERBERT, *Jacula Prudentum*. No. 995

4 Hast and wisdom things far od.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

5 Toward your woorkyng (quote he) ye make such tastings,

As approue you to be none of the hastings.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

They are none of the hastings, who being slow and slack, go about business with no agility

THOMAS FULLER, *Worthies*, iii, 243. (a. 1661)

A reference to the ancient family of Hastings. You are none of the Hastings; you'll not break your shins for haste.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 1114. (1681)

6 All haste comes from the devil. (Omnis festinatio est a Diabolo.)

JAMES HOWELL, *Familiar Letters*, 5 Sept., 1633.

A medieval Latin proverb. "Haste is of the devil" has been quoted as from the *Koran*, but is not to be found there.

Hurry comes from the devil, and slow advancing from Allah.

SOUTHEY, *The Doctor*. Ch. 83. (1812) Quoting a Turkish proverb, sometimes given, "Haste is of the devil; God works slowly."

Haste comes from the devil, leisure from God.

S. G. CHAMPION, *Racial Proverbs*, p. 363. (1938) A Chinese proverb.

7 Hasty people will never make good midwives.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)

8 He that believeth shall not make haste. (Qui crediderit, non festinet.)

*Old Testament: Isaiah*, xxviii, 16. (c. 725 B. C.)

9 Seeing men in haste, do not seek to overtake them.

KANG-HSI, *Sacred Edict*. Sec. 2. (c. 400 B. C.)

10 He who advances hastily will retire quickly.

MENCIUS, *Discourses*. Bk. vii, pt. i, ch. 44. (c. 300 B. C.)

11 Freind, take heed,  
Untymous spurring spills [spoils] the Steed.

ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*, p. 15. (c. 1580)

Untymous spurring spills the steed. That is, too much haste spoils business.

JAMES KELLY, *Scottish Proverbs*, p. 343. (1721)

12 More quickly, stayed, shall I speed on. (Velo-cius ibo retentus.)

MARTIAL, *Epigrams*. Bk. i, No. 46. (c. A. D. 85)

His horse . . . taught him that "discreet stays make speedy journeys."

SIR PHILIP SIDNEY, *Arcadia*. Bk. i, p. 63. (1580)

Sir Amyas Pawlet, when he saw too much haste made in any matter, was wont to say, "Stay a while, that we may make an end the sooner"

FRANCIS BACON, *Apophthegms*. (1625) JAMES HOWELL, *Familiar Letters*, 5 Sept., 1633, attributes the saying to Sir Francis Walsingham.

Stay till the lame messenger come, if you will know the truth of the thing.

GEORGE HERBERT, *Jacula Prudentum*. No. 333.

(1640) Herbert also cites, "Stay a little, and the news will find you."

Stop a little, to make an End the sooner.

THOMAS FULLER, *Gnomologia*. No. 4263. (1732)

A wise man used to say, "Stay a little, that we may make an end the sooner."

SAMUEL SMILES, *Self-Help*, p. 271. (1859)

13 Too great haste leads us to error. (Le trop de promptitude à l'erreur nous expose.)

MOLIÈRE, *Sganarelle*. Sc. 12. (1660)

Error is always in haste.

THOMAS FULLER, *Gnomologia*. No. 1382. (1732)

In haste is error. (Many chung yu ts'o.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 89. (1875)

14 Haste gives itself the leg. (La hastiveté se donne elle mesme la jambe.)

MONTAIGNE, *Essays*. Bk. iii, ch. 10. (1595)

Haste gets in its own way.

15 Haste makes Work which Caution prevents.

WILLIAM PENN, *Some Fruits of Solitude*. No. 300. (1693)

1 In my haste to be done I am making less speed. (σπειδων γάρ ταχὺ πάντα διεξελθεῖν μάλλον βραδύνω.)

PLATO, *Republic*. Bk. vii, sec. 528D. (c. 375 B. C.) See also *Politics*, 264B, where he speaks of the "proverbial penalty of making less speed because of too much haste." See also SOPHOCLES, *Antigone*, 231; THEOGNIS, 335, 401.

The faster you go the worse you are entangled. (Ipsa illos velocitas implicat.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 7. (c. A. D. 64) Quoted by MONTAIGNE, iii, 10. The French say, "Habille-toi lentement quand tu es pressé" (Dress slowly when you are in a hurry).

The more hast, the worse spede.

FÖRSTER, ed., *Douce MS*, 52. (c. 1350) The earliest discovered use of the proverb in English. In frequent use thereafter.

The slowar pass, the further in rennyng;

The more I renne, the more wey I lese.

JOHN LYDGATE, *Minor Poems*, p. 75. (c. 1430) He that hasteth ouer faste, maketh an ende the later. (Qui nimium properat, serius absoluit.)

ERASMUS, *Adagia*. Chil. iii, cent. v, No 60. (1508) TAVERNER, tr., fo. 48. (1550) Taver-ner adds, "Ouer muche in nothyng is com-mendable."

Soche persones, as do make moste hast in the beginning, haue commonly (accordyng to our Englishe prouerbe) worst spede toward the end-ying.

NICOLAS UDALL, tr., *Erasmus*, p. 41. (1542)

Most times he seeth, the more haste the lesse speede.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546) Early vp, and never the nere.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2.

When a man hath most haste, he speedeth worst.

UNKNOWN, *Jacke Jugeler*. (c. 1560) See HAZ-LITT, *Old Plays*, ii, 121.

The greater hurry, the worst speed.

EDWARD WARD, *Hudibras Redivivus*. Pt. i, canto i, l. 23. (1705)

The more haste the worse speed, quoth the tailor to his long thread.

JAMES KELLY, *Scottish Proverbs*, p. 313. (1721)

Unhappily there is such a thing as more haste and less speed.

WALTER SCOTT, *Journal*, 15 Feb., 1829.

Raw Haste, half-sister to Delay.

TENNYSON, *Love Thou Thy Land*. (1832)

Motto, *Maggiore fretta, minore atto*. Got it out of a book—means the more haste the less speed.

MARK TWAIN, *Huckleberry Finn*. Ch. 38. (1884)

Do nothing in a hurry. Nature never does. "Most haste, worst speed."

LORD AVEBURY, *Use of Life*. Ch. 12. (1894)

"The more haste, the worse speed." . . . When we remember that *speed* really meant *success* in Old English, the sense becomes "The more haste, the worst success," which is a perfectly wise and sensible saying.

W. W. SKEAT, *A Student's Pastime*, p. 79. (1896)

2 It disappeared in all directions as fast as poppy seeds thrown to ants. (Minus divorce distrahitur cito, | quam si tu obicias formicis papaverem.)

PLAUTUS, *Trinummus*, l. 409. (c. 194 B. C.)

Lord Ronald . . . flung himself upon his horse and rode madly off in all directions.

STEPHEN LEACOCK, *Nonsense Novels: Gertrude and Governess*. (1911)

3 Who fastest walks, but walks astray,  
Is only furthest from his way.

PRIOR, *Alma*. Canto iii, l. 196. (1718)

The more Haste we make in a wrong Way, the further we are from our Journey's End.

THOMAS FULLER, *Gnomologia*. No. 4661. (1732)

4 He that hasteth with his feet sinneth. (Qui festinus est pedibus, offendet.)

*Old Testament: Proverbs*, xix, 2. (c. 400 B. C.)

5 Nothing must be done hastily but killing of fleas.

JOHN RAY, *English Proverbs*, p. 151. (1678)

Nothing to be done in haste, but gripping of fleas.

JAMES KELLY, *Scottish Proverbs*, p. 261. (1721)

Do nothing hastily, but catching of Fleas.

THOMAS FULLER, *Gnomologia*. No. 1309. (1732)

Do nothing rashly, but kill fleas.

SAMUEL PEGGE, *Derbicisms*, p. 136. (c. 1791)

The Germans say, "Nichts mit Hast als Flöhe fangen"; the Dutch, "Geen ding met der haast dan vlooijen te vangen"; the Italians, "Mai si fa cosa ben in fretta, che il fuggir la peste e i rumori, e pigliar pulci" (Nothing is done well in haste except running from the plague and quarrels, and catching fleas).

6 Be not too hasty to outbid another.

JOHN RAY, *English Proverbs*, p. 3. (1670)

Be not hasty to outbid another.

THOMAS FULLER, *Gnomologia*. No. 853. (1732)

"Be not in a hurry to tie what you cannot untie."

7 It is better to walk and rest, than to run and be oppressed.

SADI, *Gulistan*. Ch. 6, Apologue 4. (c. 1258)

The mule goes slowly, but goes day and night.

SADI, *Gulistan*. Ch. 6, Apologue 4.

Moche rening maketh moche werinesse.

EARL RIVERS, tr., *Dictes and Sayenges of the*

*Philosophirs*, fo. 48. (1477) Quoting Socrates

He tires betimes that spurs too fast betimes

SHAKESPEARE, *Richard II*, ii, 1, 36. (1595)

8 Unless we hasten, we shall be left behind. (Nisi properamus, relinquemur.)

SENECA, *Ad Lucilium*. Epis. cviii, sec. 24.

(a. A. D. 64)

9 Celerity is never more admired  
Than by the negligent.

SHAKESPEARE, *Antony and Cleopatra*, iii, 7. 25.

(1606)

This sweaty haste  
Doth make the night joint-labourer with the day.  
SHAKESPEARE, *Hamlet*, i, 1, 77. (1600)

<sup>1</sup>  
Too hasty burnt his lips.  
JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 519. (1623)

## HAT

<sup>2</sup>  
There are always bad hats in every family.  
WALTER BESANT, *Children of Gibeon*. Bk. ii, ch. 32. (1884)

He's a more than usual thoroughgoing bad hat.  
NGAIO MARSH, *Vintage Murder*, p. 246. (1940)

A bad hat, I suppose.  
MICHAEL INNES, *Appleby on Ararat*, p. 107. (1941)

<sup>3</sup>  
We could outdo his best efforts at the drop of a hat.

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 251. (1942)

<sup>4</sup>  
One hat is worth more than a hundred bonnets. (Val più una beretta che cento scuffie.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 181. (1856) An Italian proverb

<sup>5</sup>  
Ne knewe hem more than myn olde hat.  
CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 320. (c. 1380)

<sup>6</sup>  
Here's your hat, what's your hurry?  
BARTLEY C. COSTELLO. Title and refrain of popular song. (1904) Quoted by ZELDA POPKIN, *No Crime for a Lady*, p. 158. (1942)

<sup>7</sup>  
They would say, "While my hat covers my family" . . . I have only one to feed.

CHARLES DICKENS, *Hard Times*, p. 141. (1854)  
His hat had so long covered his family, that he hardly knew how to set about obtaining his own consent to marry.

R. S. SURTEES, *Ask Mamma*. Ch. 16. (1858)  
His hat covers his family don't it?—He has no one belonging to him I ever heard of.

MRS. J. H. RIDDELL, *Daisies and Buttercups*, ii, 239. (1882)

[He] sat down, thanking the crown of his hat that it covered the whole of his domestic interests.

R. D. BLACKMORE, *Perlycross*. Ch. 40. (1894)

<sup>8</sup>  
"Well, if I knew as little of life as that, I'd eat my hat and swallow the buckle whole," said the clerical gentleman.

DICKENS, *Pickwick Papers*. Ch. 42. (1836)

If you don't run up against him next day . . . you may eat your hat.

MISS E. E. MONEY, *A Little Dutch Maiden*. Bk. ii, ch. 8, p. 148. (1887)

If he did that I'll eat my hat.

WALBRIDGE McCULLY, *Doctors, Beware*, p. 195. (1943)

<sup>9</sup>  
Pull down your hat on the wind's side.  
HERBERT, *Jacula Prudentum*. No. 336. (1640)

As the wind blows seek your beel. Advising us to make our interest as the times change.

JAMES KELLY, *Scottish Proverbs*, p. 19. (1721)  
Pull down thy Hat on the windy Side.

THOMAS FULLER, *Gnomologia*. No. 3978. (1732)

<sup>10</sup>  
A hat is not made for one shower.

HERBERT, *Jacula Prudentum*. No. 675. (1640)

<sup>11</sup>  
We are not fond of a new hat. There is a certain insolence about it.

LEIGH HUNT, *The Indicator*. No. 28. (1821)

<sup>12</sup>  
Passing round the hat in Europe and America.

LOWELL, *Among My Books*. Ser.i.p.370.(1870)

Allow me to take round the hat.

FENN, *Lady Maude's Mania*. Ch. 30. (1890)

<sup>13</sup>  
That is strictly under your hat.

ERNEST MCGAFFEY, *Show-Girl*, p. 127. (1908)

He says to keep it under my hat.

A. R. HILLIARD, *Justice Be Damned*, p.23.(1941)

I suggest that we keep this matter under our hats.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 51. (1942)

TO TALK THROUGH YOUR HAT, *see under TALK*.

<sup>14</sup>  
Throw in his hat, and with a spring  
Get gallantly within the ring.

JOHN HAMILTON REYNOLDS (PETER CORCORAN), *The Fancy* (1820)

My hat's in the ring. The fight is on and I'm stripped to the buff.

THEODORE ROOSEVELT, *Newspaper Interview*, at Cleveland, Ohio, 21 Feb., 1912.

<sup>15</sup>  
He is fond of wearing a high hat. (Ai tai kao mao tzü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1303. (1875) A conceited fellow.

Jack Conway's invention of "high hat," is as brilliant a synecdoche, or naming of the part for the whole, as any to be found in Shakespeare or the Bible.

MAX EASTMAN, *Enjoyment of Laughter*, p. 82. (1936)

<sup>16</sup>  
Put your bonnet to his right use; 'tis for the head.

SHAKESPEARE, *Hamlet*, v, 2, 95. (1600)

A man's hat in his hand never did him any harm.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 266. (1710)

I live by pulling off the hat.

MATTHEW GREEN, *On Barclay's Apology*. (c. 1730)

<sup>17</sup>  
My hat to a half-penny, Pompey proves the best Worthy.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 563. (1595)

Ne'er will be caught again, . . . you bet your hat on it.

ROBERT GRANT, *Little Tin Gods*, p. 6. (1879)

I'd bet my hat he's got money.

WILL N. HARBEN, *Abner Daniel*, p. 213. (1902)

1  
Where did you get that hat?  
Where did you get that tile?  
Isn't it a nobby one,  
And just the proper style?  
JOSEPH J. SULLIVAN, *Where Did You Get That Hat?* A popular song, written in 1888. "All round my hat I wore a green ribbon" was the refrain of a popular song of c. 1830.

2  
A man does not look the worse for a somewhat dilapidated hat. . . . Men wear their hats for use, women theirs for ornament.  
H. D. THOREAU, *Winter*, 25 Dec., 1859.  
It's the life of an old hat to cock it.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

3  
The man whose estate lies under his hat need never tremble before the frowns of fortune.  
TROLLOPE, *What I Remember*, iii, 169. (1889)

4  
She's knockt trade into a cockt up hat.  
ARTEMUS WARD, *The Crisis*. (1860)  
Would that we could do something at once dignified and effective to knock Mr. Bryan once for all into a cocked hat.  
WOODROW WILSON, *Letter to Adrian H. Joline*, 29 April, 1907. Given to public by Joline in January, 1912. See *Literary Digest*, 20 Jan., 1912.

5  
All good hats are made out of nothing.  
OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 17. (1891)

## HATCHET

6  
Hang up thyn hachet and thi knyf.  
CAMDEN, ed., *Political Songs*, p. 223. (c. 1320)  
"To hang up one's hatchet," to cease from labor.  
Hang up thin hachet and take thi reste.  
UNKNOWN, *Hymns to the Virgin*, p. 69. (c. 1430)  
When thou hast well done hang up thy hatchet.  
RICHARD HILLS, *Common-Place Book*, p. 140. (c. 1530)  
I have hangd up my hatchet, God speede him well.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
I have hang'd up my hatchet and scap'd my self.  
JAMES HOWELL, *English Proverbs*, p. 6. (1659)

7  
Many . . . habituate themselves by degrees to a mode of the hatchet-flinging extreme.  
GEORGE PARKER, *Life's Painter*. Ch. 12. (1780)  
To make exaggerated statements.  
The ladies titter, knowing, as we do, the skipper's habit of slinging the hatchet.  
T. B. FOREMAN, *Trip to Spain*, p. 97. (1893)

8  
Meeting with the Sachem they came to an agreement and buried two Axes in the Ground; . . . which ceremony to them is more significant and binding than all Articles of Peace, the Hatchet being a principal weapon.  
SAMUEL SEWALL, in *New England Historical Register*, xxiv, 121 (1680)

They use . . . in concluding of peace . . . burying a Tomahawk.

ROBERT BEVERLEY, *The History and Present State of Virginia*, iii, 27. (1705)  
They . . . have laid down the hatchet of war.  
SHELDON, *History of Deerfield*, i, 415. (1724)  
To use an Indian figure, may the hatchet henceforth be buried forever.

JOHN JAY, *Correspondence and Public Papers*, iv, 147. (1794)  
If neither side will lay down the hatchet, your paths will always be red with blood.

ZEBULON PIKE, *Sources of the Mississippi: Appendix*, p. 7. (1805)  
The chiefs met; the amicable pipe was smoked, the hatchet buried, and peace formally proclaimed.

WASHINGTON IRVING, *Captain Bonneville's Adventures*, iii, 219. (1837)  
Gentle Reader, wouldst thou not have imagined that the war hatchet was buried for ever?  
JOHN WOLCOT, *Works* (1796), iv, 485. (1794)  
Buried was the bloody hatchet.

H. W. LONGFELLOW, *The Song of Hiawatha*. Pt. xiii, l. 7. (1855)  
She and her husband had buried the hatchet.  
W. E. NORRIS, *Clarissa Furiosa*. Ch. 43. (1897)  
"Let us bury the hatchet," Lady Bugle wrote  
LORD BERNERS, *The Camel*. Ch. 11. (c. 1930)  
I suggested that we bury the hatchet. "Two bits says I know where you'd like to bury it," Sammy said—"in my head."

BUDD SCHULBERG, *What Makes Sammy Run*, p. 8. (1941)

9  
Three Nations of French Indians . . . had taken up the Hatchet.

GEORGE WASHINGTON, *Journal*, 1753.  
I persuaded the Choktah to take up the bloody tomahawk.

JAMES ADAIR, *The History of the American Indians*, p. 239. (1775)

We will dig up the tomahawk, and be off on the war-trail.

HENRY KINGSLEY, *Ravenshoe*. Ch. 45. (1861)  
A dreadful solitude surrounded our steps. . . .  
"They must have dug up the hatchet," he said.  
STEVENSON, *Master of Ballantrae*. Ch. 11. (1889)

## HATE

See also Love and Hate

10  
It does not matter much what a man hates provided he hates something.

SAMUEL BUTLER, *Note-Books*, p. 217. (c. 1880)

11  
Hatred is a settled anger. (Odium ira inveterata.)

CICERO, *Tusculanarum Disputationum*. Bk. iv, ch. 9, sec. 21. (45 B.C.)

Hatred is self-punishment.

HOSEA BALLOU, *MS. Sermons*. (c. 1825)

Hate, it is the anger of the weak. (La haine, c'est la colère des faibles!)

ALPHONSE DAUDET, *Lettres de Mon Moulin: La Diligence de Beaucaire*. (1869)

Hatred is the coward's revenge for being intimidated.

BERNARD SHAW, *Major Barbara*. Act iii. (1905)

1 Hate not at the first harm.

JOHN CLARKE, *Paroemiologia*, p. 235. (1639)

Hate at first sight.

R. W. EMERSON, *Works and Days*. (1870)

2 Hatred is like fire—it makes even light rubbish deadly.

GEORGE ELIOT, *Janet's Repentance*. (1857)

Hating people is like burning down your own house to get rid of a rat.

HARRY E. FOSDICK, *The Wages of Hate* (c.1930)

3 Everybody hates me. (πάντες με μισοῦσιν.)

EPICETUS, *Discourses*, i, 18, 19. (c. A. D. 100)

4 What so dreadful as celestial hate! (χαλεπὴ δὲ θεοῦ ἔπι μῆνις.)

HOMER, *Iliad*. Bk. v, l. 178. (c. 850 B. C.) Pope, tr., l. 227.

Can heavenly natures nourish hate,  
So fierce, so blindly passionate?

(Tantaene animis caelestibus irae?)

VERGIL, *Aeneid*. Bk. i, l. 11. (19 B. C.) Conington, tr.

Unimaginable as hate in Heav'n.

MILTON, *Paradise Lost*. Bk. vii, l. 54. (1667)

Can so much gall find place in godly souls?  
(Tant de fiel entre-t-il dans l'âme des dévôts?)

NICOLAS BOILEAU, *Le Lutrin*. (1674)

And hated, with the gall of gentle souls.

E. B. BROWNING, *Aurora Leigh*, i, 341. (1856)

5 The sad hate the merry; the merry hate the sad;

The swift hate the slow; the lazy hate the brisk.

(Oderunt hilarem tristes tristemque iocosi.  
Sedatum celeres, agilem navumque remissi.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 89. (20 B. C.)

All men naturally hate each other. (Tous les hommes se haïssent naturellement.)

BLAISE PASCAL, *Pensées*. Pt. ii, art. xvii, No. 97. (c. 1660)

He hated a fool, and he hated a rogue, and he hated a whig. He was a very good hater.

SAMUEL JOHNSON, referring to Earl Bathurst.

(c. 1775) PIOZZI, *Anecdotes of Johnson*, p. 83.

I like a good hater.

SAMUEL JOHNSON. (PIOZZI, *Anecdotes*, p. 89.)

She hated easily; she hated heartily; and she hated implacably.

MACAULAY, *History of England*. Ch. 15. (1855)

A violent hater of the old Dutch school.

JOHN RUSKIN, *Praeterita*. Bk. ii, ch. 4. (1887)

6 After hate cometh loue.

LAYAMON, *Brut*, l. 8322. (c. 1725) See LOVE AND HATE.

7 Hatred is gained as much by good works as by evil. (L'odio s'acquista così mediante le buone opere, come le triste.)

MACHIAVELLI, *Il Principe*. Ch. 19. (1513)

8 Rich men regard anger as a kind of profit: to hate is cheaper than to give. (Odisse quam donare vilius constant.)

MARTIAL, *Epigrams*. Bk. xii, No. 13. (A. D. 103)

Picking quarrels with friends saves giving them presents.

9 What a man hateth, the same thing he takes to heart. (Ce qu'on hait, on le prend à cœur.)

MONTAIGNE, *Essays*. Bk. i, ch. 50. (1580)

10 I hate them with perfect hatred. (Perfecto odio oderam illos.)

Old Testament: *Psalms*, cxxxix, 22. (c.250 B. C.)

You hated her like a snake. (Te odisse aequae atque anguis.)

PLAUTUS, *Mercator*, l. 761. (c. 200 B. C.)

He hateth me lyke poison.

JEHAN PALSgrave, *La Langue Françoyse*, p. 579. (1530)

I do hate him as I hate the devil.

BEN JONSON, *Every Man Out of His Humour*. Act i. sc. 1. (1599)

I do hate him as I do hell-pains.

SHAKESPEARE, *Othello*, i, 1, 155. (1604)

He loves no beef that grows on my bones. He hates me vehemently.

JAMES KELLY, *Scottish Proverbs*, p. 157. (1721)

I hate him worse than poison.

DICKENS, *Nicholas Nickleby*. Ch. 9. (1839)

You hate it like a cat hates pepper.

JAKE FALSTAFF, *Jacoby's Corners*, p. 75. (1938)

She hates my guts.

CHENEY, *Farewell to the Admiral*. p. 189. (1943)

11 Take care that no one hates you justly. (Id agas tuo te merito ne quis oderit.)

PUBLILIUS SYRUS, *Sententiae*. No. 325. (c.43 B. C.)

12 To offend is my pleasure; I love to be hated. (Déplaîre est mon plaisir; j'aime qu'on me haïsse.)

EDMOND ROSTAND, *Cyrano de Bergerac*. Act ii, sc. 8. (1898)

13 Men hate those whom they have injured.

SENECA, *De Ira*, ii, 33. See under INJURY

14 Hatred openly proclaimed loses its chance for vengeance. (Professa perdunt odia vindictae locum.)

SENECA, *Medea*. l. 154. (c. A. D. 60)

The greatest hatred, like the greatest virtue and the worst dogs, is silent. (Der grösste Hass ist, wie die grösste Tugend und die schlimmsten Hunde, still.)

JOHANN PAUL RICHTER, *Hesperus*. Ch. 12. (1792)

15 Cherish those hearts that hate thee.

SHAKESPEARE, *Henry VIII*, iii, 2, 443. (1612)

16 The hatred of relatives is the most violent. (Acerrima proximorum odia.)

TACITUS, *Histories*. Bk. iv, sec. 70. (c. A. D. 109)

1 Hatred is heavier freight for the shipper than it is for the consignee.

AUGUSTUS THOMAS, *The Witching Hour* Act iv. (1907)

Hatreds, like chickens, come home to roost.

JOSEPH SHEARING, *Blanche Fury*, p. 84. (1939)

2 The hated man seldom ends well.

UNKNOWN, *The Owl and the Nightingale*, l. 942. (c. 1240)

He who is hated by all cannot expect to live long. (Qui vit haï de tous ne saurait longtemps vivre.)

CORNEILLE, *Cinna*. Act i, sc. 2. (1640)

## II—Hate and Fear

3 Let them hate, so long as they fear. (Oderint dum metuant.)

ACCIIUS, *Atreus*. Frag. 168, Loeb. (c. 140 B.C.)

A favorite maxim of Caligula. See SUETONIUS, *Twelve Caesars: Caligula*, ch. 30, sec. 1. Quoted by CICERO, *Pro Roscio*, sec. 48, and *Philippicae*, i, sec. 14, as an ancient saying. Cited by ERASMUS, *Adagia*, ii, ix, 52. Suetonius, in his life of Tiberius, quotes as a favorite saying of Tiberius, "Oderint, dum probent" (Let them hate me, provided they respect me).

The famous words, "Let them hate if only they fear," are so dread and shocking that you might know they were written in the times of Sulla. (Oderint, dum metuant.)

SENECA, *De Ira*. Bk. i, ch. 19, sec. 4. (c. A. D. 55) Seneca quotes this sentence again in *De Clementia*, i, 12, 4, and ii, 2, 2.

Least of all could he subscribe to the saying: "Oderint dum metuant."

JULES ROMAINS, *Verdun*, p. 80. (1940)

4 Whom men fear they hate, and whom they hate, they wish dead. (Quem metuunt odierunt, quem quisque odit periisse expetit.)

QUINTUS ENNIUS, *Thyestes*. Frag. 410, Loeb. (c. 180 B.C.) See CICERO, *De Officiis*, ii, 7, 23.

In time we hate that which we often fear.

SHAKESPEARE, *Antony and Cleopatra*, i, 3, 12. (1606)

Those who are fear'd, are hated.

FRANKLIN, *Poor Richard's Almanack*, 1744.

## HAVE

5 We can't have everything at the same time. (Non possunt omnia simul.)

CICERO, *Ad Atticum*. Bk. xiv, epis. 15. (44 B.C.) One can't have everything.

BERNARD SHAW, *Misalliance*, p. 19. (1910)

6 In wealth men differ: some have, some have not. (χρήμασιν δὲ διάφοροι | ἔχουσιν, οἱ δ' οὐ.)

EURIPIDES, *Hercules Furens*, l. 636. (c. 420 B.C.)

There are only two families in the world, the Have's and the Haven't's. (Dos linajes solos hay en el mundo, el tener y el no tener.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 20. (1615)

The rich and the poor—the have-nots and the haves.

LORD LYTON, *Athens*. Ch. 1. (1837)

These two parties still divide the world—Of those that want and those that have.

TENNYSON, *Walking to the Mail*, l. 69. (1842) The have's and the have-not's were always face to face, ready to shoot down or to rush in.

W. F. BUTLER, *Autobiography*. Ch. 9. (1911)

I was born a have-not and I'm going to be a have.

HULBERT FOOTNER, *Murderer's Vanity*, p. 33. (1940)

Down with the ups and up with the downs.

R. A. J. WALLING, *The Spider and the Fly*, p. 50. (1940)

7 Have at it and have it. One might add many capital English proverbs of this kind, all so characteristic of the activity and boldness of our forefathers.

EDWARD FITZGERALD, *Polonius: The World We Live In*. (1852) See also under BOLDNESS

8 Hold fast whan ye haue it.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546) As to haue is good happ, so to hould fast is a great vertue.

BRIAN MELBANCKE, *Philotimus*, sig. F1. (1583) Hold fast while you have it.

JOHN CLARKE, *Paroemiologia*, p. 233. (1639)

Then rang, clear and distinct, Humphry Chetham's motto—"Quod tuum tene!" (What you have, hold!)

MRS. LINNAEUS BANKS, *Manchester Man* Ch 10. (1876)

9 Better to have than wish.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Better to have than to heare of a good thing

JOHN CLARKE, *Paroemiologia*, p. 256 (1639)

Better keep now than seek anon.

JAMES HOWELL, *Proverbs*, p. 16. (1659)

10 The opposition between the men who have and the men who are is immemorial.

WILLIAM JAMES, *The Varieties of Religious Experience*. Ch. 11. (1902)

11 To habben and to holden.

WILLIAM LANGLAND, *Piers Plowman*. Text A. passus ii, l. 70. (1362)

He gaffe hym his syster Achefflour, To have and to holde.

UNKNOWN, *Sir Perceval*, 24. (c. 1395)

My wedded wife, to have and to hold from this day forward.

*Book of Common Prayer: Matrimony*. (1549)

Now I come to the Habendum, to haue and to holde.

THOMAS MIDDLETON, *The Phoenix*. Act ii. sc 2. (1607)

The clause beginning "to have and to hold" is the habendum et tenendum combined.

ELPHINSTONE, *Conveyancing*, p. 100. (1884)

12 It is the Way of Heaven to take from those who have too much, and give to those who



have too little. But the way of man is not so. He takes away from those who have too little, to add to his own superabundance.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 77. (c. 450 B. C.) Giles, tr.

How unfair it is that those who have less are always adding to the possessions of those who have more. (Quam inique comparatumst, ei qui minus habent | ut semper aliquid addant ditioribus.)

TERENCE, *Phormio*, l. 41. (161 B. C.)

Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσούθησεται τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρῶθησεται ἀπ' αὐτοῦ.)

*New Testament: Matthew*, xxv, 29. (c. A. D. 50)

*Mark*, iv, 25. (c. A. D. 65) The *Vulgate* is, "Omni enim habenti dabitur, et abundabit: ei autem, qui non habet, et quod videtur habere, auferetur ab eo."

For the empty are empty things, and for the full are the full things.

*Apocrypha: II Esdras*, vii, 25. (c. A. D. 90)

If you are poor now, Aemilius, you will always be poor. Wealth is given today to none save the rich. (Semper pauper eris, si pauper es, Aemiliane. Dantur opes nullis nunc nisi divitibus.)

MARTIAL, *Epigrams*. Bk. v, epig. 81. (c. A. D. 90)

As sayth this sentence, oft and long sayd before, He that hath plentie of goodes shall haue more, He that hath but a little, he shall haue lesse, He that hath right nought, right nought shall possesse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. xi. (1562)

For now a few have all, and all have nought.

EDMUND SPENSER, *Mother Hubberd's Tale*, l. 141. (1591)

We give to the rich and take from the poor

HERBERT, *Jacula Prudentum*. (1640)

All strive to give to the rich Man.

THOMAS FULLER, *Gnomologia*. No. 544. (1732)

The French say, "Tout va à qui n'a pas besoin" (Everything goes to him who needs nothing).

To him that has, there shall be added more; Who is penurious, he shall still be poore.

ROBERT HERRICK, *Once Poore, Still Penurious*. (1648)

He that has a goose, will get a goose.

JAMES KELLY, *Scottish Proverbs*, p. 132. (1721)

To him that hath much, shall much be given. (Cui sunt multa bona, huic dantur plurima dona.)

ALFRED HENDERSON, *Latin Proverbs*, p. 67. (1859) "Every one bastes the fat hog."

By right or wrong, Lands and goods go to the strong.

Property will brutally draw

Still to the proprietor;

Silver to silver creep and wind,

And kind to kind.

R. W. EMERSON, *The Celestial Love*. (1867)

Them ez hez, gits.

E. R. SILL, *A Baker's Duzzen uv Wise Sawz*. (a. 1887)

Breathing strange saws, saying: "From him that hath not shall be taken away even that which he hath." Which is the same as to say: "Nothing from nothing leaves nothing."

O. HENRY, *The Unprofitable Servant*. (1911)

1 That's a dismal word, the very worst of words, "had," when one has nothing. (Miserum istuc verbum et pessimum est, habuisse, et nihil habere.)

PLAUTUS, *Rudens*, l. 1321. (c. 200 B. C.) The

Germans say, "Habe gehabt ist ein armer Mann" ("I have had" is a poor man). There is a Latin proverb, "Tanti quantum habeas sis" (According to what you have is your value), not according to what you have had.

To have may be taken from us, to have had, never. (Habere erepitur, habuisse numquam.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 11. (c. A. D. 64)

2 She's neither fish nor flesh; a man knows not where to have her.

SHAKESPEARE, *I Henry IV*, iii, 3, 145. (1597)

One had better sometimes play with a good gamester than a bungler, for one knowes not where to have him.

UNKNOWN, *Shuffling, Cutting and Dealing*, p. 6. (1659)

Women are all hypocrites alike. You never know when you have them.

MRS. OLIPHANT, *The Marriage of Elinor* Bk ii, ch. 20. (1892)

3 Have is have, however men do catch.

SHAKESPEARE, *King John*, i, 1, 173. (1596)

Learn this of me: to have, is to have.

SHAKESPEARE, *As You Like It*, v, 1, 44. (1600)

4 He has it! (Hoc habet.)

VERGIL, *Aeneid*. Bk. xii, l. 296. (19 B. C.) The deathblow. The expression used by spectators when a gladiator was struck.

He has it! The deed is done! (Habet! peractum est!)

SENECA, *Agamemnon*, l. 901. (c. A. D. 60)

They have made worms' meat of me: I have it, And soundly too.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 112. (1595)

When one gladiator wounded another, he shouted "he has it," "hoc habet," or "habet."

BYRON, *Childe Harold: Notes*, iv, 142. (1816)

I ups . . . and let one Injun have it.

RUXTON, *Life in the Far West*, p. 8. (1848)

If she catches him she'll let him have it hot.

LUCAS MALET, *The Wages of Sin*, ii, 102. (1891)

I shall let her have it, you'll see.

MRS. HUMPHRY WARD, *David Grieve*, iv, 1. (1892)

5 Using and enjoying is the true having.

BENJAMIN WHICHCOTE, *Moral and Religious Aphorisms*. (1753)

Do well and have well, see under DEED.

## HAWK

- 1  
Like a semidormant, and semivigilant, be-  
twixt hawke and buzzard.  
RICHARD BRATHWAIT, *Barnabees Journal*, sig.  
M2. (1638)  
A fantastical levity that holds us off and on, be-  
twixt hawk and buzzard, as we say.  
SIR ROGER L'ESTRANGE, *Aesop's Fables*. No. 352.  
(1692)  
I entered Richmond between hawk and buzzard.  
J. P. KENNEDY, *Swallow Barn*, p. 17. (1832) At  
twilight.  
Between a hawk and a buzzard; in a state of  
perplexity and indecision.  
ANNE BAKER, *Northants Glossary: Buzzard*.  
(1854)
- 2  
With empty hand men may na haukes tulle.  
CHAUCER, *Canterbury Tales: The Reve's Tale*,  
l. 214. (c. 1386) Repeated in *The Wife of*  
*Bath's Prologue*, l. 415, with "lure" instead  
of "tulle."  
For empty fystes, men vse to say, cannot the  
Hawke retayne.  
HUGH RHODES, *The Boke of Nurture*, 740. (c.  
1530)
- 3  
High flying hawks are fit for princes.  
JOHN CLARKE, *Paroemiologia*, p. 41. (1639)  
Cited by both Ray and Fuller.
- 4  
The gentle hawk half mans herself. (Oiseau  
débonnaire de lui-même se fait.)  
RANDLE COTGRAVE, *Dictionary: Débonnaire*.  
(1611) i. e. becomes tractable.  
The gentle hawk mans herself.  
JOHN RAY, *English Proverbs*, p. 13. (1670)
- 5  
He has been out Hawking for Butterflies.  
THOMAS FULLER, *Gnomologia*. No. 1863. (1732)  
He's a Hawk of the right Nest.  
THOMAS FULLER, *Gnomologia*. No. 2439.  
Our Ancestors grew not great by Hawking and  
Hunting.  
THOMAS FULLER, *Gnomologia*. No. 3817.  
By Hawk and by Hound small Profit is found.  
THOMAS FULLER, *Gnomologia*. No. 6339.
- 6  
This have I herd ofte in seying,  
That man [ne]may, for no daunting,  
Make a sperhauke of a bosarde.  
(Ce oi dire en reprovier,  
Ne l'en ne puet faire esprevier  
En nule guise de busart.)  
GUILLAUME DE LORRIS, *Roman de la Rose*, l.  
3701. (c. 1240) Chaucer (?), tr., l. 4031. (c.  
1365) The modern French proverb is, "On  
ne saurait faire d'une buse un épervier."  
Nultow never, late ne skete  
A goshawk maken of a Kete,  
No faucon mak[en] of busard,  
No hardy knyht mak of coward.  
UNKNOWN, *Kyng Alisaunder*, l. 3047. (c. 1300)
- A carreine kite will neuer bee good hawke.  
SAINLIENS, *Frenche Littleton*. (1566)  
It is impossible of a kyte or cormerant to make  
a good sparhawk.  
PAINTER, *Pallace of Pleasure*, iii, 68. (1567)  
A Bytter wyl neuer be good hauke. (Vn Auolior  
non sara mai bon sparauiere.)  
JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)  
A Carron Kyte will never be a good Hawk.  
WILLIAM CAMDEN, *Remains*, p. 316. (1605)  
Seldom doth a good hawk come out of a kite's  
egg.  
WALTER SCOTT, *The Monastery*. Ch. 39. (1820)
- 7  
The first point of hauking is holde fast.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
RAY, *Proverbs*, p. 10. (1678)  
If thou hadst learned the first point of hauking.  
thou wouldst haue learned to haue held fast  
JOHN LYLY, *Euphues*, p. 93. (1579)  
'Tis the first point of falconry to hold fast.  
JOHN WILSON, *The Projectors*. Act ii, sc. 1.  
(1665)  
Hold fast is the first Point in Hawking.  
THOMAS FULLER, *Gnomologia*. No. 2520. (1732)
- 8  
She hath one poynt of a good hauke. she is  
hardie.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)
- 9  
We hate the hawk because he always lives in  
arms. (Odimus accipitrem quia semper vivit  
in armis.)  
OVID, *Artis Amatoriae*. Bk. ii, l. 147. (c. 1 b. c.)
- 10  
As the hawk is wont to pursue the frightened  
doves. (Ut solet accipiter trepidas urgere  
columbas.)  
OVID, *Metamorphoses*. Bk. v, l. 606. (A. D. 7)
- 11  
The haughty Hauke will not pray on carrion.  
GEORGE PETTIE, *Petite Pallace*, p. 21. (1576)
- 12  
One crowe neuer pulleth out an others eyes.  
JAMES SANFORD, tr., *Hours of Recreation*, p.  
210. (1572)  
Hawks winna pike out hawks' een.  
WALTER SCOTT, *Rob Roy*. Ch. 30. (1818)  
Hawks do not peck out hawks een.  
JAMES PAYN, *Thicker than Water*. Ch. 4. (1883)
- 13  
I know a hawk from a handsaw.  
SHAKESPEARE, *Hamlet*, ii, 2, 397. (1600)  
He can't discern a hare from a brake-bush.  
THOMAS PECKE, *Parnassi Puerperium*, p. 143.  
(1659)  
Tis either a hare or a brake-bush. γλοῖον ἢ κυνή.  
Aut navis aut galerus. Something, if you knew  
what.  
JOHN RAY, *English Proverbs*, p. 179. (1670)  
Either the tod [fox] or the bracken bush.  
JAMES KELLY, *Scottish Proverbs*, p. 97. (1721)  
As different from . . . modern Popery, as a  
hawk from a handspike.  
G. S. FABER, *Letters on Tractarian Secession*,  
p. 171. (1846)

## HAY

- 1  
Make not orts [leavings] of good hay.  
JOHN CLARKE, *Paroemiologia*, p. 262. (1639)  
Hee hath oft made orts of better hay.  
UNKNOWN, *Berkeley MSS.*, iii, 29. (1639)  
To make orts of good hay.  
JOHN RAY, *English Proverbs*, p. 188. (1670)  
Make no Orts of good Hay.  
THOMAS FULLER, *Gnomologia*. No. 3317. (1732)
- 2  
His boat's crew was a pretty raw set . . .  
and, as the sailor's phrase is, "hadn't got the  
hayseed out of their hair."  
R. H. DANA, *Two Years Before the Mast*. Ch.  
5. (1840)  
It takes some of our young men from the country  
a good while to get the hay-seed out of their hair.  
SYLVESTER JUDD, *Richard Edney*. Ch. 15. (1850)  
The mistake of supposing that I could convert  
a thoroughbred New Yorker into a contented  
Hayseed by main force.  
AUGUSTIN DALY, *A Test Case*, p. 75. (1892)  
I'll stop these hayseeds.  
FRANK NORRIS, *The Pit*. Ch. 9. (1902)  
He thought she was a hayseed.  
SINCLAIR LEWIS, *Main Street*, p. 211. (1920)
- 3  
Between hay and grass, in an unformed state;  
hobble-de-hoy.  
J. M. DIXON, *Idiomatic English Phrases: Be-  
tween*. (1891) See under GRASS.
- 4  
Why I am not in the hay  
Instead of here, I cannot say.  
MARGARET FISHBACK, *How About an Aspirin?*  
(1940)  
WOMAN'S PLACE IS IN THE HAY, see under WOMAN.
- 5  
Whan the sunne shinth make hay: whiche is  
to say,  
Take time whan time comth, lest time steale  
awaie.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)  
The Germans say, "Man muss Heu machen,  
weil die Sonne scheint," or "Wärme dich  
weil das Feuer brennt" (Warm yourself while  
the fire burns); the Hindus, "Turn the mill  
while there is sugarcane," or "Winnow while  
there is wind," the Arabs, "Be like the ant  
in the days of summer." There are many  
other variations. See OPPORTUNITY, and  
STRIKE WHILE THE IRON IS HOT, under IRON.  
Yt is well, therefore, to make hay while the  
sunne shines, when winde is at will to hoist vp  
saile.  
MELBANCKE, *Philotimus*, p. 24. (1583)  
The sun shines hot; and, if we use delay,  
Cold biting winter mars our hop'd-for hay.  
SHAKESPEARE, *III Henry VI*, iv, 7, 61. (1591)  
He, drawing out one handful of gold, and an-  
other of siluer, cryed, . . . I haue made hay  
whilst my sunne shined.  
THOMAS DEKKER, *Works*, iv, 308. (1625)  
Make hay while Sun shines.  
WILLIAM CAMDEN, *Remains*, p. 328. (1636)

- It is good to make Hay while the Sun shines.  
DYKES, *English Proverbs*, p. 181. (1709)  
Get in your hay while the sun shines.  
DICKENS, *Martin Chuzzlewit*. Ch. 24. (1843)  
Make hay while the sun shines, is truly English,  
and could have had its birth only under such  
variable skies as ours.  
R. C. TRENCH, *On the Lessons in Proverbs*. Ch.  
2, p. 49. (1852)  
We must lose no time; we must make our hay  
while shines the sun.  
CHARLES READE, *The Cloister and the Hearth*.  
Ch. 63. (1860)  
They were making hay while the sun shone.  
LORD DUNSANY, *The Two Bottles of Relish*  
(1926)  
Best make talk while the electricity shines.  
MICHAEL INNES, *Appleby on Ararat*, p. 164.  
(1941)
- 6  
He has hay on his horns, give him a wide  
berth! (Faenum habet in cornu: longe fuge!)  
HORACE, *Satires*. Bk. i, sat. 4, l. 34. (35 B.C.)  
A proverb cited by ERASMUS, *Adagia*, i, i, 81,  
and many others. It alludes to the custom  
of tying wisps of hay to the horns of vicious  
oxen in order to warn people away from  
them. "His est niger, caveto" (This is a dan-  
gerous fellow, look out for him), was an-  
other.  
She was (as they say) horne mad.  
JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 10. (1546)  
Sure my master is horn-mad.  
SHAKESPEARE, *The Comedy of Errors*. Act ii,  
sc. 1, l. 57. (1592) See also *Much Ado about  
Nothing*, i, 1, 280, and *Merry Wives of  
Windsor*, i, 4, 51.  
A sharp thorny-toothed satirical rascal, fly him;  
he carries hay in his horn.  
JONSON, *Poetaster*. Act iv, sc. 3. (1601)  
Lust ha's no eares; He's sharpe as thorn;  
And fretfull, carries Hay in's horne.  
ROBERT HERRICK, *Oberon's Palace*. (1648)  
Horace . . . compares one who attacks his friends  
. . . to a pushing ox, that is marked by a bunch  
of hay put upon his horns: *Faenum habet in  
cornu*.  
BOSWELL, *Life of Johnson*, 6 Oct., 1769.
- 7  
Methinks I have a great desire to a bottle  
of hay: good hay, sweet hay, hath no fellow  
SHAKESPEARE, *A Midsummer-Night's Dream*,  
iv, l. 34. (1596)  
Sick of the mulligrubs with eating chopped hay  
JOHN RAY, *English Proverbs*, p. 56. (1678)  
It goes down like chopt hay.  
JOHN RAY, *English Proverbs*, p. 235. (1678)  
'Twill go down like chopt hay.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 8  
Hay is for horses.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 9  
Hanged hay never does [fattens] cattle.  
WILBRAHAM, *Cheshire Glossary*, p. 33. (1836)  
Hanged hay is hay that has been weighed or  
hung on the steel yard [i. e. bought hay].  
J. C. BRIDGE, *Cheshire Proverbs*, p. 64. (1917)

## HEAD

See also Heart and Head

1 Round-heads and wooden-shoes are standing-jokes.

ADDISON, *The Drummer: Prologue*. (1715)

2 He carries an old mind with a youthful body.  
(γέροντα τὸν νοῦν, σάρκα δ' ἠβώσαν φέει.)

AESCHYLUS, *Seven Against Thebes*, l. 622. (467 B. C.)

Young in limbs, in judgement old.

SHAKESPEARE, *The Merchant of Venice*. Act ii, sc. 7, l. 71. (1597)

I never knew so young a body with so old a head.

SHAKESPEARE, *The Merchant of Venice*. Act iv, sc. 1, l. 163. (1597)

You set an old mans head on a young mans shoulders.

JOHN CLARKE, *Paroemiologia*, p. 7. (1639)

Old head and young hands.

JOHN RAY, *English Proverbs*, p. 347. (1678)

There is no putting an old head on young shoulders.

UNKNOWN, *First Floor*. Act ii, sc. 1. (c. 1780)

As the proverb says, a grey head is often placed on green shoulders.

UNKNOWN, *Intrigues of a Day*, iii, 3. (1814)

You appear to have an old head upon very young shoulders.

MARRYAT, *Percival Keene*. Ch. 19. (1842)

You should not expect to find old heads upon young shoulders.

DICKENS, *Martin Chuzzlewit*. Ch. 11. (1850)

Nature is full of freaks, and now puts an old head on young shoulders, and then a young heart beating under fourscore winters.

R. W. EMERSON, *Society and Solitude: Old Age*. (1870)

Old heads on young shoulders have many laughs at young heads on old shoulders.

ANONYMOUS, *Meditations in Wall Street*, p. 98. (1940)

3 Touch a hair of that white head, and I'll wring your neck off.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night viii, p. 158. (1854)

"Who touches a hair of yon gray head

Dies like a dog! March on!" he said.

J. G. WHITTIER, *Barbara Frietchie*. (1864)

4 The head follows the body.

*Babylonian Talmud: Erubin*, fo. 41a. (c. 450)

And a comment on this (*Gen. R.*, c. 9): "If the body is taken away, of what use is the head?" The welfare of the upper classes depends upon that of the lower.

A head without a body is as useless as a body without a head.

SIMEON ASHKENAZI (?), *Yalkut Vichi*, 162 (c. 1250)

Samson with his strong body, had a weak Head, or he would not have laid it in a harlot's lap.

FRANKLIN, *Poor Richard's Almanack*, 1756

5

It flies too high over Mens Heads.

FRANCIS BACON, *Holy Warre: Dedication*. (1622)  
Talking over the heads of the company.

LYTTON, *Ernest Maltravers*, p. 111. (1837)

[He] quickly became cognizant that his wife was over his head.

HAWLEY SMART, *Outsider*. Bk. ii, ch. 2. (1886)

6

Your head will never fill your pocket.

H. G. BOHN, *Handbook of Proverbs*, p. 582. (1855)

7

Thy heed'll nivver saav thy legs. [Your head will never save your legs.]

CARR, *Dialect of Craven*, i, 216. (1828)

You'd ought to . . . learnt her head to save her heels.

SARAH O. JEWETT, *Life of Nancy*, p. 253. (1895)

8

Into the mud over head and heels. (In lutum per caputque pedesque.)

CATULLUS, *Odes*. Ode xvii, l. 9. (c. 57 B. C.)

He souces him in the water over heed and eares.

JEHAN PALSGRAVE, *La Langue Françoyse*, p. 725/2. (1530)

And Gyb, our cat, in the milke pan she spied over head and eares.

JOHN STILL (?), *Gammer Gurton's Needle*. Act i, sc. 3. (c. 1565)

Inch-thick, knee-deep, o'er head and ears a fork'd one!

SHAKESPEARE, *Winter's Tale*, i, 2, 185. (1610)

He is in debt over head and ears.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 434. (1681) See under DEBT.

Over head and ears in love with some lady.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The plunge [into love] must have been very sudden, if you are already over head and ears.

T. L. PEACOCK, *Crotchet Castle*. Ch. 16. (1831)

I am over head and ears in love with somebody else.

W. S. GILBERT, *The Gondoliers*. Act ii. (1889)

HEELS OVER HEAD, see HEEL.

9

Namooore up payne of lesing of youre heed.

CHAUCER, *Canterbury Tales: The Knight's Tale*, l. 849. (c. 1386)

Up to some scaffold, there to lose their heads.

SHAKESPEARE, *Richard III*, iv, 4, 242. (1592)

The gravest citizen seems to lose his head.

TENNYSON, *Princess: Conclusion*, l. 59. (1847)

It has now and then an odd Gallicism—such as "she lost her head," meaning she grew crazy.

E. A. POE, *Marginalia*, lxxiv. (c. 1840)

10

That they had ofte, for the nones,

Two hedes in one hood at ones.

CHAUCER (?), *The Romaunt of the Rose*, l. 7387. (c. 1365) From RABELAIS, "Ils mirent quatre testes en un chaperon" (They put four heads in one hood), i. e. they unite the intelligences of four persons.

The watyr foulis han here hedis leid Togedere.

CHAUCER, *Parlement of Foules*, l. 554. (1382)

Nay let vs our heddес togyder cast.

JOHN SKELTON, *Magnyfycence*, l. 572. (1526)

They will laye theyr heddes together and conspire.

ROBINSON, tr., *More's Utopia*. Ch. 1. (1551)  
Lay their heads together and consult.

JOHN BUNYAN, *The Holy War*, p. 122. (1682)  
We'll put heads together and consider what is to be done.

S. BARING-GOULD, *Court Royal*, i, 1. (1886)

1  
He that has no head needs no hood. (Qui n'a point de teste n'a que faire de chaperon.)

RANDLE COTGRAVE, *Dictionary: Chaperon*. (1611)

He that hath no head needs no hat.

JOHN RAY, *English Proverbs*, p. 101. (1670)

He that hath no head deserves not a laced hat.

THOMAS FULLER, *Gnomologia*. No. 2145. (1732)

The Germans say, "Wer keinen Kopf hat, braucht keinen Hut"; the Italians, "A chi ha testa, non manca capello" (He who has a head will not lack a hat), the English form of which is, "A good head will get itself hats."

2  
[He] had a contempt for those . . . who had not "their head screwed on the right way."

MANDELL CREIGHTON, *Life and Letters*. Ch. 1. (1843)

3  
It came from you, and not out of my own head.

DEFOE, *Robinson Crusoe*. Pt. ii, ch. 12. (1719)

Were not all these answers given out of his own head?

JOWETT, *Dialogues of Plato*, i, 288. (1875)

4  
It's my old girl that advises. She has the head.

CHARLES DICKENS, *Bleak House*. Ch. 27. (1852)

5  
Scarce their heads above ground they could keep.

MICHAEL DRAYTON, *Moon-Calf*. (1627)

I have almost drowned myself to keep his head above water.

JOHN ARBUTHNOT, *John Bull*, iv, 1. (1712)

If I can hold my head above water, it is all I can.

HENRY FIELDING, *Joseph Andrews*. Bk. iii, ch.

13. (1742) To avoid ruin by a continual struggle.

Carry me discreetly through the world, and keep my head above water.

B. H. MALKIN, tr., *Gil Blas*. Bk. v, ch. 1. (1809)

I'm . . . just able by the greatest caution and prudence to keep my head above water.

R. S. SURTEES, *Plain or Ring?* Ch. 39. (1860)

[He] has promised to keep our heads above water.

TENNYSON, *Promise of May*. Act iii, l. 165. (1886)

6  
Long-headed, wise, of great reach and foresight.

B.E., *Dictionary of the Canting Crew: Long-headed*. (c. 1695)

He had a long head as well as a fanciful brain.

MALKIN, tr., *Gil Blas*. Bk. ix, ch. 8. (1809)

Madame . . . was a woman that the Scotch would call long-headed.

MADAME D'ARLAY, *Diary*, iv, 301. (1815)

Men of the world, long-headed customers, knowing dogs, shrewd fellows.

DICKENS, *Old Curiosity Shop*. Ch. 66. (1840)

The little fellow has a long head—a very long head; and it's as thick as it is long.

ROBERT HENRY NEWELL (ORPHEUS C. KERR), *Orpheus C. Kerr Papers*. No. 1. (1862)

Mr. Lincoln is a long-headed and long-purposed man.

J. R. LOWELL, *McClellan or Lincoln?* (1864)

7  
At last, being past the mystery of his traunce, he repaired to his house, with his head full of proclamacions.

SIR GEOFFREY FENTON, *Bandello*, ii, 146. (1567)

*Avoir des moucherons en teste*. To be humorous, moodie, giddie-pated; or to have many proclamations or crotchets in the head.

COTGRAVE, *Dictionary: Moucheron*. (1611)

His head is full of proclamations, much taken up to little purpose.

B.E., *A New Dictionary of the Canting Crew*, sig. 18. (1690)

8  
The poet . . . squibs each jacobinick sap-head.

T. G. FESSENDEN, *Original Poems*, p. 44. (1798)

They're all a pack of d——d swell-heads.

J. J. COOPER, *Simon Suggs' Adventures*. Ch. 4. (1845)

You don't seem to know anything somehow—perfect saphead.

MARK TWAIN, *Huckleberry Finn*. Ch. 3. (1884)

9  
A scalde [scabby] mannys hede is lefe [easy] to breke.

FÖRSTER, ed., *Douce MS*, 52. (c. 1350)

Frangitur ex facile caput infantis glabriori—A scallyd mannys hed ys good to be broke.

UNKNOWN, *Harleian MS.*, 3362. (c. 1470)

A skalde manis hede is sone brokyn.

RICHARD HILLS, *Commonplace-Book*, p. 130. (1500)

A scalde head is soon broken.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

MERES, *Palladis Tamia*, fo. 302. (1598)

BURTON, *Anatomy of Melancholy*, iii, ii, vi, 2.

(1621) MERITON, *Yorkshire Ale*, p. 83. (1683)

A scal'd head is eith [easy] to bleed.

JAMES KELLY, *Scottish Proverbs*, p. 11. (1721)

"A thing that was but tender before will easily be put out of order."

10  
One good Head is better than a hundred strong Hands.

THOMAS FULLER, *Gnomologia*. No. 3753. (1732)

Your Head's so hot that your Brains bubble over.

THOMAS FULLER, *Gnomologia*. No. 6050.

11  
And still they gaz'd, and still the wonder grew  
That one small head could carry all he knew

OLIVER GOLDSMITH, *The Deserted Village*, l. 215

(1770) The French say, "En petit tête git

grand sens" (In a little head may lie great

learning). But there is an English proverb.

"One head cannot hold all wisdom."

12  
Libertie looseth the reynes, and geues you head.

STEPHEN GOSSON, *Schoole of Abuse*, p. 24. (1579)

Sir, give him head: I know he'll prove a jade.

SHAKESPEARE, *The Taming of the Shrew*, i, 2, 249. (1594)

With that he gave his able horse the head.

SHAKESPEARE, *II Henry IV*, i, 1, 43. (1598)

What a Fool have I been to give him his Head so long.

RICHARD STEELE, *The Tender Husband*. Act i, sc. 1. (1703)

He had yielded so far to the necessities of the case as to give the Lady Jane her head.

MRS. LYNN LINTON, *Paston Carew*. Ch. 34. (1886)

She let him have his head for a bit.

BESANT, *Children of Gibeon*, iii, 148. (1886)

1 One who has a head of glass should never engage in throwing stones.

FRANCIS GROSE, *The Olio*, p. 281. (1793)

THOSE WHO LIVE IN GLASS HOUSES, *see* HOUSE.

2 Hir heed for-hoor was, whyt as flour.

GUILIAUME DE LORRIS, *Roman de la Rose* (c. 1240) Chaucer (?) tr., l. 356. (c. 1365)

An head that's white to maids is no delight

UNKNOWN, *Berkeley MSS.*, iii, 30. (1639) *See also under* HAIR: GRAY.

3 The Duke of Exceter . . . was there made shorter by a head.

EDWARD HALL, *Chronicle*, fo. 166b. (1548)

Off with his guilty head!

SHAKESPEARE, *III Henry VI*, v, 5, 3. (1591)

Your great goodness, out of holy pity,

Absolved him with an axe.

SHAKESPEARE, *Henry VIII*, iii, 2, 263. (1612)

Off with his head; so much for Buckingham!

COLLEY CIBBER, *Richard III* (alt.), iv, 3. (1700)

The Queen . . . began screaming "Off with her head! Off with . . ." "Nonsense!" said Alice, very loudly and decidedly, and the Queen was silent.

LEWIS CARROLL, *Alice's Adventures in Wonderland*. Ch. 8. (1865)

4 And, if a member don't agree with his peculiar whim,

To lay for that same member for to "put a head" on him.

BRET HARTE, *The Society Upon the Stanislaus*. (1871)

5 A forgetful head makes a weary pair of heels.

W. C. HAZLITT, *English Proverbs*, p. 12. (1869)

An older form is, "A witless head makes weary feet."

6 Be not a Baker, if your head be of butter.

HERBERT, *Jacula Prudentum*. No. 322. (1640)

Don't turn Baker, if your Head be of Butter.

THOMAS FULLER, *Gnomologia*. No. 1321. (1732)

He who has a head of butter, should not come near the oven. (Die een hooft van boter heeft, moet bij geen' oven komen.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 295. (1856) A Flemish proverb. The Spanish form is, "No seas hornéra si teneis la cabeza de manteca."

7 He that hath a head of wax, must not walk in the sun.

HERBERT, *Jacula Prudentum*. No. 427. (1640)

If your head is wax, don't walk in the sun.

FRANKLIN, *Poor Richard's Almanack*, 1749.

The Italians say, "Chi ha capo di cera non vada al sole"; the French, "Qui a tête de cire ne doit pas s'approcher du feu" (He who has a head of wax should not come near the fire).

8 An idle head is a box for the wind.

HERBERT, *Jacula Prudentum*. No. 653. (1640)

9 Thy head is great . . . and without wit within.

JOHN HEYWOOD, *Epigrams*. Cent. vi, No. 56. (1562)

Meikle head, little wit.

FERGUSON, *Scottish Proverbs*, p. 78. (c. 1595)

Great head and small necke is the beginning of a gecke [fool].

JOHN WODROEPHE, *The Spared Houres of a Souldier*, 518. (1623)

Great head and little wit.

THOMAS DRAXE, *Bibliotheca*, p. 17. (1633)

Cited by both Ray and Fuller. The Italians say, "Capo grasso, cervello magro" (Fat head, lean brain); the Scots, "Muckle head, little art."

Such as take lodgings in a head

That's to be let unfurnished.

SAMUEL BUTLER, *Hudibras*, Pt. i, canto i, l. 161. (1663) *See also under* MIND.

10 So many heds so many wits.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546) *See under* OPINION.

11 Then haue ye his head fast vnder your gyrdell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

You have him at your mercy.

I list not ha' my head fastened under my child's girdle.

CHAPMAN, *Eastward Hoe*. Act iv, sc. 2. (1605)

I will not doe so meane a fellow such honour, as to . . . put my neck under his girdle.

DANIEL ROGERS, *Naaman the Syrian*, sig. Q3. (1642)

I am a man little inclined to put my head under my wife's girdle.

SCOTT, *Anne of Geierstein*. Ch. 25. (1829)

12 Breake my heade, and than geue me a plaster.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

13 "Shut up your head," roared John.

MARY J. HOLMES, *Lena Rivers*. Ch. 35. (1856)

Specimen Jones told them all to shut their heads.

OWEN WISTER, *The General's Bluff*. In *Harper's Magazine*, Sept., 1894, p. 511/2.

He never opens his head to nobody.

H. H. JACKSON, *Zeph*, p. 44. (1885)

He hardly opened his head for the whole twenty-one miles.

MARGARET DELAND, *Old Chester Tales*, p. 307. (1898)

1 When two go together, one discerneth before the other how profit may be had; whereas if one alone perceive aught, yet is his wit the shorter, and but slender his device. (σύν τε δὴ ἐρχομένῳ, καὶ τε πρὸ δ τοῦ ἐνόησεν | δῆκως κέρδος ἔη.)

HOMER, *Iliad*. Bk. x, l. 225. (c. 850 B. C.) Quoted by PLATO, *Protagoras*, 348D; *Symposium*, 174D; and by CICERO, *Ad Familiares*, ix, 7.

If you will attend to me, two together will be searching, and so mayhap we shall find what we seek. (σύν τε δύο σκεπτομένῳ τυχὸν εὐρήσομεν.)

PLATO, *II Alcibiades*, sec. 140A. (c. 375 B. C.)

Two good men are better than one. (τοῦ δὲ ἐνὸς οἱ δύο ἀγαθοὶ βελτίους.)

ARISTOTLE, *Politics*. Bk. iii, ch. 11, sec. 7. (c. 330 B. C.) Aristotle says this is the meaning of Homer's line given above. The corollary is, of course, that two bad men are worse than one.

Two have more wit than one.

GOWER, *Confessio Amantis*, i, 1020. (c. 1390) Two wyttes be farre better than one. (Deux avis valent mieux qu'un.)

PALSGRAVE, *La Langue Françoyse*, p. 594. (1530)

Two heddis are better then one.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

A proverb in many languages.

This olde sayinge, Twoc wyttys (or moe) to bee better then one.

SIR WILLIAM FORREST, *The Second Gresield*, p. 51. (1558) PETTIE, *Petite Pallace*, p. 110. (1576)

Two is better than one head.

SPENSER, *Mother Hubberds Tale*, l. 82. (1591)

Two wits is better nor ane.

FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595)

Many heads are better than one.

KELLY, *Scottish Proverbs*, p. 247. (1721)

Two Heads are better than one, quoth the Woman, when she had her Dog with her to the Market.

THOMAS FULLER, *Gnomologia*. No. 5331. (1732)

Two heads are better than one, if only sheep's heads.

*Cornish Proverbs*, in *Notes and Queries*. Ser. iii, vi, 494. (1864) Cited by NORTHALL, *Folk-phrases*, p. 32. (1894) with the comment, "A sheep's head in folk figure, means a daft or unreasoning head."

I have a feeling that two heads will be better than one.

BENTLEY, *Trent's Last Case*. Ch. 14. (1930)

One man sees short, two men see long.

S. G. CHAMPION, *Racial Proverbs*, p. 376. (1938)

A Chinese proverb.

TWO EYES CAN SEE MORE THAN ONE, *see under EYE*.

2

From his head to the very soles of his feet. (ἐκ κεφαλῆς ἐς πόδας ἀκρῶς.)

HOMER, *Iliad*. Bk. xvi, l. 640. (c. 850 B. C.)

To feet from head. (ἐς πόδας ἐκ κεφαλῆς.)

HOMER, *Iliad*. Bk. xviii, l. 353. (c. 850 B. C.)

From the feet to the head. (ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν.)

ARISTOPHANES, *Plutus*, l. 650. (388 B. C.)

Your discourse is a puzzle from head to foot. (Quin nec caput nec pes sermoni apparet.)

PLAUTUS, *Asinaria*, l. 729. (c. 200 B. C.)

From her little finger-tips to the topmost hair of her head. (Usque ab unguiculo ad capillum summum.)

PLAUTUS, *Epidicus*, l. 623. (c. 200 B. C.)

Fro the croune til the to.

UNKNOWN, *The Lay of Havelok the Dane*, l. 1847. (c. 1300)

Ffro the sole of the ffoot to the hyest ascencion.

UNKNOWN, *Coventry Mysteries*, p. 241. (1468)

From head to foot. (A capite usque ad calcem.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 37. (1508)

From the top of his head to the bottom of his milt. (Depuis le sommet de la teste iusques au fond de la ratelle.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 29. (1532)

From the crown of his head to the sole of his foot.

SHAKESPEARE, *Much Ado about Nothing*, iii, 2,

9. (1598) THOMAS MIDDLETON, *A Mad World*,

*My Masters*, i, 3. (1608) BEAUMONT and

FLETCHER, *Honest Man's Fortune*, ii, 2. (c.

1613) etc., etc.

From top to toe.

SHAKESPEARE, *Hamlet*, i, 2, 228. (1600)

From the crowne of the head to the right toe

UNKNOWN, *Chester Plays*, x, 439. (1607)

From the crown of my head to the sole of my foot, I shall ever acknowledge myself your worship's humble servant.

JOHN ARBUTHNOT, *Memoirs of Martinus Scriblerus*. Bk. i, ch. 8. (c. 1714)

Mr. Merdle was found out from the crown of his head to the sole of his foot.

DICKENS, *Little Dorrit*. Bk. ii, ch. 33. (1857)

A gentleman? That he is, from head to foot.

TENNYSON, *Promise of May*. Act iii, l. 272. (1886)

3

He was "off his head."

THOMAS HOOD, *The Turtles*. (1844)

He is off his head: he does not know what he says.

WILLIAM BLACK, *The Strange Adventures of a Phaeton*. Ch. 13. (1872)

One poor girl went off her head in the midst of all.

MARK PATTISON, *Memoirs*, p. 156. (1883)

"Awful sick," said Bob, "clean out of his head all night."

EGGLESTON, *Hoosier School-Boy*, p. 75. (1883)

David Ransom is clean out of his head.

MARY W. FREEMAN, *Six Trees*, p. 14. (1903)

There was class in the way she went out of her head.

CARL SANDBURG, *Cornhuskers*, p. 34. (1918)

4

Some men counte them nygardis and hard-heedis that wyll haue a rekenynge of expensis.

WILLIAM HORMAN, *Vulgaria*, p. 63. (1519)

A flintie fellowe and a hard head.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 36. (1576)

Hard-head and Block-head, terms of reproach with us.

JOHN BULWER, *Anthropometamorphosis*, p. 22. (1650)

We Americans have hard heads.

R. B. PEAKE, *Americans Abroad*, i, 1. (1824)

It is a hard head that gets on in this world.

LORD LYTTON, *My Novel*. Pt. ii, ch. 4. (1853)

1 She holds up her head like a hen drinking.

JAMES KELLY, *Scottish Proverbs*, p. 294. (1721)

"Spoken of one who affectedly holds her head high."

She holds up her head like a hundred pound aver [horse].

JAMES KELLY, *Scottish Proverbs*, p. 294. Come, miss, hold up your head, girl; there's money bid for you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

2 Two heads may lie on one pillow, and nobody knows where the luck lies.

JAMES KELLY, *Scottish Proverbs*, p. 333. (1721)

Your head cannot get up, but your stomach must follow after.

JAMES KELLY, *Scottish Proverbs*, p. 366.

Your head will never fill your father's bonnet.

JAMES KELLY, *Scottish Proverbs*, p. 372.

3 Looked on Medusaes heade, and so had beene tourned into a stone.

JOHN LYLY, *Euphues* (Arber), p. 80. (1579)

Supposing that their adversaries grew Like Hydra's head.

BEAUMONT AND FLETCHER, *The Lawes of Candy*. Act i, sc. 1. (c. 1613) The hydra was the fabulous many-headed snake whose heads grew again as fast as they were cut off. To kill it was the second labor of Hercules.

The fruitful heads of Hydra.

DRYDEN, *Don Sebastian*. Act i, sc. 1. (1690)

4 Be sure alwaies, that your head be not higher then your hat.

JOHN LYLY, *Euphues and His England* (Arber), p. 284. (1580)

5 If like a rustie Iade thou wilt take the bitt in thy mouth, . . . thou shalt . . . haue thy head runne against a stone wall.

JOHN LYLY (?), *Pappe with an Hatchet*. (1589) *Works* (1902), iii, 410.

6 A well-drawn man is he; and a well-taught, That will not give his head for nought.

HENRY MEDWALL, *A Goodly Interlude of Nature*. l. 721. (c. 1500)

Such a one as will not give his Head for the polling, nor his Beard for the washing.

JOHN HOOKER, *Description of Excester*, p. 82. (c. 1583)

The time was, when he would not haue giuen his head for the washing.

THOMAS NASHE, *Have with You to Saffron-Walden*. (1596) *Works* (Grosart), iii, 106.

For my part it shall ne'er be said,

I for the washing give my Head.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto iii. l. 256. (1663)

He will not give the head for the washing. Spoken of sturdy people, who will not readily part with their interest, or be bullied out of it.

JAMES KELLY, *Complete Collection of Scottish Proverbs*, p. 154. (1721)

I find, Mr. Neverout, you won't give your head for the washing, as they say.

JONATHAN SWIFT, *Polite Conversation*. Dial. i. (1738)

To give the head for the washing, to submit to being imposed upon.

J. O. HALLIWELL, *Dictionary of Archaic and Provincial Words: Head*. (1847)

7 Hang the pensive head.

JOHN MILTON, *Lycidas*, l. 147. (1637)

8 He is of the race of the mushroom; he covers himself altogether with his head. (Fungino genere est; capite se totum tegit.)

PLAUTUS, *Trinummus*, l. 851. (c. 194 B.C.)

9 Richard, keep thy head, And hold thy peace.

MATTHEW PRIOR, *Alma*, iii, 186. (1717)

If only [he] can contrive to keep his head.

SIR GEORGE TREVELYAN, *Life of Macaulay*. Vol. i, ch. 1, p. 22. (1876)

10 The hoary head is a crown of glory, if it be found in the way of righteousness.

*Old Testament: Proverbs*, xvi, 31. (c. 350 B.C.) See HAIR: GRAY.

11 The head is made for the eyes. (La teste estre faicte pour les œilz.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 7. (1545)

Quoting GALEN, bk. ix., who argues that the head is placed at the upper end of the body to enable the eyes to see as far as possible.

12 I have a pretty good headpiece of my own. (I'ay assez belle entendouoire.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 27. (1548)

13 Cover your head by day as much as you will, by night as much as you can.

JOHN RAY, *English Proverbs*, p. 41. (1678)

14 To have a soft place in one's head.

JOHN RAY, *English Proverbs*, p. 193. (1670)

It is a sound head that has not a soft place in it.

JAMES KELLY, *Complete Collection of Scottish Proverbs*, p. 133. (1721)

15 This olde hag, havying had her head washed thus without sope.

BARNABY RICH, *His Farewell*, 161. (1581) "To wash the head without soap," to scold.

16 The hill of the hair.

SAEMUND (?), *Poetic Edda: Hymiskvitha*. St. 24. (c. 900) In St. 32 the head is given another name, "the helmet-stem."

O human head! Majestic box! O wondrous can, from labels free! If man is craving fame or rocks, he'll get them if he uses thee!

WALT MASON, *The Human Head*. (1913)



<sup>1</sup> His head was turned by too great success.  
(Motum illi felicitate nimia caput.)

SENECA, *Ad Lucilium*. Epis. cxiv, 8. (c. A. D. 64)

<sup>2</sup> The very head and front of my offending.

SHAKESPEARE, *Othello*, i, 3, 80. (1605)

The head and front of your offending is . . . your not writing.

WALTER SCOTT, *Letter to J. Ballantyne*, 25 July, 1813.

He was the head and front of every movement for good.

JOHN W. BURGON, *Lives of Twelve Good Men*. Bk. ii, ch. 12. (1888)

<sup>3</sup> There's more in your head than the comb will take out.

SHAW, *John Bull's Other Island*. Act iii. (1907)

There's more than nits in his head.

J. C. BRIDGE, *Cheshire Proverbs*, p. 118. (1917)

<sup>4</sup> All theyr Playes . . . thrust in Clownes by head and shoulders.

SIR PHILIP SIDNEY, *An Apologie for Poetrie*, p. 65, (1581) Arber.

Any, whom necessity . . . thrusts out by head and shoulders.

NATHANIEL WARD, *The Simple Cofler of Agawam in America*, p. 24. (1647)

He . . . hunts perpetually for texts . . . introduces them by head and shoulders upon the most trifling occasions.

ABRAHAM TUCKER, *The Light of Nature Pursued*, ii, 116. (1768)

He is head and shoulders above them.

NOAH WEBSTER, *Dictionary: Head*. (1864)

Head and shoulders higher than his neighbours.

D. C. MURRAY, *Rainbow Gold*. Vol. ii, bk. iv, ch. 5. (1885)

<sup>5</sup> My boy breaks glasses and pipes; and . . . I only say, "Ah, Jack! thou hast a head, and so has a pin."

STEELE, *The Tatler*. No. 83. (1709)

Ay, thou hast a head, and so has a pin.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Girzy, t'ou has a head, and so has a nail.

JOHN GALT, *The Entail*. Ch. 8. (1823)

<sup>6</sup> I should like to see your head stroked down with a sandal. (Utinam tibi committigari videam sandalio caput.)

TERENCE, *Eunuchus*, l. 1028. (161 B. C.)

Doubt not her care should be

To comb your noddle with a three-legg'd stool.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 64. (1594)

She flew in my face, and call'd me fool, And comb'd my head with a three-legg'd stool.

UNKNOWN, *Westminster Drollery*, p. 38. (1671)

Somebody will comb your head backward yet.

KELLY, *Scottish Proverbs*, p. 286. (1721)

She combed his head with a joint-stool; she threw a stool at him.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Comb*. (1785)

I reckon they're [girls are] all alike. They'll all comb a body.

MARK TWAIN, *Tom Sawyer*. Ch. 25. (1876)

It is very usual now . . . to say of a termagant wife who beats her husband: she will comb out his head with a three-legged stool.

F. T. ELWORTHY, *The West Somerset Word-book*, p. 150. (1886)

<sup>7</sup> I'll . . . beat his old head off.

THACKERAY, *The Newcomes*. Ch. 6. (1855)

In society in the evenings yawns his weary head off.

MRS. OLIPHANT, *Memoirs of Montalambert*, i, 29. (1872)

The standing danger of having one's head talked off one's shoulders.

GERALD, *A Spotless Reputation*. Ch. 7. (1897)

<sup>8</sup> One head will be given for many. (Unum pro multis dabitur caput.)

VERGIL, *Aeneid*. Bk. v, l. 815. (19 B. C.)

<sup>9</sup> A scabbed Head doth never love the Combe.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 516. (1623)

Scabby Heads love not the Comb.

THOMAS FULLER, *Gnomologia*. No. 4072. (1732)

A proverb in many languages.

But George disliked much to hear.

About his Scottish home;

Thus *scabby heads*, the proverb says,

For ever hate a *comb*.

JOHN WOLCOT (PETER PINDAR), *Orson and Ellen*. (1796)

A SCABBED HORSE ABIDES NO COMB, *see under* HORSE.

<sup>10</sup> My head, though I beat it in sorrow, has never been bowed.

ZEB-UN-NISSA, *Diwan*. Ghazal 18. (c. 1670) Magan Lal, tr.

Under the bludgeonings of chance,

My head is bloody, but unbowed.

W. E. HENLEY, *Invictus*. (1888)

<sup>11</sup> It is better to have a swelled head than a shrivelled brain.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 16. (1906)

## II—Head: The Aching Head

<sup>12</sup> It is a fortunate head that never ached.

H.G. BOHN, *Handbook of Proverbs*, p. 427. (1855)

<sup>13</sup> The grief of the head is the grief of griefs.

JAMES HOWELL, *English Proverbs*, p. 10. (1659)

<sup>14</sup> She sighs for ever on her pensive bed,

Pain at her side, and Megrim at her head.

POPE, *Rape of the Lock*. Canto iv, l. 23. (1712)

<sup>15</sup> The old saying is, "Don't cut off your head because it aches."

C. H. SPURGEON, *John Ploughman's Pictures*, p. 36. (1880)

<sup>1</sup>  
Lady A.: Miss is in love. Miss: I wish my head may never ache till that day.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>2</sup>  
I fear in preferring the company of the ladies to that of the bottle, I only exchange a head-ache for a heartache.

ROYALL TYLER, *The Bucktails*. Act iii, sc. 2. (1815)

<sup>3</sup>  
When the head is sick the other members suffer. (Cui caput infirmum cetera membra dolent.)

THOMAS WRIGHT, ed., *Political Songs John to Edward II*, p. 31. (c. 1230) There are a number of versions of this Latin proverb. The best known is, "Si caput dolet, omnia membra languent" (If the head aches, all the members languish). Another, in Medieval Latin, is, "Dum caput infestat, labor omnis membra molestat" (When the head aches, it troubles all the limbs). The Italians say, "Quando la testa duole, ogni membro se console" (When the head suffers, every limb sympathizes with it.)

Of that the heed is syk, the limmes aken.

JOHN GOWER, *In Praise of Peace*, l. 260. (c. 1399) God sende that hed (said she) a better nurs, For whan the hed aketh, all the bodie is the wurs.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546) When the head aches, all the members feel it. (Quando la cabeza duele, todos los miembros duelen.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 2. (1615) Shelton renders it, "When the head aches, all the body is out of tune."

When the head acheth, all the body is the worse.

JOHN RAY, *English Proverbs*, p. 13. (1670)

When the Head aketh, all the Body feels it.

THOMAS FULLER, *Gnomologia*. No. 5588. (1732)

### III—Head and Tail

<sup>4</sup>  
For in oure wil ther stiketh ever a nayl  
To have an hoor heed and a grene tayl,  
As hath a leek.

CHAUCER, *Canterbury Tales: The Reeve's Prologue*, l. 23. (c. 1386)

The maidens mock, and call him withered leek,  
That with a green tail hath an hoary head.

BISHOP JOSEPH HALL, *Satires*. Bk. iv, No. 4. (1597) Gray and green make the worst medley.

JOHN RAY, *English Proverbs*, p. 149. (1678)

<sup>5</sup>  
Neither head nor feet. (Nec caput nec pedes.)  
CICERO, *Ad Familiares*. Bk. vii, epis. 31, sec. 2. (44 B. C.) That is, they were in confusion; one could make neither head nor tail of them.  
On a loose sheet or two that had neither head nor taile.

RICHARD BAXTER, *Infant Baptism*, p. 213. (1651) Their Tale . . . had neither head nor Taile.

MARGERY MASON, *The Tickler Tickled*, p. 7. (1679)

I could make neither head nor tail on 't.

HENRY FIELDING, *The Author's Farce*. Act iii, sc. 1. (1729)

I couldn't make head or tail of it.

MARK TWAIN, *A Connecticut Yankee*, p. 11. (1889)

HEADS I WIN, TAILS YOU LOSE, see under CHEATING.

<sup>6</sup>  
It is better to be the head of a Lizard than the tail of a Lion.

HERBERT, *Jacula Prudentum*. No. 581. (1640)

Better be the head of a dog than the tail of a lion.

JOHN RAY, *English Proverbs*, p. 101. (1678)

Ray has a number of similar proverbs on the same page: "Better be the head of an ass, than the tail of a horse," "Better be the head of a pike, than the tail of a sturgeon," "Better be the head of a sprat, than the tail of a sturgeon." The French say, "Mieux vaut être tête de chien que queue de lion" (Better the head of a dog than the tail of a lion); the Italians, "E meglio esser capo di gatto che coda di leone" (Better to be the head of a cat than the tail of a lion), or "E meglio esser capo di lucertola che coda di dracone" (Better to be the head of a lizard than the tail of a dragon). The Spanish form is, "Mas vale cabeza de raton que cola de leon" (The rat's head is worth more than the lion's tail).

The ancient . . . spirit of Englishmen was once expressed by our proverb, "Better be the head of a dog than the tail of a lion"; i. e. the first of the yeomanry rather than the last of the gentry.

ISAAC D'ISRAELI, *Curiosities of Literature* Ser. ii, p. 447. (c. 1800)

It is better to be the head of a live sardine than the tail of a dead trout.

FRANCIS BEEDING, *Heads Off at Midnight* Ch. 9. (1938)

Better the beak of a chicken than the rump of an ox.

S. G. CHAMPION, *Racial Proverbs*, p. 353. (1938) A Chinese proverb.

Be a head, though only the head of a potato  
CHAMPION, *Racial Proverbs*, p. 444. Japanese.

<sup>7</sup>  
Cut off the head and tail and throw the rest away.

JOHN RAY, *English Proverbs*, p. 346. (1678)  
FULLER, *Gnomologia*. No. 1227. (1732)

### HEALING, see Cure

### HEALTH

<sup>8</sup>  
Health and cheerfulness mutually beget each other.

ADDISON, *The Spectator*. No. 387. (1712)

Cheerfulness, sir, is the principal ingredient in the composition of health.

ARTHUR MURPHY, *The Apprentice*. Act ii, sc. 4. (1756)

The ground-work of all happiness is health.

LEIGH HUNT, *The Indicator*. No. 39. (1821)

Happiness lies, first of all, in health

G. W. CURTIS, *Lotus-Eating: Trenton*. (1852)

Health is the condition of wisdom, and the sign of cheerfulness.

EMERSON, *Society and Solitude: Success*. (1870)

1 Disease ever presses close against it [health], its neighbor with a common wall. (νόσος γὰρ <ἀεί> | γείτων ἀμύτοιχος ἐπέλθει.)

AESCHYLUS, *Agamemnon*, l. 1002. (458 B.C.)

The Apothecary's mortar spoils the luter's music.

HERBERT, *Jacula Prudentum*. No. 924. (1640)

Health and sickness surely are men's double enemies.

HERBERT, *Jacula Prudentum*. No. 1009.

2

Health, eldest of gods, with thee may I dwell for the rest of my life! (Ἕγχεῖα, πρεσβύτα μακάρων.)

ARIPHRON, *Paeon to Health*, l. 1. (c. 397 B.C.)

As quoted by ATHENAEUS, xv, 701F.

3

A healthy body is the guest-chamber of the soul; a sick, its prison.

FRANCIS BACON, *Augmentis Scientiarum: Valetudo*. (1605)

4

Better is a poor man healthy in body than a rich man stricken in his flesh.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxx, 14. (c. 190 B.C.) Oesterley, tr.

5

Health and a good constitution are better than gold, and a good spirit than wealth without measure. (Salus animae in sanctitate iustitiae melior est omni auro et argento: et corpus validum quam census immensus.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxx, 15. (c. 190 B.C.)

There is no wealth above the wealth of health. (Non est census super censum salutis corporis.)

BEN SIRA, *Book of Wisdom*, xxx, 16.

If health be yours, you have more than enough. (Tibi cum valeat corpus, superesse putato.)

CATO (?), *Disticha de Moribus*. Bk. iv, No. 36.

(c. 175 B.C.) Another Latin proverb is, "Valere malo quam dives esse" (To be healthy is better than to be rich). The Italians say, "Chi ha la sanità, è ricco, e non lo sa" (He who has his health is rich, and does not know it).

There is no greater riches than health.

SALOMON IBN GABIROL, *Mibhar ha-Penanim (Choice of Pearls)*. No. 457. (c. 1050)

Health and strength is above all gold (as saith Jesus Syrach).

THOMAS COGAN, *The Haven of Health: Epistle Dedicatory*. (1584)

Gold that buys health can never be ill-spent.

DEKKER AND WEBSTER, *Westward Hoe*. Act v, sc. 3, l. 345. (c. 1605)

Health and an able body are two jewels.

FLETCHER, *The Wild-Goose Chase*. Act ii. (1621)

Health is a jewell.

JOHN CLARKE, *Paroemiologia*, p. 314. (1639)

Ask no more which is the greatest wealth,

Our rich possessions, liberty, or health.

ROWLAND WATKINS, *Flamma Sine Fumo: Sickness*. (c. 1662)

Health is better than wealth.

JOHN RAY, *English Proverbs*, p. 153. (1678)

Health is great riches.

THOMAS FULLER, *Gnomologia*. No. 2477. (1732)

A good wife and health are a man's best wealth.

FRANKLIN, *Poor Richard's Almanack*, 1746.

Health surpasses riches.

NATHAN BAILEY, *Dictionary: Health*. (1736)

Health is worth more than learning.

THOMAS JEFFERSON, *Letter to John G. Jefferson*, 1790.

Health is better than wealth.

WALTER SCOTT, *Letters*, i, 255. (1812)

Good health is above wealth.

H.G. BOHN, *Handbook of Proverbs*, p. 364. (1855)

The first wealth is health.

EMERSON, *Conduct of Life: Power*. (1860)

6

Health is a call loan.

JOSH BILLINGS (H. W. SHAW), *Sayings*. (1858)

7

He who has good health is young.

H.G. BOHN, *Handbook of Proverbs*, p. 400. (1855)

We are usually the best men when in the worst health.

H. G. BOHN, *Handbook of Proverbs*, p. 551.

8

One day in perfect health is much.

BURCKHARDT, *Arabic Proverbs*. No. 781. (1817)

Give me health and a day, and I will make the pomp of emperors ridiculous.

EMERSON, *Nature, Addresses and Lectures: Beauty*. (c. 1870)

9

Here is your goot-hell, unt your family's goot-hell, un may you all live long unt broswer.

CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 1. (1865) Repeated with variations in dialect throughout the play. DRINKING HEALTHS, see

under DRINKING.

10

Unbought health, a deity presiding over the affairs of men. (Praesens numen, inempta salus.)

CLAUDIAN, *Idylls*. No. vi, l. 76. (c. A.D. 395)

An expansion of the Latin proverb, "A numine salus" (Health is from the Deity), used as a physicians' motto which Samuel Foote is said to have translated, "God help the patient."

11

Guard the health of both body and soul. (εὖ τὸ σῶμα ἔχειν καὶ τὴν ψυχὴν.)

CLEOBULUS, *Maxim*. (c. 550 B.C.) See STOBÆUS, *Florilegium*, iii, 79.

Good bye and look out for yourself. (Vale atque salve.)

PLAUTUS, *Cistellaria*, l. 116. (c. 200 B.C.)

Bad health and good bye. (Male vive et vale.)

PLAUTUS, *Trinummus*, l. 996. (c. 194 B.C.)

Pay attention to the most important thing of all, the care of your health. (Sit tibi praecipue, quod primum est, cura salutis.)

CATO (?), *Disticha*. Bk. ii, No. 30. (c. 175 B.C.)

Take care of yourself. (Cura, ut valeas.)

CICERO, *Ad Atticum*. Bk. ii, epis. 2. (60 B.C.)

Literally, "Take care that you be healthy," the phrase with which Cicero ended many of his letters to his old friend. In a letter to

Cicero, Balbus starts with the letters, "S.V.B.," short for "Si vales bene" (I hope you are well).

If you have any care for me, take care of yourself. (Si tibi cura mei, sit tibi cura tui!)

OID, *Heroides*. Epis. xiii, l. 166. (c. 10 B. C.)

If you are well, it is well; I also am well. (Si vales bene est, ego valeo.)

SENECA, *Ad Lucilium*. Epis. xv, sec. 1. (A. D. 64) Good bye, Jim, take keer of yourself.

J. W. RILEY, *The Old Man and Jim*. (1892)

<sup>1</sup> The poorest man would not part with health for money, but the richest would gladly part with all their money for health.

C. C. COLTON, *Lacon*. Vol. i, No. 225. (1820)

<sup>2</sup> He is healthier than a pumpkin. (ὁ γιγαστερόν θήν ἐστι κογκύντας πολύ.)

EPICHARMUS, *Apothegm*. (c. 550 B. C.)

You were as tough as a dog's leash. (ἦσθ' ἱμὰς κύνειος.)

ARISTOPHANES, *The Wasps*, l. 231. (422 B. C.)

Healthier than a cucumber. (ὁ γιγαστερος κολοκύντης.)

DEMETRIUS, *On Style*. (c. 300 B. C.) Speaking of the use of hyperbole. See EDMONDS, *Lyra Graeca*, i, 225.

Healthier than Croton. (ὁ γιγαστερος Κρότωνος.)

STRAHO, *Geographica*. Sec. 262. (c. 2 B. C.) Croton was noted for its athletes, of whom Milo was one.

Healthier than an unripe grape. (ὁ γιγαστερος δμφακος.)

PHOTIUS, *Sententiae*. (c. A. D. 875) Erasmus cites still another. κολοκύντας [or δμφακος] ὑγιειστερος (Healthier, or sounder, than a bell).

SOUND IN WIND AND LIMB, see under SOUNDNESS.

<sup>3</sup> Ye maie wryte to your freendis, that ye are in helth,

But all thyng maie be suffred sauynge welth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Health and money go far.

HERBERT, *Jacula Prudentum*. No. 449. (1640)

Health without money is half an ague.

HERBERT, *Jacula Prudentum*. No. 511. (1640)

A rendering of the Italian proverb, "Sanità senza quattrini è mezza malattia" (Health without pence is half sickness). *Quattrini* are the smallest coins, like the English farthing or the French sou. Herbert, perhaps, thought that *malattia* meant malaria.

Health without wealth is half a sickness.

THOMAS FULLER, *Gnomologia*. No. 2479. (1732)

<sup>4</sup> Health is no other (as the learned hold)

But a just measure both of Heat and Cold.

ROBERT HERRICK, *Hesperides: Health*. (1648)

<sup>5</sup> What have I gained by health? Intolerable dullness. What by early hours and moderate meals? A total blank.

CHARLES LAMB, *Letter to William Wordsworth*, 22 Jan., 1836.

<sup>6</sup> Soft-laughing Health. (πρηνέλως Ἑγμεία.)

LICYMNIUS, *Fragments*. Frag. 1. (c. 400 B. C.) Quoted by SEXTUS EMPIRICUS, xi, 49

<sup>7</sup> Men are less sensitive to good then to ill. (Segnius homines bona quam mala sentiunt.)

LIVY, *History*. Bk. xxx, ch. 21. (c. 10 B. C.)

Quoted by MONTAIGNE, ii, 12, the French being, "Les hommes sont moins sensibles au plaisir qu'à la douleur." He adds, "We are never as conscious of perfect health as we are of the least of maladies" (Nous ne sentons point l'entière santé, comme la moindre des maladies).

He knows the value of health who lost his strength in fever.

SADI, *Bustan*. Ch. viii, Apologue 4. (c. 1257)

In sickness health is known.

TORRIANO, *Piazza Universale*, p. 119. (1666)

Health is not valued till Sickness comes.

THOMAS FULLER, *Gnomologia*. No. 2478. (1732)

Sickness is felt, but Health not at all.

THOMAS FULLER, *Gnomologia*. No. 4160.

We are not so sensible of the greatest Health as of the least Sickness.

FRANKLIN, *Poor Richard's Almanack*, 1747.

The healthy know not of their health, but only the sick: this is the Physician's Aphorism.

THOMAS CARLYLE, *Characteristics*. (1831)

<sup>8</sup> Perfect health.

GEORGE PETTIE, *Petite Pallace*, p. 132. (1576)

My health is blithe and lusty, though well stricken in age. (La santé, forte et alaigre, jusques bien avant en mon age.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

I have good health, good thoughts, and good humor, thanks be to God Almighty.

WILLIAM BYRD, *Diary*, 2 Nov., 1709. A frequent entry.

Health that snuffs the morning air.

JAMES GRAINGER, *Solitude*, l. 35. (c. 1760)

That vulgar corn-fed glow of health.

ROYALL TYLER, *The Contrast*. Act ii. (1787)

One hears sometimes of a child being "the picture of health."

JANE AUSTEN, *Emma*. Ch. 5. (1815)

The very picture of health. A very symbol or emblem of good health. *Punch*, 1871, "He looks the picture of health."

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>9</sup> Health is beauty, and the most perfect health is the most perfect beauty.

WILLIAM SHENSTONE, *Of Men and Manners*, 1764.

Health and wealth create beauty.

H. G. BOHN, *Handbook of Proverbs*, p. 405. (1855)

<sup>10</sup> Health is the first good lent to men;

A gentle disposition then;

Next, to be rich by no by-ways;

Lastly, with friends t'enjoy our dayes.

(ὕγιαλνεν μὲν ἀριστόν ἀνδρὶ θνατῷ.

δευτερον δὲ καλὸν φὺὰν γενέσθαι,

τὸ τρίτον δὲ πλουτεῖν ἀδῶλως,  
καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.)

SIMONIDES (or EPICHRMUS), *Four Things Make Us Happy Here*. (c. 475 B.C.) As rendered by Robert Herrick. For "gentle disposition" the Greek has what more probably means "personal beauty." See BERKE, *Poet. Lyr. Gr.* viii. Quoted by ARISTOTLE, *Rhetoric*, ii, 21, 5.

You have heard people singing over their cups the old catch, in which they enumerate the best things in life,—first health, then beauty, and thirdly, as the author of the catch puts it, wealth got without guile.

PLATO, *Gorgias*. Sec. 451E. (c. 385 B.C.) It will be noted that Plato follows the old song very closely.

Men say the chief good is health, beauty the second, wealth the third. (λέγεται γὰρ ὡς ἀριστον μὲν ὑγιαίνειν, δεύτερον δὲ κάλλος, τρίτον δὲ πλοῦτος.)

PLATO, *Laws*. Sec. 661A. (c. 345 B.C.)

Health and good sense are the two blessings of life. (ὕγεια καὶ νοῦς ἐσθλὰ τῷ βίῳ δύο.)

MENANDER, *Monostikoi*. No. 15. (c. 300 B.C.) O health! health! the blessing of the rich! the riches of the poor! who can buy thee at too dear a rate, since there is no enjoying this world without thee?

BEN JONSON, *Volpone*. Act ii, sc. 2. (1605)

Jonson was no doubt familiar with the Latin verses of unknown authorship, "O beata sanitas! te praesente amoenum | Ver floret gratiis; absque te nemo beatus" (O blessed health! with thee the pleasant spring blooms in its beauty; without thee no one is happy).

He that wants health wants all.

F. E. HULME, *Proverb Lore*, p. 140. (1902)

1  
There's no joy even in beautiful Wisdom,  
Unless one has holy Health.  
(οὐδὲ καλὰς σοφίας ἐστὶν χάρις  
εἰ μὴ τις ἔχει σεμνὰν ὑγίειαν.)

SIMONIDES, *Fragments*. Frag. 70. (c. 475 B.C.)

Quoted by SEXTUS EMPIRICUS, xi, 556

Without health, life is no life. (ἀβλος βλος, βλος ἀβλος.)

ARIPHON, *Paeon to Health*. (c. 397 B.C.)

Quoted by RABELAIS, Bk. iv, *Prologue*.

Life isn't just living, but living in health. (Non est vivere, sed valere vita est.)

MARTIAL, *Epigrams*. Bk. vi, No. 70. (c. A. D. 90)

2  
It is better to lose health like a spendthrift than to waste it like a miser.

R. L. STEVENSON, *Aes Triplex*. (1874)

3  
Better in health than in good conditions.

SWIFT, *Polite Conversation*. Dial. i. (1738)

4  
Measure your health by your sympathy with morning and Spring.

H. D. THOREAU, *Journal*, 25 Feb., 1859.

5  
I am in a moment of prettywellness.

HORACE WALPOLE, *Letter to the Countess of Upper Ossory*, 14 Jan., 1792.

6  
He was a wonderful hand to moralize, 'specially after he begun to enjoy poor health.

F. M. WHITCHER, *Widow Bedott Papers*. (1855)  
I'm afraid she enjoys ill-health.

CHRISTOPHER HALE, *Murder in Tow*, p. 101. (1943)

7  
Health—silliest word in our language, and one knows so well the popular idea of health. The English country gentleman galloping after a fox—the unspeakable in full pursuit of the uneatable.

OSCAR WILDE, *A Woman of No Importance*. Act i. (1893)

## II—Health: Some Admonitions

8  
If, after eating, one does not walk four cubits before sleeping, his food, being undigested, causes offensive breath.

*Babylonian Talmud: Shabbath*, fo. 41a. (c.450)  
After lunch, rest; after supper (or dinner), walk. (Post prandium stabis, post coenam ambulabis.)

ARNOLD OF VILLANOVA (?), *Regimen Sanitatis Salerni*. (c. 1290) This proverb has still older antecedents in the writings of Plutarch. A later medieval jingle modified it to, "Post coenam stabis vel passus mille meabis" (After dinner stand or walk a mile).

Before supper walk a little; after supper do the same. (Sub coenam paulisper inambula; coenatus idem facito.)

ERASMUS, *Colloquia: De Ratione Studii*. (1522)  
That old English saying: After dinner sit a while, and after supper walke a mile.

THOMAS COGAN, *Haven of Health*, p. 186. (1588) Included in almost all later collections, and a proverb in many languages. The Italians say, "Dopo pranza sta, dopo cena va" (After dinner rest, after supper walk); the Germans, "Nach dem Essen sollst du stehen, | Oder tausend Schritte gehen" (After dinner you must stand a while, or walk a thousand paces).

Come, ladies, shall we talk a round? As men Do walk a mile, women should talk an hour.

After supper: 'tis their exercise.

BEAUMONT AND FLETCHER, *Philaster*. Act ii, sc. 1. (1608)

As having sup't 'tis good to walk a mile,  
So after dinner men must sit awhile.

GEORGE WITHER, *Abuses*, 171. (1613)

Some tell us after supper walk a mile, But we say, after supper dance a measure.

J. R. PLANCHÉ, *Extravaganzas*, iii, 135. (1846)  
He neighed . . . for he felt quite inclined for a little exercise, . . . "After supper, trot a mile."

R. D. BLACKMORE, *Cripps*. Ch. 4. (1875)

Omit to stretch after every meal

And lumps in your throat you'll certainly feel.

(Ch'ih fan pu ch'êng yao, pi ting 'hou pao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 337. (1875)

Rest after a meal, even if your parents are dead.

S. G. CHAMPION, *Racial Proverbs*, p. 443. (1938) A Japanese proverb.

Dine and recline, if for two minutes; sup and walk, if for two paces.

S. G. CHAMPION, *Racial Proverbs*, p. 518. (1938) An Egyptian proverb.

<sup>1</sup> When you shut out the sun from the window, the doctor comes in at the door.

S. G. CHAMPION, *Racial Proverbs*, p. 356. (1938) A Chinese proverb.

<sup>2</sup> In spring keep well covered, in autumn delay putting on thick garments, and you will never be ill.

S. G. CHAMPION, *Racial Proverbs*, p. 378. (1938) A Chinese proverb.

Till April's dead Change not a thread.

RICHARD INWARDS, *Weather Lore*, p. 23. (1869)

<sup>3</sup> A man should defend himself against a draught as he would against an arrow.

KAIBARA EKKEN, *Ten Kun (Ten Precepts): Health*. (1710) Ken Hoshino, tr. Quoted as an old saying. The Chinese say, "Back to the draught is face to the grave."

Air coming in at a window, is as bad as a Cross-Bow-shot.

THOMAS FULLER, *Gnomologia*. No. 782. (1732) From the Italian, "Aria di sinistra colpo di balestra."

If cold wind reach you through a hole, Say your prayers, and mind your soul.

MICHAEL DENHAM, *Proverbs*, p. 16. (1846)

<sup>4</sup> Foure thinges kyl a man before his tyme. A fayre wife, an vnquiete householde, vnmeasurable eatyng and drinking, and a corrupt ayre.

JOHN FLORIO, *Firste Fruites*, fo. 25. (1578)

<sup>5</sup> Cloathe warme, eate little, drink wel, so shalt thou lyue. (Vesti caldo, mangia poco, bevi assai, che viverai.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

Galen being asked what dyet he vsed that he lyued so long aunswered: I haue dronke no wine, I haue touched no woman, I haue kept my selfe warme.

JOHN LYLIV, *Euphues and His England* (Arber), p. 275. (1580)

Keepe warme ('tis meete) thy head and feete; In all the rest, live like a beast.

(Tenez chauds les pieds et la teste;

Au demourant, vivez en beste.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

Quoting a "common saying always in the mouth of the people." Florio, tr. RAY, *Proverbs*, p. 41 (1678) cites a similar Italian proverb, "Asciuto il piede calda la testa, e del resto vive da bestia," which he renders, "Keep your feet dry and your head hot, and for the rest live like a beast." The French is, "Tenez chauds les pieds et la tête; Au demourant, vivez en bête."

Foot and head kept warm, no matter for the rest.

COTGRAVE, *Dictionary: Demeurant*. (1611)

A coole mouth, and a dry foot preserve a man long time alive.

RANDLE COTGRAVE, *Dictionary: Pied*.

A cool mouth, and warm feet, live long.

GEORGE HERBERT, *Jacula Prudentum*. No. 22. (1640) The Italian is, "Testa freda e piè caldi."

Dry feet, warm head, bring safe to bed.

GEORGE HERBERT, *Jacula Prudentum*. No. 404.

Head and feet keep warm, the rest will take no harm.

JOHN RAY, *English Proverbs*, p. 39. (1670)

FULLER, *Gnomologia*. No. 6255. (1732)

Keep your mouth wet, feet dry.

FRANKLIN, *Poor Richard's Almanack*, 1733

<sup>6</sup> He that goes to bed thirsty, riseth healthy.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Cited by RAY, *English Proverbs*, p. 37.

(1678) with the French, "Qui couche avec la soif se leve avec la santé."

EARLY TO BED AND EARLY TO RISE, see under RISING.

<sup>7</sup> The chief box of health is time.

HERBERT, *Jacula Prudentum*. No. 910. (1640)

Health is the first muse.

R. W. EMERSON, *Letters and Social Aims: Inspiration*. (1875)

<sup>8</sup> If it be well with belly, feet, and sides, A King's estate no greater good provides.

(Si ventri bene, si lateri est pedibusque tuis, nil | divitiarum poterunt regales addere maius.)

HORACE, *Epistles*. Bk. i, epis. xii, l. 5. (20 B.C.)

Quoted by MONTAIGNE, i, 42. The translation is Florio's. The French is, "Avez-vous l'estomac bon, la poitrine excellente? n'êtes-vous point tourmenté de la goutte? les richesses des rois ne pourroient ajouter à votre bonheur."

<sup>9</sup> A man will pass his summers in health, who will finish his luncheon with black mulberries. (Ille salubris | aestates peraget, qui nigris prandia moris | finiet.)

HORACE, *Satires*. Bk. ii, sat. 4, l. 21. (35 B.C.)

Leeke purgeth the bloud in march.

WILLIAM BULLEIN, *Government of Health*, fo. 64. (1558)

Eate Leeke in Lide [March], and Ramsins [wild garlic] in May.

And all the yeare after Physitians may play.

JOHN AUBREY, *The Natural History of Wiltshire*, p. 51. (c. 1685) Reminiscent of the modern, "An apple a day keeps the doctor away."

Why should the man die in whose garden sage grows? (Cur moriatur homo cui Salvia crescit in horto?)

ARNOLD OF VILLANOVA (?), *Regimen Sanitatis Salerni*. (c. 1290) Quoted by COGAN, *Haven of Health*, ch. 11, p. 32. (1588)

He that would live for ay must eat Sage in May.

JOHN RAY, *English Proverbs*, p. 36. (1678)

"The sage was by our ancestors esteemed a very wholesome herb," Ray explains, "and much conducing to longevity," and he quotes the Salernian maxim.

He that would live for aye,  
Must eat Butter and Sage in May.

THOMAS FULLER, *Gnomologia*. No. 6253. (1732)

Venetians say, "Salvia salva" (Sage saves).  
Eat well of cresses.

JOHN GRANGE, *The Golden Aphroditis*, sig. F3.

(1577) Cress was supposed to help the  
memory.

<sup>1</sup>  
Taught to be strong and to live for himself.  
(Sibi valere et vivere doctus.)

LUCRETIUS, *De Rerum Natura*. Bk. v, l. 961.

(c. 45 B. C.) MONTAIGNE quotes this, "Mihi  
nempe valere et vivere doctus," with the  
French, "Vivre, me bien porter, voilà ma  
science" (To live and keep myself well, that's  
my learning).

<sup>2</sup>  
Promote health by keeping an easy stomach.

J. C. NEVIN, *Precious Characters*. (DOOLITTLE,  
*Chinese Vocabulary*, ii, 390. 1872)

<sup>3</sup>  
Languor seizes the body from bad ventilation.  
(Aëre non certo corpora languor habet.)

OVID, *Artis Amatoriae*. Bk. ii, l. 318. (c. 1 B. C.)

<sup>4</sup>  
He who can believe himself well, will be well.  
(Qui poterit sanum fingere, sanus erit.)

OVID, *Remediorum Amoris*, l. 504. (c. 1 B. C.)

The surest road to health, say what they will,  
Is never to suppose we shall be ill.

CHARLES CHURCHILL, *Night*, l. 69. (1761)

Say you are well, or all is well with you,  
And God shall hear your words and make them  
true.

ELLA WHEELER WILCOX, *Speech*. (c. 1886)

Every day, in every way, I am getting better and  
better. (Tous les jours, à tous points de vue, je  
vais de mieux en mieux.)

EMIL COUÉ, formula of auto-suggestion used  
at his clinic at Nancy. First announced c.  
1910.

<sup>5</sup>  
We make a wineless offering to Dionysius.  
(τῷ Διονύσῳ ῥηφάλια θύομεν.)

PLUTARCH, *Moralia: Advice About Keeping  
Well*, sec. 132E. (c. A. D. 95)

<sup>6</sup>  
To cure bad health, think nothing unclean.  
(Nihil turpe ducas pro salutis remedio.)

PUBLILIUS SYRUS, *Sententiae*. No. 468. (c. 43 B. C.)

<sup>7</sup>  
It was a sign of health that he was willing  
to be cured. (Pars sanitatis velle sanari fuit.)

SENECA, *Hippolytus*, l. 249. (c. A. D. 60)

It is a step toward health to know what the  
complaint is. (Ad sanitatem gradus est novisse  
morbum.)

ERASMUS, *Colloquia*. (1524) Quoted.

<sup>8</sup>  
Both for bodily and mental health court the  
present. Embrace health wherever you find  
her.

H. D. THOREAU, *Winter*, 28 Dec., 1852.

<sup>9</sup>  
He had had much experience of physicians,  
and said, "The only way to keep your health

is to eat what you don't want, drink what you  
don't like, and do what you'd druther not."

MARK TWAIN, *Pudd'nhead Wilson's New  
Calendar*. (1893)

The doctor is sure that my health is poor, he  
says that I waste away; so bring me a can of  
the shredded bran, and a bale of the toasted hay.

WALT MASON, *Health Food*. (1915)

<sup>10</sup>  
He destroys his health by laboring to preserve  
it. (Aegrescitque medendo.)

VERGIL, *Aeneid*. Bk. xii, l. 46. (19 B. C.)

Some reckon he killed himself with purgations.

CHARLES WRIOTHESLEY, *A Chronicle of Eng-  
land*. Vol. i, p. 16. (1485) Like Jeremy Ben-  
tham's "Valetudinarian who quacked himself  
to death."

It is a grievous illness to preserve one's health by  
a too strict regimen. (C'est une ennuyeuse maladie  
que se conserver sa santé par un trop grand  
régime.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No.  
633. (1665)

<sup>11</sup>  
Dine rightly and sup lightly,  
Sleep upstairs and you'll live sprightly.

(Disne honnestement et soupe sobrement,

Dors en hault et vivras longuement.)

UNKNOWN. An old French proverb. The only  
proverb discovered which says that sleeping  
upstairs is healthful.

## HEAP

<sup>12</sup>  
He 'lowed there was a heap sight more corn.

EDWARD EGGLESTON, *The Circuit Rider*, i, 14.  
(1874)

He's a heap sight . . . happier than us.

G. W. CABLE, *Bonaventure*, p. 49. (1888)

He would a heap sight ruther go back on the  
old crittur.

ELIZABETH B. CUSTER, *Following the Guidon*,  
p. 27. (1890)

<sup>13</sup>  
[He] lies embrewed here, All on a heap.

SHAKESPEARE, *Titus Andronicus*, ii, 3, 223.  
(1608)

A young woman . . . struck me all on a heap.

*The British Apollo*. Vol. iii, No. 133. (1711)

He seem'd struck of a heap.

SAMUEL RICHARDSON, *Pamela*, i, 205. (1741)

"Mr. Longman, who had struck me of a  
heap."—*Ibid*, ii, 119.

Struck me all of a heap.

SHERIDAN, *The Duenna*. Act ii, sc. 2. (1775)

The interrogatory seemed to strike the honest  
magistrate, to use the vulgar phrase, 'all of a  
heap.'

WALTER SCOTT, *Rob Roy*. Ch. 24. (1818)

## HEARING

See also Ear; Eye and Ear; Speech: Speak-  
ing and Hearing

<sup>14</sup>  
You have heard what you have heard.  
(ἡκούσαθ' ὧν ἡκούσατα.)

AESCHYLUS, *Eumenides*, l. 679. (458 B. C.)

1 A hundred hearings are not equal to one seeing.

S. G. CHAMPION, *Racial Proverbs*, p. 363. (1938) A Chinese proverb. See also under EYE: EYES AND EARS.

2 Perfection of hearing is not hearing others, but oneself. Perfection of vision is not seeing others, but oneself.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.) Giles, tr.

3 He may be heard where he is not seen.

JOHN CLARKE, *Paroemiologia*, p. 58. (1639)  
RAY, *English Proverbs*, p. 180. (1670)

4 Hearing he hears not. (Audiens non audit.)

ERASMUS, *Adagia*, iii, ix, 35. (1523) The Germans say, "Wer nicht hören will, der muss fühlen" (Who will not hear must be made to feel).

5 Every man hears only what he understands. (Es hört doch jeder nur was er versteht.)

GOETHE, *Sprüche in Prosa*. (1819)

6 "The more you hear," he said, "the less you'll learn."

JOHN MASEFIELD, *The Widow in the Bye Street*, Pt. iv, st. 19. (1912)

7 Zealous in hearing. (Studiosus audiendi.)

CORNELIUS NEPOS, *De Viris Illustribus: Epaminondas*. (c. 40 B. C.)

He knows me to be a very patient hearer.

SAMUEL JOHNSON, *The Idler*. No. 49. (1758)

8 Ill hearing makes wrong rehearsing.

JAMES KELLY, *Scottish Proverbs*, p. 187. (1721)

Ill hearing makes ill rehearsing.

WALTER SCOTT, *The Monastery*. Ch. 35. (1820)

9 He would in no case heare of reconciliation.

DAVID POWEL, tr., *Historie of Cambria*, p. 274. (1584)

Send us your prisoners, or you will hear of it.

SHAKESPEARE, *1 Henry IV*, i, 3, 124. (1597)

The learned antiquary will not hear of it.

WILLIAM BURTON, *A Commentary on Antoninus His Itinerary*, p. 150. (1658)

She would not hear of it.

MRS. S. BOYS, *Coalition*, i, 143. (1785)

10 He cannot hear on that ear.

JOHN RAY, *English Proverbs*, p. 180. (1670)  
See under DEAFNESS.

11 The blind hear well, the deaf see well. (Ku chē shan t'ing, lung chē shan shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1319. (1875)

12 If we can listen we shall hear. By reverently listening to the inner voice, we may reinstate ourselves on the pinnacle of humanity.

H. D. THOREAU, *Winter*, 26 Jan., 1841.

## HEART

13

Fasting is only saving bread, but if you have conquered the heart you have conquered everything.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

Senek seith: that "he that overcometh his herte, overcometh twyes."

CHAUCER, *Tale of Melibeus*. Sec. 77. (c. 1387)

14

Although my hap be hard, my heart is high.

WILLIAM ALEXANDER, *Aurora*. Sonnet 30. (1604)

I said to Heart, "How goes it?" Heart replied: "Right as a Ribstone Pippin!" But it lied.

HILAIRE BELLOC, *For False Heart*. (c. 1930)

15

The heart perceives that which the eye cannot see.

ALGAZALI, *Ethics*. Bk. ii, ch. 21, Maxim 38. (c. 1100)

The heart has its reasons, which the reason knows nothing of. (Le cœur a ses raisons, que la raison ne connaît pas.)

BLAISE PASCAL, *Pensées*. Pt. ii, art. 17, No. 5. (1660)

The heart has arguments with which the understanding is unacquainted.

EMERSON, *Conduct of Life: Worship*. (1860)

The heart has eyes that the brain knows nothing of.

CHARLES H. PARKHURST, *Sermons: Coming to the Truth*. (1913)

WHAT THE EYE DOESN'T SEE THE HEART DON'T LONG FOR, see under EYE.

16

We'll summon our hearts of oak. (τὸν πρωτόδη θυμὸν ἅπαντες καλέσμεν.)

ARISTOPHANES, *The Wasps*, l. 383. (422 B. C.)

Oak and brass of triple fold

Encompassed sure the heart, which first made bold To the raging sea to trust a fragile bark.

(Illi robur et aes triplex | circa pectus erat, qui fragilem truci | commissit pelago ratem | primus.)

HORACE, *Odes*. Bk. i, ode 3, l. 9. (23 B. C.)

"Robur" means, literally, a very hard kind of oak; figuratively, strength or hardness of any kind. See ECCLESIASTES under GIFT.

Calumny confounds a wise man and destroys the oak of his heart. (Calumnia conturbat sapientem, et perdet robur cordis illius.)

ST. JEROME, *Ecclesiastes*, vii, 8. (A. D. 405)

Here is a dozen of yonkers that have hearts of oake at fourscore yeares.

UNKNOWN, *Old Meg of Herefordshire*. (1609)

Soul of fibre and heart of oak. (Alma de esparto y un corazón de encina.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 70. (1615)

He was heart of oak; he wore like iron.

WILLIAM WALKER, *Paroemiologia*, p. 24. (1672)

He was . . . a heart of oke, and a pillar of the Land.

ANTHONY WOOD, *Athenas Oxonienses*, ii, 221 (1691)

Where are the rough brave Britons to be found With Hearts of Oak, so much of old renowned?

SUSANNA CENTLIVRE, *The Cruel Gift: Epilogue* (1717)



Heart of oak are our ships,  
Heart of oak are our men.

DAVID GARRICK, *Heart of Oak*. (c. 1770)  
Their hearts were made of English oak, their  
swords of Sheffield steel.

WALTER SCOTT, *The Bold Dragoon*. (1812)  
Our ships were British oak,  
And hearts of oak our men.

S. J. ARNOLD, *The Death of Nelson*. (c. 1825)  
He thought to quell the stubborn hearts of oak.  
LORD TENNYSON, *Buonaparte*. (1832)

A nation of hearts of oak.  
DICKENS, *Edwin Drood*. Ch. 12. (1870)

<sup>1</sup>  
I have not eaten the heart.

ANI, *Papyrus: Book of the Dead*. Ch. cxxv,  
l. 13. (c. 4000 B.C.)

Eating our hearts for weariness and sorrow.  
(*ῥομοῦ καμάτω τε καὶ ἀλγεσι θυμὸν ἔδοντες.*)

HOMER, *Odyssey*. Bk. ix, l. 75. (c. 850 B.C.)  
Repeated in x, 143, and elsewhere. In x, 379,  
the phrase is simply, *θυμὸν ἔδων* (Eating  
the heart). Used by APOLLONIUS RHODIUS,  
*Argonautica*. Bk. i, l. 1289. (c. 225 B.C.)

Eat not thy heart. (*καρδίαν μὴ ἔσθλειν.*)

PYTHAGORAS, *Praecentum*. (c. 525 B.C.) As  
quoted by DIOGENES LAERTIUS, *Pythagoras*,  
sec. 17, who adds, "By not eating your  
heart, he meant not wasting your life in  
troubles and pains." ATHENAEUS, *Deipnoso-*  
*phistae*, bk. x, sec. 452D, also quotes it, with  
the explanation. "Cultivate indifference to  
pain."

Do not eat your heart; as much as to say, "Do  
not injure your soul by wasting it with worries."  
(*μὴ ἔσθλειν καρδίαν.*)

PLUTARCH, *Moralia: The Education of Chil-*  
*dren*. Sec. 12E. (c. A.D. 95) Cited by ERAS-  
MUS, *Adagia*, i, 1, 2, with the Latin, "Cor  
ne edito."

Eating his heart out, in the words of the poet.  
(*ὃν θυμὸν κατέδων, τοῦτο δὴ τὸ τοῦ ἔπους.*)

HELIODORUS, *Aethiopica*. Bk. i, ch. 14. (c. A.D. 350)  
Not to eat our heartes: that is, that wee should  
not vexe our selues with thoughts, consume our  
bodies with sighes, or with care to pine our  
carcasses.

JOHN LYLY, *Euphues* (Arber), p. 148. (1579)  
Quoted as a saying of Pythagoras.

To eat thy heart through comfortlesse dispaire.  
EDMUND SPENSER (?), *Mother Hubbard's Tale*,  
l. 904. (1590)

He could not rest; but did his stout heart eat.  
SPENSER, *Faerie Queene*, i, ii, 6. (1596)

The Parable of Pythagoras is darke, but true;  
Cor ne edito; eat not the Heart.

FRANCIS BACON, *Essays: Of Friendship*. (1597)  
I will not eat my heart alone.

TENNYSON, *In Memoriam*. Sec. cviii, l. 3. (1850)  
Eating his heart out and getting no further.

W. A. WALLACE, *Only a Sister?* Ch. 18. (1890)  
In the desert | I saw a creature, naked, bestial, |  
Who, squatting upon the ground, | Held his heart  
in his hands, | And ate of it. | I said, "Is it good,  
friend?" | "It is bitter, bitter," he answered; |  
"But I like it."

STEPHEN CRANE, *The Black Riders*. No. 3. (1895)

He could eat my heart with garlic.

JOHN RAY, *English Proverbs*, p. 137. (1670)

He could e'en eat my heart without salt.

H.G. BOHN, *Handbook of Proverbs*, p. 370. (1855)

<sup>2</sup>  
Hearts of seven bull-hides' stoutness. (*θυμὸν ἑπταβοείων.*)

ARISTOPHANES, *The Frogs*, l. 1017. (405 B.C.)  
The reference is to Homer's description of  
Ajax' shield, with its seven-fold casing of  
bull-hide.

God loveth such as are stout-hearted and of good  
courage.

MOHAMMED, *The Koran*, iii, 146. (c. 622)

Better is stout heart than mighty blade.

SAEMUND (?), *Poetic Edda: Fafnismol*. St. 28.  
(c. A.D. 900)

The biggest limbs have not the stoutest hearts.

ROBERT GREENE, *The Pinner of Wakefield*, l.  
1091. (1599)

A stout heart breaks bad luck. (Buen corazón  
quebranta mala ventura.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 10. (1615)  
The Germans say, "Kühner Muth, das beste  
Harnisch" (A stout heart is the best armor).

<sup>3</sup>  
The heart carries the feet.

SIMEON ASHKENAZI (?), *Yalkut Vayasha*. (c.  
1250)

The heart is everything, the rest is useless. (Le  
cœur fait tout: le reste est inutile.)

LA FONTAINE, *Belphégor*. (1678)

Great beauty, great strength, and great riches  
are really and truly of no great use: a right heart  
exceeds them all.

FRANKLIN, *Poor Richard's Almanack*, 1739.

The heart ay's the part ay

That makes us right or wrang.

ROBERT BURNS, *Epistle to Davie*. St. 5. (1784)

<sup>4</sup>  
Open not thine heart to every man, lest he  
requite thee with a shrewd turn.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
viii, 19. (c. 190 B.C.)

The heart of man declareth [to him] his op-  
portunities better than seven watchmen on a  
watchtower.

BEN SIRA, *Book of Wisdom*, xxxvii, 14.

<sup>5</sup>  
One hour for thy heart, and one hour for thy  
Lord.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 327.  
(1817) Divide your time between worldly  
and heavenly affairs.

<sup>6</sup>  
That which cometh from the heart will go to  
the heart.

JEREMIAH BURROUGHS, *In Hosea*. (1652) The  
German proverb is, "Was von Herzen  
kommt, das geht zu Herzen."

Whatever comes from the heart goes to the heart.  
JOHN PLATT, *Morality*, p. 10. (1878)

Heart speaks to heart. (Cor ad cor loquitur.)

CARDINAL J. H. NEWMAN, *Motto*, of his coat of  
arms as cardinal. Adopted 1879. Suggested  
by his long friendship for Ambrose St. John.

Let's have a heart-to-heart, and find out how we stand.

S. E. WHITE, *Rules of the Game*, p. 444. (1910)  
Sit down and have a heart-to-heart talk.

A. R. BOSWORTH, *Full Crash Dive*, p. 353. (1942)

1 Here's a heart for any fate!

LORD BYRON, *To Thomas Moore*. (1817)

With a heart for any fate.

H. W. LONGFELLOW, *A Psalm of Life*. (1838)

2 Myn herte, bare of blis and blak of hewe.

CHAUCER (?), *Anelida and Arcite*, l. 213. (c. 1372)

Black heart and rotten liver. (Hei hsin lan kan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1264. (1875)

3 Gentil herte is fulfild of pitee.

CHAUCER, *Canterbury Tales: The Tale of the Man of Lawe*, l. 562. (c. 1386)

Gentil herte kytheth gentilnesse.

CHAUCER, *The Squire's Tale*, l. 475.

A kind heart loseth nought at last.

JOHN CLARKE, *Paroemiologia*, p. 45. (1639)

A gentle heart is tied with an easy thread.

HERBERT, *Jacula Prudentum*. No. 728. (1640)

Kind hearts are more than coronets,

And simple faith than Norman blood.

TENNYSON, *Lady Clara Vere de Vere*. St. 7. (1833)

4 Plukke up your hertes, and beth gladde and blythe.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 384. (c. 1389)

I take heart, je prens couraige.

PALSGRAVE, *La Langue Françoise*, 748/1. (1530)

Take good hart, And tell thy grief.

SPENSER, *Faerie Queene*, iii, x, 26. (1590)

Take a good heart, and counterfeit to be a man.

SHAKESPEARE, *As You Like It*, iv, 3, 174. (1600)

5 Her herte was so wyfly and so trewe.

CHAUCER, *The Legend of Good Women: The Legend of Lucretia*, l. 164. (c. 1385)

I account more strength in a true heart than in a walled city.

JOHN LYL, *Endimion*. (1591)

My heart Is true as steel.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 1, 196. (1596) See also under CONSTANCY.

He's a velvet true heart.

JOHN RAY, *English Proverbs*, p. 83. (1678)

Where hearts are true Few words will do.

CHEALES, *Proverbial Folk-Lore*, p. 86. (1875)

6 She told ek al the prophesies by herte.

CHAUCER, *Troilus*. Bk. v, l. 1494. (c. 1380)

[We] rehearsed by heart the chapter Veniens.

NICHOLAS POCOCK, *Records of the Reformation*. Bk. i, ch. 50. (1528)

To learne by harte, or without booke. . . . To say by harte.

JOHN BARET, *An Alvearie*, H 202. (1573)

I had said them [prayers] rather by heart than with my heart.

THOMAS FULLER, *Good Thoughts in Bad Times: Personal Meditations*. Sec. 19. (1645)

7 They were not of double heart. (Non in corde duplici.)

*Old Testament: I Chronicles*, xii, 33. (c. 300 B.C.) Double heart, duplicity. The Hebrew is, "Without a heart and a heart."

Ther treccherous lippis in herte and herte speeken.

JOHN WYCLIF, *Psalms*, xii, 2. (1382)

God doth abhor a Heart and a Heart, and his soule detesteth a double minded Man.

SAMUEL HARSNET, *Sermon on Ezekiel*, xxxiii, 2. (1583)

A heart and a heart God cannot abide.

W. D. MONTAGU, EARL OF MANCHESTER *Al Mondo*, p. 86. (1633)

8 The heart of man is more dangerous than mountains and rivers, more difficult to understand than Heaven itself.

CHUANG-TSEZ, *Philosophy*. Ch. 11. (c. 400 B.C.)

We have hearts within,

Warm, live, improvident, indecent hearts.

E. B. BROWNING, *Aurora Leigh*. Bk. iii, l. 462 (1856)

In each human heart are a tiger, a pig, an ass, and a nightingale. Diversity of character is due to their unequal activity.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

9 His heart's on 's halfpenny.

JOHN CLARKE, *Paroemiologia*, p. 36. (1639)  
See under HAND.

10 Read it heart and soul.

S. T. COLERIDGE, *Letters*, p. 261. (1798)

Entering heart and soul into the . . . war.

MARK PATTISON, *Essays*, i, 4. (1845)

He threw himself, heart and soul, into every requirement of the time.

J. W. BURGON, *Lives of Twelve Good Men* Bk. ii, ch. 11. (1888)

11 Yet (heart a gold) restraine thy heat.

PETER COLSE, *Penelope's Complaint*, 169 (c. 1550)

The king's a bawcock, and a heart of gold.

SHAKESPEARE, *Henry V*, iv, 1, 44. (1599)

A fine fellow, and what I call a heart of gold.

WALTER SCOTT, *Journal*, 10 Jan., 1831.

A woman with a heart of gold.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 183. (1941)

12 The heart of the wise, like a mirror, should reflect all objects, without being sullied by any.

CONFUCIUS, *Analects*. (c. 500 B.C.)

The human heart is a mirror

Of the things that are near and far.

ALICE CARY, *The Time to Be*. (1866)

13 Not long dayes, but strong hearts, dispatch a worke.

RANDLE COTGRAVE, *Dictionary: Grand*. (1611)

Not a long day, but a good heart, rids work.

HERBERT, *Jacula Prudentum*. No. 25. (1640)

1  
I have so little heart in the affair.  
MADAME D'ARBLAY, *Letter*, 20 Jan., 1780.  
The Germans lost heart.  
CHARLES MERIVALE, *The Fall of the Roman Empire*. Vol. i, ch. 10. (1850)  
His whole heart was in the game.  
LORD LYTTON, *My Novel*. Bk. i, ch. 12. (1853)  
[He] seems to have plucked up a little heart.  
FREEMAN, *Norman Conquest*. Vol. i, ch. 5. (1867)  
[He] puts his heart into all he does.  
MRS. LYNN LINTON, *Paston Carew*. Bk. i, ch. 10. (1886)

2  
The heart of a man is of itself but little, yet great things cannot fill it.  
THOMAS DEKKER, *Four Birds of Noah's Arke*. (1609)  
The heart is a small thing, but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.  
FRANCIS QUARLES, *Emblems*. Bk. i, ch. 12. (1635)

3  
There are strings in the human heart which had better not be wibrated.  
DICKENS, *Barnaby Rudge*. Ch. 22. (1841)

4  
Don't be down-hearted.  
DICKENS, *Bleak House*. Ch. 21. (1852)  
We are not downhearted. The only trouble is, we cannot understand what is happening to our neighbours.  
JOSEPH CHAMBERLAIN, *Speech*, at Smethwich, 18 Jan., 1906.  
Are we downhearted? No! let 'em all come.  
CHARLES KNIGHT, *Here We Are! Here we Are Again*. (1914) "Are we downhearted? No!" was an expression which came into great vogue with British soldiers during the first World War. Frequently quoted, recently by H. C. BAILEY, *The Apprehensive Dog*, p. 248. (1942)

5  
The enlightened heart is its own heaven; the ignorant heart is its own hell.  
DOOLITTLE, *Chinese Vocabulary*, ii, 286. (1872)

6  
[He] had taken the young disciple to his heart.  
EDWARD DOWDEN, *Shelley*. Bk. i, ch. 6. (1886)  
He hugged his old conviction to his heart.  
EDNA LYALL, *Knight Errant*. Ch. 18. (1887)

7  
This contrivance of his did inwardly rejoice the cockles of his heart.  
JOHN EACHARD, *Observations upon the Answer to Contempt of Clergy*. (1671)  
It terrifies the cocales of my heart.  
SAMUEL WESLEY, *Maggots*, p. 126. (1685)  
An expedition . . . which would have delighted the very cockles of your heart.  
WALTER SCOTT, *Letter*, 30 Sept., 1792.  
Here's a glass of grog for you. . . See if that don't warm the cockles of your old heart.  
MARRYAT, *Jacob Faithful*. Ch. 12. (1834)  
I had just had the inmost cockles of my heart rejoiced by a letter from Lyell.  
DARWIN, *Life and Letters*, ii, 112. (1858)

To warm the cockles of one's heart. Applied to something that causes one to rejoice or feel very happy: [a cliché since] mid. C. 19-20. A cockle is zoologically *Cardium*, from καρδιά, "heart."  
ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

8  
That is the end of all men and the living will lay it to his heart. (Vivens cogitat quid futurum sit.)  
*Old Testament: Ecclesiastes*, vii, 2. (c. 250 B. C.)  
Lay it to thy heart, and farewell.  
SHAKESPEARE, *Macbeth*, i, 5, 15. (1605)  
A lesson . . . to lay to heart.  
R. C. FRENCH, *Proverbs*, p. 141. (1853)

9  
Faint heart makes feeble hand. (ὡς ἀνὰνδρις χειρῶν.)  
EURIPIDES, *Suppliants*, 1. 314. (c. 421 B. C.)  
Trust not a faint heart with a high emprise. (Grande aliquid caveas timido committere cordi.)  
CATO (?), *Collectio Monostichorum*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624  
Bot as men sein, wher herte is failed,  
Ther shal no castell ben assailed.  
JOHN GOWER, *Confessio Amantis*, Bk. iv, 1. 6573. (c. 1390)  
False harte neuer japed fayre lady.  
RICHARD TAVERNER, *Translations from Erasmus*, fo. 43. (1550)  
Faint harts faire ladies neuer win.  
UNKNOWN, *Black Letter Ballads*, p. 16. (c. 1570)  
Faint heart, hath been a common phrase,  
Fair lady never wives.  
UNKNOWN, *The Roche of Regard*. (1576)  
Faint hart neither winneth Castell nor Lady.  
JOHN LYLY, *Euphues and His England* (Arber), p. 364. (1580)  
Faint heart never won fair lady.  
WILLIAM CAMDEN, *Remains* (1870), p. 321. (1605) The first discovered use of the proverb in exactly its modern form. In frequent use thereafter. The French say, "Jamais couard n'aura belle amie" (Never will the coward have a fair lady), or "Jamais honteux n'eut belle amie" (Never did the bashful have a fair lady).  
Faint heart sleeps alone  
S. M. FULLER, *The Dark Page*. Ch. 1. (1944)

10  
Neirest the heart, neirest the mouth.  
DAVID FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 265, with the explanation, "Spoken to them who, designing to name one person, by mistake name another, perhaps a mistress or sweetheart."

11  
Who hath not a hart let hym haue legges.  
JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)  
He that hath no heart, hath legs.  
*Book of Meery Riddles*. Prov. 78. (1629)  
He that has no Heart, ought to have Heels  
THOMAS FULLER, *Gnomologia*. No. 2146. (1732)

12  
A loyal Heart may be landed under Traytor's Bridge.  
THOMAS FULLER, *Gnomologia*. No. 260. (1732)

Sacrifice not thy Heart upon every Altar.

THOMAS FULLER, *Gnomologia*. No. 4062.

1 What availeth an open eye, if the heart be blind?

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 415. (c. 1050)

He whose heart is closed will not be benefited by open eyes.

RABBI J. KIMCHI, *Shekel Hakodesh*.

The blindness of the heart is indeed blindness.

ABRAHAM BEN NATHAN HAYARCHI, *Sepher Humanhig*, p. 5.

2 He hath the sore, which no man heleth,  
The whiche is cleped lacke of herte.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 12. (1390)

3 It is commonly sayde, that nothing is hard unto a willing heart.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 148. (1574) Pettie, tr. See under DIFFICULTY.

4 The great conservative is the heart.

NATHANIEL HAWTHORNE, *Journal*, 6 Jan., 1854.

5 Nothing can destroy the human heart.

HAZLITT, *Characteristics*. No. 353. (c. 1821)

6 Humble hearts have humble desires.

HERBERT, *Jacula Prudentum*. No. 7. (1640)

A small heart hath small desires.

HERBERT, *Jacula Prudentum*. No. 808.

Still stands Thine ancient sacrifice,

An humble and a contrite heart.

RUDYARD KIPLING, *Recessional*. (1897) From *Psalms*, li, 17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

7 Happier are the hands compassed with iron than a heart with thoughts.

HERBERT, *Jacula Prudentum*. No. 584. (1640)

8 A good heart cannot lie.

HERBERT, *Jacula Prudentum*. No. 801. (1640)

The heart, they'll say, will never lie that's leal.

ALEXANDER ROSS, *Helenore*, l. 89. (1768)

Leal heart leed never.

HISLOP, *Proverbs of Scotland*, p. 206. (1862)

9 Her herte is full hie whan her eye is full low.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

10 Nor suche foly feelee,

To set at my hert that thou settest at thy heele.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Never set at thy heart, thy wives churlish part,  
That she sets at her heel.

UNKNOWN, *Tom Tyler*, l. 807. (c. 1580)

I will not sett at my heart what I should sett at my heel.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

Never lay sorrow to your heart, when others lay it to their heels.

Notes and Queries. Ser. iv, viii, 506. (1871)

11

My heart leaps to my mouth. (πάλλεται ἡτορ ἀπὸ στόμα.)

HOMER, *Iliad*. Bk. xxii, l. 452. (c. 850 B. C.)

My heart's jumping. (Cor salit.)

PLAUTUS, *Cistellaria*, l. 551. (c. 200 B. C.)

My heart was in my nose. (Mihi anima in naso esse.)

PETRONIUS, *Satyricon*. Sec. 62. (c. A. D. 60)

Hauyng their herte at their verai mouth for feare.

NICOLAS UDALL, tr., *Erasmus' Paraphrase of Luke*, xxiii. (1548) See also under FEAR

Unhappy that I am, I cannot heave

My heart into my mouth.

SHAKESPEARE, *King Lear*, i, 1, 92. (1605) Cordelia is saying that she is unable to speak what is in her heart.

I fell across a beam that lay in the way, and faith my heart was in my mouth.

ADDISON, *The Drummer*. Act i, sc. 1. (1716)

A ring at the door-bell brings everybody's heart into everybody's mouth.

J. G. WHYTE-MELVILLE, *Kate Coventry* Ch. 13. (1856)

My heart flew into my mouth so suddenly that if I hadn't clapped my teeth together I should have lost it.

MARK TWAIN, *Life on the Mississippi* Ch. 9. (1874)

It brings my heart into my throat.

HENRY JAMES, *A Passionate Pilgrim*. (1875)

My heart jumped up amongst my lungs.

MARK TWAIN, *Huckleberry Finn*. Ch. 8. (1884)

Emma went in with her heart in her mouth.

DOROTHY BOWERS, *Fear and Miss Betony*, p. 137. (1942)

12

She had an understanding heart. (φρεσὶ κέχρητ' ἀγαθῆσι.)

HOMER, *Odyssey*. Bk. iii, l. 266, xvi, 398. (c. 850 B. C.) A phrase repeated many times.

Our Ida has a heart.

TENNYSON, *The Princess*, vi, 218. (1847)

"Have a heart," said Diluvio.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 155. (1940)

13

A watchman's part compels my heart

To keep you off its beat.

THOMAS HOOD, *I'm Not a Single Man*. (1839)

14

Dismaied and out of heart.

JOHN HOOKER, tr., *Irish History*. Ch. 8. (1586)

After he had lost his boy, he drew quite out of heart.

WILLIAM WALKER, *Idiomatologia Anglo-Latina*, p. 234. (1690)

15

Sweet-heart and bag-pudding.

JAMES HOWELL, *English Proverbs*, p. 6/1. (1659)

Sweet heart and honey-bird keeps no house.

JOHN RAY, *English Proverbs*, p. 57. (1678)

16

I am pained at my very heart; my heart maketh a noise in me. (Ventrem meum doleo; sensus cordis mei turbati sunt in me.)

Old Testament: *Jeremiah*, iv, 19. (c. 700 B. C.)

<sup>1</sup>  
The heart is deceitful above all things, and desperately wicked. (Pravum est cor omnium, et inscrutabile.)

*Old Testament: Jeremiah*, xvii, 9. (c. 700 B. C.)  
Our hearts are uncircumcised; little will they believe.

MOHAMMED, *The Koran*, ii, 82. (c. 622)  
Few Hearts that are not double; few Tongues that are not cloven.

THOMAS FULLER, *Gnomologia*. No. 1525. (1732)  
The heart is like a viper, hissing, and spitting poison at God.

JONATHAN EDWARDS, *The Freedom of the Will*. (1754)

<sup>2</sup>  
Let not your heart be troubled. (μὴ παρασέσθω ὑμῶν ἡ καρδία.)

*New Testament: John*, xiv, 1. (c. A. D. 70)  
The Vulgate is, "Non turbetur cor vestrum."

<sup>3</sup>  
Let thine heart be merry. (Pariterque laetetur.)

*Old Testament: Judges*, xix, 6. (c. 700 B. C.)  
Nabal's heart was merry within him, for he was very drunken. (Cor Nabal iucundum: erat enim ebrius nimis.)

*Old Testament: 1 Samuel*, xxv, 36. (c. 600 B. C.)  
A merry heart maketh a cheerful countenance. (Cor gaudens exhilarat faciem.)

*Old Testament: Proverbs*, xv, 13. (c. 350 B. C.)  
He that is of a merry heart hath a continual feast. (Secura mens quasi iuge convivium.)

*Old Testament: Proverbs*, xv, 15.

A merry heart doeth good like a medicine. (Animus gaudens aetatem floridam facit.)

*Old Testament: Proverbs*, xvii, 22.  
The heart of a man changeth his countenance, whether for good or for evil. (καρδία ἀνθρώπου ἀλλοιοῖ τὸ πρόσωπον αὐτοῦ, ἐὰν εἰς ἀγαθὰ ἐὰν τε εἰς κακὰ.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 25. (c. 190 B. C.) Quoted *Ber. Rabbah*, fo. 64b.

Your heart hangeth on a joly pin.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 272. (c. 1386)

Wee women commonlie saie, that a merrie heart makes a faire face, and a good complexion.

STEFANO GUAZZO, *Civile Conversation*. Bk iv, p. 162. (c. 1574) Young, tr.

As a good roote is known by a faire blossome, so is the substaunce of the heart noted by ye shew of the countenance.

JOHN LYL, *Euphues and His England* (Arber), p. 318. (1580)

A light heart lives long.

SHAKESPEARE, *Love's Labour's Lost*, v, 2. 18 (1595)

In faith, lady, you have a merry heart.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1, 324. (1598)

Jog on, jog on, the foot-path way,

And merrily hent the stile-a:

A merry heart goes all the day,

Your sad tires in a mile-a.

SHAKESPEARE, *The Winter's Tale*, iv, 3, 132. (1610)

The joy of the heart fairly colours the face.

JOHN DAVIES, *The Scourge of Folly*, p. 46. (1611)  
The heart's mirth doth make the face fayre.

*Book of Meery Riddles*. Prov. 54. (1629)

The joy of the heart makes the face merry.

THOMAS DRAXE, *Bibliotheca*, p. 128. (1633)

As long lives the merry heart as the sad.

JOHN RAY, *English Proverbs*, p. 112. (1678)

"As long lives the merry man, As the wretch for all the craft he can."

No sky is heavy if the heart be light.

CHARLES CHURCHILL, *The Prophecy of Famine*, l. 362. (1763)

A blithe heart makes a beaming face. (Cœur réjoui rend le teint fleuri.)

CAHIER, *Six Mille Proverbes*, p. 369. (1856)

<sup>4</sup>  
Have you geer, have you none, tine [lose] heart and all is gone.

JAMES KELLY, *Scottish Proverbs*, p. 142. (1721)

"Spoken to dissuade people from desponding."

We manna weary at thir rugged braes;  
Tyne heart, tyne a'.

ALEXANDER ROSS, *Helenore*, 83. (1778)

When ye deal wi thae folk, it's tyne heart tyne a'.

SCOTT, *The Heart of Midlothian*. Ch. 50. (1818)

<sup>5</sup>  
The hearts of all the French were turned to water.

KINGSLEY, *Hereward the Wake*. Ch. 20. (1865)

My heart was water when I thought of betraying him.

S. J. WEYMAN, *Shrewsbury*. Ch. 13 (1898)

<sup>6</sup>  
I saw a sight that made my heart stand still.

MARY KINGSLEY, *Travels in West Africa*, p. 297. (1897)

<sup>7</sup>  
Let us lift up our heart with our hands unto God in the heavens. (Levemus corda nostra cum manibus ad Dominum in caelos.)

*Old Testament: Lamentations*, iii, 41. (c. 600 B. C.)

<sup>8</sup>  
For his heart was in his work, and the heart Giveth grace unto every Art.

LONGFELLOW, *The Building of the Ship*. l. 7. (1849)

<sup>9</sup>  
His heart kep' goin' pitypat,  
But hern went pity Zekle.

J. R. LOWELL, *The Courtin'*. (1848)

Camilla's heart went pit-a-pat.

H. S. CUNNINGHAM, *Caeruleans*, i, 143. (1887)

<sup>10</sup>  
Where your treasure is, there will your heart be also. (ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐσται.)

*New Testament: Luke*, xii, 34. (c. A. D. 65)

The Vulgate is, "Ubi enim thesaurus vester est, ibi et cor vestrum erit."

For of the body he is full lord

That hath the herte in his tresor.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 2084. (c. 1365)

Only where the heart is can the treasure be found.

J. M. BARRIE, *Tommy and Grizel*. Ch. 1. (1900)

Where your heart is there your treasure is. That's an old saying, isn't it?

JOSEPH SHEARING, *Airing in a Closed Carriage*, p. 79. (1943)

1 Did not our heart burn within us, while he talked with us by the way? (οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ;)

*New Testament: Luke*, xxiv, 32. (c. A. D. 65)

The *Vulgate* is, "Nonne cor nostrum ardens erat in nobis dum loqueretur in via?"

When the Heart is a fire, some Sparke will fly out of the Mouth.

THOMAS FULLER, *Gnomologia*. No. 5589. (1732)

2 The human heart is like a millstone in a mill: when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away.

MARTIN LUTHER, *Table Talk: Of Temptation and Tribulation*. (c. 1539) Paraphrased by

FRIEDRICH VON LOGAU, *Sinnegedichte* (c. 1650), and translated by Longfellow.

3 My sekenes sat ay so nigh my herte.

JOHN LYDGATE, *The Complaint of the Black Knight*, l. 18. (c. 1402)

Your brother's death, I know, sits at your heart. SHAKESPEARE, *Measure for Measure*, v, 1, 394. (1604)

Whose sinnes began to sit so near his heart.

JOHN SPEED, *The History of Great Britaine*. Bk. iv, ch. 3, sec. 19. (1611)

When discontent sits heavy at my heart.

JOSEPH ADDISON, *Cato*. Act i, sc. 4. (1713)

The anguish . . . which sat heavy at his heart.

WALTER SCOTT, *Kenilworth*. Ch. 30. (1821)

4 A prowde hert in a beggers brest.

JOHN LYDGATE, *Minor Poems*, p. 56. (c. 1430)  
See POVERTY AND PRIDE.

5 Where the minde is past hope, the heart is past shame.

JOHN LYLY, *Euphues and His England* (Arber), p. 341. (1580)

Where the Heart is past Hope, the Face is past Shame.

THOMAS FULLER, *Gnomologia*. No. 5665. (1732)

6 The heart should have no witness but itself.

HELEN MACINNES, *Assignment in Brittany*, p. 202. (1942)

7 [His] heart lies in the right place.

B. H. MALKIN, tr., *Gil Blas*. (1809)

To have one's heart in the right place.

DUGALD STEWART, *Elements of the Philosophy of the Human Mind*. Pt. iii, ch. 1, sec. 4: *The Poet*. (1827)

Their hearts are in the right place.

DISRAELI, *Infernal Marriage*. Pt. i, ch. 1. (1834)

His heart is in the right place.

HELEN MACINNES, *Above Suspicion*, p. 179. (1941)

8 It's a poor heart that never rejoiceth.

FREDERICK MARRYAT, *Peter Simple*. Ch. 5.

(1833) DICKENS, *Barnaby Rudge*. Ch. 4.

(1841) *Martin Chuzzlewit*. Ch. 5. (1850)

It is a poor heart that never rejoices.

WINSTON CHURCHILL, *Speech*, to U.S. Congress, 19 May, 1943.

9 Once more to you, With a heart and a half.

PHILIP MASSINGER, *The Great Duke of Florence*. Act iv, sc. 2. (1636)

10 Out of the abundance of the heart the mouth speaketh. (ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.)

*New Testament: Matthew*, xii, 34. (c. A. D. 65)

Repeated in *Luke*, vi, 45. The *Vulgate* is, "Ex abundantia cordis os loquitur." Luther translates this, "Wes das Herz voll ist, des geht der Mund über" (Whatever the heart is full of, with that the mouth runs over), and defended this by adding, "If I should follow the asses who will lay the literal words before me and translate thus: 'From the superfluity of the heart the mouth speaks,' tell me, is that talking German?" See *Vom Dolmetschen*, Weimar ed., xxx, ii, 637. TAYLOR, *The Proverb*, p. 57, points out that Luther's form drove out others which were trying to establish themselves, such as, "Ex habitu cordis sonitus depromptur oris" (The sound of the mouth is derived from the habit of the heart), and "Quod in cordi, hoc est in ore" (What is in the heart, that is in the mouth). Schiller tried a different rendering in *Wallenstein's Tod*, i, 173, but it is Luther's which has fixed itself in tradition. A Swabian proverb is built on the same model, "Wes der Magen voll ist, läuft das Maul über" (Whatever the stomach is full of, with that the mouth runs over).

After the habundance of the herte speketh the mouth ful ofte.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 42. (c. 1389)

11 So gets ay, that sets ay,  
Stout stomachis to the brae.

ALEXANDER MONTGOMERIE, *Cherrie and Slae*, xxxvi, 21. (c. 1580)

Set hard heart against hard hap.

JOHN CLARKE, *Paroemiologia*, p. 15. (1639)  
Cited by Ray and Fuller.

Set a stout heart to a stay [steep] brae. Set about a difficult business with courage and constancy.

JAMES KELLY, *Scottish Proverbs*, p. 287. (1721)

Oh, it was a steep brae that I had to climb, and it needed a stout heart.

JOHN GALT, *Annals of the Parish*. Ch. 1. (1821)

"Stout heart to a stay brae" then, my brave boy!

THOMAS CARLYLE, *Letter to His Brother*, 11 Feb., 1830.

12 High heaven is not high; man's heart is ever higher.

ARTHUR E. MOULE, *Proverbs from Ningpo*. (DOOLITTLE, *Chinese Vocabulary*, ii, 326. (1872)

1 Soldiers, straight at my heart! (Soldats, droit au cœur!)

MARSHAL MICHEL NEY. Last words at his execution, 7 Dec., 1815.

2 A brave heart in evil case is the companion of its lord.

ONKHU, *Reflections*. Par. 3. (c. 1580 B.C.) No. 5645, British Museum. Gardiner, tr.

3 Hearts have as many fashions as the world has shapes. (Pectoribus mores tot sunt, quot in orbe figurae.)

OID, *Artis Amatoriae*. Bk. i, l. 759. (c. 1 B.C.)

4 A good heart helps in misfortune. (In re mala, animo si bono utare, adiuvat.)

PLAUTUS, *Captivi*, l. 202. (c. 200 B.C.)

There is no good above that of a good heart.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxx, 16. (c. 190 B.C.) Oesterley, tr.

A good heart's worth gold.

SHAKESPEARE, *II Henry IV*, ii, 4, 34. (1598)

A good heart conquers ill fortune.

THOMAS SHELTON, tr., *Don Quixote*. Bk. ii, ch. 35. (1620)

5 "With ev'ry pleasing, ev'ry prudent part, Say, what can Chloe want?"—She wants a heart.

POPE, *Moral Essays*. Epis. ii, l. 159 (1735)

Some hearts are hidden, some have not a heart.

GEORGE CRABBE, *The Borough*. Let. 17, l. 73. (1810)

6 A gen'rous heart repairs a sland'rous tongue.

POPE, tr., *Odyssey*. Bk. viii, l. 432. (1725)

7 Heaviness in the heart of man maketh it stoop. (Moeror in corde viri humiliabit illum.)

*Old Testament: Proverbs*, xii, 25. (c. 350 B.C.)

Heaviness of the heart breaketh strength.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxviii, 18. (c. 190 B.C.)

Remember yow that Jesus Syrak seith: "a man that is joyous and glad in herte, it him conserveth florissing in his age; but soothly sorweful herte maketh his bones drye."

CHAUCER, *Tale of Melibeus*, Sec. 6. (c. 1387)

This lies heavy in my heart. (Das frisst mir ins Herz hinein.)

GOETHE, *Faust*. Pt. i, sc. 16. (1808)

8 The heart knoweth his own bitterness. (Cor quod novit amaritudinem animae suae.)

*Old Testament: Proverbs*, xiv, 10. (c. 350 B.C.)

Every Heart hath its own Ache.

THOMAS FULLER, *Gnomologia*. No. 1418. (1732)

A burnt tortoise keeps its pain inside.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 784. (1875)

9 The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts. (Sicut igne probatur argentum, et aurum camino: ita corda probat Dominus.)

*Old Testament: Proverbs*, xvii, 3. (c. 350 B.C.)

10 My heart is like wax; it is melted in the midst of my bowels. (Factum est cor meum tamquam cera, liquescens in medio ventris mei.)

*Old Testament: Psalms*, xxii, 14. (c. 350 B.C.)

His heart was . . .

Wax to receive, and marble to retain.

LORD BYRON, *Beppo*. St. 34. (1817)

It made their hearts . . . melt like wax within them.

KINGSLEY, *Hereward the Wake*. Ch. 31. (1866)

11 He fashioneth their hearts alike. (Qui finxit sigillatim corda eorum.)

*Old Testament: Psalms*, xxxiii, 15. (c. 350 B.C.)

Every human heart is human.

LONGFELLOW, *Hiawatha: Intro.*, l. 91. (1855)

The same heart beats in every human breast.

MATTHEW ARNOLD, *Buried Life*, l. 23. (c. 1870)

Hearts are unlike as faces.

S. G. CHAMPION, *Racial Proverbs*, p. 441. (1938)

A Japanese proverb.

12 Create in me a clean heart, O God; and renew a right spirit within me. (Cor mundum crea in me Deus.)

*Old Testament: Psalms*, li, 10. (c. 650 B.C.)

Would I were as happy as my heart is clean!

(Tam felix utinam quam pectore candidus essem!)

OID, *Ex Ponto*. Bk. iv, epis. 14, l. 43. (A. D. 13)

Brave hearts and clean! and yet—God guide them!—young.

TENNYSON, *Merlin and Vivien*, l. 29. (1870)

13 Exalt not thy heart, that it be not brought low.

PTAH-HOTEP, *Instruction*. No. 25. (c. 3550 B.C.)

Prisse Papyrus. Gunn, tr.

14 One knows not what may be in the heart [of another].

PTAH-HOTEP, *Instruction*, l. 134. (c. 3550 B.C.)

The proverb is repeated twice in the *Eloquent Peasant* story (B 2. 8–9, B 2. 29–30x).

A man knows not what is in the heart of his fellow.

AHIKAR, *Teachings*. Col. xi, l. 163. (c. 550 B.C.)

There is nothing more unfathomable than the heart of man. (οὐδὲν ἀφραστότερον πέλειαι νόου ἀνθρώποισι.)

UNKNOWN, *Homer's Epigrams*. No. 5. (c. 400 B.C.)

The heart is deep. (Cor altum.)

*Old Testament: Psalms*, lxiv, 6. (c. 350 B.C.)

No one but God and I know what is in my heart.

ROBERT HICHENS, *Garden of Allah*, p. 181. (1904)

15 A honey tongue, a heart of gall.

WALTER RALEGH, *The Nymph's Reply*. (c. 1599) See under DISSIMULATION.

16 The mouth sheweth often what the hart thinketh.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, p. 26. (1477)

Gonzaga . . . thought, what the heart did think,  
the tongue would clink.

ROBERT GREENE, *Mamillia*. (1583) *Works*  
(Grosart), ii, 116.

What his heart thinks his tongue speaks.

SHAKESPEARE, *Much Ado about Nothing*, iii,  
2, 14. (1598) See also under CANDOR.

What the Harte thinketh, the Tongue speaketh.

WILLIAM CAMDEN, *Remains* (1870), p. 334.  
(1605) RAY, *English Proverbs*, p. 13. (1670)

When the heart is full the tongue will speak.

JAMES KELLY, *Scottish Proverbs*, p. 356. (1721)

The mouth obeys badly when the heart murmurs.  
(La bouche obéit mal lorsque le cœur murmure.)

VOLTAIRE, *Tancrède*. Act i, sc. 4. (1759)

He who expands his heart contracts his mouth.

S. G. CHAMPION, *Racial Proverbs*, p. 364.  
(1938) A Chinese proverb.

1  
The thirst of the heart cannot be slaked with  
a drop of water.

SADI, *Gulistan*. Ch. 5, Apol. 8. (c. 1258)

2  
The Lord hath sought him a man after his  
own heart. (Quaesivit Dominus sibi virum  
iuxta cor suum.)

Old Testament: I Samuel, xiii, 14. (c. 700 B. C.)

I am going to give you a mission after your own  
heart.

MRS. HUNGERFORD, *Rossmoyne*. Bk. i, ch. 6.  
(1883)

3  
I have the heart of a child. (ἀβάκην τὰν φρέν'  
ἔχω.)

SAPPHO. *Fragments*. Frag. 74. (c. 610 B. C.) See  
EDMONDS, *Lyra Graeca*, i, 235.

4  
His heart is loftier than his destiny. (Hsin  
kao ming pu kao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
672. (1875)

If the heart be not wounded, the eyes will not  
weep. (Jên pu shang hsin lei pu liu.)

SCARBOROUGH, *Chinese Proverbs*. No. 802.

Though conversing face to face, their hearts are  
a thousand miles apart. (Tui mien yü yü, hsin  
ko ch'ien shan.)

SCARBOROUGH, *Chinese Proverbs*. No. 2282.

5  
Brent brow and lily skin,  
A loving heart and a leal within,  
Is better than gowd or gentle kin.

WALTER SCOTT, *Rob Roy*. Ch. 36. (1818)

6  
I'll warrant him heart-whole.

SHAKESPEARE, *As You Like It*, iv, 1, 49. (1600)

7  
I will wear him . . . in my heart of heart.

SHAKESPEARE, *Hamlet*, iii, 2, 78. (1600)

From heart of very heart, . . . welcome.

SHAKESPEARE, *Troilus and Cressida*, iv, 5, 171.  
(1601)

His deep engrave In your heart's heart.

DRUMMOND OF HAWTHORNDEN, *Poems* (1711)  
39/1. (c. 1640)

In my heart of hearts I feel your might.

WORDSWORTH, *Intimations of Immortality*.  
(1806)

She should be admitted to his heart of hearts.

ANTHONY TROLLOPE, *The Last Chronicle of*  
*Barset*. Bk. ii, ch. 73. (1867)

8  
And let me wring your heart; for so I shall,  
If it be made of penetrable stuff.

SHAKESPEARE, *Hamlet*, iii, 4, 36. (1600)

9  
O tiger's heart wrapt in a woman's hide!

How couldst thou drain the life-blood of the  
child?

SHAKESPEARE, *III Henry VI*, i, 4, 137. (1591)

Tyger's heart wrapt in a Player's hide.

ROBERT GREENE, *A Groat's Worth of Wit*.  
(1592) Parodying Shakespeare's line in his  
famous attack on the poet.

10  
Set your heart at rest.

SHAKESPEARE, *A Midsummer-Night's Dream*,  
ii, 1, 121. (1596) RAY, *Proverbs*, p. 190. (1670)

11  
I will wear my heart upon my sleeve  
For daws to peck at.

SHAKESPEARE, *Othello*, i, 1, 64. (1605)

"Young Strephon wears his heart upon his  
sleeve,"

Thus Sardon spoke, with scoffing air;  
Perhaps 'twas envy made the gray-beard grieve—  
For Sardon never had a heart to wear.

R. W. GILDER, *Strephon and Sardon*. (c. 1891)

He had not worn his heart on his sleeve, exactly,  
but it had been visible to men, and especially  
to women.

JAMES PAYN, *In Marker Overt*. Ch. 23. (1895)

Idiot that I am to wear my heart on my sleeve.  
BERNARD SHAW, *Man and Superman*. Act iii.  
(1903)

Custance doesn't wear his heart on his sleeve—  
or his mind in his face.

R. A. J. WALLING, *The Spider and the Fly*,  
p. 187. (1940)

He's not one to wear his heart on his sleeve, as  
the saying is.

GEORGETTE HEYER, *Envious Casca*, p. 110. (1941)

12  
Cursed be the heart that had the heart to do it!

SHAKESPEARE, *Richard III*, i, 2, 15. (1592)

I hadn't the heart or face to do it.

TENNYSON, *The Promise of May*. Act iii, l. 377.  
(1882)

13  
Yet I am not harte seke.

JOHN SKELTON, *Magnyfycence*, l. 1640. (1526)

It will make you sick at the heart to see it.

STEFANO GUAZZO, *Civile Conversation*, ii, 77.  
(1581) Pettie, tr.

Heart sick with thought.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 1, 69. (1594)

Heart-sick of his country's shame.

WILLIAM COWPER, *The Task*, ii, 244. (1784)

I have concealed our troubles until I am heart-  
sick.

MRS. HENRY WOOD, *Mrs. Halliburton's Trou-*  
*bles*. Bk. iii, ch. 24. (1862)



1  
I thought to undermine the heart  
By whispering in the ear.  
SIR JOHN SUCKLING, *The Siege of a Heart* (c. 1635)

2  
Thou shalt rest sweetly if thy heart reprehend thee not. (Suaviter requiesces, si cor tuum te non reprehenderit.)

THOMAS À KEMPIS, *De Imitatione Christi*. Pt. ii, ch. 6, sec. 1. (c. 1420)

Only the heart without a stain knows perfect ease (Ganz unbefleckt genießt sich nur das Herz.)

GOETHE, *Iphigenie auf Tauris*. Act iv, sc. 4. (1787)

3  
If the teeth ache, they can be pulled. If the heart aches, what then? Shall we pluck it out?  
H. D. THOREAU, *Winter*, 23 Feb., 1857.

4  
In thy soft heart there is no stubborn flint. (Nec in tenero stat tibi corde silex.)

TIBULLUS, *Elegies*. Bk. i, eleg. i, l. 64. (19 B. C.)  
Mine is a soft heart. (Molle cor esse mihi.)

OVID, *Ex Ponto*. Bk. i, epis. 3, l. 32. (c. A. D. 13)  
My heart is not made of horn. (Neque enim mihi cornea fibra est.)

PERSIUS, *Satires*. Sat. i, l. 47. (c. A. D. 58)

5  
From the bottom of the heart. (Imo pectore.)  
VERGIL, *Aeneid*. Bk. xi, l. 377. (19 B. C.)

6  
Men are to be caught on the rebound.  
WHYTE-MELVILLE, *Satanella*. Ch. 8. (1872)  
Many a heart is caught in the rebound, i. e. after a repulse by another.

VINCENT LEAN, *Collectanea*, iv, 41. (1902)

7  
Weele waite on you with all our hearts.—And a piece of my luer too.

UNKNOWN, *Mucedorus*, sig. F4. (1598)  
With all my heart and a piece of my liver.

SWIFT, *Polite Conversation*. Dial. i. (1738)

8  
Thy hart is in thy hose!  
UNKNOWN, *Towneley Plays*. No. 12, l. 424. (c. 1410)

Myn herte fil doun ynto my too [toe].  
UNKNOWN, *Hymns to the Virgin*, 91. (c. 1430)  
Their hertes be in theyr hose.

JOHN SKELTON, *Works* (Dyce), ii, 35. (c. 1525)  
Your hert is in your hose all in despaire.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)  
Peter being feared . . . as if his herte had been in his hele clene gon.

NICOLAS UDALL, *Paraphrase of Erasmus, Luke*, xxiii, 174b. (1548)  
When the Bishop heard this, . . . his heart was in his heeles.

JOHN FOXE, *Book of Martyrs*. Bk. iii, ch. 11. (1563)

Young Eustace wore his heart in 's breeches.  
BEAUMONT AND FLETCHER, *The Elder Brother*. Act v, sc. 1. (c. 1613)

Whose soul and spirit . . . are now even in her shoes.

DAVID GARRICK, *Correspondence*, i, 271. (1767)

My heart sank, as the saying is, into my boots.  
STEVENSON, *Treasure Island*. Ch. 13. (1883)  
[It] sent the sister's heart into her shoes.

MRS. HUMPHRY WARD, *Robert Elsmere*, ii, 153. (1888)

Cholera was decimating the troop, and the hearts of brave men were in their boots.

ARCHIBALD FORBES, *Barracks, Bivouac, and Battle*, p. 2. (1891)

My head was adamant, but, as the saying is, my heart was in my boots.

E. V. LUCAS, *Domesticities*, p. 39. (1900) See also under FEAR.

## II—The Broken Heart

9  
Yet wole I telle it, though myn herte breste.  
CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 599. (c. 1380)

For which right now myn herte ginneth blede.  
CHAUCER (?), *Troilus and Criseyde*, iv, 12.  
No truer word, save God's, was ever spoken,  
Than that the largest heart is soonest broken.

WALTER SAVAGE LANDOR, *Epigram*. (c. 1846)

As an egg, when broken, never  
Can be mended, but must ever  
Be the same crushed egg for ever—  
So shall this dark heart of mine!

THOMAS HOLLEY CHIVERS, *To Allegra Florence in Heaven*. (1845)

10  
The Lord is nigh unto them that are of a broken heart. (Iuxta est Dominus iis, qui tribulato sunt corde.)

*Old Testament: Psalms*, xxxiv, 18. (c. 250 B. C.)

How else but through a broken heart  
May Lord Christ enter in?

OSCAR WILDE, *The Ballad of Reading Gaol*. Pt. v, st. 14. (1898)

11  
Now cracks a noble heart.  
SHAKESPEARE, *Hamlet*, v, 2, 370. (1600)  
My old heart is crack'd, is crack'd!

SHAKESPEARE, *King Lear*, ii, 1, 92. (1605)

12  
When your heart is broken, your boats are burned. It is the end of happiness and the beginning of peace.

SHAW, *Heartbreak House*. Act ii. (1913)

13  
Don't tell me about women breaking men's hearts. The only thing they can ever break is their bank-roll.

EUGENE WALTER, *The Easiest Way*. Act iii. (1909)

Hearts don't break; they bend and wither.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

## III—The Hard Heart

14  
For many a man so hard is of his herte,  
He may nat wepe al-thogh him sore smerte.

CHAUCER, *Canterbury Tales: Prologue*, l. 229. (c. 1386)

Salomon seith: "he that hath over-hard an herte, atte laste he shal mishappe and mistyde."

CHAUCER, *The Tale of Melibeus*. Sec. 56.

1 I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (Auferam cor lapideum de carne vestra, et dabo vobis cor carneum.)

*Old Testament: Ezekiel*, xxxvi, 26. (c.590 B.C.)

There is no flesh in man's obdurate heart.

WILLIAM COWPER, *The Task*, ii, 8. (1784)

Are your hearts of flesh or stone?

WALTER SCOTT, *Lord of the Isles*, vi, 29. (1814)

2 Hardhearted man. (σχετλιώτατε ἀνδρῶν.)

HERODOTUS, *History*. Bk. iii, ch.155. (c.455 B.C.)

3 His heart within him is pitiless as bronze. (χάλκεον δέ οἱ ἦτορ νηλεές ἐν στήθεσιν.)

HESIOD, *Theogony*, l. 764. (c. 750 B.C.)

4 Hard of heart, like adamant. (ἀδάμαντος ἔχον κρατερόφρονα θυμόν.)

HESIOD, *Works and Days*, l. 147. (c. 800 B.C.)

The phrase "heart of adamant" is repeated in *Theogony*, l. 239. Adamant (from ἀ not + δαμάω, I tame), was applied by the Greeks to their hardest metal, probably steel, and by Theophrastus to the hardest gem then known, the emery-stone of Naxos.

She's not a woman of adamant. (οὐκ ἀδαμαντίνια ἐστίν.)

THEOCRITUS, *Idyls*. No. iii, l. 39. (c. 270 B.C.)

Cited by ERASMUS, *Adagia*, i, vii, who gives the Latin, "Adamantinus," adamantine. A proverbial phrase for any one inexorable or not to be moved.

5 The heart in thy breast is of iron. (σοί γε σιδήρεος ἐν φρεσὶ θυμός.)

HOMER, *Iliad*. Bk. xxii, l. 357. (c. 850 B.C.)

Repeated in xxiv, 205; xxiv, 521; *Odyssey*, xxiii, 172, and elsewhere.

The heart in my breast is not of iron, but hath compassion. (οὐδέ μοι αὐτῇ | θυμός ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.)

HOMER, *Odyssey*. Bk. v, l. 190. (c. 850 B.C.)

A heart of iron and fashioned out of rock. (σιδηρόφρων τε καὶ πέτρας ἐργασμένος ὄστις.)

AESCHYLUS, *Prometheus Bound*, l.244. (470 B.C.)

Love hath melted in me a heart of iron. ("Ἔρος . . . | κῆμε μάλθακον ἐξ ἐπότησε σιδαρίων.)

THEOCRITUS, *Idyls*. No. xxix, l. 24. (c. 270 B.C.)

6 Thy heart is ever harder than stone. (σοὶ δ' αἰεὶ καρδίη στερεωτέρη ἐστὶ λίθου.)

HOMER, *Odyssey*. Bk. xxiii, l. 103. (c. 850 B.C.)

His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. (Cor eius indurabitur tamquam lapis, et stringetur quasi malleatoris incus.)

*Old Testament: Job*, xli, 24. (c. 400 B.C.)

With hearts of stone are there many. (Lapideus sunt corde multi.)

ENNIUS, *Erechtheus*. Frag. 144, Loeb. (c. 180 B.C.)

Care makes my heart a stone, hardship wastes my body. (Lapis cor cura, aerumna corpus conficit.)

PACUVIUS, *Periboea*. Frag.301, Loeb. (c.160 B.C.)

Your hearts become hard, like stones or even harder.

MOHAMMED, *The Koran*, ii, 69. (c. 622)

It mighte han maad an herte of stoon to rewe.

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 114. (c. 1380)

Som tyrant is, as ther be many oon,

That hath an herte as hard as any stoon.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 745. (c. 1388)

Me thynketh myn hert ys harder than a ston.

UNKNOWN, *Pety Job*, l. 318. (c. 1400) See *Twenty-Six Political Poems*, p. 131.

A lord that hath no pite in him, hath a hert as harde as a stone.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, p. 347. (c. 1489)

Your mvsing wald perss ane hairt of stane.

WILLIAM DUNBAR, *Poems*, lxxv, 40. (c. 1510)

Joyn then all hearts that are not stone.

THOMAS PESTEL, *Psalm for Christmas Morning*. (a. 1659)

I should have a heart as hard as stone were I to remain here.

JAMES BOSWELL, *Letters*, ii, 364. (1789)

It was enough to melt the very heart of a stone.

JACK DOWNING, *Life and Writings: Introduction*. (1834)

The widow's lamentations . . . would have pierced a heart of stone.

DICKENS, *Pickwick Papers*. Ch. 14. (1837)

His heart is hard as stone. (Tieh shih hsin 'chang.)

DOOLITTLE, *Chinese Vocabulary*, i, 231. (1872)

You must have a heart of stone.

PATRICK HAMILTON, *Angel Street*. Act i. (1941)

7 The heart is hardest in the softest climes; The passions flourish, the affections die.

W. S. LANDOR, *Hellenics*. No. xv. (1847)

8 Albeit their heartes seeme tender, yet they harden them lyke the stone of Sicilia, the which the more it is beaten the harder it is.

JOHN LYLY, *Euphues* (Arber), p. 56. (1579)

9 As hard-hearted as a Scot of Scotland.

JOHN RAY, *English Proverbs*, p. 285. (1678)

10 Worse than a bloody hand is a hard heart.

SHELLEY, *The Cenci*. Act v, sc. 2. (1819)

11 My heart is turn'd to stone: and while 'tis mine,

It shall be stony.

SHAKESPEARE, *II Henry VI*, v, 2, 50. (1590)

My heart is turned to stone; I strike it, and it hurts my hand.

SHAKESPEARE, *Othello*, iv, 1, 193. (1605)

12 O the dullness and hardness of the human heart! (O hebetudo et duritia cordis humani.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 23, sec. 1. (c. 1420)

13 A heart as hard as flint.

UNKNOWN, *Poor Robin's Almanack*, May, 1675. Hard is her heart as flint or stone.

JOHN GAY, *Poems* (Underhill), ii, 278. (1720)

A selfish, spiteful heart, that is as hard as a flint.  
WALTER SCOTT, *St. Ronan's Well*. Ch. 22. (1823)

#### IV—Heart and Head

A faithless heart betrays the head unsound.  
JOHN ARMSTRONG, *The Art of Preserving Health*. Bk. iv, l. 284. (1744)

His madness was not of the head, but heart.  
LORD BYRON, *Lara*. Canto i, sec. 18. (1814)  
For his was error of head, not heart.

THOMAS MOORE, *The Irish Slave*, l. 45. (c. 1820)

Here the heart  
May give an useful lesson to the head.  
COWPER, *The Task*. Bk. vi, l. 85. (1784)  
A thick head can do as much damage as a hard heart.

HAROLD WILLIS DODDS, *Epigram*. (c. 1932)

Hearts may agree though Heads differ.  
THOMAS FULLER, *Gnomologia*. No. 2480. (1732)

Who hath no head, needs no heart.  
HERBERT, *Jacula Prudentum*. No. 994. (1640)

An honest heart being the first blessing, a knowing head is the second.

THOMAS JEFFERSON, *Letter to Peter Carr*. (1785)

Every one speaks well of his heart, but no one dares speak of his head. (Chacun dit du bien de son cœur, et personne n'en ose dire de son esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 98. (1665)  
Not every one who knows his own mind knows his own heart also. (Tous ceux qui connaissent leur esprit ne connaissent pas leur cœur.)

LA ROCHEFOUCAULD, *Maximes*. No. 103. (1665)  
The head cannot impersonate the heart for long. (L'esprit ne saurait jouer longtemps le personnage du cœur.)

LA ROCHEFOUCAULD, *Maximes*. No. 108. (1665)

The head is always the dupe of the heart. (L'esprit est toujours la dupe du cœur.)

LA ROCHEFOUCAULD, *Maximes*. No. 102. (1665)  
Monsieur de Rochefoucauld, in his Maxims, says, that *l'esprit est souvent la dupe du cœur*. If he had said, instead of *souvent*, *presque toujours* [almost always], I fear he would have been nearer the truth.

LORD CHESTERFIELD, *Letters*, 9 March, 1748.

La Rochefoucauld went even farther, for he wrote "toujours" not "presque toujours."

Nine times in ten, the heart governs the understanding.

LORD CHESTERFIELD, *Letters*, 15 May, 1749.

His heart runs away with his head.  
GEORGE COLMAN THE YOUNGER, *Who Wants a Guinea*. Act i, sc. 1. (1805)

My books don't tell one that it is a good heart that gets on in the world: it is a hard head.

LORD LYTTON, *My Novel*. Pt. ii, ch. 4. (1853)

We possess nothing that is not mortal except the blessings of heart and head. (Nil non

mortale tenemus | pectoris exceptis ingenii que bonis.)

OVID, *Tristia*. Bk. iii, eleg. 7, l. 44. (c. A. D. 10)

The head alone knows what dwells in the heart.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 95. (c. 900)

If wrong our hearts, our heads are right in vain.

YOUNG, *Night Thoughts*. Night vi, l. 281. (1745)

#### HEAT

See also Hot

We see that one self same sunshine doth both harden the clay, and dissolve the wax.

GEORGE GASCOIGNE, *Hemetes*. (1579) *Works*, ii, 476.

By the heat of the sun wax is softened, and yet clay is hardened.

THOMAS ADAMS, *Sermons* (1861) ii, 476. (1629)

The same heat that melts the wax, will harden the clay.

WILLIAM SECKER, *The Nonsuch Professor in His Meridian Splendor*, ii, 25. (1660)

It's not so much the heat as the humidity.

LONDON MITCHELL, *The New York Idea* Act i. (1906)

It's not the heat that gets you, it's the humidity.

JONATHAN LATIMER, *The Lady in the Morgue*, p. 29. (1936)

As they put it in Saint Louis, it isn't the heat, it's the humidity.

ROBERT G. DEAN, *Layoff*, p. 216. (1942)

We must do something, and i' the heat.

SHAKESPEARE, *King Lear*, i, 1, 312. (1605)

All-conquering heat, oh, intermit thy wrath!

THOMSON, *The Seasons: Summer*, l. 451. (1727)

Heat, ma'am! It was so dreadful here that I found there was nothing left for it but to take off my flesh and sit in my bones.

SYDNEY SMITH. (c. 1830) See *Lady Holland, Memoir*. Ch. 9. But "Heat breaks no bones" says a Russian proverb.

He gives off more heat than cold. (Et il remest plus chaud que brese.)

MONTAIGLON, ed., *Recueil des Fabliaux: De Constant du Hamel*, l. 162. (c. 1250)

After great heat cometh cold.

CHAUCER (?), *Proverbs*, l. 3. (c. 1390)

A matter begon with such heate, shoulde not ende with a bitter colde.

JOHN LYL, *Euphues and His England* (Arber), p. 303. (1580) See also under ARGUMENT.

Neither heat nor cold abides always in the sky. (Ne caldo, ne gelo resta mai in cielo.)

JOHN RAY, *Proverbs: Italian*, p. 47. (1678)

TO BLOW HOT AND COLD, see HOT AND COLD.

## HEATHEN

<sup>1</sup> The Heathens when they died, went to Bed without a Candle.

THOMAS FULLER, *Gnomologia*. No. 4589. (1732)

<sup>2</sup> The heathen, in his blindness,  
Bows down to wood and stone.

REGINALD HEBER, *From Greenland's Icy Mountains*. (1812)

The 'eathen in 'is blindness bows down to wood an' stone;

'E don't obey no orders unless they is 'is own.

RUDYARD KIPLING, *The 'Eathen*. (1892)

<sup>3</sup> A very heathen in the carnal part,  
Yet still a sad, good Christian at her heart.  
POPE, *Moral Essays*. Epis. ii, l. 67. (1735) Referring to the Duchess of Hamilton.

<sup>4</sup> Why do the heathen rage, and the people  
imagine a vain thing? (Quare fremuerunt  
Gentes, et populi meditati sunt inania?)

*Old Testament: Psalms*, ii, l. (c. 350 B. C.) Repeated in *Acts*, iv, 25.

## HEAVEN

See also Paradise

<sup>5</sup> No coming to heaven with dry eyes.

THOMAS ADAMS, *Sermons*, ii, 373. (1629) "The proverb is too true for many, No man comes to heaven with dry eyes."—*Ibid*, p. 180. The Dutch say, "Men komt niet lagchende in dem Hemel" (Men go not laughing to heaven)

<sup>6</sup> Heaven only knows how dear he was to me.  
ADDISON, *The Spectator*. No. 164. (1711)

"For heaven's sake, no," said his companion.

WALTER SCOTT, *The Black Dwarf*. Ch. 3. (1816)

How in heaven's name did you manage it?

EDNA LYALL, *In Golden Days*. Bk. iii, ch. 14. (1885)

<sup>7</sup> Jerusalem the golden, with milk and honey  
blest.

(Urbs Syon aurea, patria lactea, cive decora.)  
BERNARD OF CLUNY, *Hora Novissima: Urbs Syon Aurea*. (c. 1150)

Where the wicked cease from troubling,  
And the weary are at rest.

GERALD MASSEY, *Jerusalem the Golden*. (c. 1870)

That heaven, in which "the wicked cease from troubling and the weary are at rest."

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 10. (1850)

<sup>8</sup> I can hardly think there was ever any scared  
into Heaven.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 52. (1643)

No Man was ever scared into Heaven.

THOMAS FULLER, *Gnomologia*. No. 3607. (1732)

<sup>9</sup> What cares heaven for the cries of the dogs?

BURCKHARDT, *Arabic Proverbs*. No. 81. (1817)

What do government officials care for the complaints of the lower classes?

<sup>10</sup>

I am in heaven. (In caelo sum.)

CICERO, *Ad Atticum*. Bk. ii, No. 9. (c. 50 B. C.)  
With delight.

I knew a man . . . caught up to the third heaven.  
(ἤλθον οὐρανόν.)

*New Testament: II Corinthians*, xii, 2. (A. D. 57) The *Vulgate* is, "Ad tertium caelum."

And we have created over you seven heavens.

MOHAMMED, *The Koran*, ii, 178. (c. 630) Sale, tr. The Mohammedans recognized seven heavens, as well as the Jews, corresponding to the seven planets. The Egyptian cosmography had eleven heavens.

Hee seemed to bee rapt into the thirde heaven.

GEORGE PETTIE, *Petite Pallace*, p. 133. (1576)

He looked upon himself as approaching to the seventh heaven.

WALTER SCOTT, *St. Ronan's Well*. Ch. 26. (1824)

The Sheik . . . rolled his eyes . . . between every draught, as though the drink . . . had come from the seventh heaven.

A. W. KINGLAKE, *Eothen*. Ch. 17. (1844)

Lady Ramsay was in the seventh heaven of delight.

rita, *After Long Grief*. Ch. 22. (1883) The highest heaven, from the Jewish and Moslem seventh heaven, the abode of Jahveh, or Allah, and the most exalted angels.

<sup>11</sup>

Heaven means to be one with God.

CONFUCIUS, *Analects*. (c. 500 B. C.) As quoted by FARRAR, *What Heaven Is*.

Heaven is the presence of God.

CHRISTINA ROSSETTI, *Seek and Find*. (1879)

Heaven is to be at peace with things.

GEORGE SANTAYANA, *Sonnets*. No. 49. (1894)

<sup>12</sup>

Heav'n would no bargain for its blessings drive.

JOHN DRYDEN, *Astrea Redux*, l. 137. (1660)

Heaven is a cheap Purchase, whatever it cost.

THOMAS FULLER, *Gnomologia*. No. 2481. (1732)

'Tis heaven alone that is given away,

'Tis only God may be had for the asking.

LOWELL, *Vision of Sir Launfal: Prelude*. (1848)

<sup>13</sup>

The way to Heaven is as near in the Holy Land (if not nearer) as in England or Spain.

ELEANOR OF CASTILE, wife of Edward I, when she insisted on accompanying him on a crusade. (1270) See CAMDEN, *Remains*, p. 283.

Whersomeuer one dye, the waye to the other worlde is all like.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 35. (1477) Quoting Pythagoras.

We know the way to heaven to be as ready by water as by land.

FRIAR ELSTOWE, when threatened by Essex with drowning in the Thames. (1532) See FROUDE, *History of England*. Ch. 5; STOWE, *Annales of England*, p. 562.

A terrible tempest did arise, and Sir Humphrey said cheerfully, . . . "We are as near heaven here at sea as at land."

THOMAS FULLER, *Worthies: Devon*, i, 418. (1583) These words, uttered by Gilbert, are

said to have been heard by the men on board his companion ship, the *Hind*, just before his own ship, the *Squirrel*, disappeared among the icebergs off the Azores in 1583.

He sat upon the deck,

The Book was in his hand;

"Do not fear! Heaven is as near,"

He said, "by water as by land."

LONGFELLOW, *Sir Humphrey Gilbert*. (1848)

All places are distant from heaven alike.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. ii, sec. ii, mem. 4. (1621)

To one bewailing himself that he should not die in his own country: "Be of comfort," saith he [Diogenes], "for the way to heaven is alike in every place."

WILLIAM PENN, *No Cross, No Crown*. Ch. 19. (1669)

1 He will never get to Heaven, that desires to go thither alone.

THOMAS FULLER, *Gnomologia*. No. 2411. (1732)

Heaven is worth the whole World.

THOMAS FULLER, *Gnomologia*. No. 2482.

Heaven will make amends for all.

THOMAS FULLER, *Gnomologia*. No. 2483.

2 Hello, Central! give me heaven,  
For my mama's there.

CHARLES K. HARRIS, *Hello, Central! Give Me Heaven*. (1901)

3 All this, and Heaven too!

PHILIP HENRY. (a. 1696) See MATTHEW HENRY, *Life of Philip Henry*, p. 70. Title of novel by Rachel Field. (1938)

All this and a place in the country.

LEE THAYER, *Hanging's Too Good*, p. 6. (1943)

4 Olympus, where they say, is the abode of the gods, which stands for ever. (Ὀλύμπιον δὲ θεῶν ἔδος ἀσφαλὲς αἰεὶ ἔμμεναι.)

HOMER, *The Odyssey*. Bk. vi, l. 42. (c. 850 B. C.)

5 Heaven is largely a matter of digestion.

ELBERT HUBBARD, *A Thousand and One Epigrams*, p. 34. (1914)

The Coney Island of the Christian imagination.

ELBERT HUBBARD, *Roycroft Book of Epigrams*.

6 Heaven protects children, sailors and drunken men.

THOMAS HUGHES, *Tom Brown at Oxford*. Ch. 12. (1861) Quoted as a saying. See DRINKING: DRUNKENNESS.

7 Great is the idleness which prevails in heaven. (Magna otia caeli.)

JUVENAL, *Satires*. Sat. vi, l. 394. (c. A. D. 120)  
Perhaps a play upon the Latin proverb, "In caelo quies" (In heaven there is rest).

8 By continual use of the gates of Heaven it is possible to preserve them from dust. (T'ien mǎn k'ai hoh nǎng wéi t'zu.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)* Sec. 10. (c. 550 B. C.) Old, tr.

The gates of heaven . . . are not unlocked with a golden key.

WILLIAM SECKER, *The Nonsuch Professor*, ii, 134. (1660)

The ways of men are narrow, but the gates of heaven are wide.

H. W. THOMPSON, *Body, Boots and Britches*, p. 489. (1940)

9 The net of Heaven has large meshes, and yet nothing escapes it.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 73. (c. 550 B. C.) Old, tr.

10 Heaven has no favourites; it always aids the good man.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 79. (c. 550 B. C.) Old, tr.

Heaven always favors good desires. (Siempre favorece el cielo los buenos deseos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

Heaven responds to man as quickly as shadow to form or echo to voice. (T'ien chih ying jên min ju ying hsiang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2315. (1875)

Heaven stands by the good man. (Ch'i jên t'ien hsiang.)

SCARBOROUGH, *Chinese Proverbs*. No. 2327.

11 Heaven does not speak.

MENCIUS, *Discourses*. Bk. v, pt. i, ch. 5, sec. 5. Quoting Confucius.

12 We are no nearer heaven on top of Mount Cenis than at the bottom of the sea. (Nous ne sommes pas plus prez du ciel sur le mont Cenis, qu'au fond de la mer.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

13 It is the opinion of Socrates and mine also, that the wisest judging of heaven is not to judge of it at all. (C'est, à l'advis de Socrate, et au mien aussi, le plus sagement jugé du ciel. que n'en juger point.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

Heaven were not Heaven, if we knew what it were.

SIR JOHN SUCKLING, *Against Fruition*. (c. 1635)

14 A Persian's Heav'n is easily made,  
'Tis but black eyes and lemonade.

THOMAS MOORE, *Intercepted Letters*. No. vi, l. 32. (1806)

That Prophet ill sustains his holy call,

Who finds not heav'n's to suit the tastes of all.

THOMAS MOORE, *Lalla Rookh: The Veiled Prophet of Khorassan*, l. 558. (1817)

15 If his wife or any of his children had been diseased or troubled, he would say vnto them: "We may not looke at our pleasures to goe to heauen in Fetherbeddes."

SIR THOMAS MORE, in HARPSFIELD, *Life*, p. 75. (c. 1520)

Wee cannot goe to heaven on beds of down.

RICHARD BRATHWAIT, *The English Gentleman*, p. 152. (1630)

To go to heaven in a featherbed. *Non est e terris mollis ad astra via.* (Not easy is the passage from the earth to the stars.)

JOHN RAY, *English Proverbs*, p. 243. (1678)

None go to heaven on a featherbed.

ROBERTSON, *Phraseologia Generalis*, p. 718. (1681)

There is no going to Heaven in a Sedan.

THOMAS FULLER, *Gnomologia*. No. 4910. (1732)

1 That they may be considered wise, they rail at heaven. (Ut putentur sapere, coelum vituperant.)

PHAEDRUS, *Fables*. Bk. iv, fab. 6, l. 26. (c. 25 B. C.)

2 A man must go old to the court, and young to a cloister, that would go from thence to heaven.

JOHN RAY, *English Proverbs*, p. 117. (1678)

3 Sydney Smith said that his idea of Heaven was eating foie gras to the sound of trumpets.

SAMUEL ROGERS, *Table-Talk*. (1856)

4 Our daily bread depends on Heaven; Heaven knows how each man gets his living. (Ch'ih fan k'ao t'ien; ch'ih fan pu man t'ien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2320. (1875)

Men deceive good men; men fear bad men; Heaven does neither. (Jên shan jên ch'í t'ien pu ch'í; jên o jên p'a t'ien pu p'a.)

SCARBOROUGH, *Chinese Proverbs*. No. 2322.

Man may not know, but Heaven does. (Jen pu chih t'ien chih.)

SCARBOROUGH, *Chinese Proverbs*. No. 2340

5 Heaven . . . The treasury of everlasting joy.

SHAKESPEARE, *II Henry VI*, ii, 1, 17. (1590)

6 I hope we shall meet in heaven.

SWIFT, *Polite Conversation*. Dial. i. (1738)

7 In heaven I hope to bake my own bread and clean my own linen.

H. D. THOREAU, *Early Spring in Massachusetts*. 3 March, 1841.

Heaven is a place where you can have a little conversation.

AMOS BRONSON ALCOTT. As recorded by THOREAU, *Winter*, 17 Jan., 1860.

Heaven might be defined as the place which men avoid.

H. R. THOREAU, *Excursions*. (1863)

8 No man must go to Heaven who has not sent his heart thither before.

THOMAS WILSON, *Maxims of Piety*. (c. 1755)

9 Heaven lies about us in our infancy.

WORDSWORTH, *Intimations of Immortality*. St. 5. (1803)

Infancy: The period of our lives when, according to Wordsworth, "Heaven lies about us." The

world begins lying about us pretty soon afterward.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

10 Heye he sit that akere's deleth.

UNKNOWN, *Proverbs of Hendyng*. (c. 1300) In *Anglia*, 51.267.

He sits above that deals aikers [acres].

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

Heaven is above all yet; there sits a judge

That no king can corrupt.

SHAKESPEARE, *Henry VIII*, iii, 1, 100. (1612)

Well, God's above all.

SHAKESPEARE, *Othello*, ii, 3, 105. (1605)

## II—Heaven and Earth

11

If you are ignorant about things of earth, how can you know about things of heaven?

*Babylonian Talmud: Sanhedrin*, fo. 96a. (c. 450)

12 He finds no ascent to heaven and no seat on earth.

BURCKHARDT, *Arabic Proverbs*. No. 603. (1817)

So perplexed he knows not where to turn.

13

The heaven is my throne, and the earth is my footstool. (Caelum sedes mea, terra autem scabellum pedum meorum.)

*Old Testament: Isaiah*, lxvi, 1. (c. 725 B. C.)

14

If heuene be on this erthe . . .

It is in cloistere or in scale.

WILLIAM LANGLAND, *Piers the Plowman* Text B, passus x, l. 300. (1377)

I shal have myn hevene in erthe here.

CHAUCER, *Marchantes Tale*, l. 403. (c. 1388)

Certainly, it is Heaven upon Earth, to have a Man's Minde move in Charitie.

FRANCIS BACON, *Essays: Of Truth*. (1597)

A Heaven on Earth.

MILTON, *Paradise Lost*. Bk. iv, l. 208. (1667)

15

Heaven is our heritage,

Earth but a player's stage.

THOMAS NASHE, *In Plague Time*. (c. 1600)

16

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν . . . καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.)

*New Testament: Revelation*, xxi, 1. (c. A. D. 60)

The *Vulgate* is, "Et vidi caelum novum, et terram novam. Primum enim caelum, et prima terra abiit, et mare iam non est."

17

Without scaling mountains no one can know the height of heaven; without descending valleys, no one can know the depth of earth.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 18. (1875)

18

Absent thee from felicity awhile,

And in this harsh world draw thy breath in pain.

SHAKESPEARE, *Hamlet*, v, 2, 357. (1600)

## III—Heaven and Hell

<sup>1</sup>  
A man may go to Heaven with half the pains which it costs him to purchase Hell.

FIELDING, *Jonathan Wild*. Bk. iv, ch. 15. (1743)  
Heaven has a shining path—none walk along it; Hell's gateless wall to force, the nations throng it.

ARTHUR E. MOULE, *Proverbs from Ningpo*. DOOLITTLE, *Chinese Vocabulary*, ii, 323. (1872) The Germans say, "In die Hölle kommt man mit grösserer Mühe, als in den Himmel" (Men take more trouble to get to hell than to heaven), or, less literally, "The way to hell is more difficult than the way to heaven."

<sup>2</sup>  
All of Heaven and Hell is not known till hereafter.

THOMAS FULLER, *Gnomologia*. No. 540. (1732)  
Better go to Heaven in Rags, than to Hell in Embroidery.

THOMAS FULLER, *Gnomologia*. No. 898.  
Hell is wherever Heaven is not.

THOMAS FULLER, *Gnomologia*. No. 2489.

<sup>3</sup>  
In heaven all is bliss, in hell all is misery; on earth, between the two, both one thing and the other. (En el cielo todo es contento; en el infierno todo es pesar; en el mundo, como en medio, uno y otro.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 211. (1647)

<sup>4</sup>  
They that be in hell, wene there is none other heuen.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
CAMDEN, *Remains*, p. 334. (1605)

They verifie the olde Proverb, which is, That such as were never but in Hell, doo thinke that there is no other Heaven.

SIR JOHN SMYTHE, *Discourses Concerning the Formes of Weapons: Proeme*. (1590)

He that is in hell thinks there is no other heuen.

FRANCIS BACON, *Of the Colours of Good and Evil*. Sec. 6. (1597) From the Italian, "Chi è in inferno non sa ciò che sia cielo" (He who is in hell knows not what heaven is).

For, those the proverb saith, that liue in hell, Can ne'er conceive what 'tis in heauen to dwell.

GEORGE WITHER, *Juvenalia: Motto*. (1621)

They that be in hell, think there's no better in heauen.

JOHN RAY, *English Proverbs*, p. 102. (1670)

<sup>5</sup>  
I desire to go to Hell, not to Heaven. In Hell I shall enjoy the company of popes, kings and princes but in Heaven are only beggars, monks, hermits and apostles.

NICCOLO MACHIAVELLI. On his deathbed. (1530)  
The Germans say, "Himmel fur Klima; Hölle fur Gesellschaft" (Heaven for climate, Hell for Society).

<sup>6</sup>  
The mind is its own place, and in it self Can make a Heav'n of Hell, a Hell of Heav'n.

MILTON, *Paradise Lost*. Bk. i, l. 254. (1667)

Heaven and hell are near man, yea, in him.

SWEDENBORG, *Arcana Coelestia*. Sec. 8919. (1749)

I sent my Soul through the Invisible,  
Some letter of that After-life to spell:

And by and by my Soul return'd to me,  
And answered, "I Myself am Heav'n and Hell."

EDWARD FITZGERALD, tr., *Omar Khayyám*. (1859)

Heaven but the Vision of fulfill'd Desire,  
And Hell the Shadow from a Soul on fire.

EDWARD FITZGERALD, tr., *Omar Khayyám*.  
Heaven and hell are within the heart.

S. G. CHAMPION, *Racial Proverbs*, p. 363. (1938) A Chinese proverb.

<sup>7</sup>  
Hell is veiled in delights, and Heaven in hardships and miseries.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 85.

<sup>8</sup>  
Between us and heaven, hell or nothingness there is nothing but life, which of all things in the world is the frailest. (Entre nous et le ciel, l'enfer ou le néant, il n'y a donc que la vie, qui est la chose du monde la plus fragile.)

BLAISE PASCAL, *Pensées*. Pt. ii, art. 2. (c. 1660)

<sup>9</sup>  
To be in hell is to drift: to be in heaven is to steer.

SHAW, *Man and Superman*. Act iii. (1903)

<sup>10</sup>  
I had rather rule within my dark domain than to rehabit Coelum Imperium, and there live . . . a slave of the Most High.

ANTHONY STAFFORD, *Niobe*. (1611)

Better to reign in Hell than serve in Heav'n.

MILTON, *Paradise Lost*. Bk. i, l. 263. (1667)

The devil used to say that it was better to reign in Hell than to be a valet-de-chambre in Heaven.

FIELDING, *Jonathan Wild*. Bk. i, ch. 5. (1743)

<sup>11</sup>  
For 'tis not where we lie, but whence we Fell,  
The loss of Heaven's the greatest Pain in Hell.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

To appreciate heaven well

'Tis good for a man to have some fifteen minutes of hell.

WILL CARLETON, *Gone With a Handsomer Man*. (1885)

## IV—The Heavens

See also Sky

<sup>12</sup>  
Tho' the Heavens be glorious, yet they are not all Stars.

THOMAS FULLER, *Gnomologia*. No. 5010. (1732)

<sup>13</sup>  
The road to the heavens remains. (Restat iter caeli.

OVID, *Artis Amatoriae*. Bk. ii, l. 37. (c. 1 B. C.)

<sup>14</sup>  
The heavens declare the glory of God, and the firmament sheweth his handywork. (Caeli enarrant gloriam Dei, et opera manuum eius annunciant firmamentum.)

Old Testament: *Psalms*, xix, 1. (c. 250 B. C.)

## HEAVY

- 1  
Each heart as heavy as a log.  
COWPER, *The Yearly Distress*. St. 4. (c. 1780)
- 2  
Heavy as golde is.  
PALSGRAVE, *La Langue Françoise: Massif*. (1530)
- 3  
The weght of wickedness that makis youre herts heuyere than lede.  
RICHARD ROLLE OF HAMPOLE, *The Psalter*, iv, 3. (c. 1335)
- Myn herte is hevye so led.  
*Reliquiae Antiquae*, i, 121. (c. 1320)
- My synnnes ben hevye as hevye leed.  
THOMAS BRAMPTON, *Paraphrase on the Seven Penitential Psalms*, p. 13. (1414)
- Unwieldy, slow, heavy and pale as lead.  
SHAKESPEARE, *Romeo and Juliet*, ii, 5, 17. (1595)
- Try his wit, señor, you'll find it as heavy as lead.  
DRYDEN, *Love Triumphant*. Act i, sc. 1. (1694)
- He is heavy as lead.  
BERNARD MANDEVILLE, *The Fable of the Bees*, p. 54. (1714)
- My head is as heavy as so much lead.  
DICKENS, *David Copperfield*. Ch. 7. (1850)
- 4  
They are as heavy as dumplings.  
H. D. THOREAU, *Autumn*, 7 Oct., 1857.

## HEDGE

- 5  
Without a hedge a vineyard is laid waste.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxvi, 25. (c. 190 B. C.) Oesterley, tr.
- 6  
Better to keep under an old hedge than creepe under a new furs-bush.  
JOHN CLARKE, *Paroemiologia*, p. 25. (1639)
- Learne to Lye Warm; or, An Apology for that Proverb,  
'Tis Good Sheltering under an Old Hedge.  
UNKNOWN. Title of tract. (1674) RAY, *English Proverbs*, p. 351. (1678)
- Better shelter under an old Hedge, than a young Furzbush.  
THOMAS FULLER, *Gnomologia*. No. 922. (1732)
- It's better sheltering under an auld hedge than under a new-planted wood.  
SCOTT, *Heart of Midlothian*. Ch. 46. (1818)
- 7  
You'd break a gap where the hedge is whole.  
JOHN CLARKE, *Paroemiologia*, p. 80. (1639)
- You seek a brack [gap] where the hedge is whole.  
JOHN RAY, *English Proverbs*, p. 165. (1670)
- 8  
He has made many a white hedge black.  
JOHN CLARKE, *Paroemiologia*, p. 191. (1639)
- By stealing linen.
- 9  
Where the hedge is lowest, men maie soonest ouer.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)
- Where the hedge is lowest that commonlie is sonest cast to ground.  
WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 65. (1564)
- A low hedge is easily leapt over.  
WILLIAM CAMDEN, *Remains* (1870), p. 317. (1605) Cited by Ray and Fuller.
- The devil chose rather to assault Eve than Adam. . . . He labours to creep over where the hedge is lowest.  
WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 296. (1655)
- Men loup the dike where it is leaghest.  
JAMES KELLY, *Scottish Proverbs*, p. 250. (1721)
- Where the Hedge is lowest, Men leap over.  
THOMAS FULLER, *Gnomologia*. No. 5666. (1732)
- 10  
One who ever loved to be on the better side of the hedge.  
PHILEMON HOLLAND, tr., *Livy*, lxi, epit. 1246. (1600) In the better position.
- We are on the safer side of the hedge.  
RICHARD BAXTER, *Worc. Petit. Def.*, p. 24. (1653)
- To be on the wrong side of the hedge, or mistaken.  
ROBERT AINSWORTH, *Thesaurus Linguae Latinae: Erro*. (1816)
- 11  
A wall between preserves love.  
SAMUEL PALMER, *Moral Essays on Proverbs*, p. 168. (1710)
- A hedge between keeps friendship green.  
A. B. CHAELES, *Proverbial Folk-Lore*, p. 93. (1875)
- LOVE YOUR NEIGHBOR, YET PULL NOT DOWN YOUR HEDGE, *see under* NEIGHBOR.
- 12  
I am fain to shuffle, to hedge, and to lurch.  
SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 25. (1601)
- This rocking trick, to hedge thus, . . . to dodge and shuffle with God.  
ISAAC BARROW, *Sermons*, iii, 397. (c. 1670)
- Now, Criticks, do your worst, that here are met; For, like a Rook, I have hedg'd in my bet.  
GEORGE VILLIERS, DUKE OF BUCKINGHAM, *The Rehearsal*. (1672)
- [Some] like cunning Betters, sate judiciously hedging, and so ordered their matters that which side soever prevailed, they would be sure to be the Winners.  
ANDREW MARVELL, *Mr. Smirke*. (1676)
- That's laying against yourself.—I love a hedge.  
FIELDING, *Pasquin*. Act iii, sc. 1. (1736)
- To make a hedge; to secure a bet, or wager, laid on one side, by taking the odds on the other.  
*Sporting Magazine*, xviii, 100. (1801)
- Prophecy as much as you like, but always hedge.  
O. W. HOLMES, *Essays: Bread and Newspapers*. (1861)
- It was . . . natural for him to trim and hedge.  
LORD WOLSELEY, *Life of Marlborough*, ii, 291. (1894)
- 13  
Man seith to biworde, haegc sitteth that aceres dacleth.  
SKEAT, *Early English Proverbs*, ch. 6. *Anglo-Saxon Chronicle*. (1130) Hedge abides that fields divides.
- NO HEDGE WITHOUT EARS, *see under* EARS.



## HEEL

<sup>1</sup>  
To travel long out West, a man must be, in the local phrase, "well heeled."

BEADLE, *The Undeveloped West*, p. 351. (1873)  
Well provided with money.

<sup>2</sup>  
This was his signal to "heel" himself and come upon the ground.

JOAQUIN MILLER, *Life Amongst the Modocs*, p. 301. (1873) To arm himself, from arming a game-cock with a gaff or spur. A cock is said to be heeled when his spurs are on.

The man had gone off to "heel himself," and there would soon be trouble.

W. WRIGHT, *Big Bonanza*, p. 363. (1877)

Her stripling brought an armful of aged sheet-music from their room—for this bride went "heeled" as you might say.

MARK TWAIN, *A Tramp Abroad*. Ch. 32. (1880)

<sup>3</sup>  
It's time to lend my horse a heele.

ZACHARY BOYD, *Zion's Flowers*, p. 62. (c. 1620)  
Ply'd | With iron heel, his courser's side.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto iii, l. 484. (1663)

The word heel is taken for the spur itself. Hence we say . . . "he knows the heels; he obeys the heels; he answers the heels."

OSBALDISTON, *The British Sportsman*, p. 395. (1792)

<sup>4</sup>  
Touch me not on the sair heel.

FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595)

<sup>5</sup>  
Let your uncle kick his heels in your hall.

SAMUEL FOOTE, *The Minor*. Act ii. (1760) To stand waiting impatiently.

I'll trouble him [not] to leave me here kicking my heels.

MARRYAT, *Peter Simple*. Ch. 13. (1833)

<sup>6</sup>  
He was clapt in Prison, and came not out but with his heels forward.

G.H., tr., *History of the Cardinals of the Roman Church*. Bk. ii, ch. 2. (1670)

How came you hither, sir?—Faith, like a Corpse into Church, boy, with my heels foremost.

COLLEY CIBBER, *Love Makes a Man*. Act iv, sc. 2. (1701)

<sup>7</sup>  
Many a one hath had better counsell from his heeles, then from his elbows.

BISHOP JOSEPH HALL, *Contemplations*, xix, 8. (1612)

One pair of heels sometimes is worth two pair of hands.

JAMES HOWELL, *English Proverbs*, p. 2/1. (1659)

One Pair of Heels is worth two Pair of Hands; that is, it is better to run for it than be beaten.

NATHAN BAILEY, *Household Dictionary: Heel*. (1736) See also under LEG.

<sup>8</sup>  
Showing the hollow of the foot. (τὸ κοῖλον τοῦ ποδὸς δείξαι.)

HESYCHIUS, *Lexicon*. (c. A. D. 500) The Latin is, "Volam pedis ostendere."

Shewe a fayre paire of heeles.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
In the field a fayre payre of heeles to shew.

JOHN GRANGE, *Golden Aphroditis*, sig. D3. (1577)  
Darest thou . . . play the coward with thy indenture and show it a fair pair of heels and run from it?

SHAKESPEARE, *I Henry IV*, ii, 4, 52. (1597)  
But for these shackles, debt would often shew credit a light pair of heeles.

THOMAS ADAMS, *Works*, p. 55. (1630)

He hath shewed them a fair pair of heels.

JOHN RAY, *English Proverbs*, p. 70. (1678)

Folly will show a clean pair of heels.

WALTER SCOTT, *Ivanhoe*. Ch. 40. (1819)

Your husband will show them a clean pair of heels off the Nore.

BESANT AND RICE, *Chaplain of the Fleet*. Pt. i, ch. 12. (1881)

Black Dog, in spite of his wounds, showed a wonderful clean pair of heels.

STEVENSON, *Treasure Island*. Ch. 2. (1883)

When a person runs away through fear, he shews a pair of clean heels.

WILLIAM DICKINSON, *Glossary of Cumberland*, p. 66. (1899)

<sup>9</sup>  
I forthwith took to my heels. (Pedibus protinam me dedi.)

NAEVIUS, *Colax*. Frag. 36, Loeb. (c. 220 B. C.)  
He found himself a refuge in his heels. (Pedibus perflugium peperit.)

PLAUTUS, *Cistellaria*, l. 161. (c. 200 B. C.)

I took to my heels as fast as I could. (Ego me in pedes quantum queo.)

TERENCE, *Eunuchus*, l. 844. (161 B. C.)

With what timid foot he speeds away! (Ut timido pede vadit!)

LUCILIUS, *Satires*. Bk. xxviii, frag. 845, Loeb. (c. 131 B. C.)

This Manes had taken his heeles and renne away.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, i, 127. (1542)

Let us take our heels and run away.

WILLIAM WALKER, *Idiomatologia Anglo-Latina: Preface*. (1690)

The rabble incontinently took to their heels.

WASHINGTON IRVING, *Knickerbocker*. Bk. vii, ch. 11. (1809)

We just unfurled our heels and shoved.

MARK TWAIN, *Huckleberry Finn*. Ch. 40. (1884)

I told the king to give his heels wings.

MARK TWAIN, *A Connecticut Yankee*, p. 342. (1889)

<sup>10</sup>  
His yeomen bolde cast their heeles in their necke, and friskit it after him.

THOMAS NASHE, *Lenten Stuffe*, p. 8. (1599)  
They leaped headlong.

<sup>11</sup>  
You're treading on my heels. (Calces deteris.)

PLAUTUS, *Mercator*, l. 952. (c. 200 B. C.)

There bene also somme as men saie

That folwen Simon ate heles.

JOHN GOWER, *Confessio Amantis*. Bk. i, l. 18. (1390)

Death preaceth hard at your heeles.

ARTHUR GOLDING, tr., *Calvin upon the Psalms*, xlix, 13. (1571)

I kept close at his heels.

JOHN TYNDALL, *Glaciers of the Alps*. Bk. i, ch. 16. (1860)

1

Let him cool his heels there till morning.

WILLIAM ROWLEY, *A Match at Midnight*. Act iii. (1633) To be kept waiting.

O whilst their heels cool how do their hearts burn?

THOMAS FULLER, *The Holy State: The Courtier*. Bk. iv, ch. 1, sec. 17. (1642)

In this parlour Amelia cooled her heels, as the phrase is, near a quarter of an hour.

HENRY FIELDING, *Amelia*. Bk. vi, ch. 9. (1752)

2

[He] laid an archer by the heels.

REGINALD SCOT, *The Discoverie of Witchcraft*. Bk. iii, ch. 15. (1584)

Seized upon him and clapped him by the heels.

GUIBON GODDARD, *Introduction to Burton's Diary*, i, 160. (1654)

Now a new Misfortune feels,

Dreading to be laid by th' Heels.

SWIFT, *The Legion Club*, l. 197. (1736)

3

It is young Orlando, that tripped up the wrestler's heels.

SHAKESPEARE, *As You Like It*, iii, 2, 225. (1600)

Thy Constancy hath trip'd up Fortune's heel.

JOHN TAYLOR, *King's Majesty*. (1618)

Death has tripped up my heels.

JOSEPH ADDISON, *Rosamund*. Sc. 7. (1707)

I wish it were in my power to kick up his heels.

BARING-GOULD, *The Gaverocks*, iii, 58. (1887)

4

Better a fair pair of heels than die at the gallows.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 67. (1620)

Better a fair Pair of Heels, than a Halter.

THOMAS FULLER, *Gnomologia*. No. 861. (1732)

5

[He] turn'd short on his heel.

WILLIAM THOMPSON, *The Royal Navy-men's Advocate*, p. 38. (1757)

[He] turned upon his heel, and was striding out of the room.

FRANCES BURNEY, *Cecilia*, i, 61. (1782)

He turned round on his heels and marched out.

SCOTT, *Cruise of the Midge*. Ch. 8. (1834)

6

Go with their hose out at heeles.

THOMAS WILSON, *The Arte of Rhetorique*, 82b. (1553)

Worne out at heeles and elbows.

ABRAHAM FRAUNCE, *The Lawiers Logike*. Pt. i, iv, 27. (1588)

A good man's fortune may grow out at heels.

SHAKESPEARE, *King Lear*, ii, 2, 164. (1605)

Down at heels and out at elbows.

WILLIAM DARRELL, *A Gentleman Instructed in the Conduct of a Happy Life*, p. 212. (1732)

Her shoes went down at heel.

R. H. BARRHAM, *Ingoldsby Legends: St. Odille*. (1840)

Fray'd i' the knees, and out at elbow . . . and bursten at the toes, and down at heels.

TENNYSON, *Queen Mary*. Act i, sc. 1. (1875)

You've certainly run down at the heels.

HILEA BAILEY, *The Smiling Corpse*, p. 112. (1941)

7

He toke a surfet with a cup,

That made hym tourne his heels up.

WYNKYN DE WORDE, *Maid Emyln*. (c. 1500)

He strake him with his bullet full in the forehead . . . and withall turned vp his heeles.

RAPHAEL HOLINSHED, *Chronicles of Ireland*, iii, 93/2. (1577)

I would not for a duckat she had kicked vp her heeles.

THOMAS DEKKER, *The Honest Whore*. (1604) *Passer oultre*, to tipe up the heeles, to die.

RANDLE COTGRAVE, *Dictionary: Passer*. (1611)

He hath turned up their heels, and hath given them an everlasting fall.

JOHN BUNYAN, *The Heavenly Foot-man*, p. 148. (1688)

His heels he'll kick up,

Slain by an onslaught fierce of hiccup.

ROBERT BROWNING, *The Flight of the Duchess*. Pt. xvii, l. 33. (1845)

8

Exit the heel to end heels.

JEAN WEBB, *No Match for Murder*, p. 9. (1942)

I felt like a heel.

LEE THAYER, *Hanging's Too Good*, p. 85. (1943)

Gabrielle was his Achilles heel. She'd be glad to know that. Though she might resent being called a heel.

LAWRENCE TREAT, *O as in Omen*, p. 231. (1943)

HEEL OF ACHILLES, *see under* ACHILLES.

9

Ay hele ouer hed hourlande aboute.

UNKNOWN, *Early English Alliterative Poems*, C, 269. (c. 1350)

I couped Mungo's ale Clean heels o'er head.

ALEXANDER ROSS, *Helennore*. (1768)

He gave [him] such an involuntary kick in the Face as drove him Head over Heels.

UNKNOWN, *The Contemplative Man*, i, 133. (1771) "Head over heels," although fairly

common in modern usage, is a meaningless corruption of "heels over head."

Why did you hurl royalty . . . head over heels out of yonder Tuileries' window?

THACKERAY, *Paris Sketch-Book*, p. 32. (1840)

A total . . . summerset, or tumble heels-over-head.

CARLYLE, *Frederick the Great*, iv, 523. (1864)

## HEIR

See also Inheritance

10

The heir of eternity, self-begotten and self-born.

*Book of the Dead*. Ch. 15. (c. 4000 B. C.) (Papyrus of Nekht.)

Behold I am the heir of eternity, to whom hath been given everlastingness.

*Book of the Dead*. Ch. 61, l. 10. (c. 4000 B. C.) (Papyrus of Nefer-uben-f.)

I the heir of all the ages, in the foremost files of time.

TENNYSON, *Locksley Hall*, l. 178. (1842)

The Fork is commonly the Rake's Heir.

THOMAS FULLER, *Gnomologia*. No. 4536. (1732)

I gave the mouse a hole, and she is become my heir.

HERBERT, *Jacula Prudentum*. No. 99. (1640)

Let an ill man lie in thy straw, and he looks to be thy heir.

HERBERT, *Jacula Prudentum*. No. 273.

Heir follows heir as wave succeeds on wave. (Heres | heredem alterius velut unda super-venit undam.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 175. (20 B. C.)

Never think of leaving perfumes or wine to your heir. Let him have your money, but give these to yourself. (Unguentum heredi numquam nec vina relinquas. | Ille habeat nummos, haec tibi tota dato.)

MARTIAL, *Epigrams*. Bk. xiii, epig. 126. (C.A. D. 85)

Our lawyers have this saying, that God onely makes heirs.

DUDLEY NORTH, *Oeconomics*, p. 25. (1669)

North is referring to Coke's dictum, "Haerem Deus facit, non homo" (God, not man, makes the heir), sometimes given, "Deus solus haerendem facere potest" (Only God can make an heir).

The tears of an heir are laughter behind a mask. (Heredis fletus sub persona risus est.)

PUBLILIUS SYRUS, *Sententiae*. No. 258. (c. 43 B. C.) Quoted by AULUS GELLIUS, bk. xvii, ch. 14; BACON, *Ornamenta Rationalia*, No. 18; MONTAIGNE, bk. i, ch. 37, the French being, "Les pleurs d'un hérétier sont des ris sous le masque." The Germans say, "Des Erben Weinen ist heimliches Lachen" (The heir's crying is secret laughter).

It is better to bring forth an heir than to seek one. (Heredem ferre utilius est quam quaerere.)

PUBLILIUS SYRUS, *Sententiae*. No. 259. (c. 43 B. C.) One can trust the heir by birth more than the heir by will. (Magis fidus heres nascitur quam scribitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 364. There is a law maxim, "Haeres legitimus est quem nuptiae demonstrant" (The legitimate heir is he whom the marriage rites indicate as such).

He stows treasure in the tomb who makes an old man his heir. (Thesaurum in sepulcro ponit qui senem heredem facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 692.

Land was never lost for want of an heir.

JOHN RAY, *English Proverbs*, p. 165. (1678)

The Italians say, "Ai ricchi non mancano parenti" (The rich never want kindred)

The next heir is always suspected and hated. (Suspectum semper invisumque qui proximus destinaretur.)

TACITUS, *Histories*. Bk. i, sec. 21. (A. D. 109)

Merely to come into the world the heir of a fortune is not to be born, but to be still-born, rather.

H. D. THOREAU, *Life Without Principle*. (1854)

## HELL

See also Heaven and Hell

### I—Hell: Definitions

Hell is the work of prigs, pedants and professional truth-tellers.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

Eek Job seith: that "in helle is noon-ordre of rule."

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 10. (c. 1389)

The religion of Hell is patriotism and the government is an enlightened democracy.

J. B. CABELL, *Jurgen*. Ch. 38. (1919)

Hell is no other, but a soundlesse pit, Where no one beame of comfort peeps in it.

ROBERT HERRICK, *Noble Numbers: Hell*. (1648)

The fire of Hell this strange condition hath, To burn, not shine (as learned Basil saith).

ROBERT HERRICK, *Noble Numbers: Hell Fire*.

Hell hath no limits, nor is circumscrib'd In one selfe place, for where we are is hell, And where hell is, must we euer be.

CHRISTOPHER MARLOWE, *Doctor Faustus*, l. 553. (c. 1590)

Himself is his own dungeon.

JOHN MILTON, *Comus*, l. 385. (1634)

The heart of man is the place the Devils dwell in: I feel sometimes a Hell within my self.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 51. (1643)

The Hell within him, for within him Hell He brings.

MILTON, *Paradise Lost*. Bk. iv, l. 20. (1667)

Which way I fly is Hell; my self am Hell.

MILTON, *Paradise Lost*. Bk. iv, l. 75.

I fear no further hell than that I feel.

EDWARD YOUNG, *Busiris*. Act i, sc. 1. (1719)

Hell is the place where the satisfied compare disappointments.

PHILIP MOELLER, *Madame Sand*. Act ii. (1917)

Hell is both sides of the tomb, and a devil may be respectable and wear good clothes.

CHARLES H. PARKHURST, *Sermons: The Pharisee's Prayer*. (1909)

Hell is a place where you have nothing to do but amuse yourself.

GEORGE BERNARD SHAW, *Man and Superman*. Act iii. (1903)

1 Hell is a city much like London.

P. B. SHELLEY, *Peter Bell the Third*. Pt. iii, l. 1. (1819)

2 Hell itself may be contained within the compass of a spark.

H. D. THOREAU, *Autumn*, 19 Dec., 1837.

## II—Hell: Apothegms

3 To go to heaven in a wheelbarrow [i. e. to go to hell].

THOMAS ADAMS, *Sermons*, i, 144. (1629) The context is, "This oppressor must needs go to heaven. . . . But it will be, as the by-word is, in a wheelbarrow: the fiends and not the angels, will take hold on him."

He may go to hell on a hard-trotting horse and a porcupine saddle.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night iii, p. 45. (1854)

That girl of ours is riding to hell on a broomstick.

KATHLEEN KNIGHT, *Rendezvous With the Past*. p. 21. (1940)

We're goin' to hell in a hand basket.

BAYARD KENDRICK, *The Odor of Violets*, p. 55. (1941)

4 Helle hund, thaes nama . . . waes Ceruerus.

KING AELFRED, tr., *Boethius*. Ch. 35, sec. 6. (c. 888)

From that hell hounde,

That leyth in cheynes bounde.

SKELTON, *Phyllyp Sparrowe*, l. 89. (c. 1525)

The whoreson old hellcat.

MIDDLETON, *The Witch*. Act ii, sc. 2. (c. 1600)

We cannot be too bitter, she's a hell-cat.

CHAPMAN AND SHIRLEY, *The Ball*. Act iii, sc. 2. (1632)

A hell-cat, who hates me as she does the devil.

MARRYAT, *The Dog-fiend*. Bk. ii, ch. 1. (1837)

Ef dey ever wuz a hellian he wuz one!

J. C. HARRIS, *Sister Jane*, p. 136. (1896)

Did you ever see a straighter-nosed gang of hellions?

O. HENRY, *The Four Million*, p. 8. (1903)

Three children that was known to be hellions.

WILSON, *Ma Pettingill*, p. 225. (1919)

5 There are no fans in hell.

BURCKHARDT, *Arabic Proverbs*. No. 661. (1817) This Arabic [proverb] . . . worthy of Mecca's prophet himself, and of the earnestness with which he realized Gehenna, *There are no fans in hell*.

R. C. TRENCH, *Proverbs*, p. 75. (1853)

6 Break 'em with a snaffle, an' they bolt hell-western crooked.

CANFIELD, *Maid of the Frontier*, p. 100. (1898)

This event sure knocks me hell-west and crooked.

S. E. WHITE, *Arizona Nights*, p. 286. (1907)

7 Hell Maria!

CHARLES GATES DAWES, while testifying at a Congressional Committee hearing, 2 Feb., 1921. "Some meticulous editor tried to make

sense by writing in the 'and' [Hell and Maria]. Thus Dawes got his nickname and the great Dawes myth its start."—STANLEY FROST, *Hell an' Maria—Revised. The Outlook*, 27 Aug., 1924.

8 Hell and Chancery are always open.

THOMAS FULLER, *Gnomologia*. No. 2486. (1732)

9 Hell's broken loose.

ROBERT GREENE, *Frier Bacon and Frier Bungay*. Act iv, sc. 1. (1594)

They should say, and swear, hell were broken loose.

BEN JONSON, *Every Man in His Humour*. Act iv, sc. 1. (1596).

Hell is empty, and all the devils are here.

SHAKESPEARE, *The Tempest*, i, 2, 214. (1611)

Fye, fye Hell is broke loose upon me.

PETER HAUSTED, *The Rivall Friends*. Act v, sc. 10. (1632)

With thee Came not all Hell broke loose?

MILTON, *Paradise Lost*. Bk. iv, l. 918. (1667)

Since hell's broke loose, why should not you be mad?

DRYDEN, *Oedipus*. Act ii, sc. 1. (1678)

All hell is broke loose yonder.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. ii, act ii, sc. 2. (1694)

Hey, what a clattering is here! One would think hell was broken loose.

SWIFT, *Polite Conversation*. Dial. i. (1738)

A furious cannonade roared . . . till daybreak. Hell seemed broke loose.

CHARLES READE, *White Lies*. Ch. 21. (1857)

Why here you have the awfulest of crimes

For nothing! Hell broke loose on a butterfly!

ROBERT BROWNING, *The Ring and the Book*. Pt. iv, l. 1601. (1868)

10 No hell will frighten men away from sin.

THOMAS HAWES, *Speech in Season*. Bk. i, *Hell*. (c. 1770)

Hell is given up so reluctantly by those who don't expect to go there.

H. L. WILSON, *The Spenders*, p. 241. (1902)

11 There is nobody will go to hell for company.

HERBERT, *Jacula Prudentum*. No. 1168. (1650)

HEAVEN FOR CLIMATE, HELL FOR COMPANY, see *under HEAVEN AND HELL*.

12 Hell from beneath is moved for thee to meet thee at thy coming. (Infernus subter conturbatus est in occursum adventus tui.)

*Old Testament: Isaiah*, xiv, 9. (c. 725 B.C.)

Thou shalt for this sinne dwell

Right in the devils ers of helle.

CHAUCER, *Romaunt of Rose*, l. 7577. (c. 1365)

Ah, Tam! ah, Tam! Thou'll get thy fairin'!

In Hell they'll roast thee like a herrin'!

ROBERT BURNS, *Tam O'Shanter*. (1790)

Hair-hung and breeze-shaken over hell.

EDWARD EGGLESTON, *Circuit Rider*. Ch. 27. (1874)

Judge Gary never saw a blast furnace until after his death.

BENJAMIN STOLBERG, *The Story of the CIO*. Ch. 3. (1938)

1 He that goes down to hell never comes up.  
(Qui descenderit ad inferos, non ascendet.)

*Old Testament: Job*, vii, 9. (c. 350 B.C.) This is the *Vulgate* version. The Revised Version is, "He that goeth down to the grave shall come up no more."

That is ones in helle out cometh hit neuere. | Job the prophete, patriarke reproueth thi sawes, *Quia in inferno nulla est redemptio*.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xviii, l. 148. (1377)

There is no redemption from hell. (In inferno nulla est redemptio.)

POPE PAUL III, jestingly, to Michael Angelo, who had refused to alter a portrait which he had jestingly introduced among the condemned in his "Last Judgment." (1541)

O villain! thou wilt be condemned into everlasting redemption for this.

SHAKESPEARE, *Much Ado about Nothing*, iv, 2, 58. (1598)

It is so deep . . . that it reacheth to hell, and ther's no redemption.

GEORGE CHAPMAN, *Two Wise Men*. Act i, sc. 1. (1619)

From Hell each man says, *Lord deliver me*,  
Because from Hell can no redemption be.

JOHN TAYLOR THE WATER-POET, *A Verry Merry Wherry-Ferry-Voyage*. (1622)

"There is no redemption from Hell." There is a place . . . by the Exchequer Court commonly called Hell. . . . Formerly the place was for the king's debtors, who never were freed thence, until they had paid their uttermost due.

THOMAS FULLER, *Worthies: Westminster* ii, 413. (1662)

2 Hell will never be full till you be in it.

JAMES KELLY, *Scottish Proverbs*, p. 160. (1721)

Hell will never have its due, till it have its hold of you.

H.G. BOHN, *Handbook of Proverbs*, p. 405. (1855)

3 When we rode Hell-for-leather,  
Both squadrons together.

RUDYARD KIPLING, *Shillin' a Day*. (1892)

Hell for leather. At great speed; in urgent or desperate haste: [a cliché since] late C. 19-20

PARTRIDGE, *Dictionary of Clichés: Hell*. (1941)

4 Come hell or high water, she must see how her daughter was faring.

JOHN KOBLER, *Some Like It Gory*, p. 129. (1940)

The world is going to go on anyhow, come hell or high water.

THEODORE DREISER, *America Is Worth Saving*, p. 208. (1941)

Nothing is going to interfere now, hell or high water.

THEODORA DUBOIS, *Death Is Late to Lunch*, p. 62. (1941)

Come hell or high water, Daisy takes Tom to church.

THEODORA DUBOIS, *The Body Goes Round and Round*, p. 161. (1942)

5 What you farmers need to do is to raise less corn and more hell.

MRS. MARY ELIZABETH LEASE, "THE KANSAS PYTHONESS," *Speech*, for the Populist cause during the 1890 campaign in Kansas, when corn was piled high along railroad tracks, or being burned for fuel.

What's the matter with Kansas? . . . We have decided to send three or four harpies out lecturing, telling the people that Kansas is raising hell and letting the corn go to weeds.

WILLIAM ALLEN WHITE, *Editorial*, Emporia (Kan.) *Gazette*, 15 Aug., 1896.

He is a four-flusher, a ring-tailed, rip-snorting hell-raiser, and a grandstander.

WHITE, *Editorial*, Emporia *Gazette*, 13 Jan., 1914.

6 Fellow-soldiers, let us to breakfast, knowing that we shall sup in Hades. (οὕτως ἀριστᾶτε ὡς ἐν Ἅδου δευπνήσοντες.)

LEONIDAS, to his Lacedaemonians at Thermopylae. (353 B.C.) As quoted by Stobaeus, Plutarch, and Diodorus. SENECA, *Epistles*, lxxxii, 21, gives the Latin, "Prandete tamquam apud inferos cenaturi"

7 Hell's bells, Harry, no harm in being polite.  
SINCLAIR LEWIS, *Main Street*, p. 352. (1920)

8 That fear of hell, which troubles the life of man from its deepest depths, must be sent packing. (Metus ille foras praeceps Acheruntis agendus, | funditus humanam qui vitam turbat.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 37. (c. 45 B.C.)

9 The prisons were hells on earth.

MACAULAY, *History of England*, i, 207. (1849)

10 Cromwell resolved to compel the "rebel" owners of land to take refuge in Connaught. . . . "Hell or Connaught," a phrase that has come down to our time.

W. O'C. MORRIS, *Ireland 1494-1868*, p. 154. (1896)

The alternative was like that which Cromwell gave, . . . only that Connaught was left out

W. F. BUTLER, *Autobiography*. Ch. 16. (1911)

FROM HULL, HELL, AND HALIFAX, GOOD LORD, DELIVER US, *see under* HALIFAX.

11 We have met the enemy and given them hell.

C. E. NORTON, *Army Letters*, p. 161. (1863)

They give us plenty hell, too, when they catch us

UPTON SINCLAIR, *King Coal*, p. 351. (1917)

12 I shall see you at Orcus' house. (Apud Orcum te videbo.)

PLAUTUS, *Asinaria*, l. 606. (c. 200 B.C.) Orcus was the infernal deity who punished perjury. He departed unto Acheron without funds for the trip. (Abit ad Acheruntem sine viatico.)

PLAUTUS, *Poenulus*, l. 71. (c. 194 B.C.) Acheron was one of the rivers across which the dead were ferried.

<sup>1</sup> Quick, open up, I beseech you, unclothe this door of hell! For I verily believe it is nothing else, a place where no man enters save him who has lost all hope. (Pandite atque aperite propere ianuam hanc Orci, obsecro. | nam equidem haud aliter esse duco, quippe quo nemo advenit, | nisi quem spes reliquere omnes.)

PLAUTUS, *Bacchides*, l. 368. (c. 190 B. C.)  
Leave all hope, ye that enter here. (Lasciate ogni speranza, voi ch' entrate.)

DANTE, *Inferno*. Canto iii, l. 9. (c. 1300) Cary translates it, "Abandon hope, all ye who enter here," and Longfellow, "All hope abandon, ye who enter here." Dante adds, "These words, of color obscure, saw I written above a gate"—the gate through which he entered hell.

Written over the gate here are the words "Leave every hope behind, ye who enter." Only think what a relief that is! For what is hope? A form of moral responsibility. Here there is no hope, and consequently no duty.

SHAW, *Man and Superman*. Act iii. (1903)

<sup>2</sup> Harrow or rake hell, and scum the Devil.

JOHN RAY, *English Proverbs*, p. 180. (1670)  
Harrow Hell, and rake up the Devil.

THOMAS FULLER, *Gnomologia*. No. 1798. (1732)

<sup>3</sup> To him [the fifth angel] was given the key of the bottomless pit. (ἐδόθη αὐτῷ ἡ κλεῖς τοῦ ῥέματος τῆς ἀβύσσου.)

*New Testament: Revelation*, ix, l. (c. 90 A. D.)  
Literally, "There was given to him the key of the well of the abyss." The *Vulgate* follows this, "Data est ei clavis putei abyssi."

Vnder hym the horrible put of helle open.

CHAUCER, *Canterbury Tales: The Personnes Tale*. Sec. 96. (c. 1386)

I synke into helle pitte.

UNKNOWN, *York Mysteries*, xxxvii, 348. (c. 1440)  
The most botomles pit in hell.

GEORGE PETTIE, *Petite Pallace: Tereus and Progne*, final sentence. (1576)

Conscience and grace, to the profoundest pit! I dare damnation.

SHAKESPEARE, *Hamlet*, iv, 5, 132. (1600)

Into the yawning pit Of bottomless perdition

POLLOK, *The Course of Time*, x, 476. (1827)

<sup>4</sup> You've pass'd a hell of time.

SHAKESPEARE, *Sonnets*. No. cxx. (1609)

I've had a hell of a time in your service.

MASON L. WEEMS, *Letters*, ii, 354. (1806)

We had, what would be called in western parlance, a hell of a scare.

*Spirit of the Times*, 16 May, 1846, p. 138/2.

Hell of a fight.

G. A. JACKSON, *Diary*, p. 521. (1859)

<sup>5</sup> If I owned Texas and Hell, I would rent out Texas and live in Hell.

GENERAL PHILIP HENRY SHERIDAN, at the officers' mess of the Fourth Infantry, at Fort

Clark, Texas, in 1855. Sheridan was at that time a second lieutenant.

<sup>6</sup> If I cannot influence the gods, I will move all hell. (Flectere si nequeo superos Acheronta movebo.)

VERGIL, *Aeneid*. Bk. vii, l. 312. (19 B. C.) Juno says this as she turns to the Furies to stay Aeneas.

All hell shall stir for this.

SHAKESPEARE, *Henry V*, v, 1, 72. (1599)

<sup>7</sup> We shall have . . . hell to pay before much time elapses.

LORD WELLINGTON, in GURWOOD, *Dispatches*, viii, 235. (1811)

Lord Bacon played Hell and Tommy when casually raised to the supreme seat in the council

DE QUINCEY, *The Caesars*, ix, 135. (1832)

I've played hell-and-tommy already with a lot of them.

JUSTIN MCCARTHY, *Donna Quixote*. Ch. 32. (1879)

I tried every place . . . and played like hell.

THACKERAY, *The Newcomes*. Bk. i, ch. 29. (1855)

<sup>8</sup> A crime it is, therefore in bliss  
You may not hope to dwell,

But unto you I shall allow  
The easiest room in Hell.

MICHAEL WIGGLESWORTH, *The Day of Doom* (1662) God is speaking to the children

damned for Adam's fall.

It doesn't matter what they preach,

Of high or low degree;

The old Hell of the Bible

Is Hell enough for me.

FRANK L. STANTON, *Hell*. (1898)

<sup>9</sup> [I dreamed that] I cut one of your throats from ear to ear, saying, "Go to hell across lots."

BRIGHTMAN YOUNG, *Discourses*, i, 83. (1853)

"Across lots," by the most direct way.

I would send them to hell across lots if they meddled with me.

BRIGHTMAN YOUNG, *Speech*. (1857)

You may go to the devil across lots.

THEODORE WINTHROP, *John Brent*. Ch. 17. (a. 1861)

<sup>10</sup> One Hell receives all mortals alike. (πάντας ὁμῶς θνητῶς εἰς Ἄϊδης δέχεται.)

UNKNOWN, *Epigram*. (C. A. D. 300) See GREEK ANTHOLOGY. Bk. vii, epig. 342.

### III—Hell: The Primrose Way

<sup>11</sup> A single path leads to the house of Hades. (ἀπλὴ γὰρ οἶμος εἰς Ἄϊδου φέρεται.)

AESCHYLUS, *Telephus*. Frag. 131, Smyth. (c. 458 B. C.) Quoted by PLATO, *Phaedo*, 108A, who adds, "I think the path is neither simple nor single, for if it were, there would be no need of guides." To which, no doubt, the modern commentator would retort that nobody needs a guide to go to hell. See also

CICERO, *Tusc. Disp.*, i, 43, 104; CLEMENT OF ALEXANDRIA, *Miscellanies*, iv, 7, 583; DIONYSIUS OF HALICARNASSUS, *Art of Rhetoric*, vi, 5.

1

The descent to Hades is much the same from whatever place we start. (παρταχόμεν ὁμοίᾳ ἐστὶν ἢ εἰς ἕδον κατὰ βασις.)

ANAXAGORAS (428 B. C.), when, on his death-bed at Lampsacus, his friends asked him if he wished them to take him back to Clazomona, his native land. See DIOGENES LAERTIUS, *Anaxagoras*, ii, 3, 11. The story is told also by CICERO, *Tusculan Disputations*, i, 43, 104, who Latins the phrase: "Undique enim ad inferos tantumdem viae est."

2

The way of sinners is made smooth with stones, but at the end thereof is the pit of Hades. (Via peccantium complanata lapidibus, et in fine illorum inferi, et tenebrae, et poenae.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxi, 11. (c. 190 B. C.)

3

The road to hell is easy to travel; at any rate men pass that way with their eyes shut. (εὐκόλον τὴν εἰς ἄδου ὁδὸν καταμύοντας γοῦν ἀπιέναι.)

BION, *Apothegm.* (c. 100 B. C.) See DIOGENES LAERTIUS, *Bion*, iv, 49.

Easy is the descent to Avernus: night and day the door of gloomy Dis stands open; but to retrace thy steps and pass out to the upper air, this is the task, this is the toil! (Facilis descensus Averno.)

VERGIL, *Aeneid*. Bk. vi, l. 126. (19 B. C.) Avernus, according to Latin mythology, was the entrance to the infernal regions.

All down hill, it is easy to descend. (Omnia proclivia sunt, facile descenditur.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 13. (c. A. D. 55)

The gates of hell are open night and day, Smooth the descent and easy is the way.

JOHN DRYDEN, tr., *Aeneid*, vi, 192. (1697)

It is all very well to talk about *facilis descensus Avernus*, but in all kinds of climbing, as Catalani said of singing, it is far more easy to get up than to come down.

E. A. POE, *The Purloined Letter*. (1841)

The descent to Avernus is easy and the return very difficult.

DEAN INGE, *Outspoken Essays*, p. 58. (1922)

4

Wide is the gate, and broad is the way that leadeth to destruction. (ὅτι πλατεῖα καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν.)

New Testament: *Matthew*, vii, 13. (c. A. D. 50)

The Vulgate is, "Lata porta, et spatiosa via est, quae ducit ad perditionem."

Long is the way

And hard, that out of Hell leads up to Light.

MILTON, *Paradise Lost*. Bk. ii, l. 432. (1667)

A passage broad, Smooth, easy, inoffensive, down to Hell.

MILTON, *Paradise Lost*. Bk. x, l. 304.

5

The way to Hell's a seeming Heav'n.

QUARLES, *Emblems*. Bk. ii, emblem 11. (1635)

6

The primrose way to the everlasting bonfire.

SHAKESPEARE, *Macbeth*, ii, 3, 23. (1606) In *Hamlet*, i, 3, 50, Shakespeare speaks of "The primrose path of dalliance." See under PREACHING AND PRACTICE.

The lovely way that led

To the slimepit and the mire

And the everlasting fire.

A. E. HOUSMAN, *Hell Gate*. (1896)

#### IV—Hell: Its Pavement

7

Hell is paved with infants' skulls.

RICHARD BAXTER, *Sermon*, at Kidderminster. (c. 1651) Baxter was a non-conformist divine, and Hazlitt, in his *Table-Talk*, says that he was stoned almost to death by the women of Kidderminster, for quoting this from the pulpit.

Hell is paved with the skulls of great scholars, and paved in with the bones of great men.

GILES FIRMIN, *The Real Christian*. (1670) St. Chrysostom is credited with saying, "Hell is paved with priests' skulls," a sentiment which perhaps contributed to his deposition and banishment. The Germans, in an old proverb traced back to 1600, say, "Die Hölle ist mit Mönchskapen, Pfaffenfalten, und Pickelhauben gepflastert" (Hell is paved with monks' cowls, priests' drapery, and spiked helmets).

8

Hell is full of good intentions or desires. (L'enfer est plein de bonnes volontés ou désirs.)

ST. BERNARD OF CLAIRVAUX, *Apothegm.* (c. 1150) The attribution is by ST. FRANCIS DE SALES, *Letters*. Letter 74. (Blaise ed.) Bk. ii, let. 22. (Leonard ed.) The letter was written in 1605 to Madame de Chantal, and St. Francis says to her, "Do not be troubled by St. Bernard's saying that hell is full of good intentions and desires." JOHN RAY, *Proverbs*, p. 10 (1678), cites this as "Hell is full of good meanings and wishes, but heaven is full of good works." The Spanish form is, "El infierno está lleno de buenas palabras"; the Italian, "Di buona volontà sta pieno l'inferno."

Hell is full of good desires.

EDWARD HELLOWES, tr., *Guevara's Familiar Epistles*, p. 205. (1574)

One said, that hell is like to be full of good purposes, but heaven of good works.

THOMAS ADAMS, *Sermons*, ii, 489. (1629)

Hell is full of good meanings and wishings.

HERBERT, *Jacula Prudentum*. No. 176. (1640)

It is a saying among Divines, that hell is full of good intentions and meanings.

RICHARD WHITLOCK, *Zoëtamia*, p. 203. (1654)

The proverb saith, "Hell is full of good wishes,"—of such, who now, when it is too late, wish they had acted their part otherwise.

WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 412. (1655)

No saint . . . was more sensible of the unhappy failure of pious resolves than Johnson. He said one day, . . . "Sir, hell is paved with good intentions."

JAMES BOSWELL, *Life of Samuel Johnson*, 14 April, 1775. TRENCH, *On the Lessons in Proverbs*, p. 65, refers to this as the queen of all proverbs. Most European languages have it. "Hell is paved with good intentions"—as much as to say, they are more often formed than executed.

SCOTT, *Bride of Lammermoor*. Ch. 7. (1819) It has been more wittily than charitably said that hell is paved with good intentions; they have their place in heaven also.

SOUTHEY, *Colloquies on Society*. Sec. 5. (1824) Hell may be paved with good intentions, but it is assuredly hung with Manchester cottons.

SIR CHARLES NAPIER, in BUTLER, *Life*, p. 96. (1839) You recollect what pavement is said to be made of good intentions. It is made of bad intentions too.

CHARLES DICKENS, *Our Mutual Friend*. Bk. iv, ch. 10. (1865)

No matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With mere good intentions, hell is proverbially paved.

WILLIAM JAMES, *The Principles of Psychology*. Ch. 10. (1890)

Hell is paved with good intentions, not with bad ones.

GEORGE BERNARD SHAW, *Maxims for Revolutionists*. (1903)

He knew that his hell of good intentions was often paved with fickle promises.

JAMES HUNEKER, *Painted Veils*, p. 252. (1920) Hell isn't merely paved with good intentions; it's walled and roofed with them.

ALDOUS HUXLEY, *Time Must Have a Stop*. Ch. 12. (1944)

## HELP

<sup>1</sup> Leather help. (σκληρή ἐπικουπία.)

ARISTOPHANES, *Lysistrata*, l. 110. (412 B.C.) In other words, "useless support." THEOCRITUS, x, 45, speaks of "Fig-wood men (ἄνδρες σῦκινος), and SUIDAS, xii, 93, of a "Fig-wood dagger" (σῦκινη μάχαιρα), both referring to the spongy nature of fig wood.

<sup>2</sup> What is past my help is past my care.

BEAUMONT AND FLETCHER, *The Double Marriage*. Act i. (c. 1613) See under CURE.

<sup>3</sup> One can't help many, but many can help one.

BRIDGE, *Cheshire Proverbs*, p. 99. (1917)

<sup>4</sup> All is not in hand that helps.

FERGUSON, *Scottish Proverbs*, p. 4. (c. 1595)

All is not at hand that helps. Support may come from whence we cannot foresee.

JAMES KELLY, *Scottish Proverbs*, p. 21. (1721)

<sup>5</sup> It is not good that the man should be alone; I will make him an help meet for him. (Faciamus ei adiutorium simile sibi.)

*Old Testament: Genesis*, ii, 18. (c. 550 B.C.)

Hence the absurd combination, "helpmeet." If ever woman was a help-meet for man, my Spouse is so.

JOHN DRYDEN, *Marriage à la Mode*. Act iv, sc. 1. (1673)

Socrates had the like Number of Helpmeets.

UNKNOWN, *The Entertainer*. No. 15. (1718)

A woman is to be a helpmate, and a man is to be the same.

DANIEL DEFOE, *Religious Courtship*. Bk. ii, ch. 1. (1722)

Much more passes on this subject between Selwyn and his helpmeet.

EUGENIA DE ACTON, *The Nuns of the Desert*, i, 22. (1805)

She next addressed her amiable help-mate.

WALTER SCOTT, *Guy Mannering*. Ch. 44. (1815)

A true helpmeet for him, young, beautiful, rich, and withal virtuous.

SAMUEL SMILES, *The Huguenots in France*. Vol. ii, ch. 2. (1873)

Mrs. Murray was the model of all that is contained in the old-fashioned word of "help-meet" to her husband.

LADY HERBERT, *Edith*, p. 19. (1881)

<sup>6</sup> There is no helpe in it.

STEFANO GUAZZO, *Civile Conversation*, i, 26. (1581) Pettie, tr.

There is no help for it.

WILLIAM HOLDER, *Elements of Speech*. (1669)

It is their way, and there is no help for it.

JANE WELSH CARLYLE, *Letters*, iii, 162. (1863)

I was really sorry to dispel my old friend's illusion, but there was no help for it.

W. P. FRITH, *Autobiography*. Vol. ii, ch. 5. (1887)

<sup>7</sup> For bothe she helpe and hindre may.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?) tr., l. 1039. (c. 1365)

<sup>8</sup> If you do not ask their help, all men are good-natured.

H. H. HART, *Seven Hundred Chinese Proverbs*, No. 268. (1937)

<sup>9</sup> Give a helping hand to a man in trouble. (Da dextram misero.)

ALFRED HENDERSON, *Latin Proverbs*, p. 73. (1869) Another Latin proverb is, "Cadenti porrigo dextram" (To a falling man I stretch out my right hand).

<sup>10</sup> It is, to geue him, as muche almes or deede As cast water in tems, or as good a deede, As it is to helpe a dogge ouer a style.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)



My wit should be so crippled with the gowt,  
That it must haue assistance to compile,  
Like a lame dog, that's limping o'er a stile.

JOHN TAYLOR THE WATER-POET, *Works*, p. 249. (1630)

I once knew a man out of curtesie, help a lame dog over a stile, and he for requittal bit him by the fingers.

WILLIAM CHILLINGWORTH, *The Religion of Protestants*. Bk. i, ch. 3, sec. 33. (1638)

I would have it understood whether we confirm it as a law, or help a lame dog over a stile.

THOMAS BURTON, *Diary*, iv, 316. (1659)

You're a clever fellow to lead a lame dog over a stile.

CHARLES SHADWELL, *The Hasty Wedding*. Act ii. (1720)

Come, help your lame Dog o'er the Style.

JONATHAN SWIFT, *Upon the Horrid Plot Discovered by Harlequin*, l. 15. (1722)

Help the lame Dog over the Style.

THOMAS FULLER, *Gnomologia*. No. 2490. (1732)

Lame Hares are ill to help.

THOMAS FULLER, *Gnomologia*. No. 3134. (1732)

You love to help a lame dog over the stile.

SWIFT, *Polite Conversation*. Dial. i. (1732)

Let me display a Christian spirit,  
And try to lift a lame dog o'er a stile.

JOHN WOLCOT, *Works* (1795), i, 509. (1788)

Do the work that's nearest,  
Though it's dull at whiles,  
Helping, when we meet them,  
Lame dogs over stiles.

CHARLES KINGSLEY, *Invitation*, to Thomas Hughes. (c. 1871) See *Memoirs of Kingsley*, by his wife, ch. 15.

1 I looked, and there was none to help. (Circumspexi, et non erat auxiliator.)

*Old Testament: Isaiah*, lxiii, 5. (c. 725 B. C.)

2 Help is good at all plays, but at meat.

JAMES KELLY, *Scottish Proverbs*, p. 125. (1721)

3 He who finds the proper course has many to help him.

MENCIUS, *Discourses*. Bk. ii, pt. ii, ch. i, sec. 4. (c. 300 B. C.)

4 It is a kingly action, believe me, to help the fallen. (Regia, crede mihi, res est succurrere lapsis.)

OVID, *Ex Ponto*. Bk. ii, epis. 9, l. 11. (A. D. 13)

I am known throughout the world as the Help-Bringer. (Opiferque per orbem | dicor.)

OVID, *Metamorphoses*. Bk. i, l. 521. (A. D. 7)

5 A very present help in trouble. (Adiutor in tribulationibus.)

*Old Testament: Psalms*, xli, 1. (c. 250 B. C.)

Quoted by ST. AUGUSTINE, *Epistles*, xii, 1. The version in the *Book of Common Prayer* is, "A very present help in time of trouble."

6 Vain is the help of man. (Vana salus hominis.)

*Old Testament: Psalms*, lx, 11; cviii, 12. (c. 250 B. C.)

7 Help wounds the pride of the conquered. (Auxilium profligatis contumelia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 44. (c. 43 B. C.) He who wishes to help and cannot shares the misery. (Prodesse qui vult nec potest, aequae est miser.)

PUBLILIUS SYRUS, *Sententiae*. No. 499. What is always ready does not always help. (Quod semper est paratum non semper iuvat.)

PUBLILIUS SYRUS, *Sententiae*. No. 563. What a tragedy is help where it harms what it supports! (Quam miserum auxilium est ubi nocet quod sustinet.)

PUBLILIUS SYRUS, *Sententiae*. No. 578.

8 If I had not lifted up the stone, you had not found the Jewell.

JOHN RAY, *Adagia Hebraica*, p. 399. (1678)

He may not score, and yet he helps to Win  
Who makes the Hit that brings the Runner in.

GUITERMAN, *A Poet's Proverbs*, p. 17. (1924)

9 Comfort, or counsel, or my purse—'tis thine. (Aut consolando aut consilio aut re iuvero.)

TERENCE, *Heauton Timorumenos*, l. 86. (163 B. C.) Quoted by CICERO, *Ad Familiares*, vii, 8.

10 Slow help is no help.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 19. (1852) There is a Latin proverb, "Post bellum auxilium" (Help after the battle).

HE GIVES TWICE WHO GIVES QUICKLY, *see under* GIFT.

11 Help him who helps you.

UNKNOWN, *Eloquent Peasant*, B2, 108. (c. 2000 B. C.) Gunn, tr. Referred to as a motto.

He receives help in adversity who gives it in prosperity. (Habet in adversis auxilia qui in secundis commodat.)

PUBLILIUS SYRUS, *Sententiae*. No. 245. (c. 43 B. C.)

One thing asks the help of another. (Alterius sic | altera poscit opem res.)

HORACE, *De Arte Poetica*, l. 410. (c. 20 B. C.)

In this world one should help another. (En ce monde il se faut l'un l'autre secourir.)

LA FONTAINE, *Fables*. Bk. vi, fab. 16. (1668)

The French also say, "Il faut entr' aider; c'est la loi de nature" (We must help one another; it is the law of nature).

Help, for help in harvest.

JAMES KELLY, *Scottish Proverbs*, p. 170. (1721) "That is, help me now, and I will help you in your throngest [busiest] occasion."

## HELVE

12 Here I sende thaxe after the helve awaie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

"To throw the helve after the hatchet," is to add new loss to that already incurred: to throw good money after bad.

Rather throw the helve after the hatchet, and leave your ruines to be repaired by your prince.

RAPHAEL HOLINSHED, *Chronicles of England* (1807), iv, 338. (c. 1580)

If the axe were gone, is this the remedy, to hurl the helve after it?

J. BRIDGES, *Defence of the Government in the Church of England*, p. 90. (1587)

I abandon myself through despair . . . and as the saying is, throw the Helve after the Hatchet.

CHARLES COTTON, tr., *Montaigne*. Bk. iii, ch. 9. (1685)

Monsieur Martigny will be too much heartbroken to make further fight, but will e'en throw helve after hatchet.

SCOTT, *St. Ronan's Well*. Ch. 26. (1824)

At night I flung helve after hatchet, and spent the evening in reading.

WALTER SCOTT, *Journal*, 26 April, 1829.

To throw the helve after the hatchet. (Ad perditam securim manubrium adiciere.)

ALFRED HENDERSON, *Latin Proverbs*, p. 7. (1869)

A proverb in many languages. The French say, "Jeter le manche après la cognée"; the Dutch, "Men moet de steel de bijl niet na werpen"; while the Spanish form is, "Echar el mango tras el destreal." They also say, "Don't throw the rope after the bucket."

See under ROPE.

## HEN

See also Chicken

1 One-legged hens, I know, are the least apt to scratch up a garden.

JOSH BILLINGS (H. W. SHAW), *Proverbial Philosophy*. (1858)

2 A hen is only an egg's way of making another egg.

SAMUEL BUTLER, *Life and Habit*. (1877)

3 Let the hen live, although it be with her pip. (Viva la gallina, aunque sea con su pepita.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 5. (1615)

Let well enough alone. There is a similar African proverb, "Though your coat is dirty, do not burn it." LET WELL ALONE, see WELL.

The hen will lay on one egg. (Sobre un huevo pone la gallina.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

Shelton renders it, "The hen lays as well upon one egg as many."

4 It is not the hen which announces the break of day.

S. G. CHAMPION, *Racial Proverbs*, p. 364. (1938) A Chinese proverb.

5 A blacke hen may bring foorth white eggs.

THOMAS DRAXE, *Bibliotheca*, p. 50. (1633)

A black hen lays a white egg. This is a French proverb, Noire geline pond blanc œuf. I conceive the meaning of it is, that a black woman may bear a fair child.

JOHN RAY, *English Proverbs*, p. 63. (1670)

O! the wonderful works of nature, that a black hen should lay a white egg.

SWIFT, *Polite Conversation*. Dial i. (1738)

6 What is hatcht by a hen, will scrape like a hen.

JOHN FLORIO, *Second Frutes*, p. 179. (1591)

He thats borne of a henne loves to be scraping.

RANDLE COTGRAVE, *Dictionary: Grater*. (1611)

He that comes of a hen must scrape.

HERBERT, *Jacula Prudentum*. No. 417. (1640)

Like hen, like chicken.

MASSINGER, *The City-Madame*. Act i. (1658)

That which is born of a hen will be sure to scratch in the dust.

C. H. SPURGEON. *John Ploughman's Pictures*, p. 111. (1880) A variant is, "He that is born of a hen must scratch for a living."

LIKE MOTHER, LIKE DAUGHTER, see under MOTHER.

7 It is better to have a Hen to Morrow, than an Egg to Day.

THOMAS FULLER, *Gnomologia*. No. 2916. (1732)

A BIRD IN THE HAND, see under BIRD.

8 I should doe like the good wives henne, which beeing fedde so fat, could laie no more egges.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 165. (1574) Young, tr. The proverb is, "Fat hens lay no eggs."

9 Not being a "hens'-rights hen."

EDWARD EVERETT HALE, *My Double, and How He Undid Me*. (1859) Woman's-rights woman.

10 Pullet can't roost too high fer de owl.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

Empty smoke-house makes de pullet holler.

JOEL CHANDLER HARRIS, *Plantation Proverbs*.

Settin' hens don't hanker arter fresh aigs.

JOEL CHANDLER HARRIS, *Plantation Proverbs*.

11 Ask him weakly why does a hen cross a road.

O. HENRY (W. S. PORTER), *Psyche and the Psyscraper*. (1910) A famous joke of the period, the answer being, "To get on the other side."

Yesterday you were a beautiful thing running across the road, little white hen.

But that was then.

JUNE KNAPP, *Little White Hen*. June, a ten-year-old girl, sent her poem to F.P.A.'s *Conning Tower*, which printed it.

12 A hen lays many eggs and for that reason is tolerated as a commercial asset. Peahens lay only two or three eggs a year and are allowed to live only because of their beautiful tails.

ARTHUR E. HERTZLER, *The Doctor and His Patients*, p. 75. (1940)

13 If one knew how good it were

To eat a hen in Janivere,

Had he twenty in the flock,

He'd leave but one to go with the cock.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)

With slight variations in Ray and Fuller.

14 Hens are free of horse corn.

JAMES KELLY, *Scottish Proverbs*, p. 170. (1721)

"Spoken of those who are free of what is not their own."

<sup>1</sup> It is a sary hen that cannot scrape to one burd.  
JAMES KELLY, *Scottish Proverbs*, p. 181. (1721)  
"Spoken of them that have but one child to provide for."

It's a poor hen that can't scrat [scratch] for one chick.

E. L. CHAMBERLAIN, *West Worcestershire Words*, p. 39. (1882) Another is, "One chick keeps the hen busy."

<sup>2</sup> You will not sell your hen in a rainy day.  
JAMES KELLY, *Scottish Proverbs*, p. 373. (1721)  
"You will part with nothing to your disadvantage, for a hen looks ill on a rainy day."

He knows what he is about. I'll warrant we'll never see him sell his hen of a rainy day.

OLIVER GOLDSMITH, *The Vicar of Wakefield*. Ch. 12. (1768)

Never offer your hen for sale on a rainy day.

MICHAEL DENHAM, *Proverbs*, p. 3. (1846)

<sup>3</sup> This should teach us to lay low when there is a hen on.

BILL NYE (EDGAR WILSON), *Baled Hay*, p. 215. (1884) Something important brewing.

Let the World stop and speak in whispers; and say, . . . "The Yale hen is on."

SAMUEL LEAVITT, *Our Money Wars*, p. 101. (1894)

I'm only down here on this bus'nis, an' . . . I left a hen on, up home.

E. N. WESTCOTT, *David Harum*, p. 235. (1898)  
Something has gone wrong, or there is a big hen on.

KENNETH MCGAFFEY, *The Sorrows of a Show-Girl*, p. 211. (1908)

<sup>4</sup> The hen hwon heo haueth ileid, ne con buten kakelen. [The hen when she has laid can't help cackling.]

UNKNOWN, *Ancren Riwele*, p. 66. (1225)

Hens do not lay eggs when they clucke, but when they cackle.

JOHN LYLIV, *Euphues and His England: Epistle Dedicatory*, p. 214. (1580)

The hen that cakels is she that hath laid.

TORRIANO, *Piazza Universale*, p. 100. (1666)

The hen discovers her nest by cackling.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. ii, act iv, sc. 2. (1694)

If you would have a Hen lay, you must bear with her Cackling.

THOMAS FULLER, *Gnomologia*. No. 2799. (1732)  
See also under COMPENSATION.

It is no good Hen, that cackles in your House and lays in another's.

THOMAS FULLER, *Gnomologia*. No. 2987.

"If the hen does not prate, she will not lay": i. e., scolding wives make the best housewives.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 427. (1830)

It's no th' hen 'at cackles th' mooest 'at lays th' mooest eggs.

FRANCIS E. TAYLOR, *The Folk-Speech of South Lancashire*, p. 8. (1901)

<sup>5</sup> Higgledey, piggledey, my black hen,  
She lays eggs for gentlemen.

UNKNOWN, *Nursery Rhyme*. (c. 1750)

Said the little black hen to the big red rooster, you ain't been around, sir, as often as you uster.

STEWART STERLING, *Down Among the Dead Men*, p. 46. (1943) Quoting a modern variant.

THE CROWING HEN, HENPECKED, see under WIFE.  
SON OF A WHITE HEN, see under FORTUNE.

## HERCULES

<sup>6</sup> Johnson: You shall see what a book of cookery I shall make.

Miss Seward: That would be Hercules with the distaff indeed.

JAMES BOSWELL, *Life of Johnson*, 15 April, 1778. "Nor did Hercules disdain the distaff," Boswell quotes, 7 April, 1778.

<sup>7</sup> This might possibly happen to Hercules, sprung from the seed of Jove, but not in like manner to us. (Hoc Herculi, Iovis satu edito, potuit fortasse contingere, nobis non item.)

CICERO, *De Officiis*. Bk. i, ch. 32, sec. 118. (c. 45 B. C.)

<sup>8</sup> In vain against Hercules. (Frustra Herculi.)  
ERASMUS, *Adagia*. Chil. ii, cent. vi, No. 35. (1508) "Frustra Herculi, subaudi, calumniam struxeris" (It is foolish to talk against Hercules, or to try to stir up calumny against him).

TWO AGAINST HERCULES, see under TWO.

<sup>9</sup> The labors of Hercules. (Herculei labores.)

ERASMUS, *Adagia*. Chil. iii, cent. i, No. 1. (1523)  
Erasmus devotes seven pages to a discussion of this proverbial phrase.

A charge farre greater than the twelve labours of Hercules.

GUAZZO, *Civile Conversation*, i, 21. (1581) Pettie, tr. The "labors of Hercules," which have passed into a proverb were, (1) to slay the Nemean lion; (2) to kill the Lernean hydra; (3) to catch and retain the Arcadian stag; (4) to destroy the Erymanthian boar; (5) to cleanse the Augean stables; (6) to destroy the cannibal birds of Lake Stymphalis; (7) to take captive the Cretan bull; (8) to catch the horses of the Thracian Diomedes; (9) to get possession of the girdle of Hippolyta, Queen of the Amazons; (10) to take captive the oxen of the monster Geryon; (11) to get possession of the apples of the Hesperides; (12) to bring up from the infernal regions Cerberus, the three-headed guardian of the gates of hell. He accomplished all of them, and was received among the immortals. So "Hercules' choice" is proverbial for the choice of a life of labor and virtue in preference to one of idleness and pleasure.

<sup>1</sup> A footprint of Hercules. (ἵχνος Ἡρακλέους.)

HERODOTUS, *History*. Bk. iv, sec. 82. (c. 445 B. C.) Herodotus is telling how the Scythians show, as one of the wonders of the land, a footprint of Hercules, two cubits long, stamped in the rock by the river Tyras.

From one to know all. (Ab uno disce omnis.)

VERGIL, *Aeneid*. Bk. ii, l. 65. (19 B. C.)

The philosopher Pythagoras reasoned acutely in determining Hercules' superiority in size and stature. For since it was generally agreed that Hercules paced off the race-course of the stadium at Pisa, near the temple of Olympian Zeus, and made it six hundred feet long, and since the other courses in the land of Greece, constructed later by other men, were indeed six hundred feet in length, but yet were somewhat shorter than that at Olympia, he readily concluded by a process of comparison that the measured length of Hercules' foot was as much greater than that of other men as the course at Olympia was longer than the other stadia. Then, having ascertained the size of Hercules' foot, he made a calculation of the bodily height suited to that measure, based upon the natural proportion of all parts of the body, and thus arrived at the logical conclusion that Hercules was as much taller than other men as the course at Olympia exceeded the others constructed with the same number of feet.

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 1. (c. A. D. 150) A quotation from PLUTARCH'S *Life of Hercules*, which has not survived. The phrase "Ex pede Herculem" has become proverbial, along with "Ex ungue leonem" (From the claw the lion), and "Ab uno disce omnes" (To know all from one). See also under LION. Pythagoras decided that Hercules was six feet seven inches tall.

Hercules is not only known by his foot.

SIR THOMAS BROWNE, *Urn Burial*. Ch. 3. (1658)

Hercules, they say, is known by his foot.

DYKES, *English Proverbs*, p. 255. (1709)

Ex pede Herculem. "By the foot [you know] Hercules"; hence, by a certain trait you know (or recognize) a person.

PARTRIDGE, *Dictionary of Clichés: Ex*. (1941)

<sup>2</sup> Hercules was not begot in one night.

JOHN MILTON, *A Declaration, or Letters Patent of the Lession of the Present King of Poland*. (1674) Quoting a Greek proverb. Rabelais points out that Jupiter made the night he spent with Alcmena last forty-eight hours," for so great a time was needed for the forging of mighty Hercules."

<sup>3</sup> Lo! another Hercules. (ἄλλος οὗτος Ἡρακλῆς.)

THEMISTOCLES. (c. 475 B. C.) See PLUTARCH, *Lives: Theseus*. Ch. 29, sec. 3. Plutarch says that the phrase became current with reference to Theseus, and that from his prowess in helping Meleager slay the Calydonian boar arose another proverb, οὐκ ἄνευ Θησέως (Not without Theseus). Cited by ERASMUS. *Adagia*. i, vii, 41, with the Latin, "Alter Hercules."

<sup>4</sup> To the see Gaditanus, there Hercules his pileres stondeth.

JOHN DE TREVISA, tr., *Polychronicon*, i, 298.

(1387) The rocks Calpé (now Gibraltar) and Abyla (now Ceuta) on either side of the strait of Gibraltar, thought by the ancients to support the western boundary of the world, and to have been set up by Hercules. We must laie before us the noble devise of Charles the fifth, to wit, the pillars of Hercules, and to dispose ourselves to goe beyond them.

GUAZZO, *Civile Conversation*, ii, 87. (1581)

## HERD

See also Mob

<sup>5</sup> The low-born herd. (Ignobile vulgus.)

VERGIL, *Aeneid*. Bk. i, l. 149. (19 B. C.)

A cowardly herd, bold only in tongue. (Vulgus ignavum et nihil ultra verba ausurum.)

TACITUS, *Histories*. Bk. iii, sec. 58. (c. A. D. 109)

The venal herd. (Venale pecus.)

JUVENAL, *Satires*. Sat. viii, l. 62. (c. A. D. 120)

And what the people but a herd confus'd, . . .

Of whom to be disprais'd were no small praise?

MILTON, *Paradise Regain'd*. Bk. iii, l. 49. (1671)

The unmotived herd that only sleep and feed.

J. R. LOWELL, *Under the Old Elm*. (1875)

I hate the vulgar popular cattle.

ROBERT BUCHANAN, *Fine Weather on the Diligentia*. (1884)

## HERE

<sup>6</sup> Faith. Sir, we are here to day and gone to morrow.

APHRA BEHN, *The Lucky Chance*. Act iv. (1686)

The World is full of Vicissitudes, we are here to-day and gone to-morrow, as the Shoe-maker said when he was going to run away.

UNKNOWN, *Poor Robin's Almanack*. (1731) An early Wellerism.

I am a bird of passage—here today and gone tomorrow.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 14. (1843)

I'm an erratic chap. Here today and gone tomorrow.

R. A. J. WALLING, *Spider and Fly*, p. 238. (1940)

<sup>7</sup> Better say. Here it is, nor here it was.

DAVID FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595)

Cited by KELLY, *Scottish Proverbs*, p. 65, with the comment, "Better be at some pains to secure a thing . . . than to lament the loss of it when it is gone." See also MERITON, *Yorkshire Ale*, p. 83. (1683) FULLER, *Gnomologia*. No. 931. (1732)

<sup>8</sup> Our so dooing is neither here nor there (as they say).

ARTHUR GOLDING, tr., *Calvin upon Deuteronomy*, xcii, 570. (1583)

That's neither here nor there.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 4, 110. (1601)

'Tis neither here nor there.

SHAKESPEARE, *Othello*, iv, 3, 59. (1605)

Nay, nay! that's neither here nor there.

RICHARD STEELE, *The Conscious Lovers*. Act iv, sc. 1. (1722) FIELDING, *Tom Jones*. Bk. ix, ch. 6. (1749) BYRON, *Don Juan*. Canto i, st. 51. (1819) DICKENS, *Martin Chuzzlewit*. Ch. 14. (1844) etc., etc.

1 I do not expect to finish this by post-time, but here goes.

J. H. NEWMAN, *Correspondence*, i, 209. (1829)

Since it must be done, here goes!

THACKERAY, *Works*. (1872), x, 218. (1862)

Here goes! roared the goblin.

BROWNING, *Ponte dell' Angelo*. St. 21. (1889)

2 Iesus preached hir and thar.

UNKNOWN, *Cursor Mundi*, l. 13981. (c. 1295)

The kyng hem sende her and ther about.

ROBERT OF GLOUCESTER, *Metrical Chronicle*. l. 378. (1297)

William as a wod man was euer here & there.

UNKNOWN, *William of Palerne*, l. 3821. (c. 1350)

Now here, now there.

CHAUCER (?), *Troilus*, i, 187. (c. 1380)

If you turne me into any thing, let it be in the likeness of a little pretie frisking flea, that I may be here and there and euery where.

MARLOWE, *Doctor Faustus*, l. 419. (c. 1590)

I am a sort of Here-and-thereian; I am Stranger no where.

CIBBER, *Love Makes a Man*. Act iv, sc. 4. (1701)

He must be here and there and euerywhere.

J. B. MORGAN, *The West Indies*, p. 97. (1790)

I flashed a torch here, there and euerywhere.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 27. (1942)

## HEREDITY

### See also Ancestry

3 It was wont to be said, *Ex quolibet ligno non fit Mercurius*,—Every block is not fit to make an image.

THOMAS ADAMS, *Sermons*, ii, 300. (1629)

Ex quouis ligno, &c. Mercury's statue is not made of every wood.

THOMAS SHADWELL, *Bury-fair*. Act ii, sc. 1. (1689)

Every block will not make a Mercury.

THOMAS FULLER, *Gnomologia*. No. 1410. (1732)

4 It matters not if you were born in a duck pond, provided that you were born from a swan egg.

HANS CHRISTIAN ANDERSEN, as quoted by A. E. WIGGAM, *New Decalogue of Science*, p. 48

5 Though it be false and mischievous to speak of hereditary vice, it is most true and wise to observe the mysterious fact of hereditary temptation.

WALTER BAGEHOT, *Literary Studies*. Ch. i. (1879)

6 "What are we," said Mr. Pecksniff, "but coaches? Some of us are slow coaches. . . . Some of us are fast coaches. Our passions

are the horses; and rampant animals too! . . . Virtue is the drag. We start from The Mother's Arms, and we run to The Dust Shovel."

DICKENS, *Martin Chuzzlewit*. Ch. 8. (1843)

This body in which we journey across the isthmus between the two oceans is not a private carriage, but an omnibus.

OLIVER WENDELL HOLMES, *The Guardian Angel*. Ch. 3. (1867) Quoted as "from a work which will be repeatedly referred to in this narrative." Sometimes condensed to: "We are omnibuses in which our ancestors ride."

7 The plant or graff of a gentl tre bereth frute anone. (Generosioris arboris statim plantacum fructu est.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 74

(1508) TAVERNER, tr., fo. 54. (1550) Taverner says, "By this is ment yt pregnant and noble wyttes be quickly rype and brynge forth good frute for the common welth."

I haue harde say that a good impe [tree] bryngethe forth good freute.

LORD BERNERS, *Huon of Burdeux*, p. 12. (c. 1534)

8 Of an euyl fater commeth neuer a good childe. (Nunquam ex malo patre bonus filius.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 33.

(1508) TAVERNER, tr. fo. 19. (1550) Taverner adds, "For as oure Englyshe prouerbe testifieth, The yonge cocke learne to crowe of the olde."

Of an evil raven an evil egg. (κακού κόρακος κακόν ὄν.)

ERASMUS, *Adagia*. Chil. i, cent. ix, no. 25.

(1508) ERASMUS uses the same proverb in i, vi, 33, and gives the Latin, "Mali corvi, malum ovum." Another form of the Latin is, "Mala gallina, malum ovum" (Bad hen, bad egg). The Germans say, "Böser Vogel, böser Ei" (Bad bird, bad egg). The French add, "Si l'oiseau est à tuer, l'œuf est à casser" (If the bird must be killed, the egg must be broken).

The Proverbe is verified, that an ill byrde, layeth an ill egge.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 15. (1574) Pettie, tr.

Ye know this is a proverb much used: "An evil crow an evil egg."

HUGH LATIMER, *Sermons*, p. 42. (1536)

Of an ill bird an ill brood.

RANDLE COTGRAVE, *Dictionary: Corbeau*. (1611)

As the Greek proverbe saith, like crow, like egg.

THOMAS MUFFET, *Healths Improvement*. p. 135. (1655)

LIKE FATHER LIKE SON, see under FATHER.

9 Fish bred up in dirty pooles wil stynke of mud.

BARNABY GOOGE, *Eglogs*. (1563)

But true the proverbe is, that fish bred up in durtie pooles wil tast of mud.

GEORGE PETTIE, *Petite Pallace: Minos and Pasiphae*, p. 221. (1576)

1 We have a thousande examples: amongst others, this is knowne to most men, which was made to the Emperor Augustus, who meeting by chaunce with a straunger which resembled him verie much in favour, asked him if his mother had at any time beene at Rome, insinuating thereby in flouting maner, that he might be his fathers bastarde sonne. But the straunger answered him no lesse boldly then merily, my mother was never there, but my father hath.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 72. (1574) Pettie, tr. FRANCIS BACON, *Apophthegms*, No. 87. (c. 1605) relates the same anecdote.

Bull Jove, sir, had an amiable low;  
And some such strange bull leap'd your father's cow,

And got a calf in that same noble feat  
Much like to you, for you have just his bleat.

SHAKESPEARE, *Much Ado about Nothing*, v, 4, 48. (1598)

2 Many a good coowe hath an euill caulfe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
*See under Cow*.

Good wombs have borne bad sons.

SHAKESPEARE, *The Tempest*, i, 2, 120. (1611)

3 How can the fole amble, if the hors and mare trot?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Trot sire, trot damme, how should the fole amble?  
That is, when both father and mother were nought, it is not like that the childe will proue good.

THOMAS WILSON, *The Arte of Rhetorique*, p. 119. (1560)

4 Nor do fierce eagles produce the peaceful dove. (Neque imbellem feroces | progenerant aquilae columbam.)

HORACE, *Odes*. Bk. iv, ode 4, l. 31. (23 B. C.)

A rose isn't born of a squill. (E squilla non nascitur rosa.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 93. (1523)

But where the bull and cow are both milk-white,  
They never do beget a coal-black calf.

SHAKESPEARE, *Titus Andronicus*, v, 1, 31. (1593)

5 The tod's [fox's] bairns are ill to tame.

JAMES KELLY, *Scottish Proverbs*, p. 329. (1721)  
"Apply'd to them who are descended of an ill parentage."

6 If the seed-corn be not sound it will not produce seed.

LANGDON, ed, *Babylonian Proverbs: Babylonian Tablet K*, 4347. (c. 2300 B. C.)

Of froward seed may grow no good corn.

JOHN LYDGATE, *Fall of Princes*. Bk. v, l. 116 (c. 1440)

Of good seed proceedeth good corn

WILLIAM WAGER, *The Longer Thou Livest, the More Fool Thou Art*, sig. A2<sup>v</sup> (c. 1568)

Ill seed, ill weed.

RANDLE COTGRAVE, *Dictionary: Moisson*. (1611)

Of evil grain no good seed.

THOMAS DRAXE, *Bibliotheca*, p. 13. (1633)

JOHN RAY, *Proverbs*, p. 8 (1670) has, "Of evil grain no good seed can come."  
Of bad seed, never a good melon. (De mala berengena, nunca buena calabaza.)

CAHIER, *Six Mille Proverbes*, p. 226. (1856)

7 They often repeat the form [i. e., peculiarities] of their progenitors. (Referant proavorum saepe figuras.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 1219. (c. 45 B. C.)

All thyng shewth fro whens it camme.

The litter is lyke to the syre and the damme.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Men resemble their contemporaries even more than their progenitors.

EMERSON, *Representative Men*. Ch. 1. (1850)

One always retains the traces of one's origin. (On garde toujours la marque de ses origines.)

ERNEST RENAN, *La Vie de Jésus*. (1863)

8 A good tree cannot being forth evil fruit, neither can a corrupt tree being forth good fruit. (οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.)

*New Testament: Matthew*, vii, 18. (c. A. D. 50)

The *Vulgate* is, "Non potest arbor bona malos fructus facere: neque arbor mala bonos fructus facere."

Good fruit does not come from bad seed.

SADI, *Pand Namah*. Sec. 24. (c. 1260)

Of feble trees ther comen wrecched impes.

CHAUCER, *Canterbury Tales: The Monk's Prologue*, l. 68. (c. 1387)

God seith hit hym-self, "shal neuere good appel Thorw no sotel science on sour stock growe."

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xi, l. 206. (1393)

9 We may not expect a good whelp from an ill dog.

JOHN RAY, *Adagia Hebraica*, p. 398. (1678)

The bitter gourd will only bear bitter gourds. ('Ku kua chih shêng 'ku kua tzü.)

DOOLITTLE, *Chinese Vocabulary*, ii, 186. (1872)

Dragons beget dragons, and phœnixes beget phœnixes. (Lung shêng lung tzü, fêng shêng fêng êrh.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2119. (1875)

Frogs breed frogs.

S. G. CHAMPION, *Racial Proverbs*, p. 441. (1938) A Japanese proverb.

Nits make lice.

H. W. THOMPSON, *Body, Boots and Britches*, p. 51. (1939) Mr. Thompson cites a number of similar proverbs: "If you breed a pa'tridge, you'll get a pa'tridge"; "Plant the crab-tree where you will, it will never bear pippins"; "An apple never falls far from the tree"; "She didn't lick it up off the ground."

of a too-froward girl

1 No one can forge good swords from faulty iron.

SADI, *Gulistan*. Ch. i, Apologue 4. (c. 1258)

A crooked log is not to be straightened. (Lignum tortum haud unquam rectum.)

ERASMUS, *Adagia*, ii, x, 42. (1523) "Crooked by nature is never made straight by education." "Where the root is worthless, so is the tree."

A sour bud will never have a sweet blossom.

ROBERT GREENE, *The Card of Fancie*. (1587)

Ill flesh was never good bruise [broth].

JAMES KELLY, *Scottish Proverbs*, p. 198. (1721)

Wooden legs are not inherited, but wooden heads are.

EDWIN GRANT CONKLIN, as quoted by A. E. WIGGAM, *New Decalogue of Science*, p. 76.

2 Alas, our frailty is the cause, not we!

For such as we are made of, such we be.

SHAKESPEARE, *Twelfth Night*, ii, 2, 32. (1599)

3 Chicks of a good father. (χρηστού πατρός νεόττα.)

THEOPHRASTUS, *Characters*. No. ii, sec. 7. (319 B.C.) A CHIP OF THE OLD BLOCK, see under CHIP.

4 The habits we acquire are little worth;  
The nature that was ours before our birth  
Will master us, while yet we live on earth.

UNKNOWN, *Hitopadesa*. (c. 1200) Ryder, tr.  
The wolf's whelp will at last a wolf become,  
Though from his birth he finds with man a home.

SADI, *Gulistan*. Ch. i, Apologue 4. (c. 1258)  
Eastwick, tr.

## HERESY

See also Atheism; Doubt

5 Heresie and beere came hopping into England both in a yeere.

HENRY BUTTES, *Dyets Drie Dinner*, sig. G4. (1599)

About his [Henry VIII's] fifteen year [c. 1506] it happen'd that diverse things were newly brought into England, whereupon this rhyme was made: Turkeys, Carps, Hopps, Piccarel, and Beer, Came into England all in one year.

SIR RICHARD BAKER, *Chronicle of the Kings of England*, p. 298. (1643)

With this same beere came up heresies here.

UNKNOWN, *Ex-ale-tation of Ale*, 6. (1646)

To the same year's produce, we see,

Ascribe both hops and heresy.

EDWARD WARD, *Hudibras Brewer*, p. 21. (1714)

6 What late was Truth, now turn'd to Heresie.

MICHAEL DRAYTON, *Legends*, iv, 909. (1596)

7 Every scratch in the hand is not a stab to the heart;  
nor doth every false opinion make a Heretick.

THOMAS FULLER, *The Profane State: The Heretick*. (1642)

8 Heresy is the school of pride.

HERBERT, *Jacula Prudentum*. No. 1055. (1650)

For the same man to be a heretic and a good subject, is impossible.

HERBERT, *Jacula Prudentum*. No. 1056.

Heresy may be easier kept out than shook off.

HERBERT, *Jacula Prudentum*. No. 1057.

9 They that approve a private opinion, call it opinion; but they that mislike it, heresy: and yet heresy signifies no more than private opinion.

THOMAS HOBBS, *Leviathan*. Pt. i, ch. 11. (1651)

10 Only heretics grow old gracefully.

ELBERT HUBBARD, *The Philistine*, xi, 89. (1901)

11 It's no sinne to deceiue a Christian;

For they themselues hold it a principle,

Faith is not to be held with Heretickes.

MARLOWE, *The Jew of Malta*, l. 1074. (c. 1592)

Blessed shall be he that doth revolt  
From his allegiance to a heretic.

SHAKESPEARE, *King John*, iii, 1, 174. (1596)

They being Romists, I a Protestant:

Their apostolical injunction saith,

To keep their faith with me, is breach of faith.

JOHN TAYLOR THE WATER-POET, *A Kicksey Winsey*. (c. 1625) The proverb is, "No faith with heretics."

12 A man may be a heretic in the truth.

JOHN MILTON, *Areopagitica*. (1644)

13 In our windy world

What's up is faith, what's down is heresy.

ALFRED TENNYSON, *Harold*. Act i, sc. 1. (1876)

Heresy is what the minority believe; it is the name given by the powerful to the doctrine of the weak.

R. G. INGERSOLL, *Heretics and Heresies*. (1874)

14 The greatest heresy in the world is a wicked life.

ARCHBISHOP JOHN TILLOTSON, *Sermons*. Vol i, ch. 34. (c. 1690)

15 Among theologians heretics are those who are not backed with a sufficient array of battalions to render them orthodox.

VOLTAIRE, *Philosophical Dictionary*. (1764)

## HERMIT

16 Man, the hermit, sigh'd—till woman smiled.

CAMPBELL, *Pleasures of Hope*. Pt. ii, l. 38. (1799)

17 There is much to be said by the hermit or monk in defence of his life of thought and prayer.

EMERSON, *Representative Men: Goethe*. (1847)

The peculiarity of the New England hermit has not been his desire to get near to God, but his anxiety to get away from man.

HAMILTON WRIGHT MABIE, *Backgrounds of Literature: Emerson and Concord*. (1903)

1  
Shall I, like a hermit, dwell  
On a rock or in a cell?  
SIR WALTER RALEGH, *Shall I, Like a Hermit, Dwell.* (a. 1618)

2  
The Hermit thinks the Sun shines no where  
but in his Cell.

THOMAS FULLER, *Gnomologia*. No. 4590. (1732)  
Hermits are contented with their cells.

WILLIAM WORDSWORTH, *Miscellaneous Sonnets: Nuns Fret Not.* (1806)

YOUNG HERMIT, OLD DEVIL, *see* AGE AND YOUTH.

### HERO and HEROISM

3  
The slave who looks after my chamber-pot  
does not consider me a god. (οὐ τοιαῦτα μοι ὁ  
λασσανόφορος σὺννοῖεν.)

ANTIGONUS, *King of Macedonia*. (c. 306 B.C.)

When Hermodotus, a poet, proclaimed him  
to be "The Offspring of the Sun and a God."

*See* PLUTARCH, *Moralia*, 360D.

The servant knows when his master sins. (Inferior rescit quicquid peccat superior.)

PUBLILIUS SYRUS, *Sententiae*. No. 269. (c. 43 B.C.)

Few men have been admired by their servants.  
(Peu d'hommes ont esté admirez par leurs domestiques.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

No man is a hero to his valet. (Il n'y a point de héros pour son valet de chambre.)

MADAME CORNUEL. (c. 1670) *See Lettres de Mlle. Aissé*, xii, 13 août, 1728. Sometimes quoted, "pour les valets de chambres." Attributed also to the Prince de Condé.

It has been said, and I believe with some shadow of truth, that no man is a hero to his valet de chambre.

SAMUEL FOOTE, *The Patron*. Act ii, sc. 1. (1764)

To a valet no man is a hero. (Es gibt für den Kammerdiener keinen Helden.)

GOETHE, *Wahlverwandtschaften: Aus Ottilien's Tagebüche*. (1809)

It is said that no man is a hero to his valet. That is because a hero can be recognized only by a hero.

GOETHE, *Sprüche in Prosa*, iii, 204. (c. 1820)

In short he was a perfect cavaliero,

And to his very valet seemed a hero.

LORD BYRON, *Beppo*. St. 33. (1817)

No man, it has been said, is a hero to his valet-de-chambre; and . . . few men perhaps however great in the estimation of the world, carry the same impression of greatness into the bosoms of their own families.

SIR JAMES PRIOR, *Life of Burke*. Ch. 16, p. 490. (1824)

Heroes, it would seem, exist always, and a certain worship of them! We will also take the liberty to deny altogether that saying of the witty Frenchman, that no man is a hero to his valet-de-chambre. Or, if so, it is not the hero's blame, but the valet's: that his soul, namely, is a mean valet-soul.

CARLYLE, *On Heroes and Hero-Worship: The Hero as Man of Letters*. (1840)

As Hogan says, ivry man is a hero excipt thim that have vallays. . . . All me acquaintances are heroes. I niver yet knew a man that hired another man to help him on with his shirt.

FINLEY PETER DUNNE, *History*. (1909)

Every author must be a valet to his own hero.

O. HENRY (W. S. PORTER), *A Dinner at —*. (1910)

No man is a hero to his saddle-horse.

O. HENRY, *The Last of the Troubadours*. (1911)

It has been said that no man is a hero to his valet. To that it may be added that few men are heroes to themselves.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 9. (1941)

4  
Who is the hero? The man who conquers his desires.

BHARTRIHARI, *Niti Sataka*. No. 103. (c.A. D. 100)

Heroism is the brilliant triumph of the soul over the flesh.

HENRI AMIEL, *Journal*, 1 Oct., 1849. The Norwegians say, "A hero is a man who knows how to hang on one minute longer."

5  
Worship of a hero is transcendent admiration of a great man. . . . Society is founded on hero-worship.

CARLYLE, *On Heroes and Hero-Worship: The Hero as Divinity*. (1840)

Hero-worship is strongest where there is least regard for human freedom.

HERBERT SPENCER, *Social Statics*. Pt. iv, ch. 30. sec. 6. (1851)

Crowds speak in heroes.

GERALD S. LEE, *Crowds*. Bk. iv, ch. 3. (1913)

6  
I am convinced that a light supper, a good night's sleep, and a fine morning, have sometimes made a hero of the same man, who, by an indigestion, a restless night, and rainy morning, would have proved a coward.

LORD CHESTERFIELD, *Letters*, 26 April, 1748.

7  
Pause, traveler, your foot is upon a hero. (Sta, viator, heroem calcas.)

DUKE DE CONDÉ, *Epitaph*, upon Gen. François Mercy, whom he had defeated at the battle of Nordlingen, where Mercy fell mortally wounded. (1645)

8  
To believe in the heroic makes heroes.

DISRAELI, *Coningsby*. Bk. iii, ch. 1. (1844)

9  
Heroism feels and never reasons and therefore is always right.

R. W. EMERSON, *Essays: Heroism*. (1841)

The hero is not fed on sweets,

Daily his own heart he eats.

EMERSON, *Heroism*. (c. 1850)

10  
Times of heroism are generally times of terror.

R. W. EMERSON, *Essays: Heroism*. (1841)

A great style of hero draws equally all classes, all the extremes of society, till we say the very dogs believe in him.

EMERSON, *Essays: Greatness*. (1876)



1  
Alas! that Heroes ever were made!  
The Plague, and the Hero, are both of a Trade!

FRANKLIN, *Poor Richard's Almanack*, 1748.

Every hero becomes a bore at last.

R. W. EMERSON, *Representative Men: Uses of Great Men*. (1850)

2  
Heroism is the self-devotion of genius manifesting itself in action.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

When the will defies fear, when duty throws the gauntlet down to fate, when honor scorns to compromise with death—this is heroism.

R. G. INGERSOLL, *Speech in New York*, 29 May, 1882.

3  
A hero cannot be a hero unless in an heroic world.

NATHANIEL HAWTHORNE, *Journal*, 7 May, 1850.

4  
Everyone is the chief personage, the hero of his own baptism, his own wedding, and his own funeral.

O. W. HOLMES, *Some of My Early Teachers*. (1882) Farewell lecture at the Harvard Medical School, 28 Nov.

5  
Heroes are made of the same stuff as common men. (Les héros sont faits comme les autres hommes.)

LA ROCHEFOUCAULD, *Maximes*. No. 24. (1665)  
The one cruel fact about heroes is that they are made of flesh and blood.

HENRY ARTHUR JONES, *The Liars*. Act i. (1897)  
He is of the stuff that heroes are not often lucky enough to be made of.

O. HENRY (W. S. PORTER), *Best-Seller*. (1909)  
The French say, "Il est du bois dont on fait les héros" (He is of the wood of which one makes heroes).

6  
Be nature never so lavish with her gifts, she requires fortune's help to make a hero. (Quelques grands avantages que la nature donne, ce n'est pas elle seule, mais la fortune avec elle, qui fait les héros.)

LA ROCHEFOUCAULD, *Maximes*. No. 53. (1665)  
'Tis Fortune chiefly, that makes Heroes.

THOMAS FULLER, *Gnomologia*. No. 5079. (1732)

7  
There are heroes in evil as well as in good. (Il y a des héros en mal comme en bien.)

LA ROCHEFOUCAULD, *Maximes*. No. 185. (1665)

8  
Heroes are bred by lands where livelihood comes hard. (τὸ κακῶς τρέφοντα χωρὶ ἀνδρῶν πνεύ.)

MENANDER, *Anephioi*. Frag. 63. (c. 300 B. C.)  
Head-winds are right for royal sails.

R. W. EMERSON, *Essays: Heroism*. (1841)

9  
Nothing is more depressing than the conviction that one is not a hero.

GEORGE MOORE, *Ave*, p. 35. (1911)

10  
Heroes are much the same, the point's agreed, From Macedonia's madman to the Swede.

POPE, *An Essay on Man*. Epis. iv, l. 219. (1732)

11  
You cannot be a hero without being a coward.

BERNARD SHAW, *John Bull's Other Island: Preface*. (1905)

12  
Whoe'er excels in what we prize,  
Appears a hero in our eyes.

SWIFT, *Cadenus and Vanessa*, l. 733. (1713)

13  
Tho' Peace with Olive bind his Hands,  
Confest the conqu'ring Hero stands.

SWIFT, *On Poetry*, l. 419. (1733)

See the conquering hero comes!

Sound the trumpets, beat the drums!

DR. THOMAS MORELL. Morrell furnished the libretto for Handel's *Joshua* (1747), in which these lines appear. Introduced later into Nathaniel Lee's *The Rival Queens*. Act ii, sc. 1.

14  
What a hero one can be without moving a finger!

H. D. THOREAU, *Journal*, 13 July, 1838.

We want great peasants more than great heroes.

H. D. THOREAU, *Winter*, 30 Dec., 1840.

The hero will know how to wait, as well as to make haste.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

We must meet the hero on heroic grounds.

H. D. THOREAU, *Winter*, 1 Feb., 1852.

15  
Great-souled heroes, born in happier years. (Magnanimi heroes, nati melioribus annis.)

VERGIL, *Aeneid*. Bk. vi, l. 649. (19 B. C.)

## HEROD

16  
It out-herods Herod.

SHAKESPEARE, *Hamlet*, iii, 2, 16. (1600) Shakespeare is not alluding to any villainy, but to the rantings of the character of Herod in the old mystery plays, where he is represented as a blustering tyrant. For example, in *The Offering of the Three Kings*, he says, "I am the greatest above degree That is, or was, or ever shall be."

He out-Heroded Herod upon the occasion.

MARIA EDGEWORTH, *Belinda*. Bk. i, ch. 3. (1800)

In criticising an author you must . . . out-Herod Herod.

E. A. POE, *Letter to Eveleth*, 4 Jan., 1848.

## HERRING

17  
Its a hard world, when heering men revile fishermen.

WILLIAM AMES, *Against Human Ceremonies in God's Worship: Preface*. (1633) The proverb is, "The herring-man hates the fisherman."

1 Diverted from their own affairs by the red herring of foreign politics so adroitly drawn across the trail.

W. F. BUTLER, *Life of Napier*, p. 60. (1890)  
The phrase arises from the early English hunting practice of throwing a hunting dog off the scent by dragging an odoriferous meat, such as a red herring or a dead cat, across the fox's trail; hence, any attempt to divert attention from the point at issue. A red herring is a herring to which a red color has been imparted in the process of curing by smoke.

Don't you think the box may be a red herring?

JOHN DICKSON CARR, *The Case of the Constant Suicides*, p. 153. (1941)

The trail of the red herring. One of the oldest tricks in the world!

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 209. (1942)

He's been dragging red herrings around this house until it smells like Fisherman's Wharf.

CLIFFORD KNIGHT, *The Affair of the Fainting Butler*, p. 215. (1943)

2 Every herring must hang by th'owne gill.

JOHN CLARKE, *Paroemiologia*, p. 20. (1639)

Every herring must hang by its own gills.

JOHN RAY, *English Proverbs*, p. 102. (1670)  
Let every herring hang by its own head. Every man must stand by his own endeavour.

JAMES KELLY, *Scottish Proverbs*, p. 240. (1721)  
Na, na! let every herring hang by its ain head, and every sheep by its ain shank.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)  
It is the law in Yarmouth that every herring hang by its own head.

THOMAS CARLYLE, in FROUDE, *Life*, i, 262. (1824) In England a herring is popularly known as a Yarmouth capon.

3 That great fishpond, the sea.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act i, sc. 2. (1604)

The Herring-Pond.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 8. (1694) The phrase is Motteux' and is repeated in bk. iv, ch. 32.

Nay, I'll send printed scroll beyond

To neighbours o'er the Herring Pond.

THOMAS D'URFEY, *Pills to Purge Melancholy*: Pt. ii, *The Fable of the Lady, the Lurcher, and the Marrow-Puddings*. (1719)

Easier rents and taxes will tempt many of your countrymen to cross the herring-pond.

UNKNOWN, *England's Path to Wealth*. (1722)

How little are our customs known on this side the herring-pond!

JOHN GAY, *Polly*. Act i, sc. 1. (1729)

He'll plague you now he's come over the herring-pond.

WALTER SCOTT, *Guy Mannering*. Ch. 34. (1815)

Boston's a hole, the herring-pond is wide,

V-notes are something, liberty still more.

ROBERT BROWNING, *Mr Sludge "The Medium"*. Third line from end. (1864)

4 Set a herring to catch a whale.

W. C. HAZLITT, *English Proverbs*, p. 331. (1869)

5 A foule old riche widowe, whether wed would ye,

Or a yonge fayre mayde, beyng poore as ye be. In neither barrell better hearyng (quoth hee).

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 12. (1546)

That is, not a pin to choose between them. Lyke lorde, lyke chaplayne; neyther barrell better herynge.

JOHN BALE, *Kynge Johann*, l. 1888. (c. 1550)  
Choose out of the whole pack, . . . you will find them all alike—never a barrel better herring.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

One bad, there's ne'er a good:

And not a barrel better herring among you.

BEN JONSON, *Tale of a Tub*. Act ii, sc. 4. (1633)

Nor like our misses, about bribing quarrel,

When better herring is in neither barrel.

HENRY FIELDING, *Pasquin*. Act iii. (1736)

Bestowing a mental curse both on Sectaries and Presbyterians, as being, in his opinion, never a barrel the better herring.

WALTER SCOTT, *Woodstock*. Ch. 30. (1826)

6 Of all the fish in the sea, herring is the king.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

The Dutch say, "A land with lots of herring can get along with few doctors."

7 Red herring ne'er spake word but een,  
Broyle my back, but not my weamb [stomach].

JOHN RAY, *English Proverbs*, p. 52. (1678)

8 For a ful reckning, I lyk not barrel or hearing.

RICHARD STANYHURST, tr., *Aeneis*, ii, 45. (1583)  
I dislike the whole of it.

9 Virtues thick as Herrings in their souls.

JOHN WOLCOT (PETER PINDAR), *Pindariana*. (1795)

People jammed inside like herrings in a barrel.  
N. GOULD, *Double Event*, p. 117. (1891)

## HESITATION

### See also Indecision

10 Without Hesitation, humming and hawing.

OSWALD DYKES, *English Proverbs*, p. 183. (1709)

11 Ares hates those who hesitate. ("Ἄρης στουγεί μέλλοντας.)

EURIPIDES, *Heracleidae*, l. 722. (c. 430 B.C.)  
Ares, the Wargod.

12 A City that parleys is half gotten.

HERBERT, *Jacula Prudentum*. No. 1095. (1650)  
The woman that deliberates is lost.

ADDISON, *Cato*. Act iv, sc. 1. (1712) Usually misquoted, "She who hesitates is lost."

13 At this answer, the duke hoong the groin.

RAPHAEL HOLINSHED, *Chronicles of England*, iii, 163. (c. 1580) Hesitated, or held back.

You have your hands on thousands, you fools, and you hang a leg.

STEVENSON, *Treasure Island*. Pt. i, ch. 5. (1883)  
"To hang a leg," to hang back; "to shake a leg," to hurry. See under LEG.

<sup>1</sup> He who hesitates in the case of truth acts ill when he deliberates. (Qui in vero dubitat male agit cum deliberat.)

PUBLILIUS SYRUS, *Sententiae*. No. 575. (c. 43 B. C.)

## HIDE

<sup>2</sup> I'll tan your hide. (ἢ βύσσα σου θρανεύσεται.)  
ARISTOPHANES, *The Knights*, l. 369. (424 B. C.)  
The threat is repeated in l. 481.

<sup>3</sup> This Howlat hidowis of hair and of hyde.  
SIR RICHARD HOLLAND, *The Buke of the Howlat*, l. 950. (c. 1460)

I haven't seen hide nor hair of the piece.  
J. G. HOLLAND, *The Bay-Path*. Ch. 25. (1857)  
No one has seen hide nor hair of her.  
HIGH PENTECOST, *The Twenty-fourth Horse*, p. 5. (1940)

<sup>4</sup> The poor fellow meant only to save his own hide.  
LORD LYTTON, *Pausanias*, p. 138. (c. 1870)

<sup>5</sup> If you want to hide a leaf you hide it in a forest.  
JONATHAN STAGGE, *The Scarlet Circle*, p. 243. (1943)

<sup>6</sup> He may wel fynde that hyde him selves.  
UNKNOWN, *The Proses of the Seven Sages*, p. 68. (c. 1400)  
Our English proverb saith, he that hath hid can find.

THOMAS FULLER, *The Cause and Cure of a Wounded Conscience*, p. 339. (1646)  
They that feal [hide] can find.  
JOHN RAY, *English Proverbs*, p. 137. (1678)  
As they say, he that hides can find.

ROGER NORTH, *Examen*, p. 172. (1740)  
They that hide ken best where to find.  
WALTER SCOTT, *The Antiquary*. Ch. 21. (1816)  
Yes, yes, those who hide can find.  
MARRYAT, *Percival Keene*. Ch. 3. (1842)  
Hiders are good finders.  
H.G. BOHN, *Handbook of Proverbs*, p. 406 (1855)

## HIGH

<sup>7</sup> The phrase, "How is that for high?" is borrowed from a low game, known as Old Sledge, where the *high* depends not on the card itself, but on the adversary's hand. Hence the phrase means, What kind of an attempt is that at a great achievement?

M. S. DE VERE, *Americanisms*, p. 326. (1871)  
"How's that for high, boys?" concluded the narrator. "That's on top," declared Black Jack; "that takes the cake."

F. FRANCIS, *Saddle and Moccasin*. Ch. 18. (1887)

<sup>8</sup> Right heigh and mighty Prince.  
ELLIS, ed., *Original Letters*. Ser. ii, i, 3. (1400)  
HALL, *Chronicle, Edward IV*, p. 229. (1548)  
Their high and mighty word, Experience.

RICHARD WHITLOCK, *Zoölamia*, p. 83. (1654)  
Lord Grey, in his high and mighty way, was proceeding to make light of all this.  
J. W. CROKER, *Diary*, Nov., 1825.  
Some of these bankers are as high and mighty as the oldest families.

THACKERAY, *The Newcomes*. Ch. 24. (1855)

<sup>9</sup> Where do you suppose he got that high brow? (πόθεν ἤμιν αὐτῇ ἡ ὀφρὺς;)

EPICETUS, *Encheiridion*. Sec. 22. (c. A. D. 110)  
A jeering question asked concerning a person who has turned philosopher.  
A highbrow is a person educated beyond his intelligence.

BRANDER MATTHEWS, *Epigram*. (c. 1900)  
A highbrow is the kind of person who looks at a sausage and thinks of Picasso.  
A. P. HERBERT, *The Highbrow*. (c. 1920)  
What is a highbrow? He is a man who has found something more interesting than women.

EDGAR WALLACE, *Interview*, at Hollywood, Calif., Dec., 1931.  
The highbrow and the lowbrow are, as Kipling would say, "brothers under their skin."  
CLEMENT F. ROGERS, *Verify Your References*, p. 43. (1938)

<sup>10</sup> As high as twoo horse loues his person is.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
As high as three horse loaves.  
JOHN CLARKE, *Paroemiologia*, p. 73. (1639)  
A horse loaf was made of beans and wheat.  
As high as a hog all but the bristles.  
JOHN RAY, *English Proverbs*, p. 202. (1670)  
Dust as high as a cat's back.  
JOHN MITCHELL, *Nantucketisms*, p. 42. (1848)  
Old Paul is playing them as high as a cat's back.  
ANDY ADAMS, *Log of a Cowboy*, p. 269. (1903)  
Ever since I was nine crabs high.  
*Notes and Queries*. Ser. ii, xii, 309. (1861)  
KNEE-HIGH TO A DUCK, see KNEE-HIGH.

<sup>11</sup> They hung him high aboon the rest,  
He was sae trim a boy;  
Thair dyed the youth whom I luv'd best,  
My handsome Gilderoy.

THOMAS PERCY, *Reliques: Gilderoy*. Ser. i, bk iii, No. 12. (c. 1638) The greater the crime the higher the gallows, was at one time a practical legal axiom, and so the gallows upon which the notorious robber, Patrick McGregor, alias Gilderoy, was hanged at Edinburgh, in July, 1638, was a very high one, so high, indeed, that his body, swinging there, looked like a kite. So "Higher than Gilderoy's kite" passed into a proverb.  
With all our most holy illusions knocked higher than Gilderoy's kite.  
We have had a jolly good lesson, and it serves us jolly well right!

RUDYARD KIPLING, *The Lesson*. (1902)

1 We nobly take the high *priori* road.  
POPE, *The Dunciad*. Bk. iv, l. 471. (1742) A  
burlesque of a *priori*.

I am unable to say why we should be constrained to travel the "high *priori*" road.

J. S. MILL, *A System of Logic*. Ch. 3. (1851)

2 Low and high, rich and poor, together. (Simul in unum dives et pauper.)

*Old Testament: Psalms*, xlix, 2. (c. 250 B.C.)

Curtesye, That preised was of lowe & hye.

CHAUCER (?), *Romaunt of the Rose*, l. 1252.

He woos both high and low, both rich and poor.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 117. (1601)

3 Another surf sent [him] high and dry on the beach.

R. G. WALLACE, *Fifteen Years in India*, p. 48. (1822)

That party which is now scandalously called the high-and-dry church.

TROLLOPE, *Barchester Towers*, p. 39. (1857)

4 Too high for the stirrup, and not high enough for the saddle.

UNKNOWN, *Folk-Lore*. Vol. xxiv, p. 77. (1913)

"Too low for a hawk, too high for a buzzard."

That homely old saying seemed to sum me up.

MAX BEERBOHM, *Seven Men*, p. 100. (1919)

## HIGHWAY

5 Walke nat by the hyghe waye. (Per publicam viam ne ambules.)

ERASMUS, *Adagia*. Chil. i, cent. i. No. 2. Pythagorae symbola. (1508) TAVERNER, tr., fo. 73. (1550) Taverner adds: "That is to saye, as S. Hierom expoundeth it: Folowe not the errors of the people. For it is not possible, that those thynges whiche be best can please the most parte of folke, The precepte of Pythagoras is nat muche disagreeynge from the Euangelical doctrine of Christe, which monysheth us to flee the broade and wyde waye that the moste parte of men walke in, and to entre into the narowe and streyght waye whiche is lytle beaten, but leadeth to immortalitie and lyfe euerlasting."

6 There men walked by-walks, and the saying is, "Many by-walkers, many balks" [ridges of earth]; many balks, much stumbling; howbeit there were some . . . that walked in the king's highway.

HUGH LATIMER, *Second Sermon Before Edward VI*, p. 112. (1549)

As plaine as the Kings highway.

FRANCIS HERRING, *A Modest Defence of the Caveat Given to Wearers of Impoisoned Amulets*, p. 22. (1604)

'to make a road for himself . . . instead of using the King's highway.

SIR ARTHUR HELPS, *Companions of My Solitude*. Ch. 1. (1851)

7 Poor ignorant men runne thus like Cranes, and . . . goe the beasts high way (as the prouerbe is).

LAURENCE TOMSON, tr., *Calvin's Sermons on Timothy*, p. 253/2. (1579)

## HILL

See also Mountain

8 The Vale best discovereth the Hill.

FRANCIS BACON, *Essays: Of Followers and Friends*. (1597) Repeated in *Promus*, No. 145, and in *Of the Advancement of Learning*, ii, xxi, 71, where he calls it "a proverb more arrogant than sound."

He that stays in the valley shall never get over the hill.

THOMAS DRAKE, *Bibliotheca*, p. 42. (1633)  
Cited by Ray and Fuller.

9 Liue thou vpon hill as thou would liue in hall.

ALEXANDER BARCLAY, *Mirroure of Good Manners*, p. 25. (1570)

Do on hill as ye wald do in hall.

FERGUSON, *Scottish Proverbs*, p. 28. (c. 1595)

Do in the Hole, as thou would'st do in the Hall.

THOMAS FULLER, *Gnomologia*. No. 1307. (1732)

10 The hills, Rock-ribbed, and ancient as the sun.  
W. C. BRYANT, *Thanatopsis*. (1817)

11 Up the hill favour me, down the hill beware thee.

JOHN CLARKE, *Paroemiologia*, p. 22. (1639) A horse speaking.

Up hill spare me, down hill bear me, plain way spare me not, let me not drink when I am hot.

JAMES KELLY, *Scottish Proverbs*, p. 358. (1721)

FULLER, *Gnomologia*. No. 6276. (1732)

It goes uphill and against the heart.

BURNE, *Shropshire Folk-Lore*, p. 589. (1883)

12 A hill being high is nothing; it must have demi-gods to make it famous.

DOOLITTLE, *Chinese Vocabulary*, ii, 284. (1872)

13 Over the hills and over the main,

To Flanders, Portugal, or Spain:

The Queen commands, and we'll obey—

Over the hills and far away.

GEORGE FARQUHAR, *The Recruiting Officer*. Act ii, sc. 3. (1706)

Tom he was a piper's son,

He learned to play when he was young;

But all the tune that he could play

Was "Over the hills and far away."

THOMAS D'URFEY, *Pills to Purge Melancholy: The Distracted Jockey's Lamentation*. (1719)

And I would love you all the day,

Every night would kiss and play,

If with me you'd fondly stray

Over the hills and far away.

JOHN GAY, *The Beggar's Opera*. Act i. (1727)

And o'er the hills, and far away

Beyond their utmost purple rim,

Beyond the night, across the day,  
Thro' all the world she follow'd him.  
TENNYSON, *The Day-Dream: Departure*. (1842)

1  
The higher the hill, the lower the grass. People of the most greatest fortunes are not the most liberal.

JAMES KELLY, *Scottish Proverbs*, p. 330. (1721)  
FULLER, *Gnomologia*. No. 4593. (1732)

2  
Euerie hill hath his dale.  
BRIAN MELBANCKE, *Philotimus*. Sig. U2. (1583)  
There's no hill without his valley.

THOMAS DRAKE, *Bibliotheca*, p. 5. (1633)  
Ollas a hill anenst a slack. [Always a hill against a hollow.]

WILLIAM CARR, *The Dialect of Craven*. (1828)  
To set hills against slacks is to equalize matters by giving and taking.

WILLIAM DICKINSON, *Cumberland Glossary*, p. 165. (1899) See also under COMPENSATION.

3  
We were nurst upon the self-same hill.

JOHN MILTON, *Lycidas*, l. 23. (1637)

4  
On a gleaming hill. (ἐν ἀργεννέοντι μαστῳ.)  
PINDAR, *Pythian Odes*. No. iv, l. 8. (462 B. C.)  
Literally "breast" "a white breast of the swelling earth." The comparison of a rounded hill to a woman's breast is a common one. France has its "mamelon," and Scotland its "paps of Jura."

5  
Prykynghe ouer hulle & pleyn,  
Til he cam to Charlemeyn.

UNKNOWN, *Sir Firumbras*, l. 3997. (c. 1380)  
[They] Ronne to-gedir ouer hillis and dalis.

UNKNOWN, *Gesta Romanorum*. Tale 34. (c. 1440)

Martin was cursing Mr. Pecksniff up hill and down dale.

DICKENS, *Martin Chuzzlewit*. Ch. 35. (1844)

## HIND

6  
Naphtali is a hind let loose. (Cervus emissus.)  
Old Testament: *Genesis*, xlix, 21. (c. 550 B. C.)

7  
The hind that would be mated with the lion  
Must die for love.

SHAKESPEARE, *All's Well that Ends Well*, i, l. 102. (1602)

The rational hind Costard.

SHAKESPEARE, *Love's Labour's Lost*, i, 2, 123. (1595)

## HINGE

8  
Off the Hindges, cleane out of heart.

RANDLE COTGRAVE, *Dictionary: Hallebrené*. (1611)

All businesses here are off the hinges.

JAMES HOWELL, *Familiar Letters*. Bk. i, sec. 3, No. 31. (30 March, 1624)

Bear with him, sir, he's strangely off o' th' hinges.

WEBSTER AND ROWLEY, *A Cure for a Cuckold*. Act v, sec. 1. (1661)

## HISTORY

We are . . . out of Tune, and off the Hinges.  
MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 19. (1708)  
To be off the hinges, to be out of health.

CARR, *The Dialect of Craven: Hinges*. (1828)  
OFF THE HOOKS, see under HOOK.

## HIP

9  
He smote them hip and thigh with a great slaughter. (Percussitque eos ingenti plaga, ita ut stupentes suram femori imponent.)

Old Testament: *Judges*, xv, 8. (c. 700 B. C.)

Destroy all opposition . . . Hip and Thigh, Root and Branch.

BISHOP RICHARD MONTAGU, *The Acts and Monuments of the Church*, p. 115. (c. 1635)

Smite the heathen hip-and-thigh with the edge of the sword.

J. G. WHYTE MELVILLE, *The Gladiators*. Vol. i, p. 255. (1863)

To smite (a person, one's enemies) hip and thigh. To attack unsparingly, . . . to rout utterly.

PARTRIDGE, *Dictionary of Clichés: Smite*. (1941)

10  
The Doctor was plaguily down in the hips.

SWIFT, *The Grand Question Debated*, l. 178. (1729) Said of a horse when the haunch-bone is injured; hence, out of sorts.

Heaven send thou hast not got the Hypps

SWIFT, *Cassinus and Peter*, l. 35. (1731)

11  
Beryn he had i-caughte Somwhat oppon the hipp.

UNKNOWN, *The Tale of Beryn*, l. 1781. (c. 1400)

If ye chauce in aduoutrie to catche him,  
Then haue ye him on the hpy, or on the hyrdell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

In fine he doth applie one speciall drift,  
Which was to get the pagan on the hipp.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xlv, st. 117. (1591)

If I can catch him once upon the hip,  
I will feed fat the ancient grudge I bear him

SHAKESPEARE, *The Merchant of Venice*, i, 3, 47. (1597) "Now, infidel, I have you on the hip."—*Ibid.*, iv, 1, 335.

I'll have our Michael Cassio on the hip.

SHAKESPEARE, *Othello*, ii, 1, 314. (1605)

The king, . . . had him on the hip, and could out him at pleasure.

THOMAS FULLER, *The Holy Warre*, ii, 59. (1639)

Upon the Hip, at an Advantage, in Wrestling or Business.

B. E., *Dictionary of the Canting Crew: Upon*. (c. 1690)

## HISTORY

### I—History: Definitions

12  
An account mostly false, of events unimportant, which are brought about by rulers mostly knaves, and soldiers mostly fools.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

History is principally the inaccurate narration of events which ought not to have happened.

E. A. HOOTEN, *Twilight of Man*, p. 194. (1939)

A somewhat similar definition, author un-

identified, runs, "History is something that never happened, written by a man who wasn't there."

<sup>1</sup> That great dust-heap called "history."  
AUGUSTINE BIRRELL, *Obiter Dicta: Carlyle*. (1884)

<sup>2</sup> History is simply a piece of paper covered with print; the main thing is still to make history, not to write it.

OTTO VON BISMARCK, *Epigram*. (c. 1875)  
Anybody can make history. Only a great man can write it.

OSCAR WILDE, *Aphorisms*, p. 52. (1893)  
<sup>3</sup> History is the essence of innumerable biographies.

THOMAS CARLYLE, *Essays: On History*. (1839)  
There is properly no history, only biography.

R. W. EMERSON, *Essays: History*. (1841)  
History is sometimes the shadow of a great man.

PIERRE VAN PAASSEN, *That Day Alone*, p. 87. (1941) See also under BIOGRAPHY.

<sup>4</sup> History, a distillation of Rumour.  
THOMAS CARLYLE, *The French Revolution*. Pt. i, bk. vii, ch. 5. (1837)

Histories are a kind of distilled newspapers.  
CARLYLE, *On Heroes and Hero-Worship*. Ch. 3. (1840)

All history . . . is an inarticulate Bible.  
CARLYLE, *Latter-Day Pamphlets*. No. 8. (1850)

<sup>5</sup> History is only a confused heap of facts.  
LORD CHESTERFIELD, *Letters*, 5 Feb., 1750.

<sup>6</sup> History indeed is the witness of the times, the light of truth. (Historia vero testis temporum, lux veritatis.)

CICERO, *De Oratore*. Bk. ii, sec. 9. (55 B.C.)  
Cicero saith in prayse of historie, history, saith he, is the testimony of Tyme, the light of veritie, the life of memory, the guide of tyme, the messenger of antiquity.

JOHN FLORIO, *Firste Fruites*, fo. 52. (1578)  
It is the mission of history, after the other-worldly truth has disappeared, to establish the truth of this world.

KARL MARX, *Introduction to a Critique of the Hegelian Philosophy of Right*. (Deutsch-Französische Jahrbücher, 1844.)

<sup>7</sup> History is philosophy learned from examples. (*ιστορία φιλοσοφία ἐστὶν ἐκ παραδειγμάτων*.)

DIONYSIUS OF HALICARNASSUS, *Ars Rhetorica*. Ch. xi, sec. 2. (c. 25 B.C.)

I have read somewhere that history is philosophy teaching by examples.

HENRY BOLINGBROKE, *Letters on the Study of History*, ii, 14. (1735)

History . . . is a compound of poetry and philosophy.

T. B. MACAULAY, *Essays: Hallam*. (1828)

<sup>8</sup> History is bunk.

HENRY FORD, on the witness stand at Mt. Clemens, Mich. in his libel suit against the

Chicago Tribune, July, 1919. Later, under cross-examination, Ford could not remember using the word "bunk," but indicated that it expressed his sentiments.

Long years in money-grubbing sunk,  
Cried Poros: "History is bunk!"

Well, such a verdict holds no mystery;  
When, where, and how learned Poros history?

GEORGE M. WHICHEK, *Critique Manqué*. (1920)

<sup>9</sup> Historians relate, not so much what is done, as what they would have believed.

FRANKLIN, *Poor Richard's Almanack*, 1739.

<sup>10</sup> History is but the unrolled scroll of prophecy.

JAMES A. GARFIELD, *The Province of History*. (1875)

<sup>11</sup> History, in general, only informs us what bad government is.

THOMAS JEFFERSON, *Writings*. Vol. xi, p. 223. (c. 1800)

<sup>12</sup> All history, so far as it is unsupported by contemporary evidence, is romance.

SAMUEL JOHNSON, *Boswell's Tour to the Hebrides*, 20 Nov., 1773.

I am ashamed to see what a shallow village tale our so-called history is.

R. W. EMERSON, *Essays: History*. (1841)

<sup>13</sup> Many falsehoods are passing into uncontradicted history.

SAMUEL JOHNSON. BOSWELL, *Life*, 27 Oct., 1779. And Johnson added, "Seldom any splendid story is wholly true."

Anything but history, for history must be false.

SIR ROBERT WALPOLE, when his secretary asked what he wished read to him as he lay on a sick-bed. (c. 1744) See *Walpoliana*, No. 141. Or perhaps the correct version is, "Oh, do not read history, for that I know must be false."

The vast Mississippi of falsehood.

MATTHEW ARNOLD, *Essays: History*. (1879)

<sup>14</sup> The course of life is like the sea;  
Men come and go; tides rise and fall;

And that is all of history.

JOAQUIN MILLER, *The Sea of Fire*. Sec. 4. (1873)

<sup>15</sup> It is not likely that this [history] was so. (*ταῦτα δ' οὐκ ἐκός ἐστιν οὕτω γενέσθαι*.)

PLUTARCH, *Lives: Themistocles*. Ch. 25, sec. 1. (c. A. D. 110) Throughout his writings, Plutarch questions the truth of the fables usually received as history.

All the ancient histories, as one of our wits has said, are but fables that have been agreed upon.

(Toutes les histoires anciens, comme le disait un de nos beaux esprits, ne sont que des fables convenues.)

VOLTAIRE, *Jeannot et Colin*. (c. 1730) And in a letter of the same period, Voltaire adds, "Il n'y a point d'autres histoires anciennes que les fables" (There are no other ancient histories except fables). Napoleon probably

read this, or heard it repeated, for one of his sayings is, "What is history but a fable agreed upon?"

Those old credulities, to nature dear,  
Shall they no longer bloom upon the stock  
Of History, stript naked as a rock?

WORDSWORTH, *Memorials of a Tour in Italy*:  
No. 4, *Regrets*. (1837) Alluding to Niebuhr  
and other modern historians.

1 Whosoever in writing a modern history shall  
follow truth too near the heels, it may happily  
strike out his teeth.

SIR WALTER RALEGH, *History of the World*:  
*Preface*. (1614)

2 The world's history is the world's judgment.  
(Die Weltgeschichte ist das Weltgericht.)

SCHILLER, *Resignation*. (c. 1800)

History is the crystallisation of popular beliefs.  
DONN PIATT, *Memories of Men Who Saved the  
Union: Abraham Lincoln*. (1887)

3 The history of the great events of this world  
is scarcely more than the history of crimes.  
(L'histoire des grands évènements de ce  
monde n'est guère que l'histoire des crimes.)

VOLTAIRE, *Essai sur les Mœurs*. (1753)

History is but a picture of crimes and misfor-  
tunes. (L'histoire n'est que le tableau des crimes  
et des malheurs.)

VOLTAIRE, *L'Ingénu*. Ch. 10. (1757)

On whatever side we regard the history of Eu-  
rope, we shall perceive it to be a tissue of crimes,  
follies, and misfortunes.

GOLDSMITH, *Citizen of World*. No. 42. (1762)

History is, indeed, little more than the register  
of the crimes, follies, and misfortunes of mankind.

EDWARD GIBBON, *Decline and Fall of the  
Roman Empire*. Ch. 3. (1776)

I am determined to apply myself to a study that  
is hateful and disgusting to my very soul . . . I  
mean that record of crimes and miseries—history.

P. B. SHELLEY, *Letter to Thomas Hookham*,  
17 Dec., 1812.

Human history is in essence a history of ideas.

H. G. WELLS, *Outline of History*. Ch. 40. (1920)

The history of the world is the record of a man  
in quest of his daily bread and butter.

H. W. VAN LOON, *The Story of Mankind*. (1921)

4 And this is exactly how history is written.  
(Et voilà justement comme on écrit l'his-  
toire.)

VOLTAIRE, *Charlot*. Act i, sc. 7. (c. 1730)

Voltaire's contempt for history was fre-  
quently expressed in nearly the same words.

What more can you ask? He has invented history.  
(Que voulez-vous de plus? Il a inventé  
l'histoire!)

MADAME DU DEFFAND, of Voltaire, when some  
one remarked that he lacked invention. See  
FOURIER, *L'Esprit dans l'Histoire*, p. 141. Alex-  
ander Dumas is said to have remarked that  
"It is permissible to violate history on con-  
dition that you have a child by her."

## II—History: Apothegms

5 History's pen its praise or blame supplies,  
And lies like truth, and still most truly lies.  
LORD BYRON, *Lara*. Canto i, st. 11. (1814)

6 That is ancient history. (Sed haec et vetera.)  
CICERO, *Tusculanarum Disputationum*. Bk. i,  
ch. 30, sec. 74. (45 B. C.)

7 Happy that Nation, fortunate that age, whose  
history is not diverting.

BENJAMIN FRANKLIN, *Poor Richard's Alma-  
nack*, 1740. Perhaps a variation of the apho-  
rism attributed to Montesquieu, "Happy  
the nation whose annals are tiresome."

He is happiest of whom the world says least, good  
or bad.

THOMAS JEFFERSON, *Letter to John Adams*.  
(1786)

Blest is that nation whose silent course of hap-  
piness furnishes nothing for history to say.

JEFFERSON, *Letter to Comte Diodati*. (1807)

A paradoxical philosopher carrying to the utter-  
most length that aphorism of Montesquieu's,  
"Happy the people whose annals are tiresome,"  
has said, "Happy the people whose annals are  
vacant."

CARLYLE, *The French Revolution*. Vol. i, bk.  
ii, ch. 1. (1837) In his *Life of Frederick the  
Great*, bk. xvi, ch. 1, Carlyle has, "Happy  
the people whose annals are blank." By  
"paradoxical philosopher," Carlyle perhaps  
refers to Cesar di Beccaria, who is sometimes  
quoted as having written, in the introduction  
to his *Trattato dei Delitti e Delle Pene* (1764),  
"Happy is the nation which has no history,"  
but no such sentence appears there.

The happiest women, like the happiest nations,  
have no history.

GEORGE ELIOT, *The Mill on the Floss*. Bk. vi,  
ch. 3. (1860)

Trinidad ought to have been a happy place . . .  
if it be true that happy is the people who have  
no history.

CHARLES KINGSLEY, *At Last*. Ch. 3. (1871)

8 Whatever the worth of the present work may  
be, I have striven throughout that it should  
never sink into a "drum and trumpet history."

J. R. GREEN, *A Short History of the English  
People: Preface*. (1874) A history which  
gives undue prominence to wars and battles.

9 Rulers, statesmen, nations are wont to be  
emphatically commended to the teaching  
which experience offers in history. But what  
experience and history teach is this—that peo-  
ples and governments never have learned any-  
thing from history. (Was die Erfahrung aber  
und die Geschichte lehren, ist dieses, das  
Völker und Regierungen niemals etwas aus  
der Geschichte gelernt.)

G. W. F. HEGEL, *Philosophy of History: In-  
troduction*. (1816)

We learn from history that we learn nothing from history.

SHAW, *The Revolutionist's Handbook*. (1903) Alas! Hegel was right when he said that we learn from history that men never learn anything from history.

SHAW, *Heartbreak House: Preface*. (1913)

1 A morsel of genuine history is a thing so rare as to be always valuable.

THOMAS JEFFERSON, *Letter to John Adams*, 1817. Man is fed with fables through life, and leaves it in the belief he knows something of what has been passing, when in truth he has known nothing but what has passed under his own eye.

THOMAS JEFFERSON, *Letter to Thomas Cooper*, 1823.

2 This is my history; like all other histories, a narrative of misery.

SAMUEL JOHNSON, *Letter to Bennet Langton*, 25 Aug., 1784.

3 History, however it is written, always pleases. (Historia quoquo modo scripta delectat.)

PLINY THE YOUNGER, *Epistles*. Bk. v, epis. 8. (C. A. D. 98)

4 I hold it a noble task to rescue from oblivion those who deserve to be eternally remembered. (Quia mihi pulchrum in primis videtur non pati occidere.)

PLINY THE YOUNGER, *Epistles*. Bk. v, epis. 8. (C. A. D. 98)

The principal office of history I take to be this: to prevent virtuous actions from being forgotten, and that evil words and deeds should fear an infamous reputation with posterity.

TACITUS, *Annals*. Bk. iii, sec. 65. (C. A. D. 116)

5 History has a certain affinity to poetry and may be regarded as a kind of prose poem. (Est enim proxima poetis et quodammodo carmen solum.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. x, ch. 1, sec. 31. (C. A. D. 80)

It is part of my creed that the only poetry is history, could we tell it right.

CARLYLE, *Letter to Emerson*, 12 Aug., 1834.

6 The dignity of history.

HENRY SAINT-JOHN, LORD BOLINGBROKE, *On the Study and Use of History*. Letter 5. (1738)

The strange lady now laboured under a difficulty which appears almost below the dignity of history to mention.

FIELDING, *Tom Jones*. Bk. xi, ch. 2. (1749) I shall cheerfully bear the reproach of having descended below the dignity of history.

MACAULAY, *History of England*. Vol. i, ch. 1. (1839)

7 The historian is a prophet looking backwards. (Der Historiker ist ein rückwärtsgekehrter Prophet.)

SCHLEGEL, *Athenaeum: Berlin*, i, ii, 20. (1799)

The historian looks backward. In the end he also believes backward.

NIETZSCHE, *The Twilight of the Idols*. (1889)

8 I shall be content if those shall pronounce my history useful who desire to have a clear view both of the events which have happened, and of those which will some day, in all human probability, happen again in a same or a similar way. (παρὰ πηλὸν ἔσσεσθαι.)

THUCYDIDES, *History*. Bk. i, ch. 22, sec. 4. (c. 400 B.C.)

History repeats itself, it is true, but history will not bear mimicry.

AUGUSTUS JESSOPP, *Daily Life*, p. 163. (1885) Should we again be at war with France, history would repeat itself in many of its phases.

J. K. LAUGHTON, *Nineteenth Century History*, p. 87. (1902)

History repeats itself, says the proverb, but that is precisely what it never really does. It is the historians (of a sort) who repeat themselves.

CLEMENT F. ROGERS, *Verify Your References*, p. 31. (1938)

History repeats, I've learned;  
The same old food in different dishes;  
Nero fiddled while Rome burned:  
Roosevelt fishes!

WINONA M. GILLILAND, *A Song for Suckers*. (*American Mercury*, December, 1938.)

9 The wondrous pageant of a tiny world, I will in due order unfurl to thee. (Admiranda tibi levium spectacula rerum . . . ordine dicam.)

VERGIL, *Georgics*. Bk. iv, l. 3. (29 B.C.)

History is a pageant and not a philosophy.

AUGUSTINE BIRRELL, *Obiter Dicta: The Muse of History*. (1884)

The pageant of history. History, regarded as a pageant; history in its decorative aspect.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

## HIT

10 Well hit! (καλὰ δὴ παγαίεις.)

ARISTOPHANES, *Fragments*. Frag. 171. (c. 420 B.C.) A phrase taken from a game.

Have all his ventures fail'd? What, not one hit?

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 270. (1597)

A hit, a very palpable hit.

SHAKESPEARE, *Hamlet*, v, 2, 292. (1600)

A lucky hit indeed.

THOMAS BURNET, *The Theory of the Earth*, i, 294. (1684)

Guess again. . . . A Girl then. . . . You have hit it.

SWIFT, *Polite Conversation*. Dial. iii. (1738) The noble speaker had made the hit of the evening.

UNKNOWN, *The Nonconformist*, 25 Sept., 1884, p. 929/2.

11 We hit off a little wit now and then, but no animosity.

WILLIAM CONGREVE, *The Way of the World*. Act iii, sc. 13. (1700)



You used to be rather au fait at hitting off a sonnet.

MARY A. KELTY, *Osmond*. Bk. i, p. 87. (1822)  
I never saw a character so thoroughly hit off.

MACAULAY, *Life and Letters*, i, 233. (1831)  
Sometimes he hits off an individual trait by an anecdote.

SAMUEL SMILES, *Character*. Ch. 10. (1871)

How do you and the great Mrs. Montague hit it off?

MADAME D'ARBLAY, *Early Diary*, ii, 291. (1780)

Tom did not venture to inquire . . . how the two hit it off together.

HUGHES, *Tom Brown at Oxford*. Ch. 11. (1861)

Why hit a man when he's down?

JEFFERSON FARJEON, *Murder at a Police Station*, p. 32. (1943) On p. 104, "Never hit a man when he's drunk." See under KICK.

Be more careful not to miss once, than to hit a hundred times. (Atencion á no error una, más que á acertar ciento.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 169. (1647)

The Vulgar will keep no Account of your Hits, but of your Misses.

THOMAS FULLER, *Gnomologia*. No. 4816. (1732)

I have not so neerlie hit the white, as my meaning was.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 158. (1574) Young, tr.

He that once hits is ever bending [his bow].

HERBERT, *Jacula Prudentum*. No. 786. (1640)

He that once hits will be ever shooting.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 378. (1710)

When you are doing better than three and a half, you are hitting it up pretty well.

M. D. POST, *Harvard Stories*, p. 146. (1893)

I expect to hit it up until three o'clock tonight.

J. L. WILLIAMS, *Princeton Stories*, p. 52. (1895)

Hit her up now! . . . Hit her up!

JOHN FOX, *The Little Shepherd of Kingdom Come*. Ch. 5. (1903)

Give me a chap that hits out straight from the shoulder.

CHARLES READE, *It Is Never too Late to Mend*. Ch. 15. (1856)

Hit out seldom but hit hard.

C. E. PAGET, *Autobiography*. Ch. 6. (c. 1890)

We'll hit the bush by and by.

MARAH E. RYAN, *Told in the Hills*, p. 23. (1891)

A little more weather like this and we'll be hittin' the park.

GEORGE ADE, *Artie*. Ch. 14. (1896)

I hit the sod in the direction of the show.

O. HENRY, *Heart of the West*, p. 173. (1907)

It was up to me to hit the ties.

JACK LONDON, *The Road*, p. 130. (1907)

I must hit the road.

Z. A. TILGHMAN, *The Dugout*, p. 70. (1925)

Young boyes . . . which showte . . . at all adventures hittie missie.

THOMAS WILSON, *The Arte of Rhetorique*, p. 47. (1553)

The hand of prince Meleager Plaid hittiemiessie.

ARTHUR GOLDING, tr., *Ovid's Metamorphoses*, viii, 195. (1565)

But, hit or miss,

Our project's life this shape of sense assumes.

SHAKESPEARE, *Troilus and Cressida*, i, 3, 384. (1601)

Howbeit hit-I-misse-I, when was Speculation weake.

WILLIAM WARNER, *Albions England*. Bk. xiii, sec. 77. (1602)

Tombant levant, well or ill, hittie missie; here or there, one way or other.

COTGRAVE, *Dictionary: Tombant*. (1611)

Whose practise in Physick is nothing but the Countrey dance, call'd Hit or Misse.

RICHARD WHITLOCK, *Zoëtamia*, p. 115. (1654)

Hit or misse for a cow-heel.

JOHN RAY, *English Proverbs*, p. 73. (1678)

Do we all march towards Heaven hit or miss, and by guess?

EDWARD HITHERINGILL, *Priest-Craft*. Ch. 1. (1705) "Hittee Missece, happy go lucky, as the blind Man kill'd the Crow."—*Ibid*, ch. 4.

We have a smart saying to this effect, Hit or miss, luck is all.

OSWALD DYKES, *English Proverbs*, p. 272. (1709) Renown's all hit or miss.

BYRON, *Don Juan*. Canto vii, st. 33. (1823)

Hitty missy, as the blind man shot the crow.

JOHN GLYDE, JR., *Norfolk Garland*, p. 148. (1872)

It is not the happy-go-lucky hit-or-miss sort of thing that you may fancy.

OUIDA (LOUISE DE LA RAMÉE), *Pascarel*, ii, 42. (1873)

A merie man can want no matter to hitte hym home.

THOMAS WILSON, *The Arte of Rhetorique*, p. 138. (1553)

I got "hit hard" at the Brussels races.

CHARLES LEVER, *The Dodd Family Abroad*. Ch. 14. (1854)

Stocks had now fallen and everybody was hard hit.

JAMES BRYCE, *The American Commonwealth*. Vol. iii, ch. 90, p. 229. (1888)

Now be myn trowthe ye hytte the pynne.

UNKNOWN, *Coventry Mysteries*, p. 138. (c. 1450)

Thou hyttest the nayle upon the head.

UNKNOWN, *Proper Dyaloge Between a Gentill-man and a Husbandman*, p. 15. (1530) See under NAIL.

Indeede she had hit the needle.

SIR PHILIP SIDNEY, *Arcadia* (1622), p. 305. (1580)

This Bow-man hat the mark.

HENRY MORE, *Apocalypsis*, p. 54. (1680) See under MARK.

- <sup>1</sup>  
 'Tis Wit for Wit, and Hit for Hit.  
 UNKNOWN, *Roxburghe Ballads*, vii, 381. (c.1668)  
 His snip-snap wit, hit for hit.  
 RICHARD LEIGH, *The Transproser Rehears'd*,  
 139. (1673)

HOBBLEDEHOY

- <sup>2</sup>  
 He has quitted the hobbledehoy stage; he is  
 out of his teens. (Excessit ex ephebis.)  
 TERENCE, *Andria*, l. 51. (166 B.C.)  
 Theyr hobledehoie tyme . . . the yeres that one  
 is neyther a man nor a boye.  
 PALSGRAVE, tr., *Acolastus*. Act i, sc. 1. (1540)  
 The first seuen yeers bring vp as a childe,  
 The next to learning, for waxing too wilde.  
 The next keepe vnder sir hobbard de hoy,  
 The next a man no longer a boy.  
 THOMAS TUSSEY, *Fiue Hundreth Pointes of  
 Good Husbandrie*. Ch. 49. (1573)  
 Not yet old enough for a man, nor young enough  
 for a boy; as a squash is before 'tis a peas-cod,  
 or a codling when 'tis almost an apple: 'tis with  
 him in standing water, between boy and man.  
 SHAKESPEARE, *Twelfth Night*, i, 5, 165. (1599)  
 The Hubber de hoy, which is his man-boy, half  
 a man and half a boy.  
 THOMAS BRIAN, *The Pisse Prophet*, p. 48. (1637)  
 I was then a Hobble-de-hoy, and you a pretty  
 little tight Girl.  
 RICHARD STEELE, *The Conscious Lovers*. Act  
 iii, sc. 1. (1723)  
 Why he's a mere hobbledehoy, neither a man  
 nor a boy.  
 SWIFT, *Polite Conversation*. Dial. i. (1738)  
 Things between pig and pork—those hobblede-  
 hoys.  
 CHARLES LAMB, *Essays of Elia: A Dissertation  
 Upon Roast Pig*. (1822)  
 Hobbledehoy, neither man nor boy . . .  
 There's a god and a devil in Hobbledehoy!  
 WITTER BYNNER, *Hobbledehoy*. (1930)

HOBBY

- <sup>3</sup>  
 [His] hobbies will always run away with him.  
 MARIA EDGEWORTH, *Helen*. Ch. 17. (1834)  
<sup>4</sup>  
 Almost every person hath some hobby horse  
 or other wherein he prides himself.  
 SIR MATTHEW HALE, *Contemplations*, p. 201.  
 (1676) The French say, "Chacun à son mar-  
 otte" (Every one to his hobby).  
 Every one has (to use the cant term of the day)  
 his hobby-horse! Something that pleases the great  
 boy for a few hours.  
 JOHN WESLEY, *Sermons*. (c. 1785) *Works*, ix,  
 434. The Germans say, "Steckenpferde sind  
 theuerer als arabische Hengste" (Hobby-  
 horses cost more than Arab steeds).  
<sup>5</sup>  
 Incur the charge of riding a hobby too hard.  
 SAYCE, *Comparative Philology*. Ch. 8. (1874)  
 A hobby may be ridden to death.  
 AUGUSTUS JESSOPP, *Arcady for Better or  
 Worse*, p. 197. (1881)

- <sup>6</sup>  
 "The hobby-horse is forgot."  
 SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 30.  
 (1595) A phrase apparently taken from some  
 old ballad. Shakespeare repeats it in *Hamlet*,  
 iii, 2, 142.  
 With hey and ho, through thicke and thin, the  
 hobby horse quite forgotten.  
 WILLIAM KEMP, *Nine Daies Wonder*. (1600)  
 But see, the hobby-horse is forgot.  
 BEN JONSON, *Satyr*. (1603)  
<sup>7</sup>  
 Happy is the man who can make a living by  
 his hobby.  
 BERNARD SHAW, *Pygmalion*. Act i. (1912) The  
 French say, "C'est son cheval de bataille"  
 (It's his war-horse—his hobby).

HOG

See also Pig, Sow, Swine

- <sup>8</sup>  
 Covetous usurers, which be like fat unclean  
 swine, which never do any good until they  
 come to the dish.  
 WILLIAM BULLEIN, *A Dialogue Against the  
 Fever Pestilence*, p. 9. (1564)  
 The common saying is, the hog is never good  
 but when he is in the dish.  
 LEONARD MASCALL, *The Book of Cattell*, p. 270.  
 (1587)  
 A noysome hogg, that is neuer profitable till he  
 dye.  
 LEONARD WRIGHT, *Display of Dutie*, p. 10. (1589)  
 Like a two-legged hog . . . never doth good till  
 he is dead.  
 THOMAS ADAMS, *Sermons* (1861), i, 482. (1629)  
 He's like a swine, never good until he comes to  
 the knife.  
 JOHN RAY, *English Proverbs*, p. 90. (1678)  
 Like an Hog; he does no good till he dies.  
 THOMAS FULLER, *Gnomologia*. No. 3226. (1732)  
 You are like a Hog; never good, while living.  
 THOMAS FULLER, *Gnomologia*. No. 5851.  
 A rich rogue is like a fat hog, who never does  
 good till as dead as a log.  
 FRANKLIN, *Poor Richard's Almanack*, 1733.  
<sup>9</sup>  
 We determined to go on the old saying, root  
 hog or die.  
 DAVID CROCKETT, *Autobiography*, p. 118. (1834)  
 Obligated to go upon the root-hog-or-die principle.  
 E. G. PAGE, *Dow's Patent Sermons*, iii, 193.  
 (1853)  
 Root, hog, or die. This is the refrain of each of  
 the nine verses of the Bull-Whacker's Epic.  
 J. H. BEADLE, *Life in Utah*, p. 227. (1873)  
<sup>10</sup>  
 Never lose a hog for a halfp'north of tar.  
 JOHN DAY, *The Blind-Beggar of Bednal-Green*.  
 Act v. (1600) See under SHEEP.  
<sup>11</sup>  
 That fat Epicurean bacon-hog, Horace, for so  
 he calls himself. (Epicuri de grege porcus.)  
 ERASMUS, *Moriae Encomium*. Sec. 112. (1511)  
 See under SWINE.

1  
In prosperity, we are commonly like hogs feeding on the mast, not minding his hand that shaketh it down.

THOMAS FULLER, *Sermons*, i, 9. (1654)  
The Hog never looks up to him, that threshes down the Acorns.

THOMAS FULLER, *Gnomologia*. No. 4599. (1732)  
2  
A Hog that's bemir'd, endeavours to bemire others.

THOMAS FULLER, *Gnomologia*. No. 214.  
A Hog upon trust, grunts till he's paid for.

THOMAS FULLER, *Gnomologia*. No. 215.  
Feed a Pig, and you'll have a Hog.

THOMAS FULLER, *Gnomologia*. No. 1517.

3  
I reckon Squire Lawrie may go the whole hog with her.

JOHN GALT, *Lawrie Todd*. Bk. ii, p. 43. (1830)

There have been many conjectural explanations of this phrase, which means to go all the way, to do a thing thoroughly. A correspondent in *Notes and Queries*, 27 Sept., 1851, says it is of Irish origin, where a shilling is called a "hog," so that "To go the whole hog" means to spend the whole shilling.

But didn't I go the whole animal?

DAVID CROCKETT, *Sketches*, p. 40. (1833)

If that ain't what I call goin' the whole cretur.

W. A. CARUTHERS, *The Kentuckian in New York*, i, 188. (1834)

As you are not prepared, as the Americans say, to go the whole hog, we will part good friends.

FREDERICK MARRYAT, *Japhet*. Ch. 54. (1836)

He determined "to go the whole hog," and followed up the feint.

THEODORE HOOK, *Jack Brag*. Ch. 5. (1837)

You mean to go the whole quadruped.

UNKNOWN, *Valentine Vox*. Ch. 42. (1840)

He wants to go the whole hog.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 5. (1843)

We go the hull shoat with them.

W. E. BURTON, *Waggeries and Vagaries*, p. 22. (1848)

He's a whole-hog man, is Tom. . . . Sooner have no bread any day than half a loaf.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. ii, ch. 2. (1857)

I leaves you to go the whole hog.

CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 2. (1865)

You're not prepared to go the whole hog? You want to pick and choose.

HORACE VACHELL, *The Hill*, p. 147. (1905)

I am with you whole hog.

MARTHA ALBRAND, *No Surrender*, p. 27. (1942)

Since he had already gone so far, he might as well go the whole hog.

CYRIL HARE, *Tragedy at Law*, p. 169. (1943)

4  
The daw knows naught of the lyre, the hog nothing of marjoram ointment. (Nil cum fidi-bus graculost, nihil cum amaracino sui.)

AULUS GELLIUS, *Noctes Atticae: Preface*. Sec.

19. (c. A.D. 150) Quoted as an old saying. Marjoram ointment was supposed to be very odious to swine, hence the proverb, meaning "He will have nothing whatever to do with a thing." Cited by ERASMUS, *Adagia*, i, iv, 38.

5  
He looketh like a Hogg in armour.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)  
Stiff and clumsy.

A Hog in Armour is still a Hog.

THOMAS FULLER, *Gnomologia*. No. 213. (1732)

See also under APE.

So ridiculous was the figure, as they say, of hogs in armour.

ROGER NORTH, *Examen*, p. 572. (1740)

I never see Alderman on horseback, but he reminds me of an hog in armour.

UNKNOWN, *Westminster Magazine*, ii, 457. (1774)

A hog in armour, a person finely, but very awkwardly dressed.

J. O. HALLIWELL, *Dictionary: Hog*. (1847)

He did not carry his finery like a hog in armour, as an Englishman so often does.

TROLLOPE, *The Three Clerks*, p. 289. (1857)

6  
Turn the hogs to the hay. (Tournoyt les truies au foin.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

The hogs to the honey-pots.

JOHN RAY, *English Proverbs*, p. 354. (1678)

The Hog is got into the Honey-Pot.

THOMAS FULLER, *Gnomologia*. No. 4598. (1732)

7  
Better my hog dirty home than no hog at all.

JOHN RAY, *English Proverbs*, p. 11. (1678)

HALF A LOAF, see under BREAD.

8  
It is hard to break a hog of an ill custom

JOHN RAY, *English Proverbs*, p. 154. (1678)

It is hard to break an old Hog off a Custom.

THOMAS FULLER, *Gnomologia*. No. 2949. (1732)

TEACH AN OLD DOG NEW TRICKS, see under DOG.

9  
To make a hog or a dog of a thing.

JOHN RAY, *English Proverbs*, p. 217. (1670)

He will go through stitch with it: he will make a hog or a dog of it, I will warrant you.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 22. (1712)

Make a hog or a dog of it . . . means, bring it either to one use, or another.

JAMES KELLY, *Scottish Proverbs*, p. 252. (1721)

10  
I should have remembered the old saying. Every hog his own apple.

SMOLLETT, *Roderick Random*. Ch. 41. (1748) See under INDEPENDENCE.

11  
My fa-fa-father has brought his ho-ho-hogs to a fa-fa-fair market.

UNKNOWN, *Look About You*. Sec. 13. (1600)

As wise as Iohn of Gotehams calfe; or this fellow brought his hogges to a faire market.

SAMUEL ROWLANDS, *A Paire of Spy-Knaves*, p. 9. (1619)

You've brought your hogs to a fine market!

JOHN FLETCHER, *Bonduca*. Act v, sc. 2. (1619)

I have brought my hogges to a faire market.

JOHN CLARKE, *Paroemiologia*, p. 76. (1638)  
You have brought your hogs to a fair market.  
Spoken in derision when a business hath sped ill.  
JAMES HOWELL, *English Proverbs*, p. 5. (1659)

1  
If we petition a Hog, what can we expect but a grunt?

UNKNOWN, *Poor Robin's Almanack*. (1731)  
You cannot have more of a sow than a grumph.  
WALTER SCOTT, *Journal*, 10 April, 1827. Repeated in *Two Drovers*, ch. 1.

What can you expect of a hog but his bristles?

H.G. BOHN, *Handbook of Proverbs*, p. 166. (1855)

What can you expect from a hog but a grunt?  
F. E. HULME, *Proverb Lore*, p. 172. (1902)

## HOLE

2  
Saint Heirom was the first that ever pickt a hole in the Scriptures.

CHRISTOPHER CARTWRIGHT, *Certamen Religiosum*, i, 6. (1651)

[They] could not pick a hole in any of his words or actions.

JOHN FLAVEL, *The Method of Grace*. Ch. 29. (1681)

Not being able to pick a hole in poor Miss Fotheringay's reputation.

W. M. THACKERAY, *Pendennis*. Ch. 9. (1849)

3  
You tell how many holes be in a scummer.

JOHN CLARKE, *Paroemiologia*, p. 146. (1639)

4  
Listen at the Hole, and you'll hear News of your self.

THOMAS FULLER, *Gnomologia*. No. 3247. (1732)  
He who peeps through a hole may see what will vex him.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 135. (1710)

The eye of the snooper often finds more than he wished to find. (Der Blick des Forschers findet Nicht selten mehr, als er zu finden wünschte.)

LESSING, *Nathan der Weise*. Act ii, sc. 8. (1779)

5  
I'm going to crawl into a hole and pull the hole in after me.

ERLE STANLEY GARDNER, *The Case of the Turning Tide*, p. 259. (1941)

We've got to get into a hole somewhere in town and pull the hole in after us.

FRANK GRUBER, *The Navy Colt*, p. 39. (1941)

You can't spend your life hidden in a hole with the hole pulled in after you.

WILLIAM O'FARRELL, *Repeat Performance*, p. 132. (1942)

If I ever get another case like it, I'm going to crawl into a hole, pull it in after me, and do some shallow breathing.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 279. (1942)

6  
The hole calls the thief.

GEORGE HERBERT, *Jacula Prudentum*. No. 206. (1640) See under OPPORTUNITY.

7  
The hole too ope under the nose  
Breeds ragged shoes and tattered hose.

HOWELL, *Proverbs: Fr.-Eng.*, p. 10. (1659)

He has a Hole under his Nose, that all his Money runs into.

THOMAS FULLER, *Gnomologia*. No. 1858. (1732)

SPURGEON, *John Ploughman*, p. 39. (1880)

8  
He hath taken his thoughts a hole lower.

JOHN LYL, *Endimion*, iii, 3. (1591)

Humbled, . . . taken a hole lower.

COTGRAVE, *Dictionary: Humilié*. (1611)

9  
To make a hole in the water, i. e. to drown oneself.

JOHN RAY, *English Proverbs*, p. 201. (1813)

Why I don't go and make a hole in the water I don't know.

DICKENS, *Bleak House*. Ch. 46. (1853)

I'll make a hole in the water—I'll drown to-night sure as death!

EDEN PHILLPOTTS, *Yellow Sands*. Act i. (1926)

10  
He will find some hole to creep out at.

JOHN RAY, *English Proverbs*, p. 253. (1678)

## HOLIDAY

11  
There were his young barbarians all at play,  
There was their Dacian mother—he, their sire,

Butcher'd to make a Roman holiday.

BYRON, *Childe Harold*. Canto iv, st. 141. (1818)

"Butchered to make a Roman holiday." A cliché since ca. 1825.

ERIC PARTRIDGE, *Dictionary of Clichés: Butchered*. (1941) A remarkable instance of the rapidity with which an apt phrase can win popular acceptance.

12  
How many observe Christ's Birth-day! How few his Precepts! O! 'tis easier to keep Holidays than Commandments.

FRANKLIN, *Poor Richard's Almanack*, 1743

'Tis not a holiday what's not kept holy.

FRANKLIN, *Poor Richard's Almanack*, 1751.

13  
In condition they differde so many waies  
That lightly he layde his up for hollie daies.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

Thou goest about . . . to hang me up for holydaies, as one neither fitting thy head nor pleasing thy humour.

JOHN LYL, *Euphues and His England* (Arber), p. 323. (1580)

14  
The Pusey horn which . . . the gallant old squire . . . used to bring out on high days, holidays, and bonfire nights.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. i, ch. 1. (1857)

An orthodox dinner of meat, vegetables and cheese—and on high days and holidays pudding.

G. A. SALA, *Twice Round the Clock: One P.M.* (1859)

<sup>1</sup> What will not blinde Cupid doe in the night,  
which is blindmans holiday?

THOMAS NASHE, *Lenten Stufe*. (1599)  
Blindmans holiday, i.e. twilight, almost quite dark.

JOHN RAY, *English Proverbs*, p. 229. (1678)  
Blind-man's-holiday, when it is too dark to see to work.

B.E., *New Dictionary of the Canting Crew*, sig. B6. (1690)

Holiday is parson's holiday.

SWIFT, *Letter to Stella*, 3 March, 1711.

"Postman's holiday?" Con asked.

DOROTHY HUGHES, *The Bamboo Blonde*, p. 35. (1941)

I'm not frightfully keen on busman's holidays.  
NGAIO MARSH, *A Man Lay Dead*, p. 62. (1942)  
The busman spent his holiday riding on a bus.

<sup>2</sup> If all the year were playing holidays,  
To sport would be as tedious as to work.

SHAKESPEARE, *I Henry IV*, i, 2, 227. (1591)  
A perpetual holiday is a good working definition of hell.

BERNARD SHAW, *Parents and Children*. (1903)

<sup>3</sup> With the slothful it is always holiday. (ἀργοὶς αἰὲν ἑορδα.)

THEOCRITUS, *Idyls*. No. xv, l. 26. (c. 270 B.C.)  
Cited by ERASMUS, *Adagia*, ii, vi, 12, with the Latin, "Ignavis semper feriae sunt."  
"With sluggards eu'ry day is holy day"; And so it is with some that seldome sleepes.

JOHN DAVIES, *The Scourge of Folly*. Epigr. 142. (1611)

Every day is not a holiday. (Il n'est pas tous les jours fête.)

BEAUMARCHAIS, *Le Barbier de Seville*. Act iii, sc. 5. (1775)

In the bright lexicon of Mr. J. G. Reeder there was no such word as holiday.

EDGAR WALLACE, *The Mind of Mr. J. G. Reeder*. Ch. 4. (1925)

## HOLINESS

See also Goodness

<sup>4</sup> Everything that lives is holy.

WILLIAM BLAKE, *The Marriage of Heaven and Hell* (1790)

<sup>5</sup> Pretended holiness is double iniquity.

THOMAS DRAKE, *Bibliotheca*, p. 46. (1633)

<sup>6</sup> There is no true Holiness, without Humility.  
THOMAS FULLER, *Gnomologia*. No. 4924. (1732)

<sup>7</sup> I am holier than thou. (Quia immundus es.)  
*Old Testament: Isaiah*, lxxv, 5. (c. 725 B.C.)

He maketh as though he were as holy as a horse.  
JEHAN PALSGRAVE, *La Langue Françoyse*, p. 620. (1530)

<sup>8</sup> There's nothing holy about you. (οὐδὲν ἁγὸν ὑπάρχεις.)

SUIDAS, *Lexicon*, v, 47. (c. 950) ERASMUS,

*Adagia*, i, viii, 37, has "Nihil sacri es." The phrase is said to have been uttered by Hercules while looking at a statue of Adonis. The Danes say, "There is no day so holy that the pot refuses to boil."

<sup>9</sup> He shall take holiness for an invincible shield.  
*Apocrypha: Wisdom of Solomon*, 5, 19. (c. 100 B.C.) The *Vulgate* is, "Sumet scutum inextinguibile aequitatem."

<sup>10</sup> The parte of the tabernacle that is clepid holi of halowes.

JOHN WYCLIF, *Bible: Exodus*, xxvi, 33. (1382)  
The Place the lewes callen *Sancta Sanctorum*; that is to seye, holy of halewes.

SIR JOHN MAUNDEVILLE, *Travels*. Ch.8. (c.1400)  
Entirely shut in a Holy-of-Holies of culture.

OUIDA (LOUISE DE LA RAMÉE), *In a Winter City*. Ch. 6. (1876)

## HOME

See also House

<sup>11</sup> To thy long home shalt thou wende.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 9195. (1303) See under GRAVE.

Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my moving tent  
A day's march nearer home.

JAMES MONTGOMERY, *At Home in Heaven*. (1827)

One sweetly solemn thought  
Comes to me o'er and o'er;  
I am nearer home to-day  
Than I ever have been before.  
PHOEBE CARY, *Nearer Home*. (1849)

<sup>12</sup> Run away home. (Fuge domum.)  
CAECILIUS STATIUS, *Aethrio*. Frag.5. (c.175 B.C.)

<sup>13</sup> The good governor and the broken leg should stay at home. (El buen gobernador la pierna quebrada y en casa.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615)  
Repeated with a slight variation in ii, 5 and 49.

<sup>14</sup> This is my own dear home. (εἷη μοι οὗτος φίλος οἶκος.)

CICERO, *Ad Atticum*. Bk. iv, epis. 8. (56 B.C.)  
Quoting an unknown poet.

I know not why, but home is dearest. (Nescio quo modo oikos φίλος.)

CICERO, *Ad Atticum*. Bk. xv, epis. 16. (44 B.C.)  
Here seek Troy; here is your home. (Hic domus est.)

VERGIL, *Aeneid*. Bk. v, l. 637. (19 B.C.)  
Here is our home, here our country. (Hic domus, haec patria est.)

VERGIL, *Aeneid*. Bk. vii, l. 122.  
What did Vlysses wish in the midst of his traavailing, but only to see the smoake of his owne Chymnie.

JOHN LYLY, *Euphues and His England* (Arber), p. 240. (1580)

Such is the patriot's boast, where'er we roam,  
His first, best country ever is at home.

GOLDSMITH, *The Traveller*, l. 73. (1764)

In happy homes he saw the light  
Of household fires gleam warm and bright.

H. W. LONGFELLOW, *Excelsior*. (1841)

<sup>1</sup> "She made home happy!" these few words I  
read

Within a churchyard, written on a stone.

HENRY COYLE, *She Made Home Happy*. (c. 1890)

<sup>2</sup> Every groome is a king at home.

JOHN DAVIES, *The Scourge of Folly*, p. 42. (1611)

Every one is a king in his own house.

RANDLE COTGRAVE, *Dictionary: Roy*. (1611)  
An Icelandic proverb says, "Halr er heima  
hverr" (Every man is master at home).

<sup>3</sup> Sacred and happy homes . . . are the surest  
guarantees for the moral progress of a nation.

HENRY DRUMMOND, *The Ascent of Man*, p. 390.  
(1894)

Look well to the hearthstone; therein all hope  
for America lies.

CALVIN COOLIDGE, *Speech of Acceptance*, 27  
July, 1920.

<sup>4</sup> Many a man himself and country well hath  
served 'neath alien skies;

Many a man, at home abiding, from his rut  
hath failed to rise.

(Multi suam rem bene gessere et publicam  
patria procul; | multi, qui domi aetatem ager-  
ent, propterea sunt inprobatii.)

ENNIVS, *Medea*. (c. 175 B.C.) Quoted by CIC-  
ERO, *Ad Familiares*, vii, 6.

Wit must he have who wanders, but at home all  
is easy.

SAEMUND (?), *Poetic Edda: Hovamol*. St 5.  
(c. 900)

Home-keeping youth have ever homely wits.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 1, 2. (1594)

He that lives at home, sees nothing but home.

NICHOLAS BRETON, *Works*, ii, 7. (1618) Cited  
as a proverb. The Japanese say, "The frog  
in the well knows nothing of the great sea."

How much a dunce that has been sent to roam  
Excels a dunce that has been kept at home.

WILLIAM COWPER, *The Progress of Error*, l.  
415. (1780) But there are many other prov-  
erbs to the effect that he who goes abroad  
an ass will return an ass. See under TRAVEL.

I hold by the true saying "untravelling youths  
have ever homely wits."

WALTER SCOTT, *Familiar Letters*, ii, 134. (1822)

<sup>5</sup> 'Tis joy to him that toils, when toil is o'er,  
To find home waiting, full of happy things.

(εἰσιόντι δ' ἐργάτη

θώραεν ἢ δὲ τὰνδον εὐρίσκειν καλῶς.)

EURIPIDES, *Electra*, l 76 (c 430 B.C.) Mur-  
ray, tr

<sup>6</sup> It takes a heap o' livin' in a house t' make it  
home.

EDGAR A. GUEST, *Home*. (1916)

To begin with, it takes a heap o' payin'.

OGDEN NASH, *A Heap o' Livin'*. (1935)

<sup>7</sup> Germany is my spiritual home.

VISCOUNT HALDANE, *Remark*. (c. 1910) See his  
*Autobiography*, p. 285.

One's spiritual home. The country to which one  
is most akin and towards which one feels the  
profoundest sympathy, esp. if it is not one's own  
country: . . . owing to the stir made by the  
[Lord Haldane's] statement, the phrase became  
very widely known.

PARTRIDGE, *Dictionary of Clichés*. (1942)

<sup>8</sup> Nothing is more dishonorable than to be a  
pilgrim in one's own home. (Nihil turpius  
quam domi esse peregrinum.)

GABRIEL HARVEY, *Note*, written in Llwyd's  
*Breviary of Britayn*. (c. 1600)

I'm now no more than a mere lodger in my own  
house.

GOLDSMITH, *Good-Natured Man*. Act i. (1768)

The largest part of mankind are nowhere greater  
strangers than at home.

S. T. COLERIDGE, *Table Talk*. (c. 1830)

<sup>9</sup> Wherever we feel at home, there we are at  
our ease.

HAZLITT, *Characteristics*. No. 111. (c. 1821)

Any old place I can hang my hat is home sweet  
home to me.

WILLIAM JEROME. Title of popular song. (1901)

Home is anywhere for me.

JOHN G. NEIHARDT, *Outward*. (1908)

HOME IS WHERE YOU ARE WELL OFF, see under  
COSMOPOLITAN.

<sup>10</sup> I'd leave ma happy home for you.

WILL A. HEELAN. Title of popular song. (1899)

I wouldn't leave my home if I were you.

ANDREW B. STERLING. Title of popular song.  
(1899)

I left my old Kentucky home for you.

WILLIAM JEROME. Title of popular song. (1912)

<sup>11</sup> First of all get a house and a woman and an  
ox for the plough. (οἶκον μὲν πρῶτιστα γυναῖκά  
τε βοῦν τ' ἀροτῆρα.)

HESIOD, *Works and Days*, l. 405. (c. 80 B.C.)

Hesiod's prescription for avoiding hunger  
and paying one's debts. He adds that he  
means a slave woman, not a wife, so that  
she can follow the plough. His second pre-  
scription is not to put off till tomorrow what  
you should do today. ARISTOTLE, *Politics*, i,  
1, 6, quotes the first precept, and adds that  
the ox serves instead of a servant for the  
poor.

Home and a pleasing wife. (Domus et placens  
| uxor.)

HORACE, *Odes*. Bk. ii, ode 14, l. 21. (23 B.C.)

Four things ought alwayes to be at home, The  
Henns nest, the chimney, the cat. and the good

wife. (Quatro cose doueriano sempre esser in casa, il polaiio, la gatta, il camino, & la bona moglie.)

JOHN FLORIO, *Firste Fruites*, fo. 25. (1578)

A house and a woman suit excellently.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

A house without woman and firelight, is like a body without soul or sprite.

FRANKLIN, *Poor Richard's Almanack*, 1733.

The many make the household,

But only one the home.

J. R. LOWELL, *The Dead House*. St. 9. (1858)

It takes a hundred men to make an encampment, but one woman can make a home.

R. G. INGERSOLL, *Home*. (c. 1879)

A hearth is no hearth unless a woman sit by it.

RICHARD JEFFERIES, *The Field-Play*. (c. 1880)

Hit take two birds fer to make a nes'.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

One rubber plant can never make a home.

UNKNOWN, *Home*. (c. 1890)

What is the fireside, if it warm but one.

R. U. JOHNSON, *O Made for Love*. (1920)

What the hell's all this struggle to make a living for if not for a woman and a home?

CLIFFORD ODETS, *Golden Boy*. Act ii, sc.3. (1937)

1 Home, home, on the range,  
Where the deer and the antelope play;

Where seldom is heard a discouraging word,  
And the skies are not cloudy all day.

DR. BREWSTER HIGLEY, *The Western Home*.

(1873) The name of the song was afterwards changed to *Home on the Range*.

2 To be happy at home is the ultimate result of all ambition.

SAMUEL JOHNSON, *The Rambler*. No. 68. (1750)

Goethe once said, "He is happiest, king or peasant, who finds his happiness at home." And Goethe knew—because he never found it.

ELBERT HUBBARD, *Epigrams*. (c. 1900)

3 I am always at home to you.

CHARLES JOHNSTONE, *Chrysal*. Bk. ii. ch. 2. (1760)

Their answer to the call is—Not at home.

COWPER, *The Progress of Error*, l. 167. (1782)

Make yourselves at home.

WILLIAM GORDON, *Dearest Mamma*. Ch.2. (1860)

4 I'm here in the body, but my spirit is at home. (Egomet sum hic, animus domi est.)

PLAUTUS, *Aulularia*, l. 181. (c. 210 B. C.)

5 Learn to stay at home of nights. (Noctes discite manere domi.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. xxix, l. 22. (c. 24 B. C.)

We won't go home till morning.

J. B. BUCKSTONE, *Billy Taylor*. Act i, sc. 2. (c. 1850)

The great Art now to be learned is the Art of staying at Home.

EDWARD FITZGERALD, *Polonius: A Handful of Arrows*. (1852)

6 To walk bare-footed is better than to wear tight shoes; the hardships of a journey are better than discord at home.

SADI, *Bustan*. Ch. vii, *Apologue* 15. (c. 1257)

7 Home is the girl's prison and the woman's workshop.

BERNARD SHAW, *Maxims for Revolutionists*. (1903)

Home life is no more natural to us than a cage is natural to a cockatoo.

SHAW, *Getting Married: Preface*. (1908)

Home is the place where, when you have to go there,

They have to take you in.

ROBERT FROST, *The Death of the Hired Man*. (1914)

The modern idea of home has been well expressed as the place one goes from the garage.

G. W. WICKERSHAM, Quoting an unknown ironist. (1930)

Home Is Where You Hang Yourself.

A. O. GOETZ. Title of article in *New Yorker*, 10 May, 1941.

What is home without a shaker?

H. G. WELLS, *You Can't Be too Careful*, p. 162. (1942)

Home is where the bar is.

CRAIG RICE, *Having Wonderful Time*, p. 158. (1943)

What does the modern home amount to anyway? Merely a place to leave your wife.

J. L. WILLIAMS, *Why Marry?* Act i. (1917)

8 Home is where Affection calls,  
Filled with shrines the heart hath builded.

CHARLES SWAIN, *Home*. St. 1. (c. 1870)

Where we love is home,

Home that our feet may leave, but not our hearts.

O. W. HOLMES, *Homesick in Heaven*. St. 5. (1872)

Home is where the heart is.

ELBERT HUBBARD, *A Thousand and One Epigrams*, p. 73. (1914) Though Hubbard included this among his epigrams, it far antedates him; in fact, it is sometimes attributed to Pliny

9 See that you remember hearth and home. (Domi focique fac vicissim ut memineris.)

TERENCE, *Eunuchus*, l. 815. (161 B. C.) The proverbial form is, "Pro aris et focis," for altars and hearths, for hearth and home. Among the Romans, the family or household gods (Penates) had their altars (arae) in the open court about which each house was built, and the tutelar deities of each dwelling (Lares) had their niches about the hearth or ingle-nook (foci).

Driven from the hearth and home of his fathers, and his household gods. (Eicit domo atque focis patriis disque penatibus.)

CICERO, *Pro Roscio Amerino*. Sec. 8. (80 B. C.)

10 Whatever brawls disturb the street,  
There should be peace at home.

ISAAC WATTS, *Love*. (1707)

This is the true nature of home—it is the place of peace.

JOHN RUSKIN, *Sesame and Lilies: Of Queen's Gardens*. (1864)

<sup>1</sup> Homes without Hands, Being a Description of the Habitation of Animals.

JOHN G. WOOD. Title of book. (1864)

<sup>2</sup> The proof of the home is in the nursery.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 27. (1906)

## II—No Place Like Home

<sup>3</sup> What is the most perfect happiness? Staying at home.

BHARTRIHARI, *Nitu Sataka*. No. 103. (c. A. D. 100)

<sup>4</sup> I would rather be at home in fear and trembling than in your Athens without a fear. (Malo enim vel cum timore domi esse quam sine timore Athenis tuis.)

CICERO, *Ad Atticum*. Bk. xvi, epis. 6. (44 B. C.)

It is better to be at home in the caue of an Hermit then abroad in the court of an Emperour.

JOHN LYL, *Euphuus and His England* (Arber), p. 243. (1580)

Dry bread at home is better than roast meat abroad.

HERBERT, *Jacula Prudentum*. No. 683. (1640)

<sup>5</sup> No place is more delightful than one's own fireside. (Nullus est locus domestica sede iucundior.)

CICERO, *Ad Familiares*. Bk. iv, epis. 8. (46 B. C.)  
Este bueth oune brondes [Pleasant are one's own brands.]

UNKNOWN, *Proverbs of Hendyng*, 109. (c. 1295)

My ain fireside, my ain fireside,  
O there's naught to compare wi' ane's ain fireside.

ELIZABETH HAMILTON, *My Ain Fireside*. (c. 1800) See also under FIRE.

<sup>6</sup> Who bides at home, nor looks abroad,  
Carries the eagles, and masters the sword.

R. W. EMERSON, *Destiny*. (1867)

That each should in his house abide,  
Therefore was the world so wide.

EMERSON, *Fragments: Life*. Frag. 37. (1867)

<sup>7</sup> Home is best, though it be small. (Bú er betra, thótt líti sé.)

HEUSLER, *Zeitschrift des Vereins für Volkskunde*, xxv, 111. An ancient Norse proverb. (c. 800)

My house, my house, though thou art small,  
Thou art to me the Escorial.

GEORGE HERBERT, *Jacula Prudentum*. No. 415. (1640)

The French say, "Il n'y a pas de petit chez-moi" (There's no place like my little home).

If a home is happy, it cannot fit too close.

O. HENRY (W. S. PORTER), *A Service of Love*. (1906)

<sup>8</sup> Home is homely, though it be poore in syght.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

Though home be but homely, yet huswile is taught,

That home hath no fellow to such as have aught.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Instructions to Huswiferie*. (1573)

For home though homely twere, yet it is sweet.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xxxix, st. 61. (1591)

Home is homely.

WILLIAM CAMDEN, *Remains*, p. 324. (1605)

When all is done home's homelie.

RANDLE COTGRAVE, *Dictionnaire: Pouvoir*. (1611)  
Though home be homely, it is more delightful than finer things abroad.

SAMUEL BUTLER, *Remains*, ii, 285. (c. 1670)

Home is home though it be never so homely

JOHN RAY, *English Proverbs*, p. 103. (1670)

"Why truly," says the tortoise, "I was at home, and Home is home let it be never so homely."

SIR ROGER L'ESTRANGE, tr., *Aesop*. Fab. 185 (1692)

The little I have is free, and I can call it my own! "Hame's hame, be it never so homely!"

JOHN ARBUTHNOT, *Law is a Bottomless Pit*. Pt. iii, ch. 4. (1712)

Hame is a hamely word.

JAMES KELLY, *Scottish Proverbs*, p. 132. (1721)

'Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home

JOHN HOWARD PAYNE, *Home, Sweet Home*.

From the first act of his opera, *Clari, The Maid of Milan*, produced at Covent Garden, London, 8 May, 1823.

The saying is, that home is home, be it never so homely.

DICKENS, *Dombey and Son*. Ch. 35. (1848)

<sup>9</sup> Than roaming nothing is more evil for mortals. (παραγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν.)

HOMER, *Odyssey*. Bk. xv, l. 343. (c. 850 B. C.)

ERASMUS, *Adagia*, iii, x, 38, translates this as "Nil molestius, atque incerta sede vagari."

and then adds the proverb, "Home is best" (Domus optima).

HOMER, *Odyssey*, iii, 314, says again, "So do not thou, my friend, wander long far from home."

ERASMUS, *Adagia*, iii, ix, 64, compresses the advice into two words, "Domi manendum" (Stay at home).

HENDERSON, *Latin Proverbs*, p. 342, cites another form, "Propria domus, omnium optima" (Our own house is best of all).

He who is truly happy should bide at home, and he who fares ill should also bide at home. (οἷκοι μένειν χρὴ τὸν καλῶς εὐδαίμονα. | καὶ τὸν κακῶς πρᾶσσοντα καὶ τοῦτον μένειν.)

ÆSCHYLUS, *Fragments*. Frag. 177, Smyth. (c. 485 B. C.)

Attributed to Sophocles by STOBÆUS, *Anthology*, iii, 39. First line in

PSEUDO-DIOGENIANUS, *Proverbs*, vii, 35. The second line is perhaps a tag added by

some unknown comic poet. In *Agamemnon*, l. 1225, Æschylus uses the adjective "home-



abiding" (οἰκουρος). The first line from Aeschylus is cited by ERASMUS, *Adagia*, iii, i, 13, with the Latin, "Domi manere oportet, belle fortunatum," and the addition, "Si velit felicem agere vitam, domi vivat" (If a man wishes to live a happy life, he will live at home). A similar Latin proverb is, "Domi manere convenit felicibus" (It behooves those who are happy at home to remain there).

Stay, stay at home, my heart, and rest;  
Home-keeping hearts are happiest.

H. W. LONGFELLOW, *Song*. St. 1. (1877)

He never cares to wander from his own fireside,  
He never cares to wander or to roam.

With his baby on his knee,

He's as happy as can be,

For there's no place like home, sweet home.

FELIX MCGLENNON, *He Never Cares to Wander from His Own Fireside*. (1892)

"There's no place like home." It's a great pity when either husband or wife is forced to answer, "I'm glad there isn't."

C. H. SPURGEON, *Salt-Cellars*. (1885)

There's no place like home, and many a man is glad of it.

F. M. KNOWLES, *A Cheerful Year Book*. (1906)

1  
He that leaueth his own home is worthy no home.

JOHN LYLly, *Euphues and His England* (Arber), p. 240. (1580)

2  
It is best to be at home. (οἶκοι βέλτερον εἶναι.)  
UNKNOWN, *Homer's Hymns: To Hermes*, l. 36. (c. 600 B.C.)

Dear home, home is best. (οἶκος φίλος, οἶκος ἀριστος.)

PLUTARCH (C. A. D. 95), as quoted by ERASMUS, *Adagia*, iii, iii, 38, with the Latin, "Domus amica, domus optima," and the comment, "Nowhere does a man live as comfortably, as freely, as elegantly as at home."

Remember always what the wrinkled tortoise said, "Home is truly best of all things and the dearest." (οἶκος γὰρ ἀριστος ἀλαθῶς καὶ φίλος.)

CERCIDAS, *Meliambs*. No. 3, l. 38. (C. A. D. 350)

I'd be at home. (οἶκοι γενολιμν.)

SUIDAS, *Lexicon*. (c. 950) Cited by ERASMUS, *Adagia*, ii, viii, 75, with the Latin, "Utinam domi sim."

Seek home for rest For home is best.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Instructions to Housewiferie*. (1573)

Ay, now am I in Arden: the more fool I; when I was at home I was in a better place.

SHAKESPEARE, *As You Like It*, ii, 4, 15. (1600)

He who wishes to be comfortable will stay at home. (Willst es haben Gemach, so bleib unter Dach.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 306. (1856) A German proverb.

A man is always nearest to his good when at home.

J. G. HOLLAND, *Gold-Foil: Home*. (1859)

East and West, Home is best.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 13. (1869)

Better at home than a mile from it. (Li chia yi li, pu ju wu li.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2526. (1875) There are many Chinese proverbs to the effect that there is no place like home.

3  
Let us make resound the sweet song of "Home." (Dulce domum resonemus.)

UNKNOWN, *Cocinamus, O sodales (Comrades, Let us Sing Together)*. Sung at English schools on the eve of the holidays. "Dulce domum" is sometimes improperly used for "sweet home."

## HOMER

4  
I, too, am indignant when the worthy Homer nods, but in a long work it is allowable to snatch a little sleep. (Et idem | indignor quandoque bonus dormitat Homerus, | verum operi longo fas est obrepere somnum.)

HORACE, *De Arte Poetica*, l. 358. (c. 20 B.C.)

One of the rare instances where the birth of a proverb can be observed. "Aliquando dormitat Homerus" (Sometimes even Homer nods) soon became a popular saying.

Even Homer nods at times. (El mismo Homero dormita tal vez.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 107. (1647)

Let's do our best, our Watch and Ward to keep  
Homer himself, in a long work, may sleep.

ROBERT HERRICK, *To the Generous Reader*. (1648)

Homer himself hath been observed to nod.

WENTWORTH DILLON, tr., *Art of Poetry*. (1680)

Those oft are stratagems which errors seem,  
Nor is it Homer nods, but we that dream.

POPE, *Essay on Criticism*. Pt. i, l. 179. (1709)

The very best may sometimes err; aliquando bonus dormitat Homerus.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Horace acknowledges that honest Homer nods sometimes: he is not equally awake in every line.

JOHN DRYDEN, *The Author's Apology for Heroick Poetry*. (1674)

Homer not infrequently nods in Scotland Yard.

G. A. SALA, *Twice Round the Clock*, 3 A.M. (1859)

There are times when even the tiger sleeps.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 217. (1937)

5  
Envy belittles the genius even of the great Homer. (Ingenium magni livor detractat Homeri.)

OVID, *Remediorum Amoris*, l. 365. (c. 1 B.C.)

6  
As learned commentators view  
In Homer more than Homer knew.

JONATHAN SWIFT, *On Poetry*. (1733)

1 Seven cities strive for the learned root of Homer: Smyrna, Chios, Colophon, Ithaca, Pylos, Argos, Athens. (ἐπὶ πόλεις μάργαντο σοφὴν διὰ ῥίζαν Ὀμήρου, Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.)

UNKNOWN, *Epigram*. See *Greek Anthology*. Bk. xvi, epig. 298. Epigrams 295-299 are concerned with Homer's birthplace. See also CICERO, *Pro Archia Poeta*, ch. viii, sec. 19; and AULUS GELLIUS, *Noctes Atticae*, bk. iii, epis. 11, sec. 6.

Seven cities warr'd for Homer, being dead, Who, living, had no roof to shroud his head.

THOMAS HEYWOOD, *Homer's Birthplace*. (1546) Homer himself must beg if he wants means, as by report he sometimes did "go from door to door and sing ballads, with a company of boys."

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 4, subs. 6. (1621)

Seven wealthy towns contend for Homer dead, Through which the living Homer begg'd his bread.

THOMAS SEWARD, *On Homer, or, A Cure for Poetry*. (c. 1738) Quoted by FRANKLIN, *Poor Richard's Almanack*, 1739.

## HONESTY

2 The stream doesn't always yield axes. (οὐκ αἰεὶ πτόταμος ἀξίνας φέρει.)

AESOP, *Fables*. Sec. 308B. (c. 600 B.C.) ERASMUS, *Adagia*, iv, iii, 57, cites the Greek and gives the Latin, "Fluvius non semper fert securus." Like so many other proverbs, "Honesty is the best policy" stems back to Aesop. In Aesop's fable of *The Woodman and the Axe*, the woodman, felling trees by a river, accidentally let his axe slip from his hand and fall into the water. Mercury, appearing at the moment, drew a gold axe from the stream and presented it to the woodman. "No, no," protested the latter. "That is not mine. The axe I lost was of iron, not of gold." Mercury, pleased with the man's honesty, retrieved his own axe from the stream, and gave him also the gold one. An acquaintance, hearing of the adventure, dropped his axe into the stream, but when he identified as his the gold axe which Mercury fished out of the water, the god disdainfully threw the gold axe back in, and went away without retrieving even the iron one.

Divine Providence has granted this gift to man, that those things which are honest are also the most advantageous. (Dedit enim hoc providentia hominibus munus, ut honesta magis iuarent.)

QUINTILIAN, *Institutiones Oratoriae*. Bk. i, ch. 12, sec. 19. (c. A.D. 80)

Our grosse concepts, who think honestie the best policy.

EDWIN SANDYS, *Europae Speculum*, p. 102. (1599)

"Honesty is the best policy," but he who acts on that principle is not an honest man.

ARCHBISHOP RICHARD WHATELY, *Thoughts and Apothegms*. Pt. ii, ch. 18. (c. 1630)

He would ever say that *Honesty is the best policy*.

DAVID TUVILL, *Vade Mecum*, p. 27. (1638) In frequent use thereafter. A proverb in many languages, usually in this form. The French say, "L'honnêteté est la meilleure politique," the Italians, "L'onesta è la migliore politica," etc.

Honesty at long running is the best policy.

THOMAS FULLER, *Worthies of England: Warwickshire*, iii, 274. (1662)

Knavery may serve for a turn, but honesty is best in the long run.

JOHN RAY, *English Proverbs*, p. 108. (1678)

I am of the opinion that, as to nations, the old maxim that "honesty is the best policy" is a sheer and ruinous mistake.

WASHINGTON IRVING, *Kickerbocker History of New York*. (1809)

Let none of us delude himself by supposing that honesty is always the best policy. It is not.

DEAN W. R. INGE, *Outspoken Essays*. (1919)

See MARCHANT, *Wit and Wisdom of Dean Inge*. No. 171.

I am afraid we must make the world honest before we can honestly say to our children that honesty is the best policy.

BERNARD SHAW, *Radio Address*, 11 July, 1932.

Honesty saves a lot of headaches.

ZELDA POPKIN, *No Crime for a Lady*, p. 85. (1942)

The guy who cracked that honesty was the best policy was a dope.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 150. (1942)

3 Honest dealing between honest men. (Inter bonos bene agier.)

CICERO, *De Officiis*. Bk. iii, ch. xv, sec. 61. (c. 45 B.C.) Cited as a proverbial principle of law.

4 He is a man to whom you can safely stretch out your fingers in the dark. (Quicum in tenebris mices.)

CICERO, *De Officiis*. Bk. iii, ch. xix, sec. 77. A proverb cited by ERASMUS, *Adagia*, i, viii, 23.

You would not be afraid to play at morra with him in the dark. (Cum quo audacter posses in tenebris micare.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A.D. 60) In the game called morra, one party held up a number of fingers and the other had to guess what the number was. In the dark, of course, there was every opportunity to cheat.

5 He is wise that is honest.

JOHN CLARKE, *Paroemiologia*, p. 127. (1639) RAY, *Proverbs*, p. 13. (1670)

He is Wiser than most Men are, that is honest.

THOMAS FULLER, *Gnomologia*. No. 1955. (1732)

Too much honesty never did man harm.

JOHN CLARKE, *Paroemiologia*, p. 213. (1639)

A man never surfeits of too much honesty.

JOHN RAY, *English Proverbs*, p. 13. (1670)

No honest Man ever repented of his Honesty.

THOMAS FULLER, *Gnomologia*. No. 3582. (1732)

1 Every Man has assurance enough to boast of his Honesty—few of their Understanding.

FRANKLIN, *Poor Richard's Almanack*, 1745.

Honest Tom! you may trust him with a house full of untold Milstones.

FRANKLIN, *Poor Richard's Almanack*, 1747.

An honest Man will receive neither Money nor Praise that is not his due.

FRANKLIN, *Poor Richard's Almanack*, 1756.

2 Honest Men are justified by the Light.

THOMAS FULLER, *Gnomologia*. No. 2526. (1732)

Honest Men fear neither the Light nor the Dark.

Honest Men never have the Love of a Rogue.

Honest Mens Words are as good as their Bonds.

Honesty and Plain Dealing puts Knavery out of the Biass.

Honesty is a fine Jewel; but much out of Fashion.

THOMAS FULLER, *Gnomologia*. Nos. 2528–35.

You measure every Man's Honesty by your own.

THOMAS FULLER, *Gnomologia*. No. 5959.

3 Honesty harbours as soon in a cottage as in the Court.

ROBERT GREENE, *Penelope's Web*. (1587)

Cottages have them [falsehood and dissimulation] as well as courts, only with worse manners.

LORD CHESTERFIELD, *Letters*, 15 April, 1748.

Honesty is not greater where elegance is less.

SAMUEL JOHNSON, *Works*. Vol. ix, p.38. (c.1775)

Hearts just as pure and fair,

May beat in Belgrave Square,

As in the lowly air Of Seven Dials.

W. S. GILBERT, *Iolanthe*. Act i. (1882)

4 Our great error is that we suppose mankind more honest than they are.

ALEXANDER HAMILTON, *Speech*, in the Constitutional Convention, 22 June, 1787.

5 An honest plain man, without pleats.

JAMES HOWELL, *English Proverbs*, p. 15. (1659)

An upright downright honest man.

UNKNOWN, *Epitaph of John James*, Ripon Cathedral, 1707.

An honest man, close-button'd to the chin, Broadcloth without, and a warm heart within

COWPER, *Epistle to John Hill*, l. 62. (1784)

A true and brave and downright honest man

J. G. WHITTIER, *Daniel Neall*. (1846)

6 Men are disposed to live honestly, if the means of doing so are open to them.

JEFFERSON, *Letter to M. de Marbois*, 1817.

7 Tail-bush: This act may make him honest! Manly: If he were

To be made honest by an act of parliament, I should not alter i' my faith of him.

BEN JONSON, *The Devil Is an Ass*. Act iv, sc. 1.

(1631) The proverb is, "You cannot make people honest by Act of Parliament."

8 Honesty is praised but freezes to death. (Probitas laudatur et alget.)

JUVENAL. *Satires*. No. i, l. 74. (c. A. D. 120) A

proverbial phrase characteristic of the inhabitants of a southern climate. In the north, in Germany for example, the same proverb is, "Honesty is praised and starves."

Lata [honesty] is long and dreich [tedious].

DAVID FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)

Take note, take note, O world,

To be direct and honest is not safe. . . .

Honesty's a fool | And loses that it works for.

SHAKESPEARE, *Othello*, iii, 3, 377. (1605)

The honestest man, the worse luck.

RANDLE COTGRAVE, *Dictionary: Mecheoir*.

(1611) Cited also by Ray and Dykes.

Honesty is ill to thrive by.

JOHN CLARKE, *Paroemiologia*, p. 30. (1639)

9 Honesty keeps the crown of the causeway.

JAMES KELLY, *Scottish Proverbs*, p. 155. (1721)

"An honest man has nothing to be ashamed of, and so cares not whom he meets."

10 Honesty may be dear bought, but it can never be an ill pennyworth.

JAMES KELLY, *Scottish Proverbs*, p. 162. (1731)

"For it will be sure to make a man a gainer at last."

11 The truly honest man is without conceit. (Le vrai honnête homme est celui qui ne se pique de rien.)

LA ROCHEFOUCAULD, *Maximes*. No. 203. (1665)

12 He that loseth his honestie, hath nothing else to loose.

JOHN LYLY, *Euphues* (Arber), p. 63. (1579)

13 Honesty is but an art to seem so.

JOHN MARSTON, *The Malcontent*. Act v. (1604)

To be honest is nothing; the reputation of it is all.

CONGREVE. *The Old Batchelour*. Act v. (1693)

14 It is annoying to be honest to no purpose. (Gratis paenitet esse probum.)

OVID, *Ex Ponto*. Bk. ii, epis. 3, l. 14. (A. D. 13)

15 An honest man's the noblest work of God.

ALEXANDER POPE, *An Essay on Man*. Epis. iv,

l. 248. (1732) The birth of a phrase soon widely quoted.

An honest man may be "the noblest work of God" but he is not the noblest product of humanity.

EDWARD DICEY, *Six Months in the Federal States*. (1863)

An honest God is the noblest work of man.

R. G. INGERSOLL, *Some Reasons Why*. (1881)

SAMUEL BUTLER, *Note-Books*, p. 26. (a. 1902)

Why dont I say an honest man's the noblest work of God? Because I dont think so.

BERNARD SHAW, *Getting Married*. (1908)

16 The just man walketh in his integrity. (Iustus, qui ambulat in simplicitate sua.)

*Old Testament: Proverbs*, xx, 7. (c. 350 B. C.)

A little integrity is better than any career.

EMERSON, *Conduct of Life: Behavior*. (1860)

Integrity was a word he couldn't even spell, let alone define.

BERNARD DOUGALL, *Singing Corpse*, p. 165. (1943)

1 Of all crafts, to be an honest man is the mastercraft.

JOHN RAY, *English Proverbs*, p. 11. (1678)

All the honesty is in the parting.

JOHN RAY, *English Proverbs*, p. 187.

We are bound to be honest, but not to be rich.

JOHN RAY, *English Proverbs*, p. 261.

God make you an honest man than your father.

JOHN RAY, *English Proverbs*, p. 347.

2 Let us walk honestly, as in the day. (ὡς ἐν ἡμέρᾳ εὐαγγελίου περιπατήσωμεν.)

*New Testament: Romans*, xiii, 13. (c. A. D. 57)

The *Vulgate* is, "Sicut in die honeste ambulamus."

Never too late is the path to honesty trod. (Nam sera numquam est ad bonos mores via.)

SENECA, *Agamemnon*, l. 242. (c. A. D. 60)

3 No legacy is so rich as honesty.

SHAKESPEARE, *All's Well that Ends Well*, iii, 5, 14. (1602)

4 Rich honesty dwells like a miser, sir, in a poor house; as your pearl in your foul oyster.

SHAKESPEARE, *As You Like It*, v, 4, 62. (1600)

Though I am poor, I'm honest.

THOMAS MIDDLETON, *The Witch*. Act iii, sc. 2. (c 1620). *See also under* POVERTY.

The honest man, though e'er so poor, Is king of men for a' that.

ROBERT BURNS, *For a' That and a' That*. (1795) Commend me to sterling honesty, though clad in rags, as the poet saith.

WALTER SCOTT, *Rob Roy*. Ch. 4. (1818)

5 Ay, sir; to be honest, as this world goes, is to be one man picked out of ten thousand.

SHAKESPEARE, *Hamlet*, ii, 2, 178. (1600)

He that resolves to deal with none but honest Men, must leave off dealing.

THOMAS FULLER, *Gnomologia*. No. 2267. (1732)

6 *Hamlet*: What's the news?

*Rosencrantz*: None, my lord, but that the world's grown honest.

*Hamlet*: Then is doomsday near.

SHAKESPEARE, *Hamlet*, ii, 2, 240. (1600)

7 An honest man, look you, . . . and a very good bowler.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 584. (1595)

The vulgar proverb's crost: He hardly can

Be a good bowler and an honest man.

FRANCIS QUARLES, *Emblemes*. Bk. i, No. 10. (1635)

An honest man and a good bowler.

JOHN RAY, *English Proverbs*, p. 181. (1670)

8 Honesty is plain, but no good fellow.

UNKNOWN, *A Knack to Know a Knave*. (1594)

*See* HAZLITT, *Old Plays*, vi, 509.

## II—Proverbial Comparisons

9 As honest a woman as ever burnt malt.

JOHN LYLY (?), *Pappe with an Hatchet*, p. 23. (1589)

10 Yes sure, you are as honest a man, as any is in the cardes if the kinges were out.

BRIAN MELBANCKE, *Philotimus*, p. 191. (1583)

Cited also by Clarke, Ray, and Fuller.

11 As honest a man as the sun ever shone on.

GEORGE PARKER, *Life's Painter*, p. 26. (1789)

12 As honest a man as ever trod on shoe leather.

JOHN RAY, *English Proverbs*, p. 181. (1670) *See also under* GOODNESS.

13 An honest soul . . . as ever broke bread.

SHAKESPEARE, *Much Ado about Nothing*, iii, 5, 42. (1598)

An honest maid as ever broke bread.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 4, 161. (1601)

My father was a baker; . . . as honest a man as ever lived by bread.

THOMAS HEYWOOD, *The Fair Maid of the West* Act ii, sc. 1. (1631)

14 Honest as the skin between his brows.

SHAKESPEARE, *Much Ado about Nothing*, iii, 5, 13. (1598)

As honest as the skin that is Between thy brows. WILLIAM CARTWRIGHT, *The Ordinary*. Act v, sc. 4. (a. 1643)

15 Honest as the day is long.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 213. (1941)

## III—Honesty and Knavery

16 Where knavery is a credit, honesty is sure to be a drug.

BERTHELSON, *Eng.-Danish Dict.: Drug*. (1754)

17 There are Pickpockets in all honest Crowds.

DYKES, *English Proverbs*, p. 252. (1709)

18 The honest Man takes Pains, and then enjoys Pleasures; the Knave takes Pleasure, and then suffers Pains.

FRANKLIN, *Poor Richard's Almanack*, 1755

19 Knaves are in such Repute, that honest Men are accounted Fools.

THOMAS FULLER, *Gnomologia*. No. 3134. (1732)

20 Honest men

Are the soft easy cushions on which knaves Repose and fatten.

THOMAS OTWAY, *Venice Preserved*. Act i, sc. 1. (1682)

Honest Men and Knaves may possibly wear the same Cloth.

THOMAS FULLER, *Gnomologia*. No. 2525. (1732)

Honest Men are soon bound, but you can never bind a Knave.

THOMAS FULLER, *Gnomologia*. No. 2527.

If Honesty cannot, Knavery should not.

THOMAS FULLER, *Gnomologia*. No. 2680.

Nobody so like an honest man as an arrant knave.

H.G. BOHN, *Handbook of Proverbs*, p. 463. (1855)

1 Knavery may serve a turn, but honesty is best at long run.

JOHN RAY, *English Proverbs*, p. 164. (1678)

Knavery may serve a Turn, but Honesty never fails.

THOMAS FULLER, *Gnomologia*. No. 3131. (1732)

2 The honest dealer is always undone, and the knave gets the advantage.

SWIFT, *Gulliver's Travels*. Pt. i, ch. 6. (1726)

3 My maxim is, I think every man a knave, till found honest.

CHARLES SHADWELL, *Irish Hospitality*. Act i. (1720)

4 One honest man scares twenty thieves.

UNKNOWN, in *Roxburghe Ballads*, vii, 645. (c. 1770) Quoted as "a saying of old." There is a Latin proverb, "Candor dat viribus alas" (Honesty gives wings to strength).

One honest man is worth two rogues.

KINGSLEY, *Westward Ho!* Ch. 20. (1855)

## HONEY

See also Bee

5 Being anointed with honey live sweetly.

NATHAN BAILEY, tr., *Erasmus' Colloquia*, p. 571. (1725) Cited as "the old saying."

6 It's a' for the hiney he'll cherish the bee.

ROBERT BURNS, *My Tochter's the Jewel*. (1794)

7 How shold ony man handle hony, but yf he lycked his fyngres.

WILLIAM CAXTON, tr., *Reynart*, p. 64. (1481)

He that handles honey shall feel it cling to his fingers.

JAMES MABBE, tr., *Celestina*, p. 158. (1631)

8 Honey is not for the ass's mouth. (No es la miel para la boca del asno.)

CERVANTES, *Don Quixote*. Pt. i, ch. 52; (1605); ii, 28 (1615) FULLER, *Gnomologia*. No. 2537.

PEARLS BEFORE SWINE, see under SWINE.

9 Make yourself into honey, and the flies will devour you. (Haceros miel, y paparos han moscas.)

CERVANTES, *Don Quixote*. Pt. ii. chs. 43, 49. (1615) *Papar*, to eat voraciously. Shelton renders it, "Cover yourself with honey and the flies will eat you," and Motteux, "Daub yourself with honey, and you will never want flies," Trench, "Daub yourself with honey, and you'll be covered with flies." The Latin proverb is, "Ubi mel, ibi apes" (Where the honey is, there the bees).

10 He that hath no honie in his pot, hath none in his mouth.

THOMAS DRAXE, *Bibliotheca*, p. 161. (1633)

He that hath no honey in his pot, let him have it in his mouth.

HERBERT, *Jacula Prudentum*. No. 362. (1640)

He that has no Silver in his Purse, should have Silver on his Tongue.

THOMAS FULLER, *Gnomologia*. No. 2149. (1732)

The Italians say, "Chi non ha danari in borsa, abbia miele in bocca" (He that has no money in his purse, let him have honey in his mouth); the French, "Qui n'a écus en bourse, qu'il ait miel en bouche."

If you have no Honey in your pot, have some in your Mouth.

FRANKLIN, *Poor Richard's Almanack*, 1753

It is not with saying Honey, Honey, that sweetness comes into the mouth.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch 5. (1852) Quoting a Turkish proverb.

Honey in the mouth saves the purse.

H.G. BOHN, *Handbook of Proverbs*, p. 408. (1855)

11 He who shareth Honey with a Bear, hath the least Part of it.

THOMAS FULLER, *Gnomologia*. No. 2403. (1732)

Honey is too good for a Bear.

THOMAS FULLER, *Gnomologia*. No. 2539. (1732)

12 Remembring that olde saying, that wee must taste honie but with our fingers end.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 245. (1574) Pettie, tr.

Lick honey with your little finger.

JOHN CLARKE, *Paroemiologia*, p. 306. (1639)

13 Every bee's honey is sweet.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

14 A flye folowethe the hony.

THOMAS HOCCEVE, *De Regimine Principum*, p. 110. (c. 1412)

More Flies are taken with a Drop of Honey than a Tun of Vinegar.

THOMAS FULLER, *Gnomologia*. No. 3454. (1732)

Wasps haunt the Honey Pot.

THOMAS FULLER, *Gnomologia*. No. 5422.

Madam, the ancient proverb says . . .

That one rich drop of honey sweet,

As an alluring luscious treat,

Is known to tempt more flies by far,

Than a whole tun of vinegar.

WILLIAM COMBE, *Dr. Syntax in Search of a Wife*. Canto xxxiv, l. 748. (1821) The "ancient proverb" has been attributed to St. Francis de Sales, and is said to have been the favorite maxim of Henry IV of France, the French being, "On attrape plus de mouches avec du miel que vinaigre." A proverb in most European languages.

It is an old and a true maxim that "a drop of honey catches more flies than a gallon of gall."

ABRAHAM LINCOLN, *Address*, to the Springfield, Ill., Washingtonian Temperance Society, 22 Feb., 1842.

More wasps are caught by honey than by vinegar.

SAMUEL SMILES, *Character*, p. 228. (1871)  
I allers said 'twas easier to catch flies with honey than 'twas with vinegar.

OWEN DAVIS, *Icebound*. Act ii. (1923)  
As John Eliot said, you can catch more flies with molasses than vinegar.

ELEANOR EARLY, *A New England Sampler*, p. 80. (1940)

1  
[It is] sweet honny yat is not made bitter with gall.

JOHN LYLY, *Euphues and His England* (Arber), p. 325. (1580)

No honey without gall.

RANDLE COTGRAVE, *Dictionary: Nul*. (1611)

When you taste Honey, remember Gall.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1755. See also under COMPENSATION.

2  
My son, eat thou honey, because it is good. (Comede, fili mi, mel, quia bonum est.)

Old Testament: *Proverbs*, xxiv, 13. (c.350 B. C.)  
And Salomon seith, "if thou hast founden hony, ete of it that suffyseth; for if thou ete of it out of mesure, thou shalt spewe."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 39. (c. 1387) See under SATIETY.

3  
No one among the philosophers of Greece or Rome could produce honey from the thorn.

SADI, *Bustan*. Ch. 5, Apologue 7. (c. 1257)

But they whom truth and wisdom lead

Can gather honey from a weed.

COWPER, *Pine-Apple and Bee*, l. 35. (1779)

4  
For me, no honey no bees. (μήτ' ἔμοι μέλι μήτε μέλισσας.)

SAPPHO, *Fragments*. Frag. 106, Loeb. (c. 610 B. C.) Cited by DIOGENIANUS, *Proverbs*, i, 279, and by ERASMUS, *Adagia*, i, vi, 62. Sappho was saying that if she couldn't have the honey without the sting, she would have neither, and the phrase was proverbial, even in her distant day, for those unwilling to take the sour with the sweet. Erasmus gives the Latin, "Neque mel, neque apes." The Greek proverb is usually given, μηδὲ μέλι μηδὲ μέλισσας (No honey without bees). See also SWEET AND SOUR.

5  
I think the honey guarded with a sting.

SHAKESPEARE, *Rape of Lucrece*, l. 493. (1594)  
Honey is sweet, but the bee stings.

GEORGE HERBERT, *Jacula Prudentum*. No. 214. (1640) RAY, *Proverbs*, p. 13. (1670) FULLER, *Gnomologia*. No. 2538. (1732) etc. The French say, "Le miel est doux, mais l'abeille pique."

Honey is sweet indeed, but the Bee stings; and when the Mischief is done, away flies the envious hurtful Creature, and the Satisfaction perishes

DYKES, *English Proverbs*, p. 209. (1709)  
He that steals honey should beware of the sting.

JAMES KELLY, *Scottish Proverbs*, p. 163. (1721)  
The Honey is sweet, but the Bee has a Sting.

FRANKLIN, *Poor Richard's Almanack*, 1758. See also under COMPENSATION.

The honey of a crowded hive,  
Defended by a thousand stings.

WILLIAM COWPER, *Olney Hymns*. No. 7. (1779)

6  
He guides the honey ill, that may not lick his fill.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, 503. (1623)

7  
Dere is boht the hony that is licked of the thorne.

UNKNOWN, *Proverbs of Hendyng*. (c. 1300) In *Reliquiae Antiquae*, i, 114.

Hit is harde to lykke hony fro the thorne. . .

Dere is the hony bought that on thornes is sougt.

UNKNOWN, *Douce MS.*, 52. (c.1350) Förster, ed.

And thus as I have said a-forn,

I lické hony on the thorn.

JOHN GOWER, *Confessio Amantis*. Bk. vi, l. 324 (c. 1390)

He that licks honey of thornes paies too deare for it.

RANDLE COTGRAVE, *Dictionary: Acheter*. (1611)  
It is deare bought honey that is lickt oof a thorn.

JOHN RAY, *Proverbs: Scottish*, p. 379. (1678)

Ray also has (p. 184) "To lick honey through a cleft stick," which is cited by FULLER, *Gnomologia*. No. 5197.

He that licks Honey from a Nettle, pays too deare for it.

THOMAS FULLER, *Gnomologia*. No. 2215. (1732)

One who marries an ill-tempered person attempts to lick honey off a thorn.

WILLIAM HONE, *Table-Book*, col. 686. (1827)

Never try dirty dodges to make money. It will never pay you to lick honey off the thorns.

C. H. SPURGEON, *John Ploughman's Talk* Ch. 19. (1869)

HONEY IN MOUTH, KNIFE IN HAND, see under DISSIMULATION.

## HONEYMOON

8  
And now their honey-moon, that late was clear,

Doth pale, obscure, and tenebrous appear

NICHOLAS BRETON, *Cornucopia*. (1612)

Hony-moon, applyed to those married persons that love well at first, and decline in affection afterwards; it is hony now, but it will change as the Moon.

THOMAS BLOUNT, *Glossographia: Hony-moon*. (1656)

When a couple are newly married, the first moneth is honey-moon or smick smack; the second is, hither and thither: the third is, thwack thwack: the fourth, the Devil take them that brought thee and I together.

JOHN RAY, *English Proverbs*, p. 53. (1670)  
Sometimes the parties . . . grow cool in the very Honey Month.

RICHARD STEELE, *The Tatler*. No. 192. (1710)

9  
It will not always be honeymoon.

JOHN CLARKE, *Paroemiologia*, p. 123. (1639)

10  
It was yet but hony moone.

JOHN HEYWOOD, *Proverbs* Pt. i, ch. 7. (1546)

It being now but Honnie Moone.

JOHN LYLY, *Euphues and His England*, p. 268. (1580)

It is but honeymoon with them.

THOMAS DRAKE, *Bibliotheca*, p. 118. (1633)

<sup>1</sup>  
The first month after marriage, when there is nothing but tenderness and pleasure.

SAMUEL JOHNSON, *Dictionary*. (1755)

<sup>2</sup>  
My Lord Denbigh is going to marry a fortune, I forget her name; my Lord Gower asked him how long the honey-moon would last? He replied, "Don't tell me of the honey-moon; it is harvest moon with me."

HORACE WALPOLE, *Letter to George Montagu*, 19 May, 1756.

## HONOR

### I—Honor: What It Is

<sup>3</sup>  
Honour's a lease for lives to come  
And cannot be extended from  
The legal tenant.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto iii, l. 1043. (1663)

<sup>4</sup>  
That name, that idle name of wind, that empty  
sound call'd honour.

SAMUEL DANIEL, *A Pastoral*. (1592)

What is honour? a word.

SHAKESPEARE, *I Henry IV*, v, 1, 136. (1597)  
Honour's but a word.

BUTLER, *Hudibras*, ii, ii, 389. (1663)

Honour's but a name.

SWIFT (?), *To the Tune of Chivie Chase*. (1691)

<sup>5</sup>  
Honour's the moral conscience of the great.

SIR WILLIAM DAVENANT, *Gondibert*. (1651)

What is Honour, but a greatness of mind?

GEORGE STANHOPE, *A Paraphrase upon the Epistles and Gospels*, ii, 94. (1705)

Say, what is Honour? 'Tis the finest sense  
Of justice which the human mind can frame

WILLIAM WORDSWORTH, *Sonnet*. (1809)

<sup>6</sup>  
Honor is venerable to us because it is no  
ephemeris. It is always ancient virtue.

R. W. EMERSON, *Essays: Self-Reliance*. (1841)  
As to honor—it's a very fine medieval inheritance,  
which women never get hold of.

JOSEPH CONRAD, *Chance*. Ch. 2. (1914)

<sup>7</sup>  
Honour, the spur that pricks the princely  
mind.

GEORGE PEELE, *Battle of Alcazar*. Act i. (1594)

Honour is the very breath in our nostrils.

JEFFREY HUDSON, dwarf page to Queen Henrietta Maria, on the occasion of a duel (c. 1649)

<sup>8</sup>  
Honour, the darling of but one short day.

SIR WALTER RALEGH, *A Farewell to the Vanities of the World*. (1618)

Honour is a baby's rattle.

THOMAS RANDOLPH, *The Muses' Looking-Glass*. Act iii, sc. 2. (c. 1630)

Honour is but an itch in youthful blood.

SIR ROBERT HOWARD, *The Indian Queen*. (1665)  
Without money honor is nothing but a malady.  
(Sans argent l'honneur n'est qu'une maladie.)

RACINE, *Les Plaideurs*. Act i, sc. 1. (1668)

Honour but an empty bubble.

JOHN DRYDEN, *Alexander's Feast*, l. 100. (1697)

<sup>9</sup>  
Honour's a mistress all mankind pursue,  
Yet most mistake the false one for the true:  
Lured by the trappings, dazzled by the paint,  
We worship oft the idol for the saint.

PAUL WHITEHEAD, *Honour*. (1739)

### II—Honor: Apothegms

<sup>10</sup>  
Lo, one who loved true honour more than  
fame.

WILLIAM ALEXANDER, EARL OF STIRLING,  
*Doomsday: The Eighth Hour*. St. 100. (1614)

A man of honour surely is the best man next to  
a man of conscience.

ISAAC BARROW, *Theological Works*, i, 89. (c. 1670)  
The honorable man is always honorable, what-  
ever his misfortunes. (El horr horr, Wa low mes-  
soo eddorr.)

BURCKHARDT, *Arabic Proverbs*. No. 117. (1817)

<sup>11</sup>  
Give not thine honour to another.

*Apocrypha: Baruch*, iv, 3. (c. 320 B.C.)

Never trust your honor to another unless you  
have his in pledge. (Nunca fiar reputacion sin  
prendas de honra ajena.)

BALTASAR GRACIAN, *Oráculo Manual Maxim*  
234. (1647)

<sup>12</sup>  
Let no stain come upon thine honour. (Ne  
dederis maculam in gloria tua.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*.  
xxxiii, 22. (c. 190 B.C.) Oesterley, tr

<sup>13</sup>  
All honor's wounds are self-inflicted.

ANDREW CARNEGIE, *Epigram* (c. 1900) See  
HENDRICK, *Life*.

<sup>14</sup>  
Here honor binds me, and I wish to satisfy  
it. (Ici l'honneur m'oblige. et j'y veux satis-  
faire.)

CORNEILLE, *Polyeucte*. Act iv, sc. 6. (1640)

Let us do what honor demands (Faisons ce que  
l'honneur exige.)

RACINE, *Bérénice*. Act iv, sc. 4. (1670)

If honour calls, where'er she points the way  
The sons of honour follow and obey.

CHARLES CHURCHILL, *The Farwell*, 1.67. (1764)

<sup>15</sup>  
The louder he talked of his honor, the faster  
we counted our spoons.

EMERSON, *Conduct of Life: Worship* (1860)

<sup>16</sup>  
Her honor by dishonour did she guard.  
(ἑσωφρόνησε δ' οὐκ ἔχουσα σωφροεῖν.)

EURIPIDES, *Hippolytus*, l. 1034. (c. 428 B.C.)  
Way, tr.

His honour rooted in dishonour stood,  
And faith unfaithful kept him falsely true.

TENNYSON, *Lancelot and Elaine*, l. 871. (1870)

- 1 My brother indeed was the soul of honour.  
GOLDSMITH, *Vicar of Wakefield*. Ch. 31. (1766)  
The soul of honour. The very personification of honour.  
PARTRIDGE, *Dictionary of Clichés: Soul*. (1941)
- 2 To those whose god is honour, disgrace alone is sin.  
J. C. AND A. W. HARE, *Guesses at Truth*. (1827)
- 3 Count it the greatest of infamies to prefer life to honor, and to lose, for the sake of living, all that makes life worth having. (Summum crede nefas animam praeferre pudori, et propter vitam vivendi perdere causas.)  
JUVENAL, *Satires*. Sat. viii, l. 83. (c. A. D. 120)  
Mine honour is my life; both grew in one; Take honour from me, and my life is done.  
SHAKESPEARE, *Richard II*, i, 1, 182. (1595)  
Life every man holds dear; but the brave man Holds honour far more precious-dear than life.  
SHAKESPEARE, *Troilus and Cressida*, v, 3, 27. (1601)  
If I lose mine honour, I lose myself.  
SHAKESPEARE, *Antony and Cleopatra*, iii, 4, 22. (1606)  
Honor is like an island, rugged and without a beach; once we have left it, we can never return. (L'honneur est comme une île escarpée et sans bords;  
On n'y peut plus rentrer dès qu'on en est dehors.)  
BOILEAU, *Satires*. Sat. x, l. 167. (c. 1675)  
When honour's lost, 'tis a relief to die; Death's but a sure retreat from infamy.  
SIR SAMUEL GARTH, *The Dispensary*. Canto v, l. 321. (1699)  
Honour alone we cannot, must not lose.  
LORD HALIFAX, *The Man of Honour*. (c. 1700)  
Better to die ten thousand thousand deaths. Than wound my honour.  
JOSEPH ADDISON, *Cato*. Act i, sc. 4. (1712)  
This day beyond its term my life extends, For life is ended when our honour ends.  
OLIVER GOLDSMITH, tr., LABERIUS, *Mime*. (c. 1770)
- 4 What is most honorable is also safest. (Quod pulcherrimum idem tutissimum.)  
LIVY, *History* Bk. xxxiv, ch. 14. (c. 10 B. C.)
- 5 I could not love thee, dear, so much  
Lov'd I not Honour more.  
RICHARD LOVELACE, *To Lucasta, Going to the Wars*. (1649)
- 6 Godlike erect, with native Honour clad.  
MILTON, *Paradise Lost*. Bk. iv, l. 289. (1669)  
In native worth and honour clad.  
BARON VON SWIETEN. HAYDN, *The Creation: Libretto*. (1798)
- 7 We have lost all, only life remains. (Omnia perdidimus, tantummodo vita relicta est.)  
OVID, *Ex Ponto*. Bk. iv, epis. 16, l. 49. (c. A. D. 9)

All is lost save honor. (Tout est perdu fors l'honneur.)

- FRANÇOIS I OF FRANCE, *Letter to His Mother*, after his disastrous defeat at Pavia, where he was taken prisoner. (1525) Tradition has altered the king's words to the form given above, but what he really wrote was, "De toutes choses ne m'est demeuré que l'honneur et la vie" (Nothing remains to me save honor and life). The letter is printed by DULAIRE, *Histoire de Paris*, and in *Collection des Documents Inédits sur l'Histoire de France*, vol. i, p. 129. (1847) See also SISMONDI, *Histoire des Français*, xvi, 241. Bonaparte is said to have quoted the phrase to Caulaincourt after Waterloo. (See BOURRIENNE, *Mémoires de Napoléon*, ii, 25), and Louis XVIII repeated it in reply to a proposal that he renounce the French throne  
And all at Worcester but the honour lost.  
JOHN DRYDEN, *Astraea Redux*, l. 74. (1660)  
He has lost his boots, but sav'd his spurs.  
FRANKLIN, *Poor Richard's Almanack*, 1733  
Nothing is lost except our honour.  
LORD BYRON, *Letter to Thomas Moore*, 14 May, 1821. "Nothing is lost save honor," was Jim Fisk's complacent rendering.
- 8 Honour and shame from no condition rise; Act well your part: there all the honour lies.  
POPE, *An Essay on Man*. Epis. iv, l. 193. (1732)
- 9 He who would be honorable must rule his mind and belly. (Animo ventrique imperare debet qui frugi esse vult.)  
PUBLILIUS SYRUS, *Sententiae*. No. 51. (c. 43 B. C.)  
No one ever loses honor save him who has it not. (Fidem nemo umquam perdit nisi qui non habet.)  
PUBLILIUS SYRUS, *Sententiae*. No. 212.
- 10 Only a few held their honor dearer than gold. (Paucis carior fides quam pecunia fuit.)  
SAILLUST, *Bellum Iugurthinum*. Ch. 16, sec. 5. (c. 40 B. C.)  
How many sacrifice honor, a necessity, to glory, a luxury!  
JOSEPH ROUX, *Meditations of a Parish Priest*. Pt. iv, No. 38. (c. 1870)
- 11 Honour is sometimes found among thieves.  
WALTER SCOTT, *Redgauntlet*. Ch. 9. (1824) See under THIEF.
- 12 See that you come  
Not to woo honour, but to wed it.  
SHAKESPEARE, *All's Well that Ends Well*, ii, 1, 14. (1602)  
By heaven, methinks it were an easy leap  
To pluck bright honour from the pale-faced moon,  
Or dive into the bottom of the deep, . . .  
And pluck up drowned honour by the locks.  
SHAKESPEARE, *I Henry IV*, i, 3, 201. (1597)  
Honour pricks me on.  
SHAKESPEARE, *I Henry IV*, v, 1, 130. (1597)  
If it be a sin to covet honour,  
I am the most offending soul alive.  
SHAKESPEARE, *Henry V*, iv, 3, 28. (1599)



- 1  
Bound in honour.  
SHAKESPEARE, *King John*, ii, 1, 522. (1596)
- 2  
Honour should be concern'd in Honour's  
cause.  
SOUTHERNE, *Oroonoko*. Act v, sc. 2. (1696)
- 3  
Honour's my Standard, and 'tis true, that I  
Had rather Fall, than Blush for Victory.  
SIR SAMUEL TUKE, *The Adventures of Five  
Hours*. Act v, sc. 2. (1663)

### III—Honor: Honors

- 4  
When vice prevails and impious men bear  
sway,  
The post of honour is a private station.  
ADDISON, *Cato*. Act iv, sc. 4. (1712)  
Give me, kind heav'n, a private station,  
A mind serene for contemplation,  
Title and profit I resign;  
The post of honour shall be mine.  
JOHN GAY, *Fables: The Vulture and Sparrow*.  
(1727)
- 5  
Where there's no pay there's no art. (οὔτε γὰρ  
ὁ μισθὸς οὐδὲν ἔστ' οὐθ' ἡ τέχνη.)  
ARISTOPHANES, *Plutus*, l. 408. (388 B.C.)  
That which men honor they practise, that which  
is not honored is neglected. (ἀσκεῖται δὴ τὸ ἀει  
τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον.)  
PLATO, *Republic*. Bk. viii, sec. 551A. (c. 375  
B.C.) A much quoted sentence.  
Honor nourishes the arts, and all are incited to  
study by the desire of glory, while those pursuits  
which meet with general disapproval, always lie  
neglected. (Honos alit artes omnesque incendun-  
tur ad studia gloria iacentque ea semper, quae  
apud quosque improbantur.)  
CICERO, *Tusculanarum Disputationum*. Bk. i,  
ch. 2, sec. 4. (45 B.C.) Cicero is undoubtedly  
paraphrasing the sentence from Plato quoted  
above. "Honos alit artes" is cited by ERAS-  
MUS, *Adagia*, i, viii, 92 (1508), and is in-  
cluded by TAVERNER in his *Translations from  
Erasmus*, fo. 26 (1550), with the rendering,  
"Honoure mayntayneth cunnyng."
- Let there be many a Maecenas, and there will be  
many a Maro, Flaccus; even your fields will give  
you a Vergil. (Sint Maecenates, non derunt,  
Flacce, Marones | Vergiliumque tibi vel tua rura  
dabunt.)  
MARTIAL, *Epigrams*. Bk. viii, epig. 56, l. 5. (A.D. 93)  
Sayeth not the proverbe, honors nourishe artes?  
FRANCIS THYNNE, *Pride and Lowliness*, p. 22.  
(c. 1570)  
Where honour ceaseth, there knowledge de-  
creaseth.  
JOHN CLARKE, *Paroemiologia*, p. 137. (1639)
- 6  
Who is honoured? He who honours others.  
Babylonian Talmud: *Pirké Aboth*, iv, 1. (c. 450)
- 7  
Honours are shadows, which from seekers fly;  
But follow after those who them deny.  
RICHARD BAXTER, *Love Breathing Thanks*. Pt.  
ii. (c. 1670)

- 8  
To fish for honour with a silver hook.  
NICHOLAS BRETON, *Honour of Valour*. (c. 1615)  
To exchange one's freedom for a little gain, . . .  
I count it fishing with a golden hook.  
RICHARD FLECKNOE, *Miscellanies*, p. 126. (c.  
1650) See also under FISHING.  
Be not with honour's gilded baits beguiled.  
SIR WILLIAM DAVENANT, *Gondibert*. Bk. i,  
canto v, st. 75. (1651)
- 9  
Honour is like a widow, won  
With brisk attempt and putting on;  
With ent'ring manfully, and urging,  
Not slow approaches, like a virgin.  
SAMUEL BUTLER, *Hudibras*. Pt. i, canto i, l.  
913. (1663)
- 10  
If he that in the field is slain,  
Be in the bed of honour lain,  
He that is beaten may be said  
To lie in honour's truckle-bed.  
SAMUEL BUTLER, *Hudibras*, i, iii, 1047. (1663)  
Costar: Pray now, what may be that same bed  
of honour?  
Kite: Oh, a mighty large bed! bigger by half  
than the great bed of Ware: ten thousand people  
may lie in it together and never feel one another.  
FARQUHAR, *Recruiting Officer*. Act i, sc. 1. (1706)
- 11  
Honor is a reward of merit. (Honos sit prae-  
mium virtutis.)  
CICERO, *Brutus*. Ch. 81, sec. 281. (46 B.C.)  
Repeated in the fourth *Philippic*, sec. 81.  
*Virtus*, of course, means much more than  
"merit," or than "virtue," as it is often  
translated; it means everything that be-  
comes a man, courage, worth, excellence.  
Honour is the reward of virtue, and counted a  
divine thing.  
STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 99. (1574) Pettie, tr.  
Honour ever is the reward of vertue, and doth  
accompany it as duly as the shadow doth the  
body.  
GEORGE PETTIE, *Pettie Pallace*, p. 29. (1576)
- 12  
Honor and ease are seldom bedfellows.  
JOHN CLARKE, *Paroemiologia*. (1639) FULLER,  
*Gnomologia*. No. 2540. (1732)  
Great honours are great burthens.  
BEN JONSON, *Catiline*. Act iii, sc. i, l. 1. (1611)  
RICHARD FLECKNOE, *Epigrams*, p. 53. (1670)  
Honours and great employments are great  
burthens.  
PHILIP MASSINGER, *The Bondman*. Act i, sc.  
3. (1623)  
Regal honours have regal cares.  
H.G. BOHN, *Handbook of Proverbs*, p. 479. (1855)
- 13  
Honour without profit is like a six-penny rent  
to one that hath nothing else to live on.  
COTGRAVE, *Dictionary: Seigneurie*. (1611)  
Honour without profit is a ring on the finger.  
HERBERT, *Jacula Prudentum*. No. 232. (1640)  
Honour and profit lie not in one sack.  
GEORGE HERBERT, *Jacula Prudentum*. No. 234.

No profit to honour.

GEORGE HERBERT, *Jacula Prudentum*. No. 761. I have heard some say, that honour without maintenance is like a blew coat without a badge.

JOHN TATHAM, *The Rump*. Act iii, sc. 1. (1660)

Blue was the common color for a servant's livery.

Honour will buy no beef.

THOMAS SHADWELL, *The Sullen Lovers*. Act v, sc. 3. (1668) Cited as "the excellent proverb."

1 He that hath no honour hath no sorrow.

THOMAS DRAXE, *Bibliotheca*, p. 91. (1633)

Where there is no honour, there is no grief.

HERBERT, *Jacula Prudentum*. No. 188. (1640)

2 It is a worthier Thing to deserve Honour than to possess it.

THOMAS FULLER, *Gnomologia*. No. 2891. (1732)

3 We cannot come to honour under Coverlet.

HERBERT, *Jacula Prudentum*. No. 535. (1640)

4 Without thee [O Muse] honors are of no advantage to me. (Nil sine te mei | prosunt honores.)

HORACE, *Odes*. Bk. i, ode 26, l. 9. (23 B. C.)

5 The honour one does with the mouth avails much and costs little.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

Lip-Honour costs little, yet may bring in much.

THOMAS FULLER, *Gnomologia*. No. 3245. (1732)

6 If I honour myself, my honour is nothing. (ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν.)

New Testament: John, viii, 54. (C. A. D. 110)

The Vulgate is, "Si ego glorifico me ipsum, gloria mea nihil est."

7 No man can justly aspire to honour, but at the hazard of disgrace.

SAMUEL JOHNSON, *The Rambler*, 5 Feb., 1751.

8 Honour gained is but earnest of that which is to come. (L'honneur acquis est caution de celui qu'on doit acquérir.)

LA ROCHEFOUCAULD, *Maximes*. No. 270. (1665)

9 Except for the honor of the thing, I would rather have walked.

ABRAHAM LINCOLN, quoting the remark of a man who had been tarred and feathered and ridden on a rail. (1863) See JOHNSTON, *I Intend to Be President*, Sat. Eve. Post, 16 March, 1940, p. 21.

10 The blind longing for honors. (Honorum caeca cupido.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 59. (C. 45 B. C.)

11 When he counted up his honors, he fancied himself an old man. (Dum numerat palmas, credidit esse senem.)

MARTIAL, *Epigrams*. Bk. x, ep. 53. (C. A. D. 93)

12

As snow in summer, and as rain in harvest, so honour is not seemly for a fool. (Quomodo nix in aestate, et pluviae in messe: sic indecens est stulto gloria.)

Old Testament: Proverbs, xxvi, 1. (c. 350 B. C.)

Honor adorns the honorable; the dishonorable it brands. (Honos honestum decorat, inhonestum notat.)

PUBLILIUS SYRUS, *Sententiae*. No. 263. (c. 43 B. C.)

13

Render therefore to all their dues: . . . honor to whom honour. (τῷ τὴν τιμὴν τὴν τιμὴν.)

New Testament: Romans, xiii, 7. (C. A. D. 57)

The Vulgate is, "Cui honorem, honorem."

Hence the proverb, "Honor to whom honor is due." The French say, "A tous seigneurs, tous honneurs."

14

He that desires honour is not worthy of honour.

WILLIAM SECKER, *The Nonsuch Professor*, ii, 5. (1660) Quoted as "the old maxim, worthy to be revived."

15

[He] bears his blushing honours thick upon him.

SHAKESPEARE, *Henry VIII*, iii, 2, 354. (1612)

With all his beauteous honours on his head.

POPE, tr., *Iliad*. Bk. iv, l. 557. (1715)

With "all my blushing honors thick upon me."

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 32. (1850)

16

Abroad in armes, at home in studious kynd, Who seeks with painfull toile, shall Honour soonest fynd.

SPENSER, *The Faerie Queene*. Bk. ii, canto iii, st. 40. (1590)

17

Honours, like impressions upon coin, may give an ideal and local value to a bit of base metal; but Gold and Silver will pass all the world over without any other recommendation than their own weight.

LAURENCE STERNE, *Tristram Shandy*. Bk. ix, *Dedication*. This sentence is said to have inspired Burns's lines:

The rank is but the guinea's stamp,  
The Man's the gowd for a' that.

18

The love of honor alone is untouched by age. (τὸ γὰρ φιλότιμον ἀγήρων μόνον.)

THUCYDIDES, *History*. Bk. ii, ch. xlv, sec. 4. (C. 400 B. C.) Quoted by PLUTARCH, *Moralia*, 783F.

19

This son of a whore does the honour of my house to a miracle.

VANBRUGH, *The Country House*. Act i. (1703)

Then hire a Slave, or (if you will), a Lord,

To do the Honours, and to give the Word.

POPE, *Imitations of Horace*. Epis. i, vi, 100. (1737)

The mayor called this morning to do the honours of the town.

CHARLES DICKENS, *Letter*, 15 Sept., 1857.

<sup>1</sup> Thy honor, thy name and thy praises shall endure for ever. (Semper honos, nomenque tuum, laudesque manebunt.)

VERGIL, *Eclogues*. No. v, l. 78; *Aeneid*. Bk. i, l. 609. (19 B.C.)

<sup>2</sup> Honors change manners. (Honores mutant mores.)

POLYDORE VERGIL, *Adagia*. Proverb 202. (c. 1520) The earliest known recording of a proverb already in general use, and common to many languages. Cervantes used it in *Don Quixote*, pt. ii, ch. 4 (1615), "Los oficios mudan las contumbres." The Italians say, "Gli onori mutano i costumi"; the French, "Les honneurs changent les mœurs."

Lord Rutland said to my father [Sir Thomas More], in his acute sneering way: "Ah, ah, Sir Thomas, honores mutant Mores"; to which my father replied, "Not so, i' faith, but have a care lest we translate the proverb and say, 'Honours change Manners'."

MARGARET MORE, *Diary*, October, 1524. The point of the jest will be better appreciated when it is remembered that Manners was Lord Rutland's family name.

When he [Richard III] was once crowned king . . . he cast a way his old condicions as ye adder doeth her skynne, verefieng ye old prouerbe, honoures chaunge maners.

EDWARD HALL, *Chronicle*, p. 387. (1548)

So they verify that saying *Honores mutant mores*.

HUGH LATIMER, *Sermons*, p. 437. (1552) See PETTIE, *Petite Pallace*, p. 79. (1576) GREENE, *Works*, vii, 294. (1590) FRANKLIN, *Poor Richard's Almanack*, 1741. RICHARDSON, *Clarissa*, vii, 325. (1748) etc., etc.

Honours change manners; and we will not know those in the court who often fed us in the country.

THOMAS ADAMS, *Sermons* (1861), ii, 418. (1629) Honours change manners. . . . As poverty depresseth and debaseth a man's mind, so great place and estate advance and enlarge it; but many times corrupt and puff it up.

JOHN RAY, *English Proverbs*, p. 104. (1670) You might write to me now and then, . . . But *honores mutant mores*. Professors forget their friends.

SAMUEL JOHNSON, *Letter to Thomas Warton*, 21 June, 1757.

How I have offended [him] I know not, unless honours have changed manners.

WALTER SCOTT, *The Abbot*. Ch. 22. (1820)

### HOOF

<sup>3</sup> The Secretary was put to beat the hoof himself, and foot it home.

JAMES HOWELL, *Familiar Letters*. Sec. i, let. 17. (1620)

We beat the hoof as pilgrims.

THOMAS BROWN, *Saints in an Uproar*. (1687)

A Man that is thus upon the Hoof can scarce find leisure for Diversion.

WILLIAM DARRELI, *A Gentleman Instructed in*

*the Conduct of a Happy Life*. Bk. ii, ch. 7. (1713)

The good man was . . . forced to beat it on the hoof.

BISHOP WILLIAM WARBURTON, *The Doctrine of Grace*. Ch. 12. (1750)

Charley Bates expressed his opinion that it was time to pad the hoof.

CHARLES DICKENS, *Oliver Twist*. Ch. 9. (1838)

I thought I recognized your hoof in it!

THACKERAY, *Roundabout Papers*, p. 87. (1860)

<sup>4</sup> After his humoursome way, [he] stooped downe to Baltazar's feet, to see whether he had a huff on, that is to say, to see whether he was a devil or not.

ANTHONY WOOD, *Life*, 24 July, 1658.

Here the cloven hoof begins to appear.

THOMAS JEFFERSON, *Works*, ii, 485. (1788)

Pleasant communings we had . . . until she showed the cloven foot, beginning to confer with me about some wench.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 14.

(1822) To show the cloven foot, or, more usually, hoof, is to manifest Satanic qualities.

The cloven hoof of self-interest was . . . to be seen aneath the dove of public principle.

JOHN GALT, *The Provost*. Ch. 3. (1882)

[It] had caused him to show the cloven hoof too soon.

JAMES PAYN, *The Luck of the Darrells*. Ch. 31. (1885)

### HOOK

<sup>5</sup> What fit's this? The pilgrim's off the hooks too!

BEAUMONT AND FLETCHER, *The Pilgrim*. Act iii, sc. 6. (1621) Off his head, mad.

What, Roger, al amort, me thinks th' art off o' th' hookes.

ROBERT DAVENPORT, *A New Tricke to Cheat the Divell*. Act i, sc. 2. (1639)

To be off the hooks or out of humour.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 739. (1681)

One thing that hath put Sir William so long off the hookes.

SAMUEL PEPYS, *Diary*, 28 April, 1662.

This smart young hopeful is aff the hooks with too hard study.

WALTER SCOTT, *Redgauntlet*. Ch. 1. (1824)

Everybody . . . is a little off the hooks . . . in plain words, a little crazy.

SCOTT, *St. Ronan's Well*. Ch. 30. (1824)

Our friend . . . has popp'd off the hooks.

R. H. BARIHAM, *Ingoldsby Legends: The Black Mousquetaire*. Pt. ii. (1842) Died.

Is it true that old Fox is dropping off the hooks?

R. D. BLACKMORE, *Perlycross*, p. 293. (1894)

<sup>6</sup> A hook's well lost to catch a salmon.

THOMAS DRAXE, *Bibliotheca*, p. 5. (1633)

CLARKE, *Paroemiologia*, p. 41. (1639) JOHN

RAY, *English Proverbs*, p. 104. (1670) See also under FISHING.

<sup>1</sup>  
With hook or with crook.

JOHN WYCLIF, *Controversial Tracts, in English Works*, p. 250. (c. 1380) By fair means or foul.

So what with hoke and what with croke  
They make her maister ofte winne.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 2872. (c. 1390)

Nor will suffer this book

By hook ne by crook

Printed for to be.

JOHN SKELTON, *Colin Clout*, l. 1240. (c. 1523)  
By hooke or crooke nought could I wyn there.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Yet will they haue it . . . eyther by hooke or  
crooke, by right or wrong, as they say.

PHILIP STUBBES, *The Anatomie of Abuses*, p. 75. (1583)

His tyreling jade he fiersly forth did push,  
Through thicke and thin, both over banck and  
bush,

In hope her to attaine by hooke or crook.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii,  
canto i, st. 17. (1590)

Some . . . care not how they come by it per  
fas et nefas, hooke or crook, so they have it.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. i, sec. ii, memb. iii, subs. 15. (1621)

Title enough for a great Man that resolved to  
hold by hook, what he had got by crook.

NATHANIEL BACON, *Historical Discourse of the  
Government of England*, bk. ii, ch. 13. (1651)

If you can't gain it by hook, you must by crook.

MARRYAT, *Peter Simple*. Ch. 52. (1833)

The church could always maintain her children  
by hook or crook in those days.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 1. (1860) *The Oxford English Dictionary*

says that there is no evidence as to the  
origin of the phrase, "by hook or by crook,"  
but one explanation, at least, is plausible—  
that it refers to the old English law regard-  
ing the rights of the poor in securing fuel  
from the wooded lands adjacent to their  
homes. They were not permitted to use either  
axe or saw, but could use hooks (hooked  
poles known as crook-lugs), or crooks  
(sickles) for the dead wood and brush. It  
is stated that the *Bodmin Register* for 1525  
records that "Dymure Wood was open to  
the inhabitants of Bodmin . . . to bear  
away upon their backs a burden of lop, hook,  
crook, and bag wood." The derived mean-  
ing is, of course, to accomplish a thing by  
any means, honestly if possible, crookedly  
if necessary. The French say, "De bric et  
de broc."

<sup>2</sup>

[He] himself says he went upon his own hook.

UNKNOWN, *Boston Gazette*, 23 Nov., 1812.

Some troops are marching about the street, "upon  
their own hook," I suppose.

PHILIP HONE, *Diary*, i, 58. (1832)

Candidate for Congress on your own hook.

SOL SMITH, *The Theatrical Apprentice*, p. 7.  
(1846)

## HOPE

See also Expectation

<sup>3</sup>

Many a hope has suffered shipwreck. (τολλών  
βαγαισάν ἐλπίδων.)

AESCHYLUS, *Agamemnon*, l. 505. (458 B.C.)

Hope is not to be trusted. (ἐλπίς γὰρ ἐστ' ἀπιστον.)

EURIPIDES, *Suppliants*, l. 479. (c. 421 B.C.)

Many a hopeful man has hope beguiled. (Qui  
speraverint spem decepisse multos.)

PLAUTUS, *Rudens*, l. 401. (c. 200 B.C.)

Fair hope is often deceived by its own augury.  
(Fallitur augurio spes bona saepe suo.)

OVID, *Heroides*. Epis. xvii, l. 234. (c. 10 B.C.)

Hope maketh fol man ofte blenkes. [Hope often  
deludes the foolish man.]

UNKNOWN, *Havelok the Dane*, l. 307. (c. 1300)

For many tymes I have it seen,  
That many have bigyled been,  
For trust that they have set in Hope,  
Which fel hem aftirward a-slope.

CHAUCER (?), *The Romaunt of the Rose*, l.  
4461. (c. 1365)

Too much hoping, deceiueh. (Troppo sperar in-  
ganna.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Hope is the most hopeless thing of all.

ABRAHAM COWLEY, *Against Hope*. (c. 1633)

Hope is a kind of cheat.

LORD HALIFAX, *Maxims*. Works, p. 236. (1693)

That very popular trust in flat things coming  
round!

CHARLES DICKENS, *Bleak House*. Ch. 20. (1852)

<sup>4</sup>

Hope but flatters me. (σάλνομαι ἰ' ὑπ' ἐλπίδος.)

AESCHYLUS, *Libation-Bearers*, l. 194. (458 B.C.)

I don't believe in Hope; she befogs everything.  
(Nihil Spei credo; omnis res spissas facit.)

CAECILIUS STATIUS, *Dardanus*. Frag. 22, Loeb  
(c. 175 B.C.)

Base hope is credulous. (Credula est spes im-  
proba.)

SENECA, *Thyestes*, l. 295. (c. A.D. 60)

Hope makes more fools than cleverness. (L'espérance  
fait plus de dupes que l'habileté.)

VAUVENARGUES, *Réflexions*. No. 530. (1746)

<sup>5</sup>

To move one's man from the middle line.  
(κινεῖν τὸν ἀφ' ἐπαῶς μέσθον.)

ALCAEUS, *Fragments*. Frag. 77. (c. 595 B.C.)

A desperate move in a game on a kind of  
draughts-board; a last hope.

The sacred anchor. (τὴν ἐπαὶν ἄγκυραν.)

LUCIAN, *Zeus Rants*. Sec. 51. (c. A.D. 170) The  
last hope. Quoted as a proverbial phrase

<sup>6</sup>

You ask what hope is? A waking dream.  
(ἐρωτῇς τί ἐστιν ἐλπίς, ἐγρηγορότος ἐνύπνιον.)

ARISTOTLE, *Apothegm*. (c. 330 B.C.) As quoted  
by DIOGENES LAERTIUS, bk. v, sec. 18, and  
referred to by QUINTILIAN, *Institutionis  
Oratoriae*, and by BASIL, BISHOP OF CAESAR-  
REA, in a letter to Gregory of Nazianzus  
(c. 370). Aelian ascribed the saying to Plato,  
and Stobaeus to Pindar. Put into Latin by  
Sir Edward Coke (c. 1600), "Spes est vigi-

lantis somnium" (Hope is the dream of a man awake), it is found in most modern languages, the French, for example, saying, "L'espérance est le songe d'un homme éveillé."

Vain hopes, like certain dreams of those who wake. (Spes inanes, et velut somnia quaedam vigilantium.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. 2, sec. 30. (A. D. 80)

For hope is but the dream of those that wake.

MATTHEW PRIOR, *Solomon on the Vanity of the World*. Bk. iii, l. 102. (1718)

<sup>1</sup> Hope robs men of understanding. (ἐλπίς ἀνθρώπων ὑφαίρειται νόημα.)

BACCHYLIDES, *For Automedes of Philus*, l. 18. (c. 475 B.C.)

<sup>2</sup> There are no hopeless situations, there are only hopeless men. (Il n'y a pas des situations désespérées, il y a seulement des hommes désespérés.)

CLARE BOOTHE, *Europe in the Spring*, p. 271. (1940) Quoting an unnamed diplomat.

<sup>3</sup> The old hope is hardest to be lost.

E. B. BROWNING, *The Cry of the Children*. (1843)

<sup>4</sup> Man is, properly speaking, based upon Hope, he has no other possession but Hope.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 7. (1834)

<sup>5</sup> Hoping for him as for the May rains. (Le esperando como el agua de Mayo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 3. (1615)

<sup>6</sup> Better a good hope than a bad holding. (Más vale buena esperanza que ruin posesión.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7, 65. (1615)

A good Hope is better than a bad Possession.

THOMAS FULLER, *Gnomologia*. No. 154. (1732)

<sup>7</sup> There is more delight in hope than in enjoyment.

S. G. CHAMPION, *Racial Proverbs*, p. 442. (1938) A Japanese proverb.

<sup>8</sup> You must hope for the best. (Debebis optare optima.)

CICERO, *Ad Familiares*. Bk. ix, epis. xvii, sec. 3. (46 B.C.)

I wish the best, and therefore if I fare the worst I hope I am the easier to be pardoned.

JOHN BRIDGES, *Defence of the Government of the Church of England*, p. 74. (1587)

Its best to hope the best, though of the worst affrayd.

SPENSER, *The Faerie Queene*. Bk. iv, canto vi, st. 37. (1590)

I'll hope the best, and provide for the worst.

SIR ROGER L'ESTRANGE, *Seneca's Morals: Happy Life*. Ch. 10. (c. 1680)

Hope for the best and prepare for the worst.

ANNE NASH, *Said with Flowers*, p. 113. (1943)

<sup>9</sup> Without hope, we live in desire. (Senza speme vivemo in disio.)

DANTE, *Inferno*. Canto iv, l. 42. (c. 1300)

ALL HOPE ABANDON, *see under HELL*.

<sup>10</sup> We ought neither to fasten our ship to one small anchor nor our life to a single hope. (οὐτε ναῦν ἐξ ἐνὸς ἀγκυρίου οὐτε βίον ἐκ μιᾶς ἐλπίδος ἀρροστέον.)

EPICETUS (?), *Fragments*. Frag. 30. (c. A. D. 100)

Hope, as an anchor firm and sure, holds fast The Christian vessel, and defies the blast.

WILLIAM COWPER, *Hope*, l. 167. (1781)

<sup>11</sup> They that feed upon Hope may be said to hang on, but not to live. (Qui spe aluntur, pendent, non vivunt.)

ERASMUS, *Colloquia*. Ch. 1, sec. 16. (1524)

Hee who lives of Hope makes a thinn belly.

JOHN WODROEPHE, *The Spared HOURS of a Souldier*, p. 302. (1623)

He that thinketh to thrive by hope, may happen to beg in misery.

UNKNOWN, *The Country-mans New Commonwealth*, p. 23. (1647)

Hope is a very thin diet, fit for love in a fever.

THOMAS SHADWELL, *Bury-Fair*. Act iii, sc. 1. (1689)

As the Italian proverb runs, The man who lives by hope will die of hunger.

JOSEPH ADDISON, *The Spectator*. No. 191. (1711)

He that lives on hope, hath a slender diet.

JAMES KELLY, *Scottish Proverbs*, p. 129. (1721)

He that lives upon hope will die fasting.

FRANKLIN, *Poor Richard's Almanack*, 1758.

To live on hope, one eats little. (À vivre d'espérance, On mange maigre pitance.)

CAHIER, *Six Mille Proverbes*, p. 384. (1856)

He who lives on hope has a slim diet.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 15. (1869)

<sup>12</sup> Hope is a poor salad To dine and sup with.

FLETCHER AND MASSINGER, *The Custom of the Country*. Act ii, sc. 1. (c. 1620)

Hope is a good breakfast, but an ill supper.

FRANCIS BACON, *Apophthegms*. No. 95. (1625)

*See AUBREY, Brief Lives*, i, 74.

Ah! he was a wise man who said Hope is a good breakfast but a bad dinner. It shall be my supper, however, when all's said and done.

HESTER LYNCH PROZZI. (1817) *See HAYWARD, Autobiography*. Vol. ii, p. 188.

Hope is good sauce but poor food.

UNKNOWN, *Poor Richard Jr.'s Almanack*, p. 69. (1906)

<sup>13</sup> He that dooth liue in hope, dooth dance in narrow scope.

JOHN FLORIO, *Second Frutes*, p. 149. (1591)

He that lives in hope, danceth without music.

HERBERT, *Jacula Prudentum*. No. 1004. (1640)

He that liveth in hope danceth without a fiddle.

JOHN RAY, *English Proverbs*, p. 13. (1670)

FULLER, *Gnomologia*. No. 2224. (1732)

1 Hope and a Red-Rag, are Baits for Men and Mackerel.

FRANKLIN, *Poor Richard's Almanack*, 1742.

2 Great Hopes make great Men.

THOMAS FULLER, *Gnomologia*. No. 1759. (1738)  
He that wants Hope, is the poorest Man alive.

THOMAS FULLER, *Gnomologia*. No. 2342.

3 All men are guests where Hope doth hold the feast.

GEORGE GASCOIGNE, *The Fruits of War*, l. 88. (c. 1572)

4 Hope is a slender reed for a stout man to lean on.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 13. (1843)

The houses hope builds are castles in the air.

T. C. HALIBURTON, *Wise Saws*. Ch. 13.

5 Men should do with their hopes as they do with tame fowl, cut their wings that they may not fly over the wall.

LORD HALIFAX, *Maxims Works*, p. 237. (1693)  
Cut the wings of your Hens and Hopes, lest they lead you a weary Dance after them.

FRANKLIN, *Poor Richard's Almanack*, 1754.

6 It is natural to man to indulge in the illusions of hope.

PATRICK HENRY, *Speech*, Virginia House of Delegates, 23 March, 1775.

7 Since life is brief, cut short far-reaching hopes. (Spatio brevi spem longam rescues.)

HORACE, *Odes*. Bk. i, ode xi, l. 6. (23 B. C.)

8 Hope well and haue well.

WILLIAM HUNNIS, in *A Paradise of Dayntie Deuses*, p. 57. (1576) MELBANCKE, *Philotimus*, sig. H2. (1583) CAMDEN, *Remains*, p. 307. (1605) MOTTEUX, *Don Quixote*, pt. ii, ch. 45. (1712) etc.

Spee [bode] well and hae well. . . . That is, hope and expect good things, and it will fall out accordingly.

JAMES KELLY, *Scottish Proverbs*, p. 290. (1721)

Hope well, and have well, quoth Hickwell.

THOMAS FULLER, *Gnomologia*. No. 2545. (1732)

9 I suppose it can be truthfully said that Hope is the only universal liar who never loses his reputation for veracity.

R. G. INGERSOLL, *Address*, Manhattan Liberal Club, at celebration of 155th Paine anniversary. (1887) See *The Truth-Seeker*, 28 Feb., 1892.

10 The natural flights of the human mind are not from pleasure to pleasure, but from hope to hope.

SAMUEL JOHNSON, *The Rambler*. No. 2. (1750)

11 Hopers go to hell.

JAMES KELLY, *Scottish Proverbs*, p. 164. (1721)

12 Hope, great deceiver as she is, at least serves to carry us to the end of life by a pleasant road. (L'espérance, toute trompeuse qu'elle est, sert au moins à nous mener à la fin de la vie par un chemin agréable.)

LA ROCHEFOUCAULD, *Maximes*. No. 168. (1665)  
Hope is generally a wrong guide, though it is very good company by the way.

LORD HALIFAX, *Maxims Works*, p. 236. (1693)

13 Oft hast thou heard it, Crave in hope, and have in hap.

BRIAN MELBANCKE, *Philotimus*, sig. Ff2. (1583)

14 Take hope from the heart of man, and you make him a beast of prey.

OUIDA (LOUISE DE LA RAMÉE), *Wisdom, Wit, and Pathos: A Village Commune*. (c. 1870)

15 How many this goddess [Hope] has prevented in the act of fastening the noose about their throats from perishing by the death they had purposed! (Haec dea quam multos laqueo sua colla ligantis | non est proposita passa perire nece!)

OVID, *Ex Ponto*. Bk. i, epis. 6, l. 39. (A. D. 13)  
Hope keeps a Man from hanging, and drowning himself.

THOMAS FULLER, *Gnomologia*. No. 2544. (1732)  
It is Hope alone, that makes us willing to live.

THOMAS FULLER, *Gnomologia*. No. 2957.

16 I hoped for better things. (Speravi melius.)

OVID, *Heroides*. Epis. ii, l. 61. (c.10 B. C.)

My hopes are not always realized, but I always hope. (Et res non semper, spes mihi semper adest.)

OVID, *Heroides*. Epis. xviii, l. 178.

17 He flies on the wings of hope. (μεγάλας ἐξ ἐλπίδος πέταται.)

PINDAR, *Pythian Odes*. Ode viii, l. 129. (446 B. C.)

I take the wings of hope. (πέτομαι δ' ἐλπίσιν.)

SOPHOCLES, *Oedipus the King*, 1486. (c.409 B. C.)

Restless hope, for ever on the wing.

YOUNG, *Night Thoughts*. Nt. vii, l. 133. (1742)

18 With him liveth sweet Hope, the nurse of eld, the fosterer of the heart:—Hope, who chiefly ruleth the changeful mind of man. (γλυκεῖα οἱ καρδίαν ἀτάλλουσα γηροτρόφος συναορεῖ | Ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνῶμαν κυβερνᾷ.)

PINDAR, *Fragments*. Frag. 214, Sandys. (c. 480 B. C.) Quoted by PLATO, *Republic*, i, 331A.

"Hope the nurse of age" is cited by ERASMUS, *Adagia*, iv, iv, 63, with the Latin, "Spes alitrix senectae."

It is hope which maintains most of mankind. (ἐστ' ἐλπίς ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.)

SOPHOCLES, *Fragments*. (c. 450 B. C.)

Hopes are the food of exiles, so runs the saw. (αἱ δ' ἐλπίδες βόσκουσι φονγάδας, ὡς λόγος.)

EURIPIDES, *Phoenissai*, l. 396. (c. 420 B. C.)

Cited by ERASMUS, *Adagia*, iii, i, 92, "Spes alunt exules."

Hope supports the afflicted. (Spes servat afflictos.)  
ERASMUS, *Adagia*, iv, iv, 63. (1523) Similarly,  
"Hope is our only comfort in adversity"  
(Spes sola hominem in miseriis solatur).

Hope comforteth a man. (Speranza conforta l'huomo.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Hope is a lover's staff.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 246. (1594)

Hope and patience are the two sovereign remedies for all.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 3. (1621)

Hope is the poor man's bread.

HERBERT, *Jacula Prudentum*. No. 479. (1640)

Hope elevates, and joy Brightens his crest.

MILTON, *Paradise Lost*. Bk. ix, l. 633. (1667)

Hope is worth any Money.

THOMAS FULLER, *Gnomologia*. No. 2543. (1732)

Hope! thou nurse of young desire.

ISAAC BICKERSTAFFE, *Love in a Village*. Act i, sc. 1. (1763)

Hope, that with honey blends the cup of pain.

SIR WILLIAM JONES, *Hymn to Sereswaty*, l. 19. (1772)

In all the wedding cake, hope is the sweetest of the plums.

DOUGLAS JERROLD, *Jerrold's Wit: The Catspaw*. (c. 1840)

Hope swells my sail.

JAMES MONTGOMERY, *The West Indies*. (c. 1840)

Hope is grief's best music.

H.G. BOHN, *Handbook of Proverbs*, p. 408. (1855)

Hope is the thing with feathers

That perches in the soul.

EMILY DICKINSON, *Poems*. Pt. i, No. 32. (c. 1880) The Russians say, "In the land of hope there is never any winter."

1  
Our hope-nots come true oftener than our hopes. (Inesperata accidunt magis saepe quam quae speres.)

PLAUTUS, *Mostellaria*, l. 197. (c. 200 B. C.) The Germans say, "Unverhofft kommt oft" (The unexpected comes often).

2  
Hope springs eternal in the human breast.  
POPE, *An Essay on Man*. Epis. i, l. 95. (1732)  
The birth of a phrase which promptly became proverbial.

Hope "springs exulting on triumphant wing."  
BURNS, *Cotter's Saturday Night*, St. 16. (1786)

Hope springs eternal in the scholastic breast.  
CHARLES DICKENS, *Our Mutual Friend*. Bk. iii, ch. 10. (1865)

If hope springs eternal in the human breast, let illusion also shed its soft and comforting light upon the darkness of the human path.

P. C. WREN, *Uniform of Glory*, p. 61. (1941)

The fellow who said hope springs eternal in the human breast should have started probing under my vest next morning.

R. L. GOLDMAN, *Murder Behind the Mike*, p. 61. (1942)

3  
Hope deferred maketh the heart sick. (Spes, quae differtur, affligit animam.)

*Old Testament: Proverbs*, xiii, 12. (c. 350 B. C.)

Hope deferred has oft dispirited strong men. (Saepe ignavavit fortem ex spe expectatio.)

ACCIIUS, *Aeneadae*. Frag. 10. (c. 140 B. C.)

For (as it is in the proverb) delayed hope afflicteth the heart.

JAMES MABBE, tr., *Celestina*, p. 38. (1631)

Long hope is the fainting of the soule.

THOMAS DRAXE, *Bibliotheca*, p. 42. (1633)

Hopes delayed, hang the Heart upon Tenter-hooks.

THOMAS FULLER, *Gnomologia*. No. 2547. (1732)

I . . . felt what kind of sickness of the heart it was which arises from hope deferred.

LAURENCE STERNE, *A Sentimental Journey: The Captive*. (1768)

How true it is that hope deferred maketh the heart sick!

MARRYAT, *Mr. Midshipman Easy*. Ch. 29. (1836)

You can't live on hope, and hope deferred makes the heart sick.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 12. (1843)

4  
Hope helps the beggar, wealth the miser, death the wretched. (Spes inopem, res avarum, mors miserum levat.)

PUBLILIUS SYRUS, *Sententiae*. No. 672. (c. 43 B. C.)

5  
Who against hope believed in hope. (ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν.)

*New Testament: Romans*, iv, 18. (c. A. D. 57)

The *Vulgate* is, "Qui contra spem in spem credit."

Hope against hope, and ask till ye receive.

JAMES MONTGOMERY, *The World Before the Flood*. (c. 1845)

He was hoping against hope.

MICHAEL ANNESLEY, *Missing Agent*. (1938)

To hope against hope: i. e. against reasonable expectation, against probability.

PARTRIDGE, *Dictionary of Clichés: Hope*. (1941)

6  
Hope maketh not ashamed. (ἡ δὲ ἐλπίς οὐ κατασχύνει.)

*New Testament: Romans*, v, 5. (c. A. D. 57)

The *Vulgate* is, "Spes autem non confundit."

Where the heart is past hope, the face is past shame.

H.G. BOHN, *Handbook of Proverbs*, p. 563. (1855)

7  
So long an interval has room for many a hope. (Tamquam multas spes tam longum tempus reciperet.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 9. (c. A. D. 64)

What madness to plot out far-reaching hopes! (Quanta dementia est spes longas inchoantium!)

SENECA, *Ad Lucilium*. Epis. ci, sec. 4.

8  
By hoping more, they have but less.

SHAKESPEARE, *The Rape of Lucrece*, l. 137. (1594)

A high hope for a low heaven.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 197. (1595)

[He] lined himself with hope,  
Eating the air on promise of supply.

SHAKESPEARE, *II Henry IV*, i, 3, 27. (1598)

1  
The miserable have no other medicine  
But only hope.

SHAKESPEARE, *Measure for Measure*, iii, 1, 2. (1604)

Hope! of all ills that men endure,  
The only cheap and universal cure.

ABRAHAM COWLEY, *For Hope*. (c. 1633)

Hope, the patent medicine  
For disease, disaster, sin.

WALLACE RICE, *Hope*. (c. 1928)

There is yet hope.

JAMES MUNYON, *Advertising Slogan*. (c. 1895)  
Munyon was a patent medicine manufacturer.

2  
Hope is a flatterer: but the most upright of  
all parasites; for she frequents the poor man's  
hut as well as the palace of his superior.

WILLIAM SHENSTONE, *On Writing and Books*. (1764)

3  
Hope is the fawning traitor of the mind,  
while, under colour of friendship, it robs it  
of its chief force of resolution.

SIR PHILIP SIDNEY, *Arcadia*. Bk. iii. (c. 1580)

4  
Hope is like the sun, which, as we journey  
towards it, casts the shadow of our burden  
behind us.

SAMUEL SMILES, *Self-Help*. Ch. 3. (1859)

5  
He glows with empty hopes. (κεναῖσιν ἐλπῖσιν  
θερμαίνεται.)

SOPHOCLES, *Ajax*, l. 478. (c. 409 B.C.) Cited  
by ERASMUS, *Adagia*, iv, iv, 5, with the  
Latin, "Inani spe flagrat," and the com-  
ment, "Sapiens etiam si sperat dissimulat"  
(The wise man, even if he hopes, dissimu-  
lates). A similar Greek proverb is, ζεσταίνεται  
μὲ τὰς ἐλπίδας (He warms himself with  
hopes).

Warmed by hope, or frozen by dread. (Échauffés  
par l'espoir, ou glacés par l'effroi.)

VOLTAIRE, *Mérope*. Act i, sc. 4. (1748)

6  
I don't buy hope with cash. (Ego spem pretio  
non emo.)

TERENCE, *Adelphoe*, l. 219. (161 B.C.) A prov-  
erb cited by ERASMUS, *Adagia*, ii, iv, 5, and  
by MONTAIGNE, *Essays*, ii, 17, who gives the  
French, "Je n'achète pas l'espérance argent  
comptant."

Parting with the substance for the shadow. The  
adage advises not to part with what we actually  
possess, upon the distant prospect of uncertain  
gain.

ROBERT BLAND, *Proverbs*, ii, 12. (1814)

7  
What is most common? Hope; for those who  
have nothing else have that ever with them.  
(τὶ κοινότατον; ἐλπίς· καὶ γὰρ οἷς ἄλλο μηδὲν,  
αὕτη πάρεστι.)

THALES OF MILETUS, one of the Seven Wise

Men. (c. 650 B.C.) See PLUTARCH, *Moralia*,  
153:D.

Hope alone does not desert man, even in death.  
(Spes una hominem nec morte relinquit.)

CATO (?), *Disticha*. Bk. ii, No. 25. (c. 175 B.C.)  
That goddess [Hope], when all other deities  
abandoned the wicked earth, remained alone on  
the god-detested place. (Haec dea, cum fugerent  
sceleratas numina terras | in dis invisā sola re-  
mansit humo.)

OVID, *Ex Ponto*. Bk. i, epis. 6, l. 29. (A.D. 13)  
Hope, once conceived, is long-lived. (Spes, tenet  
in tempus, semel est si credita, longum.)

OVID, *Artis Amatoriae*. Bk. i, l. 445. (c. 1 B.C.)  
Hope is the last thynge of a man. (La speranza  
è l'ultima cosa de l'huomo.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578) The  
Italians also say, "L'ultima che si perde è  
la speranza" (The last thing we lose is  
hope), and "La speranza è l'ultima ch' ab-  
bandona l'infelice" (Hope is the last thing  
to abandon the unhappy). Derived perhaps  
from the legend of Pandora, fashioned from  
clay by Hephaestus at the bidding of Zeus,  
to revenge himself on Prometheus for giving  
fire to man. But Prometheus (Fore-thought)  
foresaw the troubles which Pandora would  
bring upon mankind, so she went to his  
brother, Epimetheus (After-thought), who  
opened the box she carried, unloosing all  
the ills which have ever since afflicted the  
human race, and managed to clap down the  
lid only in time to keep Hope captive.

Hope is the best possession. None are completely  
wretched but those who are without hope; and  
few are reduced so low as that.

HAZLITT, *Characteristics*. No. 34. (c. 1821)

8  
We easily persuade our selves to hope  
The things we wish.

SIR SAMUEL TUKE, *The Adventures of Five  
Hours*. Act iv, sc. 2. (1663)

9  
Hope inspires the wise, and deludes the in-  
dolent. (L'espérance anime le sage, et luerre  
l'indolent.)

VAUVENARGUES, *Réflexions*. No. 14. (1746)

10  
You nurse an idle hope. (Spes pascis inanis.)

VERGIL, *Aeneid*. Bk. x, l. 627. (19 B.C.)

Every man is his own hope. (Spes sibi quisque.)

VERGIL, *Aeneid*. Bk. xi, l. 309.

11  
The hope of the flock. (Spes gregis.)

VERGIL, *Eclogues*. Ecl. i, l. 15. (37 B.C.)

12  
Prisoners of hope. (Vincti spei.)

*Old Testament: Zechariah*, ix, 12. (c. 500 B.C.)

Title of novel by Mary Johnston. (1898)

13  
If hoping does you good, hope on.

C. M. WIELAND, *Oberon*, iv. (1780)

As me seith, gif hope nere, heorte to breke.

UNKNOWN, *Ancrene Riwe*, p. 80. (c. 1220)

And men saye, warn hope ware it [the heart]  
suld brest.

RICHARD ROLLE OF HAMPOLE, *The Pricke of  
Conscience*, l. 7266. (c. 1340)



Hope ne were, hert brostun were.

FÖRSTER, ed., *MS. Douce*, 52. (c. 1350)

He made thes wordes to be wreten, "yf hope were not, hert shulde breke."

UNKNOWN, *Gesta Romanorum*. Tale 51. (c. 1440)  
But for hope ye hart woold brust.

GABRIEL HARVEY, *Marginalia*, p. 95. (c. 1590)  
Without hope the heart would break.

WILLIAM CAMDEN, *Remains Concerning Brit-  
aine* (1870), p. 335. (1605)

Hope keeps the heart whole.

ANTHONY BREWER, *The Love-Sick King*. Act  
ii. (1655)

Hope—the only tie which keeps the heart from  
breaking.

THOMAS FULLER, *Worthies of England*. Vol. i,  
p. 40. (a. 1662)

If hope were not, heart would break.

SAMUEL RICHARDSON, *Clarissa*, vi, 200. (1748)

There is an old proverb that if it were not for  
Hope the heart would break. Everything may be  
retrieved except despair.

LORD AVEBURY, *Use of Life*. Ch. 15. (1894)

## II—While There's Life There's Hope

1 Not one, my child, with sight of day is death;  
For that is naught, in this is space for hope.  
(οὐ ταύτόν, ὦ παῖ, τῷ βλέπειν τὸ καθαίνειν  
τὸ μὲν γὰρ οὐδέν, τῷ δ' ἐνεῖσιν ἐλπίδες.)

EURIPIDES, *Daughters of Troy*. l. 632. (c. 415 B. C.)

The hope of life returns with the sun. (Spes  
vitae cum sole redit.)

JUVENAL, *Satires*. Sat. xii, l. 70. (c. A. D. 120)

There is ay life for a living man.

JAMES KELLY, *Scottish Proverbs*, p. 323. (1721)

There is aye life for a living body.

THOMAS CARLYLE, *Letter to John Carlyle*, 22  
July, 1834.

2 There is life in a mussel though it be little.

JAMES KELLY, *Scottish Proverbs*, p. 309. (1721)

There's life in a mussel as lang as it can cheep.

HENDERSON, *Scottish Proverbs*, p. 140. (1832)

3 All things, while a man has life, may be hoped for.  
(Omnia homini, dum vivit, speranda  
sunt.)

TELESPHORUS OF RHODES, when cast into a cage  
by the tyrant Lysimachus. (c. 310 B. C.) See

SENECA, *Ad Lucilium*. Epis. lxx, sec. 7.

There's hope while there's life; only the dead  
are hopeless. (ἐλπίδες ἐν ζωοῖσιν, ἀνέλπιστοι δὲ  
θανόντες.)

THEOCRITUS, *Idyls*. No. iv, l. 42. (c. 270 B. C.)

If one may only live, there's hope. (Modo liceat  
vivere, est spes.)

TERENCE, *Heauton Timorumenos*, l. 981. (163  
B. C.)

While there's life, there's hope. (Dum anima est,  
spes est.)

CICERO, *Ad Atticum*. Bk. ix, epis. 10. (49 B. C.)

The exact phrase is, "Ut aegrotō, dum anima  
est, spes esse dicitur, sic ego, quoad Pompeius  
in Italia fuit, sperare non destiti" (As a sick  
man is said to have hope as long as he has  
life, so I did not cease to hope so long as

Pompey was in Italy). Cited by ERASMUS,  
*Adagia*, ii, iv, 12, and included by TAVERNER  
in his *Translations from Erasmus*, fo. 36,  
with the rendering, "The sycke person whyle  
he hath lyfe, hath hope."

Live and do not be the death of two beings in  
one! Let good hope give thee strength. (Spes  
bona det vires.)

OVID, *Heroides*. Bk. xi, l. 61. (c. 10 B. C.)

Founded upon these lines of Ovid is a medi-  
eval Latin jingle, "Spes bona dat vires; ani-  
mum quoque spes bona firmat; | vivere spe  
vidi qui moriturus erat" (Good hope gives  
strength; good hope also strengthens the  
resolution; I have seen one about to die live  
by hope).

Fond hope keeps the spark alive, whispering ever  
that tomorrow things will mend. (Credula vitam  
| spes fovet et fore cras semper ait melius.)

TIBULLUS, *Elegies*. Bk. ii, eleg. vi, l. 19. (c. 10  
B. C.)

While life remains, all is well, though I sit on a  
piercing cross. (Vita dum superest, benest; . . .  
vel acuta | si sedeam cruce.)

MAECENAS, *Fragments*. Frag. 1, p. 35, Lunder-  
stedt. (c. 8 B. C.) Quoted by SENECA, *Ad*

*Lucilium*, epis. ci, sec. 11, who calls it the  
most debased of prayers (turpissimum vo-  
tum). MONTAIGNE, *Essays*, bk. ii, ch. 37,  
commenting on this passage, tells the story  
of Antisthenes, the Stoic, who, being very  
ill, cried out, "Who will deliver me from  
these ills?" Diogenes, who had come to see  
him, placed a knife in his hand, saying, "This  
will do it very quickly." "I didn't ask to  
be delivered from life," Antisthenes pro-  
tested, "but from my suffering."

No one is to be despaired of as long as he breathes.  
(Nulli desperandum, quam diu spirat.)

ERASMUS, *Colloquia: Epicurus*, fin. (1524) An  
expansion of the Latin proverb, "Dum spiramus,  
speramus" (While we breathe, we  
hope), sometimes given in the first person,  
"Dum spiro, spero."

All things, said an ancient saw, may be hoped  
for by a man as long as he is alive. (Toutes  
choses, disoit un mot ancien, sont espérables à  
un homme, pendant qu'il vit.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)

Until death, all is life. (Hasta la muerte todo es  
vida.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 69. (1615)  
Quoted by FULLER, *Gnomologia*. No. 5045.  
(1732)

While there's life there's hope.

JOHN RAY, *English Proverbs*, p. 113. (1670)

A proverb, with slight variations, in many  
languages. The Italians say, "Finche vi è  
fiato vi è speranza"; the Portuguese, "Em  
quanto ha vida, ha esperança"; the Ger-  
mans, "So lange Leben da ist, ist auch Hoff-  
nung"; the French, "Qui a temps a vie."

One should have tolerance for a man, hope of  
him. . . . While life lasts, hope lasts for every  
man.

THOMAS CARLYLE, *On Heroes and Hero Wor-  
ship*. Ch. 5. (1841)

## III—Hope and Despair

- 1 Hope Love's leman is, Despair his wife.  
HARTLEY COLERIDGE, *Epigram*. (c. 1835)
- 2 Work without Hope draws nectar in a sieve,  
And Hope without an object cannot live.  
S. T. COLERIDGE, *Work Without Hope*. (1825)
- 3 Hope, like the hyena, coming to be old,  
Alters his shape, is turned into despair.  
HENRY CONSTABLE; *Sonnets to Diana*. (c. 1592)
- 4 Despair in vain sits brooding over the putrid  
eggs of hope.  
J. H. FRERE, *The Rovers*. Act i, sc. 2. (1798)
- 5 Hope is as cheap as Despair.  
THOMAS FULLER, *Gnomologia*. No. 2542. (1732)  
If we are to dream, the flatteries of hope are as  
cheap, and pleasanter than the gloom of despair.  
THOMAS JEFFERSON, *Letter to De Marbois*.  
(1817)
- 6 It is better to hope than to despair. (Ist bes-  
ser hoffen als verzweifeln.)  
GOETHE, *Torquato Tasso*. Act iii, sc. 4, l. 197.  
(1790)
- 7 Like strength is felt from hope and from  
despair.  
POPE, tr., *Homer's Iliad*. Bk. xv, l. 852. (1715)
- 8 Do not hope without despair, nor despair  
without hope. (Nec speraveris sine despera-  
tione nec desperaveris sine spe.)  
SENECA, *Ad Lucilium*. Epis. civ, sec. 12. (c. A. D.  
64) He who can hope for nothing, let him  
despair of nothing. (Qui nil potest sperare,  
desperet nihil.) SENECA, *Medea*, l. 163. (c.  
A. D. 60)
- 9 Our hap is loss, our hope but sad despair.  
SHAKESPEARE, *III Henry VI*, ii, 3, 9. (1591)  
Our final hope Is flat despair.  
MILTON, *Paradise Lost*. Bk. ii, l. 142. (1667)
- 10 He who has never hoped can never despair.  
SHAW, *Caesar and Cleopatra*. Act iv. (1897)  
HE WHO EXPECTS NOTHING WILL NEVER BE DIS-  
APPOINTED, see under EXPECTATION.
- 11 Despair is a greater deceiver than hope. (Le  
désespoir est plus trompeur que l'espérance.)  
VAUVENARGUES, *Réflexions*. No. 455. (1746)

## IV—Hope and Fear

- 12 You will cease to fear if you cease to hope.  
(Desines timere, si sperare desieris.)  
HECATON, *Fragments*. Frag. 25 Fowler. (c. A. D.  
50) Quoted by SENECA, *Ad Lucilium*, v, 7.  
So farewell Hope, and with Hope farewell Fear.  
MILTON, *Paradise Lost*. Bk. iv, l. 108. (1667)  
Where no hope is left, is left no fear.  
MILTON, *Paradise Regained*. Bk. iii, l. 206. (1671)  
He has no hope who never had a fear.  
WILLIAM COWPER, *Truth*, l. 299. (1781)

- But I strode on austere;  
No hope could have no fear.  
JAMES THOMSON, *The City of Dreadful Night*.  
Pt. iv. (1874)
- 13 He that hopes not for good, fears not evil  
HERBERT, *Jacula Prudentum*. No. 565. (1640)  
He that hopes no Good, fears no Ill.  
THOMAS FULLER, *Gnomologia*. No. 2166. (1732)
- 14 I steer my bark with Hope in the head, leav-  
ing Fear in the stern.  
THOMAS JEFFERSON, *Letter to Madison*. (1784)
- 15 Hope and fear are inseparable; there is no  
fear without hope, no hope without fear.  
(L'espérance et la crainte sont inséparables,  
et il n'y a point de crainte sans espérance, ni  
d'espérance sans crainte.)  
LA ROCHEFOUCAULD, *Maximes*. No. 515. (1665)  
There is no fear without some hope, and no hope  
without some fear.  
BARUCH SPINOZA, *Ethica*. Ch. 3. (1677)
- 16 Let the fearful be allowed to hope. (Licet  
sperare timentis.)  
LUCAN, *De Bello Civili*. Bk. ii, l. 15. (c. A. D. 60)
- 17 Let us hope while we fear, and fear while we  
hope, we lovers. (Speremus pariter, pariter  
metuamus, amantes.)  
OVID, *Amores*. Bk. ii, eleg. xix, l. 5. (c. 13 B. C.)  
Hope and fear bring trust and mistrust by turns.  
(Alternant spesque timorque fidem.)  
OVID, *Heroides*. Epis. vi, l. 38. (c. 10 B. C.)
- 18 Fear made her devils, and weak hope her gods.  
POPE, *Essay on Man*. Epis. iii, l. 256. (1732)
- 19 Just as the same chain fastens the prisoner  
and the soldier who guards him, so hope and  
fear, dissimilar as they are, keep step to-  
gether; fear follows hope. (Quemadmodum  
eadem catena et custodiam et militem copu-  
lat, sic ista, quae tam dissimilia sunt, pariter  
incedunt; spem metus sequitur.)  
SENECA, *Ad Lucilium*. Epis. v, sec. 7. (c. A. D. 64)  
Hopes and Fears chequer Humane Life.  
THOMAS FULLER, *Gnomologia*. No. 2546. (1732)
- 20 Most wretched 'tis to fear when you can hope  
for naught. (Miserrimum est timere, cum  
speres nihil.)  
SENECA, *Troades*, l. 425. (c. A. D. 60)  
In such a case they talk in Tropes,  
And, by their Fears express their Hopes.  
SWIFT, *On the Death of Dr. Swift*, l. 117. (1731)  
The kind wise word that falls from years that  
fall—  
"Hope thou not much, and fear thou not at all."  
A. C. SWINBURNE, *Hope and Fear*. (1871)
- 21 My mind has been on the rack between hope  
and fear. (Animus in spe atque in timore at-  
tentus fuit.)  
TERENCE, *Andria*, l. 303. (166 B. C.)

Between hope and fear. (Spemque metumque inter dubii.)

VERGIL, *Aeneid*. Bk. i, l. 218. (19 B.C.)

Between hope and feare.

JOHN LYLY, *Euphues* (Arber), p. 60. (1579)

### HORN

<sup>1</sup> To give one horns, i.e. to cuckold. (κάρτα ποιεῖν τιμ.)

ARTEMIDORUS, *Onirocritica*. Bk. ii, sec. 11. (c. A.D. 150)

He who finds corn at home without buying it has a wife who is a horn of plenty. (κεῖνον Ἀμαθελίας ἀ γυναῖ ἐστὶ κέρας.)

CALLICTER, *Epigram*. (c. ?) *Greek Anthology*, x, 5. A play upon "horn" which is here used to indicate a cuckold.

She loveth so this hende Nicholas,

That Absolon may blowe the bukkes horn.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 200. (c. 1386)

To weare a horne and not knowe it, will do me no more harme then to eate a flye, and not see it.

JOHN LYLY, *Euphues*, (Arber) p. 284. (1580)

FULLER, *Gnomologia*. No. 5250. (1732)

Take thou no scorn to wear the horn;

It was a crest ere thou wast born.

SHAKESPEARE, *As You Like It*, iv, 2, 14. (1600)

He that hath horns in his bosom let him not put them on his head.

GEORGE HERBERT, *Jacula Prudentum*. No. 569. (1640) Cited by RAY, *English Proverbs*, p. 104 (1670) with the comment, "Let a man hide his shame, not publish it."

Let no man disorder his rest,

By believing bull's feathers in's crest.

JOHN WILSON, *The Cheats*. Act ii, sc. 4. (1662)

JOHN RAY, *English Proverbs*, p. 67. (1678), has, "He wears the Bulls feather," with the explanation, "This is a French proverb, for a cuckold." In *Roxburghe Ballads*, iii, 418 (c. 1680), is the couplet, "To all merry cuckolds who think it no scorn | To wear the bull's feather, though made of a horn."

He had better put his horns in his pocket than wind them.

JOHN RAY, *English Proverbs*, p. 74. (1678)

Horns and grey hairs do not come by years.

JOHN RAY, *English Proverbs*, p. 156.

Your horns hang in your eyes.

JOHN RAY, *English Proverbs*, p. 346.

The brib'd cuckold . . . glories in his gilded horn.

EDWARD YOUNG, *Love of Fame*, i, 70. (1728)

On ilka brow she's planted a horn.

ROBERT BURNS, *The Cooper o' Cuddie*. (a.1796)

Wise men wear their horns in their breasts, fools on their foreheads. (Sapientes portant cornua in pectore, stulti in fronte.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 131. (1814)

The phrase "to wear horns," i.e. to be a cuckold, is common to many European languages, and is said to have been derived from the practice formerly prevalent of planting or engrafting the spurs of a castrated cock on the root of the excised comb, where they

grew and became horns, sometimes several inches long. See *O.E.D.* See also CUCKOLD.

<sup>2</sup> Let the horns go with the hide.

H. G. BOHN, *Handbook of Proverbs*, p. 441. (1855) Cited by HISLOP, *Proverbs of Scotland*, p. 209, with the comment, "The horns bearing but insignificant value in comparison with the hide, they should be thrown into the purchase of the latter free of charge."

<sup>3</sup> I had the horn of suretyship ever before my eyes. You all know the device of the horne where the young fellow slippes in at the butts-end and comes squeezed out at the buckall.

GEORGE CHAPMAN, *Eastward Hoe*. Act i, sc. 1. (1605) Pictures of the "horn of suretyship" used to be common, and "to come out at the little end of the horn" meant to come off badly in an affair.

The prodigal fool the ballad speaks of, That was squee'd thro' a horn.

JOHN FLETCHER, *A Wife for a Month*. Act iii, sc. 3. (1624)

How did you make it? You didn't come out at the little end of the horn, did you?

W. T. PORTER, *The Big Bear of Arkansas*, p. 37 (1847)

<sup>4</sup> If a man be deuorst . . . may he haue an action or no, gainst those that make horns at him?

DEKKER AND WEBSTER, *Northward Ho*. Act i. (1607) "To make horns at" was to hold the fist with two fingers extended like a pair of horns, in an insulting gesture. From the French, "faire les cornes."

Some made mouths at him, others as in scorn With their fork't fingers poynted him the horne

MICHAEL DRAYTON, *Agincourt*, l. 174. (1627)

<sup>5</sup> He that blaws best bears away the horne.

DAVID FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 149, with the comment, "He that does best, shall have the reward."

<sup>6</sup> Care not; and that will prevent Horns.

THOMAS FULLER, *Gnomologia*. No. 1061. (1732)

<sup>7</sup> I have some wrinkles on my horn, for I warn't born yesterday.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 7. (1843)

Now that's a wrinkle on my horn.

T. C. HALIBURTON, *Wise Saws*. Ch. 10. Something I didn't know.

<sup>8</sup> You horned me off to get a chance to get gaming witnesses out of the way.

J. J. HOOPER, *The Widow Rugby's Husband*, p. 69. (1851)

MacVeagh is trying his best to horn Blaine out of the Cabinet herd, just as young buffalo bulls horn out the old ones from the herd when they get superannuated.

UNKNOWN, *Philadelphia Times*, 5 June, 1881.

1 They see their horne of plenty freshly flowing still.

COUNTESS OF PEMBROKE, *Psalms*, lxxiii, 3. (c. 1586)

He hath the horn of abundance.

SHAKESPEARE, *II Henry IV*, i, 2, 52. (1598)

Nature, very oddly, when the Horn of Plenty is quite empty, always fills it with babies.

WALTER BESANT, *Children of Gibeon*. Bk. ii, ch. 28. (1886)

2 We locked horns without a word, thar all alone, and I do think we fit an hour.

W. T. PORTER, *A Quarter Race in Kentucky*, p. 89. (1846)

3 A new sound in an old horn.

JOHN RAY, *Proverbs: Scottish*, p. 361. (1678)

An old tout [blast] in a new horn.

JAMES KELLY, *Scottish Proverbs*, p. 28. (1721)

"Spoken when we hear what we have heard before."

There are . . . Puritans of papistical principles -- it is just a new tout on an auld horn.

SCOTT, *The Fortunes of Nigel*. Ch. 27. (1822)

4 Herodotus tells us, that in cold countries beasts very seldom have horns, but in hot they have very large ones. This might bear a pleasant application.

SWIFT, *Thoughts on Various Subjects*. (1714)

What men call gallantry, and gods adultery,

Is much more common where the climate's sultry.

LORD BYRON, *Don Juan*. Canto i, st. 63. (1818)

5 They . . . gunne to drawen in her hornes.

As a snayl among the thornes.

UNKNOWN, *Richard Cœur de Lion*, l. 3835. (c. 1360) "To draw in one's horns" means to repress one's pride or lower one's pretensions, an allusion to the snail's habit of drawing in its tentacles, or horns, which bear the eyes, when disturbed.

He was tho glad his hornes in to shrinke.

CHAUCER, *Troilus and Criseyde*. Bk. i, l. 300. (c. 1380)

Pull in his hornes, and acknowledge his fault.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 150. (1574) Pettie, tr.

It will make yow plucke in your hornes.

UNKNOWN, *Misogonus*. Act iii, sc. 2. (1577)

Now the old cuckold hath pulled in his hornes.

JOHN LYLY (?), *Pappe with an Hatchet*. (1589)

Let them cause you to be ashamed, or to shrinke in your hornes ever the more.

DANIEL ROGERS, *Naaman the Syrian*, sig. S1. (1642)

The Kentich gentry acquitted themselves so valiantly . . . that Perkin shrunk his horns back again into the shell of his ships.

THOMAS FULLER, *Worthies: Kent*, ii, 179. (1662)

To pull in his hornes; make a retreat.

WILLIAM WALKER, *Paroemiologia*, p. 15. (1672)

So I began to pull in my hornes, as they say.

SAMUEL RICHARDSON, *Pamela*, i, 115. (1741)

The fellow . . . drew in his horns, and acknowledged he might have been mista'en.

WALTER SCOTT, *Rob Roy*. Ch. 14. (1818) Scott repeats the phrase in ch. 27.

She had no sooner gone, than Bang began to shoot out his horns a bit.

MICHAEL SCOTT, *Tom Cringle's Log*. Ch. 13. (1829)

The high-fliers . . . has halled in their horns.

W. T. THOMPSON, *Major Jones's Courtship*, p. 79. (1843)

We had hauled in our horns considerably since our capture.

W. L. GOSS, *The Soldier's Story of Captivity at Andersonville*. Ch. 3. (1871)

He told me he would have to draw in his horns a bit.

JOHN RHODE, *The Fourth Bomb*, p. 244. (1942)

6 I hold hym wyse and wel i-taught,

Can b[e]ar an horn and blow it naught.

UNKNOWN, *Songs and Carols*, p. 23 Percy Society. (c. 1470)

I can wear a horn and blow it not.

RICHARD EDWARDS, *Damon and Pithias*. (1571)

See HAZLITT, *Old Plays*, iv, 77.

He cannot hold a horn in his mouth, but must blow it.

WILLIAM ROBERTSON, *Phraseologia Generalis*. p. 733. (1681)

TAKE THE BULL BY THE HORNS, *see under BULL*.

HORN OF DILEMMA, *see under DILEMMA*.

HE HAS HAY ON HIS HORNS, *see under HAY*.

## HORNET

7 You'll be stirring up the hornets. (Inritabis crabones.)

PLAUTUS, *Amphitruo*, l. 707. (c. 200 B.C.) Sosia is advising Amphitruon not to get himself into trouble by quarreling with his wife, Alcmena. Cited by ERASMUS, *Adagia*, i, l. 60, in the form, "Irritari crabones." RABELAIS uses the phrase in *Pantagruel*, bk. ii, "Irriter les freslons." The Germans say, "In ein Wespennest stechen" (To put one's hand into a wasp's nest), while the Scottish form is, "To put one's head in a bees' byke." A similar Latin proverb is, "Stimulus leonem" (You're pricking a lion).

He dared not speak out and provoke the hornets.

JOHN JORTIN, *Ecclesiastical History*. (1751)

Ass as he is, [he] knows the world too well to get such a hornets' nest about his ears.

TROLLOPE, *Barchester Towers*. Ch. 14. (1857)

He's only stirring up a hornet's nest.

HUGH PENTECOST, *I'll Sing at Your Funeral*, p. 64. (1942)

## HORSE

8 Altogether upon the high horse.

JOHN BROWN, *Letter to David Garrick*, 27 Oct., 1765. See *Garrick Correspondence*, i, 205.

I expect reverses and disasters, and that Great Britain, now on the high horse, will dismount again.

FISHER AMES, *Works*, i, 339. (1805)

He was warm, warlike, and mounted on his highest horse.

LORD GRANVILLE, *Letter to Palmerston*, 4 Feb., 1831. Referring to Sebastiani.

He was determined to ride the high horse.

MARRYAT, *Mr. Midshipman Easy*. Ch.12.(1836)  
"To ride the high horse," or "to be on the high horse," is to assume unbecoming [or arrogant] airs, or claim unacknowledged superiority.

ANNE BAKER, *Norham's Glossary: Horse*.(1854)  
He is glued to the high horse and won't come down.

O. HENRY (W. S. PORTER), *Sphinx Apple*.(1907)  
If Agnes rides such a high horse she'll be getting a fall.

PATRICIA WENTWORTH, *The Chinese Shawl*. p 52. (1943)

1  
Mingle the good with the bad, as men saie, lette the quicke horse drawe the deade horse out of the myre.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 123. (1573)

His land . . . 'twas sold to pay his debts; All went that way, for a dead horse, as one would say.

RICHARD BROME, *The Antipodes*. Act i, (1638)  
For something already used and of no further benefit.

To work for a dead horse. To work out an old debt, or without hope of future reward.

JOHN RAY, *English Proverbs*, p. 171. (1670)

In parliament he again pressed the necessity of reducing expenditures. Friends warned him that he was flogging a dead horse.

JOHN MORLEY, of Richard Cobden, in *Dict. Natl. Biography*, xi, 151/2. (1887) Attempting to revive interest in something in which no one was interested. See under LABOR LOST.

2  
As good horses draw in carts, as coaches.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 7. (1621)

3  
The horse next the mill carries all the grist.

WILLIAM CAMDEN, *Remains* (1870), p. 334. (1605) Cited by both Ray and Fuller.

4  
What though thyn hors be bothe foule and lene,

If he wol serve thee rekke nat a bene.

CHAUCER, *Canterbury Tales: The Prologue of the Nonne Preestes Tale*, l. 47. (c. 1387)

For suche a scalde [scabby] squier as he is. a scabbed horse.

JEHAN PALSGRAVE, tr., *Acolastus*, sig.M2.(1540)

Hakney men saie, at mangy hackneis hyer, A scald hors is good inough for a scabde squyer.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

A ragged colt may serue a scabbed squire.

ULPIAN FULWELL, *Ars Adulandi*, sig.F4.(c.1580)

A scald horse is good enough for a scab'd squire, But not if the scabb pays well for the hire.

JOHN DAVIES, *Scourge of Folly*. No. 169. (1611)

A scabbed Horse is good enough for a scabbed Knight.

THOMAS FULLER, *Gnomologia*. No. 385. (1732)

5  
We must go over horse and man. (Equis viris.)  
CICERO, *Ad Familiares*. Bk. ix, epis. vii, sec. 1. (46 B.C.)

He's undone horse and man.

JOHN CLARKE, *Paroemiologia*, p. 86. (1639)

As much as to say, Undone, horse and man.

TORRIANO, *Piazza Universale*, p. 134. (1666)

She cheats horse and foot.

HORACE WALPOLE, *Letters*, i, 87. (1740)

6  
They cannot set their horses i' th' same stable.

JOHN CLARKE, *Paroemiologia*, p. 94. (1639)

They cannot agree.

They cannot set their horses together.

JOHN RAY, *English Proverbs*, p. 181. (1670)

And since we're so near, like birds of a feather, Let's e'en as they say, set our horses together

SWIFT, *Works* (Scott), xiv, 109. (c. 1710)

Muster Nidgett and his old 'ooman can't set their horses together at all.

PARISH AND SHAW, *Kentish Dialect*, p.79.(1887)

7  
He that hires the horse must ride before.

JOHN CLARKE, *Paroemiologia*, p. 99. (1639)

JOHN RAY, *English Proverbs*, p. 106. (1670)

He who hires the horse should ride first.

J. C. BRIDGE, *Cheshire Proverbs*, p. 71. (1917)

8  
The best horse needs breaking, and the aptest child needs teaching.

JOHN CLARKE, *Paroemiologia*, p. 100. (1639)

FULLER, *Gnomologia*. No. 6441. (1732)

9  
The horse that draws his halter is not quite escaped.

JOHN CLARKE, *Paroemiologia*, p. 250. (1639)

The horse that draws after him his halter, is not altogether escaped.

GEORGE HERBERT, *Jacula Prudentum*. No. 1118.

(1640) The French say, "Il n'est pas échappé qui traine son lien" (He has not escaped who drags his chain).

10  
You may break a horse's back, be he never so strong.

JOHN CLARKE, *Paroemiologia*, p. 311. (1639)

11  
Hee loads not when he lists that wants both horse and cart.

RANDLE COTGRAVE, *Dictionary: Charger*. (1611)

Hee that bath neither Horse, nor Cart, cannot alwayes load.

WODROEPHE, *Spared Houres*, p. 480. (1623)

12  
A made horse. and a man unarm'd are fittest for use.

RANDLE COTGRAVE, *Dictionary: Cheval*. (1611)

A horse made, and a man to make.

HERBERT, *Jacula Prudentum*. No. 23. (1640)

A horse broken and a wife to break.

NATHAN BAILEY, *Dictionary: Wife*. (1736)

13  
Ol' Johnson's playin' horse agin.

STEPHEN CRANE, *Maggie*, p. 24. (1892)

Do you think I'm goin' . . . to have a lot of cheapskates stoppin' to play horse with her?

GEORGE ADE, *Artie*, p. 163. (1896)

I'm jest as willin' to play horse as anybody.

S. E. WHITE, *The Westerners*, p. 290. (1901)  
I'll drop the tanglefoot, . . . and won't play hoss no more.

O. HENRY, *Heart of the West*, p. 311. (1907)

<sup>1</sup>  
The first favourite was never heard of, the second favourite was never seen after the distance post, all the ten-to-oners were in the rear, and a dark horse which had never been thought of, and which the careless St. James had never even observed in the list, rushed past the grand stand in sweeping triumph.

DISRAELI, *Young Duke*. Bk. i, ch. 5. (1831)  
Who is the dark horse he has in his stable?

THACKERAY, *Adventures of Philip*. (1862) In racing slang a "dark horse" is a horse about whose racing qualities little is known; in U. S. politics, it is a person not named as a candidate before a convention, who unexpectedly receives the nomination, when the convention becomes dead-locked.

Every now and then a dark horse is heard of, who is supposed to have done wonders at some obscure small college.

UNKNOWN, *Sketches from Cambridge*, p. 36. (1865)

The note of the Dark Horse is respectability verging on colorlessness, and he is therefore a good sort of person to fall back upon when able but dangerous favorites have proved impossible.

JAMES BRYCE, *The American Commonwealth*. (1889) Quoted by Wendell Willkie, *Issues of 1940*. Address delivered 25 April, 1940

James K. Polk, the first "dark horse" ever brought on to the course, in the races for President.

WELCH, *Recollections 1830-40*, p. 310. (1891)  
One day there came a dark horse to Paloma, a young lawyer.

O. HENRY (W. S. PORTER), *A Poor Rule*. (1909)

<sup>2</sup>  
A boisterous horse must have a rough bridle.

THOMAS DRAKE, *Bibliotheca*, p. 171. (1633)

A boystrous horse must have a boystrous bridle.

JOHN CLARKE, *Paroemiologia*, p. 200. (1639)

<sup>3</sup>  
Tak in this gray horss, Auld Dunbar.

WILLIAM DUNBAR, *Poems*, lxi, 68. (c. 1500)

If I tell thee a lie, spit in my face, call me horse.

SHAKESPEARE, *I Henry IV*, ii, 4, 215. (1597)

Horse . . . is a term of derision.

W. H. SMYTH, *Sailor's Word-Book*. (1867)

<sup>4</sup>  
An inch of a nag is worth a span of an aver [work-horse].

FERGUSON, *Scottish Proverbs*, p. 16. (c. 1595)

An Inch of a Horse is worth a Span of a Colt.

THOMAS FULLER, *Gnomologia*. No. 636. (1732)

<sup>5</sup>  
The blind horse is hardiest.

DAVID FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595) Another Scottish proverb says, "Nae-thing sae bauld as a blind mear [mare]." The Germans say, "Blinder Gaul geht gerade-zu" (The blind horse goes right on).

Mettle is dangerous in a blind horse.

JOHN RAY, *English Proverbs*, p. 14. (1678)

The blind horse is fittest for the mill.

THOMAS SOUTHERNE, *The Maid's Last Prayer*. Act iii, sc. 1. (1692)

He has chang'd his one ey'd horse for a blind one.

FRANKLIN, *Poor Richard's Almanack*, 1733.

Blind hoss don't fall w'en he follers de bit.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

<sup>6</sup>  
A pricked horse must needs trot. (Asino punto bisogna che trotti.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

Behind before, before behind, a horse is in danger to be prick't.

JOHN RAY, *English Proverbs*, p. 44. (1670)

<sup>7</sup>  
Short hors is son j-curry'd.

FÖRSTER, ed., *MS Douce*, 52. (c. 1350)

A short horse is soon curried.

RICHARD HILLS, *Common-place Book*, p. 128. (c. 1530) HEYWOOD, *Proverbs*, i, 10. (1546)

FLETCHER, *Valentinian*. Act i, sc. 2. (1614) etc., etc.

Here's a short horse soone curried.

THOMAS HEYWOOD, *The Royall King*. Act ii. (1637)

A little horse is soon curried.

JAMES HOWELL, *Proverbs*, p. 4. (1659)

A short tale is soon told—and a short horse soon curried.

WALTER SCOTT, *The Abbot*. Ch. 11. (1820)

It don't take long to curry a short horse.

JOHNSON J. HOOPER, *Adventures of Captain Simon Suggs*. (1845)

<sup>8</sup>  
A Horse that will not carry a Saddle, must have no Oats.

THOMAS FULLER, *Gnomologia*. No. 218. (1732)

When the Horse is starved, you bring him Oats.

THOMAS FULLER, *Gnomologia*. No. 5591.

It is unreasonable to expect a horse should void oats which never eat any.

FRANKLIN, *Works* (Bigelow), ii, 35. (1745)

<sup>9</sup>  
Better a lean Jade than an empty Halter.

THOMAS FULLER, *Gnomologia*. No. 863. (1732)

Every Horse thinks his own Pack heaviest.

THOMAS FULLER, *Gnomologia*. No. 1420.

The biggest Horses are not the best Travellers

THOMAS FULLER, *Gnomologia*. No. 4435.

'Tis the Abilities of a Horse, that Occasions his Slavery.

THOMAS FULLER, *Gnomologia*. No. 5117.

<sup>10</sup>  
Put no more on an old horse than he can bear.

DAVID GARRICK, *May-Day*. Sc. 1. (1775) Cited as "an excellent saying."

<sup>11</sup>  
That man has the horse of Sejanus. (Ille homo habet equum Seianum.)

AULUS GELLIUS, *Noctes Atticae*. Bk. iii, ch. 9, sec. 6. (c. A. D. 150) A proverbial phrase for anyone who is unfortunate or unlucky, originating from the misfortunes which befell the owners of a famous horse which had belonged originally to Gnaeus Sejanus.

He rides the horse of Sejanus. (Equum habet Seianum.)

ERASMUS, *Moriae Encomium*. Sec. 111. (1511)

The Pegasee,

The hors that hadde wings for to flee.

CHAUCER, *Squire's Tale*, l. 207. (c. 1386)

Bucephalus, the horse of Alexander, hath as lasting fame as his master.

FRANKLIN, *Poor Richard's Almanack*, (1734)

<sup>1</sup> The fleabitten horse prooveth alwaies good in travell.

BARNABY GOOGE, tr., *Foure Bookes of Husbandry*, ii, 116b. (1577) The proverb is, "A flea-bitten horse never tires."

Well said, old flea-bitten; thoult never tire, I see.

BEN JONSON, *Bartholomew Fair*. Act iv, sc. 3. (1614)

<sup>2</sup> Unhappy the horse whose rider is blind: it will never grow sleek. (Infeliz caballo, cuyo amo no tiene ojos; mal engordará.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 230. (1647)

<sup>3</sup> It is not the gylt bridle that maketh the horse the better.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 36. (1574) Pettie, tr.

You may know the horse by his harness.

JOHN CLARKE, *Paroemiologia*, p. 64. (1639)

JOHN RAY, *English Proverbs*, p. 105. (1670)

A Horse is neither better nor worse for his Trapping.

THOMAS FULLER, *Gnomologia*. No. 217. (1732) The French say, "Un mors doré ne rend pas le cheval meilleur" (A golden bit does not make the horse any better). The Italians have the same proverb, "Freno indorato non migliora il cavallo."

You can't judge of the Horse by the Harness.

THOMAS FULLER, *Gnomologia*. No. 5883. (1732) See also under APPEARANCE.

<sup>4</sup> Colt in de barley-patch kick high.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880) The Italians have a somewhat similar proverb, "Cavallo ingrassato tira calci" (A horse grown fat kicks).

<sup>5</sup> From the heels of a horse keep at a distance. (Ab equinis pedibus procul recede.)

HENDERSON, *Latin Proverbs*, p. 2. (c. 500)

Trust not a horse's heel, nor a dog's tooth.

JOHN RAY, *English Proverbs*, p. 158. (1678)

Three things are not to be trusted—a cow's horn, a dog's tooth, and a horse's hoof.

P. W. JOYCE, *English as We Speak It*, p. 110. (1910) There are innumerable lists of things which are not to be trusted. See under MONK, WOMAN, THREE.

<sup>6</sup> A jade eats as much as a good horse.

HERBERT, *Jacula Prudentum*. No. 521. (1640)

To a greedy eating horse a short halter.

HERBERT, *Jacula Prudentum*. No. 1104.

<sup>7</sup> A horse stumbles that hath four legs.

HERBERT, *Jacula Prudentum*. No. 742. (1640)

A horse may stumble on four feet.

JOHN RAY, *Proverbs: Scottish*, p. 360. (1678)

MERITON, *Yorkshire Ale*, p. 83. (1683) The French say, "Un cheval a quatre pieds et si chet," or "Ferrée jument glisse" (A mare that is shod slips). The Hindus say, "Stumbling is the excuse of a lame horse."

A horse with four feet may snapper [stumble], by a time.

JAMES KELLY, *Scottish Proverbs*, p. 26. (1721)

<sup>8</sup> Good horses make short miles.

HERBERT, *Jacula Prudentum*. No. 934. (1640)

<sup>9</sup> When the steed is stolen shut the stable durre.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546) See under STABLE.

<sup>10</sup> Folke call on the horse that will cary alwey.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

COTGRAVE, *Dictionary: Cheval*. (1611)

All lay load on a willing horse.

THOMAS DRAXE, *Bibliotheca*, p. 93. (1616)

RAY, *English Proverbs*, p. 116. (1670)

FULLER, *Gnomologia*. No. 532. (1732) The French say, "On touche toujours sur le cheval qui tire" (The horse which draws always gets the whip).

<sup>11</sup> Euermore the common horse is woorst shod.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>12</sup> To see his sweete lookes, and here hir sweete wurdes, . . . It wolde haue made a hors breake his halter sure.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

It would make a horse breake hys halter, to see so dronken a pageant.

RICHARD STANYHURST, *A Description of Ireland*, fo. 6. (1577)

'Twould make a horse break his bridle, or a dog his halter.

JOHN RAY, *English Proverbs*, p. 165. (1670)

<sup>13</sup> It is . . . a proude horse that will not beare his own prouander.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

They alleage for themselves the example of a philosopher who being found fault withall for carrying fish under his cloke, answered, that it was for his own eating: inferring thereby, that (according to the proverbe) it is an yl horse that will not carie his owne provender.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 190. (1574) Pettie, tr. GABRIEL HARVEY, *Works* (Grosart), iii, 4. (1597)

He's a proud horse that will not carry his own provender.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iv, sc. 3. (1599)

He's a proud horse that will not bear his own prowán [provision].

JAMES KELLY, *Scottish Proverbs*, p. 131. (1721)

The Italians say, "Superbo è quel cavallo che non si vuol portar la biada" (oats). An

English variant is, "It's a poor horse that can't carry his harness."

<sup>1</sup> God haue mercy, hors, a pyg of mine owne sowe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
God-a-mercy, an exclamation of applause or thanks.

The hostes reckonynge with her gest less willinge to lodge in her hows, then his tyred horse, made low curtesy . . . to the beaste, and seyd gotha-mercy horse.

JOHN PAYNE, *Royall Exchange*, p. 5. (1597)  
Ever after it was a by word thorow London, God a mercy horse, and is to this day.

RICHARD TARLTON, *Tarlton's Jestes*, p. 24. (1611)

<sup>2</sup> Evyn lyke the myll hors, they be -whyppyd amayne.

JOHN HEYWOOD, *Wit and Folly*, p. 22. (c. 1540)

I that like a horse

Ran blind-fold in a mill, all in one circle.

DEKKER and WEBSTER, *Northward Hoe*. Act i, sc. 3. (1607)

My thoughts must run

As a horse runs that's blind round in a mill.

MIDDLETON and DEKKER, *The Roaring Girle*.

Act i, sc. 1. (1611)

Carefull men, like horses in a mill, run round in a competency.

RICHARD WHITLOCK, *Zoötamia*, p. 432. (1654)

The same circle must be observed every day of one's life, like a horse in a mill.

WILLIAM STUKELEY, *Memoirs*, iii, 461. (1720)

Like horses in a mill, drudging on in the same eternal round.

CHARLES LAMB, *Last Essays of Elia: The Superannuated Man*. (1825)

I am perpetually turning, like a demd old horse in a demnition mill.

DICKENS, *Nicholas Nickleby*. Ch. 64. (1839)

<sup>3</sup> He needs must trot afoot that tires his horse.

THOMAS HEYWOOD, *A Woman Killed with Kindness*. Act iv, sc. 6. (1607)

<sup>4</sup> Of a ragged colte cometh a good hors.

RICHARD HILLS, *Common-place Book*, p. 128. (c. 1530)

Colts (quoth his man) may proue well with tatches yll,

For of a ragged colte there comth a good horse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

The ragged colt may prove a good horse.

GEORGE CHAPMAN, *Eastward Hoe*. Act v, sc. 1. (1605)

A ragged colt may make a good horse. An unhappy boy may make a good man. . . . Children which seem less handsome when young, do afterwards grow into shape and comeliness.

JOHN RAY, *English Proverbs*, p. 72. (1670)

A ragged colt may prove a good horse. And so may an untoward slovenly boy prove a decent and useful man.

JAMES KELLY, *Scottish Proverbs*, p. 48. (1721)

Aft a ragged cowte's been known

To mak a noble aiver [old horse].

ROBERT BURNS, *A Dream*. St. 11. (1786)

<sup>5</sup> Whan the hors waloweth, som heris be loste.

HILLS, *Common-place Book*, p. 129. (c. 1530)  
Where the horse walloweth, some hairs will still remain.

CAREW, *Survey of Cornwall*, p. 9. (1602)

Where the horse rubbs some haire is left behind.

JOHN CLARKE, *Paroemiologia*, p. 216. (1639)

Foreigners . . . sometimes are driven hither against their will, but never without the profit of the inhabitants, according to the common proverb, "where the horse lieth down, there some hairs will be found."

THOMAS FULLER, *Worthies: Cornwall*, i, 299. (1662)

<sup>6</sup> Sing of the building of the horse of wood. (*ἵππου κόσμον δέισαν δουρατέου.*)

HOMER, *Odyssey*. Bk. viii, l. 492. (c. 850 B. C.)  
The full quotation is, "Sing of the building of the horse of wood, which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios." The famous "wooden horse" (*δούρειος ἵππος*) or "Trojan horse," the symbol of boring from within.

Trust not the horse, ye Trojans. (*Equo ne credite, Teucri.*)

VERGIL, *Aeneid*. Bk. ii, l. 48. (19 B. C.)

<sup>7</sup> Be wise in time, and turn loose the ageing horse, lest at the last he stumble amid jeers and break his wind. (Solve senescentem mature sanus equum, ne | peccet ad extremum ridendus et ilia ducat.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 8. (20 B. C.)  
In some mens aught [ownership] mon the auld horse die.

FERGUSON, *Scottish Proverbs*, p. 60. (c. 1595)

<sup>8</sup> The ear of a bridled horse is in his mouth. (*Equi frenato est auris in ore.*)

HORACE, *Epistles*. Bk. i, epis. 15, l. 13. (20 B. C.)

<sup>9</sup> Lend thy horse for a long journey, thou mayest have him again with his skin.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

Lend thy horse for a long journey, thou mayest have him return with his skin.

JOHN RAY, *English Proverbs*, p. 14. (1670)

<sup>10</sup> His horse's head is swollen so big, that he cannot come out of the stable.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)  
He can't pay the ostler.

<sup>11</sup> A four white-foot horse is a horse for a fool; A three white-foot horse is a horse for a king; And if he hath but one, I'll give him to none.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

One white foot, buy a horse;

Two white feet, try a horse;

Three white feet, look well about him;

Four white feet, do without him.

UNKNOWN, *Old Rhyme*. See *Notes and Queries*.

Ser. 5, vol. vii, p. 64.



One white foot, buy him;  
Two white feet, try him;  
Three white feet, deny him;  
Four white feet and a white nose—  
Take off his hide and feed him to the crows.

HAROLD W. THOMPSON, *Body, Boots and Britches*, p. 503. (1940) This is a version current in New York State. There are many others.

WHITE HORSE AND FAIR WIFE, *see under WIFE*.

<sup>1</sup>  
Have a horse of thy own, thou maist borrow another.

JAMES HOWELL, *English Proverbs*, p. 34. (1659)  
Have a horse of your own, and then you can borrow one.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 14. (1869)

<sup>2</sup>  
You can have it straight from the horse's mouth.

FRANCIS ILES, *Before the Fact*. Ch. 16. (1932)  
I have it straight from the mouth of the horse.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 324. (1939)

He was really going to hear things from the biggest horses' mouths.

CLARE BOOTHE, *Europe in the Spring*, p. 35. (1940)

That's a tip straight out of the horse's mouth.

J. J. CONNINGTON, *Four Defences*, p. 239. (1940)  
That's out of the horse's mouth.

MAXWELL ANDERSON, *Candle in the Wind* Act ii, sc. 3. (1941)

Straight from the horse's mouth (colloquial), adjective and adverb. On very good authority.

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>3</sup>  
It is an old and true saying, that a kindly aver [work-horse] will never become a good horse; for . . . it is evil to get out of the flesh that is bred in the bone.

JAMES VI OF SCOTLAND, *Instructions to His Son*, p. 128. (1599)

A kindly aver will never make a good horse. In our ancient writings *averium* signifies any labouring beast.

JOHN RAY, *English Proverbs*, p. 95. (1678)  
A kindly aver was never a good nag. Those who are naturally of a low, mean mind, will make but a sorry figure in a higher station.

JAMES KELLY, *Scottish Proverbs*, p. 40. (1721)

<sup>4</sup>  
Hast thou given the horse strength? hast thou clothed his neck with thunder? (Numquid praebebis equo fortitudinem, aut circumdabis collo eius hinnitum?)

*Old Testament: Job*, xxxix, 19. (c. 350 B.C.)

<sup>5</sup>  
Spur a free horse, he'll run himself to death.

BEN JONSON, *Tale of a Tub*. Act iii, sc. 7. (1633)  
Ride a free Horse to Death, and never mind what becomes of him afterwards.

DYKES, *English Proverbs*, p. 283. (1709)

Ride not a free horse to death.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 71. (1712)

According to the proverb, One may ride a free horse to death.

WILLIAM ELLIS, *The Modern Husbandman*. Ch. 7, p. 95. (1750)

<sup>6</sup>  
Eaten up by horses. (Praeda caballorum.)

JUVENAL, *Satires*. Sat. xi, l. 193. (c. A.D. 120)

By the expense of keeping horses.

A runnyng horse, is an open graue. (Causal corrente sepoltura aperta.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

A running horse is an open sepulchre.

RANDLE COTGRAVE, *Dictionary: Sepulchre*. (1611) TORRIANO, *Piazza Universale*, p. 43. (1666)

Hounds and horses devour their masters.

JOHN CLARKE, *Paroemiologia*, p. 325. (1639)

A Race-horse is an open Sepulcher.

THOMAS FULLER, *Gnomologia*. No. 376. (1732)

<sup>7</sup>  
He's a gentle horse that never cast his rider.

JAMES KELLY, *Scottish Proverbs*, p. 166. (1721)

<sup>8</sup>  
The strongest horse louns the dyke.

JAMES KELLY, *Scottish Proverbs*, p. 307. (1721)

Let the best Horse leap the Hedge first.

THOMAS FULLER, *Gnomologia*. No. 3191. (1732)

<sup>9</sup>  
One night he treated a drinking acquaintance to the latest horse opera from America.

JOHN KOBLER, *Some Like It Gory*, p. 272. (1940)

<sup>10</sup>  
I do not allow myself to suppose that either the convention or the League have concluded to decide that I am either the greatest or best man in America, but rather they have concluded that it is not best to swap horses while crossing the river, and have further concluded that I am not so poor a horse that they might not make a botch of it trying to swap.

ABRAHAM LINCOLN, *Reply*, to a delegation from the National Union League, notifying him that the League backed his renomination for the Presidency, 9 June, 1864. This is the official version as given in STERN, *The Writings of Abraham Lincoln*, p. 816, but it is usually quoted "Don't swap horses while crossing a stream," perhaps derived from W. O. Stoddard's version of the speech, "I have not permitted myself, gentlemen, to conclude that I am the best man in the country, but I am reminded in this connection of an old Dutch farmer who remarked that it was not best to swap horses while crossing a stream." See RAYMOND, *Life and Public Services of Abraham Lincoln*, p. 500.

Change horses in midstream if you want to.

HUGH PENTECOST, *The Twenty-fourth Horse*, p. 48. (1940)

It seldom pays to change trains in the middle of a trip.

CORNELL WOOLRICH, *The Bride Wore Black*, p. 179. (1941)

<sup>11</sup>  
Riht as a scabbed beste hateth hors comb.

JOHN LYDGATE, tr., *The Pilgrimage of the Lylf of Man*, ii, civ, 114. (1426)

A scabbed horse abides no comb.

JOHN DAVIES, *Scourge of Folly*, p. 50. (1611)

A scabbed horse cannot abide the comb.

HERBERT, *Jacula Prudentum*. No. 1111. (1640)

A gall'd horse will not endure the comb.

JOHN RAY, *English Proverbs*, p. 104. (1670)

Gall'd Horses can't endure the Comb.

THOMAS FULLER, *Gnomologia*. No. 1639. (1732)

If any of you get cross over it, I shall tell you that sore horses cannot bear to be combed.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 3. (1869)

SCABBY HEADS LOVE NOT THE COMB, *see under* HEAD.

1

Whoo hath noon hors on a staff may ride.

JOHN LYDGATE, *Political Poems* (1859), ii, 219. (1444)

2

Wring not a horse on the withers, with a false saddle.

JOHN LYLY, *Euphues and His England* (Arber), p. 249. (1580)

Rubbe there no more, least I winch, for deny I will not that I am wroung on the withers.

JOHN LYLY, *Euphues and His England*, p. 387.

Let the gall'd jade wince, our withers are unwrung.

SHAKESPEARE, *Hamlet*, iii, 2, 252. (1600)

Those whose withers were unwrung laughed till the tears ran down.

MARK TWAIN, *The Man That Corrupted Hadleyburg*, p. 44. (1898)

3

I restored him so gently, that he neither would cry *whyie*, nor wag the tail.

LYLY, *Mother Bombe*. Act iv, sc. 2. (1594)

It's an ill jade can neither whinny nor wag his tail.

UNKNOWN, *Maroccus Extaticus*, p. 6. (1595)

It's an ill horse can neither whinny nor wag his tail.

JOHN CLARKE, *Paroemiologia*, p. 70. (1639)

RAY, *English Proverbs*, p. 105. (1670)

It is a silly Horse, that can neither whinny, nor wag his Tail.

THOMAS FULLER, *Gnomologia*. No. 2882. (1732)

4

He may as well go on foot, they say, who leads his horse by the bridle. (Il a bel aller à pied, dict on, qui mène son cheval par la bride.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595)

It is good walking with a horse in one's hand.

HERBERT, *Jacula Prudentum*. No. 805. (1640)

5

The valiant horse races best at the barrier's fall, when he has others to follow and o'erpass. (Tum bene fortis equus reserato carcere currit, | cum quos praetereat, quosque sequatur, habet.)

OVID, *Artis Amatoriae*. Bk. iii, l. 595. (c. 1 B. C.)

The *locus classicus* of "Competition makes a horse-race." Indeed, Young so translates the lines. HORSE-RACE, *see under* GAMBLING.

6

He is a good horse that stumbleth nat some-tyme.

JEHAN PALSgrave, *La Langue Françoyse*. p. 742. (1530)

It be a good hors That neuer stumbleth.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

A good horse that trippeth not once in a iourney.

GABRIEL HARVEY, *Works* (Grosart), i, 23. (1579)

Well, 'tis a good horse never stumbles.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 2. (1599) Cited by

DYKES, *English Proverbs*, p. 19 (1709), with the comment, "The greatest Beauty hath its Blemishes, and the best of us all have our faults, . . . and he's the best horse that stumbles least."

It's a good horse that never stumbles: and a good wife that never grumbles.

JOHN RAY, *English Proverbs*, p. 105. (1670)

He's a good horse that never stumbled,

And a better wife that never grumbled. Both so rare, that I never met with either.

JAMES KELLY, *Scottish Proverbs*, p. 126. (1721)

The French say, "Il n'y a si bon cheval qui ne bronche."

7

Like the horse to the meadow. (*ἵππεύς εἰς μέδιον*.)

PLATO, *Theaetetus*, 183D. (c. 375 B. C.) A proverbial expression for haste or eagerness.

Lucian uses it twice, *Pseudosophistes*, 8, and *Piscator*, 9. PHILO also repeats it, *De Vita Mosis*, i, 22, with *ἵππος* instead of *ἵππεύς*:

"Pressing forward like the horse to the meadow, as the proverb goes."

8

He'll never catch it, not with a chariot and four white horses. (Quadrigris albis.)

PLAUTUS, *Asinaria*, l. 279. (c. 200 B. C.)

To outstrip with white horses. (Equis praecurrere albis.)

HORACE, *Satires*. Bk. i, Sat. vii, l. 8. (35 B. C.)

Cited by ERASMUS, *Adagia*, i, iv, 21, as "Equis albis praecedere." A proverbial expression.

White horses were considered swifter than all others.

They excelled the snows in whiteness, the gales in speed. (Candore nives anteirent, cursibus auras.)

VERGIL, *Aeneid*. Bk. xii, l. 84. (19 B. C.) Referring to the horses given by Printhyia to Pilumnus.

9

It's stupid to lead unwilling hounds to hunt. (Stultitiast venatum ducere invitas canes.)

PLAUTUS, *Stichus*, l. 139. (c. 200 B. C.)

A man maie well bring a horse to the water, But he cannot make him drinke without he will.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

CAMDEN, *Remains* (1870), p. 318. (1605)

You may bring a horse to the river, but he will drink when and what he pleaseth.

HERBERT, *Jacula Prudentum*. No. 625. (1640)

As the proverb says, "One man may lead a horse to water, but twenty cannot make him drink."

SAMUEL JOHNSON, to Boswell, who had just

remarked that he was afraid his father would force him to be a lawyer. "Sir," retorted Johnson, "you need not be afraid of his forcing you to be a laborious practising lawyer; that is not in his power," and then repeated the proverb. See BOSWELL, *Life of Johnson*, 14 July, 1763. This is the Scottish form. SCOTT used it in *The Heart of Midlothian*, "A man may lead a horse to the water, but twenty winna gar him drink." The form is sometimes "Four and twenty canna gar him drink."

He led him to the river, yet brought him back thirsty.

BURCKHARDT, *Arabic Proverbs*. No. 719. (1817) You may take a horse to the water, but you can't make him drink.

MARRYAT, *The King's Own*. Ch. 34. (1830)

One can take a horse to water, but a thousand can't make him drink.

TROLLOPE, *Barchester Towers*. Ch. 35. (1857)

If an ox won't drink, you can't make him bend down his head. (Niu pu ch'ih shui, an pu chu t'ou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 61. (1875)

The French say, "On a beau mener le bœuf à l'eau s'il n'a soif" (It's no good leading an ox to the water if he is not thirsty); or "On ne fait boire l'âne quand il ne veut" (One cannot make an ass drink when he does not wish to), or "On ne saurait faire boire un âne, s'il n'a soif" (Nobody knows how to make an ass drink if he isn't thirsty). The Danes say, "You may force a man to shut his eyes, but you cannot make him sleep."

<sup>1</sup>Welch Bayte to spare Prouender.

THOMAS POWELL. Title. (1603) A Welsh bait is a rest, without other refreshment, given to a horse on reaching the top of a hill.

In this place he takes a Welsh bait, and looking back makes a Muster of his Victories.

JAMES HARRINGTON, *The Prerogative of Popular Government*. Bk. i, ch. 6. (1658)

Give your horse a Welsh bait.

THOMAS FULLER, *Worthies*, iii, 489. (1662)

<sup>2</sup>From the horse to the ass. (ἀφ' ἵππων ἐπ' ὄνους.)

PROCOPIUS, *Anecdota*. (c. A.D. 526) Cited by ERASMUS, *Adagia*, i, vii, 29, with the Latin, "Ab equis ad asinos," and included by TAVERNER in his *Translations from Erasmus*, with the rendering, "Promoted or descended out of the halle into the kytchen," and the comment, "This is where a man is brought from a better state, studie, office, or kynde of luyngye to a worse."

<sup>3</sup>An horse is a vain thing for safety. (Fallax equus ad salutem.)

*Old Testament: Psalms*, xxxiii, 17. (c. 250 B.C.)

<sup>4</sup>When the mare hath a bald face, the filly will have a blaze.

JOHN RAY, *English Proverbs*, p. 13. (1670)

A nagg with a weamb [belly], and a mare with nean [none].

JOHN RAY, *English Proverbs*, p. 44. Cited by CARR, *Dialect of Craven*, ii, 233, with the comment, "This Craven distich denotes that a horse should have a large paunch and a mare a small one."

That horse is troubled with corns, i.e. is foun-dered.

JOHN RAY, *English Proverbs*, p. 74.

Let a horse drink when he will, not what he will

JOHN RAY, *English Proverbs*, p. 157.

I think this is a butcher's horse, he carries a calf so well.

JOHN RAY, *English Proverbs*, p. 232.

Little may an auld nag do that mauna nicher.

JOHN RAY, *Proverbs: Scottish*, p. 249.

<sup>5</sup>Hold your hosses, boys—he'll come out directly.

JOHN S. ROBB, *Streaks of Squatter Life*, p. 24. (1847)

You just hold your hosses and speak a little slower.

MARY A. FREEMAN, in *Woman's Home Companion*, Nov., 1917, p. 58.

<sup>6</sup>The whole tendency over these years has been to view the Interstate Commerce clause in the light of present-day civilization. The country was in the horse-and-buggy age when that clause was written. . . . The ethics of the period were very different from what they are today. If one man could skin a fellow and get away with it, why, that was all right.

PRESIDENT FRANKLIN D. ROOSEVELT, at a press conference, 31 May, 1935. Stenographic report. See *Liberty*, 26 March, 1938, p. 12. The President was commenting on the unanimous decision of the U.S. Supreme Court in the Schechter case, rendered a few days previously, in which the National Recovery Administration had been declared unconstitutional.

<sup>7</sup>We put all our money upon the wrong horse. MARQUIS OF SALISBURY, *Speech*, in House of Lords, 19 Jan., 1897.

He backed the wrong horse, that was all.

HELEN MACINNES, *Assignment in Brittany*, p. 337. (1942)

They backed the wrong horse.

DENNIS WHEATLEY, *The Scarlet Impostor*, p. 10. (1942)

<sup>8</sup>The horses of the sun.

SHAKESPEARE, *All's Well that Ends Well*, ii, 1, 164. (1602)

Who drives the horses of the sun

Shall lord it but a day.

JOHN VANCE CHENEY, *The Happiest Heart* (1905)

<sup>9</sup>Boys and women are, for the most part, cattle of this colour.

SHAKESPEARE, *As You Like It*, iii, 2, 435. (1600)

My purpose is, indeed, a horse of that colour.

SHAKESPEARE, *Twelfth Night*, ii, 3, 181. (1600)  
They are manifest asses; but you, good Leech,  
you are a horse of another colour.

R. H. BARHAM, *The Ingoldsby Legends: The  
Leech of Folkestone*. (1840)

What did you think of his wife? That's a horse  
of another colour altogether.

ANTHONY TROLLOPE, *Last Chronicles of Barset*.  
Bk. i, ch. 24. (1867)

Farmer Gripper thinks we can live upon nothing,  
which is a horse of another colour.

C. H. SPURGEON, *John Ploughman's Pictures*,  
p. 51. (1880)

This horse I was talking about might turn out to  
be a horse of a different color.

RUTH AND ALEXANDER WILSON, *The Town is  
Full of Rumors*, p. 122. (1941)

A horse of another colour. A very different  
matter. [A cliché] from ca. 1860.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

1  
He doth nothing but talk of his horse.

SHAKESPEARE, *Merchant of Venice*, i, 2, 44. (1597)

Whose laughs are hearty, tho' his jests are coarse,  
And loves you best of all things—but his horse.

POPE, *Epistle to Mrs. Teresa Blount on Her  
Leaving Town*, l. 29. (1714)

Whose only fit companion is his horse.

WILLIAM COWPER, *Conversation*, l. 412. (1781)

He will hold thee, when his passion shall have  
spent its novel force,

Something better than his dog, a little dearer  
than his horse.

ALFRED TENNYSON, *Locksley Hall*, l. 49. (1842)

2  
An two men ride of a horse, one must ride  
behind.

SHAKESPEARE, *Much Ado About Nothing*, iii,  
5, 40. (1598)

Either I am

The fore horse in the team, or I am none.

JOHN FLETCHER, *The Two Noble Kinsmen*.  
Act i, sc. 2. (c. 1613)

He that rides behind another, must not think  
to guide.

THOMAS FULLER, *Gnomologia*. No. 2270. (1732)  
The forerunner of the "backseat driver."

When two ride on one horse, one must ride behind.  
VIRGINIA RATH, *Posted for Murder*, p. 222. (1942)

3  
A horse! a horse! my kingdom for a horse!

SHAKESPEARE, *Richard III*, v, 4, 7. (1592)

O for a horse with wings!

SHAKESPEARE, *Cymbeline*, iii, 2, 49. (1609)

4  
You ride the fore-horse to-day.

SWIFT, *Polite Conversation*. Dial. i. (1738)

They that ride on a trotting horse, will ne'er  
perceive it.

SWIFT, *Polite Conversation*. Dial. i.

Live, horse! and thou shalt have grass.

SWIFT, *Polite Conversation*. Dial. i. See under  
GRASS.

We stayed for you as one horse does for another.

SWIFT, *Polite Conversation*. Dial. ii.

5  
And the hoofs of the horses as they run shake  
the crumbling field. (Quadrupedumque pu-  
trem cursu quatit ungula campum.)

VERGIL, *Aeneid*. Bk. xi, l. 875. (19 B.C.) A  
famous example of onomatopoeia.

6  
There is no good horse of a bad colour.

IZAACK WALTON, *The Compleat Angler*. Pt. i,  
ch. 5. (1653) Quoted as a proverb.

A good horse is never of an ill colour.

SAMUEL PALMER, *Moral Essays on Proverbs*,  
p. 297. (1710)

Horses are good of all hues.

JAMES KELLY, *Scottish Proverbs*, p. 126. (1721)

Good Horses can't be of a bad Colour.

THOMAS FULLER, *Gnomologia*. No. 1713. (1732)

"A good horse is never of an ill colour" . . . is  
wildly irreverent from the Oriental point of view.

J. L. KIPLING, *Beast and Man*, p. 179. (1891)

7  
The goodness of a horse goes in at his mouth.

G. J. WHYTE-MELVILLE, *Inside the Bar*. Ch.

4. (1861) Quoted as an Arab saying, with  
the comment, "It is incredible what improve-  
ment may be made in an animal by . . . old  
oats and exercise."

8  
As a horse unrubbed, that haves a sore back,  
wynses when he is oght touched or rubbed on  
his rugge.

JOHN WYCLIF, *Works* (Arnold), iii, 231. (c.  
1380)

For trewely, ther is noon of us alle,

If any wight wol clawe us on the galle,

That we nil kike.

CHAUCER, *Canterbury Tales: The Tale of the  
Wyf of Bathe*, l. 83. (c. 1386)

Rub a scald horse vpon the gall,

And he wil bite, wins and went,

So wil all people that are maleuolent.

UNKNOWN, *Scholehouse of Women*, l. 1013.  
(1541)

A horse will kick if you touche where he is galled.

LEWIS WAGER, *Marie Magdalene: Prol.* (1566)

I know the galled horse will soonest wince.

RICHARD EDWARDS, *Damon and Pithias*, p. 28.  
(1570)

Well I know none will winch except she bee  
gawlded.

JOHN LYLY, *Euphues* (Arber), p. 119. (1579)

Rubb a gald hors on the back and he will winch.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

How the gall'd horse kicks.

SIR JOHN VANBRUGH, *The Provok'd Wife*. Act  
v. (1697)

Touch a gall'd horse and he'll wince.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Rub a scald horse on the gall, and he'll wince.

W. C. HAZLITT, *English Proverbs*, p. 372. (1869)

9  
It was horse and horse, and his deal.

UNKNOWN, *Buncomb's Recollections*. (a. 1859)

It was horse and horse between the professors.

G. H. LORIMER, *Jack Spurlock, Prodigal*, p.  
3. (1908)

<sup>1</sup> He is fre of hors that ner nade non, quoth Hendyng.

UNKNOWN, *Proverbs of Hendyng*, xxvii. (c. 1300)

They are good willie of their horse that hes nane. FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

HORSE FOALED OF AN ACORN, *see under* GALLOWS.

## II—Horse: The Gift Horse

<sup>2</sup> Never (as the common proverb goes) inspect the teeth of a gift horse. (Noli [ut vulgare est proverbium] equi dentes inspicere donati.)

SAINT JEROME (HIERONYMUS), *Commentary on the Epistle to the Ephesians: Preface*. (c. 400) Sometimes given as "Equi donati dentes non inspicuntur." Saint Jerome used the proverb when he replied to certain critics that they ought not to find fault with his writings, since they were free-will offerings. Turned into a medieval jingle by the monks, "Si quis dat mannos, ne quaere in dentibus annos" (If somebody gives you a horse, don't seek its age in its teeth), it is common to many languages. The Italians say, "A caval donato non guardar in bocca," or "A caval donato non si mira il pelo" (Do not trouble about the color of a gift horse); the French, "A cheval donné, il ne faut pas regarder aux dents," or "A cheval donné, ne faut point regarder en la bouche" (Never look in the mouth of a gift horse); the Germans, "Einem geschenkten Gaul, sieht man nicht in 's Maul," or "Geschenkten Gaul, sieht man nicht in 's Maul"; the Spaniards, "A caballo dado no le mires los dientes"; the Portuguese, "Cavallo dado nao se repara a idade." Nobody knows how it originated. It is cited by ERASMUS, *Adagia*, iv, v, 24, in the form, "Non oportere equi dentes inspicere donati" (One ought not to inspect the teeth of a gift horse), and is included by TAVERNER in his *Translations from Erasmus*, fo. 49, with the rendering, "A gyuen horse (we saye) may not be looked in the mouth." Erasmus attributes it to Saint Jerome.

A gyuen hors may not be loked in the tethe.

JOHN STANBRIDGE, *Vulgaria*, sig. C4. (c. 1520)

Where gyftis be geuen freely, est west north or south,

No man ought to looke a geuen hors in the mouth.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

He ne'er consider'd it, as loth

To loke a gift-horse in the mouth.

BUTLER, *Hudibras*, Pt. i, canto i, l. 489. (1663)

I am resolved to ride this way [facing the tail], to make good the proverb, that I may not look a gift horse in the mouth.

HEAD AND KIRKMAN, *The English Rogue* Pt. iii, p. 158. (1674)

Anything done for you must always be reckoned as good.

S. G. CHAMPION, *Racial Proverbs*, p. 257.

(1938) A Chinese proverb.

Don't look a gift horse in the portico.

BELLAH, *Bones of Napoleon*, p. 106. (1940)

Who the hell am I to look a gift horse in the mouth?

G. H. COXE, *Murder for Two*, p. 161. (1943)

<sup>3</sup> Popular Fallacies: That we must not look a gift-horse in the mouth. . . . Some people have a knack of putting upon you gifts of no real value, to engage you to substantial gratitude.

CHARLES LAMB, *Last Essays of Elia: Popular Fallacies*. (1826)

The policy of not looking a gift horse in the mouth may easily be carried too far.

WILLIAM ALLINGHAM, *Rambles in England and Ireland*. Works, ii, 74. (1873)

<sup>4</sup> He always looked a gift horse in the mouth. (Le cheual donné tousiours regardoyt en la gueulle.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

They aint above lookin' a gift horse in the mouth

T. C. HALIBURTON, *Wise Saws*. Ch. 19. (1843)

## III—Horse and Saddle

<sup>5</sup> One Saddle is enough for one Horse.

THOMAS FULLER, *Gnomologia*. No. 3791. (1732)

One horse, one saddle. (Yi ma, yi an.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2704. (1875)

<sup>6</sup> The fault of the horse is put on the saddle.

GEORGE HERBERT, *Jacula Prudentum* No. 242. (1640) *See under* Ass

'Tis the Horse that stumbles, and not the Saddle.

THOMAS FULLER, *Gnomologia*. No. 5119. (1732)

The losing horse blames the saddle.

SAMUEL LOVER, *Handy Andy*. Ch. 34 (1842)

<sup>7</sup> The horse thinks one thing, and he that saddles him another.

GEORGE HERBERT, *Jacula Prudentum*. No. 389. (1640) *See under* Ass.

<sup>8</sup> He that cannot beate the Horse, beateth the Saddle.

JAMES SANFORD, tr., *Hours of Recreation*, p. 213. (1572) *See under* Ass.

## IV—Horse and Spur

<sup>9</sup> You are spurring a willing horse. (Currentem tu quidem.)

CICERO, *Ad Atticum*. Bk. xiii, epis. 45. (45 B. C.)

To hasten the hastening. (Currentum incitare.)

CICERO, *Philippics*. No. iii, sec. 8. (44 B. C.) To

admonish one who needs no admonition.

Used many times by Cicero, and cited by

ERASMUS, *Adagia*, i, ii, 46.

To set spurs to a willing horse. (Calcaria sponte currenti.)

PLINY, *Epistles*. Bk. i, epis. 8. (c. A. D. 98)

Cited by ERASMUS, *Adagia*, i, ii, 47.

There neddyd no spure to a willing horse.

J. COOKE, *Narrative*. (c. 1580) In *The World*

*Encompassed by Sir Francis Drake* (Hak.

Soc.) App. iv, 207.

How fondly dost thou spur a forward horse.

SHAKESPEARE, *Richard II*, iv, 1, 72. (1595)  
Pastimes, wherewith men by driving time, spur a free and fast enough running horse (as the proverb is).

JAMES IV OF SCOTLAND, *Instructions to His Son*, p. 156. (1599)

1

A spur and a whip for a dull horse.

JOHN CLARKE, *Paroemiologia*, p. 76. (1639)

A good horse oft needs a good spur.

JOHN CLARKE, *Paroemiologia*, p. 93.

A resty horse must have a sharp spur.

JOHN CLARKE, *Paroemiologia*, p. 167.

A good Horseman wants a good Spur.

THOMAS FULLER, *Gnomologia*. No. 155. (1732)

A good Horse should be seldom spurred.

THOMAS FULLER, *Gnomologia*. No. 156.

It is Bridle and Spur that makes a good Horse.

THOMAS FULLER, *Gnomologia*. No. 3021.

2

I didn't run a willing horse to death, you understand.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 239. (1943)

3

By too much spurring, the horse is made dull.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 134. (1574) Pettie, tr.

But hollow men, like horses hot at hand,  
Make gallant show and promise of their mettle;  
But when they should endure the bloody spur,  
They fall their crests, and, like deceitful jades,  
Sink in the trial.

SHAKESPEARE, *Julius Caesar*, iv, 2, 23. (1599)

4

There is no horse but needeth the spur.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 70. (1574) Pettie, tr.

Where a wande cannot rule the horse, a spur must.

JOHN LYL, *Euphues and His England* (Arber), p. 372. (1580)

5

A pair of spurs to a borrowed horse is better than a peck of haver [oats].

GEORGE MERITON, *Yorkshire Ale*, p. 83. (1683)

A hired horse tired never.

GEORGE MERITON, *Yorkshire Ale*, p. 83. (1683)

The Germans say, "Gemiethet Ross und eigene Sporen machen kurze Meilen" (A hired horse and your own spurs make the miles short).

6

When delay is not safe, it is permitted to spur the galloping horse. (Cum mora non tuta est, . . . utile admissio subdere calcar equo.)

OVID, *Artis Amatoriae*. Bk. ii, l. 731. (c. 1 B. C.)

7

Be advised, therefore, by me—Spur not an unbroken horse.

WALTER SCOTT, *The Monastery*. Ch. 24. (1820)

It is but idle to spur a horse when his legs are hamshackled.

WALTER SCOTT, *The Fair Maid of Perth*. Ch. 33.

(1828) A hamshackled horse is one whose head is tied to one of its forelegs.

8

It shall never neede to prykk nor threte a free horse.

UNKNOWN, *The Paston Letters*, iii, 200. (1477)

The French say, "A bon cheval point d'éperon" (To a good horse no spur); the Italians, "Buon cavallo non ha bisogno de' spronti" (A good horse has no need of the spur).

'Tis ill spurring a free horse.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

Do not spur a free horse.

JOHN RAY, *English Proverbs*, p. 145. (1670)

## HORSEMANSHIP

See also Riding

9

A horseman better than Bellerophon himself. (Equus ipso melior Bellerophonte.)

HORACE, *Odes*. Bk. iii, ode 12, l. 7. (23 B. C.)

Bellerophon was the rider of Pegasus.

10

They say Princes learn no art truly, but the art of horsemanship. The reason is, the brave beast is no flatterer. He will throw a Prince as soon as his groom.

BEN JONSON, *Explorata: Illiteratus Princeps* (1636)

11

Spare the lash, my boy, and hold the reins more firmly! (Parce, puer, stimulis, et fortius utere loris!)

OVID, *Metamorphoses*. Bk. ii, l. 127. (A. D. 7)

## HOSPITALITY

See also Cheer, Guest, Inn, Welcome

12

To tear off one's travelling cloak. (Paenulam alicui scindere.)

CICERO, *Ad Atticum*, xiii, xxxiii, 4. (c. 50 B. C.)

A proverb for urging one strongly to stay. Cited by ERASMUS, *Adagia*, i, i, 99.

Stay is a charming word in a friend's vocabulary

A. B. ALCOTT, *Concord Days: June*. (1872)

13

It is nothing won to admit men with an open door, and to receive them with a shut and reserved countenance. (Nil interest habere ostium apertum, vultum clausum.)

CICERO, as quoted by FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii, sec 23 1605)

It is a Sin against Hospitality, to open your Doors, and shut up your Countenance.

THOMAS FULLER, *Gnomologia*. No. 2883. (1732)

Half Hospitality opens his Door and shuts up his Countenance.

FRANKLIN, *Poor Richard's Almanack*, 1746

14

Tom Drum's entertainment, which is, to hale a man in by the head, and thrust him out by both shoulders.

RAPHAEL HOLINSHED, *Chronicles of Irelande*. B ij l. 1. (1577)

Plato when he sawe the doctrine of these Teachers, . . . gaue them all Drummes entertainment, not suffering them once to shew their faces.

STEPHEN GOSSON, *Schoole of Abuse*, p. 22. (1579)  
Hee had scarce Jacke Drums entertainment.

BRIAN MELBANCKE, *Philotimus*, sig. D1. (1583)  
And so giuing him Jack Drum's entertainment, shut him out of doores.

ROBERT GREENE, *A Groatsworth of Witte*. (1592)

If you give him not John Drum's entertainment, your inclining cannot be removed.

SHAKESPEARE, *All's Well that Ends Well*, iii, 6, 41. (1602)

They gently give them Tom Drums enterteinment.

CHARLES BUTLER, *The Feminine Monarchie*, p. 64. (1634)

It is at this day doubtful whether it was Jack Drum or Tom Drum, whose mode of entertainment no one wishes to receive.

ROBERT SOUTHEY, *The Doctor*. Ch. 125. (1837)

<sup>1</sup> Use hospitality one to another without grudging. (φιλόξενοι εἰς ἀλλήλους ἀνευ γογγυσμού.)

*New Testament: I Peter*, iv, 9. (c. A. D. 63)

The *Vulgate* is, "Hospitalites invicem sine murmuracione."

Hospitality is to be shown even towards an enemy. The tree doth not withdraw its shade, even from the woodcutter.

UNKNOWN, *The Hitopadesa*, i. (c. 1200)

<sup>2</sup> Given to hospitality. (τὴν φιλοξενίαν διώκοντες.)

*New Testament: Romans*, xii, 13. (c. A. D. 57)

The *Vulgate* is, "Hospitalitatem sectantes."

A lover of hospitality. (φιλόξενον.)

*New Testament: Titus*, i, 8. (c. A. D. 62) The *Vulgate* is, "Hospitalitem."

Living in the country and maintaining "old English hospitality" . . . a phrase very much used by the English themselves, both in words and writing; but I never heard of it out of the island, except by way of irony and sarcasm.

SMOLLETT, *Humphry Clinker*, 26 June, 1771.

<sup>3</sup> A genial hearth, a hospitable board,  
And a refined rusticity.

WORDSWORTH, *Ecclesiastical Sonnets*. Pt. iii, No. 18. (1822)

Hospitality consists in a little fire, a little food, and an immense quiet.

R. W. EMERSON, *Journal*, 1856.

## HOST AND HOSTESS

<sup>4</sup> It ys sayd in comyn that "who soeuer rekeneth wythoute his hoste, he rekeneth twys for ones."

WILLIAM CAXTON, tr., *Blanchardyn and Eglantine*, lii, 202. (c. 1489)

He fareth lo lyke a geste, that makyth hys reken-  
ing himselfe without hys hoste.

SIR THOMAS MORE, *The Debellacyon of Salem and Bizance*. (1533) *Works*, p. 991/2.

You reckon without your host. (Vous comptez sans vostre hoste.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 26.

Reckners without their host must reckon twyse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)  
Thei reckened before their host, and so paid more then their shotte came to.

EDWARD HALL, *Chronicle*, fo. 131b. (1548)

To make the reckoning without the host, is the way soone to bee overshot in the shot.

GEORGE PETTIE, *Petite Pallace*, p. 228. (1576)

In that Philautus . . . shoulde accompt me his wife before he wo[ol]e mee, certainly he is lyke for mee to make his reckoning twice, bicause he reckoneth without his Hostesse.

JOHN LYL, *Euphues* (Arber), p. 84. (1579)

He that countis without his oist,

Oft tymes he countis twyse.

ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*, l. 649. (1597)

He that reckons without his Host must reckon twice.

WILLIAM CAMDEN, *Remains*, p. 324. (1605)

He that reckons without his host, must reckon again. (Chi fà conto senza l'hoste fà conto due volte.)

JOHN RAY, *Proverbs: Italian*, p. 136. (1670)

Ray adds the French form, "Qui comte sans son hoste, il lui convient compter deux fois."

He that counts but [before] his host counts twice.

JOHN RAY, *Proverbs: Scottish*, p. 239. (1678)

He that reckoneth before his Host, must reckon again.

THOMAS FULLER, *Gnomologia*. No. 2258. (1732)

The proverb has been turned into a jingle, "He who reckons without his host May chance to find his labor lost."

<sup>5</sup> To defame the plum-perfumed [dancing-girl] is to defame the host.

GURNEY CHAMPION, *Racial Proverbs*, p. 372. (1938) A Chinese proverb.

<sup>6</sup> A handsome hostess makes the reckoning deare.

BISHOP RICHARD CORBET, *Iter Boreale*. (c. 1630)

In CHALMERS, *English Poets*, v, 579.

The fairer the hostess, the fouler the reckoning.

JAMES HOWELL, *English Proverbs*, p. 2/1. (1659)

A handsome hostess is bad for the purse. (Huespeda hermosa mal para la bolsa.)

THOMAS FIELDING, *Proverbs of All Nations: Spanish*, p. 3. (1824) The French have the same proverb, "Belle hôteesse c'est un mal pour la bourse."

Half-a-crown in the bill, if you look at the waiter.

DICKENS, *Pickwick Papers*. Ch. 2. (1837)

<sup>7</sup> All hosts are of an evil kind.

DRYDEN, *The Cock and the Fox*, l. 264. (1700)

<sup>8</sup> A humble host who does his best, rather than a wealthy one for me. (ὡς ἐμοὶ πάντῃ | εἰη πρόθυμος πλουσιον μάλλον ξένος.)

EURIPIDES, *Electra*, l. 394. (c. 413 B. C.)

<sup>9</sup> An Host's Invitation is expensive.

THOMAS FULLER, *Gnomologia*. No. 612. (1732)

<sup>1</sup>  
A host is like a general: mishaps oft reveal his genius. (Sed convivoris, uti ducis, ingenium res | adversae nudare solent.)

HORACE, *Satires*. Bk. ii, sat. 8, l. 73. (35 B.C.)

<sup>2</sup>  
To the man submit at whose board you sit. (P'êng t'a wan, iu 'hua kuan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 399. (1875)

A HOST IN HIMSELF, *see under* INFLUENCE.

## HOT

<sup>3</sup>  
Things are not so hot, lady, not at all so hot.

MARGERY ALLINGHAM, *Black Plumes*, p. 94. (1940)

<sup>4</sup>  
Caesar Augustus thought good to make that practice too hot for them.

EDMUND BOLTON, tr., *Florus*, iv, vii, 322. (1618)

They will make your house too hot to hold you.

MARCHAMONT NEEDHAM, *A Plea for the King*. Ep. A ij. (1648)

She . . . made St. Albans too hot to hold her.

CHARLOTTE M. YONGE, *Cameos*. Ser. iii, xiii, 110. (1877)

<sup>5</sup>  
I spare nat to taken, god it woot,  
But if it be to hevy or to hoot.

CHAUCER, *Canterbury Tales: The Freres Tale*, l. 138. (c. 1386)

They robbed both men and women, . . . nothing was too hot or too heavy for them. (Ilz detroussèrent hommes & femmes, . . . rien ne leurs feut ne trop chault ne trop pesant.)

RABELAIS, *Gargantua*. Bk. i, ch. 27. (1534)

A taker and a bribing [robbing] feloe, and one for whom nothing was to hotte nor to heauie.

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1877), p. 359. (1542)

He'll bear it away, if it be not too hot or too heavy.

JOHN RAY, *English Proverbs*, p. 349. (1678)

Such a sight, sweetheart, will make one loath to meddle with matters that are too hot or heavy for their handling.

WALTER SCOTT, *Fortunes of Nigel*. Ch. 8. (1822)

<sup>6</sup>  
And wafres, pypping hote out of the glede.

CHAUCER, *The Miller's Tale*, l. 193. (c. 1386)

Whote [hot] meate came pypping from the fyre.

ARTHUR GOLDING, tr., *Ovid's Metamorphoses*. Bk. viii, l. 850. (1567)

A peece of beefe puld piping hot out of the furnace.

UNKNOWN, *Maroccus Extaticus*, iii. (1595)

I gave her a meese of porridge piping-hot.

HENRY SHIRLEY, *The Martyr'd Souldier*. Act v. (1638)

<sup>7</sup>  
Too hot to hold.

JOHN CLARKE, *Paroemiologia*, p. 178. (1639)  
RAY, *English Proverbs*, p. 346. (1678)

<sup>8</sup>  
Whan he was hottest in his ire.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 148. (1390)

Be not so hot.

SHAKESPEARE, *Measure for Measure*, v, 1, 315

(1604) *King Lear*, v, 3, 66. (1605) *The*

*Winter's Tale*, ii, 3, 32. (1610) PEPYS, *Diary*,

26 April, 1664. BUNYAN, *The Pilgrim's Prog-*

*ress*, ii, 112. (1684) *See also under* ANGER

Hot men harbour no Malice.

THOMAS FULLER, *Gnomologia*. No. 2550. (1732)

That makes Alice warm under the lace yoke.

O. HENRY, *The Sphinx Apple*. (1907) "Hot

under the collar" is, of course, the usual form.

<sup>9</sup>  
Whote wortis make softe crustis.

HILLS, *Common-place Book*, p. 132. (c. 1495)

Hot porridge will soak old crusts.

J. C. BRIDGE, *Cheshire Proverbs*, p. 75. (1917)

<sup>10</sup>  
You are a hot shot indeed.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

He's a hot shot in a mustard pot.

JOHN RAY, *English Proverbs*, p. 86. (1678)

He's a hot Shot, in a Mustard Pot; with his Heels upright.

THOMAS FULLER, *Gnomologia*. No. 2440. (1732)

<sup>11</sup>  
Drynke hoot and swolow hoot.

UNKNOWN, *MS. Latin*, No. 394, Rylands Liby. (c. 1400)

Hot sup, hot swallow.

JOHN CLARKE, *Paroemiologia*, p. 239. (1639)

Cited by both Ray and Fuller.

## II—Hot: Proverbial Comparisons

<sup>12</sup>  
Hotter than fire. (πυρρὸς θερμότερα.)

ARISTOPHANES, *The Knights*, l. 382. (424 B.C.)

Sum-time it hentis [seizes] me with hete as hot as ani fure.

UNKNOWN, *William of Palerne*, p. 36. (c. 1350)

He woll . . . make me foryete my anger, though I wer as hot as fire.

UNKNOWN, *Gesta Romanorum*, p. 46. (c. 1440)

A stepdame eke as whott as fyre.

SPENSER, *The Shepheardes Calender*, March, l. 48. (1579)

I was as hot as fire at this question.

MADAME D'ARBLAY, *Diary*, ii, 212. (1786)

<sup>13</sup>  
He is as hot as if he had a bellyful of Wasps and Salamanders.

THOMAS FULLER, *Gnomologia*. No. 1911. (1732)

<sup>14</sup>  
It's as hot as the hinges of hell.

JAMES HUNEKER, *Painted Veils*, p. 44. (1920)

On p. 84, is "Hotter than the hinges of hell"

Hot as hell's hinges.

CHARLES SAXBY, *Death in the Sun*, p. 130. (1940)

<sup>15</sup>  
Hot as the devil's hoof.

VAN WYCK MASON, *The Sulu Sea Murders*, p. 119. (1933)

<sup>16</sup>  
Hotter 'n Hannah.

H. W. THOMPSON, *Body, Boots and Britches*, p. 495. (1940) Thompson hazards the guess

that Hannah is the sun, as among southern negroes.



<sup>1</sup>  
You shalbe as whote as coles by and by.  
THOMAS WILSON, *The Rule of Reason*, sig. U4.  
(1551)

The bishop and all his doctors were as hot as coals.  
JOHN FOXE, *Book of Martyrs*, v, 19. (1563)

<sup>2</sup>  
Seene forth alle hote as tostes.  
UNKNOWN, *Two Cookery-Books*, p.12.(c.1430)  
Chafyng lyke myne hoste,  
As hott as any toste.

JOHN SKELTON, *Works* (Dyce), ii, 415.(c.1520)  
Hotte as a toste.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 1. (1546)  
LYLY, *Euphues*, p. 106. (1579)

They were soon as warm as toast, and fast asleep.  
CHARLES READE, *The Cloister and the Hearth*.  
Ch. 25. (1860)

### III—Hot and Cold

<sup>3</sup>  
Out of the same mouth you blow hot and cold. (ἐκ τοῦ αὐτοῦ στόματος τὸ θερμὸν καὶ τὸ ψυχρὸν ἐξάγεις.)

AESOP, *Fables: The Man and the Satyr*. (c. 570 B. C.) The story is that a man, eating with a Satyr one winter day, blew on his hands, and when the Satyr asked him why, he answered that it was to warm his hands. Then when he found the soup too hot, he blew on it. The Satyr asked again why he did so, and the man replied it was to cool the soup. "Then," said the Satyr, "I renounce your friendship, because you blow hot and cold out of the same mouth." Cited by ERASMUS, *Adagia*, i, viii, 30, with the Latin, "Ex eodem ore calidum et frigidum efflaret."

I desire no one ever to approach my cave who owns at the same moment two such different sorts of mouth. (Tam diversa duo qui simul ora ferat.)

AVIANUS, *Fables*. No. xxix, l. 21. (c. A. D. 400)  
A rendering of Aesop's fable.

Out of one mouthe commeth bothe hott and colde.

GRANGE, *Golden Aphroditis*, sig. D2. (1577)  
These men can blow hot and cold out of the same mouth to serve severall purposes.

WILLIAM CHILLINGWORTH, *The Religion of Protestants*. Bk. i, pt. ii, sec. 113. (1638)  
To blow hot and cold. (Souffle le chaud et le froid.)

LA FONTAINE, *Fables: Le Satyre et le Passant*. Bk. v, fab. 7. (1668) The French version.  
To blow hot and cold with the same breath.

WILLIAM WALKER, *Idiom. Anglo-Latina*, p. 61. (1690) The generally accepted English form of the proverb.

The old adage of blowing hot and cold; which is taken for the mark and character of a dissembler.

SIR ROGER L'ESTRANGE, tr., *Aesop*, p. 219. (1692)  
So apt are ill men to blow hot and cold.

ROGER NORTH, *Examen*, p. 115. (1740)  
The duplicity of James himself was marvellous. He blew hot and cold with equal facility.

M. A. S. HUME, *Ralegh*, p. 232. (1897)

I can stand the fabulous monster that blows hot birds and cold bottles with the same breath. But I can't stand a quitter.

O. HENRY, *The Enchanted Profile*. (1909)  
He could make no answer to a man who blew hot and cold in the same breath.

JAMES HUNEKER, *Painted Veils*, p. 208. (1920)

<sup>4</sup>  
Sone hote, sone colde.  
BENEDICT BURGII, *Secrees*, p. 60. (c. 1450)  
MALORY, *Morte d'Arthur*, bk. xviii, ch. 8. (1485)

JOHN HEYWOOD, *Proverbs*, pt. ii, ch. 8. (1546) etc. The Dutch say, "Vroeg vuur, vroeg asch" (Soon fire, soon ash); the Germans, "Anfang heiss, Mittel lau, Ende kalt" (Beginning hot, middle tepid, ending cold).

It is sayd of olde, | Sone hote, sone colde;  
And so is a woman.

PERCY, *Reliques: Not-Browne Mayd*. (c. 1502)  
Soone hot, soone colde, nothing violent is permanent.

GEORGE PETTIE, *Petite Pullace: Cephalus and Procris*, p. 193. (1576) See also under LOVE.

<sup>5</sup>  
Though Curio bee as hot as a toast, yet Euphues is as colde as [a] clocke.

JOHN LYLY, *Euphues* (Arber), p. 106. (1579)

<sup>6</sup>  
I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. (ὁφελον ψυχρὸς ἢ ἡ ζεστός.)

*New Testament: Revelation*, iii, 15. (c. A. D. 60)  
The *Vulgate* is, "Utinam frigidus esses, aut calidus."

<sup>7</sup>  
She is so hot because the meat is cold.  
SHAKESPEARE, *The Comedy of Errors*, i, 2, 47. (1593)

### HOTSPUR

<sup>8</sup>  
The Hotspur of the north; he that kills me some six or seven dozen of Scots at a breakfast, washes his hands, and says to his wife, "Fie upon this quiet life! I want work!"

SHAKESPEARE, *I Henry IV*, ii, 4, 114. (1597)  
Hotspur was the sobriquet of Harry Percy.

A hair-brain'd Hotspur, govern'd by a spleen.  
SHAKESPEARE, *I Henry IV*, v, 2, 18. (1597)

You are none of the Hastings, nor Hotspurs.  
THOMAS FULLER, *Gnomologia*. No. 5855. (1732)  
You're none of the hotspurs. Made use of when accusing a noisy braggadocio, be he soldier or civilian, of cowardice.

MICHAEL DENHAM, ed., *Denham Tracts*, i, 228. (1846)

### HOUR

<sup>9</sup>  
A man that is young in years may be old in hours, if he have lost no time.

FRANCIS BACON, *Essays: Of Youth and Age*. (1612)

<sup>10</sup>  
And of a day naturall he made trium division: viii houres to rede, and praye with fervent devocion,

viii houres occupied with businesse naturall,  
And other viii houres to rule his realme riall.

HENRY BRADSHAW, *The Life of St. Werburge*.  
Bk. ii, l. 361. (1513) Referring to King  
Aelfred. (c. 890)

The doctors say that the Canonical Hours are,  
To rise at five, to dine at nine,  
To sup at five, to sleep at nine.

(Disent les mediciens l'heure Canonicque estre  
Leuer à cinq, dipner à neuf,  
Soupper à cinq, coucher à neuf.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 64. (1548)

So many hours must I take my rest;

So many hours must I contemplate.

SHAKESPEARE, *III Henry VI*, ii, 5, 32. (1591)

Six hours to sleep, as many to righteous law;  
Four to your prayers, and two to fill your maw;  
The rest bestow upon the sacred Muses.

(Sex horas somno, totidem des legibus aequis;

Quatuor orabis, des epulisque duas;

Quod superest ultra sacris largire Camoenis.)

SIR EDWARD COKE, *Institutes of the Laws of  
England*. Bk. ii, ch. 1, sec. 85. (1628) Quoted  
by Coke as "ancient verses." He paraphrased  
them in a couplet,

Six hours in sleep, in law's grave study six;

Four spend in prayer, the rest on nature fix.

Seven hours to law, to soothing slumber seven,  
Two to the world allot, and all to heaven.

SIR WILLIAM JONES, *An Ode in Imitation of  
Alcaeus*. (1772) See TEIGNMOUTH, *Memoirs  
of the Life of Sir William Jones*, p. 251.

Eight hours for work, eight hours for sleep, eight  
hours for what you will.

UNKNOWN, *Slogan*, of the National Labor  
Union of the United States. (1866)

The four eights, that ideal of operative felicity,  
are here [at Auckland, New Zealand] a realized  
fact!

J. A. FROUDE, *Oceana*. Ch. 14. (1886) Froude  
was referring to an Australian jingle,  
Eight hours' work, eight hours' play,  
Eight hours' sleep, and eight bob a day

1  
O King, you are beginning to build at the  
twelfth hour. (δωδεκάτης ὥρας.)

CRASSUS, to King Deiotarus, who was found-  
ing a new city, although a very old man.  
(54 B. C.) See PLUTARCH, *Lives: Crassus* Ch.  
xvii, sec. 1.

About the eleventh hour. (περὶ τὴν ἑνδεκάτην  
ὥραν.)

*New Testament: Matthew*, xx, 9. (c. A. D. 50)  
The *Vulgate* is, "Circa undecimam horam."  
The parable of the laborers

2  
He invited friends home, who used to come  
at ten o'clock, and begin to get happy about  
the small hours.

DICKENS, *Sketches by Boz*. Ch. 7. (1836)  
Often beguiled by his studies into the "wee small"  
hours of night.

F. W. FARRAR, *Julian Home*. Ch. 8. (1859)

3  
One Hour to Day, is worth two to Morrow.

THOMAS FULLER, *Gnomologia*. No. 3761. (1732)  
See also under PROCRASTINATION

4  
It is a true sayinge, That the houres conse-  
crated to pleasure, are but short.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 214. (1574) Young, tr.

Pleasure and action make the hours seem short.  
SHAKESPEARE, *Othello*. Act ii, sc. 3, l. 385.  
(1605)

Pleasant Hours fly fast.

THOMAS FULLER, *Gnomologia*. No. 3886. (1732)

5  
It is an old and a true saying, that "an hour in  
the morning before breakfast, is worth two all  
the rest of the day."

WILLIAM HONE, *Every-Day Book*. Vol. ii, col.  
477. (1827)

An hour in the morning is worth two in the  
evening.

HENRY G. BOHN, *Handbook of Proverbs*, p. 311.  
(1855)

6  
To me, perhaps, the passing hour will grant  
what it denies to you. (Mihi forsán, tibi quod  
negarit, | porriget hora.)

HORACE, *Odes*. Bk. ii, ode 16, l. 31 (23 B. C.)  
Learn, that the present Hour alone is Man's.

SAMUEL JOHNSON, *Irene*. Act iii, sc. 2, l. 33  
(1749) See also under PRESENT.

7  
There are only twenty-four hours in the day.  
Against those who attempt too much.

VINCENT STUCKEY LEAN, *Collectanea*, iv, 145.  
(1902)

8  
The hours fly around in a circle. (Volat hora  
per orbem.)

MANILIUS, *Astronomica*. Bk. iii, l. 641. (c. 25 B. C.)  
They [the hours] pass by and are put to our  
account. (Pereunt et inputantur.)

MARTIAL, *Epigrams*. Bk. v, epig. 20. (c. A. D. 90)  
So runs the round of life from hour to hour.

TENNYSON, *Circumstance*, l. 9. (1830)

9  
Sound, sound the clarion, fill the fife,

To all the sensual world proclaim  
One crowded hour of glorious life

Is worth an age without a name.

MAJOR THOMAS OSBERT MORDAUNT, *A Poem,  
Written During the Last German War*. First  
published in *The Bee*, Edinburgh, 12 Oct.,  
1791, and used by Sir Walter Scott at the  
head of Ch. 13, bk. ii, of *Old Mortality*  
(1816). Augustine Birrell, in *More Obiter  
Dicta* (1924), hazards the opinion that Scott  
himself wrote the lines, after looking over the  
proofs of Mordaunt's "vapid verses" in the  
editor's room of *The Bee*, but this is based  
wholly upon surmise. The war referred to in  
the title of the poem was the Seven Years'  
War, 1756-1763, during which Major  
Mordaunt served with the 10th Dragoons,  
which was stationed in Germany when the  
war ended. See *Literary Digest*, 11 Sept.,  
1920, p. 38.

Too busied with the crowded hour to fear to  
live or die.

R. W. EMERSON, *Quatrains: Nature*. (1867)

We have it on high authority that a crowded hour of glorious life is worth an age without a name.

P. C. WREN, *Uniform of Glory*, p. 11. (1941)

<sup>1</sup> The gods confound the man who first distinguished hours. (Ut illum di perdant, primus qui horas repperit.)

PLAUTUS (?), *Boeotia*. Frag. (c. 200 B.C.) As quoted by AULUS GELLIUS, iii, 3.

I never tie myself to hours: hours are made for man, and not man for hours. (Jamais ie me assubjectis à heures: les heures sont faictes pour l'homme, & non l'homme pour les heures.)

RABELAIS, *Gargantua*. Bk. i, ch. 41. (1534) The monk is arguing against punctuality.

Hours was made for man and not man for hours. T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 21. (1843)

<sup>2</sup> Nobody has a good hour without somebody having a bad one. (Bona nemini hora est ut non alicui sit mala.)

PUBLILIUS SYRUS, *Sententiae*. No. 62. (c. 43 B.C.)

<sup>3</sup> A single hour often restores what many years have taken away. (Solet hora quod multi anni abstulerunt reddere.)

PUBLILIUS SYRUS, *Sententiae*. No. 667. (c. 43 B.C.) There is a Latin proverb, "Accidit in puncto quod non contingit in anno" (It happens in a moment that comes not to pass in a year).

Oft many things do happen in one hour.

SIR THOMAS WYATT, *Whether Liberty or Prison*. (c. 1535)

It hath in one hour, that hath not in vii. yere.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

For such chaunce may chaunce in an houre, do ye heare,

As perchaunce shall not chaunce againe in seuen yere.

NICOLAS UDALL, *Ralph Roister Doister*. Act iv, sc. 3. (a. 1553)

It will come in an houre, that will not come in a yere.

FERGUSON, *Scottish Proverbs*, p. 62. (c. 1595)

It chanceth in an hour, that happeneth not in seven yere.

WILLIAM CAMDEN, *Remains*, p. 325. (1605)

It chanceth in an hour, that comes not in seven yere.

JOHN RAY, *English Proverbs*, p. 77. (1678)

"Every man is thought to have some lucky hour," Ray comments, "wherein he hath an opportunity offered him of being happy all his life, could he but discern it, and embrace the occasion." See under OPPORTUNITY. The Italians say, "Accasca in un punto quel che non accasca in cento anni" (It falls out in an instant which falls not out in a hundred years). The French have the same proverb, "Ce advient en une heure que n'advient pas en cent"; the Spaniards, "Lo que no acerta en un ano, acerta en un rato" (That which may not happen in a year may happen in a very short space of time).

One hour's cold will spoil seven years' warming.

JAMES KELLY, *Scottish Proverbs*, p. 276. (1721)

An hour's cold will suck out seven years' heat.

MICHAEL DENHAM, *Proverbs*, p. 3. (1846)

An Hour may destroy what an Age was a building.

THOMAS FULLER, *Gnomologia*. No. 613. (1732)

It happens in an Hour, that comes not in an Age.

THOMAS FULLER, *Gnomologia*. No. 2836.

<sup>4</sup> Half an hour's hanging hinders five miles' riding.

JOHN RAY, *English Proverbs*, p. 150. (1678)

'Tis half an hour past hanging time.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Half an hour is soon lost at dinner.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>5</sup> Sad hours seem long.

SHAKESPEARE, *Romeo and Juliet*, i, 1, 167. (1595)

An Hour of Pain is as long as a Day of Pleasure.

THOMAS FULLER, *Gnomologia*. No. 614. (1732)

For the unhappy how slowly pass the hours!

(Que pour les malheureux l'heure lentement fuit!)

BERNARD JOSEPH SAURIN, *Blanche et Guiscard*. Act v, sc. 5. (c. 1765)

O, in one hour what years of anguish crowd!

LORD LYTTON, *Richelieu*. Act iii, sc. 1. (1838)

The slow sweet hours that bring us all things good,

The slow sad hours that bring us all things ill.

TENNYSON, *Love and Duty*, l. 56. (1842)

Bright hours atone for dark ones.

MOORE, *Lalla Rookh: Fireworshippers*. (1815)

<sup>6</sup> Let us put off the evil hour as long as we can.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

DARKEST HOUR BEFORE DAWN, see under DAWN.

## HOUSE

See also Home

<sup>7</sup> God planteth in mortal man the cause of sin whensoever he wills utterly to destroy a house. (θεὸς μὲν αἰτίαν φέει βροτοῖς | ὅταν καὶ ὅσα δῶμα παμπήδην θέλῃ.)

AESCHYLUS, *Niobe*. Frag. 77 Loeb. (c. 458 B.C.)

<sup>8</sup> Friendly house, best house. (φίλος οἶκος, ἀριστος οἶκος.)

AESOP, *Fables: Zeus*. (c. 570 B.C.) The fable is of the tortoise who was late at a dinner given by Zeus, and when Zeus asked the reason, the tortoise replied, "Friendly house, best house." Whereupon Zeus, being angry, condemned the tortoise always to carry her house on her back. The moral, Aesop concludes, is "that many men choose rather to live frugally to themselves than sumptuously with others."

Live in your own house. (Tecum habita.)

PERSIUS, *Satires*. No. iv, l. 52. (c. A. D. 58) The Latin proverb is, "Propria domus omnium optima" (Your own house is the best of all houses).

1  
Even if a man mixes the mud [and] the straw,  
it is God who is the builder. It is He who  
throws down [a house], it is He who builds  
[it] up daily.

AMEN-EM-APT, *Teaching How to Live*. Col.  
xxiv, l. 13. (c. 700 B.C.) Budge, tr.

Except the Lord build the house, they labour  
in vain that build it. (Nisi Dominus aedificaverit  
domum, in vanum laboraverunt qui aedificant  
eam.)

*Old Testament: Psalms*, cxxvii, l. (c. 250 B.C.)

2  
Do not enter your house suddenly, much less  
the house of your friend.

*Babylonian Talmud: Shabbath*, fo. 10. (c. 450)  
Lest you appear to be a spy.

3  
Caste the house out at the window.

WILLIAM BULLEIN, *Bulwarke of Defence*, fo.  
28. (1562) Throw everything into confusion.  
If we take them there any more, wee'll throw  
the house out of the window.

WRIGHT, ed., *Political Ballads*, p. 161. (1659)  
We are at home now; where, I warrant you, you  
shall find the house flung out of the windows.

BEAUMONT AND FLETCHER, *The Knight of the  
Burning Pestle*. Act iii, sc. 5. (1611)  
I'll have a virtuous wife, or I'll throw the house  
out o' the window.

JOHN OZELL, tr., *Molière*, i, 180. (1714)  
The whole family was infected with the mania  
for Private Theatricals; the house, usually so  
clean and tidy, was, to use Mr. Gattleton's ex-  
pressive description, "regularly turned out o' win-  
dows."

DICKENS, *Sketches by Boz*, p. 248. (1836)  
4  
Whom God loves, his house is sweet to him.  
(A quien Dios quiere bien, la casa le sabe.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

5  
Water-tight and weather-proof, as they say.  
(Sartum et tectum, ut aiunt.)

CICERO, *Ad Familiares*. Bk. xiii, epis. 50, sec. 2.  
(44 B.C.) The stock phrase for a building in  
good repair.

The Ducheman saieth, that seggyng [sedge] is  
good cope.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
Sedge makes a good roof.

A house dry over head is happy.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

Who repairs his gutter, repairs his whole house.

H. G. BOHN, *Handbook of Proverbs*, p. 567 A

Spanish proverb.

The goodness of a house does not consist in its  
lofty halls, but in its excluding the weather.  
(Fang wu pu tsai kao t'ang, pu lou pien 'hao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
388. (1875)

6  
The owner should bring honor to the house,  
not the house to the owner. (Nec domo domi-  
nus, sed domino domus honestanda est.)

CICERO, *De Officiis*. Bk. i, ch. 39, sec. 139 (c.  
45 B.C.)

The house discovers the owner.

RANDLE COTGRAVE, *Dictionary: Maison*. (1611)  
The house shows the owner.

HERBERT, *Jacula Prudentum*. No. 9. (1640)

Grace thy house, and not let that grace thee.

FRANKLIN, *Poor Richard's Almanack*, 1739.

7  
He that buys a house ready wrought,  
Hath many a pin and nail for nought.

WILLIAM CAMDEN, *Remains* (1870), p. 324.

(1605) RAY, *English Proverbs*, p. 106. (1670)

FULLER, *Gnomologia*. No. 6442. (1732) The  
Germans say, "Wer ein Haus kauft, hat man-  
chen Balken und Nagel umsonst."

He that buys a house ready wrought

Hath many a tile and pin for nought.

JOHN CLARKE, *Paroemiologia*, p. 300. (1639)

Buy a house made, and a wife unman'd.

RANDLE COTGRAVE, *Dictionary: Acheter*. (1611)

Choose a house made, and a wife to make.

GEORGE HERBERT, *Jacula Prudentum*. No. 870.  
(1640) See under WIFE.

Fools build houses and wise men buy them.

JOHN RAY, *English Proverbs*, p. 94. (1678) The  
Germans say, "Narren bauen Häuser, der  
Kluge kauft sie," the French, "On doit ache-  
ter pays et maison faite" (One should buy  
land and houses ready made). See also under  
BUILDING.

A House ready built never sells for so much as it  
cost.

THOMAS FULLER, *Gnomologia*. No. 221. (1732)

8  
All things are soon prepared in a well ordered  
house.

COTGRAVE, *Dictionary: Apprestée*. (1611)

In a good house, all things are quickly ready

RANDLE COTGRAVE, *Dictionary: Maison*.

In a plentiful house a supper is soone provided.

JAMES MABBE, tr., *Celestina*, p. 152. (1631)

In a good house, all is quickly ready.

HERBERT, *Jacula Prudentum*. No. 62. (1640)

All is soon ready in an orderly House.

THOMAS FULLER, *Gnomologia*. No. 525. (1732)  
As usual, Fuller whips the saying into its  
best form.

9  
God hath often a great share in a little house.  
(En petite maison a Dieu grand part.)

RANDLE COTGRAVE, *Dictionary: Maison*. (1611)

JOHN RAY, *English Proverbs*, p. 11. (1670)

God oft hath a great share in a little house

HERBERT, *Jacula Prudentum*. No. 64. (1640)

My house, my house, though thou art small, thou  
art to me the Escorial.

GEORGE HERBERT, *Jacula Prudentum*. No. 415.

(1640) After the Italian proverb, "Casa mia,  
casa mia, per piccina che tu sia, tu me sembri  
una badia" (My house, my house, though  
you be small, you seem like an abbey to me).  
The Escorial was the chief palace of the  
Spanish Kings.

A small house well filled is better than an empty  
palace.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.  
Ch. 1. (1843)

1 Every spirit makes its house, but afterwards the house confines the spirit.

EMERSON, *Conduct of Life: Fate*. (1860)

A man builds a fine house; and now he has a master, and a task for life: he is to furnish, watch, show it, and keep it in repair, the rest of his days.

EMERSON, *Works and Days*. (1870)

2 Better one's House be too little one Day, than too big all the Year after.

THOMAS FULLER, *Gnomologia*. No. 919. (1732)

FITZGERALD, *Polonius: Building*. (1852)

3 My boye (quod he) who badd the be so bolde, As for to plucke an olde house on thy hedd?

GEORGE GASCOIGNE, *Works* (Cunliffe), ii, 548.

(1576) To get oneself into trouble.

You shall pull an old house over your own head by a further provocation.

TOPSELL, *Historie of Serpents*, p. 658. (1608)  
To bring an old house on one's head.

JOHN RAY, *English Proverbs*, p. 188. (1670)

She may be a person of quality, and you may bring an old house upon your head.

SIR CHARLES SEDLEY, *Bellamira*. Act ii. (1687)  
He . . . will have good Luck if he does not pull an old House upon his head.

JOHN HILDROP, *Regulation of Freethinking*. p. 7. (1739)

Papa observes in an undertone to Dr. Fludyer that he has brought an old house about his ears.

DE MORGAN, *Alice-for-Short*. Ch. 38. (1907)

4 This is none other but the house of God, and this is the gate of heaven. (Domus Dei, et porta caeli.)

*Old Testament: Genesis*, xxviii, 17. (c. 550 B. C.)

In my Father's house are many mansions. (ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου πολλάς οἰκίας.)

*New Testament: John*, xiv, 2. (c. A. D. 70) The *Vulgate* is, "In domo Patris mei mansiones multae sunt."

5 Where the old prouerb is fulfil'd, better one house troubled than two.

ROBERT GREENE, *Penelope's Web*, in *Works* (Grosart), v, 162. (1587)

Better one house fill'd than two spill'd. This we use when we hear of a bad Jack who hath married as bad a Jyll.

JOHN RAY, *English Proverbs*, p. 51. (1670)

6 The first year let your house to your enemy; the second, to your friend; the third, live in it yourself.

W. C. HAZLITT, *English Proverbs*, p. 382. (1869)

7 A man is king in his own house. (Domi suae quilibet rex.)

ALFRED HENDERSON, *Latin Proverbs*, p. 91. Citing a proverb of c. A. D. 65.

Better your own house, though it be a hovel, for a man is master at home.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 36. (c. 900)

I in my own house am an emperor.

PHILIP MASSINGER, *The Roman Actor*. Act i, sc. 2. (1626)

The charcoal-burner is mayor in his own house. (Charbonnier est maire chez lui.)

BALZAC, *Eugénie Grandet*. Ch. 1. (1833) Balzac is quoting a proverb the idea of which is common to all languages. The Italians say, "Ogni cane è leone a casa sua" (Every dog is a lion at home); the Germans, "Jedermann ist Herr bei sich" (Every man is lord in his own house), and so on. See also under COCK.

8 Choose not a house near an inn (viz, for noise): or in a corner (for filth).

HERBERT, *Jacula Prudentum*. No. 288. (1640) Who buildeth a house in the street, either it is too high or too low. (Chi fabbrica la casa in piazza, o che è troppo alta o troppo bassa.)

TORRIANO, *Piazza Universale*, p. 40. (1666)

He that builds a house by the high-way side, it's either too high or too low

JOHN RAY, *English Proverbs*, p. 106. (1670)

A House built by the Way-side, is either too high, or too low.

THOMAS FULLER, *Gnomologia*. No. 220. (1732) Build a cottage by the roadside and you will not get it finished in three years. (Tso shê tao p'ang san nien pu ch'eng.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2079. (1875)

9 After the house is finished, leave it.

GEORGE HERBERT, *Jacula Prudentum*. No. 178.

(1640) After the Spanish, "Despues que la casa está hecha, la deja."

A fool knows more in his house, than a wise man in another's.

GEORGE HERBERT, *Jacula Prudentum*. No. 259.

Cited by both Ray and Fuller.

He that would be well, needs not go from his own house.

GEORGE HERBERT, *Jacula Prudentum*. No. 444

See also under HOME; TRAVEL.

Woe to the house where there is no chiding

GEORGE HERBERT, *Jacula Prudentum*. No. 452. When you enter into a house, leave the anger ever at the door.

GEORGE HERBERT, *Jacula Prudentum*. No. 895. The house is a fine house when good folks are within.

GEORGE HERBERT, *Jacula Prudentum*. No. 950

10 A man may loue his house well,

Though he ryde not on the rydge. I haue heard tell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

The ridge, the highest point of the roof

A man may love his house well, and yet not ride upon the ridge.

THOMAS WILSON, *The Arte of Rhetorique*, p. 192. (1553) CAMDEN, *Remains*, p. 317. (1605)

A man may love the Kirk well enough, and not ride on the riggin of it. A man may love a thing, or person, very well, and yet not show too much fondness.

JAMES KELLY, *Scottish Proverbs*, p. 37. (1721)

A man may love his house very well, without riding on the ridge.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

A man may love his house well, without riding on the ridge; it is enough for a wise man to know what is precious to himself, without . . . evermore proclaiming it to the world.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 76. (1853)

He rides on the riggin o' the kirk. The rigging being the top of the roof, the proverb used to be applied to those who carried their zeal for church matters to the extreme point.

DEAN EDWARD B. RAMSAY, *Reminiscences of Scottish Life and Character*, v, 202. (1857)

1 Set thine house in order. (Dispone domui tue.)

*Old Testament: Isaiah*, xxxviii, 1. (c. 900 B. C.)  
Often misquoted, "Put your house in order."

2 He that hath no house must lie in a yard.

JOHN LYLY, *Endimion*. Act iv, sc. 2. (1591)

3 A house of dreams untold

That looks out over the whispering tree-tops  
And faces the setting sun.

EDWARD MACDOWELL, *From a Log Cabin* (c. 1900) Prefixed to his piano piece of that name, and engraved upon his tomb at Peterboro, N.H., where the cabin was situated

4 If a house be divided against itself, that house cannot stand. (ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύνησεται ἡ οἰκία ἐκελῆν στῆναι.)

*New Testament: Mark*, iii, 25. (c. A. D. 70)  
The *Vulgate* is, "Si domus super semetipsam dispertiat, non potest domus illa stare"

5 God keep me from four houses: the tavern, the money-lender's, the hospital, and the prison. (Dieu me garde de quatre maisons, | De la taverne, du Lombard, | De l'hospital, et de la prison.)

GABRIEL MEURIER, *Trésor des Sentences* (c. 1550)

God keep me from four houses, a Usurer's, a Tavern, a Spital, and a Prison.

HERBERT, *Jacula Prudentum*. No. 817. (1640)

6 Painted Battlements of Prelatry, which want but one puff of the King's to blow them down like a past-board House built of Court-Cards.

JOHN MILTON, *Of Reformation Touching Church Discipline*. (1641)

It is for children to cry for the falling of their house of Cards.

BISHOP JOSEPH HALL, *The Remedy of Discontentment*, 27. (1645)

The Group had not slept for three nights. It stood like a house of cards.

ANTOINE DE SAINT-EXUPÉRY, *Flight to Arras*, p. 254. (1942)

7 You shall not give him house room long.

GEORGE PETTIE, *Petite Pullace*, p. 58. (1576)

8 For though in use it gleams like beauteous bronze,

An unused house through time in ruin falls.  
(λάμπει γὰρ ἐν χρεαίσιν ὥσπερ εὐπρεπὴς χαλκός· χρόνῳ δ' ἀργήσαν ἤμυσε στέγος.)

PLUTARCH, *Moralia*. Sec. 792A. (c. A. D. 95)  
Quoting an unknown Greek poet.

9 He caste out of house & hom of men a gret route.

ROBERT OF GLOUCESTER, *Metrical Chronicle*, l. 7702. (1297)

Men of the lond were i-dryve out of hir hous and hir home.

JOHN DE TREVISA, tr., *Polychronicon*, v, 229. (1387)

Hunted out of house and home.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 204. (1576)

EATEN OUT OF HOUSE AND HOME, see under EATING

10 Prison is preferable to a house full of frowns.

SADI, *Bustan* Ch. 7, Apologue 15. (c. 1257)

11 He that has a house to put 's head in has a good head-piece.

SHAKESPEARE, *King Lear*, iii, 2, 25. (1605)

12 They must be goin' to hev considerable rough house—a fuss, I mean.

OWEN WISTER, *The Second Missouri Compromise*. (1895) See *Harper's Magazine*, June, p. 540/2.

I intensely dislike a rough house. Rough-housing gets you nowhere.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 176. (1943)

13 Make of old wood the new house. (Faire de vieil bois nouvelle maison.)

UNKNOWN, *Roman du Jouvencel*, fo. 19. (1493)

14 Take care not to fix your abode in a place where there is no temple, no school, no river, and no doctor.

UNKNOWN, *Niti Sastras (Moral Stanzas)*. (c. 1250)

## II—A Man's House Is His Castle

15 No room's private to his Majesty when the street door's once passed. That's law. Some people maintains that an Englishman's house is his castle. That's gammon.

DICKENS, *Pickwick Papers*. Ch. 24. (1836)

Mrs. MacStinger immediately demanded whether an Englishwoman's house were her castle or not.

DICKENS, *Dombey and Son*. Ch. 9. (1848)

16 The poorest man may in his cottage bid defiance to all the forces of the Crown. It may be frail, its roof may shake; the wind may blow through it; the storm may enter, the rain may enter—but the King of England

cannot enter; all his force dares not cross the threshold of the ruined tenement!

WILLIAM PITT, EARL OF CHATHAM, *Speech*, on the Excise Bill, House of Lords. (1766)

The house is a castle which the King cannot enter.

EMERSON, *English Traits: Wealth*. (1856)

I think some orator said that though the winds of heaven might whistle around an Englishman's cottage, the King of England could not.

JOHN J. INGALLS, *Speech*, U. S. Senate. 10 May, 1880.

1 My house is to me like my castle. (Ma meason est à moy come mon castel.)

SIR WILLIAM STANFORD, *Les Pleez del Coron*, fo. 14B. (1567)

Our law calleth a man's house, his castle, meaning that he may defend himselfe therein.

WILLIAM LAMBARDE, *Eirenarcha*. Pt. ii, ch 7, p. 257. (1588)

The house of every man is to him as his Castle and Fortresse, as well for his defence against injury and violence, as for his repose.

SIR EDWARD COKE, *Semayne's Case*. (1605) See 5 *Reports*, 91b.

A man's house is his castle, et domus sua cuique tutissimum refugium [and one's home is his safest refuge].

SIR EDWARD COKE, *Institutes of the Laws* Pt. iii, ch. 73. (1644) Quoting *Pandects*, ii, 4, *De in Jus Vocando*.

My lodging, as long as I rent it, is my castle.

DRYDEN, *The Wild Gallant*. Act i, sc. 1. (1663)

Masters of families are much favoured in our law, for their houses are termed their castles.

DUDLEY NORTH, *Observations*, l. 72. (1669)

A man's house is his castle. This is a kind of law proverb; Jura publica favent privato domus (Public laws favor the privacies of a house)

JOHN RAY, *English Proverbs*, p. 105. (1678)

In London, . . . a man's own house is truly his castle, in which he can be in perfect safety from intrusion.

JAMES BOSWELL, *Life of Johnson*, 1 April, 1779. My whinstone house my castle is.

I have my own four walls.

CARLYLE, *My Own Four Walls*. (c. 1840)

In his own house, John Bull is absolute master. He calls his house his castle. (Chez lui, John Bull est maître absolu. Il appelle sa maison son château-fort.)

MAX O'RELL, *John Bull et Son Ile*, p. 20. (1890)

A man's house is his castle, not a quiz program.

H. I. PHILLIPS, *On White or Rye*, p. 164. (1940)

### III—House: The House on Fire

2 The empiric to cure the fever, destroys the patient; so the wise man, to burn the mice, set on fire his barn.

THOMAS ADAMS, *Sermons*, i, 434. (1629)

Burn not your House to fright away the Mice.

THOMAS FULLER, *Gnomologia*. No. 1024. (1732)

Who, but a Bedlamite, would fire his house, To wreck his vengeance on a pilfering mouse?

JOHN WOLCOT (PETER PINDAR), *Second Epistle to Mrs. Clarke*. (c. 1800)

Ye needna burn the hoose to rid the rottans.

GEORGE MACDONALD, *Alec Forbes*. Ch. 83. (1865)

3 They retche not whos hows brenneth so that they may warme them by the coles.

WILLIAM CAXTON, tr., *Reynart the Foxe*, p. 78. (1481)

He that burns his house, warms himself for once.

GEORGE HERBERT, *Jacula Prudentum*. No. 305.

(1640) See also under MEANS AND END.

He will burn his house to warm his hands.

GEORGE HERBERT, *Jacula Prudentum*. No. 306.

How proud a looking of calamity in the face, speaks out in . . . : When thou seest thine house in flames, approach and warm thyself by it. (Quando vieras tu casa quemar, llegate á escalar.)

R. C. TRENCH, *On the Lessons in Proverbs*. Ch.

3. (1852) OGILVIE, *Profitable Proverbs*. (1923)

4 Set not your House on fire to be revenged of the Moon.

THOMAS FULLER, *Gnomologia*. No. 4111. (1732)

Set not your house on fire to spite the moon.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 36. (1880)

5 When my house burns, it is not good playing at Chess.

HERBERT, *Jacula Prudentum*. No. 668. (1640)

When a Man's House is on fire, it's Time to break off Chess.

THOMAS FULLER, *Gnomologia*. No. 5539.

6 At it they went like five hundred houses on fire.

WASHINGTON IRVING, *Knickerbocker's History of New York* (1824), p. 291. (1809)

I am getting on . . . like "a house o' fire."

DICKENS, in FORSTER, *Life*, i, vi, 107. (1837)

Shes getting on like a house on fire.

BERNARD SHAW, *Pygmalion*. Act iii. (1912)

7 I can set a house a fyre and ronne away by the lyght.

PALSGRAVE, *La Langue Françoyse*, p. 710. (1530)

The following English proverbs . . . Burn the house, and run away by the light of it.

JOHN SMEDLEY, in *Somers Tracts*, xiii, 824 (c. 1720)

### IV—House: The House of Glass

8 And for-thy, who that hath an heed of verre, Fro cast of stones war him in the werre!

CHAUCER (?), *Troilus and Criseyde*. Bk. ii. l. 867. (c. 1380)

Who hath his brains of glass let him not go into a battel of stones.

TORRIANO, *Piazza Universale*, p. 45. (1666)

Thee shouldst not throw stones, who hast a Head of Glass thyself.

JOHN SHEBEARE, *Matrimony*, ii, 102. (1754)

One who has a head of glass should never engage in throwing stones.

FRANCIS GROSE, *The Olio*, p. 281. (1793) A prov-

erb originally Spanish, "Si tienes la cabeza de vidrio, No os tomeis a pedradas conmigo" (If you have a head of glass, don't throw stones at mine).

<sup>1</sup> 'Tis a foolish man that throws a hunk of coal fr'm his own window at th' dhriver iv a brick wagon.

FINLEY PETER DUNNE, *Platform Making*. (1900)

<sup>2</sup> Steenie, Steenie, those who live in glass houses should be carefu' how they fling stanes.

JAMES I OF ENGLAND, to the Duke of Buckingham. (c. 1604) The story is that Buckingham, who lived in a mansion in St. Martin's Fields known as the "Glass House" because of its many windows, organized a movement against the Scotsmen who had inundated London upon James's accession, and parties were formed for the purpose of breaking their windows and annoying them in other ways. The Scots retaliated by breaking the windows of the duke's house, and when he complained to the king, James retorted by quoting the proverb very aptly. He was, indeed, hailed as its author, but merely repeated a well known saying. See SETON, *Life of the Earl of Dunfermline*.

Whose house is of glass, must not throw stones at another.

HERBERT, *Jacula Prudentum*. No. 198. (1640)

No body should throw stones, whose house is made of glass.

SHADWELL, *The Sham Prince*. Act i, sc. 2. (1720)

Men in glass houses should not provoke a war of stones.

THOMAS JEFFERSON, *Letter to R. Walsh*. (1820)

They who live in glass houses should not throw stones.

H.G. BOHN, *Handbook of Proverbs*, p. 527. (1855)

He who has a roof of glass should not throw stones at that of his neighbor. (El que tiene tejados de vidrio, no tire piedras al de su vecino.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 285. (1856) A Spanish proverb. The French say, "Qui a sa maison de verre | Sur le voisin ne jette pierre"; the Italians, "Chi ha tegoli de vetro, non tiri sassi al vicino"; the Germans, "Wer ein gläsern' Dach hat, muss andere nicht mit Steinen werfen." The idea is common to all languages.

People who live in glass houses have no right to throw stones.

SHAW, *Widowers' Houses*. Act ii. (1892)

Why condemn him? No!—Lizarann lived in a glass house, and wouldn't throw stones.

WILLIAM DE MORGAN, *It Never Can Happen Again*, i, 159. (1909)

People who live in glass houses should be extremely careful.

HUGH PENTECOST, *I'll Sing at Your Funeral*, p. 86. (1942)

<sup>3</sup> Those who live in glass houses gather no moss.  
VACHEL LINDSAY, *Foolish about Windows*. (1914)

<sup>4</sup> What do you get by throwing stones at your enemys windows, while your own children look out at the casements?

WILLIAM SECKER, *The Nonsuch Professor*. ii, 183. (1660)

Don't throw stones at your neighbors' if your own windows are of glass.

FRANKLIN, *Poor Richard's Almanack*, 1736.

If you've any glass windows never throw stones.

R. H. BARHAM, *The Ingoldsby Legends: St Medard*. (1842)

Let us in fairness remember, before casting our stone, that there was once a Crystal Palace in London.

FRANCIS BEEDING, *Eleven Were Brave*, p. 127 (1941)

## HOUSEWIFE

<sup>5</sup> If the housewife sleeps, the basket becomes empty.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

Take huswife from husband and what is he than?

THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie: Booke of Huswiferie: Preface*. (1573)

When Housewives all the House forsake,

And leave good Men to Brew and Bake,

Withouten Guile, then be it said,

That House doth stond upon its Head.

CONGREVE, *Love for Love*. Act ii, sc. 3. (1695)

Quoted as by "Messalah the Arabian."

<sup>6</sup> Bare walls make giddy housewives.

WILLIAM CAMDEN, *Remains* (1870), p. 319

(1605) Cited by Clarke and Ray.

If in private houses bare walls make giddy housewives, in princes' palaces empty coffers make unsteady statesmen.

THOMAS FULLER, *Church-History of Britain* Bk. vi, ch. 2. (1655)

I had . . . a house . . . ; but, as we say, bare walls make giddy hussies.

DANIEL DEFOE, *Colonel Jacque*. Ch. 10. (1723)

Bare Walls make gadding Housewives.

THOMAS FULLER, *Gnomologia*. No. 839. (1732)

<sup>7</sup> The over gentle houswife marres her houshold.

RANDLE COTGRAVE, *Dictionary: Femme*. (1611)

A gentle housewife mars the household.

HERBERT, *Jacula Prudentum*. No. 47. (1640)

<sup>8</sup> Punch coal, cut candle, and set brand on end,  
Is neither good house-wife, nor good house-wife's friend.

FRANKLIN, *Poor Richard's Almanack*, 1745.

<sup>9</sup> Some gigling Huswives, (Light Leaves will be wagg'd with Little Wind) fell a flouting at them.

THOMAS FULLER, *Church-History of Britain* Bk. ii, ch. 1, sec. 4. (1655)

<sup>10</sup> Every one can keep House better than her Mother, till she trieth.

THOMAS FULLER, *Gnomologia*. No. 1443. (1732)



1  
A fat housekeeper makes lean executors.  
HERBERT, *Jacula Prudentum*. No. 29. (1640)  
Everything is of use to a housekeeper.

GEORGE HERBERT, *Jacula Prudentum*. No. 74.

2  
A cleane fingred huswyfe, and an ydell, folke  
saie,

And wyll be lyme fyngerd I feare by my fay.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
The foot on the cradle, the hand on the distaff,  
a sign of a good housewife.

JAMES HOWELL, *English Proverbs*, p. 2. (1659)  
Sweet in the bed, and swair [unwilling] up in  
the morning, was never a good housewife.

JAMES KELLY, *Scottish Proverbs*, p. 290. (1721)

3  
There's but an hour in the day between a good  
housewife and a bad. With a little more pains,  
she that slatters might do things neatly.

JOHN RAY, *English Proverbs*, p. 74. (1678)

There is . . . but  
An Hour in one whole Day between  
A Housewife and a Slut.

*British Apollo*. Vol. iii, No. 91. (1710)  
Where the cobwebs grow The Beaux don't go.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 483. (1940)

4  
The olde paynters paynted Venus in suche  
sorte that with her feete she trod uppon a  
snayle, signyfenge that a good housewyfe  
oughte to kepe at home and go lytle abroad  
for as much as her office consisteth within the  
house.

RICHARD TAVERNER, tr., *Erasmus' Adagia*, fo.  
66. (1550)

Noble housekeepers need no doors.

HERBERT, *Jacula Prudentum*. No. 96. (1640)  
Apelles us'd to paint a good housewife upon a  
snail, which intimated that she would be as slow  
from gadding abroad.

JAMES HOWELL, *Parly of Beasts*, p. 58. (1660)  
A wife, domestic, good, and pure,  
Like snail, should keep within her door;  
But not, like snail, with silver track,  
Place all her wealth upon her back.

W. W. HOWE, *Good Wives*. (1886)

5  
And (as our Englishe prouerbe saieth) Hous  
kepyng is a priuee theef.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p.  
44. (1542)

Good housewifery is a great revenue.

NATHAN BAILEY, tr., *Erasmus' Colloquies*, l.  
144. (1725)

A thrifty housewife is better than a great income.  
C. H. SPURGEON, *John Ploughman's Talk*. Ch.  
16. (1869)

## HOYLE

6  
So far fulfilled according to Hoyle.

O. HENRY (W. S. PORTER), *Tobin's Palm*. (1906)

O. Henry used the phrase again in *Phoebe*  
(1909) and in *The Phonograph and the*  
*Graft*. (1909) It refers to Edmond Hoyle

(1672-1769), a writer on card-games, who  
issued the first edition of his *Short Treatise*  
*on Whist* in 1742. His *Laws* of 1760 ruled  
whist until 1864. So "According to Hoyle"  
means according to the accepted rules, or  
according to the best authority—correct,  
regular. It is practically an Americanism, sel-  
dom used in England, the English equivalent  
being "According to Cocker." Edward Cocker  
was the author of *The Compleat Arithme-*  
*tician*, published in 1664, which went into  
more than a hundred editions.

He isn't satisfied that everything is according to  
Hoyle.

FREEMAN, *Mr. Polton Explains*, p. 172. (1940)  
That's more or less according to Hoyle.

LEE THAYER, *Persons Unknown*, p. 35. (1941)

## HUCKLEBERRY

7  
He got the huckleberry, as we used to say  
in college.

HENRY A. BEERS, *Split Zephyr*. In *Century*  
*Magazine*, June, 1883, p. 280/2. He was  
laughed at.

8  
I'm your huckleberry.

JOHN HAY, *The Bread-Winners*. Ch. 10. (1883)  
I'm particularly suited to you.

The Saracen . . . is no huckleberry himself.  
MARK TWAIN, *A Connecticut Yankee*. Ch.  
26. (1889)

If she were looking for a . . . husband, you were  
her huckleberry.

G. H. LORIMER, *Jack Spurlock*, p. 72. (1908)

9  
I wouldn't risk a huckleberry to a persimmon  
that we don't . . . sink.

J. K. PAULDING, *Westward Ho*, i, 80. (1832)  
To do this . . . was at least a huckleberry over  
my persimmon.

DAVID CROCKETT, *Narrative of His Life*, p. 70.  
(1834)

She's a huckleberry above most people's persim-  
mon.

*Spirit of the Times* (Phila.), 24 Aug., 1844  
My larning . . . ain't a huckleberry to your per-  
simmon.

W. G. SIMS, *Eutaw*, p. 553. (1856)

I'm a huckleberry above that persimmon, 'cause  
I'm the chief cook.

D. A. PORTER, *Incidents of the Civil War*, p.  
204. (1885)

10  
Within a huckleberry of being smothered to  
death.

J. K. PAULDING, *Westward Ho*, i, 182. (1832)  
He always kept "a huckleberry or two" ahead of  
his readers.

EDWARD BOK, *Americanization*, p. 165. (1920)

11  
We shall have them here as thick as huckle-  
berries.

SEBA SMITH, *The Life and Writings of Major*  
*Jack Downing*, p. 167. (1833)

They were as thick as huckleberries.

CAROLINE KIRKLAND, *Western Gleanings*, p.  
211. (1833)

## HUG

- 1  
[He] hugs himself for his rare workmanship.  
MASSINGER AND DEKKER, *The Virgin Martyr*.  
Act v. (1622)  
They hug themselves, and reason thus:  
It is not yet so bad with us.  
JONATHAN SWIFT, *Verses on the Death of Dr. Swift*, l. 115. (1731)  
We hugged ourselves with the idea that we had done right.  
G. W. LEFEVRE, *The Life of a Travelling Physician*, i, i, x, 238. (1843)  
You . . . hug yourself as a good patriot.  
F. HALL, *Two Trifles*, p. 32. (1895)
- 2  
Let him rebuke who ne'er has known the pure Platonic grapple,  
Or hugged two girls at once behind a chapel.  
EZRA POUND, *L'Homme Moyen Sensuel*. (1910)
- 3  
To hug one as the Divell hugs a witch.  
JOHN RAY, *English Proverbs*, p. 286. (1678)  
And hug and kiss, and are so great, as the devil and witch of Endor.  
UNKNOWN, *Political Merriment*. Pt. iii, p. 20. (1715)  
I've seen her hug you as the devil hugged the witch.  
JONATHAN SWIFT, *Polite Conversation*. Dial. i. (1738)

## HUGGER-MUGGER

- 4  
He wolde haue hys faythe dyuulged and spredde abroad openly, not alwaye whyspered in hukermoker.  
SIR THOMAS MORE, *A Dialoge Concerning Heresies*, ii, 52b. (1529) Concealment, secrecy.  
As men dere speke it hugger mugger.  
JOHN SKELTON, *Magnyfycence*, l. 392. (c. 1529)  
It shal be done moche better in open courte, . . . then in hugger mugger.  
RICHARD TAVERNER, *The Garden of Wysdom*, i, 26a. (1539)  
He would not smother up sin and deal in hugger mugger against his conscience.  
JOHN LYLY (?), *Pappe with a Hatchet*. (1589)  
*Works* (1902) iii, 401.  
We have done but greenly,  
In hugger-mugger to inter him.  
SHAKESPEARE, *Hamlet*, iv, 5, 83. (1600) Shakespeare's only use of the word.  
This is done in secret and hucker mucker.  
PHILEMON HOLLAND, tr., *Pliny*, ii, 563. (1601)  
It must not, as the vulgar say,  
Be done in hugger-mugger way.  
CHARLES CHURCHILL, *The Ghost*. Bk. iii, l. 1171. (1762)  
You'd hardly believe what those people sometimes think they can have stowed away in hugger-mugger.  
MICHAEL INNES, *The Weight of the Evidence*, p. 19. (1943)

HUM AND HAW, see Indecision

## HUMANITY

See also Man

- 5  
Human documents. (Documents humains.)  
EDMOND DE GONCOURT, first used by him in 1876. See GONCOURT, *La Faustin: Preface*.
- 6  
Humanity is very uniform.  
SAMUEL JOHNSON, *Taxation No Tyranny*. (1775)
- 7  
Make me anything but human. (πολει με πλην ανθρωπον.)  
MENANDER, *The Woman Possessed With a Divinity*. Frag. 223K. (c. 300 B.C.) The context is: "If some god should come up to me and say, 'Crato, you, after your death, shall again have being anew and you shall be whatsoever you desire—a dog, sheep, goat, man, horse—for you have to live twice. Choose what you prefer.' Forthwith I'd say, 'Make me anything but human. That is the only living organism which unfairly gets its good or ill fortune.'"  
Being human, I'm a heel.  
OGDEN NASH, *Home Thoughts from Little Moose*. (1933)
- 8  
How great the emptiness of human affairs!  
(O quantum est in rebus inane!)  
PERSIUS, *Satires*. Sat. i, l. 1. (c. A.D. 58)
- 9  
Humanity must perforce prey on itself  
Like monsters of the deep.  
SHAKESPEARE, *King Lear*, iv, 2, 49. (1605) See MAN: A WOLF TO MAN.  
Humanity is a pigsty where liars, hypocrites and the obscene in spirit congregate.  
GEORGE MOORE, *Confessions of a Young Man*. Ch. 9. (1888)
- 10  
Above all nations is humanity.  
GOLDWIN SMITH, *Aphorism*. (c. 1870) Chiseled on a stone bench on campus of Cornell University, Ithaca, N. Y., where Smith was professor of English.
- 11  
For Gulliver divinely shews  
That Humankind are all Yahoos.  
SWIFT, *A Panegyric on Dean Swift*, l. 167. (1730)

## HUMILITY

- 12  
If thou wouldst be exalted, humble thyself before God. who humbles the exalted and exalts the humble.  
AHIKAR, *Teachings*. Col. x, l. 149. (c. 550 B.C.) Whosoever humbleth himself shall be exalted. (Pu tzü ssü, ku' chang.)  
LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 22. (c. 550 B.C.) Old, tr. Referred to as an ancient maxim.  
Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (ὁστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὁστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.)  
*New Testament: Matthew*, xxiii, 12. (c. A.D.

50) Repeated in *Luke*, xiv, 11. The *Vulgate* is, "Qui autem se exaltaverit, humiliabitur: et qui se humiliaverit, exaltabitur."

That philosophical and Christian saying, That the more loftie we are placed, the more lowly wee ought to humble our selves: which is in deed, the way to ryse higher.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 192. (1574) Pettie, tr.

Whoever humbleth himselfe in earth shalbe exalted in heaven.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 124. Pettie, tr.

God hath sworn to lift on high

Who sinks himself by true humility.

JOHN KEBLE, *At Hooker's Tomb*. (1846)

1 God loveth the happiness of the humble more than that the noble be honored.

AMEN-EM-APT, *Teaching How to Live*. Col. xxvi, l. 13. (c. 700 B. C.) Griffith, tr.

2 Gold is proved in the fire, and acceptable men in the furnace of humiliation.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, ii, 5. (c. 190 B. C.) Oesterley, tr.

My son, when in prosperity walk humbly, and thou wilt be loved more than the giver of gifts.

BEN SIRA, *Book of Wisdom*, iii, 17.

3 It is a hard matter for a man to go down into the Valley of Humiliation, and to catch no slip by the way.

BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

4 The crown of a good disposition is humility.

BURCKHARDT, *Arabic Proverbs*. No. 170. (1817)

5 Humble folk been Cristes freendes; they been contubernial with the lord.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 65. (c. 1389)

6 The higher we are placed, the more humbly should we walk. (Quanto superiores simus, tanto nos geramus summissius.)

CICERO, *De Officiis*. Bk. i, ch. 26, sec. 90. (c. 45 B. C.) "There is sound advice," adds Cicero, "in this word of warning."

Ever the hieere that thou art,

Ever the lower be thy heart.

UNKNOWN, in *Reliquiae Antiquae*, i, 92. (c. 1450)

It is hard to be high and humble.

THOMAS FULLER, *Gnomologia*. No. 2948. (1732)

7 Humility is the foundation of all virtues.

CONFUCIUS, *Analects*. (c. 500 B. C.)

Humility, that low, sweet root,  
From which all heavenly virtues shoot.

THOMAS MOORE, *The Loves of the Angels: Third Angel's Story*. (1823)

Lowliness is the base of every virtue.

P. J. BAILEY, *Festus: Home*. (1839)

True humility,

The highest virtue, mother of them all.

TENNYSON, *The Holy Grail*, l. 445. (1870)

Humility is a Vertue all preach, none practise.

JOHN SELDEN, *Table-Talk: Humility*. (c. 1645)

Humility is the first of the virtues—for other people.

O. W. HOLMES, *The Professor at the Breakfast-Table* Ch. 5. (1860)

8 Humility may clothe an English dean.

WILLIAM COWPER, *Truth*, l. 118. (1781)

9 Never be haughty to the humble; never be humble to the haughty.

JEFFERSON DAVIS, *Speech*, at Richmond, 22 July, 1861

10 I am well aware that I am the 'umblest person going. . . . 'umble we are, 'umble we have been, 'umble we shall ever be.

DICKENS, *David Copperfield*. Ch. 17. (1849)  
Uriah Heep speaking.

11 Who prospers not must be of humble mind (σμικρὸν φρονεῖν χρὴ τὸν κακῶς πεπραγμένον.)

EURIPIDES, *Fragments*. No. 957. (c. 440 B. C.)

12 "To make one eat humble pie"—i. e. To make him lower his tone, and be submissive. It may possibly be derived from the *umbles* [inwards, around the umbilical cord] of the deer, which were the perquisite of the huntsman; and, if so, it should be written *umble-pie*, the food of inferiors.

ROBERT FORBY, *The Vocabulary of East Anglia* App. 432. (1830)

You must get up and eat humble pie this morning, my boy.

THACKERAY, *The Newcomes*. Bk. i, ch. 14. (1855)

He had . . . to eat humble pie, to go back and accept their offers.

HENRY KINGSLEY, *Ravenshoe*. Ch. 30. (1861)

"The scornful Dog" had to eat wormwood pudding and humble pie.

CHARLES READE, *Hard Cash*. Ch. 42. (1863)

"Umbles," made into pies, were served to those of lesser rank, who sat below the salt, and quite contentedly, as became their station, ate a humble pie.

FRANK CASE, *Do Not Disturb*, p. 253. (1940)

13 A Cypher and Humility make the other Figures & Virtues of tenfold Value.

FRANKLIN, *Poor Richard's Almanack*, 1750.

14 His humility set a lustre on all (admirable that the whole should be so low, whose several parts were so high) . . . like a tree loaden with fruit, bowing down its branches.

THOMAS FULLER, *Church-History of Britain* Bk. x, ch. 3. (1655)

I truly was ever of this minde, that as a tree, the more it is taken with fruit, the more it bendeth to the ground: so a man, the more hee is stored with learning the more hee ought to humble himiselfe.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 220. (1574) Pettie, tr.

The boughs that bear most, hang lowest.

THOMAS FULLER, *Gnomologia*. No. 4430. (1732)

The vines

That bear such fruit are proud to stoop with it.

E. B. BROWNING, *Aurora Leigh*. Bk. ii, l. 517. (1856)

<sup>1</sup> Humility is often made the butt of folly.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 94. (c. 1050) Ascher, tr.

<sup>2</sup> Humility is the true cure for many a needless heartache.

ARTHUR HELPS, *Friends in Council*. Bk. i, ch. 9. (1847)

<sup>3</sup> Humble things become the humble. (Parvum parva decent.)

HORACE, *Epistles*. Bk. i, epis. 7, l. 44. (20 B.C.)

Humble hearts have humble desires.

GEORGE HERBERT, *Jacula Prudentum* (1640)

<sup>4</sup> Humility is often only an artifice of pride, which abases itself in order to exalt itself. (L'humilité n'est souvent qu'un . . . artifice de l'orgueil qui s'abaisse pour s'élever.)

LA ROCHEFOUCAULD, *Maximes*. No. 254. (1665)

It is not a Sign of Humility, to declaim against Pride

THOMAS FULLER, *Gnomologia*. No. 2994. (1732) Declaiming against Pride is not always a sign of Humility.

FRANKLIN, *Poor Richard's Almanack*, 1749

Humility is made the cloak of pride.

ROBERT SOUTHEY, *St. Gualberto*, l. 14. (1799)

The Germans say, "Zu viel Demuth ist Hochmuth" (Too much humility is pride).

THE PRIDE THAT APES HUMILITY, *see under PRIDE*.

<sup>5</sup> Humility is the altar upon which God wishes us to offer him sacrifices. (L'humilité est l'autel sur lequel Dieu veut qu'on lui offre des sacrifices.)

LA ROCHEFOUCAULD, *Maximes Posthumes*. No. 537. (1665)

Nearest the throne itself must be

The footstool of humility.

JAMES MONTGOMERY, *Humility*. (a. 1854)

Fairest and best adorned is she

Whose clothing is humility.

JAMES MONTGOMERY, *Humility*. (a. 1854)

<sup>6</sup> Be very lowly of spirit, for man's expectation is but worms.

RABBI LEVITAS, *Mishnah: Pirké Aboth*, iv. 4. (c. A. D. 120) Oesterley, tr.

Only humility and submission can make a perfect man. (C'est la seule humilité et soumission qui peut effectuer un homme de bien.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

<sup>7</sup> The humility of hypocrites is, of all pride, the greatest and most haughty.

MARTIN LUTHER, *Table-Talk*, 416. (1569)

<sup>8</sup> She should be humble, who would please.

MATTHEW PRIOR, *Chloe Jealous*. St. 5. (c. 1709)

<sup>9</sup> Before honour is humility. (Gloriam praecedit humilitas.)

*Old Testament: Proverbs*, xv, 33. (c. 350 B.C.)

Repeated in xviii, 12.

Better is it to be of humble spirit with the lowly than to divide the spoil with the proud. (Melius est humiliari cum mitibus, quam dividere spolia cum superbis.)

*Old Testament: Proverbs*, xvi, 19.

<sup>10</sup> If thou desire greatness, be humble; no other ladder is there by which to climb.

SADI, *Bustan*. Ch. iv, Apologue 3. (c. 1257)

Humility exalteth a man.

SADI, *Gulistan*, viii, 20. (c. 1238)

<sup>11</sup> Humble thyself in all things. (Humilia te in omnibus.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. iii, ch. 24. (c. 1420)

<sup>12</sup> That is true humility to have a meane esteeme of himselfe out of a true apprehension of Gods greatnesse.

WILLIAM WHATELY, *Prototypes*. Pt. i, ch. 9, p. 99. (c. 1630)

No more lessen or dissemble thy Merit, than overrate it: For tho' Humility be a Virtue, an affected one is none.

WILLIAM PENN, *More Fruits of Solitude*. No. 116. (c. 1695)

Humility is to make a right estimate of one's self.

C. H. SPURGEON, *Gleanings: Humility*. (c. 1875)

The higher a man is in grace, the lower he will be in his own esteem.

C. H. SPURGEON, *Gleanings: The Right Estimate*. (c. 1875)

## HUMOR

See also Jesting

<sup>13</sup> Humor is wit with a rooster's tail feathers stuck in its cap.

JOSH BILLINGS (H. W. SHAW), *Proverbial Philosophy*. (1858)

Humor must fall out of a man's mouth like music out of a bobolink.

JOSH BILLINGS, *Proverbial Philosophy*.

Humor is gravity concealed behind the jest.

JOHN WEISS, *Wit, Humor and Shakespeare*. (1876)

<sup>14</sup> Guess his humor ain't refined

Quite enough to suit my mind.

ELLIS PARKER BUTLER, *Jabed Meeker, Humorist*. (c. 1909) Referring to Mark Twain

<sup>15</sup> Unconscious humour.

SAMUEL BUTLER THE YOUNGER, *Life and Habit*. (1877) Butler claims to have coined this phrase.

1  
It is the ability to take a joke, not make one, which proves you have a sense of humor.

MAX EASTMAN, *Enjoyment of Laughter*, p. 36. (1936)

It is better in the long run to possess an abscess or a tumor

Than to possess a sense of humor.

OGDEN NASH, *Don't Grin*. (1938)

No more sense of humor than a rock has fleas.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 32. (1941)

2  
Every Man in His Humour.

BEN JONSON. Title of play. (1598)

Every man has his humour.

JOHN CLARKE, *Paroemiologia*, p. 17. (1639)

3  
Everything is funny as long as it is happening to somebody else.

WILL ROGERS, *The Illiterate Digest*, p. 131. (1924)

4  
Now I am in a holiday humour.

SHAKESPEARE, *As You Like It*, iv, 1, 69. (1600)

I love not the humor of bread and cheese, and there's the humour of it.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 140. (1601)

WIT AND HUMOR, see under WIT.

## HUMP

5  
The Governor [was] humpin' himself on politics.

W. T. PORTER, comp., *The Big Bear of Arkansas*, p. 126. (1835)

Go right ahead.—Every one of you hump it.

RUXTON, *Life in the Far West*. Ch. 9. (1848)

Git up and hump yourself.

MARK TWAIN, *Huckleberry Finn*. Ch. 11. (1884)

Back to Broadway for yours, Ferdinand, and hump yourself.

G. H. LORIMER, *Jack Spurlock*. Ch. 5. (1908)

## HUNGER

See also Famine, Fasting, Stomach

6  
Hunger sweetens what is bitter.

AHIKAR, *Teachings*. Col. xii, l. 188. (c. 550 B. C.)

The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet. (Anima esuriens etiam amarum pro dulci sumet.)

*Old Testament: Proverbs*, xxvii, 7. (c. 350 B. C.)

The forerunner of many similar proverbs.

"A good repast should begin with hunger";

"Hunger changes beans into almonds";

"Nothing comes amiss to a hungry man";

"The hungry ass eats any straw," and others cited below.

The hungry think any food sweet.

MENCIUS, *Discourses*. Bk. vii, pt. i, ch. 27. (c. 300 B. C.)

The dog in his hunger swallows dung.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450)

All is food when one is besieged. (*ἀπαντὰ τοῖς βρωτὰ τοῖς πολιορκουμένοις.*)

SUIDAS, *Lexicon*, iii, 8. (c. 950)

When a revenous cur finds meat, he cares nothing whether it is the camel of the Patriarch (Salih) or the ass of anti-Christ (Dajjal).

SADI, *Gulistan*. Ch. vii, Apol. 19. (c. 1258)

Hungur makyth harde benys swete.

UNKNOWN, *MS. Douce*, 52. (c. 1350)

Hungre maketh hard bones softe. Dura licet faba denti sic salus escurienti.

HILLS, *Common-place Book*, p. 133. (c. 1530)

Hungry palats will feed on courser meat.

FULLER, *The Holy State: Of Tombes*. (1642)

Hunger makes hard bones sweet beans. . . .

Hunger makes raw beans relish well or taste of sugar.

JOHN RAY, *English Proverbs*, p. 107. (1670)

FULLER, *Gnomologia*. No. 2570. (1732)

Hunger gives even beans a relish. (Fabas indulcat fames.)

HENDERSON, *Latin Proverbs*, p. 115. (1869)

Hungry dogges will eate dirty puddyns.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Cited by RAY, *English Proverbs*, and by

DEKKER, *Old Fortunatus*, ii, 2. Echoed by

SCOTT in *The Antiquary*, "The messenger

(one of those dogs who are not too scornful

to eat dirty puddings) caught in his hand

the guinea which Hector chucked in his face."

Cited by DYKES, *English Proverbs*, p. 11

(1709), with the comment, "Hunger is so

strong that it changes Dirt into a Dainty,

and makes a delicacy out of a Dung-hill."

Mean cates are welcome still to hungry guests. (Ieiunus raro stomachus vulgaria temnit.)

BEN JONSON, *Every Man Out of His Humour: Prologue*. (1599)

To hunger there is no bad bread. (À la faim il n'y a point de mauvais pain.)

JAMES HOWELL, *Proverbs: Fr.-Eng.* (1659)

FRANKLIN, in *Poor Richard's Almanack*,

1733, condensed this to "Hunger never saw

bad bread."

Hunger finds no Fault with the Cookery.

THOMAS FULLER, *Gnomologia*. No. 2566. (1732)

C. H. SPURGEON, *John Ploughman's Talk*,

ch. 5, has, "Hunger finds no fault with the

cook." The Germans say, "Die Hunger ist

der beste Koch" (Hunger is the best cook).

after the Latin proverb, "Fames est optimus coquus."

Hunger is not Dainty.

THOMAS FULLER, *Gnomologia*. No. 2567.

Hungry Men think the Cook lazy.

THOMAS FULLER, *Gnomologia*. No. 2574. (1732)

To the desert traveller all wells are sparkling.

S. G. CHAMPION, *Racial Proverbs*, p. 382. (1938)

A Chinese proverb.

The hungry eat with a relish; the thirsty can drink anything.

ARTHUR E. MOULE, *Proverbs from Ningpo*. See

DOOLITTLE, *Chinese Vocabulary*, ii, 330. (1872)

A hungry man is glad to get boiled wheat. (Tu chi hao ch ih mai fan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 355. (1875)

- 1  
Sixty pains attack the teeth of him who hears the sound of his neighbor [eating] but himself has nothing to eat.  
*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450)  
He who says, "What shall I eat with my bread?" is not hungry.  
*Babylonian Talmud: Sanhedrin*, fo. 100b
- 2  
Hunger is a great leveler.  
SPENCER BAYNE, *Murder Recalls Van Kill*, p. 168. (1939)
- 3  
Ye know the common proverb . . . "Hunger is sharper than thorn."  
THOMAS BECON, *Catechism*, p. 601. (c. 1560)  
Hunger is sharper than the sword.  
BEAUMONT and FLETCHER, *The Honest Man's Fortune*. Act ii, sc. 2, l. 1. (c. 1612)  
Hunger, they say, is a sharp thorn, an begow it's true.  
CUDWORTH, *Dialect Sketches*, p. 15. (1884)
- 4  
People should be hungry with the eye and the ear, as well as with the mouth.  
HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 36. (1887)
- 5  
Hunger iz a slut hound on a fresh track.  
JOSH BILLINGS (H. W. SHAW), *Encyclopedia of Wit and Wisdom* (1874)
- 6  
If any man hunger, let him eat at home. (εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω.)  
*New Testament: 1 Corinthians*, xi, 34. (A. D. 57) The *Vulgate* is, "Si quis esurit, domi manducet."
- 7  
Hunger knows no friend.  
DEFOE, *Robinson Crusoe*. Pt. ii, ch. 2. (1719)
- 8  
The parent of all industries is hunger.  
HENRY DRUMMOND, *The Ascent of Man* p. 251 (1894)
- 9  
There's no arguing the case with Hunger: It is the Mother of Impatience, Anger, and Wrath  
OSWALD DYKES, *English Proverbs*, p. 216. (1709)
- 10  
A hungry ass heeds not a blow (Asinus esuriens fustem negligit.)  
ERASMUS, *Adagia*. Chil. ii, cent vii, No. 48. (1523)  
Hunger teaches many things. (πολλῶν ὁ λιμὸς γίγνεται διδάσκαλος.)  
ERASMUS, *Adagia*, iv, ii, 48. Quoting an old Greek proverb, with the Latin. "Multa docet fames."
- 11  
Thair is nothing betuix a bursten body and a hungered.  
FERGUSON, *Scottish Proverbs*, p. 101. (c. 1595)  
It's ill speaking between a fou man and a fasting.  
WALTER SCOTT, *Redgauntlet*. Lett. 11. (1824)  
*Fair Maid of Perth*. Ch. 20 (1828)
- 12  
Hunger makes dinners, pastime suppers.  
HERBERT, *Jacula Prudentum*. No. 820. (1640)
- 13  
One cannot hide from hunger.  
GEORGE HERZOG, *Jabo Proverbs*, p. 218. (1936)
- 14  
Hunger on a handful is a cruel thing. (χαλεπὸς δ' ἐπὶ δράγματι λιμός.)  
HESIOD (?) *Fragments*. Frag. 4. (c. 800 B. C.)  
Loeb, p. 280.
- 15  
Hunger droppeth euen out of bothe their noses.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
A wretched fellow; one out of whose nose hunger drops.  
COTGRAVE, *Dictionary: Chiche-face*. (1611)  
She will in a short time make hunger dropp out at your nose.  
JAMES HOWELL, *Letters*, ii, 666. (1659)  
Come away, I say, hunger drops out at his nose.  
CHAPMAN, *Eastward Hoe*. Act iv, sc. 1. (1605)
- 16  
Some saie, and I feele hunger perseth stone wall.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)  
As the oulde saynge is, honger breketh stone walles.  
WILLIAM SPELMAN, *A Dialogue Between Two Travellers*, p. 121. (c. 1595)  
A murrain on all proverbs. They say hunger breaks through stone walls; but I am as gaunt as lean-ribbed famine, yet I can burst through no stone walls.  
JOHN MARSTON, *Antonio's Revenge* Act v (1602)  
Hunger breaks through stone walls.  
CHAPMAN, *Eastward Hoe*. Act v, sc. 1. (1605)  
They said they were an-hungry; sigh'd forth proverbs,  
That hunger broke stone walls, that dogs must eat,  
That meat was made for mouths.  
SHAKESPEARE, *Coriolanus*, i, 1, 209. (1607)  
Hunger, they say, thro' stony walls will break  
GEORGE COLMAN, *The Rolliad*. Canto i. (1759)  
Hunger, by you know whom, 'tis said,  
Will break through walls to get its bread.  
WILLIAM COMBE, *Dr. Syntax in Search of a Wife*. Canto xxxiv, st. 53. (1821) The Dutch say, "Honger eet door steenen muuren" (Hunger eats through stone walls)
- 17  
Hunger pinched their bellies. (ἐρεπε δὲ γαστέρο λιμός.)  
HOMER, *Odyssey*. Bk. iv, l. 369. (c. 850 B. C.)  
Repeated in xii, 332, and elsewhere.
- 18  
A hungry horse makes a clean manger.  
JAMES HOWELL, *English Proverbs*, p. 5. (1659)  
JOHN RAY, *English Proverbs*, p. 107. (1670)  
The hungry horse cleans his manger. (Cheval affamé nettoie sa mangeoire.)  
CAHIER, *Six Mille Proverbes*, p. 385. (1856)  
Hungry rooster don't cackle w'en he fine a wum  
JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

1  
Any of us would kill a cow rather than not have beef.

SAMUEL JOHNSON. (1776) See BOSWELL, *Life*, v, 247.

2  
Bid the hungry Greek go to heaven, he will go. (Graeculus esuriens in caelum, iusseris ibit.)

JUVENAL, *Satires*. Sat. iii, l. 78. (c. A. D. 120)  
No nice extreme a true Italian knows;  
But bid him go to hell, to hell he goes.

THOMAS PHILLIPS, *Letter*, to George III of England, reference to the trial of his sister, Queen Caroline of Denmark, for criminal intimacy with her favorite, Count Johann von Struensee. Struensee was executed and Caroline banished. Phillips was, of course, paraphrasing Juvenal

3  
What comedy, what actor, is better than disappointed hunger? (Quae comoedia, mimus | quis melior plorante gula?)

JUVENAL, *Satires*. Sat. v, l. 157. (c. A. D. 120)

4  
They that be slain with the sword are better than they that be slain with hunger. (Melius fuit occasis gladio, quam interfectis fame.)

Old Testament: *Lamentations*, iv, 9. (c. 600 B. C.)

5  
Hunger waits only eight days, as the saying is.  
ALEXANDER LEIGHTON, *Tales of the Borders*. Vol. iii, p. 239. (1837)

6  
Accordynge to the prouerbe: He that goeth to bed supperlesse, lyeth in his bed restlesse.  
WILLIAM PAINTER, *The Pallace of Pleasure*. iii, 215. (1567)

Who goeth to bed supperless, shal turne and tosse al night. (Chi va in letto senza cena, tutta la notte si dimena.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Who goes to bed supperless, all night tumbles and tosses.

JOHN RAY, *English Proverbs*, p. 37. (1670)  
I have heard you say a thousand times, "Who fasting goes to bed, uneasy lies his head."

J. M. RIGG, tr., *The Decameron*, i, 201. (1906)

7  
I well perceiue that hunger forceth the woulf oute of hir denne.

WILLIAM PAINTER, *The Pallace of Pleasure*, iii, 216. (1567)

Hunger drives wooves out of the wood. (La faim chasse le loup du bois.)

RANDLE COTGRAVE, *Dictionary: Bois*. (1611)

The Italians say, "La fame caccia il lupo del bosco"; the Dutch, "Honger drijft den wolf uit het bosch."

Hunger drives the wolf out of the forest.

TORRIANO, *Piazza Universale*, p. 83. (1666)

Hunger, thou knowest, brings the wolf out of the wood.

SMOLLETT, tr., *Gil Blas*. Bk. iv, p. 245. (1750)

Hunger drives the wolf from the woods. (La faim chasse le loup hors du bois.)

BALZAC, *Eugénie Grandet*. Ch. 3. (1833)

Hunger, proverbs say, allures the wolf from wood.  
BROWNING, *Fine at the Fair*. Sec. 9, l. 1. (1872)

8  
To keep hunger from the lips. (Famem a labris abigere.)

PETRONIUS, *Satyricon*. Sec. 46. (c. A. D. 60)

TO KEEP THE WOLF FROM THE DOOR, see WOLF.

9  
Even in fools, hunger sharpens the wits. (Etiam stultis acuit ingenium fames.)

PHAEDRUS (?), *New Fables*. Fab. 20. (c. 25 B. C.)

10  
I suspect that hunger was my mother. (Famem ego fuisse suspicor matrem mihi.)

PLAUTUS, *Stichus*, l. 155. (c. 200 B. C.)

11  
Eager for dinner. (ἐπιθυμῶν δειπνῶν.)

PLUTARCH, *Symposium*. Bk. viii, sec. 726A.

(c. A. D. 95) ATHENAEUS (i, 4A) has "Running to a feast" (τρέχει δειπνῶν). Another proverb for hunger was "Entertaining Hercules" (Ἡρακλῆς ξεπίζειται), which Suidas quotes in his *Lexicon*, vii, 58, a reference to Hercules' tremendous appetite.

12  
Where hunger reigns, it drives out force. (Où faim regne, force exule.)

RABELAIS, *Gargantua*. Bk. i, ch. 32. (1534)

Hunger governs the world. (La faim gouverne le monde.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1810) See GUILLON, *Napoléon*, p. 294

13  
Hunger and cold deliver a man up to his enemy.

JOHN RAY, *English Proverbs*, p. 126. (1678)

The Japanese say, "Even Fuji is without beauty to one hungry and cold."

Under the furze is hunger and cold, under the broom is silver and gold.

JOHN RAY, *English Proverbs*, p. 348.

14  
A hungry man sees far.

JOHN RAY, *English Proverbs*, p. 227. (1678)

A hungry Man smells Meat afar off.

THOMAS FULLER, *Gnomologia*. No. 224. (1732)

An hungry Kite sees a dead Horse afar off.

THOMAS FULLER, *Gnomologia*. No. 616.

15  
Hungry I stand, with bread so near my path, Like one unwedded by the women's bath.

SADI, *Gulistan*. Ch. ii, Apologue 36. (c. 1258)

O noisy drum, all emptiness within, How without food wilt thou thy march begin?

SADI, *Gulistan*. Ch. vii, Apologue 19.

No bird would fall into the snare but for the tyranny of hunger; nay, except for hunger, the fowler would not set the snare.

SADI, *Gulistan*. Ch. viii, Apologue 51.

It is better to die of repletion than to endure hunger.

SADI, *Gulistan*. Ch. iii, Apologue 8.

16  
Oppress'd with two weak evils, age and hunger.

SHAKESPEARE, *As You Like It*, ii, 7, 132. (1600)

1 Never go near a hungry man. (πεινᾶντι δὲ μὴδὲ ποτένθης.)

THEOCRITUS, *Idyls.* No. xv, l. 148. (c. 270 B. C.)  
A hungry people listens not to reason. (Nec rationem patitur . . . populus esuriens.)

SENECA, *De Brevitate Vitae.* Ch. 18, sec. 5.  
(C. A. D. 54) The Latin proverb is, "Fames bilem acuit" (Hunger sharpens anger).

A hungry man is an angry man.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)  
The French say, "Vilain affamé demi enragé" (A hungry wretch is half mad).

If thou be hungry, I am angry; let us go fight.

JOHN RAY, *English Proverbs*, p. 65. (1678)

Hunger is insolent and will be fed.

POPE, tr., *Homer's Odyssey.* Bk. vii, l. 300. (1725)  
I'm hungry.—And I'm angry; so let us both go fight.

SWIFT, *Polite Conversation.* Dial. ii. (1738)

Where there is Hunger, Law is not regarded; and where Law is not regarded, there will be Hunger.

FRANKLIN, *Poor Richard's Almanack*, 1755.

A hungry man is an angry man, and an empty stomach has no conscience.

HACKWOOD, *Good Cheer*, p. 345. (1911) Conversely, "When the stomach is full the heart is glad."

An empty stomach is not a good political adviser.

ALBERT EINSTEIN, *Cosmic Religion*, p. 107.

Hunger does not breed reform; it breeds madness, and all the ugly distempers that make an ordered life impossible.

WOODROW WILSON, *Address to Congress*, 11 Nov., 1918.

2 Of all diseases, hunger is the worst.

UNKNOWN, *The Dhammapada*, xv. (c. 100)

## II—Hunger: Proverbial Comparisons

3 As hungry as a church-mouse.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)  
RAY, *English Proverbs*, p. 189. (1670)

4 I came home . . . hungry as a hunter.

CHARLES LAMB, *Letters*, i, 162. (1800)

I am as hungry as a hunter.

MRS. HENRY WOOD, *Trevlyn Hold*, Ch. 19. (1864)

5 I am more hungry than any wolfe is.

JEHAN PALSGRAVE, *Acolastus*, sig. L1. (1540)

As hungry as a woofe.

RANDLE COTGRAVE, *Dictionary: Allouvi.* (1611)

This ravening fellow has a wolf in his belly.

FLETCHER, *Women Pleased.* Act i, sc. 2. (c. 1620)

I have the hunger of a wolf.

LORD LYTON, *What Will He Do with It?* Bk. i, ch. 3. (1758)

6 He is so hungry he could eat a horse behind the saddle.

JOHN RAY, *English Proverbs*, p. 23. (1678)

I think he could eat a horse, as the Yorkshireman says, behind the saddle.

WALTER SCOTT, *Woodstock.* Ch. 20. (1826)

7 She's sick as a cushion; she wants nothing but stuffing.

SWIFT, *Polite Conversation.* Dial i. (1738)

8 I and my men were as hungry as hawks.

JOHN TAYLOR, *Christmas In and Out.* (1652)

I made a hearty supper, for I was as hungry as a hawk.

R. L. STEVENSON, *Treasure Island.* Ch. 6. (1883)

9 I'm hungry as a hod-carrier.

LEE THAYER, *Accessory After the Fact*, p. 161. (1943)

10 Hungry as the grave.

THOMSON, *The Seasons: Winter*, l. 393. (1730)

11 As hongré as a glede [kite].

UNKNOWN, *Philip and Mary.* (c. 1555) In  
WRIGHT, *Political Songs of England*, 17.

## III—Hunger Is the Best Sauce

12 That soucht nan othir salso thartill  
Bot appetyt, that oft men takys.

[That sought no other sauce thereto

But appetite, that oft men seizes.]

JOHN BARBOUR, *The Bruce*, iii, 540. (c. 1375)

Of poynaunt sauce she neded never a deel.

CHAUCER, *Canterbury Tales: The Nonne Preestes Tale*, l. 14. (c. 1387)

13 The best sauce for food is hunger, and for drink thirst. (Cibi condimentum esse famem, potionis sitim.)

CICERO, *De Finibus.* Bk. ii, ch. 28, sec. 90.

(c. 45 B. C.) Quoted as a saying of Socrates. Cited by ERASMUS, *Adagia*, ii, vii, 69, in the form, "Optimum condimentum fames," with the comment that it was frequently in the mouth of Socrates, deriding his voluptuous countrymen, who used a variety of provocatives to stir up appetite. Common to many languages. The French say, "Il n'y a sauce que d'appétit"; or "À bon appétit il ne faut point de sauce" (To a good appetite no sauce is necessary); the Italians, "La fame è il miglior intingolo," or "Appetito non vuol salsa" (Appetite needs no sauce); the Dutch, "Honger is de beste saus."

Socrates said, the best sauce in the world for meates, is to bee houngeie.

NICOLAS UDALL, tr., *Erasmus*, fo. 2. (1542)

Houngre & thirste is for all thynges the beste sauce in the worlde.

NICOLAS UDALL, tr., *Erasmus*, fo. 13.

Hunger is the best sauce.

RICHARD EDEN, tr., *The Decades of the Newe Worlde*, 62 marg. (1555) JOHN FLORIO, *Firste Fruites*, fo. 30. (1578) etc., etc.

There is a common prouerbe, that hunger is the best Cooke.

THOMAS VAUTROLLIER, *Luther's Commentary upon Galatians*, p. 163. (1577)

The best sauce in the world is hunger. (La mejor salsa del mundo es la hambre.

CERVANTES, *Don Quixote.* Pt. ii, ch. 5. (1615)



That "a sharp stomach is the best sauce," is a saying as true as it is common.

WILLIAM HONE, *Table-Book*, i, col. 277. (1727)  
Hunger is the best pickle.

FRANKLIN, *Poor Richard's Almanack*, 1750.

<sup>1</sup> Hunger is sawce for an emperor.

OSWALD DYKES, *English Proverbs*, p.11.(1709)

<sup>2</sup> Hunger is good kitchine meat.

DAVID FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 127 (1721), who explains, "Kitchin" is anything eaten with bread as a relish.

<sup>3</sup> Hunger needs no sauce and thirst turns water into wine.

ROBERT GREENE, *Mourning Garment*. (1590)

<sup>4</sup> Then Ladie Lelia said, I never felt anie sweeter and better sawce for meate then honger.

GUAZZO, *Civile Conversation*, iv, 136. (1574)

<sup>5</sup> Earn your sauce by sweating. (Tu pulmentaria quare sudando.)

HORACE, *Satires*. Bk. ii, sat. ii, l. 20. (30 B.C.)

<sup>6</sup> Hunger is the cheapest sawce, and nature the cheapest guest.

SIR THOMAS OVERBURY, *Newes from the Lower End of the Table*. (1613)

<sup>7</sup> Use hunger as a sauce. (ἡμῶ δὲ δσαπερ ὄψω διαχρήσθε.)

XENOPHON, *Cyropaedia*. Bk. i, ch. 5, sec. 12. (c. 370 B.C.)

Hunger is sauce; no dishes please the gorged. (Condit fercla fames, plenis insuavia cuncta.)

CATO (?), *Collectio Monostichorum*, l. 39. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p.626.

Make hunger thy sauce as a medicine for health.  
THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie: Good Husbandrie Lessons*. (1573)

<sup>8</sup> Flesh once a Day, . . . without other Sawce than Hunger, is best.

JOHN LOCKE, *Some Thoughts Concerning Education*. Sec. 13. (1693)

Hunger sauceth every meate.

STEPHEN GOSSON, *Schoole of Abuse*, p.73.(1579)

Saith Saint Basil, "Fasting . . . sauceth best the use of meats."

JOSIAS SHUTE, *Sarah and Hagar* (1649), p. 136. (1641)

## HUNTING

See also Chase, Sport

<sup>9</sup> Tom was a mighty hunter before the Lord.

H. C. BRANSON, *I'll Eat You Last*, p. 7. (1941)  
See also NIMROD.

<sup>10</sup> The world is made up of two classes—the hunters and the hunted.

RICHARD CONNELL, *Variety: The Most Dangerous Game*. (1924)

## HURRY

<sup>11</sup> Hunting has as much Pain as Pleasure.

THOMAS FULLER, *Gnomologia*. No. 2576.(1732)

<sup>12</sup> Close huntyng (quoth I) the good hunter alowth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

<sup>13</sup> The hare, the partridge and the fox must be preserved first, in order that they may be killed afterwards.

JOHN LUBBOCK, *Pleasures of Life*. Ch. 9. (1887)  
The Prince . . . is a mighty hunter. I wonder why Englishmen always want to kill something.

H. S. MERRIMAN, *The Sowers*. Ch. 21. (1896)  
What shall we go out and kill? (The after-breakfast inquiry.) An Englishman's idea of happiness is to find something he can kill and to hunt it.

VINCENT LEAN, *Collectanea*, i, 19. (1902)

<sup>14</sup> There commeth greater delyght in the hunting, then in the eating.

JOHN LYLY, *Euphues and His England* (Arber), p. 394. (1580)

<sup>15</sup> The hunter follows what flees him; taken, he leaves them; and ever he seeks what is beyond what he has found. (Venator sequitur fugientia, capta relinquit; | semper et inventis ulteriora petit.)

OVID, *Amores*. Bk. ii, eleg. 9, l. 9. (c. 13 B.C.)  
ALL ARE NOT HUNTERS WHO BLOW A HORN, see under APPEARANCE.

## HURRY

See also Haste

<sup>16</sup> Without hurrying, the runner reaches his goal.  
ANI, *Teaching*. No. 48. (c. 2000 B.C.) Budge, tr.

<sup>17</sup> Dilly-dally brings night as soon as Hurry-Scurry.

MRS. CHAMBERLAIN, *A Glossary of West Worcestershire Words*, p. 39. (1882)

<sup>18</sup> Let no one see you in a hurry. (ἐν ὁδῷ μὴ σπεύδειν.)

CHILON, *Maxim*. (c. 560 B.C.) See DIOGENES LAERTIUS, *Chilon*. Bk. i, sec. 70.

Do not be in a hurry.

CONFUCIUS, *Analects*. Bk.xiii, ch.17.(c.500 B.C.)  
Do not live in a hurry. (No vivir apriesa.)

GRACIAN, *Oráculo Manual*. Maxim 174. (1647)

Nothing so vulgar as to be in a hurry.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 6. (1860)

<sup>19</sup> Whoever is in a hurry, shows that the thing he is about is too big for him. Haste and hurry are very different things.

LORD CHESTERFIELD, *Letters*, 20 Aug., 1749.

A man of sense may be in haste, but can never be in a hurry, because he knows that whatever he does in a hurry, he must necessarily do very ill.

LORD CHESTERFIELD, *Letters*, 28 Aug., 1751.

Though I am always in haste, I am never in a hurry.

JOHN WESLEY, *Letter*, 10 Dec., 1777.

1 Hurry is the failing of fools. (Es pasión de necios la prisa.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 53. (1647)

Let us leave hurry to slaves.

R. W. EMERSON, *Essays: Manners*. (1844)

2 Hurrying does not accomplish anything.

GEORGE HERZOG, *Jabo Proverbs*, p. 232. (1936)

3 What boots the calm of this whole shop  
If my inside is going pop? (Quid prodest totius regionis silentium, si adfectus fremunt?)

SENECA, *Epistles*. (a. A. D. 64) Webster, tr.

He sows hurry and reaps indigestion.

R. L. STEVENSON, *An Apology for Idlers*. (1881)

4 Nothing can be more useful to a man than a determination not to be hurried.

H. D. THOREAU, as quoted by BROOKS, *The Opinions of Oliver Allston*, p. 51. (c. 1850)

He who is hurried cannot walk gracefully. (Mang hsing wu hao pu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 115. (1875)

Hurried men lack wisdom.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 565. (1937)

It is better to get wet than to hurry.

S. G. CHAMPION, *Racial Proverbs*, p. 365. (1938) A Chinese proverb.

## HUSBAND

5 'Tis a cruel thing for women to be deprived of a husband. (ἀλγος γυναῖξιν ἀνδρὸς εἶργεσθαι.)

AESCHYLUS, *Libation-Bearers*, l. 920. (458 B. C.)  
Marriage-beds are filled with tears through longing for husbands. (λέκτρα δ' ἀνδρῶν πόθῳ | πῖμπλᾶται δακρύμασιν.)

AESCHYLUS, *Persians*, l. 133. (472 B. C.)

6 In taking a husband, a woman prefers a poor youth to a rich old man.

SIMEON ASHKENAZI (?), *Yalkut: Ruth*. (c. 1250)  
Jesu Crist us sende

Housbondes meke, yonge, and fresshe a-bedde.  
CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 402. (c. 1388)

7 The lame man makes the best husband. (ἀριστὰ χωλὸς οἰφεῖ.)

ATHENAEUS, *Deipnosophistai*. Bk. xiii, sec. 568E. (c. A. D. 200) An English proverb says, "A reformed rake makes the best husband."

8 I do not want a shoe larger than my foot.

*Babylonian Talmud: Kiddushin*, fo. 49a. (c. 450) I do not want a husband from a rank higher than my own, on the principle, "Marry above you and you get a master."

In taking a husbände, no heede can be too wary, no choyce too chary.

GEORGE PETTIE, *Petite Pallace*, p. 176. (1576)

9 Until the hours of absence should run through,  
And truant husband should return, and say,  
"My dear, I was the first who came away."

BYRON, *Don Juan*. Canto i, st. 141. (1818)

10 We wedded men live in sorrow and care.

CHAUCER, *Canterbury Tales: The Marchantes Tale: Prologue*, l. 17. (c. 1386)

11 She's been thinking of the old 'un.

DICKENS, *David Copperfield*. Ch. 3. (1849)

12 He is an ill husband that is not missed.

THOMAS DRAXE, *Bibliotheca*, p. 2. (1633)

She that hath an ill Husband, shews it in her Dress.

THOMAS FULLER, *Gnomologia*. No. 4139. (1732)  
Another proverb says, "A bad husband cannot be a good man."

13 The better workman, the worse husband.

THOMAS DRAXE, *Bibliotheca*, p. 62. (1633)

Cited by RAY, *English Proverbs*, p. 158, who adds, "It is an observation generally true (the more the pity)."

14 Feed the brute!

GEORGE DU MAURIER. His famous prescription for keeping a husband's love. In *Punch*, vol. lxxxix, p. 206. (1886)

15 God give me a rich Husband, tho' he be an Ass.

THOMAS FULLER, *Gnomologia*. No. 1670. (1732)  
Husband, don't believe what you see, but what I tell you.

THOMAS FULLER, *Gnomologia*. No. 2577.

16 If the husband be not at home, there is no body.

HERBERT, *Jacula Prudentum*. No. 1014. (1640)  
When the good man is from home, the good wife's table is soon spread.

JOHN RAY, *English Proverbs*, p. 61. (1678)  
When the good man's away the board cloth is tint [lost].

JAMES KELLY, *Scottish Proverbs*, p. 352. (1721)  
When the good Man is abroad, the good Woman's Table is soon spread.

THOMAS FULLER, *Gnomologia*. No. 5587. (1732)

17 Already, with unblushing face, Lalage seeks for a husband. (Iam proterva | fronte petet Lalage maritum.)

HORACE, *Odes*. Bk. ii, ode 5, l. 15. (23 B. C.)  
Often a husband is sought for at a husband's funeral. (Funere saepe viri vir quaeritur.)

OID, *Artis Amatoriae*. Bk. iii, l. 431. (c. 1 B. C.)  
It is proper that a man seek a wife, but it is not proper than a woman seek a husband.

*Babylonian Talmud: Kiddushin*, fo. 2b. (c. 450)  
A husband's loss never goes without sighs:

The widow makes a lot of noise—then consoles herself.

(La perte d'un époux ne va point sans soupirs: On fait beaucoup de bruit, et puis on se console.)

LA FONTAINE, *Fables*. Bk. vi, fab. 21. (1667)

What creatures widows are in weeping for their husbands and then presently leaving off.

SAMUEL PEPYS, *Diary*, 17 Oct., 1667.

Sorrow for a Husband, is like a Pain in the Elbow, sharp and short.

THOMAS FULLER, *Gnomologia*. No. 4231. (1732)

1 Take heed, Camilla, that seeking all the Wood for a straight stick, you choose not at the last a crooked staff.

JOHN LYLY, *Euphues and His England*. (1580)

You fasted long, and worried on a fly.

JAMES KELLY, *Scottish Proverbs*, p. 385. (1721)

"Spoken to them who having refused many good matches at last marry unworthily."

The Scots also say, "She wad na hae the walkers, and the riders gaed by."

2 Think not, the husband gain'd, that all is done; The prize of happiness must still be won: And, oft, the careless find it to their cost, The lover in the husband may be lost.

GEORGE LYTTELTON, *Advice to a Lady*. (a.1773)

A husband is a man who two minutes after his head touches the pillow is snoring like an overloaded omnibus.

OGDEN NASH, *The Trouble with Women Is Men*. (1942)

3 Shameless Chloe inscribed the monuments of her seven husbands with "Chloe wrought this." (Se fecisse Chloe.) What could be plainer?

MARTIAL, *Epigrams*. Bk. ix, No. 15. (A. D. 93)  
"Chloe fecit" was intended to mean "Chloe built this tomb."

4 Her husband the relater she preferr'd Before the angel.

MILTON, *Paradise Lost*. Bk. viii, l. 52. (1667)

A woman never forgets her sex. She would rather talk with a man than an angel, any day.

O. W. HOLMES, *The Poet at the Breakfast-Table*. Ch. 4. (1872)

5 What does a husband matter? He is an incident all married women should forget.

PHILIP MOELLER, *Madame Sand*. Act i. (1917)

6 A husband's a plaster which cures all girlish ills. (Un mari est un emplâtre qui garit tous les maux des filles.)

MOLIÈRE, *Le Médecin Malgré Lui*. Act ii, sc. 1, l. 39. (1666)

A husband ofttimes makes the best physician, says the proverb.

R. H. BARHAM, *The Ingoldsby Legends: The Lady Rhodesia*. (1840)

A husband, even though a fool, Teaches far more than any boarding-school.

ELLEN T. FOWLER, *Fuel of Fire*. Ch. 4. Chapter heading. (1901)

7 If there were no husbands, who would look after our mistresses?

GEORGE MOORE, *Confessions of a Young Man*. Ch. 10. (1888)

8 There hath bene never any one husband so good, but there may bee others found as good.

GEORGE PETTIE, *Petite Pallace*, p. 83. (1576)

9 Why is it that, when men who have wives at home are returning either from the country or from abroad, they send ahead to tell their wives that they are coming? Is it because this is the mark of a man who is confident that his wife is not up to any mischief?

PLUTARCH, *Moralia: The Roman Questions*. Sec. 266B. (A. D. 96)

The husband who desires to surprise is often very much surprised himself. (Mari qui veut surprendre est souvent fort surpris.)

VOLTAIRE, *La Femme Qui a Raison*. Act ii, sc. 2. (c. 1750)

If he [the husband] takes a chance and returns home suddenly, he is the master, but it is imprudent and in bad taste, for he exposes himself to unhappy surprises.

(Si, par mégarde, Il se hazarde,

A rentrer chez lui tout à coup,

Il est le maître, Mais c'est peut-être

Imprudent et de mauvais goût;

Car il s'expose À . . . triste chose!)

HENRY MEILHAC AND LUDOVIC HALÉVY, *La Belle Hélène*. Act ii. (1864)

10 Be a good husband, and you will soon get a penny to spend, a penny to lend, and a penny for a friend.

JOHN RAY, *English Proverbs*, p. 13. (1813)

11 Dress to meet your parents, undress to meet your husband. (Ch'uan i chien fu mu, t'o i chien chang fu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2237. (1875)

12 Benedick the married man.

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 270. (1598)

*Hero*: My heart is exceedingly heavy.

*Margaret*: 'Twill be heavier soon by the weight of a man.

*Hero*: Fie upon thee! art not ashamed?

*Margaret*: Of what, lady? of speaking honourably? . . . Is there any harm in "the heavier for a husband"?

SHAKESPEARE, *Much Ado About Nothing*, iii, 4, 26. (1598)

13 *Ellie*: Why do women always want other women's husbands?

*Shotover*: Why do horse-thieves prefer a horse that is broken to one that is wild?

SHAW, *Heartbreak House*. Act ii. (1913)

14 You'll have a sad husband, you have such good luck at cards.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

15 He [the husband] alone is ignorant of everything. (Ille solus nescit omnia.)

TERENCE, *Adelphoe*, l. 548. (160 B.C.)

The head of the house is the last to know of its dishonor. (Dedecus ille domus sciet ultimus.)

JUVENAL, *Satires*. Sat. x, l. 342. (c. A. D. 120)  
The goodman's the last to know what's amiss at home.

JOHN RAY, *English Proverbs*, p. 52. (1670)  
The good Man of the House is the last that knows what's done at Home.

THOMAS FULLER, *Gnomologia*. No. 4558. (1732)  
It's the old gag. The husband's the last one to know.

LESLIE FORD, *The Murder of a Fifth Columnist*, p. 102. (1941)

## II—Husband: The Henpecked Husband

See also Wife: The Crowing Hen

1 God gif ye war Johne Thomsounis man.

WILLIAM DUNBAR, *Poems*, lxii, 4. (c. 1500)  
Some will allege he was Iohn Thomsons man.

ROBERT MONRO, *His Expedition with the Worthy Scots Regiment*, ii, 30. (1637)  
So the imperious Roxalan.

Made the Great Turk John Thomson's man.

SAMUEL COLVILLE, *Whiggs Supplication*, i, 18. (1681)

Better be John Tomson's man, than Ring and Dinn's, or John Knox's. John Tomson's man is he that is complaisant to his wife's humours, Ring and Dinn's is he whom his wife scolds, John Knox's is he whom his wife beats.

JAMES KELLY, *Scottish Proverbs*, p. 72. (1721)  
D'ye think I am to be John Tamson's man, and maistered by women a' the days o' my life?

WALTER SCOTT, *Old Mortality*. Ch. 38. (1816)

2 Euermore like a hog hangeth the groyne  
On her husbände, except he be her slaue.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
Had you some husbände, and snapte at him thus,  
Iwys he would geue you a recumbentibus

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7.

3 He rides with a sark [chemise] tail in his teeth.

JAMES KELLY, *Scottish Proverbs*, p. 154. (1721)

"Spoken when a new married man has been abroad, and makes haste home."

4 He lives under the sign of the cat's foot. He is hen-peckt, his wife scratches him.

JOHN RAY, *English Proverbs*, p. 68. (1678)

The Germans say, "Unter dem Pantoffel sein" (To be under the slipper).

## III—Husband and Wife

5 It is your fate to be my wife, mine to be your husband. (σοι μὲν γαμείσθαι μόρσιμον, γαμῆν δ' ἐμολ.)

AESCHYLUS, *Amynone*. Frag. 4, Smyth. (c. 458 B. C.)

6 Even if the husband is small as an ant, his wife will seat herself among the nobles of the land.

*Babylonian Talmud: Jebamoth*, 118b. (c. 450)

Though the husband be a flax-beater, his wife will call him to the threshold and sit with him.

*Babylonian Talmud: Jebamoth*, 118b; *Kethuboth*, 75a.

7 The wife who tricks her husband wrecks the home. (Naufragium rerum est mulier male fida marito.)

CATO (?), *Collectio Monostichorum*, l. 6. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

If a husband is unfaithful, it is like spitting from the house into the street; but if a wife is unfaithful, it is like spitting from the street into the house.

S. G. CHAMPION, *Racial Proverbs*, p. 382. (1938) A Chinese proverb.

8 But wedded men ne knowe no mesure,  
Whan that they finde a pacient creature.

CHAUCER, *Canterbury Tales: The Clerkes Tale*, l. 566. (c. 1388)

Husbändes are in heauen whose wiues scold not.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Husbands are in heaven whose wives chide not.

JOHN RAY, *English Proverbs*, p. 14. (1670)

FULLER, *Gnomologia*. No. 2579 (1732)

9 If a man stay away from his wife for seven years, the law presumes the separation to have killed him; yet, according to our daily experience, it might well prolong his life.

C. J. DARLING, *Scintillae Juris*. (1877)

10 If wives will have rain, down then it drives.  
The calmest husbands make the stormiest wives.

THOMAS DEKKER, *The Honest Whore*. Act v. sc. 1. (1602)

The husband was reminded of his lordly authority when he only looked into his trencher [in the time of Elizabeth], one of its learned aphorisms having descended to us,—“The calmest husbands make the stormiest wives.”

ISAAC D'ISRAELI, *Curiosities of Literature*, iii, 39. (1791)

11 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

*Apocrypha: I Esdras*, iv, 20. (c. A. D. 90)

12 Wives are their husbands', not their children's friends. (γυναῖκες ἀνδρῶν, οὐ παίδων φίλαι.)

EURIPIDES, *Electra*, l. 266. (c. 413 B. C.)

13 The wife should yield in all things to her lord. (γυναῖκα γὰρ ᾗ ᾗ πάντα συγχωρεῖν πόσει.)

EURIPIDES, *Electra*, l. 1052. (c. 413 B. C.)

Wives, submit yourselves unto your husbands. Husbands, love your wives, and be not bitter against them. (αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν. . . . οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.)

*New Testament: Colossians*, iii, 18, 19. (c. A. D. 59) The *Vulgate* is, “Mulieres subditae estote viris. . . . Viri diligite uxores vestras, et nolite amari esse ad illas.” Repeated with variations in *Ephesians*, v, 22–25.

Ye wives, be in subjection to your own husbands.  
(ὁμοίως γυναικες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν.)

*New Testament: 1 Peter*, iii, 1. (c. A. D. 63)  
The *Vulgate* is, "Mulieres subditae sint viris suis."

Serve your husband as your master, and beware of him as a traitor. (Sers ton mari comme ton maître, Et t'en garde comme d'un traître.)

MONTAIGNE, *Essays*. Bk. iii, ch.5. (1595) Quoted.  
In less than law, her master;  
In more than name, her friend.

ORPHEUS C. KEER (R. H. NEWELL), *The Perfect Husband*. (1864)

1  
Seldom doth the Husbande thryve withoute the leve of his wyfe.

JOHN FITZHERBERT, *The Boke of Husbandry*.  
Sec. 142. (1523)

2  
When the Husband is Fire, and the Wife Tow,  
the Devil easily sets all in a Flame.

THOMAS FULLER, *Gnomologia*. No. 5594. (1732)

3  
The greatest parte of the faultes committed by the wives, take their beginning of the fault of the husbandes.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 22. (1574) Pettie, tr.

They verifie the Proverbe, when their husbande goeth aboute to make earth of them, they goe aboute to make fleshe without him.

GUAZZO, *Civile Conversation*, iii, 26.

Remembering the saying, That a man muste neyther chyd nor play with his wife in the presence of others: for that the one bewrayeth her imperfections, the other his owne follye.

GUAZZO, *Civile Conversation*, iii, 27.

4  
The wisdome, valour, and authoritie of the husband, serveth as a buckler to defende the honour of the wife.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 29. (1574)

I'll buckler thee against a million.

SHAKESPEARE, *The Taming of the Shrew*. Act  
iii, sc. 2, l. 241. (1594)

5  
In the husband wisdom, in the wife gentleness.

HERBERT, *Jacula Prudentum*. No. 660. (1640)

6  
A good wyfe makth a good husbande (they saie).

That (quoth I) ye maie tourne an other waie.  
To make a good husbande, make a good wyfe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
As thou framest thy manners, so wil thy wife fit hers. . . . Husbands that are chaste and godly, cause also their wiues to imitate their goodnesse.

JOHN LYLY, *Euphus and His England* (Arber), p. 472. (1580)

Who doth desire that chaste his wife should be,  
First be he true, for truth doth truth deserve.

SIR PHILIP SIDNEY, *Arcadia*. Bk. ii. (a. 1586)

A good Jack maketh a good Gill.

WILLIAM CAMDEN, *Remains* (1870), p. 317

(1605) Cited by RAY, *English Proverbs*, p. 108 (1670), with the comment, "Inferiors imitate the manners of superiors, wives of their husbands."

For the old saying is, a good husband makes a good wife.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. iii, mem. 4, subs. 1. (1621)

What may not a wise woman bring a bad husband to in time? The good Gill may mend the bad Jack.

RICHARD BRATHWAIT, *History of Moderation*,  
p. 15. (1669)

A good Husband makes a good Wife at any time.

GEORGE FARQUHAR, *The Inconstant*. Act ii, sc. 1. (1702)

Good wives and good plantations are made by good husbands.

FRANKLIN, *Poor Richard's Almanack*, 1736.

One good Husband is worth two good Wives, for the scarcer things are the more they're valued

FRANKLIN, *Poor Richard's Almanack*, 1742

We tell the ladies that good wives make good husbands.

SAMUEL JOHNSON. (1759) BOSWELL (Hill), i, 324.

As the husband is, the wife is.

ALFRED TENNYSON, *Locksley Hall*, l. 47. (1842)

7  
There is only one thing for a man to do who is married to a woman who enjoys spending money, and that is to enjoy earning it.

E. W. HOWE, *Country Town Sayings*. (1911)

A man should be taller, older, heavier, uglier and hoarser than his wife.

E. W. HOWE, *Country Town Sayings*.

8  
When the good wife drinketh to the husband all is well in the house.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)  
When the husband drinks to the wife, all would be well; when the wife drinks to the husband, all is well.

JOHN RAY, *English Proverbs*, p. 53. (1670)

9  
There are few wives so perfect that they prevent a husband repenting [having married them], at least once a day. (Il y a peu de femmes si parfaites qu'elles empêchent un mari de se repentir, du moins une fois le jour.)

LA BRUYÈRE, *Les Caractères: Des Femmes* (1688)

10  
The wife always by quietude conquers her husband. ('Pin chang 'i ching sheng 'mu.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*

Sec. 61. (c. 550 B. C.) Carus, tr.

The virtuous wife rules her husband by obeying him. (Casta ad virum matrona parendo imperat.)

PUBLILIUS SYRUS, *Sententiae*. No. 108. (c. 43 B. C.)

She commandeth her Husband . . . by constant obeying him.

THOMAS FULLER, *The Holy State: The Good Wife*. (1642)

An obedient Wife commands her Husband.

THOMAS FULLER, *Gnomologia*. No. 640. (1732)

<sup>1</sup> In mariage, as market folkes tel me, the husband should haue two eies, and the wife but one.

JOHN LYLY, *Euphues and His England* (Arber), p. 284. (1580)

Thou must be a glasse to thy wife, for in thy face must shee see hir owne.

JOHN LYLY, *Euphues and His England*, p. 473.

<sup>2</sup> There's no such cosy combination as is Man and Wife. (ἐὰν σκοπῇ τις, ὡς ἀνὴρ τε καὶ γυνή.)

MENANDER, *Fragments*. Frag. 647K. (c.300 B. C.) Man and wife make one fool.

BEN JONSON, *Bartholomew Fair*. Act i. (1614) *Valentine*: The two greatest monsters in the world are a man and a woman.

*Sir Sampson Legend*: Why my opinion is that those two monsters, joined together, make yet a greater, that's a man and his wife.

CONGREVE, *Love for Love*. Act iv, sc. 10. (1695) Composed that monstrous animal, a husband and wife.

FIELDING, *Tom Jones*. Bk. xv, ch. 9. (1749) That moral centaur, man and wife.

BYRON, *Don Juan*. Canto v, st. 158. (1818)

Most men and women are merely one couple more.

EMERSON, *Conduct of Life: Fate*. (1860)

Husband and wife come to look alike at last.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 7. (1860)

<sup>3</sup> A wife should live pleasantly with her husband and not be cross all the time because she is virtuous. (ἡδέως συνοικῇ καὶ μὴ ὀργιζομένη ὅτι σωφρονεῖ.)

METRODORUS (c. 168 B. C.), as quoted by PLUTARCH, *Moralia*, 142A, 753C.

Believe me, there is nothing like having a husband at night beside you, were it for nothing save the pleasure of having one who salutes you with a God protect you! when you sneeze. (Enfin il n'est rien tel, Madame, croyez-moi, Que d'avoir un mari la nuit auprès de soi; Ne fût-ce que pour l'heur d'avoir qui vous salue D'un Dieu vous soit en aide! alors qu'on éternue.)

MOLIÈRE, *Sganarelle*. Sc. 2. (1660)

<sup>4</sup> 'Tis the established custom [in Vienna] for every lady to have two husbands, one that bears the name and another that performs the duties.

MARY WORTLEY MONTAGU, *Letter to Lady Rich*, 20 Sept., 1716.

<sup>5</sup> The concern that some women show at the absence of their husbands, does not arise from their not seeing them and being with them, but from their apprehension that their husbands are enjoying pleasures in which they do not participate, and which, from their being at a distance, they have not the power of interrupting.

MONTAIGNE, *Essays*. (1588) As quoted by BLAND, *Proverbs*, ii, 133.

In our age, women commonly reserve the manifestation of their affection towards their husbands until they have lost them.

MONTAIGNE, *Essays*. (1588) As quoted by BLAND, *Proverbs*, ii, 158.

<sup>6</sup> The cunning wife makes her husband her apron.

JOHN RAY, *English Proverbs*, p. 29. (1670)

<sup>7</sup> The Lord maketh a man, but the wife maketh an husband.

HELEN ROWLAND, *Sayings of Mrs. Solomon*, p. 20. (1913)

The happiest wife is not she that getteth the best husband, but she that maketh the best of that which she getteth.

HELEN ROWLAND, *Sayings of Mrs. Solomon*, p. 21.

<sup>8</sup> The husband sings and the wife accompanies. (Fu ch'ang fu sui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2209. (1875) Conjugal felicity.

<sup>9</sup> It is their husbands' faults If wives do fall. SHAKESPEARE, *Othello*, iv, 3, 87. (1605)

The wife seldom rambles till the husband shews her the way.

JOHN VANBRUGH, *The Provok'd Wife*. Act v, sc. 4. (1697)

Each husband gets the infidelity he deserves.

ZELDA POPKIN, *No Crime for a Lady*, p. 19. (1942) The Italians say, "Se la moglie pecca, non è il marito innocente" (If the wife sins, the husband is not innocent).

<sup>10</sup> Wedded persons may thus passe ouer theyr lyues quietly . . . yf the husbände become deafe, and the wyfe blynde.

RICHARD TAVERNER, *The Garden of Wysdom*. Pt. ii, fo. 4. (1539)

Then marriage may be said to be past in all quietnesse, when the wife is blind, and the husband deafe.

THOMAS HEYWOOD, *Dialogues*. (1637)

A husband must be deaf and the wife blind to have quietness.

TORRIANO, *Piazza Universale*, p. 144. (1666)

Happy is the deaf Man, that has a scolding Wife. OSWALD DYKES, *English Proverbs*, p. 231. (1709)

The husband must not see, and the wife must be blind.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 338. (1710)

A deaf husband and a blind wife are always a happy couple.

H. W. THOMPSON, *Body, Boots and Britches*, p. 484. (1940)

<sup>11</sup> A woman going in to her husband should put off her shame with her clothes, and on leaving him should put it on again with them. (τῇ δὲ πρὸς τὸν ἴδιον ἀνδρα μελλούσῃ πορεύεσθαι παρῆναι ἅμα τοῖς ἐνδύμασι καὶ τὴν αἰσχύνην ἀποτίθεσθαι.)

THEANO, wife of Pythagoras, advising a bride.

(c. 525 B. C.) It was also Theano who, when asked how many days it was before a woman became pure after intercourse, replied, "With her own husband at once, with another man never." See DIOGENES LAERTIUS, *Pythagoras*, viii, 43. Quoted by MONTAIGNE, *Essays*, i, 20. Be Lucretia through the day, if it pleases you; Lais I wish for at night. (Lucretia toto | sis licet usque die; Laida nocte volo.)

MARTIAL, *Epigrams*. Bk. xi, No. 104. (A. D. 93)  
To his wife.

A good wife is a perfect lady in the living room, a good cook in the kitchen, and a harlot in the bed room.

RICHARD SALE, *Passing Strange*, p. 221. (1942)

1  
Nor put to thy hand betwixt bark and tree,  
least through thy owne follie so pinched thou be.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie*. Ch. 10. (1573) Between husband and wife.

Put not your hand between the rind and the tree.  
DAVID FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595)

Being so audacious as to go betweene barke and tree, breeding suspicions . . . between man and wife.

DANIEL ROGERS, *Naaman the Syrian*, sig. Cc1. (1642)

Between the tree and your finger never put the bark. (Entre l'arbre et le doigt il ne faut point mettre l'écorce.)

MOLIÈRE, *Le Médecin Malgré Lui*. Act i, sc. 2. (1666) Referred to as a saying of Cicero.

It is ill meddling between the bark and the rind. It is a troublesome and thankless office to concern ourselves in the jars, and outfalls of near relations, as man and wife, parents and children.

JAMES KELLY, *Scottish Proverbs*, p. 200. (1721)  
Put not the hand between the bark and the tree.

JOHN RAY, *English Proverbs*, p. 118. (1678)

Is it for me to stir up strife between them, and put as 'twere my finger betwixt the bark and tree?

WALTER SCOTT, *The Monastery*. Ch. 4. (1820)

2  
It is well within the order of things  
That man should listen when his mate sings;  
But the true male never yet walked  
Who liked to listen when his mate talked.

ANNA WICKHAM, *Contemplative Quarry: The Affinity*. (1920)

3  
One can always recognize women who trust their husbands. They look so thoroughly unhappy.

OSCAR WILDE, *Lady Windermere's Fan*. Act ii. (1892)

It is most dangerous nowadays for a husband to pay any attention to his wife in public. It always makes people think that he beats her when they are alone.

OSCAR WILDE, *Lady Windermere's Fan*. Act ii. A husband is a sort of promissory note—a woman is tired of meeting him.

OSCAR WILDE, *A Woman of No Importance*. Act ii. (1893)

## HYPOCRISY

See also Cunning, Deceit, Dissimulation, Pretence, Treachery

4  
If I did that what a row you would raise.  
(*ei ἐγὼ ταῦτα ἐποίουν ὅσος ἂν ἦν ὀρύπος.*)

AESOP, *Fables: The Wolf and the Shepherds*. (c. 570 B. C.) When the wolf peered in at the door and saw the shepherds eating a sheep, he made the above remark. From this proverb, "A wolf's saying" (*λύκου ῥήματα*), of men who condemn in others what they practice themselves.

5  
Though the Governor may have the appearance of a nobleman, he may also resemble the sacred crocodiles [in] rapacity and cruelty.

AMEN-EM-APT, *Teaching How to Live*. Col. xxiii, l. 19. (c. 700 B. C.) Budge, tr.

Those too I hate who profess purity, though in secret reckless sinners.  
(*μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις, λάθρα δὲ τόλμας οὐ καλὰς κερκτημένας.*)

EURIPIDES, *Hippolytus*, l. 413. (c. 428 B. C.)

Inwardly base, but with an outward appearance of virtue. (Introrsum turpem, speciosum pelle decora.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 45. (20 B. C.)

They pretend they are priests and live like Bacchanals. (Curios simulant et Bacchanalia vivunt.)

JUVENAL, *Satires*. Sat. ii, l. 3. (c. A. D. 120)  
What difference does it make if you conceal your face under a Gallic cowl when you steal out at night for adultery? (Quo, si nocturnus adulter tempora Santonico velas adopena cucullo?)

JUVENAL, *Satires*. Sat. viii, l. 144. (c. A. D. 120)

Quoted by MONTAIGNE, i, 56.

With-uten feire and frakel with-innen.

UNKNOWN, *Old English Homilies*, i, 25. (c. 1200)  
Mony appel is bryht with-vte  
And bitter with-inne.

UNKNOWN, *Proverbs of Alfred* (Skeat). 30 (c. 1275) See also under AFFE.

Outward they are gilded, so that it dazzles; but all lead within. (Di fuor dorate son sì ch' egli abbaglia, | ma dentro tutte piombo.)

DANTE, *Inferno*. Canto xxiii, l. 64. (c. 1300)

Such sayntes in shewe are Satans in deede.

GEORGE PETTIE, *Petite Pallace*, p. 157. (1576)  
A bad man is worse when he pretends to be a saint. (Malus ubi bonus se simulat, tunc est pessimus.)

BACON, *Ornamenta Rationalia*. (c. 1597)

As spotted as the Ermine, whose smooth skin. Though it be fair without, is foule within.

RICHARD BRATHWAIT, *Omphale*, l. 277. (1621)  
Fair without but foul within.

THOMAS DRAXE, *Bibliotheca*, p. 10. (1633)

The crosse in his breast and the deuill in his actions.

THOMAS DRAXE, *Bibliotheca*, p. 97.

They set the sign of the cross over their outer doors, and sacrifice to their gut and their groin in their inner closets.

BEN JONSON, *Explorata: Impostura*. (1636)

The beads in the hand, and the Devil in Capuch.

HERBERT, *Jacula Prudentum*. No. 1080. (1640)

The capuch is the cowl of a monk's cloak.

Beads about his neck and the devil in his body.

HOWELL, *Proverbs: Span.-Eng.*, p. 15. (1659)

A sheep without, a wolf within.

BUTLER, *Hudibras*. Pt. i, canto iii, l. 1232. (1663)

One face to God, and another to the Devil.

JAMES KELLY, *Scottish Proverbs*, p. 152. (1721)

A fair Face, and a foul Heart.

THOMAS FULLER, *Gnomologia*. No. 88. (1732)

Beads about the Neck, and the Devil in the heart.

THOMAS FULLER, *Gnomologia*. No. 944. (1732)

The Cross on the Breast, and the Devil in the Heart.

THOMAS FULLER, *Gnomologia*. No. 4462. (1732)

To have the rosary in the hands and the devil in the soul. (Tener rosario en las manos, y el diablo en el alma.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 278. (1856) A Spanish proverb.

Outside a sheep's skin, inside a wolf's heart. (Wai p'i yang p'i, nei ts'ang lang hsin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1366. (1875)

He hailed the power of Jesus' name

An' soaked 'em twelve per cent.

DOUGLAS MALLOCK, *Behind a Spire*. (1930)

I know not how to play the fox, nor to call myself the friend of both parties. (οὐκ ἔστιν ἀλωπεκίζειν, | οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον.)

ARISTOPHANES, *The Wasps*, l. 1241. (422 B. C.)

Though your brow be smooth, you nourish a crafty fox in that hollow heart of yours. (Fronte politus | astutam vapido servas in pectore volpem.)

PERSIUS, *Satires*. Sat. v, l. 116. (c. A. D. 58)

If you want to see black-hearted people, look among those who never miss their prayers

S. G. CHAMPION, *Racial Proverbs*, p. xlii. (1938) A Chinese proverb.

To bare the face and veil the heart. (Frontes aperit hominum, mentes tegit.)

CICERO, *Pro Plancio*. Ch. vi, sec. 16. (54 B. C.)

Quoted by AUSONIUS, *Epistles*, ii, referring to life at court.

It is ill to put a blithe face on a black heart.

JAMES KELLY, *Scottish Proverbs*, p. 216. (1721)

Mr. Podsnap settled that whatever he put behind him he put out of existence. . . . Mr. Podsnap had even acquired a peculiar flourish of his right arm in often clearing the world of its most difficult problems, by sweeping them behind him.

DICKENS, *Our Mutual Friend*. Bk. i, ch. 11. (1865) Hence "Podsnappery."

He can say, My jo, and think it not.

DAVID FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 144, with the comment, "That is, he can pretend kindness, where he has none."

He beareth fire in one hand, and water in the other. (Lui porta fuoco in vna mano, & aqua in l'altra.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

An hypocrite, who as the Poet saith, covereth his conceits with a contrarie cloake.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 30. (1574) Pettie, tr.

A hypocrite is in himself both the archer and the mark, in all actions shooting at his own praise or profit.

THOMAS FULLER, *The Holy and Profane States: The Hypocrite*. (1642)

Hypocrites are likened to bull-rushes, which are green and smooth.

JOHN TRAPP, *Commentary: Genesis*, xxxi, 27 (1643)

There is an hypocrisy in vice as well as religion.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 27. (1843)

The only vice that cannot be forgiven is hypocrisy. The repentance of a hypocrite is itself hypocrisy.

HAZLITT, *Characteristics*. No. 256. (c. 1821)

In life you loved me not, in death you bewail me.

HERBERT, *Jacula Prudentum*. No. 220. (1640)

Recompensing former loytryng lyfe loose, As dyd the pure penitent that stale a goose And stack downe a fether.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

The Friar preached against stealing, and had a goose in his sleeve.

GEORGE HERBERT, *Jacula Prudentum*. No. 739.

(1640) The Spaniards say, "Hurtar el puerco, y dar los pies por Dios" (To steal the pig and give the feet to God); the Italians, "Rubar il porco, e darne i piedi per l'amor die Dio" (To steal the pig, and give away the feet for the love of God).

The joy of a hypocrite [is] but for a moment. (Gaudium hypocritae ad instar puncti.)

Old Testament: *Job*, xx, 5. (c. 350 B. C.)

No man is a hypocrite in his pleasures.

SAMUEL JOHNSON. BOSWELL, *Life*, 1783.

Spread yourself upon his bosom publicly, whose heart you would eat in private.

BEN JONSON, *Every Man Out of His Humour*. Act iii, sc. 4. (1599)

Who could endure the Gracchi railing at sedition? (Quis tulerit Gracchos de seditione querentes?)

JUVENAL, *Satires*. Sat. ii, l. 24. (c. A. D. 120)

That is: Who could listen to a man denouncing things which he does shamelessly himself?



He never used his arms against the stream, nor uttered the unfettered thoughts of his mind, nor devoted his life to the cause of truth.

JUVENAL, *Satires*. Sat. iv, l. 89.

While commending beans, I am at heart a glutton. (Laudem siliquas occultas ganeo.)

JUVENAL, *Satires*. Sat. xi, l. 58.

<sup>1</sup> Hypocrisy is a homage which vice pays to virtue. (L'hypocrisie est un hommage que le vice rend à la vertu.)

LA ROCHEFOUCAULD, *Maximes*. No. 218. (1665)

Hypocrisy is a Sort of Homage, that Vice pays to Virtue.

THOMAS FULLER, *Gnomologia*. No. 2580. (1732)

<sup>2</sup> They hide what goes on in their lives behind the scenes. (Vitae poscaenia celant.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 1186. (c. 45 B. C.)

I hope you have not been leading a double life, pretending to be wicked, and being really good all the time. That would be hypocrisy.

OSCAR WILDE, *The Importance of Being Earnest*. Act ii. (1895)

<sup>3</sup> He passed by on the other side. (ἰδὼν αὐτὸν ἀντιπαρῆλθεν.)

New Testament: Luke, x, 31. (c. A. D. 65) The Vulgate is, "Viso illo praeterivit."

<sup>4</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. (οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοσμημένοις.)

New Testament: Matthew, xxiii, 27. (c. A. D. 50) The Vulgate is, "Vae vobis Scribae et Phariseae hypocritae: quia similes estis sepulchris dealbatis." Christ is paraphrasing an old Greek proverb, τοῖχος κεκοσμημένος (a whitened wall), cited by Erasmus. There are many Greek proverbial phrases for pretence or hypocrisy: λαγῶς καθεύδων (a sleeping hare); ὑπόχαλκον χρυσίον (bronzed gold); εὐνοῦς δ σφάκτης (a soft-hearted murderer).

Publicans and sinners on the one side; Scribes and Pharisees on the other.

WILLIAM CHILLINGWORTH, *Sermon*. (a. 1644)

<sup>5</sup> Hypocrisy is an abominable vice.—'Tis indeed, to be a Pharisee, and carry two faces in a hood, as the saying is.

THOMAS SHADWELL, *The Sullen Lovers*. Act iv, sc. 1. (1668) See under FACE.

<sup>6</sup> I hate a bad man saying what is good. (μισῶ πονηρὸν, χρηστὸν θῶαν εἶπη λόγον.)

MENANDER, *Fragments*. Frag. 767. Kock. (c. 300 B. C.)

Aping the words of goodness is the greater wickedness. (Bonitatis verba imitari maior malitia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 74. (c. 43 B. C.)

When the villain pretends to be good, he is most the villain. (Malus bonum ubi se simulat tunc est pessimus.)

PUBLILIUS SYRUS, *Sententiae*. No. 358.

An ill Man is worst, when he appeareth good.

THOMAS FULLER, *Gnomologia*. No. 626. (1732)

<sup>7</sup> Chang: Confucius said, "Your good careful people of the villages are the thieves of virtue." What sort of people were they who could be so silly?

Mencius: Eunuch-like, flattering their generation—such are your good careful men of the villages.

MENCIUS, *Discourses*. Bk. vii, pt. ii, ch. 37, sec. 8-12. (c. 300 B. C.)

<sup>8</sup> Hypocrites are in the lowest reach of the fire.

MOHAMMED, *Koran*, iv, 144. (c. 622) Bell, tr.

St. Augustine is credited with the saying, "Multi adorantur in ara cremantur in igne" (Many are worshipped at the altar who are burning in fire).

<sup>9</sup> Act as if I did not know it. (Faites comme si je ne le savois pas.)

MOLIÈRE, *Le Bourgeois Gentilhomme*. Act ii, sc. 4, l. 19. (1670) The teacher of philosophy has remarked that of course M. Jourdain knows Latin, and the latter answers, "Of course; but explain it just as if I didn't."

<sup>10</sup> He is an extremely hypocritical man; a Greek of the lower empire.

NAPOLEON BONAPARTE, referring to Alexander I of Russia. See O'MEARA, *Napoleon in Exile*, 5 Dec., 1816.

He has the smartness of an attorney's clerk, and the intrigues of a Greek of the lower empire.

BENJAMIN DISRAELI, referring to Lord Palmerston. (*Runnymede Letters*, 1836.)

<sup>11</sup> The hypocrite had left his mask, and stood in naked ugliness. He was a man Who stole the livery of the court of heaven To serve the devil in.

ROBERT POLLOCK, *The Course of Time*. Bk. viii, l. 615. (1827)

With one hand he put A penny in the urn of poverty, And with the other took a shilling out.

ROBERT POLLOCK, *The Course of Time*. Bk. viii, l. 632. (1827)

<sup>12</sup> He knows how much of what men paint themselves

Would blister in the light of what they are.

EDWIN ARLINGTON ROBINSON, *Ben Jonson Entertains a Man from Stratford*. (c. 1916)

<sup>13</sup> There are people who laugh to show their fine teeth; and there are those who cry to show their good hearts.

JOSEPH ROUX, *Meditations of a Parish Priest*. Pt. ix, No. 51. (c. 1870)

- <sup>1</sup> This man shows wheat and sells barley.  
SADI, *Bustan*. Ch. i, Apologue 2. (c. 1257)  
Edwards, tr. A proverbial phrase for a man who shows one thing and sells another of inferior quality; frequently applied to a hypocrite.  
A night-prowling robber is better than a sinner in the tunic of a saint.  
SADI, *Bustan*. Ch. v, Apologue 10.
- <sup>2</sup> At home he is a savage; abroad a saint. (Intra domum saevus est; foris mitis.)  
SENECA, *De Ira*. Bk. iii, sec. 10. (c. A. D. 54)  
A saint abroad, at home a fiend.  
PHINEAS FLETCHER, *Purple Island*, vii, 36. (1633)  
Thus say the common people that know him, *A saint abroad, and a devil at home*.  
BUNYAN, *Pilgrim's Progress*. Pt. i, p. 84. (1678)  
All Saint without, all Devil within.  
THOMAS FULLER, *Gnomologia*. No. 542. (1732)  
They are saints abroad, but ask their maids what they are at home.  
C. H. SPURGEON, *John Ploughman's Pictures*, p. 67. (1880)  
Street angel, house devil. Dimple outside, devil inside.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940)  
A smile abroad is oft a scowl at home.  
P. C. WREN, *The Uniform of Glory*, p. 84. (1941)  
See also WOMAN: SAINTS ABROAD.
- <sup>3</sup> Why, I can smile, and murder whiles I smile. . . .  
And wet my cheeks with artificial tears,  
And frame my face to all occasions.  
SHAKESPEARE, *III Henry VI*, iii, 2, 182. (1591)  
See also SMILE: DECEITFUL SMILES.

- 'Tis too much prov'd—that with devotion's visage  
And pious action, we do sugar o'er  
The devil himself.  
SHAKESPEARE, *Hamlet*, iii, 1, 46. (c. 1600)  
O, what may man within him hide,  
Though angel on the outward side!  
SHAKESPEARE, *Measure for Measure*, iii, 2, 285. (1604)  
I want that glib and oily art  
To speak and purpose not.  
SHAKESPEARE, *King Lear*, i, 1, 227. (1605)  
Look like the innocent flower,  
But be the serpent under 't.  
SHAKESPEARE, *Macbeth*, i, 5, 64. (1606)  
Away, and mock the time with fairest show;  
False face must hide what the false heart doth know.  
SHAKESPEARE, *Macbeth*, i, 7, 81. (1606)  
MOUTH OF HONEY, HEART OF GALL, see under DIS-SIMULATION.
- <sup>4</sup> You can make the foulest villainy seem fair.  
(πόλλ' ἂν κακῶς λάτρη σὺ κλέψεις κακά.)  
SOPHOCLES, *Ajax*, l. 1137. (c. 409 B. C.)
- <sup>5</sup> Hypocrisie can finde out a cloke for every rayne.  
UNKNOWN, *A New Enterlude Entitled New Custome*. Act ii, sc. 2. (1573)  
Such a cloke use they [hypocrites] for the rayne.  
WILLIAM SPELMAN, *A Dialoge or Confabulation Between Two Travellers*, p. 56. (c. 1595)
- <sup>6</sup> Joe hates a hypocrite: which shows  
Self-love is not a fault of Joe's.  
UNKNOWN, *On a Hypocrite*. (c. 1780)

## I

## ICE

- <sup>7</sup> That cuts no ice in our set.  
GEORGE ADE, *Artie*. Ch. 11, p. 96. (1896) Is of no importance.  
That doesn't cut any ice with me.  
CLYDE FITCH, *The Climbers*. Act iii. (1901)  
You must cut some ice wid dese people.  
G. B. MCCUTCHEON, *Graustark*, p. 458. (1901)  
Must have some influence.  
Her emotions cut no ice with him.  
J. J. CONNINGTON, *No Past is Dead*, p. 103. (1942)  
That cuts no ice with me.  
JEFFERSON FARJEON, *Murder at a Police Station*, p. 241. (1943)
- <sup>8</sup> In skating over thin ice our safety is in our speed.  
EMERSON, *Essays, First Series: Prudence*. (1841)  
The incessant, breathless round of intermingled sport and pleasure danced on the thin ice of debt.  
OUIDA (LOUISE DE LA RAMÉE), in *Fortnightly Review*, lii, 785. (1892)

- She's skated over thin ice all her life.  
L. K. ANSPACHER, *The Unchastened Woman*. Act i. (1915)  
To indulge in a little bit of risquéting on thin ice  
OGDEN NASH, *King Lear*. (1933)  
To skate on thin ice. To act in dangerous and / or delicate and difficult circumstances.  
PARTRIDGE, *Dictionary of Clichés: Skate*. (1941)  
You skated on such thin ice that you could almost hear it cracking.  
PETER CHEYNEY, *Farewell to the Admiral*. p. 83. (1943) An old proverb says, "When it cracks, it bears; when it bends, it breaks."
- <sup>9</sup> To break the ice. (Scindere glaciem.)  
ERASMUS, *Adagia*. Chil. iii, cent. v, No. 95 (1508) A proverb in many languages for getting things started, or softening up a social stiffness. The Italians say "Rompere il ghiaccio," the French, "Rompre la glace"  
To be the first to break the Ice of the Enterprize.  
SIR THOMAS NORTH, tr., *Plutarch*, p. 89. (1579)

He that hath once broke the ice of impudence, needs not care how deepe he wade in discredite.

THOMAS NASHE, *Pierce Penilesse*. (1592)

If you break the ice, and do this feat,  
Achieve the elder, set the younger free.

SHAKESPEARE, *The Taming of the Shrew*, i, 2, 270. (1594)

On things that are tender and unpleasing, it is good to break the ice, by some whose words are of less weight, and to reserve the more weighty voice, to come in, as by chance.

FRANCIS BACON, *Essays: Of Cunning*. (1597)

[He] At last broke silence, and the Ice.

BUTLER, *Hudibras*, iii, ii, 494. (1678)

To break the ice in making the first overture.

MATEO ALEMAN, *Guzman*. Bk. i, p. 173. (1708)

You see . . . that I break the ice, and begin first.

RICHARDSON, *Pamela*. Bk. i, ch. 9. (1741)

And your cold people are beyond all price.

When once you've broken their confounded ice.

BYRON, *Don Juan*. Canto xiii, st. 38. (1823)

"If he would have the goodness to break the—in point of fact, the ice," said Cousin Feenix.

DICKENS, *Dombey and Son*. Ch. 61. (1848)

To break the ice (figurative). To make a beginning, prepare the way. . . . In mid C. 19–20, generally applied to overcoming coldness or stiffness between strangers.

PARTRIDGE, *Dictionary of Clichés* (1941)

1  
Trust not one night's ice.

HERBERT, *Jacula Prudentum*. No. 455. (1640)

2  
Tut, tut, thou art all ice.

SHAKESPEARE, *Richard III*, iv, 2, 22. (1592)

The bright eyes of our hero thawed all her ice in a moment.

FIELDING, *Tom Jones*. Bk. viii, ch. 4. (1749)

As sure as nature cast Fairbanks for the stuff that kept Eliza from sinking into the river.

O. HENRY (W. S. PORTER), *The Ethics of Pig*. (1908) The reference is to Vice-President C. W. Fairbanks, who was celebrated for his icy demeanor, and to Eliza, of *Uncle Tom's Cabin*, who escaped from the bloodhounds by leaping from cake to cake of ice in crossing the Ohio river.

3  
The fool slides o'er the ice that you should break.

SHAKESPEARE, *Troilus and Cressida*, iii, 3, 215. (1601)

## IDEA

4  
One of the greatest pains to human nature is the pain of a new idea.

WALTER BAGEHOT, *Physics and Politics*, p. 163. (1876)

Every new idea has something of the pain and peril of childbirth about it.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

5  
There is no adequate defense, except stupidity, against the impact of a new idea.

P. W. BRIDGMAN: *The Intelligent Individual and Society*. Ch. 3. (1938)

6  
Ideas are often poor ghosts, but sometimes they are made flesh.

GEORGE ELIOT, *Janet's Repentance*. Ch. 19. (1857)

Ideas are the malignant tumors that destroy a rational life.

DYSON CARTER, *Night of Flame*, p. 333. (1943)

7  
They only who build on Ideas, build for eternity.

R. W. EMERSON, *Essays: Politics*. (1844)

Gibraltar may be strong, but ideas are impregnable.

EMERSON, *Essays: Civilization*. (1870)

An invasion of armies can be resisted; an invasion of ideas cannot be resisted. (On résiste à l'invasion des armées; on ne résiste pas à l'invasion des idées.)

VICTOR HUGO, *Histoire d'un Crime: Conclusion: La Chute*. Ch. 10. (1877) See *Édition Nationale*, vol. xxxvi, p. 649. *The Nation*, in a circular dated 15 April, 1943, quoted probably a paraphrase, "There is one thing stronger than all the armies in the world and that is an idea whose time has come." More poetically,

"Greater than the tread of mighty armies is an idea whose hour has come."

8  
Almost everyone knows this, but it has not occurred to everyone. (Sciunt plerique omnes, sed non omnibus hoc venit in mentem.)

ERASMUS, *Colloquia: The Epicurean*. (c. 1510)

9  
Men possessed with an idea cannot be reasoned with.

FROUDE, *Short Studies: Colonies*. (c. 1870)

10  
No idea is so antiquated that it was not once modern. No idea is so modern that it will not some day be antiquated.

ELLEN GLASGOW, *Address*, before Modern Language Association. (1936)

11  
A favourite theory is a possession for life.

HAZLITT, *Characteristics*. No. 117. (c. 1821)

12  
An idea that is not dangerous is unworthy to be called an idea at all.

ELBERT HUBBARD, *Dict. of Epigrams*. (1910)

13  
I've a sneaking notion . . . I'll git some grand promotion.

DAVID HUMPHREYS, *The Yankee in England*, p. 102. (1815)

To have a sneaking notion for a lady, is to have a timid or concealed affection for her.

J. R. BARTLETT, *Americanisms*, p. 317. (1848)

14  
He who receives an idea from me, receives instruction himself without lessening mine; as he who lights his taper at mine receives light without darkening me.

THOMAS JEFFERSON, *Writings*, xiii, 334. (c. 1800)

15  
What's the bright idea?

RALPH D. PAINE, *Comrades of the Rolling Ocean*, p. 40. (1921)

## IDEALS

1 Mankind has ever been divided into two sects, Materialists and Idealists; the first founding on experience, the second on consciousness.

EMERSON, *Essays: Transcendentalism*. (1842)  
Our ideals are our better selves.

A. B. ALCOTT, *Table Talk: Habits*. (1877)  
There is no force so democratic as the force of an ideal.

CALVIN COOLIDGE, *Speech*, in New York, 27 Nov., 1920.

It is necessary for us not only to have ideals. . . . It is necessary that we act to implement them.

MADAME CHIANG KAI-SHEK, *Address*, before U. S. Senate, 18 Feb., 1943.

2 An ideal, something which . . . ought to be, as distinguished from what is.

JOHN GROTE, *An Examination of Utilitarian Philosophy*, p. 269. (a. 1866)

Ideal, capable of existence only in thought.  
E. R. CONDER, *The Basis of Faith*, p. 111. (1877)

3 Our bitterest wine is always drained from crushed ideals.

ARTHUR STRINGER, *The Devastator*, p. 116. (1944)

## IDLENESS

See also Indolence, Loafing, Sloth

4 The slothful person is the devil's shop, wherein he worketh engines of destruction.

THOMAS ADAMS, *Sermons*, ii, 450. (1629)  
The idle man is the devil's cushion, whereupon he sits and takes his ease.

THOMAS ADAMS, *Works*, p. 197. (1630)  
Idleness . . . the Devil's Cushion, as the Fathers call it.

ALEXANDER ROSS, *The History of the World: Preface*. (1652)

Avoid idleness, which is the devills couch.  
JAMES HOWELL, *Parly of Beasts*, p. 134. (1660).  
The Danes say, "Idleness is the devil's pillow."

An idle brain is the devil's shop.  
JOHN RAY, *English Proverbs*, p. 161. (1678)  
Idle Brains are the Devil's Workhouses.

THOMAS FULLER, *Gnomologia*. No. 3053. (1732)  
Idle fellows are the Devil's Playfellows.

THOMAS FULLER, *Gnomologia*. No. 3054.  
The idle Man is the Devil's Hireling, whose Livery is Rags, whose Diet and Wages are Famine and Diseases.

FRANKLIN, *Poor Richard's Almanack*, 1758  
An empty skull is the devil's workshop.

EDWARD FITZGERALD, *Polonius: Idleness*. (1852)  
The Arabs say, "An idle person has the Devil for a playfellow."

Steady employment . . . keeps one out of mischief, for truly an idle brain is the devil's workshop.

SAMUEL SMILES, *Self-Help*. Ch. 9. (1859) And Smiles cites another saying, "A lazy man is the devil's bolster."

5

It is better to be idle than busy about nothing. (Satius est enim otiosum esse quam nihil agere.)

ATILIUS, as quoted by PLINY, *Epistles*. Bk. i, epis. 9. (c. A. D. 98) Often quoted, "Praestat otiosum esse quam male agere" (It is better to be idle than to do wrong).

Better had it bene for hym (as Erasmus sayth) to have bene ydle then euyll occupied.

EDWARD MORE, *Defence of Women: Dedication*. (1560)

In the night they be not idle,—nether, as the common saying is, "well occupied."

THOMAS HARMAN, *A Caueat for Vagabones*, p. 33. (1567)

The proverb is verified, I am neither idle, nor yet well occupied.

UNKNOWN, *Marriage of Wit and Science*, Act iv, sc. 4. (c. 1570)

It is better to be idle, then ill employed.

GEORGE PETTIE, *Petite Pallace*, p. 63. (1576)

LYLY, *Love's Metamorphosis*, i, 2. (1601)

Better be idle than not well employed.

ROBERTSON, *Phraseologia Generalis*, p. 252. (1681)  
Thence comes the proverb, It is better to be idle, than to be doing something, but to no purpose.

NATHAN BAILEY, tr., *Colloquies*, p. 210. (1725)  
As good do nothing as to no purpose.

THOMAS FULLER, *Gnomologia*. No. 684. (1732)  
He is idle that might be better employed.

THOMAS FULLER, *Gnomologia*. No. 1919.

6

Idleness teacheth much mischief.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiii, 27. (c. 190 B. C.) Oesterley, tr.

Men by doing nothing learn to do evil. (Homines nihil agendo discunt male agere.)

CATO (?), *Disticha*. Bk. i, No. 1. (c. 175 B. C.)  
Salomon seith: that "ydleness techeth a man to do manye yveles."

CHAUCER, *Tale of Melibeus*. Sec. 51. (c. 1387)  
Plato affirmeth that in doynge nothyng men lerne to do evil.

SIR GEOFFREY FENTON, *Bandello*, ii, 63. (1567)  
Cato used to say, That those whiche did nothing, learned to doe yll.

GUAZZO, *Civile Conversation*, ii, 243. (1574)

By doing nothing we learn to do ill.

HERBERT, *Jacula Prudentum*. No. 759. (1640)  
Doing nothing is doing ill.

THOMAS FULLER, *Gnomologia*. No. 1038. (1732)  
DOING NOTHING, see under DEED.

7

Idleness is the canker of the mind.

JOHN BODENHAM, *Belvedere*, p. 131. (1600)  
There is no greater cause of melancholy than idleness; "no better cure than business," as Rhasis holds.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Idleness overthrows all.

BURTON, *Anatomy of Melancholy*, iii, ii, 2, 1.

8

Be not solitary, be not idle.

ROBERT BURTON, *The Anatomy of Melancholy*, his closing prescription for health of body and mind. (1621)

If you are idle, be not solitary; if you are solitary, be not idle.

SAMUEL JOHNSON, *Boswell*, *Life*, 1779.

<sup>1</sup>  
To reprove one of laziness, they will say, Does thou make Idle a coate? that is, a coate for idleness?

RICHARD CAREW, *The Survey of Cornwall*, fo. 56. (1602)

You'll soon learn to shape Idle a coat.

JOHN RAY, *English Proverbs*, p. 254. (1678)

<sup>2</sup>  
Idlers, game-preservers and mere human clothes-horses.

CARLYLE, *Latter-Day Pamphlets*. No. 3. (1850)

<sup>3</sup>  
Prolonged idleness provides food for vice. (Diuturna quies vitiis alimenta ministrat.)

CATO (?), *Disticha*. Bk. i. No. 2. (c. 175 B. C.)

The usual proverbial form is, "Otia omnia vitia parit" (Idleness is the cause of all the vices).

All this debauchery comes from idleness. (Nisi ex nimio otio.)

TERENCE, *Heauton Timorumenos*, l. 108. (163 B. C.)

In neglected fields hurtful weeds spring up. (Neglectis urenda filix innascitur agris.)

HORACE, *Satires*. Bk. i, No. iii, l. 37. (35 B. C.)

Cited by ERASMUS, *Adagia*, ii, ix, 97.

Remove idleness, and Cupid's artillery perishes. (Otia si tollas, periery Cupidinis arcus.)

OVID, *Remediorum Amoris*, l. 139. (c. 1 B. C.)

Idleness brings vice. (Otia dant vicia.)

LUCAN, *Apothegm.* (c. A. D. 50) As quoted by

PONTANUS, *Collectio Proverbiorum*, p. 151.

Idleness leads to lewdness.

*Babylonian Talmud: Kethuboth*, v, 5. (c. 450)

A variation of the Latin proverb, "Otium naufragium castitatis" (Idleness is the shipwreck of chastity). Similarly, "Sicut in stagno generantur vermes, sic in otioso malae cogitationes" (As worms are bred in a stagnant pool, so are evil thoughts in idleness).

The minstre and the norice un-to vyces, Which that men clepe in English ydelnesse.

CHAUCER, *Canterbury Tales: The Second Nonnes Tale; Prologue*, l. 1. (c. 1389)

Mooder off vices, callid idilnesse.

JOHN LYDGATE, *Fall of Princes*. Bk. ii, l. 2249. (c. 1440)

Fe ydelnesse for it is . . . the key of all vyces.

UNKNOWN, *Quatuor Sermones*, p. 35. (c. 1483)

That common strumpet, Idelness,

The very roote of all vyciouness.

JOHN REDFORD, *The Moral Play of Wyt and Science*, l. 347. (c. 1530)

Idleness, which is the well-spring and root of all vice.

THOMAS BECON, *Early Works*, p. 444. (1566)

Idlenes the parent of all vice.

WILLIAM WAGER, *The Longer Thou Livest, The More Fool Thou Art*, sig. C2. (c. 1568)

Idleness is the mistress of wanton appetites, and fortress of lust's gate.

JOHN NORTHBROOKE, *Against Dicing*. (1577)

Idlenesse is the onely nurse and nourisher of

sensual appetite, the first shaft that Cupid shooteth in the hot liuer of a heedelesse louer.

JOHN LYLX, *Euphues* (Arber), p. 111. (1579)  
Idleness, the mother of corruption. (L'oisiveté, mère de corruption.)

MONTAIGNE, *Essays*. Bk. ii, ch. 23. (1580) The French also say, "L'oisiveté nous mène à la mendicité" (Idleness leads to beggary), or "L'ennui est mère de toutes les vices." The Italians say, "L'ozio é il padre di tutti i vizi" (Idleness is the father of all evil), and the Dutch, "Ledigheid is hongers moeder en van diefte volle broeder" (Idleness is hunger's mother and of theft it is full brother).

Sluggish Idlenesse, the nurse of sin.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto iv, st. 18. (1590)

Idlenesse is the roote of all mischief.

UNKNOWN, *Servingmans Comfort*, in HAZLITT, *Inedited Tracts*, p. 158. (1598)

Ten thousand harms, more than the ills I know, My idleness doth hatch.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 133. (1606)

Of idleness comes no goodness.

RANDLE COTGRAVE, *Dictionary: Gueule*. (1611)

FULLER, *Gnomologia*, No. 3696 (1732) amends this to, "Of Idleness never comes any good."

Idlenesse . . . being the mother of all vices.

RICHARD BRATHWAIT, *The English Gentleman*, p. 61. (1630)

Without business, debauchery

HERBERT, *Jacula Prudentum*. No. 1007. (1640)

Men must not be poor; idleness is the root of all evil; the world's wide enough, let 'em bustle.

GEORGE FARQUHAR, *The Beaux' Stratagem*. Act i, sc. 1. (1706)

Idleness and Chastity cannot set their Horses together.

THOMAS FULLER, *Gnomologia*. No. 3058. (1732)

Idleness and Lust are sworn Friends.

THOMAS FULLER, *Gnomologia*. No. 3059.

Idleness is the Dead Sea, that swallows all Virtues.

FRANKLIN, *Poor Richard's Almanack*, 1757

Idleness is the root of all evil.

DICKENS, *David Copperfield*. Ch. 10. (1850)

It has been said that idleness is the parent of mischief, which is very true; but mischief itself is merely an attempt to escape from the dreary vacuum of idleness.

GEORGE BORROW, *Lavengro*. Ch. 14. (1851)

Every child . . . was to be trained up in some business or calling, "idleness being the mother of all sin."

J. A. FROUDE, *History of England*, i, 54. (1856)

Idleness, the teeming mother of the arts!

JOHN BUTLER YEATS, referring to his son, W. B.

Yeats, who was in the habit of lying all day abed when getting an inspiration. (c. 1889)

See BROOKS, *Opinions of Oliver Allston*, p. 51.

<sup>4</sup>  
Lat us nat moulen [grow moldy] thus in ydelnesse.

CHAUCER, *Canterbury Tales: Introduction to The Tale of the Man of Lawe*, l. 32. (c. 1386)

<sup>1</sup> Idleness is only the refuge of weak minds, and the holiday of fools.

LORD CHESTERFIELD, *Letters*, 20 July, 1749.

I look upon indolence as a sort of suicide.

LORD CHESTERFIELD, *Letters*, 26 Feb., 1754

<sup>2</sup> Any excuse for idleness is good enough. (Satis iusta causa cessandi est.)

CICERO, *Ad Atticum*. Bk. ii, epis. 6. (59 B.C.)

A versiflour seith: that "the ydel man excuseth hym in winter, by cause of the grete cold; and in somer, by enchesoun of the hete."

CHAUCER, *Tale of Melibeus*, Sec. 51. (c. 1387)

Idle folk lack no excuses.

JOHN CLARKE, *Paroemiologia*, p. 234. (1670)

RAY, *English Proverbs*, p. 109. (1670)

<sup>3</sup> Perpetual idleness is unendurable. (Quietem sempiternam possit pati.)

CICERO, *De Finibus*. Bk. v, ch. 20, sec. 55. (c. 45 B.C.)

The insupportable labour of doing nothing.

RICHARD STEELE, *The Spectator*. No. 54. (1711)

The sad fatigue of idleness.

MATTHEW GREEN, *The Spleen*, l. 601. (1737)

A life of ease a difficult pursuit.

WILLIAM COWPER, *Retirement*, l. 634. (1781)

The tedium of fastidious idleness.

WORDSWORTH, *The Excursion*. Bk.v, l.430. (1814)

See also under HOLIDAY.

<sup>4</sup> An idler is a watch that wants both hands As useless if it goes as when it stands.

WILLIAM COWPER, *Retirement*, l. 681. (1781)

<sup>5</sup> Through idleness of the hands the house drop-peth through. (In infirmitate manuum perstil-labit domus.)

Old Testament: *Ecclesiastes*, x, 18. (c. 250 B.C.)

<sup>6</sup> The idle mind knows not what 'tis it wants. (Otioso in otio animus nescit quid velit.)

QUINTUS ENNIUS, *Iphigenia: Chorus*. (c. 175 B.C.) See AULUS GELLIUS, *Noctes Atticae*, xix, 10, 12.

<sup>7</sup> Says little, thinks less, and does—nothing at all, faith!

GEORGE FARQUHAR, *The Beaux' Stratagem*. Act i, sc. 1. (1706)

<sup>8</sup> Be always ashamed to catch thyself idle.

FRANKLIN, *Poor Richard's Almanack*, 1741.

Trouble springs from Idleness; Toil from Ease.

FRANKLIN, *Poor Richard's Almanack*, 1756.

Idleness and Pride tax with a heavier hand than Kings and Parliaments.

FRANKLIN, *Letter on Stamp Act*, 11 July, 1765.

<sup>9</sup> Idle Men are dead all their Life long.

THOMAS FULLER, *Gnomologia*. No. 3055. (1732)

The Dead, and only they, should do nothing.

THOMAS FULLER, *Gnomologia*. No. 4469.

<sup>10</sup> Eaten as it were with the rust of idlennesse.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 243. (1574) Pettie, tr.

Idleness is the rust of time.

JEREMY TAYLOR, *Holy Living*. Ch. 1, sec. 1. (1650)

<sup>11</sup> No one is idle who can do anything.

HAZLITT, *Characteristics*. No. 411. (c. 1821)

<sup>12</sup> Be not idle, and you shall not be longing.

HERBERT, *Jacula Prudentum*. No. 310. (1640)

<sup>13</sup> It is more pain to do nothing than something.

GEORGE HERBERT, *Jacula Prudentum*. No. 883. (1640) See under DEED.

Idle folks have the most labour.

JOHN RAY, *English Proverbs*, p. 161. (1678)

"He works hard who has nothing to do."

Idle people take the most Pains.

THOMAS FULLER, *Gnomologia*. No. 3056. (1732)

<sup>14</sup> Both gods and men are angry with a man who lives in idleness. for in nature he is like the stingless drones who waste the labor of the bees, eating without working.

HESIOD, *Works and Days*, l. 303. (c. 800 B.C.)

A glorious lazy drone, grown fat with feeding On others' toil.

PHILIP MASSINGER, *The Great Duke of Flor-ence*. Act i, sc. 2. (1627)

Like a cloistered drone, to read and doze,

In undeserving, undeserved repose.

GEORGE LYTTTELTON, *To Dr. Ayscough*. (1765)

<sup>15</sup> If you work, the idle will soon envy you as you grow rich. (εἰ δὲ κε ἐργάζῃ, τάχα σε ζηλώσει ἀεργός | πλουτεῦντα.)

HESIOD, *Works and Days*, l. 312. (c. 800 B.C.)

Idleness always envies Industry.

THOMAS FULLER, *Gnomologia*. No. 3057. (1732)

<sup>16</sup> Pass by the smithy and its crowded lounge . . . lest bitter winter catch you helpless and poor and you chafe a swollen foot with a shrunken hand. The idle man who waits on empty hope, lacking a livelihood, lays to heart mischief-making. (πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπὶδα μίμνων, | χρήζων βιότοιο, κακὴ προσελέξατο θυμῷ.)

HESIOD, *Works and Days*, l. 498. (c. 800 B.C.)

Idleness is roten slogardye,

Of which ther never comth to good encrees.

CHAUCER, *Canterbury Tales: The Seconde Nonnes Tale, Prologue*, 17 (c. 1389)

Idleness is the mother of poverty.

THOMAS GAINSFORD (?), *The Rich Cabinet*, fo. 73. (1616)

Idleness is the greatest prodigality in the world.

JEREMY TAYLOR, *Holy Living*. Ch. 1, sec. 1

(1650) Cited by Fuller and Franklin.

Idleness is the key of beggary.

JOHN RAY, *English Proverbs*, p. 14. (1670)

Idleness must thank itself, if it go barefoot.

THOMAS FULLER, *Gnomologia*. No. 3062. (1732)

Whoe'er an idle life will lead,

Must take starvation as his meed.

(Yi shêng lan to, jên chí shou o.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2407. (1875)

On the contrary, the philosophers say, Idleness is the mother of luxury. (Au contraire disent les Philosophes, Oysieté estre mere de Luxure.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 31. (1545)

<sup>1</sup> Strenuous inactivity urges us on. (Strenua nos exercet inertia.)

HORACE, *Epistles*. Bk. i, epis. 11, l. 28. (20 B.C.)

The Commons, faithful to their system, remained in a wise and masterly inactivity.

SIR JAMES MACKINTOSH, *Vindiciae Gallicae*.

(1837) Sec. 1, p. 44. (1791) Mackintosh seems, without question, to have been the inventor of "masterly inactivity."

If the government should be taught that the highest wisdom of a state is a wise and masterly inactivity, an invaluable blessing will be conferred.

JOHN C. CALHOUN (1831) See *Works* (1874), v, 143.

Disciplined inaction.

SIR JAMES MACKINTOSH, *History of the Revolution in England in 1688*. Ch. 7. (c. 1830)

<sup>2</sup> Have something to do, so that the devil will always find you occupied. (Fac et aliquid operis, ut semper te diabolus inveniat occupatum.)

SAINT JEROME (HIERONYMUS), *Epistles*. No. 125. (c. A.D. 400) Jehan de Vigny attributes the saying to Saint Jerome in French form, "Fais toujours aucune chose de bien, que le diable ne te trouve oyseux" (Do always some good deed that the devil may not find you idle). HENDERSON, *Latin Proverbs*, p. 74, cites two shorter forms, "Daemon te nunquam otiosum inveniat" (Let the devil never find you idle), and "Res age, tutus erit" (Employ yourself, you will be safe), quoting Ovid's advice on the remedies of love. Henderson adds, "Constant occupation prevents temptation."

Therefore seith seint Jerome: "doth somme gode dedes, that the devel which is our enemy ne finde yow nat unoccupied."

CHAUCEER, *Tale of Melibeus*, Sec. 51. (c. 1387)

In works of labour or of skill

I would be busy too;

For Satan finds some mischief still

For idle hands to do.

ISAAC WATTS, *Against Idleness*. (1720)

If the Devil find a man idle, he'll set him to work.

JAMES KELLY, *Scottish Proverbs*, p. 221. (1721)

FULLER, *Gnomologia*. No. 2705. (1732)

Satan is a hard boss to work for. When other people are having their vacation is when he keeps you the busiest. As old Dr. Watts or St. Paul or some other diagnostician says: "He always finds somebody for idle hands to do."

O. HENRY, *A Midsummer Masquerade*. (1908)

Keep the ladies busy and that keeps them out of mischief.

DuBois, *Death Comes to Tea*, p. 195. (1940)

Better keep busy, and the devil won't find so much for your idle hands to do.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 147. (1941)

<sup>3</sup> Perhaps man is the only being that can properly be called idle.

SAMUEL JOHNSON, *The Idler*. No. 1. (1758)

Every man is, or hopes to be, an Idler.

SAMUEL JOHNSON, *The Idler*. No. 1.

As peace is the end of war, so to be idle is the ultimate purpose of the busy.

SAMUEL JOHNSON, *The Idler*. No. 1.

We would all be idle if we could.

SAMUEL JOHNSON. (1776) BOSWELL, *Life*, iii, 13.

<sup>4</sup> Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is sloth.

KHATI I, KING OF EGYPT, *Teaching*. No. xxv. (c. 2500 B.C.) Budge, tr.

Great is the idleness which prevails in heaven. (Magna otia caeli.)

JUVENAL, *Satires*. Sat. vi, l. 394. (c. A.D. 120)

<sup>5</sup> An idle person tempts the devil to tempt him.

RICHARD KINGSTON, *Apophthegmata Curiosa*, p. 57. (1709)

He that is busy, is tempted but by one Devil; he that is idle, by a Legion.

THOMAS FULLER, *Gnomologia*. No. 2171. (1732)

When we do ill, the Devil tempteth us; when we do nothing, we tempt him.

THOMAS FULLER, *Gnomologia*. No. 5620.

The Turks have a proverb which says, that The devil tempts all other men, but that idle men tempt the devil.

C. C. COLTON, *Lacon*. Pt. i, No. 70. (1820)

Cited also by LORD AVEBURY, *The Pleasures of Life*. Pt. i, ch. 6. The Italians have the same proverb, "Il diavolo tenta tutti, ma l'ozioso tenta il diavolo."

<sup>6</sup> Idleness is ever the root of indecision. (Variam semper dant otia mentem.)

LUCAN, *De Bello Civili*. Bk. iv, l. 704. (c. A.D. 50)

<sup>7</sup> Not to lye in idlenesse, that is, that sloth shoulde be abhorred.

JOHN LYLY, *Euphues* (Arber), p. 148. (1579)

Quoted as a saying of Pythagoras.

As good it is to be an addle egge, as an idle bird

LYLY, *Euphues and His England*, p. 207.

<sup>8</sup> Why stand ye here all the day idle? (τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;)

New Testament: Matthew, xx, 6. (c. A.D. 70)

The Vulgate is, "Quid hic statis tota die otiosi?"

I live an idle burden to the ground.

POPE, tr., *The Iliad*. Bk. xviii, l. 134. (1720)

As idle as a painted ship Upon a painted ocean.

COLERIDGE, *The Ancient Mariner*. Pt. ii. (1798)

Idler than the toad. (Plus oisif que le crapaud.)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 2. (1873)

<sup>9</sup> You see how inactivity spoils an idle body, how water acquires a taint unless it is in motion. (Cernis ut ignavum corrumpant otia

corpus, | ut capiant vitium, ni moveantur, aquae.)

OVID, *Ex Ponto*. Bk. i, epis. v, l. 5. (A. D. 13)  
Expect poison from the standing water.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

<sup>1</sup> For me idleness is death. (Mors nobis tempus habetur iners.)

OVID, *Ex Ponto*. Bk. i, epis. v, l. 44. (A. D. 13)  
Much difference is there between lying idle and lying buried. (Multum interest inter otium et conditivum.)

SENECA, *Ad Lucilium*. Epis. lxxxii, sec. 3. (a. A. D. 64)

Idleness is the sepulchre of a living man.

J. G. HOLLAND, *Gold-Foil: Indolence*. (1859)

<sup>2</sup> That idle but delightful condition of doing nothing. (Illud iners quidem, iucundum tamen nihil agere.)

PLINY THE YOUNGER, *Epistles*, Bk. viii, epis. 9. (c. A. D. 98)

The sweetness of being idle. (Inertiae dulcedo.)

TACITUS, *Agricola*. Sec. 3. (c. A. D. 98) The origin, perhaps, of the pseudo-Italian phrase, "Dolce far niente" (The sweet condition of doing nothing). Another proverbial Latin phrase is "Vis inertiae" (The power of idleness).

But see, while idly I stood looking on,  
I found the effect of love in idleness.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 155. (1594)

<sup>3</sup> Do not sit on a peck measure. (μὴ ἐπὶ χοτύκῳ καθίσαι.)

PLUTARCH, *Moralia: Education of Children*. Sec. 12E. (c. A. D. 95) Plutarch is quoting a proverb, meaning that one should avoid idleness.

<sup>4</sup> Idleness turns the edge of wit.

JOHN RAY, *English Proverbs*, p. 14. (1670)

Idleness makes the Wit rust.

THOMAS FULLER, *Gnomologia*. No. 3061. (1732)

<sup>5</sup> A man may spit in his loof [palm] and do little.

JOHN RAY, *Proverbs: Scottish*, p. 229. (1678)

A variation is, "A man may spit in his nieve [hand] and do nothing."

<sup>6</sup> I am never less idle than when I have nothing to do. (Numquam se minus otiosum, quam cum otiosus.)

SCIPIO AFRICANUS, *Apothegm*. (c. 190 B. C.) As quoted by CICERO, *De Officiis*, bk. iii, ch. 1, sec. 1.

<sup>7</sup> Nothing is so certain as that the evils of idleness can be shaken off by hard work. (Nihilque tam certum est quam otii vitia negotio discuti.)

SENECA, *Ad Lucilium*. Epis. lvi, sec. 9. (c. A. D. 64)

<sup>8</sup> "Got a great deal to do," retorted Jog, who, like all thoroughly idle men, was always dreadfully busy.

R. S. SURTEES, *Mr. Sponge's Sporting Tour* Ch. 53. (1853)

Idle folk have the least leisure.

C. H. SPURGEON, *John Ploughman's Talk*. Ch 1. (1869)

The idle man has so much to do

That he never has time to be sad.

JOHN HAY, *The Enchanted Shirt*. (1871)

<sup>9</sup> In the diligence of his idleness. (Diligenter per vacuitatem suam.)

*Apocrypha: The Wisdom of Solomon*, xiii, 13 (c. 100 B. C.)

Rushing to and fro, busily employed in idleness. (Trepide concursans, occupata in otio.)

PHAEDRUS, *Fables*. Bk. v, fab. 2. (c. 25 B. C.)

<sup>10</sup> He will not eat the bread of idleness.

UNKNOWN, *Book of Songs (Shiking)*. (c. 1000 B. C.) Quoted by MENCIVS, vii, i, 32.

She looketh well to the ways of her household, and eateth not the bread of idleness. (Consideravit semitas domus suae, et panem otiosa non comedit.)

*Old Testament: Proverbs*, xxxi, 27. (c. 300 B. C.)

## IDOLATRY

<sup>11</sup> Four species of idols beset the human mind: idols of the tribe; idols of the den; idols of the market; and idols of the theatre.

FRANCIS BACON, *Novum Organum: Summary of the Second Part*. Aphorism 39. (c. 1625)

<sup>12</sup> All men are idolaters, some of fame, others of self-interest, most of pleasure. (Todos son idólatras, unos de la estimacion, otros del interes, y los más del deleite.)

BALTASAR GRACIAN, *Oráculo Manual* Maxim 26. (1647)

<sup>13</sup> An image-maker never worships the gods.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 137. (1937)

<sup>14</sup> In that day a man shall cast his idols to the moles and to the bats. (In die illa proiciet homo idola . . . talpas et vespertiliones.)

*Old Testament: Isaiah*, ii, 20. (c. 725 B. C.)

<sup>15</sup> A dreadful Bugbear to the Women, call'd Mumbo-Jumbo, which is what keeps the Women in awe.

FRANCIS MOORE, *Travels into the Inland Parts of Africa*, p. 40. (1738)

You might have been High Priest to Mumbo-Jumbo.

HOOD, *Ode to Rae Wilson*. St. 24. (1837)

The name of Mompert had become a sort of Mumbo-Jumbo.

GEORGE ELIOT, *Daniel Deronda*. Ch. 28. (1876)



Erudition . . . a hideous idol, a Mumbo-Jumbo.

A. C. BENSON, *The Upton Letters*, p. 259. (1907)  
Mumbo-Jumbo, God of the Congo.

VACHEL LINDSAY, *The Congo*. (1914)

1 How can an idol accomplish the desires of a man when of itself it cannot drive away a fly.

SADI, *Bustan*. Ch. x, Apologue 3. (c. 1257)

2 Idolatry is in a man's own thought, not in the opinion of another.

JOHN SELDEN, *Table-Talk: Idolatry*. (c. 1650)

3 The god of my idolatry.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 114. (1595)

She is the goddess of my idolatry.

FANNY BURNEY, *Letter to Miss S. Burney*, 5 July, 1778.

Thou god of our idolatry, the Press.

WILLIAM COWPER, *The Progress of Error*, l. 461. (1780)

### IF

4 If I am king and if my brother die.—  
Two ifs scarce make one possibility.

JOHN DRYDEN, *The Conquest of Granada*. Pt. i, act ii, sc. 1. (1670)

"If I enter Laconia I will level your city to the dust," said Philip of Macedon to the Spartans. Their rejoinder was "If!"

F. E. HULME, *Proverb Lore*, p. 93. (1902)

5 'Tis but a mirror, shows one image forth,  
And leaves the future dark with endless "ifs."

GEORGE ELIOT, *The Spanish Gipsy*. Bk. ii, l. 214. (1868)

6 For that ye ought to say, If the Lord will,  
we shall live, and do this, or that. (ἐὰν ὁ κύριος θέλῃ.)

*New Testament: James*, iv, 15. (c. A. D. 44)

Hence, "If the Lord will" came to be known as St. James's reservation, and "Sub reservatione Jacobaeo" became a Latin proverb. The *Vulgate* is, "Si Dominus voluerit."

7 If you can dream—and not make dreams  
your master;

If you can think—and not make thoughts  
your aim;

If you can meet with Triumph and Disaster  
And treat those two impostors just the  
same; . . .

If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my  
son!

RUDYARD KIPLING, *If*—. (1910) Said to have  
been written with George Washington in  
mind.

8 "If" is the epitaph on the tomb of opportunity.

PHILIP MOELLER, *Madame Sand*. Act i. (1917)

9 What quod the protectour thou seruest me I  
wene with iffes and andes.

SIR THOMAS MORE, *The Historie of Kyng Richard the Third*, p. 47. (1513)

Bodge vp a blanke verse with ifs and ands.

THOMAS NASHE, *Greene's Menaphon: Intro*. (1589)

What, Villaine, ifs and ands?

THOMAS KYD, *The Spanish Tragedie*. Act ii, sc. 1, l. 77. (1592)

Well, well, with ifs and ands

Mad men leave rocks and leap into the sands.

ROBERT DAVENPORT, *King John and Matilda*. Act i, sc. 2. (c. 1624)

Absolutely, and without any ifs and ands.

RALPH CUDWORTH, *The True Intellectual System of the Universe*, p. 723. (1678)

Without Ifs and Ands; plane, absolute.

ROBERTSON, *Phraseologia Generalis*, p. 90. (1681)

If, and An, spoils many a good charter. (Suppositio nihil ponit in re.)

KELLY, *Scottish Proverbs*, p. 209. (1721)

Then he came with his If's and And's.

SAMUEL RICHARDSON, *Clarissa*, v, 237. (1748)

"If a poor man's prayer can bring God's curse down . . ."

"If ifs and ans were pots and pans."

KINGSLEY, *Alton Locke*. Ch. 10. (1850)

There is also the old doggerel, If ifs and ands were pots and pans, Where would be the work for Tinkers' hands?

*Notes and Queries*, Ser. vii, i, 71. (1886)

10 If only I could. (εἰ γὰρ ὤφελον.)

PLUTARCH, *Moralia: The E at Delphi*. Sec. 386D. (a. A. D. 95) Quoting the proverbial expression of a wish, illustrating the importance of "if."

11 Your proposals are so full of ifs and buts, that I know not how to make anything of them. (Tant y de Si, & de Mais.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 10. (1545)

But me no buts.

HENRY FIELDING, *Rape upon Rape*. Act ii, sc. 2. (1730) HILL, *The Snake in the Grass*. Sc.

1. (c. 1740) TROLLOPE, *Barchester Towers*, Ch. 47. (1857) GARDNER, *The Case of the Turning Tide*, p. 33. (1941), etc., etc.

The man who invented 'if' and 'but' must surely have transformed chopped straw into gold. (Der Mann, der das Wenn und das Aber erdacht, | Hat sicher aus Häckerling Gold schon gemacht.)

G. A. BÜRGER, *Der Kaiser und der Abt*. (c. 1772) The Germans also say, "Alles wäre gut, wäre kein aber dabei" (All would be well were it not for the 'buts').

"But me no buts." Make no objection!: [a cliché] from ca. 1820. Mrs. Centlivre used the phrase in 1708, but it was Scott's employment of it in *The Antiquary*, 1816, which popularized it.

PARTRIDGE, *Dictionary of Clichés: But*. (1941)

12 If my aunt had been a man, she'd have been my uncle.

JOHN RAY, *English Proverbs*, p. 202. (1813)

The Germans say, "Wenn meine Tante Räder hätte, wäre sie ein Omnibus" (If my aunt had wheels, she would be an omnibus); the French, "Avec un 'si' on mettrait Paris dans une bouteille" (With an 'if' we might put Paris in a bottle); the Danes, "Had it not been for an 'if,' the old woman would have bitten the wolf."

<sup>1</sup> Your If is the only peace-maker; much virtue in If.

SHAKESPEARE, *As You Like It*, v, 4, 105. (1600)

### IGNORANCE

See also Knowledge and Ignorance; Knowledge: Not to Know; Wisdom and Ignorance

<sup>2</sup> To be ignorant of one's ignorance is the malady of the ignorant.

A. B. ALCOTT, *Table Talk: Discourse*. (1877)

<sup>3</sup> The ignorant arise and seize heaven itself. (Surgunt indocti et caelum rapiunt.)

ST. AUGUSTINE, *Confessions*. Bk. viii, sec. 8. (A. D. 397)

<sup>4</sup> An ignorant man will always be the first to be heard.

*Babylonian Talmud: Megillah*, fo. 12b. (c. 450)

<sup>5</sup> There is no poverty except in ignorance.

*Babylonian Talmud: Nedarim*, fo. 41a. (c. 450)

There is no darkness but ignorance.

SHAKESPEARE, *Twelfth Night*, iv, 2, 47. (1599)

I know no disease of the soul but ignorance.

BEN JONSON, *Explorata: Ignorantia Animae*. (1636)

There is no slavery but ignorance.

R. G. INGERSOLL, *Liberty of Man, Woman and Child*. (c. 1880)

There is no blindness like ignorance.

S. G. CHAMPION, *Racial Proverbs*, p. 358. (1938) A Bhuddist proverb.

<sup>6</sup> He ran with ladder and rope, but could not learn.

*Babylonian Talmud: Nedarim*, fo. 89b. (c. 450)

Thou hast dived [for pearls] and brought up a potsherd.

*Babylonian Talmud: Baba Kamma*, fo. 91a.

<sup>7</sup> Ignorance is not innocence, but sin.

BROWNING, *The Inn Album*. Sec. 5. (1875)

Of all the forms of innocence, mere ignorance is the least admirable.

A. W. PINERO, *The Second Mrs. Tanqueray*. Act ii. (1893)

Ignorance is the night of the mind.

S. G. CHAMPION, *Racial Proverbs*, p. 365. (1838) A Chinese proverb.

<sup>8</sup> Ignorance which supports me is better than wisdom which I must support.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 196. (1817) Rather take from a fool than give to the wise.

<sup>9</sup> I am not ashamed to confess that I am ignorant of what I do not know. (Nec me pudet fateri nescire quod nesciam.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 25, sec. 60. (45 B. C.)

The acknowledgement of ignorance is one of the surest proofs of judgment that I can find. (La reconnaissance de l'ignorance est l'un des plus beaux et plus surs témoignages de jugement qui je trouve.)

MONTAIGNE, *Essays*. Bk. ii, ch. 10. (1580)

The man who confesses his ignorance shows it once; the man who tries to conceal it shows it many times.

S. G. CHAMPION, *Racial Proverbs*, p. 442 (1938) A Japanese proverb.

<sup>10</sup> If any man be ignorant, let him be ignorant. (εἰ δέ τις ἀγνοεῖ, ἀγνοείτω.)

*New Testament: I Corinthians*, xiv, 38. (A. D.

57) The Vulgate is, "Si quis autem ignorat, ignorabitur."

<sup>11</sup> Ignorance never settles a question.

BENJAMIN DISRAELI, *Speech*, House of Commons, 14 May, 1866.

<sup>12</sup> Be not ignorant of any thing in a great matter or a small. (Iustifica pusillum, et magnum similiter.)

*Apocrypha: Ecclesiasticus*, v, 15. (c. 190 B. C.)

<sup>13</sup> Oh, more than Gothic ignorance!

FIELDING, *Tom Jones*. Bk. vii, ch. 3. (1749)

<sup>14</sup> Shun the ignorant who feign piety, and the learned who are corrupt.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 74. (c. 1050)

The absence of the ignorant is never regretted.

IBN GABIROL, *Mibhar ha-Peninim*. No. 437

<sup>15</sup> There is nothing more terrible than ignorance in action. (Es ist nichts schrecklicher als eine tätige Unwissenheit.)

GOETHE, *Sprüche in Prosa*. (1819)

<sup>16</sup> Those which knowe nothing, thinke they know all thinges, and holde their ignorance for wisdom.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 93. (1574) Pettie, tr.

The dull sneer of self-loved ignorance.

P. B. SHELLEY, *Prometheus Unbound*. Act iii, sc. 4. (1820)

The recipe for perpetual ignorance is: be satisfied with your opinions and content with your knowledge.

ELBERT HUBBARD, *The Philistine*, v, 23. (1897)

The tragedy of ignorance is its complacency.

ROBERT QUILLEN, in syndicated editorial, 1932.

<sup>17</sup> Great evill is caused by that ignorance, which seemeth to it selfe sapience.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 112. (1574) Pettie, tr. Quoted.

As hunger and thirst is an emptiness of the body, so is ignorance an emptiness of the minde.

GUAZZO, *Civile Conversation*, ii, 121.

Ignorance is a kinde of folly.

GUAZZO, *Civile Conversation*, ii, 213.

Ignorance is a voluntary misfortune.

NICHOLAS LING, ed., *Politeuphuia*, p. 63. (1669)

1 It may very truly bee saide, that it is not so much commendation to a man to bee learned, as it is shame to bee unlearned.

STEFANO GUAZZO, *Civile Conversation*. Bk ii, p. 216. (1574) Pettie, tr.

Being ignorant is not so much of a shame. as being unwilling to learn.

FRANKLIN, *Poor Richard's Almanack*, 1755

2 The ignorant in comparison of the learned, are worse then dead.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 51. (1574) Pettie, tr.

3 They condemn what they can't comprehend. (Damnant quod non intelligunt.)

ALFRED HENDERSON, *Latin Proverbs*, p. 74. (1869) Quoting Cicero.

The disapprobation of the unintelligent is the hallmark of merit and of truth.

E. A. HOOTEN, *Twilight of Man*, p. 32. (1939)

4 It is better to conceal ignorance. (*ἀμαθίην κρύπτειν ἀμεινον.*)

HERACLEITUS, Frag. 95, Diels. (c. 500 B.C.) Quoted by PLUTARCH, *Moralia*, 439D.

5 The ignorant hath an Eagle's wings and an Owl's eyes.

HERBERT, *Jacula Prudentum*. No. 901. (1640)

6 A man's ignorance is as much his private property and as precious in his own eyes, as his family Bible.

O. W. HOLMES, *The Young Practitioner*. Lecture in New York, 2 March, 1871.

7 If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

JEFFERSON, *Letter to Colonel Yancy*. (1816) No nation is permitted to live in ignorance with impunity.

THOMAS JEFFERSON, *Writings*. Vol. xix, p. 407.

8 Ignorance, madam, pure ignorance.

SAMUEL JOHNSON, in reply to the lady who asked why "pastern" was defined in his dictionary as, "the knee of the horse." See Boswell, *Life*, 1755.

9 Ignorant to twenty-three carats. (Ignorante à vingt et trois carats.)

LA FONTAINE, *Fables*. Bk. vii, fab. 15. (1678) A proverbial expression for almost completely ignorant, as "Ignorante à vingt-quatre carats" means entirely so. Gold of twenty-three carats is almost completely pure, that of twenty-four carats entirely so.

10 For *ignorantia non excusat*, as ich have herd. WILLIAM LANGLAND, *Piers Plowman*. Text C, passus xiv, l. 128. (1362) "Ignorantia non excusat" (Ignorance does not excuse), a medieval proverb, usually expanded to "Ignorantia legis excusat neminem" (Ignorance of the law excuses no one). However there is another law proverb which says, "Ignorantia facti excusat" (Ignorance of fact is an excuse).

Faults of Ignorance are excusable only, where the Ignorance it self is so.

THOMAS FULLER, *Gnomologia*. No. 1510. (1732)

11 She guessed the ignorant would always be a prey for the unscrupulous.

MARY LASSWELL, *Suds in Your Eye*, p. 119. (1942)

12 The ignoraunt, which are alwayes enimyes to learning.

JOHN LYLY, *Euphues* (Arber), p. 153. (1579) To learning and law there's no greater foe, than they that nothing know.

ROBERT GREENE, *Works*, xii, 103. (1592)

Art hath an enemy call'd ignorance.

BEN JONSON, *Every Man Out of His Humour: Prologue*. (1599) A rendering of the Latin proverb, "Artem non habere inimicum nisi ignorantem."

For thus the saying goes, and I hold so:

Ignorance only is true wisdom's foe.

GEORGE WITHER, *Abuses Stript and Whipt* Bk. ii, sat. 1. (1613)

13 He who wishes to cure his ignorance, must first confess it. (Qui vult guarir de l'ignorance, il faut la confesser.)

MONTAIGNE, *Essays*. Bk. iii, ch. 11. (1595)

14 The worst part of ignorance, is making good and ill seeme alike.

SIR THOMAS OVERBURY, *Newes of My Morning Worke*. (1613) In *Newes from the Lower End of the Table* he adds, "Ignorance is an insensible hunger."

15 It is well for men to be in ignorance of many things. (Multa viros nescire decet.)

OVID, *Artis Amatoriae*. Bk. iii, l. 229. (c. 1 B.C.) He will be ignorant of nothing, though it be a shame to know it.

THOMAS ADAMS, *Diseases of the Soul*. (1616) There are many things of which a wise man might wish to be ignorant.

R. W. EMERSON, *Essays: Demonology*. (1877)

16 Untrained, you're trying to do trained work. (Indoctus quam docte facis.)

PLAUTUS, *Trinummus*, l. 630. (c. 194 B.C.) I was compelled to assume the second place at the helm, although I did not know how to hold an oar. (Secundus locus gubernaculorum mihi traderetur, qui remum tenere non noveram.)

ST. AUGUSTINE, *Epistles*. No. xxi, sec. 1. (A.D. 391)

Wild pimpernel among the vegetables. (κόρχοπος ἐν λαχανοῖς.)

SUIDAS, *Lexicon*, iv, 57. (c. 950) ERASMUS (*Adagia*, i, vii, 21) gives it as "Etiam corchorus inter olera." "A blue bird in the poultry yard"; "A swan among geese."

The notes of the crested lark among the ignorant. (ἐν ἀνοήτοις καὶ κόρυδος φθέγγεται.)

SUIDAS, *Lexicon*, iii, 81. (c. 950) ERASMUS, *Adagia*, ii, ii, 92, has "Inter doctos etiam Corydus sonat."

The sow teaching Minerva. (Sus Minervam.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 40. (1508)

The ignorant teaching the learned. See under MINERVA.

The owl sings to the nightingale. (Bubo canit lusciniæ.)

ERASMUS, *Adagia*, iv, iv, 12.

There is nothing in this world more odious than an ignorant person, which will contend with the learned, like as the Pie did with the Nightingale in musicke.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 222. (1574) Pettie, tr.

The blind man wishes to show the way. (Caecus iter monstrare vult.)

HENDERSON, *Latin Proverbs*, p. 44. (1869)

1 In fighting ignorance too much candor is silly. (Contra imprudentem stulta est nimia ingenuitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 122. (c. 43 B. C.)

You would go wrong less often if you knew your ignorance. (Minus saepe pecces si scias quid nescias.)

PUBLILIUS SYRUS, *Sententiae*. No. 416.

2 You men of the other world say that ignorance is the mother of all evils. (Vous autres de l'autre monde dites que ignorance est mere de tous maux.)

RABELAIS, *Pantagruel*. Bk. v, ch. 7. (1552) Ch. 8 in Motteux' translation.

For ignorance, he said, is the mother of true piety, which he called devotion. (Ignorantia enim, inquit, mater est verae pietatis, quam ille appellavit devotionem.)

BISHOP JOHN JEWEL, *Works*. Vol. iii, pt. ii, p. 1202. (1559) Bishop Jewel is referring to Henry Cole, Dean of St. Paul's, and the *Disputation with the Papists at Westminster*, 31 March, 1559. Cole was one of the eight Romanist disputants, and his phrase soon became famous

I, Ignorance, am the mother of true devotion. UNKNOWN, *New Custom*. Act i, sc. 1. (1573) Ignorance . . . was wont to be termed the mother of deuotion.

GABRIEL HARVEY, *Works*, ii, 138. (1593)

The best meanes . . . is to keep them still in ignorance: for Ignorance is the mother of deuotion.

ROBERT BURTON, *The Anatomy of Melancholy*, iii, iv, i, 2. (1621)

Sing not, thou Roman siren, that ignorance is the dam of devotion, to breed it.

THOMAS ADAMS, *Sermons*, ii, 411. (1629)

It was a maxime that over-ruled the foregoing times, that ignorance was the mother of devotion.

SIR ROBERT NAUNTON, *Fragmenta Regalia* (Arber), p. 15. (c. 1630)

That Ignorance makes devout, if right the Notion, Troth, Rufus, thou 'rt a Man of Great Devotion.

FRANKLIN, *Poor Richard's Almanack*, 1750.

Better a reverent ignorance

Than knowledge atheistic.

ALEXANDER SMITH, *Dreamthorp*. Ch. 11. (1863)

Ignorance is the mother of admiration.

CHAPMAN, *Widow's Tears*. Act ii, 4. (1612)

Ignorance is the mother of presumption and of errors.

TORRIANO, *Piazza Universale*, p. 116. (1666)

Ignorance is the mother of impudence.

H. G. BOHN, *Handbook of Proverbs*, p. 422. (1855) See under IMPUDENCE.

3 You know, Percy, everybody is ignorant, only on different subjects.

WILL ROGERS, *The Illiterate Digest*, p. 64. (1924)

4 Better a dragon for a friend than an ignorant man.

SADI, *Pand Namah* (*Scroll of Wisdom*). Sec. 10. (c. 1260)

5 The ignorant man thinks that he knows everything.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 26. (c. 900)

6 A witless man, in company, had best keep silence, for as long as his mouth is shut no one will discover his ignorance.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 27. (c. 900)

There is no better ornament for the ignorant than silence.

SADI, *Gulistan*. Ch. viii, Maxim 36. (c. 1258) If there are two things not to be hidden—love and a cough—I say there is a third, and that is ignorance, when once a man is obliged to do something besides wagging his head.

GEORGE ELIOT, *Romola*. (1863)

7 Ignorance is a feeble remedy for our ills. (Iners malorum remedium ignorantia est.)

SENECA, *Oedipus*, l. 515. (A. D. 60)

8 The common curse of mankind, folly and ignorance.

SHAKESPEARE, *Troilus and Cressida*, ii, 3, 30. (1601)

Ignorance and inconsideration are the two great causes of the ruin of mankind.

JOHN TILLOTSON. (c. 1675) As quoted by JOHN ADAMS, *Dissertation on Canon Law*. (1765)

Ignorance is the root of all evil.

RUTH FEINER, *Young Woman of Europe*, p. 157. (1942)

9 Our lives are universally shortened by our ignorance.

HERBERT SPENCER, *Principles of Biology*. Pt. vi, ch. 12, sec. 372. (1864)

Drink to heavy Ignorance!

Hob-and-nob with brother Death!

TENNYSON, *The Vision of Sin*, l. 193. (1842)

1 Than an ignorant man nothing is more unreasonable; he thinks nothing right except what he has done himself. (Nisi quod ipse fecit nil rectum putat.)

TERENCE, *Adelphoe*, l. 98. (160 B. C.)

It is easier to snatch a pearl from the jaws of a crocodile than to change the ideas of an ignorant person.

UNKNOWN, *Niti Sastras (Moral Stanzas)* (c. 1250)

2 The ignorant are courageous. (ἀμαθία θράσος.)

THUCYDIDES, *History*. Bk. ii, sec. 40. (c. 410 B. C.)

3 In knowing nothing is the sweetest life. (ὁ τῷ φρονεῖν γὰρ μὴδὲν ἥδιστος βίος.)

SOPHOCLES, *Ajax*, l. 554. (c. 409 B. C.) Cited by ERASMUS, *Adagia*, ii, x, 81, with the Latin rendering, "Suauissima hic est uita, si sapias nihil," and the derived proverb, "In nihil sapiendo iucundissima vita" (In knowing nothing is the happiest life). Storr (Loeb) renders the line, "For ignorance is life's extreme bliss."

To know nothing is the happiest life. (Nihil scire est vita iucundissima.)

ERASMUS, *Moriae Encomium*. Sec. 8. (1524)

From hence the Proverb hath his beginning, That it is a sweet life to bee unlearned.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 163. (1574) Young, tr.

Where ignorance is bliss,

'Tis folly to be wise.

THOMAS GRAY, *Ode on a Distant Prospect of Eton College*, last lines. (1742) PARTRIDGE, *Dictionary of Clichés: Blissful*, says Gray's lines generated the phrase "blissful ignorance," long since a cliché.

Be ignorance thy choice, where knowledge leads to woe.

JAMES BEATTIE, *The Minstrel*. Bk. ii, st. 30. (1768)

Hys was the Blisse of Ignorance, but We, being born to bee learned, and unhappye withal, have nought but the Ignorance of Blisse.

THOMAS HOOD, *Sentimental Journey from Islington to Waterloo Bridge*. (a. 1845)

Where ignorance is bliss, a little learning is a dangerous thing.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 49. (1943)

ILLNESS, see Sickness

## ILLUSION

4 Time strips our illusions of their hue.

BYRON, *Don Juan*. Canto v, st. 21. (1818)

We strip illusion of her veil.

THOMAS BAILEY ALDRICH, *Realism*. (1874)

5 Illusions, however innocent, are deadly as the canker-worm.

FROUDE, *Short Studies: Calvinism*. (c. 1870)

6 It is natural for man to indulge in the illusions of hope.

PATRICK HENRY, *Speech*, Virginia House of Delegates, 23 March, 1775. See under HOPE.

7 An illusion is the false appreciation of real sensation.

HULME, tr., *De Boismont's Hallucinations*. Ch.

1. (1859) As distinguished from hallucination, which has no basis in reality.

8 Here we wander in illusions.

SHAKESPEARE, *The Comedy of Errors*, iv, 3. 42. (1593)

9 I have, alas, only one illusion left, and that is the Archbishop of Canterbury.

SYDNEY SMITH, *Epigram*. (c. 1840) See LADY

HOLLAND, *Memoir*. Vol. i, ch. 9, p. 231.

I'm proof against all illusions except illusions which flatter me.

BERNARD SHAW. See PEARSON, *G.B.S.*, p. 110.

10 In lifting our eyes to the firmament, we see all the stars, as it were, attached to the same dome. But this is merely an optical illusion.

RICHARD SULLIVAN, *A View of Nature*. Vol. ii, ch. 48, p. 381. (1794)

11 Plunge ourselves deep into the sweet illusion.

EDWARD YOUNG, *The Revenge*, v, 2. (1721)

Hope—divine illusion!

TOBIAS SMOLLETT, *The Regicide*, iii, 1. (1749)

Trust . . . to what the world calls illusions.

H. W. LONGFELLOW, *Evangeline*. Pt. ii, sc. 2, l. 114. (1847)

Dream on! there's nothing but illusion true!

O. W. HOLMES, *The Old Player*. (1861)

Don't part with your illusions. When they are gone, you may still exist, but you have ceased to live.

MARK TWAIN, *Pudd'nhead Wilson's Calendar* (1893)

Our grandeur lies in our illusions.

SAMUEL HOFFENSTEIN, *Grandeur*. (1928)

## IMAGINATION

See also Fancy

12 Men may dye of imaginacioun,  
So depe may impressioun be take.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 426. (c. 1386)

13 The imagination of man's heart is evil from his youth. (Sensus enim et cogitatio humani cordis in malum prona sunt ab adolescentia sua.)

*Old Testament: Genesis*, viii, 21. (c. 550 B. C.)

14 Imagination is the eye of the soul. (L'imagination est l'œil de l'âme.)

JOSEPH JOUBERT, *Pensées*, No. 42. (1810)

Imagination is the air of mind.

P. J. BAILEY, *Festus: Another and a Better World*. (1839)

<sup>1</sup> He who has imagination without learning has wings and no feet. (Celui qui a de l'imagination sans érudition a des ailes et n'a pas des pieds.)

JOSEPH JOUBERT, *Pensées*. No. 53. (1810)  
His imagination resembled the wings of an ostrich. It enabled him to run, though not to soar.

MACAULAY, *Essays: John Dryden*. (a. 1859)  
Has your imagination the gout, that it limps so badly?

EDMOND ROSTAND, *Cyrano de Bergerac*. Act iii, sc. 6. (1898)

<sup>2</sup> They fear what they themselves imagined. (Quae finxere, timent.)

LUCAN, *De Bello Civili*. Bk. i, l. 486. (c. 60 A. D.) Quoted by MONTAIGNE, ii, 12.

<sup>3</sup> The sculptor seems to have let his imagination altogether run riot.

HUGH MILLER, *First Impressions of England*, iii, 38. (1847)

<sup>4</sup> A strong imagination begetteth opportunity, say the wise men. (Fortis imaginatio generat casum, disent les clercs.)

MONTAIGNE, *Essays*. Bk. i, ch. 20. (1580) The French proverb is, "Une imagination forte produit l'événement même."

What more wretched than the man who is the slave of his own imaginings? (Quasi quidquam infelicius sit homine, cui sua figmenta dominantur?)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. Quoting from an unknown source.

<sup>5</sup> The human race is governed by its imagination. (C'est l'imagination qui gouverne le genre humain.)

NAPOLEON BONAPARTE, *Saying*. (c. 1801) BOURRIENNE, *Life*, ii, 2.

<sup>6</sup> To one it is a mighty, heavenly Goddess;  
To another, a cow that furnishes his butter.  
(Einem ist sie die hohe, die himmlische Göttin, dem andern

Eine tüchtige Kuh, die ihn mit Butter versorgt.)

SCHILLER, *Wissenschaft*. (c. 1800)

<sup>7</sup> The lunatic, the lover, and the poet  
Are of imagination all compact: . . .  
Such tricks hath strong imagination,  
That, if it would but apprehend some joy,  
It comprehends some bringer of that joy;  
Or in the night, imagining some fear,  
How easy is a bush supposed a bear!

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 7. (1596) See also under BUSH.

O, who can . . . cloy the hungry edge of appetite  
By bare imagination of a feast?

Or wallow naked in December snow  
By thinking on fantastic summer's heat?

SHAKESPEARE, *Richard II*, i, 3, 294. (1595)

## IMITATION

See also Plagiarism

<sup>8</sup> Being butcher, don't imitate the piper.  
(μάγειρον δντα, αὐλητὴν μὴ μιμεῖσθαι.)

AESOP, *Fables: The Kid and the Wolf*. (c. 570 B. C.) The kid, overtaken by the wolf, persuades the wolf to pipe for it that it may die pleasantly. But the dogs hear the sound of the pipe and corner the wolf, who says to the kid, "I've got what I deserve, since being a butcher, I tried to imitate a piper."

<sup>9</sup> I have heard the bird itself many a time.  
(αὐτὰς ἀκούκα πολλὰκις.)

AGESILAUS THE GREAT, *King of Sparta*. (c. 375 B. C.) Excusing himself when invited to hear a man who imitated the nightingale. See PLUTARCH, *Life of Agesilaus*, ch. 21. In his *Moralia* (231C) a similar remark is attributed by Plutarch to Pleistarchus.

Nothing in comparison with Parmenio's pig  
(οὐδὲν πρὸς τὴν Παρμενιοντος ὄν.)

PLUTARCH, *Symposium*. Ch. 5. (c. A. D. 95)  
Cited by ERASMUS, *Adagia*, i, i, 10, with the Latin, "Nihil ad Parmenonis suem," and the explanation that Parmenio was a famous animal impersonator, whose imitation sounded more like a pig than a real pig. Included by TAVERNER in his *Translations from Erasmus*, fo. 69, with the rendering, "Nothyng to Parmenoes sow," and the story that one day a man brought a pig into the crowd under his cloak and pinched it to make it squeal. The people, thinking that the newcomer was trying to outdo Parmenio, cried "Tush, what is this to Parmenio's pig?"

She managed a good imitation of Mae West and the classic line: "C'm up'n see me sometime."

LEE THAYER, *Persons Unknown*, p. 55. (1941)

<sup>10</sup> Imitation is the sincerest of flattery.

C. C. COLTON, *Lacon*. Vol. i, No. 217. (1820)  
SELLARS, *Murder à la Mode*, p. 28. (1941)  
HEBERDEN, *The Lobster Pick Murder*, p. 24 (1941) etc., etc.

The Sincerest Form of Flattery.

BARRY PAIN, *Playthings and Parodies*. Sec 1 Title.

No sincerer flattery exists than imitation.

S. LANE-POOLE, *Sir H. Parkes*. Ch. 8. (1901)  
He followed his new friend's every movement with sincerest flattery.

LEE THAYER, *Guilty*, p. 118. (1940)

<sup>11</sup> There is much difference between imitating a good man, and counterfeiting him.

FRANKLIN, *Poor Richard's Almanack*, 1738

<sup>12</sup> O imitators, slavish herd! (O imitatores, servum pecus.)

HORACE, *Epistles*. Bk. i, epis. 19, l. 19. (20 B. C.)  
A slavish herd and stupid, to my mind,  
These imitators.

C'est un bétail servile et sot à mon avis  
Que les imitateurs.)

LA FONTAINE, *Clymène*, l. 349. (1671)

1 An imitator is a man who succeeds in being an imitation.

ELBERT HUBBARD, *Book of Epigrams*. (c. 1905)

2 No man was ever great by imitation.

SAMUEL JOHNSON, *Lines added to Goldsmith's Deserted Village*. (1770)

3 So is the imitation of an imitation much more hard and difficult.

FRANCIS JUNIUS, JR., *The Painting of the Ancients*, p. 349. (1638)

4 We are all easily taught to imitate what is base and depraved. (Dociles imitandis | turpibus ac pravis omnes sumus.)

JUVENAL, *Satires*. Sat. xiv, l. 40. (c. A. D. 120)

5 Men almost always walk in the paths trodden by others proceeding in their actions by imitation. (Camminando li uomini quasi sempre per le vie battute da altri, e procedendo nelle azioni loro con le imitazioni.)

MACHIAVELLI, *Il Principe*. Ch. 6. (1513)

For men are prone to go it blind  
Along the calf-paths of the mind,  
And work away from sun to sun  
To do what other men have done.

SAM WALTER FOSS, *The Calf-Path*. (1897)

6 In attempting to walk like a swan, the crow lost even its natural gait.

P. PERCIVAL, *Tamil Proverbs*. No. 557. (1842)

The man who plants cabbages imitates, too!

AUSTIN DOBSON, *Ballade of Imitation*. (c.1873)

7 A needy man is lost when he wishes to imitate a powerful man. (Inops, potentem dum vult imitari, perit.)

PHAEDRUS, *Fables*. Bk. i, fab. 24, l.1. (c.25 B. C.)

8 A beautiful copy can never be produced apart from a beautiful pattern. (ὅτι μίμημα οὐκ ἂν ποτε γένοιτο δίχα καλοῦ παραδείγματος.)

PHILO, *De Opificio Mundi*. Sec. 16. (c. A. D. 40)

A substitute shines brightly as a king,  
Until a king be by.

SHAKESPEARE, *The Merchant of Venice*, v, 1, 94. (1597)

The only good copies are those which make us see the absurdity of bad originals. (Les seules bonnes copies sont celles qui nous font voir le ridicule des méchants originaux.)

LA ROCHEFOUCAULD, *Maximes*. No. 133. (1665)

The first version was "des excellents originaux," and Meré asked, "Is not one version as true as the other? There are none of M. de la Rochefoucauld's maxims of which the opposite is not equally true."

A copy is never so good as the original.

HAZLITT, *Characteristics*. No. 348. (c. 1821)

They copied all they could follow, but they couldn't copy my mind.

RUDYARD KIPLING, *The "Mary Gloster"*. (1894)

Without an original there can be no imitation.

WEEEDON GROSSMITH, *Diary of a Nobody*. Ch.12.

9 Man is an imitative creature. (Der Mensch ist ein nachahmendes Geschöpf.)

SCHILLER, *Wallenstein's Tod*. Act iii, sc. 4, l. 9. (1799)

## IMMORALITY, see Morality

## IMMORTALITY

See also Death and Immortality

10 I have brought into his nostrils the life which is everlasting.

ANI, *Papyrus: Book of the Dead*. Ch. 147, l. 8. (c. 4000 B. C.)

Though the body of all men is subject to overmastering death, the soul remains alive, for it alone comes from the gods. (καὶ σῶμα μὲν πάντων ἔπεται θανάτῳ περισθeneί, | ζῶν δ' ἔτι λείπεται αἰῶνος εἰδωλον· τὸ γὰρ ἐστὶ μόνον | ἐκ θεῶν.)

PINDAR, *Dirges*. Frag. 131, Sandys. (c. 480 B. C.)

HOMER, *Odyssey*, xi, 83, refers to the εἰδωλον, or ghost, of Elpenor, as surviving his body, but Pindar was the first to explain its immortality by its divine origin.

The days of mortals are deathless, although the body die. (ἀθάναται δὲ βροτοῖς | αἵμαται, σῶμα δ' ἐστὶ θνατόν.)

PINDAR, *Maidens' Song*. Frag. 104, l. 14, Sandys.

The last day does not bring extinction, but change of place. (Supremus ille dies non extinctionem, sed commutationem adfert loci.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 49, sec. 117. (45 B. C.)

Gaining eternal life by the boon of death. (Aeternam vitam mortis adepta bono.)

LACTANTIUS, *Phoenix*, l. 170. (c. A. D. 300)

He does not perish, who dies to live again. (Non moritur, quisquis victurus occiditur.)

ST. JEROME (HIERONYMUS), *Letters*. Lett. i, sec. 3. (A. D. 370)

I laugh, for hope hath happy place with me,  
If my bark sinks, 'tis to another sea.

WILLIAM ELLERY CHANNING, *A Poet's Hope*. (c. 1840)

Man contemplates the adverse evidence, then sticks to his belief that he is to live forever.

ANONYMOUS, *Meditations in Wall Street*, p. 123. (1940)

11 Beauty immortal awakes from the tomb.

JAMES BEATTIE, *The Hermit*, last line. (1760)

Immortal Hope dispels the gloom!

An angel sits beside the tomb.

SARAH FLOWER ADAMS, *The Mourners Came at Break of Day*. (c. 1850)

12 There is nothing strictly immortal, but immortality.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. v, sec. 12. (1658)

13 To himself every one is an immortal; he may know that he is going to die, but he can never know that he is dead.

SAMUEL BUTLER THE YOUNGER, *Note-Books*, p. 257. (a. 1902)

<sup>1</sup> Suns may rise and set; we, when our short day has closed, must sleep on during one perpetual night.

(Soles occidere et redire possunt;  
Nobis cum semel occidit brevis lux,  
Nox est perpetua una dormienda.)

CATULLUS, *Odes*. Ode v, l. 4. (c. 57 B. C.)  
After death there is nothing. (Post mortem nihil.)

SENECA, *Troades*, l. 397. (c. A. D. 60)

To die 's to cease to be, it seems;

So learned Seneca did think.

FRANKLIN, *Poor Richard's Almanack*, 1734.

<sup>2</sup> They do it to obtain a corruptible crown; but we an incorruptible. (φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.)

New Testament: *I Corinthians*, ix, 25. (c. A. D. 60) The *Vulgate* is, "Illi quidem ut corruptibilem coronam accipiant: nos autem incorruptam."

This corruptible must put on incorruption, and this mortal must put on immortality. (δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανάσιαν.)

New Testament: *I Corinthians*, xv, 53. (c. A. D. 60) The *Vulgate* is, "Oportet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem."

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? (κατεπόθη ὁ θάνατος εἰς νίκην. ποῦ σου, θάνατε, τὸ νίκης; ποῦ σου, θάνατε, τὸ κέντρον;)

New Testament: *I Corinthians*, xv, 54-55. (c. A. D. 60) The *Vulgate* is, "Absorpta est mors in victoria. Ubi est mors victoria tua? ubi est mors stimulus tuus?"

When the day that he [Valiant-for-Truth] must go hence was come, many accompanied him to the river-side, into which as he went he said: "Death, where is thy sting?" And as he went down deeper, he said: "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684)

The world recedes; it disappears;

Heav'n opens on my eyes; my ears

With sounds seraphic ring:

Lend, lend your wings! I mount! I fly!

O Grave! where is thy Victory?

O Death! where is thy Sting?

POPE, *The Dying Christian to His Soul*. (1712)

<sup>3</sup> Earth back to earth, the soul on high. (γὰ μὲν εἰς γῆν, πνεῦμ' ἄνω.)

EPICHARMUS, *Fragments*. Diels, i, 122. (c. 500 B. C.) Quoted by PLUTARCH, *Moralia: Consolatio ad Apollonium*. Sec. 110B.

Committing earth to earth. (εἰς γῆν φέροντες γῆν.)

EURIPIDES, *Hypsipyle*. Frag. 757, Nauck. (c. 440 B. C.) Quoted by PLUTARCH, 111A.

Or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Old Testament: *Ecclesiastes*, xii, 6, 7. (c. 250 B. C.) The *Vulgate* is, "Antequam rumpatur funiculus argenteus, et recurat vitta aurea, et conteratur hydria super fontem, et confringatur rota super cisternam, et revertatur pulvis in terram suam unde erat, et spiritus redeat ad Deum, qui dedit illum."

All is one selfe duste or ashes. (Omnia idem pulvis.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 27. (1508) Taverner, tr., fo. 62. (1550)

Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life.

Book of Common Prayer: *Burial of the Dead*. (c. 1541) See also under DUST.

Dust thou art, to dust returnest,  
Was not spoken of the soul.

H. W. LONGFELLOW, *A Psalm of Life*. (1838)

<sup>4</sup> Trusting to fables we drift at random. (μύθοις δ' ἄλλως φερόμεσθα.)

EURIPIDES, *Hippolytus*, l. 197. (c. 428 B. C.) Euripides is speaking of man's ignorance of what happens after death.

<sup>5</sup> God's children are immortal whiles their Father hath any thing for them to do on earth.

THOMAS FULLER, *The Church-History of Britain*. Bk. ii, cent. 8. (1655)

Men are immortal till their work is done.

DAVID LIVINGSTONE, *Letter*, March, 1862, describing the death of Bishop Mackenzie.

Man is immortal till his work is done.

JAMES WILLIAMS, *Sonnet: Ethandune*. (1892) See *The Guardian*, 17 Nov., 1911.

<sup>6</sup> Our hope of immortality does not come from any religions, but nearly all religions come from that hope.

R. G. INGERSOLL, *Interview*, *Chicago Times*, 14 Nov., 1879.

<sup>7</sup> There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. (Lignum habet spem: si praeicisum fuerit, rursum virescit, et rami eius pullulant.)

Old Testament: *Job*, xiv, 7. (c. 350 B. C.)

The tree that is cut down grows again; the moon that wanes waxes after a time. Thus do wise men reflect, and, though distressed, are not overwhelmed.

BHARTRIHARI, *Niti Sataka*. No. 87. (c. A. D. 100)

<sup>8</sup> If a man die, shall he live again? (Putasne mortuus homo rursum vivat?)

Old Testament: *Job*, xiv, 14. (c. 350 B. C.)

And can eternity belong to me,

Poor pensioner on the bounties of an hour?

YOUNG, *Night Thoughts*. Night i, l. 66. (1742)



1 Though after my skin worms destroy this body, yet in my flesh shall I see God. (Et rursum circumdabor pelle mea, et in carne mea videbo Deum meum.)

Old Testament: *Job*, xix, 26. (c. 350 B.C.)  
My flesh shall rest in hope. (ἡ σὰρξ μου κατασκη-  
νώσει ἐν ἔλπιδι.)

New Testament: *Acts*, ii, 26. (c. A.D. 65) The Vulgate is, "Caro mea requiescet in spe." "Resurgam" (I shall arise again) is the proverbial Latin.

Passed from death unto life. (ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.)

New Testament: *John*, v, 24. (c. A.D. 95) The Vulgate is, "Transit a morte in vitam."

2 There is no Death! What seems so is transi-  
tion.

H. W. LONGFELLOW, *Resignation*. (1848)

There is no death! the stars go down

To rise upon some other shore.

JOHN LUCKEY MCCREERY, *There Is No Death*.  
(1863) Often wrongly ascribed to Bulwer-  
Lytton. See STEVENSON, *Famous Single  
Poems*.

3 Death is not the end of all, and the pale  
ghost escapes the vanquished pyre. (Letum  
non omnia finit, | luridaque evictos effugit  
umbra rogos.)

PROPERTIUS, *Elegies*. Bk. iv, No. vii, l. 1. (c. 26  
B.C.) The Germans say, "Mit dem Tode  
hört nicht Alles auf" (With death every-  
thing doesn't stop).

In my better part I shall be raised to immortal-  
ity above the lofty stars. (Parte tamen meliore  
mei super alta perinnis | astra ferar.)

OVID, *Metamorphoses*. Bk. xv, l. 875. (A.D. 7)  
And her immortal part with angels lives.

SHAKESPEARE, *Romeo and Juliet*, v, 1, 19. (1595)

4 The righteous hath hope in his death. (Sperat  
autem iustus in morte sua.)

Old Testament: *Proverbs*, xiv, 32. (c. 250 B.C.)  
God created man to be immortal, and made  
him to be an image of his own eternity. (Deus  
creavit hominem inexterminabilem, et ad im-  
aginem similitudinis suae fecit illum.)

Apocrypha: *Wisdom of Solomon*, ii, 23. (c.  
100 B.C.)

### IMPATIENCE

5 Eek wostow how it fareth of som servyse?  
As plaunte a tre or herbe, in sondry wyse,  
And on the morwe pulle it up as blyve,  
No wonder is, though it may never thryve.

CHAUCER (?), *Troilus*. Bk. i, l. 963. (c. 1380)  
He plants a tree in the morning and wants to  
saw planks from it at evening.

H. H. HART, *Seven Hundred Chinese Proverbs*.  
No. 623. (1937)

6 Impatience does not diminish, but always aug-  
ments the Evil.

THOMAS FULLER, *Gnomologia*. No. 3084. (1732)

### IMPOSSIBILITY

Impatience makes every Ill double.

Impatience never gets Preferment.

THOMAS FULLER, *Gnomologia*. Nos. 3085-6.

7 Hurry no man's cattle; you may come to have  
a donkey of your own. Sometimes said to an  
impatient child.

HAZLITT, *English Proverbs*, p. 236. (1869)

8 Impatience does Become a dog that's mad.

SHAKESPEARE, *Antony and Cleopatra*, iv, 15, 79.  
(1606)

Impatience is a great obstacle to success. (L'im-  
patience est un grand obstacle au succès.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1810) See  
GUILLON, *Napoléon*, p. 293.

### IMPERIALISM

9 Learn to think imperially.

JOSEPH CHAMBERLAIN, *Speech*, at Guildhall,  
London, 19 Jan., 1904.

10 He defended the liberty and empire of the  
Roman people. (Populique Romani libertatem  
imperiumque defenderet.)

CICERO, *Philippicae*. No. iv, ch. 4. (44 B.C.)  
Referring to Decimus Brutus.

Nerva has united two things long incompatible,  
empire and liberty. (Res olim dissociabiles, prin-  
cipatum ac libertatem.)

TACITUS, *Agricola*. Sec. 3. (c. A.D. 98)

Here the two great principles, Imperium et  
libertas, res olim insociabiles (saith Tacitus),  
began to encounter each other.

SIR WINSTON CHURCHILL, *Divi Britannici*, p.  
349. (1675)

One of the greatest Romans, when asked what  
were his politics replied, "Imperium et libertas."  
That would not make a bad program for a  
British ministry.

BENJAMIN DISRAELI, *Speech*, Mansion House,  
London, 10 Nov., 1879.

11 The mission of the United States is one of  
benevolent assimilation, substituting the mild  
sway of justice and right for arbitrary rule.

WILLIAM MCKINLEY, *Letter to General Otis*,  
21 Dec., 1898.

### IMPOSSIBILITY

12 It is a disease of the soul to be enamored of  
things impossible of attainment. (νόσον ψυχῆς  
τὸ τῶν ἀδυνάτων ἐρᾶν.)

BIAS, *Apothegm*. (c. 570 B.C.) See DIOGENES  
LAERTIUS, *Bias*, i, 86.

13 Consider nothing, before it has come to pass,  
as impossible. (Nihil, ante quam evenierit, non  
evenire posse arbitrari.)

CICERO, *Tusculanarum Disputationum*. Bk. iii,  
ch. 14, sec. 30. (45 B.C.)

Despise no man, nor deem aught impossible.

BEN AZZAI, *Mishnah: Pirké Aboth*, iv, 6.  
(c. A.D. 130)

Nothing is impossible.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, l. 378. (1594)

It becomes a wise Man not to think any Thing impossible.

SIR JOHN HILL, *Review of the Works of the Royal Society*, p. 66. (1751)

Naught's impossible, as t'auld woman said when they told her cauf had swallowed grindlestone.

J. C. BRIDGE, *Cheshire Proverbs*, p. 46. (1917)

Apparently there is nothing that cannot happen.

MARK TWAIN, *Autobiography*, i, 91. (1924)

<sup>1</sup> To a valiant heart nothing is impossible. (A cœur vaillant rien d'impossible.)

JEANNE D'ALBERT, of NAVARRE, mother of Henry IV. Her motto. (c. 1560) Adopted-by Henry as his own device.

Nothing is impossible to a wilyng hart.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

To a wilyng harte is nought impossible.

STEPHEN HAWES, *Pastime of Pleasure*, p. 7. (1555)

Nothing can be uneasy or hard to a willing heart.

GEORGE PETTIE, *Petite Pallace*, p. 145. (1576)

Nothing is difficile to a well willit man.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

Nothing is impossible to a willing mind.

JAMES MABBE, tr., *Celestina*, p. 183. (1631)

JOHN RAY, *English Proverbs*, p. 29. (1670)

Few things are impossible to diligence and skill.

SAMUEL JOHNSON, *Rasselas*. Ch. 12. (1759)

Nothing is impossible to the man who can will.

(À qui veut, rien n'est impossible.)

MIRABEAU. (c. 1790) As quoted by EMERSON, *Considerations by the Way*.

<sup>2</sup> I think, and think on things impossible,  
Yet love to wander in that Golden Maze.

DRYDEN, *The Rival Ladies*. Act iii, sc. 1. (1663)

<sup>3</sup> To attempt impossibilities is not the part of a wise man. (τὸ τοῦ μᾶν δ' ἀδύνατ' ἀνδρὸς οὐ σοφοῦ.)

EURIPIDES, *Helen*, l. 811. (c. 412 B. C.)

There is no obligation to attempt the impossible. (Impossibilium nulla obligatio est.)

AULUS CELSUS, *Alethes Logos*. (c. A. D. 25)

No one is held bound to the impossible. (Ad impossibile nemo tenetur.)

JOHANNES NAVIZANUS, *Sylva Nuptialis*. Bk. i, 122. (c. 1460) Quoting a legal proverb, sometimes given as, "Ad impossibile nemo obligatur," or "Ultra posse nemo obligatur" (Beyond what he can do no one is obligated), which can be traced back to the great body of Roman law. Others forms are, "Lex neminem cogit ad impossibile" (The law requires no one to do the impossible); "Impossibilium nulla obligatio" (There can be no obligation to perform the impossible), and "Impotentia excusat legem" (The law excuses impossibility).

A wise man never Attempts impossibilities.

PHILIP MASSINGER, *The Renegado*. Act i, sc. 1. (1630)

Though divines, they were presumed to have

so much of civil law, . . . as to know, *Nemo tenetur ad impossibilia*, "No man is tied to impossibilities."

THOMAS FULLER, *The History of the University of Cambridge*, p. 236. (1655) The Japanese say, "Impossibility is a good reason."

Even divine power cannot produce impossibilities.

PRIESTLEY, *Institutes of Religion*, i, 28. (1772)

Hope not for impossibilities.

THOMAS FULLER, *Holy State: Of Anger*. (1642)

Of the things we do and the things we know,

God's always a friendly fair appraiser,

And He doesn't expect a man to mow

Ten acres of grass with a safety razor.

JAMES BALL NAYLOR, *Quatrain*. (c. 1927)

<sup>4</sup> To believe a Business impossible, is the Way to make it so.

THOMAS FULLER, *Gnomologia*. No. 5138. (1732)

To the timid and hesitating everything is impossible, because it seems so.

WALTER SCOTT, *Rob Roy*. Ch. 16. (1818)

Impossibilities recede as experience advances.

HELPS, *Friends in Council*. Bk. iii, ch. 5. (1847)

<sup>5</sup> Impossibilities are all equal, and admit of no degrees.

ROBERT HOWARD, *The Duke of Lerma: Preface*. (1668)

<sup>6</sup> Impossible! Never name to me that blockhead of a word! (Impossible! ne me dites jamais ce bête de mot.)

MIRABEAU, when his secretary told him that what he required was impossible. (c. 1789)

See CARLYLE, *The French Revolution*. Pt. ii, bk. iii, ch. 7.

Impossible is a word which I never say. (Impossible est un mot que je ne dis jamais.)

COLLIN D'HARLEVILLE, *Malice pour Malice*. (1793)

"It is not possible," you write me? That is not French. ("Ce n'est pas possible," m'écrivez-vous? Cela n'est pas français.)

NAPOLEON BONAPARTE, *Letter to Lemarois*, commander of Magdeburg, 9 July, 1813. Usually quoted, "Le mot 'impossible' n'est pas français."

The word impossible is not in my dictionary.

H. G. BOHN, *Handbook of Proverbs*, p. 519. (1855) Quoted as a saying of Napoleon.

## II—Impossibilities: Examples

### See also Labor Lost

<sup>7</sup> Thou wouldst move the immovable. (σὺ δὲ θέλεις ἀν ἀθελκτον.)

AESCHYLUS, *Suppliant Maidens*, l. 1055. (c. 485 B. C.)

Do not attempt to move the immovable. (μὴ κινεῖν τὰ ἀκίνητα.)

PLATO, *Laws*. Bk. iii, sec. 684D. (c. 345 B. C.) Quoting a proverb which he refers to again in *Republic*, vi, 503B, and which is cited by PLUTARCH, *Moralia*, 359F.

1  
To turn back the rivers. (ἄνω ποταμῶν.)  
AESCHYLUS, *Fragments*. Frag. 367. (c.475 B.C.)  
Things would flow backwards. (ἄνω γὰρ ἂν ῥέοι  
τὰ πράγματα.)

EURIPIDES, *Suppliants*, l. 520. (c. 421 B.C.)  
2  
Who's for the Donkey-shearings? (ἡ 's δνον  
πόκας;)

ARISTOPHANES, *The Frogs*, l. 186. (405 B.C.)  
The reference is to a proverb, "to shear the  
ass" (δνον κείρεις), meaning something that  
it is impossible to do. So to go to an ass-  
shearing was to go to Noplace, and in *The  
Frogs*, Charon names Ass-shearing as one  
of the ports at which his boat touches.

3  
You can never teach a crab to walk straight  
forward. (οὐποτε ποιήσεις τὸν καρκίνον ὁρθὰ  
βαδίζειν.)

ARISTOPHANES, *The Peace*, l. 1083. (421 B.C.)  
Cited by ERASMUS, *Adagia*, iii, vii, 38, with  
the Latin, "Nuncque efficies ut recte in-  
grediantur cancri."

You can never smooth down the rough spikes  
of a hedgehog. (οὐδέποτε ἂν θέλεις λείον τὸν τραχὺν  
ἐχίνον.)

ARISTOPHANES, *The Peace*, l. 1086. (421 B.C.)  
Repeated in slightly different form in l. 1114.  
A proverb of great antiquity.

4  
Not for birds' milk. (οὐδ' ἂν ὀρνίθων γάλα.)  
ARISTOPHANES, *The Wasps*, l. 508. (422 B.C.)

5  
To exact an offering from the dead. (κἂν ἀπὸ  
νεκροῦ φέρα.)

ARISTOTLE, *Rhetoric*. Bk. ii. (c. 330 B.C.) Cited  
by ERASMUS, *Adagia*, i, ix, 12, who gives  
the Latin, "A mortuo tributum exigere."  
Erasmus devotes a page and a half to com-  
ment upon this proverb, the equivalent of  
the English, "To draw blood from a stone."

6  
Break the cask but preserve the wine!  
*Babylonian Talmud: Baba Bathra*, fo. 16a.  
(c. 450) There is a similar saying in *Shab-  
bath*, 75a: "Cut off his head and shall he  
not die?"

They make an elephant pass through the eye  
of a needle.

*Babylonian Talmud: Baba Metzia*, fo. 38b.  
(c. 450) A variation is (*Berachoth*, 55b):  
"Man is never shown a golden date-palm,  
or an elephant passing through the eye of  
a needle." See also under RICHES.

7  
To blow up a net. (γυργαθὸν φυσᾶν.)  
IMMANUEL BEKKER, *Anecdota Graeca*. (1814)

8  
The vow to stand on the edge of a sword.  
(Asidhârâ vratam.)

BEHARTRIEHARI, *Nîti Sataka*. No. 64. (c. A. D. 100)

9  
The cask cannot give any wine except what  
it has. (La botte non dà che del vino che ha.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 181. (1856) An Italian proverb.

10  
To ask pears of the elm tree. (Pedir peras al  
olmo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 22 (1605);  
Pt. ii, ch. 40, 52. (1615) GARAY, *Carta 3*,  
has a racy equivalent: "Pedir muelas al  
gallo" (To look for grinders in a cock).

You ask an Elm-Tree for Pears.  
THOMAS FULLER, *Gnomologia*. No. 5862. (1732)

11  
To look for three feet on a cat. (Buscar tres  
pies al gato.)

CERVANTES, *Don Quixote*. Pt. i, ch. 22; ii, 10.  
Meaning, to look for an impossibility; it  
should of course, be "cinco," "five," and so  
it stands in GARAY, *Carta 3*, and in the  
*Academy Dictionary*.

Many think to find bacon where there are not  
even hooks [to hang it on]. (Muchas piensas  
que hay tocinos y no hay estacas.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25. (1605);  
ii, ch. 55, 65, 73.

There's no taking trout with dry breeches. (No  
se toman truchas á bragas enjutas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 23, 71.  
(1615) There is another Spanish form,  
"Quien peces quiere, morjarse diene" (He  
who wants fish must put up with a wetting).  
The Italians say, "Non si puo avere de  
pesci senza immolarsi."

12  
You can't get ivory out of a dog's mouth.  
S. G. CHAMPION, *Racial Proverbs*, p. xl. (1938)  
A Chinese proverb.

13  
'Tis hard to sail over the sea in an egg-shell.  
JOHN CLARKE, *Paroemiologia*, p. 5. (1639)  
Cited also by Ray and Fuller.

14  
Sooner could you hide an elephant under  
your armpit. (Citius elephantem sub ala  
celes.)

ERASMUS, *Adagia*, ii, v, 56. (1508) Another  
one is, "Sooner shall earth mount to heaven"  
(Citius terra aethera conscendet).

The Ethiopian cannot be whitened. (Aethiops  
non albescit.)

ERASMUS, *Adagia*, iii, x, 88. See under NEGRO.

15  
You can't hang soft cheese on a hook.  
EDWARD FITZGERALD, *Polonius*, p. 39. (1852)

16  
Once milk becomes sour, it can't be made  
sweet again.

E. S. GARDNER, *The D. A. Cooks a Goose*, p.  
113. (1942)

17  
A goodly matter I promise you when men  
will goe about (as our Boccace sayth) to make  
an Orange tree of a briry bush.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 195. (1574) Pettie, tr.

18  
You can't catch two frogs with one hand.  
H. H. HART, *Seven Hundred Chinese Proverbs*.  
No. 201. (1937)

<sup>1</sup> 'Twas like trying to dig a prairie dog out of his hole with a peanut hull.

O. HENRY, *The Pimienta Pancakes*. (1907)

<sup>2</sup> It is impossible to step twice in the same river. (ποταμῷ γὰρ οὐκ ἔστιν ἐμβῆναι δις τῷ αὐτῷ.)

HERACLEITUS, *Fragments*. Frag. 91, Diels. (c. 500 B. C.) Quoted by PLUTARCH, *Moralia*, 392B. Impossible, of course, because the water is always changing.

<sup>3</sup> You cannot hide an eel in a sack.

GEORGE HERBERT, *Jacula Prudentum*. No. 764. (1640) See under EEL.

You cannot flay a stone.

HERBERT, *Jacula Prudentum*. See under STONE.

It is very hard to shave an egg.

HERBERT, *Jacula Prudentum*. See under EGG.

<sup>4</sup> I shall as soone trie him or take him this waie, As dryve a top ouer a tyeld house.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

You may drive a toppie over a tylde house as soon.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)

<sup>5</sup> It is harde to make an olde dog stoupe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

An old dog will learn no new tricks.

WILLIAM CAMDEN, *Remains* (1870), p. 326. (1605) See under DOG.

It is hard to make an old mare leave flinging (kicking).

JAMES KELLY, *Scottish Proverbs*, p. 193. (1721)

<sup>6</sup> Ye will (quoth she) as soone stop gaps with rushes.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

He that depends

Upon your favours hews down oaks with rushes.

SHAKESPEARE, *Coriolanus*, i, 1, 183. (1607)

<sup>7</sup> 'Tis ill gathering of stones where the sea is bottomless.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

<sup>8</sup> You cannot sell the cow and sup the milk.

JAMES KELLY, *Scottish Proverbs*, p. 379. (1721)

If you sell the Cow, you sell her Milk too.

THOMAS FULLER, *Gnomologia* No. 2786. (1732)

<sup>9</sup> The fawn catching the lion. (ὁ νεβρός τὸν λέοντα.)

LUCIAN, *Dialogues of the Dead*, viii, 1. (c. A. D. 170)

<sup>10</sup> Is it possible to gather grapes of thornes, or figges of thistles, or to cause any thing to striue against Nature?

JOHN LYL, *Euphues* (Arber), p. 42. (1579)

<sup>11</sup> You can't heal a dog-bite without a cautery.

NGAIO MARSH, *The Nursing-Home Murder*, p. 182. (1941)

<sup>12</sup> To skin a flint and draw oil out of a brick wall.

MOTTEUX, tr., *Rabelais*. Bk. v, ch. 7. (1693)

An interpolation by Motteux. For SKIN A FLINT, see under STONE.

You can't beat oil out of chaff.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 625. (1937)

<sup>13</sup> To drink up the sea. (Mare interbibere.)

NAEVIUS, *Bellum Poenicum* Frag. 39. Loeb. (c. 220 B. C.)

He undirfongith a gret peyne, That undirtakith to drinke up Seyne.

(Emprise a merveilleuse peine:

Il bee a beivre toute Seine.)

JEAN DE MEUNG, *Roman de la Rose*, l. 5081. (c. 1270). Chaucer (?), tr., l. 5709. (c. 1365)

<sup>14</sup> Sooner will a lobster spawn a Lucanian cow. (Prius pariet lucusta Lucam bovem.)

NAEVIUS, *Bellum Poenicum*. Frag. 65, Loeb. (c. 220 B. C.) Proverbial for any impossibility

<sup>15</sup> You can take the boy out of the patch, but you can't take the patch out of the boy.

JOHN O'HARA, *Appointment in Samarra*, p. 12. (1934)

<sup>16</sup> It is impossible of a kyte or cormerant to make a good sharhawk.

WILLIAM PAINTER, *The Pallace of Pleasure*, iii. 68. (1567) See under HAWK.

<sup>17</sup> To give solidity to smoke. (Dare pondus fumo.)

PERSIUS, *Satires*. No. v, l. 20. (c. A. D. 58)

<sup>18</sup> To bind a dog with the gut of a lamb. (Aginis lactibus alligare canem.)

PHAEDRUS, *Fables*. (c. 25 B. C.) English equivalents are, "You can't tie up a mad bull with a packthread," "You can't bolt a door with a boiled carrot."

<sup>19</sup> To count the pebbles on the shore. (ποντιᾶν ψάφων ἀριθμῶν.)

PINDAR, *Olympian Odes*. No. xiii, l. 66. (464 B. C.)

The sands of the sea—who can number them?

BEN SIRA, *Book of Wisdom* (Ecclesiasticus) i, 2. (c. 190 B. C.) Oesterley, tr.

To number the ashes. (μετρήσεις τὴν σποδόν.)

EPICETUS, *Discourses*. Bk. iii, ch. 26, sec. 17 (c. A. D. 100)

Alas, poor duke! the task he undertakes

Is numbering sands and drinking oceans dry

SHAKESPEARE, *Richard II*, ii, 2, 145. (1595)

<sup>20</sup> The number of gallons in the sea, as the saying is. (οἱ τῆς θαλάττης ἡγόμενοι χόες.)

PLATO, *Theaetetus*. Sec. 173D. (c. 390 B. C.)

Plato is referring to a saying of Aristides, ὥσπερ ἀνελ τις ἐξαριθμείσθαι βούλοιτο τοὺς χοᾶς τῆς θαλάττης (As if you should wish to reckon up the gallons of the sea). The χοῦς was a liquid measure of about three quarts.

<sup>21</sup> You tell me to strip the clothes off a naked man. (Nudo detrahare vestimenta me jubes.)

PLAUTUS, *Asinaria*, l. 92. (c. 200 B. C.) The

proverb is, "Nemo potest nudo vestimenta detrudere" (No one can strip a naked man of his garments). The French have the same proverb, "On ne peut homme nu dépouiller." The Turks say, "Not even a thousand men in armor can strip a naked man."

There is nothing more vain . . .  
Than to beg a breeche of a bare arst man.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
To pull a breeche of a bare arst man.

JOHN BARET, *An Alvearie*, B, 150. (1580)  
To seek a breech from breechlesse men 'twere vain.

JOHN TAYLOR, *Works*, p. 37. (1630)  
An hundred Thieves cannot strip one naked Man, especially if his Skin's off.

FRANKLIN, *Poor Richard's Almanack*, 1755.  
It's hard to get a stocking off a bare leg.

ROBERT HOLLAND, *Cheshire Glossary*, p. 451. (1886)

IT'S ILL TAKING THE BREEKS AFF A HIELANDMAN,  
see under SCOTLAND.

1  
You fly without wings. (Tu sine pennis volas.)  
PLAUTUS, *Asinaria*, l. 93. (c. 200 B.C.) In  
*Poenulus*, iv, 2, 47, Plautus has, "Sine pennis  
volare haud facile est") To fly without wings  
is by no means easy).

You might as well expect to whiten ivory with  
ink. (Una opera ebur atramento candefacere  
postules.)

PLAUTUS, *Mostellaria*, l. 259. (c. 220 B.C.)  
You expect to snatch a lamb from a wolf. (Lupo  
agnum eripere postulant.)

PLAUTUS, *Poenulus*, l. 776. (c. 194 B.C.) Or,  
as the English proverb goes, "You're trying  
to snatch the meat from the dog's mouth."  
The same idea is back of VERGIL's line,  
*Eclogues*, viii, 52, "Let the wolf flee from the  
sheep" (Ovis fugiat lupus).

2  
It's no easy task to whistle and drink at the  
same time. (Simul flare sorbereque haud factu  
facilest.)

PLAUTUS, *Mostellaria*, l. 791. (c. 220 B.C.)  
Quoted as a proverb by Plautus, and also  
by ERASMUS, *Adagia*, ii, ii, 80, who gives  
the generally accepted form, "Simul sorbere  
et flare, difficile." Both the Spaniards and the  
French have the same proverb, the former,  
"Soplar y sorber, no puede junto ser"; the  
latter, "Souffler et avaler, ne se peuvent  
arranger."

It is a common saying, that one cannot drinke  
and whistle altogether.

GUAZZO, *Civile Conversation*, fo. 137. (1574)  
Pettie, tr. HOWELL, *Proverbs*, p. 6. (1659)

As a sextine sayd, a man cannot cary the crosse,  
and ring the bells altogether.

GUAZZO, *Civile Conversation*, iii, 99. The  
French say, "On ne peut sonner les cloches  
et aller à la procession" (One cannot ring  
the bells and march in the procession).

No man can doe two thyngs at once, the prouerbe  
old doeth tell.

TIMOTHY KENDALL, *Flowers of Epigrammes*, p.  
264. (1577)

A man cannot spin and reel at the same time.  
JOHN RAY, *English Proverbs*, p. 215. (1670)

FULLER, *Gnomologia*, No. 2591, has, "I can-  
not spin and weave at the same time."

It is hard to sup and blow with one wind.  
WILLIAM WALKER, *Paraemiologia*, p. 8. (1672)  
Blow first and sip afterwards. *Simul sorbere et  
flare difficile est.*

JOHN RAY, *English Proverbs*, p. 103. (1678)  
It is hard to sup and blow with one breath.

ROBERTSON, *Phraseologia Generalis*, 1190. (1681)

I cannot run and sit still at the same Time.  
THOMAS FULLER, *Gnomologia*. No. 2590. (1732)

3  
I can't be here and there at the same time.  
(Ego hic esse et illic simitu hau potui.)

PLAUTUS, *Mostellaria*, l. 792. (c. 220 B.C.)  
We cannot be here and there too.

SHAKESPEARE, *Romeo and Juliet*, i, 5, 15. (1595)  
One cannot be in two places at once.

RANDLE COTGRAVE, *Dictionary: Moulin*. (1611)  
You cannot be found in two places at once.

WILLIAM GURNALL, *The Christian in Compleat  
Armour*, i, 206. (1655)

I cannot be at York and London at the same time.  
THOMAS FULLER, *Gnomologia*. No. 2588. (1732)

4  
I can't carry a goat, and you are loading me  
with an ox. (ὁ δούραται τὴν αἰγὰ φέρει, ἐπὶ μοὶ  
θερετὸν βοῦν.)

PLUTARCH, *On Avoidance of Lending*. Sec.  
830A. (c. A. D. 95)

5  
Then the town-bull is a bachelor, i. e. as soon  
as such an one.

JOHN RAY, *English Proverbs*, p. 66. (1678)  
You can't make a horn of a pig's tail.

JOHN RAY, *Proverbs*, p. 104. See under PIG  
It is hard to make a good web of a bottle of hay.

JOHN RAY, *English Proverbs*, p. 154. FULLER,  
*Gnomologia*. No. 2950. (1732)

You may as soon shape a coat for the moon.  
JOHN RAY, *English Proverbs*, p. 260. Ray cites

many other proverbial phrases for impos-  
sibilities, such as, "He is building a bridge  
over the sea," "He is teaching iron to swim."

You may as soon Make a Cloak for the Moon.  
THOMAS FULLER, *Gnomologia*. No. 6158. (1732)

6  
You can't make an omelette without break-  
ing eggs.

ROBESPIERRE, *Epigram*. (c. 1790)  
YOU CAN'T UNSCRAMBLE EGGS, see under ECO.

7  
You cannot clap with one palm. (Yi ko pa  
chang p'ai pu hsiang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
62. (1875)

A temple can not be built from one tree. (Miao  
lang chih ts'ai fei yi mu chih chih.)

SCARBOROUGH, *Chinese Proverbs*. No. 64.  
How can one pole build a great house? (Yi mu  
yen neng chih ta hsia.)

SCARBOROUGH, *Chinese Proverbs*. No. 71.  
One louse cannot raise a coverlet. (Yi ko shih  
tsu ting pu ch'i pei wo.)

SCARBOROUGH, *Chinese Proverbs*. No. 70.

No one can sew without a needle; no one can row without water. (Fei chên pu yin hsien; wu shiu pu ta ch'uan.)

SCARBOROUGH, *Chinese Proverbs*. No. 240.

<sup>1</sup> To number the waves. (κύματ' ἀμειβεῖν.)

SIMONIDES, *Fragments*. Frag. 107. (c. 475 B. C.)

See EDMONDS, *Lyra Graeca*, ii, 343.

As well stand on the beach and strive to number the waves driven shoreward. (ἐπ' ὄντι κύματα μετρεῖν.)

THEOCRITUS, *Elegies*. Eleg. xvi, l. 60. (c. 270 B. C.)

To count the waves. (Fluctus numero.)

CICERO, *Ad Atticum*. Bk. ii, epis. 6. (59 B. C.)

Fain to know how many billows of the Ionian sea roll shoreward. (Nosse quot Ionii veniant ad litora fluctus.)

VERGIL, *Georgics*. Bk. ii, l. 108. (29 B. C.)

You bid me number the waves of the sea. (Oceani fluctus me numerare iubes.)

MARTIAL, *Epigrams*. Bk. vi, ep. 34. (c. A. D. 90)

To number the waves. (Undas numeras.)

ERASMUS, *Adagia*, i, iv, 45. (1508) Citing Theocritus and Vergil, and giving the Latin proverb.

<sup>2</sup> You cannot get white flour out of a coal sack, nor perfection out of human nature.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 10. (1869)

There's no getting white meal out of a coal-sack.

F. E. TAYLOR, *Lancs. Sayings*, p. 10. (1901)

The French say, "Il ne sort point de farine d'un sac à charbon," or "D'un sac à charbon ne peut sortir blanche farine."

<sup>3</sup> A man cannot pipe without his upper lip.

FRANCIS THYNNE, *Continuation of Holinshed's Scotland*. (1586)

<sup>4</sup> You can't split an axe-head with a whip.

TOLSTOY, *War and Peace*. Vol. ii, pt. ii, ch. 18. (1865) Dole, tr.

<sup>5</sup> Who can take up a heated substance, Without wetting his hands?

UNKNOWN, *Book of Songs (Shiking)*. (c. 1000 B. C.) Quoted by MENCUS, iv, i, 7. There are hundreds of other proverbs dealing with impossible tasks besides those which have been cited here. For example, the Chinese say, "You cannot take two skins from one cow"; the Italians, "You cannot sink a sunken ship"; the French, "You cannot get oil from a wall"; the Dutch, "You cannot shoe a running horse," and so on.

BLOOD OUT OF A STONE, *see under BLOOD*.

EAT AND HAVE YOUR CAKE, *see under CAKE*.

CARRY WATER IN A SIEVE, *see under SIEVE*.

SILK PURSE OUT OF SOW'S EAR, *see under SOW*

## IMPRESSIONS

<sup>6</sup> Forwhy men seyth, "impressiounes lighte Ful lightly been ay redy to the flighte."

CHAUCER, *Troilus and Criseyde*. Bk. ii, l. 1238. (c. 1374) The proverb is, "Slight impressions soon fade."

<sup>7</sup> It is the worst impressions which are the most lasting. (Haec ipsa magis pertinaciter haerent. quo deteriora sunt.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch 1, sec. 5. (c. A. D. 80)

<sup>8</sup> The entrance-hall is the ornament of the house. (Vestibulum domus ornamentum est.)

UNKNOWN. A Latin proverb, meaning that first impressions are the most important.

There is a great deal in the first impression

CONGREVE, *Way of the World*, iv, 1. (1700)

First impressions, you know, often go a long way.

DICKENS, *Martin Chuzzlewit* Ch 5. (1843)

## IMPUDENCE

<sup>9</sup> Impudence is a kingdom without a crown

*Babylonian Talmud: Sanhedrin*, fo. 25. (c. 450)

<sup>10</sup> Impudence is the bastard of ignorance.

SAMUEL BUTLER, *Remains*, ii, 213. (c. 1670)

Ignorance is the mother of impudence.

H. G. BOHN, *Handbook of Proverbs*, p. 422. (1855)

His ignorance is the mother of his impudence

C. H. SPURGEON, *John Ploughman*. Ch. 2. (1869)

<sup>11</sup> "Confound his impudence!" muttered Squeers

DICKENS, *Nicholas Nickleby*. Ch. 13. (1838)

You've got more crust than a piece of toast

FRANK GRUBER, *The Navy Colt*, p. 108. (1941)

<sup>12</sup> Impudence and Wit are vastly different.

THOMAS FULLER, *Gnomologia*. No. 3088. (1732)

Impudence commonly makes a Fortune.

THOMAS FULLER, *Gnomologia*. No. 3089

<sup>13</sup> Folly often goes beyond her bounds; but Impudence knows none.

JONSON, *Explorata: Scitum Hispanicum* (1636)

<sup>14</sup> Than Impudence there is no more illustrious goddess. (οὐκ ἔστι Τόλμης ἐπιφανέστερα θεός.)

MENANDER, *Fragments*. Frag. 793K. (c. 300 B. C.) A variation of the still older Greek proverb, θεός ἡ ἀναιδεία (Impudence is a goddess).

## IMPULSE

<sup>15</sup> Obey that impulse.

E. S. GARDNER, *The Case of the Empty Tin*, p. 79. (1941)

"Obey that impulse" has always been her motto.

MALMAR, *Never Say Die*, p. 56. (1943)

<sup>16</sup> What is now reason was formerly impulse. (Quod nunc ratio est, impetus ante fuit.)

OVID, *Remediorum Amoris*, l. 10. (c. 1 B. C.)

<sup>17</sup> Impulse manages all things badly. (Male cuncta ministrat Impetus.)

STATIUS, *Thebaid*. Bk. x, l. 704. (c. A. D. 92)

Talleyrand is credited with the cynical epigram, "Mistrust first impulses; they are always good." See his life in *Biographie Universelle*.

## INCH

<sup>1</sup>  
An inch in a miss is as good as an ell.  
WILLIAM CAMDEN, *Remains* (1870) p. 318.  
(1605) See under Miss.

<sup>2</sup>  
Starve him gradually, inch by inch.  
WILLIAM CONGREVE, *The Way of the World*.  
Act iv, sc. 12. (1700)  
To dispute the ground inch by inch.  
FRANCIS HARE, *Church Authority Vindicated*,  
p. 27. (1719)

<sup>3</sup>  
He that is permitted more than is right wants  
more than is permitted. (Cui plus licet quam  
par est plus vult quam licet.)

PUBLIUS SYRUS, *Sententiae*. No. 145. (c. 43  
B.C.) This saying, the ancestor of "He that  
is given an inch will take an ell," is cited  
by AULUS GELLIUS, *Noctes Atticae*, xvii, 14,  
and by MACROBIUS, *Saturnalia*, ii, 7.

Whan I gaue you an ynche, ye tooke an ell.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
Give an inch, and you'll take an ell.

HENRY PORTER, *The Two Angrie Women of  
Abington*. Act iv, sc. 3. (1599) TATHAM, *The  
Rump*, iv. (1660) SCOTT, *Fortunes of Nigel*,  
ch. 27. (1822) etc., etc.

Give your wife a yard and she'll take an ell.  
THOMAS DEKKER, *The Honest Whore*. Pt. ii,  
act ii, sc. 2. (1604)

Giue a knaue an inch, hee'l take an ell.  
JOHN TAYLOR THE WATER-POET, *Works*, p. 168.  
(1630)

For sovereignty where she gets an inch, stickes  
not sometimes to stretch it to an ell.

JAMES HOWELL, *Dodona's Grove*, p. 8. (1640)

Give him an inch, and he'll take an ell.  
JOHN RAY, *English Proverbs*, p. 167. (1678)

FULLER, *Gnomologia*. No. 1656. (1732)

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 14.  
(1865) etc., etc. A proverb common to many  
languages and with many variants. The

French say, "Si on lui en donne un doigt, il  
en prend long comme le bras" (If one gives  
him one finger—or inch—he takes a piece  
as long as your arm), or, "Si vous lui donnez  
un pied, il vous en prendra quatre" (If you  
give him a foot, he'll take four); the Ger-

mans, "Wer sich auf der Achsel sitzen lässt,  
dem sitzt man nacher auf dem Kopfe" (He  
who lets a man sit on his shoulders, will  
have him presently sitting on his head); the  
Italians, "Se ti lasci metter in spalla il vitello,  
quindi a poco ti metteranno la vacca" (If you  
let them place a calf on you, they'll soon  
clap on a cow), a proverb cited by ARCH-  
BISHOP TRENCH, *Proverbs*, iii, 68, with the  
comment, "Undue liberties are best resisted  
at the outset." The Spanish form is, "Dame  
dondo me asiente, que yo haré donde me  
acueste" (Give me a place to sit down, and  
I'll make a place to lie down); the Rus-  
sians, "Call a peasant 'Brother,' he'll demand  
you call him 'Father'"; the Danes, "Make  
yourself an ass, and you'll have every man's

sack on your shoulders." The Italians have  
one very like the Russian, "Al villano, se gli  
porgi il dito, ei prende la mano" (Give a  
clown your finger, he'll take your hand). A  
modern American variant is, "Give a motor-  
ist an inch and he'll try to park on it."

It was according to the old saying, "Give a nig-  
ger an inch and he'll take an ell."

MARK TWAIN, *Huckleberry Finn*. Ch. 16. (1884)  
Don't trust me an inch, because I might take an  
ell.

PATRICIA WENTWORTH, *In the Balance*, p. 165.  
(1941)

If you gave Philip an inch, he moved right in.  
MANNING LONG, *False Alarm*, p. 97. (1943)

<sup>4</sup>  
An inch in an hour is a foot in a day.

JOHN RAY, *English Proverbs*, p. 74. (1678)  
FULLER, *Gnomologia*. No. 633. (1732)

<sup>5</sup>  
I will drub you, you Dog, within an Inch of  
your Life, and that Inch too.

GEORGE ROBERTS, *Four Years Voyages*, p. 30.  
(1726)

I'll flog you within an inch of your life, and  
spare you that.

DICKENS, *Nicholas Nickleby*. Ch. 13. (1839)

<sup>6</sup>  
I would I had thy inches.

SHAKESPEARE, *Antony and Cleopatra*, i, 3, 40.  
(1606)

A notable fellow of his inches.

THOMAS BROWN, *The Saints in an Uproar*.  
*Works* (1730), i, 73. (1687)

A tall fellow of his inches.

MALKIN, tr., *Gil Blas*. Bk. v, ch. 1. (1809)

<sup>7</sup>  
I'll not budge an inch.

SHAKESPEARE, *The Taming of the Shrew: In-  
duction*, 1, 13. (1594) See also *III Henry VI*,  
v, 4, 66; *Hamlet*, iii, 4, 18.

<sup>8</sup>  
An inch at the top, is worth two at the bottom.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)

## INCONSISTENCY

See also Consistency

<sup>9</sup>  
Avoid the clash of inconsistency:  
Who fights with self, with no one will agree.  
(Sperne repugnando tibi tu contrarius esse:  
conveniet nulli qui secum dissidet ipse.)

CATO (?), *Disticha*. Bk. i, No. 4. (c. 175 B.C.)

Nothing that is not a real crime makes a man  
appear so contemptible and little in the eyes of  
the world as inconsistency, especially when it  
regards religion or party.

JOSEPH ADDISON, *The Spectator*, 5 Sept., 1711.

<sup>10</sup>  
No philosopher ever declared another to be  
inconsistent for changing his plans. (Nemo  
doctus umquam . . . mutationem consilii in-  
constantiam dixit esse.)

CICERO, *Ad Atticum*. Bk. xvi, epis. 7. (44 B.C.)

Alas! in truth the man but changed his mind;  
Perhaps was sick, in love, or had not dined.

POPE, *Moral Essays*. Epis. i, l. 127. (1732)  
'Tis often constancy to change the mind.

JOHN HOOLE, tr., *Metastasio's Sieves*. (1767)

Jean Jacques Barthélemy is credited with the epigram, "L'homme absurde est celui qui ne change jamais" (The absurd man is he who never changes).

<sup>1</sup> He says one thing standing, another sitting down. (Aliud stans, aliud sedens loquitur.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 56. (1523) Quoting Cicero.

<sup>2</sup> He despises what he sought; and he seeks that which he lately threw away. (Quod petiit spernit, repetit quod nuper omisit.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 98. (20 B. C.)  
What our contempt doth often hurl from us,  
We wish it ours again.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 127. (1606)

<sup>3</sup> What boots it at one gate to make defence  
And at another to let in the foe?

MILTON, *Samson Agonistes*, l. 560. (1671)

<sup>4</sup> Unthought-of frailties cheat us in the wise:  
The fool lies hid in inconsistencies.

POPE, *Moral Essays*. Epis. i, l. 69. (1732)

<sup>5</sup> Man is a Creature very inconsistent with himself.

RICHARD STEELE, *The Tatler*. No. 7. (1709)

Ah! how unjust to nature, and himself  
Is thoughtless, thankless, inconsistent man!

YOUNG, *Night Thoughts*, ii, 113. (1742)

Man is so inconsistent a creature that it is impossible to reason from his belief to his conduct or from one part of his belief to another.

T. B. MACAULAY, *Essays: Hallam*. (1828)

Inconsistency—the only thing in which men are consistent.

HORACE SMITH, *Tin Trumpet*, p. 204. (1836)

## INCONSTANCY

See also Constancy

<sup>6</sup> The man's a bird, unstable, always on the wing. (ἄνθρωπος ὄρνις, ἀστάθηντος, πετόμενος.)

ARISTOPHANES, *The Birds*. l. 169. (414 B. C.)

You are flighty and your thoughts are empty. (πέτειε καὶ καὶ φρονῶν οὐδὲν φρονεῖς.)

EURIPIDES, *The Bacchantes*, l. 332. (410 B. C.)

He'd fly after something else. (ἐφ' ἑτέρον ἀνέπετο.)

ARISTOPHANES, *Ecclesiazusae*, l. 899. (c. 393 B. C.)  
He ebbs and flows like Euripus. (μεταπρεῖ ὡς περ Εὐρίπυος.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 6, sec. 3. (c. 335 B. C.) The strait of Euripus, between Boeotia and Euboea, was supposed by the Greeks to have seven tides a day and so became proverbial for inconstancy. AESCHINES, lxi, 27, used the comparison at about the same time as Aristotle, phrasing

it a little differently, πλείους τραπέμενος τροπὰς τοῦ Εὐρίπυος (Turning as often as Euripus). Another Greek proverbial phrase for sudden change or inconstancy is ὁστράκον μεταπεσόντος (As the shell changes sides), derived from a game called ὁστράκινδα, in which a potsherd, with one side black and the other white, was thrown on a line.

<sup>7</sup> As a wedercok, that turneth his face  
With every wind, ye fare, and that is sene.

CHAUCER (?), *Against Women Unconstant*, l. 12. (c. 1390)

Waueryng as the wynde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

He's like a feather on a hill.

UNKNOWN, *Berkeley MSS.*, iii, 26. (1639)

You are as unconstant as the wind; as wavering as the weathercock.

WILLIAM WALKER, *Paroemiologia*, p. 14. (1672)

A wavering man is like a skein of silk.

NATHAN BAILEY, *Dictionary: Wavering*. (1736)

<sup>8</sup> But canstow pleyen raket, to and fro,  
Netle in, dokke out, now this, now that,  
Pandare?

CHAUCER, *Troilus and Criseyde*. Bk. iv, l. 460.

(c. 1374) "In dock, out nettle" was originally a charm uttered to cure nettle-stings by dock-leaves, but became a proverbial expression for changeableness and inconstancy.

For in one state they twayne could not yet settle,  
But waueryng as the wynde, in docke out nettle.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

I cannot skill of such chaungeable mettle,  
There is nothing with them but in docke out nettle.

NICOLAS UDALL, *Ralph Roister Doister*. Act ii, sc. 3. (c. 1550)

Oute nettle, in docke.

LEWIS EVANS, *Withals Dictionary Revised*, sig.

E2. (1586) FULLER, *Gnomologia*. No. 3831

The constable . . . found some dock leaves, . . . rubbed her hands with the leaves, repeating the old saw Out nettle, In dock: Dock shall ha' a new smock; Nettle shan't ha' narrun.

HUGHES, *Tom Brown at Oxford*. Ch. 23. (1861)

<sup>9</sup> Constant in nothing but inconstancie.

JOHN LYLY, *Euphues and His England* (Arber).

p. 320. (1580) ROBERT GREENE, *Morando*

(1584) POPE, *Moral Essays*. Epis. ii. (1735)

The world's a scene of changes, and to be Constant, in Nature were inconstancy.

ABRAHAM COWLEY, *Inconstancy*. (c. 1633)

There is nothing in the world constant but inconstancy.

SWIFT, *On the Faculties of the Mind*. (c. 1720)

Since 'tis Nature's law to change,

Constancy alone is strange.

JOHN WILMOT, EARL OF ROCHESTER, *A Dialogue*, l. 31. (c. 1675)

<sup>10</sup> Other towns; other girls. (Andere Städtchen andere Mädchen.)

ALBERT SCHLIPPENBACH, *Liederbuch für Deutsche Künstler*. (1833)



- 1  
Sigh no more, ladies, sigh no more,  
Men were deceivers ever,  
One foot in sea and one on shore,  
To one thing constant never.  
SHAKESPEARE, *Much Ado about Nothing*, ii, 3,  
64. (1598) Probably a fragment of an old  
ballad of unknown authorship. See PERCY,  
*Reliques*, vol. i, bk. ii, No. 18.

## INDECISION

See also Hesitation, Timidity

- 2  
Each indecision brings its own delays,  
And days are lost lamenting other days.  
JOHN ANSTER, tr., *Faust*, Pt. i, *Prelude at the Theatre*. (1888)  
Indecision and hesitation are the weakness of a  
careful nature always intent on the saving of  
face and losing it thereby.  
H. C. BAILEY, *The Bishop's Crime*, p. 55. (1941)
- 3  
The sin I impute to each frustrate ghost  
Is—the unlit lamp and the ungirt loin,  
Though the end in sight was a vice, I say.  
BROWNING, *The Statue and the Bust*. (1855)
- 4  
He advances one leg and draws back the other.  
BURCKHARDT, *Arabic Proverbs*. No. 771. (1817)
- 5  
Remain'd like the ass 'twixt two bottles of hay,  
Without ever moving an inch either way.  
JOHN BYROM, *The Fight Between Figg and Sutton*. (c. 1760)  
I swithered [hesitated], and was like the cuddie  
[ass] between the two bundles of hay.  
DAVID MOIR, *Mansie Wauch*. Ch. 25. (1824)  
You've been off and on lately . . . like a donkey  
between two bundles of hay.  
KINGSLEY, *Alton Locke*. Ch. 27. (1850)  
Some men have almost died of indecision, like  
the donkey between two exactly similar bundles  
of hay.  
E. J. HARDY, *How to Be Happy though Married*. Ch. 2. (1886)
- 6  
In indecision itself guilt is present. (In ipsa  
dubitatione facinus inest.)  
CICERO, *De Officiis*. Bk. iii, ch. 8, sec. 37. (c. 45 B.C.)  
Of all the small annoyances that weight our  
mental buoyances,  
No chaff or cold derision is so sad as indecision.  
W. S. GILBERT, *The Bab Ballads*. (1869)
- 7  
While I at length debate and beate the bushe,  
There shall steppe in other men, and catche  
the burdes.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. iii. (1562)  
See also under BUSH.
- 8  
Ashamed to refuse, but yet afraid to take.  
(αἰδέσθην μὲν ἀρνήσασθαι, δέισαν δ' ὑποδέχθαι.)  
HOMER, *Iliad*. Bk. vii, l. 93. (c. 850 B.C.)  
Quoted by CICERO, *Ad Atticum*, vi, 1, xvi, 11.  
Like children with a piece of ice, they are neither  
able to hold it nor willing to let it go. (ὥσπερ οἱ

παῖδες τὸν κρύσλλον οὔτε δύνανται κατέχειν οὔτ' ἀφείναι θέλουσι.)

PLUTARCH, *Moralia: Concerning Talkativeness*.  
Sec. 508C. (c. A. D. 95) Plutarch is quoting  
a proverb, cited by ZENOBIUS, v, 58.

9  
Through indecision opportunity is often lost.  
(Deliberando saepe perit occasio.)

PUBLILIUS SYRUS, *Sententiae*. No. 163. (c. 43 B.C.)  
While we consider when to begin, it becomes too  
late to do so. (Dum deliberamus quando incipi-  
endum, incipere iam serum fit.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. xii, ch.  
6, sec. 3. (c. A. D. 80)

10  
When men discover many plans they are  
uncertain which to follow. (Homini tum deest  
consilium cum multa invenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 266. (c. 43 B.C.)

11  
He haws and he hums,  
At last out it comes.

SWIFT, *My Lady's Lamentation*, l. 109. (1728)  
Hem and Haw were the sons of sin,  
Created to shally and shirk;  
Hem lay 'round and Haw looked on  
While God did all the work.

BLISS CARMAN, *Hem and Haw*. (1896)

12  
I won't, I will; I will, I won't again; take,  
give back; what was said unsaid, what was  
settled upset. (Nolo volo; volo nolo rursum;  
cape, cedo; | quod dictum indictumst; quod  
modo ratum erat inritumst.)

TERENCE, *Phormio*, l. 950. (161 B.C.)

I am forced to say with the Poet, Neither yea  
neither nay, can I resolve flatly to say.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 36. (1574) Pettie, tr.

I am At war 'twixt will and will not.

SHAKESPEARE, *Measure for Measure*, ii, 2, 32.  
(1604)

May-bee was ne'er a gude honey-bee.

HENDERSON, *Scottish Proverbs*, p. 131. (1832)

13  
I stand at the crossroads. (ἐν τριόδῳ ἔσηκα.)

THEOGNIS, *Elegies*. Frag. (c. 600 B.C.) As  
quoted by ERASMUS, *Adagia*, i, ii, 48, who  
gives the Latin, "In trivio sum."

Standing, with reluctant feet,  
Where the brook and river meet.

H. W. LONGFELLOW, *Maidenhood*. (1841)

## INDEPENDENCE

14  
Independence forever!

JOHN ADAMS. His last words. On the morning  
of July 4, 1826, Adams was aroused from  
slumber by the discharge of cannon, and  
asked the cause. On being told it was Inde-  
pendence Day, he murmured "Independence  
forever!" and sank into a coma from which  
he never awoke. He had suggested the phrase  
a few days previously as a toast to be offered  
in his name at a banquet to be given on the  
Fourth.

It is my living sentiment, and by the blessing of God it shall be my dying sentiment.—Independence now and Independence forever!

DANIEL WEBSTER, *Eulogy*, in memory of John Adams and Thomas Jefferson, 2 Aug., 1826. Adams and Jefferson had died on the same day, 4 July, 1826, and Webster was paraphrasing Adams's last words in an imaginary speech attributed to him.

<sup>1</sup>  
To catch Dame Fortune's golden smile,  
Assiduous wait upon her;  
And gather gear by ev'ry wile  
That's justify'd by honour;  
Not for to hide it in a hedge,  
Nor for a train-attendant,  
But for the glorious privilege  
Of being independent.

ROBERT BURNS, *Epistle to a Young Friend*. (1786)

He was really independent, because he had learnt how to support himself.

MARIA EDGEWORTH, *Moral Tales*, i, i, 7. (1802)  
She possessed that most desirable of all requisites, a small independence.

DICKENS, *Pickwick Papers*. Ch. 8. (1837)

<sup>2</sup>  
Bee thine owne Palace, or the world's thy  
gaole.

JOHN DONNE, *To Sir Henry Wotton*, l. 52. (c. 1597)

Keep the staff in your ain hand.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

<sup>3</sup>  
Whoso would be a man, must be a Non-conformist.

R. W. EMERSON, *Essays: Self-Reliance*. (1841)

<sup>4</sup>  
As long as I live, I'll spit in my Parlour.

THOMAS FULLER, *Gnomologia*. No. 710. (1732)

I wear my hat as I please indoors or out.

WALT WHITMAN, *Song of Myself*. Sec. 20. (1855)

<sup>5</sup>  
That independence Britons prize too high,  
Keeps man from man and breaks the social  
tie.

OLIVER GOLDSMITH, *The Traveller*, l. 339. (1764)

<sup>6</sup>  
Resolved, That these United Colonies are,  
and of a right ought to be, free and independent States.

RICHARD HENRY LEE, *Resolution*, introduced into the Continental Congress, 7 June, 1776. Embodied in the Declaration of Independence, adopted 4 July, 1776.

Independence, in all kinds, is rebellion.

THOMAS CARLYLE, *Sartor Resartus*. Bk. iii, ch. 5. (1831)

<sup>7</sup>  
So live that you can look any man in the eye  
and tell him to go to hell.

H. L. MENCKEN, *The American Language*, p. 434. (1918) The origin of this bit of advice is unknown, but Mencken says "it was first given currency by one of the engineers of the Panama canal, a gentleman later retired, it

would seem, for attempting to execute his own counsel." Used by John D. Rockefeller, jr., in an address before the senior class at Dartmouth, June, 1930.

<sup>8</sup>  
Let each man have the wit to go his own way.  
(Unus quisque sua noverit ire via.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 25, l. 38 (c. 26 B.C.)

All beastes so soone as they are deliuered from their dam get vpon their feete, and are able to stand a high alone.

STEFANO GUAZZO, *Civile Conversation*, fo. 12. (1586) Pettie, tr.

To go a high lone; by himself.

WILLIAM WALKER, *Paroemiologia*, p. 37. (1672)

<sup>9</sup>  
The charms of independence let us sing.

WILLIAM SHENSTONE, *Elegies*, ix, 50. (1750)

Thy spirit, Independence, let me share!

Lord of the lion-heart and eagle-eye.

TOBIAS SMOLLETT, *Ode to Independence* (c. 1760)

<sup>10</sup>  
Independent as a hog on ice.

H. W. THOMPSON, *Body, Boots and Britches*, p. 495. (1940)

<sup>11</sup>  
I was not born to be forced. I will breathe after my own fashion . . . If a plant cannot live according to its nature, it dies; and so a man.

H. D. THOREAU, *Civile Disobedience* (1849)

I would rather sit on a pumpkin and have it all to myself than be crowded on a velvet cushion

H. D. THOREAU, *Walden*. Ch. 1. (1854)

<sup>12</sup>  
Independence is good, but isolation is too high a price to pay for it.

BENJAMIN TUCKER, *Instead of a Book*. (1893)

## II—Independence: Admonitions

<sup>13</sup>  
Every tub must stand upon his own bottom.

JOHN CLARKE, *Paroemiologia*, p. 66. (1639)  
*See under TUB*.

<sup>14</sup>  
Paddle your own boat. (μόνος μόνῳ κούμιζε πορθμίδος σκάφος.)

EURIPIDES, *Cyclops*, l. 362. (c. 440 B.C.)

I row my own course. (Remigio rem gero.)

PLAUTUS, *Miles Gloriosus*, l. 747. (c. 200 B.C.)

I think it much better that . . . every man paddle his own canoe.

MARRYAT, *Settlers in Canada*. Ch. 8. (1840)

Voyager upon life's sea,

To yourself be true,

And whate'er your lot may be,

Paddle your own canoe.

UNKNOWN, *Paddle Your Own Canoe*. Published anonymously in the *Editor's Drawer of Harper's Monthly* for May, 1854, with this prefatory note: "They have a very expressive term at the West, in speaking of a young man who would be the architect of his own fortune, that he must 'paddle his own canoe.'"

Every man must row with such oars as he has.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 131. (1875)

What a chump a man is when it comes to paddling his own canoe.

O. HENRY (W. S. PORTER), *Helping the Other Fellow*. (1908)

1 Let every man gnaw on his own bone.

JOHN LYDGATE, *Minor Poems*, p. 160. (c. 1430)

I should have remembered the old saying, *Every hog his own apple*.

SMOLLETT, *Roderick Random*. Ch. 41. (1748)

Let every pedlar carry his own burden.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

JOHN RAY, *Proverbs*, p. 21. (1670)

Let every Pedlar carry his own Pack.

THOMAS FULLER, *Gnomologia*. No. 3176. (1732)

Let every sheep hing [hang] by its own shank. Every man must stand by his own endeavour.

KELLY, *Scottish Proverbs*, p. 240. (1721)

Let every herring hing by its ain head, and every sheep by its ain shank.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)

Every head must do its own thinking.

GEORGE HERZOG, *Jabo Proverbs*, p. 208. (1836)

It's my notion that in a free country every feller ought to cut his own fodder.

ANN SOPHIA STEPHENS, *High Life in New York*, i, 32. (1843)

Let every man skin his own skunks.

J. R. BARTLETT, *Americanisms*, p. 122. (1859)

## INDIAN (AMERICAN)

2 I have never in my life seen a good Indian (and I have seen thousands) except when I have seen a dead Indian.

CAVANAUGH, OF MONTANA, *Debate*, House of Representatives, 28 May, 1868.

The only good Indians I ever saw were dead.

GEN. PHILIP HENRY SHERIDAN, at Old Fort Cobb, Indian Territory, in January, 1869. The story, as told by Edward M. Ellis, who stated that he was present at the time, is that, after a fight with the Indians, a chief named Old Toch-a-way was presented to Sheridan, and said, "Me good Indian." Sheridan retorted as above. The saying is usually quoted as "The only good Indian is a dead Indian."

A good Indian is a dead Indian.

ALFRED GURNEY, *Ramble Through the United States*, p. 29. (1884)

On the frontier a good Indian means a "dead Indian."

WILLIAM SHEPHERD, *Prairie Experiences*, p. 62. (1884)

They said of the Red Indian, did they not, that a good Indian was a dead Indian?

AGATHA CHRISTIE, *N or M*, p. 36. (1941)

Miss Gilley still felt that the only good Indian was a dead Indian.

ROSEMARY TAYLOR, *Chicken Every Sunday*, p. 7. (1943)

3 "Do yer ask honest Injun, no cheatin' nor

nothin'?" "Certainly. Perfectly honest Injun."

BLANCHE WILLIS HOWARD, *One Summer*. Ch. 10. (1875)

I'll stick to it. Honest Injun, I will.

MARK TWAIN, *Huckleberry Finn*. Ch. 8. (1884) Honest Injun, in colloquial American, is equivalent to the English "honor bright," and is often heard among school-boys as a pledge of faith.

W. S. WALSH, *Handy-Book of Literary Curiosities*, p. 485. (1892)

4 Lo, the poor Indian! whose untutor'd mind Sees God in clouds, or hears him in the wind.

POPE, *An Essay on Man*. Epis. i, l. 99. (1732)

5 Injins is Pizen, wherever found.

ARTEMUS WARD, *A Visit to Brigham Young*. (c. 1862)

## INDIFFERENCE

6 Moral indifference is the malady of the cultivated classes. (L'indifference morale est la maladie des gens très cultivés.)

HENRI AMIEL, *Journal Intime*, 26 Oct., 1870

7 I have no desire to know whether you are black or white. (Nil nimum studeo scire utrum sis albus an ater homo.)

CATULLUS, *Odes*. Ode xciii. (c. 57 B.C.) A proverbial phrase for utter indifference, used by CICERO, *Philippics*, ii, 15, PHAEDRUS, *Fables*, iii, xv, 10, QUINTILIAN, xi, i, 38, and others.

It is not worth stretching out a finger for. (Ne digitum quidem eius causa porrigendum esse.)

CICERO, *De Finibus*. Bk. iii, ch. 17, sc. 57 (c. 45 B.C.) A reference to the proverb, "Manum non verterim, digitum non porrexerim" (I would not turn my hand, I would not stretch out a finger), indicating utter indifference

8 It is no more to him than a Crab [crab-apple] in a Cow's Mouth.

THOMAS FULLER, *Gnomologia*. No. 2990. (1732) What's a Crab in a Cow's Mouth.

THOMAS FULLER, *Gnomologia*. No. 5505.

Too soon your band its weakness would deplore! A crab in a cow's mouth—no more!

JOHN WOLCOT, *Rights of Kings*. (1791)

9 It's all one to me. (Ce m'est tout vn.)

RABELAIS, *Pantagruel*. Bk. iv, Prologue. (1548) 'Tis indifferent, as Doll danced.

SWIFT, *Polite Conversation*. Dial. i. (1738)

## II—Indifference: Not to Care

10 Whatever turn the matter takes, I deem it all but ducks and drakes. . . .

Let me be deft and debonaire,

I am content, I do not care!

JOHN BYROM, *Careless Content*. (c. 1763)

The cat is in the parlor, the dog is in the lake; The cow is in the hammock—what difference does it make?

UNKNOWN, *Indifference*. (c. 1910)

1 For wel I woot, al-though I wake or winke,  
Ye rekke not whether I flete or sinke.

CHAUCER (?), *The Complaynte unto Pite*, l. 109. (c. 1369)

Him rekketh never wher she flete or sinke.

CHAUCER (?), *Anelida and Arcite*, l. 182. (c. 1372)

2 He did not care a button for cock-fighting.

GEORGE ELIOT, *Silas Marner*. Ch. 3. (1861)

I don't care a toss where you are.

GEORGE ELIOT, *Daniel Deronda*, p. 236. (1876)

3 Not that I care three damns what figure I may cut.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter 46. (1760)

Do you suppose I care a damn for that?

GEORGE ELIOT, *Daniel Deronda*, p. 211. (1876)

I don't care a continental.

O. HENRY, *A Ghost of a Chance*. (1911)

4 Few know, and fewer care.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

5 I don't care a flock. (Non ego te flocci facio.)

PLAUTUS, *Curculio*, l. 713. (c. 200 B.C.) Repeated in *Epidicus*, l. 348; *Menachmi*, l. 422; *Rudens*, l. 47, and elsewhere. *Floccus* means a flock or fluff of wool on clothing, hence anything insignificant or trifling.

I will never care three flocks for his ambition

JOHN LYLY, *Midas*. Act iv, sc. 2. (1592)

6 Care not would have it.

JOHN RAY, *English Proverbs*, p. 67. (1670)  
Cited by KELLY, *Scottish Proverbs*, p. 80 (1721) with the comment, "If you ask a man if he will have such a thing, and he answers *I care not*, it is a sign that he would have it."

7 He cared not for God or man.

EDMUND SPENSER, *The Faerie Queene*. Bk i, canto ii, st. 12. (1590)

8 I don't care an apple-core. (Ciccum non interduim.)

PLAUTUS, *Rudens*, l. 580. (c. 200 B.C.) Literally, the core of a pomegranate—anything trifling and worthless.

Nobody cares a hair. (Nemo pili facit.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A.D. 60)

I care not two-pence.

BEAUMONT AND FLETCHER, *Coxcomb*, v.1. (1612)

I do not care a farthing.

RICHARD STEELE, *The Tatler*. No. 50. (1709)

I don't care a straw.

HENRY JAMES, *The Passionate Pilgrim*. (1875)

See under STRAW.

[They] care not a fig.

C. H. SPURGEON, *Treasury of David*, ii, 4. (1880)

9 In fayth thi felowship  
Set I not at a pyn.

UNKNOWN, *Towneley Plays* (E.E.T.S.), p. 34. (c. 1410)

Of Goddes ferfull vengeance they passyde note a pynne.

UNKNOWN, *Philip and Mary*. (c. 1555) In WRIGHT, ed., *Political Songs of England*.  
For her mother she cares not a pin.

GEORGE WAPULL, *The Tyde Taryeth No Man*, sig. D3. (1576)

Who not a pin

Does care for looke of living creatures eye.

EDMUND SPENSER, *The Faerie Queene*. Bk i, canto v, st. 4. (1590)

I would not care a pin if the other three were in.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 19 (1595)

'Tis evident you never cared a pin for me.

SHERIDAN, *The School for Scandal*. Act iii, sc. 1. (1777)

## INDIGNATION

10 We count a great deal on our indignation meetin's.

J. FENIMORE COOPER, *The Redskins*. Ch. 12. (1846)

The passengers . . . were inclined to organize an indignation meeting.

W. D. HOWELLS, *A Woman's Reason*. Ch. 11. (1883)

Indignation meetings were held daily.

NORAH DAVIS, *The Northerner*, p. 53. (1905)

11 His indignation knew no bounds.

CARLYLE, *Frederick the Great*. Vol. iii, ch. 10 (1858)

Ivo rode on, boiling over with righteous indignation.

KINGSLEY, *Hereward the Wake*. Ch. 21. (1865)

12 His lips are full of indignation. (Labia eius repleta sunt indignatione.)

Old Testament: *Isaiah*, xxx, 27. (c. 725 B.C.)

13 The capacity of indignation makes an essential part of the outfit of every honest man.

J. R. LOWELL, *On a Certain Condescension in Foreigners*. (1869)

14 Indignation brings with it some serious charge. (Magnum secum affert crimen indignatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 387. (c. 43 B.C.)

Ubi saeva indignatio ulterius cor lacerare nequit. (Where fierce indignation can no longer tear my heart.)

JONATHAN SWIFT, *Epitaph for Himself*, Inscribed on his tomb in St. Patrick's Cathedral, Dublin. (1745)

## INDIVIDUALITY

See also PERSONALITY

15 Individuality is the aim of political liberty

J. FENIMORE COOPER, *The American Democrat*. Ch. 42. (1838)

16 We fancy men are individuals; so are pumpkins.

R. W. EMERSON, *Nominalist and Realist*. (1841)

The individual is always mistaken.

R. W. EMERSON, *Essays: Experience*. (1844)

<sup>1</sup> He is only bright that shines by himself.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

<sup>2</sup> You are you and I am I. Although you stand by my side with your body naked, how can you defile me?

HWUY OF LEW-HEA, as quoted by MENCIOUS, *Discourses*. Bk. ii, pt. i, ch. 9. (c. 300 B. C.)

A myrtle remains a myrtle, even though it stand among thorns.

*Babylonian Talmud: Sanhedrin*, fo. 44a. (c. 450)

<sup>3</sup> This was the plain condition of those times, the whole world against Athanasius, and Athanasius against it.

RICHARD HOOKER, *On the Lawes of Ecclesiastical Politie*. Bk. v, ch. 42. (1597)

In the Nicene Council [325] he was almost the only high ecclesiastic who stood firm against the Arians . . . *Athanasius contra mundum*; a proverb which . . . sets forth the claims of individual . . . judgement.

ARTHUR PENRHYN STANLEY, *History of the Eastern Church*, vii, 234. (1861)

<sup>4</sup> We were challenged with a peacetime choice between the American system of rugged individualism and a European philosophy of diametrically opposed doctrines—doctrines of paternalism and state socialism.

HERBERT HOOVER, *Speech*, New York, 22 Oct., 1928. In his *Challenge to Liberty*, ch. 5, Hoover wrote, "While I can make no claim for having introduced the term 'rugged individualism,' I should be proud to have invented it."

<sup>5</sup> Common natures do not suffice me. Good people, as they are called, won't serve. I want individuals.

CHARLES LAMB, *Letter to William Wordsworth*, 20 March, 1822.

<sup>6</sup> Each man has his own peculiar cast of mind and turn of expression. (Sua cuique quum sit animi cogitatio, | colorque proprius.)

PHAEDRUS, *Fables*. Bk. v, No. 7. (c. 25 B. C.)

Every man wears his belt in his own fashion.

KELLY, *Scottish Proverbs*, p. 92. (1721)

Aweel, lass, thou must . . . buckle thy girdle thine ain gate [way].

SCOTT, *Heart of Midlothian*. Ch. 28. (1818)

<sup>7</sup> An individual is as superb as a nation when he has the qualities which make a superb nation.

WALT WHITMAN, *Leaves of Grass: Preface*. (1855)

Underneath all, individuals,  
I swear nothing is good to me now that ignores individuals.

WALT WHITMAN, *Blue Ontario's Shore*. Sec. 15.

I find no sweeter fat than sticks to my own bones.

WALT WHITMAN, *Song of Myself*. Sec. 20.

## INDOLENCE

See also Idleness, Sloth

<sup>8</sup> An indolent man is like an unoccupied dwelling: scoundrels sometimes burrow in it; thieves and evil characters make it their haunt; or, if they do not, it is full of vermin.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 25. (1887)

Indolence as surely runs to dishonesty as to lying.

BEECHER, *Proverbs from Plymouth Pulpit*. p. 196.

<sup>9</sup> If the profit were dangled before his mouth, he would turn his back.

BURCKHARDT, *Arabic Proverbs*. No. 593. (1817)

He uses his rump to open the door. (Yung p'i ku ta mên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 596. (1875) He is lazy.

He wants his corn shelled.

H. W. THOMPSON, *Body, Boots and Britches*, p. 486. (1940) Founded upon the folk tale of the man who refused a gift of corn rather than go to the trouble of shelling it.

<sup>10</sup> Indolence ere now has ruined both kings and wealthy cities. (Otium et reges prius et beatas | perdidit urbes.)

CATULLUS, *Odes*. Ode li, l. 15. (c. 57 B. C.) The Germans say, "Durch Faulheit ist schon manche Grafschaft verloren gegangen" (Through indolence many a kingdom has been lost).

<sup>11</sup> The love of indolence is universal, or next to it.

S. T. COLERIDGE, *Table-Talk*, 8 June, 1833

<sup>12</sup> Drift is as bad as unthrift.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)  
RAY, *English Proverbs*, p. 71. (1678)

<sup>13</sup> That voluntary debility which modern language is content to term indolence.

SAMUEL JOHNSON, *Letter to Langton*, 12 July 1784.

<sup>14</sup> Of all our faults, that which we live with most agreeably is indolence. (De tous nos défauts, celui dont nous demeurons le plus aisément d'accord, c'est de la paresse.)

LA ROCHEFOUCAULD, *Maximes*. No. 398. (1665)

We have more indolence of mind than of body. (Nous avons plus de paresse dans l'esprit que dans le corps.)

LA ROCHEFOUCAULD, *Maximes*. No. 487.

Of all the passions, the least known to ourselves is indolence, the most active and mischievous of them all. (De toutes les passions, celle qui est la plus inconnue à nous-mêmes, c'est la paresse; elle est la plus ardente et la plus maligne de toutes.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 630.

<sup>1</sup> Other men have acquired fame by industry, but this man by indolence. (Utque alios industria, ita hunc ignavia ad famam protulerat.)

TACITUS, *Annals*. Bk. xvi, sec. 18. (c. A. D. 116)

Referring to Caius Petronius.

So that what was indolence was called wisdom. (Ut quod segnitia erat, sapientia vocaretur.)

TACITUS, *Histories*. Bk. i, sec. 49. (c. A. D. 109)

## INDUSTRY

See also Diligence

<sup>2</sup> There is no friend like industry: cultivate it, and you will never fail.

BHARTRIHARI, *Niti Sataka*. No. 86. (c. A. D. 100)

A little ginger 'neath the tail.

Will oft for lack of brains avail.

T. F. MACMANUS, *Cave Sedem*. (1920)

<sup>3</sup> The dog that trots about finds a bone.

GEORGE BORROW, *The Bible in Spain*. Ch. 47.

(1843) Quoted as a gipsy saying.

The hinge of the door is not crowded with insects; running water never becomes putrid.

DOOLITTLE, *Chinese Vocabulary*, ii, 278. (1872)

The trotting horse hears not the idler's yarn.

S. G. CHAMPION, *Racial Proverbs*, p. 364.

(1938) Busy people have no time for gossip.

A Chinese proverb.

Lice do not bite busy men.

S. G. CHAMPION, *Racial Proverbs*, p. 367.

<sup>4</sup> There is not in the ferry boat any for God's sake.

BURCKHARDT, *Arabic Proverbs*. No. 665. (1817)

Everyone must pay his fare.

<sup>5</sup> Industry is a loadstone to draw all good things.

ROBERT BURTON, *The Anatomy of Melancholy*:

*Democritus to the Reader*. (1621)

<sup>6</sup> Industry is the soul of business and the key-stone of prosperity.

DICKENS, *Barnaby Rudge*. Ch. 27. (1841)

<sup>7</sup> We dig a well and can drink; we plow a field and can eat.

DOOLITTLE, *Chinese Vocabulary*, ii, 278. (1872)

Milk, by repeated shaking, turns to butter.

S. G. CHAMPION, *Racial Proverbs*, p. 369.

(1938) A Chinese proverb.

<sup>8</sup> He that does his turne in time, sits half idle.

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

Let us, then, be up and doing.

H. W. LONGFELLOW, *A Psalm of Life*. (1838)

<sup>9</sup> No man e'er was glorious, who was not laborious.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

Industry need not wish.

FRANKLIN, *Poor Richard's Almanack*, 1739.

Industry pays Debts, Despair increases them.

FRANKLIN, *Poor Richard's Almanack*, 1742

Industry, Perseverance, & Frugality, make Fortune yield.

FRANKLIN, *Poor Richard's Almanack*, 1744.

God gives all things to Industry.

FRANKLIN, *Poor Richard's Almanack*, 1755.

<sup>10</sup> Industry will never do much, unless there be natural Parts also.

THOMAS FULLER, *Gnomologia*. No. 3093. (1732)

<sup>11</sup> In ev'ry rank, or great or small,  
'Tis industry supports us all.

JOHN GAY, *Fables. The Man, the Cat, the Dog,*

*and the Fly*. Series ii, No. 8, l. 63. (1727)

Quoted by FRANKLIN, *Poor Richard's Almanack*, 1741.

<sup>12</sup> People are seldom better employed than in earning their own living.

BENJAMIN JOWETT, as quoted by L. P. SMITH, *Oxford*. See *Atlantic Monthly*, June, 1938.

<sup>13</sup> All things are won by industry. (πάντα γὰρ ταῖς ἐνδεχεταῖς καταπονείται πράγματα.)

MENANDER, *Fragments*. Frag. 744K. (c. 300 B. C.)

Nothing is impossible to industry. (Industriae nil impossibile.)

HULME, *Proverb Lore*, p. 92. Quoting Periander

of Corinth, and adding, "Or, in less classic

phrase, 'It's dogged as does it.'"

All things are easy to industry, all things difficult to sloth.

FRANKLIN, *Poor Richard's Almanack*, 1734

<sup>14</sup> Push on—keep moving.

THOMAS MORTON, *A Cure for the Heart-Ache*

Act iii, sc. 1. (1797)

'Tis better to wear out shoes than sheets.

ALEXINA OGILVIE, *Profitable Proverbs*. (1923)

"Always at it wins the day."

<sup>15</sup> Whoso keepeth the fig tree shall eat the fruit thereof. (Qui servat ficum, comedet fructus eius.)

*Old Testament: Proverbs*, xxvii, 18. (c. 400 B. C.)

He that tilleth his land shall have plenty of bread. (Qui operatur terram suam, satiabitur panibus.)

*Old Testament: Proverbs*, xxviii, 19. (c. 400 B. C.)

Plough deep while Sluggard[s] sleep;

And you shall have Corn to sell and to keep.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1756. An adaptation of the Spanish

proverb, "Ara bien y hondo, cogerás pan en

abondo" (Plough well and deep and you

will have plenty of corn). There is another

Spanish one which runs, "Ares, no ares,

renta me pagues" (Plough or not plough,

you must pay me my rent).

<sup>16</sup> Industry is Fortune's right hand, and Frugality her left.

JOHN RAY, *English Proverbs*, p. 12. (1678)

Cited as a Spanish proverb on p. 107. The

Italians have the same proverb, "L'industria

è la mano dritta della fortuna, e la frugalità,

la sinistra."

Industry is fortune's right hand, and Frugality her left; a proverb which has been worth ten times more to me than all my little purse contained.

MARIA EDGEWORTH, *Popular Tales: Lame Jer-vis*. Ch. 2. (1799)

1 Industry is the root of all ugliness.

OSCAR WILDE, *Phrases and Philosophies for the Use of the Young*. (1891)

## INFLUENCE

2 How many ships do you reckon my presence to be worth? (αὐτὸν παρόντα πρὸς πόσας ἀντιτάττεις;)

ANTIGONUS II, KING OF MACEDONIA, when his pilot told him that Ptolemy's ships far outnumbered his own. (c. 250 B.C.) See PLUTARCH, *Moralia: Sayings of Kings and Commanders*. Sec. 183D. In his *Life of Pelopidas*, Plutarch refers to "the saying of old Antigonus, who, when he was to fight at Andros, and one told him, 'The enemy's ships are more than ours,' replied, 'For how many then wilt thou reckon me?'"

As that great captain, Ziska, would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Ajax the great, himself a host.

POPE, tr., *Iliad*. Bk. iii, l. 293. (1715) This is Pope's rendering of l. 229.

Lord John is a host in himself.

DUKE OF WELLINGTON, *Remark*, to Samuel Rogers, 1839, referring to Lord John Russell.

O for a single hour of that Dundee

Who on that day the word of onset gave!

WORDSWORTH, *Sonnet in the Pass of Killcrankie*. "Oh, for an hour of Dundee," was the cry of Gordon of Glenbucket, at the battle of Sheriffmuir, 13 Nov., 1715. "Dundee" was the terrible Grahame of Claverhouse, Viscount Dundee. MAHON, *History of England*, i, 184.

Where, where was Roderick then?

One blast upon his bugle-horn

Were worth a thousand men.

WALTER SCOTT, *The Lady of the Lake*. Canto vi, st. 18. (1810)

Oh, for one hour of blind old Dandolo,

Th' octogenarian chief, Byzantium's conquering foe!

BYRON, *Childe Harold*. Canto iv, st. 12. (1812)

It is true that I considered Napoleon's presence in the field equal to forty thousand men in the balance.

DUKE OF WELLINGTON, *Memorandum*, 18 Sept., 1836. See STANHOPE, *Conversations with the Duke of Wellington*, p. 81.

Napoleon was called by his men Cent Mille.

R. W. EMERSON, *The Conduct of Life: Considerations by the Way*. (1860) Because his presence on the battlefield was worth a hundred thousand men.

3 Know ye not that a little leaven leaveneth the whole lump? (οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;)

*New Testament: I Corinthians*, v, 6. (c. A. D. 57) Repeated in *Galatians*, v, 9. The *Vulgate* is, "Nescitis quia modicum fermentum totam massam corrumpit?"

Like a mildew'd ear,

Blasting his wholesome brother.

SHAKESPEARE, *Hamlet*, iii, 4, 64. (1600)

One scabby sheep infects a hundred. (Una pecora rognosa, ne guasta cento.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 97. (1814)

An Italian proverb. See also under SHEEP.

The Dutch say, "Die bij kreupelen woont, leert hinken" (He who lives with cripples learns to limp); the Italians, "Chi vive tra lupi, impara a urlare" (He who lives with wolves will learn to howl). See also under WOLF. A variant is, "Live with a singer if you would learn to sing."

One rotten apple infects a hundred. (Ein fauler Apfel steckt hundert an.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 311. (1856) A German proverb. Similarly, "Ein faules Ei verdirbt den ganzen Brei" (One rotten egg spoils the whole pudding). See also under APPLE.

4 It has been said that "common souls pay with what they do, nobler souls with that which they are."

R. W. EMERSON, *Essays, First Series: History*. (1841)

5 One man's yawning makes another yawn. (ἐνὸς χανόντος μετέχκεν ἕτερος.)

ERASMUS, *Adagia*. Chil. iii, cent. iv, No. 95. (1508) Erasmus also gives the Latin, "Oscitante uno deinde oscitat et alter," or "Cum oscitat unus, statim oscitat et alter." The French say, "Un bon bâilleur en fait bâiller deux" (One good gaper makes two others gape).

Why doth one man's yawning make another yawn?

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, memb. iii, subs. 2. (1621)

6 Thou canst mould him into any shape like soft clay. (Argilla quidvis imitaberis uda.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 8. (20 B.C.)

He is a bit of wood moved by strings in some one else's hands. (Nervis alienis mobile lignum.)

HORACE, *Satires*. Bk. ii, sat. 7, l. 82. (35 B.C.)

In other words, a puppet.

7 If you say "I am hot" he forthwith perspires. (Si diceris "Aestuo," sudat.)

JUVENAL, *Satires*. Sat. iii, l. 103. (c. A. D. 120)

8 It is harder to avoid being swayed than to sway others. (Il est plus difficile de s'empêcher d'être gouverné, que de gouverner les autres.)

JACQUES FOUCAULD, *Maximes*. No. 151. (1665)

1 Never has a man who was bent himself been able to make others straight.

MENCIUS, *Discourses*. Bk. iii, pt. ii, ch. 1, sec. 5. (c. 300 B. C.) Repeated in v, i, 7, 7.

By bending only one cubit you make eight cubits straight.

UNKNOWN, *Book of History*. (c. 1000 B. C.)

Quoted by MENCIVS, iii, ii, 1.

2 Two dry sticks will kindle a green one.

JOHN RAY, *English Proverbs*, p. 135. (1678)  
FULLER, *Gnomologia*. No. 5325. (1732) The Germans say, "Eine lebendige Kohle zündet die andere an" (One live coal makes the others burn).

Who does not burn doth not inflame.

F. E. HULME, *Proverb Lore*, p. 108. (1902)  
One must be himself on fire who would kindle ardor in others.

3 Every man, in corrupting others, corrupts himself; he imbibes, and then imparts, badness. (Dum facit quisque peiorem, factus est; didicit deteriora, deinde docuit.)

SENECA, *Ad Lucilium*. Epis. xciv, sec. 54. (c. A. D. 64)

4 They'll take suggestion as a cat laps milk.

SHAKESPEARE, *The Tempest*, ii, 1, 288. (1611)

5 To behold her is an immediate check to loose behaviour; to love her is a liberal education.

RICHARD STEELE, *The Tatler*. No. 49. (1709)

Referring to Lady Elizabeth Hastings.

The weak and the gentle, the ribald and rude, She took as she found them, and did them all good.

E. B. BROWNING, *My Kate*. (1860)

6 It is your human environment that makes climate.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893)

7 Influence is no government.

GEORGE WASHINGTON, *Letter to Henry Lee*, 31 Oct., 1786.

This position gave him a vast amount of "influence" which he continued to use for his own advantage.

JAMES BRYCE, *The American Commonwealth*. Bk. iii, ch. 88. (1888)

He owed his position to influence, not to merit.

Oxford Eng. Dict.: Influence, v, 270/2.

8 There is no such thing as good influence. All influence is immoral—immoral from the scientific point of view.

OSCAR WILDE, *Picture of Dorian Gray*. (1891)

## INFORMATION

9 I am greedy of getting information. (λίχρος εἰμι καὶ τὸ πύθεσθαι.)

CALLIMACHUS, *Iambi*. No. 18. (c. 250 B. C.)

For your information.

GEORGE BORROW, *Bible in Spain*. Ch. 49. (1843)

I only ask for information.

DICKENS, *David Copperfield*. Ch. 20. (1849)

10 The Informer is the worst Rogue of the two.

THOMAS FULLER, *Gnomologia*. No. 4607. (1732)

11 He who cares more for information than for inspiration prefers elevators to wings.

J. B. OPDYKE, *Amor Vitaque: Omargrams*. (1912)

12 Information appears to stew out of me naturally, like the precious otter of roses out of the otter.

MARK TWAIN, *Roughing It: Preface*. (1872)

## INGRATITUDE

13 Do not befoul the well from which thou hast drunk.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450)

Never cast dirt into that fountain of which thou hast sometime drunk.

JOHN RAY, *Adagia Hebraica*, p. 404. (1678)

Cast no Dirt into the Well that hath given you Water.

THOMAS FULLER, *Gnomologia*. No. 1067. (1732)

Do not throw a stone into the well from which thou drinkest.

BURCKHARDT, *Arabic Proverbs*. No. 151. (1817)

14 Eat the gift and break the dish.

BURCKHARDT, *Arabic Proverbs*. No. 556. (1817)

The dish will remind you of the obligation, therefore destroy it.

15 You too, my child. (καὶ σὺ τέκνον.)

JULIUS CAESAR, when Marcus Brutus stabbed him. (44 B. C.) See Suetonius, *Lives of the Caesars: Julius*. Ch. 82, sec. 3. Suetonius says that "some have written" that Caesar spoke in Greek. The more popular version is the Latin, "Et tu, Brute fili" (You too, O Brutus, my son).

Et tu Brute! Then fall, Caesar!

SHAKESPEARE, *Julius Caesar*, iii, 1, 77. (1599)

This was the most unkindest cut of all;

For when the noble Caesar saw him stab,

Ingratitude, more strong than traitors' arms,

Quite vanquish'd him.

SHAKESPEARE, *Julius Caesar*, iii, 2, 187. (1599)

16 Ingratitude is the daughter of pride. (La ingratitud es hija de la soberbia.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 51. (1615)

17 When I have thatched his house, he would throw me down.

JOHN CLARKE, *Paroemiologia*, p. 170. (1639)

RAY, *English Proverbs*, p. 148. (1670)

When I had thatch'd his House, he would have hurl'd me from the Roof.

THOMAS FULLER, *Gnomologia*. No. 5559. (1732)

18 To have rams for children. (κρίους ἐκγεννᾶν τέκνα.)

EUPOLIS, *Fragment*. (c. 425 B. C.) Rams were



proverbial for ingratitude, perhaps because they sometimes butted the people who fed them.

<sup>1</sup> Many favours which God giveth us ravell out for want of hemming, through our own unthankfulness: for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

THOMAS FULLER, *The Holy State*. Bk. i, ch. 9. (1642)

<sup>2</sup> All things are ungrateful. (Omnia sunt ingrata.)

CATULLUS, *Odes*. Ode lxxiii, l. 3. (c. 57 B. C.) The Germans say, "Undank ist der Welt Lohn" (Ingratitude is the world's reward).

Ingratitude's a weed of every clime.

SAMUEL GARTH, *Epistle to Godolphin*. (1710)

<sup>3</sup> If ye had not plowed with my heifer, ye had not found out my riddle. (Si non arassetis in vitula mea, non invenissetis propositionem meam.)

*Old Testament: Judges*, xiv, 18. (c. 700 B. C.)

If I had not lifted up the potsherd for thee, thou wouldest not have discovered the pearl under it.

*Babylonian Talmud: Baba Metsia*, fo. 17b.

Also, *Jebamoth*, 92b; *Machshirin*, 21b. (c. 450)

<sup>4</sup> You love a nothing when you love an ingrate. (Nihil amas, quom ingratum amas.)

PLAUTUS, *Persa*, l. 228. (c. 200 B. C.)

An ingrate is sometimes less to blame for his ingratitude than the one who did him the favor. (Tel homme est ingrat, qui est moins coupable de son ingratitude que celui qui lui a fait du bien.)

LA ROCHEFOUCAULD, *Maximes*. No. 96. (1665)

One finds few ingrates as long as one is capable of bestowing favors. (On ne trouve guère d'ingrats tant qu'on est en état de faire du bien.)

LA ROCHEFOUCAULD, *Maximes*. No. 306.

Every time I bestow a vacant office, I make a hundred discontented persons and one ingrate. (Toutes les fois que je donne une place vacante, je fais cent mécontents et un ingrat.)

LOUIS XIV. (c. 1670) See VOLTAIRE, *Siècle de Louis XIV*. Ch. 26.

You are like the French statesman, who said, when he granted a favour, "J'ai fait dix mécontents et un ingrat."

SAMUEL JOHNSON, speaking against promiscuous hospitality. See BOSWELL, *Life*, 1772.

<sup>5</sup> When you call a man ungrateful you have no words of abuse left. (Dixeris male dicta cuncta cum ingratum hominem dixeris.)

PUBLILIUS SYRUS, *Sententiae*. No. 149. (c. 43 B. C.) Or, more compactly, "Ingratum si dixeris, omnia dixeris" (If you say he is ungrateful, you say all that can be said).

Earth produces nothing worse than an ungrateful man. (Nil homine terra peius ingrato creat.)

AUSONIUS, *Epigrams*. No. 140, l. 1. (c. A. D. 370)

You can call a man no worse than unthankful. JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 170. (1639)

Ingratitude is worse than witchcraft.

MICHAEL DENHAM, *Denham Tracts*, ii, 83. (1846)

<sup>6</sup> One ungrateful person does harm to all the unfortunate. (Ingratus unus omnibus miseris nocet.)

PUBLILIUS SYRUS, *Sententiae*. No. 282. (c. 43 B. C.) It is especially the ungrateful who teach folk to become niggardly. (Malignos fieri maxime ingrati docent.)

PUBLILIUS SYRUS, *Sententiae*. No. 350.

<sup>7</sup> None learn of me the science of the bow. Who make me not their target in the end.

SADI, *Gulistan*. Ch. i, Maxim 27. (c. 1258)

I taught you to swim; and now you'd drown me.

THOMAS FULLER, *Gnomologia*. No. 2626. (1732)

<sup>8</sup> A grateful dog is better than an ungrateful man.

SADI, *Gulistan*. Ch. viii, Maxim 85. (c. 1258)

<sup>9</sup> They whom I benefit injure me most. (ὁρτνας γὰρ εὖ θέω, κῆποι με μάλιστα σίννονται.)

SAPPHO, *Fragments*. Frag. 13, Loeb. (c. 600 B. C.)

They whom I most have helped . . .

The hand that feeds they bite.

MARION MILLS MILLER, *Ingratitude*. Paraphrasing the fragment from Sappho given above.

We set ourselves to bite the hand that feeds us. EDMUND BURKE, *Thoughts on the Cause of the Present Discontents*. (1770)

And having looked to Government for bread, on the very first scarcity they will turn and bite the hand that fed them.

EDMUND BURKE, *Thoughts and Details on Scarcity*. (1795)

If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and a man.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

<sup>10</sup> Blow, blow, thou winter wind  
Thou art not so unkind

As man's ingratitude.

SHAKESPEARE, *As You Like It*, ii, 7, 174. (1600)

Ingratitude is monstrous.

SHAKESPEARE, *Coriolanus*, ii, 3, 10. (1607) In

*Troilus and Cressida*, iii, 3, 147, is the phrase, "Monster of ingratitude." In *King*

*Lear*, i, 5, 43, is "Monster ingratitude!"

I hate ingratitude more in a man

Than lying, vainness, babbling, drunkenness.

SHAKESPEARE, *Twelfth Night*, iii, 4, 388. (1599)

Ingratitude, thou marble-hearted fiend!

SHAKESPEARE, *King Lear*, i, 4, 281. (1605)

<sup>11</sup> Ingratitude dries up wells.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 490. (1623)

Ingratitude is treason to mankind.

JAMES THOMSON, *Coriolanus*. (1748)

## II—Ingratitude: The Snake and the Wolf

1 To warm a snake in your bosom. (ὄφιν ἐν τῷ κόλπῳ θάλπειν.)

AESOP, *Fables: The Snake and the Rustic*. (c. 570 B.C.) The classic example of ingratitude. See under SNAKE.

Don't nourish animals with crooked claws. (Quae uncis sunt unguibus ne nutrias.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. (1500) Don't nourish a lion's whelp. (Leonis catulum ne alas.)

ERASMUS, *Adagia*, ii, iii, 77. Breed up a crow and he'll tear out your eyes. (Crea el cuervo, y sacarte ha los ojos.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 11. (1814) A Spanish proverb.

The hedge-sparrow fed the cuckoo so long That she had her head bit off by her young.

ROBERT BLAND, *Proverbs*, i, 12. I lodged the rat in my granary, and he became my heir. (Acoji al raton en mi cillero, | Y volviere mi heredero.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 276. (1856) A Spanish proverb. The French say, "J'ai logé le rat, et il me dévalise" (I lodged the rat and he robbed me).

2 To do good to boors is to throw water into the sea. (El hacer bien a villanos es echar agua en la mar.)

CERVANTES, *Don Quixote*. Pt. i, ch. 23. (1605) To do good to the Ungrateful, is to throw Rose-water into the Sea.

THOMAS FULLER, *Gnomologia*. No. 5156. (1732) After the Latin proverb, "Perit quod facis ingrato" (What you do for an ungrateful man is lost).

3 The wicked are always ungrateful. (Siempre los malos son desagradecidos.)

CERVANTES, *Don Quixote*. Pt. i, ch. 23. (1605) Hell is full of the ungrateful.

THOMAS FULLER, *Gnomologia*. No. 2488. (1732)

4 Do good to a villain and he'll do evil to you. (Faites bien au vilain et il vous fera mal.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 105. Quoting from a manuscript of the 13th century.

Unhang the rascal and he'll hang you; Be kind to the blackguard and he'll beat you. (Dépends le pendard, il te pendra; Oigne le vilain, il te poindra.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) There are a number of variations of this old proverb. One is: "Flatter the low and they'll cudgel you; cudgel the low and they'll flatter you" (Oignez vilain, il vous poindra; poignez vilain, il vous oindra). A shorter one is, "Never do a kindness to a rascal" (De vilain jamais bon faict).

Save a thief from the gallows, and he'll send you there. (Ôtez un vilain du gibet, il vous y mettra.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 11. (1814) See under THIEF.

5 Look what kindness does. Nurse a wolf-cub, nurse a puppy-dog, to be eaten for it. (τὸ δ' χάρις εἰς τὶ πόθ' ἔπει. | θρέψαι τοι λυκιδεῖς, θρέψαι κυνὰς, ὥς τυ φάγῳντι.)

THEOCRITUS, *Idyls*. No. v, l. 37. (c. 270 B.C.) Cited by ERASMUS, *Adagia*, ii, i, 86, with the Latin, "Ale luporum catulos" (To nourish the whelps of a wolf). Another form is, "Pasce canes qui te lanient catulosque luporum" (Rear dogs' and wolves' cubs to rend you).

A wolf's whelp had been fostered till, one day, Grown strong, it tore its master's life away.

SADI, *Gulistan*. Ch. iii, Maxim 5. (c. 1258)

## INHERITANCE

See also Heir

6 Bettyr it is to suffer great hunger than sale of inheritance. (Et touteffois il est plus licite et vault mieulx souffrir et endurer grant pour te que vendre ou alier ses heritaiges.)

SAINT BERNARD, *Le Regisme de Mesnaige*. (c. 1130)

7 The fool inherits, but the wise must get.

WILLIAM CARTWRIGHT, *The Ordinary*. Act iii. sc. 6. (c. 1634)

8 When I die, I'll leave him the Fee-Simple of a Rope and a Shilling.

GEORGE FARQUHAR, *A Constant Couple*. Act iv, sc. 3. (1700)

I'll disinherit him—. . . I'll cut him off with a shilling.

GEORGE COLMAN, SR., *The Musical Lady*. Act ii. (1762)

He had threatened to cut off his son with the proverbial shilling.

DOROTHY L. SAYERS, *In the Teeth of the Evidence*, p. 82. (1940)

9 What you inherit from your fathers must first be earned before it's yours. (Was du ererbt von deinen Vätern hast, | Erwirb es, um es zu besitzen.)

GOETHE, *Faust*. Pt. i, sc. 1. (1806)

10 As a little childe riding behind his father, sayde simply unto him, Father, when you are dead, I shal ride in the Saddle.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 43. (1574) Pettie, tr.

11 Property not produced by labor, but inherited. (Res non parta labore, sed relicta.)

MARTIAL, *Epigrams*. Bk. x, epig. 47. (c. A.D. 93)

It cometh by kind [nature], it cost them nothing

WILLIAM CAMDEN, *Remains*, p. 325. (1605)

What cometh by Kind, costeth nothing.

THOMAS FULLER, *Gnomologia*. No. 5484. (1732)

12 The lines are fallen unto me in pleasant places: yea, I have a goodly heritage. (Funes ceci-

derunt mihi in praeclaris: etenim hereditas mea praeclara est mihi.)

*Old Testament: Psalms*, xvi, 6. (c. 250 B. C.)

<sup>1</sup> To inherit property is not to be born—is to be still-born, rather.

H. D. THOREAU, *Journal*, 13 March, 1853.

## INJURY

See also *Insult*; *Turn*: *Ill Turn*; *Wrong*

<sup>2</sup> The injuries we do and those we suffer are seldom weighed in the same scales.

AESOP, *Fables: The Partial Judge*. (c. 570 B. C.)

See under *CASE*: *THE CASE IS ALTERED*.

<sup>3</sup> Do not ink a pen to do an injury.

AMEN-EM-APT, *Teaching How to Live*. Col. xvii, l. 6. (c. 700 B. C.) Griffith, tr. Amen-em-apt was a scribe, and so his proverb is quite in character.

<sup>4</sup> Injury to majesty, i. e. high treason. (Laesae maiestatis.)

AMMIANUS, *Rerum Gestarum*. Bk. xvi, ch. 8, sec. 4. (c. A. D. 390) The French form, lèse-majesté, is the one usually used. The French also say, "Lèse-humanité," treason against society.

<sup>5</sup> The man who can hide his hate can injure whom he will. (Qui celare potest odium pote laedere quem vult.)

CATO (?), *Dicta Catonis*. Zurich mss., 4. (c. 175 B. C.)

Whom they have injured they also hate. (Quos laeserunt, et oderunt.)

SENECA, *De Ira*. Bk. ii, sec. 33. (c. A. D. 54)

It is a principle of human nature to hate those whom you have injured. (Proprium humani ingenii est odissè quem laeseris.)

TACITUS, *Agricola*. Sec. 42. (c. A. D. 98)

Forgiveness to the injur'd doth belong, But they ne'er pardon who have done the wrong.

JOHN DRYDEN, *The Conquest of Granada*. Pt. ii, act i, sc. 2. (1672)

He that does you an injury will never forgive you.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 263. (1710)

Men hate those they hurt.

THOMAS FULLER, *Gnomologia*. No. 3395. (1732)

<sup>6</sup> Injury may be done by two methods, by fraud or by force. (Duobus modis, id est aut vi, aut fraude, fiat iniuria.)

CICERO, *De Officiis*. Bk. i, ch. 13, sec. 41. (c. 45 B. C.)

<sup>7</sup> It is better to receive than to do an injury. (Accipere quam facere praestat iniuriam.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 19, sec. 56. (45 B. C.)

It is more wretched to commit than to suffer an injury. (Miserius est nocere quam laedi.)

SENECA, *Ad Lucilium*. Epis. xcv, sec. 52. (c. A. D. 64)

It is better to take many injuries than to give one.

FRANKLIN, *Poor Richard's Almanack*, 1735

<sup>8</sup> Remember like an evil man, past injuries. (ἐμνημόνευσε δ' ὥσπερ ἄνθρωπος κακὸς | παλαιὰ νεκρή.)

EURIPIDES, *Andromache*, l. 1164. (c. 430 B. C.)

A paraphrase of the proverb, "A worthy man forgets past injuries."

You who forget nothing but injuries. (Qui oblivisci nihil soles nisi iniurias.)

CICERO, *Pro Ligario*. Ch. 12, sec. 35. (45 B. C.)

Referring to Julius Caesar, before whom the speech was made.

The remedy for injuries is to forget them. (Iniuriarum remedium est oblivio.)

PUBLILIUS SYRUS, *Sententiae*. No. 289. (c. 43 B. C.) Quoted by SENECA, *Ad Lucilium*, xciv, 28. Similarly, "Iniuriae spretae exolescunt; si irascaris agnitae videntur" (Injuries made light of disappear; if you become enraged concerning them, they seem to be admitted).

Think not on smert, and thou shalt fele noon.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv. l. 466. (c. 1380)

Neglect will kill an injury, sooner than revenge.

OWEN FELTHAM, *Resolves*, p. 213. (1620)

There is no such injury as revenge, and no such revenge as the contempt of an injury.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 7. (1643)

Injuries slighted become none at all.

THOMAS FULLER, *Gnomologia*. No. 3097. (1732)

Neglect will sooner kill an Injury than Revenge.

THOMAS FULLER, *Gnomologia*. No. 3520.

Neglect kills Injuries, Revenge increases them

FRANKLIN, *Poor Richard's Almanack*, 1749.

It costs more to revenge injuries than to bear them.

WILSON, *Maxims of Piety*. No. 303. (a. 1755)

The remedy for injuries is not to remember them.

H. G. BOHN, *Handbook of Proverbs*, p. 514. (1855)

<sup>9</sup> Who hurteth others, hurteth hym selfe. (Chi nuoce altrui, nuoce se stesso.)

JOHN FLORIO, *Firste Fruits*, fo. 29. (1578)

The Latin proverb is, "Nemo laeditur nisi a seipso" (No one is injured except by himself).

To injure others is to injure one's self. ('Hai jên 'hai chi 'hai tzu shên.)

DOOLITTLE, *Chinese Vocabulary*, ii, 186. (1872)

SCARBOROUGH (No. 868) has it: 'Hai jên chung 'hai chi.

<sup>10</sup> Christianity commands us to pass by injuries; policy, to let them pass by us.

FRANKLIN, *Poor Richard's Almanack*, 1741.

Doing an Injury puts you below your Enemy; Revenging one makes you even with him; Forgiving it sets you above him.

FRANKLIN, *Poor Richard's Almanack*, 1749.

"T is more noble to forgive, and more manly to despise, than to revenge an Injury.

FRANKLIN, *Poor Richard's Almanack*, 1752.

<sup>11</sup> Injurious Men brook no Injuries.

THOMAS FULLER, *Gnomologia*. No. 3098. (1732)

Injury is to be measured by Malice.

THOMAS FULLER, *Gnomologia*. No. 3099.

It is no Injury, that is not meant an Injury.

THOMAS FULLER, *Gnomologia*. No. 2988.

It is worse to do, than to revenge an Injury.

THOMAS FULLER, *Gnomologia*. No. 3035.

1 Don't show your injured finger, for everyone will knock against it. (No descubrir el dedo malo, que todo topará allí.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 145. (1647)

Anticipate injuries and turn them into favors. (Prevenir las injurias y hacer de ellas favores.)

GRACIAN, *Oráculo Manual*. Maxim 259.

2 Injuries done us by others often cause us less pain than those we inflict on ourselves. (Les violences qu'on nous fait, nous font souvent moins de peine que celles que nous nous faisons à nous-mêmes.)

LA ROCHEFOUCAULD, *Maximes*. No. 363. (1665)

3 Requite injury with kindness. (Pu shan' 'ché wu yi' shan' chi.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 49. (c. 550 B. C.) Giles, tr.

Some one asked, "What think you of the principle of rewarding injury with kindness?" "With what, then, will you reward kindness?" asked the Master. "Reward injury with justice, and kindness with kindness."

CONFUCIUS, *Analects*. Bk. xiv, ch. 36. (c. 500 B. C.) Legge, tr. Giles has it "returning good for evil."

4 If an injury has to be done to a man it should be so severe that his vengeance need not be feared.

NICCOLO MACHIAVELLI, *The Prince*. Ch. 3. (1513)

If you injure your neighbour, better not do it by halves.

SHAW, *Maxims for Revolutionists*. (1903)

5 Be not provoked by Injuries, to commit them.

WILLIAM PENN, *Some Fruits of Solitude*. No. 298. (1693)

6 No one should be injured. (Nulli nocendum.)

PHAEDRUS, *Fables*. Bk. i, fab. 26. (c. 25 B. C.)

7 By condoning an old injury, you invite a new one. (Veterem ferendo iniuriam, invitas novam.)

PONTANUS, *Collectio Proverbiorum*, p. 218. (1778) From Aesop's fable of the boy throwing stones at a man, who first by entreaties and then by giving him a small coin, tried to get him to stop. Finally he pointed out a richer man who was passing and advised the boy to throw stones at him. But the rich man, instead of giving him money, had him arrested and severely punished. "So," Aesop concludes, "by condoning one affront, we often lay ourselves open to fresh ones."

He who makes himself a sheep, the wolf carries off. (Qui se fait brebis le loup le ravit.)

GABRIEL MEURIER, *Trésor des Sentences*. (c.

1550) The Italians have the same proverb: "Che pecora si fa, il lupo la mangia."

8 He that injures one threatens many. (Multis minatur qui uni facit iniuriam.)

PUBLILIUS SYRUS, *Sententiae*. No. 351. (c. 43)

Cited by BACON, *Ornamenta Rationalia*. No. 2.

He threatens many that hath injured one.

BEN JONSON, *Sejanus*. Act ii. (1603)

He threatens many that is injurious to one.

THOMAS FULLER, *Gnomologia*. No. 2372. (1732)

9 He who will not do an injury when he can is a benefactor. (Qui obesse cum potest non vult prodest.)

PUBLILIUS SYRUS, *Sententiae*. No. 581. (c. 43 B. C.)

Blessed is the man who knows his power, yet refrains from injuring others.

BURCKHARDT, *Arabic Proverbs*. No. 305. (1917)

10 How ghastly is an injury from one of whom you dare not complain! (Heu quam miserum est ab eo laedi de quo non possis queri!)

PUBLILIUS SYRUS, *Sententiae*. No. 246. (c. 43 B. C.)

The injured man's cure for pain is his enemy's pain. (Laeso doloris remedium inimici est dolor.)

PUBLILIUS SYRUS, *Sententiae*. No. 334.

He who has learned the power to injure, remembers it when he can use it. (Quisquis nocere didicit meminit cum potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 554.

Who comes to injure always comes determined. (Qui venit ut noceat semper meditatus venit.)

PUBLILIUS SYRUS, *Sententiae*. No. 610.

The wise man gives an injury room to settle down (Sapiens locum dat requiescendi iniuriae.)

PUBLILIUS SYRUS, *Sententiae*. No. 651.

Injury may well be done a man for the sake of safety. (Salutis causa bene fit homini iniuria.)

PUBLILIUS SYRUS, *Sententiae*. No. 681. There

is a similar law proverb, "Iniuria iniuriam cohibere licet" (We may hinder one injury by means of another). There is another law proverb, often cited in rape cases, "Volenti non fit iniuria" (No injury is done to one who is willing).

It is the mark of a good man not to know how to do an injury. (Vivi boni est nescire facere iniuriam.)

PUBLILIUS SYRUS, *Sententiae*. No. 735.

11 One is not so soon healed as hurt.

JOHN RAY, *English Proverbs*, p. 10. (1678)

The Germans say, "Verletzen ist leicht, heilen schwer" (It is easy to hurt, hard to cure)

12 No wise man can receive either injury or insult. (Nullam sapientem nec iniuriam accipere nec contumeliam posse.)

SENECA, *De Constantia*. Ch. 2, sec. 1. (c. A. D.

45) To ADD INSULT TO INJURY, see under INSULT.

He who has injured thee is either stronger or weaker: If weaker, spare him; if stronger, spare thyself. (Aut potentior te, aut imbecillior laesit: si imbecillior, parce illi; si potentior, tibi.)

SENECA, *De Ira*. Bk. iii, sec. 5. (c. A. D. 54)

Injuries come from them that hath the upper hand. (Iniuriarum potentiorum sunt.)

BACON, *Of Church Controversies*. (1597)

1 The greatest punishment for having done an injury is the fact of having done it. (Maxima est enim factae iniuriarum poena, fecisse.)

SENECA, *De Ira*. Bk. iii, sec. 26. (c. A. D. 54)

Seneca has another proverb, "Iniuriam qui facturus est iam facit" (He who intends to do you an injury has already done it)

2 He that will no hurt do,

Must do nothing that longe thereto.

RICHARD TAVERNER, tr., *Erasmus' Apothegms*, fo. 56. (1550)

3 It's not the greatest injuries which cause the greatest resentments. (Non maxumae eas quae maxumae sunt interdum irae iniuriarum | faciunt.)

TERENCE, *Hecyra*, l. 307. (165 B. C.)

## II—Benefits and Injuries

4 A benefit slips from the mind, an injury endures. (Labitur ex animo benefactum, iniuria durat.)

CATO (?), *Collectio Monostichorum*, l. 34. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

For men use, if they have an evil turn, to write it in marble; and who doeth us a good turn we write it in the dust.

SIR THOMAS MORE, *Kyng Richard the Third*. (1513)

All your better deeds

Shall be in water writ, but this in marble.

BEAUMONT AND FLETCHER, *Philaster*. Act v sc. 3. (1611)

An injury graves itself in metal, and a benefit writes itself on the wave. (L'injure se grave en metal, et le bienfait s'écrit en l'onde.)

JEAN BERTAUT, *Maximes*. (c. 1611) The French also say, "Ecrives les injures sur le sable, mais les bienfaits sur le marbre" (Write injuries in the sand, but benefits in marble). The Italians say, "Chi offende scrive nella rena; chi è offeso nel marmo" (He who offends, writes in sand; he who is offended, in marble).

Men's evil manners live in brass; their virtues We write in water.

SHAKESPEARE, *Henry VIII*, iv, 2, 45. (1612)

Injuries are written in brass, kind Graccho, And not to be forgotten.

MASSINGER, *Duke of Milan*. Act v, sc. 1. (1623)

On adamant our wrongs we all engrave, But write our benefits upon the wave.

WILLIAM KING, *Art of Love*, l. 971. (1709)

Some write their wrongs in marble: he, more just, Stoop'd down serene and wrote them in the dust.

SAMUEL MADDEN, *Boulter's Monument*. (c. 1730)

Injuries don't use to be written on Ice.

THOMAS FULLER, *Gnomologia*. No. 3096. (1732)

Write injuries in dust, benefits in marble.

FRANKLIN, *Poor Richard's Almanack*, 1747.

The memory of past favours is like a rainbow, bright, vivid, and beautiful; but it soon fades away. The memory of injuries is engraved on the heart, and remains forever.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 14. (1843)

5 In most cases it is safer to do a man an injury than to heap too many benefits upon him. (Il n'est pas si dangereux de faire de mal à la plupart des hommes, que de leur faire trop de bien.)

LA ROCHEFOUCAULD, *Maximes*. No. 238. (1665)

6 How bitter it is, when you have sown benefits to reap injuries! (Sed ut acerbum est, pro bene factis cum mali messim metas.)

PLAUTUS, *Epidicus*. l. 718. (c. 200 B. C.)

Doing a favor for a bad man is quite as dangerous as doing an injury to a good one. . . A favor done to a bad man is a favor done and gone; an injury done to a good man is an injury alive and after you. (Malo bene facere tantundemst periculum | quantum bono male facere.)

PLAUTUS, *Poenulus*, l. 633. (c. 194 B. C.)

7 A benefit cited by way of reproach is equivalent to an injury. (Un bienfait reproché tint toujours lieu d'offense.)

RACINE, *Iphigénie*. Act iv, sc. 6. (1674)

8 It is far better to forget a benefit than an injury. (Multo praestat benefici quam malifici immemorem esse.)

SALLUST, *Bellum Jugurthinum*. Ch. xxxi, sec. 28. (c. 40 B. C.) "Because," Sallust goes on, "the good man merely becomes less active in well doing when you neglect him, but the bad man grows more wicked."

9 What is more wretched than the man who forgets his benefits and clings to his injuries? (Quid autem eo miserius, cui beneficia ex-cidunt haerent iniuriarum?)

SENECA, *Ad Lucilium*. Epis. lxxxi, sec. 23. (c. A. D. 64)

## INJUSTICE

See also Justice and Injustice

10 Injustice is impiety. (ὁ δδίκων ἀσεβεί.)

MARCUS AURELIUS, *Meditations*. Bk. ix, No. 1. (c. A. D. 174)

There is but one blasphemy and that is injustice. R. G. INGERSOLL, *Speech*, at Chicago, 20 Sept., 1880.

11 The unjust man is unjust to himself, for he makes himself bad. (ὁ δδίκων ἐαυτὸν δδικεῖ κακὸν ἐαυτὸν ποίει.)

MARCUS AURELIUS, *Meditations*. Bk. ix, No. 4. (c. A. D. 174)

1 It is more disgraceful to do injustice than to suffer it. (αἰσχρὸν τὸ δδικεῖν τοῦ δδικεῖσθαι.)

PLATO, *Gorgias*. Sec. 489A. (c. 385 B.C.)

It is better to suffer injustice than to do it.

EMERSON, *Representative Men: Plato*. (1850)

Emerson's rendering of Plato's aphorism. See also under INJURY.

2 Injustice, swift, erect, and unconfin'd,  
Sweeps the wide earth, and tramples o'er  
mankind,

While prayers, to heal her wrongs, move slow  
behind.

POPE, tr., *Homer's Iliad*. Bk. ix, l. 628. (1715)

3 Even those who do an injustice hate it. (Etiam qui faciunt oderunt iniuriam.)

PUBLILIUS SYRUS, *Sententiae*. No. 183. (c. 43 B.C.)

4 The world has no long injustices. (Le monde n'a point de longues injustices.)

MADAME DE SÉVIGNÉ, *Letter to Madame de Grignan*, 9 Sept., 1675.

5 Injustice in the end produces independence. (L'injustice à la fin produit l'indépendance.)

VOLTAIRE, *Tancrède*. Act iv, sc. 6. (1760)

## INN

6 He loved bet the tavern than the shoppe.

CHAUCER, *Canterbury Tales: The Cokes Tale*, l. 12. (c. 1386)

7 Yes, to the last inn of all travellers, where we shall meet worms instead of fleas.

SIR WILLIAM DAVENANT, *The Man's the Master*. Act i, sc. 1. (1668) See also GRAVE

8 He goes not out of his way that goes to a good inn.

GEORGE HERBERT, *Jacula Prudentum*. No. 831.

(1640) JOHN RAY, *English Proverbs*, p. 14.

(1670) FULLER, *Gnomologia*. No. 1851.

(1732) The French say, "Il ne se tort pas qui à bon hostel va" (He goes not wrong who goes to a good inn).

He that is in a tavern, thinks he is in a vine-garden.

GEORGE HERBERT, *Jacula Prudentum*. No. 987.

9 Resty wealth willetth me this widow to win,  
To let the world wag, and take mine ease in  
mine inn.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

In this proverbial saying, inn does not mean a tavern or public house, but one's own home. The original meaning of inn was a private house or dwelling-place.

Shall I not take mine ease in mine inn?

SHAKESPEARE, *I Henry IV*, iii, 3, 92. (1597)

These great rich men must take their ease i' their inn.

THOMAS MIDDLETON, *The World Tost at Tennis*. (c. 1607) *Works*, vii, 185.

"Shall I not take mine ease in mine inn?" has been the slogan of an animal, which . . . has gained control of natural resources that make subsistence well nigh effortless.

EARNEST A. HOOTEN, *Why Men Behave Like Apes and Vice Versa*, p. xiv. (1941)

10 They lived wherever night compelled a halt.  
(Quas nox coegerat sedes habebant.)

SALLUST, *Bellum Jugurthinum*. Ch. 18. (c. 40 B.C.)

Where dwell'st thou?—Under the canopy. . .  
I' the city of kites and crows.

SHAKESPEARE, *Coriolanus*, iv, 5, 40. (1607)

When you sleep in your cloak there's no lodging to pay.

WHYTE-MELVILLE, *Boots and Saddles*. (c. 1860)

There's naught to pay For a couch of hay

At the Inn of the Silver Moon.

H. K. VIELÉ, *Inn of the Silver Moon*. (1900)

11 Whoe'er has travell'd life's dull round, . .  
May sigh to think he still has found

The warmest welcome at an inn.

WILLIAM SHENSTONE, *Written at an Inn at Henley*. (c. 1763)

## INNOCENCE

12 Folly and Innocence are so alike,  
The diff'rence, though essential, fails to strike.

WILLIAM COWPER, *The Progress of Error*, l. 203 (1780)

13 The innocent are gay.

COWPER, *The Task*. Bk. i, l. 493. (1784)

Oh, Mirth and Innocence! Oh, Milk and Water!  
LORD BYRON, *Beppo*. St. 80. (1817)

14 Wisdom without Innocence is Knavery; Innocence without Wisdom is Folly.

THOMAS FULLER, *Gnomologia*. No. 5772. (1732)

15 Innocence is not nearly so well shielded as crime. (Il s'en faut bien que l'innocence trouve autant de protection que le crime.)

LA ROCHEFOUCAULD, *Maximes*. No. 465. (1665)

Innocence is no Protection.

Innocence itself hath need of a Mask.

THOMAS FULLER, *Gnomologia*. Nos. 3100-1. (1732)

No innocence can stand up under suspicion, if it is conscious of being suspected.

H. D. THOREAU, *Winter*, 28 Jan., 1841.

16 Who ever perished, being innocent? (Quis umquam innocens periit?)

*Old Testament: Job*, iv, 7. (c. 350 B.C.)

Be this our wall of bronze, to have no guilt at heart, no wrongdoing to turn us pale. (Hic murus aeneus esto, nil conscire sibi, nulla pallescere culpa.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 60. 20 B.C.)

The Latin proverb is, "Nulla certior custodia innocentia" (No protection is as sure as innocence).

Innocencie beareth her defence with her.

JOHN FLORIO, *Firste Fruites*. fo. 31. (1578)

Innocence after all has nothing to dread. (L'innocence enfin n'a rien à redouter.)

RACINE, *Phèdre*. Act iii, sc. 6. (1677) The Germans say, "Thue recht, scheue Niemand" (Do right, fear nobody). Schiller wrote, "Die Unschuld hat im Himmel einen Freund" (Innocence has a friend in heaven).

True, conscious Honour is to feel no sin;  
He's arm'd without that's innocent within.

POPE, *Imitations of Horace: Epistles*. Bk. i, epis. 1, l. 93. (1732) Horace's line (l. 60) is given above.

Innocence is its own defense.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1733.

Mere innocence will tame any ferocity.

H. D. THOREAU, *Autumn*, 10 Dec., 1840.

She thinks he's armed without that's innocent within.

REX STOUT, *Bad for Business*. Ch. 6. (1940)

THRICE IS HE ARMED THAT HATH HIS QUARREL  
JUST, *see under* JUST.

1  
The exactest vigilance and caution can never maintain a single day of unmingled innocence, much less can the utmost efforts of incorporated mind reach the summits of speculative virtue.

SAMUEL JOHNSON, *The Rambler*. No. 14. (1750)

2  
O God, keep me innocent; make others great!  
(O mon dieu, conserve-moi innocente, donne la grandeur aux autres!)

CAROLINE MATILDA, QUEEN OF DENMARK, wife of the profligate Christian VII. (c. 1770)  
Scratched by her with a diamond on a window of the castle of Frederiksborg, Denmark, when accused of criminal intimacy with her favorite, Struensee.

3  
Blessed are the innocent, for theirs is the kingdom of Art!

GEORGE MOORE, *Ave*, p. 165. (1911)

4  
Bold, as innocence should be. (Audacter, ut pudicam decet.)

PLAUTUS, *Amphitryon*, l. 838. (c. 200 B.C.)  
The innocent ought to be bold. (Decet innocentem . . . confidentem esse.)

PLAUTUS, *Captivi*, l. 665. (c. 200 B.C.)

Conscious of innocence, she laughed at scandal's lies. (Conscia mens recti famae mendacia risit.)

OVID, *Fasti*. Bk. iv, l. 311. (c. A.D. 8)

What is that which innocence dares not?

BEAUMONT AND FLETCHER, *The Little French Lawyer*. Act i, sc. 1. (1619)

There is no courage but in innocence.

THOMAS SOUTHERNE, *The Fate of Capua*. (1700)

He who is free from fever does not fear to eat watermelons.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1350. (1875)

5  
There's nothing ingenuous about this ingenue. (Non insulsum huic ingenium.)

PLAUTUS, *Miles Gloriosus*, l. 1071. (c. 200 B.C.)

6  
None but the innocent can nurse bright hopes in woe. (In malis sperare bene nisi innocens nemo solet.)

PUBLILIUS SYRUS, *Sententiae*. No. 292. (c. 43 B.C.)  
A charge is not easily framed against an innocent person. (Non facile de innocente crimen fingitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 474.

He who pleads for innocence is eloquent enough. (Qui pro innocente dicit satis est eloquens.)

PUBLILIUS SYRUS, *Sententiae*. No. 557. The Latin proverb, cited by PONTANUS, *Collectio Proverbiorum*, p. 213, is "Innocentia est eloquentia" (Innocence is eloquence). Pontanus credits it to Quintilian.

The innocent man on trial fears fortune, but not a witness. (Reus innocens fortunam non testem timet.)

PUBLILIUS SYRUS, *Sententiae*. No. 629.

Innocence ever follows her own light. (Suum sequitur lumen semper innocentia.)

PUBLILIUS SYRUS, *Sententiae*. No. 661.

When innocence is frightened the judge is condemned. (Ubi innocens formidat damnat iudicem.)

PUBLILIUS SYRUS, *Sententiae*. No. 709.

## II—Innocence: Proverbial Comparisons

7  
I . . . am now as clear as is the babe new borne.

ROBERT ARMIN, *The Two Maids of More-clacke*, sig. D3. (1609)

They died as innocent as the child unborn.

LORD JOHN SOMERS, ed., *Somers Tracts*, viii, 131. (1748)

Offering to take her oath . . . that she was innocent as the child unborn.

SWIFT, *Directions to Servants: The Chambermaid*. (1745)

If he were as innocent as the new-born infant, they would find some way of making him guilty

SCOTT, *Old Mortality*. Ch. 10. (1816)

I am as innocent . . . as the babe unchristened

R. L. STEVENSON, *The Black Arrow: Prologue* (1888)

As innocent as a new-born babe.

PERCIVAL WILDE, *Tinsley's Bones*, p. 188. (1942)

8  
As innocent as a new-laid egg.

W. S. GILBERT, *Engaged*. Act i. (1877); SAMUEL BUTLER, *The Way of All Flesh*. Ch. 12. (a 1902); LEE THAYER, *Five Bullets*, p. 21 (1944)

9  
As innocent as a lamb.

BRONSON HOWARD, *Henrietta*. Act i. (1887)

10  
Innocent enough to swallow it, hook, line and sinker.

ZELDA POPKIN, *No Crime for a Lady*, p. 244 (1942)

11  
The day is not more innocent than the bottom of my heart. (Le jour n'est pas plus pur que le fond de mon cœur.)

JEAN RACINE, *Phèdre*. Act iv, sc. 2. (1677)

- 1  
As innocent as a devil of two years old.  
JOHN RAY, *English Proverbs*, p. 286. (1678)  
You are as innocent as a devil of two years old.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

### III—Innocence and Guilt

- 2  
The innocent are free from fear, but guilt  
Ever is fearful its crimes will be uncovered.  
(Pavore carent qui nihil commiserunt; at  
poenam  
Semper ob oculos versari putant qui peccarunt.)  
ROBERT BLAND, *Proverbs*. Vol i, p. 190. (1814)
- 3  
It is better that ten guilty persons escape than that one innocent suffer.  
WILLIAM BLACKSTONE, *Commentaries on the Laws of England*. Vol. iv, ch. 27. (1765)  
Better ten guilty escape than that one innocent man suffer. (Meglio è liberar dieci rei, che condannar un innocente.)  
THOMAS FIELDING, *Proverbs of All Nations*, p. 59. (1824) Citing an Italian proverb, which is also a maxim of English law. Fielding says it originated in Italy, and that Dr. Paley was against it, while Blackstone and Romilly approved of it.  
Better two Drones be preserv'd than one good Bee perish.  
THOMAS FULLER, *Gnomologia*. No. 935. (1732)  
Better feed five drones than starve one bee.  
CHEALES, *Proverbial Folk-Lore*, p. 126. (1875)
- 4  
I hear much of people's calling out to punish the guilty, but very few are concerned to clear the innocent.  
DANIEL DEFOE, *An Appeal to Honour and Justice*. (1715)
- 5  
Innocence is not suspicious, but guilt is always ready to turn informer.  
T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 15. (1843)
- 6  
All are presumed good till they are found in a fault.  
HERBERT, *Jacula Prudentum*. No. 943. (1640)  
Where the guilt is doubtful, a presumption of innocence should in general be admitted.  
JUNIUS, *Letters*. No. 67. (1772)  
The rule that a man must be assumed innocent till proved guilty is thoroughly sound.  
*Spectator* (London), 6 Aug., 1910, p. 205
- 7  
Often has outraged Jupiter involved the innocent with the guilty. (Saepe Diespiter | neglectus incesto addidit integrum.)  
HORACE, *Odes*. Bk. iii, ode 2, l. 29. (23 B. C.)  
Jupiter hurls chance thunderbolts at many who have not deserved to suffer the penalty of guilt. (Iuppiter in multos temeraria fulmina torquet, | qui poenam culpa non meruere pati.)  
OVID, *Ex Ponto*. Bk. iii, epis. 6, l. 27. (A. D. 13)

- 8  
A guilty man punished is an example for the rabble; an innocent man condemned is the affair of all honest men. (Un coupable puni est un exemple pour la canaille; un innocent condamné est l'affaire de tous les honnêtes gens.)  
LA BRUYÈRE, *Les Caractères*. Ch. 14. (1688)
- 9  
Guilt entreats, innocence grows angry. (Nocens precatur, innocens irascitur.)  
PUBLILIUS SYRUS, *Sententiae*. No. 455. (c. 43 B. C.)  
When the innocent is found guilty, part of his native land is exiled. (Ubi innocens damnatur, pars patriae exsulat.)  
PUBLILIUS SYRUS, *Sententiae*. No. 732  
The grass suffers because of the weed.  
*Babylonian Talmud: Baba Kamma*, fo. 92a. (c. 450)  
HE THREATENS THE INNOCENT WHO SPARES THE GUILTY, *see under* JUDGE.

### INS AND OUTS

- 10  
Weep if thou wilt, or leef; for, out of doute, This Diomede is inne, and thou art oute.  
CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 1518. (c. 1380)  
The grand contention's plainly to be seen, To get some men put out, and some put in.  
DANIEL DEFOE, *The True-Born Englishman: Introduction*. (1700)  
The only difference, after all their rout, Is that the one is *in*, the other *out*.  
CHARLES CHURCHILL, *The Conference*, l. 165. (a. 1764)  
The real power and property of the [English] government is in the great aristocratical families of the nation. The nest of office being too small for them to cuddle into it at once, the contest is eternal which shall crowd the other out. For this purpose they are divided into two parties, the INS and the OUTS.  
THOMAS JEFFERSON, *Writings*. Vol. xii, p. 376. (c. 1814)

### INSANITY, *see* Madness

### INSOLENCE

- 11  
The insolence of the vulgar is in proportion to their ignorance: they treat everything with contempt which they do not understand.  
HAZLITT, *Characteristics*. No. 331. (c. 1821)
- 12  
Insolence breeds the tyrant. (ὑβρις φευτέι τυραννον.)  
SOPHOCLES, *Oedipus the King*, l. 872. (c. 409 B. C.)  
Insolence is the precursor of destruction. (συμπτριβή προηγείται ὑβρις.)  
GREGORY NAZIANZEN, *Apothegm*. (c. 375)  
Insolence is Pride, with her Mask pulled off  
Insolence puts an End to Friendship.  
THOMAS FULLER, *Gnomologia*. Nos. 3104-5. (1732)



## INSPIRATION

<sup>1</sup> Inspiration is to work every day. (L'inspiration c'est de travailler tous les jours.)

CHARLES BAUDELAIRE, *Epigram*. (c. 1860) See GENIUS: AN INFINITE CAPACITY FOR TAKING PAINS.

Inspiration (for writing) is mostly the application of the seat of the pants to the seat of the chair.

LOUISE D. RICH, *We Took to the Woods*, p. 28. (1942)

<sup>2</sup> The inspiration is wanting. (Abest etiam ἐνθουσιασμός.)

CICERO, *Ad Quintum Fratrem*. Bk. iii, epis. iv, sec. 4. (54 B.C.) His brother had been urging Cicero to write some poetry, and this was Cicero's excuse for not doing so.

No more inspiration in her than in a plate of muffins.

SHAW, *Man and Superman*. Act ii. (1903)

<sup>3</sup> No man was ever great without some portion of divine inspiration. (Nemo vir magnus sine aliquo adflatu divino umquam fuit.)

CICERO, *De Natura Deorum*. Bk. ii, ch. 66, sec. 167. (45 B.C.) Hence, "divine afflatus."

<sup>4</sup> There seem nowadays to be two sources of literary inspiration—fulness of mind and emptiness of pocket.

LOWELL, *Biglow Papers*. Ser. ii, No. 9. (1862)

<sup>5</sup> I never wet my lips in the Nag's Spring. (Nec fonte labra prolui caballino.)

PERSIUS, *Satires: Prologue*, l. 1. (c. A. D. 58) Hippocrene, struck out by the hoof of Pegasus, on the top of Mount Helicon. The fount of Inspiration

<sup>6</sup> This gift which you have . . . is not an art, but an inspiration; there is a divinity moving you, like that in the stone which Euripides calls a magnet, but which is commonly known as the stone of Heraclea. For that stone not only attracts iron rings, but also imparts to them a similar power of attracting other rings; and sometimes you may see a number of pieces of iron and rings suspended from one another so as to form a long chain: and all of them derive their power of suspension from the original stone. Now this is like the Muse, who first gives to men inspiration herself: and from these inspired persons a chain of other persons is suspended, who take the inspiration from them.

PLATO, *Ion*. Sec. 533. (c. 350 B.C.) This simile has come to be known as "Plato's rings."

<sup>7</sup> Inspirations are hot-headed and hot-footed, so take them or leave them, but be quick about it.

ANONYMOUS, *Meditations in Wall Street*, p. 83. (1940)

## INSTINCT

<sup>8</sup> He has peculiar powers as an assailant, . . . an instinct for the jugular and the carotid artery, as unerring as that of any carnivorous animal.

RUFUS CHOATE, referring to John Quincy Adams. See SAMUEL GILMAN BROWN, *Memoir of Rufus Choate*, p. 417.

<sup>9</sup> A moment's insight is sometimes worth a life's experience.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 10. (1860)

<sup>10</sup> We heed no instincts but our own. (Nous n'écoutons d'instincts que ceux qui sont les nôtres.)

LA FONTAINE, *Fables*. Bk. i, fab. 8. (1664)

<sup>11</sup> Instinct preceded wisdom.

GEORGE LILLO, *Fatal Curiosity*. Act i. (1736)

<sup>12</sup> Beware instinct.

SHAKESPEARE, *I Henry IV*, ii, 4, 299. (1597)

I'll never Be such a gosling to obey instinct

SHAKESPEARE, *Coriolanus*, v, 3, 34. (1607)

<sup>13</sup> Ev'n Lambs by Instinct fly the Butcher.

SWIFT, *Strephon and Chloe*, l. 154. (1731)

<sup>14</sup> Swift instinct leaps, slow reason feebly climbs

EDWARD YOUNG, *Night Thoughts*. Night vii, l. 82. (1744)

The operation of instinct is more sure and simple than that of reason.

EDWARD GIBBON, *Decline and Fall of the Roman Empire*. Ch. 26. (1781) However, there is a Latin proverb, "Utatur motu animi, qui uti ratione non potest" (Let him make use of instinct who cannot make use of reason).

The very essence of an instinct is that it is followed independently of reason.

CHARLES DARWIN, *The Descent of Man*. Pt. i, ch. 3. (1871) See also discussion of the theme in Pt. i, ch. 4

## INSULT

<sup>15</sup> The insulter is he who brings you the report  
S. G. CHAMPION, *Racial Proverbs*, p. 520  
(1938) An Egyptian proverb.

<sup>16</sup> He who allows himself to be insulted deserves to be. (Qui se laisse outrager mérite qu'on l'outrage.)

CORNEILLE, *Héraclius*. Act i, sc. 2. (c. 1650)

<sup>17</sup> A moral, sensible, and well-bred man  
Will not affront me, and no other can.

WILLIAM COWPER, *Conversation*, l. 191. (1781)

How can a tiger ever receive an insult from a dog?

DOOLITTLE, *Chinese Vocabulary*, ii, 283. (1872)

You can't insult me. I'm too ignorant.

CLIFFORD ODETS, *Golden Boy*. Act i, sc. 2. (1937)  
The Chinese say, "A man must insult himself before others will."

1 Add not hurt unto mine hurt. (μὴ νοσοῦντί μοι νόσον | προσθήσ.)

EURIPIDES, *Alcestis*, l. 1047. (c. 438 B. C.) Cited by ERASMUS, *Adagia*, i, ii, 7, with the Latin, "Morbum morbo addere" (To add disease to disease).

Lightly I suffer injury if it is free from insult. (Patior facile iniuriam si est vacua a contumelia.) PACUVIUS, *Periboea*. Frag. 304. (c. 160 B. C.) You add insult to injury. (Iniuriae addideris contumeliam.)

PHAEDRUS, *Fables*. Bk. v, fable 3, l. 5. (c. 25 B. C.) The fable of *The Bald Man and the Fly*. "A fly bit the bare pate of a bald man, who, endeavoring to crush it, gave himself a heavy blow. Then said the fly jeeringly, 'You wanted to avenge the sting of a tiny insect with death; what will you do to yourself, who have added insult to injury?'" This is the origin of the phrase.

This is adding insult to injuries.

EDWARD MOORE, *The Foundling*. Act v, sc. 2. (1748)

Nothing is so insulting as to add irony to injury. NAPOLEON BONAPARTE, *Remark*, to Barry O'Meara, at St. Helena, 6 Dec., 1816. "Doubler ses torts d'un affront" is the French proverb.

On the snow add frost. (Hsüeh shang chia shuang.)

DOOLITTLE, *Chinese Vocabulary*, ii, 179. (1872) To offer me a sandwich, when I am looking for a supper, is to add insult to injury.

THOMAS LOVE PEACOCK, *Crotchet Castile*. Ch. 2. (1831)

2 Arrows pierce the body, but insults pierce the soul. (Atraviesan el cuerpo las jaras, pero las malas palabras el alma.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 267. (1647)

3 No sacred fane requires us to submit to insult. (Kein Heiligthum heisst uns den Schimpf ertragen.)

GOETHE, *Torquato Tasso*. Act iii, sc. 3, l. 191. (1790)

4 One insult pocketed soon produces another. JEFFERSON, *Letter to George Washington*, 1790. The way to procure insults is to submit to them. HAZLITT, *Characteristics*. No. 402. (c. 1821)

5 Fate never wounds more deep the gen'rous heart,

Than when a blockhead's insult points the dart. SAMUEL JOHNSON, *London*, l. 168. (1738)

6 If you speak insults, you shall also hear them. (Contumeliam si dices, audies.)

PLAUTUS, *Pseudolus*, l. 1173. (c. 195 B. C.)

7 Neither the valiant nor the free-born can suffer insult. (Contumeliam nec fortis pote nec ingenuus pati.)

PUBLILIUS SYRUS, *Sententiae*. No. 114. (c. 43 B. C.)

The noble mind does not admit an insult. (Ingenuitas non recipit contumeliam.)

PUBLILIUS SYRUS, *Sententiae*. No. 279.

You insult the noble mind when you propose something unworthy. (Ingenuitatem laedas cum indignum roges.)

PUBLILIUS SYRUS, *Sententiae*. No. 272.

8 It is often better to ignore an insult rather than to avenge it. (Saepe satius fuit dissimulare quam ulcisci.)

SENECA, *De Ira*. Bk. ii, sec. 32. (c. A. D. 54)

Happy is he who hears an insult and ignores it; a hundred evils pass him by.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

The wise forget insults, as the ungrateful a kindness.

S. G. CHAMPION, *Racial Proverbs*, p. 380. (1938) A Chinese proverb.

9 Insults are like bad coins; we cannot help their being offered to us, but we need not take them.

C. H. SPURGEON, *Salt-Cellars*. (1885)

10 Men can bear an injury unless they have to face insults also. (Facile ferre iniuriam, nisi contra constant contumeliam.)

CAECILIUS STATIUS, *Fallacia*. Frag. 44, Loeb. (c. 175 B. C.)

An injury is much sooner forgotten than an insult.

LORD CHESTERFIELD, *Letters*, 9 Oct., 1746.

11 They accept everything as an insult. (Ad contumeliam omnia accipiunt magis.)

TERENCE, *Adelphoe*, l. 606. (c. 160 B. C.)

## INTELLIGENCE

See also Cleverness, Mind

12 An intelligent man is never in want. (χρῆ δ' οὐκ ἔστι δασύς ἀνθρώπων πέφυκ' ἀνὴρ.)

ARISTOTLE. (c. 335 B. C.) The attribution is by Erasmus, who gives the Latin, "Sapiens non eget."

13 Smell at his flask.

*Babylonian Talmud: Baba Bathra*, fo. 22a. (c. 450) Test his intelligence.

14 In fools and idiots inclination does duty for intelligence. (Les fous et les sottes gens ne voient que par leur humeur.)

LA ROCHEFOUCAULD, *Maximes*. No. 414. (1665)

15 Among men, reject none; among thieves, reject nothing. This is called comprehensive intelligence.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 27. (c. 550 B. C.) Giles, tr.

To perceive things in the germ is intelligence.

LAO-TSZE, *Tao-teh-king*. Sec. 52.

Intelligence consists in recognizing opportunity.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 685. (1937)

Intelligence is the particular facility a person has to cope with any given situation.

M. S. MICHEL, *Sweet Murder*, p. 165. (1943)

1 All things are slaves to intelligence. (*ἅπαντα δοῦλα τοῦ φρονεῖν καθίσταται.*)

MENANDER, *Fragments*. Frag. 769. (c. 300 B. C.)

2 You will more easily stamp out intelligence and learning than recall them. (Sic ingenia studiaque opprimeris facilius quam revocaveris.)

TACITUS, *Agricola*. Sec. 3. (c. A. D. 98)

3 He's very knowing.

SHAKESPEARE, *Antony and Cleopatra*, iii, 3, 26. (1606)

### INTENTION

See also Purpose

4 God does not reckon to punish an evil intention as a sinful act.

*Babylonian Talmud: Kiddushin*, fo. 39b. (c. 450)

5 To do evil with good intent is better than conforming to the Law from bad intent.

*Babylonian Talmud: Nazir*, fo. 23b. (c. 450)

For oft good predicacioun  
Cometh of evel entencion.

(Car bone predicacioun  
Vient bien de male entencion.)

JEAN DE MEUNG, *Roman de la Rose*, l. 5113, (c. 1270) Chaucer (?), tr., l. 5763. (c. 1365)

The good intention excuses the bad action. (La buona intenzione scusa il mal fatto.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 195. (1856) An Italian proverb.

6 Of every noble action, the intent  
Is to give Worth reward, Vice punishment.

BEAUMONT AND FLETCHER, *The Captain*. Act v, sc. 5. (1612)

7 Stain not fair acts with foul intentions.

SIR THOMAS BROWNE, *Christian Morals*. Pt. i, sec. 1. (1682)

8 Actions will be judged according to intentions.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 49.

Our actions are judged good or evil according to our intentions.

EDWARD LANE, *The Thousand and One Nights*, i, 59. (1841) The law proverb is, "Omne actum ab agentis intentione iudicandum" (Every deed is to be judged by the doer's intention).

9 One often sees good intentions carry men to very vicious results. (Il est ordinaire de voir les bonnes intentions, . . . poulser les hommes à des effects très vicieux.)

MONTAIGNE, *Essays*. Bk. ii, ch. 19. (1580)

Heaven always favors good intentions. (Siempre favorece el cielo los buenos deseos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

There's nothing we read of in torture's inventions,  
Like a well-meaning dunce, with the best of intentions.

LOWELL, *A Fable for Critics*, l. 250. (1848)

Her path in life was paved with good intentions.

H. G. WELLS, *You Can't Be too Careful*, p. 190. (1942)

HELL IS PAVED WITH GOOD INTENTIONS, *see under* HELL.

10 "He means well" is useless unless he does well.  
(Bene volt, nisi qui bene facit.)

PLAUTUS, *Trinummus*, l. 439. (c. 194 B. C.)

I mene wel, by god that sit above.

CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 1004. (c. 1380)

All men mean well.

SHAW, *Maxims for Revolutionists*. (1903)

11 A good intender needs nothing but a voice.  
(A bon entendeur ne faut qu'un parole.)

RABELAIS, *Pantagruel*. Bk. v, ch. 7.

12 The man who intends to do injury has already done it. (Iniuriam qui facturus est iam facit.)

SENECA, *De Ira*. Bk. i, ch. 3, sec. 2. (c. A. D. 55)

13 I hope, sir, your intentions are honourable.  
THOMAS SHADWELL, *The Sullen Lovers*. Act ii, sc. 1. (1668)

You assure me that your intentions are honorable. (Vous m'assurez que vos intentions sont pures.)

BEAUMARCHAIS, *Le Barbier de Seville*. Act iv, sc. 6. (1775)

I hope, marm, that your intensions is honorable?  
ARTEMUS WARD (C. F. BROWNE), *Woman's Rights*. (1862)

Evidence that his intentions are "serious"—whatever that may mean.

CONSTANCE WAGNER, *The Major Has Seven Guests*, p. 67. (1940)

14 'Tis the Intent  
Which forms the Obligation, not th' Event.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

INTEREST: *see* Self-Interest

INTOLERANCE, *see* Tolerance

### INVENTION

15 The art of invention grows young with the things invented. (Ars inveniendi adolescit cum inventis.)

FRANCIS BACON, *Baconiana*. (a. 1626) Quoted as a maxim. "Facile est inventis addere" (It is easy to add to inventions) says another Latin proverb, and still a third, cited by RAY, *English Proverbs*, points out that "Nihil simul inventum est et perfectum" (Nothing is invented and perfected at the same time).

1 A fond thing vainly invented.  
*Book of Common Prayer: Articles of Religion.*  
 No. 22. (1549)

2 God hath made man upright; but they have sought out many inventions. (Fecerit Deus hominem rectum, et ipse infinitis miscuerit quaestionibus.)

*Old Testament: Ecclesiastes*, vii, 29. (c.250 B. C.)  
 Countless ages will beget many inventions.  
 (μυρία αἰών πολλά προσευρήσει χάρεα.)

DIOSCURIDES, *Epigram on Thespis*. (c. A. D. 60)  
 See *Greek Anthology*, vii, 410. *Many Inventions* is the title of a book of short stories published by Rudyard Kipling in 1893.

3 Invention breeds invention. No sooner is the electric telegraph devised than gutta-percha, the very material it requires, is found.  
 R. W. EMERSON, *Society and Solitude: Works and Days*. (1870)

4 If it is not true, it is well invented. (Se non è vero, è ben trovato.)

CARDINAL IPPOLITO D'ESTE, speaking of the *Orlando Furioso*, which Ariosto dedicated to him. (1516) BÜCHMANN, *Geflügelte Worte*, questions the attribution.

If it is not true, it is still a happy invention. (Se non è vero, egli è stato un bel trovato.)

ANTONIO DONI, *Marmi*. (1552)

If it is not true, it is exceedingly well invented. (Se non è vero, è molto ben trovato.)

GIORDANO BRUNO, *Degli Eroi Furori*. (1585)  
 The line is usually given in the form credited to Cardinal d'Este, and rendered, "If not true, it is a happy invention." The phrase was evidently a common saying in the sixteenth century.

5 Man's inventions keep on advancing from age to age. The benevolence and maliciousness of the world in general remains the same. (Les inventions des hommes vont en avançant de siècle en siècle. La bonté et la malice du monde en général reste la même.)

BLAISE PASCAL, *Pensées*. Pt. ii, art. xviii, No. 108. (c. 1660)

6 Invented by the calumniating enemy. (Inventé par le calomniateur ennemi.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 11. (1545)

A thing devised by the enemy.

SHAKESPEARE, *Richard III*, v, 3, 306. (1592)

A weak invention of the enemy.

COLLEY CIBBER, *Richard III* (alt.), v, 3. (c.1710)

7 The inventions of mortal men are no less mortal than themselves.

SIR WALTER RALEGH, *History of the World*. Bk. i, ch. 6. (1614)

I am not so nice,

8 To change true rules for old inventions.

SHAKESPEARE, *The Taming of the Shrew*, iii, 1, 80. (1594)

9 This proceeding is not of my own invention.  
 SWIFT, *A Tale of a Tub: Dedication*. (1704)  
 It's my own invention.

LEWIS CARROLL, *Through the Looking-Glass*. Ch. 8. (1872)

## IRELAND AND THE IRISH

10 He that would England win,  
 Must with Ireland first begin.

H. G. BOHN, *Handbook of Proverbs*, p. 396.  
 (1855) Quoted by FROUDE, *History of England*, x, 480.

11 There came to the beach a poor Exile of  
 Erin, . . .

He sang the bold anthem of "Erin go bragh."  
 THOMAS CAMPBELL, *Exile of Erin*. (1800) Erin go bragh: Ireland for ever.

12 Oh, the fighting races don't die out,  
 If they seldom die in bed.

J. I. C. CLARKE, *The Fighting Race*. (1898)

A fighting race who never won a battle, a race of politicians who cannot govern themselves, . . . a pious race excelling in blasphemy, . . . a race skilled in idleness, talented in hate, inventive only in slander.

TOM PENHALIGON, *The Impossible Irish: Dedication*. (1935)

13 Her Irish was up too high to do anything  
 with her.

DAVID CROCKETT, *Narrative of His Life*, p. 30. (1834)

She'd got her Irish up now, and didn't keer.

MARK TWAIN, *Adventures of Snodgrass*, p. 21. (1856)

14 It's a good thing to be an Irishman because people think that all an Irishman does is to laugh without a reason an' fight without an obbjck.

FINLEY PETER DUNNE, *The Irish*. (1900)

15 Will any, but an Irish-Man, hang a wooden  
 Kettle over the Fire?

THOMAS FULLER, *Gnomologia*. No. 5756. (1732)

16 Irish assurance: a bold, forward behavior. It is said that a dipping in the river Shannon totally annihilates bashfulness.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*. (1785)

The ambition of the Irish is to say a thing as everybody says it, only louder.

G. M. HOPKINS, *Letter to Robert Bridges*. (1888)

17 Every Irishman has a potato in his head.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

No Irishman is so poor but that he has a still poorer Irishman living off of him.

W. M. THACKERAY, as quoted by A. E. WIGGAM, *New Decalogue of Science*, p. 55.

<sup>1</sup> The Irish are a fair people; they never speak well of one another.

SAMUEL JOHNSON. BOSWELL, *Life*, 1775.

If you put an Irishman on a spit you can always get another Irishman to baste him.

BERNARD SHAW, *John Bull's Other Island: Preface*. Sec. 33. (1907)

God is good to the Irish, but no one else is: not even the Irish.

AUSTIN O'MALLEY, *Epigram*. (c. 1932)

<sup>2</sup> Ireland will be your hinder end.

JAMES KELLY, *Scottish Proverbs*, p. 192. (1721)

"Foreboding that he will steal and go to Ireland to escape justice."

<sup>3</sup> England's difficulty is Ireland's opportunity.

VINCENT LEAN, *Collectanea*, i, 35. (1902)

<sup>4</sup> My one claim to originality among Irishmen is that I have never made a speech.

GEORGE MOORE, *Confessions of a Young Man*. Ch. 4. (1888)

Ireland is a fatal disease—fatal to Englishmen and doubly fatal to Irishmen.

MOORE, *Confessions of a Young Man*. Ch. 11.

Nothing in Ireland lasts long except the miles.

GEORGE MOORE, *Ave*, p. 11. (1911) An Irish mile is 2,240 yards, which is a little more than an English mile and a quarter

<sup>5</sup> Like an Irishman's obligations, all on one side.

G. F. NORTHALL, *Folk-Phrases of Four Counties*, p. 19. (1894)

<sup>6</sup> Hibernicis ipsis Hibernior.—"More Irish than the Irish themselves." A specimen of modern dog Latin, quoted against those who are guilty of bulls or other absurdities.

HENRY RILEY, *Dictionary of Latin Quotations*, p. 146. (1860)

As Irish as pigs in Shudekill market.

W. E. HAZLITT, *English Proverbs*, p. 65. (1869)

The great feudal chiefs, descended usually from the Norman and English conquerors, . . . greatly contemning . . . "the mere Irish," though other people pronounced them . . . "Hibernis ipsis Hiberniores."

CHARLOTTE M. YONGE, *Cameos from English History*. Ser. ii, ch. 18. (1871)

<sup>7</sup> Mr. Speaker, I smell a rat; I see him forming in the air and darkening the sky; but I'll nip him in the bud.

SIR BOYLE ROCHE, *Speech*, in Irish Parliament. (c. 1790) See BARRINGTON, *Personal Sketches*.

SMELL A RAT, see under RAT.

There is one distinguishing characteristic of the Irish bull—its horns are tipped with brass.

MARIA EDGEWORTH, *Essay on Irish Bulls*. Ch. 7. (1802)

It was Professor Tyrrell who neatly explained that the Irish bull differed from the bull of all other islands in that "it was always pregnant."

BRANDER MATTHEWS, *Recreations of an Anthropologist*, p. 20. (1904)

<sup>8</sup> The western isles Of kerns and gallowglasses. SHAKESPEARE, *Macbeth*, i, 2, 12. (1606)

<sup>9</sup> He gave the little Wealth he had,  
To build a House for Fools and Mad:

And shew'd by one satyric Touch,  
No Nation wanted it so much.

SWIFT, *On the Death of Dr. Swift*, l. 479. (1731) The nation referred to is Ireland.

<sup>10</sup> Give an Irishman lager for a month and he's a dead man. An Irishman is lined with copper, and the beer corrodes it. But whiskey polishes the copper and is the saving of him.

MARK TWAIN, *Life on the Mississippi*. Ch. 23. (1883)

<sup>11</sup> The Irish have the best hearts in the three kingdoms.

HORACE WALPOLE, *Letter to Hannah More*, 15 June, 1787.

<sup>12</sup> Ireland is now ruled partially by the priests, and may be so entirely in the near future if it is true that "Home Rule is Rome Rule."

UNKNOWN, *The Spectator* (London): *Supplement*, 29 April, 1911, p. 628.

<sup>13</sup> The Emerald Isle.

UNKNOWN, *Erin, To Her Own Tune*. (1795)

Arm of Erin! prove strong, but be gentle as brave,  
And, uplifted to strike, still be ready to save,  
Nor one feeling of vengeance presume to defile  
The cause, or the men of the Emerald Isle.

WILLIAM DRENNAN, *Erin*. (c. 1800) Sometimes cited as the first use of the phrase, but Dr. Drennan, in an introduction to his verses, expressly says that it was first used in the song cited above, "a party song written without the rancour of party," as he described it

Has anybody here seen Kelly?

Kelly from the Emerald Isle?

WILLIAM J. MCKENNA, *Has Anybody Here Seen Kelly?* An American adaptation of an English song, *Kelly from the Isle of Man*, sung by Nora Bayes in *The Jolly Bachelors* (1903)

In the seventh century Ireland was known by the designation of "The Isle of Saints" . . . Its missionaries laboured with singular success in France, Germany, Switzerland, and Italy, as well as in Great Britain.

THOMAS KILLEN, *Ecclesiastical History of Ireland*, i, 40. (1875)

## IRON

<sup>14</sup> So you used me to pull the irons out of the fire for you?

JAMES HILTON, *Was It Murder?* Ch. 14. (1933)  
See CHESTNUT.

<sup>15</sup> Of itself does iron draw a man to it. (αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.)

HOMER, *Odyssey*. Bk. xvi, l. 294. (c. 850 B.C.)  
Repeated in xix, 13.

1 If you reject the iron, you will never make the steel.

KANG-HSI, *Sacred Edict*. Sec. 4. (c. 400 B.C.)

2 The yron though fretted with the rust, yet being burnt in the fire shineth brighter.

JOHN LYLY, *Euphues* (Arber), p. 101. (1579)

3 It is not saide in vaine, Laden with iron [i. e. arms, weapons], laden with feare.

JAMES MABBE, tr., *Celestina*, p. 204. (1631)

4 Put no more so many yrons in the fyre at ones.

SIR WILLIAM PAGET, *Letter to Somerset*, 7 July, 1549.

The King should have at once many yrons (as the saying is) in the fire to attend upon.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 336. (1576)

One[e] iron in ye fyre at once.

GABRIEL HARVEY, *Marginalia*, p. 94. (c. 1590)

Many yrons in the fire part mon coole.

FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)

You know, brother, I have other irons on the anvil.

CHAPMAN, *The Widdowes Teares*. Act ii, sc. 1. (1612)

It is always good

When a man has two irons in the fire.

BEAUMONT AND FLETCHER, *The Faithful Friends*. Act i, sc. 2. (c. 1613)

They that have many Irons in the fire, some must burne.

CAPTAIN JOHN SMITH, *A True Relation of Such Occurrences as Hath Hapned in Virginia*, iv, 159. (1624)

He that hath many irons in the fire, some will cool.

JOHN CLARKE, *Paroemiologia*, p. 78. (1639)

RAY, *English Proverbs*, p. 107. (1678)

I have more irons in the fire than one.

VANBRUGH AND CIBBER, *The Provok'd Husband*. Act ii, sc. 1. (1728) FOOTE, *The Englishman in Paris*. Act i. (c. 1750)

I had now several important irons in the fire, and all to be struck whilst hot.

ROBERT POLLOCK, *Peter Wilkins*. Bk. ii, ch. 15. (1751)

He who puts too many irons in the fire may well forget one or two. (Qui met trop de fers au feu, Enoubbliera bien un ou deux.)

CAHIER, *Six Mille Proverbes*, p. 385. (1856)

[He] keeps more than one iron in the fire.

TROLLOPE, *Barchester Towers*. Ch. 13. (1857)

5 Iron sharpeneth iron. (Ferrum ferro exacuitur.)

*Old Testament: Proverbs*, xxvii, 17. (c. 250 B.C.) ERASMUS, *Adagia*, i, vii, 99, cites this as "Ferrum ferro acuitur." Included by TAVERNER in his *Translations from Erasmus*. fo. 65, "Yron whetteth yron."

6 Whose feet they hurt with fetters: he was laid in iron.

*Old Testament: Psalms*, cv, 18. (c. 250 B.C.)

The literal translation of the Hebrew is, "His person entered into the iron," meaning that Joseph was bound in chains; but in the *Vulgate* the phrase was mistranslated, "Ferrum pertransit animam eius" (The iron entered into his soul), a perversion carried over into the *Psalter*, cv, 18, and into the *Great Bible* of 1539.

I saw the iron enter into his soul.

STERNE, *A Sentimental Journey: The Captive: Paris*. (1768)

She was sinking into a slavery worse than that of the body. The iron was beginning to enter into the soul.

MACAULAY, *Essays: Madame D'Arblay*. (1843)

I herded sheep for five days and then the wool entered my soul.

O. HENRY, *The Hiding of Black Bill*. (1909)

7 I'll make thee eat iron like an ostrich.

SHAKESPEARE, *II Henry VI*, iv, 10, 30. (1590)

Put up your iron.

SHAKESPEARE, *Twelfth Night*, iv, 1, 42. (1599)

Ay me! what perils do environ

The man that meddles with cold iron!

BUTLER, *Hudibras*. Pt. i, canto iii, l. 1. (1664)

"Gold is for the mistress—silver for the maid—Copper for the craftsman cunning at his trade"

"Good!" said the Baron, sitting in his hall,

"But Iron—Cold Iron—is master of them all"

RUDYARD KIPLING, *Cold Iron*. (1910)

## II—Strike While the Iron Is Hot

8 If you see a beauty, hammer away at the business at once. (ἢν τινα καλὸν ἴδῃς, εὐθὺς τὸ πρῆγμα κροτεῖσθω.)

ADDAEUS, *Epigram*. (c. 320 B.C.) See *Greek Anthology*. Bk. x, epig. 20. Paton, in the *Loeb C.L.*, puts it into the idiomatic, "Strike while the iron is hot."

While it is hot, strike. (Dum calet hoc agitur.)

PLAUTUS, *Poenulus*, l. 914. (c. 194 B.C.)

He saw his iron was in the fire. (Videret ferrum suum in igne esse.)

SENECA (?), *Apocolocyntosis*. Sec. 9. (A.D. 55) Cited by ERASMUS, *Adagia*, iv, v, 100, and given as a proverb in the form, "Nunc tuum ferrum in igni est" (Now your iron is in the fire), with the explanation that it means, "Now your iron is in the fire, you must work it while it is hot." Another proverbial form, given by HENDERSON, *Latin Proverbs*, p. 123, is, "Ferrum, cum igni candet, tundendum" (The iron, while it glows with heat, should be beaten).

While fortune is hot. (Dum fortuna calet.)

LUCAN, *De Bello Civili*. Bk. vii, l. 734. (c. A.D. 60) Quoted by MONTAIGNE, l. 47.

Act while thy hand is hot! (Perage dum fervet manus.)

SENECA, *Hercules Oetaeus*, l. 435. (c. A.D. 60)

While thou art hungry eat; while thou art thirsty drink; while the cauldron is hot pour out.

*Babylonian Talmud: Berachoth*, fo. 62b (c. 450)

If thou hast dates in the fold of thy garment, run to the brewery. While yet the sand is on thy feet, dispose of thy wares.

*Babylonian Talmud: Pesachim*, fo. 113a.

While the fire is burning, cut the pumpkin and bake it.

*Babylonian Talmud: Sanhedrin*, fo. 33b.

"While the sandle is on thy foot, tread down the thorns."—*Genesis Rabbah*, xliv, 12.

Omitting no time, least the yron should coole before he could strike, he presently went to Camilla.

JOHN LYLY, *Euphues and His England* (Arber), p. 267. (1580)

Beating his yron that he might frame it while it were hoat.

LYLY, *Euphues and His England*, p. 382.

1 Pandare, which that stood hir faste by,  
Felte iren hoot, and he bigan to smyte.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 1275. (c. 1380)

Right so as whyl that iren is hoot, men sholden smyte, right so, men sholde wreken hir wronges whyle that they been fresshe and newe.

CHAUCER, *Tale of Melibeus*, Sec. 12. (c. 1387)

The iren hoot, tyme is for to smyte.

LYDGATE, *Troy Book*. Bk. ii, l. 6110. (1412)

2 Whan the yron is well hoot, hit werketh the better.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, p. 136. (c. 1489)

Whan the yron is hoot it moste be wrought and forged.

JEAN D'ARRAS, tr., *Mesuline*. Ch. 27. (c. 1500)  
Whilst the iron is hot we must strike it. (Pendant que le fer est chault il le fault batre.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 31. (1532)

And one good lesson to this purpose I pike  
From the smithis forge, whan thyron is hot strike.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

"Too many irons in the fire" is also "from the smith's forge."

I think it wisdom to strike while the iron is hot.

GEORGE PETTIE, *Petite Pallace: Minos and Pasiphae*, p. 219. (1576) One of the earliest uses of the proverb in its exact modern form. So frequent thereafter that only variations will be given.

It is good to strike the yron when it is hot. (E bon batter il ferro quando che l'è caldo.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

It is good to strike while the iron is hot.

WILLIAM CAMDEN, *Remains* (1870), p. 327. (1605)

We must beat the iron while it is hot; but we may polish it at leisure.

JOHN DRYDEN, *Aeneis: Dedication*. (1697)

We must strike while the Iron is hot, if we would make any Work on't.

DYKES, *English Proverbs*, p. 188. (1709)

Where's the good of putting things off? Strike while the iron's hot; that's what I say.

DICKENS, *Barnaby Rudge*. Ch. 44. (1841)

One must strike the iron while it is hot. (Il faut frapper le fer pendant qu'il est chaud.)

MAX O'RELL, *John Bull et Son Ile*, p. 295.

(1890) The usual French form is, "Il faut (or On doit) battre le fer quand il est chaud."

Now, while the iron is heated, strike!

PHYLLIS MCGINLEY, *A Wreath for Mrs. Roosevelt*. (1940) A few of many examples.

MAKE HAY WHILE THE SUN SHINES, see under HAY.

3 Men, contrary to iron, are worst to be wrought upon when they are hot; and are farre more tractable in cold blood.

THOMAS FULLER, *The Holy State*. Bk. i, ch. 1. (1642)

4 Strike now, or else the iron cools.

SHAKESPEARE, *III Henry VI*, v, i, 49. (1591)

His iron did on the anvil cool.

SHAKESPEARE, *King John*, iv, 2, 194. (1596)

Don't let the place get cold. (Ta t'ieh kan jê.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 752. (1875)

And with new notions,—let me change the rule,—  
Don't strike the iron till it's slightly cool.

O. W. HOLMES, *A Rhymed Lesson*, l. 302. (1846)

## IRONY

See also Satire

5 Irony is the foundation of the character of Providence. (L'ironie est le fond du caractère de la Providence.)

HONORÉ DE BALZAC, *Eugénie Grandet*. (c. 1832)

6 An Irony is a nipping jeast, or a speech that hath the honey of pleasantness in its mouth, and a sting of rebuke in its taile.

EDWARD REYNER, *Rules for the Government of the Tongue*, p. 227. (1656)

Irony is jesting hidden behind gravity.

WEISS, *Wit, Humor and Shakespeare*. (1876)

Irony is an insult conveyed in the form of a compliment.

EDWIN PERCY WHIPPLE, *Literature and Life: Wit*. (1850)

## ISOLATION

7 Isolation is the sum total of wretchedness to man.

CARLYLE, *Past and Present*. Bk. iv, ch. 4. (1843)

8 Whether splendidly isolated or dangerously isolated, I will not now debate; but for my part, I think splendidly isolated, because this isolation of England comes from her superiority.

SIR WILFRID LAURIER, *Speech*, in Canadian Assembly, 5 Feb., 1896.

We have stood alone in that which is called isolation—our splendid isolation, as one of our colonial friends was good enough to call it.

VISCOUNT GEORGE J. GOSCHEN, *Speech*, at Lewes, 26 February, 1896.

Splendid isolation. Britain's political isolation, hence any other country's: [a cliché] from 1896.

PARTRIDGE, *Dictionary of Clichés* (1941)

## IT

- 1  
All the girls will "do it,"  
When flirting on our block.  
T. D. C. MILLER, *Flirting On Our Block*. (1884)  
"It" is the most obscene word in the English language.  
DOUGLAS GILBERT, *Lost Chords*, p. 76. (1942)  
Gilbert illustrates his point by quoting the titles of such songs as "She Had to Go and Lose It at the Astor," "If I Can't Sell It I'm Going to Sit on It Rather Than Give It Away," the "its" in question being a fur piece and an old rocking chair.
- 2  
'Tisn't beauty, so to speak, nor good talk necessarily. It's just It. Some women'll stay in a man's memory if they once walked down a street.  
RUDYARD KIPLING, *Mrs. Bathurst*. (1904)  
She wasn't one of these girls who are all S.A. [sex appeal] and IT.  
AGATHA CHRISTIE, *Sad Cypress*, p. 135. (1940)  
It's IT, my boy. That's what it is, IT.  
AGATHA CHRISTIE, *Evil under the Sun*, p. 18. (1941)  
He's got "It," as they say.  
NGAIO MARSH, *Death and the Dancing Footman*, p. 126. (1941)  
I got one hundred per cent essay. Ess-shay. "It."  
NGAIO MARSH, *Death in Ecstasy*, p. 124. (1941)  
A man's picked up the wench and taught her she has It.  
H. C. BAILEY, *Nobody's Vineyard*, p. 37. (1942)  
The French say, "Avoir le fluide."  
Scared of my its appeal.  
FINLAY McDERMID, *Ghost Wanted*, p. 210. (1943)

## ITALY AND THE ITALIANS

- 3  
'Tis a true proverb, All Italians are plunderers.  
(Gli Italiani tutti ladroni.)  
NAPOLEON BONAPARTE, *Remark*, in a loud voice at a public reception in Italy in 1797. To which an Italian lady present is said to have replied, "Non tutti, ma buona parte" (Not all, but a good part), a play upon Napoleon's name. See COLERIDGE, *Biographia Literaria: Satyrane's Letters*. Letter 2. Coleridge adds, "This, I confess, sounded to my ears as one of the many good things that *might have been said*. The anecdote is more valuable; for it instances the ways and means of French insinuation."
- 4  
Queen Mary's saying serves for me—  
(When fortune's malice  
Lost her, Calais)  
Open my heart and you will see  
Graved inside of it, "Italy."  
ROBERT BROWNING, *"De Gustibus"* (1855)
- 5  
Ah Italy, thou slave, hostel of woe, vessel without pilot in a mighty storm, no mistress of provinces, but a brothel! (Ahi serva Italia, di dolore ostello, | nave senza nocchiero in

gran tempesta, | non donna di provincie, ma bordello!)

- DANTE, *Purgatorio*. Canto vi, l. 76. (c. 1300)  
From which, perhaps, the phrase, "Italy, courtesan of nations."  
Proverbially said, there are in Genoa, *Mountaines without wood, Sea without fish, Women without shame, and Men without conscience*, which makes them to be termed the *white Moores*.  
JAMES HOWELL, *Instructions for Forreine Travell*, viii, 41. (1642) TORRIANO, *Piazza Universale*, p. 102. (1666)
- 6  
Beyond the Alps lies Italy. (Alpes, . . . quarum alterum latus Italiae sit.)  
LIVY, *History*. Bk. xxi, ch. 30. (c. 10 B.C.)  
Past the Alpine summits of great pain  
Lieth thine Italy.  
ROSE TERRY COOKE, *Beyond*. (1860)  
Beyond the Alps, as histories note,  
Lies Italy.  
PHYLLIS MCGINLEY, *The Progress of Dictatorship*. (1940)
- 7  
All that be blacke digge not for coales, all things that breede in the mudde, are not Euets, all that are borne in Italy, be not ill  
JOHN LYLY, *Euphues and His England* (Arber), p. 315. (1580)
- 8  
Midnight and love and youth and Italy!  
LORD LYTTON, *The Wanderer: Prologue* (1857)  
Lump the whole thing! Say that the Creator made Italy from designs by Michael Angelo.  
MARK TWAIN, *Innocents Abroad*. Ch. 3. (1869)
- 9  
Italy is only a geographical expression. (Italien ist ein geographischer Begriff.)  
PRINCE METTERNICH, *Memorandum to the Great Powers*, at the Congress of Vienna, 2 August, 1814. He was evidently proud of the phrase, for he repeated it in his correspondence.
- 10  
Hail, land of Saturn! great mother of earth's fruits, great mother of men! . . . 'Tis for thee I dare to unseal the sacred founts. (Salve, magna parens frugum, Saturnia telus, | magna virum: tibi . . . sanctos ausus recludere fontis.)  
VERGIL, *Georgics*. Bk. ii, l. 173. (29 B.C.)
- ITCH
- 11  
Itch . . . also is pleasing.  
FRANCIS BACON, *Sylva Sylvarum*, vii, 694. (1626)  
BETTER THAN RICHES TO SCRATCH WHERE IT ITCHES, see under SCRATCHING.
- 12  
He who in itching no scratchyng will forbere,  
He must beare the smartyng that shall follow there.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
He that will not bear the itch must endure the smart.  
JOHN RAY, *English Proverbs*, p. 162. (1678)  
FULLER, *Gnomologia*. No. 2349. (1732)



<sup>1</sup>  
An olde saide sawe, itche and ease, can no man please.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
FRANCIS BACON, *Promus*. No. 486. (c. 1594)  
FULLER, *Gnomologia*. No. 6237. (1732)

<sup>2</sup>  
The ytch of vain glory.

SIR THOMAS MORE, *Confutation of Tyndale*. (1532)

An itch of preaching.

CHRISTOPHER WORDSWORTH, *Ecclesiastical Biography: Life of More*, ii, 119. (1599)

An itch to be thought modest.

THOMAS RANDOLPH, *The Muses Looking-Glasse*, iii, iv. (1638)

This agreeable itch of the elbow.

NICHOLAS AMHERST, *Terrae filius*. Ch. 47. (1726) Of gaming.

The itch of literary praise.

JOHNSON, *The Adventurer*. No. 115. (1753)

He had an itch for authorship.

GEORGE ELIOT, *Romola*. Ch. 7. (1863)

The itch of originality infects his thought.

LOWELL, *My Study Windows*, p. 201. (1870)

<sup>3</sup>  
It is better to ytche than to smarte.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 494. (1530)

## JACK

See also John

<sup>6</sup>  
He was goin' to clean the streets and jack up the coppers.

GEORGE ADE, *Artie*. Ch. 12. (1896) To call to account, or bring to a sense of duty.

I think I'll jack up our boys in the city room

S. H. ADAMS, *The Clarion*, p. 100. (1914)

The engineer was . . . jacked up for thirty days.

HERBERT HAMBLIN, *The General Manager's Story*, p. 298. (1898) Suspended.

In process of trying to jack up our customer, . . . we lost out on the deal.

FREEMAN AND KINGSLEY, *The Alabaster Box*, p. 57. (1917) To raise the price of a thing.

<sup>7</sup>  
One that reckoneth accounts all the day passeth not an happy moment. One that gladdeneth his heart all the day provideth not for his house. The bowman hitteth the mark, as the steersman reacheth land, by diversity of aim.

PTAH-HOTEP, *Instruction*. No. 25. (c. 3550 B. C.)

Prisse Papyrus. Gunn, tr. Tacking is evidently what is meant in the case of the steersman.

All work and no play makes Jack a dull boy.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)  
Cited by Ray and Fuller and frequently quoted.

An itch is worse than a smart.

JOHN RAY, *English Proverbs*, p. 14. (1670)

Itch is more intolerable than Smart.

THOMAS FULLER, *Gnomologia*. No. 3114. (1732)

<sup>4</sup>  
Our fingers wyll itch at hym.

JOHN STUBBS, *The Discoverie of a Gaping Gulf*, E viii b. (1579)

If I see a sword out, my finger itches to make one.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 3, 48. (1601)

His tongue itched to be let loose.

JAMES MABBE, tr., *Gusman de Alfarache*, i, 57. (1622)

His fingers itched to give Nic. a good slap on the chops.

JOHN ARBUTHNOT, *John Bull*, iv, i. (1712)

The men's fingers are itching for a fight.

CHARLES KINGSLEY, *Hyppatia*. Ch. 18. (1853)

<sup>5</sup>  
*Miss Notable*: My elbow itches; I shall change bed-fellows.

*Lady Smart*: And my right hand itches; I shall receive money.

*Lady Answerall*: And my right eye itches; I shall cry.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

THE ITCH TAKE THE HINDMOST, see *under* DEVIL.

## J

All work and no play makes Jack a dull boy,  
All play and no work makes Jack a mere toy.

MARIA EDGEWORTH, *Harry and Lucy Concluded*. Vol. ii. (1825)

All work and no play may make Peter a dull boy as well as Jack.

CHARLES DICKENS, *Letters*, i, 313. (1853)

"All work and no play makes Jack a dull boy"; but all play and no work makes him something greatly worse.

SAMUEL SMILES, *Self-Help*. Ch. 11. (1859)

<sup>8</sup>  
Ile throw him into the Dock rather than he shall succeed Jack o' Dandy.

RICHARD BROME, *The Northern Lasse*. Act iii, sc. 2. (1632) A contemptuous name for a fop.

Leave her, she's only worth the Care

Of some spruce Jack-a-dandy.

SIR GEORGE ETHEREGE, *The Comical Revenge*. Act ii, sc. 3. (1664)

All the Jack-a-dandies that have been fluttering about you.

SAMUEL RICHARDSON, *Sir Charles Grandison*. Bk. iv, ch. 29. (1754)

I'd sooner by half bend my back double with hard work than be a jack-a-dandy.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 1. (1869)

<sup>9</sup>  
I'd do it as soon as say Jack Robinson.

FANNY BURNBY, *Evelina*. Lett. 82. (1778) Al-

though Miss Burney uses this as an ordinary and well-understood saying, no earlier instance of its use has been discovered.

I'd get her off before you could say Jack Robinson.

MARIA EDGEWORTH, *The Absentee*. Ch. 2. (1812)  
Let's have the shutters up . . . before a man can say Jack Robinson.

DICKENS, *A Christmas Carol*. Stave 2. (1843)  
A work it is easy to be done.

As 'tis to say Jack! Robys on.

J. O. HALLIWELL, *Dictionary of Archaic and Provincial Words*. (1847) Halliwell gives this as from an "old play," but the play has never been identified, and the couplet is evidently an invention. The origin of the phrase is unknown.

<sup>1</sup>  
He that parted is in every place  
Is no-where hool, as writen clerkes wyse.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 960. (c. 1380)

He is not any where, who is every where.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 139. (1574) Pettie, tr. The French say, "Quand on est propre à tout, on n'est propre à rien" (When one is good at everything, one is good at nothing).

Some broken citizen, who hath well plaid Jack-of-all trades.

GEFFRAY MYNSHUL, *Essayes and Characters of a Prison*, p. 50. (1618)

Why, you mungrel, you John of all trades.

JASPER MAYNE, *The City Match*. Act ii, sc. 5. (1639)

He that sips of many arts drinks of none.

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 7. (1642) Quoting the Latin proverb, "Aliquis in omnibus est nullus in singulis."

I am still in my vocation; for you know I am a jack of all trades.

JOHN DRYDEN, *Amphitryon*. Act i, sc. 1. (1690)  
Old Lewis Baboon was a sort of Jack of all trades, which made the rest of the tradesmen jealous.

JOHN ARBUTHNOT, *John Bull*. Ch. 4. (1712)  
Lewis Baboon, the French.

You are Davy to all things.

JAMES KELLY, *Scottish Proverbs*, p. 392. (1721)  
Jack of all Trades is of no Trade.

THOMAS FULLER, *Gnomologia*. No. 3051. (1732)  
"How comes it that I am so unlucky?" "Jack of all trades, and master of none," said Goodenough, with a sneer.

MARIA EDGEWORTH, *Popular Tales: Will*. Ch. 1. (1800) This is the modern form most commonly used. A variant is, "Jack of all trades is seldom good at any."

He is a bit of a Jack of all trades, or to use his own words, "a regular Robinson Crusoe."

DICKENS, *Sketches by Boz: Parish*. Ch. 2. (1836)  
I'm a sort of Jack of all trades and master of none.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 7. (1843)

The master of one trade will support a wife and seven children: the master of seven trades will

not support himself. (Meister einer Kunst nährt Weib und sieben Kinder: Meister der sieben Künste nährt sich selber nicht.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 75. (1852) Citing a German proverb.

Better be master of one trade than Jack of all trades. (Pai i wu ju yi i ching.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 317. (1875)

A man of many trades cannot rear a family. (I to pu yang chia.)

SCARBOROUGH, *Chinese Proverbs*. No. 335.

<sup>2</sup>  
As cunningly . . . as euer poore cuckoe  
coulde commend his Iacke in a boxe.

HENRY CHETTEL, *Kind Harts Dreame*, p. 45. (1592)

My Lord Vitelli's love, and maintenance,  
Deserves no other Jack i' the box but he.

BEAUMONT AND FLETCHER, *Love's Cure*. Act iii, sc. 1. (c. 1623)

These woman [have] touns that lie worse than false clocks,

By which they catch men like Jacks in a box.

HENRY GLAPTHORNE, *Argalus*. (1639)

Jack in the box, a sharper or cheat.

B.E., *A New Dictionary of the Canting Crew*, sig. G2. (1690)

<sup>3</sup>  
Jack Sprat teacheth his grandame.

JOHN CLARKE, *Paroemiologia*, p. 4. (1639)

Jack Sprat would teach his grandame. *Ante barbam docet senes* [Before you have a beard you teach the old]. The French say, *Les oisons mènent paitre les oies*. The goslings lead the geese.

JOHN RAY, *English Proverbs*, p. 108. (1678)

<sup>4</sup>  
[He] thought it an excellent opportunity to make his "Jack."

J. M. CRAWFORD, *Moseby and His Men*, p. 282 (1867) To achieve his object.

Made his Jack. Carried his point; was fortunate in his undertaking.

JOHN BARTLETT, *Americanisms*, p. 378. (1877)

You've come here to make your jack, and I've always heard that a good way to do that is to dress as if you'd already made it.

HARRISON ROBERTSON, *The Inlander*, p. 25.

(1901) To make your fortune. Jack: money.

He made plenty of jack while they were being dull boys.

STANLEY WALKER, *The Uncanny Knacks of Mr. Doherty*. (New Yorker, 12 July, 1941)

<sup>5</sup>  
'Twas all one to Jack.

CHARLES DIBDIN, *All's One to Jack*. (c. 1790)

Jack Tar, the popular name for a sailor.

There's a sweet little cherub that sits up aloft,  
To keep watch for the life of poor Jack.

CHARLES DIBDIN, *Poor Jack*.

For if bold tars are Fortune's sport,  
Still are they Fortune's care.

CHARLES DIBDIN, *The Blind Sailor*.

Jack's as good as his master in these matters

CHARLES READE, *Foul Play*. Ch. 40. (1869)

The simple discovery that for the novelist's purpose, Jack was as good as his master.

RICHARD GARNETT, *Age of Dryden*, p. 245. (1895)

Why, Jack's the king of all,  
For they all love Jack.

FREDERICK E. WEATHERLY, *They All Love Jack*.  
(c. 1910)

<sup>1</sup> "Every one of 'em," replied Dennis. "Every man Jack!"

DICKENS, *Barnaby Rudge*. Ch. 39. (1841)

Every man-jack in the place gave his vote to the liege lord.

MRS. GASKELL, *Wives and Daughters*. Ch. 1. (1866)

I am responsible for the ship's safety and the life of every man Jack aboard of her.

STEVENSON, *Treasure Island*. Ch. 9. (1883)

<sup>2</sup> Making a sort of political Cheap Jack of himself.

GEORGE ELIOT, *Middlemarch*. Ch. 6. (1872) A Cheap Jack is a travelling hawkker who offers bargains, usually putting up his wares at an arbitrary price and then cheapening them gradually.—O.E.D.

None of your cheap-John turnouts for me.

MARK TWAIN, *Roughing It*. Ch. 46. (1872)

<sup>3</sup> Body of me, I'm dry still; give me the jack, boy;

This wooden skilt holds nothing.

JOHN FLETCHER, *The Bloody Brother*. Act ii, sc. 2. (c. 1620) A pitcher of waxed leather, sometimes called a black-jack.

Small jacks we have in many ale-houses, tipped with silver.

JOHN HEYWOOD, *Philocothonista*. (1635)

A large black leathern jack, which contained two double flagons of strong ale.

WALTER SCOTT, *Woodstock*. Ch. 9. (1826)

<sup>4</sup> He found himself jack-out-of-doors.

JOHN FLORIO, tr., *Montaigne's Essays*, i, 6. (1603) An interpolation by Florio.

Not Jack-out-of-doors nor yet gentlemen.

JOHN CLARKE, *Paroemiologia*, p. 206. (1639)

<sup>5</sup> Yit durst Thersites bee

So bold as rayle uppon the kings, and he was payd by mee

For playing so the sawcye Jacke.

ARTHUR GOLDING, tr., *Ovid's Metamorphoses*. Bk. xiii, l. 289. (1567) To play the Jack, i. e., to play the knave.

If you were not resolved to play the Jacks, what need you study for new subjects?

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle: Induction*. (1611)

Your fairy . . . has done little better than played the Jack with us.

SHAKESPEARE, *Tempest*, iv, 1, 198. (1600)

Sir R. Brookes overtook us coming to town; who played the jacke with us all, and is a fellow that I must trust no more.

SAMUEL PEPYS, *Diary*, 23 Feb., 1668.

"He calls the knaves Jacks, this boy," said Estella with disdain, before our first game was out.

DICKENS, *Great Expectations*. Ch. 8. (1861)

<sup>6</sup> What is vulgarly called Jack of both sides. (Ut vulgo dici solet Johannem ad oppositum.)

EDMUND GRINDAL, *Letter to John Foxe*, 28 Dec., 1557.

A Godly and necessary Admonition concerning Neuters, such as deserve the grosse name of Iack of both sides.

UNKNOWN. Title of book. (1562)

Who plaid ye iackes on both sides, and were indeed Neuters.

THOMAS DEKKER, *Works*, iv, 158. (1609)

He hath won this universal good will by the vice of playing Jack of both sides.

HENRY CAREY, EARL OF MONMOUTH, tr., *Advertisements from Parnassus*, p. 338. (1656)

He feigns himself a Jack of both Sides.

DYKES, *English Proverbs*, p. 289. (1709)

How often have those men of honour . . . play'd Jack a both sides, to-day for and to-morrow against.

DANIEL DEFOE, *The Complete English Gentleman*. Pt. i, ch. 1, p. 30. (1729)

They try to be Jack-o'-both-sides, and deserve to be kicked like a football by both parties.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 18. (1869)

<sup>7</sup> Jack Kitch, the proper name of the Common Hangman that is now in being.

RICHARD HEAD, *The Canting Academy*, p. 13.

(1673) John, or Jack, Ketch was the common executioner from about 1663 to 1686. Partly because of his barbarity at the executions of political offenders, and partly perhaps from apt association with the verb Ketch, Catch, his name became notorious, and finally passed into the language as an appellation for a hangman. See O.E.D., v, 539/2.

"Jack Ketch," says I, "is an excellent physician."

DRYDEN, *Duke of Guise: Epilogue*. (1682)

If they seize the vessel it is piracy—a criminal act which ends with Jack Ketch.

W. CLARK RUSSELL, *Marooned*, p. 75. (1889)

<sup>8</sup> I haue bene common Iacke to all that hole flocke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Some Iackes are common to all that will play.

JOHN DAVIES, *Scourge of Folly*, p. 45. (1611)

<sup>9</sup> Iack out of office, she maie bid me walke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

I am left out; for me nothing remains.

But long I will not be Jack out of office.

SHAKESPEARE, *I Henry VI*, i, 1, 175. (1591)

We should be but so many Jacks out of Office.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 65. (1668)

To be Jack in an office.

JOHN RAY, *English Proverbs*, p. 74. (1678) A self-important petty official.

Jack in an office is a great man.

JOHN RAY, *English Proverbs*, p. 214. (1670)

FULLER, *Gnomologia*. No. 3050. (1732)

Jack in an office, of one that behaves himself imperiously in it.

B. E., *A New Dictionary of the Canting Crew*. (c. 1700)

How uppish and sawcy soever such a Jack-in-an-office may be.

DYKES, *English Proverbs*, p. 117. (1709)

Two upstart Jacks in Office, proud and vain.

FRANKLIN, *Poor Richard's Almanack*, 1742.

Some folks are Jacks-in-office, fond of power.

JOHN WOLCOT, *The Lousiad*. Canto iv. (1785)

A type of Jack-in-office insolence and absurdity . . . a beadle.

DICKENS, *Little Dorrit*. Bk. i, ch. 2. (1857)

1 Jack would wipe his nose if he had one.

JAMES HOWELL, *English Proverbs*, p. 8. (1659)

RAY, *English Proverbs*, p. 108. (1670)

2 I'm Simple Jack, just as before. (Je suis Gros-Jean comme devant.)

LA FONTAINE, *Fables*. Bk. vii, fab. 10. (1678)

Gros-Jean, a French proverbial phrase for a person of no consequence. To be "Gros-Jean as before" means that one is no better off than before. In this fable, a dairy-woman, carrying a pail full of milk on her head to market and thinking of the things she is going to do with the money she receives for it, drops the pail and so is Gros-Jean as before.

3 When there was neede of my seruice . . . I was seldom or never wanting; I was Iacke at a pinch.

JAMES MABBE, tr., *Aleman's Guzman de Alfarache*, i, 130. (1622)

Jack at a pinch, a poor Hackney Parson.

B. E., *A New Dictionary of the Canting Crew*, sig. G2. (1690)

Jack-at-a-pinch, a sudden unexpected call to do anything. Also, a poor parson.

J. O. HALLIWELL, *Dictionary of Archaic Words: Jack*. (1847)

4 There are giants to slay, and they call for their Jack.

GEORGE MEREDITH, *The Empty Purse*. (1887). That is, Jack the giant killer.

5 The man [was not] to be made any more account of than *Jack hold my staff*.

BISHOP RICHARD MONTAGU, *Appello Caesarem*, ii, xiv, 217. (1625) A servile attendant.

Madam, in plain English I am made a . . . Jack-hold-my-staff.

APHRA BEHN, *Sir Patient Fancy*. Act v. (1678)

6 I am no proud Jack, like Falstaff; but a Corinthian, a lad of mettle, a good boy.

SHAKESPEARE, *I Henry IV*, ii, 4, 12. (1597)

7 I stand fooling here, his Jack o' the clock.

SHAKESPEARE, *Richard II*, v, 5, 60. (1595) A "Jack o' the clock" was a mechanical figure which struck the bell.

This is the night, nine the hour, and I the jack that gives warning.

THOMAS MIDDLETON, *Blurt*. Act ii, sc. 2. (1602)

8 A mad-cap ruffian and a swearing Jack.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 290. (1594)

9 For Jak wold be a jentyلمان that late was a grome.

JOHN SKELTON, *Against a Comely Coistrown [Scullion]*. St. 6. (c. 1515)

Iacke would be a gentleman if he could speake frenche.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

RAY, *English Proverbs*, p. 108. (1670)

FULLER, *Gnomologia*. No. 3052. (1732)

Since every Jack became a gentleman,

There's many a gentle person made a Jack.

SHAKESPEARE, *Richard III*, i, 3, 72. (1592)

Nowe Iacke will bee a gentleman, no longer a sheepheard.

NICHOLAS BRETON, *Works* (Grosart), ii, c42. (1599)

Jack would be a gentleman if he had money.

JOHN CLARKE, *Paroemiologia*, p. 98. (1639)

We ape the French . . . in their language ("which if Jack could speak, he would be a gentleman").

THOMAS FULLER, *Worthies: Berkshire*, i, 118. (1662)

Jack will never make a gentleman.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 659. (1681)

Jack will never make a Gentleman, nor Joan a Gentlewoman, unless when some Fool of a Knight marries his Cook-maid.

DYKES, *English Proverbs*, p. 114. (1709)

10 When his companions drank to the *Hans en Kelderr*, or Jack in the low cellar, he could not help displaying an extraordinary complacence of countenance.

TOBIAS SMOLLETT, *Peregrine Pickle*. Ch. 10. (1751) A rendering of the Dutch *Hans-in-Kelder*, a baby in the womb.

11 I am an Evening dark as Night,

Jack-with-the-Lantern, bring a Light.

SIR ROBERT STAPLETON, *The Slighted Maid*. Act iii, l. 48. (1663)

Partridge . . . firmly believed . . . that this light was a Jack with a lantern, or somewhat more mischievous.

FIELDING, *Tom Jones*. Bk. xii, ch. 12. (1749)

I have followed Cupid's Jack-a-lantern, and find myself in a quagmire.

SHERIDAN, *The Rivals*. Act iii, sc. 4. (1775)

12 The Mayor . . . was a pleasant man, and Jack among the maids.

JOHN TRUSLER, *Modern Times*, i, 160. (1785) A ladies' man.

13 Jack Napys, with his clogge.

Hath tiede Talbot oure gentille dogge.

THOMAS WRIGHT, ed., *Political Poems: Arrest of the Duke of Suffolk*, p. 224. (1450) "So far as yet found, the word [Jackanape] appears first as an opprobrious nickname of

William de la Pole, Duke of Suffolk (murdered 1450), whose badge was a clog and chain, such as was attached to a tame ape. . . . But of its relation to an ape or apes, no certain explanation can be offered. . . . Jack Napes is the earliest form, of which Jack-a-Napes, Jack-an-ape, Jack-and-apes, are later perversions, apparently attempts of 'popular etymology' to make the expression more intelligible."—*O.E.D.*, v, 537/1.

This the Divell's Jackanapes made pastime to Lucifer.

NICHOLAS HARPSFIELD, *A Treatise on the Pretended Divorce Between Henry VIII and Catharine of Aragon*, p. 291. (c. 1555)

Can Jack an Ape be merry when his clog is at his heel?

WILLIAM CAMDEN, *Remains* (1870), p. 321. (1605) When his wife is along. Cited by Ray and Fuller.

There is more ado with one Jack-an-apes than all the bears.

THOMAS DRAKE, *Bibliotheca*, p. 69. (1633)  
Cited by Clarke and Fuller.

Jack-an-apes is no gentleman.

JOHN CLARKE, *Paroemiologia*, p. 226. (1639)  
They tell him he's a Jackanapes, a Rogue and a Rascal.

JOHN SELDEN, *Table-Talk: Predestination*. (a. 1654)

I always put these pert jackanapeses out of countenance.

LORD CHESTERFIELD, *Letters*. (1748).

A whiskered Jackanapes, like that officer, set to command grey-headed men before he can command his own temper.

KINGSLEY, *Alton Locke*. Ch. 4. (1850)

1  
Then Jacke-a-lent comes justlynge in,  
With the hedpeece of a herynge.

THOMAS WRIGHT, ed., *Political Songs: Philip and Mary*, p. 191. (c. 1560) "A figure of a man set up to be pelted: an ancient form of the sport of 'Aunt Sally,' practised during Lent. Hence *fig.* a butt for every one to throw at."—*O.E.D.*

He was dressed up like Jack a Lent.

THOMAS CHURCHYARD, *Chippes*, p. 50. (1575)

You little Jack-a-Lent, have you been true to us?

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 3, 27. (1601) Referred to again in v, 5, 134.  
How like a Jack-a-lent

He stands, for boys to spend their Shrovetide throws.

FRANCIS QUARLES, *Shepherd's Oracles*. (1646)

Jack o' Lent. This was a puppet, formerly thrown at, in our own country, during Lent, like Shrove-cocks.

WILLIAM HONE, *Table Book*, i, col. 270. (1827)

## II—Jack and Jill

2  
Jack will eat no fat, and Jill doth love no leane,  
Yet betwixt them both, they lick the dishes cleane.

JOHN CLARKE, *Paroemiologia*, p. 57. (1639)

Archdeacon Pratt would eat no fatt,  
His wife would eat no lean;  
Twixt Archdeacon Pratt and Joan his wife,  
The meat was eat up clean.

JAMES HOWELL, *English Proverbs*, p. 20. (1659)  
Jack Sprat he lov'd no fat, and his wife she lov'd no lean:

And yet betwixt them both they lick'd the platters clean.

JOHN RAY, *English Proverbs*, p. 211. (1670)

Jack Sprat could eat no fat,

His wife could eat no lean;

And so, betwixt them both, you see,

They lick'd the platter clean.

J. O. HALLIWELL, *Nursery Rhymes of England*. Ch. 14, p. 92. (1843)

3  
If Jack's in love, he's no Judge of Jill's Beauty.

THOMAS FULLER, *Gnomologia*. No. 2681. (1732)

FRANKLIN, *Poor Richard*, 1748.

4  
Jack and Jill went up the hill,  
To fetch a pail of water;

Jack fell down and broke his crown,

And Jill came tumbling after.

J. O. HALLIWELL, ed., *Nursery Rhymes of England*. Ch. 14, p. 97. (1842)

5  
Some songe of Ienken and Iulyan for there mede.

JOHN LYDGATE, *London Lyckpeny*, l. 80. (c. 1430)

For Iak nor for Gille wille I turne my face.

UNKNOWN, *Towneley Mysteries*, iii, 336 (c. 1460)

And I wole keep the feet this tyde,

Thow ther come back Jakke and Gylle.

UNKNOWN, *Coventry Mysteries*, 340. (c. 1450)

6  
Princes are brav'd by Jack and Jill.

MARCHAMONT NEEDHAM, *History of the English Rebellion*, p. 74 (1661)

7  
A good Jack makes a good Jill.

JOHN RAY, *English Proverbs*, p. 106. (1678)

There are many variations. "If Jack were better, Jill would not be so bad," "Jack's as good as Jill," and so on. Jack, of course, is a sort of generic name for a young fellow and Jill for a young woman. See also HUSBAND AND WIFE.

If Gill was a shrew, it was because Jack did not as in duty bound, stop her mouth with a kiss

LYTTON, *My Novel*. Bk. iii, ch. 10. (1852)

8  
There's not so bad a Gill but there's as bad a Will.

JOHN RAY, *English Proverbs*, p. 146. (1678)  
There's not so ord'nary a Gill, but there's as sorry a Jack.

B.E., *A New Dictionary of the Canting Crew*. sig. F2. (1690)

A bad Jack may have as bad a Jill.

THOMAS FULLER, *Gnomologia*. No. 1. (1732)

There never was a silly Jack, but there was as silly a Jenny.

JOHN GALT, *Annals of the Parish*. Ch. 27. (1821)

<sup>1</sup> What auayleth lordshyp, yourselfe for to kyl  
With care and with thought howe Jacke shall  
haue Gyl?

JOHN SKELTON, *Magnyfycence*, l. 290. (c. 1520)  
Come chat at home, al is wel. Iack shall haue Gill.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)  
Our wooing doth not end like an old play; Jack  
hath not Jill.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 885.  
(1595)

Jack shall have Jill; Nought shall go ill.

SHAKESPEARE, *A Midsummer-Night's Dream*,  
iii, ii, 461. (1596)

All shall be well, and Jack shall have Jill.

WILLIAM CAMDEN, *Remains* (1870) p. 318.  
(1605) CLARKE, *Paraemiologia*, p. 63. (1639)

Like will to like; a Jacke looks for a Gill.  
(Chascun demande sa sorte.)

COTGRAVE, *Dictionary: Demander*. (1611)  
The proverb is, each Jacke shall have his Gill.

BARDSLEY, *Puritan Nomen*, p. 104. (1619)

Every Jack must have his Gill. Like will to like.

JOHN RAY, *English Proverbs*, p. 108. (1670)

Not a Jack among them but must have his Jill.

DANIEL DEFOE, *Everybody's Business*. (1725)  
According to the proverb, "never a Jack but  
there's a Gill."

SAMUEL PEGGE, *Kenticisms*. No. 12. (1735)

Every Jack will find a Jill, gang the world as it  
may.

SCOTT, *St. Ronan's Well*. Ch. 2. (1823)

"Every Jack has his Gill," if he and she can only  
find each other out at the propitious moment.

WHYTE-MELVILLE, *General Bounce*. Ch. 2. (1855)  
After much water-spilling and cracking of crowns,  
Jack has got his Jill.

TICKNER EDWARDES, *Neighbourhood*, p. 10.  
(1911)

While the ancient law fulfills,

Myriad moons shall wane and wax.

Jack must have his pair of Jills,

Jill must have her pair of Jacks.

BERT LESTON TAYLOR, *Old Stuff*. (1911)

"For every Jack there's a Jill" was a thoroughly  
Elizabethan bit of English.

R. L. GALES, *Studies in Arcady*. Ser. ii, p. 241.  
(1912)

Every Jack has his Jill;

If one won't, another will.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 483. (1940)

JAIL, see Prison

## JARGON

<sup>2</sup> And all the incoherent Jargon of the Schools  
... Contrive to chock your Minds, with  
many a senseless doubt.

JONATHAN SWIFT, *Ode to the Athenian Society*,  
l. 205. (1692)

Stale Memorandums of the Schools.

SWIFT, *Ode to Sir William Temple*, l. 34. (1689)

What's all the noisy jargon of the schools,

But idle nonsense of laborious fools,

Who fetter reason with perplexing rules?

JOHN POMFRET, *Reason*. (c. 1702)

All jargon of the schools.

MATTHEW PRIOR, *An Ode on Exodus*, iii, 14.  
(1709)

To them the sounding jargon of the schools  
Seems what it is—a cap and bells for fools.

WILLIAM COWPER, *Truth*, l. 367. (1781)

What's a' your jargon o' your schools,

Your Latin names for horns an' stools?

ROBERT BURNS, *First Epistle to J. Lapraik*. St.  
11. (1785)

## JEALOUSY

<sup>3</sup> Jealousy is worse than liquor. It biteth like  
an adder.

C. F. ADAMS, *Up Jumped the Devil*, p. 47. (1943)

<sup>4</sup> With her rival, and not with a rod.

*Babylonian Talmud: Jebamoth*, fo. 63b. (c.  
450) The way to control a wife is through  
jealousy.

In jalousye I rede [advise] eek thou him bynde,  
And thou shalt make him couche as dooth a  
quaille.

CHAUCER, *Canterbury Tales: The Clerkes Tale*,  
l. 1149. (c. 1386) Advice to a wife on the  
way to treat a husband.

<sup>5</sup> Jealous men are eyther knaues or coxcombes.

... You weare yellow hose without cause

DEKKER AND WEBSTER, *Northward Hoe*. Act i.  
(1607)

He wears yellow stockings, i. e. he is jealous.

NATHAN BAILEY, *Dictionary: Yellow*. (1736)

<sup>6</sup> Jealousy, and lust, and ambition drive a man  
out of the world.

RABBI ELEAZAR, *Mishnah: Pirké Aboth*, iv, 30  
(c. A. D. 200) Oesterley, tr

<sup>7</sup> Jealousy is inborn in women's hearts.  
(ἐπιφθορόν τι χρέμα θηλείας φρενός.)

EURIPIDES, *Andromache*, l. 181. (c. 430 B. C.)

She'd have you spew up what you've drunk  
abroad. (Ut devomas vult, quod foris potaveris.)

CAECILIUS STATIUS, *Plocium*, l. 162. (c. 150 B. C.)

A jealous woman sets the whole house afire  
(Incendit omnem femina zelus domum.)

PUBLILIUS SYRUS, *Sententiae*. No. 332. (c. 43 B. C.)

A woman is only jealous of her companion's  
thigh.

*Babylonian Talmud: Megillah*, fo. 13a. (c. 450)

No woman is jealous without another woman  
being the cause.

*Babylonian Talmud: Megillah*, fo. 74a.

I will be more jealous of thee than a Barbary  
cock-pigeon over his hen.

SHAKESPEARE, *As You Like It*, iv, 1, 151. (1600)

The venom clamours of a jealous woman

Poisons more deadly than a mad dog's tooth.

SHAKESPEARE, *The Comedy of Errors*, v, 1, 69  
(1593)

A jealous woman believes everything her passion  
suggests.

JOHN GAY, *Beggar's Opera*. Act ii, sc. 2. (1727)

What frenzy dictates, jealousy believes.

JOHN GAY, *Dione*. (c. 1727)

All jealous women are mad.

A. W. PINERO, *The Second Mrs. Tanqueray*. Act ii. (1893)

Plain women are always jealous of their husbands, beautiful women never are!

OSCAR WILDE, *A Woman of No Importance*. Act i. (1893)

1 Where jealousy is the Jailour, many break the prison.

THOMAS FULLER, *Holy State*. Bk. i, ch. 3. (1642)

2 A jealous Head is soon broken.

THOMAS FULLER, *Gnomologia*. No. 225. (1732)

3 Jealousy is nourished by doubt. (La jalousie se nourrit dans les doutes.)

LA ROCHEFOUCAULD, *Maximes*. No. 32. (1665)  
There is more self-love than love in jealousy. (Il y a dans la jalousie plus d'amour-propre que d'amour.)

LA ROCHEFOUCAULD, *Maximes*. No. 324.  
It is only those who give no cause for jealousy who are worthy to arouse it. (Il n'y a que des personnes qui évitent de donner de la jalousie, qui soient dignes qu'on en ait pour elles.)

LA ROCHEFOUCAULD, *Maximes*. No. 359.  
Jealousy is always born with love, but does not always die with it. (La jalousie naît toujours avec l'amour, mais elle ne meurt pas toujours avec lui.)

LA ROCHEFOUCAULD, *Maximes*. No. 361.  
Jealousy is the greatest of all evils. (La jalousie est le plus grand de tous les maux.)

LA ROCHEFOUCAULD, *Maximes*. No. 503.

4 All mistrust (Jalousie) is either needelesse or bottlesse.

JOHN LYL, *Euphues and His England: Euphues to Philautus* (Arber), p. 475. (1580)

5 Jealousy will be the ruin of you. (Perdet te dolor hic.)

MARTIAL, *Epigrams*. Bk. x, ep. 98, l. 11. (A. D. 93)

6 Wedlock's yellow sickness.

THOMAS MIDDLETON, *The Phoenix*. Act ii. (1607)  
Jealousy, the jaundice of the soul.

JOHN DRYDEN, *Hind and Panther*, iii, 73. (1687)  
Jealousy Thou tyrant of the mind.

JOHN DRYDEN, *Song of Jealousy*. (c. 1700)  
Jealousy is the bellows of the mind.

GARRICK, *Epilogue to Horne's Alonzo*. (a. 1779)

7 Jealousy shuts one door and opens two.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 370. (1710)

8 Jealousy is grounded upon love.

GEORGE PETTIE, *Petite Pallace*, ii, 102. (1576)  
Love, thou know'st, is full of jealousy.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 178. (1594)

I perceive it is true, . . . that love is not without jealousy.

NICHOLAS BRETON, *A Poste with a Packet of Mad Letters*. (1603)

Love is never without jealousy. Lat. *zelotypiam parit amor*.

KELLY, *Scottish Proverbs*, p. 241. (1721)

The Reward of Love, is Jealousy.

THOMAS FULLER, *Gnomologia*. No. 4731. (1732)

Jealousy is said to be the offspring of Love. Yet, unless the parent makes haste to strangle the child, the child will not rest till it has poisoned the parent.

J. C. and A. W. HARE, *Guesses at Truth*. (1827)

Jealousy, . . . there can never be love without it.

THEODORE HOOK, *Jack Brag*. Ch. 3. (1837)

9 Jealousy is excluded from the celestial choir. (*φθόνος γὰρ ἔξω θελοῦ χοροῦ ἵσταται*.)

PLATO, *Phaedrus*. Sec. 247A. (c. 375 B.C.)

10 Man's of a jealous and mistaking kind.

POPE, tr., *Homer's Odyssey*. Bk. vii, l. 394. (1725)

11 Jealousy is the rage of a man. (Zelus est furor viri.)

*Old Testament: Proverbs*, vi, 34. (c. 250 B.C.)

Jealous as a tiger. (Ialous, comme vn Tigre.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 28. (1545)

That hateful helhounde Jelousy.

GEORGE PETTIE, *Petite Pallace*, p. 186. (1576)

12 Love being jealous makes a good eye look asquint.

JOHN RAY, *English Proverbs*, p. 13. (1678)

13 Green-eyed jealousy.

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 110. (1597)

O, beware, my lord, of jealousy;

It is the green-eyed monster which doth mock  
The meat it feeds on.

SHAKESPEARE, *Othello*, iii, 3, 165. (1605)

The doctor was turning almost green with jealousy.

CHARLES READE, *Hard Cash*. Ch. 43. (1863)

14 For be ye wele assured

That frensy nor ielousy

Nor heresy wyll neuer dye.

JOHN SKELTON, *Replycacion*, l. 406. (c. 1525)

Fransy, heresy, and ielousy are three,

That men say hardly or never, cured bee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

The old proverb is, that heresy, fransie, and jealousy be so bred by the bone that they will neuer out of the fleshe.

WILLIAM BULLEIN, *Bulwarke of Defence*, fo 75. (1562)

Our old English proverb: From heresie, phrenesie, and Iealousie, good Lord deliver me.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xxxi, notes. (1591)

Frenzy, Heresy, and Jealousy, seldom cured.

HERBERT, *Jacula Prudentum*. No. 1047. (1640)

15 Jealousy is cruel as the grave: the coals thereof are coals of fire. (Dura sicut infernus aemulatio, lampades eius lampades ignis.)

*Old Testament: Solomon's Song*, viii, 6. (c. 800 B.C.)

<sup>1</sup>  
A jealous man hath his horns in his eyes.  
TORRIANO, *Piazza Universale*, p. 174. (1666)  
A jealous Man's Horns hang in his Eyes.  
THOMAS FULLER, *Gnomologia*. No. 226. (1732)  
See also under HORN.

<sup>2</sup>  
The ear of jealousy heareth all things. (Auris zeli audit omnia.)  
*Apocrypha: Wisdom of Solomon*, i, 10. (c. 100 B. C.)

This carry-tale, dissentious Jealousy,  
That sometime true news, sometime false doth bring.

SHAKESPEARE, *Venus and Adonis*, l. 657. (1593)

<sup>3</sup>  
Hunger, Revenge, to sleep are petty foes,  
But only Death the jealous eyes can close.  
WILLIAM WYCHERLEY, *Love in a Wood*. Act ii, sc. 4. (1672)

### JEHU

<sup>4</sup>  
The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. (Est autem incessus quasi incessus Iehu filii Namsi, praeceps enim graditur.)

*Old Testament: II Kings*, ix, 20. (c. 600 B. C.)  
Hence "Jehu" for a fast driver, once used especially for the drivers of hansom cabs and other public vehicles.

But this new Jehu spurs the hot-mouth'd horse.  
JOHN DRYDEN, *The Medall*, l. 119. (1682)

Our Jehu was a hackney-coachman.  
CONGREVE, *Double-Dealer*. Act iii, sc. 10. (1694)  
I like, my dear Lord, the road you are travelling, but I don't like the pace you are driving; too similar to that of the son of Nimshi.

SYDNEY SMITH, *Letter to Lord John Russell*. (c. 1845)

### JERICO

<sup>5</sup>  
He has been to Jericho, i. e. is drunk.  
FRANKLIN, *Drinker's Dictionary*. (1745)

<sup>6</sup>  
And the king said, Tarry at Jericho until your beards be grown. (Et mandavit eis David: Manete in Iericho, donec crescat barba vestra.)

*Old Testament: II Samuel*, x, 5. (c. 700 B. C.)  
This was David's advice to his servants, who had been mistaken for spies by Hanun, and sent back from the land of Ammon with one half of their beards shaved off. Used later in slang or colloquial phrases for a place of retirement or concealment, or a place far distant and out of the way.—*O.E.D.*

Who would, . . . I know,  
Bid such young boys to stay in Jericho  
Vntill their beards were grown.

THOMAS HEYWOOD, *The Hierarchie of the Blessed Angels*, iv, 208. (1635)

Let them all goe to Jericho,  
And ne'er be seen againe.  
UNKNOWN, in *Mercurius Aulicus*. No. 8. (Mar., 1648)

Let him be jogging to Jericho for me.  
UNKNOWN, *Terence Made English*, p. 146. (1694)  
They wish the poor children at Jericho.

MRS. THRALE, in D'ARBLAY, *Diary*, i, 31. (1778)  
She with her apron wiped the plates, and, as she rubb'd the self,  
Said I might "go to Jericho, and fetch my beer myself."

R. H. BARHAM, *The Ingoldsby Legends: Misadventures at Margate*. (1837)

Her habit was to . . . come forward hurriedly, yet hesitatingly, wishing herself meantime at Jericho.

CHARLOTTE BRONTË, *Shirley*. Ch. 7. (1849)  
She wishes you were . . . at Jericho—anywhere else, in short, than at Sandybeach.

JAMES PAYN, *By Proxy*. Ch. 34. (1878)

### JEST

<sup>7</sup>  
A rope and a noose are no jesting matters.  
JOHN ARBUTHNOT, *John Bull*, iii, 2. (1712)  
He will find that these are no jesting matters.  
MACAULAY, *History of England*, xv, ii, 175. (1855)

<sup>8</sup>  
As for Jest, there be certaine Things which ought to be priviledged from it: namely Religion, Matters of State, Great Persons.

FRANCIS BACON, *Essays: Of Discourse*. (1597)  
Jest not with the two-edged sword of God's word  
THOMAS FULLER, *The Holy State: Of Jest* (1642)

We say . . . it is no safe jesting with holy things  
THOMAS ADAMS, *Sermons*, p. 14. (1630)  
Jest not with the eye, or with Religion.

HERBERT, *Jacula Prudentum*. No. 163. (1640)  
The eye and Religion can bear no jesting.

HERBERT, *Jacula Prudentum*. No. 164.  
'Tis ill jesting with your eye and religion.  
SAMUEL PALMER, *Moral Essays on Proverbs*, p. 322. (1710)

Bourd [jest] not with my eye, nor with my honour. Both these things are too tender points to be jested with; and the honour often more nice than the eye.

JAMES KELLY, *Scottish Proverbs*, p. 64. (1721)  
III. JESTING WITH EDGED TOOLS, see under TOOL

<sup>9</sup>  
Jests that give pain are no jests. (No son burlas las que duelen.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 62. (1615)  
MATEO ALEMAN, *Guzman de Alfarache*, pt. ii, bk. ii, ch. 3, quotes the same proverb in slightly different form, "No son buenas burlas las que salen a la cara."

<sup>10</sup>  
"Thou seist ful sooth," quod Roger, "by my fey, But 'sooth pley, quaad pley' [true jest, bad jest], as the Fleming seith."

CHAUCER, *Canterbury Tales: The Cook's Prologue*, l. 32. (c. 1386) Chaucer uses a Dutch word, *kwaad*.

Well (quoth I) it is yll iestyng on the soothe.  
Sooth bourd is no bourd [true jest is no jest], in ought that mirth doothe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)



As the old saying is, sooth boord is no boord.

SIR JOHN HARINGTON, *Apologie of Poetrie*. Par. 9. (1591)

The truest jests sound worst in guilty ears.

JOHN RAY, *English Proverbs*, p. 14. (1670)

A sooth boord is no boord. Spoken when people reflect too satirically upon the real vices, follies, and miscarriages of their neighbours.

JAMES KELLY, *Scottish Proverbs*, p. 3. (1721)  
True Jests breed bad Blood.

THOMAS FULLER, *Gnomologia*. No. 5280. (1732)  
True Jests do the greatest Execution.

THOMAS FULLER, *Gnomologia*. No. 5281.  
There's no jest like the true jest.

SWIFT, *Polite Conversation*. Dial. i. (1738)

This effort did not take quite as well as former efforts of the Laird's wit. The lady drew up, and the Provost said, half aside, "The sooth boord is nae boord."

WALTER SCOTT, *Redgauntlet*. Ch. 12. (1824)

1  
"Allas!" quod he, "this is a wikked jape . . . And when this jape is tald another day, I sal been halde a daf, a cokenay!"

CHAUCER, *Canterbury Tales: The Reves Tale*, l. 281. (c. 1386)

A threadbare jester's threadbare jest.

CHARLES CHURCHILL, *The Ghost*. Bk. iv, l. 532. (1762)

2  
A joke's a very serious thing.

CHARLES CHURCHILL, *The Ghost*. Bk. iv, l. 1386. (1762)

3  
O happy mortal! he never failed to have his jest. (O mortalem beatum! cui certo scio ludum numquam defuisse.)

CICERO, *De Divinatione*. Bk. ii, ch. 13, sec. 30. (45 B. C.)

I love my jest, an the ship were sinking, as we say'n at sea.

WILLIAM CONGREVE, *Love for Love*. Act iii, sc. 3. (1695)

Might he but set the rabble in a roar,  
He cared not with what jest.

WILLIAM COWPER, tr., *Iliad*, ii, 258. (1791)

4  
Whether jest or earnest, as the saying is. (Quicum ioca seria, ut dicitur.)

CICERO, *De Finibus*. Bk. ii, ch. xxvi, sec. 85. (c. 45 B. C.) A proverbial phrase repeated by SALLUST, *Bellum lugurthinum*, ch. 96, and by OVID, *Metamorphoses*, iii, 319.

I have mingled grave with gay (Laetis seria miscuimus.)

AUSONIUS, *Epigrams*. Epig. 25. (c. A. D. 380)  
Be as be may, for earnest or for game.

CHAUCER, *The Legend of Good Women: Hypermnestra*, l. 142. (c. 1385)

Reasonyng in ieste after this sorte, and yet meanyng good earnest.

THOMAS WILSON, *Arte of Logique*, p. 68. (1551)  
Snatching in iest and keeping in earnest.

JOHN LYLY, *Euphues* (Arber), p. 115. (1579)  
Betweene grieve and game, iest and earnest.

LYLY, *Euphues and His England*, p. 266. Betweene iest and earnest.—*Ibid*, p. 392.

Intermingle . . . jest with earnest.

FRANCIS BACON, *Essays: Of Discourse*. (1597)  
You may kill one another in jest, and be hanged in earnest.

HENRY PORTER, *Two Angrie Women of Abington*, v, 1. (1599)

In love's schoole, wherin who-so studies in jest, may learne in good earnest.

JAMES HAYWARD, tr., *The Banish'd Virgin*, 163. (1635)

Mows [jesting] may come to earnest.

JAMES KELLY, *Scottish Proverbs*, p. 254. (1721)  
Jest and earnest working side by side.

TENNYSON, *The Princess*, iv, 541. (1847)  
From Jest to Earnest.

E. P. ROE. Title of novel. (1875)

5  
Moderation should be observed in jesting. (Adhibenda est in iocando moderatio.)

CICERO, *De Oratore*. Bk. ii, sec. 59. (55 B. C.)

6  
Boord [jest] not with bawtie [a watch dog].

FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595)  
Boord not with Bawty, lest he bite you. Do not jest too familiarly with your superiors.

JAMES KELLY, *Scottish Proverbs*, p. 56. (1721)  
Never jest in the presence of a prince. (Chün ch'ien wu hsi yen.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1029. (1875)

7  
He makes a foe, who makes a jest.

FRANKLIN, *Poor Richard's Almanack*, 1740.  
Joke went out and brought home his fellow, and they two began a quarrel.

FRANKLIN, *Poor Richard's Almanack*, 1741

8  
Good Jests bite like Lambs, not like Dogs.

THOMAS FULLER, *Gnomologia*. No. 1714. (1732)  
He's at a great Loss for Jests, that is forc'd to rake Hell for them.

THOMAS FULLER, *Gnomologia*. No. 2454.

9  
Where you see a Jester, a Fool is not far off.

THOMAS FULLER, *Gnomologia*. No. 5685. (1732)  
A joker is near akin to a buffoon; and neither of them is the least related to wit.

LORD CHESTERFIELD, *Letters*, 20 Aug., 1749

10  
Wanton Jests make fools laugh, and wise men frown.

THOMAS FULLER, *The Holy State: Of Jestings*. (1642)

The wise make jests and fools repeat them.

JOHN RAY, *English Proverbs*, p. 260. (1678)

11  
It is good to make a Jest, but not to make a trade of Jestings.

THOMAS FULLER, *The Holy State: Of Jestings*. (1642)

Cease your funning.

JOHN GAY, *Beggar's Opera*. Act i, sc. 1. (1727)

12  
Someone is generally sure to be the sufferer by a joke. What is sport to one is death to another.

WILLIAM HAZLITT, *Lectures on the English Comic Writers*. Lecture i. (1819)

Jokes are as bad coin to all but the jocular.  
WILLIAM HONE, *Year-Book*, col. 1416. (1831)

1 All things are big with jest: nothing that's plain

But may be witty, if thou hast the vein.  
GEORGE HERBERT, *The Church-Porch*. St. 40. (a. 1633)

2 Leave jesting whiles it pleaseth, lest it turns to earnest.

GEORGE HERBERT, *Jacula Prudentum*. No. 109. (1640) The Italians say, "Lascia la burla quando più piace" (Drop the jest when it pleases most). The Spanish form is, "A la burla dejarla quando mas agrada."

Leave a Jest when it pleases you best.  
THOMAS FULLER, *Gnomologia*. No. 6357. (1732)

3 Long jesting was never good.  
HERBERT, *Jacula Prudentum*. No. 696. (1640)

4 The cruel jest. (Saevus iocus.)  
HORACE, *Epistles*. Bk. ii, epis. 1, l. 148. (20 B. C.) Let there be jesting without bitterness. (Accedent sine felle ioci.)

MARTIAL, *Epigrams*. Bk. x, epig. 48, l. 21. (A. D. 93) Bitter jests, whereof the memory is of long duration. (Acerbis facitiis . . . quarum in longum memoria est.)

TACITUS, *Annals*. Bk. v, sec. 2. (C. A. D. 116) A bitter jest that comes too near the truth leaves a sharp sting behind. (Asperae facitiae, ubi nimis ex vero taxere, acrem sui memoriam relinquunt.)

TACITUS, *Annals*. Bk. xv, sec. 68. (C. A. D. 116) The Latin proverb is, "Nunquam sunt grati quae nocuere sales" (Jests which hurt are never welcome.)

What is this savage jesting of thine? (Quaenam ista iocandi | saevitia?)

CLAUDIAN, *In Eutropium*. Bk. i, l. 24. (C. A. D. 400) Too bitter is thy jest.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 174. (1595)

Of all the griefs that harass the distress'd, Sure the most bitter is a scornful jest.

SAMUEL JOHNSON, *London*, l. 166. (1738) Jestings lies bring serious sorrows.

H. G. BOHN, *Handbook of Proverbs*, p. 436. (1855) The French say, "Bon mots n'épargnent nuls" (Jests spare no one).

5 What forbids one to speak the truth laughingly? (Quamquam ridentem dicere verum | quid vetat?)

HORACE, *Satires*. Bk. i, sat. 1, l. 24. (35 B. C.) A man may seye full sooth in game and play.

CHAUCER, *Canterbury Tales: The Cook's Prologue*, l. 30. (c. 1386)

Ful ofte in game a sooth I have herd saye.  
CHAUCER, *The Monk's Prologue*, l. 76.

There are many sooth words spoken in bourding [jesting].

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595) Jesters do oft prove prophets.

SHAKESPEARE, *King Lear*, v, 3, 71. (1605) More is often taught by a jest than by the most serious knowledge. (Que salió á veces mejor el

aviso en un chiste que en el más grave magisterio.)  
BALTASAR GRACIAN, *Oráculo Manual*. Maxim 22. (1647)

Many a true word hath been spoken in jest.  
UNKNOWN, *Roxburghe Ballads*, vii, 366. (c. 1665)

Many a true word's spoken in jest.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

There's many a true word said in jest.  
T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 24. (1843)

As the proverb tells us, many a true word has been uttered in jest.

R. C. TRENCH, *Medieval Church History*. Ch. 9, p. 130. (1877)

There is many a true word spoken in jest.  
BERNARD SHAW, *Widowers' Houses*. Act i. (1892)

My way of joking is to tell the truth. It's the funniest joke in the world.

BERNARD SHAW, *John Bull's Other Island*. Act ii. (1905) The Italians say, "Quel che pare burla, ben sovente è vero" (What seems a joke is very often the truth). There is an old French proverb, "En oy moquant dit on bien vrai" (In jeering one often says the truth).

6 Putting jesting aside, let us turn to serious thoughts. (Sed tamen amoto quaeramus seria ludo.)

HORACE, *Satires*. Bk. i, sat. 1, l. 27. (35 B. C.) Jestings apart. (Omissis iocis.)

PLINY THE YOUNGER, *Epistles*. Bk. i, epis. 21. (A. D. 98)

7 Jestings often cuts hard knots more effectively than gravity. (Ridiculum acri | fortius et melius magnas plerumque secat res.)

HORACE, *Satires*. Bk. i, sat. 10, l. 14. (35 B. C.) Joking decides great things,

Stronglier, and better oft than earnest can.  
MILTON, *Imitation of Horace*. Bk. i, sat. 10, l. 14. (1642)

8 It is a certain thing, it is proverbially known, that a jest breaks no bones.

SAMUEL JOHNSON. BOSWELL, *Life*, 1781.

9 Your Knaueship brake your fast on the Bishops, by breaking your iests on them.

JOHN LYL ( ? ), *Pappe with an Hatchet*. (1589) You break jests as braggards do their blades, which, God be thanked, hurt not.

SHAKESPEARE, *Much Ado about Nothing*, v, 1, 189. (1598)

The scaffold (a place not to break jests but to break off all jesting).

THOMAS FULLER, *Church-History*, iii, 119. (1655)

Jests are never good till they're broken.  
HAZLITT, *English Proverbs*, p. 250. (1869)

10 Not a letter of mine is dipped in poisoned jest. (Nulla venenato littera mixta ioco est.)

OVID, *Tristia*. Bk. ii, l. 566. (C. A. D. 9)

No, no, they do but jest, poison in jest; no offence i' the world.

SHAKESPEARE, *Hamlet*, iii, 2, 244. (1600)

1 A maker of iests, a bad character. (Diseur de bons mots, mauvais caractère.)

BLAISE PASCAL, *Pensées*. Pt. 1, art. ix, No. 22. (c. 1660)

2 The gods also have a love of jesting. (φιλοπαισμονες γὰρ καὶ οἱ θεοί.)

PLATO, *Cratylus*. Sec. 406C. (c. 375 B.C.) The Latin form is, "Iocos et Dii amant."

3 If a thing be spoken in jest, it is not fair to take it seriously. (Si quid dictum est per iocum, | non aequom est id te serio praevertier.)

PLAUTUS, *Amphitruo*, l. 920. (c. 200 B.C.)

4 He's having his little joke. (Ioculo istaec dicit.)

PLAUTUS, *Stichus*, l. 23. (c. 200 B.C.)

5 O jest unseen, inscrutable, invisible,  
As a nose on a man's face, or a weather-cock  
on a steeple.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 1, 141. (1594)

Alas, poor Yorick! I knew him, Horatio: a fellow of infinite jest. . . .

SHAKESPEARE, *Hamlet*, v, 1, 203. (1600)

6 A jest's prosperity lies in the ear  
Of him that hears it, never in the tongue  
Of him that makes it.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 871. (1595)

Less at thine own things laugh; lest in the jest  
Thy person share, and the conceit advance.

HERBERT, *The Church-Porch*. St. 39. (c. 1633)

Let not thy laughter handsell thy owne Jest.

FRANCIS QUARLES, *Enchyridion*, iv, 83. (1640)

I laugh at nobody's jest but my own, or a lady's.

WILLIAM CONGREVE, *The Double-Dealer*. Act i, sc. 4. (1694)

He does not only find the jest, but the laugh too.

COLLEY CIBBER, *The Refusal*. Act i. (1721)

He that laughs at his own jest mars all the mirth of it.

JAMES KELLY, *Scottish Proverbs*, p. 155. (1721)

Do you find the jest, and I'll find the laugh.

GOLDSMITH, *Good-Natured Man*. Act i. (1768)

A jest loses its point when the jester laughs himself. (Der Spass verliert Alles, wenn der Spassmacher selber lacht.)

SCHILLER, *Fiesco*. Act i, sc. 7. (1783)

Like some poor nigh-related guest,  
That may not rudely be dismist;  
Yet hath out-stay'd his welcome while,  
And tells the jest without the smile.

S. T. COLERIDGE, *Youth and Age*. (1823)

I advise comic lecturers, when they lay a warm joke, not to act as a hen doth when she has uttered an egg, but look sorry and let someone else do the cackling.

JOSH BILLINGS, *Proverbial Philosophy*. (1858)

He must not laugh at his own wheeze:

The snuff-box has no right to sneeze.

KEITH PRESTON, *The Humorist*. (1925)

7 A dry jest, sir. . . . I have them at my fingers' end.

SHAKESPEARE, *Twelfth Night*, i, 3, 80. (1599)

8 Being a standing jest for all one's acquaintance.

SHERIDAN, *The School for Scandal*. Act v, sc. 2. (1777)

My father and mother were a standing jest.

MALKIN, tr., *Gil Blas*. Bk. i, ch. 5. (1809)

9 If you give a jest you must take a jest.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The jester and jestee.

STERNE, *Tristram Shandy*. Vol. i, ch. 12. (1769)

10 The simple joke that takes the shepherd's heart.

THOMSON, *The Seasons: Winter*, l. 623. (1726)

A college joke to cure the dumps.

SWIFT, *Cassius and Peter*. (1734)

11 It is difficult to fashion a jest with a sad mind (Difficile est tristi fingere mente iocum.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 6, l. 34. (19 B.C.)

No time to break jests when the heartstrings are about to be broken.

THOMAS FULLER, *The Holy State: Of Jestings*. (1642)

Jesting, said Arcite, suits but ill with pain.

DRYDEN, *Palamon and Arcite*, i, 285. (1700)

12 Dull is the jester, when the joke's unkind

EDWARD YOUNG, *Love of Fame*, ii, 124. (1728)

13 The cream of the jest.

JOHN EACHARD, *The Grounds and Occasions of the Contempt of the Clergy and Religion*. (1670) JAMES BRANCH CABELL, title of a novel. (1917)

Now comes the cream of the jest.

AGATHA CHRISTIE, *The Tuesday Club Murders*. Ch. 7. (1933)

## II—Jest: Lose a Friend for a Jest

14 My sone, keep wel thy tonge and keep thy freend.

CHAUCER, *Canterbury Tales: The Maunciple's Tale*, l. 215. (c. 1389) The Danes have the same proverb, "Giem din Mund [mouth]. | og giem din Ven."

15 A Joke never gains over an Enemy, but often loses a Friend.

THOMAS FULLER, *Gnomologia*. No. 228. (1732) Thou canst not joke an enemy into a friend, but thou may'st a friend into an enemy.

FRANKLIN, *Poor Richard's Almanack*, 1730

16 Don't say in jest things which insult your friends. (Nec tuom quidem est amicis per iocum iniuste loqui.)

PLAUTUS, *Poenulus*, l. 573. (c. 194 B.C.)

A friend must not be wounded, even in jest (Amicum laedere ne ioco quidem licet.)

PUBLILIUS SYRUS, *Sententiae*. No. 54. (c. 43 B.C.)

<sup>1</sup> We should keep far away from the idea that it is better to lose a friend than a jest. (Longeque absit propositum illius potius amicum quam dictum perendi.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. iii, sec. 28. (c. A. D. 80)

He'd rather lose his dinner than his jest.

BEAUMONT AND FLETCHER, *Wit at Several Weapons*. Act i. (c. 1613)

[They] will not stick to lose their friend rather than their jest.

RICHARD BRATHWAIT, *The English Gentleman*, p. 137. (1630)

He'll not lose his jest for his guest.

JOHN CLARKE, *Paroemiologia*, p. 255. (1639)

Some had rather lose their friend than their jest.

HERBERT, *Jacula Prudentum*. No. 1161. (1640)

He that will lose his friend for a Jest deserves to die a beggar by the bargain.

THOMAS FULLER, *Holy State*. Bk. iii, ch. 2. (1642)

## JESUS, see Christ

## JEW

<sup>2</sup> The unbelieving Jews. (ἀπειθήσαντες Ἰουδαῖοι.)  
New Testament: *Acts*, xiv, 2. (c. A. D. 65) The Vulgate is, "Increduli Iudaei."

A race prone to superstition, opposed to religion. (Gens superstitioni obnoxia, religionibus adversa.)

TACITUS, *Annals*. Bk. v, sec. 13. (c. A. D. 116)

Jews are not fit for Heaven, but on earth they are most useful.

GEORGE ELIOT, *The Spanish Gypsy*. Bk. i. (1868)

How odd | of God | to choose | the Jews.

WILLIAM NORMAN EWER, *How Odd*. (c. 1900)

<sup>3</sup> Israel shall be a proverb and a by-word among all people. (Eritque Israel in proverbium, et in fabulam cunctis populis.)

Old Testament: *I Kings*, ix, 7. (c. 600 B. C.)

Behold an Israelite indeed, in whom is no guile. (ἴδε ἀληθὺς Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστιν.)

New Testament: *John*, i, 47. (c. A. D. 95) The Vulgate is, "Ecce vere Israelita, in quo dolus non est."

When people talk about a wealthy man of my creed, they call him an Israelite; but if he is poor they call him a Jew.

HEINRICH HEINE, *MS Papers*. (c. 1850)

Still on Israel's head forlorn,

Every nation heaps its scorn.

EMMA LAZARUS, *The World's Justice*. (1882)

<sup>4</sup> Poverty becomes a Jew as a red bridle becomes a white horse.

Midrash: *Song of Songs Rabbah*, 1. (c. 450)

A saying of Rabbi Akiba.

<sup>5</sup> The dream of the Jew—not to work with the hands!

HENRY MILLER, *The Cosmological Eye*, p. 28. (1939)

<sup>6</sup> A crabbed Jew—a creature that quarrels with sound human food. (Querulus Iudaeus, humanis animal dissociale cibus.)

RUTILIUS NAMATIANUS, *De Reditu Suo*. Bk. i, l. 383. (c. A. D. 416)

Bassanio: If it please you to dine with us.

Shylock: Yes, to smell pork. . . . I will buy with you, sell with you, . . . but I will not eat with you.

SHAKESPEARE, *The Merchant of Venice*, i, 3, 34. (1597)

Invite not a Jew either to Pig or Pork.

THOMAS FULLER, *Gnomologia*. No. 3106. (1732)

<sup>7</sup> The Jews were once the chosen people of God. There were miscreants among them, however, and it must certainly have been from one of them that Disraeli descended. He possesses just the qualities of the impenitent thief who died on the cross, whose name, I verily believe, must have been Disraeli.

DANIEL O'CONNELL, *Speech*, at Dublin. (1837)

Yes, I am a Jew, and when the ancestors of the right honourable gentleman were brutal savages in an unknown island, mine were priests in the temple of Solomon.

BENJAMIN DISRAELI, reputed reply to Daniel O'Connell.

The gentleman will please remember that when his half-civilized ancestors were hunting the wild boar in Silesia, mine were princes of the earth.

JUDAH P. BENJAMIN, in reply to a taunt by a Senator of German descent. (c. 1857) See MOORE, *Reminiscences of Sixty Years in the National Metropolis*.

You call me a damned Jew. My race was old when you were all savages. I am proud to be a Jew.

JOHN GALSWORTHY, *Loyalties*. Act ii. (1922)

To be a Jew is a destiny.

VICKI BAUM, *And Life Goes On*, p. 193. (1931)

<sup>8</sup> I am a Jew else, an Ebrew Jew.

SHAKESPEARE, *I Henry IV*, ii, 4, 198. (1597)

This is the Jew That Shakespeare drew.

Attributed to ALEXANDER POPE, after seeing a performance of Shylock by Charles Macklin, 14 Feb., 1741.

## JEWEL

<sup>9</sup> Have I caught my heavenly jewel?

SIR PHILIP SIDNEY, *Astrophel and Stella*. Sonnet ii. (c. 1580)

From the earliest times it has been the custom to call any shining excellence or precious thing a "jewel," as in the examples which follow:

Learning is a jewel.

THOMAS NASHE, *An Almond for a Parrat*, fo. 9b. (1589)

The jewel of life

By some damn'd hand was robb'd and ta'en away.

SHAKESPEARE, *King John*, v, 1, 40. (1596)

Experience be a jewel.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 213. (1601)

My modesty, the jewel in my dower.

SHAKESPEARE, *The Tempest*, iii, 1, 54. (1611)

'Tis a jewel of a husband.

DRYDEN, *Amboyna*. Act iv, sc. 1. (1673)

O discretion, thou art a jewel!

UNKNOWN, *Song*, in *The Skylark*. (1772) CONSISTENCY THOU ART A JEWEL, *see under* CONSISTENCY.

She is quite a jewel of a servant.

JANE WELSH CARLYLE, *Letters*, ii, 387. (1858)

<sup>1</sup> Though a jewel fall into the mire, it remains as precious as ever, and dust is as worthless as ever, even though it ascend to heaven.

SADI, *Gulistan*. Ch. viii, Maxim 56. (c. 1258)

One of the best known of Chinese proverbs is the similar, "Though the white gem be cast into the mire, it cannot be lastingly sullied."

JILL, *see under* Jack

## JINGO

*See also* Chauvinism

<sup>2</sup> By jingo, quoth Panurge, the Man talks somewhat like, I believe him.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 56.

(1694) This is Motteux' rendering of "Par Dieu." Where he got it nobody knows, though it is supposed to be a substitution for God, derived perhaps from the Basque words for God, *Jinko*, *Jainko*, or *Yinko*, and acquired from Basque sailors.

Their husbands care no more for them, no, by jingo, no more than they care for their husbands.

ARTHUR MURPHY, *The Way to Keep Him*.

Act i, sc. 2. (1760)

[She] expressed her sentiments . . . in a very coarse manner when she observed that, by the living jingo, she was all of a muck of sweat.

GOLDSMITH, *Vicar of Wakefield*. Ch. 9. (1766)

No, by the living jingo! not till he treats us.

MARRYAT, *The Dog-Fiend*. Ch. 30. (1837)

We don't want to fight, yet by Jingo! if we do, We've got the ships, we've got the men, and got the money too.

G. W. HUNT, *We Don't Want to Fight: Chorus*.

An English music hall song of 1878, when the country was on the verge of intervening in the Russo-Turkish war on behalf of the Turks. It became what the *Oxford English Dictionary*, v, 585/1, calls the "Tyrtæan ode" of the Russophobes, and the Russophobes themselves became known as Jingoës—a term soon generally applied to any fire-eating super-patriots and politicians, or to anyone favoring a bellicose policy in dealing with foreign nations. "Tyrtæan," pertaining to or in the style of Tyrtæus, a Greek poet of the 7th century B.C., who composed martial songs for the Spartans."

The Jingoës—the new tribe of music hall patriots who sing the Jingo song.

G. J. HOLYOAKE, *Article*, in *Daily News* (London). 13 May, 1878, 3/4.

Nobody . . . could be less given to the worship of Jingo.

LESLIE STEPHEN, *Studies of a Biographer*. Vol. i, ch. 3, p. 104. (1898)

## JINKS

<sup>3</sup> Highjinks, a play at dice who drinks.

B.E., *New Dictionary of the Canting Crew*.

(c. 1695) Casting dice to see who should empty a large bowl of liquor, and who should pay for it.

Often in Maggy's, at hy-jinks,

We guzzled scuds,

Till we could scarce, wi' hale-out drinks,

Cast off our duds.

ALLAN RAMSAY, *Elegy on Maggy Johnstoun*. (1711)

The frolicsome company had begun to practise the ancient and now forgotten pastime of *high jinks*.

WALTER SCOTT, *Guy Mannering*. Ch. 36. (1815)

A game of forfeits.

There were no *High Jinks*, or sprightly sayings.

LORD COCKBURN, *Memorials of His Time*, p. 225. (1821)

High Jinks going on night and day at the court.

R. H. BARTHAM, *The Ingoldsby Legends: The Brothers of Birchington*. St. 17. (1842)

Boisterous sport; romping games; unrestrained merry-making. The modern meaning.

All sorts of high jinks go on on the grass plot.

THOMAS HUGHES, *Tom Brown at Oxford*. Ch. 1. (1861)

The time for high jinks was during the Windsor fair.

J. D. COLERIDGE, *Eton in the Forties*. Ch. 4.

(1896) *Captain Jinks of the Horse Marines* is the title of an old song from which Clyde Fitch derived the title of his play, *Captain Jinks*. (1902)

## JOAN

<sup>4</sup> *Prior*: He is our lady's chaplain, but serves Joan.

*Don*: Then, from the friar's fault, perchance. it may be

The proverb grew, Joan's taken for my lady.

ANTHONY MUNDAY, *The Downfall of Robert Earle of Huntington*. Act iii, sc. 2. (1601)

Here is as good bread made as in France; and in the night Joan is as good as my lady.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch.

33. (1620) The last phrase is an interpolation by Shelton. What Sancho says is, "Y de noche todos los gatos son pardos" (In the night all cats are gray). *See under* DARKNESS.

Night makes no difference 'twixt the Priest and Clark;

Jone as my Lady is as good i' th' dark.

ROBERT HERRICK, *Hesperides: No Difference i' th' Dark*. (1648)

Joan is as good as my lady in the dark.

DUCHESS OF NEWCASTLE, *Sociable Letters*, ii, 4. (1664)

Much also we shall omit about confusion of Ranks, and Joan and My Lady.

THOMAS CARLYLE, *Sartor Resartus*. Bk. i, ch. 10. (1838)

Were it not for imagination, Sir, a man would be as happy in the arms of a chambermaid as of a Duchess.

SAMUEL JOHNSON. BOSWELL, *Life*, 1776.

1 Well, I will love, write, sigh, pray, sue and groan:

Some men must love my lady and some Joan.

SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 206. (1595)

## JOB

2 This, we think, is but Job's news to the humane reader.

THOMAS CARLYLE, *Sartor Resartus*. Bk. iii, ch. 5. (1838) News of disaster.

It was Friday . . . when this Job's-post from Dumouriez . . . reached the National Convention.

CARLYLE, *The French Revolution*. Vol. iii, bk. iii, ch. 4. (1837)

3 Job feels the rod Yet blesses God.

BENJAMIN HARRIS (?), *The New England Primer*. (c. 1687)

4 Miserable comforters are ye all. (Consolatores onerosi omnes vos estis.)

*Old Testament: Job*, xvi, 2. (c. 350 B. C.)

Job called his friends miserable comforters.

RICHARD BRATHWAIT, *The English Gentleman*, p. 132. (1630)

This *If*, . . . is likely to prove with Job's friend, but a miserable comforter.

THOMAS FULLER, *Sermons: Comfort in Calamity*. (1654)

They sat down, like Job's three comforters, and said not one word to me for a great while.

DEFOE, *Roxana*, in *Works* (1903), xii, 20. (1724)

Your ladyship is one of Job's comforters.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

He called her Small Hopes, and Job's comforter.

SAMUEL RICHARDSON, *Clarissa*. Ch. 7. (1748)

A Job's comforter. One who, pretending to comfort, aggravates the distress of somebody.

PARTRIDGE, *Dictionary of Clichés: Job*. (1941)

5 I am as poor as Job, my lord, but not so patient.

SHAKESPEARE, *II Henry IV*, i, 2, 145. (1597)

LORD BYRON, *Werner*. Act i, sc. 1, l. 401. (1822) AS POOR AS JOB, see under POVERTY.

Job was not so miserable in his Sufferings, as happy in his Patience.

THOMAS FULLER, *Gnomologia*. No. 3109. (1732)

While others of the learned Robe

Would break the patience of a Job.

SWIFT, *The Beasts' Confession*. l. 87. (1732)

You would provoke the patience of a Job.

FIELDING, *Tom Jones*. Bk. x, ch. 8. (1749)

My uncle bore it with the patience of Job.

W. E. NORRIS, *Thirlby Hall*. Ch. 6. (1884)

## JOHN

See also Jack

6 I could see that a Johnny-on-the-spot . . . was trying to keep cases on her.

GEORGE ADE, *Artie*. Ch. 3. (1896)

He's Johnny-on-the-Spot whenever street car men are licked into shape.

JACK LONDON, *The Valley of the Moon*, ii, 10. (1913)

When it arrives I'm sure Johnny-on-the-spot.

B. M. BOWER, *Flying U Ranch*, p. 106. (1914)

I believe you were Johnny-on-the-spot.

S. M. SCHLEY, *Dr. Tobey Finds Murder*, p. 101. (1941)

7 The security here spoken of . . . is at present become a mere form: and John Doe and Richard Roe are always returned as the standing pledges for this purpose.

SIR WILLIAM BLACKSTONE, *Commentaries on the Laws of England*, iii, xviii, 274. (1768)

John Doe further says that one Richard Roe came and turned him out, and so John Doe brings his action against Richard Roe.

SAMUEL WARREN, *Ten Thousand a Year*. Ch. 8. (1841)

So common was [the name Gaius] that it was selected in the Roman law-books to serve the familiar purpose of John Doe and Richard Roe in our own legal formularies.

F. W. FARRAR, *The Early Days of Christianity* Bk. ii, p. 506. (1882)

8 To be John at night and Jack in the morning: to boast of one's intentions over-night and leave them unfulfilled next day.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 596. (1883)

9 A syr John lacke latin, that can scarce rede his porteus [breviary].

SIR FRANCIS BYGOD, *A Treatise Concernynge Impropriations of Benefices*. (c. 1535) An ignorant priest.

We are bound to believe the Church's decisions read or explained to us (by the pope's messenger though a Sir John Lack-latin).

THOMAS JACKSON, *Commentaries upon the Apostile's Creed*. Bk. iii, ch. 3, sec. 5. (1614)

10 You always know a Johnny Newcome by his getting his back to the breeze.

CHAMIER, *Saucy Arethusa*. Ch. 15. (1837)

11 There never were two greater chums than we, Johnny, my old friend John.

WILLIAM COURTRIGHT, *Johnny, My Old Friend John*. (1894)

12 The ignorant Hottentots and Indians, not having been able to form any idea of the Dutch East India Company, . . . the Dutch from the very beginning in India, politically gave out the company for one individual powerful

prince, by the christian name of *Jan* or *John*. . . . On this account I ordered my interpreter to say farther that we were the children of *Jan Company*, who had sent us out to view the country.

G. FORSTER, tr., *Spatimann's Voyage to the Cape of Good Hope*, x, ii, 21. (1785)

John Company will some day find out the truth. MARRYAT, *Newton Forster*. Ch. 41. (1832)  
He was offered a position in India, in the service of John Company.

MRS. LYNN LINTON, *Paston Carew*. Ch. 2. (1886)

1 Hee would say The Apostle wrote like a good plain John a nods.

SAMUEL HARSNET, *Popish Impostures*. Ch. 23, p. 160. (1603) One not quite awake.

2 A grand attack was made on the Johnny raws of Blandford.

PETER HAWKER, *Diary*. Ch. 1. (1813)

There were some Johnny Raws on board.

WILLIAM HONE, *Every-Day Book*. Vol. ii, col. 1395. (1823)

You took me for a country Johnnie Raw.

R. L. STEVENSON, *Kidnapped*, p. 39. (1886)

3 John Dory bought him an angling nag to Paris for to ride a.

SIR JOHN HAWKINS, *History of Music: Appendix*, p. 23. (1609)

Then asks my opinion of John a Nokes and John a Stiles. . . . I for my part think John Dory was a better man than both of them.

JOHN MILTON, *Colasterion*. (1645)

But I to Paris rid along,  
Much like John Dory in the song.

JOHN MENNES, *Musarum Deliciae*, p. 17. (1655)

4 I will send it him by John Longe the carier.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Of what length is John long the carier? A quarter of a yere long.

JOHN HEYWOOD, *Proverbs and Epigrams*, p. 189. (1562)

To stay for John Long the Carrier; to tarry long for that which comes but slowly.

COTGRAVE, *Dictionary: Attendre*. (1611)

That yours should be a whole month in making scarce 100 English miles . . . is strange to me, unless you purposely sent it by John Long the carrier.

JAMES HOWELL, *Familiar Letters*, 5 June, 1645. Whether all things are carried by Tom Long the Carrier; Quo tardissime omnia perferuntur.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 839. (1681)

It is coming by Tom Long the carrier, said of anything that has been long expected.

FRANCIS GROSE, ed., *A Classical Dictionary of the Vulgar Tongue: Tom Long*. (1785)

Who was Tom Long the carrier? . . . What road did he travel?

ROBERT SOUTHEY, *The Doctor*. Ch. 4. (1834)

To send by John the long carrier: by a round-about route.

BURNE, *Shropshire Folk-Lore*, p. 597. (1883)

5 Why will ye (quoth he) I shall follow hir will? To make me Iohn drawlache, or such a snekebill.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
John Drawlatch, a thief; snekebill, "one out of whose nose hunger drops."

6 Yet hogis head in hogstowne is no Iohn a droyne.

JOHN HEYWOOD, *Proverbs and Epigrams*, p. 214. (1562)

That poor Iohn a Droynes his man, . . . a great big-board thresher.

THOMAS NASHE, *Have with You to Saffron-Walden*. (1596)

7 As if it was such a marvel, Jonye should be chous'd when he comes to commence gentleman.

EDMUND HICKERINGILL, *Gregory, Father Greybeard*, p. 46. (1673)

Where she that is bonny

May catch her a johnny,

And never lead apes below.

ALLAN RAMSAY (?), *Bonny Tweedside*. (1724)

LEAD APES IN HELL, *see under APE*.

The English Johnnies, who had never been out of a cockney workshop before.

LORD BYRON, *Letter to Murray*, 25 Feb., 1824.

8 There are three Johns: 1, the real John, known only to his Maker; 2, John's ideal John, never the real one, and often very unlike him; 3, Thomas's ideal John, never the real John, nor John's John, but often very unlike either.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 3. (1857) Alphonse Karr compressed this to, "Every man has three characters: that which he exhibits, that which he has, and that which he thinks he has."

9 John—How that name smacks: What an honest, full, English, and yet withal holy and apostolic sound it bears.

CHARLES LAMB, *Letter to J. B. Dibdin*, 16 Sept., 1827.

10 I . . . peak,

Like John-a-dreams, unpregnant of my cause,  
And can say nothing.

SHAKESPEARE, *Hamlet*, ii, 2, 595. (1600)

His name is Iohn, . . . but neither Iohn a nods, nor Iohn a dreames.

ROBERT ARMIN, *Nest of Ninnies*, p. 57. (1608)

11 Doth the lawyer lye then, when vnder the names of Iohn a stile and Iohn a noakes hee puts his case?

SIR PHILIP SIDNEY, *Apologie for Poetrie* (Arber), p. 53. (1581) John who lives at the stile and John who dwells at the oak, the equivalents of the more modern John Doe and Richard Roe.

In plain English I am made a John-a-Nokes of.

APHRA BEHN, *Sir Patient Fancy*. Act v. (1678)

<sup>1</sup> The luck that comes to them is like Johnny Toy's, who lost a shilling and found a two-penny loaf.

C. H. SPURGEON, *John Ploughman's Pictures*. p. 20. (1880)

<sup>2</sup> [Letters signed] John Trott.

RICHARD STEELE, *The Spectator*. Nos. 296, 314. (1712) A bumpkin, a boor.

The mereest John Trot in a week you shall zee  
*Bien poli, bien frisé, tout à fait un Marquis.*

SAMUEL FOOTE, *The Englishman in Paris: Epilogue*. (1753)

Our travelling gentry . . . return from the tour of Europe as mere English boors as they went—John Trot still.

GEORGE COLMAN, SR., *The Musician Lady*. Act ii, sc. 1. (1762) *See also under TRAVEL.*

CHEAP-JOHN, *see* JACK: CHEAP-JACK.

JOHN BULL, *see under* ENGLAND.

### JOKE, *see* Jest

### JOLLITY

*See also* Merriment, Mirth

<sup>3</sup> As any jay she light was and jolyf.

CHAUCER, *Canterbury Tales: The Reves Tale*, l. 234. (c. 1386)

And forth she gooth, as jolif as a pye.

CHAUCER, *The Shipmannes Tale*, l. 209.

Stiborn and strong, and joly as a pye.

CHAUCER, *The Wife of Bath's Prologue*, l. 456.

All rags and all happiness; the urchins who drive the sand-laden neddies through our streets, are envied by the capon-eating turtle-loving epicures of these cities. "As jolly as a sand-boy" designates a merry fellow who has tasted a drop.

JON BEE, *Dictionary of the Turf: Sand-boy*. (1823)

The Jolly Sandboys was a small roadside inn  
DICKENS, *Old Curiosity Shop*. Ch. 18. (1840)

We will smoke together and be as merry as sand-boys.

EDWARD FITZGERALD, *Letters*, i, 70. (1841)

Everything combined to make him as jolly as a sand-boy.

ISRAEL ZANGWILL, *Children of the Ghetto*. Bk. i, ch. 24. (1892)

As jolly as a sandboy.

O. HENRY (W. S. PORTER), *The Rubaiyat of a Scotch Highball*. (1907)

<sup>4</sup> There is no jollity but hath a smack of folly.

HERBERT, *Jacula Prudentum*. No. 495. (1640)

Virtue's its own reward. So's jollity.

DICKENS, *Martin Chuzzlewit*. Ch. 15. (1843)

<sup>5</sup> Be jolly, lords.

SHAKESPEARE, *Antony and Cleopatra*, ii, 7, 65. (1606)

There's some credit in being jolly, with an inflammation of the lungs.

DICKENS, *The Life and Adventures of Martin Chuzzlewit*. Ch. 5. (1844)

### JOURNEY

*See also* Travel

<sup>6</sup> It is a great journey to the world's end.

JOHN CLARKE, *Paroemiologia*, p. 3. (1639)  
RAY, *English Proverbs*, p. 158. (1670)

It is a great way to the bottom of the sea.

JOHN CLARKE, *Paroemiologia*, p. 4. (1639)  
RAY, *English Proverbs*, p. 154. (1670)

He goes a great Voyage, that goes to the Bottom of the Sea.

THOMAS FULLER, *Gnomologia*. No. 1850. (1732)

It is a great Journey to Life's End.

THOMAS FULLER, *Gnomologia*. No. 2859.

<sup>7</sup> I journeyed fur, I journeyed fas'; I glad I  
foun' de place at las'!

JOEL CHANDLER HARRIS, *Nights with Uncle Remus*. Ch. 35. (1883)

<sup>8</sup> In sports and journeys men are known.

GEORGE HERBERT, *Jacula Prudentum*. No. 401. (1640)

Little journeys and good cost bring safe home.

GEORGE HERBERT, *Jacula Prudentum*. No. 504.

In a long journey straw weighs.

GEORGE HERBERT, *Jacula Prudentum*. No. 821

<sup>9</sup> Journeys end in lovers meeting.

SHAKESPEARE, *Twelfth Night*, ii, 3, 44. (1599)

<sup>10</sup> I always like to begin a journey on Sundays, because I shall have the prayers of the Church to preserve all that travel by land or by water.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

PRAYERS AND PROVIDER HINDER NO JOURNEY.  
*see under* PRAYER.

### JOY

*See also* Bliss, Delight, Happiness

<sup>11</sup> All creatures have their joy and man hath his.

GEORGE HERBERT, *Man's Medley*. (a. 1633)

<sup>12</sup> Should all men pile their joys up on a single spot, mine would surpass them all. (Gaudia | sua si omnes homines conferant unum in locum, | tamen mea exsuperet laetitia.)

JUVENIUS, *Fragments*. (c. 200 B.C.) Quoted by VARRO, *De Lingua Latina*, vi, 50.

<sup>13</sup> Rejoice ye in that day and leap for joy. (χαίrete ἐν ἡμέρᾳ τῇ ἡμέρᾳ καὶ σκιπρήσατε.)

*New Testament: Luke*, vi, 23. (c. A.D. 65) The *Vulgate* is, "Gaudete in illa die, et exultate."

Ready to leape out of his skynne for joy.

B.R., tr., *Herodotus*, i, 38. (a. 1584)

With joy ready to leape out on's skine.

R.C., *Times' Whistle* (1871), p. 94. (1616)

I am ready even to skip out of my skin for Joy.

HENRY MORE, *Divine Dialogues*. Bk. iii, ch. 36. (1668)

I am ready to leap out of my skin for joy.

HENRY FIELDING, *The Miser*. Act v, sc. 1. (1732)



I could almost have jumped for joy.

MADAME D'ARLAY, *Early Diary*, ii, 69. (1775)

'Twould make me jump out of my skin for joy.

GEORGE COLMAN THE YOUNGER, *The Blue Devils*. Act i, sc. 1. (1798)

1  
Joys do not abide, but take wing and fly away.

(Gaudia non remanent, sed fugitiva volant.)

MARTIAL, *Epigrams*. Bk. i, epig. 15. (A.D. 85)

O brotel wele of mannes joye unstable!

CHAUCER (?), *Troilus and Criseyde*. Bk. iii, l. 820. (c. 1380)

Joye of this world, for tyme wol nat abyde;

Fro day to night it changeth as the tyde.

CHAUCER, *Canterbury Tales: The Tale of the Man of Lawe*, l. 1035. (c. 1386)

The ioyes of this worlde dure but litle. (L'alegreze di questo mondo duran poco.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Headlong joy is ever on the wing, . . . Soon swallow'd up in . . . night.

JOHN MILTON, *The Passion*, l. 5. (c. 1630)

Joy, whose hand is ever at his lips,

Bidding adieu.

JOHN KEATS, *Ode on Melancholy*. St. 3. (1820)

2  
Remembered joys are never past.

JAMES MONTGOMERY, *The Little Cloud*. (1818)

See under REMEMBRANCE.

3  
Everything that is leavened rises, and joy is the rational elevation or rising of the soul.

(πάν τὸ ἐζυμώμενον ἐπάρεται· χαρὰ δὲ ψυχῆς ἐστὶν ἐβλογος ἐπαρσις.)

PHILO, *De Specialibus Legibus*. Bk. ii, sec. 185.

(c. A.D. 40) The regular Stoic definition of χαρὰ, in contrast with ἡδονή.

Joy is the life of man's life.

BENJAMIN WHICHCOTE, *Moral Aphorisms*. (1753)

Joy is the grace we say to God.

JEAN INGELow, *Dominion*. (1857)

4  
'Tis sweet torture when joy is held in. (O dulce tormentum ubi reprimatur gaudium.)

PUBLILIUS SYRUS, *Sententiae*. No. 487. (c. 43 B.C.)

5  
Real joy, believe me, is a serious matter.

(Mihi crede, verum gaudium res severa est.)

SENECA, *Ad Lucilium*. Epis. xxiii, sec. 4. (A.D. 64)

All great joys are serious.

ALEXANDER SMITH, *Dreamthorp*. Ch. 3. (1863)

6  
I wish him joy of her.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 200. (1598)

You will even go the length of wishing them joy of their bargain.

JAMES PAYN, *Heir of the Ages*. Ch. 46. (1885)

7  
Joy delights in joy.

SHAKESPEARE, *Sonnets*. Sonnet viii. (1609)

Joy makes us giddy, dizzy. (Die Freude macht drehend, wirblicht.)

LESSING, *Minna von Barnhelm*. Act ii, sc. 3. (1775) Goethe has, "Die Freudigkeit ist die Mutter aller Tugenden" (Joyfulness is the mother of all virtues).

## II—Joy and Sorrow

See also Laughter and Tears; Pleasure and Pain; Smile and Tear

8  
Joy steals over me, challenging my tears. (χαρὰ μ' ὑφέρπει δάκρυον ἐκκαλουμένη.)

AESCHYLUS, *Agamemnon*, l. 270. (458 B.C.)

9  
Excess of sorrow laughs; excess of joy weeps.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Great joys weep, great sorrows laugh.

JOSEPH ROUX, *Meditations of a Parish Priest*. Pt. v, No. 3. (c. 1870)

10  
Joy must not transport, nor sorrow break. (Non laeta extollant animum, non tristitia frangant.)

CATO (?), *Collectio Monostichorum*, l. 2. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 624.

11  
Sorrow is the outcome of evil; joy is the outcome of good.

DHAMMAPALA, *Commentaries*. Verse 117. (c. A.D. 475)

12  
We should publish our Joys, and conceal our Grievs.

THOMAS FULLER, *Gnomologia*. No. 5458. (1732)

13  
It is better to sorrow with the sorrowful than to rejoice with the joyful.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 521. (c. 1050)

14  
Joy must have sorrow and sorrow, joy. (Freud' muss Leid, Leid muss Freude haben.)

GOETHE, *Faust*. Pt. i, sc. 10. (1806) The proverb is, "Keine Freud', ohne Leid."

15  
Eche one daie was three, tyll lybertee was borow,

For one monthis ioie to bryng hir hole liues sorow.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Eighty odd years of sorrow have I seen, And each hour's joy wrecked with a week of teen.

SHAKESPEARE, *Richard III*, iv, 1, 96. (1592)

Hunting, hawking, and paramours, for ane joy,

a hundred displeasures.

DAVID FERGUSON, *Scottish Proverbs*, p. 42 (c. 1595)

For one day of joy, a thousand of grief. (Per un giorno di gioja, n'abbiamo mille di noja.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 193. (1856) An Italian proverb.

Every inch of joy has an ell of annoy.

W. G. BENEAM, *Proverbs*, p. 756. (1907)

16  
With all your ioye, ioygne all your ieoperdie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

17  
Upon her soul came joy and grief in one moment. (τὴν δ' ἄμα χάρις καὶ ἄλγος ἐλε φέρεα.)

HOMER, *Odyssey*. Bk. xix, l. 471. (c. 850 B.C.)

ERASMUS, *Adagia*, iii, x, 61, gives the Latin proverb as "Gaudium dolori iunctum."

<sup>1</sup> Sorrow is but the shadow of joy; joy is but the cloak of sorrow.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 58. (c. 550 B. C.) Old, tr.

<sup>2</sup> From the very fountain of joy springs a drop of bitterness to torment even in the flowers. (Medio in fonte leporum | surgit amari aliquid quod in ipsis floribus angat.)

LUCRETIVS, *De Rerum Natura*. Bk. iv, l. 1133. (c. 45 B. C.)

No man can enjoy honey unmixed with venom. SALOMON IBN GABIROL, *Mibhar ha-Penimim (Choice of Pearls)*. No. 556. (c. 1050) "The delights of the world resemble honey mixed with venom."—*Mishlei Shualim*, fable 68.

Full from the fount of Joy's delicious springs  
Some bitter o'er the flowers its bubbling venom flings.

LORD BYRON, *Childe Harold's Pilgrimage*. Canto i, st. 82. (1812)

<sup>3</sup> Great joys, like griefs, are silent.

SHACKERLEY MARMION, *Holland's Leaguer*. Act v, sc. 1. (1632) See also GRIEF: VOCAL AND SILENT.

<sup>4</sup> My joys were the beginning of my woe. (Gaudia principium nostri sunt doloris.)

OVID, *Metamorphoses*. Bk. vii, l. 796. (c. A. D. 7)

<sup>5</sup> Eche joy is made more pleasant by first tasting some sower sops of sorrow.

GEORGE PETTIE, *Petite Pallace*, p. 61. (1576)

<sup>6</sup> Sorrows remembered sweeten present joy.

ROBERT POLLOK, *The Course of Time*, i, 464. (1827) See also under REMEMBRANCE.

<sup>7</sup> Weeping may endure for a night, but joy cometh in the morning. (Ad vesperum demorabitur fletus, et ad matutinum laetitia.)

Old Testament: *Psalms*. xxx, 5. (c. 250 B. C.) It is heaven's will for sorrow to follow joy. (Ita divis est placitum, voluptatem ut maeror comes consequatur.)

PLAUTUS, *Amphitruo*, l. 635. (c. 200 B. C.) The proverb is usually given as "Voluptatem maeror sequitur" (Sorrow follows joy).

Sorrow is sometimes blent with joy. (Interdum miscetur tristitia laetis.)

OVID, *Fasti*. Bk. vi, l. 463. (c. A. D. 8) The usual form of the proverb is, "Extrema gaudii luctus occupat" (On the extremes of gladness sorrow lurks).

Next the derke night the glad morwe;

And also joy is next the fyn [fin, end] of sorwe. CHAUCER (?), *Troilus and Criseyde*. Bk. i. l. 946. (c. 1380)

For every wo ye shal recovere a blisse.

CHAUCER (?), *Troilus and Criseyde*, iii, 181  
Joye after wo, and wo after gladnesse.

CHAUCER, *Canterbury Tales: The Knight's Tale*, l. 1983. (c. 1386)

Evere the latter ende of loye is wo.

CHAUCER, *The Nonnes Preestes Tale*, l. 385.

Next the ende of sorowe, anon entreth joy.

THOMAS USK, *Testament of Love*. (c. 1387)

Whom weal pricks, sorrow comes after and licks.

WILLIAM CAMDEN, *Remains*, p. 335. (1605)

There is no pleasure without sorrow.

JAMES MABBE, tr., *Celestina*, p. 149. (1631)

No joy without annoy.

JOHN CLARKE, *Paraemiologia*, p. 134. (1639)

Cited by Ray and Fuller.

Sadness and gladness succeed each other.

JOHN CLARKE, *Paraemiologia*, p. 326. (1639)

Cited by Ray and Fuller.

As it is in the proverb, After joy comes sorrow.

MABBE, tr., *Exemplary Novels*, i, 59. (1640)

A joyful Evening may follow a sorrowful Morning.

THOMAS FULLER, *Gnomologia*. No. 230. (1732)

No joy without alloy.

H. G. BOHN, *Handbook of Proverbs*, p. 461.

(1855) See also under COMPENSATION.

Joy and sorrow are next door neighbors.

ALFRED HENDERSON, *Latin Proverbs*, p. 469 (1869)

<sup>8</sup> One is content to miss joy when sorrow is also missed. (Bene perdis gaudium ubi dolor pariter perit.)

PUBLILIUS SYRUS, *Sententiae*. No. 94. (c. 43 B. C.)

<sup>9</sup> A little mirth (they say) is worth a great deal of sorrow.

BARNABY RICH, *Irish Hubbub*, p. 4. (1619)

A pennyworth of mirth is worth a pound of sorrow.

JOHN RAY, *English Proverbs*, p. 176. (1678)

An ounce of mirth is worth a pound of sorrow.

HENRY CAREY, *Chrononhotonthologos*, ii, iv. (1734)

One joy scatters a hundred griefs.

H. H. HART, *Seven Hundred Chinese Proverbs*, p. 291. (1937)

<sup>10</sup> The rose and thorn, the treasure and dragon, joy and sorrow, all mingle into one.

SADI, *Gulistan*. Ch. vii, Apologue 21. (c. 1258)

Better feel sorrow ere we gladness know,  
Than to be happy and then suffer woe.

SADI, *Gulistan*, viii, 92. (c. 1258)

<sup>11</sup> Joy and sorrow come not of themselves, but only at the call of men. ('Huo fu wu mên, wei jên so chao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 786. (1875)

Sorrow is born of excessive joy. (Lê chi shêng pei.)

SCARBOROUGH, *Chinese Proverbs*. No. 825.

Joys never come in pairs; troubles never come singly. (Fu pu shuang chih, 'huo pu tan hsing.)

SCARBOROUGH, *Chinese Proverbs*, No. 829.

<sup>12</sup> Brief is sorrow, and endless is joy. (Kurz ist der Schmerz, und ewig ist die Freude!)

SCHILLER, *Die Jungfrau von Orleans*. Act v, sc. 14. (1800)

<sup>1</sup> 'Tis cruel to prolong a pain and to defer a joy.  
SIR CHARLES SEDLEY, *Love Still Has Something of the Sea*. (a. 1701)

<sup>2</sup> It is usually said that sudden joy as soon kills as excessive grief.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 52. (1620)

Sudden Joy kills sooner than excessive Grief.

THOMAS FULLER, *Gnomologia*. No. 4283. (1732)

<sup>3</sup> There is a sweet joy which comes to us through sorrow.

C. H. SPURGEON, *Gleanings Among the Sheaves: Sweetness in Sorrow*. (c. 1880)

<sup>4</sup> Of thy sorow be nott to sad,  
Of thy ioy be not to glad.

UNKNOWN, *Proverbs of Wysdom*, p. 51. (c. 1450)

<sup>5</sup> God give you joy, as the old said proverb is, and some sorrow among.

UNKNOWN, *The London Prodigall*. Act iii, sc. 3. (1605) Shakespeare Apocrypha.

God send you joy, for sorrow will come fast enough.

JOHN CLARKE, *Paroemiologia*, p. 185. (1639)

<sup>6</sup> A sorrow that's shared is but half a trouble,  
But a joy that's shared is a joy made double.

UNKNOWN. *An English Proverb*.

Grief can take care of itself, but to get the full value from joy you must have somebody to divide it with.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893)

One can endure sorrow alone, but it takes two to be glad.

ELBERT HUBBARD, *One Thousand and One Epigrams*, p. 36. (1900)

## JUDAS

<sup>7</sup> I . . . shall be therefore taken all my lyffe as a Iudas.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, ix, 209. (c. 1489)

Inwardly very Iudasses.

RICHARD TAVERNER, tr., *Erasmus' Adagia*, fo. 150. (1539)

Three Judases, each one thrice worse than Judas!

SHAKESPEARE, *Richard II*, iii, 2, 132. (1595)

<sup>8</sup> Iudas he iaped [deceived] with iuwen [Jewish] siluer,

And sithen on an eller honged him after.

WILLIAM LANGLAND, *Piers Plowman*. Text B, passus i, l. 67. (1362)

Fast by is the elder-tree on which Iudas hanged himselfe.

SIR JOHN MANDEVILLE, *Travels: The Pool of Siloe*. (c. 1400)

Judas was hanged on an elder.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 610. (1595)

<sup>9</sup> And forthwith he came to Jesus, and said, Hail, Master; and kissed him. (καὶ εὐθὺς προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ραββί· καὶ κατεφίλησεν αὐτόν.)

*New Testament: Matthew*, xxvi, 49. (c. A. D.

50) The *Vulgate* is, "Et confestim accedens ad Iesum, dixit: Ave Rabbi. Et osculatus est eum." Hence, "Judas kiss." See under KISS.

To say the truth, so Judas kiss'd his master, And cried "All hail!" when as he meant all harm.

SHAKESPEARE, *III Henry VI*, v, 7, 33. (1591)

The Judas way, to kiss me, bid me welcome. And cut my throat.

JOHN FLETCHER, *The Loyal Subject*. Act iv, sc. 5. (1618)

## JUDGE

<sup>10</sup> The arbitrator has regard to equity and the judge to law. (ὁ γὰρ διαιτητὴς τὸ ἐπιεικὲς ὁρᾷ, ὁ δὲ δικαστὴς τὸν νόμον.)

ARISTOTLE, *Art of Rhetoric*. Bk. i, ch. 13, sec. 19. (c. 330 B. C.)

Judges ought to remember that their office is *Ius dicere*, and not *Ius dare*; to interpret law, and not to make law, or give law.

FRANCIS BACON, *Essays: Of Judicature*. (1597)

The law proverb, as usually quoted, is, "Iudicis est ius dicere non dare" (It is the duty of the judge to interpret the law, not to make it). There is another, "Iudicandum est legibus non exemplis" (Judgment should be according to the laws, not according to the precedents). An ironical distich, "Slavish fidelity is out of date; | When exposition fails, interpolate," is of unknown authorship.

When he departs from the letter of the law, the judge becomes a law-maker. (Cum receditur a litera, iudex transit in legislatorem.)

FRANCIS BACON, *De Augmentis Scientiarum: Verba Legis*. (1605)

The judge is nothing but the law speaking.

BENJAMIN WHICHCOTE, *Moral Aphorisms* (1753)

<sup>11</sup> Woe to the generation which judges its judges. SIMEON ASHKENAZI (?), *Yalkut*. Sec. 1. (c. 1250;

<sup>12</sup> A Judge who accepts a gift will become mad before he dies.

*Babylonian Talmud: Kethuboth*, fo. 105b (c. 450)

The ass came and kicked away the lamp.

*Babylonian Talmud: Shabbath*, fo. 116b. (c. 450) A certain judge was presented with a golden lamp by one litigant and with a Libyan ass by the other. The verdict went in favor of the latter.

<sup>13</sup> A judge should always imagine that a sword is pointed at his heart, and that Hell yawns beneath him.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

Judges are apt to be naïve, simple-minded men.  
O. W. HOLMES, II, *Speech*, New York, 15 Feb., 1913.

1  
He hath put off the person of a judge, that puts on the person of a friend. (Exuit personam iudicis, quisquis amici induit.)

THOMAS ADAMS, *Sermons*, ii, 550. (1629) Quoting a proverb which he attributes to Cicero. When he [the judge] put on his robes, he put off his relations to any; and like Melchisedech becomes without pedigree.

THOMAS FULLER, *The Holy State: The Good Judge*. (1642)

He that puts on a publick Gown, must put off a private Person.

THOMAS FULLER, *Gnomologia*. No: 2257. (1732)

2  
Go not to law with a judge,  
For he will judge to his own advantage.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, viii, 14. (c. 190 B. C.) Oesterley, tr.

Neither side is guiltless if its adversary is the judge. (Nulla manus, belli mutato iudice, pura est.)

LUCAN, *De Bello Civili*. Bk. vii, l. 263. (c. A. D. 60)

3  
He who will have no judge but himself condemns himself.

H. G. BOHN, *Handbook of Proverbs*, 401. (1855)

4  
Judges, like Caesar's wife, should be above suspicion.

MR. JUSTICE BOWEN, *Judgment*, Leeson vs. General Council of Medical Education (1889)

5  
He who has the judge for his father goes into court with an easy mind. (Quien padre tiene alcalde, seguro va á juicio.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)  
See under FATHER.

6  
If a magistrate receives no bribes, his clerks will be thin, but his people will be contented.

DOOLITTLE, *Chinese Vocabulary*, ii, 676. (1872)

If you want to enjoy peace, first square the magistrate.

S. G. CHAMPION, *Racial Proverbs*, p. xlii. (1938) A Chinese proverb.

7  
Saint Jame seith in his epistle: "jugement withouten mercy shal be doon to him, that hath no mercy of another wight."

CHAUCE, *Tales of Melibeus*, Sec. 77. (c. 1387) Show thyself lenient and forbearing; for though the attributes of God are all equal, to our eyes that of mercy is brighter and loftier than that of justice. (Muestratele piadoso y clemente.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 42. (1615) Be this, ye rural magistrates, your plan, Firm be your justice, but be friends to man.

JOHN LANGHORNE, *The Country Justice*, l. 133. (1774)

8  
The magistrate is a speaking law. but the law is a silent magistrate (Magistratum legem

esse loquentem, legem autem mutum magistratum.)

CICERO, *De Legibus*. Bk. iii, ch. 1, sec. 2. (c. 46 B. C.) It is always the business of a judge in a trial to find out the truth. (Iudicis est semper in causis verum sequi.)

CICERO, *De Officiis*. Bk. ii, ch. 14, sec. 51. (c. 45 B. C.) The law proverb is, "Iudicis est iudicare secundum allegata et probata" (It is the duty of a judge to judge according to what things are alleged and what things are proved). Another proverb indicates another duty, "Boni iudicis est causa litium dirimere" (It is the duty of a good judge to prevent litigation).

It is a judge's duty to investigate both the circumstances and time of an act. (Iudicis officium est ut res, ita tempora rerum | quaerere.)

OVID, *Tristia*. Bk. i, eleg. i, l. 37. (c. A. D. 9)

9  
It is unjust for anyone to be a judge in his own cause. (Iniquum est aliquem rei sui esse iudicem.)

SIR EDWARD COKE, *Institutes of the Lawes of England*. (1628) The law proverb is usually given, "Nemo debet esse iudex in propria causa" (No one ought to be judge in his own cause).

No man's a faithful judge in his own cause.

MASSINGER, *Bashful Lover*. Act ii, sc. 7. (1636) We must not Judges be in our own Cause.

SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act iii, sc. 4. (1663)

It is unreasonable that, if a wrong be done to a man, he should be his own judge thereof, according to the maxim, *nemo debet esse iudex in propria causa*.

H. BROOM, *Legal Maxims*, p. 418. (1845)

A man may judge impartially even in his own cause.

LORD MANSFIELD, *Judgment*, Rex vs. Cowle (1759)

10  
Who made thee a prince and a judge over us? (Quis te constituit principem et iudicem super nos?)

Old Testament: *Exodus*, ii, 14. (c. 550 B. C.)

11  
He who distrusts his own cause is most suspicious of the judge.

EDWARD FITZGERALD, *Polonius: Precedency*. (1852)

12  
The magistrate should obey the laws, the people should obey the magistrate.

FRANKLIN, *Poor Richard's Almanack*, 1734. A rendering of the Latin proverb, "Cives magistratibus pareant, magistratus legibus."

13  
Of ten reasons which a judge may have for deciding a case, nine will be unknown to men.

HART, *700 Chinese Proverbs*. No. 13. (1937)

14  
A good and faithful judge prefers what is right to what is expedient. (Bonus atque fides | iudex honestum praetulit utili.)

HORACE, *Odes*. Bk. iv, ode 9, l. 40. (23 B. C.)

A corrupt judge weighs truth badly. (Male verum examinat omnis | corruptus iudex.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 8. (35 B. C.)

<sup>1</sup> The jokes of the judge will convulse the court.  
F. E. HULME, *Proverb Lore*, p. 122. (1902)

<sup>2</sup> The duty of a judge is to administer justice, but his practice is to delay it. (Le devoir des Juges est de rendre la justice; leur métier de la différer.)

LA BRUYÈRE, *Les Caractères*. Sec. 14. (1688)

<sup>3</sup> There is need of many judges, for a few will always be ruled by the few. (Bisogna che i giudici siano assai, perchè pochi sempre fanno a modo de' pochi.)

MACHIARELLI, *Dei Discorsi*, i, 7. (c. 1520)

<sup>4</sup> Consider what you think justice requires, and decide accordingly. But never give your reasons; for your judgement will probably be right, but your reasons will certainly be wrong.

WILLIAM MURRAY, *Earl of Mansfield, Advice to Judges*. See CAMPBELL, *Lives of the Chief Justices*. Vol. iv, p. 26.

<sup>5</sup> That money is well lost which the culprit gives to the judge. (Bene perdit nummos iudici cum dat nocens.)

PUBLILIUS SYRUS, *Sententiae*. No. 85. (c. 43 B. C.)

<sup>6</sup> The judge is condemned when the guilty is acquitted. (Iudex damnatur cum nocens absolvitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 296. (c. 43 B. C.) This line was chosen as the motto of *The Edinburgh Review*, and marked its tendency toward severity in criticism.

The Judge is condemn'd, when the Criminal is absolv'd.

THOMAS FULLER, *Gnomologia*. No. 4610. (1732)

As anger does not become a judge, so neither does pity; for one is the mark of a foolish woman, as the other is of a passionate man.

MR. JUSTICE SCROGGS, *Judgment*, Rex vs. Johnson. (1794) See also under JUSTICE AND MERCY.

<sup>7</sup> A judge who condemns the innocent condemns himself. (Se damnat iudex innocentem qui opprimit.)

PUBLILIUS SYRUS, *Sententiae*. No. 673. (c. 43 B. C.)

A judge passes judgment on himself as well as on the accused. (Tam de se iudex iudicat quam de reo.)

PUBLILIUS SYRUS, *Sententiae*. No. 698.

When the accuser is judge, force, not law, prevails. (Ubi iudicat qui accusat, vis non lex valet.)

PUBLILIUS SYRUS, *Sententiae*. No. 729.

<sup>8</sup> The judge five cucumbers as a bribe will take,

And grant ten beds of melons for their sake.

SADI, *Gulistan*. Ch. viii, Apologue 103. (c. 1258)

Justice of Peace . . . for half a Dozen of Chickens will Dispense with a whole Dozen of Penal Statutes. . . . These be the basket-Justices.

HAYWARD TOWNSHEND, *Historical Collections*, p. 268. (1601)

A basket Justice; a Jyll Justice; a good forenoon Justice. He'll do Justice right or wrong.

JOHN RAY, *English Proverbs*, p. 74. (1678)

The basket-justices were so called because they allowed themselves to be bought over by presents of game.

ANDREW WYNTER, *Curiosities of Civilization*, p. 493. (1860)

To Gallician judges go with feet in hand. (A juezes Gallicianos, con les pies en las manos.)

ISAAC D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. (1791) A Gallician proverb, alluding to a present of poultry, usually held by the legs.

Like the judges of Galicia, who for half-a-dozen chickens will dispense with a whole dozen penal statutes.

H. G. BOHN, *Handbook of Proverbs*, p. 443. (1855)

<sup>9</sup> The upright judge condemns the crime, but does not hate the criminal. (Bonus iudex damnat improbanda, non odit.)

SENECA, *De Ira*. Bk. i, ch. 16, sec. 7. (c. A. D. 54)

<sup>10</sup> And then the justice,  
In fair round belly with good capon lined,  
With eyes severe and beard of formal cut.  
Full of wise saws and modern instances.

SHAKESPEARE, *As You Like It*, ii, 7, 153. (1600)

If thou be a severe, sour-complexioned man, then I disallow thee to be a competent judge.

WALTON, *The Compleat Angler: Preface*. (1653)

<sup>11</sup> A man may see how this world goes with no eyes. Look with thine ears: see how yond justice rails upon yond simple thief. Hark, in thine ear: change places; and, handy-dandy which is the justice, which is the thief?

SHAKESPEARE, *King Lear*, iv, 6, 153. (1605)

Thieves for their robbery have authority  
When judges steal themselves.

SHAKESPEARE, *Measure for Measure*, ii, 2, 176 (1604)

<sup>12</sup> Judges are best at the beginning, and deteriorate toward the end. (Initia magistratum nostrorum meliora, ferme finis inclinat.)

TACITUS, *Annals*. Bk. xv, sec. 21. (c. A. D. 116)

<sup>13</sup> You are the judge. (Tu es iudex.)

TERENCE, *Heauton Timorumenos*, l 352. (163 B. C.)

I don't pretend to be a judge.

SWIFT, *Polite Conversation* Dial. ii. (1738)

<sup>14</sup> There is no happiness, there is no liberty, there is no enjoyment of life, unless a man can say, when he rises in the morning, I shall be subject to the decision of no unwise judge today.

DANIEL WEBSTER, *Speech*, New York, 10 March, 1831.

## JUDGMENT

See also Self-Judgment

<sup>1</sup> Fortune is for all; judgment is theirs who have won it for themselves. (κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων.)

AESCHYLUS, *Fragments*. No. 217, Smyth (c. 458 B. C.) STOBÆUS, *Anthology*, ii, 8, 10.

<sup>2</sup> The judgment of the world is conclusive. (Securus iudicat orbis terrarum.)

SAINT AUGUSTINE, *Contra Litteras Parmeniani*, iii, 24. (c. A. D. 397)

Judge me by myself. (σκόπει δὲ με ἐξ ἑαυτοῦ.)

BION, *Apothegm.* (c. 100 B. C.) See DIOGENES

LAERTIUS, *Bion*. Bk. iv, sec. 47

She judges others by herself.

WALTER BESANT, *All Sorts and Conditions of Men*. Ch. 45. (1882)

He measures others by his own ell.

E. B. MAWR, *Analogous Proverbs*, p. 38. (1885)

A proverb common to most European languages. The French say, "Chacun mesure les autres à son aune"; the Germans, "Er misst alle andere nach seiner Elle aus"; the Italians, "Egli misura gli altri con la sua canna."

<sup>3</sup> Judge not at all. (Minime iudice.)

CATO (?), *Disticha: Prologus*. No. 53. (c. 175 B. C.)

Judge not thy neighbour until thou comest into his place.

RABBI HILLEL, *Mishnah: Pirké Aboth*, ii, 5 (c. 50 B. C.)

Judge not, that ye be not judged (μὴ κρίνετε, ἵνα μὴ κριθῆτε.)

*New Testament: Matthew*, vii, 1 (c. A. D. 50)

The *Vulgate* is, "Nolite iudicare, ut non iudicemini." Also *Luke*, vi, 37, in slightly different form, "Judge not, and ye shall not be judged."

Ye mortals, hold yourselves straitly back from judging. (E voi, mortali, tenetevi stretti | a giudicar.)

DANTE, *Paradiso* Canto xx, l. 133. (c. 1300)

The Italian proverbial form is, "Chi altri giudica, sè condanna" (He who judges others condemns himself).

Forbear to judge, for we are sinners all.

SHAKESPEARE, *II Henry VI*, iii, 3, 31. (1590)

<sup>4</sup> Men's judgments sway on that side fortune leans.

GEORGE CHAPMAN, *The Widdowes Teares*. Act ii, sc. 2. (1612)

<sup>5</sup> Ye shall not respect persons in judgment; but ye shall hear the small as well as the great. (Nulla erit distantia personarum, ita parvum audietis ut magnum.)

*Old Testament: Deuteronomy*, i, 17. (c. 650 B. C.)

A judge were better a briber than a respecter of persons; for a corrupt offendeth not so highly as a facile. (Qui cognoscit in iudicio famiem. non bene facit.)

FRANCIS BACON, *De Augmentis Scientiarum: Civil Knowledge*. Sec. 16. (1605)

<sup>6</sup> Sound judgment, with discernment, is the best of seers. (γνώμη δ' ἀρίστη μάντις ἢ τ' εὐβουλα.)

EURIPIDES, *Helen*, l. 757. (c. 412 B. C.)

<sup>7</sup> Four things do corrupt al iudgmentes, Fat giftes, hatred, fauour, and feare. (Quatro cose corompono tutte le sentenza, Doni graffi, odio, fauore, & paura.)

JOHN FLORIO, *Firste Fruites*, fo. 25. (1578)

<sup>8</sup> I can promise to be sincere, but not to be impartial. (Aufrichtig zu sein, kann ich versprechen, unparteiisch zu sein aber nicht.)

GOETHE, *Sprüche in Prosa*. (1819)

Our senses do not deceive us, our judgment does. (Die Sinne trügen nicht, aber das Urteil trügt.)

GOETHE, *Sprüche in Prosa*

<sup>9</sup> Verily, he hazardeth too much, who reposeth himselfe in his own judgement.

STEFANO GUAZZO, *Civile Conversation* Bk. i. p. 42. (1574) Pettie, tr.

He hath a good judgment that relieth not wholly on his own.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 330. (1710) FULLER, *Gnomologia*. No. 1882

Who judges best of a Man, his Enemies or himself?

FRANKLIN, *Poor Richard's Almanack*, 1751

<sup>10</sup> Hee that hath no judgement, is no better than a beast.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 47. (1574) Pettie, tr.

<sup>11</sup> The kyng . . . sat in iudgment upon the offenders.

EDWARD HALL, *Chronicle: Henry VI*, p. 161. (1548)

We shall all of us have enough to do, without sitting in judgment upon other folks.

WALTER SCOTT, *Redgaunlet*. Letter v. (1824)

<sup>12</sup> The seat of knowledge is in the head; of wisdom, in the heart. We are sure to judge wrong if we do not feel right.

HAZLITT, *Characteristics*. No. 380. (c. 1821)

<sup>13</sup> In my judgment. (Me iudice.)

HORACE, *De Arte Poetica*, l. 244. (c. 20 B. C.) Cicero has, "Tuo tibi iudicio est utendum" (You must use your own judgment).

<sup>14</sup> A fine judgment in discerning art. (Iudicium subtile videndis artibus.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 242. (20 B. C.)

Arbiter of the drinking. (Arbiter bibendi.)

HORACE, *Odes*. Bk. ii, ode 7, l. 25. (23 B. C.)

Master of the feast.

Arbiter of beauty. (Arbiter formae.)

OVID, *Heroides*. Epis. xvi, l. 69. (c. 10 B. C.)

He was appointed arbiter in this mirthful contest. (Arbiter hic sumptus de lite iocosa.)

OVID, *Metamorphoses*. Bk. iii, l. 332. (A. D. 7)

A judge of matters of taste. (*Elegantiae arbiter.*)  
TACITUS, *Annals*. Bk. xvi, sec. 18. (c. A. D. 116)  
Usually quoted, "Arbiter elegantiarum."

1 He looked for judgment, but behold oppression; for righteousness, but behold a cry. (Expectavi ut faceret iudicium, et ecce iniquitas: et iustitiam, et ecce clamor.)

*Old Testament: Isaiah*, v, 7. (c. 725 B. C.)

2 Every one finds fault with his memory, but none with his judgement. (Tout le monde se plaint de sa mémoire, et personne ne se plaint de son jugement.)

LA ROCHEFOUCAULD, *Maximes*. No. 89. (1665)  
Many complain of their memory, few of their judgment.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1745. An admirable example of Franklin's faculty for epigrammatic statement.

3 We sometimes see a fool possessed of wit, but never of judgment. (On est quelquefois un sot avec de l'esprit; mais on ne l'est jamais avec du jugement.)

LA ROCHEFOUCAULD, *Maximes*. No. 456. (1665)

4 Out of thine own mouth will I judge thee. (ἐκ τοῦ στόματός σου κρινω σε.)

*New Testament: Luke*, xix, 22. (c. A. D. 65)  
The *Vulgate* is, "De ore tuo te iudico."

5 That is the ryghtwys Iugement of god.

MALORY, *Morte Darthur*. Bk. iv, ch. 23. (1470)  
Every event is a judgment of God. (Aller Ausgang ist ein Gottesurtheil.)

SCHILLER, *Wallenstein's Tod*. Act i, sc. 7. l. 32. (1799)

He hears the judgment of the King of kings.

TENNYSON, *Geraint and Enid*, l. 799. (1870)

6 All wholesale judgments are loose and imperfect. (Touts jugements en gros sont lasches et imparfaits.)

MONTAIGNE, *Essays*. Bk. iii, ch. 8. (1595)

He has need of tough ears to hear himself frankly judged. (Il faict besoing d'oreilles bien fortes, pour s'ouïr franchement juger.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13.

7 The judgment of man is fallible. (Hominum sententia fallax.)

OVID, *Fasti*. Bk. v, l. 191. (c. A. D. 8) Erasmus cites a similar proverb, "Nihil morosius hominum iudiciis" (Nothing is more captious than men's judgments).

No human judgment is so vigilant that it does not nod at times. (Il n'est jugement humain, si tendu qui ne sommeille par fois.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

8 When we are too young our judgment is weak; when we are too old, ditto. (Si on est trop jeune, on ne juge pas bien. Si on est trop vieux, du même.)

PASCAL, *Pensées*. Pt. i, art. vi, No. 2. (c. 1660)

9 Knowledge is the Treasure, but Judgment is the Treasurer of a Wise Man.

WILLIAM PENN, *Some Fruits of Solitude*. No. 162. (1693)

10 Judge every man favourably.

JOSHUA BEN PERACHIAH. *Mishnah: Pirke Aboth*, i, 6. (c. 450) Oesterley, tr.

11 Put on the reversed toga. (*Toga perversa.*)

PETRONIUS, *Satyricon*. Sec. 58. (c. A. D. 60) The magistrate wore his toga reversed when he pronounced sentence of death. The "black cap" of English law.

12 What you condemn is often found to be more useful than what you praise. (*Laudatis utiliora, quae contempseris, saepe inveniri.*)

PHAEDRUS, *Fables*. Bk. i, fable 12. (c. 25 B. C.)

This is the fable of the stag who admired his spreading antlers and despised his thin legs, but his legs would have carried him safely away from the hounds if his antlers had not caught in the trees as he ran through a wood

Full often what you now despise

Proves better than the things you prize.

CHRISTOPHER SMART, *Phaedrus' Fables*, i, 12. (1765)

13 *Mature* means neither "too soon" nor "too late," but something between the two. (*Mature est, quod neque citius est neque serius, sed medium quiddam.*)

PUBLILIUS NIGIDIUS, *Fragments*. Frag. 48, Swoboda. (c. 60 B. C.) Quoted by AULUS GELLIUS, *Noctes Atticae*, Bk. x, ch. 11.

The chief end, the skeptics say, is suspension of judgment, which brings tranquillity with it like its shadow. (τέλος δὲ οἱ σκεπτικοὶ φασὶ τὴν ἐποχὴν, ἢ σκιᾶς τρόπον ἐπακολουθεῖ ἡ ἀταραξία.)

DIODEGENES LAERTIUS, *Lives: Pyrrho*. Bk. ix, sec 107. (c. A. D. 230)

Take each man's censure, but reserve thy judgment.

SHAKESPEARE, *Hamlet*, i, 3, 69. (1600)

14 He speeds to repentance who judges hastily. (*Ad paenitendum properat, cito qui iudicat.*)

PUBLILIUS SYRUS, *Sententiae*. No. 32. (c. 43 B. C.)

In giving judgment haste is criminal. (*In iudicando criminosa est celeritas.*)

PUBLILIUS SYRUS, *Sententiae*. No. 293.

To hasten judgment is to look for guilt. (*Properare in iudicando est crimen quaerere.*)

PUBLILIUS SYRUS, *Sententiae*. No. 518.

Who so yeveth hasty jiggymint

Must be the fyrst that shall repent.

UNKNOWN, *Partonope of Blois*, l. 9977. (c. 1440)

A good Judge conceives quickly, judges slowly.

HERBERT, *Jacula Prudentum*. No. 601. (1640)

Who suddenly will judge, hastens himself to repentance.

TORRIANO, *Piazza Universale*, p. 105. (1666)

He that passeth a Judgment as he runs, overtaketh repentance.

THOMAS FULLER, *Gnomologia*. No. 2244. (1732)

<sup>1</sup> Good judgment never humors one who is going wrong. (Bonus animus numquam erranti obsequium commodat.)

PUBLILIUS SYRUS, *Sententiae*. No. 70. (c. 43 B. C.)  
A clear case brings the right verdict with it. (Manifesta causa secum habet sententiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 396.

<sup>2</sup> We should hesitate to pronounce judgment, lest we fall into the common error of condemning what we do not understand. (Damnent quae non intelligunt.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. x, ch. 1, sec. 26. (C. A. D. 80)

No man can justly condemn another, because no man truly knows another.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 4. (1643)

We'll pass no judgment upon that.

DICKENS, *Our Mutual Friend*. Bk. i, ch. 6. (1865)

<sup>3</sup> Weigh, not merely count, men's judgments. (Aestimes iudicia, non numeros.)

SENECA, *Ad Lucilium*. Epis. xxix, sec. 12. (C. A. D. 64)

<sup>4</sup> Make the judicious grieve.

SHAKESPEARE, *Hamlet*, iii, 2, 31. (1600)

<sup>5</sup> Blest are those  
Whose blood and judgement are so well commingled

That they are not a pipe for fortune's finger  
To sound what stop she please.

SHAKESPEARE, *Hamlet*, iii, 2, 73. (1600)

<sup>6</sup> This was a judgement on me.

SHAKESPEARE, *Henry VIII*, ii, 4, 194. (1612)

Some people said it was a judgment on him.

ANN RADCLIFFE, *The Italian*. Ch. 22. (1797)

<sup>7</sup> As when an authentic watch is shown,  
Each man winds up and rectifies his own.  
So in our very judgments.

SIR JOHN SUCKLING, *Aglaura: Epilogue*. (1638)

'Tis with our judgments as our watches, none  
Go just alike, yet each believes his own.

POPE, *Essay on Criticism*. Pt. i, l. 9. (1709)

<sup>8</sup> Men see and judge the affairs of other men  
better than their own. (Aliena ut melius videant et dijudicent, | quam sua.)

TERENCE, *Heauton Timorumenos*, l. 504. (163 B. C.)

You must stand far off to judge St. Peter's

WENDELL PHILLIPS, *Speech*, 17 Feb., 1861.

<sup>9</sup> The judgment of Paris. (Iudicium Paridis.)

VERGIL, *Aeneid*. Bk. i, l. 27. (19 B. C.) See under PARIS.

<sup>10</sup> From one crime, you can judge all. (Crimine ab uno disce omnes.)

VERGIL, *Aeneid*. (19 B. C.) As quoted by ERASMUS, *Adagia*, i, ii, 78.

From one you can judge all. (Ex uno omnia spectat.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 78. (1523) From one act, the real character of a man may be judged.

<sup>11</sup> Crime has its heroes, error has its martyrs:  
Of true zeal and false, what vain judges we are!

(Le crime a ses héros; l'erreur a ses martyrs:  
Du vrai zèle et du faux vains juges que nous sommes!)

VOLTAIRE, *La Henriade*. Chant v, l. 200. (1723)

<sup>12</sup> One cool judgment is worth a thousand hasty councils.

WOODROW WILSON, *Speech*, Pittsburgh, 29 Jan., 1916.

## II—Judgment: Hear Both Sides

<sup>13</sup> Two parties are here present; he hears but half who hears one party only. (δυσὶν παρόντων ἡμισυς λόγου πάρα.)

AESCHYLUS, *Eumenides*, l. 428. (458 B. C.)

He shal nat rightfully his yre wreke  
Or he have herd the tother party speke.

CHAUCER, *The Legend of Good Women: Prologue*, l. 324. (c. 1385)

There ben many that complayne on other and  
ben in the defeaute them selfe. Audi alteram partem, here that other partye.

WILLIAM CAXTON, tr., *Reynart the Foxe*, xxv. 57. (1481)

A man should here all partis, er he iudge any.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 13. (1546)

<sup>14</sup> Decide no suit until you have heard both sides. (μηδὲ δίκην δικάσῃς πρὶν ἂν ἀμφοῖν μῦθον ἀκούῃς.)

CHIRON, *Precepts of Chiron*. No. 2. The *Precepts of Chiron* is a collection of teachings said, in Greek mythology, to have been given by the Centaur Chiron to his pupil Achilles. The collector is supposed to have been Hesiod, c. 800 B. C. However, it is usually given as a gnome or maxim of Phocylides (c. 600 B. C.). Cicero quotes it, *Ad Atticum*, vii, 18, and says that it has been wrongly ascribed to Hesiod.

Wise was the counsel of him who taught that men  
Should hear the arguments of the other side.

(σαφὸν τι χρῆμα τοῦ διδάξαντος βροτοῦς  
λόγους ἀκούειν τῶν ἐναντίων πάρα.)

EURIPIDES, *Andromache*, l. 957. (c. 430 B. C.)

Who can give judgment, who grasp arguments,  
Ere from both sides he clearly learn their pleas?

(τίς ἂν δίκην κρίνειεν ἢ γνολὴ λόγον,  
πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς;)

EURIPIDES, *Heracleidai*, l. 179. (c. 430 B. C.)  
Way, tr.

Don't make up your mind until you have heard  
both sides. (πρὶν ἂν ἀμφοῖν μῦθον ἀκούῃς, | οὐκ ἂν δικάσῃς.)

ARISTOPHANES, *The Wasps*, l. 725. (422 B. C.)

Referred to as the saying of an intelligent man. Repeated in l. 919.



Have you already heard what is to be said on both sides? (Iam utrimque quid diceretur audisti?)

SENECA, *De Ira*. Bk. ii, ch. 29, sec. 4. (c. A. D. 55)  
Hear the other side. (Audi alteram partem.)

ST. AUGUSTINE, *De Duabus Animabus*. Ch. 14, sec. 22. (c. A. D. 390)

'Tis against common justice to pass sentence without hearing both sides.

SIR ROGER L'ESTRANGE, *Fables of Aesop*, xi, 14. (1692)

For God's sake, let us freely hear both sides.

THOMAS JEFFERSON, *Letter to M. Dufief*, 19 April, 1814.

I should wish to hear both sides.

CHARLES READE, *Perilous Secret*. Ch. 6. (1883)

1  
Being a magistrate, hear both the just and the unjust. (Magistratum gerens, audi et iuste et iniuste.)

ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 89. (1508)

2  
Judge nothing till the end be seene.

JOHN FLORIO, *Second Frutes*, p. 105. (1591)

3  
If you judge, investigate. (Si iudicas cognosce.)

SENECA, *Medea*, l. 194. (c. A. D. 60)

He who has judged aught, with the other side unheard, may have judged righteously, but was himself unrighteous. (Qui statuit aliquid parte inaudita altera, | aequum licet statuerit, haud aequus fuit.)

SENECA, *Medea*, l. 199.

4  
He who hears one side only, hears nothing.

TOBIAS SMOLLETT, tr., *Gil Blas*, iv, 105. (1750)

The French say, "Qui n'entend qu'une cloche, n'entend qu'un son" (He who hears only one bell hears only one sound). See also TALE: ONE TALE IS AS GOOD AS ANOTHER.

5  
Thou shalt not juge ne deme toforn thou knowest.

THOMAS USK, *The Testament of Love*. (c. 1387)

6  
To take snap judgments on the American people.

*Congressional Globe*, app., 14 June, 1841, p. 42/3.

Snap, rapid, quick, off-hand. "A snap judgment."

R. M. CHIPMAN, *Notes on Bartlett's Americanisms*, p. 422. (c. 1870)

[His habit was] not to deliver snap judgments about anything.

C. T. BRADY, *The Bishop*, p. 173. (1903)

JUDGMENT DAY, see under DAY.

## JUICE

7  
It's the same as snails living on their own juices when there's no dew falling. (Quasi cocleae . . . suo sibi suco vivont.)

PLAUTUS, *Captivi*, l. 80. (c. 200 B. C.)

[He] could not better discover Hypocrites, than by suffering them (like Oysters) to stew in their own water.

HENRY CAREY, tr., *Advertisements from Parnassus*, ii, liii. (1656)

Let them cool in the same place they grew hot in.

EARL OF MAR, *Letter to Sir D. Nairne*, 1706.

Quoted as a proverb.

Aweel, lass, . . . thou must pickle in thine own poke-nook.

SCOTT, *Heart of Midlothian*. Ch. 28. (1818)

They may stew in their own juice.

S. J. WEYMAN, *Shrewsbury*. Ch. 24. (1898)

Let the Allies stew in their own juice.

CLARE BOOTHE, *Europe in the Spring*, p. 122. (1940)

He could now proceed to stew in his own juice.

LEE THAYER, *Murder Is Out*, p. 47. (1942)

See also under GREASE.

## JUMP

8  
When a wretched scribbler was, in vulgar phraseology, to be "jumped upon."

MISS BRADDON, *Dead Sea Fruit*. Ch. 5. (1868)

9  
Being, as they phrased it, the "jumping off place," it is necessarily the resort of desperate . . . creatures.

TIMOTHY FLINT, *Recollections of the Last Ten Years*, p. 366. (1836)

Olean point was denominated the "jumping-off place."

J. H. SHERBURNE, *Memoirs*. Ch. 11. (1828)

I think we have come to the financial jumping-off place.

CHARLES EGBERT CRADDOCK (MARY N. MURFREE), *Where the Battle Was Fought*, p. 54. (1884)

He had come to a jumping-off place in his life.

BOOTH TARKINGTON, *The Gentleman from Indiana*. Ch. 15. (1899)

I had often heard of the Jumping Off Place, but I never expected to actually see it.

FRANCES LITTLE (FANNIE C. MACAULAY), *The Lady of the Decoration*, p. 116. (1906)

10  
All this jumped wel together.

GABRIEL HARVEY, *Letter-Book*, p. 27. (1573)

Our humors jump together completely.

WASHINGTON IRVING, *Life and Letters*, iv, 125. (1853)

11  
Iumpe by Iumpe, subsultim.

RICHARD HULOET, *Abcedarium: Iumpe*. (1552)

Began with speed, for to plucke up my feete,

Because the place did put me to my jumps.

RICHARD ROBINSON, *A Golden Mirrour*. (1589)

Gran isn't the only one that ought to be put over the jumps.

LEE THAYER, *Hanging's Too Good*, p. 84. (1943)

They took me over the jumps from the cradle—well, till I was almost ready for the grave.

SARA MASON, *Murder Rents a Room*, p. 196. (1943)

12  
I thought he had been drinking, and in fact was on the verge of "the jumps."

JAMES PAYN, *High Spirits*, ii, 204. (1879) Delirium tremens.

It gave him the jumps to that extent that he couldn't eat a thing.

W. E. NORRIS, *Matrimony*, i, 1, 17. (1881)

It gives me the most fearful jumps to think of it.  
MAXWELL GRAY, *The Silence of Dean Maitland*.  
Bk. i, ch. 10. (1886)

1 To leap like a cock at a blackberry.

JOHN RAY, *English Proverbs*, p. 209. (1670)  
Butter that Siserah would have jumped at.

THOMAS GRAY, *Letter to Wharton*, 3 Oct., 1769.  
Think before you reject the offer. . . . I should  
have jumped at it like a cock at a gooseberry.

WALTER SCOTT, *Letter to Southey*, 4 Sept., 1813.  
He just jumped at the ready penny, like a cock  
at a grosart [gooseberry].

SCOTT, *St. Ronan's Well*. Ch. 2. (1824)  
Ancient maidens who at forty loup like a cock  
at a grousart . . . at the homo they turned up  
their noses at twenty.

MICHAEL SCOTT, *The Cruise of the Midge*. Ch.  
8. (1836)

The guests . . . all jumped at the invitation.

ALBERT R. SMITH, *The Adventures of Mr. Led-  
bury*. Ch. 7. (1844)

She jumped at the bargain.

ROBERT BRIDGES, *Feast of Bacchus*, iii, 988. (1894)

2 We will be back in a squirrel's jump.

MAYNE REID, *The Scalp Hunters*. Ch. 9. (1851)

## JUNE

3 Knee-deep in June.

ALFRED AUSTIN, *A Wild Rose*. (c. 1896)

Tell you what I like the best—

'Long about knee-deep in June.

JAMES WHITCOMB RILEY, *Knee-Deep in June*.  
(1912)

4 And what is so rare as a day in June?

J. R. LOWELL, *The Vision of Sir Launfal*: Pt.  
i, *Prelude*. (1848) For weather proverbs  
about June, see INWARDS, *Weather Lore*.

## JURY

5 Wise men plead causes, but fools decide them.  
(λέγουσι μὲν οἱ σοφοί, κρίνουσι δὲ οἱ ἀμαθεῖς.)

ANACHARSIS, *Apothegm*. (c. 550 B. C.) See PLU-  
TARCH, *Lives: Solon*. Sec. 5.

The man who laugh'd but once, to see an ass  
Mumbl'ing to make the cross-grain'd thistles pass,  
Might laugh again, to see a jury chaw  
The prickles of an unpalatable law.

JOHN DRYDEN, *The Medal*, l. 145. (1682)

The jury system puts a ban upon intelligence  
and honesty, and a premium upon ignorance,  
stupidity and perjury.

MARK TWAIN, *Roughing It*. Ch. 48. (1872)

6 Trial by jury itself, instead of being a security  
to persons who are accused, will be a delusion,  
a mockery, and a snare.

LORD THOMAS DENMAN, *Judgment*, O'Connell  
vs. The Queen, 4 Sept., 1844.

Jurors are not to judge de iure but de facto, not  
of matter of Lawes, or right itself, but of matter  
of fact only.

THOMAS FITZHERBERT, *Apology of His Inno-  
cence*, p. 12. (1602) An amplification of the

law maxim, "Ad quaestionem iuris responde-  
ant iudices, ad quaestionem facti responde-  
ant iuratores" (Let the judges answer to the  
question of law, the jurors to the question  
of fact). More briefly, "Iuratores sunt iudices  
facti" (Jurors are the judges of fact).

7 A London jury; hang half and save half. . . .  
As if Londoners, frequently impanelled on  
juries . . . to make quick riddance, . . .  
acquit half and condemn half.

THOMAS FULLER, *Worthies: London*, ii, 340.  
(1662)

A Kentish jury; hang half and save half.

THOMAS FULLER, *Gnomologia*. No. 231. (1732)  
The Westmoreland jury, who found a man guilty  
of manslaughter who was tried for stealing a  
grindstone.

MICHAEL DENHAM, ed., *Denham Tracts*, i, 223.  
(1846)

A jury too frequently has at least one member  
more ready to hang the panel than to hang the  
traitor.

ABRAHAM LINCOLN, *Letter to Erastus Corning*,  
12 June, 1863.

8 They have been grand-jurymen since before  
Noah was a sailor.

SHAKESPEARE, *Twelfth Night*, iii, 2, 16. (1599)

9 Submitting my self to be tried by my Country,  
and allowing any Jury of 12 good Men and  
true, to be that Country.

RICHARD STEELE, *The Tatler*. No. 50. (1709)  
In my mind, he was guilty of no error, . . . who  
once said that all we see about us, kings, lords,  
and Commons, the whole machinery of the State,  
. . . end in simply bringing twelve good men  
into a box.

LORD BROUGHAM, *Present State of the Law* 7  
Feb., 1828.

## JUST

10 Heaven gives long life to the just and the  
intelligent.

CONFUCIUS, *The Book of History*. Bk. v. (c.  
500 B. C.)

There shall no evil happen to the just. (Non con-  
tristabit iustum quidquid ei acciderit.)

*Old Testament: Proverbs*, xii, 21. (c. 350 B. C.)

11 That which is altogether just shalt thou fol-  
low. (Iuste quod iustum est persequeris.)

*Old Testament: Deuteronomy*, xvi, 20. (c. 650  
B. C.)

Follow what is just in a just way. (δικαίως τὸ  
δίκαιον διώκειν.)

PHILO, *Quod Deterius Potiori Insidiari Soleat*.  
Sec. 18. (c. A. D. 40) Philo is quoting *Deuter-  
onomy*.

Be just to all, but trust not all.

H. G. BOHN, *Handbook of Proverbs*, p. 325. (1855)

12 Only in a righteous cause is there hope of  
safety. (ἐν τῇ δικαίᾳ δ' ἐλπιδες σωτηρίας.)

EURIPIDES, *Helen*, l. 1031. (c. 412 B. C.)

He can be bold who hath his quarrel just. (ἐὼν τῷ δίκαιῳ γὰρ μέγ' ἔξιστιν ὀρνεῖν.)

SOPHOCLES, *Ajax*, l. 1125. (c. 409 B. C.) Storr, tr. Every place is safe to him who lives in justice.

EPICETUS, *Fragments*. Frag. 102. (c. A. D. 100) I am arm'd with more than compleat steel,  
The justice of my quarrel.

CHRISTOPHER MARLOWE (?), *Lust's Dominion*.

Act iv, sc. 3. (c. 1590) Although the original 1657 edition of the play bears on its title-page the name "Christofer Marloe," Marlowe's authorship has been questioned. In 1677, Mrs. Aphra Behn published *Abade-lazer, or The Moor's Revenge*, an adaptation of *Lust's Dominion*, and retained these two lines exactly as given. For this reason they are often attributed to her.

Thrice is he arm'd that hath his quarrel just,  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted.

SHAKESPEARE, *II Henry VI*, iii, 2, 233. (1590) "Thrice is he arm'd that hath his quarrel just"—  
And four times he who gets his fist in fust.

ARTEMUS WARD (CHARLES FARRAR BROWNE),  
*Shakespeare Up-to-Date*. (1862)

The weakest Arme is strong enough, that strikes  
With the sword of Justice.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act v, sc. 2, l. 379. (1614)

A wicked hero will turn his back to an innocent coward.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Without justice, courage is weak.

FRANKLIN, *Poor Richard's Almanack*, 1734

Justice with courage is a thousand men.

THOMAS MORELL, *Judas Maccabaeus*. (1746) She believes that virtue needs no weapon and grows its own armor like a turtle.

REX STOUT, *Bad for Business*. Ch. 6. (1940)

1  
A just man is not one who does no ill,  
But he, who with the power, has not the will.

PHILEMON, *Sententiae*. (c. 275 B. C.)

2  
The noble grace of their kinsmen on earth is not buried in the dust. (κατακρύπτει δ' οὐ κόνις | συγγόνων κεδρὸν χάριν.)

PINDAR, *Olympian Odes*. Ode viii, l. 103. (460 B. C.)

The memory of the just is blessed. (Memoria iusti cum laudibus.)

Old Testament: *Proverbs*, x, 7. (c. 350 B. C.)

The righteous shall be in everlasting remembrance. (In memoria aeterna erit iustus.)

Old Testament: *Psalms*, cxii, 6. (c. 250 B. C.)

The bad man's death is horror: but the just Keeps something of his glory in the dust.

WILLIAM HABINGTON, *Elegie*. (c. 1640)

Only the actions of the just  
Smell sweet and blossom in their dust.

JAMES SHIRLEY, *The Contention of Ajax and Ulysses for the Arms of Achilles*. Sec. iii, l. 23. (1659)

The sweet remembrance of the just  
Shall flourish when he sleeps in dust.

NAHUM TATE AND NICHOLAS BRADY, *New Version of the Psalms*, cxii, 6. (1696)

And Heav'n, that ev'ry virtue bears in mind,  
Ev'n to the ashes of the just is kind.

POPE, tr., *Iliad*. Bk. xxiv, l. 523. (1715)

The memory of the just survives in Heaven.

WORDSWORTH, *The Excursion*. Bk. vii, l. 388. (1814)

The bright actions of the just  
Survive unburied in the kindred dust.

C. A. WHEELWRIGHT, tr., PINDAR: *Olympian Odes*, viii, 103. (1837)

3  
The just are gentle, as Homer said. (οὐκοῦν οὐ γὰρ δίκαιοι ἡμεροί, ὥς ἔφη Ὅμηρος.)

PLATO, *Gorgias*. Sec. 516C. (c. 385 B. C.) The present text of Homer contains no such saying. The nearest is that in the *Odyssey*, vi, 120, and ix, 175: "Wanton and wild are they, not just." Perhaps Plato's memory slipped.

4  
That most kingly and godlike surname, The Just. (τὴν βασιλικωτάτην καὶ θειοτάτην προσηγορίαν τὸν Δίκαιον.)

PLUTARCH, *Lives: Aristides*. Ch. 6, sec. 1 (c. A. D. 110) Referring to Aristides.

I don't know the fellow, but I am tired of hearing him everywhere called The Just.

The reply of a citizen to Aristides, when the latter asked why he was voting against him. See PLUTARCH, *Lives: Aristides*, 7, 6.

5  
The path of the just is as the shining light, that shineth more and more unto the perfect day. (Iustorum autem semita, quasi lux splendens, procedit et crescit usque ad perfectam diem.)

Old Testament: *Proverbs*, iv, 18. (c. 250 B. C.)

The righteous shall flourish like the palm tree. (Iustus ut palma florebit.)

Old Testament: *Psalms*, xcii, 12. (c. 250 B. C.)

There is a similar Latin proverb, "Justi ut sidera fulgent" (The just shall shine as stars)

## II—Just and Unjust

6  
Iniquum petas, ut Aequum feras [Seek what is unjust that you may obtain what is just], is a good Rule. where a Man hath strength of Favour.

FRANCIS BACON, *Essays: Of Sutours*. (1597)

7  
To every act and to every word one of two epithets is applicable: it is either just or unjust. (καίτοι πᾶσιν εἰσι πράγμασι καὶ λόγοις δύο προσθήκαι, ἡ τοῦ δικαίου καὶ ἀδίκου.)

DEMOSTHENES, *Against Aristocrates*. Sec. 75 (352 B. C.)

8  
The just man enjoys the greatest peace of mind, while the unjust is full of the utmost disquietude. (ὁ δίκαιος ἀταρακτότατος, ὁ δ' ἄδικος πλείστης ταραχῆς γέμων.)

EPICURUS, *Souvan Maxims*. No. 17. (c. 300 B. C.)

9  
He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει

ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.)

*New Testament: Matthew*, v, 45. (c. A. D. 50)

The *Vulgate* is, "Qui solem suum oriri facit super bonos, et malos: et pluit super iustos et iniustos."

More important is a day of rain than the Day of Resurrection, for rain is for both the righteous and the wicked.

*Babylonian Talmud: Taanith*, fo. 7a. (c. 450)

The modern proverbial form is, "When it rains, it rains on all alike."

When God dawns, he dawns for all. (Quando Dios amanece, para todos amanece.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 49. (1615)

The height of injustice is to seem just without being so. (ἐσχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα.)

PLATO, *Republic*. Bk. ii, sec. 4. (c. 411 B. C.)

Quoted by PLUTARCH, *Moralia*, 50F. Babbitt (Loeb) renders it, "It is the height of dishonesty to seem to be honest."

To entreat what is unjust from the just is wrong; but to seek what is just from the unjust is folly, for unfair folk of that sort neither know nor keep justice. (Iniusta ab iustis impetrari non decet, | iusta autem ab iniustis petere, insipientia est; quippe illi iniqui ius ignorant neque tenent.)

PLAUTUS, *Amphitruo: Prologue*, l. 35. (c. 200 B. C.)

## JUSTICE

### I—Justice: Definitions

Justice is a great gift of God.

AMEN-EM-APT, *Teaching How to Live*. Col. xxi, l. 5. (c. 700 B. C.) Griffith, tr.

In justice is all virtue found in sum. (ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετῇ 'νι.)

ARISTOTLE, *Nicomachean Ethics*. Bk. v, ch. i, sec. 15. (c. 335 B. C.) Quoted as a proverb.

Justice is the first of the virtues. (πανταχοῦ τῇ δικαιοσύνῃ ἀπέβαινε πρωτεύειν τῶν ἀρετῶν.)

AGESILAUS II, *Apothegm.* (c. 383 B. C.) See

PLUTARCH, *Lives: Agesilaus*, xxiii, 5.

Justice in which is the crowning glory of the virtues. (Iustitia, in qua virtutis est splendor maximus.)

CICERO, *De Officiis*. Bk. i, ch. 7, sec. 20. (c. 45 B. C.)

Justice compriseth in it all virtue. (Iustitia in se virtutem complectitur omnem.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 73.

(1508) Taverner, tr., fo. 35. (1550) There is another form, "Iustitia virtutum regina" (Justice is the queen of virtues).

Justice is the virtue that innocence rejoiceth in.

BEN JONSON, *Explorata: Religio*. (1636)

Democrats say that justice is whatever seems good to the larger number. (φασὶ οἱ δημοτικοὶ τοῦτο δίκαιον εἶ τι ἂν δόξῃ τοῖς πλείοσιν.)

ARISTOTLE, *Politics*. Bk. vi, ch. 1, sec. 11. (c. 330 B. C.)

Justice is compliance with the written laws. (Iustitia est obtemperatio scriptis legibus.)

CICERO, *De Legibus*. Bk. i, ch. 15, sec. 42. (c. 46 B. C.) This is cited by Cicero only for the purpose of refutation.

Justice is what is established. (La justice est ce que est établi.)

BLAISE PASCAL, *Pensées*. Pt. i, ch. 9, No. 6. (c. 1660)

Justice is the end of government.

DANIEL DEFOE, *The True-born Englishman*. Pt. ii, l. 368. (1700)

Justice is the sum of all moral duty.

WILLIAM GODWIN, *An Enquiry Concerning Political Justice*. (1793)

Justice is truth in action. (La justice est la vérité en action.)

JOSEPH JOUBERT, *Pensées*. No. 203. (1810)

Quoted by DISRAELI, *Speech*, House of Commons, 11 Feb., 1851.

Justice is the only friend that follows men after death.

MANU, *Institutes of Manu*, viii, 17. (c. 700 B. C.)

Justice is king of all things. (νόμος δὲ πάντων βασιλεὺς ἐστί.)

PINDAR, *Fragment*. (c. 480 B. C.) As quoted by PLUTARCH, *Lives: Demetrius*, 42, 5.

Justice is to give every man his due. (τὰ ὀφειδόμενα ἑκάστῳ ἀποδιδόναι δίκαιόν ἐστι.)

SIMONIDES. (c. 475 B. C.) As quoted approvingly by PLATO, *Republic*, i, 331E.

It is the function of justice to assign to each what he deserves. (ἀπονεμητική τῶν κατ' ἄξιαν ἐστὶν ἡ δικαιοσύνη καὶ τέτακται.)

PHILO, *Legum Allegoria*. Sec. 87. (c. A. D. 40) The Stoic definition of Justice. (S.V.F., iii, 262)

Justice is the firm and continuous desire to render to everyone that which is his due. (Iustitia est constans et perpetua voluntas ius suum cuique tribuendi.)

JUSTINIAN, *Corpus Iuris*: Pt. i., *Institutiones*. Bk. i, sec. 1. (c. 560)

Justice is the other man's good and your own loss. (ἀλλότριον μὲν ἀγαθόν, οἰκέλα δὲ ζημία.)

PLATO, *Republic*. Bk. iii, sec. 392B. (c. 375 B. C.)

### II—Justice: Apothegms

The anvil of Justice is planted firm. (Δίκας δ' ἐπειδεται πυθμῇ.)

AESCHYLUS, *Libation-Bearers*, l. 646. (458 B. C.)

Justice protects her champions. (δίκη γὰρ ἐνυμμάων ὑπερστατεί.)

AESCHYLUS, *Suppliant Maidens*, l. 343. (c. 485 B. C.)

Where might and justice are yoke-fellows—what pair is stronger than this? (ὅπου γὰρ

ισχύς συζυγοῦσι καὶ δίκη, | πόλα ξυνωρίς τῆσδε καρπερωτέρα;)

AESCHYLUS, *Fragments*, Frag. 381, Nauck. (c. 475 B. C.) MIGHT AND RIGHT, see under MIGHT.

<sup>1</sup>  
I am a man of justice, like the scales impartial.

ANTER, *Philosophy*. No. 17. From his stele in British Museum, c. 2200 B. C. Budge, tr. There were the scales of judgment set for them both. (κείθι γὰρ ἀμφοτέροισι δίκης κατέκειτο τάλαντα.)

UNKNOWN, *Homeric Hymns: To Hermes*, l. 324. (c. 600 B. C.)

We weigh them in the same balance. (Pensantur eadem trutina.)

HORACE, *Epistles*. Bk. ii, No. i, l. 29. (c. 15 B. C.) See also JUVENAL, vi, 437; PERSIUS, i, 6. "To weigh in the same balance" (Eadem pensari trutina) is quoted by Erasmus as a proverb. *Adagia*, i, v, 15.

You know exactly how to weigh justice in the twin scales of the wavering balance. (Scis etenim iustum gemina suspendere lance | ancipitis librae.)

PERSIUS, *Satires*. Sat. iv, l. 10. (a. A. D. 58)

Do not step over the beam of a balance. (μὴ σὺ γὰρ ὑπερβαίνειν.)

PLUTARCH, *Moralia: Education of Children*, 12E. (c. A. D. 95) Plutarch is quoting a proverb attributed to Pythagoras, meaning to pay heed to justice and not transgress it. Also in Latin, "Iugum ne transilas." Another Latin proverb is, "Libra iusta iustitiam servat" (A just balance preserves justice).

Not to goe aboute the ballaunce, that is to reuerence Iustice.

JOHN LYL, *Euphues* (Arber), p. 148. (1579) Quoted as a saying of Pythagoras.

You are right, justice, and you weigh this well: Therefore still bear the balance and the sword.

SHAKESPEARE, *II Henry IV*, v, 2, 102. (1598)

<sup>2</sup>  
Let justice be done though the world perish. (Fiat ius et pereat mundus.)

ST. AUGUSTINE (?). (c. 390) The attribution is by Jeremy Taylor, but the saying has not been found in St. Augustine's works.

Let justice be done though the world go to ruin. (Fiat iustitia et ruat mundus.)

UNKNOWN, *The Egerton Papers*, p. 52. (c. 1552) See AIKEN, *Court and Times of James I*, ii, 500. Said to be the motto of Ferdinand I, Emperor of Germany. See MANLIUS, *Loci Communes*, ii.

Let justice be done though the heavens fall. (Fiat iusticia et ruant coeli.)

WILLIAM WATSON, *A Decacordon of Ten Quodlibetical Questions Concerning Religion and State*. (1602) The whole quotation is, "You go against the general maxim in the laws, which is, 'Fiat iusticia et ruant coeli.'" This is the first appearance in English literature, so far as discovered, of the maxim in the exact form most generally used. It will be noted that it is referred to as already well known. It was used by many writers after

1600, but was given its widest celebrity in 1768 when it was quoted by Lord Mansfield in *Rex vs. Wilkes*. Lord Mansfield used the form, "Iustitia fiat, ruat coelum" (Let justice be done though the sky falls). MANNINGHAM, in his *Diary*, 11 April, 1603, uses still another form, "Fiat iustitia et coelum ruat." The context of Lord Mansfield's use of the phrase is, "The constitution does not allow reasons of state to influence our judgment. God forbid it should! We must not regard political consequences, however formidable they might be; if rebellion was the certain consequence, we are bound to say, 'Iusticia fiat, ruat coelum.'"—WILLIAM MURRAY, EARL OF MANSFIELD, *Judgment, Rex vs. Wilkes*. See BURROWS, *Reports*, Vol. iv, p. 2562. In this judgment, Lord Mansfield reversed the sentence of outlawry passed upon John Wilkes for the publication of *The North Briton*.

Let justice reign though the heaven fall. (Regnet iusticia et ruat coelum.)

DUKE OF RICHMOND, *Speech*, House of Lords, 31 Jan., 1642. See *Old Parliamentary History*, Vol. x, p. 28.

Let the Sky fall, Justice ought to be done, without doubting, lingering, and disputing.

OSWALD DYKES, *English Proverbs With Moral Reflexions*, p. 184. (1709)

Let justice be done, though the ceiling fall.

BERNARD SHAW, *Captain Brassbound's Conversion*. Act iii. (1899)

<sup>3</sup>  
It is due to Justice that man is a God to man and not a wolf. (Iustitia debetur, quod homo homini sit Deus, non lupus.)

FRANCIS BACON, *De Augmentis Scientiarum: Iustitia*. (1605)

<sup>4</sup>  
Justice put up at a price is sold at a price. (Pretio parata pretio vendita iustitia.)

FRANCIS BACON, *Essays: Of a King*. (1597)

He that buyeth magistracy must sell justice.

JOHN RAY, *English Proverbs*, p. 114. (1678) A rendering of the Italian proverb, "Chi compra il magistrato, forza è che venda la giustizia."

<sup>5</sup>  
A good parson once said that where mystery begins religion ends. Cannot I say, as truly at least, of human laws, that where mystery begins, justice ends?

EDMUND BURKE, *A Vindication of Natural Society*. (1756)

<sup>6</sup>  
Good faith is the foundation of justice. (Fundamentum autem est iustitia fides.)

CICERO, *De Officiis*. Bk. i, ch. 7, sec. 23. (c. 45 B. C.) Justice shines by its own light. (Aequitas enim lucet ipsa per se.)

CICERO, *De Officiis*. Bk. i, ch. 9, sec. 30.

<sup>7</sup>  
Nothing that lacks justice can be morally right. (Nihil enim honestum esse potest, quod iustitia vacat.)

CICERO, *De Officiis*. Bk. i, ch. 19, sec. 62. (c. 45 B. C.)

He can't be good who is not just to all. (Vir bonus esse nequit nisi qui siet omnibus aequus.)

COLUMBANUS, *Carmen Monostichon*, l. 3. (c. A. D. 600)

1 Justice does not descend from its pinnacle. (Cima di giudizio non s' avvala.)

DANTE, *Purgatorio*. Canto vi, l. 37. (c. 1300)

2 Justice, with change of interest, learns to bow, And what was merit once is murder now.

DANIEL DEFOE, *A Hymn to the Pillory*. (1703)

3 Justice is too good for some people and not good enough for the rest.

NORMAN DOUGLAS, *Good-bye to Western Culture*. (1930)

4 We are glad when we behold his Crimes are punish'd, and that Poetical Justice is done upon him.

DRYDEN, *Troilus and Cressida: Preface*. (1659)

Poetic Justice, with her lifted scale, Where, in nice balance, truth with gold she weighs,

And solid pudding against empty praise.

POPE, *The Dunciad*. Bk. i, l. 52. (1728)

5 Justice is blind, he knows nobody.

JOHN DRYDEN, *The Wild Gallant*. Act v, sc. 1. (1663)

For Justice, though she's painted blind, Is to the weaker side inclined.

SAMUEL BUTLER, *Hudibras*. Pt. iii, canto iii, l. 709. (1678)

Justice is lame as well as blind, amongst us.

THOMAS OTWAY, *Venice Preserved*. Act i, sc. 1. (1682)

Justice is justly represented as Blind, because she sees no Difference in the Parties concerned.

WILLIAM PENN, *Some Fruits of Solitude*. No. 407. (1693)

Justice discards party, friendship, kindred, and is therefore always represented as blind.

JOSEPH ADDISON, *The Guardian*. No. 99. (1713)

There is a similar legal maxim, "Iustitia non novit patrem nec matrem; solum veritatem spectat" (Justice knows neither father nor mother; it has regard only to truth).

Justice is blind not deaf.—Justice listens too much and looks too little.

STEELE MACKAYE, *Paul Kauvar*. Act i. (1888)

Justice is blind. Blind she is, an' deaf an' dumb an' has a wooden leg.

FINLEY PETER DUNN, *Cross-Examinations*. (1903)

6 Justice again our guide. (Astraea redux.)

DRYDEN, Title of poem. (1660) Astraea was the goddess of justice.

7 A better thing than bravery is justice. (Melius est virtute ius.)

ENNIUS, *Hectoris Lytra*. Frag. 201, Loeb. (c. 180 B. C.)

8 Justice without wisdom is impossible.

J. A. FROUDE, *Short Studies on Great Subjects: Party Politics*. (1850)

9 Justice will not condemn even the Devil himself wrongfully.

THOMAS FULLER, *Gnomologia*. No. 3116. (1732)

10 There is virgin Justice, the daughter of Zeus. (ἡ δὲ τε παρθένος ἐστὶ Δίκην, Διὸς ἐκγεγαυία.)

HESIOD, *Works and Days*, l. 256. (c. 800 B. C.)

Quoted by PLUTARCH, *Moralia*, 781C: "She is a virgin, according to Hesiod, uncorrupted."

11 The Foole hath sayd in his heart, there is no such thing as Justice.

THOMAS HOBBS, *Leviathan*. Pt. i, ch. 15. (1651)

12 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. (Non est qui invocet iustitiam, neque est qui iudicet vere.)

Old Testament: *Isaiah*, lix, 4. (c. 725 B. C.)

Justice pleaseth few in their own house.

GEORGE HERBERT, *Jacula Prudentum*. No. 398.

(1640) After the Spanish proverb, "Justicia, mas no por mi casa." A variant is, "Every man loves justice at another man's expense."

13 Equal and exact justice to all men, . . . freedom of religion, freedom of the press, freedom of person under the protection of the habeas corpus; and trial by juries impartially selected,—these principles form the bright constellation which has gone before us.

THOMAS JEFFERSON, *First Inaugural Address*, 4 March, 1801. Sometimes quoted, "Equal rights for all, special privileges for none," but this exact phrasing has not been found in Jefferson's works.

14 There should be no sword in the hand of Justice. (Tractanda putabat inermi iusticia.)

JUVENAL, *Satires*. Sat. iv, l. 80. (c. A. D. 120)

15 He who refuses justice surrenders everything to him who is armed. (Arma tenati | omnia dat qui iusta negat.)

LUCAN, *De Bello Civili*. Bk. i, l. 348. (c. A. D. 60)

16 Justice may wink a little, but see at last.

THOMAS MIDDLETON, *The Mayor of Queensborough*. Act i, sc. 1. (c. 1625)

So Justice, while she winks at crimes, Stumbles on innocence sometimes.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto ii, l. 1177. (1663)

17 If mankind does not relinquish at once, and forever, its vain, mad, and fatal dream of justice, the world will lapse into barbarism.

GEORGE MOORE, *Confessions of a Young Man* Ch. 8. (1888)

<sup>1</sup> Justice without force is powerless; force without justice is tyrannical. (*La justice sans la force est impuissante: la puissance sans la justice est tyrannique.*)

BLAISE PASCAL, *Pensées*. Pt. i, art. ix, No. 8. (c. 1660)

<sup>2</sup> Is it not by justice that the just are just? (*ἀρ' οὐ δικαιοσύνη δίκαιοι εἰσιν οἱ δίκαιοι;*)

PLATO, *Greater Hippias*. Sec. 287C. (c. 375 B.C.) Things which partake of justice are just. (*ὅλον δίκαια μὲν ὅσα τοῦ δίκαιου.*)

PLATO, as quoted by DIOGENES LAERTIUS, *Plato*. Bk. iii, sec. 13.

<sup>3</sup> To do justice and judgment is more acceptable to the Lord than sacrifice. (*Facere misericordiam et iudicium, magis placet Domino, quam victimae.*)

*Old Testament: Proverbs*, xxi, 3. (c. 350 B.C.)

The Mahomettans say, "One hour in doing justice is worth a hundred in prayer."

<sup>4</sup> We love justice greatly, and just men but little.

JOSEPH ROUX, *Meditations of a Parish Priest*. Pt. iv, No. 10. (c. 1870)

<sup>5</sup> Two parties whose aim is justice only never refer matters to the judge.

SADI, *Gulistan*. Ch. viii, Maxim 102. (c. 1258)

<sup>6</sup> Though the sword of justice be sharp, it will not slay the innocent. (Kang tao sui k'uai, pu chan wu tsui chih jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1141. (1875)

<sup>7</sup> The memory of Dunbar's [the Earl of Dunbar] legal proceedings at Jedburgh are preserved in the proverbial phrase, "Jeddart Justice," which signifies trial after execution.

WALTER SCOTT, *The Minstrelsy of the Scottish Border: Preface*. (1802)

We will have Jedwood justice—hang in haste and try at leisure.

WALTER SCOTT, *The Fair Maid of Perth*. Ch. 32. (1828)

"Jeddart Justice"—hang first and try afterwards. P. H. BROWN, *History of Scotland*, ii, 263. (1902)

Servants'-hall justice all the world over. MISS BRADDON, *Aurora Floyd*. Ch. 16. (1867)

The "justice's justice" of the Vibiuses and Floruses.

F. W. FARRAR, *Life of St. Paul*, p. 357. (1879)

<sup>8</sup> Liberty plucks justice by the nose.

SHAKESPEARE, *Measure for Measure*, i, 3, 29. (1604)

Through tatter'd clothes small vices do appear; Robes and furr'd gowns hide all. Plate sin with gold,

And the strong lance of justice hurtless breaks; Arm it in rags, a pigmy's straw does pierce it.

SHAKESPEARE, *King Lear*, iv, 6, 168. (1605) See also LAW: THE NET OF LAW.

<sup>9</sup> Justice, even if slow, is sure. (*πάντως ὕστερον ἔλθε δίκη.*)

SOLON, *Fragments*. Frag. 13, Bergk. (c. 600 B.C.) Quoted by PLUTARCH, *Lives: Solon*, ii, 3.

Justice overtaketh every man. (*Δίκη κίχθε πάντας.*)

MOSCHUS, *Lament for Bion*, l. 114. (c. 150 B.C.)

Justice, though moving slowly, seldom fails to overtake the wicked. (Raro antecedentem scelerum | deseruit pede poena claudo.)

HORACE, *Odes*. Bk. iii, ode 2, l. 31. (23 B.C.)

For though usurpers sway the rule a while, Yet heavens are just, and time suppresseth wrongs.

SHAKESPEARE, *III Henry VI*, iii, 3, 76. (1591)

Man is unjust, but God is just; and finally justice | Triumphs.

LONGFELLOW, *Evangeline*. Pt. i, sec. 3, l. 34.

(1847) See also under PUNISHMENT.

<sup>10</sup> As soon as Justice returns, the golden age returns. (Iam redit et Virgo, redeunt Saturnia regna.)

VERGIL, *Eclogues*. Ecl. iv, l. 6. (37 B.C.)

<sup>11</sup> Judging from the main portions of the history of the world, so far, justice is always in jeopardy.

WALT WHITMAN, *Democratic Vistas*. (1870)

<sup>12</sup> To no one will we deny justice, to no one will we delay it. (Nulli negabimus, nulli differemus iustitiam.)

UNKNOWN, *Magna Carta*, 12 June, 1215.

#### IV—Justice and Mercy

<sup>13</sup> He who spares the bad seeks to corrupt the good. (Parcit quisque malis, perdere vult bonos.)

CLEOBOLUS OF RHODES, *Maxim*. (c. 550 B.C.)

This is the Latin version, as given by AULONSIUS, *Septem Sapientum Sententiae*, l. 19.

There is a similar Latin proverb included in some editions of Publilius Syrus, also, possibly, a translation of Cleobolus: "Bonis nocet quisquis pepercerit malis" (He hurts the good who spares the bad). The Italians say, "Chi pardona al cattivo, offende il buono."

Law is weakened when the judge grows tender-hearted. (Dissolvitur lex cum fit iudex misericors.)

PUBLILIUS SYRUS, *Sententiae*. No. 171. (c. 43 B.C.)

You may honorably spare the bad if you spare the good. (Honeste parcas improbo ut parcas probo.)

PUBLILIUS SYRUS, *Sententiae*. No. 261. (c. 43 B.C.)

You harm the honorable by championing the unworthy. (Honestum laedis cum pro indigno intervenis.)

PUBLILIUS SYRUS, *Sententiae*. No. 268.

You yourself do wrong when you do not punish it. (Iniuriam ipse facias ubi non vindices.)

PUBLILIUS SYRUS, *Sententiae*. No. 323.

You may spare even the bad, if the good must perish with him. (Malo etiam parcas, si una periturus bonus.)

PUBLILIUS SYRUS, *Sententiae*. No. 386. There is a similar Latin proverb, "Satius est prodesse etiam malis propter bonos, quam bonis deesse propter malos" (Better to be of service even to the bad for the sake of the good, than to fail the good on account of the bad).

In overlooking the offences even of a good man, you impair the laws. (Probi delicta negligens, leges teras.)

PUBLILIUS SYRUS, *Sententiae*. No. 516. To do good to the evil is evil.

SADI, *Bustan*. Ch. 4. Apol. 11. (c. 1257) He who confers benefits on evil men heaps injuries upon the good.

SADI, *Gulistan*. Ch. 1, Apologue 4. (c. 1258) Mercy to the bad is cruelty to the good.

SADI, *Gulistan*. Ch. 8, Apologue 8. He who shows mercy to a serpent injures humanity.

SADI, *Gulistan*. Ch. 8, Apologue 16. Kindness to the sharp-toothed tiger is cruelty to the harmless flock.

SADI, *Gulistan*. Ch. 8, Apologue 53. A wys man seith: that "the juge that correcteth nat the sinnere comandeth and biddeth him do sinne."

CHAUCER, *Tale of Melibeus*, Sec. 44. (c. 1387) Who that lawe hath upon honde And spareth forto do justice, For merci, doth noght his office.

JOHN GOWER, *Confessio Amantis*. Bk. i, l. 353. (1390)

In my opinion to favour the ill, is to offende the good.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 106. (1574) Pettie, tr.

Mercy but murders, pardoning those that kill.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 202. (1595)

Nothing emboldens sin so much as mercy.

SHAKESPEARE, *Timon of Athens*, iii, 5, 2. (1608) For true's the saying, . . . "He harmes the good that doth the evil spare."

R. C., *The Times' Whistle*, l. 1350. (c. 1615) *Miniatur innocentibus qui parcit nocentibus*. He threatens the innocent who spares the guilty.

SIR EDWARD COKE, *Institutes*. (1628)

He that's merciful Unto the bad, is cruel to the good.

THOMAS RANDOLPH, *The Muses' Looking Glass*. (c. 1630)

When by a pardon'd murderer blood is spilt, The judge that pardon'd hath the greatest guilt.

SIR JOHN DENHAM, *Of Justice*, l. 81. (c. 1650) He that helpeth an evil man hurteth him that is good.

NICHOLAS LING, comp., *Politeuphnia*, p. 186. (1669)

Our mercy is become our crime.

JOHN DRYDEN, *Absalom and Achitophel*. Pt. ii, l. 734. (1681)

In the public administration of justice, mercy to one may be cruelty to others.

ADDISON, *The Spectator*. No. 169. (1711)

He that helpeth the Evil, hurteth the Good.

THOMAS FULLER, *Gnomologia*. No. 2163. (1732) Every unpunished murder takes away something from the security of every man's life.

DANIEL WEBSTER, *Argument*, murder of Captain Joseph White. Salem, Mass., 3 Aug., 1830.

There is a mercy which is weakness, and even treason against the common good.

GEORGE ELIOT, *Romola*. Bk. iii, ch. 59. (1863)

<sup>1</sup> Thwackum was for doing justice, and leaving mercy to Heaven.

FIELDING, *Tom Jones*. Bk. iii, ch. 10. (1749)

<sup>2</sup> There is, I think, an old saying, that we "ought to be just before we are generous."

MRS. ELIZA HAYWOOD, *The Female Spectator*, ii, 27. (1744)

How much easier to be generous than just.

JUNIUS, *Letters*. No. 56. (1771)

It is easier to be beneficent than to be just.

SAMUEL JOHNSON. (c. 1776) As quoted by EMERSON, *Uncollected Lectures: Natural Religion*.

Be just before you're generous.

SHERIDAN, *The School for Scandal*. Act iv, sc. 1. (1777) MARRYAT, *Peter Simple*. Ch. 11. (1833)

There is a most remarkably long-headed, flowing-bearded, and patriarchal proverb, which observes that it is the duty of a man to be just before he is generous.

DICKENS, *Martin Chuzzlewit*. Ch. 13. (1843)

The proverb is also quoted in *David Copperfield*, ch. 13.

<sup>3</sup> Justice, that in the rigid paths of law, Would still some drops from Pity's fountain draw.

JOHN LANGHORNE, *The Country Justice: Introduction*, l. 125. (1774)

<sup>4</sup> It is safer for a criminal to go unaccused than to be acquitted. (Hominem improbum non accusari tutius est quam absolvi.)

LIVY, *History*. Bk. xxxiv, ch. 4, sec. 19. (c. 10. B. C.)

<sup>5</sup> Pardon one offence and you encourage many. (Qui culpae ignoscit uni suadet pluribus.)

PUBLILIUS SYRUS, *Sententiae*. No. 587. (c. 43 B. C.)

The legal maxim is, "Impunitas semper ad deteriora invitat" (Impunity encourages worse offences).

Sparing justice feeds iniquity.

SHAKESPEARE, *The Rape of Lucrece*, l. 1687. (1594)

Every unpunished delinquency has a family of delinquencies.

HERBERT SPENCER, *The Study of Sociology: Postscript*. (1873)

<sup>6</sup> Mercy and justice, marching cheek by jowl.

JOSHUA SYLVESTER, tr., *Divine Weekes and Workes*. Week i, day 1. (1591)



<sup>1</sup> He who is merely just is severe. (Qui n'est que juste est dur.)

VOLTAIRE, *Letter to the King of Prussia*, 1740.  
One can not be just if one is not humane. (On ne peut être juste si on n'est humain.)

VAUVENARGUES, *Réflexions*. No. 28. (1746)

### V—Justice and Injustice

See also Just and Unjust

<sup>2</sup> Justice requires no subtle sophistries;  
It in itself hath fitness; but injustice,  
Being rotten at the heart, needs cunning treatment.

(κού ποικίλων δέι τάνδιχ' ἐρμηνευμάτων  
ἔχει γὰρ αὐτὰ καιρόν ὃ δ' ἄδικος λόγος  
ποσῶν ἐν αὐτῷ φαρμάκων δέϊται σοφῶν.)

EURIPIDES, *Phoenissae*, l. 470. (c. 420 B. C.)

<sup>3</sup> Justice needs not Injury to assist it, in getting its own.

THOMAS FULLER, *Gnomologia*. No. 3115. (1732)

<sup>4</sup> I have loved justice and hated iniquity; therefore I die in exile. (Dilexi iustitiam et odi iniquitatem, propterea morior in exilio.)

POPE GREGORY VII (HILDEBRAND). (1085) See BOWDEN, *Life*. Bk. iii, ch. 20.

<sup>5</sup> Love of justice, with most men, is nothing but the fear of suffering injustice. (L'amour de la justice n'est, en la plupart des hommes, que la crainte de souffrir l'injustice.)

LA ROCHEFOUCAULD, *Maximes*. No. 78. (1665)

<sup>6</sup> Delay of justice is injustice.

W. S. LANDOR, *Imaginary Conversations: Peter Leopold and President Du Paty*. (c. 1829)

<sup>7</sup> The hour of justice does not strike  
On the dials of this world.

(L'heure de la justice ne sonne pas  
Aux cadrans de ce monde.)

MAURICE MAETERLINCK, *Measure of the Hours*. (c. 1900)

<sup>8</sup> Injustice is relatively easy to bear; what stings is justice.

H. L. MENCKEN, *Prejudices*. Ser. iii, p. 101. (1922)

<sup>9</sup> Justice itself is sometimes fraught with harm. (ἀλλ' ἔστιν ἐνθα χη δίκη βλάβην φέρει.)

SOPHOCLES, *Electra*, l. 1042. (c. 409 B. C.)

The laws of justice cannot exist without some mixture of injustice. (Les lois mesmes de la justice ne peuvent subsister sans quelque mélange d'injustice.)

MONTAIGNE, *Essays*. Bk. ii, ch. 20. (1580)

The Expenditure is so high that the Remedy, Justice, is worse than Injustice, the Disease.

FRANKLIN, *Poor Richard's Almanack*, 1742.

<sup>10</sup> The strictest justice is sometimes the greatest

injustice. (Ius summum saepe summast malitia.)

TERENCE, *Heauton Timorumenos*, l. 796. (163 B. C.) Cited as "a true saying."

Injustice often arises through chicanery, that is, through an over-subtle and even fraudulent construction of the law. This it is, that gave rise to the now familiar saw, "The greatest justice, the greatest injustice." (Summum ius, summa iniuria.)

CICERO, *De Officiis*. Bk. i, ch. 10, sec. 33. (c. 45 B. C.) The axiom is variously translated: "Extreme justice, extreme injury," "The greater the justice, the greater the injury," "The more law, the less justice," and so on. It is cited by many writers, among them ERASMUS, *Adagia*, i, x, 25, and is included by TAVERNER in his *Translations from Erasmus*, fo. 28, with the rendering, "Extreme law is extreme wrong." A later variant is, "Summum ius, summum crux" (The highest justice, the highest cross).

The greatest justice the ancients held to be the greatest torture. (Summum ius antiqui summam putabant crucem.)

LUCIUS JUNIUS COLUMELLA, *De Re Rustica*, i, 7. (c. A. D. 35)

How true it is that "complete legality is complete injustice." (O vere "ius summum summa malitia.")

ST. JEROME (HIERONYMUS), *Letters* Let. i. sec. 14. (A. D. 370)

Too much severity is hateful. (Triste rigor nimius.)

CLAUDIAN, *De Quarto Consulatu Honorii Augusti*, l. 403. (A. D. 398)

According to the adage, the extremities of justice are extreme injustice.

RICHARD GRAFTON, *Chronicle*, ii, 228. (1569)

Justice without mercy were extreme injury.

JOHN LYLY, *Euphues and His England* (Arber), p. 461. (1580)

Extremity of right is wrong. . . . Extremity of law is extremity of wrong.

JOHN CLARKE, *Paroemiologia*, pp. 172, 182 (1639)

To strictest justice many ills belong,  
And honesty is often in the wrong.

NICHOLAS ROWE, tr., *Lucan's Bello Civili*. Bk. viii, l. 657. (1718) An interpolation by Rowe.

There is one motto that ought to be put at the head of our penal code, "Summum ius, summa iniuria."

C. C. COLTON, *Lacon*. Pt. ii, No. 139. (1820)

The Germans say, "Zuviel Recht ist Unrecht" (Too much justice is injustice), or "Scharf Recht ist Unrecht," or "Streng Recht, gross Unrecht," or "Je mehr Gesetze, je weniger Recht" (The more laws the less justice)

Justice can be a very harsh thing.

CLARISSA CUSHMAN, *I Wanted to Murder*, p. 133. (1941)

<sup>11</sup> Justice is sweet and musical: but injustice is harsh and discordant.

H. D. THOREAU, *Slavery in Massachusetts*. (1854)

## K

**KALENDS, GREEK, see under Never**

**KEEPING**

See also Getting and Keeping

<sup>1</sup> As the proverb says, that which is good to take is good to keep. (Comme dit le proverbe. ce qui est bon à prendre est bon à garder.)

BEAUMARCHAIS, *Le Barbier de Seville*. Act iv, sc. 1. (1775)

<sup>2</sup> Who may holde a thing that wol away?

CHAUCER (?), *Troilus*. Bk. iv, l. 1628. (c. 1374)

Who maie holde that will awaie?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
Lament no more, good wife, for who can kepe that must needes awaie?

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 121. (1564)

Who can hold that will away?

BEN JONSON, *Bartholomew Fayre*. Act i, sc. 1. (1614)

Keep me not under lock and key,  
For who can hold what will away?

JAMES MABBE, tr., *Exemplary Novels*, p. 196. (1640)

WHAT YOU HAVE, HOLD, see under HAVE.

<sup>3</sup> You'll keep it no longer than you can a Cat in a Wheel-barrow.

THOMAS FULLER, *Gnomologia*. No. 6025. (1732)

<sup>4</sup> He that keeps his own, makes war.

HERBERT, *Jacula Prudentum*. No. 847. (1640)

<sup>5</sup> According to the proverb, keep a thing seven years, and then if thou hast no use on't, throw't away.

THOMAS KILLIGREW, *The Parson's Wedding*. Act ii, sc. 7. (1663)

They say, keep a thing seven year, an' ye'll aye find a use for't.

WALTER SCOTT, *The Antiquary*. Ch. 21. (1816)  
As my canny subjects in Scotland say, If you keep a thing seven years, you are sure to find a use for it at last.

WALTER SCOTT, *Woodstock*. Ch. 28. (1826)  
King Charles II to Dr. Rochecliffe.

It is the very thing. . . I put it away and forgot it. They say if you keep a thing seven years . . .

CHARLES READE, *Hard Cash*. Ch. 29. (1863)

<sup>6</sup> Keep all you have and try for all you can.

LORD LYTON, *King Arthur*. Bk. ii, l. 70. (1848)

<sup>7</sup> It is not easy, single-handed, to keep what others want. (Non facile solus serves quod multis placet.)

PUBLILIUS SYRUS, *Sententiae*. No. 453. (c. 43 B. C.)

<sup>8</sup> Keep some till furthermore come.

JOHN RAY, *English Proverbs*, p. 110. (1670)

**KENT**

<sup>9</sup> Kent first in our account, doth to itself apply, . . . this Blazon first, *Long Tails and Liberty*.

MICHAEL DRAYTON, *Poly-olbion*, xxiii, 237. (1613)  
The Kentish men of old were said to have tails, because trafficking in the Low Countries, they never paid full payments of what they did owe, but still left some part unpaid.

FYNES MORYSON, *Itinerary*, iii, i, 53. (1617)  
I shall not dispute whether Long-tails of Kent, Or papist, this name of disgrace did invent.

UNKNOWN, *Rump Songs*. Pt. ii, p. 47. (c. 1639)

<sup>10</sup> "A man of Kent." This may relate either to the liberty or the courage of this county men.

THOMAS FULLER, *Worthies: Kent*, ii, 122. (1662)

Are all to idle discord bent,

These Kentish men—those men of Kent.

CHRISTOPHER SMART, *Fables*. No. 2. (c. 1750)

All the inhabitants of Kent east of the river Medway, are called Men of Kent. . . The rest . . . are stiled Kentish-men.

FRANCIS GROSE, *A Provincial Glossary: Kent* (1787)

<sup>11</sup> A knight of Cales [Cadiz] and a gentleman of Wales,

And a laird of the North countree,  
A yeoman of Kent, with his yearly rent,  
Will buy them out all three.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

Cited by FULLER, *Worthies*, ii, 121. (1662)

GROSE, *Provincial Dictionary: Kent*. (1790)

BARHAM, *Ingoldsby Legends: The Leech of Folkstone*. (1840) Cadiz, in Spain, it may be explained, was captured by the Earl of Essex in 1596, who made some sixty of his retainers Knights of Cadiz.

<sup>12</sup> Very reasonable is their conceite, which doe imagine that Kent hath three steps, or degrees, of which the first (say they) offereth wealth without health; the second giveth both wealth and health; and the thirde affordeth health onely, and little or no wealth.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 181. (1576)

The Inhabitants distinguish it into three . . . portions . . . , the *upper*, lying upon the Thames. . . healthy, but not altogether so rich; the *middle*, . . . both healthy and rich; the *lower*, . . . rich, but withal unhealthy, because of the wet marshy soil.

WILLIAM CAMDEN, *Britannia: Kent*, i, 215. (1586)

<sup>13</sup> Sith the Saxon king,

Never was woofe seene, many nor some,  
Nor in all Kent, nor in Christendome.

EDMUND SPENSER, *The Shepheardes Calender: September*, l. 151. (1579)

I can live in Christendome as well as in Kent.

JOHN LVLV, *Mother Bombie*. Act ii, sc.4. (1592)  
William the Conquerour hauing heard the prou-  
erb of Kent and Christendome, thought he had  
woone a countrey as goode as all Christendome  
when he was enfeofed of Kent.

THOMAS NASHE, *Works* (Grosart), v, 221. (1599)  
"Neither in Kent nor Christendom." . . . This  
home proverb . . . ought to be restrained to  
English Christendom, whereof Kent was first con-  
verted to the faith.

THOMAS FULLER, *Worthies: Kent*, ii, 122. (1662)  
"Neither in Kent nor Christendom." Kent is ob-  
viously singled out as containing the metropolis  
(Canterbury) of an English Christendom.

W. W. SKEAT, in PEGGE, *Kenticisms*, p. 62. (1876)

### KENTUCKY

1 In the Blue Grass region

A "Paradox" was born.

The corn was full of kernels

And the "colonels" full of corn.

CHIEF JUSTICE JOHN MARSHALL, *Impromptu  
Epigram*. (c. 1825) He had been asked for a  
rhyme on the word "paradox," which, of  
course, this is not. See BROOKS, *The World of  
Washington Irving*, p. 365, note.

Here's a health to old Kentucky . . .

Where each succeeding morn

Finds "the corn is full of kernels,  
And the Colonels full of corn."

W. J. LAMPTON, *To Old Kentucky*. St. 7. (c. 1900)

2 Nine cheers went up for "Old Kaintuck."

J. A. QUITMAN, in CLAIBORNE, *Life*, i, 42. (1819)  
There's no place on the universal 'arth like old  
Kaintuck.

C. F. HOFFMAN, *A Winter in the West*, ii, 119.  
(1835)

Old Kaintuck. . . Dat ain't no sech kentry as  
dis heah.

KATE CHOPIN, *Bayou Folk*, p. 132. (1894)

3 When the said Henderson & Co. proposed pur-  
chasing the lands below the Kentuckey, the  
Dragging Canoe told them it was the bloody  
Ground, and would be dark, and difficult to  
settle it.

*Virginia State Papers*, i, 283. (1777)

The fertile region, now called Kentucke, then but  
known to the Indians, by the name of the Dark  
and Bloody Ground.

JOHN FILSON, *The Discovery, Settlement, and  
Present State of Kentucke*, p. 8. (1784)

In consequence of which [fighting], the country  
being thickly shaded was called in their [hunters']  
expressive language, the dark and bloody ground.

MARSHALL, *Kentucky*, p. 10. (1812) Marshall  
is right and Filson wrong. The phrase is not  
a translation of the Indian name for Ken-  
tucky, but was given the state because of  
the early strife over its hunting grounds  
and land. The Cherokee word "kentucke"  
meant simply a meadow or prairie.

Sons of the Dark and Bloody Ground.

O'HARA, *The Bivouac of the Dead*. (1847)

### KEY

4 You can't get in tonight; you've got the key  
of the street, my friend.

DICKENS, *Pickwick Papers*. Ch. 47. (1837) "To  
have the key of the street" is used of a man  
who has been turned out, or locked out, of  
his house.

5 He tries all the keys in the bunch.

THOMAS DRAXE, *Bibliotheca*, p. 189. (1633)

CLARKE, *Paroemiologia*, p. 60. (1639)

The used key is always bright.

BENJAMIN FRANKLIN, *Poor Richard's Alma-  
nack*, 1744. See under SLOTH.

6 Youre key is mete for euery lok.

JOHN SKELTON, *Works* (Dyce), i, 20. (c. 1525)

Your Key fits not that Lock.

THOMAS FULLER, *Gnomologia*. No. 6052. (1732)

7 Not all keyes hongen atte oon wyues gyrdell.

UNKNOWN. MS. Latin No 394, Rylands  
Library. (c. 1400)

The keys hang not all by one mans gyrdell.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

All the keyes hang not at one man's girdle.

GOSSON, *The Schoole of Abuse*, p. 45. (1579)

All the keys of the countrey hangs not at ane belt.

FERGUSON, *Scottish Proverbs*, p. 8. (c. 1595)

All keys hang not on one girdle.

HERBERT, *Jacula Prudentum*. No. 721. (1640)

The keys hang not at one man's girdle.

JOHN RAY, *English Proverbs*, p. 110. (1670)

All the keys of the world hings not at your belt  
Spoken to those who refuse us their help.

JAMES KELLY, *Scottish Proverbs*, p. 62. (1721)

The French say, "Tout le clefs ne pendent  
pas à une ceinture"; the Italians, "Tutte le  
chiavi non pendono ad una cintura." It is  
also a proverb in other languages.

### KICK

8 It is human nature to kick a fallen man.  
(ὥστε σύγγονον | βροτοῖσι τὸν πεσόντα λακτίσαι  
πλέον.)

ÆSCHYLUS, *Agamemnon*, l. 884. (458 B. C.)

It is a base Thing to tread upon a Man, that  
is down.

THOMAS FULLER, *Gnomologia*. No. 2847. (1732)

What! Ben, my old hero, is this your renown?  
Is *this* the new go?—kick a man when he's down?

THOMAS MORE, *Epistle from Tom Crib to Big  
Ben*. (1815) Referring to Napoleon Bona-  
parte, and his exile to St. Helena. "Big Ben"  
was a nickname for the Prince Regent.

I don't know whether it is very brave in you  
to hit a chap when he is down.

THACKERAY, *The Newcomes*. Ch. 29. (1853)

"Hit him, he has got no friends."—*Ibid.*

When a man's down, you know, people are in-  
clined to kick him.

HUGH PENTECOST, *The Twenty-Fourth Horse*,  
p. 80. (1940) An American variant is, "Kick  
him again; he's down."

<sup>1</sup> He's not got a kick left in him. He's done for, "down and out." The phrase is from pugilism.  
E. C. BREWER, *Dictionary of Phrase and Fable*:  
· *Kick*. (1870)

<sup>2</sup> He who takes his own course is a Kicker or Bolter.

JAMES BRYCE, *The American Commonwealth*.  
Vol. ii, bk. iii, ch. 63. (1888)  
There were some kickers, of course, but the crowd agreed.

KIRK MUNROE, *The Golden Days of '49*, p. 40. (1889)

Every one of the kickers has left.

C. T. WINCHESTER, *An Old Castle*, p. 203. (1900)  
His people had been kickers—they had kicked over the grub, and the cooking, and the camp sites.

R. CUMMINS, *Sky-High Corral*, p. 71. (1924)

<sup>3</sup> I marched the lobby, twirled my stick, . . .  
The girls all cried, "He's quite the kick."

GEORGE COLMAN THE YOUNGER, *Broad Grins*.  
(a. 1836)

<sup>4</sup> A kick that scarce would move a horse,  
May kill a sound divine.

COWPER, *The Yearly Distress*, l. 63. (1779)

<sup>5</sup> The kick of the Dam hurts not the Colt.

THOMAS FULLER, *Gnomologia*. No. 4611. (1732)

<sup>6</sup> To kick the bucket, to die.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*: *Kick*. (1785)

Pitt has kick'd the bucket.

JOHN WOLCOT (PETER PINDAR), *Tristia*. (1806)  
Till time himself' turn auld and kick the bucket.

ROBERT TANNAHILL, *Poems*, p. 57. (1810)

To kick the bucket, an unfeeling phrase for to die.

WILLIAM CARR, *Dialect of Craven*, i, 55. (1828)  
Despondency may make you kick the beam and the bucket both at once.

THOMAS HOOD, *Hood's Own*. Ser. i, No. 5. (1838)  
The beam referred to is the beam on which a pig is suspended by the heels to be slaughtered, and which it kicks in its death struggles. In Norfolk, England, it is called a "bucket," which is one of several explanations of the origin of the phrase.

[He] will do the right thing in the end before he kicks the bucket.

GRANT ALLEN, *Tents of Shem*. Ch. 10. (1890)  
A man that's getting near to kicking the bucket can't be too careful of what he says.

W. P. RIDGE, *Son of the State*. Ch. 11. (1899)  
Gin and rum and destiny play funny tricks,  
And poor Jenny kicked the bucket at seventy-six.

MOSS HART, *Lady in the Dark*. Act ii. (1941)

<sup>7</sup> I'll go about with the rogue. He is inclined to kick over the traces.

HENRY KINGSLEY, *Ravenshoe*. Ch. 42. (1861)  
The effervescence of genius which drives men to kick over the traces of respectability.

LESLIE STEPHEN, *Hours in a Library*, ii, 354. (1876)

<sup>8</sup> You needn't kick before you're spurred.

A. B. LONGSTREET, *Georgia Scenes*. (1835)

<sup>9</sup> You have an ugly kick in your gallop.

B. H. MALKIN, tr., *Gil Blas*. Bk. iii, ch. 10. (1809)

A grapeshot . . . had shattered his left thigh, and considerably shortened it, thereby giving him a kick in his gallop.

MICHAEL SCOTT, *The Cruise of the Midge*. Ch. 1. (1836)

<sup>10</sup> It is a slippery course to kick against the goads. (ποτὶ κέντρον δὲ τοι | λακτιζέμεν τελέθει ὀλισθηρὸς οἶμος.)

PINDAR, *Pythian Odes*. No. ii, l. 94. (c. 475 B. C.)

Kick not against the pricks. (πρὸς κέντρα κῶλον ἐκτενεῖς.)

AESCHYLUS, *Prometheus Bound*, l. 325. (c. 470 B. C.)

Kick not against the pricks lest thou strike to thy hurt. (πρὸς κέντρα μὴ λάκτιζε, μὴ παῖσας μογῇς.)

AESCHYLUS, *Agamemnon*, l. 1624. (458 B. C.)

Better slay victims unto him than kick

Against the pricks, man raging against God.

(θύοιμ' ἄν αὐτῷ μάλλον ἢ θυμούμενος πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῷ.)

EURIPIDES, *The Bacchae*, l. 794. (c. 410 B. C.)

If you strike a goad with your fists, it's your hands that suffer. (Si stimulos pugnīs caedis, manibus plus dolet.)

PLAUTUS, *Truculentus*, l. 768. (c. 186 B. C.)

Cited by HENDERSON, *Latin Proverbs*, p. 410, with the addition, "Spit against the wind and you spit in your own face."

It's folly kicking against the pricks (Inscitias, advorsum stimulum calces.)

TERENCE, *Phormio*, l. 78. (161 B. C.) The proverb is cited by ERASMUS, *Adagia*, i, iii, 46, who explains that it applies to anyone who, impatient under any affliction or injury, by attempting to avenge themselves, increase their misfortunes. The adage originates from the custom of goading oxen to make them go forward, and if they are restive or push back, they merely drive the goads in farther.

It is hard for thee to kick against the pricks. (σκληρόν σοι πρὸς κέντρα λακτίζειν.)

New Testament: *Acts*, xxvi, 14. (c. 65 A. D.)

The *Vulgate* is, "Durum est tibi contra stimulum calcitrare." The phrase is used in ix, 5, in the *Revised Version*, and is also in the *Vulgate*, but not in the Greek. The Latin cited by ERASMUS, *Adagia*, i, iii, 46.

Says horse to ass, Kick not against the goad. (ἵππος βῶν, πρὸς κέντρα μὴ λάκτιζε πῶ.)

PRISCIAN, *Elements of Grammar*, 356, 13. (c. A. D. 500)

Hit is to the ful harde and wik for to wirk a-gaine the prik.

UNKNOWN, *Cursor Mundi*, l. 19626. (c. 1300)

And eek be war to sporne ageyn an al.

CHAUCER, *Truth*, l. 11. (c. 1380)

And thus min honde ayein the pricke

I hurte and have don many a day.

GOWER, *Confessio Amantis*. Bk. iii, l. 116. (1390)

Foly it is to spurne against a pricke,  
To stryue against the streme, to winche or kicke  
Against the hard wall.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
It is hard to fling at the brod [goad] or kick at  
the prick.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)  
It is madness in a man to kick against a thorne,  
to strive against a stream.

DAVID TUVIL, *Vade Mecum*, p. 46. (1638)  
To blow against the wind, to kick against the  
pricks.

ISAAC BARROW, *Sermons*, iii, 394. (c. 1670)  
Advising that honest man is kicking against the  
pricks.

SMOLLETT, tr., *Don Quixote*, iv, 214. (1755)  
It is folly to kick against tenpenny nails.

MARRYAT, *Percival Keene*. Ch. 3. (1842)  
I just knock enough not to start kicking against  
the pricks.

AGATHA CHRISTIE, *Murder in Retrospect*, p.  
56. (1942)

1  
I am going to be an absolute wreck astern.  
(Puppis pereunda est probe.)

PLAUTUS, *Epidicus*, l. 74. (c. 200 B.C.)

But Hudibras gave him a twitch  
As quick as lightning in the breech,  
Just in the place where honour's lodg'd,  
As wise philosophers have judg'd;  
Because a kick in that place more  
Hurts honour than deep wounds before.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto iii, l.  
1065. (1663)

Give the Methusalahs a kick in the pants.

R. A. J. WALLING, *The Spider and the Fly*,  
p. 20. (1940)

2  
"Which is the monkey's allowance, I sup-  
pose," said the traveller, "more kicks than  
halfpence."

WALTER SCOTT, *St. Ronan's Well*. Ch. 34. (1824)

The allusion is to monkeys led about to  
perform their tricks. If they perform badly  
they get the kicks, but their masters get the  
half-pence. More abuse than profit is the  
meaning of the phrase.

When you get on board, you'll find monkey's al-  
lowance—more kicks than half-pence.

MARRYAT, *Peter Simple*. Ch. 2 (1833)

On active service kicks are more plentiful than  
halfpence.

E. J. HARDY, *Mr. Thomas Atkins*, 297. (1900)

3  
To kick one's self, often used with an infinite  
variety of adjuncts,—i. e., to kick one's self  
"all over the house," "all over the place,"  
etc.,—means to feel or express violent dis-  
satisfaction with one's self.

W. S. WALSH, *Handy-Book of Literary Curiosi-  
ties*, p. 584. (1892)

4  
*Musae repudiatæ*, "Muses kickt downe  
stairs."

ANTHONY WOOD, *Life*, 27 Feb., 1685.

When late I attempted your pity to move,  
Why seemed you so deaf to my prayers?

Perhaps it was right to dissemble your love,  
But—why should you kick me downstairs?

UNKNOWN. Published anonymously in *An  
Asylum for Fugitive Pieces*. Vol. i, p. 15.  
(1785) Quoted by John Philip Kemble, in  
his play, *The Panel*. Act. i, sc. 1. (1788) He  
is sometimes credited with the authorship  
of the lines.

Lord Melville informs me that he is about to be  
kicked upstairs (his expression) to be Secretary  
of State.

J. W. CROKER, *Diary*, 31 May, 1821.

## KIDNEY

5  
To pronounce all to be thieves to a man, ex-  
cept myself, of course, and those men . . .  
that are of my own kidney.

HUGH LATIMER, *Sermons and Remains*, p. 312.  
(c. 1550)

Think of that, a man of my kidney . . . that  
am as subject to heat as butter.

SHAKESPEARE, *The Merry Wives of Windsor*,  
iii, 5, 116. (1601)

This fellow is not quite of the right kidney.

HENRY FIELDING, *Don Quixote in England*. Act  
iii, sc. 4. (1733)

I am heartily glad to meet with a man of your  
kidney.

FIELDING, *Joseph Andrews*. Bk. ii, ch. 8. (1742)

It was a large and miscellaneous party, but all  
were of the right kidney.

BENJAMIN DISRAELI, *Endymion*. Ch. 17. (1880)

## KILLING, see Murder

## KIN

6  
Kinsfolk know well to envy, too. (τὸ συγγενεὶς  
γὰρ καὶ φθονεῖν ἐπιστάται.)

AESCHYLUS, *Fragmenta Incerta*. No. 166.  
Smyth. (c. 458 B.C.) Quoted by ARISTOTLE  
*Rhetoric*, ii, 10, 5.

Your kinfolk are your scorpions.

S. G. CHAMPION, *Racial Proverbs*, p. 522.  
(1938) The French say, "On n'est jamais  
trahi que par ses siens" (One is never be-  
trayed except by one's kindred); the Hindus  
"Do no business with a kinsman"

7  
He is na more cosin un-to me  
Than is this leef that hangeth on the tree.

CHAUCER, *Canterbury Tales: The Shipman's  
Tale*, l. 150. (c. 1386)

He's my cousin-german, quite removed

SWIFT, *Polite Conversation*. Dial. i. (1738)

A Welsh cousin. A relation far removed; the  
Welsh making themselves cousins to most of the  
people of rank born in the country.

FRANCIS GROSE, *Provincial Dictionary: Welsh*.  
(1790)

And so do his sisters and his cousins and his aunts  
W. S. GILBERT, *H.M.S. Pinafore*. Act i. (1878)

8  
If we are related we shall meet.

R. W. EMERSON, *Essays: Character*. (1844)

<sup>1</sup> Kinsfolkes with kinsfolke, wo to hym that hath nothing. (Parente con parente, guai á chi non ha niente.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)  
Kinsman helps kinsman, but woe to him that hath nothing.

*Book of Meery Riddles*. Prov. 19. (1629)

<sup>2</sup> Visit your Aunt, but not every Day; and call at your Brother's, but not every night.

FRANKLIN, *Poor Richard's Almanack*, 1742.

There is an old English Proverb which hints this, Love your relations, but live not near them.

R. S. HAWKER, in BYLES, *Life*, p. 312. (1858)

<sup>3</sup> As much akin as Lenson-hill to Pilson-pen. That is no kin at all. . . . Spoken of such as have vicinity . . . without the least . . . consanguinity.

THOMAS FULLER, *Worthies: Dorset*, i, 453. (1662) Lewesdon and Pillesden, two neighboring hills.

As much sib'd as sieve and ridder, that grew both in a wood together.

JOHN RAY, *English Proverbs*, p. 207. (1670)

A "ridder" or "riddle" is a coarse wire sieve. As sib as sive and riddle that grew both in one wood. Spoken to them who groundlessly pretend kindred to great persons.

JAMES KELLY, *Scottish Proverbs*, p. 31. (1721)

Whilk . . . sounds as like being akin to a peatship and a sheriffdom, as a sieve is sib to a riddle.

WALTER SCOTT, *Redgauntlet*. Lett. 13. (1824)

<sup>4</sup> Our English proverb, "It is good to be near a-kin to land," holdeth in private patrimonies, not titles to crowns.

THOMAS FULLER, *Worthies*, ii, 227. (1662)

It is good to be near of kin to an estate.

JOHN RAY, *English Proverbs*, p. 110. (1670)

It is something to be sib [akin] to an estate. Because at the long run it may fall to us.

JAMES KELLY, *Scottish Proverbs*, p. 197. (1721)

My sister says, in the words of an old saw, *It is good to be related to an estate*.

SAMUEL RICHARDSON, *Clarissa*, i, 81. (1748)

<sup>5</sup> It is a common proverb, "A man shuld kepe fro the blynde and gevyt to is kyn."

GAIRDNER, ed., *Paston Letters*, ii, 73. (1461)

Give your own sea maws your own fish guts. If you have any superfluities give them to your poor relations.

JAMES KELLY, *Scottish Proverbs*, p. 118. (1721)

We maun gie our ain fish-guts to our ain sea-maws.

WALTER SCOTT, *The Antiquary*. Ch. 15. (1816)

Repeated in *Redgauntlet*, letter 13.

Keep your ain fish guts to your ain sea maws. This was a favourite proverb with Scott when he meant to express the policy of first considering the interests that are nearest home.

EDWARD B. RAMSEY, *Reminiscences of Scottish Life*, v, 197. (1857)

<sup>6</sup> Moral, The nearer of kin, the sooner in.

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk. xvi. (1591)

The nigher kinne the farther in.

ROBERT TOFTE, tr., *Blazon of Iealousie*, p. 28 (1615)

<sup>7</sup> Many kynsfolke and few freends, some folke saie.

JOHN HEYWOOD, *Proverbs*. Pt. i. ch. 11. (1546)

A man may haue many kinsfolks, but few friends.

THOMAS GAINSFORD, *Rich Cabinet*, fo. 50. (1616)

The love of kinsmen is grown cold, "many kinsmen (as the saying is) few friends."

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. i, memb. ii, subs. 2. (1621)

Many kinsfolk and few friends.

JOHN CLARKE, *Paroemiologia*, p. 26. (1639)

RAY, *English Proverbs*, p. 94, (1670) with the comment, "One's kindred are not always to be accounted one's friends."

Many relations, few friends.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 252. (1710)

Many aunts, many emms [relations], many kinsfolk, few friends.

JAMES KELLY, *Scottish Proverbs*, p. 251. (1721)

<sup>8</sup> The kinsman's ear will hear it.

JAMES HOWELL, *Proverbs*, p. 4. (1659)

<sup>9</sup> For all your kindred make much of your friends.

JAMES HOWELL, *Proverbs*, p. 5. (1659)

Wheresoever you see your kindred, make much of your friends.

JOHN RAY, *English Proverbs*, p. 15. (1670)

FULLER, *Gnomologia*. No. 5660. (1732)

<sup>10</sup> A man cannot bear all his kin on his back. Spoken when we are upbraided with some bad kinsman.

JAMES KELLY, *Scottish Proverbs*, p. 42. (1721)

He that hath neither fools nor beggars among his kindred, is the son of a thunder-Gust.

FRANKLIN, *Poor Richard's Almanack*, 1736.

'Tis a strange Forest that has no rotten Wood in 't, and a strange Kindred that all are good in 't.

FRANKLIN, *Poor Richard's Almanack*, 1747.

It is a melancholy truth that even great men have their poor relations.

CHARLES DICKENS, *Bleak House*. Ch. 28. (1852)

The Emperor also has straw-sandaled relatives. ('Huang ti yeh yu 'tsao hsieh 'chin.)

DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)

Even the Son of Heaven has his poor relations. (T'ien tzü chiao hsia yu p'in ch'in.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2628. (1875)

<sup>11</sup> Fer fro kitth and fro kynne.

WILLIAM LANGLAND, *Piers Plowman*, text B, xv, 497. (1377) Kith and kin, country and kinsfolk, friends and relatives. The first meaning of "kith" is native land, and in later use, countrymen, friends, neighbors.

- A mayd that's neither kiffe nor kin to me.  
 THOMAS MIDDLETON, *A Chast Mayd in Cheap-side*. Act iv, sc. 1. (1620) An early spelling of "kith."
- Mark the natural kiths and kins  
 Of circumstance and office.  
 E. B. BROWNING, *Casa Guidi Windows*, i, 888. (1851)
- 1  
 The greater the kindred is, the less the kindness.  
 JOHN LYLY, *Mother Bombie*. Act iii, sc. 1. (1594)  
 A little more than kin, and less than kind.  
 SHAKESPEARE, *Hamlet*, i, 2, 65. (1600)
- 2  
 It is a piece of luck to have relations scarce.  
 (εὐτύχημα δ' ἐστὶν ὀλίγους τοὺς ἀγαθαίους ἔχειν.)  
 MENANDER, *The Doortender*. Frag. Loeb, p. 361. (c. 300 B. C.)  
 God gives us relatives; thank God, we can choose our friends.  
 ADDISON MIZNER, *The Cynics' Calendar*, p. 1. (c. 1910)
- 3  
 O too, too forgetful of your own kin! (O nimium, nimiumque oblite tuorum!)  
 OVID, *Heroides*. Epis. i, l. 41. (c. 10 B. C.)
- 4  
 When you are with your own kin, even far away, you do not miss your fatherland. (Ubi sis cum tuis et absis, patriam non desideres.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 705. (c. 43 B. C.)
- 5  
 A bag full of flour and a purse full of money are the best relations in the world.  
 H. W. THOMPSON, *Body, Boots and Britches*, p. 485. (1940)
- 6  
 Relations are simply a tedious pack of people who haven't got the remotest knowledge of how to live, nor the smallest instinct about when to die.  
 OSCAR WILDE, *The Importance of Being Earnest*. Act iii. (1895) A somewhat similar epigram is, "Relatives are persons who live too near and die too seldom." A West African proverb declares, "He who refuses to die does not love his relatives."
- KINDNESS
- 7  
 This kindness you have sown in no barren field. (Quod beneficium haut sterili in segete.)  
 ACCIUS, *Andromeda*. Frag. 73. (c. 140 B. C.)
- 8  
 Life is short. Let us make haste to be kind. (La vie est courte. . . . Hàtons-nous d'être bons.)  
 HENRI AMIEL, *Journal Intime*, 16 Dec., 1868.
- 9  
 Kind hearts are soonest wronged.  
 NICHOLAS BRETON, *Crossing of Proverbs*. (1616)  
 A kind heart loeth nought at last.  
 JOHN CLARKE, *Paroemiologia*, p. 45. (1639)  
 Hertfordshire Kindness (i. e. kindness of heart).  
 THOMAS FULLER, *Gnomologia*. No. 2498. (1732)

- 10  
 Little deeds of kindness, Little words of love  
 Help to make earth happy, Like the Heaven  
 above!  
 JULIA FLETCHER CARNEY, *Little Things*. (1845)  
 Do not forget little kindnesses and do not remember small faults.  
 S. G. CHAMPION, *Racial Proverbs*, p. 366. (1938) A Chinese proverb.
- 11  
 God help me so, I was to him as kinde  
 As any wyf from Denmark un-to Inde.  
 CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 823. (c. 1388)
- 12  
 It is difficult to say how much men's minds are conciliated by a kind manner and gentle speech. (Sed tamen difficile dictu est, quantopere conciliet animos comitas affabilitasque sermonis.)  
 CICERO, *De Officiis*. Bk. ii, ch. 14, sec. 48. (c. 45 B. C.)  
 Kindness to the good is a better investment than kindness to the rich. (Quam ob rem melius apud bonos quam apud fortunatos beneficium collocari puto.)  
 CICERO, *De Officiis*. Bk. ii, ch. xx, sec. 71.  
 Nothing is so popular as kindness. (Nihil est tam populare quam bonitas.)  
 CICERO, *Pro Ligario*. Ch. xii, sec. 37. (45 B. C.)  
 Quoted by MONTAIGNE, ii, 17.  
 Persistent kindness conquers the ill-disposed. (Vincit malos pertinax bonitas.)  
 SENECA, *De Beneficiis*. Bk. vii, sec. 31. (c. A. D. 54)  
 All Mankind is beholden to him that is kind to the Good.  
 FRANKLIN, *Poor Richard's Almanack*, 1746.  
 "Kindness is a language that the deaf can hear and the dumb can understand."  
 Then within my bosom  
 Softly this I heard:  
 "Each heart holds the secret;  
 Kindness is the word."  
 JOHN BOYLE O'REILLY, *What Is Good?* (1878)  
 So many gods, so many creeds,  
 So many paths that wind and wind,  
 While just the art of being kind  
 Is all the sad world needs.  
 ELLA WHEELER WILCOX, *The World's Need*.
- 13  
 O wouldst thou be less killing, soft or kind.  
 CONGREVE, *Mourning Bride*. Act iii, sc. 6. (1697)
- 14  
 'Tis sweet to gaze into a kind man's eyes.  
 (εἰς ὁμματ' εὖνου φωτὸς ἐμβλέψαι γλυκύν.)  
 EURIPIDES, *Ion*, l. 732. (c. 440 B. C.) Quoted by PLUTARCH, *Moralia*, 49F, 69A.
- 15  
 Kindnesse lyes not ay in ane syde of the house.  
 FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595)  
 Kindnesse comes of will.  
 FERGUSON, *Scottish Proverbs*, p. 70. That is, love cannot be forced.  
 Kindnesse cannot be bought for geir.  
 FERGUSON, *Scottish Proverbs*, p. 70. "But rather by mutual good offices," adds JAMES KELLY, *Scottish Proverbs*, p. 227.

We can puind [distrain] for debt, but not for kindness. If our friends will not be kind to us, we have no remedy at law.

JAMES KELLY, *Scottish Proverbs*, p. 349. (1721)

1 A forced Kindness deserves no Thanks.

THOMAS FULLER, *Gnomologia*. No. 113. (1732)  
Kindnesses which we cannot requite, are troublesome.

THOMAS FULLER, *Gnomologia*. No. 3126. See also under BENEFIT.

2 What boots the possession of the body, without that of the heart? Affection gained by kindness insures allegiance.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 242. (c. 1050) Quoted as Aristotle's advice to Alexander. The same maxim transcribed by DUKES from the *Sod Hassodoth*, in the Bodleian. In ALGAZILI'S *Ethics*, bk. ii, ch. 4, a similar maxim is ascribed to Solon.

3 Enough, and more than enough, has your kindness enriched me. (Satis superque me benignitas tua | ditavit.)

HORACE, *Epodes*. No. i, l. 31. (c. 20 B.C.)

4 Yet still he fills affection's eye,  
Obscurely wise, and coarsely kind.

SAMUEL JOHNSON, *On the Death of Dr. Robert Levett*. (1782)

5 Kindness consists in loving people more than they deserve. (Une partie de la bonté consiste peut-être à estimer et à aimer les gens plus qu'ils ne le méritent.)

JOSEPH JOUBERT, *Pensées*. No. 71. (1810)  
Kindness is the sunshine in which virtue grows.  
R. G. INGERSOLL, *A Lay Sermon*. (c. 1890)

6 One can pay back the loan of gold, but one dies forever in debt to those who are kind—so says a Malay proverb.

AGNES N. KEITH, *Land Below the Wind*. See *Atlantic Monthly*, Oct., 1939, p. 572/1.

7 I should resemble the Ape, and kill it by culling it.

JOHN LYL, *Euphues and His England: Epistle Dedicatory* (Arber), p. 215. (1579)

With kindless, lo, the ape doth kill her whelp.

GEOFFREY WHITNEY, *Choice of Emblemes*, 188. (1586)

She [the ape] killeth that which she loueth, by pressing it too hard.

EDWARD TOPSELL, *The Historie of Foure-Footed Beastes*, p. 5. (1607)

The ape so long clippeth her young that she at last killeth them.

JOHN RAY, *English Proverbs*, p. 2. (1670)

The Ape hugs her Darling till she kills it.

THOMAS FULLER, *Gnomologia*. No. 4396. (1732)

That is a way to kill a wife with kindness.

SHAKESPEARE, *The Taming of the Shrew*, iv, 1, 211. (1594)

A Woman Kilde with Kindnesse.

THOMAS HEYWOOD. Title of play. (1607)

I bear her an amorous grudge still. . . . I could kill her with kindness.

GEORGE FARQUHAR, *Love and a Bottle*. Act iii, sc. 1. (1699)

You absolutely kill him with kindness.

GEORGE COLMAN, sr., *The Jealous Wife*. Act iv, sc. 1. (1761)

Don't let them kill you with claret and kindness.

BYRON, *Letters and Journals*, iii, 205. (1815)

He suffocates me with kindness.

HENDERSON, *Latin Proverbs*, p. 421. (1869)

8 Better do a kindness near home than go far off and burn incense.

ARTHUR E. MOULE, *Proverbs from Ningpo*. See DOOLITTLE, *Chinese Vocabulary*, ii, 323. (1872)

CHARITY BEGINS AT HOME, see under CHARITY

9 It is useless to do anyone a kindness, it is just as if you put your kindness in a well. (Neminem nihil boni facere oportet; aequae enim ac si in puteum conicias.)

PETRONIUS, *Satyricon*. Sec. 42. (c. A.D. 60)

It is tint [lost] that is done to child and auld men.

FERGUSON, *Scottish Proverbs*, p. 60. (c. 1595)

We have a saying from Aristotle, *Nec in puerum, nec in senem collocandum esse beneficium*,—That our beneficence should not be fixed upon a child or an old man; for the child, before he comes to age will forget it, and the old man will die before he can requite it.

THOMAS ADAMS, *Sermons* (1861), i, 135. (1629)  
Kindness is lost that's bestowed on children and old folks.

JOHN CLARKE, *Paroemiologia*, p. 45. (1639)

Kindness to the starfish is as wind in the desert.

S. G. CHAMPION, *Racial Proverbs*, p. 377. (1938)

A Chinese proverb.

10 Not always actions show the man: we find  
Who does a kindness is not therefore kind.

POPE, *Moral Essays*. Epis. i, l. 109. (1732)

11 It is a man's kindly acts that are remembered of him in the years after his life.

PTAH-HOTEP, *Instruction*. No. 34. (c. 3550 B.C.)  
Prisse Papyrus. Gunn, tr.

12 Kindness alters when provoked by wrong.  
(Mutat se bonitas irritata iniuria.)

PUBLILIUS SYRUS, *Sententiae*. No. 375. (c. 43 B.C.)

Kindness holds herself ever rich. (Semper beatam se putat benignitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 650.

13 That soft upbringing which we call kindness, destroys all the vigor both of mind and of body. (Mollis illa educatio quam indulgentiam vocamus, nervos omnes mentis et corporis frangit.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 2, sec. 6. (c. A.D. 80)



Kindness will creep whar it mauna gang.

JOHN RAY, *Proverbs: Scottish*, p. 247. (1678)

1 If thou cherish the tree of kindness, thou wilt assuredly eat the fruits of a good name.

SADI, *Bustan*. Ch. iv, Apologue 11. (c. 1257)

Ungovernable anger causes terror, and unseasonable kindness kills respect.

SADI, *Gulistan*. Ch. viii, Maxim 18.

Sternness and gentleness are best combined: The leech both salves and scarifies, you'll find.

SADI, *Gulistan*, viii, 18.

"Use kindness," saith the sage, "yet not so much That the wolf be emboldened thee to clutch."

SADI, *Gulistan*, viii, 18.

2 Rule by kindness rather than fear. (Beneficiis magis quam metu imperium.)

SALLUST, *Bellum Catalinae*. Ch. 9. (c. 41 B.C.)

Kindness is the noblest Weapon to conquer with.

THOMAS FULLER, *Gnomologia*. No. 3127. (1732)

3 Kindness is greater than law. (Jên ch'ing ta kuo wang fa.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1898. (1875)

4 Too full of the milk of human kindness.

SHAKESPEARE, *Macbeth*, i, 5, 17. (1606) See under MILK.

5 Kindness in women, not their beauteous looks, Shall win my love.

SHAKESPEARE, *Taming of Shrew*, iv, 2.41. (1594)

And thy despised disdain too late shall find That none are fair but who are kind.

THOMAS STANLEY, *The Deposition*. (1651)

6 Kindness always begets kindness. (χάρις χάριν γάρ ἐστίν ἢ τίς τινος' del.)

SOPHOCLES, *Ajax*, l. 522. (c. 409 B.C.) A line repeated in *Oedipus at Colonus*. Erasmus cites it, *Adagia*, i, i, 34, and gives the Latin, "Gratia gratiam parit."

Kindness is produced by kindness. (Benignitate benignitas tollitur.)

CICERO, *De Officiis*. Bk. ii, ch. 15, sec. 52. (c. 45 B.C.)

Thanks for one courtesy is a good usher to bring on another.

JAMES HOWELL, *Letters*. Bk. i, No. 9. (1645)

One Kindness is the Price of another.

THOMAS FULLER, *Gnomologia*. No. 3764. (1732)

ONE GOOD TURN DESERVES ANOTHER, see TURN. Kindnesses, like grain, increase by sowing.

H.G. BOHN, *Handbook of Proverbs*, p. 437. (1855)

For a kindness as small as a drop of water one should give in return a whole spring.

S. G. CHAMPION, *Racial Proverbs*, p. 366. (1938) A Chinese proverb.

7 Kindness is very indigestible. It disagrees with very proud stomachs.

THACKERAY, *The Adventures of Philip*. Bk. ii, ch. 6. (1862)

We hate the kindness which we understand.

H. D. THOREAU, *Letter to Emerson*, 12 Feb., 1843.

8 Kindness is the first of all virtues. (L'humanité est la première des vertus.)

VAUVENARGUES, *Réflexions*. No. 441. (1746)

9 One can always be kind to people one cares nothing about.

OSCAR WILDE, *The Picture of Dorian Gray*. (1891)

10 Animosities are mortal, but the Humanities live for ever.

JOHN WILSON, *Noctes Ambrosianae*. No. 35. (1828)

11 Kindness out of season is the same as enmity. (ἀκαιρος εὐνοία οὐδὲν ἐχθρὰς διαφέρει.)

ZENOBIUS, *Adagia*, i, 50. (c. A.D. 130)

12 As kind as Cockburn; I'll break my heart to do them good.

UNKNOWN, *The Weakest Goeth to the Wall* Act ii, sc. 3. (1600)

As kind as a kite, all you cannot eat you'll hide.

JOHN RAY, *English Proverbs*, p. 202. (1670)

Kind as kings upon coronation day.

DRYDEN, *Hind and Panther*. Pt. i, l. 271. (1678)

## KING

See also Crown, Monarch, Prince, Throne

13 Our converse with kings should be either as rare or as pleasing as possible. (τοῖς βασιλεῦσι δεῖ ὡς ἥκιστα ἢ ὡς ἥδιστα ὁμιλεῖν.)

AESOP, to Solon, who had been banished by Croesus. (c. 550 B.C.) To which Solon replied, "No, indeed! Either as rare or as beneficial as possible." See PLUTARCH, *Lives: Solon*. Ch. 28, sec. 1.

Affect not wisdom in the presence of a king.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. vii, 5. (c. 190 B.C.) Oosterley, tr.

When you differ in opinion from the king, you have your hands in your own blood.

SADI, *Gulistan*. Ch. i, Apologue 31. (c. 1258)

With the King and the Inquisition, hush! (Con el Rey y con la Inquisicion, chitos!)

H. G. BOHN, *Handbook of Proverbs*, p. 570 (1855) A Spanish proverb.

14 Sharp is the speech of a king, sharper and stronger than a two-edged sword.

AHIKAR, *Teachings*. Col. vii, l. 100. (c. 550 B.C.) Why should wood strive with fire, flesh with a knife, a man with a king?

AHIKAR, *Teachings*. Col. vii, l. 104.

Soft is the tongue of a king, but it breaks the ribs of a dragon.

AHIKAR, *Teachings*. Col. vii, l. 105.

15 These unhappy kings, of whom so much evil is said, have their good points sometimes. (Ces malheureux rois dont on dit tant de mal, ont du bon quelquefois.)

FRANÇOIS ANDRIEUX, *Meunier de Sans Souci*. (c. 1810)

1 It is the lot of a king to do well but to be ill spoken of. (βασιλικόν πράττειν μὲν εὖ, κακῶς δ' ἀκούειν.)

ANTISTHENES, to Cyrus the Younger, King of Persia. (c. 405 B.C.) This is the form of the proverb given by EPICTETUS, iv, 6, 20. DIOGENES LAERTIUS, vi, 3, gives it in slightly different form; but also credits it to Antisthenes, as does MARCUS AURELIUS, vii, 36. PLUTARCH, *Sayings of Kings*, 181F, credits it to Alexander the Great (c. 325 B.C.), but Alexander was probably merely quoting a proverb already well established. Carlyle saw it written in Latin on the town-hall of Zittau, Germany: "Bene facere et male audire regium est." See CARLYLE, *Frederick the Great*, xv, 13.

Hold proud kings in hate. (Reges odisse superbos.)

LUCILIUS, *Sermones*. Frag. (c. 140 B.C.) Quoted by CICERO, *Ad Atticum*, ii, 8; vi, 3.

The first art of kings is to be able to suffer hate. (Ars prima regni est posse invidiam pati.)

SENECA, *Hercules Furens*, l. 353. (c. A.D. 60) Alexander understanding that some misreported him, went not about any way to revenge it, but answered sagely, and with a Princely modestie, that it belonged to a King to doe well, and heare yll.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 75. (1574) Pettie, tr.

2 The king is a living law. (νόμον δὲ ὁ μὲν ἔμψυχος, βασιλεὺς.)

ARCHYTAS OF TARENTUM. (c. 400 B.C.) Repeated by Diotogenes and Musonius. STOBÆUS, *Florilegium*, xlvii, 67. PHILO, *De Vita Mosis*, ii, 4, added a second clause: "and the law is a just king" (τὸν δὲ νόμον βασιλεῖα δίκαιον.)

The king and the law are twins—one cannot exist without the other.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 364. (c. 1050) A version of a sentence in the *Sod Hassodoth*, erroneously ascribed to Aristotle: The following Greek inscription was found engraved upon a stone: "The king and the law are brothers—the one cannot exist without the other."

Laws go as kings please. (Allá van leyes do quieren Reyes.)

CERVANTES, *Don Quixote*. Pt. i, ch. 45. (1605) Pt. ii, ch. 37. (1615) This old proverb is said to have originated in 1085, when, in order to decide the contest between the two liturgies, Roman and Gothic, which had divided the Church of Spain for so long, Alfonso VI threw a copy of each into a fire which had been kindled and blessed for the purpose, pledging himself to adopt the one which should come out unburnt. The Gothic manuscript was successful, but the king, who favored the other, broke his word and tossed it back into the flames, thus giving rise to the proverb. There are two other Spanish forms, "Tal la ley qual al rey" (The law is

as the king is), and "Nuevo rey, nueva ley" (New king, new law). The French say, "Que veult le roy ce veult la ley" (What the king wishes the law wishes), and "De nouveau seigneur nouvelle mesnie."

Tholde spoken proverbe here take place: New lordes, new lawes.

EDWARD HALL, *Chronicle* (1809), p. 233. (1548)

Cited by Ray and Kelly, with the Latin, "Novus Rex, nova lex." See also SCOTT, *St. Ronan's Well*. Ch. 14. (1824) and HARDY, *Fur from the Madding Crowd*. Ch. 8. (1874)

Of a new prince, new bondage.

GEORGE HERBERT, *Jacula Prudentum*. (1640) Kings, that made laws, first broke them.

APHRA BEHN, *The Golden Age*. (1680)

Quod placuit principi legis habuit vigorem: that is, the will and pleasure of the prince had the force of law.

SAMUEL ADAMS, *On Resistance to Tyranny*. (1771)

3 A father may disregard an attack on his honor, but not a king.

*Babylonian Talmud: Kiddushin*, fo. 32b. (c. 450)

4 The world is growing weary of that most costly of all luxuries, hereditary kings.

GEORGE BANCROFT, *Letter*, March, 1848.

Kingship is passing down the yellow road.

DONALD EVANS, *Bonfire of Kings*. (c. 1915)

A modern king has become a vermiform appendix—useless when quiet, when obtrusive in danger of removal.

AUSTIN O'MALLEY, *Epigram*. (1932)

5 He that is to day a king to morrow shall die.

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*). x, 10. (c. 190 B.C.)

6 For comonly it is said that a kyng without letter or conynge is compared to an asse crowned.

LORD BERNERS, *Huon of Burdeux*, 730. (c. 1534)

An unlettered king is a crowned ass.

EDWARD FREEMAN, *The History of the Norman Conquest*. Vol. ii, p. 277. (1868)

7 The king and his staff Be a man and a half.

R. D. BLACKMORE, *Lorna Doone*. Ch. 54. (1869) Cited as "an ancient saying."

8 An honest king's the noblest work of God.

EDMUND BLUNDEN, *Elegy on King George V of England*. (1936)

9 King Harry lov'd a man.

WILLIAM CAMDEN, *Remains*, p. 327. (1605)

King Harry loves a man, I can tell yee.

SAMUEL ROWLEY, *When You See Me*, sig. D3. (1613)

The people bath it to this day in proverb, King Harry loved a man.

SIR ROBERT NAUNTON, *Fragmenta Regalia* (Arber), p. 28. (c. 1630)

These three were knighted for their valour by King Henry the Eighth (who never laid his sword on his shoulders who was not a man).

THOMAS FULLER, *Worthies*, iii, 263. (1662)  
King Harry lov'd a man, i. e. valiant men love such as are so, hate cowards.

JOHN RAY, *English Proverbs*, p. 100. (1670)  
This was a hill in King Harry's days.

JOHN RAY, *English Proverbs*, p. 73. (1678)  
King Harry robbed the Church and died a beggar.

JOHN RAY, *English Proverbs*, p. 354. (1678)  
The reference is, of course, to Henry VIII, not to Henry V.

1  
The animal known as king is by nature carnivorous. (ἀλλὰ φύσει τοῦτο τὸ ζῷον ὁ βασιλεὺς σαρκοφάγον ἐστίν.)

MARCUS CATO, *Apothegm.* (c. 160 B.C.) See  
PLUTARCH, *Lives: Marcus Cato*. Ch. viii, sec. 8.  
Kings are naturally lovers of low company.

EDMUND BURKE, *Speech*, House of Commons, 11 Feb., 1780.

We hardly know any instance of the strength and weakness of human nature so striking and so grotesque as the character of this haughty, vigilant, resolute, sagacious blue-stocking, half Mithridates and half Trissotin, bearing up against a world in arms, with an ounce of poison in one pocket and a quire of bad verses in the other.

MACAULAY, *Essays: Frederick the Great*. (a. 1859)

All kings is mostly rascallions.

MARK TWAIN, *Huckleberry Finn*. Ch. 23. (1884)

2  
Better the king's leavings than the lord's bounty. (Más vale migaja de rey, que merced de señor.)

CERVANTES, *Don Quixote*. Pt. i, ch. 39. (1605)

The Marquis of Santillana and the Comendador Nuñez give it: "Más vale meajas del rey que zatico de caballero." The king's authority in the time of Cervantes had become paramount, and the power of the great nobles had been crushed by the policy of Ferdinand and Isabella. This proverb therefore must date from the sixteenth century

Kings chaff [chaff] is worth other men's corne.

FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595)  
They say . . . that kings' chaff is better than other folk's corn.

WALTER SCOTT, *Rob Roy*. Ch. 34. (1818) Scott cites the proverb again in his *Familiar Letters*, ii, 318.

3  
Without king or rook being able to help it. (Sin poderlo remediar rey o roquè.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 25. (1615)

Alluding of course to the game of chess.

I neither put down king nor set up king. (Ni quito rey, ni pongo rey.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 60. (1615)

The words of Henry of Trastámara's page when he helped his master to get the better of Pedro the Cruel; from a ballad on the death of King Pedro.

4  
The vices of kings cannot remain hid, for the

splendor of their lofty station permits naught to be concealed. (Nec posse dari regalibus usquam | secretum vitiis; nam lux altissima fati | occultum nihil esse.)

CLAUDIAN, *Panegyricus de Quarto Consulatu Honorii Augusti*, l. 272. (A.D. 398)

Kings' misdeeds cannot be hid in clay.

SHAKESPEARE, *Rape of Lucrece*, l. 609. (1594)  
'Tis so much to be a king, that he only is so by being so. The strange lustre that surrounds him conceals and shrouds him from us. (C'est tant estre roy, qu'il n'est que par la. Cette lueur estrangiere qui l'environne, le cache et nous le desrobbe.)

MONTAIGNE, *Essays*. Bk. iii, ch. 7. (1595)

Many eyes are upon the King.

THOMAS DRAXE, *Bibliotheca*, p. 106. (1616)

In the fierce light which beats upon a throne And blackens every blot.

TENNYSON, *Idylls of the King: Dedication*, l. 26. (1870)

5  
To be a good king is difficult.

CONFUCIUS, *Analects*. Bk. xiii, ch. 15. (c. 500 B.C.) Giles, tr. Confucius refers to this as a common saying, or proverb.

6  
Whoever is king, is also the father of his country.

CONGREVE, *Love for Love: Dedication*. (1695)

FATHER OF HIS COUNTRY, see under FATHER.

7  
He that eats the king's goose doth void fethers an hundred years after.

RANDLE COTGRAVE, *Dictionary: Oye*. (1611)

Who eats of the king's goose will void a feather forty years later. (Qui mange de l'oy du Roy chiera une plume quarante ans après.)

SIR DUDLEY CARLTON, *Letter on the Impeachment of Lord Middlesex*. (1623) The French also say, "Qui mange du Pape en meurt" (He who eats what is from the Pope, dies of it).

Remember the proverb: "He that eats the king's goose shall have the feathers stick in his throat seven years after."

THOMAS ADAMS, *Sermons* (1861), ii, 507. (1629)

He that eats the king's goose shall be choked with the feathers.

JOHN RAY, *English Proverbs*, p. 15. (1670)

Often have I thought of that excellent old adage, He that eats the King's goose shall be choaked with his feathers.

SAMUEL RICHARDSON, *Clarissa*, iv, 243. (1748)

8  
Everie one hath not the kings eare at command.

RANDLE COTGRAVE, *Dictionary: Parler*. (1611)

Every man cannot come at the king.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 788. (1681)

9  
The royal prerogative of mercy, expressed by the old adage, "The King's face gives grace."

T. H. CROKER, *Note to Boswell, Johnson's letter of 20 June, 1777*.

Henry VIII . . . blamed the implacability of James . . . and quoted an old proverb—A King's face should give grace.

SCOTT, *Tales of a Grandfather*. Ch. 26. (1827)

<sup>1</sup> Royalty is but a feather in a man's cap: let children enjoy their rattle.

OLIVER CROMWELL, when rejecting the offer of the title of king, in 1658.

What shall we do with the bauble? Take it away!

OLIVER CROMWELL, picking up the mace, when dissolving the Long Parliament, 20 April, 1653. (CARLYLE, *Cromwell*.)

<sup>2</sup> A King's a King, do Fortune what she can.

MICHAEL DRAYTON, *The Barons' War*. Bk. v, st. 36. (1596)

<sup>3</sup> Woe to thee, O land, when thy king is a child. (Vae tibi terra, cuius rex puer est.)

*Old Testament: Ecclesiastes*, x, 16. (c. 250 B. C.)

That the greate wise manne well perceived, when hee sayde: *Vae regno cuius rex puer est*, Woe is that realme that hathe a chylde to theyr kynge.

SIR THOMAS MORE, *Works* (1557), p. 63/2. (c. 1513)

Woe to that land that's governed by a child!

SHAKESPEARE, *Richard III*, ii, 3, 11. (1592)

Wo be to the kingdome whose King is a child, yet blessed is that kingdome whose King, though a child in age, is a man in worth.

THOMAS FULLER, *The Holy State: Gustavus Adolphus*. (1642)

<sup>4</sup> All the kings of the earth, before God, are as grasshoppers; they are nothing, and less than nothing: both their love and their hatred is to be despised.

JONATHAN EDWARDS, *Sinners in the Hands of an Angry God*. Sermon preached 8 July, 1741.

If any of our countrymen wish for a king, give them Aesop's fable of the frogs who asked a king; if this does not cure them, send them to Europe. They will come back good republicans.

JEFFERSON, *Letter to David Ramsay*, 1787.

No race of kings has ever presented above one man of common sense in twenty generations.

JEFFERSON, *Letter to Benjamin Hawkins*, 1787.

There is not a crowned head in Europe, whose talents or merits would entitle him to be elected a vestryman by the people of any parish in America.

JEFFERSON, *Letter to Washington*. (1788)

<sup>5</sup> If the king is in the palace, nobody looks at the walls.

R. W. EMERSON, *Essays: Nature*. (1844)

Bad kings and governors help us, if only they are bad enough.

EMERSON, *Progress of Culture*. (1875)

<sup>6</sup> There is no fellowship inviolate, No faith is kept, when kingship is concerned. (Nulla sancta societas | nec fides regni est.)

ENNIUS, *Thyestes*. Frag. (c. 175 B. C.) As quoted by CICERO, *De Officiis*, i, 8, 26.

A king promises, but observes only when he pleases.

H. G. BOHN, *Handbook of Proverbs*, p. 292. (1855)

<sup>7</sup> That which is called firmness in a king is called obstinacy in a donkey.

THOMAS ERSKINE (?), *Epigram*. (c. 1800)

<sup>8</sup> And sovranty, so oft, so falsely praised, Winsome its face is, but behind the veil Is torment.

(τυραννίδος δὲ τῆς μάτην αἰνουμένης τὸ μὲν πρόσωπον ἡδύ, τὰν δόμοισι δὲ λυπηρά.)

EURIPIDES, *Ion*, l. 621. (c. 419 B. C.) Way, tr. On kings and captains weigheth many a care. (πόλλ' ἀνδρὶ βασιλεῖ στρατηλάτῃ μέλει.)

EURIPIDES, *Iphigenia at Aulis*, l. 646. (c. 410 B. C.) The ploughman hath more ease than a king.

ROBERT GREENE, *Farewell to Follie*. (1587)

He knows not what it is to be a king That thinks the sceptre is a pleasant thing.

ROBERT GREENE, *Selimus*. (1594)

To bee a king is Fames butt, and Feares quiver.

SIR THOMAS OVERBURY, *Newes from Any*

*Whence: Answer to the Court Newes*. (1613)

What is a king? a man condemn'd to bear

The public burthen of the nation's care.

MATTHEW PRIOR, *Solomon*. Bk. iii, l. 275. (1718)

<sup>9</sup> Now there arose up a new king over Egypt, which knew not Joseph. (Surrexit interea rex novus super Aegyptum, qui ignorabat Ioseph.) *Old Testament: Exodus*, i, 8. (c. 350 B. C.)

<sup>10</sup> I like neither a devouring Stork, nor a Jupiter's log [as king].

OWEN FELTHAM, *Resolves* (Dent), p. 169.

(1620) In allusion to Aesop's fable of the frogs who appealed to Jupiter for a king, and, dissatisfied with the log Jupiter gave them, found it replaced by a stork.

If you despise King Log, you shall fear King Crane.

THOMAS FULLER, *Gnomologia*. No. 2749. (1732)

<sup>11</sup> Kings are out of play.

DAVID FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595)

Cited by KELLY, *Scottish Proverbs*, p. 225 (1721), with the comment, "It is not right, in subjects, to jest upon kings."

<sup>12</sup> Kings and Bares oft worries their keepers.

FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595)

Kings are kittle cattle to shoe behind.

SCOTT, *Heart of Midlothian*. Ch. 38. (1818)

<sup>13</sup> Where nothing is, the king looseth his right. (Doue ci è nulla, il Re perde il suo dritto.)

JOHN FLORIO, *Firste Fruits*, fo. 29. (1578)

The French say, "La où il n'y a que prendre, le roi perd son droit," or "Le roi perd sa rente où il n'y a rien à prendre" (The king loses his rent where there is nothing to take).

Where there is nothing to be had, even the King of France must lose his right.

THOMAS FULLER, *Gnomologia*. No. 5677. (1732)

<sup>1</sup> Such is our good pleasure. (Tel est nôtre bon plaisir.)

FRANÇOIS I OF FRANCE. (c. 1515) His form of assent, and the formula by which his successors indicated their approval of legislative enactments. See SULLY, *Mémoires*. "Le Roi le veut" (The King wills it), is the formula of royal assent as signified by the British king to the parliament.

<sup>2</sup> Mad Kings and mad Bulls are not to be held by treaties and packthread.

FRANKLIN, *Poor Richard's Almanack*, 1746

<sup>3</sup> Good Kings never make War, but for the sake of Peace.

THOMAS FULLER, *Gnomologia*. No. 1715. (1732)

<sup>4</sup> Kings judge the world, but the wise judge kings.

SALOMON IBN GABIROL, *Mibhar ha-Pennim* (*Choice of Pearls*). No. 25. (c. 1050)

A king may be compared to a fire: too far, we feel its want; too near, we scorch.

SALOMON IBN GABIROL, *Mibhar ha-Pennim*. No. 366. *Ali's Sayings, Appendix*, p. 85. Has: "The dainties of kings scorch the lips."

<sup>5</sup> The sun has set; no night has followed. (Sol occubuit; nox nulla secuta est.)

GIRALDUS DE BARRI, in 1189, referring to the death of Henry II, and the accession of Richard I, Coeur-de-Lion, to the English throne.

I had already begun to think that the lawyers for once talked sense, when they said the *King never dies*. He [George II] probably got his death . . . by viewing the troops.

HORACE WALPOLE, *Letters*, 25 Oct., 1760.

Rex nunquam moritur. The king never dies.

SIR WILLIAM BLACKSTONE, *Commentaries on the Laws of England*. Bk. iv, p. 249. (1769)

The last fiery segment had disappeared beneath the purple horizon, and all was over. "The King is dead . . . the King is dead! Long live the King!" And up from the sea rose the young monarch of a new day.

LORD DUFFERIN, *Letters from High Latitudes*, p. 116. (1859)

The death of Louis XIV was announced by the captain of the body-guard from a window of the state apartment. Raising his truncheon above his head, he broke it in the centre, and throwing the pieces among the crowd, exclaimed in a loud voice, "Le Roi est mort!" Then seizing another staff, he flourished it in the air as he shouted, "Vive le Roi!"

JULIA PARDOE, *Life of Louis XIV*. Vol. iii, 457. (a. 1862) "Le Roi est mort. Vive le Roi!" was first used on the death of Charles VII, in 1461, and last on that of Louis XVIII, in 1824.

"It is true," said Lord Lyndhurst, "that the king never dies. . . . The sovereign always exists; the person only is changed."

H. BROOM, *Legal Maxims*, p. 36. (1911)

For Tom the Second reigns like Tom the First.  
DRYDEN, *To Mr. Congreve*, l. 48. (a. 1700)

<sup>6</sup> King's words may not offend.

ROBERT GREENE, *Orpharion*. (1589)

<sup>7</sup> A certaine king used to say, that hee was like a Plane tree, under whose boughes, while the weather is foule, many shroude themselves, but when fayre weather commeth, they pull it uppe by the rootes.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 199. (1574) Pettie, tr.

<sup>8</sup> The king must wait while his beer's drawing.  
W. C. HAZLITT, *English Proverbs*, p. 375. (1869)  
They do say as the Queen must wait while her beer's a-drawin'.

QUILLER-BOUCH, *Troy Town*. Ch. 19. (1888)

<sup>9</sup> Love and the Graces evermore do wait  
Upon the man that is a Potentate.

ROBERT HERRICK, *Potentates*. (1648)

This axiom I have often heard,  
Kings ought to be more lov'd, than fear'd.

ROBERT HERRICK, *Love*

<sup>10</sup> Mightier is a king, when he is wroth at a baser man. (κρείσσων γὰρ βασιλεὺς, ὅτε χῶσεται ἀνδρὶ χερσὶ.)

HOMER, *Iliad*. Bk. i, l. 80. (c. 850 B.C.)

The wrath of a king is as messengers of death (Indignatio regis, nuncii mortis.)

*Old Testament: Proverbs*, xvi, 14. (c. 350 B.C.)

Grievous ever is the wrath of kings. (Gravis ira regum est semper.)

SENECA, *Medea*, l. 494. (c. A.D. 60)

Beware! for dreadful is the wrath of Kings

POPE, tr., *The Iliad*. Bk. ii, l. 234. (1715)

<sup>11</sup> It is not good that many lords should rule,  
let there be one lord, one king. (οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω, | εἰς βασιλεὺς.)

HOMER, *Iliad*. Bk. ii, l. 205. (c. 850 B.C.)

<sup>12</sup> Proud is the heart of kings, fostered of heaven, for their honor is from God. (θυμὸς δὲ μέγας ἐστὶ διωτρεφέων βασιλῶν. | τιμὴ δ' ἐκ Διὸς ἐστ.)

HOMER, *Iliad*. Bk. ii, l. 196. (c. 850 B.C.)

Kings are from God. (δὲ Διὸς βασιλῆες.)

UNKNOWN, *Homeric Hymns: To the Muses* l. 4. (c. 600 B.C.)

Kings are made by God, and laws divine.

They give an account of their actions to God only.

SIR WALTER RALEGH, *History of the World* Bk. ii, ch. 4. (1614)

The power of kings (if rightly understood)  
Is but a grant from Heaven of doing good.

WILLIAM SOMERVILLE, *Fables*. No. 12. (1727)

Unto my flock I daily preach'd

Kings are by God appointed,

And damn'd are those who dare resist,

Or touch the Lord's anointed.

UNKNOWN, *The Vicar of Bray*. (1734)

May you, may Cam and Isis, preach it long!  
"The right divine of Kings to govern wrong!"

POPE, *The Dunciad*. Bk. iv, l. 187. (1742) Although Pope encloses the last line in quotation marks, it is probably his. Cam and Isis, the universities of Cambridge and Oxford.

The Prussian kings hold their crown, not by the gift of the people, but by the grace of God.

OTTO VON BISMARCK, *Speech*, in the Prussian Reichstag, 1847.

Divine right of kings means the divine right of anyone who can get uppermost.

HERBERT SPENCER, *Social Statics*. Pt. ii, ch. 6, sec. 3. (1851)

<sup>1</sup> He is both a noble king and a mighty warrior.  
(ἀμφοτέρων βασιλεύς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής.)

HOMER, *Iliad*. Bk. iii, l. 179. (c. 850 B.C.) Of Agamemnon. This was the favorite line of Alexander the Great, who always carried the *Iliad* and the *Odyssey* with him. See PLUTARCH, *Moralia*, 331C. Quoted by XENOPHON, *Memorabilia*, iii, 2, 2, who wonders what reason Homer had for praising Agamemnon for qualities he did not possess.

<sup>2</sup> It is no bad thing to be a king. (οὐ μὲν γάρ τι κακὸν βασιλεύμεν.)

HOMER, *Odyssey*. Bk. i, l. 392. (c. 850 B.C.)

King David and King Solomon

Led merry, merry lives,

With many, many lady friends,

And many, many wives;

But when old age crept over them,

With many, many qualms,

King Solomon wrote the Proverbs

And King David wrote the Psalms.

JAMES BALL NAYLOR, *David and Solomon*. (c. 1925)

<sup>3</sup> You'll be king if you do right. (Rex eris si recte facies.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 59. (20 B.C.)

Horace says that boys at play cry this, and the Scholiast gives the verse thus: "He who does right will be king; he who doesn't, won't be" (Rex erit qui recte faciet; qui non faciet, non erit).

He who acts rightly, not he who holds sway, will be a king. (Qui recte faciet, non qui dominatur, erit rex.)

AUSONIUS, *Technopaegnon*, vii, 3. (C.A.D. 390)

<sup>4</sup> Presently the kingly pile will leave but few acres to the plough. (Iam pauca aratro iugera regiae | moles relinquunt.)

HORACE, *Odes*. Bk. ii, ode 15, l. 1. (23 B.C.)

When kings are building, draymen have something to do. (Wenn die Könige bau'n, haben die Kärner zu thun.)

SCHILLER, *Kant und Seine Ausleger*. (a. 1805)

<sup>5</sup> The King's cheese goes half away in parings; viz. among so many Officers.

JAMES HOWELL, *English Proverbs*, p. 1. (1659)

Whence grew the proverb, that the King's cheese goes away three parts in parings?

HOWELL, *The Parley of Beasts*, p. 19. (1660)

It is impossible for the King to have things done as cheap as other men.

SAMUEL PEPYS, *Diary*, 21 July, 1662.

The King's cheese goes away half in parings. . . .

The courts of princes . . . are seldom free from pilferers . . . in places of trust.

OSWALD DYKES, *English Proverbs*, p. 299. (1709)

The king's cheese is half wasted in parings; but no matter, 'tis made of the people's milk.

FRANKLIN, *Poor Richard's Almanack*, 1735.

<sup>6</sup> To love the king is not bad, but to be loved by the king is better.

F. E. HULME, *Proverb Lore*, p. 122. (1902)  
A West African proverb.

<sup>7</sup> It is the misfortune of kings that they will not hear the truth.

JOHANN JACOBY, to King Friedrich Wilhelm IV of Prussia, 2 Nov., 1848.

<sup>8</sup> Though good faith should be banished from the rest of the world, it should be found in the mouths of kings. (Si la bonne foi était bannie du reste du monde, il faudrait qu'on la trouvât dans la bouche des rois.)

JEAN II OF FRANCE, speaking to his council. (c. 1275) See his life in *Biographie Universelle. L'Esprit dans l'Histoire*, p. 113, attributes much the same phrase to François I, "If fidelity were lost, it should be found in the heart of a king."

A king's word should be a king's bonde.

UNKNOWN, *Lancelot of the Laik*, l. 1673. (c. 1500)

It is a comyn prouerbe. Verbum regis stet oporet, A kynges worde must stand.

BISHOP JOHN FISHER, *English Works* (E.E.T.S.), p. 230. (1509)

The king's word is more than another man's oath.

PRINCESS ELIZABETH, in ELLIS, *Original Letters*. Ser. ii, p. 255. (1554) Cited as "this olde saynge."

Ye should be a king of your word.

FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

<sup>9</sup> Few indeed are the kings who go down to Ceres' son-in-law [Pluto] save by sword and slaughter. (Ad generum Cereris sine caede ac vulnere pauci | descendunt reges.)

JUVENAL, *Satires*. Sat. x, l. 112. (C.A.D. 120)

For God's sake, let us sit upon the ground

And tell sad stories of the death of kings:

How some have been depos'd, some slain in war;

Some haunted by the ghosts they have depos'd;

Some poison'd by their wives, some sleeping kill'd:

All murder'd.

SHAKESPEARE, *Richard II*, iii, 2, 155. (1595)

It is one of the incidents of my profession.

UMBERTO I OF ITALY, after escaping assassination. (c. 1885) Sometimes quoted: "Assassination is the perquisite of kings." In 1900 an assassin got him.

An accident of my trade.

ALFONSO XIII OF SPAIN, to his English bride, as a bomb was hurled at their carriage on their wedding day, 31 May, 1906. Alfonso, however, died in his bed.

1 I would not call the king my cousin. Had I such a thing, . . . I would think myself so happy, that I would flatter no body.

JAMES KELLY, *Scottish Proverbs*, p. 225. (1721) There's the way it is wid women. When they get a daughter marrit, no matter to who, they'll be that proud, . . . that they wouldn't call the King their cousin.

K. F. PURDON, *Folk of Furry Farm*. Ch.1. (1914)

2 The King may come to Kelly yet, and when he comes he'll ride.

JAMES KELLY, *Scottish Proverbs*, p. 323. (1721) The King's errand may come the cadger's [beggar] gate [way] yet. A great man may want a mean man's service.

JAMES KELLY, *Scottish Proverbs*, p. 311. Would to God the King's errand might lie in the cadger's gate.

WALTER SCOTT, *Journal*, 22 Feb., 1826.

See also GREAT AND SMALL.

3 A king must not punish in the heat of passion.

KHATI I, KING OF EGYPT, *Teaching*. No. vii. (c. 2500 B. C.) Budge, tr.

4 One king maintains the reputation of another.

KHATI I, KING OF EGYPT, *Teaching*. No. xxvi. Kings have most need to guard the life of kings. (Regi tuenda maxime regum est salus.)

SENECA, *Oedipus*, l. 242. (C. A. D. 60)

5 When the King speaks, every one else should be silent.

FRANZ LISZT, *Remark*, as he had suddenly stopped playing before the Russian Emperor, when Alexander began whispering to the persons sitting near him. (c. 1856)

6 A king of France dies, but ought never to be ill.

LOUIS XVIII, when urged on account of illness not to hold his usual reception to celebrate the anniversary of St. Louis, 25 August, 1824.

A KING SHOULD DIE STANDING, see under DEATH.

7 A king is known better by his courage, than his crowne.

JOHN LYLY, *Euphues* (Arber), p. 190 (1579)

8 Hiest in Court, nixt the weddie [gallows].

SIR DAVID LYNDESAY, *The Complaint of Babsche*, l. 151. (c. 1536)

Nearest the king, nearest the widdie.

JOHN RAY, *Proverbs: Scottish*, p. 252. (1678)

9 The kingliest kings are crowned with thorn.

GERALD MASSEY, *The Kingliest Kings*. (c. 1883) See also under CROWN

10 [She] was more royalist than the king.

H. S. MERRIMAN, *The Last Hope*, Ch.35. (1904)

11 Under kings women govern, but under queens, men.

J. S. MILL, *The Subjection of Women*. Ch. 3. (1869) Quoted as "a bad joke."

12 Kings most commonly, though strong in legions, are but weak in arguments.

MILTON, *Tenure of Kings and Magistrates*. (1649)

13 The virtue of kings seems to consist chiefly in justice. (La vertu royale semble consister le plus en la justice.)

MONTAIGNE, *Essays*. Bk. iii, ch. 6. (1595)

The king-becoming graces, As justice, verity, temperance, stableness, Bounty, perseverance, mercy, lowliness, Devotion, patience, courage, fortitude.

SHAKESPEARE, *Macbeth*, iv, 3, 91. (1606)

14 Unless either philosophers become kings in our states, or those whom we now call kings and rulers take to the pursuit of philosophy seriously, . . . there can be no cessation of troubles for our states, nor, I fancy, for the human race either. (ἐὰν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφῶσιν γενναίως . . . οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ γένει.)

PLATO, *The Republic*. Bk. v, sec. 473D. (c. 375 B. C.) Perhaps the most famous sentence in Plato. He touches upon the same idea in *Laws*, 711D, 712A, and 713E, and it is paraphrased by the author of the seventh *Epistle*, 324B, 326A-B, 328 A-B. It is implied in *Phaedrus*, 252E (φιλόσοφος καὶ ἡγεμονικός), and in *Politics*, 293C. It has attracted the attention of scores of writers from POLYBIUS, xii, 28, to Bernard Shaw. It was the favorite maxim of Marcus Aurelius, who was himself the most famous example of a philosophic king, though Constantine, James I, Frederick the Great and Napoleon always liked to regard themselves as philosophers. Only a few of its many paraphrases and parodies can be quoted here.

And Plato, that foremost of men in genius and learning, thought that states would only be prosperous when learned and wise men began to rule them, or when those who ruled them devoted all their mental energies to learning and wisdom.

CICERO, *Ad Quintum Fratrem*. Bk. i, epis. i. sec. 29. (60 B. C.)

Thou didst decree that sentence by the mouth of Plato: That commonwealths should be happy, if either the students of wisdom did govern them, or those which were appointed to govern them would give themselves to the study of wisdom. (Beatas fore res publicas, si eas uel studiosi sapientiae regerent uel earum rectores studere sapientiam contigisset.)

BOETHIUS, *Philosophiae Consolationis*. Bk. i, ch. 4, l. 20. (A. D. 524) It was Boethius who passed Plato's thought on to the Middle Ages.

That which Plato saith, That those common-wealths are happy whose rulers philosophate, and whose philosophers rule. (Ce que dict Platon, que lors les republiques seroient heureuses, quand les roys philosopheroient ou les philosophes regneroient.)

RABELAIS, *Gargantua*. Bk. i, ch. 45. (1534)  
Plato's remark about when philosophers would be Kings and Kings philosophers this world would be better off.

MABEL DODGE LUHAN, *Movers and Shakers*, p. 326. (1936)

<sup>1</sup> The more regal king of kings. (Regum rex regaliior.)

PLAUTUS, *Captivi*, l. 825. (c. 200 B.C.)  
Mightiest of mighty kings. (Magnorum maxime regum.)

HORACE, *Satires*. Bk. i, sat. 3, l. 136. (35 B.C.) In *Epistles*, i, 1, 107, Horace has, "Rex denique regum" (King of Kings). The Greek is, βασιλεὺς βασιλέων.

<sup>2</sup> The heart of kings is unsearchable. (Cor regum inscrutabile.)

*Old Testament: Proverbs*, xxv, 3. (c. 250 B.C.)

<sup>3</sup> It is more kingly to enrich than to be rich. (τοῦ πλουτεῖν τὸ πλουτίζειν εἶναι βασιλικώτερον.)

PTOLEMY SOTER, KING OF EGYPT, *Maxim*. (c. 290 B.C.)

<sup>4</sup> I do not wish to be a king because that is to be tempted to cruelty. (Rex esse nolim ut esse crudelis velim.)

PUBLILIUS SYRUS, *Sententiae*. No. 635. (c. 43 B.C.)

<sup>5</sup> It is my Lord the King of three patches. (C'est monsieur du Roy de troys cuittes.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 31. (1532)  
We are all made of patches. (Nous sommes tous de lopins.)

MONTAIGNE, *Essays*. Bk. ii, ch. 1. (1580)

A king of shreds and patches.

SHAKESPEARE, *Hamlet*, iii, 4, 102. (1600)

The theory of the world is a thing of shreds and patches.

EMERSON, *Representative Men: Plato*. (1850)  
Man is, . . . a thing of shreds and patches.

EMERSON, *Conduct of Life: Beauty*. (1860)

A wandering minstrel I,—

A thing of shreds and patches.

W. S. GILBERT, *The Mikado*. Act i. (1885)

<sup>6</sup> A king's favour is no inheritance.

JOHN RAY, *English Proverbs*, p. 163. (1678)

<sup>7</sup> The service of a king is like a sea-voyage, at once profitable and fraught with peril.

SADI, *Gulistan*. Ch. i, Apologue 16. (c. 1258)

<sup>8</sup> It is less disgraceful for a king to be vanquished in war than to be outdone in gratitude. (Regem armis quam munificentia vinci minus flagitiosum est.)

SALLUST, *Bellum Jugurthinum*. Ch. 110. (c. 40 B.C.)

<sup>9</sup> God save the king. (Vivat rex.)

*Old Testament: 1 Samuel*, x, 24. (c. 600 B.C.)

God save our gracious king.

HENRY CAREY (?), *God Save the King*. The authorship of the English National Anthem is uncertain. Carey is said to have been heard to sing it as his own composition in 1740. See *The Gentleman's Magazine*, ii, 1075 (1796). But there is some evidence that the music was composed by Dr. John Bull, organist of Antwerp Cathedral about 1622, and of course nothing could be more fitting! It was also claimed by James Oswald, chamber composer to George II (1742). The earliest version known appeared in *Harmonia Anglicana* in 1742, and the three verses usually sung in *The Gentleman's Magazine*, Oct., 1745, beginning, "God save great George our King." The words have often been altered.

Now let us sing long live the King.

WILLIAM COWPER, *John Gilpin*. St. 63. (1782)

He so far compromised his loyalty, as to announce merely "The King," as his first toast. . . . Our guest made a motion with his glass so as to pass it over the water-decanter . . . and added, "Over the water."

WALTER SCOTT, *Redgauntlet*. Let. 5. "The king over the water," i. e. the representative of the exiled Stuart dynasty.

O Richard! O my king, the universe forsakes thee!  
(O Richard! O mon roy, l'univers t'abandonne!)

MICHEL JEAN SEDAINE, *Richard Cœur-de-Lion: Blondel's Song*. Sung at a dinner given at Versailles, 1 Oct., 1789, by the King and Marie Antoinette. See CARLYLE, *French Revolution*. Pt. i, bk. vii, ch. 2.

<sup>10</sup> The King can do no wrong, that is no Process can be granted against him.

JOHN SELDEN, *Table-Talk* (Arber), p. 61. (a. 1654) The legal maxim is, "Rex non potest peccare."

Goldsmith disputed against the well-known maxim of the British constitution, 'the King can do no wrong.'

JAMES BOSWELL, *Life of Johnson*, 6 July, 1763. The king can do no wrong. . . . The prerogative of the crown extends not to do any injury: it is created for the benefit of the people, and therefore cannot be exerted to their prejudice.

SIR WILLIAM BLACKSTONE, *Commentaries on the Lawes of England*, i, vii, 246. (1765) In bk. iii. ch. 17, Blackstone adds, "That the king can do no wrong is a necessary and fundamental principle of the English constitution."

The doctrine inculcated by our laws, *That the king can do no wrong*, is admitted without reluctance.

JUNIUS, *Letters*. No. 35, 19 Dec., 1769.

The king can do no wrong; he cannot constitutionally be supposed capable of injustice.

MR. JUSTICE NICOLL, *Judgment*, in the case of the goods of King George III. (1822)

The King can do no wrong, but he may be misguided.

E. M. SNEYD-KYNNERSLEY, *H.M.I.* Ch. 19. (1908)



The Emperor can do no wrong and therefore cannot be forgiven.

SHAW, *Androcles and the Lion*. Act ii. (1912)

1 Never King dropped out of the clouds.

JOHN SELDEN, *Table-Talk: Power*. (a. 1654)

A King is a thing men have made for their own sakes, for quietness sake.

JOHN SELDEN, *Table-Talk: King*.

Kings are not born: they are made by universal hallucination.

SHAW, *Maxims for Revolutionists*. (1903)

2 He who knew the weight of a sceptre, would never deign to pick it up, when he found it lying on the ground. (Qui sçauroit le poids d'un sceptre, ne daigneroit l'amasser, quand il le trouveroit à terre.)

SELEUCUS I, *King of Babylonia*. (c. B. C. 300)

As quoted by MONTAIGNE, i, 42.

It is something to hold the scepter with a firm hand. (Est aliquid valida sceptrum tenere manu.)

OVID, *Remediorum Amoris*, l. 480. (c. 1 B. C.)

Stolen sceptres are held in anxious hands. (Rapta sed trepidu manu | sceptrum obtinentur.)

SENECA, *Hercules Furens*, l. 341. (c. A. D. 60)

A sceptre is one thing, and a ladle another.

HERBERT, *Jacula Prudentum*. No. 547. (1640)

After the Latin, "Alia res sceptrum, alia plectrum." Cited also by Ray and Fuller.

3 The halls of kings are full of men, but void of friends. (Atria regum hominibus plena sunt, amicis vacua.)

SENECA, *Ad Lucilium*. (c. A. D. 64)

The fortune which made you a king, forbade you to have a friend. It is a law of nature, which cannot be violated with impunity.

JUNIUS, *Letters*. Letter 35, 19 Dec., 1769.

4 It is mercy that makes the distinction between a king and a tyrant. (Clementia efficit, ut magnum inter regem tyrannumque discrimen sit.)

SENECA, *De Clementia*. Bk. i, ch. 12, sec. 3. (c. A. D. 55)

5 [He] made the proverb true—One must be born either a Pharaoh or a fool. (Aut regem aut fatuum nasci oportere.)

SENECA(?), *Ludus de Morte Claudii*. Sec. 1. (c. A. D. 55)

6 Scratch a king and find a fool!

DOROTHY PARKER, *Salome's Dancing Lesson*. (1936)

7 A king is he who has no fear; a king is he who desires naught. (Rex est qui metuit nihil; Rex est qui cupiet nihil.)

SENECA, *Thyestes*, l. 388. (c. A. D. 60)

The true king is one whom all good men can praise without compunction, not only during his life but even afterwards. (ὁ χρηστός βασιλεὺς, ὃν οἱ ἀγαθοὶ ἄνθρωποι οὐκ αἰσχύνοινται ἐπαινοῦντες οὐτὲ τὸν παρόντα χρόνον οὐτὲ τὸν ὑστερόν.)

DIO CHRYSOSTOM, *First Discourse on Kingship*. Sec. 33. (c. A. D. 98)

He is a good king that preserves his people.

HORACE WALPOLE, *Letter to William Mason*, 4 July, 1778.

8 Every king is subject to a mightier one. (Omne sub regno graviore regnum est.)

SENECA, *Thyestes*, l. 612. (c. A. D. 60)

Ne'er to that king may states allegiance own Who bows not humbly at th' Almighty's throne.

SADI, *Gulistan*, viii, 19. (c. 1258)

9 To prefer his country to his children becomes a king. (Praeferre patriam liberis regi decet.)

SENECA, *Troades*, l. 332. (c. A. D. 60)

10 Ay, every inch a king.

SHAKESPEARE, *King Lear*, iv, 6, 109. (1605)

A king so good, so just, so great, That at his birth the heavenly council paused And then at last cried out, This is a man!

DRYDEN, *The Duke of Guise*. Act i, sc. 1. (1682)

11 He who slays a king and he who dies for him are alike idolaters.

SHAW, *Maxims for Revolutionists*. (1903)

Vulgarity in a king flatters the majority of the nation.

BERNARD SHAW, *Maxims for Revolutionists*.

12 'Tis hard for monarchs to show piety. (τόν τοι τύραννον εὐσεβεῖν οὐ ῥάδιον.)

SOPHOCLES, *Ajax*, l. 1350. (c. 409 B. C.)

It is impossible to reign innocently. (On ne peut régner innocemment.)

ANTOINE SAINT-JUST, beginning his speech on the sentence of Louis XVI. (1792)

13 Kings are wise through converse with the wise. (σοφοὶ τύραννοι τῶν σοφῶν συνουσίᾳ.)

SOPHOCLES, *The Locrian Ajax*. (c. 409 B. C.)

Quoted by PLATO, *Theages*, 125B, who attributes the line to EURIPIDES, as he does also in *The Republic*, 568A, but it appears really to belong to Sophocles. See EDMONDS, *Lyra Graeca*, ii, 183.

Kings need wise men more than wise men need kings.

SADI, *Gulistan*. Ch. viii, Maxim 6. (c. 1258)

14 Whoever comes to traffic with a king Is slave to him, however free he come.

(δοῖς δὲ πρὸς τύραννον ἐμπορεύεται, κείνου 'στὶ δοῦλος, κὰν ἐλεύθερος μὲλῃ.)

SOCRATES. Frag. 789, Nauck. (c. 450 B. C.)

Quoted by PLUTARCH, *Moralia*, 33D, 204E, *Life of Pompey*, ch. 78. APPIAN, *Civil Wars*, ii, 84, and DIO CASSIUS, xlii, 4, state that these lines were quoted by Pompey shortly before his death, when he was slain by order of the king's counsellors.

Whoever prefers the service of princes before his duty to his Creator, will be sure, early or late, to repent in vain.

BIDPAI, *Fables: The Prince and His Ministers*. (c. 300 B. C.)

Put not your trust in kings. (Fidite ne regnis.)

AUSONIUS, *Epitaphs*. No. xxv, l. 5. (c. A. D. 385)

Take heed not to trust yourself to the current of a river, the claws of a tiger, or the promises of a king.

UNKNOWN, *Niti Sastras (Moral Stanzas)*. (c. 1250)

Ah! vainest of all things  
Is the gratitude of kings.

H. W. LONGFELLOW, *Belisarius*. St. 8. (1875)

<sup>1</sup>  
Kinquering Congs their titles take.

WILLIAM A. SPOONER, Warden of New College, Oxford, announcing the hymn, "Conquering Kings their titles take," in 1879. Hence, "spoonerism," or accidental transposition of the initial sounds of words. Most of the famous ones are inventions.

<sup>2</sup>  
The king goes as far as he may, not as far as he would. (Va el rey do puede, no do quiere.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 43. (1853)

<sup>3</sup>  
The prince who does not love his people may be a great man, but he cannot be a great king. (Le prince qui n'aime point son peuple peut être un grand homme, mais il ne peut être un grand roi.)

VAUVENARGUES, *Réflexions*. No. 376. (1746)

<sup>4</sup>  
He too was a king, yet he could not ward off death. (Rex idem, . . . | sed non . . . potuit depellere pestem.)

VERGIL, *Aeneid*. Bk. ix, l. 327. (19 B.C.)

But methought it lessened my esteem of a king, that he should not be able to command the rain.

SAMUEL PEPYS, *Diary*, 19 July, 1662. KING SAID GO, WIND SAID STAY, *see under WIND*

<sup>5</sup>  
The first king was a successful soldier. (Le premier qui fut roi fut un soldat heureux.)

VOLTAIRE, *Méropé*. Act i, sc. 3. (1734)

What can they see in the longest kingly line in Europe, save that it runs back to a successful soldier.

WALTER SCOTT, *Woodstock*. Ch. 37. (1826)

King is Kön-ning. Kan-ning, Man that knows or cans.

THOMAS CARLYLE, *On Heroes and Hero-Worship: The Hero as Divinity*. (1840)

<sup>6</sup>  
There is a quadrobular saying, which passes current in the Western World, That the Emperour [of Germany] is King of Kings, the Spaniard, King of Men, the French, King of Asses, the King of England, King of Devils.

NATHANIEL WARD, *The Simple Cobler of Aggawam*, p. 51. (1647)

The King of England is the king of devils.

THOMAS FULLER, *History of the Worthies of England*, i, 118. (1662)

<sup>7</sup>  
I never heard of a king being drowned. Make haste, loose your cables, you will see the elements join to obey me.

WILLIAM RUFUS, in 1099. *See FREEMAN, Life of William Rufus*, ii, 284

Name me an emperor who was ever struck by a cannonball.

CHARLES V. OF SPAIN, when urged not to expose himself at the battle of Pavia, 1525.

<sup>8</sup>  
A king is not king by reigning, but by ruling according to law. (Non a regnando rex est, sed iure regendo.)

THOMAS WRIGHT, ed., *Political Poems and Songs*, i, 57. (c. 1500)

The king reigns but does not govern. (Rex regnat sed non gubernat.)

JAN ZAMOISKA, *Speech*, at the Diet of 1605, referring to King Sigismund III.

She governed but she did not reign. (Elle gouvernait, mais elle ne régnait pas.)

CHARLES HÉNAULT, *Mémoires*, p. 161. (c. 1770)

Referring to Madame des Ursins, favorite of Philip V of Spain.

The king reigns but does not govern. (Le roi régne, il ne gouverne pas.)

LOUIS ADOLPHE THIERS, *Editorial*, in *Le National*, Paris, 18 Jan., 1830. In a debate in the Reichstag, 24 Jan., 1882, Bismarck quoted this in order to deny its application to Germany.

He reigns but does not govern.

BISHOP WILLIAM STUBBS, *Constitutional History of England*. Bk. i, ch. 2, p. 36. (1874)

Of the English king. "The phrase, 'The king reigns but does not govern' was first used by French writers, and is intended to characterize those monarchies in which the action of the sovereign, as in England, is mainly confined to the selection of responsible ministers."—O.E.D.

They are not kings who sit on thrones, but they who know how to govern.

R. W. EMERSON, *Society and Solitude: Eloquence*. (1870)

<sup>9</sup>  
A king is a king though fortune do her worst.

UNKNOWN, *The Troublesome Raigne of King John*. Pt. ii, l. 106. (1591)

Queen Ann departed out this life,  
King James the First, his loving wife,  
Of whom it hath a proverb been,  
A hunting King, a dancing Queen.

UNKNOWN. A rhyme dating from the death of Queen Anne, 23 April, 1619.

## II—Kings: Their Eyes and Hands

<sup>10</sup>  
An nescis longas regibus esse manus? (Know you not that kings have far-reaching hands?)

OVID, *Heroides*. Epis. xvii, l. 166. (c. 10 B.C.)

Cited by ERASMUS, *Adagia*, i, ii, 3, who contracts it to the proverbial form, "Longae regum manus." Included by TAVERNER in his *Translations from Erasmus*, fo. 4, with the comment, "They can brynge in men, they can plucke in thynges, though they be a great waye of."

Knowest not that Princes hands will reach a great way off?

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 199. (1574) Pettie, tr.

Kings have long armes and rulers large reches.

JOHN LYLY, *Euphues* (Arber), p. 77. (1579)  
Great men have reaching hands.

SHAKESPEARE, *II Henry VI*, iv, 7, 87. (1590)  
Gentle poddocks [frogs] has long toes. Spoken to dissuade you from provoking persons of power and interest, because they can reach you, though at a distance.

JAMES KELLY, *Scottish Proverbs*, p. 114. (1721)  
Kings have long arms.

FRANKLIN, *Poor Richards' Almanack*, 1742.  
They say kings have long hands—I think they have as much occasion for long memories.

WALTER SCOTT, *Peveril of the Peak*. Ch. 45. (1823) The French say, "Les rois ont les mains longues"; the Germans, "Fürsten haben lange Hände und viele Ohren" (Princes have long hands and many ears), or "Herrenhand reicht in alle Land." (The ruler's hand reaches to all lands).

1 The king has many ears and many eyes.  
(πολλὰ μὲν βασιλέως ὦτα, πολλοὶ δ' ὀφθαλμοί.)

XENOPHON, *Cyropaedia*. Bk. viii, ch. 2, sec. 12. (c. 370 B. C.) Xenophon is explaining how Cyrus set up a wide circle of spies by bestowing gifts and honors, until his people everywhere feared to say anything to his discredit.

Kings have many ears and eyes. (ὦτα καὶ ὀφθαλμοὶ πολλοὶ βασιλέως.)

LUCIAN, *Adversus Indoctum*. Sec. 23. (c. A. D. 170) Cited by ERASMUS, *Adagia*, i, 2, 2, with the Latin, "Multae regum aures atque oculi."

Kings hes long ears.

DAVID FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595) Another Scottish form is, "Kings hae long lugs."

The number of spies and emissaries employed by Midas, king of Phrygia, who was a cruel tyrant, gave occasion to the fable of that prince's having ass's ears.

ROBERT BLAND, *Proverbs*, i, 35. (1814)

### III—King and Beggar

2 A Countryman may be as warm in Kersey, as a King in Velvet.

THOMAS FULLER, *Gnomologia*. No. 55. (1732)  
A country man may be as warm in fustian as a king in velvet.

C. H. SPURGEON, *John Ploughman*. Ch. 2. (1869)

3 There is no king but is descended of slaves, nor slave, but commeth of kings.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 177. (1574) Pettie, tr.

There's legions now of beggars on the earth,  
That their original did come from kings:  
And many monarchs now whose fathers were  
The riff-raff of their age.

W. S., *Thomas Lord Cromwell*. Act i, sc. 2. (1602) Shakespeare Apocrypha.

We have a saying, Every beggar is descended from some king, and every king is descended from some beggar.

THOMAS FULLER, *Infants Advocate*, in *Collected Sermons* (1891), ii, 222. (a. 1659)

4 I had rather be a beggar and spend my last dollar like a king, than be a king and spend my money like a beggar.

R. G. INGERSOLL, *Liberty of Man, Woman and Child*. (1877) THE KING'S BUT A BEGGAR AFTER THE PLAY, see under ACTING.

5 A beggar free from care is richer than a troubled king.

SADI, *Bustan*. Ch. vi, Apologue 8. (c. 1257)  
When man makes up his load this world to leave,  
The beggar finds less cause than kings to grieve.

SADI, *Gulistan*. Ch. ii, Maxim 47. (c. 1258)  
A beggar whose end is blest is better than a king who dies miserably.

SADI, *Gulistan*. Ch. viii, Maxim 92.  
The king is the least independent man in his dominions; the beggar the most so.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

### IV—King and Subject

6 The King's wight has the King's right.

*Babylonian Talmud: Shebuoth*, fo. 47a. (c. 450)  
Minions too great argue a king too weak.

SAMUEL DANIEL, *The History of the Civil War* Bk. i, st. 38. (1595)

7 Titles are shadows, crowns are empty things.  
The good of subjects is the end of kings.

DANIEL DEFOE, *The True-born Englishman*. Pt ii, l. 315. (1700)

8 Every citizen is king under a citizen king.  
(Tout citoyen est roi sous un roi citoyen.)

CHARLES FAVART, *Les Trois Sultanes*. Act ii, sc 3. (c. 1760)

Every man is born a king, and most people die in exile.

OSCAR WILDE, *A Woman of No Importance*. Act iii. (1893)

Every man a king.

HUEY LONG, *Slogan*, of his Share-the-Wealth campaign, 1933. He is said to have taken the slogan from W. J. Bryan's cross of gold speech, before the Democratic National Convention, in 1896.

9 He that is hated of his subjects cannot be counted a king.

FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)  
He that is hated o' his subjects, canna be a king

JOHN RAY, *Proverbs: Scottish*, p. 240. (1678)

10 A bad King but a good Subject.

W. S. GILBERT, *Utopia, Limited*. Act i. (1893)

11 Whatever folly the kings commit, the Achaeans pay the penalty. (Quidquid delirant reges plectuntur Achivi.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 14. (20 B. C.)  
Always the little folk suffer for the follies of the great. (De tout temps | Les petits ont pâti des sottises des grands.)

LA FONTAINE, *Fables: Les Deux Taureaux et Une Grenouille*. Bk. ii, fab. 4. (1668)

Sichem marries the wife (viz. Dinah) and Mifgaeus is circumcized (i. e. punished). *Delirant reges plectuntur Achivi.*

JOHN RAY, *Adagia Hebraica*, p. 398. (1678)  
COHEN, *Ancient Jewish Proverbs*, p. 98, explains that this is a Palestinian proverb based on the incident narrated in *Genesis*, xxxiv, the defiling of Dinah by Shechem.

The prosperity of bad kings is fatal to their subjects. (Les prospérités des mauvais rois sont fatales aux peuples.)

VAUVENARGUES, *Réflexions*. No. 23. (1746)

Still as of old, "what devilry soever Kings do, the Greeks must pay the piper."

THOMAS CARLYLE, *Sartor Resartus*. Bk. ii, ch. 8. (1834)

The master sins, the peasant atones. (Der Herren Sünd', der Bauern Buss'.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 325. (1856) A German proverb.

The old proverb, *Delirant reges, plectuntur Achivi*, requires to be amended in the light of recent events. It should run *Delirant Achivi, plectuntur reges*, Nations go mad, and make scapegoats of their rulers.

DEAN W. R. INGE, in *Times* (London), 3 Sept., 1928, p. 11/1.

When the king makes a mistake, all the people suffer.

H. H. HART, *Seven Hundred Chinese Proverbs*, No. 5. (1937)

1 Habit robs kings of all shame; the subjects' yoke is lightest where their king is new. (Nil pudet adseutos sceptris; mitissima sors est | regnorum sub rege novo.)

LUCAN, *De Bello Civili*. Bk. viii, l. 452. (c. A. D. 60)

2 Kings are called "shepherds of their people" as a term of highest honor. (ποιμένες λαών.)

PHILO, *De Vita Moysis*. Bk. i, sec. 61. (c. A. D. 40)

The king will show that he belongs to the state, not the state to him. (Probavit non rem publicam suam esse, sed se rei publicae.)

SENECA, *De Clementia*. Bk. i, ch. 19, sec. 8. (A. D.

55) The legal maxim is, "Rex datur propter regnum, non regnum propter regem" (Kings exist for the sake of the kingdom, not the kingdom for the sake of the king).

Kings are but guardians, who the poor should keep;

Though this world's good wait on their diadem.

Not for the shepherd's welfare are the sheep:

The shepherd rather is for pasturing them.

SADI, *Gulistan*, i, 28. (c. 1258)

A good king is a public servant.

BEN JONSON, *Explorata*. (1636)

Happy when both to the same centre move,

When kings give liberty and subjects love.

SIR JOHN DENHAM, *Cooper's Hill*, l. 333. (1642)

Who knows not that the king is the name of a dignity and office, not of person.

JOHN MILTON, *Tenure of Kings and Magistrates*. (1649)

The subject's love is the king's life-guard.

NATHAN BAILEY, *Dictionary: Subject*. (1736)

Bailey also cites, "The subject's riches is the

king's power." There is a Latin proverb, "Opes regum, corda subditorum" (The riches of kings are the hearts of their subjects). Another is, "Nec regi, nec populo, sed utrique" (Neither for king, nor for people, but for both).

The king is not the nation's representative, but its clerk (commis).

ROBESPIERRE, *Speech*, National Assembly, 17 May, 1790.

I am indeed the clerk (commis) and the explorer (voyageur) of democracy.

GAMBETTA, *Speech*, Havre, 18 April, 1872, accepting the nickname of "Commercial Traveler" (*Commis-voyageur*), which had been given him because of the rapidity of his movements during the war.

3

No great effort nor vast length of time is necessary to a monarch, when he decides to change the moral habits of a state; it is only necessary that he himself be willing to lead.

PLATO, *Laws*. Bk. iv, sec. 711B. (c. 345 B. C.)

As are the leaders in a commonwealth, so are the other citizens apt to be. (Quales in republica principes essent, tales reliquos solere esse vives.)

CICERO, *Ad Familiares*. Bk. i, epis. 9. (54 B. C.)

This is the famous letter to Lentulus, and Cicero in this quotation is paraphrasing Plato. The Latin proverb is, "Qualis rex, talis grex" (Such a king, such a people), or, in the more common alliterative form, "Like prince, like people."

Men adopt the sentiments of their kings.

MOHAMMED, *The Koran*. (c. 625) Quoted in the

Atish Kadah introduction to Sadi's *Gulistan*.

The fickle mob changes always with the ruler (Mobile mutatur semper cum principe vulgus.)

SIR DAVID LYNDESAY, *Satire of the Three Estates*, l. 1051. (1540) This is a medieval proverb, and there is another which says, "Regis ad exemplar totus componitur orbis" (The whole community is ordered by the king's example).

4

He is a king and no subject who does only what he likes. (Regnat non regitur qui nihil nisi quod vult facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 632. (c. 43 B. C.)

## KINGDOM

5

Thy kingdom come. (ἐλθάτω ἡ βασιλεῖα σου.)

*New Testament: Matthew*, vi, 10. (c. A. D. 50)

The Vulgate is, "Adveniat regnum tuum."

He is gone to Kingdom come, he is dead.

FRANCIS GROSE, ed., *A Classical Dictionary of the Vulgar Tongue: Kingdom*. (1785)

Sending such a rogue to Kingdom-come.

JOHN WOLCOT (PETER PINDAR), *Subjects for Painters*. (1789)

They will all be in Kingdom come tomorrow morning, if the breeze comes more on the land.

MARRYAT, *Mr. Midshipman Easy*. Ch. 30. (1836)

6

Kingdoms (they say) are but cares.

GEORGE PETTIE, *Petite Pallace*, p. 248. (1576)

## KINK

There! there!—that's a new kink.

JOHN NEAL, *Brother Jonathan*, iii, 291. (1825)  
You always want to find out all the kinks.

SEBA SMITH, *Jack Downing*, p. 38. (1830)  
I resolved to get the kinks out of me by walking.

T. B. ALDRICH, *Marjorie Daw*, p. 235. (1873)

To take the kinks out of our thinking.

W.F.CRAFTS, *The Sabbath for Man*, p. 267. (1886)

A little turn . . . to get the kinks out of our muscles.

FRANK NORRIS, *The Octopus*, p. 23. (1901)

There's nothing like the whirligig of time to take the kinks out of a crooked politician.

FORREST CRISSEY, *Tattlings of a Retired Politician*, p. 223. (1904)

## KISS AND KISSING

<sup>2</sup> I wonder who's kissing her now?

FRANK R. ADAMS AND WILL M. HOUGH. Title and refrain of lyric. (1912)

<sup>3</sup> Tongue kisses. (καταγωγτισμάτων.)

ARISTOPHANES, *The Clouds*, l. 51. (423 B.C.)  
Usually expanded to "Wanton kisses with the tongue."

Take me by the earlaps, and match lips to lips. (Prehendere auriculis, compara labella cum labellis.)

PLAUTUS, *Asinaria*, l. 668. (c. 200 B.C.) The rendering, "Match my little lips to your little lips," is, of course, closer to the spirit of the original.

Give me another love-kiss before we part. (Da saviūm etiā prius quam abis.)

PLAUTUS, *Asinaria*, l. 940. (c. 200 B.C.) Nixon (Loeb) renders it, "Naughty kiss." "A sweetheart's kiss" might be better—which recalls the French "Baiser de Lamourette" or "de l'amourette" (Kiss of a little sweetheart), a pun dating from 7 July, 1792, when, in the French National Assembly, in response to an appeal from the Abbé Lamourette, the Senators embraced each other, wiping out old feuds and grudges—for a time.

Let me take you by the ear-laps, let me give you a nice long kiss. (Sine prehendā auriculis, sine dem saviūm.)

PLAUTUS, *Poenulus*, l. 375. (c. 194 B.C.)  
The close-smacking kisses of youth, full of relish, greedy and sticky. (Les estroicts baisers de la jeunesse, savoureux, gloutons et gluants.)

MONTAIGNE, *Essays*. Bk. i, ch. 55. (1580)

Ten kisses short as one, one long as twenty.

SHAKESPEARE, *Venus and Adonis*, l. 22. (1593)

Then come kiss me, sweet and twenty.

SHAKESPEARE, *Twelfth Night*, ii, 3, 52. (1599)

Kiss me hard,  
As if he pluck'd up kisses by the roots  
That grew upon my lips.

SHAKESPEARE, *Othello*, iii, 3, 421. (1605)

Kissing with the inside lip.

SHAKESPEARE, *The Winter's Tale*, i, 2, 286. (1610)

A horse kiss, a rude kiss, able to beat one's teeth out.

JOHN RAY, *English Proverbs*, p. 74. (1678)

A paroxysmal kiss.

HENRY WARD BEECHER, at the trial of Theodore Tilton's suit against him, describing the kiss he had given Mrs. Henry C. Bowen. See *Tilton vs. Beecher*. Vol. 1, p. 66.

<sup>4</sup> Kiss and be kissed. (καὶ δὲς κύσαι καὶ τὸς κύσων.)

ARISTOPHANES, *The Frogs*. l. 755. (405 B.C.)

There is always one who kisses and one who only allows the kiss.

SHAW, *Man and Superman*. Act i. (1903)

One turns the cheek, the other kisses it.

SHAW, *Heartbreak House*. Act ii. (1913)

<sup>5</sup> Wanton kisses are the keys of sin.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Kisses are keys. Wanton kisses are keys of sin.

JOHN CLARKE, *Paroemiologia*, p. 28. (1639)

Kissin' is the key o' love,

An' clappin' is the lock.

ROBERT BURNS, *O Can Ye Labour Lea?* (c. 1787)

Do not make me kiss, and you will not make me sin.

H.G. BOHN, *Handbook of Proverbs*, p. 345. (1855)

For love or lust, for good or ill,

Behold the kiss is potent still.

JOHN RICHARD MORELAND, *The Kiss*. (c. 1928)

<sup>6</sup> Kisse and be gode frende in lufe and in a wille.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicle*, p. 64. (1338)

Come, buss and be friends.

FRANCES QUARLES, *Divine Emblems*, ii, 8. (1635)

Weep not, Nurse! I am satisfied. Come, kiss and be friends.

JOHN LACY, *The Dumb Lady*. Act iv. (1672)

The People and the Prince kind and were Friends, and so things were quiet for a while.

JOHN SELDEN, *Table-Talk: Money*. (a. 1654)

They shall kiss, and be friends.

SWIFT, *The Yahoo's Overthrow*, l. 62. (1734)

Swift uses the phrase twice in *Polite Conversation*, in Dial. i, "You must kiss and be friends"; in Dial. iii, "Let's kiss and be friends." He also used it in a letter dated Jan., 1711.

Let's see you buss and be friends.

SAMUEL RICHARDSON, *Pamela*, ii, 73. (1740)

He'll do you no harm, man!—come, kiss and be friends!

FRANCES BURNEY, *Evelina*, ii, 269. (1778)

Kiss and be friends, like children being chid!

TENNYSON, *The Princess*. Pt. vi, l. 271. (1847)

<sup>7</sup> A kiss without mustachio is bread without salt.

SIR RICHARD BURTON, tr., *The Thousand Nights and a Night*. Nt. 424. (1885) Quoting a Persian proverb.

To be kissed by a man without a mustache was like eating an egg without salt.

JENNY BALLOU, *Period Piece*, p. 4. (1940) Quoting a saying of the 1880's. The Germans say, "Ein Kuss ohne Bart hat keine Art" (A kiss without a beard has no thrill).

<sup>8</sup> Our sweetest memorial the first kiss of love.

LORD BYRON, *The First Kiss of Love*. (c. 1820)

How delicious is the winning  
Of a kiss at Love's beginning.

THOMAS CAMPBELL, *Song*. (c. 1839)

1 Kissing goes by favour.

WILLIAM CAMDEN, *Remains* (1870), p. 327.

(1605) JOHN CLARKE, *Paroemiologia*, p. 28.

(1639) QUARLES, *The Virgin Widow*. (1649)  
etc., etc.

Kissing commeth by favour.

THOMAS DRAKE, *Bibliotheca*, p. 64. (1616)

Kissing more than ever now is found to go by  
favour.

J. R. PLANCHÉ, *Extravaganzas*, v, 300. (1871)

Ere they hewed the Sphinx's visage,

Favouritism governed kissage,

Even as it does in this age.

RUDYARD KIPLING, *General Summary*. (1892)

2 My mouth hath icched al this longe day;  
That is a signe of kissing atte leste.

CHAUCER, *Canterbury Tales: The Miller's Tale*,  
l. 496. (c. 1386)

3 Unknowe, unkist, and lost that is unsought.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 809.  
(c. 1380)

On old Englis it is said, unkissid is unknowen.

THOMAS WRIGHT, ed., *Political Songs of Eng-  
land*, ii, 59. (1401)

She and I haue shaken handes, farewell, unkyst.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Unknowne unkyst, it is lost that is unsought.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11.

Who for that hee is vncouth (as sayd Chaucer) is  
vnkist, and vnkowne to most men, is regarded  
but of few.

EDWARD KIRKE, *Epistle Dedicatory to SPEN-  
SER'S Shepheardes Calender*. (1579)

Uncouth, unkiste, sayde the olde famous Poete  
Chaucer.

EDWARD KIRKE, *Letter to Gabriel Harvey*. (1580)

I will have a lover's fee; they say, Unkissed, un-  
kind.

GEORGE PEELE, *The Araynement of Paris*, p.  
355. (1584)

Unknown, unkissed.

JOHN RAY, *English Proverbs*, p. 27. (1670)

FULLER, *Gnomologia*. No. 5402. (1732)

4 Kiss till the cow come home, kiss close, kiss  
close knaves.

JOHN FLETCHER, *The Scornful Lady*. Act ii, sc.  
1. (c. 1612) See under Cow.

Kiss me till I grow white, and that will be an ill  
web to bleach.

JAMES KELLY, *Scottish Proverbs*, p. 226. (1721)

5 Your lips are destined to a better use,  
Or else the proverb fails of lipping maids.

JOHN FORD, *The Ladies Triall*. Act iv, sc. 2. (1639)

They say that lithping wenches are good to kith.

FRANCES QUARLES, *The Virgin Widow*. Act iv,  
sc. 2. (1638)

A lipping lass is good to kiss.

JOHN RAY, *English Proverbs*, p. 349. (1678)

6 She had rather Kiss than Spin.

THOMAS FULLER, *Gnomologia*. No. 4123. (1732)

7 Reap many kisses and little love.

ROBERT GREENE, *Orpharion*. (1589)

A kiss of the lips often does not touch the heart.  
(Baccio di bocca Spesso il cuor non tocca.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 180. (1856) 'The French say, "Baiser le  
lèvres ne vient pas toujours du cœur" (A  
kiss of the lips doesn't always come from the  
heart).

8 Kis and be kind, the fiddler is blind.

HENDERSON, *Scottish Proverbs*, p. 38. (1832)

Kiss and be kind, the fiddler's blind. When the  
fiddler gives the signal, take the hint, . . . he  
won't notice you. In Scotland when at a dance  
the fiddler causes his instrument to emit a squeak,  
somewhat resembling a kiss, the gentlemen forth-  
with kiss their partners.

CHEVIOT, *Scottish Proverbs*, p. 226. (1896)

9 What is a Kisse? Why this, as some approve;  
The sure sweet-Sement, Glue, and Lime of  
Love.

ROBERT HERRICK, *A Kisse*. (1648)

The anatomical juxtaposition of two orbicular  
oris muscles in a state of contraction.

DR. HENRY GIBBONS, *Definition of a Kiss*. (c.  
1925)

10 Kissing and bussing differ both in this:

We busse our Wantons, but our Wives we  
kisse.

ROBERT HERRICK, *Kissing and Bussing*. (1648)

Kisses and Favours are sweet things;

But Those have thorns and These have stings.

ROBERT HERRICK, *The Showre of Blossomes*.

11 The sound of a kiss is not so loud as that of a  
cannon, but its echo lasts a great deal longer.

O. W. HOLMES, *The Professor at the Breakfast-  
Table*. Ch. 11. (1860)

12 No one can object to an honorable kiss.  
(Einen Kuss in Ehren kann niemand wehren.)

LUDWIG HEINE HÖLTY. (c. 1776) Although this  
is usually attributed to Höltz, he was prob-  
ably only quoting it, as it is said to have been  
in print before he was born.

There's nothing wrong in a connubial kiss.

LORD BYRON, *Don Juan*. Canto iii, st. 8. (1818)

Many a miss would not be a missus

If liquor did not add a spark to her kisses.

E. L. C., *Listen*. In *Life*, March, 1933.

13 The kiss of peace . . . was one of the rites  
of the eucharistic service in the primitive  
church.

WALTER HOOK, *A Church Dictionary*, 424. (1852)

Usually given in the Latin, "Osculum pacis."

14 Several persons suffering from swollen faces  
visited the Emergency Hospital in Washing-  
ton and complained that they had been bitten

by some insect while asleep. . . . Thus began the "kissing bug" scare.

L. O. HOWARD, *Spider Bites and Kissing Bugs*. In *Popular Science Monthly*, Nov., 1899, p. 33. On p. 35, "The kissing bug, in its own way, and in the short space of two months, produced almost as much of a scare as did the San José scale."

<sup>1</sup> He is a fool that kisseth the maid when he may kiss the mistress.

JAMES HOWELL, *Proverbs* (1659)

<sup>2</sup> 'Tis no sin love's fruit to steal,  
But the sweet theft to reveal.

BEN JONSON, *Song: To Celia*. (1616)

And if he needs must kiss and tell,  
I'll kick him headlong into Hell.

CHARLES COTTON, *Burlesque*, p. 200. (1675)

Oh, fie, Miss, you must not kiss and tell.

CONGREVE, *Love for Love*. Act ii, sc. 10. (1695)

Why must they kiss and tell?

MURPHY, *The Upholsterer*. Act ii. (1757)

'Gin a body kiss a body, Need the world ken?

BURNS, *Comin' thro' the Rye*. (c. 1792)

The old reproach against their admirers of "Kiss and tell."

LORD BYRON, *Letters*, iii, 339. (1816)

As a gentleman, I do not kiss and tell.

BERNARD SHAW, *Misalliance*, p. 88. (1910)

<sup>3</sup> How full he hits a woman between the lips  
when he kisses!

BEN JONSON, *Every Man Out of His Humour*.

Act iv, sc. 1. (1599)

<sup>4</sup> Contentibus, quoth Tommy Tomson, kiss my  
wife and welcome.

JAMES KELLY, *Scottish Proverbs*, p. 81. (1721)

To seal an agreement.

With all my heart; kiss my wife and welcome.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>5</sup> Kiss a slate-stone and that will not slaver you.  
An answer of a girl to him that asks for a  
kiss.

JAMES KELLY, *Scottish Proverbs*, p. 229. (1721)

Kiss ye slate-stanes, they winna weet your mou'.  
And aff she gaes.

ALEXANDER ROSS, *Helenore*. (1768)

<sup>6</sup> Sweet Helen, make me immortall with a  
kisse!

CHRISTOPHER MARLOWE, *Doctor Faustus*, l.  
1330. (c. 1590)

It was thy kiss, Love, that made me immortal.

MARGARET FULLER, *Dryad Song*. (a. 1850)

<sup>7</sup> Kisses I reject, save those I have ravished  
from reluctant lips. (Bastia dum nolo nisi  
quae luctantia carpsi.)

MARTIAL, *Epigrams*. Bk. v, epig. 46. (c. A. D. 85)

Boldness trembling at his first thefts. (In primis  
titubans Audacia furtia.)

CLAUDIAN, *Epithalamium*, l. 81. (A. D. 398)

"Sweetest the kiss that's stolen from weeping  
maid."

Yit wol he stele a buss or two.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 348.  
(1300)

To kiss in private, An unauthorized kiss.

SHAKESPEARE, *Othello*, iv, 1, 2. (1605)

The kiss, snatch'd hasty from the sidelong maid.

JAMES THOMSON, *The Seasons: Winter*, l. 625.  
(1726)

Stolen kisses are always sweeter.

LEIGH HUNT, *The Indicator*. (1821)

A legal kiss is never as good as a stolen one.

GUY DE MAUPASSANT, *A Wife's Confession*. (c.  
1885)

Mayhem, death and arson

Have followed many a thoughtless kiss

Not sanctioned by a parson.

DON MARQUIS, *On Kissing*. (1924)

See also under PROHIBITION.

<sup>8</sup> And while he yet spake, lo, Judas, one of the  
twelve, . . . came to Jesus, and said, Hail,  
Master; and kissed him.

*New Testament: Matthew*, xxvi, 47-49. (c. A. D.  
50) See under JUDAS.

A false Judas kysse he hath gyven and is gone.

JOHN BAYLE, *Kynge Johan*, l. 2109. (c. 1550)

Of a flattering foe to haue a Judas kisse.

ALEXANDER BARCLAY, *The Mirrour of Good  
Manners*, p. 75. (c. 1510)

Marry, his kisses are Judas's own children.

SHAKESPEARE, *As You Like It*, iii, 4, 10. (1600)

They'l giue you a Judas kisse.

UNKNOWN, *Roxburghe Ballads*, vii, 473. (1684)

Her lips were glued on his, in a close "Judas' kiss."

THOMAS HOOD, *Hood's Own*, i, 323. (1838)

Sophronia found it necessary to . . . give Bella a  
kiss. A Judas order of kiss.

DICKENS, *Our Mutual Friend*. Pt. iii, ch. 5. (1865)

'Twas ever thus with misses,

They leave the ancient home

To plant their Judas kisses

Upon some manly dome.

UNKNOWN. *Punch*, 2 Sept., 1925.

<sup>9</sup> Kissing don't last: cookery do.

GEORGE MEREDITH, *The Ordeal of Richard Fev-  
erel*. Ch. 28. (1859)

<sup>10</sup> The slowest kiss makes too much haste.

THOMAS MIDDLETON, *A Chaste Maid in Cheap-  
side*. Act iv. (c. 1607)

<sup>11</sup> If you kiss me you hate me, and if you hate  
me you kiss me. But if you don't hate me,  
dear friend, don't kiss me! (εἰ δὲ με μὴ μισεῖς,  
φίλτατε, μὴ με φίλει.)

NICARCHUS, *Epigram*. (c. A. D. 200) See *Greek  
Anthology*. Bk. xi, epig. 252.

<sup>12</sup> He who has taken kisses, if he take not the  
rest beside, deserves to lose even what was  
granted. (Oscula qui sumpsit, si non et cetera  
sumet, | haec quoque, quae data sunt, perdere  
dignus erit.)

OVID, *Artis Amatoriae*. Bk. i, l. 669. (c. 1 B. C.)

For who to kissing may attayne,  
Of loves payne hath, soth to sayne,

The beste and most avenaunt,  
And ernest of the remenaunt.  
(Esachiez bien cui l'en otroie  
Le baisier il a de la proie  
Le miauz e le plus avenant,  
Si a erres dou remenant.)

GUILLAUME DE LORRIS, *Roman de la Rose*,  
l. 3405. (c. 1240) CHAUCER (?), tr., l. 3677.  
(c. 1365)

The kyssynge is nyghe parente and cosyn vnto  
the fowle faytte or dede.

WILLIAM CAXTON, tr., *Geoffroi de la Tour l'An-*  
*dri*. Ch. 33. (1484)

After kissing comes more kindness.

JOHN CLARKE, *Paroemiologia*, p. 28. (1639)

He that doth kiss and do no more  
May kiss behind and not before.

JAMES HOWELL, *English Proverbs*, p. 9. (1650)

She that will kiss, they say, will do worse.

ROBERT DAVENPORT, *The City-Night-Cap*. Act i.  
(1661)

Getting kisses out of a woman is like getting  
olives out of a bottle; the first may be devilish  
difficult, but the rest come easy.

DENNIS WHEATLEY, *The Scarlet Impostor*, p.  
178. (1942)

1 Giving her the *bezolas manos*.

GEORGE PETTIE, *Petite Pallace: Pigmaliions*  
*Freinde*, p. 234. (1576) *Beso las manos*, "I  
kiss the hands," a respectful salutation. The  
phrase is used also by Gascoigne, Nashe, and  
others.

Kiss my foot, there's more flesh on it. Spoken to  
them who tauntingly say, *I kiss your hands*.

JAMES KELLY, *Scottish Proverbs*, p. 228. (1721)

I can kiss your hand, madame. You'll wash the  
hand afterwards.

D. B. OLSEN, *Cat's Claw*, p. 52. (1943) Remi-  
niscent of Maurice Chevalier's famous song.

2 Kissing is a thing that, at every proper oppor-  
tunity, we set our face against.

GEORGE D. PRENTICE, *Prenticeana*, p. 6. (1860)

3 So she caught him and kissed him. (Apprehen-  
sumque deosculatur iuvenem.)

*Old Testament: Proverbs*, vii, 13. (c. 350 B. C.)

4 Speak, cousin, or, if you cannot, stop his  
mouth with a kiss.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1,  
321. (1598)

Were kisses all the joys in bed,  
One woman would another wed.

SHAKESPEARE [?], *The Passionate Pilgrim*, l.  
345. (1599)

5 Till thy wound be thoroughly heal'd;  
And thus I search it with a sovereign kiss.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 2, 116. (1594)

Kiss the place to make it well.

ANN TAYLOR, *My Mother*. (1808)

6 A chuck under the chin is worth two kisses.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Bachelor's fare: bread and cheese and kisses.

SWIFT, *Polite Conversation*. Dial. i.

We may kiss where we like best.

SWIFT, *Polite Conversation*. Dial. iii.

7 Lord! I wonder what fool it was that first in-  
vented kissing.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Tell me who first did kisses suggest?

It was a mouth all glowing and blest;

It kissed and it thought of nothing beside.

HEINE, *Buch der Lieder*. No. 25. (1827)

May his soul be in heaven—he deserves it I'm  
sure—

Who was first the inventor of kissing.

UNKNOWN, *The Inventor of Kissing*. (c. 1900)

8 "Naught goes to a kiss," as the saying is.  
(κενὸν τὸ φίλημα λέγουσιν.)

THEOCRITUS, *Idyls*. No. xxvii, l. 3. (c. 270 B. C.)

Even in an empty kiss there's sweet delight.  
(ἔστι καὶ ἐν κενεοῖσι φιλάμασιν ἀδία τέρψις.)

THEOCRITUS, *Idyls*. No. xxvii, l. 4.

9 Those who can number their kisses  
Will always with few be content.

C. H. WILLIAMS: *On Lady Ilchester's Asking*  
*Lord Ilchester How Many Kisses He Would*  
*Have*. (1740)

10 Alas! that women do not know  
Kisses make men loath to go.

UNKNOWN, *Kisses Make Men Loath to Go*. (c.  
1675)

The woman that cries hush bids kiss: I learnt  
So much of her that taught me kissing.

SWINBURNE, *Marino Faliero*. Act i, sc. 1. (1885)

11 Dog-days are in he'll say's the reason  
Why kissing now is out of season:  
But Joan says furz in bloom is still,  
And she'll be kissed if she's her will.

UNKNOWN, *Poor Robin's Almanack*, Aug., 1752.

When whins are out of bloom, kissing's out of  
fashion. Whins are *never* out of bloom.

MICHAEL DENHAM, *Proverbs*, p. 12. (1846)

"When the gorse is out of bloom, young ladies,"  
quoth Sir Giles, "then is kissing out of fashion!"  
... There is no day in the year when the blos-  
som is off the gorse.

WHYTE-MELVILLE, *Holmby House*. Ch. 2. (1860)

II—To Kiss the Clink, Post, Rod, etc.

12 Thou shalt lose thy meat and kisse the post.

ALEXANDER BARCLAY, *Egloges*, ii, B4. (c. 1514)

"To kiss the post": To be shut out because  
of carelessness or tardiness. To be given the  
key of the streets. See under KEY.

Troylus also hath lost  
On her moch loue and cost,  
And now must kys the post.

JOHN SKELTON, *Phyllip Sparowe*, l. 716. (c. 1520)

But some that lost thier blood in countries right  
May kisse the post.

THOMAS CHURCHYARD, *Charitie*, 10. (1595)



Make haste thou art best, for feare thou kiss the post.

THOMAS HEYWOOD, *Edward IV.* Pt. i. (1600)  
Such as come late must kiss the post.

UNKNOWN, *New and Merrie Prognostics*, p. 19, (1623)

You must kiss the post, or hare's foot, sero venere bubulci.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 475. (1681)

To kiss the post, to be too late for anything.

J. O. HALLIWELL, *Dictionary: Kiss*. (1847)

<sup>1</sup> Where perceiving a Crosse, he kissed it with tears.

FRANCIS BROOKE, tr., *Le Blanc's Travels*, p. 187. (1660)

<sup>2</sup> You must kisse the rod.

WILLIAM CAXTON, tr., *Reynart the Foxe*. Ch. 12. (1481) Accept chastisement submissively.

Yet he durst not but kiss his rod and gladly make much of his entertainment.

SIR PHILIP SIDNEY, *Arcadia* (1867), ii, 190. (c. 1586)

Foolish love

That, like a testy babe, will scratch the nurse,  
And presently all humble kiss the rod!

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 2, 57. (1594)

Take thy correction mildly, kiss the rod.

SHAKESPEARE, *Richard II*, v, i, 33. (1595)

Come, I'll be a good child and kiss the rod.

JAMES SHIRLEY, *The Wittie Faire One*. Act i, sc. 3. (1628)

<sup>3</sup> I shall true constable be . . . so helpe me god and my hollydome, and kysse the boke.

JOHN FITZHERBERT, *The Boke of Surueyng*, p. 20. (1523) To kiss the book: i. e. the Bible

Make them kiss the book.

UNKNOWN, *The Manner of Keeping a Court Baron*. (c. 1539)

Come, swear to that, kiss the book.

SHAKESPEARE, *The Tempest*, ii, 2, 145. (1611)

<sup>4</sup> Vpon payne to dine with Duke Humfrie, or kisse the Hares foote.

HAZLITT, *Inedited Tracts: Servingman's Comfort*, p. 112. (1598) To dine with Duke Humfrie is not to dine at all. See under DINING

We had need

Make haste away, unlesse we meane to speed  
With those that kisse the Hares foot.

WILLIAM BROWNE, *Britannia's Pastorals*, ii, 2. (1616)

It was my lord's fault: I doubt you must kiss the hare's foot.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Keith got the earldom, . . . and the poor clergyman nothing whatever, or, as we say, *the hare's foot to lick*.

WALTER SCOTT, *Letter to Croker*, 5 Feb., 1818.

To kiss the hare's foot, to be too late for anything.  
J. O. HALLIWELL, *Dictionary: Kiss*. (1847)

<sup>5</sup> More . . . honorable, a man compleyne of thrist,

Than dronken be, when he the cup hath kist.

THOMAS HOCCEVE, *De Regimine Principum*, l. 3815. (c. 1412)

Kissing the cupp too often.

STEPHEN GOSSON, *The Schoole of Abuse*, p. 25. (1579)

<sup>6</sup> Then some the Counter oft doo kisse,  
If that the money be not paid.

HENRY HUTH, ed., *Ancient Ballads*, p. 227. (c. 1560)

You kisse the Counter, sirra.

SAMUEL ROWLANDS, *The Night-Raven*. (1620)  
Go to prison.

<sup>7</sup> I will not yield

To kiss the ground before young Malcolm's feet.

SHAKESPEARE, *Macbeth*, v, 8, 27. (1606)

Rome, for empire far renown'd,

Tramples on a thousand states;

Soon her pride shall kiss the ground.

WILLIAM COWPER, *Boadicea*, l. 19. (1782)

<sup>8</sup> To kiss the dust before monstrous superstitions.

ISAAC TAYLOR, *Spiritual Despotism*, x, 410. (1835)  
She had yielded, and had kissed the dust.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. ii, ch. 56. (1867)

TO KISS THE DUST, TO DIE, see under DEATH: EUPHEMISMS

<sup>9</sup> I will make thee kiss the Clinke [go to prison] for this gear.

JOHN UDALL, *Diotrephes* (Arber), p. 22. (1588)

<sup>10</sup> To kiss the child for love of the nurse. (Osculor hunc ore natum nutricis amore.)

UNKNOWN, 13th cent. MS, quoted by WRIGHT. *Essays on the Middle Ages*, i, 150.

Ofte me kyssyt the child for the nurse's sake. (Osculor hunc ore puerum nutricis amore.)

UNKNOWN, *Harleian MS*, 3362. (c. 1470)

Many kisse the childe for the nurses sake.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
BACON, *Promus*, 216. (1594) FULLER, *Gnomologia*. No. 3351. (1732)

Aliena . . . thought she kist the childe for the nurses sake.

THOMAS LODGE, *Rosalynde*, p. 98. (1590)

Some will kiss the child for the nurse's sake, and like the present for the hand that brings it.

WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 82. (1655)

For love of the nurse the bairn gets mony a cuss.

GEORGE MERITON, *Yorkshire Ale*, p. 83. (1683)

Many one kisses the bairn for love of the nurrish.

JAMES KELLY, *Scottish Proverbs*, p. 243. (1721)

Among men, dame, many one caresses the infant that he may kiss the child's maid.

SIR WALTER SCOTT, *Peveril of the Peak*. Ch. 8. (1823)

## KITCHEN

- <sup>1</sup> The taste of the kitchen is better than the smell.  
THOMAS DRAXE, *Bibliotheca*, p. 41. (1633)
- <sup>2</sup> The bodie to the wormes keitching, go.  
ROBERT HENRYSON, *The Morall Fabillis of Esope*, viii. (c. 1470) The worms' kitchen: the grave.
- <sup>3</sup> A youth devoted to kitchen-studies. (Iuventus . . . studiosa culinae.)  
HORACE, *Satires*. Bk. ii, sat. 5, l. 80. (35 B.C.) That is, to eating. CICERO has, "Studio culinae tenetur" (He is possessed with thoughts of the kitchen).  
Then did he study some paltry half-hour with his eyes fixed upon his book; but (as the Comic saith), his mind was in the kitchen. (Puis estudioit quelque mechante demye heure, les yeulx assis dessus son liure, mais (comme dict le Comicque) son ame estoit en la cuysine.)  
RABELAIS, *Gargantua*. Bk. i, ch. 21. (1534)
- <sup>4</sup> All that is said in the kitchen, should not be heard in the hall.  
JAMES KELLY, *Scottish Proverbs*, p. 9. (1721)
- <sup>5</sup> He [the French cook] learnt his trade in a towne of garrison neere famish't, where hee practised to make a little goe farre. . . . He is the prime cause why noblemen build their houses so great: for the smalnesse of their kitchin, makes the house the bigger.  
SIR THOMAS OVERBURY, *Characters: A French Cooke*. (1614)  
A little kitchen makes a large house.  
HERBERT, *Jacula Prudentum*. No. 472. (1640)  
A king of France going to see the lodgings and roomes of a faire house belonging to the steward of his household, said, That the kitchin was a great deale too little, in respect of the greatnesse of the house, but the steward answered him, that, that small kitchin had made the house so great.  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 188. (1574) Pettie, tr.  
The Smallness of the Kitchen makes the House the bigger.  
THOMAS FULLER, *Gnomologia*. No. 4753. (1732)
- <sup>6</sup> The first foundation of a good House must be the Kitchin.  
RICHARD SURFLET, (tr.), *Maison Rustique, or the Countrie Farme*, p. 3. (1616)
- <sup>7</sup> By a kitchen fat and good makes the poor most neighbourhood.  
JOHN WODROEPHE, *The Spared Houres of a Souldier*, 481. (1623)  
A fat kitchen has poverty for neighbor. (A grassa cucina, pobertà vicina.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 185. (1856) Quoting an Italian proverb. Another one is "Grassa cucina, magro testamento" (A fat kitchen, a lean will). See FAT.

## KNAVE

See also Honesty and Knavery;  
Fool and Knave

- <sup>8</sup> Successful knaves are insufferable. (κακοὶ γὰρ εὖ πρᾶσσοντες οὐκ ἀνασχετοί.)  
AESCHYLUS, *Fragmenta Incerta*. No. 226, Smyth. (c. 458 B.C.) STOBÆUS, *Anthology*, iv, 4, 14. The success of knaves entices many to crime. (Successus improborum plures adlicit.)  
PHAEDRUS, *Fables*. Bk. ii, fab. 3, l. 7. (c. 25 B.C.)
- <sup>9</sup> A knavish wit, a knavish will.  
NATHAN BAILEY, *Dictionary: Knave*. (1736)
- <sup>10</sup> There is no packe of Cardes without a Knaue.  
NICHOLAS BRETON, *Pasquils Fooles-Cappe*, p. 26. (1600)
- <sup>11</sup> It is better kiss a knave than to be troubled with him.  
WILLIAM CAMDEN, *Remains*, p. 326. (1605)  
I'd rather give a knave a kiss for once than be troubled with him.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- <sup>12</sup> The more knave the better luck.  
WILLIAM CAMDEN, *Remains* (1870), p. 333. (1605) See under LUCK.
- <sup>13</sup> One false knave accuseth another.  
JOHN CLARKE, *Paroemiologia*, p. 79. (1639)  
There I caught a knave in a purse-net.  
JOHN CLARKE, *Paroemiologia*, p. 127. Cited by Howell, Ray and Fuller.
- <sup>14</sup> The Sun see much Knavery in a yere, and the Moone more in a quarter.  
THOMAS DEKKER, *If It Be Not Good, the Devil Is in It*. (1612)  
There is more knavery by sea and land than all the world beside.  
JAMES KELLY, *Scottish Proverbs*, p. 311. (1721)
- <sup>15</sup> Bold knaves thrive, without one grain of sense, But good men starve for want of impudence.  
DRYDEN, *Constantine the Great: Epil.* (c. 1690)
- <sup>16</sup> When Knaves fall out, honest Men get their goods: When Priests dispute, we come at the Truth.  
BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1742. See also under THIEF.  
Knives & Nettles are akin; stroak 'em kindly, yet they'll sting.  
FRANKLIN, *Poor Richard's Almanack*, 1748.  
When knaves betray each other, one can scarce be blamed or the other pitied.  
FRANKLIN, *Poor Richard's Almanack*, 1758.
- <sup>17</sup> Knavery, without Luck, is the worst Trade in the World.  
THOMAS FULLER, *Gnomologia*. No. 3132. (1732)  
Knives imagine nothing can be done without Knavery.  
THOMAS FULLER, *Gnomologia*. No. 3135.

- 1 The mo knaves the worse company.  
W. C. HAZLITT, ed., *Old English Plays: Four Elements*. Vol. i, p. 35. (1519)  
Some saie also it is mery when knaues meete,  
But the mo knaues, the woorse company to greete.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)
- 2 If ye would know a knave, give him a staff.  
HERBERT, *Jacula Prudentum*. No. 20. (1640)
- 3 Two false knaues neede no broker, men say.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
"For they can easily enough agree in wickedness *Sine mediantē*," adds ALEXANDER NOWELL, *Sword Against Swearers*, sig. B3. (1611)  
A crafty knave does need no broker.  
SHAKESPEARE, *II Henry VI*, i, 2, 100. (1590)  
ROBERT GREENE, *Works* (Grosart), x, 185. (1592) JONSON, *Every Man in His Humour*, iii, 2. (1598)  
A false knave needs no broker.  
WILLIAM CAMDEN, *Remains*, p. 318. (1605)  
Two cunning knaves need no broker.  
JOHN RAY, *English Proverbs*, p. 111. (1670)  
FULLER, *Gnomologia*. No. 5322. (1732)
- 4 One of the four and twenty policies of a knave is to stay long at his errand.  
JAMES HOWELL, *English Proverbs*, p. 2. (1659)  
The first of the nine orders of knaves is he that tells his errand before he goes it.  
JAMES KELLY, *Scottish Proverbs*, p. 318. (1721)
- 5 Once a knave, and ever a knave.  
JAMES HOWELL, *English Proverbs*, p. 2. (1659)  
Once a knave and never an honest man.  
WILLIAM WALKER, *Paroemiologia*, p. 49. (1672)  
Like most knaves he was a coward at heart.  
T. C. H. JACOBS, *The Thirteenth Chime*, p. 94, p. 238. (1937)
- 6 An olde knaue is no chylde.  
SIR THOMAS MORE, *Works* (1557), p. 242/1. (1528) JOHN HEYWOOD, *Proverbs*, i, 2. (1546)  
There is no knave like to the old knave.  
RICHARD EDWARDS, *Damon and Pithias*. (1571)  
An old knave is no bairne.  
FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595)  
No knave to the learned knave.  
FYNES MORYSON, *An Itinerary*, iii, i, 5. (1617)
- 7 Whan knaues in graine mete.  
JEHAN PALSgrave, *Acolastus*, sig. S2. (1540)  
O maltster! break that cheating peck; 'tis plain  
Whene'er you use it, you're a knave in grain.  
FRANKLIN, *Poor Richard's Almanack*, 1739.  
Knave in grain, a knave of the first rate.  
FRANCIS GROSE, ed., *A Classical Dictionary of the Vulgar Tongue: Knave*. (1785) See also under ROGUE.
- 8 Against the knave knavery is useful. (πὸ τὸν πονηρὸν οὐκ ἀχρηστον ἐπὶ πονηρία.)  
PLUTARCH, *Moralia: How to Study Poetry*, 21E. (c. A. D. 95) Quoting from an unknown source. He repeats the quote in 534A.  
TO FIGHT FIRE WITH FIRE, see under FIRE.

- 9 As good a knave I know as a knave I know not.  
JOHN RAY, *English Proverbs*, p. 74. (1678)  
He hath a cloak for his knavery.  
JOHN RAY, *English Proverbs*, p. 235.  
No more mortar, no more brick,  
A cunning knave has a cunning trick.  
JOHN RAY, *English Proverbs*, p. 296. FULLER, *Gnomologia*. No. 6425. (1732)
- 10 'Tis the base knave that jars.  
SHAKESPEARE, *The Taming of the Shrew*, iii, 1, 47. (1594)  
'Gainst knaves and thieves men shut their gate.  
SHAKESPEARE, *Twelfth Night*, v, 1, 404. (1599)
- 11 One of you two are both knaves.  
SWIFT, *Polite Conversation*. Dial. iii. (1738)
- 12 As the English in Drollery will say, There's cheating in all Trades, but ours.  
TORRIANO, *Piazza Universale*, p. 19. (1666)  
There is knavery in all trades.  
HEAD AND KIRKMAN, *The English Rogue*, ii, 115. (1671)  
Jupiter appointed Mercury to make him a composition of fraud and hypocrisy, and to give every artificer his does on't. . . . Mercury gave the tailors the whole quantity that was left, and from hence comes the old saying, *There's knavery in all trades, but most in tailors*.  
L'ESTRANGE, tr., *Aesop*. Fab. 183. (1692)
- KNEE
- 13 Supple knees feed arrogance.  
H. G. BOHN, *Handbook of Proverbs*, p. 492. (1855)
- 14 The body of my brother's son  
Stood by me, knee to knee.  
S. T. COLERIDGE, *The Ancient Mariner*. Pt. v, st. 12. (1798)  
Cheek by jowl, and knee by knee.  
TENNYSON, *A Vision of Sin*, l. 84. (1842)
- 15 Set your knee to it and right it.  
JAMES KELLY, *Scottish Proverbs*, p. 293. (1721)
- 16 Up to the knee is free. (Bis an't Kni ist fri.)  
UNKNOWN. A Low German proverb, indicating how far a suitor may go.  
MY KNEE IS NEARER THAN MY SHIN, see SELF  
KNEES OF THE GODS, see under GODS.
- KNEE-HIGH
- 17 He has lived with me ever since he was "knee high to a musquitoe."  
UNKNOWN, *The Microscop*: (Albany, N.Y.), 12 June, 1824, p. 55/1.  
He want more'n knee high to a bumbly-bee.  
JOHN NEAL, *The Down-Easters*, i, 78. (1833)  
Ever since I was knee high to a splinter.  
W. G. SIMMS, *The Kinsmen*, ii, 63. (1841)  
Since I was knee-high to a grasshopper.  
W. T. PORTER, ed., *Spirit of the Times*, 15 Nov. 1856, p. 172/1.

I know'd 'im when he wasn't kneehigh to a duck.  
WILL HARBEN, *The Georgians*, p. 89. (1904)  
I've known you since you were knee-high to a duck.

WILLIAM O'FARRELL, *Repeat Performance*, p. 5. (1942)

He taught me to sail when I was knee-high to a duck.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 73. (1942)

I learned that when I was knee-high to a grass-hopper.

ANNE NASII, *Said with Flowers*, p. 133. (1943)

I've known her since she was knee-high to a woodchuck.

LEE THAYER, *Accessory After the Fact*, p. 66. (1943)

## KNIFE

<sup>1</sup> The knife has reached the bone.

BURCKHARDT, *Arabic Proverbs*. No. 709. (1817)

<sup>2</sup> A man may sleen him-self with his owene knyf, and make him-selven drunken of his owene tonne.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 76. (c. 1389)

<sup>3</sup> It was "no time for swapping knives."

LEWIS COLLINS, *Historical Sketches of Kentucky*, i, 218. (1871) To change plans or tactics.

It was no time to "swap knives."

MARK TWAIN, *Old Times on the Mississippi*. Ch. 6. (1875) *Huckleberry Finn*. Ch. 32

<sup>4</sup> The same knife cutteth bread and a man's finger.

THOMAS DRAXE, *Bibliotheca*, p. 223. (1633)

The same knife cuts my bread and my finger.

HOWELL, *Proverbs: Span.-Eng.*, p. 19. (1659)

<sup>5</sup> Carry your Knife even, between the Paring and the Apple.

THOMAS FULLER, *Gnomologia*. No. 1065. (1732)

<sup>6</sup> He leaves me under the knife. (Sub cultro linquit.)

HORACE, *Satires*. Bk. i, sat. 9, l. 74. (35 B.C.)

In extreme danger. Cited by ERASMUS, *Adagia*, ii, x, 83. A proverb of similar meaning is "Between the victim and the knife" (Inter sacrum et saxum).

<sup>7</sup> If you had stuck a knife in my heart, it would not have bled. The thing was a great surprisc.

JAMES KELLY, *Scottish Proverbs*, p. 192. (1721)

A chill came over me. If you had stuck a knife in me I shouldn't have bled.

READE, *Jack of All Trades*. Ch. 12. (1858)

<sup>8</sup> Every knife of his'n has a golden haft, i. e. everything he undertakes turns out well.

EGERTON LEIGH, *Cheshire Glossary*, p.96. (1877)

<sup>9</sup> Domingo, after playing a good knife and fork, took himself off.

BENJAMIN MALKIN, tr., *Gil Blas*. Bk. i, ch. 6. (1809)

I am but a poor knife and fork at any time.

DICKENS, *Bleak House*. Ch. 45. (1852)

[He] played a good knife and fork.

ROLF BOLDREWOOD (T. A. BROWNE), *Robbery Under Arms*. Ch. 45. (1889)

<sup>10</sup>

I reckon you've got your knife into Mr. Jousserau.

D. C. MURRAY, *John Vale's Guardian*. Ch. 36. (1890)

They seldom lose the opportunity of 'getting their knife' into him.

*Spectator* (London), 3 June, 1911, p. 854.

<sup>11</sup>

It's a good knife, it will cut butter when 'tis melted.

JOHN RAY, *English Proverbs*, p. 255. (1678)

It is a good poor man's blade, it will bow e'er it break.

JAMES KELLY, *Scottish Proverbs*, p. 187. (1721)

It is a good Knife, 'twas made at Dull-edge.

THOMAS FULLER, *Gnomologia*. No. 2857. (1732)

One may ride to Rumford upon this knife, it is so blunt.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

## KNIGHT

See also Chivalry

<sup>12</sup>

Chaucer sayeth that habite maketh no monke, ne wearing of gilt spurs no knyghte.

JOHN BOSSEWELL, *Workes of Armorie*, fo. 90. (1572) See also under APPEARANCE.

<sup>13</sup>

The Knight of the Rueful Countenance. (El Caballero de la Triste Figura.)

CERVANTES, *Don Quixote*. Pt. i, ch. 19. (1605)

<sup>14</sup>

He was a verray parfit gentil knight.

CHAUCER, *Canterbury Tales: Prologue*, l. 72. (c. 1386)

He was of knighthode and of fredom flour.

CHAUCER, *The Monkes Tale*, l. 652.

When Knighthood Was in Flower.

CHARLES MAJOR. Title of novel. (1898)

<sup>15</sup>

Fitter to be one of Cupid's carpet captaines, then to march under the manly ensigne of Mars.

GEORGE PETTIE, *Petite Pallace*, p. 133. (1576)

Hee was become a carpet Knight.

GEORGE PETTIE, *Petite Pallace*, p. 203. (1576)

A Carpet knight corrupteth and effeminateth a valiant man.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 44. (1581) Pettie, tr.

*Mignon de couchette*, a Carpet-Knight, one that ever louses to be in women's chambers.

RANDALL COTGRAVE, *Dictionarie of the French and English Tongues: Couchette*. (1611)

Brave Carpet Knights in Cupid's fights.

THOMAS D'URFEY, *Pills to Purge Melancholy*, iv, 276. (1719)

His square-turned joints, and strength of limb,  
Showed him no carpet knight so trim.

WALTER SCOTT, *Marmion*. Canto i, st. 5. (1808)

The prouerbe is olde, and it may be true, that  
as knights grow poor, ladies grow proud.

BARNABY RICH, *Faultes Faults*, fo. 28. (1606)

So faithful in love, and so dauntless in war,  
There never was knight like the young Loch-  
invar.

SCOTT, *Marmion*. Canto v, st. 12. (1808)

He died a gallant knight,

With sword in hand, for England's right.

SCOTT, *Marmion*. Canto vi, st. 37. (1808)

For I was of Christ's choosing, I God's knight.

SWINBURNE, *Laus Veneris*. St. 53. (c.1880)

A gentle knight was pricking on the plaine.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto i, st. 1. (1590)

Yet was he but a squire of low degree.

SPENSER, *Faerie Queene*. Bk. iv, canto vii, st. 15.

Knight without fear and without reproach.  
(Chevalier sans peur et sans reproche.)

Applied to PIERRE DU TERRAIL, CHEVALIER DE  
BAYARD. There is a similar proverbial Latin  
phrase, "Nec male notus eques" (A knight of  
no bad repute).

## KNOT

One knot in a thread will stay a Needle's Pas-  
sage as well as five hundred.

ROBERT BOLTON, *Instructions for the Right  
Comforting of Afflicted Consciences*, p. 333.  
(1631)

Fools tie knots and wise men loose them.

JOHN CLARKE, *Paroemiologia*, p. 88. (1639)

Cited by Ray, Kelly, Fuller, and others.

When the knot is loose the string slippeth.

JOHN CLARKE, *Paroemiologia*, p. 248. Cited by  
Ray and Fuller.

Tie it well and let it go.

HERBERT, *Jacula Prudentum*. No. 644. (1640)

You haue giuen vnto me a true loue[r]'s knot  
wrought of chaungeable Silke.

JOHN LYL, *Euphues* (Arber), p. 80. (1579)

We might knit that knot with our tongues,  
that we shall never vndoe with our teeth.

JOHN LYL, *Euphues* (Arber), p. 468. (1579)

A woman may knit a knot with her tongue, that  
shee cannot untie with all her teeth.

ROBERT GREENE, *Works* (Grosart), ix, 76. (1617)  
Marriage . . . may make or mar you. . . . The  
tongue useth to tie so hard a knot that the teeth  
can never untie.

JAMES HOWELL, *Familiar Letters*, 5 Feb., 1625.

He tied a knot with his tongue, that he can't un-  
tie with all his teeth.

JOHN RAY, *English Proverbs*, p. 183. (1670)

He has tied a knot with his tongue that he can  
never untie with his teeth.

SWIFT, *Polite Conversation*. Dial. i. (1738)

I cannot conceive that I should have tied a knot  
with my tongue which my teeth cannot untie.

WALTER SCOTT, *Journal*, 6-7 May, 1831.

To get married is: to tie a knot wi' the tongue, 'at  
yan cannot louze wi' yan's teeth.

E. M. WRIGHT, *Rustic Speech*, p. 272. (1913)

You are hunting for a knot in a bulrush. (In  
scirpo nodum quaeris.)

PLAUTUS, *Menaechmi*, l. 247. (c. 200 B.C.) A  
proverbial phrase, meaning to look for a diffi-  
culty where none exists. Used by TERENCE,  
*Andria*, l. 941, "Nodum in scirpo quaeris."

They are seeking a knot in a bulrush, as the say-  
ing goes. (Quaerunt in scirpo soliti quod dicere  
nodum.)

ENNIUS, *Satires*. Frag. 27, Loeb. (c. 180 B.C.)  
To make a knot in a bulrush, a sore on a sound  
body. (Nodum in scirpo, in sano facere ulcus.)

LUCILIUS, *Satires*. Bk. i, sat. 2. (c. 123 B.C.)

Thet sekth thet uel ine the aye other thane knotte  
ine the resse.

DAN MICHEL, *Ayenbite of Inwyt*, p. 253. (1340)

It is a childish labour to seek a knot in a rush,  
and to imagine doubts where the case is clear.

JOHN JEWEL, *A Defence of the Apologie*. Pt. iv.  
p. 733. (1567)

As they say, seeke knottes in Bulrushes.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p.  
80. (1574) Pettie, tr.

They thinke themselves no scholers, if they bee  
not able to finde out a knotte in euery rushe.

STEPHEN GOSSON, *The Schoole of Abuse* (Ar-  
ber), p. 46. (1579)

Myne opposed adversary will seeke after a knott  
in a Bullrush, as the Proverbe is.

JAMES BELL, tr., *Haddon Against Osorius*, p.  
436. (1581)

To cavil at every step, and raise moot points, like  
finding knots in rushes.

ROGER NORTH, *Lives of the Norths*, i, 206. (1740)

Don't look for a knot in a bulrush. (Nodum scirpo  
ne quaeras.)

PONTANUS, *Collectio Proverbiorum*, p. 131. (1778)

If you are here not to fasten, but to undo the  
knot. (εἰ μὴ ξυνάψω, ἀλλὰ συλλύσων πάρε.)

SOPHOCLES, *Ajax*, l. 1317. (c. 409 B.C.)

Until this knot is untied. (Dum hic nodus expe-  
diatur.)

CICERO, *Ad Atticum*. Bk. v, epis. 21. (50 B.C.)

To untie the knot. (κόθαιμα λύειν.)

ERASMUS, *Adagia*. Chl. i, cent. i, No. 6. (1508)

Erasmus gives the Latin, "Nodum solvere."  
and tells the story of the famous knot, intri-  
cately tied by Gordius, a Phrygian king, with  
the prophecy that whoever untied it was to  
rule Asia. Alexander the Great cut it through  
with his sword. "To cut the Gordian knot"  
is therefore to solve any difficulty in a sum-  
mary manner

He has found out a sworde to cutt in sunder this Gordian knot.

WILLIAM FULKE, *Heskins Parleament Repealed*, p. 396. (1579)

Turn him to any cause of policy,  
The Gordian knot of it he will unloose,  
Familiar as his garter.

SHAKESPEARE, *Henry V*, i, 1, 45. (1599)  
As slippery as the Gordian knot was hard.

SHAKESPEARE, *Cymbeline*, ii, 2, 34. (1609)  
This Knot is of those that must be cut through,  
and cannot be untied.

SIR WILLIAM TEMPLE, *Letter to Sir John Wilmson*. (1676)

Death will find some ways to unty or cut the most Gordian knots of life.

SIR THOMAS BROWNE, *Christian Morals*. Pt. ii, sec. 13. (1682)

Suicide . . . is a way . . . of cutting the Gordian knot of the difficulties of life.

WARREN, *Ten Thousand a Year*. Ch. 3. (1841)  
It was she who found the short cut and loosed the Gordian knot.

HENRY JAMES, *Aspern Papers*. Ch. 1. (1888)  
Although the English phrase "To cut the Gordian knot" has lost the original idiom, which is preserved in the German, "Den gordischen Knoten lösen" (To loosen or untie the Gordian knot), it gives us a better and clearer picture.

ARCHER TAYLOR, *The Proverb*, p. 186. (1931)

1  
O time! thou must untangle this, not I;  
It is too hard a knot for me t' untie.

SHAKESPEARE, *Twelfth Night*, ii, 2, 42. (1599)  
'Tis more easie To tie knots, then unloose them.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act v, sc. 2. (1614)

## KNOWLEDGE

See also Learning; Self-Knowledge; Wisdom

2  
Desire for knowledge is the path of honor; desire for wealth is the path of dishonor. Wealth is the chain that slaves wear; knowledge the kingly crown.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

3  
Pass on, for thou hast knowledge.

ANI, *Papyrus: The Book of the Dead*. Ch. cxxv, l. 25. (c. 4000 B. C.)

4  
Knowledge can only be attained by sacrifice.

*Babylonian Talmud: Gitin*, fo. 56a. (450)  
He alone is poor who is not possessed of knowledge.

*Babylonian Talmud: Nedarim*, fo. 41a.

5  
I have taken all knowledge to be my province.

FRANCIS BACON, *Letter to Lord Burghley*. (1592)  
A man is but what he knoweth.

FRANCIS BACON, *Miscellaneous Tracts: In Praise of Knowledge*. Sec. 1. (c. 1626)

The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall

FRANCIS BACON, *Essays: Of Goodness*. (1597)

Knowing too much long since lost paradise.

SIR JOHN SUCKLING, *Against Fruition*. (a.1642)  
It is safer to know too little than too much.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 5. (a. 1902)

6  
Men are called fools in one age for not knowing what they were called fools for averring in the age before.

HENRY WARD BEECHER, *Life Thoughts*. (c.1885)

7  
There is knowledge and knowledge.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

8  
The Tree of Knowledge is not that of life.

LORD BYRON, *Manfred*. Act i, sc. 1. (1817)  
Banish me from Eden when you will, but first let me eat of the fruit of the tree of knowledge.

R. G. INGERSOLL, *The Gods*. (1872)

9  
For whatsoever I bestowed upon my head, the delicate sweet-smelling unguents, all lost their fragrance straightway; and whatsoever entered into my ungrateful belly remained until the morrow; but what I laid within my hearing ears, these things alone still abide with me. (ὅσα δ' ἀκουαῖς | εἰσεθέμην. ἔτι μοι μούνα παρέσσι τάδε.)

CALLIMACHUS, *Aitia*, ii, 1. (c. 250 B. C.)  
Learn something; for when Luck is sudden gone. Knowledge remains, nor e'er leaves man alone.

(Disce aliquid; nam cum subito Fortuna recessit, ars remanet vitamque hominis non deserit umquam.)

CATO (?), *Disticha*. Bk. iv, No. 19. (c. 175 B. C.)  
An investment in knowledge pays the best interest

FRANKLIN, *Poor Richard's Almanack*. (1758)  
Knowledge is the only instrument of production that is not subject to diminishing returns.

J. M. CLARK, *Overhead Costs in Modern Industry*. *Journal Pol. Econ.* Oct., 1927.

10  
Surely much knowledge is a grievous thing for him who controls not his tongue: verily this is a child with a knife. (ὡς ἐρεδν παῖς ὅδε μάστιγιν ἔχει.)

CALLIMACHUS, *Aitia*, iii, 1, 8. (c. 250 B. C.)  
He knoweth much, that knoweth not, if he can hold his peace. (Assal sa, chi non sa, se tacer sa.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)  
He knoweth ynough who knoweth nothing if he know how to holde his peace.

STEFANO GUAZZO, *Civile Conversation*, fo. 55. (1586) Pettie, tr.

He is cunning enough that can live and hold his peace.

RANDLE COTGRAVE, *Dictionary: Sçavoir*. (1611)  
See also under SILENCE.

11  
There's lots of people—this town wouldn't hold them—

Who don't know much excepting what's told them.

WILL CARLETON, *City Ballads*, p. 143. (1885)

All I know is what I read in the papers.

WILL ROGERS. Frequently in his syndicated newspaper column. (c. 1930)

1 What is all Knowledge but recorded Experience?

THOMAS CARLYLE, *Essays: On History*. (c.1847)

Our knowledge is the amassed thought and experience of innumerable minds.

EMERSON, *Quotation and Originality*. (1876)

2 Let him who knows how ring the bells. (Quien las sabe las tane.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 59. (1615)

Let him, that can play, take the Lute.

THOMAS FULLER, *Gnomologia*. No. 3182. (1732)

A variation is, "Let him who knows the instrument play upon it."

3 Therfor I will seye a proverbe,  
That "he that fully knoweth therbe  
May sauffy leye hit to his yē."

CHAUCER, *Hous of Fame*. Bk. i, l. 290 (c. 1384)  
For of all trespere connyng is flowur.

UNKNOWN, *Proverbs of Good Counsel*. (c.1460)  
That which a man knows best he should use most.

RANDLE COTGRAVE, *Dictionary: Herbe*. (1611)

Cotgrave is giving a rendering of the French proverb, "L'herbe qu'on cognoist, on la doit lier à son doigt" (The herbe one knows best one should bind to one's finger).

Knowledge directeth Practice; but yet Practice increaseth Knowledge.

THOMAS FULLER, *Gnomologia*. No. 3137. (1732)

Knowledge is a Treasure, but Practice is the Key to it.

THOMAS FULLER, *Gnomologia*. No. 3139.

Knowledge, without Practice, makes but half an Artist.

THOMAS FULLER, *Gnomologia*. No. 3141.

A man knows no more to any purpose than he practises.

HENDERSON, *Latin Proverbs*, p. 321. (1869)

PRACTICE MAKES PERFECT, see under PRACTICE.

4 Let knowledge stop at the unknowable. That is perfection.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)

Our life has a limit, but knowledge is without limit.

CHUANG-TSZE, *Philosophy*. Ch. 11.

5 Knowledge that is divorced from justice should be called cunning rather than wisdom. (Scientia, quae est remota ab iustitia, calliditas potius quam sapientia est appellanda.)

CICERO, *De Officiis*. Bk. i, ch. 19, sec. 63. (c. 45 B. C.)

Quoted as "a fine saying of Plato."

6 Grace is given of God, but knowledge is bought in the market.

ARTHUR H. CLOUGH, *The Bothie of Tobernavue*. Pt. iv. (1848) See under GRACE.

7 He that shortens the road to knowledge, lengthens life.

C. C. COLTON, *Lacon*. Pt. ii, No. 137. (1820)

8 Know your fellow men.

CONFUCIUS, *Analects*. Bk. xii, ch. 22. (c. 500 B. C.)

His definition of knowledge. See under MAN.

9 Knowledge puffeth up, but charity edifieth. (ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.)

New Testament: 1 Corinthians, viii, 1. (c. A. D.

60) The Vulgate is, "Scientia inflat, charitas vero aedificat."

Knowledge bloweth up, but charity buildeth up.

FRANCIS BACON, 1 Corinthians, viii, 1. (c. 1600)

10 As full of knowledge as an egg is full of meat. F. S. COZZENS, *Sayings*, p. 4. (1870)

11 The Pursuit of Knowledge Under Difficulties. GEORGE LILLIE CRAIK. Title of book. (1830)

Wot's that you're a doin' of? Pursuit of knowledge under difficulties, Sammy?

DICKENS, *Pickwick Papers*. Ch. 33. (1836)

12 Many shall run to and fro, and knowledge shall be increased. (Plurimi pertransibunt, et multiplex erit scientia.)

Old Testament: Daniel, xii, 4. (c. 170 B. C.)

13 Knowledge is the only elegance.

R. W. EMERSON, *Journal*, 1856.

Knowledge is the antidote to fear.

EMERSON, *Society and Solitude: Courage*. (1870)

14 Almost everyone knows this, but it has not occurred to everyone's mind. (Acidunt plerique omnes, sed non omnibus hoc venit in mentem.)

ERASMUS, *Colloquia: Epicureus*. (1531)

15 One man can not know everything. (ἄλλ' οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν | πέφυκεν.)

EURIPIDES, *Rhesus*, l. 106. (c. 450 B. C.)

Nothing more sweet than knowing everything. (οὐδὲν γλυκύτερον ἢ πάντ' εἰδέναι.)

CICERO, *Ad Atticum*. Bk. iv, epis. 11. (55 B. C.)

Quoting an unknown author.

It is not permitted to know all things. (Nec scire fas est omnia.)

HORACE, *Odes*. Bk. iv, ode iv, l. 22. (23 B. C.)

A legal proverb attributed to Coke is, "Multi multa, nemo omnia novit" (Many have known many things, no one all things).

It is not permitted you to know everything. (οὐ θέμις ἀπαντὰ σε εἰδέναι.)

LUCIAN, *Zeus Catechized*. Sec. 3. (c. A. D. 170)

But John P. Robinson, he

Sez they didn't know everythin' down in Judee

LOWELL, *Biglow Papers*. Ser. i, No. 3. (1848)

Ole man Kno-All died las' year.

J. C. HARRIS, *Plantation Proverbs*. (1880)

Who knows too much knows only sound and vapor.

LION FEUCHTWANGER, *Paris Gazette*, p. 541. (1940)

KNOW ALL, FORGIVE ALL, see UNDERSTANDING.

16 A man of knowledge, like a rich soil, feeds  
If not a world of corn, a world of weeds.

FRANKLIN, *Poor Richard's Almanack*, 1739.

What signifies knowing the Names, if you know not the Natures of Things.

FRANKLIN, *Poor Richard's Almanack*, 1750.  
Tim was so learned, that he could name a Horse in nine Languages. So ignorant, that he bought a Cow to ride on.

FRANKLIN, *Poor Richard's Almanack*, 1750.

1 Every one thinks he knows much.

THOMAS FULLER, *Gnomologia*. No. 1451. (1732)

2 You may know by a Handful the whole Sack.

THOMAS FULLER, *Gnomologia*. No. 5949. (1732)

The sack is known by the sample.

W. C. HAZLITT, *English Proverbs*, p. 397. (1869)

3 A man without knowledge is like a house without a foundation.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 17. (c.1050) Ascher, tr.

A man without knowledge, an I have read,  
May well be compared to one that is dead.

THOMAS INGELAND, *The Disobedient Child*. (c. 1560)

A man without knowledge, a world without light.  
(Hombre sin noticias, mundo á obscuras.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 4 (1647)

'Tis a great thing to know, little to live: no real life without knowledge. (Hay mucho que saber y es poco el vivir, y no se vive si no se sabe.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim. 15.

4 Knowledge is folly except grace guide it.

GEORGE HERBERT, *Jacula Prudentum*. No. 250. (1640) A rendering of the Spanish proverb, "Ciencia es locura si buen senso no la cura" (Knowledge is madness if good sense does not direct it).

Knowledge is no burthen.

GEORGE HERBERT, *Jacula Prudentum*. No. 694.  
Knowledge makes one laugh, but Wealth makes one dance.

GEORGE HERBERT, *Jacula Prudentum*. No. 955.

5 The worst of human sorrows is to have much knowledge but no power. (πολλὰ φρονέοντα μηδένος κρατεῖν.)

HERODOTUS, *History*. Bk. ix, ch. 16. (c.445 B. C.)  
He that increaseth knowledge increaseth sorrow. (Qui addit scientiam, addit et laborem.)

*Old Testament: Ecclesiastes*, i, 18. (c. 250 B. C.)  
He who increases knowledge increases sorrow. (Qui multiplicat scientiam, multiplicat dolorem.)

ALFRED HENDERSON, *Latin Proverbs*, p. 361. (1869) "In much wisdom is much grief."

He who knows has many cares. (Wer viel weiss Hat viel zu sorgen.)

LESSING, *Nathan der Weise*. Act iv, sc. 2. (1779)  
To know all is to fear all. ('Chüan shih 'chüan ching.)

DOOLITTLE, *Chinese Vocabulary*, ii, 186. (1872)

6 Knowledge and timber shouldn't be much used till they are seasoned.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 6. (1858)

7 It is the peculiarity of knowledge that those who really thirst for it always get it.

RICHARD JEFFERIES, *Country Literature*. (c.1880)

8 We speak that we do know, and testify that we have seen. (ὁ οἶδμεν λαλοῦμεν καὶ ὁ εἰδράκαμεν μαρτυροῦμεν.)

*New Testament: John*, iii, 11. (c. A. D. 95) The Vulgate is, "Quod scimus loquimur, et quod vidimus testamur."

He said it that knew it best.

FRANCIS BACON, *Essays: Of Boldness*. (1597)

9 All wish to know, but none to pay the fee. (Nosse volunt omnes, mercedem solvere nemo.)

JUVENAL, *Satires*. Sat. vii, l. 157. (c. A. D. 150)

10 The mind is trained by knowledge.

KHATI I, KING OF EGYPT, *Teaching*. No. ix. (c. 2500 B. C.) Budge, tr.

11 But the fact is, a man may do very well with a very little knowledge and scarce be found out, in mixed company.

CHARLES LAMB, *Essays of Elia: The Old and the New Schoolmaster*. (1823)

12 He that knows thee will never buy thee.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 28. (1667) Cited as "the old proverb."

13 We must view with profound respect the infinite capacity of the human mind to resist the introduction of useful knowledge.

THOMAS R. LOUNSBURY, *Apothegm*. (c. 1910)  
See LOCKWOOD, *The Freshman and His College*, p. 44.

14 To know is not to know, unless some one else has known that I know. (Scire est nescire, nisi id me scire alius scierit.)

LUCILIUS, *Satires*. Bk. i, frag. 31. (c. 123 B. C.)

Your knowing is nothing unless some other person knows that you know. (Scire tuum nihil est, nisi te scire hoc sciat alter.)

PERSIUS, *Satires*. Sat. i, l. 27. (c. A. D. 58) There is a similar Latin proverb, "Scientia non visae, ut thesauri absconditi, nulla est utilitas" (In knowledge unseen, as in hidden treasure, there is no usefulness). A jingle, sometimes attributed to Lord Nancy, has also been built around these epigrams:

To have a thing is nothing, if you've not the chance to show it,

And to know a thing is nothing, unless others know you know it.

This you know I know.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 163. (1596)

A good Edge is good for nothing, if it has nothing to cut.

GEORGE FULLER, *Gnomologia*. No. 145. (1732)

BEAUTY UNSEEN IS NO BEAUTY, see under BEAUTY.



<sup>1</sup> What can give us surer knowledge than our senses? (Quid nobis certius ipsis | sensibus esse potest?)

LUCRETIVS, *De Rerum Natura*. Bk. i, l. 700. (c. 45 B.C.)

<sup>2</sup> Knowledge advances by steps, and not by leaps.

T. B. MACAULAY, *Essays: History*. (c. 1844)

<sup>3</sup> Knowledge that puffeth up the possessor's mind

Is ever more of a pernicious kind.

WILLIAM MATHER, *The Young Man's Companion: Preface*. (1681)

<sup>4</sup> In vain have you acquired knowledge if you have not imparted it to others.

Midrash: *Deuteronomy Rabbah*, 2. (c. 500)

<sup>5</sup> Go in quest of knowledge even unto China.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 92.

If a man will not seek knowledge, it will not seek him.

SIMEON ASHKENAZI(?), *Yalkut Mishly*, 132. (c. 1250)

The struggle for knowledge hath a pleasure in it like that of wrestling with a fine woman.

LORD HALIFAX, *Moral Reflections*. (c. 1690)

<sup>6</sup> Knowledge is an excellent drug, but no drug is strong enough to preserve itself without alteration and corruption, according to the defect of the vase which contains it. (C'est une bonne drogue que la science, mais nulle drogue n'est assez forte pour se préserver sans alteration et corruption, selon le vice du vase qui l'estuye.)

MONTAIGNE, *Essays*. Bk. i, ch. 24. (1580)

To know by rote is not to know. (Sçavoir par cœur n'est pas sçavoir.)

MONTAIGNE, *Essays*. Bk. i, ch. 25.

What good is knowledge, if knowledge makes us cowards? (A quoi faire la cognoissance des choses, si nous en devenons plus lasches?)

MONTAIGNE, *Essays*. Bk. i, ch. 40.

What's the use of knowledge to a man who no longer has a head? (A quoy la science, à qui n'a plus de teste?)

MONTAIGNE, *Essays*. Bk. iii, ch. 10.

<sup>7</sup> To know much is often the cause of doubting more. (Luy que le beaucoup sçavoir apporte l'occasion de plus douter.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Montaigne quotes this as a saying of Aristotle, but he probably had in mind "Qui plura novit, eum maiora sequuntur dubia," which is attributed to AENEAS SILVIUS, who later became Pope Pius II.

He that knows nothing, doubts nothing. (Qui rien ne sait, de rien ne doute.)

RANDLE COTGRAVE, *Dictionary: Rien*. (1611)  
Herbert, *Jacula Prudentum*. (1640)

We know accurately only when we know little; with knowledge doubt increases. (Eigentlich weiss man nur wenn man wenig weiss; mit dem Wissen wächst der Zweifel.)

GOETHE, *Sprüche in Prosa*. (c. 1825)

Here is excellently unfolded to us the secret of the fool's confidence, *Who knows nothing, doubts nothing*.

TRENCH, *Lessons in Proverbs*. Ch. 4. (1852)

He who knows nothing is confident in everything.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 2. (1869)

Learning learns but one lesson: doubt!

SHAW, *The Admirable Bashville*. Act i. (1926)

<sup>8</sup> Too much, and too little knowledge, have made the world mad.

SIR THOMAS OVERBURY, *Newes from the Church* (1613)

<sup>9</sup> Yea, knowledge is the armour of prooffe which neither Cannon, Hargabus, nor Pistol can peerce.

GEORGE PETTIE, *Petite Pallace*, p. 255. (1576)

<sup>10</sup> I don't think it, I know it. (εὐ μὲν οὖν οἶδα.)

PLATO, *The Republic*. Bk. i, sec. 341A. (c. 375 B.C.)

I wot what I wot, though I few wordis make.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

JOHN DAVIES, *Scourge of Folly*, p. 47. (1611)

I know what I know.

CHRISTOPHER MARLOWE, *The Jew of Malta*. Act iv, sc. 1. (c. 1592) WEYMAN, *Starvecrow Farm*. Ch. 28. (1905)

<sup>11</sup> Even a child could see that. (τοῦτο δὲ κἀν παῖς γινώσκει.)

PLATO, *Euthydemus*. Sec. 279D. (c. 390 B.C.)

That's clear even to a child. (ὁῦλον τοῦτό γε ἤδη καὶ παῖδι.)

PLATO, *Symposium*. Sec. 204B. (c. 380 B.C.)

Every schoolboy has that famous testament of Grunnius Corocotta Porcellus at his fingers' ends.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. i, memb. i, subs. 1. (1621)

Every schol-boy knows it.

JEREMY TAYLOR, *Real Presence* Sec. 5. (1654)

How haughtily he lifts his Nose,

To tell what ev'ry School Boy knows

SWIFT, *The Journal*, l. 81. (1721)

An old tale which every schoolboy knows.

WILLIAM WHITEHEAD, *The Roman Father: Prologue*. (1750)

The frequency of Macaulay's reference to somewhat abstruse matters as subjects which any public schoolboy would know, has led to his being credited with the phrase. It is to be found, however, in many earlier authors.

W. G. BENHAM, *Proverbs*, p. 455. (1907)

<sup>12</sup> Know not what you know, and see not what you see. (Etiam illud quod scies nesciveris | ne videris quod videris.)

PLAUTUS, *Miles Gloriosus*, l. 572. (c. 200 B.C.)

You, in truth, if you are wise, will not know what you do know. (Tu pol, si sapiis, quod scis nescis.)

TERENCE, *Eunuchus*, l. 721. (161 B.C.)

1 Through knowledge shall the just be delivered. (Iusti autem liberabuntur scientia.)

Old Testament: Proverbs, xi, 9. (c. 350 B. C.)  
The lips of knowledge are a precious jewel. (Vas pretiosum labia scientiae.)

Old Testament: Proverbs, xx, 15.

'Tis a godlike attribute to know.

MATTHEW PRIOR, *Solomon*. Bk. i, l. 43. (a.1721)

2 A wise man is strong; yea, a man of knowledge increaseth strength. (Vir sapiens, fortis est; et vir doctus, robustus et validus.)

Old Testament: Proverbs, xxiv, 5. (c. 250 B. C.)  
Knowledge and human power are synonymous. (Scientia et potentia humana in idem coincidunt.)

FRANCIS BACON, *Novum Organum*. Aphor. 3. (1620)

Knowledge itself is power. (Nam et ipsa scientia potestas est.)

FRANCIS BACON, *De Heresibus*. (c. 1626)

They say that "Knowledge is power." I used to think so.

LORD BYRON, *Letters*, vi, 11. (1822)

"Knowledge is power," but . . . knowledge of itself, unless wisely directed, might merely make bad men more dangerous.

SAMUEL SMILES, *Self Help*. Ch. 11, (1859)

There is no knowledge that is not power.

EMERSON, *Society and Solitude: Old Age*. (1870)  
Knowledge is power, and I never sell power.

SHAW, *Mrs. Warren's Profession*. Act i. (1893)  
[Bacon's] Latin apophthegm, "nam ipsa scientia potestas est—for knowledge is power—might be described as the watchword of the intellectual history of England . . . in the sixteenth century.

SIDNEY LEE, *Great Englishmen of the Sixteenth Century*, p. 4. (1907) The French say, "Savoir c'est pouvoir."

Women understand men . . . better than any man understands women. Since knowledge is power, woman has a control over man which man never had over her.

SPENDER, *Comments of Bagshot*. Ch. 9. (1925)

3 What harm in getting knowledge even from a sot, a pot, a fool, a mitten, or a slipper? (Que nuist scavoir tousiours, & tousiours aprendre, feust ce d'un sot, d'un pot, d'une guedoufle, d'une moufle, d'une pantoufle?)

RABELAIS, *Pantagruel*. Bk. iii, ch. 16. (1545)

Learn of the mole to plough, the worm to weave.

POPE, *An Essay on Man*. Epis. iii, l. 176. (1732)

Acquire learning even from the mouth of cows.

BURCKHARDT, *Arabic Proverbs*. No. 234. (1817)

Another form is, "Be eager for knowledge, even if it comes from the snout of a hog."

4 Knowledge of itself is riches.

SADI, *Gulistan*. Tale ii: *Of the Effects of Education*. (c. 1250)

Let the fools talk: knowledge has its price. (Laissez dire les sots: le savoir a son prix.)

LA FONTAINE, *Fables: L'Avantage de la Science*. Bk. viii, fab. 19. (1678) Wright renders it, "Let fools the studious despise, | There's nothing lost by being wise."

There is no knowledge that is not valuable.

EDMUND BURKE, *American Taxation*. (1774)

5 It is one thing to remember, another to know. (Aliud autem est meminisse, aliud scire.)

SENECA, *Ad Lucilium*. Epis. xxxiii, sec. 8. (c. A. D. 64)

All knowledge is remembrance.

THOMAS HOBBES, *Human Nature*. Ch. 6. (1651)

6 Too much to know is to know nought but fame.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 92. (1595)

7 He knew many things, but knew all badly. (πολλ' ἤπιστατο ἔργα, κακῶς δ' ἤπιστατο πάντα.)

STASINUS OF CYPRUS (?), *The Margites*. No. 3. (c. 675 B. C.) Quoted by PLATO, *Alciades*, ii, 147A. See also JACK OF ALL TRADES.

Far better to know one thing thoroughly,

Than to be superficially dressed up with many.

(πολὺ κρείττον' ἐστὶν ἐν καλῶς μεμαθηκέναι ἢ πολλὰ φαιλῶς περιβεβληθῆαι πράγματα.)

MENANDER, *Fragments*. Frag. 683K. (c. 300 B. C.)

Haue in all Sciences a smacke.

JOHN LYLY, *Euphues* (Arber), p. 151. (1579)

It is far better to know something about everything than to know all about one thing. Universality is the best.

BLAISE PASCAL, *Pensées*. Sec. 1, No. 37. (c. 1660)

I altogether disagree with the maxim which says that A cultured man should know something of everything. Knowledge is almost always useless, and sometimes harmful, if it is superficial. (Je n'approuve point la maxime qui veut qu'un honnête homme sache un peu de tout. C'est savoir presque toujours inutilement, et, quelquefois, pernicieusement, que de savoir superficiellement.)

VAUVENARGUES, *Réflexions*. No. 217. (1746)

8 The desire of knowledge, like the thirst of riches, increases ever with the acquisition of it.

STERNE, *Tristram Shandy*. Bk. ii, ch. 3. (1759)

9 When you know one you know all. (Unum quom noris omnis noris.)

TERENCE, *Phormio*, l. 265. (161 B. C.)

10 There are many things, the knowledge of which is of little or no profit to the soul. (Multa sunt, quae scire parum vel nihil animae prosunt.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 2. (c. 1420)

11 Knowledge is no proof of genius. (Le savoir n'est preuve de génie.)

VAUVENARGUES, *Réflexions*. No. 217. (1746)

12 Knowledge is the only fountain, both of the love and the principles of human liberty.

DANIEL WEBSTER, *Address*, at the dedication of Bunker Hill monument, 17 June, 1843.

Knowledge is now no more a fountain seal'd.

TENNYSON, *The Princess*. Pt. ii, l. 76. (1847)

A Fountain Sealed.

ANNE DOUGLAS EDGWICK, Title of novel. (1907)

1 A mirror is of no use to a blind man, nor knowledge to a man without discernment.

UNKNOWN, *Niti Sastras (Moral Stanzas)*. (c. 1250)

2 First come I; my name is Jowett.  
There is no knowledge but I know it.  
I am Master of this college:  
What I don't know isn't knowledge.

UNKNOWN, *Epigram on Dr. Benjamin Jowett*.  
Written probably by a group of Balliol undergraduates, c. 1876. A later and more euphonious form is:

My name is Benjamin Jowett,  
I'm Master of Balliol College;  
Whatever is knowledge I know it,  
And what I don't know isn't knowledge.

## II—Knowledge: Knowing Nothing

3 Our knowledge, compared with Thine, is ignorance. (*Scientia nostra, scientiae tuae comparata, ignorantia est.*)

ST. AUGUSTINE, *Confessions*. Bk. xi, sec. 4. (A. D. 397)

Before God we are all equally wise—equally foolish.

ALBERT EINSTEIN, *Cosmic Religion*, p. 105. (1933)

4 Train thy tongue to say, "I do not know," lest thou be entrapped into falsehood.

*Babylonian Talmud: Berachoth*, fo. 9b. (c. 450)

5 I come from my vineyard, I know nothing.  
(De mis viñas vengo, no sé nada.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25. (1605)  
i. e. I am only an ignorant country fellow, a vine-dresser.

6 What man knows is not to be compared with what he does not know.

CHUANG-TSZE, *Philosophy*. Ch. 1. (c. 400 B. C.)  
Giles, tr.

The cock crows and the dog barks. So much we know. But the wisest of us could not say why one crows and the other barks, nor guess why they crow or bark at all.

CHUANG-TSZE, *Philosophy*. Ch. 5.

Spread out your knowledge, and you will see how shallow it is.

CHUANG-TSZE, *Philosophy*. Ch. 11.

7 When you know, to know that you know, and when you do not know, to know that you do not know, that is knowledge. (Chee hoo chee chee wy chee chee put chee wy put chee see chee.)

CONFUCIUS, *Analects*. Bk. ii, ch. 17. (c. 500 B. C.)  
Legge, tr.

What I do not know I do not think I know.  
(ὅτι ἂν μὴ οὐδὲ οἶμαι εἰδέναι.)

PLATO, *Apology of Socrates*. Sec. 21D. (399 B. C.)  
Mankind may be divided into four classes: (1) those who know and know that they know—of them seek knowledge; (2) those who know but

do not know that they know—awaken them; (3) those who do not know and know that they do not know—instruct them; (4) those who do not know but think that they know—they are fools, dismiss them.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 60. (c. 1050)

For when I dinna clearly see,

I always own I dinna ken,

An' that's the way o' wisest men.

ALLAN RAMSAY, *The Clock and Dial*. (1721)

To be conscious that you are ignorant is a great step to knowledge.

BENJAMIN DISRAELI, *Sybil*. Bk. i, ch. 5. (1845)

To know that we know what we know, and that we do not know what we do not know, that is true knowledge.

H. D. THOREAU, *Walden*. Ch. 1. Quoting Confucius. (1854)

There are four sorts of men:

He who knows not and knows not he knows not:  
he is a fool—shun him;

He who knows not and knows he knows not: he is simple—teach him;

He who knows and knows not he knows: he is asleep—wake him;

He who knows and knows he knows: he is wise—follow him.

LADY BURTON, *Life of Sir Richard Burton*.

Quoted as an Arabian proverb, but it is evidently a paraphrase of Salomon Ibn Gabirol, as given above. (See *Spectator*, 11 Aug., 1894, p. 176.) The saying is sometimes attributed to Darius the Persian.

8 Knowledge is the knowing that we cannot know.

EMERSON, *Representative Men: Montaigne*. (1850) The proverb is usually put in this form: "He knows most that knows he knows little."

9 'T is better not to know, than knowing err.

FRANKLIN, *Poor Richard's Almanack*, 1751.

Better know nothing than half know many things  
(Lieber nichts wissen, als vieles halb wissen.)

FRIEDRICH NIETZSCHE, *Also Sprach Zarathustra*  
Pt. iii, *Der Bluteigel*. (1885)

It is better not to know so much than to know so many things that ain't so.

JOSH BILLINGS. See JEROME A. HART, *In Our Second Century*, p. 307. The form of the saying was varied by its author from time to time. On 13 Oct., 1885, he wrote it for a friend: "It is better to know less than to know so much that ain't so." The original wording in *Josh Billings's Encyclopedia of Wit and Wisdom*, p. 286 (1874), was: "It is better to know nothing than to know what ain't so."

A man of vast and varied misinformation.

WILLIAM GAYNOR. When Mayor of New York, referring to Rabbi Stephen S. Wise, who had criticized his administration. (1911)

A LITTLE LEARNING IS A DANGEROUS THING, see under LEARNING.

1 To know, but to be as though not knowing, is the height of wisdom. Not to know, and yet to affect knowledge, is a vice. (Chih pu chih 'shang; pu chih chih ping'.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 71. (c. 550 B. C.) Giles, tr.

2 Nothing is so firmly believed as that which a man knoweth least. (N'est rien creu si fermement que ce qu'on sçait le moins.)

MONTAIGNE, *Essays*. Bk. i, ch. 31. (1580)

He that knows nothing, doubts nothing.

GEORGE HERBERT, *Jacula Prudentum*. No. 860. (1640) From the Italian, "Chi niente sa, di niente dubita."

He who knows nothing is confident in evèrything. C. H. SPURGEON, *John Ploughman's Talk*. Ch. 2. (1869)

3 Man, who prides himself upon his knowledge, does not yet know what knowledge is. (L'homme, qui presume de son sçavoir, ne sçait pas encore ce c'est que sçavoir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

4 No one have I seen who knew all that a man should know. (Neminem vidi qui sciret quicquid scito opust.)

NAEVIUS, *Fragments*. Frag. 41, Loeb. (c. 220 B. C.)

5 Who pretend to know everything, and don't know anything. (Qui omnia se simulant scire, neque quicquam sciunt.)

PLAUTUS, *Trinummus*, l. 205. (c. 194 B. C.)

6 He that knows little soon repeats it. (Quien poco sabe presto lo reza.)

JOHN RAY, *Proverbs: Spanish*, p. 104. (1678)

He that knows little often repeats it.

THOMAS FULLER, *Gnomologia*. No. 2209. (1732)

He that knows least commonly presumes most.

THOMAS FULLER, *Gnomologia*. No. 2208.

7 The only thing that we never know is to ignore what we cannot know. (La seule chose que nous ne savons point, est d'ignorer ce que nous ne pouvons savoir.)

ROUSSEAU, *Emile*. Bk. iv. (1762)

8 It is better to know useless things than to know nothing. (Satiùs est supervacua scire quam nihil.)

SENECA, *Ad Lucilium*. Epis. lxxxviii, sec. 45. (c. A. D. 64)

9 Nature has given us the seeds of knowledge, but not knowledge itself. (Natura . . . semina nobis scientiae dedit, scientiam non dedit.)

SENECA, *Ad Lucilium*. Epis. cxx, sec. 4. (c. A. D. 64)

10 I know nothing except the fact of my ignorance. (εἰδέναι μὲν μηδὲν πλὴν αὐτὸ τοῦτο [εἰδέναι].)

SOCRATES, *Epigram*. (c. 400 B. C.) See DIOGENES LAERTIUS, *Socrates*. Bk. ii, sec. 32

I am conscious of my own ignorance. (συνειδὼς ἑμαυτῷ ἀμαθίαν.)

PLATO, *Phaedrus*. Sec. 235D. (c. 385 B. C.)

H. N. FOWLER, tr.

This one of you, O men, is wisest, who, like Socrates, recognizes that he knows nothing in respect to wisdom. (ὁτι οὗτος ὑμῶν, ὃ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξίός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν.)

PLATO, *The Apology of Socrates*. Sec. 23B. (c. 375 B. C.)

I know nothing except that I know nothing. (Nil scio nisi nescio.)

PLAUTUS, *Bacchides*, l. 323. (190 B. C.) Quoting Socrates.

The method of discussion pursued by Socrates . . . is to affirm nothing himself, . . . to assert that he knows nothing except the fact of his own ignorance, and that he surpassed all other people in that they think they know things that they do not know but he himself thinks he knows nothing, and that he believed this to have been the reason why Apollo declared him to be the wisest of all men. (Eoque praestare ceteris quod illi quae nesciant scire se putent, ipse se nihil scire, id unum sciat.)

CICERO, *Academica*. Bk. i, ch. 4, sec. 16. (c. 45 B. C.)

If anyone thinks that nothing is known, he does not even know whether that can be known, since he declares that he knows nothing. (Nil sciri quis putat, id quoque nescit | an sciri possit, quoniam nil scire fatetur.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 469. (c. 45 B. C.) Quoted by MONTAIGNE, *Essays*, Bk. ii, ch. 12.

The wisest man that ever was, when asked what he knew, answered, the only thing he knew was that he knew nothing. (Le plus sage homme qui feut oncques, quand on luy demanda ce qu'il sçavoit, respondit, "Qu'il sçavoit cela, qu'il ne sçavoit rien.")

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) The Spaniards say, "Bien sabe el sabio que no sabe; el nescio piensa que sabe" (The wise man knows well that he does not know; the ignorant man imagines that he knows).

The wisest of all mortal men

Said he knew nought, but that he nought did know.

SIR JOHN DAVIES, *The Vanity of Human Learning*. St. 20. (1597)

Socrates was pronounced by the oracle of Delphos to be the wisest man of Greece, which he would put from himself ironically, saying, "there would be nothing in him to verify the oracle, except this; that he was not wise and knew it; and others were not wise, and knew it not."

FRANCIS BACON, *Apophthegms*. No. 233. (1625)

Heads of capacity . . . think they know nothing till they know all; which being impossible, they fall upon the opinion of Socrates, and only know they know not any thing.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 8. (1643)

Great souls, who, having run through all that men can know, find that they know nothing. (Les grandes âmes, qui, ayant parcouru tout ce que les

hommes peuvent savoir, trouvent qu'ils ne savent rien.)

BLAISE PASCAL, *Pensées*. Pt. i, art. vi, No. 25. (1660)

The first and wisest of them all profess'd  
To know this only, that he nothing knew.

MILTON, *Paradise Regained*. Bk. iv, l. 293. (1671)

You read of but one wise man, and all that he  
knew was that he knew nothing.

WILLIAM CONGREVE, *The Old Batchelor*. Act. i, sc. 1. (1693)

He who knows most knows best how little he  
knows.

THOMAS JEFFERSON. (c. 1790) See BOYKIN,  
*Wisdom of Jefferson*, p. 11.

Well didst thou speak, Athena's wisest son!  
"All that we know is, nothing can be known."

LORD BYRON, *Childe Harold*. Canto ii, st. 7. (1812)  
All things I thought I knew; but now confess  
The more I know I know, I know the less.

ROBERT OWEN, *Works*. Vol. vi, ch. 39. (1857)  
The only thing that we can know is that we know  
nothing, and this is the highest flight of human  
wisdom!

TOLSTOY, *War and Peace*. Vol. ii, pt. ii, ch. 1.  
(1865) Dole, tr.

1 In knowing nothing is the sweetest life.

SOPHOCLES, *Ajax*, l. 554. See under IGNORANCE:  
WHERE IGNORANCE IS BLISS.

He which knoweth least, lyueth longest.

JOHN LYLY, *Euphues and His England* (Arber),  
p. 264. (1580) There is a Latin proverb,  
"Nihil scire est vita iucundissima" (The hap-  
piest life is to know nothing).

2 Do they not show by too much knowledge  
that they know nothing? (Faciumtne intellegendo ut nil intellegant?)

TERENCE, *Andria*: *Prologue*, l. 17. (166 B. C.)

3 No man knows distinctly anything, and no  
man ever will. (καὶ τὸ μὲν οὐ σαφὲς οὐτις ἀνὴρ  
ἰδεν οὐδέ τις ἔσται εἰδώς)

XENOPHANES, *Fragments*. Frag. 34. (c. 550 B. C.)  
See DIOGENES LAERTIUS, *Pyrrho*, ix, 72.

Now I see that we can know nothing finally.  
(Und sehe, dass wir nichts wissen können!)

GOETHE, *Faust*. Pt. i, sc. 1. (1806)

We know nothing rightly, for want of perspective.  
R. W. EMERSON, *Essays*: *Nature*. (1844)

What is all our knowledge? We do not even know  
what the weather will be tomorrow.

BERTHOLD AUERBACH, *On the Heights*. (1870)  
We know nothing important. In the essentials we  
are still as wholly a mystery to ourselves as Adam  
was to himself.

BOOTH TARKINGTON, *Looking Forward*, p. 74.  
(1926)

We do not know one millionth of one per cent  
about anything.

THOMAS A. EDISON. See *Golden Book*, Apr., 1931.

4 Strange how much you'd got to know  
Before you know how little you know!

UNKNOWN, *Epigram on Knowledge*.

### III—To Know What's What

5 He knew white. (τὸ λευκὸν οἶδεν.)

ARISTOPHANES, *The Knights*, l. 1279. (424 B. C.)  
The proverb is "To know black from white"  
(ὅστις οἶδε τὸ λευκὸν ἢ τὸ μέλαν), but Aris-  
tophanes provides a surprise ending in ἢ τὸν  
ὄρθιον νόμον.

To know number. (ἀριθμὸν εἰδέναι.)

EURIPIDES, *Erechtheus*. Fr. 17, l. 19. (c. 420 B. C.)

6 I knew right off the bat.

F. W. BRONSON, *Nice People Don't Kill*, p. 14.  
(1940)

7 O Pandarus, now knowe I crop and rote!

CHAUCER (?), *Troilus and Criseyde*, Bk. v, l.  
1245. (c. 1380)

8 The captain . . . who "knew the ropes," took  
the steering oar.

R. H. DANA, *Two Years Before the Mast*. Ch. 9  
(1840) See under ROPE.

9 Our governor's wide awake. . . . He knows  
what's o'clock.

DICKENS, *Sketches by Boz*, p. 451. (1836)

You've learnt your lesson, found out what's  
o'clock.

ROBERT BROWNING, *The Two Poets of Croisic*  
St. 94. (1878)

10 I know 'em from sidecombs to shoelaces.

O. HENRY, *Nemesis and the Candy Man*. (1908)

11 Myselfe knowth him, I dare boldly brag,  
Euen as well as the beggar knowth his bag.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Such as he knew as well as the Begger his dishe.

GOSSON, *The Schoole of Abuse*, p. 74. (1579)

As well as the beggar knows his dish.

THOMAS HEYWOOD, *The Wise-Woman of Hogs-  
don*. Act ii, sc. 1. (1638)

Know him! ay, as well as the beggar knows his  
dish.

SWIFT, *Polite Conversation*. Dial. i. (1738) "Sa-  
berlo como su Paternoster" (He knows it as  
well as the Lord's Prayer), is a Spanish  
proverb, common, with slight variations, to  
most continental languages

12 I know on which side my bread is buttered.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
See under BREAD.

I know . . . which waie the winde blewe and  
will blow.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
See under WIND.

13 You know a thing or two, Mr. Selby.

THOMAS HOLCROFT, *The Road to Ruin*. (1792)  
She loved a book, and knew a thing or two.

WALTER SCOTT, *The Search after Happiness*.  
Ch. 18. (1817)

14 You know me, Al.

RING LARDNER. Title and refrain of a book of  
baseball stories. (1916)

<sup>1</sup>  
I know all your blots and black marks. (Tuas omnes maculasque notasque.)

LUCILIUS, *Satires*. Bk. xxx, frag. 1070, Loeb. (c. 125 B. C.)

<sup>2</sup>  
I know that better than I know my name. (Teneo melius ista quam meum nomen.)

MARTIAL, *Epigrams*. Bk. iv, epig. 37, l. 7. (c. A. D. 90) Cited by ERASMUS, *Adagia*, ii, iv, 91. Erasmus also quotes from Juvenal, "Tanquam unguis digitosque suos" (I know it better than I know my nails and fingers).

<sup>3</sup>  
I know you within and on the skin. (Ego te intus et in cute novi.)

PERSIUS, *Satires*. No. iii, l. 30. (c. A. D. 58) I know you inside and outside.

I know him as well as if I'd gone thro' him with a lighted Link.

THOMAS FULLER, *Gnomologia*. No. 2611. (1732)

I know him as well as though I had gone through him with a lighted candle.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 97. (1880)

I know him like a book.

CHARLES F. BRIGGS, *Adventures of Henry Franco*, i, 73. (1839)

I know him from A to Izzard.

H. S. KEELER, *The Sharkskin Book*, p. 207. (1941)

I know him as well as I know the back of my hand.

MARGARET MILLAR, *Wall of Eyes*, p. 154. (1943)

I know that book like the back of my hand.

MICHAEL INNES, *The Weight of the Evidence*, p. 156. (1943)

<sup>4</sup>  
I knew that before you were born. (Ante hac novi quam tu natus es.)

PHAEDRUS, *Fables*. Bk. v, fable 9. (c. 25 B. C.) The fable of the calf that tried to instruct the bull, concluding, "Let him who would instruct a wiser man, consider this as said to himself."

<sup>5</sup>  
He knowes how many days go to the week.

THOMAS POWELL, *Tom of All Trades*, p. 171. (1631)

<sup>6</sup>  
I know that you know an ace more than the devil.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 28. (1620)

He knows one point more than the devil.

JAMES HOWELL, *Proverbs: Spanish-English*, p. 2. (1659)

<sup>7</sup>  
For wa I wist noght what was what.

UNKNOWN, *Ywaine and Gawin*, l. 432. (c. 1400)

And elles woot I beuere what is what.

THOMAS HOCCLIVE, *Minor Poems*, p. 138. (1440)

He said he knew what was what.

JOHN SKELTON, *Why Come Ye Not to Court*, l. 1107. (c. 1520)

Nowe I see you know what is what.

NICOLAS UDALL, *Ralph Roister Doister*. Act i, sc. 2. (c. 1550)

I know what's what.

JOHN FORD, *Lady's Trial*. Act ii, sc. 1. (1638)

He knew what's what, and that's as high

As metaphysic wit can fly.

BUTLER, *Hudibras*. Pt. i, Canto i, l. 149. (1663)

This sly saint . . . understands what's what as well as you or I.

RICHARD STEELE, *The Spectator*. No. 132. (1711)

That 'ere young lady . . . knows wot's wot, she does.

DICKENS, *The Pickwick Papers*. Ch. 37. (1837)

TO KNOW ONE'S SELF, *see under SELF-KNOWLEDGE*.

#### IV—Knowledge and Ignorance

<sup>8</sup>  
A seeming ignorance is often a most necessary part of worldly knowledge.

LORD CHESTERFIELD, *Letters*, 15 Jan., 1753.

<sup>9</sup>  
Knowledge hath no enemy but ignorance.

WILLIAM CUNNINGHAM, *The Cosmographical Glasse*, p. 46. (1559)

For thus the saying goes, and I hold so:

*Ignorance onely is true wisdomes foe.*

GEORGE WITHER, *Abuses Stript and Whipt*, Bk ii, sat. 1. (1613)

<sup>10</sup>  
He that boasts of his own Knowledge, proclaims his Ignorance.

THOMAS FULLER, *Gnomologia*. No. 2051. (1732)

<sup>11</sup>  
True knowledge is modest and wary; 'tis ignorance that is bold and presuming.

JOSEPH GLANVILL, *Scep sis Scientifica*. (1661)

<sup>12</sup>  
To know one's ignorance is the best part of knowledge.

LAO-TSZE, *The Simple Way*. No. 71. (c. 550 B. C.)

<sup>13</sup>  
Knowledge is better than ignorance.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, p. 27. (1477)

<sup>14</sup>  
Ignorance is the curse of God, Knowledge the wing wherewith we fly to heaven.

SHAKESPEARE, *II Henry VI*, iv, 7, 78. (1500)

<sup>15</sup>  
There is only one good, that is knowledge; there is only one evil, that is ignorance. (μόνον ἀγαθόν εἶναι, τὴν ἐπιστήμην, καὶ ἐν μόνον κακόν, τὴν ἀμαθίαν.)

SOCRATES, *Epigram*. (c. 400 B. C.) *See* DIOGENES LAERTIUS, *Socrates*, ii, 31.

Knowledge is the mother of all virtue; all vice proceeds from ignorance. (La science est mere de toute vertu, et tout vice est produit par l'ignorance.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Quoting an old saying.

<sup>16</sup>  
Knowledge holdeth by the hilt, and heweth out a road to conquest; Ignorance graspeth the blade, and is wounded by its own good sword.

M. F. TUPPER, *Proverbial Philosophy: Of Self-Acquaintance*. (1839)

## V—Knowledge and Wisdom

1 There is no great concurrence between learning and wisdom.

FRANCIS BACON, *Of the Advancement of Learning: Civil Knowledge*. Sec. 4. (1605)

2 Where no knowledge is wisdom faileth.

BEN SIRA, *Book of wisdom (Ecclesiasticus)*, iii, 25 (c. 190 B. C.) Oesterley, tr.

3 Knowledge is the parent of love; wisdom, love itself.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

Love is ever the beginning of Knowledge as fire is of light.

CARLYLE, *Essays: Death of Goethe*. (1833)

A loving heart is the beginning of all knowledge.

CARLYLE, *Essays: Biography*.

4 Knowledge, when wisdom is too weak to guide her,

Is like a headstrong horse, that throws the rider.

FRANCIS QUARLES, *Miscellanies*. (a. 1644) Sometimes attributed to Robert Robinson, Vicar of Harlow. (c. 1580) See *Notes and Queries*, 25 June, 1910.

5 No man is the wiser for his learning.

JOHN SELDEN, *Table-Talk: Learning*. (a. 1654)

We live and learn, but not the wiser grow.

JOHN POMFRET, *Reason*, l. 112. (a. 1702)

Knowledge and Wisdom, far from being one,

Have ofttimes no connexion. Knowledge dwells

In heads replete with thoughts of other men;

Wisdom in minds attentive to their own. . . .

Knowledge is proud that he had learn'd so much;

Wisdom is humble that he knows no more.

WILLIAM COWPER, *The Task*. Bk. vi, l. 88. (1784)

6 It is the province of knowledge to speak, and it is the privilege of wisdom to listen.

HOLMES, *Poet at Breakfast-Table*. Ch. 10. (1872)

7 Knowledge comes, but wisdom lingers.

TENNYSON, *Locksley Hall*, l. 141. (1842)

As the poet says, "Knowledge comes, but wisdom lingers." Wisdom is dew, which, while we know it not, soaks into us, refreshes us and makes us grow. Knowledge is a strong stream of water turned on us through a hose. It disturbs our roots.

O. Henry, *The Higher Pragmatism*. (1909)

## VI—Knowledge: Not to Know

8 The kid doesn't know his head from a cabbage.

STEPHEN ACRE, *Yellow Overcoat*, p. 221. (1942)

9 He does not know in the heavens any star but Syrius.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 608. (1817) He knows nothing about the business.

10 He knew less than the Pope of Rome.

BUTLER, *Hudibras*. Pt. ii, canto iii, l. 894. (1663)

To know one no more than he does the Pope of Rome.

JOHN RAY, *English Proverbs*, p. 255. (1678)

I can read no more than the Pope of Rome.

UNKNOWN, *Oxford Jests*, p. 93. (1706)

He . . . assured the gentleman . . . that he knew no more of Italy than the Pope of Rome.

UNKNOWN, *The Looker-On*. No. 73. (1793)

11 Fooles . . . have the wit to keep themselves out of the rain.

HENRY BUTTES, *Dyets Drie Dinner*, sig. B4. (1599)

In business matters they [literary persons] do not know enough to come in when it rains.

MARK TWAIN, *In Eruption*, p. 177. (1906)

[He doesn't] know enough to go in when it rains

EDITH WYATT, *The Invisible Gods*, p. 19. (1923)

He didn't know enough to come in out of the rain

BUDD SCHULBERG, *What Makes Sammy Run*, p. 9. (1941)

An innocent old lamb who didn't know enough to come in out of the rain.

F. W. CROFTS, *Double Tragedy*, p. 19. (1943)

12 I didn't know my ear from a hole in the ground.

O. R. COHEN, *Sound of Revelry*, p. 123. (1943)

13 He does not know a fox from a fern-bush.

MICHAEL DENHAM, *Denham Tracts*, ii, 107 (1846) See also under Fox.

14 He knew not a B from a battledore, nor ever a letter of the book.

JOHN FOXE, *The Book of Martyrs*, ii, 474. (1553)

He . . . knewe not a letter, or a b from a batel-dore.

JOSEPH HALL, *Hist. Expostulation*, p. 16. (1565)

The learnedest of them could not say . . . B to a battledore.

GABRIEL HARVEY, *Works* (Grosart), ii, 208 (1593) A hornbook was shaped something like a battledore, and to be able to say B

when B was pointed to in the hornbook was called "to say B to a battledore." In other words, to know the letters of the alphabet.

You shall not need to buy bookes, no, scorne to distinguish a B from a battle dore.

THOMAS DEKKER, *The Guls Horne-Booke*, p. 3 (1609)

15 They don't, as a rule, know a goose from a gridiron.

J. C. HUTCHESON, *Crown and Anchor*. Ch. 6 (1896)

I do not know a nut from a meg.

OGDEN NASH, *Suppose He Threw It in Your Face*. (1942)

He don't know a plow from a thrashin' machine.

OSCAR HAMMERSTEIN, *Oklahoma!* Act i. (1943)

16 Not knowing even his Q. (οὐδὲ κῶππα γινώσκων.)

PARMENIDES, *Apothegm.* (c. 470 B. C.) See

ATHANAUEUS, *Deipnosophistai*. Sec. 221A. Q

was a letter of the older Greek alphabet

which had fallen out of use in writing. A similar Greek proverb is οὐδὲ τὰ τρία Στρατιχοῦ γινῶναι (Not to know even Stesichorus' three rules), i. e. strophe, antistrophe, and epode—in other words, to be completely ignorant.

<sup>1</sup>  
So long as I know it not, it hurteth mee not.  
GEORGE PETTIE, *Petite Pallace: Cephalus and Procris*, p. 204. (1576)

What a fellow doesn't know doesn't hurt him.  
EUGENE WALTER, *The Easiest Way*. Act iii. (1908)

I always say that what a person don't know don't hurt them.

RING LARDNER, *Zone of Quiet*. (1926)  
What they don't know won't hurt them.  
KATHLEEN KNIGHT, *Rendezvous With the Past*, p. 83. (1940)

What she doesn't know she can't crab about.  
FRANCIS BONNAMY, *Dead Reckoning*, p. 43. (1943)

<sup>2</sup>  
He knows not whether his shoe goes awry.  
JOHN RAY, *English Proverbs*, p. 81. (1678)  
He knows not a pig from a dog.  
JOHN RAY, *English Proverbs*, p. 264.

<sup>3</sup>  
On I wrote, knowing no more than the man in the moon how I was to end.  
WALTER SCOTT, in LOCKHART, *Life*, ii, 28. (1805)  
I knew no more than the man in the moon about my only occupation.  
R. L. STEVENSON, *An Inland Voyage: Down the Oise*. (1878)

<sup>4</sup>  
I know a hawk from a handsaw.

SHAKESPEARE, *Hamlet*, ii, 2, 399. (1600) "Handsaw" is usually explained as a corruption of "heronshaw," or "hernshaw," a heron.

He knows not a hawk from a handsaw.  
SUSANNA CENTILVRE, *The Stolen Heiress*. Act iii, sc. 4. (1703)

Who can tell a hawk from a handsaw?  
CHARLES KINGSLEY, *Alton Locke*. Ch. 4. (1850)  
I have heard the proverb, "He doesn't know a hawk from a handsaw."

R. L. GALES, *Studies in Arcady*. Ser. ii, p. 241. (1912)

He attracted much unfavorable attention by trying to saw wood with a hawk.

OGDEN NASH, *The Strange Case of the Wise Child*. (1935)

<sup>5</sup>  
We'll teach him to know turtles from jays.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 3, 44. (1601)

I know a cat from a cowl staff.  
THOMAS DILKE, *Lover's Luck*. Act iii, sc. 1. (1696)

Johnson just knew the bell of St. Clement's church from the organ.

MACAULAY, *Essays: Madame D'Arblay*. (c.1859)

<sup>6</sup>  
As God loves me, I know not where I am!  
(Ita me di ament, ubi sim nescio.)

TERENCE, *Heauton Timorumenos*, l. 308. (163 B. C.)

<sup>7</sup>  
He knows not whether I am alive or dead.  
(οὐδ' ἔγνω, πότερον τεθνήκαμεν ἢ σοὶ εἰμὲς.)

THEOCRITUS, *Elegies*. No. ii, l. 5. (c. 270 B. C.)  
He doesn't know he's alive. (Non novit natos.)

CICERO, *Ad Familiares*, Bk. ix. (c. 50 B. C.) As quoted by Erasmus, i, vi, 100, who remarks that the phrase is a way of saying that a person is ignorant of everything.

<sup>8</sup>  
He doesn't know enough to pound sand in a rat-hole.

H. W. THOMPSON, *Body, Boots and Britches*, p. 488. (1940) Similar ones are, "He doesn't know enough to pull his head in when he shuts the window," "He doesn't know twice round a broomstick," "He can't see a hole through a ladder," "He doesn't know enough to suck alum and drool." "As ignorant as Thompson's colt" is a well-known proverbial comparison whose origin is a mystery.

<sup>9</sup>  
I know him not though I should meet him in my dish.

WILLIAM WALKER, *Paroemiologia*, p. 13. (1672)  
I know him not, should I meet him in my pot-tage dish.

JOHN RAY, *English Proverbs*, p. 265. (1678)  
I know him not, tho' I should meet him in my Porridge.

THOMAS FULLER, *Gnomologia*. No. 2613. (1732)

<sup>10</sup>  
I know not A from a wynd-mylne, ne a B from a bole foot.

THOMAS WRIGHT, ed., *Political Poems*, ii, 57 (1401)

He knows not B from a bull's foot. That is, he is illiterate.

JAMES KELLY, *Scottish Proverbs*, p. 159. (1721)  
Fie upon you!—not to know B from a bull's foot.

GEORGE COLMAN, JR., *The Review*. Act ii, sc. 2 (1800)

One who . . . could distinguish the difference between a B and a bull's foot.

D. M. MOIR, *Mansie Wauch*. Ch. 21. (1824)  
He does not know A from the gable end of a house.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 434. (1830)

The common description of a dolt or ignoramus is . . . he does not know B from a bull's foot.

F. T. ELWORTHY, *The West Somerset Word-Book*, p. 36. (1886)

<sup>11</sup>  
Thow canst not see, thow wretch, canst thow. whan thow art well?

UNKNOWN, *Respublica*. Act iv, sc. 4. (1553)  
Neyther of them know when they are well.

GEORGE WAPULL, *The Tide Taryeth No Man: Prologue*. (1576)

You are very happy in the discretion of a good lady, if you know when you're well.

THOMAS SOUTHERNE, *The Wives Excuse*. Act iii, sc. 2. (1692)

I know when I'm well.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Don't you know when you are well off?

KINGSLEY, *Westward Hol* Ch. 19. (1855)



## L

## LABOR

See also Industry, Work

<sup>1</sup> To him that labors God oweth glory, child of his labor. (τῷ ποιοῦντι δ' ἐκ θεῶν | ὀφείλεται τέκνωμα τοῦ πόνου κλέος.)

AESCHYLUS, *Fragments*. Frag. 175, Smyth. (c. 458 B. C.) CLEMENT OF ALEXANDRIA, *Miscellanies*, iv, 7, 586.

<sup>2</sup> Labor is a treasure to men. (ὁ κάματος θησαυρὸς ἐστὶ τοῖς ἀνθρώποις.)

AESOP, *Fables: The Husbandman and His Sons*. (c. 570 B. C.) The husbandman, dying, tells his sons they will find a treasure hidden in his fields, so they dig them up thoroughly, searching vainly for the treasure, and the crops are more abundant than ever. La Fontaine includes this in his *Fables*, bk. v, fab. 9, with the moral, "Le travail est un trésor."

He that labours and thrives, spins gold.

GEORGE HERBERT, *Jacula Prudentum*. No. 343. (1640) FULLER, *Gnomologia*. No. 2211. (1732) A rendering of the Spanish proverb, "El que trabaja y madra, hila oro."

<sup>3</sup> Of others' labor others gain. (ἄλλων κοπιῶντων ἄλλοι κερδαίνουσι.)

AESOP, *Fables: The Lion and the Bear*. (c. 510 B. C.)

Those who labor with their minds govern others; those who labor with their strength are governed by others.

MENCIUS, *Discourses*. Bk. iii, pt. i, ch. 4, sec. 6. (c. 300 B. C.)

It costs no strength to watch other men labor.

S. G. CHAMPION, *Racial Proverbs*, p. 366. (1938) A Chinese proverb.

<sup>4</sup> There is nothing displeasing to God in manual labor.

AMEN-EM-APT, *Teaching How to Live*. Col. xxvi, l. 20. (c. 700 B. C.)

Honest labour bears a lovely face.

CHETTLE AND DEKKER, *Patient Grissell*. Act i, sc. 1. (1603)

The dirt of labour rather than the saffron of indolence.

BURCKHARDT, *Arabic Proverbs*. No. 232. (1817)

<sup>5</sup> The rights and interests of the laboring man will be protected and cared for, not by labor agitators, but by the Christian men to whom God in His infinite wisdom has given the control of the property interests of the country.

GEORGE F. BAER, President of the Philadelphia and Reading Railway, *Letter to the Rev. W. F. Clark*, of Wilkes-Barre, Pa., 17 July, 1902.

"What d'ye think iv th' man down in Pinnsylvanya who says th' Lord an' him is partners in

a coal mine?" asked Mr. Hennessy. "Has he divided th' profits?" asked Mr. Dooley.

FINLEY PETER DUNNE, *Machinery*. (1902)

No wan knew whether he had th' inthrests iv th' toillin' masses at hear-rt or whether he wint to mass at all, at all.

F. P. DUNNE, *Oratory in Politics*. (1896)

<sup>6</sup> He that laboryth not, let him not eate.

HENRY BRINKLOW, *Complaynt of Roderyck Mors*. Ch. 16. (1542) See under WORK.

<sup>7</sup> Labor builds up strength, but long idleness destroys it. (Robur confirmat labor, at longa otia solvunt.)

CATO (?), *Collectio Monostichorum*, l. 71. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 628. The Dutch say, "Arbeid verwarmt, luiheid verarmt" (Labor warms, sloth harms)

<sup>8</sup> Labor often dries the tear and brings happiness. (Saepe labor siccatur lacrimas et gaudia fundit.)

CATO (?), *Collectio Monostichorum*, l. 36. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

Labor is itself a pleasure. (Labor est etiam ipsa voluptas.)

MANILIUS, *Astronomica*, iv, 155. (a. 25 B. C.)

O sweet solace of labor. (O laborum | dulce lenimen medicumque.)

HORACE, *Odes*. Bk. i, ode 32, l. 14. (23 B. C.)

The labor itself is a delight. (Iuvat ipse labor.)

MARTIAL, *Epigrams*. Bk. i, epig. 107. (A. D. 85)

A little labor, much health.

HERBERT, *Jacula Prudentum*. No. 691. (1640)

Labor is often the father of pleasure. (Le travail est souvent le père du plaisir.)

VOLTAIRE, *Discours*. No. 4. (1734)

The fruit of labor is the sweetest of pleasures (Le fruit du travail est le plus doux des plaisirs.)

VAUVENARGUES, *Réflexions*. No. 200. (1746)

The Danes say, "Arbeide har en bitter Rod, men sôd Smag" (Labor has a bitter root, but a sweet taste).

From labor there shall come forth rest.

H. W. LONGFELLOW, *To a Child*, l. 162. (1845)

Taste the joy That springs from labor.

LONGFELLOW, *The Masque of Pandora*. Pt. vi: *In the Garden*. (1875)

Labor is the law of happiness.

ABEL STEVENS, *Life of Mme. de Staël*. Ch. 16 (c. 1881)

<sup>9</sup> Absolon may blowe the bukkes horn.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 201. (c. 1386) To have his labor for his pains.

They haue nought but their toil for their heat, their pains for their sweat, and (to bring in our English proverbe) their labour for their trauaile.

THOMAS NASHE, *To the Gentlemen Students of Both Universities: Introduction to Robert Greene's Menaphon*. (1589)

I have had my labour for my travail.

SHAKESPEARE, *Troilus and Cressida*, i, 1, 73. (1601)  
They are but few that carry away the prize in the world's lottery; the greater number have only their labour for their pains.

WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 224. (1655)

To have nothing but one's labour for one's pains.

JOHN RAY, *English Proverbs*, p. 183. (1670)

And all that I by that should gain  
Would be my labour for my pain.

CHARLES COTTON, *Burlesque*, p. 186. (1675)

Take your labour for your pains.

SWIFT, *Polite Conversation*. Dial. i. (1738)

I'm glad the villain got nothing but his trouble for his pains.

FANNY BURNEY, *Evelina*. Lett. 33. (1778)

The fowl pecks the clam and breaks her bill. (Chi cho 'han 'che tsui.)

J. L. DOOLITTLE, *Chinese Vocabulary*, ii, 193. (1872) Her labor for her pains.

1 The habit of toil renders the endurance of pain easier. (Consuetudo enim laborum perpressionem dolorum efficit faciliorem.)

CICERO, *Tusculanarum Disputationum*. Bk. ii, ch. 15, sec. 35. (45 B. C.)

The labour we delight in physics pain.

SHAKESPEARE, *Macbeth*, ii, 3, 55. (1606)

2 If you toil so for trash, what would you do for treasure?

JOHN CLARKE, *Paroemiologia*, p. 194. (1639)

3 What profit hath a man of all his labour which he taketh under the sun? (Quid habet amplius homo de universo labore suo, quo laborat sub sole?)

*Old Testament: Ecclesiastes*, i, 3. (c. 250 B. C.)  
In all labour there is profit. (In omni opere erit abundantia.)

*Old Testament: Proverbs*, xiv, 23. (c. 350 B. C.)

4 Every man should eat and drink and enjoy the good of all his labour, it is the gift of God. (Omnis enim homo, qui comedit et bibit, et videt bonum de labore suo, hoc donum Dei est.)

*Old Testament: Ecclesiastes*, iii, 13. (c. 250 B. C.)  
To rejoice in his labour: this is the gift of God. (Laetetur de labore suo: hoc est donum Dei.)

*Old Testament: Ecclesiastes*, v, 19.

5 The gods demand of us labor as the price of all good things. (τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.)

EPICHRMUS, *Aphorism*. (c. 550 B. C.) Quoted by XENOPHON, *Memorabilia*, Bk. ii, ch. 1, sec. 20. The Latin proverb is, "Dii laboribus omnia vendunt" (The gods sell all things at the price of labor).

Without labor nothing is to be got among men. (ἀπῆμαντον δὲ οὐδέν ἐστιν ἐν αὐτοῖς.)

SIMONIDES, *Dirges*. Frag. 32. (c. 475 B. C.)  
Quoted by THEOPHILUS OF ANTIOCH, *To Autolycus*, ii, 8.

All things are attained by diligence and toil. (ἀλωτὰ γίνετ' ἐπιμελεῖα καὶ πόνω | ἅπαντα.)

MENANDER, *The Peevish Man*. Frag. 132K. (c. 300 B. C.) Menander frequently stresses the importance of good work. In frag. 131K of this same play he says, "The man who labors well need never despair of anything at all," and in *The Flute Girl*, frag. 68K, "Secure livelihood exists in handicraft."

Life grants no boon to man without much labor. (Nil sine magno | vita labore dedit mortalibus.)

HORACE, *Satires*. Bk. i, sat. 9, l. 59. (35 B. C.)

Probably a quotation from an unknown poet. There is nothing truly valuable that can be purchased without pains and labour.

JOSEPH ADDISON, *The Teller*. No. 97. (1709)  
Everything in the world is purchased by labour, and our passions are the only causes of labour.

DAVID HUME, *Human Nature*. Ch. 1. (1739)  
Thou, O God, sellest all good things at the price of labor.

DAVID BELASCO, *The Return of Peter Grimm* Act i. (1911)

6 Sweet is the memory of past labor. (ἀλλ' ἡδὺ τοι σωθέντα μεμνήσθαι πόνων.)

EURIPIDES, *Andromeda*. (c. 430 B. C.) See CICERO, *De Finibus*, ii, 32, 105. Cicero's Latin is, "Suavis laborum est praeteritorum memoria." The line from the lost *Andromeda* is quoted by Plutarch and others.

Labors accomplished are pleasant. (Iucundi acti labores.)

CICERO, *De Finibus*. Bk. ii, ch. 32, sec. 105. (c. 45 B. C.) Cited by ERASMUS, *Adagia*, ii, iii. 43, and included by TAVERNER in his *Translations from Erasmus*, fo. 34, with the rendering, "Labores ones done, be swete."

7 Virtue proceeds through toil. (ἀ δ' ἀρετὰ βαίνει διὰ μόχθων.)

EURIPIDES, *Herakleidae*, l. 625. (c. 430 B. C.)  
The nobility of labor—the long pedigree of toil  
H. W. LONGFELLOW, *Nuremberg*. (1844)

Honor lies in honest toil.

GROVER CLEVELAND, *Letter*, accepting nomination for President, 18 Aug., 1884. See STODDARD, *Life of Cleveland*. Ch. 15.

8 Six days shalt thou labour and do all thy work. (Sex diebus operaberis. et facies omnia opera tua.)

*Old Testament: Exodus*, xx, 9. (c. 550 B. C.) Repeated in *Deuteronomy*, v, 12.

9 Who wil not suffer labor in this world, let not him be borne. (Chi non vuol durar fatica in que sto mondo non nasca.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

10 In all social systems there must be a class to do the menial duties, to perform the drudgery of life. Its requisites are vigor, docility, fidelity. Such a class you must have, or you would not have that other class that leads progress. civilization and refinement. It constitutes the

very mudsill of society and of political government.

J. H. HAMMOND, *Speech*, U. S. Senate, 4 March, 1858.

The world is agreed that labor is the source from which human wants are mainly supplied. . . . From this point, however, men immediately diverge. By some it is assumed that labor is available only in connection with capital, . . . and they naturally conclude that all laborers are either hired laborers or slaves. They further assume that whoever is once a hired laborer, is fatally fixed in that condition for life; and thence again that his condition is as bad as, or worse than, that of a slave. This is the "mud-sill" theory.

ABRAHAM LINCOLN, *Address*, before the Wisconsin State Agricultural Society, Milwaukee, 30 Sept., 1859. Senator Hammond had referred to a building he had erected on swampy ground, using "mud-sills" sunk by his slaves. This was the kind of work that made necessary rough work directed by men of intelligence. He said further that the "hireling system" of the North did the same thing. This aroused resentment, and on 7 Oct., 1858, at the Galesburg, Ill., debate with Douglas, Lincoln's followers had brought in a banner with the words, "Small-fisted farmers, mudsills of society, greasy mechanics for A. Lincoln." It was this incident, probably, which led to Lincoln's address the following year.

A brawny Yankee, with his arm in a sling, said the "mudsills and greasy mechanics" had been heard from.

FRANK MOORE, *Rebellion Records*, v, ii, 24. (1862)

<sup>1</sup> We are ruined by Chinese cheap labor,"—  
And he went for that heathen Chinese.

BRET HARTE, *Plain Language from Truthful James*. (1871)

<sup>2</sup> Your work and labour of love. (τοῦ ἔργου ἡμῶν καὶ τῆς ἀγάπης.)

*New Testament: Hebrews*, vi, 10. (c. A. D. 60)

The *Vulgate* is, "Operis vestri et dilectionis."

The phrase is repeated in *I Thessalonians*, i, 3.

Women . . . founded Hospitals, and yet with a labour of love, as the Apostle styles it, *Heb.*, vi, 10, disdain'd sometimes to work in them.

UNKNOWN, *The Ladies Calling*. Bk. ii, ch. 3, sec. 12. (1673)

The humble stock phrases in which they talked of their labours of love.

CHARLES KINGSLEY, *Hypatia*. Ch. 9. (1853)

This labour of love.

WILLIAM BLACK, *Life of Goldsmith*. Ch. 14. (1878) Black is referring to the composition of *The Deserted Village*.

Labour and love! there are no other laws.

EDMUND GOSSE, *Labour and Love*. (a. 1911)

<sup>3</sup> Labour as long lived, pray as ever dying.

HERBERT, *Jacula Prudentum*. No. 482. (1640)

<sup>4</sup> So they were engaged in unending labor, and

the end with victory came never to them, and the contest was ever unwon.

HESIOD (?), *Shield of Heracles*, l. 310. (c. 600 B. C.) The reference is to the warriors depicted on the shield, and the resemblance to Keats's

"Bold lover, never, never canst thou kiss,  
Though winning near the goal,"

in the second stanza of his *Ode on a Grecian Urn* is striking.

<sup>5</sup> Set forward, ye shall neuer labour yonger.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

<sup>6</sup> No labor is difficult if you wish to do it. (Nullus difficilis cupienti labor.)

ST. JEROME (HIERONYMUS), *Letters*. Lett. xxii, sec. 40. (A. D. 384)

Labour is light where love doth pay.

MICHAEL DRAYTON, *Idea*. Sonnet lix. (1594)

<sup>7</sup> Man is born to labour. (Homo nascitur ad laborem.)

*Old Testament: Job*, v, 7. (c. 350 B. C.) This is the *Vulgate*. The *King James Version* has, "Man is born into trouble."

Life grants nothing to mortals without great labor. (Nil sine magno | vita labore dedit mortalibus.)

HORACE, *Satires*. Bk. i, sat. 9, l. 59. (35 B. C.)

Why seekest thou rest, since thou art born to labor? (Cur quaeris quietam: cum natus sis ad laborem?)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. ii, ch. 10, sec. 1. (c. 1420)

Labour we must, and labour hard

I'th *Forum* here, or *Vineyard*.

ROBERT HERRICK, *Labour*. (1648)

Every one will labour, the poor man in seeking what he wants, and the rich man in preserving what he hath.

TORRIANO, *Piazza Universale*, p. 4. (1666)

Where wilt thou go, ox, that thou wilt not have to plough? (Ahont aniràs, bou, que no llaures?)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 98. (1852) A Catalan proverb. "A remonstrance addressed to anyone, who imagines by any outward change of circumstances to evade the inevitable toil of existence."

<sup>8</sup> No man loves labour for itself.

SAMUEL JOHNSON. BOSWELL, *Life*, 26 Oct., 1769.

Labour is not joyous but grievous.

THOMAS CARLYLE, *The Nigger Question*. (1849)

<sup>9</sup> The modest wants of ev'ry day

The toil of ev'ry day supplied.

SAMUEL JOHNSON, *On the Death of Dr. Robert Levett*. (1782)

Labour is exercise continued to fatigue; exercise is labour used only while it produces pleasure.

SAMUEL JOHNSON, *Letter to Hester Piozzi*.

<sup>10</sup> Let us lift up our heart with our hands unto God in the heavens. (Levemus corda nostra cum manibus ad Dominum in caelos.)

*Old Testament: Lamentations*, liii, 41. (c. 600 B. C.)

Who prays and labors lifts up to God his heart with his hands. (Qui orat et laborat, cor levat ad Deum cum manibus.)

ST. BERNARD, *Ad Sororem*. (c. 1130) *Works*, ii, 866. Gregory the Great was the author of a similar expression.

He who labors, prays. (Qui laborat, orat.)

Attributed to ST. AUGUSTINE. (c. A.D. 390) "Laborare est orare" (To labor is to pray), the ancient motto of the Benedictine monks, is a variation.

Lo! all life this truth declares,

Laborare est orare;

And the whole earth rings with prayers.

DINAH M. M. CRAIK, *Labour is Prayer*. (c. 1860)

1 Each needs the other: capital cannot do without labor, nor labor without capital.

POPE LEO XIII, *Rerum novarum*, 15 May, 1891.

When we oppose labor and capital, labor means the group that is selling its product, and capital all the other groups that are buying it.

JUSTICE O. W. HOLMES, *Speech*, New York, 15 Feb., 1913.

2 Let us, then, be up and doing,  
With a heart for any fate;

Still achieving, still pursuing,

Learn to labor and to wait.

H. W. LONGFELLOW, *A Psalm of Life*. (1838)

Learn to labour and to wait, but learn to labour first.

F. E. HULME, *Proverb Lore*, p. 208. (1902)

3 Some men labor with their minds and some with their muscles. Those who labor with their minds govern those who labor with their muscles.

MENCIUS, *Discourses*. Bk. iii. (c. 250 B.C.)

Bodily Labour earns not much.

THOMAS FULLER, *Gnomologia*. No. 1001. (1732)

When labor is reduced to turning a crank, it is no longer amusing nor truly profitable.

H. D. THOREAU, *Autumn*, 19 Oct., 1858.

4 Labour is but refreshment from repose.

MONTGOMERY, *Greenland*. Canto ii. (1819)

For this of old is sure,

That change of toil is toil's sufficient cure.

LEWIS MORRIS, *Love in Death*. (c. 1875)

5 If fortune aids, no need for labor:

If fortune aids not, so much less labor.

(Si fortuna iuvat, nihil laboris:

si non adiuvat, hoc minus laboris.)

PERIANDER OF CORINTH, *Sententiae*. (c. 600 B.C.) According to AUSONIUS(?), *Septem Sapientum Sententiae*. No. 4. There are various versions of this epigram. For another, see under FORTUNE.

6 To labor uphill, as they say. (Clivo laborare, quod aiunt.)

PETRONIUS, *Satyricon*. Sec. 47. (c. A.D. 60)  
An uphill task.

He who can live on cabbage stalks is equal to any task. (Yao tê ts'ai kên pai shih k'o tso.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 25. (1875)

7 He that laboreth laboreth for himself. (Anima laborantis laborat sibi.)

*Old Testament: Proverbs*, xvi, 26. (c. 250 B.C.)

Thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. (Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.)

*Old Testament: Psalms*, cxxviii, 2. (c. 250 B.C.)

There is a Latin proverb, "Suavis cibus a venatu" (Food is sweet from the fact of being hunted for). Bacon renders it, "Venison is sweet to him that kills it."

The man who eats the fruit of his labour is greater than he who fears God.

*Babylonian Talmud: Berachoth*, fo. 8a. (c. 450)

A barley loaf procured by the exertions of one's own arm is better than a loaf of flour from the table of the liberal.

SADI, *Bustan*. Ch. vi, Apologue 6. (c. 1257)

Than the mayor's kid and loaf more dainty far  
Are our poor herbs, self earned, and vinegar.

SADI, *Gulistan*, viii, 75. (c. 1258)

8 Those who earn their bread by their own efforts need not be fed by alms.

SADI, *Gulistan*. Ch. iii, Apologue 15. (c. 1258)

9 Labour is the real measure of the exchangeable value of all commodities.

ADAM SMITH, *The Wealth of Nations*. Vol. i, bk. i, ch. 5, p. 35. (1776)

10 Who labors best,  
His labors ended, has the sweetest rest.

(ἡ τοι καίριος σπουδῇ τόπον

λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.)

SOPHOCLES, *Philocetes*, l. 637. (c. 409 B.C.)

The Germans say, "Nach der Arbeit ist gut ruhen" (After labor, rest is sweet). A proverb in many languages.

For all there is one season of rest and one of labor. (Omnibus una quies operum, labor omnibus unus.)

VERGIL, *Georgics*. Bk. iv, l. 184. (29 B.C.)

No period of rest releases me from my labor (Nullum ab labore me reclinat otium.)

HORACE, *Epodes*. Ep. xvii, l. 25. (c. 20 B.C.)

They wear out night and day. (Noctemque diemque fatigant.)

VERGIL, *Aeneid*. Bk. viii, l. 94. (19 B.C.)

A continuity of labor deadens the soul. (Nascitur ex assiduitate laborum animorum hebetatio.)

SENECA, *De Tranquillitate Animi*. Ch. 17, sec. 5. (c. A.D. 50)

Every labour som-tyme moot han reste,  
Or elles longe may he nat endure.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 617. (c. 1388)

Whose sore task

Does not divide the Sunday from the week.

SHAKESPEARE, *Hamlet*, i, 1, 75. (1600)

Our ardent labours for the toys we seek  
Join night to day, and Sunday to the week.  
EDWARD YOUNG, *Love of Fame* Sat. v, l. 101.  
(1728)

A toiling Dog comes halting home.  
THOMAS FULLER, *Gnomologia*. No. 441. (1732)

Count no travell slaverie  
That brings in penny saverlie.  
THOMAS TUSSEY, *Five Hundreth Pointes of  
Good Husbandrie*. Ch. 9: *The Ladder to  
Thrift*. (1573)

Think no labour slavery that brings in penny  
saverly.  
JOHN RAY, *English Proverbs*, p. 42. (1678)

What region of the earth is not full of our  
labors? (Quae regio in terris nostri non plena  
laboris?)  
VERGIL, *Aeneid*. Bk. i, l. 460. (19 B. C.)

This is the task, this is the labor (Hoc opus, hic  
labor est.)  
VERGIL, *Aeneid*. Bk. vi, l. 129. (19 B. C.) Quoted  
by OVID, *Artis Amatoriae*. Bk. i, l. 453

Labor conquers everything (Labor omnia  
vicit.)  
VERGIL, *Georgics*. Bk. i, l. 145. (29 B. C.)

There is nothing which persistent labor will not  
conquer. (Nihil est, quod non expugnet pertinax  
opera.)  
SENECA, *Ad Lucilium*. Epis. 50, sec. 6. (c. A. D. 64)

Nature is inexhaustible and untiring labor is a  
god which rejuvenates her. (La nature est in-  
épuisable, | Et le travail infatigable | Est un  
dieu qui la rajeunit.)  
VOLTAIRE, *Sur l'ingratitude*. (c. 1775)

Six hours are most suitable for labor, and the  
four that follow, when set forth in letters, say  
to men "Live." (ἓξ ὥραι μόχθοις ικανώταται·  
αἱ δὲ μετ' αὐτὰς | γράμμασι δεικνύμεναι ΖΗΘΙ  
λέγουσι βροτοῖς.)  
UNKNOWN. *The Greek Anthology*. Bk. x, epig.  
43. Often attributed to Lucian. (c. A. D. 170)

The letters of the alphabet were used as fig-  
ures: ΖΗΘΙ, meaning "live." is 7. 8. 9. 10.  
See also under HOUR

## II—Labor Lost

Though a man pour out his all to atone for  
one deed

Of blood, it is labor lost: so runs the proverb.  
(τὰ πάντα γὰρ τις ἐκχέας ἀπὸ αἵματος  
ἐνός, μάτην δὲ μόχθους ὧδ' ἔχει λόγος.)

AESCHYLUS, *Libation-Bearers*, l. 520. (458 B. C.)  
That's all labor lost. (Omnem operam perdis.)

PLAUTUS, *Poenulus*, l. 880. (c. 194 B. C.)  
Labor lost. (Frustra operam.)

TERENCE, *Heauton Timorumenos*, l. 693. (163  
B. C.)

Leten here labowre lost & alle here longe studye  
WILLIAM LANGLAND, *Piers Plowman* B text.  
*Prologue*, l. 181. (1377)

The leill labour lost, and leill service.

WILLIAM DUNBAR, *Poems*, lxvi, 13. (c. 1510)

It is but lost labour that ye ryse up early.

MILES COVERDALE, tr., *Old Testament: Psalms*,  
cxxxvii, 2. (1535) The King James version is,  
"It is vain for you to rise up early," follow-  
ing the *Vulgate*, "Vanum est vobis ante lucem  
surgere."

It were labour lost to speak of love. (Sarebbe  
pena persa, a parlar di amore.)

JOHN FLORIO, *Firste Fruites*, fo. 71. (1578)

It is labour lost for me to perswade you, and  
winde vainly wasted for you to exhort me.

JOHN LYLY, *Euphues* (Arber), p. 44. (1579)

When labor is lost, man's need grows. (Quum  
labor in damno est, crescit mortalis egestas.)

CATO, attr. (c. B. C. 160) Quoted by RABELAIS,  
*Pantagruel*, iii, 42. It is the second line of a  
distich, the first line of which is, "Better keep  
what's gained by labor "

Then I said, I have laboured in vain, I have  
spent my strength for nought. (Et ego dixi:  
In vacuum laboravi, sine causa, et vane for-  
titudinem meam consumpsi.)

*Old Testament: Isaiah*, xlix, 4. (c. 725 B. C.)  
Your labor is all in vain. (Opera nequiquem perit.)

PHAEDRUS, *Fables*. Bk. ii, fab. 5. (c. 25 B. C.)

His labour was in veine.

GOWER, *Confessio Amantis*, iii, 293. (1390)

Let Nature doe her best, we dwelt at the signe of  
the Labour-in-vaine.

THOMAS ADAMS, *England's Sickness*, p. 10. (1615)  
Labour in vain is loss of time.

JOHN CLARKE, *Paroemiologia*, p. 61 (1639)

I lose my labor. (Meam operam luserim.)

PLAUTUS, *Casina*, l. 424. (c. 200 B. C.)

I lose my labor. (Operam perdo.)

PLAUTUS, *Persa*, l. 233. (c. 200 B. C.)

I've lost my oil and my labor. (Oleum et operam  
perdidi.)

PLAUTUS, *Poenulus*, l. 332. (c. 200 B. C.) A  
proverb used twice by CICERO, *Ad Atticum*, ii,  
17; xiii, 38, and cited by ERASMUS, *Adagia*, i,  
iv, 62. It has two explanations: (1) students  
who failed in an examination lost both their  
labor and the oil in the lamp by whose light  
they had studied; (2) contestants in the pub-  
lic games anointed their limbs with oil before  
entering the arena, and if defeated lost both  
their oil and labor.

Wel may that man, that no good werke ne dooth,  
singhe thilke newe Frenshe song: "Jay tout perdu  
mon temps et mon labour."

CHAUCER, *Canterbury Tales: The Persones  
Tale*, Sec. 11 (c. 1389)

He who has gained wealth without enjoying it,  
and he who has acquired knowledge without  
practising it, have labored fruitlessly.

SADI, *Gulistan*. Ch. viii, Maxim 3. (c. 1258)

Whence all the labor was wasted. (Ibi omnis  
effusus labor.)

VERGIL, *Georgics*. Bk. iv, l. 491. (c. 29 B. C.)

## III—Labor Lost: Some Examples

## See also Impossibility

<sup>1</sup> Like a child chasing a bird on the wing. (διώκει παῖς ποταμὸν ὄρνιν.)

AESCHYLUS, *Agamemnon*, l. 394. (458 B. C.) A proverbial phrase for futile actions. You are chasing one with wings to fly away with. (πετόμενόν τινα διώκεις.)

PLATO, *Euthyphro*. Sec. 4A. (c. 375 B. C.)

<sup>2</sup> I wail before a tomb in vain. (θρηνεῖν πρὸς τύμβον μάτην.)

AESCHYLUS, *Libation-Bearers*, l. 926. (458 B. C.) "To wail to a tomb" was a proverbial expression, according to Scholiast, who cites the saying, "'Tis the same thing to cry to a tomb as to a fool," in other words a futile action.

<sup>3</sup> To weave a rope of sand. (ἐκ τῆς ψάμμου σχοινοῦ πλέκειν.)

ARISTIDES, (c. 475 B. C.) As cited by ERASMUS, *Adagia*, i, iv, 78, who gives the Latin, "Ex harena funiculum nectis." Labor lost like "To yoke foxes" (Jungere vulpes), or "To milk a he-goat" (Mulgere hircum). See under ROPE.

<sup>4</sup> Flaying a flayed dog. (κύνα δέρειν δεδαρμένην.)

ARISTOPHANES, *Lysistrata*, l. 158. (412 B. C.) Quoting from PHERECRATES (c. 437 B. C.). Cited by both SUIDAS and DIOGENIANUS, and by ERASMUS, *Adagia*, ii, iii, 54, who gives the Latin as "Canem excoriatam excoriare." The Greek proverb was frequently written "κύνα δ.δ."

<sup>5</sup> To kill a dead man. (Iugulare mortuos.)

ARISTOPHANES. (c. 410 B. C.) The attribution is by ERASMUS, *Adagia*, i, ii, 54, who cites also "Defunctos occidere," a proverb for labor lost. Similar in meaning is "You're anointing a corpse" (νεκρὸν μύρτζεις), or, in Latin, "Mortuum unguento perunguis."

He sees not he 's slaying a dead man. (κοῦκ οἶδ' ἐναίρων νεκρὸν.)

SOPHOCLES, *Philoctetes*, l. 946. (c. 409 B. C.)

You're whipping a dead horse. (Rem actam agis.)

PLAUTUS, *Pseudolus*, l. 260. (c. 195 B. C.)

You flog a dead man. (νεκρὸν μαστίζεις.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 65. Erasmus gives the Latin, "Mortuum flagellas," and in ii, v, 72, cites another of the same sort. "Verberare lapidem" (To flog a stone).

It's no use to flog a dead horse.

R. C. TRENCH, *Lectures in Medieval Church History*. Ch. 10. (1879)

<sup>6</sup> You cook a stone. (λίθον ἔψεις.)

ARISTOPHANES, *The Wasps*, l. 280. (422 B. C.)

They may garlycke pyll,  
Carry sakes to the myll,  
Or pescoddes they may shyll,  
Or elles go rost a stone.

JOHN SKELTON, *Why Come Ye Not to Court?* l. 109. (1522)

Her carrain carkas (saide he) is so colde, . . .  
I do but roste a stone In warmyng hir.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

<sup>7</sup> One building, and another pulling down,  
What profit have they but [useless] labour?

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiv, 28. (c. 190 B. C.) Oesterley, tr. The French say, "Faire un trou pour en boucher un autre" (To make one hole to stop up another).

<sup>8</sup> Puff not against the wind.

WILLIAM CAMDEN, *Remains* (1870), p. 330.  
See under WIND.

<sup>9</sup> The salt cargo returns whence it came. (ἀλῶν δέ φόρτος ἐνθεν ἦλθεν ἐνθ' ἦλθεν.)

CERCIDAS, *Cercidea*, l. 106. (c. A. D. 350) A proverb of wasted labor, with a gibe at the Cynic's diet.

<sup>10</sup> To put gates to the open plain. (Poner puer-tas al campo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25 (1605); Pt. ii, ch. 55. (1615) Sometimes it runs: "Querer atar las lenguas querer," etc. (Trying to stop people's tongues is trying to, etc.)

<sup>11</sup> To look for dainties at the bottom of the sea (Pedir cotufas en el golfo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 30; ii, 3, 20 The real or primary signification of *cotufas* is Jerusalem artichokes, but Pineda says they are the same as *criadillas* or truffles. The word seems to be applied generally to any vegetable delicacy.

It is all preaching in the desert and hammering on cold iron. (Todo es predicaren desierto. y majar in hierro frio.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 6. (1615)

<sup>12</sup> He butted with his horns the vacant air (πολλά μάτην κεράσσειν ἐς ἥερα θυμήναντα.)

CICERO, *Ad Atticum*. Bk. viii, epis. 5. (49 B. C.) Quoting an unknown author.

You are spurring a willing horse. (Currentem tu quidem.)

CICERO, *Ad Atticum*. Bk. xiii, epis. 45. See under HORSE.

<sup>13</sup> As good beat your heels against the ground.

JOHN CLARKE, *Paroemiologia*, p. 154. (1639)

<sup>14</sup> It is bootless to discuss accomplished facts, to protest against things past remedy, to find fault with things bygone.

CONFUCIUS, *Analects*. (c. 500 B. C.) Giles, tr. p. 96.

<sup>15</sup> Look not for musk in a dog's kennel.

RANDLE COTGRAVE, *Dictionary: Chien*. (1611)

HERBERT, *Jacula Prudentum*. No. 24. (1640)

You must not expect perfumes in a pigsty.

G. F. NORTHALL, *Folk Phrases*, p. 34. (1894)

<sup>1</sup> To fight with a punch-ball. (πρὸς κώρυκον γυμνάζεσθαι.)

DIOGENIANUS, *Adagia*. (c. A. D. 125) "To knock down a straw-man."

<sup>2</sup> He goes into the water to grasp the foam. (Lo shui 'chin shui pao.)

DOOLITTLE, *Chinese Vocabulary*, ii, 184. (1872) He twists a rope to bind a typhoon. ('Tso shêng fu chü fêng.)

DOOLITTLE, *Chinese Vocabulary*, ii, 185.

<sup>3</sup> You write in water. (In aqua scribis.)

ERASMUS, *Adagia*, i, iv, 56. (1508) A proverbial phrase for labor lost, as was also another cited by Erasmus, i, iv, 57, "In harena aedificas" (You build on sand). See also under WATER.

<sup>4</sup> To fish in the air or hunt in the sea. (In aëre piscari, venari in mari.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 74. (1508) Erasmus cites many other Greek and Latin proverbs for labor lost, among them, "Arancorum telas texere" (To weave a spiders web); "Surdo oppedere" (To belch at a deaf man), this being a form of insult; "Ignem dissecare" (To cut fire asunder); "Ferrum natate docere" (To teach iron to swim); "Ventos colere" (To plough the wind); "Cribro aquam haurire" (To draw water in a sieve); "Ollam exornare" (To ornament a pot); "Ovum agglutinere" (To glue an egg together); "Cotem alere" (To feed a flint); "Hylam inclamare" (To call for Hylas), a waste of time, for Hylas had been drawn down by a water nymph who had fallen in love with him; "Nudo vestimenta detrahère" (To strip a naked man); "In coelum iacularis" (You are throwing your javelin into the sky); "Fluvius cum mari certas" (A river, you contend with the sea); φαλακρῷ κτένας δανίζειν (To lend a bald man a comb); "Nudo mandas excubias" (You watch an unarmed man); "Leonem tondere" (To shave a lion). All of these and many others are cited by Erasmus, with indications as to their origins.

<sup>5</sup> Wolf's feathers. (λύκον περά.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 81. (1523) Quoting a Greek comic fragment of about 400 B. C., and giving the Latin, "Lupi alas quaeris" (You're looking for wolf's feathers). The proverb was noted by Suidas. "Horse feathers" may possibly be a derivative. There is a variant, δρου πόκας ζητεῖς, of which the Latin is "Asini vellera quaeris" (You seek wool from a donkey), or "Asinum tondes" (You shear a donkey).

If he looks for the fleeces of the parsonage, he shall have, after the proverb, *lanam caprinam* [goat's wool].

THOMAS ADAMS, *Sermons* (1861), i, 330. (1629) You come to the goat's house to thig [beg] wool.

JAMES KELLY, *Scottish Proverbs*, p. 364. (1721)

<sup>6</sup> You are teaching a fish to swim. (ιχθύν νήχεσθαι διδάσκεις.)

ERASMUS, *Adagia*. Chil. iii, cent. vi, No. 19. (1508) Erasmus gives the Latin, "Pisces natate doces," and adds that "To teach a dolphin (delphinum) to swim" is a variation. The French say, "Il ne faut apprendre aux poissons à nager" (It is not necessary to teach fish to swim). Erasmus notes another proverb of labor lost, "Aquilam volare doces" (You are teaching an eagle to fly).

Like Sisyphus to roll the stone. (Saxum volvere.)

ERASMUS, *Adagia*, ii, iv, 40. See under SISYPHUS.

<sup>7</sup> Kicking against the wave. (πρὸς κύμα λακτίζοντες.)

EURIPIDES, *Iphigenia in Tauris*, l. 1396. (c. 414 B. C.) TO KICK AGAINST THE PRICKS, see under KICK.

He wags a wand in the water.

FERGUSON, *Scottish Proverbs*, p. 48. (c. 1595)

<sup>8</sup> Ye seek hot water under cold yce.

FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

You look for hot Water under Ice.

THOMAS FULLER, *Gnomologia*. No. 5933. (1732)

<sup>9</sup> He that seeketh after these thinges. looſet'h his tyme, A fatte hogge among Iewes, truth among hypocrites, faith in a flaterer, sobernesse in a drunkard, mony with a prodigal, wisdom in a foole, great riches in a scool-maister, silence in a woman, vertue in euyl company.

JOHN FLORIO, *Firste Fruites*, fo. 24. (1578)

Three things to none effecte, To holde water in a Sieue, to run after fowles in the ayre, and weepe after dead men.

JOHN FLORIO, *Firste Fruites*, fo. 24.

To seek these things is lost labour: Greese in an oil-pot, fat Hogs among Jews, and Wine in a fishing-net.

HERBERT, *Jacula Prudentum*. No. 1154. (1640)

It is wasting time to look for milk in a gate-post, or blood in a turnip, or sense in a fool.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 11. (1869)

<sup>10</sup> Who washeth an Asses head loseth both labour and sope.

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578) See under Ass.

<sup>11</sup> If you squeeze a Cork, you will get but little Juice.

THOMAS FULLER, *Gnomologia*. No. 2791. (1732)

It is lost Labour to play a Jigg to an old Cat. It is lost Labour to sow, where there's no Soil.

THOMAS FULLER, *Gnomologia*. Nos. 2971-2.

<sup>12</sup> I know my labour lost, to hop against the hill.

GEORGE GASCOIGNE, *Posies*. (1575) *Works* (Cunliffe), i, 335.

TO ROW AGAINST THE STREAM, see under STREAM.

1 It is vain to water the plant when the root is dead.

ROBERT GREENE, *Morando*. (1584) *Works*, iii, 54. Who waters a dry stake with any heart?

BISHOP SAMUEL WARD, *Sermons*, p. 107. (1636) Why do I thus water a dull and doltish post?

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 511. (1681)

You do but water a dead Stake.

THOMAS FULLER, *Gnomologia*. No. 5897. (1732)

I am afraid I have been watering a dead stake.

C. H. SPURGEON, *John Ploughman*. Ch. 1. (1869)

2 As great a waste of effort, as to train an ass To race upon the Campus, obedient to the rein.

(Infelix operam perdas, ut si quis asellum in Campo doceat parentem currere frenis.)

HORACE, *Satires*. Bk. i, Sat. 1, l. 90. (35 B.C.) You teach an ass to obey the rein. (Asinum sub freno currere doces.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 40. (1500)

3 Teach your father to get children.

JAMES HOWELL, *English Proverbs*, p. 9. (1659) See under FATHER.

4 He has dug a well where there is no water.

LANGDON, *Babylonian Proverbs*. Tablet K 4347. (c. 2300 B.C.) See under WELL.

5 You are endeavoring to wash an Ethiopian white.

LUCIAN, *Adversus Indoctum*. Sec. 28. (c. A.D. 170) See under NEGRO.

6 To pour water into a bowl and pound it with an iron pestle. (εἰς δῶνον ὕδωρ ἐγχεῖν ὑπὲρ σιδηρῶ πτίττειν.)

LUCIAN, *Hermotimus*. Sec. 79. (c. A.D. 170) Cited by ERASMUS, *Adagia*, ii, i, 59, with the Latin, "Aquam in mortario tundere."

The house of Yorke had hitherto but beaten water in a mortar, and lost all their former labour.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 423. (1576)

7 Why castrate eunuchs? (γάλλους τί τέμνεις:)

LUCIAN. (c. A.D. 170) SUIDAS, iv, 65. ERASMUS, *Adagia*, iii, i, 54, gives the Latin, "Gallos quid execas?"

8 You would haue one runne in a circle, where there is no way out, or builde in the ayre, where there is no meanes howe.

JOHN LYL, *Euphues and His England* (Arber), p. 404. (1580)

9 To look for water in the sea. (Per mare quaeris aquam.)

MARTIAL, *Epigrams*. (c. A.D. 85) A proverbial phrase for waste of time. See under WATER.

10 Let him seek honey in the middle of a river. (E medio flumine mella petat.)

OVID, *Artis Amatoriae*. Bk. i, l. 748 (c. 1 B.C.)

11 Why sow seeds in sand?

OVID, *Heroides*. Epis. v, l. 115. (c. 10 B.C.) See under SOWING.

To plough the sea-shore. (Litus arare.)

OVID, *Tristia*. Bk. v, eleg. 4, l. 48. (c. A.D. 9) See under PLOUGH.

12 The work perishes fruitlessly. (Opera nequidquam perit.)

PHAEDRUS, *Fables*. Bk. ii, fab. 5, l. 24. (c. 25 B.C.)

13 You are trying to cut off the Hydra's head. ("Ὅδραν τέμνουσιν.")

PLATO, *The Republic*. Bk. iv, sec. 426E. (c. 411 B.C.) The first instance of the now trite metaphorical use of this phrase. In *Euthydemus*, sec. 297C, Plato has Euthydemus say, "I am sadly inferior to Hercules, who was no match for the hydra—that she—professor who was so clever that she sent forth many heads of debate in place of each one that was cut off." See STOBÆUS, *Florilegium*, xliii, 91, and xxxvii, 21, where a similar thought is attributed to Arcesilaus and Theophrastus. The proverbial Greek form is "Ὅδρας κεφαλὰς κόπτεῖς."

The hydra, as its frame was hewn, grew mightier against Hercules. (Hydra secto corpore firmior vinci dolentem crevit in Herculem.)

HORACE, *Odes*. Bk. iv, No. 4, l. 61.

'Tis a hydra's head contention; the more they strive the more they may: and as Praxiteles did by his glass, when he saw a scurvy face in it, brake it in pieces; but for that one he saw many more as bad in a moment.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 7. (1621)

14 The more you put out to sea, the more the tide brings you back to harbor. (Quam magis te in altum capessis, tam aestus te in portum refert.)

PLAUTUS, *Asinaria*, l. 158. (c. 200 B.C.)

15 He talks to the dead. (Verba facit mortuo.)

PLAUTUS, *Poenulus*, l. 840. (c. 194 B.C.) He talks in vain. A proverbial phrase.

The words are spoken to a dead man. (Verba fiunt mortuo.)

TERENCE, *Phormio*, l. 1015. (161 B.C.)

We're pouring words into a broken pot: our labor's wasted. (In pertusam ingerimus dicta dolium: operam ludimus.)

PLAUTUS, *Pseudolus*, l. 369. (c. 195 B.C.)

You are talking to a stone. (Lapidi loqueris.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 89. (1508) Variations are, "Littori loqueris" (You are talking to the sea-shore) and "Parieti loqueris" (You are talking to a wall).

TO SING TO DEAF EARS, see under SONG.

16 You pour water into a sieve. (Imbrem in cribrum geras.)

PLAUTUS, *Pseudolus*, l. 102. (c. 195 B.C.) See under SIEVE.



Whom your fair speeches might have made believe That water could be carried in a sieve.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xxxii, st. 59. (1591)

1 You're a fool; you're doing a thing already done. (Stultus es; rem actam agis.)

PLAUTUS, *Pseudolus*, l. 260. (c. 195 B.C.)

They say, "Do not do what is already done." (Actum, aiunt, ne agas.)

TERENCE, *Phormio*, l. 419. (161 B.C.)

2 You're complaining to a stepmother. (Apud novercam querere.)

PLAUTUS, *Pseudolus*, l. 314. (c. 195 B.C.)

3 He paints the dead.

JOHN RAY, *English Proverbs*, p. 65. (1678)

The Arabs say, "He paints the water."

He is teaching a pig to play the flute.

RAY, *English Proverbs*, p. 75. See under PIC

4 Thou hast dived deep into the water, and hast brought up a potsherd.

JOHN RAY, *Adagia Hebraica*, p. 407. (1678)

He dives deep and brings up a potsherd.

R. E. HULME, *Proverb Lore*, p. 9. (1902)

5 To dam the water with sand. (Chua sha ti shui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 621. (1875)

6 It'd only be waste o' time to muzzle a sheep.

BERNARD SHAW, *John Bull's Other Island*. Act iii. (1904)

7 You are washing bricks. (Laterem lavas.)

TERENCE, *Phormio*, l. 87. (161 B.C.) ERASMUS, *Adagia*, i, iv, 48, cites the proverb, which means labor lost, for with the clay bricks of ancient days the more they were scoured, the muddier they became. The French have a somewhat similar proverb, "To wash the head of an ass" (Laver la tête d'un âne), which may also be applied to persons who endeavor to make a thing more beautiful by loading it with ornaments. The French also say, "Il a travaillé pour le roi de Prusse" (He has worked for the King of Prussia), that is, in vain.

8 Don't scrape the top of an empty measure. (μή μοι κενεὴν ἀπομάτῃς.)

THEOCRITUS, *Idylls*. No. xv, l. 95. (c. 270 B.C.)

Don't waste your breath.

9 Let him yoke foxes and milk he-goats. (Iungat vulpes et mulgeat hircos.)

VERGIL, *Eclagues*. No. iii, l. 91. (37 B.C.) Cited by ERASMUS, *Adagia*, i, iii, 50.

Doesn't it seem to you, friends, that one of these fellows is milking a he-goat and the other is holding a sieve for him? (τράγον ἀμύλγειν.)

LUCIAN, *Demonax*. Sec. 28. (c. A.D. 170) Of two philosophers ignorantly debating. ERASMUS, *Adagia*, i, iii, 51, gives the Latin as

"Mulgere hircum," and quotes the well-known "Similes habent labra lactucas" (Such lips, such lettuce). "Milking a he-goat" passed into a proverb for labor lost.

### III—Coals to Newcastle

10 Who brought an owl to Athens? (τίς γλαῦκ' Ἀθήνας' ἤγαγεν;)

ARISTOPHANES, *The Birds*, l. 301. (414 B.C.)

The Athenian coins were stamped with an owl. See under OWL.

11 To carry vegetables to the town of vegetables.

*Babylonian Talmud: Menachoth*, fo. 85a. (c. 450) Some Talmudic variants are, "They carry brine to Apamea and fish to Acco" (*Exodus Rabbah*, ix, 6), and "Thou art carrying straw to Ephraim" (*Menachoth*, 85a). The latter proverb is put into the mouth of Pharaoh, speaking to Moses, when the latter performed some miracles. The story from Rabbinical literature is that Pharaoh ridiculed the miracles which Moses performed, telling him that miracles meant nothing in Egypt, where magicians abounded. "You are bringing straw to Ephraim," he said, and calling some children from school, bade them perform some miracles for Moses, which they did. Then Pharaoh asked Moses whether any man could be considered wise who carried muria to Spain, or fish to Acco, and Moses countered with another proverb. "Where there is a market for greenstuff, there will I take my greenstuff." Also derived from this is the Hebrew proverb, "To carry enchantments to Egypt."

12 To add a penny to the wealth of Croesus. (Teruncium addere Croesi pecuniae.)

CICERO, *De Finibus*. Bk. iv, ch. 12, sec. 29. (c. 45 B.C.)

13 Where there's an orchard, fling an apple.

JOHN CLARE, *Rural Life*, p. 114. (1821) See under APPLE.

14 He hath brought his hogs to a Banbury market.

JOHN CLARKE, *Paroemiologia*, p. 201. (1639)

15 He takes betel-nuts to Canton. (Tao fan pin lang 'chu kuang tung.)

DOOLITTLE, *Chinese Vocabulary*, ii, 180. (1872)

Before the door of Confucius to sell the Filial Piety Classic.

DOOLITTLE, *Chinese Vocabulary*, ii, 686.

16 To carry wood into the forest. (In silvam ligna ferre.)

HORACE, *Satires*. Bk. i, sat. 10, l. 34. (35 B.C.)

Cited by ERASMUS, *Adagia*, i, vii, 56, who gives the form, "In silvam importat ligna."

Fuel is not sold in a forest, nor fish on a lake.

(Lin chung pu mai hsin, 'hu shang pu yu yü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 185. (1875)

<sup>1</sup> Salt to Dysart, or colles to Newcastle.  
SIR JAMES MELVILLE, *Autobiography*, i, 163.  
(1583) See under COAL.

He calcs [drives] salt to Dysart.  
DAVID FERGUSON, *Scottish Proverbs*, p. 47.  
(c. 1595)

It would be sending coals to Newcastle . . . ,  
not to mention salt to Dysart, and all other  
superfluous importations.

WALTER SCOTT, *Letter*, 10 Feb., 1822.

Carry saut to Dysart and puddings to Tranent.  
ALEXANDER HISLOP, *Proverbs of Scotland*, p. 70.  
(1862)

<sup>2</sup> Why add leaves to the trees, stars to a full  
sky, and heaped-up waters to the deep seas?  
(Quid folia arboribus, quid pleno sidera caelo,  
| in freta collectas alta quid addis aquas?)

OVID, *Amores*. Bk. ii, No. x, l. 13. (c. 13 B.C.)  
Whoever is not content with these, let him pour  
sands upon the shore, grain ears into the field, or  
water into the sea. (His qui contentus non est, in  
litus harenas, | in segetem spicas, in mare fundat  
aquas.)

OVID, *Tristia*. Bk. v, eleg. 6, l. 43. (c. A.D. 11)  
See under WATER.

<sup>3</sup> Why do you add gall to serpents? (Quid virus  
in angues adicis?)

OVID, *Artis Amatoriae*. Bk. iii, l. 7. (c. 1 B.C.)

<sup>4</sup> To add light to the sun. (Soli lumen inferre.)  
QUINTILIAN, *Institutionis Oratoriae*. Bk. v. (c.  
A.D. 80)

<sup>5</sup> To carry pepper to Hindostan. (Infers piper  
in Hindostan.)

SADI, *Bustan*. (c. 1250) The Hebrews say, "To  
carry oil to the City of Olives." Cited by  
ISAAC D'ISRAELI, *Curiosities of Literature*,  
iii, 46, and by ARCHBISHOP TRENCH, *On the  
Lessons in Proverbs*, ch. 3.

<sup>6</sup> To gild refined gold, to paint the lily,  
To throw a perfume on the violet,  
To smooth the ice, or add another hue  
Unto the rainbow.

SHAKESPEARE, *King John*, iv, 2, 11. (1596) See  
under EXCESS.

<sup>7</sup> In the Middle Ages they had this proverb:  
*Indulgences to Rome*, Rome being the centre  
and source of this spiritual traffic.

R. C. TRENCH, *On the Lessons in Proverbs*.  
Ch. 3. (1852) There are many other vari-  
ants, in addition to those given above, de-  
pending largely upon the country in which  
the proverb circulates. The Hindus say, "Is  
it necessary to add acid to the lemon?"; the  
French, "Vendre coquilles à ceux qui vien-  
nent de Saint Michel" (To sell shells to  
those who come from Saint Michel); the  
Dutch, "Spaanderen naar Noorwegen bren-  
gen" (To carry fir trees to Norway); the  
Persians, "To carry blades to Damascus,"  
and so on.

## LABORER

See also Workman

<sup>8</sup> Seven years lasted the famine, but it came  
not to the artisan's door.

*Babylonian Talmud: Sanhedrin*, fo. 29a. (c. 450)

A bag of silver and gold is soon emptied; the  
purse of an artisan is ever filled.

SADI, *Bustan*. Ch. vii, Apologue 16. (c. 1257)

<sup>9</sup> A shedder of blood is he that depriveth the  
hireling of his hire.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxxiv, 26 (c. 190 B.C.) Oesterley, tr.

Wages make the slave. (Merita hominem et  
servum facit.)

PACUVIUS, *Thralldorestes*. Frag. 167, Loeb. (c.  
160 B.C.)

The labourer is worthy of his hire. (ὁ ἐργάτης  
τοῦ μισθοῦ αὐτοῦ.)

*New Testament: Luke*, x, 7. (c. A.D. 65) The

*Vulgate* is, "Dignus est enim operarius mer-  
cede sua." Repeated in *I Timothy*, v, 18.

Frequently quoted.

According to the labour, so is the reward.

BEN HE-HE, *Mishnah: Pirké Aboth*, v, 33.  
(c. 500)

Good is the hire of those who labor.

MOHAMMED, *The Koran*, iii, 130.

The hye god, that al this world hath wrought,  
Seith that the werkman worthy is his hyre.

CHAUCER, *The Somnour's Tale*, l. 264. (c. 1388)

A dog is worthy of his food. (Digna canis pabulo.)  
ERASMUS, *Adagia*, ii, vi, 3. (1508) See under  
DOG.

A wise and frugal government which . . . shall  
not take from the mouth of labor the bread it  
has earned.

THOMAS JEFFERSON, *First Inaugural*, 4 March,  
1801.

<sup>10</sup> The labouring people are only poor because  
they are numerous.

EDMUND BURKE, *Thoughts and Details on  
Scarcity*. (1795)

<sup>11</sup> The grinders cease because they are few.  
(Otiosae erunt molentes in minuto numero.)

*Old Testament: Ecclesiastes*, xii, 3. (c. 250 B.C.)

The harvest truly is plenteous, but the labourers  
are few. (ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται  
ὀλίγοι.)

*New Testament: Matthew*, ix, 37. (c. A.D. 50)

The *Vulgate* is, "Messis quidem multa,  
operarii autem pauci."

<sup>12</sup> Hewers of wood and drawers of water. (Ligna  
caedant, aquasque comportent.)

*Old Testament: Joshua*, ix, 21. (c. 550 B.C.)

When Foes are o'ercome, we preserve them from  
Slaughter,

To be Hewers of Wood and Drawers of Water.  
SWIFT, *A Serious Poem*, l. 1. (1724)

I'm none of your common hewers of wood and  
drawers of water.

BERNARD SHAW, *Major Barbara*. Act ii. (1905)

1 These last [laborers] have wrought but one hour. and thou hast made them equal unto us, which have borne the burden and heat of the day. (τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.)

*New Testament: Matthew*, xx, 12. (c. A. D. 65)  
The *Vulgate* is, "Pondus diei, et aestus."

2 He was an honest man and a good bricklayer.

SHAKESPEARE, *II Henry VI*, iv, 2, 42. (1590)

Another lean, unwashed artificer.

SHAKESPEARE, *King John*, iv, 2, 201. (1596)

Mechanic slaves,

With greasy aprons, rules, and hammers.

SHAKESPEARE, *Antony and Cleopatra*, v, 2, 209. (1606)

Horny-handed sons of toil.

DENIS (BIG DENNY) KEARNEY, *Speech*, on the "sand lot" at San Francisco. (c. 1878) See also under HAND.

### LADDER

3 [Polydore Virgil] is said to have burned all those rare authors. . . . Thus he cut down those stairs whereby he ascended the throne of his own knowledge.

THOMAS FULLER, *The Church-History of Britain*. Bk. v, ch. 3. (1655)

There is nothing like kicking down the ladder a man rises by.

HORATIO NELSON, in NICHOLAS, *Dispatches and Letters: of Lord Nelson*, i, 449. (1794) The proverb says, "You cannot climb a ladder by pushing others down."

She has struggled so gallantly for polite reputation that she has won it: pitilessly kicking down the ladder as she advanced degree by degree.

THACKERAY, *The Book of Snobs*. Ch. 7. (1848)

4 After the Domo, I saw the Church of the Annunciata, which draweth up the Ladder after it for neatness.

RICHARD LASSELS, *The Voyage of Italy*, i, 87. (1670)

5 Can't ye see through a ladder, ye black nigger?

HARRIET BEECHER STOWE, *Uncle Tom's Cabin*. Ch. 6. (1852)

6 The family was obliged to begin at the foot of the ladder.

ELLA WHEELER WILCOX, *Autobiography*. (1919)  
Of her own family.

### LADY

7 No lady is ever a gentleman.

J. B. CABELL, *Something About Eve*, p. 25. (1927)

8 The lady of the hous ay stille sat.

CHAUCER, *The Somnour's Tale*, l. 492. (c. 1386)

Are you the lady of the house?

SHAKESPEARE, *Twelfth Night*, i, 5, 198. (1599)

9 My Lady Bountiful.

FARQUHAR, *Beaux' Stratagem*. Act i, sc. 1. (1706)

10 They say that the lady from Philadelphia, who is staying in town, is very wise. Suppose I go and ask her what is best to be done?

LUCRETIA P. HALE, *Peterkin Papers*. Ch. 1. (1880)

11 There is nothing in this worlde that agreeth wurs

Than dooeth a Ladies hert and a beggers purs.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

12 I shall be a lady forever. (In sempiternum ero domina.)

*Old Testament: Isaiah*, xlvii, 7. (c. 725 B. C.)

13 I do not know the lady, but damn her at a venture.

CHARLES LAMB, *Remark*, to an inquisitive fellow-guest at a dinner, who was inquiring persistently as to Lamb's acquaintance with persons of note: "Do you know So-and-So? Do you know Thus-and-Thus? Do you know Miss —?" "No, madam, I do not," Lamb replied, "but damn her at a venture." (a. 1834) See LUCAS, *Charles Lamb*. Vol. i. p. 440.

14 Let not women intentionally move their feet in such manner as to display the hidden beauties of their persons.

MOHAMMED, *The Koran*, xxiv, 31. (c. 622)

A lady is one who never shows her underwear unintentionally.

LILIAN DAY, *Kiss and Tell*. (1931)

A lady is known by the product she endorses.

OGDEN NASH, *First Families, Move Over*.

(1936) Of unknown authorship is the quip,

"When a lady says no she means perhaps; when she says perhaps she means yes; when she says yes she is no lady."

15 If ladies be but young and fair,

They have the gift to know it.

SHAKESPEARE, *As You Like It*, ii, 7, 37. (1600)

He injures a fair Lady, that beholds her not.

THOMAS FULLER, *Gnomologia*. No. 1904. (1732)

16 There is scarce a lady of quality in Great Britain that ever saw the sun rise.

RICHARD STEELE, *The Tatler*, 14 Dec., 1710.

17 There is nothing of so tender a nature as the reputation and conduct of ladies.

JONATHAN SWIFT, *The Tatler*, 13 Sept., 1709.

18 Women all want to be ladies, which is simply to have nothing to do, but listlessly to go they scarcely care where, for they cannot tell what.

MARY WOLLSTONECRAFT, *A Vindication of the Rights of Woman*. Ch. 9. (1792)

19 Ferre ifet and dere i-bought is goode for ladys.

UNKNOWN, *Douce MS.*, 52. (c. 1350) Förster, ed.

A thyng ferre fett is good for ladyes.

HILLS, *Common-place Book*, p. 132. (c. 1530)

Dear bought and far fet Are dainties for ladies.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Farre fet and deere bought is good for Ladies.

JOHN LYLY, *Euphues* (Arber), p. 93. (1579)  
Far sought and dear bought is good for Ladies.

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)  
Far-fetch'd and dear-bought is fit for ladies.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Far-fetched and dear-bought, as the proverb rehearses,

Is good, or was held so, for ladies.

A. C. SWINBURNE, *A Singing Lesson*. (c. 1870)  
"Where did these beautiful things come from?"  
—"India, . . . they are 'far-fetched and dear-bought,' and so must be good for you, my lady."

MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 42. (1876)

### LAFAYETTE

<sup>1</sup> We have given you Lafayette and French  
fried potatoes.

O. HENRY (W. S. PORTER), *Tictocq*. (1894)

<sup>2</sup> Lafayette, we are here.

COLONEL C. E. STANTON, as he saluted the  
grave of Lafayette in the Picpus Cemetery,  
Paris, 4 July, 1917. The remark was often  
wrongly attributed to General John J.  
Pershing, who has himself stated that it was  
Colonel Stanton who made it. See PERSHING,  
*My Experiences in the World War*. Vol. i,  
p. 93.

Lafayette, we have quit!

Legend on cartoon by Harding, cartoonist for  
the *Brooklyn Eagle*, June, 1920, showing  
President W. G. Harding scampering off  
astride the G.O.P. elephant.

### LAMB

See also Sheep and Wolf

<sup>3</sup> The lamb goes [to the butcher] as soon as  
the sheep. (Tan presto se va el cordero como  
el carnero.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)  
Shelton renders it, "As soone goes the yong  
lambe to the roste, as the olde sheep." See  
under SHEEP. AS SOON DIES LAMB AS SHEEP,  
see DEATH: DEATH AND YOUTH.

<sup>4</sup> An egge's as much to a poor man as an oxe.

RANDLE COTGRAVE, *Dictionary: Povre*. (1611)  
A Lamb is as dear to a poor Man, as an Ox to  
the rich.

THOMAS FULLER, *Gnomologia*. No. 234. (1732)

<sup>5</sup> According to the proverbe, The meeke Lambe  
sucketh the teates of his owne damme and  
of others also.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 158. (1574) Pettie, tr. MEEK AS A LAMB,  
see under MEEKNESS.

Every Lamb knows its Dam.

THOMAS FULLER, *Gnomologia*. No. 6490. (1732)  
The lamb drinks its milk kneeling.

S. G. CHAMPION, *Racial Proverbs*, p. 442. (1938)

<sup>6</sup> Mary had a little lamb,

Its fleece was white as snow,  
And every where that Mary went  
The lamb was sure to go.

SARAH JOSEPHA HALE, *Mary's Lamb*. The Mary  
in question is said to have been Mary  
Sawyer, who was born at Sterling, Mass., in  
1803. The incident is said to have occurred  
in 1814, and to have been commemorated in  
these verses by one John Roulstone, one of  
Mary's schoolmates. But they are undoubt-  
edly Mrs. Hale's. They were first printed  
over her initials in *The Juvenile Miscellany*,  
Sept., 1830, and were included in her *Poems  
for Our Children*, published in Nov., 1830.  
See FINLEY, *The Lady of Godey's*. Ch. 17.

Where Mrs. Pym went headlines were sure to  
follow.

NIGEL MORLAND, *Murder in Wardour Street*,  
p. 16. (1940)

<sup>7</sup> He is brought as a lamb to the slaughter.

(Sicut ovis ad occisionem ducetur.)

*Old Testament: Isaiah*, liii, 7. (c. 725 B.C.)

I was like a lamb or an ox that is brought to the  
slaughter. (Et ego quasi agnus mansuetus, qui  
portatur ad victimam.)

*Old Testament: Jeremiah*, xi, 19. (c. 600 B.C.)

For as the lomb toward his death is broght.  
So stant this innocent before the king.

CHAUCER, *Canterbury Tales: The Tale of the  
Man of Lawe*, l. 519. (c. 1386)

You must go as a lamb to the slaughter.

SHAW, *Androcles and the Lion*. Act ii. (1912)

<sup>8</sup> Behold the Lamb of God, which taketh away  
the sin of the world. (ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ  
αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.)

*New Testament: John*, i, 29. (c. A. D. 95) The  
*Vulgate* is, "Ecce agnus Dei, ecce qui tollit  
peccatum mundi."

There is a fountain fill'd with blood

Drawn from Emmanuel's veins;  
And sinners, plung'd beneath that flood,

Lose all their guilty stains.

WILLIAM COWPER, *There is a Fountain*. (1772)

Are you washed in the blood of the Lamb?

VACHEL LINDSAY, *General William Booth  
Enters into Heaven*. (1913)

<sup>9</sup> He has an ill look among lambs. Applied to  
wanton young fellows casting an eye to the  
girls.

JAMES KELLY, *Scottish Proverbs*, p. 155. (1721)  
The lamb where she's tipped, and the ewe where  
she's clipped. A proverbial rule about tithes,  
signifying that the lamb shall pay tithes in the  
place where the ewe was when she took the ram.  
but the old sheep where they are shorn.

JAMES KELLY, *Scottish Proverbs*, p. 307.

<sup>10</sup> A lambe in the house and a lyon in the field.  
GEORGE PUTTENHAM, *English Poesie*, p. 299.  
(1589) See under LION.

<sup>1</sup> In for the lamb, as the saying is, in for the sheep.

RICHARDSON, *Clarissa*. Bk. i, ch. 10. (1748)  
AS WELL BE HANGED FOR A SHEEP AS A LAMB, *see*  
*under* HANGING.

<sup>2</sup> But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up . . . and was unto him as a daughter. (Pauper autem nihil habebat omnino, praeter ovem unam parvulam.)

*Old Testament: II Samuel*, xii, 3. (c. 700 B. C.)

### LAME

<sup>3</sup> "As lame as St. Giles Cripplegate." Spoken of such who for some slight hurt lag behind, [or who] counterfeit infirmity.

FULLER, *Worthies: London*, ii, 349. (1662)  
"Lame as a dog" . . . severe lameness, whether in man or beast.

F. T. ELWORTHY, *West Somerset Word-Book*, p. 202. (1886)

As lame as a cat.

EDWARD PEACOCK, *Manley Glossary*, p. 98. (1889)

<sup>4</sup> In a retreat the lame are foremost.

HERBERT, *Jacula Prudentum*. No. 882. (1640)

The lame returns home sooner than his servant.

JAMES HOWELL, *English Proverbs*, p. 40. (1659)  
If you dwell with a lame man, you will learn to limp. (ἄν' χωλῷ παροικήσης, ὑποσκάσειν μάθησῃ.)

PLUTARCH, *Moralia: De liberis Educandis*. Sec.

6. Quoted as a proverb.

You halt before you are lame.

JOHN RAY, *English Proverbs*, p. 179. (1670)

### LAMENTATION

**See also Mourning**

<sup>5</sup> Truly lamentation is a prop of suffering. (ὅς τοι στεναγμοὶ τῶν πόνων ἐρείσματα.)

AESCHYLUS, *Fragmenta Incerta*. No. 213, Smyth. (c. 458 B. C.) SCHOLIAST ON SOPHOCLES, *Electra*, 286.

It somewhat easeth the afflicted to utter their annoy.

GEORGE PETTIE, *Petite Pallace*, p. 260. (1576)

<sup>6</sup> Wher-as thise bacheleres singe "allas."

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 30. (c. 1388)

For Absolon may waille and singe "allas."

CHAUCER, *The Milleres Tale*, l. 212.

For I may singe "allas" and "weylaway."

CHAUCER, *The Shipman's Tale*, l. 118.

For which his song ful ofte is "weylaway."

CHAUCER, *Troilus and Criseyde*, iv, 1166.

<sup>7</sup> The stars and the rivers and the waves call thee back. (ἄστρα τε καὶ ποταμοὶ καὶ κύματα ἀγκαλεῖ σε πόντον.)

PINDAR, *Dirges*. Frag. 136, Sandys. (c. 480 B. C.)

Whom universal Nature did lament.

JOHN MILTON, *Lycidas*, l. 60. (1637)

<sup>8</sup> What boots it to make woe heavier by lamentation? (Quid iuvat mala gravare questu?)

SENECA, *Oedipus*, l. 81. (c. A. D. 60)

He loves not most that doth lament thee most.

UNKNOWN, *Lochrine*. Act iii, sc. 1. (1595)

Moderate lamentation is the right of the dead, excessive grief the enemy to the living.

SHAKESPEARE, *All's Well that Ends Well*, i, 1, 64. (1602)

They lament most loudly who grieve the least. (lactantius maerant qui minus dolent.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 158. (1814)

A similar proverb is, "Light griefs are noisy, deep ones are silent" (Curae leves loquuntur, ingentes stupent). *See under* GRIEF.

### LAMP

<sup>9</sup> She sold the lamp and bought a curtain.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 140. (1817) To hide the doings in her bed-chamber. There is a similar French proverb, "To sell the sofa" (Vendre le canapé).

<sup>10</sup> The lamps are going out all over Europe; we shall not see them lit again in our lifetime.

VISCOUNT GREY OF FALLODEN, *Twenty-Five Years*. Vol. ii, ch. 20. (3 Aug., 1914)

<sup>11</sup> To pass on the lamp while running. (Cursu lampado tradere.)

LUCRETIUS, *De Rerum Natura*. (c. 45 B. C.) As quoted by ERASMUS, *Adagia*, i, ii, 38.

Still the race of Hero-spirits

Pass the lamp from hand to hand.

CHARLES KINGSLEY, *The World's Age*. (1848)

<sup>12</sup> His impromptus smell of the lamp. (ἐλλυχνίων δξεν αὐτοῦ τὰ ἐνθυμήματα.)

PYTHEAS, referring to the orations of Demosthenes and to the underground room which he used as a study, lighted only by a lamp. (c. 340 B. C.) *See* PLUTARCH, *Lives: Demosthenes*. Ch. 8, sec. 3. In his *Life of Timoleon*, Plutarch applies the phrase to over-finished paintings, as well as to labored writing. Cited by ERASMUS, *Adagia*, i, vii, 70, with the Latin, "Olet lucernam." FRANCIS BACON, *Of the Advancement of Learning*, bk. i, ch. 2, wrongly credits the saying to Aeschines.

Your words smell of the apron. (περιζώματος δξουσιν.)

ANTIGONUS I, to Aristodemus, a cook's son, when the latter advised him to curtail his expenditures and the giving of presents. (c. 320 B. C.) *See* PLUTARCH, *Moralia*, sec. 182D.

At midnight their lamp sees them at their wretched toil. (Media miseros nocte lucerna videt.)

MARTIAL, *Epigrams*. Bk. viii, epig. 3. (A. D. 93)

This little volume of mine smelleth of the oyle and candle.

JOHN GRANGE, *Golden Aphroditis*, sig. N1. (1577)

We say of some compositions that they smell of the oil and of the lamp. (Nous disons d'aucuns ouvrages, qu'ils puent à l'huyle et à la lampe.)

MONTAIGNE, *Essays*. Bk. i, ch. 10. (1580)  
Proclamations set forth in such a stile, . . . smelling too much of the inkhorn.

ARTHUR GOLDING, tr., *De Mornay's Christian Religion*. Ch. 26. (1587)

If that bee commendation . . . for a mans labours to smell of the candle.

SAMUEL HIERON, *Works*. Vol. i, p. 504. (1604)  
A well-laboured sermon that smelt of the candle.

SIR JOHN HARINGTON. (c. 1608) See *Nugae Antiquae*, ii, 190.

A work not smelling of the lamp.

BEN JONSON, *Staple of News: Prologue*. (1626)  
A work of this nature . . . should smell of oyl, if duly and deservedly handled.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica: To the Reader*. (1646)

That dry . . . pedantic style that smells of the lamp.

BISHOP GEORGE BERKELEY, *Alciphron*. Ch. 5, sec. 20. (1732)

But they [familiar letters] should seem easy and natural, and not smell of the lamp.

LORD CHESTERFIELD, *Letters*, p. 268. (1768)  
His sentences . . . smell of the library.

J. R. LOWELL, *My Study Windows*, p. 282. (1871)  
A man who thinks much of his words as he writes them will generally leave behind him work that smells of oil.

TROLLOPE, *Autobiography*. Ch. 10. (a. 1882)

1  
It was asked him [Plato] howe he might haue lerned so moche wysdom? He ansuerd by-cause I haue putte more oille in my lampe to studie by than wyn in my cuppe.

EARL RIVERS, tr., *Dictees and Sayenges of the Philosophirs*, fo. 58. (1477)

2  
Who will change old lamps for new ones? . . . new lamps for old ones?

UNKNOWN, *The Arabian Nights: History of Aladdin*. (c. 1300)

## LAND

### See also Sea and Land

3  
A man who does not possess land is not really a man.

*Babylonian Talmud: Jebamoth*, fo. 63a. (c. 450)  
Walk on your own lands. (Tuam ipsius terram calcas.)

ERASMUS, *Adagia*. Chil. iv, cent. iv, No. 17. (1528)  
Nor has the world a better thing,

Though one should search it round,  
Than thus to live one's own sole king,  
Upon one's own sole ground.

W. S. BLUNT, *The Old Squire*. (1892)

4  
As fruitful a place, as any the crow flies over.

BUNYAN, *Pilgrim's Progress*. Pt. ii, p. 98. (1684)  
As good land as any the crow flies over.

B. E., *A New Dictionary of the Canting Crew*, sig. D4. (1690)

5  
He that hath some land, must have some labour.

JOHN CLARKE, *Paroemiologia*, p. 59. (1639)  
Cited by Ray and Fuller.

6  
Better be poor on land than rich on water.  
(ἐν γῇ πένεσθαι μᾶλλον ἢ πλουτοῦντα πλεῖν.)

DIOGENIANUS, *Adagia*, iv, 83. (c. A. D. 125)

7  
And I came down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. (In terram quae fluit lacte et melle.)

*Old Testament: Exodus*, iii, 8. (c. 550 B. C.)  
Repeated in *Ezekiel*, xx, 6, the *Vulgate* being, "In Terram . . . fluentem lacte, et melle," in *Numbers*, xvi, 13, and elsewhere.

The milk and honey of the political Canaan.

DISRAELI, *Vivian Grey*. Bk. ii, ch. 1. (1826)

8  
Arise, walk through the land in the length of it and in the breadth of it. (Surge, et perambula terram in longitudine, et in latitudine sua.)

*Old Testament: Genesis*, xiii, 17. (c. 550 B. C.)

9  
He that hath land hath quarrels.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
Who buies land buies war. (Chi compra terra, compra guerra.)

TORRIANO, *Piazza Universale*, p. 284. (1666)

Who has land has war.

H. G. BOHN, *Handbook of Proverbs*, p. 566. (1855)

10  
Half an acre is good land.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
Cited by Ray and Fuller.

Half acres bear good corn.

JAMES KELLY, *Scottish Proverbs*, p. 143. (1721)  
Many acres will not make a wiseacre.

W. G. BENHAM, *Proverbs*, p. 807. (1907)

Ancestral acres. Land inherited from ancestors . . . now often jocular.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1942)

11  
On fat lond and ful of donge foulest wedes groweth.

WILLIAM LANGLAND, *Piers Plowman*. Text C. passus xiii, l. 224. (1393)

Most subject is the fattest soil to weeds.

SHAKESPEARE, *II Henry IV*, iv, 4, 54. (1597)

There is best land, where there is foulest way.

JOHN DONNE, *Poems* (Grierson), i, 81. (1633)  
Good land, evil way.

HERBERT, *Jacula Prudentum*. No. 803. (1640)  
The foul way serves to justify the fertility of the soil, according to the proverb, "There is good land, where there is foul way."

CHARLES COTTON, *Walton's Angler*. Pt. ii, ch. 1. (1676)

12  
By faith he sojourned in the land of promise.  
(ἐἰς γῆν τῆς ἐπαγγελίας.)

*New Testament: Hebrews*, xi, 9. (c. A. D. 90)

The land of repromission, that men calles the Holy Land.

SIR JOHN MAUNDEVILLE, *Travels: Preface*. (c. 1400)

Duke Iosue . . . leading the Isrehelytes to the lande of promysyn.

HENRY BRADSHAW, *The Life of Saint Werburge*. Ch. 1. (1513)

To all these exiled sects America was the land of promise.

WILLIAM HEPWORTH DIXON, *William Penn*. Ch. 15. (1851)

The Promised Land is the land where one is not. (La Terre promise, c'est celle où l'on n'est pas.)

HENRI AMIEL, *Journal Intime*, 10 Feb., 1853.

1 Fertile soils yield infertile spirits. (Les terres fertile font les esprits infertiles.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Quoting a saying of Cyrus, when refusing to permit the Persians to quit their barren and craggy country.

2 The day is aye fair,  
In the land o' the leal.

CAROLINA NAIRNE, *The Land o' the Leal*. (c.1840)

3 These are the names of the men which Moses sent to spy out the land. (Haec sunt nomina virorum, quos misit Moyses ad considerandam Terram.)

*Old Testament: Numbers*, xiii, 16. (c. 550 B. C.) "Terra incognita" (An unknown land).

How lies the land? How stands the reckoning?

B. E. A *New Dictionary of the Canting Crew*. (a. 1700)

To see how the land lies; to spy out the land (figurative). To make preliminary investigations for a project; to discover what a place is like.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

4 As light and the day are free to all men, so nature has left all lands open to brave men. (Quomodo lucem diemque omnibus hominibus, ita omnes terras fortibus viris natura aperuit.)

TACITUS, *Histories*. Bk. iv, sec. 64. (c. A. D. 109)

5 As the man is worth, his land is worth.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 6. (1853)

6 No-mans-land.

UNKNOWN, *Chronicles of Edward I*. Rolls, i, 291. (1320) A phrase used to indicate waste ground between two kingdoms.

There happened so grievous pestilence in London, that . . . the dead might seem to jostle one another. . . . Whereupon the bishop [Ralph de Stratford, d. 1354] bought ground near Smithfield. It was called *No-man's-land*, . . . as designed and consecrated for the general sepulture of the deceased.

THOMAS FULLER, *Worthies of England: Warwick*, iii, 277. (1662)

This was a kind of Border, that might be called no Man's Land, being a part of . . . Grand Tartary.

DANIEL DEFOE, *Robinson Crusoe*. Ch. 2. (1719)

In the United States, the most famous No Man's Land was a strip of territory 25 miles wide and 167 miles long ceded to the National Government by Texas in 1850, and without form of government, the refuge of outlaws and hostile Indians until incorporated with Oklahoma in 1890.

[He] undergoes dreadful experiences in "No Man's Land." . . . before he can escape from his shell-hole, the French launch a minor attack.

UNKNOWN, *Times* (London), 16 April, 1929, p. 22/4. The area between the Allied and German armies, covered with barbed wire and pitted with shell-holes, was universally known as "No man's land."

## LAND'S END

7 Thou gossepest at home, to meete me at landis ende.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Some newe fellows when they thinke onc a Papist, they will call him streight a Catholique, and bee euen with him at the land's end.

THOMAS WILSON, *The Arte of Rhetorique*, p. 148. (1560)

8 I can beat Wolverine from the Land's-End to Johnnie Groat's.

WALTER SCOTT, *St. Ronan's Well*. Ch. 10. (1823)

From the most westerly point of England to the most northern point of Scotland.

From the Land's End to John of Groat's House, scarcely a man any longer remembers that the business of governors is to govern.

HARE, *Guesses at Truth*, i, 232. (1827)

Who forages for articles in all quarters, from John o' Groat's House to the Land's End.

T. L. PEACOCK, *Crotchet Castle*. Ch. 4. (1831)

If you laid it down in sovereigns, . . . it would have reached from the Land's End to John o' Groat's.

JAMES PAYN, *The Burnt Million*. Ch. 14. (1890)

## LANDLORD

9 He never hath a bad lease, that hath a good landlord.

UNKNOWN, in *Berkeley MSS*, iii, 32. (1639)

A quick landlord makes a careful tenant.

JOHN RAY, *English Proverbs*, p. 165. (1678)

Quick Landlords make careful Tenants.

THOMAS FULLER, *Gnomologia*. No. 3994. (1732)

Better an empty House than an ill Tenant.

THOMAS FULLER, *Gnomologia*. No. 870.

## LANDMARK

10 Remove not the landmark on the boundaries of the sown, nor shift the position of the measuring-cord.

*Amen-em-apt, Teaching How to Live*. Col. vii, l. 12. (c. 700 B. C.) Griffith, tr.

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance. (Non assumes, et transferes terminos proximi tui, quos fixerunt priores in possessione tua:)

*Old Testament: Deuteronomy*, xix, 14. (c. 650 B. C.)

Remove not the ancient landmark. (Ne transgrediaris terminos antiquos.)

*Old Testament: Proverbs*, xxii, 28. (c. 350 B. C.)

Repeated in xxiii, 10.

Who removeth landmark-stones bruise his fingers.

JOHN RAY, *English Proverbs*, p. 25. (1670) See under STONE.

## LANE

1 It's a long lane that has no turning.

SAMUEL RICHARDSON, *Clarissa*, iv, 237. (1748)

FOOTE, *Trip to Calais*, ii. (1778) SCOTT,

*Chronicles of the Canongate*, Ch. 5. (1827)

LYTTON, *Caxtons*. Pt. xvii, ch. 1. (1774), etc.

It's a long lane with no turn in it.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*, Ch. 27. (1843)

It is a long lane, they say, which has no turn.

THEODORE PARKER, *The State of the Nation*. Sermon preached 28 Nov., 1850.

The longest lane, however, has a turning.

W. E. NORRIS, *Misadventure*. Ch. 17. (1890)

Good lanes have their turnings as well as bad.

LORD AVEBURY, *The Use of Life*. Ch. 3. (1894)

It's a long line that has no turning.

O. HENRY, *Schools and Schools*. (1909)

It is a long worm that has no turning.

P. C. WREN, *The Uniform of Glory*, p. 11. (1941)

2 It is become a turn-again lane with them.

WILLIAM TINDALE, *Exposition of the Epistles of St. John* (P.S.), p. 140. (1531)

Finde meanes to take a house in turne againe lane.

JOHN HEYWOOD, *Epigrams*. Cent. v, No. 69. (1562)

He must take him a house in Turn-again Lane.

This . . . lieth in the parish of St. Sepulchre's,

going down to Fleet-dike; which men must turn

again the same way they came, for there it is

stopped. The proverb is applied to those who

. . . must seasonably alter their manners.

THOMAS FULLER, *Worthies of England: London* (1840), ii, 348. (1662)

3 Quiet and clene to swallowe down the narrow lane.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 119. (1542) The throat.

Sweete malte maketh ioly good ale for the nones, Whiche will slide down the lane without any

bones. . . .

Good ale downe your throte hath good easie tumbling.

NICOLAS UDALL, *Ralph Roister Doister*. Act i, sc. 3. (a. 1553)

O butter'd egg! . . .

I bid your yelk glide down my throat's red lane.

GEORGE COLMAN, jr., *Poetical Vagaries*. (1812)

## LANGUAGE

See also English, Greek, Latin

4 No metaphor should of necessity run like a coach on four wheels.

THOMAS ADAMS, *Sermons* (1861), i, 376. (1629) Nullum simile quatuor pedibus currit. (No simile, or resemblance, runs on all fours.)

SIR EDWARD COKE, *Institutes of the Lawes of England*. (a. 1634)

No metaphor of that sort goes on all fours.

ALEXANDER MACLAREN, *Exposition, Matthew* iii, 39. (1905)

5 Billingsgate compliments.

RICHARD BROME, *The New Academy*. (a. 1652) Most bitter Billingsgate rhetoric.

EDMUND GAYTON, *Don Quixot*, p. 60. (1654)

Rail at him . . . with her Billingsgate.

APHRA BEHN, *Lucky Chance*. Act i, sc. 2. (1687)

The Language Billingsgate excel,

The Sentiments resemble Hell.

SWIFT, *A Panegyric on Dean Swift*, l. 108. (1730)

Such Billingsgate language as should not come out of the mouth of any man.

ROGER NORTH, *Lives of the Norths*, i, 288. (1740) I'll work the Laureate . . . as soon as I can muster Billingsgate therefor.

LORD BYRON, *Letters and Journals*, vi, 4. (1822)

Rather too close an imitation of that language which is used in the apostolic occupation of trafficking in fish.

SYDNEY SMITH, *Letters to Archdeacon Singleton*. Let. 3. (a. 1845)

The word "Billingsgate" as a synonym for coarse language is an aspersion on the fish-porters.

MUIRHEAD, *Blue Guide to London*, p. 389. (1918)

6 Knowing any language imperfectly is very little better than not knowing it at all.

LORD CHESTERFIELD, *Letters*, 29 Dec., 1747.

Speak the language of the company that you are in; speak it purely, and unlarded with any other

LORD CHESTERFIELD, *Letters*, 22 Feb., 1748.

What progress do you make in that language

[Italian] in which Charles the Fifth said that he

would choose to speak to his mistress? . . . You

already possess, and, I hope, take care not to forget,

that language [English] which he reserved

for his horse. You are absolutely master, too, of

that language [French] in which he said he would converse with men.

LORD CHESTERFIELD, *Letters*, 25 Jan., 1750.

This refers to Charles V of Spain, and is usually quoted, "If I were to speak to the ladies,

I would speak Italian; to men, French; to

my horse, High Dutch; to God, Spanish."

Gaspar A. Reiss is credited with, "German

for soldiers, French for women, Italian for

princes, Spanish for God."

7 In language clearness is everything.

CONFUCIUS, *Analecks*. Bk. xv, ch. 40. (c. 500 B. C.) *Legge*, tr. Or, as Giles puts it: "If lan-

guage is lucid, that is enough."

The *raison d'être* of language is an idea to be ex-



pressed. When the idea is expressed, the language may be ignored.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.) That is not good language which all understand not.

HERBERT, *Jacula Prudentum*. No. 304. (1640) That must be fine, for I don't understand a word. (Ça est si beau, que je n'y entends goutte.)

MOLIÈRE, *Le Médecin Malgré Lui*. Act ii, sc. 4. (1666)

1 Sweet language will multiply friends. (Verbum dulce multiplicat amicos.)  
*Apocrypha: Ecclesiasticus*, vi, 5. (c. 190 B. C.)

Fair language grates not on the tongue.

HERBERT, *Jacula Prudentum*. No. 800. (1640) Smooth language grates not on the tongue.

JAMES HOWELL, *English Proverbs*, p. 5. (1659) Good Language cures great Sores.

THOMAS FULLER, *Gnomologia*. No. 1716. (1732)

2 My English text is chaste, and all licentious passages are left in the decent obscurity of a learned language.

EDWARD GIBBON, *Memoirs*. (a. 1794)

3 When he's excited he uses language that would make your hair curl.

W. S. GILBERT, *Ruddigore*. Act i. (1887)

4 A man who does not know foreign languages is ignorant of his own. (Wer fremde Sprachen nicht kennt, weiss nichts von seiner eigenen.)

GOETHE, *Sprüche in Prosa*. (1819) Charles V is supposed to have said, "Quot linguas calles, tot homines vales" (You are worth as many men as you know languages).

No man fully capable of his own language ever masters another.

SHAW, *Maxims for Revolutionists*. (1903)

5 There were no ill language, if it were not ill taken.

HERBERT, *Jacula Prudentum*. No. 296. (1640) Nothing's ill said, but what's ill taken.

GEORGE FARQUHAR, *Love and a Bottle*. Act iv, sc. 2. (1609)

6 Language!—the blood of the soul, Sir! into which our thoughts run, and out of which they grow. . . . Every language is a temple in which the soul of those who speak it is enshrined.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 2. (1859)

7 He that hath eaten a bear-pie, will always smell of the garden, i. e. the Bear-garden.

JAMES HOWELL, *English Proverbs*, p. 18. (1659) He speaks Bear-garden. That is, such rude and uncivil, or sordid and dirty language, as the rabble that frequent those sports, are wont to use.

JOHN RAY, *English Proverbs*, p. 66. (1678)

This is brave Bear-Garden language!

JEREMY COLLIER, *A Short View of the Immorality of the English Stage*, p. 232. (1698)

He's as great a master of ill language as ever was bred at a Bear-Garden.

EDWARD WARD, *London Terraefilius*. No. 3, p. 29. (1707)

He talks in the Bear-Garden Tongue.

THOMAS FULLER, *Gnomologia*. No. 2033. (1732)

8 Language is the dress of thought.

SAMUEL JOHNSON, *Lives of the Poets: Cowley*. (1779) See also CHESTERFIELD, under WORD.

Language is called the Garment of Thought: however, it should rather be, Language is the Flesh-Garment, the Body, of Thought.

CARLYLE, *Sartor Resartus*. Bk. i, ch. 11. (1833)

Language is the picture and counterpart of thought.

MARK HOPKINS, *Address*, 1 Dec., 1841.

Language is the most imperfect and expensive means yet discovered for communicating thought.

WILLIAM JAMES, *Thought and Character*, ii, 203. (1907)

9 Custom is the most certain mistress of language, as the public stamp makes the current money.

BEN JONSON, *Explorata: Consuetudo*. (1636)

10 Languages are the keys of the sciences, nothing more. (Les langues sont la clef ou l'entrée des sciences, et rien davantage.)

LA BRUYÈRE, *Les Caractères*. Ch. 12. (1688)

Language is the only instrument of science, and words are the signs of ideas.

SAMUEL JOHNSON, *Dictionary: Preface*. (1755)

11 The Turkish language is like that: it says a lot in few words. (La langue turque est comme cela, elle dit beaucoup en peu de paroles.)

MOLIÈRE, *Le Bourgeois Gentilhomme*. Act iv, sc. 4. (1670)

12 My dialect, which you discommend so much.

SHAKESPEARE, *King Lear*, ii, 2, 115. (1605)

The accent of one's country dwells in the mind and the heart, as well as on the tongue. (L'accent du pays où l'on est né demeure dans l'esprit et dans le cœur, comme dans le langage.)

LA ROCHEFOUCAULD, *Maximes*. No. 342. (1665)

Accent is the soul of language. (L'accent est l'âme du discours.)

J. J. ROUSSEAU, *Émile*. Bk. i. (1762)

13 You taught me language; and my profit on 't Is, I know how to curse.

SHAKESPEARE, *The Tempest*, i, 2, 363. (1611)

There was language in their very gesture.

SHAKESPEARE, *The Winter's Tale*, v, 2, 14. (1610)

## LAPWING

14 In this I resemble the Lappwing who . . . flyeth with a false cry farre from their nestes.

JOHN LYL, *Euphuus* (Arber), p. 214. (1580)

Wherein you resemble the lapwing, who crieth most where her nest is not.

JOHN LYL, *Campaspe*. Act ii, sc. 1. (1584)

Who . . . cry with the Lapwing farthest from their nest.

GREENE, *Art of Conny Catching*, ii, 4. (1592)  
Far from her nest the lapwing cries away.

SHAKESPEARE, *Comedy of Errors*, iv, 2, 27. (1593)  
'Tis my familiar sin

With maids to seem the lapwing and to jest,  
Tongue far from heart.

SHAKESPEARE, *Measure for Measure*, i, 4, 31. (1604)

He will lie like a lapwing, when she flies  
Far from her sought nest, still "here 'tis," she cries.

GEORGE CHAPMAN, *The Revenge of Bussy d'Ambois*. Act v, sc. 1. (1607)

He has the lapwing's cunning, I am afraid,  
That cries most when she's furthest from the nest.

MASSINGER, *The Old Law*. Act iv, sc. 2. (1620)  
The lapwing cries most farthest from her nest.

JOHN RAY, *English Proverbs*, p. 256. (1670)  
The Lapwing cries most, when furthest from her Nest.

THOMAS FULLER, *Gnomologia*. No. 4621. (1732)

## LARK

1 As lightly as I were a larke.

CHAUCEUR (?), *The Hous of Fame*, Bk. ii, l. 546. (c. 1383)

2 The bisy larke, messenger of day,  
Salueth in hir song the morwe gray.

CHAUCEUR, *Canterbury Tales: The Knightes Tale*, l. 633. (c. 1386)

It was the lark, the herald of the morn.  
SHAKESPEARE, *Romco and Juliet*, iii, 5, 6. (1595)  
Up springs the lark, . . . the messenger of morn.

THOMSON, *The Seasons: Spring*, l. 590. (1728)

3 A Leg of a larke  
Is better than is the body of a kyght.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. iv. (1562)  
CHAPMAN AND MARSTON, *Eastward Hoe*. Act v, sc. 1. (1605)

One Leg of a lark is worth the whole body of a kite.

JOHN RAY, *English Proverbs*, p. 112. (1670)  
FULLER, *Gnomologia*. No. 3765. (1732)  
Yea, with delight,

Say my lark's leg is better than a kite.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. ii, p. 192. (1684)

4 And hevyn fall we shall have meny larkys.

RICHARD HILLS, *Common-Place Book*, p. 140. (c. 1530)

If the skies fell he hoped to catch larks. (Si les nues tombaient esperoyt prandre les alouettes.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534) The Spanish form is, "Si el cielo se cae, quebrarse han las ollas" (If the sky falls, the pots will be broken).

When the sky falth, we shall haue larks.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

And though fowl now be scarce, yet there are clerks,

The sky not falling, think we may have larks.

BEN JONSON, *Epigrams*. No. 101. (1612)

Bragging of the Larks we shall catch, when the Sky falls.

DYKES, *English Proverbs*, p. 260. (1709)

5 Larks will fall ready roasted into his mouth.  
(Les alouettes luy tomberont toutes rosties dans la bouche.)

ANTOINE OUDIN, *Curiosities Françaises*, p. 10. (1640)

He thinks that roasted larks will fall into his mouth.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)  
Of a sluggard.

The larks fall there ready roasted.

H.G. BOHN, *Handbook of Proverbs*, p. 168. (1855)

6 He [Lord James of Douglas] set fire to the castle, and . . . took refuge with his followers in the hills and forests. "He loved better," he said, "to hear the lark sing than the mouse squeak."

SCOTT, *Tales of a Grandfather*. Ch. 9. (1831)  
It were better to hear the lark sing than the mouse cheep.

H.G. BOHN, *Handbook of Proverbs*, p. 435. (1855)

Like the good Lord James Douglas, we had leifer hear the lark sing over moor and down, with Chicot, than listen to the starved mouse squeak . . . with M. Zola.

ANDREW LANG, *Essays in Little*, p. 4. (1891)

7 Merry larks are ploughmen's clocks.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 914. (1595)

RISE WITH THE LARK, *see under* RISING.

8 With the unmusical even the lark is melodious. (ἐν ἀμουσίοις καὶ κόρυδος φθέγγεται.)

UNKNOWN. A Greek proverb.

## LAST

9 He that cometh last maketh all fast.

JOHN HEYWOOD, *Three Hundred Epigrams*. No. 202 (1562) Cited by Ray and Fuller.

He that cometh last, maketh the dore fast.

SAINLIENS, *French Littleton*, sig. Ei. (1566)

The last comer latches the door, maketh all sure.

RANDLE COTGRAVE, *Dictionary: Porte*. (1611)

Last makes fast, viz. shut the door.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)  
"Last makes fast" . . . is a recognized rule in passing through a gate that has been opened.

EVANS, *Leicestershire Words*, p. 302. (1881)

10 Than was it proued trow, as this prouerbe goth,

He that commeth last to the pot, is soonest wroth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

The last at the pot is the first wroth.

DAVIES, *The Scourge of Folly*. Prov. 43. (1611)

11 Last has luck: Finds a penny in the muck.

V. S. LEAN, *Collectanea*, iv, 27. (1904)

- 1 The last, but not the least.  
JOHN LILLY, *Euphues and His England* (Arber), p. 343. (1580)  
Among the many strange conceits you told me . . . truly even the last . . . would not seem the least unto me.  
SIR PHILIP SIDNEY, *Arcadia*, i, 14. (c. 1586)  
And there, though last, not least, is Action.  
EDMUND SPENSER, *Colin Clout*, l. 444. (1591)  
Though last, not least in love.  
SHAKESPEARE, *Julius Caesar*, iii, 1, 189. (1599)  
Though I speak last, my lord, I am not least.  
THOMAS MIDDLETON, *The Mayor of Quinborough*. Act iii, sc. 3. (a. 1627)  
These are the last, but not the least.  
SHADWELL, *The Virtuoso*. Act iv, sc. 4. (1676)  
Last but not least. An adaptation (perhaps originally a misquotation) of Spenser's 'though last, not least.'  
ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)  
2 How that lyke a man he wan the barbican  
With a sawte of solace at the longe last.  
JOHN SKELTON, *A Garlande of Laurell*, l. 1398. (1523)  
[She] was at the Long-Last prevail'd to hear the Will read.  
SIR ROGER L'ESTRANGE, *Fables*. No. 198. (1692)  
Human nature, which at the long last is always to blame.  
J. R. LOWELL, *My Study Windows*, p. 131. (1870)  
At long last. Ultimately; at last: [a cliché since] C. 20, though Carlyle used it in 1864, and at long last was current in C. 16-17.  
ERIC PARTRIDGE, *Dictionary of Clichés*. At. (1942) Its most famous use was by King Edward VIII, as the opening words of his abdication radio speech 11 Dec., 1936.  
3 Full soth is that by-word, "to pot, who comyth last! He is worst servid."  
UNKNOWN, *The Tale of Beryn*, l. 3366. (c. 1400) The proverb is, "Last come, worst served." The French say, "Au dernier les os" (To the last comer, the bones), and also, "Les derniers venus sont souvent les maîtres" (The last comers are often the masters). See under LATENESS.

## LATE

See also Delay

- 4 The foremost was always behinde.  
CHAUCER (?), *The Book of the Duchesse*, l. 890. (c. 1369)  
He's always behind hand, like the miller's filler.  
W. C. HAZLITT, *English Proverbs*, p. 199. (1869)  
Behind like a cow's tail.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 493. (1940)  
5 It is better to be late than never to arrive.  
(κρείττον ἐστὶν ὀψασθαι ὥπ' τὰ δέοντα πράττειν ἢ μηδέποτε.)  
DIONYSIUS OF HALICARNASSUS, *Romaike Archiologia*. Bk. ix, sec. 9. (c. 25 B.C.)

- Better late than never. (Potius sero, quam nunquam.)  
LIVY, *History*. Bk. iv, ch. 23. (c. 10 B.C.) Another Latin form is, "Praestat aliquando quam nunquam."  
Bet than never is late,  
CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 857. (c. 1389)  
He seyde vyce to forsake ys bettyr late than neuer.  
JOHN LYDGATE, *The Assembly of Gods*. St. 172. (c. 1420)  
It is said in english proverbes, better to amend late than never.  
*Petition to the Lord Mayor of London*, 1433.  
Better late than neuer to repent.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
I have been . . . much ashamed of not visiting her sooner, but better now than never.  
SAMUEL PEPYS, *Diary*, 17 March, 1667.  
You made up your mind but late to come to sea. However . . . "better late than never."  
FREDERICK MARRYAT, *Mr. Midshipman Easy*. Ch. 9. (1836) Common to most languages. The Italians say, "Meglio tardi, che mai," the Spaniards, "Nunca es tarde, cuando llega," or "Mas vale tarde que nunca," the French, "Il vaut mieux tard que jamais."  
Better late than never, but better never late.  
C. H. SPURGEON, *Salt-Cellars*. (1885)  
Better late than never, as Noah remarked to the Zebra, who had understood that passengers arrived in alphabetical order.  
BERT LESTON TAYLOR, *The So-Called Human Race*, p. 265. (a. 1921)  
6 Who commeth late, lodgeth yl. (Chi tardi ariua, mal allogia.)  
JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)  
He who cometh in late, has an ill Lodging.  
THOMAS FULLER, *Gnomologia*. No. 2381. (1732)  
The bones for those who come late. (Sero venientibus ossa.)  
ALFRED HENDERSON, *Latin Proverbs*, p. 406. (1869) "First come, first served." The French say, "Au dernier les os" (To the last comer the bones). See also under LAST.  
7 Better late ripe and bear, than early blossom and blast.  
THOMAS FULLER, *Gnomologia*. No. 910. (1732)  
8 Late in coming, late in fulfilling. (ὀψιμον. ὀψιτέλεστον.)  
HOMER, *Iliad*. Bk. ii, l. 325. (c. 850 B.C.)  
Often that which has come latest on the scene seems to have accomplished the whole matter. (Semper enim quod postremum adiectum sit, id rem totam, videtur traxisse.)  
LIVY, *History*. Bk. xxvii, ch. 45. (c. 10 B.C.)  
9 Go early to the fish market, and late to the shambles.  
JOHN RAY, *English Proverbs*, p. 6. (1678)  
10 You come late, yet you come! (Spät kommt ihr—doch ihr kommt!)  
SCHILLER, *The Piccolomini*. Act i, sc. 1, l. 1. (1799)

When all is gone, and nothing left, what avails the dagger with the dudgeon-haft?

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

Howell explains that common daggers had a hilt made of dudgeon wood, perhaps box-wood. Cited by Ray and Fuller.

1 I have come too late in a world too old. (Je suis venu trop tard dans un monde trop vieux.)

ALFRED DE MUSSET, *Citations de Rolla*, l. 27. (1837)

2 The former allies have blundered in the past by offering Germany too little, and offering even that too late, until finally Nazi Germany has become a menace to all mankind.

ALLAN NEVINS, *Germany Disturbs the Peace*. In *Current History*, May, 1935.

It is the old trouble—too late. Too late with Czechoslovakia, too late with Poland, certainly too late with Finland. It is always too late, or too little, or both, and that is the road to disaster.

DAVID LLOYD GEORGE, *Speech*, House of Commons, on the day after the fall of Finland, March, 1940.

3 Too late you look back to the land when, the rope being loosed, the curved keel rushes into the deep. (Sero respicitur tellus, ubi fune soluto, | currit in immensum panda carina salum.)

OVID, *Amores*, Bk. ii, eleg. 11, l. 23. (c. 13 B. C.)

Too late I grasp my shield after my wounds. (Sero clypeum post vulnera sumo.)

OVID, *Tristia*. Bk. i, eleg. 3, l. 35. (C. A. D. 9)

He is too late in refusing to bear the yoke to which he has already submitted. (Sero recusat ferre, quod subiit, iugum.)

SENECA, *Hippolytus*, l. 135. (C. A. D. 60)

'Tis too late to be cautious in the midst of dangers. (Serum est cavendi tempus in mediis malis.)

SENECA, *Thyestes*, l. 487. (C. A. D. 60)

There is an old proverb about gladiators, that they plan their fight in the ring. (Vetus proverbium est gladiatorem in harena capere consilium.)

SENECA, *Ad Lucilium*. Epis. xxii, sec. 1. (A. A. D. 64)

When your helmet is on it is too late to repent. (Galeatum ser duelli paenitet.)

JUVENAL, *Satires*. Sat. i, l. 169. (C. A. D. 120)

4 It is too late to kick when one has let himself be shackled. (Il n'est plus temps de regimber, quand on s'est laissé entraver.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

The putting-off man sharpens his arrows when he sees the bear.

S. G. CHAMPION, *Racial Proverbs*, p. 438. (1938)

5 "The burying's gone by," i. e. you are too late.

SAMUEL PEGGE, *Derbyisms*, p. 92. (c. 1791)

"The parade has passed."

6 Salves seldom help an overlong suffered sore.

GEORGE PETTIE, *Petite Pallace*, p. 130. (1576)

Too late com salves to cure confirmed sores.

G. TURBERVILLE, *Tragical Tales*, p. 283. (1587)

7 It is too late to cast Anchor when the ship is shaken to peeces against the rockes.

GEORGE PETTIE, *Petite Pallace*, p. 208. (1576)

Little auayleth the Rudder, when the shippe is lost: little auaille weapons, when the camp is broke: little helpeth the medicine, when the man is deade, and little helpeth the water, when the house is burnt.

JOHN FLORIO, *Firsts Fruites*, fo. 93. (1578)

Quoting Antonio Guevara.

"Baskets after the vintage," "When the dog is drowning, everyone brings him water," "When the friar's beaten, then comes James."

HENDERSON, *Latin Proverbs*, p. 334. (1869)

8 Arriving after the feast. (κατόπιον ἐορτῆς ἤκομεν.)

PLATO, *Gorgias*. Sec. 447A. (c. 385 B. C.) Referred to as a proverb (τὸ λεγόμενον). The Latin form is "Post festum venisti."

You treat me like one who has come, in the words of the proverb, too late for the feast. (ὥσπερ κατόπιον ἐορτῆς ἤκοντα [τὸ τοῦ λόγου] παρατρέχεις.)

HELIODORUS, *Aethiopica*. Bk. iii, ch. 1. (C. A. D. 350)

9 To protect the booty when it is too late. (Ne post tempus praedae praesidium parem.)

PLAUTUS, *Asinaria*, l. 294. (c. 200 B. C.)

He puts a lock on a ruined house.

BURCKHARDT, *Arabic Proverbs*. No. 506. (1817)

TO LOCK THE STABLE DOOR, *see under* STABLE.

10 It's a miserable business, waiting till thirst has you by the throat before you dig the well. (Miserum est opus, | igitur demum fodere puteum, ubi sitis fauces tenet.)

PLAUTUS, *Mostellaria*, l. 379. (Act ii, sc. 1.)

11 Too late you perceive the truth. (οἶμ' ὥς εἰκάς ὄψε' τὴν δίκην ἰδεῖν.)

SOPHOCLES, *Antigone*, l. 1270. (c. 441 B. C.)

12 When the war is over, then comes help. (μετὰ τὸν πόλεμον ἡ συμμαχία.)

SUIDAS, *Lexicon*. (c. 950) Cited by ERASMUS, *Adagia*, iii, vi, 17, with the Latin, "Post bellum auxilium." Another form, also cited by ERASMUS, iii, i, 17, is, τὰς μηχανὰς μετὰ τὸν πόλεμον κομίζειν (Bringing up the engines after the war), with the Latin, "Machinas post bellum adferre." Japanese say, "Too late to cut a stick when the fight is over."

13 To call a council when the enemy is under the very walls. (Cogere concilium, cum muros adsidet hostis.)

VERGIL, *Aeneid*. Bk. xi, l. 304. (19 B. C.) The proverbial form is, "Non est apud aram consultandum" (It is too late for consultation when the enemy is within the walls).

14 Being a minute too late has led to some bright careers.

ANONYMOUS, *Meditations in Wall Street*, p. 140. (1940)

## LATIN

- <sup>1</sup> There is but litel Latin in my mawe.  
CHAUCER, *Canterbury Tales: The Shipman's Prologue*, l. 28 (c. 1386)  
For latyn ne kanstow yit but smal.  
CHAUCER, *A Treatise on the Astrolabe; Prologus*, l. 31. (c. 1391)  
And though thou hadst small Latine, and lesse Greeke,  
From thence to honour thee I would not seeke For names.  
BEN JONSON, *To the Memory of My Beloved the Author, Mr. William Shakespeare*. (1623)  
Small skill in Latin, and still less in Greek,  
Is more than adequate to all I seek.  
WILLIAM COWPER, *Tirocinium*, l. 385. (1784)
- <sup>2</sup> Remuneration! O that's the Latin word for three farthings.  
SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 138. (1595)  
"Hang-hog" is Latin for bacon.  
SHAKESPEARE, *The Merry Wives of Windsor*, iv, 1, 50. (1601)  
These two words Eate it, are the unlettered mans latine for any good meate.  
HENRY BUTTES, *Dyets Drie Dinner*, sig. K4. (1599)  
*Lord Smart*: Can you tell me what's Latin for a goose.  
*Neverout*: O, my lord, I know that: why, brandy is Latin for a goose, and *tace* is Latin for a candle.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)
- <sup>3</sup> It seems to me that really Bonaparte "has lost his Latin."  
TOLSTOY, *War and Peace*. Vol. i, pt. iii, ch. 9. (1865) Dole, tr. The French proverb is, "Au bout de son Latin" (At the end of his Latin), i. e. at the end of his knowledge, at the end of his string.
- <sup>4</sup> With a Florin, Latin and a good Nag, one may find out the way in any country.  
TORRIANO, *Piazza Universale*, p. 91. (1666)  
Those who can talk Latin may always find their way to Rome.  
B. H. MALKIN, tr., *Gil Blas*. Bk. x, ch. 10. (1809)  
With Latin, a horse, and money, thou wilt pass through the world.  
H. A. BOHN, *Handbook of Proverbs*, p. 570. (1855)
- <sup>5</sup> I lou'd my father well, too; but to say,  
Nay, vow, I would not marry for his death—  
Sure, I should speake false Lattin, should I not?  
UNKNOWN, *The Puritan Widow*. Act i, sc. 1. (1607) Shakespeare Apocrypha. To tell a lie. He [the king] bid us several times put on our Hats; but our Captain . . . answer'd that he would not, that they should not cause him to commit that false Latine.  
GEORGE HAVERS, tr., *The Travels of Pietro della Valle*, p. 186. (1665) To be guilty of bad manners.

## LAUGHTER

- <sup>6</sup> Man is distinguished from all other creatures by the faculty of laughter.  
JOSEPH ADDISON, *The Spectator*, 26 Sept., 1712. Men have been wise in many different modes, but they have always laughed in the same way.  
SAMUEL JOHNSON, *Works*, ii, 45. (a. 1784)  
By nothing do men show their character more than by the things they laugh at.  
GOETHE, *Sprüche in Prosa*. (c. 1825)  
How much lies in laughter: the cipher-key, where-with we decipher the whole man.  
THOMAS CARLYLE, *Sartor Resartus*. Bk. i, ch. 4. (1833)
- <sup>7</sup> Laughter and levity lead to lewdness.  
RABBI AKIBA, *Mishnah: Pirké Aboth*, iii, 19. (c. A. D. 125.) Oesterley, tr.  
"Tehee!" quod she, and clapte the window to.  
CHAUCER, *Canterbury Tales: The Milleres Tale*, l. 554. (c. 1386)
- <sup>8</sup> Where is the laughter that shook the rafter?  
Where is the rafter, by the way?  
T. B. ALDRICH, *An Old Castle*. (c. 1890)
- <sup>9</sup> Laffing iz the sensation ov pheeling good all over, and showing it principally in one spot.  
JOSH BILLINGS (H. W. SHAW), *Sayings: Laffing*. (1858)
- <sup>10</sup> The landlord's laugh was ready chorus.  
ROBERT BURNS, *Tam o' Shanter*. (1791)
- <sup>11</sup> Laughter means sympathy; good laughter is not "the crackling of thorns under the pot."  
THOMAS CARLYLE, *On Heroes and Hero-Worship*. Lect. iii. (1840)
- <sup>12</sup> The most completely lost of all days is that on which one has not laughed. (La plus perdue de toutes les journées est celle où l'on n'a pas rit.)  
SEBASTIEN CHAMFORT, *Maximes*. (a. 1794)
- <sup>13</sup> What is viler than to be laughed at? (Quid turpius quam illudi?)  
CICERO, *De Amicitia*. Ch. 26, sec. 99. (44 B. C.) Let people laugh, as long as I am warm. (Y ándeme yo caliente, y riase la gente!)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 50. (1615)  
There are few who would not rather be hated than laughed at.  
SYDNEY SMITH, *Sketches of Moral Philosophy*. Lect. xi. (1805)  
No man ever distinguished himself who could not bear to be laughed at.  
MARIA EDGEWORTH, *Tales of Fashionable Life: Ennui*. (1812)
- <sup>14</sup> You no doubt laugh with yourself. (Tu videlicet tecum ipse rides.)  
CICERO, *De Finibus*. Bk. ii, ch. 23, sec. 76. (c. 45 B. C.) Usually translated "laugh in your sleeve," meaning to be secretly amused.

If I coveted nowe to avenge the injuries that you have done me, I myght laughe in my sylve.  
JOHN DAUS, tr., *Sleidane's Commentaries*, p. 64. (1506)

To that I saide nought, but laught in my sleeue.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
Thou . . . hast fleerd and laught in the sleeve at the sincere.

DANIEL ROGERS, *Naaman*, p. 228. (1642)  
Now did Oranda laugh within her sleeve.

JOHN CHALKHILL, *Thealma and Clearchus*, p. 89. (1683)

A certain gentleman . . . may be laughing in his sleeve at me.

ELIZA HAYWOOD, *The Female Spectator*, ii, 95. (1744)

I know you are laughing in your sleeve.

SHERIDAN, *The Rivals*. Act ii, sc. 1. (1775)

There was a kind of leer about his lips; he seemed laughing in his sleeve.

CHARLOTTE BRONTË, *Shirley*. Ch. 8. (1849)

He laughed in his sleeve.

LEO TOLSTOY, *War and Peace*. Vol. i, pt. i, ch. 13. (1865) The French is, "Rire sous cape."

<sup>1</sup> You are never pleased but when we are all upon the broad grin; all laugh and no Company.

CONGREVE, *Double-Dealer*. Act iii, sc. 9. (1694)

O, I am stabb'd with laughter!

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 79. (1595)

My lungs began to crow like chanticleer, . . .  
And I did laugh sans intermission  
An hour by his dial.

SHAKESPEARE, *As You Like It*, ii, 7, 30. (1600)  
With his eyes in flood with laughter.

SHAKESPEARE, *Cymbeline*, i, 6, 74. (1609)

I shall laugh myself to death.

SHAKESPEARE, *The Tempest*, ii, 2, 159. (1611)  
Laughter holding both his sides.

JOHN MILTON, *L'Allegro*, l. 31. (1632)

He laughs ill that laughs himself to death.

JOHN CLARKE, *Paroemiologia*, p. 210. (1639)  
Cited by Ray and Fuller.

You'd break a man's sides with laughing.

THOMAS BROWN, *Saints in Uproar*. (1687)

You will make one die of laughing.

SWIFT, *Polite Conversation*. Dial. i. (1738) The Latin proverbial phrase is, "Risum emoriri."  
We all thought we should break our sides with laughing.

SWIFT, *Polite Conversation*. Dial. i.

[He] bade fair to split his sides with laughing.

DICKENS, *The Old Curiosity Shop*. Ch. 51. (1840)

Why, she laughed herself lame.

MARK TWAIN, *The £1,000,000 Bank-note*. (1898)

<sup>2</sup> 'Tis a good thing to laugh at any rate; and if a straw can tickle a man, it is an instrument of happiness.

JOHN DRYDEN, *Essays*. Vol. ii, p. 133. (a. 1700)

<sup>3</sup> I said of laughter, It is mad: and of mirth, What doeth it? (Risum reputavi errorem: et gaudio dixi: Quid frustra deciperis?)

*Old Testament: Ecclesiastes*, ii, 2. (c. 250 B. C.)

"Laugh or go mad," isn't that the phrase?

ELIZABETH DALY, *Deadly Nightshade*, p. 144. (1940)

<sup>4</sup> As the crackling of thorns under a pot, so is the laughter of the fool. (Sicut sonitus spinarum ardentium sub olla, sic risus stulti.)

*Old Testament: Ecclesiastes*, vii, 6. (c. 250 B. C.)

Nothing is more silly than a silly laugh. (Nam risu inepto res ineptior nullast.)

CATULLUS, *Odes*. Ode 39, l. 16. (c. 57 B. C.) The Italians say, "Niente è più sciocco di un rider sciocco" (Nothing is more stupid than a stupid laugh).

The fol is knowen bi his lauhwhing.

Vernon MS: *Minor Poems*, p. 534. (c. 1340)

By ofte laghyng thow mayste know a fole.

UNKNOWN, *Secreta Secretorum*, 141. (1422)

Laughter is the hiccup of a fool.

JOHN RAY, *English Proverbs*, p. 109. (1670)

The more one is a fool, the more one laughs. (Plus on est de fous, plus on rit.)

FLORENT DANCOURT, *Maison de Campagne*. Sc. 11. (c. 1700) The Latin proverb is,

"Risus abundat in ore stultorum" (Laughter is frequent in the mouth of fools), or, "Per risum multum possis cognoscere stultum" (By much laughter you may know the fool) "The more fools, the more laughter."

He who laugheth too much, hath the Nature of a Fool; he that laugheth not at all, hath the Nature of an old Cat.

THOMAS FULLER, *Gnomologia*. No. 2396. (1732)

The loud laugh that spoke the vacant mind.

OLIVER GOLDSMITH, *Deserted Village*, l. 122

(1770) Usually misquoted "empty mind."

Th' loud laugh that speaks th' vacant bottle.

F. P. DUNNE, *The Gift of Oratory*. (1901)

<sup>5</sup> This effectually raised the laugh against poor Moses.

GOLDSMITH, *Vicar of Wakefield*. Ch. 7. (1766)

He . . . found no great difficulty in turning the laugh upon the aggressor.

SMOLLETT, *Humphry Clinker*, 17 May, 1771.

You . . . have the laugh on your side now.

FREDERICK MARRYAT, *Children of the New Forest*. Ch. 5. (1847)

<sup>6</sup> The company . . . laughed the cunning man out of countenance.

JOHN GOODMAN, *Penitent Pardoned*, ii, 2. (1679)

Love, honour, friendship, generosity . . . under the name of fopperies, have been for some time laughed out of doors.

SWIFT, *Hints on Conversation*. (c. 1712)

<sup>7</sup> Go to Lord John, be of good cheere, and remember that Apollo laughed once a yeere.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv. p. 156. (1574) Young, tr.

<sup>8</sup> Many of the worshipful of the city, that make sweet gains of stinking wares; and will laugh and be fat.

SIR JOHN HARRINGTON, *Metamorphosis of Ajax* (1814), p. 68. (1596)

When shall we sup together, and laugh and be fat?

BEN JONSON, *Every Man Out of His Humour*.

Act iii, sc. 1. (1599)

Ille laugh and be fatte, for care kild a catte.

*Roxburghe Ballads*, i, 476. (c. 1610)

Whose whole life is to eat, and drink, . . . and laugh themselves fat.

JOHN TRAPP, *Commentary on the Epistles and Revelation*, p. 296. (1647)

Laugh and be fat all the world over.

DAVID GARRICK, *Correspondence*, i, 201. (1765)

The Italians put it another way, "Il riso fa buon sangue" (Laughter makes good blood).

He seems to have reversed the old proverb of "laugh and be fat."

SCOTT, *Peveil of the Peak*. Ch. 33. (1823)

I mean . . . to laugh till I grow fat, or at least streaky.

THOMAS HOOD, *Letter to a Child*, Apr., 1884.

Grow thin and laugh longer.

DR. ELLIOTT P. JOSLIN, *The Treatment of Diabetes Mellitus*. (1916)

He who laughs, lasts.

MARY P. POOLE, *A Glass Eye at the Keyhole*. (1938)

1 A thousand taels wont purchase a laugh.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 289. (1937)

2 Laugh, if you are wise. (Ride, si sapis.)

ALFRED HENDERSON, *Latin Proverbs*, p. 392.

(1869) Quoting Martial, and adding another proverbial phrase, "Ridentibus arride" (Laugh with those that laugh).

3 For me, it is to laugh.

O. HENRY, *The Unprofitable Servant*. (1911)

4 He laughth that wynth.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Let them laugh that win.

GEORGE PEELE (?), *Syr Clyomon and Clamydes*, sig. F1. (1599) GARRICK, *Epilogue to Colman's English Merchant*. (1767) etc.

So, so: they laugh that win.

SHAKESPEARE, *Othello*, iv, 1, 126. (1605)

Let them laugh that win the prize.

THOMAS MAY, *The Heire*. Act iii, sc. 1. (1622)

Give losers leave to speak and winners leave to laugh, for if you do not they will take it.

THOMAS FIELDING, *Proverbs of All Nations*, p. 27. (1824) BOHN, *Handbook of Proverbs*, p. 361. (1855)

Let those laugh who win.

FREDERICK MARRYAT, *Mr. Midshipman Easy*.

Ch. 23. (1836) THACKERAY, *Barry Lyndon*.

Ch. 13. (1844) The French say, "C'est à ceux qui gagnent de rire" (It's for those who win to laugh); also, "Marchand qui perd ne peut rire" (The merchant who loses cannot laugh).

5 Laughter unquenchable arose among the blessed gods. (ἀσβεστος δ' ἄρ' ἐνὶ ὄρω γέλως μακάρεσσι θεοῖσιν.)

HOMER, *Iliad*. Bk. i, l. 599. (c. 850 B.C.) Hence

"Homeric laughter." Used also in the *Odyssey*, viii, 326; xx, 346. In viii, 343, it is varied to, "ἐν δὲ γέλωι ὤρ' ἀθανάτοισι θεοῖσιν."

If anyone represents men of worth as overpowered by laughter we must not accept it, much less if gods.

PLATO, *Republic*. Bk. iii, sec. 389A. (c. 375 B.C.) Plato follows this by quoting Homer's lines as unacceptable—the gods would not so far forget their dignity as to indulge in inextinguishable laughter. The idea that violent laughter is undignified is attested by many ancient writers. Plato refers to it twice in *Laws*, 732C, 935B, and Diogenes Laertius, iii, 26, asserts that Plato himself never laughed excessively. Lord Chesterfield would have approved.

6 She laughed with her lips, but her forehead above her dark brows relaxed not. (ἡ δὲ γέλασσε χεῖλεσιν.)

HOMER, *Iliad*. Bk. xv, l. 101. (c. 850 B.C.)

He lawgheth but from the lypyes forwarde.

SIR THOMAS MORE, *Consulacyon of Tindale*. (1532)

Rire à grosses dents. From the teeth outward.

RANDLE COTGRAVE, *Dictionary: Rire*. (1611)

The teeth are not the heart.

D. E. MARVIN, *Curiosities in Proverbs*, p. 63. (1916) The exposure of the teeth in laughter does not always indicate a merry heart. A Martinique Creole proverb, not Japanese, as one might think.

7 She laughed a meaningless laugh. (ἀχρεῖον δ' ἐγέλασεν.)

HOMER, *Odyssey*. Bk. xviii, l. 163. (c. 850 B.C.)

We may laugh a Sardinian laugh. (Rideamus γέλωτα σαρδόνιον.)

CICERO, *Ad Familiares*. Bk. vii, epis. 25, sec. 1.

(45 B.C.) A reference to the bitter Sardinian herbs, which caused an involuntary distension of the muscles of the mouth when eaten; hence a forced or unnatural laugh. There are many Greek proverbial phrases for different kinds of laughter: "Ionic laughter" and "Chian laughter" are lascivious or effeminate laughter; "Ajax laughter" is malignant; "Athenian laughter" is untimely; The Greek of all these will be found in DIOGENIANUS, and the Latin in ERASMUS, *Adagia*, pp. 167, 456, 619.

Let me seem more bitter to thee than Sardinian herbs. (Immo ego Sardoniis videar tibi amarior herbis.)

VERGIL, *Eclogues*. No. vii, l. 41. (37 B.C.)

Poppy-seeds served with Sardinian honey. (Sardo cum melle papaver.)

HORACE, *De Arte Poetica*, l. 375. (c. 20 B.C.)

Since the herbs and flowers on Sardinia were bitter, of course the honey was also.

Sardinian laughter. (Risus Sardonicus.)

ERASMUS, *Adagia*. Chil. iii, cent. v, No. 1. (1523) Laughter full of bitterness or madness, Erasmus explains.

1 I could not help laughing, "to save my life."  
CATHERINE C. HOPLEY, *Life in the South*, ii, 151. (1863)

2 Were Democritus still on earth, he would laugh. (Si foret in terris, rideret Democritus.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 194. (20 B. C.)

Democritus was the laughing philosopher but a different point is sometimes given the saying by substituting the name of Heraclitus, the weeping philosopher.

3 The case will be dismissed with laughter. (Solventur risu tabulae.)

HORACE, *Satires*. Bk. ii, sat. 1, l. 86. (35 B. C.)

"Laughed out of court," in the modern phrase.

4 Laughing has always been considered by theologians as a crime.

ROBERT G. INGERSOLL, *Speech*, Chicago, 26 Nov., 1882.

5 Laughed thee to scorn. (Subsannavit te.)

*Old Testament: Isaiah*, xxxvii, 22. (c. 725 B. C.)

All they that see me laugh me to scorn. (Omnes videntes me, deriserunt me.)

*Old Testament: Psalms*, xxii, 7. (c. 250 B. C.)

He will laugh thee to scorn. (In novissimo deridebit te.)

*Apocrypha: Ecclesiasticus*, xiii, 7. (c. 190 B. C.)

The clerks . . . loube to scorn the emperour.

UNKNOWN, *The Proces of the Seven Sages*, I. 1995. (c. 1425)

This change will cause Philautus to laugh me to scorn.

JOHN LYLY, *Euphues* (Arber), p. 95. (1579)

This was too much, and we laughed him to scorn.

WILLIAM DEAN HOWELLS, *Venetian Life*, p. 306. (1866)

6 To condemn by a cutting laugh comes readily to us all. (Facilis cuivis rigidi censura cachinni.)

JUVENAL, *Satires*. Sat. x, l. 31. (c. A. D. 120)

The mocking laughter of Hell. (Das Hohn-gelächter der Hölle.)

LESSING, *Emilia Galotti*. Act v, sc. 2. (1772)

A low, gurgling laugh, so unlike a human laugh, that it caused my blood to trickle, for a moment, coldly along my veins.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night ii, p. 30. (1854)

7 He that laughs when he's alone will make sport in company. Intimating that he is a fool.

JAMES KELLY, *Scottish Proverbs*, p. 144. (1721)

FULLER, *Gnomologia*. No. 2212. (1732)

8 We must laugh before we are happy, for fear of dying without having laughed at all. (Il faut rire avant que d'être heureux, de peur de mourir sans avoir ri.)

LA BRUYÈRE, *Les Caractères*, Ch. 4, *Du Cœur* (1688)

9 Ill-timed laughter in men is a dangerous evil. (γέλως ἀκαιρος ἐν βροτοῖς δεινὸν κακόν.)

MENANDER, *Monostikoi*. No. 88. (c. 300 B. C.)

Do not laugh much, nor at many things, nor boisterously. (γέλως μὴ πολὺς ἔστω μὴδὲ ἐπὶ πολλοῖς μὴδὲ ἀνεμένος.)

EPICETUS [?], *Encheiridion*, Sec. 33. (c. A. D. 100)

Laugh not too much; the witty man laughs last.

GEORGE HERBERT, *The Church-Porch*. St. 42. (a. 1633)

There is nothing more unbecoming a man of quality than to laugh.

WILLIAM CONGREVE, *The Double-Dealer*. Act i, sc. 4. (1694)

I could heartily wish that you may often be seen to smile, but never heard to laugh, while you live. . . . In my mind there is nothing so illiberal and so ill-bred as audible laughter.

LORD CHESTERFIELD, *Letters*, 9 March, 1748.

I am sure that, since I have had the full use of my reason, nobody has ever heard me laugh.

LORD CHESTERFIELD, *Letters*, 9 March, 1748.

The vulgar often laugh, but never smile; whereas well-bred people often smile, but seldom laugh.

LORD CHESTERFIELD, *Letters*, 17 Feb., 1754.

'Tis not deem'd so great a crime by half

To violate a vestal as to laugh.

CHARLES CHURCHILL, *The Rosciad*, l. 463. (1761)

Beware you don't laugh, for then you show all your faults.

EMERSON, *Conduct of Life: Behavior*. (1860)

10 Laugh away, you fine laugher. (Riez donc, beau rieur.)

MOLIÈRE, *L'École des Maris*. Act i, sc. 2, l. 165. (1661)

Ridi, Pagliaccio! (Laugh, Pagliaccio.)

LEONCAVALLO, *Pagliacci*. Act i. (1892)

11 He deserves Paradise who makes his companions laugh.

MOHAMMED, *The Koran*. (c. 625) As quoted by BERNARD ASCHNER, *The Art of the Healer*, p. 292.

12 Being laughed at is better than being sneered at. (Satius est rideri quam derideri.)

PETRONIUS, *Satyricon*. Sec. 61. (c. A. D. 60)

13 I'm made a laughing-stock. (Ludibrio.)

PLAUTUS, *Menaechmi*, l. 782. (c. 200 B. C.)

I am reputed a laughing-stock in this world.

JOHN FRITH, *A Boke against Rustel*, p. 219. (1533)

I was made thy stale, and Philautus your laughing stocke.

JOHN LYLY, *Euphues* (Arber), p. 96. (1579)

Let us not be laughing-stocks to other men's humours.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 1, 88. (1601)

I perceive my Lord Anglesey do make a mere laughing-stock of this act.

SAMUEL PEPYS, *Diary*, 4 Jan., 1668. The French say, "Être la fable du quartier."



<sup>1</sup> The price of a laugh is too high, if it is raised at the expense of propriety. (Nimium risus pretium est, si probitatis impendio constat.)

QUINTILIAN, *De Institutionis Oratoriae*. Bk. vi, ch. 3, sec. 34. (c. A. D. 80)

<sup>2</sup> To be born with the gift of laughter and a sense that the world is mad.

RAFAEL SABATINI, *Scaramouche*. Ch. 1. (1921)  
Prize-winning answer to the question, "What makes life worth living?" "He was born," etc., is inscribed over the entrance to the Sterling Hall of Graduate Studies at Yale University, without credit to Sabatini.

<sup>3</sup> He chastises manners with a laugh. (Castigat ridendo mores.)

JEAN DE SANTEUL. (c. 1675) Adopted as the motto of the Opéra-Comique, Paris.  
Win us from vice and laugh us into sense.

THOMAS TICKELL, *On the Prospect of Peace*. St. 38. (a. 1740)

<sup>4</sup> No one becomes a laughing-stock who laughs at himself. (Nemo risum praeibit qui ex se cepit.)

SENECA, *De Constantia*. Ch. 17, sec. 3. (c. A. D. 45)  
He is not laughed at that laughs at himself first.

THOMAS FULLER, *Gnomologia*. No. 1936. (1732)  
The old maxim, of beginning to laugh at yourself first where you have anything ridiculous about you.

MRS. PIOZZI, *Anecdotes of Samuel Johnson*, p. 99. (1786)

<sup>5</sup> I will laugh like a hyen.

SHAKESPEARE, *As You Like It*, iv, 1, 156. (1600)  
The purser of the ship,—a great coarse creature, who used to laugh all day long like a hyaena.

THEODORE HOOK, *Jack Brag*. Ch. 14. (1837)  
Mrs. Proudie smiled as a hyena may probably smile before he begins his laugh. . . . And then the hyena laughed out.

TROLLOPE, *Barchester Towers*. Ch. 33. (1857)

Now nothyng but pay, pay,  
With, laughe and lay downe.

JOHN SKELTON, *Why Come Ye Nat to Courte?*, l. 928. (1522) An obsolete game at cards.  
What game doo you plaie at cardes? At primero, at trump, at laugh and lie down.

JOHN FLORIO, *Second Frutes*, fo. 67. (1591)  
'Tis faire lie downe and laugh.

ANTHONY COPLEY, *A Fig for Fortune*, 24. (1596)  
Sorrow becomes me best. A suit of laugh and lye downe would wear better.

S. R., *The Noble Soldier*. Act ii, sc. 2. (1634)  
And when we have done  
These innocent sports, we'll laugh and lie down.  
*Westminster Drollery*, p. 28. (1671)

<sup>7</sup> The laugh of men of wit is for the most part but a faint constrained kind of half-laugh.

RICHARD STEELE, *The Guardian*. No. 29. (1713)  
I laughed a sad laugh.

W. M. THACKERAY, *Letters*, 4 Oct., 1848.

A short laugh like the closing of a padlock.

O. HENRY (W. S. PORTER), *The Song and the Sergeant*. (1910)

<sup>8</sup> The Horse-Laugh is a distinguishing characteristic of the rural hoyden.

RICHARD STEELE, *The Guardian*. No. 29. (1713)  
Skill'd in the Horse-laugh and dry Rub.

SWIFT, *To Mr. Delaney*, l. 57. (1718)

<sup>9</sup> I laughed fit to split.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 38. (1852)  
Then she laughs fit to kill.

*Knickerbocker Magazine*, Oct., 1856, p. 433.

Abram jest set back and laughed fit to kill.

E. C. HALL, *Aunt Jane*, p. 165. (1898)

<sup>10</sup> *Lady Smart*: Who's there? Bid the children be quiet, and not laugh so loud.

*Lady Answerall*: O! madam, let'm laugh, they'll ne'er laugh younger.

SWIFT, *Polite Conversation*. Dial. i. (1738)

A good laugh is sunshine in a house.

THACKERAY, *Sketches: Love, Marriage*. (a. 1863)

<sup>11</sup> The English say, when one has conveniently reveng'd ones self on another, Now you can laugh but on one side of your mouth, friend.

TORRIANO, *Piazza Universale*, p. 173. (1666)

Tho' he laugh'd, 'twas on the wrong side of his mouth.

THEOPHILUS LUCAS, *The Memoirs of Gamesters and Sharpers*, p. 65. (1714)

If you provoke me, I'll make you laugh on the wrong side of your mouth.

JOHN OZELL, tr., *Molière*, iv, 36. (1714)

You laugh—'tis well—the tale applied  
May make you laugh on t' other side.

COWPER, *Love of the World Reproved*. (1779)  
Ladies may smile, but they would smile on the wrong sides of their pretty little mouths if they had been treated as I have been.

MARIA EDGEWORTH, *Helen*. Ch. 26. (1834)

"I'll make him laugh at the wrong side of his mouth," thought the Squire.

SAMUEL LOVER, *Handy Andy*. Ch. 3. (1842)

We shall be laughing on the wrong side of our mouths before the day is over.

W. E. NORRIS, *Thirby Hall*. Ch. 23. (1884)

I'll make some of you laugh on the wrong side.  
ROLF BOLDREWOOD (T. A. BROWNE), *Robbery Under Arms*. Ch. 33. (1889)

He'll drub you . . . till you smile on the other side of your face.

S. J. WEYMAN, *Starvecrow Farm*. Ch. 7. (1905)

<sup>12</sup> Laugh and show your ign'rance!

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 142. (1941)

<sup>13</sup> They all got drunk . . . and next morning laugh'd it off for a frolick.

SIR JOHN VANBRUGH, *The Country House*. Act i, sc. 1. (1715)

Instead of laughing it off, I was fool enough to be angry.

B. H. MALKIN, tr., *Gil Blas*. Bk. xii, ch. 1. (1809)

Clarissa . . . laughed off the proposal as a joke.  
MRS. LYNN LINTON, *The Rebel of the Family*.  
Ch. 2. (1880)

1  
He laughs best that laughs last.

SIR JOHN VANBRUGH, *The Country House*. Act  
ii, sc. 5. (1706)

Your Grace knows the French proverb, "He  
laughs best who laughs last."

WALTER SCOTT, *Peveril of the Peak*. Ch. 38.  
(1823) The French is, "Il rit bien qui rit le  
dernier," or "Rira bien qui rira dernier."

The Italians say, "Ride bene chi ride l'ul-  
timo."

Better the last smile than the first laughter.

JOHN RAY, *English Proverbs*, p. 19. (1678)

Men must have . . . laughed at the astounding  
simplicity of the French people. But he laughs  
best who laughs last.

H. S. MERRIMAN, *The Last Hope*. Ch. 16. (1904)  
In this life he laughs longest who laughs last.

JOHN MASFIELD, *The Widow in the Bye  
Street*. Pt. iv, st. 49. (1912)

They laugh best who laugh last.

OLIVER ONIONS, *A Case in Camera*, p. 147. (1920)  
Who laughs last laughs best.

MARY ROBERTS RINEHART, *The Book of Tish:  
The Treasure Hunt*. (1926)

He laughs best whose laugh lasts.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 484. (1940) A modern improvement on  
the old saw.

He who laughs last laughs longest.

JOHN LODWICK, *Running to Paradise*, p. 343.  
(1943)

2  
The laughter of man is the contentment of  
God.

JOHN WEISS, *Wit, Humor, and Shakspeare*.  
(1876)

## II—Laughter and Tears

### See also Smile and Tear

3  
Like the laughter of the nut cracked between  
two stones.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 390.  
(1817) Laughter amid suffering.

4  
God hath not granted to woeful mortals even  
laughter without tears. (*ἐπεὶ θεὸς οὐδὲ γελᾶσαι  
ἀκλαυτὶ μερόπασιν διζυροῖσιν ἔδωκε.*)

CALLIMACHUS, *Fragments*. Frag. 118. (c. 250 B. C.)

5  
I fare as doth the song of Chaunte-pleure.  
For now I pleyne, and now I pleye.

CHAUCER (?), *Anelida and Arcite*, l. 320. (c. 1372)

6  
She ys fals; and ever laughynge  
With oon eye, and that other weepyng.

CHAUCER, *The Book of the Duchesse*, l. 633.  
(c. 1369)

With ane eye laugh, and with the uther weip.

ROBERT HENRYSON, *The Testament of Cresseid*,  
230. (c. 1460)

Full harde it is to fynde a woman stedfast,  
For yf the one eye wepe, the other dothe contrary.  
COLLIER, *Bibliogr. Cat.*, ii, 482. (c. 1500)

They . . . weep with the one eye, laugh with  
the other; or . . . they can both together.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. iii, sec. ii, mem. iii, subs. 4. (1621)

One of them I saw crying with one eye . . . and  
laughing with the other.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*,  
p. 106. (1667)

To cry with one eye, and laugh with the other.

JOHN RAY, *English Proverbs*, p. 242. (1678)

7  
He is as great a fool who laughs at everything  
as he who weeps at everything. (Tan necio es  
el que se rie de todo como el que se pudre  
de todo.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim  
209. (1647)

8  
To weep for joy is a kind of Manna.

HERBERT, *Jacula Prudentum*. No. 464. (1640)

Deep laughter leads to tears. (Risus profundior  
lachrymas parit.)

ALFRED HENDERSON, *Latin Proverbs*, p. 393.  
(1869) "They laugh till they cry."

9  
He that sings on a Friday will weep on a  
Sunday.

HERBERT, *Jacula Prudentum*. (1640)

He who laughs Friday will cry Sunday. (Tel qui  
rit vendredi, dimanche pleurera.)

RACINE, *Les Plaideurs*, l. 2. (1668)

10  
Our present Teares here (not our present  
laughter)

Are but the handsells of our joyes hereafter.

ROBERT HERRICK, *Hesperides: Teares*. (1648)

11  
Woe unto you that laugh now! for ye shall  
mourn and weep. (οὐαί, οἱ γελῶντες νῦν, οἱ  
πενθήσετε καὶ κλαύσετε.)

*New Testament: Luke*, vi, 25. (c. A. D. 65) The  
*Vulgate* is, "Vae vobis, qui ridetis nunc: quia  
lugebitis et flebitis."

12  
The movements and lines of the face which  
serve to weep, serve also to laugh. (Les  
mouvements et plis du visage qui servent au  
pleurer, servent aussi au rire.)

MONTAIGNE, *Essays*. Bk. ii, ch. 20. (1580) The  
Germans say, "Lachen und Weinen in einem  
Sack" (Laughter and weeping in one sack),  
or, as Goethe put it, "Lachen, Weinen, Lust  
und Schmerz sind Geschwister-Kinder"  
(Laughing, weeping, joy and grief, are first  
cousins).

13  
You waxe mery this morning, God gyue grace  
you wepe nat or nyght.

PALSGRAVE, *La Langue Françoyse*, p. 776. (1530)

They that laugh in the morning may greet ere  
night.

KELLY, *Scottish Proverbs*, p. 332. (1721)

Laugh before breakfast, you'll cry before supper.  
(Tel rit au matin qui pleure au soir.)

VINCENT LEAN, *Collectanea*, iv, 28. (1902) The Italians say, "A chi troppo ride gli duole il cuore" (He who laughs too much may have an aching heart).

1 Don't weep: it's very silly of you to spoil such pretty eyes. Really now, you have more reason to laugh than to cry. (Quod rides magis est, quam ut lamentere.)

PLAUTUS, *Mercator*, l. 502. (c. 200 B. C.)

2 Even in laughter the heart is sorrowful; and the end of mirth is heaviness. (Extrema gaudii luctus occupat.)

Old Testament: *Proverbs*, xiv, 13. (c. 250 B. C.)

3 The look and voice of the accused will generally awaken laughter if they fail to awaken compassion. . . . For there is no halfway house between laughter and tears. (Nihil habet ista res medium, sed aut lacrimas meretur aut risum.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. i, sec. 45. (c. A. D. 80)

4 Better to write of laughter than of tears, Because to laugh is proper to a man.

(Mieux est de ris que de larmes escrire, Pource que rire est le propre de l'homme.)

RABELAIS, *Gargantua: Aux Lecteurs*. (1534)

The bride crying laughed, and laughing cried. (La nouvelle mariée pleurante rioyt, riant pleuroit.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 15. (1548)

My laughter and my tears come out of the same little pot.

ANNA SEGBERS, *The Seventh Cross*, p. 120. (1942)

5 I am forced to make myself laugh that I may not cry, for one or the other I must do.

SAMUEL RICHARDSON, *Clarissa*. Let. 84. (1749)

I hasten to laugh at everything, for fear of being obliged to weep. (Je me presse de rire de tout, de peur d'être obligé d'en pleurer.)

BEAUMARCHAIS, *Le Barbier de Seville*. Act i, sc. 2. (1775)

The sad truth which hovers o'er my desk Turns what was once romantic to burlesque.

And if I laugh at any mortal thing, 'Tis that I may not weep.

BYRON, *Don Juan*. Canto iv, st. 3. (1818)

I laugh because I must not cry.

ABRAHAM LINCOLN. (c. 1863) See *Time*, 11 May, 1942, p. 99.

6 Everything gives cause for either laughter or tears. (Aut ridenda omnia aut flenda sunt.)

SENECA, *De Ira*. Bk. ii, ch. 10, sec. 5. (c. A. D. 55)

We ought to imitate Democritus rather than Heraclitus. For the latter, whenever he went forth into public, used to weep, the former to laugh; to the one all human doings seemed to

be miseries, to the other follies. (Democritum potius imitemur quam Heraclitum. Hic enim, quotiens in publicum processerat, flebat, ille ridebat; huic omnia quae agimus miseriae, illi ineptiae videbantur.)

SENECA, *De Tranquillitate Animi*. Ch. xv, sec. 2. (c. A. D. 60)

Laughter and tears are meant to turn the wheels of the same machinery of sensibility; one is wind-power, and the other water-power; that is all.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 4. (1858)

7 I have heard it [love] is a life in death, That laughs and weeps, and all but with a breath.

SHAKESPEARE, *Venus and Adonis*, l. 413. (1593)

It is hard to laugh and cry both with a breath.

JOHN CLARKE, *Paroemiologia*, p. 147. (1639)

He can laugh and cry and both in a wind.

JOHN RAY, *English Proverbs*, p. 184. (1670)

She can laugh and cry, both in a Wind.

THOMAS FULLER, *Gnomologia*. No. 4120. (1732)

8 Laughter or mourning comes as God ordains. (ὅν τοι θεῶ νᾶς καὶ γελᾷ κῶδύπεραι.)

SOPHOCLES, *Ajax*, l. 383. (c. 409 B. C.)

9 When others laugh, I am not glad, When others cry, I am not sad.

H. D. THOREAU, *Autumn*, 7 Nov., 1840.

LAUGH AND THE WORLD LAUGHS WITH YOU, see under SYMPATHY.

10 The house of laughter makes a house of woe.

EDWARD YOUNG, *Night Thoughts*. Nt. viii, l. 757. (1742)

## LAVENDER

11 He is ready to lend the loser money upon rings, . . . but the poor gentleman pays so dear for the lavender it is laid up in.

ROBERT GREENE, *A Quip for an Upstart Courtier*, p. 34. (1592)

Good faith, rather then thou shouldst pawne a rag more I'll lay my ladyship in lauender.

CHAPMAN AND MARSTON, *Eastward Hoe*, sig. G2. (1605)

Layd-up-in Lavender, when any Cloaths or other Moveables are pawn'd or dipt for present money.

B. E., *A New Dictionary of the Canting Crew*. (c. 1700)

Lowestoffe is laid up in lavender only for having shown you the way into Alsatia.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 23.

(1822) Lavender used to be sprinkled among linen or other clothing to preserve it from moths when it was stored for some time. So, in its original meaning, "to lay up in lavender" meant to lay aside carefully for future use, and, later on, to be put out of the way of doing harm.

What woman, however old, has not the bridal-favours and raiment stowed away, and packed in lavender, in the inmost cupboards of her heart?

THACKERAY, *The Virginians*. Bk. i, ch. 33. (1858)

## LAW

<sup>1</sup> The devill hath eleuen poynts of the law against you; that is, possession.

THOMAS ADAMS, *Works*, p. 97. (1630) See under POSSESSION.

<sup>2</sup> The laws of a state change with the changing times. (νόμις ἄλλως | ἄλλοτ' ἐπαίνει τὰ δίκαια.) AESCHYLUS, *Seven Against Thebes*, l. 1076. (467 B. C.)

That which is a law to-day is none to-morrow. ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

The Law is not the same at morning and at night. HERBERT, *Jacula Prudentum*. No. 904. (1640) Whenever I hear any man talk of an unalterable law, the only effect it produces upon me is to convince me that he is an unalterable fool.

SYDNEY SMITH, *Plymley Letters*. Lett.1. (1807)

<sup>3</sup> Taking the law into one's own hands. (ἐν χειρῶν νόμος.)

AESOP, *Fables*. (c. 600 B. C.)

They . . . take the lawe into their owne hands. THOMAS DEKKER, *The Seven Deadly Sinnes of London*, p. 35. (1606)

He has taken the law into his own hands already. FREDERICK MARRYAT, *Poor Jack*. Ch.28. (1840)

The avenger of blood . . . would now be himself punished as a criminal for taking the law into his own hands.

E. B. TYLOR, *Anthropology*, p. 418. (1881)

<sup>4</sup> Written laws are like spiders' webs; they hold the weak and delicate who might be caught in their meshes, but are torn in pieces by the rich and powerful. (ἂ μὴδὲν τῶν ἀραχνίων διαφέρειν, ἀλλ' ὡς ἐκεῖνα τοὺς μὲν ἀσθενεῖς καὶ λεπτοὺς τῶν ἀλσικομένων καθέξειν, ὑπὸ δὲ τῶν δυνατῶν καὶ πλουσιῶν διαρραγῆσθαι.)

ANACHARSIS, to Solon, when the latter was compiling his laws. (c. 600 B. C.) Anacharsis laughed at Solon's belief that he could check injustice and rapacity by written laws. Solon is said to have answered, "Men keep their agreements when it is to the profit of both parties to do so, and they will observe the law when they realize that the practise of justice is advantageous to them." See PLUTARCH, *Lives: Solon*. Ch. 5, sec. 2.

The net's not spread to catch the hawk or kite who do us wrong, but for the innocent birds who do us none at all, because they pay for catching. (Quia non rete accipitri tennitur neque milvo, | qui male faciunt nobis: illis qui nihil faciunt tennitur, | quia enim in illis fructus est.)

TERENCE, *Phormio*, l. 330. (161 B. C.)

Right as lop-webbes flies smale and gnattes Taken, and suffren grete flies go,  
For alle this world lawe is reulede so.

THOMAS HOCCKLEVE, *De Regimine Principum*, l. 101. (c. 1412)

Our laws have been a long time like to spiders' webs, so that the great buzzing bees break

through, and the little feeble flies hang fast in them.

HENRY SMITH, *Sermons*, i, 348. (a. 1591)

For the most part, lawes are but like spiders' webs, taking the small gnats, or perhaps sometime the fat flesh flies, but hornets that have sharpe stings and greater strength, breake through them.

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk. xxxii, Notes. (1591)

One of the Seven [Wise Men of Greece] was wont to say: "That laws were like cobwebs; where the small flies were caught, and the great brake through."

FRANCIS BACON, *Apophthegms*. No. 181. (1625)

Bacon wrongly attributes the saying to Solon, as many others have done, whereas it was a criticism of Solon.

Should I sigh, because I see  
Laws like spider-webs to be?

Lesser flies are quickly ta'en,  
While the great break out again.

RICHARD BRATHWAIT, *Care's Cure*. (c. 1631)

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.

SWIFT, *Essay on Faculties of the Mind*. (1707)

Laws catch Flies, but let the Hornets go free.

THOMAS FULLER, *Gnomologia*. No. 3150. (1732)

In vain thy Reason finer webs shall draw,  
Entangle justice in her net of law,  
And right, too rigid, harden into wrong,  
Still for the strong too weak, the weak too strong.

POPE, *An Essay on Man*. Epis. iii, l. 191. (1732)

Laws, like to cobwebs, catch small flies,  
Great ones break through before your eyes.

FRANKLIN, *Poor Richard's Almanack*. 1734.

Laws are generally found to be nets of such a texture, as the little creep through, the great break through, and the middle-sized are alone entangled in.

WILLIAM SHENSTONE, *On Politics*. (a. 1763)

The net of law is spread so wide,  
No sinner from its sweep may hide.

Its meshes are so fine and strong,  
They take in every child of wrong.

O wondrous web of mystery!

Big fish alone escape from thee!

JAMES JEFFREY ROCHE, *The Net of Law*. (1900)

<sup>5</sup> The laws need a law to correct them. (δόνται οὐ νόμοι νόμου τοῦ διορθώσαντος.)

ANDROLES OF PITTHUS, the opponent of Alcibiades. (c. 415 B. C.) As quoted by ARISTOTLE, *Rhetoric*, ii, 23, 22. When the crowd tried to shout him down, he went on, "Just as fishes need salt, although it does not seem possible that they should, since they live in brine."

<sup>6</sup> Law is a bottomless pit; it is a cormorant, a harpy, that devours everything.

JOHN ARBUTHNOT, *John Bull*. Ch. 6. (1712)

But what lawyer would laugh, even in his own "bottomless pit"?

JOHN GALT, *The Entail*. Bk. iii, ch. 22. (1823)

1 Law is a form of order, and good law must necessarily mean good order. (*ὁ τε γὰρ νόμος τάξις τίς ἐστι, καὶ τὴν εὐνομίαν ἀναγκαῖον εὐταξίαν εἶναι.*)

ARISTOTLE, *Politics*. Bk. vii, ch. 4, sec. 5. (c. 330 B. C.)

2 I am of his mind that said, "Better it is to live where nothing is lawful, than where all things are lawful."

FRANCIS BACON, *Apophthegms*. No. 69. (1625)

3 One law for the lion and ox is oppression.

WILLIAM BLAKE, *The Marriage of Heaven and Hell*. (1790)

4 Equity does not demand that its suitors shall have led blameless lives.

MR. JUSTICE BRANDEIS, *Decision*, Loughran vs. Loughran, 30 April, 1934.

5 Laws, like houses, lean on one another.

EDMUND BURKE, *Tracts on the Popery Laws*. Pt. i, ch. 3. (1756)

6 He who holds no laws in awe, He must perish by the law.

LORD BYRON, *A Very Mournful Ballad on the Siege and Conquest of Alhama*. St. 12. (c. 1810)

7 The law speaks too softly to be heard amid the din of arms. (*εἰπεῖν ὅτι τοῦ νόμου διὰ τὸν τῶν ὁπλῶν ψόφου οὐ κατακοῖσιν.*)

CAIUS MARIUS, when reproached with acting illegally during the war against the Cimbri. (101 B. C.) See PLUTARCH, *Lives: Caius Marius*. Ch. 28, sec. 2. The saying was probably already a proverb.

Laws are silent in the midst of arms. (Silent leges inter arma.)

CICERO, *Pro Milone*. Ch. 4, sec. 11. (52 B. C.) Arms and laws do not flourish together. (*τὸν αὐτὸν ὁπλῶν καὶ νόμων καιρὸν εἶναι.*)

JULIUS CAESAR, to Metellus, when the latter protested that it was illegal to take money from the reserve funds of the state to prosecute the war against Pompey. (49 B. C.) See PLUTARCH, *Lives: Julius Caesar*. Ch. 35, sec. 3. Laws are of no force against armed men. (Les statuts n'avoient point de mise envers les hommes armez.)

MONTAIGNE, *Essays*. Bk. iii, ch. 1. (1595) Quoting what "a certain man said to the Mameritins."

Inter armes silent leges—laws are silent amid arms.

WILLIAM GURNALL, *The Christian in Compleat Armour* (1865), i, 553. (c. 1655)

When drums beat laws are silent.

JAMES KELLY, *Scottish Proverbs*, p. 358. (1721) When the fifes of yesteryear bleat in the brain, the laws of today fade.

JUSTICE O. W. HOLMES. (a. 1935) As quoted by BELLAH, *The Bones of Napoleon*, p. 237.

8 Agree, for the law is costly.

WILLIAM CAMDEN, *Remains* (1870), p. 316.

(1605) JOHN RAY, *English Proverbs*, p. 51. (1670)

Come to a composition with him, Turfe.

The law is costly.

BEN JONSON, *A Tale of a Tub*. Act iv, sc. 1. (1633)

Agree, agree, says the old saw, the law is costly.

SIR ROGER L'ESTRANGE, tr., *Aesop*, p. 383. (1692)

SWIFT, *Polite Conversation*. Dial. i. (1738)

How very trifling and foolish a law-suit you wish to engage in. . . . Go home, take a pint and agree.

WALTER SCOTT, *Guy Mannering*. Ch. 36. (1815)

Scott, in the last phrase, is quoting a Scottish proverb: "Law's costly: tak a pint and 'gree."

9 The Reign of Law.

G. D. CAMPBELL. Title of book. (1866) James

Lane Allen used the same title in 1900.

What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind.

WOODROW WILSON, *Speech*, Mount Vernon, 4 July, 1918, referring to League of Nations.

10 We are all servants of the laws to the end that it may be possible for us to be free. (Legum denique idcirco omnes servi sumus, ut liberi esse possimus.)

CICERO, *Pro Cluentio*. Ch. 53, sec. 146. (66 B. C.)

Goethe says, "Das Gesetz nur kann uns Freiheit geben" (Law alone can give us freedom).

11 The true law and the highest, is the very reason of the all-ruling Jove. (Lex vera, atque principis, . . . ratio est recta summi Iovis.)

CICERO, *De Legibus*. Ek. ii, ch. 5, sec. 10. (c. 46 B. C.)

Reason is the life of the law; nay, the common law itself is nothing but reason. . . . How long soever it hath continued, if it be against reason, it is of no force in law.

SIR EDWARD COKE, *Institutes of the Lawes of England*. Institute i, sec. 80. (1628)

Nothing is law that is not reason.

SIR JOHN POWELL, *Coggs vs. Bernard: 2 Ld. Raym. Rep.*, p. 911. (c. 1690) Mirabeau is credited with the axiom, "La raison seule peut faire les lois obligatoires et durables" (Reason alone can make the laws obligatory and lasting).

Law governs Man, Reason the Law.

THOMAS FULLER, *Gnomologia*. No. 3149. (1732)

12 The more law the less justice. (Summum ius, summa iniuria.)

CICERO, *De Officiis*. Bk. i, ch. 10, sec. 33. (c. 45 B. C.) See under JUSTICE AND INJUSTICE.

The old saying's true, You may have much law o' your side, and but little equity.

UNKNOWN, *Terence Made English*, p. 139. (1694)

Much Law, but little Justice.

THOMAS FULLER, *Gnomologia*. No. 3482. (1732)

The Germans say, "Je mehr Gesetze, je weniger Recht" (The more law, the less justice).

- <sup>1</sup> The gladsome light of Jurisprudence.  
SIR EDWARD COKE, *Institutes of the Lawes of England: First Institute: Epilogus*. (1628)  
Law is the safest helmet. (Lex est tutissima cassis.)  
SIR EDWARD COKE, *Inscription*, on rings which he gave to his friends. (c. 1630)
- <sup>2</sup> I can try a lawsuit as well as other men, but the most important thing is to prevent lawsuits.  
CONFUCIUS, *Analects*. Bk. xii, ch. 13. (c. 500 B.C.) Legge, tr. Said by Confucius when he was Minister of Justice.  
Misery is the companion of law-suits. (Misère estre compaignie de procès.)  
RABELAIS, *Gargantua*. Bk. i, ch. 20. (1534)  
He that goes to law (as the proverb is) holds a wolf by the ears.  
ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621) See also under WOLF.  
Suits at court are like Winter nights, long and wearisome.  
THOMAS DELONEY, *Jack of Newbury*. Ch. 6. (1597)  
To go to law is for two persons to kindle a fire, at their own cost, to warm others and singe themselves to cinders.  
OWEN FELTHAM, *Resolves*. (1623)  
Lawsuits consume time, and money, and rest, and friends.  
HERBERT, *Jacula Prudentum*. No. 778. (1640)  
Be not easily provoked to enter into a suit at law, lest in the end it prove no greater refuge than did the thicket of brambles to a flock of sheep, that, driven from the plain by a tempest, ran thither for shelter, and there lost their fleeces.  
BARON BALFOUR OF BURLEIGH, *Advice to His Son*. (c. 1650) See BLAND, *Proverbs*, i, 197.  
Rather split the Difference, tho' you lose one Half, than spend the Whole, entangled in the Law.  
FRANKLIN, *Poor Richard's Almanack*, 1750.  
Win your lawsuit and lose your money. (Ying liao kuan shih shu liao ch'ien.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1153. (1875)  
Winning a cat you lose a cow. (Ying liao mao erh shu liao niu.)  
SCARBOROUGH, *Chinese Proverbs*. No. 1154. The Germans say, "Go to law for a sheep and lose your cow."  
A piece of paper blown by the wind into a law-court may in the end only be drawn out again by two oxen.  
S. G. CHAMPION, *Racial Proverbs*, p. 367. (1938) A Chinese proverb.
- <sup>3</sup> In a hundred pound of law ther's not a half-penny weight of love. (En cent livres de plait n'a pas une maille d'amour).  
RANDLE COTGRAVE, *Dictionary: Amour*. (1611)  
In a hundred ells of contention there is not an inch of love.  
GEORGE HERBERT, *Jacula Prudentum*. (1640)

- In a thousand pounds of law there's not an ounce of love.  
JOHN RAY, *English Proverbs*, p. 15. (1670)  
A penny-weight of love is worth a pound of law.  
JAMES KELLY, *Scottish Proverbs*, p. 17. (1721)  
"A dissuasive from lawsuits among neighbours," Kelly adds. FULLER, *Gnomologia*. No. 343. (1732)
- In a thousand Pounds of Law, there's not a Shilling's worth of Pleasure.  
THOMAS FULLER, *Gnomologia*. No. 2811. (1732)
- <sup>4</sup> Be not hastie to go to the lawe.  
MILES COVERDALE, *Old Testament: Proverbs*, xxv, 8. (1535)
- <sup>5</sup> The common good of all is the supreme law.  
RICHARD CUMBERLAND, *De Legibus Naturae*. Ch. 1. (1672) See under GOVERNMENT.
- <sup>6</sup> She made what pleased her lawful. (Che libito fe' licito in sua legge.)  
DANTE, *Inferno*. Canto v, l. 56. (c. 1300) From the Latin, "Si libet, licet."  
LAWS GO AS KINGS PLEASE, see under KING.
- <sup>7</sup> All things by law. (πάντα νομιστί.)  
DEMOCRITUS, *Maxim*. (c. 400 B.C.) As quoted by MARCUS AURELIUS, *Meditations*. Bk. vii, sec. 31.
- <sup>8</sup> All laws are useless, for good men do not need them, and bad men are made no better by them. (οἱ μὲν γὰρ οὐ δεύονται νόμων, οἱ δὲ ὑπὸ νόμων οὐδὲν βελτίους γίγνονται.)  
DEMONAX, *Apothegm*. (c. A. D. 140) See LUCIAN, *Demonax*, sec. 59. Lucian's moving tribute to his old teacher.  
No laws, however stringent, can make the idle industrious, the thriftless provident, or the drunken sober.  
SAMUEL SMILES, *Self-Help*. Ch. 1. (1859)
- <sup>9</sup> "The law supposes that your wife acts under your direction" [replied Mr. Brownlow]. "If the law supposes that," said Mr. Bumble, . . . "the law is a ass—a idiot."  
DICKENS, *Oliver Twist*. Ch. 51. (1838)  
I think the law is really a humbug, and a benefit principally to the lawyers.  
H. D. THOREAU, *Autumn*, 12 Oct., 1858.
- <sup>10</sup> No written laws can be so plain, so pure, But wit may gloss, and malice may obscure.  
JOHN DRYDEN, *The Hind and the Panther*. Pt. ii, l. 318. (1687) The English proverbial form is, "Every law has a loophole." The Italians say, "Fatta la legge, trovata la malizia" (When a law is made, the way to avoid it is discovered).
- <sup>11</sup> I'll have the law of you, so I will!"—is the saying of an Englishman who expects justice.  
MARIA EDGEWORTH, *Castle Rackrent: Glossary*, p. 24. (1800)

There's a hackney-coachman down stairs . . .  
vowing he'll have the law of you.

THACKERAY, *Vanity Fair*, Ch. 6. (1848)

1 One lawsuit leads to another. (Litem parit  
lis.)

ERASMUS, *Adagia*. Chili, cent.viii, No.99.(1523)

The worst of law is that one suit breeds twenty.

HERBERT, *Jacula Prudentum*. No. 255. (1640)

One suit of Law breeds twenty.

THOMAS FULLER, *Gnomologia*. No. 3796.(1732)

2 Shew me the man, and I shall shew you the  
law.

DAVID FERGUSON, *Scottish Proverbs*, p. 90. (c.

1595) Cited by KELLY, *Scottish Proverbs*, p.

289 (1721), with the comment, "The sen-  
tences of judges may vary, according to the

measure of their fear, favour, or affection."  
The adage, "Show me the man, and I will show  
you the law," became as prevalent as it was scan-  
dalous.

SCOTT, *Bride of Lammermoor*. Ch. 2. (1819)

3 Better is a leane agreement than a fat sen-  
tence.

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

An ill agreement is better than a good judgment.

GEORGE HERBERT, *Jacula Prudentum*. No. 266.

(1640) From the Italian, "Meglio è magro  
accordo che grassa sentenza." The Germans  
say, "Besser ein magrer Vergleich als ein fetter  
Process."

A sorry agreement is better than a good sute in  
law.

TORRIANO, *Piazza Universale*, p. 1. (1666)

A lean Award is better than a fat Judgement.

FRANKLIN, *Poor Richard's Almanack*, 1753.

4 Where carcasses are, eagles will gather,  
And where good laws are, much people flock  
thither.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Where there's no Law, there's no Bread.

FRANKLIN, *Poor Richard's Almanack*, 1744.

Laws too gentle are seldom obeyed, too severe,  
seldom executed.

FRANKLIN, *Poor Richard's Almanack*, 1756.

5 Good Men want the Laws for nothing but to  
defend them selves.

THOMAS FULLER, *Gnomologia*. No. 1720.(1732)

6 Thou knowst a barlie strawe  
Will make a parish parson goe to lawe.

WILLIAM GODDARD, *A Nest of Wasps*. No. 16.  
(1615)

He'll go to law for the wagging of a straw.

JOHN RAY, *English Proverbs*, p. 184. (1670)

7 The statutes and the laws are still transmitted  
Like an eternal disease from land to land.

(Es erben sich Gesetz' und Rechte

Wie eine ew'ge Krankheit fort.)

GOETHE, *Faust*. Pt. i, sc. 4, l. 449. (1770) Usu-  
ally quoted, "Laws are inherited, like dis-  
eases."

8 Law, licensed breaking of the peace.

MATTHEW GREEN, *The Spleen*, l. 286. (1737)

Law is whatever is boldly asserted and plausibly  
maintained.

AARON BURR, *Epigram*. (c. 1800) See PARTON,  
*Life and Times of Aaron Burr*, i, 149.

Law: A machine which you go into as a pig and  
come out of as a sausage.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

Law: Simply a matter of the length of the  
judge's ears.

ELBERT HUBBARD, *Book of Epigrams*. (1910)

9 We are lost by what is lawful. (Perimus  
licitis.)

GREGORY THE GREAT, a paraphrase of *Moralium  
Libri*, bk. v, homily 35. (c. 595) Used by Sir  
Matthew Hale, Lord Chief Justice of Eng-  
land (c. 1675), meaning "We are demoralized  
by indulgence in things which are not con-  
trary to law." Sometimes translated, "We  
perish by permitted things."

With customs we live well, but laws undo us.

HERBERT, *Jacula Prudentum*. No. 971. (1640)

Legality kills us. (La légalité nous tue.)

JEAN PONS VIENNET, *Épîtres*. (c. 1850)

10 The worlde is come to this passe, that it  
counteth anything to bee laweful, which is  
delightful.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 110. (1574) Pettie, tr.

The whole drift of humane lawes, is nothing else  
but to refraine from doing ill.

STEFANO GUAZZO, *Civile Conversation*, iii, 59.

The lawe growth of sinne, and dooth punish it.  
(La legge nasce del peccato, & lo castiga.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

11 Wronge lawes maketh short gouernance.

JOHN HARDYNG, *Chronicle*, lxxxvi, v. (c. 1470)

The atrocity of laws prevents their enforcement  
(L'atrocité des lois en empêche l'exécution.)

MONTESQUIEU, *De l'Esprit des Lois*. (1748)

12 The law, being made, is but words and paper  
without the hands and swords of men.

JAMES HARRINGTON, *The Commonwealth of  
Oceana*. (1656)

Law cannot persuade, where it cannot punish.

THOMAS FULLER, *Gnomologia*. No. 3148.(1732)

Laws exist in vain for those who have not the  
courage and the means to defend them.

T. B. MACAULAY, *Essays: Burleigh*. (1832)

13 Cases were decided in the chambers of a six-  
shooter instead of a supreme court.

O. HENRY (W.S. PORTER), *Law and Order*. (1911)

14 Wrangles of the court-house. (ῥαῖς δ' ἀγορῆς.)

HESIOD, *Works and Days*, l. 29. (c. 800 B. C.)

15 Laws they are not which public approbation  
hath not made so.

RICHARD HOOKER, *Of the Laws of Ecclesiastical  
Polity*. Ch. 1. (1594)

Any laws but those which men make for themselves are laughable.

R. W. EMERSON, *Essays: Politics*. (1844)

<sup>1</sup> The law is laid down to you. (*Dicta tibi est lex*.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 18. (20 B. C.)

The law must have its course.

MARLOWE, *Jew of Malta*. Act iv, sc. 5. (c. 1592)

<sup>2</sup> Of what avail are empty laws, if we lack principle? (*Quid leges sine moribus | vanae proficiunt?*)

HORACE, *Odes*. Bk. iii, ode xxiv, l. 35. (23 B. C.)

How lightly do we sanction a law unjust to ourselves. (*Quam temere in nosmet legem sancimus iniquam!*)

HORACE, *Satires*. Bk. i, sat. 3, l. 67. (35 B. C.)

<sup>3</sup> Law is a shrewd pickpurse.

JAMES HOWELL, *Familiar Letters*, 20 Mar., 1618. You talked of a law-suit—law is a lick-penny, Mr. Tyrrel.

WALTER SCOTT, *St. Ronan's Well*. Ch. 28. (1824)

<sup>4</sup> The execution of the laws is more important than the making them.

THOMAS JEFFERSON, *Letter to the Abbé Ar-nond*, 1789.

<sup>5</sup> How small of all that human hearts endure, That part which laws or kings can cause or cure.

SAMUEL JOHNSON, *Lines*, added to Goldsmith's *The Traveller*. (1764)

<sup>6</sup> One precedent creates another. They soon accumulate, and constitute law. What yesterday was fact, today is doctrine.

JUNIUS, *Letters: Dedication*. (1769)

The acts of today may become the precedents of tomorrow.

FARRER HERSCHELL, *Speech*, 23 May, 1878.

A precedent embalms a principle.

Attributed to WILLIAM SCOTT, BARON STOWELL, *Opinion*, while Advocate-General in 1788. Disraeli used it twice, once in a speech in the House of Commons, 22 Feb., 1848, and again in *Endymion*.

<sup>7</sup> Taken in flagrant violation of the law. (*In flagranti crimine comprehensi*.)

JUSTINIAN, *Corpus Iuris Civilis Romani*. Codex ix, tit. 13, sec. 1. (533) Usually quoted "In flagrante delicto," with special reference to adultery. Its English equivalent, "Caught red-handed," referred originally only to murderers. A. P. Herbert rendered it, "In flagrant delight."

An offender was taken in flagrant delict.

E. W. ROBERTSON, *Historical Essays*, p. 137. (1872)

<sup>8</sup> Worn away by the long drag-chain of the law. (*Atteritur longo sufflamine litis*.)

JUVENAL, *Satires*. Sat. 16, l. 50. (c. A. D. 120)

<sup>9</sup> Abundance of law breaks no law. . . . Do

more than the law requires, rather than leave anything undone that it does.

JAMES KELLY, *Scottish Proverbs*, p. 45. (1721)

A rendering of the Latin, "Abundantia iuris non nocet."

He that loves law will get his fill of it.

JAMES KELLY, *Scottish Proverbs*, p. 165.

<sup>10</sup> The greater the number of laws, the greater the number of thieves.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 57. (c. 550 B. C.) Giles, tr.

The more corrupt the state, the more numerous the laws. (*Corruptissima republica, plurimae leges*.)

TACITUS, *Annals*. Bk. iii, sec. 27. (c. A. D. 116)

The Italians say, "Many laws and many physicians in a country are equally signs of its bad condition."

It is saide in old sawes . . . Wars pepill wars lawes.

*Towneley Mysteries*, xxx, 195. (c. 1460)

So many Laws argue so many sins.

MILTON, *Paradise Lost*. Bk. xii, l. 283. (1667)

The more Laws, the more Offenders.

THOMAS FULLER, *Gnomologia*. No. 4663. (1732)

Men would be great criminals did they need as many laws as they make.

C. J. DARLING, *Scintillae Juris*. (1877)

<sup>11</sup> The assize, where a men be friended, so (they say) things be ended.

HUGH LATIMER, *Works* (P.S.), ii, 399. (1538)

For (as hyt ys comynly and truly also sayd) "materys be ended as they be frendyd."

THOMAS STARKEY, *England in the Reign of Henry the Eighth* (Cowper), i, iii, 86. (1538)

Nowadays the law is ended as a man is friended.

HENRY BRINKELOW, *The Complaynt of Roderick Mors*, p. 25. (c. 1542)

Remember this old law, "As men are friended, So either right or wrong their sutes are ended."

JOHN DAY, *The Blind-Beggar of Bednal-Green*. Act iii, sc. 2. (1600)

As a man is friended so the law is ended.

WILLIAM CAMDEN, *Remains*, p. 319. (1605)

As a man is friended, so is his difference, or cause ended.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 470. (1681)

See also FRIEND IN COURT, under FRIEND

<sup>12</sup> No law is entirely convenient for everyone: this alone is required, that it be good for the majority and on the whole. (*Nulla lex satis commoda omnibus est; id modo quaeritur si maiori parti et in summam prodest*.)

LIVY, *History*. Bk. xxxiv, ch. 3. (c. 10 B. C.)

The law is blind and speaks in general terms; She cannot pity where occasion serves.

THOMAS MAY, *The Heir*. Act iv. (1620)

<sup>13</sup> All things obey fixed laws. (*Legibus omnia parent*.)

MANILIUS, *Astronomica*, i, 479. (c. 25 B. C.)

Things have their laws as well as men.

EMERSON, *Essays: Politics*. (1844)



<sup>1</sup> A law observed is merely Law; broken, it is law and executioner. (νόμος φυλαχθεὶς οὐδὲν ἔστιν ἢ νόμος, | ὁ μὴ φυλαχθεὶς καὶ νόμος καὶ δῆμιος.)

MENANDER, *Fragments*. Frag. 700K. (c.300 B. C.)

<sup>2</sup> The man who does no wrong needs no law. (ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.)

MENANDER, *Fragments*. Frag. 845K. (c.300 B. C.)

Rulers are not a terror to good works, but to the evil. (οἱ γὰρ ἀρχόντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.)

*New Testament: Romans*, xiii, 3. (c. A. D. 57)

The *Vulgate* is, "Nam principes non sunt timori boni operis, sed mali.)

Who breaks no law is subject to no king.

GEORGE CHAPMAN, *Bussy d'Ambois*. Act iv, sc. 1. (1607)

The good needs fear no law,

It is his safety and the bad man's awe.

MASSINGER AND MIDDLETON, *The Old Law*. Act v, sc. 1. (c. 1608)

Where there are laws, he who has not broken them need not tremble. (Ove son leggi, | Tremar non dee chi leggi non infranse.)

ALFIERI, *Virginia*. Sc. 2. (c. 1780) The Germans say, "Für Gerechte giebt es keine Gesetze" (For just men there is no law).

Just laws are no restraint upon the freedom of the good, for the good man desires nothing which a just law will interfere with.

J. A. FROUDE, *Short Studies on Great Subjects: Reciprocal Duties of State and Subject*. (c. 1870)

It is only rogues who feel the restraint of law.

J. G. HOLLAND, *Gold-Foil: Perfect Liberty*. (c. 1870)

<sup>3</sup> Laws and institutions require to be adapted, not to good men, but to bad.

J. S. MILL, *The Subjection of Women*. Ch. 2. (1869)

<sup>4</sup> It is the general law of laws that everyone should observe that of the place where he is. (C'est la générale loi des loix, que chacun observe celle du lieu où il est.)

MONTAIGNE, *Essays*. Bk. i, ch. 22. (1580) See also under *ROME: IN ROME DO AS ROMANS*.

<sup>5</sup> Laws take their authority from possession and custom: . . . they swell and grow greater as they roll along, just as our rivers do; follow them upward to their source and you will find them but a bubble of water, scarcely to be seen.

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

The law is the last result of human wisdom acting upon human experience for the benefit of the public.

SAMUEL JOHNSON, *Miscellanies*, i, 223. (a.1784)

Law is the crystallization of the habit and thought of society.

WOODROW WILSON, *Lecture*, Princeton, 1893.

<sup>6</sup> Law, Logic, and Switzers may be hired to fight for anybody.

THOMAS NASHE, *Christ's Tears*. (1593)

Law, logick, Switzers, fight on any side.

ROBERT DAVENPORT, *Works*, p. 327. (c. 1640)

<sup>7</sup> Laws were made that the stronger might not in all things have his way. (Inde datae leges, ne firmior omnia posset.)

OVID, *Fasti*. Bk. iii, l. 279. (c. A. D. 8)

The law's made to take care o' raskills.

GEORGE ELIOT, *The Mill on the Floss*. Bk. iii, ch. 4. (1860)

<sup>8</sup> Laws should have authority over men, not men over laws. (ὅτι τοὺς νόμους τῶν ἀνδρῶν. οὐ τοὺς ἀνδρας τῶν νόμων κυρίους εἶναιδεῖ.)

PAUSANIUS, KING OF SPARTA. (c. 400 B. C.)

When asked why it was not permitted to change any of the ancient laws.

No power ought to be above the laws. (Nulla potentia supra leges esse debet.)

CICERO. A paraphrase of *De Domo Sua*, ch 17, sec. 43. (57 B. C.)

The prince is not above the laws, but the laws above the prince. (Non est princeps super leges, sed leges supra principem.)

PLINY THE YOUNGER, *Panegyricus Traianus*. Sec. 67. (A. D. 100)

Magna Charta is such a fellow that he will have no sovereign.

SIR EDWARD COKE, *Debate*, House of Commons, 17 May, 1628.

All voice of nations and the course of things Allow that laws superior are to kings.

DANIEL DEFOE, *The True-Born Englishman*, ii. (1701)

Be you never so high, the Law is above you.

THOMAS FULLER, *Gnomologia*. No. 943. (1732)

No man is above the law, and no man is below it.

THEODORE ROOSEVELT, *Message to Congress*, Jan., 1904.

LAWs GO AS KINGs PLEASE, see under *KING*.

<sup>9</sup> Law has bread and butter in it. (Habet haec res panem.)

PETRONIUS, *Satyricon*. Sec. 46. (c. A. D. 60)

Unnecessary laws are not good laws, but traps for money.

THOMAS HOBBS, *Leviathan*. Pt. ii, ch.30.(1651)

<sup>10</sup> Lawes (the only ground of all good government) were first invented and made by Ceres. a woman.

GEORGE PETTIE, *Petite Pallace*, p. 266. (1576)

<sup>11</sup> Law, lord of all, mortals and immortals, carries everything with a high hand. (νόμος ὁ πάντων βασιλεὺς | θνατῶν τε καὶ ἀθανάτων | ἀγει δικαίων τὸ βιαιότατον | ὑπερτάτῃ χειρί.)

PINDAR, *Fragments*. Frag. 169, Sandys. (c. 480 B. C.) Quoted by PLATO, *Gorgias*. 484B: *Laws*, 690B, 890A; *Protagoras*, 337D; HERODOTUS, iii, 38; ARISTIDES, ii, 68; PLUTARCH, *Moralia*, 780C.

Our city's sovereign, the law. (οἱ πόλεως βασιλεῖς νόμοι.)

ALCIDAMAS, *Fragments*. (c. 400 B.C.) Quoted by PLATO, *Symposium*, 196C; ARISTOTLE, *Rhetoric*, 1406A.

Law is King. (Lex Rex.)

SAMUEL RUTHERFORD. Title of book published in 1644. Cheviot says that this was a favorite saying with the Covenanters.

Law is king of all.

ALFORD, *School of the Heart*. Lesson 6. (1869)

<sup>1</sup> Where law ends, there tyranny begins.

WILLIAM PITT, *Speech*, case of Wilkes, 9 Jan., 1770.

<sup>2</sup> Obey the law, whoever you be that made the law. (Pareto legi, quisque legem sanxeris.)

PITTACUS, *Maxim*. (c. 675 B.C.) As quoted by AUSONIUS, *Septem Sapientum Sententiae*, 1.12. Accept the law which you yourself make. (Patere legem quam ipse tuleris.)

CATO, *Disticha: Prologus*. No. 49. (c. 175 B.C.) A people shows more respect for justice, nor refuses submission, when it has seen their author obedient to his own laws. (Tunc observantior aequi | fit populus nec ferre negat, cum viderit ipsum | auctorem parere sibi.)

CLAUDIAN, *Panegyricus de Quarto Consulatu Honorii Augusti*, 1. 297. (A.D. 398)

For swich lawe as man yeveth another wight, He sholde him-selven usen it by right.

CHAUCER, *Canterbury Tales: Man of Law's Prologue: Introduction*, 1. 434. (c. 1386)

It is a shame for the lawgiuer to break and violate his owne institutions.

UNKNOWN, *Servingmans Comfort*, in HAZLITT, *Inedited Tracts*, p. 154. (1598)

Bidding the law make curtesy to their will.

SHAKESPEARE, *Measure for Measure*, ii, 4, 176. (1604)

Xenophanes being jeered for refusing to play at a forbidden game, answered, . . . "They that make laws, must keep them."

WILLIAM PENN, *No Cross, No Crown*. Ch. 19. (1669)

It becometh a law-maker not to be a law-breaker. NICHOLAS LING, *Politeuphuia*, p. 95. (1669)

Law makers should not be law breakers. Lat. *Patere legem quam tulisti*.

JAMES KELLY, *Scottish Proverbs*, p. 232. (1721)

MARRYAT, *The King's Own*. Ch. 11. (1830)

What is a law, if those who make it Become the forwardest to break it?

JAMES BEATTIE, *The Wolf and the Shepherds*, 1. 71. (1776) This is Beattie's rendering of Aesop's fable about the wolf who looked in at the door of the shepherds' hut one day and saw them sitting around the table eating a sheep—a crime which he would be killed for.

<sup>3</sup> Law, the despot of mankind, often compels us to do many things which are against nature. (ὁ δὲ νόμος, τύραννος ὢν τῶν ἀνθρώπων, πολλὰ παρὰ τῆς φύσεως βιάζεται.)

PLATO, *Protagoras*. Sec. 337D. (c. 389 B.C.) The words are put into the mouth of Hippias.

<sup>4</sup> The law for rich and poor is not the same. (Aequa lege pauperi cum divite non licet.)

PLAUTUS, *Cistellaria*, 1. 532. (c. 200 B.C.)

The censor absolves the crow, and passes sentence on the dove. (Dat veniam corvis, vexat censura columbas.)

JUVENAL, *Satires*. Sat. ii, 1. 63. (c.A.D. 120)

Cited by ERASMUS, *Adagia*, iii, v, 73, who adds, "The full penalty of the law is imposed upon the humble, but the rapacious and shameless escape." The French say, "Indulgente aux puissants, la censure est rigide auprès les faibles."

According as you are strong or weak, the judgments of the court make you white or black. (Selon que vous serez puissant ou misérable, | Les jugements du cour vous rendront blanc ou noir.)

LA FONTAINE, *Fables*. Bk. vii, fab. i. (1678)

White or black, i.e., innocent or guilty. The French also say, "Les lois ont le nez de cire" (The laws have a nose of wax), which grows soft when warmed by money.

All, all, look up with reverential awe,

At crimes that 'scape, or triumph o'er the law.

POPE, *Epilogue to the Satires*. Dial. i, 1. 167. (1738)

Laws grind the poor, and rich men rule the law.

GOLDSMITH, *The Traveller*, 1. 386. (1764)

There cannot be one law for the rich and another for the poor.

MARRYAT, *The King's Own*. Ch. 11. (1830)

There is an objection to the taxation of the inheritance of personal property of a very serious kind. It is that it is one law for the rich and another for the poor.

J. E. T. ROGERS, *The Economic Interpretation of History*. Bk. ii, ch. 21. (1888)

The rich break the laws, and the poor are punished for it. (Traspasa el rico las leyes, y es castigado el pobre.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 256. (1856) A Spanish proverb, condensing into few words a volume of pessimistic social philosophy.

The law, in its majestic equality, forbids the rich as well as the poor to sleep under bridges, to beg in the streets, and to steal bread.

ANATOLE FRANCE. (c. 1897) See COURNOT, *Modern Plutarch*, p. 27.

One law for the rich and one for the poor, that's what there is.

M. V. HEBERDEN, *The Lobster Pick Murders*, p. 123. (1941) See also under THIEF: GREAT THIEVES HANG LITTLE ONES.

<sup>5</sup> You little know how hazardous it is to go to law. (Nescis quam meticulosa res sit ire ad iudicem.)

PLAUTUS, *Mostellaria*, 1. 1101. (c. 220 B.C.)

The glorious uncertainty of the law.

JOHN WILBRAHAM, *Toast*, at a dinner of the Judges and Counsel. (c. 1756) The preceding toast had been, "The glorious memory of King William," and Wilbraham's toast was a sarcastic allusion to Lord Chief Justice Mans-

field's bold overruling of former decisions, gaining point from the fact that Mansfield was the guest of honor. See *Gentleman's Magazine*, Aug., 1830, p. 98/1.

The law is a sort of hocus-pocus science, that smiles in yer face while it picks yer pocket; and the glorious uncertainty of it is of mair use to the professors than the justice of it.

CHARLES MACKLIN, *Love à la Mode*. Act ii, sc. 1. (1759)

The glorious uncertainty of the law, was a thing well known and complained of, by all ignorant people, but all learned gentlemen considered it as its greatest excellency.

R. B. SHERIDAN, in *Parliamentary History*. Vol. xxxvi, p. 1204. (1820)

When I applied the epithet "glorious" to the uncertainty of politics, I meant it ironically, as we say "the glorious uncertainty of the law."

JOHN ADAMS, *Works* (1854). Vol ix, p. 630. (1811)

Being a lawyer, I don't like to advise parties to go to law. I know the glorious uncertainty of it, as it is called.

HORACE MAYHEW, *The Image of His Father*. Ch. 25. (1848)

1 Laws are slaves of custom. (Leges mori serviunt.)

2 PLAUTUS, *Trinummus*, l. 1043. (c. 194 B.C.)

I am beginning to think with Horsley—that "the people have nothing to do with the laws but to obey them."

E. A. POE, *Fifty Suggestions*. (1845) *Graham's Magazine*, May-June.

3 He that keepeth the law, happy is he. (Qui vero custodit legem, beatus est.

Old Testament: *Proverbs*, xxix, 18. (c.350 B.C.)

4 He who lies hid in remote places is a law unto himself. (Locis remotis qui latet lex est sibi.)

PUBLILIUS SYRUS, *Sententiae*. No.346. (c.43 B.C.) To destroy laws is to rob oneself of one's chief support. (Sibi primum auxilium eripere est leges tollere.)

PUBLILIUS SYRUS, *Sententiae*. No. 663.

5 I'll make him water his horse at Highgate.

JOHN RAY, *English Proverbs*, p. 86. (1678)

I'll sue him and make him take a journey to London.

6 I will drive a coach and six through the Act of Settlement.

SIR STEPHEN RICE, Chief Baron of the Irish Exchequer. (c. 1670) See MACAULAY, *History of England*, iii, xii, 426; KING, *State of the Protestants of Ireland*. Ch. 3, sec. 3. Daniel O'Connell is credited with modifying this to the more familiar, "I can drive a coach-and-six through any Act of Parliament."

7 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in

the oldness of the letter. (ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.)

New Testament: *Romans*, vii, 6. (c. A.D. 57)

The Vulgate is, "Ita ut serviamus in novitate spiritus, et non in vetustate litterae."

Jerusalem was destroyed because her inhabitants interpreted the laws according to the letter [din Tira], and not according to the spirit [lifnim mishorath hadin].

Babylonian Talmud: *Baba Metzia*, fo. 30b. (c. 450)

The bloody book of law  
You shall yourself read in the bitter letter.

SHAKESPEARE, *Othello*, i, 3, 67. (1605)

The severe letter of the law.

MASSINGER, *The Bashful Lover*, v, 1. (1636)

The strict letter of the law.

J. A. ASTRY, tr., *Royal Politician*, i, 160. (1700)

He most faithfully adheres to the letter of the law of conscience.

S. T. COLERIDGE, *The Friend*, p. 67. (1809)

8 Our national nostrum, "Not Proven" . . . a verdict which has been construed by the profane to mean "Not Guilty, but don't do it again." What Sir Walter Scott calls "that Caledonian medium quid."

WILLIAM ROUGHEAD, *The Art of Murder*, p 131. (1943) The "Scotch verdict."

9 Laws are always useful to those who possess and vexatious to those who have nothing. (Les lois sont toujours utiles à ceux qui possèdent. et nuisibles à ceux qui n'ont rien.)

ROUSSEAU, *Contrat Social*. Bk.i, ch.9, note. (1762)

10 The law often permits what honor forbids. (La loi permet souvent ce que défend l'honneur.)

BERNARD SAURIN, *Spartacus*. Act iii, sc. 3. (1760)

A French rendering of the Latin proverb.

"Non omne quod licet honestum est," or

"Honestum non est semper quod licet" (What is lawful is not always honorable).

Many things lawful are not expedient.

H.G. BOHN, *Handbook of Proverbs*, p.450. (1855)

11 In making laws, severity; in administering laws, clemency.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 1137. (1875)

12 The Parish makes the Constable, and when the Constable is made, he governs the Parish

JOHN SELDEN, *Table-Talk: People*. (a. 1654)

Laws do not persuade just because they threaten. (Ob hoc illae non persuadent. quia minantur.)

SENECA, *Ad Lucilium*. Epis.xciv, sec.37. (c. A.D.64)

13 Let him have all the rigour of the law.

SHAKESPEARE, *II Henry VI*, i, 3, 199. (1590)

He . . . follows close the rigour of the statute.

SHAKESPEARE, *Measure for Measure*, i, 4, 66 (1604)

<sup>1</sup> Is not this a lamentable thing, that of the skin of an innocent lamb should be made parchment? that parchment, being scribbled o'er, should undo a man?

SHAKESPEARE, *II Henry VI*, iv, 2, 86. (1590)

The mysterious virtue of wax and parchment.

EDMUND BURKE, *Conciliation with America*. (1775)

<sup>2</sup> The law hath not been dead, though it hath slept.

SHAKESPEARE, *Measure for Measure*, ii, 2, 90. (1604)

After an existence of nearly twenty years of innocuous desuetude these laws are brought forth.

GROVER CLEVELAND, *Message to Congress*, 1 March, 1886. Cleveland afterwards explained that he had used these words, which startled the country, because he "thought they would please the Western taxpayers, who are fond of such things." See his interview in the *New York Herald*, 9 June, 1886.

<sup>3</sup> In law, what plea so tainted and corrupt,  
But, being season'd with a gracious voice,  
Obscures the show of evil?

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 75.

An ill plea should be well pleaded.

H.G. BOHN, *Handbook of Proverbs*, p. 312. (1855)

<sup>4</sup> Is the law of our side?

SHAKESPEARE, *Romeo and Juliet*, i, 1, 54. (1595)

The laws are with us, and God on our side.

ROBERT SOUTHY, *Essays: Popular Disaffection*. (c. 1820)

<sup>5</sup> The world is not thy friend, nor the world's law;

The world affords no law to make thee rich;  
Then be not poor, but break it.

SHAKESPEARE, *Romeo and Juliet*, v, 1, 72. (1592)

<sup>6</sup> Still you keep o' the windy side of the law.

SHAKESPEARE, *Twelfth Night*, iii, 4, 181. (1599)

Free from all restraint and awe,  
Just to the windward of the law.

CHARLES CHURCHILL, *The Ghost*. Bk. iii, l. 56. (1762)

<sup>7</sup> He will give you both the law and the prophets.

BERNARD SHAW, *Captain Brassbound's Conversion*. Act ii. (1899) The law, i. e. the Pentateuch, the first five books of the *Old Testament*.

Men are not governed by justice, but by law or persuasion.

BERNARD SHAW, *Misalliance*, p. 91. (1910)

<sup>8</sup> 'Tis best to keep the established laws, even to life's end. (μὴ τοὺς καθεστῶτας νόμους ἀριστον ἢ σφόδρα τὸν βίον τελεῖν.)

SOPHOCLES, *Antigone*, l. 1113. (c. 441 B. C.)

<sup>9</sup> I will not say with Lord Hale, that "The law will admit of no rival," . . . but I will say

that it is a jealous mistress, and requires a long and constant courtship.

JOSEPH STORY, *The Value and Importance of Legal Studies*. (1829) In *Miscellaneous Writings*, p. 523. This is the origin of the phrase. See *Illinois Law Review*, xxvii, 329.

<sup>10</sup> It is not desirable to cultivate a respect for the law so much as for the right.

H. D. THOREAU, *Civil Disobedience*. (1849)

The law will never make men free; it is men who have got to make the law free.

H. D. THOREAU, *Slavery in Massachusetts*. (1854)

<sup>11</sup> The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, . . . for manslayers. (εἰδὼς τοῦτο ὅτι δίκαιψ νόμος οὐ κεῖται.)

*New Testament: I Timothy*, i, 9. (c. A. D. 62)

The *Vulgate* is, "Sciens hoc quia lex iusto non est posita, sed iniustus."

The best laws, the noblest examples, are produced for the benefit of the good from the crimes of other men. (Leges egregias, exempla honesta, apud bonos ex delictis aliorum gigni.)

THRASEA PAETUS, *Speech*, before the Roman Senate. (c. A. D. 60) See TACITUS, *Annals*. Bk. xv, sec. 20. (c. A. D. 116)

Good laws are begot by bad actions. (Bonae leges ex malis moribus procreantur.)

MACROBIUS, *Saturnalia*. Bk. iii, l. 17. (c. A. D. 400) Cited by ERASMUS, *Adagia*, i, x, 61. Sometimes given as "Ex malis moribus fiunt bonae leges." Included by TAVERNER in his *Translations from Erasmus*, with the rendering, "Good laws be gendred of euyl maners."

According to the common Proverb, "Of evil manners spring good laws."

THOMAS TIMME, tr., *Calvin u; 'n Genesis*, p. 70. (1578)

Ill Manners occasion Good laws, as the Handsome Children of Ugly Parents.

THOMAS FULLER, *The History of the University of Cambridge*, iii, 54. (1655)

Good laws come from lewd lives.

JAMES HOWELL, *Proverbs: Fr.-Eng.*, p. 9. (1659)

Good laws often proceed from bad manners.

H.G. BOHN, *Handbook of Proverbs*, p. 364. (1855)

Ill manners produce good laws. (Dai cattivi costumi nascono le buone leggi.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 195. (1856) An Italian proverb.

<sup>12</sup> We enact many laws that manufacture criminals, and then a few that punish them.

B. R. TUCKER, *Instead of a Book*. (1893)

<sup>13</sup> Those who fear men like laws. (Ceux qui craignent les hommes aiment les lois.)

VAUVENARGUES, *Réflexions*. No. 188. (1746)

The least of our servitudes is to the law. (La moindre de nos servitudes est celle des lois.)

VAUVENARGUES, *Réflexions*. No. 591. (1746)

<sup>14</sup> It is necessity which makes laws, and force which makes them observed. (C'est la néces-

sité qui fait les lois, et la force les fait observer.)

VOLTAIRE, *Dictionnaire Philosophique: Des Loix*. (1764) Quoting "a citizen of London."

1 Laws were made to be broken.

JOHN WILSON, *Noctes Ambrosianae*. No. 24. (1826)

Good men must not obey the laws too well.

EMERSON, *Essays: Self-Reliance*. (1844)

2 Men are never wise but returning from law.

JOHN WODROEPHE, *The Spared Hours of a Souldier*, p. 501. (1623)

## II—Law: Human and Divine

3 The law of human society. (Ius humanae societatis.)

CICERO, *De Officiis*. Bk. i, ch. 7, sec. 21. (c. 45 B. C.) Natural law; the law of mankind. (Ius hominum.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 26, sec. 64. (45 B. C.)

4 The bond of union is closer between those who belong to the same nation, and closer still between those who are citizens of the same state. It is for this reason that our forefathers chose to understand one thing by the law of nations (ius gentium), and another by the civil or common law (ius civile).

CICERO, *De Officiis*. Bk. iii, ch. 17. (c. 45 B. C.) That which natural reason has established amongst all men is called the law of nations. (Quod naturalis ratio inter omnes homines constituit, . . . vocatur ius gentium.)

GAIUS, *Institutiones Iuris Civilis*. Bk. i, sec. 1. (A. D. 161)

The law of nations. (Droit des peuples.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 44. (1545)

There is a third kind of law which touches all such several bodies politic. . . . And this third is the Law of Nations.

RICHARD HOOKER, *Of the Lawes of Ecclesiasticall Politie*. Vol. i, ch. 10, sec. 12. (1594)

Against the law of nature, law of nations.

MILTON, *Samson Agonistes*, l. 890. (1671)

The law of nations is a system of rules . . . established by universal consent among the civilized inhabitants of the world.

SIR WILLIAM BLACKSTONE, *Commentaries on the Laws of England*, iv, 66. (1769)

5 In every matter the consensus of opinion among all nations is to be regarded as the law of nature. (Omni autem in re consensio omnium gentium lex naturae putanda est.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 13, sec. 30. (45 B. C.)

But he the bestes wolde binde

Only to lawes of nature.

JOHN GOWER, *Confessio Amantis*, iii, 272. (1390)

If forgotten be al lawe positifie,  
Remember the noble lawe of nature.

GEORGE ASHBY, *Active Policy of a Prince*, l. 695. (c. 1470)

The lawe of nature . . . is referred to all creatures as well reasonable as vnreasonable. . . . It is written in the herte of euery man.

SAINT-GERMAN, *Dyaloge Between Doctor and Student*. Pt. i, ch. 2. (1531)

Happy the Man, who, studying Nature's Laws,  
Thro' known Effects can trace the secret Cause.

JOHN DRYDEN, tr., *Vergil's Georgics*, ii, 698. (1697)

6 Draco wrote his laws not with ink, but with blood. (δρι δι' αἱματος, οὐ διὰ μέλανος, τοὺς νόμους ὁ Δράκων ἔγραψεν.)

DEMADES. (c. 360 B. C.) As quoted by PLUTARCH, *Lives: Solon*, ch. 17, sec. 2.

Draco was the first of all to make laws for the use of the Athenians. In those laws he decreed that one guilty of any theft whatsoever should be punished with death, and added many other statutes that were excessively severe.

AULUS GELLIUS, *Noctes Atticae*. Bk. xi, ch. 18. (c. A. D. 150) Hence Draconian laws.

7 The laws of gods and men. (Leges divumque hominumque.)

ENNIUS, *Annals*. Bk. vii, frag. 227. (c. 180 B. C.)

The law of God, which we call the moral law, must alone be the scope, the rule, and end, of all laws.

JOHN CALVIN, *Institutes of the Christian Religion*. Ch. 4. (1536)

8 Let it be written among the laws of the Persians and the Medes, that it be not altered. (Scribatur iuxta legem Persarum atque Medorum, quam praeteriri illicitum est.)

*Old Testament: Esther*, i, 19. (c. 250 B. C.)

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. (Non immutetur quod statutum est a Medis et Persis.)

*Old Testament: Daniel*, vi, 8. (c. 170 B. C.)

Darius' sentence against Daniel. Repeated in vi, 12.

For what his greatness hath decreed,

Like laws of Persia and of Mede, . . .

Must never of repeal admit.

CHARLES CHURCHILL, *The Ghost*, ii, 657. (1762)

His word is no longer the law of the Medes and the Persians, as it was at home.

CUTHBERT BEDE (E. BRADLEY), *The Adventures of Mr. Verdant Green*. Bk. i, ch. 2. (1853)

Once given, like the law of the Medes and the Persians, it altereth not.

H. RIDER HAGGARD, *Dawn*. Ch. 35. (1884)

Its laws as irrevocable as those of the Medes and Persians.

WENTWORTH, *In the Balance*, p. 107. (1941)

9 The Law of Reason or Human Nature.

RICHARD HOOKER, *Ecclesiasticall Politie*. Bk. i, ch. 8, sec. 8. (1594) In sec. 9 he speaks of "Laws of Reason."

Instead of the phrase, Law of Nature, you have sometimes Law of Reason.

JEREMY BENTHAM, *Principles of Morals and Legislation. Works* (1843), i, 9. (1780)

<sup>1</sup> Connecticut in her blue-laws, laying it down as a principle, that the laws of God should be the law of the land.

THOMAS JEFFERSON, *Letter to John Adams*, 24 Jan., 1814.

<sup>2</sup> Now these are the Laws of the Jungle, and many and mighty are they;

But the head and the hoof of the Law and the haunch and the hump is—Obey!

RUDYARD KIPLING, *The Law of the Jungle. From The Second Jungle Book*. (1895) As usually understood, however, the law of the jungle is the law of might over right; "lex talionis" (The law of retaliation).

Good rest to all That keep the Jungle Law.

KIPLING, *Morning Song in the Jungle*. (1895) The law of the jungle.

ELISABETH HOLDING, *Speak of the Devil*, p. 152. (1941) Might makes right.

<sup>3</sup> Be the lawe of Lydford.

WILLIAM LANGLAND, *Richard the Redeless*, iii, 145. (1399)

Heere he thought . . . to call us Theeues . . . and to charge vs with the Law of Lydford.

JOHN JEWEL, *A Replie unto Mr. Hardinges Answer*, p. 356. (1565)

It is reported of a judge of the Stannery at Lydford, in Devonshire, who having hanged a felon among the tinnars in the forenoon, sat in judgment on him in the afternoon.

THOMAS ADAMS, *Sermons* (1861), ii, 120. (1629)

I oft have heard of Lydford Law,  
How in the morn they hang and draw,  
And sit in judgment after.

WILLIAM BROWNE, *Lidford Castle*. (1644)

First hang and draw,  
Then hear the case by Lidford law.

THOMAS FULLER, *Worthies* (1840), i, 399. (1662)

Hang a man first, and try him afterwards; Lidford law, you know!

JOHN OZELL, tr., *Molière*, iv, 215. (1714)

And by Lydford' law if they will, hang first and try after.

CHARLES KINGSLEY, *Westward Hol* Ch. 14.

(1855) Lidford is a little village between Tavistock and Okehampton.

Are you going to hang him *anyhow*—and try him afterwards?

MARK TWAIN, *Innocents at Home*. Ch. 5. (c. 1894)

JEDDART JUSTICE, *see under JUSTICE*.

<sup>4</sup> Under correction, my good Lord, I have had Halifax law—to be condemned first and inquired upon after.

EARL OF LEICESTER. (1586) *See MOTLEY, History of the United Netherlands*, i, 444.

At Hallifax the law so sharpe doth deale,  
That whoso more than thirteen pence doth steale,  
They have a jyn that wondrous quick and well  
Sends thieves all headless into heaven or hell.

JOHN TAYLOR THE WATER-POET, *Halifax Law* (1630). Whoever committed theft in the

liberty of Halifax was to be executed on the Halifax gibbet, a kind of guillotine. Hence Halifax law.

Hallifaxe lawe hath ben executed in kinde, I am already hanged, and now we cum to examine and consider of the evidence.

SIR THOMAS WENTWORTH, *Letter to Lord Mountmorris*. (a. 1641) *See Notes and Queries*, ser. v, vol. iv, p. 16.

<sup>5</sup> They were mostly torys & such as [Capt.] Sanders has given Lynchs Law too for Dealing with the Negroes.

CHARLES LYNCH, *Letter to W. Hay*, 11 May, 1782.

Colonel Charles Lynch, a brother of the founder of Lynchburg, was an officer of the American Revolution. The country was thinly settled, and infested by a lawless band of tories and desperadoes. The necessity of the case involved desperate measures, and Colonel Lynch, then a leading Whig, apprehended and had them punished without any superfluous legal ceremony. Hence the origin of the phrase "Lynch law."

HENRY HOWE, *Historical Collections of Virginia*. (1845)

Lynch Law. Named after Captain William Lynch (1742–1820) of Pittsylvania County, Va., and later of Pendleton District, S.C.

*Dictionary of American English: Lynch*. (1942)

<sup>6</sup> The lawe . . . as in treason is used in thys realme by the lawe marshall vppon warre rered.

SIR THOMAS MORE, *The Debellacyon of Salem and Bizance*. Pt. ii, ch. 15. (1533)

According to the law mershal thei wer adiudged to die.

EDWARD HALL, *Chronicle: Henry VIII*, p. 231. (a. 1548)

Let his neck answer for it, if there is any martial law in the world.

SHAKESPEARE, *Henry V*, iv, 8, 46. (1599)

Martial law was neither more nor less than the will of the general who commands the army. In fact, martial law meant no law at all.

DUKE OF WELLINGTON, in HANSARD, *Parliamentary Debates*. Ser. iii, vol. cxv, p. 880. (1851) The Latin phrase, "Ius gladii" (The law of the sword), is a sort of equivalent.

<sup>7</sup> Lawe of armes, droict darmes.

JEHAN PALSCRAVE, *La Langue Françoysse*, p. 237/2. (1530)

He might have kepte theim in straite prison, by juste lawe of Armes.

EDWARD HALL, *Chronicle*, p. 255. (a. 1548)

Unto Satan the professed rebel against him . . . he did vouchsafe the benefit of the law of Armes or duel.

THOMAS JACKSON, *Commentaries upon the Apostles' Creed*, viii, xiv, sec. 2. (1626)

<sup>8</sup> There is a written and an unwritten law. Written law is that under which we live in different cities, but that which has arisen from cus-

tom is called unwritten law. (νόμον διαίρεσει δὸς· ὁ μὲν γὰρ αὐτοῦ γεγραμμένος, ὁ δὲ ἀγραφός.)

PLATO. (c. 375 B.C.) As quoted by DIOGENES LAERTIUS, *Plato*. Sec. 86. The Latin is "Lex non scripta."

Dementia Americana; the unwritten law.

DELPHIN MICHAEL DELMAS. Coining a phrase, at the trial of his client, Harry Thaw, for the murder of Stanford White, in 1907, to explain Thaw's action. He succeeded in having Thaw declared insane.

1 Stopford law, no stake, no draw.

JOHN RAY, *English Proverbs*, p. 301. (1678)

Stopford law; no stake, no draw. . . Commonly used to signify that only such as contribute to the liquor, are entitled to drink of it.

GROSE, *A Provincial Glossary*, p. 157. (1787)

Stoppot [Stockport] law, no stake, no draw. . . Only those who contribute to an undertaking may reap any benefit from it. Stockport is half in Lancashire and half in Cheshire.

J. C. BRIDGE, *Cheshire Proverbs*, p. 110. (1917)

2 *First Clown*: Argal, he that is not guilty of his own death shortens not his own life.

*Second Clown*: But is this law?

*First C.*: Ay, marry is't; crowner's quest law. SHAKESPEARE, *Hamlet*, v, 1, 21. (1600)

3 A sumptuary law. (Lex sumptuaria.)

TACITUS, *Annals*. Bk. iii, sec. 52. (c. A. D. 116)

4 But thou were worthi be cled

In stafford blew, ffor thou art alway adred.

UNKNOWN, *Towneley Plays*, p. 29. (c. 1400)

Stafford blue, blue from bruises and beating. I threatned . . . to deale by Stafford law.

UNKNOWN, *Hay Any Work*, Aiiij. (1589) A beating; a pun upon the word staff.

The Alkoran established by Stafford law.

WILLIAM BEDWELL, *Mohammedis Imposturae*. Ch. 1, sec. 26. (1615)

Is this lawe?—Yes, Stafford's lawe.

HEYWOOD, *The Captives*. Act iii, sc. 2. (1624)

### III—Law: Legal Maxims

5 But if the King make speciall lawes, . . . euery subject is bound to know that *Ignorantia Iuris* will excuse no man.

THOMAS ADAMS, *Works: Meditations upon the Creed*, 1099. (1629) The proverb is, "Ignorantia iuris quod quisque tenetur scire neminem excusat" (Ignorance of the law which everyone is bound to know is no excuse), or, more simply, "Ignorantia iuris neminem excusat."

Ignorance of the law excuses no man: not that all men know the law, but because 'tis an excuse every man will plead, and no man can tell how to confute him.

JOHN SELDEN, *Table-Talk: Law*. (a. 1654)

Ignorance of the law is no excuse in any country. If it were, the laws would lose their effect, because it can be always pretended.

JEFFERSON, *Letter to M. Limosin*, 1787.

6 Quod non apperet non est—that which does not appear must be taken in law as if it were not.

H. BROOM, *Legal Maxims*, p. 164. (1845)

We are . . . foolish slaves of mere sense, shaping our lives on the legal maxim that things which are non-apparent must be treated as non-existent.

ALEXANDER MACLAREN, *Philippians*, i, 27. (1909)

7 The laws place the safety of all before the safety of individuals. (Leges omnium salutem singulorum salutis anteponunt.)

CICERO, *De Finibus*. Bk. iii, ch. 19, sec. 64. (c. 45 B.C.)

The safety of the people shall be the highest law. (Salus populi suprema lex esto.)

CICERO, *De Legibus*. Bk. iii, sec. 3. (45 B.C.)

Derived by tradition from the Twelve Tables of Roman law.

Judges ought above all to remember the Conclusion of the Roman Twelve Tables: Salus populi suprema lex; and to know that Lawes, except they bee in Order to that End, are but Things Captious, and Oracles not well Inspired.

FRANCIS BACON, *Essays: Of Judicature*. (1597)

8 When you have no basis for an argument, abuse the plaintiff. (In hominem dicendum est igitur, cum oratio argumentationem non habeat.)

CICERO, *Pro Flacco*. Sec. 10. (59 B.C.) Usually stated, "If you have a weak case, abuse the other side."

Then, if at any time you find you have the worst end of the staff, leave off the cause and fall upon the person of your adversary.

JOHN WILSON, *The Cheats*. Act i, sc. 4. (1662)

Bluster, sputter, question, cavil; but be sure that your argument be intricate enough to confound the court.

WYCHERLEY, *Plain-Dealer*. Act iii, sc. 1. (1676)

When facts were weak, his native cheek

Brought him serenely through.

C. H. SPURGEON, *Salt Cellars*. (1885) Quoted as being said of an "eminent lawyer."

9 An argument derived from authority is of the greatest force in law. (Argumentum ab auctoritate fortissimum est in lege.)

SIR EDWARD COKE, *On Littleton*, p. 144. (1628)

10 Jurists speak of Gaius Seius and Lucius Titius.

PLUTARCH, *Moralia: The Roman Questions*, 271E. (c. A.D. 94) The Roman equivalents for John Doe and Richard Roe. See under JOHN.

11 In trying to give fair color to a bad case, you condemn it. (Malam rem cum velis honestare improbes.)

PUBLILIUS SYRUS, *Sententiae*. No. 402. (c. 43 B.C.) Hard cases make bad law, i.e. lead to legislation for exceptions.

V. S. LEAN, *Collectanea*, iii, 479. (1902)

A ROTTEN CASE ABIDES NO HANDLING, see CASE.

1 With litigation do laws grow, with litigation is right attained. (Litigando jura crescunt, litigando jus acquiritur.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)  
Quoting a legal maxim of unknown origin.

2 No man is bound to accuse himself.

JOHN SELDEN, *Table-Talk: Law*. (a. 1654)

I hope your Worship will not be angry; . . . am I obliged to accuse myself?

DEFOE, *The Behaviour of Servants*, p. 94. (1724)

The witnesses might have refused to give evidence on the ground that, by so doing, they might incriminate themselves.

MONTAGU WILLIAMS, *Leaves of Life*. Ch. 18.

(1868) The legal maxim is, "Nemo tenetur seipsum accusare" (No man is bound to incriminate himself).

3 Ye must speke to the schryne for a "cepe cop-pus."

Ellys ye must be fayn to retorn with "non est inventus."

UNKNOWN, *Mankind*, l. 774. (c. 1475) "Non est inventus," he was not found. The answer made by the sheriff in the return of the writ when the defendant is not to be found in his bailiwick.

Sheriffes & officers will retorne writs with a *tarde venit*, or with a *non est inuentus*.

PHILIP STUBBES, *The Anatomie of Abuses*, sig. Kj. (1583)

The empty bottom [of his purse] returned him a writ of *Non est inuentus*.

ROBERT GREENE, *Never Too Late*, sig. H3.

(1590) There are hundreds of legal maxims, and dozens of books about them. See BONSER, *Proverb Literature*, pp. 435-439. Here are a few of the better known ones: "A facto ad ius non datur consequentia" (From fact to law no deduction is permissible); "Actus Dei nemini facit iniuriam" (The act of God does no one an injury); "Actus me invito factus non est meus actus" (An act done against my will is not my act); "Actus non facit reum, nisi mens sit rea" (The act does not constitute a criminal unless the mind is criminal); "Cessante ratione legis cessat ipsa lex" (When the reason for a law no longer exists the law ceases to exist); "Consensus facit legem" (Agreement makes law); "Consuetudo est optimus interpret legum" (Custom is the best interpreter of the laws); "Consuetudo pro lege servatur" (Custom is held as law); "De minimis non curat lex" (The law does not concern itself with trifles); "Dormiunt aliquando leges, nunquam moriuntur" (Laws sleep sometimes, but never die); "Ita lex scripta" (Thus is the law written), which Ulpianus expanded to "Durum est, sed ita lex scripta est" (It is hard, but the law is so written); "Leges posteriores priores contrarias abrogant" (Later laws repeal former ones which are inconsistent); "Lex aliquando sequitur aequitatem" (Law sometimes follows equity), an expression

stemming from CICERO, *De Officiis*, i, 19; "Lex neminem cogit ad impossibile" (The law forces no one to do what is impossible); "Quaestio fit de legibus, non de personis" (The question is what is the law, not who are the parties); "Regula ex iure, non ius ex regula sumitur" (The practice is derived from the law, not the law from the practice); "Vigilantibus, non dormientibus, subveniunt iura" (The vigilant, not the sleepers, are assisted by the laws) and finally, "Lex dilationes exhorret" (The law abhors delays).

## LAWYER

4 Doctors purge the body, preachers the conscience, lawyers the purse. (Geistliche reinigen das Gewissen, Aerzte den Leib, Juristen den Beutel.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 329. (1856) A German proverb.

5 Few lawyers die well, few physicians live well.  
WILLIAM CAMDEN, *Remains*, p. 321. (1605)

6 A good lawyer, an evil neighbour. (Bon avocat, mauvais voisin.)

RANDLE COTGRAVE, *Dictionary: Avocat*. (1611)

The Spanish form is, "Buen abogado, mal vecino." Common to many languages.

A good lawyer, a bad neighbor.

FRANKLIN, *Poor Richard's Almanack*, 1737.

7 Oh Sammy, Sammy, vy worn't there a alleybi?  
DICKENS, *The Pickwick Papers*. Ch. 34. (1837)

8 King Corny . . . has ended . . . by being his own lawyer; he has drawn his own will so that any lawyer could drive a coach and six through it.

MARIA EDGEWORTH, *Ormond*. Ch. 18. (1817)

He who is his own lawyer, has a fool for his client.

CHEALES, *Proverbial Folk-Lore*, p. 76. (1875)

9 The heaviest thing that is, is one Etcetera.

JOHN FLORIO, *Firte Fruites*, fo. 38. (1578)

Heaviest because it implies a number of unspecified things, too numerous to mention. Lawyers' etceteras, in their bills of costs, were proverbial. The French say, "Heaven protect us from a lawyer's etceteras."

10 Of three things the Deuill makes his messe, Of Lawyers tongues, of Scriueners fingers, you the third may gesse. [Women]

JOHN FLORIO, *Second Frutes*, fo. 179. (1591)

Corrupt and conscienceless lawyers you will confess to be sharp and wounding brambles. The Italians have a shrewd proverb against them: "The devil makes his Christmas-pies of lawyers' tongues and clerks' fingers."

THOMAS ADAMS, *Sermons* (1862), ii, 482. (1629)

11 God works wonders now and then:  
Behold: a lawyer, an honest man.

FRANKLIN, *Poor Richard's Almanack*, 1733.



1 Lawyers, preachers, and tomtit's eggs, there are more of them hatched than come to perfection.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

Necessity knows no law; I know some attorneys of the same.

FRANKLIN, *Poor Richard's Almanack*, 1734.  
See also under NECESSITY.

2 An old Physician, and a young Lawyer.

THOMAS FULLER, *Gnomologia*. No. 652. (1732)  
See under DOCTOR.

The King can make a Serjeant, but not a Lawyer.

THOMAS FULLER, *Gnomologia*. Nq. 4613.

You are one of those Lawyers that never heard of Littleton.

THOMAS FULLER, *Gnomologia*. No. 5858.

3 I know you lawyers can, with ease,  
Twist words and meanings as you please.

JOHN GAY, *Fables*. Pt. ii, No. 1. (1727)

Lawyers are always more ready to get a man into troubles than out of them.

GOLDSMITH, *The Good-Natured Man*. Act iii. (1768)

Lawyers and asses always die in their shoes.

HARLAND AND WILKINSON, *Lancashire Folklore*, p. 20. (1867)

4 Lawyers houses are built on the heads of fools.

GEORGE HERBERT, *Jacula Prudentum*. No. 949. (1640) After the old French proverb, "Les maisons des avocats sont faictes de la teste des folz."

The lawyer replied, . . . this house [his own] is made of asses heads and fools skulls.

JAMES HOWELL, *Parly of Beasts*, p. 17. (1660)

Fools and obstinate Men make Lawyers rich.

THOMAS FULLER, *Gnomologia*. No. 1565. (1732) The Spanish form is, "Necios y porfiados hacen ricos los letrados"; the Italian, "I sciocchi e gli ostinati arricchiscono gli avvocati."

Court fool: the plaintiff.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

5 A client twixt his attorney and counsellor is like a goose twixt two foxes.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

A countryman between two lawyers, is like a fish between two cats.

FRANKLIN, *Poor Richard's Almanack*, 1734.

6 Clergymen can marry you, but if you find you have made a mistake, in order to get unmarried, you have to hire a lawyer.

ELBERT HUBBARD, *Philistine*, xxv, 158. (1908)  
Lawyer: The only man in whom ignorance of the law is not punished.

ELBERT HUBBARD, *Book of Epigrams*. (c. 1910)

7 Lawyers earn their bread in the sweat of their browbeating.

JAMES HUNEKER, *Painted Veils*, p. 142. (1920)

8 That one hundred and fifty lawyers should do business together ought not to be expected.

THOMAS JEFFERSON, *Autobiography*, p. 49. (1820) Referring to the Congress of the U.S.

9 I would be loth to speak ill of any person who I do not know deserves it, but I am afraid he is an attorney.

SAMUEL JOHNSON. (1786) See MRS. PIOZZI, *Johnsoniana*.

10 The best and most blameless interpreter of the law, though he thought that even in those dread days there should be no sword in the hand of Justice. (Optimus atque | interpres legum sanctissimus.)

JUVENAL, *Satires*. Sat. iv, l. 78. (c. A. D. 120)  
Referring to Pegasus, who had just been appointed Praefectus Urbi in Rome.

11 I think we may class the lawyer in the natural history of monsters.

JOHN KEATS, *Letter to G. Keats*. 13 March, 1819.

12 The oyster is for the judge. the shells are for the litigants. (L'huitre est pour le juge, | Les écaillés pour les plaideurs.)

LA FONTAINE, *Fables*. Bk. i, fab. 21. (1668)  
The fable of the dispute as to who owned the oyster. The judge settled it by eating the oyster and giving the complainants the shell.

Blind plaintiff, lame defendant, share

The friendly law's impartial care:

A shell for him, a shell for thee,

The middle is the lawyer's fee.

FRANKLIN, *Poor Richard's Almanack*, 1733.

I never had any over-strong affection for lawyers —gentlemen that eat the oysters and leave their clients the shells.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 49. (1850)

13 Kick an attorney downstairs and he'll stick to you for life.

V. S. LEAN, *Collectanea*, iv, 24. (1902)

Two attorneys can live in a town, when one cannot. i. e. they make work for each other.

V. S. LEAN, *Collectanea*, iv, 169.

14 The lawyers rejected the counsel of God. (οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν.)

*New Testament: Luke*, vii, 30. (c. A. D. 65)

The *Vulgate* is, "Legis periti consilium Dei spreverunt."

Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne. . . . Woe unto you, lawyers! for ye have taken away the key of knowledge. (οὐαὶ ὑμῖν τοῖς νομικοῖς.)

*New Testament: Luke*, xi, 46, 52. The *Vulgate* is, "Vae vobis Legisperitis."

15 The quirks and quiddities of the Logicians.

JOHN LYLY, *Euphues* (Arber), p. 138. (1579)

But in these nice sharp quillets of the law,

Good faith, I am no wiser than a daw.

SHAKESPEARE, *I Henry VI*, ii, 4, 17. (1591)

Why may not that be the skull of a lawyer?  
Where be his quiddities now, his quillets, his  
cases, his tenures, and his tricks?

SHAKESPEARE, *Hamlet*, v, 1, 107. (1600)  
Full of quibble and of quiddity.

W. S. GILBERT, *Patience*. Act ii. (1881)

1 They say the Lawyers haue the deuill and al.

THOMAS NASHE, *Pierce Penilesse*, A3. (1592)  
Be Lawyers, get the Diuell and all.

WARNER, *Albion's England*, xvi, 103. (1606)

2 The good have no need of an advocate. (μή  
δεῖσθαι βοηθούς.)

PHOCION, when criticized for appearing in be-  
half of an unworthy client. (c. 325 B.C.) See  
PLUTARCH, *Lives: Phocion*. Ch. 10, sec. 5.

3 Retained by me, you plead his cause. (Hinc  
stas, illim causam dicis.)

PLAUTUS, *Menaechmi*, l. 799. (c. 200 B.C.)  
Shifting his side, as a lawyer knows how.

WILLIAM COWPER, *Report of an Adjudged  
Case*, l. 25. (1780)

He is no lawyer who cannot take two sides.

CHARLES LAMB, *Letter to Samuel Rogers*, Dec.,  
1833.

4 Law-mongering lawyers, turning black to  
white. (Les peruers aduocatz . . . tourne le  
noir en blanc.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 44. (1545)  
There is no cause so bad which doth not find a  
lawyer to defend it. (Vous sçavez si maulaise  
cause qui ne trouve son aduocat.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 44.

5 Fair and softly, as lawyers go to heaven.

JOHN RAY, *English Proverbs*, p. 193. (1670)  
Come, now let's talk with deliberation, fair and  
softly, as lawyers go to Heaven.

MOTTEUX, tr., *Rabelais*. Bk. v, ch. 28. (1694)  
You buy as slowly as lawyers go to heaven, and  
that takes a long time.

ALBERT R. SMITH, *The Fortunes of the Scat-  
tergood Family*. Ch. 15. (1845)

An inch every Good Friday, the rate lawyers go  
to Heaven.

*Notes and Queries*. Ser. ii, vol. i, p. 267. (1856)  
By degrees, as lawyers go to Heaven.

G. F. NORTALL, *Folk Phrases*. (1894)

Why does a hearse horse snicker

Hauling a lawyer away?

CARL SANDBURG, *The Lawyers Know Too  
Much*. (1920)

6 Trafficking in the mad wrangles of the noisy  
court, he lets out for hire his anger and his  
speech. (Clamosi rabiosa fori | iurgia vendens  
improbis iras | et verba locat.)

SENECA, *Hercules Furens*, l. 172. (c. A. D. 60)  
Referring to a lawyer.

What is the price of your voice? (Quod vocis  
pretium?)

JUVENAL, *Satires*. Sat. vii, l. 119. (c. A. D. 120)  
Referring to a lawyer's fee.

Than sayde the Cornysh daw,  
Lytle money lytle lawe.

UNKNOWN, *Parlament of Byrdes*, l. 146. (c.  
1550) See HAZLITT, *Early Popular Poetry*,  
iii, 174.

No fee, no law.

GABRIEL HARVEY, *Works*, iii, 26. (1597)  
A man might as well [try to] open an oister  
without a knife, as a lawyer's mouth without a  
fee.

BARTON HOLYDAY, *Technogamia*. Act ii, sc. 5.  
(1618)

Corn him well he'll work the better. Taken from  
the usage given to horses. Apply'd to the giving  
of large fees that you may be the better serv'd.

JAMES KELLY, *Scottish Proverbs*, p. 79. (1721)

7 The first thing we do, let's kill all the lawyers.  
SHAKESPEARE, *II Henry VI*, iv, 2, 83. (1590)

8 'Tis like the breath of an unfee'd lawyer, you  
gave me nothing for it [so it is worth noth-  
ing].

SHAKESPEARE, *King Lear*, i, 4, 143. (1605)

A lawyer's opinion is worth nothing unless paid  
for.

V. S. LEAN, *Collectanea*, iii, 393. (1902) The  
Germans say, "A lawyer and a wagon-wheel  
must be well-greased."

9 The law,  
Whereof you are a well-deserving pillar.

SHAKESPEARE, *The Merchant of Venice*, iv,  
1, 238. (1597)

10 What's the first excellence in a lawyer? Tau-  
tology. What the second? Tautology. What  
the third? Tautology—as an old pleader said  
of action.

RICHARD STEELE, *The Funeral*. Act i. (1701)  
Steele is paraphrasing Demosthenes. See  
under ORATORY.

11 No good attorney will ever go to law.

TORRIANO, *Piazza Universale*, p. 206. (1666)

A wise lawyer never goes to law himself.

H.G. BOHN, *Handbook of Proverbs*, p. 303. (1855)

A lawyer never goes to law himself.

V. S. LEAN, *Collectanea*, iii, 393. (1902)

12 The robes of lawyers are lined with the ob-  
stinacy of litigants. (Le vesti degl' avvocati  
sono foderate dell' ostinazione dei litiganti.)

R. C. TRENCH, *On the Lessons in Proverbs*,  
p. 75. (1853) An Italian proverb.

Lawyers' gowns are lined with the wilfulness of  
their clients.

BOHN, *Handbook of Proverbs*, p. 439. (1855)

13 A good lawyer must be a great liar.

EDWARD WARD, *Writings*, ii, 319. (1703) Cited  
as "a common saying."

14 The lawyer never dieth a beggar. The lawyer  
can never want a livyng till the yearth want  
men.

THOMAS WILSON, *The Arte of Rhetorique*,  
p. 20b. (1553)

Most good lawyers live well, work hard, and die poor.

DANIEL WEBSTER, *Speech*, Charleston, S.C., 10 May, 1847.

1 That litigious she pettifogger.

WYCHERLEY, *Plain-Dealer*. Act i, sc. 1. (1676)  
Shyster lawyers—a set of turkey-buzzards whose touch is pollution and whose breath is pestilence.

G. G. FOSTER, *New York in Slices*, p. 20. (1849)

2 It would (to use a Yankee phrase) puzzle a dozen Philadelphia lawyers to unriddle the conduct of the democrats.

UNKNOWN, *The Balance*, 15 Nov., 1803, p. 363.  
The New England folks have a saying that three Philadelphia lawyers are a match for the very devil himself.

UNKNOWN, *Salem Observer*, 13 March, 1824.  
I undertook . . . to plead for myself against half a dozen Philadelphia lawyers, renowned as they are for their extraordinary cunning.

T. BROTHERS, *The United States*, p. 17. (1839)  
We have an expression in New York, when we meet a very difficult problem—"You will have to get a Philadelphia lawyer to solve that." Few people know that there is a basis of truth in the expression, for in 1735, when no New York lawyer could be obtained to defend John Peter Zenger, accused of criminal libel, because his two lawyers, James Alexander and William Smith, having challenged the jurisdiction of the court, had already been disbarred, the friends of Zenger came to Philadelphia and obtained the services of Andrew Hamilton, then eighty years of age, to go to New York without fee, and defend the action in the face of a hostile court.

HARRY WEINBERGER, *The Liberty of the Press*.  
Address at Independence Hall, Philadelphia, 9 March, 1934.

LAZINESS, see Sloth

## LEADER

3 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

ANI, *Teaching*. No. 54. (c. 2000 B.C.)

Whoever is foremost, leads the herd. (Und wer der Vorderste ist, führt die Heerde.)

SCHILLER, *Wallenstein's Tod*. Act iii, sc. 4, l. 10. (1709)

And when we think we lead we most are led.

BYRON, *The Two Foscari*. Act ii, sc. 1. (1822)

4 Woe to the age that has lost its leader; woe to the boat that has lost its oarsman.

*Babylonian Talmud: Baba Kama*, fo. 91a. (c. 450)

5 This County . . . takes the Lead.

ARCHBISHOP HERRING, *Speech*, at York, 24 Sept., 1745.

He took the lead in every jovial conversation.

DAVID HUME, *History of England*. Bk. ii, ch. 27, p. 127. (1761)

They take the lead, and lose it . . . by turns.

LAURENCE STERNE, *A Sentimental Journey: The Rose*. Paris. (1768)

For a mile or more the doctor took the lead.

THOMAS HOOD, *Up the Rhine*, p. 5. (1840)

6 There is no reason to despair with Teucer as our leader. (Nil desperandum Teucro duce.)

HORACE, *Odes*. Bk. i, ode 7. (23 B.C.)

You shall be safe with me as your leader. (Me duce tutus eris.)

OVID, *Artis Amatoriae*. Bk. ii, l. 58. (c. 1 B.C.)  
With me as leader, ye men, control your anxieties. (Me duce damnosas, homines, conpescite curas.)

OVID, *Remediorum Amoris*, l. 69. (c. 1 B.C.)  
A good leader makes a good company. (Bonus dux bonum reddit comitem.)

ERASMUS, *Adagia*. Chil. i, cent. viii, No. 100.

(1503) A good general makes good soldiers, a good father good children.

Follow your leader, boys.

DICKENS, *Nicholas Nickleby*. Ch. 13. (1838)

7 It is a kindness to lead the sober; a duty to lead the drunk.

W. S. LANDOR, *Imaginary Conversations: Don Victor Naez and El Rey, Nelto*. (c. 1824)

8 Lead on the way.

MARLOWE, *Edward II*. Act ii, sc. 2. (1590)

Lead thou the way.

HENRY PORTER, *The Two Angrie Women of Abington*, p. 90. (1599)

The first to lead the Way, to tempt the Flood.

DRYDEN, tr., *Vergil's Georgics*, iii, 123. (1697)  
Allur'd to brighter worlds, and led the way.

OLIVER GOLDSMITH, *The Deserted Village*, l. 170. (1770)

9 He was leader of leaders. (Dux erat ille ducum.)

OVID, *Heroides*. Epis. viii, l. 46. (10 B.C.)

10 An army of stags led by a lion is more formidable than an army of lions led by a stag. (φοβερώτερόν ἐστιν ἐλάφῳ στρατόπεδον ἡγουμένῳ λέοντος ἢ λέόντων ἐλάφου.)

PLUTARCH, *Chabriae Apophthegmata*. (c. A.D. 95) The Latin is, "Formidabilior cervorum exercitus, duce leone, quam leonum cervo."

Many . . . had seen . . . the fruits of bad leadership in Cabul, and had learnt to value the truth of the proverb, . . . that "a herd of deer led by a lion was more formidable to the enemy than a herd of lions led by a deer."

W. F. BUTLER, *Sir Charles Napier*, p. 150. (1890)

11 A leader, once hated, his deeds, whether good or ill, tell against him. (Inviso semel principi seu bene seu male facta premunt.)

TACITUS, *Histories*. Bk. i, sec. 7. (c. A.D. 109)  
Reason and calm judgment, the qualities specially belonging to a leader. (Ratione et consilio propriis ducis artibus.)

TACITUS, *Histories*. Bk. iii, sec. 20

12 It seems that you have many that lead, but none that will follow. (ὅμοις οἴκατε τοὺς μὲν ἀρχοντας ἔχειν, τοὺς δὲ ἀρξομένους οὐκ ἔχειν.)

THEODOTUS, *History*. Bk. vii, ch. 162. (c. 445

B.C.) Gerlon, of Syracuse, to the Athenian envoys who came to ask his aid against Xerxes.

Another . . . would neither lead nor drive.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 80. (1667)

Neither lead nor drive. An untoward, unmanageable person.

JOHN RAY, *English Proverbs*, p. 75. (1678)

People are more easily led than driven.

D. H. FINK, *Release from Nervous Tension*, p. 39. (1943)

## LEAF

1 Naie she will tourne the leafe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Except soch men thinke them selves wiser than Cicero for teaching of eloquence, they must be content to turne a new leafe.

ROGER ASCHAM, *The Scholemaster* (Arber), p. 121. (1570)

At once I turn the leaf. (Je tourne à l'instant le feuillet.)

MONTAIGNE, *Essays*. Bk. i, ch. 37. (1580)

Schoole him to turn-ouer a new leafe.

GABRIEL HARVEY, *Works* (Grosart) ii, 328. (1593)  
Turn over a new leaf.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act iv, sc. 2. (1604) SEDLEY, *Bellamira*, iii. (1687) PAULDING, *Bucktails*, v, 1. (1815)  
BURKE, *Rip Van Winkle*, i. 1. (1865) PINERO, *Benefit of the Doubt*, i. (1895) etc., etc.

It's never too late to turn over a new leaf.

CUNNINGHAM, *Bancroft Murder Case*, p. 117. (1942)

2 We all do fade as a leaf. (Cecidimus quasi folium universi.)

Old Testament: *Isaiah*, lxiv, 6. (c. 725 B.C.)

They will soon cast their leafs.

JAMES HOWELL, *Dodona's Grove: To the Prince*. (1640)

3 I took a leaf out of their book.

B. H. MALKIN, tr., *Gil Blas*. Bk. vii, ch. 2. (1809) I imitated them.

It is a great pity that some of our instructors . . . will not take a leaf out of the same book.

THOMAS HUGHES, *Tom Brown at Oxford*. Pt. i, ch. 2. (1861)

You should have taken a leaf out of his book.

THOMAS HARDY, *The Mayor of Casterbridge*. Ch. 16. (1886)

4 It is time to give over, at least, to turn down a leaf.

FRANCIS OSBOURNE, *Characters. Works* (1673), p. 647. (a. 1659)

5 I have lived long enough: my way of life Is fall'n into the sear, the yellow leaf.

SHAKESPEARE, *Macbeth*, v, 3, 23. (1606) See under AGE.

Ere yet the green leaf of her days was come.

W. R. SPENCER, *Poems*, p. 44. (1811)

## LEAN

6 As lene was his hors as is a rake.

CHAUCER, *Canterbury Tales: Prologue*, l. 289. (c. 1386)

I waxe as leyne as anny rake.

UNKNOWN, *Early Miscellanies*, p. 8. (c. 1480)

His bodie leane as any rake.

ARTHUR GOLDING, tr., *Ovid*, ii, 967. (1567)

Let us revenge this with our pikes, ere we become rakes.

SHAKESPEARE, *Coriolanus*, i, 1, 23. (1607)

*Maigres comme pies*, as leane as rakes, we say.

RANDLE COTGRAVE, *Dictionary: Maigre*. (1611)

7 His sleep, his mete, his drink is him biraft,  
That lene he wex, and drye as is a shaft.

CHAUCER, *Canterbury Tales: The Knightes Tale*, l. 503. (c. 1386)

8 Lean as a shotten herring.

HOWELL, *Proverbs: Fr.-Eng.*, p. 18. (1659)

A shotten fish is a fish that has spawned.

He looks like a shotten herring.

BERTHELSON, *Dictionary: Shotten*. (1754)

9 A lean dog to get through a hedge. Spare people most easy to pull through an illness.

V. S. LEAN, *Collectanea*, iii, 393. (1902)

A lean dog for a hard road.

J. C. BRIDGE, *Cheshire Proverbs*, p. 4. (1917)

A lean horse for a long race.

MONTAGUE, *Broadway Stomach*, p. 115. (1940)

10 Snapping so short makes you look so lean.

JOHN RAY, *English Proverbs*, p. 345. (1678)

Snap short makes you look so lean, miss.

SWIFT, *Polite Conversation*. Dial. i. (1738)

11 Yond Cassius has a lean and hungry look;  
He thinks too much: such men are dangerous.

SHAKESPEARE, *Julius Caesar*, i, 2, 194. (1599)

## LEAP

12 Hee will leape at a crust.

THOMAS DRAXE, *Bibliotheca*, p. 94. (1633)

I believe, Colonel, Mr. Neverout can leap at a crust better than you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

13 It is to-day, my dear, that I take the perilous leap. (C'est adjourd'hui, ma belle amie, que je fais le saut périlleux.)

HENRY IV OF FRANCE, to Gabrielle d'Éstrées, when about to enter the Catholic Church. (1593) Quoted by Voltaire, when on his deathbed. (1778)

14 Now I am about to take my last voyage, a great leap in the dark.

THOMAS HOBBS, when about to die. (1679)

See WATKINS, *Anecdotes of Men of Learning*.

A little before you made a leap in the dark.

SIR THOMAS BROWNE, *Letters from the Dead*. (a. 1682)

Now I am for Hob's Voyage;—a great leap in the dark.

SIR JOHN VANBRUGH, *The Provok'd Wife*. Act v, sc. 6. (1697) Referring to matrimony.

Like matrimony, like death, a leap in the dark.

DEFOE, *Moll Flanders* (1840), p. 75. (1721)

The "leap in the dark" is the least to be dreaded.

LORD BYRON, *Diary*, 5 Dec., 1813.

I saw the feeble fools were wavering, and, to save all, made a leap in the dark.

BENJAMIN DISRAELI, *Vivian Grey*. Bk. ii, ch.

16. (1826) Repeated in *Endymion*. Ch. 66.

The spiritual life is a grand experiment which ends in an experience; but it is not merely a leap in the dark.

DEAN W. R. INGE. (c. 1930) See MARCHANT, *Wit and Wisdom of Dean Inge*, No. 3.

1 She doth not leap an inch from a shrew.

JOHN RAY, *English Proverbs*, p. 256. (1678)

She cannot leap an Inch from a Slut.

THOMAS FULLER, *Gnomologia*. No. 4121. (1732)

2 He is ready to leap over nine hedges.

JOHN RAY, *English Proverbs*, p. 353. (1678)

3 Who . . . winking leap'd into destruction.

SHAKESPEARE, *II Henry IV*, i, 3, 33. (1598)

LOOK BEFORE YOU LEAP, see under LOOK.

## LEARNING

See also Education, Knowledge, Wisdom

4 We learn from our fathers. (ἀπὸ πατέρων μάθος.)

ALCAEUS, *Fragments*. Frag. 146. (c. 595 B.C.)

See EDMONDS, *Lyra Graeca*, i, 411.

5 How to get rid of having anything to unlearn. (τὸ περιπατεῖν τὸ ἀπομαρῶναι.)

ANTISTHENES, when asked what learning is the most necessary. (c. 375 B.C.) See DIOGENES LAERTIUS, *Antisthenes*, vi, 7. BACON, *Apophthegms*, No. 177, renders it, "To unlearn what is nought."

He does not right who unlearns what he has learned. (Haud aequum facit, qui quod didicit, id dediscit.)

PLAUTUS, *Amphitruo*, l. 686. (c. 200 B.C.)

The mind is slow in unlearning what it has been long in learning. (Dediscit animus sero quod didicit diu.)

SENECA, *Troades*, l. 633. (c. A. D. 60)

It is the worst of madness to learn what has to be unlearned. (Extremae est dementiae discere dediscenda.)

ERASMUS, *Colloquia: De Ratione Studii*. (1524)

Child of Nature, learn to unlearn.

DISRAELI, *Contarino Fleming*. Pt. i, ch.1. (1832)

6 He who learns and forgets is like a woman who bears and buries.

*Babylonian Talmud: Sanhedrin*, fo.99a. (c. 450)

7 Learning is pleasant fruit from bitter root. (Doctrina est fructus dulcis radicis amarae.)

CATO (?), *Collectio Monastichorum*, l. 40. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p.626.

Without learning, life is but an image of death. (Sine doctrina vita est quasi mortis imago.)

CATO (?), *Disticha*. Bk. iii, No. 1.

The living man who does not learn is dark, dark, like one walking in the night.

WILLIAM MILNE, tr., *Ming-hsin pao-chien*. In the *Indo-Chinese Gleaner*, Aug., 1818.

8 Learn from the learned, but the unlettered teach. (Disce sed a doctis, indoctos ipse doceto.)

CATO (?), *Disticha*. Bk. iv, No. 23. (c. 150 B.C.)

We can only learn from our betters.

M. J. ADLER, *How to Read a Book*, p. 32. (1940)

9 Forwhy men seyth, "impressions lighte Ful lightly been ay redy to the flighte."

CHAUCER, *Troilus and Criseyde*. Bk. ii, l. 1238. (c. 1380)

Soon learnt, soon forgotten.

H. G. BOHN, *Handbook of Proverbs*, p. 489. (1855)

10 Wear your learning, like your watch, in a private pocket; and do not pull it out, and strike it, merely to show that you have one.

LORD CHESTERFIELD, *Letters*, 22 Feb., 1748.

Swallow all your learning in the morning, but digest it in company in the evenings.

LORD CHESTERFIELD, *Letters*, 10 May, 1751.

11 As a field, however fertile, cannot be fruitful without cultivation, neither can a mind without learning. (Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.)

CICERO, *Tusculanarum Disputationum*. Bk. ii, ch. 5, sec. 13. (45 B.C.)

12 Learning without thought is useless; thought without learning is dangerous.

CONFUCIUS, *Analects*. Bk. ii, ch. 15. (c. 500 B.C.) Legge, tr. Marshman prefers "reflection" to "thought."

There is a love of knowing without the love of learning—a beclouding which leads to dissipation of mind.

CONFUCIUS, *Analects*. Bk. xvii, ch. 8.

To be fond of learning is to be near to knowledge.

CONFUCIUS, *Doctrine of the Mean*. Ch.20,sec.10.

13 Learning is the eye of the mind.

THOMAS DRAXE, *Bibliotheca*, p. 111. (1633)

Learning, that cobweb of the brain.

BUTLER, *HUDIBRAS*, i, iii, 1339. (1663)

14 Missing one doth learne. (Fallando si impari.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

Learning and wisdom, let fortune do what she please, neuer is lost, waters can not marre it, nor fire burne it.

JOHN FLORIO, *Firste Fruites*, fo. 62.

Learning is heauy, & yet it waitheth not; it is fayre, and yet fewe seeke it; sweet, but yet few will taste of her.

JOHN FLORIO, *Firste Fruites*, fo. 63.

1 When house and land are gone and spent,  
Then learning is most excellent.

SAMUEL FOOTE, *Taste*. (1752)

When ignorance enters, folly is at hand;  
Learning is better far than house and land.

DAVID GARRICK, *She Stoops to Conquer: Prologue*. (1773)

I am at pains with her education, because you know "learning is better than house or land."

WALTER SCOTT, *Familiar Letters*, i, 31. (1805)

When land is gone, and money is spent,  
Then learning is most excellent.

BARING-GOULD, *Broom Squire*. Ch. 26. (1896)

2 A learned blockhead is a greater blockhead  
than an ignorant one.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

Of learned fools, I have seen ten times ten; of  
unlearned wise men, I have seen a hundred.

FRANKLIN, *Poor Richard's Almanack*, 1735.

Most of the Learning in use is of no great use.

FRANKLIN, *Poor Richard's Almanack*, 1749.

3 Learning, in an ill Man, is good Wine in a  
musty Bottle.

THOMAS FULLER, *Gnomologia*. No. 3159. (1732)

Learning in the Hand of some is a Sceptre, in  
that of others a Fool's Bauble.

Learning is worse lodg'd in him, than Jove in a  
Thacht-House.

The World would perish, were all Men learned.  
There is much more Learning than Knowledge  
in the World.

FULLER, *Gnomologia*. Nos. 3160-1, 4846, 4901.

4 Learning makes a good Man better, and an  
ill Man worse.

THOMAS FULLER, *Gnomologia*. No. 3162. (1732)

Another form is, "Learning makes the wise  
wiser and the fool more foolish." The French  
say, "Jean a étudié pour être bête" (Jack  
has studied in order to be a fool).

5 There is nothing more displeasing to the  
learned than the company of the ignorant.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 31. (1574) Pettie, tr.

Learning without experience is more certaine,  
then experience without learning.

GUAZZO, *Civile Conversation*, i, 38.

Learning is easilier gotten by the eares then by  
the eyes.

GUAZZO, *Civile Conversation*, i, 40.

Of all thinge whiche wee possesse in this world,  
only learning is immortall.

GUAZZO, *Civile Conversation*, ii, 216.

6 Who learns by Finding Out has sevenfold  
The Skill of him who learned by Being Told.

GUITERMAN, *A Poet's Proverbs*, p. 73. (1924)

7 Learning is like rowing upstream: not to ad-  
vance is to drop back.

H. H. HART, *Seven Hundred Chinese Proverbs*.  
No. 159. (1937)

8 Much learning does not make a scholar.  
(πολυμαθία νόον οὐ διδάσκει.)

HERACLEITUS, *Fragments*. Frag. 16, Bywater. (c.  
500 B. C.) Quoted by AULUS GELLIUS, *Noctes  
Atticae: Preface*, sec. 12.

He has the facts, but not the phosphorescence of  
learning.

EMILY DICKINSON, of a scholarly visitor. (c.  
1880) See BROOKS, *New England: Indian  
Summer*, p. 324.

9 They favour learning whose actions are  
worthy of a learned pen.

HERBERT, *Jacula Prudentum*. No. 1059. (1650)

10 Learn not and know not.

JAMES HOWELL, *English Proverbs*, p. 26. (1659)

11 Abandon learning, and you will be free from  
trouble and distress. (Tsiieh hioh wu 'wei.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 20. (c. 550 B. C.) Giles, tr.

Much science much sorrow.

JOHN CLARKE, *Paraenialogia*, p. 101. (1639)

Much Learning much sorrow.

NICHOLAS LING, ed., *Politeuphuia*, p. 183. (1669)

INCREASE KNOWLEDGE INCREASE SORROW, see under  
KNOWLEDGE.

12 Find time to be learning of some good thing  
more, and give up being desultory. (καὶ  
σχολὴν παρέχε σπαντῶ τοῦ προσμανθάνειν ἀγαθόν  
τι, καὶ παῦσαι ῥεμβόμενος.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 7.  
(C. A. D. 174)

13 No learning without beating. (ὁ μὴ δαπέει  
ἄνθρωπος οὐ παιδεύεται.)

MENANDER, *Fragments*. (c. 330 B. C.) See also  
under CHILD: SPARE THE ROD.

Hee that tasteth the sweet of learning endureth  
all the sower of labour.

JOHN LYL, *Euphues (Arber)*, p. 157. (1579)

Nobody is born learned. (Nadie nace enseñado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 23. (1615)

Learning by study must be won;

'Twas ne'er entail'd from son to son.

JOHN GAY, *Fables: The Pack-horse and the  
Carrier*, l. 41. (1727)

14 The great end of learning is nothing else but  
to seek for the lost mind.

MENCIUS, *Discourses*. Bk. vi, pt. i, ch. 11, sec. 4.  
(c. 300 B. C.)

The food of study and learning. (Pabulum studii  
atque doctrinae.)

CICERO, *De Senectute*. Ch. 14, sec. 49. (44 B. C.)

This has been adapted into the proverb,  
"Doctrina est ingenii naturale quoddam  
pabulum" (Learning is a kind of natural  
food of the mind).

The end of learning is the formation of character.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*.  
Bk. ii. (1710) Ken Hoshino, tr.

1 One must give the mind, not a slight tincture, but a thorough and perfect dye. (Il ne l'en faut pas arroser, il l'en faut teindre.)

MONTAIGNE, *Essays*. Bk. ii, ch. 6. (1580)

Next these learn'd Jonson in this list I bring,  
Who had drunk deep of the Pierian Spring.

MICHAEL DRAYTON, *On Poets and Poesie*. (c. 1603) "Pierian spring" from VERGIL, *Culex*, l. 18, "Pierii laticis decus, ite, sorores Naides" (Come, sister Naiads, glory of the Pierian spring).

A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring.

POPE, *An Essay on Criticism*. Pt. ii, l. 15. (1709)

"A little learning is a dangerous thing";—and a great deal cannot be hammer'd into the heads of vulgar men.

GEORGE COLMAN, jr., *Random Records*, i, 100. (1830)

After reading Ruskin on the love of nature, I think, "Drink deep, or taste not the Pierian spring."

H. D. THOREAU, *Autumn*, 29 Oct., 1857.

If a little knowledge is dangerous, where is the man who has so much as to be out of danger?

T. H. HUXLEY, *Science and Culture: On Elementary Instruction in Physiology*. (1881)

A little science might possibly be a dangerous thing.

AGATHA CHRISTIE, *Easy to Kill*, p. 119. (1939)

2 A learned man is not learned in everything. (Un personnage sçavant n'est pas sçavant par tout.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

Learned men are the cisterns of knowledge, not the fountain-heads.

JAMES NORTHCOTE, *Table-Talk*. (c. 1875)

3 We know that you are mad with too much learning. (Scimus te prae litteras fatuum esse.)

PETRONIUS, *Satyricon*. Sec. 46. (c. A. D. 60) Already proverbial, as was another, "Deliramenta doctrinae" (The mad delusions of learning).

Much learning doth make thee mad. (τὰ πολλὰ σε γράμματα εἰς μάριαν περιτρέπει.)

New Testament: *Acts*, xxvi, 24. (c. A. D. 65)

The Vulgate is, "Multae te litterae ad insaniam convertunt."

Out of too much learning becoming mad.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iv, mem. i, subs. 2. (1621)

4 As when the sunne shineth, the light of the stars is not seene: so when learning appeareth, all other giftes are nothing to be accounted of.

GEORGE PETTIE, *Petite Pallace*, p. 229. (1576)

A paraphrase of ERASMUS, *Similia*, "Luna cum soli coniungitur, tum obscuratur, et occultatur: cum abeat, lupet."

Learning is the life of the common wealth.

GEORGE PETTIE, *Petite Pallace*, p. 252.

Learning and wit is the only wealth of each country, the only conquerour in warre. the only preserver of peace.

GEORGE PETTIE, *Petite Pallace*, p. 256.

5 The learned man has always riches in himself. (Homo doctus in se semper divitias habet.)

PHAEDRUS, *Fables*. Bk. iv, fab. 21. (c. 25 B. C.)

If a man be learned, what necessity has he for the society of others?

BHARTRIHARI, *Niti Sataka*. No. 55. (c. A. D. 100)

Learning makes a Man fit company for himself.

THOMAS FULLER, *Gnomologia*. No. 3163. (1732)

Learning is a treasure which accompanies its owner everywhere. (Shu nai sui chên chih pao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 566. (1875)

6 A single day amongst the learned lasts longer than the longest life of the ignorant. (Unus dies hominum eruditorum plus patet quam imperitis longissima aetas.)

POSIDONIUS, *Exhortations*. (c. 75 B. C.) As quoted by SENECA, *Ad Lucilium*, Epis. lxxviii, sec. 29.

Learning teacheth more in one year than experience in twenty.

ROGER ASCHAM, *The Scholemaster*. (a. 1568)

7 Be not proud because thou art learned; but discourse with the ignorant man as with the sage.

PTAH-HOTEP, *Instruction*. No. 1. (c. 3550 B. C.)

Prisse Papyrus. Gunn, tr.

8 In ten days thou wilt spend thy father's gold: Learn what he knew if thou his place wouldst hold.

SADI, *Gulistan*. Ch. vii, Apologue 2. (c. 1258) He that has acquired learning and not practised what he has learnt, is like a man who plows but sows no seed.

SADI, *Gulistan*. Ch. viii, Maxim 40. (c. 1258)

A learned man without practice is like a bee without honey.

SADI, *Gulistan*. Ch. viii, Maxim 73.

9 Most things are easy to learn, but hard to master. (Ch'ien pan yi hsiao, yi ch'iao nan tê.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 544. (1875)

Few men make themselves Masters of the things they write or speak.

JOHN SELDEN, *Table-Talk: Learning*. (a. 1654)

A variation of the aphorism credited to St. Ambrose, "Nulla aetas ad perdiscendum est" (No age is given to learning thoroughly).

10 I am glad to learn, in order that I may teach. (Gaudeo discere, ut doceam.)

SENECA, *Ad Lucilium*. Epis. vi, sec. 4. (c. A. D. 64)

Take away from our learned men the pleasure of making themselves heard, learning would be nothing to them. (Ôtez à nos savants le plaisir de se faire écouter, le savoir ne sera rien pour eux.)

J.-J. ROUSSEAU, *Julie*. Pt. i, lett. 12. (1760)

1 We learn not in the school, but in life. (Non scholae, sed vitae discimus.)

SENECA, *Ad Lucilium*. Epis. cvi. (a. A. D. 64)  
It's well to live that one may learn. (Bueno es viver para ver.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 32. (1615)  
The Italians say, "Vivendo s'impára," the French, "Il n'y a qu'à vivre pour apprendre."  
You have lived long and learned little.

JOHN LYLY, *Euphues* (Arber), p. 44. (1579)  
A man may live and learne.

*Roxburghe Ballads*, i, 80. (c. 1620)  
The longer that one liveth, the more he knoweth.

THOMAS DRAKE, *Bibliotheca*, p. 58. (1633)  
One may live and learn, and be hanged and forget all.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)  
I see a man may live and learn every day.

JOHN WILSON, *The Cheats*. Act iii, sc. 3. (1662)  
One must live long to learn much.

TORRIANO, *Piazza Universale*, p. 313. (1666)  
Don't stand gaping, but live and learn, my lad.

RICHARD STEELE, *The Lying Lover*. Act i, sc. 1. (1704)

I was innocent myself once, but *live and learn* is an old saying, and a true one.

DAVID GARRICK, *Miss in Her Teens*. Act i, sc. 2. (1747)

The longer one lives the more he learns.  
THOMAS MOORE, *Dream of Hindoostan*. (c. 1817)  
Well, we live and learn.

F. E. SMEDLEY, *Frank Fairlegh*. Ch. 14. (1850)  
Learn to live, and live to learn,  
Ignorance like a fire doth burn,  
Little tasks make large return.

BAYARD TAYLOR, *To My Daughter*. (1865)  
No doubt we go on learning as long as we live:  
"Live and learn."

LORD AVEBURY, *The Use of Life*. Ch. 6. (1894)

2 All the learned and authentic fellows.  
SHAKESPEARE, *All's Well that Ends Well*, ii, 3, 14. (1602)

A learned man is an idler who kills time with study.

SHAW, *Maxims for Revolutionists*. (1903)

3 Learning is but an adjunct to ourself,  
And where we are our learning likewise is.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 314. (1595)

4 How vain is learning unless intelligence go with it. (*ὡς οὐδὲν ἢ μάθος ἂν μὴ τοῦς παρῆ.*)

STOBAEUS, *Florilegium*. (c. A. D. 400) Quoted by MONTAIGNE, *Essays*, i, 24.

Learning is worthless without mother-wit. (Sin el buen natural no hay ciencia que valga.)

CERVANTES, *Don Quixote*. (1605) Variants are, "Common sense is better than learning," "Cleverness counts for more than scholarship." The Japanese say, "Learning without wisdom is a load of books on an ass's back." Most proverbs belittle education, since they came from the common people who had no chance at it.

5 A prodigy in learning.

SMOLLETT, *Roderick Random*. Ch. 45. (1748)  
I would by no means wish a daughter of mine to be a progeny of learning.

SHERIDAN, *The Rivals*. Act i, sc. 2. (1775)

6 I grow old learning something new every day. (*γηράσκω δ' αἰ πολλὰ διδασκόμενος.*)

SOLON, *Apothegm.* (c. 560 B. C.) Cited by VALE-RIUS MAXIMUS, *Facta et Dicta Memorabilia*. Bk. viii, ch. 7, sec. 14, who gives the Latin, "Quotidie aliquid addiscentem senescere."

Learning is ever in the freshness of its youth, even for the old. (*αἰ γὰρ ἦβη τοῖς γέρονσιν ἐὺ μαθεῖν.*)

AESCHYLUS, *Agamemnon*, l. 584. (458 B. C.)

When, if not now? (*εἴτα μὴδὲ νῦν.*)

LACYDES, when asked, in extreme age, why he had begun the study of geometry. (c. 218 B. C.) See DIOGENES LAERTIUS, *Lacydes*. Bk. iv, ch. 8, sec. 60. Often expanded to, "If I should not be learning now, when should I be?"

You should keep learning as long as there is anything you do not know; if we may believe the proverb, as long as you live. (Tamdiu discendum est, quamdiu nescias; si proverbio credimus, quamdiu vivas.)

SENECA, *Ad Lucilium*. Epis. lxxvi, sec. 3. (A. D. 64)  
I am still learning! (Ancora imparo!)

MICHELANGELO, *Maxim.* (c. 1560) His device represented an old man seated in a go-cart with an hour-glass upon it, and the motto, "Ancora imparo." See D'ISRAELI, *Curiosities of Literature: The Progress of Old Age in New Studies*.

The saying of him, *whiche sayde that if hee had one foote within the grave, yet hee woulde still bee learning somewhat.*

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 171. (1574) Pettie, tr.

A man is never too old to learn.

THOMAS MIDDLETON, *The Mayor of Quinborough*. Act v, sc. 1. (a. 1627)

Never too old to learn.

JOHN RAY, *English Proverbs*, p. 166. (1678)

It is never too late to learn what it is always necessary to know.

SIR ROGER L'ESTRANGE, tr., *Seneca's Epistles*, xx. (c. 1680)

A lawyer I was born, and a lawyer I will be; one is never too old to learn.

JOHN ARBUTHNOT, *John Bull*, i, vii. (1712)

Never too late to learn. Nunquam sera est ad bonos mores via.

JAMES KELLY, *Scottish Proverbs*, p. 266. (1721)

SOUTHERNE, *Money the Mistress*. Act v, sc. 3. (1726)

An old proverb, which says, It is never too late to grow wise.

HENRY FIELDING, *The Covent-Garden Journal* No. 72. (1752)

7 Words are but wind; learning is nothing but words; ergo, learning is nothing but wind.

SWIFT, *A Tale of a Tub*. Ch. 8. (1704)



<sup>1</sup> Intelligence and learning are more easily stamped out than revived. (*Ingenia studiaque opprresseris facilius quam revocaveris.*)

TACITUS, *Agricola*. Sec. 3. (c. A. D. 98)

<sup>2</sup> How many perish in the world through vain learning. (*Quam multi pereunt per vanam scientiam in saeculo.*)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 3. (c. 1420)

Thou haste learynge, use it, to lyve well. Thou hast it not, vexe not thy selfe, goodnes sufficethe for the obtaynyng of euerlastyng helth.

RICHARD TAVERNER, tr., *Erasmus' Adagia*, fo. 66. (1550)

<sup>3</sup> Ever learning, and never able to come to the knowledge of the truth. (*πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.*)

*New Testament: II Timothy*, iii, 7. (c. A. D. 63)

The *Vulgate* is, "Semper discentes, et numquam ad scientiam veritatis pervenientes."

It is only when we forget all our learning that we begin to know.

H. D. THOREAU, *Autumn*, 4 Oct., 1859.

<sup>4</sup> There is no royal road to learning; no short cut to the acquirement of any valuable art.

TROLLOPE, *Barchester Towers*. Ch. 20. (1857)

There's no royal road to learning; and what is life but learning.

DICKENS, *Our Mutual Friend*. Bk. iv, ch. 2. (1865)

It was long ago remarked that there was no royal road to learning.

LORD AVERBURY, *The Use of Life*. Ch. 7. (1894)

WELLS, *You Can't Be Too Careful*, p. 59. (1942)

<sup>5</sup> To be fond of learning is to be near to knowledge.

TSE-TZU, *The Doctrine of the Mean (Chung-yang)*. Ch. xx, sec. 10. (c. 450 B. C.)

<sup>6</sup> Lovers of learning, lovers of rhetoric. (*φιλολόγους, λογοφίλους.*)

ZENO. (c. 300 B. C.) See *DIOGENES LAERTIUS*, vii, 1.

Zeno was wont to say that he had two sorts of disciples, lovers of learning, and these were his darlings, and lovers of words, who respected nothing more than the language.

MONTAIGNE, *Essays*. Bk. i, ch. 25. (1580)

There are many branches of learning, but only the one solid tree-trunk of wisdom.

ANONYMOUS, *Meditations in Wall Street*, p. 91. (1940)

<sup>7</sup> Whoso yong lerneth, olt he ne leseth, quoth Hendyng.

UNKNOWN, *Proverbs of Hendyng*, p. 6. (c. 1320)

For thing i-take in [youth is] hard to put away.

UNKNOWN, *The Tale of Beryn*, p. 938. (c. 1400)

The French say, "Ce qu'on apprend au berceau dure jusqu'au tombeau" (What is learnt in the cradle lasts to the tomb); the Germans, "Jung gelernt, alt gethan" (Learnt young,

done old). There is a medieval Latin proverb, "Quod puer adulescit, leviter dimittere nescit" (What the boy is used to he does not lightly lose).

Learn young, learn fair.

DAVID FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595) Sometimes expanded to, "Learn young, learn fair; learn auld, learn mair."

What we first learn we best ken.

JAMES KELLY, *Scottish Proverbs*, p. 340. (1721)

He who will not learn when he is young will regret it when he is old.

ALEXINA OGILVIE, *Profitable Proverbs*. (1923)

## LEATHER

<sup>8</sup> Raw leather will stretch.

JOHN DAVIES, *Scourge of Folly*, p. 46. (1611)

FULLER, *Gnomologia*. No. 4004. (1732)

<sup>9</sup> There was a council of mechanics called to advise about the fortifying of a city. . . . Up starts a currier; Gentlemen, says he, when y'ave said all that can be said, there's nothing in the world like leather.

SIR ROGER L'ESTRANGE, *Fables*. No. 448. (1692)

Depend upon it, Sir, there is nothing like leather.

SIR FRANCIS PALGRAVE, *Merchant and Friar*, p. 147. (1837)

"I dare say, my remark came from the feeling of there being nothing like leather," replied Mr. Hale.

MRS. GASKELL, *North and South*. Ch. 10. (1855)

Mrs. Gilson coughed drily. "Leather's a fine thing," she said, "if you believe the cobbler."

S. J. WEYMAN, *Starvecrow Farm*. Ch. 2. (1905)

<sup>10</sup> Worth makes the man, and want of it the fellow,

The rest is all but leather or prunella.

POPE, *Essay on Man*. Epis. iv, l. 203. (1734) Prunella, a strong stuff, originally of silk, afterwards worsted, used for graduates', clergymen's, and barristers' gowns, later, for the uppers of women's shoes.—*O.E.D.* The preceding line, "Or, cobbler-like, the parson will be drunk," shows that Pope was referring to the difference of rank between the parson and the cobbler.

Then who shall say so good a fellow

Was only "leather and prunella?"

LORD BYRON, *Epitaph for Joseph Blackett*.

(1811) The beginning of the misinterpretation of Pope's words as meaning something of no account, to which one is indifferent.

A man to whom these delights of American humour are leather and prunella.

ANTHONY TROLLOPE, *Thackeray*, p. 192. (1879)

<sup>11</sup> Of un-boht hude [unbought hide] men kerueth [carveth] brod thong.

UNKNOWN, *Proverbs of Hendyng*. St. 28. (1300)

From the Latin proverb, "Ex alieno tergo lata secantur lora" (From the leather of others broad thongs are cut), or "De alieno corio liberalis" (Liberal with another man's leather).

Men cut large thongs of other men's leather.

MARGARET PASTON, *Paston Letters*, iii, 372. (1465)  
It is not honeste to make large thonges of other mennes leder.

WILLIAM CAXTON, tr., *Aesop*, ii, 220. (1484)  
They cut large thongis of other mens lether.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
The common proverbe which saith that wee cut large thongs of other men's leather.

ARTHUR GOLDING, tr., *Calvin on Deuteronomie*, cxiii, 696. (1583)

Of other mens lether, men takes large whanges.

DAVID FERGUSON, *Scottish Proverbs*, p. 84. (c. 1595)  
The French say, "D'autrui cuir large courroye," the Italians, "Del cuoio d'altri si fan larghe stringhe."

To cut large shives of another man's loaf.

JOHN RAY, *English Proverbs*, p. 148. (1678)  
You are very free of another man's pottage.

THOMAS FULLER, *Gnomologia*. No. 5861. (1732)  
The comparative wastefulness wherewith that which is another's is too often used: Men cut broad thongs from other men's leather.

TRENCH, *Lessons in Proverbs*. Ch. 5. (1853)  
I reflected that the first currency was of leather (whence pecunia, from pecus, a herd).

H. D. THOREAU, *Autumn*, 29 Nov., 1860.

### LEAVE

<sup>1</sup>  
Ye might haue knokt er ye came in, leave is light.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
Leaue is light, which being obtained a man may be bold without offence.

THOMAS DELONEY, *The Gentle Craft* Pt. ii, ch. 2. (c. 1598)

You must ask my leave first. . . . Leave is but light.

BEN JONSON, *New Inne*. Act v, sc. 1. (1631)  
Leave is ever fair, being ask'd; and granted is as light, according to our English Proverbe, Leave is light.

JONSON, *Love's Welcome at Welbeck*. (1633)  
Leave is light. It's an easie matter to ask leave.

JOHN RAY, *English Proverbs*, p. 113. (1670)

<sup>2</sup>  
Let us not be dainty of leave-taking,  
But shift away.

SHAKESPEARE, *Macbeth*, ii, 3, 150. (1606)  
What is called French leave [to depart without asking leave or giving notice] was introduced that one person leaving might not disturb the company.

JOHN TRUSLER, *Chesterfield's Principles and Politeness*. (1760)

He stole away an Irishman's bride, and took a French leave of me and his master.

SMOLLETT, *Humphry Clinker*, p. 238. (1771)  
I felt myself extremely awkward about going away, not choosing, as it was my first visit, to take French leave.

MADAME D'ARBLAY, *Diary*. Vol. i, p. 476. (1782)  
You'd have taken leave without asking—French leave—if I had not been there.

GEORGE COLMAN THE YOUNGER, *Ways and Means*. Act iii, sc. 2. (1788)

I began to think of taking French leave.

WALTER SCOTT, *The Antiquary*. Ch. 3. (1816)  
My only plan was to take French leave, and slip out when nobody was watching.

STEVENSON, *Treasure Island*. Ch. 22. (1883)  
To go away without saying good-bye to anyone is called in English "to take french leave." (S'en aller sans dire adieu à personne s'appelle en anglais "s'en aller à la française.")

MAX O'RELL, *John Bull et Son Ile*, p. 65. (1890)  
The origin of the phrase is unknown. Curiously enough, the French equivalent is "Filer à l'anglaise" (To take leave after the English fashion).

### LECTURE

<sup>3</sup>  
The bed that holds a wife is never free from bickerings; no sleep is to be got there. (Semper habet lites alternaque iurgia lectus | in quo nupta iacet.)

JUVENAL, *Satires*. Sat. vi, l. 268. (c. A. D. 120)  
A Curtaine Lecture: as it was read by a Country Farmer's Wife to her Good Man.

UNKNOWN. Title. (1638)  
Ar't Asleepe Husband? A Boulster Lecture.

RICHARD BRATHWAITE. Title. (1640)  
For which I have already had two curtaine-lectures, and a black and blue eye.

FRANCIS QUARLES, *Virgin Widow*. Act ii. (1649)  
He was lying under the discipline of a curtain lecture.

ADDISON, *The Tatler*. No. 243. (1710)  
Curtain-lectures made a restless night.

POPE, *The Wife of Bath*, l. 165. (1717)  
She shakes the curtains with her kind advice.

YOUNG, *Love of Fame*. Sat. v, l. 79. (1728)  
Fill'd with trouble of my own,—

A Wife who preaches in her gown,  
And lectures in her night-dress!

THOMAS HOOD, *The Surplice Question* (a. 1845)  
Mrs Caudle's Curtain Lectures.

DOUGLAS JERROLD. Title. (1846)  
Midnight discourses, commonly known under the title of curtain-lectures.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 45. (1850)  
Take no notice of what you hear said on the pillow. (Chên pien chih yen no t'ing.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 2229. (1875)

### LEECH

<sup>4</sup>  
He [Cobden] is likely to mistake a crotchet for a principle and stick to it like a leech.

W. E. FORSTER. (c. 1839) In REID, *Life*, i, iv, 115.  
It's a sticking leech you have laid on me this time.

JOSEPH PARKER, *Tyne Chylde*, p. 86. (1883)

<sup>5</sup>  
Now to turn myself into a leech and suck the blood out of these so-called pillars of the senate. (Iam ego me convortam in hirudinem atque eorum exsugebo sanguinem, | senati qui columen client.)

PLAUTUS, *Epidicus*, l. 186. (c. 200 B. C.)

A leech that will not let go the skin till gorged with blood. (Non missura cutem, nisi plena cruoris, hirudo.)

HORACE, *De Arte Poetica*, l. 476. (c. 20 B. C.)

Cited by ERASMUS, *Adagia*, ii, iv, 84.

The empty leech sucks sore.

WILLIAM WALKER, *Paroemiologia*, p. 36. (1672)  
For leech in the sense of doctor, see DOCTOR.

## LEG

<sup>1</sup> While luck lasts, the highwayman shakes a loose leg.

AINSWORTH, *Rookwood*. Pt. iii, ch. 9. (1834)

Those who love to "shake a free leg" and lead a roving life, as they term it.

MAYHEW, *Great World of London*, p. 87. (1856)  
To shake a loose leg: to go "on the loose."

W. C. HAZLITT, *English Proverbs*, p. 430. (1869)  
It was doubly satisfactory to find the comforts of their home appreciated . . . and to be able to refute Mr. Ashton's theory that "all young men like to shake a loose leg."

MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 28. (1876)

<sup>2</sup> I'll laugh, an' sing, an' shake my leg  
As lang's I dow!

ROBERT BURNS, *Second Epistle to J. Lapraik*. (1785) Shake my leg: dance. In modern American slang, however, "to shake a leg" means to hurry.

It would be positively indecent for a man at a hundred to shake a leg as merrily as a man at thirty.

BESANT AND RICE, *The Ten Years' Tenant*. Ch. 5. (1881)

I explain that the stage is ready for them, if they like to act . . . or the dancing-room, should they wish to shake a leg.

WALTER BESANT, *All Sorts and Conditions of Men*. Ch. 18. (1882)

<sup>3</sup> Ful longe were his legges, and ful lene,  
Y-lyk a staf, ther was no calf y-sene.

CHAUCER, *Canterbury Tales: Prologue*, l. 593. (c. 1386)

His calves are gone down to grass.

JOHN RAY, *English Proverbs*, p. 232. (1678)

<sup>4</sup> The one-legged never stumble.

S. G. CHAMPION, *Racial Proverbs*, p. 371. (1938) A Chinese proverb.

<sup>5</sup> A broken leg is not healed by a silk stocking.  
CHEALES, *Proverbial Folk-Lore*, p. 122. (1875)

<sup>6</sup> The wall is very low, sir, and your servant will give you a leg up.

DICKENS, *The Pickwick Papers*, Ch. 16. (1837)  
She was now devoting all her energies to giving them a leg up.

W. E. NORRIS, *Misadventure*. Ch. 4. (1890)

<sup>7</sup> They took leg-bail and ran awa  
With pith and speed.

ROBERT FERGUSSON, *Poems*, p. 234. (1774)

I'll give him leg-bail for my honesty.

JOHN O'KEEFE, *The Positive Man*. Act ii, sc. 2. (1784)

To give leg bail and land security, to run away.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Leg*. (1785)

Shall we stand fast . . . or shall we e'en give him leg-bail?

WALTER SCOTT, *Ivanhoe*. Ch. 19. (1819)

I'll give them leg bail.

CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 3. (1865)

<sup>8</sup> Who hath not a hart, let hym haue legges.  
(Chi non ha cuore, habbia gambe.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

Who hasn't courage, let him have legs. (Qui n'a cœur qu'il ait jambes.)

CAHIER, *Six Mille Proverbs*, p. 383. (1856)

<sup>9</sup> A wooden Leg is better than no Leg.

THOMAS FULLER, *Gnomologia*. No. 483. (1732)

<sup>10</sup> Whoso streket his fot forthere that the whitel  
[blanket] will reche, he schal streken in the straw.

ROBERT GROSSETESTE, *Boke of Husbandrie*. (c. 1240)

For whan he streyneth hym to stretche the strawe in his schetes.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xiv, l. 233. (1377)

Stretch not your leg beyond the sheet. (Nadie tienda más la pierna de cuanto fuere larga la sábana.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 53. (1615)

There are two other forms for the same proverb, "Cada uno estiende la pierna como tiene la cubierta" (Everyone stretches his leg according to his coverlet), and "No estirar la pierna mas de lo que alcanza la manta" (Don't stretch out the legs farther than the coverlet reaches). A proverb in many languages.

Every one stretcheth his legs according to his coverlet.

HERBERT, *Jacula Prudentum*. No. 153. (1640)

Stretch your legs according to your coverlet.

JOHN RAY, *English Proverbs*, p. 20. (1678)

Stretch out thy legs in proportion to the length of the garment.

BURCKHARDT, *Arabic Proverbs*. No. 411. (1817)

He who does not stretch himself according to the coverlet finds his feet uncovered. (Wer sich nicht nach der Decke streckt, dem bleiben die Füße unbedeckt.)

GOETHE, *Sprüche in Reimen*. Pt. iii. (c. 1825)

The German form of the proverb is, "Man muss sich strecken nach der Decken."

Stretch your legs according to the length of your blanket, and never spend all you have.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 136. (1880)

Every one stretches his legs according to the length of his coverlet.

MERRIMAN, *In Kedar's Tents*. Ch. 4. (1897)

Stretch your legs to the extent of your carpet.

S. G. CHAMPION, *Racial Proverbs*, p. 520 (1938) An Egyptian proverb.

DON'T STRETCH YOUR ARM FARTHER THAN YOUR SLEEVE WILL REACH, *see under ARM*.

1 I turned me to the Basha . . . and made a long leg.

RICHARD HAKLUYT, *Voyages*, Vol. ii, ch. 1, p. 152. (1599) A bow made by drawing back one leg and bending the other.

He learned to kisse his hand, and make a legge both together.

SIR THOMAS OVERBURY, *Characters: A Country Gentleman*. (1613)

Made his leg and went away.

SWIFT, *Apollo Outwitted*, l. 44. (1709)

Each made a leg in the approved rural fashion.

TROLLOPE, *Barchester Towers*. Ch. 23. (1857)

2 Vse Legges, & haue Legges: Vse Law and haue Law. Vse nether & haue nether.

GABRIEL HARVEY, *Marginalia* (1913), p. 188.

(c. 1582) Cited by Ray and Fuller.

Use limbs and have limbs; the more thou dost, the more thou mayest.

SAMUEL WARD, *Sermons* (1862), p. 25. (1636)

Work legs, and win legs; hain [spare] legs, and tine [lose] legs.

JAMES KELLY, *Scottish Proverbs*, p. 342. (1721)

3 Long be thy legs, and short be thy lyfe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

4 I must turn my cup of sorrows quite up, And drink it to the dregs,—

For there is not another man alive, In the world, to pull my legs!

THOMAS HOOD, *The Last Man*, l. 219. (1826)

Hood is referring to the fact that, before the invention of the long drop in executions by hanging, the friends of the criminal were permitted to pull his legs in order to shorten his sufferings.

He preached, an' at last drew the auld body's leg, Sae the kirk got the gatherins o' our Aunty Meg.

ALEXANDER ANDERSON, *Rhymes* (E.D.D.), p. 17. (1867) Got around her, humbugged her.

I shall have to pull the leg of that chap Mike. He is always trying to do me.

WILLIAM BROWN CHURCHWARD, *Blackbirding in the South Pacific*, p. 215. (1888) The earliest discovered use of "pull the leg," in the sense of deceive or humbug.

Jamie's been drawing your leg [befooling you.]

IAN MACLAREN (JOHN WATSON), *Beside the Bonnie Brier Bush*, p. 200. (1895) KIPLING, *The Tomb of His Ancestors*. (1897)

You can't pull my leg.

O. HENRY, *A Little Local Color*. (1910)

The story of "Tell it to the Marines" . . . is a leg-pull of my youth.

W. P. DUKY, *Letter to Gen. George Richards*, 4 Feb., 1931.

He was, as the English say, "pulling my leg."

CLARE BOOTH, *Europe in the Spring*, p. 291. (1940)

5 Badger-like, one leg shorter than the other.

JAMES HOWELL, *English Proverbs*, p. 20. (1659)

6 Com behynd and folow me, Set out the better leg I warne the.

HENRY MEDWALL, *A Goodly Interlude of Nature*, l. 825. (c. 1500)

They . . . set the better legge before.

LAURENCE TOMSON, tr., *Calvin on Timothy*, p. 17. (1579) *See under FOOT*.

7 My husband goes upon his last hour now.— On his last legs, I am sure.

MIDDLETON AND MASSINGER, *The Old Law*. Act v, sc. 1. (1599)

He had brought me to my last legs.

DRYDEN, *Evening's Love*. Act ii, sc. 1. (1668)

He goes on his last legs.

RAY, *Proverbs*. p. 89. (1678) Of a bankrupt.

What would poor battered rakes and younger brothers do, when on their last legs, were it not for good-natured widows?

SAMUEL RICHARDSON, *Sir Charles Grandison*, iv, 50. (1753)

The "regular drama" is on its last legs.

HONE, *Every-Day Book*, ii, 1013. (1827)

The bishop was quite on his last legs.

TROLLOPE, *Barchester Towers*. Ch. 1. (1857)

The French say, "N'avoir plus ses jambes des quinze ans" (To have no longer the legs of a fifteen-year-old), not to be as young as one once was. Similarly, "Avoir ses jambes des quinze ans," to be lively, although getting on in years.

8 The latter hypothesis . . . has not a leg to stand on.

ST. GEORGE MIVART, *On Truth*, p. 131. (1889)

As an argument, it hasn't a leg to stand on.

OLIVER ONIONS, *Beckoning Fair One*. Ch. 3. (1911)

Your argument is without a leg to stand on.

M. D. POST, *Uncle Abner*, p. 31. (1918)

If you went into court you wouldn't have a leg to stand on.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 148. (1943)

9 I take me to my legges, I flye a waye, *je me mets en fuyte*.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 749. (1530)

Every man betake him to his legs.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 34. (1594)

Taste your legs, sir; put them to motion.

SHAKESPEARE, *Twelfth Night*, iii, 1, 87. (1599)

Let us legge it a little.

DEACON AND WALKER, *Spirits and Devils*, p. 3 (1601)

The fellow . . . laid his legges on his neck and got him gone.

UNKNOWN, *Tarltion's Jests*, p. 41. (1611)

He was a legging it off hot foot.

T. C. HALIBURTON, *The Clockmaker*, Ser. i, ch. 24. (1837)

He would rather trust to his legs.

SIR SAMUEL BAKER, *Nile Tributaries*. Ch. 11. (1867)

1- These people . . . will run themselves off their legs.

SAMUEL PEPYS, *Diary*, 25 Nov., 1668.

Soon walk him off his legs.

G. M. FENN, *In an Alpine Valley*, i, 205. (1894)

2 He ran away no faster than his legs could carry him.

JOHN PROCTOR, *The History of Wyatt's Rebellion*, sig. 14b. (1555)

I can't go faster than my legs will carry me.

SWIFT, *Polite Conversation*. Dial. i. (1738)

I thank Heaven my legs are very able to carry me.

FIELDING, *Tom Jones*. Bk. vii, ch. 7. (1749)

3 About him thy leg was laid.

SAEMUND(?), *Poetic Edda: Lokasenna*. St. 20. (c. 900) Loki is accusing Gefjun of committing adultery.

An' I'll ne'er lift a lawless leg  
Again upon her.

ROBERT BURNS, *Holy Willie's Prayer*. (c. 1785)

4 Set him upon his legs and make him a man for ever.

ROBERT SANDERSON, *Sermons*, i, 251. (1624)

I must now stand upon my own legs.

SAMUEL PEPYS, *Diary*, 7 Jan., 1666.

I engage in a few weeks to set you again upon your own legs.

BROOKE, *The Fool of Quality*, iii, 117. (1760)

A man who has plenty of brains generally falls on his legs.

LORD LYTTON, *Night and Morning*, ii, 3. (1841)

5 We must have you find your legs.

SHAKESPEARE, *II Henry VI*, ii, 1, 147. (1590)

The fighting men . . . could scarcely keep their legs.

MACAULAY, *History of England*. Ch. 12. (1855)

6 If one pair of legs had not bene worth two paire of hands He had had his bearde shaven if my nayles wold have served.

JOHN STILL, *Gammer Gurton's Needle*. Act iv, sc. 3. (1575)

One pair of running legs is worth two pair of working hands.

GABRIEL HARVEY, *Works*, iii, 52. (1597)

One pair of heels sometimes is worth two pair of hands.

JAMES HOWELL, *English Proverbs*, p. 2. (1659)

One pair of heels is often worth two pair of hands. Always for cowards.

JOHN RAY, *English Proverbs*, p. 153. (1678)

Take the bent, Mr. Rashleigh. Make ae pair o' legs worth twa pair o' hands.

WALTER SCOTT, *Rob Roy*. Ch. 25. (1817)

I made two pair of legs (and these were not mine, but my mare's) worth one pair of hands. . . . I e'en pricked off with myself.

WALTER SCOTT, *The Monastery*. Ch. 13. (1820)

7 I have stretch'd my legs up Tottenham Hill to overtake you.

WALTON, *The Compleat Angler*. Ch. 1. (1653)

We have landed to "stretch our legs."

W. H. MAXWELL, *Sports and Adventures in Scotland*. Ch. 12. (1844)

LEGACY, see Inheritance

LEISURE

See also Ease, Idleness

8 Leisure, with dignity. (Cum dignitate otium.)

CICERO, *Pro Publio Sestio*. Sec. 45. (c. 60 B. C.)

Usually quoted, "Otium cum dignitate," and referred to by Cicero as a thing supremely desirable to all good and sane men. He praises it again in his *Epistle to Lentulus*, *ad fin.*

What is more delightful than lettered leisure? (Quid est enim dulcius otio litterato?)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 36, sec. 105. (45 B. C.) Leisure devoted to literature. "Otium umbratile" (Leisure in the shade, retired leisure) is another proverbial phrase.

At leisure, as flax groweth.

JOHN CLARKE, *Paroemiologia*, p. 304. (1639)

9 He who knows not how to use his leisure has more work than when he is working at work. (Otio qui nescit uti, | plus negoti habet quam cum est negotium in negotio.)

ENNIUS, *Iphigenia*. Frag. 241, Loeb. (c. 180 B. C.) Quoted by AULUS GELLIUS, *Noctes Atticae*, bk. xix, ch. 10, sec. 12. Another form is, "Ex otio plus negotii quam ex negotio habemus" (We have more occupation from our leisure than from our occupation).

He was never less at leisure than when at leisure. (Numquam se minus otiosum esse quam cum otiosus.)

CICERO, *De Officiis*. Bk. iii, ch. 1, sec. 1. (c. 45 B. C.) Quoted as a saying of Scipio Africanus.

10 Leisure, that seductive evil. (σχολή, τερπνόν κακόν.)

EURIPIDES, *Hippolytus*, l. 384. (c. 428 B. C.)

11 Dearest and greatest of delights to men, leisure. (τὴν φιλάττην μὲν πρῶτον ἀνθρώποις σχολήν.)

EURIPIDES, *Ion*, l. 634. (c. 419 B. C.)

Leisure is the best of all possessions. (ἐπὶ πάντων σχολήν ὡς κάλλιστον κτημάτων.)

SOCRATES, *Apothegm.* (c. 410 B. C.) See DIOGENES LAERTIUS, *Socrates*. Bk. ii, sec. 30.

Leisure nourishes the body, the mind too feeds upon it. (Otia corpus alunt, animus quoque pascitur illis.)

OWEN, *Ex Ponto*. Bk. i, epis. iv, l. 21. (A. D. 13)

The Germans say, "Erholung thut Leib und Seele wohl" (Leisure does body and soul good).

The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business

shall become wise. (Sapientia scribae in tempore vacuitatis: et qui minoratur actu, sapientiam percipiet.)

*Apocrypha: Ecclesiasticus*, xxxviii, 24. (c. 190 B.C.)  
Leisure is the mother of Philosophy.

THOMAS HOBBS, *Leviathan*. Pt. iv, ch. 46. (1651)  
All intellectual improvement arises from leisure; all leisure arises from one working for another.

SAMUEL JOHNSON, BOSWELL, *Life*, 13 April, 1773.  
There is luck in leisure.

H.G. BOHN, *Handbook of Proverbs*, p. 522. (1855)  
Increased means and increased leisure are the two civilisers of man.

DISRAELI, *Speech*, Manchester, 3 April, 1872.  
To be able to fill leisure intelligently is the last product of civilization.

BERTRAND RUSSELL, *The Conquest of Happiness*, p. 210. (1930)

1  
Employ thy Time well if thou meanest to gain Leisure.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1758. For, as another proverb says, "Leisure is the reward of labor."

2  
A Life of Leisure and a Life of Laziness are two things.

THOMAS FULLER, *Gnomologia*. No. 240. (1732)  
FRANKLIN, *Poor Richard*, 1746, 1758.

3  
Leisure without learning, is a death and sepulture of a live man.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 26. (1574) Pettie, tr.

The wise holdeth opinion, that to enjoy leisure well, it is necessary that wee employ it in learning somewhat.

GUAZZO, *Civile Conversation*, ii, 246.

4  
To be for one day entirely at leisure is to be for one day an immortal.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 287. (1937) Quoted by JAN STRUTHER, *Mrs. Miniver*, p. 11. (1940)

5  
He hath no leisure who useth it not.

HERBERT, *Jacula Prudentum*. No. 896. (1640)  
It is not leisure that is not used.

FRANKLIN, *Poor Richard's Almanack*, 1753.

Leisure is Time for doing something useful.

FRANKLIN, *Poor Richard's Almanack*, 1758.

6  
For all well-governed peoples there is a work assigned to each man in the city which he must perform, and no one has leisure to be sick and doctor himself all his days. (οὐδενὶ σχολὴ διὰ βίου κάμνειν λατρουμένῳ.)

PLATO, *Republic*. Bk. iii, sec. 406C. (c. 375 B.C.)  
Good heavens! how did he find time to die when there was so much going on? (ὦ Ἡρόκλεις, πῶς ἐσχόλασεν ἀνὴρ ἀποθαρῆν ἐν τοσούτοις πράγμασι;)

EPAMINONDAS, of a man who fell ill and died just before the battle of Leuctra. (371 B.C.)

Quoted by PLUTARCH, *Moralia*, 136D.

'Zounds! how has he the leisure to be sick, In such a juggling time?

SHAKESPEARE, *1 Henry IV*, iv, 1, 17. (1597)

7  
Leisure breeds lust. (I tsē ssū yin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1822. (1875)

8  
Leisure without study is death. (Otium sine litteris mors est.)

SENECA, *Ad Lucilium*. Epis. lxxxii, sec. 3. (a. A. D. 64)

What has more leisure than a worm? (Quid est otiosius verme?)

SENECA, *Ad Lucilium*. Epis. lxxxvii, sec. 19.

It is more difficult for men to obtain leisure from themselves than from the law. (Difficilius homines a se otium impetrant quam a lege.)

SENECA, *De Brevitate Vitae*. Sec. 20. (c. A. D. 49)

9  
He enjoys true leisure who has time to improve his soul's estate.

H. D. THOREAU, *Journal*, 11 Feb., 1840.

What is leisure but opportunity for more complete and entire action?

H. D. THOREAU, *Journal*, 13 Nov., 1841.

A broad margin of leisure is as beautiful in a man's life as in a book.

H. D. THOREAU, *Journal*, 28 Dec., 1852.

## LENDING

See also Borrowing and Lending

10  
When his questioner asked, "How about money-lending?" Cato replied: "How about murder?" (Cum ille, qui quaesierat, dixisset: "Quid faenerari?" tum Cato: "Quid hominem," inquit, "occidere?")

CICERO, *De Officiis*. Bk. ii, sec. 89. (c. 45 B.C.)

To lend is a friendly act, but not to lend is a duty.

DOOLITTLE, *Chinese Vocabulary*, ii, 686. (1872)

11  
If you would lose a troublesome Visitor, lend him money.

FRANKLIN, *Poor Richard's Almanack*, 1744.

12  
It is an old proverb that the wife and the sword may be shewed, but not lent.

EDWARD HELLOWES, tr., *Guevara's Familiar Epistles*, p. 509. (1574)

Three things a man not lendeth rife,

His horse, his faithful sword, his wife.

TIMOTHY KENDALL, *Flowers of Epigrammes*, p. 284. (1577)

Three things a man ought not to lend, His wife, his horse, his armes.

JOHN FLORIO, *Firste Fruites*, fo. 25. (1578)

Thy sword, thy horse, and eke thy wife,

Lend not at all, lest it breed strife.

*Countryman's New Commonwealth*, p. 43. (1647)

13  
Lend never that thing thou needest most.

HILLS, *Commonplace-Book*, p. 131. (c. 1530)

He that lends his pot may seethe his kail in his loof [palm of hand].

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

14  
Better give a penny than lend twenty.

JAMES HOWELL, *Proverbs*, p. 14. (1659)

Better give a Shilling than lend and lose half a Crown.

THOMAS FULLER, *Gnomologia*. No. 895. (1732)  
Give a shilling sooner than lend half a crown.

CHEALES, *Proverbial Folk-Lore*, p. 101. (1875)

1  
A small sum makes a debtor, a larger sum an enemy. (Aes debitorem leve, gravius inimicum facit.)

DECIMUS LABERIUS, *Mime*. (c. 60 B.C.) The  
Italians say, "Il piccol prestito, fa un amico;  
e il grande, un nemico."

2  
He that lendeth to all that will borowe, sheweth great good will, but lyttle wit.

LYLY, *Euphues and His England*, p. 229. (1580)

The leful [lending] man is the beggar's brother.

JAMES KELLY, *Scottish Proverbs*, p. 315. (1721)

3  
Whoever gold or silver lends,  
In losing two good things he ends:  
Both his money and his friends.  
(Quiconque preste or ou argent,  
Deux choses il perd entièrement,  
Sçavoir: l'amy et l'argent.)

GABRIEL MAURIER, *Trésor des Sentences*. (c. 1550)

For loan oft loses both itself and friend.

SHAKESPEARE, *Hamlet*, i, 3, 76. (1600)

Who lends loseth double.

TORRIANO, *Piazza Universale*, p. 217. (1666)

He that doth lend will lose his friend. Qui preste aux amis perd au double. He that lends to his friend, looseth double, i. e. both money and friend.

JOHN RAY, *English Proverbs*, p. 113. (1670)

Lend your money and lose your friend. It is not the lending of our money that loses our friend, but the demanding it again.

JAMES KELLY, *Scottish Proverbs*, p. 240. (1721)

A ready Way to lose your Friend, is to lend him Money.

THOMAS FULLER, *Gnomologia*. No. 378. (1732)  
Lend money to an enemy, and thou 'lt gain him; to a friend, and thou 'lt lose him.

FRANKLIN, *Poor Richard's Almanack*, 1740.

Lending nurses enmity.

BURCKHARDT, *Arabic Proverbs*. No. 108. (1817)

The Spanish form is, "Quien presta al amigo, cobra un enemigo."

Very often he that his money lends, loses both his gold and his friends.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 4. (1869)

Lend money to a bad debtor and he will hate you.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 473. (1937)

4  
If you lend any one any thing, it's no longer lent, it's lost. (Si quoi mutuom quid dederis, fit pro proprio perditum.)

PLAUTUS, *Trinummus*, l. 1051. (c. 194 B.C.)

Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, viii, 12. (c. 190 B.C.)

He who prefers to give Linus the half of what he

wishes to borrow, rather than lend him the whole, prefers to lose only the half. (Dimidium donare Lino quam credere totum | qui malvult, malvult perdere dimidium.)

MARTIAL, *Epigrams*. Bk. i, epig. 75. (A.D. 85)

5  
Charge for helping of wasters is but losse. (Tu ne doibs point aider les foles prodigues car tes despens sont en eulx perdus.)

SAINT BERNARD, *Regisme de Mesnaige*. (c. 1130)  
He that lends, gives.

HERBERT, *Jacula Prudentum*. No. 788. (1640)

Lend and lose; so play fools.

JOHN RAY, *English Proverbs*, p. 110. (1678)

Them ez lends, spends.

E. R. SILL, *Wize Sawz*. (c. 1887)

Lending is like throwing away; being paid is like finding something.

S. G. CHAMPION, *Racial Proverbs*, p. 367. (1938)

A Chinese proverb.

6  
A good man sheweth favour, and lendeth. (Iucundus homo qui miseretur et commodat.)  
*Old Testament: Psalms*, cxii, 5. (c. 250 B.C.)

7  
Out of my lean and low ability  
I'll lend you something.

SHAKESPEARE, *Twelfth Night*, iii, 4, 378. (1599)

Lend not beyond thy Ability, nor refuse to lend out of thy Ability.

WILLIAM PENN, *Some Fruits of Solitude*. No. 47. (1693)

8  
Selde cometh lone lahdeyn hom, quoth Hendyng.

UNKNOWN, *Proverbs of Hendyng*. St. 25. (c. 1300)

Seldun comyth lone lawgyng home.

UNKNOWN, *Douce MS*, 52. (c. 1350)

A borrow'd loan should come laughing home. What a man borrows he should return with thankfulness.

JAMES KELLY, *Scottish Proverbs*, p. 6. (1721)

FULLER, *Gnomologia*. No. 6314.

9  
When I lent, I had a friend;

But when I askyd, he was unkynd.

UNKNOWN, *Proverbs of Wysdom*, p. 163. (c. 1450)

When I lend I am a friend, when I ask I am unkind.

JOHN CLARKE, *Paroemiologia*, p. 169. (1639)

Similarly, "To make an enemy, lend money and ask for it again."

## LETTER

10  
I knew one, that when he wrote a Letter, he would put that which was most Materiall in the Post-script, as if it had been a By-matter.

FRANCIS BACON, *Essays: Of Cunning*. (1597)

Jove and my stars be praised! Here is yet a postscript.

SHAKESPEARE, *Twelfth Night*, ii, 5, 187. (1599)

A woman seldom writes Her Mind, but in her Postscript.

RICHARD STEELE, *The Spectator*. No. 79. (1711)

The substance of a lady's letter, it has been said, always is comprised in the postscript.

MARIA EDGEWORTH, *Belinda*. Ch. 20. (1801)  
His sayings are usually like women's letters: all the pith is in the postscript.

WILLIAM HAZLITT, *Boswell Redivivus*. (a.1830)  
Of Charles Lamb.

1  
Do not answer a letter in the midst of great anger.

S. G. CHAMPION, *Racial Proverbs*, p. 366. (1938)  
A Chinese proverb. Recalling the Latin proverb, "Littera scripta manet, verbum ut inane perit" (The written letter remains, as the empty word perishes).

2  
If there is no news, write to say so. (Si nihil, nihil fieri.)

CICERO, *Ad Atticum*. Bk. vi, epis. 3. (50 B. C.)  
Cicero is continually exhorting Atticus to write, even if he has no news.

There is nothing to write about, you say. Well, then, write and let me know just this—that there is nothing to write about. ("Nihil est," inquis, "quod scribam." At hoc ipsum scribe, nihil esse, quod scribas, vel solum illud.)

PLINY THE YOUNGER, *Epistles*. Bk. i, epis. 11.  
(A. D. 98)

You will say you had no news to write me; and that probably may be true; but, without news, one has always something to say to those with whom one desires to have anything to do.

LORD CHESTERFIELD, *Letters*, 12 Jan., 1757.

The letter that he longed for never came.

PAUL DRESSER. Title and refrain of song. (1886)

3  
The letter killeth, but the spirit giveth life. (τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.)

New Testament: II Corinthians, iii, 6. (A. D. 57) The Vulgate is, "Littera enim occidit, Spiritus autem vivificat."

Glosing is a glorious thing, certeyn,  
For lettre sleeth, so as we clerkes seyn.

CHAUCER, *Canterbury Tales: The Somnour's Tale*, l. 85. (c. 1388)

I will obey you to the letter.

LORD BYRON, *Sardanapalus*, v, 1, 354. (1821)

Follow your father's commands to the letter.

HUGH CONWAY, *Living or Dead*. Ch. 4. (1886)

LETTER OF THE LAW, see under LAW.

4  
Neither snow, nor rain, nor heat, nor gloom of night stays these couriers from the swift completion of their appointed rounds. (οὔτε νιφετός, οὐκ ὕμνος, οὐ καύμα, οὐ νύξ ἔργει μὴ οὐ κατανύσαι τὸν προκείμενον αὐτῷ δρόμον τὴν ταχίστην.)

HERODOTUS, *History*. Bk. viii, sec. 98. (c. 445 B. C.) Herodotus is writing of the mounted couriers of Xerxes, but the sentence has been very fittingly inscribed on the façade of the New York City postoffice.

Through rain and snow the postman always rings twice.

NORBERT DAVIS, *Sally's in the Alley*, p. 40. (1943)

5  
Love is the marrow of friendship, and letters are the elixir of love.

JAMES HOWELL, *Letters*. Bk. i, sec. 1. (1645)

As keys do open chests, So letters open breasts.

JAMES HOWELL, *To the Sagacious Reader*.

6  
A wordy and grandiloquent letter. (Verbosa et grandis epistula.)

JUVENAL, *Satires*. Sat. x, l. 71. (c. A. D. 120)

This letter is too long by half a mile.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 54. (1595)

I have made this letter rather long only because I have not had time to make it shorter. (Je n'ai fait celle-ci plus longue que parceque je n'ai pas eu le loisir de la faire plus courte.)

PASCAL, *Lettres Provinciales*, 14 Dec., 1656.

Madame de Staël is credited with the similar saying, "If I had more time, I should have written you a shorter letter."

7  
Your son has made a Bellerophon of me. (Bellerophonem tuos me fecit filius.)

PLAUTUS, *Bacchides*, l. 810. (c. 190 B. C.)

While Bellerophon, in Greek mythology the son of Sisyphus, was a guest at the court of Proteus, King of Argos, the king's wife fell in love with him, and when he repulsed her, accused him of trying to violate her. Proteus, unwilling to break the laws of hospitality by killing Bellerophon under his own roof, sent him to his father-in-law Iobates, bearing a letter requesting that Bellerophon be put to death. Hence the proverbial expression, "Bellerophonis litterae" (letters of Bellerophon). It may be added that Bellerophon defeated the Chimaera, the Solymi and the Amazons, and slew the warriors who had been placed in ambush to murder him, so Iobates finally despaired of killing him, and gave him his daughter to wife. It has been questioned whether it was really a letter which Bellerophon carried. Homer calls it σήματα λυγρά (baneful tokens). ZENOBIUS, *Adagia*, ii, 87 (c. A. D. 130), gives the phrase as Βελλεροφόντης τὰ γράμματα, which is cited by ERASMUS, *Adagia*, ii, vi, 82.

The banquet of Phocus. (Φώκου ἔρανος.)

ZENOBIUS, *Adagia*, vi, 37. (c. A. D. 130) Phocus was slain by the suitors he had invited for his daughter. The same idea as "Letters of Bellerophon." ERASMUS, *Adagia*, ii, viii, 39, gives the Latin as "Phoci convivium."

8  
Correspondences are like small clothes before the invention of suspenders: it is impossible to keep them up.

SYDNEY SMITH, *Letter to Mrs. Crowe*, 31 Jan., 1841.

9  
Let a letter expect the messenger, not the messenger the letter.

TORRIANO, *Piazza Universale*, p. 127. (1666)

Let your letter stay for the post, not the post for the letter.

JOHN RAY, *English Proverbs*, p. 15. (1670)



## LIBEL

<sup>1</sup> Dost not know that old Mansfield, who writes like the Bible,  
Says the more 'tis a truth, sir, the more 'tis a libel?

ROBERT BURNS, *Lines*. (c. 1787) The reference is to Judge William Murray, first Earl of Mansfield.

"The greater the truth, the greater the libel," said Warburton, with a sneer.

LORD LYTTON, *Pelham*. Ch. 25. (1828)

The greater the truth the worse the libel.

THOMAS MOORE, *A Case of Libel*, l. 61. (a.1852)

The greater the truth, the greater the libel. A maxim of the law in vogue . . . when Mansfield [1784] presided over the King's Bench. . . . The maxim is said to have originated in the Star Chamber.

S. A. BENT, *Familiar Short Sayings*, p.371. (1882)

## LIBERALITY

See also Generosity; Gifts and Giving

<sup>2</sup> The liberalitie of a poore man, is his good wyl. (La liberalita di vn pouero, si è il suo bon volere.)

JOHN FLORIO, *Firste Fruites*, fo. 68. (1578)

<sup>3</sup> Liberty should as well have banks as a stream.

FULLER, *The Holy State*. Bk. i, ch. 11. (1642)

<sup>4</sup> He cannot be termed munificent who returns liberality for liberality, but he who returns liberality for selfishness.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 390. (c. 1050)

<sup>5</sup> The liberal deviseth liberal things; and by liberal things shall he stand. (Quae digna sunt principe, cogitabit, et ipse super duces stabit.)

*Old Testament: Isaiah*, xxxii, 8. (c. 900 B. C.)

<sup>6</sup> Liberty consists less in giving much than in giving at the right time. (La libéralité consiste moins à donner beaucoup qu'à donner à propos.)

LA BRUYÈRE, *Les Caractères: Du Cœur*. (1688)

Liberty is not giving much, but giving wisely.

FRANKLIN, *Poor Richard's Almanack*, 1748.

<sup>7</sup> What is called liberality is often merely the vanity of giving. (Ce qu'on nomme libéralité n'est le plus souvent que la vanité de donner.)

LA ROCHEFOUCAULD, *Maximes*. No. 263. (1665)

<sup>8</sup> I practice frugality; therefore I am able to be liberal.

LAO-TSZE, *Tao-teh King*, lxvii, 3. (c. 550 B. C.)

All liberality should have for its basis and support frugality.

RICHARD STEELE, *The Spectator*, 7 April, 1712.

<sup>9</sup> The liberal soul shall be made fat: and he that watereth shall be watered also himself. (Anima, quae benedicit, impinguabitur: et qui inebriat, ipse quoque inebriabitur.)

*Old Testament: Proverbs*, xi, 25. (c. 350 B. C.)

<sup>10</sup> "Which is the better, courage or liberality?" they asked a sage. He replied, "He who possesses liberality has no need of courage."

SADI, *Gulistan*. Ch. ii, Apologue 49. (c. 1258)

Graved on the tomb of Bahram Gur we read:

"Of the strong arm the generous have no need."

SADI, *Gulistan*, ii, 49. (Eastwick, tr.)

The liberal man who enjoys and bestows is better than the devotee who fasts and lays by.

SADI, *Gulistan*, viii, 60.

<sup>11</sup> His heart and hand both open and both free.

SHAKESPEARE, *Troilus*, iv, 5, 100. (1601)

His liberality knew no bottom but an empty purse.

THOMAS FULLER, *Worthies*, iii, 436. (a. 1661)

## LIBERTY

See also Freedom

<sup>12</sup> Chains or conquest, liberty or death.

ADDISON, *Cato*. Act ii, sc. 4, last line. (1712)

Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death!

PATRICK HENRY, *Speech*, Virginia House of Delegates, 23 March, 1775. This is the well-known version of Henry's speech as given by William Wirt in his *Life of Henry*, published in 1817. Where he got it is not certainly known, but there is little doubt that it is substantially what Henry actually said.

<sup>13</sup> Maecenas took the liberty to tell him.

FRANCIS BACON, *Essays: Of Friendship*. (1597)

Maybe you have made a stolen march, and taken what they call thieves' liberty.

MRS. M. M. SHERWOOD, *Waste Not, Want Not* Ch. 2. (1824)

<sup>14</sup> The tree of liberty grows only when watered by the blood of tyrants. (L'arbre de la liberté ne croît qu'arrosé par le sang des tyrants.)

BERTRAND BARÈRE, *Speech*, French National Assembly, 1792.

The tree of liberty must be refreshed from time to time with the blood of tyrants. It is its natural manure.

JEFFERSON, *Letter to W. S. Smith*, 13 Nov., 1787.

The libation of freedom . . . must sometimes be quaffed in blood.

DICKENS, *Martin Chuzzlewit*. Ch. 16. (1843)

<sup>15</sup> O sweet name of liberty! (O nomen dulce libertatis!)

CICERO, *In Verrem*. No. v, sec. 63. (70 B. C.)

The Mountain Nymph, sweet Liberty.

JOHN MILTON, *L'Allegro*, l. 36. (1632)

O Liberty! Liberty! how many crimes are committed in thy name! (O Liberté! Liberté! que de crimes on commet dans ton nom!)

MADAME ROLAND, on the scaffold of the guillotine, Place de la Concorde, Paris, 9 Nov., 1793. ALPHONSE DE LAMARTINE, *Histoire des Girondins*, bk. II, p. 8, is the authority for this. He says, "A colossal statue of Liberty then stood in the middle of the Place de la Concorde, on the spot now occupied by the Obelisk; the scaffold was erected beside this statue. . . . Madame Roland stepped lightly up to the scaffold, and bowing before the statue of Liberty, exclaimed, 'O Liberty! Liberty! how many crimes are committed in thy name!' She then resigned herself to the hands of the executioner, and in a few seconds her head fell into the basket placed to receive it." Other authorities allege that Lamartine was inventing history, and that what Madame Roland actually said was "O Liberté, comme on t'a jouée" (O Liberty, how thou hast been trifled with), and that this was not on the scaffold, but some time before her arrest.

1 Where the Spirit of the Lord is, there is liberty. (οὐ δὲ τὸ πνεῦμα Κυρίου, ἐλευθερία.)

*New Testament: II Corinthians*, iii, 17. (57 A.D.) The *Vulgate* is, "Ubi autem Spiritus Domini: ibi libertas.")

2 Much liberty brings men to the gallows.

RANDLE COTGRAVE, *Dictionary: Bandon*. (1611)

Too much liberty corrupts an angel.

*Terence Made English*, p. 123. (1694)

3 The condition upon which God has given liberty to man is eternal vigilance.

JOHN PHILPOT CURRAN, *Speech upon the Right of Election*, 10 July, 1790.

Eternal vigilance is the price of liberty.

WENDELL PHILLIPS, *Public Opinion*. Address delivered before the Massachusetts Antislavery Society, 28 Jan., 1852. Mr. Phillips was said to have been quoting Jefferson, but in a letter dated 14 April, 1879, he asserted that the phrase had never been found in Jefferson's writings.

The inescapable price of liberty is an ability to preserve it from destruction.

GENERAL DOUGLAS MCARTHUR, *Letter to President Quezon of the Philippines*. (1943)

4 Those, who would give up essential liberty to purchase a little temporary safety, deserve neither liberty nor safety.

BENJAMIN FRANKLIN(?), *An Historical Review of the Constitution and Government of Pennsylvania*. (1759) This was a pamphlet published anonymously in London. Suspicion was immediately directed to Franklin as its author, but in a letter to Isaac Norris, dated 9 June, 1759, Franklin wrote, "The book relating to the affairs of Pennsylvania is now published. . . . The Proprietor is en-

raged. . . . He supposes me the author, but he is mistaken. . . . It is wrote by a gentleman said to be one of the best pens in England. . . . I agreed to encourage the publication by engaging for the expence." CARL VAN DOREN, *Benjamin Franklin*, p. 284, says the man was Richard Jackson, an English lawyer. The guess of the present compiler is that Franklin interpolated the quoted sentence when he edited the pamphlet, as he admitted he did.

5 Quhy in the beginning of your new Euangell preached ye libertie of conscience.

JOHN HAY, *Catholic Tractates*, p. 61. (1580)

He would suffer them to enjoy the libertie of their conscience.

ROBERT JOHNSON, *Kingdoms and Commonwealths*, p. 250. (1601)

The liberty of the press is . . . essential to the nature of a free state.

SIR WILLIAM BLACKSTONE, *Commentaries on the Laws of England*, iv, 151. (1769)

As for the liberty of the press, . . . it must be restrained.

TOBIAS SMOLLETT, *Humphry Clinker*, 2 June, 1771.

6 The more liberty you give away the more you will have.

ROBERT G. INGERSOLL, *Speech*, Boston, 20 Sept., 1880.

7 We are not to expect to be translated from despotism to liberty in a featherbed.

THOMAS JEFFERSON, *Letter to Lafayette*. (1790) The disease of liberty is catching.

JEFFERSON, *Letter to Lafayette*, 1820. In an other place he declares, "The ground of liberty must be gained by inches."

The boisterous sea of liberty is never without a wave.

THOMAS JEFFERSON, *Letter to Lafayette*. (1820)

In a letter to Mazzei (1796), he wrote, "Timid men . . . prefer the calm of despotism to the boisterous sea of liberty."

8 Proclaim liberty throughout all the land unto all the inhabitants thereof. (Vocabis remissionem cunctis habitatoribus terrae tuae.)

*Old Testament: Leviticus*, xxv, 10. (c. 570 B.C.)

In a letter written by a committee of the Pennsylvania Provincial Assembly, 1 Nov., 1751, ordering a bell for the tower of the new State House at Philadelphia, it was directed that this sentence from the Bible should be inscribed around it "well-shaped in large letters." Tradition says that it was this bell, still preserved in Independence Hall, Philadelphia, which announced the signing of the Declaration of Independence, 4 July, 1776.

9 My wood and hole, secure from alarms, will solace me with homely vetch. (Me silva cavusque | tutus ab insidiis tenui solabitur ervo.)

HORACE, *Satires*. Bk. II, sat. vi, l. 116. (30 B.C.)

This is the way Horace concludes his long version of the fable of the *City Mouse and the Country Mouse*.

I would not be a king, if I had to lose my liberty. (Regnare nolo, liber ut non sim mihi.)

PHÆDRUS, *Fables*. Bk. iii, fable 7. (c. 25 B.C.)

This is the fable of *The Wolf and the Dog*.

The dog was telling the wolf how well he was fed, while all he had to do was to guard the house, and the wolf was about to join him, when he noticed that the dog's neck showed the mark of a chain. Even more famous is the Aesopian fable of the *Town Mouse and the Country Mouse*, where the country mouse says, "Free from care and at liberty, may acorns be my food!"

It is better to eat barley bread and sit on the ground, than to gird oneself with a golden girdle and stand up to serve.

SADI, *Gulistan*. Ch. i, Apologue 36. (c. 1258)

Let one loaf content thy belly rather than bow thy back to the ground in others' service.

SADI, *Gulistan*. Ch. i, Apologue 36.

I had rather munch a crust of brown bread and an onion in a corner, without ado or ceremony, than feed upon a turkey at another man's table, where I am forced to chew slowly, drink little, wipe my mouth every minute, and cannot sneeze or cough, or do other things that are the privileges of liberty and solitude.

CERVANTES, *Don Quixote*. Pt. i, ch. 11. (1605)

A bean in liberty is better than a comfit in prison.

GEORGE HERBERT, *Jacula Prudentum*. No. 655.

(1640) FULLER, *Gnomologia*. No. 9. (1732)

Lean Liberty is better than fat Slavery.

THOMAS FULLER, *Gnomologia*. No. 3158. (1732)

"An 't please Your Honour," quoth the peasant, "This same dessert is not so pleasant;

Give me again my hollow tree,

A crust of bread and Liberty!"

POPE, *Imitations of Horace: Satires*. Bk. ii, sat. 6, l. 218. (1732)

After all, there is nothing like "my crust of bread and liberty."

BENJAMIN DISRAELI, *Endymion*. Ch. 73. (1880)

Liberty is the right to do everything that the laws permit. (La liberté est le droit de faire tout ce que les lois permettent.)

MONTESQUIEU, *De l'Esprit des Loix*. Bk. xi, ch.

6. (1748) Improving upon the older Latin law proverb, "Libertas est potestas faciendi id quod iure licet" (Liberty is the power of doing what is allowed by law).

Liberty here means to do each as he pleases; to care for nothing and nobody, and cheat everybody.

WM. FAUX, *Memorable Days in America*. (1823)

We have no liberty except the liberty to behave ourselves.

E. W. HOWE, *Sinner Sermons*. (1926)

He that would make his own liberty secure must guard even his enemy from oppression.

THOMAS PAINE, *Dissertation on First Principles of Government*, p. 242. (a. 1809)

Free are these halls, and I have my own liberty. (Liberæ sunt aedis, liber sum autem ego.)

PLAUTUS, *Miles Gloriosus*, l. 678. (c. 200 B.C.)

The nearest approach to "Liberty Hall" in classic literature.

This is Liberty-hall, gentlemen. You may do just as you please here.

GOLDSMITH, *The Stoops to Conquer*, ii. (1773)

Let every man do as he likes. Have I not heard you call your house Liberty Hall?

G. P. R. JAMES, *The Smuggler*. Ch. 7. (1845)

Once you let go your liberty, you won't easily get it back. (Semel amiseris libertatem, haud facile restitues.)

PLAUTUS, *Miles Gloriosus*, l. 701. (c. 200 B.C.)

Where liberty has fallen, no one dares speak freely. (Ubi libertas cecidit, audet libere nemo loqui.)

PUBLILIUS SYRUS, *Sententiae*. No. 724. (c. 43 B.C.)

What in some is called liberty, in others is called licence. (Quae in aliis libertas est, in aliis licentia vocatur.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. iii, ch.

8, sec. 48. (c. A. D. 80)

Foster-child of licence, which fools call liberty. (Alumna licentiae, quam stulti libertatem vocabant.)

TACITUS, *Dial. de Oratoribus*. Sec. 40. (c. A. D. 81)

Liberty begets license. (Suadetque licentia luxum.)

CLAUDIAN, *In Rufinum*. (c. A. D. 395) As quoted

by HENDERSON, *Latin Proverbs*, p. 421.

License they mean when they cry Liberty!

MILTON, *On the Detraction Which Followed upon My Writing Certain Treatises*. (a. 1645)

Our liberties and our lives are in danger. (Libertas et anima nostra in dubio est.)

SALLUST, *Bellum Catilinae*. Sec. 52. (c. 41 B.C.)

Liberty is having a mind that rises superior to injury. (Libertas est animum superponere iniuriis.)

SENECA, *De Constantia*. Ch. 19. sec. 2. (c. A. D. 45)

Liberty! it is a word to conjure with. . . . For Liberty means Justice, and Justice is the natural law—the law of health and symmetry and strength.

HENRY GEORGE, *Progress and Poverty*. Bk. x, ch. 5. (1879)

Liberty means responsibility. That is why most men dread it.

SHAW, *Maxims for Revolutionists*. (1903)

I must have liberty  
Withal, as large a charter as the wind  
To blow on whom I please.

SHAKESPEARE, *As You Like It*, ii, 7, 47. (1600)

Liberty is a more invigorating cordial than Tokay.

WILLIAM SHENSTONE, *Of Men and Manners*. (1764)

<sup>1</sup> Where liberty dwells, there is my country.  
(Ubi libertas, ibi patria.)

ALGERNON SIDNEY, *Motto*. (c. 1640) A Latin phrase of unknown authorship. "Patria cara, carior libertas" (Fatherland is dear, but dearer still is liberty), is a similar one.

Libertas et natale Solum

Fine Words; I wonder where you stole 'em.

SWIFT, *Whitshed's Motto on His Coach*, l. 1. (1724) William Whitshed, Chief Justice of the King's Bench in Ireland, whom Swift lampooned upon several occasions, because of his prosecution of the printer of the *Drapier's Letters*. "Libertas et natale solum": Liberty and my native country.

<sup>2</sup> Fair Liberty was all his cry;  
For her he stood prepared to die.

SWIFT, *On the Death of Dr. Swift*, l. 411. (1731)

Liberty's in every blow! Let us do, or die!

ROBERT BURNS, *Scots Wha Hae*. (1794)

"Make way for liberty!" he cried,  
Made way for liberty, and died.

JAMES MONTGOMERY, *Patriot's Pass-Word*. (a. 1854)

<sup>3</sup> With empty praise of liberty. (Inani iactatione libertatis.)

TACITUS, *Agricola*. Sec. 42. (c. A. D. 98)

<sup>4</sup> The supremacy of the people tends to liberty.  
(Populi imperium iuxta libertatem.)

TACITUS, *Annals*. Bk. vi, sec. 42. (c. A. D. 116)

Liberty is given by nature even to mute animals.  
(Libertatem natura etiam mutis animalibus datam.)

TACITUS, *Histories*. Bk. iv, sec. 17.

<sup>5</sup> Liberty is the best of all things. (Libertas optima rerum.)

SIR WILLIAM WALLACE. (c. 1300) Quoting a medieval proverb. A Greek proverb, *ἐπὶ πάντος ἡ εὐθεπλία* (Above all, Liberty!), is said to have been the favorite motto of John Selden.

Liberty is the only true riches: of all the rest we are at once the masters and the slaves.

HAZLITT, *Commonplaces*. No. 2. (a. 1830)

<sup>6</sup> Liberty, when it begins to take root, is a plant of rapid growth.

GEORGE WASHINGTON, *Letter to James Madison*, 2 March, 1788.

<sup>7</sup> God grants liberty only to those who love it, and are always ready to guard and defend it.

DANIEL WEBSTER, *Speech*, U.S. Senate, 3 June, 1834.

There is no liberty without security, and no security without unity.

ANDRÉ MAUROIS (EMIL HERZOG), *Speech*, at 45th annual convention of the National Association of Manufacturers, New York, 12 Dec., 1940

<sup>8</sup> Liberty is the only thing you cannot have unless you are willing to give it to others.

WILLIAM ALLEN WHITE, *Editorial*, *Emporia (Kan.) Gazette*, 24 Oct., 1940.

<sup>9</sup> I have always in my own thought summed up individual liberty . . . in the phrase that is common in the sporting world, "A free field and no favor."

WOODROW WILSON, *Speech*, at Washington, 29 Jan., 1915.

## LIBRARY

### See also Books, Reading

<sup>10</sup> The true University of these days is a collection of books.

CARLYLE, *On Heroes and Hero-Worship*. Lect. v. (1840)

<sup>11</sup> These are the tombs of such as cannot die.

GEORGE CRABBE, *The Library*. (1781)

A library is but the soul's burial-ground.

H. W. BEECHER, *Star Papers: Oxford*. (a. 1887)

<sup>12</sup> It is a vanity to persuade the world one hath much learning by getting a great library. As soon shall I believe every one is valiant that hath a well furnish'd armoury.

THOMAS FULLER, *The Holy State: Of Books*. (1642)

A few good books is better than a library.

WILLIAM RAMSAY, *Gentleman's Companion*. (1672)

The richest minds need not large libraries.

AMOS BRONSON ALCOTT, *Table Talk: Learning-Books*. (1877)

<sup>13</sup> No place affords a more striking conviction of the vanity of human hopes than a public library.

SAMUEL JOHNSON, *Rambler*, 23 March, 1751.

<sup>14</sup> My library Was dukedom large enough.

SHAKESPEARE, *The Tempest*, i, 2, 109. (1611)

<sup>15</sup> Unlearned men of books assume the care,  
As eunuchs are the guardians of the fair.

YOUNG, *Love of Fame*. Sat. ii, l. 83. (1728)

Meek young men grow up in libraries.

EMERSON, *Nature Addresses and Lectures: The American Scholar*. (c. 1875)

<sup>16</sup> A sanatorium for the mind. (*ψυχῆς λαρπειον*.)

UNKNOWN, *Inscription*, on the portal of the library at Alexandria, Egypt. (c. 200 B. C.) See DIODORUS SICULUS, *History*. Bk. i, ch. 49. Often translated "Medicine for the mind," or "Nourishment for the soul," but *λαρπειον* means a surgery or hospital—a place which one visits to be cured of some ailment. The inscription on the Royal Library at Berlin, "Nutrimentum spiritus" (Food for the soul) is perhaps an adaptation.

## LICK

<sup>1</sup> Many love Christ with nothing but a lick of the tongue.

JOHN BUNYAN, *Jerusalem Sinner Saved* (1886), p. 113. (a. 1688)

He [Jeffries] could not reprehend without scolding . . . He call'd it giving a *Lick with the rough Side of his Tongue*.

ROGER NORTH, *Life of F. North*, p. 219. (a. 1733)

<sup>2</sup> Lick her spittle from the ground.

SIR WILLIAM DAVENANT, *Albovine*, iii. (1629)

Have you not known some in a low condition, to bow and scrape, lick the spittle on the ground?

JOHN WHITAKER, *Uzziah*, p. 24. (1646)

He should have learnt to lick spittle, and have drilled himself to crawl upon his belly.

WM. COBBETT, *Political Register*, xiii, 1009. (1808)  
To hear his lickspittles speak you would think that a man of great and versatile talents was a miracle.

JOHN WILSON, *Noctes Ambrosianae*. Works (1855), i, 40. (1825)

<sup>3</sup> To lick his slipper. (Leicher sa pantoufle.)

RABELAIS, *Gargantua*. Bk. i, ch. 2. (1534)

How does thy honour? Let me lick thy shoe.

SHAKESPEARE, *The Tempest*, iii, 2, 27. (1611)

"For aye thy foot-licker."—*Ibid*, iv, 1, 219.

[The serpent] lick'd the ground whereon she trod.

MILTON, *Paradise Lost*. Bk. ix, l. 526. (1667)

<sup>4</sup> He was puttin' in the biggest kind of licks in the way of courtin'.

JOHN S. ROBB, *Squatter Life*, p. 106. (1847)

Pa put in his best licks and run up the track.

G. W. PECK, *Peck's Bad Boy and His Pa*, p. 71. (1883)

Put in your best licks, old man.

S. E. WHITE, *The Blazed Trail*, p. 294. (1902)

<sup>5</sup> Away they started, "lickety-click."

JOHN S. ROBB, *Squatter Life*, p. 116. (1847)

*Lickety split*. Very fast, headlong. . . . *Lickety cut* and *lickety liner* are also used.

JOHN BARTLETT, *Americanisms: Lickety*. (1859)

Whip up and go lickety-split down this hill.

H. B. STOWE, *Old-Town Folks*, p. 358. (1869)

I up and put fer the village lickety-cut.

E. N. WESTCOTT, *David Harum*, p. 175. (1898)

[He] heard this machine coming toward him lickety-split.

MARY S. WATTS, *Luther Nichols*, p. 354. (1923)

<sup>6</sup> If anie men haue licked them selues whole youe be the same.

UNKNOWN, *Discourse of the Common Weal of This Realm of England* (1893), p. 32. (c. 1550) To heal wounds or sores by licking.

Who vnder a show of licking them whole, suck out euen their hart blood.

BISHOP WILLIAM BARLOW, *Three Sermons*, i, 129. (1596)

To lick one's self whole again.

JOHN RAY, *English Proverbs*, p. 184. (1670)

TO LICK INTO SHAPE, see under BEAR.

## LIES AND LYING

See also Falsehood; Truth and Falsehood

<sup>7</sup> But Peter said, Ananias, . . . thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost. (*εἶπεν δὲ ὁ Πέτρος Ἀνανία. . . οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.*)

*New Testament: Acts*, v, 3-5. (c. 65 A. D.) The *Vulgate* is, "Dixit autem Petrus: Anania, . . . non es mentitus hominibus, sed Deo." The origin of the proverbial use of Ananias to designate a liar. "Ananias Club," the mythical association composed of persons who had been called liars by President Theodore Roosevelt.

<sup>8</sup> At first the throne is set up for the liar, but at last his lies shall find him out, and they shall spit in his face.

AIKAR, *Teachings*. Col. ix, l. 133. (c. 550 B. C.)

<sup>9</sup> I have not lied willingly. I have not done aught with a false heart.

ANI, *Papyrus: Book of the Dead*, pl. 3. (c. 4000 B. C.) The only merit the Egyptians claimed before Osiris was neither to have spoken nor acted lies.

A lie he will not utter, for he is too wise. (*ψεύδος δ' οὐκ ἐρέει: μάλα γὰρ πεπνυμένος ἐστί.*)

HOMER, *Odyssey*. Bk. iii, l. 20. (c. 850 B. C.)

Repeated in iii, 328.

I am truthful and cannot tell a lie. (*νημερτής τε γὰρ εἰμι καὶ οὐκ οἶδα ψεύδεσθαι.*)

UNKNOWN, *Homeric Hymns: To Hermes*, l. 369. (c. 600 B. C.) The *Greek Anthology*, bk. vii, epig. 93, records an epigram by an unknown author, *οὐ ψεύδομαι | ὧδ' ἐγορεύων* (In saying this I do not lie).

On peril of my lyf, I shal not lye.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv, l. 113. (c. 1380)

He was never known to make a Ly.

SIR WALTER RALEGH, *Mahomet*, p. 146. (a. 1618)

Father, I cannot tell a lie. I did it with my little hatchet.

GEORGE WASHINGTON, when his father asked who had cut down the cherry tree. (c. 1738)

According to "PARSON" MASON LOCKE WEEMS, *A History of the Life and Death, Virtues and Exploits, of General George Washington* (1918), p. 23. (1800)

I never lied save to shield a woman or myself.

RING LARDNER, *Ex Parte*. (1926)

I was the liftman. I did it with my little button.

NOAIO MARSH, *Death of a Peer*, p. 249. (1940)

I did it with my little hatchet.

P. A. TAYLOR, *Six Iron Spiders*, p. 187. (1942)

<sup>10</sup> When they speak the truth they are not believed. (*λέγωντων ἀληθῆ, μὴ πιστεύεσθαι.*)

ARISTOTLE, when asked "What is the reward of liars?" (c. 340 B. C.) See DIOGENES LAERTIUS, *Aristotle*. Sec. 17.

As a rule we do not believe a liar, even when he speaks the truth. (Mendaci homini, ne verum quidem dicenti, credere soleamus.)

CICERO, *De Divinatione*. Bk. ii, ch. 71, sec. 146. (44 B. C.)

This is the punishment of a liar: He is not believed, even when he speaks the truth.

*Babylonian Talmud: Sanhedrin*, fo. 89b. (c. 450) HOWELL, *Familiar Letters*, i, 5. (1645)

'The reward of a lyar is that he be not believed of that he reherseth.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 117. (1477)

Whosoever has once become known as guilty of some shameful deceit, forfeits belief even if he speaks the truth. (Quicumque turpi fraude semel innotuit, etiam si verum dicit, amittit fidem.)

PHÆDRUS, *Fables*. Bk. i, fab. 10. (c. 25 B. C.)

This is Phædrus' rendering of Aesop's fable of the boy who amused himself by crying "The wolf is coming," and alarming his neighbors, when there was no wolf, and did this so often that when the wolf really came not a person appeared to help drive it away.

The Liar never is believed, although an oth he take, the honest ever is beleaved, although a lye he make.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 97. (1574) Pettie, tr.

He that once deceives is ever suspected.

GEORGE HERBERT, *Jacula Prudentum*. (1640) See under DECEIT.

But liars we can never trust,  
Though they should speak the thing that's true.

ISAAC WATTS, *Against Lying*. (1720)

1  
It is not the Lie that passeth through the Minde, but the Lie that sinketh in, and setteth in it, that doth the hurt.

FRANCIS BACON, *Essays: Of Truth*. (1597)

The lie in the soul is the true lie.

BENJAMIN JOWETT, tr., *Plato's Republic*. Bk. ii, *Introduction*. (1871)

2  
Perkin . . . with oft telling a lie, was turned by habit almost into the thing he seemed to be; and from a liar to a believer.

FRANCIS BACON, *The Historie of the Reign of Henry the Seventh. Works* (Chandos), p. 446. (1622) Of Perkin Warbeck, Pretender to the throne of England.

As folks, quoth Richard, prone to leasing [lying],  
Say things at first because they're pleasing, . . .  
Till their own dreams at length deceive 'em,  
And, oft repeating, they believe 'em.

MATTHEW PRIOR, *Alma*. Canto iii, l. 9. (1718)

Liars begin by imposing upon others, but end by deceiving themselves.

H.G. BOHN, *Handbook of Proverbs*, p. 441. (1855)

3  
They gae the Queene the lie.

ARCHBISHOP RICHARD BANCROFT, *Dangerous Positions*, i, iii, 13. (1593)

Experience gives him the lye.

HENRY BUTTES, *Dyets Drie Dinner*, C ij. (1599)

The great Violation of the Point of Honour from Man to Man, is giving the Lye.

JOSEPH ADDISON, *The Spectator*. No. 99. (1711)  
Francis the First and the Emperor Charles, gave each other the lie direct.

WALTER SCOTT, *Quentin Durward*. Ch. 26. (1823)

4  
Delight in no lie whatsoever for its consequence will not be pleasant.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 13. (c. 190 B. C.) Oesterley, tr.

He shall not prosper who deviseth lies.

MOHAMMED, *Koran*. Surah xx, sec. 64. (c. 625)  
I wrong myself more by lying than him of whom I lie. (Je me foy plus d'injure en mentant, que je n'en foy à celuy de qui je ments.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

Lies does harm only to them that tells 'em.

UPDEGRAFF, *Hills Look Down*, p. 209. (1941)

5  
Resolved to die in the last dyke of prevarication.

EDMUND BURKE, *Impeachment of Warren Hastings*, 7 May, 1789.

6  
I do not mind lying, but I hate inaccuracy.

SAMUEL BUTLER, *Note Books: Truth and Convenience: Falsehood*. (a. 1900)

A little inaccuracy saves a world of explanation.

C. E. AYRES, *Science the False Messiah*. (1927)  
It is better to lie—a little—than to be unhappy much.

BELASCO AND LONG, *The Darling of the Gods*. Act ii. (1902)

7  
Cretans are always liars. (Κρήτες δὲ ψεύσται.)

CALLIMACHUS, *Hymns*. No. i, l. 8. (c. 250 B. C.)

Quoted as a proverb; attributed to Medea, wife of Jason. The story is that she and Thetis, having a dispute as to which was the fairer, entrusted the decision to Idomeneus of Crete. He decided in favor of Thetis, whereupon Medea said, "Cretans are always liars," and cursed them that they should never speak the truth. The phrase is also attributed to Epimenides. (c. 600 B. C.)  
Quoted by St. PAUL, *Epistle to Titus*, i, 12, "The Cretans are always liars, evil beasts, slow bellies" (Cretenses semper mendaces, malae bestiae, ventres pigri). PLUTARCH, *Lives: Aemilius Paulus*, ch. 23, sec. 6, cites the Greek proverb, ἔλαθε κρητῶν πρὸς Κρήτας (Play the Cretan with the Cretans), i. e. lying to liars.

It's a liar you're trying your lies on. (Nugari nugatori postulas.)

PLAUTUS, *Trinummus*, l. 972. (c. 194 B. C.)

More of a liar than the Parthians. (Parthis mendacior.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 112. (20 B. C.)

If I meet with one of Crete, I was ready to lye with him for the whetstone.

JOHN LYLY, *Euphues* (Arber), p. 238. (1580)

St. Paul, that calls the Cretans lyars, doth it but indirectly, and upon a quotation of their own poet.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 4. (1643)

<sup>1</sup> When I speak fiction, be it such fiction as persuades the listener's ear! (*ψευδομὴν ἀκούων* ἔκ κεν περὶθεοῖεν ἀκούων.)

CALLIMACHUS, *Hymns*. No. i, l. 64. (c. 250 B. C.)  
A red hot lie is the best kind. (*Calidum optimum mendacium*.)

PLAUTUS, *Mostellaria*, l. 665. (c. 220 B. C.)  
A good portion of speaking well consists in knowing how to lie. (*Bona pars bene dicendi est scite mentiri*.)

ERASMUS, *Colloquia: Philetymus and Pseudocheus*. (1524) The Japanese say, "Who can speak well can lie well."

Fittest for to forge true-seeming lies.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto i, st. 38. (1590)

A mixture of a Lie doth ever adde Pleasure.

FRANCIS BACON, *Essays: Of Truth*. (1597)

It is an art to have so much judgment as to apparel a lie well, to give it a good dressing.

BEN JONSON, *Explorata: Mali Choragi Fuere*. (1636)

A good lie for its own sake is ever pleasing to honest men, but a patched up record never.

ELBERT HUBBARD, *The Philistine*, i, 88. (1895)  
There are lies so simple and lovely that saints may speak them gracefully.

CLARE BOOTHE, *Kiss the Boys Good-Bye: Introduction*. (1939)

<sup>2</sup> Do not tell everything, but never lie. . . .  
You may always observe that the greatest fools are the greatest liars.

LORD CHESTERFIELD, *Letters*, 17 Feb., 1754.

The greater fool, the greater liar.

WILLIAM BLAKE, *Epigrams*. No. 6. (1808)

<sup>3</sup> It is the nature of a scoundrel to deceive by lying. (*Improbi hominis est mendacio fallere*.)

CICERO, *Pro Murena*. Ch. 39, sec. 62. (63 B. C.)

<sup>4</sup> He writes, that, in as much as she was a Germaine, no Germaine could euer since be chosen Pope. Which is a lie with a latchet.

ALEXANDER COOKE, *Pope Joane*, p. 20. (1600)

That's a lie with a latchet.

JOHN RAY, *English Proverbs*, p. 89. (1678)

Cited by FULLER, *Gnomologia*. No. 6157. (1732), with the additional line, "All the Dogs in the Town cannot match it." CARR, *Craven Dialect*, i, 283, explains that "Lee-with-a-latchet" is a notorious lie; and HALLIWELL, *Popular Rhymes and Nursery Tales*, that it is "a circumstantial self-evident falsehood."

<sup>5</sup> The dam of that was a wisker. Said of a great lie.

JOHN RAY, *English Proverbs*, p. 89. (1678)

With what astonishment the people were struck when they read . . . this whisking Lye.

EDMUND HICKERINGILL, *News from Colchester*. (1681)

That's a lie with a witness. A great lie.

JOHN RAY, *English Proverbs*, p. 89. (1678)

That's a loud one.

JOHN RAY, *English Proverbs*, p. 89. (1678)

"That's a lie, and a loud one," said the Friar.

WALTER SCOTT, *Ivanhoe*. Ch. 43. (1819)

A lie made out of the whole stuff.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 427. (1830).

That's a lie with a lid on.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 99. (1880)

That's a lie wi' a lid on—an' a brass hundle for t' lift it wi'.

F. E. TAYLOR, *Lancashire Sayings*, p. 28. (1901)

The Scots say, "That's a lee wi a lid on, and a brass handle to tak' hold on."

<sup>6</sup> A liar is always lavish of oaths. (*Un menteur est toujours prodigue de serments*.)

CORNEILLE, *Le Menteur*. Act iii, sc. 5. (1642)

Liars are always most disposed to swear. (*A giurar presti i mentitor son sempre*.)

ALFIERI, *Virginia*. Act ii, sc. 3. (1777)

<sup>7</sup> He never speaks—and always lies.

LORD COWLEY, *BRITISH AMBASSADOR TO FRANCE, of Napoleon III*. (c. 1865)

<sup>8</sup> Lying is father to falsehood, and grandsire to perjury; fraud (with two faces) is his daughter, a very monster; treason (with hairs like snakes) is his kinsman.

THOMAS DEKKER, *The Seven Deadly Sins of London*. Ch. 2. (1606)

<sup>9</sup> No lie ever grows old. (*Nullum mandacium senescit*.)

EURIPIDES. (c. 425 B. C.) As quoted by PONTANUS, *Collectio Proverbiorum*, p. 140, and by BEN JONSON, *Explorata: Veritas*. The meaning is not that a lie enjoys perpetual youth, but, as Socrates puts it, in a fragment from his *Acrisius*, "A lie never lives to be old." It dies young.

Though a lie be well dressed, it is ever overcome.

HERBERT, *Jacula Prudentum*. No. 138. (1640)

No falsehood can endure.

MILTON, *Paradise Lost*. Bk. iv, l. 811. (1667)

Carlyle said "a lie cannot live." It shows he did not know how to tell them.

MARK TWAIN, *In Eruption*, p. 131. (1906)

<sup>10</sup> Dummie [a dumb man] cannot lie.

FERGUSON, *Scottish Proverbs*, p. 28. (c. 1595)

He lies never but when the hollen [holly] is green.

FERGUSON, *Scottish Proverbs*, p. 48. Holly is an evergreen.

<sup>11</sup> Lyes haue short legges. (*Le bugie hanno corte le gambe*.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578) The Germans have the same proverb, "Lügen haben kurze Beine."

Lies have short wings.

JOHN DAVIES, *Scourge of Folly*, p. 43. (1611)

A Lye has no Leg, but a Scandal has Wings.

THOMAS FULLER, *Gnomologia*. No. 263. (1732)

A lie has no legs.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 110. (1852) "Perhaps the Spanish form of this proverb is better: *La mentira tiene cortas las piernas*; for the lie does go, though not far."

<sup>1</sup> A Liar is a Bravo towards God, and a Coward towards Men.

THOMAS FULLER, *Gnomologia*. No. 261. (1732)

The Liar is sooner caught than the Cripple.

THOMAS FULLER, *Gnomologia*. No. 4641.

You are an honest Man, and I am your Uncle; and that's two Lies.

THOMAS FULLER, *Gnomologia*. No. 5845.

You lick'd not your Lips since you lyed last.

THOMAS FULLER, *Gnomologia*. No. 5931.

<sup>2</sup> Ask me no questions and I'll tell you no fibs.

OLIVER GOLDSMITH, *She Stoops to Conquer*. Act iii, sc. 1. (1773)

If ye'll ask nae questions, I'll tell ye nae lies.

SCOTT, *Heart of Midlothian*. Ch. 10. (1818)

Speer nae questions, and I'll tell ye nae lies.

WALTER SCOTT, *Rob Roy*. Ch. 18. (1818)

Ask no questions and you'll be told no lies.

DICKENS, *Great Expectations*. Ch. 2. (1860)

SHAW, *Man and Superman*. Act iii. (1903)

J. D. CARR, *The Case of the Constant Sui-cides*, p. 48. (1941) etc., etc

If you ask no questions you hear no lies.

EDGAR WALLACE, *The India-Rubber Men*. Ch. 3. (c. 1920)

<sup>3</sup> There's no liar like an old liar.

FRANK GRUBER, *The Navy Colt*, p. 174. (1941)

<sup>4</sup> It wer synne to lye on the deuil.

EDWARD HALL, *Chronicle*, p. 363. (1548)

It is a true common proverb, that it is even sin to lie upon the devil.

BISHOP NICHOLAS RIDLEY, *Works*, p. 10. (1550)

\*Tis sin to belye the diuell.

THOMAS DEKKER, *A Knight's Conjuring*, 21. (1607) RAY, *English Proverbs*, p. 125. (1678)

<sup>5</sup> Sin has many tools, but a lie is the handle which fits them all.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 6, l. 1. (1858)

<sup>6</sup> A splendid liar. (Splendide mendax.)

HORACE, *Odes*. Bk. iii, ode 11, l. 35. (23 B.C.)

Referring to Hypermnestra, who alone of all the fifty daughters of Danaus who had sworn to kill their husbands, broke her oath and was imprisoned, but declared innocent by the people. Erasmus cites a different form, "Mentiri splendide" (To lie magnificently).

Magnanimous lie! and when was truth so beautiful that it could be preferred to thee? (Magnanima menzogna! o quando è il vero | sì bello che si possa a te proporre?)

TASSO, *Jerusalem Delivered*. Bk. ii, st. 22. (1581) Sophronisba, a Christian virgin, falsely took upon herself the guilt of having secreted a statue of the Virgin to save it from heathen profanation.

<sup>7</sup> The intention makes the lye, not the words.  
KING JAMES I OF ENGLAND. (c. 1610) See OVERBURY, *Crumms Fal'n from King James's Table*. No. 4.

<sup>8</sup> He is a liar, and the father of it. (ψεύστης ἐστίν καὶ ὁ πατήρ αὐτοῦ.)

*New Testament: John*, viii, 44. (c. A. D. 70)

The Vulgate is, "Mendax est, et pater eius."

He is a liar and the father of lies. (È bugiardo e padre di menzogna.)

DANTE, *Inferno*. Canto xxiii, l. 144. (c. 1300)

<sup>9</sup> If a lie had worried you, you had been dead long since.

JAMES KELLY, *Scottish Proverbs*, p. 201. (1721)

Lie you for me, and I'll swear for you.

JAMES KELLY, *Scottish Proverbs*, p. 236.

<sup>10</sup> He begged me . . . to go home with him and swap lies.

A. B. LONGSTREET, *Georgia Scenes*, p. 233. (1835)

There wasn't any other place to go and swap lies.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 217. (1902)

<sup>11</sup> Report hath not always a blister on her tongue.

JOHN LYLY, *Sappho and Phao*. Act i, sc. 2. (1584)

As we say; That a Blister will rise upon one's Tongue, that tells a lye.

FRANCIS BACON, *Essays: Of Praise*. (1597)

Speak, and be hang'd:

For each true word, a blister!

SHAKESPEARE, *Timon of Athens*, v, 1, 135. (1608)

Common Fame hath a Blister on its Tongue.

THOMAS FULLER, *Gnomologia*. No. 1127. (1732)

I have a blister on my tongue, yet I don't remember I told a lie.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>12</sup> Hee that tels a lie to save his credit, wipes his mouth with his sleeve to spare his napkin.

SIR THOMAS OVERBURY, *News from the Lower End of the Table*. (1613)

The credit got by a lie lasts only till the truth comes out.

H. G. BOHN, *Handbook of Proverbs*, p. 501.

(1855) The Japanese say, "The cleverest of lies lasts only a week."

<sup>13</sup> A lie grows in size [as it is repeated]. (Mensuraque ficti crescit.)

OVID, *Metamorphoses*. Bk. xii, l. 57. (A. D. 7)

The rolling fictions grow in strength and size, Each author adding to the former lies.

SWIFT, tr., *Metamorphoses*, xii, 56. (1709)

A cruel story runs on wheels, and every hand oils the wheels as they run.

OUIDA (LOUISE DE LA RAMÉE). *Wisdom, Wit and Pathos*. (c. 1880)

<sup>14</sup> There are people who lie simply for the sake of lying. (Il y a des gens qui mentent simplement pour mentir.)

PASCAL, *Pensées*. Pt. i, art. iv, No. 32. (c. 1660)



The only form of lying that is absolutely beyond reproach is lying for its own sake.

OSCAR WILDE, *The Decay of Lying*. (c. 1890)

<sup>1</sup> Equivocation is half-way to lying, as lying is the whole way to hell.

WILLIAM PENN, *Some Fruits of Solitude*. No. 144. (1693)

Woe unto the liar, for he shall be thrust down into Hell.

JOSEPH SMITH, *The Book of Mormon: II Nephi*, ix, 34. (1830)

The Lord delights in them that speak

The words of truth, but every liar

Must have his portion in the lake

That burns with brimstone and with fire.

ISAAC WATTS, *Against Lying*. (1715)

I know where little girls are sent

For telling taradiddles.

HENRY SAMBROOKE LEIGH, *Only Seven*. (a. 1883)

<sup>2</sup> What you tell me is not true, never was true, never will be true. (Id quod neque est neque fuit neque futurum est | mihi praedicas.)

PLAUTUS, *Amphitruo*, l. 553. (c. 200 B.C.)

To stuff full of lies. (Sarcire centones.)

PLAUTUS, *Epidicus*, l. 455. (c. 200 B.C.) Literally "To patch up your cento," the "cento" being a sort of patchwork garment. Cited by ERASMUS, *Adagia*, i, iv, 58, who notes its use by many writers.

<sup>3</sup> There is no lie so reckless as to be without some proof. (Nullum tam imprudens mendacium est ut teste careat.)

PLINY THE ELDER, *History*. Bk. viii, ch. 22. (c. A.D. 70)

<sup>4</sup> Lying lips are abomination to the Lord. (Abominatio est Domino labia mendacia.)

*Old Testament: Proverbs*, xii, 22. (c. 350 B.C.)

"An abomination unto the Lord, but a very present help in time of trouble" is an American variant, a combination of *Proverbs*, xii, 22 and *Psalms*, xlvii, 1.

A poor man is better than a liar. (Melior est pauper quam vir mendax.)

*Old Testament: Proverbs*, xix, 22.

<sup>6</sup> I said in my haste, All men are liars. (Omnis homo mendax.)

*Old Testament: Psalms*, cxvi, 11. (c. 250 B.C.)

All men lie, says the Sage. (Tout homme ment, dit le Sage.)

LA FONTAINE, *Fables*. Bk. ix, fab. 1. (1678)

Sure men were born to lie, and women to believe them!

JOHN GAY, *Beggar's Opera*. Act ii, sc. 2. (1727)

David said "All men are liars." But if all men are liars, then David was a liar.

WILLI FRISCHAUER, *Twilight in Vienna*, p. 138. (1938)

<sup>6</sup> There is no doubt about the truth of the proverb that a liar should have a good mem-

ory. (Verumque est illud, quod vulgo dicitur, mendacem memorem esse oportere.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. iv, ch. ii, sec. 91. (c. A.D. 80) Quoted by SAINT

JEROME as an old proverb (oblitus veteris proverbii), and cited by ERASMUS, *Adagia*, ii, iii, 74.

A liar does not remember his lies.

*Babylonian Talmud: Sanhedrin*, fo. 69a. (c. 450)

How necessary it is for a liar to have a good memory.

HUGH LATIMER, *Works* (P.S.), ii, 312. (c. 1531)

I see it is true . . . "a liar had need have a good remembrance."

JAMES CALFILL, *An Answer to Martial's Treatise of the Crosse*, p. 88. (1565)

It is not without reason men say that he who does not know himself sure of memory should never try to be a liar. (Ce n'est pas sans raison qu'on dict que, qui ne se sent point assez ferme de memoire ne se doit pas mesler d'estre menteur.)

MONTAIGNE, *Essays*. Bk. i, ch. 9. (1580)

One must have a good memory after one has lied. (Il faut bonne memoire apres qu'on a menti.)

CORNEILLE, *Le Menteur*. Act iv, sc. 5. (1642)

The usual French form is, "Il faut qu'un menteur ait bonne memoire."

Liars need have good memories.

KING CHARLES I, as quoted by GAUDEN, *Eikon Basilike*. Ch. 15. (a. 1649)

Indeed, a very rational saying, that a liar ought to have a good memory.

ROBERT SOUTH, *Concealment of Sin*. (c. 1690)

Parasites and liars have need of good memories.

SIR ROGER L'ESTRANGE, *Fables*. No. 353. (1692)

There is one essential point wherein a political liar differs from others of the faculty, that he ought to have but a short memory.

SWIFT, *The Examiner*. (1710)

Here's a pin for that lie; I'm sure liars had need of good memories.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Be of good memory if you become a liar.

BURCKHARDT, *Arabic Proverbs*. No. 564. (1817)

There is nothing so pathetic as a forgetful liar.

F. M. KNOWLES, *A Cheerful Year-Book*. (1906)

If you are a liar, recollect.

S. G. CHAMPION, *Racial Proverbs*, p. 520 (1938) An Egyptian proverb.

<sup>7</sup> A liar is commonly a coward, for he dares not avow truth.

SIR WALTER RALEGH, *Instructions to His Son* Sec. iv. (1616)

Liars are mean and boastful. (Les menteurs sont bas et glorieux.)

VAUVENARGUES, *Réflexions*. No. 110. (1746)

Men lie, who lack courage to tell truth.

JOAQUIN MILLER, *Ina*. Sc. 3. (a. 1897)

<sup>8</sup> The famous maxim of *Mein Kampf* that any lie will be believed, if it is big enough.

HERMANN RAUSCHNING, *The Revolution of Nihilism*, p. 229. (1939)

1 If a lie could have choked him, that would have done it.

JOHN RAY, *English Proverbs*, p. 89. (1678)  
No law for lying. A man may lie without danger of the law.

JOHN RAY, *English Proverbs*, p. 172. The Portuguese say, "O mentir naõ paga sisa" (Lying pays no tax).

The mou' that lies, slays the saul.

JOHN RAY, *Proverbs: Scottish*, p. 259.

2 Lies are thin stuff; they are transparent, if you examine them with care. (Tenue est mendacium; perlucet, si diligenter inspexeris.)

SENECA, *Ad Lucilium*. Epis. lxxix, sec. 18. (c. A. D. 64)

His lies are latticed lies, and you may see through them.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 429. (1830)

3 Thou liest in thy throat.

SHAKESPEARE, *Twelfth Night*, iii, 4, 172. (1599)

To lie in one's throat is to lie foully or infamously.

Who . . . gives me the lie i' th' throat?

SHAKESPEARE, *Hamlet*, ii, 2, 600. (1600)

Gave him home the lie, adowne his throte.

JOHN LANE, *Continuation of Chaucer's Squire's Tale*, ix, 198. (1616)

Thou liest in thy throat. (Menteris in gutture.)

TITUS OATES, *On Jude*, p. 247. (1679)

In thy teeth I give thee back the lie.

KEATS, *Otho the Great*. Act iv, sc. 2. (1819)

He lies most foully in his throat.

WALTER SCOTT, *The Lay of the Last Minstrel*. Canto v, st. 20. (1824)

He strode to Gauthier, in his throat

Gave him the lie.

ROBERT BROWNING, *Count Gismond*. St. 13. (1845)

4 He . . . woulde lye as fast as a horse woulde trot.

JOHN SKELTON, *Merie Tales. Works* (1843). Vol. i, p. lx. (a. 1529)

He wyll lye as fast as a dogge will trotte.

JEHAN PALSGRAVE, *La Langue Françoyse*, p. 610. (1530) RAY, *English Proverbs*, p. 89.

(1678) MOTTEUX, tr., *Rabelais*, v, 30. (1694)

HAWKER, *Diary*, iii, 236. (1843), etc., etc.

She will lie as fast as a dogge will licke a dishe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

KELLY, *Scottish Proverbs*, p. 151. (1721)

An egg is not so full of meat as she is full of lies.

JOHN STILL (?), *Gammer Gurton's Needle*. Act v, sc. 2. (1565)

He will lie, sir, with such volubility, that you would think truth were a fool.

SHAKESPEARE, *All's Well that Ends Well*, iv, 3, 283. (1602)

[He] will lye like a lapwing.

Sir Giles Goosecappe. Act i, sc. 1. (1606)

You lie like an Almanack-maker, that lies every hour of the Day, and all the Year long.

OSWALD DYKES, *English Proverbs*, p. 230.

(1709) The French say, "Mentir comme un arracheur de dents" (To lie like a dentist); the Germans, "Er lügt, wie gedruckt" (He lies like print).

Never since the time of Tom Pepper have I heard the equal of this Cornish; he has lies enough to sink a jolly-boat.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 21.

(1841) Whence the proverb, "As big a liar as Tom Pepper." Nobody remembers who Tom Pepper was.

A friend of his . . . who lied like a trooper.

C. D. BADHAM, *Prose Halieutics*, p. 443. (1854)

That Chinaman can lie the bark off a tree.

JOAQUIN MILLER, *The Danites*. Act i. (1877)

Lie like troopers if necessary.

CYRIL HARE, *Tragedy at Law*, p. 48. (1943)

5 Never tell a lie. (μὴ ψεύδου.)

OLON, *Maxim*. (c. 600 B. C.) See DIOGENES LAERTIUS, *Solon*, i, 60.

To a free-born man, the name of liar cleaves as a deadly brand. (ὥς ἐλευθέρῳ | ψευδεὶ καλεῖσθαι κῆρ πρόσσεν οὐ καλή.)

SOPHOCLES, *Trachiniae*, l. 453. (c. 409 B. C.)

The Latin proverb says, "Illiberale est mentiri; ingenuum veritas decet" (It is a low thing to lie; truth becomes a gentleman)

A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xx, 24. (c. 190 B. C.)

Lying is fit for slaves only, and deserves to be hated of all men. (ψεύδεται δούλοισιν καὶ πᾶσιν ἀνθρώποις ἄξιον μισεῖσθαι.)

PLUTARCH, *Moralia: Education of Children*, 11C. (c. A. D. 95)

A wise man blushes at a liar.

SADI, *Pand Namah (Scroll of Wisdom)*. Sec. 22. (c. 1260)

He which lieth, doth the act of a slave.

GUAZZO, *Civile Conversation*. Bk. i, p. 96. (1574)

To lye is a vice most detestable, not to be suffered in a slave, much lesse in a sonne.

JOHN LYL, *Euphues and His Ephoebus (Arber)*, p. 146. (1579)

Dare to be true: nothing can need a lie;

A fault which needs it most, grows two thereby.

GEORGE HERBERT, *The Church-Porch*. (a. 1633)

It is better to be lied about than to lie.

ELBERT HUBBARD, *The Philistine*. Vol. xi, p. 48. (1901)

6 The cruellest lies are often told in silence.

R. L. STEVENSON, *Virginibus Puerisque: Truth of Intercourse*. (1874) The proverb is, "Lies may be acted as well as spoken."

7 I mean you lie—under a mistake.

SWIFT, *Polite Conversation*. Dial. i. (1738)

They also lie too—under a mistake.

BYRON, *Don Juan*. Canto i, st. 208. (1818)

You lie—under a mistake,—

For this is the most civil sort of lie

That can be given to a man's face.

SHELLEY, tr., *Calderon's Magico Prodigious* Sc. 1. (1822)

- 1  
If it be a lie, you had it as cheap as I.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
I love a liar in my heart.  
SWIFT, *Polite Conversation*. Dial. i.
- 2  
"Thou shalt tell a lie and stick to it" was  
once, we are told, the schoolboy's eleventh  
commandment.  
A. C. SWINBURNE, *The Journal of Sir Walter  
Scott*. (1891)
- 3  
One lie treads on the heels of another. (Fal-  
lacia alia aliam trudit.)  
TERENCE, *Andria*, l. 779. (166 B. C.)  
One falsehood bringeth in an other.  
NICOLAS UDALL, *Flowers Out of Terence*, fo.  
25. (1533)  
Having made one lye, he is fain to make more  
to maintain it. For an untruth wanting a firm  
foundation needs many buttresses.  
THOMAS FULLER, *The Profane State: The  
Lyer*. (1642)  
He who tells a lie, is not sensible of how great  
a task he undertakes; for he must be forced to  
invent twenty more to maintain that one.  
POPE, *Thoughts on Various Subjects*. (1727)  
A Lye begets a Lye, till they come to Generations.  
THOMAS FULLER, *Gnomologia*. No. 262. (1732)  
One Lye calls for many.  
THOMAS FULLER, *Gnomologia*. No. 3766. The  
Italians say, "Una bugia ne tira dieci" (One  
lie draws ten after it).
- 4  
There are 869 different forms of lying, but  
only one of them has been squarely forbidden.  
Thou shalt not bear false witness against thy  
neighbor.  
MARK TWAIN, *Pudd'nhead Wilson's Calendar*.  
(1893)  
One of the most startling differences between a  
cat and a lie is that a cat has only nine lives.  
MARK TWAIN, *Pudd'nhead Wilson's Calendar*.  
(1893) The proverb is, "Lies take a deal of  
killing."  
The only thing that ever came back from the  
grave that we know of was a lie.  
MARILLA M. RICKER, *The Philistine*. Vol. 25,  
p. 101. (1908)
- 5  
A liar is a man who does not know how to  
deceive. (Un menteur est un homme qui ne  
sait pas tromper.)  
VAUVENARGUES, *Réflexions*. No. 277. (1746)  
He who needs an incentive to falsehood is not  
a liar by nature. (Celui qui a besoin d'un motif  
pour être engagé à mentir, n'est pas né menteur.)  
VAUVENARGUES, *Réflexions*. No. 520.  
A lie is nothing but the rudeness of dishonest  
men. (Le mensonge n'est que la grossièreté des  
hommes faux.)  
VAUVENARGUES, *Réflexions*. No. 686.
- 6  
He that will lie will steale.  
RICHARD WEST, *The Court of Conscience*, sig.  
F1. (1607) The Germans say, "Wer lügt,  
der stiehlt" (He who lies, steals). A variant

- is, "Lying and stealing are next-door neigh-  
bors."  
The proverb gives the liar the inseparable society  
of another sin: Da mihi mendacem, et ego osten-  
dam tibi furem,—Shew me a liar and I will shew  
thee a thief.  
THOMAS ADAMS, *Sermons* (1861), i, 284. (1629)  
GEORGE HERBERT, *Jacula Prudentum*. No.  
654. (1640) The French say, "Montre-moi  
un menteur, je te montrerai un larron."  
Be sure the proverbe is as true as briefe,  
A lyer's euer worser then a thiefe.  
JOHN TAYLOR, *Works*, p. 123. (1630)  
A liar is worse than a thief.  
JOHN CLARKE, *Paroemiologia*, p. 150. (1639)
- 7  
The aim of the liar is simply to charm, to  
delight, to give pleasure. He is the very basis  
of civilized society.  
OSCAR WILDE, *The Decay of Lying*. (1891)
- 8  
A certain Lady of the highest Quality . . .  
made a judicious distinction between a white  
Lie and a black Lie. A white Lie is That which  
is not intended to injure any Body in his For-  
tune, Interest, or Reputation, but only to  
gratify a garrulous Disposition, and the Itch  
of amusing People by telling them wonderful  
Stories.  
UNKNOWN, in *Gentleman's Magazine*, xi, 647.  
(1741)  
White lies always introduce others of a darker  
complexion.  
WILLIAM PALEY, *Moral Philosophy*, i, 187. (1785)  
All lies disgrace a gentleman, white or black.  
FREDERICK MARRYAT, *Peter Simple*. Ch. 34.  
(1833)
- 9  
Juggement de Pillorie par iii heures, ove un  
ague pier entour soun col, pur mensonges  
controeves. (Judgment of the pillory for three  
hours, with a sharpening stone [whetstone]  
about his neck, for forged lies.)  
UNKNOWN, *Liber Albus*, (Rolls), iv, 601.  
(1364) It was formerly the custom to hang  
a whetstone about the neck of a liar as he  
stood in the pillory. Hence "to lie for the  
whetstone" was to be a great liar.  
He, as a fals lyere, . . . shal stond . . . upon  
the pillorye . . . with a Westone aboute his  
neck.  
UNKNOWN, *Calendar of London Letter-Books*,  
i, 197. (1418)  
You haue sayd enough to winne the whetstone.  
WILLIAM FULKE, *A Confutation of the Doc-  
trine Touching Purgatory*, p. 437. (1577)  
This is a lye well worthy of a whetstone.  
*Harleian Miscellany*, iv, 87. (1625)  
He will lie for the whetstone.  
THOMAS DRAXE, *Bibliotheca*, p. 123. (1633)  
He deserves the whetstone.  
JOHN RAY, *English Proverbs*, p. 89. (1678)  
You shall have the Whetstone.  
THOMAS FULLER, *Gnomologia*. No. 5991. (1732)  
TO DRAW THE LONG BOW, see under BOW.

## LIFE

## I—Life: What It Is

<sup>1</sup> Life is doing things, not making things. (ὁ δὲ βίος πρᾶξις, οὐ ποιησις ἐστίν.)

ARISTOTLE, *Politics*. Bk. i, ch. 2, sec. 6. (c. 330 B. C.)

Life is the co-ordination of actions.

HERBERT SPENCER, *A Theory of Population*. (*Westminster Review*, April, 1852.) Repeated in *Principles of Biology*. Pt. i, ch. 4, sec. 24.

<sup>2</sup> Since well I've played my part, all clap your hands

And from the stage dismiss me with applause.  
(ἐπεὶ δὲ πᾶν καλῶς πέπαισται, δότε κρότον καὶ πάντες ἡμᾶς μετὰ χαρᾶς προπέμψατε.)

CAESAR AUGUSTUS, *Epigram*, as he lay dying (A. D. 14), paraphrasing the closing words of ARISTOPHANES, *The Clouds*, and other Greek comedies. The Emperor had summoned his friends and asked them whether, in their opinion, he had played the comedy of life well. When they assured him that he had, he spoke the lines given above, dismissed them, and died soon afterwards. See Suetonius, *Twelve Caesars: Augustus*. Ch. 99, sec. 1.

All life is a stage and a play, so learn to play your part. (σκηνὴ πᾶς ὁ βίος καὶ παίγνιον· ἢ μάθε παίζειν.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. x, epig. 72.

All this life of mortal man, what is it but a kind of comedy, where men come forth, disguised one in one array, and another in another, each playing his part?

ERASMUS, *The Praise of Folly*. Sec. 30. (1509) Draw the curtain, the farce is played out. (Tirez le rideau, la farce est jouée.)

RABELAIS. Said to have been his last words. See *Works*, i, 17, Duport ed.

Though the most be players, some must be spectators.

JONSON, *Explorata: De Pius et Probis*. (1616) Life is a tragedy wherein we sit as spectators for a while, and then act out our part in it.

SWIFT, *Thoughts on Various Subjects*. (1714) Life's a long tragedy, this globe the stage.

ISAAC WATTS, *Epistle to Mitio*, l. 1. (c. 1748) Life is the farce in which every one must take a part. (La vie est la farce à mener par tous.)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 2. (1873)

Man's life is truly a performance. (Jên shêng tsai shih wu fei shih hsi.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 915. (1875)

In the theatre of life every one may be amused except the actor.

BERNARD SHAW, *Misalliance*, p. 31. (1910)

<sup>3</sup> Life is a long lesson in humility.

J. M. BARRIE, *The Little Minister*. Ch. 3. (1891)

<sup>4</sup> Here is the sound of lutes, there screams and wailing;

Here winsome girls, there bodies old and failing;

Here scholars' talk, there drunkards' mad commotion—

Is life a nectared or a poisoned potion?

BHARTRIHARI, (c. 100 B. C.) Ryder, tr.

The whole of life is a mixture of grief and joy. (Totam aequae vitam miscet dolor et gaudium.)

PHAEDRUS, *Fables*. Bk. iv, fab. 17. (c. 25 B. C.)

The web of our life is of a mingled yarn, good and ill together.

SHAKESPEARE, *All's Well that Ends Well*, i, 3, 83. (1602)

Life is made up of sobs, sniffles and smiles, with sniffles predominating.

O. HENRY, *The Gift of the Magi*. (1906)

<sup>5</sup> Life is like a mountain: after climbing up one side and sliding down the other, put up the sled.

JOSEPH BILLINGS (H. W. SHAW), *Encyclopedia of Wisdom*. (1874)

<sup>6</sup> Life is a bumper filled by fate.

THOMAS BLACKLOCK, *Epigram on Punch*. (a. 1791)

Life is all a variorum.

ROBERT BURNS, *The Jolly Beggars*. (a. 1796)

Life is a great bundle of little things.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 1. (1860)

Life is made up of interruptions.

W. S. GILBERT, *Patience*. Act i. (1881)

Life is simply a *mauvais quart d'heure* made up of exquisite moments.

OSCAR WILDE, *A Woman of No Importance*. Act ii. (1893)

<sup>7</sup> Life is one long process of getting tired.

SAMUEL BUTLER, *Note Books: Life*, vii. (a. 1900)

Life is the art of drawing sufficient conclusions from insufficient premises.

SAMUEL BUTLER, *Note Books: Life*, ix.

Life is (I think) a blunder and a shame.

W. E. HENLEY, *In Hospital: Waiting*. (1903)

What is life but a series of inspired follies?

BERNARD SHAW, *Pygmalion*. Act ii. (1912)

Life's a long headache in a noisy street.

JOHN MASEFIELD, *The Widow in the Bye Street*. Pt. iv, st. 7. (1912)

Life is like a scrambled egg.

DON MARQUIS, *Frustration*. (1916)

Life: a lighted window And a closed door.

CLEMENT WOOD, *I Pass: Lighted Window*. (1919)

Life's too damn funny for me to explain . . . it's one day sunny the next day rain.

DON MARQUIS, *certain maxims of archy*. (1927)

Life is not a spectacle or a feast; it is a predicament.

GEORGE SANTAYANA, *Articles and Essays*. (c. 1930)

Life is either a feast or a famine, as the old Chinese proverb goes.

HENRY MILLER, *The Cosmological Eye*, p. 153. (1939)

Life is just a series of trying to make up your mind.

TIMOTHY FULLER, *Reunion with Murder*, p. 206. (1941)

Life is pharmaceutical from head to cuticle.

DAVID McCORD, *Perambulator Poems*. No. xiv. (1941)

What is life? Life is stepping down a step or sitting in a chair,

And it isn't there.

OGDEN NASH, *You and Me and P. B. Shelley*. (1942)

Life was a threshing machine, churning, turning, and suddenly there was no more corn and the harvest was over.

JOHN LODWICK, *Running to Paradise*, p. 14. (1943)

1 Do what you will, this life's a fiction,  
And is made up of contradiction.

WILLIAM BLAKE, *Gnomic Verses*. No. 23. (1808)

2 Life is a Dream. (La Vida es Sueño.)

CALDERON. *Title of comedy*. (c. 1640)

Life and love are all a dream.

ROBERT BURNS, *The Lament*. (c. 1785)

Life is an empty dream.

ROBERT BROWNING, *Paracelsus*. Pt. ii. (1835)

Life, that insane dream.

ROBERT BROWNING, *Easter-Day*. Sec. 14. (1850)

Tell me not, in mournful numbers,

Life is but an empty dream.

H. W. LONGFELLOW, *A Psalm of Life*. (1838)

Tell me not in mournful wish-wash

Life's a sort of sugared dish-wash.

EZRA POUND, *L'Homme Moyen Sensuel*. (1910)

For life is but a dream whose shapes return,  
Some frequently, some seldom.

JAMES THOMSON, *The City of Dreadful Night*.  
Pt. i, st. 3. (1874)

Life a dream in Death's eternal sleep.

JAMES THOMSON, *Philosophy*. (1874)

Waking life is a dream controlled.

GEORGE SANTAYANA, *Little Essays*, p. 146. (c. 1930)

3 The life of man is but as a stoppage at an inn.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)  
Giles, tr.

Why not, like a banqueter fed full of life, withdraw contentedly and rest in peace? (Cur non ut plenus vitae conviva recedis | aequo animoque capis securam quietam?)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 938. (c. 45 B. C.)

I depart from life as from an inn, and not as from my home. (Ex vita discedo, tamquam ex hospitio, non tamquam e domo.)

CICERO, *De Senectute*. Ch. 23, sec. 84. (44 B. C.)  
When his time is sped, let him quit life contentedly, like a guest who has had his fill. (Exacto contentus tempore vita | cedat uti conviva satur.)

HORACE, *Satires*. Bk. i, sat. i, l. 118. (35 B. C.)

This body is not a home, but an inn. (Nec domum esse hoc corpus, sed hospitium.)

SENECA, *Ad Lucilium*. Epis. cxx, sec. 14. (c. A. D. 64) In his *De Consolatione ad Polybium*, sec. 21, Seneca repeats the idea, "Born for a

very brief space of time, we regard this life as an inn."

This life at best is but an inn.

JAMES HOWELL, *A Fit of Mortification*. (c. 1660)

A fair, where thousands meet, but none can stay;  
An inn, where travellers bait, then post away.

ISAAC HAWKINS BROWNE, *Immortality of the Soul*. (a. 1760) Tr. from the Latin by Soame Jenyns.

See also under WORLD: WORLD, AN INN.

4

Vain, weak-built isthmus, which dost proudly rise

Up between two Eternities!

ABRAHAM COWLEY, *Life and Fame*, l. 18. (a. 1667)

I desire to have both heaven and hell ever in my eye, while I stand on this isthmus of life, between two boundless oceans.

JOHN WESLEY, *Letter to Charles Wesley*, 1747.

This speck of life in time's great wilderness

This narrow isthmus 'twixt two boundless seas,  
The past, the future, two eternities!

THOMAS MOORE, *Lalla Rookh: The Veiled Prophet of Khorassan*. St. 42. (1817)

Our life—a little gleam of time between two eternities.

THOMAS CARLYLE, *On Heroes and Hero-Worship*. Lect. 5. (1840)

Life is a barren vale between the cold and eternal peaks of two eternities.

R. G. INGERSOLL, *At His Brother's Grave*. (1879) See also under PRESENT.

5

Let Nature, and let Art do what they please,  
When all's done, Life is an incurable Disease.

ABRAHAM COWLEY, *Cde to Dr. Scarborough*, fn. (a. 1667)

Life an ill whose only cure is death.

MATTHEW PRIOR, *Epistle to Dr. Sherlock*, l. 27. (a. 1721)

This long disease, my life.

POPE, *Epistle to Dr. Arbuthnot*, l. 132. (1733)

That long and cruel malady which one calls life.  
(Cette longue et cruelle maladie qu'on appelle la vie.)

JEAN MARIE DESCHAMPS, *Epigram*. (c. 1820)

Life is a fatal complaint, and an eminently contagious one.

O. W. HOLMES, *The Poet at the Breakfast-Table*. Ch. 12. (1872)

Life is a disease; and the only difference between one man and another is the stage of the disease at which he lives.

SHAW, *Back to Methuselah*. Act i. (1921)

Life itself can be an incurable disease.

DYSON CARTER, *Night of Flame*, p. 334. (1943)

6

Life's a tumble-about thing of ups and downs.

BENJAMIN DISRAELI, *Sybil*. Bk. i, ch. 8. (1845)

His life must have been one long fall downstairs.

MARGERY ALLINGHAM, *Pearls Before Swine*, p. 73. (1945)

7

Life is a struggle. (παλασμαθ' ἡμῶν ὁ βίος.)

EURIPIDES, *Suppliants*, l. 550. (c. 421 B. C.)

The life of man on earth is a warfare. (Militia est vita hominis super terram.)

*Old Testament: Job*, vii, 1. (c. 350 B.C.) The *Vulgate* version.

Life is one long struggle in the dark. (Omnis cum in tenebris praesertim vita labore.)

LUCRETIUS, *De Rerum Natura*. Bk. ii, l. 54. (c. 45 B.C.) The Germans say, "Das Leben heisst Streben" (Life means strife).

Cease to struggle and you cease to live.

S. G. CHAMPION, *Racial Proverbs*, p. 367. (1938) A Chinese proverb.

<sup>1</sup> Life so called is nothing but toil. (βίος θροῦ' ἔχει μόνον πόρος γηγώς.)

EURIPIDES, *Fragments*. Frag. 966, Nauck. (c. 440 B.C.) Quoted by PLUTARCH, *Moralia*, sec. 120A.

Life is one demd horrid grind!

DICKENS, *Nicholas Nickleby*. Ch. 64. (1839) Mr. Mantalini speaking.

<sup>2</sup> The life of man is nought els but a long iorney, that beginneth when he is borne, and endeth when he dyeth.

JOHN FLORIO, *Firste Fruites*, fo. 90. (1578)

<sup>3</sup> Life is a shelvy Sea, the Passage fear, And not without a skilful Pilot steer.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Life is a chart as well as a coast, and a little care will keep you clear of rocks, reefs, and sandbars.

T. C. HALBURTON (SAM SLICK), *Wise Saws*. Ch. 17. (1843)

Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes on soundings.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 5. (1860)

<sup>4</sup> Our whole Life is but a greater and longer Childhood.

THOMAS FULLER, *Gnomologia*. No. 3830. (1732)

<sup>5</sup> Life is a jest; and all things show it.

I thought so once; but now I know it.

JOHN GAY, *My Own Epitaph*. (1720) As quoted by Gay in a letter to Pope.

Life is a Farce, the World a Jest.

SWIFT (?), *The Puppet-Show*, l. 17. (1721)

The world's a jest, and joy's a trinket;

I knew that once, but now I think it.

J. K. STEPHEN, *Senex to Matt Prior*. (a. 1892)

Life's a jest if you know how to live.

H. C. BAILEY, *The Bishop's Crime*, p. 55. (1941)

<sup>6</sup> The days of the years of my pilgrimage are an hundred and thirty years. (Dies peregrinationis meae centum triginta annorum sunt.)

*Old Testament: Genesis*, xlvii, 9. (c. 550 B.C.)

ERASMUS, *Adagia*, cites the Latin proverb, "Vita hominis peregrinatio" (The life of man is a pilgrimage), and adds, "According to the sententia frequent in Holy Writ, life is an exile, a residing, and a pilgrimage" (Vitam hanc esse exilium, esse incolatum et peregrinationem). A very ancient concept.

The pilgrimage of this my short life.

GEORGE PETTIE, *Petite Pallace*, p. 63. (1576)

The whole course of life is but . . . a pilgrimage.

JOHN LYLY, *Euphues* (Arber), p. 181. (1579)

To-morrow . . . the utmost of his pilgrimage.

SHAKESPEARE, *Measure for Measure*, ii, 1, 36. (1604)

<sup>7</sup> One doth but breakfast here, another dine; he that lives longest does but sup; we must all go to bed in another World.

JOSEPH HENSHAW, BISHOP OF PETERBOROUGH, *Horae Succisivae*, p. 80. (1631)

Man's life is like unto a winter's day,—

Some break their fast and so depart away;

Others stay dinner, then depart full fed;

The longest age but sups and goes to bed.

O reader, then behold and see

As we are now, so must you be.

An elaboration by an unknown hand of the quotation from *Horae Succisivae* given above. The stanza, with unimportant variations, was used frequently as an epitaph. See also QUARLES, *Divine Fancies: On the Life of Man*, and FRANKLIN, *Poor Richard's Almanack*, 1744.

The life of man is a winter way.

HERBERT, *Jacula Prudentum*. No. 913. (1640)

The life of man is a winter's day and a winter's way.

JOHN RAY, *English Proverbs*, p. 16. (1670)

FULLER, *Gnomologia*. No. 6239. (1732)

<sup>8</sup> To live is to function. That is all there is in living.

JUSTICE O. W. HOLMES. *Speech*, on his 91st birthday, 8 March, 1932.

<sup>9</sup> This life is a race; we run it on earth that we may win a crown elsewhere. (Stadium est hae vita mortalibus: hic contendimus, ut alibi coronemur.)

ST. JEROME (HIERONYMUS), *Letters*. No. xxii, sec. 3. (A. D. 384)

<sup>10</sup> My days are swifter than a weaver's shuttle. (Dies mei velocius transierunt quam a texente tela succiditur.)

*Old Testament: Job*, vii, 6. (c. 350 B.C.)

I know also life is a shuttle.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 1, 25. (1601)

Life is a shuttle.

H. G. BOHN, *Handbook of Proverbs*, p. 442. (1855)

<sup>11</sup> Remember that my life is wind. (Memento quia ventus est vita mea.)

*Old Testament: Job*, vii, 7. (c. 350 B.C.)

<sup>12</sup> Life is a progress from want to want, not from enjoyment to enjoyment.

SAMUEL JOHNSON. (1775) BOSWELL, *Life*. Vol. iii, p. 53.

Life is a pill which none of us can bear to swallow without gilding.

SAMUEL JOHNSON. See PROZZI, *Johnsoniana*.

Life is to most a nauseous pill,  
A treat for which they dearly pay.

PHILIP FRENEAU, *Human Frailty*. (1786)

1 A man's life of any worth is a continual allegory.

JOHN KEATS, *Letter*, 18 Feb., 1819.

2 What is our life but a succession of preludes to that unknown song whose first solemn note is sounded by Death?

ALPHONSE DE LAMARTINE, *Méditations Poétiques*. Ser. ii, Med. 15. (1820) Used by Franz von Liszt at the head of his tone poem, *Les Préludes*.

3 Our lyfe is but a shadow, a vapor, a bubble.

JOHN LYLY, *Euphues* (Arber), p. 113. (1579)

Would that life were like the shadow cast by a wall or a tree; but it is like the shadow of a bird in flight.

MIDRASH: *Genesis Rabbah*, xcvi, 2. (c. 550)

Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage,  
And then is heard no more.

SHAKESPEARE, *Macbeth*, v, 5, 23. (1606)

4 Your life itself is a sleep. (ὁ βίος αὐτοῦς ὁ βίος ἐστὶ σὺν.)

MENANDER, *The Ghost*, l. 38. (c. 300 B. C.)

Life is a sleep. The old are those whose slumber has been longest. (La vie est un sommeil. Les vieillards sont ceux dont le sommeil a été plus long.)

LA BRUYÈRE, *Les Caractères: De l'Homme*. (1688)

5 This life is but a tillage for the next; do good that you may reap there.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 74.

6 Life is just one damned thing after another.

FRANK WARD O'MALLEY, *Epigram*. (c. 1906)

The attribution to O'Malley was made in the *United Press* story of his death, 19 Oct., 1932, and in *The Literary Digest*, 5 Nov., 1932. It is probably correct, although the epigram was included by Elbert Hubbard in his *A Thousand and One Epigrams*, p. 137. (1911) Frequently quoted.

To a nitwit life is one laugh after another.

CLIFFORD ODETS, *Paradise Lost*. Act i. (1935)

For most people life is one bill after another.

CLIFFORD ODETS, *Paradise Lost*. Act ii.

Here's one damned thing after another.

H. C. BAILEY, *The Bishop's Crime*, p. 64. (1941)

Life is just one parting after another.

HUGH ADDIS, *Night Over the Wood*, p. 116. (1943)

7 Life is a perilous voyage. (πλοῦς σφαλερὸς τὸ ζῆν.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. x, epig. 65.

Life's uncertain voyage.

SHAKESPEARE, *Timon of Athens*, v, 1, 205. (1608)

Old and young we are all on our last cruise.

R. L. STEVENSON, *Crabbed Age and Youth*. (1874)

Life's a voyage that's homeward bound.

HERMAN MELVILLE. (a. 1891) As quoted by COURNOUS, *Modern Plutarch*, p. 87.

8 The life of man is the plaything of Fortune, a wretched life and vagrant, tossed between riches and poverty. (παλγνιὸν ἐστὶ Τύχης μερόπων βίος.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. x, epig. 80.

9 Man is lent to life, not given. (Homo vitae commodatus non donatus est.)

PUBLILIUS SYRUS, *Sententiae*. No. 257. (c. 43 B. C.)

Life is a debt to destiny. (δὴ καὶ μοιρίδιον χρέος εἶναι λέγεται τὸ ζῆν.)

PLUTARCH, *Moralia: To Apollonius*, 106F. (c. A. D. 95) Referred to as a proverb.

10 Lyff may be resembled to the fleying of an arowe, and deth is like the lyghting thereof.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 16. (1477)

11 All life is a servitude. (Omnis vita servitium est.)

SENECA, *De Tranquillitate Animi*. Ch. 10, sec. 4. (c. A. D. 60)

12 To live is to do battle. (Vivere, militare est.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 5. (c. A. D. 64) Quoted by MONTAIGNE, iii, 13.

Life is a battle. (ὁ δὲ βίος πόλεμος.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 17. (c. A. D. 174)

My life is a battle. (Ma vie est un combat.)

VOLTAIRE, *Mahomet*. Act ii, sc. 4. (1741)

13 Life is neither a good nor an evil; it is simply the place where good and evil exist. (Vita nec bonum nec malum est; boni ac mali locus est.)

SENECA, *Ad Lucilium*. Epis. xcix, sec. 12. (c. A. D. 64)

14 Life is as tedious as a twice-told tale,  
Vexing the dull ear of a drowsy man.

SHAKESPEARE, *King John*, iii, 4, 109. (1596)

Life . . . is a tale

Told by an idiot, full of sound and fury,  
Signifying nothing.

SHAKESPEARE, *Macbeth*, v, 5, 26. (1606)

15 The painted veil which those who live | Call life.

SHELLEY, *Sonnet*. (1818)

Painted Veils.

JAMES HUNTER. Title of book. (1920)

16 Human life is like a game of dice; if you don't get the throw you want, you must make the best of the throw you get. (Ita vitast hominum quasi quom ludas tesseris: | si illud quod maxume opus est iacta non cadit, | illud quod cecidit forte, id arte ut corrigas.)

TERENCE, *Adelphoe*, l. 739. (160 B. C.)

It is a game which has been played for untold ages, every man and woman of us being one of the two players. The chess-board is the world, . . . the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient. But also we know, to our cost, that he never overlooks a mistake.

THOMAS HENRY HUXLEY, *A Liberal Education, and Where to Find It*. (1870)

Life is a game of whist. From unseen sources

The cards are shuffled, and the hands are dealt. . . .

I do not like the way the cards are shuffled,

But yet I like the game and want to play;

And through the long, long night will I, unruffled,

Play what I get, until the break of day.

EUGENE F. WARE, *Whist*. (1892)

Life is like a pack of cards. Every time you think you've got the ace you find you 'aven't.

PETER CHEYNEY, *A Trap for Bellamy*, p. 171. (1941)

Life is a game of errors; he who makes the fewest, wins.

J. H. RHOADES, *Jonathan's Apothegms*. Vol. ii, No. 23. (1942)

1 My life is like a stroll upon the beach.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers*. (1849)

2 I tell you we're in a blessed drain-pipe, and we've got to crawl along it till we die.

H. G. WELLS, *Kipps*. Bk. i, ch. 2. (1905)

I was thinking jest what a Rum Go everything is.

H. G. WELLS, *Kipps*. Bk. iii, ch. 3.

Life's a very funny proposition after all.

GEORGE M. COHAN, *Life's a Funny Proposition*. From *Little Johnny Jones*, 1907.

Life is rather a queer proposition after all.

O. HENRY (W. S. PORTER), *No Story*. (1909)

Life's a funny proposition.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 232. (1941)

3 Our life is like a bubble that forms on the surface of the water.

UNKNOWN, *Niti Sastras (Moral Stanzas)*. (c. 1250)

4 Such is human life. (Ut sunt humana.)

PLAUTUS, *Cistellaria*, l. 194. (c. 200 B. C.)

"Sairey," says Mrs. Harris, "sech is life."

CHARLES DICKENS, *Martin Chuzzlewit*. Ch. 29. (1844)

On the Rampage, Pip, and off the Rampage, Pip; such is life.

DICKENS, *Great Expectations*. Ch. 15. (1861)

## II—Life: Apothegms

5 Life that has grown with me. (σύνφυτος αὖν.)

ÆSCHYLUS, *Agamemnon*, l. 107. (458 B. C.)

Life! we've been long together.

ANNA LETITIA BARBAULD, *Life*. St. 2. (a. 1825)

6 Enough of life! (ἀπελτρω βλος.)

ÆSCHYLUS, *Agamemnon*, l. 1314. (458 B. C.)

Weariness of life. (Taedium vitae.)

AULUS GELLIUS, *Noctes Atticae*. Bk. vi, ch. 18, sec. 11. (c. A. D. 150)

7 A life not worth living. (βλοῦ ἀβλῶτον.)

ARISTOPHANES, *Plutus*, l. 969. (388 B. C.) PLUTARCH, *Dion*, ch. 6, speaks of life being "unlivable" (ἀβιώτως εἶχειν), and SUIDAS, *Lexicon*, iv, 32, has "A life of thorns" (βλος ἀκανθώδης).

The life worth living. (Vita vitalis.)

QUINTUS ENNIUS. (c. 175 B. C.) As quoted by CICERO, *De Amicitia*. Ch. 6, sec. 22.

"Is Life worth living?" . . . he suspects it is, in a great measure, a question of the Liver.

Punch. Vol. lxxiii, p. 207. (1877) Frequently quoted, usually as, "Is life worth living? It depends upon the liver."

8 The wheels of life  
Stand never idle, but go always round.

MATTHEW ARNOLD, *To the Duke of Wellington on Hearing Him Mispraised*. (1849)

Who saw life steadily and saw it whole.

MATTHEW ARNOLD, *To a Friend*. (1849) Referring to Sophocles.

9 Most men lead lives of quiet desperation.

PHILIP BARRY, *You and I*. Act i. (1923)

Life shouldn't be all gravy, anyway.

PHILIP BARRY, *You and I*. Act i.

Life is what you make it.

PETER CHENEY, *A Trap for Bellamy*, p. 58. (1941)

10 The vital glow. (L'élan vital.)

HENRI BERGSON, *L'Évolution Créatrice*. Ch. 1. (1907)

11 He who cares not for his owne, is master of another man's life.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iv, mem. 2. (1621)

As one said of a traitor, whoso despiseth his own life may easily be master of anothers.

DANIEL ROGERS, *Naaman the Syrian*, x, 295. (1642)

He is Master of another's life, who slights his own.

TORRIANO, *Piazza Universale*, p. 312. (1666)

12 With life many things are remedied. (Con la vida muchas cosas se remedian.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 39. (1615)

13 If you have a garden in your library, we shall have all we want. (Si hortum in bibliotheca habes, deerit nihil.)

CICERO, *Ad Familiares*. Bk. ix, epls. iv, sec. 1 (46 B. C.) Plain living and high thinking.

To live is to think. (Vivere est cogitare.)

CICERO, *Tusculanarum Disputationum*. Bk. v. ch. 38, sec. 111. (B. C. 45)

I will show myself highly fed and lowly taught.

SHAKESPEARE, *All's Well that Ends Well*, ii, 2, 3. (1602)



Plain living and high thinking are no more.

WORDSWORTH, *Poems Dedicated to National Independence*. Pt. i. (1802)

A conspicuous example of plain living and high thinking.

THOMAS HAWES, *Evenings for the People: George Herbert*. (a. 1820)

Not so much low livin' and high thinkin', as low lights and no thinkin'.

LANGDON MITCHELL, *The New York Idea*. Act ii. (1906)

He who thinks only of feeding his stomach leaves his head to starve.

S. G. CHAMPION, *Racial Proverbs*, p. 378. (1938) A Chinese proverb.

Plain living and high thinking is what expressed the ideal best.

MICHAEL INNES, *Comedy of Terrors*, p. 50. (1940) Stick to high living and plain thinking.

EVERY, *Anything for a Quiet Life*, p. 54. (1942)

1 That fellow spells Life with an £.

J. J. CONNINGTON, *The Twenty-One Clues*, p. 127. (1941) Quoting Edgar Wallace.

2 He lives unsafely that looks too near to matters.

RANDLE COTGRAVE, *Dictionary: Esplucher*. (1611) He lives unsafely that looks too near on things.

HERBERT, *Jacula Prudentum*. (1640)

3 You live the life of a hare. (λαγὼ βίον ἔζη.)

DEMOSTHENES, *De Corona*. Sec. 314. (c. 340 B. C.) A porochial life is not a bed of roses. . . . A porochial life, ma'am, is a life of worrit.

DICKENS, *Oliver Twist*. Ch. 17. (1838)

4 It's a reg'lar holiday to them—all porter and skittles.

DICKENS, *Pickwick Papers*. Ch. 40. (1837) All is gas and gaiters!

DICKENS, *Nicholas Nickleby*. Ch. 49. (1839) Life isn't all beer and skittles.

HUGHES, *Tom Brown's School Days*. Ch. 2. (1857) Life is with such all beer and skittles;

They are not difficult to please about their vic-tuals.

C. S. CALVERLEY, *Contentment*. (1862) They began to realize that a soldier's life was not all beer and skittles.

KIPLING, *Drums of the Fore and Aft*. (1888) Life ain't all beer and skittles, and more's the pity; but what's the odds, so long as you're happy?

GEORGE DU MAURIER, *Trilby*, p. 25. (1894) Life is not all plays and poems.

BERNARD SHAW, *Man and Superman*. Act i. (1903) Life is not wholly beer and skittles,

A treasure hunt for love and victuals.

OGDEN NASH, *Electra Becomes Morbid*. (1933) The French say, "Tout n'est pas rose dans la vie."

5 For the conduct of life we need right reason or a halter. (τὸν βίον παρεσκευάσθαι δεῖν λόγον ἢ βρόχον.)

DIOGENES, *Apothegm*. (c. 350 B. C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 24.

This is the whole of living, not to live unto one-self alone. (τοῦτ' ἐστὶ τὸ ζῆν, οὐχ εἰς αὐτῷ ζῆν μόνον.)

MENANDER, *The Brothers in Love*. Frag. 507K. (c. 300 B. C.)

He regulated his life wisely. (Sapienter vitam instituit.)

TERENCE, *Andria*, l. 67. (166 B. C.)

Rules for a happy life. (Vitae praecepta beatae.)

HORACE, *Satires*, ii, 4, 95. (35 B. C.)

He has spent his life best who has enjoyed it most.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 19. (a. 1902)

6 Not life itself, but living ill, is evil. (οὐ τὸ ζῆν, ἀλλὰ τὸ κακῶς ζῆν.)

DIOGENES, *Apothegm*. (c. 350 B. C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 55.

He that lives ill, fear follows him.

GEORGE HERBERT, *Jacula Prudentum*. No. 115. (1640)

He that lives not well one year, sorrows seven after.

HERBERT, *Jacula Prudentum*. No. 564. (1640)

He that lives ill one year, will sorrow for it seven.

SAMUEL RICHARDSON, *Clarissa*, iv, 121. (1748)

7 Life is always interesting when you have a purpose and live in its fulfillment.

BENJAMIN DISRAELI, *Endymion*. Ch. 55. (1880)

8 We must not look for a golden life in an yron world.

THOMAS DRAKE, *Bibliotheca*, p. 242. (1633)

Expect not a golden life in an iron world.

JOHN CLARKE, *Paroemiologia*. (1639)

We must not look for a golden life in an iron age.

JOHN RAY, *English Proverbs*, p. 14. (1670)

A day of gold from out an age of iron

Is all that life allows the luckiest sinner.

LORD BYRON, *Don Juan*. Canto iii, st. 36. (1821)

Life is made up of marble and mud.

NATHANIEL HAWTHORNE, *The House of the Seven Gables*. Ch. 2. (1851)

9 He is unworthy of life, that causes not life in another. (Nascitur indigne per quem non nascitur alter.)

DANIEL DYKE, *Six Evangelical Histories*, p. 98. (1633)

10 I see . . . everything as large as life.

MARIA EDGEWORTH, *Lame Jervas*. Ch. 2. (1799) The Latin proverbial phrase is "Ad vivum"

(To the life).

An imposing-looking Don, as large as life and quite as natural.

CUTHBERT BEDE (E. BRADLEY), *The Adventures of Mr. Verdant Greene*. Ch. 6. (1853)

As large as life and twice as natural.

LEWIS CARROLL (C. L. DODGSON), *Through the Looking-Glass*. Ch. 7. (1871) SHAW, *Mrs. Warren's Profession*. Act i. (1893) BLACK-

MORE, *Perlycross*. Ch. 21. (1894)

Looking as big as life and twice as natural.

HILEA BAILEY, *The Smiling Corpse*, p. 105. (1941)

<sup>1</sup> We live amid surfaces, and the true art of life is to skate well on them.

R. W. EMERSON, *Essays: Experience*. (1844)

We live merely on the crust or rind of things.

J. A. FROUDE, *Short Studies: Lucian*. (a. 1881)  
You cannot learn to skate without being ridiculous. . . . The ice of life is slippery.

SHAW, *Fanny's First Play: Induction*. (1911)

<sup>2</sup> Aimless we drift, we live but more or less.  
(*Incerte errat animus, praeterpropter vitam vivitur.*)

QUINTUS ENNIUS, *Iphigenia*. Frag. 248, Loeb.  
(c. 180 B. C.) Cited by AULUS GELLIUS,  
*Noctes Atticae*, bk. xix, ch. 10, sec. 12, in his  
discussion of the meaning of *praeterpropter*.

<sup>3</sup> Nothing is more precious than life. (*δῆλον μὲν οὐκ ἔστι.*)

EURIPIDES, *Alcestis*, l. 300. (c. 438 B. C.)

Skin for skin, yea, all that a man hath will he give for his life. (*Pellem pro pelle, et cuncta quae habet homo, dabit pro anima sua.*)

*Old Testament: Job*, ii, 4. (c. 350 B. C.)

Everything would fain live.

JOHN RAY, *English Proverbs*, p. 116. (1670)

There is nothing which men love better to preserve, and which they take care of less, than their own lives. (*Il n'y rien que les hommes aiment mieux à conserver, et qu'ils ménagent moins, que leur propre vie.*)

LA BRUYÈRE, *Les Caractères: De l'Homme*. (1688)

<sup>4</sup> I tell myself that we are long time underground,  
And that life is short, but sweet.

(*ἢ μὴν πολὺν γε τὸν κάτω λογίζομαι χρόνον, το δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ.*)

EURIPIDES, *Alcestis*, l. 692. (c. 438 B. C.) In l. 722, Pheres adds, "Sweet is the sunlight of the gods, very sweet" (*φῶλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φῶλον*).

Life is delight; away, dull care. (*τρυφή βίος, ἔρρητ' ἀνία.*)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. v, epig. 72.

For be monnes lode neuer so luther, the lyf is aye swete.

UNKNOWN, *Patience*, l. 156. (c. 1350)

Crist deide him self for the feith,  
But now our ferful prelate saith,  
"The life is swete."

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 239. (c. 1390)

Old women . . . ever mumbling in their mouths,  
Life is sweet. (*ὥς ἀγαθόν.*)

ERASMUS, *Moriae Encomium*. Sec. 34. (1511)

Life is sweet to every one.

GEORGE PETTIE, *Petite Pallace*, p. 180. (1576)

Life is sweet, hunger sharp; between them the contention must be short.

LYLY, *Love's Metamorphosis*, iii, 1. (1601)

All this is very true; but life is sweet for all that.

FIELDING, *Jonathan Wild*. Bk. iv, ch. 13. (1743)

Life is still beautiful. (*Das Leben ist doch schön.*)

SCHILLER, *Don Carlos*. Act iv. (1787)

The golden tree of life is green. (*Und grün des Lebens goldner Baum.*)

GOETHE, *Faust*. Pt. i, sc. 4. (1806)

Life is sweet, brother. . . . There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die?

GEORGE BORROW, *Lavengro*. Ch. 25. (1851)

Life's more amusing than we thought.

ANDREW LANG, *Ballade of Middle Age*. (1872)

Life's not such a bad game after all.

H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act i. (1911)

<sup>5</sup> Life reft of honor is but crushing toil. (*τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.*)

EURIPIDES, *Hecuba*, l. 378. (c. 425 B. C.)

A shameful life is disgraceful, however pleasant. (*δνειδος αἰσχρὸς βίος οὖτως κἀν ἡδὺς ἦ.*)

MENANDER, *Fragments*. Frag. 756. (c. 300 B. C.)

Quoted by PLUTARCH, *Moralia: How to Study Poetry*. Sec. 21C.

<sup>6</sup> Man's whole life is full of anguish. (*πᾶς δ' δδυνηρὸς βίος ἀνθρώπων.*)

EURIPIDES, *Hippolytus*, l. 189. (c. 428 B. C.)

It is a misery to be born, a pain to live, a trouble to die. (*Nasci miserum, vivere poena, angustia mori.*)

ST. BERNARD, *De Consideratione*. Pt. v. (c. 1130)

If wee consider the whole course of our life, wee begin with cries, and end with cares.

GEORGE PETTIE, *Petite Pallace*, p. 40. (1576)

Why are we so fond of a life that begins with a cry and ends with a groan?

MARY, COUNTESS OF WARWICK, on her death-bed. (1678)

We are born crying, live complaining, and die disappointed.

THOMAS FULLER, *Gnomologia*. No. 5427. (1732)

Human life is everywhere a state in which much is to be endured, and little to be enjoyed.

SAMUEL JOHNSON, *Rasselas*. Ch. 11. (1759)

Tell me, all-judging Jove, if this is fair,

To make so short a life so full of care?

RICHARD CUMBERLAND, *On Human Life*. (c. 1800)

It better befits a man to laugh at life than to lament over it. (*Humanus est deridere vitam quam deplorare.*)

SENECA, *De Tranquillitate Animi*. Ch. 15, sec. 3. (c. A. D. 60)

<sup>7</sup> [They] sold their lives very derely.

JOHN EVELYN, *Diary*, 8 July, 1685.

<sup>8</sup> Who lyueth, vanquisheth. (*Viue chi vince.*)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Unless *viue* and *chi* have been transferred by mistake in the Italian text, the sense of the proverb is completely altered in the translation, which should read, "He who wins, lives."

He that liveth, overcometh.

*Book of Meery Riddles*. Prov. 131. (1629)

1 Dogs, would you live forever? (Hunde, wollt ihr ewig leben?)

FREDERICK THE GREAT, shouting at a group of soldiers who were retreating from the battle of Kolin, 18 June, 1757, and forcing them back into line. CARLYLE, *French Revolution*, pt. ii, bk. i, ch. 4, writes, "There were certain runaways whom Fritz the Great bullied back into battle with a 'R——, wolt ihr ewig leben?' 'Unprintable Off-scourings of Scoundrels, would ye live forever?'" The word which Carlyle was too Victorian to print was perhaps *Rindviehe*. Strangely enough in his *Frederick the Great*, bk. xviii, ch. 4, he declares the episode "is to be counted pure myth." See also MARTIN, *History of France*, xv, 98.

Come on, you sons of bitches! Do you want to live forever?

GUNNERY SERGEANT DANIEL DALY, U. S. Marine Corps, at Lucy-le-Bocage, on the fringe of Belleau Wood, 4 June, 1918. The phrase is common to all wars, and has been credited to many soldiers.

2 He kills a Man, that saves not his Life, when he can.

THOMAS FULLER, *Gnomologia*. No. 1957. (1732) Who saves another's life adds ten years to his own. S. G. CHAMPION, *Racial Proverbs*, p. 367. (1938) A Chinese proverb.

3 Life would be too smooth, if it had no Rubs in it.

THOMAS FULLER, *Gnomologia*. No. 3212. (1732) Life to have its sweets must have its sour.

JOHN MASEFIELD, *The Widow in the Bye Street*. Pt. iv, st. 25. (1912)

4 There is more to life than increasing its speed. MAHATMA GANDHI, commenting on modern life. (c. 1935)

5 Live dangerously and you live right! (Es lebe, wer sich tapfer hält!)

GOETHE, *Faust*. Pt. i, sc. 14: *Wald und Höhle*. (1806)

Thou hast made danger thy calling; there is nothing contemptible in that. (Du hast aus der Gefahr deinen Beruf gemacht, daren ist nichts zu verachten.)

FRIEDRICH NIETZSCHE, *Also Sprach Zarathustra*. Pt. i, sec. 6. (1883) In *The Joyful Wisdom*, p. 219, Nietzsche adds, "Live in danger. Build your cities on the slopes of Vesuvius."

I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life.

THEODORE ROOSEVELT, *Speech*, Hamilton Club, Chicago, 10 April, 1899.

6 He who leads a fast life runs through life in a double sense. (Auien vive apriosa en el vicio, acaba presto de dos maneras.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 90. (1647)

He that lives carnally, won't live eternally.

FRANKLIN, *Poor Richard's Almanack*, 1733.

I live high and lodge in a garret.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

A gay night life (Nachtleben) has the effect on the looks and complexion of a long spell of sickness.

JOHANN PAUL RICHTER, *Hesperus*, xvi. (1795)

When we're asked to decide on the wrong or the right life, Night life wins.

NOEL COWARD, *Bitter Sweet*. Act ii, sc. 1. (1929)

7 They live most at ease that have the world at will.

GRANGE, *Golden Aphroditis*, sig. H2. (1577)

Would you live at ease, do what you ought, and not what you please.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734. A rhymed rendering of the Latin proverb, "Non uti libet, sed uti licet, sic vivamus" (Not as it pleases us, but as it is right for us, so let us live).

The best thing in the world is to live above it.

H.G. BOHN, *Handbook of Proverbs*, p. 499. (1855)

8 I shall make a song of the Queen of Crete . . . And her private life was her own affair.

JOHN GRIMES, *The Queen of Crete*. (1923)

9 In the morning of life, work, in the midday give counsel, in the evening pray. (Ἔργα νέων, βουλὰὶ δὲ μέσων, εὐχαὶ δὲ γερόντων.)

HESIOD, *Harpocration*. Frag. 19. (c. 800 B. C.)

In seed time learn, in harvest teach, in winter enjoy.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

10 Life is short and the art is long. (ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή.)

HIPPOCRATES, *Aphorisms*. No. 1. (c. 400 B. C.)

Referring to the art of healing. See under ART.

11 When that little wife of mine says, "Tom you're a good feller, God bless you," it goes right in where I live.

J. G. HOLLAND, *Miss Gilbert*, p. 386. (1860)

This hurt Brigham—right where he lived.

J. H. BEADLE, *Western Wilds*, p. 602. (1883)

If I could only have reached him where he lives, as our slang says!

HOWELLS, *The Minister's Charge*. Ch. 3. (1886)

12 Late may you return to the skies. (Serus in caelum redeas.)

HORACE, *Odes*. Bk. i, ode 2, l. 45. (23 B. C.) To Caesar Augustus.

May you live all the days of your life.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

13 The Turk meddles not with life and limb.

JAMES HOWELL, *Letters*, i, 335. (1623)

They venture life and member.

THOMAS BURTON, *Diary*, iii, 235. (1658)

[She] mercifully escaped with life and limb.

LADY DE ERESBY, in SHARPE, *Correspondence*, ii, 495. (1836)

<sup>1</sup> The art of life is the art of avoiding pain.  
THOMAS JEFFERSON, *Letter to Mrs. Conway*, 1786.

The art of life is to know how to enjoy a little and to endure much.

WILLIAM HAZLITT, *Commonplaces*. No. 1. (1821)  
The great secret of life is to hear lessons, and not to teach them.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 20. (1843)

The finest art, the most difficult to learn, is the art of living.

JOHN MACY, *About Women*, p. 122. (1930)

Living is an art.

ALDOUS HUXLEY, *Texts and Pretexts*, p. 129. (1932)

<sup>2</sup> I would not live alway. (Nequaquam ultra iam vivam.)

*Old Testament: Job*, vii, 16. (c. 400 B.C.) Title and refrain of poem by W. H. Muhlenberg.

Don't try to live forever. You will not succeed.  
BERNARD SHAW, *The Doctor's Dilemma: Preface* (1906)

<sup>3</sup> The business of life is to go forward.

SAMUEL JOHNSON, *The Idler*. No. 72. (1758)  
Life can only be understood backwards; but it must be lived forwards.

SÖREN KIERKEGAARD, *Life*. (a. 1855)

<sup>4</sup> The hope of life returns with the sun. (Spes vitae cum sole redit.)

JUVENAL, *Satires*. Sat. xii, l. 70. (A.D. 120)  
WHILE THERE'S LIFE THERE'S HOPE, see under HOPE.

<sup>5</sup> To no man is life given in freehold; all are tenants. (Vitaque mancipio nulli datur, omnibus usu.)

LUCRETIVS, *De Rerum Natura*. Bk. iii, l. 971. (c. 45 B.C.) *Mancipium* was the legal process by which the full ownership of any property was transferred; *usus* was merely the right of use. Paraphrased by HORACE, *Satires*, ii, ii, 134.

Nature has granted the use of life like a loan, without fixing any day for repayment. (Natura . . . dedit usuram vitae tamquam pecuniae nulla praestituta die.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 19, sec. 93. (45 B.C.)

Man has been lent, not given, to life. (Homo vitae commodatus, non donatus est.)

PUBLILIUS SYRUS, *Sententiae*. No. 257. (43 B.C.)  
We haue no lettire of owre lyf, how longe it shal dure.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus x, l. 89. (1377)

If I might have a lease of my life for a thousand years I could stay no longer.

SHAKESPEARE, *II Henry VI*, iv, 10, 6. (1590)  
No man hath a lease of his life.

JAMES KELLY, *Scottish Proverbs*, p. 266. (1721)

<sup>6</sup> We turn eternally in the circle which shuts us in. (Versamur ibidem atque insumus usque.)

LUCRETIVS, *De Rerum Natura*. Bk. iii, l. 1080. (c. 45 B.C.) Quoted by MONTAIGNE, i. 19.

<sup>7</sup> Life, like poverty, makes strange bedfellows.  
LORD LYTTON, *Caxtons*. Pt. iv, ch. 4. (1849)

<sup>8</sup> This also, that I live, I consider a gift of God. (Id quoque, quod vivam, munus habere dei.)

OVID, *Tristia*. Bk. i, eleg. 1, l. 20. (c. A.D. 9)  
My life is moral, my Muse is gay. (Vita verecunda est, Musa iocosa mea.)

OVID, *Tristia*. Bk. ii, l. 354. (c. A.D. 9)

<sup>9</sup> The thread of life. (Fila vitae.)

OVID, *Tristia*. Bk. v, eleg. x, l. 46. (c. A.D. 11)  
Life hangs on a slender thread. (ἀπὸ λεπτοῦ μέτου τὸ ζῆν ἤρτηται.)

SYNESIUS, *Dion*. Sec. 162A. (c. A.D. 400)  
A bachelor compares life to a shirt-button, because it often hangs by a thread.

S. G. CHAMPION, *Racial Proverbs*, p. 330. (1938) A Chinese proverb.

<sup>10</sup> The truest end of Life is, to know that Life never ends.

WILLIAM PENN, *Some Fruits of Solitude*. Pt. i, maxim 489. (1693)

Life doesn't end: it goes on.

SHAW, *Heartbreak House*. Act iii. (1913)

<sup>11</sup> Human affairs are not what a man wishes, but what he can get, as the proverb goes. (τοιαῦτα τὰ ἡμέτερά ἐστιν, οὐχ ὅσα βούλεται τις, φασίν, . . . ἀλλ' ὅσα δύναται.)

PLATO, *Greater Hippias*. Sec. 301C. (c. 375 B.C.)  
We live not as we like, but as we can. (ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα.)

MENANDER, *Andria*. Fr. 50. (c. 300 B.C.)  
If you are wise, live as you can if you cannot live as you would. (Viva el discreto como puede; si no, como querria.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 120. (1647)

<sup>12</sup> I wouldn't give a rotten nut for your life. (Non ego tuam empsim vitam vitiosa nuce.)

PLAUTUS, *Miles Gloriosus*, l. 316. (c. 200 B.C.)

<sup>13</sup> I like to live my own life. (Mei volo vivere.)  
PLAUTUS, *Miles Gloriosus*, l. 678. (c. 200 B.C.)  
Let me live my own life. (Meo me vivere in-terea modo.)

TERENCE, *Andria*, l. 153. (166 B.C.)

Enjoy your own lot. (Utere sorte tua.)

VEROIL, *Aeneid*. Bk. xii, l. 932. (19 B.C.)

And of all men we are most wretched, who

Must live each other's lives and not our own.

OSCAR WILDE, *Humanitad*. St. 68. (a. 1900)

It is better to lead your own life, however bad, than to lead another's, however good.

RALPH A. HABAS, *The Art of Self-Control*, p. 28. Quoting the *Bhagavad-Gita*.

<sup>1</sup> This life of ours is full of traps. (In aetate hominum plurimae fiunt trasennae.)

PLAUTUS, *Rudens*, l. 1235. (c. 200 B. C.)

<sup>2</sup> Life is variable. (Varia vita est.)

PLAUTUS, *Truculentus*, l. 219. (c. 189 B. C.)

<sup>3</sup> Do not wear a tight ring. (μή φορεῖν στενὸν δακτύλιον.)

PLUTARCH, *Moralia: Education of Children*, 12E. (c. A. D. 95) Plutarch is quoting a proverb, meaning that one should live one's life unhampered.

Not to wear a straight ring: that is, that we should lead our life, so as we need not to fetter it with chaynes.

JOHN LYLY, *Euphues and His Ephoebus* (Arber), p. 148. (1579) Quoting Pythagoras.

"You bet your life they do," said he.

STEPHEN POWERS, *Afoot and Alone*, p. 244. (1872)

The congressman was asked if there had been any gambling during the trip. "Not on your life," he said.

UNKNOWN, *New York Evening Post*, 19 Aug., 1905, p. 2.

"You'd . . . vote the socialist ticket." . . . "Not on your life," Billy declined.

JACK LONDON, *The Valley of the Moon*, ii, 7. (1913)

<sup>4</sup> Life is short in itself, but misfortune makes it longer. (Brevis ipsa vita est sed malis fit longior.)

PUBLILIUS SYRUS, *Sententiae*. No. 92. (c. 43 B. C.) O life, long for woe, but brief for joy. (O vita misero longa, felici brevis!)

PUBLILIUS SYRUS, *Sententiae*. No. 485.

For men who are fortunate, life is short; but for those who fall into misfortune, one night is infinite time. (τοῖσι μὲν εὖ πράττουσιν πᾶς ὁ βίος βραχὺς ἐστίν, | τοῖσι δὲ κακῶς μίᾳ νύξ ἀπληρὸς ἐστὶ χρόνος.)

LUCIAN, *Epigram*. (c. A. D. 170) See *Greek Anthology*, bk. x, epig. 28.

<sup>5</sup> The height of misery is to live at the will of another. (Miserrimum est arbitrio alterius vivere.)

PUBLILIUS SYRUS, *Sententiae*. No. 413. (c. 43 B. C.) He who does not live a busy life of his own is as good as dead for others. (Qui sibi non vivit aliis merito est mortuus.)

PUBLILIUS SYRUS, *Sententiae*. No. 589. The man who can not attend to his own affairs, is worthless in looking after the affairs of others. Friedrich aptly illustrates the sense from SENECA, *Ad Lucillum*, epis. lv, sec. 4-5, summed up by "Non continuo sibi vivit, qui nemini" (He who lives for no one does not necessarily live for himself). See also under WISDOM: WISE FOR ONESELF.

How happy the life which has passed without strife! (Quam est felix vita quae sine odiis transiit!)

PUBLILIUS SYRUS, *Sententiae*. No. 599.

<sup>6</sup> Twenty years a boy, twenty years a youth, twenty years a young man, twenty years an old man; and these four periods correspond to the four seasons, the boy to spring, the youth to summer, the young man to autumn, and the old man to winter. (παῖς εἰκοσι ἔτη, νεανίσκος εἴκοσι, νεηνίης εἴκοσι, γέρων εἴκοσι.)

PYTHAGORAS, describing the four ages of man. (c. 525 B. C.) See DIOGENES LAERTIUS, *Pythagoras*. Sec. 10.

In man's life there are seven seasons, which they call ages, little boy, boy, lad, young man, man, elderly man, old man. (παῖδιον, παῖς, μεράκιον, νεανίσκος, ἀνήρ, πρεσβύτες, γέρον.)

HIPPOCRATES. (c. 400 B. C.) As quoted by PHILO, *De Opificio Mundi*, 105. Each of these ages was seven years long. Solon, as quoted by PHILO, sec. 104, divided man's life into ten weeks of years, and it is interesting to note that he did not think marriage should come until the fifth week (35), and that real maturity did not come until the sixth (42). See also HORACE, *De Arte Poetica*, l. 158.

One man in his time plays many parts, His acts being seven ages.

SHAKESPEARE, *As You Like It*, ii, 7, 142. (1600)

Following Hippocrates: infant, school-boy, lover, soldier, justice, old age, senility.

Twenty young, Thirty strong, Forty wit, Or never none.

MRS. CHAMBERLAIN, *West Worcestershire Words*, p. 39. (1882)

Ten pretty, twenty witty, thirty strong, if ever; Forty wise, fifty rich, sixty saint, or never.

G. L. APPERSON, *English Proverbs*, p. 652. (1929) Apperson quotes this as a manuscript entry in faded ink in his copy of RAY'S *Proverbs*.

<sup>7</sup> Life spent returns not back again.

SADI, *Gulistan*. Ch. i, Apologue 9. (c. 1258)

Thy life is a bird and its name is Breath. When the bird hath flown from the cage, it cometh not back to captivity.

SADI, *Bustan*, ix, 7. (c. 1257) Edwards, tr.

Man lives in the world but once. (Man lebt nur einmal in der Welt.)

GOETHE, *Clavigo*, i. (1774)

ALAS, FOR US NO SECOND SPRING, see DEATH: ITS FINALITY.

<sup>8</sup> Life is earnest. (Ernst ist das Leben.)

SCHILLER, *Wallenstein*. (1799)

Life is real! Life is earnest! And the grave is not its goal.

H. W. LONGFELLOW, *A Psalm of Life*. (1838)

<sup>9</sup> My friend has since taken out a new lease of life, and may . . . live as long as I shall.

WALTER SCOTT, *Letter to Ellis*, 8 Jan., 1809.

Wherever Estates still existed, they seemed to have gained a new lease of life.

SIR JOHN SEELEY, *The Life and Times of Stein*, iii, 397. (1878)

<sup>1</sup> No man can have a peaceful life who thinks too much about lengthening it. (Nulli potest secura vita contingere, qui de producenda nimis cogitat.)

SENECA, *Ad Lucilium*. Epis. iv, sec.4. (a. A. D. 64) Drinking and sweating—'tis the life of a dyspeptic. (Bibere et suadere vita cardiaci est.)

SENECA, *Ad Lucilium*. Epis. xv, sec. 3. He that liveth by physic liveth miserably.

THOMAS COGAN, *The Haven of Health: Dedication*. (1588)

Who lives medically lives miserably. (Qui medice vivit misere vivit.)

ROBERT BURTON, *Anatomy of Melancholy*. (1621) Quoted.

Such people are the kind that seem to enjoy poor health.

J. F. MONTAGUE, *Broadway Stomach*, p. 104. (1940) See also HEALTH: 1104:10.

<sup>2</sup> Life is not to be purchased at any price. (Non omni pretio vita emenda est.)

SENECA, *Ad Lucilium*. Epis.lxx,sec.7.(c. A. D. 64)

<sup>3</sup> The greatest flaw in life is that it is always imperfect. (Maximum vitæ vitium est, quod imperfecta semper est.)

SENECA, *Ad Lucilium*. Epis.ci, sec.8. (c. A. D. 64)

<sup>4</sup> It takes the whole of life to learn how to live. (Vivere tota vita discendum est.)

SENECA, *De Brevitate Vitæ*. Ch. 7, sec. 3. (c. A. D. 45)

Most men employ the earlier part of life to make the other part miserable. (La plupart des hommes emploient la première partie de leur vie à rendre l'autre misérable.)

LA BRUYÈRE, *Les Caractères*. Ch. 11. (1688)

The first forty years of life give us the text; the next thirty supply the commentary on it.

ARTHUR SCHOPENHAUER, *Parerga und Paralipomena*. Ch. 1. (1851)

The first half of life consists of the capacity to enjoy without the chance; the last half consists of the chance without the capacity.

MARK TWAIN, *Letter to Edward I. Dimmitt*, 19 July, 1901.

<sup>5</sup> I bear a charmed life.

SHAKESPEARE, *Macbeth*, v, 8, 12. (1686)

<sup>6</sup> [He] turn'd your wit the seamy side without.

SHAKESPEARE, *Othello*, iv, 2, 147. (1605)

See the seamy side of this intellectual trade.

CAROLINE NORTON, *Letter*, 4 Nov., 1837.

The seamy side and the smooth, of Life at Cirey.

THOMAS CARLYLE, *Frederick the Great*, iii, 223. (1865)

The seamy side of life. The worst—the most degraded—side or aspect of life. From the under side of garments.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>7</sup> According to the Dutch Prouerbe . . . *Leuen ende laeten leuen*. To liue and let others liue.

GERARD DE MALYNES, *Consuetudo vel Lex Mer-*

*catoria*, p. 229. (1622) The Italians say, "Vivi, e lascia vivere."

Live and let live, i. e. Do as you would be done by.

JOHN RAY, *English Proverbs*, p. 170. (1678)

What's the Whole Bus'ness at last; but Live, and let Live?

SIR ROGER L'ESTRANGE, *An Answer to a Letter to a Dissenter*, p. 43. (1687)

Live and let live, is the rule of common justice.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*, p. 127. (1692)

One must live and let live, as the saying is.

SMOLLETT, *Sir Launcelot Greaves*. Ch.16.(1762)

Live and let live. (Leben und leben lassen.)

SCHILLER, *Wallenstein's Lager*. Act iv, l. 106. (1799)

Liberty is the very air of the Boulevards. Live and let live.

E. V. LUCAS, *Wanderer in Paris*. Ch. 14. (1909)

You know how I am, Sam—live and let live.

RING LARDNER, *Rhythm*. (1926)

Live and let live is my motto.

MANNING COLES, *They Tell No Tales*, p. 56.

(1942) BEAR and FORBEAR, see under FORBEARANCE.

<sup>8</sup> Best live a careless life from hand to mouth. (εὐκὴ κἀρίστον ἥν, ὥπως δύναίτο τις.)

SOPHOCLES, *Oedipus the King*, l.979.(c.409 B. C.)

I live from day to day. (Je vis du jour à la journée.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580) Florio translates it, "I live from hand to mouth."

The modern French proverb is, "Journée gagnée, journée dépensée" (A day's wages earned, a day's wages spent).

Living from hand to mouth, soon satisf'd.

JOSHUA SYLVESTER, tr., *Divine Weekes and Workes*. Wk. ii, day 1, l. 122. (1605)

All the means of his gettings is but from hand to mouth.

RICHARD BRATHWAIT, *Whimsies*, p. 143. (1631)

He has a numerous family, and lives from hand to mouth.

ARBUTHNOT, *John Bull*. Pt. ii, ch. 3. (1712)

I subsist, as the poor are vulgarly said to do, from hand to mouth.

WILLIAM COWPER, *Letter to Newton*, 5 Feb., 1790. See also SHAW, *Heartbreak House*. Act ii. (1913) SAROYAN, *The Time of Your Life*. Act ii. (1939), etc.

<sup>9</sup> You've brought me back to life. (Reddidisti animum.)

TERENCE, *Andria*, l. 333. (166 B. C.)

<sup>10</sup> Life holds more disappointment than satisfaction. (τὸ δὲ κενὸν τοῦ βίου πλεον τοῦ συμφέροντος.)

THEOPHRASTUS, *Characters*. (c. 300 B. C.) See

DIOGENES LAERTIUS, *Theophrastus*, v, 41.

<sup>11</sup> To execute great things, one should live as though one was never going to die. (Pour exécuter de grandes choses, il faut vivre comme si on ne devait jamais mourir.)

VAUVENARGUES, *Réflexions*. No. 142. (1746) An

echo of the advice credited to Isidore of Seville, "Study as if you were to live forever; live as if you were to die tomorrow."

1 It isn't life that matters, it's the courage you bring to it.

HUGH WALPOLE, *Fortitude*. Ch. 1. (1913)

2 His whole life is an open ledger.

PHILIP WYLIE, *Corpses at Indian Stones*, p. 218. (1943) "His life is an open book" is the usual form.

### III—Life: Its Brevity

3 The life of man passes by like a galloping horse.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.) Man passes through this sublunary life as a sun-beam passes a crack.

CHUANG-TSZE, *Philosophy*. Ch. 11.

We pass away out of the world as grasshoppers.

*Apocrypha: II Esdras*, iv, 24. (c. A. D. 90)

As runs the Glass Man's Life doth pass.

BENJAMIN HARRIS (?), *The New England Primer*. (c. 1687)

4 Men are but short-lived. (ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.)

HOMER, *Odyssey*. Bk. xix, l. 328. (c. 850 B. C.) Another proverbial phrase is, "The life of a creature of a day" (ἐφήμερον ζῶν).

Reflect how short life is. (Vita quam sit brevis, simul cogita.)

PLAUTUS, *Mostellaria*, l. 726. (c. 220 B. C.)

The life of man is short. (Vita mortaliū brevis.)

ERASMUS, *Adagia*, iii, x, 63. (1508)

O gentlemen, the time of life is short!

SHAKESPEARE, *I Henry IV*, v, 2, 82. (1597)

How short is life! how frail is human trust!

JOHN GAY, *Trivia*. Bk. iii, l. 235. (1716)

5 Thy span of life is brief and endureth no long time. (ὅ νύ τοι αἶσα μινυνθά περ. οὐ τι μάλα δῆν.)

HOMER, *Iliad*. Bk. i, l. 416. (c. 850 B. C.)

The short span of life forbids us to spin out hope to any length. (Vitae summa brevis spem nos vetat inchoare longam.)

HORACE, *Odes*. Bk. i, ode 4, l. 15. (23 B. C.)

The span of life. (τὴν σπιθαμὴν τοῦ βίου.)

DIOGENIANUS, *Adagia*, viii, 74. (c. 950)

I know my Life's a Pain, and but a Span.

JOHN DAVIES, *Nosce Teipsum: Intro*. (1599)

How brief the life of man . . . the stretching of a span

Buckles in his sum of age.

SHAKESPEARE, *As You Like It*, iii, 2, 140. (1600)

A life's but a span.

SHAKESPEARE, *Othello*, ii, 3, 75. (1605)

Her waist is ampler than her life,

For life is but a span.

O. W. HOLMES, *My Aunt*. (1836)

6 As leaves on the trees, such is the life of man. (οἷη περ φύλλων γενεή, τοῖη δὲ καὶ ἀνδρῶν.)

HOMER, *Iliad*. Bk. vi, l. 146. (c. 850 B. C.)

Cited by STOBÆUS, *Florilegium*, xcvi, 29.

We all do fade as a leaf. (Cecidimus quasi folium.)

*Old Testament: Isaiah*, lxiv, 6. (c. 725 B. C.)

The finest flower will soonest fade.

HUTH, *Ancient Ballads*, p. 374. (c. 1570)

Death lies on her like an untimely frost

Upon the sweetest flower of all the field.

SHAKESPEARE, *Romeo and Juliet*, iv, 5, 28. (1595)

The Wine of Life keeps oozing drop by drop,

The Leaves of Life keep falling one by one.

EDWARD FITZGERALD, tr., *The Rubáiyát of Omar Khayyám*. St. 8. (1859)

I came like Water, and like Wind I go.

EDWARD FITZGERALD, tr., *The Rubáiyát*. St. 28.

We come and go like autumn leaves before the blast.

H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act ii. (1911)

7 For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. (ἀτμὶς γὰρ ἐστε πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη.)

*New Testament: James*, iv, 14. (c. A. D. 60)

The *Vulgate* is, "Quae est enim vita vestra? vapor est ad modicum parens, et deinceps exterminabitur."

He that lives longest lives but a little while.

SAMUEL JOHNSON, *The Rambler*, 20 Nov., 1750.

8 The short bloom of our brief and narrow life flies fast away. While we are calling for flowers and wine and women, age is upon us. (Festinat enim decurrere velox | flosculus angustae miseraeque brevissima vitae | portio; dum bibimus, dum sarta unguenta puellas | poscimus, obrepit non intellecta senectus.)

JUVENAL, *Satires*. Sat. ix, l. 126. (c. A. D. 120)

Reminiscent of this is Uhland's, "Des Menschen Leben ist | Ein kurzes Blühen und ein langes Welken" (The life of man is a short blooming and a long withering).

The life of this present world is but a fleeting joy, which blossometh for an hour.

MOHAMMED, *The Koran*, lvii, 20. (c. 622)

Even so our life like to this fading flower

Doth spring, bud, blossom, wither in an hour.

UNKNOWN, *Poor Robin's Almanack*, 1664.

9 Life is too short for mean anxieties.

KINGSLEY, *Saint's Tragedy*. Act ii, sc. 9. (1848)

Life is too short to waste.

In critic peep or cynic bark.

R. W. EMERSON, *To J.W.* (c. 1867)

10 Soon the generations of living creatures are changed and like runners pass on the torch of life. (Quasi cursores vitae lampada tradunt.)

LUCRETIVUS, *De Rerum Natura*, ii, 79. (c. 45 B. C.)

11 Life is but a brief visit. (παρεπιδημία τις ἐστὶν ὁ βίος.)

PLATO, *Axiochus*. Sec. 2. (c. 375 B. C.)

All life is but a moment in time. (στιγμὴ χρόνον πᾶς ἐστὶν ὁ βίος.)

PLUTARCH, *Moralia: On the Education of Children*. Sec. 13B. (c. A. D. 100)

And a man's life's no more than to say "One."

SHAKESPEARE, *Hamlet*, v, 2, 74. (1600)

Life is but a day at most.

ROBERT BURNS, *Lines Written in Friar's Carse Hermitage*. (1788)

1 Nature has given man no better thing than shortness of life. (Natura vero nihil hominibus brevitae vitae praestitit melius.)

PLINY THE ELDER, *Naturalis Historia*. Bk. vii, ch. 51, sec. 3. (A. D. 77)

2 As for man, his days are as grass: as a flower of the field, so he flourisheth. (Homo, sicut foenum dies eius, tamquam flos agri sic efflorescit.)

Old Testament: *Psalms*, ciii, 15.

The wind passeth over it, and it is gone; and the place thereof shall know it no more. (Quoniam spiritus pertransibit in illo, et non subsistet: et non cognoscat amplius locum suum.)

Old Testament: *Psalms*, ciii, 16.

3 Neither life nor luck is lasting for man. (Nec vita nec fortuna hominibus perpes est.)

PUBLILIUS SYRUS, *Sententiae*. No. 456. (c. 43 B. C.)

4 The very life which we enjoy is short. (Vita ipsa qua fruimur brevis est.)

SALLUST, *Bellum Catilinae*. Ch. i, sec. 3. (c. 41 B. C.)

The part of life which we really live is short. (Exigua pars est vitae qua vivimus.)

SENECA, *De Brevitate Vitae*. Sec. 2. (c. A. D. 54)

5 Man's life is like a candle in the wind, or hoar-frost on the tiles.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 909. (1875)

Man's days are numbered.

SCARBOROUGH, *Chinese Proverbs*. No. 912.

6 Life speeds on with hurried step. (Properat cursu | vita citato.)

SENECA, *Hercules Furens*, l. 178. (c. A. D. 60)

The time allotted us is but short and scanty. (Quicquid nobis dedit, breve est et exiguum.)

SENECA, *Ad Lucilium*, Epis. lxxiv, sec. 10. (a. A. D. 64)

7 We are such stuff  
As dreams are made on, and our little life  
Is rounded with a sleep.

SHAKESPEARE, *The Tempest*, iv, 1, 156. (1611)

This is the state of man: today he puts forth  
The tender leaves of hopes; tomorrow blossoms.  
And bears his blushing honours thick upon him:  
The third day comes a frost, a killing frost,  
And, when he thinks, good easy man, full surely  
His greatness is a-ripening, nips his root,  
And then he falls, as I do.

SHAKESPEARE, *Henry VIII*, iii, 2, 352. (1612)

8 You know not what evening may bring.  
(Nescis quid vesp̄er vehat.)

MARCUS VARRO. Frag. 340, Bucheler. (c. 50 B. C.) AULUS GELLIIUS, i, xxii, 4, says this

was the title of a satire by Varro. VERGIL, *Georgics*, i, 461, has "Quid vesp̄er serus vehat." The phrase soon passed into a proverb, and is cited by ERASMUS, *Adagia*, i, vii, 5. Today let me live well; none knows what it may be tomorrow. (σήμερον ἐσθλὰ παθω' τὸ γὰρ αὔριον οὐδενὶ δῆλον.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. v, epig. 72.

9 Each has his day appointed; short and irretrievable is the span of life to all. (Stat sua cuique dies, breve et irreparabile tempus | omnibus est vitae.)

VERGIL, *Aeneid*. Bk. x, l. 467. (19 B. C.)

#### IV—Life: Living Long

10 Two things doth prolong thy life:  
A quiet heart and a loving wife.

THOMAS DELONEY, *Strange Histories*, p. 70 (1607)

11 He lives longest, that is awake most Hours.

THOMAS FULLER, *Gnomologia*. No. 1967. (1732)

12 He will live as long as old Russe of Pottern, who lived till all the world was weary of him.

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

RAY, *English Proverbs*, p. 215. (1670) Pottern is an English village near Devizes, Wilts. Who old Russe was nobody remembers.

He lives long, that lives till all are weary of him.

THOMAS FULLER, *Gnomologia*. No. 1966. (1732)

I shall live till all my friends are weary of me.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

13 Alas! I have lived too long by a day. (Nimirum hac die una plus vixi mihi.)

LABERIUS. (c. 60 B. C.) See MACROBIUS, *Saturnalia*, ii, 7. (c. 450) Quoted by MONTAIGNE, i, 18, "Ah! j'ai vécu trop d'un jour!"

How many illustrious and noble heroes have lived too long by one day! (Combien de héros, glorieux, magnanimes, ont vécu trop d'un jour!)

JEAN-JACQUES ROUSSEAU. (a. 1778)

14 Life is given to none as a disposable property, but to all for use. (Vitaque mancipio nulli datur, omnibus usu.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 984 (c. 45 B. C.)

The life given us is for use. (Vita data est utenda.)

OVID, *Consolatio ad Livium*, l. 369. (9 B. C.)

Life, if thou knowest how to use it, is long enough (Vita, si scias uti, longa est.)

SENECA, *De Brevitate Vitae*. Sec. 2. (c. A. D. 54)

Life is long if it is full. (Longa est vita, si plena est.)

SENECA, *Ad Lucilium*. Epis. xciii, sec. 2. (a. A. D. 64)

Our life is long, if we know how to use it.

JOHN LYLY, *Euphues* (Arber), p. 153. (1579)

The profit of life consists not in the length, but rather in the use. (L'utilité du vivre n'est pas en l'espace; elle est en l'usage.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)



To live long, is to fill up the days we live.

SIR THOMAS OVERBURY, *Newses from Any Whence: Countrey Newses*. (1613)

Reflect that life, like ev'ry other blessing,  
Derives its value from its use alone.

SAMUEL JOHNSON, *Irene*. Act iii, sc. 8. (1749)  
A long life may not be good enough, but a good  
life is long enough.

FRANKLIN, *Poor Richard's Almanack*, 1755.  
The great use of life is to spend it for something  
that outlasts it.

WILLIAM JAMES, *Thought and Character*, ii,  
289. (1900)

1  
By living long we learn to live. (Diu vivitur,  
bene vivitur.)

PLAUTUS, *Trinummus*, l. 65. (c. 194 B. C.)

2  
How many regrets does length of life incur!  
(Heu quam multa paenitenda incurrunt vi-  
vendo diu!)

PUBLILIUS SYRUS, *Sententiae*. No. 249. (c. 43 B. C.)  
The longer life, the greater griefe.

RANDLE COTGRAVE, *Dictionary: Vivre*. (1611)  
He that lives long suffers much.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch.  
32. (1620) The French say, "Qui vit long-  
temps, sait ce qu'est douleur" (He who lives  
long knows what suffering is).

A long life hath commonly long cares annexed.  
NICHOLAS LING, *Politeuphuia*, p. 203. (1669)  
Long Life hath long Misery.

THOMAS FULLER, *Gnomologia*. No. 3270. (1732)  
Nothing that lasts is very pleasant, not even life.  
(Rien de long n'est fort agréable, pas même la  
vie.)

VAUVENARGUES, *Réflexions*. No. 698. (1746)  
Life protracted is protracted woe.

SAMUEL JOHNSON, *The Vanity of Human  
Wishes*, l. 258. (1748)

3  
He which liveth longest, shall fetch his wood  
furthest.

SAMUEL PURCHAS, *His Pilgrim*, xix, 247. (1625)  
They that live longest, must go furthest for wood.

JOHN RAY, *English Proverbs*, p. 116. (1670)

4  
They that live longest must die at last.

JOHN RAY, *English Proverbs*, p. 116. (1670)  
FULLER, *Gnomologia*. No. 4982. (1732)

5  
I love long life better than figs.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 32.  
(1606)

6  
My mother used to say that it was needful to  
live long to see much.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch.  
52. (1620)

The langer we live we see the mae ferlies [strange  
sights].

JOHN RAY, *Proverbs: Scottish*, p. 259. (1678)  
Them as lives longest sees the most.

THEODORE HOOK, *Jack Brag*. Ch. 17. (1837)  
They who live longest will see most.

C. H. SPURGEON, *John Ploughman's Talk*. Ch.  
20. (1869)

## V—Life: Living Well

7  
Knowledge, love, power,—there is the com-  
plete life. (Savoir, aimer et pouvoir, c'est là  
la vie complète.)

HENRI AMIEL, *Journal Intime*, 7 April, 1851.

8  
To live well banishes fear. (Vivir bien  
destierra miedo.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 190. (1814)  
A Spanish proverb.

9  
The most fruitful of all the arts, the science  
of living well. (Hanc amplissimam omnium  
artium, bene vivendi disciplinam.)

CICERO, *Tusculanarum Disputationum*. Bk. iv,  
ch. 3, sec. 5. (45 B. C.) Quoted by MON-  
TAIGNE, i, 25, the French being "Dévoués au  
plus grand de tous les arts, à celui de bien  
vivre."

He that lives well hath skill enough.

RANDLE COTGRAVE, *Dictionary: Vivre*. (1611)  
A handful of good life is better than a bushel of  
Learning.

GEORGE HERBERT, *Jacula Prudentum*. No. 4.  
(1640) A rendering of the old French prov-  
erb, "Mieux vaut un poigne de bonne vie  
que plein muid de clergie."

He that lives well is learned enough.

GEORGE HERBERT, *Jacula Prudentum*. No. 91.  
FRANKLIN, *Poor Richard*, 1736.

10  
A good Life is the only Religion.

THOMAS FULLER, *Gnomologia*. No. 158. (1732)

11  
He that lives well, sees afar off.

GEORGE HERBERT, *Jacula Prudentum*. No. 354.  
(1640) RICHARDSON, *Clarissa*, iv, 121. (1748)

12  
Dare to be wise: begin! He who postpones  
the hour of living rightly is like the rustic  
who waits for the river to run out before he  
crosses. (Sapere aude; | incipe! Qui recte  
vivendi prorogat horam, | rusticus exspectat  
dum defluat amnis.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 40. (20 B. C.)  
Do you wish to live rightly? Who does not?  
(Vis recte vivere: quis non?)

HORACE, *Epistles*. Bk. i, epis. 6, l. 29. (20 B. C.)  
If you do not know how to live rightly, make  
room for those who can. (Vivere si rectis nescis,  
decede peritis.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 213. (20 B. C.)  
Which Pope renders, "Learn to live well, or  
fairly make your will."

Do you wish never to be sad? Live rightly! (Vis  
nunquam tristis esse? Recte vive!)

ISIDORE OF SEVILLE, *Origines*, xiii, 223. (c. 625)

13  
It is not a great thing to have been to Jeru-  
salem, but to have lived well is a great thing.  
(Non magnum est Hierosolymus fuisse, sed  
bene vixisse magnum est.)

ST. JEROME (HIERONYMUS), *Apothegm.* (c.  
A. D. 400) As quoted by ERASMUS, *Colloquia:  
Utilitate*.

<sup>1</sup> While he lived, he lived well. (Vixit, dum vixit, bene.)

TERENCE, *Hecyra*, l. 461. (c. 160 B. C.) Cited by ERASMUS, *Adagia*, iii, v, 66. "Men of that sort don't leave much for their heirs," Terence remarks. "About all you can say of him is that while he lived he lived well."

Not living well isn't living at all.

THEODORE PRATT, *Thunder Mountain*, p. 178. (1944)

<sup>2</sup> Live a life without a stain, after the fashion of the animals. (Sine crimen vitam | degere more ferae.)

VERGIL, *Aeneid*. Bk. iv, l. 550. (19 B. C.)

All of the animals excepting man know that the principal business of life is to enjoy it.

SAMUEL BUTLER, *Note-Books*. (a. 1902)

#### VI—Life: He Liveth Long Who Liveth Well

<sup>3</sup> A short space of life is long enough for living well and honestly. (Breve tempus aetatis satis longum est ad bene honesteque vivendum.)

CICERO, *De Senectute*. Ch. xix, sec. 70. (44 B. C.)

<sup>4</sup> I have lived enough, for I die unconquered. (Satis vixi, invictus enim morior.)

EPAMINONDAS, at the battle of Mantinea. (362 B. C.) See CORNELIUS NEPOS, *Lives: Epaminondas*.

[You] that prefer A noble life before a long.

SHAKESPEARE, *Coriolanus*, iii, 1, 152. (1607)

So that my life be brave, what though not long?

WILLIAM DRUMMOND, *Sonnets*. No. xii. (a. 1649)

<sup>6</sup> The way to live much, is to begin to live well betimes.

THOMAS FULLER, *Gnomologia*. No. 4821. (1732)

To live long is almost everyone's wish, but to live well is the ambition of a few.

JOHN HUGHES, *The Lay Monk*. No. 18. (a. 1720)

<sup>7</sup> They live ill who think they will live for ever. (Male vivunt qui se semper victuros putant.)

PUBLILIUS SYRUS, *Sententiae*. No. 371. (c. 43 B. C.)

They live but ill who always think to live.

JOHN BODENHAM, *Belvedere*, p. 228. (1600)

They seldom live well, who think they shall live long.

THOMAS FULLER, *Gnomologia*. No. 4971. (1732)

Better to live well than long.

H. G. BOHN, *Handbook of Proverbs*, p. 330. (1855)

<sup>8</sup> Not the longest life is the best, but the well-spent one. (οὐχ ὁ μακρότατος βίος ἀριστος ἀλλ' ὁ σπουδαϊότατος.)

PLUTARCH, *Moralia: To Apollonius*, 111A. (c. A. D. 95)

It is a happy use of opportunity, rather than a happy old age, which wins the highest place. (τὴν γὰρ εὐκαιρίαν μάλλον, οὐ τὴν εὐγηρίαν πανταχοῦ θεωροῦμεν πρῶτεύουσιν.)

PLUTARCH, *Moralia: To Apollonius*, 111C.

The measure of life is its excellence, not its length of years. (μέτρον γὰρ τοῦ βίου τὸ καλόν, οὐ τὸ τοῦ χρόνου μήκος.)

PLUTARCH, *Moralia: To Apollonius*, 111D.

<sup>9</sup> It is no happiness to live long, nor unhappiness to die soon; happy is he that hath lived long enough to die well.

FRANCIS QUARLES, *Enchiridion*. Cent. ii, No. 84. (1640)

<sup>10</sup> It's not how long, but how well you live.

JOHN RAY, *Proverbs*, p. 16. (1670)

Wish not so much to live long as to live well.

FRANKLIN, *Poor Richard's Almanack*, 1738.

If thou wouldst live long, live well; for folly and wickedness shorten life.

FRANKLIN, *Poor Richard's Almanack*, 1739.

It matters not how long we live, but how.

P. J. BAILEY, *Festus: Wood and Water*. (1839)

<sup>11</sup> Mere living is not good, but living well. (Non enim vivere bonum est, sed bene vivere.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 4. (a. A. D. 64)

It is with life as with a play: what matters is not how long it is, but how good it is. (Quomodo fabula, sic vita: non quam diu, sed quam bene acta sit, refert.)

SENECA, *Ad Lucilium*. Epis. lxxvii, sec. 20.

The point is, not how long you live, but how nobly you live. (Quam bene vivas refert, non quam diu.)

SENECA, *Ad Lucilium*. Epis. ci, sec. 15. The usual proverb form is, "Non quam diu, sed quam bene."

<sup>12</sup> They only have lived long who have lived virtuously.

R. B. SHERIDAN, *Pizarro*. Act iv, sc. 1. (1799)

<sup>14</sup> Who well lives, long lives; for this age of ours Should not be number'd by years, days, or hours.

JOSHUA SYLVESTER, tr., *Du Bartas' Devine Weekes and Workes*. Wk. ii, day 4. (1591)

Life is not measured by the time we live.

GEORGE CRABBE, *The Village*. Bk. ii. (1783)

Life is not dated merely by years. Events are sometimes the best calendars.

DISRAELI, *Venetia*. Bk. ii, ch. 1. (1837)

<sup>15</sup> Desire not to live long, but to live well; How long we live not years, but actions, tell.

ROWLAND WATKINS, *Flamma Sine Fumo: The Hour Glass*. (1662)

<sup>16</sup> They liued long enough, that haue liued well enough.

THOMAS WILSON, *The Arte of Rhetorique*, p. 83. (1560)

If he chance to die young, yet he lives long that lives well.

THOMAS FULLER, *The Holy State: The Good Child*. (1642)

He that liveth well, liveth long.

KELLY, *Scottish Proverbs*, p. 168. (1721)

He that lives well, lives long.

SAMUEL RICHARDSON, *Clarissa*, iv, 121. (1748)

He liveth long who liveth well!

All other life is short and vain;

He lives the longest who can tell

Of living most for heavenly gain.

HORATIUS BONAR, *He Liveth Long Who Liveth Well*. (c. 1846)

## VII—Life: While We Live, Let Us Live

<sup>1</sup> Let us live, my Lesbia, and love. (Vivamus, mea Lesbia, atque amemus.)

CATULLUS, *Odes*. Ode v, l. 1. (c. 57 B. C.)

I HAVE LIVED AND LOVED, *see under LOVE*.

Let us live, then, while it goes well with us. (Ergo vivamus, dum licet esse bene.)

PETRONIUS, *Satyricon*. Sec. 34. (c. A. D. 60)

While we live, let us live. (Dum vivimus, vivamus.)

JAN GRUTER, *Inscriptiones Antiquae*. (c. 1602)  
This is the earliest known appearance of this familiar Latin phrase, of which Gruter does not give the source.

<sup>2</sup> I have lived my time. (Sed mihi quidem βιωται.)

CICERO, *Ad Atticum*. Bk. xiv, epis. 21. (44 B. C.)  
That man lives happy who from day to day can say, "I have lived!" (Dixisse vixi!)

HORACE, *Odes*. Bk. iii, ode 29, l. 41. (23 B. C.)

I have lived; I have run the course Fortune allotted me. (Vixi et, quem dederat cursum Fortuna, peregi.)

VERGIL, *Aeneid*. Bk. iv, l. 653. (19 B. C.)

I have lived; nor shall maligner fortune ever Take from me what an earlier hour once gave. (Pervixi: neque enim fortuna malignior unquam eripiet nobis quod prior hora dedit.)

PETRONIUS, *Fragments*. Frag. 84. (c. A. D. 60)  
When a man has said, "I have lived," every morning he arises he receives a bonus. (Quisquis dixit "vixi," cotidie ad lucrum surgit.)

SENECA, *Ad Lucilium*. Epis. xii, sec. 9. (c. A. D. 64)  
To-morrow let my sun his beams display,  
Or in clouds hide them: I have lived to-day.

ABRAHAM COWLEY, *A Vote*. (a. 1667)

Fill my hour, ye gods, so that I may not say,  
whilst I have done this, "Behold, also, an hour of my life is gone,"—but rather, "I have lived an hour."

R. W. EMERSON, *Works and Days*. (1870)

<sup>3</sup> To live for the hour. (In horam vivere.)

CICERO, *Philippicae*. No. v, ch. ix, sec. 25. (43 B. C.)

To live for the day. (In diem vivere.)

ERASMUS, *Adagia*. Chil. i, cent. viii, No. 62.

<sup>4</sup> Life lies not in living but in liking.

JOHN CLARKE, *Paroemiologia*, p. 322. (1639)

Life lieth not in living, but in liking. Martial saith, Non est vivere, sed valere vita.

JOHN RAY, *English Proverbs*, p. 113. (1670)

<sup>5</sup> We begin not to live before we are ready to die.

WILLIAM CORNWALLIS, *Essays*, sig. B3. (1600)

Life is half spent, before we know what it is.

GEORGE HERBERT, *Jacula Prudentum*. No. 916. (1640) After the French proverb, "La vie est moitié usée avant qu'on ne sache ce qu'est la vie."

<sup>6</sup> The fool, with all his other faults, has this also: he is always getting ready to live. (Inter cetera mala hoc quoque habet stultitia: semper incipit vivere.)

EPICURUS, *Fragments*. Frag. 494. (c. 300 B. C.)

As quoted by SENECA, *Ad Lucilium*, xiii, 16. Very few men, properly speaking, live at present, but are providing to live another time.

SWIFT, *Thoughts on Various Subjects*. (1714)

The fool is always about to begin to live. (Stultus semper incipit vivere.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 68. (1814)

We are always getting ready to live, but never living.

EMERSON, *Journal*. Vol. iii, p. 276. (a. 1882)

<sup>7</sup> Better to die than never once to live.

RICHARD HOVEY, *Fear Not the Menace*. (a. 1900)

Live all you can; it's a mistake not to.

HENRY JAMES, *The Ambassadors*, p. 149. (1903)  
We only live once.

RING LARDNER, *Zone of Quiet*. (1926)

We only live once. Might as well live in a big way.

FOOTNER, *Murderer's Vanity*, p. 148. (1940)

<sup>8</sup> It is not wise, believe me, to say, "I shall live." Too late is tomorrow's life: live thou today. (Non est, crede mihi, sapientis dicere "Vivam"; | sera nimis vita est crastina: vive hodie.)

MARTIAL, *Epigrams*. Bk. i, epig. 15. (A. D. 85)

Tomorrow I will live, the fool does say;  
Today itself's too late; the wise lived yesterday. (Cras vives? hodie jam vivere, Postume, serum est: | ille sapit quisquis, Posthume, vixit heri.)

MARTIAL, *Epigrams*. Bk. v, epig. 58.

If thou art wise, use to the full all thy days, and ever deem each is thy last. (Si sapis, utaris totis diebus | extremumque tibi semper adesce putes.)

MARTIAL, *Epigrams*. Bk. iv, epig. 54.

Live thy life as it were spoil, and pluck the joys that fly. (Vive velut raptio fugitivaque gaudia carpe.)

MARTIAL, *Epigrams*. Bk. vii, epig. 47.

Live while ye may, Yet happy pair.

MILTON, *Paradise Lost*. Bk. iv, l. 533. (1667)

<sup>9</sup> My business and my art is to live. (Mon mestier et mon art, c'est vivre.)

MONTAIGNE, *Essays*. Bk. ii, ch. 6. (1580)

<sup>10</sup> We should live, not merely exist. (ἵκν οὐ παρὰ τὴν προήκε.)

PLUTARCH, *Moralia: The Education of Children*. Sec. 13B. (c. A. D. 95)

<sup>11</sup> How doth thy master?—Forsooth, live, and the best doth no better.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 2. (1599)

Even living, and Lairds do no better.

JAMES KELLY, *Scottish Proverbs*, p. 400. (1721)  
I live, and Lords do no more.

THOMAS FULLER, *Gnomologia*. No. 2616. (1732)

1 We break life into little bits and fritter it away. (Diducimus illam in particulas ac lancinamus.)

SENECA, *Ad Lucilium*. Epis. xxxii, sec. 2. (c. A. D. 64)  
As long as you live, keep learning how to live.

(Quemadmodum vivas, quamdiu vivas.)

SENECA, *Ad Lucilium*. Epis. lxxvi, sec. 3.

Let us balance life's account every day. (Cotidie cum vita paria faciamus.)

SENECA, *Ad Lucilium*. Epis. ci, sec. 8.

Begin at once to live, and count each separate day as a separate life. (Ideo propra vivere et singulos dies singulas vitas puta.)

SENECA, *Ad Lucilium*. Epis. ci, sec. 10.

Enjoy thy life; swift it speeds away. (Aetate fruere; mobili cursu fugit.)

SENECA, *Hippolytus*, l. 446. (c. A. D. 60)

2 Whilst thy life is still in its flowering spring-tides, see that thou use it: not slow are its feet as it glides away. (At tu dum primi floret tibi temporis aetas | utere: non tardo labitur illa pede.)

TIBULLUS, *Elegies*. Bk. i, eleg. viii, l. 47. (c. B. C. 17)

While you can, and still are in your springtime, have your fun. (Dum licet, et vernos etiamnum educitis annos, | ludite.)

OVID, *Artis Amatoriae*. Bk. iii, l. 61. (c. 1 B. C.)

Let us live, then, and be glad,

While young life's before us.

(Gaudemus igitur, dum iuvenes sumus.)

UNKNOWN, *Gaudemus Igitur*. Symonds, tr.

While we live, let's live in clover,

For when we're dead, we're dead all over.

UNKNOWN, *Gaudemus Igitur*.

GATHER YE ROSEBUDS, *see under TIME*.

MAKE HAY WHILE THE SUN SHINES, *see under HAY*.

### VIII—Life: The Merry Life

3 Living a bridegroom's jolly life. (ἡγε νυμφίων βίω.)

ARISTOPHANES, *The Birds*, l. 161. (414 B. C.)

Living a flute-player's life. (αὐλοῦ βίω ἡγ.)

DIOGENIANUS, *Adagia*, iii, 14. (c. A. D. 125) At another's expense.

Smothering yourself with honey. (ἐν μέλιτι σαυτὸν καταπάττει.)

DIOGENIANUS, *Adagia*, iv, 53. (c. A. D. 125)

May he live, fife, pipe, drink! (Vivat, fifat, pipat, bibat!)

RABELAIS, *Pantagruel*. Bk. iv, ch. 53. (1548)

The motto on the title-page of Gargantua is "Vivez joyeux" (Live merrily).

4 [They] live like fighting-cocks.

WILLIAM COBBETT, *Rural Rides*, ii, 107. (1826)

The servants here seem to live like fighting-cocks.

R. S. SURTEES, *Ask Mamma*. Ch. 24. (1858)

5 The indicted cry a merry life and a short.

EDMUND GAYTON, *Don Quixot*, p. 101. (1654)

A short life and a merry life, I cry.

JOHN TATHAM, *The Rump*. Act i, sc. 1. (1660)

Go upon the road . . . ; there you will . . . live a short life and a merry one.

SWIFT, *Directions to Servants*. Ch. 4. (1745)

A short life and a merry.

KINGSLEY, *Westward Ho!* Ch. 32. (1855)

We prefer a short life and a merry one.

CHARLES READE, *Put Yourself in His Place*. Ch. 24. (1870)

6 You know how to enjoy life, and that's as good as twins or triplets. (Tuam vitam habes, et tibi sunt gemini et trigemini.)

PLAUTUS, *Miles Gloriosus*, l. 717. (c. 200 B. C.)

7 Not how lavishly but how happily you live is what counts. (Non quam late sed quam laete habites, refert.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 124. (1853)

8 It is yuel to kepe a wast hors in stable, . . . but it is worse to have a womman at racke and manger.

JOHN WYCLIF, *Works*: (*Matthew*), p. 435. (c. 1378) "To live at rack and manger," to live luxuriously, in reckless abundance.

Mars himselfe hateth to be euer on Venus lappe, he scorneth to lye at rack and manger.

ROBERT GREENE, *Works*, ix, 178. (1590)

God help the Courtiers, That lye at rack and manger.

JOHN FLETCHER, *The Little French Lawyer*. Act v, sc. 1. (1625)

Tearing out the bowels of St. Edmundsbury Convent (its larders namely and cellars) by living at rack and manger there.

THOMAS CARLYLE, *Past and Present*. Bk. ii, ch. 1. (1843)

9 Is that Mr. Riley, can any one tell?

Is that Mr. Riley, that owns the hotel?

Well, if that's Mr. Riley, they speak of so highly,

Well upon my soul, Riley, you're doing quite well.

UNKNOWN, *Is that Mr. Riley*. (1883)

My name is Kelly, but I'm living the life of Riley just the same.

HARRY PEASE AND E. G. NELSON. Title and refrain of popular song. (1919) The title is a reference to two songs, "Has anybody here seen Kelly?" and "Is that Mr. Riley?" The origin of the phrase, "The life of Riley," meaning an easy and luxurious life, has not been discovered, but this use of it would seem to indicate that it came from the song of 1883, whose Mr. Riley, it will be remembered, owned the hotel, and could therefore order whatever he wanted.

He was having a wonderful time. He was living the life of Riley.

SAMUEL HOPKINS ADAMS, *The Incredible Era*, p. 305 (1939), referring to Jess Smith, after the inauguration of President Harding.

Living the life of Riley.

P. G. WODEHOUSE, *Uncle Fred in the Springtime*, p. 4. (1939) MILLER, *Cosmological Eye*, p. 335. (1939) MENCKEN, *Newspaper Days*, p. 248. (1941) LASSWELL, *Suds in Your Eye*, p. 159. (1942) etc., etc.

1 I live like a mouse in a mill, and have another grind my meal for me.

UNKNOWN, *Three Lords and Three Ladies of London*. (c. 1584) See HAZLITT, *Old English Poetry*, vi, 392. The French say, "Vivre comme un coq en pâte." TO LIVE IN CLOVER, see under CLOVER.

### IX—Life: The Simple Life

2 A quiet life, which was not life at all.

E. B. BROWNING, *Aurora Leigh*. Bk. i, l. 289. (1856)

It may be life, but ain't it slow?

A. P. HERBERT, *It May Be Life*. (1935)

3 May I not eat garlic or beans. (μὴ σκόροδα μηδὲ κνύμους φάγω.)

CICERO, *Ad Atticum*. Bk. xiii, epis. 42. (45 B. C.)

Applied to persons wishing for a simple life.

Chestnuts, which my Amaryllis loved. (Castaneasque nuces, mea quas Amaryllis amabat.)

VERGIL, *Eclagues*. Ecl. ii, l. 52. (37 B. C.) "But chestnuts she loves not now" (At nunc castaneas non amat illa nuces), says OVID, *Artis Amatoria*, ii, 268, because girls have more extravagant tastes nowadays. "A thrush would be better."

4 A child has beaten me in simplicity of living. (παῖδιον με νενίκηκεν εὐτελεία.)

DIOGENES, *Remark*, as he threw away his one utensil, a shell from which to drink, when he saw a boy drinking from his hands. (c. 350 B. C.) See DIOGENES LAERTIUS, *Diogenes*, vi, 37.

5 Live in retirement. (λαθὲ βιώσας.)

EPICURUS, *Maxim*. (c. 300 B. C.) Referred to by SENECA, *Ad Lucilium*, lxxviii, sec. 10.

Remember the Proverb, Bene qui latuit, bene vixit. They are happy that live Retiredly.

WILLIAM PENN, *Some Fruits of Solitude* No. 325. (1693)

Λαθὲ βιώσας, "live in the shade," was the Epicurean rule of wisdom. Pleasure was not found in feasts and sensual excess, but in sobriety of mind.

DEAN PLUMTRE, *Ecclesiastes*, 123. (1895)

6 The man who lives a peaceful life lives a long life. (Hombre de gran paz, hombre de mucha vida.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 193. (1647)

7 Anything for a quiet life.

THOMAS HEYWOOD, *The Captives*. Act iii, sc. 3. (1624) Earliest known use of the phrase.

Anythin' for a quiet life, as the man said wen he took the sitivation at the lighthouse.

DICKENS, *Pickwick Papers*. Ch. 43. (1837)

8 This is what I prayed for! (Hoc erat in votis.) HORACE, *Satires*. Bk. ii, sat. 6, l. 1. (35 B. C.)

Giving vent to his happiness and satisfaction as he looks out across his little farm.

That spot of ground pleases me in which small possessions make me happy. (Illa placet tellus in qua res parva beatum.)

MARTIAL, *Epigrams*. Bk. x, ep. 96, l. 5. (A. D. 95) Strife never; business seldom; a quiet mind. (Lis numquam, toga rara, mens quieta.)

MARTIAL, *Epigrams*. Bk. x, epig. 47, l. 5.

Living the life of Laertes. (Λαέρτου βίον.)

PLUTARCH, *Lives: Cicero*. Ch. 40, sec. 3. (c. A. D.

110) The reference is to HOMER, *Odyssey*, i, 189 ff., where Laertes is described as living on a little farm and never coming to Rome.

Mine be a cot beside the hill.

SAMUEL ROGERS, *A Wish*. (a. 1855)

9 How many things I can do without! (πόσων ἐγὼ χρεῖαν οὐκ ἔχω.)

SOCRATES, when he looked into the shop windows of Athens. (c. 425 B. C.) See DIOGENES LAERTIUS, *Socrates*. Sec. 25.

10 I love a life whose plot is simple,

And does not thicken with every pimple.

H. D. THOREAU, *Conscience*. (1849)

What is the simple life? . . . It is a form of life described by pastoral poets, or the New Testament, but not livable today.

CHARLES WAGNER, *The Simple Life*. Ch. 7. (1902)

Oh, for the simple life,

For tents and starry skies!

ISRAEL ZANGWILL, *Aspiration*. (a. 1926)

11 Living according to nature. (τέλος εἶπε τὸ ὁμολογουμένως τῇ φύσει ἔην.)

ZENO, *On the Nature of Man*. (c. 300 B. C.) Diogenes Laertius says (vii, 87): "Zeno was the first to designate as the end 'life in agreement with nature,' which is the same as a virtuous life, virtue being the goal towards which nature guides us." It became one of the leading Stoic ideas.

The supreme Good they believed to be the thing which they expressed by the formula, "To live according to nature." (Secundum naturam vivere.)

CICERO, *De Finibus*. Bk. iv, ch. 10, sec. 26. (45 B. C.) Cicero is speaking of the Stoics.

To live agreeably to Nature is our duty. (Vivere Naturae convenienter oportet.)

HORACE, *Epistles*. Bk. i, epis. 10, l. 12. (20 B. C.)

Our motto is Live according to nature. (Nempe propositum nostrum est secundum naturam vivere.)

SENECA, *Ad Lucilium*. Epis. v, sec. 4. (a. A. D. 64)

Far from the madding crowd's ignoble strife.

THOMAS GRAY, *Elegy Written in a Country Churchyard*, l. 73. (1751) "Far from the Madding Crowd" used by Thomas Hardy as the title of a novel. (1874)

I sought the simple life that Nature yields.

GEORGE CRABBE, *The Village*. Bk. i. (1783)

Remote from busy life's bewildered way.

CAMPBELL, *Pleasures of Hope*. Pt. ii, l. 91. (1799)

## X—Life: Living upon Little

<sup>1</sup> Men live better upon little. (Vivitur exiguo melius.)

CLAUDIAN, *In Rufinum*. Bk. i, l. 215. (c. A. D. 395)

A little with quietness is God's own gift.

RANDLE COTGRAVE, *Dictionary: Peu.* (1611) "A little with peace is a great blessing."—*Ibid.*, Paiz.

A little with quiet is the only diet.

HERBERT, *Jacula Prudentum*. No. 329. (1640)

<sup>2</sup> We say often that a Man may live of a little; but, alas, of how much lesse may a Man die!

JOHN DONNE, *Devotions*. Sec. 7. (1624)

A man may live upon little, but he can't live upon nothing.

H. G. BOHN, *Handbook of Proverbs*, p. 295. (1855)

They live on nothing, for they've nothing to live on.

HENRY JAMES, *Aspern Papers*. Ch. 1. (1888)

<sup>3</sup> What things do mortals need, save two alone,  
The fruits of Ceres and the cooling spring?

(ἐπεὶ τί δέι βροτοῖσι, πλὴν διειν μόνον,  
Δήμητρος ἀκτῆς, πώματός θ' ὑδρὸς ῥέου;) )

EURIPIDES, *Fragments*. No. 884, Nauck. (c. 440 B. C.) Quoted by PLUTARCH, *Moralia*, 36F.

How little nature demands. Running water and bread are enough for mankind. (Discite, quam parvo liceat producere vitam | et quantum natura petat. . . . Satis est populus fluviusque Ceresque.)

LUCAN, *De Bello Civili*. Bk. iv, l. 377. (c. A. D. 60) The Germans say, "Wasser und Brod ist genug zum Leben" (Water and bread are enough for life).

Remember this,—that very little is needed to make a happy life. (τούτου μύμησο δέι, καὶ ἔτι ἐκείνου, ὅτι ἐν ὀλίγοις κεῖται τὸ εὐδαιμόνως βῶσαι.)

MARCUS AURELIUS, *Meditations*. Bk. vii, sec. 67. (c. A. D. 174)

A little will suffice him who desires only what he actually needs.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 161. (c. 1050) The Germans say, "Man braucht zum Leben nur wenig" (One needs but little to live).

A book of Verses underneath the Bough,

A Jug of Wine, a Loaf of Bread—and Thou.

FITZGERALD, tr., *The Rubáiyát*. St. 12. (1859)

<sup>4</sup> Harsh, but a good nurse of young men.  
(τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος.)

HOMER, *Odyssey*. Bk. ix, l. 27. (c. 850 B. C.)

A hard life, but a healthy. (Aspera vita, sed salubris.)

ERASMUS, *Adagia*. Ch. iii, cent. x, No. 27. (1523)

<sup>5</sup> He will always be a slave who does not know how to live upon a little. (Serviet aeternum, quia parvo nesciet uti.)

HORACE, *Epistles*. Bk. i, epis. 10, l. 41. (20 B. C.)

Let's live with that small pittance that we have;  
Who covets more, is evermore a slave.

HERRICK, *The Covetous Still Captives*. (1648)

<sup>6</sup> What virtue, and of what great value, good friends, there is in living upon little. (Quae virtus et quanta, boni, sit vivere parvo.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 1. (35 B. C.)

He lives happily upon little. (Vivitur parvo bene.)

HORACE, *Odes*. Bk. ii, ode 16, l. 13. (23 B. C.)

Man's greatest riches is to live on a little with contented mind. (Divitiae grandes homini sunt vivere parvo | aequo animo.)

LUCRETIUS, *De Rerum Natura*. Bk. v, l. 1118.

(c. 45 B. C.) The Italians say, "Poco e in pace, molto mi piace" (A little in peace pleases me much).

Live within your harvest. (Messe tenus propria vive.)

JUVENAL, *Satires*. Sat. vi, l. 25. (c. A. D. 120)

He that is taught to live upon a little, owes more to his Father's Wisdom, than he that has a great deal left him, does to his Father's Care.

WILLIAM PENN, *More Fruits of Solitude*. No. 140. (1718)

## XI—Life and Death

<sup>7</sup> Ordained of God to be the Judge of quick and dead. (κρίτης ζώντων καὶ νεκρῶν.)

*New Testament: Acts*, x, 42. (c. A. D. 65) The *Vulgate* is, "Iudex vivorum, et mortuorum."

*I Peter*, iv, 5, has, "Ready to judge the quick and the dead," and *II Timothy*, iv, 1, has, "Shall judge the quick and the dead."

Se the demende is cwicum & deadum.

KING AELFRED, tr., *Gregory's Pastoral Care*, xv, 96. (c. 897)

To demenn cwike & daede.

ORMIN, *The Ormulum*, l. 10557. (c. 1200)

For quik or deed.

CHAUCER, *Canterbury Tales: The Frankleyns Tale*, l. 608. (c. 1388)

Quicke with the quicke, and dead with the dead. (Vivi con vivi, e morti con morti.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

We must live by the quick and not by the dead.

THOMAS HEYWOOD, *If You Knew Not Me*. (1605) Quoted as "the old proverb."

Of all proverbes, hee cannot endure to heare that which sayes, We ought to live by the quick, and not by the dead.

SIR THOMAS OVERBURY, *Characters: A Sexton*. (1614)

With . . . power to judge both quick and dead.

MILTON, *Paradise Lost*. Bk. xii, l. 460. (1667)

Judge of quick and dead.

WILLIAM LAW, *A Serious Call to a Devout Life*, ii, 22. (1729)

The Quick or the Dead.

AMÉLIE RIVES. Title of novel. (1888)

<sup>8</sup> Death is rather to be chosen than a toilsome life. (ζῆσις πορρωτέρως θάνατος αλπερώτερος.)

AESCHYLUS, *Fragments*. Frag. 229, Smyth. (c. 458 B. C.) STOBÆUS, *Anthology*, iv, 53, 17.

Better death than life in bitterness. (τοῦ ζῆν δὲ λυπρῶς κρείσσον ἐστὶ καρθαίνειν.)

EURIPIDES, *Daughters of Troy*, l. 637. (c. 415 B. C.)

It is better to cease to live than to live in misery.  
(κρείσσον τὸ μὴ ζῆν ἔσθιν, ἢ ζῆν ἀθλίως.)

SOPHOCLES. (c. B. C. 410) As quoted by STOBÆUS, *Florilegium*. 118, and by MONTAIGNE, i, 32.

1 Nobly to die were better than to save one's life. (καλῶς τεθνάναι κάλλιον ἂν μάλλον ἢ σῃσῶσθαι.)

AESCHYLUS (?), *Fragments*. Frag. 235, Smyth. (c. 458 B. C.)

2 Better to die once for all than to live in continual terror. (βέλτιον θανεῖν ἅπαξ ἢ διὰ βίον τρέμειν.)

AESOP, *Fables*. (c. 850 B. C.)

Better to die once for all than linger out one's days in misery. (κρείσσον γὰρ εἰσάπαξ θανεῖν ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.)

AESCHYLUS, *Prometheus Bound*, l. 750. (c. 470 B. C.) It is better to die once for all than to be always expecting death. (βέλτιον ἔστιν ἅπαξ ἀποθανεῖν ἢ αἰεὶ προσδοκᾶν.)

JULIUS CAESAR, refusing the bodyguard his friends wished to provide. (c. 44 B. C.) See PLUTARCH, *Lives: Caesar*. Ch. 57, sec. 5.

When life is one long terror, death is best. (Ubi omnis vitæ metus est, mors est optima.)

PUBLIUS SYRUS, *Sententiae*. No. 701. (c. 43 B. C.)

That life is better life, past fearing death, Than that which lives to fear.

SHAKESPEARE, *Measure for Measure*, v, 1, 402. (1604)

3 As the line has it, "He who has been near death knows the worth of life."

BABER, *The Baber-nama: Letter*, Dec., 1526.

4 Let life rise out of death.

*Book of the Dead*. Ch. cliv, l. 12. (c. 4000 B. C.) Papyrus of Nu.

5 The long habit of living indisposeth us for dying.

SIR THOMAS BROWNE, *Urn Burial*. Ch. 5. (1658) The long habit of Living makes meer Men more hardly to part with Life.

SIR THOMAS BROWNE, *A Letter to a Friend*. Par. 28. (1672)

Some no other cause for life can give But a dull habitude to live.

JOHN OLDHAM, *To the Memory of Norwent*. (a. 1683)

No particular motive for living, except the custom and habit of it.

THACKERAY, as quoted in *Blackwood's Magazine*, Jan., 1854.

Mr. Wopsle's great-aunt conquered a confirmed habit of living into which she had fallen.

DICKENS, *Great Expectations*. Ch. 16. (1861)

6 Life's way will vary, death is one for all. (Dispar vivendi ratio est, mors omnibus una.)

CATO (?), *Collectio Monostichorum*, l. 3. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

Their death is blest whose life is without re-

proach. (Felices obeunt quorum sine crimine vita est.)

CATO (?), *Disticha*, iv, 46.

7

The dead to the grave and the living to the loaf. (El muerto a la sepultura y el vivo a la hogaza.)

CERVANTES, *Don Quixote*. Pt. i, ch. 19. (1605)

To the Grave with the Dead;

And let them that live, to the Bread.

THOMAS FULLER, *Gnomologia*. No. 6347. (1732)

You know the good old saw,—"Cloth must we wear, Eat beef and drink beer, Though the dead go to bier."

WALTER SCOTT, *The Betrothed*. Ch. 10. (1825)

The dead with the dead, the living to the loaf. (Les morts avec les morts, les vifs à la tourée.)

LE ROUX DE LINCY, *Proverbs Français*, ii, 333. (1859) A 15th century proverb.

8

Until death, it is all life. (Hasta la muerte todo es vida.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 59. (1615)

WHILE THERE'S LIFE THERE'S HOPE, see under HOPE.

9

Life has its distinctions, but in death we are all made equal.

CHUANG-TSZE, *Philosophy*. Ch. 5. (c. 400 B. C.) See also DEATH: DEATH THE LEVELER.

10

The whole life of philosophers is a preparation for death. (Tota philosophorum vita commentatio mortis est.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 30, sec. 74. (c. 45 B. C.) Quoted by MONTAIGNE, *Essays*, Bk. i, ch. 19: "Cicero dict que philosopher ce n'est aultre chose que s'apprester à la mort."

Life is nearer every day to death. (Vita mortis propior est quotidie.)

PHAEDRUS, *Fables*. Bk. iv, fab. 25, l. 10. (c. 25 B. C.) The whole of life is nothing but a journey to death. (Tota vita nihil aliud quam ad mortem iter est.)

SENECA, *Ad Polybium de Consolatione*. Ch. 11, sec. 2. (c. A. D. 64.)

11

Until we know what life is, how can we know what death is?

CONFUCIUS, *Analects*. Bk. xi, ch. 11. (c. 500 B. C.) Giles, tr.

12

Let's learn to live, for we must die alone.

GEORGE CRABBE, *The Borough*. Let. 10. (1810) Perhaps suggested by the Latin proverb, "Vive tibi, nam moriere tibi" (Live your own life, for you will die your own death).

13

Then, like a thankful guest, Rise cheerfully from life's abundant feast And with a quiet mind go take thy rest.

THOMAS CREECH, tr., *De Rerum Natura*. Bk. iii, l. 95. (1682)

Teach me to live that I may dread

The grave as little as my bed.

BISHOP THOMAS KEN, *Evening Hymn*. (a. 1697)

So live, that [thou mayest] approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.

W. C. BRYANT, *Thanatopsis*. (1817)

<sup>1</sup> Hereof am I sure, I shall live till I die.

THOMAS DEKKER, *The Shoemakers Holiday*.

Act iv, sc. 3. (1600)

We shall live til we dye, in despite of diet.

THOMAS MUFFET, *Healths Improvement*, p. 8. (1655)

The old country proverb, "Ah, well, we shall live till we die if the pigs don't eat us, and then we shall go acorning."

RICHARD JEFFERIES, *Field and Hedgerow*, p. 65. (1889)

<sup>2</sup> Wherefore I praised the dead which are already dead, more than the living which are yet alive. (Laudavi magis mortuos, quam viventes.)

*Old Testament: Ecclesiastes*, iv, 2. (c. 250 B. C.)

<sup>3</sup> A living dog is better than a dead lion. (Melior est canis vivus leone mortuo.)

*Old Testament: Ecclesiastes*, ix, 4. (c. 250 B. C.)

A proverb in many languages, all probably derived from the Hebrew original. Wyclif's rendering is, "Betere is a quyc dogge thanne a leoun dead."

Divine ashes are better than earthly meal.

HERRERT, *Jacula Prudentum*. No. 686. (1640)

Better a living beggar than a dead emperor. (Mieux vaut goudja debout qu'empereur enterré.)

LA FONTAINE, *La Matrone d'Ephèse*. (1668)

I'd rather fight flies in a boarding house  
Than fill Napoleon's grave.

O. HENRY, *Chanson de Bohème* (1894)

Better a live ass than a dead lion.

EDEN PHILLIPOTS, *Human Boy's Diary*. Term iii, 18 April. (1924)

Better a live beggar than a dead king.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 483. (1937)

A live trout is better than a dead whale.

SIEGFRIED SASSOON, *Aliveness in Literature*. In *Sat. Review of Literature*, 4 Jan., 1941.

A live wife is better than a dead mistress.

MELBA MARLETT, *Death Has a Thousand Doors*, p. 137. (1941) The Italians say, "Val più un asino vivo che un dottore morto" (A live ass is worth more than a dead doctor).

Better a live coward than a dead hero.

MARY MCCARTHY, *The Company She Keeps*, p. 259. (1942)

<sup>4</sup> We ought to remember the lyuyng. (Vivorum oportet meminisse.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 52. (1508)

Taverner, tr., fo. 11.

Woe must live by the living, not by the dead.

GEORGE PETTIE, *Petite Pallace*, p. 83. (1576)

The richest life I know is to have lived among the living, as the saying is. (La plus riche vie, que je sache, à estre entre les vivants, come on dict.)

MONTAIGNE, *Essays*. Bk. ii, ch. 36. (1580)

We must live by the living, and not by the dead.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

*Mem.*—To think more of the living and less of the dead, for the dead have a world of their own.

THOMAS TYRES, *Resolutions*. (c. 1781)

The earth belongs to the living, not the dead.

THOMAS JEFFERSON, *Writings*. Vol. xiii, p. 269. (c. 1800)

Let the dead care for the dead, the living for the living. (Ssü ti ku ssü ti, 'huo ti ku 'huo ti.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 959. (1875)

<sup>5</sup> Death is but nothingness! Who prays to die is mad.

The worst of lives is better than the proudest death.

(κακὼς ζῆν κρείσσον ἢ καλῶς θανεῖν.)

EURIPIDES, *Iphigeneia at Aulis*, 1251. (c. 410 B. C.)

<sup>6</sup> Who knoweth if to live is to be dead,  
And to be dead, to live?

(τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ καταθανεῖν, τὸ καταθανεῖν δὲ ζῆν;)

EURIPIDES, *Polydus*. Frag. (c. 420 B. C.) Quoted by PLATO, *Gorgias*, 492E, and by MONTAIGNE, *Essays*, bk. ii, ch. 12, his French being, "Si nous vivons, comme Euripides est en doute, 'si la vie que nous vivons est vie, ou si c'est ce que nous appellons mort qui soit vie.'"

Who knows if to live is but to die? . . .

If breath is bread and sleep a woolly lie?

(τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ καταθανεῖν;)

ARISTOPHANES, *The Frogs*, l. 1477. (405 B. C.)

Murray, tr. In l. 1082, Aristophanes says:

"Some opine that 'not to be living' is truly 'to live.'"

Life follows upon death. Death is the beginning of life. Who knows when the end is reached?

CHUANG-TSZE, *Philosophy*. Ch 5. (c. 400 B. C.)

Sleeping are men, and when they die, they wake

MOHAMMED, *The Koran*. (c. 625)

In some circumstances, to die is to live.

ARCHBISHOP JOHN TILLOTSON, *Letter to Lady Russell*, 21 Nov., 1685.

Man, foolish man! no more thy soul deceive,

To die is but the surest way to live.

WILLIAM BROOME, *Death*, l. 89. (c. 1725)

There are daily sounds to tell us that Life

Is dying, and Death is living.

THOMAS HOOD, *Miss Kilmansegg: Her Last Will*. (c. 1844)

<sup>7</sup> We begin not to live till we are fit to die.

THOMAS FULLER, *Gnomologia*. No. 5434. (1732)

<sup>8</sup> A useless life is an early death. (Ein unnütz Leben ist ein früher Tod.)

GOETHE, *Iphigenia auf Tauris*. Act i, sc. 2, l. 64. (1787)

<sup>9</sup> To be remembered after we are dead is but a poor recompense for being treated with contempt while we are living.

HAZLITT, *Characteristics*. No. 429. (c. 1821)



1 Between the business of life and the day of death, a space ought to be interposed.

GEORGE HERBERT, *Jacula Prudentum*. No. 43. (1640)

Peace and patience, and death with repentance.

GEORGE HERBERT, *Jacula Prudentum*. No. 321.

After the Spanish proverb, "Paz y paciencia, y muerte con penitencia."

He that lives only, dies most.

GEORGE HERBERT, *Jacula Prudentum*. No. 439.

Now all live as they would die.

GEORGE HERBERT, *Jacula Prudentum*. No. 727.

He hath not lived, that lives not after death.

GEORGE HERBERT, *Jacula Prudentum*. No. 872.

We know not who lives or dies.

GEORGE HERBERT, *Jacula Prudentum*. No. 964.

2 A man would live in Italy (a place of pleasure) but he would choose to die in Spain, where they say the Catholic Religion is possessed with greatest strictness.

HERBERT, *Jacula Prudentum*. No. 1045. (1650)

One should be able to eat in Canton, live in Soochow, and die in Hangchow.

S. G. CHAMPION, *Racial Proverbs*, p. 352.

(1938) A Chinese proverb. Canton has the best food, Soochow the most beautiful women, Hangchow the most ornate coffins.

3 All live things look bigger than dead ones.

ADRIAN JONES, *Thoughts of an Old Sculptor*. (1935)

4 Going forth is life, coming home is death. (Ch'u sheng, ju ssü.)

LAO-TSZE, *Tao-tek-king (The Way of Virtue)*. Sec. 50. (c. 550 B.C.) Carus, tr.

A stranger into life I'm come,

Dying may be our going home.

MATTHEW GREEN, *The Spleen*, l. 788. (1737)

5 Life is the gift of God, death the due of Nature.

JOHN LYLIV, *Euphues* (Arber), p. 183. (1579)

In life ther is nothing sweete, in death nothing sowre.

JOHN LYLIV, *Euphues* (Arber), p. 183.

6 Born in throes, 'tis fit that man should live in pains and die in pangs.

HERMAN MELVILLE, *Moby Dick*. Ch. 4. (1851)

Life springs from sorrow and calamity, and death from ease and pleasure.

MENCIUS, *Discourses*. Bk. vi, pt. ii, ch. 15, sec. 5. (c. 300 B.C.)

8 All the time you live, you steal it from death: it is at her charge. (Tout ce que vous vivez, vous le desrobez à la mort; c'est à ses depens.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580) WE OWE DEATH A DEBT, see under DEATH.

Long life or short life is made all one by death. (Le long temps vivre, et le peu de temps vivre, est rendu tout un par la mort.)

MONTAIGNE, *Essays*. Bk. i, ch. 19.

We may well want ground to live on, but never ground to die in. (Nous pouvons avoir faulte de terre pour y vivre; mais de terre pour y mourir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3.

To live is to serve, if the liberty to die be wanting. (Le vivre, c'est servir, si la liberté de mourir en est à dire.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3.

9 He who should teach men to die, would teach them to live. (Qui apprendroit les hommes à mourir, leur apprendroit à vivre.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)

Teach them how to live

In Him; or, if they this deny,

For Him she'll teach them how to die.

RICHARD CRASHAW, *Hymn to St. Theresa*, l. 51. (1646)

There taught us how to live; and (oh, too high

The price for knowledge!) taught us how to die.

THOMAS TICKELL, *To the Earl of Warwick, On the Death of Mr. Addison*, l. 81. (1719)

Only those are fit to live who are not afraid to die.

GENERAL DOUGLAS MACARTHUR, *Speech*, to Filipino air force, 30 July, 1941. See CONSIDINE, *MacArthur the Magnificent*, p. 9.

10 Either a tranquil life, or a happy death. (ἢ ἤν ἀλύτως ἢ θάρεϊν εὐδαιμόνως.)

MONTAIGNE, *Essays*. Bk. i, ch. 32. (1580) Quoting an ancient Greek saying. The French is, "Ou une vie tranquille, ou une mort heureuse."

It is "to live happily" and not, as Antisthenes declares, "to die happily," which makes human felicity. (C'est "le vivre heureusement," non, comme disoit Antisthenes, "le mourir heureusement," qui fait l'humaine félicité.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

11 Live righteously, you shall die righteously. (Vive pius; moriere pius.)

OVID, *Amores*. Bk. iii, eleg. 9, l. 37. (c. 13 B.C.)

Soth hit is, in al thyng,

Of eoel lif comuth eoel eyndyng.

UNKNOWN, *King Alisaunder*, l. 753. (c. 1300)

He that liueth wele shal die wele.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 47. (1477) Quoting Socrates.

He that leuyth well maye not dye amys.

RICHARD PYNSON, *Kalendar of Shepherds*, p. 169. (1506)

No one has died miserably that has lived well. (Nec misere quisquam, qui bene vixit, obit.)

ERASMUS, *Colloquia: Apotheosis Capnionis*. (1524)

The moste sure way to dye well is well to lyue.

RICHARD WHITFORD, *Werke for Housholders*, sig. G4. (1537)

Who lyueth wel, dyeth wel. (Chi ben vive, ben more.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

Such a lyfe, such an end. (Qual vita, tal fine.)

JOHN FLORIO, *Firste Fruites*, fo. 33. The French say "Telle vie, telle fin," or "De bon vie bon fin"; while the Spanish form is, "Como se vive, se muere" (As one lives, one dies).

A good life makes a good death.  
*Book of Meery Riddles*. Prov. 27. (1629)  
 A good life will have a good end.  
 THOMAS DRAKE, *Bibliotheca*, p. 39. (1633) On  
 p. 113. "A good life hath a good death."  
 They die well that live well.  
 JOHN CLARKE, *Paroemiologia*, p. 215. (1639)  
 Such a life, such a death.  
 JOHN CLARKE, *Paroemiologia*, p. 322.  
 Let all live as they would die.  
 GEORGE HERBERT, *Jacula Prudentum*. (1640)  
 He that liveth wickedly can hardly die honestly.  
 JOHN RAY, *English Proverbs*, p. 16. (1670)  
 An ill life, an ill end.  
 JOHN RAY, *Proverbs: Scottish*, p. 261. (1678)  
 As a man lives so shall he die,  
 As a tree falls so shall it lie.  
 JOHN RAY, *English Proverbs*, p. 296.  
 He hath liv'd ill, that knows not how to die well.  
 THOMAS FULLER, *Gnomologia*. No. 1890. (1732)  
 As the life is, so is the end. (Qualis vita, finis ita.)  
 R. C. TRENCH, *Proverbs*, p. 27. (1853)  
 The name of death was never terrible  
 To him that knew to live.  
 R. W. EMERSON, *Essays: Immortality*. (1875)  
 THE END CROWNS ALL, *see under END*.

1  
 Lyfe fleeth away, and stayes not one houre,  
 And death commeth after, journeying apace.  
 (La vita fugge e non s'arresta un' ora,  
 E la morte vien dietro a gran giornate.)  
 PETRARCHA, *In Morte di Madonna Laura*. Sonnet  
 vi. (1348) FLORIO, tr., *Firste Fruites*, fo. 43.

2  
 Since we know we must die, why should we  
 not live? (Cum sciamus nos morituros esse,  
 quare non vivamus?)  
 PETRONIUS, *Satyricon*. Sec. 72. (c. A. D. 60)

3  
 Life is nearer every day to death. (Vita mortis  
 propior est quotidie.)  
 PHAEDRUS, *Fables*. Bk. iv, fab. 25.1.10. (c. 25 B. C.)  
 The whole course of life is but a meditation of  
 death.  
 JOHN LYLY, *Euphues* (Arber), p. 181. (1579)  
 Each moment of life is a step toward the grave.  
 (Chaque instant de la vie est un pas vers la mort.)  
 CRÉBILLON, *Tite et Bérénice*. Act i, sc. 5. (a.  
 1762) *See also DEATH: BIRTH AND DEATH*.

4  
 To live is Christ, and to die is gain. (τοὺς γὰρ  
 τὸ ζῆν Χριστὸς καὶ τὸ ἀποθάνειν κέρδος.)  
*New Testament: Philippians*, i, 21. (c. A. D. 60)  
 The *Vulgate* is, "Mihi enim vivere Christus  
 est, et mori lucrum."

5  
 We hunt for a dead man among the living.  
 (Hominem inter vivos quaeritamus mortuum.)  
 PLAUTUS, *Menaechmi*, l. 240. (c. 200 B. C.)  
 Why seek ye the living among the dead? (τί  
 ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;)  
*New Testament: Luke*, xxiv, 5. (c. A. D. 65)  
 The *Vulgate* is, "Quid quaeritis viventem cum  
 mortuis?"

6  
 Well has he lived who has been able to die  
 when he willed. (Bene vixit is qui potuit cum  
 voluit mori.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 95. (c. 43 B. C.)  
 He accuses life who strives after death. (Crimen  
 relinquit vitae qui mortem appetit.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 120.  
 While life is pleasant, the state of death is best.  
 (Dum est vita grata, mortis conditio optima est.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 157. Mean-  
 ing that the best time for death is while life  
 is pleasant: i. e. before sorrows come, one  
 might die, in Tacitus' words, *felix opportuni-  
 tate mortis*.  
 Nowhere do we men die better than where we  
 have lived to our liking. (Nusquam melius mori-  
 mur homines quam ubi libenter viximus.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 430.

7  
 An honest death is preferable to a dishonest  
 life. (Honestam mortem vitae turpi praefero.)  
 PUBLILIUS SYRUS, *Sententiae*. No. 269. (c. 43 B. C.)  
 An honorable death is better than a disgraceful  
 life. (Honestas mors turpi vita potior.)  
 TACITUS, *Agricola*. Sec. 33. (c. A. D. 98)  
 It is better to die honorably than to live disgrace-  
 fully.  
 SADI, *Gulistan*. Ch. 3, Apol. 11. (c. 1258)  
 Is not an honourable death to be preferred before  
 an infamous life?  
 GEORGE PETTIE, *Petite Pallace*, p. 29. (1576)  
 It is farre better to dye with honour, then to liue  
 with shame.  
 JOHN FLORIO, *Firste Fruites*. fo. 93. (1578)  
 Better it were to dye with griefe, then lyue with  
 shame.  
 JOHN LYLY, *Euphues and His England* (Arber).  
 p. 425. (1580)  
 It is better to die on your feet than to live on your  
 knees.  
 ERNEST HEMINGWAY, *For Whom the Bell Tolls*,  
 p. 309. (1940) Quoting a Spanish proverb,  
 used by "La Pasionaria" (Dolores Ibarruri),  
 during a speech in Paris, 3 Sept., 1936. It has  
 been attributed to Emiliano Zapata (*See*  
 GUNTHER, *Inside Latin America*, p. 63), but  
 is probably much older.

8  
 Drag out an existence worse than death.  
 (Morte graviorem vitam exigunt.)  
 SALLUST, *Bellum Jugurthinum*. Ch. xiv, sec. 16.  
 (c. 40 B. C.)

9  
 They will not live, and do not know how to  
 die. (Vivere nolunt mori nesciunt.)  
 SENECA, *Ad Lucilium*. Epis. iv, sec. 6. (c. A. D. 64)  
 If anything forbids you to live nobly, nothing  
 forbids you to die nobly. (Si quid te vetat bene  
 vivere, bene mori non vetat.)  
 SENECA, *Ad Lucilium*. Epis. xvii, sec. 6.

10  
 There is no difference between life and death.  
 (οὐδὲν τὸν θάνατον διαφέρει τοῦ ζῆν.)  
 THALES, *Maxim*. (c. 600 B. C.) As quoted by  
 DIOGENES LAERTIUS, bk. i, sec. 35, who adds,  
 "Why then," said one, "do you not die?"

"Because," Thales answered, "there is no difference." Cited by BACON, *Apophthegms*. No. 221. (1625)

<sup>1</sup> Live your life, do your work, then take your hat.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers*. (1849)

<sup>2</sup> Some come, some go; This life is so.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: August's Abstract*. (1573)

FULLER, *Gnomologia*. No. 6340. (1732)

Life doth passe, and death doth come. (La vita passa, e la morte viene.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

Some laugh, while others mourn;

Some toil, while others pray;

One dies, and one is born:

So runs the world away.

SAMUEL WESLEY, *Way of the World*. (1685)

<sup>3</sup> All say, "How hard it is to die"—a strange complaint from people who have had to live. Pity is for the living, envy for the dead.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

<sup>4</sup> He [Mezentius] would even link dead bodies with the living, fitting hand to hand and face to face (grim torture!) and, in the oozy slime and poison of that dread embrace, thus slay them by a lingering death. (Mortua quin etiam iungebat corpora vivis, | componens manibusque manus atque oribus ora.)

VERGIL, *Aeneid*. Bk. viii, l. 485. (19 B.C.)

A piece of Mezentism in his joyning of the Dead and Living together.

THOMAS FULLER, *The Appeal of Injured Innocence*, iii, 81. (1659)

England . . . spared from the curse of the . . . Mezentian union with Italy, . . . developed its own common law.

WILLIAM STUBBS, *Constitutional History of England*, i, 6. (1874)

<sup>5</sup> Life is the tillage, and death is the harvest according.

WALT WHITMAN, *As I Watch'd the Plowman Plowing*. (1871)

<sup>6</sup> Half life is better than dying altogether.

UNKNOWN. Unpublished Eleventh Dynasty Letter at Metropolitan Art Museum, N. Y. (c. 2300 B.C.) Gunn, tr. Introduced by the words, "As it is said."

Rather would I on earth be serf to another Tiller of some poor plot, with scanty subsistence, Than be ruler and lord over all the dead who have perished.

(βουλομένην κ' ἐπαύρους ἐὼν θητεύμενον ἄλλω, ἀνδρὶ παρ' ἀκλήρω, ᾧ μὴ βίωτος πολλὸν εἴη, ἢ πᾶσιν νεκύεσσι καταφθιμένοιςιν ἀνᾶσσειν.)

HOMER, *Odyssey*. Bk. xi, l. 489. (c. 850 B.C.)

The reply of Achilles, when Odysseus told him that he should not grieve because he was dead. Quoted by PLATO, *Republic*, iii, 386D.

Better to live a slave, a captur'd man,  
Who scatters rushes in a master's hall,  
Than be a crown'd king here, and rule the dead.

MATTHEW ARNOLD, *Balder Dead*. Pt. ii, l. 265. (1855)

No matter where, the wise love life more than death. (πανταχού ζῆν ἢδὲ μᾶλλον ἢ θανεῖν τοῖς σώφροσιν.)

EURIPIDES, *Orestes*, l. 1509. (c. 510 B.C.)

The weariest and most loathed wordly life . . .

Is a paradise To what we fear of death.

SHAKESPEARE, *Measure for Measure*, iii, 1, 129. (1604)

Death stands ready all ills to cure;

But we'll never budge from out our place:

Than die, 'tis better to endure—

The motto of the human race!

(Le trépas vient tout guérir;

Mais ne bougeons d'où nous sommes:

Plutôt souffrir que mourir.

C'est la devise des hommes.)

LA FONTAINE, *Fables: La Mort et le Bucheron*.

Bk. i, fab. 16. (1668)

Mere existence is so much better than nothing that one would rather exist even in pain than not exist.

SAMUEL JOHNSON. BOSWELL, *Life*, 15 April, 1778.

## LIGHT

See also **DARKNESS**

<sup>7</sup>

Heraclitus saith well, in one of his Aenigmaes, *Dry light is ever the best*. . . . The Light, that a man receiueith, by Counsell from Another, is drier and purer, than that which commeth from his owne Understanding.

FRANCIS BACON, *Essays: Of Friendship*. (1597)

The dry light of reason is the only illuminant which permits men to see clearly phenomena as they are.

SIDNEY LEE, *Great Englishmen of the Sixteenth Century*, p. 247. (1907)

<sup>8</sup>

Where no apple of the eye is light faileth.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 25. (c. 190 B.C.) Oesterley, tr.

<sup>9</sup>

Light is not good for syke folkes yēn.

CHAUCER (?), *Troilus and Criseyde*, Bk. iii, l. 1137. (c. 1380)

To a diseased eye the light is annoying. (À l'œil malade le lumière nuit.)

RANDLE COTGRAVE, *Dictionary: Lumière*. (1611)

The Italians say, "Ad occhio infermo nuoce la luce."

<sup>10</sup>

By-cause that he fer was from hir sighte,

This nye Nicholas stood in his lighte.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 209. (c. 1386)

How blindly ye stand in your owne light.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Heere ye may behold Gentlemen, how leaudly wit standeth in his owne light.

JOHN LYLE, *Euphues* (Arber), p. 46. (1579)

They [the wicked] stand in their owne light.

ARTHUR DENT, *The Plaine Mans Pathway to Heaven*, p. 222. (1601)

He standeth in his owne light.

THOMAS DRAKE, *Bibliotheca*, p. 90. (1616)

Do not stand in your own light.

JONSON, *A Tale of a Tub*. Act ii, sc. 1. (1633)

Methinks you stand in your own light.

SWIFT, *Polite Conversation*. Dial. i. (1738)

He can't afford to stand in his own light.

DICKENS, *Dombey and Son*. Ch. 39. (1848)

1 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. (Dulce lumen, et delectabile est oculis videre solem.)  
Old Testament: *Ecclesiastes*, xi, 7. (c. 250 B. C.)

2 God said, Let there be light: and there was light. (Dixitque Deus: Fiat lux. Et facta est lux.)

Old Testament: *Genesis*, i, 3. (c. 550 B. C.)

Let there be Light, said God, and forthwith Light  
Ethereal . . . Sprung from the Deep.

MILTON, *Paradise Lost*. Bk. vii, l. 243. (1667)

The first creature of God, in the workes of the Dayes, was the Light of the Sense, the last was the Light of Reason.

FRANCIS BACON, *Essays: Of Truth*. (1597)

God's first creature, which was light.

FRANCIS BACON, *New Atlantis*. Sec. 14. (1626)

Quoted by Ruskin, *Crown of Wild Olive*.  
Lect. 4.

Light,—God's eldest daughter.

THOMAS FULLER, *The Holy State: Of Building*. (1642)

Hail, holy light, offspring of Heav'n firstborn!

MILTON, *Paradise Lost*. Bk. iii, l. 1. (1667)

Light, the prime work of God.

MILTON, *Samson Agonistes*, l. 70. (1671)

3 Where the light is brightest, the shadows are darkest. (Wo viel Licht ist, ist starker Schatten.)

GOETHE, *Götz von Berlichingen*, i, 24. (1771)

Every light has its shadow.

H. G. BOHN, *Handbook of Proverbs*, p. 349. (1855)

Where light is, there is shadow.

S. G. CHAMPION, *Racial Proverbs*, p. 442. (1938) A Japanese proverb.

4 To a great light a great lanthorn.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

5 Father Zeus, deliver thou from the darkness the sons of the Achaeans, and make clear sky, and grant us to see with our eyes. In the light do thou e'en slay us, seeing such is thy good pleasure. (ἐν δὲ φάει καὶ ἄλῃσσαν, ἐπεὶ νύ τοι εὐαδεν οὕτως.)

HOMER, *Iliad*. Bk. xvii, l. 645. (c. 850 B. C.) The prayer of Ajax.

Dispel this cloud, the light of Heav'n restore; Give me to see, and Ajax asks no more.

POPE, tr., *Homer's Iliad*, xvii, 729. (1715)

The prayer of Ajax was for light.

LONGFELLOW, *The Goblet of Light*. St. 9. (1841)

The prayer was "Light—more Light—while Time shall last."

TENNYSON, *Inscription on the Window in Memory of Caxton*. St. Margaret's Church, Westminster. Caxton had taken for his motto "Fiat Lux." "Mehr Licht!" (More light!) are usually quoted as Goethe's last words (1832), but what he really said was, "Macht doch den zweiten Fensterladen auch auf, damit mehr Licht herein komme" (Open the second shutter, so that more light can come in). Resembling the last words of O. Henry. See under DARKNESS.

6 Every light is not the sun.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

RAY, *English Proverbs*, p. 15. (1670)

7 And the light shineth in darkness; and the darkness comprehendeth it not. (καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.)

New Testament: *John*, i, 5. (c. A. D. 95) The Vulgate is, "Et lux in tenebris lucet, et tenebrae eam non comprehenderunt."

The true Light, which lighteth every man that cometh into the world. (ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.)

New Testament: *John*, i, 9. (c. A. D. 95) The Vulgate is, "Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum."

I am the light of the world. (ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου.)

New Testament: *John*, viii, 12. (c. A. D. 70) The Vulgate is, "Lux mundi." *Matthew*, v, 14. has, "Ye are the light of the world."

Lead, Kindly Light, amid the encircling gloom. Lead Thou me on!

JOHN HENRY NEWMAN, *The Pillar of the Cloud* (1868)

8 Walk while ye have the light, lest darkness come upon you. (περιπατεῖτε ὥς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ.)

New Testament: *John*, xii, 35. (c. A. D. 70) The Vulgate is, "Ambulate dum lucem habetis, ut non vos tenebrae comprehendant."

9 These are imperishable gains, Sure as the sun, medicinal as light, That hold great futures in their lusty reins. J. R. LOWELL, *Commemoration Ode*. (1865)

10 He's blind with too much light.

PHILIP MASSINGER, *The Great Duke of Florence*. Act ii, sc. 1. (1627)

Blasted with excess of light.

THOMAS GRAY, *Progress of Poesy*, l. 101. (1754)

11 Let your light so shine before men, that they may see your good works. (οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα.)

New Testament: *Matthew*, v, 16. (c. A. D. 50)

The Vulgate is, "Sic luceat lux vestra coram hominibus ut videant opera vestra bona."

1 Out of light a little profit. (Ex luce lucellum.)

WILLIAM PITT, referring to the tax on windows.  
(c. 1755) When, in 1871, the government proposed a tax on matches, Robert Lowe, Chancellor of the Exchequer, suggested that the phrase be used as a motto on the boxes.

2 The shining light, that shineth more and more unto the perfect day. (Lux splendens, procredit et crescit usque ad perfectam diem.)

Old Testament: Proverbs, iv, 18. (c. 250 B.C.)  
He was a burning and a shining light. (ἐκείνος ἦν ὁ λύχνος ὁ καίμενος καὶ φάινων.)

New Testament: John, v, 35. (c. A.D. 70) The Vulgate is, "Ille erat lucerna ardens, et lucens."

3 We must admit the derivation of certain words from their opposites, such as *lucus* [a grove], so called because, from the dense shade, there is very little light there. (Lucus, quia umbra opacus parum luceat.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 6, sec. 34. (A.D. 80) Hence the proverb, "Lucus a non lucendo," a grove from not being full of light.

As *lucus* comes from a *non lucendo*.

SWIFT, *Answer to Paulus*, l. 115. (1728)

Ancient modes of derivation, . . .

As by the way of inuendo,

*Lucus* is made à *non lucendo*.

CHARLES CHURCHILL, *The Ghost*, ii, 257. (1762)  
Having entirely banished the letter A from his first book, which was called Alpha (as *Lucus à non Lucendo*) because there was not an Alpha in it.

JOSEPH ADDISON, *The Spectator*. No. 59. (1711)  
*Lucus a non lucendo*. It must be so because the opposite seems to be true; is it clear because of its very obscurity ('presumably on the principle of *lucus a non lucendo*,' an acerb reference to a disputed etymology).

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

4 Pray stande out of my light and take not from me that that thou maiest not yeue me.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 36. (1477) Quoting Diogenes.  
See under ALEXANDER THE GREAT.

5 He was not one to hide his light under a bushel.

JOHN RHODE, *Signal for Death*, p. 146. (1941)  
See under CANDLE.

6 Put out the light, and then put out the light.

SHAKESPEARE, *Othello*, v, 2, 6. (1605)

'Tis a justice and a noble one,

To put the light out of such base offenders.

BEAUMONT AND FLETCHER, *The Maid's Tragedy*.

Act iv, sc. 1. (a. 1616)

Quench thou his light, Destruction dark!

WALTER SCOTT, *Lady of the Lake*, iii, 11. (1810)

7 It is as good to be in the dark as without light.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

8 That fierce light which beats upon a throne.

TENNYSON, *Idylls of the King: Dedication*, l. 26. (1870)

The fierce light that beats upon the thrown-down.

O. HENRY, *The Country of Elusion*. (1907)

The fierce light that beats upon the witness-box.

NGAIO MARSH, *Death in Ecstasy*, p. 318. (1941)

9 Lafy [Lafayette] said "he couldn't see it in those lamps."

ARTEMUS WARD, *In Richmond*. (1865)

10 The thing to do is to supply light and not heat.

WOODROW WILSON, *Speech*, Pittsburgh, 29 Jan., 1916.

11 Whose dwelling is the light of setting suns.

WORDSWORTH, *Lines Composed a Few Miles Above Tintern Abbey*, l. 97. (1798) Tennyson called this line "almost the grandest in the English language."

The light that never was, on sea or land.

WORDSWORTH, *Elegiac Stanzas*, l. 15. (1805)

## LIGHTNESS

12 As it is written in the book of Ben Sira: I have weighed all things in the balance, and I have found nothing lighter than bran; but lighter than bran is the bridegroom who dwells in the house of his father-in-law, and lighter than the bridegroom is the guest who introduces another guest, and lighter than the guest is "he that giveth answer before he heareth."

*Babylonian Talmud: Baba Bathra*, fo. 98b.

Ben Zev's rendering of BEN SIRA, xxix, 3-33.

The closing phrase is a quotation from Proverbs, xviii, 13: "He that answereth a matter before he heareth it, it is folly and shame unto him."

What's lighter than a feather? Dust. Than dust? Wind. Than wind? Woman. Than woman? Nothing. (Quid pluma levius? Pulvis. Quid pulvere? Ventus. Quid vento? Mulier. Quid muliere? Nihil.)

WALTER DAVISON, *Poetical Rhapsody*. (1602)

Davison quotes the Latin as *Incertis Auctoris*.

My soul, what's lighter than a feather? Wind. Than wind? Fire. And what than fire? The mind. What's lighter than the mind? A thought. Than thought? This bubble world. What than this bubble? Nought.

FRANCIS QUARLES, *Emblems*. Bk. i, emb. 4.

(1635) There are many other variations. See *Notes and Queries*, 11 Aug., 1866.

13 They made light of it, and went their ways. (οἱ δὲ ἀμειψάμενοι ἀπῆλθον.)

New Testament: Matthew, xxii, 5. (a. A.D. 65)

The Vulgate is, "Illi autem neglexerunt."

If he be stungen he maketh lite of it and shortly forgetteth it.

SIR THOMAS ELYOT, *The Image of Gouvernance*. Pt. i, ch. 13. (1531)

If it appear to be done by a sonne . . . then it is made light of.

BACON, *Colours of Good and Evil*. (1597)  
Making light of what ought to be serious.

JANE AUSTEN, *Emma*. Bk. i, ch. 16. (1815)

1 Light as the wind. (Legiers con vens.)

UNKNOWN, *Le Dit de le Nonnete*, l. 3. (c. 1250)

MONTAIGLON, *Recueil des Fabliaux*, vi, 264.

Light as leef on linde [linden].

CHAUCER, *The Clerkes Tale*, l. 1155. (c. 1386)

Light as a feather.

EDWARD HALL, *Chronicle*, p. 474. (1548)

Now here, now there, as light as any feather.

ARTHUR GOLDING, tr., *Ovid's Metamorphoses*.  
Bk. iv, l. 765. (1567)

Light as a feather, hanging will ne'er kill you.

SHIRLEY, *The Wedding*. Act ii, sc. 3. (1629)

I hope he will soon shake off the black dog, and come home as light as a feather.

SAMUEL JOHNSON, *Letters*, ii, 73. (1778)

Light as the Queen's groat.

JOHN CLARKE, *Paroemiologia*, p. 159. (1639)

Light as a fly.

JOHN RAY, *English Proverbs*, p. 206. (1670)

## LIGHTNING

See also Thunder

2 The lightning discovers objects which the lantern fails to reveal.

S. G. CHAMPION, *Racial Proverbs*, p. 369.  
(1938) A Chinese proverb.

3 Where of is growen a Latin prouerbe, *Cynea cantio* [swan song], which among the common people is termed, a lightning before death.

COGAN, *The Haven of Health*, p. 135. (1584)

How oft when men are at the point of death  
Have they been merry! which their keepers call  
A lightning before death.

SHAKESPEARE, *Romeo and Juliet*, v, 3, 90. (1595)

If it be a lightning before death, the best is, I am his heir.

RICHARD BROME, *A Joviall Crew*. Act v. (1641)

It's a lightning before death. . . . A little before they die, their understanding and memory return to them; as a candle just before it goes out gives a great blaze.

JOHN RAY, *English Proverbs*, p. 76. (1670)

We were once in great Hopes of his Recovery . . . but this only proved a lightning before Death.

ADDISON, *The Spectator*. No. 517. (1712)

A proverbial phrase which refers to the resuscitation of the spirits which frequently occurs before dissolution.

J. O. HALLIWELL, *Archaic Words*. (1847)

4 When caught by the tempest, wherever it be,  
If it lightens and thunders, beware of a tree.

MICHAEL DENHAM, *Proverbs*, p. 19. (1846) It is dangerous to take shelter under a tree during a thunderstorm.

Beware of an oak: it draws the stroke;

Avoid an ash: it counts the flash;

Creep under a thorn: it will save you from harm.

UNKNOWN, *Old Rhyme*.

5 Tin lightning. (δοτραπή ἐκ πνέλου.)

DIOGENIANUS, *Adagia*, iii, 7. (c. A. D. 125) A sheet of tin was used on the ancient stage to produce thunder, just as on the modern one. It is used, for example, in OFFENBACH's *La Belle Hélène*. See THUNDER: YOU STEAL MY THUNDER.

6 It shall be readie in less than a lightning.

JOHN FLORIO, *Second Frutes*, p. 49. (1591)

It must be done like lightning.

BEN JONSON, *Every Man in His Humour*. Act iv, sc. 5. (1598)

This Notion ran like Lightning thro' the City.

DANIEL DEFOE, *A Journal of the Plague Year*, p. 261. (1722)

As quick as lightning.

MRS. FRANCES SHERIDAN, *Discovery*. Act i, sc. 2. (a. 1766) See also under QUICKNESS.

7 According to the Proverb you love to stand farre from Jupiter, and lightning.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 198. (1574) Pettie, tr.

I loue to stande aloofe from Ioue and lyghtning.

JOHN LVLV, *Euphues and His England* (Arber), p. 351. (1580)

8 'Tis the tops of the mountains that the lightning strikes.

HORACE, *Odes*, ii, 10, 11. See under GREATNESS.

9 The fire of God is fallen from heaven. (Ignis Dei cecidit e caelo.)

Old Testament: *Job*, i, 16. (c. 350 B. C.)

The ratling thunderbolt hath but his clap, the lightning but his flash.

JOHN LVLV, *Euphues* (Arber), p. 62. (1579)

10 Though the thunderbolts strike but one man, it is not one only whom they fill with terror. (Cum feriant unum, non unum fulmina terrent.)

OVID, *Ex Ponto*. Bk. iii, epis. 2, l. 9. (A. D. 13)

11 Be thou as lightning in the eyes of France.

SHAKESPEARE, *King John*, i, 24. (1596)

Jove's lightnings, the precursors

O' the dreadful thunder-claps.

SHAKESPEARE, *The Tempest*, i, 2, 201. (1611)

Lightly before thunder, lightning.

THOMAS DRAXE, *Bibliotheca*, p. 226. (1633)

There is lightning lightly before thunder.

JOHN CLARKE, *Paroemiologia*, p. 209. (1639)

12 Secure of thunder's crack or lightning flash.

SHAKESPEARE, *Titus Andronicus*, ii, 1, 3. (1593)

How to Secure Houses, &c. from Lightning.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, Dec., 1753. The title of Franklin's famous directions for the use of lightning-rods, which have never been improved upon.

Lightning. they say, never strikes twice in the same place.

JONATHAN STAGGE, *The Scarlet Circle*, p. 232. (1943) A superstition many times disproved.

1 Never from a cloudless sky fell more lightnings. (Non alias caelo ceciderunt plura sereno | fulgura.)

VERGIL, *Georgics*. Bk. i, l. 487. (29 B.C.) Arrestment, sudden really as a bolt out of the blue, has hit strange victims.

THOMAS CARLYLE, *The French Revolution*. Vol. iii, p. 347. (1837)

So from a clear sky falls the thunderbolt!

TENNYSON, *Queen Mary*. Act iv, sc. 2. (1875) Like a bolt from the blue came the news of the Jameson raid.

W. F. BUTLER, *Autobiography*. Ch. 21. (1911) Coming on her like a bolt from the blue.

J. J. CONNINGTON, *Four Defences*, p. 197. (1940)

### LIKE

2 Who likes thee, like him; who keeps thee at a distance, keep him still farther off.

BURCKHARDT, *Arabic Proverbs*. No. 642. (1817)

A variant is, "Who sold thee for a dinar, sell him for a hen's egg."

3 When a Man is not liked, whatever he doth is amiss.

THOMAS FULLER, *Gnomologia*. No. 5535. (1732)

4 I do not like you, Sabidius, nor can I say why; This only I can say: I do not like you. (Non amo te, Sabidi, nec possum dicere quare: hoc tantum possum dicere, non amo te.)

MARTIAL, *Epigrams*. Bk. i, epig. 32. (A.D. 85)

I do not like you, Hylas;

I cannot tell the cause,

I know one thing only:

That is that I don't like you.

(Je ne vous aime pas, Hylas;

Je n'en saurais dire la cause,

Je sais seulement une chose:

C'est que ne vous aime pas.)

ROGER DE BUSSY-RABUTIN, *Paraphrase of Martial*. (c. 1660)

I love him not, but shew no reason can

Wherefore, but this, I do not love the man.

ROWLAND WATKYN, *Flamma Sine Fumo: Antipathy*. (c. 1662)

I do not love thee, Doctor Fell,

The reason why I cannot tell;

But this I know, and know full well:

I do not love thee, Doctor Fell.

THOMAS BROWN, *Paraphrase of Martial*. (c. 1683) Brown had been threatened with expulsion from Christ Church College, Oxford, by the Dean, Dr. John Fell, who promised forgiveness if he would paraphrase promptly Martial's 32nd epigram, which he did very cleverly as given above. See BROWN, *Works*. Vol. iv, p. 100. It has been frequently quoted, recently in Agatha Christie's *Easy to Kill*, p. 122. (1939) "Like" is often used instead of "love."

'I do not like thee, Dr. Fell; the reason why I cannot tell'—and perhaps indeed there is no reason.

CARLYLE, *Latter Day Pamphlets: Parliaments* (1850)

I love thee not, Nell, But why I can't tell.

THOMAS FORDE, *Virtus Rediviva* (c. 1650)

I love him not, but show no reason can

Wherefore, but this, I do not love the man.

ROWLAND WATKYN, *Antipathy*. (1662)

You are a good man, learned, prudent, but I do not breathe for you [do not like you]. (Vir bonus es, doctus, prudens, ast haud tibi spiro.)

COLERIDGE, *Biographia Literaria*. Ch. 12. (1817)

Quoted, but no source given.

5 Whom she likes, she likes; whom she dislikes, she dislikes. (Quem amat, amat; quem non amat, non amat.)

PETRONIUS, *Satyricon*. Sec. 37. (c. A.D. 60)

Let 'em lump it if they don't like it.

JOHN NEAL, *The Down-Easters*. Bk. i, ch. 7. (1833)

I'm a-going to call you Boffin, for short. . . .

If you don't like it, it's open to you to lump it.

DICKENS, *Our Mutual Friend*. Pt. iv, ch. 3. (1864)

If Jones don't like it, he'll have to lump it.

MARK TWAIN, *Life on the Mississippi*. Ch. 6. (1874)

You can lump that hat if you don't like it.

MARK TWAIN, *Tom Sawyer*. Ch. 1. (1876)

If you don't like it, you must lump it.

COURTNEY, *West Cornwall Words*, p. 36. (1880)

If you don't like it you can lump it.

SHAW, *Man and Superman*. Act iii. (1903)

If he doesn't like it, he'll have to lump it.

GALSWORTHY, *Escape*. Pt. i, epis. 3. (1926)

6 The . . . closest trial question to any living creature is, "What do you like?" Tell me what you like, and I'll tell you what you are.

RUSKIN, *Crown of Wild Olive*. Ch. 2. (1866)

I don't know anything about art, but I know what I like.

GELETT BURGESS, *Are You a Bromide?* (1907)

I don't know anything about music, really. But I know what I like.

MAX BEERBOHM, *Zuleika Dobson*. Ch. 16. (1911)

In art I pull no highbrow stuff;

I know what I like, and that's enough.

W. W. WOOLCOTT, *I am a 100% American*. (1918)

He knows all about art, but he doesn't know what he likes.

JAMES THURBER, *New Yorker*, 4 Nov., 1939.

7 For those who like this war, it's just such a kind of war as they like.

ARTEMUS WARD (CHARLES FARRAR BROWNE), *The Draft in Baldinsville*. (1862)

I have never heard any of your lectures, but from what I can learn I should say that for people who like the kind of lectures you deliver, they are just the kind of lectures such people like.

ARTEMUS WARD, *Letter of Recommendation*. (c. 1863) Humorously ascribed by Ward to Abraham Lincoln.

Well, for those who like that sort of thing I should think that is just about the sort of thing they would like.

ABRAHAM LINCOLN, *Remark*, to Robert Dale Owen, the spiritualist, who had insisted on reading to him a long manuscript on spiritism, and then asked his opinion of it. (1863) See GROSS, *Lincoln's Own Stories*, p. 96. Quite possibly, Lincoln got it from Artemus Ward, or perhaps Ward got it from Lincoln.

Very nice sort of place, Oxford, for people that like that sort of place.

SHAW, *Man and Superman*. Act ii. (1903)

1 I like the cut of your Gib.

ARTEMUS WARD, *The Prince of Wales*. (1866)

2 Everyone to their liking, as the old woman said when she kissed her cow.

UNKNOWN, *Everyone to Their Liking*. (1810)

See also under TASTE.

### LIKENESS

3 To bear the same yoke. (τὸν αὐτὸν ἔλκειν ζυγόν.)

ARISTAENETUS, *Epistles*, ii, 7. (c. A. D. 350)

You and I draw both in the same Yoke.

THOMAS FULLER, *Gnomologia*. No. 5840. (1732)

4 She's the exact image of the other. (ὡς συγγερῆς ὁ κύσθος αὐτῆς θατέρᾳ.)

ARISTOPHANES, *The Acharnians*, l. 789. (425 B. C.)

He's the very image of you. (Nimium tui similes.)

PLAUTUS, *Truculentus*, l. 507. (c. 186 B. C.)

So very like it was difficult to know one from t'other.

ELIZABETH GRIFFITH, *Henry and Frances*, i, 181. (1757)

5 These adages might haue bene founde true, suche saynt, suche shryne, suche bere, suche bottell.

JOHN BALE, *The Actes of the Englysh Votaryes*, ii, 105b. (1550)

Such saintes, such seruice.

THOMAS HOWELL, *His Deuises*, p. 74. (1581)

Sike [such] priest, sike offering.

FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)

Like saint, like offering.

JOHN CLARKE, *Paroemiologia*, p. 46. (1639)

Such a saint, such an offering.

GEORGE HERBERT, *Jacula Prudentum*. No. 1106. (1640) The French say, "A tel saint, tel offrende," the Italians, "A tal santo, tal offerta."

6 Lyke lorde, lyke chaplayne; neyther barrell better berynge.

JOHN BALE, *Kynge Johan*, p. 73. (c. 1540)

7 Eggs are extremely like eggs and bees like bees. (Ova ovarum et apes apium simillimae.)

CICERO, *Academica*. Bk. ii, sec. 54. (c. 45 B. C.)

One egg is not so like another. (Non ovum tam simile ovo.)

QUINTILLIAN, *Institutionis Oratoriae*. Bk. v, sc. 11, sec. 30. (c. A. D. 80) Quoted as a proverb. Sometimes given, "Non tam ovum ovo simile." Cited in this form by ERASMUS, *Adagia*, i, v, 10.

Our houses . . . are so like one to another that ye can less discern an egg from an egg, as they say.

THOMAS BECON, *Early Works*, p. 90. (1542)

The Greekes, the Latines, and wee use for the most expresse examples of similitude, that of eggs. Some have nevertheless been found that knew markes of difference between eggs, and never took one for another.

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595) Florio, tr.

We are almost as like as eggs.

SHAKESPEARE, *Winter's Tale*, i, 2, 130. (1611)

Not eggs to eggs are liker.

EDMUND GAYTON, *Don Quixot*, p. 23. (1654)

Like as one egg to another.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

8 That ape, ugliest of beasts, is the very spit of me. (Simia quam similis turpissima bestia nobis.)

ENNIUS, *Satires*. Frag. 23, Loeb. (c. 180 B. C.)

Be-hold thy sone! it semeth crope out of thy mowith.

UNKNOWN, *Tale of Beryn*, l. 3232. (c. 1400)

Twoo girles, . . . the one as like an Owle, the other as like an Urchin, as if they had been spitte out of the mowthes of them.

NICHOLAS BRETON, *Wonders Worth Hearing*, p. 8/1. (1602)

Now look I as like the Dutchman as if I were spit out of his mouth.

WILLIAM HAUGHTON, *English-Men for My Money*. Act iv, sc. 1. (a. 1605)

As like to one as if spit out of his mouth.

JOHN DRYDEN, *Sir Martin Mar-all*. Act v, sc. 1.

(1668) CENTLIVRE, *Stolen Heiress*. Act iii, sc. 4. (1703)

She's as like her husband as if she were spit out of his mouth.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

A daughter . . . the very spit of the old captain.

KNAPP AND BALDWIN, *Newgate Calendar*, iii, 497/2. (1825)

You are the very spit of your father.

THEODORE HOOK, *Gilbert Gurney*, i, 202. (1836)

Spit. A double or counterpart. "He's the very spit of his brother."

PARISH AND SHAW, *Dictionary of the Kentish Dialect*, p. 158. (1887)

9 To make for the same crib. (τὴν αὐτὴν φάρην ζητεῖν.)

EUBULUS, *Fragment*. Frag. 17. (c. 375 B. C.)

A Latin form is, "Eiusdem farinae" (Of the same flour). The French say, "Ces sont gens de même farine."

All of a litter.

OSWALD DYKES, *English Proverbs*, p. 43. (1709)



All of a spinning.

*Folk-Lore Journal*, vii, 294. (1889)

<sup>1</sup> He storms and sputters like any thing.

THOMAS FLATMAN, *Heraclitus Ridens*. No. 48. (1681)

I have been looking up and down for you like any thing.

CONGREVE, *Love for Love*. Act v, sc. 4. (1695)  
They wept like anything to see  
Such quantities of sand.

LEWIS CARROLL, *Through the Looking-Glass: The Walrus and the Carpenter*. (1872)

<sup>2</sup> Geese with Geese, and Women with Women.

THOMAS FULLER, *Gnomologia*. No. 1645. (1732)  
The best Patch is off the same Cloth.

THOMAS FULLER, *Gnomologia*. No. 4417.

<sup>3</sup> As like his dad as he could stare.

JOHN GAY, *What D'ye Call It*, i, 1. (1714)

As like him as she could stare.

JANE AUSTEN, *Sense and Sensibility*. Ch. 13. (1796)

LIKE FATHER LIKE SON, *see under FATHER*.

<sup>4</sup> As like as fig to fig. (σῦκον ἐκδᾶσαι σῦκῳ.)

HERODES, *Sententiae*, vi, 60. (c. 250 B. C.) Quoted by CICERO, *Ad Atticum*, bk. iv, epis. 8, in the form σῦκῳ σῦκον ὁμοιον, and by DIOGENIANUS, *Adagia*, vii, 37, in the form ὁμοιότερος σῦκον (As like as two figs).

As like as two claps of thunder. (Lei t ung.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1069. (1875)

<sup>5</sup> As a lyke to compare as chalke and cheese.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)  
*See under CHALKE*.

As like as a dock to a daisie. That is, very unlike.

JOHN RAY, *English Proverbs*, p. 204. (1670)

As like as an apple to an oyster.

JOHN RAY, *English Proverbs*, p. 206. (1670)  
*See under APPLE*.

<sup>6</sup> A lid to match the kettle. (Patellae dignum operculum.)

ST. JEROME (HIERONYMUS). (c. A. D. 385) *See Notes and Queries*, xii, ii, p. 7.

A very mete couer for such a cuppe.

SIR THOMAS MORE, *Confutation of Tyndale: Preface*, sig. Bb1. (1532)

He shall gyue a lydde or couer worthy for . . . the lyttell panne.

JEHAN PALSGRAVE, *Acolastus*, sig. M2. (1540)

She was a rych woman, she had hir landes by the Shiriffes nose. He was a gentleman of a long nose. Such a cup, such a cruse.

HUGH LATIMER, *Fifth Sermon before Edward VI* (Arber), p. 142. (1549)

Lyke pot, lyke potlid.

LEWIS EVANS, *Withals' Dictionary Revised*, sig. G7. (1586)

Such pot, such pot-lid, like master like man.

COTGRAVE, *Dictionary: Conuerble*. (1611)

As the proverb saies, a lid worthy of such a kettle.

URQUHART, tr., *Rabelais: Prologue*. Bk. i. (1653)

Such a Pot must have such a Lid.

THOMAS FULLER, *Gnomologia*. No. 4276. (1732)  
For a broken pot a mended lid.

S. G. CHAMPION, *Racial Proverbs*, p. 444. (1938) A Japanese proverb.

<sup>7</sup> That's for that, and butter's for fish. Spoken when a thing fits nicely what it was design'd for.

JAMES KELLY, *Scottish Proverbs*, p. 336. (1721)  
So much for that, and butter for fish.

SWIFT, *Polite Conversation*. Dial. i. (1738)

That's for that, as salt is for herrings . . . and Nan for Nicholas.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 34. (1880)

<sup>8</sup> As lyke as one pease is to an other.

JOHN LYLY, *Euphues and His England: Epistle Dedicatory*, p. 215. (1580)

It's as like . . . as two peas are to one another.

FRANCES BURNEY, *Evelina*. Ch. 21. (1778)

As like him in form as one pea's like another.

R. H. BARHAM, *The Ingoldsby Legends: Brother Birchington*. (a. 1845)

They are as like each other as two peas!

J. R. PLANCHÉ, *Extravaganzas*, iii, 139. (1846)

We both should be like as pea and pea.

BROWNING, *James Lee's Wife*. Pt. ix. (1865)

It looks as much like High Jack as one green pea looks like itself.

O. HENRY, *He Also Serves*. (1909)

[They] looked as much alike as peas from the same pod.

PHILIP PAXTON (S. A. HAMMETT), *A Stray Yankee in Texas*, p. 194. (1853)

As like unto him as one French pea is unto a *petit pois*.

O. HENRY, *A Dinner at —*. (1910)

You're as like as peas in a pod.

JACK LONDON, *The Valley of the Moon*, p. 343. (1913)

As like as two peas in a pod.

ROBERT E. SHERWOOD, *There Shall Be No Night*. Act i. (1940)

We're all alike as peas in a pod.

PERCIVAL WHITE, *Design for Murder*, p. 20. (1941)

<sup>9</sup> And as it were but a paire of sheeres to goe betweene their natures.

JOHN LYLY, *Euphues* (Arber), p. 46. (1579)  
They match each other as if cut from the same piece of cloth.

Thou thyself art a wicked villain, despite of all grace.—Well, there went but a pair of shears between us.

SHAKESPEARE, *Measure for Measure*, i, 2, 29. (1604)

One pair of shears sure cut out both your coats.

THOMAS MIDDLETON, *The Roaring Girl*. Act iii. sc. 3. (1611)

There went but a paire of sheeres between him and the pursuivant of hell, for they both delight in sinne.

SIR THOMAS OVERBURY, *Characters: An Apparator*. (1626)

There went but a paire of sheeres between a Papist and a Protestant, and not a pinne to choose.

*Star Chamber Cases* (Camden), p. 98. (1632)  
But a pair of shears between them.

ROWLEY, *A Match at Midnight*. Act ii. (1633)

1 Like hen, like chicken.

PHILIP MASSINGER, *The City-Madame*. Act i, sc. 1. (1632) *Ibid.*, ii, 2, "Like bitch, like whelps."

Like mother, like child, they say.

FREDERICK MARRYAT, *Jacob Faithful*. Ch. 23. (1835) *See also under MOTHER*.

2 Such beef, such broth.

FRANCIS MERES, *Palladis Tamia*, fo. 218. (1598)  
Like wood like arrows.

THOMAS DRAXE, *Bibliotheca*, p. 113. (1633)

3 Intimate society between people radically dissimilar to one another is an idle dream. Unlikeness may attract, but it is likeness which retains.

J. S. MILL, *Subjection of Women*. Ch. 4. (1869)

4 Why am I like a railway engine? Because I've got a tender behind.

ALFRED JOHN MONSON, *Remark*, after sitting all day in the court at Edinburgh, Scotland, while on trial for the murder of Cecil Ham-brough, 12 Dec., 1893. *See ROUGHHEAD, Murder and More Murder*, p. 6. The joke is, of course, much older. It is probably contemporaneous with the first locomotive.

5 This is something-like!

SAMUEL PARKER, tr., *Cicero's De Finibus*, iv, 247. (1702)

"This looks something like, Sir," said she.

UNKNOWN, *Geraldina*, i, 176. (1798)

6 The viper does not bring forth a rope. (Colubra restem non parit.)

PETRONIUS, *Satyricon*. Sec. 45. (c. A. D. 60) A proverbial phrase. Like produces like; the thorn does not produce grapes; you can't gather figs from thistles. The Germans say, "Ein Geier heckt keine Zeislein aus" (A hawk hatches no canary).

Men saye in a comyn langage, that "neuer noo wodewoll [wood-pecker] dyde brede a sper-hawke."

WILLIAM CAXTON, tr., *Blanchardyn and Eg-lantine*, p. 173. (c. 1489)

The serpent brings forth nothing but a little serpent.

BURCKHARDT, *Arabic Proverbs*. No. 599. (1817)  
Like breeds like, they say.

TENNYSON, *Walking to the Mail*. (1842)

The crow does not roost with the phoenix.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2281. (1875)

7 Who is able to like what differs from himself? (Quis potest probare diversa?)

PETRONIUS, *Satyricon*. Sec. 84. (c. A. D. 60)

Likeness causeth liking.

JOHN CLARKE, *Paroemiologia*, p. 27. (1639)

Everybody loves his own likeness.

T. SALDKELD, tr., *Gracian's Complete Gentle-man*, p. 79. (1730)

Likeness begets Love; yet proud Men hate one another.

THOMAS FULLER, *Gnomologia*. No. 3243. (1732)

8 Like purpose, like prooffe: like man, like master.

GEORGE PETTIE, *Petite Pallace*, p. 18. (1576) A similar Latin Proverb, "Qualis avis, talis cantus; qualis vir, talis oratio" (Such bird, such song; such man, such speech).

9 Is it possible that I am like that? (μή ποῦ ἄρ' ἐγὼ τοιοῦτος;)

PLATO, the question which Plato asked himself whenever he observed faults or unseemly conduct in others. (c. 375 B. C.) Plutarch quotes this four times in his *Moralia*, 40D, 88E, 129D, 463E.

Is it possible that I may thoughtlessly do anything like that? (Numquid ego illi imprudens olim faciam simile?)

HORACE, *Satires*. Bk. i, sat. 4, l. 136. (35 B. C.)

10 You couldn't draw two drops of water from the same well more like each other. (Ex uno puteo similior numquam potis aqua aquai sumi.)

PLAUTUS, *Miles Gloriosus*, l. 551. (c. 200 B. C.) Neither water to water nor milk to milk is more like. (Neque aqua aquae nec lacte est lactis usquam similius.)

PLAUTUS, *Menaechmi*, l. 1089. (c. 200 B. C.) One drop of milk is no more like another than that I is like me. (Neque lac lactis magis est simile quam ille ego similest mei.)

PLAUTUS, *Amphitruo*, l. 601. (c. 200 B. C.)

As much alike as two drops of milk. (Tam similem, quam lacte lacti est.)

PLAUTUS, *Miles Gloriosus*, l. 240. (c. 200 B. C.) They are as like your own, as . . . milke to milke.

WILLIAM CHILLINGWORTH, *The Religion of Protestants*. Bk. 1, ch. 2, sec. 160. (1638)

It looks so like intemperance, as milk to milk.

JEREMY TAYLOR, *Ductor Dubitantium*, p. 417. (1660)

11 Of their own will the good gather to the tables of the good. (ἀρόγατοι δ' ἀγαθοὶ ἀγαθὸν ἐπὶ δαίτας λαοί.)

PLATO, *Symposium*. Sec. 174B. (c. 375 B. C.)

Quoted as a proverb, and by ZENOBIUS, ii, 19. It is the bad man whose like you will find most easily. (Nulli facilius quam malo invenies parem.)

PUBLILIUS SYRUS, *Sententiae*. No. 440. (c. 43 B. C.) Bad delights to fuse with bad. (κακὸς κακῷ γὰρ συντέρηκεν ἰδορί.)

ATHENAEUS, *Deipnosophistai*. (c. A. D. 200)

12 As like as ninepence to nothing.

JOHN RAY, *English Proverbs*, p. 206. (1670)

As like as four pence to a groat.

JOHN RAY, *English Proverbs*, p. 286. (1678)  
One is half a pound, and the other eight ounces.  
DOOLITTLE, *Chinese Vocabulary*, ii, 190. (1872)

1 They are so like that they are the worse for it.  
JOHN RAY, *English Proverbs*, p. 354. (1678)  
They are so like that both are the worse for it.  
THOMAS FULLER, *Gnomologia*. No. 4959. (1732)

2 *Mar e Bran is e a brathair*, If it be not Bran,  
it is Bran's brother.

WALTER SCOTT, *Waverley*. Ch. 45. (1814) Bran  
was the famous dog of Fingal.

3 These hands are not more like.  
SHAKESPEARE, *Hamlet*, i, 2, 212. (1600)

4 Very like a whale.  
SHAKESPEARE, *Hamlet*, iii, 2, 399. (1600)  
"I was endeavouring to make peace," returned  
Mr. French, with unblushing effrontery. "Mighty  
like a whale!" observed the commander, in a side  
whisper.

W. H. MAXWELL, *The Fortunes of Hector*  
*O'Halloran*. Ch. 8. (1842)  
Very like a whale, said of anything that is very  
improbable.

*Slang Dictionary*, p. 115. (1859)  
5 When two do the same thing, often, as you  
may say, it may be harmless in one, and not  
harmless in the other. (Duo cum idem faciunt,  
saepè, ut possis dicere, | hoc licet impune fa-  
cere huic, illi non licet.)

TERENCE, *Adelphoe*, l. 823. (c. 160 B.C.) Con-  
densed into a proverb, "Duo cum faciunt  
idem, non est idem" (When two do the same  
thing, it is not the same thing).  
Every like is not the same.

SHAKESPEARE, *Julius Caesar*, ii, 2, 128. (1599)  
No like is the same; Similitude and Identitie are  
different things.

THOMAS ADAMS, *II Peter*, iii, 10. (1633)  
Why wouldst not have her like me?—Because  
no like's the same.

WILLIAM ROWLEY, *A Shoo-maker a Gentleman*.  
Act ii. (1638) A rendering of the Latin prov-  
erb, "Nihil simile est idem" (Nothing similar  
is the same).

6 Taught in the same school. (Eodem in ludo  
docti.)

TERENCE, *Hecyra*. (c. 160 B.C.) As cited by  
ERASMUS, *Adagia*, ii, viii, 50. "Hatched in  
the same nest," or "Tarred with the same  
stick," as Scott put it. Henderson (p. 102)  
has another one, "He suffers from the same  
disease" (Eodem laborat morbo), or "Com-  
panions in misfortune."

You stick in the same mire. (In eodem luto  
haesitas.)

TERENCE, *Phormio*. (161 B.C.) As cited by  
ERASMUS, *Adagia*, i, iv, 99.

They are in the same boat. (In eadem es navi.)  
CICERO, *Ad Familiares*. Bk. ii, epis. 5, sec. 1.  
(53 B.C.) See under BOAT.

To be aground on the same rock. (Haerere in  
iisdem scopulis.)

HENDERSON, *Latin Proverbs*, p. 148. (1869) A  
similar one is "To be in the same hospital"  
(In eodem valetudinario jacere).

One is as deep in the mud as the other in the mire.  
H. W. THOMPSON, *Body, Boots and Britches*,  
p. 498. (1940)

There's but a hair's-breadth between me and a  
madman. (λασὴ δὲ μὰς ποκα, θρή ἀνὰ μέσσον.)  
THEOCRITUS, *Idyls*. No. xiv, l. 9. (c. 270 B.C.)

7 I hope at least, you and your good woman  
agree still.—Ay! ay! much of a muchness.

VANBRUGH AND CIBBER, *The Provok'd Husband*.  
Act i. (1727)

I have nine [horses]—much of a muchness.  
THEODORE HOOK, *Jack Brag*. Ch. 2. (1837)

Why they are all pretty much of a muchness.  
CHARLES READE, *It Is Never too Late to Mend*.  
Ch. 18. (1857)

Men's men: gentle or simple, they're much of a  
muchness.

GEORGE ELIOT, *Daniel Deronda*. Ch. 31. (1876)  
Folks is folks all the world over—much of a  
muchness, I reckon, when you gits inside 'um, so  
to spake.

E. G. HAYDEN, *Travels Round Our Village*, p.  
24. (1905)

We are all alike—on the inside.  
MARK TWAIN, *In Eruption*, p. 46. (1906)

8 Let Attius be as Tettius. (Idem Atti, quod  
Tettio.)

VARRO, *Testamentum*. Frag. (c. 50 B.C.) The  
will said, "If one or more sons shall be born  
to me in ten months, let them be disinherited,  
if they are asses in music (δνοι λέπας); but  
if one be born to me in the eleventh month,  
according to ARISTOTLE, *Hist. Anim.*, vii, 4,  
let Attius have the same rights under my  
will as Tettius." Proverbial for likeness. At-  
tius and Tettius stand for any names, like  
Smith and Jones in English.

9 The dainty thing would have a dainty bit.

WILLIAM WALKER, *Paroemiologia*, p. 29. (1672)  
The dainty thing would have a dainty dish.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p.  
418. (1681)

10 Like lips, like lettuce. (Similes habent labra  
lactucas.)

UNKNOWN. The proverb which made Marcus  
Crassus, "the unlaughing one" (ἀγέλαστος),  
laugh the only time in his life, when he saw  
an ass eating thistles. (c. 105 B.C.) Cited by  
ERASMUS, *Adagia*, i, x, 71, and *Moriae En-  
comium*, sec. 68, in the form, "Inveniunt  
similes labra lactucas."

Marcus Crassus, who, according to Lucilius,  
laughed but once in his life. (Quem semel ait in  
vita risisse.)

CICERO, *De Finibus*. Bk. v, ch. 30, sec. 92. (c.  
45 B.C.)

The proverb which, as Lucilius tells us, made  
Crassus laugh for the only time in his life: "The

lips have lettuce like themselves when an ass eats thistles." (Similem habent labra lactucam asino cardus comedente.)

ST. JEROME (HIERONYMUS), *Letters*. No. vii, sec. 5. (A. D. 374)

No doubt the proverbe is true, such lippes, such lecture, such saintes such miracles.

ROBERT BARNES, *Works* (1573), p. 189/1. (c. 1540)  
Suche carpenters, suche chips (quoth she) folke tell,

Suche lips, suche lettice, suche welcome suche farewell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
And as the wise man said, such letuce such lips.

ULPIAN FULWELL, *Like Will to Like*. (1568)  
Like lips, like lettice, such as is their cause so are the rulers.

ABRAHAM FLEMING, *Holinshed*, iii, 1017. (1587)  
Like lips, like lettice, as the man is so is his manners.

ROBERT GREENE, *Works*, iii, 60. (1587)  
Laetitia! a fair omen, and I take it:

Let me have still such Lettice for my lips.

BEN JONSON, *The New Inne*. Act ii, sc. 2. (1631)  
There's other lettuce For your coarse lips.

MASSINGER, *The Guardian*. Act ii, sc. 3. (1634)  
Like lips like lettuce. *Similes habent labra lactucas*. A thistle is a salad fit for an ass's mouth: We use when we would signify that things happen to people which are suitable to them, or which they deserve: as when a dull scholar happens to a stupid or ignorant master, a froward wife to a peevish husband, &c. *Dignum patellâ operculum*. Like priest, like people; and on the contrary. These proverbs are always taken in the worse sense. *Tal carne tal coltello*. Like flesh, like knife.

JOHN RAY, *English Proverbs*, p. 114. (1670)  
Cited by Robertson, Fuller, Trench and others. The Italian is, "A tal libbra tal latuga," the German, "Wie das Maul, also der Salat."

A Thistle is a fat Salad for an Ass's Mouth.

THOMAS FULLER, *Gnomologia*. No. 435. (1732)  
About an ass's taste why need we fret us?

To lips like his a thistle is a lettuce.

WILLIAM EWART, *Similem Habent Labra Lactucam*. (a. 1869) Quoted by Thomas Moore in his *Diary*.

## II—Likeness: Like to Like

<sup>1</sup> Thief knows thief, and wolf wolf. (ἔγνω δὲ φῶρ τε φῶρα, καὶ λύκος λύκον.)

ARISTOTLE, *Eudemian Ethics*. Bk. vii, ch. 1, sec. 5. (c. 340 B. C.) Cited by ERASMUS, *Adagia*, ii, iii, 63, with the Latin, "Furem fur cognoscit, et lupum lupus."

<sup>2</sup> Why does the vulture go to the raven? Because they are fit companions.

*Babylonian Talmud: Baba Kamma*, fo. 92a.  
The degenerate palm goes among the unfruitful reeds.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450) A variant (*Kiddushin*, iii, 13) is, "We carry mud to mud, and gold to gold."

<sup>3</sup> Birds dwell with their kind. (Volatilia ad sibi similia conveniunt.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxvii, 9. (c. 190 B. C.)

Byrds of a fether, best flye together.

GEORGE WHETSTONE, *Promos and Cassandra*, sig. C1. (1578)

Birdes of a feather will flocke together.

JOHN MINSHEU, *Spanish Grammar*, p. 83. (1599)

Birds of a feather and a kinde,

Will still together flocke.

ROWLANDS, *Diogenes Lanthorne*, l. 43. (1607)  
As the proverb saith, Birds of a feather

Will always use to flock and feed together.

WITHER, *Abuses Stript and Whipt*, l. 72. (1613)  
Birds of a feather will gather together.

ROBERT BURTON, *Anatomy of Melancholy*, iii, i, ii, 1. (1621) The Portuguese, however, point out that "Birds of prey do not flock together."

Fowls of a feather flock together.

SAMUEL RUTHERFORD, *The Tryal and Triumph of Faith* (1845), p. 60. (1645)

We say, "That birds of a feather will flock together." To be too intimate with sinners is to intimate that we are sinners.

THOMAS SECKER, *Nonsuch Prof.*, ii, 93. (1660)  
Men of a side Like birds of a feather Will flock together.

HENRY FIELDING, *Author's Farce*. Act iii. (1729)  
Birds of a Feather will still flock together, whether they be either High-Flyers or Low-Flyers.

OSWALD DYKES, *English Proverbs*, p. 75. (1709)  
Birds of a feather, they say.

J. K. PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)

Like seeks like, the brave like the brave—birds of a feather flock together.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 19. (1843)

It is literally true in the systematised roguery of London, that "birds of a feather flock together."

LORD LYTTON, *Pelham*. Ch. 79. (1828)

They are but birds of one feather.

DICKENS, *Martin Chuzzlewit*. Ch. 3. (1850)

Birds of a feather may fight together.

TOLSTOY, *War and Peace*. Vol. i, pt. i, ch. 25. (1865) Dole, tr.

We are all in this together,

We are birdies of a feather.

KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act ii, sc. 1. (1931)

<sup>4</sup> Every ewe to her like. (Cada oveja con su pareja.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 19, 53. (1615) The French is, "Chaque ovaile avec sa pareille."

<sup>5</sup> I trowe he hadde thilke text in minde,  
That "alle thing, reperiing to his kinde,  
Gladeth him-self"; thus seyn men, as I gesse.

CHAUCER, *Canterbury Tales: The Squires Tale*, l. 599. (c. 1388)

Alle thyng in kynde desirith thyng i-like.

JOHN LYDGATE, *Minor Poems*, p. 55. (c. 1430)

1 Hedgehogs lodge among Thorns, because themselves are prickly.

THOMAS FULLER, *Gnomologia*. No. 2485. (1732)

2 As ever, the god is bringing like and like together. (ὡς αἰεὶ τὸν ὁμοῖον ἀγει θεὸς ὡς τὸν ὁμοῖον.)

HOMER, *Odyssey*. Bk. xvii, l. 218. (c. 850 B. C.)

The birth, or at least the first appearance in literature, of a proverb still widely quoted. It is cited by PLATO, *Lysis*, sec. 214A (c. 380 B. C.), by MENANDER, *The Man from Sicyon*, frag. 443K (c. 300 B. C.), and many others. The first phrase, ὡς αἰεὶ τὸν ὁμοῖον, is quoted as a proverb by ARISTOTLE, *Rhetoric*, i, 11, 25 (c. 330 B. C.), together with three similar ones, ἡλικὴ ἡλικὰ τέρπει (Youth will to youth), ἔγνω δὲ θῆρ θῆρα (Beast knows beast), and δει κολοῖς παρὰ κολοῖόν (Always jackdaw with jackdaw), which Freese, in the Loeb edition, renders by the familiar, "Birds of a feather flock together." Sometimes given as, δει κολοῖς παρὰ κολοῖῳ ἵζανει (A jackdaw is always found near a jackdaw). Cited by DIOGENIANUS and by ERASMUS, *Adagia*, i, ii, 23, with the Latin, "Semper graculus assidet graculo" (Jackdaw always perches by jackdaw), and a reference to Aristotle's *Rhetoric* as the source. Erasmus also cites the line from Homer and gives the Latin, "Semper similem ducit deus ad similem," which Taverner renders (fo. 9), "God alwaye draweth the lyke to the lyke."

Like seeks after like. (τὸ ὁμοῖον τοῦ ὁμοῖου ἐπείσθαι.)

EMPEDOCLES, *Fragment*. (c. 450 B. C.) As quoted by ARISTOTLE, *Nicomachean Ethics*, viii, 1, 6. Well says the old saw, "Like and like together strike." (ὁμοῖον ὁμοῖῳ δει πελάζει.)

PLATO, *Symposium*. Sec. 195B. (c. 380 B. C.)

Quoted also *Laws*, iv, 716C.

Like is dear to like. (τὸ ὁμοῖον τῷ ὁμοῖῳ φίλον.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 3, sec. 3. (c. 335 B. C.)

Friendship with rascals is sister to rascality, and true is the saying "like to like." (τὸ ὁμοῖον πρὸς τὸ ὁμοῖον πορεύσθαι.)

THEOPHRASTUS, *Characters*. No. xxix, sec. 6. (319 B. C.)

Not false is the saying of Homer that God ever brings like to like. (δὲλ' αἰὼς Ὀμηρικὸς, αἰὲν ὁμοῖον ὡς θεός, οὐ ψεύδης.)

CALLIMACHUS, *Aitia*, l. 9. (c. 250 B. C.)

All flesh consorteth according to kind, and a man will cleave to his like. (πᾶσα σὰρξ κατὰ γένος συνάγεται, καὶ τῷ ὁμοῖῳ αὐτοῦ προσκολληθήσεται ἀνὴρ.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 16. (c. 190 B. C.) Quoted in the *Babylonian Talmud: Baba Kamma*, fo. 92b. Oesterley renders it, "All flesh loveth its kind, and every man his like." Verse 15 has, "Every beast loveth his like." The *Vulgate* of the two verses is, "Omne animal diligit simile sibi. . . . Omnis caro ad similem sibi conlungetur, et omnis homo simili sui sociabitur."

According to the old adage, "like with like most easily foregathers." (Pares autem vetere proverbio cum paribus facillime congregantur.)

CICERO, *De Senectute*. Ch. iii, sec. 7. (44 B. C.)

Cicero puts the proverb into the mouth of Cato. Quoted by QUINTILIAN, *Institutionis Oratoriae*, v, 11, 41.

It is the nature of like to delight in like. (εἴγε δὴ τὰ ὁμοῖα χαίρειν τοῖς ὁμοῖοις πέφυκεν.)

PLUTARCH, *Moralia: How to Study Poetry*.

Sec. 30F. (c. A. D. 95)

Lyk to lyk accordis wele.

UNKNOWN, *Scottish Legends of the Saints*

(Petrus), i, 543. (c. 1375)

As for this proverbe doeth specify,

"Lyke will to lyke in eche company."

UNKNOWN, *Proverbs of Good Counsel*. (c. 1460)

Lyke will drawe to lyke.

SIR THOMAS MALORY, *Morte Darthur*, ix, xxxi. (c. 1480)

Like pleases like. (Aequalis aequalem delectat.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 20.

(1508) Erasmus cites two other forms, the rendering of Homer's line already noted and (No. 21), "Simile gaudet simile" (Like pleases like). He refers to all these as "ancient proverbs," and gives many examples of their use. TAVERNER, *Translations from Erasmus*, fo. 8, has the rendering, "The lyke delighteth in the lyke," and the comment, "Symyltude (as Aristotle sayethe) is the mother of loue."

For it is a prouerbe, and an olde sayd sawe, That in euery place lyke to lyke wyll drawe.

ALEXANDER BARCLAY, *The Shyp of Follys*, ii, 35. (1509)

Like will to like.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

GUAZZO, *Civile Conversation*, i, 104. (1574)

SCOTT, *Peveril of the Peak*. Ch. 14. (1823) etc., etc.

Lyke will to lyke, quoth the Devil to the Collier.

ULPIAN FULWELL, *Lyke Will to Lyke*. (1568)

FULLER, *Gnomologia*, No. 3239, turns this into a Wellerism, "Like will to Like, as the Devil said to the Collier." The Germans have the same proverb, "Gleich und Gleich gesellt sich gern, sprach der Teufel zum Köhler." (As the sayinge is) like, like best of their likes.

GEORGE PETTIE, *Petite Pallace: Minos and Pasiphae*, p. 223. (1576) On p. 244 (Hartman, ed.) he has: "Like agree best with their like."

Like with like doth last wel. (Pari con pari, bene sta & dura.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578) The Italians also say, "Ogni simile appetisce il suo simile" (Every man likes to associate with those who are like himself), or "Simili con simili vanno" (Like will with like); the French, "Qui se ressemble, s'assemble."

Doth not the sympathy of manners make the coniunction of mindes? Is it not a by word lyke will to lyke?

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)

The mightiest space in fortune nature brings To join like likes.

SHAKESPEARE, *All's Well that Ends Well*, i, 1, 241. (1602)

Like to like, as a scab'd horse to an old dyke.

JOHN CLARKE, *Paroemiologia*, p. 287. (1639)

Like will to like, each Creature loves his kinde;  
Chaste words proceed still from a bashfull minde.

ROBERT HERRICK, *Like Loves His Like*. (1648)

Like to like, and Nan for Nicholas.

JOHN RAY, *English Proverbs*, p. 15. (1670)

Like to like, ye ken—it's a proverb never fails.

SCOTT, *Heart of Midlothian*. Ch. 17. (1818)

<sup>1</sup>  
The Nun of Sion and the Frier of Shean,  
Went under the water to play the quean.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)

"A saying," comments Grose (*Prov. Glos: Middlesex*), "meant to express 'birds of a feather.' Although the river Thames runs between these two monasteries, there is a vulgar tradition that they had a subterranean communication."

<sup>2</sup>  
Things that have a common quality quickly  
seek their kind. (ἅσα κοινοῦ τινος μετέχει, πρὸς τὸ ὁμογενὲς σπεύδει.)

MARCUS AURELIUS, *Meditations*. Bk. ix, sec. 9.  
(c. A. D. 174)

Eche thinge draweth to his semblable.

JOHN LYDGATE, *The Churl and the Bird*. St. 38.

(c. 1430) Evidently a rendering of the French proverb, "Chacun cherche son semblable" (Every one seeks his like). The French also say, "Chacun demande sa sorte" (Every one wants his kind).

For as saith a proverb notable,  
Each thing seeketh his semblable.

SIR THOMAS WYATT, *The Re-Cured Lover*. (c. 1525)

<sup>3</sup>  
The old proverb says, "Youth likes youth."  
(ἡλικα γὰρ καὶ ὁ παλαιὸς λόγος τέρπειν τὸν ἡλικα.)

PLATO, *Phaedrus*. Sec. 240C. (385 B. C.) Often translated, "Birds of a feather flock together," by Fowler, for example, in the Loeb edition.

<sup>4</sup>  
The cricket is dear to the cricket, and the ant  
to the ant. (τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ.)

THEOCRITUS, *Idyls*. No. ix, l. 31. (c. 270 B. C.)

The partridge and the woodcock come together.  
(συνήλθεν Ἀτταγὰς τε καὶ Νουμήνιος.)

TIMON OF PHILIUS, *Silloi*. Frag. (c. 250 B. C.)

As quoted by DIOGENES LAERTIUS, *Timon*, bk. ix, sec. 114. Diogenianus explains the proverb as referring to two notorious thieves, Attagas the Thessalian and Numenius the Corinthian. Or perhaps the birds partridge and woodcock may be meant, not any Mr. Partridge and Mr. Woodcock, as suggested by Hicks in the Loeb edition, who renders the phrase, "Birds of a feather flock together."

The Fox and the Ape . . . determined to seeke  
Their fortunes farre abroad, lyeke with his lyeke.

SPENSER, *Mother Hubbard's Tale*, l. 48. (1591)

What's he? E'en a crow o' the same nest.

SHAKESPEARE, *All's Well that Ends Well*, iv, 3, 318. (1602) The Persians say, "A dove with a dove, a goose with a goose"; the Irish, "Each bird draws to its flock."

## LILY

<sup>5</sup>

Consider the lilies of the field, how they grow;  
they toil not, neither do they spin: And yet  
I say unto you, That even Solomon in all his  
glory was not arrayed like one of these.  
(καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.)

*New Testament: Matthew*, vi, 28, 29. (c. A. D.

70) The *Vulgate* is, "Considerate lilia agri quomodo crescunt: non laborant, neque nent. Dico autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis." Also *Luke*, xii, 27.

The lilly, lady of the flowing field . . .

Yet neither spinnes nor cards, ne cares nor fretts,  
But to her mother Nature all her care she lets.

EDMUND SPENSER, *The Faerie Queen*. Bk. ii, canto vi, st. 16. (1590)

The Lillie and the Rose, that neither sow'd nor  
spun.

JOHN MILTON, *Sonnets*. No. xvii, l. 8. (c. 1655)

<sup>6</sup>  
Lilies are whitest in a Blackamoor's Hand.

THOMAS FULLER, *Gnomologia*. No. 3244. (1732)

<sup>7</sup>  
Lilies that fester smell far worse than weeds.  
SHAKESPEARE, *Sonnets*. No. xciv. (1609)

## LIMB

<sup>8</sup>

This is what they mean when they talk about  
being out on the end of a limb. Or painted into  
a corner.

MARION HOLBROOK, *Suitable for Framing*, p. 57. (1941)

<sup>9</sup>

Ye schulen hebben lif & leomen [limb].

LAYAMON, *Chronicle of Britain*, l. 702. (c. 1205)

Als he louede leme or lif.

UNKNOWN, *Havelok the Dane*, l. 2555. (c. 1300)

[He] made great warriours quake both lim and  
bone.

THOMAS HUDSON, tr., *Du Bartas Historie of Judith*, v. 71. (1584)

Hee will . . . tear him limbe from limbe.

THOMAS NASHE, *Lenten Stuffe*. (1599)

They pulled them . . . limb from limb.

DEFOE, *Robinson Crusoe*. Pt. ii, ch. 3. (1719)

<sup>10</sup>

He is a limb of the law.

DUKE OF PORTLAND, *Portland Papers*, vi. 35. (1730)

There's another Limb of the Law.

F. GÉNARD, *The School of Man*, p. 149. (1753)

A limb of the law, who had hitherto taken us  
under his protection.

MALKIN, tr., *Gil Blas*. Pt. i, ch. 5. (1809)

Well said, my young limb of the law.

FOOTE, *The Lame Lover*. Act iii. (1770)

<sup>11</sup>

If Nellie's hoop be twice as wide  
As her two pretty limbs can stride.

ALLAN RAMSAY, *Scribblers Lash'd*. (1721)

I'll show a limb with any of them.

J. S. KNOWLES, *The Love-Chase*. Act ii, sc. 1. (1837)

I am not so particular as some people are, for I know those who always say limb of a table, or limb of a piano-forte.

FREDERICK MARRYAT, *A Diary in America*. Ser. i, ii, 245. (1839)

A bit of the wing, Roxy, or the—under limb?

O. W. HOLMES, *Elsie Venner*. Ch. 7. (1860)

O, he's a limb, that has but a disease;  
Mortal, to cut it off; to cure it, easy.

SHAKESPEARE, *Coriolanus*, iii, 1, 296. (1607)

We say . . . "Cut not the bough that thou standest upon."

WILLIAM TINDALE, *The Obedience of a Christen Man*, p. 304. (1528)

Zaroen and Arphaxat that the deueles limes were.

UNKNOWN, *Legends of the Saints*, i, 78. (c.1290)

Many, that is, fendes & the fendes lymmys, rises agayns me.

RICHARD ROLLE OF HAMPOLE, *The Psalter*, iii, 1. (a. 1340)

Lym of Satanas, thi sire.

UNKNOWN, *St. Mary Magdalen*, 212. (c. 1350)

A lyme of the feende called the Pucelle.

*Rolls of Parliament*, v, 435. (1434)

A vyllayne, and lymme of ye deuell.

ROBERT BARNES, *Works* (1573), p.189. (a.1540)

I am naturally a devil's limb.

DAVID DICKSON, *Job*, x. (1660)

Limb, . . . sometimes 'tis a Term of Reproach.

DYCHE AND PARDON, *Dictionary: Limb*. (1735)

Now listen, you young limb.

DICKENS, *Oliver Twist*. Ch. 22. (1838)

See there! . . . Don't that show she's a limb?

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 20. (1852)

He was what nurses call a "limb."

C. S. CALVERLEY, *Verses and Translations*, p. 7. (1862)

## LINE

The line of least resistance was always the most difficult line in the long run.

PETER CHENEY, *Dark Duet*, p. 214. (1943)

Have you got anything in my line to-night?

DICKENS, *Oliver Twist*. Ch. 26. (1838)

Her jokes aren't in my line.

RUDYARD KIPLING, *My Rival*. (1886)

Bring your Line to the Wall, not the Wall to the Line.

THOMAS FULLER, *Gnomologia*. No. 1021. (1732)

With her a straight line was ever the shortest distance to something she wanted to know.

MARY LASSWELL, *Suds in Your Eye*, p.12. (1942)

She soon taught him that a curved line is the most attractive distance between two points

E. B. MARKS, *They All Had Glamour*, p. 21. (1944)

The strait of Malacca is under the line.

ROBERT PARKE, tr., *Mendoza's Historie of China*, p. 392. (1588) The equator is the line here indicated.

Where spices smoke beneath the burning Line.

POPE, *The Dunciad*. Bk. iii, l. 70. (1728)

The naked negro, panting at the line.

GOLDSMITH, *The Traveller*, l. 69. (1764)

This bill is an attempt to reduce the country south of Mason and Dixon's line to a state of worse than Colonial bondage.

JOHN RANDOLPH OF ROANOKE, *Speech*, in Congress, 15 April, 1824, referring to the Missouri Compromise. Mason and Dixon's line was so-called from two English surveyors, Charles Mason and Jeremiah Dixon who, in 1763-67, surveyed the boundary between Pennsylvania and Maryland, to settle the disputes between the Penn family and Lord Baltimore. It lies in 39° 43' 26" north latitude, and as it separated the free state of Pennsylvania from the then slave states of Maryland and Virginia, it came to be regarded in the public mind as the line north of which, as extended across the continent, slavery would not be permitted.

I'll bet a quart of ink that this Southern parlor organ you've been running has never played a note that originated above Mason & Hamlin's line.

O. HENRY, *The Rose of Dixie*. (1909) Mason & Hamlin was the name of a celebrated firm of organ makers.

[The Russians] dashed on towards that thin red line tipped with steel.

W. H. RUSSELL, *Letter from the Crimea*, to the *London Times*, 25 Oct., 1854. Also in his *British Expedition in the Crimea*, p. 187. *Notes and Queries*, ser. viii, vol. vii, p. 191, published a letter from Russell claiming credit for authorship of "the thin red line."

Then it's Tommy this, an' Tommy that, an' "Tommy, 'ow's yer soul?"

But it's "Thin red line of 'eroes" when the drums begin to roll.

RUDYARD KIPLING, *Tommy*. (1900)

"It is hard lines for me," he said.

WALTER SCOTT, *Redgauntlet*. Ch. 3. (1824)

It will be "hard lines" upon him.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 3. (1850)

Gad, Sir, that was hard lines!

KINGSLEY, *Two Years Ago*, Bk. i, ch. 4. (1857)

Give him line, and scope,  
Till that his passions, like a whale on ground,  
Confound themselves with working.

SHAKESPEARE, *II Henry IV*, iv, 4, 39. (1598)

Giving them line enough to runne themselves out of breath.

JAMES MABBE, tr., *Aleman's Gusman*, ii, 124 (1622)

The King was willing to give Oates line enough, as he expressed it to me.

BISHOP GILBERT BURNET, *History of His Own Time*, i, 435. (a. 1715)

It's policy to give 'em line enough.

DICKENS, *Hard Times*. Bk. ii, ch. 8. (1854) *See also under ROPE*.

1  
Lo, thou a spans length mad'st my living line.

SIR PHILIP SIDNEY, tr., *The Psalms of David*, xxxix, 3. (c. 1580) *See also LIFE: A SPAN*.

This fatall instrument

Was mark'd by heauen to cut his line of life.

ROBERT YARINGTON, *Two Lamentable Tragedies*. Act iii, sc. 2. (1601)

Though his line of life went soone about,

The life yet of his lines shall never out.

HUGH HOLLAND, *Prefatory Verses*, in SHAKESPEARE'S *First Folio*. (1623)

2  
To make a white line upon a white stone. (οὐ μάλλον ἢ λευκῷ λίθῳ λευκὴ στάθμη.)

SOPHOCLES, Frag. 307, Nauck. (c. 425 B. C.) In its shorter form, λευκὴ στάθμη (alba linea), it is used by PLATO, *Charm.* 154B. A builder's chalked line leaves no mark on white substances, and the proverb means to make no distinction in a thing.

With a white line, as the saying goes, that is, with no effort to discriminate. ("Alba" ut dicitur, "linea," sine cura discriminis.)

AULUS GELLIUS, *Noctes Atticae: Praefatio*. Sec. 11. (c. A. D. 150) In frequent use.

3  
Through cunning with dible, rake, mattock, and spade,

By line and by leauell, trim garden is made.

THOMAS TUSSER, *Fiue Hundreth Pointes of Good Husbandrie*. Ch. 36. (1573)

Plantations . . . which are laid out by rule and line.

ADDISON, *The Spectator*. No. 414. (1712)

A poet does not work by square or line,

As smiths and joiners perfect a design.

COWPER, *Conversation*, p. 789. (1781)

4  
It is difficult . . . to draw the line.

UNKNOWN, *Trial of Fyshe Palmer*, p. 42. (1793)

I attach but little value to rank or wealth, but the line must be drawn somewhere.

W. S. GILBERT, *H.M.S. Pinafore*. Act i. (1878)

That's carrying things a step too far,

I draw the line at that.

HARRY B. SMITH, *We Draw the Line at That*. (1884)

One must draw the line somewhere.

R. D. BLACKMORE, *Springhaven*. Ch. 18. (1887)

Low-bred upstarts must be kept in their places.

. . . The line must be drawn somewhere.

JOHN BEALBY, *Daughter of the Fen*. Ch. 19. (1896)

## LINEN

5  
It is at home, not in public, one washes one's dirty linen. (C'est en famille, ce n'est pas en publique, qu'on lave son linge sale.)

NAPOLEON BONAPARTE, *Speech*, to the French Legislative Assembly, on his return from Elba in 1815. The French proverb is, "Il faut laver son linge sale en famille."

## LION

"See," exclaimed Voltaire, "what a quantity of his dirty linen the king sends me to wash."

MACAULAY, *Essays: Frederick the Great*. (1842) I do not like to trouble you with my private affairs; there is nothing, I think, so bad as washing one's dirty linen in public.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Ch. 44. (1867)

Domestic troubles should not be exposed.

DOOLITTLE, *Chinese Vocabulary*, ii, 479. (1872)

Married people should remember the proverb about the home-washing of dirty linen.

E. J. HARDY, *How to Be Happy Though Married*. Ch. 1. (1886)

The amount of women in London who flirt with their husbands is perfectly scandalous. It looks so bad. It is simply washing one's clean linen in public.

OSCAR WILDE, *The Importance of Being Earnest*. Act i. (1895)

There's nothing to be gained by washing a lot of dirty linen in public.

PATRICIA WENTWORTH, *In the Balance*, p. 306. (1941)

He would rather die than have us wash all the family linen in public.

DOROTHY DISNEY, *Crimson Friday*, p. 221. (1943)

6  
To wrap it up in clean linen. To deliver sordid or uncleanly matter in decent language.

JOHN RAY, *English Proverbs*, p. 84. (1678)

## LION

7  
One, but that one a lion. (Ένα . . . ἀλλὰ λέοντα.)

AESOP, *Fables: The Lioness and the Fox*. (c. 570 B. C.) The Latin is, "Unum sed leonem."

A fox cast it in the teeth of a lioness, that she brought forth but one whelp at a time. "Very right," says the other, "but then that one is a lion."

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*, cxxii, 138. (1692)

8  
The lion's share. (μέρος λέοντι.)

AESOP, *Fables: The Lion, the Ass, the Fox, and the Wolf*. (c. 570 B. C.) The four animals go hunting in partnership, and pull down a stag, which the lion divides into four equal parts. But just as each is going to take his share, the lion says, "Hold; let no one presume to help himself until he has heard my claims. I seize upon the first quarter by virtue of my prerogative; the second is due to my superior courage; I cannot forgo the third on account of the necessities of my den; and if any one is disposed to dispute my right to the fourth, let him speak." From which it will be seen that the original meaning of "the lion's share" was not the greater part of anything, but all of it. As Aesop puts it, "εἰς μίαν μερίδα πάντα."

I carry off the chief share because I am called the Lion. (Ego primam tollo, nominio quia Leo.)

PHAEDRUS, *Fables*. Bk. i, fab. 5. (c. 25 B. C.)



A leonine partnership. (Leonina societas.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 88. (1508) Where one has the lion's share.

To the lion belongs whatever his paw has seized.  
BURCKHARDT, *Arabic Proverbs*. No. 585. (1817)

<sup>1</sup>  
The body of a dead lion even hares insult.  
(νεκροῦ σώμα λέοντος ἐφινβρίζουσ λαγωοί.)

AFSOP, *Fables*. (c. 570 B.C.) See *Greek Anthology*, bk. xvi, epig. 4, "What Hector Would Say When Wounded by the Greeks: 'Strike my body now after my death, for the very hares insult the body of a dead lion.'" Cited by PONTANUS, *Collectio Proverbiorum*, p. 117, with the Latin, "Mortuo leoni vel lepores insultant." ERASMUS, *Adagia*, gives the proverb in a slightly different form, "Audet vel lepus exanimo insultare leoni" (Even a hare dares insult a dead lion). A similar Latin proverb is, "Vellere barbam leoni mortuo" (To pluck the beard of a dead lion). To pluck the beard was a gesture of contempt, as says HORACE, *Satires*, i, 3, 133, "Vellunt tibi barbam lascivi pueri" (Mischievous boys pluck at your beard). See under BEARD.

Do not pluck the beard of a dead lion. (Noli barbam vellere mortuo leoni.)

MARTIAL, *Epigrams*. Bk. x, epig. 90. (A.D. 93) And of these, this saying rose, That the lion being dead, the verie Hares triumph over him.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 73. (1574) Pettie, tr. Cited as a proverb.

So hares may pull dead lions by the beard.

THOMAS KYD, *Spanish Tragedy*. Act i, sc. 2. (1592) Strike a man when he's dead? So hares may pull dead lions by the beards.

THOMAS NASHE, *Works* (Grosart), ii, 198. (1593) You are the hare of whom the proverb goes, Whose valour plucks dead lions by the beard.

SHAKESPEARE, *King John*, ii, 1, 137. (1596) Flies will tickle lions being dead.

JOHN MARSTON (?), *Histrion-Mastrix*. Act vi. (1610)

Do not, live hare, pluck the dead lion's beard.

THOMAS RANDOLPH, *The Jealous Lovers*. Act iv, sc. 3. (1632)

Even hares can pull the mane of a dead lion. (Al leon muerto hasta las liebres le repelan.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 54. (1647)

Even a Child may beat a Man that's bound.

THOMAS FULLER, *Gnomologia*. No. 1387. (1732) It is a base Thing to tear a dead Lion's Beard off.

THOMAS FULLER, *Gnomologia*. No. 2846.

Little Birds may pick at a dead Lion.

THOMAS FULLER, *Gnomologia*. No. 3250.

<sup>2</sup>  
Painting a lion from the claw. (ἐξ ὀνυχος δὲ λέοντα γράφαις.)

ALCAEUS, *Fragments*. Frag. 66. (c. 595 B.C.) Quoted by PLUTARCH, *Moralia: On the Cessation of Oracles*, 410C. See EDMONDS, *Lyra Graeca*, i, 361. Cited by ERASMUS, *Adagia*, i, ix, 34, with the Latin, "Leonem ex unguibus aestimare." Erasmus says that the great sculptor, Phidias, from seeing the claw of a lion,

was able to estimate its size. Hence this proverb. Another form is, ἐκ τῶν ὀνύχων τον λέοντα γινώσκειν (To judge of a lion by his claws), of which the Latin is, "Ex ungue leonem." See also HERCULES: EX PEDE HERCULEM.

Who hath not hard that the Lyon is known by hys clawes?

THOMAS LODGE, *A Defence of Poetry*, p. 3. (1579) A Lion is known by his paw.

JOHN CLARKE, *Paroemiologia*. p. 131. (1639) By the paw we may judge of the lion.

DANIEL ROGERS, *Naaman*, p. 158. (1642)

Many more stories might be told of him [Spyridion], but (to use the words of an ancient writer who has related some of them) 'from the claws you can make out the lion.'

DEAN A. P. STANLEY, *Lectures on the History of the Eastern Church*. Ch. 3. (1861)

<sup>3</sup>  
'Tis best to rear no lion in the state,  
But if there be one, better humor him.

(μάλιστα μὲν λέοντα μὴ 'ν πόλει τρέφειν, ἢν δ' ἐκτραφῇ τις, τοῖς τρόποις ὑπηρετεῖν.)

ARISTOPHANES, *The Frogs*, l. 1432. (405 B.C.) "Never rear a lion in the state" passed into a proverb.

Don't let a lion be your foe

If you propose to let him grow.

(Propose-vous d'avoir le lion pour ami,  
Si vous voulez le laisser craître.)

LA FONTAINE, *Fables*. Bk. xi, fab. 1. (1678)

Destroy the Lion, while he is yet but a Whelp.

THOMAS FULLER, *Gnomologia*. No. 1276. (1732) It is best to kill the lion while it is a cub.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 1. (1869)

<sup>4</sup>  
A lion growls not in a den full of straw, but in a den full of meat . . .

*Babylonian Talmud: Berachoth*, fo. 32a. (c. 450) 'Tis not a basket of hay but a basket of flesh will make a lion roar.

JOHN RAY, *Adagia Hebraica*, p. 410. (1678)

<sup>5</sup>  
Pray you accept

My will to do you service: I have heard

The mouse once saved the lion in his need.

BEAUMONT AND FLETCHER, *The Honest Man's Fortune*. Act iii, sc. 1. (c. 1613)

As the fable telleth us . . . the mouse [may] befriend the lion.

THOMAS FULLER, *The Holy Warre*. Bk. iii, ch. 8. (1639)

A Lion may come to be beholding to a Mouse.

THOMAS FULLER, *Gnomologia*. No. 264. (1732)

A mouse may help a lion, as the fable says.

MARRYAT, *Percival Keene*. Ch. 17. (1842)

<sup>6</sup>  
They must not be like the Joecaul, which provides food for the Lyon.

WILLIAM DE BRITAINNE, *The Dutch Usurper*, p. 33. (1672) The jackal was formerly supposed to go before the lion and hunt up the prey for the lion to kill.

If you will accept of my services as a sort of jackal or lion's provider.

WALTER SCOTT, *Letter to Gifford*, 25 Oct., 1808.

The poor jackals . . .  
(As being the brave lion's keen providers).  
LORD BYRON, *Don Juan*. Canto ix, st. 27. (1823)

1 As a leoun he his loking caste.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 1313. (c. 1386)

He loketh as it were a grim leoun.

CHAUCER, *The Nonne Preestes Tale*, l. 359.

Lyk a wilde leoun fool-hardy.

CHAUCER, *The Monk's Prologue*, l. 28.

He looked as a wood leoun.

CHAUCER, *The Wife of Bath's Prologue*, l. 429.

And he up-stirte as dooth a wood leoun.

CHAUCER, *The Wife of Bath's Prologue*, l. 794.

The frere up stirte as doth a wood leoun.

CHAUCER, *The Somnour's Tale*, l. 444.

Ful lyke a fiers leoun.

CHAUCER, *The Second Nonnes Tale*, l. 198.

2 And in the feld he pleyde tho leoun.

CHAUCER (?), *Troilus and Criseyde*, Bk. i, l. 1074 (c. 1380)

He beane a leoun, bothe in word and dede.

CHAUCER, *The Knightes Tale*, l. 917. (c. 1386)

3 The present Lyon of the times . . . is Omy,  
the native of Otaheite.

MADAME D'ARBLAY, *Early Diary*, i, 311. (1774)

The King of Prussia is the only Royal Lion.

LADY GRANVILLE, *Letters*, i, 67. (1815)

The literary lion who likes to be petted.

LORD LYTTON, *Alice*. Bk. vi, ch. 1. (1838)

What is a lion? A lion is a man or woman one must have at one's parties.

THACKERAY, *Contributions to Punch*. Works (1886), xxiv, 251. (1850)

4 In the words of the Duce himself, it's better  
to be a lion for a day than a lamb for a hundred years.

ELIZABETH DELEHANTY, *Arise from Sleep*, p. 16. (1942)

5 The lion is not so furious as he is painted.

THOMAS DRAXE, *Bibliotheca*, p. 64. (1633)

The lion is not so fierce as he is painted.

THOMAS FULLER, *The History of the Holy Warre*. Bk. v, ch. 30. (1639) Also *The Holy State: Of Expecting Preferment*. (1642)

The lion is not so fierce as they paint him.

GEORGE HERBERT, *Jacula Prudentum*. No. 291. (1640) Quoted by SAMUEL PEPYS, *Diary*, 9 Aug., 1661. The Spaniards say, "No es tan bravo el leon como le pintan."

The lion (sure) is not so fierce or stout  
As foolish men do paint or set him out.

ROWLAND WATKINS, *Flamma Sine Fumo*. (1662)  
The lion's not half so fierce as he is painted.  
*Minuunt praesentia famam*, is a true rule. Things are represented at a distance much to their advantage, beyond their just proportion and merit. Fame is a magnifying glass. Some say, "The devil's not half so black as he's painted." See under DEVIL.

JOHN RAY, *English Proverbs*, p. 114. (1670)

6 There's no Security in the Lion's Paw, without a Miracle.

OSWALD DYKES, *English Proverbs*, p. 267. (1709) The Arabs say, "When you ride a lion, beware of his claw."

7 He is a Lion in a good Cause.

THOMAS FULLER, *Gnomologia*. No. 1907. (1732)  
He who killeth a Lion, when absent; feareth a Mouse, when present.

THOMAS FULLER, *Gnomologia*. No. 2395.

8 This country Francesco was no other but a meere nouice, and that so newly, that to vse the old prouerb, he had scarce seene the lions.

ROBERT GREENE, *Works* (Grosart), viii, 68.

(1590) The sights worth seeing, from the practice of taking visitors to see the lions which were kept in front of the entrance to the Tower of London. The French have a similar phrase, from the royal menagerie formerly kept in what is now the Rue des Lions, near the Hôtel de Sens, in Paris.

Those be the young men that never sawe the Lyons.

UNKNOWN, *Maroccus Extaticus*, p. 8. (1595)  
After, one Master John Bull, . . . with divers of his friends, went to see the Lyons.

JOHN SMITH, *True Travels*. Ch. 18. (1629)

I took three lads . . . to show them . . . the lions, the tombs, Bedlam, and the other places which are entertainments to raw minds.

RICHARD STEELE, *The Tatler*. No. 30. (1709)

Not the right season of the year to show the lions.

MRS. COLLEY CIBBER, in *Garrick Correspondence*, i, 200. (1765)

To shew the lions and tombs, to point out the particular curiosities of any place.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Lion*. (1785)

The rest of the day we spent in seeing the lions—and first the Cathedral.

THOMAS HOOD, *Up the Rhine*, p. 96. (1840)

He . . . has been in London too, and seeing all the lions under my escort.

DICKENS, *Letters* (1882), iii, 46. (1843)

9 She is as fierce as a lyon of Cotssolde.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

A Cotswold lion, i. e. a sheep; perhaps a pun on *leyn* (wool), for which the Cotswold Hills are noted.

Then will he look as fierce as a Cotssold lyon.

NICOLAS UDALL, *Ralph Roister Doister*. Act iv, sc. 6. (a. 1553)

As valiant as an Essex lion, i. e. a calf.

JOHN RAY, *English Proverbs*, p. 307. (1678)

You look like a Lammermoor lyon [a sheep].

JAMES KELLY, *Scottish Proverbs*, p. 380. (1721)

10 Who nourisheth a lion must obey him.

BEN JONSON, *Sejanus*. Act iii, sc. 3. (1603)

11 Nothing so gentle as the princely Lyon, who saued his life, that helped his foot.

JOHN LYLY, *Euphues and His England* (Arber), p. 379 (1580) A reference to the story of Androcles and the lion.

1 Against bulls Libyan lions rage, they do not bother butterflies. (In tauros Libyci ruunt leones, | non sunt papilionibus molesti.)

MARTIAL, *Epigrams*. Bk. xii, No. 61. (A. D. 103)  
However a German proverb says, "Auch der Löwe muss sich vor der Mücke wehren"  
(Even a lion must defend itself against flies).  
The Indian elephant cares not for a gnat. (Indus elephantis haud curat culicem.)

ERASMUS, *Adagia*, i, x, 66. (1508)

2 Why, do you suppose, I said, that I am so mad as to try to shave a lion? (οἷε γὰρ ἄν με, εἶπον, οὕτω μανῆναι, ὥστε ξυρεῖν ἐπιχειρεῖν λέοντα;)

PLATO, *The Republic*. Bk. i, sec. 341C. (c. 375 B. C.) A rare but obvious proverb. See ARISTIDES, *Orat. Plat.*, ii, 143. The paroemiographers have "To prick the lion" (λέοντα νύσσειν).

Reason assured me  
It was not safe to shave a lion's skin.

PHILIP MASSINGER, *The Great Duke of Florence*. Act v. sc. 1. (1636)

3 To be found not a lion but an ape. (ἀντὶ λέοντος πίθηκον γίγνεσθαι.)

PLATO, *Republic*. Bk. ix, sec. 590B. (c. 375 B. C.)

4 There goes the lion up and down among the sheep. (οὗτος ὁ λέων ἐν τούτοις τοῖς προβάτοις ἀναστρέφεται.)

PLUTARCH, *Lives: Cleomenes*. Ch. 33, sec. 6. (C. A. D. 110) What the courtiers said of Cleomenes, of whom they were afraid. See also under WOLF.

A lion among sheep and a sheep among lions.

GEORGE PUTTENHAM, *The Arte of English Poesie* (Arber), p. 299. (1589)

5 Save me from the lion's mouth. (Salve me ex ore leonis.)

Old Testament: *Psalms*, xxii, 21. (c. 250 B. C.)

I was delivered out of the mouth of the lion. (ἐρύσθην ἐκ στόματος λέοντος.)

New Testament: *II Timothy*, iv, 17. (C. A. D.

63) The Vulgate is, "Liberatus sum de ore Leonis."

What doth hee else, but (as it were) put his finger into the Lion's mouth?

ARTHUR DENT, *The Plaine Mans Path-way to Heaven*, p. 62. (1601)

My hand is in the lion's mouth; I must agree with him.

UNKNOWN, *Cornish Comedy*. Act v. (1696)

He that hath his hand in the lion's mouth, must take it out as well as he can.

JAMES KELLY, *Scottish Proverbs*, p. 171. (1721)

Better to die, than to run into the Lion's mouth.

JAMES CAVALIER, *Memoirs of the Wars of the Cevennes*, iv, 289. (1726)

If thy Hand be in a Lion's Mouth, get it out as fast as thou can'st.

THOMAS FULLER, *Gnomologia*. No. 2724. (1732)

"Our heads are in the lion's mouth," said Wamba, . . . "get them out how we can."

WALTER SCOTT, *Ivanhoe*. Ch. 19. (1819)

In the power of saying rude truth, sometimes in the lion's mouth, no men surpass them.

EMERSON, *English Traits: Truth*. (1856)

Don't stick your head in a lion's mouth.

A. B. CUNNINGHAM, *The Bancock Murder Case*, p. 68. (1942)

6 The slothful man saith, There is a lion in the way. (Dicit piger: Leo est in via.)

Old Testament: *Proverbs*, xxvi, 13. (c. 350 B. C.)

An imaginary obstacle.

The lion in the way that the sluggish and timorous politician thinks he sees.

JOHN MILTON, *Of Reformation Touching Church Discipline*, ii, 18. (1641)

There is a cowardice which we do not despise because it has nothing base or treacherous in its elements; it betrays itself, not you; . . . it is the absence of the romantic and the enterprising; it sees a lion in the way.

CHARLES LAMB, *The South-Sea House*. (1820)

You have always . . . lions in the path.

JOHN BRIGHT, *Speech on Ireland*, 1 April, 1868. I have been a sluggard and I ride apace, For now there is a lion in the way.

TENNYSON, *The Holy Grail*, l. 643. (1869)

7 There came a lion and took a lamb out of the flock: And I went after him and . . . caught him by the beard and slew him.

Old Testament: *I Samuel*, xvii, 34-35. (c. 700 B. C.)

Sooner wouldst thou beard The Lion in his rage.

SMOLLETT, *The Regicide*. Act ii, sc. 7. (1749)

And dar'st thou then

To beard the lion in his den,

The Douglas in his hall?

SCOTT, *Marmion*. Canto vi, st. 14. (1808)

Beard not a lion in his den, but fashion the secret pitfall.

M. F. TUPPER, *Proverbial Philosophy: Of Indirect Influences*. (1839)

Nothing less would satisfy her than to beard . . . the lion in his den, the arch-accuser, in the very court of judgment.

R. D. BLACKMORE, *Perlycross*. Ch. 22. (1894)

8 God shield us!—a lion among ladies is a most dreadful thing, for there is not a more fearful wild-fowl than your lion living.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 1, 31. (1596)

9 It [is] not good to awake a sleeping lion.

SIR PHILIP SIDNEY, *Arcadia*. Bk. iv (1893), p. 416. (1580)

To awake the sleeping lyon (say we).

RANDLE COTGRAVE, *Dictionary: Esveiller*. (1611)

As when we say proverbially to incense hornets, to move a stinking puddle, and to awake a sleeping lion.

SIR THOMAS URQUHART, tr., *Rabelais*. Bk. iii, ch. 14. (1693) The Latin proverb is, "Noli irritare leones." LET SLEEPING DOGS LIE, see under DOG.

1 I hope we shall not be as wise as the frogs to whom Jupiter gave the stork as their king. To trust expedients with such a king on the throne would be just as wise as if there were a lion in the lobby, and we should vote to let him in and chain him, instead of fastening the door to keep him out.

COLONEL SILIUS TITUS, *Speech*, on the Exclusion Bill, House of Commons, 7 Jan., 1680, opposing the limitation which Charles offered to impose upon a Catholic sovereign rather than pass the bill excluding his brother from the throne.

But Titus said, with his uncommon sense, When the Exclusion Bill was in suspense: "I hear a lion in the lobby roar; Say, Mr. Speaker, shall we shut the door And keep him there, or shall we let him in To try if we can turn him out again?"

JAMES BRAMSTON, *Art of Politicks*. (1729)

## II—Lion: The Lion's Skin

2 A lion's skin upon a yellow silk. (ὄρων λεοντήν ἐπὶ κροκωτῇ κειμένην.)

ARISTOPHANES, *The Frogs*, l. 46. (405 B.C.) All the proverbs about the lion's skin derive from Aesop's fable of the ass which tried to conceal its identity by wearing a lion's skin, but was betrayed by its voice. To "don the lion's skin" means to assume strength, a proverb which Plato refers to in *Cratylus*, 411A. ERASMUS, *Adagia*, i, ii, gives the Latin as "Leonis exuvium super crocoton."

3 Il n'y eut jamais bon marché de peaux de lions, . . . a Lyons skinne was neuer bought good cheape.

RANDLE COTGRAVE, *Dictionary: Lion*. (1611)

A Lion's skin is never cheap.

GEORGE HERBERT, *Jacula Prudentum*. No. 58.

Cited by Ray and Fuller.

4 Where the lion's skin will not reach, it must be patched out with the fox's. (ὅπου γὰρ ἡ λεοντὴ μὴ ἐφικνεῖται, προσαπτέον ἐκεῖ τὴν ἀλωπεκὴν.)

LYSANDER, when told that war should not be waged by deceit. (c. 375 B.C.) See PLUTARCH, *Lives: Lysander*. Ch. 7, sec. 4. Quoted by MONTAIGNE, *Essays*, bk. i, ch. 5, with the French, "Où la peau du lyon ne peult suffire, il y fault coudre un loppin de celle du renard."

I like Lysander's counsel passing well; 'If that I cannot speed with lion's force, To clothe my complots in a fox's skin.'

ROBERT GREENE (?), *Selimus*, l. 1733. (1594)

If the Lion's skin cannot do it, the Fox's shall.

WILLIAM CAMDEN, *Remains Concerning Britain* (1870), p. 326. (1605)

The Duke of Savoy . . . though he be valiant enough, yet he knows how to patch the lion's skin with a fox's tail.

JAMES HOWELL, *Letters*, 30 Nov., 1621.

And where the lion's hide is thin and scant, I'll firmly patch it with the fox's tail.

CHAPMAN, *Alphonsus*. Act i, sc. 1. (a. 1634)

Craft, where strength doth fail,

And piece the lion with the fox's tail!

JOHN WILSON, *Andronicus Comnenius*. Act iv, sc. 4. (1664)

If the lion's skin cannot, the foxes shall. *Si leonina pellis non satis est, assuenda vulpina*. [If the lion's skin isn't enough, sew on the fox's.] To attempt or compass that by craft, which we cannot obtain by force.

JOHN RAY, *English Proverbs*, p. 184. (1670). When the Lyon's Skin alone would not serve turn, he knew how to make it out with that of the fox.

TYRRELL, *History of England*, ii, 87. (1700)

The lion's skin too short, you know . . .

Was lengthened by the fox's tail;

And art supplies, where strength may fail.

*The Agreeable Companion*, p. 182. (1745)

5 The man that once did sell the lion's skin, While the beast lived, was killed with hunting him.

SHAKESPEARE, *Henry V*, iv, 3, 93. (1599) See under SKIN.

6 Thou wear a lion's hide! doff it for shame, And hang a calf's-skin on those recreant limbs.

SHAKESPEARE, *King John*, iii, 1, 128. (1596)

Nor need the lion's skin conceal the ass.

SWIFT, *To Mr. Congreve*, l. 172. (1693)

7 Put the lion's skin on me. (ἐνδύετέ μοι τὴν λεοντήν.)

ZENOBIUS, *Adagia*, iii, 75. (c. A. D. 130) ERASMUS, *Adagia*, i, iii, 66, gives the Latin, "Induitis me leonis exuvium." Hercules wore one.

## III—Lion and Fox

8 A very lion at home, a fox in battle. (ὄντες οἴκοι μὲν λέοντες, ἐν μάχῃ δ' ἀλώπεκες.)

ARISTOPHANES, *The Peace*, l. 1189. (421 B.C.)

The *locus classicus* of all proverbs about men who are lions at home and sheep or skulking foxes abroad.

Nowadays people are lions at home and foxes out of doors. (Nunc populus est domi leones. foras vulpes.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60)

Is mouth is as a lion, is herte arn as a hare.

ROBERT OF GLOUCESTER, *Metrical Romance*, l. 9384. (1297)

Un ben theih lions in halle, and hares in the field.

UNKNOWN, *Poem on the Times of Edward II*, l. 252. (c. 1325) See *Political Songs* (Camden), p. 334.

Lions in the field and lambes in chambre.

THOMAS USK, *The Testament of Love*. (1388)

We say it is comely for a man to be a lambe in the house, and a lyon in the field.

GEORGE PUTTENHAM (?), *The Arte of English Poesie*, p. 299. (1589)

A lion in the field, a lamme in the town.

GABRIEL HARVEY, *Works*, i, 277. (1593)

1 Be not like a lion in thine house.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iv, 30. (c. 190 B. C.). Oesterley, tr.

With-in thyn hous ne be thou no leoun.

CHAUCER, *Canterbury Tales: The Somnours Tale*, l. 281. (c. 1388)

2 If the lion was advised by the fox, he would be cunning.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

The fox provides for himself, but God provides for the lion.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

3 Though lions to their enemies, they were lambs to their friends.

BENJAMIN DISRAELI, *The Infernal Marriage*. Pt. ii, ch. 4. (1853)

4 The Brains of a Fox will be of little Service, if you play with the Paw of a Lion.

THOMAS FULLER, *Gnomologia*. No. 4432. (1732)

5 Amiens was taken by the Fox, and retaken by the Lion.

GEORGE HERBERT, *Jacula Prudentum*. No. 1034. (1650)

6 He hath borne himself beyond the promise of his age, doing, in the figure of a lamb, the feats of a lion.

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 13. (1598)

## LIP

7 When the lips are gone, the teeth feel cold.

S. G. CHAMPION, *Racial Proverbs*, p. xli. (1938)  
An historical Chinese proverb, often applied to the seizure of territories on the Chinese frontier.

Open lips make cold teeth.

S. G. CHAMPION, *Racial Proverbs*, p. 446. (1938) A popular version of a seventeenth century Chinese verse, "After speaking, lips are cold in the autumnal wind."

8 The hen (quoth she) the cocke (quoth he) iust (quoth she)

As Iermans lips.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

He . . . shall see them agree like dogges and cates, and meete as lump as Germans lippes.

STEPHEN GOSSON, *The Schoole of Abuse*, p. 27. (1579)

As just as Iermans lips, spoken in derision.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)  
A correspondent in *Notes and Queries*, ser. iv, vol. iii, p. 468 (1869), asks, "Is not this an allusion to the proverb respecting "German's lips, which came not together by nine mille"?"

9 Eyther they make a lyppe at it, or yelde with silence.

BISHOP STEPHEN GARDINER, *A Declaration of True Articles*, 46b. (1546) Make a lip, i. e. frame the lips to express vexation or merriment.

I will make a lip at the physician.

SHAKESPEARE, *Coriolanus*, ii, 1, 127. (1607)

Was not that a speech to provoke Miss Grizzle herself? However, I only made up a saucy lip.

MADAME D'ARBLAY, *Diary*, 14 Sept., 1781.

10 He can yll pype, that lackth his vpper lyp.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

A man cannot pipe without his upper lip.

RAPHAEL HOLINSHED, *Chronicles of Scotland*, ii, 464. (c. 1580)

Marry, a new collection, there's no music else, masters; he can ill pipe that wants his upper lip, money.

BEN JONSON, *Metamorphos'd Gypsies*. (1621)

He can ill pipe that wants his upper lip. Things cannot be done without necessary helps and instruments.

JOHN RAY, *English Proverbs*, p. 131. (1670)

The piper plays ill that wants the nether jaw.

WALTER SCOTT, *Ivanhoe*. Ch. 32. (1819)

11 I am a man of unclean lips. (Vir pollutus labii ego sum.)

*Old Testament: Isaiah*, vi, 5. (c. 725 B. C.)

12 Button up your lip or you'll be getting yourself in trouble.

MANNING LONG, *False Alarm*, p. 156. (1943)

13 Lips are no part of the head, only made for a double-leaf door for the mouth.

JOHN LYLY, *Midas*. (1592)

Divers philosophers hold that the lips is parcel of the mouth.

SHAKESPEARE, *The Merry Wives of Windsor*. i, 1, 236. (1601)

14 Love, how he melts! . . . Such marmalade lips.

PHILIP MASSINGER, *The Picture*. Act i, sc. 1 (1629)

Sweet lips, . . .

Men touch them, and change in a trice

The lilies and languors of virtue

For the roses and raptures of vice.

A. C. SWINBURNE, *Dolores*. (1865)

Kissable lips and flirtable eyes still foul the good and fool the wise.

J. B. OPDYKE, *Amor Vitaque: Omargrams*. (1912)

15 What's the use o' boo-hoo-in? . . . Keep a stiff upper lip; no bones broke.

JOHN NEAL, *The Down-Easters*. Bk. i, ch. 2, p. 15. (1833)

She used to carry a stiff upper lip; make him and the broomstick well acquainted together.

T. C. HALIBURTON (SAM SLICK), *The Clock-maker*. Ser. i, ch. 25. (1837)

Keep a stiff fin, then, and stem all the tides thou mayst meet.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers*: Saturday. (1849)

"Good-by, Uncle Tom; keep a stiff upper lip," said George.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 10. (1852)

And though hard be the task,  
"Keep a stiff upper lip."

PHOEBE CARY, *Keep a Stiff Upper Lip*. (c. 1854)

See also FREDERIC, *Damnation of Theron Ware*, p. 508. (1896) SHERWOOD, *There Shall Be No Night*. Act iii. (1940) HEYER, *Envious Casca*, p. 132. (1941) PENTECOST, *I'll Sing at Your Funeral*, p. 67. (1942) CROFTS, *Double Tragedy*, p. 254. (1943) etc., etc.

<sup>1</sup> My lips are sealed. I am bound to keep silence: [a cliché since] C. 20; esp. from late 1937, when Lord Baldwin said more than once, 'My lips are sealed.'

PARTRIDGE, *Dictionary of Clichés: Lips*. (1941)

<sup>2</sup> They are as loose of their lips and as free of their flesh as may be.

GEORGE PETTIE, *Petite Pallace*, ii, 32. (1576)

Free of her lips, free of her hips.

JOHN RAY, *English Proverbs*, p. 62. (1678)

FULLER, *Gnomologia*. No. 6269. (1732)

<sup>3</sup> O, how ripe in show  
Thy lips, those kissing cherries, tempting grow!

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 139. (1596)

Cherrie-Ripe, Ripe, Ripe, I cry,  
Full and faire ones; come and buy.

ROBERT HERRICK, *Cherrie-Ripe*. (1648)

<sup>4</sup> To lip a wanton in a secure couch.

SHAKESPEARE, *Othello*, iv, 1, 72. (1605)

Lip her, knave, lip her.

JOHN MARSTON, *Eastward Hoe*, Act i, sc. 1. (1605)

Lip me and listen.

D. G. ROSSETTI, *Eden Bower*. St. 19. (1871)

<sup>5</sup> Tusshe, thy lypes hange in thyne eye.

JOHN SKELTON, *Magnyfycence*, l. 1061. (1529)

Your lips hang in your light.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

His lippes hang in his light.

FRANCIS BACON, *Promus*. No. 107. (c. 1594)

Some lasses lips hang in their light.

JOHN DAVIES, *Scourge of Folly*, p. 49. (1611)

A born fool; his lips hang in's light.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 621 (1681)

<sup>6</sup> Thy lips are like a thread of scarlet. (Sicut vitta coccinea, labia tua.)

*Old Testament: Song of Solomon*, iv, 3. (c. 900 B. C.)

His lippes rede as rose.

CHAUCEER, *Canterbury Tales: Sir Thopas*, l. 15. (c. 1386)

Her lippes Corall.

GUAZZO, *Civile Conversation*. Bk. i, 79. (1574)

Her lips are roses over-wash'd with dew.

ROBERT GREENE, *Eclogue*. (a. 1592)

Their lips were four red roses on a stalk.

SHAKESPEARE, *Richard III*, iv, 3, 12. (1592)

My mistress' eyes are nothing like the sun,  
Coral is far more red than her lips' red.

SHAKESPEARE, *Sonnets*. No. cxxx. (1609)

When you describe a lovely Girl,

No Lips of Coral, Teeth of Pearl.

SWIFT, *Apollo's Edict*, l. 54. (1721)

Lips, however rosy, must be fed.

H. G. BOHN, *Handbook of Proverbs*, p. 444. (1855)

<sup>7</sup> Her lips were red, and one was thin,

Compar'd to that was next her chin,

Some bee had stung it newly.

SIR JOHN SUCKLING, *A Ballad Upon a Wedding*. St. 11. (a. 1642)

<sup>8</sup> The doors are not shut on their lips. (γλώσση θύραι οὐκ ἐκλείπεται.)

THEOGNIS, *Elegies*, l. 421. (c. 550 B. C.)

<sup>9</sup> Don't give me none of your lip.

MARK TWAIN, *Huckleberry Finn*. Ch. 5. (1884)

Says Sal to me, "None of your lip."

S. R. CROCKETT, *Cleg Kelly*. Ch. 20. (1895)

<sup>10</sup> The lips that touch liquor must never touch mine.

UNKNOWN, *The Lips that Touch Liquor*. First appeared in *Standard Recitations*, 1884.

<sup>11</sup> It is not good to scalde ones lyppes in other mens pottage.

UNKNOWN, *Servingsmans Comfort*, in HAZLITT, *Inedited Tracts*, p. 99. (1598) Not good to meddle in other people's business.

He busieth himself in other men's commonwealths: . . . he scalds his lips in every neighbour's pottage.

THOMAS ADAMS, *Sermons* (1861), iii, 502. (1629)

Scald not your lips in another man's pottage.

JOHN RAY, *English Proverbs*, p. 56. (1670)

D'URFEY, *Don Quixote*. Pt. iii, act ii, sc. 2.

(1696) PALMER, *Moral Essays on Proverbs*, p. 355. (1710)

Don't burn your lips with another man's broth

UNKNOWN, *Goody Two-Shoes*, v, i. (1766)

If ye'll tak my advice, ye'll no sca'd your lips in other folks' kail.

JOHN GALT, *The Entail*. Bk. iii, ch. 24. (1823)

You are scalding your lips in other folks' kale.

SCOTT, *St. Ronan's Well*. Ch. 8. (1823)

## LISTENING

<sup>12</sup> It is the rudeness of a man to hearken at the door.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xxi, 24. (c. 190 B. C.)

The wish to overhear is a vulgar wish. (Voler ciò udire è bassa voglia.)

DANTE, *Inferno*. Canto xxx, l. 148. (c. 1300)

1 Were we as eloquent as angels, yet we should please some men, some women, and some children much more by listening, than by talking.

C. C. COLTON, *Lacon*. Pt. i, No. 13. (1820)

No siren did ever so charm the ear of the listener as the listening ear has charmed the soul of the siren.

SIR HENRY TAYLOR, *The Statesman*. (1836)

2 He listens to good purpose who takes note. (Bene ascolta chi la nota.)

DANTE, *Inferno*. Canto xv, l. 99. (c. 1300)

A good recorder sets all in order.

JAMES HOWELL, *English Proverbs*, p. 11. (1659) Cited by Ray and Fuller.

3 Lovers, travellers, and poets will give money to be heard.

FRANKLIN, *Poor Richard's Almanack*, 1736.

4 He that listens after what People say of him, shall never have Peace.

THOMAS FULLER, *Gnomologia*. No. 2218. (1732)

5 The most difficult thing of all, to keep quiet and listen. (Rerum omnium difficilimas, tacere audireque.)

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 9. (c. A. D. 150)

6 Were there no hearers, there would be no backbiters.

GEORGE HERBERT, *Jacula Prudentum*. (1640) A variant is, "If there were no listeners there would be no liars." The French say, "Jamais ne seroit medisant s'il n'estoit nul escoutant" (There would never be an evil speaker if there were no listener).

7 Listeners never hear good of themselves.

JOHN RAY, *English Proverbs*, p. 75. (1678) On p. 111, Ray gives another form, "Listeners hear no good of themselves."

'Tis an old saying, That List'ners never hear Well of Themselves.

ROGER L'ESTRANGE, *Fables*. No. 170. (1692)

Hearkeners, we say, seldom hear good of themselves.

MATTHEW HENRY, *Ecclesiastes*, vii. (1710)

The event justified the old observation, that listeners seldom hear good of themselves.

SAMUEL RICHARDSON, *Clarissa*. Ch. 5. (1748)

They say that hearkeners hear ill tales of themselves.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 33 (1822) The Scots also say, "Listen at a hole, and ye'll hear news o' yoursel." The Spanish form is, "Eschuchas al agujero, oirás de tú mal y del ajenó" (Listen at a keyhole, you will hear ill of yourself as well as of your neighbor).

"If I mistake not. . . your conversation refers to me."—"Very likely it does," replied the boatswain. "Listeners hear no good of themselves."

MARRYAT, *Mr. Midshipman Easy*. Ch. 17. (1836)

They say that listeners never hear any good of themselves.

DICKENS, *Our Mutual Friend*. Bk. ii, ch. 4. (1865)

8 To listen well is a second inheritance. (Bene audire alterum patrimonium est.)

PUBLILIUS SYRUS, *Sententiae*. No. 96. (c. 43 B. C.)

Listens like a three years' child.

S. T. COLERIDGE, *The Ancyent Marinere*. Pt. i. (1798)

Who listens once will listen twice.

LORD BYRON, *Mazeppa*. St. 6. (1817)

In short, there never was a better hearer.

BYRON, *Don Juan*. Canto xiv, st. 37. (1824)

Give us grace to listen well.

JOHN KEBLE, *The Christian Year: Palm Sunday*. (1827)

It takes a great man to make a good listener.

SIR ARTHUR HELPS, *Brevia*. (c. 1870)

A good listener is not only popular everywhere, but after a while he knows something.

WILSON MIZNER, *Epigram*. (c. 1925)

## LITERATURE

9 Literature is landscape on the desk, and a landscape is literature on the earth.

CHANG CH'AO, *Yumengying*. (c. 1650)

Literature is "The expression of a nation's mind in writing."

W. E. CHANNING, *Remarks on American Literature*. (1830)

Literature is the Thought of thinking Souls.

THOMAS CARLYLE, *Essays: Memoirs of the Life of Scott*. (a. 1857)

Literature in many of its branches is no other than the shadow of good talk.

R. L. STEVENSON, *Memories and Portraits: Talk and Talkers*. (1882)

10 Literature of a specially civilized nature, i. e. polite literature. (Literae politioris humanitatis.)

CICERO, *De Oratore*. Bk. ii, ch. 2, sec. 28. (55 B. C.) Usually quoted, "Literae humaniores."

Literature, like a gypsy, to be picturesque, should be a little ragged.

DOUGLAS JERROLD, *Literary Men*. (c. 1850)

11 One of the evils of our literature is that our learned men are without wit, and our witty men without learning. (Un des maux de notre littérature, c'est que nos savants ont peu d'esprit, et que nos hommes d'esprit ne sont pas savants.)

JOSEPH JOUBERT, *Pensées*. No. 258. (1810)

National literature begins with fables and ends with novels. (La littérature des peuples commence par les fables et finit par les romans.)

JOSEPH JOUBERT, *Pensées*. No. 383.

12 The study of literature is a necessity for boys and the delight of age, the sweet companion of our privacy, and the only branch of study which has more solid substance than display.

(Necessaria pueris, iucunda senibus, dulcis secretorum comes.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 4, sec. 5. (c. A. D. 80)

<sup>1</sup> Literature was formerly an art and finance a trade: to-day it is the reverse.

JOSEPH ROUX, *Méditations of a Parish Priest*. Pt. i, No. 65. (c. 1870)

Literature flourishes best when it is half a trade and half an art.

DEAN W. R. INGE, *The Victorian Age*. (1922)

<sup>2</sup> I determined that literature should be my staff, but not my crutch, and that the profits of my literary labour . . . should not . . . become necessary to my ordinary expenses.

WALTER SCOTT, *The Lay of the Last Minstrel: Introduction*. (1830)

Literature is a very bad crutch, but a very good walking-stick.

CHARLES LAMB, *Letter to Bernard Barton*. (c. 1834)

I found that literature was a good staff but a bad crutch.

JOHN WILSON, *Tales of the Borders*, i, 199. (1835)

<sup>3</sup> Literature that has no power to heal. (Nihil sanitatibus litteris.)

SENECA, *Ad Lucilium*. Epis. lix, sec. 15. (A. D. 64) Sometimes rendered "unhealthy literature."

Decayed literature makes the richest of all soils. H. D. THOREAU, *Early Spring in Massachusetts*, 16 March, 1852. After a day in the Cambridge library.

## LITTLE

See also Great and Small; Trifles

<sup>4</sup> The investigation of everything should begin with its smallest parts. (ἐπεὶ δ' ἐν τοῖς ἐλαχίστοις πρῶτον ἕκαστον ζητητέον.)

ARISTOTLE, *Politics*. Bk. i, ch. 2, sec. 1. (c. 330 B. C.)

<sup>5</sup> A litell stane, as men sayen,  
May ger weltir ane mekill wane.

JOHN BARBOUR, *The Bruce*. Bk. xi, l. 24. (1375)  
A little stone overturns a great cart. A mouse will put the finishing touch to a castle wall.

HENDERSON, *Latin Proverbs*, p. 352. (1869)  
From a little spark a great conflagration is often produced. (De parva scintilla magnum saepe excitatur incendium.)

HENDERSON, *Latin Proverbs*, p. 78. The shorter proverbial form is, "Ex scintilla incendium" (From a spark a fire).

A single spark can burn the whole quarter.

BURCKHARDT, *Arabic Proverbs*, p. 78. (1817)

There are many English variants, "A small spark may make a great fire," "A little spark may raise an awful blaze," and so on. The French say, "Petit étincelle luit en ténèbres" (A little spark shines in the dark).

Little knocks rive great blocks.

ROBERT FORBY, *The Vocabulary of East Anglia*,

p. 430. (1814) The French say, "Les petits ruisseaux font les grandes rivières" (Little streams make big rivers), or "En petit champ croit bien bon blé" (In a little field may grow very good wheat); the West Africans, "Strand added to strand will bind a leopard"; the Hindus, "Many straws may bind an elephant."

Two Little Things, a Match and a Mouse,  
Kindled the Fire that burned the Big House

GUITERMAN, *A Poet's Proverbs*, p. 84. (1924)

LITTLE STROKES FELL GREAT OAKS, *see under* OAK.

TALL OAKS FROM LITTLE ACORNS GROW, *see under* GREAT AND SMALL.

<sup>6</sup> Always the gods give small things to the small. (αἰεὶ τοῖς μικροῖς μικὰ δίδοσι θεοί.)

CALLIMACHUS, *Fragments*. Frag. 47, Loeb (c. 250 B. C.)

Little things affect little minds. (Parva leves capiunt animos.)

OVID, *Artis Amatoriae*. Bk. i, l. 159. (c. 1 B. C.)

DISRAELI, *Sybil*. Bk. iii, ch. 2. (1845)

Little things catch little minds.

LYLY, *Sapho and Phao*. Act ii, sc. 4. (1584)

Small things make base men proud.

SHAKESPEARE, *II Henry VI*, iv, 1, 106. (1590)

Little things are great to little man.

GOLDSMITH, *The Traveller*, l. 42. (1764) WILLIAM HONE, *Table-Book*. Col. 219. (1827)

Little things please little minds.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 81. (1880)

<sup>7</sup> The book seith: "a litel thorn may prikke a greet king fol sore; and an hound wol holde the wilde boor."

CHAUCER, *Tale of Melibeus*. Sec. 31. (c. 1387)

It is not larger than a button, yet it annoys me.

BURCKHARDT, *Arabic Proverbs*. No. 699. (1817)

Small wounds, if many, may be mortal.

F. E. HULME, *Proverb Lore*, p. 221. (1902)

The buzz of a mosquito can drown out the ocean's roar.

HENRY MILLER, *The Cosmological Eye*, p. 313. (1940)

<sup>8</sup> To come from little good to stark naught.

JOHN CLARKE, *Paroemiologia*, p. 83. (1639)

RAY, *English Proverbs*, p. 178. (1670)

<sup>9</sup> Great weights hang on small wires.

JOHN CLARKE, *Paroemiologia*, p. 109 (1639)  
Cited by Ray and Fuller.

Great businesses turn on a little pin.

HERBERT, *Jacula Prudentum*. No. 722. (1640)

Great engines turn on small pivots.

H. G. BOHN, *Handbook of Proverbs*, p. 366. (1855)

The massive gates of Circumstance  
Are turned upon the smallest hinge.

UNKNOWN, *Trifles*. *See Harper's Weekly*, 30 May, 1863.

<sup>10</sup> Of a little take a little, of a mickle, mickle.

RANDLE COTGRAVE, *Dictionary: Petit*. (1611)

That common saying of your little children: Of a little, a little; of much, nothing.

JAMES MABBE, tr., *Celestina*, p. 212. (1631)



- <sup>1</sup>  
A little bird is content with a little nest.  
THOMAS DRAKE, *Bibliotheca*, p. 115. (1633)  
For a little Bird, a little Nest.  
THOMAS FULLER, *Gnomologia*. No. 244. (1732)  
The Germans say, "Kleine Voeglein, kleine Nestlein" (Little bird, little nest), or "Wie der Vogel, so das Nest" (As the bird is, so is the nest), or "Wie der Vogel, so das Ey" (As the bird is, so is the egg).
- <sup>2</sup>  
Practise yourself in little things. (ἀπὸ τῶν μικροτάτων.)  
EPICETUS, *Discourses*. Bk. iv, ch. 1, sec. 111. (c. A. D. 100)  
By the little, is known the much.  
UNKNOWN, *Scholehouse of Woman*, l. 846. (1541)  
To a great mind, nothing is little.  
CONAN DOYLE, *A Study in Scarlet*. Pt. i, ch. 6. (1887)  
It has long been an axiom of mine that the little things are infinitely the most important.  
CONAN DOYLE, *A Case of Identity*. (1892)  
Nothing is little.  
F. E. HULME, *Proverb Lore*, p. 146. (1902)
- <sup>3</sup>  
A little man is a whole man as well as a great man. Neither men nor their lives are measured by the ell.  
JOHN FLORIO, tr., *Montaigne*. Bk. i, ch. 19. (1603) The Latin proverb is, "Tota in minimis existit natura" (All nature exists in the very smallest things).  
God doth not measure men by inches. People of small stature may have stout hearts.  
KELLY, *Scottish Proverbs*, p. 116. (1721)  
Men are not to be measured by Inches.  
THOMAS FULLER, *Gnomologia*. No. 3390. (1732)  
Five feet four . . . did not come up to her notion. . . . I should have told her that pluck makes the man, and not the inches.  
READE, *Jack of All Trades*. Ch. 8. (1858)
- <sup>4</sup>  
A mere bag of shells, as my students say.  
LESLIE FORD, *Death Stops at a Tourist Camp*, p. 111. (1936) A once-popular play on "bagatelle." The French say, "Vive la bagatelle" (Long live trifling).
- <sup>5</sup>  
A Little of Everything, is Nothing in the Main.  
THOMAS FULLER, *Gnomologia*. No. 247. (1732)
- <sup>6</sup>  
Many little leaks may sink a ship.  
THOMAS FULLER, *Holy State*. Bk. i, ch. 8. (1642)  
A small Leak will sink a great Ship.  
THOMAS FULLER, *Gnomologia*. No. 407. (1732)  
Beware of little Expences: a little leak will sink a great ship.  
FRANKLIN, *Poor Richard's Almanack*, 1745.  
The Germans say, "Kleine Loechlein machen das Schiff voll Wasser" (A little hole fills the ship with water).
- <sup>7</sup>  
To a philosopher no circumstance, however trifling, is too minute.  
OLIVER GOLDSMITH, *The Citizen of the World*. No. 30. (1760)

- There is nothing, Sir, too little for so little a creature as man. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.  
SAMUEL JOHNSON. BOSWELL, July, 1763.
- <sup>8</sup>  
A little and good fills the trencher.  
HERBERT, *Jacula Prudentum*. No. 507. (1640)  
That little which is good fills the trencher.  
JOHN RAY, *English Proverbs*, p. 16. (1670)  
Little things are good.  
TORRIANO, *Piazza Universale*, p. 215. (1666)  
The French say, "Peu et bien," and there is a Greek proverb, "There is grace in small things." The Scots say, "Good gear goes in sma' book [bulk]," the English, "Good things are wrapped in small parcels."  
We're just of a size; little and good, like a Welshman's cow.  
KINGSLEY, *Alton Locke*. Ch. 27. (1850)
- <sup>9</sup>  
Of a little thing, a little displeaseth.  
HERBERT, *Jacula Prudentum*. No. 815. (1640)  
That which sufficeth is not little.  
GEORGE HERBERT, *Jacula Prudentum*. No. 875.
- <sup>10</sup>  
Little you are; for Womans sake be proud;  
For my sake next, (though little) *be not loud*.  
ROBERT HERRICK, *Little and Loud*. (1648)
- <sup>11</sup>  
Where nothyng is, a little thyng dooth ease.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)
- <sup>12</sup>  
Little things become a little man. (Parvum parva decent.)  
HORACE, *Epistles*. Bk. i, epis. 7. l. 44. (20 B. C.)  
A narrow toga befits a sensible client. (Arta decet sanum comitem toga.)  
HORACE, *Epistles*. Bk. i, epis. 18. l. 30.  
To a little pedlar a little sack. (A petit mercier petit panier.)  
RANDLE COTGRAVE, *Dictionary: Mercier*. (1611)  
Cited by Ray and Fuller.  
A little Saint best fits a little Shrine,  
A little Prop best fits a little Vine,  
As my small Cruse best fits my little Wine.  
ROBERT HERRICK, *A Ternarie of Littles*. (1648)  
The French say, "De petit enfant petit deuil" (For a little child a little mourning).  
A little Barrel can give but little Meal.  
A little Ship needs but a little Sail.  
A little Stream will drive a light Mill.  
A little String will tie up a little Bird.  
A little Wood will heat a little Oven.  
THOMAS FULLER, *Gnomologia*. Nos. 243-54 (1732)  
Little packs become a little pedlar.  
JOHN WOLCOT, *The Middlesex Election*. (1802)
- <sup>13</sup>  
If you add only a little to a little and do this often, soon that little will become great. (εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο | καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.)  
HESIOD, *Works and Days*, l. 361. (c. 800 B. C.)  
Quoted by PLATO, *Cratylus*, 428A; PLUTARCH, *Moralia*, 9E, 76C, 85E.

These little things come to a lot in a year. (τὰ μικρὰ ταῦτα πολλά ἐστί τοῦ ἐνιαυτοῦ.)

THEOPHRASTUS, *Characters*. No. 10, sec. 14. (319 B. C.)

By and bye from straws will grow a mighty heap. (Postmodo de stipula grandis acervus erit.)

OVID, *Amores*. Bk. i, eleg. 8, l. 90. (c. 13 B. C.)

Advising women to ask for little gifts from many persons. Marlowe renders it, "Within a while, great heaps grow of a tittle."

Out of many things a great heap will be formed. (De multis grandis acervus erit.)

OVID, *Remediorum Amoris*, l. 424. (c. 1 B. C.)

Ovid is advising the lover to gather all his (Ovid's) precepts together, follow them, and he will surely be cured of his passion. From this line a proverb has been formed, "Adde parvum parvo, magnus acervus erit" (Add a little to a little and there will be a great heap).

Thus ofte, ase men seith of lutel wacseth muchel.

UNKNOWN, *Ancren Riwe*, 54. (c. 1200)

Little to little added much will grow:

The barn's store, grain by grain, is gathered so.

SADI, *Gulistan*. Ch. viii, Maxim 60. (c. 1258)

Many smale maketh a grete.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 2366. (1303)

The proverbe seith: that manye smale maken a greet.

CHAUCER, *Canterbury Tales: The Persones Tale*, Sec. 21. (c. 1389)

Here some and there some, many small make a great.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Many a little, by little and little maketh a mickle.

GABRIEL HARVEY, *Works*. Vol. ii, p. 311. (1593)

Oh, sir, many a small make a great.

JOHN MARSTON, *Jacke Drum's Entertainment*. Act i. (1600)

Many a little makes a mickle.

WILLIAM CAMDEN, *Remains*, p. 328. (1605)

Many littles make a much. (Muchas pocos hacen un mucho.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

Many a little, saith the proverb, make a mickle.

THOMAS FULLER, *Church-History of Britain*, vi, v. (1655) Cited by Ray, Franklin, Spurgeon, and many others.

Little and often fills the purse.

JOHN RAY, *English Proverbs*, p. 112. (1678)

The Germans say, "Wenig und oft macht zuletzt viel" (Little and often make much at last); the Italians, "I guadagni mediocri empiono la borsa" (Moderate gains fill the purse).

Many littles mak a mickle. *Ex granis fit acervus*.

JAMES KELLY, *Scottish Proverbs*, p. 254. (1721)

The correct Scottish form is, "Mony littles mak a muckle." The French say, "Un peu mis avec un peu, si la chose se répète, sera bientôt beaucoup."

1 A hundred pieces of wood go to make up one cart. (ἑκατὸν δὲ τε δοῦρα ἄμαρτυς.)

HEXION, *Works and Days*, l. 456. (c. 800 B. C.)

ERASMUS, *Adagia*, iv, iii, 88, gives the Latin as "Centum plaustrí trabes."

2 I pluck out the hairs from the horse's tail gradually one by one. (Caudaeque pilos ut equinae | paulatim vello et demo unum.)

HORACE, *Epistles*. Bk. ii, epis. i, l. 45. (c. 15 B. C.)

The lines passed into a proverb, "The hairs from a horse's tail must be plucked out one by one," which ERASMUS cites, *Adagia*, i, viii, 95, and Plutarch tells the story of its origin. Sertorius, a Roman general, finding that his soldiers were not pleased with his cautious mode of conducting a war, ordered two of his men, one young and lusty, the other old and feeble, to strip the tails of two horses. The younger man exhausted himself striving to pull the hairs out in a bunch; the older one, by pulling a few hairs at a time, soon had the tail stripped. "You see, my fellow soldiers," said Sertorius, "of how much more value deliberation is than strength."

A litill and a litill, the cat etith vp the bacon flicke.

RICHARD HILLS, *Common-place Book*, p. 130.

(a. 1500) HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Link by link the armor is made. (Maille à maille est fait l'aubergeon.)

RABELAIS, *Pantagruel*. (1533) Quoted as a proverb.

The French also say, "Mot à mot on fait les gros livres" (Word by word big books are made). "Drop by drop fills the tub" is another variant.

By one and one spindles are made. (A vno a vno, si fanno li fusi.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

Feather by feather birds build nests.

MIDDLETON AND ROWLEY, *The Spanish Gipsie*.

Act ii, sc. 1. (1623) The French say, "Petit à petit l'oiseau fait son nid." Another form is, "Feather by feather the goose is plucked." See under FEATHER.

3 Even by little things are great ends helped. (Parvis quoque rebus magna iuvant.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 125. (20 B. C.)

From trifling causes great results arise. (Ex minimis initiis maxima.)

ERASMUS, *Adagia*, iii, viii, 23. (1523)

Insects Have made the lion mad ere now.

BYRON, *Marino Faliero*. Act v, sc. 1. (1820)

4 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. (Modicum ibi, modicum ibi.)

Old Testament: *Isaiah*, xxviii, 10. (c. 725 B. C.)

Repeated in 13.

A little one shall become a thousand, and a small one a strong nation. (Minimus erit in mille, et parvulus in gentem fortissimam.)

Old Testament: *Isaiah*, lx, 22. (c. 725 B. C.)

5 Little by little one goes far. (Petit à petit on va bien loing.)

LE ROUX DE LINCY, *Proverbes Français*. Vol. ii, p. 370. Quoting a proverb of the 13th century.

Little by little goes far, but haste to a bad end.  
(Poco a poco van lejos, y corriendo a mal lugar.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 246. (1814)  
A Spanish proverb. STEP BY STEP GOES FAR,  
see under STEP.

<sup>1</sup> Low trees haue their tops, smæl sparkes their  
heat, the Flye his splene, ye Ant hir gall.

JOHN LYLY, *Euphues and His England* (Arber),  
p. 316. (1580)

Habet musca suum splenum [the fly has its  
spleen]; and they must be little indeed that can-  
not do mischief.

THOMAS FULLER, *Worthies*, iii, 41. (1662) See  
also under FLY.

No Viper so little, but hath its Venom.

THOMAS FULLER, *Gnomologia*. No. 3639. (1732)

<sup>2</sup> Every little helps, said the ant, adding its  
water to the sea in full midday. (Peu ayde,  
disçoit le formy, pissant en mer en plein  
midy.)

GABRIEL MEURIER, *Trésor des Sentences*. (1590)

Here—it's not much! but every little helps.

JOHN O'KEEFFE, *Wild Oats*. Act v, sc. 3. (1791)

That's a very old saying, that every little helps.  
MARRYAT, *Poor Jack*. Ch. 13. (1840)

Every little helps, as the sow said when she  
snapped at a gnat.

C. H. SPURGEON, *John Ploughman's Talk*. Ch.  
19. (1869) A Danish variant. Another is,  
"Every little helps," said Mr. Little, and  
took the six little Littles out to the wood-  
pile."

Every little bit added to what you've got makes  
just a little bit more

W. A. AND L. M. DILLON. Title and refrain of  
popular song. (1907)

Every little bit helps, as the fella says.

RING LARDNER, *The Golden Honeymoon*. (1926)

Every little helps.

KAUFMAN AND RYSKIND, *Of Thee I Sing* Act  
ii, sc. 1. (1931)

<sup>3</sup> Things which are trifling singly are helpful  
collectively (Quae non prosunt singula, multa  
iuvant.)

OVID, *Remediorum Amoris*, l. 420. (c. 1 B. C.)

Ovid is advising the lover who wishes to  
get over his passion to keep all his mistress's  
little blemishes in mind. Quoted by RABELAIS,  
*Pantagruel*. Bk. iii, ch. 42.

<sup>4</sup> His overthrow heap'd happiness upon him;  
For then, and not till then, he felt himself,  
And found the blessedness of being little.

SHAKESPEARE, *Henry VIII*, iv, 2, 64. (1612)

The low Stakes stand long.

THOMAS FULLER, *Gnomologia*. No. 4637. (1732)

<sup>5</sup> No bigger than an agate stone.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 55. (1592)

No bigger than a miller's thumb.

CHARLES COTTON, *Burlesque upon Burlesque*,  
p. 163. (1675)

<sup>6</sup> Hereby I learned have, not to despise

What ever thing seemes small in common  
eyes.

EDMUND SPENSER, *Visions of the Worlds Vanitie*. St. 5. (1591)

<sup>7</sup> Vnto lyttle thynges is a certayne grace an-  
nexed.

RICHARD TAVERNER, *Proverbs*, fo. 50. (1539)

Little things are pretty. (χαῖρις βασιῶσιν ἀπηδεί.)

JOHN RAY, *English Proverbs*, p. 169. (1678)

Little things have their own charm. (Inest sua  
gratia parvis.)

ALFRED HENDERSON, *Latin Proverbs*, p. 176.

(1869) Henderson quotes also, "Willows are  
weak, yet they bind other wood," "Small rain  
lays great dust," "The greatest things are  
done by the help of small ones," "A lion may  
be beholden to a mouse." See under LION

<sup>8</sup> He's small potatoes and few in a hill.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 498. (1940)

<sup>9</sup> A little with righteousness is better than much  
with unrighteousness.

*Apocrypha: Tobit*, xii, 8. (c. 200 B. C.)

A LITTLE WITH QUIET, see LIFE: LIVING ON LITTLE.

<sup>10</sup> It's the little things that smooths people's  
roads the most, down here below.

MARK TWAIN, *Huckleberry Finn*. Ch. 28. (1884)

Life is made up of little things.

VINCENT STUCKEY LEAN, *Collectanea*. Vol. iv,  
p. 33. (1902)

<sup>11</sup> For who hath despised the day of small  
things? (Quis enim desepxit dies parvos?)

*Old Testament: Zechariah*, iv, 10. (c. 520 B. C.)

He that despiseth small things shall fall by little  
and little. (Qui spernit modica, paulatim decidet.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xix, 1. (c. 190 B. C.)

These are small things, but it was by not de-  
spising those small things that your ancestors ac-  
complished this very great thing. (Parva sunt  
haec; sed parva ista non contemnendo majores  
vestri maximam hanc rem fecerunt.)

LIVY, *History*. Bk. vi, sec. 41. (c. 10 B. C.)

Keep touch in small Things.

THOMAS FULLER, *Gnomologia*. No. 3120. (1732)

He that despiseth small things will perish by little  
and little.

R. W. EMERSON, *Essays, First Series: Prudence*.  
(1841)

TOO LITTLE AND TOO LATE, see under LATE.

## LIVER

<sup>12</sup> Thou hast no gall in thy liver. (χολήν γὰρ οὐκ  
ἔχεις ἐφ' ἥπατι.)

ARCHILOCHUS, *Apothegm.* (c. 650 B. C.) See

ATHENAUS, iii, 107F.

But I am pigeon-liver'd, and lack gall.

SHAKESPEARE, *Hamlet*, ii, 2, 604. (1600)

Sure he is a pigeon, for he has no gall.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act i, sc. 5. (1604)

It cannot be but I am pigeon-liver'd.

FRANK CASE, *Do Not Disturb*, p. 57. (1940)  
The French say, "Avoir du sang de poulet; du sang de navet" (To have the blood of a chicken, or of a turnip).

1  
I never Saw a man grown so yellow!

How's your liver?

LORD BYRON, *Beppo*. St. 92. (1818)

IS LIFE WORTH LIVING? IT DEPENDS UPON THE LIVER, *see under LIFE*.

2  
Thinke ye me so whyte lyuerd (quote shee)  
That I wyll be toung-tyed?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
How many cowards, . . .

Who, inward search'd, have livers white as milk.  
SHAKESPEARE, *The Merchant of Venice*, iii, 2, 83. (1597)

Milk-liver'd man

SHAKESPEARE, *King Lear*, iv, 2, 50. (1605)

Milk-white in the liver, and soft in the head.

ARTEMUS WARD (CHARLES FARRAR BROWNE),  
*The Show is Confiscated*. (1865)

### LOAF

3  
Set not your Loaf in till the Oven's hot.

THOMAS FULLER, *Gnomologia*. No. 4110. (1732)

4  
There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? . . . And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. (*τέρε ἀπὸν κριθῶν καὶ δύο ὀψάρια*.)

*New Testament: John* vi, 9-11. (c. A. D. 90) The *Vulgate* is, "Quinque panes ordeaceos. et duos pisces."

If it were not for the loaves and fishes, the trainee of Christ would bee lesse.

BISHOP JOSEPH HALL, *A Recollection of Treasures*, p. 954. (1614) Material benefits rather than spiritual blessings.

What pity 'tis, in this our goodly land, . . .

So ill divided are the loaves and fishes!

JOHN WOLCOT, *Works* (1795), ii, 59. (1789)

Their seducers have wished war . . . for the loaves and fishes which arise out of war expenses.

THOMAS JEFFERSON, *Writings*, iv, 300. (1799)

Thou art one of those that follow the gospel for the loaves and for the fishes.

SCOTT, *Old Mortality*. Ch. 27. (1816)

"The loaves and fishes," once so high, Are gone.  
LORD BYRON, *Age of Bronze*. Sec. 14. (1823)

They go to the church for the loaves, and then go over to the Baptist Chapel for the fishes.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 122. (1880)

HALF A LOAF BETTER THAN NO BREAD, *see under BREAD*.

### LOAFING

See also Indolence, Sloth

5  
The more characteristic American hero in the earlier day, and the more beloved type at all times, was not the hustler but the whittler.

MARK SULLIVAN, *Our Times*. Vol. iii, p. 297. (1925)

6  
The man who does not betake himself at once and desperately to sawing is called a loafer, though he may be knocking at the doors of heaven all the while.

H. D. THOREAU, *Winter*, 28 Dec., 1852.

7  
I loafe and invite my soul,  
I lean and loafe at my ease observing a spear of summer grass.

WALT WHITMAN, *Song of Myself*. Sec. 1. (1855)

I want to loaf and indict my soul, as Walt Whit-tier says.

O. HENRY, *A Midsummer Masquerade*. (1908)

Loaf and invite the soul.

HORACE GREGORY, *Chorus for Survival*. Pt. ii. (1935)

They will just loaf and invite their souls.

HELEN MCCLOY, *The Deadly Truth*, p. 7. (1941)

### LOCK

8  
For this prouerbe is euer newe  
That stronge lockes maken trewe.

JOHN GOWER, *Confessio Amantis*. Bk. v. (1390)

A bad Padlock invites a Picklock.

THOMAS FULLER, *Gnomologia*. No. 2. (1732)

9  
Like the highlandman's gun, she wants stock, lock, and barrel, to put her into repair.

WALTER SCOTT, in LOCKHART, *Life*, v, 238.

(1817) Carlyle speaks of "The highlandman's pistol with its new lock, stock and barrel," and there is a similar idea in the description of "Wallenstein's Horse," in RICHARD DOYLE'S *Brown, Jones, and Robinson* (c. 1850): "The head, neck, legs, and part of the body have been repaired. All the rest is the real horse."

When a woman is a tramp there is nothing like her; but when she goes to the bad, she goes altogether, "stock, lock and barrel."

WHYTE-MELVILLE, *Digby Grand*. Ch. 24. (1853)

I sold out to you "lock, stock, and barrel."

O. HENRY, *A Blackjack Bargainer*. (1910)

I'd sooner be ruined, lock, stock, and barrel, than give my daughter to that man.

H. A. VACHELL, *Quinney's*. Bk. ii, ch. 23. (1914)

Body, Boots, and Britches.

HAROLD THOMPSON, title of book. (1939) Meaning "the whole thing."

10  
He hire bi-lukth myd keye and loke.

UNKNOWN, *The Owl and the Nightingale*, l. 1557. (a. 1250)

Under lock and under keie Hath all the Tresor.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 6621. (c. 1390)

Some are as sure as lock and key.

CLEMENT ROBINSON, *A Handfull of Pleasant Delities* (Arber), p. 42. (1584)

Keep close your women under lock and key.

DRYDEN, tr., *Juvenal*. Sat. vi, l. 464. (1693)

The great thing is to have me under lock and key.

R. L. STEVENSON, *St. Ives*. Ch. 12. (1894)

### LOGIC

1

Logic is nothing more than a knowledge of words.

CHARLES LAMB, *Letter to Thomas Manning*, 1801.

Logic is logic. That's all I say.

O. W. HOLMES, *The One-Hoss Shay*. (1858)

Logic is neither a science nor an art, but a dodge.

BENJAMIN JOWETT (attr.), *Remark*. (c. 1870)

Logic is only the art of going wrong with confidence.

J. W. KRUTCH, *The Modern Temper*, p. 228. (1929)

2

The adamantine logic of dreamland.

J. R. LOWELL, *Among My Books: Coleridge*. (1870)

3

That wyse Harpocrates

Had your mouths stopped . . .

Whan ye logyke chopped.

JOHN SKELTON, *A Replycacion*, l. 118. (c. 1525)

To chop logic, to bandy logic, to argue.

She chopth logyke, to put me to my clargy.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

You charge me . . . that I presume to chop logike with you . . . by answering your snappish Quid with a knappish Quo.

RICHARD STANYHURST, *Description of Irelande*, in HOLINSHED, vi, 49. (1577)

Harke how he chops Logicke with his Mother.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act i. (1611)

Bublings up of carnal reason against divine dispensations . . . which our English Proverb calls chopping Logick with God.

JOHN ARROWSMITH, *Armilla Catechetica*, p. 349. (1659)

Send him to chop logick in an University.

APHRA BEHN, *City Heiress*. Act i, sc. 1. (1682)

### LONDON

4

The centre of a thousand trades.

WILLIAM COWPER, *Hope*, l. 246. (1781)

London is a roost for every bird.

BENJAMIN DISRAELI, *Lothair*. Ch. 11. (1870)

London is the clearing-house of the world.

JOSEPH CHAMBERLAIN, *Speech*, Guildhall, London, 19 Jan., 1904.

5

London, thou art of townes a per se.

WILLIAM DUNBAR, *London*, l. 1. (c. 1500)

London, thou art the flower of cities all!

Gemme of all joy, jasper of jocundite.

WILLIAM DUNBAR, *London*, l. 16.

Mery London, my most kyndly nurse,

That to me gave this life's first native source.

EDMUND SPENSER, *Prothalamion*, l. 128. (1595)

Oh, London is a fine town,

A very famous city,

Where all the streets are paved with gold,

And all the maidens pretty.

GEORGE COLMAN, JR., *The Heir at Law*. Act ii. (1797)

6

The Old Lady in Threadneedle Street in Danger.

JAMES GILLRAY, Title of caricature in *Punch*, 22 May, 1797, referring to the Bank of England, situated in Threadneedle Street, London, and which had suspended payments of cash to its depositors 26 Feb., 1797.

I trust you have not come about any fresh wrongs against the Old Lady of Threadneedle Street.

JAMES PAYN, *Lost Sir Massingberd*. Ch. 27. (1864)

A silver curl-paper that I myself took off the shining locks of the ever-beautiful old lady of Threadneedle Street.

DICKENS, *Dr. Marigold*. (1865) Referring to a banknote.

7

London has a great belly but no palate.

THOMAS HOBBS, *Behemoth*, p. 169. (1679)

The fire of London [1666] was a punishment for gluttony. For Ironmonger-lane was red-fire hot, Milk-street boiled over; it began in Pudding-lane, and ended at Pye-corner.

FRANCIS GROSE, *Provincial Glossary*, p. 206. (1787)

8

The city of London, though handsomer than Paris, is not so handsome as Philadelphia.

THOMAS JEFFERSON, *Letter to John Page*, 1786.

The finest thing in London is the Bobby;

Benignant information is his hobby.

GUTTERMAN, *Lyric Baedeker: London*. (1923)

9

When a man is tired of London he is tired of life; for there is in London all that life can afford.

SAMUEL JOHNSON. BOSWELL, *Life*, 20 Sept., 1777.

The chief advantage of London is, that a man is always so near his burrow.

HUGO MEYNELL, *Remark*. See BOSWELL, *Johnson*, 1 April, 1779.

10

The noble spirit of the metropolis is the life-blood of the state, collected at the heart.

JUNIUS, *Letters*. No. 37. (1769)

11

London Lyckpeny.

JOHN LYDGATE, attr. Title. (c. 1440)

London lickpenny call ye it,—t'as lick'd me with a witness.

JOHN DAY, *The Blind-Beggar of Bednal-Green*. Act ii, sc. 2. (1600)

Do as you please, but you will find the old proverb true, *London Lickpenny*.

*Harleian Miscellany* (1747), i, 484. (1641)

"London Lick-penny." The countryman coming up hither, by his own experience, will easily expound the meaning thereof.

THOMAS FULLER, *Worthies: London*, ii, 342.

1 We can be nowhere private except in the midst of London.

CHARLES LAMB, *Letter to Thomas Manning*, 1800.

2 God geue you good euen, which is the way to Poclinton, a pokeful of plumes.

BRIAN MELBANCKE, *Philotimus*, sig. 63. (1583)

Which way to London? a poke full of plumes.

THOMAS DRAXE, *Bibliotheca*, p. 4. (1633)

CLARKE, *Paroemiologia*, p. 19. (1639)

As they say in English, How many miles to London, answer is made impertinently, a poke full of plums.

TORRIANO, *Piazza Universale*, p. 100. (1666)

3 A Cockney . . . , applied only to one borne within the sound of Bow-bell, that is, within the City of London.

JOHN MINSHEU, *Ductor in Linguas: Cockney*. (1617)

"He was born within the sound of Bow-bell." This is perhaps the periphrasis of a Londoner at large. . . . It is called *Bow-bell*, because hanging in the steeple of *Bow-church*; and *Bow-church* because built upon bows or arches.

THOMAS FULLER, *History of the Worthies of England: London* (1840), ii, 344. (1662)

You were born within the sound of Bow bell, and don't care to stir so far from London.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Born within the sound of Bow-bell, he rarely ventured out of it.

FRANCIS GROSE, *The Olio*, p. 24. (1793)

Any one born within the sound of Bow Bells is a "cockney," i.e. a Londoner pure and simple.

MUIRHEAD, *Blue Guide to London*, p. 351. (1918)

Both of us born within the sound of Bow Bells, as they say.

M. V. HEBERDEN, *The Lobster Pick Murder*, p. 30. (1941)

4 Londoner like, ask as much more as you will take.

JOHN RAY, *English Proverbs*, p. 349. (1678)

5 When we had a king, and a chancellor, and a parliament—men o' our ain, we could aye peeble them wi' stanes when they werena gude bairns—But naebod's nails can reach the length o' Lunnon.

SCOTT, *The Heart of Midlothian*. Ch. 4. (1818)

Naebod's nails can reach the length of Lunnon. . . . This saying arose after the Union of the English and Scottish Parliaments.

A. CHEVIOT, *Proverbs of Scotland*, p. 258. (1896)

6 I hope to see London once ere I die.

SHAKESPEARE, *II Henry IV*, v, 3, 64. (1598)

7 There is a proverb, part of which is this, They say that Lincoln was and London is.

JOHN TAYLOR, *THE WATER-POET, Merry-Wherry-Ferry-Voyage*. (1622)

8 The worst place I know in the world for a good woman to grow better in.

JOHN VANBRUGH, *A Journey to London*. Act i, sc. 2. (a. 1726)

Hell is a city much like London.

SHELLEY, *Peter Bell the Third*. Pt. iii, l. 1. (1819)

What is to be the fate of that great wen [London] of all? The monster, called . . . "the metropolis of the empire?"

WILLIAM COBBETT, *Rural Rides*. (1821)

A stony-hearted step-mother.

THOMAS DE QUINCY, *Confessions of an English Opium Eater*. Pt. i. (1822) Referring to Oxford Street.

London, the great cesspool into which all the loungers of the Empire are irresistibly drained.

CONAN DOYLE, *A Study in Scarlet*. Ch. 1. (1887)

9 I proceeded to London, . . . Months passed away, and I was still a wanderer upon the streets of the modern Babylon.

WILSON, *Tales of the Borders*, i, 355. (1835)

London is a modern Babylon.

DISRAELI, *Tancred*. Bk. v, sc. 5. (1847)

London is the epitome of our times, and the Rome of today.

R. W. EMERSON, *English Traits*. Ch. 18. (1856)

London; a nation, not a city.

BENJAMIN DISRAELI, *Lothair*. Ch. 27. (1870)

## II—London: London Bridge

10 London Bridge was made for wise men to go over, and fools to go under.

JOHN CLARKE, *Paroemiologia*, p. 249. (1639) A reference to the danger incurred in "shoot-ing" the arches of the old bridge, which had resulted in many drownings, among them that of Anne Killigrew (1685), to whom Dryden wrote a famous ode.

11 London bridge is broken down,

Dance o'er my lady lee.

J. O. HALLIWELL, *Nursery Rhymes of England*, p. 110.

12 If London Bridge had fewer eyes it would see better.

W. C. HAZLITT, *English Proverbs*, p. 246. (1869)

A reference to the numerous narrow openings for vessels.

13 When we danced *The Building of London Bridge upon woolpacks*.

UNKNOWN, *London Chaunticleers*, St. 8. (1659)

In HAZLITT, *Old English Poetry*, vi, 341.

There is a saying also that London-Bridge was built upon wool-packs.

JOHN AUBREY, *The Natural History of Wiltshire*, p. 98. (c. 1685)

The very common [saying] "that London Bridge was built upon wool-sacks," that is, the expense of the fabric . . . about the end of the 12th century, was defrayed by an impost . . . upon the wool brought to the metropolis.

JOHN BRADY, *Clavis Calendaria*, i, 194. (1812)

## LONELINESS

See also Alone, Solitude

- <sup>1</sup> The surest sign of age is loneliness.  
A. B. ALCOTT, *Tablets*. Ch. 1. (1868)
- <sup>2</sup> Loneliness is the first thing which God's eye nam'd not good.  
JOHN MILTON, *Tetrachordon*. (1645)  
Everything begins from loneliness.  
JOHN ERSKINE, *Adam and Eve*. Ch. 1. (1927)
- <sup>3</sup> A poor lone woman.  
SHAKESPEARE, *II Henry IV*, ii, 1, 35. (1598)  
I am a lone lorn creetur and everythink goes contrairy with me.  
DICKENS, *David Copperfield*. Ch. 3. (1849)  
We trusted an old lone creature.  
OUIDA (LOUISE DE LA RAMÉE), *Maremma*, i, 248. (1882)
- <sup>4</sup> Why should I feel lonely? is not our planet in the Milky Way?  
H. D. THOREAU, *Walden: Solitude*. (1854)
- <sup>5</sup> I wandered lonely as a cloud.  
WORDSWORTH, *I Wandered Lonely as a Cloud*. (1804)  
As lonely as Sunday.  
MARK TWAIN, *Connecticut Yankee*, p. 10. (1889)  
I was lonesomer than Crusoe's goat.  
O. HENRY, *The Hiding of Black Bill*. (1909)  
Lonely as a lighthouse.  
RAYMOND CHANDLER, *Farewell, My Lovely*, p. 137. (1940)

## LONG

- <sup>6</sup> To say longly or schorte, all that armes bare.  
ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicle*, p. 222. (c. 1330) "The short and the long" was more commonly used by early writers than the form which is usual now.  
Howsoever it be, this is the short and the long.  
RICHARD EDWARDS, *Damon and Pithias*. (1571)  
In HAZLITT, *Old Plays*, iv, 47.  
This is the short and the long, and the somme of all.  
THOMAS NASHE, *Death of Martin Mar-Prelate*. (1589) *Works* (Grosart), i, 185  
That is the breff and the long.  
SHAKESPEARE, *Henry V*, iii, 2, 126. (1599)  
There's the short and the long.  
SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 137. (1601)  
The long and the short of a business; Summa rei.  
WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 837. (1681)  
This is the long and the short of it.  
WILLIAM WALKER, *Idiomatologia Anglo-Latina*, p. 412. (1690)  
That is, sir, the long and the short of the matter.  
ADDISON, *The Guardian*. No. 108. (1713)  
The long and the short of it.  
DICKENS, *Martin Chuzzlewit*. Ch. 27. (1850)

SMEDLEY, *Frank Fairlegh*. Ch. 47. (1850)  
TWAIN, *Huckleberry Finn*. Ch. 37. (1884)  
SHAW, *Man and Superman*. Act iv. (1903)  
*Fanny's First Play*. Act i. (1911) TAYLOR, *Deadly Sunshade*, p. 106. (1941) etc., etc.

The long and the short of it. The substance, the essence, the most important part or aspect of a thing. Applied jocularly to a tall and short person walking side by side.

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>7</sup> Long and small, like a cat's elbow. A disparaging reflection upon slender people.

KELLY, *Scottish Proverbs*, p. 238. (1921)

Long and slender, like a Cat's Elbow.

THOMAS FULLER, *Gnomologia*. No. 3268. (1732)

## LOOK

<sup>8</sup> A loathsome mind is sometimes cloaked by a serene look. (Nonnumquam vultu tegitur mens taetra sereno.)

CATO (?), *Collectio Monostichorum*, l. 62. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 628.

<sup>9</sup> He lookes not, that still lookes not to himselfe.

RANDIE COTGRAVE, *Dictionary: Garder*. (1611)

He looks not well to himself that looks not ever

GEORGE HERBERT, *Jacula Prudentum*. (1640)

<sup>10</sup> A man may be known by his look. (Ex visu cognoscitur vir.)

*Aprocrypha: Ecclesiasticus*, xix, 29. (c. 150 B. C.) See also under APPEARANCE.

<sup>11</sup> An honest good Look covereth many Faults.

THOMAS FULLER, *Gnomologia*. No. 609. (1732)

Good looks are good cheap.

JOHN CLARKE, *Paroemiologia*, p. 34. (1639) See also under APPEARANCE.

<sup>12</sup> You must look where it is not, as well as where it is.

THOMAS FULLER, *Gnomologia*. No. 5964. (1732)

<sup>13</sup> Looks won't do ter split rails wid.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

<sup>14</sup> Some folks look up and ithers look down.

HENDERSON, *Scottish Proverbs*, p. 137. (1832)

<sup>15</sup> A pitiful look asks enough.

HERBERT, *Jacula Prudentum*. No. 791. (1640)

<sup>16</sup> Then wold ye looke ouer me, with stomake swolne,

Like as the diuel lookt ouer Lincolne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

He looks as the devil over Lincoln.

THOMAS FULLER, *Worthies of England: Lincolnshire*. (1662) "Lincoln Minster is one of the stateliest structures in Christendom. . . . The devil is supposed to have overlooked the church . . . with a torve and tetric [grim and forbidding] countenance, as maligning

man's costly devotion." "Some fetch the original of this proverb from a stone picture of the devil, which doth (or lately did) over look Lincoln College. . . . Beholders have since applied those ugly looks to envious persons."—*Ibid.*, *Oxon*.

She looked at me as the devil looked over Lincoln.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>1</sup> He knows not how to look at once before and after. (οὐδὲ τι οἶδε νοῆσαι ἄμα πρόσω καὶ ὀπίσω.)

HOMER, *Iliad*. Bk. i, l. 343. (c. 850 B.C.) The phrase is repeated iii, 109; xviii, 250, and elsewhere. An English form is, "Look before you, or you'll have to look behind you."

Sure, he that made us with such large discourse,  
Looking before and after, gave us not  
That capability and god-like reason  
To fust in us unused.

SHAKESPEARE, *Hamlet*, iv, 4, 36. (1600)

He that looks not before finds himself behind.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Cited by Ray and Bailey.

Shakespeare says, we are creatures that look before and after: the more surprising that we do not look round a little, and see what is passing under our very eyes.

CARLYLE, *Sartor Resartus*. Bk. i, ch. 1. (1833)

<sup>2</sup> Look behind thee and consider what thou wast.

JAMES HOWELL, *Proverbs*, p. 21. (1659)

<sup>3</sup> It is not right for one who has grasped the plough to look behind him. (Non expedit adprehensio aratro respicere post tergum.)

St. JEROME (HIERONYMUS), *Epistles*. Epis. xxii. (A. D. 384)

<sup>4</sup> And so imitate the waterman, which looketh one way, and roweth another.

BRIAN MELBANCKE, *Philotimus*, sig. P1. (1583)

He goes not the way he looks.

SIR THOMAS OVERBURY, *Characters: A Waterman*. (1613)

Teach others to fast, and play the gluttons themselves; like watermen, that row one way and look another.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

She has but us'd you As watermen use their fares,  
for she look'd one way And row'd another.

THOMAS DEKKER, *The Wonder of a Kingdome*. Act v, sc. 2. (1636)

The clergy looking at London, but rowing to Rome.

THOMAS FULLER, *Church-History of Britain*. Bk. iii, ch. 4. (1655)

To row one way and look another.

JOHN RAY, *English Proverbs*, p. 177. (1678)

FULLER, *Gnomologia*. No. 5221. (1732)

My great-grandfather was a waterman, looking one way and rowing another; and I got most of my estate by the same occupation.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i, p. 156. (1678) By-ends speaking.

Like rowers, we look one way—move another.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. ii, act iii, sc. 1. (1694)

One way they look, and another way they steer.  
EDWARD YOUNG, *Love of Fame*. Sat. i, l. 73. (1728)

The opposers . . . bore a false face, looking one way and rowing another.

ROGER NORTH, *Examen: Preface*. (1740)

Bunsen . . . could not get inside the English mind. He did not know that some people go furthest and go fastest when they look one way and row the other.

J. A. FROUDE, *Short Studies in Great Subjects*, i, 155. (a. 1877)

<sup>5</sup> Why try to scare me with a look, and fondle me with praises? (Quid med obtutu terres, mulces laudibus?)

PACUVIUS. Frag. 27, Loeb. (c. 160 B.C.)

Don't with a look undo your words. (Nec vultu destrue dicta tuo.)

OVID, *Artis Amatoria*. Bk. ii, l. 312. (c. 1 B.C.)

<sup>6</sup> Look not too high lest a chip fall in your eye.

CLEMENT ROBINSON, *A Handfull of Pleasant Delites*, p. 39. (1584) See under AMBITION.

Look high, and fall low.

THOMAS FULLER, *Gnomologia*. No. 3272. (1732)

<sup>7</sup> They either look through the fingers, or else give thee a flap with a fox-tail, for a little money.

WILLIAM TINDALE, *Exposition of St. Matthew*, 127. (1532)

The people of the londe loke thorowe the fyngers upon that man which hath geuen his sede vnto Moloch.

MILES COVERDALE, tr., *Bible: Leviticus*, xx, 4. (1535) The King James Version has "hide their eyes."

If the kynge . . . shoulde loke through his fingers, and wyneke at it.

HUGH LATIMER, *Fourth Sermon before Edward VI* (Arber), p. 105. (1549)

The magistrates wincke at it, or els, as looking thorowe their fingers, they see it, and will not see it.

PHILIP STUBBES, *The Anatomie of Abuses*, p. 100. (1583)

Enough to make a modest woman look through her fingers.

JOHN WILSON, *Belphegor*. Act iii, sc. 1. (1691)

<sup>8</sup> Squyntied he was, and looked nyne wayes.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 203. (1542)

Passion flies Squinting, and, as we say, Nine wayes at Thrice.

GEORGE DANIEL, *Trinarchodia*, p. 326. (1649)

Which commonly is squint-ey'd, and looks nine ways at once.

SAMUEL BUTLER, *Remains*, ii, 213. (a. 1680)

He looks ten ways at once.

JOHN CROWNE, *City Politiques*. Act i, sc. 1. (1688)

I'll make her look nine ways at once before I have done with her.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act iii, sc. 2. (1696)



He was born in the middle of the week, and looked baath ways for Sunday. A burlesque expression for a person who squints.

CARR, *The Dialect of Craven*, ii, 180. (1828)  
He has . . . a bad squint, so that . . . he seemed to be looking two ways for Sunday.

ALEXANDER MACDONALD, *Love, Law and Theology*. Ch. 21. (1869)

<sup>1</sup> She looked her full forty-three years.

CHARLOTTE M. YONGE, *Cameos*. Ser. iv, ch. 17, p. 187. (1879)

He assuredly did not look his age.

LEONARD MERRICK, *Violet Moses*. Pt. ii, ch. 12, p. 134. (1891)

## II—Looks: Varieties

<sup>2</sup> I looked awful, like somethin' the cat dragged in.

LOUIS ADAMIC, *Girl on the Road*. (1937)

Rosalie realized that for the family she was something the cat brought in.

RAYMOND POSTGATE, *Verdict of Twelve*, p. 112. (1940)

You look like something the cat dragged in.

ZEIDA POPKIN, *No Crime for a Lady*, p. 48. (1942) SALE, *Passing Strange*, p. 50. (1942)

<sup>3</sup> A Gorgon's look. (Γοργὸν βλέπειν.)

ÆLIAN, *Historical Miscellanies*. Bk. ii, ch. 44. (c. A. D. 200) It was the Gorgon's look which turned men to stone, and the popular belief in this legend led to the wide use of a Gorgon's head as a protective figure on walls and armor. Homer mentions this use of it.

Like a griffon looked he aboute.

CHAUCER, *Canterbury Tales*, *The Knights Tale*, l. 1275. (c. 1386)

One of those looks which are supposed to make your spine feel like a run in a stocking.

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 100. (1940)

<sup>4</sup> He looked very blue upon it, *valde perturbatus fuit*.

ROBERT AINSWORTH, *Latin Dictionary: Blue*. (1783)

Even the knowing ones . . . look very pale and blue.

BENJAMIN DISRAELI, *Correspondence With His Sister*, p. 15. (1840)

<sup>5</sup> Looking daggers. (πυρρίχην βλέπων.)

ARISTOPHANES, *The Birds*, l. 1169. (414 B. C.)  
See under DAGGER.

To look scourges. (σκούτη βλέπειν.)

ARISTOPHANES, *The Wasps*, l. 643. (422 B. C.)  
The old lady looked carving knives at the delinquent.

DICKENS, *Pickwick Papers*. Ch. 6. (1837)

<sup>6</sup> To look like mustard. (ὀρίγανον βλέπειν.)

ARISTOPHANES, *The Frogs*, l. 604. (405 B. C.) A sour or crabbed look, *origanos* being an acrid herb, with a piercing scent and biting taste.

Looking like vinegar. (βλέπων ὑπότρυμμα.)

ARISTOPHANES, *The Ecclesiazusae*, l. 291. (c.

393 B. C.) The Greek word is not vinegar, but the name of a dish of many ingredients, the taste of which was sharp and sour. FAVORINUS has *συμαλαν βλέπειν* (To look like an emetic, or like one about to vomit).

<sup>7</sup> The outlandish prince looks like a tooth-drawer.

BEAUMONT AND FLETCHER, *Philaster*. Act i, sc. 1. (1608)

He looks like a tooth-drawer; i. e., very thin and meager.

JOHN RAY, *English Proverbs*, p. 83. (1678)

<sup>8</sup> There was not one living soul that vouchsaf'd him a kind look.

SIR JOHN CHARDIN, *The Coronation of Solomon the Third*. Ch. 3. (1686)

<sup>9</sup> Thou lokest as thou woldest finde an hare, For ever up-on the ground I see thee stare.

CHAUCER, *Canterbury Tales: Prologue to Sir Thopas*, l. 6. (c. 1386)

<sup>10</sup> To look like the picture of ill luck.

JOHN CLARKE, *Paroemiologia*, p. 119. (1639)  
RAY, *English Proverbs*, p. 206. (1670)

<sup>11</sup> Our English prouerbe: To looke like a Iewe (whereby is meant sometimes a weather beaten warp-faced fellow).

THOMAS CORYAT, *Crudities*, i, 372. (1611)

<sup>12</sup> He looks as big, as if he had eaten Bull-Beef.

THOMAS FULLER, *Gnomologia*, No. 1970. (1732)

<sup>13</sup> Looking like a chicken pulled through a wire fence backwards.

MATTHEW HEAD, *Smell of Money*, p. 234. (1943)

<sup>14</sup> Ann Beth looked like the wrath of God.

MATTHEW HEAD, *The Smell of Money*, p. 113.  
She looks like the wrath of God.

ANNE NASH, *Said with Flowers*, p. 22. (1943)

<sup>15</sup> He looks as if he had sold all and took nothing for it.

JAMES HOWELL, *Proverbs*, p. 13. (1659)

<sup>16</sup> The shepherd stooode as though hee had neither wonne nor lost.

THOMAS LODGE, *Rosalynde*, p. 120. (1590)

He looks as if he had neither won nor lost.

ROBERT GREENE, *Frier Bacon*. Sc. 13. (1594)

He looks as if he had neither won nor lost. He stands as if he were mop't, in a brown study.

JOHN RAY, *English Proverbs*, p. 257. (1678)

What's the matter? You look as if you had neither won nor lost.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>17</sup> Look like the innocent flower, but be the serpent under it.

MARGARET MILLAR, *The Weak-Eyed Bat*, p. 170. (1942)

<sup>18</sup> He looks like a dog under a door.

JOHN RAY, *English Proverbs*, p. 70. (1678)

To look like a dog that has lost his tail.

JOHN RAY, *English Proverbs*, p. 206. (1678)

<sup>1</sup> To look as though he had suck't his dam through a hurdle.

JOHN RAY, *English Proverbs*, p. 170. (1670)

FULLER, *Gnomologia*. No. 1971. (1732)

She look't on me as a cow on a bastard calf.

JOHN RAY, *English Proverbs*, p. 353. (1678)

To look like a cow at a bastard calf. i. e. to look coldly, suspiciously at one.

BURNE, *Shropshire Folk-lore*, p. 594. (1883)

<sup>2</sup> He may look as black as midnight at Martinmas.

WALTER SCOTT, *Waverley*. Ch. 48. (1814)

My brother-in-law . . . looked rather black upon me.

JANE AUSTEN, *Mansfield Park*. Bk.i, ch.6. (1814)

The crew will no longer regard my child with black looks.

EBENEZER ELLIOTT, *Corn-Law Rhymes*, 119. (1840)

Black as thunder looked King Padella.

THACKERAY, *Rose and Ring*. Ch. 15. (1855)

<sup>3</sup> He looks like a wooden image. (Hsiang yi ko mu ou jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1053. (1875)

<sup>4</sup> Piteous they will look, like drowned mice.

SHAKESPEARE, *I Henry VI*, i, 2, 12. (1591)

To look like a drowned mouse.

JOHN RAY, *English Proverbs*, p. 286. (1678)

<sup>5</sup> The Captain . . . ordered the man to look sharp.

RICHARD STEELE, *The Spectator*. No.132.(1711)

It is time for us then to look sharp, to observe every period.

RICHARD BENTLEY, *Remarks on Freethinking*.

Ch. 2. (1713)

I must, therefore, look sharp, and well consider every step I take.

BISHOP GEORGE BERKELEY, *Alciphron*. Ch. 6, sec. 1. (1732)

Kit . . . ordered . . . him to bring three dozen oysters, and to look sharp about it.

DICKENS, *Old Curiosity Shop*. Ch. 39. (1840)

<sup>6</sup> I'll soon be buying you a coat that will make that one look like thirty cents.

ROSEMARY TAYLOR, *Chicken Every Sunday*, p. 51. (1943)

<sup>7</sup> They . . . looked unutterable things.

THOMSON, *Seasons: Summer*, l. 1188. (1727)

<sup>8</sup> She looks like an old coach newly painted.

WYCHERLEY, *The Plain-Dealer*. Act ii.(c. 1674)

<sup>9</sup> Proud looks lose hearts, but courteous words win them.

UNKNOWN, *The Country-mans New Commonwealth*, p. 18. (1647)

A proud Look makes foul Work in a fine Face.

THOMAS FULLER, *Gnomologia*. No. 367. (1732)

### III—Look Before You Leap

10

You should not have gone down until you had considered how you were to get out. (οὐ πρότερον ἂν κατέβης, πρὶν ἢ τὴν ἀνοδὸν σκέψασθαι.)

AESOP, *Fables: The Fox and the Goat* (c. 570 B. C.)

The fox, unable to get out of the well, persuaded the goat to leap in also, and then, having climbed out over the goat's shoulders, left it to its fate, with the remark quoted above.

11

First loke and aftirward lepe;

Avyse the wellle, or thow speke.

FÖRSTER, ed., *MS. Douce*, 52. (c. 1350)

Look ere thou leap; whose literal sense is, "Do nothing suddenly or without advisement."

WILLIAM TINDALE, *The Obedience of Christen Man*, p. 304. (1528)

Ye may learne good cheape,

In wedding and al thing, to looke or ye leape.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

Looke therefore ere thou leape.

ROGER BIESTON, *The Bayle and Snare of Fortune*, sig. B ij. (c. 1550)

Looke ere thou leape, see ere thou go,

It may be for thy profite so.

THOMAS TUSSER, *Fiue Hundreth Pointes of Good Husbandrie: The Authour's Dialogue*. Ch. 56. (1573)

Looke wel ere thou leape. (Guarda bene inanzi che tu salci.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

In things of great importance, we commonly looke before we leape.

JOHN LYLY, *Euphues* (Arber), p. 198. (1579)

Thou shouldst have look'd before thou hadst leapt.

CHAPMAN AND JONSON, *Eastward Hoe*. Act v. sc. 1. (1605)

Look before you leap.

ROBERT BURTON, *The Anatomy of Melancholy*

Pt. ii, sec. iii, memb. 7. (1621) PARKER, *Excellent New Medley*. (1643)

TUKE, *Adventures of Five Hours*. Act v, sc. 3. (1663)

SWIFT, *Polite Conversation*. Dial. i. (1738)

MARRYAT, *Mr. Midshipman Easy*. Ch. 6

(1836) THOREAU, *Winter*, 23 Feb., 1857, etc

Try therefore before you trust; look before you leap.

JOHN TRAPP, *Commentaries: I Peter* (1646)

And look before you ere you leap.

For as you sow, ye are like to reap.

BUTLER, *Hudibras*. Pt. ii, canto ii, l. 503. (1664)

Look before you leap, for snakes among sweet flowers creep.

JOHN RAY, *English Proverbs*, p. 113. (1678)

I love to look before I leap.

RICHARD STEELE, *The Tender Husband*. Act iii. sc. 2. (1705)

When you feel tempted to marry, . . . look twice before you leap.

CHARLOTTE BRONTË, *Shirley*. Ch. 9. (1849)

12

In every affair retire a step, and you have an advantage.

KANG-HSI, *Sacred Edict*. Sec. 1. (c. 400 B. C.)

Stop when you have begun, draw back a pace.  
(Incepto parce referque pedem.)

OVID, *Artis Amatoriae*. Bk. i, l. 716. (c. 1 B. C.)  
Always wise men go aback for to lepe the further.  
J. D'ARRAS, *Mesuline*. Ch. 20. (c. 1500)

Better is it to runne backe agayne, than to runne  
forth amysse. (Satius est recurrere, quam currere  
male.)

ERASMUS, *Adagia*. Chil. i, cent. ix, No. 32.  
(1508) TAVERNER, tr., fo. 27. (1550)

They have gone back only that they may leap  
the better. (Ils se sont seulement reculez pour  
mieux saulter.)

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580)  
We must recoil a little, to the end we may leap  
the better.

HERBERT, *Jacula Prudentum*. No. 1119 (1640)  
We must not overlook the numerous examples  
which history furnishes in proof that, according  
to the French proverb, *il faut reculer pour mieux  
sauter*.

HARE, *Guesses at Truth*, i, 328. (1827)  
He who would make a longer leap, draws himself  
back. (Wer einer grossen Sprung thun will, geht  
hinter sich.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 348. (1856) A German proverb.

1  
Luik quhair to licht [where to light], before  
thou loup.

ALEXANDER MONTGOMERIE, *The Cherrie and the  
Slae*, xxiv, 20. (1597)

2  
According to the common saying: He that  
lokeeth not before he leapeth, may chauce to  
stumble before he sleepeth.

WILLIAM PAINTER, *The Pallace of Pleasure*, iii,  
53. (1567)

Hee that leapeth before hee looke, may hap to  
leape into the brooke.

GEORGE PETTIE, *Petite Pallace*, p. 192. (1576)  
Unless you leap before you look,  
Your fate will be a trite one.

PHYLLIS MCGINLEY, *Advice to a Tot About to  
Learn the Alphabet*. (1940)

3  
You've got to jump, and the longer you look,  
the less you'll like it.

WHYTE-MELVILLE, *Satan*. Ch. 23. (1872)

### LOOKER-ON

4  
Lookers-on have eight eyes.

S. G. CHAMPION, *Racial Proverbs*, p. 440. (1938)  
A Japanese proverb.

5  
They say that men see farther in the affairs  
of others than in their own. (Aiunt homines  
plus in alieno negotio videre.)

SENECA, *Ad Lucilium*. Epis. cix, sec. 16. (a. A. D.  
64)

To take Aduise of some few Friends is ever hon-  
ourable: *For Lookers on, many times, see more  
than Gamesters.*

FRANCIS BACON, *Essays: Of Followers and  
Friends*. (1597)

There is a true saying, that the spectator ofttimes  
sees more than the gamester.

JAMES HOWELL, *Letters*, 1 May, 1635.  
We know lookers on more than the gamesters see.  
RICHARD BROMZ, *The Sparagus Garden: Epil.*  
(1640)

Standers-by see more than gamesters.  
JOHN RAY, *English Proverbs*, p. 206. (1678)

A stander-by, sir, sees more than a gamester.  
VANBRUGH, *The Mistake*. Act i, sc. 1. (1706)

A stander-by may see more of the game than one  
that plays.

SAMUEL RICHARDSON, *Clarissa*. Ch. 7. (1748)  
The old adage, that "lookers-on see most of the  
game."

F. E. SMEDLEY, *Frank Fairleigh*. Chs. 7, 9, 47.  
(1850) PINERO, *Mid-Channel*. Act i. (1909)

"Lookers-on many times see more than game-  
sters" . . . has a parallel in an Irish proverb: He  
is a good hurler that's on the ditch."

ARCHBISHOP RICHARD WHATELY, *Bacon's Es-  
says Annotated*, p. 495. (1856)

In love affairs . . . when the love is on one side  
. . . it is the looker-on who sees most of the  
game.

JAMES PAYN, *The Canon's Ward*. Ch. 24. (1884)  
No man can escape the eye of the Rubberer. . . .  
They are optical gluttons, fattening on the mis-  
fortunes of their fellow beings.

O. HENRY, *A Comedy in Rubber*. (1908)  
The more I see of life, the more I'm convinced  
that onlookers really do see most of the game.

J. B. PRIESTLEY, *Old Dark House*. Ch. 4. (1928)  
The kiebitz is no song-bird. (Der Kiebitz ist kein  
Singvogel.)

A German proverb referring to a bird similar  
to the plover, and of a very inquisitive na-  
ture. Hence, "kibitzer."

6  
Sitting like a Looker-on Of this worldes Stage.

EDMUND SPENSER, *Sonnet to G. Harvey*. (1586)

I all this while Stand but a looker-on.  
MIDDLETON AND ROWLEY, *The Spanish Gipsie*.  
Act v, sc. 3. (a. 1627)

7  
I'll sit down, and be a stander by.  
SWIFT, *Polite Conversation*. Dial. iii. (1738)

### LOOKING-GLASS, see Mirror

### LOOSE

8  
On the look-out for amusement—in modern  
parlance, "on the loose."

JAMES HANNAY, *King Dobbs*. Ch. 5. (1849)  
Our friend prone to vices you never may see,  
Though he goes on the Loose, or the Cut, or the  
Spree.

*Punch* (London), 9 July, 1859, p. 22/1.

9  
She's loose i'th' hilts; grown a notorious  
strumpet.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act  
ii, sc. 5. (1614)

So in French *cocu* is taken for one whose wife is  
loose in the hilts.

JAMES HOWELL, *Epistle Dedicatory to Cot-  
grave's Dictionary*. (1650)

The shepherd thought her no better than she should be, a little loose in the hilts, and free of her hips.

PETER MOTTEUX, tr., *Don Quixote*. Pt. i, bk. iii, ch. 6. (1712)

1 Unnethe is nu eny man that can any craft  
That he nis a party los in the haft.

UNKNOWN, *Political Songs* (Camden), p. 339. (c. 1325)

Alas! she was nat sur in the hafte.

UNKNOWN, *Philip and Mary*. (c. 1555)

He's a bit loose i' t' heft.

S. O. ADDY, *Sheffield Glossary*. (1888)

Lohse i' th' heft. That is, loose in the handle. A person of a wild, profligate or wasteful disposition.

PEACOCK, *Manley Glossary*, p. 329. (1889)

### LORD

2 In the village of a lord don't build your nest.  
(En un lugar de señorío, no hagas tu nido.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 279. (1856) A Spanish proverb. The French say, "Ne fais pas ton nid près d'un château" (Don't build your nest near a château). There is another Spanish form, "Sirve á señor, y sabrás que es dolor" (Serve a lord and you'll know what sorrow is).

3 Many lords, many laws.

THOMAS DRAKE, *Bibliotheca*, p. 7. (1633)

NEW LORDS, NEW LAWS, *see under* KING.

4 Lord of human kind.

DRYDEN, *Spanish Friar*. Act ii, sc. 1. (1681)

Pride in their port, defiance in their eye,  
I see the lords of humankind pass by.

GOLDSMITH, *The Traveller*, l. 327. (1764)

5 For they wyll say he swereth depe, swereth  
like a lorde.

SIR THOMAS ELYOT, *The Image of Gouvernance*. Bk. i, ch. 26. (1531) *See under* SWEARING.

Water thy wine and drink like a lord.

MIDDLETON AND ROWLEY, *The Spanish Gipsie*. Act iv, sc. 1. (1623) *See under* DRINKING.

The gentlemen are most of them very temperate, yet the Proverb goes, 'As drunk as a Lord.'

JOHN EVELYN, *A Character of England*, p. 48. (1651) *See under* DRUNKENNESS.

The Chancellor of the Exchequer lived like a lord.

SIR WILLIAM HARCOURT, *Speech*, 20 April, 1892. *See under* LIFE AND LIVING.

6 A Lord without Riches is a Soldier without Arms.

THOMAS FULLER, *Gnomologia*. No. 258. (1732)  
To be a lord, a papist, and poor, is the most enviable distinction of humanity.

HAZLITT, *Commonplaces*. No. 48. (c. 1821)

7 A nod from a Lord is a Breakfast for a Fool.

THOMAS FULLER, *Gnomologia*. No. 338. (1732)

An insolent Lord is not a Gentleman.

THOMAS FULLER, *Gnomologia*. No. 638.

8 He is a lord for a year and a day,  
And she is a lady for ever and aye.

W. C. HAZLITT, *English Proverbs*, p. 164. (1869)

"This is said of the Lord Mayor of York and his spouse; the latter, it is suggested, never renounces at heart the fugitive dignity conferred on her husband for the year of his mayoralty."

9 Tys sayde, there is no good accorde,  
Where every man would be a Lorde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
No good accord, where every Jack would be a lord.

FRANCIS BACON, *Promus*. No. 968. (c. 1594)  
There's no accord where every man would be a lord.

THOMAS DRAKE, *Bibliotheca*, p. 8. (1633)

10 [Women] might attain to a sagacity equal to  
that of the lords of the creation.

JOHN HOBART, in *Letters to and from the Countess of Suffolk*, ii, 207. (1744)

'Tis really a mighty silly thing for a lord of the creation to take up his residence in a boarding-house where there are pretty women.

AGNES MARIA BENNETT, *The Beggar Girl*. Bk ii, ch. 10. (1797)

The Lords of Creation men we call.

EMILY SHULDHAM, *Lords of Creation*. (c. 1850)

11 A lordis herte, a purs that peiseth [weigheth]  
lihte.

JOHN LYDGATE, *Minor Poems* (Percy), p. 160. (c. 1430)

A lordes stomake and a beggers pouche  
Full ill accordeth.

ALEXANDER BARCLAY, *Egloges*, p. 39. (c. 1510)

The two vnmeete companions, a lordes heart, and  
a beggers purse.

GABRIEL HARVEY, *Works*, i, 207. (1592)

A lords heart and a beggars purse.

JAMES HOWELL, *Proverbs*, p. 5. (1659)

12 Lord of the Lord knows what.

SWIFT, *Polite Conversation*. Dial. i. (1738)

13 Euery man may not be a lorde.

RICHARD TAVERNER, *Translation of Erasmus*, fo. 55. (1550)

LORD, THE, *see* God

LOSS

*See also* Gain and Loss

14 I have lost my all. (τάμὰ διόλχεται.)

AESCHYLUS, *Myrmidones*. Frag. 62, Smyth. (c. 458 B.C.) *Also* ARISTOPHANES, *Ecclesiazusae*. l. 393.

All's lost, both labour and cost.

JOHN CLARKE, *Paroemiologia*, p. 153. (1639)

ALL IS LOST SAVE HONOR, *see under* HONOR.

15 Losers are always in the wrong.

H.G. BOHN, *Handbook of Proverbs*, p. 446. (1855)

<sup>1</sup>  
To clear out the salt-cellar. (ἀλιὰν τρυπάν.)  
CALLIMACHUS, *Epigrams*. No. 48, l. 1. (c. 250 B.C.) To lose everything. Proverbial also is ἀλλῶν δὲ φόρτος ἐνθεν ἤλθεν ἐνθ' ἔβη (The load of salt is gone where it came from), of the loss of what one never possessed.

Thus had he brought haddocke to paddocke.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)  
To lose everything.

To lose both pot and water, as the proverbe is.  
RICHARD HAKLUYT, *Voyages*, ii, ii, 53. (1599)

<sup>2</sup>  
Never believe that lost which it is possible to retrieve. (Ne crede amissum, quicquid reparare licebit.)

CATO (?), *Collectio Monostichorum*, l. 75. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 628. He has not lost all who has one cast left.

JOHN RAY, *English Proverbs*, p. 16. (1670).

<sup>3</sup>  
Take no sorrow of the thing lost which may not be recovered.

WILLIAM CAXTON, tr., *Aesop*, ii, 270. (1484)  
For tint [lost] thing care not.

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)

<sup>4</sup>  
As completely at a loss . . . as a Dutchman without his pipe, a Frenchman without his mistress, an Italian without his fiddle or an Englishman without his umbrella.

C. C. COLTON, *Lacon*, Pt. ii, No. 116.

<sup>5</sup>  
The main lost, cast the by away.

MICHAEL DRAYTON, *Idea*. Sonnet lix. (1594)  
The French say, "Après perdre perd on bien" (After losing one loses well).

<sup>6</sup>  
They . . . snatch it all to themselves, grudging another the least morsel, thinking all is lost that goes besides their own lips.

DANIEL DYKE, *Philemon*, p. 108. (1633)  
I warrant you think all is lost that goes beside your own mouth.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>7</sup>  
He tint [lost] never a cow, that grate [wept] for a needle.

DAVID FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 149 (1721), with the explanation, "It is a token that a man had never a great loss, who is immoderately griev'd for a small one."

<sup>8</sup>  
"We are lost!" the captain shouted,  
As he staggered down the stair.

JAMES T. FIELDS, *Ballad of the Tempest*. (1849)

<sup>9</sup>  
A wise Man's Loss is his Secret.

THOMAS FULLER, *Gnomologia*. No. 477. (1732)  
He loseth indeed, that loseth at last.

THOMAS FULLER, *Gnomologia*. No. 1975.  
It signifies nothing to play well, if you lose.

THOMAS FULLER, *Gnomologia*. No. 3045.

<sup>10</sup>  
Wealth lost, something lost;

Honor lost, much lost;

Courage lost, all lost.

(Gut verloren, etwas verloren;

Ehre verloren, viel verloren;

Mut verloren, alles verloren.)

GOETHE (c. 1785) A variant of the old German proverb, "Goed verloren, niet verloren; Moed verloren, veel verloren; Eer verloren, meer verloren; Ziel verloren, al verloren" (Money lost, nothing lost; courage lost, much lost; honor lost, more lost; soul lost, all lost). Another variation is, "When wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost."

<sup>11</sup>  
Little losses amaze, great tame.

HERBERT, *Jacula Prudentum*. No. 1611. (1640)

<sup>12</sup>  
A gest as good lost as found.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

As good such frendes were lost as found that helpeth not at neede.

ULPIAN FULWELL, *Ars Adulandi*, vii, 36. (1576)  
You are better lost than found.

CLEMENT ROBINSON, *A Handfull of Pleasant Delites*, p. 14. (1584)

Such a wife is better loste than founde.

WHITNEY, *Choice of Emblemes*, p. 158. (1586)  
He is gone to seek my young mistress, and I think she is better lost than found.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iv. sc. 3. (1599)

As good lost as found.

WILLIAM CAMDEN, *Remains*, p. 316. (1605)

I have one wild slip of a kinsman . . . but he is better lost than found.

WALTER SCOTT, *Kenilworth*. Ch. 1. (1821)

Sometimes the finding of a thing  
More sorrow than the loss doth bring.

ELLEN T. FOWLER, *Fuel of Fire*. Ch. 14. (1901)

<sup>13</sup>  
It is lost that is unsought.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>14</sup>  
The cheerful loser is a winner.

ELBERT HUBBARD, *1001 Epigrams*. (1911)

<sup>15</sup>  
He that loses anything and gets wisdom by it is a gainer by the loss.

F. E. HULME, *Proverb Lore*, p. 200. (1902)

<sup>16</sup>  
Such a misfortune has been known to many, a common kind, plucked at random out of Fortune's heap. (Casus multis hic cognitus ac iam | tritus et e medio fortunae ductus acervo.)

JUVENAL, *Satires*. No. xiii, l. 9. (A.D. 127)

Quoted by MONTAIGNE, ii, 16. Juvenal is referring to loss of money. Another Latin proverb is, "Damna minus consueta movent" (Losses to which we are accustomed affect us less).

It is madness, after losing all, to lose even your passage money. (Furor est post omnia, perdere naulum.)

JUVENAL, *Satires*. Sat. viii, l. 97. (c. A.D. 120)

TO THROW ROPE AFTER BUCKET, see ROPE.

- 1  
Better is a litel los Than a long sorwe.  
WILLIAM LANGLAND, *Piers Plowman: Prologue*, l. 388. (1362)  
Better two seils [losses], than ane sorrow.  
DAVID FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 66, with the comment, "Losses may be repaired, but sorrow will break the heart."  
Better two Losses, than one Sorrow.  
THOMAS FULLER, *Gnomologia*. No. 936. (1732)
- 2  
Things that are not at all, are never lost.  
CHRISTOPHER MARLOWE, *Hero and Leander*. Sestiad i, l. 276. (a. 1593)  
No man can lose what he never had.  
WALTON, *The Compleat Angler*. Pt. i, ch. v. (1653)
- 3  
When we have done our best, all's but put into a riven dish.  
MIDDLETON AND DEKKER, *The Roaring Girle*. Act iv, sc. 2. (1611)  
All's lost that's put in a riven dish. All is lost that is bestowed on an ungrateful person.  
JOHN RAY, *English Proverbs*, p. 137. (1670)  
All's lost that is pour'd into a crack'd Dish.  
THOMAS FULLER, *Gnomologia*. No. 546. (1732)
- 4  
You can't lose me, Charlie.  
HARRY S. MILLER. Title and refrain of popular song. (1893)  
You wouldn't be lost in the shuffle.  
MANNING LONG, *False Alarm*, p. 74. (1943)
- 5  
Verily a man of understanding hath lost nothing, if he yet have himself. (Certes, l'homme d'entendement n'a rien perdu, s'il a soy mesme.)  
MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580) In upholding this thesis, Montaigne quotes Stilphon who lost wife, children and all his possessions, and could yet say, "Thank God, I have lost nothing of my own."  
I have lost all and found myself.  
JOHN CLARKE, *Paroemiologia*, p. 198. (1639)  
If I have lost the ring, yet the fingers are still here. (Se ben ho perso l' anello, ho pur anche le dita.)  
R. C. TRENCH, *On the Lessons in Proverbs*, p. 100. (1852) An Italian proverb. "In it is asserted the comparative indifference of that loss which reaches but to things external to us, so long as we ourselves remain."
- 6  
Hit is an olde curtesye at the cardes perdy, to let the leser haue hys wordes.  
SIR THOMAS MORE, *The Debellacyon of Salem and Bizance*. (1533) *Works* (1577), p. 1018.  
Reason and custome (they say) afoords Alwaie to let the loosers haue their wordes.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
But I can give the loser leave to chide, . . .  
And well such losers may have leave to speak.  
SHAKESPEARE, *II Henry VI*, iii, 1, 182. (1590)  
We'll give losers leave to talk.  
THOMAS NASHE, *Pierce Penilesse*. (1592)

- Losers will have leave  
To ease their stomachs with their bitter tongues.  
SHAKESPEARE, *Titus Andronicus*, iii, 1, 233. (1593) The Italians say, "A causa perduta parole assai" (Plenty of words when the cause is lost).  
I can giue the loser leaue to speake.  
UNKNOWN, *First Part of the Contention betwixt Yorke and Lancaster*, p. 36. (1594)  
The wisest men have beene . . . pleased, that losers should have their words.  
SIR EDWIN SANDYS, *Europae Speculum*, p. 123. (1599)  
Giue losers leaue to prate.  
SIR THOMAS HERBERT, *Travels*, p. 47. (1634)  
Give losers leave to talk.  
HERBERT, *Jacula Prudentum*. No. 604. (1640)  
Give winners leave to laugh, and losers to speak, or else both will take leave to themselves.  
THOMAS FULLER, *Church-History of Britain*. Bk. iv, ch. 1. (1655)  
You've saved your money, and the loser may be allow'd the liberty of speaking.  
JOHN WILSON, *The Projectors*. Act iv. (1665)  
Give losing gamesters leave to talk. Suffer men who have losses and wrongs, to express their resentments.  
KELLY, *Scottish Proverbs*, p. 123. (1721)  
We must give losers leave to talk, you know.  
GEORGE COLMAN, SR., *Man and Wife*. Act iii. (1769)  
The captain, who had lost, . . . was in the pouting mood not unusual to losers, and which, says the proverb, must be allowed to them.  
WALTER SCOTT, *The Heart of Midlothian*. Ch. 48. (1818) "The loser pays" is another proverb about losers, as in the old French proverb, "C'est la coutume de Lorris, où le battu paye l'amende" (It is the custom of Lorris [Loiret] where the one who is beaten pays the fine).
- 7  
You lose, and have no thanks in your loss. (Perdis, et in damno gratia nulla tuo.)  
OVID, *Artis Amatoriae*. Bk. i, l. 434. (c. 1 b. c.)  
Lesser losses are wont to be of great advantage. (Esse solent magno damna minora bono.)  
OVID, *Remediorum Amoris*, l. 672. (c. 1 b. c.)
- 8  
Let nothing be lost, said our Saviour. But that is lost which is misused.  
WILLIAM PENN, *Some Fruits of Solitude*. No. 70. (1693)
- 9  
I've lost the kernel and kept the shell. (Nucleum amisi, retinui putamina.)  
PLAUTUS, *Captivi*, l. 655. (c. 200 b. c.)  
What's lost is lost. (Quod periit, periit.)  
PLAUTUS, *Cistellaria*, l. 703. (c. 200 b. c.)
- 10  
The loss that is not known is not a loss. (Dimissum quod nescitur non amittitur.)  
PUBLILIUS SYRUS, *Sententiae*. No. 161. (c. 43 b. c.)  
He that is robb'd, not wanting what is stol'n, Let him not know 't, and he's not robb'd at all.  
SHAKESPEARE, *Othello*, iii, 3, 342. (1605)

What loss feels he that wot not what he loses?  
BROOME, *Merry Beggars*. Act i, sc. 1. (a. 1745)

<sup>1</sup>  
Loss pains the miser, not the wise man.  
(Avarus damno potius quam sapiens dolet.)

PUBLILIUS SYRUS, *Sententiae*. No. 25. (c. 43 B. C.)  
How pitiable it is to lose what few possess!  
(Quam miserum est id quod pauci habent amittere!)

PUBLILIUS SYRUS, *Sententiae*. No. 574.  
To lose what is not your own is not to lose but to give back. (Reddit non perdit cui quod alienum est perit.)

PUBLILIUS SYRUS, *Sententiae*. No. 642.  
<sup>2</sup>  
Better to close the shop in the morning than to sell the stock at a loss.  
SADI, *Bustan*. Ch. ix, Apol. 2. (c. 1257)

<sup>3</sup>  
No man can lose very much when but a dribble remains. (Nemo multum ex stilicidio potest perdere.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 5. (a. A. D. 64)  
He that hath litle to spende, hath not much to lose.

JOHN LVLV, *Euphues and His England* (Arber), p. 243 (1580) The Italians say, "Guardati da chi non ha che perdere" (Beware of one who has nothing to lose). Goethe says, "Fürchterlich Ist einer der nichts zu verlieren hat" (Terrible is he who has nothing to lose).

<sup>4</sup>  
There is no difference between grief for something lost and the fear of losing it. (In aequo est autem amissae rei miseratio et timor amittendae.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 6. (a. A. D. 64)

It is irrational and ignoble to renounce the acquisition of what we want for fear of losing it. (ἀτοπος δὲ καὶ ἀγεννὴς ὁ τῷ φόβῳ τῆς ἀποβολῆς τὴν κτήσιν ὧν χρὴ προΐμενος.)

PLUTARCH, *Lives: Solon*. Ch. 7, sec. 1. (c. A. D. 110)

<sup>5</sup>  
It is not lost that comes at last.  
THOMAS SHELTON, tr., *Don Quixote*. Pt. i, bk. iv, ch. 4. (1612)

It's never lost that comes at last.  
JOHN CLARKE, *Paroemiologia*, p. 295. (1639)  
Though long it be, yeares may repay the debt;  
*None loseth that, which he in time may get.*

ROBERT HERRICK, *Long Lookt for Comes at Last*. (1648)

It is not lost, if it comes at last.  
THOMAS FULLER, *Gnomologia*. No. 2999. (1732)

<sup>6</sup>  
A man cannot have one losse, but more will folowe.

WILLIAM SPELMAN, *A Dialogue Between Two Travellers*, p. 3. (c. 1595) MISFORTUNES NEVER COME SINGLY, see under MISFORTUNE.

<sup>7</sup>  
Loss is no shame.  
EDMUND SPENSER, *The Faerie Queene*. Bk. ii, canto v, st. 15 (1590)

Loss embraces shame.  
GEORGE HERBERT, *Jacula Prudentum*. No. 605. (1640) The French say, "Qui perd, pèche" (Who loses, sins).

<sup>8</sup>  
The loss was ours.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>9</sup>  
Let that which is lost be for God.  
R. C. TRENCH, *On the Lessons in Proverbs*, p. 66. (1852) A Spanish proverb, based on the story of the man making his will and providing that if a certain cow, which had strayed and been long missing, should be found it should be for his children; if it was not found it should be for God.

NOT LOST BUT GONE BEFORE, see DEATH: EUPHEMISMS.

### LOT, see Destiny

### LOTHARIO

<sup>10</sup>  
Is this that Haughty, Gallant, Gay Lothario?  
NICHOLAS ROWE, *The Fair Penitent*. Act v, sc. 1. (1703)

The gay Lothario dresses for the fight.  
UNKNOWN, *The World*. No. 202. (1756)

Both gay Lotharios.  
MOORE, *Intercepted Letters*, viii, 31. (1812)  
No woman could have been more flattered and courted by Lotharios and lady-killers than Lady Castleton had been.

LORD LYTTON, *The Caxtons*, xviii, 6. (1849)  
A devil of a fellow—a regular Lothario.  
W. S. GILBERT, *Ruddigore*. Act i. (1887)

A gay Lothario. A merry male heart-breaker or woman-chaser: [a cliché since] C. 19–20. From Rowe's play.

PARTRIDGE, *Dictionary of Clichés: Gay* (1941)

### LOUD

<sup>11</sup>  
Loude as any thunder.  
CHAUCER (?), *The Hous of Fame*. Bk. iii, l. 591. (c. 1383)

Loud as a horn.  
JAMES HOWELL, *English Proverbs*, p. 19. (1659) RAY, *English Proverbs*, p. 206. (1670)

<sup>12</sup>  
Mixt with a learned lecture of ill language,  
Louder than Tom o' Lincoln.

JOHN FLETCHER, *The Woman's Prize*. Act iii, sc. 4. (1639) The great cathedral bell.  
As loud as Tom of Lincoln. . . . Tom of Lincoln may be called the Stentor (fifty lesser bells may be made out of him) of all in this county.

THOMAS FULLER, *Worthies* (1840), ii, 267. (1662)  
[She] is as loud as Tom of Lincoln.

SCOTT, *The Heart of Midlothian*. Ch. 30. (1818)

<sup>13</sup>  
The shirts too "loud" in pattern.  
THACKERAY, *Pendennis*. Ch. 39. (1849)  
The girls were dreadfully loud in their dress.  
JOHN STRANGE WINTER (MRS. ARTHUR STAN-  
NARD). *Mrs. Bob*, p. 118. (1889)

## LOUSE

- <sup>1</sup>  
Nits will be lice.  
B. E., *A New Dictionary of the Canting Crew*, sig. H7. (1690)  
Oliver Cromwell's coarse but descriptive proverb  
... "Nits will be lice."  
ISAAC D'ISRAELI, *Curiosities of Literature*. Ser. ii, i, 431. (1823)
- <sup>2</sup>  
Am I to be troubled by that louse Pantilius?  
(Men moveat cimex Pantilius?)  
HORACE, *Satires*. Bk. i, sat. 10, l. 78.
- <sup>3</sup>  
Up-tailes all, and a lowse for the hang-man.  
BEN JONSON, *Every Man in His Humour*. Act i, sc. 3. (1598)  
[They] care not a louse for me now.  
THOMAS OTWAY, *Friendship in Fashion*. (1678)  
I don't care a louse if I never see it again.  
CHESTERFIELD, *Letters* (1792), ii, 219. (1749)
- <sup>4</sup>  
I care not I, sir, not three skips of a louse.  
BEN JONSON, *A Tale of a Tub*. Act ii, sc. 1. (1633)  
And temper it with three leaps of a lowse.  
*Roxburghe Ballads*, viii, 426. (a. 1674)  
'Tis not that I value the money three skips of a louse.  
SWIFT, *Mrs. Harris's Petition*. (1700)
- <sup>5</sup>  
But yif a lous couthe lepe I con hit not i-leue  
Heo scholde wandre on that walk hit was so  
thred-bare.  
WILLIAM LANGLAND, *Piers Plowman*. Text A, passus v, l. 112. (1362)  
He hath made my gowne so bare that a lowse can get no holde on it.  
PALSGRAVE, *La Langue Françoise*, p. 620. (1530)  
Truth among clothyers hath lesse harborowe then the lowce upon a thrydbare cloth.  
WILLIAM SPELMAN, *A Dialogue between Two Travellers*, p. 116. (c. 1595)  
If a Louse miss its Footing on his Coat, 'twill be sure to break its Neck.  
THOMAS FULLER, *Gnomologia*. No. 2661. (1732)
- <sup>6</sup>  
I say, Mr. Gossett, have you got the spirit of a louse?  
FREDERICK MARRYAT, *Mr. Midshipman Easy*. Ch. 12. (1836)
- <sup>7</sup>  
He loueth her with suche a lewd lowsye loue,  
as the lewde lousy louer in lechery loueth himself.  
SIR THOMAS MORE, *Confutation of Tindale Works* (1557), p. 463/2. (1532)  
Base birth and lowsye lynage.  
RICHARD GRAPTON, *Chronicle*, ii, 613. (1568)  
Lowsie and not worth a straw.  
THOMAS NASHE, *Have With You to Saffron-Walden*, p. 34. (1596)  
The lousiest, lowest story.  
R. L. STEVENSON, *Catriona*, p. 65. (1893)
- <sup>8</sup>  
It is a familiar beast to man, and signifies love.  
SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 20. (1601)

<sup>9</sup>  
You may have an even hand to throw a louse in the fire.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
A louse is a man's companion, but a flea is a dog's companion.

SWIFT, *Polite Conversation*. Dial. i.

## LOVE

See also *Beauty and Love*; *Eyes and Love*; *Friendship and Love*; *Woman and Love*; *Youth and Love*

## I—Now What Is Love?

<sup>10</sup>  
When you're forty or so, you may look on love as a sort of captivating robber—who chatted so sweetly, as he plucked your destiny out of your pocket.

PHILIP BARRY, *You and I*. Act i. (1923)

<sup>11</sup>  
Love, it is an hateful pees,  
A free acquitaunce, without relees,  
A trouthe, fret full of faldshede,  
A sikernes, al set in drede.

CHAUCER, *Romaunt of the Rose*, l. 4703. (c. 1365)  
Love is a torment of the mind,

A tempest everlasting;  
And Jove hath made it of a kind  
Not well, nor full nor fasting.

SAMUEL DANIEL, *Love is a Sickness*. (a. 1619)

<sup>12</sup>  
Love is merely the exchange of two fantasies and the contact of two skins. (L'amour n'est que l'échange de deux fantasmes et le contact de deux épidermes.)

NICOLAS CHAMFORT, *Maximes*. (c. 1780)  
Quoted by JOHN LODWICK, *Running to Paradise*, p. 144.

Love is a stupidity of two. (L'amour est une sottise faite à deux.)

NAPOLÉON BONAPARTE, *Epigram*. (c. 1810) See GUILLON, Napoléon, p. 299.

<sup>13</sup>  
Love is a razor, cleansing being well us'd,  
But fetcheth blood still being the least abus'd.

GEORGE CHAPMAN, *Bussy d'Ambois*. Act iii. (1604)

<sup>14</sup>  
The Stoics define love as the endeavor to form a friendship inspired by beauty. (Stoici amorem ipsum conatum amicitiae faciendae ex pulcritudinis specie definiunt.)

CICERO, *Tusculanarum Disputationum*. Bk. iv, ch. 34, sec. 72. (B.C. 45) Quoted by MONTAIGNE, i, 27, the French being, "L'amour est l'envie d'obtenir l'amitié d'une personne qui nous attire par sa beauté."

<sup>15</sup>  
Love is a spaniel that prefers even punishment from one hand to caresses from another.  
C. C. COLTON, *Lacon*. Vol. ii, No. 279. (1820)

<sup>16</sup>  
Love's the noblest frailty of the mind.

DRYDEN, *Indian Emperour*. Act iii, sc. 2. (1665)



Love's but the frailty of the mind,  
When 'tis not with ambition join'd.  
CONGREVE, *Way of World*. Act iii, sc. 12. (1700)

1 Love is the blossom where there blows  
Every thing that lives or grows.  
GILES FLETCHER, *Christ's Victory*. (1610)

Love is the tyrant of the heart.  
JOHN FORD, *The Lover's Melancholy*. Act iii,  
sc. 3, l. 105. (1628)

Love is a sweet tyranny, because the lover en-  
dureth his torments willingly.  
H.G. BOHN, *Handbook of Proverbs*, p. 446. (1855)

2 Love is a platform upon which all ranks meet.  
W. S. GILBERT, *H.M.S. Pinafore*. Act ii. (1878)

3 Love and desire are the spirit's wings to great  
deeds. (Lust und Liebe sind die Fittige zu  
grossen Thaten.)  
GOETHE, *Iphigenia auf Tauris*. Act ii, sc. i. (1787)

4 Love is a lock that linketh noble minds.  
ROBERT GREENE, *Alcida*. (1588)

Ah, what is love? It is a pretty thing,  
As sweet unto a shepherd as a king.  
ROBERT GREENE, *The Shepherd's Wife's Song*.  
(c. 1592)

What thing is love? . . .  
It is a prick, it is a sting;  
It is a pretty, pretty thing;  
It is a fire, it is a coal,  
Whose flame creeps in at every hole.  
GEORGE PEELE, *The Hunting of Cupid*. (a. 1600)

What is love? 'tis nature's treasure,  
'Tis the storehouse of her joys.  
CHATTERTON, *The Revenge*. Act i, sc. 2. (1795)

5 Love is a leven, and a loving kisse  
The Leven of a loving sweet-heart is.

ROBERT HERRICK, *Leven*. (1648)  
Love is a circle that doth restlesse move  
In the same sweet eternity of love.

ROBERT HERRICK, *Love, What It Is*.  
Love is a Circle, and an Endlesse Sphere;  
From good to good, revolving here, & there.  
ROBERT HERRICK, *Upon Love*.

6 Love is a game in which both players always  
cheat.

E. W. HOWE, *Country Town Sayings*. (1911)

7 Loue is leche of lyf, and next owre lorde selue,  
And also the graith gate that goth in-to heuene.

WILLIAM LANGLAND, *Piers Plowman*. Text B,  
passus i, l. 201. (1377)

8 Loue is a Poyson, and therefore by Poyson it  
must be mayntayned.

JOHN LYL, *Euphues and His England* (Ar-  
ber), p. 346. (1580)

Love is like a mushroom. No roots and deadly  
poison.

JEAN WEBB, *No Match for Murder*, p. 120. (1942)

9 Love is nothing else but a thirst to enjoy a  
desired object. (L'Amour n'est aultre chose

que la soif de cette jouissance, en un subject  
desiré.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

To Socrates, love is an appetite of generation by  
the mediation of beauty. (Pour Socrate, l'amour  
est appetit de generation, par l'entremise de la  
beauté.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

10 Love is the occupation of the idle man, the  
distraction of the warrior, the peril of the  
sovereign. (L'amour est l'occupation de  
l'homme oisif, la distraction du guerrier,  
l'écueil du souverain.)

NAPOLEON BONAPARTE, *Epigram*. See GUILLON,  
*Napoléon*, p. 299.

Love is the business of the idle, but the idleness  
of the busy.

LORD LYTTON, *Rienzi*. Ch. 4. (1835)

11 . . . love is the jewel that wins the world.  
MOIRA O'NEILL, *Beauty's Flower*. (c. 1930)

12 Love is a kind of warfare. (Militiae species  
amor est.)

OVID, *Artis Amatoriae*. Bk. ii, l. 233. (c. 1 B. C.)  
Love is a kind of warre; Hence, those who feare.  
No cowards must his royall Ensignes beare.

ROBERT HERRICK, *On Love*. (1648)

13 Love is a kind of anxious fear. (Res est  
solliciti plena timoris amor.)

OVID, *Heroides*. Epis. i, l. 12. (c. 10 B. C.)

14 Love is the best instructor. (Amor magister est  
optimus.)

PLINY, *Letters*. Bk. iv, epis. 19. (c. A. D. 98)

15 Love worketh no ill to his neighbour; there-  
fore love is the fulfilling of the law. (ἡ ἀγάπη  
τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν  
νόμου ἡ ἀγάπη.)

*New Testament: Romans*, xiii, 10. (c. A. D. 57)

The *Vulgate* is, "Dilectio proximi malum non  
operatur. Plenitudo ergo legis est dilectio."

16 Love is an egotism of two. (L'amour est un  
égoïsme à deux.)

ANTOINE DE SALLE, *Epigram*. (c. 1760)

17 Love is a familiar; Love is a devil: there is  
no evil angel but Love.

SHAKESPEARE, *Love's Labour's Lost*, i, 2, 177.

18 Love is the salt of life.

JOHN SHEFFIELD, *Ode On Love*. Canto v. (a.  
1721)

19 Love is a pleasing but a various clime.

WILLIAM SHENSTONE, *Elegy*. No. 5. (a. 1763)

20 Love in its essence is spiritual fire.

SWEDENBORG, *True Christian Religion*. Sec. 31.  
(1734)

21 Love is a thirst that is never slaked.

H. D. THOREAU, *Early Spring in Massachusetts*

<sup>1</sup>  
All true love is grounded on esteem.  
GEORGE VILLIERS, DUKE OF BUCKINGHAM, *True Love*. (a. 1687)  
Wedded love is founded on esteem.  
ELIJAH FENTON, *Mariamne*. (1723)

<sup>2</sup>  
Love is a sour delight, a sugar'd grief,  
A living death, an ever-dying life.  
THOMAS WATSON, *The Passionate Centurie of Loue*. (1582)

Love is a smoke rais'd with the fume of sighs;  
Being purged, a fire sparkling in lovers' eyes;  
Being vex'd, a sea nourish'd with lovers' tears:  
What is it else? a madness most discreet,  
A choking gall and a preserving sweet.  
SHAKESPEARE, *Romeo and Juliet*, i, 1, 196. (1595)  
Love is a fiend, a fire, a heaven, a hell,  
Where pleasure, pain, and sad repentance dwell.  
RICHARD BARNFIELD, *The Shepherd's Content*.  
St. 38. (1595)

Love is all in fire, and yet is ever freezing;  
Love is much in winning, yet is more in leessing:  
Love is ever sick, and yet is never dying;  
Love is ever true, and yet is ever lying.

THOMAS MIDDLETON, *Blurt*. Act ii, sc. 2. (1602)  
Love is a flame to burn out human wills,  
Love is a flame to set the will on fire,  
Love is a flame to cheat men into mire. . . .  
Love puts such bitter poison on Fate's arrow.

JOHN MASEFIELD, *The Widow in the Bye Street*. Pt. ii, st. 42. (1912)

<sup>3</sup>  
Love is a transitive verb.  
ANONYMOUS, *Meditations in Wall Street*, p. 85. (1940)

<sup>4</sup>  
Now I know what love is. (Nunc scio quid sit Amor.)

VERGIL, *Eclogues*. Ecl. viii, l. 43. (37 B.C.)  
You see what Loue is, begon with grieffe, continued with sorrowe, ended with death. A paine full of pleasure, a ioye replenished with misery, a Heauen, a Hell, a God, a Diuell.

JOHN LYL, *Euphues and His England* (Arber), p. 304. (1580)

## II—Love: Apothegms

<sup>5</sup>  
Two things only a man cannot hide: that he is drunk, and that he is in love.

ANTIPHANES, *Fragment*. (c. A.D. 336) See MEINEKE, *Frag. Comicorum Graecorum*, iii, 3. The Latin proverb is "Amor tussisque non celantur" (Love and a cough cannot be hid).

Luken luue at the end wil kith. [Concealed love in the end will show itself.]

UNKNOWN, *Cursor Mundi*, l. 4276. (c. 1300)  
Foure thinge cannot be kept close, Loue, the cough, fyre and sorowe.

JAMES SANFORD, tr., *Houres of Recreation*, p. 196. (1572)

Sixe things can neuer hide them selues, A scabbe in a hande, a cough at a feaste, an awle in a bagge, a strumpette in a wyndowe, pouertye in pride, and wantonnes in lust.

JOHN FLORIO, *Firste Fruites*, fo. 24. (1578)

Fire can-not be hydden in the flaxe with-out smoake nor Muske in the bosome with-out smell, nor loue in the breast with-out suspition.

JOHN LYL, *Euphues and His England* (Arber), p. 425. (1580)

There are four things cannot be hydden. 1 The cough. 2 Loue. 3 Anger. 4 And sorrow.

ROBERT GREENE, *Works* (Grosart), vii, 294. (1590)

A murderous guilt shows not itself more soon Than love that would be hid; love's night is noon.  
SHAKESPEARE, *Twelfth Night*, iii, 1, 159. (1599)

Age is like love, it cannot be hid.

THOMAS DEKKER, *Old Fortunatus*. Act ii, sc. 2. (1600)

Love and a cough cannot be hid.

RANDLE COTGRAVE, *Dictionary: Amour*. (1611)  
HERBERT, *Jacula Prudentum*. No. 52. (1640) etc., etc.

Love and a cough cannot be hid. . . . The French and Italians add to these two the itch.

JOHN RAY, *English Proverbs*, p. 47. (1670)

Love, a cough, smoke, and money cannot long be concealed. (Amour, toux, fumée, et argent Ne se peuvent cacher longuement.)

LE ROUX DE LINCY, *Proverbs Français*. Vol. ii, p. 237. The French also say, "Amour, toux, et fumée En secret ne sont demurée" (Love, a cough, and smoke will not dwell in secret), and the Italians have the same proverb, "Amor, tosse, e fumo Malamente si nascondono." The Germans have love and a cough only, "Lieben und Husten lassen sich nicht verbergen." There are two Spanish forms, "Amores, dolores, dineros No pueden estar secretos" (Love, griefs, and dollars cannot be kept secret), and "El amor verdadero no sufre cosa encubierta" (True love endures no concealment). The Italians elaborate this idea, "Nè amor, nè tosse, nè rognà, nè pancia, no se po scondere" (Love, a cough, the itch, and the belly cannot be hid), the reference of course being to a pregnant belly. There are many English variants, "Love and a sneeze cannot be hid," "Nature and love cannot be concealed," "Love and poverty are hard to hide," and so on.

No disguise can long conceal love, where it really exists, nor counterfeit it, where it does not exist. (Il n'y a point de déguisement qui puisse longtemps cacher l'amour où il est, ni le feindre où il n'est pas.)

LA ROCHEFOUCAULD, *Maximes*. No. 70. (1665)

Love and murder will out.

WILLIAM CONGREVE, *The Double-Dealer*. Act iv, sc. 2. (1694) See also under MURDER

Love and light cannot be hid.

JAMES KELLY, *Scottish Proverbs*, p. 242. (1721)

Love, the Itch, and a Cough cannot be hid.

THOMAS FULLER, *Gnomologia*. No. 3298. (1732)  
The French is, "Amour, la tousee, et la gale ne se peuvent celer."

Love, cough, and smoke, can't well be hid.

FRANKLIN, *Poor Richard's Almanack*, 1737.

Love and a red nose cannot be hid.

THOMAS HOLCROFT, *Duplicity* Act II, sc. 1. (1781)

They say a big stomach and a love affair are two things that can't be hid.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 20. (1941)

Love and a cold cannot be hid.

PATRICIA WENTWORTH, *The Chinese Shawl*, p. 175. (1943)

1 Love can finde entrance, not only into an open Heart; but also into a Heart well fortified, if watch be not well kept.

FRANCIS BACON, *Essays: Of Love*. (1597)

Nuptiall love maketh Mankinde; Friendly love perfecteth it; but Wanton love Corrupteth, and Imbaseth it.

FRANCIS BACON, *Essays: Of Love*.

2 It is so sweet to be loved for one's self. (Il est si doux d'être aimé pour soi-même.)

BEAUMARCHAIS, *Le Barbier de Seville*. Act i, sc. 1. (1775)

I loved him for himself alone.

R.B.SHERIDAN, *The Duenna*. Act i, sc. 3. (1775)

Wilt not thou love me for myself alone?

MACAULAY, *Lines Written 30 July, 1847*.

3 That woman, whom I supposed devoted to me, loves another man: still another man loves her: a certain other woman is in love with me. Fie on all of us—and on the god of love!

BHARTRIHARI, *Niti Sataka*. No. 2. (c. 50 B.C.)

Her I would have who will not, and her who will, I would not. (Hanc volo, quae non vult; illam, quae vult, ego nolo.)

AUSONIUS, *Epigrams*. No. lvi. (c. A.D. 380)

4 I must love you and leave you.

J. C. BRIDGE, *Cheshire Proverbs*, p. 79. (1917)

Flotsam and leave 'em—that's me from now on.

DOROTHY PARKER, *The Little Hours*. (1926)

Love 'em and leave 'em smells of the vaudeville stage, and thus bespeaks a sophisticated origin.

ARCHER TAYLOR, *The Proverb*, p. 36. (1931)

His nickname ought to be "Love-'em-and-Leave-'em" Joe.

PETER CHENEY, *Dark Dust*, p. 51. (1943)

5 Wine and love constrained me; whereof the one dragged me, the other allowed me not to away with rashness. (ἀκρητος καὶ ἔρως μὴ ῥάγαν.)

CALLIMACHUS, *Epigrams*. No. xliii, l. 3. (c. 250 B.C.)

The two inexorable gods of wine and love urged on this side and on that. (Hac Amor hac Liber, durus uterque deus.)

PROPERTIUS, *Elegies*. Bk. i, no. 3, l. 14. (c. 26 B.C.)

"Liber," because it releases men from care.

With love and wine are strife and pleasure knit: Take to your heart the joy, the strife omit.

(Cum venere et baccho lis est et iuncta voluptas: quod lautum est animo complectere, sed fuge lites.)

CATO (?), *Disticha*. Bk. iv, No. 30. (c. 175 B.C.)

It is Love and moderate wine coursing through my temples . . . that are my escorts. (Ergo Amor

et modicum circa mea tempora vinum mecum est.)

OVID, *Amores*. Bk. i, no. 6, l. 37. (c. 13 B.C.)

6 Wel wot ye that love is free.

CHAUCER (?), tr., *Romaunt of the Rose*, l. 3431. (c. 1365)

Love is a thing as any spirit free.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 39. (c. 1386)

What, verray fool, think wel that love is free.

CHAUCER, *The Knights Tale*, l. 748.

7 He was as ful of love and paramour As is the hyve ful of hony swete.

CHAUCER, *Canterbury Tales: The Cokes Tale*, l. 8. (c. 1386)

His brest was hool, with-oute for to sene, But in his herte ay was the arwe kene.

CHAUCER, *The Frankeleyns Tale*, l. 383.

8 Qui bien aime a tard oublie. (Who loves well is slow to forget.)

CHAUCER (?), *The Parlement of Foules*, l. 679. (c. 1382) An old saying, probably the title or refrain of a French ballad.

Sound love is not soon forgotten.

G. F. NORTHEALL, *Folk-Phrases of Four Counties*, p. 23. (1894)

9 Though men drawe swerd his freend to slo. He may not hewe hir love atwo.

CHAUCER (?), *Romaunt of the Rose*, l. 5521. (c. 1365)

If you love me as I love you, No knife can cut our love in two.

UNKNOWN. Old rhyme.

If you love me as I love you, What knife can cut our love in two?

RUDYARD KIPLING, *An Old Song*. (1886)

10 To loven wel, and in a worthy place; Thee oughte not to clepe it hap, but grace.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 895. (c. 1380)

11 The fyr of love, wher-fro god me blesse.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 436. (c. 1380)

The hote fyr of love him brende.

CHAUCER (?), *Troilus and Criseyde*, i, 490.

Frye in the flames of love.

JOHN LYL, *Euphues* (Arber), p. 57. (1579)

12 But al so cold in love, towards thee, Thy lady is, as frost in winter mone, And thou fordoon, as snow in fyr is sone.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 523. (c. 1380)

13 Eek for to winne love in sondry ages, In sondry londes, sondry been usages.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 27. (c. 1380)

Both might and mallice, deceyte and treacherye, all periurye, any impietie may lawfully be committed in loue, which is lawlesse.

JOHN LYL, *Euphues* (Arber), p. 93. (1579)

All stratagems  
In love, and that the sharpest war, are lawful.  
FLETCHER AND MASSINGER, *The Lovers' Progress*. Act v, sc. 2. (1623)  
Advantages are lawful in love and war.  
APHRA BEHN, *The Emperor of the Moon*. Act i, sc. 3. (1677)  
Stratagems ever were allow'd of in love and war.  
SUSANNAH CENTLIVRE, *The Man's Bewitch'd*. Act v, sc. 1. (1709)  
All is fair in love and war.  
F. E. SMEDLEY, *Frank Fairleigh*. Ch. 50. (1850)  
FITCH, *Captain Jinks*. Act iii. (1901) FITZSIMMONS, *Tied for Murder*, p. 9. (1943) etc., etc. The French say, "En amour la ruse est de bonne guerre."  
All's fair in love—an' war—an' politics.  
GEORGE ADE, *County Chairman*. Act iii. (1903)  
It's love in a manner of speaking, and it's certainly war. Everything dirty goes.  
STALLINGS AND ANDERSON, *What Price Glory?* Act i, sc. 2. (1924)  
1  
How hard to please are those who love.  
(Quam sint morosi, qui amant.)  
CICERO, *Ad Familiares*. Bk. vii, epis. xv, sc. 1. (53 B. C.) Quoted as a proverb.  
2  
Love locks no cupboards.  
JOHN CLARKE, *Paroemiologia*, p. 26. (1639)  
And all for the love of the cubbard.  
UNKNOWN, in *Roxburghe Ballads*, vi, 529. (c. 1665)  
Cream-pot love. Such as young fellows pretend to dairy-maids, to get cream and other good things of them. Some say cupboard love.  
JOHN RAY, *English Proverbs*, p. 69. (1678)  
A cupboard love is seldom true.  
UNKNOWN, *Poor Robin's Almanack*, 1757.  
See also FRIENDSHIP: POT FRIENDSHIP.  
3  
He loves me as the cat doth love mustard.  
JOHN CLARKE, *Paroemiologia*, p. 235. (1639)  
HOWELL, *Proverbs*, p. 2, has, "As the catt licks mustard."  
To love it as a dog loves a whip.  
JOHN RAY, *English Proverbs*, p. 287. (1678)  
I love Mr. Neverout as the devil loves holy water.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)  
He loves her as the devil loves holy water.  
SWIFT, *Polite Conversation*. Dial. iii.  
4  
Can true love be anything but exacting? How can our sense of duty allow us to abstain from admonition?  
CONFUCIUS, *Analects*. (c.500 B. C.) Giles, tr., p.66.  
Held fast in the fetters of love. (Amore vinctumque adtines.)  
PLAUTUS, *Bacchides*, l. 180. (190 B. C.)  
Love he that will; it best likes me  
To have my neck from Loves yoke free.  
ROBERT HERRICK, *Of Love*. (1648)  
Where there is much love, there are usually but few freedoms. (Donde hay mucho amor no suele haber demasiada desenvoltura.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 65. (1615)

5  
Love, that all gentle hearts so quickly know.  
(Amor, che al cor gentil ratto s' apprende.)  
DANTE, *Inferno*. Canto v, l. 100. (c. 1300)  
With a look his herte wex a-fire.  
CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 229. (c. 1380)  
She lovede Right fro the firste sighte.  
CHAUCER (?), *Troilus and Criseyde*, ii, 668.  
None ever lov'd, but at first sight they lov'd.  
GEORGE CHAPMAN, *The Blind Beggar of Alexandria*. (1598)  
Where both deliberate the love is slight:  
Who euer lov'd that lov'd not at first sight?  
CHRISTOPHER MARLOWE, *Hero and Leander*. Sestiad i, l. 176. (1598)  
Dead shepherd, now I find thy saw of might,  
"Who ever loved that loved not at first sight?"  
SHAKESPEARE, *As You Like It*, iii, 5, 82. (1600)  
At the first sight They have changed eyes.  
SHAKESPEARE, *The Tempest*, i, 2, 440. (1611)  
The Latin phrase is, "Primo intuitu" (At the first glance).  
Love not at the first look.  
JOHN CLARKE, *Paroemiologia*, p. 28. (1639)  
I saw and loved.  
EDWARD GIBBON, *Memoirs*. Vol. i, p. 106. (a.1704)  
Looking liked, and liking loved.  
SCOTT, *Marmion*. Canto v, Intro., l. 78. (1808)  
I begin to believe in love at first sight.  
J. K. PAULDING, *Bucktails*. Act v, sc. 1. (1815)  
Sometimes love has been implanted by a single glance.  
BURCKHARDT, *Arabic Proverbs*. No. 311. (1817)  
Israel Zangwill is credited with, "The only true love is love at first sight; second sight dispels it."  
The unqualified desire of a man to buy clothes and build fires for a woman for a whole lifetime at first sight of her is not uncommon.  
O. HENRY, *Past One at Rooney's*. (1910)  
This time he felt it was love at first sight.  
CROFTS, *Circumstantial Evidence*, p. 4. (1941)  
Name for quick romance: blisskrieg.  
WALTER WINCHELL, *Syndicated Column*. (1941)  
6  
Two of a trade ne'er love.  
THOMAS DEKKER, *The Honest Whore*. Act ii, sc. 4. (1604) See under TRADE.  
The shortest ladies love the longest men.  
BEAUMONT AND FLETCHER, *Love's Cure*. Act iii, sc. 3. (a. 1616)  
The fairest ladies like the blackest men.  
BEAUMONT AND FLETCHER, *Love's Cure*, iii, 4.  
BLACK MEN ARE PEARLS, see under BLACK.  
7  
All for Love, and the World Well Lost.  
JOHN DRYDEN. Title of play on the same theme as SHAKESPEARE's *Antony and Cleopatra*. (1678)  
All for Love, or the World well lost.  
SWIFT, *Robin and Harry*, l. 20. (1729)  
Did you ever hear of Captain Wattle?  
He was all for love, and a little for the bottle.  
DIBDIN, *Captain Wattle and Miss Roe*. (1790)  
All for love and the world well lost.  
H. C. BAILEY, *The Bishop's Crime*, p.292. (1941)

<sup>1</sup> All love is lost but upon God alone.

WILLIAM DUNBAR, *The Merle and the Nightingale*. (c. 1500)

Not God above gets all Men's Love.

THOMAS FULLER, *Gnomologia*. No. 6105. (1732)

<sup>2</sup> True love kythes [shows itself] in time of need.

DAVID FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 326, who adds the Latin, "Amicus certus in re incerta cernitur" (The true friend is discerned in adversity). See under FRIENDS AND ADVERSITY.

<sup>3</sup> Who loves me, follows me! (Qui m'aime me suivre!)

FRANÇOIS I OF FRANCE, at the battle of Marignano, 13 Sept., 1515.

Let him that loves me follow me. (Qui me ayme si me fuyue.)

RABELAIS, *Gargantua*. Bk. i, ch. 33. (1534)

If the ensigns fail you, rally to my white plume: you will always find it in the path of honor and victory!

HENRY IV OF FRANCE, at the battle of Ivry, 14 March, 1590.

Press where you see my white plume shine, amidst the ranks of war,

And be your oriflamme to-day the helmet of Navarre!

T. B. MACAULAY, *Ivry*. (1842)

<sup>4</sup> I love you well, but touch not my Pocket.

THOMAS FULLER, *Gnomologia*. No. 2618. (1732)

Love and Envy make a Man pine.

Love and Madness judge of Things much alike.

Love and Pride stock Bedlam.

Love is worst rather to ascend than descend.

Love me more, and honour me less.

THOMAS FULLER, *Gnomologia*. Nos. 3280-93.

<sup>5</sup> There is more Pleasure in loving, than in being beloved.

THOMAS FULLER, *Gnomologia*. No. 4900. (1732)

However, the Germans say, "Liebe ohne Gegenliebe ist wie eine Frage ohne Antwort" (Love without return is like a question without an answer).

<sup>6</sup> Where there is much Love, there is much Mistake.

THOMAS FULLER, *Gnomologia*. No. 5685. (1732)

Where there is no Love, all are Faults.

THOMAS FULLER, *Gnomologia*. No. 5676. (1732)

<sup>7</sup> Put off for a year or twa this calf love.

JOHN GALT, *The Entail*. Ch. 14. (1823)

Calf-love was making a fool of this unfledged fellow.

R. D. BLACKMORE, *Cripps the Carrier*. Ch. 33. (1876) There is a proverb, "Calf love, half love; old love, cold love."

<sup>8</sup> Rather love by the ear than like by the eye.

ROBERT GREENE, *The Mirror of Modestie* (1584) *Works*, iii, 10.

Love filleth not the hand with pelf but the eye with pleasure.

ROBERT GREENE, *Farewell to Follie*. (1587)

Love beginneth in gold and endeth in beggary.

ROBERT GREENE, *Never Too Late*. (1590)

<sup>9</sup> Far worse it is To lose than never to have tasted bliss. (Che mai Non v'avere ò provate, ò possedute.)

GIAMBATTISTA GUARINI, *Pastor Fido*. (1590)

Say what you will, 'tis better to be left, than never to have been lov'd.

CONGREVE, *Way of the World*. Act ii, sc. 1. (1700) Better to love amiss than nothing to have loved.

GEORGE CRABBE, *Tales: The Struggles of Conscience*, l. 46. (1812)

It is best to love wisely, no doubt; but to love foolishly is better than not to be able to love at all.

THACKERAY, *Pendennis*. Ch. 6. (1849)

I hold it true, whate'er befall;

I feel it, when I sorrow most;

'Tis better to have loved and lost

Than never to have loved at all.

TENNYSON, *In Memoriam*. Pt. xxvii, st. 4. (1850)

Love well who will, love wise who can,

But love, be loved.

JOAQUIN MILLER, *Walker in Nicaragua*. Chant iii, st. 8. (1871)

'Tis better to have loved and lost than never to have lost at all.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 77. (1901) Frequently printed "loved at all."

<sup>10</sup> At the gate which suspicion commeth in, love goeth out.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 23. (1574) Pettie, tr.

Love is sweetest seasoned with suspect.

GEORGE CLIFFORD, *To Cynthia*. (1597)

<sup>11</sup> And be as joyful as thou can;

Love hath no joye of sorrowful man.

GUILLAUME DE LORRIS, *Roman de la Rose*, (c. 1240) Chaucer (?), tr., l. 2287. (c. 1365)

Ay be as merry as he can,

For love ne'er delights in a sorrowful man.

JOHN RAY, *English Proverbs*, p. 55. (1678)

<sup>12</sup> Thou shalt no whyl be in oo stat,

But whylom cold and whylom hat;

Now reed as rose, now yelow and fade.

Such sorowe, I trowe, thou never hade;

Cotidien, ne [yit] quarteyne [quartan ague]

It is nat so ful of peyne.

GUILLAUME DE LORRIS, *Roman de la Rose*, (c. 1240) Chaucer (?), tr., l. 2397. (c. 1365)

His hote love was cold and al y-queynt [quenched].

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 668. (c. 1386)

Hot loue is sone cold.

RICHARD WHITFORD, *Werke for Housholders*, sig. D7. (1537) Cited by Heywood, Lyly, Ray, Fuller, and many others. The Scots say, "Love ower het soon cools."

Where loue had apeered in him to hir alway  
Hotte as a toaste, it grew cold as a kay.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Gay love, God save it: so soon hot, so soon cold.

NICOLAS UDALL, *Roister Doister*, iv, 8. (a. 1553)

Thys proverbe olde:

Hastye love is soone hot and soone cold.

UNKNOWN, *Wyt and Science*, l. 645. (c. 1570)

Such hot loue, such colde desire.

JOHN LYLY, *Euphues* (Arber), p. 80. (1579)

Loue that's soon'st hot, is euer soon'st cold.

GEORGE WITHER, *Fidelia*, l. 4. (1617)

Love in extreames can never long endure.

ROBERT HERRICK, *A Caution*. (1648)

The love that's too violent will not last long.

JAMES KELLY, *Scottish Proverbs*, p. 163. (1721)

1  
It is better to love two too many than one  
too few.

SIR JOHN HARINGTON, *Epigrams*. (c. 1612)

2  
It is an ancient story Yet is it ever new. (Es  
ist eine alte Geschichte, Doch bleibt sie immer  
neu.)

HEINRICH HEINE, *Lyrisches Intermezzo*. (1827)

3  
The prouerbe sayis "als gude luif cummis as  
gais." [As good love comes as goes.]

ROBERT HENRYSON, *The Morall Fabillis of  
Esope*. Fab. 3. (c. 1470)

4  
Love is not found in the market.

HERBERT, *Jacula Prudentum*. No. 403. (1640)

There is no heat of affection but is joined with  
some idleness of brain, says the Spaniard.

GEORGE HERBERT, *Jacula Prudentum*. No. 1048

Love without end, hath no end, says the Spaniard.

GEORGE HERBERT, *Jacula Prudentum*. No. 1151.

5  
An old said sawe, . . . "Wher is lytill love  
ther is lytill tryste."

RICHARD HILLS, *Common-place Book*, p. 17.  
(c. 1530) "Little love, little trust" is the  
usual form.

6  
They who love most are least set by.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

Those, Mr. Belford, who most love, are least set  
by.

SAMUEL RICHARDSON, *Clarissa*, iv, 119. (1748)

7  
Love endureth all things. (Caritas omnia  
sustinet.)

ST. JEROME (HIERONYMUS), *Letters*. Lett. vii,  
sec. 4. (A. D. 374)

8  
The shepherd in Virgil grew at last acquainted  
with Love, and found him a native of the  
rocks.

SAMUEL JOHNSON, *Letter to Lord Chesterfield*.  
(7 Feb., 1755)

9  
There is only one kind of love, but there are  
a thousand imitations. (Il n'y a que d'une  
sorte d'amour, mais il y en a mille différentes  
copies.)

LA ROCHEFOUCAULD, *Maximes*. No. 74. (1665)

In the pursuit of women nothing plays a smaller  
part than love. (Ce qui se trouve le moins dans  
le galanterie, c'est de l'amour.)

LA ROCHEFOUCAULD, *Maximes*. No. 402.

Of all violent passions love is the least unbecom-  
ing to women. (De toutes les passions violentes,  
celle qui sied le moins mal aux femmes, c'est  
l'amour.)

LA ROCHEFOUCAULD, *Maximes*. No. 466.

10  
It is not so difficult to avoid capture by the  
snares of love, as, after you are caught, to  
break through the strong knots of Venus.  
(Validos Veneris perrumpere nodos.)

LUCRETIVS, *De Rerum Natura*. Bk. iv, l. 1148.  
(c. 45 B. C.)

11  
A wit without loue, is an Egge with-out salte.

JOHN LYLY, *Euphues* (Arber), p. 326. (1580)

Loue followeth a good wit, as the Shadowe doth  
the body.

LYLY, *Euphues and His England*, p. 326.

12  
Love does not brook neglect. (οὐδεὶς γὰρ  
ἀγαπῶν αὐτὸς ἀμελεῖθ' ἤδέως.)

MENANDER, *Fragments*. KOCK, iii, 213. (c. 300  
B. C.) PLUTARCH, *Moralia*, 95D, 491C.

13  
For loue hath no lake [lack].

JOHN MIRKUS, *Mirk's Festival*, p. 165. (c. 1400)

One shewth me openly in loue is no lacke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

LYLY, *Mother Bombie*, i, 3. (1592) CAMDEN,  
*Remains*, p. 308. (1605) RAY, *Proverbs*, p.  
117. (1670)

Where love is, there's no lack.

RICHARD BROME, *Joviall Crew*. Act iii. (1641)

Love has no lack, if the dame was ne'er so black.

JAMES KELLY, *Scottish Proverbs*, p. 240. (1721)

14  
Love is no longer love when it is without  
arrows and without fire. (Ce n'est plus amour,  
s'il est sans fleches et sans feu.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

15  
There is no more love lost betwixt them then  
betwixt saylers and land souldiers.

THOMAS NASHE, *Lenten Stufe*. (1599) An  
ambiguous phrase, with two meanings, "their  
affection is mutual," and "they have no love  
for each other." Its modern use is always  
with the latter meaning.

There shall be no love lost, sir, I'll assure you.

BEN JONSON, *Every Man Out of His Humour*.  
Act ii, sc. 1. (1599)

There's no great love lost 'twixt them and me,  
We keepe asunder and so best agree.

TAYLOR, *Traveller's Twelve-pence*. (c. 1622)

Oh my sweete!

Sure there is no loue lost when you two meete.

ROBERT DAVENPORT, *Works* (1890), p. 327. (c.  
1640)

No-love between these two was lost,

Each was to other kind.

UNKNOWN, *The Children in the Wood*. (c.  
1650) See PERCY, *Reliques*, iiii, 172.

I love him well, and there's no love lost between us.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 33. (1706)

I have a friendship for you . . . and I can assure thee, child (said I), there is no love lost.

TOBIAS SMOLLETT, tr., *Gil Blas* (1797). Bk. iii, p. 233. (1749) The meaning here is especially clear because the French phrase is "que tu n'aimes pas un ingrat" (that you don't love an ingrate).

We grumble a little now and then, to be sure. But there's no love lost between us.

OLIVER GOLDSMITH, *She Stoops to Conquer*. Act iv. (1773)

There was not a great deal of love lost between Will and his half-sister.

THACKERAY, *The Virginians*. Ch. 17. (1858) The modern usage.

Americans do not like these people and I believe there is no love lost on the other side.

WILLIAM DEAN HOWELLS, *Venetian Life*, p. 121. (1866)

With eyes becomingly cast down, look into your lap, and value each lover according to the gifts he brings. (Quantum quisque ferat, respiciendus erit.)

OVID, *Amores*. Bk. i, eleg. 8, l. 38. (c. 13 B.C.) Wanton love is fed on riches. (Divitiis alitur luxuriosus amor.)

OVID, *Remediorum Amoris*, l. 746. (c. 1 B.C.) The chains of love are never so binding as when the links are made of gold.

ROYALL TYLER, *The Contrast*. Act ii. (1787) Alas! for the love that's linked with gold.

THOMAS HOOD, *Miss Kilmansegg: Her Courtship*. (c. 1845)

It's just as easy to love a wealthy man as a poor one. And it is a lot easier to marry him.

FRANK GRUBER, *Simon Lash*, p. 189. (1941)

Let a man who does not wish to become slothful, fall in love. (Qui nolet fieri desidiosus, amet.)

OVID, *Amores*. Bk. i, eleg. 9, l. 46. (c. 13 B.C.)

Reminiscent of this is Mr. Weller's advice on how to escape one of the consequences of slothfulness, namely, gout: "Marry a vidder, Sammy." See under GOUT.

Fat over-powerful love doth loathsome grow, As fulsome sweet-meats stomackes overthrow. (Pinguis amor nimiumque patens in taedia nobis | vertitur et, stomacho dulcis ut esca, nocet.)

OVID, *Amores*. Bk. ii, eleg. 19, l. 25. (c. 13 B.C.)

Quoted by MONTAIGNE, i, 42. The translation is Florio's.

A credulous thing is love. (Credula res amor est.)

OVID, *Heroides*. Epis. vi, l. 21. (c. 10 B.C.) Repeated in *Metamorphoses*, vii, 826.

We are easily duped by what we love. (On est aisément dupé par ce qu'on aime.)

MOLIÈRE, *Le Tartuffe*. Act iv, sc. 3, l. 82. (1664)

Majesty and love do not go well together, nor tarry long in the same dwelling. (Non bene conveniunt nec in una sede morantur | maiestas et amor.)

OVID, *Metamorphoses*. Bk. ii, l. 846. (A.D. 7) Love and lordship never keep company. (Amour et seigneurie ne se tiendront jamais compagnie.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l. 8487. (c. 1240) The Italians say, "Amor e signoria non voglion compagnia."

O Cupide, out of alle charitee!

O regne, that wolt no felawe have with thee!

Ful sooth is seyed, that love ne lordshipe

Wol noght, his thankes, have no felaweshipe

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 765. (c. 1386)

Love wol nat ben constreyned by maistrye;

Whan maistrye comth, the god of love anon

Beteth hise winges, and farewell! he is gon!

CHAUCER, *The Frankeleyns Tale*, l. 36.

Vnto purpos was saide ful yore agon,

How that loue nouthur hih lordshippe . . .

Nowther of hem wolde haue no felawshipe.

JOHN LYDGATE, *Fall of Princes*. Bk. vi, l. 221. (c. 1440)

Loue ne lordshypp wol no feloshypp. (Non bene cum lociis regna Venusque manent.)

ERASMUS, *Adagia*. Chil. i, cent. vii. (1508)

TAVERNER, tr., fo. 65. (1550) Taverner adds: "The nature of man or woman is suche, that lyke as he or she can nat abyde any other to loue the same person that he or she loueth. So also he can not well indure in his herte, an other to be joyned with hym in imperie or gouernaunce."

Two things can suffer no equalitie, that is, Loue and principalitie. (Due cose non possono patir equalita, cive amor, & principalita.)

JOHN FLORIO, *Firste Fruites*, fo. 23. (1578) The proverb in slightly different form appears in FRANCESCO BERNIA, *Orlando Innamorato* (1541): "Che compagnia non vuole amor nè stato." FLORIO, fo. 33, gives still another form, "Ne amor, ne signoria, vuol compagnia," which he renders, "Neither love nor friendship wyl haue company." The Germans say, "Herrschaft und Liebschaft dulden keine Gemeinschaft" (Lordship and love do not permit fellowship).

Ne may love be compeld by maistry;

For soon as maistry comes, sweet Love anone Taketh his nimble winges, and soone away is gone.

EDMUND SPENSER, *The Faery Queene*. Bk. iii, canto i, st. 25. (1590) Evidently an echo of the lines from Chaucer given above.

Either algates [always] would be lord alone:

For love and lordship bide no paragone.

SPENSER, *Mother Hubberds Tale*, l. 1025. (1591) Love and lordship like no fellowship.

JOHN CLARKE, *Paroemiologia*, p. 27. (1639)

RAY, *English Proverbs*, p. 46. (1670) Ray cites both Italian and French forms, with slight variations, and adds, "The meaning of our English proverb is, Lovers and Princes cannot endure rivals or partners." See also under RIVALRY.

Love, and ambition (I have heard men say) admit no fellowship.

RICHARD BROME, *The Love-Sick Court*. Act i, sc. 2. (1659)

Love and lordship like no marrows [partners].

JAMES KELLY, *Scottish Proverbs*, p. 242. (1721)  
Love never desires a Partner.

THOMAS FULLER, *Gnomologia*. No. 3294. (1732)  
Love and lordship never like fellowship.

NATHAN BAILEY, *Dictionary: Love*. (1736)  
Love and Lordship hate companions.

FRANKLIN, *Poor Richard's Almanack*, 1737.

1 He who protests overmuch to many, "I do not love," is in love. (Qui nimium multis, "non amo," dicit, amat.)

OVID, *Remediorum Amoris*, l. 648. (c. 1 B.C.)  
Not those that say nothing, but they that kicke oftenest against loue, are euer in loue.

JOHN LYLY, *Euphues and His England* (Arber), p. 267. (1580)

2 Love despised has strength. (Contemptus amor vires habet.)

PETRONIUS, *Satyricon*. Sec. 108. (c. A.D. 60)

3 By force of love I had wooed you, & were worthy to weare you.

GEORGE PETTIE, *Petite Pallace*, p. 16. (1576)

4 Neither doth love learn of force the knots to knit, she serves but those which feelee sweet fancies fit.

GEORGE PETTIE, *Petite Pallace*, p. 94. (1576)  
Thou hast not love in a string, affection is not thy slaue.

JOHN LYLY, *Euphues and His England* (Arber), p. 319. (1580)

I will not command love, for it cannot be enforced: let me entreat it.

LYLY, *Endymion*. Act v, sc. 3. (1591)

What is wedlock forced but a hell?

SHAKESPEARE, *I Henry VI*, v, 5, 62. (1597)

You must consider that *Amor cogi non potest*, love cannot be compelled.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. v, subs. 5. (1621)

Fann'd fire and forc'd love never did well yet. . . . Both flames burn brightest when they come freely.

JAMES KELLY, *Scottish Proverbs*, p. 108. (1721)  
There's an old byword, "Fanned fires and forced love ne'er did weel," and some people will maybe not crack quite so crouse by and by.

SUSAN FERRIER, *The Inheritance*. Ch. 34. (1824)

The Dutch say, "Gedwongen liefde vergaat haast" (Love that is forced does not last).

5 Love hath no respecte of persons.

GEORGE PETTIE, *Petite Pallace*, p. 140. (1576)  
Reminiscent of *Acts*, x, 34, "God is no respecter of persons." See under God.

6 Women may not first make love.

GEORGE PETTIE, *Petite Pallace*, p. 154. (1576)

A Phrase now there is which belongeth to your Shoppe boorde, that is, to make loue.

JOHN LYLY, *Euphues* (Arber), p. 290. (1579)

In Roger Ascham's *Scholemaster* (1563), travellers returned from Italy are described as "the greatest makers of love" [Italian, *far l'amore*; French, *faire l'amour*]. Pettie evidently liked the phrase and helped to introduce it into English. Lyly gave it a helping hand three years later.

Demetrius . . . made love to Nedar's daughter.  
SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 107. (1596)

Oh, there's nothing in life like making love!

THOMAS HOOD, *Poems* (1846), i, 213. (a. 1845)  
The Americans, like the English, probably make love worse than any other race.

WALT WHITMAN, *An American Primer*. (c. 1856)

7 Just as the wolf loves the lamb, so the lover adores his beloved. (ὡς λύκοι ἀρνὶ ἀγαπῶσ', ὡς παῖδα φιλοῦσιν ἐρασταί.)

PLATO, *Phaedrus*. Sec. 241D. (c. 385 B.C.)

Quoted as a proverb. Plato is arguing that the fondness of the lover is not a matter of good will but of appetite.

I love thee like pudding, if thou wert pie I'd eat thee.

JOHN RAY, *English Proverbs*, p. 349. (1678)

I love you so that I could eat ye.

SAMUEL WESLEY, *Maggots*, p. 24. (1685)

I love him like pie; I rather the devil had him than I.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

8 Spice a dish with love and it pleases every palate. (Ubi amor condimentum inerit, cuius placitum escam.)

PLAUTUS, *Casina*, l. 221. (c. 200 B.C.)

In the cuisine of love there are flavors for all tastes.

JAMES HUNEKER, *Painted Veils*, p. 140. (1920)

9 To love is human; to be indulgent is human, too. (Humanum amare; humanum autem ignoscere.)

PLAUTUS, *Mercator*, l. 320. (c. 200 B.C.) To FORGIVE DIVINE, see under FORGIVENESS.

10 Worse than hatred is pretence of love. (Peior odio amoris simulatio.)

PLINY THE YOUNGER, *Panegyricus*. Sec. 85. (A.D. 100)

11 Love, like ivy, is clever in attaching itself to any support. (θεῖνός γάρ ἐστιν ὁ ἔρως ὥσπερ κίττος αὐτὸν ἐκ πάσης ἀναδῆσαι προφάσεως.)

PLUTARCH, *Moralia: On Listening to Lectures*, 45A. (c. A.D. 95) THE CLINGING VINE, see under VINE.

12 Love that comes late oft claims a heavy toll. (Saepe venit magno faenore tardus Amor.)

PROPERTIUS, *Elegies*. Bk. i, eleg. vii, l. 26. (c. 26 B.C.)

Love is like the measles—all the worse when it comes late in life.

DOUGLAS JERROLD, *Wit and Opinions*, p. 6. (1850)



<sup>1</sup> Love will not yield to all the might of wealth. (Nescit Amor magnis cedere divitiis.)

PROPERTIUS, *Elegies*. Bk. i, eleg. xiv, l. 8. (c. 26 B. C.) "Because," Propertius adds, "when Cynthia lies with me by night or spends the day in kindly love, the waters of Pactolus bring their wealth beneath my roof, and the Red Sea's gems are gathered for my delight."

<sup>2</sup> While the Fates grant it, let us sate our eyes with love. (Dum nos fata sinunt, oculos satiemus amore.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 15. l. 23. (c. 24 B. C.)

While we may, let us love and be merry together. (Dum licet, inter nos laetetur amantes.)

PROPERTIUS, *Elegies*, i, 19, 25.

Let love have his way. (Vincat amor.)

CLAUDIAN, *Epigrams*. No. 61, l. 8. (c. A. D. 400)

Love while you are able to love. (O lieb, so lang du lieben kannst.)

FERDINAND FREILIGRATH, *Der Liebe Dauer*. (1830)

EAT, DRINK AND BE MERRY, *see under EATING*.

<sup>3</sup> Love begins but does not end at will. (Amor animi arbitrio sumitur, non ponitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 5. (c. 43 B. C.)

A man has choice to begin love, but not to end it.

H. G. BOHN, *Handbook of Proverbs*, p. 294. (1855) "Choose your love and then love your choice" is another proverb.

To love is to choose. (Aimer c'est choisir.)

JOSEPH ROUX, *Meditations of a Parish Priest* Pt. ix, No. 1. (c. 1870)

<sup>4</sup> Love cannot be wrested from one, but may slip away. (Amor extorqueri non pote, elabi potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 18. (c. 43 B. C.)

Love creepeth in by stealth, and by stealth slideth away.

JOHN LYLY, *Euphues* (Arber), p. 117. (1579)

<sup>5</sup> To love is the young man's joy, the old man's shame. (Amare iuveni fructus est, crimen seni.)

PUBLILIUS SYRUS, *Sententiae*. No. 29. (c. 43 B. C.)

Love they say is in young Gentlemen, in clowns it is lust, in old men dotage, when it is in al menne madnesse.

JOHN LYLY, *Euphues and His England* (Arber), p. 304. (1580) *See also AGE AND LOVE*.

<sup>6</sup> The wound of love is cured by the one who causes it. (Amoris vulnus idem sanat qui facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 31. (c. 43 B. C.) The shorter Latin proverb is, "Amoris vulnus idem sanat" (Love cures every wound it makes).

There is none that can better heale your wound than he that made it.

JOHN LYLY, *Euphues and His England* (Arber), p. 296. (1580)

<sup>7</sup> Love begets worry in the hour of leisure. (Amor otiosae causa est sollicitudinis.)

PUBLILIUS SYRUS, *Sententiae*. No. 34. (c. 43 B. C.)

<sup>8</sup> Compliment, not command, makes love sweet. (Blanditis non imperio fit dulcis venus.)

PUBLILIUS SYRUS, *Sententiae*. No. 69. (c. 43 B. C.)

O, flatter me, for love delights in praises.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 148. *See also under WOOING*.

Love delights in praise.

H. G. BOHN, *Handbook of Proverbs*, p. 446. (1855)

<sup>9</sup> In love, beauty counts for more than reputation. (In amore forma plus valet quam auctoritas.)

PUBLILIUS SYRUS, *Sententiae*. No. 307. (c. 43 B. C.)

In love, an opportunity for suffering is often sought. (In amore saepe causa damni quaeritur.)

PUBLILIUS SYRUS, *Sententiae*. No. 312. The meaning possibly is that lovers, in their folly, are continually devising things that do them harm instead of good.

In love folly is always sweet. (In venere semper dulcis est dementia.)

PUBLILIUS SYRUS, *Sententiae*. No. 314.

If one can transfer love, one can put it aside (Qui pote transferre amorem pote deponere.)

PUBLILIUS SYRUS, *Sententiae*. No. 586.

Rare should be that which you long hold dear. (Rarum esse oportet quod diu carum velis.)

PUBLILIUS SYRUS, *Sententiae*. No. 630.

<sup>10</sup> Whatever anyone loves he commends to himself by praising it. (Quod quisque amat laudando commendat sibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 608. (c. 43 B. C.)

He who loves a thing is always talking about it.

BURCKHARDT, *Arabic Proverbs*. No. 677. (1817)

<sup>11</sup> Love needs no teaching.

SIR WALTER RALEGH, *Remains*, p. 35. (a. 1618)

<sup>12</sup> Love asks faith, and faith asks firmness.

Love is the touchstone of Virtue.

JOHN RAY, *English Proverbs*, p. 13. (1678)

<sup>13</sup> Love and pease-pottage will make their way. Because one breaks the belly, the other the heart.

JOHN RAY, *English Proverbs*, p. 47. (1670)

You know the old proverb, that sad are the effects of love and pease porridge.

HEAD AND KIRKMAN, *The English Rogue*. Pt. iii, l. 176. (1671)

Love, and raw pease, are two ill things, the one breaks the heart, and the other bursts the belly.

KELLY, *Scottish Proverbs*, p. 231. (1721)

Love and Pease will make a Man speak at both Ends.

THOMAS FULLER, *Gnomologia*. No. 3283. (1732)

Love and pease-porridge are two dangerous things; one breaks the heart, and the other the belly.

SWIFT, *Polite Conversation*. Dial. i. (1738)

- 1 She lives by love and lumps in corners.  
JOHN RAY, *English Proverbs*, p. 75. (1678)  
Miss lives upon love.—Yes, upon love and lumps of the cupboard.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 2 Luv has nae luck, be the dame e'er sae black.  
JOHN RAY, *Proverbs: Scottish*, p. 249. (1678)  
LUCKY AT CARDS, UNLUCKY IN LOVE, *see* LUCK.
- 3 Nothing grows again more easily than love.  
(Nihil enim facilius quam amor recrudescit.)  
SENECA, *Ad Lucilium*. Epis. lxi, sec. 3. (a. a. d. 64)  
Love, like Reputation, once fled, never returns.  
APRHA BEHN, *History of the Nun*. (a. 1696)  
Love, like Ulysses, is a wanderer, . . .  
Unlike Ulysses, love is unreturning.  
ROSSELLE M. MONTGOMERY, *Counsel*. (c. 1930)
- 4 His great love, sharp as his spur, hath help him  
To his home before us.  
SHAKESPEARE, *Macbeth*, i, 6, 22. (1606)  
He that hath love in his breast, hath spurs in his sides.  
GEORGE HERBERT, *Jacula Prudentum*. No. 428. (1640) An Italian proverb, "Chi ha l'amor nel petto, ha lo sprone a' financhi." It is cited by TRENCH, *On the Lessons in Proverbs*, p. 120, who quotes a number of others, "Amor regge senza legge" (Love rules without law); "Amor regge il suo regno senza spada" (Love rules his kingdom without a sword); "Amor non conosce travaglio" (Love knows nothing of labor); "Di tutte le arti maestro è amore" (Love is the master of all arts).  
He that hath Love in his Breast, hath Spurs at his Heels.  
THOMAS FULLER, *Gnomologia*. No. 2160. (1732)
- 5 He was more than over shoes in love.  
SHAKESPEARE, *The Two Gentlemen of Verona*, i, 1, 24. (1594)  
Over head and ears in love.  
SWIFT, *Polite Conversation*. Dial. i. (1738) *See under* HEAD.
- 6 I should have scratch'd out your unseeing eyes,  
To make my master out of love with thee.  
SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 4, 210. (1594)  
I am so out of love with life.  
SHAKESPEARE, *Measure for Measure*, iii, 1, 174. (1604)  
What's the matter, that you are so out of love with the world?  
DEFOE, *Religious Courtship*. Bk. i, ch. 1. (1722)
- 7 I'll confer at large  
Of all that may concern thy love-affairs.  
SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 254. (1594)  
I think you are aware that you have got a love-affair on hand.  
ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. i, ch. 25. (1867)

- 8 Were beauty under twenty locks kept fast,  
Yet love breaks through and picks them all at last.  
SHAKESPEARE, *Venus and Adonis*, l. 575. (1593)  
Stony limits cannot hold love out.  
SHAKESPEARE, *Romeo and Juliet*, ii, 2, 66. (1595)  
Love Laughs at Locksmiths.  
GEORGE COLMAN, JR. Title of comedy. (1803)  
The French say, "L'amour force toutes les serrures" (Love forces all locks).  
Dorothy [Vernon] was . . . kept almost a prisoner. . . . Love, however, laughs at locksmiths.  
EDWARD WALFORD, *Tales of Our Great Families*, p. 261. (1877)  
We know how Love treats locksmiths.  
E. V. LUCAS, *Advisory Ben*. p. 4. (1923)
- 9 Love sought is good, but given unsought is better.  
SHAKESPEARE, *Twelfth Night*, iii, 1, 168. (1599)
- 10 Love will not be drawne, but must be ledde.  
EDMUND SPENSER, *Colin Clout*, l. 129. (1591)
- 11 I suppose the Colonel was cross'd in his first love.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
One always returns to one's first loves. (On revient toujours | A ses premières amours.)  
CHARLES ÉTIENNE, *La Joconde*. Act iii, sc. 1. (1814)  
Men always want to be a woman's first love. That is their clumsy vanity. We women have a more subtle instinct about things. What we like is to be a man's last romance.  
OSCAR WILDE, *A Woman of No Importance*. Act ii. (1893)  
First love is only a little foolishness and a lot of curiosity.  
SHAW, *John Bull's Other Island*. Act iv. (1905)  
Those whom we first love we seldom wed.  
O. HENRY (W. S. PORTER), *No Story*. (1909)
- 12 Love better is than Fame.  
BAYARD TAYLOR, *To J. L. G.* (1860)  
A caress is better than a career.  
ELISABETH MARBURY, *Interview on Careers for Women*. (1930)
- 13 Those who love fashion their own dreams.  
(Qui amant, ipsi sibi somnia fingunt.)  
VERGIL, *Eclagues*. No. viii, l. 108. (37 B. C.)
- 14 Love is the same in everyone. (Amor omnibus idem.)  
VERGIL, *Georgics*. Bk. iii, l. 244. (29 B. C.)  
Seas have their source, and so have shallow springs;  
And love is love in beggars and in kings.  
SIR EDWARD DYER, *The Lowest Trees Have Tops*. (a. 1607)
- 15 Love stoops as fondly as he soars.  
WORDSWORTH, *On Seeing a Needle Case in the Form of a Harp*. (c. 1825)  
Such ever was love's way: to rise, it stoops.  
ROBERT BROWNING, *A Death in the Desert*

1  
Ne for feo, ne for nane mannes lufon.  
[Neither for fee, nor for any man's love.]

UNKNOWN, *Blicking Homilies*, p. 43. (971)  
Pur amy ne pur dener Ray ne dait esparnier.  
[For love nor for pence, a King ought not to spare.]

WRIGHT, ed., *Political Songs*, p. 302. (c. 1310)  
Neuer leue hem for loue ne for lacchyng of syluer.

WILLIAM LANGLAND, *Piers Plowman*. Text B, passus i, l. 101. (1377)

Then should not men eyther for loue or money haue pardons.

C. S., *A Brieft Resolution of a Right Religion*, p. 18. (1590)

Neither for loue nor money will they worke.

UNKNOWN, *Pedlars Prophecie*, l. 578. (1595)

If it were to be had For love or money.

THOMAS SHADWELL, *The Royal Shepherdess: Prologue*. (1669)

No more ghosts now for love or money.

SWIFT, *Journal to Stella*, 7 Aug., 1712.

There was no room to be had for love or money.

MARIA EDGEWORTH, *Castle Rackrent*, p. 13. (1801)

You shall never get that out of me for love or money.

BERNARD SHAW, *Arms and the Man*. Act ii. (1894) Also *Pygmalion*. Act i. (1912)

2  
Love requires daring. (Amors demande hardiment.)

UNKNOWN, *De Guillaume au Faucon*, l. 271. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, ii, 100.

Love requires Boldness, and scorns Bashfulness.

THOMAS FULLER, *Gnomologia*. No. 3296. (1732)

3  
Kynde crepus ther hit may no go.

UNKNOWN, *Douce MS* (Förster, ed.), 52. (c. 1350)

I trow, kynde will crepe where it may not go.

UNKNOWN, *The Towneley Mysteries: Second Shepherd Play*, 591. (1460) *Everyman*, l. 316. (c. 1500)

Blood must krepo where it can not goo.

WILLIAM CAXTON, tr., *Renart the Foxe* (Arber), p. 70. (1481)

Men saie, kinde will creepe where it maie not go.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

He . . . rode in poste to his kinsman . . . verefying the old proverbe kynne will crepe where it maie not go.

EDWARD HALL, *Chronicle*, fo. 190. (1548)

You know that love

Will creep in service where it cannot go.

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 2, 19. (1594)

Kindnesse will creep where it may not gang.

FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595)

CAMDEN, *Remains*, p. 327. (1605)

They say loue creepeth where it cannot go.

SAMUEL ROWLANDS, *'Tis Merrie When Gossips Meet*, p. 20. (1602)

Love will creep where it cannot go.

UNKNOWN, *Wily Beguiled*, l. 2445. (c. 1625)  
FULLER, *Gnomologia*. No. 3301. (1732)

Thy thoughts are swift, although thy legs be slow;

True love will creep, not having strength to go.

FRANCIS QUARLES, *Emblemes*, iv, iii, 3. (1635)

Love will creep where it dare not go.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Lean upon me, my dear, and creep: love will creep, they say, where it cannot go.

SAMUEL RICHARDSON, *Sir Charles Grandison*. Bk. ii, ch. 16. (1753)

*Kindness creeps where it canna gang* prettily expresses that where love can do little, it will do that little though it cannot do more.

DEAN EDWARD B. RAMSAY, *Reminiscences*, v, 203. (1857)

4  
A fyre of sponys [shavings] and lowe of gromis

Full soun wol be att an ende.

UNKNOWN, *Good Wyf Wold a Pylgrymage*, l. 83. (c. 1460)

Love of lads, and fire of chats [chips], is soon in and soon out.

JOHN RAY, *English Proverbs*, p. 46. (1670)

Lads' love's a busk of broom, hot awhile and soon done.

JOHN RAY, *English Proverbs*, p. 46.

Lads' love is lassies' delight,

And if lads don't love, lassies will flite [scold].

CARR, *Dialect of Craven*, i, 273. (1828)

5  
I love thee more than all the earth.

UNKNOWN, *Laments of Isis and Nephthys*, l. 26. (c. 700 B.C.) Dennis, tr.

Love for Jason thrilled her very soul. (ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσωνος.)

EURIPIDES, *Medea*, l. 8. (c. 431 B.C.) CICERO, *Ad Herrenium*, ii, 22, gives the Latin phrase, "Medea amore saevo saucia" (Medea wounded by savage love).

Thou wast my only one. (Tu mihi solus eras.)

OVID, *Remediorum Amoris*, l. 464. (c. 1 B.C.)

My dearest and nearest. (Carissimi et familiarissimi mei.)

ST. AUGUSTINE, *Epistles*. Epis. cx, sec. 6. (A.D. 409)

He loueth hir better at the sole of the foote

Than euer he loued me at the hert roote.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

She loves the ground you tread on.

BEAUMONT AND FLETCHER, *The Scornful Lady*. Act v, sc. 1. (c. 1612)

Whom I love better than my eyelashes. (Quien quiere más que a las pestañas de mis ojos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 70. (1615)

Better than the apple of my eye.

I love his little finger more than thy whole body.

JAMES HOWELL, *Proverbs*, p. 15. (1659)

Every day I love you more, today more than yesterday and much less than tomorrow. (Car vois-tu chaque jour je t'aime davantage, Aujourd'hui plus que hier et bien moins que demain.)

ROSEMONDE GERARD, (MME. EDMOND ROSTAND), *L'Éternelle Chanson*. (c. 1920)

6  
Tomorrow shall be love for the loveless, and for the lover tomorrow shall be love. (Cras

amet qui nunquam amavit quique amavit cras amet.)

UNKNOWN, *Pervigilium Veneris*. l. 1, and refrain of each of the twenty-one succeeding stanzas. (c. A.D. 350) J. W. Mackail, tr. *Pervigilium Veneris, The Eve of St. Venus*, "the earliest known poem belonging in spirit to the Middle Ages," as Mr. Mackail calls it. Let those love now, who never lov'd before; Let those who always lov'd, now love the more.

THOMAS PARNELL, *Pervigilium Veneris*; ROBERT BURTON, *Anatomy of Melancholy*, iii, ii, 5, 5; ARTHUR MURPHY, *Know Your Own Mind*, iii, 1.

NO LOVE WITHOUT JEALOUSY, see under JEALOUSY. PITY IS AKIN TO LOVE, see under PITY.

### III—Love: Its Cause

1 A sweet and innocent compliance is the cement of love.

HENRY G. BOHN, *Handbook of Proverbs*, p. 301. (1855)

Congruity is the mother of love.

H. G. BOHN, *Handbook of Proverbs*, p. 338.

2 There are many people who would never have been in love if they had never heard love spoken of. (Il y a des gens qui n'auraient jamais été amoureux, s'ils n'avaient jamais entendu parler de l'amour.)

LA ROCHEFOUCAULD, *Maximes*. No. 136. (1665) "Talking of love is making it."

To love but little is in love an infallible means of being beloved. (N'aimer guère en amour est un moyen assuré pour être aimé.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 636.

3 Habit causes love. (Consuetudo concinnat amorem.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 1283. (c. 45 B.C.)

By habit love enters the mind; by habit is love unlearn't. (Intrat amor mentes usu, dediscitur usu.)

OVID, *Remediorum Amoris*, l. 503. (c. 1 B.C.)

4 There is one genuine love-philtre—considerate dealing. By this the woman is able to sway her man. (ἐν ἑστ' ἀληθὲς φίλτρον, ἐγγνώμων τρόπος, | τοῦτω κατακρατεῖν ἀνδρὸς εἰσθεν γυνή.)

MENANDER, *Fragments*. Frag. 646 K. (c. 300 B.C.)

5 Love must be fostered with soft words. (Dulcibus est verbis mollis alendus amor.)

OVID, *Artis Amatoria*. Bk. ii, l. 152. (c. 1 B.C.)

6 A wall between preserves love.

SAMUEL PALMER, *Moral Essays on Proverbs*. (1710)

7 I think love chiefly to be grounded upon the similitude of manners.

GEORGE PETTIE, *Petite Pallace: Icilius and Virginia*, p. 103. (1576)

8 Love, like a tear, rises in the eye and falls upon the breast. (Amor ut lacrima ab oculo oritur in pectus cadit.)

PUBLILIUS SYRUS, *Sententiae*. No. 39. (c. 43 B.C.) The eyes start love: intimacy perfects it. (Oculi amorem incipiunt, consuetudo perficit.)

PUBLILIUS SYRUS, *Sententiae*. No. 497. From looking love is born to men. (ἐκ τοῦ εἰσορᾶν γὰρ γίγνεται ἀνθρώποις ἐρᾶν.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 79. (1508)

Erasmus gives the Latin, "Amor ex videndo nascitur mortalibus," and then the proverbial form, "Ex aspectu nascitur amor" (Loving comes from looking), of which the Greek is, ἐκ τοῦ ὁρᾶν γίγνεται τὸ ἐρᾶν.

Ye deadly poyson of love first enter'd in at my eies.

GEORGE PETTIE, *Petite Pallace*, p. 221. (1576)

On p. 243 (Hartman ed.), this is varied to, "Love first entreth in at the eyes, and from thence discendeth to the hart."

She must needs fire some . . . according to the olde prouerbe, *ex visu amor*.

JOHN NORTHBROOKE, *Dicing Reproved*, p. 89.

(c. 1577) A similar Latin proverb is, "Ubi amor, ibi oculus" (Where love is, there the eye wanders).

Loue commeth in at the eye, not at the eare.

JOHN LYL, *Euphues and His England* (Arber), p. 279. (1580)

Loue breedeth by nothing sooner than lookes

LYLY, *Euphues and His England*, p. 409.

To hear with eyes belongs to love's fine wit.

SHAKESPEARE, *Sonnets*. No. xxiii. (1609)

Loving comes by looking.

JOHN CLARKE, *Paroemiologia*, p. 28. (1639)

9 A man falls in love just as he falls down stairs. It is an accident. . . . But when he runs in love it is as when he runs in debt; it is done knowingly and intentionally. . . . Both are common enough; and yet less so than what I shall call catching love.

ROBERT SOUTHEY, *The Doctor*. Ch. 53. (1812)

10 The less my hope the hotter my love. (Quanto minus spei est tanto magis amo.)

TERENCE, *Eunuchus*, l. 1053. (161 B.C.)

### IV—Love: Its Cure

11 Love's checked by hunger; failing that, by time;

And if you cannot wait, a running noose.

(Ἐρωτα παθεῖ λιμὸς, εἰ δὲ μή, χρόνος· ἐὰν δὲ τούτοις μὴ δύνῃ χρῆσθαι, βρόχος.)

CRATES, *Epigram*. (c. 325 B.C.) See DIOGENES

LAERTIUS, *Crates*, vi, 86. Cited in a longer form, in the *Greek Anthology*, bk. ix, epig. 497. Quoted by MONTAIGNE, *Essays*, bk. ii, ch. 12, "L'amour se guarissoit par le faim, sinon par le temps; et, à qui ces deux moyens ne plairoient, par la hart."

Time, not the mind, puts an end to love. (Amori finem tempus, non animus, facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 42. (c. 43

B. C.) The French say, "L'amour fait passer le temps—le temps fait passer l'amour" (Love makes time pass; time makes love pass).

<sup>1</sup> In love, first cured is best cured. (En amour, celui qui est guéri le premier est toujours le mieux guéri.)

LA ROCHEFOUCAULD, *Maximes*. No. 417. (1665) There are various cures for love, but none is infallible. (Il y a plusieurs remèdes qui guérissent de l'amour, mais il n'y en a point d'infaillible.)

LA ROCHEFOUCAULD, *Maximes*. No. 459. Love and Tooth-ach have many cures, but none infallible, except Possession and Dispossession.

FRANKLIN, *Poor Richard's Almanack*, 1751

<sup>2</sup> The best charme for Loue, to weare it out.

LYLY, *Euphues* (Arber), p. 347. (1580)

<sup>3</sup> Alas, wretched me, that love may not be cured by herbs! (Me miserum, quod amor non est medicabilis herbis!)

OVID, *Heroides*. Epis. v, l. 149. (c. 10 B. C.)

Ah me! love can not be cured by herbs. (Ei mihi! quod nullis amor est sanabilis herbis.)

OVID, *Metamorphoses*. Bk. i, l. 523. (A. D. 7)

Nae herb will cure love.

HENDERSON, *Scottish Proverbs*, p. 40. (1832)

<sup>4</sup> Take away leisure and Cupid's bow is broken; (Otia si tollas, periere Cupidinis arcus.)

OVID, *Remediorum Amoris*, l. 139. (c. 1 B. C.)

In love, the only victory is flight. (En amour, la seule victoire, c'est la fuite.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1810) See GUILLON, *Napoléon*, p. 299.

<sup>5</sup> Go away, go far; compel your unwilling feet to run. Count not the days, nor be ever looking back at Rome; but flee. (Tempora nec numera, nec crebro respice Romam, sed fuge.)

OVID, *Remediorum Amoris*, l. 213. (c. 1 B. C.)

Only they Conquer love, that run away.

THOMAS CAREW, *Conquest by Flight*. (a. 1639)

In Love's Wars, he who flyeth is Conqueror.

THOMAS FULLER, *Gnomologia*. No. 2819. (1732)

<sup>6</sup> There's no medicine for love, neither salve nor plaster. (οὐδὲν ποτὶν ἔρωτα πεφύκει φάρμακον ἄλλο | οὐτ' ἔχριστον.)

THEOCRITUS, *Idyls*. No. xi, l. 1. (c. 270 B. C.)

Theocritus uses a similar phrase in xiv, 52. Medicine cures all human ills: love alone loves no physician of its ill. (Omnes humanos sanat medicina dolores: | solus amor morbi non amat artificem.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. i, l. 57. (c. 24 B. C.)

Love wol love, for nothing wil it wonde [cease].

CHAUCER, *Legend of Good Women*, l. 1187. (c. 1386)

O ye Gods, haue ye ordeyned for euery malady a medicine, for euery sore a salve, for euery paine a playster, leauing onely loue remedlesse?

JOHN LYLY, *Euphues* (Arber), p. 61 (1579)

Where love's in the case, the doctor's an ass.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, iii. (1667) Cited by RAY; DEFOE, *Moll Flanders*.

Love's a malady without a cure.

DRYDEN, *Palamon and Arcite*, ii, 110. (1700)

Love, the sole disease thou canst not cure.

POPE, *Pastorals: Summer*, l. 12. (1704)

## V—Love: Its Power

<sup>7</sup> No cord nor cable can so forcibly draw, or hold so fast, as love can do with a twined thread.

ROBERT BURTON, *Anatomy of Melancholy*. Pt iii, sec. 2, mem. 1, subs. 2. (1621)

See also BEAUTY: DRAWS WITH A SINGLE HAIR

<sup>8</sup> The god of love, a! benedicite,

How mighty and how greet a lord is he!

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 927. (c. 1386)

It hath and shal be evermore

That Love is maister where he will.

JOHN GOWER, *Confessio Amantis*. Bk. i, l. 34.

(1390) The Italians say, "Di tutte le arti maestro è amore" (Of all the arts love is master).

Love is above King or Kaiser, lord or laws.

ROBERT GREENE, *Works*, ii, 122. (1583)

<sup>9</sup> Love that moves the sun and the other stars. (L' amor che move il sole e l' altre stelle.)

DANTE, *Paradiso*. Canto xxxiii, l. 145. (c. 1300) The last line of the *Paradiso*.

<sup>10</sup> Thus loue you see, can find a way  
To make both men and maids obey.

THOMAS DELONEY, *The Gentle Craft*. Ch. 15. (c. 1597)

Love Will Find Out the Way.

THOMAS BAYLY. Title of play. (c. 1650)

Love and money will find or force a passage.

THOMAS FULLER, *Worthies*, ii, 227. (1662)

Over the mountains, And over the waves, . . .

Love will find out the way.

UNKNOWN, *Love Will Find Out the Way*. In

PERCY, *Reliques*. Ser. iii, bk. iii, No. 3. Percy says the song is ancient, but gives no date

Love will find its way

Through paths where wolves would fear to prey  
LORD BYRON, *The Giaour*, l. 1047. (1813)

<sup>11</sup> There's a saying, 'Love levels all ranks,' you know.

O. HENRY (W. S. PORTER), *Best-Seller*. (1909)

The proverb is, "Love makes all men equal."

The Italians say, "Amor tutti eguaglia," the Spanish, "El amor iguala todas las cosas."

<sup>12</sup> Love rules his kingdom without a sword.

GEORGE HERBERT, *Jacula Prudentum*. No. 543

(1640) TORRIANO, *Piazza Universale*, p. 9.

(1666) The Italians say, "Amor regge il suo regno senza spada." The English have made

a jingle of it, "Love rules without a sword; | Love binds without a cord."

What a pretty proverb that was, . . . "Love rules his kingdom without a sword."

MARIA EDGEWORTH, *Helen*. Ch. 6. (1834)

1 Love makes all hearts gentle.

HERBERT, *Jacula Prudentum*. No. 544. (1640)

Love makes a good eye squint.

Love makes one fit for any work.

Love and business teach eloquence.

HERBERT, *Jacula Prudentum*. Nos. 545, 648, 706. Love hath made wise men become fooles, learned men ignorant, strong men weake. (Amor ha fatto diuentar homini savii, pazzi: homini dotti, ignoranti: homini forti, deboli.)

JOHN FLORIO, *Firste Fruites*, fo. 76. (1578) The French say, "L'amour apprend aux ânes à danser" (Love teaches asses to dance).

Love makes all men orators.

ROBERT GREENE, *Works*, ii, 57. (1583) Greene calls this a "saying more common than true."

Love makes people inventive. (L'amour rend inventif.)

MOLIÈRE, *L'École des Maris*. Act i, sc. 4, l. 31. (1661)

According unto the proverb, Love maketh a wit of a fool.

CHARLES DIBDIN, *The Quaker*. Act i, sc.8. (1777) Love makes the ugly beautiful. (El deseo hace hermoso lo feo.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 241. (1856) A Spanish proverb.

2 Love! love! when you get hold of us, one might as well say: Good-by prudence! (Amour! Amour! quand tu nous tiens, | on peut bien dire: Adieu prudence!)

LA FONTAINE, *Fables: Le Lion Amoureux*. Bk. iv, fab. 1. (1668) La Rochefoucauld agrees, for he says, "Prudence and love weren't made for each other: as love grows, prudence diminishes" (La prudence et l'amour ne sont point faits l'un pour l'autre: à mesure que l'amour croit, la prudence diminue).

Love, you ruined Troy (Amour, tu perdis Troie!)

LA FONTAINE, *Fables: Les Deux Coqs*. Bk. vii, fab. 13.

3 Love keeps the cold out better than a cloak.

LONGFELLOW, *The Spanish Student*. Act i, sc. 5, l. 52. (1840)

4 Than Love no greater force exists. ("Ἐρωτος οὐδὲν ἰσχύει πλέον.")

MENANDER, *The Hero*. Frag. 209K. (c. 300 B. C.) What bounds are there to love? (Quis enim modus adsit amor?)

VERGIL, *Eclogues*. Ecl. ii, l. 68. (37 B. C.)

Of what avail are vows or shrines to one wild with love? (Quid vota furem, quid delubra iuvant.)

VERGIL, *Aeneid*. Bk. iv, l. 65. (19 B. C.)

O tyrant Love, to what dost thou not drive the hearts of men! (Improbe Amor, quid non mortalis pectora cogis!)

VERGIL, *Aeneid*. Bk. iv, l. 412.

No power is stronger than true love. (Nulla vis maior pietate vera est.)

SENECA, *Thyestes*, l. 549. (c. A. D. 60)

What does not love compel us to do? (Quid non cogit amor?)

MARTIAL, *Epigrams*. Bk. v, epig. 48. (c. A. D. 90)

Love can do all things. (Caritas omnia potest.)

ST. JEROME, *Letters*. Lett. i, sec. 2. (A. D. 370)

5 'Tis a little light, but can set the very sun afire. (βαῖα λαμπὰς εἴοσα τὸν ἄλιον αὐτὸν ἀναλθεῖ.)

MOSCHUS, *Runaway Love*, l. 23. (c. 150 B. C.)

6 Consider the force of love which maketh the weak strong.

GEORGE PETTIE, *Petite Pallace*, p. 135. (1576)

7 Love makes a poet of the veriest boor. ("Ἐρως διδάσκει κἂν ἄμους ἢ τὸ πρῖν.")

SAPPHO. (c. 610 B. C.) A fragment quoted by PLUTARCH, *Symposium*, i, 5, 1. See EDMONDS, *Lyra Graeca*, i, 169.

Every one, you know, becomes a poet, "though alien to the Muse before," when Love gets hold of him. (πᾶς γοῦν ποιητῆς γίγνεται, "κἂν ἄμους ἢ τὸ πρῖν," οὐ ἂν "Ἐρως ἀψηται.)

PLATO, *Symposium*. Sec. 196E. (c. 380 B. C.) Oh, love will make a dog howl in rhyme.

JOHN FLETCHER, *The Queen of Corinth*. Act iv, sc. 1. (a. 1619)

8 Love rules the court, the camp, the grove, And men below, and saints above;

For love is heaven, and heaven is love.

WALTER SCOTT, *The Lay of the Last Minstrel* Canto iii, st. (1805)

9 O powerful love! that in some respects, makes a beast a man, in some other, a man a beast.

SHAKESPEARE, *The Merry Wives of Windsor*. v, 5, 5. (1601)

10 Many waters cannot quench love, neither can the floods drown it. (Aquae multae non potuerunt extinguere charitatem. nec flumina obruent illam.)

Old Testament: *Song of Solomon*, viii, 7. (c. 900 B. C.)

Love's fire heats water, water cools not love.

SHAKESPEARE, *Sonnets*. No. cliv. (1609)

11 Love, resistless in battle. ("Ἐρως ἀνίκατε μάχαν.")

SOPHOCLES, *Antigone*, l. 781. (c. 441 B. C.)

Love can turn past pain to bliss. (πόθος τοι καὶ κακῶν ἄρ' ἦν τις.)

SOPHOCLES, *Oedipus at Colonus*, l. 1699. (c. 408 B. C.) Storr, tr.

They are not wise who pit themselves 'gainst Love.

Love rules at will the gods—and also me.

("Ἐρωτι μὲν νυν θεοὺς ἀντανίσταται πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.)

SOPHOCLES, *Trachiniae*, l. 441. (c. 409 B. C.)

12 Love conquered all: for what could Love not conquer? (Omnia vicit amor: quid enim non vinceret ille?)

VERGIL, *Ciris*, l. 437. (c. 50 B. C.)

Love conquers all. (Omnia vincit Amor.)

VERGIL, *Eclogues*. Ecl. x, l. 69. (37 B. C.)  
Love conquers everything and will conquer everything as long as the centuries last. (Amor vaint tout et tout vaincra | Tant com cis siècles durerà.)

HENRI D'ANDELI, *Le Lai d'Aristote*, l. 296. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, v, 262.

On which ther was first write a crowned A,  
And after, Amor vincit omnia.

CHAUCER, *Canterbury Tales: Prologue*, l. 161, (c. 1386)

Loue conquereth al. (Amor vince ogni cosa.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Love will conquer at the last.

TENNYSON, *Locksley Hall Sixty Years After*, l. 280. (1886)

<sup>1</sup>  
'Tis love, love, that makes the world go round. (C'est l'amour, l'amour, qui fait le monde à la ronde.)

UNKNOWN, *C'est l'Amour*. (c. 1700) See *Chansons Populaires de France*, ii, 180. Perhaps an elaboration of the Latin proverb, "Amor mundum fecit" (Love made the world).

'Tis love, 'tis love, 'tis love, that makes the world go round.

DICKENS, *Our Mutual Friend*. Bk. iv, ch. 4. (1865)  
'Tis love that makes the world go round, my baby.

JOAQUIN MILLER, *The Danites*. Act iii. (1877)

In for a penny, in for a pound—

It's Love that makes the world go round.

W. S. GILBERT, *Iolanthe*. Act ii. (1882)

Love that makes the hat go round.

O. HENRY (W. S. PORTER), *A Ruler of Men*. (1906)

It's said that love makes the world go round—the announcement lacks verification. It's the wind from the dinner horn that does it.

O. HENRY, *Cupid à la Carte*. (1907)

'Tis love that makes the bit go round.

O. HENRY, *The Man Higher Up*. (1908) Referring to the bit used by a burglar in cracking a safe.

'Tis drink . . . that makes the world go round.

JAMES HURDIS, *The Village Curate*, l. 21. (1788)

## VI—Love Knows No Laws

<sup>2</sup>  
He that louyth is voyde of all reason.

ALEXANDER BARCLAY, *Shyp of Folys*, i, 81. (1509)

Love is without lawe, so it maketh the pacientes to bee as utterly voyde of reason.

BARNABY RICH, *His Farewell to Militarie Profession*, p. 191. (1581)

Though Love use Reason for his physician, he admits him not for his counsellor.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 5. (1601)

Loue an unruly passion.

THOMAS DRAKE, *Bibliotheca*, p. 121. (1616)

<sup>3</sup>  
Though love is broken alday every lawe. (Amor promessa non cura nè fede.)

BOCCACCIO, *Il Filostrato*. Canto iv, st. 75. (c.

1350) CHAUCER, tr. *Troilus and Criseyde*. Bk. iv, l. 618. (c. 1380) The Italian proverb is, "Amor regge senza legge" (Love rules without law).

<sup>4</sup>  
Who can give law to lovers? Love is a greater law to itself. (Quis legem det amantibus? Maior lex amor est sibi.)

BOËTHIUS, *De Consolatione Philosophiae*. Bk.

iii, meter 12, l. 47. (c. A. D. 520)

Wostow nat wel the olde clerkes sawe,  
That "who shal yeve a lover any lawe?"

Love is a gretter lawe, by my pan,

Than may be yeve to any ertly man.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 305 (c. 1386)

Ther-for this ys a full olde sawe:

Who may gyfe a louer lawe?

UNKNOWN, *Partonope*, l. 8710. (c. 1450)

What is he, I praye you, that is able to prescribe lawes to love?

BARNABY RICH, *His Farewell to Militarie Profession*, p. 131. (1581)

Love is lawlesse.

JOHN CLARKE, *Paroemiologia*, p. 27. (1639)

Know'st thou not, no Law is made for Love?

DRYDEN, *Palamon and Arcite*, i, 326. (1700)

<sup>5</sup>  
Love knows nothing of order. (Amor ordinem nescit.)

ST. JEROME (HIERONYMOUS), *Letter to Chromatius*, Last sentence. (A. D. 374) Quoted by MONTAIGNE, *Essays*. Bk. iii, ch. 5.

Love's lawe is out of reule.

JOHN GOWER, *Confessio Amantis*, i, 13. (c. 1390)

He loves little who loves by rule. (Celuy ayme peu qui ayme à la mesure.)

MONTAIGNE, *Essays*. Bk. i, ch. 28. (1580)

Love knows no mean or measure.

PHINEAS FLETCHER, *Piscatory Eclogues*. (1635)

<sup>6</sup>  
As loue knoweth no lawes, so it regardeth no conditions.

JOHN LYLY, *Euphues* (Arber), p. 84. (1579)

Loue will regard no lawes.

LYLY, *Euphues and His England*, p. 393.

Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio to ambrace Alcmaena: Into the forme of a Swan to enjoy Leda: Into a Bull to beguile Io: Into a showre of golde to winne Danae?

JOHN LYLY, *Euphues* (Arber), p. 93.

Zeus came as an eagle to god-like Ganymede, as a swan came he to the fair-haired mother of Helen. [Leda] So there is no comparison between the two things; one person likes one, another likes the other; I like both.

UNKNOWN, *Greek Anthology*. Bk. v, epig. 65. (c. A. D. 950)

Leda, sailing on the stream

To deceive the hopes of man,

Love accounting but a dream,

Doted on a silver swan;

Danaë, in a brazen tower,

Where no love was, lov'd a shower.

JOHN FLETCHER, *Valentinian*, Act ii, sc. 4. (1614)

Jupiter himself was turned into a satyr, a shepherd, a bull, a swan, a golden shower, and what not for love.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. i, subs. 1. (1621)

'Tis not allowed to Jove

To hold at once his Reason, and his Love.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act iv, sc. 1. (1663)

1 Love is above lord or laws, above Prince or privilege, above friend or faith.

GEORGE PETTIE, *Petite Pallace*, p. 219. (1576)

#### VII—Love: Its Loveliness

2 Love and joy are twins, or born of each other.

HAZLITT, *Commonplaces*. No. 62. (c. 1821)

3 Love is more than greate riches.

JOHN LYDGATE, *Story of Thebes*. Pt. iii. (1420)

No life is blessed that is not graced with love.

BEN JONSON, *Every man Out of His Humour*. Act iii, sc. 2. (1599)

To love and be beloved, this is the good,

Which for most sovereign all the world will prove.

SIR WILLIAM ALEXANDER, *Aurora*. Sonnet xlv. (1604)

To be beloved is above all bargains.

HERBERT, *Jacula Prudentum*. No. 633. (1640)

4 Take love away from life and you take away its pleasures. (Ôtez l'amour de la vie, | Vous en ôtez les plaisirs.)

MOLIÈRE, *Le Bourgeois Gentilhomme*. Dialogue between acts i and ii. (1670)

5 Love is always lovely. (Lepidumst amare semper.)

PLAUTUS, *Cistellaria*, l. 313. (c. 200 B.C.)

There's nothing half so sweet in life

As love's young dream.

THOMAS MOORE, *Love's Young Dream*. (c. 1820)

6 Your common saying, that you must as well love to live as live to love.

GEORGE PETTIE, *Petite Pallace*, p. 101. (1576)

To live without love is a token of folly.

JOHN LYLY, *Euphues* (Arber), p. 271. (1580)

To live without loving is not really to live. (Vivre sans aimer n'est pas proprement vivre.)

MOLIÈRE, *Princesse d'Élide*. Act ii, sc. 1. (1664)

She who has never lov'd, has never liv'd.

JOHN GAY, *The Captives*. Act ii, sc. 2. (1724)

I have lived and loved. (Ich habe gelebt und geliebet.)

SCHILLER, *Piccolomini*. Act iii, sc. 7. (1799)

7 We are all old enough to know how good a thing is love. (Omnes iam norunt quam sit amare bonum.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 34, l. 24. (c. 24 B.C.)

But, mistress, know yourself: down on your knees,

And thank heaven, fasting, for a good man's love.

SHAKESPEARE, *As You Like It*, iii, 5, 57. (1600)

8 This is the very ecstasy of love.

SHAKESPEARE, *Hamlet*, ii, 1, 102. (1600)

Imparadis't in one another's arms.

MILTON, *Paradise Lost*. Bk. iv, l. 506. (1667)

Tangl'd in amorous nets.

MILTON, *Paradise Regain'd*, ii, 162. (1671)

#### VIII—Love: Its Misery

9 If love be good, from whences comth my wo?

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 400. (c. 1380)

In love, ther is but litel reste.

CHAUCER, *Troilus and Criseyde*, iv, 581.

Endeth than love in wo? Ye, or men lyeth!

CHAUCER, *Troilus and Criseyde*, iv, 834.

10 Love is all disturbed and uneasy. (Amor omnis sollicitus atque anxius.)

CICERO, *Ad Atticum*. Bk. ii, epis. 24. (59 B.C.)

Quoting a line from an unknown poet. Jeans happily translates it by Shakespeare's line, "It is to be all made of sighs and tears." (*As You Like It*, v, ii, 90.)

Love is a sweet torment.

THOMAS DRAXE, *Bibliotheca*, p. 119. (1633)

Love is full of trouble.

THOMAS DRAXE, *Bibliotheca*, p. 122.

11 To mortals how dread a curse is love! (βροτοῖς ἔρωτες ὡς κακὸν μέγα.)

EURIPIDES, *Medea*, l. 330. (c. 431 B.C.)

Ruthless Love, great bane, great curse to mankind. (σχήλι' Ἔρος, μέγα πῆμα, μέγα στύγος ἀνθρώποισιν.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. iv, l. 445. (c. 225 B.C.)

12 In war, hunting and love, men for one pleasure a thousand griefs prove.

GEORGE HERBERT, *Jacula Prudentum*. No. 230.

(1640) A rendering of the Spanish proverb, "Guerra, caza, y amores, Por un placer, mil dolores." The French form is, "De chiens, d'oiseaux, d'armes, d'amours, Pour un plaisir mille douleurs."

War, hunting and law, are as full of trouble as pleasure.

JOHN RAY, *English Proverbs*, p. 21. (1678) On p. 240, Ray has, "Hunting, hawking and love, for one joy have a hundred griefs." The Scottish form is, "Hunting, hawking, paramours, for ane joy a thousand displeasures."

War, Hunting, and Love, have a thousand Troubles for their Pleasure.

THOMAS FULLER, *Gnomologia*. No. 5416. (1738)

13 The griping paine of love caused some graftes of greife to begin to growe in his heart.

GEORGE PETTIE, *Petite Pallace*, p. 128. (1576)

14 How wretched is the man who loves! (Uti miser est homo qui amat!)

PLAUTUS, *Asinaria*, l. 616. (c. 200 B.C.)

Miserable is he who loves. (Miser est qui amat.)

PLAUTUS, *Persa*. l. 179. (c. 200 B.C.)



He who plunges into love is more lost than if he leapt from a rock. (Qui in amorem praecipitabit, | peius perit quasi saxo saliat.)

PLAUTUS, *Trinummus*, l. 265. (c. 194 B.C.)

There are as many pangs in love as shells upon the shore. (Littore quot conchae, tot sunt in amore dolores.)

OVID, *Artis Amatoriae*. Bk. ii, l. 519. (c. 1 B.C.)  
Great loue, great sorow. (Grand amore, gran dolore.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

Love and sorrow twins were born.

THOMAS BLACKLOCK, *The Graham*. (1774)

1  
I have loved not wisely. (Non sapienter amavi.)

OVID, *Heroides*. Epis. ii, l. 27. (c. 10 B.C.)

Then must you speak

Of one that loved not wisely but too well.

SHAKESPEARE, *Othello*, v, 2, 343. (1605)

Sorry her lot who loves too well.

W. S. GILBERT, *H.M.S. Pinafore*. Act i. (1878)

He loves himself not wisely but too well.

H. C. BAILEY, *Apprehensive Dog*, p. 259. (1942)

2  
Fortune oft proves adverse to the heedless lover. (Saepe imprudenti fortuna occurrit amanti.)

PROPERTIUS, *Elegies*. Bk. i, eleg. xx, l. 3. (c. 26 B.C.)  
There is love for none except him whom fortune favors. (Diligitur nemo, nisi cui fortuna secunda est.)

OVID, *Ex Ponto*. Bk. ii, epis. 3, l. 23. (A. D. 13)

3  
Ay me! for aught that I could ever read.

Could ever hear by tale or history,

The course of true love never did run smooth.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 134. (1596)

The course of true love is not a railway.

DICKENS, *Pickwell Papers*. Ch. 8. (1836)

"The course of true love never did run smooth."  
And the loves of Saunders Skelp and Jessy Miller were no exception to the rule.

MICHAEL SCOTT, *The Cruise of the Midge*. Ch. 11. (1836)

He . . . feels it to be a sort of duty to take care that the course of love shall not run altogether smooth.

TROLLOPE, *The Golden Lion*. Ch. 1. (1872)

The course of true love never ran

Quite easily since time began:

So said our wisest Englishman.

EILEEN FOWLER, *Fuel of Fire*. Ch. 8. (1901)

He reflected that the path of true love never had run smooth.

H. G. WELLS, *You Can't Be too Careful*, p. 135. (1942)

4  
I am sick of love. (Amore languéo.)

Old Testament: *Song of Solomon*, ii, 5. (c. 900 B.C.) Repeated in v, 8.

5  
There is no living in love without suffering. (Sine dolore non vivitur in amore.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. iii, ch. 5, sec. 7. (c. 1420)

## IX—Love: Heaven or Hell

6  
From loving girls, ye wise, refrain;  
'Tis little pleasure, longer pain.

But love three females none the less,

Compassion, Wisdom, Friendliness.

For swelling breasts of lovely girls,

Trembling beneath their strings of pearls,

And hips with jingling girdles—well,

They do not help you much in hell.

BHARTRIHARI, *Nili Sataka*. No. 1. (c. 50 B.C.)

Ryder, tr.

O what a heaven is love! O what a hell!

THOMAS DEKKER, *The Honest Whore*. Pt. i,

act i, sc. 1. (1604)

7  
O Love, all other pleasures  
Are not worth thy pains.

(Amour, tout les autres plaisirs

Ne valent pas tes peines.)

CHARLES CHARLEVAL, *Ballade*. (a. 1693)

Pains of love be weaker far

Than all other pleasures are.

DRYDEN, *Tyrannic Love*. Act iv, sc. 1. (1669)

There is no pleasure like the pain

Of being loved, and loving.

W. M. PRAED, *The Legend of the Haunted Tree*.

(a. 1839)

All other pleasures are not worth its pains

EMERSON, *Essays: Love*. (1841)

8  
[To love,] the sweetest and the bitterest thing. (ἡδιστον, ὦ παῖ, ταῦτόν ἀλγεινόν θ' ἄμα.)

EURIPIDES, *Hippolytus*, l. 347. (c. 428 B.C.)

For ever of love the sickness

Is meynd with swete and bitterness.

CHAUCER (?), tr., *Romaunt of the Rose*, l.

2295. (c. 1365)

The jolif wo.

JOHN GOWER, *Confessio Amantis*. Bk. vi, l. 84.

(1390)

9  
Loue is not vnylike the Figge tree, whose fruite is sweete, whose roote is more bitter then the clawe of a Bitter: or lyke the Apple in Persia, whose blossome sauoreth lyke Honny, whose budde is more sower then Gall.

JOHN LYLY, *Euphues* (Arber), p. 61 (1579)

Seeing therfore the very blossome of loue is sower, the budde cannot be sweete.

JOHN LYLY, *Euphues* (Arber), p. 109.

10  
Though the beginning of loue bring delight, the ende bringeth destruction.

JOHN LYLY, *Euphues* (Arber), p. 108. (1579)

It [love] shall . . .

Find sweet beginning, but unsavoury end.

SHAKESPEARE, *Venus and Adonis*, l. 1138. (1593)

Loue sweet in the beginning, but sowre in the ending.

THOMAS DRAXE, *Bibliotheca*, p. 121. (1616)

11  
Love cloyes if its pleasures torture not. (Saturatur amor nisi gaudia torquent.)

MARTIAL, *Epigrams*. Bk. iv, No. 38. (c. A. D. 90)

Love is a sirrup; and who er'e we see  
Sick and surcharg'd with this saccietie:  
Shall by this pleasing trespass quickly prove,  
Ther's loathsomeness e'en in the sweets of love.

ROBERT HERRICK, *Love Is a Sirrup*. (1648)

1 So sweet an evil is a sweetheart. (Usque adeo dulce puella malum est.)

OVID, *Amores*. Bk. ii, eleg. ix, l. 26. (c. 13 B. C.)

2 Love with both honey and gall is overflowing. (Amor et melle et felle est fecundissimus.)

PLAUTUS, *Cistellaria*, l. 69. (c. 200 B. C.)

She has more of aloes [bitterness] than of honey. (Plus aloes quam mellis habet.)

JUVENAL, *Satires*. Sat. vi, l. 181. (c. A. D. 120)

Of honey and of gall in love there is store:

The honey is much, but the gall is more.

SPENSER, *The Shepheardes Calender: March: Thomalin's Emblem*. (1579)

The sweets of Love are mixt with tears.

ROBERT HERRICK, *The Primrose*. (1648)

3 In love, pain and pleasure are always at war. (In venere semper certat dolor et gaudium.)

PUBLILIUS SYRUS, *Sententiae*. No. 306. (c. 43 B. C.)

GEORGE SAINTSBURY, *Scrap Books*, i, 185, quotes a mediæval Latin jingle based upon this proverb, beginning, "An amor dolor sit, | An dolor amor sit, | Utrumque nescio" (Whether love be pain, or pain be love, I do not know).

#### X—Love Begets Love

4 Love for love is skilful guerdonage.

CHAUCER (?), *Troilus and Criseyde*, Bk. ii. l. 392. (c. 1380)

Shew thou loue to win loue.

ALEXANDER BARCLAY, *The Mirrour of Good Manners*, p. 74. (c. 1510)

Love is the true price of love.

GEORGE HERBERT, *Jacula Prudentum*. No. 542. (1640)

Love's the coin to market with for love.

J. S. KNOWLES, *The Love-Chase*. Act i, sc. 2. (1837)

Love can neither be bought or sold; its only price is love.

H. G. BOHN, *Handbook of Proverbs*, p. 446. (1855) On p. 446, "Love is the loadstone of love."

5 Love, which insists that love shall mutual be. (Amor che a nullo amato amar perdona.)

DANTE, *Inferno*. Canto v, l. 103. (c. 1300)

6 Love them that loue thee. (Ama chi ti ama.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

7 If I love you, what business is that of yours? (Wenn ich dich lieb habe, was geht's dich an?)

GOETHE, *Wilhelm Meister*. Bk. iv, ch. 9. (1686)

Hence [when a man cannot feel his right to a woman's beauty] arose the saying, "If I love you, what is that to you?" We say so because we feel that what we love is not in your will but above it.

R. W. EMERSON, *Essays: Love*. (1841)

8 And sure love craveth love, like asketh like. SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xxviii, st. 80. (1591)

Love goes toward love, as schoolboys from their books,

But love from love, toward school with heavy looks.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 156. (1595)

Love looks for love again.

JOHN CLARKE, *Paroemiologia*, p. 27. (1639)

Love begins with love. (L'amour commence par l'amour.)

LA BRUYÈRE, *Les Caractères*. Ch. 4. (1688)

Love prays devoutly when it prays for love.

HOOD, *Hero and Leander*, l. 120. (a. 1845)

9 Let him love no one, and be beloved by none. (Nec amet quemquam, nec ametur ab ullo.)

JUVENAL, *Satires*. Sat. xii, l. 130. (c. A. D. 120)

That loveth nought, ne is not loved.

CHAUCER (?), *Romaunt of the Rose*, l. 5402 (c. 1365)

You will never be loved if you think only of yourself. (Amato non sarai, Se à te solo penserai.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 176. (1856) An Italian proverb.

10 The pleasure of love is in loving. (Le plaisir de l'amour est d'aimer.)

LA ROCHEFOUCAULD, *Maximes*. No. 259. (1665)

11 If you would be loved where you are loving, then love them that love you. (στέργετε τῶν φιλέοντας, ἐν ᾗ ἦν φιλήτετε φιλήσθε.)

MOSCHUS, *A Lesson to Lovers*, l. 8. (c. 150 B. C.)

That you may be loved, be lovable. (Ut ameris, amabilis esto.)

OVID, *Artis Amatoria*. Bk. ii, l. 107. (c. 1 B. C.)

If you would be loved, love. (Si vis amari, ama.)

HECATON, *Fragments*. Frag. 27 Fowler. (c. A. D. 40) Quoted by SENECA, *Ad Lucilium*, ix, 6

That you may be loved, love. (Ut amaris, ama.)

MARTIAL, *Epigrams*. Bk. vi, epig. 11. (c. A. D. 90) AUSTINUS, *Epigrams*. Epig. 22. (a. A. D. 370)

If you'd be belov'd, make yourself amiable. FRANKLIN, *Poor Richard's Almanack*, 1744.

If you would be loved, love and be lovable.

FRANKLIN, *Poor Richard's Almanack*, 1755

Love and be loved.

FRANKLIN, *Poor Richard's Almanack*, 1756

12 Rather let me love than be in love.

SIR THOMAS OVERBURY, *A Wife*. St. 13. (a. 1613)

13 Confidence begets confidence, and love, love. (τὸ πιστεῦν δοκεῖν πιστεῦσθαι, καὶ τὸ φιλεῖν φιλεῖσθαι.)

PLUTARCH, *Moralia: Advice to a Bride*, 143C. (c. A. D. 95) The Latin proverb is, "Amor gignit amorem" (Love begets love).

Love begets love, then never be

Unsoft to him who's smooth to thee.

ROBERT HERRICK, *Love Looks for Love*. (1648)

No man ever fully realized the truth of the saying that "Love makes love."

ROBERT S. HAWKER, *Footprints of Former Men in Far Cornwall*, p. 77. (1870)

<sup>1</sup> Love itself is love's chief nourishment. (Ipse alimenta sibi maxima praebebat amor.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. xxi, l. 4. (c. 22 B.C.)

The desert of love is onely love again.

GEORGE PETTIE, *Petite Pallace*, p. 17. (1576)

<sup>2</sup> All for love, and nothing for reward.

EDMUND SPENSER, *The Faerie Queene*. Bk. ii, canto viii, st. 2. (1590)

'Tis their maxim,—Love is love's reward.

DRYDEN, *Palamon and Arcite*, ii, 373. (1700)

The only present love demands is love.

JOHN GAY, *The Espousal*, l. 56. (a. 1732)

The devil take me, if I think anything but love to be the object of love.

HENRY FIELDING, *Amelia*. Bk. v, ch. 9. (1751)

<sup>3</sup> We love being in love, that's the truth on't.

THACKERAY, *Henry Esmond*. Bk.ii,ch.15.(1852)

<sup>4</sup> Pursue the willing heifer, not the shy one. (τὰν παρειῶσαν ἀμειγρὴ τί τὸν φεύγοντα διώκεις.)

THEOCRITUS, *Idyls*. No. xi, l. 75. (c. 270 B.C.)  
"Love her who loves you."

He got as much love as he gave and more. (ἡ μὰν ἀντεφιλεῖτο πολὺ πλέον.)

THEOCRITUS, *Idyls*. No. xvii, l. 40. (c. 270 B.C.)

Theocritus is telling of Ptolemy and his wife, who was also his sister, and whom Ptolemy loved in two ways.

<sup>5</sup> Love is wont to be the loadstone of love.

TORRIANO, *Piazza Universale*, p. 140. (1666)

Love is the Loadstone of Love.

THOMAS FULLER, *Gnomologia*. No. 3288. (1732)

<sup>6</sup> Loue for loue is euenest bought.

UNKNOWN, in *Twenty-Six Poems* (E.E.T.S.), p. 76. (c. 1420)

All things . . . be priced at a certaine rate, except Loue, which can not be pay'd but wyth loue.

EDWARD FENTON, *Certaine Secrete Wonders of Nature*, fo. 66. (1569)

Love is never pay'd but with pure love.

JAMES MABBE, tr., *Celestina*, p. 138. (1631)

What can pay love but love?

MARY MANLEY, *Lost Lover*. Act v, sc. 3. (1696)

### XI—Love: True Love

<sup>7</sup> It's no matter what you do,

If your heart be only true:

And his heart was true to Poll.

F. C. BURNAND, *His Heart Was True to Poll*. (c. 1875)

I have been faithful to thee, Cynara! in my fashion.

ERNEST DOWSON, *Non Sum Qualis Eram Bonae sub Regno Cynarae*. (1896) The title is from HORACE, *Odes*, bk. i, 13, "I am not what I once was under the sway of the kindly Cynara." See under CHANGE.

<sup>8</sup> As for the lover, his soul dwells in the body of another. (τοῦ δ' ἐρώμετος τὴν ψυχὴν ἐν ἀλλοτρῷ σώματι ζῇ.)

MARCUS CATO, *Apothegm.* (c. 160 B.C.) See

PLUTARCH, *Lives: Marcus Cato*. Ch. 9, sec. 5. One will in two minds, one hart in two bodies, and two bodies in one flesh.

GEORGE PETTIE, *Petite Pallace: Admetus and Alcest*, p. 146. (1576)

Two souls in one, two hearts into one heart.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Wk. i, day 6, l. 1057. (1591)

One turf shall serve as pillow for us both;

One heart, one bed, two bosoms and one troth  
SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 2, 41. (1596)

Love is the spiritual coupling of two souls.

BEN JONSON, *The New Inne*. Act iii, sc. 2. (1629)

My heart, I fain would ask thee

What then is Love? Say on.

"Two souls with one thought only,

Two hearts that beat as one."

(Mein Herz, ich will dich fragen,

Was ist denn Liebe, sag?

"Zwei Seelen und ein Gedanke,

Zwei Herzen und ein Schlag.")

BARON ELIGIUS FRANZ JOSEPH MÜNCH-BELLINGHAUSEN, *Der Sohn der Wildnis*. (1842)

W. H. Charlton, tr. This was the translation preferred by the author, who wrote under the pseudonym of Friedrich Halm. But the one most familiar to Americans is that of Maria Anne Lovell, as used for the last lines of *Ingomar the Barbarian*, produced at Drury Lane, London, in 1851, and a favorite in the English and American theatre for nearly half a century: "Two souls with but a single thought, Two hearts that beat as one."

Two minds without a single thought.

PHILIP BARRY, *You and I*. Act ii. (1923)

<sup>9</sup> I will never desert Mr. Micawber.

DICKENS, *David Copperfield*. Ch. 12. (1849)

<sup>10</sup> According to the common saying, where love is there is faith.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 201. (1574) Young, tr. The Italians say,

"Chi ama, crede" (Who loves, believes).

Let us now saie once againe, that wher ther is love, ther is faith.

GUAZZO, *Civile Conversation*, iv, 203.

Love asks faith, and faith firmness.

HERBERT, *Jacula Prudentum*. No. 546. (1640)

Where true love is, there is little need of prim formality.

W. S. GILBERT, *Ruddigore*. Act i. (1887)

<sup>11</sup> Olde wise folke saie, loue me little, loue me long.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

The olde Proverbe love me little and love me long.

EDWARD HALL, *Chronicle*, p. 444. (a. 1548)

Love me little, love me long,

Is the burden of my song.

UNKNOWN, *Ballad: Love Me Little*. (c. 1570)

Loue me little, and loue me long. (Ama mi poco, & ama mi longo.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578) The Italians also say, "Ama mi poco, ma continua" (Love me little but continue). The French form is the same, "Aime-moi un peu, mais continue."

Loue me little, loue me long, let musicke rumble, Whilst I in thy inconvy [pretty] lap doe tumble.

CHRISTOPHER MARLOWE, *The Jew of Malta*, I. 1948. (c. 1592)

Loue moderately; long love doth so.

SHAKESPEARE, *Romeo and Juliet*, II, 6, 14. (1595)

You say, to me-wards your affection's strong; Pray love me little, so you love me long.

Slowly goes farre: The meane is best: Desire Grown violent, do's either die, or tire.

ROBERT HERRICK, *Hesperides: Love Me Little, Love Me Long*. (1648)

My mother says, As he is slow he is sure; He will love me long, if he love me little.

RICHARD STEELE, *The Spectator*. No. 140. (1711)

Love me little, love me long. A dissuasive from shewing too much, and too sudden kindness.

JAMES KELLY, *Scottish Proverbs*, p. 229. (1721)

CHARLES READE. Title of novel. (1859)

I care not for the stars that shine,

I dare not hope to e'er be thine,

I only know I love you,

Love me, and the world is mine.

DAVID REED, JR., *Love Me and the World Is Mine*. (1906)

<sup>1</sup> Of all my loves the last, for hereafter I shall glow with passion for no other woman. (Meorum | finis amorum, | non enim posthac alia calebo | femina.)

HORACE, *Odes*. Bk. iv, ode. 11, l. 31. (23 B.C.)

A thousand girls do not charm me; I am not inconstant in love. (Non mihi mille placent; non sum desultor amoris.)

OVID, *Amores*. Bk. i, eleg. 3, l. 15. (c. 13 B.C.)

<sup>2</sup> It is with true love as it is with ghosts; everyone talks of it, but few have seen it. (Il est du véritable amour comme de l'apparition des esprits: tout le monde en parle, mais peu de gens en ont vu.)

LA ROCHEFOUCAULD, *Maximes*. No. 76. (1665)

There are two kinds of constancy in love: one results from ever finding fresh qualities to admire in the object of our love; the other results from taking a pride in our own loyalty. (Il y a deux sortes de constance en amour: l'un vient de ce que l'on trouve sans cesse dans la personne que l'on aime de nouveaux sujets d'aimer; et l'autre vient de ce que l'on se fait un honneur d'être constant.)

LA ROCHEFOUCAULD, *Maximes*. No. 176.

<sup>3</sup> He who can say how much he loves, loves but little. (Chi po dir com' egli arde, è 'n picciol foco.)

FRANCESCO PETRARCA, *Sonetti in Vita Madonna Laura*. No. 170. (c. 1350)

Those that love best speak least.

GEORGE PETTIE, *Petite Pallace: Curiatius and Horatia*, p. 168. (1576)

They love indeed who quake to say they love.

SIR PHILIP SIDNEY, *Astrophel and Stella*. Sonnet liv. (a. 1586)

True love lacketh a tongue.

JOHN LYLY, *Euphues* (Arber), p. 392. (1580)

Love is not where it is most profest.

SPENSER, *Faerie Queene*, II, x, 31. (1590)

They love least that let men know their love

SHAKESPEARE, *The Two Gentlemen of Verona*, I, 2, 32. (1594)

She never told her love,

But let concealment, like a worm i' the bud,

Feed on her damask cheek.

SHAKESPEARE, *Twelfth Night*, II, 4, 113. (1599)

There's beggary in the love that can be reckoned.

SHAKESPEARE, *Antony and Cleopatra*, I, 1, 15. (1606)

Whom we love best, to them we can say least.

JOHN RAY, *English Proverbs*, p. 47. (1670)

<sup>4</sup> Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. (Quocumque enim perrexeris, pergam: et ubi morata fueris, et ego pariter morabor. Populus tuus populus meus, et Deus tuus Deus meus.)

*Old Testament: Ruth*, I, 16. (c. 600 B.C.)

Through thick and thin she followed him.

SAMUEL BUTLER, *Hudibras*. Pt. I, canto II, l. 370. (1663)

Thro' all the world she follow'd him.

TENNYSON, *The Day-dream: The Departure* (1842)

<sup>5</sup> My love to thee is sound sans crack or flaw. SHAKESPEARE, *Love's Labour's Lost*, V, 2, 415. (1595)

Love is not love

Which alters when it alteration finds,

Or bends with the remover to remove:

O, no! it is an ever-fixed mark

That looks on tempests and is never shaken;

It is a star to every wandering bark,

Whose worth's unknown, although his height be taken.

SHAKESPEARE, *Sonnets*. No. cxvi. (1609) The Italians say, "Amor vero non diventa mai canuto" (True love never becomes gray), from which, there is an English derivative. "True love never grows old."

## XII—Love: Light Love

<sup>6</sup> In the end every flower loses its perfume. (Al fin ogni fiore perde l'odore.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 191. (1836) An Italian proverb.

<sup>7</sup> Love cometh in at the window and goeth out at the door.

WILLIAM CAMDEN, *Remains* (1870), p. 327. (1605) The French say, "L'amour est une passion qui vient souvent sans savoir comment, et qui s'en van aussi de même" (Love is a passion which comes often one knows not how, and departs in the same way).

Love comes in at the windows, and goes out at the doors.

JOHN RAY, *English Proverbs*, p. 13. (1678)  
Love comes in at the Window, and flies out at the Door.

THOMAS FULLER, *Gnomologia*. No. 3285. (1732)

1 Then crown my joys, or cure my pain:  
Give me more love, or more disdain.

THOMAS CAREW, *Mediocrity in Love Rejected*.  
(a. 1639)

Would I were free from this restraint,  
Or else had hopes to win her:

Would she could make of me a saint,  
Or I of her a sinner.

WILLIAM CONGREVE, *Pious Selinda*. (c. 1700)

2 Fickle is he, and he has two wings, wherewith  
to fly away. (Et levis est, et habit geminas,  
quibus avolet, alas.)

OVID, *Artis Amatoriae*. Bk. ii, l. 19. (c. 1 B.C.)

Love has no gift so grateful as his wings.

BYRON, *Childe Harold*. Canto i, st. 82. (1812)

3 Faithless is love. (Perfidiosus est Amor.)

PLAUTUS, *Cistellaria*, l. 72. (c. 200 B.C.) The  
French say, "On n'aime plus comme on aimait  
jadis" (One doesn't love any more as one  
used to love). Love isn't what it used to be.

4 Perish the man who can love lightly. (A  
pereat, si quis lentus amare potest.)

PROPERTIUS, *Elegies*. Bk. i, eleg. vi, l. 12. (c. 26 B.C.)

Light loue will change.

RICHARD EDWARDS, *The Paradyse of Dainty  
Devises*. (c. 1566)

Light loue is an affection great and vehement,  
and yet lasteth not long.

GEOFFREY FENTON, *Golden Epistles*, p. 321. (1575)  
Canst thou be so lyght of loue, as to change with  
curey wind?

JOHN LYLY, *Euphues* (Arber), p. 69. (1579)

Love is like linen, often chang'd, the sweeter.

PHINEAS FLETCHER, *Sicelides*. Act iii, sc. 5. (1631)

5 All things change, and loves not least. (Omnia  
vertuntur, certe vertuntur amores.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. viii, l. 7. (c. 24 B.C.)

This world is not for aye, nor 'tis not strange  
That even our loves should with our fortunes  
change.

SHAKESPEARE, *Hamlet*, iii, 2, 210. (1600)

6 To love at the door and leave at the hatch.

JOHN RAY, *English Proverbs*, p. 258. (1678)

To love the Door, and leave the Hatch.

THOMAS FULLER, *Gnomologia*. No. 5200. (1732)

7 To say that you can love one person all your  
life is just like saying that one candle will  
continue burning as long as you live.

LEO TOLSTOY, *Kreutzer Sonata*. Ch. 2. (1890)

8 Those who are faithless know the pleasures of  
love; it is the faithful who know love's  
tragedies.

OSCAR WILDE, *The Picture of Dorian Gray*.  
Ch. 1. (1891)

### XIII—Love Is Blind

9 That which man seeth, loue maketh invisible:  
And th'invisible one, causeth to be seene.  
(Quel che l'huomo vede, amor gli fa invisibile:  
Et l'invisibile fa veder amore.)

ARIOSTO, *Orlando Furioso*. Bk. i, st. 56. (1532)

FLORIO, tr., *Firste Fruites*, fo. 43.

10 And al be that men seyn that blind is he,  
Al-gate me thoughte that he mighte see.

CHAUCER, *The Legend of Good Women: Pro-  
logue*, l. 237. (c. 1385)

Though Love is blind, yet 'tis not for want of  
Eyes.

THOMAS FULLER, *Gnomologia*. No. 5004. (1732)

The Italians say, "Amor è cieco ma vede da  
lontano" (Love is blind, but sees afar).

11 There never was fair prison nor love with  
foul face.

JOHN DAVIES, *The Scourge of Folly*, p. 46. (1611)  
No love is foul, nor prison fair.

HERBERT, *Jacula Prudentum*. No. 1120. (1640)

There are no ugly loves, nor handsome prisons.

FRANKLIN, *Poor Richard's Almanack*, 1737

12 For Love can beauties spy  
In what seem faults to every common eye.

JOHN GAY, *Trivia*. Bk. ii, l. 121. (1716)

Love sees no Faults.

THOMAS FULLER, *Gnomologia*. No. 3297. (1732)

13 When we love, it is the heart that judges.  
(Quand on aime, c'est le cœur qui juge.)

JOSEPH JOUBERT, *Pensées*. No. 66. (1810)

14 The black girl is a nut-brown maid, the stringy  
and wooden is a gazelle, the dumb is modest,  
she is svelte when she is half-dead with con-  
sumption, and the swollen thing with great  
bubbies is Ceres herself with Iacchus at the  
breast. (Nigra melichrus est, . . . nervosa et  
lignea dorcas, . . . rhadine verost iam mor-  
tua tussi. | at tumida et mammosa Ceres est  
ipsa ab Iaccho.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 1160.  
(c. 45 B.C.)

The lover

Sees Helen's beauty in a brow of Egypt.

SHAKESPEARE, *A Midsummer-Night's Dream*,  
v, 1, 10. (1596)

Love looks through spectacles which make copper  
appear gold, riches poverty, and weak eyes distil  
pearls. (El amor mira con unos antojos, que hacen  
parecer oro al cobre, a la pobreza riqueza, y a  
las lagañas perlas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 19. (1615)

If Jack's in love, he's no judge of Jill's beauty.

FRANKLIN, *Poor Richard's Almanack*, 1748.

Whoever loves a frog thinks the frog Diana. (Quis-  
quis amat ranam, ranam putat esse Dianam.)

ALFRED HENDERSON, *Latin Proverbs*, p. 377.

(1869) "He whose mistress squints, says she  
ogles," "Desire beautifies what is ugly,"

"Fancy passes beauty."

A lover's eye sees a Hsi-shih in his mistress.  
(Ch'ing jên yen nei ch'u Hsi-shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1453. (1875) Hsi-shih was the beautiful concubine of the King of Wu.

The harelip is taken for a dimple.

D. E. MARVIN, *Curiosities in Proverbs*, p. 62. (1916) A Japanese proverb. S. G. CHAMPION, *Racial Proverbs*, p. 444, renders this, "In the eyes of the lover, pock-marks are dimples."

<sup>1</sup> The woman we love will always be in the right. (La femme qu'on aime aura toujours raison.)

ALFRED DE MUSSET, *Idylle*. (a. 1857)

<sup>2</sup> Love is blind as regards the beloved.  
(τυφλοῦται γὰρ τὸ φιλοῦν περὶ τὸ φιλούμενον.)

PLATO, *Laws*, 731D. (c. 375 B.C.) Quoted by PLUTARCH, *Moralia*, 48F, 90A, 92E, 1000A.

Love is blind. (Caeca amore est.)

PLAUTUS, *Miles Gloriosus*, l. 1260. (c. 200 B.C.)

Love is blind all day, and may nat see.

CHAUCEER, *Canterbury Tales: The Marchantes Tale*, l. 354. (c. 1388)

For Love is blinde and may nought se,

Forthy there may no certainte

Be sette upon his jugement.

GOWER, *Confessio Amantis*. Bk. i, l. 47. (1390)

Love is blind.

UNKNOWN, *Partenope*, l. 10796. (c. 1490)

PAINTER, *Pallace of Pleasure*, ii, 43. (1566)

BURTON, *Anatomy of Melancholy*, iii, ii, iv,

1. (1621) DICKENS, *Pickwick Papers*. Ch. 17.

(1837) etc., etc. A proverb in all European

languages: French, "L'amour et la fortune

sont aveugles"; German, "Liebe ist blind, und

macht blind"; Spanish, "Aficion ciega razon."

If you love her, you cannot see her. . . . Because love is blind.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 1, 76. (1594)

They say that Love hath not an eye at all.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 96. (1594)

If love be blind, love cannot hit the mark.

SHAKESPEARE, *Romeo and Juliet*, ii, 1, 33. (1595)

If love be blind, it best agrees with night.

SHAKESPEARE, *Romeo and Juliet*, iii, 2, 9. (1595)

But love is blind, and lovers cannot see

The pretty follies that themselves commit.

SHAKESPEARE, *The Merchant of Venice*, ii, 6, 36. (1597)

Never was owl more blind than a lover.

DINAH M. M. CRAIK, *Magnus and Morna*. (c. 1860)

Love is deaf as well as blind.

ELLIOTT PAUL, *Mayhem in B-Flat*, p. 34. (1940)

<sup>3</sup> Every one is blind when maddened by love.  
(Scilicet insano nemo in amore videt.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 14, l. 18. (c. 26 B.C.)

<sup>4</sup> There's blind men in heaven, . . . heedless Cupid for one. (μυῖαθαί μ' ἄρχῃ τὸ . . . ἀλλὰ καὶ ἀφ' ὀφθαλμοῦ "Ἔρως.)

THEOCRITUS, *Idyls*. No. x, l. 19. (c. 270 B.C.)

#### XIV—Old Love and New Love

<sup>5</sup> 'Tis good to be off wi' the old love  
Before you are on wi' the new.

RICHARD EDWARDS, *Damon and Pithias*. (c. 1566) In HAZLITT, *Old Plays*, iv, 447. Quoted by MARIA EDGEWORTH, *Belinda*. Ch. 10. (1801) SCOTT, *The Bride of Lammermoor*. Ch. 29. (1819) TROLLOPE, *Barchester Towers*. Ch. 27. (1857) etc., etc.

'Tis well to be merry and wise,

'Tis well to be honest and true;

'Tis well to be off with the old love,

Before you are on with the new.

C. R. MATURIN, *Bertram: Motto*. A play produced at Drury Lane Theatre, London, in 1816.

Don't throw away the old shoe until you have the new. (Man muss die alten Schuhe nicht wegwerfen, ehe man neue hat.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 346. (1856) A German proverb. RAY, *English Proverbs*, p. 233, notes a similar Scottish proverb, "Cast na out the auld water till the new come in." PALMER, *Moral Essays on Proverbs*, cites a slightly different form, "Don't throw away Dirty Water till you have got Clean."

It's well to be off with the Old Woman before you're on with the New.

BERNARD SHAW, *The Philanderer*. Act ii. (1893)

That proverb about being off with the old love is a very sound one.

E. V. LUCAS, *Advisory Ben*. Ch. 39. (1923)

<sup>6</sup> Cold Broth hot again, that loved I never;  
Old Love renew'd again, that loved I ever.

THOMAS FULLER, *Gnomologia*. No. 6429. (1732)  
The Germans say, "Alte Liebe rostet nicht"  
(Old love does not rust).

His sermon was only "Cauld kail het again."

GEORGE MACDONALD, *Alec Forbes*. Ch. 56. (1865) The proverb is "Cauld kail [broth] het [hot] again is aye pat [pot] tasted." There is another, "Cold pudding settles one's love."

<sup>7</sup> I find as I grow older that I love those most whom I loved first.

THOMAS JEFFERSON, *Letter to Mrs. John Bolling*, 1787

<sup>8</sup> An old love pinches like a crab. (Antiquus amor cancer est.)

PETRONIUS, *Satyricon*. Sec. 42. (c. A. D. 60)

<sup>9</sup> I loved her then, but now another love overhangs my heart. (Illam amabam olim, nunc iam alia cura impendet pectori.)

PLAUTUS, *Epidicus*, l. 135. (c. 200 B.C.)

All love is vanquished by a succeeding love. (Successore novo vincitur omnis amor.)

OVID, *Remediorum Amoris*, l. 462. (c. 1 B.C.)

The new drives out the old. (Cura cura repulsa nova.)

OVID, *Remediorum Amoris*, l. 484. (c. 1 B.C.)

And eek, as writ Zanzis, that was ful wys,  
The newe love out chaceth ofte the olde.

(A come io uddi già sovente dire,

Il nuovo amor sempre caccia l'antico.)

BOCCACCIO, *Il Filostrato*. Canto iv, st. 49. (c.

1350) CHAUCER, tr., *Troilus and Criseyde*,  
iv, 414.

New loves forget the old. (Amours nouvelles Oublient les vieilles.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550)

One loue expelleth an other.

JOHN LYLY, *Euphues* (Arber), p. 116. (1579)

TORRIANO, *Piazza Universale*, p. 10. (1666)

Even as one heat another heat expels,  
Or as one nail by strength drives out another,  
So the remembrance of my former love  
Is by a newer object quite forgotten.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
ii, 4, 192. (1594) See also under NAIL.

For one heat, all know, doth drive out another;  
One passion doth expel another still.

GEORGE CHAPMAN, *Monsieur d'Olive*. Act v,  
sc. 1. (1606)

Diamonds cut diamonds; they who will prove  
To thrive in cunning, must cure love with love.

JOHN FORD, *The Lover's Melancholy*. Act i,  
sc. 3. (1628)

And love may be expelled by other love,  
As poisons are by poisons.

DRYDEN, *All for Love*. Act iv, sc. 1. (1678)

In all cases of heart-ache, the application of another man's disappointment draws out the pain and allays the irritation.

LYTTON, *The Lady of Lyons*. Act i, sc. 2. (1838)

There is no remedy for love but to love more.

H. D. THOREAU, *Journal*, 25 July, 1839.

<sup>1</sup> Old love is litle worth when new is more  
prefard.

EDMUND SPENSER, *The Faerie Queene*. Bk. vi,  
canto ix, st. 40. (1590)

<sup>2</sup> A woman rarely discards one lover until she  
is sure of another.

ROYALL TYLER, *The Contrast*. Act i, sc. 1. (1787)

### XV—Love and Poverty

<sup>3</sup> It hath beene an old maxime; that as poverty  
goes in at one doore, love goes out at the other.

RICHARD BRATHWAIT, *The English Gentlewoman*, p. 346. (1631)

When povertie comes in at doores, love leaps out  
at windowes.

JOHN CLARKE, *Paroemiologia*, p. 25. (1639)

When distrust enters in at the fore-gate, love  
goes out at the postern.

JAMES HOWELL, *Letters*. Bk. i, sec. 5, No. 20.  
(1629) The Germans say, "Tritt der Kummer in's Haus, fliegt die Liebe zum Fenster hinaus" (When misfortune enters the house, love flies out).

When poverty comes in at the door, friendship  
flees out at the window.

JAMES KELLY, *Scottish Proverbs*, p. 346. (1721)

When Poverty comes in at the Door, Love creeps  
out at the Window.

THOMAS FULLER, *Gnomologia*. No. 5565. (1732)  
Love and poverty they say do not agree; but the  
love that flies out of the window at the sight of  
poverty deserves to have the door shut in his face.

CHARLES DIBDIN, JR., *My Spouse and I*. (c. 1810)  
Mind my words—when poverty comes in at the  
door, love jumps out at the window.

JOHN GALT, *The Entail*. Ch. 14. (1823)  
When Mr. Wylie urged her to marry him . . .  
she spoke out, . . . "I've seen poverty enough in  
my mother's house, it shan't come in at my door  
to drive love out of the window."

CHARLES READE, *Foul Play*. Ch. 1. (1869)

<sup>4</sup> Hereof men say a comyn proverbe in englond,  
that loue lasteth as longe as the money endureth.

WILLIAM CAXTON, *The Game and Playe of the  
Chesse*. Pt. iii, ch. 3. (1474)

Love is maintain'd by wealth; when all is spent,  
Adversity then breeds the discontent.

ROBERT HERRICK, *Adversity*. (1648)

Nobody wants to kiss when they are hungry.

DOROTHY DIX, *Syndicated Column*. (1930) The  
French say, "Sans pain, sans vin, L'amour  
n'est rien" (Without bread and wine, love is  
nothing).

The voyage of love is all the sweeter for an out-  
side stateroom and a seat at the captain's table.

ANONYMOUS, *Meditations in Wall Street*, p.  
86. (1940)

<sup>5</sup> Love and a cottage! Eh, Fanny! Ah, give me  
indifference and a coach and six!

COLMAN AND GARRICK, *The Clandestine Marriage*. Act i, sc. 2. (1766)

Lady Clonbrony had not . . . the slightest notion  
how anybody . . . could prefer, to a good house  
and a proper establishment, what is called love  
in a cottage.

MARIA EDGEWORTH, *The Absentee*. Ch. 4. (1812)

Love in a hut, with water and a crust,  
Is— Love, forgive us!—cinders, ashes, dust.

JOHN KEATS, *Lamia*. Pt. ii, l. 1. (1820)

They may talk of love in a cottage,

And bowers of trellised vine—

Of nature bewitchingly simple,  
And milkmaids half divine, . . .

But give me a sly flirtation,

By the light of a chandelier—

With music to play in the pauses,

And nobody very near.

N. P. WILLIS, *Love in a Cottage*. (1829)

Love in a cottage, with a broken window to let  
in the rain, is not my idea of comfort.

ALEXANDER SMITH, *Dreamthorp: On the Writing of Essays*. (1863)

Love in a tub and the bottom will fall out.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 483. (1940)

<sup>6</sup> In well-fed bodies love resides. (ἐν πλεγμαῖς  
κῦρσις.)

EURIPIDES, *Fragments*. No. 895, Nauck. (c.  
440 B. C.) As quoted by PLUTARCH, *Moralia*,  
126C, who adds that this is not true.

When the barley is consumed from the pitcher, strife knocks and enters the house.

*Babylonian Talmud: Baba Metzia*, fol. 59a. (c. 450)

Love abideth not with want, for she is the companion of plenty.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. ii. (1616)

Toom pokes [empty bellies] will strive.

JAMES KELLY, *Scottish Proverbs*, p. 313. (1721)  
"When a married couple are pinched with poverty they will be apt to jar." The French say, "Quand il n'y a pas de foin au râtelier, les cheveux se battent."

1 Of Soup and Love, the first is the best.

THOMAS FULLER, *Gnomologia*. No. 3699. (1732)

2 Love does much, but money does all.

ROBERT GREENE, *Works* (Grosart), iii, 61. (1587) COTGRAVE, *Dictionary: Amour*. (1611)

Love can do much, but money can do all. (Amour peut moult; argent peut tout.)

GRUTER, *Florilegium*, iii, 186. (1612) CORREAS, *Vocabulary*, p. 68 (c. 1627), gives the Spanish, "Amour faz molto, argen faz todo," but a later form is "Amor fa molt, argent fa tot." The Germans say, "Liebe kann viel, Geld kann Alles." The French have another proverb even more cynical, "L'amour fait rage, mais l'argent fait mariage" (Love makes passion, but money makes marriage).

Love can do much, but money can do more.

TORRIANO, *Piazza Universale*, p. 9. (1666)

Love does much, but Money does more.

THOMAS FULLER, *Gnomologia*. No. 3286. (1732)

3 No longer foster, No longer lemman.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

4 Loue lurkes as soone about a sheepcoate as a pallaice.

THOMAS LODGE, *Rosalynde*, l. 95. (1590)

Love bides in cottages as well as in courts.

COTGRAVE, *Dictionary: Amourettes*. (1611)

Love lives in cottages as well as in courts.

JOHN RAY, *English Proverbs*, p. 16. (1670)

KELLY, *Scottish Proverbs*, p. 236. (1721)

Love is as warm among cottagers as courtiers.

JOHN RAY, *English Proverbs*, p. 248. (1678)

Love lives more in Cottages than Courts.

THOMAS FULLER, *Gnomologia*. No. 3290. (1732)

In the very smallest cot

There is room enough for a loving pair.

(Raum ist in der kleinsten Hütte

Für ein glücklich liebend Paar.)

SCHILLER, *Der Jüngling am Bache*. St. 4. (a. 1805) There is a similar German apothegm, "Die Liebe macht zum Goldpalast die Hütte" (Love makes a palace of gold out of a cottage), sometimes attributed to Holtz.

5 A man in love and out of cash is in a sorry plight. (Qui amat, si eget, misera adficitur, ere, aerumna.)

PLAUTUS, *Curculio*, l. 142. (c. 200 B.C.)

The lover who first set out on Love's highways with an empty purse went in for harder labors

than Hercules. (Qui amans egens ingressus est princeps in Amoris vias, | superavit aerumnis suis aerumnas Herculi.)

PLAUTUS, *Persa*, l. 1. (c. 200 B.C.)

6 By Hercules, that will be a true saying, "Without Ceres and Bacchus Venus is chilly. (Verbum hercle hoc verum erit, "sine Cerere et Libero friget Venus.")

TERENCE, *Eunuchus*, l. 732. (161 B.C.) Cited by ERASMUS, *Adagia*, ii, iii, 97, and included by TAVERNER in his *Translations from Erasmus*. His rendering is, "Without meate and drynke the lust of the body is colde," and comments, paraphrasing Erasmus, "Ceres amonges the Panymys was taken for the Goddess of corne: Bacchus for the God of wyne, and Venus for the Goddess of loue." The Germans say, "Ohne Wein und Brod | Leidet Venus Noth" (Without wine and bread, Venus suffers want).

Truly with an empty belly no one is in shape for love. (Nam ventri inani non inest formarum amor.)

ATHENAEUS, *Deipnosophistai*. Bk. vi. (c. A.D. 200) Cited by ERASMUS, *Adagia*, ii, iii, 97, with similar epigrams by other writers.

Distend the belly and you distend those things which hang from the belly. (Distento ventre, distenduntur ea, quae ventri adhaerent.)

SAINT JEROME (HIERONYMUS), commenting on the line from Terence. (c. A.D. 400) Cited by ERASMUS, *Adagia*, ii, iii, 97.

The old proverb which saith, Venus takes cold when not accompanied with Ceres and Bacchus. (L'antique prouerbe: que Venus se morfond sans le compaignie de Ceres & Bacchus.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 31. (1545)

Rabelais is arguing that wine in moderation assists lovemaking, in excess hinders it. Or, as SHAKESPEARE put it, *Macbeth*, ii, 3, 31, "Lechery, sir, it [drink] provokes and unprovokes; it provokes the desire, but it takes away the performance."

I learned in school,

That love's desires and pleasures cool

Sans Ceres' wheat and Bacchus' vine.

GEORGE PEELE, *The Famous Chronicle of King Edward the First*. Act ii, l. 86. (1593)

## XVI—Love and Fear

7 There is no fear in love; but perfect love casteth out fear. (φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ. ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον.)

*New Testament: I John*, iv, 18. (c. A.D. 95)

The *Vulgate* is, "Timor non est in charitate: sed perfecta charitas foras mittit timorem."

Perfect love casteth out fear.

SHAW, *How He Lied to Her Husband*. (1905)

8 Ever filled with anxious fear is love. (Res est solliciti plena timoris amor.)

OVID, *Heroides*. Epis. i, l. 12. (c. 10 B.C.) The Italians say, "Chi ama, teme" (Who loves, fears), and "Amor è di sospetti fabro" (Love is the maker of suspicions).



Love is thing ay ful of bisy drede.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv, l. 1644. (c. 1380)

This prouerbe that I lere [teach] . . .

Love goth neuer without fere.

ALEXANDER BARCLAY, *The Castell of Labour*, sig. D2. (1506)

We have this saying from the learned, That a marvellously fearful thing is love, and that true love is never without fear. (Comme disent les clerks, chose merueilleusement crainctive estre amour, & i'amaïs le bon amour ne estre sans craincte.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 18. (1545)

The Germans say, "Kleine Liebe ohne Furcht und Argwohn" (No love without fear and hate).

Fear is ever attendant on true and sincere love. (À la bonne & syncere amour est craincte perpetuellement annexée.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 3.

Fie, fie, fond love, thou art so full of fear.

SHAKESPEARE, *Venus and Adonis*, l. 1021. (1593)

Love's a solicitous thing, and full of fears.

RICHARD FLECKNOE, *Love's Dominion*. Act ii, sc. 1. (1654)

1

I do not wish to be feared; I prefer to be loved. (Nolo ego metui: amari mavolo.)

PLAUTUS, *Asinaria*, l. 835. (c. 200 B.C.)

2

Love cannot be mixed with fear. (Non potest amor cum timore misceri.)

SENECA, *Ad Lucilium*. Epis. xvii, sec. 19. (c. A.D. 64)

### XVII—Love and Hate

3

They that too deeply loved too deeply hate. (οἱ τοι πέρα στέρξαντες, οἱ δὲ καὶ πέρα μισοῦσιν.)

ARISTOTLE, *Politics*. Bk. vii, ch. 6, sec. 4. (c. 330 B.C.) Quoting a proverb of unknown authorship.

Love and hatred overstep the mark.

Babylonian Talmud: *Sanhedrin*, fo. 105a. (c. 450)

4

Love as if you would one day hate, and hate as if you would one day love. (φιλοῦσιν ὡς μισήσουσιν καὶ μισοῦσιν ὡς φιλήσουσιν.)

BIAS, *Maxim*. (c. 570 B.C.) As given by ARISTOTLE, *Art of Rhetoric*, ii, 13, 4. (c. 340 B.C.) This is also the form in which it is quoted by PHILO, *De Virtutibus*, 152. SOPHOCLES, *Ajax*, l. 679, has Ajax say, "For I have learnt, though late, this rule, to hate an enemy as one who may become a friend, and serve a friend as knowing that his friendship may not last." DEMOSTHENES, *Aristophanes*, sec. 122, also quotes both phrases, but emphasizes the danger of ill-considered acts of friendship. DIOGENES LAERTIUS, however, in his *Life of Bias*, i, 87, gives only the first clause: "Men should love their friends as if they would some day hate them" (φιλεῖν ὡς μισήσουσιν: τοὺς γὰρ πλείστους εἶναι κακοῦς), and this is the form which is best known,

although there is another included in some of the old collections, δεῖ φιλεῖν ὥσπερ μισήσουσιν, μισεῖν δὲ ὥσπερ φιλήσουσιν (One should love as if one were going to hate, and hate as if one were going to love). It has usually been regarded merely as a caution against forming hasty intimacies, but CICERO, *De Amicitia*, xvi, 59, makes Scipio denounce it as abominable and unworthy of a sage. Bacon, Montaigne, La Bruyère, and many other writers have commented upon it. See also under FRIEND: FRIEND AND ENEMY.

So love as if you were possibly destined to hate; and in the same way, hate as if you might perhaps afterwards love. (Hac fini ames, tamquam forte fortuna et osurus; hac itidem tenus oderis, tamquam fortasse post amaturus.)

CHILON. (c. 550 B.C.) As quoted by AULUS GELLIUS, i, 3, 30. CICERO, *De Amicitia*, 59, attributes the saying to Bias, also one of the Seven Sages, as do Aristotle, Diogenes Laertius and Valerius Maximus.

Love as though you would one day hate; hate as though you would one day love. (Ama tanquam osurus; oderis tanquam amaturus.)

ERASMUS, *Adagia*. Chil. ii, cent. i, No. 72. (1508)

"One of the evils attendant upon publishing letters to and from our friends," Erasmus remarks, "is that occurrences may happen compelling us to change our opinions, and censure those whom we have commended, or commend those whom we have censured." He was speaking feelingly, because he himself, in the latter part of his life, was compelled to censure Ulric Hutton, a violent man whom earlier he had liberally commended. He cites examples of this or similar aphorisms used by ARISTOTLE, *Rhetoric*; SOPHOCLES, *Ajax*; EURIPIDES, *Troades*; CICERO, *De Amicitia*; DIOGENES LAERTIUS, AULUS GELLIUS, and others, many of them included here.

Love as if you should one day hate; hate as if you should one day love. (Ayez comme ayant quelque jour à le haïr; haïssez comme ayant à l'ayer.)

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580) Quoting a precept which he ascribes to Chilo

That ancient precept of Bias, construed not to any point of perfidiousness, but only to caution and moderation, *Et ama tanquam inimicus futurus, et odi tanquam amaturus*.

FRANCIS BACON, *Of the Advancement of Learning*, ii, xxiii, 245. (1605)

Bias gave in precept, "Love as if you should hereafter hate; and hate as if you should hereafter love."

FRANCIS BACON, *Apophthegms*. No. 182. (1625)

We must love, as looking one day to hate.

GEORGE HERBERT, *Jacula Prudentum*. No. 1124. (1640)

Bind so you may unbind.

THOMAS FULLER, *Gnomologia*. No. 980. (1732)

When you are angry with any one, consider that you may be reconciled; and when you are friends with any one, that you may some day be at enmity with him. (Quando estes en enojo, acuer-

date que puedes venir a paz, y quando estes en paz, acuerdate que puedes venir a enojo.)

ROBERT BLAND, *Proverbs*, i, 252. (1814)

1 He loves me for little, that hates me for nought.

FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595)

They loo me for little that hate me for nought.

JOHN RAY, *Proverbs: Scottish*, p. 310. (1813)

2 Hatred is blind, as well as Love.

THOMAS FULLER, *Gnomologia*. No. 1805. (1732)

If you hate a Man, eat his Bread; if you love him, do the same.

THOMAS FULLER, *Gnomologia*. No. 2756.

• Men hate more steadily than they love.

JOHNSON. BOSWELL, *Life*, 15 Sept., 1777.

It is as natural to hate as to love.

WILLIAM HAZLITT, *Essays: On Poetry*. (1821)

3 Neither love nor hate forever. (No se ha de querer ni aborrecer para siempre.)

GRACIAN, *Oráculo Manual*. Max. 217. (1647)

4 As there is nothing more hurtfull then to bee hated, so is there nothing more helpfull then to bee loved.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 208. (1574) Pettie, tr.

5 If one judges love by its effects, it resembles hate more than affection. (Si on juge de l'amour par la plupart de ses effets, il ressemble plus à la haine qu'à l'amitié.)

LA ROCHEFOUCAULD, *Maximes*. No. 72. (1665)

The more one loves a mistress, the more one is ready to hate her. (Plus on aime une maîtresse, et plus on est prêt de la hair.)

LA ROCHEFOUCAULD, *Maximes*. No. 111. (1665)

6 Who love too much, hate in the like extreme.

POPE, tr., *Odyssey*. Bk xv, l. 79. (1725)

7 Love and hatred are . . . the great Lords and Masters, that divide the rest of the affections between them.

JOHN PRESTON, *The Breast-Plate of Faith and Love*, p. 8. (A. 1628)

8 Hatred stirreth up strifes: but love covereth all sins. (Odium suscitât rixas: et universa delicta operit charitas.)

*Old Testament: Proverbs*, x, 12. (c. 350 B.C.)

Hate pulls high things down, love lifts low things up. (Alta cadunt odiss, parva extolluntur amore.)

CATO (?), *Collectio Monostichorum*, l. 21. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 624.

9 You will hate the man you love, unless you admonish him aright. (Quem diligas, ni recte moneas, oderis.)

PUBLILIUS SYRUS, *Sententiae*. No. 625. (c. 43 B.C.)

10 Better to live in chains with those we love than rove through gardens with those we hate.

SADI, *Gulistan*. Ch. ii, Apologue 31. (c. 1258)

BETTER A DINNER OF HERBS, see under DINING.

11 In love there is no mistake, and every estrangement is well founded.

H. D. THOREAU, *Winter*, 8 Feb., 1857.

Those we love we can hate. To others we are indifferent.

H. D. THOREAU, *Early Spring*, 24 Feb., 1857.

12 Hatred is stronger than friendship, but weaker than love. (La haine est plus vive que l'amitié, moins que l'amour.)

VAUVENARGUES, *Réflexions*. No. 178. (1746)

13 Hate follows love, as 'neath those sandal-trees The withered leaves the eager searcher sees.

UNKNOWN, *Book of Songs (Shiking)*. Pt. ii,

Bk. iii. *Moral Lessons*. (c. 600 B.C.) Legge, tr.

Where is great love, from thence proceedeth great hate.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 85. (1574) Pettie, tr.

For as the best Wine doth make the sharpest vinegar, so the deepest loue turneth to the deadliest hate.

JOHN LYLIV, *Euphues* (Arber), p. 48. (1579)

The greatest Hate springs from the greatest Love.

THOMAS FULLER, *Gnomologia*. No. 4573. (1732)

#### XVIII—Love and Wisdom

14 It is impossible to love, and to be wise.

FRANCIS BACON, *Essays: Of Love*. (1597)

Quoted as a wise saying.

One cannot love and be wise.

RICHARD BRATHWAIT, *The English Gentlewoman*, p. 288. (1631)

No man at one time, can be wise, and love.

ROBERT HERRICK, *To Silvia, to Wed*. (1648)

He is bound by the proverb, 'Tis impossible to love and to be wise.

RICHARD FLECKNOE, *Enigmaticall Characters*, p. 134. (1658)

'Tis hard to be in love and to be wise.

NAT. LEE, *Princess of Cleve*. Act i, sc. 3. (1680)

Wisdom has nothing to do with love.

PHILIP BARRY, *You and I*. Act iii. (1923)

15 How long may subtle logic play its part In science and theology and art?

So long as no young fawn-eyed maiden's glance

Shall find its way to the logician's heart.

BHARTRIHARI, (c. 50 B.C.) Ryder, tr.

Learning and dignity, wisdom and manners,

Last till the god of love plants flaming banneis.

BHARTRIHARI. (c. 50 B.C.) Ryder, tr.

16 The first sigh of love is the last of wisdom. (Le premier soupir de l'amour Est le dernier de la sagesse.)

ANTOINE BRET, *École Amoureuse*. Sc. 7. (a. 1792) "Raisonnement sur l'amour c'est perdre la raison"

(To reason about love is to lose one's reason) is an epigram attributed to Bouffiers.

17 Who may been a fool, but-if he love?

CHAUCER, *Knights Tale*. l. 941. (c. 1386)

God preserve me from idiots and men in love, which is the same thing.

M. V. HEBERDEN, *The Lobster Pick Murders*, p. 165. (1941)

<sup>1</sup> Love and knowledge live not together.

RANDLE COTGRAVE, *Dictionary: Aimer*. (1611)

Knowledge and love, altogether cotten not.

TORRIANO, *Piazza Universale*, p. 7. (1666) This early use of "cotton," in the sense of agreeing or getting along together, is worth noting.

<sup>2</sup> No folly to being in love.

JAMES HOWELL, *Proverbs*, p. 27. (1659)

No folly to being in love, or where love's in the case, the Doctor is an Ass.

JOHN RAY, *English Proverbs*, p. 50. (1768)

<sup>3</sup> As love increases, prudence diminishes. (A mesure que l'amour croît, la prudence diminue.)

LA ROCHEFOUCAULD, *Maximes*. No. 546. (1665)

O tyrant love! when held by you,

We may to prudence bid adieu.

(Amour! amour! quand tu nous tiens

On peut bien dire, Adieu, prudence.)

LA FONTAINE, *Fables*. Bk iv, fab. 1. (1668)

<sup>4</sup> Love darkens counsel. (τὸ δ' ἐπ'αυ ἐπισκορεῖ.)

MENANDER, *The Lady of Andros*. Frag. 48K.

(c. 300 B.C.)

<sup>5</sup> Love draws me one way, reason another. (Aliudque cupido, mens aliud suadet.)

OVID, *Metamorphoses*. Bk. vii, l. 18. (A.D. 7)

To say the truth, reason and love keep little company together now-a-days.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 1, 146. (1596)

It is not reason that governs love. (La raison n'est pas ce qui règle l'amour.)

MOLIERE, *Le Misanthrope*. Act i, sc. 1. l. 248. (1666)

<sup>6</sup> None so wise but love maketh them fooles.

GEORGE PETTIE, *Petite Pallace*, p. 153. (1576)

<sup>7</sup> To love and be wise is scarcely granted to a god. (Amare et sapere vix deo conceditur.)

PUBLILIUS SYRUS, *Sententiae*. No. 22. (c. 43 B.C.) A variation is, "Amare simul et sapere, ipsi Iovi non datur" (To love and to be wise at the same time is not given to Jove himself).

To be wise and eke to love,

Is graunted scarce to god above.

EDMUND SPENSER, *The Shepheardes Calender: March: Willyes Embleme*. (1579)

To be wise and love,

Exceeds man's might; that dwells with gods above.

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 163. (1601)

The proverb holds, that to be wise and love

Is hardly granted to the gods above.

JOHN DRYDEN, *Palamon and Arcite*. Bk. ii, l. 364. (1700)

<sup>8</sup> When you love you are not wise: when you are wise you do not love. (Cum ames non sapias aut cum sapias non ames.)

PUBLILIUS SYRUS, *Sententiae*. No. 131. (c. 43 B.C.)

<sup>9</sup> Only a wise man knows how to love. (Solut sapiens scit amare.)

SENECA, *Ad Lucilium*. Epis. lxxxi, sec. 12. (A.D. 64)

Oft the wise are fettered, where fools go free.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 93. (c. 900)

Best wits are soonest caught by Cupid.

GEORGE PETTIE, *Petite Pallace*, p. 258. (1576)

An unidentified epigram which Pettie uses several times.

How wise are they that are but fools in love!

JO. COOKE, *How a Man May Choose a Good Wife*. Act i, sc. 1. (c. 1610)

The wisest man the warl' e'er saw,

He dearly lov'd the lasses, O.

ROBERT BURNS, *Green Grow the Rashes*. (1786)

### XIX—Love and Death

<sup>10</sup> With thee I fain would live, with thee I'd gladly die! (Tecum vivere amem, tecum obeam libens!)

HORACE, *Odes*. Bk. iii, ode 9, l. 24. (23 B.C.)

If euer I kill my selfe for loue, it shall be with a sigh, not with a sword.

LYLY, *Euphues and His England*, p. 427. (1580)

He loves too much that dies for love. (C'est trop aimer quand on en meurt.)

RANDLE COTGRAVE, *Dictionary: Mourir*. (1611)

They love too much that die for love.

JOHN RAY, *English Proverbs*, p. 16. (1670)

And for bonnie Annie Laurie

I'd lay me doun an' dee.

WILLIAM DOUGLAS, *Annie Laurie*. Anne or Anna Laurie was the youngest daughter of Sir Robert Laurie, or Lawrie, b. 1682.

I'd leave my happy home for you.

W. A. HEELAN. Title of popular song. (1899)

<sup>11</sup> O Dowglas, Dowglas, Tendir and brave.

SIR RICHARD HOWLAND, *Buke of the Howlat*. St. 31. (c. 1450) See PINKERTON, *Scottish Poems*, iii, 146.

As I lay my heart on your dead heart, Douglas. Douglas, Douglas, tender and true

DINAH M. M. CRAIK, *Too Late*. (c. 1860)

<sup>12</sup> Men have died from time to time and worms have eaten them, but not for love.

SHAKESPEARE, *As You Like It*, iv, 1, 107. (1600)

For, heaven be thank'd, we live in such an age,

When no man dies for love, but on the stage.

DRYDEN, *Epilogue: Mithridates*. (a. 1700)

Few people die for love in these days.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>13</sup> Love is strong as death. (Fortis est ut mors dilectio.)

Old Testament: *Song of Solomon*, viii, 6. (c. 900 B.C.)

Love, strong as Death, the Poet led.

POPE, *Ode for Music on St. Cecilia's Day*. St. 4, l. 51. (1708)

Love can vanquish Death.

TENNYSON, *A Dream of Fair Women*, l. 269. (1832)

Love is greater than illusion, and as strong as death.

WALTER FERRIS, tr., *Death Takes a Holiday (La Morte in Vacanze*, by ALBERTO CASELLA). Act iii. (1930) The French say, "Amour et mort, Rien n'est plus fort" (Love and death, nothing is stronger).

### LOVER

<sup>1</sup> Lover, beware your lover, might well be an old maxim.

MAXWELL ANDERSON, *Elizabeth the Queen*. Act i, sc. 2. (1930)

<sup>2</sup> Lovers ever run before the clock.

H.G. BOHN, *Handbook of Proverbs*, p. 447. (1855)

<sup>3</sup> Sapient, Solitary, Solicitous, and Secret—the four S's, which they say all true lovers should possess. (Sabio, Solo, Solicito, y Secreto—las cuatro SS. que dicen que han de tener los buenos enamorados.)

CERVANTES, *Don Quixote*. Pt. i, ch. 34. (1605)

Then Leonela gives the "lovers' alphabet": Agradecido (grateful); bueno (good), caballero (gallant), dadivoso (bountiful), enamorado (enamored), firme (firm), gallardo (gay), honrado (honorable), ilustre (illustrious), leal (faithful), mozo (young), noble (noble), onesto (honest), principal (distinguished), quantioso (versatile), rico (wealthy), and so on.

<sup>4</sup> A lover once will always love again. (οὐκ ἔστιν ἐραστὴς ὁστις οὐκ ἀει φιλεῖ.)

EURIPIDES, *Daughters of Troy*, l. 1051. (c. 415 B.C.) A. S. Way (Loeb) renders this line, "Lover is none but loveth evermore."

Who has loved most, he best can love again.

HAROLD THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

<sup>5</sup> True lovers are shy, when people are by.

SAMUEL FOOTE, *The Lame Lover*. Act ii. (c. 1760)

<sup>6</sup> Lovers complain of their Hearts; but the distemper is in their Heads.

THOMAS FULLER, *Gnomologia*. No. 3302. (1732)

<sup>7</sup> A lover may sigh, but he must not puff.

O. HENRY, *The Skylight Room*. (1906)

<sup>8</sup> Louers liue by loue, ye as larkes liue by leekes.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

All one we liue . . .

By loue as larks do liue by leekes.

THOMAS CHURCHYARD, *A Pleasant Discourse of Court*, sig. B4. (1596)

They bee some that do liue of loue,  
Well yea, as larkes do of leekes.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 313. (1623)

Lovers live by love, as larks by leeks. This is I conceive in derision of such expressions as living by love.

JOHN RAY, *English Proverbs*, p. 46. (1670)

You live on love as laverocks do on leeks. A jest upon them that eat little.

JAMES KELLY, *Scottish Proverbs*, p. 367. (1721)

One of those sighing swains who, the proverb says—why, nobody has ever exactly ascertained—"live on love, as larks on leeks."

THEODORE HOOK, *The Parson's Daughter*. Vol. i, ch. 11. (1833)

<sup>9</sup> Listlessness and silence denote the lover. (Amantem languor et silentium arguit.)

HORACE, *Epodes*. No. xi, l. 9. (c. 20 B.C.)

Let every lover be pale; that is the color which suits him. (Palleat omnis amans: hic est color aptus amanti.)

OVID, *Artis Amatoriae*. Bk. i, l. 729. (c. 1 B.C.)

<sup>10</sup> The reason why lovers and their mistresses never tire of being together is because they are always talking of themselves. (Ce qui fait que les amants et les maîtresses ne s'ennuient point d'être ensemble, c'est qu'ils parlent toujours d'eux-mêmes.)

LA ROCHEFOUCAULD, *Maximes*. No. 312. (1665)

When lovers love no longer, they find it very hard to part. (On a bien de la peine à rompre quand on ne s'aime plus.)

LA ROCHEFOUCAULD, *Maximes*. No. 351

<sup>11</sup> His love is life to a lover. (Animast amica amanti.)

PLAUTUS, *Bacchides*, l. 193. (190 B.C.)

Find me a reasonable lover, and I'll give you his weight in gold. (Auro contra cedo modestum amatorem, a me aurem accipe.)

PLAUTUS, *Curculio*, l. 201. (c. 200 B.C.)

<sup>12</sup> A great lover of the ladies. (Magnus amator mulierum.)

PLAUTUS, *Menaechmi*, l. 268. (c. 200 B.C.)

Says he, "I am a handsome man, and I'm a gay deceiver.

GEORGE COLMAN, JR., *Unfortunate Miss Bailey*. (1812)

Lover, lunatic. (Amans amens.)

PLAUTUS, *Mercator*, l. 82. (c. 200 B.C.)

Of lunatics rather than of lovers. (Amentium. haud amantium.)

TERENCE, *Andria*, l. 218. (166 B.C.)

Lovers are madmen. (Amantes amentes sunt.)

HENDERSON, *Latin Proverbs*, l. 18. (1869)

<sup>13</sup> Lovers, disdain your loves: then she who denied you yesterday will come to you today. (Contemnite, amantes!) sic hodie veniet, si qua negavit heri.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. xiv, l. 19. (c. 24 B.C.) Quoted by MONTAIGNE, ii, 15.

If thou flee it [love], it shal flee thee;  
Folowe it, and folowen shal it thee.

CHAUCER (?), *Romaunt of the Rose*, l. 4783.  
(c. 1365)

Follow love, and it will flee thee, flee love and it  
will follow thee.

DAVID FERGUSON, *Scottish Proverbs*, p. 32. (c.  
1595) Cited by Ray, Fuller, and others.  
Ray comments, "This was wont to be said  
of glory, *Sequentem fugit, fugientem sequi-  
tur*. Just like a shadow." See also under  
PLEASURE.

1 There is none would hurt a lover; lovers are  
sacred. (Nec tamen est quisquam, sacros qui  
laedat amantes.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. xyl, l. 11. (c.  
22 B. C.)

All mankind love a lover.

R. W. EMERSON, *Essays, First Series: Love*.  
(1841) Usually quoted, "All the world loves  
a lover."

The best grafts in the world are built up on copy-  
book maxims and psalms and proverbs and Esau's  
fables. . . . Our peaceful little swindle was con-  
structed on the old saying: "The whole push  
loves a lover."

O. HENRY (W. S. PORTER), *A Tempered Wind*.  
(1908)

All the world loves a lover.

EUGENE O'NEILL, *The Great God Brown: Pro-  
logue*. (1926)

Everybody loves a lover.

KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act i,  
sc. 2. (1931)

2 The angry lover tells himself many a lie.  
(Amans iratus multa mentitur sibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 13. (c. 43 B. C.)  
A lover knows what he wants: what he should  
want is unseen. (Amans quid cupiat scit, quid  
sapiat non videt.)

PUBLILIUS SYRUS, *Sententiae*. No. 15.  
The lover dreams of his suspicions even when  
awake. (Amans quod suspicatur vigilans som-  
niat.)

PUBLILIUS SYRUS, *Sententiae*. No. 16.  
A lover is like a torch—he blazes the more he is  
moved. (Amans ita ut fax agitando ardescit  
magis.)

PUBLILIUS SYRUS, *Sententiae*. No. 38.

3 A pressing lover seldom wants success.  
NICHOLAS ROWE, *To the Inconstant: Epilogue*.  
l. 18. (a. 1718)

The adventurous lover is successful still.

POPE, *Prologue for Mr. D'Urfey's Last Play*.  
(1727) See also under HEART: FAINT HEART  
AND FAIR LADY.

4 It is as easy to count atomies as to resolve the  
propositions of a lover.

SHAKESPEARE, *As You Like It*, iii, 2, 245. (1600)

5 Who can deceive a lover? (Quis fallere possit  
amantem?)

VERGIL, *Aeneid*. Bk. iv, l. 296. (19 B. C.)

6 For what may we lovers not hope! (Quid  
non speremus amantes!)

VERGIL, *Eclogues*. No. viii, l. 26. (37 B. C.)

7 Frankie and Albert were lovers, O Lordy, how  
they could love.

Swore to be true to each other, true as the  
stars above;

He was her man, and he done her wrong.

UNKNOWN, *Frankie and Albert*. This is the  
original, or so-called St. Louis version, of  
this American classic, which relates the story  
of the shooting of Albert, or Allen, Britt, by  
Frankie Baker, at St. Louis, Mo., 15 Oct.,  
1899. Britt died in the City Hospital three  
days later. For an account of the tragedy see  
the St. Louis *Post-Dispatch*, 19 Oct., 1899;  
also JOHN HUSTON, *Frankie and Johnny*, as  
the song was later called. Huston states that  
there are more than two hundred versions.

## II—Lovers' Perjuries

8 Oaths touching the matter of love do not  
draw down anger from the gods. (ἐπισπᾶσθαι  
τὴν ἀπὸ τῶν θεῶν ὀργὴν τοὺς γινόμενους ὀρκούς  
ὕπὲρ ἔρωτος.)

HESIOD, *Aegimius*. No. 3. (c. 800 B. C.) The ac-  
count continues, "And thereafter Zeus or-  
dained that an oath concerning the secret  
deeds of the Cyprian should be without pen-  
alty for men."

What they say is true—lovers' oaths enter not  
the ears of the immortals. (ἀλλὰ λέγουσιν ἀληθῆα  
τοὺς ἐν ἔρωτι | ὀρκούς μὴ δύρειν οὐατ' ἐς ἀθανάτων.)

CALLIMACHUS, *Epigrams*. No. xxvii, l. 3. (c. 250  
B. C.)

9 Venus lends deaf ears to love's deceits. (Com-  
modat in lusus numina surda Venus.)

OVID, *Amores*. Bk. i, eleg. 8, l. 86. (c. 13 B. C.)

The queen of love,

As they hold constantly, does never punish,  
But smile at, lovers' perjuries.

PHILIP MASSINGER, *The Great Duke of Flor-  
ence*. Act ii, sc. 3. (1627)

10 Jupiter from on high laughs at the perjuries  
of lovers. (Iuppiter ex alto periuria ridet  
amantum.)

OVID, *Artis Amatoriae*. Bk. i, l. 633. (c. 1 B. C.)

Jove laughs at lovers' perjuries, and bids the  
winds carry them away without fulfillment.  
(Periuria ridet amantum Iuppiter et ventos inrita  
ferre iubet.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 6, l. 49. (19 B. C.)

Do not the Gods, saye the Poets, laugh at the  
periurie of Lovers? and that Iupiter smyles at  
the crafte of Cupyd?

ROBERT GREENE, *Mamillia*, in *Works* (Grosart),  
ii, 92. (1580)

At lovers' perjuries, | They say, Jove laughs.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 92. (1595)

Fool, not to know that love endures no tie,  
And Jove but laughs at lovers' perjury.

DRYDEN, *Palamon and Arcite*. Bk. ii, l. 148.

(1700) The Germans say, "Der Himmel lacht  
des Meineids der Verliebten" (Heaven laughs  
at the perjuries of lovers).

<sup>1</sup> Lovers' solemn oaths are much like solemn  
hodge-podge. (Similest ius iurandum aman-  
tum quasi ius confusicium.)

PLAUTUS, *Cistellaria*, l. 473. (c. 200 B.C.)

A lover's oath involves no perjury. (Amantis ius  
iurandum poenam non habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 37. (c. 43 B.C.)

Lovers' oaths, the sport of every lightest breeze.  
(Lasciva volant levibus periuria ventis.)

CLAUDIAN, *Epithalamium De Nuptiis Honorii  
Augusti*, l. 83. (A.D. 398)

A lover's oath is not liable for perjury.  
(Ἀφροδίτης ὅρκος οὐκ ἐμπολιμύς.)

STOBAEUS, *Florilegium*, i, 28, 2. (c. 500)

Men in matters of love have as many ways to  
deceive as they have words to utter.

LYLY, *Euphues and His England*, p. 299. (1580)

<sup>2</sup> Marriage vows As false as dicers' oaths.

SHAKESPEARE, *Hamlet*, iii, 4, 44. (1600)

<sup>3</sup> Men's vows are women's traitors!

SHAKESPEARE, *Cymbeline*, iii, 4, 56. (1609)

When my love swears that she is made of truth,  
I do believe her, though I know she lies.

SHAKESPEARE, *Sonnets*. No. cxxxviii. (1609)

Also *The Passionate Pilgrim*, l. 1.

<sup>4</sup> The lecher's vows in ashes I record. (ὄρκους δὲ  
μοιχῶν εἰς τέφραν ἐγὼ γράφω.)

SOPHOCLES, *Fragments*. Frag. 694. (c. 425 B.C.)

Paraphrased by PLATO, *Symposium*, 183B:  
"The vow of love-passion they say is no  
vow."

### III—Lovers' Quarrels

<sup>5</sup> The dice of Love are madnesses and brawls.  
(ἀστραγάλοι δ' Ἐρωτός εἰσιν μαῖαι τε καὶ  
κυνδοίμοι.)

ANACREON, *Fragments*. Frag. 47. (c. 500 B.C.)

Quoted by Scholiast on the *Iliad*, xxiii, 88.

See EDMONDS, *Lyra Graeca*, ii, 163.

<sup>6</sup> Little quarrels often prove  
To be but new recruits of love.

BUTLER, *Hudibras*. Pt. iii, canto i, l. 905. (1678)

Lovers' quarrels are soon adjusted.

APHRA BEHN, *Emperor of the Moon*. Act ii, sc.  
1. (1687)

<sup>7</sup> He loves thee well that makes thee weep. (Ese  
te quiere bien que te hace llorar.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

HE THAT LOVETH THEE CHASTENETH THEE, see  
under CHILD: SPARE THE ROD AND SPOIL THE  
CHILD.

<sup>8</sup> See how love follows anger. (Voilà comme  
l'amour succède à la colère.)

CORNILLE, *Rodogune*. Act iii, sc. 1. (1644)

<sup>9</sup> Love reproved more urgent grows.  
(ρουθετούμενος ἔρως μᾶλλον πείθει.)

EURIPIDES, *Steneboea*. Frag. 665. (c. 440 B.C.)

Quoted by PLUTARCH, *Moralia*, 71A.

Mark how they fell out, and how they fell in.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

As fayre weather cometh after a foule storme, so  
sweete tearmes succede sowre taunts.

LYLY, *Euphues and His England*, p. 363. (1580)

By biting and scratching cats and dogs come to-  
gether.

HENDERSON, *Latin Proverbs*, p. 18. (1869)

<sup>10</sup> A lovers' quarrel has but short-lived strength.  
(ὀργή φιλοῦντων ὀλίγον λσχέει χρόνον.)

MENANDER, *Fragments*. Frag. 797K. (c. 300  
B.C.) The Greek proverbial phrase is τῶν  
φιλοῦντων ὀργαί.

The quarrels of lovers are renewals of love.  
(Amantium irae amoris integratio.)

TERENCE, *Andria*, l. 555. (166 B.C.) *Andria* was  
Terence's first comedy, and was wholly taken  
from the Greek of Menander. To this phrase  
he gave such a touch of genius that it has  
stood unchallenged for over two thousand  
years. It is cited by ERASMUS, *Adagia*, iii, i,  
89, and referred to by SAMUEL RICHARDSON,  
*Clarissa*, iv, 48, "Old Terence has taken no-  
tice of that; and observes upon it, That  
lovers falling-out occasions lovers falling-in."  
A shorter proverbial phrase is "Amor fit ira  
iucundior" (Quarrels make love pleasanter).  
The Germans say, "Liebeszorn ist neuer  
Liebeszunder" (A lover's quarrel is new love-  
fire).

The variance of lovers (sayth Terence) is the  
renuynge of love.

ROBERT WHITINTON, *Vulgaria*, p. 39. (1520)

These small scoldings and petty contentions which  
burst from time to time between lovers are new  
refreshments and spurs of love. (Ces petites noi-  
settes, ces riottes, qui par certain temps sourdent  
entre les amans, sont nouveaulx refraischissemens,  
& aiguillons d'amour.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 12. (1545)

Then did she saie, Now have I found this pro-  
uerbe true to proue,  
The falling out of faithful frends, renewing is of  
love.

RICHARD EDWARDS, *The Paradyse of Dainty  
Deuises*. No. 42. (a. 1566)

Falling in after falling out may make them three.

SHAKESPEARE, *Troilus*, iii, i, 112. (1601)

She would . . . pick quarrels upon no occasion.  
because she would be reconciled to him again.  
*Amantium irae amoris redintegratio*, . . . the  
falling out of lovers is the renewing of love.

ROBERT BURTON, *The Anatomy of Melancholy*,  
iii, ii, 3. (1621)

Love-quarrels oft in pleasing concord end.

MILTON, *Samson Agonistes*, l. 1008. (1671)

The falling out of lovers, you know.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

"The falling out of lovers," says he, . . . "is the  
renewal of love."

SAMUEL RICHARDSON, *Sir Charles Grandison*,  
iii, 18. (1753)

Lovers' quarrels that add a sweetness to those domestic joys.

DICKENS, *Nicholas Nickleby*. Ch. 10. (1839)

1 When a quarrel blows over, they are twice as fond of one another as they were before. (Bis tanto amici sunt inter se quam prius.)

PLAUTUS, *Amphitryon*, l. 943. (c. 200 B.C.)

No love is constant which cannot be provoked to quarrel. (Non est certa fides, quam non in iurgia vertas.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 8, l. 19. (c. 22 B.C.)

Where no quarrel comes, love unremembered slips away. (Ubi nulla simultas | incidit, admonitu liber aberrat amor.)

OVID, *Remediorum Amoris*, l. 661. (c. 1 B.C.)

2 You must anger a lover if you wish him to love. (Cogas amantem irasci amare si velis.)

PUBLILIUS SYRUS, *Sententiae*. No. 121. (c. 43 B.C.)

After much strife reconciliation becomes more beautiful. (Ex lite multa gratia fit formosior.)

PUBLILIUS SYRUS, *Sententiae*. No. 191.

In love anger is always untruthful. (In amore semper mendax iracundia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 286.

3 The difference is wide that the sheets will not decide.

JOHN RAY, *English Proverbs*, p. 131. (1678)

4 Love has in it all these evils: wrongs, jealousies, quarrels, reconcilements, war, then peace again. (Bellum, pax rursum.)

TERENCE, *Eunuchus*, l. 61. (161 B.C.)

In love there are these evils: first war, and then peace. (In amore haec sunt mala: bellum, Pax rursum.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 267. (35 B.C.)

**LOYALTY, see Faithfulness**

## LUCK

**See also Chance, Fortune**

**I—Luck: Good Luck**

5 Hyperborean luck. (τύχης Ὑπερβορέου.)

AESCHYLUS, *Libation-Bearers*, l. 373. (458 B.C.)

Exceptionally good luck. In *Agamemnon*, l. 33, Aeschylus quotes another proverbial phrase for good luck, τρις ἑξ βαλοῦσης (Throwing three sixes), the highest throw at dice.

A heap of good things. (ἀγαθῶν σωρός.)

ARISTOPHANES, *Plutus*, l. 804. (388 B.C.)

Other Greek proverbial synonyms for good luck were: "A sea of good things" (ἀγαθῶν θάλασσα), ZENOBIUS, i, 9; "A swarm of good things" (ἀγαθῶν μυρμηκία), EUSTATHIUS, 194, 46; "A Thasos of luck" (Θάσσοι ἀγαθῶν), ZENOBIUS, iv, 34, because the island was very fertile; "The good things of the world" (τὰ τῆς γῆς ἀγαθά); "Good numbers of good things" (ἀγαθῶν ἀγαθίτες), by an unknown comic poet, No. 827 of Kock's edition.

6 The share of Hermes. (κοινὸς Ἑρμῆς.)

ARISTOTLE, *Rhetoric*, Bk. ii, ch. 24, sec. 2. (c. 330 B.C.) A proverbial expression meaning "halves." When anyone had a stroke of luck, such as finding a purse full of money in the street, his companion would cry κοινὸς Ἑρμῆς, and would expect to go halves in the find. Hermes was the god of luck and such a find was called ἑρμαῖον. Children still cry "halves" or "halvers" under similar circumstances.

This is the magic wand of Hermes. "Touch what you will," the saying goes, "and it will turn into gold." (τοῦτ' ἐστὶ τὸ τοῦ Ἑρμοῦ ῥαβδίον.)

EPICETUS, *Discourses*. Bk. iii, ch. 20, sec. 12. (c. A.D. 100)

7 Luck for the fools and chance for the ugly.

BERTHELSON, *Dictionary: Luck*. (1754)

8 Lucky men need no counsel.

H.G. BOHN, *Handbook of Proverbs*, p. 447. (1855)

9 If good lucke had been our good lord.

WILLIAM BULLEIN, *A Dialogue Against the Feuer Pestilence*, p. 101. (1564)

Luck is a Lord. . . . Hit or miss, Luck is all.

OSWALD DYKES, *English Proverbs*, p. 272. (1709)

10 To have a run of good luck. (Correr el dado.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

Literally "to run the die," i. e. dice. Cervantes quotes another proverb, "Todo es comenzar á ser venturoso" (To be lucky at the beginning is everything). However, as MICHAEL DRAYTON, *Mooncalf* (1753) points out, "Good luck never comes too late."

11 Better to have good fortune than to be a rich man's child.

JOHN CLARKE, *Paroemiologia*, p. 49. (1639)

Better be fortunate than rich.

UNKNOWN, *New Foundling Hospital for Wit*, iv, 128. (1784)

Better to be born lucky than rich.

MICHAEL DENHAM, *Denham Tracts*, i, 224.

(1846) The Germans say, "Wer Glück hat, führt die Braut heim" (The lucky man takes home the bride), a proverb said to have originated with an abduction in 871, meaning that luck is often the determining factor in success. "Glück macht Mut" (Luck makes courage) is another German proverb, cited by GOETHE.

12 Geve me good Fortune all men sayes, and throw me in the seas.

RICHARD EDWARDS, *The Paradyse of Dainty Deuises*. No. 27. (a. 1566)

Our old proverbe is, give me hap and cast me in the sea.

THOMAS CHURCHYARD, *Churchyard's Charge*, p. 28. (1580)

Here the proverb comes in and joins well, that, "Give a man luck, and cast him in the sea."

THOMAS SHELTON, tr., *Don Quixote*. Bk. ii. ch. 42. (1620)

Give a woman luck and throw her in the sea.  
WILLIAM ROWLEY, *A Woman Never Vext*. Act i. (1632)

Give a man fortune and cast him into the sea.  
JOHN CLARKE, *Paroemiologia*, p. 125. (1639)  
Cited by KELLY, *Scottish Proverbs*, p. 113, with the comment, "Spoken when a man is unexpectedly fortunate."

Give a Man Luck, and throw him into the Sea.  
OSWALD DYKES, *English Proverbs*, p. 271. (1709) "He'll not be drowned," says Dykes, "if the Proverb is true, but will be saved still, by one lucky Providence or another."  
PLANCHÉ, *Extravaganzas*, i, 268, turns the proverb into a jingle, "Give a man but luck they say, sir, In the sea fling him you may, sir."

1  
Lucky indeed is he who suffers no ill for one day. (Nimium boni est huic cui nihil est mali in diem.)

ENNIUS, *Hecuba*. Frag. 212, Loeb. (c. 180 B. C.)

2  
He is like a cork. (Tanquam suber.)

ERASMUS, *Adagia*. Chil. iii, cent. vi, No. 26. (1508) Nothing will sink him.

His net caught fish, even when he was asleep. (ἡ εὐδοντας κύπτος αἰψοί.)

ERASMUS, *Moriae Encomium*. Sec. 111. (1511)  
Of Timotheus, the luckiest of the Athenian generals.

Riches come to him sleeping.

BERTHELSON, *Eng.-Danish Dictionary: Sleep*. (1754)

Throw him into the river and he will rise with a fish in his mouth.

BURCKHARDT, *Arabic Proverbs*. No. 123. (1817)

Of a good man whose luck seems never to desert him, the Arabs say, *Throw him into the Nile, and he will come up with a fish in his mouth.*

R. C. TRENCH, *On the Lessons in Proverbs*, p. 29. (1853)

A rose fell to the lot of the monkey.

BURCKHARDT, *Arabic Proverbs*. No. 294. (1817)

He had luck he didn't deserve.

Like a cat, he always falls on his feet.

F. E. HULME, *Proverb Lore*, p. 168. (1902) See under CAT.

If he got stewed and fell in the gutter he'd catch a fish.

RING LARDNER, *Horseshoes*. (1926)

Some people would fall down a sewer and find a ring.

VAN WYCK MASON, *The Bucharest Ballerina Murders*, p. 24. (1940)

If he fell into a well, he'd come out with a gold watch and chain.

HAROLD W. THOMPSON, *Body, Boots and Britches*, p. 409. (1940)

3  
Good Luck reaches farther than long Arms.

THOMAS FULLER, *Gnomologia*. No. 1717. (1732)

4  
Good luck say: "Op'n yo' mouf en shet yo' eyes."

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

5  
Good luck is easier to win than to retain. (Fortunam citius reperias quam retineas.)

HENDERSON, *Latin Proverbs*, p. 134. (1869)  
"Any fool may meet with luck, but only the wise man profits by it."

6  
A fellow has got to be lucky. (Glück mus-der Mensch haben.)

ADOLF HITLER, *Remark*, 9 Nov., 1939, just after his escape by eleven minutes from the bombing of the Bürgerbräu Keller, at Munich.

7  
Be firm! One constant element in luck  
Is genuine solid old Teutonic pluck.

O. W. HOLMES, *A Rhymed Lesson*, l. 282. (1846)

8  
At a lucky time. (Dextro tempore.)

HORACE, *Satires*. Bk. ii, sat. 1, l. 18. (35 B. C.)

9  
A fortunate boor needs but be born.

JAMES HOWELL, *Proverbs*, p. 26. (1659)

A fortunate Man may be any where.

THOMAS FULLER, *Gnomologia*. No. 114. (1732)

10  
A lucky man is rarer than a white crow. (Felix ille tamen corvo quoque rarior albo.)

JUVENAL, *Satires*. Sat. vii, l. 202. (c. A. D. 120)

11  
More by good luck than by good guiding.  
Spoken when a thing ill managed falls out well.

KELLY, *Scottish Proverbs*, p. 248. (1721)

Mazzini . . . made my hair stand on end with his projects. If he is not shot, or in an Austrian fortress within the month, it will be more by good luck than good guiding.

MRS. CARLYLE, *Letter to Thomas Carlyle*, 10 Aug., 1852.

12  
It is an old proverb, "the more wicked, the more fortunate."

HUGH LATIMER, *Sermons* (P. S.), p. 280. (1550)

The more knave the better luck.

WILLIAM CAMDEN, *Remains*, p. 333. (1605)

The verier knave the better lucke, say we

COTGRAVE, *Dictionary: Escheoir*. (1611)

The properer man, the worse luck.

JONSON, *A Tale of a Tub*. Act iii, sc. 4. (1633)

What says Pluck?—The worser knave, the better luck!

JOHN TATHAM, *The Rump*. Act iv, sc. 1. (1660)

The properer man (and so the honester) the worse luck.

JOHN RAY, *English Proverbs*, p. 134. (1670)

The French say, "Aux bons mèche t-il" (For the good nothing doing).

Thieves and rogues have the best luck, if they do but escape hanging.

JOHN RAY, *English Proverbs*, p. 136. (1678)

He's like *Marten*;

The more Knave, the better Fortune.

THOMAS FULLER, *Gnomologia*. No. 6332. (1732)

13  
It was luck in the bag then.

JOHN LIGHTFOOT, *Battle with Wasps Nest*. (1649) A rare piece of good luck.



You have luck indeed; and luck in a bag.  
SWIFT, *Journal to Stella*, 8 Sept., 1711.

1 Long was I, lady Lucke, your serving man.

SIR THOMAS MORE, *Daisy the Dicer*. (1534)

2 Good luck follows me like a dog.

O. HENRY (W. S. PORTER), *The Assessor of Success*. (1907)

3 It's the way a man uses Luck that brings him eminence and makes us all pronounce him wise. (Proinde ut quisque Fortuna utitur, | ita praecllet atque exinde sapere eum omnes dicimus.)

PLAUTUS, *Pseudolus*, l. 679. (c. 195 B. C.)

Quoted by MONTAIGNE, iii, 8.

Many a stroke of luck has come to many a hopeless man. (Multa praeter spem scio multis bona evenisse.)

PLAUTUS, *Rudens*, l. 400. (c. 200 B. C.)

4 The man with luck enough gives ruin a wide berth. (Affatim aequa cui fortuna est inter-  
(fium longe effugit.)

PUBLILIUS SYRUS, *Sententiae*. No. 45. (c. 43 B. C.)

Against the lucky even a god is powerless. (Contra felicem vix deus vires habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 135.

The gods laugh, I think, when the lucky man makes his vow. (Deos ridere credo cum felix vovet.)

PUBLILIUS SYRUS, *Sententiae*. No. 169. If the reading is correct, it implies that the gods rejoice in their prospect of gain: the lucky man's vow is a sure debt.

Luck takes the step that no one sees. (Facit gradum Fortuna quem nemo videt.)

PUBLILIUS SYRUS, *Sententiae*. No. 221.

It is very easy for the lucky man to do what his desires command. (Perfacile quod vota imperant felix facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 525.

5 Good luck comes by cuffing.

JOHN RAY, *English Proverbs*, p. 113. (1678)

The Spaniards say, "A puñadas entren las buenas hadas" (Good luck gets on by elbowing).

6 He hoists his sail before a fair wind. (Ch'ê ch'î p'êng lai tsou shun fêng.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 706. (1875) He enjoys good luck.

A ragged sail in a fair wind. (P ofan yü shün fêng.)

SCARBOROUGH, *Chinese Proverbs*. No. 725. An unlucky fellow in luck's way.

7 As good luck would have it.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 5, 84. (1601)

8 It is not fit that while good luck is knocking at our door, we shut it.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 5. (1620) A shorter form is, "When good luck knocks, open the door."

8 Good luck comes with another morn. (τάχ' αἴριον ἔσσει' ἄμεινον.)

THEOCRITUS, *Idyls*. No. iv, l. 41. (c. 270 B. C.)

With a lucky man, all things are lucky. (ἐν δαβλίω δαβλία πάντα.)

THEOCRITUS, *Idylls*. No. xv, l. 24. (c. 270 B. C.)

The Latin is, "In beato omnia beata."

9 That weygh (as thou mayst se) a chippe of chance more than a pound of wit.

SIR THOMAS WYATT, *Of the Courtier's Life*. (c. 1530)

An ounce of luck excels a pound of wit. (Mieux vaut une once de fortune qu'un livre de sagesse.)

RANDLE COTGRAVE, *Dictionary: Sagesse*. (1611)

There is a Latin form, cited by HENDERSON, *Latin Proverbs*, p. 145, "Gutta fortunae prae dolio sapientiae" (A drop of luck is worth a barrel of wisdom).

10 Do you trust to luck, waiting for friends to settle on you like flies? (πότερον τῇ τύχῃ ἐπιτρέπεις, ἐάν τις σοι φίλος ὥστερ μύια πρόσπηται;)

XENOPHON, *Memorabilia*. Bk. iii, ch. 11, sec. 5. (c. 375 B. C.)

## II—Luck: Bad Luck

11 Four things bring ill luck: ingratitude in good fortune, impatience in ill fortune, discontent with destiny, unwillingness to serve one's fellow men.

ABDULLAH AHSARI, *Invocations*. (c. 1075)

There is a Latin proverb which says, "Ubi mala fortuna, ibi mala fides" (Where there is bad luck, there is bad faith).

12 To be unlucky is poverty. (ἀπορία τὸ δυστυχεῖν.)

EURIPIDES, *Ion*, l. 971. (c. 419 B. C.)

13 It was his hard lucke & cursed chaunce.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 39. (1576)

I have but lean luck.

SHAKESPEARE, *The Comedy of Errors*, iii, 2, 93. (1593)

[He] seemed to have the "devil's own luck."

NAT GOULD, *The Double Event*, p. 8. (1891)

14 He who is not Lucky, let him not go a-Fishing.

THOMAS FULLER, *Gnomologia*. No. 2392. (1732)

If your luck goes on at this Rate, you may very well hope to be hang'd.

THOMAS FULLER, *Gnomologia*. No. 2806.

The unsonsy [unlucky] fish aye gets the unsonsy bait.

HENDERSON, *Scottish Proverbs*, p. 140. (1832)

15 Select the lucky and avoid the unlucky. Ill-luck is generally the penalty of folly, and there is no disease so contagious. (Conocer los afortunados para le eleccion y los desdichados para le fuga.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 31. (1647)

1 All the world is otemeale, and my poke left at home.

BRIAN MELBANCKE, *Philotimus*, sig. C3. (1583)

If it should rain porridge, he would want his dish.

JOHN RAY, *English Proverbs*, p. 266. (1678)

What is he better for his wish,

When it rains porridge to want a dish.

*Poor Robin's Almanack*, May, 1692.

If it should rain Porridge, he'd want a Dish.

THOMAS FULLER, *Gnomologia*. No. 2687. (1732)

He looked like a feller who, when it rains mush, has got no spoon.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.

Ch. 27. (1843)

When it rains porridge, hold up your dish.

SARAH O. JEWETT, *Life of Nancy*, p. 221. (1895)

2 A lefte hande lucke, this is yll lucke.

JEHAN PALSGRAVE, *Acolastus*, sig. X2. (1540)

Ill luck is good for something.

WILLIAM CAMDEN, *Remains* (1870), p. 326.

(1605) FULLER, *Gnomologia*, cites this form, and also an expanded one (No. 1389), "Even ill Luck it self is good for something in a wise Man's Hand."

As ill luck would have it.

THOMAS SHELTON, tr., *Don Quixote*. Pt. i, ch. 2. (1612)

What's worse than ill luck?

JOHN CLARKE, *Paroemiologia*, p. 166. (1639)

WILKINS, *Political Ballads*, i, 5. (1641) WILSON, *Projectors*, ii, 1. (1664) etc., etc.

Ill luck is worse than found money.

JOHN RAY, *English Proverbs*, p. 110. (1670)

Ill luck follows me like an intermittent fever.

J. K. PAULDING, *The Bucktails*. Act v, sc. 2. (1815)

When ill luck falls asleep, let nobody wake her.

HAZLITT, *English Proverbs*, p. 458. (1869)

3 He plucked a bad magpie. (Malam parram pilavit.)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60) He caught a Tartar; he had bad luck. The magpie was considered a bird of ill omen. HORACE, *Odes*, iii, 27, says, "May the wicked be guided by the omen of a screaming magpie."

Wherever the unlucky man goes he meets with disaster.

BHARTRIHARI, *Niti Sataka*. No. 90. (c. A. D. 100)

That man has the horse of Seius. (Ille homo habet equum Seianum.)

AULUS GELIUS, *Noctes Atticae*. Bk. iii, ch. 9.

(c. A. D. 150) Proverbial for bad luck. See under HORSE. Similarly, "Aurum Tolosanum" (The gold of Tolosa), for whoever touched a piece of it died an agonizing death.

As unlucky as a gladiator. (τῶν μονομαχοῦντων ἀθλιώτερος.)

ERASMUS, *Adagia*. (1508) Gladiators were unlucky because in each combat one of them had to fall.

Pour gold on him, he'll never thrive.

JOHN CLARKE, *Paroemiologia*, p. 220. (1639)

If I were to trade in winding-sheets, no one would die.

BURCKHARDT, *Arabic Proverbs*. No. 590. (1817)

If I had been bred a hatter, little boys would have come into the world without heads.

LORD LYTTON, *Money*. Act ii, sc. 4. (1840)

4 Unlucky days. (ἀποφράδες ἡμέραι.)

PLATO, *Laus*. Sec. 800 D. (c. 375 B. C.)

My luck is gone. (ἔρρει τὰ ἐμὰ πράγματα.)

XENOPHON, *Symposium*. Bk. i, ch. 15. (c. 375 B. C.)

Luck's way is not my way. (πράσσομεν οὐχ ὡς λῶστα.)

THEOCRITUS, *Idyls*. Idyl xiv, l. 3. (c. 270 B. C.)

5 As good luck as had the cow that stuck herself with her own horn. As good luck as the lousy calf, that lived all winter and died in the summer.

JOHN RAY, *English Proverbs*, p. 287. (1678)

Things . . . grew worse with me, who have had "as good luck as the cow that stuck herself with her own horn."

LORD LYTTON, *Pelham*. Ch. 55. (1828)

6 The Chevalier was . . . to use his own picturesque expression, "down on his luck."

THACKERAY, *Pendennis*. Ch. 61. (1849)

A clever rogue momentarily down on his luck.

C. M. DAVIES, *Unorthodox London*, p. 185. (1876)

7 Of the man to whom the most unlikely of calamities . . . befall, they say: *He would fall on his back and break his nose.*

R. C. TRENCH, *On the Lessons in Proverbs*, i, 21. (1853)

"He who is born to misfortune falls on his back and fractures his nose" says a misanthropic humorist.

*The Spectator* (London), 18 May, 1912, p. 788

### III—Luck Good and Bad

8 No man on earth is lucky in all things. (οὐ γάρ τις ἐπιχθονίων | πάντα γ' εὐδαίμων ἔφυ.)

BACCHYLIDES, *For Hiero of Syracuse*, l. 54 (476 B. C.)

God sends good luck and God sends bad.

JOHN CLARKE, *Paroemiologia*, p. 165 (1639)

9 If you are too fortunate, you will not know yourself. If you are too unfortunate, nobody will know you.

THOMAS FULLER, *Gnomologia*. Nos. 2733-34 (1732)

10 His owne chaunce no man knoweth But as Fortune it on him throweth.

JOHN GOWER, *Confessio Amantis*. Bk. vi. (c. 1390) "You never know your luck."

If it be my luck, so; if not, happy man be his dole.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 4, 67. (1601)

11 If unlucky today, it will not be always so. (Non si male nunc, et olim sic erit.)

HORACE, *Odes*. Bk. ii, No. x, l. 17. (23 B. C.)

The Germans say, "Es wird schon wieder besser werden" (It will be better later on).

The worse luck now, the better another time.

JAMES KELLY, *Scottish Proverbs*, p. 323. (1721)  
Kelly says this is "spoken to hearten losing gamesters." Cited by FULLER, *Gnomologia*. No. 4847. (1732)

Bad Luck often brings good Luck.

THOMAS FULLER, *Gnomologia*. No. 834. (1732)

I hope we shall have better luck next time.

MRS. ANN RADCLIFFE, *The Romance of the Forest*. Ch. 15. (1791)

"Better luck next time, missus," replied I.

MARRYAT, *Jacob Faithful*. Ch. 2. (1834)

Let them adopt the maxim, "Better luck next time."

ABRAHAM LINCOLN, *Address*, before the Wisconsin State Agricultural Society, Milwaukee, 30 Sept., 1859.

<sup>1</sup> Luck is a mighty queer thing. All you know about it for certain is that it's bound to change.

BRET HARTE, *The Outcasts of Poker Flat*. (1871)

"He has got his deserts," said Jaconda.

"Luck always changes."

OUIDA (LOUISE DE LA RAMÉE), *Maremma*. Bk. i, ch. 2. (1882)

You can take it as understood

That your luck changes only if it's good.

OGDEN NASH, *Roulette Us Be Gay*. (1935) The Germans say, "Je grösser das Glück, je näher die Tück" (The greater the luck, the nearer the treachery).

<sup>2</sup> He is lucky who has sowed and enjoyed the harvest thereof; he is unlucky who has died and left it behind.

SADI, *Gulistan*. (c. 1258) Cranmer-Byng, tr

<sup>3</sup> If luck comes, who comes not? If luck comes not, who comes? (Shih lai shui pu lai? shih pu lai shui lai?)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 701. (1875)

Out of luck, gold becomes iron; in luck, iron resembles gold. (Yun ch'ü chin ch'êng 't'ieh; shih lai 't'ieh ssü chin.)

SCARBOROUGH, *Chinese Proverbs*. No. 710.

The lucky man meets a friend, the unlucky man a fair lady. (Shih lai fêng hao yu, yün ch'u yu chia jên.)

SCARBOROUGH, *Chinese Proverbs*. No. 718

<sup>4</sup> Well, miss, you'll have a sad husband, you have such good luck at cards.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

The old proverb is verified in our case, unlucky in love, lucky at cards.

T. W. ROBERTSON, *Play*. Act iii, sc. 2. (1868)

The French say, "Qui est heureux au jeu, ne sera pas heureux en femme" (He who is lucky at cards will not be lucky with women). You know the proverb, 'Lucky in love, unlucky at cards.'

TOLSTOY, *War and Peace*. Vol. ii, p. i, ch. 14. (1865) Dole, tr.

Good luck in cards, bad luck in a husband (or wife).

COURTNEY, *Folk-Lore Journal*, v, 219. (1887)

One might almost think the old saying, "Lucky in life, unlucky in love," was true.

EDEN PHILLPOTTS, *The Mother*. Bk. ii, ch. 13. (1908)

I certainly believe in the saying, "Unlucky at cards, lucky in love."

RING LARDNER, *Who Dealt?* (1926)

"Lucky at cards, unlucky in love," he quoted.

PETER CHENEY, *A Trap for Bellamy*, p. 55. (1941)

<sup>5</sup> If thou must trade, let thy lot be with the lucky.

UNKNOWN, *Alphabet of Ben Sira*. (c. 1050)

Whether is be good or bad, lick the bone that has fallen to thy lot.

UNKNOWN, *Alphabet of Ben Sira*.

#### IV—Luck—Lucky Omens

<sup>6</sup> These messengers from Paradise are Mascots, my friends; happy the man to whom Heaven gives a Mascot.

(Ces envoyés du paradis, Sont des Mascottes, mes amis, Heureux celui que le ciel dote D'un Mascotte.)

DURU AND CHIVOT, *La Mascotte*. Act i. (1880)

Music by Edmond Audran.

<sup>7</sup> Dish yer rabbit foot'll gin you good luck.

JOEL CHANDLER HARRIS, *Brother Rabbit and His Famous Foot*. (1880)

<sup>8</sup> Nowe for good lucke, caste an olde shoe after mee.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

And wheresoe'er thou move, good luck

Shall fling her old shoe after.

TENNYSON, *Will Waterproof's Lyrical Monologue*. St. 27. (1842)

<sup>9</sup> The third pays home, this prouerbe is to true.

JOHN HIGGINS, *The Mirror for Magistrates*. Pt. i; Q. Elstride, st. 23. (1575)

The third time pays for all.

*A Warning for Faire Women*. Act ii. (1599)

*Primo, secundo, tertio*, is a good play; and the old saying is, the third pays for all.

SHAKESPEARE, *Twelfth Night*, v, 1, 40. (1600)

"This is the third strike I've seen," said she. . . .

"Well, third time pays for all."

MRS. GASKELL, *North and South*. Ch. 17. (1855)

The third time pays for all. Never despair.

J. C. BRIDGE, *Cheshire Proverbs*, p. 120. (1917)

<sup>10</sup> If that glass either break or fall,

Farewel the luck of Edenhall.

WILLIAM HUTCHINSON, *The History of the County of Cumberland*, i, 269. (1794) "An old painted drinking glass is preserved with great care [in the Musgrave family]. The legendary tale is, that the butler, going to draw water, surprised a company of fairies near the well: he seized the glass . . . they tried to recover it; but after an ineffectual struggle flew away," uttering the prophecy given above.

God prosper long from being broke  
The Luck of Eden-hall.

DANIEL LYSONS, *Magna Britannia: Cumberland*. (1806)

The Luck of Roaring Camp.

BRET HARTE. Title of story. (1870)

When the Luck of the Vails is lost,  
Fear not fire nor rain nor frost.

E. F. BENSON, *Luck of the Vails*, p. 16. (1901)

<sup>1</sup>  
You'll have good luck to horseflesh, o' my life,  
You ploughed so late with the vicar's wife.

BEN JONSON, *The Metamorphos'd Gypsies*.  
(1621) In *Works* (1904), iii, 152.

He that would have good luck in horses must kiss  
the Parsons wife.

JOHN RAY, *English Proverbs*, p. 86. (1678)

Sir John: I have had devilish bad luck in horse-  
flesh of late.

Lord Smart: Why, sir John, you must kiss a par-  
son's wife.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>2</sup>  
Third time is charm. (Par foi, tierce foie  
droiz est.)

HUGUES PIAUCELE, *D'Estormi*, l. 452. (c. 1250)  
See MONTAIGLON, *Recueil des Fabliaux*, i, 213.

The same idea is repeated in GUILLAUME LE  
NORMAND'S *De la Male Honte*, l. 126 (MONTAIGLON, iv, 44): "Tierce foïée, quar c'est  
droiz," and in a variant of HUGUES DE CAM-  
BRAY'S, *La Male Honte*, l. 19 (MONTAIGLON,  
v, 328): "La tierce fie, c'est le drois."

The third is a charm. Spoken to encourage those  
who have attempted a thing once and again to  
try a third time.

JAMES KELLY, *Scottish Proverbs*, p. 331. (1721)

The third time's lucky.

ALEXANDER HISLOP, *Proverbs of Scotland*, p.  
297. (1862)

<sup>3</sup>  
In an uneven number heaven delights. (Nu-  
mero deus impare gaudet.)

VERGIL, *Eclogues*. No. viii, l. 75. (37 B. C.) Re-  
peated in *Ciris*, l. 373.

This is the third time; I hope good luck lies in  
odd numbers.

SHAKESPEARE, *The Merry Wives of Windsor*, v,  
i, 2. (1601)

Of all the numbers arithmetically,  
The number three is held for principlall.

UNKNOWN, *The Times' Whistle*. No. 18. (1616)

Initialled R. C., whose identity is unknown.  
Methought there met the grand Cabal of Seven,  
(Odd numbers, some men say, do best please  
Heaven).

*Dream of the Cabal*, quoted in WHEATLEY,  
*Pepys*, vii, 229n. (1672)

Number three is always fortunate.

TOBIAS SMOLLETT, *Peregrine Pickle*. (1751)

Quoted as "the well-known maxim." After  
the medieval Latin proverb, "Ternarius  
numerus est perfectissimus."

"Now, Rory, leave off, sir; you'll hug me no more;  
That's eight times to-day that you've kissed me  
before."

"Then here goes another," says he, "to make sure,

For there's luck in odd numbers," says Rory  
O'More.

SAMUEL LOVER, *Rory O'More or Good Omens*.  
(1826)

She was by no means averse to a third experiment  
in matrimony. . . . "There was luck in odd num-  
bers."

JAMES PAYN, *Thicker than Water*. Ch. 1. (1883)  
BORN WITH A CAUL, see under BIRTH.

## LUCRE

<sup>4</sup>  
Teaching things which they ought not for  
filthy lucre's sake. (διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ  
κέρδους χάριν.)

New Testament: Titus, i, 11. c. A. D. 62) The  
*Vulgate* is, "Docentes quae non oportet, tur-  
pis lucri gratia." The phrase "filthy lucre"  
is repeated in *1 Timothy*, iii, 3, and 8, the  
Greek being ἀφιλόργυρον and μὴ αἰσχροκερ-  
δεῖς, and the Latin, "Non cupidum" (Not  
avaricious), and "Non turpe lucrum sec-  
tantes."

Filthy lucre. (Obscaena pecunia.)

JUVENAL, *Satires*. Sat. vi, l. 298. (c. A. D. 120)

I do not make that Judgment for the sake of  
filthy lucre.

JOSEPH ADDISON, *The Tatler*. No. 116. (1709)

I can catch my own without any appeal to "the  
Filthy."

R. D. BLACKMORE, *Cripps*, p. 225. (1877)

Great is the power of filthy lucre.

R. A. J. WALLING, *A Corpse by Any Other  
Name*, p. 202. (1943)

## LULU

<sup>5</sup>  
That's lulu. It'll suit mama right down to the  
ground.

AUGUSTIN DALY, *The Great Unknown*, p. 13  
(1889)

Mebbe you think I ain't got a lulu of a head on  
me this morning.

GEORGE ADE, *Artie*, p. 76. (1896)

She was a lulu.

O. HENRY, *Cabbages and Kings*, p. 301. (1904)

It was a lulu of a Society.

HERBERT QUICK, *Yellowstone Nights*, p. 221.  
(1911)

## LURCH

<sup>6</sup>  
To run beside the Lydian chariot. (παρὰ τὸ  
Λύδιον ἄρμα θέειν.)

STOBAEUS, *Florilegium*. (c. A. D. 400) To be left  
in the lurch.

Lest he fail in his reckning . . . and so leave him  
self in the lurch.

GABRIEL HARVEY, *Letter-Book*, p. 163. (1576)

He . . . left both of them in the lurch.

THOMAS NASHE, *Have With You to Saffron-  
Walden*, p. 119. (1596)

He leave him in the lurch, and shift for my selfe  
RICHARD TARTTON, *Jests*, p. 37. (1611)

Here the Master in whom he trusted, happened  
to leave him in the lurch.

BROOKE, *The Fool of Quality*, lii, 240. (1768)

It will be an eternal shame if they leave the poor fellow in the lurch.

WALTER SCOTT, *Familiar Letters*, ii, 182. (1823)  
She doesn't like to leave me in the lurch.

E. V. LUCAS, *Advisory Ben*, p. 234. (1923) A proverbial phrase supposed to be derived from a sixteenth century game resembling backgammon, in which to incur a "lurch" was to be on the road to defeat; so "to leave in the lurch" means to leave one in a position of difficulty without assistance.

## LUST

<sup>1</sup>Ve men shal been as lewed as gees.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 1031. (c. 1388)

Leudnes lacketh but occasyon. (Occasione duntaxat opus improbitate.)

ERASMUS, *Adagia*. Chil. ii, cent. i, No. 68. (1508) Taverner, tr., fo. 30. (1550)

Lewdness grows by Degrees, from a Wart to a Wen.

OSWALD DYKES, *English Proverbs*, p. 31. (1709)

<sup>2</sup>Everything that lives is holy. . . . The lust of the goat is the glory of God.

WILLIAM BLAKE, *The Marriage of Heaven and Hell*. (1790)

<sup>3</sup>As rain breaks through an ill-thatched house, so lust breaks through an ill-trained mind.

DHAMMAPALA, *Commentaries*. Verse 13. (c.475) The most malignant of thy enemies is the lust that abides within thee.

SADI, *Gulistan*. Ch. vii, Apologue 18. (c. 1258) Lust is a fire; from it thyself keep well, Nor kindle 'gainst thyself the flames of Hell.

SADI, *Gulistan*, viii, 31. Eastwick, tr. Luste is lorde of al: it hath ouercome Lodes, Learned men, Wise and eloquent: it hath vanquished the grestest knights that haue ben.

JOHN FLORIO, *Firste Fruites*, fo. 71. (1578) Fonde lust, causeth drye bones, and lewd pastimes, naked purses.

JOHN LYL, *Euphues and His England* (Arber), p. 230. (1580)

Lust . . . is a short pleasure, bought with long pain, a honeyed poison, a gulf of shame, . . . the body's bane and the soul's perdition.

JOHN TAYLOR, *The Unnatural Father*. (1621) When the heart's full of lust, the mouth's full of leasings [falsehoods]. A reflection upon these damnable lies, enforc'd with horrid oaths, by which poor maids are deceiv'd.

JAMES KELLY, *Scottish Proverbs*, p. 352. (1721) The new lust gives the lecher the new thrill.

JOHN MASEFIELD, *The Widow in the Bye Street*. (1912)

Lust is the oldest lion of them all.

MARJORIE SEIFFERT, *An Italian Chest*. (1925)

<sup>4</sup>A libertine Life is not a Life of Liberty.

THOMAS FULLER, *Gnomologia*. No. 239. (1732)

<sup>5</sup>Thou deemest luste and love convertible.

THOMAS HOCCEVE, *De Regimine Principum*, l. 1563. (c. 1412)

Love comforteth, like sunshine after rain,  
But lust's effect is tempest after sun.

SHAKESPEARE, *Venus and Adonis*, l. 800. (1593)

<sup>6</sup>Good it were for thee to have dalliance in a woman's arms. (ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ | μισγεσθαι.)

HOMER, *Iliad*. Bk. xxiv, l. 130. (c. 850 B.C.)

Sweet dalliance keepeth wrinkles long away;

Repentance follows them that have refused.

HENRY CONSTABLE, *Sonnets to Diana*. (c. 1592)

Himself the primrose path of dalliance treads.

SHAKESPEARE, *Hamlet*, i, 3, 50. (1600)

In lust they burn,

Till Adam thus 'gan Eve to dalliance move.

MILTON, *Paradise Lost*. Bk. ix, l. 1015. (1667)

<sup>7</sup>His lust is as young as his limbs are old.

JAMES HOWELL, *English Proverbs*, p. 10. (1659)

<sup>8</sup>More lustful than jackasses. (ἀσελγέστεροι δὲ τῶν ὄνων.)

LUCIAN, *Piscator*. Sec. 34. (c. A. D. 180)

<sup>9</sup>*Friar*: Thou hast committed—

*Barabas*: Fornication? but that was in another Country:

And, besides, the Wench is dead.

MARLOWE, *Jew of Malta*. Act iv, sc. 2. (c. 1592)

<sup>10</sup>Dearly beloved, I beseech you, abstain from fleshly lusts. (ἀγαπητοί, παρακαλῶ . . . ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν.)

*New Testament: I Peter*, ii, 11. (c. A. D. 63)

The *Vulgate* is, "Charissimi, obsecro abstinere vos a carnalibus desideriiis."

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν.)

*New Testament: I John*, ii, 16. (c. A. D. 95)

The *Vulgate* is, "Concupiscentia carnis est. et concupiscentia oculorum."

Fasting and gude bisines gers a man fle lustes of fless.

UNKNOWN, *Cursor Mundi*, l. 28749. (a. 1400)

The lusts and greeds of the Body scandalize the Soul; but it has to come to heel.

LOGAN PEARSALL SMITH, *Afterthoughts*. (1931)

<sup>11</sup>All women with the lamp away are the same (πάσα γυνή τοῦ λύχνου ἀρθέντος ἡ αὐτή ἐστι.)

PLUTARCH, *Moralia: Advice to a Bride*, 144F (c. A. D. 95) Quoting what a woman once said to Philip of Macedon, when he was trying to force her against her will. Plutarch adds that this is well said as an answer to licentious men, but that the wedded wife ought not, especially when the light is out to be the same as ordinary women, but something very devoted and affectionate.

Cited by ERASMUS, *Adagia*, iii, iv, 77, with the Latin, "Sublata lucerna, nihil interest inter mulieres."

ALL WOMEN THE SAME IN THE DARK, see under DARKNESS.

1 There goes a saying, and 'twas shrewdly said,  
Old fish at table, but young flesh in bed.

POPE, *January and May*, l. 101. (1709)

2 Can a man take fire in his bosom, and his  
clothes not be burned? (Numquid potest homo  
abscondere ignem in sinu suo, ut vestimenta  
illius non ardeant?)

*Old Testament: Proverbs*, vi, 27. (c. 350 B.C.)

3 To be carnally minded is death. (τὸ γὰρ  
φρόνημα τῆς σαρκὸς θάνατος.)

*New Testament: Romans*, viii, 6. (c. A.D. 57)

The Vulgate is, "Nam prudentia carnis, mors  
est."

4 A lecher's life. (βαρᾶλῖσθαι.)

THEANO, *Letters*. No. 1. (c. 550 B.C.)

Lesbian behavior. (ἐλεσβιάζειν.)

ARISTOPHANES, *The Frogs*, l. 1308. (450 B.C.)  
Fit for the Lesbians. (λεσβίων ἄξια.)

ZENOBIUS, *Adagia*, iv, 92. (c. A.D. 130)

Corinthian behavior. (Κορινθιάζειν.)

ARISTOPHANES, *Fragments*. Fr. 133. (c. 400 B.C.)  
Alley-cattling around.

KAUFMAN AND HART, *The Man Who Came to  
Dinner*. Act i. (1939)

5 Though Lust doe masque in ne'er so strange  
disguise,

She's oft found witty, but is never wise.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act  
ii, sc. 3. (1614)

## LUTE

See also Orpheus

6 The music of the zither, the flute, and the lyre  
enervates the mind. (Enervant animos citha-  
rae, lotosque, lyraeque.)

OVID, *Remediorum Amoris*, l. 753. (c. 1 B.C.)  
He lumbryth on a lewed lewte.

JOHN SKELTON, *Against a Comely Coistrown*,  
l. 29. (a. 1529)

The lascivious pleasing of a lute.

SHAKESPEARE, *Richard III*, i, 1, 13. (1592)

7 As sweet and musical

As bright Apollo's lute, strung with his hair.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3. 342.  
(1595)

Musical as is Apollo's lute.

MILTON, *Comus*, l. 478. (1634)

8 It is the little rift within the lute

That by and by will make the music mute.

TENNYSON, *Merlin and Vivian*, l. 388. (1870)

Such things as sometimes make a girl send back  
the engagement ring and other presents—'a rift  
within the loot,' the poetry man calls it.

O. HENRY (W. S. PORTER), *The Sphinx Apple*.  
(1907)

A rift within the lute. A hint of quarrels or  
trouble to come; a mark or sign of incompati-  
bility.

PARTRIDGE, *Dictionary of Clichés: Rift*. (1941)

## LUXURY

9 Borne-along Artemon. (περιπόνηρος Ἀρτέμων.)

ARISTOPHANES, *The Acharnians*, l. 850. (425  
B.C.) A proverbial saying, derived from an  
Artemon satirized by Anacreon as a rascal  
(πόνηρος), who, having become wealthy, was  
noted for his luxury and never moved except  
on a litter. See PLUTARCH, *Pericles*, ch. 27.

He who lies on a perfumed couch is no less dead  
than he who is dragged along by the executioner's  
hook. (Aeque qui in odoribus iacet, mortuus est  
quam qui rapitur unco.)

SENECA, *Ad Lucilium*. Epis. lxxxii, sec. 3. (c.  
A.D. 64)

Them as ha' never had a cushion don't miss it.

GEORGE ELIOT, *Adam Bede*. Ch. 40. (1859)

10 You're asking me for figs. (σὺ δὲ σὺκά μ' αἰτεῖς.)

ARISTOPHANES, *The Wasps*, l. 303. (422 B.C.)

Even if I had hare's and peacock's milk. I  
wouldn't eat it. (οὐδ' ἐλ γάλα λαγοῦ εἶχον καὶ  
ταῶς, κατ' ἥσθιον.)

ALEXIS, *Fragment*. (c. 1100)

11 Soft climates breed soft men; the same soil  
never produces both delicacies and heroes.  
(φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς  
γίνεσθαι.)

CYRUS, to the Persians, when they suggested  
moving from their rugged land to a milder  
and more pleasant one. "Do so," said Cyrus,  
"but if you do, prepare to be no longer  
rulers, but subjects, for luxury will undo  
you." (c. 540 B.C.) See HERODOTUS, *History*.  
bk. ix, sec. 122.

Once upon a time the Milesians were brave.  
(πάλαι ποτ' ἦσαν ἀλκιμοὶ Μιλήσιοι.)

ARISTOPHANES, *Plutus*, ll. 1002, 1075. (388 B.C.)

A proverb, originally a line of Anacreon's, ap-  
plied to the Milesians after they had de-  
generated into luxury.

On the soft beds of luxury most kingdoms have  
expired.

EDWARD YOUNG, *The Centaur*. Letter ii. (1755)

Luxury is an enticing pleasure, a bastard mirth,  
which hath honey in her mouth, gall in her heart,  
and a sting in her tail.

FRANCIS QUARLES, *Emblemes*: Bk. i, emb. 3.  
(1635)

12 All their luxury was doing good.

SIR SAMUEL GARTH, *Claremont*. (1715)

Learn the luxury of doing good.

GOLDSMITH, *The Traveller*, l. 22. (1764)

She indulged herself . . . in all the luxury of  
tender grief.

FIELDING, *Tom Jones*. Bk. vii, ch. 5. (1749)

13 Persian elegance, my lad, I hate. (Persicos  
odi, puer, apparatus.)

HORACE, *Odes*. Bk. i, ode 38, l. 1. (23 B.C.)

I hate all your Frenchified fuss.

W. M. THACKERAY, *Ad Ministram*. (a. 1863)

14 No nation was ever hurt by luxury, for . . .  
it can reach but to a very few.

SAMUEL JOHNSON. BOSWELL, *Life*, 13 April, 1773.

<sup>1</sup> People have declaimed against luxury for two thousand years, in verse and in prose, and have always loved it. (On a déclamé contre le luxe depuis deux mille ans, en vers et en prose, et on l'a toujours aimé.)

VOLTAIRE, *Dictionnaire Philosophique: Luxe.* (1764)

The superfluous, a very necessary thing. (Le superflu, chose très nécessaire.)

VOLTAIRE, *La Mondaine*, l. 21. (c. 1765)

Give us the luxuries of life, and we will dispense with its necessities.

JOHN LOTHROP MOTLEY, *Epigram.* (c. 1855)  
As quoted by HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 6. According to Frank Harris, this was a favorite with Oscar Wilde, who did not hesitate to use it in *The Picture of Dorian Gray*.

<sup>2</sup> Every degree of luxury hath some connection with evil.

JOHN WOOLMAN, *Journal*. Ch. 3. (1774)

## M

## MACHINERY

See also Tool

<sup>3</sup> To throw sand in the wheels, to cast obstruction in the way of an undertaking.

J. R. BARTLETT, *Americanisms*, p. 793. (1877)  
I may not know anything about my own machinery, but I know how to stick a ramrod into the other fellow's.

SHAW, *Heartbreak House*. Act iii. (1913)  
Don't throw a monkey-wrench into the machinery!

PHILANDER JOHNSON, *Shooting Stars*. See *Everybody's Magazine*, May, 1920.  
Don't toss any more monkey-wrenches into the machinery.

E. S. GARDNER, *The D.A. Goes to Trial*, p. 185. (1940)

I never met anyone like you for trying to throw a spanner into the works.

GEORGETTE HEYER, *Envious Casca*, p. 286. (1941)  
Only a mug tries to throw a spanner in the works.  
PETER CHENEY, *The Stars Are Dark*, p. 57. (1943)

<sup>4</sup> The superior man is not a machine.

CONFUCIUS, *Analects*. Bk. ii, ch. 12. (c. 500 B.C.)  
Man is a machine into which we put what we call food and produce what we call thought

R. G. INGERSOLL, *The Gods*. (1872)  
The evil that machinery is doing is . . . that it makes men themselves machines also.

OSCAR WILDE, *Press Interview*, Omaha, Neb. (1882) See *The Omaha Herald*, 22 March  
You're not a man, you're a machine.

SHAW, *Arms and the Man*. Act iii. (1901)

<sup>5</sup> Like a Machine which, when some god appears, We see descend upon our Theatres.

CHARLES COTTON, *The Wonders of the Peake*. (1681) THE GOD FROM THE MACHINE, see *under GODS*.

The Machinery, Madam, is a term invented by the Critics, to signify that part which the Deities, Angels or Daemons, are made to act in a poem.  
POPE, *The Rape of the Lock: Dedication*. (1714)

<sup>6</sup> Things are in the saddle and ride mankind.

R. W. EMERSON, *Ode*. (1846)

Faith in machinery is our besetting danger.

MATTHEW ARNOLD, *Culture and Anarchy*. Ch. 1. (1869)

The world is dying of machinery.

GEORGE MOORE, *Confessions of a Young Man*. Ch. 7. (1888)

Technology and the machine resurrected San Francisco while Pompeii still slept in her ashes.

SILAS BENT, *Machine Made Man*, p. 326. (1930)

## MAD

<sup>7</sup> Mad as May-butter.

BEAUMONT AND FLETCHER, *The Noble Gentleman*, Act i, sc. 2. (c. 1616) A reference to the proverb, "Butter goes mad twice a year." i. e. when very hard and when very soft. See *under BUTTER*.

<sup>8</sup> As mad as a tup [ram] in a halter.

CHARLOTTE BURNES, *Shropshire Folk-Lore*, p. 595. (1883) *Notes and Queries*, ser. ix, vol. viii, p. 501. (1901) "In Derbyshire there is no commoner saying to express anger shown by any one than to say that he or she was 'as mad as a tup.'"

<sup>9</sup> This somnour wood [mad] were as an hare.

CHAUCER, *The Freres Tale*, l. 29. (c. 1386)

There he rennyth wode as ony hare.

UNKNOWN, *Partonope of Blois*, l. 7934. (c. 1450)  
And be as braynless as a Marshe hare.

COLVYN BLOWBOLS, *Testament*, l. 303. (c. 1500)

In HAZLITT, *Early Popular Poetry*, i, 105.

Thou mad March hare.

JOHN SKELTON, *A Replycacion*, l. 35. (1501)

As mad not as a march hare, but as a madde god.

SIR THOMAS MORE, *The Supplycacion of Soulys*. (1529)

Ye fret and fume, as mad as a marche hare.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Cited by Ray and Fuller, and frequently quoted. See FIELDING, *Tom Jones*, bk. xii, ch. 7. (1749) SCOTT, *Rob Roy*, ch. 23. (1818) HALIBURTON, *Wise Saws*, ch. 8. (1843) DICKENS, *Martin Chuzzlewit*, ch. 46. (1850) WREN, *Uniform of Glory*, p. 39. (1941) etc., etc

<sup>10</sup> Crazy as a loon.

O. HENRY, *A Blackjack Bargainer*. (1910)

He is crazy as a bedbug.

ERNEST HEMINGWAY, *For Whom the Bell Tolls*, p. 418. (1940) ARMSTRONG, *Case of the Weird Sisters*, p. 202. (1943)

He's as cuckoo as anything that was ever put in a clock.

KENT, *Jason Burr's First Case*, p. 107. (1941)

<sup>1</sup> The Colonel has got his mad up.

W. L. GOSS, *The Soldier's Story of Captivity at Andersonville*, p. 258. (1867)

That got my mad up too.

OCTAVE THANET (ALICE FRENCH), *Otto the Knight*. (1891)

When he gets his mad up, it's a case of get out from under.

LONDON, *The Valley of the Moon*, p. 106. (1913)

<sup>2</sup> Running about like mad.

HENRY MORE, *An Antidote against Atheisme*. Bk. iii, ch. 7. (1653)

A mad coachman, that drove like mad.

SAMUEL PEPYS, *Diary*, 13 June, 1663.

Forms, that jump'd and ran about like mad.

RICHARDSON, *Pamela*, iv, 118. (1742)

We . . . heard our fellows cheering like mad.

FORBES-MITCHELL, *Reminiscences of the Great Mutiny*, p. 101. (1893)

<sup>3</sup> It would make a man mad as a buck.

SHAKESPEARE, *The Comedy of Errors*, iii, 1, 72. (1593)

<sup>4</sup> By the Lord, this love is as mad as Ajax.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 7. (1595)

And run as mad as Ajax.

CHAPMAN, *Bussy d'Ambois*. Act iii. (1607)

Love is as mad as Ajax.

THOMAS FULLER, *Gnomologia*. No. 3287. (1732)

<sup>5</sup> Mad as a hatter.

THACKERAY, *Pendennis*, Ch. 10. (1849)

He's a very good fellow, but as mad as a hatter.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. ii, ch. 3. (1857)

A Mad Tea-Party.

LEWIS CARROLL (CHARLES LUTWIDGE DODGSON), *Alice's Adventures in Wonderland*. Ch. 7. Heading. At which the March Hare and the Hatter both figured.

Mad as a hatter.

BERNARD SHAW, *Major Barbara*. Act ii. (1905) *Heartbreak House*. Act i. (1913) etc., etc.

HULME, *Proverb Lore*, p. 192, says the phrase has no connection with makers of head-gear, but is a corruption of the French, "Il raisonne comme une huitre" (He reasons like an oyster). On the other hand, DR. ALICE HAMILTON, in *Exploring the Dangerous Trades*, states that the true origin of the phrase "Mad as a hatter" lies in the fact that mercury is used in the making of felt hats, and the poison resulting from its use over a period of years eventually causes the hat makers' muscles to jerk violently and involuntarily, from which the hatters' friends concluded that they were mad.

<sup>6</sup> I'm as mad as a wet hen.

P. G. WODEHOUSE, *Money in the Bank*, p. 148. (1942) Repeated on p. 199. MANNING LONG, *False Alarm*, p. 204. (1943)

<sup>7</sup> As madde as a weaver.

UNKNOWN, *Everie Woman in Her Humour*. Act i. (1609) In BULLEN, *Old Plays*, iv, 314.

## MADNESS

See also *Bedlam*; *Mind*: *The Mind Diseased*; *Sanity*

<sup>8</sup> The prouerbe saith, that the most wilde are in least danger to be starke madde.

THOMAS ADAMS, *Works*, p. 498. (1630)

There's difference between staring and stark mad.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>9</sup> The different sorts of madness are innumerable. (Maniae infinitae sunt species.)

AVICENNA, *Apothegm*. (c. 1000) As quoted by RABELAIS, *Pantagruel*. Bk. v, prologue. Avicenna was an Arabic physician, the author of many treatises on medicine, in which Rabelais was deeply interested.

<sup>10</sup> Lucid intervals and happy pauses.

FRANCIS BACON, *History of King Henry VII*. Sec. 3. (1622)

Some beams of wit on other souls may fall, Strike through and make a lucid interval.

DRYDEN, *MacFlecknoe*, l. 21. (1682)

Lucid Intervals.

E. S. MARTIN. Title of book of essays. (1900)

<sup>11</sup> Madness must necessarily have more followers than discretion. (Más acompañados y paniaguados debe tener la locura que la discreción.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)

<sup>12</sup> Wel neigh he wex out of his minde.

CHAUCER (?), *Troilus and Criseyde*. Bk. v, l. 1442. (c. 1380)

Breeding sutch a bees nest in his braine.

GEORGE PETTIE, *Petite Pallace*, p. 30. (1576)

His garret is full of rats.

O. HENRY, *A Little Local Color*. (1910)

He's off his chump, he is.

BERNARD SHAW, *Pygmalion*. Act ii. (1912)

I'm going clean off my chump.

SHAW, *Heartbreak House*. Act ii. (1913)

His father's sister had bats in the belfry.

EDEN PHILLPOTTS, *Peacock House*, p. 219. (1926) See under BAT.

Sounds like rats in the garret or bats in the belfry.

J. J. CONNINGTON, *Four Defences*, p. 158. (1940)

Anne would say you had bells in the belfry. Or campanophilia.

MICHAEL INNES, *Comedy of Terrors*, p. 164. (1940)

I've gone off my rocker.

ELLIOTT PAUL, *Mayhem in B-Flat*, p. 107. (1940)

MAGGOTS IN THE BRAIN, see MAGGOT.



<sup>1</sup> Queer street is full of lodgers just at present.  
DICKENS, *Our Mutual Friend*. Bk.iii, ch.1. (1865)

<sup>2</sup> It is best to use an other mannes madnes.  
(Optimum aliena insania frui.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 39.  
(1508) TAVERNER, tr., fo. 34. (1550) Taverner explains: "We use, enjoye, or take the commoditie of other mennes madnes, when the thyng that other men do rasshelye or folyyshelye we applye to oure profytte, pleasure and commoditie."

<sup>3</sup> Once wood [mad] and aye the waur [worse].  
DAVID FERGUSON, *Scottish Proverbs*, p. 8. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 271 (1721), with the explanation, "They who have once been mad will seldom have their senses sound and well again."

Man's state implies a necessary curse:

When not himself, he's mad; when most himself, he's worse.

FRANCIS QUARLES, *Emblemes*. Bk. ii, emb. 14. (1635)

<sup>4</sup> Better mad with everybody than wise alone.  
(Antes loco con todos que cuerdo á solas.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 133. (1647) Gracian adds that this is a political maxim.

<sup>5</sup> Zeus the counsellor hath utterly robbed him of his wits. (ἐκ γὰρ οἱ φρένας εἴλετο μητίετα Ζεὺς.)

HOMER, *Iliad*. Bk. ix, l. 377. (c. 850 B.C.)

The gods have made thee mad. (μάργην σε θεοὶ θέσαν.)

HOMER, *Odyssey*. Bk. xxiii, l. 11. (c. 850 B.C.)

'Tis easy for a God to steal a man's wits. (ρεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον.)

SIMONIDES, *Victory-Songs*. Frag. 53. (c. 475 B.C.) As cited by STOBAEUS, ii, 10.

Reckless madness from the gods. (εἰ<τ> οὐν ἀσάλῃς θεόθεν μανία.)

AESCHYLUS, *Fragments*. Frag. 179, Smyth. (c. 458 B.C.)

<sup>6</sup> Madman, distraught of wit, thou art beside thyself! (μαϊνόμενε, φρένας ἤλε, διέφθορας.)

HOMER, *Iliad*. Bk. xv, l. 128. (c. 850 B.C.)

What madness has seized you? (Quae te dementia cepit?)

VERGIL, *Eclogues*. Ecl. vi, l. 47. (37 B.C.)

<sup>7</sup> A pleasant madness. (Amabilis insania.)

HORACE, *Odes*. Bk. iii, ode 4, l. 5. (23 B.C.)

It is pleasant to go mad. (Insanire juvat.)

HORACE, *Odes*. Bk. iii, ode 19, l. 18. (23 B.C.)

It is pleasant at times to play the madman. (Aliquando et insanire iucundum est.)

SENECA, *De Tranquillitate Animi*. Sec. 17 (c. A.D. 50) Quoted as a Greek saying.

<sup>8</sup> I teach that all men are mad. (Doceo insanire omnis.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 81. (35 B.C.)

The Stoic maxim was "Insaniunt omnes

praeter sapientem" (All are mad except the man who is wise).

It is a common calamity; we are all mad at some time or other. (Id commune malum; semel insanivimus omnes.)

BATTISTA MANTUANUS, *Eclogues*. Ecl. i. (c. 1500) BOSWELL, *Life of Johnson*, 30 March, 1783, relates that Johnson told him he had once offered a reward of ten guineas to anyone who could trace the source of this proverb. No one could, but Johnson himself many years afterwards met with it by chance in the works of Mantuanus.

Every man is mad, but in a different manner, and upon some particular objects.

MATTHEW PRIOR, *Dialogues of the Dead*, p. 267.

(a. 1721) Usually stated, "Every man is mad on some point."

Men are so necessarily mad, that not to be mad would make one a madman of another order of madness. (Les hommes sont si nécessairement fous, que ce serait être fou par un autre tour de folie que de ne être fou.)

BLAISE PASCAL, *Pensées*. Pt. ii, art. xvii, No 88. (c. 1660)

<sup>9</sup> He prepares to go mad with fixed rule and method. (Insanire paret certa ratione modoque.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 271. (35 B.C.)

Though this be madness, yet there is method in 't.

SHAKESPEARE, *Hamlet*, ii, 2, 208. (1600)

My friend, about whose madness I now saw, or fancied that I saw, certain indications of method.

EDGAR ALLAN POE, *The Gold-Bug*. (1843)

A fear of completely knocking up . . . induced me to preserve some little method in my madness.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 29. (1850)

I have usually found there was method in his madness.

CONAN DOYLE, *The Reigate Puzzle*. (1893)

He may be mad, but there's method in his madness. There nearly always is method in madness It's what drives men mad, being methodical

G. K. CHESTERTON, *The Fad of the Fisherman* (1922)

There was method even in that woman's madness

JAMES HILTON, *Was It Murder?* Ch. 14. (1932)

He interspersed his madness with plenty of method.

HOWIE, *Murder for Christmas*, p. 309. (1941)

<sup>10</sup> Sure he's melancholy mad. (οὐτοσὶ μελαγχολᾷ.)

MENANDER, *Girl from Samos*, l. 218. (c.300 B.C.)

Moon-struck madness.

MILTON, *Paradise Lost*. Bk. xi, l. 487. (1667)

<sup>11</sup> Can it be that they are mad themselves, since they call me mad? (An illi perperam insanire me aiunt. ipsi insaniunt?)

PLAUTUS, *Menaechmi*, l. 962. (c. 200 B.C.)

Every madman thinks all other men mad. (Insanus omnis fuere credit ceteros.)

PUBLILIUS SYRUS, *Sententiae*. No.332. (c.43 B.C.)

Among madmen you fear to be thought mad. (Insanos qui inter vereare insanus haberi.)

HORACE, *Satires*. Bk. ii, sat. iii, l. 40. (35 B.C.)

He appears mad indeed but to a few, because the majority are infected with the same disease. (Nimirum insanus paucis videatur, eo quid | maxima pars hominum morbo iactatur eodem.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 120.

With the mad it is necessary to be mad. (Necesse est cum insanientibus furere.)

PETRONIUS ARBITER, *Satyricon*. (c. A. D. 60)

The madness of one makes many mad. (Unius dementia dementes efficit multos.)

ALFRED HENDERSON, *Latin Proverbs*, p. 448.

(1869) "Fools go in throngs." Another Latin proverb is, "Furiosus furore suo punitur" (A madman is punished by his own madness).

<sup>1</sup> That he is mad, 'tis true; 'tis true 'tis pity; And pity 'tis 'tis true.

SHAKESPEARE, *Hamlet*. Act ii, sc. 2, l. 97. (1600) I am but mad north-north-west: when the wind is southerly I know a hawk from a handsaw.

SHAKESPEARE, *Hamlet*, ii, 2, 396.

They're only mad nor' nor'-west. They can tell a hawk from a handsaw, I promise you.

NGAIO MARSH, *Death of a Peer*, p. 173. (1940)

<sup>2</sup> My wits begin to turn.

SHAKESPEARE, *King Lear*, iii, 2, 67. (1605)

That way madness lies.

SHAKESPEARE, *King Lear*, iii, 4, 21. (1605)

<sup>3</sup> You will never run mad, niece; No. not till a hot January.

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 93. (1598)

You'll never be mad, you are of so many minds.

JOHN RAY, *English Proverbs*, p. 118. (1670)

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>4</sup> This is very midsummer madness.

SHAKESPEARE, *Twelfth Night*, iii, 4, 61. (1599) Midsummer madness. Extreme folly; the height of madness. . . . At the midsummer noon (*luna*), madness, it was formerly supposed, is prevalent.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>5</sup> Whom the gods intend to make miserable they lead to error. (τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν | τῷδ' ἔμμεν ὅτω φρένας | θεὸς ἄγει πρὸς ἅπαν.)

SOPHOCLES, *Antigone*, l. 621. (c. 441 B.C.)

Whom God wishes to destroy, he first makes mad. (ὃν θεὸς θέλει ἀπόλεσαι, πρῶτ' ἀπόφρεναι.)

EURIPIDES, *Fragments*. (c. 425 B.C.) See

BARNES, *Euripides*, p. 515, l. 436. Also quoted

in a note by BOSWELL, *Life of Johnson*, 30

March, 1783. "I once talked to him of some

of the sayings which every body repeats, but

nobody knows where to find, such as *Quos*

*deus vult perdere, prius dementat*," Boswell

writes, and then in a note, adds that the line

was found among the fragments of Euripides

by "Mr. John Pitts, late Rector of Great

Brickhill, in Buckinghamshire." The familiar

Latin phrase is "*Quos [or quem] deus vult*

*perdere, prius dementat*," or "Deus quos vult

*perdere, dementat prius*" (Those—or he—

whom God would ruin, he first deprives of

reason), and as Boswell indicates, its origin

is obscure, but probably derives from Euripides, though SMITH, *Oxford Dictionary of Proverbs*, p. 588/1, says it is after Sophocles. It is perhaps worth noting that PLUTARCH, *Moralia: How to Study Poetry*, has preserved the axiom, but as a fragment of Aeschylus. Whatever its source, few Latin maxims have been more widely quoted—so widely that only a few variants need be given here.

In dealing with the wicked, the gods first deprive them of their senses. (οἱ θεοὶ οὐδὲν πρότερον ποιοῦσιν ἢ τῶν πονηρῶν ἀνθρώπων τὴν διανοίαν παράγουσι.)

LYCURGUS, *In Leocratem*. Ch. 21, sec. 92. (c. 335 B.C.) Quoted as "from one of the old poets."

Fortune deprives of his wits the man whom she would ruin. (Stultum facit Fortuna quem vult perdere.)

PUBLILIUS SYRUS, *Sententiae*. No. 671. (c. 43 B.C.) Whom God will punish, he will first take away the understanding.

HERBERT, *Jacula Prudentum*. No. 690. (1640) For those whom God to ruine has design'd, He fits for Fate, and first destroys their Mind.

DRYDEN, *Hind and Panther*, iii, 1093. (1687) God dement's him who is to be destroyed.

P. PERCIVAL, *Tamil Proverbs*. No. 432. (1842) *Quem oderint dii, hunc pedagogem fecerunt* ('Whom the gods hate, they make a teacher') is a derivative of the anonymous *Quem Deus perdere vult, dementat prius* ('Whom God wishes to destroy, he first drives mad'), a Christian version of *Quem Iuppiter perdere vult, dementat prius* (a maxim of obscure origin which may have been invented in Cambridge about 1640).

ARCHER TAYLOR, *The Proverb*, p. 20. (1931) Whom the gods destroy they first make unsuspecting.

HOWIE, *Murder's So Permanent*, p. 24. (1942)

## MAGGOT

<sup>6</sup> Have you not maggots in your brains?

JOHN FLETCHER, *Women Pleased*. Act iii, sc. 4. (c. 1625) Whimsies, crotchets.

There's a strange Magot hath got into their Brain

JAMES HOWELL, *Letters*, ii, 328. (c. 1645)

He puts off . . . the maggots of his own brain for divine inspiration.

*Harleian Miscellany*, vii, 597. (1675)

Soon as a maggot crept into my head,

I caught a stump of pen and put it down.

JOHN WOLCOTT (PETER PINDAR), *Pitt and His Statue*. (1802)

For a' the nonsense maggots that ye whiles take into your head, ye are the maist wise and discreet o' a' our country gentles.

SCOTT, *The Antiquary*. Ch. 38. (1816)

She's got some maggot in her head about being loved for her own sake.

D. C. MURRAY, *Tales*, p. 255. (1898)

I shall do it when the magget [whim, fancy] bites. Je le ferai, quand il m'en prendra envie.

GUY MIEGE, *French-English Dictionary: Magget*. (1687)

Prithee, where bites the magot today, Trimmer?  
SIR ROGER L'ESTRANGE, *The Observer*. No. 470. (1683)

So touchy when the maggot takes him.

EDWARD WARD, *Works*, iv, Verse 21. (1709)  
A maggoty unsettled head.

JOHN NORRIS, *A Collection of Miscellanies*, p. 136. (1678) Full of whims and fancies.

The common saying that a whimsical person is maggoty . . . perhaps arose from the freaks the sheep have been observed to exhibit when infested by their bots.

KIRBY AND SPENCE, *Entomology*, i, 126. (1816)

### MAGNANIMITY

1 Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together.

EDMUND BURKE, *Speech on Conciliation with America*, 22 March, 1775.

2 Of all virtues, magnanimity is the rarest. There are a hundred persons of merit for one who willingly acknowledges it in another.

HAZLITT, *Characteristics*. No. 1. (c. 1821)  
Magnanimity is often concealed under an appearance of shyness and even poverty of spirit.

WILLIAM HAZLITT, *Characteristics*. No. 10.  
3 Magnanimity affects to disdain all, in order to gain all. (La magnanimité méprise tout pour avoir tout.)

LA ROCHEFOUCAULD, *Maximes*. No. 248. (1665)  
Magnanimity is a noble effort on the part of pride, whereby man gains control of himself in order to gain control of all the world. (La Magnanimité est un noble effort de l'orgueil par lequel il rend l'homme maître de lui-même, pour le rendre maître de toutes choses.)

LA ROCHEFOUCAULD, *Maximes*. No. 628.  
Magnanimity is the quality of kings. (La magnanimité est l'esprit des rois.)

VAUVENARGUES, *Réflexions*. No. 370. (1746)

### MAGNIFICAT

4 The note is heere all out of place . . . and so, their note comes in like Magnificat at Matins.

LANCELOT ANDREWES, *Sermon at Spital*. (1588)  
Chanter Magnificat à matines. To doe things disorderly, or use a thing unseasonably.

COTGRAVE, *Dictionary: Magnificat*. (1611)  
To looke to heare a Magnificat at Mattens, or to seeke after the man in the Moone.

JAMES MABBE, tr., *Guzman*, ii, 75. (1622)  
He . . . made a mock at the gods, would cause sing Magnificat at Matines.

SIR THOMAS URQUHART, tr., *Rabelais*. Bk. i, ch. 11. (1653)

5 Accomptyng to be in me no lyttell presumption, that I wylle in notynge other mens vices correct Magnificat.

SIR THOMAS ELYOT, *Of the Knowledge which Maketh a Wise Man: Preface*. (1533) To

correct Magnificat is a proverbial phrase for unreasonable or presumptuous fault-finding, from the Latin *magnificare*, to magnify. The Magnificat is the hymn of the Virgin Mary in *Luke* i, 46-55, beginning, in the *Vulgate*, *Magnificat anima mea Dominum* (my soul doth magnify the Lord), used as a canticle at vespers.

Thou . . . takest vpon the to correct Magnificat.

JEHAN PALSGRAVE, *Acolastus*, sig. B3. (1540)

This is according to the old saying, to correct *Magnificat*.

PETER HEYLIN, *Animadversions*. (1659) In FULLER, *The Appeal of Injured Innocence*, 514.

To correct the Magnificat; Nodum in scirpo quaerere [To hunt for a knot in a bulrush].

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 388. (1681) See under LABOR LOST.

'Tis the same case where subjects take upon them to correct Magnificat, and to prescribe to their superiors.

L'ESTRANGE, tr., *Aesop*, p. 283. (1694)

6 Suche . . . yt will take vpon them to bee doctours in those thynges in whiche theimselfes haue no skills at all, for whiche wee saie in Englyshe, to correcte Magnificat before he haue learned Te Deum.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, fo. 342 b. (1542) To attempt that for which one has no qualifications.

That correcteth Magnificat before he can sing Te Deum.

BRIAN MELBANCKE, *Philotimus*, sig. E1. (1583)

They would correct Magnificat, not knowing *Quid significat*.

THOMAS NASHE, *Works* (Grosart), i, 152. (1589)

### MAGPIE

7 One [magpie] for sorrow: two for mirth: three for a wedding: four for a birth: five for silver: six for gold: seven for a secret, not to be told: eight for heaven: nine for hell: and ten for the devil's own sel.

MICHAEL DENHAM, *Proverbs*, p. 35. (1846)

One's sorrow, Two's good luck, Three's a wedding, Four's death.

DINSDALE, *Teesdale Glossary*, p. 95. (1849)

In Lancashire they say, "One for anger, Two for mirth, Three for a wedding, Four for a birth, Five for rich, Six for poor, Seven for a witch, I can tell you no more."

*Lancashire Folk-Lore*, p. 144. (1867) There are many other local variations.

I never see magpies myself without repeating the old rhyme: "One for sorrow, Two for mirth, Three for a death, Four for a birth, Five, you will shortly be in a great company."

A. C. BENSON, *Along the Road*, p. 162. (1913)

8 [He] mai perhaps fli at a pie, as ye proverb is, but he is most likli to catch a daw.

GABRIEL HARVEY, *Letter-Book*, p. 163. (1576)

## MAHOMET

<sup>1</sup> You shall see a Bold Fellow, many times, doe Mahomets Miracle. Mahomet made the People beleieve, that he would call an Hill to him; And from the Top of it, offer up his Praiers, for the Observers of his Law. The People assembled; Mahomet cald the Hill to come to him, againe, and againe; And when the Hill stood still, he was never a whit abashed, but said: *If the Hil wil not come to Mahomet, Mahomet wil go to the Hil.*

FRANCIS BACON, *Essays: Of Boldnesse*. (1597)  
If the mountain will not go to Mahomet, let Mahomet go to the mountain.

JOHN RAY, *English Proverbs*, p. 117. (1678)  
'Twas with us in the case of drink, which it was formerly between Mahomet and the mountain.

THOMAS BROWNE, *Works* (1760), iv, 259. (a. 1704)

If the Mountain will not come to Mahomet, Mahomet must go to the Mountain.

THOMAS FULLER, *Gnomologia*. No. 2707. (1732)  
As the mountain will not come to Mahomet, why Mahomet shall go to the mountain; . . . as you cannot pay me a visit . . . next summer, . . . I shall spend three [weeks] among my friends in Ireland.

OLIVER GOLDSMITH, *Letter to D. Hodson*, 27 Dec., 1757.

Neither Kitty nor I can change our habits, even for friendship . . . mountains cannot stir, . . . but Mahomet can come to the mountain as often as he likes.

LYTTON, *The Caxtons*. Bk. vi, ch. 4. (1849)

If Mahomet won't go to the mountain, the mountain must go to your lordship!

CLYDE FITCH, *The Girl with the Green Eyes*. Act iii. (1902)

If the mountain will not come to Mahomet, Mahomet must come to the mountain.

SHAW, *The Doctor's Dilemma*. Act iii. (1906)

<sup>2</sup> The parliament have hung the majesty of kingship in an airy imagination of royalty, between the privileges of both houses, like the tomb of Mahomet.

MILTON, *Eikonoklastes*. (1649) *Prose Works* (1904), i, 394. Legend has it that Mahomet's coffin is suspended in mid-air at Medina without any support, but kept in position by lodestones. The story probably arose from the rough drawings sold to visitors, which seem to indicate that it is in this position.

Sp'ritual men are too transcendent . . .

To hang, like Mah'met in the air,

Or St. Ignatius at his prayer.

BUTLER, *Hudibras*, iii, ii, 603. (1678)

The balance always would hang even,  
Like Mah'met's tomb, 'twixt earth and Heaven.

PRIOR, *Alma*. Canto ii, l. 198. (1718)

Would not suffer the honest Bailie to remain suspended, like the coffin of Mahomet, between heaven and earth.

WALTER SCOTT, *Rob Roy*. Ch. 30. (1818)

## MAID

See also Girl, Virgin

<sup>3</sup> The cloistered maiden, who, her parents say, hates marriage talk even as perdition. (*ἡ παῖς ἡ κατάκλειστος, | τὴν οἱ φασὶ τεκόντες | εὐναίου δαρισμοῦς | ἔχθρην ἴσον δέθρῳ.*)

CALLIMACHUS, *Fragments*. Frag. 118 K. (c. 250 B. C.)

A maiden untouched. (*Virgo intacta.*)

CATULLUS, *Odes*. Ode 62. l. 45. (c. 57 B. C.)

<sup>4</sup> The virtuous maid and the broken leg must stay at home. (*La mujer honrada, la pierna quebrada y en casa.*)

CERVANTES, *Don Quixote*. Pt. ii, ch. 5. (1615)

To be busy at something is a modest maid's holiday. (*La doncella honesta, el hacer algo es su fiesta.*)

CERVANTES, *Don Quixote*. Pt. ii, ch. 5. (1615)

Truly a distaffe doth better become a maiden than a Lute.

JOHN LYLY, *Euphues* (Arber), p. 194. (1579)

<sup>5</sup> The darts of Love are blunted by the modesty of maidens. (*En la vergüenza y recato de las doncellas se despuntan y embotan las amorosas saetas.*)

CERVANTES, *Don Quixote*. Pt. ii, ch. 58. (1615)

<sup>6</sup> Be she mayde, or widwe, or elles wyf.

CHAUCER, *The Knightes Tale*, l. 313. (c. 1386)

Maide, wydowe, or wyffe.

JOHN SKELTON, *Phyllyp Sparowe*, l. 53. (a. 1529)

Neither maid, widow, nor wife.

SHAKESPEARE, *Measure for Measure*, v, 1, 178. (1604)

She is neither wife, widow, nor maid.

JOHN RAY, *English Proverbs*, p. 90. (1678)

She is neither Maid, Wife, nor Widow.

THOMAS FULLER, *Gnomologia*. No. 4132. (1732)

<sup>7</sup> A maid and a virgin is not all one.

JOHN CLARKE, *Paroemiologia*, p. 152. (1639)

<sup>8</sup> A maid that giveth yeldeth.

COTGRAVE, *Dictionary: Abandonner*. (1611)

When once the young heart of a maiden is stolen. The maiden herself will steal after it soon.

THOMAS MOORE, *III Omens* (c. 1830)

<sup>9</sup> A maid oft seen, and a gown oft worn,  
Are disesteem'd, and held in scorn.

RANDLE COTGRAVE, *Dictionary: Fille*. (1611)

Cited by RAY, p. 17, and FULLER, No. 6393

<sup>10</sup> All are not maidens that wears bare hair.

DAVID FERGUSON, *Scottish Proverbs*, p. 16. (c. 1595) It was once the custom for maidens to go bare headed.

A' are na maidens that wear bare hair.

JOHN RAY, *Proverbs: Scottish*, p. 220. (1678)

All is not gold that glisters, nor maidens that wear their hair.

JAMES KELLY, *Scottish Proverbs*, p. 4. (1721)

<sup>1</sup> Maidens should be meek while [until] they be married.

FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)  
Maidens should be mim [silent] till they're married, an' then they may burn kirks.

JOHN RAY, *Proverbs: Scottish*, p. 250. (1678)

<sup>2</sup> All the maydes in Camberwell may daunce in an egge shell.

ABRAHAM FRAUNCE, *The Lawiers Logick*, fo. 27. (1588) A correspondent in *Notes and Queries*, ii, xi, 449, adds an unnecessary second verse, "For there are noe maydes in that well."

<sup>3</sup> Mop-ey'd [purblind] I am, as some have said, Because I've liv'd so long a Maid.

ROBERT HERRICK, *Upon Himselfe*. (1648)  
You are mope-ey'd by living so long a maid.  
JOHN RAY, *English Proverbs*, p. 346. (1678)  
You are moap ey'd with being so long a maid.  
Spoken to those who overlook a thing before them.

JAMES KELLY, *Scottish Proverbs*, p. 394. (1721)

<sup>4</sup> Bachelers wives and maides children be well taught.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
See under CHILDREN

<sup>5</sup> As good a maid as her mother.

JAMES HOWELL, *Proverbs*, p. 11. (1659)  
Who knows who's a good maid?  
JOHN RAY, *English Proverbs*, p. 172. (1678)  
She's a good maid, but for thought, word, and deed.

JOHN RAY, *English Proverbs*, p. 258.  
I dare say miss is a maid, in thought, word, and deed.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>6</sup> The worst store, a maid unbested.

JAMES HOWELL, *Proverbs*, p. 15. (1659)  
Maidens withering on the stalk.

WORDSWORTH, *Personal Talk*. St. 1 (1806)

<sup>7</sup> Fair maidens wear no purses. Spoken when young women offer to pay their club in company, which the Scots never allow.

JAMES KELLY, *Scottish Proverbs*, p. 109. (1721)

<sup>8</sup> Ye ne haue na more meryte in masse ne in houres

Than Malkyn of hire maydenhode that no man desireth.

WILLIAM LANGLAND, *Piers Plowman*. Text B, passus i, l. 181. (c. 1377) Malkin, a name for a wanton slattern; hours, services of the church.

Tyme . . . wol nat come agayn, withouten drede,

Namoore than wole Malkynes maydenhede.

CHAUCER, *Canterbury Tales: Introduction to Man of Law's Prologue*, l. 29. (c. 1386)

Tushe, there was no mo maydes but malkyn.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

There are . . . more maydes than Maulkin.

STEPHEN GOSSON, *Schoole of Abuse*, p. 37. (1579)  
There be more maids than Mawkin, more men than Hodge, and more fools than Firk.

THOMAS DEKKER, *The Shomaker's Holiday Act iii*, sc. 1. (1600)

There's more maids than Maukins.

WILLIAM CAMDEN, *Remains*, p. 334. (1605)  
Well there are more Maides than Maudlin, that's my comfort.—Yes, and more men than Michael

FLETCHER, *Woman's Prize*. Act i, sc. 3. (a. 1625)  
There are more maids than Maukin, and more men than Michael.

JOHN RAY, *English Proverbs*, p. 172. (1678)  
There are more mares in the wood than Grissell

JOHN RAY, *English Proverbs*, p. 172. (1678)  
There are more Maids than Moggy, and more Men than Jockey.

THOMAS FULLER, *Gnomologia*. No. 4859. (1732)  
The French say, "Il y a plus d'un âne à la foire qui s'appelle Martin" (There is more than one ass at the fair called Martin)

<sup>9</sup> Maiden! with the meek, brown eyes, . . .

Standing, with reluctant feet,

Where the brook and river meet,  
Womanhood and childhood fleet!

H. W. LONGFELLOW, *Maidenhood*. (1841)  
She stood, with reluctant feet, yet nearer the brook than to the river.

O. HENRY (W. S. PORTER), *The Indian Summer of Dry Valley Johnson*. (1907)  
I struggled with reluctant feet

Where dotage and abdomens meet.  
OGDEN NASH, *Lines to Be Scribbled on Somebody Else's Thirtieth Milestone* (1933)

<sup>10</sup> Maidens commonly now a dayes are no sooner borne but they beginne to bride it.

JOHN LYL, *Euphues* (Arber), p. 83. (1579)  
Maidens, be they neuer so foolish, yet being faire they are commonly fortunate.

JOHN LYL, *Euphues and His England*, p. 279

<sup>11</sup> For hyt ys an old Englyshe sawe: "A mayde schuld be seen, but not herd."

J. MIRKUS, *Mirk's Festial* (E. E. T. S.), p. 230 (c. 1400) BECON, *Catechism*, p. 369. (1560)  
A maiden hath no tongue but thought.

SHAKESPEARE, *The Merchant of Venice*, iii, 2. 8 (1597)

Virgins should be seen more than they're heard.  
THOMAS MIDDLETON, *More Dissemblers Besides Women*. Act iii, sc. 1. (1622)

Maidens should be mild and meek.  
Swift to hear, and slow to speak.

JAMES KELLY, *Scottish Proverbs*, p. 247. (1721)  
FULLER, *Gnomologia*. No. 6410. (1738)

Maids should be seen and not heard.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Little gells must be seen and not heard.

GEORGE ELIOT, *Janet's Repentance*. Ch. 8. (1858)  
These [maxims] were the old-fashioned sort, such as—"Little girls should be seen and not heard."

WILLIAM DE MORGAN, *Alice-for-Short*. Ch. 9. (1907) See also under CHILD.

<sup>1</sup>  
In the evenings of full moon, let her unloose  
her virgin-zone in love for that hero. (έν  
δ.χομηγίδεσσιν δὲ ἐσπέrais ἐρατὸν | λύοι κεν χαλινὸν  
ὑφ' ἥρωϊ παρθενίας.)

PINDAR, *Isthmian Odes*. No. viii, l. 44. (c. 478  
B.C.) The hero was Peleus, the girl Thetis,  
and the result of unloosening was Achilles.  
A maid I came hither, and a woman I go home.  
Maiden no more. (παρθένος ἔνθα βέβηκα, γυνή δ'  
εἰς οἶκον ἀφέρπω. | . . . οὐκέτι κόρα.)

THEOCRITUS, *Idyls*. Idyl. xxvii, l. 65. (c.270 B.C.)  
She arrived a Penelope and departed a Helen.  
(Coniuge Penelope venit, abit Helene.)

MARTIAL, *Epigrams*. Bk. i, No. 62. (c. A. D. 85)  
<sup>2</sup>  
Mealy-mou'd maidens stand lang at the mill.  
ALLAN RAMSAY, *Scottish Proverbs*. (1737)

<sup>3</sup>  
A maid that laughs is half taken.  
JOHN RAY, *English Proverbs*, p. 16. (1670)  
FULLER, *Gnomologia*. No. 269. (1732)

Every maid is undone.  
JOHN RAY, *English Proverbs*, p. 172. (1678)  
There are never the fewer maids for her. Spoken  
of a woman that hath maiden children.

JOHN RAY, *English Proverbs*, p. 258.  
<sup>4</sup>  
This maid was born old.

JOHN RAY, *English Proverbs*, p. 77. (1678)  
Quite young and all alive,  
Like an old maid of forty-five.

HAZLITT, *English Proverbs*, p. 336. (1869)  
OLD MAIDS LEAD APES IN HELL, *see under APE*.

<sup>5</sup>  
Maids say nay and take it.  
JOHN RAY, *English Proverbs*, p. 118. (1670) *See*  
*under WOMAN: A WOMAN'S NO*.

Maids want nothing but husbands, and when  
they have them they want everything.

JOHN RAY, *English Proverbs*, p. 347. (1678)

<sup>6</sup>  
When maidens sue, Men give like gods.  
SHAKESPEARE, *Measure for Measure*, i, 4, 80.  
(1604)

When maidens sue, men live like gods.  
H.G. BOHN, *Handbook of Proverbs*, p. 559. (1855)

<sup>7</sup>  
Mr. Pickle himself . . . was a mere dragon  
among the chambermaids.

SMOLLETT, *Peregrine Pickle*. Ch. 82. (1751)

<sup>8</sup>  
Tell me, pretty maiden, are there any more  
at home like you?

LESLIE STUART, *Tell Me, Pretty Maiden*. The  
beginning of the famous sextet from *Floro-*  
*dora*, which opened in New York, October,  
1900.

<sup>9</sup>  
No maiden is more worthy of your choir.  
(Dignior est vestro nulla puella choro.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 8, l. 24. (19 B.C.)

A maid of grace and complete majesty.  
SHAKESPEARE, *Love's Labour's Lost*, i, 1, 137.  
(1595)

A maid yet rosed over with the virgin crimson of  
modesty.

SHAKESPEARE, *Henry V*, v, 2, 323. (1599)

An honest maid as ever broke bread.  
SHAKESPEARE, *The Merry Wives of Windsor*, i,  
4, 161. (1601) *See also under HONESTY*.

<sup>10</sup>  
Whilst a tall Meg of Westminster is stoop-  
ing, short wench sweeps the house.

GIOVANNI TORRIANO, *Piazza Universale*, p. 108.  
(1666)

While the tall maid is stooping, a short wench  
sweeps the house.

HAZLITT, *English Proverbs*, p. 468. (1869)

<sup>11</sup>  
Glass and a maid are ever in danger.

GIOVANNI TORRIANO, *Piazza Universale*, p. 304.  
(1666)

Glasses and lasses are brittle ware.

CHEALES, *Proverbial Folk-Lore*, p. 4. (1875)

<sup>12</sup>  
Good Mrs. Isbel hide me under your petti-  
coats that the divel may not find me, they  
say he dares not peep under a maid's coat.

UNKNOWN, *The Mistaken Husband*. Act v, sc.  
5. (1675) The proverb is, "The devil dares  
not peep under a maid's coat."

MAIDENHOOD, *see VIRGIN*.

## MAJORITY AND MINORITY

<sup>13</sup>  
Every new opinion, at its starting, is precisely  
a minority of one.

THOMAS CARLYLE, *On Heroes and Hero-*  
*Worship*. Ch. 2. (1840)

All history is a record of the power of minorities  
and of minorities of one.

R. W. EMERSON, *Letters and Social Aims:*  
*Progress of Culture*. (1875)

It is my habit to say what I think, though I may  
so show myself one of a very small minority, or  
even a minority of one.

HERBERT SPENCER, *Autobiography*. Vol. ii, ch.  
53. (1894)

If a man is in a minority of one we lock him up.  
JUSTICE O. W. HOLMES, *Speech*, in New York.  
15 Feb., 1913.

<sup>14</sup>  
Neither current events nor history show that  
the majority rules or ever did rule.

JEFFERSON DAVIS, *Remark*, to Jacquess and  
Golmore, 17 July, 1864.

<sup>15</sup>  
A majority is always the best repartee.

BENJAMIN DISRAELI, *Tancred*. Bk. ii, ch. 14.  
(1847)

<sup>16</sup>  
The oppression of a majority is detestable  
and odious: the oppression of a minority is  
only by one degree less detestable and odious.

W. E. GLADSTONE, *Speech*, House of Commons,  
1870, on Irish Land Bill.

The only tyrannies from which men, women and  
children are suffering in real life are the tyrannies  
of minorities.

THEODORE ROOSEVELT, *Speech*, New York City,  
20 March, 1912.

The overweening influence of organized minori-  
ties.

OSCAR W. UNDERWOOD, *Drifting Sands of Party*  
*Politics*, p. 6. (1928)

<sup>1</sup> We ought according to the saying of the Poet,  
To follow the fewer sort, and not the common  
crue.

STEFANO GUAZZO, *Civile Conversation*. Bk i,  
p. 26. (1574) Pettie, tr.

Shall we judge a country by the majority or by  
the minority? By the minority, surely.

EMERSON, *The Conduct of Life: Considerations  
by the Way*. (1860)

The minority is always in the right the ma-  
jority never has right on its side.

IBSEN, *An Enemy of the People*. Act iv. (1882)  
Minority is no disproof.

LAURENCE HOUSMAN, *Advocatus Diaboli*. (1924)

<sup>2</sup> It is my principle that the will of the majority  
should always prevail.

THOMAS JEFFERSON, *Letter to James Madison*,  
20 Dec., 1787.

I readily suppose my opinion wrong, when op-  
posed by the majority.

THOMAS JEFFERSON, *Letter to Madison*. (1788)

<sup>3</sup> Measures of Right and Wrong are not always  
to be concluded from the consent of the Ma-  
jority; for you see here, that Vice has by  
much the Majority of its side.

JOHN NORRIS, *Practical Discourses*, p. 102. (1691)  
The opinion of the majority is not the final proof  
of what is right. (Nicht Stimmenmehrheit ist des  
Rechtes Probe.)

SCHILLER. (a. 1805) As quoted by H. D. SEDG-  
WICK, *In Praise of Gentlemen*. Title page.

The majority, compose them how you will, are  
a herd, and not a very nice one.

HAZLITT, *Bulls of Different Sorts*. (1829)

A government in which the majority rule in all  
cases cannot be based on justice.

H. D. THOREAU, *Civil Disobedience*. (1849)

The fact disclosed by a survey of the past that  
majorities have been wrong, must not blind us to  
the complementary fact that majorities have usu-  
ally not been entirely wrong.

HERBERT SPENCER, *First Principles*. Ch. 1, sec.  
1. (1862)

The most dangerous foe to truth and freedom  
in our midst is the compact majority. Yes, the  
damned, compact, liberal majority.

IBSEN, *An Enemy of the People*. Act iv. (1882)

Rule is evil, and it is none the better for being  
majority rule.

B. R. TUCKER, *Instead of a Book*. (1893)

No one can expect a majority to be stirred by  
motives other than ignoble.

GEORGE NORMAN DOUGLAS, *South Wind*. Ch.  
10. (1917)

<sup>4</sup> One, of God's side, is a majority.

WENDELL PHILLIPS, *Speech on John Brown*,  
Harper's Ferry, Va., 1 Nov., 1859.

One, with God, is always a majority, but many  
a martyr has been burned at the stake while the  
votes were being counted.

THOMAS B. REED, *Speech*, House of Repre-  
sentatives, 1885

One with the law is a majority.

CALVIN COOLIDGE, *Speech of Acceptance*, 27  
July, 1920.

<sup>5</sup> It is too easy to go over to the majority  
(Facile transiatur ad plures.)

SENECA, *Ad Luciliūm*. Epis. vii, sec. 6. (c. A. D. 64)  
We go with the crowd. (Populo nos damus.)

SENECA, *Ad Luciliūm*. Epis. xcix, sec. 17

"It's always best on these occasions to do what  
the mob does."—"But suppose there are two  
mobs?" suggested Mr. Snodgrass.—"Shout with  
the largest," replied Mr. Pickwick.

DICKENS, *Pickwick Papers*. Ch. xiii. (1837)

One must howl with the wolves. (Consonus esto  
lupis.)

R. C. TRENCH, *On the Lessons in Proverbs*, p.  
94. (1852)

<sup>6</sup> There are more of you in Hades. (ὤντων γὰρ  
πλείονες εἰν' Αἴδη.)

TIMON, THE MISANTHROPE (c. 500 B. C.), when  
asked, after his death, which was the more  
hateful to him, darkness or light See CAL-  
LIMACHUS, *Epigrams*, v.

A witch ascending from the greater number (ἡ  
γρᾶς ἀνεστῆκεν ἀπὸ τῶν πλείονων.)

ARISTOPHANES, *Ecclesiazusae*, l. 1073. (c. 393  
B. C.) Suidas has "The greater number of the  
dead" (πλείονων τῶν νεκρῶν).

To join the great majority. (Ad plures penetrare.)

PLAUTUS, *Trinummus*, l. 294. (c. 194 B. C.)

He went over to the majority. (Abiit ad plures.)

PETRONIUS, *Satyricon*. Sec. 42. (c. A. D. 60)

Death joins us to the great majority.

EDWARD YOUNG, *Revenge*. Act iv, sc. 1. (1721)

'Tis long since Death had the majority.

ROBERT BLAIR, *The Grave*, l. 449. (1743)

Mirabeau's work, then, is done. He has gone  
over to the majority: Abiit ad plures.

CARLYLE, *Essays: Mirabeau*. (1839)

## MAKE

<sup>7</sup> You're on the make, are you?

J. R. BROWNE, *Adventures in the Apache Coun-  
try*, p. 508. (1869)

They're all on the make.

J. H. BEADLE, *The Undeveloped West*, p. 402  
(1873)

You ain't on the make; you're fixed.

JOHN HAY, *The Breadwinners*, p. 150. (1883)

<sup>8</sup> Neptunus, that dothe bothe make & marre.

JOHN LYDGATE, *Assembly of Gods*, 556. (c. 1420)

Mynded to put al in hasards to make or marre

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, fo.  
267b. (1542)

He that maketh not, marreth not; who marreth  
amendeth. (Chi non fa, non falla. chi falla.  
s'amenda.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

Nay, it makes nothing, sir.—If it mar nothing  
neither.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 191  
(1595)

It makes us or it mars us.

SHAKESPEARE, *Othello*, v, 1, 4. (1605)

That Part of a Woman which either makes all, or marres all, I meane her Tongue.

JOHN DAY, *Festivals*, vii, 206. (1613).

### MALICE

1 In charity to all, bearing no malice or ill-will to any human being.

J. Q. ADAMS, *Letter to A. Bronson*, 30 July, 1833. With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in.

ABRAHAM LINCOLN, *Second Inaugural Address*, 4 March, 1865.

2 Malice seldom wants a mark to shoot at.

H.G. BOHN, *Handbook of Proverbs*, p. 448. (1855)

3 Malice is the crafty and covert planning of harm. (Est enim malitia versuta et fallax ratio nocendi.)

CICERO, *De Natura Deorum*. Bk. iii, ch. 30, sec. 75. (45 B.C.)

Malice: a blind mule kicking by guess.

JOSH BILLINGS (H. W. SHAW), *Comical Lexicon*. (1877)

4 Malice is mindful.

JOHN CLARKE, *Paroemiologia*, p. 196. (1639)

Cited by RAY, p. 118, and FULLER, No. 3329.

Malice is aye mindful. Spoken when people rip up old sores, and think, with resentment, upon old disobligations.

JAMES KELLY, *Scottish Proverbs*, p. 249. (1721)

5 Tho' Malice may darken Truth, it cannot put it out.

THOMAS FULLER, *Gnomologia*. No. 5005. (1732)

6 Malice when she shoots draws her arrow to the head.

THOMAS FULLER, *The Holy State*. Bk. i, ch. 2. (1642)

7 Yet we know malice hath a strong memory.

THOMAS FULLER, *A Pisgah-sight of Palestine*. Bk. ii, ch. 3. (1650)

Malice hath a sharp Sight, and a strong Memory.

THOMAS FULLER, *Gnomologia*. No. 3328. (1732)

8 Man's life is a warfare against the malice of men. (Milicia es la vida del hombre contra la malicia del hombre.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 13. (1647)

9 Mallice findes manie faultes.

EDWARD HELLOWES, tr., *Guevara's Familiar Epistles*, p. 492. (1574)

Malice never spoke well.

WILLIAM CAMDEN, *Remains*, p. 328. (1605)

Malice will always find bad motives for good actions.

THOMAS JEFFERSON, *Letter to Madison*, 1810.

10

I beare grutche or malyce agaynst a person, je porte malice.

JEHAN PALSGRAVE, *La Langue Françoyse*, p. 450. (1530)

The law I bear no malice for my death.

SHAKESPEARE, *Henry VIII*, ii, 1, 62. (1613)

I never bear malice.

LANDOR, *Imaginary Conversations*. Works (1856), i, 15.

11

The malicious man ever eats his own heart. (Malivulus semper sua natura vescitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 378. (c. 43 B.C.) He who digs out malicious talk disturbs his own peace. (Qui malignos sermones inquit se ipse inquietat.)

SENECA, *De Ira*. Bk. iii, sec. 11. (c. A.D. 54)

Malice sucks up the greater part of her own venom, and poisons herself. (La malice hume la pluspart de son propre venin, et s'en empoisonne.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

Malice hurts itself most.

JOHN CLARKE, *Paroemiologia*, p. 197. (1639)

He that keeps Malice, harbours a Viper in his Breast.

THOMAS FULLER, *Gnomologia*. No. 2202. (1732)

Malice drinketh up the greatest Part of its own Poison.

THOMAS FULLER, *Gnomologia*. No. 3327. (1732)

12

The malicious mind has hidden teeth. (Malivulus animus abditos dentes habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 382. (c. 43 B.C.) The malice of one soon becomes the ill word of all. (Malitia unius cito fit male dictum omnium.)

PUBLILIUS SYRUS, *Sententiae*. No. 404.

To make her onset worse, malice pretends to be good. (Malitia ut peior veniat se simulat bonam.)

PUBLILIUS SYRUS, *Sententiae*. No. 409. (c. 43 B.C.)

13

More malice than matter.

JOHN RAY, *English Proverbs*, p. 352. (1678)

FULLER, *Gnomologia*. No. 3458. (1732)

14

Speak of me as I am; nothing extenuate, Nor set down aught in malice.

SHAKESPEARE, *Othello*, v, 2, 342. (1605)

Paint my character in true colours, "nought extenuating, nor setting down aught in malice."

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 1 (1850)

15

Mikel malice was first in man

Bot neuer forwit sua mikel as than.

UNKNOWN, *Cursor Mundi*, l. 1555. (a. 1300)

All is the mynde of the man to malyce enclined  
UNKNOWN, *Early English Alliterative Poems*. B., 518. (c. 1310)

### MAMMON

16

Thys wicked Mammon, . . . whyche is their God.

HUGH LATIMER, *Letter to Henry VIII*. (1530)

In FOXE, *Book of Martyrs* (1563), 1346/1.

Mammon the god of this world.

JOHN SCOTT, *Observations on the State of the Poor*, p. 49. (1773)



Poor souls! whose God is Mammon.

T. E. BROWN, *Per Omnia Deus*. (a. 1897)

<sup>1</sup> Make to yourselves friends of the mammon of unrighteousness. (ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας.)

*New Testament: Luke*, xvi, 9. (c. A. D. 65) The *Vulgate* is, "Facite vobis amicos de mammona iniquitatis."

The Mammon of unrighteousness. Wealth as a god, an idol. No longer apprehended as a quotation of . . . Luke, xvi, 9, where μαμωνᾶς is a transliteration of an Aramaic word for 'riches' or 'possessions, property.'

ERIC PARTRIDGE, *Dictionary of Clichés: Mammon*. (1941) The word was taken by medieval writers as the proper name of the devil of covetousness, as evidenced by WYNKYN DE WORDE'S *Ordynarye of Christen Men*, ii, xi, 117 (1502), "A deuyll named Mammona made unto the couetous man .vi. commaundemants."

<sup>2</sup> Ye cannot serve God and mammon. (οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.)

*New Testament: Matthew*, vi, 24; *Luke*, xvi, 13. (c. A. D. 70) The *Vulgate* is, "Non potestis Deo servire, et mammonae."

No person may serue god eternal, & also ye mammonde of iniquite, which is golde & syluer & other rychesse.

WYNKYN DE WORDE, tr., *The Pilgrimage of Perfection*, fo. 281B. (1526)

Those who set out to serve both God and Mammon soon discover that there is no God.

LOGAN PEARSALL SMITH, *Afterthoughts*. (1931)

<sup>3</sup> Mammon led them on,  
Mammon, the least erected Spirit that fell  
From heav'n.

MILTON, *Paradise Lost*. Bk. i, l. 678. (1667)

## MAN

See also Humanity

I—What Man Is

<sup>4</sup> Man is the merriest species of the creation; all above and below him are serious.

ADDISON, *The Spectator*, 15 Dec., 1711.

<sup>5</sup> Man is either a beast or a god. (ἢ θηρίον ἢ θεός.)

ARISTOTLE, *Politics*. Bk. i, ch. 1, sec. 1253a. (c. 330 B. C.)

What creature else

Conceives the circle, and then walks the square?  
E. B. BROWNING, *Aurora Leigh*. Bk. vii, l. 1011. (1856)

Someone calls him a soul concealed in an animal.  
CONAN DOYLE, *The Sign of the Four*. Ch. 10. (1890)

<sup>6</sup> Man's like a candle in a candlestick,  
Made up of tallow, and a little wick.

JOHN BUNYAN, *A Book for Boys and Girls*. (1686)

<sup>7</sup> Man!—Thou pendulum betwixt a smile and tear.

BYRON, *Childe Harold*. Canto iv, st. 109. (1815)  
Man is an embodied paradox, a bundle of contradictions.

C. C. COLTON, *Lacon*. Pt. i, No. 408.

<sup>8</sup> By nature men closely resemble each other; in practice they grow wide apart.

CONFUCIUS, *Analects*. Bk. xvii, ch. 2. (c. 500 B. C.)  
Tho' all Men were made of one Metal, yet they were not cast all in the same Mould.

THOMAS FULLER, *Gnomologia*. No. 5003. (1732)

<sup>9</sup> We are made a spectacle unto the world, and to angels. (θεᾶτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις.)

*New Testament: I Corinthians*, iv, 9. (A. D. 57)  
The *Vulgate* is, "Spectaculum facti sumus mundo, et Angelis."

But man, proud man, . . .

Plays such fantastic tricks before high heaven,  
As make the angels weep.

SHAKESPEARE, *Measure for Measure*, ii, 2, 117. (1604)

Man must make the angels laugh.

LAMB, *Letter to Coleridge*, 24 Oct., 1796.

[It] is enough to make the angels weep.

HENRY KINGSLEY, *Geoffrey Hamlyn*. Ch. 43. (1859)

Ye Gods! it is a sight to make the angels weep.

JOHN STRANGE WINTER (MRS. ARTHUR STAN-  
NARD), *Mrs. Bob*. Ch. 12. (1889)

A man asleep is certainly a sight to make the angels weep.

O. HENRY, *The Hiding of Black Bill*. (1909)

<sup>10</sup> The first man is of the earth, earthy. (ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός.)

*New Testament: I Corinthians*, xv, 47. (c. A. D. 60) The *Vulgate* is, "Primus homo de terra, terrenus."

As one sayde, wee are all made of durt.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 182. (1574) Pettie, tr.

Man is the slime of the dung-pit.

JOHN MARSTON, *The Malcontent*. Act iv. (1604)

Live dirt.

JOSH BILLINGS (H. W. SHAW), *Comical Lexicon*. (1877)

<sup>11</sup> Man is God's ape, and an ape is zany to a man, doing over those tricks (especially if they be knavish) which he sees done before him.

THOMAS DEKKER, *The Seven Deadly Sins of London*. Act v. (1606)

<sup>12</sup> It is too little to call Man a little World; Except God, Man is a diminutive to nothing.

JOHN DONNE, *Devotions: Medicusque Vocatur*. (1624)

<sup>13</sup> One definition of man is "an intelligence served by organs."

R. W. EMERSON, *Works and Days*. (1870)

1 Man is a little soul carrying around a corpse.  
(ψυχάρδιον εἰ βασιτάζον νεκρόν.)

EPICTETUS, *Fragments*. Frag. 26. (c. A. D. 100)  
Quoted by MARCUS AURELIUS, *Meditations*  
Bk. iv, sec. 41.

A little soul for a little bears up this corpse which is man.

A. C. SWINBURNE, *Hymn to Proserpine*. (1866)

2 Man's as the wind. (άνεμος άνθρωπος.)

EUPOLIS, *Fragments*. Frag. 78. (c. 425 B. C.)

3 Man resembles the fruit of the tree, which, though it escape injury during its growth, yet must decay at maturity.

SALOMON IBN GABIROL, *Mibhar ha-Peninin*  
(*Choice of Pearls*). No. 509. (c. 1050)

4 Man is practis'd in disguise;  
He cheats the most discerning eyes:  
Who by that search shall wiser grow,  
When we ourselves can never know?

JOHN GAY, *Fables: Introduction*, l. 29. (1727)

Though every prospect pleases,  
And only man is vile.

REGINALD HEBER, *From Greenland's Icy Mountains*. (a. 1826)

There is only one grade of men; they are all contemptible.

E. W. HOWE, *A Letter from Mr. Biggs*. (c. 1930)

5 Man is Nature's sole mistake.

W. S. GILBERT, *Princess Ida*. Act i. (1884)

6 Man is a darkened being; he knows not whence he comes, nor whither he goes.

GOETHE, *Conversations with Eckermann*, 10  
April, 1829.

7 Mankind are earthen jugs with spirits in them.

HAWTHORNE, *American Note-Books*, 1842.

Man is Heaven and earth in miniature.

H. H. HART, *Seven Hundred Chinese Proverbs*.  
No. 253. (1937)

8 Man is naturally a savage, and emerges from barbarism by slow degrees.

HAZLITT, *Characteristics*. No. 95. (c. 1821)

9 Man that is mortal and eateth the grain of Demeter. (ὁ θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν.)

HOMER, *Iliad*. Bk. xiii, l. 322. (c. 850 B. C.)

Demeter was the goddess of the corn and patroness of agriculture in general, identified by the Romans with Ceres.

Nothing feeble does earth nurture than man.  
Of all things breathing and moving.

(οὐδὲν ἀκινδύντερον γαῖα τρέφει ἀνθρώποιον  
πάντων βῆσα τε γαῖαν ἐπι πτελεί τε καὶ ἔρπει.)

HOMER, *Odyssey*. Bk. xviii, l. 130. (c. 850 B. C.)

Quoted by PLUTARCH, *Moralia*, 104D. A similar Latin proverb is "E fungis nati homines"  
(Men born of mushrooms).

Man was created weak.

MOHAMMED, *The Koran*, iv, 29. (c. 622) Bell, tr.

10 Thrice she flitted from my arms, like unto a shadow or even a dream. (τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἰκελον ἢ καὶ ὄνειρ | ἔπτατ'.)

HOMER, *Odyssey*. Bk. xi, l. 207. (c. 850 B. C.)

Man is but a dream of a shadow. (σκιᾶς ὄναρ ἀνθρώπου.)

PINDAR, *Pythian Odes*. No. viii, l. 95 (136) (446 B. C.) Quoted by PLUTARCH, *Moralia*, 104B

Man is but breath and shadow, nothing more. (ἀνθρώπος ἐστὶ πνεῦμα καὶ σκιὰ μόνον.)

SOPHOCLES, *Fragments*. Frag. 13. (c. 410 B. C.)

We living men are but phantoms or unsubstantial shades. (οὐδὲν ὄντας ἄλλο πλὴν | εἰδωλ' ὅσοι περ ζῶμεν ἢ κούφην σκιάν.)

SOPHOCLES, *Ajax*, l. 126. (c. 409 B. C.)

We are dust and shadow. (Pulvis et umbra sumus.)

HORACE, *Odes*. Bk. iv, ode 7, l. 16. (23 B. C.)

Fond man! the vision of a moment made!

Dream of a dream! and shadow of a shade!

YOUNG, *Paraphrase of Job xxviii*, l. 187. (1719)

11 We are but ciphers born to consume earth's fruits. (Nos numerus sumus et fruges consumere nati.)

HORACE, *Epistles*. Bk. i, No. ii, l. 27. (20 B. C.)

12 We are the clay, and thou [Lord] our potter. (Nos vero lutum: et fictor noster tu.)

*Old Testament: Isaiah*, lxiv, 8. (c. 725 B. C.)

13 Man, that is a worm, and the son of man which is a worm. (Quanto magis homo putredo, et filius hominis vermis.)

*Old Testament: Job*, xxv, 6. (c. 350 B. C.)

The hope of man is a worm and the son of man is a maggot.

*Babylonian Talmud: Aboth*, iv, 7. A paraphrase of BEN SIRA, *Book of Wisdom* (Ecclesiasticus), vii, 17: ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ.

14 Man is a fallen god who remembers the heavens.

ALPHONSE DE LAMARTINE, *Méditations*. Series ii. (1820)

A man is a god in ruins.

EMERSON, *Nature, Addresses and Lectures: Prospects*. (c. 1875) Quoted.

15 Man? I'll tell you what man is: he's the last actor on the changing scene of the world.

JOHN LODWICK, *Running to Paradise*, p. 156. (1943)

16 Man is sanguine by nature and eager for gain, quickly cast down when trouble befalleth, puffed up with pride when Fortune smileth.

MOHAMMED, *The Koran*, lxx, 19-21. (c. 622) Naish, tr.

Man is obstinate and stiff-necked and rebellious.

MOHAMMED, *The Koran*, xcvi, 6.

Man worketh his own perdition.

MOHAMMED, *The Koran*, ciii, 2.

<sup>1</sup> Man, as the old saying is, is a plant not earthly but heavenly.

PHILO, *De Plantatione*. Sec. 17. (c. A.D. 40)

Philo is paraphrasing PLATO, *Timaeus*, 90A:

"Seeing that we are not an earthly but a heavenly plant."

<sup>2</sup> The glory, jest, and riddle of the world!

POPE, *An Essay on Man*. Epis. ii, l. 18. (1732)

Man is a poor stick and a sad squirt.

CARL SANDBURG, *Slabs of the Sunburnt West*, p. 72. (1922)

<sup>3</sup> Man is the measure of all things. (πάντων χρημάτων μέτρον ἄνθρωπος.)

PROTAGORAS, *Maxim*. (c. 450 B.C.) See DIOGENES LAERTIUS, *Protagoras*. Bk. ix, ch. 8, sec. 51. "Protagoras began a work thus," says Laertius, "Man is the measure of all things, of things that are that they are, and of things that are not that they are not." Cited also by PHILO, *De Posteritate Caini*, 36, and *De Somniis*, ii, 193, as a saying of Pythagoras.

Protagoras says somewhere that man is "the measure of all things, of the existence of the things that are and the non-existence of things that are not." (πάντων χρημάτων μέτρον ἄνθρωπον εἶναι.)

PLATO, *Theaetetus*. Sec. 152A. (c. 390 B.C.)

Do you think this is true of the real things, that their reality is a separate one for each person, as Protagoras said with his doctrine that man is the measure of all things. (πάντων χρημάτων μέτρον εἶναι ἄνθρωπων)—that things are to me such as they seem to me, and to you such as they seem to you?

PLATO, *Cratylus*. Sec. 386A. (c. 375 B.C.) It is Socrates asks the question, and Hermogenes promptly answers that he thinks Protagoras was wrong, whereupon Socrates proceeds to tangle him up, after his usual fashion.

In our eyes God will be "the measure of all things" (θεὸς ἡμῖν πάντων χρημάτων μέτρον) in the highest degree—a degree much higher than any "man" they talk of.

PLATO, *Laws*. Bk. iv, sec. 716C. (c. 345 B.C.)

The old world . . . held that all things were created for man. . . . This philosophy was summed up in the phrase that *man was the measure of all things*.

A. C. BENSON, *At Large*, iv, 72. (1908)

It is the human standpoint towards life; . . . we may sum it up in a saying attributed to Pythagoras, ἄνθρωπος μέτρον πάντων—Man is the measure of all things.

R. W. LIVINGSTONE, *Greek Genius*, p. 111. (1924)

A man is measured as he measures others.

*Babylonian Talmud: Sotah*, fo. 8a. (c. 450) See also under STATURE.

<sup>4</sup> Man is Heaven's masterpiece.

FRANCIS QUARLES, *Emblems*. Bk. ii, emb. 6. (1635)

Man is Creation's master-piece. But who says so?—Man!

GAVARNI (PAUL CHEVALIER), *Apothegms*. (c. 1850)

<sup>5</sup> When I beheld this I sighed, and said within myself, Surely man is a Broomstick!

SWIFT, *A Meditation upon a Broomstick*. (a. 1745)

<sup>6</sup> If man is a bubble, as the old proverb says, all the more so is an old man. (Quod, ut dicitur, si est homo bulla, eo magis senex.)

VARRO, *De Re Rustica*. Bk. i, ch. 1. (c. 35 B.C.)

How we puffed-up bladders strut about! . . . We are nothing but bubbles. (Utres inflati ambulamus. . . . Nos non pluris sumus quam bullae.)

PETRONIUS, *Satyricon*. Sec. 42. (c. A.D. 60)

O man! . . . Blown like a bubble, kneaded like a paste.

MOHAMMED, *The Koran*, lxxxii, 8. (c. 622)

Man is a bubble. (πομφόλυξ ὁ ἄνθρωπος.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 48.

(1523) Erasmus gives the Latin, "Homo bulla," and comments, "A proverb to admonish us that nothing is more fragile, more fleeting, more empty than human life. So it is not unaptly compared to a bubble, which bursts and disappears almost as soon as it is born." He devotes nearly three pages to variations upon this theme, citing similar phrases from Homer, Menander, Euripides, Aeschylus, Sophocles, and others. Included by TAVERNER in his *Translations from Erasmus*, fo. 34. with the rendering, "Man is but a bubble, or bladder of the water," and the addition, "If ye require the englysh prouerbe it is this: To day a man to morrow none."

I call'd thee then . . .

A dream of what thou wert, a breath, a bubble.

SHAKESPEARE, *Richard III*, iv, 4, 88. (1592)

What's he . . .

Whose life's a bubble, and in length a span;

A concert still in discords? 'Tis a man.

WILLIAM BROWNE, *Britannia's Pastorals*. Bk. i. song 2, l. 192. (1613)

A man is a bubble (said the Greek proverb) . . . descending a *love pluvio*, from God and the dew of heaven, from a tear and a drop of rain

JEREMY TAYLOR, *Holy Dying*. Ch. i, sec. 1. (1651)

For what are men who grasp at praise sublime. But bubbles on the rapid stream of time?

YOUNG, *Love of Fame*. Sat. ii, l. 285. (1728)

Like bubbles on the sea of matter borne,

They rise, they break, and to that sea return.

POPE, *An Essay on Man*. Epis. iii, l. 19. (1730)

The bubble winked at me, and said,

"You'll miss me, brother, when you're dead."

OLIVER HERFORD, *Toast: The Bubble Winked*. (c. 1900)

See also WORLD: A BUBBLE.

## II—Man: An Animal

<sup>7</sup> Man is by nature a political animal. (πολιτικὸν ὁ ἄνθρωπος.)

ARISTOTLE, *Politics*. Bk. i, ch. 1, sec. 10. (c. 330

B.C.) The complete quotation is: "And why man is a political animal in a greater measure than any bee or any gregarious animal, is

clear. For nature does nothing without purpose, and man alone of the animals possesses speech."

The only laughing animal is man.

WILLIAM WHITEHEAD, *Essay on Ridicule*, I. 2. (1743)

Man, an animal which makes bargains.

ADAM SMITH, *The Wealth of Nations*. (1776)

Alas we are ridiculous animals.

HORACE WALPOLE, *Letter to Horace Mann*, 14 May, 1777.

We are poor silly animals.

WALPOLE, *Letter to Strafford*, 6 Aug., 1784.

Man is a cooking animal. The beasts have memory, judgment and all the faculties and passions of our mind, in a certain degree; but no beast is a cook.

JAMES BOSWELL, *Tour to the Hebrides*. (1785)

Man is the only animal that laughs and weeps; for he is the only animal that is struck with the difference between what things are, and what they ought to be.

WILLIAM HAZLITT, *Lectures on the English Comic Writers*. Lect. 1. (1818)

Man is a toad-eating animal.

WILLIAM HAZLITT, *Political Essays: Toad-Eaters and Tyrants*. (1819)

Man is a gaming animal.

CHARLES LAMB, *Essays of Elia: Mrs. Battle's Opinions on Whist*. (1823)

Man is a make-believe animal—he is never so truly himself as when he is acting a part.

WILLIAM HAZLITT, *Notes of a Journey through France and Italy*, p. 246. (1826)

Man is a tool-using animal.

THOMAS CARLYLE, *Sartor Resartus*. Bk. i, ch 5. (1833) See under TOOL.

Man is a sporting as well as a praying animal.

OLIVER WENDELL HOLMES, *Letter*, describing his visit to the Epsom races in 1834.

Man is a military animal,

Glories in gunpowder, and loves parade.

P. J. BAILEY, *Festus: A Metropolis*. (1839)

Man has been defined as a talking animal.

M. D. CONWAY, *The Earthward Pilgrimage*. Ch. 13. (1870)

Man is the only animal that blushes. Or needs to.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893)

Man is the only animal that esteems itself rich in proportion to the number and voracity of its parasites.

SHAW, *Maxims for Revolutionists*. (1903)

Man is the only animal which spits.

DONALD A. LAIRD, *There Is a Lot to Just Sitting or Standing*. (*Scientific American*, Nov. 1928.)

Man is the only animal that eats when he is not hungry, drinks when he is not thirsty, and makes love at all seasons.

UNKNOWN, *Bookman*, April, 1932, p. 137

Man is an unoriginal animal.

CHRISTIE, *Cards on the Table*. Ch. 8. (1936)

1 A beast's spots are on the outside, a man's on the inside.

S. G. CHAMPION, *Racial Proverbs*, p. 350. (1938) A Chinese proverb.

2 Man is the most intelligent of animals . . . and the most silly. (*συνετώτατον εἶναι τῶν ζῴων νομίζειν τὸν ἄνθρωπον* . . . οὐδὲν ματαιότερον.)

DIOGENES, *Apothegm.* (c. 350 B. C.) The whole quotation is, "Diogenes used also to say that when he saw physicians, philosophers, and pilots at their work, he deemed man the most intelligent of animals; but when again he saw interpreters of dreams and diviners and those who attended to them, or those who were puffed up with conceit of wealth, he thought no animal more silly." See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 24.

Man is the highest of all animals, after whom are all animals.

*Satapatha Brahmana*, iii, viii, 4, 1.

Man is a noble Animal, splendid in ashes, and pompous in the grave.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5 (1658)

Man,—the aristocrat amongst the animals.

HEINE, *Wit, Wisdom, and Pathos: Italy*. (a. 1856)

3 The best Metal is Iron, the best Vegetable, Wheat; but the worst Animal is Man.

THOMAS FULLER, *Gnomologia*. No. 4415. (1732)

4 Men, my dear, are very queer animals—a mixture of horse-nervousness, ass-stubbornness and camel-malice.

T. H. HUXLEY, *Letter to Mrs. W. K. Clifford*, 10 Feb., 1895.

5 There is no animal in the world so treacherous as man. (Il n'est animal au monde traistre au prix de l'homme.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

What is man

If his chief good, and market of his time,

Be but to sleep and feed? a beast, no more.

SHAKESPEARE, *Hamlet*, iv, 4, 33. (1600)

In brief, we are all monsters, that is a composition of Man and Beast.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 55. (1643)

Men and beasts are all alike.

S. G. CHAMPION, *Racial Proverbs*, p. 350. (1938) A Chinese proverb, to dissuade people from killing animals.

6 Man is neither angel nor brute, and the unfortunate thing is that he who would act the angel acts the brute. (L'homme n'est ni ange, ni bête; et le malheur veut que qui veut faire l'ange fait la bête.)

BLAISE PASCAL, *Pensées*. Pt. i, art. 10. No. 13. (c. 1660)

7 Man is naked, unshod, unbedded, unarmed. (*ἄνθρωπον γυμνόν τε καὶ ἀνυπόδητον καὶ ἀσπρωτὸν καὶ ἀσπλον*.)

PLATO, *Protagoras*, 321C. (c. 389 B. C.) Quoted by PLUTARCH, *Moralia*, 98D.

Walking animals are divided into biped and quadruped, then, since the human race falls into

the same division with the feathered creatures and no others, we must again divide the biped class into featherless and feathered. (τῷ ψιλῷ καὶ τῷ πτεροφύει.)

PLATO, *Politicus*. Sec. 266E. (c. 375 B.C.) The Latin of Plato's definition is "Animal implume bipes" (A featherless biped animal).

Plato had defined man as an animal, biped and featherless, and was applauded. Diogenes plucked a fowl and brought it into the lecture-room with the words, "Here is Plato's man." (οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.) In consequence of which there was added to the definition, "having broad nails."

DIOGENES LAERTIUS, *Diogenes*. Sec. 40. (c. A.D. 230)

A Creature *bipes et implumis*.

SWIFT, *The Beasts' Confession*, l. 216. (1732) A note adds, "A Definition of Man, disapproved by all Logicians. Homo est animal bipes, implume, erecto vultu."

A Being, erect upon two legs.

DICKENS, *Pickwick Papers*. Ch. 34. (1837)

1 Man is a reasoning animal. (Rationale animal est homo.)

SENECA, *Ad Lucilium*. Epis. xli, sec. 8. (a.A.D. 64)

"The peculiar property of man," Seneca explains, "is soul, and reason brought to perfection in the soul."

Man is but a reed, the weakest thing in nature; but he is a thinking reed. (L'homme n'est qu'un roseau le plus faible de la nature; mais c'est un roseau pensant.)

BLAISE PASCAL, *Pensées*. Pt. i, art. iv, No. 6. (c. 1660)

Man is a rational animal who always loses his temper when he is called upon to act in accordance with the dictates of reason.

OSCAR WILDE, *The Critic as Artist*. (1891)

If there ever was a bigger lie, my dear Daddy, than any other, it is that man is a reasonable animal.

H. G. WELLS, *Mr. Britling Sees It Through*. Bk. ii, ch. 4. (1916)

### III—Man: Apothegms

2 As man from man. (ἄνθρωπος ἀπ' ἀνθρώπου.)

AESCHYLUS, *Libation-Bearers*, l. 736. (458 B.C.)

3 A man's true nature can be seen when he is drinking, when his purse is appealed to, and when he is angry.

*Babylonian Talmud: Arachin*, fo. 65b. (c. 450)

By three things may a man be known: by his pocket (kls), by his cup (kōs), and by his temper (ka'as).

*Babylonian Talmud: Erubin*, fo. 65b. (c. 450)

4 The ox is proud when among cows, the lion when among beasts of prey, the eagle when among birds; but man is proud of being lord over all.

*Babylonian Talmud: Chagigah*, fo. 13b. (c. 450)

5 A Man's Nature runnes either to Herbes or Weeds; therefore let him seasonably Water the One, and Destroy the Other.

FRANCIS BACON, *Essays: Of Nature in Men*. (1597)

Virtuous and vicious ev'ry man must be, Few in th' extreme, but all in the degree.

POPE, *Essay on Man*. Epis. ii, l. 231. (1732)

Where soil is, men grow,

Whether to weeds or flowers.

JOHN KEATS, *Endymion*. Bk. ii, l. 159. (1818)

6 Precious is man to man.

THOMAS CARLYLE, *Journal*, 26 July, 1834.

7 There are better men to be found even than the best.

S. G. CHAMPION, *Racial Proverbs*, p. 350. (1938) A Chinese proverb.

To be a man is easy, to play the man is hard.

CHAMPION, *Racial Proverbs*, p. 368. Chinese.

8 Man is a name of honour for a king.

GEORGE CHAPMAN, *Bussy d'Ambois*. Act iv, sc. 1. (1607)

It is great fortune to be born a man; let us not fritter away our lives meaninglessly.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk. i. (1710) Ken Hoshino, tr. Quoted as a saying of Ganshi 'sui.

There are three happinesses: to receive life as a human being, to be born a man, to enjoy long life.

KAIBARA EKKEN, *Ten Kun*. Bk. i.

To be born a man, the soul of the universe, is indeed a blessing.

KAIBARA EKKEN, *Ten Kun*. Bk. ii.

9 Creature Was never lasse mannish in seminge.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 283. (c. 1380)

Among ten men, nine are women.

D. E. MARVIN, *Curiosities in Proverbs*, p. 165. (1916) A Turkish proverb meaning that only one man in ten possesses manly qualities. The French say, "Les hommes sont rare" (Men are rare).

10 Now may I wear an hose upon myn heed.

CHAUCER, *The Canterbury Tales: The Canon Yeoman's Tale*, l. 171. (c. 1386)

A man's a man, an a have but a hose on his head.

HENRY PORTER, *Two Angry Women of Abingdon*, ii, 1. (1599) NASHE, *Works*, ii, 249. (1593) SHELTON, *Quixote*, ii, 65. (1620) COTTON, *Scarronides*, i. (1664) Cited by Ray and Fuller.

A man is a man still, if he hath but a hose on his head.

OSWALD DYKES, *English Proverbs*, p. 255. (1709)

A man is a Man, tho' he have but a Hose upon his head.

THOMAS FULLER, *Gnomologia*. No. 277. (1732) Some commentators think the meaning of this proverb is not clear, but it must mean that a man's a man, whatever his attire, even if his poverty compels him to wear a stocking for a cap.

A man's a man for a' that.

ROBERT BURNS, *For A' That and A' That*. (1795)

A man is a man, though he have never a cap to his crown.

H. G. BOHN, *Handbook of Proverbs*, p. 294. (1855)

1 A man unknown and new. (Homini ignoto et novo.)

CICERO, *De Re Republica*. Bk. i, sec. 1. (c. 54 B. C.) Referring to Marcus Cato. A "novus homo" was a man who was the first of his family to hold high office.

You have gained what not many "new men" have gained. (Homines novi.)

CICERO, *Ad Familiares*. Bk. v, epis. 18. (52 B. C.)

Cicero is addressing Titus Fadius Gallus, who was in exile at the time.

Most of the nobles were consumed with jealousy and thought the office [of consul] in a way prostituted if a "new man" (homo novus), however excellent, should obtain it.

SALLUST, *Bellum Catilinae*. Ch. 23, sec. 6. (c. 41 B. C.)

2 You'll needs be a man before your time.

JOHN CLARKE, *Paroemiologia*, p. 267. (1639)

3 A sadder and a wiser man  
He rose the morrow morn.

S. T. COLERIDGE, *The Rime of the Ancient Mariner*. Concluding lines. (1798)

4 I like man, but not men.

R. W. EMERSON, *Journal*, March, 1846.

5 One hand can make but feeble fight. (μῆας γὰρ χεῖρὸς ἀσθενὴς μάχη.)

EURIPIDES, *Children of Hercules*, l. 274. (c. 430 B. C.)

One man, no man. (εἷς ἀνὴρ οὐδὲς ἀνὴρ.)

ERASMUS, *Adagia*. Chil. i, cent. v, No. 40. (1523) Erasmus gives the Latin, "Unus vir, nullus vir," and adds, "Vir quidem unus, nullus est. The meaning is that nothing surpassingly outstanding is possible for one man, destitute of all help." He mentions Zenodotus as having cited the proverb. It is included by TAVERNER in his *Translations from Erasmus*, fo. 17, with the comment, "One man left alone and forsaken of all the reste, can do lytle good." The French say, "Un homme, nul homme."

The prouerbe saeth, one man is deemed none.

GEOFFREY WHITNEY, *A Choice of Emblemes*, p. 66. (1586)

We say that one is none, because he cannot be fewer than none, . . . less than one, . . . weaker than one.

HENRY SMITH, *Sermons: A Preparative to Marriage*. (a. 1591)

One and none is all one.

JOHN RAY, *English Proverbs*, p. 16. (1678) Cited as a Spanish proverb.

One hand is no hand. That is, one hand, where there is no help, can dispatch but little work.

JAMES KELLY, *Scottish Proverbs*, p. 270. (1721)

One man, no man . . . rests on that great truth upon which the deeper thinkers of antiquity laid

so much stress—namely: that in the idea the state precedes the individual, man not being accidentally gregarious, but essentially social.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 6. (1852)

6 A simple man, perhaps, but good ez gold and true ez steel;

He could whip his weight in wildcats, and you never heard him squeal.

EUGENE FIELD, *Modjesky as Cameel*. (1882)

7 One man is woorth a hundred, & a hundred is not worth one. (Vn homo val cento, e cento non vagliono vno.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

8 A Man among Children will be long a Child, a Child among Men will be soon a Man.

THOMAS FULLER, *Gnomologia*. No. 270. (1732)

A Man, like a Watch, is to be valued for his Goings.

THOMAS FULLER, *Gnomologia*. No. 285.

Every Man hath his own Planet.

THOMAS FULLER, *Gnomologia*. No. 1426. The French say, "Chaque homme est un petit monde" (Every man is a little world).

9 So God created man in his own image, in the image of God created he him; male and female created he them. (Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos.)

*Old Testament: Genesis*, i, 27. (c. 550 B. C.)

Thou hast made him a little lower than the angels. (Minuisti eum paulominus ab angelis.)

*Old Testament: Psalms*, viii, 5. (c. 350 B. C.)

God made him, and therefore let him pass for a man.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 60 (1597)

Each of us is as God made him, ay, and often worse. (Cada uno es como Dios le hizo, y aun peor muchas veces.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 4. (1615)

Man is God's image; but a poor man is Christ's stamp to boot.

HERBERT, *The Church-Porch*. St. 64. (a. 1633)

If Heaven creates a man, there must be some use for him.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 127. (1937)

10 In the inward man there are (as ye would say) three men, the liuing, the sensitue, and the reasonable.

ARTHUR GOLDING, tr., *De Mornay's Christian Religion*. Ch. 14. (1587)

The outer was forgotten in the inner man.

SIR GEORGE W. LE FEVRE, *The Life of a Traveling Physician*. Bk. i, ch. 5. (1843)

11 A big butter-and-egg man.

TEXAS GUINAN, introducing from the floor of her night-club in New York, one evening in 1924, a prodigally generous stranger, who refused to give his name, saying only that he

was in the dairy produce business. The phrase became proverbial for a reckless spender or for the financial "angel" for theatrical and night-club gambles. It was used as the title of a comedy by George Kaufman. (1925) His butter-and-egg man came from Chilli-cothe, Ohio.

<sup>1</sup> If the Man Higher Up is ever found, take my assurance for it, he will be a large, pale man with blue wristlets showing under his cuffs.

O. HENRY (W. S. PORTER), *Man About Town*. (1906) "The man higher up" was the man at the head of racketeering and other illegal activities, whom the police were always trying to get, and seldom did.

I get my orders from the man higher up.

O. HENRY, *The Voice of the City*. (1908) But Saturn wasn't all. He was only the man higher up.

O. HENRY, *Phoebe*. (1909)

<sup>2</sup> When you know one man you know 'em all.

O. HENRY, *The Memento*. (1908)

A woman need know but one man to understand all men; whereas a man may know all women and understand not one.

HELEN ROWLAND, *The Sayings of Mrs. Solomon*, p. 11. (1913)

<sup>3</sup> Omniae personae in tres partes divisae sunt. Namely: Barons, Troubadours, and Workers.

O. HENRY, *The Last of the Troubadours*. (1911)

<sup>4</sup> Though your pasture look barrenly and dull, Yet looke not on the meate, but looke on the man.

JOHN HEYWOOD, *A Play of Love*, l. 1229. (1534) Shew me not the meat, but shew me the man.

JOHN CLARKE, *Paroemiologia*, p. 84. (1639)

FULLER, *A Pisgah-Sight of Palestine*, ii, x, 201. (1650)

To measure the meat by the man.

JOHN RAY, *English Proverbs*, p. 354. (1678)

Never shew me the meat, but shew me the man. If a man be fat, plump, and in good liking, I shall not ask what keeping he has had.

JAMES KELLY, *Scottish Proverbs*, p. 259. (1721)

<sup>5</sup> As men of today are. (οἱοὶ νῦν βροτοὶ εἰσι.)

HOMER, *Iliad*. Bk. v, l. 304. (c. 850 B.C.) "Ut nunc sunt homines" says ERASMUS, *Adagia*, iii, viii, 59, and comments sadly upon the way in which times degenerate and men decay.

Such men as live in these degenerate days.

POPE, tr., *The Iliad*, v, 371. (1715)

<sup>6</sup> He is a better man than thou. (ἐπεὶ σέο φέρτερός ἐστι.)

HOMER, *Iliad*. Bk. xvii, l. 168. (c. 850 B.C.) Several times repeated in both *Iliad* and *Odyssey*. In the latter (xviii, 234) is, "The stranger proved the better man" (βέλτε δ' ἢ γε φέρτερος ἦεν.)

A better man than I am. (Meliores quam ego.)

PLAUTUS, *Curculio*, l. 256. (c. 200 B.C.)

He is a better man than I am. (ὅς περ μου πολλὸν ἀμείνων.)

VARRO, *De Re Rustica*. Bk. ii, ch. 1. (c. 35 B.C.)

Quoting a Greek proverb.

Though I've belted you and flayed you,

By the livin' Gawd that made you,

You're a better man than I am, Gunga Din!

RUDYARD KIPLING, *Gunga Din*. (1892)

<sup>7</sup> May you all turn to earth and water. (ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε.)

HOMER, *Iliad*. Bk. vii, l. 99. (c. 850 B.C.) A proverbial curse. HESIOD, *Works and Days*, l. 61, tells how Pandora was moulded out of earth and water.

From oak tree or from rock. (ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης.)

HOMER, *Iliad*. Bk. xxii, l. 126. (c. 850 B.C.) A proverbial phrase apparently from an old folk-tale dealing with the creation of mankind from trees and stones.

Thou art not sprung from an oak of ancient story, or from a rock. (οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης.)

HOMER, *Odyssey*. Bk. xix, l. 163. (c. 850 B.C.)

I am not born, as Homer has it, of an oak or a rock. (τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα.)

PLATO, *Apology*. Sec. 34D. (c. 399 B.C.) In *The Republic*, bk. viii, sec. 544D, Plato speaks again of "the proverbial oak or rock."

So out of stones mortal men were made, and they were called people. (ἐκ δὲ λίθων ἐγένοντο βροτοὶ λαοὶ δὲ καλεῖντο.)

HESIOD, *Catalogues of Women*. No. 82. (c. 750 B.C.) STRABO, vii, p. 322. There is a fancied resemblance between *lâas* (stone) and *laós* (people). The reference is to the stones which Deucalion and Pyrrha transformed into men and women after the flood.

Why all this about oak and stone? (ἀλλὰ τί ἡ μοι ταῦτα περὶ δρὺν ἢ περὶ πέτρην;)

HESIOD, *Theogony*, l. 35. (c. 750 B.C.) A proverbial saying meaning "why waste time on irrelevant subjects?"

<sup>8</sup> Self-taught am I. (αὐτοδίδακτος δ' εἰμὶ.)

HOMER, *Odyssey*. Bk. xxii, l. 347. (c. 850 B.C.)

Look what I started from! (ἐξ ὧν ὑπήρξε ταῦτα.)

IPHICRATES, an Athenian general who rose from the ranks to the supreme command of the army. (c. 392 B.C.) Quoted by ARISTOTLE, *Art of Rhetoric*, i, 7, 33.

Of course everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 1. (1858)

A self-made man; who worships his creator.

JOHN BRIGHT, of Benjamin Disraeli. (c. 1860)

Our self-made men are the glory of our institutions.

WENDELL PHILLIPS, *Speech*, at Boston, 21 Dec., 1860.

The self-made man can never be the society equal of the society-made man.

HOWELLS, *Quality of Mercy*, p. 368. (1892)

[We regard] our self-made men as the noblest product of our democratic institutions.

MARY ANTIN, *They Who Knock at Our Gates*, p. 76. (1914)

1 When shall we look upon his like again?  
(Quando ullum inveniet parem?)

HORACE, *Odes*. Bk. i, ode 24, l. 8. (23 B.C.)

He was a man, take him for all in all,  
I shall not look upon his like again.

SHAKESPEARE, *Hamlet*, i, 2, 187. (1600)  
When I am dead, you'll find it hard, Sais he,  
To ever find another man Like me.  
What makes you think, as I suppose You do,  
I'll ever want another man Like you?

EUGENE F. WARE, *He and She*. (c. 1885)

2 A contentious man will never lack words.

JOHN JEWEL, *A Defence of the Apology for the Church of England*. (1567)

A noisy man is always in the right.

WILLIAM COWPER, *Conversation*, l. 114. (1781)

3 I hate mankind, for I think myself one of  
the best of them, and I know how bad I am.

SAMUEL JOHNSON, *Remark*, to Mrs. Piozzi. (c. 1778) See PIOZZI, *Johnsoniana*.

I despise mankind in all its strata. (Ich verachtet  
die Menschheit in allen ihren Schichten.)

ALEXANDER VON HUMBOLDT, *Conversation*, with  
Arago, in 1812.

To think ill of mankind, and not wish ill to them.  
is perhaps the highest wisdom and virtue.

HAZLITT, *Characteristics*. No. 241. (c. 1821)

I WISH I LIKED THE HUMAN RACE, see under  
HUMANITY.

4 Man is dearer to the gods than he is to himself.  
(Carior est illis homo quam sibi.)

JUVENAL, *Satires*. Sat. x, l. 350. (c. A.D. 120)

5 A man of five, may be a fool of fifteen. A  
pregnant, pert, witty child, may prove but a  
heavy worthless man.

JAMES KELLY, *Scottish Proverbs*, p. 10. (1721)

A man at five may be a fool at fifteen.

NATHAN BAILEY, *Dictionary: Five*. (1736)

A Man at sixteen will prove a Child at sixty.

THOMAS FULLER, *Gnomologia*. No. 273. (1732)

6 Philip of Macedon had one every morning to  
call upon him to remember that he was a man.

DAVID LLOYD, *Dying and Dead Men's Words*,  
p. 83. (1673)

Remember, thou art but a Man.

THOMAS FULLER, *Gnomologia*. No. 4014. (1732)

7 A street-corner fellow. (olos ek rripidov.)

LUCIAN, *On the Writing of History*. Ch. 16.  
(c. A.D. 170)

The man in the street.

Midrash: *Genesis Rabbah*, fo. 41b. (c. 550)

Knowing as "the man in the street" (as we call  
him at Newmarket) always does, the greatest  
secrets of kings, and being the confidant of their  
most hidden thoughts.

CHARLES FULKE GREVILLE, *Memoirs*, 22 March,  
1831.

The man in the street does not know a star in  
the sky.

EMERSON, *Conduct of Life: Worship*. (1860)  
Hes the man in the street.

BERNARD SHAW, *Fanny's First Play: Induction*.  
(1911) The ordinary run-of-the-town man;  
perhaps just a loafer.

8 What manner of man is this? (tis apa odros  
estiv;)

*New Testament: Luke*, iv, 41. (a. A.D. 65) The  
*Vulgate* is, "Quis, putas, est iste?"

What kind o' man is he?—Why, of mankind.—  
What manner of man?—Of very ill manner.

SHAKESPEARE, *Twelfth Night*, i, 5, 162. (1599)

9 As I was going up the stair  
I met a man who wasn't there.

He wasn't there again today.

I wish, I wish he'd stay away!

HUGH MEARNS, *Antigonish*. (1910) Suggested  
by a story of a haunted house in a town  
named Antigonish. First sung publicly in *The*  
*Psyco-ed*, a play written by Mearns.

The Little Man Who Wasn't (All) There.

UNKNOWN, *Tales out of School*. Referring to  
Harold Ickes. See *Liberty*, 18 May, 1940,  
p. 30.

The little man who wasn't there.

STEWART STERLING, *Five Alarm Funeral*, p. 164.  
(1942)

10 I haue red that in an olde smokie authour,  
. . . and here I meane to insert . . . I haue  
seldome sene a long man wise, or a lowe man  
lowlie.

BRIAN MELBANCKE, *Philotimus*, sig. U3. (1583)  
See also under CHARACTER.

11 Now you must be a man. (vun andra xph elvat.)

MENANDER, *Girl from Samos*, l. 137. (c. 300 B.C.)

Where there is no man, be thou the man.

*Babylonian Talmud: Pirké Aboth*, ii, 6. (c. 450)

Where there is a man, there do not thou shew  
thyself a man: . . . It becomes us not to inter-  
meddle in an office where there is already such  
good provision made that there is no need of our  
help.

JOHN RAY, *Adagia Hebraica*, p. 397. (1678)

12 He hain't been the same man since.

JOAQUIN MILLER, *The Danites*. Act i. (1877)

13 A strong silent man. Beloved of women novel-  
ists (Maud Diver, Elizabeth Page, Eleanor  
M. Hull et hoc genus omne): [a cliché] from  
ca. 1905.

ERIC PARTRIDGE, *Dictionary of Clichés: Strong*.  
(1941)

14 I came to seek an honest man. (arabon andra  
hetein.)

PLATO, when asked by Dionysius what busi-  
ness he had in Sicily. (c. 367 B.C.) See  
PLUTARCH, *Lives: Dion*. Ch. 5, sec. 2. See  
also under HONESTY.



I am seeking a man. (*ἀνθρώπων ζητῶ.*)

DIOGENES, explaining why he was going about Athens in broad daylight with a lighted lamp in his hand. (c. 350 B. C.) See *DIOGENES LAERTIUS, Diogenes*. Bk. vi, sec. 41.

I am in search of a man. (*Hominem quaero.*)

PHAEDRUS, *Fables*. Bk. iii, fab. 19, l. 9. (c. 25 B. C.)

A man! A man! My kingdom for a man!

JOHN MARSTON, *The Scourge of Villainy*. (1598)

<sup>1</sup> You man-about-town, you public pet! (Tu urbanus vero scurra, deliciae populi.)

PLAUTUS, *Mostellaria*, l. 15. (c. 220 B. C.) The proverb "Qui semel scurra, numquam pater familias" (Once a man-about-town, never a man of family) is evidently an early one, for *scurra* in this sense had become obsolete long before the time of Horace and Vergil.

I was a youth about Town when he undertook that expedition.

JAMES HOWELL, *Letters* (1650) ii, 94. (c. 1635) Miss Jenny Hamilton, a pretty girl about town.

LADY LUXBOROUGH, *Letter to Shenstone*, 28 Nov., 1749.

I'll show you forty very dull fellows about town.

OLIVER GOLDSMITH, *The Vicar of Wakefield*. Ch. 20. (1766)

He was quite the man-about-town.

DICKENS, *Martin Chuzzlewit*. Ch. 26. (1844) The most vicious sort of London man about town.

BERNARD SHAW, *Mrs. Warren's Profession*. Act ii. (1893)

What we used to call a man about town.

ELIZABETH DAILY, *Murders in Volume 2*, p. 113. (1941)

MAN OF THE WORLD, *see under* WORLD.

<sup>2</sup> Far better be the man you ought to be than the man you'd like to be. (*Nimio satiatus, ut opus est ita esse, quam ut animo lubet.*)

PLAUTUS, *Trinummus*, l. 311. (c. 194 B. C.)

<sup>3</sup> What dwarfs men are. (*Homunculi quanti sunt.*)

PLAUTUS, *Captivi: Prologue*, l. 51. (c. 200 B. C.) What poor, poor things men are. (*Ita sunt homines misere miseri.*)

PLAUTUS, *Cistellaria*, l. 689. (c. 200 B. C.) O how contemptible a thing is man unless he can raise himself above humanity. (*O quam contempta res est homo nisi supra humana se erexerit.*)

SENECA, *Naturales Quaestiones*. Bk. i, Preface. (c. A. D. 62) Quoted by MONTAIGNE, bk. ii, ch. 12, with the comment, "Here is a bon mot and a useful desire, but equally absurd. For to make the handful bigger than the hand, the armful bigger than the arm, and to hope to stride further than the stretch of our legs, is impossible and monstrous."

Unless above himself he can  
Erect himself, how poor a thing is man.

SAMUEL DANIEL, *To the Lady Margaret, Countess of Cumberland*. St. 12. (a. 1611) Quoted by WORDSWORTH, *The Excursion*. Bk. iv, l. 330.

How weak and yet how vain a thing is man,  
Mean what he will, endeavour what he can!

JOHN SHEFFIELD, DUKE OF BUCKINGHAM, *An Essay on Satire*. (c. 1685)

However we brave it out, we men are a little breed.

TENNYSON, *Maud*, l. 131. (1855)

<sup>4</sup> Than man nothing is more miserable—or more arrogant. (*Nec quicquam miserius homine, aut superbius.*)

PLINY THE ELDER, *Naturalis Historia*. Bk. ii, ch. 5, sec. 25. (A. D. 77)

Nothing is so haughty by nature as man. (*οὐδὲν γὰρ οὕτω γαύρον ὡς ἄνθρωπος ἐστίν.*)

PLUTARCH, *Moralia: To an Uneducated Ruler*. Sec. 779D. (c. A. D. 95) Quoting from an unknown tragic poet.

Of all creatures, man is the most miserable and frail, and at the same time the most arrogant. (*La plus calamiteuse et fragile de toutes les creatures, c'est l'homme, et quand la plus orgueilleuse.*)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Quoting Pliny.

And, to conclude, I know myself a man—

Which is a proud and yet a wretched thing.

SIR JOHN DAVIES, *Nosce Teipsum*. (1599)

<sup>5</sup> A man of iron. (*ὁ σιδάρεος ἐκείνος.*)

PLUTARCH, *Moralia: On the Fortune of Alexander*. Sec. 339E. (c. A. D. 95) The Doric form suggests quotation from some poem or drama.

<sup>6</sup> Man being in honour abideth not: he is like the beasts that perish. (*Homo, cum in honore esset, non intellexit.*)

*Old Testament: Psalms*, xlix, 12. (c. 250 B. C.) Nothing in life is certain for men, children of a day. (*οὐδὲν γὰρ βέβαιον πικρὸν ἐφημετέροις.*)

UNKNOWN, *Epitaph on Cassandra*. *Greek Anthology*. Bk. vii, epig. 327.

<sup>7</sup> A man for all hours. (*Omnium horarum homo.*)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. 3, sec. 111. (c. A. D. 80) Referring to Asinus Pollio, who had equal gifts for being grave or gay, and for adapting himself to any company. Such a man also was Aristippus, "Omnis Aristippum decuit color," whom everything became. AULUS GELLIUS, *Noctes Atticae*, xii, 4, says that Quintus Ennius was such a man. Cited by ERASMUS, *Adagia*, i, iii, 86.

<sup>8</sup> Men are like bees. They are worth a great deal less than their products.

JULES ROMAINS, *Verdun*, p. 186. (1940) Quoted as a favorite maxim of Maykosen.

<sup>9</sup> Manliness does not consist

In stopping others' voices with your fist.

SADI, *Gulistan*. ii. 43. {c. 1258}

<sup>10</sup> All sorts and conditions of men. (*Cuiusque modi genus hominum.*)

SALLUST, *Bellum Catilinae*. Ch. 39. (c. 41 B. C.)

*Book of Common Prayer: Prayer for all Conditions of Men.* (1548) Title of novel by Walter Besant. (1882)

1 A man after his own heart. (Virum iuxta cor suum.)

*Old Testament: I Samuel*, xiii, 14. (c. 600 B.C.)

And Nathan said to David: Thou art the man. (Dixit autem Nathan ad David: Tu es ille vir.)

*Old Testament: II Samuel*, xii, 7. (c. 600 B.C.)

I'm as much of a man as you are. (Tam ego homo sum quam tu.)

PLAUTUS, *Asinaria*, l. 490. (c. 200 B.C.)

You are a man. (Vir es.)

TERENCE, *Eunuchus*, l. 154. (161 B.C.)

A man every inch of him.

JOHN CLARKE, *Paroemiologia*, p. 247. (1639)

JOHN RAY, *English Proverbs*, p. 76. (1678)

HENLEY AND STEVENSON, *Admiral Guinea*.

Act i, sc. 2. (1892)

Thou'rt a man every inch of thee.

UNKNOWN, *Terence Made English*, p. 64. (1698)

Rake hell and skim the devil, you can't find such a man.

BERTHELSON, *Eng.-Danish Dict.: Rake*. (1754)

I am a man, and you are another.

BLACK HAWK, the Indian Chief, to Andrew

Jackson, at their first interview, April, 1833.

Render unto all men their due, but remember thou art also a man.

M. F. TUPPER, *Proverbial Philosophy: Of Humility*. (1838) See also under PHILANTHROPY.

2 I feel that I am a man of destiny. (Ich fühl's das ich der Mann des Schicksals bin.)

SCHILLER, *Wallenstein's Tod*. Act iii, sc. 15, 171. (1799)

3 Even men have childish and womanish natures. (Nam viris quoque puerilia ac muliebria ingenia sunt.)

SENECA, *De Ira*. Bk. i, ch. 20, sec. 3. (c. A. D. 55)

Men are but children of a larger growth.

DRYDEN, *All for Love*. Act iv, sc. 1. (1678)

4 No man is more frail than another, nor more certain of the morrow. (Nemo altero fragilior est, nemo in crastinum sui certior.)

SENECA, *Epistulae Morales*. Epis. xci, sec. 17. (c. 64 A. D.) Quoted by MONTAIGNE, i, 19

5 Whomever thou shalt see wretched, know him man. (Quemcumque miserum videris, hominem scias.)

SENECA, *Hercules Furens*, l. 463. (A. D. 60)

Man, that is born of a woman, hath but a short time to live, and is full of misery.

*Book of Common Prayer: Burial of the Dead*. (1548)

The state of man: inconstancy, weariness, unrest. (Condition de l'homme: inconstance, ennui, inquiétude.)

PASCAL, *Pensées*. Pt. ii, No. 127. (c. 1660)

The lot of man: to suffer and to die.

POPE, tr., *Odyssey*. Bk. iii, l. 117. (1725)

Twins ev'n from birth are Misery and Man!

POPE, tr., *Odyssey*. Bk. vii, l. 263.

6 In that day's feats, . . .  
He prov'd best man i' the field, and for his  
meed

Was brow-bound with the oak.

SHAKESPEARE, *Coriolanus*, ii, 2, 99. (1607)

7 I am not in the roll of common men.

SHAKESPEARE, *I Henry IV*, iii, 1, 43. (1597)

Despair—thy name is written on

The roll of common men.

FITZ-GREENE HALLECK, *Fanny*. (1827)

It is time now to make certain that concern for the common man does not destroy the man who is not so common.

JOHN HANNA, in *N.Y. Times*, 29 Dec., 1942.

8 A proper man, as one shall see in a summer's day.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 2. (1596)

As fine a fat thriving child as you shall see in a summer's day.

HENRY FIELDING, *Joseph Andrews*. Bk. iv, ch. 15. (1742)

9 Are you good men and true?

SHAKESPEARE, *Much Ado About Nothing*, iii, 3, 1. (1598)

10 No man is altogether blameless or harmless. (πάμπαν δ' ἄμωτος οὐτὶς οὐδ' ἀκήριος.)

SIMONIDES, *Fragments*. (c. 650 B.C.) See STOBÆUS, *Florilegium*, 105, 7.

We all are men . . . few are angels.

SHAKESPEARE, *Henry VIII*, v, 3, 10. (1612)

Men are not angels.

JOHN CLARKE, *Paroemiologia*, p. 80. (1639)

11 Hit a man your own size, you great big monster.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 33. (1850)

12 Many wonders there be, but naught more wondrous than man. (πολλὰ τὰ δεινὰ κούδὲν ἀνθρώπου δεινότερος πέλει.)

SOPHOCLES, *Antigone*, l. 332. (c. 441 B.C.)

I am fearfully and wonderfully made. (Terribiliter magnificatus es.)

*Old Testament: Psalms*, cxxxix, 14. (c. 250 B.C.)

This Being of mine, whatever it be, consists of a little flesh, a little breath, and the ruling Reason. (ὃ τί ποτε τοῦτό ἐμει. σαρκία ἐστὶ καὶ πνευμάτιον καὶ τὸ ἡγεμονικόν.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec 2 (c. A. D. 174)

What a piece of work is a man! . . . And yet, to me, what is this quintessence of dust? man delights not me: no, nor woman neither.

SHAKESPEARE, *Hamlet*, ii, 2, 316. (1600)

The piebald miscellany, man.

TENNYSON, *The Princess*. Pt. v, l. 190. (1847)

Or, as Christopher Morley put it, "An ingenious arrangement of portable plumbing."

What a piece of work is man! says the poet. But what a blunderer.

SHAW, *Man and Superman*. Act iii. (1903)

What an institution, what a revelation is a man! . . . It is a great encouragement that an honest man makes this world his abode.

H. D. THOREAU, *Autumn*, 1 Dec., 1856.

<sup>1</sup> The Forgotten Man works and votes—generally he prays—but his chief business in life is to pay.

WILLIAM GRAHAM SUMNER, *The Forgotten Man*. Title essay in *The Forgotten Man and Other Essays*, 1883.

The State cannot get a cent for any man without taking it from some other man, and this latter must be a man who has produced and saved it. The latter is the Forgotten Man.

W. G. SUMNER, *What Social Classes Owe to Each Other*. In other words, Mr. Sumner's "Forgotten Man" is the taxpayer.

These unhappy times call . . . for plans that put their faith once more in the forgotten man at the bottom of the economic pyramid.

FRANKLIN D. ROOSEVELT, *Radio Address*, 7 April, 1932. It will be noted that Mr. Roosevelt's "forgotten man" was the so-called "underprivileged man," a phrase coined at about the same time. He was, of course, the exact opposite of Mr. Sumner's industrious, provident, tax-paying citizen.

They have found the forgotten man. There's nine of him and one woman.

WILL ROGERS, when President Roosevelt announced his cabinet, March, 1933

<sup>2</sup> A nice man is a man of nasty ideas.

SWIFT, *Thoughts on Various Subjects*. (1714) Of all created creatures man is the most detestable. . . . He is the only creature that has a nasty mind.

MARK TWAIN, *The Character of Man*. (c. 1900)

<sup>3</sup> Surpassing in strength; super-men. (Super vires.)

TACITUS, *Germania*. Sec. 43. (A. D. 98)

I teach you the Superman. Man is something which shall be surpassed. (Ich lehre euch den Übermenschen.)

NIETZSCHE, *Also Sprach Zarathustra: Introduction*. Sec. 3. (1883)

Nietzsche . . . raked up the Superman, who is as old as Prometheus.

BERNARD SHAW, *Man and Superman*. Act iii. (1903)

<sup>4</sup> As a man's made, so you should humor him. (Ut homost, ita morem geras.)

TERENCE, *Adelphoe*, l. 431. (160 B. C.)

<sup>5</sup> What a difference there is between man and man! (Vir viro quid praestat!)

TERENCE, *Phormio*. Act v, sc. 3, l. 790. (c. 163 B. C.) Plutarch says somewhere that he finds no such great difference between beast and beast as he finds between man and man. (Plutarque dict, en quelque lieu, qu'il ne trouve point si grande distance de beste à beste, comme il trouve d'homme à homme.)

MONTAIGNE, *Essays*. Bk i, ch. 42 (1580)

<sup>6</sup> A woman's man. (γυναικοφίλας.)

THEOCRITUS, *Idyls*. Idyl viii, l. 60. (c. 270 B. C.)

The context is, "Not I alone lie under ban; | Zeus himself is a woman's man."

Fitted for girls; a ladies' man. (Puellis nuper idoneus.)

HORACE, *Odes*. Bk. iii, ode 26, l. 1. (23 B. C.)

Thou art a right woman's man.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>7</sup> 'Tis God's will that one man needs another. (ἄλλου δ' ἄλλον ἔθηκε θεὸς ἐπιτενέα φωτῶν.)

THEOCRITUS, *Idyls*, Idyl xxv, l. 50. (c. 270 B. C.)

See also under ALONE.

<sup>8</sup> To put the right man in the right place. (τὸ προστάττειν ἕκαστα τοῖς ἐπιτελεῖσι πράττειν.)

XENOPHON, *Memorabilia*. Bk. iii, ch. 4, sec. 8 (c. 375 B. C.)

No duty the Executive has to perform is so trying as to put the right man in the right place.

THOMAS JEFFERSON. (c. 1800) As quoted by J. B. MCMASTER, *History of the People of the United States*. Vol. ii, p. 586.

I have always believed that success would be the inevitable result if the two services, the army and the navy, had fair play, and if we sent the right man to fill the right place.

SIR AUSTIN HENRY LAYARD, *Speech*, House of Commons, 15 Jan., 1855. See HANSARD, *Parliamentary Debates*. Ser. iii, vol. 138. p. 2077.

You are the right man in the right place.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 236. (1941)

<sup>9</sup> Fear not, she saith unto her spouse,  
A man or a mouse whether ye be.

UNKNOWN, *Scholehouse of Women*, l. 386. (c. 1541)

He was vtterly mynded to put al in basard to make or marre, & to be manne or mouse.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, fo. 267b. (1542)

What, old acquaintance, a man, or a mouse?

RICHARD TARTLTON, *Newes Out of Purgatorie*, p. 54. (1590)

I will make a man or a mouse on you.

JOHN FLETCHER, *Love's Cure*. Act ii, sc. 2. (c. 1622)

To-day a man, to-morrow a mouse.

JOHN RAY, *English Proverbs*, p. 84. (1678)

The French say, "Aujourd'hui roi, demain rien" (Today a king, tomorrow nothing)

You're a man among the geese, when the gander's away.

JOHN RAY, *English Proverbs*, p. 177. (1670)

FULLER, *Gnomologia*. No. 5842. (1732)

He'll be a man among the geese when the gander is gone.

B. E., *A New Dictionary of the Canting Crew*, sig. F3. (1690)

Don't thou know that a man mun be either a man or a mouse?

TENNYSON, *Northern Farmer: New Style*. (1869)

SO MANY MEN SO MANY MINDS, see under OPINION.

## IV—Man a Wolf to Man

<sup>1</sup> In the evening, when we drink together, we are men, but when daylight comes, we arise wild beasts, preying upon each other. (ἄνθρωποι δαίτης, ὅτε πίνομεν· ἦν δὲ γένηται | ὄρθρος, ἐπ' ἀλλήλους θήρες ἐγυφόμεθα.)

AUTOMEDON OF CYZICUS, *Epigram*. (c. A. D. 100?) *Greek Anthology*. Bk. xi, epig. 46

<sup>2</sup> What is man's greatest bane? His brother man alone. (Pernicies homini quae maxima? Solus homo alter.)

BIAS, *Apothegm*. (c. 600 B. C.) See AUSONIUS, *Septem Sapientum Sententiae*, l. 2.

It is from his fellow-man that man's everyday danger comes. . . . Man delights to ruin man. (Ab homine homini cotidianum periculum. . . . Homini perdere hominem libet.)

SENECA, *Ad Lucilium*. Epis. ciii, sec. 2. (c. A. D. 64) Man is to man, the sorest, surest ill.

EDWARD YOUNG, *Night Thoughts*. Nt. iii, l. 217. (1742) The Germans say, "Ein Mensch ist des andern Plage" (One man is another's plague)

<sup>3</sup> When fear of brutish beasts disturbs your mind,  
Know what you most should dread is human-kind.

(Cum tibi praeponas animalia bruta timore, unum hominem scito tibi praecipue esse timendum.)

CATO (?), *Disticha*, Bk. iv, No. 11. (c. 175 B. C.) As men ben cruel to hem-self and wikke.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 458. (c. 1380)

There is no beast in the world so much to be feared by man, as man. (Qu'il n'y a point de beste au monde tant à craindre à l'homme que l'homme.)

MONTAIGNE, *Essays*. Bk. ii, ch. 19. (1580) Quoting Alexander the Great.

Man's that savage beast, whose mind,  
From reason to self-love declin'd,  
Delights to prey upon his kind.

SIR JOHN DENHAM, *Friendship and Single Life* (c. 1650)

Of all beasts the man-beast is the worst:  
To others, and himself, the cruellest foe.

RICHARD BAXTER, *Hypocrisy*. (c. 1680)

<sup>4</sup> In the whole animal kingdom I recollect no family but man, steadily and systematically employed in the destruction of itself.

THOMAS JEFFERSON, *Letter to Madison*. (1797) Man, biologically considered, . . . is the most formidable of all the beasts of prey, and, indeed, the only one that preys systematically on its own species.

WILLIAM JAMES, *Memories and Studies*, p. 301. (1911)

<sup>5</sup> There is more amity among serpents than among men. (Serpentum maior concordia.)

JUVENAL, *Satires*. Sat. xv, l. 159 (c. A. D. 120)

<sup>6</sup> God acteth not unjustly toward men; it is men who are unjust to one another.

MOHAMMED, *The Koran*, x, 44. (c. 622)

<sup>7</sup> Man is a wolf to man, not a man. (Lupus est homo homini, non homo.)

PLAUTUS, *Asinaria*, l. 495. (c. 200 B. C.)

Man is a wolf to man. (ἄνθρωπος ἀνθρώπου λύκος.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 70. (1523)

Erasmus gives the usual Latin form, "Homo homini lupus," and adds that "this is a proverb which warns us not to trust unknown men, but to fear them as we fear a wolf."

Cited by GUAZZO, *Civile Conversation*, i, 44. (1574) NORTHBROOKE, *Against Dicing*, p. 57 (1577) and many others.

We are (by our owne censures) iudged wolues one to another.

SIR EDWARD DYER, *Writings* (Grosart), p. 90 (1585)

The old proverb was . . . that a man is a beast to a man.

JOHN FORD, *A Line of Life*. (Shakes. Society), p. 50. (1620)

The greatest enemy to man is man, who, by the devil's instigation, is . . . a wolf, a devil to himself and others.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. i, sec. i, mem. 1, subs. 1. (1621)

It is my desire, that . . . the people . . . give no longer occasion to the proverb, "Homo homini lupus."

THOMAS FULLER, *Worthies of England*, iii, 547. (1662)

'Tis enmity that makes one man a wolf to another.

JOHN DUNTON, *Athenian Sports*, p. 251. (1707)

"Homo homini Lupus," said Plautus. . . . This is the comment in which the historical relations of man to man have been . . . condensed.

J. E. T. ROGERS, *The Economic Interpretation of History*. Vol. ii, ch. 16. (1888)

<sup>8</sup> Beasts are gentle toward each other and refrain from tearing their own kind, while men glut themselves with rending one another. (Inter se placidae sunt morsuque similitum abstinent, hi mutua laceratione satiantur.)

SENECA, *De Ira*. Bk. ii, ch. 8, sec. 3. (c. A. D. 55) Wild beasts do not injure beasts spotted like themselves. (Parcit cognatis maculis similis fera.)

JUVENAL, *Satires*. Sat. xv, l. 159. (c. A. D. 120)

"When did the stronger lion ever take the life of the weaker?" Juvenal continues. "In what wood did a boar ever breathe his last under the tusks of a boar bigger than himself? The fierce tigress of India dwells in perpetual peace with her fellow; bears live in harmony with bears." And then he goes on to describe how man forges deadly weapons with which to kill his brother man.

<sup>9</sup> Timon will to the woods; where he shall find  
The unkindest beast more kinder than mankind.

SHAKESPEARE, *Timon of Athens*, iv, 1, 35. (1608)

<sup>1</sup> No greater shame to man than inhumanity.  
EDMUND SPENSER, *The Faerie Queene*. Bk. vi,  
canto i, st. 26. (1595)

Inhumanity is caught from man,  
From smiling man.

YOUNG, *Night Thoughts*. Nt. v, l. 158. (1742)  
And Man, whose heav'n-erected face  
The smiles of love adorn—

Man's inhumanity to man  
Makes countless thousands mourn.  
BURNS, *Man Was Made to Mourn*. St. 7. (1788)

<sup>2</sup> Man to man is a god if he knows his job.  
(Homo homini deus est si suum officium  
sciat.)

CAECILIUS STATIUS, *Fragments*. Frag. 257,  
Loeb. (c. 175 B.C.)

Man is a god to man. (ἄνθρωπος ἀνθρώπων  
δαίμονιον.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 69. (1523)  
Erasmus gives the Latin, "Homo homini  
deus," and devotes more than a page to a  
discussion of the proverb, with many cita-  
tions from various writers.

The olde Greke prouerbe . . . that a man, to a  
man shall sometyme be a God.

EDWARD HALL, *Chronicle*, p. 324 (1548)  
Man is a God to man.

LEWIS WAGER, *Marie Magdalene*, sig.C3. (1566)  
It is a match whereto may well be applied the  
common saying, *homo homini aut Deus aut Lu-*  
*p**us*, Man unto man is either a God or a Wolf

JOHN FLORIO, tr., *Montaigne*. Bk. iii, ch.5. (1603)  
Thou hast led me . . . to my eternal ruin.  
Woman to man Is either a god or a wolf.

JOHN WEBSTER, *The White Diuel*. Act iv. sc. 2.  
(1612)

Man is a god or a devil to his neighbour.

JOHN CLARKE, *Paroemiologia*, p. 137. (1639)  
The philosopher said—Man to man is a God and  
a wolf.

SAMUEL BUTLER, *Remains* (1795), ii, 378. (a.  
1670)

<sup>3</sup> And much it grieved my heart to think  
What Man has made of Man.

WORDSWORTH, *Lines Written in Early Spring*.  
(1798)

#### V—Man: The Proper Study of Mankind

<sup>4</sup> Many are the stars of heaven whose names  
men know not: so man knows not man.

AHIKAR, *Teachings*. Col. viii, l. 116. (c. 550 B.C.)

<sup>5</sup> He studied from the life,  
And in the original perused mankind.

JOHN ARMSTRONG, *The Art of Preserving  
Health*. Bk. iv, l. 231. (1744)

My favourite, I might say my only study, is man.  
GEORGE BORROW, *The Bible in Spain*. Ch 5.  
(1843)

<sup>6</sup> To know a man is not to know his face, but  
to know his heart.

S. G. CHAMPION, *Racial Proverbs*, p.358. (1938)  
A Chinese proverb.

<sup>7</sup> The proper Science and Subject for Man's  
Contemplation is *Man* himself. (La vraie  
science et le vrai étude de l'homme c'est  
l'homme.)

PIERRE CHARRON, *Traité de la Sagesse*. Bk i,  
ch. 1. (1601)

Know then thyself, presume not God to scan;  
The proper study of mankind is Man.

POPE, *An Essay on Man*. Epis. ii, l. 1. (1732)  
The proper study of mankind is man. A transla-  
tion from the French of Pierre Charron.

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>8</sup> The Master said: "I will not grieve that men  
do not know me; I will grieve that I do not  
know men."

CONFUCIUS, *Analects*. Bk. i, ch. 16. (c. 500 B.C.)  
Know your fellow men.

CONFUCIUS, *Analects*. Bk. xii, ch. 22. His defini-  
tion of wisdom.

<sup>9</sup> Men and melons are hard to know.

FRANKLIN, *Poor Richard's Almanack*, 1733.  
Let all Men know thee, but no man know thee  
thoroughly: Men freely ford that see the shallows

FRANKLIN, *Poor Richard's Almanack*, 1743.  
If a man is worth knowing at all, he is worth  
knowing well.

ALEXANDER SMITH, *Dreamthorp: On the Writ-  
ing of Essays*. (1863)

<sup>10</sup> It is easier to know mankind in general than  
man individually. (Il est plus aisé de connaî-  
tre l'homme en général, que de connaître un  
homme en particulier.)

LA ROCHEFOUCAULD, *Maximes*. No. 436. (1665)

<sup>11</sup> To study, men are more profitable than  
bookes.

SIR THOMAS OVERBURY, *Newes from Any  
Whence: Answers to the Court Newes*  
(1613)

It is more necessary to study men than books  
(Il est plus nécessaire d'étudier les hommes que  
les livres.)

LA ROCHEFOUCAULD, *Maximes*. No. 550. (1665)

<sup>12</sup> There is no Theme more plentiful to scan  
Than is the glorious goodly Frame of Man.

JOSHUA SYLVESTER, tr., *Devine Weekes and  
Workes*. Week i, day 6, l. 421. (1591)

Man is man's A, B, C. There's none that can  
Read God aright unless he first spell man.

FRANCIS QUARLES, *Hieroglyphics of the Life of  
Man*. (a. 1644)

#### VI—Man and Woman

<sup>13</sup> Better than men are women hardened. (Melius  
quam viri callent mulieres.)

ACCIIUS, *Aegisthus*. Frag. 10, Loeb. (c. 140 B.C.)

<sup>14</sup> Say-much be the man's name, the woman's  
Glad-of-all. (Πολλυλέγων ἄνδρ' ἀδελ, γυναίκε  
δὲ Πασιχάρη.)

ALCMAN, *Maiden-Songs*. Frag. 27. (c. 630 B.C.)

Quoted by ARISTIDES, *On Rhetoric*, ii, 40, who adds, "by which is meant 'let the man speak and the woman be content with whatsoever she shall hear.'" See EDMONDS, *Lyra Graeca*, i, 73.

<sup>1</sup> God has given more understanding to a woman than to a man.

*Babylonian Talmud: Niddah*, fo. 48. (c. 450) Woman's instinct is often truer than man's reasoning.

CHEALES, *Proverbial Folk-Lore*, p. 11. (1875) A man thinks he knows, but a woman knows better.

S. G. CHAMPION, *Racial Proverbs*, p. 383. (1938) A Chinese proverb.

<sup>2</sup> The glory of a woman is her beauty, of a man his strength. (μορφά θηλυτέραισι πέλει καλόν, ἀνέρι δ' ἀλκά.)

BION, *After Their Kind*. Frag. 17. (c. 120 B.C.) We should regard loveliness as the attribute of woman, and dignity as the attribute of man. (Venustatem muliebrem ducere debemus, dignitatem virilem.)

CICERO, *De Officiis*. Bk. i, ch. 36, sec. 130. (c. 45 B.C.)

<sup>3</sup> A clever man will build a city, a clever woman will lay it low.

S. G. CHAMPION, *Racial Proverbs*, p. xlii. (1938) A Chinese proverb.

A hundred men can make an encampment, but it takes a woman to make a home.

S. G. CHAMPION, *Racial Proverbs*, p. 383. (1938) A Chinese proverb. The English proverb is, "Men make houses, women make homes."

<sup>4</sup> The man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. (οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναίκος, ἀλλὰ γυνὴ ἐξ ἀνδρός.)

*New Testament: 1 Corinthians*, xi, 8-9. (A.D. 57) The *Vulgate* is, "Non enim vir ex muliere est, sed mulier ex viro."

As Christ is the head over man, so man is the head over woman.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 25. (1574) Pettie, tr.

Men, more divine, the masters of all these,  
Lords of the wide world and wild watery seas, . . .

Are masters to their females, and their lords.

SHAKESPEARE, *The Comedy of Errors*, ii, 1, 20. (1593)

For contemplation he and valour form'd,  
For softness she, and sweet attractive grace:  
He for God only, she for God in him.

MILTON, *Paradise Lost*, Bk. iv, l. 297. (1667)

Let husbands govern, gentle wives obey.

COLLEY CIBBER, *The Provok'd Husband*. Act v, sc. 2. (1728)

Man for the field and woman for the hearth;  
Man for the sword, and for the needle she;  
Man with the head, and woman with the heart;

Man to command, and woman to obey;  
All else confusion.

TENNYSON, *The Princess*. Pt. v, l. 437. (1847)

Man is the head, but woman turns it.

CHEALES, *Proverbial Folk-Lore*, p. 12. (1875)

The man's the head, and the woman's the neck,  
and the neck turns the head.

*Folk-Lore*. Vol. xxiv, p. 76. (1913)

<sup>5</sup> Were there no women, men might live like gods.

THOMAS DEKKER, *II The Honest Whore*. Act iii, sc. 1. (1630)

<sup>6</sup> One man among a thousand have I found; but a woman among all those have I not found. (Virum de mille unum reperi, mulierem ex omnibus non inveni.)

*Old Testament: Ecclesiastes*, vii, 28. (c. 900 B.C.)

O Salomon, wys, richest of riches, . . .

Thus preiseth he yet the bountee of man:

"Amonges a thousand men yet fond I oon,  
But of wommen all fond I noon."

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 998. (c. 1388)

<sup>7</sup> Women have a less accurate measure of time than men. There is a clock in Adam: none in Eve.

R. W. EMERSON, *Journal*, 8 Feb., 1836

<sup>8</sup> A man of straw is more worth than a woman of gold. (Un homme de paille vaut une femme d'or.)

JOHN FLORIO, *Second Frutes*, p. 173. (1591) Idolatry not so the sex, but hold

A man of straw more than a wife of gold.

SAMUEL DANIEL, *Hymen's Triumph*. (1615)

To skirmish with a man of straw of his own making.

THOMAS GATAKER, *Transubstantiation*, p. 92. (1624) An imaginary adversary.

A man of straw is worth a woman of gold.

JAMES HOWELL, *Familiar Letters*. Bk. ii, No. 4. (1647) Cited by Ray and Fielding.

They say a man of straw is worth a woman of gold, but I cannot swallow it.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 17. (1869)

<sup>9</sup> The Italian by-word, the woman is the fire, the man is the roasted meat, in commeth the deuil, and he playeth the cooke.

WILLIAM FULBECKE, *The Pandects of the Law of Nations*, p. 78. (1602)

A woman is flax, a man is fire, the devil comes and blows the bellows.

TORRIANO, *Piazza Universale*, p. 75. (1666) The Spanish form is, "El hombre es el fuego; la muger, la estopa; Viene el diablo, y sopla" (Man is the fire, woman the tow; then comes the devil and blows). The French have the same proverb, "L'homme est de feu, la femme d'étaupe; le diable vient qui souffle." The Scots put it in a jingle, "When the man's fire, and the wife's tow, In comes the deil and

blows it in a lowe [blaze]." Or, as Francis Quarles puts it. "When two agree in their desire, One sparke will set them both on fire." Man and woman, fire and chaff. (Homo et mulier, ignis et palea.)

HENDERSON, *Latin Proverbs*, p. 154. (1869)

The tow and tinder of which men and women are proverbially composed, only wait a chance spark, a rising breeze, to become a bonfire.

WHYTE-MELVILLE, *Uncle John*. Ch. 6. (1874)

1 Women's Jars breed men's wars.

THOMAS FULLER, *The Holy State: The Wise Statesman*. (1642)

2 Men get Wealth, and Women keep it.

THOMAS FULLER, *Gnomologia*. No. 3394. (1732)

After the Italian proverb, "Gli uomini fanno la roba, e le donne la conservano." There are many variations. The French say, "Les femmes peuvent tout, parcequ'elles gouvernent les personnes qui gouvernent tout" (Women can accomplish everything, because they govern the persons who govern everything), or, more briefly, "Men rule the world, but women rule men." Another French aphorism is attributed to Guibert, "Les hommes font les lois, les femmes font les mœurs" (Men make laws, women make manners)

3 Man, Woman, and Devil, are the three Degrees of Comparison.

THOMAS FULLER, *Gnomologia*. No. 3335. (1732)

4 Women grown bad, are worse than Men; because the Corruption of the best turns worst.

THOMAS FULLER, *Gnomologia*. No. 5807. (1732) The current . . . proverb, that "a bad woman is much worse than a bad man," owes its force to the fact that women . . . fall deeper, because they fall . . . from a higher level.

HENRY P. LIDDON, *Sermons on the Old Testament*, p. 159. (1893)

Rarely is a woman wicked, but when she is she surpasses the man.

CESARE LOMBROSO, *The Female Criminal*. (c. 1900) Quoted as an old Italian proverb See KOBLER, *Some Like It Gory*, p. 33.

5 To cheat a man is nothing; but the woman must have fine parts, indeed, who cheats a woman.

JOHN GAY, *Beggar's Opera*. Act ii, sc. 4. (1728)

6 Male and female created he them. (Masculum et feminam creavit eos.)

*Old Testament: Genesis*, i, 27. (c. 550 B. C.)

Virtue attir'd in woman see, . . .

And forget the Hee and Shee.

JOHN DONNE, *The Undertaking*. (a. 1631)

For Joan all Gaul was divided into two parts, male and female.

MARGARET MILLAR, *The Weak-Eyed Bat*, p. 4. (1942)

7 It has been said that any man may have any woman.

HAZLITT, *Characteristics*. No. 426. (c. 1821)

Man is the hunter; woman is the game.

TENNYSON, *The Princess*. Pt. v, l. 147. (1847)

The whole world is strewn with snares, traps, gins and pitfalls for the capture of men by woman.

BERNARD SHAW, *Man and Superman: Epistle Dedicatory*. (1903)

If a woman doesn't chase a man a little she doesn't love him.

E. W. HOWE, *Sinner Sermons*. (1926)

8 It is because of men that women dislike each other. (Les hommes sont cause que les femmes ne s'aiment point.)

LA BRUYÈRE, *Les Caractères: Des Femmes* (1688)

9 Men may have rounded Seraglio Point: they have not yet doubled Cape Turk.

GEORGE MEREDITH, *Diana of the Crossways* Ch. 1. (1885) In Christian nations, at least, man has passed the stage of keeping harems, but still refuses to treat woman as an equal

10 For wanton women lascivious men are made; in like manner lascivious men for wanton women.

MOHAMMED, *The Koran*, xxiv, 26. (c. 622)

The two sexes mutually corrupt and improve each other.

MARY WOLLSTONECRAFT, *A Vindication of the Rights of Women*. Ch. 8. (1792)

11 Doth not God say it is good for man not to touche a woman, and if thou bee unmarried remayne so?

GEORGE PETTIE, *Petite Pallace*, p. 68. (1576) Also p. 242 (Hartman, ed.).

12 They [women] are made of the purified metall of man, whereas man was made of ye grosse earth.

GEORGE PETTIE, *Petite Pallace*, p. 262. (1576)

Men were made of clay, but woman was made of man.

SWIFT, *Polite Conversation*. Dial. i. (1738)

WHAT ARE LITTLE BOYS MADE OF, see under BOY.

13 A woman is only a lesser man. (ἀσθενέστερος γυνή ἀνδρός.)

PLATO, *The Republic*. Bk. iv, ch. 5, sec. 455E. (c. 275 B. C.) "Do you know," Plato asks,

"of anything practised by mankind in which the masculine sex does not surpass the female?" And he goes on to say that even in the watching of pancakes and the boiling pot, that is as cooks, man excels. George Eliot had perhaps read this before she wrote in *Adam Bede*, ch. 21, "I tell you there isn't a thing under the sun that needs to be done at all but what a man can do better than a woman."

Woman is the lesser man, and all thy passions, match'd with mine,

Are as moonlight unto sunlight, and as water unto wine.

TENNYSON, *Locksley Hall*, l. 151. (1842)

1 For story and experience tell us,  
That man grows old and woman jealous;  
Both would their little ends secure:  
He sighs for freedom, she for power.  
His wishes tend abroad to roam,  
And hers, to domineer at home.

MATTHEW PRIOR, *Alma*. Canto ii, l. 65. (a.1721)  
Men some to bus'ness, some to pleasure take;  
But ev'ry woman is at heart a rake.

POPE, *Moral Essays*. Epis. ii, l. 215. (1735)

2 Men are more eloquent than women made,  
But women are more powerful to persuade.

THOMAS RANDOLPH, *Amyntas*. (1638)

3 Men fear a slip of their pen, women a slip  
of their morals. (Nan p'a shu pi, nü p'a shu  
shên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
1954. (1875)

4 A woman is a solitary, helpless creature with-  
out a man.

THOMAS SHADWELL, *A True Widow*. Act ii.  
(1679)

5 Men have marble, women waxen, minds.

SHAKESPEARE, *Rape of Lucrece*, l. 1240. (1594)

Woman are wiser than men because they know  
less and understand more.

JAMES STEPHENS, *Crock of Gold*. Ch. 2. (1912)

6 Humanity is the virtue of a woman, generosity  
of a man.

ADAM SMITH, *The Theory of Moral Senti-  
ments*. Ch. 4. (1759)

Man gets and forgets; woman gives and forgives.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 483. (1940)

Man, in carving his future, usually finds a woman  
the mallet behind his chisel.

ARTHUR STRINGER, *The Devastator*, p. 115. (1944)

7 That no man is a match for a woman till he's  
married is an axiom that most Benedicts will  
subscribe to.

R. S. SURTEES, *Handley Cross*. Ch. 57. (1854)

8 I like men who have a future, and women who  
have a past.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch.

15. (1891) The Arabs say, "If a man has  
sworn to injure you, you may sleep at night;  
if a woman, keep awake"; "A man's age  
commands veneration; a woman's demands  
tact"; "The difference between a man and  
a woman is that a man looks forward, and  
a woman remembers"; and "There is one  
thing common to both man and woman:  
both exist exclusively for the happiness of  
the man."

Women have a much better time than men in  
this world; there are far more things forbidden  
to them.

WILDE, *Woman of No Importance*. Act ii. (1893)

## MANNER

9 One must not have too hasty a manner. (οὐ  
χρὴ πῶδωκε τὸν τρόπον λίαν φορεῖν.)

AESCHYLUS (?), *Fragment*s. Frag. 255, Smyth.  
(c. 458 B. C.) STOBAEUS, *Anthology*, iii, 4, 16.

10 In everything the manner is fully as important  
as the matter.

LORD CHESTERFIELD, *Letters*, 19 Nov., 1750.

11 "What sort of a doctor is he?" "Well, I don't  
know much about his ability, but he's got a  
very good bedside manner."

GEORGE DU MAURIER, Legend under drawing  
in *Punch*, 15 March, 1884.

I've a beautiful bedside manner.

NGAIO MARSH, *A Man Lay Dead*, p. 145. (1942)

12 A cold manner never covered a warm heart.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.  
Ch. 1. (1843)

13 According as men are, suit your manner. (Ut  
homines sunt, ita morem geras.)

PLAUTUS, *Mostellaria*. Act iii, sc. 2, l. 37. (c.  
220 B. C.)

Suit your manner to the man. (Ut homo est, ita  
morem geras.)

TERENCE, *Adelphoe*. Act iii, sc. 3, l. 78. (160 B. C.)

14 I am native here | And to the manner born.  
SHAKESPEARE, *Hamlet*, i, 4, 16. (1600)

[He ordered dinner] with the calm deliberation  
of one who was to the menu born.

O. HENRY (W. S. PORTER), *The Venturers*.  
(1910)

Key was to the manor born.

E. H. BIERSTADT, *Enter Murderers*, p. 152.  
(1937) A frequent misquotation.

15 Soth in speche, in maner mild.

UNKNOWN, *Cursor Mundi*, l. 24078. (a. 1300)

*Lady Froth*: I vow Mellefont's a pretty gentle-  
man, but methinks he wants a manner.

*Cynthia*: A manner! What's that, madam?

*Lady Froth*: Some distinguishing quality . . .  
something of his own that should look a little  
*je-ne-sais-quoi-ish*.

CONGREVE, *Double-Dealer*. Act ii, sc. 1. (1694)

## MANNERS

See also Behavior, Breeding, Courtesy,  
Politeness

16 Such easy greatness, such a graceful port,  
So turn'd and finish'd for the camp or court!  
ADDISON, *The Campaign*, l. 417. (1705)

The mildest manners, and the gentlest heart.

POPE, tr., *The Iliad*. Bk. xvii, l. 756. (1715)

The mildest manners with the bravest mind.

POPE, tr., *The Iliad*. Bk. xxiv, l. 963.

17 By Manners I do not mean Morals, but Be-  
haviour and Good-Breeding.

ADDISON, *The Spectator*. No. 119. (1711)



They teach the morals of a whore and the manners of a dancing-master.

SAMUEL JOHNSON, of *Lord Chesterfield's Letters*. (1754) See BOSWELL, *Life* (Glover), i, 170.

An earl's daughter, . . . of the best manners, and of the worst morals.

LYTTON, *A Strange Story*. Bk. i, ch. 7. (1862)

Manners before morals.

OSCAR WILDE, *Lady Windermere's Fan*. Act iv. (1892)

As good habits are said to be better than good principles, so, perhaps, good manners are better than good habits.

O. HENRY, *The Trimmed Lamp*. (1907)

Manners breed morals.

GEORGE BAGBY, *Red Is for Killing*, p. 125. (1941)

People say that if your manners are really good, your morals are good too.

ELIZABETH DALY, *The House Without the Door*, p. 148. (1942)

1 Manners are made at home.

MAX BRAND, *Dr. Kildare's Search*, p. 22. (1943)

Like many of the cheaper cuts of humanity, she didn't realize that manners began in the same place as charity.

CHRISTOPHER HALE, *Murder in Tow*, p. 164. (1943)

2 Bad habits corrupt good manners.

BHARTRIHARI, *Niti Sataka*. No. 42. (c. A. D. 100)

EVIL COMMUNICATIONS CORRUPT GOOD MANNERS, see under COMPANY.

Manners are corrupted more easily than they are reformed. (Les mœurs se gâtent plus facilement qu'elles ne se redressent.)

VAUVENARGUES, *Réflexions*. No. 436. (1746)

3 After you is manners.

RICHARD BROME, *Queen and Concubine*. Act iii, sc. 7. (a. 1652)

After you is good manners. Spoken when our betters offer to serve us first.

JAMES KELLY, *Scottish Proverbs*, p. 42. (1721)

O! madam; after you is good manners.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Stop, friend! after me is manners.

JOHN O'KEEFE, *Czar Peter*. Act iii, sc. 2. (1789)

4 Office changes manners. (Oficios mudan las costumbres.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 4. (1615)

Honors change manners. (Hones mutant mores.)

POLYDOR VERGIL, *Adagia*. No. 202. (c. 1525)  
See also HONORS.

Lordships changes manners.

DAVID FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 237, with the comment, "When people grow rich, and powerful, they grow proud."

5 You know good manners, but you use but a few.

JOHN CLARKE, *Paroemiologia*, p. 2. (1639)

JOHN RAY, *English Proverbs*, p. 185. (1670)

You have good Manners, but never carry them about you.

THOMAS FULLER, *Gnomologia*. No. 5919. (1732)

6 Manners are the happy ways of doing things. . . . Manners have been somewhat cynically defined to be a contrivance of wise men to keep fools at a distance.

EMERSON, *Conduct of Life: Behavior*. (1860)

Good manners are made up of petty sacrifices.

EMERSON, *Letters and Social Aims: Social Aims*. (1875)

7 Manners old and new. (Mores veteresque novosque.)

ENNIVS, *Annals*. Bk. vii, frag. 227, Loeb. (c. 180 B. C.)

8 I fear I am too unmanner'd, far too rude.

JOHN FLETCHER, *The Faithful Shepherdess*. Act ii, sc. 1. (1610)

He knew scholars to be an unmannered species.

GEORGE MEREDITH, *The Egoist*. Ch. 19. (1879)

9 Ill Manners produce good Laws.

THOMAS FULLER, *Gnomologia*. No. 3075. (1732)  
See also under LAW.

10 Infants' manners are moulded more by the example of Parents, than by stars at their nativities.

HERBERT, *Jacula Prudentum*. No. 1058. (1650)

11 Better be unmannerly than troublesome.

JAMES HOWELL, *Proverbs*, p. 5. (1659) Cited by RAY, p. 153, and FULLER, No. 880.

Unmannerly a little, is better than troublesome a great deal.

THOMAS FULLER, *Gnomologia*. No. 5404. (1732)

Better unkind than troublesome.

NATHAN BAILEY, *Dictionary: Unkind*. (1736)

12 What better school for manners than the company of virtuous women?

DAVID HUME, *Essays: The Rise of Arts and Sciences*. (1741)

13 Without sincerity, manners are mere apish bowing and scraping.

KANG-HSI, *Sacred Edict*. Sec. 15. (c. 300 B. C.)

14 Doth not the sympathy of manners make the conjunction of minds?

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)

15 I have often seen men unmannerly by too much manners. (J'ay vu souvent des hommes incivils par trop de civilité.)

MONTAIGNE, *Essays*. Bk. i, ch. 13. (1580)

He that has more manners than he ought, is more a fool than he thought.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. ii, act i, sc. 2. (1694)

I have always found that what are called the best of manners are the worst.

H. D. THOREAU, *Autumn*, 4 Oct., 1859.

1 Everyone's manners make his fortune. (Mores cuique sui fingunt fortunam.)

CORNELIUS NEPOS, *De Viris Illustribus: Atticus*. Ch. 14. (c. 40 B. C.)

Manners often make fortunes.

JOHN RAY, *English Proverbs*, p. 17. (1670)

2 Nor is it my wish to find fault with individuals, but truly to set forth the very life and manners of mankind. (Neque enim notare singulos mens est mihi, | verum ipsam vitam et mores hominum ostendere.)

PHÆDRUS, *Fables*. Bk. iii, *Prologue*, l. 49. (c. 25 B. C.)

The manners of every age should be observed by you. (Aetatis cuiusque notandi sunt tibi mores.)

HORACE, *De Arte Poetica*, l. 156. (c. 20 B. C.)

3 Different times, different manners. (ἄλλοτ' ἄλλοια φρόνει.)

PINDAR, *Hymns*. Frag. 43, Sandys. (c. 480 B. C.)

A proverb in many languages. The French say, "Autres temps, autres mœurs," the Italians, "Altri tempi, altri costumi," or "Altri tempi, altre cure" (Other times, other cares); the Portuguese, "Mudado o tempo, mudado o conselho" (As time changes, counsel changes); the Danes, "Anden Tid giver andet Folk" (Different times, different folk).

Other times, other ways.

GEORGE PETTIE, *Petite Pallace*, p. 51. (1576)

4 Evil manners will, like watered grass, grow up very quickly. (Mores mali, | quasi herba inrigua succrevire uberrime.)

PLAUTUS, *Trinummus*, l. 30. (c. 194 B. C.)

How many things become wrong and corrupt through the evil manners of the age. (Quam multa iniusta ac prava fiunt moribus.)

TERENCE, *Heauton Timorumenos*, l. 839. (163 B. C.)

What were once vices are now the manners of the day. (Quae fuerant vitia mores sunt.)

SENECA, *Ad Lucilium*. Epis. xxxix, sec. 6. (a. A. D. 64)

No manners at all—no more breeding than a bum-bailey.

WILLIAM CONGREVE, *The Way of the World*. Act i, sc. 6. (1700)

The mainners o' a' nations are equally bad.

JOHN WILSON, *Noctes Ambrosianae*. No. 39. (1825)

5 I have seen the outward appearance of the city, but I have observed the manners of men too little. (Urbis speciem vidi, hominum mores perspexi parum.)

PLAUTUS, *Persa*, l. 550. (c. 200 B. C.)

I have known the manners of men. (Novi ego hominum mores.)

PLAUTUS, *Truculentus*. Act i, sc. 2. (c. 186 B. C.)

Who saw the manners of many men and their cities. (Qui mores hominum multorum videt et urbes.)

HORACE, *De Arte Poetica*, l. 142. (c. 20 B. C.)

6 Not everywhere is the same act suitable. (Non ubique idem decorum est.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. v, ch. x, sec. 40. (c. A. D. 80) Not everywhere is convention the same.

Things which are unbecoming are unsafe. (Intuta quae indecora.)

TACITUS, *Histories*. Bk. i, sec. 33. (c. A. D. 109)

7 Never too late is the way to good manners. (Sera numquam est ad bonos mores via.)

SENECA, *Agamemnon*, l. 242. (c. A. D. 60)

Let him mend his manners.

JOHN RAY, *English Proverbs*, p. 76. (1678)

Few are qualified to shine in company, but it is in most men's power to be agreeable.

SWIFT, *Thoughts on Various Subjects*. (1714)

8 You put me to forget a lady's manners, By being so verbal.

SHAKESPEARE, *Cymbeline*, ii, 3, 110. (1609)

Her manners had not that repose

Which stamps the caste of Vere de Vere.

TENNYSON, *Lady Clara Vere de Vere*. (1842)

9 True is, that whilome that good poet sayd, The gentle minde by gentle deeds is knowne: For a man by nothing is so well bewrayd As by his manners.

EDMUND SPENSER, *The Faerie Queene*. Bk. vi, canto iii, st. 1. (1590)

Gentle bloud will gentle manners breed.

SPENSER, *The Faerie Queene*, vi, iii, 2. (1590)

See also under GENTLEMAN.

10 Pray where's your manners?

SWIFT, *Polite Conversation*. Dial. i. (1738)

Manners is a fine thing, truly.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Neverout: Tace is Latin for candle.

Miss: Is that manners, to show your learning before ladies?

SWIFT, *Polite Conversation*. Dial. ii.

11 What a generation! (Hocine saeculum!)

TERENCE, *Adelphoe*, l. 304. (160 B. C.)

What a life! what morals! (Hancine vitam, hoscine mores!)

TERENCE, *Adelphoe*, l. 758. (160 B. C.)

What times! what manners! (O tempora! O mores!)

CICERO, *In Catilinam*. No. i, ch. 1, sec. 2. (63 B. C.)

"O manners! O times!" cried Tully once when Catiline was planning his sacrilegious crime. (O mores! o tempora!)

MARTIAL, *Epigrams*. Bk. ix, No. 70. (A. D. 93)

O tempora, O mores, O Montreal!

OGDEN NASH, *The Baffled Hermit*. (1933)

12 Men are polished, through act and speech. Each by each,

As pebbles are smoothed on the rolling beach.

J. T. TROWBRIDGE, *A Home Idyl*. (a. 1903)

POLISHED TO THE NAIL (*Ad unguem*), see under NAIL: FINGERNAIL.

- 1  
Maner mayks man.  
UNKNOWN, *Douce MS*, 52, Förster, ed. (c.1350)  
Manners makyth man.  
WILLIAM OF WYKEHAM, *Motto*, on New College, Oxford, founded by him in 1380.  
Fuer maner and clothyng makyth man.  
UNKNOWN, *Proverbs of Wisdom* (Zupitza). (c. 1460)  
In halle, in chambur, ore where thou gon,  
Nurtur and good maners maketh man.  
UNKNOWN, *Babees Book* (E. E. T. S.), p. 14. (c. 1460)  
An olde prouerbe . . . Sayth that good lyfe and maners maketh man.  
ALEXANDER BARCLAY, *Shyp of Folys*, p. 118. (1509)  
Good maners and conynge maken a man.  
HENRY BRADSHAW, *The Life of St. Werburge of Chester* (E. E. T. S.), p. 131. (1513)  
For thers an old saying: . . .  
Be he borne in barne or hall,  
Tis maners makes the man and all.  
UNKNOWN, *London Prodigal*. Act i, sc. 2. (1605)  
Manners make a man, quoth William of Wickham.  
JAMES HOWELL, *Proverbs*, p. 16. (1659)  
THOMAS FULLER, *Gnomologia*. No. 3334. (1738)  
"Manners make a man" quoth William Wickham. This generally was his motto, inscribed frequently on the places of his founding.  
THOMAS FULLER, *Worthies*, ii, 5. (1662)  
Meat feeds, cloth cleeds [clothes], but manners make the man. Good meat and fine clothes, without good breeding, are but poor recommendations.  
JAMES KELLY, *Scottish Proverbs*, p. 246. (1721)  
Manners and money make a gentleman.  
THOMAS FULLER, *Gnomologia*. No. 3333. (1732)  
The difference is, that in the days of old, Men made the manners; manners now make men.  
BYRON, *Don Juan*. Canto xv, st. 26. (1824)  
Manners makyth man—and all that bilge.  
GILBERT FRANKAU, *Air Ministry, Room 28*, p. 108. (1942)

## II—Manners: Table Manners

- 2  
Leave off first for manners' sake; and be not unsatiable, lest thou offend. When thou sittest among many, reach not thine hand out first of all. (Cessa prior causa disciplinae.)  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxi, 17. (c. 190 B. C.) An English variant is, "Leave something for manners."  
3  
Meat is good, but mense [good manners] is better.  
D. FERGUSON, *Scottish Proverbs*, p. 76. (c.1595)  
Meat is much, but manners is more.  
JOHN CLARKE, *Paroemiologia*, p. 93. (1639)  
4  
The man who bites his bread, or eats peas with a knife, I look upon as a lost creature.  
W. S. GILBERT, *Ruddigore*. Act i. (1887)

- 5  
Put your napkin upon your lap, covering your knees. It is out of date, and now looked upon as a vulgar habit, to put your napkin up over your breast.  
C. B. HARTLEY, *The Gentlemen's Book of Etiquette*. Ch. 3. (1873)  
The napkin in the collar. (La serviette au cou.)  
Motto of *Les Amis d'Escoffier*. (1936)  
6  
More for my mates then for maners sake,  
We had bread and drinke.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
7  
Gather up the fragments that remain, that nothing be lost. (συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.)  
*New Testament: John*, vi, 12. (c. A. D. 70)  
He that keeps nor crust nor crum,  
Weary of all, shall want some.  
SHAKESPEARE, *King Lear*, i, 4, 216. (1605)  
8  
Manners in eating count for something. (Est quiddam gestus edendi.)  
OVID, *Artis Amatoriae*. Bk. iii, l. 755. (c. 1 B. C.)  
9  
At table it becomes no one to be bashful. (Verecundari neminem apud mensam decet.)  
PLAUTUS, *Trinummus*, l. 478. (c. 194 B. C.)  
10  
Eat slowly; only men in rags  
And gluttons old in sin  
Mistake themselves for carpet-bags  
And tumble victuals in.  
SIR WALTER RALEGH, *Stans Puer ad Mensam*. (a. 1618)

## MARCH

- 11  
After we had stolen some few days march upon them.  
COLLEY CIBBER, *Apology for His Life*, i, 143. (1740)  
She yesterday wanted to steal a march of poor Liddy.  
SMOLLETT, *Humphry Clinker*, 6 May, 1771.  
We must be off early tomorrow, while these good people are in bed, and steal a long march upon them.  
MARRYAT, *Peter Simple*. Ch. 23. (1834)  
He stole a march on his nurses, and . . . walked out.  
CHARLES READE, *It is Never too Late to Mend*. Ch. 22. (1856)  
We'll steal a march on him this time.  
F. ANSTEY (T. A. GUTHRIE), *The Tinted Venus*, p. 100. (1885)

## II—March: The Month

- 12  
It is usual among us . . . to ascribe unto March certain borrowed days from April.  
SIR THOMAS BROWNE, *Pseudoxia Epidemica*. Bk. vi, ch. 4. (1646)  
April borrows three days of March, and they are ill.  
JOHN RAY, *English Proverbs*, p. 41. (1670)

March borrows of April  
Three days, and they are ill;  
April returns them back again  
Three days, and they are rain.

*The British Apollo*. Vol. iii, No. 18. (1710)

March borrowed of Averil  
Three days, and they were ill.

JAMES KELLY, *Scottish Proverbs*, p. 252. (1721)

"It is alleg'd," Kelly explains, "that the first three days of April are commonly rough and intemperate, like March, and these we call the borrowing days."

March borrowed from April

Three days, and they were ill:

The first o' them was wind and weet;

The second o' them was snaw and sleet;

The third o' them was sic a freeze,

It froze the birds' nebs to the trees.

ROBERT CHAMBERS, *Popular Rhymes of Scotland*, p. 368. (1847) There are many other variations.

March borrowed a cloak from his father and pawned it after three days.

R. L. GALES, *Old-World Essays*, p. 250. (1921)

1  
March winds and April showers  
Bring forth May flowers.

F. T. ELWORTHY, *West Somerset Word-Book*,

p. 461. (1886) INWARDS, *Weather Lore*, p. 20.

(1893) The French say, "Mars ventoux annonce un bon mai" (A windy March forecasts a fine May), a saying which is used also in the sense that a violent war [Mars] precludes a prosperous peace.

2  
*Menallo*: I would chuse March, for I would come in like a Lion.

*Tony*: But You'd go out like a Lamb, when you went to hanging.

JOHN FLETCHER, *A Wife for a Month*. Act ii, sc. 1. (1624)

Like the moneth of March, which entreth like a Lion, but goeth out like a Lamb.

JAMES HOWELL, *Dodona's Grove*, p. 10. (1640)

March hack ham [black ram]

Comes in like a lion, goes out like a lamb.

JOHN RAY, *English Proverbs*, p. 41. (1670)

FULLER, *Gnomologia*. No. 6473. (1732) INWARDS, *Weather Lore*, p. 19.

Then came my Lord Shaftesbury, like the month of March, as they say, "in like a lion, and out like a lamb."

NORTH, *Lives of the Norths*, i, 259. (1740)

Peter . . . had the sense to feel that . . . he had better be civil. Like March, having come in like a lion, he purposed to go out like a lamb.

CHARLOTTE BRONTË, *Shirley*. Ch. 15. (1849)

And March, having come in like a lion . . . go out like a lamb.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 7. (1850)

March comes in with an adder's head, and goes out with a peacock's tail.

R. L. GALES, *Old-World Essays*. p. 250. (1921)

3  
March, search; April, try;  
May will prove if you live or die.

RICHARD INWARDS, *Weather Lore*, p. 20. (1893)

There are innumerable English weather sayings about March of only local interest. Inwards gives the most complete list.

4  
March in Janiveer, Janiveer in March I fear.  
JOHN RAY, *English Proverbs*, p. 43. (1678)

5  
March many weathers.

JOHN RAY, *English Proverbs*, p. 44. (1678)

March many-Weathers rain'd and blow'd,  
But March Grass never did good.

THOMAS FULLER, *Gnomologia*. No. 6475. (1732)

6  
March wind and May sun make clothes white  
and maids dun.

JOHN RAY, *English Proverbs*, p. 44. (1678)

### MARE

7  
The mare is not to be valued according to its housing and ornaments in front.

BURCKHARDT, *Arabic Proverbs*. No. 587. (1817)

8  
I can jump yet, or tread a measure.—Like a Millers Mare.

BEAUMONT AND FLETCHER, *The Little French Lawyer*. Act iv, sc. 1. (1620) Clumsily.

I'll make him jostle like the miller's mare, and stand like the dun cow, till thou may'st milk him.

THOMAS KILLIGREW, *The Parson's Wedding*. Act ii, sc. 6. (1663)

9  
It is no vntrue prouerbe: She that taketh the pedlers mare must be fayne to haue the pedler himself also at the last.

MILES COVERDALE, *The Christen State of Matrymonye*, sig. G2. (1541)

10  
And auld shanks-naig wad tire, I dread,  
To pace to Berwick.

ROBERT FERGUSON, *Poems*, p. 333. (1773)

I'd rather . . . ride on Shanks's Mare.

SAMUEL BISHOP, *Poetical Works*, i, 204. (a. 1795)

I found shanksnaigie . . . the only way of moving by which I could get out to dinner.

SCOTT, *Familiar Letters*, 11 Feb., 1823.

I'll start for Carnarvon on Shanks's pony.

THEODORE WATTS-DUNTON, *Aylwin*. Bk. xii, ch. 3. (1898)

We git around on shank's mare.

J. S. PENNELL, *Rome Hanks*, p. 185. (1944)

11  
This peece of land . . . is called the land of the two-legged mare.

ULPIAN FULWELL, *Like Will to Like*, sig. C4. (1568) The Gallows.

To leap from low Pillory up the Mare.

*Roxburghe Ballads*, v, 600. (1685)

For the Mare-with-three-legs, boys, I care not a rap.

AINSWORTH, *Rookwood*. Vol. iii, ch. 5. (1834)

12  
What mine olde mare woulde haue a new crouper,

And now mine olde hat must haue a new band.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Gylle my olde mare must haue a newe crupper.

THOMAS LUPTON, *All for Money*, sig. E1. (1578)  
The old mare would have a new crupper.

JOHN DAVIES, *The Scourge of Folly*. Prov. 185. (1611)

Old mares lust after new cruppers.

JAMES HOWELL, *English Proverbs*, p. 2/1. (1659) RAY, *Proverbs*, p. 19. (1670)

<sup>1</sup> This biteth the mare by the thumbe, as they sey.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

<sup>2</sup> Here were we fallen in a greate question of the law, whether the grey mare may be the better horse or not.

SIR THOMAS MORE, *A Dialoge Concerning Heresyes*. Bk. ii, ch. 5. (1528) Whether the wife rules the husband.

She is . . . bent to force you perfors

To know, that the grey mare is the better hors.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
The white mare is the better horse.

ANDREW BOORDE, *Breviary of Healtie*. (1547)  
Break her betimes, and bring her under by force,  
Or else the grey mare will be the better horse.

UNKNOWN, *The Marriage of Witte and Science*.  
Act ii, sc. 1. (c. 1570)

My sister and brother (I place them so, becaus  
I thinke the gray meare is the best horse).

CHARLES I OF ENGLAND, *Letter*. (1626) See EL-  
LIS, *Original Letters*, iii, 249.

Suffer the Gray-mare sometimes to be the better  
Horse.

JAMES HOWELL, *Letters*. Vol. i, sec. 4, letter 9.  
(5 Feb., 1625)

She began to tyrannize over my master, . . . and  
soon prov'd, as the Saying is, The grey Mare to  
be the better Horse.

WILLIAM R. CHETWOOD, *The Adventures of  
Captain Robert Boyle*, p. 2. (1726)

The vulgar proverb, that the grey mare is the  
better horse, originated, I suspect, in the prefer-  
ence generally given to the grey mares of Flan-  
ders over the finest coach horses of England.

MACAULAY, *History of England*. Bk. i, ch. 3,  
note. This theory is invalidated by the fact  
that the proverb dates back at least to 1528.  
For an amusing story regarding it see F. S.  
COZZENS, *Sayings*, p. 50.

<sup>3</sup> Nor stare in a mans face, as if he had spied  
a mares nest.

ROBERT PETERSON, tr., *Galateo*. Pt. iii. (1576)  
To laughe at a horse nest, and whine too like a  
boy.

NICHOLAS BRETON, *Works*, i, a. 6. (1582)  
Why dost thou laugh? What mare's nest hast  
thou found?

JOHN FLETCHER, *Bonduca*. Act v, sc. 2. (a. 1619)  
To find a mare's nest. To make an illusory dis-  
covery.

JOHN RAY, *English Proverbs*, p. 56. (1678)  
An old wife's saw, . . . He has found a mare's  
nest and laughs at the eggs.

THOMAS D'URFEY, *Tales Tragical and Comical*,  
p. 216. (1704)

You have found a horse nest. Spoken to them  
who laugh without cause.

JAMES KELLY, *Scottish Proverbs*, p. 385. (1721)  
You have found a Colt's Nest, and laugh at the  
Eggs.

THOMAS FULLER, *Gnomologia*. No. 5917. (1732)  
What! you have found a mare's nest, and laugh  
at the eggs?

SWIFT, *Polite Conversation*. Dial. i. (1738)

Tierney was ashamed of himself to be taken in  
such a mare's nest.

J. W. CROKER, *Croker Papers*, 1 Feb., 1857

This is mare's nesting, Bell.

H. C. BAILEY, *Meet Mr. Fortune*, p. 202. (1942)

<sup>4</sup> There are more mares in the wood than Gri-  
sell.

JOHN RAY, *English Proverbs*, p. 173. (1678)

I'll not go before my mare to market.

JOHN RAY, *English Proverbs*, p. 259.

<sup>5</sup> The heidismen hes 'cor mundum' in thair  
mouth,

Bot nevir with mynd to gif the man his meir.

ANDREW SCOTT, *Poems*, i, 142. (1562)

The man shall have his mare again,

And all shall be well.

SHAKESPEARE, *A Midsummer-Night's Dream*,  
iii, 2, 463. (1596) BROME, *Damoiselle*. Act  
iv, sc. 2. (1653)

Why, the man has his mare again, and all's well.

JOHN FLETCHER, *The Chances*. Act iii, sc. 5.  
(1647)

All is well, and the man hath his mare again.

JOHN RAY, *English Proverbs*, p. 259. (1678)

Then all shall be set right, and the man shall have  
his mare again.

DRYDEN, *Love Triumphant*. Act iii, sc. 2. (1694)

I am pleased with a porter's decision upon . . . a  
virtuous woman's marrying a second husband,  
while her first was yet living. Honest Sampson  
. . . solves it very judiciously by the old proverb,  
that if his first master be still living, *The man  
must have his mare again*.

JOSEPH ADDISON, *The Spectator*. No. 481. (1712)

<sup>6</sup> Let us see who that dare Shoe the mockish  
mare.

JOHN SKELTON, *Colin Clout*, l. 180. (a. 1529)

Ride who wil, shod is the Mare.

UNKNOWN, *Scolehouse of Women*, l. 572. (1541)

He rides the wild mare with the boys.

SHAKESPEARE, *II Henry IV*, ii, 4, 268. (1598)

To unshoe the asse; we say, to ride the wild  
mare. (Desferrer l'asne.)

RANDLE COTGRAVE, *Dictionary: Asne*. (1611)

<sup>7</sup> Nowe then goo we hens, away the mare!

JOHN SKELTON, *Magnyfycence*, l. 1342. (c.  
1520)

[They] drink till they stare

And bring themselves bare

With "Now away the mare!"

And let us slay care.

JOHN SKELTON, *Elinor Rumming*, l. 107. (a.  
1529)

Of no man he had no care,  
But sung, hey howe, awaye the mare.

UNKNOWN, *The Frere and the Boy*, l. 49. (c. 1550) See HAZLITT, *Early Popular Poetry*, iii, 62. Hazlitt says "Away the mare" was a very popular tune.

Heigh ho, away the mare,  
Let us set aside all care.

THOMAS RAVENSCROFT, *Melismata*. No.6. (1611)

1  
Whose mare is dead, that you are thus melancholy?

UNKNOWN, *Maroccus Extaticus*, p. 5. (1595)

Whose mare's dead? What's the matter?

SHAKESPEARE, *II Henry IV*, ii, 1, 47. (1598)

Whose mare's dead now?

SWIFT, *Polite Conversation*. Dial. i. (1738)

### MARINES

2  
Let Apella, the Jew, believe it, not I. (Credat Iudaeus Apella, non ego.)

HORACE, *Satires*. Bk. i, sat. 5, l. 100. (35 B.C.)

Fairclough says that the Roman Jews were regarded as peculiarly credulous and superstitious. The phrase had long been a proverb.

Go and teach it outside.

*Babylonian Talmud*: *Erubin*, fo. 9a. (c. 450)

Also *Joma*, fo. 43b.

Believe it, Judas. (Créalo Judas!)

CERVANTES, *Don Quixote*. Pt. ii, ch. 70. (1615)

3  
I'm a Jolly—'Er Majesty's Jolly—soldier an' sailor too!

RUDYARD KIPLING, *Soldier and Sailor Too*. (1903)

I feel already as if the leathernecks had landed.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 18. (1940)

4  
I'm Captain Jinks of the Horse Marines,  
I often live beyond my means;

I sport young ladies in their teens,

To cut a swell in the army.

WILLIAM LINGARD, *Captain Jinks of the Horse Marines*. (1869) Sometimes attributed to T. Maclagen.

5  
"Her husband said so." "He may tell that to the marines, but the sailors will not believe it."

JOHN MOORE, *The Post-Captain*, v, 25. (1810)  
Right—that will do for the marines.

LORD BYRON, *The Island*. Canto ii, st. 21. (1823)

In a note, Byron adds, "That will do for the marines, but the sailors won't believe it" is an old saying.

Tell that to the marines—the sailors won't believe it.

WALTER SCOTT, *Redgauntlet*. Ch. 13. (1824)

Quoted as an old saying.

"Tell that to the marines, Major," replied the valet. "That cock won't fight with me."

THACKERAY, *Pendennis*. Ch. 68. (1850)

Talk thus to the marines, but not to me who have seen these things.

GENERAL WILLIAM TECUMSEH SHERMAN, *Letter to General J. B. Hood*, 10 Sept., 1864.

Is that a story to tell to such a man as me! You may tell it to the marines!

ANTHONY TROLLOPE, *The Small House at Allington*. Ch. 41. (1864) See also MARK TWAIN, *Man that Corrupted Hadleyburg*, p. 34. (1898) CONRAD, *End of the Tether*. Sec. 14. (1902) FEUCHTWANGER, *Paris Gazette*, p. 685. (1940) COLE, *Toper's End*, p. 113. (1942) etc., etc. Parodied for a season as "Tell it to the Danes," when Dr. F. A. Cook's story of his discovery of the North Pole was accepted by the Danish Academy. (1908)

From the very nature of their calling, no class of our subjects can have so wide a knowledge of seas and lands as the officers and men of our loyal Marine Regiment. Henceforward ere ever we cast doubts upon a tale that lacketh likelihood, we will first tell it to the Marines.

W. P. DRURY, *The Tadpole of an Archangel, The Petrified Eye, and Other Naval Stories: Preface*. (1904) This purports to be from the *Diary* of Samuel Pepys, as having been said to Pepys by King Charles II, in 1664, but when a search disclosed that the *Diary* contained no such entry, Drury admitted that it was "a leg-pull of my youth, of which I have grown a little ashamed." Letter to Brig.-Gen. George Richards, U.S. Marine Corps. See *N.Y. Sun*, 4 Feb., 1931.

### MARK

6  
Don't overrun the olives. (ἐκτὸς οἶσαι τῶν ἐλαίων.)

ARISTOPHANES, *The Frogs*, l. 995. (405 B.C.) A row of olives was planted across the end of the Hippodrome to mark the goal.

I'm leaping over the trenches. (ὑπὲρ τὰ ἐσκαμμένα ἄλλεσθαι.)

PLATO, *Cratylus*. Sec. 413A. (c. 385 B.C.) A trench was the limit of the leap for the pentathletes.

Flee not beyond your hut, as the proverb says. (Ita fugias ne praeter casam, quod aiunt.)

TERENCE, *Phormio*, l. 768. (161 B.C.)

The end is in view; I seem almost to have reached the mark.

COWPER, *Letter to Mrs. King*, 1 Aug., 1789.

7  
Wide quote Bolton when his bolt flew backward.

JOHN FLORIO, *Second Frutes: To the Reader*. (1591) HOWELL, *Proverbs*, p. 20. (1659)

Wide of the mark.

Wide o' the bow-hand! i' faith, your hand is out. SHAKESPEARE, *Love's Labour's Lost*, iv, 1, 135. (1595)

Y're wide o' the bow-hand still, brother.

DEKKER, *The Honest Whore*. Pt. i, act i. (1604)

I take thee to be an honest good fellow.—Wide of the bow-hand still: Corbulo is no such man.

JOHN WEBSTER, *Appius and Virginia*. Act iii, sc. 4. (1654)

It cannot, I believe, be far wide from the mark. SAMUEL PEPYS, *Diary*, 23 Sept., 1666.

Wide quoth Wilson.

JOHN RAY, *English Proverbs*, p. 84. (1678)

Fair and far off. Wide of the mark.

B.E., *A New Dictionary of the Canting Crew*, sig. E3. (1690) *See also under SHOOTING.*

<sup>1</sup> A good Marksman may miss.

THOMAS FULLER, *Gnomologia*. No. 163. (1732)

<sup>2</sup> Take heed of a person marked.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Take care of a man whom God hath set a mark on.

JAMES KELLY, *Scottish Proverbs*, p. 311. (1721)

Distrust those that are marked by the Creator.  
*Lady's Pictorial*, 21 Nov., 1914, p. 713.

<sup>3</sup> Not one promised to make such a mark in society.

O. W. HOLMES, *The Guardian Angel*. Pt. ii, ch. 5. (1867)

Those little verses . . . have made their mark.

MISS BRADDON, *Dead Sea Fruit*. Bk. ii, ch. 9. (1868)

It may safely be predicted that they will make their mark in the world.

F. F. MOORE, *I Forbid the Banns*, p. 7. (1893)

<sup>4</sup> [His] mind was not yet up to the mark.

THOMAS JEFFERSON, *Autobiography. Writings* (1892), i, 15. (1821)

There wouldn't be much excuse for me if I weren't up to the mark.

W. E. NORRIS, *The Rogue*. Ch. 9. (1888)

<sup>5</sup> He hits the mark. (ἐπιτυγχάνει τι.)

MENANDER, *The Girl Who Gets Her Hair Cut*, l. 252. (c. 300 B. C.)

Now, be myn trowthe, ye hytte the pyinne.

*Coventry Mysteries* (Shaks. Soc.), p. 138. (c. 1450)

Thou hyttest the nayle upon the head.

UNKNOWN, *Proper Dyaloge* (1863), p. 15. (1530) *See under NAIL.*

Indeede she had hit the needle in that deuise.

SIR PHILIP SIDNEY, *Arcadia* (1622), p. 305. (1580)

For kings are clouts that every man shoots at,  
Our crown the pin that thousands seek to cleave.

MARLOWE, *Tamburlane*. Pt. i, act ii, sc. 4. (1586)

Then will she get the upshoot by cleaving the pin.

SHAKESPEARE, *Love's Labour's Lost*, iv, 1. 138. (1595)

The very pin of his heart cleft with the blind bow-boy's butt-shaft.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 15. (1595)

The fairest mark is easiest hit.

BUTLER, *Hudibras*, Pt. ii, canto 1, l. 664. (1663)

TO MISS THE MARK, *see under MISS.*

<sup>6</sup> God save the mark!

SHAKESPEARE, *I Henry IV*, i, 3, 56. (1597)

Mind thine own aim, and God speed the mark!

R. W. EMERSON, *To J. W.* (1867)

<sup>7</sup> A fellow of no mark, nor likelihood.

SHAKESPEARE, *I Henry IV*, iii, 2, 45. (1597)

A learned clerk, a man of mark.

LONGFELLOW, *Tales of a Wayside Inn: King Olaf*, ix, 2. (1860)

A rascal of more than ordinary mark.

THACKERAY, *The Four Georges*. Ch. 1. (1861)

No such man of mark, and meet

With his betters to compete!

ROBERT BROWNING, *Hervé Riel*. (1871)

<sup>8</sup> Both one and the other were besides the marke.

SIR THOMAS STAFFORD, *Pacata Hibernia*. Bk. i, ch. 5. (1633)

Gilbert's efforts to amuse her often fell short of the mark.

G. J. WHYTE-MELVILLE, *Good for Nothing*, i, 146. (1861)

## MARKET

<sup>9</sup> We have brought

Our eggs and muskadine to a faire market.

BEAUMONT AND FLETCHER, *Cupid's Revenge*.

Act i, sc. 1. (1613) Our schemes have failed.

You have brought your hogs to a fine market.

BEAUMONT AND FLETCHER, *Bonduca*. Act v, sc. 2. (a. 1616)

The schoolmaster . . . brought his eggs to a bad market.

B. H. MALKIN, tr., *Gil Blas*. Bk. ii, ch. 9, sec. 7. (1809)

<sup>10</sup> No grass grows in the market-place.

H.G. BOHN, *Handbook of Proverbs*, p. 461. (1855)

<sup>11</sup> Nothing is to be bought in the market without a penny.

THOMAS BROWN, *Works*, i, 293. (a. 1704)

<sup>12</sup> The market of debauch is always open.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs* No. 329. (1817)

<sup>13</sup> Forsake not the market for [because of] the toll.

WILLIAM CAMDEN, *Remains* (1870) p. 322 (1605) RAY, *English Proverbs*, p. 119. (1670)

<sup>14</sup> Three women make a market.

STEFANO GUAZZO, *Civile Conversation*, ii, 240 (1574) *See under WOMAN.*

<sup>15</sup> Men know (quoth I) I haue herd now and then,

How the market goth by the market men.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

If thou wilt know a godly man, . . . mark report, because as the market goes, so they say the market-men will talk.

HENRY SMITH, *Sermons* (1866), i, 11. (a. 1591)

You may know by the market folks how the market goes.

FRANCIS BACON, *Promus*. No. 642. (c. 1594)

DAY, *Blind Beggar*. Act iv, sc. 3. (1600) Cited by Ray and Fuller.

<sup>16</sup> A silverless man goes fast through the market

JAMES KELLY, *Scottish Proverbs*, p. 10. (1721)

A moneyless Man goes fast thro' the Market.

THOMAS FULLER, *Gnomologia*. No. 330. (1732)

1 Well, sir, if your market may be made no where els, home again.

THOMAS LODGE, *Rosalynde*, p. 104. (1590)  
Quack's thread is fairly spun; Quack may go home again, his market's done.

FRANCIS QUARLES, *Virgin Widow*. Act i. (1649)  
"In her coach," said I; "upon my word, she had made her market then; I suppose she made hay while the sun shone."

DEFOE, *Roxana*, in *Works* (1903), xiii, 143. (1724)  
My markt's made, ye may lick a whup-shaft. The saucy reply of a maid already betrothed, to a would-be wooer.

HISLOP, *Proverbs of Scotland*, p. 230. (1862)

2 A man must sell his ware after the rates of the market.

JOHN RAY, *English Proverbs*, p. 32. (1670) See also under WARE.

As the Market goes, Wives must sell.

THOMAS FULLER, *Gnomologia*. No. 734. (1732)  
You must sell, as Markets go.

THOMAS FULLER, *Gnomologia*. No. 5969.

3 No man makes haste to the market where there's nothing to be bought but blows.

JOHN RAY, *English Proverbs*, p. 119. (1670)  
FULLER, *Gnomologia*. No. 3651. (1732)

He that cannot abide a bad market, deserves not a good one.

JOHN RAY, *English Proverbs*, p. 173. (1678)  
FULLER, *Gnomologia*. No. 2058. (1732)

4 I run before my horse to market.

SHAKESPEARE, *Richard III*, i, 1, 160. (1592) I count the gain before the bargain is made.

5 You know how to make your market, or avail yourself of the market. (Scisti uti foro.)

TERENCE, *Phormio*, l. 79. (161 B.C.) A proverbial phrase.

6 You bring your Corne to a wrong market.

JOHN WITHALS, *Dictionary*, p. 584. (1616)

You bring your hogs to a wrong market.

JOHN CLARKE, *Paroemiologia*, p. 7. (1639)

You're peddling your fish in the wrong market.

DASHIELL HAMMETT, *The Thin Man*. Ch. 8. (1934)

## MARRIAGE

See also Bride, Celibacy, Honeymoon, Wooing and Wedding

7 Marriage appointed by fate 'twixt man and woman

Is mightier than an oath, and Justice is its guardian.

(ἐνθ' ἂν ἀνδρὶ καὶ γυναικὶ μύστος ὅρκου ὅτι μείζων τῇ δικῇ φρουρουμένη.)

AESCHYLUS, *Eumenides*, l. 217. (458 B.C.)

The first bond of society is marriage. (Prima societas in ipso coniugio est.)

CICERO, *De Officiis*. Bk. i, ch. 17, sec. 54. (a. 45 B.C.)

Marriage is a ful gret sacrament.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 74. (c. 1388)

It's an experiment frequently tried.

W. S. GILBERT, *The Gondoliers*. Act ii. (1889)

8 Cut not a new furrow. (μὴ τέμνε νέαν ὄλοκα.)

ARISTOTLE, *Politics*. Bk. vii, ch. 14, sec. 4. (c. 330 B.C.) Quoting an oracle given to the people of Troezen (c. 500 B.C.), because many were dying owing to their custom of the women marrying young.

The pretty girls in Utah mostly marry Young.

ARTEMUS WARD, *The Mormons*. (1868)

The old English proverb which says, Early wed, early dead.

*Notes and Queries*. Ser. viii, vol. viii, p. 516. (1895)

9 A woman is more desirous to be married than a man desires to marry.

*Babylonian Talmud: Jebamoth*, fo. 113a. (c. 450)

A woman of sixty, like a girl of six; runs at the sound of wedding music.

*Babylonian Talmud: Mo'ed Katan*, fo. 9b. (c. 450)

A woman is more content to have one measure of food and be married than to have ten measures of food and be single.

*Babylonian Talmud: Sotah*, fo. 20a. (c. 450)

Her pulse beats matrimony.

JOHN RAY, *English Proverbs*, p. 265. (1678)

FULLER, *Gnomologia*. No. 2492. (1732)

The best thing a woman can do is to marry. It appears to me that even quarrels with one's husband are preferable to the ennui of a solitary existence.

ELIZABETH PATTERSON BONAPARTE, *Letter to Lady Charles Morgan*, 11 Aug., 1817. Elizabeth Patterson had married Jerome Bonaparte in 1803, and he deserted her two years later.

I have always thought that every woman should marry, and no man.

BENJAMIN DISRAELI, *Lothair*. Ch. 30. (1870)

Marriage is of so much use to a woman . . . that, whether she marry well or ill, she can hardly miss some benefit.

R. L. STEVENSON, *Virginibus Puerisque*. Pt. i. (1874)

It is a woman's business to get married as soon as possible, and a man's to keep unmarried as long as he can.

SHAW, *Man and Superman*. Act ii. (1903)

A woman's business is marriage.

SHAW, *Heartbreak House*. Act ii. (1913)

Men in single state should tarry,

While women, I suggest, should marry.

SAMUEL HOFFENSTEIN, *Advice on Marriage*. (1928)

10 A man should first build a house, then plant a vineyard, and then marry.

*Babylonian Talmud: Sotah*, fo. 44a. (c. 450)

Before thou marry, get thy habitation ready.

TORRIANO, *Piazza Universale*, p. 144. (1666)

Before you marry, be sure of a house wherein to tarry.

JOHN RAY, *English Proverbs*, p. 17. (1670)



FULLER, *Gnomologia*. No. 6396. (1732) Ray cites another form, "Be sure before you marry, of a house wherein to tarry."

<sup>1</sup> Do not marry. (οὐ γαμητέον ἄρα.)

BIAS. Advice to a man who asked whether he should marry or lead a single life. "You are sure to marry a woman either beautiful or ugly," Bias answered: "if beautiful, you will share her with others; if ugly she will be a punishment. Therefore do not marry." Bias was one of the wise men of Greece, c. 566 B. C.

I advise you, "Do not marry." (παραινῶ μὴ γαμεῖν.)

MENANDER, *The Flute Girl*. Frag. 65 K. (c. 300 B. C.) Advise none to marry or go to war.

HERBERT, *Jacula Prudentum*. No. 238. (1640) Though thou canst not forbear to love, forbear to link.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. 2. (1616)

Advice to persons about to marry.—'Don't.'

HENRY MAYHEW, in (London) *Punch*. Vol. viii, p. 1. (1845) Mayhew was one of the three co-editors under whose direction *Punch* was started, and the attribution is by SPIELMAN, *History of Punch*.

<sup>2</sup> He who is about to marry should consider how it is with his neighbours.

H. G. BOHN, *Handbook of Proverbs*, p. 400. (1855) When one is wise, two are happy.

H. G. BOHN, *Handbook of Proverbs*, p. 563

<sup>3</sup> For the begetting of lawful children I give to thee my daughter. (παῖδω ἐπ' ἀρότῳ γνησίῳ | δίδωμι σοὺ γὰρ τὴν ἐμαυτοῦ θυγατέρα.)

MENANDER, *Fragments*. Frag. 720 K. (c. 300 B. C.) The regular marriage formula, cited by other writers, usually as a side remark, as we might say, "For better or for worse." See LUCIAN, *Timon*, sec. 17.

To have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.

*Book of Common Prayer: Solemnization of Matrimony*. (1549)

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow.

*Book of Common Prayer: Solemnization of Matrimony*. In America, the second clause is omitted.

<sup>4</sup> For one who marries in the bird market, the divorce will be as quick as one can say "good-night."

J. L. BURCKHARDT, *Arabic Proverbs*. No. 656. (1817) The women of the bird market, reputed to be unchaste.

<sup>5</sup> Every man plays the fool once in his life, but to marry is playing the fool all one's life long.

WILLIAM CONGREVE, *The Old Batchelour*. Act iii, sc. 10. (1693)

<sup>6</sup> For a young man not yet, for an old man

never at all. (τοὺς μὲν νέους μὴδέπω, τοὺς δὲ πρεσβυτέρους μὴδεπώποτε.)

DIOGENES, when asked the proper time to marry. (c. 350 B. C.) See DIOGENES LAERTIUS, *Diogenes*. Sec. 54. The axiom has also been attributed to Thales.

To one demanding when best season were to wed a wife: For a young man (quoth he [Diogenes]), it is to soone, and for an olde man ouerlate.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 139. (1564)

Thales, one of the Greek sages, when young, and desired by his mother to marry, replied, "it was not yet time"; when he had come to full age, "that it was no longer time."

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580)

He was reputed one of the wise men that made answer to the question when a man should marry?

"A young man not yet, an elder man not at all."

FRANCIS BACON, *Essays: Of Marriage and Single Life*. (1597) *Apophthegms*. No. 220.

It's good to marry late or never.

JOHN CLARKE, *Paroemiologia*, p. 329. (1639)

RAY, *English Proverbs*, p. 47. (1670)

<sup>7</sup> Marriage must be a relation either of sympathy or of conquest.

GEORGE ELIOT, *Romola*. Bk. iii, ch. 48. (1863)

Every couple is not a pair.

CHEALES, *Proverbial Folk-Lore*, p. 37. (1875)

<sup>8</sup> A poor Wedding is a Prologue to Misery.

THOMAS FULLER, *Gnomologia*. No. 359. (1732)

He has a great Fancy to Marriage, that goes to the Devil for a Wife.

THOMAS FULLER, *Gnomologia*. No. 1856.

She that marries ill, never wants something to say for it.

THOMAS FULLER, *Gnomologia*. No. 4144.

<sup>9</sup> Marriage is honourable in all, and the bed undefiled. (τίμιος ὁ γάμος ἐν πάσιν καὶ ἡ κοίτη ἀμίαντος.)

*New Testament: Hebrews*, xiii, 4. (c. A. D. 60)

The *Vulgate* is, "Honorable connubium in omnibus, et thorus immaculatus."

The Apostle S. Paule in the thirteenth chapter of his Epistle to the Hebrews, calleth Matrimonie honourable among all men, and the bed undefiled.

THOMAS WILSON, *Arte of Rhetorique*, p. 42. (1553)

Marriage and the bed undefiled are honourable.

GEORGE PETTIE, *Petite Pallace*, p. 68. (1576)

That honourable estate of Matrimony, which was sanctified in Paradise, allowed of the Patriarches, hallowed of the olde Prophets, and commended of al persons.

JOHN LYLY, *Euphues* (Arber), p. 86. (1579)

Is not marriage honourable?

SHAKESPEARE, *Much Ado About Nothing*, iii, 4, 30. (1598)

Conjoin'd In the state of honourable marriage.

SHAKESPEARE, *Much Ado About Nothing*, v, 4, 30. (1598)

Marriage is honourable.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Marriage is honourable, but housekeeping's a shrew.

JOHN RAY, *English Proverbs*, p. 48. (1670)

SWIFT, *Polite Conversation*. Dial. i. (1738)

A variant is, "Marriage is easy, but house-keeping is hard." The Germans say, "Heirathen ist leicht, Haushalten ist schwer"; the Portuguese, "Casar, casar, soa bem e sabe mal" (Marriage, it sounds well but tastes ill). Marriage is honourable, but House-keeping chargeable.

THOMAS FULLER, *Gnomologia*. No. 3371. (1738)

1 Be careful to marry a woman who lives near to you. (τὴν δὲ μάλιστα γαμεῖν, ἢ τις σέθεν ἐγγύθι valei.)

HESIOD, *Works and Days*, l. 700. (c. 800 B.C.)

Better wed over the mixon than over the moor, . . . that is, hard by or at home, mixon being that heap of compost which lieth in the yards of good husbands.

THOMAS FULLER, *Worthies: Cheshire*, i, 266.

(1662) A Cheshire proverb. Cited by SCOTT,

*Heart of Midlothian*. Ch. 31. (1818) D'IS-

RAELL, *Curiosities of Literature: The Philosophy of Proverbs*. (1823) HARDY, *Far from*

*the Madding Crowd*. Ch. 22. (1874) etc., etc.

He that goes far to marry will either deceive or be deceived.

FRANKLIN, *Poor Richard's Almanack*, 1735

2 Ye know well it is, as telth vs this olde tale, Meete that a man be at his owne brydale.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 6. (1546)

Me thinks it is good reason, that I should bee at mine owne brideall.

JOHN LYLly, *Euphues* (Arber), p. 85. (1579)

It is meet that every man be at his own bridal.

THOMAS DRAKE, *Bibliotheca*, p. 230. (1633)

3 Mariyng or marryng [marrying or marring] daie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

Had I not beene wicht, my wedding to flee, The termes that longe to wedding had warnde mee.

First, wooyng for woing, banna for bannyng, The banes for thy bane, and then this thus scannyng,

Mariyng marring.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A young man married is a man that's marr'd.

SHAKESPEARE, *All's Well that Ends Well*, ii, 3, 315. (1606)

You are upon a treaty of marriage. . . . A work of such consequence that it may make you or mar you.

JAMES HOWELL, *Letters*, 5 Feb., 1625.

Who marries, either makes himself or mars himself.

TORRIANO, *Piazza Universale*, p. 143. (1666)

It [marriage] makes or mars a man, as the saying is.

MARRYAT, *The Poacher*. Ch. 28. (1841)

4 Who wedth or he be wise shall die or he thriue.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

He that weds before he's wise shall die before he thrive.

WILLIAM CAMDEN, *Remains*, p. 335. (1605)

Who weds ere he be wise, shall die ere he thrive.

JOHN RAY, *English Proverbs*, p. 42. (1678)

5 Nothing is greater or better than this, that man and wife dwell together in accord. (οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἀρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντων | ἀνὴρ ἡδὲ γυνή.)

HOMER, *Odyssey*. Bk. vi, l. 182. (c. 850 B.C.)

When wives and children and their sires are one, 'Tis like the harp and lute in unison.

UNKNOWN, *Book of Songs (Shiking)*. (c. 600 B.C.) See KU HUNG MING, *Conduct of Life*, p. 28.

6 Who marries does well, who marries not does better.

JAMES HOWELL, *Letters*, ii, 666. (1647) TORRIANO, *Piazza Universale*, p. 143. (1666)

7 Honest men use to marry, but wise men not

JAMES HOWELL, *Letters*, ii, 666. (1647)

Honest men marry soon, wise men not at all.

JOHN RAY, *English Proverbs*, p. 17. (1670)

A pure proverb that says, Honest men marry quickly, but wise men not at all.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act iii, sc. 2. (1696)

8 I smile to think how like a lottery These weddings are.

BEN JONSON, *A Tale of a Tub*. Act i, sc. 1. (1633)

Marriage should prove no lottery to thee, when the hand of Providence chooseth for thee.

THOMAS FULLER, *The Holy State* Bk iii, ch 22. (1642)

Tho' marriage be a lottery in which there are a wondrous many blanks, yet there is one inestimable lot in which the only heaven on earth is written.

JOHN VANBRUGH, *The Provok'd Wife*. Act v sc. 4. (1697)

The maxim is current, that "marriage is a lottery." It may be so if we abjure the teachings of prudence.

SAMUEL SMILES, *Thrift*, p. 252. (1875)

Marriage is a lottery, but you can't tear up your ticket if you lose.

F. M. KNOWLES, *A Cheerful Year Book* (1906)

Madame de Rieux is credited with another variation, "Marriage is a lottery in which men stake their liberty and women their happiness."

9 There are good marriages, but no delightful ones. (Il y a de bons mariages, mais il n'y en a point de délicieux.)

LA ROCHEFOUCAULD, *Maximes*. No. 113. (1665)

Quoted by BERNARD SHAW, *Candida*. Act i

10 Marriage by its best title is a monopoly.

CHARLES LAMB, *A Bachelor's Complaint of the Behaviour of Married People*. (1822)

1 Marriage halves our griefs, doubles our joys, and quadruples our expenses.

VINCENT LEAN, *Collectanea*, iv, 44. (1902)

2 I was about to cross legs with legs. (Cruribus crura diallaxon.)

LUCILIUS, *Satires*. Bk. viii, frag. 334, Loeb. (c. 123 B. C.)

In house to kepe householde, whan folks wyll needis wed,

Mo thyngs belong, than foure bare legs in a bed.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

Quoted by MORLEY, *Kitty Foyle*, p. 15. (1939)

Four thousand pound! that's better

Than sounds the proverb, *Four bare legs in a bed*.

BEN JONSON, *New Inne*. Act v, sc. 5. (1631)

Long e'er four bare legs heat in a bed.

JAMES KELLY, *Scottish Proverbs*, p. 234. (1721)

Consider, Mr. Neverout, four bare legs in a bed: and you are a younger brother.

SWIFT, *Polite Conversation*. Dial. i. (1738)

A sort of penny wedding it will prove, where all men contribute to the young folks' maintenance, that they may not have just four bare legs in a bed together.

SCOTT, *The Fortunes of Nigel*. Ch. 37. (1822)

Now-a-days it's no the fashion for bare legs to come thegither—the wife maun hae something to put in the pot as well as the man.

JOHN GALT, *The Entail*. Ch. 7. (1823)

3 They which shall be accounted worthy to obtain that world, . . . neither marry, nor are given in marriage. (οὐτε γαμοῦσιν οὐτε γαμίζονται.)

*New Testament: Luke*, xx, 35. (c. A. D. 65) The *Vulgate* is, "Neque nubent, neque ducent uxores."

What they do in heaven we are ignorant of; but what they do not we are told expressly, that they neither marry nor are given in marriage.

SWIFT, *Thoughts on Various Subjects*. (1714)

4 To rise betimes, and to marry young, are what no man ever repents of doing.

MARTIN LUTHER, *Table-Talk: Marriage*. (a. 1546) "Frühe Hochzeit, lange Liebe" (Early marriage, long love), is a German proverb

5 In mariage as market folkes tel me, the husband should haue two eies, and the wife but one.

JOHN LYLY, *Euphues and His England* (Arber), p. 284. (1580)

Keep your eyes wide open before marriage, half shut afterwards.

FRANKLIN, *Poor Richard's Almanack*, 1738

6 The ende of fishing is catching, not anglyng; of birding, taking, not whistling: of loue, wedding, not wooing. Other-wise it is no better then hanging.

JOHN LYLY, *Euphues and His England* (Arber), p. 396. (1580)

I had as leaue be buried as married, wishing rather

to haue no beautie and dye a chast virgin then no ioy and liue a cursed wife.

JOHN LYLY, *Euphues and His England* (Arber), p. 408.

7 Marriage is but a ceremoniall toy.

MARLOWE, *Doctor Faustus*, l. 583. (c. 1592)

Marriage is nothing but a civil contract.

JOHN SELDEN, *Table-Talk: Marriage*. (a. 1654)

Marriage has no *natural* relation to love. Marriage belongs to society; it is a social contract.

S. T. COLERIDGE, *Table-Talk*, p. 450. (a. 1834)

8 What therefore God hath joined together, let not man put asunder. (ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωρίστω.)

*New Testament: Matthew*, xix, 6. (c. A. D. 70)

The *Vulgate* is, "Quod ergo Deus coniunxit, homo non separet."

Under this window in stormy weather  
I marry this man and woman together,  
Let none but Him who rules the thunder  
Put this man and woman asunder.

SWIFT, *Marriage Service from His Chamber Window*. (a. 1745)

When the two have been united, no man may separate them. (I'an jên 'ho pu k'o pan jên k'ai.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 2214. (1875)

What God hath joined together no man shall ever put asunder: God will take care of that.

BERNARD SHAW, *Getting Married*. (1908)

9 He married off a daughter, giving her, as he said himself, for a trial marriage of thirty days. (ἐπὶ περὶ ὁδοῦ τριάκονθ' ἡμέρας.)

MENANDER, *The Girl Twins* Frag. 118K. (c. 300 B. C.)

A marriage that is no marriage. (γάμος ἄγαμος.)

MENANDER, *Monostikoi*. No. 91. (c. 300 B. C.)

10 Marriages are made in heaven.

*Midrash: Genesis Rabbah*, 68. (c. 550)

True it is that marriages be don in heauen and performed in earth.

WILLIAM PAINTER, *The Palace of Pleasure*, iii. 24. (1567)

Mariages are made in heauen, though consumated in yearth.

JOHN LYLY, *Euphues and His England: Euphues Glasse for Europe* (Arber), p. 471 (1580) From the French proverb, "Les mariages se font au ciel, et se consomment sur la terre." The French also say, "Les mariages sont écrits [written] dans le ciel"; the Italians, "Nozze e magistrato dal cielo è destinato" (Marriages and magistracy are arranged by heaven). The French have a proverb the reverse of this, "Au mariage et à la mort, Le diable fait son effort" (In marriage and in death, the devil contrives to have his part).

Marriage is destinie, made in heauen.

JOHN LYLY, *Mother Bombie*. (1594)

Matches are made in heaven.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. ii, mem. v, subs. 5. (1621) SWIFT, *Bons Mots de Stella*, relates one of Stella's quips: "She called to her servants to know what ill smell was in the kitchen; they answered, they were making matches: Well, said she, I have heard matches were made in heaven, but by the brimstone one would think they were made in hell." See also DICKENS, *Nicholas Nickleby*. Ch. 47. (1839) All marriages are made in heaven.

GEORGE FARQUHAR, *Love and a Bottle*. Act v, sc. 1. (1699)

If marriages are made in heaven, some had few friends there.

JAMES KELLY, *Scottish Proverbs*, p. 183. (1721) They say, marriages are made in heaven; but I doubt, when she was married, she had no friend there.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Marriages make themselves in the skies. (Les mariages se font dans les cieux.)

TOLSTOY, *War and Peace*, i, iii, 3. (1865)

Marriages are recorded and settled in heaven. (Yin yüan 'tien chu ting.)

DOOLITTLE, *Chinese Vocabulary*, ii, 187. (1872)

More matches are arranged by Satan than are ever made in heaven.

F.C.DAVIS, *Graveyard Never Closes*, p. 49. (1941)

He thinks marriages are made in hell and simmer on earth.

VAN SILLER, *Good Night, Ladies*, p. 94. (1943)

1 There are two kinds of marriages—where the husband quotes the wife, or where the wife quotes the husband.

CLIFFORD ODETS, *Rocket to the Moon*. Act i. (1938)

2 Bot put your hand, by hazard in the creill;  
Zit men hes mater whatvpon to muse,  
For they must drau ene adder or ane eill.

ALEX MONTGOMERIE, *The Poet Reasons*. (a.1610)

Put your hand to the creel, and take out either an adder or an eel.

JAMES KELLY, *Scottish Proverbs*, p. 278. (1721)

Marriage is a creel, where ye maun catch, as the auld byword runs, an adder or an eel.

JOHN GALT, *The Entail*. Ch. 25. (1823)

3 Thys common prouerbe, he that marrieth late marrieth euill.

THOMAS NASHE, *Works* (Grosart), i, 17. (1589)

He that marries late, marries ill.

HERBERT, *Jacula Prudentum*. No. 862. (1640)

Who marries late marries amiss.

TORRIANO, *Piazza Universale*, p. 143. (1666)

4 The girl who lies on a lawful bed knows no fear. (Nil metuit licito fusa puella toro.)

PETRONIUS, *Fragments*. Frag. 22, Loeb. (c. A. D. 60)

Reverend and honourable matrimony,  
Mother of lawful sweets, unshamed mornings,  
Dangerless pleasures!

THOMAS MIDDLETON, *The Phoenix*. Act ii. (1607)

The sacred rights and lefts of mattermony.

O. HENRY, *The Marquis and Miss Sally*. (1903)

5 Marriage is a daungerous thinge, and daintely to be dealt with all.

GEORGE PETTIE, *Petite Pallace: Alexius*, p. 257. (1576)

Marriage is something special. I guess you have to deserve it.

CLIFFORD ODETS, *Golden Boy*. Act ii, sc. 3. (1937)

6 I'll marry anyone you like on one condition: her wedding tomorrow and her wake the day after. (Quae cras veniat, perendie foras feratur.)

PLAUTUS, *Aulularia*, l. 156. (c. 210 B. C.)

7 If I'm at home, my thoughts are outside; if I'm outside, my thoughts are at home. (Si domi sum, foris est animus, sin foris sum, animus domist.)

PLAUTUS, *Mercator*, l. 588. (c. 200 B. C.)

It [marriage] may be compared to a cage: the birds without despair to get in, and those within despair to get out. (Il en advient ce qui se veoid aux cages: les oyseaux qui en sont dehors, desesperent d'y entrer: et d'un pareil soing en sortir, ceulx qui sont au dedans.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595) There is a similar Arabic proverb, "Wedlock is like a place besieged; those within wish to get out, those without wish to get in."

Wedlock, indeed, hath oft compared been To public feasts, where meet a public rout, Where they that are without would fain go in. And they that are within would fain go out.

SIR JOHN DAVIES, *The Married State*. (1612)

FRANKLIN, *Poor Richard's Almanack*, 1734.

'Tis just like a summer bird-cage in a garden, the birds that are without, despair to get in, and the birds that are within despaire and are in a consumption for feare they shall never get out.

JOHN WEBSTER, *The White Divil*. Act i, sc. 2. (1612)

Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?

R. W. EMERSON, *Representative Men: Montaigne*. (1850)

I'd rather be outside a-looking in than on the inside a-looking out.

TED SNYDER. Title of popular song. (1906)

It's only the fellow on the outside who can tell a snail how his shell looks.

ELBERT HUBBARD, *Book of Epigrams*. (c. 1911)

You can be on the outside looking in, or on the inside cashing in.

MARCO PAGE, *Fast Company*, p. 65. (1938)

8 Mind, not body, makes lasting wedlock. (Perenne coniugium animus, non corpus facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 529. (c. 43 B. C.)

The wedlock of minds will be greater than that of bodies. (Magis erit animorum quam corporum coniugium.)

ERASMUS, *Colloquia: Procus and Puebla*. (1524)

Let me not to the marriage of true minds  
Admit impediments.

SHAKESPEARE, *Sonnets*. No. cxvi. (1609)

1 It's time to yoke when the cart comes to the  
caples [horses]. That is, It's time to marry  
when the woman wooes the man.

JOHN RAY, *English Proverbs*, p. 48. (1670)

2 An ye wad gi's a bit land,  
Wee'd buckle us e'en the gither.

ALLAN RAMSAY, ed., *The Tea-Table Miscellany*,  
i, 28. (1724)

Our friend the licentiate . . . will buckle you  
handsomely.

SMOLLETT, tr., *Don Quixote*, ii, 50 (1755)

Soon they loed, and soon were buckled.

HECTOR MACNEILL, *Will and Jean*. (1796)

Shall we be spliced?

J.K. PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)  
Alfred and I . . . never meant to be spliced in the  
humdrum way of other people.

CHARLOTTE BRONTË, *Villette*. Ch. 42. (1853)

If you mean gettin' hitched, I'm in!

ARTEMUS WARD (C. F. BROWNE), *The Show-  
man's Courtship*. (1862)

She can eat out of my skillet the rest of her life.

O. HENRY, *An Adjustment of Nature*. (1906)

3 Ther was axed of the sayd Hermes, why he  
maried him not? He ansuerd, he that can not  
swymme in the see alone, howe shulde he  
lere another in his necke swimming.

EARL RIVERS, tr., *Dictes and Sayenges of the  
Philosophirs*, fo. 17. (1477)

All one, but their meat goes two ways.

JOHN RAY, *English Proverbs*, p. 78. (1678)

Her meat and his meat cannot be cooked together  
in the same pot.

BURCKHARDT, *Arabic Proverbs*. No. 583. (1817)

4 It does not much signify whom one marries,  
as one is sure to find next morning that it is  
some one else.

SAMUEL ROGERS, *Table-Talk*. (a. 1855)

Maidens! why should you worry in choosing  
whom you should marry?

Choose whom you may, you will find you have  
got somebody else.

JOHN HAY, *Distiches*. No. 10. (1871)

5 A maid marries to please her parents; a widow  
to please herself. (Yu chia ts ung chin; tsai  
chia yu shên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
1441. (1875)

Scabbed heads get flowery boughs. (La li t'ao  
hua chih.)

SCARBOROUGH, *Chinese Proverbs*. No. 2206.  
Ugly men get pretty wives.

Marriage has no enmities which can survive a  
happy night. (Fu ch'i wu ko yeh chih ch'ou.)

SCARBOROUGH, *Chinese Proverbs*. No. 2221.

6 Marriage is good for nothing but to make  
friends fall out.

SHADWELL, *The Sullen Lovers*. Act ii. (1668)

When a man marries, . . .

His best friends hear no more of him.

SHELLEY, *Letter to Maria Gisborne*, l. 236. (1820)

When a man's friend marries, all is over between  
them.

GUY DE MAUPASSANT, *The Log*. (c. 1888)

7 If thou wilt needs marry, marry a fool; for  
wise men know well enough what monsters you  
make of them.

SHAKESPEARE, *Hamlet*, iii, 1, 142. (1600)

It is better to marry a quiet fool than a witty  
scold.

UNKNOWN, *Politeuphuia*, p. 227. (1669)

'Tis my maxim, he's a fool that marries; but he's  
a greater that does not marry a fool.

WILLIAM WYCHERLEY, *The Country-Wife*. Act  
i, sc. 1. l. 502. (1675)

8 Here you may see Benedick the married man.

SHAKESPEARE, *Much Ado About Nothing*, i, 1.  
263. (1598)

Wish the veteran joy of his entrance into the  
band of Benedicts.

WALTER SCOTT. See LOCKHART, *Life*, vi, 313.  
(1821)

I am the happy benedict.

O. HENRY, *Blind Man's Holiday*. (1910)

9 She's not well married that lives married long;  
But she's best married that dies married  
young.

SHAKESPEARE, *Romeo and Juliet*, iv, 5, 77. (1595)

10 I have thrust myself into this maze,

Haply to wive and thrive as best I may.

SHAKESPEARE, *The Taming of the Shrew*, i, 2.  
55. (1594)

So he thriv'd That he is promis'd to be wiv'd.

SHAKESPEARE, *Pericles*, v, 2, 9. (1608)

First thrive and then wive.

JOHN CLARKE, *Paroemiologia*, p. 230. (1639)

11 When one is young, one marries out of mere  
curiosity, just to see what it's like.

BERNARD SHAW, *The Philanderer*. Act i. (1893)

Men marry because they are tired; women be-  
cause they are curious. Both are disappointed

OSCAR WILDE, *A Woman of No Importance*

Act iii. (1895)

12 If you always say no, you'll never be married

SWIFT, *Polite Conversation*. Dial. i. (1738) The  
French have the same proverb, "Dites tou-  
jours nenni, vous ne serez jamais mariée."

The match is half made; the spark is willing, but  
the miss is not.

SWIFT, *Polite Conversation*. Dial. i.

Why don't you marry and settle?

SWIFT, *Polite Conversation*. Dial. i.

She's either married or worse.

SWIFT, *Polite Conversation*. Dial. i.

A married woman has nothing of her own but  
her wedding-ring and her hair-lace.

SWIFT, *Polite Conversation*. Dial. iii.

1 Wedded persons may thus passe ouer their lyues quietly . . . if the husbände become deafe and the wyfe blynde.

RICHARD TAVERNER, *The Garden of Wysdom*, ii, 4. (1539)

There neuer shal be chiding in that house where the man is blynd and the wife deafe.

JOHN FLORIO, *Firste Fruites*, fo. 26. (1578)

A good marriage would be between a blind wife and a deaf husband. (Un bon mariage se dressoit d'une femme aveugle, avecques un mary sourd.)

MONTAIGNE, *Essays*. Bk. ii, ch. 5. (1595)

A husband must be deaf, and his wife blind, to have quietness.

TORRIANO, *Piazza Universale: Wife*. (1666)

The most happy marriage I can picture . . . would be the union of a deaf man to a blind woman.

S. T. COLERIDGE, in ALLSOP, *Recollections of Coleridge*. (1836)

2 Better to sit up all night than to go to bed with a dragon.

JEREMY TAYLOR, *Holy Living*, p. 213. (1650)

3 Who marries him will keep the apron to her eye.

H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940)

4 Who intends to have a good month, let him to the bath; a good year, let him marry; a good week, let him kill a hog; who will be happy alwaies, let him turn priest. [i. e. never marry].

TORRIANO, *Piazza Universale*, p. 15.1. (1666)

If you would live well for a week, kill a hog; if you would live well for a month, marry; if you would live well all your life, turn priest.

SAMUEL PEGGE, *Anonymiana*, Cent. ii, 19. (1809)

5 Marriage is the only adventure open to the cowardly.

VOLTAIRE, *Pensées d'un Philosophe*. (a. 1778)

"Marriage is the only adventure open to a coward," a certain man says. He made a mistake; you have to be a hero to face the pains and disappointments.

CLIFFORD ODETS, *Rocket to the Moon*. Act iii. (1938)

6 'Tis said that one wedding produces another.

UNKNOWN. *Roxburghe Ballads* (B.S.), iii. 54. (c. 1640)

One wedding, the Proverb says, begets another.

JOHN GAY, *The Wife of Bath*, i, 1. (1713)

7 It is sayde full ryfe [often],

A man may not wyfe And also thryfe,  
And all in a yere.

UNKNOWN, *Towneley Plays: The Shepherd's Play*. Sc. 1. (c. 1410)

It is harde to wiue and thryue both in a yere.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Cited by Camden, Ray, and others.

It is too much we dailie heare,

To wiue and thriue both in a yere.

THOMAS TUSSER, *Fiue Hundreth Pointes of Good Husbandrie*. (1573)

In one yere to marie and to thriue it be hard.

JOHN LYLY, *Euphues and His England*, p. 470. (1580)

They say, in wiving and thriving, a man should take counsel of all the world, lest he light upon a curse while he seeks for a blessing.

HENRY SMITH, *Sermons* (1866), i, 9. (c. 1591)

Cited by RAY, *English Proverbs*, p. 354.

A man cannot wive and thrive in a year. For courting, marriage, and their appurtenance, occasions an expense that one year cannot retrieve.

JAMES KELLY, *Scottish Proverbs*, p. 49. (1721)

You can't expect to wive and thrive in the same year.

SWIFT, *Polite Conversation*. Dial. i. (1738)

8 He had no inclination for a Broomstick-marriage.

UNKNOWN, *Westminster Magazine*, ii, 16.

(1774) A broomstick marriage was a quasi-marriage ceremony in which bride and groom jumped over a broomstick.

They were married over a broomstick.

MACAULAY, *Miscellaneous Writings*, i, 95. (1824)

9 Truly some men there bee  
That live alway in greate horreur,

And saye it goeth by destinie  
To hang or wed: bothe hath one houre.

UNKNOWN, *The Schole-house of Women*. (c. 1541)

Weddyng is desteny

And hangyng likewise, saith the prouerbe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

Bot now consider the olde prouerbe to be true yt saith: that marriage is destinie.

EDWARD HALL, *Chronicle* (1809), p. 264. (1548)

Marriages are guided by destiny.

GEORGE PETTIE, *Petite Pallace*, p. 94. (1576)

Mariages and magistrate, be destinies of heauen. (Noze e Magistrato, sono del ciel destinato.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Wedding and hanging goes by destiny.

THOMAS DEKKER, *The Shomakers Holiday Act* iv, sc. 3. (1599)

The ancient saying is no heresy,

Hanging and wiving goes by destiny.

SHAKESPEARE, *The Merchant of Venice*, ii, 9. 82. (1597)

Many a good hanging prevents a bad marriage.

SHAKESPEARE, *Twelfth Night*, i, 5, 20. (1599)

Your marriage comes by destiny.

SHAKESPEARE, *All's Well that Ends Well*, i, 3, 66. (1602)

O curse of marriage . . . Yet . . .

'Tis destiny unshunnable, like death.

SHAKESPEARE, *Othello*, iii, 3, 275. (1605)

I spake to him of Garlic, he answered Asparagus: consulted him of marriage, he tells me of hanging, as if they went by one and the same destiny.

BEN JONSON, *Explorata: Imperitens*. (1636)

Give me your hand, there is no remedy,  
Marriage is ever made by destiny.

GEORGE CHAPMAN, *All Fools*. Act v, sc.1. (1605)  
Marriage and hanging go by destiny.

BEAUMONT AND FLETCHER, *A Wife for a Month*.  
Act ii, sc. 1. (1624) SWIFT, *Polite Conversation*. Dial. i. (1738) etc., etc.

## II—Marriage: Its Joys

1 Boweth your nekke under that blisful yok  
Of soverayntee, noght of servyse,  
Which that men clepeth spousaille or wedlok.  
CHAUCER, *Canterbury Tales: The Clerkes Tale*,  
l. 57. (c. 1388)

Who coude telle, but he had wedded be,  
The joye, the ese, and the prosperitee—  
That is bitwixe an housbonde and his wyf?  
CHAUCER, *The Frankeleyns Tale*, l. 75.

"Non other lyf," seyde he, "is worth a bene;  
For wedlock is so esy and so clene,  
That in this world it is a paradys."

CHAUCER, *The Marchantes Tale*, l. 19.

The lusty lyf, the vertuous quiete,  
That is in mariage hony-swete.

CHAUCER, *The Marchantes Tale*, l. 151.

The married lyfe is the only lyfe.

GEORGE PETTIE, *Petite Pallace*, p. 258. (1576)

2 I do not . . . pretend to have discovered that  
life has anything more to be desired than a  
prudent and virtuous marriage.

SAMUEL JOHNSON. BOSWELL, *Life*, 21 Dec., 1762.

3 And ever thynk wel on this prouerb trewe, . . .  
That the first yere wedlokk is called pleye.  
The second dreye, and the third yere deye.

JOHN LYDGATE, *Minor Poems*, p. 45. (c. 1430)  
One year of joy, another of comfort, and all the  
rest of content. A marriage wish.

JOHN RAY, *English Proverbs*, p. 63. (1678)  
One Year of Joy, another of Comfort, the rest  
of Content, make the married Life happy.

THOMAS FULLER, *Gnomologia*. No. 3806. (1732)

4 As your wedding ring wears, your cares will  
wear away.

JOHN RAY, *English Proverbs*, p. 344. (1678)  
As your Wedding Ring wears,  
You'll wear off your Cares.

THOMAS FULLER, *Gnomologia*. No. 6146. (1732)

## III—Marriage: Its Woes

5 They stood before the altar and supplied  
The fire themselves in which their fat was  
fried.

AMBROSE BIERCE, *Devil's Dictionary*, p. 23. (1906)

6 A paradise in which a hog feeds.

BURCKHARDT, *Arabic Proverbs*. No. 195. (1817)  
Said of a beautiful woman with an ugly  
husband.

7 We wedded men live in sorwe and care.

CHAUCER, *Canterbury Tales: The Merchant's  
Prologue*, l. 16. (c. 1388)

Oh! how many torments lie in the small circle  
of a wedding-ring!

CIBBER, *Double Gallant*. Act i, sc. 2. (c. 1700)  
The wictim o' connubiality.

DICKENS, *Pickwick Papers*. Ch. 20. (1837)

8 We enter into the bonds of it, like those of  
matrimony; . . . and take it for better or  
worse.

ABRAHAM COWLEY, *Essays* (1904), i, 7. (1668)  
Colonel, you must take it for better for worse, as  
a man takes his wife.

SWIFT, *Polite Conversation*. Dial. i. (1738)

It is he who has broken the bond of marriage  
—not I. I only break its bondage.

OSCAR WILDE, *Lady Windermere's Fan*. Act ii.  
(1892) "A vinculo matrimonii" (From the  
bond of matrimony), is a Latin proverbial  
phrase.

9 An ill marriage is a spring of ill fortune.

THOMAS DRAXE, *Bibliotheca*, p. 229. (1633)

Better be half hang'd, than ill wed.

JOHN RAY, *English Proverbs*, p. 42. (1678)

10 Penance and Matrimony are the same.

RICHARD DUKE, *To a Roman Catholic Friend  
upon Marriage*. (a. 1711)

Matrimony is something that the bachelor misses  
and the widower escapes.

F. M. KNOWLES, *A Cheerful Year Book*. (1906)

Matrimony is not a word, but a sentence.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 483. (1940)

11 Better hand louse [loose] nor bound to an ill  
baikine [tethering stake].

FERGUSON, *Scottish Proverbs*, p. 20. (c. 1595)

'Tis a kind of bilboes to be married.

JOHN FLETCHER, *The Wild Goose-Chase*. Act  
i, sc. 2. (1621)

A married man turns his staff into a stake.

GEORGE HERBERT, *Jacula Prudentum*. No. 368  
(1640) RAY, *English Proverbs*, p. 17 (1670)  
has, "The married man must turn his staff  
into a stake."

But marriage is a fetter, is a snare,

A hell, no lady so polite can bear.

YOUNG, *Love of Fame*. Satire vi, l. 65. (1728)  
Once you are married, there is nothing left for  
you, not even suicide, but to be good.

R. L. STEVENSON, *Virginibus Puerisque*. Pt i  
(1874)

Well-married, a man is winged—ill-matched, he  
is shackled.

HENRY WARD BEECHER, *Proverbs from Ply-  
mouth Pulpit*, p. 93. (1887)

Marriage is a noose often endured around the  
neck, but seldom endured around the feet.

ANONYMOUS, *Meditations in Wall Street*, p.  
86. (1940)

12 Needles and pins, needles and pins,  
When a man marries his trouble begins.

J. O. HALLIWELL, *The Nursery Rhymes of Eng-  
land*, p. 122. (1843)

Needles and pins, needles and pins,  
When a girl marries her trouble begins.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 245. (1941)

1 We can't seem to live with the men who want to sit at home with us, and the men we want to live with can't sit at home with us, and there's no peace to be found either way.

MABEL DODGE LUHAN, *Movers and Shakers*, p. 233. (1936)

Marriage is a battlefield and not a bed of roses.  
P. G. WODEHOUSE, *Uncle Fred in the Springtime*, p. 238. (1939) Quoted from an unindicated source.

2 We might knit that knot with our tongues, that we shall neuer vndoe with our teeth.

JOHN LYL, *Euphues and His England: Euphues Glasse for Europe* (Arber), p. 468. (1580)

To get married is to tie a knot with the tongue that you cannot undo with your teeth.

E. M. WRIGHT, *Rustic Speech*, p. 272.

3 Marriage, if one will face the truth, is an evil, but a necessary evil. (τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῇ, | κακὸν μὲν ἐστίν, ἀλλ' ἀναγκαῖον κακόν.)

MENANDER, *Fragments*. Frag. 651K. (c.300 B. C.)

It is better to marry than to burn. (κρεῖττον γὰρ ἐστὶν γαμεῖν ἢ πυροῦσθαι.)

*New Testament: I Corinthians*, vii, 9. (A. D. 57) *The Vulgate* is, "Melius est enim nubere, quam uri." TERTULLIAN, *Ad Uxorem* (c. A. D. 205), comments, "It is better to marry only because it is worse to burn. It is still better neither to marry nor to burn."

For thanne th' apostle seith, that I am free  
To wedde, a godd's half, wher it lyketh me.  
He seith that to be wedded is no sinne;  
Bet is to be wedded than to brinne.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 49. (c. 1388)

But yit, lest thou do worse, tak a wyf;  
Bet it is to wedde, than brenne in worse wyse.

CHAUCER (?), *Lenvoy de Chaucer a Bukton*, l. 17. (c. 1396)

To marry is phisic against incontinence.

MARTIN LUTHER, *Table-Talk*. No. 726. (a.1546)

Who marries well does well, who marries not does better.

JAMES HOWELL, *Familiar Letters*, ii, 666. (1647)

4 Marriage, a market which has nothing free but the entrance. (Mariage, un marché qui n'a que l'entrée libre.)

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580) "Entrée libre" is used as a sign before thousands of business places in France, and Montaigne is perhaps playing upon this.

I don't think matrimony consistent with the liberty of the subject.

GEORGE FARQUHAR, *The Twin Rivals*. Act. v, sc. 3. (a. 1707)

5 Wedlock is a padlock.

JOHN RAY, *English Proverbs*, p. 56. (1678)

FULLER, *Gnomologia*. No. 6261. (1732)

Thus in the East they are extremely strict,  
And wedlock and a padlock mean the same.

LORD BYRON, *Don Juan*. Canto v, st. 158. (1821)

Omitted by the publisher from the first edition, but replaced in later editions when Byron protested in a fury, "I will not permit any human being to take such liberties with my writings."

Wedlock is a padlock, and therefore is not to be lightly entered upon.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 39. (1875)

The trouble with wedlock is, there's not enough wed and too much lock.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 311. (1939)

6 Marriage is worse than cross I win, pile you lose.

THOMAS SHADWELL, *Epsom Wells*. (1672) Cross and pile: heads and tails.

7 A world-without-end bargain.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 799. (1595)

Wedlock's a lane where there is no turning.

DINAH M. M. CRAIK, *Magnus and Morna*. Sc. 3. (c. 1860)

8 The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages.

SWIFT, *Thoughts on Various Subjects*. (1714)

9 Marriage is all woe. (γάμοι πλήθουσιν ἀνίας.)

THEOCRITUS, *Idyls*. No. xxvii, l. 25. (c. 270 B. C.)

Marriage state, woeful state. (Ehstand, Wehstand.)

ABRAHAM A SANCTA CLARA, *Epigram*. (c. 1675)

He was Court preacher in Vienna, and the phrase quickly passed into a proverb.

#### IV—Marriage in Haste

10 Make haste in buying land, but not in taking a wife.

*Babylonian Talmud: Jebamoth*, fo. 63a. (c. 450)

JOHN RAY includes this in his *Adagia Hebraica*, p. 403 (1678) with the rendering, "Make haste when you are purchasing a field; but when you are to marry a wife, be slow."

Be not hastie to marry, it is better to haue one plough going, then two cradells: and more profit to haue a barne filled then a hedde.

JOHN LYL, *Euphues and His England* (Arber), p. 229. (1580)

It's better to have two ploughs going than one cradle.

EDWARD WARD, *Female Policy*, p. 82. (1716)

FULLER, *Gnomologia*. No. 905. (1732)

11 All firie hast to wed, it soone rebateth.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

Haste in wedding som man thinkth his owne auayle,



Whan haste proueth a rod made for his own tale.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

When men will needis mary,

I see now, how wisdome and haste maie varie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 13. (1546)

1  
Whichever you do you will repent it. (ὁ ἄν  
αὐτῶν ποιήσης, μεταγνώση.)

SOCRATES, when asked whether or not a man should marry. (c. 400 B.C.) See DIOGENES LAERTIUS, *Socrates*. Sec. 33.

He who would marry is on the road to repentance. (γάμεν δς ἐθέλει, εἰς μετάνοιαν ἔρχεται.)

PHILEMON, *Fragments*. Frag. 105. (c. 300 B.C.)

Nobody marries who doesn't repent of it.

(Nus ne se marie qui ne s'en repentē.)

UNKNOWN, *La Chastelaine de Saint Gille*, l. 53. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, i, 137.

Leaste in making hastie choise, leasure for repentaunce shuld folow.

PAINTER, *Palace of Pleasure*, i, 115. (1566)

Bargains made in speed are commonly repented at leasure.

GEORGE PETTIE, *Petite Pallace*, ii, 61. (1576)

Hasty marriage seldom proveth well.

SHAKESPEARE, *III Henry VI*, iv, 1, 18. (1591)

She was afrayde to match in haste least shee might repent at leysure.

ROBERT GREENE, *Works* (Grosart), xi, 86. (1592)

Marry too soon, and you'll repent too late.

THOMAS RANDOLPH, *The Jealous Lovers*. Act v, sc. 2. (1632)

Marriage leapeth up upon the saddle, and repentaunce upon the crupper.

NICHOLAS LING, ed., *Politeuphuia*, p. 35. (1597)

FULLER, *Gnomologia*, No. 3372 (1732), with "soon after" before "repentance."

Marry in haste and repent at leasure.

JOHN RAY, *English Proverbs*, p. 47. (1670) Ray

takes this from the Italian, "Chi si marita in fretta, stenta adagio," or "Chi erra in fretta, a bell' agio si penta." A proverb in many languages. The French say, "Qui se marie à la hâte, se repent à loisir"; the Germans, "Heirathen in Eile, bereut man mit Weile"; the Spaniards, "Antes qui té cases, Mira lo que haces"; the Dutch, "Haast getrouwd, lang berouwd." So frequently used in English that only variants need be noted

In hasty recklessness men often marry,

And afterwards repent it all their lives.

(Par un prompt désespoir souvent on se marie, Qu'on s'en repent après tout le temps de sa vie.)

MOLIÈRE, *Les Femmes Savantes*. Act v, sc. 4, l. 89. (1672)

And sure all marriage in repentance ends.

DRYDEN, *Don Sebastian: Epilogue*. (1690)

Grief often treads upon the heels of pleasure,

Marry'd in haste, we oft repent at leasure;

Some by experience find these words misplaced.

Marry'd at leasure, they repent in haste.

FRANKLIN, *Poor Richard's Almanack*, 1734.

They "repent at leasure who marry at random."

R. H. BARHAM, *The Ingoldsby Legends: Aunt Fanny*. (1842)

My mother says men are deceivers,

And never, I know, will consent;

She says girls in a hurry to marry,

At leasure repent.

SAMUEL LOVER, *Ask and Have*. (c. 1842)

She had married in haste, and repented, not at leasure, but with equal rapidity.

JAMES PAYN, *Thicker than Water*. Ch. 31. (1883)

Marry in haste, repent in the suburbs.

UNKNOWN, *Poor Richard Jr.'s Almanack*. (1906)

## V—Marriage and Love

2  
Servant in love, and lord in mariage.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 65. (c. 1386)

They dream in courtship, but in wedlock wake.

POPE, *Wife of Bath's Prologue*, l. 103. (1714)

Marriage is a feast where the grace is sometimes better than the dinner.

C. C. COLTON, *Lacon*. Vol. ii, No. 47 (1820)

3  
They that marry where they do not love, will love where they do not marry.

THOMAS FULLER, *The Holy State*. Bk. i, ch. 6. (1642)

Where there's marriage without love, there will be love without marriage.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

There can be only one end to marriage without love, and that is love without marriage.

CHURTON COLLINS, *Aphorisms*. (c. 1905)

4  
They that mary for love, shall lead their life in sorrow.

RICHARD HYRDE, tr., *Instruction of a Christen Woman*, sig. N ij. (1540) A rendering of the Spanish proverb, "Quien se casa por amores, Ha de vivir con dolores."

Fonde weddingy, for loue, as good onely to flee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. ii. (1546)

All who marry for love either beat their wives or run away from them.

LOUIS N. PARKER, *Disraeli*. Act i. (1911)

A love-match is generally a failure and a money-match is always a mistake.

GEORGE NORMAN DOUGLAS, *South Wind*. Ch. 11. (1917)

Marriage is the Keeley cure for love's intoxication.

HELEN ROWLAND, *Love Letters of a Cynic*. (c. 1920)

5  
If you are honestly devoted to one woman, then bow your head and submit your neck to the yoke. (Si tibi simplicitas uxoria, deditus uni | est animus, summitte caput cervice parata | ferre iugum.)

JUVENAL, *Satires*. Sat. vi, l. 206. (c. A. D. 120)

Ther as myn herte is set, ther wol I wywe.

CHAUCER, *Canterbury Tales: The Clerkes Tale*, l. 116. (c. 1388)

Never Marry but for Love; but see that thou lov'st what is lovely.

WILLIAM PENN, *Some Fruits of Solitude*. No. 79. (1693)

<sup>1</sup> Marriage is three parts love and seven parts forgiveness of sins.

LANGDON MITCHELL, *The New York Idea*. Act ii. (1906)

<sup>2</sup> Love is often a fruit of marriage. (L'amour est souvent un fruit de mariage.)

MOLIÈRE, *Sganarelle*. Sc. i, l. 54. (1660)

Marrying to increase love is like gaming to become rich; you only lose what little stock you had before.

WILLIAM WYCHERLEY, *The Country Wife*. Act iv. (1675)

O this Devilish thirst of Gold, which shall cause many to Marry where they do not fansie, relying upon the *Sunday-Penny's Proverb*, *Marry first and love will come afterwards*.

*Poor Robin's Almanack*, Jan., 1699.

The old family maxim, that "if she marries first, love will come after."

EUSTACE BUDGELL, *Spectator*. No. 605. (1714)

Then you wont trust to the good old Maxim—"Marry first, and Love will follow."

HANNAH COWLEY, *The Belle's Stratagem*. Act iii, sc. 1. (1780)

<sup>3</sup> A wyse man ought to beware howe he weddeth a fayre woman, for euery man wil desire to haue her loue.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 26. (1477)

Such as marie but to a faire face, tie themselues oft to a foule bargain.

ROBERT GREENE, *Never too Late*. (1590) *Works* (Grosart), viii, 36. FULLER, *Gnomologia*. No. 87 (1732) has, "A fair Face, and a foul Bargain."

I see no marriages fail sooner than such as are concluded for beauty's sake.

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

Some ladies are too beauteous to be wed,  
For where's the man that's worthy of their bed?

EDWARD YOUNG, *Love and Fame*. Satire vi, l. 83. (1728) Quoted by FRANKLIN, *Poor Richard's Almanack*, 1746.

You cannot pluck roses without fear of thorns,  
Nor enjoy a fair wife without danger of horns.

FRANKLIN, *Poor Richard's Almanack*, 1734.

If you marry a beautiful woman, you marry trouble.

GEORGE HERZOG, *Jabo Proverbs*, p. 180. (1936)  
An American variant is, "To marry a woman for her beauty is like buying a house for its coat of paint."

<sup>4</sup> He who marries for love, in the night-time hath pleasure, in the day-time sorrow.

TORRIANO, *Piazza Universale*, p. 10. (1666)

Who marrieth for love without money hath good nights and sorry days.

JOHN RAY, *English Proverbs*, p. 17. (1670)

Who marrieth for Love without Money, hath merry Nights and sorry Days.

THOMAS FULLER, *Gnomologia*. No. 5710. (1732)

An instance in which Fuller found the right word.

## VI—Marriage for Money

<sup>5</sup> Whoever marries a woman for her money will have disreputable children.

*Babylonian Talmud: Kiddushin*, fo. 70a. (c. 450)

<sup>6</sup> His body bartered for the dower's sake. (πεπραμένον τὸ σῶμα τῆς φερνῆς ἔχων.)

EURIPIDES, *Phaëthon*. Frag. 775, Nauck. (c. 410 B.C.) Quoted by PLUTARCH, *Moralia: Whether Vice Causes Unhappiness*. Sec. 498A.

I sold myself for a dowry. (Dote imperium vendidi.)

PLAUTUS, *Asinaria*, l. 87. (c. 200 B.C.) Doubtless adapted from the fragment from the *Phaëthon* of Euripides. A similar Latin proverb is, "Dotem accepi, imperium peridi" (I accepted a dowry and lost an empire).

It is a common saying, That where entereth in the riche dowrye, there goeth out the free libertye.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 7. (1574) Pettie, tr.

He that marries for wealth, sells his liberty.

GEORGE HERBERT, *Jacula Prudentum*. No. 785.

(1640) RAY, *English Proverbs*, p. 17. (1670)

FULLER, *Gnomologia*. No. 2238. (1732) A

variant is, "Who wives for a dower resigns his own power." See also DOWRY.

<sup>7</sup> How can hir purs for profite be delitefull,  
Whose person and properties be thus spitefull?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A foule olde riche widowe, whether wed would ye,

Or a yonge fayre mayde, beyng poore as ye be?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11.

Old Women's Gold is not ugly.

THOMAS FULLER, *Gnomologia*. No. 2730. (1732)

I had rather marry a woman I loved in her smock than widow Prim if she had her weight in gold

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>8</sup> Matrimony, quasi matter of money.

BEN JONSON, *The Magnetick Lady*. Act iv, sc 3. (1632)

Too often matrimony is a mere matter of money

KENNICK AND BICKNELL, *You Naughty, Naughty Man*. (1866)

<sup>9</sup> His old brass will buy you a new pan. An encouragement to a young woman to marry an old wealthy man: because his riches will get her a new husband, when he shall die.

JAMES KELLY, *Scottish Proverbs*, p. 163. (1721)

The Dutch say, on the other hand, "Who weds a sot to get his cot, Will lose the cot and keep the sot."

Her beauty was sold for an old man's gold—  
She's a bird in a gilded cage.

ARTHUR J. LAMB, *A Bird in a Gilded Cage*.

(1900) Music by HARRY VON TILZER.

She would have to go on being a girl in a golden cage.

GEORGETTE HEYER, *No Wind of Blame*. p. 75. (1935)

<sup>1</sup>  
O thrice ill-starred is he who marries when he is poor! (ὦ τρισκακοδαίμων, ὅστις ὦν πένης γαμεῖ.)

MENANDER, *Plocius*. Frag. 404K. (c. 300 B.C.) Where nought is to wed with, wise men flee the clog.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

WILLIAM CAMDEN, *Remains*, p. 335. (1605) He that is needy when he is married, shall be rich when he is buried.

THOMAS DRAKE, *Bibliotheca*, p. 229. (1633)

JOHN RAY, *English Proverbs*, p. 48. (1670) He that is needy, when he is married, shall scarce be rich, when he is buried.

THOMAS FULLER, *Gnomologia*. No. 2183. (1732)

<sup>2</sup>  
You'd marry a midden for muck.

JOHN RAY, *English Proverbs*, p. 202. (1678)

To marry a mixen for the sake of the muck To marry an undesirable person for money.

CHARLOTTE S. BURNE, *Shropshire Folk-Lore*, p. 597. (1883)

<sup>3</sup>  
I prefer a man without money to money without a man. (ζητεῖν ἄνδρα χρημάτων δέουμον μάλλον ἢ χρήματα ἀνδρός.)

THEMISTOCLES, when, of two suitors for his daughter's hand, he chose the likely man in preference to the rich one. (c. 490 B.C.) See PLUTARCH, *Lives: Themistocles*. Ch. 18. CICERO, *De Officiis*, ii, 20, 71, renders it, "Ego vero malo virum, qui pecunia egeat, quam pecuniam, quae viro."

It wasn't to money you married me, but to a man. (Non tu me argento dedisti nuptum, sed viro.)

PLAUTUS, *Stichus*, l. 134. (c. 200 B.C.)

Is the counsayle of Themistocles altogether rejected, who willet men rather to marry their daughters to a man that wanteth mony, then to mony yt wanteth a man to use it?

GEORGE PETTIE, *Petite Pallace: Icilius and Virginia*, p. 107. (1576)

Be married to a man rather than mony.

GEORGE PETTIE, *Petite Pallace: Icilius and Virginia*, p. 125

<sup>4</sup>  
Moni mon for londe, Whyeth to shonde, quoth Hendyng.

*Proverbs of Hendyng*, in *Reliquiae Antiquae* (1841) i, 115. (c. 1320)

Marry not an old crony, or a fool, for money.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 7. (1621)

For a little land, take a fool by the hand.

JOHN CLARKE, *Paroemiologia*, p. 99. (1639)

Many a one for land takes a fool by the hand.

JOHN RAY, *English Proverbs*, p. 56. (1678)

FULLER, *Gnomologia*. No. 6263. (1732) The French phrase is, of course "Mariage de conveance" (A marriage for monetary considerations)

<sup>5</sup>  
Marry for money, and starve for love.

UNKNOWN, *Poor Richard Jr.'s Almanac*, p. 29. (1906)

## VII—Marriage: Keep Your Own Rank

<sup>6</sup>  
Like blood, like goods, and like age,  
Make the happiest marriage.

JOHN CLARKE, *Paroemiologia*, p. 28. (1639)

ROBERTSON, *Phraseologia Generalis*, p. 266.

(1681) FULLER, *Gnomologia*. No. 6184.

(1732) The Germans say, "Gleiches Blut, gleiches Gut, und gleiche Jahre, Machen die besten Heirathspaare."

Like blood, like gold, and like age.

H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940)

<sup>7</sup>  
No bride for me of folk too high for me. (οὐκ ἐξ ἐμαυτοῦ μειζόνων γαμεῖν θέλω.)

EURIPIDES, *Rhesus*, l. 168. (c. 450 B.C.) Cited by ERASMUS, *Adagia*, i, viii, 1.

By a prouerbe aunycient, "A lout to wedde a ladye is an inconuenient."

HENRY BRADSHAW, *The Life of Saint Werburge of Chester*, p. 43. (1513)

For any man to match above his rank

Is but to sell his liberty.

MASSINGER AND DEKKER, *The Virgin Martir*. Act i, sc. 1. (1622)

Go down the ladder when thou marriest a wife; go up when thou choosest a friend.

JOHN RAY, *Adagia Hebraica*, p. 400. (1678)

Marry above your match, and you get a master.

JAMES KELLY, *Scottish Proverbs*, p. 252. (1721)

FRANKLIN, *Poor Richard*, 1740.

If a man marries a queen, it oughtn't to make him a two-spot.

O. HENRY, *Hearts and Crosses*. (1907)

<sup>8</sup>  
Let like mate with like; the ill-matched never agree. (Par pari iugator coniunx; quidquid inpar, dissidet.)

SOLON, *Aphorism*. (c. 575 B.C.) Quoted by AU-SONIUS, *Septem Sapientum Sententiae*, l. 30.

Let like meet and mate with like. (Ut coeat par iungaturque pari.)

HORACE, *Epistles*. Bk. i, epis. 5, l. 25. 20 B.C.)

If you would be wedded fitly, wed your equal. (Siqua voles apte nubere, nube pari.)

OWID, *Heroides*. Epis. ix, l. 32. (c. 10 B.C.)

Let everyone marry an equal. (Casadla con su igual.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 5. (1615)

Marry with your match. (Si vis nubere, nube pari.)

JOHN CLARKE, *Paroemiologia*, p. 230. (1639)

Only equals should mate.

O. HENRY, *Blind Man's Holiday*. (1910)

<sup>9</sup>  
Keep your own rank. (τὴν κατὰ σαυτὸν ἔλα.)

PITTACUS, when asked whether it was better to marry a woman of one's own rank, or one of a higher station. (c. 700 B.C.) The story as told by CALLIMACHUS, *Epigrams*. No. 1, is that a stranger once approached Pittacus, one of the Seven Sages, and said, "Reverend Father, two marriages invite me. One lady is my equal in wealth and blood: the other is above my station. Which should I lead to the altar?" Pittacus told him to go watch

some boys who were spinning tops and listen to what they were saying. The boys were crying to each other, "Keep your own rank," or "Keep your own place," and the phrase passed into a proverb. Suidas says it was attributed to the Pythian oracle.

Sage, in sooth, was he who first pondered this truth in his mind and with his tongue gave it utterance—that to marry in one's own degree is far the best. (τὸ κηδεῖσθαι καθ' ἑαυτὸν ἀριστεύει μακρῶ.)

AESCHYLUS, *Prometheus Bound*, l. 890. (c. 470 B.C.)

Keep to your own side. (ἔλαυρε τὸν σαυτοῦ δρόμον.)

ARISTOPHANES, *The Clouds*, l. 25. (423 B.C.) A variation of the proverb attributed to Pit-tacus.

Mary thy lyke. (Aequalem tibi uxorem quaere.)

ERASMUS, *Adagia*. Chil. i, cent. viii, No. 1. (1508) Taverner, tr. (1550)

Shinny on your own side.

O. HENRY, *A Little Local Color*. (1910)

Stick to your class.

AGATHA CHRISTIE, *The Tuesday Club Murders*. Ch. 13. (1933)

1  
In our country we say, There's no match like that made between the pear and the cheese. (Encores dict on en nostre pays de vache, qu'il ne feut oncques ter mariage, qu'est de la poyre & du fromaige.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 9. (1548)

2  
When doorways match and houses pair,  
A marriage may be settled there.  
(Mên tang 'hu tui, liang hsia ch'eng hun p'ei.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2176. (1875)

### VIII—Marriage: January and May

3  
That she, this mayden, which that Maius  
highte, . . .

Shal wedded be unto this Ianuarie.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 449. (c. 1386) In l. 642, Chaucer writes, "Thilke day That Ianuarie hath wedded fresshe May."

For it ne fit not vnto fresshe May  
Forto be coupled to colde Januari.

JOHN LYDGATE, *Temple of Glas*, p. 7. (c. 1400)  
When I loked apon her husband with his white  
hedde and horye berde I judged Janiary and  
May to be copled together.

WILLIAM SPELMAN, *A Dialogue Between Two Travellers*, p. 94. (c. 1580)

In fayth doth frozen Ianus double face,  
Such fauour finde, to match with pleasant Maye.

THOMAS HOWELL, *Deuises*, i, ij. (1581)

Is not this a prettie world? Ianuary and May  
make a match?

UNKNOWN, *Wit of a Woman*. Sc. 11. (1604)

You doe wrong to Time, enforcing May to em-  
brace December.

THOMAS DEKKER, *The Seuen Deadly Sinnes of London*, p. 44. (1606)

Yonder goes cold December match'd with May.

SAMUEL ROWLANDS, *A Paire of Spy-Knaves*, p. 7. (c. 1620)

Lustfull he was, at forty needs must wed,  
Old January will have May in bed.

*Musarum Deliciae* (Hotten), i, 103. (1656)

When asthmatic January weds buxom May.

ROBERT BUCHANAN, *The Coming Terror*, p. 167. (1891)

When my hair has all turned gray,

Will you kiss me then and say,

That you love me in December as you do in May?

JAMES J. WALKER, *Will you Love Me in December as You Do in May?* (1905)

4  
Men sholde wedden after hir estaat,  
For youthe and elde is often at debaat.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 43. (c. 1386)

5  
He's put a new tip on an old plough. (ιστοβοῇ γέροντι νέαν ποτίβαλλε κορώνην.)

EUSEBIUS, *Chronicle*, quoting an oracle, referring to an old man marrying a young wife. (c. 325)

A young maid married to an old man is like a new house thatched with old straw.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

An old man who weds a buxom young maiden, biddeth fair to become a freeman of Buckingham. . . . The fabricator of this proverb, by a freeman of Buckingham, meant a cuckold.

FRANCIS GROSE, *A Provincial Glossary: Bucks*, p. 152. (1787)

A young woman married to an old man must behave like an old woman.

H.G. BOHN, *Handbook of Proverbs*, p. 305. (1855)

6  
As Venus and Saturne are at continual warre the one with the other, so the old coupled with the yong, never agree together.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 5. (1574) Pettie, tr.

Saturn and Venus this year in conjunction! what says the almanac to that?

SHAKESPEARE, *II Henry IV*, ii, 4, 289. (1598)

The Prince's comment when he sees Falstaff making advances to Doll Tearsheet.

7  
An old wise man's shadow is better than a young buzzard's sword.

HERBERT, *Jacula Prudentum*. No. 95. (1640)

Better have an old Man to humour, than a young Rake to break your Heart.

THOMAS FULLER, *Gnomologia*. No. 903. (1732)

8  
Many yeres sens my mother saide to me  
Her elders would saie: it is better to be  
An olde mans darling than a yong mans war-  
lyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A "warling" is one who is despised or disliked. SWIFT, *Polite Conversation*. Dial. i. (1738)

I see by my neighbours, it is better being an olde mans darling than a young mans worldling.

NICHOLAS BRETON, *Works*, ii, 12. (1602)

Better an old man's darling, than a young man's wonderling, say the Scots, warling, say the English.

JAMES KELLY, *Scottish Proverbs*, p. 74. (1721)  
Better be an old man's darling,  
Than become a young man's slave.

J. R. PLANCHÉ, *Extravaganzas*, v, 206. (1842)  
The majority of girls would rather be a young man's slave than an old man's darling.

E. J. HARDY, *How to Be Happy Though Married*. Ch. 5. (1886)

1  
Ever the young wife betrayeth the old husband, and she that had thee not in thy flower, will despise thee in thy fall.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. ii. (1616)

Old men, when they marry young women, are said to make much of death.

RICHARDSON, *Clarissa*, iv, 121. (1748)

An old man marrying a young girl is like buying a book for some one else to read.

H. W. THOMPSON, *Body, Boots and Britches*, p. 484. (1940)

2  
It is better for a young woman to have her side pierced with an arrow than to have an old husband.

SADI, *Gulistan*. Ch. vi, Apol. 2. (c. 1258)

They asked an old man why he did not marry. He replied, "I don't care for old women." "Then marry a young one," they said. "Nay," he rejoined, "when I who am old do not like old women, how is it possible for a young woman to like me, an old man?"

SADI, *Gulistan*. Ch. vi, Apologue 8.

Colonel Atwit: He's devilish old, and she's very young.

Lady Answerall: Why, they call that a match of the world's making.

Miss Notable: What if he had been young and she old?

Neverout: Why, miss, that would have been a match of the devil's making; but when both are young, that's a match of God's making.

SWIFT, *Polite Conversation*. Dial. i. (1738)

3  
For every marriage then is best in tune,  
When that the wife is May, the husband June.

ROWLAND WATKINS, *To the Most Courteous and Fair Gentlewoman, Mrs. Ellinor Williams*. (c. 1662)

### IX—Marriage: Re-Marriage

4  
Do not cook in the pot thy friend has used.

Babylonian Talmud: *Pesachim*, fo. 112b. (c. 450) Don't marry a divorced woman while her husband is alive.

Good women will not drink the tea of two families.

S. G. CHAMPION, *Racial Proverbs*, p. 384. (1938) A Chinese proverb.

5  
Frequent re-marriage gives room for scandal. (Habent locum maledicti crebrae nuptiae.)

PUBLILIUS SYRUS, *Sententiae*. No. 260. (c. 43 B. C.)

The woman who marries many is disliked by many. (Mulier quae multis nubit multis non placet.)

PUBLILIUS SYRUS, *Sententiae*. No. 381.

Marriage is a very good thing, but I think it's a mistake to make a habit of it.

MAUGHAM, *The Mixture as Before*, p. 66. (1940)

6  
In second husband let me be accurst!

None wed the second but who killed the first.

SHAKESPEARE, *Hamlet*, iii, 2, 189. (1600)

7  
The second wife always sits on the right knee.

H. W. THOMPSON, *Body, Boots and Britches*, p. 484. (1940)

There's no help for misfortune but to marry again  
THOMPSON, *Body, Boots and Britches*, p. 490

### X—Marriage: Omens

8  
Monday for wealth, Tuesday for health,  
Wednesday the best day of all:

Thursday for crosses, Friday for losses,  
Saturday no luck at all.

JOHN BRAND, *Popular Antiquities*. (1777)

Marry Monday, marry for wealth;

Marry Tuesday, marry for health;

Marry Wednesday, the best day of all.

Marry Thursday, marry for crosses;

Marry Friday, marry for losses;

Marry Saturday, no luck at all.

J. O. HALLIWELL, *Nursery Rhymes of England*. (1842) "Rice for good luck, and bauchles [old shoes] for bonnie bairns" is a Scottish proverb, referring to the custom of throwing rice and old shoes at weddings.

9  
They that marry in green,  
Their sorrow is soon seen.

ROBERT CHAMBERS, *Popular Rhymes of Scotland*, p. 341. (1847) "Green has been connected by superstition with calamity and sorrow." It is also the color of jealousy, and when a girl marries before her elder sisters it is said, "She has given them green stockings."

10  
If you give weight to proverbs, it's bad luck to marry in May, so the common people say (Si te proverbial tangunt, | mense malum Mai nubere volgas ait.)

OVID, *Fasti*. Bk. v, l. 489. (c. A. D. 8) Cited by ERASMUS, *Adagia*, i, iv, 9, who gives the Latin form of the proverb as "Mense Maio nubunt malae." Ovid's lines have been expanded into a jingle, "Proverbs teach and common people say It's ill to marry in the month of May." The usual English form is, "Marry in May, Repent alway," or "Marry in May you'll rue it for aye." The Germans say, "Im Mai gehen Huren und Buben zur Kirche" (In May whores and rascals go to church).

The proverb saies . . . Of all the moneths 'tis worst to wed in May.

UNKNOWN, *Poor Robin's Almanack*: May (1675)

[We] were married on the 29th of April

on account of the dread that we had of being married in May, for it is said, "Of marriages in May, The bairns die of a decay."

JOHN GALT, *Annals of the Parish*. Ch. 6. (1821) Mrs. Talbot, in this month, in spite of Ovid's declaration, that "the girls were good for nought who wed in May," was to be married.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 57. (1841) Ovid's verse is sometimes given the reading, "Mense malas Maio nubere" (May is the month to marry bad wives).

From marriages in May, All bairns die and decay.

MICHAEL DENHAM, *Proverbs*, p. 48. (1846) May birds are aye cheeping. This refers to the common superstition against marrying in . . . May, the children of which marriages are said to 'die of decay.'

HISLOP, *The Proverbs of Scotland*, p. 223. (1862) The ancient proverb still lives on the lips of the people of Scotland and the Borders—Marry in May, Rue for aye.

WILLIAM HENDERSON, *Notes on the Folk-Lore of the Northern Counties*, p. 34. (1866) To wed in May is to wed poverty.

T. S. THISTLETON-DYER, *English Folk-Lore*, p. 257. (1878)

Children born in the month of May require great care in bringing up. for 'May chickens come cheeping.'

S. O. ADDY, *Household Tales*, p. 116. (1895)

Married in May will soon decay.

J. C. BRIDGE, *Cheshire Proverbs*, p. 93 (1917)

1 You've picked an unlucky day for changing your name. (Ne hodie malo cum auspicio nomen commutaveris.)

PLAUTUS, *Asinaria*, l. 373. (c. 200 B.C.)

To change the name and not the letter

Is a change for the worse and not for the better.

CHAMBERS, *Book of Days*. Vol. i, p. 723. (1863)

2 Who marries between the sickle and the scythe will never thrive.

JOHN RAY, *English Proverbs*, p. 352. (1678)

They that wive Between sickle and scythe Shall never thrive.

JOHN GLYDE, JR., *A Norfolk Garland*, p. 16. (1872)

3 If you marry in Lent you will live to repent.

UNKNOWN, *Notes and Queries*. Ser. i, vol. ii, p. 259. (1850)

The double fees of Lent, and the ill-luck supposed to follow a couple united during the penitential forty days.

MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 18. (1876)

## MARTYR

4 The noble army of martyrs.

*Book of Common Prayer: Te Deum*. (c. 1548)

5 And, if thou deye a martir, go to hevене.

CHAUCEUR (?), *Troilus*. Bk. iv, l. 623. (c. 1380)

He that dies a martyr proves that he is not a knave, but by no means that he is not a fool.

C. C. COLTON, *Lacon*. Vol. i, No. 410. (1820)

6 I came from martyrdom into this peace. (E venni dal martiro a questa pace.)

DANTE, *Paradiso*. Canto xv, l. 148. (c. 1300)

Quoted by LONGFELLOW, *President Garfield*, last line.

7 It is the truth of the doctrine which makes the martyr. (C'est la vérité de la doctrine qui fait le martyre!)

GUSTAVE FLAUBERT, *La Tentation de Saint-Antoine*. Pt. iii. (1874)

8 He that bringeth himself into needless danger, is the devil's martyr.

THOMAS FULLER, *The Holy War*. Bk. ii, ch.

29. (1639) Referred to as "the unhappy Dutch proverb."

Who perisheth in needless danger is the devil's martyr.

JOHN RAY, *English Proverbs*, p. 18. (1678)

Then that other fine saying, He who perishes in needless danger, is the Devil's martyr.

SAMUEL RICHARDSON, *Clarissa*, iv, 121. (1748)

9 There's no religion so irrational but can boast its martyrs.

JOSEPH GLANVILLE, *The Vanity of Dogmatizing*. Ch. 14. (1661)

No Religion, but can boast of its Martyrs.

THOMAS FULLER, *Gnomologia*. No. 3721. (1732)

10 Give credence to that Proverbe, That it is better to bee a Martyr than a Confessour.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 197. (1574) Young, tr.

It is better to be a Confessour, than a Martyr. (Meglio è esser confessore, che martire.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

11 The more ye mow us down, the more quickly we grow; the blood of Christians is fresh seed. (Plures effimur quotiens metimur a vobis; semen est sanguis Christianorum.)

TERTULLIAN, *Apologeticus*. Ch. 50. (A.D. 197)

The seed, the fattening of the Church was the blood of her slain martyrs.

SAMUEL PURCHAS, *His Pilgrim*, i, 168 (1625)

The blood of martyrs seedes the church.

THOMAS ADAMS, *Works*, p. 205. (1630)

Of all shires in England, Staffordshire was the largest sown with "the seed of the church." I mean, "the blood of primitive martyrs."

THOMAS FULLER, *The Church-History of Britain*. Bk. i, ch. 4. (1655)

The blood of martyrs is the seed of Christians. (Sanguis martyrum semen Christianorum.)

BEYERLINCK, *Magnum Theatrum Vitae Humanorum*. (1665)

The ancient churches and the best, By their own martyrs blood increas'd.

SAMUEL BUTLER, *Remains* (1759), i, 135. (1680)

The Inquisition has even from its own point of view proved generally a failure. The blood of martyrs is the seed of the church.

LORD AVEBURY, *The Pleasures of Life*. Bk. ii, ch. 11. (1887)

<sup>1</sup> The saying that hath gone current through all Antiquity, That it is not the suffering but the cause which makes a Martyr, will hold good still.

SAMUEL TORSELL, *The Hypocrite Discovered*. Pt. i, ch. 12. (1644)

It is neither the pain, nor the place, but only the cause, makes a martyr.

THOMAS FULLER, *The Church-History of Britain*. Bk. x, ch. 4. (1655)

It is the cause, not the death, that makes the martyr.

NAPOLEON BONAPARTE. (c. 1818) As quoted by O'MEARA, *Napoleon in Exile*.

### MASHER

<sup>2</sup> Black-eyed beauties . . . mashing men for many generations with shafts shot sideways.

C. G. LELAND, *The Gypsies*, p. 108. (1882)  
Sunday-school this afternoon. Two "mashers" in the class.

ISABELLA M. RITTENHOUSE, *Maud*, p.95.(1882)  
An aunt . . . got mashed on a Chicago drummer.

G. W. PECK, *Peck's Bad Boy*, p. 99. (1883)  
There is no young, fair masher strutting up and down.

BILL NYE (EDGAR WILSON), *Baled Hay*, p. 211. (1884)

It [mash] must have been derived from the gypsy *mash* (*masher-ava*), to allure, to entice.

BARÈRE AND LELAND, *English Gypsies and Their Language*, ii, 44/1. (1889)

I see you still have a *béguin* for him. You still have a mash on him.

ETHEL VANCE, *Reprisal*, p. 280. (1942)

### MASTER

See also Servant

<sup>3</sup> The light of the house I deem to be the presence of its master. (δύμα γὰρ δόμων νομίζω δεσπότου παρουσίαν.)

AESCHYLUS, *The Persians*, l. 169. (472 B. C.)

The Master absent, and the house dead.

GEORGE HERBERT, *Jacula Prudentum*. No. 939. (1640)

<sup>4</sup> The master should bring honor to his house, not the house to its master. (Nec domo dominus, sed domino domus honestanda est.)

CICERO, *De Officiis*. Bk.i, ch.39, sec.139. (c.45 B. C.)

<sup>5</sup> In mastery there is bondage, in bondage there is mastery. (Fit in dominatu servitus, in servitute dominatus.)

CICERO, *Pro Rege Deiotaro*. Ch. 11, sec. 30. (45 B. C.)

Maisterie mawes the meadows down.

DAVID FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)

The Captain . . . keeps a high hand ower the country, . . . and maistry, ye ken, mawes the meadows down.

SCOTT, *Heart of Midlothian*. Ch. 45. (1818)

<sup>6</sup> Master within his own doores. Everyone rules in his own house.

RANDLE COTGRAVE, *Dictionary: Maison: Mais tre*. (1611) Everyone is, or should be, master in his own house. A MAN'S HOUSE HIS CASTLE. see under HOUSE.

One master in an house is enough.

JOHN CLARKE, *Paroemiologia*, p. 218. (1639)

<sup>7</sup> Mony man serves a thanklesse master.

FERGUSON, *Scottish Proverbs*, p. 78. (c. 1595)

<sup>8</sup> Better master one, than engage with ten.

THOMAS FULLER, *Gnomologia*. No. 916. (1732)

<sup>9</sup> Masters should be sometimes blind, and sometimes deaf.

THOMAS FULLER, *Gnomologia*. No. 3376. (1732)

<sup>10</sup> In every art it is good to have a master.

HERBERT, *Jacula Prudentum*. No. 621. (1640)

None is born Master.

HERBERT, *Jacula Prudentum*. No. 656 (1640)

From the Italian, "Nessuno nasce maestro."

No man is his craft's master the first day.

JOHN RAY, *English Proverbs*, p. 120. (1678)

<sup>11</sup> Every man may not syt in the chayre.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

We cannot all be masters.

SHAKESPEARE, *Othello*, i, 1, 43. (1605)

Where every nab is master, the world goes to wrack.

JOHN CLARKE, *Paroemiologia*, p. 218. (1639)

All men can't be first. All Men can't be masters  
THOMAS FULLER, *Gnomologia*. Nos. 536, 537 (1732)

If I am master, and you are master, who will drive the asses?

R. C. TRENCH, *On the Lessons in Proverbs*, p. 71. (1852) Quoting an Arabic proverb, and adding, "The Gallegan proverb, 'You a lady, I a lady, who shall drive the hogs a-field?' (Vos doña, yo doña, quien botara á porca fora?) is only a variation of this."

You a lady and I a lady, who will put the sow out.

D. E. MARVIN, *Antiquities in Proverbs*, p. 311 (1922) Marvin cites many variants, among them, "I an esquire and you an esquire, who will harness the horses?" "I a queen and you a queen, who is to fetch the water?" "I stubborn and you stubborn, who is to carry the load?" "You a gentleman and I a gentleman who will milk the cow?" The Hindus say. "If all get into the palanquin, who will be the bearers?"

<sup>12</sup> Hard are the rebukes of masters. (χαλεπαὶ δὲ τ' ἀνάκτων εἶσιν ὀμολαί.)

HOMER, *Odyssey*. Bk. xvii, l. 189. (c. 850 B. C.)

<sup>13</sup> Had Zimri peace, who slew his master? (Numquid pax potest esse Zambri, qui interfecit dominum suum?)

*Old Testament: II Kings*, ix, 31. (c. 700 B. C.)

<sup>1</sup> No man can serve two masters. (οὐδεὶς δύναται δυοῖς κυρίοις δουλέειν.)

*New Testament: Matthew*, vi, 24. (c. A. D. 50)

The *Vulgate* is, "Nemo potest duobus dominis servire." Wyclif's rendering (1389) is, "No one may serue to two lordis."

Expect not wages from Omar, O son, when thou workest in the house of Zaid.

SADI, *Bustan*. Ch. 5, Apol. 10. (c. 1257)

No man may wel serve tweie lordes.

UNKNOWN. WRIGHT, *Political Songs*, p. 325. (c. 1330)

No man may wel serue two maistres for that one corrupeth that other.

WILLIAM CAXTON, tr., *Jason*, p. 57. (c. 1477)

You cannot have your will . . . and Christ too; no man can serve two masters.

DANIEL ROGERS, *Naaman*, p. 166. (1642)

We cannot serve two masters with a single heart.

THOMAS FORDE, *Lusus Fortunae: Epistle*. (1649)

That was a wise saying of the famous Marquis Pescara to the Papal Legate, that it was impossible for men to serve Mars and Christ at the same time.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 1. Note. (1848)

If you to serve two masters try,

To one or other you'll have to lie.

(Quien a dos señores ha de servir,

Al uno ha de mentir.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 280. (1856) A Spanish proverb, cited also by TRENCH, *On the Lessons in Proverbs*, p. 124. The impossibility of serving well two masters is noted in the proverbial literature of nearly every country. The French say, "Personne ne peut obier à deux maîtres à la fois"; the Turks, "He who hesitates between two mosques, returns without prayer"; the Spaniards, "He who serves two masters must neglect one of them." The Italians also say, "Chi non vuol servir ad un sol signore, a molti ha da servire" (He that will not serve one master, will have to serve many).

He cheats both who tries to serve two masters. (Deficit ambobus, qui vult servire duobus.)

HENDERSON, *Latin Proverbs*, p. 80. (1869)

Men cannot serve two masters.

BERNARD SHAW, *Saint Joan*. Act iv. (1924)  
"Masters two will not do."

<sup>2</sup>

The master is the one slave of the household. (εἰς ἑστὶ δούλος οἰκίας ὁ δεσπότης.)

MENANDER, *Fragments*. Frag. 760K. (c. 300 B. C.) See also SERVANT AND MASTER.

Within us, and from a diseased liver, masters spring up. (Intus et in iecore aegro nascuntur domini.)

PERSIUS, *Satires*. Sat. v, l. 129. (c. A. D. 58)

<sup>3</sup>

Whatever a master does is right, no matter how wrong. (Indigna digna habenda sunt, erus quae facit.)

PLAUTUS, *Captivi*, l. 200. (c. 200 B. C.) "Iurare in verba magistri" (To swear by the words of a master) to argue in favor of a thing

because "the master said so," was a reference to the pupils of Pythagoras, and to "Magister dixit" (The master has said it), or the familiar "Ipse dixit" (He himself has said it), one of their maxims.

<sup>4</sup>

One is half master when one's superior entertains. (Dominari ex parte est cum superior supplicat.)

PUBLILIUS SYRUS, *Sententiae*. No. 172. (c. 43 B. C.)

<sup>5</sup>

Everything has its master. (Wu ko yu chu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 14. (1875)

<sup>6</sup>

No man is good enough to be another man's master.

BERNARD SHAW, *Major Barbara*. Act iii. (1905)

<sup>7</sup>

I believe it will be absolutely necessary that you should prevail on our future masters to learn their letters.

ROBERT LOWE, VISCOUNT SHERBROOKE. *Speech*, House of Commons, 15 July 1867, on the passing of the Reform Bill. Popularized as "We must educate our masters."

<sup>8</sup>

Stick to the plaster, and you'll become a master.

TOlstoy, *War and Peace*. Vol. ii, pt. i, ch. 2. (1865) Dole, tr.

<sup>9</sup>

"Many masters," quoth the toad to the harrow when every tine turned her over.

UNKNOWN, *Fecunda Ratis*. (c. 1075)

Ower mony maisters, as the paddock said to the harrow, when every tooth gae her a tig.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

A MASTER SHOULD FIRST MASTER HIMSELF, see under SELF-CONTROL.

## II—Master: Like Master, Like Man

### See also Servant and Master

<sup>10</sup>

If the abbot sings well, the novice is not far behind him. (Si bien canta el abad, no le va en zaga el monacillo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 25. (1615)

The French have the same proverb, "Si l'abbé chante bien, le novice se mettra vite à l'unisson" (If the abbot sings well, the novice soon puts himself in harmony), or "Le moine répond comme l'abbé chante" (The monk responds as the abbot sings), of which the Spanish equivalent is, "Como canta el abad, responde el monacillo."

Such as the abbot is, such is the monk.

TORRIANO, *Piazza Universale*. (1666)

To a bad chaplain a bad sacristan. (A mal chapelain, mal sacristan.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 231. (1856) A Spanish proverb. The French say, "Tel chapelain, tel sacristan."

When the abbot has dice in his pocket the convent will play.

J. L. MOTLEY, *The Rise of the Dutch Republic*. Ch. 1. (1860) Quoted as a Dutch proverb.



- <sup>1</sup> An ill master makes bad scholars.  
JOHN CLARKE, *Paroemiologia*, p. 238. (1639)
- <sup>2</sup> As the common saying is, while the mistress  
plaieth, the mayd strayeth.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 41. (1574) Pettie, tr.  
Hackney mistress, hackney maid.  
JOHN CLARKE, *Paroemiologia*, p. 217. (1639)  
RAY, p. 99; FULLER, No. 1780.
- <sup>3</sup> Better speak to the master than the man.  
WILLIAM GURNALL, *The Christian in Compleat  
Armour*, p. 498. (1661)
- <sup>4</sup> As with the servant, so with his master; as  
with the maid, so with her mistress. (Sicut  
servus, sic dominus eius: sicut ancilla, sic  
domina eius.)  
*Old Testament: Isaiah*, xxiv, 2. (c. 725 B.C.)  
The Latin proverb, "Like mistress, like maid"  
is usually given in the form, "Qualis hera,  
tales pedisaeque."  
As the master is, so the servant. (Plane qualis  
dominus, talis et servus.)  
PETRONIUS, *Satyricon*. Sec. 58. (c. A.D. 60)  
Such capetein, such retenue.  
JOHN GOWER, *Confessio Amantis*. Bk. iii. l.  
2421. (c. 1390)  
Like lorde, like chapelain.  
JOHN BAYLE, *Kynge Johan*. (c. 1546)  
Lyke men lyke maister, according to the prouerbe.  
NICOLAS UDALL, tr., *Erasmus' Paraphrase upon  
the Newe Testament: Luke*, xxiii. (1548)  
The old proverbe is true, . . . "such a master,  
such a servant."  
JOHN STRYPE, *Ecclesiastical Memorials*. Bk. iii,  
ch. 23. (1554)  
Like master, like man.  
ULPIAN FULWELL, *Like Will to Like*. (1568) In  
HAZLITT, *Old Plays*, iii, 330. A proverb in  
many languages. The Italians say (as quoted  
by FLORIO, *Firste Fruites*, fo. 34), "Tal pa-  
trone, tal servitore"; the French, "A tel  
seigneur, tels serviteurs"; the Germans, "Wie  
der Herr, so der Diener," or "Wie der Herr,  
so der Knecht; wie die Frau, so die Magd";  
the Spaniards, "Qual el señor, tal el criado,"  
and so on. In English it has been so widely  
used that only a few variants need be noted.  
Such maister, such man, and such mistris such  
mayde,  
Such husband and huswife, such houses arrayed.  
THOMAS TUSSER, *Fiue Hundreth Pointes of  
Good Husbandrie: April's Abstract*. (1573)  
Such Mistris, such Nan, such Maister, such Man.  
THOMAS TUSSER, *April's Abstract*.  
If the proverbe be true, That like man like mai-  
ster, and that a fishe beginneth first to smell at  
the head, there is no doubt, but the faultes of our  
servantes will be layed upon us.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii,  
p. 102. (1574) Pettie, tr.  
Such master, such servant. (Tel maltre, tel valet.)  
M. CIMBER, of the Bibliothèque Royale. See  
MEURIER, *Trésor des Sentences*. (1607)

- My name is Trimtram, forsooth; look, what my  
master does, I used to do the like.  
MIDDLETON AND ROWLEY, *A Faire Quarrell*. Act  
ii, sc. 2. (1617)  
Trim, tram, hang master, hang man!  
MIDDLETON AND ROWLEY, *The Spanish Gypsy*.  
Act iv, sc. 3. (1653)  
Trimm tramm, like master like man.  
JAMES HOWELL, *English Proverbs*, p. 13. (1659)  
This master of mine . . . is a bedlam, . . . and  
I am the greater coxcomb of the two, . . . if the  
proverb be true that says, "like master, like man."  
THOMAS SHELTON, tr., *Don Quixote*. Bk. ii, ch  
10. (1620)  
'Tis an old saying, Like master, like man; why  
not as well, Like mistress, like maid?  
GEORGE FARQUEAR, *Love and a Bottle*. Act i.  
sc. 1. (1699)  
She called me d——d nigger, and say like massa  
like man.  
MARRYAT, *The King's Own*. Ch. 19. (1830)  
They say, "Like master, like man"; and I may  
add, "Like lady, like maid." Lady Hercules was  
fine, but her maid was still finer.  
FREDERICK MARRYAT, *Poor Jack*. Ch. 1. (1840)  
What the master is, that will the men be, with-  
out overmuch taking thought on his part.  
MRS. GASKELL, *North and South*. Ch. 15. (1855)
- <sup>5</sup> Dogs, according to the old adage, become like  
their mistresses. (κύνες κατὰ τὴν παροιμίαν  
οἷαινερ αἱ δέσποιναι γίγνονται.)  
PLATO, *The Republic*. Bk. viii, sec. 563C. (c.  
375 B.C.) The figurative meaning of the  
proverb is, "As the mistress is, so will the  
servants be," or "As the ruler is, so appear  
the subjects."  
As the mistress, so is the dog. (οἷαινερ ἡ δέσποινα.  
τοῖα καὶ κύων.)  
CICERO, *Ad Atticum*. Bk. v, epis. 11. (55 B.C.)  
The Spanish form is, "Qual el dueño, tal el  
perro" (As the master, so the dog).

### III—Master: The Eye of the Master

- <sup>6</sup> Continual vigilance, rigorous method, what  
we call "the eye of the master," work wonders.  
CARLYLE, *Past and Present*. Bk. ii, ch. 10. (1843)
- <sup>7</sup> The forehead is better than the hindhead.  
(Frons occipitio prior est.)  
CATO THE CENSOR, *De Agricultura*. Ch. 4. (c.  
170 B.C.) Cited by ERASMUS, *Adagia*, i, ii, 19,  
who calls it "that celebrated ancient agricul-  
tural adage," its meaning being that, on a  
farm especially, the work is better done be-  
fore the master's face than behind his back.  
The master's countenance produces more than the  
back of his head. (Frons domini plus prodest  
quam occipitium.)  
PLINY, *Naturalis Historia*. Bk. xviii, ch. 5, sec.  
6. (c. A.D. 77)
- <sup>8</sup> He who sleeps over his shop brings four eyes  
into the business.  
S. G. CHAMPION, *Racial Proverbs*, p. 384.  
(1938) A Chinese proverb.

The master's eye is the second spring.

CHAMPION, *Racial Proverbs*, p. 519. Egyptian.

<sup>1</sup> The eyes and footsteps of the master are things most salutary to the land. (Oculos et vestigia domini, res agro saluberrimas.)

LUCIUS JUNIUS COLUMELLA, *De Re Rustica*. Bk. iv, sec. 18. (c. A. D. 65)

The master's eye is the best fertilizer, as the saying is. (Maiores fertilissimum in agro oculum domini, esse dixerunt.)

PLINY THE ELDER, *Naturalis Historia*. Bk. xviii, sec. 84. (c. A. D. 77)

The steppe of the husbando [farmer] maketh a fatte donghyll.

R. WHITFORD, *Werke for Householdiers*, sig. F5. (1537)

The dust that falls from the master's shoes is the best compost to manure ground.

THOMAS FULLER, *Holy State*. Bk. i, ch. 7. (1642)

The best Compost for the Lands

Is the wise Masters Feet, and Hands.

ROBERT HERRICK, *The Country Life*. (1648)

The master's footsteps fatten the soyle.

JAMES HOWELL, *English Proverbs*, p. 10. (1659)

The masters footsteps fatten the field.

TORRIANO, *Piazza Universale*, p. 206. (1666)

The Spanish form is, "El pie del dueño, es-tierco para la heredad" (The foot of the master manures the field).

The master's foot is the best foulzie.

JAMES KELLY, *Scottish Proverbs*, p. 308. (1721)

No dung like the master's foot.

MARGERY SHARP, *The Stone of Chastity*, p. 273. (1940)

<sup>2</sup> The Eye of a Master will do more Work than both his Hands.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1744. Repeated in 1755. The Germans say, "Das Auge des Herrn schafft mehr als seine beiden Hände."

She was wont to say, "The eye of a master does more work than both his hands," accordingly in house or warehouse her active supervision kept other hands from idling.

ISABELLA BANKS, *Manchester Man*. Ch. 14. (1876)

<sup>3</sup> Not to oversee Workmen, is to leave them your Purse open.

THOMAS FULLER, *Gnomologia*. No. 3685. (1732)

FRANKLIN, *Poor Richard*, 1751. The Spanish form is, "Obreros a no ver, dineros a perder" (Workmen not watched, money lost).

<sup>4</sup> One eye of the master's sees more than ten of the servants.

GEORGE HERBERT, *Jacula Prudentum*. No. 689.

(1640) RAY, *English Proverbs*, p. 17. (1670)

One Eye of the Master's, sees more than Ten of the Man's.

THOMAS FULLER, *Gnomologia*. No. 3749. (1732)

The Italians say, "Più vede un occhio del padrone che quattro del servitore."

<sup>5</sup> The master sees better than any one else in

his own affairs. (Dominum videre plurimum in rebus suis.)

PHAEDRUS, *Fables*. Bk. ii, fable 8. (c. 25 B. C.) Phaedrus says, There is nothing, for seeing, like the eye of the master. As for me, I would add also the eye of the lover. (Phèdre dit: . . . Il n'est, pour voir, que l'œil du maître. Quant à moi, j'y mettrois encor l'œil de l'amant.)

LA FONTAINE, *Fables: L'œil du Maître*. Bk. iv, fab. 21. (1668)

The master, as the tale declares,

Looks sharpest in his own affairs.

SMART, *Phaedrus' Fables*, ii, 8. (1765)

<sup>6</sup> I like the answer which is attributed to the Persian. The king, you know, had happened on a good horse, and wanted to fatten him as speedily as possible. So he asked one who was reputed clever with horses what is the quickest way of fattening a horse. "The master's eye," replied the man. (δτι δεσπότου ὀφθαλμός.)

XENOPHON, *Oeconomicus*. Ch. xii, sec. 20. (c. 375 B. C.) Quoted by ARISTOTLE (?), *Oeconomica*, i, vi, 3. (c. 300 B. C.)

I take care of myself, but a worthless slave takes care of the horse. (Ego me curo, equum nihili servos.)

SABINUS MASURIUS, *Memoriali*. Bk. vii. (c. 2 B. C.) The reply of a plump man riding on a thin horse, when asked why he was better cared for than his mount. See AULUS GELIUS, *Noctes Atticae*, iv, 20. Cited by ERASMUS, *Adagia*, i, ii, 19, who tells the story in the third person, with the Latin, "Ipse se paceret, equum curaret servuus."

There is point as well as wit in the remark of the groom who said that nothing makes the horse so fat as the king's eye. (οὐδέν οὕτω πιαίνει τὸν ἵππον ὡς βασιλέως ὀφθαλμός.)

PLUTARCH, *Moralia: The Education of Children*. Sec. 9D. (c. A. D. 95)

The eye of the maister [maketh] a fatte horse

RICHARD WHITFORD, *Werke for Householdiers*. sig. F5. (1537)

A fellow asked a philosopher, . . . "How is a horse made fat?" The philosopher made answer, "With his master's eye," . . . meaning that the master should . . . take heed to the horse-keeper, that the horse might be well fed.

HUGH LATIMER, *Fifth Sermon on the Lord's Prayer* (Parker Soc.), p. 394. (1552)

Thereupon it is sayde, That the eye of the mayster fatteth the Horse: Touching whiche purpose, a Philosopher being askte whiche was the waye to make Lande bring good store of Corne: aunswered, For the mayster to walke often aboute it.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 108. (1574) Pettie, tr.

The eye of the maister fatteneth the horse. (L'occhio del patron, ingrassa il cavallo.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578) The French say, "L'œil du maître engraisse le cheval"; the Germans, "Des Herrn Auge macht das Pferd fett"; the Spaniards, "El ojo del amo engorda el caballo."

It is the eye of the master that fatteth the horse, and the loue of the woeman, that maketh the man.

JOHN LYLY, *Euphues* (Arber), p. 104 (1579)  
That notable saying of the horse-keeper—nothing did so fatte the horse as the eye of the king.

JOHN LYLY, *Euphues* (Arber), p. 144.  
The proverbe is, The masters eye feeds the horse.

RICHARD BRATHWAIT, *Whimzies*, p. 69. (1631)  
The master's eye fattens the horse, and his foot the ground.

HERBERT, *Jacula Prudentum*. No. 488. (1640)  
The Master's Eye makes the Horse fat.

DYKES, *English Proverbs*, p. 281. (1709)

## MATCH

1 The Hero in the *Paradise Lost* is . . . by no means a match for his enemies.

ADDISON, *The Spectator*. No. 297. (1712)  
I fancy myself . . . more than a match for all that can happen.

GOLDSMITH, *Citizen of the World*. Let. 7. (1762)  
[Cromwell] was more than a match . . . for his foes.

J. R. GREEN, *A Short History of the English People*. Ch. 7, sec. 1. (1874)

2 I knowe not his matche lyuyng.

SIR THOMAS MALORY, *Le Morte Darthur*, ii, v, 81. (1485)

I don't believe there is his match anywhere.

MRS. GASKELL, *Wives and Daughters*. Vol. i, Ch. 21. (1866)

3 A match quoth Hatch, when he got his wife by the breech.

JOHN RAY, *English Proverbs*, p. 216. (1670)

A match quoth Jack, when he kist his dame.

JOHN RAY, *English Proverbs*, p. 76. (1678)  
FULLER, *Gnomologia*. No. 321. (1732)

4 The schrewe fond his macche.

UNKNOWN, *The Miracle of St. James*, in *Early English Poetry* (1862), p. 59. (c. 1305)

He fond his mecche.

ROBERT MANNING OF BRUNNE, *The Story of England*, l. 13563. (c. 1330)

His mache coulede he no where finde.

UNKNOWN, *The Knight of Curtesy* (Ritson), p. 352. (c. 1475)

Goo feche sire Launcelot or sir Tristram and there shalle ye fynde your match.

SIR THOMAS MALORY, *Le Morte Darthur* Bk. x, ch. 54. (1485)

How now . . . have you met with your match?

ROBERT GREENE, *Frier Bacon*. Sc. 9. (1594)

Hannibal . . . met with his match, and was subdued at last.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. iii, subs. 10. (1621)

Well, Mr. Fainall, you have met with your match.

WILLIAM CONGREVE, *The Way of the World*. Act iii, sc. 7. (1700)

MATCHES ARE MADE IN HEAVEN, see under MARRIAGE.

## MAY

5 May had peynted with his softe shoures  
This gardin ful of leves and of floures.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 179 (c. 1388)

Welcome May with his flowers.

JOHN FLORIO, *Second Frutes*, fo. 55. (1620)

WELCOME AS FLOWERS IN MAY, see under WELCOME.

6 May, that moder is of monthes glade.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 50. (c. 1380)

And May was com, the monyth of gladnes.

LYDGATE, *Troy Book*. Bk. i, l. 1293. (1412)

May, of myrthfull monethis quene.

WILLIAM DUNBAR, *Golden Targe*, l. 82. (1508)

It might be the merry moneth of May.

JOHN GRANGE, *Golden Aphroditis*, sig. K4. (1577)

Is not thilke the mery moneth of May?

EDMUND SPENSER, *The Shepheardes Calendar: May*, l. 1. (1579)

As it fell upon a Day,

In the merrie Month of May.

RICHARD BARNFIELD, *Ode*. (1598)

Observance to the month of merry May.

DRYDEN, *Palamon and Arcite*, ii, 44. (1700)

All the year is merry May!

W. S. GILBERT, *The Gondoliers*. Act i. (1889)

7 Do not leave off your coat till May. (Hasta Mayo no te quites el sayo.)

CORREAS, *Vocabulario*, p. 490. (c. 1627) An English jingle runs, "Who doffs his coat on a winter's day, Will gladly put it on in May."

Leave not off a Clout, Till May be out.

THOMAS FULLER, *Gnomologia*. No. 6193. (1732)

Cast ne'er a clout till May be out.

ANDREW HENDERSON, *Scottish Proverbs*, p. 154. (1832)

If you would the doctor pay,

Leave your flannels off in May.

F. T. ELWORTHY, *The West Somerset Word-Book*, p. 467. (1886) A North country variation is, "If you bade [bathe] in May You'll soon lig [lie] in clay."

Till May be out leave not off a clout: or, Change not a clout Till May be out.

RICHARD INWARDS, *Weather Lore*, p. 26. (1893)

8 Blear-ey'd, like a May kitten.

JOHN DRYDEN, *Amphitryon*. Act iii. (1690)

May chets [children, kittens] bad luck begets.

ROBERT HUNT, *Popular Romances of the West of England*, p. 430. (1865)

A certain unluckiness is held all England over to attend a May kitten as well as a May baby

WILLIAM HENDERSON, *The Folk-Lore of the Northern Counties of England*, p. 115. (1879)

9 He has a hard heart who does not love in May. (Moult a dur cuer qui en Mai n'aime.)

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1250)

Love, whose month is ever May.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 103. (1595)

The Marchioness of S— said . . . that though she could promise to be chaste in every month besides, she could not engage for herself in May.  
EUSTACE BLUDGELL, *Spectator*, 29 April, 1712.  
Of temper amorous as the first of May.

TENNYSON, *The Princess*. Pt. i, l. 2. (1847)

<sup>1</sup>  
In the wonderfully beautiful month of May.  
(Im wunderschönen Monat Mai.)

HEINRICH HEINE, *Lyrische Intermezzo*, i. (1823)  
The word May is a perfumed word. It is an illuminated initial. It means youth, love, song.

H. W. LONGFELLOW, *Journal*, 1 May, 1861.

<sup>2</sup>  
The month of May is called a "trying" month, to persons long ailing with critical complaints. It is common to say, "Ah, he'll never get up May-hill!" or, "If he can climb over May-hill he'll do."

WILLIAM HONE, *Every-day Book*, i, 652. (1825)  
He'll never climb May-hill.

MICHAEL DENHAM, *Proverbs*, p. 43. (1846)  
"He won't climb up May Hill," that is, he will not live through the cold spring.

J. R. WISE, *The New Forest*. Ch. 16. (1863)

<sup>3</sup>  
A hot May makes a fat churchyard.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

A snowstorm in May is worth a load of hay.

RICHARD INWARDS, *Weather Lore*, p. 27. (1893)

See Inwards for other weather proverbs.

#### McCOY

<sup>4</sup>  
Get a load of this. It's the real McCoy.

BELLA AND SAMUEL SPEWACK, *Boy Meets Girl*.

Act ii, sc. 3. (1935) The real thing, the truth.  
The real McKay.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 27. (1939)

That anonymous tip was certainly the McCoy.

H. S. KEELER, *The Sharkskin Book*, p. 12. (1941)  
It was It, the real thing, the McCoy.

WILLIAM IRISH, *Phantom Lady*, p. 94. (1942)

It's a very serious thing this time. The real McCoy.  
HUGH ADDIS, *Night Over the Wood*, p. 157. (1943)

She recognized the guttural tones . . . as the real McCoy, straight, so to speak, from the horse's mouth.

J. S. STRANGE, *Look Your Last*, p. 132. (1943)

#### MEAL

<sup>5</sup>  
To leave the meal and take the bran.

JOHN CLARKE, *Paroemiologia*, p. 5. (1639)

<sup>6</sup>  
Many a meal is lost for want of meat.

FRANKLIN, *Poor Richard's Almanack*, 1740

<sup>7</sup>  
Oft said the wise man, whom I erst did bery:  
Better are meales many, than one to mery.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

BACON, *Promus*. No. 494. (c. 1594) RAY,  
*Proverbs*, p. 40. (1678)

<sup>8</sup>  
A handful of meal in a barrel, and a little oil  
in a cruse. (Nisi quantum pugillus capere

potest farinae in hydria, et paululum olei in lecytho.)

*Old Testament: I Kings*, xvii, 12. (c. 600 B. C.)  
The barrel of meal wasted not, neither did the cruse of oil fail. (Hydria farinae non defecit, et lecythus olei non est imminutus.)

*Old Testament: I Kings*, xvii, 16. (c. 600 B. C.)  
The smallest grain of meal would suit my necessity better [than this pearl]. (Le moindre grain de mil Seroit bien mieux mon affaire.)

LA FONTAINE, *Fables*. Bk. i, fab. 20. (1664)

<sup>9</sup>  
None but fools and fiddlers sing at their meat.  
JOHN RAY, *English Proverbs*, p. 9. (1813)  
Only fools and fiddlers sing at meals.

*Folk-Lore Journal*, vii, 293. (1889)

<sup>10</sup>  
Unquiet meals make ill digestions.

SHAKESPEARE, *The Comedy of Errors*, v, 1, 74. (1593)

It is good to bee merry at meate, or meales.

THOMAS DRAXE, *Bibliotheca*, p. 66. (1633) RAY,  
*English Proverbs*, p. 18. (1670)

MEAN, GOLDEN, see Moderation

#### MEANING

<sup>11</sup>  
I know your meaning by your winking.

JOHN CLARKE, *Paroemiologia*, p. 64. (1639)

You may know his meaning by his gaping.

JAMES HOWELL, *Proverbs*, p. 21. (1659)

They might have known their meaning by their mumping.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 112. (1667)

One may know your meaning by your gaping

JOHN RAY, *English Proverbs*, p. 186. (1670)

I know your meaning by your mumping. I know by your motions and gestures what you would be at.

JAMES KELLY, *Scottish Proverbs*, p. 183. (1721)

<sup>12</sup>  
Worthy audience, we pray you, take things as they are meant.

RICHARD EDWARDS, *Damon and Pithias: Prologue*. (1571)

<sup>13</sup>  
Every little movement has a meaning all its own.

HARBACH AND HOSCHNA. The song hit of *Madame Sherry*, 1909.

<sup>14</sup>  
Understande the drift of these devises.

BARNABY RICH (?), *Introduction to Pettie's Petite Pallace*. (1576)

Perceuing the drift of the olde Foxe hir father

JOHN LYLY, *Euphues* (Arber), p. 87. (1579)

I will tell you my drift.

SHAKESPEARE, *Much Ado about Nothing*, ii. 1, 406. (1598)

O, understand my drift.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 251. (1601)

We know your drift.

SHAKESPEARE, *Coriolanus*, iii, 3, 114. (1607)

Do you catch my smoke?

O. HENRY, *A Little Local Color*. (1910)

1  
He means well.

BERNARD SHAW, *Mrs. Warren's Profession*. Act ii. (1893) See also under INTENTION.

She says what she means and means what she says.

E. S. GARDNER, *The D.A. Cooks a Goose*, p. 9. (1942)

## MEANNESS

2  
Meanness is the parent of Insolence.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1752.

Prodigality has a sister Meanness, his fixed antagonist heart-fellow.

M. F. TUPPER, *Proverbial Philosophy: Of Wealth*. (1839)

3  
We are meaner than flies: flies have their virtues. (Minoris quam muscae sumus, muscae tamen aliquam virtutem habent.)

PETRONIUS, *Satyricon*. Sec. 42. (c. A. D. 60)

I never felt so mean in all my life.

FREDERICK MARRYAT, *Diary in America*, ii, 35. (1839)

As mean as Job's turkey.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 25. (1843)

He feels as mean, too, as a rooster in a thunder shower.

ELBRIDGE D. PAIGE, *Dow's Short Patent Sermons*, i, 7. (c. 1849)

Like most other people, I often feel mean, and act accordingly.

MARK TWAIN, *Sketches New and Old*, p. 303. (1867)

4  
If parts allure thee, think how Bacon shined,  
The wisest, brightest, meanest of mankind

POPE, *Essay on Man*, iv, 282. (1734)

The meanest and basest fellow in the kingdom.

JUNIUS, *Letters*. No. 49. (1771)

## MEANS

See also End: Means and End

5  
Certainly it is the nature of extreme self-lovers, as they will set an house on fire, and it were but to roast their egges.

FRANCIS BACON, *Essays: Of Wisdom*. (1612)

They . . . would set their neighbour's house on fire, and it were but to roast their own egges.

THOMAS ADAMS, *Sermons* (1861), ii, 259. (1629)

These are the people that set their neighbours' houses on fire to roast their own egges.

SIR ROGER L'ESTRANGE, tr., *Aesop*, p. 375. (1692)

He set my House afire, only to roast his Egges.

THOMAS FULLER, *Gnomologia*. No. 2018. (1732)

Pray don't burn down my House to roast your Egges.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1751.

6  
For my peck of malt set the kiln on fire.

JOHN CLARKE, *Paroemiologia*, p. 254. (1639)

TORRIANO, *Piazza Universale*, p. 164 (1666)

Our proverb seems to mean, "I mustn't be hasty—I am not such a fool as to burn the kiln down to get my paltry peck."

BRIDGE, *Cheshire Proverbs*, p. 58. (1917)

7  
Why use an ox-knife to kill a fowl?

CONFUCIUS, *Analects*. Bk. xvii, ch. 4. (c. 500 B. C.) Giles translates it "pole-axe."

Using an ox to hunt a hare. (τῷ βοὶ τὸν λαγῶ κυνηγεῖν.)

PLUTARCH, *Apothegms*. (c. A. D. 100) As quoted by ERASMUS, *Adagia*, i, ii, 64, with the Latin, "Bove leporum venari."

He takes a spear to kill a fly.

JOHN RAY, *English Proverbs*, p. 75. (1678)

He builds cages fit for oxen, to keep birds in.

JOHN RAY, *English Proverbs*, p. 352. (1678)

Never take a stone to break an egg, when you can do it with the back of your knife.

JAMES KELLY, *Scottish Proverbs*, p. 266. (1721)

FULLER, *Gnomologia*, No. 4097, has, "Send not for a Hatchet to break open an Egg with." RAMSAY, *Scottish Proverbs*, has, "Ne'er tak a fore-hammer to break an egg, when ye can do it wi' a pen knife."

Never take the tawse [whip], when a word will do the turn.

JAMES KELLY, *Scottish Proverbs*, p. 266. (1721)

Take not a Musket to kill a Butterfly.

THOMAS FULLER, *Gnomologia*. No. 4312. (1732)

BUTTERFLY ON THE WHEEL, see under BUTTERFLY.

He builds a palace and ruins a city.

BURCKHARDT, *Arabic Proverbs*. No. 770. (1817)

Ne'er draw your dirk when a dunt [blow] will do

HENDERSON, *Scottish Proverbs*, p. 51. (1832)

What! knocking down an iron door to obtain a bran cake?

PERCIVAL, *Tamil Proverbs*, No. 1047. (1842)

Don't use a cannon to shoot a sparrow.

DOOLITTLE, *Chinese Vocabulary*, ii, 192. (1872)

Don't use a balista of thirty thousand catties to kill a mouse.

DOOLITTLE, *Chinese Vocabulary*, ii, 482.

He fells a tree to catch a blackbird. (K an tao shu cho pa ko.)

SCARBOROUGH, *Chinese Proverbs*. No. 629. (1875)

A waste of pomp and ammunition to kill a bug with a battery of artillery.

MARK TWAIN, *Tom Sawyer*. Ch. 22. (1876)

What's the use of wasting dynamite when insect powder will do?

SENATOR CARTER GLASS, of a political opponent. at a Democratic caucus in 1913.

Digging up a mountain to catch a rat.

D. E. MARVIN, *Curiosities in Proverbs*, p. 166

(1916) The French say, "Tonner sur les choux" (To thunder on the cabbages).

Do not remove a fly from your friend's forehead with a hatchet.

S. G. CHAMPION, *Racial Proverbs*, p. 360. (1938)

A Chinese proverb.

8  
Use the means, and God will give the blessing

THOMAS DRAKE, *Bibliotheca*, p. 109. (1633)

RAY, *English Proverbs*, p. 17. (1670)

Use the Means, and trust to God for the Blessing

THOMAS FULLER, *Gnomologia*. No. 5413. (1732)

1 Most of the great results of history are brought about by discreditable means.

R. W. EMERSON, *The Conduct of Life: Considerations by the Way*. (1860)

2 How can you win a great cause by small efforts? (σικροῖσι γὰρ τὰ μεγάλα πῶς ἔλοι τις ἂν | πόνουςιν;)

EURIPIDES, *Orestes*, l. 694. (c. 410 B. C.)

Lang or ye cut Balkland wood with a pen knife.

DAVID FERGUSON, *Scottish Proverbs*, p. 74. (c. (1595) FULLER, *Worthies*, ii, 544. (1662) KELLY, *Scottish Proverbs*, p. 241, with the comment, "Spoken when people set about a work without proper tools."

It's a good rule never to send a mouse to catch a skunk or a pollywog to tackle a whale.

ABRAHAM LINCOLN, *Remark*, to D. D. Porter. (c. 1861)

3 Him you cannot control by fair means, you must restrain by foul. (Quem bono tenere non potueris, contineas malo.)

PUBLILIUS SYRUS, *Sententiae*. No. 605. (c. 43 B. C.)

Foul is fair when it guards against danger. (Bona turpitudine est quae periculum vindicat.)

PUBLILIUS SYRUS, *Sententiae*. No. 89.

By good means and bad. (Per fas et nefas.)

ALFRED HENDERSON, *Latin Proverbs*, p. 323.

(1869) "By fair means or foul," "By hook or crook," "Either by might or sleight."

END JUSTIFIES MEANS, *see under* END.

## MEASURE

4 Her corn stands not long for the sellers sake, and she crosses the proverb, for shee measures it out by anothers bushell.

SALTONSTALL, *Picturae Loquentes*, sig. F1. (1631)

We shall know nothing but what is measur'd to us by their bushell.

MILTON, *Areopagitica* (Arber), p. 72. (1644)

You measure every ones corn by your own bushell.

JOHN RAY, *English Proverbs*, p. 186. (1670)

Pray do not measure my corn with your bushell.

JOHN GAY, *The Wife of Bath*. Act i. (1713)

You measure my corn by your bushell.

SWIFT, *Polite Conversation*. Dial. i. (1738)

"You measure me a peck out of your own bushell"; you judge of my disposition by your own.

CARR, *Dialect of Craven*, i, 58. (1828)

The student of history must avoid that error which the proverb calls measuring other people's corn by one's own bushell.

E. B. TYLOR, *Anthropology*, p. 410. (1881)

5 Mesure youre selfe by youre owne fote.

RICHARD TAVERNER, tr., *Erasmus' Apophthegms*, fo. 60. (1539)

Did not Gyges cut Candaules a coat by hys owne measure?

JOHN LYLY, *Euphues* (Arber), p. 63. (1579)

They measure conscience by their owne yard.

JOHN LYLY (?), *Pappe with an Halchet: To the Reader*. (1589)

He measures another man's foot by his own last.

RICHARD BERNARD, tr., *Terence*, p. 70. (1598)

You measure every one by your own yard.

JAMES HOWELL, *Proverbs*, p. 12. (1659)

To measure his cloth by another's yard.

JOHN RAY, *English Proverbs*, p. 260. (1678)

To measure your neighbour's cloth by your own yard.

CHARLOTTE S. BURNE, *Shropshire Folk-Lore*, p. 597. (1883)

6 That mesure louethe, and skille, ofte hath his wille.

UNKNOWN, *How the Good Wiif Taughte Hir Doughtir*, l. 55. (c. 1460)

MEASURE IN ALL THINGS, *see under* MODERATION.

MEASURE FOR MEASURE, *see under* RETRIBUTION.

## MEASURES

7 I have opposed measures, not men.

LORD CHESTERFIELD, *Letter*, 6 March, 1742;

EARL OF SHELburne, *Letter*, 11 July, 1765.

Measures, not men, have always been my mark.

OLIVER GOLDSMITH, *The Good-Natured Man*.

Act ii, sc. 1. (1768)

Measures, and not men, is the common cant of affected moderation: a base counterfeit language, fabricated by knaves, and made current among fools.

JUNIUS, *Letters*. Let. xxvi, note. (1769)

Of this stamp is the cant of "Not men, but measures"; a sort of charm by which many people get loose from every honourable engagement.

EDMUND BURKE, *Thoughts on the Cause of the Present Discontents*. (1770)

Away with the cant of "Measures, not men!"—the idle supposition that it is the harness and not the horses that draw the chariot along.

GEORGE CANNING, *Speech*, against the Adding-ton Ministry, 1801.

It is necessary that I should qualify the doctrine of its being not men, but measures, that I am determined to support. In a monarchy is it the duty of parliament to look at the men as well as at the measures.

LORD BROUGHAM, *Speech*, House of Commons. Nov., 1830.

It used to be an applauded political maxim. "Measures, not men." I venture to denounce the soundness of this maxim, and to propose "Men, not measures." . . . Better a hundred times an honest administration of an erroneous policy than a corrupt administration of a good one.

E. J. PHELPS, *Address*, at dinner N.Y. Chamber of Commerce, 19 Nov., 1889.

## MEAT

See also Beef, Flesh, Food

8 *Multa fercula, multos morbos*,—Many dishes, many diseases.

THOMAS ADAMS, *Sermons* (1861), ii, 28. (1629)

Much meat much malady.

JOHN CLARKE, *Paroemiologia*, p. 98. (1639)

Cited by RAY, *Proverbs*, p. 120, and FULLER, *Gnomologia*, No. 3483.

Queen Elizabeth . . . knew, that much meat, much malady.

JOHN TRAPP, *Mellificium Theologicum*, p. 614. (1647) See also under GLUTTONY.

1 Here is a table, here is the meat, and here is a knife, but we have no mouth wherewith to eat.

*Babylonian Talmud: Kiddushin*, fo. 46b. (c. 450) Man is too stupid to benefit from the good things offered him.

2 Every meat doth the throat eat, yet is one meat better than another.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxvi, 18. (c. 190 B. C.) Oesterley, tr.

3 You cannot fare well but you must cry roast meat.

WILLIAM CAMDEN, *Remains*, p. 336. (1605)

Cannot you fare well, but you must cry roast meat?

BEAUMONT and FLETCHER, *The Scornful Lady*.

Act v, sc. 1. (c. 1612) WYCHERLEY, *Gentleman Dancing-Master*. Act i, sc. 2. (1673)

You can't fare well, but you must cry roast-meat. Sasse bonne farine sans trompe ni buccine. Bolt thy fine meal, and eat good paste, without report or trumpet's blast. They that are thirsty drink silently.

JOHN RAY, *English Proverbs*, p. 88. (1670)

The foolish beast, not able to fare well but he must cry roast meat.

CHARLES LAMB, *Essays of Elia: Christ's Hospital*. (1820)

To cry roast meat. (1) to make known one's good luck. (2) to boast of women's favours.

G. F. NORTHALL, *Folk Phrases*, p. 27. (1894)

4 You are in your roast meat when others are in their sod.

JOHN CLARKE, *Paroemiologia*, p. 115. (1639)

RAY, *English Proverbs*, p. 176. (1670)

You are in the Roast-meat, while we are in the Sod.

THOMAS FULLER, *Gnomologia*. No. 5849 (1732)

5 When meat is in anger is out.

JOHN CLARKE, *Paroemiologia*, p. 178. (1639)

Never be ashamed to eat your meat.

JOHN CLARKE, *Paroemiologia*, p. 269. Cited by RAY, *English Proverbs*, p. 57 (1670), with the comment, "Some there are who are very troublesome at table, expecting to be often invited to eat."

6 Some people have food, but no appetite; others have appetite, but no food; I have both. The Lord be praised!

OLIVER CROMWELL, attr., *Grace*. (a. 1650)

Some have meat but cannot eat;

Some could eat but have no meat;

We have meat and can all eat;

Blest, therefore, be God for our meat.

UNKNOWN, *The Selkirk Grace*. (c. 1650)

Some hae meat and canna eat,

And some wad eat that want it;

But we hae meat and we can eat,  
And sae the Lord be thankit.

ROBERT BURNS, *The Selkirk Grace*. (c. 1787)

7 If the meat is done to tatters, look for it in the gravy. (Jou lan liao tsai kuo li.)

DOOLITTLE, *Chinese Vocabulary*, ii, 676. (1872)

8 Meat and masse never hindred no man.

FERGUSON, *Scottish Proverbs*, p. 78. (c. 1595)

Meat and mattens hinder no man's journey.

JOHN CLARKE, *Paroemiologia*, p. 273. (1639)

Cited by RAY, *English Proverbs*, p. 120 (1670) with the explanation, "In other words, prayers and provender."

Meat and Mattins hinder not a Journey.

THOMAS FULLER, *Gnomologia*. No. 3382. (1732)

What the deevil are ye in sic a hurry for? Meat and mass never hindered wark.

WALTER SCOTT, *Rob Roy*. Ch. 19. (1818)

Meat and mass never hindered the work of a good Christian man.

SCOTT, *Quentin Durward*. Ch. 11. (1823)

Meal and matins minish no way.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 21. (1853)

I beg to remind you of an old musty saw, that meat and mass never hindered man.

R. L. STEVENSON, *Catriona*. Ch. 19. (1893) See also under PRAYER: PRAYERS AND PROVENDER

9 It ys meate and drinke to this childe to plae

JOHN FRITH, *A Boke Answering unto Mr Mores Letter*, sig. Ej. (1533)

Sutch matter . . . as would be meat and drink to M. Proctor.

GABRIEL HARVEY, *Letter-Book*, p. 51. (1573)

It was meat and drink to me.

SHAKESPEARE, *As You Like It*, v, 1, 11. (1600)

Even fasting itself is meat and drink to him. whilst others behold it.

THOMAS FULLER, *The Profane State: The Hypocrite*. (1642)

To find its meaning is my meat and drink.

ROBERT BROWNING, *Fra Lippo Lippi*, l. 315. (1855)

Meat and drink; esp., (something) is meat and drink to (someone), is a source of much enjoyment to him. (Meat, i. e., food.)

PARTRIDGE, *Dictionary of Clichés* (1941)

10 The fynest meates and dringes that can be made by art,

In sickly folkes too nourishment of sickness doo convert.

ARTHUR GOLDING, tr., *Metamorphoses: Preface* (1565)

[Sinorix] freely fed his eyes on that meat which converted rather to nourishment of sickness, than to wholesome humours of health.

GEORGE PETTIE, *Petite Pallace*, p. 15. (1576)

11 That meate is unpleasant in taste, which smelleth of the smoake.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 101. (1574) Pettie, tr.

1 Meat fried 'fo' day won't las' twel night.  
JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

2 Those studies and practizes, that carrie, as they saye, meate in their mouth.

GABRIEL HARVEY, *Works* (Grosart), i, 92. (1580)

"To carry meat in the mouth" means to bring in money, to be a source of profit.

The oldest lecher was as welcom as the youngest louter, so he brogt meate in his mouth.

ROBERT GREENE, *A Disputation Between a Hee and a Shee Conny-catcher. Works* (Grosart), x, 269. (1592)

A gentleman of so pleasing and ridiculous a carriage, as, euen standing, carries meat in the mouth.

BEN JONSON, *Cynthia's Revels*. Act v, sc. 4. (1599)

It brings meat i' the mouth.

JOHN CLARKE, *Paroemiologia*, p. 43. (1639)

To bring meat in its mouth.

JOHN RAY, *English Proverbs*, p. 186. (1670)

3 Strong meat belongeth to them that are of full age. (τελειων δὲ ἔστιν ἡ στερεὰ τροφή.)

*New Testament: Hebrews*, v, 14. (c. A. D. 90)

The *Vulgate* is, "Perfectorum autem est solidus cibus."

His style! . . . Strong meat, too tough for babes.

CARLYLE, *Miscellanies: Mirabeau*. (1837)

4 Sweete meate will haue sowre sawce.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

See under SWEET AND SOUR.

5 The greatestest crabs be not all the best meate.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

All meates to be eaten, and all maides to be wed.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2.

A peece of a kyd is woorth two of a cat.

Who the diuell will chaunge a rabet for a rat?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7.

Tripe's good meat if it be well wiped.

JOHN RAY, *English Proverbs*, p. 50. (1678)

6 The wholesomest meat is at another man's cost.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)

RAY, *Proverbs*, p. 1. (1670)

It is good Beef that costs nothing.

THOMAS FULLER, *Gnomologia*. No. 2935. (1732)

7 All things meate in the mouth.

THOMAS LODGE, *An Alarum Against Usurers*, p. 46. (1584)

All meat pleaseth not all mouths.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 597. (1681)

All Meat is not the same in every Man's Mouth.

THOMAS FULLER, *Gnomologia*. No. 535. (1732)

ONE MAN'S MEAT ANOTHER MAN'S POISON, see under POISON.

8 Meat is the thing, if you want to be fat. (Carne opus est, si satur esse velis.)

MARTIAL, *Epigrams*. Bk. xiii, epig. 2. (c. A. D. 85)

9 I am no dish for the village. (Non ego sum pollucta pago.)

PLAUTUS, *Rudens*, l. 424. (c. 200 B. C.)

Lais an harlot of Corinth, . . . so dere & costely that she was no morsell for mowers.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 342. (1542)

Away, you mouldy rogue, away! I am meat for your master.

SHAKESPEARE, *II Henry IV*, ii, 4, 134. (1598)

It is not for your mowing.

THOMAS DRAXE, *Bibliotheca*, p. 101. (1616)

I am no meat for his mowing [mouthing], nor yours neither.

WILLIAM HAUGHTON, *English-Men for My Money*. Act ii, sc. 1. (1616)

No meat for mowers.

JOHN CLARKE, *Paroemiologia*, p. 72. (1639)

Let my doxy rest in peace, she's meat for thy master.

THOMAS OTWAY, *The Souldier's Fortune*. Act ii, sc. 1. (1681)

Colonel: Let's kiss and be friends. Miss: Hands off! that's meat for your master.

SWIFT, *Polite Conversation*. Dial. i. (1738) Repeated in Dial. iii.

My lady is meat for no pretenders.

FIELDING, *Tom Jones*. Bk. xi, ch. 8. (1749)

That you can't have, for it's meat for your masters.

CHARLES KINGSLEY, *Westward Ho!* Ch. 8. (1855)

He was wholly unsuspecting of her design, imagining her to be meat for his masters.

JAMES PAYN, *Halves*. Ch. 1. (1876)

Come along—you're my meat now.

MARK TWAIN, *Innocents at Home*. Ch. 3. (1882)

10 Quick at meat, quick at work. Slow at meat, slow at work.

JOHN RAY, *English Proverbs*, pp. 127, 256.

(1678) The Germans say, "Hurtig zur Ambiss, hurtig zum Arbeit."

11 He loves roast meat well that licks the spit.

JOHN RAY, *English Proverbs*, p. 137. (1670)

If they are fond of roast beef, they must needs suck the spit.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 73. (1880)

12 Poor Bill Brent! them Spaniards made meat of him.

G. F. RUXTON, *Life in the Far West*, p. 4. (a. 1848)

13 Meat was made for mouths.

SHAKESPEARE, *Coriolanus*. Act i, sc. 1, l. 211. (1607)

Miserable distribution of Mankind, where one halfe lackes meat, and the other stomacke.

JOHN DONNE, *Devotions: Actio Laesa*. (1624)

The Italians say, "Chi ha denti, non ha pane; e chi ha pane, non ha denti" (He who has teeth has no bread; he that has bread has no teeth).

NO MOUTH WITHOUT MEAT, see under MOUTH.



<sup>1</sup> His motto was, "Meat first, and spoon vittles to top off on."

MARK TWAIN, *Huckleberry Finn*. Ch. 21. (1884)

<sup>2</sup> Wel is set the mete thu etes.

UNKNOWN, *Havelok the Dane*, l. 907. (c. 1300)

Well is bestowed the meat he eats.

A man is not sure of his meat till it is in his mouth.

UNKNOWN, *The Great Frost*, p. 14. (1684)

Cited as an old proverb. MANY A SLIP, see under SLIP.

Meat must be had, but work may stay.

Poor Robin's Almanack, sig. C8. (1687) Cited as an "ancient proverb."

If 'twasn't for meat and good drink the women might gnaw the sheete.

UNKNOWN, *Terence Made English*, p. 96. (1698)

Cited as "the old saying."

### MEDAL

<sup>3</sup> Every medal has its reverse. (Ogni medaglia ha il suo rovescio.)

MONTAIGNE, *Essays*. Bk. iii, sc. 11. (1595)

Quoting an Italian proverb. The French is, "Chaque médaille a son revers." Florio, in his translation of Montaigne, renders it, "Each outside hath its inside."

It is a comfort that the medal has two sides. There is much vice and misery in the world I know; but more virtue and happiness, I believe.

JEFFERSON, *Writings*. Vol. xii, p. 379. (c. 1800)

Happily, there is a reverse to the medal.

CHARLES LEVER, *Jack Hinton*. Ch. 2. (1842)

That there is a rude reverse to the East African medal . . . cannot be disputed.

WINSTON CHURCHILL, *African Journal*. Ch. 3. (1908)

<sup>4</sup> A leather medal his reward should be,

A leather medal and an LL.D.

UNKNOWN, *Harvardiana*, iii, 147.

### MEDDLER

<sup>5</sup> Putting a sickle into a neighbor's corn. (τάλλοτριον ἀμῶν θέρος.)

ARISTOPHANES, *The Knights*, l. 392. (424 B. C.)

Not presuming to put my sickle in another man's corn.

NICHOLAS YONGE, *Musica Transalpina: Epistle Dedicatory*. (1588)

Did thrust (as now) in others' corn his sickle.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Wk. ii, day 2. (c. 1591)

<sup>6</sup> A river which waters the distance, but leaves the vicinity unwatered. (ποταμός τὰ πόρρω ποτίζων, τὰ δ' ἔγγιον καταλείπει.)

DIOGENIANUS, *Adagia*. (c. A. D. 125) As cited by ERASMUS, *Adagia*, iii, i, 43, who gives the Latin, "Fluvius quae procul absunt irrigat," and explains that the proverb applies to people who concern themselves with the affairs of other people and neglect their own.

Neither eyes, nor handes in other mens writings or purses. (Ne occhi in lettera, ni mani in tasca d'altrui.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Meddle with what you have to do.

JOHN CLARKE, *Paroemiologia*, p. 18. (1639)

Not the least of life's rules is to let things alone. (Ni es la peor regla del vivir el dejar estar.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 121. (1647)

In ecche mannes bote would he haue an ore.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, ii, 180. (1542) See under OAR.

A busie-body hath his hand in every dish.

COTGRAVE, *Dictionary: Aliboron*. (1611)

A FINGER IN EVERY PIE, see under FINGER

<sup>7</sup> To meddle in too many things is not a safe course in life. (τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλείῃ βίον.)

EURIPIDES, *Hippolytus*, l. 785. (c. 428 B. C.)

He that meddeth with strife not belonging unto him is like one that taketh a dog by the eares.

THOMAS FULLER, *The Holy State: The Wise Statesman*. (1642)

<sup>8</sup> Little intrometting maks good freinds.

FERGUSON, *Scottish Proverbs*, p. 71. (c. 1595)

Little intermeddling makes fair parting.

KELLY, *Scottish Proverbs*, p. 233. (1721)

<sup>9</sup> Medlers are the Devil's Body-Lice; they fetch Blood from those that feed them.

THOMAS FULLER, *Gnomologia*. No. 3385. (1732)

<sup>10</sup> It is not enough for a careful man not to meddle with others, he must see that they do not meddle with him. (No basta para atento no ser entremetido, mas es menester procurar que no le entremetan.)

GRACIAN, *Oráculo Manual*. Maxim 33. (1647)

<sup>11</sup> Stirring something that should not be stirred (κινήσονται τι τῶν ἀκινήτων.)

HERODOTUS, *History*. Bk. vi, ch. 134. (c. 445 B. C.)

<sup>12</sup> To fight only for Helen. (οἶους ἀμφ' Ἑλένη μάχεσθαι.)

HOMER, *Iliad*. Bk. iii, l. 91. (c. 850 B. C.) From which the Latin proverb, "Don't go to war on another's business" (Ne depugnes in alieno negotio), as cited by ERASMUS, *Adagia* iii, viii, 75. The folly of meddling in the affairs of other people is pointed out in several Greek proverbs: Plutarch's "Setting foot in another's dance" (ἐν ἀλλοτρίῳ χορῷ ποδὰ τίθεσθαι), which ERASMUS, *Adagia*, ii, ii, 51. Latins, "In alieno choro pedem ponere"; and Socrates' "Things above us are no concern of ours" (τὰ ὑπὲρ ἡμῶς οὐδὲν πρὸς ἡμῶς), which ERASMUS, *Adagia*, i, vi, 69, puts very simply, "Quae supra nos, nihil ad nos." DIOGENIANUS, *Adagia*, vii, 9, sums it up, "It's not my affair, thank goodness" (οὐκ ἐστ' ἐμὸν τὸ πράγμα, πολλὰ γαίρετω), which ERASMUS, *Adagia*, ii, x, 4, Latins, "Non est meum negocium, multum valeat."

1 Burn not thy fingers to snuff another man's candle.

JAMES HOWELL, *English Proverbs*. (1659)

2 Nay, he will not meddle with his match.

BEN JONSON, *Every Man in His Humour*. Act iii, sc. 2. (1598)

We meddle not with our match, when we strive with our Maker.

BISHOP JOSEPH HALL, *Contemplations*. Bk. vi, ch. 2. (1612)

Meddle with your match. Spoken by people of age, when young people jest upon them too wantonly: or by weak people, when insulted by the more strong and robust.

JAMES KELLY, *Scottish Proverbs*, p. 246. (1721)

You are too severe; you would not meddle with your match.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

3 He who meddles with quarrels, gets the red-ding stroke.

JAMES KELLY, *Scottish Proverbs*, p. 159. (1721)

A redder is one who interferes in a quarrel and attempts to settle it.

He that meddles with toolies [quarrels] comes in for the redding streak.

ALLAN RAMSAY, *Scottish Proverbs*, p. 45. (1737)

The redder gets aye the worst lick in the fray

WALTER SCOTT, *Old Mortality*. Ch. 4. (1816)

The Earl of Crawford was mortally wounded—'got the redder's stroke'—in an attempt to stop the fighting.

LANG, *History of Scotland*, i, 325. (1900)

4 A race [of busybodies] hurtful to itself and most hateful to all others. (Sibi molesta, et aliis odiosissima.)

PHAEDRUS, *Fables*. Bk. ii, fab. 5, l. 3. (c. 25 B. C.)

5 Every fool will be meddling. (Omnes autem stulti miscentur.)

Old Testament: *Proverbs*, xx, 3. (c. 250 B. C.)

See under FOOL.

Ye medle of al thyng, ye moot shoo the goos.

THOMAS HOCCEVE, *Minor Poems*, p. 13. (c. 1410) See under GOOSE.

6 In vain you told her not to touch,  
Her trick of meddling grew so much.

ANN AND JANE TAYLOR, *Meddlesome Matty*. (1805) From which "Meddlesome Matty" passed into the language.

A kind of international Meddlesome Matty. *Times* (London). 17 Aug., 1927, p. 11/5. Referring to the League of Nations.

7 I will neither make [interfere] nor medle with her.

UNKNOWN, *Child-Marriages in the Diocese of Chester*, p. 123. (1564)

In speech you neither meddle nor make with him.

THOMAS NASHE, *Works*, iv, 151. (1593)

The less you meddle or make . . . the more is for your honesty.

SHAKESPEARE, *Much Ado about Nothing*, iii, 3,

55. (1598) See also *Merry Wives of Windsor*, i, 4, 114; *Troilus and Cressida*, i, 1, 14; i, 1, 85; PEPYS, *Diary*, 7 Nov. 1661; BRONTË, *Shirley*. Ch. 21, etc., etc.

Quoth the young Cock, I'll neither meddle nor make. When he saw the old cock's neck wrung off, for taking part with the master, and the old hen's, for taking part with the dame.

JOHN RAY, *English Proverbs*, p. 68. (1678)

I will neither meddle nor make, said Bill Heaps, when he spilled the buttermilk.

JOHN RAY, *English Proverbs*, p. 260. (1678)

8 What, are you his spokesman? meddle with your old showes.

UNKNOWN, *Misogonus*. Act ii, sc. 5. (1577)

Meddle with your old shoes.

JOHN RAY, *English Proverbs*, p. 186. (1670)

Meddle with your old shoes; Tuâ quod nihil refert, ne cures (Don't meddle with what doesn't concern you).

ROBERTSON, *Phraseologia Generalis*, 877. (1681)

9 Lytyll medlyng makythe mych rest.

UNKNOWN, *Prouerbis of Wysdom*, p. 128. (c. 1450)

To meddle little for me it is beste,  
For of little medlyng cometh great reste.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

In lytle medlynge lyeth greate ease.

RICHARD TAVERNER, tr., *Erasmus' Apophthegms*, fo. 57. (1550)

Of little medling cometh great ease.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)

D'URFEX, *Quixote*. Pt. i, act ii, sc. 2. (1694)

## MEDICINE

See also Disease, Doctors, Remedy

10 Aristotle him selfe sayeth, that medicines be no meate to lyue withall.

ROGER ASCHAM, *Toxophilus*, p. 50. (1545)

Medicines be not meat to live by.

UNKNOWN, *Politeuphuia*, p. 175. (1669)

11 The Lord hath created medicines out of the earth . . . with such doth he heal men. (Κύριος ἐκτίσεν ἐκ γῆς φάρμακα.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxviii, 4, 7. (c. 190 B. C.) Quoted *Midrash Rabbah*, Genesis viii; *Midr. Yalkut*, Job, sec. 501.

Why should a man die who has sage in his garden? (Cur moriatur homo, cui salvia crescit in horto?)

UNKNOWN, *Regimen Sanitatis Salerni*, l. 177. (c. 1100) THOMAS COGAN, in his *Haven of Health* (1596), says, "Of all the garden herbs, none is of greater virtue than sage."

Where is that precious herbe Panace which cureth all diseases? Or that herbe Nepenthes that procureth all delights.

JOHN LYL, *Euphues and His England* (Arber), p. 425. (1580)

O, mickle is the powerful grace that lies

In herbs, plants, stones, and their true qualities.

SHAKESPEARE, *Romeo and Juliet*, ii, 3, 15. (1595)

Learn from the beasts the physic of the field.

POPE, *An Essay on Man*. Epis. iii, l. 174. (1732)

1 Medicine: A stone flung down the Bowery to kill a dog in Broadway.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

2 According with kitchen phisicke: whiche kitchen, I assure thee, is a good Poticaries shop.

WILLIAM BULLEIN, *Bulwarke of Defence against all Sicknesse*, p. 48. (1562)

Good kitchen-physick is the best.

*Roxburghe Ballads* (B.S.), vii, 238. (c. 1670)

Kitchen physic is the best physic.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

3 We must bear with the medicine because it is useful.

BURCKHARDT, *Arabic Proverbs*. No. 742. (1817)

4 Medicine is my invention, said Apollo: and what was Apollo but the Devil?

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iv, mem. 1, subs. 1. (1621)

5 God who sends the wound sends the medicine. (Dios que dá la llaga, dá la medicina.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 19. (1615)

A SALVE FOR EVERY SORE, *see under* SALVE.

6 Far-wel, phisyk: go ber the man to chirche.

CHAUCEER, *Canterbury Tales: The Knights Tale*, l. 1902. (c. 1386)

If physic do not work, prepare for the kirk.

JOHN RAY, *English Proverbs*, p. 189. (1768)

7 Because all the sick do not recover does not prove that there is no art of medicine. (Ne aegri quidem quia non omnes convalescunt idcirco ars nulla medicina est.)

CICERO, *De Natura Deorum*. Bk. ii, ch. 4, sec. 12. (45 B. C.)

No med'cine, though it often cure,

Can always balk the tomb.

COWPER, *The Yearly Bill of Mortality*. (1787)

8 When taken To be well shaken.

GEORGE COLMAN THE YOUNGER, *Newcastle Apothecary*. (a. 1836)

9 Good medicine always tastes bitter.

CONFUCIUS, *Aphorisms*. (c. 500 B. C.) *See* TEHYI HSIEH, *Confucius Said It First*, p. 87.

Of has a bitter medicine brought help to the languishing. (Saepe tulit lassus sucus amarus opem.)

OVID, *Amores*. Bk. iii, eleg. 11, l. 8. (c. 13 B. C.) A bitter potion strengthens us. (Succo renovemur amaro.)

OVID, *Artis Amatoria*. Bk. iii, l. 583. (c. 1 B. C.) The medicine, the more bitter it is, the more better it is in working.

JOHN LYLY, *Euphues* (Arber), l. 114. (1579) 'Tis a physic That's bitter to sweet end.

SHAKESPEARE, *Measure for Measure*, iv, 6, 8. (1604)

10 "He snubbed me," . . . explained Miss De Voe, smiling slightly at the thought of treating Peter to a dose of his own medicine.

PAUL LEICESTER FORD, *The Honorable Peter Stirling*, p. 150. (1896)

It was only fair for them to get a taste of their own medicine.

VIRGINIA PERDUE, *The Singing Clock*. Ch. 8. (1941)

11 By opposites opposites are cured. (τὰ ἐναντία τῶν ἐναντιῶν ἐστὶν ἴψματα.)

HIPPOCRATES, *De Flatibus*. Bk. i, sec. 570. (c. 400 B. C.)

In diseases, less [of everything]. (In morbis minus.)

FRANCIS BACON, quoting a maxim of Hippocrates, which he calls "a good, profound aphorism." *See under* DISEASE.

A little food taken again and again

Will enable the sick new health to attain.

SCARBOROUGH, *Chinese Proverbs*. No. 1599. (1875)

12 Many a drug that was good and many a bad one. (φάρμακα πολλὰ μὲν ἐσθλὰ μειγμένα πολλὰ δὲ λυγρά.)

HOMER, *Odyssey*. Bk. iv, l. 230. (c. 850 B. C.)

Homer is speaking of Polydama, the wife of Thon, the Egyptian. He adds that in Egypt every man is a physician.

The same medicine will both harm and cure me (Res eadem vulnus opemque feret.)

OVID, *Tristia*. Bk. ii, l. 20. (c. A. D. 9)

Medicine sometimes injures, sometime restores health. (Eripit interdum, modo dat medicina salutem.)

OVID, *Tristia*. Bk. ii, l. 269.

Some medicyne is for Peter that is not good for Poule.

LANFRANC, *Science of Ciruegie*. (c. 1400)

The worst about medicine is that one kind makes another necessary.

ELBERT HUBBARD, *Philistine*, xxvii, 61. (1906)

13 You cannot find a medicine for life once a man is dead. (οὐκ ἔστιν ἀποφθιμένως ζωᾷ ἐν φάρμακον εὖρεῖν.)

IBYCUS. Frag. 28. (c. 535 B. C.) Quoted by CHRYSIPPUS, *Negatives*, 14. *See* EDMONDS, *Lyra Graeca*, ii, 99. Cited by Quintilian, who gives the Latin, "Medicina mortuorum sera est" (Medicine for the dead is too late)

AFTER DEATH THE DOCTOR, *see under* DOCTOR

NO MEDICINE AGAINST DEATH, *see under* REMEDY

14 The art of medicine is a question of timeliness. (Temporis ars medicina fere est.)

OVID, *Remediorum Amoris*, l. 131. (c. 1 B. C.)

15 Trying to expel wine with wine and headache with headache. (ὡς οἶνῳ δὴ τὸν οἶνον κραιπάλην δὲ τὴν κραιπάλην.)

PLUTARCH, *Moralia: On Keeping Well*, 127F. (c. A. D. 80) Plutarch may have had in mind the proverb found in POLLUX, ix, 120 (Kock, iii, 500), "Driving out nail with nail and

peg with peg." Slightly different versions may be found in LEUTSCH AND SCHNEIDWIN, ii, 116, 171. See also under NAIL.

Pierced by Achilles lance must be healed by his spear.

ROBERT GREENE, *Orpharion. Works*, xii, 9. (1589) See under ACHILLES.

Like cures like. (Similia similibus curantur.)

SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN, *Motto*, for the homoeopathic school of medicine which he founded, c. 1796. He attributed it to Hippocrates, quoting, "By similar things disease is produced, and by similar things administered to the sick, they are healed of their diseases," a paraphrase of Hippocrates' περί τούτων τῶν κατ' ἀνθρώπων.

On the homoeopathic principle of "like cures like," a cigar was the best preventative against smoke.

CUTHBERT BEDE, *Verdant Green*. Ch. 8. (1853)

Nothing hinders a cure so much as frequent change of medicine. (Nihil aequè sanitatem impedit quam remedium crebra mutatio.)

SENECA, *Ad Lucilium*. Epis. ii, sec. 3. (c. A. D. 64) Many medicines, few cures.

FRANKLIN, *Poor Richard's Almanack*, 1734.

It is part of the cure to wish to be cured. (Pars sanitatis velle sanari fuit.)

SENECA, *Hippolytus*, l. 249. (c. A. D. 60)

Our remedies oft in ourselves do lie,  
Which we ascribe to heaven.

SHAKESPEARE, *All's Well that Ends Well*, i, 1, 231. (1602)

Where the medicine is foul, healing is loathsome. (Ubi turpis est medicina, sanari piget.)

SENECA, *Oedipus*, l. 517. (c. A. D. 60)

I find the medicine worse than the malady.

BEAUMONT AND FLETCHER, *The Lovers' Progress*, Act iii, sc. 2.

REMEDY WORSE THAN DISEASE, see under REMEDY.

A medicine . . . able to breathe life into a stone.

SHAKESPEARE, *All's Well that Ends Well*, ii, l. 76. (1600)

Out, loathed medicine! hated potion, hence!

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 264. (1596)

Throw physic to the dogs; I'll none of it.

SHAKESPEARE, *Macbeth*, v, 3, 47. (1606)

He shuns Apothecary's Shops;

And hates to cram the Sick with Slops.

SWIFT, *The Beasts' Confession*, l. 133. (1732)

The more he fancieth his metson, the better it shall proue with him.

THOMAS STAPLETON, *A Fortresse of the Faith*, fo. 110b. (1565)

There are sure to be two prescriptions diametrically opposite. Stuff a cold and starve a cold are but two ways.

H. D. THOREAU, *A Week on the Concord and*

*Merrimack Rivers: Wednesday*. (1849) He adds, "Nothing more strikingly betrays the credulity of mankind than medicine."

If medicine do not raise a disturbance in the patient, it will not cure his disease.

UNKNOWN, *Book of History*. (c. 1000 B. C.)  
Quoted by MENCIVS, iii, i, 1.

I took my medicine like a man.

UNKNOWN, *Congressional Record*, 7 Jan., 1896, p. 512/1.

Let them take their medicine like men.

W. H. SMITH, *The Promoters*, p. 224. (1904)  
He'll have to take his medicine.

IONE SHRIBER, *A Body for Bill*, p. 43. (1942)

Who lives by medicine lives miserably. (Qui medicæ vivit misere vivit.)

UNKNOWN, A Medieval Latin proverb.

He that liveth by physicke liveth miserably.

THOMAS COGAN, *The Haven of Health: Epistle Dedicatory*. (1588) Quoted as "a common saying." See under HEALTH.

He takes physic before he is sick.

JOHN CLARKE, *Paroemiologia*, p. 283. (1639)

## MEDIOCRITY

Who, like the hindmost chariot wheels, art curst,

Still to be near, but ne'er to reach the first

DRYDEN, tr., *Persius*. Sat. v, l. 98. (1693)

Who shines in the second rank is eclipsed in the first. (Qui brille au second rang, s'éclipse au premier.)

VOLTAIRE, *La Henriade*. Canto i, l. 31. (1716)

There's no such hell on earth as that of the man who knows himself doomed to mediocrity in the work he loves.

PHILIP BARRY, *You and I*. Act i. (1923)

This world is a republic of the mediocrities.

CARLYLE, *Letter to Emerson*, 13 May, 1853

The universal subjugator, the commonplace. (Was uns alle bändigt, das Gemeine.)

GOETHE, *Taschenbuch für Damen auf das Jahr 1806*.

Mediocrity obtains more with application than superiority without it. (Más consigue una medianía con aplicación que una superioridad sin ella.)

BALTASAR GRACIAN, *Órdculo Manual*. Maxim 18. (1647)

The common Opinion that Virtue consisteth in Mediocrity and Vice in Extrems.

THOMAS HOBBS, *De Corpore Politico*, p. 41. (1650)

Mediocre minds generally condemn everything which passes their understanding. (Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée.)

LA ROCHEFOUCAULD, *Maximes*. No. 375. (1665)

<sup>1</sup> The golden mediocrity, the meane estate is to be desired.

SIR THOMAS MORE, tr., *The Lyfe of Jhon Picus*. (c. 1510)

Was ever Riches gotten by your Golden Mediocrities?

ABRAHAM COWLEY, *A Vision Concerning . . . Cromwell the Wicked*. (1661)

<sup>2</sup> Of all the orders in the State, I find the middle rank flourishes with a more enduring prosperity. (τῶν γὰρ ἂμ πόλιν εὐπλοκῶν τὰ μέσα μακροτέρῳ | διαβῶ τεθαλότα.)

PINDAR, *Pythian Odes*. No. xi, l. 52. (474 B.C.) Mediocrity is safest. (In medio spatio mediocritia firma locantur.)

SIR NICHOLAS BACON, *Aphorism*. (c. 1570) As quoted by Chief-Justice Sir John Popham, in sentencing Sir Walter Raleigh in 1618.

<sup>3</sup> Mediocrity adds two to two and gets only four. ANONYMOUS, *Meditations in Wall Street*, p. 22. (1940)

## MEDITATION

### See also Thought

<sup>4</sup> Meditation is a mirror which reveals to you your virtues and your vices.

ATTAR, *Tadhkirat Al-Awlika*. (c. 1200)

He that contemplates hath a day without night. HERBERT, *Jacula Prudentum*. No. 603. (1640)

<sup>5</sup> And the imperial votaress passed on, In maiden meditation, fancy-free.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 1, 163. (1596)

## MEDUSA

<sup>6</sup> So . . . wrought the grisly aspect Of terrible Medusa, . . .

When wandering through the woods she frown'd to stone

Their savage tenants.

JOHN ARMSTRONG, *Imitations of Shakespeare*. (1726)

When I introduced theological topics, . . . my "Medusa's head" petrified the company.

LESLIE STEPIEN, *Letter*. (1900) See MAITLAND, *Life*, ix, 150.

The fresh young face will become the Medusa's head.

SIR FREDERICK TREVES, *The Cradle of the Deep*, iii, 14. (1908)

## MEEKNESS

<sup>7</sup> Meekness takes injuries like pills, not chewing, but swallowing them down.

SIR THOMAS BROWNE, *Christian Morals*. Pt. iii, sec. 12. (1682)

<sup>8</sup> As meke as ever was any lamb.

CHAUCER, *Canterbury Tales: The Second Nonnes Tale*, l. 199. (c. 1389)

As a lamb she sitteth meke and stille.

CHAUCER, *The Clerkes Tale*, l. 482. The French say, "C'est bien le brebis du bon Dieu."

As meke as is a mayde.

CHAUCER, *Canterbury Tales: Prologue*, l. 69.

Lyk a maiden meke for to see.

CHAUCER, *The Milleres Tale*, l. 16.

In tym of pes, mek as a maid was he.

HENRY THE MINSTREL, *Schir William Wallace*. Bk. ix, l. 1937. (c. 1470)

I really am the meekest of men since Moses.

LORD BYRON, *Letter to Thomas Moore*, 8 March, 1822. See under MOSES.

Lucy is just as meek as a mouse.

OGDEN NASH, *Lucy Lake*. (1933)

<sup>9</sup> He who loves life must practice meekness.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 501. (c. 1050)

<sup>10</sup> The meek shall inherit the earth. (Mansueti autem hereditabunt terram.)

*Old Testament: Psalms*, xxxvii, 11. (c. 250 B.C.)

Blessed are the meek: for they shall inherit the earth. (μακάριοι οἱ πραεῖς, οἳ αὐτοὶ κληρονομήσουσι τὴν γῆν.)

*New Testament: Matthew*, v, 5. (c. A.D. 50)

The Vulgate is, "Beati mites: quoniam ipsi possidebunt terram." The French translate the line, "Heureux les débonnaires."

Blessed are the Meek for they shall inherit the Dearth.

J. B. OPDYKE, *Amor Vitaque: Omargrams*. (1912)

The meek shall disinherit the earth.

HORACE GREGORY, *Chorus for Survival*. Pt. xiii. (1935)

## MEETING

### See also Parting

<sup>11</sup> If e'er we meet hereafter, we shall meet

In happier climes, and on a safer shore.

ADDISON, *Cato*. Act iv, sc. 4. (1712)

Farewell, brother, till we meet in the sweet by-and-by.

SHAW, *Androcles and the Lion*. Act ii. (1912)

<sup>12</sup> A hasty meeting, a hasty parting.

NATHAN BAILEY, *Dictionary: Woo*. (1736)

<sup>13</sup> Mr. Winkle, I presume?

DICKENS, *The Pickwick Papers*. Ch. 2. (1837)

This is General Lee, I presume?

The spokesman of a woman's committee of welcome, to Gen. R. E. Lee, when he entered Maryland at the head of his army, 25 June, 1863.

Doctor Livingstone, I presume?

HENRY M. STANLEY to David Livingstone, when he found the latter in the heart of the African jungle, 10 Nov., 1871. See *New York Herald*, 2 July, 1872.

<sup>14</sup> How are you? How goes it? (Quid agis? Quid fit?)

PLAUTUS, *Mercator*, l. 283. (c. 200 B.C.)

In whatever place you meet me, Postumus, you cry out immediately, and your first words are, "How do you do?" (Quid agis?)

MARTIAL, *Epigrams*. Bk. ii, ep. 67. (A.D. 85)

<sup>1</sup> I pray you know me when we meet again.

SHAKESPEARE, *The Merchant of Venice*, iv, 1, 419. (1597)

When shall we three meet again?

SHAKESPEARE, *Macbeth*, i, 1, 1. (1606)

<sup>2</sup> Why should we not meet, not always as dyspeptics, but sometimes as eueptics?

H. D. THOREAU, *Autumn*, 10 Nov., 1851.

<sup>3</sup> A petre powle good daye & wele imett.

UNKNOWN, *The Play of the Sacrament*, l. 237. (c. 1460)

What, wanton, wanton, nowe well ymet!

JOHN SKELTON, *Magnyfycence*, l. 461. (1526)

Well met, well met, Master Antipholus.

SHAKESPEARE, *The Comedy of Errors*, iv, 3, 45. (1593)

You are happily met.

SHAKESPEARE, *The Taming of the Shrew*, iv, 4, 19. (1596)

## MELANCHOLY

See also Dumps, Sorrow

<sup>4</sup> Black bile. (Atra bili.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. v, sec. 11. (45 B.C.) Cicero is defining the Greek μελαγχολία, and says that it is as if the mind were influenced by "black bile."

Malencoly is bred of trowbled draft of blode and hath his name of melon that is black and calor that is humour, so is said as it were a blak humour.

JOHN DE TREVISA, tr., *De Proprietatibus Rerum*. Bk. iv, ch. 9. (1398)

Melancholy, supposed to proceed from a Redundance of black Bile.

JOHN QUINCY, *Lexicon Phisico-Medicum*. (1722) Melancholy is a kind of demon that haunts our island, and often conveys herself to us in an easterly wind.

ADDISON, *The Spectator*. No. 387. (1711)

<sup>5</sup> A sweet melancholie my sences keepes.

WILLIAM DRUMMOND, *When as She Smiles*. (1614)

O sweetest Melancholy!

JOHN FLETCHER, *The Nice Valour*. Act iii, sc. 3. (c. 1620) Written probably in conjunction with Thomas Middleton. This song has also been attributed to Dr. William Strode, and appears in his play *The Floating Island*. (1636)

Naught so sweet as melancholy.

ROBERT BURTON, *Anatomy of Melancholy: The Author's Abstract*. (1621)

Hail thou Goddess, sage and holy,

Hail divinest Melancholy.

MILTON, *Il Penseroso*, l. 12. (1632)

Wrapt in a pleasing fit of Melancholy.

MILTON, *Comus*. l. 546. (1634)

Melancholy is the pleasure of being sad. (La mélancolie c'est le bonheur d'être triste.)

VICTOR HUGO, *Les Travailleurs de la Mer*. Pt. iii, bk. i, ch. 1. (1866)

<sup>6</sup> He's a Fool, that is not melancholy once a Day.

THOMAS FULLER, *Gnomologia*. No. 2434. (1732)

<sup>7</sup> Melancholy mark'd him for her own.

THOMAS GRAY, *Elegy Written in a Country Church-yard: The Epitaph*. (1750)

<sup>8</sup> The melancholike, which have their wit so breeched, that they cannot discern sweete from sowre.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 19. (1574) Pettie, tr.

Melancholie followeth unreasonable and superfluous appetites.

GUAZZO, *Civile Conversation*, iv, 165.

<sup>9</sup> I am as melancholy as a cat.

JOHN LYLY, *Midas*. Act v, sc. 2. (1592)

I am as melancholy as a gib cat.

SHAKESPEARE, *I Henry IV*, i, 2, 83. (1597)

Yonder he lies, and as melancholy as a cat in a church-steeple, expecting my return.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. ii, act i, sc. 1. (1694)

As melancholy as a gib cat; as melancholy as a he-cat who has been catterwauling, whence they always return scratched, hungry, and out of spirits.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Gib Cat*. (1785)

As melancholy as a collier's horse.

JAMES HOWELL, *English Proverbs*, p. 10. (1659)

As melancholy as a dog.

NASHE, *Unfortunate Traveller*, p. 16. (1594)

I am as melancholy . . . as the drone of a Lincolnshire bagpipe.

SHAKESPEARE, *I Henry IV*, i, 2, 85. (1597)

Lincolnshire bells and bag-pipes . . . are proverbially spoken of.

FYNES MORYSON, *Itinerary*, iii, 1. (1617)

As melancholy as a sick monkey.

MARRYAT, *Mr. Midshipman Easy*. Ch. 21. (1836)

As melancholy as a sick parrot.

APHRA BEHN, *False Count*. Bk. i, ch. 2. (1682)

As melancholy as an unbraced drum.

SUSANNAH CENTLIVRE, *The Wonder*. Act ii, sc. 1. (1714)

As dismal as a hearse.

MARK TWAIN, *Tom Sawyer*. Ch. 12. (1876)

## MEMORY

See also Remembrance

<sup>10</sup> She that looks with the mind. (φρασιδορκον.)

ALCMAN, *Fragments*. Frag. 124. (c. 630 B.C.)

So Alcman calls memory, "for we view the past with the eye of the intellect." See EDMONDS, *Lyra Graeca*, i, 115.

Memory is the treasury of all things and their guardian. (Memoria est thesaurus omnium rerum et custos.)

CICERO, *De Oratore*. Bk. i, sc. 5. (55 B.C.)

Memory is for us the hearing of deeds to which we are deaf and the seeing of things to which we are blind. (ἡ δὲ μνήμη καὶ κωφῶν πραγμάτων ἀκοή καὶ τυφλῶν ὄψις ἡμῖν ἐστίν.)

PLUTARCH, *Moralia: Obsolescence of Oracles*. Sec. 432B. (c. A. D. 95)

The memorie called the treasure of the minde.

WILSON, *Arte of Rhetorique*, p. 209. (1560)

They fayned in theer olde fables, memory to be the mother of perfection.

JOHN LYLY, *Euphues* (Arber), p. 145. (1579)

Memory, the warder of the brain.

SHAKESPEARE, *Macbeth*, i, 7, 65. (1605)

Memory . . . is the treasure-house of the mind.

FULLER, *The Holy State: Memory*. (1642)

Method is the mother of memory.

THOMAS FULLER, *Worthies*, p. 166. (a. 1661)

Storehouse of the mind, garner of facts and fancies.

M. F. TUPPER, *Proverbial Philosophy: Of Memory*, l. 1. (1838)

Memory is a woman. If I don't run after her, she will come of her own accord.

A. E. W. MASON, *The House of the Arrow*. Ch. 2. (1924)

Memory is the one paradise out of which we cannot be driven. (Les souvenirs sont le seul paradis duquel on ne peut pas nous chasser.)

SACHA GUITRY, *Les Souvenirs*. (1935)

<sup>1</sup> The palest ink is better than the most retentive memory.

S. G. CHAMPION, *Racial Proverbs*, p. 365. (1938) A Chinese proverb. A similar one, cited on p. 369, is, "A clever memory is not equal to a clumsy brush."

<sup>2</sup> Remember the prouerbe, *Eate well of the cresses*.

JOHN GRANGE, *The Golden Aphroditis*, sig. F3. (1577) Cress was supposed to help the memory.

<sup>3</sup> A good Memory is the best Monument.

THOMAS FULLER, *The Holy State: Of Tombs*. (1642)

A good memory is often as ready a friend as a sharp wit.

DISRAELI, *Vivian Grey*. Bk. i, ch. 3. (1826)

<sup>4</sup> A man of a great memory without learning, hath a rock [distaff] and a spindle, and no staff to spin.

HERBERT, *Jacula Prudentum* No. 1083. (1650)

<sup>5</sup> Seynte Gregory . . . calle the Constantyne a man of goode memory.

RANULF HIGDEN, *Polychronicon* (Rolls), v, 139. (a. 1364)

The most famous Prince of blessed memorie.

*Rolls of Parliament*, vi, 288/2. (1485)

Our late Sovereigne, of most deare sacred and ever-glorious memorie.

WILLIAM CAMDEN, *Remains*, p. 3. (1605)

His late Majesty of glorious memory.

LORD BRUDNELI, *Buckleuch MSS.*, i, 313. (1660)

<sup>6</sup> The true art of memory is the art of attention

SAMUEL JOHNSON, *The Idler*. No. 74. (1758)

Attention is the stuff that memory is made of.

LOWELL, *Biglow Papers*. Ser. ii, No. 9. (1862)

<sup>7</sup> Memory, of all the powers of the mind, is the most delicate and frail.

BEN JONSON, *Explorata: Memoria*. (1636)

<sup>8</sup> Experience teaches that a good memory is usually joined to a weak judgment. (Il se veoid par experience, . . . que les memoires excellentes se joignent volontiers aux jugements debiles.)

MONTAIGNE, *Essays*. Bk. i, ch. 9. (1580)

I should haue a verie good wit, for I haue but a bad memorie.

THOMAS MORLEY, *An Introduction to Musicke*, p. 5. (1597)

Everyone complains of his lack of memory, but nobody of his want of judgment. (Tout le monde se plaint de sa memoire, et personne ne se plaint de son jugement.)

LA ROCHEFOUCAULD, *Maximes*. No. 89. (1669)

Good memories have ill judgments.

JAMES KELLY, *Scottish Proverbs*, p. 119. (1721)

The French say, "Beaucoup de memoire, et peu de jugement" (Plenty of memory and little judgment).

A great memory does not make a philosopher, any more than a dictionary can be called a grammar

JOHN HENRY NEWMAN, *Knowledge in Relation to Culture*. (1852)

<sup>9</sup> O sweet essence, how good I should say were your former contents, when the remains of them smell so delicious! (O suavis anima, quale in te dicam bonum | ante hac fuisse; tales cum sint reliquiae!)

PHAEDRUS, *Fables*. Bk. iii, fab. 1, l. 5. (c. 25 B. C.) The ass is speaking to the wine-jar.

The jar will long retain the fragrance of what it was steeped in when new. (Quo semel est imbuta recens, servabit odorem | testa diu.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 69. (20 B. C.)

Cited by ERASMUS, *Adagia*, ii, iv, 20, and included by TAVERNER, *Translations from Erasmus*, fo. 37 (1550) with the rendering, "A vessell wyl kepe longe the savour wherewith it is fyrste seasoned."

We are by nature most tenacious of childish impressions, just as the flavor first absorbed by vessels when new persists, and the color imparted by dyes to the virgin whiteness of wool is indelible. (Sapor, quo nova imbuas, durat.)

QUINTILIAN, *Institutionis Oratoriae* Bk. i, ch. i, sec. 5. (c. A. D. 80)

But fyll an erthen pot first with yll lycoure And euer after it shall smell somewhat soure.

ALEXANDER BARCLAY, *Shyp of Folyes*, i, 47. (1509)

Where children are brought up in wickedness, they will be wicked all their lives after.

"The earthen pot will long savour of that liquor that is first put into it."

HUGH LATIMER, *Seventh Sermon before Edward VI* (1552)

The vessel will conserve the tast Of lycour very long, With which it was first seasoned.

JOHN NORTHBROOKE, *Against Dicing*. (c. 1577)  
It is pretely sayd of Horace, a newe vessel will long time sauour of that liquor that is first powred into it, and the infant will euer smel of the nurses manners hauing tasted of hir milke.

JOHN LVLV, *Euphues* (Arber), p. 129. (1579)  
The cask gives of that it has in it.

JOHN FLORIO, *Second Frutes*, p. 141. (1591)  
Vessels ever retain a flavour of their first liquor.

RALEGH, *History of World*. Bk. i, ch. 1. (1614)

With what the maiden vessel  
Is season'd first—you understand the proverb.

BEAUMONT AND FLETCHER, *The Custom of the Country*. Act i, sc. 1. (a. 1615)

I am not versed in my maternal tongue so exactly as I should be. . . . Yet the old British is not so driven out . . . (for the cask savours still of the liquor it first took in).

JAMES HOWELL, *Letters*, 17 Sept., 1645.

A butt gives such a scent as it hath.

TORRIANO, *Piazza Universale*, p. 29. (1666)

The pouch will always smell of the herring.

WILLIAM KING, tr., *Naudé's Political Considerations upon Refin'd Politics*, iii, 109. (1711)

Every Tub smells of the Wine it holds.

THOMAS FULLER, *Gnomologia*. No. 1473. (1732)  
The new cask takes its odour from the first wine that it receives.

C. C. COLTON, *Lacon*. Pt. ii, No. 203. (1820)

You may break, you may shatter the vase, if you will,

But the scent of the roses will hang round it still.

THOMAS MOORE, *Farewell! But Whenever You Welcome the Hour*. (c. 1830)

1 Remarkable memory, yours! (Memor es probe!)

PLAUTUS, *Asinaria*, l. 343. (c. 200 B.C.)

Your memory is of the best. (Memoria es optima.)

PLAUTUS, *Miles Gloriosus*, l. 49. (c. 200 B.C.)

2 Other times other memories. (Verterunt sese memoriae.)

PLAUTUS, *Truculentus*, l. 221. (c. 186 B.C.)

3 Memory: what wonders it performs in preserving and guarding the past.

PLUTARCH, *Moralia: Obsolescence of Oracles*. Sec. 432B. (c. A.D. 90)

Oft in the stilly night,

Ere Slumber's chain has bound me,

Fond Memory brings the light

Of other days around me.

THOMAS MOORE, *Light of Other Days*. (a. 1851)

Memory, a pensive Ruth, went gleanng the silent fields of childhood.

CURTIS, *Howadji in Syria: Ave Maria*. (1851)

4 The memory of man is apt to slip. (Memoria hominum est labilis.)

PONTANUS, *Collectio Proverbiorum*, p. 111. (1778) Another Latin proverb is, "Memoria minuitur nisi eam exerceas" (Memory will weaken unless you give it exercise).

My memory was never loaded with anything but blank cartridges.

MARK TWAIN, *Life on the Mississippi*. Ch. 6. (1874)

5 I have ever since retained them in the budget of my memory. (Les ay retenu en la gibbiefere de ma memoire.)

RABELAIS, *Gargantua*. Bk. i, ch. 13. (1534)

6 Of Hamlet . . . The memory be green.

SHAKESPEARE, *Hamlet*, i, 2, 2. (1600)

Long keep his memory green in our souls.

MOORE, *Oh, Breathe Not His Name*. (c. 1830)

Lord, keep my memory green.

DICKENS, *The Haunted Man*. Ch. 3. (1848)

7 Yea, from the table of my memory.

I'll wipe away all trivial fond records.

SHAKESPEARE, *Hamlet*, i, 5, 98. (1600)

8 Left behind as a memory for us. (Nobis meminisse relictum.)

STATIUS, *Silvae*. Bk. ii, l. 55. (c. A.D. 80)

Nothing now is left But a majestic memory.

LONGFELLOW, *Three Friends of Mine*, l. 10. (1874)

9 My memory in this needs no refreshing.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act i. (1663)

These occurrences are as vividly present to me as if they had happened yesterday. (Ces événements me sont aussi présents que s'ils s'étaient accomplis hier.)

ANATOLE FRANCE, *Le Procureur de Judée* (1892)

10 Tom. Saffold, of happy Memory.

UNKNOWN, *Humours of the Town*, p.69.(1693)

Dony of Happy Memory.

THOMAS BROWN, tr., *Fresney's Amusements*, p. 84. (1700)

## II—Memory and Forgetfulness

### See also Forgetfulness

11 Remembrances embellish life but forgetfulness alone makes it possible. (Les souvenirs embellissent la vie, l'oubli seul la rend possible.)

ENRICO CIALDINI, *Written in an Album*. (a. 1892)

12 We have all forgot more than we remember.

THOMAS FULLER, *Gnomologia*. No. 5442. (1732)

13 A retentive memory is a good thing, but the ability to forget is the true token of greatness.

ELBERT HUBBARD, *Epigrams*. (1900)

14 Better a little well kept, than a great deal forgotten.

HUGH LATIMER, *Fifth Sermon Before King Edward*. (1552)



<sup>1</sup> Memory and Oblivion, all hail! Memory for good things, Oblivion for evil. (*Μνήμη καὶ Ἀθήνη, μέγα χαίρειον· ἡ μὲν ἐπ' ἔργοις | Μνήμη τοῖς ἀγαθοῖς, ἡ δ', ἐπὶ λενυγαλίοις.*)

MACEDONIUS THE CONSUL, *Epigram*. (c. A. D. 350) See *Greek Anthology*. Bk. x, epig. 67.

<sup>2</sup> Nothing so deeply imprints anything in our memory as the desire to forget it. (Il ne rien qui imprime si vivement quelque chose en nostre souvenance, que le desir de l'oublier.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

<sup>3</sup> Forgetfulness, rather; for I remember even those things which I would not, and can not forget what I would. (Oblivionis, mallem; nam meminisse etiam quae nolo, oblivisci non possum quae volo.)

THEMISTOCLES, when Simonides offered to teach him the art of memory. (c. 450 B. C.) See CICERO, *De Finibus*, ii, 32, 104. Also quoted by MONTAIGNE, ii, 12.

## MEND

See also Amendment, Reformation

<sup>4</sup> All extremities must end or mend.

SAMUEL DANIEL, *Queen's Arcadia*, iv, 4. (1605)  
Either mend or end.

JOHN CLARKE, *Paroemiologia*, p. 223. (1639)  
Like the bairns o' Falkirk, they'll end ere they mend.

HISLOP, *Proverbs of Scotland*, p. 212. (1862)

<sup>5</sup> Some doe mend, when they cannot appaire [grow worse].

THOMAS DRAXE, *Bibliotheca*, p. 43. (1633)  
He may mend but not grow worse.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

<sup>6</sup> If euery man mende one, all shall be mended.  
JOHN HEYWOOD, *Three Hundred Epigrams*. No. 1. (1562)

Let vs endeaouour euery one to amend one, and we shall all soon be amended.

JOHN LYL, *Euphues* (Arber), p. 142. (1579)  
Ilk man mend ane, and all will be mendit.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)  
If every one would mend one, all would be amended.

JOHN RAY, *English Proverbs*, p. 20. (1670)

See also RICHARDSON, *Pamela*, ii, 4. (1740)  
D'ARBLAY, *Diary*, iii, 477. (1793) etc.

If every man would mend a man  
Then all mankind were mended.

EDWARD FITZGERALD, *Polonius*. Sec. 91. (1852)

<sup>7</sup> Good hearts admit of amendment. (*ἀκεσταὶ τοὶ φρένες ἐσθλῶν.*)

HOMER, *Iliad*. Bk. xiii, l. 115. (c. 850 B. C.)  
It is never too late to tread the path to honesty. (Sera numquam est ad bonos mores via.)

SENECA, *Agamemnon*, l. 242. (A. D. 60)  
Neuer too Late.

ROBERT GREENE. Title of play. (1590)

Amends may never come too late.

ROBERT GREENE, *Mamillia*. Act v, sc. 5. (1594)  
It is never over late to mend.

JAMES HOWELL, *Letters*, 9 Nov., 1645.  
You never will mend till it is too late.

THEODORE HOOK, *Jack Bragg*. Ch. 1. (1837)  
It Is Never too Late to Mend.

CHARLES READE. Title of novel. (1856)

<sup>8</sup> He mendeth as the fletcher [arrow-maker] dothe his bolte.

PALSGRAVE, *La Langue Françoise*, 634. (1530)  
Then wolde ye mend, as the fletcher mends his bolte,

Or as sowre ale mendth in summer.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
The worlde amendes like sower ale in sommer.

WILLIAM BULLEIN, *Dialogue*, p. 77. (1564)  
They lost none of their old faults, and got many new, mending in this hot country as sour ale in summer.

THOMAS FULLER, *Holy War*. Bk. v, ch. 16. (1639)  
I find you mend like sour ale in summer.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

'A mend like sour ale in summer—that is, gets worse and worse.

EDWARD MOOR, *Suffolk Words*, p. 377. (1823)

<sup>9</sup> The best time to mend your ways is the present.

*Sutra-Kritanga Sutra*, i, ii, 3, 19. (c. 400 B. C.)  
He that resolves to mend hereafter, resolves to mend now.

FRANKLIN, *Poor Richard's Almanack*, 1745.

## MERCHANT

<sup>10</sup> He that wyll at all aduentures vse the seas knowinge no more what is to be done in a tempest than in a caulme, shall soone becommme a marchaunt of eele skinnes.

ROGER ASCHAM, *Toxophilus*, p. 151. (1545) A merchant of eel-skins, of refuse, of nothing.

He maketh his marts with marchantis likely,

To bryng a shylling to ix. pence quickly.

If he holde on a while, as he begins,

We shall see him proue a marchaunt of eele skins. A marchaunt without either money or ware.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
*Fisher*: Who knows but I In tyme may proove a noble marchant? *Clown*: Yes, of eele skinnes.

THOMAS HEYWOOD, *Captives*. Act iv, sc. 1. (1624)  
Then am I a merchant, not of eels-skins, but lambskins.

ANTHONY BREWER, *The Love-Sick King*. Act ii. (1655)

A merchant without either money or ware.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)  
He is not a merchant bare,

That hath money-worth or ware.

JOHN RAY, *English Proverbs*, p. 17. (1670)  
FULLER, *Gnomologia*. No. 6240. (1732)

He is not a merchant bare, That hath either money, worth, or ware. A good merchant may want ready money.

JAMES KELLY, *Scottish Proverbs*, p. 171. (1721)

- 1  
The marchant loses when he gaines not.  
RANDLE COTGRAVE, *Dictionary: Gaigner*. (1611)  
A Merchant that gains not, loseth.  
HERBERT, *Jacula Prudentum*. No. 50. (1640)  
He that loseth is Merchant, as well as he that gains.  
HERBERT, *Jacula Prudentum*. No. 520. The French say, "Il n'est pas marchand qui toujours gagne" (He is not a merchant who always gains).  
As gude merchant tines [loses] as wins.  
JOHN RAY, *Proverbs: Scottish*, p. 229. (1678)  
A good Merchant may meet with a Misfortune.  
THOMAS FULLER, *Gnomologia*. No. 164. (1732)
- 2  
A Merchant's Happiness hangs upon Chance, Winds and Waves.  
THOMAS FULLER, *Gnomologia*. No. 323. (1732)
- 3  
Who so that knew, what wolde be dere,  
Should neede be a marchant but one yeere.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 1. (1546)  
Quha wist quhat wald be cheip or deir,  
Sould neid to traffique but a yeir.  
MONTGOMERIE, *The Cherrie and Slae*. (1597)  
We say, he that did know what would be deare, might grow full rich within a yeare.  
COTGRAVE, *Dictionary: Adventure*. (1611)  
He that could know what would be dear, Need be a merchant but one year. Such a merchant was the Philosopher Thales, . . . he foreseeing a future dearth of olives, the year following, bought up at easie rates all that kind of fruit then in men's hands.  
JOHN RAY, *English Proverbs*, p. 78. (1670)  
If a Man but knew what would be dear,  
He need be a Merchant, but only one Year.  
THOMAS FULLER, *Gnomologia*. No. 6077. (1732)  
The Japanese say, "He who can see three days ahead may be rich for three thousand years."
- 4  
Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? (Cuius negotiatores principes, institores eius inclyti terrae?)  
*Old Testament: Isaiah*, xxiii, 8. (c. 900 B. C.)  
Strike, louder strike, th' ennobling strings  
To those whose Merchant Sons were Kings.  
WILLIAM COLLINS, *Ode to Liberty*, l. 42. (1747)  
Referring to the Venetians.
- 5  
Merchants love nobody.  
THOMAS JEFFERSON, *Letter to John Langdon*. (1785)  
Merchants are the least virtuous citizens and possess the least of the *amor patriae*.  
JEFFERSON, *Letter to M. de Meunier*. (1786)  
Merchants have no country.  
JEFFERSON, *Letter to H. G. Spafford*. (1814)
- 6  
If you would be a merchant fine, beware of old horse, herring, and wine. Old horse will die, herrings stink, and wine sour.  
JAMES KELLY, *Scottish Proverbs*, p. 192. (1721)

- 7  
In vain the state where merchants gild the top.  
JOHN MARSTON, *What You Will*. Act i. (1607)
- 8  
A wise Marchant neuer aduentureth all his goodes in one ship.  
SIR THOMAS MORE, in RICHARD GRAFTON, *Chronicle of the Affayres of England*, ii, 776. (1513) See also under PRUDENCE.
- 9  
Is it not a common prouerbe amongst vs when any man hath cosend or gone beyond vs, to say, Hee hath playde the merchant with us?  
THOMAS NASHE, *Works*, iv, 240. (1593)  
Either a merchant or a theefe.  
RANDLE COTGRAVE, *Dictionary: Larron*. (1611)  
I doubt, sir, he will play the merchant with us  
WILLIAM ROWLEY, *A New Wonder*. Act iv (1632)
- 10  
A merchant of great traffic through the world.  
SHAKESPEARE, *The Taming of the Shrew*, i, 1, 12. (1594)  
Traffic's thy god; and thy god confound thee!  
SHAKESPEARE, *Timon of Athens*, i, 1, 246. (1608)
- MERCY
- 11  
Pray for mercy even to the last clod of earth [thrown upon the grave].  
*Babylonian Talmud: Berachoth*, fo. 8a. (c. A. D. 350)  
Though a sharp sword be laid to thy throat, still pray to God for mercy.  
*Babylonian Talmud: Berachoth*, fo. 10a. (c. A. D. 350)  
The mercy of God [may be found] between the bridge and the stream. (Misericordia Domini inter pontem et fontem.)  
ST. AUGUSTINE, of a man falling into a river. (c. A. D. 397) A paraphrase of the Latin proverb "Inter pontem et fontem; inter gladium et iugulum" (Between the bridge and the stream; between the sword and the throat).  
Betwixt the stirrup and the ground  
Mercy I asked, mercy I found.  
WILLIAM CAMDEN, *Remains Concerning Britain: Epitaphs* (1870), p. 420. (1605) An epitaph for a man falling from his horse and breaking his neck.  
Between the stirrup and the ground,  
I mercy asked, I mercy found.  
SAMUEL JOHNSON, misquoting Camden. See BOSWELL, *Life*, 28 April, 1783.  
Betwixt the Bridge and the Brook, the Knife and the Throat, the mercy of God may appeare.  
WILLIAM HINDE, *The Holy Life and Happy Death of John Bruen*. Ch. 34. (1641)
- 12  
Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxx, 20. (c. 190 B. C.)
- 13  
Clemency is the ornament of princes.  
BHARTIRHARI, *Niti Sataka*. No. 82. (c. A. D. 100)

- 1 Here may men seen that mercy passeth right.  
CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 1282.  
(c. 1380)  
For gentil mercy oghte to passen right.  
CHAUCER, *Canterbury Tales: The Knights Tale*, l. 2231. (c. 1386)  
Mercy bothe right and lawe passeth.  
THOMAS USK, *The Testament of Love*, iii, i, 137. (1387)  
Mercy is better than justice. (La clémence vaut mieux que la justice.)  
VAUVENARGUES, *Réflexions*. No. 167. (1746)
- 2 Put on therefore . . . bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. (ἐνδύσαθε οὖν . . . σπλάγχνα οἰκτιρμοῦ.)  
New Testament: *Colossians*, iii, 12. (c. A. D. 59)  
The Vulgate phrase is, "Viscera misericordiae."  
Open thy bowels of compassion.  
CONGREVE, *Mourning Bride*. Act iv, sc. 7. (1697)
- 3 In whom mercye lacketh . . . in hym all other vertues be drowned.  
SIR THOMAS ELYOT, *The Gouernour*. Bk. ii, ch. 7. (1531)
- 4 Who standeth in the water vp to the chyn, he is very obstinate, if for mercy he do not cry.  
JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)  
More by lenitie, then by force. (Piu per dolceza, che per forza.)  
JOHN FLORIO, *Firste Fruites*, fo. 33.
- 5 Severity is often Clemency, Clemency Severity.  
FRANKLIN, *Poor Richard's Almanack*, 1752.
- 6 Aske mercy and hafe it.  
RICHARD ROLLE OF HAMPOLE, *English Prose Treatises*, p. 43. (c. 1340)
- 7 As you are stout be merciful.  
JAMES KELLY, *Scottish Proverbs*, p. 39. (1721)  
Colonel, as you are stout, be merciful. [To colonel offering, in jest, to draw his sword.]  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
But, Clare, as you are strong be merciful.  
D. C. MURRAY, *Way of the World*. Ch. 19. (1884)
- 8 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. (ὁ θεός, ἰλάσθητι μοι τῷ ἁμαρτωλῷ.)  
New Testament: *Luke*, xviii, 13. (c. A. D. 65)  
The Vulgate is, "Deus propitius esto mihi peccatori."
- 9 Blessed are the merciful: for they shall obtain mercy. (μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.)  
New Testament: *Matthew*, v, 7. (c. A. D. 50)  
The Vulgate is, "Beati misericordes: quoniam ipsi misericordiam consequentur."

- Mercy of mercy needs mot aryse.  
WILLIAM LONGLAND, *Piers Plowman*. Text C, passus xii, l. 233. (1362)  
Who-so wyll haue mercy must be mercyable; . . . Who is without mercy of mercy shall mys.  
HENRY BRADSHAW, *The Life of Saint Werburge of Chester*. Bk. i, l. 2752. (1513)  
Who will not mercie unto others shew,  
How can he mercie ever hope to have?  
EDMUND SPENSER, *The Faerie Queene*. Bk. vi, canto i, st. 42. (1590)  
Mercy to him that shows it, is the rule  
And righteous limitation of its act,  
By which Heav'n moves in pard'ning guilty man.  
COWPER, *The Task*. Bk. vi, l. 595. (1784)  
Mercy is for the merciful.  
LORD BYRON, *Lines on Hearing Lady Byron Was Ill*. (1816)
- 10 I kry you mercy, I kylled your cussheyn.  
JEHAN PALSgrave, *La Langue Françoise*, p. 501. (1530) Perhaps a garbling of the expression "missed the cushion" or mark in archery.  
I cry you mercy, 'tis but quid for quo.  
SHAKESPEARE, *I Henry VI*, v, 3, 109. (1591)  
*Half*: On thy conscience tell me what 'tis a clock?  
*Silena*: I cry you mercy, I have killed your cushion.  
JOHN LYLY, *Mother Bombie*. Act iv, sc. 2. (1594)  
*Accius*: You need not be so lusty, you are not so honest.  
*Silena*: I cry you mercy, I took you for a joynd stool.  
LYLY, *Mother Bombie*, iv, 2. (1594) Proverbial for an unfortunate apology or a pert reply.  
Cry you mercy, I took you for a joint-stool.  
SHAKESPEARE, *King Lear*, iii, 6, 55. (1605) JOHN RAY, *English Proverbs*, p. 186. (1670)  
Cry you mercy killed my cat.  
JOHN CLARKE, *Paroemiologia*, p. 281. (1639)  
RAY, *English Proverbs*, p. 68. (1670)
- 11 Mercy is better than vengeance. (συγγνώμη τιμωρίας κρείσσων.)  
PITTACUS, *Maxim*. (c. 675 B. C.) See DIOGENES LAERTIUS, *Pittacus*. Bk. i, sec. 76.
- 12 The merciful man doeth good to his own soul (Benefacit animae suae vir misericors.)  
Old Testament: *Proverbs*, xi, 17. (c. 350 B. C.)
- 13 Have mercy upon me, O God. (Miserere mei Deus.)  
Old Testament: *Psalms*, li, 1. (c. 250 B. C.)  
Mercy and truth are met together; righteousness and peace have kissed each other. (Misericordia et veritas obviaverunt sibi: iustitia et pax osculatae sunt.)  
Old Testament: *Psalms*, lxxxv, 10. (c. 250 B. C.)
- 14 A merciful man is not stupid; a stupid man cannot show mercy. (Lao jên pu shih ch'ih 'han; ch'ih 'han pu 'hui jao jên.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1399. (1875)

<sup>1</sup> Mercy often gives death instead of life.  
(Mortem misericors saepe pro vita dabit.)  
SENECA, *Troades*, l. 329. (c. A. D. 60)

<sup>2</sup> Mercy but murders, pardoning those that kill.  
SHAKESPEARE, *Romeo and Juliet*, iii, 1, 202.  
(1595) See under JUSTICE AND MERCY.

The quality of mercy is not strain'd;  
It droppeth as the gentle rain from heaven  
Upon the place beneath: it is twice blest;  
It blesseth him that gives and him that takes:  
'Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest God's  
When mercy seasons justice.

SHAKESPEARE, *The Merchant of Venice*, iv, 1,  
184. (1597)

### MERIT

See also Deserving, Worth

<sup>3</sup> Merit, like oil, must come to the top.

JEREMIAH CURTIN, tr., *With Fire and Sword*.  
Ch. 8. (1890)

<sup>4</sup> Stay here, and make a merit of your Love.

DRYDEN AND LEE, *The Duke of Guise*. Act iv,  
sc. 3. (1682)

You might have made a merit of your theft.

DRYDEN, *King Arianur*. Act ii. (1691)

He made a merit of it to himself.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 80. (1860)

<sup>5</sup> Of Boasting more than of a Bomb afraid,  
Merit should be as modest as a Maid.

FRANKLIN, *Poor Richard's Almanack*, 1750.

Great Merit is coy, as well as great Pride.

FRANKLIN, *Poor Richard's Almanack*, 1752.

<sup>6</sup> It is a mark of exceptional merit, when the  
most envious feel constrained to admire it.  
(La marque d'un mérite extraordinaire est de  
voir que ceux qui l'envient le plus sont con-  
traints de le louer.)

LA ROCHEFOUCAULD, *Maximes*. No. 95. (1665)  
Merit is the gift of nature, but fortune provides  
occasions for its display. (La nature fait le mérite,  
et la fortune le met en œuvre.)

LA ROCHEFOUCAULD, *Maximes*. No. 153. (1665)  
There are people who disgust with merit, and  
other who please with faults. (Il y a des gens  
dégoûtants avec du mérite, et d'autres qui plai-  
sent avec des défauts.)

LA ROCHEFOUCAULD, *Maximes*, No. 155.  
Our merit wins the esteem of honest men, and  
our lucky star that of the public. (Notre mérite  
nous attire l'estime des honnêtes gens, et notre  
étoile celle du public.)

LA ROCHEFOUCAULD, *Maximes*. No. 165.

The world more often rewards the appearance  
of merit than merit itself. (Le monde récompense  
plus souvent les apparences du mérite que le  
mérite même.)

LA ROCHEFOUCAULD, *Maximes*. No. 166.

There is merit without distinction, but there is  
no distinction without some merit. (Il y a du  
mérite sans élévation, mais il n'y a point d'éleva-  
tion sans quelque mérite.)

LA ROCHEFOUCAULD, *Maximes*. No. 400.

Distinction is to merit what dress is to good  
looks. (L'élévation est au mérite ce que la parure  
est aux belles personnes.)

LA ROCHEFOUCAULD, *Maximes*. No. 401.

However prone the world may be to judge men  
ill, it overlooks real merit still less often than it  
rewards its counterfeit. (Quelque disposition  
qu'ait le monde à mal juger, il fait encore plus  
souvent grâce au faux mérite, qu'il ne fait in-  
justice au véritable.)

LA ROCHEFOUCAULD, *Maximes*. No. 455

<sup>7</sup> Beauties in vain their pretty eyes may roll;  
Charms strike the sight, but merit wins the  
soul.

ALEXANDER POPE, *The Rape of the Lock*. Canto  
v, l. 34. (1714)

<sup>8</sup> The sufficiency of my merit, is to know that  
my merit is not sufficient.

FRANCIS QUARLES, *Emblems*. Bk. ii, emb. 1.  
(1635) Quoted by Quarles as a saying of St.  
Augustine.

<sup>9</sup> The force of his own merit makes his way.

SHAKESPEARE, *Henry VIII*, i, 1, 64. (1612)

Merit and good-breeding will make their way  
anywhere.

LORD CHESTERFIELD, *Letters*, 9 Oct., 1747.

<sup>10</sup> A young man who enjoyed the appellation  
simply of "a man of much merit." (Un homme  
de beaucoup de mérite.)

TOLSTOY, *War and Peace*. Vol. ii, pt. ii, ch. 6.  
(1865) Dole, tr.

### MERRIMENT

See also Gaiety, Mirth

<sup>11</sup> After wo, I rede us to be merie.

CHAUCER, *Canterbury Tales: The Knightes  
Tale*, l. 2210, (c. 1386)

Merry is only a mask of sad.

R. W. EMERSON, *Waldeinsamkeit*. (1858)

<sup>12</sup> A merry fellow was never yet a respectable  
man.

LORD CHESTERFIELD, *Letters*, 20 Aug., 1749

<sup>13</sup> The more the merrier. (Quam plurima mittas)  
CICERO, *Ad Atticum*. Bk. i, epis. 8. (67 B. C.)

The mo the meryer; the fewer, the better fare.  
JEHAN PALSGRAVE, *Lesclaircissement de la  
Langue Françoisse*, 885. (1530) This is the  
full form and the first known appearance in  
English of the saying, which has been ascribed  
to King James I. (c. 1423)

Haue among you blynd harpers (sayde I)  
The mo the merier, we all daie here and see.  
Ye, but the fewer the better fare (said hee).  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Come nere, on Goddes halfe, the mo knaves the merier.

UNKNOWN, *Respublica*. Act iii, sc. 5. (1553)  
The mo the merrier is a proverbe eke.

GEORGE GASCOIGNE, *Roses*. (1570)  
The more company the merrier.

UNKNOWN, *The Marriage of Witte and Science*. Act iii, sc. 2. (c. 1570)

The company is . . . all the patriarchs, prophets, saints. . . . Here, the more the merrier, yea, and the better cheer too.

THOMAS ADAMS, *Sermons* (1862), i, 244. (1629)  
The more the merrier; the fewer the better cheer.

JOHN RAY, *English Proverbs*, p. 115. (1678)  
See also SWIFT, *Polite Conversation*. Dial. ii.

(1738) PAULDING, *The Bucktails*. Act v, sc. 2.  
(1815) DICKENS, *Barnaby Rudge*. Ch. 59.

(1841) KINGSLEY, *Westward Ho!* Ch. 24.  
(1855) etc., etc.

More and merrier: less and better fare.

J. C. BRIDGE, *Cheshire Proverbs*, p. 95. (1917)

1 Mery it is whan knaues done mete.

UNKNOWN, *Cock Lorells Bote*, p. 14. (c. 1520)  
Ther's a Kooke cal'd 'Tis merry when Knaues

meete. And ther's a Ballad, 'Tis merry when Malt-men meete: and besides, ther's an old Prouerbe, The more the merrier.

SAMUEL ROWLANDS, 'Tis Merrie When Gossips Meet. (1602) See also under KNAVE.

It's merry when friends meet.

JOHN CLARKE, *Paroemiologia*, p. 26. (1639)  
'Tis merry when gentle folkes meete.

ANTHONY BREWER, *Countrie Girl*, sig.H3. (1647)  
IT'S MERRY IN HALL WHEN BEARDS WAG ALL, see

under BEARD.

2 Is any merry? let him sing psalms. (εὐθυμεῖ τις: ψαλλέτω.)

New Testament: James, v, 13. (A. D. 44) The Vulgate is, "Aequo animo est? psallat."

3 Be merry, man, and tak not sair in mind

The wavering of this wretchit warld of sorrow.

WILLIAM DUNBAR, *No Treasure Without Gladness*. (c. 1510)

Be merry, but with modestie.

JOHN LYLY, *Euphues* (Arber), p. 39. (1570)  
Repeated on p. 154, with the addition, "be

sober, but not too sullen."

Be as merry as you may be, for time may so turne that once again you may be.

JOHN LYLY, *Euphues* (Arber), p. 97.  
Aye be as merry as be can, for love ne'er delights

in a sorrowful man.

JOHN RAY, *English Proverbs*, p. 55. (1678)  
Be always as merry as ever you can;

For no man delights in a sorrowful Man.  
THOMAS FULLER, *Gnomologia*. No. 6402. (1732)

"Let us be merry," said Mr. Pecksniff.  
DICKENS, *Martin Chuzzlewit*. Ch. 5. (1844)

4 I've taken my fun where I found it.  
RUDYARD KIPLING, *The Ladies*. (1892)

5 Be merry if you are wise. (Ride si sapis.)

MARTIAL, *Epigrams*. Bk. ii, epig. 41. (A. D. 85)

Whan hasty witlesse mirth is mated weele,

Good to be mery and wise, they thinke and feele.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

Therefore an other sayd sawe doth men aduise  
That they be together both mery and wise.

NICOLAS UDALL, *Ralph Roister Doister* Act i, sc. 1. (1553)

Tis good to be mery and wyse:

How shall fooles folow that aduise?

HEYWOOD, *Proverbs and Epigrams*. (1562)

It is good, they say, to be merry and wise.

GABRIEL HARVEY, *Works*, ii, 247. (1593)

'Tis good to be mery and wise.

CHAPMAN, *Eastward Hoe*. Act i, sc. 1. (1605)

Come, come, George, let's be merry and wise.

BEAUMONT and FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 1. (1611)

You are merry, sir; be wise too.

SIR ROGER L'ESTRANGE, *A Whipp*, p. 21. (1662)

The proverb says, "Be merry and be wise."

DAVENANT, *Man's the Master: Prologue*. (1668)

He knew how to be merry and wise.

ABRAHAM TUCKER, *The Light of Nature Pursued*, ii, 337. (1768)

Old times have bequeathed us a precept, *to be merry and wise*, but who has been able to observe it?

SAMUEL JOHNSON, *Letters*, ii, 114. (1779)

It's guid to be merry and wise.

ROBERT BURNS, *Here's a Health to Them That's Awa*. (c. 1786)

There is a proverb which talks about being merry and wise.

DICKENS, *The Old Curiosity Shop*. Ch. 7. (1841)

EAT, DRINK AND BE MERRY, see under EATING

6 Let us rehearse the old proverb: 'Three merry men, and three merry men, And three merry men be we; I in the wood, and thou on the ground, And Jack sleeps in the tree.'

GEORGE PEELE, *The Old Wives Tale*. Sc. 1 (1595) The refrain of an old ballad.

I am three merry men, and three merry men!

BEAUMONT and FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 8. (1613)

Three merry boys, and three merry boys,

And three merry boys are we.

JOHN FLETCHER, *The Bloody Brother*. Act iii. sc. 2. (c. 1620)

7 Merry meet, merry part.

JOHN RAY, *English Proverbs*, p. 175. (1678)  
FULLER, *Gnomologia*. No. 3410. (1732)

8 There is hardly such a thing as being merry. but at another's Expence.

NICHOLAS ROWE, *The Fair Penitent: Dedication*. (1703)

9 To be merry best becomes you: for, out of question, you were born in a merry hour.

SHAKESPEARE, *Much Ado About Nothing*, ii. 1. 346. (1598)

Faith I was never on a merrier pin.  
ROBERT DAVENPORT, *A New Trick to Cheat the Divell*. Act i, sc. 2. (1639)

1  
Live a short life and a merry one.  
SWIFT, *Directions to Servants: The Footman*. (a. 1745) See under LIFE.

2  
It is hard to feign merriment when the heart is sad, or to force a false smile to the lips. (Difficile est tristi fingere mente iocum, | nec bene mendaci risus componitur ore.)  
TIBULLUS, *Elegies*. Bk. iii, eleg. vi, l. 34. (c. 10 B. C.)  
All are not merry that seem mirthful.  
ROBERT SOUTHEY, *The Doctor*. Ch. 71. (1812)

3  
Lengor liueth a glad mon then a sori.  
UNKNOWN. In *Vernon MS* (E.E.T.S.), p. 347. (c. 1340)

As long leuyth a mery man as a sory.  
UNKNOWN. *Douce MS* (Förster), 52. (c. 1350)  
As long lyuth the mery man (they say)  
As doth the sory man, and longer by a day.  
NICOLAS UDALL, *Ralph Roister Doister* Act i, sc. 1. (c. 1550)

Mirth is the onelie instrument to prolong mannes life.  
STEFANO GUAZZO, *Civile Conversation*. Bk iv, p. 166. (1574) Young, tr.

As long liveth a merry man as a sad.  
WILLIAM CAMDEN, *Remains*, p. 302. (1605)  
Lives not a merry-man longer than a sad?  
UNKNOWN, *The Tinker of Turvey*. (1630)  
As long lives the merry Heart as the sad.  
THOMAS FULLER, *Gnomologia*. No. 711. (1732)  
A MERRY HEART GOES ALL THE WAY; A MERRY HEART MAKETH A CHEERFUL COUNTENANCE, see under HEART.

## II—Merriment: Proverbial Comparisons

4  
All went merry as a marriage bell.  
BYRON, *Childe Harold*. Canto iii, st. 21. (1812)  
All went as merry as a marriage-bell.  
F. E. SMEDLEY, *Frank Fairleigh*. Ch. 6. (1850)  
All went merry as a carriage bell, as Lord Byrun sez.

ARTEMUS WARD (C. F. BROWNE), *Celebration in Honor of the Atlantic Cable*. (1859)  
As merry as an alimony bell.  
O. HENRY (W. S. PORTER), *Strictly Business*. (1910)

5  
I'll be As merry as a Pismire.  
WILLIAM CARTWRIGHT, *The Ordinary*. Act iii, sc. 4. (c. 1634)

6  
Gaillard he was as goldfinch in the shawe.  
CHAUCER, *Canterbury Tales: The Cokes Tale*, l. 3, (c. 1386)

7  
And forth she gooth, as iolif as a pye.  
CHAUCER, *Canterbury Tales: The Shipmannes Tale*, l. 209. (c. 1386)  
And she for hir parte, made vs cheere heauen bye.  
The fyrst parte of dyner mery as a pye.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

Home went Lysetta, as merry as a pye.  
TARLTON, *News out of Purgatorie*, p. 68. (1590)  
He be as merrie as a pie.

THOMAS DEKKER, *The Shoemaker's Holiday*. Act v, sc. 5. (1600)  
Hele lafe and be as merry as a mag-pie.  
ROWLEY, *When You Can See Me*. sig. C3. (1613)

8  
And hoom he gooth, mery as a papejay.  
CHAUCER, *Canterbury Tales: The Shipmannes Tale*, l. 369. (c. 1386)  
Singeth, ful merier than the papejay,  
"Yow love I best, and shal, and other noon."  
CHAUCER, *The Marchantes Tale*, l. 1078.

9  
As merry as mice in malt.  
JOHN CLARKE, *Paroemiologia*, p. 185. (1639)  
HOWELL, *English Proverbs*, p. 3. (1659)  
Some families are as merry as mice in malt on very small wages.  
C. H. SPURGEON, *John Ploughman's Talk*. Ch. 16. (1869)

10  
A merry grigge, a iocande frende.  
THOMAS DRANT, tr., *Horace: Satires*. Bk. i, sat. 3. (1566) A grig is a small eel, and it is sometimes supposed that this is what is referred to, but the phrase is more probably a corruption of "a merry Greek." See below.

A merry grig, and a true toper.  
CHARLES COTTON, *Burlesque upon Burlesque*, p. 195. (1675)  
They drank till they all were as merry as grigs.  
THOMAS BROWN, *Works* (1760), ii, 188. (a. 1704)

We were merry as grigs in time past.  
JOHN GAY, *Wife of Bath*. Act v, sc. 3. (1713)  
She . . . merry as a grig is grown.  
JOHN GAY, *New Similes*. (1720)  
I grew as merry as a grig.  
OLIVER GOLDSMITH, *Essays* (Globe), vi, 304. (1760) See also SALA, *Twice Round the Clock*, 3 p.m. (1859) BLACKMORE, *Stringhaven*. Ch. 39. (1887) WALLING, *Corpse with the Eerie Eye*, p. 12. (1942), etc., etc.

11  
Merry as a lark.  
P. G. HAMERTON, *The Intellectual Life*. Bk. i, ch. 5. (1873)

12  
So playde these twayne, as mery as three chippis.  
JOHN HEYWOOD, *Proverbs* Pt. i, ch. 7. (1546)

13  
Nowe mery as a cricket.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
As merry as crickets, my lads.  
SHAKESPEARE, *I Henry IV*, ii, 4, 101. (1597)  
Send them home as merry as crickets.  
SIR THOMAS URQUHART, tr., *Rabelais*. Bk. i, ch. 29. (1653)

As merry as a cricket.  
JAMES HOWELL, *English Proverbs*, p. 3. (1659)  
O'KEEFFE, *The Farmer*. Act i, sc. 2. (1787)  
MARRYAT, *Peter Simple*. Ch. 1. (1834) KINGSLEY, *Two Years Ago*. Ch. 4. (1857) etc., etc.  
Healthy, happy, . . . lively as crickets.  
WALPOLE, *Green Mirror*. Bk. i, ch. 1. (1918)

- 1  
Mery we were as cup and can could holde,  
Eche one with eche other homely and bolde.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)  
The merye man, with cupp and cann.  
UNKNOWN, *Misogonus*. Act ii, sc. 2. (1577)  
As mery as pot and can.  
SAMUEL ROWLANDS, *Martin Mark-all*, p. 49.  
(1610) RAY, *English Proverbs*, p. 287. (1678)
- 2  
As mery as tinkers.  
JAMES HOWELL, *Proverbs*, p. 3. (1659)
- 3  
As mery as fourty beggars.  
JAMES HOWELL, *Proverbs*, p. 11. (1659)  
Both were . . . as mery as beggars.  
EDWARD WARD, *The London Spy*, p. 264. (1700)  
We should live together as mery as beggars.  
SWIFT, *The Drapier Letters*. Lett. iv. (1724)
- 4  
The bishop of Man liveth here at ease, and  
as mery as Pope Joan.  
BISHOP JAMES PILKINGTON, *Letter*. (1564)
- 5  
Merry as boyhood.  
SAEMUND (?), *Poetic Edda: Hymiskvitha*. St.  
2. (c. 900)
- 6  
As mery as minnows.  
SCOTT, *Fortunes of Nigel*. Ch. 25. (1822)
- 7  
I should be as mery as the day is long.  
SHAKESPEARE, *King John*, iv, 1, 18. (1596)  
*Much Ado About Nothing*, ii, 1, 52. (1598)  
Even as mery as the day is long.  
MABBE, tr., *Celestina* (T.T.), p. 54. (1631)  
Mathew Merygreeke [one of the characters]  
NICOLAS UDALL, *Ralph Roister Doister*. Act i,  
sc. 1. (c. 1551)  
Hee is a mad Greeke, no less than a mery.  
BEN JONSON, CORYAT, *Crudities*, i, 17. (1611)  
We know the modern proverb, of a mery Greeke.  
THOMAS FULLER, *Church-History of Britain*.  
Bk. ii, sec. 3. (1655)  
Merry as Greeks, and drunk as Lords.  
CHARLES COTTON, *Scarronides*. Bk. iv. (1670)  
Make me as mery as a Greeke.  
*New Foundling Hospital for Wit*, iii, 176. (1784)
- 8  
I wyll make as mery as a kynge.  
UNKNOWN, *Enterlude of Youth*. In BANG, *Ma-  
terialien*, B. 12, p. 8. (c. 1554)  
This Smith leads a life as mery as a king.  
PEELE, *The Old Wiues Tale*, sig. A3. (1595)  
Be as mery as a king.  
HOLYDAY, *Technogamia*. Act iii, sc. 5. (1618)
- 9  
With joviall blades I'm as mery as the maids.  
UNKNOWN, *Roxburghe Ballads*, i, 448. (c. 1630)  
We will be as mery as the maids.  
MARCHANT, *Praise of Ale*, p. 249. (c. 1650)  
At Madam Wanton's, where we were as mery as  
the maids.  
JOHN BUNYAN, *The Pilgrim's Progress*. (1877)  
Pt. ii, p. 210. (1684)  
We will . . . have old Cobs the fiddler, and be as  
mery as the maids.  
WALTER SCOTT, *Rob Roy*. Ch. 9. (1818)

## MESSENGER

- 10  
In the mouth of a messenger a crooked mes-  
sage may be made straight. (ἐν ἀγγέλῳ γὰρ  
κυπτὸς ὁρθοῦται λόγος.)  
AESCHYLUS, *Libation-Bearers*, l. 773. (458 B. C.)  
A proverbial saying, meaning that a mes-  
senger may change a message as he pleases.
- 11  
Messengers should neither be headed nor  
hanged.  
DAVID FERGUSON, *Scottish Proverbs*, p. 76. (c.  
1595) Cited by KELLY, *Scottish Proverbs*, p.  
246, with the comment, "An excuse for carry-  
ing an ungrateful message." The Latin is.  
"Legatur nec violatur, nec laeditur."  
Though the senders be ten thousand times wrong,  
it is not the fault of the messenger. (Ch'ien ts'o  
wan ts'o, lai jên pu ts'o.)  
SCARBOROUGH, *Chinese Proverbs*. No. 423. (1875)
- 12  
Stay till the lame messenger come, if you will  
know the truth of the thing.  
HERBERT, *Jacula Prudentum*. No. 333. (1640)  
The lame Post brings the truest News.  
THOMAS FULLER, *Gnomologia*. No. 4620. (1732)
- 13  
How good a thing is a discreet messenger.  
(ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἀγγέλως αἴσιμα εἶδη.)  
HOMER, *Iliad*. Bk. xv, l. 207. (c. 850 B. C.) PIN-  
DAR, *Pythian Odes*, iv, 278, paraphrases this,  
"A discreet messenger brings highest honor  
to every business," the only passage where  
Pindar quotes from Homer by name.
- 14  
It is not book learning young men need,  
but a stiffening of the vertebrae which will  
cause them to be loyal to a trust, to act  
promptly, concentrate their energies, do a  
thing—"carry a message to Garcia."  
ELBERT HUBBARD, *A Message to Garcia*. First  
printed in *The Philistine*, March, 1900. The  
man who carried the message to Garcia was  
Lieut. Andrew S. Rowan, of the Bureau of  
Military Intelligence. It was delivered 1 May  
1898.  
There goes the message to Garcia.  
KENT, *Jason Burr's First Case*, p. 137. (1941)
- 15  
The messenger of good news is always an  
object of benevolence.  
SYDNEY SMITH, *Sketches of Moral Philosophy*  
Lecture 22. (1804)
- 16  
You love to be a messenger of ill news.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)
- 17  
For-thi men sais on messenger  
That lengs lang to bring answare,  
He mai be cald, with right resun,  
An of messagers corbun.  
UNKNOWN, *Cursor Mundi*, l. 1892. (c. 1300)  
You are a corby messenger. Taken from the raven  
sent out of the ark; apply'd to them who being  
sent an errand do not return with their answer  
JAMES KELLY, *Scottish Proverbs*, p. 385. (1721)

## METAL, METTLE

(They were originally the same word)

<sup>1</sup> He is metal of the baser sort. (ἐοικε δ' εἶναι τοῦ πολεμοῦ κόμματος.)

ARISTOPHANES, *Plutus*, l. 862. (c. 380 B. C.) A proverbial phrase, quoted by PHILO, *De Somniis*, i, 123.

Defoe wrought no base metal into the fine gold of his mother tongue.

*The Athenaeum*, 8 Oct., 1887, p. 461/3. The "noble metals" are gold and silver, all others are "base."

<sup>2</sup> She shewes the metall she is made of.

DANIEL ROGERS, *Naaman the Syrian: To the Reader*. (1642)

To try the spirit of man, of what mettle they are made of.

ROGERS, *Naaman the Syrian*, p. 19.

Thou ken'st not the mettle that women are made of.

SCOTT, *The Fair Maid of Perth*. Ch. 3. (1828)

<sup>3</sup> Here's metal more attractive.

SHAKESPEARE, *Hamlet*, iii, 2, 116. (1600)

Here's metal more attractive, as the fellow says in the play.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 41. (1850)

<sup>4</sup> A Corinthian, a lad of mettle.

SHAKESPEARE, *I Henry IV*, ii, 4, 13. (1597)

Let there be some more test made of my metal,  
Before so noble and so great a figure  
Be stamped upon it.

SHAKESPEARE, *Measure for Measure*, i, 1, 49. (1604)

<sup>5</sup> No big-bon'd men. . . .

But metal, Marcus, steel to the very back.

SHAKESPEARE, *Titus Andronicus*, iv, 3, 47. (1593)

He's metal to the back. A metaphor taken from knives and swords.

JOHN RAY, *English Proverbs*, p. 76. (1678)

The girl is mettle to the back.

CHARLES COFFEY, *Boarding-School*. Sc. 5. (1733)

A notable fellow of his inches, and metal to the back.

THOMAS BROWN, *The Saints in an Uproar*. (1687) *Agreeable Companion*, p. 105. (1745)

She has a great deal of wit; and, egad, as the saying is, mettle to the back.

SWIFT, *Polite Conversation*. Dial. (1738)

<sup>6</sup> When you have done a fault . . . behave yourself as if you were the injured person; this will immediately put your Master or Lady off their mettle.

SWIFT, *Directions to Servants*. Sec. 2. (c. 1745)  
Everybody here are upon their mettle.

SIR HENRY ELLIS, *Original Letters*. Ser. ii, vol. iv, p. 374. (1756)

Even the common passions . . . will put him up to his mettle.

MASON WEEMS, *Life of Washington*, i, 6. (1800)

It puts us on our mettle, too, to see our old enemies the French taking the work with us.

LEVER, *Davenport Dunn*. Ch. 13. (1859)

His . . . sarcasm set me on my mettle.

J. C. SNAITH, *Mistress Marvin*. Ch. 42. (1895)

<sup>7</sup> It would grieve a man, indeed, to see zeal misplaced, like mettle in a blind horse.

SAMUEL WARD, *Sermons* (1862), p. 76. (1636)

Metal is dangerous in a blind horse.

JOHN RAY, *English Proverbs*, p. 18. (1670)

FULLER, *Gnomologia*. No. 3411. (1732)

Too much mettle is dangerous in a blind horse.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act i. (1696)

Metal is dangerous in a blind horse. And so is bigotry, and blind zeal, in an ignorant fellow.

JAMES KELLY, *Scottish Proverbs*, p. 244. (1721)

Mettle is kittle in a blind horse.

HENDERSON, *Scottish Proverbs*, p. 83. (1832)

## METHOD

<sup>8</sup> You know my methods, Watson.

CONAN DOYLE, *The Crooked Man*. (1893) Repeated frequently, with variations, throughout the stories. For example, "My dear fellow, you know my methods."—*The Stockbroker's Clerk*. "You know my methods in such cases, Watson."—*The Musgrave Ritual*

METHOD IN MADNESS, see under MADNESS.

<sup>9</sup> By different methods different men excel,  
But where is he who can do all things well?

CHARLES CHURCHILL, *Epistle to William Hogarth*, l. 573. (a. 1764)

## MIDNIGHT

<sup>10</sup> It was vespers there, but here the noon of night. (Vespero là, e qui mezza notte era.)

DANTE, *Purgatorio*. Canto xv, l. 6. (c. 1300)

Midnight reared on the mid-noctial line.

BARNABE BARNES, *Parthenophil*. Sonnet 23. (1593)

The dreadful dead of dark midnight.

SHAKESPEARE, *Rape of Lucrece*, l. 1625. (1594)

In the dead vast and middle of the night.

SHAKESPEARE, *Hamlet*, i, 2, 198. (1600)

'Tis now dead midnight.

SHAKESPEARE, *Measure for Measure*, iv, 2, 67. (1604)

As yet 'tis midnight deep.

THOMSON, *The Seasons: Winter*, l. 202. (1726)

That hour, o' night's black arch the keystone.

ROBERT BURNS, *Tam o' Shanter*. (1791)

<sup>11</sup> It came to pass at midnight that the man was afraid. (Et ecce, nocte iam media expavit homo.)

*Old Testament: Ruth*, iii, 8. (c. 600 B. C.)

<sup>12</sup> 'Tis now the very witching time of night,  
When churchyards yawn and hell itself  
breathes out

Contagion to this world.

SHAKESPEARE, *Hamlet*, iii, 2, 406. (1600)

'Tis the witching hour of night.

JOHN KEATS, *A Prophecy*, l. 1. (1818)



<sup>1</sup> The iron tongue of midnight hath told twelve.  
SHAKESPEARE, *A Midsummer-Night's Dream*,  
v, 1, 370. (1596)

We have heard the chimes at midnight, Master  
Shallow.

SHAKESPEARE, *II Henry IV*, iii, 2, 228. (1598)

Let's mock the midnight bell.

SHAKESPEARE, *Antony and Cleopatra*, iii, 13,  
185. (1606)

## MIGHT

<sup>2</sup> May Might and Right, with Zeus as third,  
lend thee their aid! (Κράτος τε καὶ Δίκη σὺν  
τῷ τρίτῳ | πάντων μεγίστῳ Ζηνὶ συγγενοῖτό σοι.)

AESCHYLUS, *The Libation-Bearers*, l. 245. (458  
B. C.) Zeus, as third, because three is the  
mystical effectual number. Some editors give  
μοι as the last word instead of σοι: "Lend  
me thy aid." *Eumenides*, l. 759, has, "That  
third God, the all-ordaining one, the Saviour"  
(τοῦ πάντα κραίνοντος τρίτου σωτήρος).  
*Agamemnon*, l. 1297, has, "God, the saviour  
of the dead" (Διὸς νεκρῶν σωτήρος).

<sup>3</sup> Either by might or by sleight.

JOHN CLARKE, *Paroemiologia*, p. 127. (1639)

RAY, *English Proverbs*, p. 186. (1670)

If I cannot do by might, I'll do by slight. If I  
dare not attack my enemy openly, I'll do him an  
injury in a private, and clandestine way.

JAMES KELLY, *Scottish Proverbs*, p. 179. (1721)

FULLER, *Gnomologia*. No. 6293. (1732)

<sup>4</sup> Might

That makes a Title, where there is no Right.

SAMUEL DANIEL, *The Civile Warres*. Bk. ii, st.  
36. (1609)

Might and right govern everything in this world;  
might till right is ready. (C'est la force et le droit  
qui règlent toutes choses dans le monde; la force,  
en attendant le droit.)

JOSEPH JOUBERT, *Pensées*. Ch. 15, No. 2. (1810)

Where might enters right departs. (Do fuerza  
viene, el derecho se pierde.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 249. (1856) A Spanish proverb.

Where might is right, right has no might. (Wo  
Gewalt Recht hat, da hat Recht kein Gewalt.)

CAHIER, *Six Mille Proverbes*, p. 318.

Might and Right are always fighting.

In our youth it seems exciting.

Right is always nearly winning.

Might can hardly keep from grinning.

CLARENCE DAY, *Might and Right*. (a. 1935)

<sup>5</sup> Might shall be their right. . . . Right will  
be in might and reverence will cease to be.  
(χειροδίκαι· δίκη δ' ἐν χειρὶ, καὶ αἰδῶς οὐκ ἔσται.)

HESIOD, *Works and Days*, l. 189. (c. 800 B. C.)

Right beats Might when she comes at length to  
the end of the race. (Δίκη δ' ὑπὲρ ᾽Τῆπος ἴσχει |  
ἐς τέλος ἐξελεύσασα.)

HESIOD, *Works and Days*, l. 217.

Where might and right are yoke-fellows, what

pair is stronger? (ὅπου γὰρ ἰσχυὲς συζυγοῦσι καὶ  
δίκη, | πόλα ξυνωρίς τήσδε καρτερωτέρα;)

AESCHYLUS, *Fragment*. No. 209. Smyth. (c. 458  
B. C.) SCHOLIAST on *Iliad*, ii, 542.

<sup>6</sup> Useless is the dolphin's might upon dry ground.  
(κακὴ γὰρ ἡ δελφίνος ἐν χέρσῳ βία.)

ION, *Apothegm*. (c. 450 B. C.) As quoted by  
PLUTARCH; *Lives: Demosthenes*. Ch. 3, sec. 2.

<sup>7</sup> The reason of the strongest is always the best.  
(La raison du plus fort est toujours la meil-  
leure.)

LA FONTAINE, *Fables: Le Loup et l'Agneau*. Bk.

i, fab. 10. (1668) In another fable, La Fon-

taine says, "The wolf is never wrong except

when it is not the strongest" (Le loup n'a

tort que quand il n'est pas le plus fort). One

of the oldest fables, used by Aesop, Phaedrus,

Babrius, Romulus, Ugobardus, and many

others. The fable, it will be remembered, is

that of the wolf and the lamb drinking from

the same stream, the wolf higher up than

the lamb. "You're roiling my water!" barks

the wolf. "But that can't be," the lamb pro-

tests, "since I'm drinking lower down than

you are." "Anyway, I know you cursed and

slandered me over a year ago," says the wolf

"But I wasn't born then," the lamb protests.

"Then it was your brother." "But I haven't

any brother." "Well it was some one of your

name," and without more ado, the wolf

seized the lamb and carried it off. Another

very amusing medieval fable of wolf and

lamb runs as follows: A wolf, gravely ill,

vowed that he would abstain forever from

meat if he were cured. Restored to health, he

encounters a lamb. "Good day, my lovely

salmon," he said. "But I am not a salmon,"

the lamb protested. The wolf looked at him

appraisingly. "What's that you say?" he de-

manded. "To my eyes, you are a true sal-

mon," and he devoured the lamb. "So," Ugo-

bardus moralizes, "when crime wishes to at-

tack innocence, it can always find a pretext

for doing so" (Sic nocet innocuo nocuus,

causamque nocendi | invenit). Napoleon

Bonaparte discussed this fable one evening

at Saint Helena with the members of his en-

tourage, (*Journal of Saint Hélène*, July,

1816) and expressed the opinion that to make

it complete the wolf should have choked him-

self to death while eating the lamb. Referred

to by SCOTT, *The Monastery*, ch. 37.

<sup>8</sup>

These were in this bataille of mest migt &

mayn.

ROBERT OF GLOUCESTER, *Metrical Chronicle*,

218. (1297)

Toward Winchester he com with myght and

mayn.

ROBERT MANNING OF BRUNNE, *Langtoft's*

*Chronicle*, p. 56. (c. 1330)

The Deuill set vppon him with all might and

maine.

THOMAS VAUTROLIER, tr., *Luther's Commen-*

*tary on Galatians*, p. 80. (1577)

He grasped the mane with both his hands,  
And eke with all his might.

WILLIAM COWPER, *John Gilpin's Ride*. (1782)

1 I affirm that might is right, justice the interest  
of the stronger. (φημι γὰρ ἐγὼ τὸ δίκαιον οὐκ  
ἄλλο τι ἢ τὸ τοῦ κρείττονος συμφέρον.)

PLATO, *The Republic*. Bk. i, ch. 12, sec. 338C.  
(c. 375 B.C.)

Right is overcome by might. (Vi verum vincitur.)

PLAUTUS, *Amphitruo*, l. 591. (c. 200 B.C.)

He can do the most who is the strongest. (Plus  
potest qui plus valet.)

PLAUTUS, *Truculentus*, l. 812. (c. 186 B.C.)

Nixon translates this, "The stronger arm, the  
upper hand." The Germans say, "Der Stär-  
kere schiebt den Schwächeren in Sack" (The  
strongest shoves the weakest into the sack).

Right gives way to force, and justice lies con-  
quered beneath the aggressive sword. (Cedit  
viribus aequum, | victaque pugnaci iura sub ense  
iacent.)

OVID, *Tristia*. Bk. v, No. vii, l. 47. (c. A. D. 10)

Might was the measure of right. (Mensuraque  
iuris Vis erat.)

LUCAN, *De Bello Civili*. Bk. i, l. 175. (c. A. D. 60)

Right is in might. (Ius est in armis.)

SENECA, *Hercules Furens*, l. 253. (c. A. D. 60)

For wher that such on is of myht,

His wil schal stonde in stede of riht.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 2021.  
(c. 1390)

We see many tymes, might ouercometh right.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
Might overcomes right.

ROBERT GREENE, *Works* (Grosart), x, 60. (1591)

CLARKE, *Paroemiologia*, p. 172. (1639) etc.,  
etc.

O God, that right should thus overcome might!  
SHAKESPEARE, *II Henry IV*, v, 4, 27. (1598)

It is an old country proverb that Might over-  
comes Right: a weak title that wears a strong  
sword commonly prevails against a strong title  
that wears but a weak one.

SIR WALTER RALEGH, *Prerogative of Parlia-  
ments*. (1616) Quoted by TUVIL, *Vade Me-  
cum*, p. 182. (1638)

Might too often overcomes right.

JOHN TRUSLER, *Proverbs Exemplified*, p. 78.  
(1790)

This is the age of iron, in which might has over-  
come right.

MARRYAT, *Mr. Midshipman Easy*. Ch. 6. (1836)

The Rob Roy rule that might makes right.

R. W. EMERSON, *Journals*, 1866.

Where might is, the right is:

Long purses make strong swords.

Let weakness learn meekness:

God save the House of Lords.

SWINBURNE, *A Word for the Country*. St. 1.  
(c. 1880)

He clearly enunciates 'Might is right'—one of the  
few strings he played through life.

JOHN NICHOL, *Carlyle*, p. 77. (1892) The Ger-

mans say, "Ein Handvoll Gewalt ist besser  
als ein Sackvoll Recht" (A handful of might  
is better than a sackful of right), or "Der

Stärkste hat Recht" (The strongest has  
right), or "Gewalt geht vor dem Recht"  
(Might goes before right). The Spanish form  
is, "No hay tal razon como la del baston"  
(There is no argument like that of the stick).

2 Earth's might decays, the might of men de-  
cays. (φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος.)

SOPHOCLES, *Oedipus at Colonus*, l. 610. (c. 408  
B.C.)

3 But let the free-winged angel Truth their  
guarded passes scale,

To teach that right is more than might, and  
justice more than mail!

J. G. WHITTIER, *Brown of Ossawatimie*. (1859)

Let us have faith that right makes might, and  
in that faith let us to the end dare to do our duty  
as we understand it.

ABRAHAM LINCOLN, *Address*, Cooper Institute,  
N.Y., 27 Feb., 1860. Concluding sentence.

The English proverb is "Might is not always  
right." The French say, "Force n'est pas  
droit" (Might is not right), the Germans,  
"Recht geht vor Macht" (Right goes before  
might).

## MILDNESS

### See also Gentleness

4 A temper as mild as milk.

THOMAS HARDY, *Far from the Madding Crowd*.  
Ch. 4. (1874)

Sounds as mild as a milkmaid.

O. HENRY (W. S. PORTER), *Phoebe*. (1909)

She looks as placid as milk.

CHRISTOPHER HALE, *Exit Screaming*, p. 43.  
(1942)

5 He is as lough as a lomb.

WILLIAM LANGLAND, *Piers Plowman*, Text A,  
passus vi, l. 43. (c. 1362)

Stille as a lamb, most meek off his visage.

JOHN LYDGATE, tr., *Fall of Princes*. Bk. i, l. 6934.  
(1440)

I shall make hym as styll as a lambe or euer I  
haue done with hym.

ROBERT WHITINTON, *Vulgaria*, p. 99. (1520)

I can make hym as mylde as a lambe.

PAISGRAVE, *La Langue Françoise*, 626. (1530)

In peace was never gentle lamb more mild.

SHAKESPEARE, *Richard II*, ii, 1, 175. (1595)

As gentle (or mild) as a lamb.

JOHN RAY, *English Proverbs*, p. 206. (1670)

From a tygress she became as mild as a lamb.

ALEMAN, *Guzman*, ii, 62. (1707) STEVENSON,  
*Treasure Island*. Ch. 13. (1883)

6 Milder than the silent sea, more dulcet than a  
zephyr. (Leniorem quam mutum est mare, |  
liquidiusculusque quam ventus est favonius.)

PLAUTUS, *Miles Gloriosus*, l. 664. (c. 200 B.C.)

Milder than olive oil. (Oleo tranquilliores.)

PLAUTUS, *Poenulus*, l. 1235. (c. 194 B.C.)

As mild as goosemilk.

MARK TWAIN, *Huckleberry Finn*. Ch. 34. (1884)

1 Sylvia's like autumn ripe, yet mild as May.  
POPE, *Pastorals: Spring*, l. 81. (1704)

2 Fair is my love, but not so fair as fickle,  
Mild as a dove, but neither true nor trusty.  
SHAKESPEARE (?), *The Passionate Pilgrim*. Sec. 7. (1599)

3 Dress quiet, sir: draw it mild.  
THACKERAY, *Ravenswing*. Ch. 3. (1837)  
A pint of double X, and please to draw it mild.  
R. H. BARIHAM, *Ingoldsby Legends: Misadventures at Margate*. (1842)  
Draw me a pot of beer, mother, and, mother, draw it mild!  
W. E. AYTOUN, *The Biter Bit*. (c. 1850)  
Our ladies faithfully promised to "draw it as mild" as possible; but when they made their appearance in most splendid array, I felt rather uncertain as to what the consequences might have been if they had drawn it strong.  
G. A. SALA, in *Daily Telegraph* (London), 6 April, 1864.

## MILE

4 Whosoever shall compel thee to go a mile, go with him twain. (καὶ ὅστις σε ἀγγαρεύσει μίλιον ἔν, ὕπαγε μετ' αὐτοῦ δύο.)

*New Testament: Matthew*, v, 41. (c. A. D. 50)  
The *Vulgate* is, "Quicumque te angariaverit mille passus, vade cum illo et alia duo." The Rabbis had a similar proverb, "If thy neighbor call thee an ass, put a packsaddle on thy back." Cited by TRENCH, *On the Lessons in Proverbs*, p. 60, with the comment, "Do not, that is, withdraw thyself from wrong, but rather go forward to meet it."

5 *Coo.*: Where be your tooles? *Nic.*: Within a mile of an oake, sir.

HENRY PORTER, *The Two Angry Women of Abington*. Sc. 11. (1599)  
Where's your mistress?—Within a mile of an oak, dear madam, I'll warrant you.

APHRA BEHN, *Sir Patient Fancy*. Act iii, sc. 1. (1678)  
Your worship can tell within a mile of an oak where he is.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act v, sc. 1. (1696)

6 All the contrey was of him covered the length of a walshe myle.

UNKNOWN, *Merlin*. Ch. 15, p. 247. (c. 1450) A long and tedious mile.

Like a Welch mile, long and narrow.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Welch Mile*. (1785) There are similar proverbial sayings about the Irish mile, which is about a mile and a quarter.

These are Robin Hode's miles, as the prouerbe is.  
WILLIAM CUNNINGHAM, *The Cosmographical Glasse*, p. 57. (1559) A mile of several times the recognized length.

A MISS AS GOOD AS A MILE, *see under* MISS.

## MILK

7 Suffolk milk. Three times skimm'd sky-blue.  
ROBERT BLOOMFIELD, in *Suffolk Garland*, p. 374. (1818)

Things are seldom what they seem.  
Skim milk masquerades as cream.  
W. S. GILBERT, *H.M.S. Pinafore*. Act ii. (1878)  
What a lamentable example you are of skim milk masquerading as cream.  
R. A. J. WALLING, *The Spider and the Fly*, p. 39. (1940) *See also under* SEEMING.

8 The milk and water they have thrown upon the first [canto].

LORD BYRON, *Letter to Murray*, 1 Feb., 1819.  
Referring to Don Juan.

All their pretty milk-and-water ways.  
BYRON, *Don Juan*, Canto viii, st. 90. (1823)

My rascals are no milk-and-water rascals.

THACKERAY, *Vanity Fair*. Ch. 8. (1848)

A mere milk-and-water family visitor.

J. E. COOKE, *Virginia Comedians*, i, 179. (1854)

This gentleman is more milk and watery with you than I'll be.

DICKENS, *Our Mutual Friend*. Bk. iv, ch. 3. (1865)

A milk-and-water damsel of the real Dickensian ideal.

J. H. FRISWELL, *Modern Men of Letters*, i, 14 (1870)

It was the milk and water policy of the government that encouraged the southern people to act the way they did.

C. C. ANDREWS, *Recollections*, p. 206. (1907)

MILK AND HONEY, *see under* LAND.

9 The thyrd [doctrine] is that thow take no sorowe of the thynges lost whiche may not be recovered.

WILLIAM CAXTON, tr., *Aesope* (Jacobs), ii, 270. (1484)

No weeping for shed milk.

JAMES HOWELL, *English Proverbs*, p. 40. (1659)  
RAY, *English Proverbs*, p. 269. (1678)

Sir, there is no crying for shed milk, that which is past cannot be recall'd.

ANDREW YARRANTON, *England's Improvement*. Pt. ii, p. 107. (1681)

'Tis a folly to cry for spilt milk.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Well, my dear, said I, it is needless crying over shed milk.

UNKNOWN, *True Anti-Pamela*, p. 131. (1741)

He would say, like a wise man, "There's no use in crying over spilled milk."

JAMES PAYN, *The Canon's Ward*. Ch. 15. (1884)  
Of the scores of examples which might be given of the use of this cliché only a few will be noted.

It's no use to cry over what's done and can't be helped.

MARK TWAIN, *A Connecticut Yankee*, p. 404 (1889)

She was one of those women who do not believe in crying over spilled milk.

J. S. FLETCHER, *The Diamonds*. Ch. 28. (1923)

It's no good crying over spilt milk, because all the forces of the universe were bent on spilling it.

W. S. MAUGHAM, *Of Human Bondage*, p. 343. (1915)

Gospel of Spilt Milk.

THEODORE ROOSEVELT, *The Great Adventure*. Chapter heading. (1918)

Try to keep from crying after the milk has been so terribly spilt.

JONATHAN STAGG, *Turn of the Table*, p. 223. (1940)

It's no good crying over spilt milk.

H. G. WELLS, *You Can't Be too Careful*, p. 177. (1942)

Nay, 'tis no use crying for spilt milk.

S. V. BENÉT, *Western Star*, p. 94. (1943)

1 Wash thy milke off thy liver (say we).

RANDLE COTGRAVE, *Dictionary: Souhait*. (1611)  
Purge yourself of cowardice. See also under COWARDICE.

If you would live for ever, you must wash milk from your liver.

JOHN RAY, *English Proverbs*, p. 36. (1670)  
FULLER, No. 6073. See also under WINE.

2 My clype, my vnspaynit gyane,  
With moderis milk git in your mychane.

WILLIAM DUNBAR, *Poems*, lxxv, 37. (c. 1510)

The earth squeezes the poor wretch so hard, that his Mothers milk comes running out at his nose.

ARCHIBALD LOVELL, tr., *Travels into the Levant*, i, 40. (1687)

His auditor had sucked in such doctrines with his mother's milk.

G. P. R. JAMES, *The Convict*, ii, 50. (1847)

3 Nothing turns sourer than milk. i. e. A mild, good-humoured man is most determined, when he is thoroughly provoked.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 428. (1830)

4 This theyr painful purgatorye . . . hath of longe time but decaued the people and mylked them from theyr monye.

JOHN FRITH, *A Disputacion of Purgatorye: To the Reader*. (c. 1526)

I took nothing in hand the whole day but milking news from her (a rather rural metaphor).

JANE CARLYLE, *Early Letters*, p. 190. (1831)

Tooth is milking his client.

EDGAR SALTUS, *Madam Sapphira*, p. 204. (1893)

5 That fell out which is in the common proverb, sc. Wilst the one milks the Ram, the other holds under the Sieve.

JOHN HALES, *Several Tracts*, p. 40. (a. 1656)  
"To milk the ram, or the bull," to engage in an enterprise doomed to failure.

6 Mylke . . . is white And lieth not in the dike,  
But all men know it good meate;  
Inke is all blacke And hath an ill smacke,  
No man will it drink or eat.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

7 As the proverb goeth, looke to drinke there or else now where a good draught of hens milk.

PHILEMON HOLLAND, tr., *Pliny: Epistle to Ves-pasian*. (1601)

8 Hast thou the gold? . . . Did the cow give down her milk freely?

MARLOWE, *The Jew of Malta*, l. 1818. (c. 1592)  
Consent to be "milked."

They shall not give down than milk for your comfort.

JOHN PRESTON, *The Breast-plate of Faith and Love*. Ch. 7. (a. 1628) Yield the expected assistance or profit.

I must flatter him and stroke him too, he will give no milk else.

SHACKERLEY MARMION, *The Antiquary*. (1641)

9 Milk on wine is poison, wine on milk is welcome. (Lait sur vin est venin, Vin sur lait est souhait.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1525) The English jingle is, "Milk before wine, I wish 't were mine; Milk taken after is poison's daughter." RAY, *Proverbs*, p. 36 (1678), cites the French and adds, "This is an idle old saw, for which I can see no reason, but rather the contrary."

Milk says to wine, Welcome, friend.

HERBERT, *Jacula Prudentum*. No. 186. (1640)

10 Milk is food for babes, but for grown men wheaten bread. (νηπίοις μὲν ἐστὶ γάλα τροφή, τέλειοις δὲ τὰ ἐκ πυρῶν πέμματα.)

PHILO, *De Agricultura*, Sec. 9. (c. A. D. 40)

Ye . . . are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. (γάλακτος, οὐ στερεᾶς τροφῆς.)

New Testament: Hebrews, v, 12-13. (c. A. D.

90) The Vulgate is, "Facti estis quibus lacte opus sit, non solido cibo."

11 Their milk sod [boiled] over.

JOHN RAY, *English Proverbs*, p. 354. (1678)

His Milk boiled over.

THOMAS FULLER, *Gnomologia*. No. 2510. (1732)

12 Yet do I fear thy nature;  
It is too full o' the milk of human kindness  
To catch the nearest way.

SHAKESPEARE, *Macbeth*. i, 5, 17. (1606)

With the sweet milk of human kindness blest.

CHARLES CHURCHILL, *Epistle to William Hogarth*, l. 57. (1762)

The thunder of your words has soured the milk of human kindness in my breast.

SHERIDAN, *The Rivals*. Act iii, sc. 4. (1775)

These gentle historians . . . dip their pens in nothing but the milk of human kindness.

EDMUND BURKE, *Letter to a Noble Lord*. (1796)

To rankling poison hast thou turned in me the milk of human kindness. (In gährend Drachengift hast du Die Milch der frommen Denkert mir verwandelt.)

SCHILLER, *Wilhelm Tell*. Act iv, sc. 3. (1804)

What's come of my milk of human kindness? It turns into curds and whey when I think of him.

DICKENS, *Nicholas Nickleby*. Ch. 38. (1839)  
Inspired by the milk-and-water of human kindness.

THACKERAY, *Critical Reviews. Works* (1886), xxiii, 208. (1844)

Bishop Wilberforce . . . after meeting with a brother Bishop . . . said he had often heard of the milk of human kindness, but never hitherto had he met the cow.

E. M. SNEYD-KYNNERSLEY, *H. M. I. Ch.* 9. (1908)

A veritable widow's cruse, brimming with the milk of human kindness.

A. R. HILLIARD, *Justice Be Damned*, p. 13. (1941)  
He doesn't strike me as a man overflowing with the milk of human kindness.

R. A. J. WALLING, *The Corpse with the Eerie Eye*, p. 10. (1942) The French call it, "Le lait de la tendresse humaine."

<sup>1</sup> It is cheaper to buy milk than keep the cow.  
BERNARD SHAW, *Pen Portraits and Reviews: Samuel Butler*. (1932) Quoted as an old proverb.

<sup>2</sup> That's all the milk in the cocoanut.  
R. A. J. WALLING, *A Corpse by Any Other Name*, p. 82. (1943)

## MILL

<sup>3</sup> We've all passed through that mill.  
ROLF BOLDREWOOD (T. A. BROWNE), *A Colonial Reformer*, p. 147. (1890)

To put through the mill. To compel a person to learn by experience. From grain that is milled.

PARTRIDGE, *Dictionary of Clichés: Put*. (1941)

<sup>4</sup> Ye had as lief go to mill as to mass.  
WILLIAM CAMDEN, *Remains*, p. 336. (1605)  
You had rather go to Mill than to Mass.  
THOMAS FULLER, *Gnomologia*. No. 5909. (1732)

<sup>5</sup> The water that is past cannot make the mill goe.

THOMAS DRAKE, *Bibliotheca*, p. 151. (1633)  
The mill cannot grind with water that's past.

GEORGE HERBERT, *Jacula Prudentum*. No. 159. (1640) From the Spanish, "Con agua pasada no muele molino." The French say, "Le moulin ne moult pas avec l'eau coulée en bas."

Delay breeds danger. It is best grinding at the mill before the water is past.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 71. (1712) An interpolation by Motteux.

Oh seize the instant time; you never will With waters once passed by impel the mill.

R. C. TRENCH, *Poems: Proverbs*, xix, 303. (1865)  
And a proverb haunts my mind

As a spell is cast,  
"The mill cannot grind  
With the water that is passed."

SARAH DOUDNEY, *The Lesson of the Water-mill*. (c. 1890)

<sup>6</sup> There is no lykelihooode that those thinges will bring gryst to the mill.

ARTHUR GOLDING, tr., *Calvin on Deuteronomy*, cxxiii, 755. (1583)

Lewis the eleventh . . . could well tell how to play his game, and draw water to his owne Mill.

JAMES HOWELL, *The Preheminence of Parliament*, p. 10. (1644)

The Invention of bringing more water to the Popes Mill.

WILLIAM HUGHES, *The Man of Sin*. Bk. ii, ch. 8. (1677)

Let them go on, it brings grist to our mill.  
SAMUEL FOOTE, *The Lame Lover*. Act i. (1770)  
Sermons to thy mill bring grist.

LORD BYRON, *To Murray*, 25 March, 1818.  
Meantime the fools bring grist to my mill, so let them live out their day.

DICKENS, *Nicholas Nickleby*. Ch. 34. (1838)  
Some people make fat, some blood, and some bile; and whatever they take is a sort of grist to the mill.

GEORGE ELIOT, *Middlemarch*. Ch. 10. (1872)

<sup>7</sup> The same water that drives the mill, decayeth it.

STEPHEN GOSSON, *The Schoole of Abuse*. (1579)  
As good Water goes by the Mill, as drives it.

THOMAS FULLER, *Gnomologia*. No. 691. (1732)

<sup>8</sup> The Mill gets by going.

HERBERT, *Jacula Prudentum*. No. 127. (1640)  
"The mill gains by going, and not by standing still," he said, and added, . . . "But it is always a mistake to grind another's wheat for nothing."

H. S. MERRIMAN, *In Kedar's Tents*. Ch. 30 (1897) A rendering of the Spanish proverb, "Andando gana la hazeña, que no estándose queda."

<sup>9</sup> The mill that is always going grinds coarse and fine.

P. W. JOYCE, *English as We Speak It*, p. 115. (1910)

<sup>10</sup> Mills and women ever want something.

GEORGE PETTIE, tr., *Civile Conversation*, fo. 137 (1586)

Mills and wives ever want.  
HERBERT, *Jacula Prudentum*. (1640)

Mills and wives are ever wanting.  
JOHN RAY, *English Proverbs*, p. 18. (1670)

Wives and mills are aye wanting. It requires much to keep a mill useful, a wife fine.

JAMES KELLY, *Scottish Proverbs*, p. 249. (1721)

<sup>11</sup> The mills of the gods grind slowly, but they grind small. (ὁψέ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπρῶ.)

SEXTUS EMPIRICUS, *Against Mathematicians*, i. 287. (c. A. D. 190) Quoting an unknown poet.

See GAISFORD, *Paroemiologia Graeca*, p. 164: *Proverbiae Cod. Coisl.*, No. 396. Cited by

TRENCH, *On the Lessons in Proverbs*, p. 128  
God's Mill grinds slow, but sure.

HERBERT, *Jacula Prudentum*. No. 749. (1640)

Though the mills of God grind slowly, yet they grind exceeding small;

Though with patience he stands waiting, with exactness grinds he all.

FRIEDRICH VON LOGAU, *Singedichte*. (c. 1840)

LONGFELLOW, tr., *Poetic Aphorisms: Retribution*. The German proverb is, "Gottes Mühle geht langsam, aber sie mahlt fein" (God's mill goes slowly, but it grinds fine). Frequently quoted, for example by SHAW, *Captain Brassbound's Conversion*, Act i. (1899) BEEDING, *Twelve Disguises*, p. 2. (1942)

God's mills grind slow, But they grind woe.

W. R. ALGER, *Poetry of the Orient: Delayed Retribution*. (1856)

1 Mercenary lawyers . . . only keep life in the law so long as there is money in the purse, and when the golden stream ceaseth the mill stands still.

SAMUEL WARD, *Sermons* (1862), p. 128. (1636) The mill stands that wants water.

JAMES HOWELL, *English Proverbs*, p. 33. (1659) Mills will not grind, if you give them not Water.

THOMAS FULLER, *Gnomologia*. No. 3414. (1732) The mill cannot grind without water. (ὁ μύλος χωρίς νερόν δεν ἀλέθει.)

ALEXANDROS NEGRIS, *Modern Greek Proverbs*, p. 93. (1831)

2 I'd much rather eat the meal than turn the mill. (Nimioque edo lubentius molitum, quam molitum praehibeo.)

PLAUTUS, *Menaechmi*, l. 979. (c. 200 B. C.)

3 They may garlycke pyll Cary sackes to the myll.

JOHN SKELTON, *Why Come Ye Nat to Courte?*, l. 107. (1522) To add argument to argument.

To the next, more sacks to the mill.

THOMAS NASHE, *Pasquil's Apologie*. (1590)

## MILLER

4 Wel coude he stelen corn and tollen thries, And yet he hadde a thombe of gold, pardee.

CHAUCER, *Canterbury Tales: Prologue*, l. 563. (c. 1386) Referring to the miller. "Tollen thries," i.e. take his toll three times. The "golden thumb" is an old jibe, referring to a merchant—any merchant—keeping his thumb on the scales when weighing anything.

A myller dusty poll than dyde come,

A Ioly felowe with a golden thome.

UNKNOWN, *Cock Lorells Bote*. (c. 1520)

I haue say that euery trew mylner that tollythe treflye hath a gyldeyn thombe.

UNKNOWN, *A Hundred Mery Tales*. No. xii, p. 22. (1526)

When millers toll not with a golden thumb.

GEORGE GASCOIGNE, *Steele Glas*, l. 79. (1576)

Every honest miller hath a golden thumb.

JOHN RAY, *English Proverbs*, p. 354. (1678) Ray says that the miller's reply was, "None but a cuckold could see it," or "True, but it takes a thief to see it."

Honest Millers have golden Thumbs.

THOMAS FULLER, *Gnomologia*. No. 2531. (1732) That which the miller had amassed by means of his proverbial golden thumb.

WALTER SCOTT, *The Monastery*. Ch. 13. (1820) The miller—the prosperous fellow with the golden thumb.

DOUGLAS JERROLD, *The Chronicles of Clovenook*, p. 94. (1846)

5 Millers takes ay the best multar [toll] with their own hand.

FERGUSON, *Scottish Proverbs*, p. 78. (c. 1595) The miller got never better moulter than he took with his own hands.

JAMES KELLY, *Scottish Proverbs*, p. 313. (1721)

6 Dout ye nat the mylners wyll be no losers.

JOHN FITZHERBERT, *The Boke of Surueyng*, p. 10. (1523)

Millers are the last to die of famine.

F. E. HULME, *Proverb Lore*, p. 144. (1902) The inference being that as the corn is ground, a good part of it finds its way into the miller's bins. The Italians say, "He who manages other people's wealth never goes supperless to bed."

7 Euery one draw water to thyr Myl. (Tutti tirano | [tira] l'acqua al suo molino.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578) The French say, "Amener eau au moulin," or, "Tirer eau en son moulin." The Arabs, "Every one rakes the embers to his own cake."

Euery miller is ready to conuey the water to his owne mill.

GABRIEL HARVEY, *Works*, ii, 181. (1593)

Every man wishes the water to his own mylne.

FERGUSON, *Scottish Proverbs*, p. 30. (c. 1595)

Every miller draws water to his own mill.

JOHN RAY, *English Proverbs*, p. 121. (1670)

8 Muche water goeth by the myll, that the miller knowth not of.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546) Much water runeth by the myl, that the miller knowes not of. (Assai aqua corre per il Molino, che il Molinaro non ne sà.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

Muche water passeth besides the mill that the milner seeth not.

BRIAN MELBANCKE, *Philotimus*, sig. E3. (1583)

More water glideth by the mill

Than wots the miller of.

SHAKESPEARE, *Titus Andronicus*, ii, 1, 85. (1593) Meikle water runs while the millar sleeps.

FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)

The miller sees not all the water that goeth by his mill.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iiii, mem. 4, subs. 1. (1621)

Much water goes by the mill, the miller knows not of.

JOHN RAY, *English Proverbs*, p. 121. (1670)

Much water slides past the mill that Hob Miller never wots of.

SCOTT, *The Betrothed*. Ch. 27. (1825)

The miller sees not every wave that flows past.  
(Non omnem molitor, quae fluit unda, videt.)

HENDERSON, *Latin Proverbs*, p. 278. (1869)

1 Put a miller, a tailor, and a weaver into one bag, and shake them; the first that comes out will be a thief.

JAMES HOWELL, *English Proverbs*, p. 8. (1659)

RAY, *English Proverbs*, p. 217. (1670)

Many a miller, many a thief.

UNKNOWN, *Vinegar and Mustard*, p. 19. (1673)

See HINDLEY, *Old Book-Collector's Miscellany*. Ch. 3. The Germans say, "Der Müller ist fromm, der Haare auf den Zähnen hat" (The miller is honest who has hair on his teeth); the Spaniards, "Cien sastres, cien molineros, y cien texederos son trecentos ladrones" (A hundred tailors, a hundred millers, and a hundred weavers are three hundred thieves). The Germans also say, "Müller und Bäcker stehlen nicht, man bringt's ihnen" (Millers and bakers do not steal; people bring it to them).

2 He . . . is turn'd  
The church's miller, grinds the catholic grist  
With every wind.

BEN JONSON, *The Staple of Newes*. Act iii. sc. 2. (1625)

Collonel Goring serving first the one side and then the other, did like a good Miller that knows how to grind which way so ever the Wind sits.

SELDEN, *Table-Talk* (Arber), p. 32. (a. 1684)

His Mill will go with all Winds.

THOMAS FULLER, *Gnomologia*. No. 2511. (1732)

Like a Miller, he can set to every Wind.

THOMAS FULLER, *Gnomologia*. No. 3224.

3 As wight [active] as a webster's westcoat, that every morning takes a thief by the neck.

JAMES KELLY, *Scottish Proverbs*, p. 34. (1721)

As stout as a Miller's Waistcoat, that takes a Thief by the Neck every Day.

THOMAS FULLER, *Gnomologia*. No. 731. (1732)

'The miller tolling with the golden thumb,' has been often the object of malicious insinuations; and of him the Germans have a proverb: *What is bolder than a miller's neckcloth, which takes a thief by the throat every morning?*

R. C. TRENCH, *On the Lessons in Proverbs*, p. 68. (1852) Bebel gives the Latin, "Nihil esse audacius indusio molitoris, cum omni tempore matutino furem collo apprehendat."

4 To what use serves the clapper in the mil. if the miller be deafe?

MABBE, tr., *Celestina* (T.T.), p. 244. (1631)

In vain is the mill-clack, if the Miller his hearing lack.

HERBERT, *Jacula Prudentum*. No. 330. (1640)

In vain does the mill clack, if the miller his hearing lack.

JOHN RAY, *English Proverbs*, p. 121. (1670)

FULLER, *Gnomologia*. No. 6388. (1732)

5 The miller gryndes more mens corne than one.

THOMAS NASHE, *Have With You to Saffron-Walden: To the Reader*. (1596)

6 A miller is never dry.

G. F. NORTHALL, *Folk-Phrases of Four Counties*, p. 6. (1894) He never waits to be thirsty before drinking.

7 He took two grindings out of one sack. (Tiroit d'un sac deux moustures.)

RABELAIS, *Gargantua*. (1534) A French provincial proverb.

It is good to be sure, toll it again, quoth the miller.

JOHN RAY, *English Proverbs*, p. 91. (1678)

"It will not be the worse of another bolting," said the miller; "it is always best to be sure, as I say when I chance to take multure [toll] twice from the same meal-sack."

SCOTT, *The Monastery*. Ch. 37. (1820)

8 To put out the miller's eye.

JOHN RAY, *English Proverbs*, p. 343. (1678)

If after . . . 'putting out the miller's eye' by too much water, you add flour to make it stiff.

COPLEY, *Housekeeper's Guide*, x, 233. (1834)

"You've put the miller's eye out." A general phrase when any liquid is too much diluted with an excess of water.

BAKER, *Northamptonshire Glossary*. (1854)

9 Too much water drowns the miller, and we spare it in our malt as we would in our mill-dam.

SCOTT, *Peveril of the Peak*. Ch. 21. (1823)

## MILLSTONE

10 The lower stone can do no good without the hyer.

WILLIAM HORMAN, *Vulgaria*, fo. 153. (1519)

The lower mill-stone grinds as well as the upper.

JOHN RAY, *English Proverbs*, p. 172. (1678)

The lower Mill-stone grinds as much as the higher.

THOMAS FULLER, *Gnomologia*. No. 4638. (1732)

11 I was between the mill-stones, as one crushed.

WILLIAM SEWEL, *History of the Quakers*. Bk i, ch. 4. (a. 1720)

It is the millstone they hang round our necks

RITA (ELIZA VON BOOTH), *Vivienne*. Bk. iv, ch 4. (1877)

12 Your eyes drop mill-stones, when fools' eyes fall tears.

SHAKESPEARE, *Richard III*, i, 3, 354. (1592)

Queen Hecuba laughed until that her eyes ran o'er.—With mill-stones.

SHAKESPEARE, *Troilus and Cressida*, i, 2, 158 (1601)

Mens eyes must mil-stones drop, when fooles shed teares.

UNKNOWN, *Caesar and Pompey*. Act ii, sc. 4 (1607)

13 He who shuns the millstone shuns the meal.  
(ὁ φεύγων μύλον ἀφίτα φεύγει.)

UNKNOWN. A Greek proverb. (c. 100 B. C.)

## MINCE

- <sup>1</sup> Thy honesty and love doth mince this matter.  
SHAKESPEARE, *Othello*, ii, 3, 247. (1605)  
Speak to me home, mince not the general tongue.  
SHAKESPEARE, *Antony and Cleopatra*, i, 2, 109.  
(1606)  
[They] would either excuse or mince the matter.  
JOSEPH HALL, *Cases of Conscience*, p. 160.  
(1649)  
Why should he longer mince the Matter?  
SWIFT, *The Beasts' Confession*, l. 95. (1732)  
"Well, Tom," said he, "don't mince the matter."  
SAMUEL RICHARDSON, *Pamela*, ii, 82. (1741)

## MIND

See also Brain, Thought

## I—Mind: What It Is

- <sup>2</sup> Mind: A mysterious form of matter secreted by the brain.  
AMBROSE BIERCE, *Devil's Dictionary*. (1906)  
<sup>3</sup> Each man's mind is himself. (Mens cuiusque is est quisque.)  
CICERO, *De Re Publica*. Bk. vi, ch. 24, sec. 26.  
(c. 54 B.C.) Motto used by Samuel Pepys.  
However Cicero says elsewhere, "Qualis sit animus, ipse animus nescit" (The mind itself does not know what the mind is).  
The mind is the man.  
BACON, *In Praise of Knowledge*. Sec. 1. (c.1620)  
What's a man but his mind?  
JOHN CLARKE, *Paroemiologia*, p. 16. (1639)  
The mind of every man is the man: the spirit of the miser, the mind of the drunkard . . . they are more precious to them than life itself!  
DANIEL ROGERS, *Naaman the Syrian*, p. 163.  
(1642)  
Mind is the master-power that molds and makes, And man is mind.  
JAMES LANE ALLEN, *Morning and Evening Thoughts*. (c. 1910)  
<sup>4</sup> The most perfect mind is a dry light. (Lumen siccum optima anima.)  
HERACLEITUS, *Apothegm.* (c.500 B.C.) As quoted by Francis Bacon.  
The mind, that ocean where each kind Does straight its own resemblance find; Yet it creates, transcending these, Far other worlds, and other seas; Annihilating all that's made To a green thought in a green shade.  
ANDREW MARVELL, *The Garden*. (a. 1678)  
<sup>5</sup> The intellect in every one of us is God. (ὁ νοῦς γὰρ ἡμῶν ἐστὶν ἐν ἐκάστῳ θεός.)  
MENANDER, *Fragments*. Frag. 762K. (c. 300 B.C.) Quoted by PLUTARCH, *Platonic Questions*. Sec. 1.  
God is Mind, and God is infinite; hence all is Mind.  
MARY BAKER EDDY, *Science and Health*, p. 492, l. 25. (1875)

<sup>6</sup> Mind is the fountain of words and speech its outlet. (πηγὴ γὰρ λόγων διάνοια καὶ στόμιον αὐτῆς λόγος.)

PHILO, *Quod Deterius Potiori Insidiari Soleat*. Sec. 40. (c. A.D. 40)

<sup>7</sup> The mind is the soul's eye, not its source of power: that lies in the heart. (L'esprit est l'œil de l'âme, non sa force: sa force est dans le cœur.)

VAUVENARGUES, *Réflexions*. No. 149. (1746)

The mind is the atmosphere of the soul. (L'esprit est atmosphère de l'âme.)

JOSEPH JOUBERT, *Pensées*. No. 40. (1810)

## II—Mind: Apothegms

<sup>8</sup> Who may read with ease the mind of another? (τίς ποκα ῥά ἄλλω νόον ἀνδρὸς ἐνλοποι;) )

ALCMAN, *Fragments*. Frag. 55. (c. 630 B.C.) See EDMONDS, *Lyra Graeca*, i, 87.

<sup>9</sup> A man's felicity consists not in the outward and visible blessings of fortune, but in the inward and unseen perfection and riches of the mind. (τὰ ἐντὸς ἐκάστου καὶ οὐκ οἰκεία.)

ANACHARSIS, *Apothegm.* (c. 550 B.C.) See PLUTARCH, *Septem Sapientium Convivium*. Ch. 12. The English proverb is, "It is the riches of the mind only that make a man rich and happy."

<sup>10</sup> Where there's much mind there's little fortune. (Ubi mens plurima, ibi minima fortuna.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 76. (1814)

<sup>11</sup> The march of the human mind is slow.

BURKE, *Conciliation with America*. (1775)

The guidance of our mind is of more importance than its progress. (La direction de notre esprit est plus importante que son progrès.)

JOSEPH JOUBERT, *Pensées*. No. 266. (1810)

The human mind always makes progress, but it is a progress in spirals. (L'esprit humain fait progrès toujours, mais c'est progrès en spirale.)

MADAME DE STAËL, *Apothegm.* (a. 1817)

<sup>12</sup> Dame Nature doubtless has designed A man the monarch of his mind.

JOHN BYROM, *Careless Content*. (a. 1763)

No man can master his own mind.

DAVID GARRICK, *Correspondence*, i, 171. (1764)  
Quoted as "the old saying."

<sup>13</sup> He found a sort of food for the soul in cultivating his mind. (Animi cultus ille erat ei quasi quidam humanitatis cibus.)

CICERO, *De Finibus*. Bk.v, ch.19, sec.54. (c.45 B.C.)

I, thus neglecting worldly ends, and dedicated To closeness and the bettering of my mind.

SHAKESPEARE, *The Tempest*, i, 2, 89. (1611)

<sup>14</sup> Not of sound mind. (Non compos mentis.)

CICERO, *In Pisonem*. Ch. 20, sec. 48. (55 B.C.)  
See also under MADNESS.



The diseases of the mind are more dangerous and more numerous than those of the body. (Morbi perniciosiores pluresque sunt animi quam corporis.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 3, sec. 5. (45 B.C.)

In sickness the mind reflects upon itself. (In morbo recolligit se animus.)

PLINY THE ELDER, *Naturalis Historia*. Bk. vii. (A.D. 77)

Canst thou not minister to a mind diseased?

SHAKESPEARE, *Macbeth*, v, 3, 40. (1606)

Nature, too unkind,

That made no med'cine for a troubled mind!

BEAUMONT AND FLETCHER, *Philaster*. Act iii, sc. 1. (1611)

Nothing is at last sacred but the integrity of your own mind.

R. W. EMERSON, *Essays: Self-Reliance*. (1841)

Only mind has sight and hearing; all things else are deaf and blind. (vous ὄρη καὶ νοῦς ἀκοίει, τὰλλα κωφὰ καὶ τυφλά.)

EPICHRMUS, *Fragments*. Frag. 249, Kaibel; Diels, i, 123. (c. 550 B.C.) Frequently quoted, thrice by PLUTARCH, *Moralia*, 98C, and 336B, and 961A.

It is the mind which both sees and hears, and not those parts of us which serve as windows to the mind. (Animus et videre et audire, non eas partes quae quasi fenestrae sint animi.)

CICERO, *Tusculanarum Disputationum*. Bk. i, sec. 20. (c. 45 B.C.)

She hath a moneths minde vnto Phylosarchus. GEORGE GASCOIGNE, *The Glasse of Government*. Act ii, sc. 5. (1575) An eager desire or strong inclination for.

I see you have a month's mind to them.

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 2, 136. (1594)

He thaws like Chaucer's frosty Ianuere, And sets a Months minde vpon smyling May.

BISHOP JOSEPH HALL, *Virgidemiarum*. Bk. iv, sat. 4, sig. D1. (1598)

He hath a moneths mind here to mistresse Francess.

UNKNOWN, *The London Prodigal*. Act i, sc. 2. (1605) *Shakespeare Apocrypha*.

To have a moneths mind to a thing. In ancient wills, we often find mention of a moneths mind. . . . The meaning was, because the party deceased, used to appoint a second lesser funeral solemnity for remembrance of him.

JOHN RAY, *English Proverbs*, p. 186. (1670) When people earnestly desire a thing, they frequently say, they have a month's mind to it

FRANCIS PECK, *Desiderata Curiosa*, p. 229. (1732) To have a month's mind to anything. This alludes to the pre-Reformation practice of repeating one or more masses at the end of a month after death for the repose of a departed soul.

E. M. WRIGHT, *Rustic Speech*, p. 282. (1913)

A princely mind will undo a private family.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 27.

FULLER, *Gnomologia*. No. 364. (1732)

Haue often him byfore your myndes ye.

THOMAS HOCCEVE, *De Regimine Principum*, l. 2895. (c. 1412)

To comprehend that in minde which they cannot see with eye.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 48. (1574) Pettie, tr.

Methinks I see my father . . . In my mind's eye. SHAKESPEARE, *Hamlet*, i, 2, 184. (1600)

Little minds are wounded too much by little things; great minds see all, and are not even hurt. (Les petits esprits sont trop blessés des petites choses; les grands esprits les voient toutes, et n'en sont point blessés.)

LA ROCHEFOUCAULD, *Maximes*. No. 357. (1665)

Great minds are easy in prosperity and quiet in adversity.

H. G. BOHN, *Handbook of Proverbs*, p. 366. (1855)

Little minds, like weak liquors, are soonest soured.

H. G. BOHN, *Handbook of Proverbs*, p. 444.

One-story intellects.

O. W. HOLMES, *The Poet at the Breakfast-Table*. Ch. 2. (1872)

Little minds are interested in the extraordinary; great minds in the commonplace.

ELBERT HUBBARD, *Epigrams*. (1900) An unknown writer adds, "Great minds discuss ideas, average minds discuss events, small minds discuss people."

To be bored by essentials is characteristic of small minds.

R. U. JOHNSON, *Poems of Fifty Years: Preface*. (1931)

The mind is trained by knowledge.

KHATI I, KING OF EGYPT, *Teaching*. No. ix. (c. 2500 B.C.) Budge, tr.

Clothed, and in his right mind. (ἡματισμένον καὶ σωφρονοῦντα.)

*New Testament: Luke*, viii, 35. (c. A.D. 65)

Also *Mark*, v, 15. The Vulgate is, "Vestitum. ac sana mente."

Where the minde is past hope, the face is past shame.

JOHN LYLY, *Euphues and His England* (Arber), p. 341. (1580)

Rubbe out the wrinkles of the minde, and be not curious about the weams in the face.

LYLY, *Euphues and His England*, p. 463.

Anxious minds quake with both hope and fear. (Sollicitae mentes speque metuque pavent.)

OVID, *Fasti*. Bk. iii, l. 361. (c. A.D. 8)

A sick mind cannot endure harshness. (Mensque pati durum sustinet agra nihil.)

OVID, *Ex Ponto*. Bk. i, epis. 5, l. 18. (A.D. 13)

We must spare the mind which has received a grievous wound. (Parcendum est animo miserabile vulnus habenti.)

OVID, *Ex Ponto*. Bk. i, epis. 5, l. 23.

1 A mind undaunted by death. (Mens interrita leti.)

OVID, *Metamorphoses*. Bk. x, l. 616. (A. D. 7)  
The mind alone cannot be exiled. (Mente tamen, quae solo loco non exulat.)

OVID, *Ex Ponto*. Bk. iv, epis. 9, l. 41. (A. D. 13)  
The Latin proverb is, "Mens invicta manet"  
(The mind remains unconquered).

2 I am of dyverse myndes, *je me varie*.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 428. (1530)

You are of so many minds, you'll never be married.

JAMES KELLY, *Scottish Proverbs*, p. 374. (1721)  
You'll never be mad, you are of so many minds.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

I was in twenty minds whether to take her first.  
ROBERT PALTOCK, *The Life of Peter Wilkins*  
Bk. i, ch. 21. (1751)

I was in twenty minds at once.

DICKENS, *David Copperfield*. Ch. 25. (1850)  
Jack [Cade] . . . was in two minds about fighting or accepting a pardon.

DICKENS, *Child's History of England*, ii, 171. (1853)

SO MANY MEN, SO MANY MINDS, *see under* OPINION.

3 And I maye catch hym ones, I shall tell hym more of my mynde.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 478/2. (1530)

Your betters have endur'd me say my mind.

SHAKESPEARE, *The Taming of the Shrew*, iv, 3, 75. (1594)

Give me leave To speak my mind.

SHAKESPEARE, *As You Like It*, ii, 7, 59. (1600)

I don't see why a man is not to speak his mind.  
FRANCES BURNEY, *Cecilia*. Ch. 10. (1782)

I let them know my mind.

JAMES BERESFORD, *The Miseries of Human Life*, vii, 77. (1806)

4 It shall coste me a fall, but I wyll have my mynde.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 499/1. (1530) I will get what I want.

And she as women wont will haue her minde.  
FRANCIS ROUS, *Thule*, sig. N2. (1598)

5 I have a mynde to one, I have a favour to hym.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 580/1. (1530)

He'll meet a man . . . that has a mind to him.  
BEN JONSON, *The Devil Is an Ass*. Act i, sc. 2. (1616)

The blacksmith said to me the other day that his prentice had no mind to his trade.

GEORGE ELIOT, *Daniel Deronda*. Ch. 58. (1876)

6 Be ye all of one mind. (πάντες διόφρονες.)

*New Testament: I Peter*, iii, 8. (c. A. D. 63)  
The Vulgate is, "Omnes unanimēs."

Would we wer both of one minde.

JOHN LYL, *Euphues* (Arber), p. 62. (1579)

I would we were all of one mind, and one mind good.

SHAKESPEARE, *Cymbeline*, v, 4, 212. (1609)

7 When once I have made up my mind, the thing is fixed with a ten-inch nail. (Quod semel destinavi, clavo tabulari fixum est.)

PETRONIUS, *Satyricon*. Sec. 75. (c. A. D. 60)

He . . . had wisely made up his mind to what could no longer be avoided.

MACAULAY, *History of England*. Vol. i, ch. i, p. 107. (1849)

We had all quietly made up our minds.

R. L. STEVENSON, *Treasure Island*. Bk. iv, ch. 17. (1883)

8 Each man has his own peculiar cast of mind. (Sua cuique quum sit animi cogitatio.)

PHAEDRUS, *Fables*: Bk. v, *Prologue*, l. 7. (c. 25 B. C.)

Each mind has its own method.

R. W. EMERSON, *Essays: Intellect*. (1841)

9 Trust not a mind in pain. (Animo dolenti nihil oportet credere.)

PUBLILIUS SYRUS, *Sententiae*. No. 27. (c. 43 B. C.)

10 A sage will rule his mind, a fool will be its slave. (Animo imperabit sapiens, stultus serviet.)

PUBLILIUS SYRUS, *Sententiae*. No. 40. (c. 43 B. C.)  
Restrain your mind. (Compesce mentem.)

HORACE, *Odes*. Bk. i, ode 16. l. 22. (23 B. C.)

Rule your mind, which, if it is not your servant, is your master. (Animum rege; qui nisi paret imperat.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 62. (20 B. C.)

11 Straining breaks the bow, relaxation the mind. (Arcum intensio frangit, animum remisso.)

PUBLILIUS SYRUS, *Sententiae*. No. 53. (c. 43 B. C.)

To relax the mind is to lose it. (Remittere animum quasi amittere est.)

MUSONIUS, *Apothegm*. (c. A. D. 50) *See* AULUS GELLIUS, *Noctes Atticae*. Bk. xviii, ch. 2.

The minde being voyde of exercise, the man is voyde of honestie.

JOHN LYL, *Euphues* (Arber), p. 111. (1579)

Is it not true which Seneca reporteth, that as too much bending breaketh the bowe, so too much remission spoyleth the minde?

JOHN LYL, *Euphues*, p. 112.

The mind is like a bow, the stronger for being unbent.

BEN JONSON, *Explorata: Otium*. (1636)

Strength of mind is Exercise, not Rest.

POPE, *An Essay on Man*. Epis. ii, l. 104. (1732)

12 The steadfast mind admits no variable opinion. (Gravis animus dubiam non habet sententiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 232. (c. 43 B. C.)

You are already love's firm votary,

And cannot soon revolt and change your mind.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 2, 59. (1594)

I have lived to change my mind.

JOHN ALLEN, in DUNCOMBE, *Letters by Eminent Hands*, i, 214. (1719)

A man will never change his mind if he has no mind to change.

TRENCH, *Lessons in Proverbs*. Ch. 3. (1852)

<sup>1</sup> A noble mind brooks not the lashes of the tongue. (Ingenuus animus non fert vocis verbera.)

PUBLILIUS SYRUS, *Sententiae*. No. 322. (c. 43 B. C.)

A narrow mind has a broad tongue.

SALOMON IBN GABIROL, *Mibhar ha-Penim* (*Choice of Pearls*). No. 320. (c. 1050) Ascher, tr.

<sup>2</sup> Our minds, like our stomachs, are whetted by change of food. (Mens mutatione recreabitur, sicut in cibis, quorum diversitate reficitur stomachus.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 12, sec. 5. (c. A. D. 80)

The mind is but a barren soil . . . unless it be continually fertilized and enriched with foreign matter.

JOSHUA REYNOLDS, *Discourses*. Lect. 6. (1774)

<sup>3</sup> It was lucky for us that we did not follow the nuptial procession (which we had more than half a mind to do).

LEITCH RITCHIE, *Wanderings by the Loire*, p. 26. (1833)

She had half a mind to reply.

LORD LYTTON, *My Novel*. Bk. x, ch. 3. (1853)

My Brother and I had all the mind in the world to laugh.

CARLYLE, *Frederick the Great*. Bk. vi, ch. 2. (1858)

He had little mind to be a martyr.

J. E. T. ROGERS, *Historical Gleanings*. Ser. ii, p. 102. (1870)

He had no mind to be a mere conqueror.

FREEMAN, *Norman Conquest*. Vol. iv, ch. 17. (1871)

I have a great mynd to be a lecherous man.

JOHN BALE, *Kyng Johan*, p. 12. (c. 1550)

This gentleman has a great mind to learn to dance.

CHAPMAN AND SHIRLEY, *The Ball*. Act iii, sc. 1. (1632)

They had half a mind to refuse me a passage.

GEORGE SHELVOCKE, *A Voyage Around the World*, p. 462. (1726)

<sup>4</sup> Let every man be fully persuaded in his own mind. (ἐκαστος ἐν τῷ ἰδίῳ νοτὶ πληροφοροῦσθω.)

*New Testament: Romans*, xiv, 5. (c. A. D. 57)

The Vulgate is, "Unusquisque in suo sensu abundet."

<sup>5</sup> You could almost see the dirt flying behind the paws of his mind.

CHARLES SAXBY, *Death in the Sun*, p. 150. (1940)

<sup>6</sup> A mind enlightened is like heaven; a mind in darkness is like hell. (Hsin li kuang ming shih t'ien t'ang; hsin li 'hei an shih ti yü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1511. (1875) An ancient proverb.

The mind is its own place, and in it self Can make a Heav'n of Hell, a Hell of Heav'n.

MILTON, *Paradise Lost*. Bk. i, l. 254. (1667)

<sup>7</sup> A noble mind is free to all men; according to this test we may all gain distinction. (Bona mens omnibus patet, omnes ad hoc sumus nobiles.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 2. (c. A. D.

64) The Germans say, "Edel macht das Gemüth, nicht das Geblüt" (The mind ennobles, not the blood). See also under ANCESTRY.

The mind is free, whate'er afflict the man.

MICHAEL DRAYTON, *The Barons' Wars*. Bk. v, st. 36. (1596)

So far as man thinks he is free.

EMERSON, *Conduct of Life: Fate*. (1860)

<sup>8</sup> We should toughen our minds. (Indurandus est animus.)

SENECA, *Ad Lucilium*. Epis. li, sec. 5. (c. A. D. 64)

<sup>9</sup> A great mind becomes a great fortune. (Magnam fortunam magnus animus decet.)

SENECA, *De Clementia*. Bk. i, sec. 5. (c. A. D. 54)

The mind that would be happy, must be great. EDWARD YOUNG, *Night Thoughts*, Nt. ix, l. 1378. (1745)

<sup>10</sup> It is easy to train the mind while it is still tender. (Facile est enim teneros adhuc animos componere.)

SENECA, *De Ira*. Bk. ii, ch. 18, sec. 2. (c. A. D. 55)

Mind your till, and till your mind.

C. H. SPURGEON, *Salt-Cellars*. (1885)

<sup>11</sup> A good mind possesses a kingdom. (Mens regnum bona possidet.)

SENECA, *Thyestes*, l. 380. (c. A. D. 60)

My Minde to Me a Kingdome Is.

SIR EDWARD DYER. Title of poem. (1588)

I am no gentleman born, I must confess; but my mind to me a kingdom is.

BEN JONSON, *The Case is Altered*. Act i, sc. 1.

(1609) Quoted also by JONSON, *Every Man Out of His Humour*; i, 1.

My mind is a kingdom to me, there's danger in being too great.

*Roxburghe Ballads* (B.S.), vii, 520. (1775)

"My mind to me a kingdom is" applies alike to the peasant as to the monarch.

SAMUEL SMILES, *Character*, p. 371. (1871)

<sup>12</sup> Sweet husband, be not of that mind.

SHAKESPEARE, *Richard II*, v, 2, 107. (1595)

I don't doubt you'll be of my mind.

MARY WORTLEY MONTAGU, *Letter to Pope*, 1 April, 1717.

<sup>13</sup> Let Gryll be Gryll, and have his hoggish minde.

EDMUND SPENSER, *The Faerie Queene*. Bk. ii, canto xii, st. 87. (1590) Gryll, or Grillus, was one of the companions of Ulysses, and was changed into a hog by the enchantments of Circe.

<sup>1</sup> You don't know your own mind.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)  
[He] could not be supposed to know his own mind.

SCOTT, *St. Roman's Well*. Ch. 12. (1824)  
Simple folk that knew not their own minds.

TENNYSON, *Enoch Arden*, l. 476. (1864)

Hurried in mind, like Pomeroy's cat.

QUILLER-COUCH, *Troy Town*. Ch. 13. (1888)

<sup>2</sup> Bad mind, bad heart. (Mala mens, malus animus.)

TERENCE, *Andria*, l. 165. (166 B. C.) See also under HEART AND HEAD.

Mala mens, malus animus: an evil disposition breedeth an evil suspicion.

GEORGE PETTIE, *Petite Pallace*, p. 236. (1576)

<sup>3</sup> The swiftest thing is mind, for it speeds everywhere. (τάχιστον νοῦς διὰ παντὸς γὰρ τρέχει.)

THALES, *Apothegm.* (c. 600 B. C.) See DIOGENES

LAERTIUS, *Thales*. Bk. i, sec. 35.

What thing was the most swiftest in the world? Mans minde, because in a moment of time it discurres all things.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 173. (1574) Young, tr.

The swiftest thing that is, I beleeeue it be the mynd of man, for in a moment he runneth al the world about.

JOHN FLORIO, *Firste Fruites*, fo. 37. (1578)

<sup>4</sup> Now hither, now thither, he turns his wavering mind. (Animum nunc huc celerem, nunc dividit illuc.)

VERGIL, *Aeneid*. Bk. iv, l. 285. (19 B. C.)

His mind remains unshaken. (Mens immota manet.)

VERGIL, *Aeneid*. Bk. iv, l. 449. (19 B. C.)

<sup>5</sup> The guilty joys of the mind. (Et mala mentis gaudia.)

VERGIL, *Aeneid*. Bk. vi, l. 278. (19 B. C.)

All things can corrupt perverted minds. (Omnia perversas possunt corrumpere mentes.)

OVID, *Tristia*. Bk. ii, l. 301. (c. A. D. 9)

<sup>6</sup> Mind moves matter. (Mens agitat molem.)

VERGIL, *Aeneid*. Bk. vi, l. 727. (19 B. C.)

All the choir of heaven and furniture of earth—in a word, all those bodies which compose the mighty frame of the world—have not any subsistence without a mind.

BISHOP GEORGE BERKELEY, *The Principles of Human Knowledge*. (1710)

Mind and Matter.

BISHOP BERKELEY. Title of dissertation. (c. 1710)

'Tis not the Matter, but the Mind.

THOMAS FULLER, *Gnomologia*. No. 5105. (1732)

The immateriality of mind, and . . . the unconsciousness of matter.

SAMUEL JOHNSON, *Rasselas*. Ch. 48. (1759)

What is mind? No matter. What is matter? Never mind.

THOMAS HEWITT KEY, *Epigram*. Published in *Punch*, vol. xxix, p. 19. (1855)

<sup>7</sup> I have a single-track mind.

WOODROW WILSON, *Speech*, National Press Club, Washington. (c. 1917)

Paula has a one-track mind and no manners.

GEORGETTE HEYER, *Envious Casca*, p. 20. (1941)

I think I always had a single-track mind.

AGATHA CHRISTIE, *Murder in Retrospect*, p. 102. (1942)

MIND: ABSENCE OF, see under ABSENCE. PRESENCE OF, see under PRESENCE.

### III—Mind: The Mind Content

<sup>8</sup> A minde content both crowne and kingdome is.

ROBERT GREENE, *Farewell to Follie*. (1587)

The quiet minde is richer than a crowne.

ROBERT GREENE, *Farewell to Follie*. (1587)

<sup>9</sup> That best of blessings, a contented mind. (Aequum animum.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 112. (20 B. C.)

<sup>10</sup> It is great riches to a man to live sparingly with a quiet mind. (Divitiae grandes homini sunt, vivere parce aequo animo.)

LUCRETIUS, *De Rerum Natura*. Bk. v, l. 1117 (c. 45 B. C.)

It is the mind which maketh mirth, . . . yea the contented minde is the only riches.

GEORGE PETTIE, *Petite Pallace*, p. 212. (1576)

We say, a contented minde is a great treasure; or is worth all.

COTGRAVE, *Dictionary: Contenter*. (1611)

A contented mind is a continual feast.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 381. (1681)

<sup>11</sup> An undisturbed mind is the best sauce for affliction. (Animus aequos optimum est aerumnae condimentum.)

PLAUTUS, *Rudens*, l. 402. (c. 200 B. C.)

A mind conscious of its own rectitude (Mens sibi conscia recti.)

VERGIL, *Aeneid*. Bk. i, l. 604. (19 B. C.)

By a tranquil mind I mean nothing else than a mind well-ordered. (τὴν δὲ εὐμάριαν οὐδὲν ἄλλο λέγω ἢ εὐκοσμίαν.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 3 (c. A. D. 174)

<sup>12</sup> The noblest mind the best contentment has.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto i, st. 35. (1590)

### IV—Mind and Body

<sup>13</sup> Old is he in mind, but his body is in its prime (γέροντα τὸν νοῦν, σάρκα δ' ἡβώσαν φύει.)

AESCHYLUS, *The Seven Against Thebes*, l. 622. (467 B. C.)

An old mind in a young body. See also AGE AND YOUTH.

<sup>14</sup> The mind, the bright, quicksilver mind, has but one purpose, to defend the body and ward off death.

MAXWELL ANDERSON, *Key Largo*. Act II. (1939)

<sup>1</sup> If you are ruled by mind you are a king; if by body, a slave. (Tu si animo regeris, rex es; si corpore, servus.)

CATO (?), *Collectio Monostichorum*, l. 7. (c.175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

We employ the mind to rule, the body to serve. (Animi imperio, corporis servitio magis utimur.)

<sup>2</sup> SALLUST, *Bellum Catilinae*. Ch.1, sec.2. (c.41 B. C.)  
When the best minds grow sluggish, sloth consumes the body. (Cum animus languet, consumit inertia corpus.)

CATO (?), *Disticha*. Bk. iii, No. 5. (c. 175 B. C.)  
There are lazy minds as well as lazy bodies.

<sup>3</sup> FRANKLIN, *Poor Richard*, 1740, 1751.  
Greater than strength of body is strength of mind. (Corporis exsuperat vires prudentia mentis.)

COLUMBANUS, *Carmen Monostichon*, l. 1. (c. A. D. 600)

<sup>4</sup> A strong body makes the mind strong.  
THOMAS JEFFERSON, *Letter to Peter Carr*. (1785)  
A soft body makes for a soft mind.  
P. A. TAYLOR, *Six Iron Spiders*, p. 225. (1942)

<sup>5</sup> With mind and body, as with man and wife, it often happens that the stronger vessel is ruled by the weaker.

C. C. COLTON, *Lacon*. Vol. i, No. 405. (1820)  
We often see the body survive the mind in one man, and the mind survive the body in another. Why do they not agree to die together?

C. C. COLTON, *Lacon*. Vol. ii, No. 62.

<sup>6</sup> As hidden flames by force kept downe are most ardent, so these corrupt humours, covertly lurking, with more force consume and destroy the faire pallace of your minde.

GUAZZO, *Civile Conversation*, i, 18. (1574)  
Now my soul's palace is become a prison.  
SHAKESPEARE, *III Henry VI*, ii, 1, 74. (1591)

<sup>7</sup> To have health of body, it is necessarie to have contentment of minde.

STEFANO GUAZZO, *Civile Conversation*. Bk i, p. 18. (1574) Pettie, tr.

Menne suppose, that there is alway a light mind, lodged in a gorgeous body.

GUAZZO, *Civile Conversation*. Bk. iii, p. 36

<sup>8</sup> The disposition of the mynd followeth the complexion of the body.

STEFANO GUAZZO, *Civile Conversation*. Bk iii, p. 47. (1574) Pettie, tr.

The disposition of the minde followeth the constitution of the body.

GEORGE PETTIE, *Petite Pallace*, p. 93. (1576)  
The disposition of the minde, foloweth the composition of the body.

JOHN LYLly, *Euphues* (Arber), p. 67. (1579)  
Variations on a neo-Platonic idea elaborated by Plutarch, Seneca, Erasmus, and others

Our minde is heavy in our bodies affliction.

JOHN DONNE, *Paradoxes*, p. 24. (a. 1631)

<sup>9</sup> Our Galen sayth, The disquiet of the minde breedeth the disease of the bodye: and that he hath cured many diseases by bringing the pulses into good temper, and by quieting the minde.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 113. (1574) George Pettie, tr.

My pulse, as yours, doth temperately keep time. And makes as healthful music.

SHAKESPEARE, *Hamlet*, iii, 4, 140. (1600)

<sup>10</sup> There is an unseemly exposure of the mind, as well as of the body.

WILLIAM HAZLITT, *Sketches*, p. 165. (a. 1830)

<sup>11</sup> Unsound minds, like unsound bodies, if you feed, you poison.

HERBERT, *Jacula Prudentum*. No. 1074. (1650)

<sup>12</sup> A sound mind in a manly body. (φρένες ἐσθλαὶ σώμασιν ἀνδρῶν.)

HOMER, when Hesiod asked him what was the best thing of all. (c. 850 B. C.) See ALCIDAMUS (?), *Contest of Homer and Hesiod*. Sec. 320

A sound mind in a sound body is a thing to be prayed for. (Orandum est ut sit mens sana in corpore sano.)

JUVENAL, *Satires*. Sat. x, l. 356. (c. A. D. 120)  
A sound mind in a sound body, is a short but full description of a happy state in this world He that has these two, has little more to wish for; and he that wants either of them, will be little the better for anything else.

JOHN LOCKE, *Some Thoughts Concerning Education*. (1693)

A sound mind in a sound body is the perfection of human bliss.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables* (1738), p. 337. (1692)

A sane mind is generally the effect of a sane body  
HAZLITT, *Characteristics*. No. 284. (1823)

*Mens sana in corpore sano* is a foolish saying. The sound body is a product of the sound mind.

BERNARD SHAW, *Maxims for Revolutionists*. (1903)

Open bowels and an open mind.

LORD BERNERS, *The Camel*. Ch. 1. (c. 1930)  
Paraphrasing "Mens sana."

<sup>13</sup> He who is sick in mind shows the mark of it on his body. (Animo qui aegrotat corpore hunc signum dare.)

LUCILIUS, *Satires*. Bk. xxvi, frag. 678, Loeb (c. 131 B. C.)

The contagion of a sick mind affects the body (Vitiant artus aegrae contagia mentis.)

OVID, *Tristia*. Bk. iii, eleg. 8, l. 25. (c. A. D. 9)  
A feeble body enfeebles the mind. (Un corps débile affaiblit l'âme.)

ROUSSEAU, *Émile*. Ch. 1. (1762) The Germans say, "Krankes Fleisch, krankes Geist" (Sickly body, sickly soul).

It sildome falleth out, that a good mind is lodged in a mishapen body.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 8. (1574)

1 The mind is born with the body, matures with it, and grows old with it. (Praeterea gigni pariter cum corpore et una crescere sentimus pariterque senescere mentem.)

LUCRETII, *De Rerum Natura*. Bk. iii, l. 445. (c. B. C. 45) Quoted by MONTAIGNE, ii, 12.

2 Without any discomfort of mind or body. (Sine offensa corporis animique.)

PETRONIUS, *Satyricon*. Sec. 131. (c. A. D. 60)

3 Nothyng breedeth bane to the body sooner than trouble of minde.

GEORGE PETTIE, *Petite Pallace*, p. 128. (1576)

It is the justice of God commonly, to supply the debilitye of the body, with the might of the mind.

GEORGE PETTIE, *Petite Pallace*, p. 266.

4 Pain of mind is worse than pain of body. (Dolor animi gravior est quam corporis.)

PUBLILIUS SYRUS, *Sententiae*. No. 166. (c. 43 B. C.)

5 The body may be healed, but not the mind. (I tē shên i pu tē hsin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1497. (1875)

If the mind be calm, the body will keep cool. (Hsin ting tzu jan liang.)

SCARBOROUGH, *Chinese Proverbs*. No. 2494.

6 'Tis the mind that makes the body rich.

SHAKESPEARE, *The Taming of the Shrew*, iv, 3, 174. (1594)

Our bodies are our gardens, to the which our wills are gardeners.

SHAKESPEARE, *Othello*, i, 3, 323. (1605)

7 One must cultivate vigor of body to maintain vigor of mind. (Il faut entretenir le vigueur de corps, pour conserver celle de l'esprit.)

VAUVENARGUES, *Réflexions*. No. 79. (1746)

One can render the mind more active and supple, the same as the body; it is only necessary to exercise the one as we exercise the other. (On peut rendre l'esprit plus vif et plus souple, de même que le corps; il n'y a pour cela qu'à exercer l'un, comme on exerce l'autre.)

VAUVENARGUES, *Réflexions*. No. 633.

8 Mighty minds laboring within a stunted body. (Ingentes animos angusto in corpore versant.)

VERGIL, *Georgics*. Bk. iv, l. 83. (29 B. C.)

## MINERVA

9 Nothing is proper that is against the will of Minerva, as the saying is—that is, if it is in direct opposition to one's natural bent or genius. (Nihil decet invita Minerva, ut aiunt.)

CICERO, *De Officiis*. Bk. i, ch. xxxi, sec. 110. (c. 45 B. C.) Miller (Loeb) translates "invita Minerva," which means literally "Minerva unwilling," as "Going against the grain."

Not without the blessing of Minerva. (Non invita Minerva.)

CICERO, *Ad Familiares*. Bk. xii. epis. xxv. (43 B. C.)

You will say nothing and do nothing against Minerva's will. (Tu nihil invita dices faciesve Minerva.)

HORACE, *De Arte Poetica*, l. 385. (c. 20 B. C.)

It is not possible well to goe forward in any thing, *Invita Minerva*, nature not consenting thereto.

GEORGE PETTIE, *Petite Pallace*, p. 249. (1576)

That which he doth by long meditation rather than by suddaine inspiration . . . (and as they are wont to say) in spite of Nature or Minerua.

GEORGE PUTTENHAM, *The Arte of English Poesie*. Bk. iii, ch. 25. (1589)

In spight (as the common saying is) of Minerva.

FRANCIS JUNIUS, *The Painting of the Ancients*, p. 333. (1638)

THE SOW TEACHING MINERVA, *see under Sow*.

MINORITY, *see Majority*

MINUTE, *see Moment*

## MIRACLE

10

One must not rely on miracles.

*Babylonian Talmud: Pesachim*, fol. 64b. (c. 450)

Miracles do not happen.

MATTHEW ARNOLD, *Literature and Dogma: Preface*. (1883)

Miracles . . . dont happen nowadays.

BERNARD SHAW, *Saint Joan*. Act i. (1924)

11

One miracle is just as easy to believe as another.

W. J. BRYAN, at Scopes Trial, 21 July, 1925.

12

Miracle comes to the miraculous, not to the arithmetician.

EMERSON, *Conduct of Life: Worship*. (1860)

The French say, "Pour qui ne les croit pas il n'est pas de prodiges" (To him who does not believe in them, there are no miracles); the Spaniards, "A los bobos se les aperece le Madre de Dios" (The Mother of God appears to fools). An English form is, "Miracles are to those who believe in them."

To attempt to convert a man by miracles is a profanation of the soul.

EMERSON, *Nature, Addresses and Lectures: Address*. (c. 1875)

13

Miracles are the swaddling-clothes of infant churches.

THOMAS FULLER, *Church-History of Britain*. Vol. ii, p. 239. (1655)

A Miracle is a Work which exceeds all the known Powers of Nature.

BISHOP GILBERT BURNET, *Exposition of the Thirty-Nine Articles*, iv, 62. (1699)

Miracle is the darling child of faith. (Das Wunder ist des Glaubens liebstes Kind.)

GOETHE, *Faust*. Pt. i, sc. 1. (1806)

Miracles are not the proofs, but the necessary results, of revelation.

S. T. COLERIDGE, *Omniana*. (1812)

Miracles are the children of mendacity.

R. G. INCERSOLL, *Speech*, New York, 25 April, 1881.

Miracles are propitious accidents.

GEORGE SANTAYANA, *Introduction to the Ethics of Spinoza*. (1916)

A miracle is an impossible thing that is nevertheless possible.

SHAW, *Back to Methusaleh*. Act i. (1921)

A miracle is an event which creates faith.

BERNARD SHAW, *St. Joan*. Act. ii. (1923)

1 So the Miracle be wrought, what Matter if the Devil did it?

THOMAS FULLER, *Gnomologia*. No. 4200. (1732)

2 The miracles prove the power which God has over hearts by that which he exercises over bodies. (Les miracles prouvent le pouvoir que Dieu a sur les cœurs par celui qu'il exerce sur les corps.)

PASCAL, *Pensées*. Pt. ii, art. xvi, sec. 10. (c. 1660)

3 It must be so; for miracles are ceased.

SHAKESPEARE, *Henry V*, i, 1, 67. (1599)

They say miracles are past.

SHAKESPEARE, *All's Well that Ends Well*, ii, 3, 1. (1602)

The age of miracles is over.

CLARE BOOTHE, *Europe in the Spring*, p. 46. (1940)

Fully prepared to subscribe to the belief that the day of miracles was not past.

P. C. WREN, *The Uniform of Glory*, p. 57. (1941)

The age of miracles past? The age of miracles is forever here.

THOMAS CARLYLE, *On Heroes and Hero Worship*. Ch. 4. (1840)

The most incredible thing about miracles is that they happen.

G. K. CHESTERTON, *The Innocence of Father Brown: The Blue Cross*. (1911)

4 Men talke about Bible miracles because there is no miracle in their lives. Cease to gnaw that crust. There is ripe fruit over your head.

H. D. THOREAU, *Summer*, 9 June, 1850

5 He is curious to a miracle.

JOHN TRAPP, *Commentary: Genesis*, xxxi, 27. (1643)

Everything becomes you to a miracle.

DRYDEN, *Assignment*. Act i, sc. 1. (1672)

Nelly . . . was soon busily engaged in her task, and accomplishing it to a miracle.

DICKENS, *Old Curiosity Shop*. Ch. 16. (1840)

I understand my part to a miracle.

STEVENSON, *New Arabian Nights*, p. 94. (1882)

## MIRE

6 You've got your feet out of the mire. (Extra lulum pedes habes.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 81. (1523)

That is, you've been fortunate in getting out of a difficulty.

7 I sink in deep mire, where there is no standing. (Infixus sum in limo profundus.)

*Old Testament: Psalms*, lxi. 2. (c. 250 B. C.)

You're stuck in the mire. (In luto haesitas.)

TERENCE, *Phormio*, l. 780. (161 B. C.)

Dun is in the myre.

CHAUCER, *Canterbury Tales: Manciple's Prologue*, l. 5. (c. 1386)

Synne . . . bryngith his doere into the same myre that he eschewith.

JOHN WYCLIF, *Works* (1880), p. 286. (c. 1380)

And of his Slouth he dremeth ofte

How that he sticketh in the Myr.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 93 (1390)

Honest water, which ne'er left man i' th' mire.

SHAKESPEARE, *Timon of Athens*, i, 2, 60. (1608)

See also under MUD.

8 Can't probe mire 'thout getting sullied.

JOHN SPAIN, *Death is Like That*, p. 204. (1943)

See also under PITCH.

## MIRROR

9 The devil's behind the glass.

H. G. BOHN, *Handbook of Proverbs*, p. 502. (1855)

10 She never asks the mirror what she is like (Nec rogare | qualis sit solet aes imaginisum.)

CATULLUS, *Odes*. Ode xli, l. 7. (c. 57 B. C.)

11 Thus gan he make a mirour of his minde, In which he saugh al hoolly hir figure.

CHAUCER (?), *Troilus and Criseyde* Bk. i.

l. 365. (c. 1380)

Fleeting images that fill The mirror of the mind

COWPER, *The Task*, ii, 291. (1784)

12 A broken Glass can't be hurt.

THOMAS FULLER, *Gnomologia*. No. 28. (1732)

The fallen blossom never returns to the branch: the shattered mirror never again reflects.

S. G. CHAMPION, *Racial Proverbs*, p. 440 (1938) A Chinese proverb.

13 What your glass tells you, will not be told by Counsel.

GEORGE HERBERT, *Jacula Prudentum*. No. 257 (1640) Similarly, "Your looking-glass will tell you what none of your friends will."

BEST MIRROR AN OLD FREIND, see under FRIEND

14 The more women look in their glass, the less they look in their house.

GEORGE HERBERT, *Jacula Prudentum*. No. 252 (1640)

The more women look in their glasses, the less they look to their houses.

JOHN RAY, *English Proverbs*, p. 50. (1670)

The more Women look into their Glass, the less they look into their Hearts.

THOMAS FULLER, *Gnomologia*. No. 4669. (1732)

15 Beauty breeds arrogance. It is Corinna's fair face makes her harsh with me. Pride grows, forsooth from the reflection in the mirror. (Dat iacies animos . . . scilicet a specul. sumuntur imagine fastus.)

OVID, *Amores*. Bk. ii, eleg. 17, l. 9. (c. 13 B. C.)

<sup>1</sup> 'Tis not her glass, but you, that flatters her.  
SHAKESPEARE, *As You Like It*, iii, 5, 54. (1600)

<sup>2</sup> To hold, as 'twere, the mirror up to nature.  
SHAKESPEARE, *Hamlet*, iii, 2, 26. (1600) The purpose or end of acting. SAMUEL JOHNSON, in *The Rambler*, No. 156, calls the stage "the mirrour of life."

Who teach the mind its proper face to scan,  
And hold the faithful mirror up to man.

ROBERT LLOYD, *The Actor*, l. 265. (1760)  
Such books serve to hold the mirror up to time.  
GARDINER AND MULLINGER, *Studies in English History*. Vol. 1, ch. 9. (1881)

<sup>3</sup> There was never yet fair woman but she made mouths in a glass.

SHAKESPEARE, *King Lear*, iii, 2, 36. (1605)

<sup>4</sup> Fair is my love . . . and yet, as glass is, brittle.

SHAKESPEARE (?), *The Passionate Pilgrim*, p. 87. (1599)

The saying . . . that "The first handsome woman . . . was made of Venice glass" . . . implies beauty, but brittleness withal.

JAMES HOWELL, *Letters*, 1 June, 1621.

Glass and a maid are ever in danger.

TORRIANO, *Piazza Universale*, p. 304. (1666)

Glasses and lasses are bruckle ware.

JAMES KELLY, *Scottish Proverbs*, p. 113. (1721)

## MIRTH

See also Gaiety, Merriment

<sup>5</sup> I have always preferred Cheerfulness to Mirth. The latter I consider as an Act, the former as a Habit of the Mind. Mirth is short and transient, Cheerfulness fixed and permanent.

ADDISON, *The Spectator*. No. 381. (1712)

<sup>6</sup> An ounce of mirth is worth a pound of sorrow.

RICHARD BAXTER, *Self-Denial*. (c. 1680) See also JOY and SORROW.

<sup>7</sup> Mirth makes the banquet sweet.

CHAPMAN, *Blind Beggar of Alexandria*. (1598)

<sup>8</sup> He can of murthe, and eek of jolitee  
Nat but ynough.

CHAUCER, *Canterbury Tales: The Canon's Yeoman's Prologue*, l. 47. (c. 1389)

Ful fair was Mirthe, ful long and high,  
A fairer man I never sigh.

CHAUCER, *Romaunt of the Rose*, l. 817. (c. 1365)

These delights, if thou canst give,  
Mirth with thee, I mean to live.

MILTON, *L'Allegro*, l. 152. (1632)

Grey-beard mirth.

GOLDSMITH, *Deserted Village*, l. 222. (1770)

<sup>9</sup> In the time of Mirth, take heed.

THOMAS FULLER, *Gnomologia*. No. 2829. (1732)

Mustard is good Sauce, but Mirth is better.

THOMAS FULLER, *Gnomologia*. No. 3494.

<sup>10</sup> Life without mirth is a lamp without oil.  
WALTER SCOTT, *The Pirate*. Ch. 22. (1822)

<sup>11</sup> Mirth cannot move a soul in agony.  
SHAKESPEARE, *Love's Labour's Lost*, v, 2, 867. (1595)

<sup>12</sup> With mirth and laughter let old wrinkles come.  
SHAKESPEARE, *The Merchant of Venice*, i, 1, 80. (1597)

Be large in mirth.

SHAKESPEARE, *Macbeth*, iii, 4, 11. (1606)

Let's be red with mirth.

SHAKESPEARE, *The Winter's Tale*. iv, 4, 54. (1610)

<sup>13</sup> I was born to speak all mirth, and no matter.  
SHAKESPEARE, *Much Ado about Nothing*, ii. 1, 343. (1598)

<sup>14</sup> Mirth prolongeth life, and causeth health.

NICOLAS UDALL, *Ralph Roister Doister: Prologue*. (a. 1553)

And frame your mind to mirth and merriment,  
Which bars a thousand harms and lengthens life.

SHAKESPEARE, *The Taming of the Shrew: Induction*. Sc. 2, l. 137. (1594) "Mirth is God's medicine," O. W. Holmes declared. "Everybody ought to bathe in it."

## MISCHIEF

<sup>15</sup> General mischiefs depend upon general causes.  
HENRY T. BUCKLE, *History of Civilization in England*. Vol. iii, ch. 2, p. 47. (a. 1862)

<sup>16</sup> They are mynded to do me some myscheffe.

MILES COVERDALE, tr., *Psalms*, lv, 3. (1535)

If thou follow me, do not believe

But I shall do thee mischief in the wood.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 1, 237. (1596)

<sup>17</sup> He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. (Facienti nequissimum consilium, super ipsum devolvetur, et non agnoscet unde adveniat illi.)

*Apocrypha: Ecclesiasticus*, xxvii, 27. (c. 190 B. C.)

He that mischief hatcheth, mischief catcheth.

WILLIAM CAMDEN, *Remains* (1870), p. 324 (1605) FULLER, *Gnomologia*. No. 6348. (1732) See also under RETRIBUTION.

<sup>18</sup> The mother of mischief is na mair nor a midge wing.

FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595)

The mother o' a' mischief is nae mair nor a gnat wing.

JOHN RAY, *Proverbs: Scottish*, p. 260. (1678) "The mother of mischief," says an old proverb, "is no bigger than a midge's wing."

MARIA EDGEWORTH, *The Parent's Assistant: Barring Out* (1903), p. 307. (1796)

<sup>19</sup> He that is dispos'd for Mischief, will never want Occasion.

THOMAS FULLER, *Gnomologia*. No. 2174. (1732)



He'll find Money for Mischief, when he can find none for Corn.

THOMAS FULLER, *Gnomologia*. No. 2425.

Mirth and Mischief are two things.

THOMAS FULLER, *Gnomologia*. No. 3415.

Now go chafe the wax, with a myschyfe.

JOHN HEYWOOD, *John Tib and Sir John*, l. 481. (1533)

Commest drunken home with a mischief.

UNKNOWN, *Scholehouse of Women*, l. 278. (1541)

Get the hence theefe with a wanion.

WILLIAM WAGER, *The Longer Thou Liuest, the More Foole Thou Art*, sig. G2. (c. 1568)

"With a mischief," "With a wanion," "With a vengeance," "With a witness," are all proverbial expletive phrases, without definite meaning.

What the mischiefe is this?

CLAUDIUS HOLLYBAND, *Campo di Fior*, p. 283. (1583)

In the name of mischiefe what did you meane?

BEAUMONT AND FLETCHER, *Wit Without Money*.

Act v, sc. 2. (a. 1616)

This . . . played the mischief with one of his love affairs.

IRVING, *Salmagundi* (1824), p. 125. (1807)

[He] was playing the mischief with him.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. ii, ch. 12. (1867)

Where the mischief have you been?

KIPLING, *Gunga Din*. (1892)

He is like the devil, always in mischief.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

Like Goodyer's pig, never well but when he is doing mischief.

JOHN RAY, *English Proverbs*, p. 209. (1670)

He causes enmity between the bear and his fodder.

J. L. BURCKHARDT, *Arabic Proverbs*, p. 759. (1817) He is a mischief-maker.

O, my good Mischiefe! art thou come?

BEN JONSON, *Every Man Out of His Humour*.

Act v, sc. 5. (1599)

Ah mischief! how you look now.

SUSANNA CENTLIVRE, *The Busie Body*. Act iv, sc. 4. (1708)

A vexatious or ill-deedie person; as "Ye're a perfect mischief."

JOHN JAMIESON, *An Etymological Dictionary of the Scottish Language: Mischief*. (1808)

The more mischief the better sport.

JAMES KELLY, *Scottish Proverbs*, p. 337. (1721)

Kelly calls this "A common, but wicked and foolish saying." SMOLLETT, *Gil Blas*, i, 136. (1750)

SCOTT, *The Black Dwarf*, Ch. 12. (1816)

When informed . . . that a scaffold had fallen near the place of execution, by which many persons were killed, . . . he only remarked, "The mair mischief, the better sport."

LORD LOVAT, in CHAMBERS, *History of the Rebellion in Scotland*. Vol. ii, ch. 12, p. 265. (1747)

Of two mischiefs the least is to be chosen.

JOHN LYLY, *Euphues* (Arber), p. 338. (1580)  
See under EVIL.

Yet must I commit an inconuenience to preuent a mischief.

BRIAN MELBANCKE, *Philotimus*, sig. Z1. (1583)

So in many priuate cases, better an inconuenience then a mischief.

GABRIEL HARVEY, *Works*, i, 284. (1593)

Better once a mischief than ever an inconvenience.

JOHN CLARKE, *Paroemiologia*, p. 199. (1639)

Better admit a mischiefe than an inconvenience.

ROGERS, *Matrimonial Honour*, p. 117. (1642)

Redeem a perpetual inconvenience, although by a present mischief, (as the proverb saith) pulling down a bad chimney with some cost, rather than enduring a perpetual smoky house.

ROGERS, *Naaman the Syrian*. Ch. 9. (1642)

Better a mischief, then an inconvenience. That is, better a present mischief that is soon over, then a constant grief and disturbance.

JOHN RAY, *English Proverbs*, p. 121. (1670)

Better once a mischief, then always inconvenience.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 252. (1681)

Littleton's rule, better a mischief than an inconvenience, sounds oddly, but hath this very meaning.

ROGER NORTH, *Examen*, p. 330. (1740)

Mischiefe is well saide to haue swift wings.

JOHN MELTON, *A Six-Folde Politician*, p. 13. (1609)

It is as sport to a fool to do mischief. (Quasi per risum stultus operatur scelus.)

Old Testament: *Proverbs*, x, 23. (c. 350 B.C.)

The common bye word of the common people seemeth to be grounded vpon good experience, which is: This fellow hath sucked mischiefe euen from the teate of his nurse.

JOHN LYLY, *Euphues* (Arber), p. 130. (1579)

Mischief, thou art afoot.

SHAKESPEARE, *Julius Caesar*, iii, 2, 265. (1599)

This is miching mallecho; it means mischief

SHAKESPEARE, *Hamlet*, iii, 2, 149. (1600)

There is mischief brewing.

SAMUEL RICHARDSON, *Pamela*, i, 82. (1741)

To mourn a mischief that is past and gone, Is the next way to draw new mischief on.

SHAKESPEARE, *Othello*, i, 3, 204. (1605)

One mischiefe on an other's neck.

NICOLAS UDALL, *Flowers Out of Terence*, fo. 103. (1533)

A mischeefe neuer comes alone.

BARTHOLOMEW YONG, tr., *Diana*, p. 47. See under MISFORTUNE.

Though mischiefe and misery do come by pounds, and go away by ounces: yet a pound of sorrow will not pay an ounce of debt.

LEONARD WRIGHT, *Display of Dutie*, p. 29. (1589)

Mischiefs come by the pound but go away by ounces.

JOHN CLARKE, *Paroemiologia*. p. 165. (1639)  
Mischiefs come by the pound and go away by the ounce.

JOHN RAY, *English Proverbs*, p. 121. (1670)  
Mischief comes by the Pound, and goes away by the Ounce.

THOMAS FULLER, *Gnomologia*. No. 3417. (1732)  
See also under MISFORTUNE.

NO MISCHIEF BUT A WOMAN IN IT, see WOMAN:  
CHERCHER LA FEMME.

### MISER

See also Avarice, Covetousness, Greed

1 He that withholdeth from himself gathereth for another; a stranger will enjoy his goods.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiv, 4. (c. 190 B. C.) Oesterley, tr.

He that hoardeth up Money, taketh Pains for other Men.

THOMAS FULLER, *Gnomologia*. No. 2165. (1732)  
Misers are very good people; they amass wealth for those who wish their death.

STANISLAUS LESZCZYNSKI, *Œuvres du Philosophe Bienfaisant*. (1763)

The miser, like the dog in the kitchen, turns the spit for another. (L'avare, comme le chien de cuisine, tourne la broche pour autrui.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 371. (1856) The French also say, "On ne sait pour qui on amasse" (A man cannot tell for whom he is hoarding).

2 He has not acquired a fortune; the fortune has acquired him. (ὅς οὗτος τὴν οὐσίαν κέρηται, ἀλλ' ἡ οὐσία τοῦτον.)

BION, of a wealthy miser. (c. 250 B. C.) See DIOGENES LAERTIUS, *Bion*. Bk. iv, sec. 50. In the same section, Laertius cites another saying of Bion's, "Misers take care of property as if it belongs to them, but derive no more benefit from it than if it belonged to another."

He doesn't possess his gold; his gold possesses him. (Ne possédoit pas l'or; mais l'or le possédoit.)

LA FONTAINE, *Fables*. Bk. iv, fab. 20. (1668)

3 The devils mouth is tearm'd a misers purse.

JOHN BODENHAM, *Belvedere*, p. 128. (1600)

A covetous mans purse is called the divels mouth.

NICHOLAS LING, *Politeuphuia*, p. 288. (1669)

The devil always tips at the biggest ruck.

J. C. BRIDGE, *Cheshire Proverbs*, p. 113. (1917)

4 He who distributes bran in alms, for him it is written in the Book of Destiny that a gust of wind will overturn him upon the sérat.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 655. (1817) The sérat is the narrow bridge by which Moslems pass over the precipice of Hell towards the avenues of Paradise.

Just alone can fill the eye of man.

BURCKHARDT, *Arabic Proverbs*. No. 666. Man continues covetous till he is laid in the dust.

If you can't eat at his wedding, eat at his funeral.  
BURCKHARDT, *Arabic Proverbs*. No. 668. (1817)  
Gain from a stingy person in any way possible.

5 You've got it buried. (γῆ κρύψας ἔχεις.)

ERASMUS, *Adagia*. Chil. iii, cent. iv, No. 21. (1523) The Latin, "Terra defossam habes."

Also referring to a miser's store is the proverbial phrase τυφλὸν πλοῦτον (Blind wealth).

The Devil lies brooding in a Miser's Chest.

THOMAS FULLER, *Gnomologia*. No. 4484. (1732)

6 Nature laughs at a miser.

HENRY GEORGE, *Progress and Poverty*. Bk. ii, ch. 4. (1879)

7 The miserable man maketh a penny of a farthing, and the liberal of a farthing sixpence.

HERBERT, *Jacula Prudentum*. No. 213. (1640)

8 The guest of the miser will never require medicine.

SALOMON IBN GABIROL, *Mibhar ha-Penanim (Choice of Pearls)*. No. 580. (c. 1050) Because he will never over-eat.

Rank misers now do sparing shun, . . .

And dogs thence with whole shoulders run.

GEORGE WITHER, *A Christmas Carol*. (1622)

Dogs run away with whole shoulders. Not of mutton, but their own, spoken in derision of a miser's house.

JOHN RAY, *English Proverbs*, p. 172. (1670)

Nothing can be compared to the banquet of a miser.

PERCIVAL, *Tamil Proverbs*, No. 1325. (1842)

9 That benchwhistler (quoth I) is a pinchpeny. As free of gyft, as a poore man of his eie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Ye will follow him long or 5s. fall from him.

FERGUSON, *Scottish Proverbs*, p. 117. (c. 1595)

You may follow him long, ere a Shilling drop from him.

THOMAS FULLER, *Gnomologia*. No. 5944. (1732)

10 The miser acquires, yet fears to use his gains. (Quærit et inventis miser abstinet ac timet uti.)

HORACE, *De Arte Poetica*, l. 170. (c. 20 B. C.)

The miser is ever in want. (Semper avarus eget.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 56. (20 B. C.)

The Germans say, "Der Geizige ist immer arm" (The miser is always poor).

A beggar in the midst of mighty wealth. (Magnas inter opes inops.)

HORACE, *Odes*. Bk. iii, ode. xvi, l. 28. (23 B. C.)

Poor in the midst of their riches. (In divitiis inopes.)

SENECA, *Ad Lucilium*. Epis. lxxiv, sec. 4. (c. A. D.

64) Seneca calls this the most serious kind of destitution. Quoted by MONTAIGNE, *Essays*, i, 40, the French being, "L'indigence au sein des richesses est la plus à plaindre."

Not worth a prayer is the fool who spent his life in hoarding, and never spent the hoard.

SADI, *Gulistan*. Ch. viii, Maxim 1. (c. 1258)  
The miser lives a beggar's life. (L'avare vit en gueux.)

LA FONTAINE, *Fables*. Bk. iv, fab. 20. (1668)

1  
No man is born a miser, because no man was born to possession. Every man is born *cupidus*—desirous of getting; but not *avarus*—desirous of keeping.

SAMUEL JOHNSON. BOSWELL, *Life*, 25 April, 1778.

2  
It is sheer madness to live in want in order to be wealthy when you die. (Sit manifesta phrenesis, | ut locuples moriaris, egentis vivere fato.)

JUVENAL, *Satires*. No. xiv, l. 136. (c. A. D. 120)  
A mere madness, to live like a wretch, and die rich.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 3, subs. 12. (1621)

Some men choose to be miserable that they may be rich.

JEREMY TAYLOR, *Holy Living*. Ch. 4, sec. 8. (1650)

It would make a man scratch where it doth not itch, to see a man live poor to die rich.

JOHN RAY, *English Proverbs*, p. 296. (1678)  
To famish in Plenty, and live poorly to dye Rich, were a multiplying improvement in Madness, and use upon use in Folly.

SIR THOMAS BROWNE, *Christian Morals*. Pt. i, sec. 7. (1682)

3  
If he bind the poke, she'll sit down on it.

JAMES KELLY, *Scottish Proverbs*, p. 219.

"Spoken when a niggardly man is married to a more niggardly woman. The Scots call a niggardly man a *blind poke*."

4  
The unsunn'd heaps Of miser's treasure.

JOHN MILTON, *Comus*, l. 398. (1634)  
The beautiful eyes of my money-box!  
He speaks of it as a lover of his mistress.  
(Les beaux yeux de ma cassette!)

Il parle d'elle comme un amant d'une maîtresse.)

MOLIÈRE, *L'Avare*. Act v, sc. 3. (1668)  
Sweet to the miser are his glittering heaps.

BYRON, *Don Juan*. Canto i, st. 124. (1818)

A pumice stone isn't harder to squeeze anything out of than that old chap. (Pumex non aequè est aridus atque hic est senex.)

PLAUTUS, *Aulularia*, l. 296. (c. 210 B. C.) "You can't squeeze water from a pumice stone." see under IMPOSSIBILITY.

His money comes from him like drops of blood.

JOHN RAY, *English Proverbs*, p. 90. (1678)

Niggardly rich men, whose money comes from them like drops of blood.

JOHN BUNYAN, *The Jerusalem Sinner Saved*. (1688)

6  
He sells his life for gold. (Auro vitam vendat.)

PLAUTUS, *Bacchides*. Frag. (190 B. C.)

The misers wealth doth hurt his health.

UNKNOWN, *Misogonus*. Act ii, sc. 2. (c. 1570)  
The rust of the miser's riches wasteth his soul as a canker.

M. F. TUPPER, *Proverbial Philosophy: Of Compensation*. (1839)

7  
Living a cockle's life. (κοχλίου βίος.)

PLUTARCH. Citing a Greek proverb noted by Erasmus. Shut up in a shell. The Greeks had many proverbial phrases for parsimonious persons: "Fig-branch-eaters" (κραδοφάγοι); "Acorn-eaters" (βαλανηφάγοι); "Livers on lees" (τρυγόβιοι).

8  
Swathe not thy heart in thy hoard.

PTAH-HOTEP, *Instruction*. No. 30. (c. 3550 B. C.)  
Prisse Papyrus. Gunn, tr.

9  
The miser himself is the cause of his misery. (Avarus ipse miseriae causa est suae.)

PUBLILIUS SYRUS, *Sententiae*. No. 14. (c. 43 B. C.)

The miser may be your easy prey, when you are not a miser too. (Avarum facile capias ubi non sis item.)

PUBLILIUS SYRUS, *Sententiae*. No. 21.  
A miser except when he dies, does nothing right (Avarus nisi cum moritur nihil recte facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 23. Cited by ERASMUS, *Adagia*, iv, v, 6, with the comment, "They are like swine, which are never good till they come to the knife."

What ill could you wish a miser save long life? (Avaro quid mali optes nisi: "vivat diu!")

PUBLILIUS SYRUS, *Sententiae*. No. 26. FRANKLIN, *Poor Richard's Almanack*, 1738, gave this a polish, "Wish a miser long life, and you wish him no good."

For the miser his own nature is bitter punishment. (Avaro acerba poena natura est sua.)

PUBLILIUS SYRUS, *Sententiae*. No. 46.  
To the miser life is not life but drawn-out death (Avaro non est vita sed mors longior.)

PUBLILIUS SYRUS, *Sententiae*. No. 47.  
The miser never lacks a reason for refusing (Negandi causa avaro numquam deficit.)

PUBLILIUS SYRUS, *Sententiae*. No. 431.

10  
By griping all he would hold fast nothing (Trop embrassoyt & peu estraingnoyt.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)  
As the proverb is, He that grips too much, holds fast but little. (Qui trop embrasse peu estrainct.)

RABELAIS, *Gargantua*. Bk. i, ch. 46.

11  
When the miser is buried his silver is disinterred.

SADI, *Gulistan*. Ch. vii, Apol. 19. (c. 1258)  
That which the wretch [miser] doth spare the waster spends.

RANDLE COTGRAVE, *Dictionarie of the French and English Tongues: Despendre*. (1611)

If a man is a miser, he will certainly have a prodigal son.

S. G. CHAMPION, *Racial Proverbs*, p. 369 (1938) A Chinese proverb.

<sup>1</sup>  
To keep the hand in the pocket. (ὕπὸ κόλπῳ χεῖρας.)

THEOCRITUS, *Idyls.* No. xvi, l. 15. (c. 270 B. C.)

Cited by ERASMUS, *Adagia*, ii, x, 32, with the Latin, "In sinu manum habere." Theocritus is saying that love of money rules the world, and that every man keeps his hand in his pocket, guarding his silver. The pocket was a fold in the bosom of the toga.

This is gout in the hand. (Haec cheragra est.)

MARTIAL, *Epigrams.* Bk. i, epig. 98. (c. A. D. 85)

Gout in the feet is *podagra*.

So harde is your hande set on your halfpenny,  
That my reasonyng your reason setteth nought  
by.

JOHN HEYWOOD, *Proverbs.* Pt. i, ch. 6. (1546)

Nothing enters in a close hand.

FERGUSON, *Scottish Proverbs*, p. 80. (c. 1595)

Close as a fist.

H. W. THOMPSON, *Body, Boots and Britches*, p. 494. (1940) Some variations are, "Tight as bark to a tree," "Tight as wax." The Germans say, "Er stammt nicht aus Schenkendorf, sondern aus Greifswald," which may be rendered, "He does not come from Giversville, but from Grasper's Grove." With one place name as a model, a second is invented for the sake of contrast. A Dutch jingle runs, "Hij is van de familie Jan Van Kleef; | Liever van de heb dan van de geef" (He is of the family of Jack Closefist; rather for having than for giving).

She was tight as the paper on the wall.

MIGNON FRERHART, *Escape the Night*, p. 66. (1944)

<sup>2</sup>  
Manne of all creatures moste miser.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, 108b. (1542) It should be noted that the original meaning of miser was wretched, unfortunate, from the Latin *miser*.

<sup>3</sup>  
Money to the miser is a torment, to the wise poor a blessing. (Argent à l'avare est supplice, | Au sage pauvre est benefice.)

UNKNOWN, *Proverbes Communs.* (c. 1550) LE ROUX DE LINCY, *Proverbes Français*, ii, 111, gives another version, "Argent sert au pauvre de bñefice, | Et à l'avare de grant supplice."

## II—Misers' Characteristics

<sup>4</sup>  
He'd put to sea in a sieve for money. (κέρδους ἐκατὶ κἄν ἐπὶ δίπλῳ πλέοι.)

ARISTOPHANES, *The Peace*, l. 690. (421 B. C.)

Literally δίπλῳ is a wicker mat or hurdle.

He would steal sand from a deserted shore. (Ille potest vacuo furari litore harenas.)

OVID, *Amores.* Bk. ii, eleg. 19, l. 45. (c. 13 B. C.)

Cited by ERASMUS, *Adagia*, iv, ii, 39, who gives the proverbial form, "Furari littoris harenas" (To steal sand from the sea-shore).

He was always ready to pick a halfpenny out of the dirt with his teeth. (Paratus fuit quadrantem de stercore mordicus tollere.)

PETRONIUS, *Satyricon.* Sec. 43. (c. A. D. 60)

He'd reach out his hand if he were dying. (ὀπείχει τὴν χεῖρα ἀποθνήσκων.)

DIOGENIANUS, *Adagia.* (c. A. D. 125)

He shaves right to the quick. (Radit usque ad cutem.)

ERASMUS, *Adagia.* Chil. iii, cent. iii, No. 34.

(1523) He makes the barber shave him to the quick so that it may be longer before he needs him again. Another Latin proverb is, "Ad mensuram aquam bibit" (He drinks even water by measure).

<sup>5</sup>  
Not a single grain of mustard seed falls from his hands.

BURCKHARDT, *Arabic Proverbs.* No. 596. (1817)

In his house even the mouse is muzzled.

BURCKHARDT, *Arabic Proverbs.* No. 772. (1817)

So that it cannot eat anything.

<sup>6</sup>  
He was such a couetous miser, that he would haue fleade a louse to saue the skin of it.

JOHN FLORIO, *Second Frutes*, p. 117. (1591)

He would have flayed a louse for her skin, he was so couetous.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 285. (1623)

He'd skin a louse, and send the hide and fat to market.

JOHN RAY, *English Proverbs*, p. 323. (1678)

He would skin a flint.

BERTHELSON, *Eng.-Danish Dictionary: Skin* (1754) See under SKIN.

Flaying of a flea for the hide and tallow.

WALTER SCOTT, *The Abbot.* Ch. 19. (1820)

You would skin a flea for its hide and tallow.

FREDERICK CHAMIER, *Saucy Arethusa.* Ch. 21 (1837)

He'd drive a louse a mile for the skin and tallow of 'em.

HAZLITT, *English Proverbs*, p. 198. (1869)

Thrifty! Man, she'd skin a flea for its hide.

B. DUFFY, *The Coiner*, p. 7. (1916)

<sup>7</sup>  
He wad rake hell for a bodle [one-sixth of a penny].

HENDERSON, *Scottish Proverbs*, p. 2. (1832)

<sup>8</sup>  
She will not part with the paryng of hir nayles.

JOHN HEYWOOD, *Proverbs.* Pt. i, ch. 11. (1546)

Such penny fathers and pinch-fistes, that will not part with the parings of their nails.

THOMAS DELONEY, *The Gentle Craft.* Pt. ii, ch. 1. (1597)

She will not part with anything, no not so much as the parings of her nails.

JAMES MABBE, *Celestina*, p. 212. (1631)

He will not part with the paring of his nails.

JOHN CLARKE, *Paroemiologia*, p. 37. (1639)

He'll not lose the pairing of his nails.

JOHN RAY, *English Proverbs*, p. 184. (1670)

<sup>9</sup>  
He will not give his bone to the dog.

JAMES KELLY, *Scottish Proverbs*, p. 154. (1721)

<sup>10</sup>  
Cummin. (κύμινον.)

MENANDER, *Fragments.* Frag. 363. (c. 300 B. C.)

Used of a miser, though "cummin-splitter" is more common.

A cummin-splitter. (κυμινοπλάτης.)

POSIDIPPUS, *Chor.*, i, 12. (c. 290 B.C.) The cummin is a plant like fennel, with a small seed. A "cummin-splitter" was a skinflint. ERASMUS, *Adagia*, ii, i, v, gives the Latin, "Cumini sector."

You'll cut your finger, niggard, splitting caraway. (μὴ πῖτάμης τὰν χεῖρα καταπλῶν τὸ κύμινον.)

THEOCRITUS, *Idyls.* No. x, l. 54. (c. 270 B.C.) To halve a fig. (σὺκα μέριζε.)

MARTIAL, *Epigrams.* Bk. v, No. 38. (c. A.D. 90) Cited by ERASMUS, *Adagia*, ii, i, 6, who gives the Latin, "Ficos dividere."

Persons who would cut a fig into parts, or as we say, "who would flay a flint." *Ficos dividere.* "He will dress an egg and give the broth to the poor."

ROBERT BLAND, *Proverbs Chiefly Taken from the Adagia of Erasmus.* Vol. i, p. 248. (1814) Antoninus Pius, for his desire to search to the least differences, was called *Cumini sector*, the Carver of cumine seed.

THOMAS FULLER, *The Holy State.* Bk. ii, ch. 4 (1642)

1 He was . . . Aberdeen-awa like, and looking at two sides of a halfpenny.

D. M. MOIR, *Mansie Wauch.* Ch. 20. (1824)

[He] always looked at two sides of a penny.

CHARLES READE, *The Cloister and the Hearth* Ch. 36. (1861)

She looks twice at both sides of a halfpenny before she will let him go.

CHARLES READE, *Hard Cash.* Ch. 12. (1863)

2 As vsurers do God knowes,  
Who cannot spare the dropping of their nose.

WILLIAM PAINTER, *The Palace of Pleasure*, iii. 299. (1567)

He will not lose the droppings of his nose.

HOWELL, *English Proverbs*, p. 12/1. (1659)

3 He serves the poor with a thump on the back with a stone.

JOHN RAY, *English Proverbs*, p. 90. (1678)

4 He'll dress an egg and give the offal to the poor.

JOHN RAY, *English Proverbs*, p. 90. (1678)

To brew in a bottle and bake in a bag.

JOHN RAY, *English Proverbs*, p. 91.

Blow out the marrow and throw the bone to the dogs.

JOHN RAY, *English Proverbs*, p. 343.

He will swallow an egg and give away the shell in alms.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 66 (1853)

5 He makes money with his teeth, by keeping them idle.

C. H. SPURGEON, *John Ploughman's Pictures.* Ch. 16. (1869)

6 You'd take a worm from a blind hen's mouth.

H. W. THOMPSON, *Body, Boots and Britches*, p. 500. (1940)

## MISERY

See also Suffering, Woe

7 Not to be born is better than to be born to misery. (τὸ μὴ γενέσθαι ὃ ἐστὶν ἢ πεφύκῃαι | κρείσσον κακῶς πάσχωρα.)

AESCHYLUS, *Fragments.* No. 229, Smyth. (c. 458 B.C.) STOBÆUS, *Anthology*, iv, 53, 17

It is more than punishment to let one live in misery. (Plus est quam poena sinere miserum vivere.)

PUBLILIUS SYRUS, *Sententiae.* No. 502.

8 To have a stomach and lack meat, to have meat and lack a stomach, to lie in bed and cannot rest, are great miseries.

WILLIAM CAMDEN, *Remains*, p. 333. (1605)

SOME HAVE MEAT AND CANNOT EAT, see MEAT It is misery enough to have once been happy.

JOHN CLARKE, *Paroemiologia*, p. 166. (1639)

9 We are of all men most miserable. (ἐλπεινότεροι πάντων ἀνθρώπων ἐσμέν.)

New Testament: I Corinthians, xv, 19. The Vulgate is, "Miserabiliores sumus omnibus hominibus."

He is the miserablest creature in the world.

SWIFT, *Letters* (1768), iv, i. (1696)

Go and be miserable.

GOLDSMITH, *Vicar of Wakefield.* Ch. 17. (1766)

It seemed as if I had misery enough in my one heart to sink the city.

STOWE, *Uncle Tom's Cabin.* Ch. 34. (1852)

10 Misfortunes bring men together. (Conciliant homines mala.)

ERASMUS, *Adagia.* Chil. ii, cent. i, No. 71. (1523)

Misery acquaints a man with strange bed-fellows

SHAKESPEARE, *The Tempest*, ii, 2, 40. (1611)

The misfortunes of men bring them together. (Les malheurs des hommes les rapprochent.)

VAUVENARGUES, *Réflexions.* No. 662. (1746)

The old proverb, that adversity brings a man acquainted with strange bed-fellows.

DICKENS, *Pickwick Papers.* Ch. 42. (1837)

Literature, like misery, makes men acquainted with strange bed-fellows.

LOCKHART, *Life of Scott.* Ch. 12. (1837)

Increasing troubles make strange bedfellows.

DEAN A. H. STANLEY, *Lectures on the History of the Eastern Church.* Ch. 5. (1861)

11 He bearith his misery best that hydeth it most.

GABRIEL HARVEY, *Marginalia*, p. 95. (c. 1590)

He bears Misery best, that hides it most.

THOMAS FULLER, *Gnomologia.* No. 1810. (1732)

12 As men saie, misery maie be mother,

Where one beggar is dryuen to beg of an other.

JOHN HEYWOOD, *Proverbs.* Pt. ii, ch. 10. (1546)

13 Nothing is more miserable than man,

Of all upon the earth that breathes and creeps (οὐ μὲν γὰρ τί ποῦ ἐστὶν διζυρώτερον ἀνδρὸς πάντων ὄσα τε γαῖαν ἐπὶ πτελεῖ τε καὶ ἔρπει.)

HOMER, *Iliad.* Bk. xvii, l. 446. (c. 850 B.C.)

Quoted by PLUTARCH, *Moralia*, 496B, 500B

The misery of man is great upon him. (Multa hominis afflictio.)

*Old Testament: Ecclesiastes*, viii, 6. (c. 200 B. C.)  
Life and Misery began together.

THOMAS FULLER, *Gnomologia*. No. 3207. (1732)

Misery is but the shadow of happiness. Happiness is but the cloak of misery.

LAO-TSZE, *Tão-teh-king (The Way of Virtue)*.  
Maxim 58. (c. 550 B. C.)

Let us embrace, and from this very moment  
Vow an eternal misery together.

THOMAS OTWAY, *The Orphan*. Act iv, sc. 2.  
(1680) Omitted in later editions.

The most miserable fortune is safe, for it has  
no fear of anything worse. (Fortuna miserrima  
tuta est, | nam timor eventus deterioris abest.)

OVID, *Ex Ponto*. Bk. ii, No. ii, l. 31. (A. D. 13)

He only is miserable who knows himself to  
be miserable. (C'est être misérable que de se  
connaître misérable.)

BLAISE PASCAL, *Pensées*. Pt. i, art. 4, No. 3. (c.  
1660)

A MAN IS AS MISERABLE AS HE THINKS HE IS, *see*  
*under THOUGHT: THINKING MAKES IT SO*

It is easy to laugh at misery. (Facile est mise-  
rum inridere.)

PLAUTUS, *Curculio*, l. 240. (c. 200 B. C.)

In misery even life is an insult. (In miseria  
vita etiam contumelia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 283. (c. 43 B. C.)  
Over the miserable wrong easily gets power. (In  
misero facile fit potens inuria.)

PUBLILIUS SYRUS, *Sententiae*. No. 315.

Sharp misery had worn him to the bones.

SHAKESPEARE, *Romeo and Juliet*, v, l. 41. (1595)

Only those who have known misery can share  
it. (τοῖς γὰρ ἐμπείροις βροτῶν | μόνοις ὁλόν τε  
συνταλαιπωρεῖν τάδε.)

SOPHOCLES, *Oedipus at Colonus*, l. 1135. (c. 408  
B. C.)

## II—Misery Loves Company

Men seyn, "to wrecche is consolacioun  
To have an-other felawe in his payne."

CHAUCER (?), *Troilus and Criseyde*, Bk. i, l.  
708. (c. 1380)

For unto shrewes joye it is and ese  
To have hir felawes in payne and disese;  
Thus was I ones lerned of a clerk.

CHAUCER, *Chanouns Yemannes Tale*, l. 746. (c.  
1386)

Whether one member suffer, all the members  
suffer with it. (εἴτε πάσχει ἓν μέλος, συνπάσχει  
πάντα τὰ μέλη.)

*New Testament: I Corinthians*, xii, 26 (c. A. D.  
60) *The Vulgate* is, "Si quid patitur unum  
membrum, compatiuntur omnia membra."

What one member suffers is mitigated if the other  
members suffer with it. (Minus fit quod patitur  
unum membrum, si compatiuntur alia membra.)

ST. AUGUSTINE, *Epistles*. Epis. xcix, sec. 2. (A. D.  
409)

A common shipwreck is a source of consola-  
tion to all. (κοινὸν ναυφράγιον τοῖς πᾶσι  
παραμύθιον.)

ERASMUS, *Adagia*. Chil. iv, cent. iii, No. 9.  
(1523) An old Greek proverb which Erasmus  
puts into Latin, "Commune naufragium om-  
nibus solatium."

Company in Distress | Make the Sorrow less.  
THOMAS FULLER, *Gnomologia*. No. 6283. (1732)  
Sweet is it to the wretched to have companions  
in their misery. (Dulce est miseris socios habuisse  
doloris.)

ROBERT BLAND, *Proverbs*, ii, 194. (1814) The  
Spanish form is, "Mal de muchos, consuelo  
de tontos" (The misery of the many consoles  
the fools).

Two in distress | Make sorrow less.

BOHN, *Handbook of Proverbs*, p. 548. (1855)

I dislike to perish alone, I yearn to have you  
perish with me. (Perire solus nolo, te cupio  
perire mecum.)

PLAUTUS, *Epidicus*, l. 77. (c. 200 B. C.)

'Tis sweet to drag others down when thou art  
perishing. (Trahere, cum pereas, libet.)

SENECA, *Medea*, l. 428. (c. A. D. 60)

A crowd of fellow sufferers is a kind of com-  
fort in misery. (Solacii genus est turba  
miserorum.)

SENECA, *Ad Marciam de Consolatione*. Ch. 12.  
sec. 5. (c. A. D. 54)

It is a comfort to the miserable to have com-  
panions in woe. (Solamen miseris socios habuisse  
doloris.)

THOMAS À KEMPIS, *De Valle Liliorum*. Ch. 16.  
(c. 1450) An old proverb, quoted by many  
writers.

In misery it is great comfort to have a com-  
panion.

JOHN LYLY, *Euphues* (Arber), p. 96. (1579)

The common saying, to have companions in mis-  
ery serves to make it lighter. (Que comúnmente  
se dice, que el tener compañeros en los trabajos  
suele servir de alivio en ellos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)

It's good to have company in trouble. *Solamen*  
*miseris socios habuisse doloris*.

JOHN RAY, *English Proverbs*, p. 5. (1670)

'Tis a comfort to have companions in misery.

ROBERTSON, *Phraseologia Generalis*, p. 348.  
(1681)

They say misery loves company.

J. K. PAULDING, *The Bucktails*. Act i, sc. 2. (1815)

If misery loves company, misery has company  
enough.

H. D. THOREAU, *Journal*, 1 Sept., 1851.

As the saying goes, misery certainly does enjoy  
the society of accomplices.

O. HENRY, *The Day We Celebrate*. (1911)

<sup>1</sup> Misery helps misery. (δυσμόρου γε δύσμορα.)  
SOPHOCLES, *Oedipus at Colonus*, l. 1109. (c. 408 B. C.)

Misery is consoled by others' misery. (Quisque miser casu alterius solatia sumit.)

CATO (?), *Collectio Monostichorum*, l. 63. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 628.

<sup>2</sup> There was in this very sharing of their misery with many some alleviation. (ἡ ἰσομοιρία τῶν κακῶν ἔχουσα τινα ὥμως τὸ μετὰ πολλῶν κούφισιν.)

THUCYDIDES, *History*. Bk. vii, ch. 75, sec. 6. (c. 400 B. C.)

### MISFORTUNE

<sup>3</sup> No man shall pass his whole life free from misfortune. (οὐτις μερόπων ἀσινῆς βίον | διὰ παντὸς ἀπήμον ἀμείψει.)

AESCHYLUS, *Libation-Bearers*, l. 1018. (458 B. C.)  
Mortals needs must endure misfortune when sent by Heaven. (ὅμοι δ' ἀνάγκη πημονὰς βροτοῖς φέρει | θεῶν διδόντων.)

AESCHYLUS, *Persians*, l. 293. (472 B. C.)

Misfortunes appointed unto human life must, we know, befall mankind. (ἀνθρώπεια δ' ἄν τοι πῆματ' ἄν τύχοι βροτοῖς.)

AESCHYLUS, *Persians*, l. 706. (472 B. C.)

Misfortune wanders impartially abroad and alights on all in turn. (ταῦτά τοι πλανωμένη | πρὸς ἄλλοτ' ἄλλον πημονή προσζάει.)

AESCHYLUS, *Prometheus Bound*, l. 277. (c. 470 B. C.)

From heaven-sent misfortunes there is no escape. (θεῶν διδόντων οὐκ ἄν ἐκφύγοις κακά.)

AESCHYLUS, *Seven Against Thebes*, l. 719. (467 B. C.)

The misfortunes of mankind are of varied plumage. (αἰόλ' ἀνθρώπων κακά.)

AESCHYLUS, *Suppliants*, l. 328. (c. 485 B. C.)

No mortal hath escaped misfortune's taint. (οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος.)

EURIPIDES, *Hercules Furens*, l. 1314. (c. 420 B. C.)

There is none misfortune cannot reach. (κακῶν γὰρ δυσάλωτος οὐδεὶς.)

SOPHOCLES, *Oedipus at Colonus*, l. 1722. (c. 408 B. C.)

There is no man that does not suffer misfortune. (ἐφ' ὃν μὲν οὐδεὶς ὅστις οὐ ποιεῖ βροτῶν.)

PLUTARCH, *Moralia: To Apollonius*, 110F. (c. A. D. 95) Quoting from an unknown comic poet. KOCK, *Com. Att. Frag.*, iii, 429.

Misfortune comes to all men and most women. S. G. CHAMPION, *Racial Proverbs*, p. 369. (1938)

A Chinese proverb.

<sup>4</sup> My own misfortune is enough. (ἄλις ἐγὼ δυστυχῶν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 11, sec. 5. (c. 335 B. C.) Quoted as a proverb. Aristotle is arguing that we should share good fortune with our friends, but keep our misfortunes to ourselves.

<sup>5</sup> The constant man does not lose his courage in misfortune. A torch may point toward the

ground, but its flame will still soar upwards.

BHARTRIHARI, *Niti Sataka*. No. 106. (c. A. D. 100)

Little minds are tamed and subdued by misfortune, but great minds rise above it.

WASHINGTON IRVING, *The Sketch Book: Philip of Pokanoket*. (1819)

<sup>6</sup> He who cannot bear misfortune is truly unfortunate. (ἀτυχῆ εἶναι τὸν ἀτυχίαν μὴ φέροντα.)

BIAS, *Apothegm.* (c. 570 B. C.) See DIOGENES

LAERTIUS, *Bias*. Bk. i, sec. 86. Because misfortune is the lot of every one.

Not every man is able to endure misfortune patiently. (Haut quisquam potis est tolerare acritudinem.)

ACCIIUS, *Neoptolemus*. Frag. 473, Loeb. (c. 140 B. C.)

Nothing is a greater misfortune than not being able to bear misfortune. (Nullum est malum maius quam non posse ferre malum.)

ROBERT BLAND, *Proverbs*, Vol. i, p. 8. (1814)

<sup>7</sup> No witness near: we'll easier bear our misfortunes. (Tolle mali testes: levius mala nostra feremus.)

CATO (?), *Collectio Monostichorum*, l. 35. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

Most of our misfortunes are more supportable than the comments of our friends upon them.

C. C. COLTON, *Lacon*. Pt. i, No. 517. (1820)

<sup>8</sup> Misfortune is not that which can be avoided, but that which cannot.

S. G. CHAMPION, *Racial Proverbs*, p. 369. (1938) A Chinese proverb.

<sup>9</sup> Let the fault or misfortune be what and whence it will.

EDWARD H. CLARENDON, *The History of the Rebellion and Civil Wars in England*. Bk. i, sec. 71. (1647)

You'll find it his misfortune, not his fault.

ADDISON, tr., *Ovid's Metamorphoses*. Bk. iii: *Cadmus*, ad fin. (1717)

That's his misfortune and not his fault.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 1. (1843)

The overabundance of leisure . . . is often a misfortune rather than a fault.

SIR BENJAMIN BRODIE, *Psychological Inquiries*. Vol. ii, ch. 3, p. 83. (1862)

<sup>10</sup> By speaking of our misfortunes we often relieve them. (À raconter ses maux souvent on les soulage.)

CORNEILLE, *Polyeucte*. Act i, sc. 3. (1640)

<sup>11</sup> Misfortunes issue where diseases enter—at the mouth.

KAIBARA EKKEN, *Ten Kun (Ten Precepts): On Speech*. (1710) Quoted as an old saying, and Ekken adds: "The man who is careful what he says avoids misfortune, even as he who is careful what he eats and drinks is free from sickness." BROWN, *Wisdom of the Chinese*, p. 78, quotes the proverb as from Mencius

1 Misfortunes come of themselves. (Mala ultro adsunt.)

ERASMUS, *Adagia*, Chil. iv, cent. ii, No. 62. (1523) They do not have to be sought.

2 Misfortune is friendless. (ἄφιλον τὸ δυστυχές.) EURIPIDES, *Hercules Furens*, l. 561. (c. 420 B. C.)

See also PROSPERITY AND ADVERSITY.

Even the strong are broken by misfortunes. (καὶ τοὺς σθένοντας γὰρ καθαιροῦσιν τύχαι.)

EURIPIDES, *Hercules Furens*, l. 1396. (c. 430 B. C.)

O, the misfortunes of mortal men! the cruel diseases they endure! (ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.)

EURIPIDES, *Hippolytus*, l. 176. (c. 428 B. C.)

3 Submissively must mortals bear misfortune. (κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς.)

EURIPIDES, *Medea*, l. 1018. (c. 431 B. C.)

All human misfortunes have to be put up with. (Omnia humana tolerabilia ducenda.)

CICERO, *Ad Atticum*, Bk. xii, epis. 11. (46 B. C.)

Man bears misfortune without complaint—and so it pains him the more.

FRANZ SCHUBERT, *Diary*, 16 June, 1816.

4 Misfortunes, when asleep, are not to be awaken'd.

THOMAS FULLER, *Gnomologia*, Nos. 3421, 3422.

(1732) The Spanish form is, "Quando la mala ventura se duerme, nadie la despierte."

5 One man's misfortune is another man's luck, for one cannot be lucky without many being unlucky. (Es desventura para unos la que suele ser ventura para otros.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 163. (1647)

6 Misfortunes to which we are accustomed affect us less deeply. (Damna minus consueta movent.)

HENDERSON, *Latin Proverbs*, p. 74. (c. 400) "Eels grow used to skinning."

In time the rod

Becomes more mock'd than fear'd.

SHAKESPEARE, *Measure for Measure*, i, iii, 26. (1604)

7 How ready mortals are to blame the gods. It is from us, they say, that misfortunes come, but they of themselves, through their own blind folly, have sorrows beyond what is ordained. (ὅλον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται.)

HOMER, *Odyssey*, Bk. i, l. 32. (c. 850 B. C.)

To many men their own counsels are the cause of their misfortunes. (πολλοῖς ἀνθρώποις τὰ ἴδια βουλευμάτα κακῶν αἷτια γίγνεται.)

ÆSOP, *Fables: The Woman and the Servants*. (c. 570 B. C.) A woman was in the habit of rousing her servants at first cock-crow, so the servants killed the cock, but without the cock to guide her, the woman roused them even earlier

Men bring their misfortunes on themselves. (ἀνθρώπους αὐθαίρετα πῆματ' ἔχοντας.)

CHRYSIPPUS, *On Providence*, Frag. 32. (c. 240 B. C.) Quoting a Pythagorean maxim. See AULUS GELLIUS, vii, 2.

8 Quickly do men grow old in misfortune. (αἰψα γὰρ ἐν κακότητι βροτοὶ καταγῆράσκουσιν.)

HOMER, *Odyssey*, Bk. xix, l. 360. (c. 850 B. C.)

HESIOD, *Works and Days*, l. 93. (c. 800 B. C.)

They that grieve age in a day. (οἱ δὲ ποθεῦντες ἐν ἡματι γῆράσκουσιν.)

THEOCRITUS, *Idyls*, No. xii, l. 2. (c. 270 B. C.)

Misfortunes hasten age. (Mala senium accelerant.)

ERASMUS, *Adagia*, iii, x, 62. (1523)

9 The misfortunes hardest to bear are those which never come.

J. R. LOWELL, *Democracy*. Address at Birmingham, 6 Oct., 1884.

10 In misfortune to use a good spirit helps. (In re mala animo si bono utare, adiuvat.)

PLAUTUS, *Captivi*, l. 202. (c. 200 B. C.) "It helps to take bad things well." Cited by ERASMUS, *Adagia*, iii, iv, 68.

A good spirit in misfortune makes the misfortune less. (Bonus animus in mala re dimidiumst mali.)

PLAUTUS, *Pseudolus*, l. 452. (c. 195 B. C.) The Germans say, "Ein gut Gemüth in bösen Sachen, Kann's um die Hälfte leichter machen" (A good spirit in misfortune can lessen it by half).

A tranquil mind is the best seasoning for misfortune. (Animus aequos optimum est aerumnæ condimentum.)

PLAUTUS, *Rudens*, l. 402. (c. 200 B. C.)

One help in misfortune is to endure and submit to necessity. (Unum est levamentum malorum ingentium, pati et necessitatibus suis obsequi.)

SENECA, *De Ira*, Bk. iii, sec. 16. (c. A. D. 54)

What is greater or braver than to beat down misfortune? (Quid enim maius aut fortius quam malam fortunam retundere?)

SENECA, *De Clementia*, Bk. i, ch. 5, sec. 3. (c. A. D. 55)

There is no misfortune but to bear it nobly is good fortune. (οὐχ ὅτι τοῦτο ἀτίχημα, ἀλλὰ τὸ φέρειν αὐτὸ γενναίως εὐτύχημα.)

MARCUS AURELIUS, *Meditations*, Bk. iv, sec. 49. (c. A. D. 174)

If a great man struggling with misfortunes is a noble object, a little man that despises them is no contemptible one.

WILLIAM COWPER, *Letter to Clotworthy Rowley*, 2 Sept., 1762.

11 The known misfortune is the best. (Nota mala res optumast.)

PLAUTUS, *Trinummus*, l. 63. (c. 194 B. C.)

An euill thyng knownen is best. (Nota res mala, optima.)

ERASMUS, *Adagia*, Chil. ii, cent. ix, No. 85. (1523) Taverner, tr., fo. 47. (1550) Taverner adds: "It is good keepyng of a shrew that a man knoweth. For whan one is ones accus-



tomed to a shrewe or any other incommo-  
dity, what so euer it be, it is no grefe." The  
Germans say, "Ein böses Weib ist nicht mehr  
böse, sobald man sie kennt" (A bad woman  
is no longer bad when one knows her).

Misfortunes, as they come, prepare to undergo:  
What we've foreseen deals us a lighter blow.

(Prospice qui veniant casus hos esse ferendos:  
nam levius laedit, quicquid praevidimus ante.)

CATO (?), *Disticha*. Bk. ii, No. 24. (c. 175 B. C.)

Misfortunes half-seen do torture all the more.  
(Dubia plus torquent mala.)

SENECA, *Agamemnon*, l. 420. (c. A. D. 60)

1 The misfortune of many is death for the good  
man. (Multorum calamitate vir moritur  
bonus.)

PUBLILIUS SYRUS, *Sententiae*. No. 397. (c. 43 B. C.)  
For the unfortunate it is always best to do noth-  
ing. (Nihil agere semper infelici est optimum.)

PUBLILIUS SYRUS, *Sententiae*. No. 422.  
Misfortune seldom hurts steadfastness. (Nocere  
casus non solet constantiae.)

PUBLILIUS SYRUS, *Sententiae*. No. 450.  
To be chided in misfortune is harder than mis-  
fortune's self. (Obiurgari in calamitate gravius est  
quam calamitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 486.  
After misfortune, remembrance is another mis-  
fortune. (Post calamitatem memoria alia est  
calamitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 545. See also  
under REMEMBRANCE.

It is stupid to grumble about misfortune when  
the fault is your own. (Stultum est queri de ad-  
versis, ubi culpa est tua.)

PUBLILIUS SYRUS, *Sententiae*. No. 667.

2 How often from misfortune the fount of bless-  
ings flows! (O, quam saepe malis generatur  
origo bonorum!)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i,  
l. 491. (c. A. D. 416)

Misfortune, were its only use  
The claims of folly to reduce,  
And bring men down to sober reason,  
Would be a blessing in its season.  
(Quand le malheur ne seroit bon  
Qu'à mettre un sot à la raison,  
Toujours seroit-ce à juste cause  
Qu'on le dit bon à quelque chose.)

LA FONTAINE, *Fables: Le Mulet Se Vantant de  
sa Généalogie*. Bk. vi, fab. 7. (1668)

Misfortunes make us wise.

Misfortunes tell us what Fortune is.

FULLER, *Gnomologia*. Nos. 3419, 3420. (1732)

All misfortune is only a stepping stone to fortune.  
H. D. THOREAU, *Winter*, 20 Jan., 1841.

3 In the midst of misfortunes, a headlong course  
should be taken. (Rapienda rebus in malis  
praeceps via est.)

SENECA, *Agamemnon*, l. 154. (c. A. D. 60)  
Quoted by MONTAIGNE, ii, 17, with the  
French, "Dans le malheur, choisissons les  
résolutions téméraires." DESPERATE DISEASE,  
DESPERATE REMEDY, see under DISEASE.

4 In silence let misfortunes pass. (Tacita sic  
abeant mala.)

SENECA, *Hercules Furens*, l. 1186. (c. A. D. 60)  
To bear misfortune is a light thing, to endure it  
to the end is a heavy thing. (Leve est miseriae  
ferre, perferre est grave.)

SENECA, *Thyestes*, l. 307. (c. A. D. 60)

5 One writ with me in sour misfortune's book.

SHAKESPEARE, *Romeo and Juliet*, v, 3, 82. (1595)

I am that he, that unfortunate he.

SHAKESPEARE, *As You Like It*, iii, 2, 417. (1600)

6 There is no misfortune that a man must not  
expect. (οὐκ ἔστιν κακὸν ἀνεπιδόκητον ἀνθρώ-  
ποις.)

SIMONIDES, *Dirges*. Frag. 33. (c. 475 B. C.)

Quoted by THEOPHILUS OF ANTIOCH, *To Au-  
tolycus*, ii, 37.

Misfortune will soon knock at my door. (Haud  
multum a me aberit infortunium.)

TERENCE, *Heauton Timorumenos*, l. 668. (163  
B. C.)

7 If we were all to bring our misfortunes into  
a common store, so that each person should  
receive an equal share in the distribution,  
the majority would be glad to take up their  
own and depart. (εἰ συνεισενέγκαιμεν εἰς τὸ  
κοινὸν τὰς ἀτυχίας, ὥστε διελεῖσθαι τὸ ἴσον ἕκαστον,  
ἀσμένως ἂν τοὺς πλείους τὰς αὐτῶν λαβόντας  
ἀπελθεῖν.)

SOCRATES. (c. 400 B. C.), as quoted by PLU-  
TARCH, *Moralia*, 106B. However, HERODOTUS  
(vii, 152) asserts that it is not original with  
Socrates, and VALERIUS MAXIMUS (vii, 2, ext.  
2) attributes it to Solon (c. 600 B. C.), as  
does Montaigne.

Solon said, that should a man heape up in one  
masse all evils, together, there is none, that would  
not rather chuse to carry back with him such  
evils as he alreadie hath, then come to a lawfull  
division with other men of that chaos of evils and  
take his allotted share of them.

JOHN FLORIO, tr., *Montaigne's Essays*. Bk. iii,  
ch. 9. (1603)

If, as Socrates said, All men in the world should  
come and bring their grievances together, of  
body, mind, fortune, . . . and lay them on a  
heap to be equally divided, wouldst thou share  
alike and take thy portion? or be as thou art?

Without question thou wouldst be as thou art

ROBERT BURTON, *The Anatomy of Melancholy*  
Pt. ii, sec. 3, mem. 1, subs. 1. (1621)

Whate'er 's desired, knowledge, fame, or pelf,

Not one will change his neighbour with himself

FRANKLIN, *Poor Richard's Almanack*, 1736

8 To those who fly misfortune all winds are

fair. (δὲλ καλὸς πλοῦς ἕσθ'. δταν φεύγῃς κακὰ.)

SOPHOCLES, *Philoctetes*, l. 641. (c. 409 B. C.)

9 The Unfortunate are still i' th' wrong.  
SIR SAMUEL TUKE, *The Adventures of Five  
Hours*. Act iv, sc. 1. (1663)

## II—Misfortunes of Others

<sup>1</sup> The unfortunate are comforted by the misfortunes of others. (οἱ δυστυχούμενοι, ἐξ ἑτέρων χεῖρονά πασχόντων παραμυθούνται.)

AESOP, *Fables: The Hares and the Frogs*. (c. 570 B.C.) Aesop's fable of *The Tunny Fish and the Dolphin* has a similar moral. The dolphin, chasing the tunny fish, was about to seize it, when a wave and the speed of their flight carried them high upon a sand bank, where, as they both lay exhausted, the tunny fish turned to the dolphin and said, "I don't mind dying now, for I see that he who is the cause of my death is about to share the same fate."

We must not expect anyone to weep for long over another's misfortunes. (Nec speremus fore ut aliena quisquam diu ploret.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. i, sec. 29. (c. A. D. 80)

People are generally calm at the misfortunes of others.

OLIVER GOLDSMITH, *She Stoops to Conquer*. Act iii. (1773)

The burden is light on the shoulders of another. TRENCH, *Lessons in Proverbs*, p. 92. (1852)

<sup>2</sup> Pleasant it is, when over a great sea the winds trouble the waters, to gaze from shore upon another's great tribulation. (Suave, mari magno turbantibus aequora ventis, | e terra magnum alterius spectare laborem.)

Lucretius, *De Rerum Natura*. Bk. ii, l. 1. (c. 45 B.C.) Quoted by MONTAIGNE, *Essays*, iii. 1.

<sup>3</sup> Alas, how easy it is, though sorrow has touched us all, to speak brave words in another's grief! (Ei mihi, quam facile est, quamvis hic contigit omnes, | alterius luctu fortia verba loqui.)

OVID, *Consolatio ad Liviam*, l. 9. (9 B.C.)

Every one can master a grief but he that has it. SHAKESPEARE, *Much Ado About Nothing*, iii, 2, 29. (1598)

<sup>4</sup> It is good to observe what to avoid in another's misfortune. (Bonum est fugienda adspicere in alieno malo.)

PUBLILIUS SYRUS, *Sententiae*. No. 60. (c. 43 B.C.) Let others' shipwrecks be your beacons.

F. E. HULME, *Proverb Lore*, p. 214. (1902) See also under EXAMPLE.

<sup>5</sup> Make not another's misfortune your joy. (Malum ne alienum feceris tuum gaudium.)

PUBLILIUS SYRUS, *Sententiae*. No. 421. (c. 43 B.C.)

<sup>6</sup> Better deal with one's own misfortunes than with another's. (Sua satius est mala quam aliena tractare.)

SENECA, *Ad Lucilium*. Epis. cxviii, sec. 2. (c. A. D. 64) The Germans say, "Man kehre erst vor seiner eigenen Thüre, ehe man eine fremde geht" (A man should sweep before his own door before he goes to another's).

<sup>7</sup> Is it credible, is it conceivable, that any man should be so black-hearted as to gloat over misfortunes and buy his own happiness at the cost of another's misery? (Hocine credibile aut memorabile, | tanta vecordia innata quouquam ut siet | ut malis gaudeant atque ex incommotis | alterius sua ut comparent comoda?)

TERENCE, *Andria*, l. 625. (166 B.C.)

In the midst of compassion, we inwardly feel a sort of bitter-sweet pricking of malicious delight in seeing others suffer. (Au milieu de la compassion, nous sentons au dedans je ne sais quelle aigredouce poincte de volupté maligne à veoir souffrir altruy.)

MONTAIGNE, *Essays*. Bk. iii, ch. 1. (1595)

I am convinced that we have a degree of delight, and that no small one, in the real misfortunes and pains of others.

EDMUND BURKE, *On the Sublime and Beautiful*. Pt. i, sec. 14. (1756)

Ah yet, we cannot be kind to each other here for an hour;

We whisper and hint, and chuckle, and grin at a brother's shame.

TENNYSON, *Maud*. Pt. i, sec. 4, st. 5. (1855)

A person seldom falls sick, but the bystanders are animated with a faint hope that he will die.

R. W. EMERSON, *The Conduct of Life: Considerations by the Way*. (1860)

<sup>8</sup> What each feared for himself they bore with patience, when turned to the ruin of another man. (Quae sibi quisque timebat, | unius in miseri exitium conversa tulere.)

VERGIL, *Aeneid*. Bk. ii, l. 130. (19 B.C.)

We all have sufficient strength to bear other people's misfortunes. (Nous avons tous assez de force pour supporter les maux d'autrui.)

LA ROCHEFOUCAULD, *Maximes*. No. 19. (1665)

I never knew any man who could not bear another's misfortunes perfectly like a Christian.

POPE, *Thoughts on Various Subjects*. (1706)

To bear other people's afflictions, every one has courage enough and to spare.

FRANKLIN, *Poor Richard's Almanack*, 1740

The World is full of fools and faint hearts; and yet every one has courage enough to bear the misfortunes, and wisdom enough to manage the Affairs of his neighbour.

FRANKLIN, *Poor Richard's Almanack*, 1743.

One can stand others' pains even for three years. S. G. CHAMPION, *Racial Proverbs*, p. 443.

(1938) A Japanese proverb. The Arabs say, "When another man suffers, a piece of wood suffers." The Italians, "The comforter's head never aches."

## III—Misfortunes Never Come Singly

<sup>9</sup> As the old proverb says, "The trestle follows the plank." (Ut in vetere proverbio est "sequitur vara vibiam.")

AUSONIUS, *Technopaegnon*, iv, 1. (c. A. D. 390) That is, one evil is followed by another.

One misfortune calls up another. (Un mal llama á otro.)

CERVANTES, *Don Quixote*. Pt. i, ch. 28. (1605)  
The Italians say, "Un malo tira l'altro," the French, "Un mal attire l'autre."

One misfortune bears another on the crupper. (Ein Unglück das and're bringt auf dem Rück.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 319. (1856) The Germans also say, "Nie kommt das Unglück ohne seine Gefolge" (Misfortune never comes without his retinue), a proverb used by Heine.

<sup>1</sup> 'Tis a good ill that comes alone. (Bien vengas mal, si vienes solo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 55. (1615)  
Shelton, tr. FULLER, *Gnomologia*. No. 5059. (1732) The Italians say, "Benedetto è quel male che vien solo."

Welcome, mischief, if thou comest alone.

JOHN RAY, *English Proverbs*, p. 141. (1678)

FULLER, *Gnomologia*. No. 5471. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1749.

A variant of, "Welcome, misfortune, if thou comest alone."

<sup>2</sup> While one surge of ills yet drowns my soul,  
High rolls astern another from thy words.  
(*ἑκαὶ ἓν γὰρ ἄρτι κύμ' ὑπέαντλῶν φρενί,*  
*πρῶμνηθεν αἶρει μ' ἄλλο σὼν λόγων ὕπο.*)

EURIPIDES, *Ion*, l. 927. (c. 419 B. C.)

Of an ill, comes many.

FERGUSON, *Scottish Proverbs*, p. 84. (c. 1595)

<sup>3</sup> Misfortune is piled upon misfortune. (*πῆμ' ἐπὶ πῆματι κέτται.*)  
HERODOTUS, *History*. Bk. i, ch. 27. (c. 445 B. C.)  
One misfortune after another. (Aliud ex alio malum.)

TERENCE, *Eunuchus*, l. 987. (161 B. C.)

Misfortune follows misfortune. (Malis mala succedunt.)

ERASMUS, *Adagia*, iii, ix, 97. (1508)

Upon every misfortune another misfortune.

BURCKHARDT, *Arabic Proverbs*. No. 493. (1817)

The Germans say, "Ein unglück tritt dem andern auf den Fersen" (One misfortune treads on another's heels); the Dutch, "One misfortune always carries another on its back."

<sup>4</sup> One misfortune is generally followed closely by another. (Fere fit malum malo aptissimum.)

LIVY, *History*. Bk. i, sec. 46. (c. 10 B. C.)

Men tellen, in olde mone [remembrance],  
The quod [misfortune] commth nowher alone.

UNKNOWN, *Kyng Alisaunder*, l. 1281. (c. 1300)

For efter won euylle comythe mony mo.

UNKNOWN, *Partonope of Blois*, l. 5542. (c. 1490)

Wyse men sayth . . .

That one myshap fortuneth neuer alone.

BARCLAY, *The Shyp of Folsys*, ii, 231. (1509)

Misfortune never comes alone. (Malheur ne vient iamais seul.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 33. (1532)

Misfortunes seldome come alone.

JAMES MABBE, tr., *Guzman de Alfarache*. Bk. i,

ch. 3. (1622) Lamb includes this saying in his *Popular Fallacies*. No. 13. (1826)

Never despise a misfortune however small, for they never come alone. (No despreciar el mal por poco, que nunca viene uno solo.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 254. (1647) "Do not wake misfortune when she sleeps," Gracian adds.

Ill fortune seldom comes alone.

DRYDEN, *Cymon and Iphigenia*, l. 392. (1700)

Misfortunes never come single.

JOSEPH ADDISON, *The Spectator*. No. 7. (1711)

Addison seems to have been the first to put the saying in nearly its modern form, "Misfortunes never come singly." Too frequently used thereafter to require citation.

Hardships sindle [seldom] come single.

JAMES KELLY, *Scottish Proverbs*, p. 143. (1721)

One misfortune never comes alone.

FIELDING, *Jonathan Wilde*. Bk. i, ch. 8. (1743)

Misfortune never comes alone. (Nulla calamitas sola.)

PONTANUS, *Collectio Proverbiorum*, p. 138.

(1778) Another Latin form is, "Fortuna obsesse nulli contenta est semel" (Misfortune is not contented to come alone). See also under Woe.

<sup>5</sup> A man cannot have one losse, but more will folowe.

WILLIAM SPELMAN, *A Dialoge Between Two Travellers*, p. 3. (c. 1595)

<sup>6</sup> One myschiefe on an other's necke.

NICOLAS UDALL, *Flowers Out of Terence*, fo 103. (1533)

Other straung mischiefs . . . one in the necke of another.

GEOFFREY FENTON, *Bandello*, i, 232. (1567)

One vice on the neck of another.

*Roxburghe Ballads* (P.S.), i, 370. (c. 1640)

My misfortunes come one upo' th' neck of an other.

UNKNOWN, *Terence Made English*, p. 30. (1694)

My misfortunes come so upon the neck of one another.

UNKNOWN, tr., *Aleman's Guzman*, i, 80. (1708)

"One bad job alus falls on th' neck of another," is a common saying when misfortunes follow each other quickly.

PEACOCK, *Manley Glossary*, p. 367. (1889)

## MISS

<sup>7</sup> A Miss-nancy is an effeminate man.

CARR, *The Dialect of Craven: Nancy*. (1824)

I think a dash of femininity in a man is good; but I hate a 'Miss Nancy.'

MRS. LYNN LINTON, in *The Speaker*, 20 July, 1901, p. 453.

<sup>8</sup> An hair's breadth fixed by a divine finger, shall prove as effectual a separation from danger as a mile's distance.

THOMAS FULLER, *History of Cambridge*, p. 37. (1655)

He was very near being a poet—but a miss is as good as a mile, and he always fell short of the mark.

WALTER SCOTT, *Journal*, 3 Dec., 1825.

A miss is as good as a mile.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 27. (1843)

A little too late is much too late, and a miss is as good as a mile.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 7. (1869)

A narrow shave; but a miss is as good as a mile.

BERNARD SHAW, *Arms and the Man*. Act i.

(1894) "A miss is as good as a mile" is a condensation of the older proverb, "An inch of a miss is as good (or bad) as a mile of a miss."

1

May my pistols miss fire.

JOHN GAY, *The Beggar's Opera*. Act i, sc. 13. (1727)

Never knew any of them miss fire before.

DICKENS, *Pickwick Papers*. Ch. 7. (1837)

That's how a man's brightest ideas sometimes miss fire.

JERROLD, *Men of Character*, ii, 166. (1838)

She missed fire—Uncle Fountain, like most Englishmen, could take in a pun by the ear, but wit only by the eye.

CHARLES READE, *Love Me Little, Love Me Long*. Ch. 1. (1859)

2

As good is an inch As an ell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

An inch in a miss is as good as an ell.

WILLIAM CAMDEN, *Remains Concerning Britaine*, p. 319. (1605) RAY, *English Proverbs*, p. 109. (1670) SCOTT, *Heart of Midlothian*. Ch. 43. (1818)

An inch in a miss is as bad as an ell.

JAMES HOWELL, *Proverbs*, p. 7. (1659)

An inch of a miss is as good as a span.

JAMES KELLY, *Scottish Proverbs*, p. 35. (1721)

An Inch in missing is as bad as an Ell.

THOMAS FULLER, *Gnomologia*. No. 635. (1732)

3

If I mysse nat my marke, he is a busy felowe.

JEHAN PALSGRAVE, *La Langue Françoise*, p. 638. (1530)

I . . . oft have shot at them,

Howe'er unfortunate I miss'd my aim.

SHAKESPEARE, *I Henry VI*, i, 4, 4. (1591)

Penelope had a company of suitors, yet all missed of their aim.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. vi, subs. 5. (1621)

To misse of his marke.

JOHN CLARKE, *Paroemiologia*, p. 1. (1639)

Ills of every shape and every name,

Transformed to blessings, miss their cruel aim.

WILLIAM COWPER, *Epistle to a Protestant Lady*. (a. 1800)

Time has a quiver full of purposes

Which miss not of their aim.

JAMES RUSSELL LOWELL, *An Ode for the Fourth of July*. Sec. 3. (1876)

4

And whan he weneth to syt,

Yet maye he mysse the quysshon.

JOHN SKELTON, *Colin Clout*, l. 998. (c. 1525)

"To miss the cushion," to miss the mark, to err.

No doubt he did miss the cushion in many things.

HUGH LATIMER, *Works* (P.S.), ii, 366. (1533)

He was elected Archbishop of St. David's, but at Rome he was outbid, by him that had more money, and missed the Cushin.

MEREDITH HANMER, *Chronicles of Ireland*, p. 168. (1571)

Truely Euphues you haue mist the cushion.

JOHN LYLY, *Euphues* (Arber), p. 95. (1579)

He hath missed the cushen and sitteth bare.

SAMUEL HIERON, *A Defence of the Ministers*, etc., ii, 157. (1608)

Hitler has missed the bus.

NEVILLE CHAMBERLAIN, PRIME MINISTER OF ENGLAND, *Speech*, London, 4 April, 1940, commenting on Hitler's invasion of Norway.

It began to look as though I had not only blotted a copybook but that I had missed the bus.

FRANCIS BEEDING, *The Twelve Disguises*, p. 83. (1942)

HIT OR MISS, *see under* HIT.

## MISTAKE

*See also* Error

5

I can pardon everybody's mistakes except my own. (συγγνώμην δίδοναι πᾶσι τοῖς ἀμαρτάνουσι πλην αὐτοῦ.)

MARCUS CATO, *Apothegm*. (c. 160 B.C.) *See* PLUTARCH, *Lives: Marcus Cato*. Ch. 8, sec. 9.

6

Do not be ashamed of mistakes—and so make them crimes.

CONFUCIUS, *Book of History*. Ch. 4. (c. 500 B.C.)

The man who makes no mistakes does not usually make anything.

BISHOP W. C. MAGEE, *Sermon*, Peterborough, 1868.

The one and only serious mistake is to be afraid of making mistakes.

C. A. SMART, *Wild Geese*, p. 54. (1941)

7

It's a man's mistakes which make him lovable. (Die Irrtümer des Menschen machen ihn eigentlich liebenswürdig.)

GOETHE, *Sprüche in Prosa*. (1819)

There's many a mistake made on purpose.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 17. (1843)

8

You are all out of it and into the straw.

JAMES KELLY, *Scottish Proverbs*, p. 389. (1721)

You are quite mistaken.

It was, I am convinced, two other guys, in another place, a long time ago.

SPENCER BAYNE, *Murder Recalls Van Kill*, p. 167. (1939)

Sorry. You're all wet.

LEE THAYER, *Persons Unknown*, p. 74. (1941)

1 To avoid all mistakes in the conduct of great enterprise is beyond man's powers. (τὸ μὲν ἀμαρτεῖν μηδὲν ἐν πράγμασι μεγάλοις μείζον ἢ κατ' ἀνθρώπων ἐστι.)

MINUCIUS, to his soldiers, after his defeat by Hannibal. (209 B.C.) "But when a mistake has once been made," Minucius continued, "to use his reverses as lessons for the future is the part of a brave and sensible man." See PLUTARCH, *Lives: Fabius Maximus*. Ch. 13, sec. 1.

Mistakes beset life everywhere. (Erat error in omni.)

GRATTIUS, *Cynegetica (The Chase)*, l. 4. (c. A.D. 4)

Mistakes are often the best teachers. ~  
J. A. FROUDE, *Short Studies on Great Subjects: Education*. (c. 1860)

Every one makes mistakes—thats why pencils have erasers.

ALICE TILTON, *Dead Ernest*, p. 56. (1944)

2 He is the real thing and no mistake.

LADY SYDNEY MORGAN, *Autobiography*, p. 15. (1818)

A regular bang-up chap, and no mistake.

THACKERAY, *Ravenswing*. Ch. 1. (1837)

It's a magnificent Roman camp, and no mistake.

THOMAS HUGHES, *Tom Brown's School Days*. Bk. i, ch. 1. (1857)

He is a real, genuine, no-mistake Osiris.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 12. (1858)

3 Men's lives consist mostly of their making the same mistake over and over again.

SIEGFRIED TREBITSCH, *Frau Gitta's Sühne*. Act iii. (1920) Shaw, tr.

4 No one wishes to be pitied for his mistakes. (Personne ne veut être plaint de ses erreurs.)

VAUVENARGUES, *Réflexions*. No. 35. (1746)

### MISTRESS

5 The mistris eye makes the capon fatt.

NICHOLAS BRETON, *Works* (Grosart), ii, e 8. (1616)

The mistress's eye feeds the capon.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 163. (1639)

EYE OF THE MASTER, *see under MASTER*.

6 All is well when the mistress smiles.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

7 She that is a maysteresse

Must haue a seruaut hyr to-beye.

JOHN LYDGATE, tr., *Pilgrimage of the Life of Man*, l. 3786. (1426)

Too low a mistress for so high a servant.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 106. (1594)

8 If thou make a woman to be ashamed, wanton of heart, one known by her townsfolk to be

falsely placed, be kind unto her for a space, send her not away, give her to eat.

ΠΑΛΗ-ΗΟΤΕΡ, *Instruction*. No. 37. (c. 2550 B.C.) Prisse Papyrus. Gunn, tr.

Be sure of this, that how many mistresses soever thou hast, so many enemies thou shalt purchase to thyself. For there never was any such affection which ended not in hatred or disdain.

SIR WALTER RALEGH, *Instructions to His Son* Sec. ii. (1616)

Every man believes that mistresses are unfaithful, . . . but he excepts his own.

SAMUEL JOHNSON, *Letter to Joseph Baretti*, 21 Dec., 1762. See BOSWELL, *Life*.

9 Hackney mistress, hackney maid.

JOHN RAY, *English Proverbs*, p. 99. (1670)

LIKE MISTRESS, LIKE MAID, *see under MASTER*. LIKE MASTER LIKE MAN.

10 While you say I am mistresse of your life I am not mistresse of mine owne.

SIR PHILIP SIDNEY, *Arcadia* (1590), iii, 254. (a. 1586)

You are your own mistress.

MRS. ANN RADCLIFFE, *The Mysteries of Udolpho*. Ch. 39 (1794)

11 To get at the mistress begin with a tip to the maid. (Ancillas primum ad domina qui adfectant viam.)

TERENCE, *Heauton Timorumenos*. l. 301. (163 B.C.)

He should neuer leaue the Mistresse to court the maid.

HENRY PEACHAM, *The Gentlemen Exercise: To the Reader*. (1612)

He is a fool that kisseth the maid when he may kiss the mistress.

JAMES HOWELL, *English Proverbs*, p. 15/2. (1659)

If you can kiss the mistress, never kiss the maid

JOHN RAY, *English Proverbs*, p. 111. (1670)

To kiss with the maid when the mistress is kind A gentleman ought to be loth, sir.

WILLIAM HONE, *Every-Day Book*, ii, 377. (1742)

I have been sworn at Highgate, Mrs. Lettice, and never take the maid instead of the mistress

GEORGE COLMAN, SR., *Man and Wife* Act iii sc. 2. (1769)

He has been sworn at Highgate . . . where the landlord of the Horns . . . used to swear passengers . . . they would not kiss the maid when they could kiss the mistress; nor drink small beer when they could get strong.

FRANCIS GROSE, *A Provincial Glossary: Middlesex*, p. 209. (1787) A long account of the origin of the phrase is given by WILLIAM HONE, *Every-Day Book*, ii, 79-87

12 He that makes his Mistresse a goldfinch, may perhaps finde her a wagtaile.

UNKNOWN, *The Country-mans New Commonwealth*, p. 8. (1647)

Mak your wife a goospink and she'll turn out a waterwagtail.

ANDREW HENDERSON, *Scottish Proverbs*, p. 61. (1832)

## MISUNDERSTANDING

<sup>1</sup> Misunderstanding brings lies to town.

JOHN CLARKE, *Paroemiologia*, p. 2. (1639)

JOHN RAY, *English Proverbs*, p. 121. (1670)

MOTTEUX, tr., *Don Quixote*. Pt. i, bk. iii, ch.

11. (1712) THOMAS FULLER, *Gnomologia*. No. 3424. (1732)

<sup>2</sup> Misunderstandings are best prevented by pen and ink.

WILLIAM HONE, *The Year Book of Daily Recreation*, col. 1416. (1831)

## MITTEN

<sup>3</sup> They will not be caught without mittains.

JAMES HOWELL, *Proverbs*, p. 16. (1659)

To handle without mittins.

JOHN RAY, *English Proverbs*, p. 216. (1678) To treat without mercy, roughly.

He handled the Reverend Fathers without Mittens.

SIR ROGER L'ESTRANGE, tr., *Erasmus' Colloquies* (1711), p. 178. (1699)

<sup>4</sup> I cast him here my Mitten vpon the quarrell.

THOMAS NASHE, *Martins Months Minde*, sig. G4. (1589) See also GAUNTLET.

<sup>5</sup> Young gentlemen who have got the mitten . . . always sythe.

JOHN NEAL, *Peter Noddy*, p. 14. (1844) "To get the mitten," to be rejected as a lover or suitor. The Germans say, "Einen Korb bekommen" (To get the basket), supposedly an allusion to the medieval story of how Vergil was left suspended in a basket by the lady to whom he was paying court. The Spanish form is, "Dar una calabaza" (To give him a calabash). Related phrases are, "To give him his walking-papers," the Dutch, "Iemand zijn paspoort geven," and the French, "Faire promener."

[He'll] be going to write what'll never be written Till the Muse, ere he thinks of it, gives him the mitten.

J. R. LOWELL, *A Fable for Critics*, l. 936. (1848) She will think I've given him the mitten.

D. G. MITCHELL, *The Lorgnette*, i, 176. (1850)

There is a young lady I have set my heart on; though whether she is a-goin' to give me hern, or give me the mitten, I ain't quite satisfied.

T. C. HALIBURTON (SAM SLICK), *Nature and Human Nature*, p. 90. (1855)

Some said that Susan had given her young man the mitten, meaning thereby that she had signified that his services as a suitor were dispensed with.

O. W. HOLMES, *The Guardian Angel*. Ch. 33. (1867)

Young men were in mortal fear of "the mitten."

EGGLESTON, *Hoosier Schoolmaster*, p. 51. (1871)

When she mittened him, it almost took his life.

MARY J. HOLMES, *Madeline*, p. 114. (1881)

She . . . jus' led the fellers on . . . and then gave them the mitten.

C. F. PIGEON, *Stephen Holton*, p. 120. (1902)

## MOB

See also Crowd, Herd, Multitude

<sup>6</sup> A terrible thing is a mob, when it has villains to lead it. (δεινὸν οἱ πολλοί, παυροῦρους δὲ τὰν ἔχουσι προστάτας.)

EURIPIDES, *Orestes*, l. 772. (c. 410 B.C.)

How should the mob, which cannot form true judgments,

Be able rightly to direct the state?

(ἄλλως τε πῶς ἂν μὴ διορθέων λόγους

ὁρθῶς δύναιτ' ἂν δῆμος εὐθύνειν πόλιν;)

EURIPIDES, *Suppliants*, l. 417. (c. 421 B.C.)

Mobs will never do to govern states or command armies.

JOHN ADAMS, *Letter to Benjamin Hitchborn*, 27 Jan., 1787.

<sup>7</sup> Against the wild-fire of the mob there is no defence.

H.G. BOHN, *Handbook of Proverbs*, p. 306. (1855)

Neither intelligence nor culture can prevent a mob from acting as a mob.

THOMAS B. REED, *Address*, at Bowdoin College, 25 July, 1902.

<sup>8</sup> It is an easy and vulgar thing to please the mob, . . . but to improve them is a work fraught with difficulty, and teeming with danger.

C. C. COLTON, *Lacon*. Bk. i, No. 453. (1820)

<sup>9</sup> Many heads go to make the mob, and in each of them are eyes full of malice and a scandal-mongering tongue. (Tiene el vulgo muchas cabezas, y así muchos ojos para la malicia y muchas lenguas para el descrédito.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 86. (1647)

The Mob has many Heads, but no Brains.

THOMAS FULLER, *Gnomologia*. No. 4653. (1732)

A Mob's a Monster; Heads enough, but no Brains.

FRANKLIN, *Poor Richard's Almanack*, 1747.

MANY-HEADED MULTITUDE, see under MULTITUDE.

<sup>10</sup> The clamor of the mob. (Popularis strepitus.)

HORACE, *De Arte Poetica*, l. 81. (c. 20 B.C.)

<sup>11</sup> The mob of changeable citizens. (Mobilium turba Quiritium.)

HORACE, *Odes*. Bk. i, ode 1, l. 7. (23 B.C.)

I may note the Rabble first changed their Title, and were called the *Mob* in the Assemblies of this [the King's Head] Club. It was their Beast of Burthen, and called first *mobile vulgus*, but fell naturally into the Contraction of one Syllable.

ROGER NORTH, *Examens*. Bk. iii, ch. 7, p. 574. (a. 1734)

Abbreviations exquisitely refined; As Pozz for Positively, Mobb for Mobile.

SWIFT, *Polite Conversation: Introduction*. (1738)

<sup>12</sup> Curb the mob; the man with nothing to lose rebels naturally.

KHATI I, KING OF EGYPT, *Teaching*. No. 6. (c. 2500 B.C.) Budge, tr.

Disdain the unhallowed mob. (Prophanum vulgus.)

ERASMUS, *Moriae Encomium*. Sec. 85. (1511)

<sup>1</sup> To act without understanding—that is the way of the mob.

MENCIUS, *Discourses*. Bk. vii. pt. i. ch. 5. (c. 300 B. C.)  
The vulgar mob is the wiser, because it is only as wise as it need be. (Plus sapit vulgus, quia tantum, quantum opus est, sapit.)

LACTANTIUS, *Institutiones Divinae*, iii, 5. (c. A. D. 300) Quoted by MONTAIGNE, ii, xvii.

<sup>2</sup> You can talk a mob into anything.

JOHN RUSKIN, *Sesame and Lilies*. Ch. 1. (1865)  
The nose of a mob is its imagination. By this, at any time, it can be quietly led.

E. A. POE, *Marginalia*. (c. 1846)

<sup>3</sup> What, shall the mob dictate my policy? (πόλις γὰρ ἡμῖν ἀπὲ χρητὰς ῥάσσειν ἐρεῖ;)

SOPHOCLES, *Antigone*, l. 734. (c. 441 B. C.)

Our supreme governors, the mob.

HORACE WALPOLE, *Letter to Sir Horace Mann*, 7 Sept., 1743.

<sup>4</sup> The mass never comes up to the standard of its best member, but on the contrary degrades itself to a level with the lowest.

H. D. THOREAU, *Journal*, 14 March, 1838.  
A mob is man voluntarily descending to the nature of the beast . . . a society of bodies voluntarily bereaving themselves of reason.

EMERSON, *Essays: Compensation*. (1841)

## MOCKERY

See also Ridicule

<sup>5</sup> Follow the Philosopher, who as it was told him that certein mocked him, answered: it may be they mocke at mee, but I am not mocked.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 73. (1574) Pettie, tr.

It is a perilous thing to mock and scoffe at others, and, as the saying is, To anger a waspe.

GUAZZO, *Civile Conversation*, ii, 162.

As the Proverbe is, Hee that mocketh the lame, must take heede that hee him selfe goe upright.

GUAZZO, *Civile Conversation*, ii, 163.

He that mocks a cripple ought to be whole.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

<sup>6</sup> For who so that mocketh shall surely stur This old prouerbe *mockum moccabitur*.

JOHN HEYWOOD, *A Play of Love*, l. 568. (1533)  
He who mocks shall be mocked.

Scorning is catching. . . Some word it thus: Hanging's stretching; mocking's catching.

JOHN RAY, *English Proverbs*, p. 200. (1678)

Mocking is catching.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 319. (1710) Cited by Kelly, Swift, Spurgeon.

If you mock the Lame, you will go so yourself in time.

THOMAS FULLER, *Gnomologia*. No. 2774. (1732)

<sup>7</sup> Mock not, quoth Mumford, when his wife called him cuckold.

JAMES HOWELL, *English Proverbs*, p. 9/1. (1659) Cited by RAY, p. 186; FULLER, No. 3426.

<sup>8</sup> Mockery is often poverty of wit. (La moquerie est souvent l'indigence d'esprit.)

LA BRUYÈRE, *Les Caractères*. Ch. 5. (1688)

Mockery is the fume of little hearts.

TENNYSON, *Guinevere*, l. 628. (1859) There is a Latin proverb, "Omnia risus, omnia pulvis, et omnia nil sunt" (All things are a mockery, all things are dust, and all things are nothing).

<sup>9</sup> Fools make a mock at sin. (Stultus illudet peccatum.)

*Old Testament: Proverbs*, xiv, 9. (c. 350 B. C.)  
Men made a mocke ther of.

WILLIAM GREGORY, *Chronicle of London*. (a. 1460)

An evil spirit would make a mock at him.

HALL CAINE, *The Scapegoat*. Ch. 5. (1891)

I could never forgive her for making a mock of me.

S. R. CROCKETT, *The Raiders*, p. 21. (1894)

<sup>10</sup> Mock no *panyer-men*, your father was a fisher.

JOHN RAY, *English Proverbs*, p. 78. (1678)

Mock no Pannier-Man, if your Father was a Fisher.

THOMAS FULLER, *Gnomologia*. No. 3425. (1732)

## MODERATION

See also Enough, Temperance

<sup>11</sup> To moderation in every form God giveth the victory. (παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν.)

AESCHYLUS, *Eumenides*, l. 529. (458 B. C.)

God willeth that ye use moderation in all things.

MOHAMMED, *The Koran*, v, 87. (c. 622)

<sup>12</sup> The [too] great mouthful of bread, thou swallowest it and vomitest it.

AMEN-EM-APT, *Teaching How to Live*. Col 14, l. 17. (c. 700 B. C.) Griffith, tr.

The morsel which thou hast eaten shalt thou vomit up. (Cibos, quos comederas, evomes.)

*Old Testament: Proverbs*, xxiii, 8. (c. 350 B. C.)

Let me not bite more off the cob

Than I have teeth to chew.

OGDEN NASH, *Prayer at the End of a Rope*. (1939) See also under BITING.

<sup>13</sup> Nothing moderate is pleasing to the crowd.  
FRANCIS BACON, *De Augmentis Scientiarum* Pt. i, bk. 6. (1605)

<sup>14</sup> Safer the craft that sails a moderate stream.  
(Tuta mage est puppis modico quae flumine fertur.)

CATO. *Disticha*. Bk. ii, No. 6. (c. 175 B. C.)

It is pleasantest to walk close by the sea or sail close by the land. (πλοῦς μὲν ὁ παρὰ γῆν περίπατος δὲ ὁ παρὰ θάλασσαν ἡδιστος.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 91. (1523)

The Latin is, "Iucundissima navigatio iuxta terram, ambulatio iuxta mare."

1 To exceed is as bad as to fall short.

CONFUCIUS, *Analects*. Bk. xi, ch. 15. (c. 500 B.C.) Giles, tr.

2 I do not praise excess, but moderation; and with me wise men agree. (οὐτῷ τὸ λίαν ἥσσαν ἐπαινῶ | τοῦ μηδὲν ἄγαν | καὶ ξυμψήσουσι σοφοί μοι.)

EURIPIDES, *Hippolytus*, l. 264. (c. 428 B.C.)

Moderation, the noblest gift of heaven. (σωφροσύνη, | δῶρημα κάλλιστον θεῶν.)

EURIPIDES, *Medea*, l. 635. (c. 431 B.C.)

We should pursue and practise moderation. (σωφροσύνην μὲν διωκτέον καὶ ἀσκητέον.)

PLATO, *Gorgias*. Sec. 507D. (c. 375 B.C.) "And,"

Plato continues, "flee from excess with all the speed of which we are capable."

I judge moderation to be the greatest virtue. (Temperantiam, virtutem esse maximam, iudico.)

CICERO, *Pro Rege Deiotaro*. Ch. 9. (45 B.C.)

Moderation is the silken string running through the pearl-chain of all virtues.

BISHOP JOSEPH HALL, *Christian Moderation*, p. 6. (1640) Cited as an oriental proverb.

Quoted by THOMAS FULLER, *The Holy State: Of Moderation*. (1642)

Moderate Things are best.

THOMAS FULLER, *Gnomologia*. No. 3428. (1732)

The choicest pleasures of life lie within the ring of moderation.

M. F. TUPPER, *Proverbial Philosophy: Of Compensation*, l. 16. (1838)

It is desirable in all things to preserve moderation and an even mind. (Il convient de garder en toutes choses le mesure et l'équité.)

ANATOLE FRANCE, *Le Procureur de Judée*. (1892)

3 Observe moderation; proportion is best in all things. (μέτρα φυλάσσεσθαι καιρὸς δ' ἐπὶ πάντων ἀριστος.)

HESIOD, *Works and Days*, l. 694. (c. 800 B.C.)

The literal meaning of μέτρον is the mean between two extremes.

Moderation is best. (μέτρον ἀριστον.)

CLEOBULUS OF LINDUS, one of the seven wise men of Greece, who died 579 B.C. This was his maxim, and is said to have been inscribed on the wall of the temple of Apollo at Delphi. The Latin form is "Optimus modus." See DIOGENES LAERTIUS, *Cleobulus*. Bk. i, sec. 93. AUSONIUS, *Ludus Septem Sapientium*, l. 152, quoting Cleobulus, gives both forms in one line, "ἀριστον μέτρον an sit optimus modus?" (Is not "ariston metron" "moderation is best"?)

In ruling men and in serving Heaven there is nothing like moderation.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 59. (c. 550 B.C.) Old, tr.

Moderation is fitting in all things. (ἐπεταὶ δ' ἐν ἐκάστῳ μέτρον.)

PINDAR, *Olympian Odes*. No. xiii, l. 47. (464 B.C.)

One should mark the measure of all things by one's own station. (χρὴ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὁρᾶν μέτρον.)

PINDAR, *Pythian Odes*. Ode ii, l. 34. (c. 475 B.C.)

Moderation first of all. (μετρίων πρώτα.)

EURIPIDES, *Medea*, l. 125. (c. 431 B.C.)

Moderation in all things is the best policy. (Modus omnibus rebus optimus est habitu.)

PLAUTUS, *Poenulus*, l. 238. (c. 200 B.C.)

Moderation is best. (Mediocritas optima est.)

CICERO, *De Officiis*. Bk. i, ch. xxxvi, sec. 130. (c. 45 B.C.)

Moderation is in every case commendable. (Mediocrité est en tous cas louée.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 13. (1545)

4 Better is due measure in all things. (ἀμείνω δ' αἴσιμα πάντα.)

HOMER, *Odyssey*. Bk. vii, l. 310. (c. 850 B.C.)

The phrase is repeated in Bk. xv, l. 71. αἴσιμος means what is right and proper, and is used in another proverbial phrase, αἴσιμα εἰδῶς (To know what is right and proper).

There is due measure in all things. (Est modus in rebus.) There are fixed limits, beyond and short of which right can find no place.

HORACE, *Satires*. Bk. i, sat. i, l. 106. (35 B.C.)

Measure is medicine.

WILLIAM LANGLAND, *Piers Plowman*. Text A, i, 33. (1362)

Measure is a meri mene.

WILLIAM LANGLAND, *Richard the Redeles*, ii, 139. (c. 1380) RUSSELL, *Boke of Nurture*.

(c. 1450) SKELTON, *Magnyfycence*, l. 385.

(a. 1529) RAY, *English Proverbs*, p. 17. (1670)

Measure is a mery meane, as this doth show, Not too hye for the pye, nor too lowe for the crow. The difference betwene starvyng and starke blynde,

The wise man at all tymes to folow can fynde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

In every thing I woot, ther lyth mesure.

For though a man forbode dronkenesse,

He nought for-bet that every creature

Be drinkelees for alwey, as I gesse.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 715. (c. 1380)

Measure also, that restreyneth by resoun.

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 73. (c. 1389)

An olde proverbe—"Mesour is tresoure."

JOHN LYDGATE, *Minor Poems* (Percy Soc.), p. 82. (c. 1430) And on p. 208, Lydgate has,

"Men wryte of oold how mesour is tresour."

SKELTON, *Magnyfycence*, l. 126. (a. 1529)

In *Speak, Parrot*, l. 64, Skelton has, "In

measure is treasure." FULLER, *Gnomologia*.

No. 6321 (1732) has, "Measure's a Treasure."

There is measure in every thing.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1, 73. (1598)

There is a measure in all things.

THOMAS DRAXE, *Bibliotheca*, p. 129. (1633)



Due measure in everything is best. (Modus in omni re est optimus.)

PONTANUS, *Collectio Proverbiorum*, p. 114. (1778) The French say, "En toutes choses a mesure," the Germans, "Maas ist gut in allen Dingen."

<sup>1</sup> With judgment she plied the lash. (νόψ δ' ἐπέβαλλεν ἰμάσθλην.)

HOMER, *Odyssey*. Bk. vi, l. 320. (c. 850 B.C.)

<sup>2</sup> Moderation is the languor and sloth of the soul. (La modération est la langueur et la paresse de l'âme.)

LA ROCHEFOUCAULD, *Maximes*. No. 293. (1665) A moderately honest man with a moderately faithful wife, moderate drinkers both, in a moderately healthy house: that is the true middle class unit.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>3</sup> Close not thy hand too tightly, neither open it too widely. For else thou wilt be deserving of blame, or wilt reduce thyself to privation.

MOHAMMED, *The Koran*, xvii, 29. (c. 622)

Practise charity without either reckless prodigality or niggardly miserliness, and keep the golden mean in all things.

MOHAMMED, *The Koran*, xxv, 67.

<sup>4</sup> Seek not, my soul, the life of immortals, but enjoy to the full the things which are within thy reach. (μή, φίλα ψυχά, βίον ἀθάνατον | σπεῦδε, τὰν δ' ἐμπρακτον ἀντλεῖ μαχανάν.)

PINDAR, *Pythian Odes*. No. iii, l. 61. (c. 474 B.C.)

In *Pythian Odes*, iv, 92, Pindar warns that men should "aim only at loves within their reach."

Moderation means nothing to a woman. (Postremo modus mulieribus nullus.)

PLAUTUS, *Poenulus*, l. 230. (c. 200 B.C.)

<sup>5</sup> Give me neither poverty nor riches. (Mendicitatem et divitias ne dederis mihi.)

Old Testament: *Proverbs*, xxx, 8. (c. 350 B.C.)

In modesty of fortune there are the fewer dangers. (Ex mediocritate fortunae, pauciora pericula sunt.)

TACITUS, *Annals*. Bk. xiv, sec. 60. (c. A.D. 116)

The Germans say, "Mitteglück, das Beste" (Moderate fortune is best). See also LIFE: THE SIMPLE LIFE.

<sup>6</sup> Moderate things endure. (Moderata durant.) SENECA, *Troades*, l. 259. (c. A.D. 60)

Short is the duration of things which are immoderate. (Immodicis brevis est aetas.)

MARTIAL, *Epigrams*. Bk. vi, epig. 29, l. 7. (c. A.D. 90)

## II—Moderation: Nothing Too Much

<sup>7</sup> I should blame one who loves overmuch or hates overmuch: better is due measure in all things. (ἀμείνω δ' αἰσῖμα πάντα.)

HOMER, *Odyssey*. Bk. xv, l. 71. (c. 850 B.C.)

Drain nothing to the dregs, neither good nor ill. If you milk a cow too much, you draw blood, not

milk. (Nunca apurar, ni el mal ni el bien. . . . Y sacará sangre por leche el que esquilmaré a lo tirano.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 82. (1647)

Let moderation on thy passions wait; Who loves too much, too much the lov'd will hate.

ROBERT HERRICK, *Moderation*. (1648)

There is moderation even in excess.

DISRAELI, *Vivian Grey*. Bk. vi, ch. 1. (1827)

<sup>8</sup> Neither too little nor too much. (Neque defiat neque supersit.)

PLAUTUS, *Menaechmi*, l. 221. (c. 200 B.C.)

<sup>9</sup> Nothing in excess. (μηδὲν ἄγαν.)

SOLON, *Maxim*. (c. 600 B.C.) See DIOGENES

LAERTIUS, *Solon*. Bk. i, sec. 63. Solon was one of the Seven Wise Men, and the saying has also been attributed to two others, Chilon and Thales. The Latin form is "Ne quid nimis." It was inscribed upon the wall of the Temple of Apollo at Delphi, together with the even more famous, γνῶθι σεαυτόν, "Know thyself."

Nothing in excess; moderation is best in all things. (μηδὲν ἄγαν σπεῦδειν πάντων μεσ' ἄριστα.)

THEOGNIS, *Sententiae*. No. 335. (c. 550 B.C.)

Nothing to excess. That is enough, or precept too will run to excess. (Nil nimium. Satis hoc, ne sit et hoc nimium.)

ANACHARSIS, *Apothegm*. (c. 525 B.C.) See AUSONIUS (?), *Septem Sapientum Sententiae*, l. 49.

The virtue of a young man consists in doing nothing to excess. (τὸ μηδὲν ἄγαν.)

SOCRATES, *Apothegm*. (c. 410 B.C.) See DIOGENES LAERTIUS, *Socrates*. Bk. ii, sec. 32. Quoted also by Euripides. See AUSONIUS, *Ludus Septem Sapientum*, l. 156.

By far the most useful rule in life is nothing to excess. (Adprime in vita esse utile, ut ne quid nimis.)

TERENCE, *Andria*, l. 61. (166 B.C.)

Nothyng to muche. (Ne quid nimis.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 96. (1508)

Taverner, tr., fo. 20. (1550) Taverner adds, "Or (as we comenly say in Englysh): To much of nothyng is good. . . . Some can not do but they ouer do." Erasmus devotes nearly a page to the proverb, citing its use in one form or another by many writers, from Homer to Plautus.

The rule of Nothing too much, commanded by Chilon. (La règle de Rien trop, commandée par Chilon.)

MONTAIGNE, *Essays*. Bk. i, ch. 26. (1580)

The rule of not too much, by temperance taught.

MILTON, *Paradise Lost*. Bk. xi, l. 527. (1667)

Of "Nought too much," the fact is, All preach the truth—none practise.

(Rien de trop est un point

Dont on parle sans cesse, et qu'on n'observe point.)

LA FONTAINE, *Fables: Rien de Trop*. Bk. ix, fab. 11. (1678)

This modest charm of not too much.

WORDSWORTH, *To May*, l. 95. (1833)

## III—Moderation: The Golden Mean

1 Thus learne I by my glasse, that merrie meane is best.

GEORGE GASCOIGNE, *Posies, Flowers*, 41. (a. 1575) So greatly . . . is the merrie meane commended.

SURFLET AND MARKHAM, tr., *The Countrie Farme*, 580. (1616)

2 He [the wise man] will be neat, and in his mode of living will be unhappy in neither direction. (Mundus erit, . . . atque | in neutram partem cultus miser.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 65. (35 B.C.)

Between excess and famine lies a mean;  
Plain, but not sordid; tho' not splendid, clean

POPE, *Imitations of Horace: Satires*. Bk. ii, sat. 2, l. 47. (1732)

Whoso cultivates the golden mean avoids the poverty of a hovel and the envy of a palace. (Auream quisquis mediocritatem | diligit, tutus caret obsoleti | sordibus tecti, caret invidenda | sobrius aula.)

HORACE, *Odes*. Bk. ii, ode 10, l. 5. (23 B.C.)

That middle state of poverty, which so long, and so often, has been termed Golden.

TIMOTHY DWIGHT, *Travels in New England*, ii, 269. (a. 1817)

3 The mene is cleped suffisaunce,  
Ther lyth of vertu the abondance.

(La meiens a non soufissance;

La gist des certuz l'abondance.)

JEAN DE MEUNG, *Roman de la Rose*, l. 11275. (c. 1270) Chaucer (?), tr., l. 6527. (c. 1365)

4 In many things the middle have the best;  
be mine the middle station. (πολλὰ μέσοισιν  
ἀριστα· μέσος θέλω ἐν πόλει εἶναι.)

PHOCYLIDES, *Gnome*. (c. 500 B.C.) As quoted by ARISTOTLE, *Politics*. Bk. iv, ch. 9, sec. 7.

The Blessed One preaches a Middle Path, avoiding extremes.

SAKYAMUNI, *Samyutta Nikāya*, xii, 15. (c. 500 B.C.)

The middle course of life is the best. (τὸν μέσον ἀναγκαῖον βίον εἶναι βέλτιστον.)

ARISTOTLE, *Politics*. Bk. iv, ch. 9, sec. 2. (c. 330 B.C.)

Neither worst nor first. (οὔτε κάκιστος οὔτε πρῶτος.)

THEOCRITUS. (c. 270 B.C.) Cited by ERASMUS, *Adagia*, iv, iv, 22, "Neque pessimus neque primus." The middle place is best.

In everything the middle course is best. All excess brings trouble to mankind. (Modus omnia nimium exhibent optimus est habitus. | nimia omnia nimium exhibent negoti hominibus ex ce.)

PLAUTUS, *Poenulus*, l. 238. (c. 194 B.C.)

In the middle is the safest path. (Medio tutissimus ibis.)

OVID, *Metamorphoses*. Bk. ii, l. 137. (A.D. 7) A similar Latin proverb is "Mediocria firma" (Things which are moderate are safe). And another, "In medio virtus" (Virtue lies in moderation).

Keep between either extreme. (Inter utrumque tene.)

OVID, *Metamorphoses*. Bk. ii, l. 140.

Whoever leaves the middle course never fares in path secure. (Quisquis medium defugit iter | stabili numquam tramite currit.)

SENECA, *Hercules Oetaeus*, l. 675. (c. A.D. 60)

Always to pursue the middle course in everything is artistic and in good taste. (Ἐντεχνον δὲ τὸ τὴν μέσῃ ἐν ἀπασὶ τέμνειν ἑμμελές τε.)

PLUTARCH, *Moralia: Education of Children*, 7B. (c. A.D. 95)

Take the top and you'll get the middle. (ἄκρον λάβε καὶ μέσον ἔξεις.)

ZENOBIUS, *Adagia*, i, 57. (c. A.D. 130) ERASMUS,

*Adagia*, ii, iii, 25, gives the Latin, "Summum cape et medium habebis."

Neither Lydian saucers nor the snap of the whip. (μήτε Λυδῶν κάρυκας μήτε μαστίγων ψόφους.)

ZENOBIUS, *Adagia*, v, 3. Rendered by ERASMUS, *Adagia*, iv, iv, 97, "Necque Lydorum carycas."

The middle course between coddling and cruelty.

He knows to live who keeps the middle state.

POPE, *Imitations of Horace: Satires*. Bk. ii, sat. 2, l. 61. (1732)

Middle-measure is the best street. (Mittelmass, die beste Strasse.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 337. (1856) A German proverb.

It is good to be neither too high nor too low. (Kao pu tē pu te chiu hao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 842. (1875)

5 Choose the life that is seated in the mean. . . . this is the greatest happiness for man. (τὸν μέσον βίον.)

PLATO, *Republic*. Bk. x, sec. 619B. (c. 375 B.C.)

The proper mean. (Le juste milieu.)

VOLTAIRE, *Letter to Comte d'Argental*, 29 Nov., 1765.

6 Moderation was held by the ancient sages to be golden. (Mediocrité a esté part les saiges anciens dicte auree.)

RABELAIS, *Pantagruel*. Bk. iv, Prologue. (1548)

7 The middel waie of mesure is euver guldene.

UNKNOWN, *Ancren Riwle*, p. 336. (c. 1200)

The golden meane is best.

UNKNOWN, *A Mirror for Magistrates*, i, 52. (1587)

The face of golden Meane:

Her sisters, two Extremities,

Strive her to banish cleane.

EDMUND SPENSER, *The Faerie Queene*. Bk. ii, canto ii, Arg. (1590)

The golden mean is good for all things. Solomon doth not forbid to eat honey, but eat not too much, lest thou surfeit.

HENRY SMITH, *Sermons* (1866), i, 162. (a. 1591)

The golden meane is free from trips.

STEPHEN GOSSON, *Pleasant Quips*, p. 14. (1596)

To keepe the golden meane is the leuell of their thoughts.

THOMAS CORYAT, *Crudities*, ii, 150. (1611)

Happy the golden meane!

MASSINGER, *The Great Duke of Florence*. Act i, sc. 1. (1627)

The golden mean, and quiet flow  
Of truths that soften hatred, temper strife.

WORDSWORTH, *Ecclesiastical Sonnets*. Pt. iii, No. 11. (1823)

The golden mean. The ideal average; ideal moderation; avoidance of excess in either direction.

PARTRIDGE, *Dictionary of Clichés*. (1941)

### MODESTY

1 With time modesty dies away in man. (ἐν χρόνῳ δ' ἀποφθίνει τὸ τάρβος ἀνθρώποισιν.)

AESCHYLUS, *Agamemnon*, l. 857. (458 B. C.)

2 If a man has modesty, what need has he of ornament?

BHARTRIHARI, *Niti Sataka*. No. 21. (c. A. D. 100)

My modesty (The jewel of my dower.)

SHAKESPEARE, *The Tempest*, iii, 1, 53. (1611)

When Modesty ceases to be the chief Ornament of one Sex, and Integrity of the other, Society is upon a wrong Basis.

STEELE, *The Spectator*. No. 6. (1711)

Modesty is the ornament of a woman.

PERCIVAL, *Tamil Proverbs*. No. 86. (1842)

The woman who is modest is sufficiently beautiful. (Hermosa es por cierto, la que es buena de su cuerpo.)

ROBERT BLAND, *Proverbs*, i, 90. (1814) A Spanish proverb.

3 It is only the first obstacle that counts to conquer modesty. (Il n'y a que le premier obstacle qui coûte à vaincre la pudeur.)

BOSSUET, *Pensées Chrétiennes et Morales*. Ch.

9. (c. 1700) THE FIRST STEP THAT COSTS, see under STEP.

Modesty does not long survive innocence.

EDMUND BURKE, *Impeachment of Warren Hastings*, 17 Feb., 1788.

4 Women commend a modest man, but oftentimes do not care for him.

CONFUCIUS, *Analects*. (c. 500 B. C.) See TEHYI

HSIEH, *Confucius Said It First*, p. 86.

Women commend a modest man, but like him not.

THOMAS FULLER, *Gnomologia*. No. 5805. (1732)

5 Modesty is the citadel of beauty and of virtue. (αἰδώς τοῦ καλοῦ καὶ ἀρετῆς πόλις.)

DEMADES, *Peri Dodekoetias*. (c. 325 B. C.) See

MÜLLER, *Oratores Attici*. Vol. ii, p. 438.

*Virginalis modestia*, Maydenly modestie & shamefastness.

THOMAS COOPER, *Thesaurus Linguae Romanae et Britannicae: Modestia*. (1565)

Have you no modesty, no maiden shame?

SHAKESPEARE, *A Midsummer Night's Dream*, iii, 2, 285. (1596)

Modesty is the guardian of all virtue. (Verecundia est custos omnium virtutum.)

PONTANUS, *Collectio Proverbiorum*, p. 217. (1778)

6 Diffidence is the right Eye of Prudence.

THOMAS FULLER, *Gnomologia*. No. 1286. (1732)

Diffidence is the mother of safety.

BERTHELSON, *Dictionary: Mother*. (1754)

In prosperous fortunes be modest and wise,  
For the greatest may fall, and the lowest may rise:  
But insolent People that fall in disgrace,  
Are wretched and no body pities their Case.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1743.

7 Modesty is not Bashfulness.

THOMAS FULLER, *Gnomologia*. No. 3431. (1732)

True modesty does not consist in an ignorance of our merits, but in a due estimate of them.

A. W. AND J. C. HARE, *Guesses at Truth*, p. 6. (1827)

8 I find modesty more valuable than the aid of mankind.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 100. (c. 1050) Ascher, tr.

The sage was asked, What constitutes modesty? He answered, The blush caused by our secret misdeeds.

IBN GABIROL, *Mibhar ha-Peninim*. No. 328.

9 Modesty sets off one newly come to honour.

GEORGE HERBERT, *Jacula Prudentum*. No. 1060. (1650)

Modesty is to merit what shadows are to a painting; it gives it force and relief. (La modestie est au mérite ce que les ombres sont aux figures dans un tableau: elle lui donne de la force et du relief.)

LA BRUYÈRE, *Les Caractères: Du Mérite Personnel*. Ch. ii, sec. 20. (1688)

10 A truly modest fellow. (Multum demissus homo.)

HORACE, *Satires*. Bk. i, sat. 3, l. 57. (35 B. C.)

Modesty is what ails me. That's what's kept me under.

ARTEMUS WARD (C. F. BROWNE), *His Travels*. (1865)

I'm modesty personified!

W. S. GILBERT, *Ruddigore*. Act i. (1887)

11 It is better to dye with-out mony, then to liue with out modestie.

JOHN LYLY, *Euphues and His England* (Arber), p. 229. (1580)

12 This modesty will be the ruin of you. (Perdet te pudor hic.)

MARTIAL, *Epigrams*. Bk. x, epig. 98, l. 11. (c. A. D. 93)

An excess of Modesty obstructs the Tongue.

ADDISON, *The Spectator*. No. 231. (1711)

Modesty ruins all that it brings in to Court.

THOMAS FULLER, *Gnomologia*. No. 3432. (1732)

"Modest dogs miss much meat."

All men have their faults; too much modesty is his.

OLIVER GOLDSMITH, *The Good-Natured Man*. Act ii. (1768)

Modesty in a man is a crime. Don't be modest. It is a woman's virtue.

FREDERICK WARDE, *Interview*, on his 80th birthday, 23 Feb., 1931. The Germans say, "Bescheidenheit ist eine Zier, | Doch weiter kommt man ohne ihr" (Modesty is an ornament, yet people get on better without it); the French, "Il n'y a que les honteux qui perdent" (None but the shamefaced lose).

1 Modesty is lovely, why put it to shame? Maidens must blush, why drive the hue from their cheeks? (τι γὰρ δεῖ τὸ τῆς αἰδοῦς κάλλος ἀσχεῖν;)

PHILO, *De Specialibus Legibus*. Bk. iii, sec. 25. (c. A. D. 40)

Modesty becomes a young man. (Decet verecundum esse adulescentum.)

PLAUTUS, *Asinaria*, l. 833. (c. 200 B. C.)

2 Modesty is useless to a needy man. (Verecundia inutilis viro egenti.)

PONTANUS, *Collectio Proverbiorum*, p. 217. (1778)

Where there is fear there is modesty. (Ubi timor, ibi pudor.)

UNKNOWN. A Latin proverb. There is an expanded form, "Where there is fear there is modesty, where there is modesty there is honor" (Ubi timor, ibi pudor; ubi pudor, ibi honor).

3 Modesty cannot be taught, it must be born. (Pudor doceri non potest, nasci potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 501. (c. 43 B. C.)

Who steals away another's modesty loses his own. (Pudorem alienum qui eripit perdit suum.)

PUBLILIUS SYRUS, *Sententiae*. No. 503.

4 Modesty, once dismissed, never returns to favor. (Pudor dimissus numquam redit in gratiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 507. (c. 43 B. C.)

Modesty, once gone, knows no return. (Qui redire cum perit nescit pudor.)

SENECA, *Agamemnon*, l. 113. (c. A. D. 60)

Modesty once lost, can never be recover'd in any Court of Justice or Conscience.

DYKES, *English Proverbs*, p. 187. (1709)

5 In the modesty of fearful duty I read as much, as from the rattling tongue Of saucy and audacious eloquence.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 101. (1596)

6 Modesty is the certain Indication of a great Spirit.

STEELE, *The Spectator*. No. 350. (1712)

Great Modesty often hides great Merit.

FRANKLIN, *Poor Richard's Almanack*, 1758.

7 The haughty for Hell and the modest for the Garden of Eden.

JEHUDA BEN TEMA, *Mishna: Pirké Aboth*, v, 31. (c. A. D. 200) Oesterley, tr.

MOHAMMED, see Mahomet

## MOLE

8 A mole on the neck,  
You shall have money by the peck.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 267. (1883) A Gloucestershire rendering is, "Mole on the neck, trouble by the peck." Burne notes two other forms, "Five moles in a span, You shall have houses and land," and "If you've got a mole above your chin You'll never be beholden to any of your kin."

9 A Mole wants no Lanthorn.

THOMAS FULLER, *Gnomologia*. No. 329. (1732) Because it is blind. BLIND AS A MOLE, see under BLINDNESS.

10 The little gentleman in black velvet who did such a service in 1702.

WALTER SCOTT, *Waverley*. Ch. 11. (1814) The service referred to was the death of William III, caused, according to popular belief, by the king's horse stumbling over a mole-hill.

One may recognize him as "the little gentleman in black velvet" of Jacobite toasts, whose hillock gave William III his fatal fall from his horse.

UNKNOWN, *The Times* (London), 11 Oct., 1928, p. 19/6.

11 Well said, old mole! can'st work i' the earth so fast? A worthy pioneer.

SHAKESPEARE, *Hamlet*, i, 5, 161. (1600)

The miners there must have been generations of human moles.

J. R. LEIFCHILD, *Cornwall Mines*, l. 151. (1855)

## MOLLYCODDLE

12 Don't moddley-coddley, there's a good fellow. I like anything better than being moddley-coddled.

DICKENS, *Mystery of Edwin Drood*. Ch. 2. (1870)

I'm as well as ever I was, and I'm not going to be mollicoddled any more.

MISS BRADDON, *The Golden Calf*. Vol. iii, ch. 7. (1883)

13 Hold him up to scorn as a mollycoddle and a milksop.

THACKERAY, *The English Humorists: Fielding*. (1851) *The English Dialect Dictionary* (1903) says a mollycoddle is "A man who does household work," but *O.E.D.* says it is "one who coddles himself or is coddled; one who takes excessive care of himself; an effeminate man."

Mollycoddles instead of vigorous men.

THEODORE ROOSEVELT, *Speech*, Cambridge, Mass., 23 Feb., 1907.

The large mollycoddle vote—the people who are soft physically and morally.

THEODORE ROOSEVELT, *Autobiography*. Ch. 7. I can tell you what a mollycoddle is. It's a mon-

key dressed up by its mother and sent out to pick daisies on the lawn.

O. HENRY (W. S. PORTER), *Sociology in Serge and Straw*. (1910)

Hes not the mollicoddle he was when you had him in hand.

SHAW, *Fanny's First Play*. Act i. (1911)

## MOMENT

<sup>1</sup> That may happen in a moment, which may not occur again in a hundred years. (Accasca in un punto, quel che non accasca in cento anni.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 169. (1814)

An Italian proverb. "Therefore," Bland adds, this time quoting Ovid, "Keep your hook always baited."

<sup>2</sup> I recommend you to take care of the minutes, for hours will take care of themselves.

LORD CHESTERFIELD, *Letters*, 6 Nov., 1747.

The value of moments, when cast up, is immense, if well employed; if thrown away, their loss is irrecoverable. Every moment may be put to some use.

LORD CHESTERFIELD, *Letters*, 18 Feb., 1748.

Take care of the minutes and the hours will take care of themselves.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 3. (1843)

Since our office is with moments, let us husband them.

EMERSON, *Essays: Experience*. (1844)

God works in moments. (En peu d'heure Dieu labore.)

EMERSON, *Works and Days*. (1870) Quoting an old French proverb.

<sup>3</sup> Since thou art not sure of a minute, throw not away an hour.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1738. Repeated in 1758.

<sup>4</sup> He who seizes on the moment, he is the right man. (Der den Augenblick ergreift, | Das ist der rechte Mann.)

GOETHE, FAUST. Pt. i; *Studierzimmer*. (1806)

Charles V. of Spain is credited by PRESCOTT, *Philip II*, bk. i, ch. 9, with attributing his success to "Myself, and the lucky moment." Anster renders Goethe's line, "Are you in earnest? Seize this very minute."

<sup>5</sup> To know the fitting moment is the best aim of knowledge. (νοῦσαι δὲ καὶ πρὸς ἀριστερόν.)

PINDAR, *Olympian Odes*. No. xiii, l. 48. (464 B. C.)

The supreme moment. Not 'the moment of death' (the original sense: French *le moment suprême*), but the moment of greatest happiness, the acme of triumph.

ERIC PARTRIDGE, *Dictionary of Cliché's: Supreme*. (1941)

<sup>6</sup> Like as the waves make towards the pebbled shore,

So do our minutes hasten to their end.

SHAKESPEARE, *Sonnets*. No. lx. (1609)

<sup>7</sup> Obey the spur of the moment. . . . Let the spurs of countless moments goad us incessantly into life.

H. D. THOREAU, *Winter*, 26 Jan., 1852.

<sup>8</sup> The psychological momentum, potent element, or factor. (Das psychologische Moment.)

UNKNOWN, *Neue Preussische Zeitung*, 16 Dec., 1870. The German paper was pointing out that very important psychological considerations were against opening the bombardment of Paris until the hopes of the Parisians for reinforcements or relief had been overthrown. The German phrase was mistaken for *der psychologische Moment*, the psychological moment of time, and became a jocular phrase for the fitting or proper moment. The O.E.D. says further that the real meaning is "The psychologically (or rather *psychically*) appropriate moment; often misused for 'the critical moment,' 'the very nick of time,' without any reference to psychology or to the mind."

The phrase became current and even fashionable. One used to say, 'I feel hungry; it is the psychological moment for sitting down to table.' (Moment psychologique.)

SARCEY, *Siege of Paris*. Ch. 10. (1871)

He knew the precise psychological moment when to say nothing.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 2. (1891)

ON THE SPUR OF THE MOMENT, *see under SPUR*.

## MONARCH

*See also King*

<sup>9</sup> I am monarch of all I survey.

WILLIAM COWPER, *Verses Supposed to be Written by Alexander Selkirk*. (a. 1800)

Cravin' to be monarch of all he surveyed.

H. C. BAILEY, *Mr. Fortune Finds a Pig*, p. 26. (1943)

<sup>10</sup> The quality of mercy . . . becomes

The throned monarch better than his crown.

SHAKESPEARE, *The Merchant of Venice*, iv, 1, 189. (1597)

'Tis clemency which is the surest mark

By which the world may know a true monarch.

(La clémence est la plus belle marque

Qui fasse à l'univers connaître un vrai monarque.)

CORNELLE, *Cinna*. Act iv, sc. 3. (1640)

<sup>11</sup> Restless he rolls about from whore to whore, A merry Monarch, scandalous and poor.

JOHN WILMOT, *Earl of Rochester, Satire on the King*. (C. 1665) Referring to Charles II.

This very Mayor afterwards erected a statue of his merry Monarch in Stocks-Market.

RICHARD STEELE, *The Spectator*. No. 462. (1712)

Monarchs seldom sigh in vain.

SCOTT, *Marmion*. Canto v, st. 9. (1808)

## MONEY

See also Cash, Gold, Lucre, Riches

1 The love of money overcomes us all. (ἀλλ' εἰς τοῦ κέρδους πάντες ἤττονες.)

ARISTOPHANES, *Plutus*, l. 364. (388 B.C.) An adaptation of a fragment (325) from the *Danaë* of Euripides: κρείσσων γὰρ οὐδεὶς χρημάτων πέφυκ' ἀνὴρ.

The love of money is the mother-city of all evils. (τὴν φιλαργυρίαν μητρόπολιν πάντων τῶν κακῶν.)

DIOGENES, *Apothegm.* (c. 350 B.C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 50.

The love of money is the root of all evil. (ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία.)

*New Testament: 1 Timothy*, vi, 10. (c. 62 A.D.) The *Vulgate* is, "Radix enim omnium malorum est cupiditas." The proverb is often incorrectly quoted, "Money is the root of all evil"—a typical shift from the abstract to the concrete, as more easily understood by the multitudes to whom proverbs appeal. The shorter Latin form, "Radix malorum est cupiditas" (The root of evil is desire for money), is frequently quoted; recently in BEEDING'S *Ten Holy Horrors*, p. 39. (1939)

The love of the world is the root of all evil.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 118.

My theme is alway oon, and ever was—"Radix malorum est Cupiditas."

CHAUCER, *The Pardoners Tale: Prologue*, l. 5. (c. 1386) Both Mark Twain and Bernard Shaw are credited with a more realistic version, "The lack of money is the root of all evil."

2 Seith saint Paule, that "the rote of all harmes is Coveitise."

CHAUCER, *The Persones Tale*. Sec. 62.

The apostle seith, that "coveitise is rote of alle harmes."

CHAUCER, *The Tale of Melibeus*. Sec. 18.

The covetousness of money is the root of all evil.

THOMAS BECON, *A New Catechism*, p. 122. (1560)

3 Let every man divide his money into three parts, and invest a third in land, a third in business, and a third let him keep in reserve.

*Babylonian Talmud: Baba Metzia*, fo. 42a. (c. 450) Financial advice difficult to improve upon.

Put not your trust in money, but put your money in trust.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 2. (1858)

4 Bargaines, which for their greatnesse are few Mens money.

FRANCIS BACON, *Essays: Of Riches*. (1597)

Such a Discourse is of general Use, and every married Man's Money.

ADDISON, *The Spectator*. No. 482. (1712)

Mignonette's everybody's money.

HENRY MAYHEW, *London Labour and the London Poor*, p. 139. (1851)

5

There is commonly less money, less wisdom, and less good faith, than men do account upon. (Di danari, di seno, e di fede, Cè nè manco che non credi.)

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii, ch. 23. (1605) GIUSTI, *Proverbi Toscani*, p. 263, gives the proverb in shorter form, "Danari, senne e fede, ce n' è manco l'uom crede."

Of money, wit and virtue, believe one-fourth of what you hear.

H.G. BOHN, *Handbook of Proverbs*, p. 466. (1855)

6

He is a wretch that hath no money.

THOMAS BECON, *Early Works*, p. 223. (1542)

Without my money none careth for me.

THOMAS DELONEY, *Jack of Newbury*, i. (1597)

He that wants money wants all things.

RANDLE COTGRAVE, *Dictionary: Argent*. (1611)

When we want money, we want all.

THOMAS DRAXE, *Bibliotheca*, p. 24. (1633)

The skilfullest wanting money is scorned.

JOHN RAY, *English Proverbs*, p. 18. (1670)

A Man without Money is a Bow without an Arrow. A Man without Money is no Man at all.

FULLER, *Gnomologia*. Nos. 316-17. (1732)

Want of money, want of comfort.

NATHAN BAILEY, *Dictionary: Want*. (1736)

In England, he that wants money wants everything.

RICHARD CUMBERLAND, *The Fashionable Lover*.

Act ii, sc. 1. (1772)

When you ain't got no money, well you needn't come around.

CLARENCE S. BREWSTER. Title and refrain of popular song. (1898) Quoted by HUNEKER, *Painted Veils*, p. 233. (1920)

Whether you are right or wrong, if you have no money you are wrong. With money you are a dragon, without it a worm.

S. G. CHAMPION, *Racial Proverbs*, p. 370. (1938) Chinese proverbs.

7

Money is the sinews of success. (τὸν πλοῦτος νεῦρα πραγμάτων.)

BION, *Apothegm.* (c. 275 B.C.) See DIOGENES LAERTIUS, *Bion*. Bk. iv, sec. 48. This is the Hicks rendering (Loeb). The more usual one is, "Money is the sinews of business." MONEY IS THE SINEWS OF WAR, see WAR: ITS SINEWS.

8

Public money is like holy water, every one helps himself to it.

H. G. BOHN, *Foreign Proverbs*, p. 101. An Italian proverb.

9

Money is a continuall traveller in the world.

NICHOLAS BRETON, *Works*, ii, e 5. (1616)

Money is a great traveller in the world.

JOHN CLARKE, *Paroemiologia*, p. 98. (1639)

10

No one is so stingy but that he will be prodigal with another's money. (Nullus tam parcus, quin prodigus ex alieno.)

CATO (?), *Collectio Monostichorum*, l.9. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 624.

1 Upon a good foundation a good building may be raised, and the best foundation in the world is money. (Sobre un buen cimiento se puede levantar un buen edificio, y el mejor cimiento del mundo es el dinero.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 20. (1615)

2 The money paid, the arms broken. (A dineros pagados, brazos quebrados.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 71. (1615)  
Broken, i.e. idle. Spoken of workmen, who put in a period of idleness spending their wages, after they have received them. The Portuguese have the same proverb. The French say, "Argent avancé, bras affolé" (Money advanced, arm out of joint).

How softly she goes! How one leg comes drawing after another! Now she has her money, her armes are broken.

MABBE, tr., *Celestina* (T.T.), p. 67. (1631)  
A servant paid, his arm broke.

TORRIANO, *Piazza Universale*, p. 257. (1666)

3 Papa's having and mama's having is not like having it one's self. (Fu yu mu yu wu ju tzü yu.)

DOOLITTLE, *Chinese Vocabulary*, ii, 185. (1872)

4 Money neuer commeth out of season. It is the fruit that is alwaies ripe.

THOMAS DRAXE, *Bibliotheca*; *Monie*. (1633)  
CLARKE, *Paroemiologia*, p. 220. (1639)

5 A man must tell golde after his owne father.

THOMAS DRAXE, *Bibliotheca*, p. 208. (1633)  
Tell money after your own father.

JOHN CLARKE, *Paroemiologia*, p. 90. (1639)  
Count money after your own father.

FRANCIS OSBORNE, *Advice to a Son*, p. 26. (1656)  
One gave him a fee of forty broad pieces: he took 'em and counted 'em (as a man may count money after his father, they say).

L'ESTRANGE, *Fables*, (1738), p. 353. (1692)  
Always tell money after your father, sir.

COLLEY CIBBER, *Rival Fools*. Act v. (1709)  
Reckon money after all your kin.

JAMES KELLY, *Scottish Proverbs*, p. 284. (1721)  
Count money after your own kin.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 8. (1869)

6 Weill worth aw, that gars the plough draw.

DAVID FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 354. (1721), and by HISLOP, *Proverbs of Scotland*, p. 313 (1862), with the explanation, "Anglice, Good luck to everything by which we earn money."

Account not that slavery

That brings in penny savoury.

JOHN RAY, *English Proverbs*, p. 221. (1678)  
FULLER, *Gnomologia*. No. 6371. (1732)

7 Money is the chiefest woord in this house. (Denaro è il principal verbo in questa casa.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

Wyl maketh the market, but money maketh payment. (Volonta fa mercato, & denari pagano.)

JOHN FLORIO, *Firste Fruites*, fo. 34.

8 It's just as bad to have money as not to have it. (Tam malum est habere nummum, non habere quam malum est.)

FLORUS, *Epigrams*. No. viii, l. 2. (c. A.D. 124)  
To have money is a fear, not to have it is a grief.

HERBERT, *Jacula Prudentum*. No. 593. (1640)  
Those who have money have trouble about it; Those who have none have trouble without it.

H. W. THOMPSON, *Body, Boots and Britches*, p. 488. (1940)

9 Some are justly laught at for keeping their money foolishly, others for spending it idly: He is the greatest fool that lays it out in a purchase of repentance.

FRANKLIN, *Poor Richard's Almanack*, 1740

Money and Man a mutual Friendship show: Man makes false Money, Money makes Man so.

FRANKLIN, *Poor Richard's Almanack*, 1742.

A patch on your coat, and money in your pocket, is better and more creditable, than a writ on your back, and no money to take it off.

FRANKLIN, *Poor Richard's Almanack*, 1756

10 He who hath Money and Capers, is well provided for Lent.

THOMAS FULLER, *Gnomologia*. No. 2388. (1732)  
Money cannot buy Merit. Money is a merry Fellow.

THOMAS FULLER, *Gnomologia*. Nos. 3434-36.  
Samson was a strong Man, yet could not pay Money before he had it.

THOMAS FULLER, *Gnomologia*. No. 4066.

11 Money is a privilege to act as you will, and also a prohibition against doing as you please.

MOSES GOLDMAN, *Proverbs of the Sages*. No. 282. (1911)

12 Good Lord what knacks are made for money, now adaies.

RICHARD HARVEY, *Plaine Perciual* (1860), p. 19. (1590)

O Gods, what things are made for money!

JOHN LYLY, *Endimion*. Act ii, sc. 2. (1591)

A cockney seeing a squirrell in a shop . . . said: Jesu God, what pretty things are made for money.

ANTHONY COPLEY, *Wits, Fitts, and Fancies* (1614), p. 145. (1594)

What pretty Things Men will make for Money, quoth the old Woman, when she saw a Monkey.

THOMAS FULLER, *Gnomologia*. No. 5503. (1732)

13 Money refused loseth its brightness.

HERBERT, *Jacula Prudentum*. No. 448. (1640)

The money you refuse will never do you good.

H.G. BOHN, *Handbook of Proverbs*, p. 510. (1855)

14 The love of money and the love of learning rarely meet.

HERBERT, *Jacula Prudentum*. No. 1159. (1650)

Much money makes a country poor, for it sets a dearer price on everything.

HERBERT, *Jacula Prudentum*. No. 1169. (1650)  
Money wants no followers.

HERBERT, *Jacula Prudentum*. No. 1173. (1650)  
1

Where coine is not common, commons [provisions] must be scant.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)  
Cited by Draxe, Clarke, and Ray.

2  
Money will be slave or master. (Imperat aut servit collecta pecunia cuique.)

HORACE, *Epistles*. Bk. i, epis. 10, l. 47. (20 B. C.)  
Money is a good servant but a bad master. (L'argent est un bon serviteur, mais un méchant maître.)

BACON, *Aphorismi et Consilia*. (a. 1626) Quoting a French proverb. The Scots say, "Ne'er let your gear owergang [overmaster] ye."

I must grant, Riches, well got, to be a useful servant, But a bad master.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act iv, sc. 1. (1633)

Money is a Servant to him who can make use of it, otherwise it is a Master.

TORRIANO, *Piazza Universale*, p. 64. (1666)

If Money be not thy Servant, it will be thy Master.

THOMAS FULLER, *Gnomologia*. No. 2694. (1732)

This is of course on the supposition that you are master of money, that the money is not master of you.

LORD AVEBURY, *The Pleasures of Life*. Pt. ii, ch. 2. (1887)

3  
He has lost his belt. (Zonam perdidit.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 40. (20 B. C.)

The belt in which the Romans carried their money. ERASMUS, *Adagia*, i, v, 16, credits this phrase to Lucilius. There is a Latin proverb, "Pecuniam perdidisti: fortasse illa te perderet manens" (You have lost your money, but perhaps it would have lost you had it remained).

Nothing stings more deeply than the loss of money. (Nec quicquam acrius quam pecuniae damnum stimulat.)

LIVY, *History*. Bk. xxx, sec. 44. (c. 10 B. C.)

A household bewails the loss of money with louder lamentations than a death. (Maiore tumultu | planguntur nummi quam funera.)

JUVENAL, *Satires*. Sat. xiii, l. 130. (c. A. D. 120)  
Lost money is wept for with real tears. (Ploratur lachrimis amissa pecunia veris.)

JUVENAL, *Satires*. Sat. xiii, l. 134. (c. A. D. 120)

Quoted by RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545) Juvenal is saying that when money is lost "no one is content to rend the top of his garment, or to squeeze forced moisture from his eyes." His tears are real.

Men forget more easily the death of their father than the loss of their patrimony. (Li uominis dimenticano più presto la morte del padre che la perdita del patrimonio.)

MACHIAVELLI, *Il Principe*. Ch. 17. (1513)

When money is gone, all is gone alas! (Deficiente pecu deficit omne, nia.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 41. (1545)

Quoted from an unknown source. The French also say, "Quand argent fault tout fault."

Money is often lost for want of money.

THOMAS DRAXE, *Bibliotheca*, p. 69. (1616)

4  
As money grows, care and greed for greater riches follow after. (Crescentem sequitur cura pecuniam | maiorumque fames.)

HORACE, *Odes*. Bk. iii, ode 16, l. 17. (23 B. C.)

The love of money grows as the money itself grows. (Crescit amor nummi quantum ipsa pecunia crevit.)

JUVENAL, *Satires*. No. xiv, l. 139. (c. A. D. 120)

The Germans say, "Je mehr man hat, je mehr man will."

Absolutely speaking, the more money the less virtue.

H. D. THOREAU, *Civil Disobedience*. (1849)

5  
He that hath money in his purse cannot want a head for his shoulders.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

That is, he will never want advisers and defenders. JOHN RAY, *English Proverbs*, p. 14. (1678) ARTHUR MURPHY, *The Citizen*. Act i, sc. 2. (1763)

He who has money finds many cousins. (Chi ha danari, trova cugini.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 186. (1856) An Italian proverb. See also FRIENDS AND PROSPERITY.

6  
Four farthings and a thimble

Make a tailor's pocket jingle.

JAMES HOWELL, *English Proverbs*, p. 15. (1659)

Cited by RAY, p. 215; FULLER, No. 6328.

Fiddlers' money: all sixpences.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Fiddler*. (1785)

Halves and quarters and dimes? Not for Sam Turner. "No chicken feed for me," he would say.

O. HENRY, *Friends in San Rosario*. (1909)

7  
He that hath it, and will not keep it,  
He that wanteth it, and will not seek it,  
He that drinketh and is not dry,  
Shall want money as well as I.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)

Cited by Ray and Spurgeon.

8  
I will . . . take away all thy tin. (Auferam omne stannum tuum.)

Old Testament: *Isaiah*, i, 25. (c. 725 B. C.)

He has the wherewithal. (Habet unde.)

PETRONIUS, *Satyricon*. Sec. 45. (c. A. D. 60)

Filthy lucre.

New Testament: *I Timothy*, iii, 3. (c. A. D. 60)  
See under LUCRE.

Market, they say, needs not words but brass. (οὐ λόγων, φασίν, ἡ ἀγορὴ δεῖται χαλκῶν.)

HERODES, *Mimes*. No. vii, l. 49. (c. A. D. 100)

Cercidas (c. A. D. 350) also uses "brass" for money, where he says (*Cercidea*, 41), "None now would wed even Hera herself were she



poor, but would rather choose to keep in his house as wife a Lydian harlot, if he got brass with her" (*ἢν φέρῃ χαλκοῦς*).

With hir he yaf ful many a panne of bras.

CHAUCER, *The Reves Tale*, l. 24. (c. 1386)

My lusty rustic, learn and be instructed. Cole is, in the language of the witty, money; the rhino. . . . Here's the cole, the ready, the rhino, the darby.

SHADWELL, *The Squire of Alsatia*. Act iv. (1688)  
He leaves all his ready rhino to them.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.  
Ch. 2. (1843)

Perhaps a gold-mine, for aught I know,  
Containing heaps of native rhino.

J. R. LOWELL, *Biglow Papers: Leaving the Matter Open*. (1848)

I am here in town without a rock in my pocket.

D. CORCORAN, *Pickings*, p. 143. (1846)

Cash, cash, cash, that's what we're looking for,  
There's nothing like the good old Rhino!

M. H. ROSENFELD, *There's Nothing Like It*.  
(1887)

[He was] "dropping his scads" at draw poker.

BRET HARTE, *The Bell-Ringer of Angel's*, p. 13.  
(1894)

That's what I'm out for—the dust.

O. HENRY (W. S. PORTER), *Supply and Demand*. (1909) "Dust" as a synonym for money originated in 1849 in California, where gold dust was used as a medium of exchange.

I never have a bean.

MICHAEL INNES, *Comedy of Terrors*, p. 234.  
(1940)

She's got more dough than you could shake a stick at.

P. G. WODEHOUSE, *Money in the Bank*, p. 286.  
(1942)

1 Money amassed with excessive care chokes many. (*Plures nimia congesta pecunia cura | strangulat.*)

JUVENAL, *Satires*. Sat. x, l. 12. (c. A. D. 120)

2 God send me some money, for they are little thought of that want it, quoth the Earl of Eglinton at his prayers.

JAMES KELLY, *Scottish Proverbs*, p. 113. (1721)

They may be false who languish and complain,  
But they who sigh for money never feign.

MARY WORTLEY MONTAGU, *Letter to James Stuart*, 27 Nov., 1759.

Nothing like a little money in the sock to give you self-confidence.

ROSEMARY TAYLOR, *Chicken Every Sunday*, p. 176. (1943)

3 Bad money drives out good.

VINCENT LEAN, *Collectanea*. iii, 425. (1902)

Look for your money where you lost it.

VINCENT LEAN, *Collectanea*, iv, 36. A Stock Exchange Maxim, i. e. wait for a further fall.

4 Above money neither friend nor relative. (*Sur argent amy ne parent.*)

GABRIEL MEURIER, *Trésor des Sentences*. (1617)

5 A little wanton money, which . . . burned out the bottom of his purse.

SIR THOMAS MORE, *Works* (1557), p. 195. (c. 1530)

Sonne, think not thy monie purse bottom to burn, but keepe it for profite, to serve thine owne turn.

THOMAS TUSSER, *Five Hundredth Pointes of Good Husbandrie*. Ch. 10, st. 11. (1573)

Like an vnthrifts money that burnes in his purse.

SIR WILLIAM CORNWALLIS, *Essays*. Pt. ii, sig. P4. (1601)

My gold has burnt this twelve months in my pocket.

JAMES SHIRLEY, *Hyde Park*. Act iv, sc. 3. (1637)

Time hangs heavy on my hands, and my money burns in my pocket.

FARQUHAR, *The Inconstant*. Act v, sc. 3. (1702)

Tom's new purse and money burnt in his pocket.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. i, ch. 6. (1857)

A man who has more money about him than he requires . . . is tempted to spend it. . . . It is apt to "burn a hole in his pocket."

SAMUEL SMILES, *Thrift*, p. 139. (1875)

Her money was burning a hole in her pocket.

LASWELL, *Suds in Your Eye*, p. 175. (1942)

6 A pistol protruded into the carriage. "Your money or your life!" said a rough voice.

JAMES PAYN, *Lost Sir Massingberd*. Ch. 29. (1864)

7 No chink, no drink.

THOMAS PECKE, *Parnassi Puerperium*, p. 64. (1659)

No money, no Swiss. (*Point d'argent, point de Suisse.*)

RACINE, *Les Plaideurs*. Act i, sc. 1. (1668)

Originally intended as a gibe at the venality of Swiss mercenaries, the phrase is now used to indicate that what one wants must be paid for in cash. Another form is, "Pas d'argent, pas de Suisses." The Germans say, "Kein Geld, kein Schweizer."

No silver no servant. The Suisses have a proverb among themselves, parallel to this. *Point d'argent point de suisse*. No money no Suisse. The Suisses for money will serve neighbouring princes in their wars.

JOHN RAY, *English Proverbs*, p. 143. (1670)

After long observation, I find it to hold truer *no money, no mistress, than no money, no Swiss.*

THOMAS BROWN, *Works*, iii, 162. (a. 1704)

No Penny, no Pater-noster.

DYKES, *English Proverbs*, p. 200. (1709)

No Pay, no Swiss. No Silver, no Service.

FULLER, *Gnomologia*. Nos. 3614, 3629. (1732)

For these, like Swiss, attend;

No longer pay, no longer friend.

JOHN GAY, *Fables*. Ser. ii, fab. 9, l. 61. (1737)

"No money, no Swiss," is a proverb throughout the world.

COBBETT, *Advice to Young Men*. Let. v. (1829)

There never was a truer saying than "Point d'argent, point de Suisse."

MARRYAT, *Olla Podrida*. Ch. 35. (1840)

No tickce, no washee, i. e., "without the essential prerequisite, a desired object cannot be obtained," with its evident allusion to the Chinese laundryman, bespeaks for itself a recent origin.

ARTHUR TAYLOR, *The Proverb*, p. 11. (1931)

No money, no love. No tickce, no washee.

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 170. (1941)

1 Money, it has been said, is the cause of good things to a good man, of evil things to a bad man. (ἐπεὶ καὶ χρήματα εἴτια μὲν ἀγαθῶν, κακῶ δέ, ὡς ἔφη τις, κακῶν.)

PHILO, *De Plantatione*. Sec. 171. (c. A. D. 40)

2 The man who's made money quickly must economize quickly, or he'll quickly go hungry. (Qui homo mature quaesivit pecuniam, nisi eam mature parsit, mature esurit.)

PLAUTUS, *Curculio*, l. 380. (c. 200 B. C.)

As in a frost, a mud wall made of lome Cracketh and crummeth in peeces a sunder, So melteth his money, to the worlds wonder.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

3 We do as our means permit. (Efficimus pro opibus nostra moenia.)

PLAUTUS, *Stichus*, l. 695. (c. 200 B. C.) Cited by ERASMUS, *Adagia*, i, vii, 61.

4 You are the cause, money, that life is full of care. (Sollicitae tu causa, pecunia, vitae!)

PROPERTIUS, *Elegies*. Bk. iii, eleg. vii, l. 1. (c. 22 B. C.) The Germans say, "Je mehr Geld, je mehr Sorge" (The more money, the more sorrow).

5 When the mind rules wisely, money is a blessing. (Bona imperante animo bono est pecunia.)

PUBLILIUS SYRUS, *Sententiae*. No. 86. (c. 43 B. C.) Money, that blessing to the race of man. (Pecunia, ingens generis humani bonum.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 14. (c. 64 A. D.) Paraphrasing EURIPIDES, *Danaë*, frag. 324.

Money, the Life-blood of the Nation.

SWIFT, *The Run Upon the Bankers*, l. 9. (1720)

6 Lack of money is trouble without equal. (Faute d'argent, c'est douler sans pareille.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 16. (1534)

Subject by nature to a disease, which at that time was called lack of money. (Suiect de nature à vne maladie qu'on appelloit en ce temps là, faulte d'argent.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 16.

A certain disease which they called want of money. (Certaine maladie, qu'ilz nommoient Faulte d'argent.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 35. (1548)

7 Money is the 'other' blood. (Pecunia est alter sanguis.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)

Quoted from Antonio de Butrio, with a play on the more usual, 'alter ego.'

Money is man's life, and his best friend in time of need. (Pecunia est vita hominis et optimus fide jussor in necessitatibus.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)

Also quoted from de Butrio.

8 Money is wise, it knows its way. Sayes the poor man that must pay as soon as he receives.

JOHN RAY, *English Proverbs*, p. 352. (1678)

There never was a five pound note but there was a ten pound road for't. The reply of a lady when asked what she did with all the money she got.

HISLOP, *Proverbs of Scotland*, p. 287. (1862)

9 They can find money for mischief, when they can find none to buy corn.

JOHN RAY, *Adagia Hebraica*, p. 409. (1678)

He'll find Money for Mischief, when he can find none for Corn.

THOMAS FULLER, *Gnomologia*. No. 2425. (1732)

10 Too much money makes men mad, the prouerb plaine doth show.

ROLLINS, *Cavalier and Puritan*, p. 117, citing a proverb of c. 1640.

The abundance of money ruins youth.

JOHN RAY, *English Proverbs*, p. 18. (1670)

There are two variants, "Money ruins many," and "Money often unmakes its makers."

11 The merciful never have any money, while those who have money are always hard-hearted.

SADI, *Gulistan*. Ch. vii, Apol. 19. (c. 1258)

Money hath no currency without its stamp.

SADI, *Pand Namah (Scroll of Wisdom)*. Sec. 18. (c. 1260) Wollaston, tr.

12 The elegant simplicity of the three per cents.

WILLIAM SCOTT, BARON STOWELL, *Epigram*. (a. 1836) See CAMPBELL, *Lives of the Chancellors*, x, 212.

The sweet simplicity of the three per cents.

BENJAMIN DISRAELI, *Speech*, 19 Feb., 1850. *Endymion*. Ch. 96. (1880)

13 O how much good time you lose over a bad matter! (O quam bonum tempus in re mala perdis!)

SENECA, *De Ira*. Bk. 3, ch. 28. (c. A. D. 54)

Dunna waste a fresh haft on an oud blade. Don't throw good money after bad.

EGERTON LEIGH, *A Glossary of Words Used in the Dialect of Cheshire*, p. 96. (1877)

If they would . . . start free, instead of sending good money after bad—how much happier would be this world of ours!

JAMES PAYN, *The Canon's Ward*. Ch. 25. (1884)

14 A horn for my money.

SHAKESPEARE, *Much Ado About Nothing*, ii, 3, 63. (1598)

English-men for my money.

WILLIAM HAUGHTON. Title. (1616)

Cambridge for my money.

DRYDEN, *Sir Martin Mar-All*. Act v, sc. 1. (1667)

The very man for our money.

SAMUEL LOVER, *Handy Andy*. Ch. 10. (1842)

1 Put money in thy purse.

SHAKESPEARE, *Othello*, i, 3, 345. (1605)

My son, put money in thy purse.

EDMUND GAYTON, *Don Quixot*, p. 9. (1654)

My friend, keep money in thy purse; 'tis one of Solomon's Proverbs.

JAMES HOWELL, *Proverbs*, p. 17/1. (1659)

He that has a full purse never wanteth a friend.

JAMES KELLY, *Scottish Proverbs*, p. 161. (1721)

Money in Purse will be always in Fashion.

THOMAS FULLER, *Gnomologia*. No. 3435. (1732)

Fuller gives a polish to an old proverb.

My son, put money in thy purse, and then keep it.

H.G. BOHN, *Handbook of Proverbs*, p. 456. (1855)

2 No man will take counsel, but every man will take money: therefore money is better than counsel.

JONATHAN SWIFT, *Thoughts on Various Subjects*. (1706)

3 Come, miss, hold up your head, girl; there's money bid for you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

As the saying is, there's money bid for you.

FREDERICK MARRYAT, *Japhet in Search of a Father*. Ch. 4. (1836)

4 We want our Money on the Nail.

SWIFT, *The Run Upon the Bankers*, l. 17. (1720)

5 For by long proofe, the prouerbe true doth say, That ready money euer will away.

JOHN TAYLOR, *Works*, p. 72. (1630)

Ready money will away.

JAMES HOWELL, *English Proverbs*, p. 12/1. (1659) RAY, *English Proverbs*, p. 18. (1670)

Money comes like earth dug up with a needle; It goes like sand washed away by a flood.

DOOLITTLE, *Chinese Vocabulary*, ii, 481. (1872)

Up and down the City Road, in and out the Eagle,

That's the way the money goes—pop goes the weasel!

W. R. MANDLE (attr.), *Pop Goes the Weasel*. (c. 1880)

6 To despise money at the right moment is sometimes the way to make it. (Pecuniam in loco negligere maximum interdictum lucrum.)

TERENCE, *Adelphoe*, l. 216. (160 B.C.)

It is sometimes better to give your apple away than eat it yourself.

A penny is sometimes better spent than spared. He who greases his wheels helps his oxen.

Don't spoil the ship for a pennyworth of tar.

HENDERSON, *Latin Proverbs*, p. 322. (1869)

7 We often buy money very much too dear.

THACKERAY, *Barry Lyndon*. Ch. 13. (1844)

The price we pay for money is paid in liberty.

STEVENSON, *Familiar Studies*, p. 138. (1874)

8 It [money] has no smell. (Non olet.)

VESPASIAN, to his son Titus, when the latter

criticized him for imposing a tax on urinals. (c. A.D. 75) See Suetonius, *Twelve Caesars: Vespasian*. Sec. 23.

The odor of gain is always sweet, whatever it comes from. (Lucri bonus est odor ex re | qualibet.)

JUVENAL, *Satires*. No. xiv, l. 204. (c. A.D. 120)

Cited by ERASMUS, *Adagia*, iii, vii, 13. "Vespasian," Erasmus adds, "who, but for his inordinate love of money, was one of the best of the Roman emperors, made use of this apothegm, in answer to his son, who had reproved him for laying a tax upon urinals. Taking a piece of money from his pocket, which he had received from that impost, and applying it to the nostrils of his son, he demanded whether he perceived any ill odor from it. (Ecquid ea pecunia puteret.) The French say, "L'argent n'a pas d'odeur," and it is perhaps worth noting that the public urinals along the boulevards are called Vespasians by the Parisians

The savour of lucre is good, howsoever a man come by it.

THOMAS BECON, *Early Works* (P.S.), p. 222. (1542)

So we get the chinks, | We will bear with the stinks.

SIR JOHN HARRINGTON, *Metamorphoses of Ajax*, p. 68. (1596) CLARKE, *Paroemiologia*, p. 293. (1639) RAY, *English Proverbs*, p. 4. (1670)

Of al odors he likes best the smel of Vrine, and holds Vespasians rule, that no gain is vnsauory.

BISHOP JOHN EARLE, *Micro-cosmographie: Phisitian* (Arber), p. 25. (1628)

Money is welcome though it come in a dirty clout.

JOHN RAY, *English Proverbs*, p. 18. (1670)

Money is welcome in a dirten clout. *Dulcis odor lucri ex re qualibet*.

JAMES KELLY, *Scottish Proverbs*, p. 249. (1721)

I have often heard people say, when they have been talking of money, that they could not get in, 'I wish I had it in a foul clout.'

DANIEL DEFOE, *Colonel Jacque*. Ch. 2. (1723)

We will bear with the stink, If it bring but in chink.

THOMAS FULLER, *Gnomologia*. No. 6277. (1732)

It did not follow that James need continue to take money from hands dipped in his mother's blood. Of money, however, from whatever quarter, James thought *non olet*.

ANDREW LANG, *A History of Scotland*. Vol. ii, ch. 13, p. 335. (1902)

He understood in the flesh the deep wisdom of that old proverb . . . that money has no smell.

ARNOLD BENNETT, *Prohack*. Ch. 3. (1922)

Money is the guiltiest thing in the world. It stinks.

WILLIAM SAROYAN, *The Time of Your Life*. Act iii. (1939)

They say money don't stink. I sometimes wonder.

RAYMOND CHANDLER, *Farewell, My Lovely*, p. 227. (1940)

9 Who in his pocket hath no money,  
In his mouth he must have honey.

ROWLAND WATKINS, *Flamma Sine Fumo*. (1662)

Nothing but money, is sweeter than honey.

FRANKLIN, *Poor Richard's Almanack*, 1735.

1 Money's a good plaster, and a wad of hundred-franc notes can be spread over quite a bruise.

P. C. WREN, *The Uniform of Glory*, p. 178. (1941)

2 Given for girdle-money. (ἐπὶ ζώνην δεδομέναι.)  
XENOPHON, *Anabasis*. Bk. i, ch. 4, sec. 9. (c. 390 B.C.) Xenophon is saying, "The villages in which the troops encamped belonged to Parysatis, for they had been given her for girdle-money."

I give my said daughter Margaret my lease of the parsonage of Kirkdall Church . . . to by her pinnes withal.

*Testamenta Eboracensia*, vi, 160. (1542) This is a record of wills registered at York.

Caligula gave an 100000 sesterces to his Curtisan . . . to buy her pins.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. ii, mem. iv, subs. 1. (1621)

He told me I should have two hundred a year to buy pins.—Ah, my dearest, these Londoners have got a gibberidge with 'em would confound a gipsy. That which they call pin-money is to buy their wives everything in the varsal world.

VANBRUGH, *The Relapse*. Act v, sc. 5. (1697)

The Doctrine of Pin-money is of a very late date, unknown to our great-grandmothers.

ADDISON, *The Spectator*. No. 295. (1712) The quotation from Xenophon shows how wrong Addison was.

If she has any pin money or separate maintenance, it is said she may dispose of her savings thereout by testament, without the control of her husband.

SIR WILLIAM BLACKSTONE, *Commentaries*, ii, xxxii, 498. (1766)

The point was, whether a wife should or should not have pin-money.

MARIA EDGEWORTH, *Manoeuvring*. Ch. 9. (1809)

3 Xenias, the man of whom it was said he measured out with a bushel measure the money he received from his father. (Ξενίας, τὸν λεγόμενον μεδύμνῳ ἀπομετρήσασθαι τὸ παρὰ τοῦ πατρὸς ἀργύριον.)

XENOPHON, *Hellenica*. Bk. iii, ch. ii, sec. 27. (c. 360 B.C.)

So rich that he measured his money. (Dives ut metiretur nummos.)

HORACE, *Satires*. Bk. i, sat. i, l. 95. (35 B.C.)

She measures her money by the bushel. (Nummos modio metitur.)

PETRONIUS, *Satyricon*. Sec. 37. (c. A.D. 60) A phrase which had by this time become proverbial.

He had money to burn.

JAMES HUNCKER, *Painted Veils*, p. 69. (1920)

She has money to burn—money to feed the birds.

E. C. BENTLEY, *Trent's Last Case*. Ch. 12. (1930)

She is rolling in money.

FRANCIS BEEDING, *Eleven Were Brave*, p. 20. (1941) The French say, "L'argent roule dans cette maison."

4 Why is the forme of money round?  
Because it is to runne from every man.

UNKNOWN, *A Help to Discourse*, p. 120. (1619)  
Money is round, and so quickly trills away.

JAMES HOWELL, *Italian Proverbs*, p. 2. (1659)  
Moneys are round, and that makes them rowl away.

TORRIANO, *Piazza Universale*, p. 64. (1666)

Money is round, so it has to roll. (Argent est rond, il faut qu'il roule.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 110. (1859)

Money is round, and rolls away easily.

SPURGEON, *John Ploughman*. Ch. 12. (1869)

It is not for nothing that sovereigns are made circular, for they roll very rapidly, and 'riches take to themselves wings and fly away.'

ALEX. MACLAREN, *Exposition of Matthew*, ii, 256. (1905) The Scotch version is, "Money is flat and meant to be piled up."

A FOOL AND HIS MONEY, see under FOOL.

## II—Making Money

5 The occupation which gives a man most pleasure is making money. (κερδαίων.)

BIAS, *Epigram*. (c. 570 B.C.) See DIOGENES LAERTIUS, *Bias*. Bk. i, sec. 87.

The only time that we do not grow weary is when we are making money. (κερδαίνοντες μόνον οὐ κοπιῶμεν.)

PLUTARCH, *Moralia*. Sec. 783F. (c. A.D. 95)  
Quoted as a proverb.

The first of all English games is making money.

RUSKIN, *Crown of Wild Olive*. Ch. 1. (1866)

6 Whence the money comes nobody cares, but you've got to have it. (Unde habeas quaerit nemo, sed oportet habere.)

ENNIUS, *Satires*. (c. 175 B.C.) Quoted by JUVENAL, *Satires*. Sat. xiv, l. 207. (c. A.D. 120)  
Cited by ERASMUS, *Adagia*, iii, vii, 13. "This," Juvenal says, "is the lesson taught by skinny old nurses to little boys before they can walk; this is what every girl learns before her Abc's."

How you get it, that is the question; whether by right or by wrong. (Quo modo habeas, id refert, iurene anne iniuria.)

PLAUTUS, *Rudens*, l. 1069. (c. 200 B.C.)

I don't care how, as long as I get it. (Mea nil refert, dum potiar modo.)

TERENCE, *Eunuchus*, l. 320. (161 B.C.)

You must seek money first; virtue after pelf. (Quaerenda pecunia primum est; | virtus post nummos!)

HORACE, *Epistles*. Bk. i, epis. 1, l. 54. (20 B.C.)  
Make money, money by fair means, if you can; if not, by any means money. (Rem facias, rem, | si possis, recte, si non, quocumque modo, rem.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 65. (20 B.C.)  
Pope's rendering of this is,

Get Place and Wealth, if possible with grace;

If not, by any mean get Wealth and Place.

The Germans say, "Geld! Geld! | Schreit die ganze Welt" (Money! money! cries the whole world).

Nobody asks how you got your money, but merely what its total is. (Non quare et unde, quid habes, tantum rogant.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 14. (c. A. D. 64) What is infamy so long as our money is safe? (Quid enim salvis infamia nummis?)

JUVENAL, *Satires*. Sat. i, l. 48. (c. A. D. 120) The rule, Get money, still get money, boy; No matter by what means.

BEN JONSON, *Every Man in His Humour*. Act ii, sc. 5. (1598)

The gospel left behind by Jay Gould is doing giant work in our days. Its message is "Get money. Get it quickly. Get it in abundance. Get it dishonestly, if you can, honestly, if you must."

MARK TWAIN, *In Eruption*, p. 77. (1906)

1 He that hes twa huids, is able to get the third.

FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595)

He that has two hoards, will get a third.

JAMES KELLY, *Scottish Proverbs*, p. 158. (1721) Money wou'd be gotten, if there were money to get it with.

JAMES KELLY, *Scottish Proverbs*, p. 250.

2 Put twa half-pennies in a purse, and they will draw together.

FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595) Put two pennies in a purse and they'll creep together.

F. E. HULME, *Proverb Lore*, p. 99. (1902)

3 If thou wouldst keep Money, save Money.

THOMAS FULLER, *Gnomologia*. No. 2721. (1732) There is no way to make money so certain as to save what you already have. (Nullus tantus quaestus, quam quod habes parcere.)

ALFRED HENDERSON, *Latin Proverbs*, p. 294. (1869) See also under SAVING.

The easiest way to make money is to keep somebody else from getting it away from you.

RICE, *Sunday Pigeon Murders*, p. 79. (1942)

4 There are few ways in which a man can be more innocently employed than in getting money.

SAMUEL JOHNSON, *Remark*, to Dr. Strahan. See BOSWELL, *Life*, 27 March, 1775.

5 You must spend money, if you wish to make money. (Necesse est facere sumptum qui quaerit lucrum.)

PLAUTUS, *Asinaria*, l. 217. (c. 200 B. C.)

If thou wouldst reap Money, sow Money.

THOMAS FULLER, *Gnomologia*. No. 2722. (1732)

The Chinese say, "If a little cash does not go out, much cash will not come in."

6 Knowing how to make money and also how to keep it—either of these gifts might make a man rich. (Quaerendi et custodiendi scientia, quarum vel altera locupletem facere potuisset.)

SENECA, *Ad Lucilium*. Epis. ci, sec. 3. (a. A. D. 64) It is harder to keep money than to get it. (Il y a plus de peine à garder l'argent qu'à l'acquérir.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580) The

Germans put it the other way around, "Gewinnen ist leichter als Erhalten" (It is easier to get money than to keep it). They add, "Weise Hut behält ihr Gut" (Wise care keeps what it has gained).

Geer [property] is easier gotten, than guided.

JAMES KELLY, *Scottish Proverbs*, p. 115. (1721)

See also GETTING AND KEEPING.

It's no use filling your pocket full of money if you've got a hole in the corner.

GEORGE ELIOT, *Adam Bede*. Ch. 9. (1859)

To spend money is easy; to make it difficult.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2019. (1875)

Money is like the reputation for ability—more easily made than kept.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 19. (a. 1902)

7

The ways by which you may get money almost without exception lead downward.

H. D. THOREAU, *Life Without Principle*. (1854)

8

Where wealth is, there lightlie follows more.

GEORGE TURBERVILLE, *Tragical Tales*, p. 22. (1587)

Foul-cankering rust the hidden treasure frets, Gold that's put to use more gold begets.

SHAKESPEARE, *Venus and Adonis*, l. 767. (1593)

They say . . . that it is against Nature for money to beget money.

FRANCIS BACON, *Essays: Of Usury*. (1625)

One bit draws down another.

JOHN CLARKE, *Paroemiologia*, p. 148. (1639)

Money, which lying long in the bank, comes home at last with a duck in its mouth.

RICHARD CAPEL, *Epigram*. (a. 1656) See SPURGEON, *The Treasury of David: Psalms*, ix, 18. Money's beget moneys.

TORRIANO, *Piazza Universale*, p. 64. (1666)

Wealth goes to wealth.

TORRIANO, *Piazza Universale*, p. 239.

Money begets money.

JOHN RAY, *English Proverbs*, p. 116. (1678)

'Tis a vain thing to say, Money begets not Money; for that no doubt it does.

JOHN SELDEN, *Table-Talk: Usury*. (1689)

Remember that money is of a prolific generating nature. Money can beget money, and its offspring can beget more.

BENJAMIN FRANKLIN, *Letters: To My Friend*, A. B. (1748)

Money, says the proverb, makes money.

ADAM SMITH, *The Wealth of Nations*. Bk. i, ch. 9. (1776)

Money breeds money.

MARRYAT, *The Poacher*. Ch. 37. (1841)

We have got to recollect that money makes money, as well as makes everything else.

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 5. (1865)

Money gets money. If you have but much, you must, in spite of yourself, have more.

BESANT AND RICE, *Ready-Money Mortiboy*. Ch. 2. (1872)

Money draws money, the proverb says.

MRS. OLIPHANT, *The Greatest Heiress in Eng-*

*land.* Ch. 2. (1880) A proverb in many languages. The Italians say, "Danari fanno danari," or, "Il danaro è fratello del danaro" (Money is brother to money); the French, "Le bien cherche le bien," or, "L'argent ne se perd qu'à faute d'argent" (Money is only lost through want of money). There are two Spanish forms, "Dinero llama dinero," and "Cobre gana cobre, que no huesos de hombre" (Money gains money, and men's bones).

<sup>1</sup> He was 'making money like hay.'

WILSON, *Tales of the Borders*, i, 17. (1835)

Makin' money like dirt.

JOAQUIN MILLER, *The Danites*. Act i. (1877)

There is an old jingle of unknown authorship, "God made bees, and bees made honey; God made man, and man made money."

### III—Money Makes the Man

<sup>2</sup> Money makes the man. (χρήματ' ἀνὴρ.)

ARISTODEMUS, *Apothegm.* (c. 730 B.C.) As quoted by ALCAEUS, *Fragments*. Frag. 149 Bergk. See EDMONDS, *Lyra Graeca*, i, 374; DIOGENES LAERTIUS, *Thales*, i, 31. The Latin form of the proverb is, "Divitiae virum faciunt." The Greek form illustrates the large group of classical proverbs in which the verb is lacking.

In those days, the Muse was not yet fond of gain, no, nor yet a hireling; nor did sweet warbling songs pass for sale, with their silvered faces, from out the hands of honey-voiced Terpsichore. But now doth she bid us heed the Argive's word that cometh nearest to the very truth. "Money, money maketh man," quoth he, when reft of wealth and friends alike. (χρήματα, χρήματ' ἀνὴρ.)

PINDAR, *Isthmian Odes*. Ode ii, l. 18. (472 B.C.)

The Argive was Aristodemus.

Money maketh the man.

THOMAS BECON, *Early Works* (Parker Soc.), p. 222. (1542) A proverb in many languages. The Germans say, "Geld ist der Mann"; the Italians, "Chi ha, è; chi ha non, non è" (Who has is, who has not is not); the French, "Les Affaires font les hommes" (Business makes men), or "Celui est homme de bien qui est homme de biens" (He is a good man who is a man of goods).

That will make readie money, and money maketh a man.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence* (E.E.T.S.), p. 102. (1564)

Monie maketh a man.

THOMAS DRAXE, *Bibliotheca*, p. 131. (1616)

We commonly say . . . in the *Change*; 'Money makes a man,' which puts him in a solvable condition.

THOMAS FULLER, *Worthies of England: Hants* (1840), ii, 5. (1662)

God makes and apparel shapes; but money makes the man. Pecunia vir. χρήματ' ἀνὴρ. Tanti quantum habetas sit.

JOHN RAY, *English Proverbs*, p. 177. (1670)

FULLER, *Gnomologia*. No. 1680 (1732), improves on Ray, "God makes; and Apparel

shapes; but it's Money that finishes the Man." See also under DRESS.

Let all the learn'd say what they can,

'Tis ready money makes the man;

Commands respect where'er we go,

And gives a grace to all we do.

WILLIAM SOMERVILLE, *Ready Money*. (1727)

Money most truly and fearfully 'makes the man.' A difference in income, as you go lower, makes more and more difference . . . in all which polishes a man.

CHARLES KINGSLEY, *Alton Locke*. Ch. 2. (1850)

<sup>3</sup> Money purifies all baseness.

*Babylonian Talmud: Kiddushin*, fo. 71a. (c. 450)

Money hides many offenses. (Yu ch'ien kai pai ch'ou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2663. (1875)

Money hides a thousand deformities.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 467. (1937) "Money will open a blind man's eyes and make a priest sell his prayer-books."

<sup>4</sup> Whosoever hath money may go where he list.

THOMAS BECON, *Early Works* (Parker Soc.), p. 223. (1542)

They say, if money go before, all ways do lie open. SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 177. (1601)

Money makes all gates to fly open.

TORRIANO, *Piazza Universale*, p. 163. (1666)

*Eat boild or roast, or drink good Wine or Beer*, But Money recommends you every where.

UNKNOWN, *Poor Robin's Almanack*. (1731)

Money makes a man free ilka where.

ALLAN RAMSAY, *Proverbs*. (1737)

"L'argento è un buon passepartout," money is a good passport, and "Quien dinero tiene, haze lo que quiere," he who has money, has whatever he pleases: and "Money," we say, "is welcome everywhere."

ROBERT BLAND, *Proverbs*. Vol. ii, p. 71. (1814)

<sup>5</sup> Money makes friends enemies.

NICHOLAS BRETON, *Crossing of Proverbs*, p. 6. (1616)

Money makes not so many true Friends as real Enemies.

THOMAS FULLER, *Gnomologia*. No. 3446. (1732)

<sup>6</sup> Money, th' only power

That all mankind falls down before.

BUTLER, *Hudibras*, iii, ii, 1327. (1664)

Money is the God of the World.

THOMAS FULLER, *Gnomologia*. No. 3440. (1732)

Yes! ready money is Aladdin's lamp.

BYRON, *Don Juan*. Canto xii, st. 12. (1822)

They say that knowledge is power. I used to think so, but I now know they meant money. . . . Every guinea is a philosopher's stone. . . . Cash is virtue.

LORD BYRON, *Letter to Douglas Kinnaird*, 6 Feb., 1822.

<sup>7</sup> My money doth make me full merry to be.

THOMAS DELONEY, *Jack of Newbury*, ii. (1597)

Money makes a man laugh.

JOHN SELDEN, *Table-Talk: Money*. (a. 1654)  
The Germans say, "Geld im Beutel vertreibt die Schwermuth" (Money in the purse drives away melancholy). The shorter English form is, "Money cures melancholy."

Money, which represents the prose of life, and which is hardly spoken of in parlors without an apology, is, in its effects and laws, as beautiful as roses.

R. W. EMERSON, *Essays, Second Series: Nominatist and Realist*. (1844)

Money, as they say, is miraculous.

CARLYLE, *Past and Present*. Ch. 3. (1843)

How pleasant it is to have money.

A. H. CLOUGH, *Dipsychus*. Pt. ii. (1849)

I'm tired of Love; I'm still more tired of Rhyme;  
But Money gives me pleasure all the time.

HILAIRE BELLOC, *Fatigued*. (c. 1930)

1 Money is a defense. (Protegit pecunia.)

*Old Testament: Ecclesiastes*, vii, 12. (c. 250 B. C.)

Money answereth all things. (Pecuniae obediunt omnia.)

*Old Testament: Ecclesiastes*, x, 19.

Money answers all things.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 38. (1667) WARD, *The London Spy*, p. 400.

(1700) As Voltaire remarked, "When it is a question of money, everybody is of the same religion."

2 Against the talking power of money eloquence is of no avail. (Auro loquente, nihil pollet quaevis oratio.)

ERASMUS, *Adagia*, iii, iii, 16. (1523)

The tongue hath no force when golde speaketh.

STEFANO GUAZZO, *Civile Conversation*, fo. 88. (1586) Pettie, tr.

Man prates, but gold speaks.

TORRIANO, *Piazza Universale*, p. 179. (1666)

Money speaks sense in a language all nations understand.

APHRA BEHN, *The Rover*. Pt. ii, act iii, sc. 1. (1677)

Money will say more in one moment than the most eloquent lover can in years.

HENRY FIELDING, *The Miser*. Act iii. (1733)

Nothing is more eloquent than ready money. (Il n'y a rien plus éloquent que l'argent comptant.)

LEROUX, *Dictionnaire Comique*, i, 431. (1786)

Money talks.

O. HENRY (W. S. PORTER), *The Tale of a Tainted Tenner*. (1907) WODEHOUSE, *Something Fresh*. Ch. 3. (1915) etc., etc.

When money talks it often merely says "Good-by."

UNKNOWN, *Poor Richard Jr's Almanack*, p. 17. (1906)

3 He that is of the opinion Money will do every Thing may well be suspected of doing every Thing for Money.

FRANKLIN, *Poor Richard's Almanack*, 1753.

When a man says money can do anything, that settles it: he hasn't any.

E. W. HOWE, *Sinner Sermons*. (1923)

4 Be the Business never so painful, you may have it done for Money.

THOMAS FULLER, *Gnomologia*. No. 857. (1732)  
Money is a Word that can cut the Gordian Knot. Money is the best Bait to fish for Men with.

THOMAS FULLER, *Gnomologia*. Nos. 3437-39.

5 Money is the only Monarch.

THOMAS FULLER, *Gnomologia*. No. 3441. (1732)  
Money governs the world.

BERTHELSON, *Eng.-Danish Dictionary: Money*.

(1754) The Germans have the same proverb, "Geld regiert die Welt."

Money is the most important thing in the world.

BERNARD SHAW, *Major Barbara: Preface*. (1905)

6 But briefe to bee, what can you craue,  
That now for gold you may not have?

THOMAS HOWELL, *Deuises* (1906), p. 54. (1581)

That "every thing may be had for money," is no less ancient than true.

FRANCIS GROSE, ed., *The Antiquarian Repository*, ii, 395. (1775)

Ready money will buy any thing in stock. (Hsien ch'ien mai hsien 'huo.)

SCARBOROUGH, *Chinese Proverbs*. No. 199.

(1875) The Germans say, "Geld ist heutzutage Alles feil" (Money buys everything nowadays).

Certainly there are lots of things in life that money won't buy, but it's very funny—

Have you ever tried to buy them without money?

OGDEN NASH, *The Terrible People*. (1933)

7 Moyer [interest] does mickle, but money does more.

JAMES KELLY, *Scottish Proverbs*, p. 243. (1721)

8 'Tis that [money] which makes the pot boy (as the proverb says).

L'ESTRANGE, tr., *Aesop's Fables*, p. 305. (1692)

Money will make the Pot boil, tho' the Devil [spit] in the Fire.

THOMAS FULLER, *Gnomologia*. No. 3449. (1732)

9 Money is power—power for bread, and power for tinsel.

T. T. LYNCH, *Self-Improvement* Ch. 5. (1853)

10 The picklock that never fails.

PHILIP MASSINGER, *The Unnaturall Combat*

Act i, sc. 1. (c. 1619) Referring to money

11 Whoever has money, sails in a fair wind. (Quisquis habet nummos, secunda navigat aura.)

PETRONIUS, *Satyricon*. Sec. 137. (c. A. D. 60)

Wish for what you please, with money about you, and it will come. (Quod vis, nummis praesentibus opta, et veniet.)

PETRONIUS, *Satyricon*. Sec. 137.

12 What disease is so desperate which money may not medicine? what wound so deadly which coin can not cure?

GEORGE PETTIE, *Petite Pallace*, p. 90. (1576)

Pecunia praesens, medicamen est praesentaneum:  
Redie money, redie medicine.

JOHN CONYBEARE, *Adagia*. (c. 1580) In *John Conybeare* (1905), p. 46.

Ready money is a ready medicine.

RANDLE COTGRAVE, *Dictionary: Argent*. (1611)  
GEORGE HERBERT, *Jacula Prudentum*. No. 1036. (1640)

Money carries medicine to the stomach and the chest. (Argent porte médecine A l'estomac et poitrine.)

GABRIEL MEURIER, *Trésor des Sentences*. (1617)  
The modern form is, "Argent comptant porte médecine" (Ready money brings medicine),  
"Cash cures all diseases."

Like Heav'n, it hears the orphans' cries,  
And wipes the tears from widows' eyes.

JOHN GAY, *Fables*. Ser. i, fab. 6. (1727)

Money is sweet balm; it heals all wounds.

BURCKHARDT, *Arabic Proverbs*. No. 272. (1817)

1  
Ye immortal gods, doesn't money count! (Di immortales, obsecro, aurum quid valet.)

PLAUTUS, *Aulularia*, l. 266. (c. 210 B.C.)

That's what money does. (Argentum hoc facit.)

PLAUTUS, *Trinummus*, l. 857. (c. 194 B.C.)

Lord, lord, To see what money can do!

JOHN WEBSTER, *The Devil's Law-Case*. Act iv, sc. 1. (1623)

Money will do anything.

THOMAS DRAKE, *Bibliotheca*, p. 131. (1633)

What cannot gold do?

JOHN CLARKE, *Paroemiologia*, p. 221. (1639)

It is pretty to see what money will do.

SAMUEL PEPYS, *Diary*, 21 March, 1667.

What will not money do?

WILLIAM ROBERTSON, *Phraseologia Generalis*, 892. (1681)

What is not to be done with money.

MATEO ALEMAN, *Guzman de Alfarache*, i, 13. (tr. 1708)

2  
Money is the ruling principle of all things. (Pecunia una regimen est rerum omnium.)

PUBLILIUS SYRUS, *Sententiae*. No. 506. (c. 43 B.C.)

All things—worth, repute, honour, things divine and human—are slaves to the beauty of money, and he who has made his 'pile' will be famous, brave, and just. (Omnis enim res, | virtus, fama, decus, divina humanaque pulchris | divitiis parent; quas qui construxerit ille | clarus erit, fortis, iustus.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 94. (35 B.C.)  
Salomon seith: that "alle thinges obeyen to moneye."

CHAUCER, *Tale of Melibeus*, Sec. 49. (c. 1387)

All things obey money. (Pecuniae obediunt omnia.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 87. (1523) Usually rendered, "Money masters all things." Erasmus devotes an entire page to citations of variations of this proverb from the works of various writers. Horace's reference is to "Regina pecunia" (Queen Money). Included by TAVERNER, *Translations from Erasmus*, fo. 15 (1550), with the rendering, "Unto money be all thynges obeyent."

Money ruleth al things. (Il danaro ogni cosa.)

JOHN FLORIO, *Firste Fruites*, fo. 18. (1578)

The Spanish form is, "Todas las cosas obedecen a la pecunia" (All things are obedient to money); the Portuguese, "Dinheiro he a medida de todas as cousas" (Money is the measure of all things).

The old saying, that money does all things, is not much wide of the truth.

L'ESTRANGE, tr., *Aesop's Fables*, p. 359. (1692)

3  
Money is that art which hath turned up trump.

JOHN RAY, *English Proverbs*, p. 14. (1678)

Money is the Ace of Trumps.

THOMAS FULLER, *Gnomologia*. No. 3438. (1732)

4  
Money makes the mare to goe.

JAMES SANFORD, tr., *Hours of Recreation*, p. 213. (1572) DYKES, *English Proverbs*, p. 62.

(1709) FOOTE, *The Author*. Act i. (1757)

TYLER, *The Contrast*. Act i. (1787) MALKIN, tr., *Gil Blas*. Bk. i, ch. 8. (1809) PURDON,

*Folk of Furry Farm*. Ch. 3. (1914) etc., etc.

Money makes the horses runne. (I denari fanno correre i cavalli.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578) The Spanish form is, "Por dinaro bayla el perro" (The dog dances for money).

Money . . . makes . . . the olde mare trot, and the young tit amble.

NICHOLAS BRETON, *Works*, ii, L7. (1605)

Money makes the old wife trot.

UNKNOWN, *Merry Drollery*, p. 117. (1691)

FULLER, *Gnomologia*, No. 3433 (1732), expands this to, "Money, as well as Need, makes the old Wife trot." See under NEED.

Money makes the old wife trot, and makes the mare to go.

UNKNOWN, *Money Masters All Things*. (1698)

5  
With money one may command devils; without it, one cannot even summon a man. (Yu ch'ien shih tê kuei tung; wu ch'ien 'huan pu tê jên lai.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2687. (1875)

6  
Of evils current upon earth, the worst is money. It is money that sacks cities, and drives men forth from hearth and home; warps and seduces native innocence, and breeds a habit of dishonesty. (οὐδὲν γὰρ ἀνθρώποισιν οἷον ἀργύρος | κακὸν νόμισμα ἔβλαστε.)

SOPHOCLES, *Antigone*, l. 295. (c. 441 B.C.)

There is no fortress so strong that money cannot take it. (Nihil tam munitum, quod non expugnari pecunia possit.)

CICERO, *In Verrem*. No. i, sec. 2. (70 B.C.)

7  
Money makes mastery.

UNKNOWN, *Liberalitie and Prodigalitie*. Act i, sc. 5. (1602)

This masters money, though money masters all things.

UNKNOWN, *The Loyal Garland*, p. 42. (1686)



## IV—Money: Use It or Lose It

1 I never saw them put their money to any use except to count it. (πρὸς οὐδὲν ἕτερον ἢ τὸ ἀριθμεῖν χρημένους ὄραν.)

ANACHARSIS, of the Greeks. (c. 600 B.C.) As quoted by PLUTARCH, *Moralia*, 78F.

There was one that found a great mass of money digging under ground in his grandfather's house: and being somewhat doubtful of the case, signified it to the emperor that he had found such treasure. The emperor made a rescript thus: "Use it." He writ back again that the sum was greater than his estate or condition could use. The emperor writ a new rescript thus: "Abuse it."

FRANCIS BACON, *Apophthegms*. No. 177. (1625)

2 Couetous vsurers . . . like vnto greate stinking mucke medin hilles, whiche neuer doe pleasure vnto the Lande . . . vntill their heapes are caste abroad to the profite of many.

WILLIAM BULLEIN, *A Dialogue Against the Feuer Pestilence*, p. 9. (1564)

I have lived

Like an unsavoury muck-hill to myself,  
Yet now my gathered heaps being spread abroad,  
Shall turn to better and more fruitful uses.

BEN JONSON, *Every Man Out of His Humour*. Act iii, sc. 8. (1599)

Money is like muck, not good except it be spread.

FRANCIS BACON, *Essays: Of Seditions and Troubles*. (1612)

Mr. Bettenham . . . used to say, that riches were like muck; when it lay in a heap it gave but a stench . . . ; but when it was spread upon the ground, then it was cause of much fruit.

FRANCIS BACON, *Apophthegms*. No. 252. (1625)

Riches like muck which stinks in a heap, but spread abroad, maketh the earth fruitful.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)

RAY, *English Proverbs*, p. 22. (1670)

Money, like Dung, does no Good till 'tis spread.

THOMAS FULLER, *Gnomologia*. No. 3444. (1732)

3 Money is like an arm or a leg—use it or lose it.

HENRY FORD, *Interview*, N. Y. Times, 8 Nov., 1931.

4 Why is fortune mine, if I may not use it? (Quo mihi fortunam, si non conceditur uti?)

HORACE, *Epistles*. Bk. i, epis. 5. l. 12. (20 B.C.)

Surely use alone

Makes money not a contemptible stone.

GEORGE HERBERT, *The Church-Porch*. St. 26. (a. 1633)

5 The use of money is all the advantage there is in having money.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1737.

Money isn't worth a thing except to use in buying something.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 14. (1943)

6 It is better that money should be moving.

WILLIAM DE MARCH, Lord Treasurer to Edward I, when he seized the wealth laid up in the monasteries. (c. 1270) See CAMDEN, *Remains*, p. 284.

7 Blest is the man who has both money and sense,

For he employs the money well for what he should.

(μακάριος ὁστις οὐσίαν καὶ νοῦν ἔχει·

χρήται γὰρ οὗτος εἰς ἃ δεῖ ταύτη καλῶς.)

MENANDER, *The Bridal Manager*, 114K. (c. 300 B.C.) The first line quoted by PLUTARCH, *Moralia*, 34C.

In investing money the amount of interest you want should depend on whether you want to eat well or sleep well.

J. K. MORLEY, *Some Things I Believe*. (1937)

8 Why do you need money, if you can not use it? (Quid tibi pecunia opus est, si uti non potes?)

PUBLILIUS SYRUS, *Sententiae*. No. 618. (c. 43 B.C.)

9 It is not a custom with me to keep money to look at.

GEORGE WASHINGTON, *Letter to J. P. Custis*, Jan., 1780.

## MONK

10 Just as a fish without water is without life, so is a monk without a monastery. (Sicut pisces sine aqua caret vita, ita sine monasterio monachus.)

SAINT ATHANASIUS. (c. A.D. 370) The attribution is in a Greek *Life of Saint Anthony*. The saying has also been attributed to POPE EUGENIUS. See SOZOMAN, *Ecclesiastical History*, bk. i, ch. 13; SKEAT, *Early English Proverbs*, p. 89.

Thei weren out of ther cloistre as fishis withouten water.

JOHN WYCLIF, *Gospel Sermons*. (c. 1380) *Works* (Arnold), ii, 15.

A monk, whan he is cloisterles,

Is lykned til a fish that is waterles.

CHAUCER, *Canterbury Tales: Prologue*, l. 179 (c. 1386)

A monk in the cloister is not worth two eggs, but when outside he is well worth thirty. (Monachus in clauastro non valet oua dua, sed quando est extra, bien valet triginta.)

RABELAIS, *Gargantua*. Bk. i, ch. 42. (1534)

11 What the ant collects in the course of a whole year, the monk eats up in one night.

BURCKHARDT, *Arabic Proverbs*. No. 80. (1817)

12 Despair makes the monk. (Desperatio facit monachum.)

ROBERT BURTON, *Anatomy of Melancholy*. Pt. iii, sec. 4, mem. 2, subs. 3. (1721) Quoted.

<sup>1</sup> He that cannot do better must be a monk.  
JAMES DOUGLAS, NINTH EARL OF DOUGLAS, on being condemned to spending his last years in the abbey of Lindores. (1484) See SCOTT, *Tales of a Grandfather*. Ch. 21.

<sup>2</sup> Obseruant Friers spare theyr owne, and eate that which is other mens. (Fratī osseruanti sparagnano il suo, e mangiono quel d'altrui.)  
JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

<sup>3</sup> It was the friar of orders grey,  
As he forth walked on his way.  
SHAKESPEARE, *The Taming of the Shrew*, iv, 1, 148. (1594) A scrap of an old ballad, whose fragments were afterwards put together under the title, *The Friar of Orders Gray*, by BISHOP THOMAS PERCY, *Reliques of Ancient English Poetry*. Ser. i, bk. ii, No. 18. (1765) It begins:

It was a friar of orders gray  
Walkt forth to tell his beades.  
What baron or squire or knight of the shire  
Lives half so well as a holy friar?  
JOHN O'KEEFFE, *The Friar of Orders Grey*. (c. 1790)

<sup>4</sup> It is a common proverb to this day, to give a man the monk, when they would express the doing unto one a mischief. (Encores est le prouerbe en vsaige, de bailler le moyne à quelcun.)

RABELAIS, *Gargantua*. Bk. i, ch. 45. (1534)  
It was grown to a common proverb, A friar, a liar.

JOHN TRAPP, *Commentary, 1 Timothy, iv, 2*. (1647)

<sup>5</sup> The monastery faces the nunnery; there's nothing in it—and yet perhaps there is. (Nan sêng ssû tui cho nû sêng ssû; mu shih yeh yu shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2383. (1875)

<sup>6</sup> Dress and tonsure profit little; but change of heart and perfect mortification of the passions make a true monk. (Habitus et tonsura modicum confert, sed mutatio morum, et integra mortificatio passionum verum faciunt religiosum.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 17. (c. 1420)  
Cucullus non facit monachum. (The hood makes not the monk.)

SHAKESPEARE, *Twelfth Night*, i, 5, 62. (1599)  
See under APPEARANCE.

<sup>7</sup> A vagrant Monk ne'er spoke well of his Convent.

GIOVANNI TORRIANO, *Piazza Unversale*, p. 156. (1666)

A runaway monk never praises his convent.  
H.G. BOHN, *Handbook of Proverbs*, p. 299. (1855)

MONKEY, see Ape

MONUMENT

See also Tomb

<sup>8</sup> I would much rather have men ask why I have no statue than why I have one. (μᾶλλον γὰρ βούλομαι ζητῆσθαι, διὰ τί μου ἀνδρίας οὐ κεῖται ἢ διὰ τί κεῖται.)

MARCUS CATO, when some one expressed amazement that many men of no fame had statues, while Cato had none. (c. 160 B.C.) See PLUTARCH, *Lives: Marcus Cato*. Ch. 19, sec. 4. The erection of a monument is superfluous; our memory will endure if our lives have deserved it. (Impensa monumenti supervacua est; memoria nostri durabit, si vita meruimus.)

PLINY THE YOUNGER, *Epistles*. Bk. ix, epis. 19, sec. 3. (A.D. 98)

Those only deserve a monument who do not need one.

WILLIAM HAZLITT, *Characteristics*. No. 388. (1823)

No man who needs a monument ever ought to have one.

HAWTHORNE, *English Note-Books*: 12 Nov., 1857, *Westminster Abbey*.

<sup>9</sup> I fly from lip to lip, living in the mouths of men. (Volito vivus per ora virum.)

ENNIUS, *Epitaph*. (169 B.C.) See CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 15. sec. 34.

I have reared a monument more enduring than bronze and loftier than the royal pyramids. (Exegi monumentum aere perennius | regalique situ pyramidum altius.)

HORACE, *Odes*. Bk. iii, ode 30, l. 1. (23 B.C.)  
The most lasting Monuments are doubtless the Paper-Monuments.

THOMAS FULLER, *Gnomologia*. No. 4673. (1732)

<sup>10</sup> The monuments of noble men are their virtues. (γενναίων δ' ἀρεταὶ πόνων | τοῖς θανοῦσιν ἀγαλμα.)

EURIPIDES, *The Madness of Hercules*, l. 357. (c. 420 B.C.)

<sup>11</sup> To this man a statue of gold should be set up. (Huic decet statuam statui ex auro.)

PLAUTUS, *Bacchides*, l. 640. (c. 190 B.C.)

I will raise her statue in pure gold.

SHAKESPEARE, *Romeo and Juliet*, v, 3, 299 (1595)

<sup>12</sup> In that dim monument where Tybalt lies.

SHAKESPEARE, *Romeo and Juliet*, iii, 5, 203. (1595)

<sup>13</sup> If you would see his monument, look around. (Si monumentum requiris circumspecte.)

CHRISTOPHER WREN, *Epitaph*, for his father, Sir Christopher Wren, inscribed on the latter's tomb in St. Paul's cathedral, London. (1723) Horace Smith remarked that the line would be equally applicable to a physician buried in a graveyard.

## MOON

<sup>1</sup> The eye of night. (νυκτὸς ὀφθαλμός.)  
AESCHYLUS, *Seven Against Thebes*, l. 390. (467 B. C.)

<sup>2</sup> The Harvest-moon is also used to denote the month in which harvest is usually collected.

JOHN BRADY, *Clavis Calendaria*, i, 55. (1812)  
An October moon is called the "hunter's moon."  
MICHAEL DENHAM, *Proverbs*, p. 58. (1846)

The broad bright hunter's moon.  
KINGSLEY, *Westward Hol* Ch. 5. (1855)

<sup>3</sup> Doth the moon care for the barking of a dog?  
ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 7. (1621) A rendering of the Latin proverb, "Latrantem curatne alta Diana canem?" (Does the lofty Diana care about the dog barking at her?)

We should in that but bark against the moon  
HEYWOOD AND ROWLEY, *Fortune by Land and Sea*. Act i, sc. 1. (1655)

Believers resemble the moon, which emerges from her eclipse by keeping her motion; and ceases not to shine because the dogs bark at her.

SECKER, *The Nonesuch Professor*. Ch. 2. (1660)  
To keep the moon safe from the wolves (Garder la lune des loups.)

RABELAIS, *Pantagruel*. Bk. ii. (1534) The French also say, "Dieu garde le lune des loups" (God guards the moon from the wolves)

But thou, as blynde Bayarde, berkest at the mone.  
WRIGHT, ed., *Political Poems*, ii, 53. (1401)

They playe as the dogge doeth yt barketh at the moon all nyght.

ROBERT WHITINTON, *Vulgaria*, p. 72. (1520)  
This dogge barketh agaynste the moone.

JEHAN PALSGRAVE, *Dictionary*, p. 443. (1530)  
Eager Wolues bark at ye Moone, though they cannot reach it.

JOHN LYLX, *Euphues and His England* (Arber), p. 386. (1580)

The moon does not heed the barking of dogs.  
JOHN RAY, *English Proverbs*, p. 208. (1678)

<sup>4</sup> If the moon be with thee, what needest thou care about the stars?

BURCKHARDT, *Arabic Proverbs*. No. 4. (1817)  
Though the night was made for loving,  
And the day returns too soon,  
Yet we'll go no more a-roving  
By the light of the moon.

BYRON, *We'll Go No More A-Roving*. (c.1815)

<sup>5</sup> To wexe and wane, . . . as dooth the faire whyte moon.

CHAUCER, *The Hous of Fame*. Bk. iii, l. 1026. (c. 1384)

The silver moon.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 30. (1595)

Pale ports o' the moon.

FRANCIS THOMPSON, *The Hound of Heaven*, l. 29. (1897)

<sup>6</sup> Quod Pandarus, "thou hast a ful gret care Lest that the cherl may falle out of the mone!"

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 1023. (c. 1380) The old fable was that a man who desecrated the Sabbath by burning brush was banished to the moon, and the spots on the moon's face were supposed to represent the man committing the irreligious act.

We have, however, an old, very old proverb . . . to wit: "Have a care lest the churl fall out of the moon."

MICHAEL DENHAM, ed., *The Denham Tracts*, ii, 57. (c. 1850)

A man which stale [stole] sumtyme a birthan of thornis war sett in the moone there forto abide for eueere.

REGINALD PECOCK, *The Repressor of Over Much Blaming of the Clergy*. Bk. ii, ch. 4. (c. 1449)

As farre from her thought as the man that the rude people saie is in the moone.

EDWARD HALL, *Chronicle of Richard III*, p. 37. (a. 1548)

Yet still she is the moon, and I the man.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 215 (1595)

The Woman in the Moon.

JOHN LYLX. Title of play. (1596) Then someone discovered that the spots on the moon really seemed to represent a woman, with long hair flowing back over her shoulders  
Myself the man i' the moon do seem to be.

SHAKESPEARE, *A Midsummer-Night's Dream* Act v, l. 249. (1596)

He'd no more right to our money than the man in the moon.

FANNY BURNEY, *Evelina*. Bk. i, p. 202. (1778)  
My Sweetheart's the Man in the Moon.

JAMES THORNTON. Title of popular song. (1892)

<sup>7</sup> And hail their queen, fair regent of the night.  
ERASMUS DARWIN, *The Botanic Garden*. Pt. i. canto ii, l. 90. (1791)

Now Cynthia, nam'd, fair regent of the Night.

JOHN GAY, *Trivia*. Bk. iii, l. 4. (1716)

The moon (sweet regent of the sky).

W. J. MICKLE, *Cumnor Hall*. (a. 1788)

<sup>8</sup> A new moon soon seen is long thought of.

MICHAEL DENHAM, *Proverbs*, p. 2. (1846)

An old moon in a mist is worth gold in a kist,  
But a new moon's mist will never lack thirst

DYER, *English Folk-Lore*, p. 41. (1878)

<sup>9</sup> He was a mere child in the world, but he didn't cry for the moon.

DICKENS, *Bleak House*. Ch. 6. (1852) To cry for something impossible to get.

I might as well wish for the moon.

THACKERAY, *Lovell the Widower*. Ch. 5. (1860)

<sup>10</sup> Where the Sunne shineth, the Moone hath nought to doe.

THOMAS DRAXE, *Bibliotheca*, p. 128. (1616)

The moon's not seen where the sun shines.

JOHN RAY, *English Proverbs*, p. 178. (1678)

<sup>1</sup> They would make men believe . . . that the moon is made of green cheese.

JOHN FRITH, *A Pistle to the Christen Reader. Works* (1573), p. 105/1. (1529)

With this pleasaunt mery toye, he . . . made his frendes beleue the moone to be made of a grene chese.

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1877), p. 193. (1542)

Ye set circumquakues [circumlocutions] to make me beleue

Or thinke, that the moone is made of a greene cheese.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

They make them beleue, according to the Proverbe, that gloe wormes are lanternes, and that the Moone is made of a greene Cheese.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 76. (1574) Pettie, tr.

He wald gar a man trow that the moon is made of green cheis, or that the cat took the heron [herring].

DAVID FERGUSON, *Scottish Proverbs*, p. 48. (c. 1595) Of false persons.

(Wee say of such an Idiot) hee thinkes the Moone is made of greene cheese.

RANDLE COTGRAVE, *Dictionary: Arain*. (1611)

Writing a great book, . . . in which he proved that the moon was made of green cheese.

KINGSLEY, *The Water Babies*. Ch. 4. (1863)

The saying, "The moon is made of green cheese," refers not to cheese that is green with age, but cheese that is green in the sense of not matured, since the moon, being new every month, never gets beyond the unripe stage.

F. E. HULME, *Proverb Lore*, p. 267. (1902)

<sup>2</sup> He needs to stand on tiptoes that hopes to touch the moon.

THOMAS FULLER, *The Holy State: Of Expecting Preferment*. (1642)

He opens his hand to grasp the moon in heaven; He plunges into the sea to seize leviathan.

(Shu shou chiu cho t'ien shang yüh;  
ju shui neng ch'in 'hai chung ao.)

SCARBOROUGH, *Chinese Proverbs*. No. 130. (1875)

<sup>3</sup> The Moon is a Moon still, whether it shine or not.

THOMAS FULLER, *Gnomologia*. No. 4654. (1732)

<sup>4</sup> A Saturday's Moon,  
If it comes once in seven Years, it comes too soon.

THOMAS FULLER, *Gnomologia*. No. 6491. (1732)

A Saturday's moon,  
Come when it will, it comes too soon.

MICHAEL DENHAM, *Proverbs*, p. 9. (1846)  
Sometimes given as "Friday's moon."

A Saturday or a Sunday moon,  
Comes once in seven years too soon.

*Notes and Queries*, iii, v, 209. (1864)

We have a local antipathy to a Saturday *new* and a Sunday *full* moon. . . . Saturday's *new* and Sunday's *full*, Was never fine, nor never wool [will].

EDWARD MOOR, *Suffolk Words*, p. 494. (1823)

On Saturday new, on Sunday full,  
Was never good and never wool.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 417. (1830)

A Saturday's change brings the boat to the door;  
But a Sunday's change brings it upon t' mid floor.

MICHAEL DENHAM, *Proverbs*, p. 18. (1846)

A Saturday's moon and a Sunday's prime  
Never brought good in any man's time.

WILLIAM HENDERSON, *Notes on the Folk Lore of the Northern Counties*, p. 114. (1879)

<sup>5</sup> Feare may force a man to cast beyonde the moone.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

To indulge in wild conjectures, or extravagant ambitions.

In loue I cast beyond the moone.

JOHN LYLY, *Euphues* (Arber), p. 78. (1579)

I will not cast beyonde the moone, for that in all things I know there must be a meane.

JOHN LYLY, *Euphues and His England*, p. 389

But, oh! I talk of things impossible,  
And cast beyond the moon.

THOMAS HEYWOOD, *A Woman Killed With Kindness*. Act iv, sc. 5. (1607)

<sup>6</sup> When the new moon lies on her back,  
She sucks the wet into her lap.

RICHARD INWARDS, *Weather Lore*, p. 82. (1893)

There are scores of other weather proverbs about the moon, most of them of only local interest. See INWARDS.

<sup>7</sup> The sky-full of stars depends on the one Moon.

ARTHUR E. MOULE, *Proverbs from Ningpo*. (DOOLITTLE, *Chinese Vocabulary*, ii, 327 1872)

<sup>8</sup> Ere hee bee come to the full Midsommer Moone, and raging Calentura of his wretchedness.

THOMAS NASHE, *Have With You to Safron-Walden. Works* (Grosart), iii, 55. (1596)

Why, this is very midsummer madness.

SHAKESPEARE, *Twelfth Night*, iii, 4, 62. (1599)

'Tis Midsummer moon with you, i.e. you are mad.

JOHN RAY, *English Proverbs*, p. 214. (1670)

FULLER, *Gnomologia*. No. 2974. (1732)

What's this Midsummer-Moon? Is all the World gone a madding?

DRYDEN, *Amphitryon*. Act iv. (1691)

<sup>9</sup> Yf they saye the mone is blewe,  
We must beleve that it is true.

ROY AND BARLOW, *Rede Me and Be Not Wrothe* (Arber), p. 114. (1528)

She would have trickes (once in a moone) to put the diuell out of his wits.

DEKKER, *A Knight's Conjuring*, p. 25. (1607)

That indefinite period known as a "blue moon."

EDMUND YATES, *Wrecked in Port*. Ch. 22. (1869)

A fruit pasty once in a blue moon.

MISS BRADDON, *Joshua Haggard's Daughter*. Ch. 24. (1876)

<sup>1</sup> The moon may be saved with a broken drum.  
(P'o p'o ku chiu chiu yüeh.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2003. (1875)

<sup>2</sup> Under an inconstant moon. (Per incertam lunam.)

VERGIL, *Aeneid*. Bk. vi, l. 270. (19 B.C.)

O, swear not by the moon, the inconstant moon.  
SHAKESPEARE, *Romeo and Juliet*, ii, 2, 109. (1595)

### MOONSHINE

<sup>3</sup> Our dissensions are about Moone-shine.

BISHOP WILLIAM BEDELL, *Letters*, ii, 49. (1624)

About nothing.

Their . . . delectable morsels will melt into moonshines.

RICHARD FRANCK, *Northern Memoirs*, p. 33. (1658)

I found the whole affair . . . a matter of moonshine.

BASIL HALL, *Patchwork*. Bk. ii, ch. 8. (1841)

<sup>4</sup> Moone-shine i' th' mustard pot.

JOHN CLARKE, *Paroemiologia*, p. 68. (1639)

Thou shalt have moonshine i' th' mustard-pot for it, i.e. nothing.

JOHN RAY, *English Proverbs*, p. 76. (1678)

<sup>5</sup> The Moone shine i' th' water-pot.

JOHN CLARKE, *Paroemiologia*, p. 154. (1639)

"To run about moonshine in a can," to be employed in no useful purpose.

WILLIAM CARR, *The Dialect of Craven*, i, 329. (1828)

<sup>6</sup> The white brandy smuggled on the coasts of Kent and Sussex called Moonshine.

FRANCIS GROSE, *Dictionary of the Vulgar Tongue*. (1785)

Moon-light, moon-shine, smuggled whiskey.

J. T. BROCKETT, *A Glossary of North Country Words*. (1829)

<sup>7</sup> For moone shyne in the water. *Pour une chose de riens*. [For nothing.]

PALSGRAVE, *La Langue Françoyse*, 865. (1530)

Farewell (quoth I), i will as soone be hylt  
As waite againe for the mooneshine in the water.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

O vain petitioner! beg a greater matter;  
Thou now request'st but moonshine in the water.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 209. (1595)

I care little about that nonsense—it's a' moonshine in water—waste threads and thrums, as we say.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1817)

He will not break his heart for any moon in the water.

T. L. PEACOCK, *Gryll Grange*. Ch. 4. (1861)

<sup>8</sup> To give one a mouthful of moonshine.

JOHN RAY, *English Proverbs*, p. 208. (1678)

A matter or mouthful of moonshine, a trifle, nothing.

GROSE, *Dictionary of the Vulgar Tongue*. (1785)

### MORALITY

See also Manners and Morals

<sup>9</sup> Swim with the tide, so as not to offend others.  
CONFUCIUS, *Analects*. (c. 500 B.C.) As quoted by CHUANG-TSZE, *Philosophy*. Ch. 7.

Morality: walking like others upon the path.

CHUANG-TSZE, *Philosophy*. Ch. 10. (c. 400 B.C.)

Giles, tr. That is, going with the crowd.

In common parlance, 'moral,' 'honorable,' means merely that which is held in popular esteem. (Ut enim consuetudo loquitur, id solum dicitur honestum quod est popular fama gloriosum.)

CICERO, *De Finibus*. Bk. ii, ch. 15. (c. 45 B.C.)

Quoted by MONTAIGNE, ii, 16.

Modern morality consists in accepting the standards of one's age.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 6. (1891)

You know what our newspaper is, bloody patriotic as long as it helps our circulation, all the dirt we can get, and a high moral tone.

SOMERSET MAUGHAM, *Christmas Holiday*.

(1939) ERIC PARTRIDGE, *Dictionary of Clichés*: *High*, says the phrase "a high moral tone" has been a banality since the beginning of the century.

<sup>10</sup> There is no place in the highest heavens above nor in the deepest waters below where the moral law does not reign.

CONFUCIUS, *Analects*. (c. 500 B.C.) Ku Hung Ming, tr., p. 24.

Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: the starry heavens above and the moral law within. (Der bestirnte Himmel über mir, und das moralische Gesetz in mir.)

IMMANUEL KANT, *Kritik der Praktischen Vernunft*: *Beschluss*, opening words. (1771) The translation is by T. K. ABBOTT, *Kant's Theory of Ethics*, p. 260.

<sup>11</sup> Whate'er the story be, the moral's true.

DRYDEN, *University of Oxford: Prologue*. (1673)

To point a moral, or adorn a tale.

SAMUEL JOHNSON, *The Vanity of Human Wishes*, l. 222. (1748)

There's a moral in everything.

DICKENS, *Dombey and Son*. Ch. 2. (1848)

"Tut, tut, Child!" said the Duchess. "Every thing's got a moral, if only you can find it."

LEWIS CARROLL (C. L. DODGSON), *Alice's Adventures in Wonderland*. Ch. 9. (1865)

<sup>12</sup> Morality is weakness of the brain. (La morale est la faiblesse de la cervelle.)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 5. (1873)

Morality is simply the attitude we adopt towards people we personally dislike.

OSCAR WILDE, *An Ideal Husband*. Act ii. (1893)

<sup>13</sup> What is morality? Gentility.

SHAW, *Man and Superman*. Act iii. (1903)

You can draw a line and make other chaps toe it.  
That's what I call morality.

SHAW, *Misalliance*, p. 33. (1910)

Moral indignation is jealousy with a halo.

H. G. WELLS, *The Wife of Sir Isaac Harman*.  
Ch. ix, sec. 2. (1914)

1 There is no such thing as sliding up hill. In  
morals the only sliders are backsliders.

THOREAU, *Slavery in Massachusetts*. (1854)

## MORNING

See also Dawn

2 No time for mirth, no time for laughter,  
The cold gray dawn of the morning after.

GEORGE ADE, *Remorse*, from *The Sultan of Sulu*. (1902) See DRUNKENNESS: THE  
MORNING AFTER.

3 Aurora [morning] is a friend to the muses.  
(Aurora Musis amica.)

ERASMUS, *Letter, to Christian Northoff*. (1497)  
First printed in his *Colloquia: De Natione Studii*. (1518)

4 In the morning thou shalt say, Would God it  
were even! and at even thou shalt say, Would  
God it were morning!

*Old Testament: Deuteronomy*, xxviii, 67. (c.  
650 B. C.)

The proverb, may Morn be born from her mother  
Night! (ἡ παροιμία, | ἕως γένοιτο μητρὸς εὐφρόνης  
πάρα.)

AESCHYLUS, *Agamemnon*, l. 264. (458 B. C.)

5 The breezy call of incense-breathing Morn.

THOMAS GRAY, *Elegy Written in a Country  
Church-yard*, l. 17. (1750)

The fresh air of incense-breathing morn.

WORDSWORTH, *Ecclesiastical Sonnets*. Pt. iii,  
No. 40. (1822)

On such an occasion as this,  
All time and nonsense scorning,

Nothing shall come amiss,  
And we won't go home till morning.

JOHN B. BUCKSTONE, *Billy Taylor*. Act i, sc. 2.  
(c. 1840)

6 As the prouerbe is, That by the morning it  
may be gathered how all the day will proue  
after.

STEFANO GUAZZO, *Civile Conversation*, fo. 142.  
(1586) Pettie, tr.

Cloudy mornings may turn to clear evenings.

JOHN RAY, *English Proverbs*, p. 80. (1678) Ray  
adds the line from Horace, "Non si male  
nunc, et olim | sic erit" (If things look badly  
today, they may look better tomorrow).

A foul Morn may turn to a fair Day.

THOMAS FULLER, *Gnomologia*. No. 115. (1732)

A misty Morning may have a fine Day.

THOMAS FULLER, *Gnomologia*. No. 327. (1732)

7 In the morning mountains, in the evening  
fountains.

HERBERT, *Jacula Prudentum*. No. 475. (1640)

The morn to the mountain, The evening to the  
fountain.

MICHAEL DENHAM, *Proverbs*, p. 13. (1846)

8 The evening praises the day, and the morn-  
ing a frost.

HERBERT, *Jacula Prudentum*. No. 637. (1640)

9 The morning, look you, furthers a man on his  
road, and furthers him too in his work. (ὥς  
τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργον.)

HESIOD, *Works and Days*, l. 579. (c. 800 B. C.)

All the speed is in the morning.

ALICE HARVEY, as quoted by her son, GABRIEL  
HARVEY, *Commonplace Book*. (c. 1600)

'The morning has gold in its mouth.' . . . The  
earlier hours given to toil will yield larger and  
more genial returns than the later.

R. C. TRENCH, *On the Lessons in Proverbs*, Ch.

5. (1853) Trench is citing an old German  
proverb, "Morgenstund' hat Gold im Mund."

There are a number of earlier forms, "Die  
Morgenstundt hat die Arbeyt im Mundt"  
(The morning has industry in its mouth);  
"Die Morgenstund' hat das Brod im Mundt"  
(The morning has bread in its mouth).

"Morning has gold in its mouth" emerges  
after a century or more as the preferred  
form. Some commentators have thought that  
an etymological pun was involved: "Aurora  
quia habet aurum in ore," but this was prob-  
ably invented long after the proverb had  
come into existence. The French say,  
"Travail d'aurore amène l'or" (Work in the  
morning brings in the gold), or "Heure du  
matin, heure du gain."

The first hour of the morning is the rudder of the  
day.

HENRY WARD BEECHER, *Proverbs from  
Plymouth Pulpit* p. 7. (1887)

10 'Tis always morning somewhere in the world.

R. H. HORNE, *Orion*. Bk. iii, can. 2. (1843)

'Tis always morning somewhere.

LONGFELLOW, *The Birds of Killingworth*. St.  
16. (1863)

11 The morning sun has now smiled upon the  
roofs. (Matutinus sol tectis arrisit.)

PETRONIUS, *Fragments*. Frag. 5. (c. A. D. 60)

Day, peeping in the East, made the Sky turn from  
Black to Red, like a boiling lobster.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 8.  
(1703) An interpolation by Motteux. Rabe-  
lais has simply, "Au point du jour."

The sun had long since, in the lap  
Of Thetis, taken out his nap,  
And, like a lobster boil'd, the morn  
From black to red began to turn.

BUTLER, *Hudibras*. Pt. ii, canto 2, l. 29. (1663)

12 Till the morn's morning [i. e. tomorrow morn-  
ing].

WALTER SCOTT, *The Antiquary*. Ch. 11. (1816)

[He] will be here betimes the morn's morning.  
JOHN GALT, *Sir Andrew Wylie*. Ch. 60. (1822)

## MORON

- <sup>1</sup> You've got the booby prize. (Βλαχες τὸ Μ.)  
ERASMUS, *Adagia*. (1523) Quoting an old Greek proverb. The Greek word for stupidity was *μυρός*, from which the Latin *morio* (an arrogant fool), and the English "moron." The play in the proverb is upon its first letter.  
Coriantor was the son of Moron. And Moron was the son of Ethem.  
*Book of Mormon: Ether*, i, 7-8. (1830)  
I don't know what a moron is,  
And I don't give a damn.  
I'm thankful that I am not one—  
My God! perhaps I am.  
HENRY PRATT FAIRCHILD, *The Great Economic Paradox*. *Harper's Magazine*, May, 1932.

## MORTALITY

- <sup>2</sup> Esteem not mortal things over much.  
(γίνυνσκε τὰνθρῶπεια μὴ σέβειν ἄγαν.)  
AESCHYLUS, *Niobe*. Frag. 80, Smyth. PLUTARCH, *On Banishment*, x, 603A.
- <sup>3</sup> Singly they are mortal; collectively they are immortal. (Singillatim mortales; cunctim perpetui.)  
APULEIUS, *De Deo Socratis*. (c. A. D. 155)
- <sup>4</sup> An everlasting law is made,  
That all things born shall fade.  
(Constat aeterna positumque lege est  
Ut constet genitum nihil.)  
BOETHIUS, *Philosophiae Consolationis*. Bk. ii, ch. 3. (A. D. 524)  
Who then to frail mortality shall trust,  
But limns on water, or but writes in dust.  
SIR FRANCIS BACON, *The World*. Sometimes wrongly attributed to Sir Henry Wotton.
- <sup>5</sup> Grasse and hay, we are all mortall.  
RICHARD BRATHWAIT, *Whimsies*, p. 73. (1631)  
Grass and hay, we are mortal, let's live till we die.  
TORRIANO, *Piazza Universale*, p. 277. (1666)
- <sup>6</sup> Vn-knowe perfittly to any mortal man.  
CHAUCER, *Astrolabe: Prologue*. (c. 1391)  
No mortall man might ascend the Seat.  
SAMUEL PURCHAS, *Pilgrimage*, p. 355. (1613)  
For what wears out the life of mortal men?  
MATTHEW ARNOLD, *The Scholar Gypsy*. (1853)
- <sup>7</sup> Remember that thou art mortal. (μέμνησ' ὅτι θνητὸς ὑπάρχεις.)  
PHOCYLIDES, *Sententiae*. No. 109. (c. 550 B. C.)  
Each body is mortal. (Omne corpus mortale sit.)  
CICERO, *De Natura Deorum*, iii, 12. (45 B. C.)  
Your lot is mortal. (Sors tua mortalis.)  
OVID, *Metamorphoses*. Bk. ii, l. 56. (A. D. 7)  
All that belongs to mortals is mortal. (θνητὰ τὰ τῶν θνητῶν.)  
LUCIAN, *Epigram*. (c. A. D. 170) See *Greek Anthology*. Bk. x, epig. 31.  
Well, we are all mortal.  
SHAKESPEARE, *Much Ado About Nothing*, i, 1, 59. (1598)

All men are mortal.

- THOMAS DRAKE, *Bibliotheca*, p. 39. (1616)  
A man is known to be mortal by two things,  
Sleep and Lust.  
HERBERT, *Jacula Prudentum*. No. 1150. (1640)  
We are all mortal, and each is for himself. (Nous sommes tous mortels, et chacun est pour soi.)  
MOLIÈRE, *L'École des Femmes*. Act ii, sc. 5, l. 4. (1662) See also DEATH THE INEVITABLE.
- <sup>8</sup> Mortal aims befit mortal men. (θνατὰ θνατοῖσι πρέπει.)  
PINDAR, *Isthmian Odes*. Ode v, l. 16. (c. 476 B. C.)
- <sup>9</sup> There's nothing serious in mortality.  
SHAKESPEARE, *Macbeth*, ii, 3, 98. (1606)

## MOSES

- <sup>10</sup> Holie Moyses; whose ordinary counterfeit hauing on either side of the head an eminence, or lustre arising somewhat in the form of a horne, hath imbouldened a prophane Author to style Cuckolds, *Parents de Moysse*.  
RANDLE COTGRAVE, *Dictionary: Moysse*. (1611)  
It should be noted that "Holy Moses!" is often used as an expletive.  
A man is said to stand Moses when he has another man's bastard child fathered upon him.  
FRANCIS GROSE, *A Dictionary of the Vulgar Tongue: Moses*. (1796)
- <sup>11</sup> And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh (Occurruntque Moysi et Aaron, qui stabant ex aduerso, egredientibus a Pharaone.)  
*Old Testament: Exodus*, v, 20. (c. 550 B. C.)  
This is the end of the story of the bricks without straw, and gave rise to the proverb. "Cum duplicantur lateres, venit Moses" (When the tale of bricks is doubled, Moses comes). That is, when the burden becomes too heavy to bear, a deliverer appears. Cited by TRENCH, *Lessons in Proverbs*. Ch. 3. The Germans say, "Wenn man dem Volk die Ziegel doppelt, so kommt Moses." HENDERSON, *Latin Proverbs*, p. 69, cites a number of similar English proverbs: "When things are at their worst they sometimes mend"; "When misery is highest, help is nighest," etc. DARKEST BEFORE DAWN, see under DAWN.
- Whilst you are fighting (said Panurge) I will pray God for your victory, after the example of the chivalrous Captain Moses, leader of the people of Israel. (Pendant que combaterez, je prieray Dieu pour vostre victoire, à l'exemple du cheualereux capitaine Moses, conducteur du peuple israëlique.)  
RABELAIS, *Pantagruel*. Bk. iv, ch. 37. (1548)
- <sup>12</sup> Now the man Moses was very meek, above all the men which were upon the face of the earth. (Erat enim Moyses vir mitissimus super omnes homines qui morabantur in terra.)  
*Old Testament: Numbers*, xii, 3. (c. 550 B. C.)

Moses, the meekest man that was in his time upon the earth. (Moÿse, le plus doux homme qui de son temps feust sus la terre.)

RABELAIS, *Gargantua*. Bk. i, ch. 50. (1534)

The meekness of Moses is better than the strength of Samson.

D. E. MARVIN, *Curiosities in Proverbs*, p. 140. (1916) MEEK AS MOSES, *see under* MEEKNESS.

<sup>1</sup> Where was Moses when the candle went out?

MARK TWAIN, *Huckleberry Finn*. Ch.17.(1884)

A popular joke of the day. The answer was, "In the dark." This was supposed to be very funny.

Where was Moses when the light went out?

Where was Moses? What was he about?

Now, my little man,

Tell me if you can,

Where was Moses when the light went out?

JOHN STAMFORD, *Where Was Moses When the Light Went Out?* (c. 1885)

## MOTH

<sup>2</sup> The fate of the moth in the flame. (πυράστρου μόπος.)

AESCHYLUS, *Fragments*. Frag. 288. (c. 450 B. C.)

Another old Greek proverb is "Rejoicing with the moth's joy" (χαράν πυράστρου χαίρεις), as it flutters about the candle which will consume it.

Thus hath the candle sing'd the moth.

SHAKESPEARE, *The Merchant of Venice*, ii, 9, 79. (1597)

The moth that dashes into the flame

And burns, has only itself to blame.

(Fei o p'u têng, tzu shao ch'i shên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 864. (1875)

<sup>3</sup> There is no clothe so fine but moathes will eate it.

GEORGE PETTIE, *Petite Pallace*, p. 188. (1576)

The usual proverbial form is, "No cloth too fine for moth to devour."

Doth not the Moathe eate the finest garment, if it be not worne?

JOHN LYLY, *Euphues* (Arber), p. 111. (1579)

## MOTHER

<sup>4</sup> Thou wilt scarce be a man before thy mother.

BEAUMONT, AND FLETCHER, *Love's Cure*. Act ii, sc. 2. (c. 1613)

He'll be a man before his mother.

JAMES KELLY, *Scottish Proverbs*, p. 174. (1721)

Strive still to be a man before your mother.

COWPER, *The Connoisseur*. No. 3, Motto. (1754)

Ye'll be a man before your mother, Jack.

STEVENSON, *The Black Arrow*. Ch. 3. (1888)

<sup>5</sup> What the mother sings to the cradle goes all the way down to the grave.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 61. (1887)

The mother's heart is the child's schoolroom.

BEECHER. *Prov. from Plymouth Pulpit*, p. 92.

What is home without a mother?

ALICE HAWTHORNE. Title of poem. (c. 1900)

They say there is no other

Can take the place of mother.

BERNARD SHAW, *The Admirable Bashville*. Act

i. (1926) Quoting the song. A Hebrew proverb says, "God could not be everywhere and therefore he made mothers."

Mother Knows Best.

EDNA FERBER. Title of story. (1927) A phrase which had been familiar for many years.

<sup>6</sup> And Adam called his wife's name Eve; because she was the mother of all living. (Et vocavit Adam nomen uxoris suae, Heva: eo quod mater esset cunctorum viventium.)

*Old Testament: Genesis*, iii, 20. (c. 550 B. C.)

"The mother of all living" is repeated in BEN SIRA, *Ecclesiasticus*, xl, 1.

<sup>7</sup> The good mother says not, will you? but gives.

GEORGE HERBERT, *Jacula Prudentum*. No. 469.

(1640) RAY, *Proverbs*, p. 18. (1670)

The wise mother says not "Will you?" but gives.

EDWARD FITZGERALD, *Polonius*, p. 74. (1852)

<sup>8</sup> Cease at length to follow thy mother. (Tandem desine matrem.)

HORACE, *Odes*. Bk. i, ode 23, l. 11. (23 B. C.)

A pitiful mother makes a scald [scabby] head.

GEORGE HERBERT, *Jacula Prudentum*. No. 649. (1640)

A child may have too much of his mother's blessing.

JOHN RAY, *English Proverbs*, p. 117. (1678)

Mother's Darlings make but milk-sop Heroes.

THOMAS FULLER, *Gnomologia*. No. 3474. (1732)

Nothing like mamma's darling for upsetting a coach.

DISRAELI, *Tancred*. Bk. i, ch. 3. (1847)

Of me, in our country speech, it used to be said that I was "a mother's bairn."

ANDREW LANG, *A Monk of Fife*. Ch. 1. (1896)

A spoiled child.

Spoiled and petted—you might say he had the apron-string complex.

A. R. BOSWORTH, *Full Crash Dive*, p. 174. (1942)

<sup>9</sup> Rahel weeping for her children. (Rahel plorantis filios suos.)

*Old Testament: Jeremiah*, xxxi, 15. (c. 700 B. C.)

I arose a mother in Israel. (Surgetet mater in Israel.)

*Old Testament: Judges*, v, 7. (c. 700 B. C.) From the so-called *Song of Deborah*, celebrating the victory over Sisera.

The mother who has lost her children is not like the woman who weeps for hire.

BURCKHARDT, *Arabic Proverbs*. No. 607. (1817)

"Pleureuses" or hired mourners. There is a similar well-known Latin phrase, "Stabat Mater Dolorosa" (There was standing the weeping mother), from the Mass for the dead.

<sup>10</sup> The mother's breath is as sweet.

JAMES KELLY, *Scottish Proverbs*, p. 332. (1721)



Mother's truth Keeps constant youth. (Mutter-treu Wird täglich neu.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 31. (1852) The French say, "Tendresse maternelle Toujours se renouvelle" (A mother's love always renews itself).

1 You was never far from your mother's hip.

JAMES KELLY, *Scottish Proverbs*, p. 370. (1721) Your minnie's [mother's] milk is no out of your nose yet.

JAMES KELLY, *Scottish Proverbs*, p. 387.

2 And she asked me "How's your mother? Does she know that you are out?"

THOMAS MARTIN (?), *Does Your Mother Know You're Out?* Published in the *London Mirror*, 28 April, 1838, it quickly became a slang phrase in both England and America. Put into schoolboy Latin as "An bona te mater novit abesse domum?" See *Notes and Queries*. Ser. viii, vol. viii, p. 5.

Sir, does your mother know that you are out?

R. H. BARRHAM, *The Ingoldsby Legends: Misadventures at Margate*. (1842)

Depend upon it, his mother knows he's out.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 49. (1850)

3 A mother loves the child more than the father does, for she knows it's her own, while he but thinks it's his. (ἔστιν δὲ μήτηρ φιλότεκνος μάλλον πατὴρ: ἡ μὲν γὰρ αὐτῆς οἶδεν θυτ', ὁ δ' οἶεται.)

MENANDER, *Fragments*. Frag. 657 K. (c. 300 B.C.)

4 The best of mothers. (Optimam matrem.)

EMPEROR NERO, *Watchword*, given to the tribune of the guard on the first day of his rule, in honor of Nero's mother, Agrippina. (A.D. 54) See Suetonius, *Nero*, ch. 9.

Men are what their mothers made them.

EMERSON, *The Conduct of Life: Fate*. (1860) There are numberless variations on this theme. Napoleon Bonaparte is credited with saying, "The future destiny of the child is always the work of the mother"; John Quincy Adams is said to have said, "All that I am my mother made me"; and Abraham Lincoln, "All that I am or hope to be I owe to my angel mother," referring, not to his mother, Nancy Hanks Lincoln, who died when he was nine years old, but to his step-mother, Sarah Bush (Johnston) Lincoln, a widow whom Thomas Lincoln married the year after his first wife's death.

Tell him I said a boy's best friend is his mother.

JUDSON PHILLIPS, *The Fourteenth Trump*, p. 146. (1942) Quoting an old song.

5 Simply having children does not make mothers.

JOHN A. SHEDD, *Salt from My Attic*, p. 38. (1928)

6 Who ran to help me when I fell,  
And would some pretty story tell,  
Or kiss the place to make it well?  
My Mother.

ANN TAYLOR, *My Mother*. (1804) Quoted by

DICKENS, *The Old Curiosity Shop*. Ch. 38. (1841) E. V. Lucas, in a note to his edition of Ann and Jane Taylor's poems, says, "It is, perhaps, no exaggeration to say that this is the best-known English poem."

The sweetest sounds to mortals given

Are heard in Mother, Home, and Heaven.

WILLIAM GOLDSMITH BROWN, *Mother, Home, Heaven*. (c. 1890)

## II—Mother and Daughter

7 Like cowe, like calfe.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 21. (1564)

Like hen, like chicken.

PHILIP MASSINGER, *The City-Madame*. Act i, sc. 1. (1632) The French say, "He that is born of a hen loves to be scratching."

8 If the mare have a bald [white] face, the filly will have a blaze [a white mark].

JAMES HOWELL, *English Proverbs*, p. 2. (1659)

D'URFEY, *Quixote*. Pt. iii, act i. (1696)

FULLER, *Gnomologia*. No. 5596. (1732) There are many similar proverbs in all languages. The Spanish form is, "Qual el cuervo tel su huevo" (As is the crow, so is the egg); the Dutch, "The young ravens are beaked like the old"; the German, "As the old bird sings, so the young ones twitter"; the Japanese, "The spawn of the frog will become frogs"; the Arabian, "As the duck swims, so do the ducklings"; the Irish, "The young pig grunts like the old sow." See also under HEREDITY.

9 Every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. (Sicut mater, ita et filia eius.)

*Old Testament: Ezekiel*, xvi, 44. (c. 600 B.C.) This was used against the inhabitants of Jerusalem, who had turned into evil ways.

Ewe follows ewe; as the acts of the mother so are the acts of the daughter.

*Babylonian Talmud: Kethuboth*, fo. 63a. (c. 450) *Genesis Rabbah*, lxxx, 1, has: "No cow is considered a gorer until her calf proves to be a kicker," that is, the mother is judged by the character of the daughter.

An olde prouerbe had long agoone be sayde  
That oft . . . the mayde

Or doghter, vnto the mother wyll agre.

BARCLAY, *The Shyp of Follys*, i, 236. (1509)

Like father, like son; like mother, like daughter. (Saepe solet similis filius esse patri. Et sequitur leviter filia matris iter.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 41. (1545) Quoted. The literal translation is, "Oft wont is the son to be like the father, while the daughter lightly follows her mother's path."

Like mother, like child, they say.

MARRYAT, *Jacob Faithful*. Ch. 23. (1835)

Like mother like daughter.

CHARLES READE, *The Cloister and the Hearth*. Ch. 47. (1860) LIKE FATHER LIKE SON, see under FATHER.

1 If the old and trite proverb be true that the woman's side is the surer side and that the child followeth the womb, . . . the surer part is French.

HENRY V, as quoted by EDWARD HALL, *Chronicle* (1809), p. 101. (c. 1420)

The mother's side Being surer than the father's.  
THOMAS MIDDLETON, *Michaelmas Terme*. Act i, sc. 1. (1607)

2 He that wipes the child's nose, kisseth the mother's cheek.

GEORGE HERBERT, *Jacula Prudentum*. No. 1030. (1640) The Danes say, "Who takes the child by the hand, takes the mother by the heart."

He that would the daughter win,  
Must with the mother first begin.

JOHN RAY, *English Proverbs*, p. 49. (1670)

FULLER, *Gnomologia*. No. 6266. (1732) After the German, "Wer die Tochter will gewinnen, Mit der Mutter soll beginnen."

Make the young one squeak, and you'll catch the old one.

THOMAS FULLER, *Gnomologia*. No. 3326. (1732)

I make presents to the mother, but think of the daughter. (Der Mutter schenk' ich, Die Tochter denk' ich.)

GOETHE, *Sprüche in Reimen*. Pt. iii. (c. 1825)

Praise the child and you make love to the mother.

WILLIAM COBBETT, *Advice to Young Men*. Ch.

4. (1829) Quoted as "an old saying: and it is surprising how far it will go."

Woo first the mother if you'd win the daughter.

AUSTIN DOBSON, *The Story of Rosina*. (1877)

Felipe was wooing the daughter through the mother, as men have often done before him.

H. S. MERRIMAN (HUGH S. SCOTT), *Tomaso's Fortune*. Ch. 9. (1904)

3 Take a vine of a good soil, and the daughter of a good mother. (Di buona terra tò la vigna, di buona madre tò la figlia.)

JOHN RAY, *Proverbs: Italian*, p. 45. (1813)

There is a Gaelic proverb, "Choose a good mother's daughter, though her father were the devil," and a Hindu one, "Marry the daughter on knowing the mother."

4 A light-heel'd mother makes a heavy-heel'd daughter. Because she doth all the work herself, and her daughter the mean while sitting idle, contracts a habit of sloth.

JOHN RAY, *English Proverbs*, p. 53. (1670)

An olight [nimble] mother makes a sweir [lazy] daughter.

JAMES KELLY, *Scottish Proverbs*, p. 22. (1721)

Light-heel'd Mothers make leaden-heel'd Daughters.

THOMAS FULLER, *Gnomologia*. No. 3214. (1732)

Quoted by FRANKLIN, *Poor Richard*, 1745.

The French say, "Mère piteuse fait fille tigneuse" (An indulgent mother makes a frowzy daughter); the Dutch, "A pitiful mother makes a scabby daughter"; the Portuguese, "Mãe aguçosa, filha preguiçosa" (A diligent mother, a lazy daughter).

5 There be four good mothers who have four bad daughters: Truth hath Hatred, Prosperity hath Pride, Security hath Peril, and Familiarity hath Contempt.

H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

6 She would now and then show herself to be her mother's daughter, kitt after kinde.

CHRISTOPHER WORDSWORTH, *Ecclesiastical Biography*, ii, 112: *Sir Thomas More*. (1599)

She hath a mark after her mother.

JOHN RAY, *English Proverbs*, p. 259. (1678)

The shapeless Mother Bunch, into the fac-simile of which she must eventually grow.

G. J. WHYTE-MELVILLE, *Market Harborough*. Ch. 8. (1861)

All women become like their mothers. That is their tragedy. No man does. That's his.

OSCAR WILDE, *The Importance of Being Earnest*. Act i. (1895)

GOOD COW MAY HAVE BAD CALF, *see under CALF*.

## MOTHER-IN-LAW

7 Being no match for his mother-in-law, he turned against his wife.

BURCKHARDT, *Arabic Proverbs*. No. 628. (1817)

Finding the actual enemy too powerful, he attacks the innocent.

8 The mother in law doth not remember that she hath been a daughter in law by her lease.

JAMES HOWELL, *Proverbs*, p. 36. (1659)

The Mother in Law remembers not, that she was a Daughter in Law.

THOMAS FULLER, *Gnomologia*. No. 4675. (1732)

9 Give up all hope of peace so long as your mother-in-law is alive. (Desperanda tibi salva concordia socru.)

JUVENAL, *Satires*. Sat. vi, l. 231. (c. A. D. 120)

"If you have to choose," M. Victorien Sardou tells us, "between living with your mother-in-law and blowing out your brains, don't hesitate, blow out hers." ("Si tu as à choisir," nous dit M. Victorien Sardou, "entre demurer avec ta belle-mère et te brûler la cervelle, n'hésite pas, brûle-la-lui.")

MAX O'RELL, *John Bull et Son Ile*, p. 39. (1890)

However much you dislike your mother-in-law you must not set fire to her.

ERNEST WILD, Recorder of London, to a prisoner brought before him. (c. 1925)

10 Happy is she who marries the son of a dead mother.

JAMES KELLY, *Scottish Proverbs*, p. 162. (1721)

"There is but one good mother-in-law, and she is dead." . . . It exactly corresponds with the German saying, "There is no good mother-in-law but she that wears a green gown," that is, who lies in the churchyard.

J. R. WISE, *The New Forest*, p. 179. (1863)

Green turf is a gude mother-in-law.

F. E. HULME, *Proverb Lore*, p. 99. (1902)

<sup>1</sup> The mother in law [shall be divided] against her daughter in law, and the daughter in law against her mother in law. (πενθερά ἐπὶ τὴν νόμφην αὐτῆς καὶ νόμφη ἐπὶ τὴν πενθεράν.)

*New Testament: Luke, xii, 53.* (c. A. D. 65) The *Vulgate* is, "Socrus in nurum suam, et nurus in socrum suam."

It is said that mothers in lawes beare a step-mothers hate unto their daughters in lawes.

RICHARD HYRDE, tr., *Instruction of a Christen Woman*. (1540)

Mother-in-law and daughter-in-law are a tempest and hailstorm.

HENRY G. BOHN, *Handbook of Proverbs*, p. 455. (1855)

She is well married who has neither mother-in-law nor sister-in-law by her husband.

BOHN, *Handbook of Proverbs*, p. 484. The Germans say, "Des Mannes Mutter ist der Frau Teufel" (The husband's mother is the wife's devil"; the Scots, "The gudeman's mither is aye in the gudewife's gait [way]."

<sup>2</sup> Never rely on the glory of the morning or on the smile of your mother-in-law.

J. W. R. SCOTT, *Foundations of Japan*, p. 121. (1922) Quoted as a proverb.

<sup>3</sup> People have made themselves believe that all mothers-in-law are harsh. (Ita animum induxerunt socrus omnis esse iniquas.)

TERENCE, *Hecyra*, l. 277. (165 B. C.)

## MOTIVE

### See also Purpose

<sup>4</sup> Never ascribe to an opponent motives meaner than your own.

J. M. BARRIE, *Rectorial Address*. St. Andrew's, 3 May, 1922.

Motives, like eggs, lose their fertility when hard-boiled.

ANONYMOUS, *Meditations in Wall Street*, p. 139. (1940)

<sup>5</sup> Do away with the motive, and you do away with the sin. (Quitada la causa, se quita el pecado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 67. (1615) In the works of man, as in those of nature, it is really the motives which chiefly merit attention. (In den Werken des Menschen wie in denen der Natur sind eigentlich die Absichten vorzüglich der Aufmerksamkeit wert.)

GOETHE, *Sprüche in Prosa*. (1819)

## MOUNTAIN

### See also Alps, Hill

<sup>6</sup> The mountain labored and brought forth a mouse. (ᾠδινεν οὖρος εἰτα μὴν ἀπέτεκεν.)

AESOP, *Fables: The Mountain in Labor*. (c. 600 B. C.) ERASMUS, *Adagia*, i, ix, 14, gives the Latin, "Mons parturibat. deinde murem prodidit."

A mountain was in labor, sending forth dreadful groans, and there was throughout the land the highest expectation. But it brought forth only a mouse. This is designed for you, who, when you have threatened great things, produce nothing.

(Mons parturibat, gemitus inmanes ciens.

Eratque in terris maxima exspectatio.

At ille murem peperit. Hoc scriptum est tibi,

Qui, magna cum minaris, extricas nihil.)

PHAEDRUS, *Fables*. Bk. iv, fable 23. (c. 25 B. C.)

The mountain labors and a ridiculous mouse is born. (Parturient montes, nascetur ridiculus mus.)

HORACE, *De Arte Poetica*, l. 139. (20 B. C.) Cited by ERASMUS, *Adagia*, i, ix, 14. A similar proverb, also cited by ERASMUS, *Adagia*, iii, i, 20, is μὴν ἀντὶ λέοντος ἀπέδειξε (He disclosed a mouse instead of a lion), of which Erasmus gives the Latin, "Murem ostendit pro leone." Still another is κέφος ᾠδινεῖ (The gull gives birth), the point being that the gull screams more loudly than would seem possible for so small a creature. BOILEAU, *L'Art Poétique*, chant iii, l. 274, puts Horace's line into French, "La montagne en travail enfante une souris."

As soon as Agesilaus landed in Egypt, the chief captains and governors of the king came down to meet him and pay him honor. There was great eagerness and expectation on the part of the other Egyptians also, owing to the name and fame of Agesilaus, and all ran together to behold him. But when they saw no brilliant array, but only an old man lying in some grass by the sea, his body small and contemptible, covered with a cloak that was coarse and mean, they were moved to laughter and jesting, saying that here was an illustration of the fable, "A mountain is in travail, and then a mouse is born." (τὸ μυθολογούμενον ᾠδίνειν ὄρος. εἰτα μὴν ἀποτεκεῖν.)

PLUTARCH, *Lives: Agesilaus*. Ch. 36, sec. 5. (c. A. D. 110)

The Mountain of Horace, which by the Poet was made to cry out and lament most enormously as a Woman in the Pangs of Childbirth, at which deplorable and exorbitant Cries and Lamentations the whole Neighbourhood being assembled in expectation to see some marvellous monstrous Production, could at last perceive no other but the paultry ridiculous Mouse.

RABELAIS, *Pantagruel*. Bk. iii, ch. 24. (1545) For all their boasts, little or nothing was done; in whom these words of Horace may well be verified, . . . "The mountains swell up, the poor mouse is brought out."

HUGH LATIMER, *First Sermon Before Edward VI* (Parker Soc.), p. 92. (1549)

It is a pageant worth the sight, to beholde how he labors with mountaines to bring forth mise.

STEPHEN GOSSON, *The Schoole of Abuse* (Arber), p. 21. (1579)

Then might you thinke I had sweld with the mountains, and brought foorth a mouce.

ROBERT GREENE, *Works* (Grosart), xii, 7. (1599) The mountains travail'd and brought forth A scorned mouse.

BEN JONSON, tr., *Art of Poetry*, l. 199. (a. 1637)

Everybody thought that without doubt she would give birth to a city larger than Paris: she brought forth a mouse. (Chacun . . . crut qu'elle accoucherait sans faute | D'une cité plus grosse que Paris: | Elle accoucha d'une souris.)

LA FONTAINE, *Fables*. Bk. v, fab. 10. (1668)  
How the mouse makes the mighty mountain shake!

The mighty mountain labours with its birth.  
SWIFT, *Ode to Sir William Temple*, l. 107. (1689)  
From the mother's efforts we expected a boy.

BURCKHARDT, *Arabic Proverbs*. No. 54. (1830)  
Sons are much more desired than daughters throughout the East.

I waited for his mountain to bring forth its mouse.

MARK TWAIN, *In Eruption*, p. 181. (1906)  
Many have slaved and sweated with nothing greater to show than the *mus ridiculus*.

FRANCIS WINWAR, *Oscar Wilde*, p. 258. (1940)  
Mountain manufactures mouse.

J. J. CONNINGTON, *The Twenty-One Clues*, p. 166. (1941)

The mountain that was in labour and brought forth a mouse is familiar to us all; but none of us, I suspect, have ever heard of a mouse that was in labour and brought forth a mountain.

R. AUSTIN FREEMAN, *The Unconscious Witness*, p. 179. (1942)

See also WOOL: MUCH CRY AND LITTLE WOOL.

1 They came to the Delectable Mountains.

BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

2 The mountains of today are not so lofty as the mountains of yore.

S. G. CHAMPION, *Racial Proverbs*, p. 370. (1938) A Chinese proverb.

3 To make a triumphal arch out of a sewer. (Arcum facere ex cloaca.)

CICERO, *Pro Sestio*. Sec. 40. (56 B.C.) A proverbial phrase for "much ado about nothing," which Cicero repeats in *Pro Plancio*, ch 40, sec. 95. (54 B.C.)

You are making an elephant out of a fly, as the saying is. (κατὰ τὴν παροιμίαν ἐλέφαντα ἐκ μύιας ποιεῖς.)

LUCIAN, *Muscae Laudatio*. Last sentence. (c. A.D. 170) Cited by ERASMUS, *Adagia*, i, ix, 69, with the Latin, "Elephantum ex musca facis," and the comment, "That is, from a petty thing, a lofty speech." Condensed in *Moriae Encomium*, sec. 2, to "Ex musca elephantem." The French say, "Faire d'une mouche un éléphant."

I see here a Yod [enlarged into] a city.

*Babylonian Talmud: Kiddushin*. fo. 16b. (c. 450) The Yod is the smallest letter in the Hebrew alphabet.

They make of a fly an elephant, and of a molehill a mountain.

THOMAS BECON, *Catechism* (P.S.) p.338.(1560)  
Too much amplifying thinges yt be but small, makinges mountaines of Molehills.

JOHN FOX, *The Book of Martyrs*, ii, 1361. (1570)

To make huge mountains of small low molhils.

GABRIEL HARVEY, *Letter-Book*, p. 14. (1573)

According to the Proverbe, Make of the fle, an Elephant, and of a matter of nothing, a long tale, which Agesilaus finding fault with, saide hee liked not of that Shoomaker, which made a great shooe for a little foote.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 133. (1574) Pettie, tr.

And molehill faults to mountains multiply.

PHINEAS FLETCHER, *Purple Island*, vii, 63. (1633)

She takes me for a mountaine, that am but a mole-hill.

RICHARD BROME, *The City Wit*. Act iv, sc. 1. (1653)

Those people are ever swelling mole hills to mountains.

SAMUEL FOOTE, *The Lame Lover*. Act ii. (c.1760)

I told him his nerves were affected: every molehill was a mountain.

THOMAS HUTCHINSON, *Diary*, 5 May, 1778.

To make a mountain of a molehill.

FREDERICK MARRYAT, *Peter Simple*. Ch. 37.

(1834) DE MORGAN, *It Never Can Happen Again*. Ch. 38. (1909) WENTWORTH, *In the Balance*, p. 106. (1941) CHARTERIS, *The Saint Goes West*, p. 237. (1942) NASH, *Said with Flowers*, p. 103. (1943) etc., etc.

Making a mountain out of a mouse's cousin.

FRANK CASE, *Do Not Disturb*, p. 122. (1940)

He's apt to see a range of hills where you and I should see nothing but a couple of ant-heaps.

JOHN RHODE, *Dead in the Night*, p. 86. (1942)

Life is a great one for turning molehills into mountains, as the proverb has it.

RUTH FEINER, *Young Woman of Europe*, p. 42. (1942)

God save us from guys in love. It makes mountains out of molehills and tigers out of mice.

C.F. ADAMS, *Up Jumped the Devil*, p. 160. (1943)

Was Bill making a hurricane out of a bag of wind?

CHRISTOPHER HALE, *Murder in Tow*, p. 96. (1943)

4 Mountain mingles not with mountain (ὄρος βρεῖ οὐ μίγνυται.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 45.

(1523) Erasmus gives the Latin, "Mons cum monte non miscetur," which is cited by PONTANUS, *Collectio Proverbiorum*, p. 114.

Hylles do never mete, but acqwayntaunce dothe often.

PALSGRAVE, *La Langue Françoyse*, 635. (1530)

It is sene often That men mete now and than, But do so hylles never.

UNKNOWN, *Mettyng of Dr. Barnes and Dr Powell*. (c 1541)

It is an old saying, that mountains and hills never meet; But I see that men shall meet, though they do not seek.

ULPIAN FULWELL, *Like Wil to Like*. (1568)

Men may meet, though mountains cannot.

UNKNOWN, *Three Lords*. (1590) In HAZLITT, *Old Plays*, vi, 410.

It is a hard matter for friends to meet; but mountains may be removed with earthquakes, and so encounter.

SHAKESPEARE, *As You Like It*, iii, 2, 196. (1600)

Men meet often, mountains never.

RANDLE COTGRAVE, *Dictionary: Montaigne*. (1611) A rendering of the French proverb, "Deux hommes se rencontrent bien, mais jamais deux montagnes."

I found the proverb true that men have more privilege than mountains in meeting.

JOHN TAYLOR, *Pennyles Pilgrimage*. (1618) Friends possibly may meet (our proverb sayes) But mountains never.

GEORGE WITHER, *Dark Lantern*, p. 29. (1653) Friends may meet, but mountains never greet. *Mons cum monte non miscbitur*. Two haughty persons will seldom agree together.

JOHN RAY, *English Proverbs*, p. 94. (1670) Men meet, mountains never.

FRANKLIN, *Poor Richard's Almanack*, 1742. Mountains, it is said, may meet, and why not mortal creatures that have legs?

SCOTT, *Quentin Durward*. Ch. 31. (1823) MOUNTAIN AND MAHOMET, *see* MAHOMET.

1 The mountain is passed; now we shall get on better. (La montagne est passée; nous irons mieux.)

FREDERICK THE GREAT, *Last Words*. (1786)

2 A mountain and a river are good neighbours. HERBERT, *Jacula Prudentum*. No. 276. (1640)

3 The higher the mountain, the deeper the valley. (Si mons sublimis, profundior est tibi vallis.)

PONTANUS, *Collectio Proverbiorum*, p. 209. (1778)

After the high mountain, the deep valley. (Je hoher Berg, je tiefer Thal.)

CAHIER, *Six Mille Proverbes*, p. 305. (1856) A German proverb. The Italian, "Ogni monte ha la sua valle" (Every hill has its valley).

4 If you don't scale the mountain, you can't view the plain.

SCARBOROUGH, *Chinese Proverbs*. No. 17. (1875)

5 There is a wise German proverb which tells us that it is good . . . to be reminded that 'Behind the mountains there are people to be found.'

DEAN ARTHUR PENRHYN STANLEY, *History of the Eastern Church*, i, 2. (1861)

6 Longer shadows fall from lofty mountains. (Maioresque cadunt altis de montibus umbrae.)

VERGIL, *Eclagues*. Ecl. i. l. 83. (37 B. C.)

7 Thou wear'st upon thy forehead clear The freedom of a mountaineer.

WORDSWORTH, *To a Highland Girl*. (1803)

The mountaineer is . . . a lover of freedom.

CHRISTINA ROSSETTI, *Seek and Find*, p. 91. (1879)

As my correspondent says, 'Montani semper liberi.' [Mountaineers are always freemen.]

MAURICE HEWLETT, *Wiltshire Essays*, p. 41. (1921) *See also* under FREEDOM.

## MOURNING

*See also* Lamentation, Weeping

8 Mourn for the dead, for [his] light hath failed.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xxii, 11. (c. 190 B. C.) Oesterley, tr.

*See also* DEATH: WEEP NOT THE DEAD.

9 I moorne as doth a lamb after the tete.

CHAUCER, *The Milleres Tale*, l. 518. (c. 1386)

10 It is better to go to the house of mourning than to go to the house of feasting. (Melius est ire ad domum luctus, quam ad domum convivii.)

*Old Testament: Ecclesiastes*, vii. 2. (c. 250 B. C.)

11 Men mourn for those who leave fortunes behind.

H. H. HART, *Seven Hundred Chinese Proverbs*, p. 451. (1937)

12 Unminded, unmoved, go make your mone.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

13 We mourn by the ordinance of Nature (Naturae imperio gemimus.)

JUVENAL, *Satires*. Sat. xv, l. 138. (c. A. D. 120)

Nature's law That man was made to mourn.

ROBERT BURNS, *Man Was Made to Mourn*. (1788)

14 If you mourn, you cannot sing; if you sing, you cannot mourn. (K'u tsê pu ko; ko tsê pu k'u.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 960. (1875)

15 'Tis not alone my inky cloak, good mother, . . . But I have that within which passeth show; These but the trappings and the suits of woe

SHAKESPEARE, *Hamlet*, i, 2, 76. (1600)

'Tis not alone the mourning suit, good masters; I've that within—for which there are no plaisters!

DAVID GARRICK, *She Stoops to Conquer: Prologue*. (1773)

Mourning is in the heart, not in the clothes. (Le deuil est dans le cœur et non dans les habits.)

HONORÉ DE BALZAC, *Eugénie Grandet* Ch. 3. (1833)

16 None mourn more ostentatiously than those who are rejoicing most. (Nulli iactantius maerent quam qui maxime laetantur.)

TACITUS, *Annals*. Bk. ii, sec. 77. (c. A. D. 116)

They weep with the most ostentation who are least afflicted. (Iactantius maerent, quae minus dolent.)

MONTAIGNE, *Essays*. Bk. ii, ch. 35. (1580) A saying which Montaigne could never forget.

*See also* GRIEF: VOCAL AND SILENT.

17 Then follows a mournful host with arms reversed. (Versis armis.)

VERGIL, *Aeneid* Bk. xi. l. 93. (19 B. C.)

## MOUSE

<sup>1</sup> The mouse once saved the lion in his need.  
BEAUMONT AND FLETCHER, *The Honest Man's Fortune*. Act iii, sc. 1. (1613) See under LION.

<sup>2</sup> You have daily to do with the devil, and pretend to be frightened at a mouse.  
H.G. BOHN, *Handbook of Proverbs*, p. 577. (1855)

<sup>3</sup> The tyranny of the cat rather than the justice of the mouse.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 177. (1817) The mouse bears a much worse character in the East than in the West. It is a symbol for wile and rapacity.

<sup>4</sup> Don't make yourself a mouse or the cat will eat you.

CHEALES, *Proverbial Folk-lore*, p. 105. (1875)

<sup>5</sup> The mouse had come amongst evil cats. (Tra male gatte era venuto il sorco.)

DANTE, *Inferno*. Canto xxii, l. 58. (c. 1300)

The mouse tasting the pitch. (μὴς πίττης γεύεται.)

DEMOSTHENES, *Against Polyctes*. (c. 350 B.C.) "Mus in pice" is the Latin. Another Greek proverb for getting into trouble by one's own fault is μὴς ἐν ἄλμῃ (The mouse in the brine).

Alas! that I in my old age should have fallen into such a mess, like a mouse into a pot of pitch.

ERASMUS, *Apothegm*. (c. 1523) As quoted by FROUDE, *The Council of Trent*. Ch. 3.

She doth but quest and ferret, . . . entangling herself in her own work. . . *Mus in pice* A mouse in pitch.

JOHN FLORIO, tr., *Montaigne*. Bk. iii, ch. 13. (1603)

<sup>7</sup> A Mouse in the Pot is better than no Flesh.  
B.E., *A New Dictionary of the Canting Crew: Mousetrap*. (a. 1700) HALF A LOAF BETTER THAN NO BREAD, see under BREAD.

<sup>8</sup> A Mouse must not think to cast a Shadow like an Elephant.

THOMAS FULLER, *Gnomologia*. No. 332. (1732) No larder but hath its Mice.

THOMAS FULLER, *Gnomologia*. No. 3587. An older form is, "No house without mouse."

Pour not Water on a drowning Mouse.

THOMAS FULLER, *Gnomologia*. No. 3915. See under FALL.

<sup>9</sup> What mai the Mous ayein the Cat?

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 1643. (c. 1390)

Can a Mouse fall in Love with a Cat?

THOMAS FULLER, *Gnomologia*. No. 1051. (1732) Mice care not to play with Kittens.

THOMAS FULLER, *Gnomologia*. No. 3412. (1732) The Spanish form is, "Con hijo de gato ne se burlan los ratones" (The mice do not play with the cat's son).

<sup>10</sup> Canst thou see no audience?—Nor man, nor mouse.

WILLIAM HAWKINS, *Apollo Shroving*. Act i, sc. 4. (1626) Not a creature.

Prince Maurice, sea-roving, . . . sank, in the West Indies, mouse and man.

CARLYLE, *Life of Cromwell*. Bk. v, ch. 79. (1845) Every living thing.

<sup>11</sup> The escaped mouse ever feels the taste of the bait.

GEORGE HERBERT, *Jacula Prudentum*. No. 681. (1640) See also under EXPERIENCE.

<sup>12</sup> Little losse by length maie growe importable, A mouse in tyme maie byte a two, a cable.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A Mouse in Time may shear a Cable asunder.

THOMAS FULLER, *Gnomologia*. No. 331. (1732) By diligence and patience, the mouse ate in two the cable.

FRANKLIN, *Poor Richard's Almanack*, 1736.

A mouse may stir what a man cannot stay.

F. E. HULME, *Proverb Lore*, p. 183. (1902)

See also under LITTLE THINGS.

<sup>13</sup> When the mouse laughs at the cat there is a hole near.

F. E. HULME, *Proverb Lore*, p. 120. (1902) An African proverb.

<sup>14</sup> Look on me and fear the gods. (ἐς ἐμὲ τῖς ὀρέωρ εὐσεβὴς ἔστω.)

HERODOTUS, *History*. Bk. ii, ch. 141. (c. 445 B.C.) Inscription on the statue of King Sethos, of Egypt, who holds a mouse in his hand, to commemorate the victory which a band of mice won for him over Sennacherib and his Assyrians. (c. 700 B.C.)

<sup>15</sup> An hardy mowse that is bold to breede In cattis eiris.

JOHN LYDGATE, *Minor Poems* (Percy Soc.), p. 167. (c. 1430)

Yet it is a wyly mouse

That can build his dwellinge house

Within the cattes eare.

JOHN SKELTON, *Why Come Ye Nat to Courte*, l. 753. (c. 1522)

It is a sotyll mouse that slepyth in the cattys eare.

HILLS, *Common-place Book*, p. 140. (c. 1530)

I have heard tell, it had neede to bee

A wyly mouse that should breede in the cats eare.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546) LVLV, *Euphues*, p. 63. (1579)

It is a bold mouse that nestles in the cat's ear.

HERBERT, *Jacula Prudentum*. No. 695. (1640)

It must be a wiley Mouse, that can breed in a Cat's Ear.

THOMAS FULLER, *Gnomologia*. No. 3040. (1732)

We ate like mice in a cat's ear.

R. L. STEVENSON, *St. Ives*. Ch. 14. (1894)

<sup>16</sup> The Mouse mumpeth so longe at the bayte, that at length she is taken in the trap.

GEORGE PETTIE, *Petite Pallace*, p. 56. (1576)

1 Consider the mouse what a canny little beast he is. He doesn't ever entrust his welfare to a single cubbyhole, but has another refuge all picked and ready, if one is blocked. (Cogitato, mus pusillus quam sit sapiens bestia, | aetatem qui non cubili uni umquam committat suam, | quin, si unum obsideatur, aliud iam perfugium elegerit.)

PLAUTUS, *Truculentus*, l. 868. (c. 186 B.C.)

From this two medieval proverbs were derived, "Mus non uni fidet antro" (A mouse doesn't trust to one hole), and "Mus miser est antro qui tantum clauditur uno" (That mouse is in an ill case that hath but one hole to lurk in), as EVANS renders it, in *Withals Dictionary Revised*, sig. C3. (1586) See JOHN KEMBLE, *Anglo-Saxon Dialogues of Salomon and Saturn*, p. 57.

I holde a mouses herte nat worth a leek,  
That hath but oon hole for to sterre to,  
And if that faille, thanne is al y-do.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 572 (c. 1388)

It goes hard with that mouse that hath but one hole to trust to.

JAMES MABBE, tr., *Celestina* (T.T.), p. 139. (1631)

The mouse that hath but one hole is quickly taken.

GEORGE HERBERT, *Jacula Prudentum*. No. 1133. (1640)

A sorry Mouse, that has but one Hole, or a poor Creature that has but one Shift.

B.E., *A New Dictionary of the Canting Crew: Mousetrap*. (a. 1700)

A Mouse that has but One Hole is soon Catch'd.

SAMUEL PALMER, *Moral Essays on Proverbs*. (1710)

The mouse that always trusts to one poor hole, Can never be a mouse of any soul.

POPE, *The Wife of Bath*, l. 298. (1717)

It is a poor fox which has only one hole. (Es ist ein armer Fuchs, der nur ein Loch weiss.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 314. (1856) A German proverb.

Biddy took up her brogue as a tower of refuge. Bilingual races are up to the tactics of rats with a double hole.

R. D. BLACKMORE, *Cradock Howell*. Ch 17. (1866)

2 Mum, mouse in cheese. cat is neare.

HENRY PORTER, *The Two Angrie Women of Abington* (1841), p. 71. (1599)

She is like a mouse in a Holland cheese, her house and diet all the same.

RICHARD FLECKNOE, *Enigmaticall Characters*, p. 16. (1658)

He speaketh like a mouse in cheese.

ROBERT AINSWORTH, *Thesaurus Linguae Latinae*. (1736) See also under SPEECH.

3 When a building is about to fall down, all the mice desert it.

PLINY THE ELDER, *Naturalis Historia*. Bk. viii, sec. 103. (A.D. 77) See also under RAT.

4 You have come to the place where the mice nibble iron. (Venisti huc, ubi mures ferrum rodunt.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 7

(c. A.D. 55) A proverb found also in HERODES iii, 76. Apparently the Land of Nowhere.

MAN OR MOUSE, see under MAN.

## MOUSETRAP

5 You must not let your mouse-trap smell of cheese.

JAMES HOWELL, *English Proverbs*, p. 11/1

(1659) RAY, *English Proverbs*, p. 18. (1670)

Let not the Mouse-trap smell of Blood.

THOMAS FULLER, *Gnomologia*. No. 3189. (1732)

The trap that wisht to catch a mowze, Shud never smell of blood.

JOHN WOLCOT (PETER PINDAR), *The Middlesex Election*. (1802)

6 He could invent the best mouse-trap.

JOHN WESTLEY, *Journal*, 14 Jan., 1772.

I trust a good deal to common fame, as we all must. If a man has good corn, or wood, or boards, or pigs to sell, or can make better chairs or knives, crucibles or church-organs, than anybody else, you will find a broad, hard-beaten road to his house, though it be in the woods.

RALPH WALDO EMERSON, *Common Fame: Journals*, 1855. Vol. viii, p. 528.

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door.

R. W. EMERSON, as quoted by MRS. SARAH S. B. YULE, in *Borrowings* (1871), after hearing a lecture by Emerson, in April, 1871. Almost certainly a verbal variation of the preceding quotation from *Common Fame*. One of the most famous of "mystery quotations." For full account see STEVENSON, *Famous Single Poems*

If a man builds a better mousetrap than his neighbor, the world will not only beat a path to his door, it will make newsreels of him and his wife in beach pajamas, it will discuss his diet and his health, it will publish heart-throb stories of his love life.

NEWMAN LEVY, *The Right to Be Let Alone*. *American Mercury*, June, 1935.

## MOUTH

7 To stop Philip's mouth with an unsoaked rush. (ἀπορράψαι τὸ Φιλίππου στόμα ἀλοσχοῖνυ ἀβρόχῳ.)

AESCHINES, *On the Embassy*. Sec. 21. (343 B.C.)

A proverbial phrase, meaning the job would be so easy that one need not pause to soak the fiber to make it pliable.

Give him a loaf, Thom;

Quiet his mouth, that oven will be venting else.

BEN JONSON, *The Staple of News*. Act. i, sc. 1. (1626)

1 Spit it out and cleanse thy mouth. (ἀποπύσαι  
 δει καὶ καθάρασαι στόμα.)

AESCHYLUS, *Fragments*. Frag. 192, Smyth. (c.  
 458 B. C.) Quoted by PLUTARCH, *Moralia: Of  
 Isis and Osiris*, 358E.

2 Keep watch over thy mouth, lest it be thy  
 destruction.

AHIKAR, *Teachings*. Col. vii, l. 97. (c. 550 B. C.)

3 The fish is killed by its mouth. (Por la boca  
 muere el pes.)

FRANCIS BEEDING, *Heads Off at Midnight*. Ch.  
 8. (1940) A Spanish proverb.

4 If thou canst, answer thy neighbour, but if  
 not—hand on mouth!

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
 v, 12. (c. 190 B. C.) Oesterley, tr.

5 Mouth: In man, the gateway to the soul; in  
 woman, the outlet of the heart.

AMBROSE BIERCE, *Devil's Dictionary*, p. 225.  
 (1906)

6 He who will stop every man's mouth, must  
 have a great deal of meal.

H. G. BOHN, *Handbook of Proverbs*, p. 401.  
 (1855) The Danes say, "He needs a lot of  
 butter who would stop every man's mouth."  
 See also under BRIBERY.

7 Govern your mouth according to your purse.  
 (Gobierna tu boca segun tu bolsa.)

CHARLES CAHIER, *Quelques Six Mille Pro-  
 verbes*, p. 227. (1856) A Spanish proverb.  
 Sometimes rendered, "Govern your appetite  
 according to your purse."

8 A close mouth catches no flies.

WILLIAM CAMDEN, *Remains*, p. 316. (1605)

Into a closed mouth no fly enters. (En bocca  
 cerrada no entra mosca.)

CERVANTES, *Don Quixote*. Pt. i, ch. 11. (1605)  
 I must remember the traveller of two good Ital-  
 ian proverbs: In bocca serrata mai non entro  
 mosca. Keep close lips and never fear, Any flies  
 should enter there.

FYNES MORYSON, *Itinerary* (1907), iii, 400.  
 (1617) The French say, "Bouche serrée,  
 mouche n'y entre."

Into a mouth shut flies fly not.

HERBERT, *Jacula Prudentum*. No. 221. (1640)  
 The Spanish proverb . . . is necessary in danger-  
 ous . . . times: "where the mouth is shut, no fly  
 doth enter."

THOMAS FULLER, *The Appeal of Injured Inno-  
 cence* (1840), p. 302. (1659)

Not flattering lies

Shall soothe me more to sing with winking eyes  
 And open mouth, for fear of catching flies.

DRYDEN, *Fables: Cock and the Fox*, 1799. (1700)  
 Speak and speed: the close mouth catches no flies.

FRANKLIN, *Poor Richard's Almanack*, 1742.

No flies will go down your throat if you keep  
 your mouth shut.

SURGEON, *John Ploughman*. Ch. 6. (1869)

Concha, remembering . . . that no flies enter a  
 shut mouth, was silent.

H. S. MERRIMAN (HUGH S. SCOTT), *In Kedar's  
 Tents*. Ch. 23. (1897)

9 His mouth as greet was as a greet forneys.  
 CHAUCER, *Canterbury Tales: Prologue*, l. 561.  
 (c. 1386)

Big i' th' mouth [given to boasting].

J. C. BRIDGE, *Cheshire Proverbs*, p. 32. (1917)

10 For al so siker as cold engendreth hayl,  
 A likerous mouth moste han a likerous tayl.  
 CHAUCER, *Canterbury Tales: The Wife of  
 Bath's Prologue*, l. 466. (c. 1388)

Our Englysh proverbe . . . sayeth, A lycourouse  
 mouthe, a lycourouse tayle.

RICHARD TAVERNER, *Proverbs*, fo. 36. (1539)

Likery she of tongue, lighte of taile.

WILSON, *The Arte of Rhetorique*, p. 66. (1553)

A liquorish tongue, a lecherous tail.

JOHN RAY, *English Proverbs*, p. 16. (1670)

For 'tis as sure as cold engenders hail,

A liquorish mouth must have a lecherous tail.

POPE, *The Wife of Bath's Prologue* l. 217. (1714)

Lickerish Tongues, treacherous Tails.

THOMAS FULLER, *Gnomologia*. No. 3205. (1732)

11 He that any good would win  
 At his mouth must first begin.

JOHN CLARKE, *Paroemiologia*, p. 136. (1639)

12 To fill the mouth with empty spoons.

JOHN CLARKE, *Paroemiologia*, p. 314. (1639)  
 RAY, *English Proverbs*, p. 175. (1670)

You have put a toom [empty] spoon in my  
 mouth. You have rais'd, and disappointed, my  
 expectation.

JAMES KELLY, *Scottish Proverbs*, p. 384. (1721)

13 She's as tight-mouthed as a bear trap.

OWEN DAVIS, *Icebound*. Act i. (1923)

14 The mouth utters lilies. (Kou shou lien 'hua.)  
 JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 193.  
 (1872) Meaning excellent discourse. "To  
 make mouth-flowers," (ta tsui 'hua), on the  
 other hand, means to utter mere words.

15 Be not rash with thy mouth. (Ne temere qui  
 loquaris.)

*Old Testament: Ecclesiastes*, v, 2. (c. 250 B. C.)

Now hold your mouth, *par charitee*.

CHAUCER, *Sir Thopas*, l. 180. (c. 1386)

That shall not stop my mouth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

16 These craftie foxes [cannibals] espying their  
 enemies afar off, beganne to swalowe theyr  
 spettle as their mouths watered for greediness  
 of theyr prey.

RICHARD EDEN, *The Decades of the Newe  
 Worlde*, p. 143. (1555)

These reasons made his mouth to water.

BUTLER, *Hudibras*, Pt. i, canto iii, l. 379. (1663)

Does it make your mouth water?

SWIFT, *Polite Conversation*. Dial. iii, (1738)



Never did my uncle Toby's mouth water so much for a pipe in his life.

STERNE, *Tristram Shandy*. Bk. vi, ch. 28. (1762)

1  
Lo, I am silent and curb my mouth. (ἰδοὺ σιωπῶ καπιλάζυμαι στόμα.)

EURIPIDES, *Andromache*, l. 250. (c. 430 B.C.)

2  
An unbridled mouth. (ἀχάλινον στόμα.)

EURIPIDES, *Bacchanals*, l. 385. (c. 410 B.C.)

Unable to keep his tongue within doors. (ἀθυρόγλωσσος.)

EURIPIDES, *Orestes*, l. 903. (c. 410 B.C.) The French say, "Bouche va toujours" (The mouth is always going).

3  
Ye have a readie mouth for a ripe cherrie.

DAVID FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595) Cited by Kelly and Fuller.

4  
He has a Mouth for every Matter.

THOMAS FULLER, *Gnomologia*. No. 1859. (1732)

Harry Smatter has a Mouth for every Matter.

FRANKLIN, *Poor Richard's Almanack*, 1748.

There you go, shooting off your mouth.

N. P. LANGFORD, *Vigilante Days and Ways*, i, 295. (1890)

5  
The Roman Orator was down in the mouth, finding himself thus cheated by the money-changer.

BISHOP JOSEPH HALL, *Cases of Conscience*, Bk. i, ch. 6. (1649)

You are damnably down o' the mouth.

PETER MOTTEUX, tr., *Rabelais*, v, 224. (1694)

He looks plaiguiely down in the mouth.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

He'll never more be down-at-mouth.

ROSSETTI, *Dante and His Circle*, i, 224. (a. 1850)

6  
The wise hand doth not all that the foolish mouth speaks.

HERBERT, *Jacula Prudentum*. No. 248. (1640)

One mouth doth nothing without another.

HERBERT, *Jacula Prudentum*. No. 1026. See also under SCANDAL.

Your mouth hath beguiled your hands.

JOHN RAY, *English Proverbs*, p. 260. (1678)

7  
The meale mouth hath woon the bottome of your stomacke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

More meete for mealy mouthed men.

GEORGE GASCOIGNE, *The Fruites of Warre*, lxxxvi. (c. 1572)

Flatterers and meal-mouthed merchants.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 155. (1576)

This wench with the mealy mouth, is my wife.

THOMAS DEKKER, *The Gentle Craft*, i. (1600)

Ile not be mealely mouthed, I warrant em.

JOHN DAY, *Ile of Guls*. Act iv, sc. 4. (1606)

Nursed by mealy-mouth'd philanthropies.

ALFRED TENNYSON, *The Brook*, l. 94. (1855)

Well-fed Vicars of Bray . . . with mealy mouths and elastic consciences.

J. C. JEAFFRESON, *A Book About Doctors*. Ch. 13. (1862)

None of your mincing, mealy-mouthed fine ladies.

WALTER BESANT, *The World Went Very Well Then*. Ch. 16. (1887) Mealy-mouthed, soft spoken, not outspoken, afraid to speak one's mind.

8  
To make up my mouthe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) According to the proverb old, My mouth I will up make.

THOMAS PRESTON, *Cambyses*. (c. 1570) In Hazlitt, *Old Plays*, iv, 175.

Commonly at great feasts . . . they use to serve up sturgeon last, as it were to make up the mouth.

COGAN, *The Hauen of Health*, p. 170. (1584) All the while she was at church, she made up her mouth as demurely as the rest of the congregation.

THOMAS BROWN, *Works*, iv, 202. (a. 1704) "A snack of bread and cheese to make up your mouth" is often the goodwife's suggestion to her farmer lord.

*Notes and Queries*. Ser. vii, vol. vi, p. 38. (1888) To finish one's meal with something especially delicious.

9  
The hole too open under the nose  
Breeds ragged shoes and tattered hose.

JOHN HOWELL, *Proverbs*, p. 10. (1659)

He has a hole under his nose and money runs into it.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 39. (1880)

10  
You wanted to . . . make a poor mouth to Mrs. Lapham.

W. D. HOWELLS, *The Rise of Silas Lapham*. Ch. 25. (1885)

11  
Take some little care of what goes into the mouth, but much more of what comes out of it.

F. E. HULME, *Proverb Lore*, p. 204. (1902)

12  
Thine own mouth condemneth thee, and not I. (Condemnabit te os tuum, et non ego.)

*Old Testament: Job*, xv, 6. (c. 350 B.C.)

Out of your own mouth. (Ex ore tuo.)

ENNIUS, *Annals*. Frag. 461, Loeb. (c. 180 B.C.)

Quoted by CICERO, *Ad Atticum*, vi, ii, 8.

13  
A lying mouth is a stinking pit.

BEN JONSON, *Explorata: Veritas Proprium Hominis*. (1616)

The mou' that lies slays the saul.

JOHN RAY, *Proverbs: Scottish*, p. 259. (1678)

14  
You never open your mouth but you put your foot in it.

P. W. JOYCE, *English as We Speak It*, p. 128. (1910)

One thing about my mouth, I never put my foot in it.

OGDEN NASH, *Mr. Barclow's Breakdown*. (1940)

Every time you open your mouth you put your big foot in it.

STEPHEN ACRE, *Yellow Overcoat*, p. 219. (1942)  
I opened my mouth and put my foot in it.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 230. (1942)

1 Keep your trap shut for a minute.

BAYARD KENDRICK, *The Odor of Violets*, p. 58. (1941)

For God's sake, shut your bazoo.

WESTBROOK PEGLER, *Fair Enough*, 18 March, 1941.

You better put a zipper on that bazoo of yours.  
PEGLER, *Fair Enough*, 31 March, 1941.

2 In a kissing mouth there lyeth a galling minde.

JOHN LYLY, *Euphues*, (Arber), p. 75. (1579)

Sweet red splendid kissing mouth.

A. C. SWINBURNE, tr., *Villon's Complaint of the Fair Armouress*. (c. 1880)

3 All mouths have the same relishes.

MENCUS, *Discourses*. Bk. vi, pt. i, ch. 7, sec. 5. (c. 300 B. C.)

Of other care they little reck'ning make,  
Then how to scramble at the shearers feast, . . .  
Blind mouths! that scarce themselves know how to hold

A sheep-hook, or have learned aught else the least  
That to the faithful herdman's art belongs!

MILTON, *Lycidas*, l. 117. (1637)

When your mouth eats, let it consult with your stomach.

ARTHUR E. MOULE, *Proverbs from Ningpo*. (Doolittle, *Chinese Vocabulary*, ii, 326. 1872)

4 Keep your mouth shut and your eyes open.  
SAMUEL PALMER, *Moral Essays on Proverbs*, p. 143. (1710)

Keep your Purse and your Mouth close.

THOMAS FULLER, *Gnomologia*. No. 3121. (1732)

Keep your mouth close an' your een open.

ALLEN RAMSAY, *Scottish Proverbs*. (1737)

He who seldom opens his mouth often shuts his eyes [in meditation].

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1128. (1875)

5 A naughty person . . . walketh with a forward mouth. (Homo apostata . . . graditur ore perverso.)

*Old Testament: Proverbs*, vi, 12. (c. 350 B. C.)

6 He that keepeth his mouth keepeth his life. (Qui custodit os suum, custodit animam suam.)

*Old Testament: Proverbs*, xiii, 3. (c. 350 B. C.)

Whoso keepeth his mouth and his tongue keepeth his soul from troubles. (Qui custodit os suum, et linguam suam, custodit ab angustiis animam suam.)

*Old Testament: Proverbs*, xxi, 23.

7 Out of the mouth of babes and sucklings hast thou ordained strength. (Ex ore infantium et lactentium.)

*Old Testament: Psalms*, viii, 2. (c. 350 B. C.)

Out of the mouth of babes and sucklings thou hast perfected praise. (ἐκ στόματος νηπίων καὶ θηλαζόντων.)

*New Testament: Matthew*, xxi, 16. (c. A. D. 70)

8 A wise head hath a close mouth to it.

JOHN RAY, *English Proverbs*, p. 143. (1678)

FULLER, *Gnomologia*. No. 469. (1732)

9 Out of the mouth calamities fly:

In by the mouth all sicknesses hie.

('Huo ts'ung k'uo ch'u: ping ts'ung k'uo ju.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 775. (1875)

The lion opens his mouth; the elephant shuts his: shut yours. (K'ai k'ou shih tzu; pi k'ou hsiang; pu k'o lan yen.)

SCARBOROUGH, *Chinese Proverbs*. No. 1031.

That which goes out of your mouth enters other people's ears. (Ch'u tsai ne k'ou, ju tsai jen erh.)

SCARBOROUGH, *Chinese Proverbs*. No. 1048.

ERNEST BRAHMAH, *Kai Lung's Golden Hours*, polishes this to, "That which passes out of one mouth passes into a hundred ears."

It is safer to keep the mouth shut than to open it. (K'ai k'ou pu ju hsien k'ou wen.)

SCARBOROUGH, *Chinese Proverbs*. No. 1050.

Shut your mouth like a bottle-neck; guard your thoughts like a city. (Shou k'ou ju p'ing; fang i ju ch'eng.)

SCARBOROUGH, *Chinese Proverbs*. No. 1104.

10 All is lost that goes beside your own mouth.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

11 It's in everybody's mouth. (In ore est omni populo.)

TERENCE, *Adelphoe*, l. 93. (160 B. C.)

12 He keepeth a fair castle that keepeth well his mouth.

UNKNOWN, *Vernon MS.*, p. 340. (c. 1300)

GOD NEVER SENDS MOUTHS BUT HE SENDS MEAT, see under GOD.

MOUTH OF HONEY, HEART OF GALL, see under DIS-SIMULATION.

OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH, see under HEART.

## MUCH

13 Too much of nothing but of fools and asses.

JOHN CLAKE, *Paroemiologia*, p. 73. (1639)

NOTHING TOO MUCH, see under MODERATION.

14 Too much of a thing nauseates. (Omne nimium non bonum.)

ALFRED HENDERSON, *Latin Proverbs*, p. 304. (1869) "Joy surfeited turns to sorrow."

"Usque ad nauseam" (Even to nausea) is the proverbial phrase.

15 Too much spoiles, too little doth not satisfie.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 12. (1659) FULLER, *Gnomologia*, No. 5268, has,

"Too much spoileth, too little is nothing."

Too much breaks the sack.

TORRIANO, *Piazza Universale*, p. 244. (1666)

Too much breaks the bag.

JOHN RAY, *English Proverbs*, p. 26. (1670)

1. Much will haue more.

WILLIAM LAWSON, *The Country Housewife's Garden*, p. 5. (1615) See also COVETOUSNESS; GREED.

2. The much that hangs on little was then set in motion.

GEORGE MEREDITH, *Vittoria*. Ch. 31. (1866)

3. Why, then, can one desire too much of a good thing?

SHAKESPEARE, *As You Like It*, iv, 1, 123. (1600)

A man may take too much of a good thing.

RANDLE COTGRAVE, *Dictionary: Manger*. (1611)

The Germans say, "Man kann des Guten zu viel haben." On the contrary, there is an English proverb, "You cannot have too much of a good thing."

This (to use a very colloquial phrase) is surely too much of a good thing.

SYDNEY SMITH, *Works* (1867), i, 175. (1809) A phrase which has been greatly overworked.

See SMEDLEY, *Frank Fairleigh*. Ch. 6. (1850)

SHAW, *Pygmalion*, Act iv. (1912) BRUSH,

*You Go Your Way*. Ch. 1. (1941) HEYER,

*Envious Casca*, p. 132. (1941) etc., etc.

Too much even of a good thing creates disgust. (L'abondanza delle cose, ingenera fastidio.)

ROBERT BLAND, *Proverbs*. Vol. 1, p. 148. (1814)

An Italian proverb.

"Too much of a good thing" suggests that the Nemesis on departures from the golden mean applies to good things as well as bad.

R. G. MOULTON, *Shakespeare as a Dramatic Artist*, p. 46. (1901)

One cannot have too much of a good thing, you know.

AGATHA CHRISTIE, *The Moving Finger*, p. 94. (1942)

4. It is fouler and uglier to have too much than not to have enough.

H. D. THOREAU, *Autumn*, 18 Nov., 1855.

5. I hope . . . you and your good woman agree still?—Ay, ay, much of a muchness.

VANBRUGH AND CIBBER, *The Provok'd Husband*. Act i, sc. 1. (1728)

They are all pretty much of a muchness.

CHARLES READE, *It's Never Too Late to Mend*. Ch. 18. (1856)

You'll find 'em much of a muchness, I expect.

DICKENS, *Edwin Drood*. Ch. 4. (1870)

Men's men . . . they're much of a muchness.

GEORGE ELIOT, *Daniel Deronda*. Bk. iv, ch. 31. (1876)

6. To moche of on thyng was neuer holsome.

UNKNOWN, *Abce of Aristotill*. (c. 1450)

E.E.T.S., ser. ii, No. 8, p. 66.

Too much of one thyng is not good.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Over-much of one thing is nought.

UNKNOWN, *Interlude of Youth*. (c. 1554) In HAZLITT, *Old Plays*, ii, 19.

Too muche of one thyng, is nought. (Troppo di una cosa, non val niente.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

Our English prouerbe saith, Too much of one thing is good for nothing.

SIR JOHN HARRINGTON, tr., *Orlando Furioso: Allegory*, p. 408. (1591)

Too much of anything is good for nothing.

NICHOLAS BRETON, *Crossing of Proverbs*.

(1616) BUTLER, *Feminine Monarchie*, p. 170.

(1634) SWIFT, *Polite Conversation*. Dial. ii.

(1738) FIELDING, *Amelia*. Bk. xi, ch. 3. (1751) etc., etc.

Too much of ought is good for nought.

*Notes and Queries*. Ser. iv, vol. viii, p. 506.

(1871) The French say, "Assez y a si trop n'y a"; the Germans, "Allzuviel ist nicht gesund" (Too much is not healthy"; the Italians, "Spesso chi troppo fa, poco fa" (Often he who does too much does little"; and the Dutch practically the same thing, "Die te veel onderneemt slaagt zelden" (He who undertakes too much seldom succeeds).

7. Multum In Parvo: or a summary narrative on behalfe of prisoners captived for debt.

UNKNOWN, Title of tract. (1653) "Much in little."

The Little Lexicon, or Multum in Parvo of the English Language.

SAMUEL MAUNDER. Title of Book. (1825)

This is the kitchen: is it not admirably arranged? What a *multum in parvo*!

MARRYAT, *Three Cutlers*. Ch. 1. (1836)

A multum-in-parvo pocket-knife.

THOMAS HARDY, *The Hand of Ethelberta*. Ch. 43. (1876)

## MUCK

8. You'll have his muck for his meat.

JOHN CLARKE, *Paroemiologia*, p. 170. (1639)

RAY, *English Proverbs*, p. 186. (1670)

9. Bot forto pinche and forto spare,

Of worlde's muk to gete encreass.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 4854. (c. 1390)

To disdeygne me, who mucke of the worlde hoordeth not.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Look'd upon things precious as they were

The common muck o' the world.

SHAKESPEARE, *Coriolanus*, ii, 2, 129. (1607)

I haue given over . . . moyling for mucke and trash.

WILLIAM ROWLEY, *A Match at Midnight*. Act i, sc. 1. (1633)

10. Muck and money go together.

JOHN RAY, *English Proverbs*, p. 179. (1678)

The obvious meaning of the proverb is that where's there's a manure-pile there's money, but Ray gives this fantastic explanation:

"Those that are slovenly and dirty usually grow rich, not they that are nice, curious in their diet, houses, and clothes." Which, of course, is far from the truth.

He hath a good muck-hill at his door, i. e., he is rich.

JOHN RAY, *English Proverbs*, p. 261. (1678)  
There is an old proverb which says "The muck-midden is the mother of the meal-ark [meal-chest]."

MICHAEL DENHAM, ed., *Denham Tracts*, ii, 97. (c. 1850)

"The more muck the more money" is an East Anglian proverb.

WALTER WHITE, *Eastern England*, i, 127. (1865)  
Where there's muck there's money.

J. G. NALL, *Great Yarmouth*, p. 605. (1866)  
Wher ther's muck ther's luck.

F. E. TAYLOR, *Lancs. Sayings*, p. 11. (1901)  
Muck's the mother of money.

J. C. BRIDGE, *Cheshire Proverbs*, p. 95. (1917)

### MUCKRAKE

1 I have to scrape out his house with this iron rake. (*σάλπειν αὐτοῦ τὴν οἰκίαν μ' ἀργάην δόμου.*)

EURIPIDES, *Cyclops*, l. 33. (c. 440 B. C.)

The Interpreter takes them [Christiana and her company] apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered to give him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684)

Is the last and most admirable invention of the human race only an improved muck-rake?

H. D. THOREAU, *Life Without Principle*. (1854)  
Muckrakes . . . persons who "fish in troubled waters," from their idea of raking up the muck to see what valuable waifs and strays they may find in it.

SCHELE DE VERE, *Americanisms: Muckrakes*. (1872)

Men, forgetful of the perennial poetry of the world, muckraking in a litter of fugitive refuse.

FREDERIC HARRISON, *The Choice of Books*, Ch. 4. (1879)

The men with the muck-rake are often indispensable to the well-being of society, but only if they know when to stop raking the muck.

THEODORE ROOSEVELT, *Address*, at the Gridiron Club dinner, Washington, 14 April, 1906.  
The theme of President Roosevelt's address was the quotation from Bunyan given above, and it was he who really introduced "muck-raker" into the American language.

The pure gleam of the muck-raker in his eyes.

O. HENRY (W. S. PORTER), *The Man Higher Up*. (1908)

People have a name for your kind of man. They call them "muck-rakers."

L. K. ANSPACHER, *The Unchastened Woman*. Act ii. (1915)

### MUD

See also Mire

2 That's clear as mud.

R. H. BARHAM, *Ingoldsby Legends: The Merchant of Venice*. (1842) See under CLEARNESS.

3 Let me go where'er I will  
I hear a sky-born music still: . . .

'Tis not in the high stars alone, . . .  
But in the mud and scum of things,  
There always, always something sings.

R. W. EMERSON, *Music* (c. 1870)

4 Mud chokes no Eels.

THOMAS FULLER, *Gnomologia*. No. 3488. (1732)

5 One's as deep in the mud as the other in the mire.

R. L. GALES, *Vanished Country Folk*, p. 205. (1914)

I'm going to be just as deep in the mud as you are in the mire.

GARDNER, *Case of the Empty Tin*, p. 211. (1941)

6 An ordinary person (born of the mud of the people).

SIR PHILIP SIDNEY, *Arcadia* (1629), iii. 238 (1563)

Scum of the mud of hell!

JOHN MARSTON, *Antonio's Revenge*. Act v, sc. 5. (1602)

Defoe said in his wrath, 'the Englishman was the mud of all races'!

EMERSON, *English Traits: Race*. (1856)

7 Never did two angry men of their abilities throw mud with less dexterity.

HORACE WALPOLE, *Vertue's Anecdotes of Painting in England* (1786), iv, 170. (1762)

No mud can soil us but the mud we throw.

J. R. LOWELL, *Epistle to George William Curtis*. (1874)

Mud thrown is ground lost.

H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

### MUGWUMP

8 These were *mugquomps* of the sons of Esau.  
JOHN ELIOT, *Indian Bible: Genesis*, xxxvi, 15. (1663) An Indian word meaning "great chief," answering to the "dukes" of the English Bible.

The secret bulletin . . . has extensively circulated among the . . . Most Worshipful Mugwumps of the Cabletow.

UNKNOWN, *The American Whig* (Woodstock, Vt.), 24 August, 1832. See *The Nation*, lii, 414/3. Jocular for an important person, a "high muck-a-muck."

John A. Logan is the Head-Centre, the Hub, the King Pin, the Main Spring, Mogul and Mugwump of the final plot.

ISAAC HILL BROMLEY, *Impeach Logan*. Editorial in N.Y. *Tribune*, 16 Feb., 1877.

<sup>1</sup> Mugwump D. O. Bradley.

UNKNOWN, Headline in N.Y. *Sun*, 23 March, 1884. This is the first authenticated use of the word as applied to anyone holding himself aloof from or superior to party politics, although it is alleged to have been so used by the Indianapolis *Sentinel* in 1872. In its issue of 15 June, 1884, *The Sun* definitely applied the word to the independent Republicans of the Blaine-Cleveland campaign, who refused to support the party ticket. It was soon widely accepted.

We have yet to see a Blaine organ that speaks of the independent Republicans otherwise than as Pharisees . . . mugwumps, or something of that sort.

UNKNOWN, *Editorial*, N.Y. *Evening Post*, 20 June, 1884.

A mugwump is a person educated beyond his intellect.

HORACE PORTER, *Speech*, October, 1884, during Blaine-Cleveland campaign. *The Nation*, more moderately, defined a mugwump as "a man who for some reason or other, is unable to vote his regular party ticket." Thomas B. Reed defined mugwumps as "long-tailed birds of Paradise," and Harold Willis Dodds, President of Princeton University, said, "A mugwump is a fellow who has his mug on one side of the fence and his wump on the other," a definition echoed by Albert J. Engel, in a speech in the House of Representatives, 23 April, 1935.

I'd have believed anything but that you [a Democrat] would be a dashed Mugwump.

P. L. FORD, *The Honorable Peter Stirling*, p. 302. (1894)

## MULTITUDE

See also Crowd, Mob, People

<sup>2</sup> Permit thou not me to be judged according to the mouths of the multitude.

*Book of the Dead*. Ch. i, l. 16. (c. 4000 B. C.)  
Turin Papyrus.

<sup>3</sup> The angry buzz of a multitude is one of the bloodiest noises in the world.

LORD HALIFAX, *Maxims: Works*, p. 219. (1693)

<sup>4</sup> The multitude, who require to be led, still hate their leaders.

HAZLITT, *Characteristics*. No. 425. (1823)

<sup>5</sup> Thou art a many-headed beast. (Belua multorum es capitum.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 76. (20 B.C.)  
Referring to the people of Rome. Pope renders the line, "The people are a many-headed beast."

The multitude of the grosse people, being a beast of many heads.

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1877), p. 122. (1542)

O weak trust of the many-headed multitude.

SIR PHILIP SIDNEY, *Arcadia* (1893), p. 226. (1580)

The blunt monster with uncounted heads,  
The still-discordant wavering multitude.

SHAKESPEARE, *II Henry IV: Induction*, l. 18. (1598)

The many-headed monster mutinous rowt.

JOHN FLORIO, *Montaigne*. Bk. i, ch. 23. (1603)  
An expansion of Montaigne's "tourbe mutine." A few lines farther along Florio renders "ce monstre ainsi agité" by "this monstrous faced multitude."

That beast with many heads, The staggering multitude.

MARSTON AND WEBSTER, *The Malcontent*. Act iii, sc. 3. (1604)

He himself stuck not to call us the many-headed multitude.

SHAKESPEARE, *Coriolanus*, ii, 3, 17. (1607)

The beast with many heads butts me away.

SHAKESPEARE, *Coriolanus*, iv, 1, 1. (1607)

This many-headed monster, Multitude.

SAMUEL DANIEL, *The Civile Warres*. Bk. ii, ch. 12. (1609)

The many-headed monster, The giddy multitude.

PHILIP MASSINGER, *The Unnaturall Combat*. Act iii, sc. 2. (c. 1619)

What is this giddy multitude? this beast  
Of many heads?

JOHN WILSON, *Andronicus Comnenius*. Act iii, sc. 2. (1664)

The Mob has many Heads, but no Brains.

THOMAS FULLER, *Gnomologia*. No. 4653. (1732)

The many-headed monster of the pit.

POPE, *Imitations of Horace: Epistles*. Bk. ii, epis. 1, l. 305. (1732)

The public is a many-headed monster and hard to please.

DAVID GARRICK, *Correspondence*, i, 527. (1773)

Thou many-headed monster-thing,

Oh, who would wish to be thy king?

WALTER SCOTT, *The Lady of the Lake*. Canto v, st. 30. (1810)

I will tell you [the public] what you are; you are a great, ugly, many-headed beast.

ROBERT SOUTHEY, *The Doctor*. Interch. 21. (1834)

<sup>6</sup> I do not hunt for the votes of the inconstant multitude. (Non ego ventosae plebis suffragia venor.)

HORACE, *Epistles*. Bk. i, epis. 19, l. 37. (20 B. C.)

<sup>7</sup> Woe to the multitude of many people, which make a noise like the noise of the seas. (Vae multitudini populorum multorum, ut multitudo maris sonantis.)

*Old Testament: Isaiah*, xvii, 12. (c. 725 B. C.)

<sup>8</sup> There was not that variety of beasts in the ark, as is of beastly natures in the multitude

BEN JONSON, *Explorata: Vulgi Mores*. (1616)

<sup>9</sup> Nothing is so difficult to weigh as the minds of the multitude. (Nihil tam inaeestimabile est quam animi multitudinis.)

LIVY, *Ab Urbe Condita*. Bk. xxxi, ch. 34. (c. 25 B. C.) Quoted by MONTAIGNE, ii, 16.

<sup>1</sup> All go free when multitudes offend. (Quidquid multis peccatur inultum est.)

LUCAN, *De Bello Civili*. Bk. v, l. 260. (c. A. D. 60)

<sup>2</sup> There is often more virtue in one man than in a multitude. (Plus esse in uno saepe quam in turba boni.)

PHAEDRUS, *Fables*. Bk. iv, fable 5. (c. 25 B. C.)

<sup>3</sup> To please the multitude is to displease the wise. (τοῖς πολλοῖς ἀρέσκειν τοῖς σοφοῖς ἐστὶν ἀπαρέσκειν.)

PLUTARCH, *Moralia: Education of Children*. Sec. 6B. (c. A. D. 95)

They that study to please the multitude are sure to displease the wise.

JOHN LYL, *Euphues* (Arber), p. 136 (1579)

<sup>4</sup> Was ever feather so lightly blown to and fro as this multitude?

SHAKESPEARE, *II Henry VI*, iv, 8, 57. (1590)

Look, as I blow this feather from my face,  
And as the air blows it to me again, . . .  
Such is the lightness of you common men.

SHAKESPEARE, *III Henry VI*, iii, 1, 84. (1591)

<sup>5</sup> The views of the multitude are neither bad nor good. (Neque mala, vel bona, quae vulgus putet.)

TACITUS, *Annals*. Bk. vi, sec. 22. (c. A. D. 116)

If by the people you understand the multitude, the *hoi polloi*, 'tis no matter what they think; . . . their judgment is a mere lottery.

DRYDEN, *Of Dramatick Poesie*. (1668) οἱ πολλοὶ the many, was the Greek proverbial phrase for the common people, the crowd, the multitude.

Hoi polloi trampled, hustled, and crowded him.

O. HENRY, *Brickdust Row*. (1907)

<sup>6</sup> The unstable multitude is cleft into opposite courses. (Scinditur incertum studia in contraria volgus.)

VERGIL, *Aeneid*. Bk. ii, l. 39. (19 B. C.)

## MUM

<sup>7</sup> If wise you will keep mum. (Si sapis, mussiabis.)

PLAUTUS, *Miles Gloriosus*, l. 476. (c. 200 B. C.)

Go your way and keep your mouth shut. . . .  
You keep still and I'll keep mum. (Tu abi tacitus tuam viam . . . tu taceto, ego mussitabo.)

PLAUTUS, *Rudens*, l. 1027. (c. 200 B. C.)

Mum is counsel.

JEHAN PALSGRAVE, *Acolastus*, sig. B2. (1540)

I will say nought but mum, and mum is counsel.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

No more words but mum.

ULPIAN FULWELL, *Like Will to Like*. (1568)

Seal up your lips, and give no words but mum.

SHAKESPEARE, *II Henry VI*, i, 2, 89. (1590)

Mum's the word.

THOMAS BROWN, *A Walk Round the London Coffee Houses*. Bk. iii, ch. 3. (a. 1704) COLMAN, Jr., *The Battle of Hexham*. Act ii, sc. 1.

## MURDER

(1789) MULOCK, *Agatha's Husband*. Ch. 22.

(1852) WHEATLEY, *Scarlet Impostor*, p. 24.

(1942) etc., etc.

But mum for that.

THOMAS SHERIDAN, *The Answer*, l. 16. (1718)

Mumm's the word. Dr. Johnson . . . remarks of the word mumm, it may be observed that when it is pronounced it leaves the lips closed.

F. S. COZZENS, *Sayings*, p. 49. (1870)

## MUMCHANCE

<sup>8</sup> He looks like Mumchance, who was hang'd for saying of nothing.

JOHN RAY, *English Proverbs*, p. 290. (1670)

Mumchance, One that sits mute. He looks like Mumchance that was hang'd for saying of nothing.

B. E., *New Dictionary of the Canting Crew*, sig. H5. (c. 1690)

What an unreasonable thing 'tis to make me stand like mum-chance at such a time as this.

UNKNOWN, *Terence Made English*, p. 150. (1694)

Methinks you look like Mumchance, that was hanged for saying nothing.

SWIFT, *Polite Conversation*. Dial. i. (1738)

## MURDER

<sup>9</sup> Rekke nat to been an homicyde.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 750. (c. 1388)

Homicide's the great unweaver. Everything comes to light.

ZELDA POPKIN, *No Crime for a Lady*, p. 90. (1942)

<sup>10</sup> The guilt of murder is the same, whether the victim be renowned, or whether he be obscure. (Non alio facinore clari homines, alio obscuri necantur.)

CICERO, *Pro Milone*. Ch. vii, sec. 17. (52 B. C.)

He who slayeth one man is as guilty as if he killed the whole human race. And he who saveth a soul accomplisheth a deed as meritorious as if he had saved all humanity.

MOHAMMED, *The Koran*, v, 32. (c. 622)

<sup>11</sup> No murder without a motive.

J. J. CONNINGTON, *Four Defences*, p. 148. (1940)

They got away with murder.

ELIZABETH DALY, *Murders in Volume 2*, p. 12. (1941)

<sup>12</sup> On Murder Considered as One of the Fine Arts.

THOMAS DE QUINCY. Title of essay. (1827)

Murder leads to theft and theft to deceit. Haven't you read DeQuincy?

BELLA AND SAMUEL SPEWACK, *Boy Meets Girl*. Act ii, sc. 3. (1935)

<sup>13</sup> He that smiteth a man, so that he die, shall be surely put to death. (Qui percusserit hominem volens occidere, morte moriatur.)

*Old Testament: Exodus*, xxi:12. (c. 550 B. C.)

He smote them with a great slaughter. (Percussurunt eos plaga magna.)

*Apocrypha: I Maccabees*, v, 34. (c. 100 B. C.)  
Slaughtered, as the saying goes, like oxen in the stall. (τὸ λεγόμενον τοῦτο, "βόες ἐπὶ φάτνῃ" σφαγέμεναι.)

PHILO, *De Somniis* Bk. ii, sec. 144. (c. A. D. 40)

Philo is quoting Homer's account of the murder of Agamemnon (*Odyssey*, iv, 535):  
ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

<sup>1</sup> He will kill a man for a messe of mustard.

JOHN HEYWOOD, *Three Hundred Epigrams*. No. 207. (1562)

<sup>2</sup> Murderers, like artists, must be hung to be appreciated.

THOMAS JOB, *Uncle Harry*. Act i. (1942)

<sup>3</sup> Even those who do not wish to murder anyone, would like the power to do it. (Qui nolunt occidere quemquam, | posse volunt.)

JUVENAL, *Satires*. Sat. x, l. 96. (c. A. D. 120)

<sup>4</sup> An intelligent Russian once remarked to us, "Every country has its own constitution; ours is absolutism moderated by assassination."

GEORGE HERBERT, COUNT MUNSTER, *Political Sketches of the State of Europe, 1814-1867*. p. 19.

Assassination has never changed the history of the world.

BENJAMIN DISRAELI, *Speech*, House of Commons, May, 1865, on the assassination of Lincoln.

<sup>5</sup> Murder should not be atoned for by murder, nor blood by blood. (Neque caede caedum et sanguinem sanguine expianda.)

SALLUST, *Ad Caesarem Senem*. Ch. 3. (c. 46 B. C.)

<sup>6</sup> Killing no Murder.

SILIUS TITUS AND EDWARD SEXBY. Title of pamphlet to prove that the assassination of Oliver Cromwell would be lawful and laudable. (1657)

In this case, killing's no murder. . . . By the laws of society, any one who attempts the life of another has forfeited his own.

FREDERICK MARRYAT, *Mr. Midshipman Easy*. Ch. 18. (1836)

<sup>7</sup> One to destroy is murder by the law,  
And gibbets keep the lifted hand in awe;  
To murder thousands takes a specious name,  
War's glorious art, and gives immortal fame.

YOUNG, *Love of Fame*. Sat. vii, l. 55. (1728)

One murder made a villain, Millions a hero.

BISHOP BELBY PORTEUS, *Death*, l. 154. (c. 1800)

<sup>8</sup> If three men journey upon a road, they are found to be two men; the greater number slay the less.

UNKNOWN, *Admonitions of an Egyptian Sage*, p. 13, l. 2. (c. 2100 B. C.) Leiden Papyrus. Gardiner, tr.

<sup>9</sup> Who killed Cock Robin?

"I," said the Sparrow,

"With my bow and arrow,

I killed Cock Robin."

UNKNOWN, *The Death and Burial of Cock Robin*. This nursery classic is probably an adaptation of the account of the sparrow's funeral in JOHN SKELTON's *Boke of Phyllyp Sparowe* (a. 1529), which in turn derives from CATULLUS, *Elegies*, iii, 3, "Passer mortuus est meae puellae."

## II—Murder Will Out

<sup>10</sup> The funeral pyre quencheth not the spirit of a dead man, but after death he shows forth his anger; the dead maketh moan, and the murderer is brought to light. (ὀπτοῦνται δ' ὁ θνήσκων, | ἀναφαίνεται δ' ὁ βλάπτων.)

AESCHYLUS, *The Libation-Bearers*, l. 324. (458 B. C.)

Murder cannot be hidden. (Murtres ne puet estre celé.)

JEAN DE CHAPELAIN, *Le Dû Dou Soucretain*, l. 285. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, vi, 125. The same idea is expressed in a fragment of the same fable from another manuscript:

Par cest conte savoir poez,  
Que nus murtres n'iert ja celez.

For-thi men sais into this tyde,

Is no man that murthir may hide.

UNKNOWN, *Cursor Mundi*, l. 1084. (c. 1300)

For al mot out, other late or rathe.

CHAUCER (?), *House of Fame*, iii, 1049. (c. 1383)

Mordre wol out, that see we day by day.

CHAUCER, *Nonne Preestes Tale*, l. 232. (c. 1386)

Mordre wol out, certein, it wol nat faille.

CHAUCER, *Prioresses Tale*, l. 124.

Ther may no man hele murdir, that it woll out atte last.

UNKNOWN, *Tale of Beryn*, l. 2293. (c. 1400)

Moordre wil out, thouth it abide a while.

JOHN LYDGATE, *St. Edmund and St. Fremund* Bk. ii, l. 225. (1433)

Murder will out.

JOHN LYDGATE, *Fall of Princes*. Bk. iii, l. 2741.

(c. 1440) MARMION, *The Antiquary*. Act v

(1641) SHADWELL, *The Libertine*. Act ii.

(1676) MURPHY, *The Way to Keep Him*. Act v.

(1760) THOREAU, *Autumn*, 16 Nov., 1850.

FOOTNER, *Murderer's Vanity*, p. 211. (1940) etc., etc.

Oho! the captain! now the murder's out.

GEORGE FARQUHAR, *The Recruiting Officer*. Act iii, sc. 1. (1706)

This truest of stories confirms beyond doubt

That truest of adages—"Murder will out!"

R. H. BARHAM, *Ingoldsby Legends: The Hand of Glory*. (1842)

Murderers will out.

OGDEN NASH, *Why Can't Murders Be Mysterious?* (1935)

Other sins only speak. Murder cries out.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 302. (1943) Quoted.

1 The stones and the beams of one's house will testify against him.

*Babylonian Talmud: Taanith*, fo. 11a. (c. 450)

2 Blood, though it sleep a time, yet never dies. The gods on murderers fix revengeful eyes.

GEORGE CHAPMAN, *The Widdowes Teares*. Act v, sc. 4. (1612)

They seldom sleep soundly, who have blood for their bolster.

THOMAS FULLER, *The Profane State: The Tyrant*. (1642)

3 The water shallow, the stones appear. (Shui chien shih hsien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 183. (1872)

One buried in the snow must in the end be discovered. (Hsüeh li mai jên, chiu 'hou tzü ming.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2427. (1875)

4 Murderer may pass unpunish'd for a time, But tardy justice will o'ertake the crime.

JOHN DRYDEN, *The Cock and the Fox*, l. 285. (1700) See also under PUNISHMENT; RETRIBUTION.

5 Nothing comes sooner to light, then that which is long hid.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

6 The heuens are just, murder cannot be hid.

THOMAS KYD, *The Spanish Tragedie*. Act ii, sc. 5. (1592)

How easily murder is discovered!

SHAKESPEARE, *Titus Andronicus*, ii, 3, 287. (1593)

Truth will come to light; murder cannot be hid long.

SHAKESPEARE, *The Merchant of Venice*, ii, 2, 86. (1597)

Foul deeds will rise,

Though all the earth o'erwhelm them, to men's eyes.

SHAKESPEARE, *Hamlet*, i, 2, 257. (1600)

For murder, though it have no tongue, will speak With most miraculous organ.

SHAKESPEARE, *Hamlet*, ii, 2, 622. (1600)

Nay, guiltiness will speak,

Though tongues were out of use.

SHAKESPEARE, *Othello*, v, 1, 109. (1605)

Man cannot cover what God would reveal.

THOMAS CAMPBELL, *Lockiel's Warning*. (1801)

## MUSES

7 Without envy are the doors of the Muses. (Expertes invidentiae musarum fores.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 85. (1523) He gives another form, "Spotless are the doors of the Muses" (Candidae musarum ianuae), and adds that the meaning of the proverb is (as Taverner puts it), that "Learned persons ought freely, gently, and without enuye admitte other unto them that desyre to be taught or informed of them."

## MUSHROOM

8 Forever will I link together in sweetest union the Muses and the Graces. (οὐ παύσομαι τὰς Χάριτας | Μούσαις συγκαταμυγνύς, | ἀδίστατον συζυγίαν.)

EURIPIDES, *Hercules Furens*, l. 673. (c. 420 B. C.)

Narrow is the path that leads to the Muses. (Non datur ad Musas currere lata via.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. i, l. 13. (c. 22 B. C.)

9 It is that Muse, that can not find a scuse. (Trista quella Musa, che non sa trouar scusa.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Naught is that muse that finds no excuse.

UNKNOWN, *Book of Meery Riddles*. Prov. 123. (1629)

10 The Muses starve in a Cook's Shop.

FRANKLIN, *Poor Richard's Almanack*, 1758.

11 The Muses love the Morning.

THOMAS FULLER, *Gnomologia*. No. 4681. (1732) Quoted by FRANKLIN, *Poor Richard*, 1748. Franklin got many of his aphorisms from Fuller.

12 Happy is he whom the Muses love: sweet flows speech from his lips. (ὃ δ' ἄλβιος, ὃν τινα Μούσαι | φίλωνται· γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδὴ.)

UNKNOWN, *Homeric Hymns: To the Muses*, l. 4. (c. 600 B. C.)

## MUSHROOM

13 In one night growes a Mushrop. (In vna notte nasce vn fungo.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

The greatest Mushroompe groweth in one night.

JOHN LYL, *Euphuies* (Arber), p. 62. (1579)

14 A night growne mushrump.

Such a one as my Lord of Cornwall is.

MARLOWE, *Edward II*, l. 581. (a. 1593)

I hear them scornfully calling a rising great man an upstart, a mushroom, a thing of yesterday.

NICHOLAS AMHERST, *Terrae Filius*. No. 13. (1721)

15 He is of the race of the mushroom; he covers himself altogether with his head. (Fungino genere est; capite se totum tegit.)

PLAUTUS, *Trinummus*, l. 851. (c. 194 B. C.) He wears a broad-brimmed *petasus*, or travelling hat.

He has sprung up like a mushroom. (Subito crevit fungi instar.)

ALFRED HENDERSON, *Latin Proverbs*, p. 423. (1869) A variation of the proverb as usually given, "Fungino genere est; subito crevit de nihilo" (He is one of the mushroom kind; he has suddenly sprung up out of nothing).

16 He that high growth on cedars did bestowe, Gave also lowly mushrumpes leave to growe.

ROBERT SOUTHWELL, *Poems*, p. 69. (1595)



## MUSIC

## I—Music: What It Is

1 Music, the greatest good that mortals know,  
And all of heaven we have below.

ADDISON, *Song for St. Cecilia's Day*, l. 27. (1694)

O Music, Sphere-descended Maid,  
Friend of Pleasure, Wisdom's Aid.

WILLIAM COLLINS, *The Passions*, l. 95. (1750)  
Music is well said to be the speech of angels.

THOMAS CARLYLE, *Essays: The Opera*. (c. 1840)  
Music . . . the only cheap and unpunished rap-  
ture upon earth.

SYDNEY SMITH, *Letter to the Countess of Car-*  
*lisle*, Aug., 1844.

Music is the poor man's Parnassus.

EMERSON, *Poetry and Imagination*. (1875)

2 Music is the eye of the ear.

THOMAS DRAKE, *Bibliotheca*, p. 136. (1616)

3 Musick is said to be the rejoysing of the hart:  
Musicke comforteth the mynde, and feareth  
the enimie.

JOHN FLORIO, *Firste Fruites*, fo. 70. (1578)

4 Music is nothing else but wild sounds civilized  
into time and tune.

THOMAS FULLER, *The History of the Worthies*  
*of England*: Ch. 10, *Musicians*. (a. 1661)

5 O sweet and healing medicine of troubles. (O  
laborum | dulce lenimen medicumque.)

HORACE, *Odes*. Bk. i, ode 32, l. 14. (23 B. C.) Re-  
ferring to music.

Music is the medicine of a troubled mind. (Mu-  
sica mentis medicina moestae.)

WALTER HADDON, *Lucubrations Poemata*:  
*Musica*. (1567)

*Musica est mentis medicina moestae*, a Roar-  
ing Meg [a powerful cannon] against Melan-  
choly, to rear and revive the languishing soul;  
. . . it erects the mind and makes it nimble. . .  
A most forceful medicine, Jacchinus calls it; . . .  
Sweet melody repaireth sad hearts, saith Eobanus  
Hessus. . . The fear of death, as Censorinus in-  
formeth us, musick driveth away. . . It is a  
sovereign remedy against Despair and Melan-  
choly.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. ii, sec. ii, memb. vi, subs. 3. (1621) The  
entire sub-section is devoted to praise of  
music.

Music's the cordial of a troubled breast,  
The softest remedy that grief can find.

JOHN OLDHAM, *An Ode on St. Cecilia's Day*. (a.  
1683)

Music's the medicine of the mind.

JOHN LOGAN, *Danish Ode*. (a. 1788)

6 It is the only sensual pleasure without vice.

SAMUEL JOHNSON, (c. 1776) See HAWKINS,  
*Johnsoniana*.

Music is the only one of the arts that can not be  
prostituted to a base use.

ELBERT HUBBARD, *A Thousand and One Epi-*  
*grams*, p. 39. (1900)

7 The only universal tongue.

SAMUEL ROGERS, *Italy: Bergamo*. (1822)

Music is the universal language.

JOHN WILSON, *Noctes Ambrosianae*. No. 27.  
(1826)

8 If music be the food of love, play on.

Give me excess of it, that, surfeiting,

The appetite may sicken, and so die.

SHAKESPEARE, *Twelfth Night*, i, 1, 1. (1599) An  
adaptation of the Latin proverb, "Incita-  
mentum amoris musica" (Music is an in-  
citement to love).

Music, moody food Of us that trade in love.

SHAKESPEARE, *Antony and Cleopatra*, ii, 5, 1.  
(1606)

Is not music the food of love?

SHERIDAN, *The Rivals*. Act ii, sc. 1. (1775)

Music is love in search of a word.

SIDNEY LANIER, *The Symphony*. (1875)

Music is the brandy of the damned.

SHAW, *Man and Superman*. Act iii. (1903)

9 Music hath caught a higher pace than any  
virtue that I know. It is the arch-reformer.

H. D. THOREAU, *Journal*, 8 Jan., 1842.

## II—Music: Apothegms

10 Nothing is well capable of being well set to  
music that is not nonsense.

JOSEPH ADDISON, *The Spectator*, 21 March,  
1711. Quoted as "an established rule."

For music any words are good enough.

J. R. PLANCHÉ, tr., *The Birds of Aristophanes*,  
i. (1846)

11 Diogenes called an ill musician Cock. "Why?"  
saith he. Diogenes answered, "Because when  
you crow, men use to rise."

FRANCIS BACON, *Apothegms*. No. 267. (1625)

12 Consort not with a female musician, lest  
thou be taken in her snares.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*.  
ix, 4. (c. 190 B. C.) Oesterley, tr.

As froward as the Musition, who being entreated,  
will scarce sing sol fa, but not desired, straine  
aboue Ela.

JOHN LYL, *Euphues and His England: Epis-*  
*tle Dedicatory*, p. 213. (1580)

He could reach B. in alt.

SWIFT, *Apollo*, l. 28. (1731) ABSOLUTELY IN  
ALT, see under ANGER.

13 Where there's music there can't be mischief.  
(Donde hay musica no puede haber cosa  
mala.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615)  
Reminiscent of Cardinal Mazarin's famous,  
"Ils chantent, ils payeront" (They sing, they  
will pay), when he heard the Parisian popu-  
lace singing after the imposition of some new  
taxes.

1 Music hath charms to soothe a savage breast,  
To soften rocks, or bend a knotted oak.

WILLIAM CONGREVE, *The Mourning Bride*. Act I, sc. 1, l. 1. (1697)

Music's force can tame the furious beast.

MATTHEW PRIOR, *Solomon*, ii, 67. (a. 1718)

"Music hath charms to soothe the savage beast,"  
And therefore proper at a sheriff's feast.

JAMES BRAMSTON, *The Man of Taste*. (1733) It was Bramston's misquotation—or perhaps deliberate twisting of the line—which was afterwards most widely quoted.

With him music certainly seemed to have charms to soothe the savage breast.

JONATHAN STAGG, *Turn of the Table*, p. 27. (1940) See also ORPHEUS.

2 Rabelais' unpleasant 'quarter' [mauvais quart d'heure] is by our more picturesque people called *facing the music*.

JAMES FENIMORE COOPER, as quoted by DE VERE, *Americanisms*, p. 601. (a. 1851)

A strong determination to face the music is everywhere manifested.

*The Worcester (Mass.) Spy*, 22 Sept., 1857.

I will not refer to the vulgar colloquialism that I was afraid to face the music.

CECIL RHODES, in *Westminster Gazette*, 6 Jan., 1897, p. 5/1.

I suppose she just felt she couldn't face the music.

AGATHA CHRISTIE, *The Tuesday Club Murders*. Ch. 13. (1933)

3 You make as good music as a wheelbarrow.

THOMAS FULLER, *Gnomologia*. No. 5938. (1732)

4 Ride a cock-horse to Banbury cross,  
To see an old lady upon a white horse,  
Rings on her fingers and bells on her toes,  
And so she makes music wherever she goes.

J. O. HALLIWELL, *Nursery Rhymes of England*, p. 67. (1842)

5 Music helps not the tooth-ache.

GEORGE HERBERT, *Jacula Prudentum*. No. 534 (1640) Cited by Ray and Fuller

6 Why should the devil have all the good tunes?

ROWLAND HILL, *Sermons* (a. 1833) See BROOME, *Life*, p. 93

7 When the morning stars sang together, and all the sons of God shouted for joy. (Cum laudarent simul astra matutina. et iubilarent omnes filii Dei.)

*Old Testament: Job*, xxxviii, 7. (c. 350 B.C.)

The celestial music. (La musique céleste.)

MONTAIGNE, *Essays*. Bk. i, ch. 22. (1580)

I had rather hear you solicit that  
Than music from the spheres.

SHAKESPEARE, *Twelfth Night*, iii, 1, 122. (1599)

The music of the spheres! List, my Marina

SHAKESPEARE, *Pericles*, v, 1, 231. (1608)

And left so free mine ears,

That I might hear the music of the spheres.

GEORGE CHAPMAN, *The Teares of Peace*. (1609)

There is a musick where ever there is a harmony, order, or proportion: and thus far we may maintain the musick of the Sphæars.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 9. (1643)

8 Instruments sound sweetest when they be touched softest.

JOHN LYLY, *Euphues and His England* (Arber), p. 473. (1580)

Great strokes make not sweet music.

HERBERT, *Jacula Prudentum*. No. 27. (1640)

The greatest strokes make not the best music.

JOHN RAY, *English Proverbs*, p. 12. (1670) The French say, "C'est le ton qui fait la musique" (It is the tone that makes the music).

It is often said that melody can be heard farther than noise, that the finest melody farther than the coarsest.

H. D. THOREAU, *Autumn*, 20 Nov., 1851.

9 Hidden music counts for nothing. (Occultae musicae nullum esse respectus.)

NERO, when arranging to make his debut as a singer. (c. A.D. 58) See under TALENT.

10 Music and women I cannot but give way to, whatever my business is.

SAMUEL PEPYS, *Diary*, 9 March, 1666.

11 Education in music is most sovereign, because more than anything else rhythm and harmony find their way into the secret places of the soul. (εἰς τὰ ἐντὸς ψυχῆς ὁ ρυθμὸς καὶ ἁρμονία.)

PLATO, *The Republic*. Bk. iii, ch. 12, sec. 401D. (c. 375 B.C.) Plato adds, "The man who has music in his soul will be in love with the loveliest."

Where gripping grefes the hart would wounde,

And dolefulle dumps the mynde oppresse,

There musicke with her silver sound

With spede is wont to send redresse:

Of trobled mynds, in every sore,

Swete musicke hathe a salve in store

RICHARD EDWARDS, *A Song to the Lute in Musike*. (c. 1560) See PERCY, *Reliques*. Ser i, Bk. ii, No. 5. "This song," Percy comments, "is by Shakespeare made the subject of some pleasant ridicule in his *Romeo and Juliet*, iv, 5, 128" (1595). Shakespeare quotes the first three lines of the song and then continues:

*Peter*: Why 'music with her silver sound'?

*First Musician*: Marry, sir, because silver bath a sweet sound.

*Second Musician*: 'Silver sound'. because musicians sound for silver

12 Excuse the rough music of tongs and hammer  
UNKNOWN, *British Apollo*. No. 56, p. 3. (1708)  
A number of boys attended with shovels, playing the rough music.

UNKNOWN, *Annual Register: Chron.* 74. (1770)  
Saucepans, frying-pans, poker and tongs, marrow-bones and cleavers, bull horns, etc., beaten upon and sounded in ludicrous processions.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Rough Music*. (1796)

## III—Music: Deaf to the Lyre

<sup>1</sup> The jackdaw knows nothing of music. (Nil cum fidibus graculo.)

AULUS GELLIUS, *Noctes Atticae: Praefatio*.

Sec. 19. (c. A. D. 150) Quoted as an old saying. Like the ass, deaf to the lyre. (ὄνος λύρας.)

BOETHIUS, *Consolatio Philosophiae*. Bk. i, ch. 4. (c. A. D. 520)

The Jaye is unmete for a fyddell. (Nihil graculo cum fidibus.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 37

(1508) TAVERNER, tr., fo. 55. (1550) Taverner says that the proverb means that since the jay is a chattering bird it has no business where there is music. He adds, "Aulus Gellius applyeth this prouerbe verye featlye to these grosse and rude men, haters of all humanitie and good letters, which be wonte to skorne all good lernynge."

<sup>2</sup> The lute which affords sweet music to princes is not appreciated by weavers.

*Babylonian Talmud: Joma*, fo. 20 b. (c. 450)

I perceive you delight not in music.

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 2, 66. [1594]

The man that hath no music in himself, Nor is not moved with concord of sweet sounds, Is fit for treasons, stratagems and spoils.

SHAKESPEARE, *The Merchant of Venice*, v, 1, 83. (1594) Often misquoted "music in his soul."

Music sweeps by me like a messenger

Carrying a message that is not for me.

GEORGE ELIOT, *The Spanish Gypsy*. Bk. iii. (1868)

## MUST

<sup>3</sup> Must is a bitter herb. (Muss ist ein bitter Kraut.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 338. (1856) A German proverb. The Germans also say, "Muss ist eine harte Nuss" (Must is a hard nut), the first phrase of the English proverb, "Must is a hard nut, but it has a sweet kernel."

<sup>4</sup> Is must a word to be used to princes?

QUEEN ELIZABETH. (c. 1600) See LINGARD, *History of England*, vi, 310.

Must is for kings,

And low obedience for underlings.

DEKKER AND CHETTEL, *Patient Grissil*. Act iv, sc. 2. (1603)

Must is for a king.

THOMAS FULLER, *The Appeal of Injured Innocence* (1840), p. 354. (1659)

Must is a king's word.

JOHN RAY, *English Proverbs*, p. 250. (1678)

Must is for the king.

JOHN BUNYAN, *Come and Welcome*. (1681)

Must! why, colonel, Must's for the king.

SWIFT, *Polite Conversation*. Dial. i. (1738)

With Must there is no arguing.

BERNARD SHAW, *The Revolutionist's Handbook*. Sec. 10. (1903)

<sup>5</sup> We do what we must, and call it by the best names.

EMERSON, *Conduct of Life: Considerations by the Way*. (1860) See also NECESSITY.

<sup>6</sup> In Things that must be, it is good to be resolute.

THOMAS FULLER, *Gnomologia*. No. 2830. (1732)

What must be must be.

WARREN, *Ten Thousand a Year*. Ch. 1. (1841)

Shall remain!

<sup>7</sup> Hear you this Triton of the minnows? mark you

His absolute "shall"?

SHAKESPEARE, *Coriolanus*, iii, 1, 88. (1607)

Come, mighty Must! Inevitable Shall!

In thee I trust.

W. S. GILBERT, *Princess Ida*. Act ii. (1884)

<sup>8</sup> For do we must what force will have us do.

SHAKESPEARE, *Richard II*, iii, 3, 207. (1595)

Whither I must, I must.

SHAKESPEARE, *I Henry IV*, ii, 3, 109. (1597)

Well, if we must we must.

SHERIDAN, *The Critic*. Act. ii, sc. 2. (1779)

## MUSTARD

<sup>9</sup> For fear they were not the proper mustard. he had that dog man sue him in court.

ANDY ADAMS, *Log of a Cowboy*, p. 237. (1903) I'm not headlined in the bills, but I'm the mustard in the salad dressing, just the same.

O. HENRY, *Cabbages and Kings*, p. 101. (1903) Why don't you invite him if he's so much to the mustard?

O. HENRY, *The Trimmed Lamp*, p. 217. (1907) Kid each other, you cheap skates, Tell each other you're all to the mustard.

CARL SANDBURG, *Slabs of the Sunburnt West*, p. 7. (1922)

<sup>10</sup> He looked around and found a proposition that exactly cut the mustard.

O. HENRY, *Heart of the West*, p. 163. (1904)

"She cut the mustard," he said, "all right."

O. HENRY, *Roads of Destiny*, p. 99. (1909)

<sup>11</sup> It is even as good as Mustard after dinner (Moustarde apres disner.)

MONTAIGNE, *Essays*. Bk. iii, ch. 10. (1595)

After meat comes mustard. When there is no more use for it.

JOHN RAY, *English Proverbs*, p. 119. (1670)

The proverb, After meat comes mustard.

PETER MOTTEUX, *Rabelais*. Bk. v, ch. 27. (1694)

An interpolation by Motteux, which he uses also in his translation of *Don Quixote*, pt. i, bk. iii, ch. 8. (1712) The Germans say, "Senf nach der Tafel," the Dutch, "Mostaard na den Maaltijd" (Mustard after the meal); the French, "Après manger assez cuilliers" (Plenty of spoons after eating); the Bengalis, "They fetch the salt after the rice is eaten."

After Meat comes Mustard.

OSWALD DYKES, *English Proverbs*, p. 169. (1709) "I have seen this actually verify'd at many Tables," says Dykes, "through the Negligence and Oversight of thoughtless Servants. When the Beef was all eaten up, in came the Mustard. When the Guests had done sucking their Thumbs, the Napkins were brought in to wipe their Fingers."

<sup>1</sup> His wit's as thick as Tewksbury mustard.

SHAKESPEARE, *II Henry IV*, ii, 4, 262. (1598)

He looks as if he had lived on Tewkesbury mustard. Spoken of such who always have a sad, severe, and tetrick countenance.

THOMAS FULLER, *Worthies*, i, 353. (1662)

<sup>2</sup> Hee is very snappish, for if you meddle with him, he will strait take you by the nose.

UNKNOWN, *A Strange Metamorphosis of Man*, sig. D8. (1634) Referring to mustard.

Your mustard is very uncivil. . . . it takes me by the nose, egad.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

### MUSTER

<sup>3</sup> The latter verse is neither true nor pleasant. and the first verse may pass the musters.

GEORGE GASCOIGNE, *The Making of Verse*. (1575) To undergo muster or review without censure.

Such a ship . . . may well pass muster for a man of warre.

CAPTAIN JOHN SMITH, *A Sea Grammar*. Ch. 12. (1627)

She may pass muster well enough.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Enough good looks to make her pass muster.

THACKERAY, *Newcomes*. Vol. ii, p. 106. (1855)

### MUTE

<sup>4</sup> Damme, sir, if he wasn't as mute as a poker.

DICKENS, *Martin Chuzzlewit*. Ch. 28. (1844)

They one and all . . . became suddenly as mute as mice.

BESANT AND RICE, *The Chaplain of the Fleet*. Bk. i, ch. 5. (1881)

<sup>5</sup> You can be secret?—Mute as a mackrel.

SAMUEL FOOTE, *The Minor*. Act. i. (1760)

We were as mute as mackerel.

UNKNOWN, *Metropolis*, iii, 154. (1819)

<sup>6</sup> For selden get a domb man londe,  
Take that proverbe, and understonde.

GOWER, *Confessio Amantis*, vi, 318. (c. 1390)

The prouerbe is "the domb man no lond getith."

HOCCEVE, *La Male Regle*, l. 433. (1406)

Dumb folks get no lands.

JOHN RAY, *English Proverbs*, p. 83. (1670)

A dumb Man never gets Land.

THOMAS FULLER, *Gnomologia*. No. 84. (1732)

<sup>7</sup> Dom as a stoon, without stering.

GUILLAUME DE LORRIS, *Roman de la Rose* (c. 1240) Chaucer (?), tr., l. 2409.

As domb as a dore.

LANGLAND, *Piers the Plowman*, A, xi, 94. (1362)

And, also domb as any stoon,

Thou sittest at another boke.

CHAUCER (?), *House of Fame*, ii, 656. (c. 1383)

For trewely, confort ne mirthe is noon

To ryde by the weye domb as a stoon.

CHAUCER, *Canterbury Tales: Prologue*, l. 775. (c. 1386)

Dumb as a drum with a hole in it.

DICKENS, *Pickwick Papers*, Ch. 25. (1837)

<sup>8</sup> More mute than a statue. (Statua taciturnius.)

HORACE, *Epistles* Bk. ii, No. ii, l. 83. (20 B.C.)

As mute as a statue. (ἀνδριάντος ἀφωνότερος.)

SYNESIUS, *Dion*. Sec. 55D. (c. 410)

Be silent, mute, Mute as a statue.

MIDDLETON AND ROWLEY, *The Changeling*. Act iii, sc. 3. (1621)

<sup>9</sup> Muter than a fish. (Mutis quoque piscibus.)

HORACE, *Odes*. (23 B.C.) As quoted by

ERASMUS, *Adagia*, i, v, 29.

I'll be more mute than a fish. (πολὺ ἀφωνότερος ἔσομαι τῶν ἰχθύων.)

LUCIAN, *The Dream*. Sec. I. (c. A.D. 170) The Greeks had a number of similar proverbial phrases: "Mute as a frog from Seriphia," which, when transported to Scyrus, refused to croak (DIOGENIANUS, i, 49); "He gave not a grunt," credited to ARISTOPHANES; "As close-mouthed as a saucepan" (συστομώτερος σκάφης). See SUIDAS, *Lexicon*, xiii, 3.

Dowmbe as the flysh.

BURGH AND LYDGATE, *Secrees*. St. 330. (c. 1450)

Muter than a fish. (Magis mutus quam pisces.)

ERASMUS, *Adagia*. Chil. i, cent. v, No. 29. (1508)

A number of animals were used in similar comparisons. HORACE, *Satires*, ii, 3, 219, speaks of "Muta agna" (The dumb lamb); STATIUS, *Thebais*, iii, 334, of "Armenta" (Dumb cattle).

More mute than fishes. (Plus mutz que poissons.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 24. (1545)

The modern form is, "Muet comme un poisson."

What, mute?—Ay, as fishes.

BEN JONSON, *Poetaster*. Act. iv, sc. I. (1601)

She shall be as mute as a fish.

JOHN MELTON, *Astrologaster*, p. 38. (1620)

Meek as a lamb, mute as a fish.

JOHN BUNYAN, *Building of the House of God*. Ch. 9. (1688)

Thou art both as drunk and as mute as a fish.

WILLIAM CONGREVE, *The Way of the World*. Act iv, sc. 9. (1704)

<sup>10</sup> They must be as muet as a stone.

JOHN LYDGATE, *Reson and Sensuallyte*, l. 6267 (c. 1407)

A tunge I haue, but wordys none,

But stonde mut as any stone.

UNKNOWN, *Compleynte*. (c. 1440) In *Temple of Glass*, p. 59.

Be thou eke as mewet as a mayde.

GEORGE GASCOIGNE, *The Steele Glas* (Arber), p. 67. (1576)

## MUTTON

<sup>1</sup>  
Let us return to the sheep. (Revenons à ces moutons.)

PIERRE BLANCHET, *La Farce de Maistre Pierre Patelin*. Sc. 19, l. 1291. (c. 1460) In the play, a cloth-dealer prosecutes a shepherd for stealing some of his sheep, and employs the advocate Patelin to represent him, but suddenly, while he is on the witness-stand in the midst of his evidence, he perceives that Patelin is wearing a suit made from some cloth which had also been stolen from him. This so confuses him that his mind wanders from the stolen sheep to the stolen cloth, and the judge tries to keep him to his story by saying repeatedly, "Revenons à ces moutons." The phrase became proverbial, as "Revenons à nos moutons."

Returning to our muttons. (Retournant à nos moutons.)

RABELAIS, *Gargantua*. Bk. i, ch. 1. (1534)  
He would return to his muttons. (Retournoit à ses moutons.)

RABELAIS, *Gargantua*. Bk. i, ch. 11.  
Let us return to our muttons. (Retournons à nos moutons.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 34. (1545)  
I return to my barrel. (À mon tonneau ie retourne.)

RABELAIS, *Pantagruel*. Bk. iii, Prologue. (1545)  
There is a Latin proverb, "Redire ad nucs" (To return to the nuts), meaning to return to childish amusements. See under NUT.

But let us return to our muttons.

THACKERAY, *The Fine Arts*. Lect. ii. (1838)  
"Mouton" is French for both sheep and mutton, and British wags transformed the phrase into the supposedly humorous "Let us stick to our muttons," i. e. the subject.

To return to my mutton, as the Mounseers have it.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 40. (1850)  
Let us revenue to our lamb chops.

O. HENRY, *What You Want*. (1910)  
But let us get away from our mutton.

O. HENRY, *The Unprofitable Servant*. (1911)  
Let's get back to our knitting.

E. S. GARDNER, *Case of the Empty Tin*, p. 130. (1941)

Let's get back to our flock of sheep, shall we?  
ANNE HOCKING, *Death Loves a Shining Mark*, p. 162. (1943)

<sup>2</sup>  
One shoulder of mutton draws down another.

RANDLE COTGRAVE, *Dictionary: Appetit*. (1611)  
RAY, *English Proverbs*, p. 128. (1670)

Col.: I think the more I eat the hungrier I am.  
Spark.: Why, colonel, they say, one shoulder of mutton drives down another.

SWIFT, *Polite Conversation*. Dial. ii. (1738)  
JANE AUSTEN, *Sense and Sensibility*. Pt. ii, ch. 3. (1811) LORD LYTTON, *Pelham*. Ch. 25. (1828) etc., etc.

<sup>3</sup>  
Flesh of a mutton is food for a glutton.

RANDLE COTGRAVE, *Dictionary: Mouton*. (1611)

Flesh of mutton is cheere of glutton.

JOHN WODROEPHE, *The Spared Houres of a Souldier on His Travels*, p. 514. (1623)

Mutton is meat for a glutton.

TORRIANO, *Piazza Universale*, p. 42. (1666)

<sup>4</sup>  
Of all Birds give me Mutton.

THOMAS FULLER, *Gnomologia*. No.3695.(1732)  
A friendly swarry, consisting of a boiled leg of mutton with the usual trimmings.

DICKENS, *Pickwick Papers*. Ch. 37. (1837)  
There are wholesale eaters who can devour a leg of mutton and trimmings at a sitting.

THOMAS HOOD, *Review of Arthur Coningsby* (1838)

<sup>5</sup>  
Mutton is sweet, and gars folk die e'er they be sick. That is, makes people steal sheep and so be hang'd.

JAMES KELLY, *Scottish Proverbs*, p. 250.(1721)

<sup>6</sup>  
When the shoulder of mutton is going. 'tis good to take a slice.

JOHN RAY, *English Proverbs*, p. 350. (1678)  
When the Mutton's going, it's good to take a Slice.

THOMAS FULLER, *Gnomologia*. No.5598.(1732)

<sup>7</sup>  
He wyll lowys scheppis flesche,  
That wettyth his bred in woll.

UNKNOWN, *The Good Wyfe Wold a Pylgrimage*, l. 71. (c. 1460)

He loveth well moton, that weteth his bred in woll.—Optat eius carnem, tangens in vellere panem.

HILIS, *Commonplace-Book*, p. 131. (c. 1530)  
He loueth well sheeps flesh, that wets his bred in the wul.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
He loves mutton well that dips his bread in the wool.

JOHN RAY, *English Proverbs*, p. 123. (1670)  
He loves mutton well that can dine upon the wool.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act. i. (1696)

He lov'd mutton well, that lick'd where the ewe lay. Spoken to those who will sip the bottom of a glass where good liquor was, or scrape a plate after good meat.

JAMES KELLY, *Scottish Proverbs*, p. 125.(1721)  
He loves Mutton well, that eats the Wool.

THOMAS FULLER, *Gnomologia*. No.1979.(1732)  
They liked mutton weel that licket where the yowe lay.

WALTER SCOTT, *The Antiquary*. Ch. 44. (1816)

<sup>8</sup>  
As holsome for a man is a woman's corse,  
As a shoulder of mutton for a sick horse.

UNKNOWN, *Scholehouse of Women*, l.95.(1541)  
Counsel to him is as good as a shoulder of mutton to a sick horse.

BEN JONSON, *Every Man in His Humour*. Act. ii, sc. 1. (1598)

As fit for him as a shoulder of mutton for a sick horse.

JOHN CLARKE, *Paroemiologia*, p. 4. (1639)

## MYSTERY

<sup>1</sup> An Archimedean problem. (πρόβλημα 'Αρχιμήδειον.)

CICERO, *Ad Atticum*. Bk. xii, epis. 4. (46 B. C.)  
A problem for a Philadelphia lawyer.

<sup>2</sup> Mysteries are not necessarily miracles. (Geheimnisse sind noch keine Wunder.)

GOETHE, *Sprüche in Prosa*. (1819)

<sup>3</sup> Half-Mast Murder. A satisfactory whodunit.

DONALD GORDON, *American News of Books*, July, 1930. Settling the question as to who coined the word to describe a detective story.

The hell! Whodunit?

JOHN BENTLEY, *Mr. Marlow Stops for Brandy*, p. 4. (1940)

In a whodunit it's swell.

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 204. (1942)

<sup>4</sup> Sacred mysteries. (Arcana sacra.)

TACITUS, *Germania*. Sec. 18. (A. D. 98) The proverbial phrase is usually quoted as "Arcana celestia" (Heavenly mysteries). There is also "Arcana imperii" (Mysteries of empire).

Holie misteries.

ASCHAM, *The Scholemaster*, i, 82. (a. 1568)

Divine mystery.

RICHARD HOOKER, *Ecclesiastical Politie*. Bk. v, ch. 52, sec. 1. (1597)

Sacred mysteries.

SIR DAVID BREWSTER, *Life of Sir Isaac Newton*. Vol. ii, ch. 24. (1855)

<sup>5</sup> I cannot . . . make of euery meane matter a mystery by whispering it in the eare.

WILLIAM TIRWHYTT, tr., *Letters of M. de Balzac*. Bk. iii, ch. 10. (a. 1618)

Making a mystery of nothing.

ARCHIBALD LOVELL, tr., *Travels into the Levant*. Ch. 1. (1687)

He made no mysteries, but told all that he was asked to tell.

HARRIET MARTINEAU, *The Farrers*. Ch. 3. (1834)

<sup>6</sup> Mysteries are born of Mysteries.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

All things being are in mystery; we expound mysteries by mysteries.

M. F. TUPPER, *Proverbial Philosophy: Of Mystery*. (1839)

<sup>7</sup> Mystery is the wisdom of blockheads.

HORACE WALPOLE, *Letter to Horace Mann*, 2 Jan., 1761.

## N

## NAIL

<sup>8</sup> A nail is driven out by a nail, as the proverb goes. (ἡλφ γὰρ ὁ ἥλος, ὥσπερ ἡ παροιμία.)

ARISTOTLE, *Politics*. Bk. v, ch. 9, sec. 7. (c. 330 B. C.) ERASMUS, *Adagia*, i, ii, 4, gives the Latin, "Clavum clavo pellere," and adds a variant, "Peg is driven out by peg" (Paxillum paxillo pepulisti), adding, "that is to say, One evil is driven away by another evil (Malum alio malo depulisti)." JULIUS POLLUX, bk. ix, combines the two proverbs into one, "By nail nail, by peg peg" (ἡλφ τὸν ἥλον, πασσάλῳ τὸν πάσσαλον), which Erasmus Latins, "Clavo clavum, paxillo paxillum."

Driving out one nail with another, as the saying goes. (ἡλφ, φασίν, ἐκκρούεις τὸν ἥλον.)

LUCIAN, *Philopseudes*. Sec. 9. (c. A. D. 180) See also SYNESIUS, *Dion*, sec. 186 A. (c. A. D. 400)

Worldly philosophers are wont to drive out an old passion by a new one, as you drive out an old nail by hammering in another. (Philosophi saeculi solent amorem veterem amore novo quasi clavum clavo expellere.)

ST. JEROME, *Epistles: To Rusticus*. Epis. cxxv, sec. 14. (A. D. 411)

Al so as on neil driueth ut then otherne.

UNKNOWN, *Ancren Riwle*, p. 404. (c. 1200)

Thanne the kyng drof out on nayle with another.  
JOHN DE TREVISA, tr., *Polychronicon*, vii, 25. (1387)

A nail is driven out by another nail, habit is overcome by habit. (Clavus clavo pellitur, consuetudo consuetudine vincitur.)

ERASMUS, *Colloquia: Diluculum*. (1524)

One nayle driueth out an other.

JOHN HEYWOOD, *Proverbs*, p. 144. (1546) Cited by Ray, Fuller, Hazlitt, Bohn, and practically all other collectors of proverbs.

One danger is expelled by an other, As one nayle is driven out by an other.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 144. (1574) Young, tr.

One nayle is driuen out with an other. (Si puol cacciar chiodo con chiodo.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578) The Italians have two other forms, "Chiodo con chiodo da se si cava," and "Un chiodo caccia l'altro," which the French duplicate with "Un clou chasse l'autre." The German form is, "Ein Keil treibt den andern"; the Spanish, "Un clavo saca otro."

Even as one heat another heat expels,

Or as one nail by strength drives out another,  
So the remembrance of my former love

Is by a newer object quite forgotten.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 192. (1594) ONE LOVE DRIVES OUT ANOTHER, see under LOVE.

One fire drives out one fire; one nail, one nail.

SHAKESPEARE, *Coriolanus*, iv, 7, 54. (1607) See also under FIRE.

One nail drives out another, at least!

OWEN MEREDITH (EDWARD BULWER-LYTTON),  
*The Portrail.* (a. 1891)

1 Let hym . . . dryve not the nayle to the head.

JOHN DAUS, tr., *Sleidanes Commentaries*, fo. 278b. (1560) To push a matter to a conclusion.

He will be sure to driue the nailes of his extortions to the head.

SAMUEL HIERON, *Works*, i, 536. (1604)

Drive the nail to the head.

JOHN CLARKE, *Paroemiologia*, p. 3. (1639)

One knock after another, drives the naile home to the head.

JOHN TRAPP, *Commentary on Deuteronomy*, ix, 7. (1650)

2 That's the nail we've got to find the hammer for.

BERNARD DOUGALL, *The Singing Corpse*, p. 15. (1943)

3 You can't . . . drive a nail of wax.

EDWARD FITZGERALD, *Polonius*, p. 39. (1852)

4 He drove that nail . . . which would go best.

THOMAS FULLER, *Church-History of Britain*. Bk. ii, sec. 4. (1655)

Hence politicians, you suggest,

Should drive the nail that goes the best.

JOHN GAY, *Fables*, Ser. ii, fab. 9. l. 14. (1738)

You must drive a nail where it'll go.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. ii, ch. 2. (1857)

5 For sparinge of a litel cost

Ful ofte time a man hath lost

The large cote for the hod [hood].

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 4785. (c. 1390)

The Frenchmen have a military proverb: "The loss of a nail, the loss of an army." The want of a nail loseth the shoe, the loss of a shoe troubles the horse, the horse endangereth the rider, the rider breaking his rank molests the company so far as to hazard the whole army.

THOMAS ADAMS, *Sermons* (1861), ii, 359. (1629)

For want of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.

GEORGE HERBERT, *Jacula Prudentum*. No. 501. (1640) The Spanish form is, "Por un punto se pierde un zapato" (For want of a nail a shoe is lost); the modern Greek, *διὰ τὸ χᾶρει τὸ πέλδον* (For the nail he loses the shoe). A proverb in many languages. Expanded into a story, it has found a place in the *Household Tales* of the Brothers Grimm. Cited by FRANKLIN, *Poor Richard*, 1752, SMILES, *Duty*, p. 270, and many others. Additional lines are sometimes given, for example, "For want of a rider the battle was lost, For want of a battle the kingdom was lost, And all for want of a horseshoe-nail."

6 A few familiar facts . . . have been suffered to pass current so long that it is time they should be nailed to the counter.

O. W. HOLMES, *Medical Essays*. (1842) In *Works* (1891), ix, 67. A proverbial phrase derived from the habit small shopkeepers had of nailing to the counter any counterfeit coins which had been passed upon them. "To nail to the counter" is to expose a counterfeit or sham for all men to see.

7 To clinch the Nail.

WILLIAM HUGHES, *The Man of Sin*. Bk. ii, ch. 3, p. 53. (1677)

It drives like a Nail, we want nothing now but a Parson, to clinch it.

VANBRUGH AND CIBBER, *The Provok'd Husband*. Act iv, sc. i. (1728)

Drive not a second Nail, till the first be clinched.

THOMAS FULLER, *Gnomologia*. No. 1334. (1732)

8 He has gone off at the nail . . . means that he has gone out of all bounds of reason.

JAMES KELLY, *Scottish Proverbs*, p. 173. (1721)

Ye're terrified, and think I'm going off at the nail.

JOHN GALT, *Sir Andrew Wylie*. Ch. 47. (1822)

9 Tell me haue you a minde to anie thing in the Doctors Booke! speake the word, and I will help you to it vpon the naile.

THOMAS NASHE, *Have With You to Saffron-Walden*. (1596) *Works* (Grosart), iii, 59.

Upon the spot, at once.

[He] paid the whole debt downe right on the naile.

HOLLAND, tr., *Livy*. Bk. vi, ch. 14, sec. 225. (1600)

That could not pay  
One single halfpenny downe vpon the naile.

THOMAS HEYWOOD, *Pleasant Dialogues*. (1637)

We want our money on the nail.

SWIFT, *Run of Bankers*. (1720)

I'll pay you down upon the nail.

JOHN GAY, *Polly*. Act i. (1729)

We should drink brown ale,

And pay the reckoning on the nail.

SALA, *Twice Round the Clock: 6 A. M.* (1859)

10 You've hit it. (Tetigisti acu.)

PLAUTUS, *Rudens*, l. 1306. (c. 200 B. C.) Sometimes quoted as "Acu rem tangere."

He hyt the nayle on the hede.

JOHN SKELTON, *Colyn Cloute*, l. 33. (1501)

Thou hittest the nayle on the head.

JOHN STANBRIDGE, *Vulgaria*, sig. B5. (c. 1520)

HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

You hit the naile on the head (as the saying is).

WILLIAM CUNNINGHAM, *The Cosmographical Glasse*, p. 19. (1559)

Certis you haue hit the naile on the head. (Certo voi hauete colto il chiodo su la testa.)

JOHN FLORIO, *Firste Fruites*, fo. 38. (1578)

Every man cannot hit the nail on the head.

WILLIAM CAMDEN, *Remains* (1870), p. 321. (1605) HOWELL, *Proverbs*, p. 8. (1659)

You have hit the nail on the head.

SIR THOMAS URQUHART, tr., *Rabelais*. Bk. iii, ch. 34. (1653) This is Urquhart's translation of Rabelais' "C'est bien rentré de treuffles noires." It is the usual modern form, too frequently used to need further citation.

No hand so steady as always to hit the nail on the head.

THOMAS FULLER, *Worthies of England: Lincolnshire*, p. 305. (1662)

He has hit the right nail on the head.

MARRYAT, *Peter Simple*. Ch. 12. (1834)

You have hit the right nail on the head.

DICKENS, *Oliver Twist*. Ch. 42. (1838)

He [the poet] will hit the nail on the head, and we shall not know the shape of his hammer.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Friday*. (1849)

Mr. Gladstone showed in argument a knack of hitting the nail not quite on the head.

JAMES BRYCE, *Studies in Contemporary Biography*, p. 461. (1903)

He hits the nail on the head pretty often.

P. A. TAYLOR, *Six Iron Spiders*, p. 191. (1942)

One can't always hit the nail on the head.

JOHN RHODE, *Dead of the Night*, p. 96. (1942)

<sup>1</sup> A Bungler thus, who scarce the Nail can hit,  
With driving wrong, will make the Pannel split.

SWIFT, *To Mr. Gay*, l. 131. (1731)

<sup>2</sup> Care to our coffin adds a nail no doubt.

JOHN WOLCOT, *Works* (1795), ii, 100. (1789)

Every minute he lies here is a nail in his coffin.

WALTER SCOTT, *Redgauntlet*. Ch. 16. (1824)

A dram which . . . drives nails into the victim's coffin, according to the expressive vulgar saying.

A. FOUBLANQUE, *England Under Seven Administrations*, iii, 321. (1836)

Frederick William IV renounced all his sovereign rights over Neuchâtel. . . . But the incident preyed deeply on the sensitive spirit of the King. It drove a nail into his coffin.

CHARLES LOWE, *Prince Bismarck*, iii, 51. (1885)

To do anything that tends to shorten life is "to drive a nail into one's coffin." When the smoking of cigarettes started to become general in the United States (c. 1900), the common name for them was "coffin nails," because of their supposed deleterious effects on health.

## II—Nail: Fingernail

<sup>3</sup> Clip nails on Tuesday, beards on Wednesday, hair on Friday. (Ungues Mercurio, barbam Iove, Cypride crines.)

AUSONIUS, *Eclogues*. No. xxvi, l. 1. (c.A. D. 390)

Quoting an old saying.

He will not . . . paire his nailes while Munday, to be fortunat in his loue.

THOMAS LODGE, *Wit's Miserie*, p. 12. (1596)

You may neuer pare your nailes vpon a Friday.

BARTEN HOLYDAY, *Technogamia*. Act. ii, sc. 6. (1618)

What a cursed wretch was I to pare my nails to-day! a Friday too; I looked for some mischief.

THOMAS MIDDLETON, *Anything for a Quiet Life*. Act iv, sc. 2. (c. 1626)

Thou'rt . . . as melancholic as if thou hadst . . . pared thy nails on a Sunday.

CONGREVE, *Love for Love*. Act iii, sc. 9. (1695)

Cut them on Monday, you cut them for health;  
Cut them on Tuesday, you cut them for wealth;  
Cut them on Wednesday, you cut them for news;  
Cut them on Thursday, a new pair of shoes;  
Cut them on Friday, you cut them for sorrow,  
Cut them on Saturday, see your true-love to-morrow;

Cut them on Sunday, the devil will be with you all the week.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 411. (1830)

A man had better ne'er been born

As have his nails on a Sunday shorn.

MICHAEL DENHAM, *Proverbs*, p. 12. (1846)

Cut your nails on a Sunday, you cut them for evil,

For all the next week you'll be ruled by the devil.

UNKNOWN, *The Athenaeum*, 5 Feb., 1848. Both

of these are evidently attempts to improve the last line as given by Forby above.

HENDERSON, *Folk-Lore of the Northern Counties*, p. 18, gives the first five lines of the jingle as Forby does, and then goes on:

Cut them on Saturday, a present to-morrow;

But he that on Sunday cuts his horn,

Better that he had never been born.

<sup>4</sup> The see doth ebbe and flowe,  
And varyeth not a nayle.

JOHN BALE, *Three Lawes*, l. 261. (1538)

The position . . . which we maintaine . . . and from which we will not depart the breadth of one naile.

GEORGE GILLESPIE, *English-Popish Ceremonies*, ii, i, 9. (1637)

He may not swerve a nailes breadth.

S. DU VERGER, tr., *Admirable Events: To the Reader*. (1639) HAIR'S BREADTH, see HAIR.

<sup>5</sup> A nail in the wound. (Unguis in ulcere.)

CICERO, *De Domo Sua*. Ch. 5, sec. 12. (57 B. C.)

<sup>6</sup> I beseech him that high sits,

Thy wife's ten commandments may search thy five wits.

JOHN HEYWOOD, *The Four PP.* (c. 1540) See

HAZLITT, *Old English Plays*, i, 381. The ten finger-nails, especially of a woman.

Her ten commandments She fastens on hys face.

UNKNOWN, *Philip and Mary*. (c. 1560) See

WRIGHT, *Political Songs of England*, p. 202.

Could I come near your beauty with my nails,

I 'ld set my ten commandments in your face.

SHAKESPEARE, *II Henry VI*, i, 3, 144. (1590)

Your harpy that set his ten commandments upon my back.

DEKKER AND WEBSTER, *Westward Ho!* Act v, sc. 3. (1607)

I'll set my ten commandments in the face o' the first loon that lays a finger on him.

WALTER SCOTT, *Waverley*. Ch. 30. (1814)



Don't put your tongue into your cheek at me or I'll write the ten commandments in your face.

MARRYAT, *The King's Own*. Ch. 40. (1830)

1

As he wrought his verse he would often scratch his head and gnaw his nails to the quick. (In versu faciendo saepe caput scaberet, vivos et roderet unguis.)

HORACE, *Satires*. Bk. i, No. x, l. 70. (35 B. C.)

No biting of nails to the quick. (Nec demorsos sapit unguis.)

PERSIUS, *Satires*. No. i, l. 106. (c. A. D. 58)

Quoted by QUINTILIAN, x, iii, 21.

You had as good eat your nails.

JOHN RAY, *Proverbs*, p. 241. (1678)

Say a word more, and you had as good eat your nails.

SWIFT, *Polite Conversation*. Dial. i. (1738)

2

To have yellow speckles on the nailes of one's hand a great signe of death.

JOHN MELTON, *Astrologaster*, p. 45. (1620)

White specks presage our felicity, blew ones our misfortunes.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica*.

Bk. v, ch. 23. (1646)

A white speck upon the nails made them as sure of a gift, as if they had it already in their pockets.

UNKNOWN, *The Connoisseur*. No. 59. (1755)

White specks are commonly called "gifts."

A gift, a friend, a foe.

A lover to come, a journey to go.

ANNE E. BAKER, *Glossary of Northamptonshire*

*Words and Phrases: Gifts*. This is what

children say, beginning with the thumb and

ending with the little finger, as they count

the specks on the nails. Baker also notes,

A gift on the thumb is sure to come,

A gift on the finger is sure to linger.

3

The task is always hardest for those whose clay has reached the stage where they must use the finger-nail. (τὸ ἔργον οἷς ἂν εἰς δυνῆα ὁ πηλὸς ἀφίκηται.)

POLYCLEITUS, *Fragment*. (c. 450 B. C.) As

quoted by PLUTARCH, *Moralia*, 86A and

636C. Polycleitus was a Greek sculptor con-

temporary with Phidias, and the reference is

to the finishing of a piece of statuary. It was

the custom of sculptors to give the final

touches with the finger-nail, or perhaps to

pass the finger-nail over the marble in order

to test the smoothness of its joint.

A man polished to the nail. (Ad unguem factus homo.)

HORACE, *Satires*. Bk. i, sat. 5, l. 32. (35 B. C.)

"Ad unguem," from the Greek εἰς δυνῆα,

meaning to a hair, exactly, perfectly, became

a proverb, and is cited by ERASMUS, *Adagia*,

i, v, 91. In his *De Arte Poetica*, l. 294. Horace

repeats the image, "Praesectum deciens non

castigavit ad unguem" (A poem refined ten

times over to the test of the close-cut nail).

PERSIUS, *Satires*, i, 65, speaks of verses flow-

ing so freely that "Per leve severos effundat

iunctura unguis" (The critical nails glide

smoothly over the joinings).

My peroration was never extempore, but always prepared beforehand, and polished to the nail.

SYDNEY MOSTYN (W. C. RUSSELL), *Curatica*, p. 43. (1891)

4

The King, for any thing he has to do in these Matters, may sit and blow his Nails.

ROBERT SOUTH, *Sermons*, 5 Nov., 1663.

5

Did you observe her nails? they were long enough to scratch her grannum out of her grave.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

Ye've nails at wad scrat your granny out of her grave.

W. C. HAZLITT, *English Proverbs*, p. 482. (1869)

6

Hippocrates has left direction how we should cut our nails—even with the ends of the fingers, neither shorter nor longer.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

## NAKEDNESS

7

To strip off her shift and play the Dorian. (ἐκδύσα κίθωνα δωραζεῖν.)

ANACREON. Frag. 58. (c. 500 B. C.) Quoted by

SCHOLIAST on EURIPIDES, *Hecuba*, 933:

"Leaving her dear bed in a single garment

like a Dorian maid." "To play the Dorian"

became a proverb for women who display

themselves naked. See EDMONDS, *Lyra*

*Graeca*, ii, 167. The Latin proverbial phrase

is, "In puris naturalibus" (In an absolute

state of nature).

While his rivals were taking turns leading the pack, Willkie was pulling a Sally Rand on them. He went out and showed the country what he had.

EDSON BLAIR, *Washington. Barron's*, 17 July,

1940, p. 4. Sally Rand was a well-known

strip-tease and bubble dancer.

The strip tease is the only entertainment indigenous to America.

DOUGLAS GILBERT, *American Vaudeville*, p. 5.

(1940)

8

Nakedness is uncomely, as well in Minde as Body.

FRANCIS BACON, *Essays: Of Simulation*. (1625)

9

I'm posing for Durien, the sculptor, on the next floor. I pose to him for the altogether . . . l'ensemble, you know—head, hands, feet—everything.

GEORGE DU MAURIER, *Trilby*, p. 18. (1894) It

is Trilby speaking. "The altogether" became

a popular phrase for nakedness.

He has a good idea how she'd look in the altogether, as they say.

VIRGINIA RATH, *Posted for Murder*, p. 159. (1942)

10

And they were both naked, the man and his wife, and were not ashamed. (Erat autem uterque nudus, Adam scilicet et uxor eius: et non erubescabant.)

*Old Testament: Genesis*, ii, 25. (c. 550 B. C.)

<sup>1</sup> Naked I seek the camp of those who desire nothing. (Nil cupientium | nudus castra peto.)

HORACE, *Odes*. Bk. iii, ode 16, l. 22. (23 B. C.)

<sup>2</sup> Naked came I out of my mother's womb, and naked shall I return thither. (Nudus egressus sum de utero matris meae, et nudus revertar illuc.)

*Old Testament: Job*, i, 21. (c. 350 B. C.)

As he came forth of his mother's womb, naked shall he return to go as he came. (Sicut egressus est nudus de utero matris suae, sic revertetur.)

*Old Testament: Ecclesiastes*, v, 15. (c. 250 B. C.)

As we brought nothing into the world at birth, so we take nothing out of the world at death. (Ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 38, sec. 91. (45 B. C.)

We brought nothing into this world, and it is certain we can carry nothing out. (οὐδὲν γὰρ ἐλθόντες καὶ οὐδὲν ἐξέρχεται τὸν κόσμον.)

*New Testament: I Timothy*, vi, 7. (c. A. D. 62)

The *Vulgate* is, "Nihil enim intulimus in hunc mundum: haud dubium quod nec auferre quid possumus."

Naked I was: so am I still. (Nudus eram: sic sum.)

AUSONIUS, *Epitaphs*. No. 30. (c. A. D. 385)

Naked I alighted on the earth and naked shall I go beneath it. (γῆς ἐπέβην γυμνός, γυμνός θ' ὑπὸ γαίης ἀνέμι.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*, bk. x, epig. 58.

Since man cometh naked from his mother, hence he will return naked to the earth.

FIRDAUSI, *Iskander's Conversation*. (c. 1000)

Naked I was born, naked I am, I neither lose nor gain. (Desnudo nací, desnudo me hallo: ni pierdo ni gano.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25; ii, 8, 53, 55, 57. (1605)

Naked we come, and naked we go. (Ch'ih shên êrh lai, ch'ih shên êrh ch'u.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1776. (1875) Alexandre Dumas, père, is said to have remarked on his deathbed (1870), "I came to Paris with twenty francs—exactly the sum with which I die." He had spent in lavish living the immense sums earned by his books.

<sup>3</sup> To be naked is to be so much nearer to the being a man, than to go in livery.

CHARLES LAMB, *The Decay of Beggars*. (1822)

<sup>4</sup> A pretty girl is prettier naked than dressed in purple. (Pulchra mulier nuda erit quam purpurata pulchrior.)

PLAUTUS, *Mostellaria*, l. 289. (c. 220 B. C.)

In naked beauty more adorned.

MILTON, *Paradise Lost*. Bk. iv, l. 713. (1667)

BEAUTY UNADORNED, see under BEAUTY.

The nakedness of women is the work of God.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

<sup>5</sup> Thou to be strong must put off every dress; Thy only armour is thy nakedness.

MATTHEW PRIOR, *Pallas and Venus*, l. 16. (c. 1717)

## II—Nakedness: Comparisons

<sup>6</sup> Naked as a robin.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 595. (1883)

Time was I wouldn't ha' married her . . . without her lands. You can send her now as naked as a robin, if you like.

MURRAY, *John Vale's Guardian*. Ch. 38. (1890)

<sup>7</sup> As naked as the cuckoo in Christmas.

THOMAS DEKKER, *The Guls Horne-Booke*, p. 20. (1609)

It is from the reported deplored condition of the cuckoo in winter that the proverb originates, "As naked as a cuckoo."

J. HARDY, in *Folk-Lore Record*, ii, 66. (1879)

<sup>8</sup> As naked as a statue. (ἀνδριάντος γυμνότερος.)

DIO CHRYSOSTOM, *Discourses*, ii, 34. (c. A. D. 50)

<sup>9</sup> Naked as from his mother's womb. (γυμνός ὡς ἐκ μητρός.)

DIOGENIANUS, *Adagia*, iv, 2. (c. A. D. 125) ERASMUS, *Adagia*, ii, viii, 44, gives the Latin, "Nudus tanquam ex matre," and calls it a proverb of hyperbole. Another of the same sort is "Bare as a peg" (πατράλου γυμνότερος), which ARISTÆNETUS (ii, 18) quotes and which ERASMUS, *Adagia*, ii, x, 100, gives as "Nudior paxillo." It may refer to poverty as well as to actual nudity. See under POVERTY.

As naked as euer thei wer borne.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 59. (1564)

At our coming to Brazil, we found both men and women naked as they were born.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, memb. iii, subs. 3. (1621)

There lay the canoe . . . with her crew . . . as naked as the day they were born.

SCOTT, *Tom Cringle's Log*. Ch. 12. (1829)

<sup>10</sup> More naked than a cast-off snake-skin. (Nudior leberide.)

ERASMUS, *Adagia*, i, i, 26. (1523) Similar ones are "More naked than a post" (Nudior paxillo), and "More naked than an egg" (Ovo nudior).

<sup>11</sup> I will make you dance a new dance call'd leap-frog. . . . And as naked as a frog.

JOHN FLETCHER, *The Fair Maid of the Inn*. Act iv, sc. 1. (1626)

<sup>12</sup> As naked and bare as a shorne sheep, as we say in our English proverb.

EDMUND GAYTON, *Don Quixot*, p. 88. (1654)

<sup>13</sup> Naked as a worm was she.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?) tr., l. 454. (c. 1365)

Lat me nat lyk a worm go by the weye.

CHAUCER, *The Clerkes Tale*, l. 824. (c. 1388)  
[He] laye there dyspoyly nakyd as a worm.

WILLIAM GREGORY, *Chronicle of London*  
(Camden), p. 211. (a. 1470)

<sup>1</sup> Naked as a buck. (Que il estoit nuz com I. dains.)

GUILLAUME LE NORMAND, *Du Prestre et d'Alison*, l. 429 (c. 1250) MONTAIGLON, *Recueil des Fabliaux* ii, 22.

<sup>2</sup> Thou myghtest go as naked as my nayle.

JOHN HEYWOOD, *The Play of the Wether*, l. 922. (1533)

We . . . were led in prysoners naked as my nayle.

UNKNOWN, *Myrroure for Magistrates*. (1559)

Yet would I had her as naked as my nayl.

JOHN DAY, *The Blind Beggar of Bednal-Green*.  
Act v. (1600)

Hee left them as naked as my Naile.

THOMAS HEYWOOD, *The English Traveller*.  
Act ii, sc. 1. (1663)

<sup>3</sup> As naked as a lily. (κρίνου γυμνότερος.)

EMPEROR JULIAN, *Misopogon*. Sec. 181B. (c. A. D. 363)

<sup>4</sup> Strip him as naked as truth.

LORD JOHN SOMERS, *Somers Tracts*, v, 491.  
(1647) THE NAKED TRUTH, *see under TRUTH*.

<sup>5</sup> In half a minute I was as naked as a pair of tongs.

MARK TWAIN, *Connecticut Yankee*, p. 32. (1889)

<sup>6</sup> He stod as nakyd as a ston.

WRIGHT, *Songs and Carols*, p. 3. (c. 1350)

<sup>7</sup> And ay is naked a nedill as natour tham schapis.

UNKNOWN, *Alexander and Dindimus*, l. 4027.  
(c. 1350)

Bothe naked as a nedle.

WILLIAM LANGLAND, *Piers Plowman*. Text B, xii, 163. (1377)

There syr launcelot toke the fayrest lady by the hand . . . and she was naked as a nedel.

SIR THOMAS MALORY, tr., *Le Morte Darthur*.  
Bk. xi, ch. 1. (c. 1480)

Nude as a needle.

P. J. BAILEY, *The Age*, p. 75. (1858)

## NAME

<sup>8</sup> For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and the next ages.

FRANCIS BACON, *Will*. (1626) *See D'ISRAELI, Curiosities of Literature: The Persecuted Learned*.

Let my name wither, so long as France is free. (Que mon nom soit flétri, que la France soit libre.)

GEORGES JACQUES DANTON, *Speech*, before the National Convention, 8 March, 1793. *See CARLYLE, French Revolution*. Vol. iii, bk. iii, ch. 4.

Let Switzerland be free, and let our names perish! (Que la suisse soit libre, et que nos noms perissent.)

ANTOINE LEMIERRE, *William Tell*. (1766) Evidently an echo of Danton.

<sup>9</sup> He that hath the name may as well enjoy the game.

R. D. BLACKMORE, *Perlycross*. Ch. 15. (1894)

When you've got the name, I say get the game.

EUGENE WALTER, *Easiest Way*. Act ii. (1908)

<sup>10</sup> Tak nat my name in ydel or amis.

CHAUCER, *Canterbury Tales: The Pardoner's Tale*, l. 314. (c. 1387)

To take one's name in vain. To mention a person's name lightly, casually, disrespectfully; jocular. From the Biblical phrase for 'to utter blasphemy.'

ERIC PARTRIDGE, *Dictionary of Clichés*. (1940)

<sup>11</sup> Names are objectionable. (Nomina sunt odiosa.)

CICERO, *Pro Roscio Amerino*. Ch. 16, sec. 47. (80 B. C.) Adapted.

I have said everything when I have named the man. (Dixi omnia, cum hominem nominavi.)

PLINY THE YOUNGER, *Epistles*. Bk. iv, epis. 22. (A. D. 98)

Somebody hath been cozened, I name nobody.

JAMES SHIRLEY, *The Wittie Faire One*. Act v, sc. 3. (1633)

It is not fair to tell names.

SUSANNA CENTLIVRE, *The Beau's Duel*. Act i, sc. 1. (1702)

I name no names.

READE, *Jack of All Trades*. Ch. 5. (1858)

<sup>12</sup> Charm'd with the foolish whistlings of a Name.

ABRAHAM COWLEY, *Imitations of Vergil: Georgics*. Bk. ii, l. 486. (1647)

Ravish'd with the whistling of a name.

POPE, *An Essay on Man*. Epis. iv, l. 283. (1733)

Some to the fascination of a name

Surrender judgment, hood-wink'd.

COWPER, *The Task*. Bk. vi, l. 101. (1784)

<sup>13</sup> When I myself am nothing but a name.

ABRAHAM COWLEY, *Ode Upon Occasion of a Copy of Verses of My Lord Broghill's*, l. 24. (1656)

The Glory and the Nothing of a Name.

LORD BYRON, *Churchill's Grave*. (c. 1813)

<sup>14</sup> He hath not his name for naught.

THOMAS DRAXE, *Bibliotheca*, p. 135. (1633)

You had not your name for nothing.

JOHN RAY, *English Proverbs*, p. 261. (1678)

<sup>15</sup> Swoln 'bove any Greek or Roman name.

JOHN DRYDEN, *On the Death of Lord Hastings*, l. 76. (1667)

Above all Greek, above all Roman fame.

POPE, *Imitations of Horace: Epistles*. Bk. ii, epis. 1, l. 26. (1733)

<sup>1</sup> The Pyramids themselves, doting with age, have forgotten the names of their Founders.

THOMAS FULLER, *The Holy State: Of Tombes.* (1642)

<sup>2</sup> Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. (Appellavitque Adam nominibus suis cuncta animantia, et universa volatilia caeli, et omnes bestias terrae.)

*Old Testament: Genesis*, ii, 20. (c. 550 B.C.) No stone without its name. (Nullum est sine nomine saxum.)

LUCAN, *De Bello Civili*, ix, 973. (c. A.D. 60) Every godfather can give a name.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 93. (1595)

The poet's pen . . . gives to airy nothing

A local habitation and a name.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 15. (1596)

When you christen the bairn, you know what to call it.

JAMES KELLY, *Scottish Proverbs*, p. 347. (1721) Human pride

Is skilful to invent most serious names  
To hide its ignorance.

SHELLEY, *Queen Mab*. Pt. vii, l. 24. (1813)

<sup>3</sup> I hate the man who builds his name  
On ruins of another's fame.

JOHN GAY, *Fables*. Fab. xlv, l. 1. (1727)

<sup>4</sup> Take pity on me Before my name is mud.

J. C. GOODWIN, *Wang: Elephant Song*. (1891)

Your name'll be mud.

WENTWORTH, *Dead or Alive*. Ch. 13. (1936)

<sup>5</sup> I guess King George will be able to read that.  
JOHN HANCOCK, *Remark*, on signing the Declaration of Independence, 4 July, 1776. His name, the first to be signed to the Declaration, was written in so bold a hand that "John Hancock" became the synonym for a signature.

<sup>6</sup> [The Roman's] name admonisht him of what he owed to his country.

J. C. AND A. W. HARE, *Guesses at Truth*, i, 134. (c. 1830)

*Nomina debita*, says John Donne; that is to say, "Every man owes to the world the signification of name, and of all his name."

ALEXANDER WHYTE, *Bible Characters: Stephen*. (1901)

<sup>7</sup> The names of fools are always written on walls. (Nomina stultorum semper parietibus haerent.)

ALFRED HENDERSON, *Latin Proverbs*, p. 272. (1869) See under FOOL.

<sup>8</sup> He that exalts his name destroys his name; he who increases not decreases.

RABBI HILLEL, *Mishnah: Pirké Aboth*, i, 13. (c. 50 B.C.) Oesterley, tr.

<sup>9</sup> My name is Norval; on the Grampian hill  
My father feeds his flock.

JOHN HOME, *Douglas*. Act iii. (1756)

<sup>10</sup> Sensitive ears delight in being called by the first name. (Gaudent praenomine molles | auriculæ.)

HORACE, *Satires*. Bk. ii, sat. 5, l. 32. (30 B.C.)

One name was ELIZABETH,

The other let it sleep in death.

BEN JONSON, *Epitaph on Elizabeth*, L.H. (a. 1637)

<sup>11</sup> Covet not an empty name.

KANG-HSI, *Sacred Edict*. Sec. 6. (c. 450 B.C.)

Man dies and leaves a name; the tiger dies and leaves a skin.

S. G. CHAMPION, *Racial Proverbs*, p. 355. (1938)

<sup>12</sup> The name that can be named is not the eternal name. (Mink 'k'o ming fêi ch'ang ming.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 1. (c. 550 B.C.) Carus, tr.

<sup>13</sup> The label (or name) is bigger than the bag. (μείζον τοῦπίγραμμα τῷ θυλακῷ.)

LUCIAN, *Demosthenis Encomium*. Ch. 10. (c. A.D. 170) Quoted as a proverb.

We take more care that men should speak of us, than how they speak: it is enough for us that our name runs in the mouths of men. (Nous nous soignons plus qu'on parle de nous, que comment on en parle: et nous est assez que nostre nom coure par la bouche des hommes.)

MONTAIGNE, *Essays*. Bk. ii, ch. 16. (1580)

<sup>14</sup> My name is Legion: for we are many. (Λεγιὼν ὄνομα μοι, ὅτι πολλοὶ ἐσμεν.)

*New Testament: Mark*, v, 9. (c. A.D. 65) The *Vulgate* is, "Legio mihi nomen est, quia multi sumus."

These Demoniacs let me dub

With the Name of Legion Club.

SWIFT, *The Legion Club*, l. 11. (1736)

Their name is Legion. They are very numerous. An adaptation (and originally a misapprehension) of *Mark*, v, 9.

PARTRIDGE, *Dictionary of Clichés: Name*. (1941)

<sup>15</sup> Sticks and stones may break my bones, but names will never hurt me.

MARGARET MILLAR, *Wall of Eyes*, p. 189. (1943)

<sup>16</sup> Hasn't the fellow told you he does not know a word of the business? his name's Twyford.

PETER MOTTEUX, tr. *Rabelais*. Bk. v, ch. 13. (1694)

My name is Twyford; I know nothing of the Matter.

THOMAS FULLER, *Gnomologia*. No. 3502. (1732)

<sup>17</sup> I often forget my own name. (Frequenter nomen meum obliviscar.)

PETRONIUS, *Satyricon*. Sec. 66. (c. A.D. 60) See under FORGETFULNESS.

If before daylight you start from the first part of my name, it would take you till bedtime to reach

the end of it. (Si ante lucem ire occipias a meo primo nomine, concubium sit noctis prius quam ad postremum perveneris.)

PLAUTUS, *Trinummus*, l. 885. (c. 194 B. C.)

1 A name and an omen. (Nomen atque omen.)

PLAUTUS, *Persa*, l. 625. (c. 200 B. C.)

John Jewel [Bishop of Salisbury] . . . was born . . . 24th of May, 1552. . . . It may be said of his surname, *nomen, omen*; Jewel his name and precious his virtues.

FULLER, *Worthies: Devon*, i, 407. (1662)

2 The name of the Lord is a strong tower. (Turris fortissima, nomen Domini.)

Old Testament: *Proverbs*, xviii, 10. (c. 350 B. C.)

3 As his name is, so is he; Nabal- [fool] is his name, and folly is with him. (Nabal: quoniam secundum nomen suum stultus est, et stultitia est cum eo.)

Old Testament: *1 Samuel*, xxvi, 25. (c. 600 B. C.)

By the name one may know the man. (Au sur-nom cognoit-on.)

JEHAN MIRLOT, *Proverbes*. (c. 1450)

A noble duke, in nature as in name.

SHAKESPEARE, *Twelfth Night*, i, 2, 23. (1599)

Names and natures do often agree.

JOHN CLARKE, *Paroemiologia*, p. 287. (1639)

4 Your fame shall (spite of proverbs) make it plain

To write in water's not to write in vain.

SIR WILLIAM SANDERSON, *The Art of Painting in Water Colours: Preface*. (c. 1658)

Among the many things he has requested of me tonight, this is the principal,—that on the grave-stone shall be this inscription: Here lies one whose name was writ in water.

RICHARD MONCKTON MILNES, *Life of Keats: Letter to Severn*. Vol. ii, p. 91. (1821) The wording on the tombstone is, "This grave contains all that was mortal of a young English poet, who, on his death bed, in the bitterness of his heart at the malicious power of his enemies, desired these words to be graven on his tomb-stone, 'Here lies one whose name was writ in water.'"

Below lies one whose name was traced in sand.

DAVID GRAY, *His Own Epitaph*. (a. 1861)

TO WRITE IN SAND, WATER, *see under* LABOR LOST.

5 My foot is on my native heath, and my name is MacGregor.

WALTER SCOTT, *Rob Roy*. Ch. 34. (1818)

6 What's in a name? that which we call a rose By any other name would smell as sweet.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 42. (1595)

A cabbage by any other name would swell as sweet.

CLYDE FITCH, *Captain Jinks*. Act ii. (1901)

7 Through superstition of a name. (Superstitione nominis.)

TACITUS, *Histories*, Bk. iii, sec. 58. (c. A. D. 109)

Referring to the name of Caesar.

8

I would rather make my name than inherit it.

THACKERAY, *The Virginians*. Ch. 26. (1858)

I AM MY OWN ANCESTOR, *see under* ANCESTRY.

Let be my name until I make my name.

TENNYSON, *Gareth and Lynette*, l. 563. (1872)

9

From whence comes Smith, albe he knight or squire,

But from the smith that forgeth at the fire?

RICHARD VERSTEGAN, *A Restitution of Decayed Intelligence*, p. 310. (1605)

Fate tried to conceal him by naming him Smith.

O. W. HOLMES, *The Boys*. (1859)

A measly little gum-drop name like Percival.

HARRY LEON WILSON, *Spenders*, p. 344. (1902)

10

In foord, in ham, in ley, and tun,

The most of English Surnames run.

RICHARD VERSTEGAN, *A Restitution of Decayed Intelligence*, p. 326. (1605)

The rhyme is true, that "In 'ford,' in 'ham,' in 'ley,' and 'ton,' The most of English surnames run." All names with this termination are local, and comprise a large proportion of our national nomenclature.

C. W. BARDSLEY, *The Romance of the London Directory*, p. 32. (1879)

11

The blackest ink of Fate was sure my lot,

And. when she writ my name, she made a blot.

GEORGE VILLIERS, DUKE OF BUCKINGHAM, *The Rehearsal*. Act iii, sc. 2. (1671) Quoted by FIELDING, *Amelia*. Bk. ii, ch. 9. (1752)

12

If I had spoken sooner, he would have sooner been here.

UNKNOWN, *Jacke Jugeler*. (c. 1550) In HAZLITT, *Old Plays*, ii, 116.

Sooner named, sooner come, as common proverbs say.

NATHANIEL WOODES, *The Conflict of Conscience*. Act iii, sc. 2. (1581)

13

The ill effects of possessing an extensive reputation, or as an old English Phrase expresses it, having one's name up.

UNKNOWN, *The Loiterer*. No. 43, p. 4. (1789)

When once my name was up, . . . I had very soon my court about me.

MALKIN, tr., *Gil Blas*. Bk. viii, ch. 10. (1809)

## II—Name: Good Name

14

A good life hath but few days, but a good name endureth forever. (ἀγαθὴς ζωῆς ἀριθμὸς ἡμερῶν, καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xli, 13. (c. 190 B. C.) The Vulgate is, "Bonae vitae numerus dierum; bonum autem nomen permanebit in aevum."

A good report

Makes men live long, although their life be short.

ROWLAND WATKYNs, *Flamma Sine Fumo: A Good Report*. (1662)

1 It is writen, that "the good name of a man is sone goon and passed, whan it is nat newed ne renovelled."

CHAUCER, *Tale of Melibeus*. Sec. 77. (c. 1387)  
A lost good name is ne'er retriev'd.

JOHN GAY, *Fables: The Fox at the Point of Death*, l. 46. (1727) The proverbial form is, "A good name is sooner lost than won."

2 When the honourable man forsakes virtue, alas! for his fair name. (Quun chee kheu yun oo hoo sung mung.)

CONFUCIUS, *Analects*. Bk. iv, ch. 5. (c. 500 B. C.)  
Marshman, tr.

If throughout life you'd keep an honored name, Shun, even in thought, the joys that end in shame. (Si famam servare cupis, dum vivis, honestam, fac fugias animo quae sunt mala gaudia vitae.)

CATO (?), *Disticha*. Bk. iv, No. 17. (c. 175 B. C.)

3 Hee that is thought to rise betime, may lie abed till noon.

RANDLE COTGRAVE, *Dictionary: Bruit*. (1611)  
The Italian form is, "Acquista buona fama e mettite à dormire" (Get a good name and go to sleep); the Spanish, "Cobra buena fama, y échate à dormir"; the French, "Qui a bruit de se lever matin peut dormir jusqu'à diner."

He that hath the name to be an early riser may sleep till noon.

JAMES HOWELL, *English Proverbs*, p. 11. (1659) Howell also gives another form, "Who hath once the fame to be an early riser may sleep till noon."

He that can do thus, . . . he shall have the name and fame he desires; he may lie a-bed till noon.

JOHN BUNYAN, *Jerusalem Sinner Saved*. (1688)  
Get a name to rise early, and you may lie all day.

JAMES KELLY, *Scottish Proverbs*, p. 112. (1721)  
"I would not have a man depend too much upon this proverb," Kelly adds, "for a good name is soon lost, and hardly to be retrieved."

How different is this from Smedley!  
(His name is up, he may in bed lie.)

SWIFT, *A Christmas-Box*. (1729)

If our name were thus once up . . . we might lie a-bed.

RICHARD GRAVES, *The Spiritual Quixote*. Bk. i, ch. 8. (1772)

4 He's born in a good Hour, who gets a good Name.

THOMAS FULLER, *Gnomologia*. No. 2455. (1732)

5 As the soule is more precious then the body, so is it a greater offence to take away one's good name, which refresheth the soule, then to defraud one of food, which sustaineth the body.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 66. (1574) Pettie, tr.

Is not the losse of goodes lesse, than of ones good name?

GEORGE PETTIE, *Petite Pallace*, p. 29. (1576)

Good name in man and woman, dear my lord,  
Is the immediate jewel of their souls:  
Who steals my purse steals trash; 'tis something,  
nothing:

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name  
Robs me of that which not enriches him  
And makes me poor indeed.

SHAKESPEARE, *Othello*, iii, 3, 155. (1605)

Take away my good name and take away my life.

JOHN RAY, *English Proverbs*, p. 124. (1670)

FULLER, *Gnomologia*. No. 4306. (1732) JOHN

TRUSLER, *Proverbs Exemplified*, p. 60. (1790)

A condensation of the Latin lines, "Omnia si perdas, famam servare memento, | qua semel amissa, postea nullus eris" (Though you lose all things, remember to preserve your good name, which, once lost, you will be as if you did not exist).

On the Rio Grande border if you take a man's life you sometimes take trash; but if you take his horse, you take a thing the loss of which renders him poor, indeed.

O. HENRY, *A Double-Dyed Deceiver*. (1909)

6 He who hath gained a good name hath gained something for himself.

RABBI HILLEL, *Mishnah: Pirké Aboth*, ii, 8.  
There are three crowns: the crown of Torah [the Law], the crown of priesthood, and the crown of kingship; but the crown of a good name exceeds them all.

RABBI SIMEON (BEN JOCHAI), *Mishnah: Pirké Aboth*, iv, 19. (c. A. D. 150) Oesterley, tr.

Thou thinkest it honourable to go to the graue with a gray head, but I deeme it more glorious to be buried with an honest name.

JOHN LYLY, *Euphues* (Arber), p. 184. (1579)

7 My good name is unstained; and so far I have lived without reproach. (Fama tamen clara est. et adhuc sine crimine vixi.)

OVID, *Heroides*. Epis. xvii, l. 17. (c. 10 B. C.)

My good name, which was as white as a tulip.

WYCHERLEY, *Love in a Wood*. Act iv, sc. 1. (1672)

8 A good name, the best of all treasures. (εὖνυμον κτεάνων κρατίστην χάριν πορών.)

PINDAR, *Pythian Odes*. No. xi, l. 58. (474 B. C.)

A good name is rather to be chosen than great riches. (Melius est nomen bonum, quam divitiae multae.)

*Old Testament: Proverbs*, xxii, 1. (c. 350 B. C.)

A good name is better than precious ointment. (Melius est nomen bonum, quam unguenta pretiosa.)

*Old Testament: Ecclesiastes*, vii, 1. (c. 250 B. C.)

Quoted by BACON, *Essays: Of Praise*, with the comment, "It filleth all round about and will not easily away. For the Odours of Oyntments, are more durable than those of Flowers."

If I can preserve my good name, I shall be rich enough. (Ego si bonam famam mihi servasso, sat ero dives.)

PLAUTUS, *Mostellaria*, l. 228. (c. 220 B. C.)

A good name is a second patrimony. (Bene audire alterum patrimonium est.)

PUBLILIUS SYRUS, *Sententiae*. No. 96. (c. 43 B. C.)  
"Do greet diligence" seith Salomon, "in keping of thy gode name; for it shal lenger abide with thee than any tresour, be it never so precious."

CHAUCER, *Tale of Melibeus*. Sec. 52. (c. 1387)  
For Salomon seith: that "bette it is and more it availleth a man to have a good name, than for to have grete riches."

CHAUCER, *Tale of Melibeus*. Sec. 52.

A good name menny folde ys more worthe than golde.

UNKNOWN, *Babees Book*, p. 42. (c. 1430)

Gode name is golde worthe.

UNKNOWN, *How the Good Wüf Taugte Hir Doughtir*. (c. 1430)

Good renomme is bettir than riches, for riches wolbe loste and renomme wol laste.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 54. (1477) Quoting Socrates.

The first phrase cited by ALEXANDER BARCLAY, *The Castell of Labour*, sig. E7. (1506)

It is a common saying that it is good to have a good name, that is to say credit and reputation. (Il se dict qu'il fait bon avoir bon nom, c'est à dire credit et reputation.)

MONTAIGNE, *Essays*. Bk. i, ch. 46. (1580)

For wise men and old

Seyne good name is worth gold.

UNKNOWN, *Plasidas*, l. 166. (1597)

A good name is better than great riches. (Más vale el buen nombre que las muchas riquezas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

A good name is a rich heritage. (Guter Name ist ein reiches Erbtheil.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 338. (1856) A German proverb. The French say, "Bonne renommée vaut mieux que ceinture dorée" (A good name is worth more than a golden girdle); the Dutch, "Een goede naam is beter dan olij" (A good name is better than oil).

<sup>1</sup>  
A good name keeps its lustre in the dark. (Bona fama in tenebris proprium splendorem tenet.)

PUBLILIUS SYRUS, *Sententiae*. No. 83. (c. 43 B. C.) Quoted by RAY, p. 18. (1670)

### III—Name: Great Names

<sup>2</sup>  
A name made great is a name destroyed.

*Babylonian Talmud: Pirké Aboth*, i, 13. (c. 450)

What a heavy burden is a name that has become too famous. (C'est un poids bien pesant qu'un nom trop tôt fameux.)

VOLTAIRE, *La Henriade*. Chant iii, l. 41. (1723)

<sup>3</sup>  
Thy name liveth upon earth.

*Book of the Dead*. (c. 4000 B. C.) Papyrus of Pepl. MASPERO, *Recueil de Travaux*, iv, 51.

Thy name is established in the mouths of men.

UNKNOWN, *Hymn to Osiris*. (c. 4000 B. C.) LE DRAIN, *Monuments Égyptiens*.

<sup>4</sup>  
For thou art Freedom's now, and Fame's:  
One of the few, the immortal names,

That were not born to die.

FITZ-GREENE HALLECK, *Marco Bozzaris*. (1847)  
One great name can make a country great.

R. W. GILDER, *To James Russell Lowell*. (1900)

<sup>5</sup>  
I will give them an everlasting name, that shall not be cut off. (Nomen sempiternum dabo eis, quod non peribit.)

*Old Testament: Isaiah*, lvi, 5. (c. 725 B. C.)

Their bodies are buried in peace; but their name liveth for evermore. (τὸ σώμα αὐτῶν ἐν ἐρήρῃ ἐτάφη, καὶ τὸ ὄνομα αὐτῶν ζῆ εἰς γενεάς.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xlv, 14. (c. 190 B. C.) The *Vulgate* is, "Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem."

Keeps from age to age an ever-living name.

(Aeternumque tenet per saecula nomen.)

VERGIL, *Aeneid*. Bk. vi, l. 235. (19 B. C.)

<sup>6</sup>  
Great names debase instead of elevating those who do not know how to sustain them. (Les grands noms abaissent au lieu d'élever ceux qui ne les savent pas soutenir.)

LA ROCHEFOUCAULD, *Maximes*. No. 94. (1665)

<sup>7</sup>  
He stands the mere shadow of a mighty name. (Stat magni nominis umbra.)

LUCAN, *De Bello Civili*. Bk. i, l. 135. (c. A. D. 60)

Junius used an adaptation of this, "Stat nominis umbra," as the motto on the title page of his *Letters*.

Do not concern yourself with anxiety for the shadow of a great name. (Non sit tibi curae de magni nominis umbra.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. iii, ch. 24, sec. 2. (c. 1420)

<sup>8</sup>  
An illustrious and ancient name. (Clarum et venerabile nomen.)

LUCAN, *De Bello Civili*. Bk. ix, l. 203. (c. A. D. 60)

Victorious names, who made the world obey.

DRYDEN, *Flower and Leaf*, l. 518. (a. 1700)

He left a name, at which the world grew pale.

SAMUEL JOHNSON, *Vanity of Human Wishes*, l. 221. (1748)

[He] beat his name on the drum of the world's ear.

P. J. BAILEY, *Festus: A Metropolis*. (1839)

<sup>9</sup>  
His name will live forever. (Sempiterno nominabitur.)

PETRONIUS, *Satyricon*. Sec. 45. (c. A. D. 60)

A man dies, but a noble name never.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 77. (c. 900)

Strong towers decay,

But a great name shall never pass away.

PARK BENJAMIN, *A Great Name*. (c. 1835)

Leaving here a name, I trust,

That will not perish in the dust.

ROBERT SOUTHEY, *My Days Among the Dead Are Passed*. (c. 1838)

<sup>1</sup> I have made thee a great name, like unto the name of the great men that are in the earth. (Fecique tibi nomen grande, iuxta nomen magnorum, qui sunt in terra.)

*Old Testament: II Samuel*, vii, 9. (c. 600 B. C.)

Then shall our names,

Familiar in his mouth as household words, . . . Be in their flowing cups freshly remember'd.

SHAKESPEARE, *Henry V*, iv, 3, 51. (1599)

Yet shall thy name, conspicuous and sublime, Stand in the spacious firmament of time, Fixed as a star.

WORDSWORTH, *Poems Dedicated to National Independence*. Pt. ii, No. 19. (c. 1820)

A name "fast anchored in the deep abyss of time."

WILLIAM HAZLITT, *Table Talk*. (1822)

#### IV—Name: Ill Name

<sup>2</sup> A man at whom everybody points dies without being ill.

S. G. CHAMPION, *Racial Proverbs*, p. 356. (1938) A Chinese proverb.

<sup>3</sup> An ill wound is cured, not an ill name.

HERBERT, *Jacula Prudentum*. No. 247. (1640)

The evil wound is cured but not the evil name.

JOHN RAY, *English Proverbs*, p. 14. (1678)

An ill Wound, but not an ill Name, may be healed.

FRANKLIN, *Poor Richard's Almanack*, 1753.

<sup>4</sup> He that hath a yll name, is halfe hang'd, ye know.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

WILSON, *Arte of Rhetorique*, p. 186. (1560)

RAY, *English Proverbs*, p. 114. (1678) FULLER, *Gnomologia*. No. 2133. (1732) The

Italians have the same proverb, "Chi ha cattivo nome, è mezzo impiccato."

He that is evil deemed is half hanged.

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)

I am half hang'd already, for my good name is lost.

HEYWOOD, *The Silver Age*. Act ii. (1613)

It is a very ominous and suspicious thing to have an ill name. The proverb saith, he is half-hanged.

THOMAS ADAMS, *Sermons* (1861), i, 224. (1629) Your hero makes laws to get rid of your thief, and gives him an ill name that he may hang him.

T. L. PEACOCK, *Maid Marian*. Ch. 18. (1822)

Were not *fama malum gravius quam res*, and an ill name half hanged, . . . he would have been acquitted.

M. A. S. HUME, *Raleigh*, p. 270. (1897)

GIVE A DOG A BAD NAME, *see under Dog*.

#### NAPLES

<sup>5</sup> Naples a place of more pleasure then profit, and yet of more profit then pietie.

JOHN LYLY, *Euphues* (Arber), p. 35. (1579)

<sup>6</sup> You speak before a man to whom all Naples is known. (Vous parlez devant un homme à qui tout Naples est connu.)

MOLIÈRE, *L'Avare*. Act v, sc. 5, l. 47. (1668)

<sup>7</sup> "See Naples and then die," is the vainglorious saying of the Neapolitans.

G. A. SALA, *Dutch Pictures*. Ch. 16. (1861)

"See Naples and then die," says the proverb.

G. A. SALA, *America Revisited*, p. 284. (1882)

The Italian is, "Vedi Napoli, e poi muori."

This was the Highland's girl's devout belief; *Vedi Napoli e poi muori*; earth could not have anything to show more fair.

MRS. OLIPHANT, *Kirsteen*. Ch. 8. (1890)

<sup>8</sup> Naples sitteth by the sea, keystone of an arch of azure.

M. F. TUPPER, *Proverbial Philosophy*. (1838)

#### NAPPING

<sup>9</sup> Taken Nappynge as Mosse toke His Meare.

WILLIAM GREFFETH. Title of ballad. (1569) *See ARBER, Stat. Registers*, i, 193.

Tooke hum napping as Moss did his mare.

BRIAN MELBANCKE, *Philotimus*, p. 65. (1583)

Fortune feeding them as Mosse did his mare, through a hurdle, which made him take her so soone napping.

UNKNOWN, *Discouerie of Knights of Poste*, sig. C4. (1597)

Unlooked for; napping, as Mosse tooke his Mare.

COTGRAVE, *Dictionary: Despourueu*. (1611)

I took him napping, as Moss took his mare.

JOHN RAY, *English Proverbs*, p. 187. (1670)

"Who this Moss was is not very material to know," Ray comments. "I suppose some such man might find his mare dead, and taking her to be only asleep, might say, 'Have I caught you napping?'"

To catch a person napping as Moss caught his mare.

J. C. BRIDGE, *Cheshire Proverbs*, p. 127. (1917)

<sup>10</sup> Our mortal enemy . . . hopeth . . . to take thee napping.

BISHOP JAMES PILKINGTON, *An Exposition upon Nehemiah*. (1562)

Desirous to take me napping.

JOHN LYLY, *Euphues* (Arber), p. 87. (1579)

Nay, I have ta'en you napping, gentle love.

SHAKESPEARE, *The Taming of the Shrew*, iv, 2, 46. (1594)

I should blush, I know,

To be o'erheard and taken napping so.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 130. (1595)

#### NATION

See also State

<sup>11</sup> And hath made of one blood all nations of men for to dwell on all the face of the earth.

(ἐποίησεν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς.)

*New Testament: Acts*, xvii, 26. (C. A. D. 65) The *Vulgate* is, "Fecitque ex uno omne genus hominum inhabitare super universam faciem terrae."



- 1  
A nation is the unity of a people.  
S. T. COLERIDGE, *Table-Talk*. (a. 1834)  
Individuals may form communities, but it is institutions alone that can create a nation.  
DISRAELI, *Speech*, at Manchester, 1866.
- 2  
How much more are men than nations!  
EMERSON, *Letters and Social Aims: Progress of Culture*. (1875)
- 3  
Divers nations have sundrie waies to mittigate their grieffe. As for example: The high Almaine drinks out his sorrow; the Frenchman sings his out; the Spaniard consumes his in lamentations; and the Italian sleepes his out.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 213. (1574) Young, tr.  
The Irishman for his hand, the Welshman for leg, the Englishman for a face, the Dutchman for a beard.  
THOMAS DEKKER, *The Honest Whore*. Pt. ii, act. i, sc. i. (1630)  
An Irishman fights before he reasons, a Scotchman reasons before he fights, an Englishman is not particular as to the order of preference, but will do either to accommodate his customers.  
C. C. COLTON: *Lacon*. (1820) The Scots put it differently, "The Englishman greets, the Irishman sleeps, but the Scotsman gangs till he gets it."  
The Irish are hearty, the Scotch plausible, the French polite, the Germans good-natured, the Italians courtly, the Spaniards reserved and decorous—the English alone seem to exist in taking and giving offence.  
WILLIAM HAZLITT, *Manners Make the Man*. (1829) A Spanish proverb says, "The Englishman a drunkard, the Frenchman a scoundrel, the Dutchman a farmer, the Spaniard a gentleman." Another, of Italian origin, asserts that "The Italian is wise before the deed, the German in the deed, the French man after the deed." The Germans say, "A Polish bridge, a Bohemian monk, a Swabian nun, an Austrian soldier, Italian reverence and German fasting are not worth a bean." Still another claims, "Italia par nacer, Francia para vivir, España para morir" (Italy the best place to be born—perhaps on account of its climate, France the best place to live—undoubtedly on account of its food and wine, and gaiety, and Spain the best place to die—on account of its piety).
- 4  
The nations are as a drop of a bucket, and are counted as the small dust of the balance. (Ecce Gentes quasi stilla situlae, et quasi momentum staterae reputatae sunt.)  
*Old Testament: Isaiah*, xl, 15. (c. 725 B.C.)
- 5  
Let the nations be glad and sing for joy. (Laetentur et exultent gentes.)  
*Old Testament: Psalms*, lxxvii, 4. (c. 350 B.C.)
- 6  
It is a maxim founded on the universal experience of mankind that no nation is to be

- trusted farther than it is bound by its interest.  
GEORGE WASHINGTON, *Letter to Congress*. (1778)  
It is folly in one nation to look for disinterested favors from another.  
WASHINGTON, *Farewell Address*, 17 Sept., 1796.  
Nations are governed by self-interest, but they prefer to believe that their aims are altruistic.  
W. S. MAUGHAM, *Lord Mountdrago*. (1939)  
Right is whatever profits a nation, wrong is whatever harms it.  
HANS FRANK, GERMAN GOVERNOR-GENERAL OF POLAND, *Address*, before the Academy of German Law, 3 Dec., 1939.
- 7  
The sense of greatness keeps a nation great.  
WILLIAM WATSON, *True Patriotism*. (c. 1920)

## NATURE

- 8  
Nature does nothing without purpose. (οὐθέν γάρ μάτην ἢ φύσις ποιεῖ.)  
ARISTOTLE, *Politics*. Bk. i, ch. 1, sec. 10. (c. 330 B.C.) Quoted as a proverb.  
A common Prouerbe, and almost in euery mans mouth, that neither God, nor yet Nature, did euer make any thing in vaine.  
THOMAS WILSON, *The Arte of Rhetorique*, p. 49. (1553)  
God and nature doo nothinge vainely or vily.  
GEORGE PETTIE, *Petite Pallace*, p. 65. (1576)  
Doth not Cicero conclud and allowe, that if we followe and obey Nature, we shall neuer erre? Doth not Aristotle alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect?  
JOHN LYLX, *Euphuus* (Arber), p. 42. (1579)  
Natura nihil agit frustra [Nature does nothing in vain] is the only indisputed Axiome in Philosophy.  
SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 15. (1642)
- 9  
Nature is not governed except by obeying her.  
FRANCIS BACON, *De Augmentis Scientiarum*. Pt. ii, bk. 1, aphor. 129. (1605)  
Nature, to be commanded, must be obeyed.  
FRANCIS BACON, *Novum Organum*. (1605)  
About nature consult nature herself.  
FRANCIS BACON, *De Augmentis Scientiarum*: Pt. iii, *Introductio* (1605) According to Bacon, this is "the sole and only way in which the foundations of true and active philosophy can be established."  
Bacon has declared it: *Natura non nisi parendo vincitur* [Nature is conquered only by obeying her]: and the triumphs of Science since his days have proved how willing Nature is to be conquered by those who will obey her.  
J. C. AND A. W. HARE, *Guesses at Truth*, i, 166. (1827)  
"God resisteth the proud but giveth grace unto the humble" is only a theological version of the scientific truism, "To conquer Nature you must obey her."  
E. A. BURROUGHS, *The Valley of Decision*. Bk. iii, ch. 4, p. 285. (1916)

1 Nature is often hidden, sometimes overcome, seldom extinguished.

FRANCIS BACON, *Essays: Of Nature in Men*. (1597)

How hard it is to hide the sparks of Nature!  
SHAKESPEARE, *Cymbeline*, iii, 3, 79. (1609)

2 Believe one who knows: you will find something greater in woods than in books. Trees and stones will teach you that which you can never learn from masters. (Experto crede: aliquid amplius in silvis invenies quam in libris. Ligna et lapides docubunt te quod a magistris audire non possis.)

ST. BERNARD OF CLAIRVAUX, *Epistles*. No. 106. (c. 1145) To Henry Murdach, afterwards Archbishop of York.

Out of the book of Nature's learned breast.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Week ii, day. 4. (1591)

And this our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,

Sermons in stones, and good in every thing.

SHAKESPEARE, *As You Like It*, ii, 1, 15. (1600)

In nature's infinite book of secrecy

A little I can read.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 9. (1606)

And meditate the Book of Nature, ever open.

THOMSON, *The Seasons: Autumn*, l. 670. (1730)

Strange to the world, he wore a bashful look,  
The fields his study, nature was his book.

ROBERT BLOOMFIELD, *The Farmer's Boy: Spring*, l. 31. (1798)

He is wholly serious: finding sermons in stones.  
books in the running brooks, and fog in every-thing.

H. C. BAILEY, *The Apprehensive Dog*, p. 55. (1942)

3 Where man is not, nature is barren.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

4 You'll never lack supplies from Nature's hands,

If you're content with what your need demands.

(Commoda Naturae nullo tibi tempore derunt, si contentus eo fueris quod postulat usus.)

CATO (?), *Disticha*. Bk. iv, No. 2. (c. 175 B.C.)

Nature requires very little. (Exiguum natura desiderat.)

SENECA, *Ad Lucillum*. Epis. xvi. (c. A. D. 65) See LIFE: LIVING ON LITTLE.

Allow not nature more than nature needs.

SHAKESPEARE, *King Lear*, ii, 4, 269. (1605)

TO LIVE ACCORDING TO NATURE, see under LIFE.

5 It is agayns the proces of nature.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 617. (c. 1386) "Lusus naturae" (A freak of nature), is the Latin proverbial phrase.

6 There is no bandit so remorseless as Nature. In the whole universe there is no escape from it.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B.C.) Giles, tr.

7 Nature abhors annihilation. (Ab interitu naturam abhorrere.)

CICERO, *De Finibus*. Bk. v, ch. 11, sec. 31. (c. 45 B.C.)

Nature abhors a vacuum. (Natura abhorret vacuum.)

RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534)

A vacuum, which Nature abhors. (Vacuité, laquelle n'est tolérée en Nature.)

RABELAIS, *Pantagruel*, Bk. iv, ch. 62. (1548)

Queen Joan . . . (hating widowhood as much as nature doth vacuum) married James King of Majorca.

THOMAS FULLER, *The Profane State*. Bk. v, ch. 2. (1642)

Whatever philosophy may determine of material nature, it is certainly true of intellectual nature, that it *abhors a vacuum*: our minds cannot be empty.

SAMUEL JOHNSON. BOSWELL, *Life*, 20 June 1771.

The spirit abhors a vacuum more than nature.

H. D. THOREAU, *Letter to Emerson*, 12 Feb., 1843.

The world's most abhorred vacuum is in the pocketbook.

ANONYMOUS, *Meditations in Wall Street*, p. 146. (1940)

8 What is natural is never disgraceful. (οὐκ ἀλογὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.)

EURIPIDES, *Fragments*. Frag. 863. (c. 440 B.C.)

The Latin form is, "Naturalia non sunt turpia."

Whatever befalls in accordance with Nature should be accounted good. (Omnia autem quae secundum naturam fiunt, sunt habenda in bonis.)

CICERO, *De Senectute*. Ch. xix, sec. 71. (44 B.C.)

Nothing so much prevents one's appearing natural as the desire to appear so. (Rien n'empêche tant d'être naturel que l'envie de le paraître.)

LA ROCHEFOUCAULD, *Maximes*. No. 431. (1665)

As natural to him as milk to a calf.

JOHN RAY, *English Proverbs*, p. 287. (1678)

The natural alone is permanent.

H. W. LONGFELLOW, *Kavanagh*. Ch. 13. (1849)

Schiller has, "Nichts führt zum Guten, was nicht natürlich ist" (Nothing leads to good which is not natural).

The modern "nature-faker" is of course an object of derision to every . . . true nature-lover.

THEODORE ROOSEVELT, *Everybody's Magazine*, Sept., 1907.

9 Nature is the art of God. (Deus aeternus, arte sua, quae natura est.)

DANTE, *De Monarchia*. Bk. i, l. 3. (a. 1321)

Nature, the vicaire of th' almighty Lorde.

CHAUCER, *Parlement of Foules*, l. 379. (1382)  
Nature, the Handmaid of God Almighty.

JAMES HOWELL, *Familiar Letters: To Dr. T. P.*  
Bk. ii. (1645)

Nature . . . what the Earth-Spirit in Faust  
names it, the *living visible Garment of God*.

CARLYLE, *Sartor Resartus*. Bk. i, ch. 8. (1833)

Nature, which is the Time-vesture of God.

CARLYLE, *Sartor Resartus*. Bk. iii, ch. 8. (1834)

<sup>1</sup> Nature is a mutable cloud which is always and  
never the same.

EMERSON, *Essays: History*. (1841)

Nature hates monopolies and exceptions.

EMERSON, *Essays: Compensation*. (1841)

Nature, as we know her, is no saint. . . . She  
comes eating, drinking and sinning.

EMERSON, *Essays: Experience*. (1844)

Nature is what you may do. . . . Nature is the  
tyrannous circumstance, the thick skull, the  
sheathed snake, the ponderous rock-like jaw. . . .  
Nature is no spendthrift, but takes the shortest  
way to her ends.

EMERSON, *Conduct of Life: Fate*. (1860)

<sup>2</sup> Nature is the right law. (La vera legge è la  
natura.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Nature in man's heart her laws doth pen.

SIR JOHN DAVIES, *Nosce Teipsum*. Sec. 26, st. 2.  
(1599)

Against the law of nature.

MILTON, *Samson Agonistes*. l. 890. (1671) *See*  
*under Law*.

<sup>3</sup> Nature does not proceed by leaps. (Natura  
non facit saltus.)

RAOUL FOURNIER, *De Sermonis Latini Studio*.  
(a. 1627) Also in similar form in *Varia*  
*Historica*, ix. 247 (1613) and in LINNAEUS,  
*Philosophia Botanica*. No. 77. (1751)  
JACQUES TISSOT, *Discours Véritable de la Vie*  
*du Géant Theutobocus* (1613) has, "Nature  
in her operations does not proceed by leaps."

Nature hates all sudden changes. It is not safe for  
a man to change in his diet, behaviour, or way of  
living suddenly.

JAMES KELLY, *Scottish Proverbs*, p. 267. (1721)

Though we can take leaps, nature *nihil facit per*  
*saltum*.

R. W. LIVINGSTON, *Greek Genius*, p. 206. (1924)

<sup>4</sup> He that follows Nature is never out of his  
Way.

THOMAS FULLER, *Gnomologia*. No. 2108. (1732)

<sup>5</sup> Ill natures, the more you ask them, the more they  
stick.

HERBERT, *Jacula Prudentum*. No. 111. (1640)

Ill Natures never want a Tutor.

THOMAS FULLER, *Gnomologia*. No. 3076. (1732)

<sup>6</sup> Nature's Darling.

THOMAS GRAY, *The Progress of Poesy*. Pt. iii, l.  
84. (1754) Of Shakespeare.

<sup>7</sup> Nature draws more than ten teams.

HERBERT, *Jacula Prudentum*. No. 779. (1640)

Nature draws more than ten oxen.

JOHN RAY, *English Proverbs*, p. 18. (1670) The  
Germans say, "Natur zieht stärker denn  
sieben Ochsen" (Nature draws stronger than  
seven oxen).

<sup>8</sup> Nature gives what no man can take away.

HILLS, *Common-place Book*, p. 129. (c. 1530)

<sup>9</sup> You may drive out Nature with a pitchfork.  
yet she will ever hurry back. (Naturam ex-  
pelles furca, tamen usque recurret.)

HORACE, *Epistles*. Bk. i, epis. 10, l. 24. (20 B. C.)  
Cited by ERASMUS, *Adagia*, ii, vii, 14. In-  
cluded by TAVERNER in his *Translations from*  
*Erasmus*, fo. 44, with the rendering, "Thrust  
out nature with a croche, Yet wyll she styll  
runne backe agayne." Horace is using a  
proverbial phrase. *See* CICERO, *Ad Atticum*,  
bk. xvi, epis 2, "Furcilla extrudimur" (I am  
being turned out with a pitchfork).

Though your sons folly be thrust vp with a paire  
of hornes on a forke, yet being naturall, it will  
have his course.

JOHN LYLY, *Mother Bombie*. Act i, sc. 1. (1594)

That fork needing strong tines wherewith one  
must thrust away nature.

FULLER, *The Holy State: Of Gravity*. (1642)

Chase nature away, it returns at a gallop.  
(Chassez le naturel, il revient au galop.)

PHILIPPE DESTOUCHES, *Le Glorieux*. Act iv, sc.

3. (c. 1730) The Italians say, "Vizio di  
natura dura fino alla sepoltura" (The bad  
habits of nature endure to the grave).

WHAT'S BRED IN THE BONE, *see under BREED-*  
*ING*.

Though you expel nature with a pitchfork, she  
will always come back.

T. L. PEACOCK, *Crotchet Castle*. Ch. 1. (1831)

Drive out nature with a fork, she ever comes  
running back.

J. A. FROUDE, *Short Studies*. Ch. 1. (1867)

<sup>10</sup> Nature, fixed and unchanging, reverts to evil  
courses. (Ad mores natura recurrit | damna-  
tos, fixa et mutari nescia.)

JUVENAL, *Satires*. Sat. xiii, l. 239. (c. A. D. 120)

So nature ordains. (Sic natura iubet.)

JUVENAL, *Satires*. Sat. xiv, l. 31.

<sup>11</sup> There is a great deal of human nature in man.  
KINGSLEY, *At Last*. Ch. 2. (1871) Quoted.

<sup>12</sup> Nature is not benevolent; with ruthless in-  
difference she makes all things serve their  
purposes. (T'ien ti'pu jen; 'i wan' wu wéi ts'u  
kou.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 5. (c. 550 B. C.) Giles, tr.

<sup>13</sup> You bewraye your owne weakenesse, in think-  
ing that nature may any wayes be altered by  
education.

JOHN LYLY, *Euphues (Arber)*, p. 41. (1579)

Education can have no show where the excellency of Nature doth beare sway.

JOHN LYLY, *Euphues* (Arber), p. 41. (1579)  
Nature passes nurture.

DAVID FERGUSON, *Scottish Proverbs*, p. 80. (c. 1595) RAY, *English Proverbs*, p. 252. (1678)

A devil, a born devil, on whose nature Nurture can never stick.

SHAKESPEARE, *The Tempest*, iv, 188. (1611)

Nature can do more than breeding.

ROBERT STAPLETON, tr., *Juvenal*, p. 189. (1647)  
Nature is beyond all Teaching.

THOMAS FULLER, *Gnomologia*. No. 3305. (1732)  
Nature has always had more power than education. (La Nature a toujours été en eux plus forte que l'éducation.)

VOLTAIRE, *Life of Molière*. (c. 1775)

Nature is more powerful than education.

BENJAMIN DISRAELI, *Contarini Fleming*. Pt. i, ch. 13. (1832)

Nature does sometimes overcome nurture.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 70. (1880)

1

Nature will haue hir course.

JOHN LYLY, *Euphues and His England* (Arber), p. 326. (1580) DRAXE, *Bibliotheca*, p. 137. (1633)

Your son's folly . . . being natural, it will haue his course.

JOHN LYLY, *Mother Bombie*. Act i, sc.1. (1594)  
It is a true saying, Nature will not be hid.

GEORGE WITHER, *Doubtfull Almanack*, p. 6. (c. 1647) Goethe is credited with the line, "Die Natur weiss allein, was sie will" (Nature alone knows what she wants).

But nature's nature, and has more caprices Than I have time, or will, to take to pieces.

BYRON, *Don Juan*. Canto xv, st. 52. (1824)

2

Beldam Nature.

MILTON, *At a Vacation Exercise in the College*, l. 48. (1628)

3

Nature can do all, and doth all. (Nature peult tout, et faist tout.)

MONTAIGNE, *Essays*. Bk. i, ch. 24. (1580)  
Quoted as "the principal ordinance of Plato in his Republic."

Have I not seen, in Plato, this divine word, "that nature is nothing but an enigmatical piece of poetry?" (Ay je pas veu, en platon, ce divin mot, "que nature n'est rien qu'une poésie ainigmatique?")

MONTAIGNE, *Essays*. Bk. ii, ch. 12.

Leave a little to nature: she understands her business better than we do. (Laissons faire un peu à nature: elle entend mieulx ses affaires que nous.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)

Montaigne is speaking of illness and the proper way to treat it.

4

It is not possible to goe forward in any thing, *Invita Minerva*, nature not consenting thereto.

GEORGE PETTIE, *Petite Pallace*, p. 249. (1576)

INVITA MINERVA, see MINERVA.

5

Neither the tawny fox nor the roaring lion changes his inborn nature. (τὸ γὰρ, | ἐμφυῆς οὐτ' αἰθων δλώπηξ | οὐτ' ἐρίβρομοι λέοντες διαλλάξαντο ἥθος.)

PINDAR, *Olympian Odes*, No. xi, l. 20. (476 B.C.)  
It is difficult to change one's inborn nature. (ἄμαχον δὲ κρῦψαι τὸ συγγενὲς ἥθος.)

PINDAR, *Olympian Odes*, xiii, 13. (464 B.C.)  
I can't change my nature. (Non possum in-mutarier.)

TERENCE, *Phormio*, l. 206. (161 B.C.)

It is difficult indeed to change nature. (Naturam quidem mutare difficile est.)

SENECA, *De Ira*. Bk. ii, sec. 20. (c. A.D. 54)

Wolves grow old in the skin in which they were born. (Le loups vieillissent dans la peau où ils sont nés.)

MARIE DE FRANCE, *Le Prêtre Qui Enseigne au Loup l'Alphabet*. (c. 1220)

What comes through the vessel is that which is inside it.

SADI, *Gulistan*. Ch. viii, Maxim 93. (c. 1258)

How impossible it is to make Nature change her biass, and that if we shut her out of the door, she'll come in at the window.

SIR ROGER L'ESTRANGE, tr., *Aesop*, p. 61. (1692)  
Men may change their Climate, but they cannot change their Nature.

RICHARD STEELE, *The Tatler*. No. 93. (1709)

Believe if you will that a mountain has removed from one place to another; but if you are told that a man has changed his nature, believe it not!

SOUTHEY, *The Doctor*. Ch. 85. (1812) Quoting a Persian proverb.

Reynard is still Reynard, though he put on a surplice.

FIELDING, *Proverbs of All Nations*, p. 68. (1824)

It is harder to change human nature than to change rivers and mountains. (Chiang shan i kai, pên hsing nan i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1492. (1875)

You can't change human nature. There's such things as the Eternal Verities.

H. G. WELLS, *You Can't Be too Careful*, p. xi (1942)

6

Just as the shoe is turned with the foot, and not the contrary, so do men's natures make their lives like themselves. (τὸ ὑπόδημα τῷ ποδὶ συνδιαστρέφεται.)

PLUTARCH, *Moralia: On Tranquillity*. Sec. 466F. (c. A.D. 95)

7

Nature without learning is a blind thing, and learning without nature an imperfect thing. (ἡ μὲν γὰρ φύσις ἀνευ μαθήσεως τυφλόν, ἡ δὲ μάθησις δίχα φύσεως ἑλλίπεις.)

PLUTARCH, *Moralia: Education of Children* Sec. 4B. (c. A.D. 95) See also LEARNING.

8

Every one follows the inclinations of his own nature. (Naturae sequitur semina quisque suae.)

PROPERTIUS, *Elegies*, iii, 9, 20. (c. 26 B.C.)

1 When a good disposition is wounded, it is much more seriously incensed. (Bonus animus laesus gravius multo irascitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 66. (c. 43 B. C.)

Good nature is sometimes a kind of folly. (Interdum habet stultitiae partem facilitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 316.

Good nature, sensitive though it claims to be, is often stifled by the pettiest selfishness. (Le bon naturel, qui se vante d'être si sensible, est souvent étouffé par le moindre intérêt.)

LA ROCHEFOUCAULD, *Maximes*. No. 275. (1665)  
Good Nature is a great Misfortune, if it want Prudence.

THOMAS FULLER, *Gnomologia*. No. 1721. (1732)  
Good Nature without Prudence, is Foolishness.

THOMAS FULLER, *Gnomologia*. No. 1723.

Good Nature is the proper Soil upon which Virtue grows.

THOMAS FULLER, *Gnomologia*. No. 1722.

Lord Smart: She is very good-humoured.

Neverout: Ay, my lord; so is the devil when he's pleased.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Great Good-nature, without Prudence, is a great Misfortune.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Good Sense and Learning may Esteem obtain,  
Humour and Wit a Laugh, if rightly ta'en;  
Fair Virtue Admiration may impart;

But 't is Good-Nature only wins the Heart.

FRANKLIN, *Poor Richard's Almanack*, 1757.

As full of good-nature as an egg's full of meat.

SHERIDAN, *A Trip to Scarborough*. Act iii, sc. 4. (1777)

Though good-natured at bottom, he was very ill-natured at top.

HORACE WALPOLE, *Letter to Miss Berry*, 26 May, 1791. Of Samuel Johnson.

Good-nature is stronger than tomahawks.

EMERSON, *Society and Solitude: Clubs*. (1870)

2 I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin.

*New Testament: Romans*, vii, 22, 23. (c. A. D. 57)

Two hooks are pulling you in different ways. (Duplicid in diversum, scinderis hamo.)

PERSIUS, *Satires*. No. v, l. 154. (c. A. D. 58)

Whether to live a simple or debauched life; whether to save money or spend it.

I feel two natures struggling within me.

GEORGE GRAY BARNARD, Title of statuary group in Metropolitan Museum of Art, New York City. (c. 1910) Tartarin-Sancho: Tartarin-Quixote, is the classic example.

3 Nature never deceives us; it is always we who deceive ourselves. (Jamais la nature ne nous trompe; c'est toujours nous qui nous trompons.)

ROUSSEAU, *Emile*. Bk. iii. (1762)

There is no pure lie, no pure malignity in nature.

EMERSON, *Essays, Second Series: New England Reformers*. (1844)

Nature admits no lie.

CARLYLE, *Latter-Day Pamphlets*. No. 5. (1850)

4 O Nature, how we worship thee even against our wills! (Natura, quam te colimus inviti quoque!)

SENECA, *Hippolytus*. Act iv, l. 1116. (c. A. D. 60)  
Nature is nothing but a display of goodness. (La nature n'est qu'un spectacle de bonté.)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 2. (1873) Summed up in the American phrase, "Ain't nature grand!"

5 One touch of nature makes the whole world kin.

SHAKESPEARE, *Troilus and Cressida*, iii, 3, 175. (1601)

One touch of nature may make the whole world kin, but two touches of nature will destroy any work of art.

OSCAR WILDE, *The Decay of Lying*. (1889)

It's one touch of nature, it makes the whole world kin.

E. B. MARKS, *My Mother Was a Lady*. (1896)  
As the poet said, "A touch of nature makes the whole world kin."

RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 62. (1941)

6 It's human nature. (Humanumst.)

TERENCE, *Adelphoe*, l. 471. (160 B. C.)

'Tis the nature of the beast.

JOHN RAY, *English Proverbs*, p. 56. (1678)

7 There are no contradictions in nature. (Il n'y a point de contradictions dans la nature.)

VAUVENARGUES, *Réflexions*. No. 289. (1746)

It can't be nature, for it is not sense.

CHURCHILL, *The Farewell*, l. 201. (a. 1764)

8 Nature is inexhaustible. (La nature est inépuisable.)

VOLTAIRE, *Sur l'Ingratitude*. (c. 1775)

## NAUGHTY

9 The counsel of one naughty pack may make a wench too bold.

JEHAN PALSGRAVE, *La Langue Françoyse*, p. 632/1. (1530) The French is *une ribaulde*.

A Capuan wench, . . . a naughtie-pack and an harlot.

PHILEMON HOLLAND, tr., *Livy*. Bk. xxvi, ch. 12, sec. 592. (1600)

I never heard she was a naughty Pack.

SWIFT, *Polite Conversation*. Dial. i. (1738)

10 A naughty world.

SHAKESPEARE, *The Merchant of Venice*, v, 1, 91. (1597)

It is a naughty house.

SHAKESPEARE, *Measure for Measure*, ii, 1, 77. (1604)

The naughty reading in the Greek classics.

GEORGE FINLAY, *History of the Greek Revolution*. Vol. i, bk. i, ch. 3. (1861)

1  
Some say it's naughty, but it's really very nice.  
UNKNOWN, Title and refrain of English music-hall song. (1875)

She knew how to be "so naughty and so nice" in a way that society in London likes and never punishes.

OIDA (LOUISE DE LA RAMÉE), *Moths*. Ch. 15.

I know it is naughty, but then it is nice.

H. W. FOWLER, *King's English*, p. 58. (1906)

## NEATNESS

2  
Let every young man be neate, not nasty.

HEINRICH BULLINGER, *Fiftie Godly Sermons*, p. 154. (1577)

Rich, not gaudy.

SHAKESPEARE, *Hamlet*, i, 3, 71. (1600)

Making this her impreze: *Comely, not gaudy*.

RICHARD BRATHWAIT, *The English Gentlewoman*, p. 399. (1631)

A little thin flowery border round, neat not gaudy.

CHARLES LAMB, *Letters*, i, 354. (1806)

Something neat but not too gaudy.

CLEVE B. ADAMS, *The Black Door*, p. 260. (1941)

3  
Love neatness, but not showiness. (Dilige te ornari, sed parce dilige formam.)

CATO (?), *Disticha*. Bk. iv, No. 4. (c. 175 B. C.)

We must present an appearance of neatness. (Adhibenda praeterea munditia est.)

CICERO, *De Officiis*, i, 36, 130. (c. 45 B. C.)

4  
For whom dost thou tie up thy hair in simple neatness? (Cui flavam religas comam, | simplex munditiis?)

HORACE, *Odes*. Bk. i, ode 5, l. 4. (23 B. C.)

We are charmed by neatness. (Munditiis capimur.)

OVID, *Artis Amatoriae*. Bk. iii, l. 133. (c. 1 B. C.)

Still to be neat, still to be drest

As you were going to a feast.

(Semper munditias, semper, Basilissa, decores,

Semper compositas arte recente comas.)

BEN JONSON, *Epicoene*. Act i, sec. 1. (1609) An imitation of a Latin poem, printed in COLOMESIUS, *Opuscula*. Said to be by Bonifonius. See Whalley's note.

5  
Neatness is never a mistake. (Munditia crimine nulla merent.)

OVID, *De Medicamine Faciei*, l. 28. (c. 1 B. C.)

Better be neat and tidy than tight and needy.

H. W. THOMPSON, *Body, Boots and Brütches*, p. 493. (1940)

6  
As neat as ninepence.

JOHN RAY, *English Proverbs*, p. 185. (1678)

As spruce as an onion.

JOHN RAY, *English Proverbs*, p. 289.

As neat as a new pin.

JOHN WOLCOT (PETER PINDAR), *Orson and Ellen*. (1796) ALICE BROWN, *Old Crow*. Ch. 6.

Neat as wax.

SUSAN WARNER, *The Wide Wide World*. Ch. 16. (1850)

It was neat and clean as a new pin.

BELLAIRS, *Murder Will Speak*, p. 65. (1943)

## NECESSITY

See also Must, Need

7  
The might of necessity brooks no resistance. (τὸ τῆς ἀνάγκης ἔσθ' ἀδύητον σθένος.)

AESCHYLUS, *Prometheus Bound*, l. 104. (470 B. C.) There are two somewhat similar Latin proverbs, "Durum telum necessitas" (Necessity is a hard weapon), and "Ingens telum necessitas" (Necessity is a tremendous weapon). The Germans say, "Noth bricht Eisen" (Necessity breaks iron), and the Dutch have the same proverb. Mrs. Browning, in her translation of Aeschylus, renders the line, "Necessity doth front the universe | With an invincible gesture."

Necessity when threatening is more powerful than device of man. (Efficacior omni arte imminens necessitas.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. Bk. iv, sec. 3, l. 23. (c. A. D. 50)

One whip drives all. (μὴ μαστιγὴ πάντας ἐλαύνει.)

SUIDAS, *Lexicon*, x, 15. (c. 950)

Necessity the mistress. (Necessitas magistra.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 183. (1814)

8  
Necessity is stronger far than art. (τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ.)

AESCHYLUS, *Prometheus Bound*, l. 513. (470 B. C.) The Latin form is, "Artis magistra necessitas" (Necessity is the mistress of art).

Nede taught hym wytte.

WILLIAM HORMAN, *Vulgaria*, fo. 52. (1519)

Necessitie, the inuentour of all goodnesse (as all authours in a maner, doo saye).

ROGER ASCHAM, *Toxophilus*, p. 134. (1545)

Necessity was the mother of eloquence. (Necessité feut inuentrice d'Eloquence.)

RABELAIS, *Pantagruel*. Bk. iv, *Prologue*. (1548)

Surely necessitie is the deviser of all manner of shifts.

THOMAS UNDERDOWNE, *Heliodorus* (T.T.) p. 201. (1587)

Mister [necessity] makes men of craft.

FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)

Necessitie is neuer without stratagems.

SAMUEL ROWLANDS, *Greenes Ghost Hunting Conie Catchers*, p. 32. (1602)

Art imitates Nature, and Necessity is the Mother of Invention.

RICHARD FRANCK, *Northern Memoirs*, p. 44. (1658)

Necessity, mother of invention!

WILLIAM WYCHERLEY, *Love in a Wood*. Act iii, sc. 3. (1672)

Necessity, doctor of stratagems. (Le besoin, docteur en stratagème.)

LA FONTAINE, *Fables*. Bk. x, fab. 4. (1678) In

x, 1, La Fontaine has, "Ingenious necessity furnished him an invention" (Nécessité l'ingénieuse Lui fournit une invention).

Want, the mistress of invention.

SUSANNA CENTLIVRE, *The Busy-Body*. Act i, sc. 1. (1720)

I soled my shoes with wood, which I cut from a tree. . . . No man could more verify the truth . . . that "Necessity is the mother of invention."

SWIFT, *Gulliver's Travels*. Pt. iv, ch. 10. (1726)

WALTER SCOTT, *Journal*, 11 July, 1830.

READE, *Cloister and Hearth*. Ch. 33. (1830)

Necessity—thou best of peacemakers,

As well as surest prompter of invention.

SCOTT, *Pevenil of the Peak*. Ch. 26. (1822)

Necessity is not only the mother uv invention,

but the stepmother uv gardinsass.

JOSH BILLINGS (HENRY W. SHAW), (1858) Because neglected back yards become kitchen gardens in hard times.

We have got an old proverb . . . that "necessity is the mother of invention." Take away the necessity and the invention goes with it.

J. E. T. ROGERS, *Industrial and Commercial History of England*. Ch. 5. (1891) A proverb in many languages. The Italians say, "La povertà è la madre delle invenzioni"; the French, "Nécessité est mère d'invention"; the Germans, "Noth lehrt Kunst."

One of the essential differences between the English and the Spaniards is that the English describe necessity as the mother of invention, whereas the Spaniards refer to it as the enemy of chastity.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 7. (1938)

1 Wise are they who do homage to Necessity. (οἱ προσκυνούντες τὴν Ἀνάγκησαν σοφοί.)

AESCHYLUS, *Prometheus Bound*, l. 936. (470 B. C.)

2 Is it a stern necessity? Yes, quite Diomedean. (καὶ ταύτ' ἀνάγκη μούστι; Διομήδεϊά γε.)

ARISTOPHANES, *The Ecclesiazusae*, l. 1029. (c. 393 B. C.) A Diomedean necessity was absolutely irresistible. ERASMUS, *Adagia*, i, ix, 4, has "Diomedea necessitas."

The proverbial necessity of Diomedes. (Διομήδεια λεγομένη ἀνάγκη.)

PLATO, *The Republic*. Sec. 493D. (c. 375 B. C.)

SCHOLIAST derives this proverbial expression from Diomedes binding Odysseus and driving him back to camp after the latter had attempted to kill him.

3 Necessity is a hard dart.

THOMAS BECON, *A Newe Catechism*, p. 601. (1560) Quoted as "the common proverb."

4 What you know to be necessary to you, never let slip. (Quod scieris opus esse tibi, dimittere noli.)

CATO (?), *Dicta Catonis*. Zurich Mss. 2. (c. 175 B. C.)

5 Al that comth, comth by necessitee.

CHAUCER (?), *Troilus and Criseyde*. Bk. iv, l. 958. (c. 1380)

For which, men say, may nought disturbed be That shal bityden of necessitee.

CHAUCER (?), *Troilus and Criseyde*, li, 622.

It must be remembered that *necessitas quod cogit defendit*; that may be lawfully done which cannot be forborne.

SAMUEL JOHNSON, *Lives of the Poets: Pope*. (1779) There are a number of law proverbs to the same effect; starting with Cicero's "Venia necessitati datur" (Pardon is given to necessity).

6 Necessity brings him to it. (Necessità 'l c' induce.)

DANTE, *Inferno*. Canto xii, l. 87. (c. 1300)

Necessity makes an honest man a knave.

DANIEL DEFOE, *Serious Reflections of Robinson Crusoe*. Ch. 2. (1719)

Necessity does everything well.

EMERSON, *Essays, Second Series: Gifts*. (1844)

7 Yet do I hold that mortal foolish who strives against the stress of necessity. (τῷ δ' ἀναγκαίῳ τρόπῳ | ὅς ἀντιτείνει, σκαῖον ἡγοῦμαι βροτόν.)

EURIPIDES, *Hercules Furens*, l. 282. (c. 420 B. C.)

A wise man never refuses anything to necessity. (Necessitati sapiens nihil umquam negat.)

PUBLILIUS SYRUS, *Sententiae*. No. 473. (c. 43 B. C.)

8 Modesty bows to hard necessity. (ὁμῶς δ' ὅσοι γε δυνατόν αἰδεῖσθαι χρεών.)

EURIPIDES, *Iphigenia at Aulis*, l. 997. (c. 410 B. C.)

Necessity knows no shame. (Quidvis egestas imperat.)

PLAUTUS, *Asinaria*, l. 671. (c. 200 B. C.)

9 Everything that depends on necessity is its slave in wise men's eyes. (πάν τοῦτ' ἀνάγκης δοῦλόν ἐστ' ἐν τοῖς σοφοῖς.)

EURIPIDES, *Orestes*, l. 488. (c. 410 B. C.)

Necessity will teach a man, however stupid, to be wise. (χρεία διδάσκει, καὶ βραδὺς τις ἢ σόφον.)

EURIPIDES, *Fragments*. Frag. 709. (c. 430 B. C.)

10 Necessity never made a good bargain.

FRANKLIN, *Poor Richard's Almanack*, 1735

11 He saw that dire necessity was in very truth upon him. (ὦρα ἀναγκαίην ἀληθῶς προκειμένην.)

HERODOTUS, *History*. Bk. i, ch. 11. (c. 445 B. C.)

Nothing will fall upon men more dread than dire necessity. (οὐ γὰρ ἐτ' ἄλλοι | ῥίγιον ἀνθρώποισι κακῆς ἐπικείσεται ἀνάγκης.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. iii, l. 429. (c. 225 B. C.) "Dire necessity" is used frequently by Apollonius. In bk. iv, l. 1390, he had "Constrained by necessity" (ἀναγκαίῃ βεβημένοι).

Before thee ever stalks the grim goddess Necessity. (Te semper anteit saeva Necessitas.)

HORACE, *Odes*. Bk. i, ode 35, l. 18. (23 B. C.)

Dire necessity. (Dira necessitas.)

HORACE, *Odes*. Bk. iii, ode 24, l. 6.

Stern necessity. (Res dura.)

VERGIL, *Aeneid*. Bk. i, l. 563. (19 B. C.)

12 The two great gods, Persuasion and Necessity. (ὄνο θεοῦς μεγάλους, πειθῶ τε καὶ ἀναγκαίην.)

HERODOTUS, *History*. Bk. viii, ch. 110. (c. 445 B. C.) As Herodotus tells the story, Themisto-

cles, besieging Andros with the Athenian fleet in 480 B. C., after the battle of Salamis, demanded money, adding that the Athenians had two great gods to help them get it, Persuasion and Necessity. The Andrians answered that they also had two great gods to prevent them from giving it, Inability and Poverty. The Andrians' gods won.

<sup>1</sup> Necessity weighs hard upon us. (ἀναγκαίη γὰρ ἐπέλγει.)

HOMER, *Iliad*. Bk. vi, l. 85; *Odyssey*, xix, 73. (c. 850 B. C.)

Strong necessity shall be laid upon thee. (κρατερὴ δ' ἐπικέλευσθ' ἀνάγκη.)

HOMER, *Iliad*. Bk. vi, l. 458; *Odyssey*, x, 273. Sometimes (as in xiv, 128) the phrase is simply, "Since needs must" (περ ἀνάγκη).

Unbending necessity is upon me. (κρατερὴ δέ μοι ἐπέλγει ἀνάγκη.)

UNKNOWN, *Homeric Hymns: To Aphrodite*, l. 130. (c. 600 B. C.)

Necessity constrains; I must submit. (ἀλλ' εἰς ἀνάγκην κέμεθ', ἦν φυλακτέον.)

EURIPIDES, *Iphigenia in Taurica*, l. 620. (c. 414 B. C.)

The hounds of Necessity were snarling at his heels.

VAN WYCK MASON, *The Bucharest Ballerina Murders*, p. 268. (1940)

<sup>2</sup> Necessity is the last and strongest weapon. (Necessitate quae ultimum ac maximum telum est.)

LIVY, *Ab Urbe Condita*. Bk. iv, ch. 28. (27 B. C.) Necessity is a powerful weapon. (Ingens telum necessitas.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 40. (1523) A mighty weapon is necessity. (Grande arma es la necessitas.)

CAHIER, *Six Mille Proverbes*, p. 264. (1856)

<sup>3</sup> Necessity, the tyrant's plea.

MILTON, *Paradise Lost*. Bk. iv, l. 393. (1667)

Necessity, the Tyrant's Law.

SWIFT, *Riddles*, l. 23. (1724)

Necessity is the argument of tyrants.

WILLIAM PITT, *Speech*, 18 Nov., 1783.

<sup>4</sup> If it be bad to live in necessity, at least there is no necessity to live in necessity. (S'il est mauvais de vivre en nécessité, au moins de vivre en nécessité il n'est aucune nécessité.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580)

No biting so grievous as that of enraged necessity. (Gravissimi sunt morsus irritatae necessitatis.)

MONTAIGNE, *Essays*. Bk. i, ch. 47.

Circling about the spindle of Necessity. (Autour du fuseau de la Nécessité.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12.

<sup>5</sup> Held fast by hard-forged necessity. (πίδκει σ' ἀφανούς σφυρηλάτους δεσμοῖς ἀνάγκας.)

PINDAR, *Fragments*. Frag. 207, Sandys. (c. 480 B. C.) Quoted by PLUTARCH, *Consolatio ad Apollonium*. Sec. 6.

<sup>6</sup> Even the gods do not fight against necessity. (ἀνάγκα δ' οὐδὲ θεοὶ μάχονται.)

PITTACUS, *Apothegm.* (c. 600 B. C.) See DIOGENES LAERTIUS, *Pittacus*. Bk. i, sec. 77. Quoted by SIMONIDES, *To Scopas* (c. 475 B. C.); and by PLATO, *Protagoras*, 345D, and *Laws*, v, 741A. (c. 345 B. C.) Cited by ERASMUS, *Adagia*, ii, iii, 41 (1523), with the Latin, "Adversum necessitatem ne dii quidem resistunt," with references to similar sayings by Homer, Euripides, Horace, Vergil, and others.

Not Ares' self wars with necessity. (πρὸς τὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται.)

SOPHOCLES, *Thyestes*. Frag. 235. (c. 450 B. C.)

<sup>7</sup> Necessity gets what she wants from man. (Necessitas ab homine quae vult impetrat.)

PUBLILIUS SYRUS, *Sententiae*. No. 448. (c. 43 B. C.) Necessity finds any weapon serviceable. (Necessitati quodlibet telum utile est.)

PUBLILIUS SYRUS, *Sententiae*. No. 449.

Necessity makes beggars liars. (Necessitas egentem mendacem facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 452.

Necessity takes what she wants, unless you give it. (Necessitas quod poscit nisi des eripit.)

PUBLILIUS SYRUS, *Sententiae*. No. 454.

What necessity hides is sought for in vain. (Necessitas quod celat frustra quaeritur.)

PUBLILIUS SYRUS, *Sententiae*. No. 463.

How firm Necessity keeps her throne. (Necessitas quam pertinax regnum tenet.)

PUBLILIUS SYRUS, *Sententiae*. No. 464.

Necessity knows naught else but to conquer. (Nihil aliud scit necessitas quam vincere.)

PUBLILIUS SYRUS, *Sententiae*. No. 470.

Necessity should be borne and not bemoaned. (Necessitatem ferre non flere addeceat.)

PUBLILIUS SYRUS, *Sententiae*. No. 479.

<sup>8</sup> Necessity is coal-black.

JOHN RAY, *English Proverbs*, p. 180. (1678)

<sup>9</sup> Necessity, which makes even the timid brave. (Necessitudo, quae etiam timidos fortis facit.)

SALLUST, *Bellum Catilinae*. Ch. 58. (c. 41 B. C.)

Need her corage taught.

SPENSER, *The Faerie Queene*. Bk. iii, canto vii, st. 26. (1590)

Necessity and Opportunity may make a Coward valiant.

THOMAS FULLER, *Gnomologia*. No. 3514. (1732)

Necessity makes even cowards brave.

THOMAS DAY, *Sandford and Merton*, p. 44. (1783)

<sup>10</sup> You cannot escape necessities; but you can conquer them. (Effugere non potes necessitates; potes vincere.)

SENECA, *Ad Lucilium*. Epis. xxxi, sec. 3. (c. A. D. 64)

<sup>11</sup> Nature must obey necessity.

SHAKESPEARE, *Julius Caesar*, iv, 3, 226. (1599)

You'd swear that so divine a Creature Felt no Necessities of Nature.

SWIFT, *Strephon and Chloe*, l. 19. (1731)



1 He that stands upon a slippery place  
Makes nice of no vile hold to stay him up.  
SHAKESPEARE, *King John*, iii, 4, 137. (1596)  
A man must plough with such oxen as he hath.  
JOHN RAY, *English Proverbs*, p. 125. (1678)

2 Necessity's sharp pinch!  
SHAKESPEARE, *King Lear*, ii, 4, 214. (1605)

3 Thy necessity is yet greater than mine.  
SIR PHILIP SIDNEY, to a wounded soldier on  
the battlefield of Zutphen, 22 Sept., 1586. As  
Sidney was being carried from the field  
mortally wounded, a bottle of water was  
brought him to allay his burning thirst, but  
he passed it over, with the remark given  
above, to a wounded soldier whom he saw  
eyeing it longingly. See GREVILLE, *Life of*  
*Sidney*; HUME, *History of England*. Ch. 18.  
My need is greater than his, as Sir Philip Sidney  
did not say.

J. J. CONNINGTON, *Four Defences*, p. 92. (1940)  
4 I yield to hard necessity. (ταῦτ' ἀναγκάζει με  
δρᾶν.)

SOPHOCLES, *Electra*, l. 256. (c. 409 B. C.)  
I was schooled by hard necessity. (ἐγὼ δ' ἀνάγκη  
προΐμαθον στέργειν κακά.)

SOPHOCLES, *Philoctetes*, l. 538. (c. 409 B. C.)  
Necessity is a violent school mistress. (C'est une  
violente maîtresse d'école que la nécessité.)  
MONTAIGNE, *Essays*. Bk. i, ch. 47. (1580)

5 The ordinary objection is of course raised: I  
have not the wherewithal to live. To this it  
may be retorted, Is there any reason why  
you should live?

TERTULLIAN, *De Idolatria*. Sec. 5. (c. A. D. 200)  
I do not see the necessity of it. (Je n'en vois pas  
la nécessité.)

COUNT MARC PIERRE D'ARGENSON, to the Abbé  
Pierre François Desfontaines, a famous  
French critic, who had been brought before  
him for publishing libels, and who excused  
himself by saying, "Après tout, il faut bien  
que je vive" (After all, I must live). (c.  
1740) See VOLTAIRE, *Œuvres Complètes*,  
xlviii, 99. An echo of the French proverb,  
"Il n'y a point d'homme nécessaire" (There  
is no man necessary), usually Englished, "No  
man is indispensable," the theme used by  
Wendell Willkie in his campaign against  
Franklin D. Roosevelt in 1940, when Roose-  
velt was running for a third term as Presi-  
dent. Willkie usually put it, "There is no  
indispensable man."

6 What is the strongest thing? Necessity; for  
it alone masters all. (τί ἰσχυρότατον; ἀνάγκη  
μόνον γὰρ ἀνίκητον.)

THALES, *Apolohegm*. (c. 600 B. C.) See DIOGENES  
LAERTIUS, *Thales*. Bk. i, sec. 35; also PLU-  
TARCH, *Moralia: The Dinner of the Seven*  
*Wise Men*. Sec. 153D. Plutarch tells how  
Amasis, King of Egypt, sent a series of riddles  
to the seven wise men, and his own answer

to "What is strongest" was τύχη (fortune,  
luck, or chance), but Thales disputed this  
and said that necessity was strongest of all  
because nothing could overcome it.

Not mine the saying is, but wisdom's saw:  
"Stronger is naught than dread Necessity."

(λόγος γὰρ ἔστιν οὐκ ἐμὸς, σοφῶν δ' ἔπος.  
δεινῆς ἀνάγκης οὐδὲν ἰσχύειν πλέον.)

EURIPIDES, *Helena*, l. 513. (c. 430 B. C.) (Way tr.)  
What thing is strongest? Necessitie, or else des-  
tinie, for it overcometh al accidentes. (Qual cosa  
è la piu forte? Necessita, ouer destino, perche  
vince ogni altro accidente.)

JOHN FLORIO, *Firste Fruites*, fo. 37. (1578)  
Florio also is referring to the story told by  
Plutarch.

7 Whatever we are forced to do is distasteful.  
(πᾶν γὰρ ἀναγκαῖον πῆγμ' ἀνιπαρὸν ἔφυ.)

THEOGNIS, *Elegies*, l. 472. (c. 600 B. C.) Quoted  
by ARISTOTLE, *Art of Rhetoric*, i, 11, 4, who  
says, "Compulsion is contrary to nature.  
That is why what is necessary is painful."

8 Necessity empoisons wounds which it cannot  
heal. (La nécessité empoisonne les maux  
qu'elle ne peut guérir.)

VAUVENARGUES, *Réflexions*. No. 249. (1746)  
Necessity delivers us from the embarrassment of  
choice. (La nécessité nous délivre de l'embarras  
du choix.)

VAUVENARGUES, *Réflexions*. No. 592. (1746)

## II—Necessity Has No Law

9 Necessity has no law. (Legem non habet  
necessitas.)

ST. AUGUSTINE, *Soliloquium Animae ad Deum*,  
c. 2. (c. A. D. 410) It may be worth noting  
that St. Augustine coined *soliloquium*, from  
*solus loquor*, a talking to one's self. LANG-  
LAND, *Piers Plowman*, Text C, passus xiv, l.  
45, gives the Latin phrase in the form in  
which it is usually quoted, "Necessitas non  
habet legem." "Feriis caret necessitas" (Ne-  
cessity has no holidays) is another Latin  
proverbial phrase.

Nede ne hath no lawe.

WILLIAM LANGLAND, *Piers Plowman*. Text B,  
passus xx, l. 10. (1377) In the earlier English  
examples, it was always "need."

For as men sein, nede hath no lawe.

JOHN GOWER, *Confessio Amantis*. Bk. iv, l.  
1167. (1390) *Dives and Pauper*, fo. 123.  
(1493) SKELTON, *Colin Clout*, l. 865. (a.  
1529) etc., etc.

But this is a full olde sawe:

Nede had no maner of lawe.

UNKNOWN, *Partonope of Blois*, l. 8268. (c. 1440)

Not very fat fed, said this flebergebet;

But neede hath no lawe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
A necessitie which, after the common sayinge,  
hathe no law.

BISHOP NICHOLAS RIDLEY, *A Piteous Lamenta-  
tion for the Miserable Estate of the Church*,  
sig. D4 (a. 1555)

Touching the example of the poore which begge almes with glavering wordes, I answere, that necessitie hath no lawe.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 85. (1574) Pettie, tr.

Necessitie it hath no lawe.

SAMUEL ROWLANDS, *Humours Looking Glasse*, p. 9. (1608)

Signior Necessity, that hath no law.

R. C., *Times' Whistle*, iv, 1379. (1616)

Necessity hath no law. Feigned necessities, imaginary necessities, are the greatest cozenage men can put upon the Providence of God.

OLIVER CROMWELL, *Speech*, to Parliament, 12 Sept., 1654.

Necessity has no law. (La nécessité n'a point de loi.)

NAPOLEON BONAPARTE, *Letter to General Corbinau*, 7 Nov., 1806. The usually quoted French form is "Nécessité n'a pas de loi." A proverb in many languages. The Italians say (as quoted by FLORIO, *Firste Fruites*, fo. 32). "La necessita no ha legge"; the Germans, "Noth kennt kein Gebot"; the Spaniards, "La necesidad carece de ley," and so on. Goethe put it, "Gesetz ist mächtig, mächtiger ist die Noth" (Law is mighty, necessity is mightier). "Necessity knows no law" probably refers, not to necessity in a general sense, but to necessity forced upon one by the need of self-defence. In other words, "Necessity knows no law" means "in defending one's self all means are legal." It was in this special legal sense, of course, that the proverb was used by the German chancellor, von Bethmann-Hollweg, in his speech before the Reichstag [August, 1914] in defence of the invasion of Belgium.

ARCHER TAYLOR, *The Proverb*, p. 91. (1931)

1 They say, Necessity has no Law. Now, this is a gross Mistake, as they interpret it, on Behalf of their unjustifiable Practices. There is no Necessity but this, not to do Evil upon any urgent Necessity whatsoever.

DYKES, *English Proverbs*, p. 193. (1709)

2 Necessity has no law; I know some attorneys of the same.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Necessity has no Law. Why? Because 'tis not to be had without money.

FRANKLIN, *Poor Richard's Almanack*, 1755.

Necessity knows no law, but it is intimately acquainted with many lawyers.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 37. (1906)

3 Necessity gives the law; but does not obey it. (Necessitas dat legem, non ipsa accipit.)

PUBLILIUS SYRUS, *Sententiae*. No. 444. (c. 43 B. C.)

### III—To Make a Virtue of Necessity

4 We give to necessity the praise of virtue. (Laudem virtutis necessitati damus.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 8, sec. 14. (a. A. D. 80) Another Latin form is,

"Necessitatem in virtutem commutare" (To change necessity into a virtue). HADRIANUS JULIUS cites this form in his *Additions to the Adages of Erasmus*, referring to it as a very familiar proverb among his countrymen.

Make a virtue of necessity. (Fac de necessitate virtutem.)

SAINT JEROME, *Epistles*. Epis. liv, sec. 6. (c. A. D. 400) Repeated in slightly different form in *In Libros Rufini*, iii, 2, "Facis de necessitate virtutem" (You make of necessity a virtue). Jerome appears to have been the one who whipped the phrase into its generally accepted form.

Making of necessity a virtue. (Faciendo de necessitate virtutem.)

MATTHEW PARIS, *Chronica Maiora* (Record Ser.), i, 20. (a. 1259)

Thus maketh vertue of necessitee.

CHAUCER, *Troilus and Criseyde*, iv, 1586. (c. 1380) Thanne is it wisdom, as it thinketh me,

To maken vertu of necessitee.

CHAUCER, *The Knightes Tale*, l. 2183. (c. 1386) I made vertu of necessitee.

CHAUCER, *The Squieres Tale*, l. 585.

He made of necessity virtue. (Faisoyt de nécessité vertus.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534) The Italians say, "Il savio fa della necessita virtù"; the Dutch, "Van den nood eene deugd maken." It is a universal proverb.

Others made of necessity a virtue. (Autres faisoient de nécessité vertu.)

RABELAIS, *Pantagruel*. Bk. v, ch. 21. (1552)

Whereof followeth a vertue of necessitie.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 21. (1574) Pettie, tr.

It is a point of wisdom (saide Cavallero) to make a curtesie of necessitie, according to the olde Proverbe.

STEFANO GUAZZO, *Civile Conversation*, iv, 148. By the vertue of necessity.

GEORGE PETTIE, *Petite Pallace*, p. 100. (1576) They were enforced . . . of necessitie, to make a vertue.

THOMAS STOCKER, *The Civile Warres of the Lowe Countries*, i, 28b. (1583)

Shee was faine to make a vertue of her neede.

ROBERT GREENE, *Pandosto*, p. 10. (1588)

Are you content . . .

To make a virtue of necessity

And live, as we do, in this wilderness?

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 1, 62. (1594)

Teach thy necessity to reason thus:

There is no virtue like necessity.

SHAKESPEARE, *Richard II*, i, 3, 278. (1595)

Need makes vertue.

FERGUSON, *Scottish Proverbs*, p. 80. (c. 1595)

I made a vertue of necessity, and went to breakefast in the sunne.

JOHN TAYLOR, *Pennyles Pilgrimage*. (1618)

Industrious people . . . making a rare vertue of necessity, for the same thing which makes a Parrot speake, makes them to labour.

JAMES HOWELL, *Instructions for Forreine Travell* (Arber). Ch. 3, p. 62. (1642)

Making a virtue of necessity.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act iv, sc. 1. (1663) SMOLLETT, *Roderick Random*. Ch. 30. (1748) SHAW, *The Philanderer*. Act iii. (1893) WENTWORTH, *In the Balance*, p. 62. (1941) etc., etc.

Make a merit of necessity.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 5. (1843)

## NECK

<sup>1</sup>  
A thousand necks, but not mine.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 2. (1817) Among the Arabs, a blow on the neck is considered a much greater affront than a slap in the face. Thus, "I struck him on the neck" means that I insulted him. The origin, possibly, of "He got it in the neck."

<sup>2</sup>  
Would that the Roman populace had but one neck! (Utinam populus Romanus unam cervicem haberet!)

CALIGULA, when "angered at the rabble for applauding a faction which he opposed." (c. A. D. 40) See Suetonius, *Caligula*. Ch. 30, sec. 3. Dion Cassius and Seneca also credit the saying to Caligula, but other writers ascribe it to Nero.

<sup>3</sup>  
She is welcome to the hospitalities of this neck of the woods.

ALICE CARY, *Married, Not Mated*, p. 137. (1856) Central Park ain't in it with this neck of the woods.

O. HENRY, *Cabbages and Kings*, p. 50. (1904) Of all the old blow-hards that ever come into this neck of the woods.

T. K. HOLMES, *The Man from Tall Timber*, p. 154. (1919)

<sup>4</sup>  
He fell upon my neck. (In collum invasit.)

CICERO, *Philippics*. Phil. ii, ch. 31, sec. 77. (44 B. C.) Put your arms around my neck. (Collo dare braccia circum.)

VERGIL, *Aeneid*. Bk. vi, l. 700. (19 B. C.)

Arms hanging around your neck. (Pendentia braccia collo.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 6, l. 45. (c. 10 B. C.)

He tried to embrace her neck. (Collum amplexu petebat.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. iv, ch. 2, sec. 124. (c. A. D. 80)

He would . . . make two fellows who hated, embrace and fall upon each other's neck.

RICHARD STEELE, *The Spectator*. No. 76. (1711)

<sup>5</sup>  
In the House of Commons . . . where the parties were, if I may use the expression, neck and neck.

JOHN W. CROKER, *Croker Papers*, i, 40. (c. 1812) They . . . entered the winning-field nearly neck-and-neck.

THEODORE HOOK, *Jack Brag*. Ch. 3. (1837) At Harton we ran a neck and neck race.

F. W. FARRAR, *Julian Home*. Ch. 31. (1859)

It's late in the day, and a neck and neck thing.  
MORTIMER COLLINS, *Marquis and Merchant*, ii, 3. (1871)

<sup>6</sup>  
Submit your neck to the yoke, and let your soul receive discipline. (Collum vestrum subiicite iugo, et suscipiat anima vestra disciplinam.)

*Apocrypha: Ecclesiasticus*, li, 26. (c. 190 B. C.)

Boweth your nekke under that blisful yoke.

CHAUCER, *The Clerk's Tale*. l. 57. (c. 1386)

My self . . . have stoop'd my neck under your injuries.

SHAKESPEARE, *Richard II*, iii, 1, 19. (1595)

Bending down His corrigible neck.

SHAKESPEARE, *Antony and Cleopatra*, iv, 14, 74. (1606)

Sturdiest Oaks Bow'd their Stiff necks.

MILTON, *Paradise Regained*. iv, 418. (1671)

<sup>7</sup>  
We would slippe our heades out of the coler.

ARTHUR GOLDING, tr., *Calvin on Deuteronomy*, cxxv, 772. (1583)

Now thy proud neck bears half my burthen'd yoke;

From which even here, I slip my wearied head.

SHAKESPEARE, *Richard III*, iv, 4, 112. (1592)

He draweth his necke out of the collar.

THOMAS DRAXE, *Bibliotheca*, p. 189. (1633)

Religion . . . will not teach thy servant to slip his neck out of the collar.

DANIEL DYKE, *Philemon*, p. 242. (1633)

[Parsons], having got his neck out of the collar, accused others for not drawing weight enough.

THOMAS FULLER, *Church-History of Britain* Bk. ix, ch. 8, p. 30. (1655)

To slip one's neck out of the collar.

JOHN RAY, *English Proverbs*, p. 350. (1678)

<sup>8</sup>  
Fro Jerusalem unto Burgoyne

Ther nis a fairer nekke y-wis,

To fele how smothe and softe it is.

GUILLAUME DE LORRIS, *Roman de la Rose* (c. 1240) CHAUCER (?) tr., l. 554. (c. 1365)

His nekke whyt was as the flour-de-lys.

CHAUCER, *Canterbury Tales: Prologue*, l. 238

<sup>9</sup>  
To break the neck of an affair; to hinder anything being done; or, to do more than half.

SAMUEL JOHNSON, *Dictionary: Neck*. (1755)

He had done enough (in his own language) 'to break the neck of the day's work'.

LOCKHART, *Life of Scott*. Vol. ii, ch. 14. (1837)

The neck of the winter was broken.

MRS. LYNN LINTON, *Paston Carew*. Ch. 42. (1886)

<sup>10</sup>  
Haul in your neck, You've got it stuck out for trouble.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 213. (1940)

Why should you stick out your neck?

G. H. COXE, *Silent Are the Dead*, p. 212. (1941)

I was a little tired of sticking my neck out for some one to hang a rope around.

CAROLYN DAWSON, *Remind Me to Forget*, p. 86. (1942)

<sup>1</sup> The liberty of the subject is brought in neck and heels, as they say.

ROGER NORTH, *Examen*, p. 72. (1740)

Chuck them neck and crop . . . down a dark staircase.

SCOTT, *Tom Cringle's Log*. Ch. 16. (1833)

We're going in neck and crop for Fashion.

DICKENS, *Our Mutual Friend*. Pt. i, ch. 15. (1865)

Now 'tis to turn us out of the choir neck and crop.

THOMAS HARDY, *Under the Greenwood Tree*. Pt. ii, ch. 2. (1872)

So he is turned out of the house, neck and crop.

S. BARING-GOULD, *Arminell*. Ch. 29. (1890)

<sup>2</sup> I'll get it in the neck. (Actumst de collo meo.)

PLAUTUS, *Trinummus*, l. 595. (c. 194 B.C.)

Humble Virtue gets it in the neck.

WILL IRWIN, *Love Sonnets: Epilogue*. (1902)

You'll soon be getting it in the neck if you stay in politics.

D. G. PHILLIPS, *The Plum Tree*, p. 26. (1905)

You would have got it where the chicken got the axe.

JAMES STEPHENS, *Desire*. (1928)

The dean got it in the neck.

H. C. BAILEY, *Bishop's Crime*, p. 145. (1941)

<sup>3</sup> I'll first see thy neck as long as my arm.

JOHN RAY, *English Proverbs*, p. 261. (1678)

<sup>4</sup> Neck or nothing. (A fiacca collo.)

JOHN RAY, *English Proverbs*, p. 347 (1678) A determination to take all risks.

To scamper, neck or nothing, after a mad galloping jade.

CIBBER, *Lady's Last Stake*. Act iii. (1708)

Worth venturing Neck or nothing for.

MYLES DAVIES, *Athenae Britannicae*, i, 321. (1715)

Neck or nothing, for the king loves no cripples.

JAMES KELLY, *Scottish Proverbs*, p. 266. (1721)

"A profane jest upon those who are like to fall, wishing that they may either break their neck or come off safe; for breaking a limb will make them useless subjects."

Away went Gilpin, neck or nought.

COWPER, *John Gilpin's Ride*, l. 89. (1782)

She rides, to use the language of English sportsmen, "neck or nothing."

CLARKE, *Travels in Russia*, p. 333. (1810)

<sup>5</sup> Break the neck

Of that proud man that did usurp his back

SHAKESPEARE, *Richard II*, v, 5, 88. (1595)

I had as lief thou didst break his neck as his finger.

SHAKESPEARE, *As You Like It*, i, 1, 153. (1600)

Wilt thou set thy foot o' my neck?

SHAKESPEARE, *Twelfth Night*, ii, 5, 206. (1599)

And thus I set my foot on's neck.

SHAKESPEARE, *Cymbeline*, iii, 3, 92. (1609)

Your foot is on our necks.

TENNYSON, *The Princess*. Pt. vi, l. 150. (1847)

<sup>6</sup> He's in this up to his neck.

A. M. STEIN, *The Case of the Absent-Minded Professor*, p. 103 (1943)

## NEED

See also Must, Necessity

<sup>7</sup> "Symond," quod John, "by god, nede has na peer."

CHAUCER, *The Reves Tale*, l. 106. (c. 1386)

It is an old-said sawe That Nede hath no law.

JOHN SKELTON, *Colin Clout*, l. 864. (a. 1529)

NECESSITY HAS NO LAW, *see under* NECESSITY.

<sup>8</sup> They need much whom nothing will content.

JOHN CLARKE, *Paroemiologia*, p. 38. (1639)

Cited by RAY, p. 124; FULLER, No. 4969.

I may see him need, but I'll not see him bleed.

JOHN CLARKE, *Paroemiologia*, p. 42. Cited by

RAY, *English Proverbs*, p. 187 (1670), with

the comment, "Parents will usually say this of prodigal or undutiful children; meaning, I will be content to see them suffer a little hardship, but not any great calamity."

He stands in great need that borrows the cat-dish

JOHN CLARKE, *Paroemiologia*, p. 225.

<sup>9</sup> When the child is christ'ned, every man will be god father.

JOHN CLARKE, *Paroemiologia*, p. 283. (1639)

When the child is christ'ned, you may have god-fathers enough. When a mans need is supplied, people are ready to offer their assistance.

JOHN RAY, *English Proverbs*, p. 69. (1670)

Now that I no longer need,

I can get full many a feed.

C. H. SPURGEON, *Salt-Cellars*. (1885)

<sup>10</sup> Once in tenne yeeres, one man hath neede of another. (Ogni dieci anni, l' uno ha bisogno del' altro.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

FULLER, *Gnomologia*. No. 3732. (1732)

One often has need of some one less than oneself (On a souvent besoin d'un plus petit que soi.)

LA FONTAINE, *Fables*. Bk. ii, fab. 11. (1664)

<sup>11</sup> We live not as we would but as need drives us. (ζῶμεν οὐχ ὡς βουλόμεσθ', ἀλλ' ὡς ἡμέας ὁ καιρὸς ἔλκει.)

HERODES, *Mimes*. No. ii, l. 9. (c. A.D. 100)

<sup>12</sup> Nede taught hym wytte.

WILLIAM HORMAN, *Vulgaria*, fo. 52. (1519)

<sup>13</sup> Need makes greed.

JAMES KELLY, *Scottish Proverbs*, p. 265. (1721)

<sup>14</sup> Calling them, Bisognosi d'honore, as much to say as needy of honor.

MONTAIGNE, *Essays*. Bk. ii, ch. 34. (1580)

<sup>15</sup> Needs must. (Necessum est.)

PLAUTUS, *Rudens*, l. 1331 (c. 200 B.C.)

Nedes mot that nede schal.

GOWER, *Confessio Amantis*, i, 291. (c. 1390)

We beleuee them no more then needs must.

GRIMSTONE, *Siege of Ostend*, p. 185. (1604)

She shall go, if needs must.

BROWNING, *Balaustion's Adventure*, l. 2287. (1871)

Needs must when necessity drives.

WENTWORTH, *Dead or Alive*. Ch. 12. (1936)

NEEDS MUST WHEN DEVIL DRIVES, *see under* DEVIL.

1 Need will have its course.

JOHN RAY, *English Proverbs*, p. 180. (1678)

2 How much there is I do not need. (Quam multa non desidero!)

SOCRATES, when a great quantity of gold and silver was being carried in procession. (c. 400 B. C.) *See* CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 32, sec. 91.

What is not needed is dear at a farthing. (Quod non opus est, asse carum est.)

CATO, *Reliquae*, 79. (c. 175 B. C.) As quoted by SENECA, *Ad Lucilium*, xciv, 27.

As much need on't, as he hath of the pip, or of a cough.

JOHN RAY, *English Proverbs*, p. 187. (1678)

As much need of it as a toad of a side pocket.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Toad*. (1785)

A bull's got no more use for religion than a toad for side-pockets.

QUILLER-COUCH, *Troy Town*. Ch. 10. (1888)

3 When need is highest, help is nighest.

W. C. TRENCH, *On the Lessons in Proverbs*, p. 61. (1852) The Germans say, "Wenn die Noth am grössten, ist die Hilf' am nächsten."

4 DARKEST JUST BEFORE DAWN, *see under* DAWN.

Toiling much and spoiling more, great charge small gains or none,

Soone sets thine host at needams shore, to crave the beggers bone.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie: The Inholders Posie*. (1573)

Idleness is the coach to bring a man to Needome, prodigality the post-horse.

THOMAS ADAMS, *Sermons*, p. 466. (1629)

They are said to be on the highway to Needham who hasten to poverty.

THOMAS FULLER, *Worthies of England: Suffolk*, iii, 161. (1662)

They are already a long way on the road to Needham.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 7 (1869)

5 Need (they say) maketh the old wife and man both to trudge.

UNKNOWN, *New Custom*. Act iii, sc. 1. (1573) Hunger breaketh stone-walls, and hard need makes the old wife trot.

TOPSELL, *The Historie of Serpents*, 780. (1608) Need makes the old wife trot. Need also makes the young and lusty, as well as the old and infirm, go trotting apace, to relieve their Wants. It forces Men too as well as Women, to stir their Stumps, in order to get their Living.

DYKES, *English Proverbs*, p. 192. (1709)

Modesty, as well as Need, makes the old Wife trot.

THOMAS FULLER, *Gnomologia*. No. 3433. (1732)

Just what gars the auld wives trot—nesheesity. WALTER SCOTT, *Old Mortality*. Ch. 8. (1816)

6 Neode makath heald wif eorne.

THOMAS WRIGHT, *Essays on the Middle Ages*, i, 149. Quoting a proverb of c. 1210.

Nede makyth the old wyffe to trotte.

RICHARD HILLS, *Common-Place Book* (1858), p. 140. (c. 1530)

Neede maketh the olde wife trot.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

Cited by all later compilers of proverbs, and in frequent use. The French say, "Besoin faire vieille trotter"; the Italians, "Bisogno fa trotter le vecchia"; the Spaniards, "La necesidad hace á la viega trotar."

Need gars naked men run, and sorrow gars websters spin.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

Need makes the naked man run.

JOHN CLARKE, *Paroemiologia*, p. 225. (1639)

Need makes the naked quean spin.

JOHN RAY, *English Proverbs*, p. 124. (1670)

7 Alacke, thought Robert, nede hath no cure.

UNKNOWN, *Roberte the Devyll*, 39. (1480)

## NEEDLE

8 To go through St. Peter's needle. To have serious misfortune. Applied to a man who has become a bankrupt and is sold up.

J. C. BRIDGE, *Cheshire Proverbs*, p. 134. (1917)

THROUGH THE NEEDLE'S EYE, *see under* CAMEL.

9 To look for a bay-leaf in a wedding-cake. (Loreolam in mustaceo quaerere.)

CICERO, *Ad Atticum*. Bk. v, epis. 20. (51 B. C.)

Wedding cakes were baked on bay leaves. Another form is the well known, "Acum in meta foeni quaerere" (To look for a needle in a pyramid of hay), that is, in a haystack. To seke out one lyne in all hys workes were to go looke a nedle in a meadow.

SIR THOMAS MORE, *Works*, p. 837. (1532)

The poore man . . . gropeth in the darke to find a needle in a bottle [bundle] of hay.

ROBERT GREENE, *A Quip for an Upstart Courtier*. (1592)

He is gone to seek a hare in a hen's nest, a needle in a bottle of hay.

HENRY PORTER, *The Two Angrie Women of Abington*. (1599)

By wondrous accident perchance one may

Grope out a needle in a load of hay.

JOHN TAYLOR, *A Kicksey Winsey*. Pt. vii. (1619)

I must rout among your letters, a needle in a bottle of hay.

SWIFT, *Journal to Stella*, 22. Oct., 1711. *See also* SHADWELL, *Sham Prince*. Act ii, sc. 1.

(1720) MARRYAT, *Peter Simple*, ch. 22.

(1834) STEVENSON, *Kidnapped*. Ch. 20.

(1886) etc, etc. The French say, "Chercher une aiguille dans une botte de foin"; the Germans, "Eine Nadel in's Heu suchen."

It's ill looking for a needle in a haystack.

KINGSLEY, *Westward Ho!* Ch. 30. (1855)

To feel for a needle in the bottom of the sea.  
(‘Hai ti mo chên.)

DOOLITTLE, *Chinese Vocabulary*, ii, 193. (1872)  
Like looking for a needle in a bundle of hay.

SHAW, *John Bull's Other Island*. Act iii. (1904)  
There's plenty of haystack here to hide a needle in.

G. and D. COLE, *Tooper's End*, p. 158. (1942)  
Somebody evidently lost a needle in my haystack.  
CAROLYN DAWSON, *Remind Me to Forget*, p. 111. (1942)

It was the needle-in-the-haystack, the nigger-in-the-woodpile, the clue to something he did not know what.

MARGARET CARPENTER, *Experiment Perilous*, p. 221. (1943)

1  
You will make me seek the needle where I stack it not.

JAMES KELLY, *Scottish Proverbs*, p. 376. (1721)  
You seek the Needle where you never stuck it.

THOMAS FULLER, *Gnomologia*. No. 5988. (1732)  
If you lose your needle in the grass, seek it in the grass. (Ts'ao li chih chên, ts'ao li hsin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1974. (1875)

2  
You might have heard a needle fall.  
The hush was so profound.

H. S. LEIGH, *A Last Resource*. (a. 1883) See also under PIN.

3  
You have touched it with a needle. (Tetigisti acu.)

PLAUTUS, *Rudens*, l. 1306. (c. 200 B.C.)  
“You've hit it!”

4  
Like as the am'rous needle joys to bend  
To her magnetic friend.

QUARLES, *Emblems*. Bk. i, emb. 13. (1635)  
And the touch'd needle trembles to the pole.

POPE, *The Temple of Fame*, l. 431. (1711)  
True as the needle to the pole.

BARTON BOOTH, *Song*. (1733) See under TRUE.  
So shakes the needle and so stands the pole.

BYRON, *Don Juan*. Canto i, st. 196. (1818)

5  
No needle has two sharp points. (Chên wu liang t'ou li.)

SCARBOROUGH, *Chinese Proverbs*. No. 51  
(1875) No man can do two things at a time.

### NEGATIVE

6  
Euen those two Negatiues . . . would be conformable enough, to conclude an Affirmative.

GABRIEL HARVEY, *Works* i, 293. (1593)

In one speech two negatives affirm.

SIR JOHN HARRINGTON, *The Metamorphosis of Ajax* (1814), p. 126. (1596)

If your four negatives make your two affirmatives, why then, the worse for my friends and the better for my foes.

SHAKESPEARE, *Twelfth Night*, v, 1, 24. (1599)

Two negatives make an affirmative.

THOMAS FULLER, *Good Thoughts in Worse Times*. Ch. 17. (1647)

In the English language two negatives amount to an affirmative.

SMOLLETT, *The Adventures of an Atom*. (1769)

7  
One single positive weighs more

You know, than negatives a score.

MATTHEW PRIOR, *Epistle to Fleetwood Shepherd*, l. 131. (1689)

### NEGLECT

8  
A little neglect may breed great mischief.

BENJAMIN FRANKLIN, *The Way to Wealth*. (1736)

9  
Nothing is easy to the negligent.

THOMAS FULLER, *Gnomologia*. No. 3662. (1732)

There are a number of legal proverbs about negligence, for example, “Culpa lata dolo aequiparatur” (Gross negligence is equivalent to intentional wrong), and “Culpa sua damnum sentiens, non intelligitur damnum pati” (He who loses by his own negligence is not considered to have suffered any damage)

10  
In neglected fields there springs up bracken which you must burn. (Neglectis urenda filix innascitur agris.)

HORACE, *Satires*. Bk. i, sat. iii, l. 37. (35 B.C.)  
My talent, injured by long neglect, is much inferior to what it was before. A fertile field, if it be not renewed by constant ploughing, will produce nothing but weeds and thorns. (Fertilis, assiduo si non renovatur aratro, nil nisi cum spinis gramen habebit ager.)

OWID, *Tristia*. Bk. v, eleg. xii, l. 23. (c. A.D. 11)

### NEGRO

11  
He was unable to change the complexion. (το μὲν χρώμα μεταβαλλεῖν.)

AESOP, *Fables: The Ethiopian*. (c. 570 B.C.)

The fable of the man who bought a negro and thinking his dark color was due to dirt, tried to scrub it off. The proverbial form, cited by ERASMUS, *Adagia*, iii, x, 88, is. *Αἰθιοπα οὐ λευκαίνεται* (The Ethiopian cannot be whitened), of which Erasmus gives the Latin, “Aethiops non albescit.” Aesop uses another phrase, *Αἰθιοπα σμήχειν* (To whiten the Ethiopian), of which the Latin is “Aethiopem dealbare.”

I am endeavoring to wash an Ethiopian white (*Αἰθιοπα σμήχειν ἐπιχειρῶ*.)

LUCIAN, *Adversus Indoctum*. Sec. 28. (c. A.D. 170) Cited by ERASMUS, *Adagia*, i, iv, 50, with the Latin, “Aethiopem lavas,” and the comment that the proverb originated in Aesop's fable.

Hot baths never yet made an Ethiope white.

SADI, *Bustan*. Ch. v, Apologue 7. (c. 1257)

Here, therefore, do ye nothing else than, as the common proverb is, go about to make an Ethiope white.

THOMAS BECON, *Early Works* (P.S.), p. 40 (1543)

This is the blackamoor that by washing was turned white.

THOMAS DEKKER, *The Honest Whore*. Pt. ii, act i, sc. 1. (1604)

You wash the blackamoor white in endeavouring to make a Spaniard of a monsieur.

WILLIAM WYCHERLEY, *The Gentleman Dancing-Master*. Act iv, sc. 1. (1604)

I wash a Negro, Loosing both paines and cost.

MIDDLETON AND DEKKER, *The Roaring Girl*. Act i, sc. 1. (1611)

To wash the Moore, is labouring in vaine,  
For th' colour that he has, is di'd in graine.

RICHARD BRATHWAIT, *Omphale*, 275. (1621)

The French say, "A laver la tête d'un More on perd sa lessive" (In washing the head of a Moor one loses his soap).

The Bath of the Blackamoor hath sworn not to whiten.

HERBERT, *Jacula Prudentum*. No. 1103. (1640)

They saw one Fool and one Want-wit washing of an Ethiopian with intention to make him white, but the more they washed him, the blacker he was.

JOHN BUNYAN, *The Pilgrim's Progress* (1877). Pt. ii, p. 336. (1684)

I should suspect the whole to be a plot set on foot to wash a blackamoor white.

SAMUEL RICHARDSON, *Clarissa*, ii, 160. (1748)

I have exhibited my imbecility in trying to wash the blackamoor white.

JOHN WOLCOT (PETER PINDAR), *Nil Admirari: Postscript*. (1799)

All the sympathisin' ladies in Old England can't make an Ethiopian change his skin.

T. C. HALIBURTON (SAM SLICK), *Wise Saws* Ch. 5. (1843)

If any one could wash a blackamoor white, it would be Mrs. Beecher Stowe.

J. R. PLANCHÉ, *Extravaganzas*, iv, 280. (1853)

We may yet find a rose-water that will wash the negro white.

R. W. EMERSON, *Society and Solitude: Works and Days*. (1870)

1 It is said that the freedmen, in the first glow of their new rights, proposed to call the Whites *Plain People*, in return for the term *Colored People*, by which they were designated.

MAXIMILAN S. DE VERE, *Americanisms*, p. 281. (1871)

2 Do what you please for a negro, he will cheat you. . . . You know what their maxim is: "God gives black men what white men forget"

MARIA EDGEWORTH, *The Grateful Negro*. (1804)

3 Our Captain counts the image of God nevertheless his image cut in ebony as if done in ivory, and in the blackest Moores he sees the representation of the King of heaven.

THOMAS FULLER, *The Holy State: The Good Sea-Captain*. (1642)

God made the white man, God made the black man, the devil made the mulatto.

UNKNOWN, *Chambers's Encyclopedia*, vi, 22. (1901)

4 All coons look alike to me.

ERNEST HOGAN, *Title and refrain*. (1896)

All towns looked alike to him as he worked mainly in the dark.

O. HENRY (W. S. PORTER), *The Man Higher Up*. (1908) Of a burglar.

5 Do you permit a negro to be more of a gentleman than yourself?

THOMAS JEFFERSON, to his grandson, Jefferson Randolph, when the latter did not return the bow of a negro they passed while riding. See RANDOLPH, *Domestic Life of Thomas Jefferson*, p. 337; HIRST, *Life and Letters of Thomas Jefferson*, p. 576.

6 Can the Ethiopian change his skin, or the leopard his spots? (Si mutare potest aethiops pellem suam, aut pardus varietates suas.)

*Old Testament: Jeremiah*, xiii, 23. (c. 700 B. C.)

The old Greek proverb is, τὸν Αἰθίορα ἐκ τῆς ὀφθαλμοῦ (The Ethiopian is known by his looks).

Can the Aethiope chaunge or alter his skinne? or the Leopard his hiew?

JOHN LYLY, *Euphues* (Arber), p. 42. (1579)

In a leopard the spots are not observed.

GEORGE HERBERT, *Jacula Prudentum*. No. 662 (1640)

Wash a dog, comb a dog, still a dog remains a dog.

ALFRED HENDERSON, *Latin Proverbs*, p. 11. (1869)

A leopard does not change his spots. (Pardus maculas non deponit.)

HENDERSON, *Latin Proverbs*, p. 317.

7 He soon discovered the "nigger in the woodpile."

FRANK MOORE, *Rebellion Records*, i, iii, 21. (1861)

There's a nigger in the fence somewhere.

THURLOW WEED, *Autobiography*, p. 477. (a. 1882)

Once 'twas the nigger in the woodpile; now it's the nigger in the steeple.

JOEL C. HARRIS, *Mingo*, p. 186. (1884)

He was always looking for a nigger in the fence

HERBERT QUICK, *Yellowstone Nights*, p. 286 (1911)

It is indeed difficult to know just how many Africans are hid away in this woodpile.

*Debate*, U.S. Congress, 19 Jan., 1932.

Swallowed the woodpile including the niggers.

OGDEN NASH, *They Don't Speak English in Paris*. (1935)

There's an enigma in the woodpile.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 282. (1939)

The nominee who seems to be

The turkey in the straw.

PHYLLIS MCGINLEY, *Ballad of the Pre-...tion Vote*. (1940)

If there is a nigger in the local fence, he's not just an ordinary citizen.

JOHN RHODE, *Signal for Death*, p. 31. (1941)

We've been through the woodpile and the Ethiopians are still under Mussolini.

R. L. GOLDMAN, *Murder Behind the Mike*, p. 59. (1942)

You're the colored man in that woodpile.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 268. (1942)

The trail may lead to a colored gent in the woodpile.

LEE THAYER, *Murder Is Out*, p. 181. (1942)

There must be a nigger in the woodpile. Or a blonde.

PHILIP WYLIE, *Corpses at Indian Stones*, p. 280. (1943)

He's the nigger in the stockpile.

LESLIE FORD, *All for the Love of a Lady*, p. 158. (1944)

### NEIGHBOR

<sup>1</sup> A great thing is neighbor unto neighbor. (μέγα γείτονι γείτων.)

ALCMAN, *Fragments*. Frag. 51. (c. 630 B.C.)

Quoted by SCHOLIAST, *Iliad*, xxii, 305, who comments on the omission of the word "good." See EDMONDS, *Lyra Graeca*, i, 85. More freely rendered. "Neighbors mean much to each other."

<sup>2</sup> Do not irritate a quarrelsome neighbor.

AMEN-EM-APT, *Teaching How to Live*. Col. xxii, l. 20. (c. 700 B.C.) Oesterley, tr.

An Attic neighbor. (Ἀττικὸς πάροικος.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 21, sec. 13. (c. 330 B.C.) Proverb: for a restless and threatening neighbor; founded on the description by THUCYDIDES, bk. i, ch. 70, of the restless and troublesome Athenians.

<sup>3</sup> What a man does should not worry his neighbors. (ἃ γὰρ τις αὐτὸς ποιεῖ ταῦτα λέγεται τοῖς πέλας μὴ νευεῶν.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 6. (330 B.C.)

Mole don't see w'at his naber doin'.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

<sup>4</sup> Nothing is more troublesome than neighbors. (οὐδὲν γειτονίας χαλεπώτερον.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 21, sec. 15. (330 B.C.)

Hateful and searching is the eye of a neighbor. (δυσημερής καὶ βάσανος ὁ τῶν γειτόνων ὄφθαλμός.)

ALCIPHON, *Letter to Eucymon*. (c. A.D. 200)

<sup>5</sup> Better is it for a man to fling himself into a fiery furnace than to cause his neighbor to blush in public.

*Babylonian Talmud: Kethuboth*, fo. 67b. (c. 450)

Let the honor of your neighbor be as dear to you as your own.

*Babylonian Talmud: Pirké Aboth*, ii, 15.

A man will destroy his own house in order to take revenge on his neighbor.

*Babylonian Talmud: Sanhedrin*, fo. 102b.

Woe to the wicked and woe to his neighbour; happy the pious and happy his neighbour.

*Babylonian Talmud: Sukkah*, fo. 56b.

<sup>6</sup> He slayeth his neighbour that taketh away his [means of] living.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiv, 26. (c. 190 B.C.) Oesterley, tr.

<sup>7</sup> In the name of thy neighebour thou schalt understande the name of thy brother.

CHAUCER, *Personnes Tale*. Sec. 442. (c. 1386)

<sup>8</sup> He's an ill neighbour that is not missed.

JOHN CLARKE, *Paroemiologia*, p. 75. (1639)

<sup>9</sup> Who more ready to call her neighbour scold, than the arrantest scold i' th' parish?

JOHN CLARKE, *Paroemiologia*, p. 79. (1639)

Who more ready to call her Neighbour Scold, than the arrantest Scold in all the Street?

THOMAS FULLER, *Gnomologia*. No. 5712. (1732)

<sup>10</sup> You must ask your neighbour if you shall live in peace.

JOHN CLARKE, *Paroemiologia*, p. 203. (1639)

Cited by Ray and Fuller.

No man can live longer in peace than his neighbour pleases.

JAMES KELLY, *Scottish Proverbs*, p. 258. (1721)

The most pious may not live in peace, if it does not please his wicked neighbor.

SCHILLER, *Wilhelm Tell*. Act iv, sc. 3, l. 124 (1804)

<sup>11</sup> He lives well at home, that is beloved abroad

RANDLE COTGRAVE, *Dictionary: Bien*. (1611)

All is well with him who is beloved of his neighbours.

HERBERT, *Jacula Prudentum*. No. 11. (1640)

<sup>12</sup> Hast thou heard a word against thy neighbor? Let it die within thee, trusting that it will not burst thee.

*Apocrypha: Ecclesiasticus*, xix, 10. (c. 190 B.C.)

<sup>13</sup> Love your neighbour, yet pull not down your hedge.

GEORGE HERBERT, *Jacula Prudentum*. No. 147.

(1640) Quoted by FRANKLIN, *Poor Richard's Almanack*, 1754. The Germans have the same proverb, "Liebe deinen Nachbar, reiss aber den Zaun nicht ein." They also say, "Zwischen Nachbars Garten ist ein Zaun gut" (A hedge is a good thing between neighbors' gardens).

A wall between preserves love.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 168. (1710)

You may love your Neighbour, and yet not hold his stirrup

THOMAS FULLER, *Gnomologia*. No. 5953. (1732)

You have taught me to be cautious in this wide world. Love your neighbor, but don't pull down your hedge.

ARTHUR MURPHY, *The Citizen*. Act i, sc. 2. (1761)



A hedge between keeps friendship green.

CHEALES, *Proverbial Folk-Lore*, p. 93. (1875)  
They were so friendly that it was once proposed to cut it down . . . but the end of it was that the hedge remained.

MRS. OLIPHANT, *Neighbours on the Green*. Ch. 1. (1889)

Shut your door, and you will make your neighbour a good one.

F. E. HULME, *Proverb Lore*, p. 103. (1902)  
Good fences make good neighbors.

ROBERT FROST, *Mending Wall*. (1914) Quoted.

1  
Here is a talk of the Turk and the Pope, but my next neighbour doth me more harm than either of them both.

HERBERT, *Jacula Prudentum*. No. 1164. (1640)  
Here's talk of the Turk and the Pope, but it's my next neighbour that does me the hurt.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
Cited by Ray and Fuller, both with "harm" for "hurt."

2  
A bad neighbor is as great a plague as a good one is a blessing; he who enjoys a good neighbor has a precious possession. (*πῆμα κακὸς γείτων, ὄσσον τ' ἀγαθὸς μετ' ὄνειαρ.*)

HESIOD, *Works and Days*, l. 346. (c. 800 B. C.)  
Men seyn an olde sawe, who hath a goode neighbour hath a goode morowe.

UNKNOWN, *Merlin*, p. 434. (c. 1450)  
You have a good neighbour then, And by consequence a good morrow.

JOHN FLORIO, *Second Frutes*, p. 57. (1591)

A good neighbour, a good morrow.

JOHN RAY, *English Proverbs*, p. 124. (1670)

FULLER, *Gnomologia*. No. 165. (1732)

Good Neighbours, and true Friends, are two things.

THOMAS FULLER, *Gnomologia*. No. 1724. (1732)  
A good neighbor is a great blessing. (Vicus bonus, ingens bonum.)

PONTANUS, *Collectio Proverbiorum*, p. 218. (1778) Similarly, "A bad neighbor is a great evil" (Vicus malus, ingens malum). The Spanish form is, "Quien tiene buen vezino, tiene buen amigo" (He who has a good neighbor has a good friend).

Better good neighbors near than relatives far off. (Yüan ch'in pu yü ch'in lin.)

DOOLITTLE, *Chinese Vocabulary*, ii, 184. (1872)  
To have a good neighbor is to find something precious.

HART, *700 Chinese Proverbs*. No. 352. (1937)

3  
Your own property is at stake when your neighbor's house is on fire. (Tua res agitur, paries cum proximus ardet.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 84. (20 B. C.) Cited by ERASMUS, *Adagia*, iii, vi, 71.

As usual, there is a proverb on the other side, "Alienos agros irrigas, tuis sitientibus" (While you water your neighbor's field, your own is parched with drouth).

The house of Ucalegon, your next-door neighbor, is burning. (Proximus ardet Ucalegon.)

VEROIL, *Aeneid*. Bk. ii, l. 311. (19 B. C.)

When a neighbor's house is on fire the flames are with difficulty kept from your own. (Proximus a tectis ignis defenditur aegre.)

OVID, *Remediorum Amoris*, l. 625. (c. 1 B. C.)  
Whan my neybour's house is a fyre, I can nat be out of thought for myn owne.

WILLIAM HORMAN, *Vulgaria*, fo. 126. (1519)  
He remembred the prouerbe that sayth, when thy neyhboures house is a fyre, thy staffe standeth nexte the doore.

EDWARD HALL, *Chronicle*, p. 438. (1548)

When our neyhbours house is on fier, we haue neede to bestirre vs.

UNKNOWN, *Passionate Morrice*, p. 75. (1593)  
When thy neyhbours house doth burn be carefui of thine own.

WILLIAM CAMDEN, *Remains*, p. 335. (1605)  
Look to thyself when thy neyhbours house is on fire.

JOHN CLARKE, *Paroemiologia*, p. 250. (1639)

When thy neyhbours house doth burn,  
Take heed the next be not thy turn.

THOMAS FULLER, *Worthies of England: Cumberland*, i, 340. (1662)

When thy neyhbours house is on fire, beware of thine own.

JOHN RAY, *English Proverbs*, p. 105. (1678)

Ray also cites the Scottish form, "When thy neyhbours house is in danger tak care o' your ain."

My next neighbour's skathe is my present peril.

JAMES KELLY, *Scottish Proverbs*, p. 245. (1721)

Kelly quotes the line from Horace, and renders it, "No time for sleeping with a fire next door." The Germans say, "Steht deines Nachbars Haus in Glut, | Es dich auch selbst betreffen thut" (If your neighbor's house is in flames, it also concerns you).

When the next House is a Fire, it's high Time to look to thy own.

THOMAS FULLER, *Gnomologia*. No. 5599. (1732)

When a neyhbours roof is in flames one's own is in danger.

P. PERCIVAL, *Tamil Proverbs*. No. 125. (1842)

If Ucalegon's house catches fire, his neyhbours are in extreme risk of the conflagration extending.

J. E. T. ROGERS, *Industrial and Commercial History of England*. Ch. 4. (1891)

4  
Every man's neyhbours is his looking-glass.

JAMES HOWELL, *Proverbs*, p. 3. (1659)

5  
We can live without our friends, but not without our neyhbours.

JAMES KELLY, *Scottish Proverbs*, p. 348. (1721)

6  
That's the world! Everyone imagines himself to be above his neyhbours. (Voilà le monde! chacun s' imagine être audessus de son voisin.)

LE SAGE, *Gil Blas*. Bk. v, ch. 1. (1715)

Whate'er the passion—knowledge, fame, or pelf—  
Not one will change his neyhbours with himself.

POPE, *An Essay on Man*. Epis. ii, l. 261. (1732)

7  
If you are neyhbours to a neyhbours who is bad, you must in every way learn to suffer

what is bad. (ἐὰν πονηροῦ γέιτονος γέιτων ἔσῃ, | πάντως παθεῖν πονηρὸν ἢ μαθεῖν σε δεῖ.)

MENANDER, *Fragments*. Frag. 553 K. (c. 330 B. C.)

A bad neighbor brings bad luck. (Aliquid mali esse propter vicinum malum.)

PLAUTUS, *Mercator*, l. 772. (c. 200 B. C.) Quoted as a proverb and cited by ERASMUS, *Adagia*, i, i, 32. Included by TAVERNER, *Translations from Erasmus*, fo. 49, with the rendering, "Euyll betydeeth bycause of an euyll neyghbour."

Keep thy distance from an evil neighbour.

NITTAI THE ARBELITE, *Mishnah: Pirke Aboth*, i, 8. (c. A. D. 300) Oesterley, tr.

It is oftentimes sayd, he yt hath an yl neyghbour hath oftentimes an yll mornynge.

LORD BERNERS, *The History of Arthur of Little Britain*, p. 464. (c. 1530)

Our bad neighbour makes us early stirrers.

SHAKESPEARE, *Henry V*, iv, 1, 6. (1599)

Near neighbors are seldom good ones.

GOVERNEUR MORRIS. In SPARKS, *Life*, ii, 25. (1790)

1 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee. (Subtrahe pedem tuum de domo proximi tui, nequando satiatuſ oderit te.)

Old Testament: *Proverbs*, xxv, 17. (c. 350 B. C.)

2 Neighbour-quart is good quart, i. e. giffe gaffe [give and take, mutual help] is a good fellow.

JOHN RAY, *English Proverbs*, p. 180. (1678)

Neighbour's fare always is counted the best.

UNKNOWN, in *Roxburghe Ballads* (B.S.), iii, 419. (c. 1680)

Neighbour's fare's no ill-fare.

F. E. TAYLOR, *Lancashire Sayings*, p. 19. (1901)

3 The most high God sees and forbears: thy neighbour knows nothing, and yet is always finding fault.

JOHN RAY, *Proverbs: Persian*, p. 324. (1678)

It is not as thy mother says, but as thy neighbours say. The meaning is that we are not to regard the praises of a near relation, but to listen to what is said by the neighbourhood.

JOHN RAY, *Adagia Hebraica*, p. 398. (1678)

FULLER, *Gnomologia*. No. 2995. (1732)

4 In the field of world policy, I would dedicate this nation to the policy of the good neighbor.

F. D. ROOSEVELT, *Inaugural Address*, 4 March, 1933. Developed by Cordell Hull, Secretary of State, as the "Good Neighbor Policy" with the countries of South America.

It is discouraging to try to be a good neighbor in a bad neighborhood.

W. R. CASTLE, *Dragon's Teeth in South America*. (1939)

5 Who befriends his neighbor befriends himself. (τις γὰρ ἐσθλὸς οὐχ αὐτὸν φιλοῖ.)

SOPHOCLES, *Oedipus at Colonos*, l. 309. (c. 408 B. C.)

You must live for your neighbor, if you would live for yourself. (Alteri vivas oportet, si vis tibi vivere.)

SENECA, *Ad Lucilium*. Epis. xlviii, sec. 3. (c. A. D. 64)

6 Love thy neighbor. (ἀγάπα τὸν πλησίον.)

THALES, *Maxim*. (c. 600 B. C.) See STOBAEUS, *Florilegium*. Pt. iii, l. 59. "Thales among the Seven [wise men of Greece] the sage astronomer."—TIMON, *Silli*, frag. 23 Diels.

Thou shalt love thy neighbour as thyself. (Diliges amicum tuum sicut teipsum.)

Old Testament: *Leviticus*, xix, 18. (c. 570 B. C.)

New Testament: *Matthew*, xix, 19. (c. A. D. 50)

The Greek is, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. It will be noted that Jesus is quoting the *Torah*. Repeated in *Matthew*, xxii, 39; *Mark*, xii, 31; *Luke*, x, 27; *Romans*, xiii, 9; *Galatians*, v, 14; *James* ii, 8.

I ask from you nought but that ye love your neighbor. (Al-mawaddatu fil-qurbā.)

MOHAMMED, *The Koran*, xlii, 23. (c. 622)

God teacheth vs to loue our neighbors as our selues. (Dio ci insegna á amar il nostro prossimo come noi medisimi.)

JOHN FLORIO, *Firste Fruites*, fo. 14. (1578)

I love my neighbour as myself,

Myself like him too, by his leave.

JOHN BYRON, *Careless Content*. (a. 1763)

A system in which the two great commandments were to hate your neighbour and love your neighbour's wife.

MACAULAY, *Essays: Moore's Life of Byron*. (1830)

Fear thy neighbor as thyself!

EUGENE O'NEILL, *The Great God Brown*. Act ii, sc. 3. (1926)

7 He that hath not the spirit of accommodation in his heart is worthy neither of friend nor neighbor.

MRS. HARRIET NYE TOWNE. Of an unaccommodating neighbor. (1860) The Moroccans say, "Either do as your neighbors do, or move away."

8 No one can love his neighbor on an empty stomach.

WOODROW WILSON, *Speech*, in New York, 23 May, 1912.

9 Hold him not for a good neighbour that's at table and wine every hour.

JOHN WODROEPHE, *The Spared Houres of a Souldier on His Travels*, p. 521. (1623)

10 Better is a neighbore neige

Then a brother fer fro thin eye.

UNKNOWN, *Minor Poems of the Vernon MS.* 527/83. (c. 1340)

Our Englysh prouerbe, which speketh in this wyse, A nere neyghbour is better than a farre frende.

RICHARD TAVERNER, *Translations from Erasmus*, fo. 49. (1539)

## NEMESIS

<sup>1</sup> She calls on Nemesis, . . . Goddess of al iust reuenge.

GEORGE GASCOIGNE, *Philomene*, 114. (1576)

Talbot . . . terror and black Nemesis.

SHAKESPEARE, *I Henry VI*, iv, 7, 78. (1591)

Nemesis is that recoil of Nature, not to be guarded against, which ever surprises the most wary transgressor.

R. W. EMERSON, *Journal*, 1864.

This Nemesis is deeply imbedded in the popular mind and repeatedly crops up in its proverbial wisdom.

R. G. MOULTON, *Shakespeare as Dramatic Artist*, p. 46. (1901)

Nemesis comes clanging along, pede poena clado, as Horace puts it.

J. J. CONNINGTON, *Four Defences*, p.149. (1940)

## NERVE

<sup>2</sup> Vp whose steepe side who swerues,  
It behoues t'haue strong Nerues.

MICHAEL DRAYTON, *Odes*. Ode xiii, l. 30. (c. 1605)

The nerves, they are the man.

EMERSON, *Representative Men: Montaigne*. (1850) Quoting Cabanis.

<sup>3</sup> This utter'd, straining all his nerves, he bow'd.

MILTON, *Samson Agonistes*, l. 1646. (1671)

[They] strained every nerve to keep their own province in perfect order.

SAMUEL SMILES, *Self Help*, p. 164. (1860)

We strained every nerve to reach the top.

LESLIE STEPHEN, *The Playground of Europe*. Ch. 8. (1871)

## NET

<sup>4</sup> While the fisherman sleeps the net fills.  
(*ἐὺδορτι κύπρος αἰπεί*.)

ERASMUS, *Adagia*. Chil. i, cent. v, No. 82. (1523) Erasmus gives the Latin, "Dormientis rete trahit," and in his *Praise of Folly* explains the origin of the proverb: "Thus Timotheus, the Athenian commander in all his expeditions was a mirror of good luck, because he was a little under-witted; from him was occasioned the proverb, *The net fills though the fisherman sleeps*."

The following often quoted or alluded to by Greek and Latin authors: *The net of the sleeping (fisherman) takes*.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 5. (1852)

<sup>5</sup> Jadahel, as seith the bok,  
First made Net and fisshes tok.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 83. (1390)

It is in vain to cast your Net where there is no Fish.

THOMAS FULLER, *Gnomologia*. No.2966. (1732)

TO FISH BEFORE THE NET, see under FISHING.

<sup>6</sup> They attack other people's property with their white nets. (Albo rete aliena oppugnant bona.)

PLAUTUS, *Persa*, l. 74. (c. 200 B.C.) "White nets," perhaps in this case, legal documents; but usually a proverbial phrase for attacking anything in a delicate or skilful manner

<sup>7</sup> Surely in vain the net is spread in the sight of any bird. (Frustra autem iacitur rete ante oculos pennatorum.)

*Old Testament: Proverbs*, i, 17. (c. 350 B.C.)

The bird avoids the nets that show too plainly (Quae nimis apparent retia, vitat avis.)

OVID, *Remediorum Amoris*, l. 516. (c. 1 B.C.)

In vaine (as the Proverb sayth) The net is pitcht in the sight of the birdes.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 52. (1574) Pettie, tr.

In vain is the net spread in the sight of this bird, anyway.

MANNING COLES, *They Tell No Tales*, p. 120 (1942)

TAKEN IN ONE'S OWN NET, see under RETRIBUTION

## NETTLE

<sup>8</sup> Better be a nettle in the side of your friend than his echo.

EMERSON, *Essays, First Series: Friendship*. (1841) See also under FRIEND.

<sup>9</sup> Nettle's tender shoots, to cleanse the blood

JOHN GAY, *Poems* (1745), i, 167. (a. 1732)

Take an ounce of nettle juice.

JOHN WESLEY, *Primitive Physick*, p. 35. (1747)

Mugwort has long been famous as an uterine and antispasmodic.

CHAMBERS, *Cyclopedia: Supplement*. (1753)

If they would drink nettles in March,

And eat mugwort in May,

So many fine maidens

Wouldn't go to the clay.

MICHAEL DENHAM, *Proverbs*, p. 38. (1846) See also *Notes and Queries*, ser. vi, vol. v, p. 408

<sup>10</sup> In no place could she sit hir selfe to settle,

It seemd to him, she had [sat] on a nettle.

She nettled him, and he rattled her so.

That at ende of that fraie a sunder they go.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

All these women that you hear . . . skolding thus, have seuerally [sat] on this bush of nettles.

ROBERT GREENE, *The Upstart Courtier*, sig. B3. (1592)

We have nettled him. Had we stung him to death it were but justice.

PHILIP MASSINGER, *The Parliament of Love*.

Act iii, sc. 1. (1624)

<sup>11</sup> Hee which toucheth the Nettle tenderly, is soonest stoung.

JOHN LYLY, *Euphues* (Arber), p. 66. (1579)

Sin is like a nettle, which stings when it is gently touched, but hurts not when it is roughly handled.

WILLIAM SECKER, *The Nonesuch Professor*. Pt.

ii, p. 158. (1660)

He that handles a Nettle tenderly, is soonest stung.

THOMAS FULLER, *Gnomologia*. No.2126.(1732)

Tender-handed stroke a nettle,  
And it stings you for your pains;

Grasp it like a man of mettle,

And it soft as silk remains.

AARON HILL, *The Nettle's Lesson*. (1753)

"Nip a nettle hard and it will not sting you"—i. e. Strong and decided measures prevail best with troublesome people.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 430. (1830)

1  
I can better take a blister of a Nettle, than a prick of a Rose.

JOHN LYLly, *Euphues and His England* (Arber), p. 323. (1580) I can take a deep wound from an enemy better than a prick from a friend.

'Tis better to be stung by a Nettle, than prickt by a Rose; viz. To be wronged by a foe than a friend.

JAMES HOWELL, *English Proverbs*, p. 18/2. (1659) Cited by Ray and Fuller.

2  
Angry men make themselves beds of nettles.

SAMUEL RICHARDSON, *Clarissa*, vii, 307. (1748)

3  
Out of this nettle, danger, we pluck this flower, safety.

SHAKESPEARE, *I Henry IV*, ii, 3, 10. (1597)

We call a nettle but a nettle and  
The faults of fools but folly.

SHAKESPEARE, *Coriolanus*, ii, 1, 207. (1607)

TO CALL A SPADE A SPADE, see under CANDOR.

4  
The nettle groweth somtyme next the rose.

JOHN DE TREVISA, tr., *Polychronicon*, vi, 461. (1387)

5  
I have touch'd a Nettle, and stung my self.

SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act i. (1663)

Though you stroak the Nettle never so kindly,  
yet it will sting you.

THOMAS FULLER, *Gnomologia*. No. 5018.(1732)

A Latin proverb says, "Urit mature urtica vera" (The true nettle stings quickly).

## NEVER

6  
They will pay on the Greek Kalends. (Ad Kalendas Graecas soluturos.)

AUGUSTUS CAESAR, indicating that certain men will never pay. (c. 25 B. C.) See Suetonius, *Lives of the Caesars: Augustus*. Ch. 87, sec. 1. "The next day after never." As the Greeks used no Kalends in their reckoning of time, the phrase was used of anything that could never take place. Cited by ERASMUS, *Adagia*, i, v, 84. There is another Latin proverb with the same meaning, "Paulo post futurum" (A little after the future).

The judgment shall be given out at the next Greek Calends, that is, never. (L'arrest fera donné es prochaines Calendes Grecques. C'est à dire: jamais.)

RABELAIS, *Gargantua*. Bk. i, ch. 20. (1534)

But, quoth Pantagruel, when will you be out of debt? At the next ensuing term of the Greek Calends, answered Panurge. (Mais, demanda Pantagruel, quand serez vous hors de debtes? Es Calendes Grecques, respondit Panurge.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 3. (1545)

At the Grekish calendes . . . or a daye after domesday.

JEHAN PALSgrave, *Acolastus*, sig. v1. (1540)

Worthy King, know this your will

At latter lammas wee'l fulfil.

(Ad Graecas, bone Rex, fient mandata calendas.)

QUEEN ELIZABETH, to the Spanish Ambassador, after he had presented demands from King Philip that the Catholic religion be restored in England. (c. 1587) See FULLER, *The Holy State*. Bk. iv, ch. 15.

Yea, when the Grecian Calends come (quoth I).

THOMAS LODGE, *A Fig for Momus*. Epis. vii. (1595)

That . . . shall be paid at the Greek Kalends.

WILLIAM DRUMMOND, *Considerations to the Parliament*. (a. 1649)

It must be dated ad Graecas Calendas.

ROGER NORTH, *Examen*, p. 477. (1740)

The first Sunday in the middle of the week.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 596. (1883)

7  
Nevere to thryve were to long a date.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 858. (c. 1386)

Never is a long term.

JAMES KELLY, *Scottish Proverbs*, p. 260.(1721)

Never is a long day.

DICKENS, *Nicholas Nickleby*. Ch. 61. (1839)  
Repeated in *Barnaby Rudge*, last ch. JAMES

PAYN, *The Canon's Ward*. Ch. 25. (1884)

She never could pay her rent. But "never is a long time," and . . . she stood clear of all debt now.

R. D. BLACKMORE, *Springhaven*. Ch. 17. (1887)

The French say, "Cent ans n'est guère, mais jamais c'est beaucoup" (A hundred years aren't long, but never is a lot).

8  
When Dover and Calais meet.

THOMAS FULLER, *Gnomologia*. No. 5549.(1732)

9  
Saint Tibb's evening, the evening of the last day, or day of judgement; he will pay you on St. Tibb's eve.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Tib*. (1785) That is, never. He would return and claim her hand on "Tib's eve" an Irish festival which is stated to occur "neither before nor after Christmas."

W. H. MAXWELL, *The Bivouac*. Bk. iii, ch. 3. (1837)

Tib's Eve is used in Cornwall as equivalent to 'the Greek Calends.'

*Notes and Queries*. Ser. ii, vol. xi, p. 269. (1861)

With suggestions as to the origin of the phrase.

10  
Art so mad as to turn French?—Yes, marry, when two Sundays come together.

WILLIAM HAUGHTON, *English-Men for My Money*. Act ii, sc. 2. (1616)

When two Sundays meet, i. e. never.

JOHN RAY, *English Proverbs*, p. 271. (1678)  
To-morrow come nivver—when two Sundays meet together.

JOHN T. BROCKETT, *A Glossary of North Country Words*, p. 150. (1825) The French say, "La semaine des quatre jeudis."

<sup>1</sup> When mules foal. (ἐπεὰν ἡμίονοι τέκωσι.)

HERODOTUS, *History*. (c. 445 B.C.) As quoted by ERASMUS, *Adagia*, i, v, 83, who gives the Latin, "Cum mula pepererit." Cited by SUTTONIUS, *De Vita Caesarum: Galba*. Ch. iv, sec. 2. Proverbial for never. HENDERSON, *Latin Proverbs*, p. 70, gives the form as "Cum muli pariunt."

<sup>2</sup> When the devil is blind, i. e. never.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)  
RAY, *English Proverbs*, p. 70. (1678) A variant is, "When the devil is a hog, you shall eat bacon."

They'll pay me again when the devil is blind.

UNKNOWN, in *Bagford Ballads*, i, 7. (c. 1670)

I'll make you a fine present one of these days.—  
Ay; when the devil's blind, and his eyes are not sore yet.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Ay, Tib, that will be when the devil's blind,—and his een's no sair yet.

WALTER SCOTT, *Guy Mannering*. Ch. 22. (1815)

<sup>3</sup> It shall be done when the King cometh to Wogan.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)  
Cited by GROSE, *Provincial Glossary*, p. 231, with the explanation, "Wogan is a small village, quite out of any thoroughfare, and therefore very unlikely to be ever visited by the king."

<sup>4</sup> On the day that Pluto lets the dead leave Acheron. (Quo die Orcus Acherunte mortuos amiserit.)

PLAUTUS, *Poenulus*, l. 344. (c. 194 B.C.)

<sup>5</sup> They'll come again, as Goodyers pigs did, i. e. never.

JOHN RAY, *English Proverbs*, p. 235. (1678)  
The story of Goodyer and his pigs has vanished from the memory of man.

When may we hope to see you again in London?  
—Why, Madam, not till the ducks have eat up the dirt, as the children say.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

There is a similar African saying, "I will pay thee when the fowls cut their teeth." The Germans say, "Wann die Hühner vorwärts scharren" (When the hen scratches forwards); the French, "Quand les poules auront des dents."

<sup>6</sup> By the street of "By-and-by" one arrives at the house of "Never." (Por la calle de despues se va à la casa de nunca.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 75. (1852)

<sup>7</sup> And I wote wel that gabriel schal blow his horne or thai han preuyd the mynor.

JOHN WYCLIF (?), *English Works* (E.E.T.S.), xxvi, 382. (a. 1384)

When Gabriel blowes his horn, then this question will be decided.

JAMES HOWELL, *English Proverbs*, p. 21. (1659) The Germans say, "Am Nimmermehrstag, wann die Eulen bocken" (At doomsday, when the owl kicks), or simply, "Sanct-Nimmerstag," Saint Never's Day.

<sup>8</sup> Faith youer Wars-ship will thrive att the latter Lammas.

UNKNOWN, *Respublica*. Act iii, sc. 5. (1553)

Many writers draw their sentences at length, & make an ende at latter Lammas.

GEORGE GASCOIGNE, *Instruction Concerning the Making of Verse*. (1567)

This your will At latter lammas we'll fulfil.

FULLER, *The Holy State*. Bk. iv, ch. 15. (1642)

At latter Lammas; at Nevermass.

WILLIAM WALKER, *Paroemiologia*, p. 52. (1672)

A treatise . . . which will be published probably . . . in the season of Latter Lammas, and the Greek Kalends.

KINGSLEY, *Two Years Ago*. Ch. 7. (1857)

## NEW YORK CITY

See also under Gotham

<sup>9</sup> You can take a boy out of Brooklyn, but you can never get Brooklyn out of the boy.

W.T.BALLARD, *Say Yes to Murder*, p. 111. (1942)

<sup>10</sup> The Sidewalks of New York.

JAMES BLAKE and CHARLES LAWLOR. Song, later made famous by Al Smith. (1894)

<sup>11</sup> Give my regards to Broadway.

GEORGE M. COHAN. Title of song. (1904)

The Great White Way.

ALBERT BIGELOW PAINE. Title of play. (1901)

The Yappian Way.

O. HENRY, *Modern Rural Sports*. (1908)

You follow the Broadway trail down till you pass the Crosstown Line, the Bread Line, and the Dead Line.

O. HENRY, *Thimble, Thimble*. (1909) The Crosstown Line of trolley cars; the Bread Line, where men were given a hand-out every day; the Dead Line, just above the jewelry district of Maiden Lane, below which no crook was supposed to venture.

That ravishing, radiant roadway devoted to Thespis, Thais, and Bacchus.

O. HENRY, *The Caliph and the Cad*. (1911)

<sup>12</sup> New York is a sucked orange.

EMERSON, *Conduct of Life: Culture*. (1860)

The posthumous revenge of the Merchant of Venice.

ELBERT HUBBARD, *Book of Epigrams*. (1911)

Hubbard makes the usual mistake of thinking that Shylock was the merchant of Venice, whereas it was, of course, Antonio.

Crazed with avarice, lust and rum,  
New York, thy name's Delirium.

BYRON R. NEWTON, *Owed to New York*. (1906)

Claimed by Newton in N.Y. *Times Book Review*, 26 April, 1925.

City of dreadful height.

JAMES BONE, *Article*, *Manchester Guardian*

<sup>1</sup> Little old Bagdad-on-the-Subway.

O. HENRY (WILLIAM SYDNEY PORTER), *A Madison Square Arabian Night*. (1907) Also, *A Night in New Arabia*, *What You Want*, and *The Discounters of Money*.

New York is the Caoutchouc City. . . . They [the rubber tribe] have the furor rubberendi.

O. HENRY, *A Comedy in Rubber*. (1908)

That Yaptown-on-the-Hudson called New York.

O. HENRY, *A Tempered Wind*. (1908)

The City of Too Many Caliphs.

O. HENRY, *Next to Reading Matter*. (1909)

Little old Noisyville-on-the-Subway.

O. HENRY, *The Duel*. (1910)

What else can you expect from a town that's shut off from the world by the ocean on one side and New Jersey on the other?

O. HENRY, *A Tempered Wind*. (1908)

"Little old New York's good enough for us."

O. HENRY, *A Tempered Wind*.

Babylon-on-the-Make.

LUCIUS BEEBE, *Snoot if You Must*, p. 1. (1943)

## NEWNESS

### See also Novelty

<sup>2</sup> Fresh from the bellows. (*ἀπ' ἀκροφύλων*.)

ARISTOPHANES, *Fragments*. Frag. 561. (400 B. C.)  
Annas' oven. ("*Ἀννας κριβανόν*.")

SUIDAS, *Lexicon*, ii, 86. (c. 950) Annas invented an oven of earthenware in which to bake bread, and the phrase passed into a proverb for any novelty. ERASMUS, *Adagia*, iii, x, 89, has "Annas clibanum."

<sup>3</sup> What is valuable is not new, and what is new is not valuable.

LORD BROUGHAM, *Essay: The Work of Thomas Young*. In *Edinburgh Review*, c. 1839

<sup>4</sup> We have a keener appetite for the new than grasp on the old. (Acrius appetimus nova quam iam parta tenemus.)

CATO (?), *Collectio Monostichorum*, l. 33. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.  
Men's ears are delighted with new things. (Aures hominum novitate laetantur.)

PLINY, *Epistles*. Bk. viii, epis. 18. (c. A. D. 100)  
To som folk ofte newe thing is swete.

CHAUCER, *The Legend of Dido*, l. 154. (c. 1385)

Men seyn alle weys, that newe thynges and newe tydnynges ben plesant to here.

SIR JOHN MANDEVILLE, *Travels*. Ch. 31. (c. 1400)  
It is natural to delite in thing that is newe.

JOHN LYDGATE, *Troy Book*, iv, 301. (c. 1412)

A love of new things. (Cupiditas novarum rerum.)

SAMUEL H. ADAMS, *The Incredible Era*, p. 91. (1935) Quoted as a saying of Cicero.

<sup>5</sup> Ther nis no new gyse [fashion] that it nas olde.

CHAUCER, *The Knightes Tale*, l. 1267. (c. 1386)  
See also under FASHION.

There is nothing new except what has been forgotten. (Il n'y a de nouveau que ce qui est oublié.)

MADemoisELLE BERTIN, milliner to Marie Antoinette, *Epigram*. (c. 1785) The ascription is legendary. A variation, perhaps, of the motto of the *Revue Rétrospective*, "Il n'y a de nouveau que ce qui a vieilli" (There is nothing new but what has grown old). The Germans say, "Nichts ist so neu, als was längst vergessen ist" (Nothing is so new, as what has been long forgotten). The East Indian negroes say, "What the fox found out, the possum knew long ago."

It has all been done before.

CONAN DOYLE, *A Study in Scarlet*. Pt. i, ch. 3 (1887)

Everything has been done before.

H. C. BAILEY, *Meet Mr. Fortune*, p. 284. (1942)

<sup>6</sup> Men loven of propre kinde newfangelnesse.

CHAUCER, *The Squires Tale*, l. 602. (c. 1388)

To the wode he wol and wormes etc;

So newefangel been they of hir mete,

And loven novelryes of propre kinde.

CHAUCER, *The Squires Tale*, l. 609.

A Pedlers packe of newe fangles.

JOHN LYLY, *Euphues* (Arber), p. 116. (1579)

May's new-fangled mirth.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 106. (1595)

More new-fangled than an ape.

SHAKESPEARE, *As You Like It*, iv, 1, 152. (1600)

<sup>7</sup> Every new thing lookes faire. (Au nouveau tout est beau.)

COTGRAVE, *Dictionary: Nouveau*. (1611)

Every thing new is fine.

HERBERT, *Jacula Prudentum*. No. 81. (1640)

New things are fair.

HERBERT, *Jacula Prudentum*. No. 1115.

A new, everything is handsome.

TORRIANO, *Piazza Universale*, p. 171. (1666)

All new things are apt to please.

BROWN, tr., *Scarron's Works*, ii, 248. (1700)

New Things are most look'd at.

THOMAS FULLER, *Gnomologia*. No. 3537. (1732)

<sup>8</sup> There is no new thing under the sun. (Nihil sub sole novum.)

*Old Testament: Ecclesiastes*, i, 9. (c. 250 B. C.)  
Wyclif renders it, "No thing under the sunne is newe."

Nothing new under the heavens. (Nihil novi sub caelo.)

PONTANUS, *Collectio Proverbiorum*, p. 127. (1778)

Alas! there's nothing new beneath the sun.

The ancients with their hooks have reap'd the field.

JOHN WOLCOT (PETER PINDAR), *Ode on the Ancients*. (1816)

There is nothing new under the sun.

SHAW, *Man and Superman*. Act iii. (1903) AGATHA CHRISTIE, *The Moving Finger*, p. 67. (1942) etc., etc.

1 That was new, in last Year's new Almanack.  
THOMAS FULLER, *Gnomologia*. No.4375.(1742)

2 Preserve the old, but know the new.  
H. H. HART, *Seven Hundred Chinese Proverbs*. No. 679. (1937)

BE NOT THE FIRST BY WHOM THE NEW IS TRIED, see under WORD.

3 Men praise that song the most which comes newest to their ears. (δοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, | ἢ τις ἀκούοντεςσι νεωτάτη ἀμφιπέληται.)

HOMER, *Odyssey*. Bk. i, l. 351. (c. 850 B.C.)  
Cited by ERASMUS, *Adagia*, iii, ix, 38, who sums it up in two words, "Grata novitas" (Agreeable novelty).

A new song is sung with pleasure (Neue Liedlein singt man gern).

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 339. (1856) A German proverb. Similarly, "Wenn ein neuer Heiliger kommt, so vergiesst man die alten" (When a new saint comes, men forget the old ones).

4 What is new is opposed, because most are unwilling to be taught.

SAMUEL JOHNSON, *The Rambler*, 27 March, 1750.

I found that generally what was new was false.

SAMUEL JOHNSON, BOSWELL, *Life*, 1779.

"Old things need not be therefore true,"  
O brother men, nor yet the new!

A. H. CLOUGH, *Consider It Again*. (a. 1861)

We are told that he knew little of art or music . . . It is true but not new. Hunt proceeds to say that Byron had no sentiment . . . ; it is new enough, but it is manifestly not true.

JOHN NICHOL, *Life of Byron*, p. 167. (1880)

A victim to the old slogan, "What is new cannot be true."

*Times*, London, 4 Feb., 1928. Usually quoted, "What is new is seldom true; what is true is seldom new." The Germans say, "Immer etwas Neues, selten etwas Gutes" (Always something new, seldom something good).

5 There is nothing so easy that at first is not difficult to believe, nothing so wonderful that in time men will not cease to marvel at. (Sed neque tam facilis res ulla est quin ea primum | difficilis magis ad credendum constet, itemque | nil adeo magnum neque tam mirabile quicquam | quod non paulatim minuant mirarier omnes.)

LUCRETIUS, *De Rerum Natura*. Bk. ii, l. 1026. (c. 45 B.C.)

What is there that does not appear marvellous when it comes to your knowledge for the first time?

PLINY THE ELDER, *Naturalis Historia*. Bk. vii, sec. 6. (A.D. 77)

All, with one consent, praise new-born gawds,  
Though they are made and moulded of things past,

And give to dust, that is a little gilt,  
More laud than gilt o'er-dusted.

SHAKESPEARE, *Troilus and Cressida*, iii, 3, 176. (1601)

Every new nonsense will be more acceptable than any old sense.

LUCIUS CARY, *The Infallibilities of the Church of Rome*, p. 98. (a. 1643)

A fine new nothing.

JOHN RAY, *English Proverbs*, p. 342. (1678)

6 Nothing's new, and nothing's true, and nothing matters.

SYDNEY, LADY MORGAN, *Epigram*. (c.1845) Attr. "Ah," said my languid gentleman at Oxford, "there's nothing new or true—and no matter."

EMERSON, *Repres. Men: Montaigne*. (1850)

There's nothing new, and there's nothing true, and it don't signify.

*Notes and Queries*, vii, iv, 256. (1887)

"What does anything matter?" The farce will go on.

J. M. WHISTLER, *The Gentle Art of Making Enemies*, p. 31. (1890)

7 What can happen that is beyond belief? Or what that is new? (Quid incredibile, quid novum evenit?)

SENECA, *Ad Lucilium*. Epis.xcix,sec.22.(c.A.D.64)

8 The cok bigan of him to rewe,  
And bouthe [bought] him clothes, al spannewe.

UNKNOWN, *Havelok the Dane*, l. 968. (c. 1300)

His tale ay was span-newe to biginne.

CHAUCER, *Troilus and Criseyde*. Bk. iii, l. 1665. (c. 1370)

Brave purple cassocks . . . spicke, and spanne newe.

SIR THOMAS NORTH, tr., *Plutarch*, ii,217.(1579)

Hee offered her a spicke and spanne new Geneua Bible.

THOMAS NASHE, *Almond for a Parrot*, p. 27 (1590)

Heres a coat spick and span new.

ANTHONY MUNDAY, *John a Kent*, p. 52. (1595)

My Lady Batten walking through the dirty lane with new spicke and span white shoes.

SAMUEL PEPYS, *Diary*, 15 Nov., 1665.

*Span New*, very new: that was never worn or used.

JOHN RAY, *A Collection of English Words Not Generally Used*, p. 114. (1691)

ALWAYS SOMETHING NEW OUT OF AFRICA, see under AFRICA.

## NEWS

9 It's an ill office to be the first to herald ill. (κακὸν μὲν πρῶτον ἀγγέλλειν κακά.)

AESCHYLUS, *Persians*, l. 253. (472 B.C.)

The bearer of dread tidings needs must quake. (τὰ δεινὰ γὰρ τοι προσείησ' ἔκρον πολύν.)

SOPHOCLES, *Antigone*, l. 243. (c. 441 B.C.)

No man delights in the bearer of bad news.  
(στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.)

SOPHOCLES, *Antigone*, l. 277. (c. 441 B.C.) See also MESSENGER.

Misfortune comes all too quickly to the bearer of bad news.

(De ceste chose me sovient  
Que li mesaiges trop tost vient  
Qui la male novele aporte.)

UNKNOWN, *Du Guillaume au Faucon*, l. 340. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, ii, 102.

My sone, be war, and be non auctour newe  
Of tydinges, whether they ben false or trewe.

CHAUCER, *Canterbury Tales: The Maunciple's Tale*, l. 255. (c. 1389)

The first bringer of unwelcome news  
Hath but a losing office.

SHAKESPEARE, *II Henry IV*, i, 1, 100. (1598)

The nature of bad news infects the teller.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 99. (1606)

1  
Let the reader of the letter be the one to  
break the news.

Babylonian Talmud: *Baba Metzia*, fo. 83b. (c. 450)

From peddlers news, from rags vermin.

Babylonian Talmud: *Berachoth*, fo. 51b.

2  
When a dog bites a man that is not news, but  
when a man bites a dog that is news.

JOHN B. BOGART, City Editor of the New York *Sun*. (c. 1880) Usually attributed to Charles A. Dana, editor of the *Sun*, but Edward P. Mitchell, Dana's assistant for many years, stated positively that Bogart was the author. He was City Editor of the *Sun* from 1873 to 1890.

If a man bit a dog, that used to be news. It isn't any more. It has to be: "Father of Ten Bites Titled Woman's Chow."

TOD CLAYMORE, *This Is What Happened*, p. 243. (1939)

She poisoned his hot dog. Man bites dog and—  
zowie.

ELLERY QUEEN, *Man Bites Dog*. (1940)

3  
Tidings make either glad or sad.

JOHN CLARKE, *Paroemiologia*, p. 148. (1670)

4  
He that brings good news knocks boldly.  
(Hardiment huerte à la porte qui bonne nouvelle y apporte.)

RANDLE COTGRAVE, *Dictionary: Hardiment* (1611) HOWELL, *Proverbs: Span.-English*, p. 18. (1659) TORRIANO, *Piazza Universale*, p. 213. (1666)

He knocks boldly at the Gate that brings good  
News in there at.

JOHN WODROEPHE, *The Spared Houres of a Souldier in His Travels*, p. 487. (1623)

He that brings good news knocks hard.

HERBERT, *Jacula Prudentum*. No. 825. (1640)

5  
An oven and mill are nurseries of news.

RANDLE COTGRAVE, *Dictionary: Moulin*. (1611)

If you will learn news, you must go to the oven  
or the mill.

JAMES HOWELL, *Proverbs*, p. 11. (1659)

6  
Ill news are commonly true.

JOHN DAVIES, *Scourge of Folly*, p. 42. (1611)

Ill news are too oft true.

JOHN CLARKE, *Paroemiologia*, p. 228. (1639)

Ill news are ay o'er true.

JAMES KELLY, *Scottish Proverbs*, p. 221. (1721)

7  
What's wan man's news is another man's  
troubles.

F. P. DUNNE, *Mr. Dooley, Journalist*. (1901)

8  
News, the manna of a day.

MATTHEW GREEN, *The Spleen*, l. 169. (1737)

9  
Stay a little, and news will find you.

HERBERT, *Jacula Prudentum*. No. 332. (1640)

10  
Good news may be told at any time, but ill  
in the morning.

HERBERT, *Jacula Prudentum*. No. 876. (1640)

11  
How beautiful upon the mountains are the  
feet of him that bringeth good tidings. (Quam  
pulchri super montes pedes annunciantis  
bonum.)

Old Testament: *Isaiah*, lii, 7. (c. 725 B.C.)

As cold waters to a thirsty soul, so is good news  
from a far country. (Aqua frigida animae sitiēti.  
et nuncius bonus de terra longinqua.)

Old Testament: *Proverbs*, xxv, 25. (c. 350 B.C.)

12  
No newis is bettir than evill newis.

JAMES I, in *Loseley MSS*, p. 403. (1616)

The best news is when we heare no newes.

DONALD LUPTON, *London and the Countrey Carbonadoed*. No. 12. (1632)

I am of the Italians mind that said, *Nulla nuova, buona nuova*, no news, good news.

JAMES HOWELL, *Familiar Letters*. Bk. ii, No. 18. (c. 1645) The French say, "Pas de nouvelles, bonnes nouvelles." (See MEILHAC AND HALÉVY, *La Belle Hélène*. Act ii, sc. 5. 1864.) Sometimes, "Point de nouvelles, bonnes nouvelles."

No news is good news sometimes, as the proverb  
goes.

GEORGE COLMAN, SR., *The Spleen*. Act i. (1776)

DICKENS, *David Copperfield*. Ch. 36. (1850)

JAMES PAYN, *Lost Sir Massingbred*. Ch. 20.

(1864) MOTTRAM, *The Spanish Farm*. Pt. ii.

(1924) etc., etc.

On the "no-news-being-good-news" system, . .  
I dismissed the subject from my mind.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 10. (1850)

No news is good news, and what must be must  
be, and you'd never believe how it cheers me up

NOEL COWARD, *Cavalcade*. Pt. i, sc. 3. (1931)

13  
He was scarce of news that told his father  
was hang'd.

JAMES KELLY, *Scottish Proverbs*, p. 136. (1721)

FULLER, *Gnomologia*. No. 2378. (1732) FITZGERALD, *Polonius*, p. 35. (1852)



1  
Ill news comes often upon worse back.  
JAMES KELLY, *Scottish Proverbs*, p. 201. (1721)  
Ill comes upon waur's back.  
ALLAN RAMSAY, *Scottish Proverbs*. (1737)  
2  
It was too good to be true.  
LYLY, *Mother Bombie*. Act iv, sc. 2. (1594)  
The name of that news is called "too good to be true."  
THOMAS HEYWOOD, *The Wise-Woman of Hogsdon*. Act iv, sc. 4. (1638)  
It is good news, *worthy of all acceptation*, and yet not too good to be true.  
HENRY, *Commentaries: I Tim.* i, 15. (a. 1714)  
3  
How much more readily than glad events  
Is mischance carried to the ears of men!  
(οἱμοι, το κακὸν τῆς εὐτυχίας  
ὡς μάλλον ἐς οὐς φέρεται θνητῶν.)  
PLUTARCH, *Moralia: On Curiosity*. Sec. 518A.  
(C. A. D. 95) Quoted as a saying.  
Euil newes neuer commeth to late.  
EDWARD HELLOWES, tr., *Guevara's Epistles*, p. 58. (1574)  
Evil news flies faster still than good.  
THOMAS KYD, *Spanish Tragedy*. Act i, sc. 3. (1594)  
Ill news hath wings, and with the wind doth go:  
Comfort's a cripple, and comes ever slow.  
MICHAEL DRAYTON, *The Barons' Wars*. Bk. ii, st. 28. (1603) The French say, "Les mauvaises nouvelles ont des ailes" (Bad news has wings); the Italians, "Novella trista arriva presto" (Bad news arrives quickly), or "Le cattive nuove sono le prime" (Bad news knocks first).  
Ill newes comes too soon.  
WILLIAM CAMDEN, *Remains* (1870), p. 326. (1605) The French say, "Trop tôt vient à la porte qui mauvaises nouvelles apporte" (He comes too quickly to the door who brings bad news), or "Assez tôt vient à l'hôtel qui mauvaises nouvelles apporte" (He comes quickly enough to the house who brings bad news).  
Ill news, madam,  
Are swallow-wing'd, but what's good walks on crutches.  
PHILIP MASSINGER, *The Picture*. Act ii, sc. 1. (1629) The Spanish form is, "El buen suena, y el mal vuela" (Good news drowns, and bad news flies).  
Ill news comes unsent for.  
JOHN CLARKE, *Paroemiologia*, p. 123. (1639)  
It is an old saying that Ill News hath wings and Good News no legs.  
DUCHESS OF NEWCASTLE, *The Sociable Companions*. Act i, sc. 1. (c. 1660)  
Evil news rides post, while good news baits.  
MILTON, *Samson Agonistes*, l. 1538. (1671)  
Ill news comes apace.  
JOHN RAY, *English Proverbs*, p. 161. (1678)  
Ill news is wing'd with fate, and flies apace.  
DRYDEN, *Threnodia Augustalis*, l. 49. (1685)  
Bad news always fly faster than good.  
UNKNOWN, *Terence Made English*, p. 46. (1694)

Ill news travels fast.  
THOMAS HOLCROFT, *The Road to Ruin*. Act ii, sc. 1. (1792)  
That's a true saying that nothing travels so fast as ill news.  
DICKENS, *Martin Chuzzlewit*. Ch. 31. (1850)  
Ill news travels fast.  
DICKENS, *Our Mutual Friend*. Bk. iii, ch. 5. (1865)  
Ill news has many feet, rides apace and needs no spurs.  
STANLEY WEYMAN, *Ovington's Bank*. Ch. 38. (1922)  
4  
Let the greatest part of the news thou hearest be the least part of what thou believest, lest the greater part of what thou believest be the least part of what is true. Where lies are easily admitted, the father of lies will not easily be excluded.  
FRANCIS QUARLES, *Enchiridion*. Cent. ii, No. 50. (1640)  
5  
All this while you tell me news, Mr. Attorney.  
SIR WALTER RALEGH, at his trial. (1603) See *Criminal Trials*, i, 408.  
Tell me what I know not.  
JOHN CLARKE, *Paroemiologia*, p. 303. (1639)  
Fiddle, fiddle, tell me it snows.  
JOHN CLARKE, *Paroemiologia*, p. 8. Cited by Ray and Robertson, the latter with the addition, "Piscem natate doces" (You're teaching a fish to swim).  
Tell me news.  
JOHN RAY, *English Proverbs*, p. 187. (1670)  
My Lord Baldwin's dead. Used when one tells that for news which everybody knows.  
JOHN RAY, *English Proverbs*, p. 149. (1678)  
Ray adds that this is a Sussex proverb, "but who this Lord Baldwin was I could not learn."  
That's Jock's news. Spoken when people tell that for news which everybody knows.  
JAMES KELLY, *Scottish Proverbs*, p. 339. (1721)  
What news, Mr. Neverout?—Why, Madam, Queen Elizabeth is dead.—I know that already; tell me news.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
Tell not as new what ev'ry body knows.  
WILLIAM COWPER, *Conversation*, l. 237. (1781)  
Our story's a secret! Lord help you—tell 'em Queen Anne's dead.  
GEORGE COLMAN, JR., *The Heir at Law*. Act i, sc. 1. (1797) THACKERAY, *The Virginians*. Ch. 73. (1859) D. C. MURRAY, *Rainbow Gold*. Bk. iii, ch. 5. (1885) The French say, "Henri Quatre est sur le Pont Neuf" (Henry Fourth is on the Pont Neuf), referring to the equestrian statue of Henry which has adorned the center of the bridge for a century and a half. They also say, "C'est vieux comme le Pont Neuf" (That's as old as the Pont Neuf), which is the oldest bridge in Paris.  
If that is supposed to be information, so is Queen Anne.  
JEFFERSON FARJEON, *Murder at a Police Station*, p. 73. (1943)

1 News value.

JULIAN RALPH. According to THOMAS BEER, *The Mauve Decade*, Ralph coined this phrase in 1892, during a talk at Columbia, to Brander Matthews's class in English.

Human interest. "A newspaper story must have human interest." This journalistic cliché arose from—and dates from—Lord Northcliffe's "do's for journalists."

ERIC PARTRIDGE, *Dictionary of Clichés: Human*. (1941)

2 Go into the country to hear what news is in town.

JOHN RAY, *English Proverbs*, p. 81. (1678)

3 Let another be the first to convey bad tidings.

SADI, *Gulistan*. Ch. viii, Maxim 25. (c. 1258)

Neither give nor receive bad news unless it can help. (Las odiosas nuevas no darlas, ménos recibirlas.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 64. (1647)

4 What's the news? . . . News fitting to the night,

Black, fearful, comfortless and horrible.

SHAKESPEARE, *King John*, v, 6, 19. (1596)

There's villainous news abroad.

SHAKESPEARE, *I Henry IV*, ii, 4, 367. (1597)

What news on the Rialto?

SHAKESPEARE, *The Merchant of Venice*, i, 3, 39. (1597)

5 I wish I may never hear worse news.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

6 Don't expect news, for I know no more than a newspaper.

HORACE WALPOLE, *Letter to George Montagu*. 3 Nov., 1746.

## NEWSPAPER

See also Press

7 It is better to appear in hell than in the newspapers.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 19. (1938) Quoted as a Spanish proverb.

8 I know nothing but what is in the papers.

JOHN BRIGHT, *Letter to Charles Sumner*, Dec., 1861.

All I know is what I see in the papers.

WILL ROGERS, often repeated in his speeches and newspaper articles. (c. 1928)

9 The press [is] the only tocsin of a nation.

THOMAS JEFFERSON, *Letter to Thomas Cooper*. (1802)

The press is the best instrument for enlightening the mind of man.

JEFFERSON, *Letter to M. Coray*. (1823)

Newspapers are the schoolmasters of the common people.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit: The Press*. (1887)

10

Newspapers serve to carry off noxious vapors and smoke.

THOMAS JEFFERSON, *Letter to Kosciusko*. (1802) Were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter.

JEFFERSON, *Writings*. Vol. vi, p. 55. (c. 1802) Advertisements contain the only truths to be relied on in a newspaper.

JEFFERSON, *Letter to Nathaniel Macon*, 1819. The man who never looks into a newspaper is better informed than he who reads them, inasmuch as he who knows nothing is nearer the truth than he whose mind is filled with falsehoods and errors.

THOMAS JEFFERSON, *Letter to John Norvell*. (1807)

Blessed are they who never read a newspaper, for they shall see Nature, and, through her, God.

H. D. THOREAU, *Essays*, p. 254. (c. 1862)

## NIAGARA

11

Shooting Niagara.

THOMAS CARLYLE, title of article in *Macmillan's Magazine*, 1867 Undertaking a desperate venture

We shall shoot Niagara.

LESLIE STEPHEN, *Life and Letters*. Ch. 11. (1868)

12

That Niagara of sound.

T. L. PEACOCK, *Gryll Grange*. Ch. 14. (1861)

A Niagara of blood.

JOHN RUSKIN, *Fors Clavigera*. (1872)

The Niagaraian flood of denunciation.

J. G. HOLYOAKE, in *Nineteenth Century*, July, 1882, p. 95.

## NICE

13

Nice as nip. Just the thing to a nicety.

ANNE BAKER, *Northants Glossary: Nice*. (1854)

14

Sodeinly waxen as nyse

As it had been a halporth of syluer spoones.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546) As dent and nice, as an halpeny worth of siluer spoons.

UNKNOWN, *Jacke Jugeler*, p. 40. (c. 1550)

15

He is as nice as pie this afternoon.

G. B. McCUTCHEON, *Green Fancy*, p. 275. (1917) As nice as pie.

JAKE FALSTAFF, *Jacoby's Corners*, p. 102. (1938)

16

I warrant you, thei can make it more nice then wise.

BARNABY RICH, *Farewell to the Militarie Profession* (Shakes. Soc.), p. 139. (1581)

More nice than wise.

HENRY BUTTES, *Dyets Drie Dinner: Epistle Dedicatory*. (1599) RAY, *English Proverbs*, p. 187. (1670)

Men more nice than wise.

JOHN BUNYAN, *Greatness of Soul*. (1682)

More nice than wise. Spoken when people out of bashfulness leave a thing unsaid, or a person unspoken to, which would have contributed to their interest.

JAMES KELLY, *Scottish Proverbs*, p. 249. (1721)  
Some people are more nice than wise.

COWPER, *Mutual Forbearance*, l. 20. (1782)

1 Over-niceness may be under-niceness.

SAMUEL RICHARDSON, *Clarissa*, vi, 213. (1748)

2 She's nice by name and nice by nature.

SWIFT, *Polite Conversation*. Dial. i. (1738)

3 Some be nyse as a nanne hene.

UNKNOWN, in *Reliquiae Antiquae*, i, 248. (c. 1450)

As nice as a nuns hen.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

JOHN RAY, *English Proverbs*, p. 202. (1670)

I knewe a Prieste that was as nice as a Nonnes Henne when he would saie Masse.

WILSON, *Arte of Rhetorique*, p. 223. (1553)

### NIGHT

4 O mother Night! (ὦ μήτηρ Νύξ.)

AESCHYLUS, *Eumenides*, l. 321. (458 B.C.) Repeated in ll. 844 and 876.

5 I have scattered the gloom of night.

ANI, *Papyrus: Book of the Dead*. Ch. ix. l. 3. (c. 4000 B.C.)

6 Night that puts to rest the works of men. (Νύξ ἔργων ἀνδρῶσι.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. iv, l. 1059. (c. 225 B.C.)

The night cometh, when no man can work. (ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.)

*New Testament: John*, ix, 4. (C. A.D. 70) The Vulgate is, "Venit nox, quando nemo potest operari." Boswell notes that Dr. Johnson had this Greek sentence "inscribed on the dial-plate of his watch."

Work while it is called Today, for the Night cometh wherein no man can work.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 9. (1834)

Work, for the night is coming.

ANNA L. COGHILL, *Work Song*. (c. 1860)

7 Night was created for sleep.

*Babylonian Talmud: Erubin*, fo. 65a. (c. 450)  
Ye nyghts . . . gyueth triews [true] to alle labours, and by slepyng maketh swete all peynes.

WILLIAM CANTON, tr., *The Boke yf Eneydos*, xxiv, 90. (1490)

Night is the sabbath of mankind,  
To rest the body and the mind.

BUTLER, *Hudibras*, iii, i, 1349. (1664)

Night is the time for rest;

How sweet, when labours close,

To gather round an aching breast

The curtain of repose.

JAMES MONTGOMERY, *Night*. (a. 1854)

In the night there is peace for the old and hope for the young.

SHAW, *Heartbreak House*. Act iii. (1913)

8 Derk was the night as pich, or as the cole.

CHAUCER, *The Miller's Tale*, l. 545. (c. 1386)  
Night with his mantel, that is derk and rude,  
Gan oversprede the hemisperie aboute.

CHAUCER, *The Marchantes Tale*, l. 554

9 Stones of small worth may lie unseen by day.  
But night itself does the rich gem betray.

COWLEY, *Dauides*. Bk. iii, l. 37. (c. 1650)

The night

Shows stars and women in a better light.

BYRON, *Don Juan*. Canto ii, st. 152. (1818)

10 Long is the night to him who is awake.

DHAMMAPALA, *Commentaries*. Verse 60. (c. A.D. 75)

How long the night seems to one kept awake by pain. (Qu'une nuit paraît longue à la douleur qui veille!)

BERNARD JOSEPH SAURIN, *Blanche et Guiscard*  
Act v, sc. 5. (c. 1760)

11 It was euen a fine night to run away with another man's wife.

JOHN FLORIO, *Second Frutes*, p. 165. (1591)

Here were a night to chuse to run away with Another man's wife, and do the feat!

BEAUMONT AND FLETCHER, *The Lovers' Progress*. Act iii, sc. 2. (c. 1630)

They say a moonshine night is good to run away with another man's wife.

ROWLEY, *A Match at Midnight*. Act iv. (1633)

A fit night to steal away a fair lady, viz. A cleer moonshine.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

Oh! 'twas a delicate night to run away with another man's wife.

SWIFT, *Polite Conversation*. Dial. i. (1738)

12 To a great night, a great Lanthorn.

HERBERT, *Jacula Prudentum*. No. 733. (1640)

13 Drawing black night over the face of the earth, the giver of grain. (ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἀρουραν.)

HOMER, *Iliad*. Bk. viii, 486. (c. 850 B.C.) The phrase, "Earth, the giver of grain" is repeated in the *Odyssey*, iii, 3.

14 O nights and feasts divine! (O noctes, cenaecque deum!)

HORACE, *Satires*. Bk. ii, sat. 6, l. 65. (35 B.C.)

15 Watchman, what of the night? (Custos, quid de nocte?)

*Old Testament: Isaiah*, xxi, 11. (c. 725 B.C.)

16 Sober, Neighbour, the night is but young yet.

JAMES KELLY, *Scottish Proverbs*, p. 295. (1721)

17 At night counsel cometh to the wise. (ἐν νυκτὶ βούλη τοῖς σοφοῖσι γίγνεται.)

MENANDER, *The Flute Girl*, l. 150. (c. 300 B.C.)  
In the night came counsel. (ἐν νυκτὶ βούλην.)

MENANDER, *The Arbitrants*, l. 35. Cited by ERASMUS, *Adagia*, ii, ii, 42 (1523), with the Latin, "In nocte consilium."

The nyght is the moother of thoughtes. (La notte è Madre de pensieri.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

Quoting Angelo Poliziano. The French have the same proverb, "La nuit est la mère des conseils."

Untroubled night, they say, gives counsell best.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto i, st. 33. (1589)

Night gives advice; we say, take counsell of your pillow.

RANDLE COTGRAVE, *Dictionary: Conseil*. (1611)

Night is the mother of Councils.

HERBERT, *Jacula Prudentum*. No. 748. (1640)

The night brings counsel

STEVENSON AND HENLEY, *Admiral Guineo*. Act iii, sc. 4. (1884) A proverb in many languages. The French say, "La nuit a conseil," or "La nuit donne conseil"; the Germans, "Guter Rath kommt über Nacht" (Good counsel comes during the night); the Spaniards, "Dormireis sobre ello y tomareis acuerdo" (Sleep over it and you will come to a decision).

<sup>1</sup> What hath night to do with sleep?

JOHN MILTON, *Comus*, l. 122. (1634)

Most glorious night!

Thou wert not sent for slumber!

BYRON, *Childe Harold*. Canto iii, st. 93. (1812)

<sup>2</sup> Night knows no shame. (Nox pudore vacat.)

OVID, *Amores*. Bk. i, No. vi, l. 60. (c. 13 B.C.)

Night is the cloak of sinners. (La noche es capa des peccadores.)

ROBERT BLAND, *Proverbs*, i, 171. (1814)

<sup>3</sup> Night is sadder than the hours of daylight. (Tristior nox est, quam tempora Phoebe.)

OVID, *Remediorum Amoris*, l. 585. (c. 1 B.C.)

Night brings our troubles to the light. (Nox exhibet molestiam.)

SENECA, *Ad Lucilium*. Epis. lvi, sec. 6. (c. A.D.

64)

As sad as night.

SHAKESPEARE, *King John*, iv, 1, 16. (1596)

<sup>4</sup> Making night hideous.

SHAKESPEARE, *Hamlet*, i, 4, 54. (1600)

Silence, ye wolves! while Ralph to Cynthia howls,

And makes night hideous.

POPE, *The Dunciad*. Bk. iii, l. 165. (1728)

<sup>5</sup> If he fall in, good night!

SHAKESPEARE, *1 Henry IV*, i, 3, 194. (1597)

All my conquests, all my charms, good night!

POPE, *The Wife of Bath*, l. 225. (1714)

<sup>6</sup> This will last out a night in Russia,

When nights are longest there.

SHAKESPEARE, *Measure for Measure*, ii, 1, 139. (1604)

Calmes doe the roughest stormes that are attend,  
And th' longest night that is will haue an end.

GEORGE WITHER, *Abuses Stript and Whipt*, i, xvi. (1613)

There never was night that had no morn.

DINAH M. M. CRAIK, *The Golden Gate*. (c. 1860)

The night brings the morrow.

BAILEY, *The Bishop's Crime*, p. 237. (1941)

Remember the Arab proverb—"It is but for a night, oh Muleteer."

ETHEL WHITE, *Fear Stalks the Village*, p. 139. (1942)

<sup>7</sup> The night is no man's friend. (Die Nacht ist keines Menschen Freund.)

R. C. TRENCH, *On the Lessons in Proverbs*, Ch. 3. (1852)

<sup>8</sup> Black night broods over the deep. (Ponto nox incubat atra.)

VERGIL, *Aeneid*. Bk. i, l. 89. (19 B.C.)

Black night flies round them with her hollow shade. (Nox atra cava circumvolat umbra.)

VERGIL, *Aeneid*. Bk. ii, l. 360. (19 B.C.)

Night rushes down and clasps the earth with dusky wings. (Nox ruit et fuscis tellurem amplectitur alis.)

VERGIL, *Aeneid*. Bk. viii, l. 369. (19 B.C.)

Night's black mantle covers all alike.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Wk. i, day 1. (c. 1591)

<sup>9</sup> Ev'n silent night proclaims my soul immortal. EDWARD YOUNG, *Night-Thoughts*, i, 102. (1742)

<sup>10</sup> Youle make as good a night of it heere as if you had beene at all the houses in the towne.

UNKNOWN, *Twelfth Night Merriment*, p. 4 (1602)

I'm resolved to make a night on't.

CONGREVE, *Old Batchelour*. Act iv, sc. 9. (1693)

Didst thou make a night on't, Boy?

CIBBER, *Love Makes a Man*. Act i, sc. 1. (1701)

I' faith, we'll make a night of it.

SHERIDAN, *The Duenna*. Act iii, sc. 1. (1775)

## II—Night and Day

<sup>11</sup> The glade night is worth an hevvy morow!

CHAUCER (?), *The Complaynt of Mars; Proem*, l. 12. (c. 1379)

What is done by night appears by day.

THOMAS FULLER, *Gnomologia*. No. 5495. (1732)

Merry nights make sorry days.

Folk-Lore, Vol. vii, p. 377. (1896)

<sup>12</sup> They had neuer an ill day that had a good evening.

FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595)

Hee never hath a bad day that hath a good night

UNKNOWN, *Berkeley Mss.*, iii, 32. (1639)

It is never a bad day that hath a good night.

JOHN RAY, *English Proverbs*, p. 6. (1670)

A bad day never hath a good night.

BOHN, *Handbook of Proverbs*, p. 281. (1855)

<sup>13</sup> The night is for the day, but the day is not for the night.

EMERSON, *Society and Solitude: Success*. (1870)

<sup>1</sup> Who seeth thee in the day time, wil not seeke thee in the night. (Chi ti vede di giorno, non ti cercherà di notte.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

<sup>2</sup> Every day cometh night.

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

The morning sun never lasts a day.

JOHN RAY, *English Proverbs*, p. 14. (1678)

Every day hath its night, and every weal its woe.

MICHAEL DENHAM, *Proverbs*. (1846) The French say, "Nul jour n'est sans vèpre" (No day without Vespers).

There is no day however beautiful which has not its night. (Il n'est si beau jour qui n'amène pas sa nuit.)

UNKNOWN, *Inscription*, on tombstone of Jean d'Orbesan, at Padua.

<sup>3</sup> Thus he planned that, by turning night into day, he might make his six years twelve. (αὐτὸς ἡμέρας ποιεῖμεναι.)

HERODOTUS, *History*. Bk. ii, ch. 133. (c. 445 B. C.) Of Mycerinus, King of Egypt, Cheops' son, to whom an oracle foretold that he had only six years to live.

They wear out day and night. (Noctemque diemque fatigant.)

VERGIL, *Aeneid*. Bk. viii, l. 94. (19 B. C.)

Adding night to the day's work. (Noctem addens operi.)

VERGIL, *Aeneid*. Bk. viii, l. 411.

Of one day to make two is my delight. (De una die duas facere, nihil malo.)

PETRONIUS, *Satyricon*. Sec. 72. (c. A. D. 60)

Cut short the night; use some of it for the day's business. (Circumscribatur nox, et aliquid ex illa in diem transferatur.)

SENECA, *Ad Lucilium*. Epis. cxxii, sec. 4. (c. A. D. 64) HENDERSON, *Latin Proverbs*, p. 327, quotes another phrase from Seneca, "Pervertunt officia noctis et lucis" (They turn night into day).

Be thou the grasshopper of the night. (Esto cicada nocturnum.)

ST. JEROME (HIERONYMUS), *Letters*. No. xxii, sec. 18. (A. D. 384) Be as active at night as the grasshopper is in the daytime.

We did sleep day out of countenance, and made the night light with drinking.

SHAKESPEARE, *Antony and Cleopatra*, ii, 2, 181. (1606)

I must become a borrower of the night For a dark hour or twain.

SHAKESPEARE, *Macbeth*, iii, 1, 26. (1606)

What I take from my nights, I add to my days. (Ce que j'ôte à mes nuits, je l'ajoute à mes jours.)

JEAN ROTROU, *Venceslas*. (c. 1640)

The best of all ways To lengthen our days Is to steal a few hours from the night, my dear.

THOMAS MOORE, *The Young May Moon*. (a. 1835)

<sup>4</sup> Day and night. (νύκτες τε καὶ ἡμέρα.)

HOMER, *Odyssey*. Bk. xi, l. 183. (c. 850 B. C.)

Always, night and day, he was in the mountains (διὰ πάντων νυκτὸς καὶ ἡμέρας ἐν τοῖς ὀρέμασιν.)

*New Testament: Mark*, v, 5. (c. A. D. 65) The

*Vulgate* is "Semper die ac nocte."

Weped and mornd night and dai.

UNKNOWN, *Cursor Mundi*, l. 10421. (a. 1300)

Bot nyht and day as I am now

I schal alwey be such to yow.

JOHN GOWER, *Confessio Amantis*, i, 104. (1390)

Time comes stealing on by night and day.

SHAKESPEARE, *The Comedy of Errors*, iv, 2, 60. (1593)

<sup>5</sup> Night has a thousand eyes.

JOHN LYLIV (?), *The Maydes Metamorphosis*.

Act iii, sc. 1. (1600)

The day hes eyen, the night has ears.

FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595)

The Night has a thousand eyes,

The Day but one;

Yet the light of the bright world dies

With the dying sun.

F. W. BOURDILLON, *The Night Has a Thousand Eyes*. (a. 1897)

<sup>6</sup> Day unto day uttereth speech, and night unto night sheweth knowledge. (Dies diei eructat verbum, et nox nocti indicat scientiam.)

*Old Testament: Psalms*, xix, 2. (c. 350 B. C.)

<sup>7</sup> This night methinks is but the daylight sick.

SHAKESPEARE, *The Merchant of Venice*, v, 1, 124. (1597)

Come, seeling night,

Scarf up the tender eye of pitiful day.

SHAKESPEARE, *Macbeth*, iii, 2, 46. (1606)

Night begins to muffle up the day.

WITHER, *Mistresse of Philarete*. (a. 1620)

<sup>8</sup> Night is the older by one day. (ἡ νύξ μιὰ ἡμέρα πρότερον.)

THALES, when asked which was the older, night or day. (c. 585 B. C.) See DIOGENES LAERTIUS. *Thales*. Sec. 36.

O majestic Night!

Nature's great ancestor! Day's elder-born!

YOUNG, *Night Thoughts*. Nt. ix, l. 549. (1745)

## NIGHTINGALE

<sup>9</sup> A nightingale dies for shame if another bird sings better.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i, sec. ii, mem. 3, subs. 6. (1621)

The nightingale got no prize at the poultry show.

SIR WALTER RALEIGH, *Epigram*. (c. 1920)

<sup>10</sup> Nightingale and cuckoo sing both in one month.

JOHN CLARKE, *Paroemiologia*, p. 106. (1639)

<sup>11</sup> The magpie is competing with the nightingale. the hoopoe with the swan. (Pica cum lusciniā certat, epopa cum cygnis.)

ERASMUS, *Adagia*, i, viii, 72. (1523) Quoting Theocritus. A similar one is "A magpie aping a siren" (Pica Syrenem imitans)

If I cannot sing, said he, so pleasantlie as the Nightingale, yet will I croake at the least like a Crowe.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 166. (1574) Young, tr.

<sup>1</sup> A Nightingale cannot sing in a Cage.

THOMAS FULLER, *Gnomologia*. No. 335. (1732)

Nightingales can sing their own Song best.

THOMAS FULLER, *Gnomologia*. No. 3542.

I HAVE HEARD THE NIGHTINGALE, *see* IMITATION.

<sup>2</sup> The croaking of frogs is well known, and from that in fenny countries they are stiled Dutch Nightingales.

PENNANT, *British Zoölogy*, iii, 5. (1769)

I cannot persuade myself to find a true bill against these poor persecuted Dutch nightingales.

ROBERT SOUTHEY, *Omniana*, ii, 33. (1812)

Dutch nightingale, a frog, from its melodious note in the spring.

W. T. SPURDENS, *A Supplementary Volume to Forby's Vocabulary of East Anglia*. (1840)

<sup>3</sup> I'm afraid of song failing the nightingale. (Luscinolae ne defuerit cantio.)

PLAUTUS, *Bacchides*, l. 34. (190 B. C.)

The nightingale is sovereigne of song.

EDMUND SPENSER, *The Shepheards Calender*. November, l. 25. (1579)

The nightingale, if she should sing by day, When every goose is cackling, would be thought No better a musician than the wren.

How many things by season season'd are

To their right praise and true perfection!

SHAKESPEARE, *The Merchant of Venice*, v, l. 104. (1597)

<sup>4</sup> The lovely-voiced harbinger of spring, the nightingale. (ἦρος ἀγγελος ἡμερόφωνος ἀήδω.)

SAPPHO, *Fragments*. Frag. 138. (c. 610 B. C.)

Quoted by SCHOLIAST on *Sophocles*, who also calls the nightingale "the messenger of Zeus," because she is a sign of spring. *See* EDMONDS, *Lyra Graeca*, i, 277.

The Nightingale, sweet Harbinger of the Light.

JOHN FRYER, *A New Account of East India and Persia*, p. 248 (1698)

## NILE

<sup>5</sup> Nylus breedeth the precious stone and the poysoned serpent.

JOHN LYLY, *Euphues* (Arber), p. 196 (1579)

<sup>6</sup> It is said that dogs run when they drink in the river Nile, lest they should be seized by crocodiles. (Canes currentes bibere in Nilo flumine, | a crocodilis ne rapiantur, traditum est.)

PHAEDRUS, *Fables*. Bk. i, fab. 25, l. 4. (c. 25 B. C.) The Latin proverb is, "Ut canis e Nilo" (Like a dog by the Nile), meaning restless and ill at ease.

Imitate the dogge of Aegypt, which drinketh at the river Nyle, and then runneth his way.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 90. (1574) Pettie, tr.

He [Ancillon] read many of these, but not with equal attention—*Sicut canis ad Nilum, bibens et fugiens*.

ISAAC D'ISRAELI, *Curiosities of Literature*, i, 11. (1791)

<sup>7</sup> For what cause, Father Nile, or in what lands may I declare that thou hast hid thy head? (Nile pater, quanam possim te dicere causa | aut quibus in terris occuluisse caput?)

TIBULLUS, *Elegies*. Bk. i, eleg. 7, l. 23. (19 B. C.)

There is a Latin proverb concerning the sources of the Nile, "Facilius sit Nili caput invenire" (It would be easier to discover the sources of the Nile).

## NIMBLE

<sup>8</sup> As nimble as an eel.

BEAUMONT AND FLETCHER, *The Womans Prize*. Act iv, sc. 1. (c. 1613)

As nimble as an eele riggling in the mud.

UNKNOWN, *The Mistaken Husband*. Act i, sc. 3. (1675)

As glib and nimble As tail of eell.

THOMAS WARD, *England's Reformation*, p. 83. (1710)

As nimble as an Eel in a Sand-bag.

THOMAS FULLER, *Gnomologia*. No. 719. (1710)

<sup>9</sup> The "nimble ninepence" being considered "better than the slow shilling."

HENRY MAYHEW, *London Labour and the London Poor*, ii, 263/1. (1851)

'E gamboled over the yat [gate] as nimble as ninepence.

MRS. CHAMBERLAIN, *A Glossary of West Worcestershire Words*, p. 13. (1882)

Not a bad instance of the nimble ninepence.

SIR JOHN ASTLEY, *Fifty Years of My Life*, ii, 68. (1894)

<sup>10</sup> The salvages by the nimbleness of their heeles well escaped.

CAPTAIN JOHN SMITH, *The Generall Historie of Virginia*. Bk. iii, ch. 1. (1624) *See also* under HEEL.

He presumed to depend on . . . the nimbleness of his horse.

THOMAS LEDIARD, tr., *The Life of Sethos*. Bk. ii, ch. 9. (1732)

<sup>11</sup> As nimble as a blind cat in a barn.

UNKNOWN, in *Berkeley MSS*, iii, 30. (1639)

As nimble as a cat on a haite back-stane.

GEORGE MERITON, *Praise of Yorkshire Ale*, p. 83. (1683)

## NIMROD

<sup>12</sup> Nimrod the mighty hunter before the Lord. (Nemrod robustus venator coram Domino.)

*Old Testament: Genesis*, x, 9. (c. 550 B. C.)

Nimrod is associated with a number of old legends. It is said that his might as a hunter was derived from the garments of skin worn by Adam and Eve when they were driven

from Paradise. The garments had first belonged to Enoch, then to Methusaleh, and then to Noah, who preserved them in the ark. Then Ham stole them and finally gave them to his son Cush, who in turn presented them to Nimrod. They made Nimrod invincible, so that he overcame not only all the beasts of the forest, but also the King of Babylon, in whose place he reigned.

Proud Nimrod first the bloody chase began,  
A mighty hunter, and his prey was man.

POPE, *Windsor Forest*, l. 61. (1704)

I look upon you to be the . . . Nimrod among this Species of Writers.

ADDISON, *The Spectator*. No. 371. (1712)

### NIP AND TUCK

1 There we were at rip [probably a misprint] and tuck, up one tree and down another.

J. K. PAULDING, *Westward Ho*, i, 172. (1832)  
For several minutes it was nip and tuck.

W. F. CODY (BUFFALO BILL), *The Wild West*, p. 337. (1888)

It was nip and tuck.

H. L. WILSON, *Land Claimers*, p. 114. (1911)  
The Giants were having a nip and tuck game.

CHRISTY MATHEWSON, *Pitching*, p. 113. (1912)

### NO

See also Yea and Nay; Woman:  
A Woman's No

2 The Everlasting No. (Das ewige Nein.)

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 7, heading. (1831)

Resolutely whispered "no's."

RUSKIN, *Ethics of the Dust*, p. 97. (1865)

3 You won't take no for an answer.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 5. (1843)

I don't mean to take "No" for an answer.

LEE THAYER, *Accessory After the Fact*, p. 38. (1943)

4 Come what come would, I thought er we came there,

That if the woorst fell, we could have but a naie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

5 Would, No, I thank you, had never been made.

JOHN RAY, *English Proverbs*, p. 77. (1678)

"No, thank you," has lost many a good butter-cake.

HARLAND AND WILKINSON, *Lancashire Legends*, p. 201. (1873)

6 Pray, don't say no, till you are asked.

SWIFT, *Polite Conversation*. Dial. i. (1738)

7 I have not skill

From such a sharp and waspish word as "No"  
To pluck the sting.

HENRY TAYLOR, *Philip Van Artevelde*. Act. i, sc. 2. (1834)

There is something wanting in the man who does not hate himself whenever he is constrained to say no.

R. L. STEVENSON, *Familiar Studies of Men and Books*, Ch. 4. (1882)

8 He lernyd tymely to steyll that couth not say nay.

UNKNOWN, *Towneley Mysteries: Second Shepherd Play*, 524. (c. 1460)

He gangs earlie to steal, that cannot say na.

DAVID FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 170 (1721), with the comment, "Because men will make a prey of his liberal disposition."

It's a good thing you weren't born a girl. You'd be in the family way all the time. You can't say "No."

GEORGE TRYON HARDING, to his son, Warren G. Harding, (c. 1884) Harding's off-the-record speech at National Press Club Banquet, Washington, 1922.

### NOBILITY

#### I—Nobility of Character

9 The noble man is always noble. (ὁ δ' ἐσθλὸς ἐσθλός.)

EURIPIDES, *Hecuba*, l. 597. (c. 425 B.C. In a fragment from *Danae*, Euripides says, "Unto the noble everything is noble." And there is a Greek proverb, "ἅπαντα τοῖς καλοῖσιν ἀνδράσιν πρέπει" (Everything is becoming to the noble), which CICERO, *Tusculanarum Disputationum*, paraphrases, "Homines frugi omnia recte faciunt" (Noble men do everything rightly).

No sir, pardon me, nay rather. I wyl tel you a prety demaund, that was asked of one. There was one that asked Diogenes which was the noblest man in the world: he answered, He that can despise riches, glory, and then life, & also ouercome the contraries to these, that is, Pouertie. Infamie, Sorow, and death, and suffer them with an inuincible hart.

JOHN FLORIO, *Firste Fruites*, fo. 41. (1578) This aphorism has not been traced to Diogenes or to any other writer. Florio perhaps found it in PEDRO MEXIA, *Silva de Varia Lecion*, translated into English by Thomas Fortesque in 1571.

True nobility is exempt from fear.

SHAKESPEARE, *II Henry VI*, iv, 1, 129. (1590)

10 Serve a noble disposition, though poor, the time comes that he will repay thee.

GEORGE HERBERT, *Jacula Prudentum*. No. 370. (1640)

A noble plant suits not with a stubborn ground.

HERBERT, *Jacula Prudentum*. No. 624.

Noble plants suit not a stubborn soil.

JOHN RAY, *English Proverbs*, p. 21. (1670)

11 Praise the noble. (ἐσθλὸν αἰνεῖν.)

PINDAR, *Nemean Odes*. No. iii, l. 29. (c. 475 B.C.) Quoted as a precept.

## II—Nobility of Birth

See also Aristocracy

<sup>1</sup> Relationship compels. (τὸ . . . συγγενὲς . . . ἐναγκαλίζει.)

AESCHYLUS, *Prometheus Bound*, l. 291. (470 B. C.)

The nobly born must nobly meet their fate.

EURIPIDES, *Alcmene*. Frag. 100. (c. 410 B. C.)

*Noblesse oblige*. (Nobility compels it.)

DUC DE LEVIS, *Maxims*. No. 73. (1808) COMTE DE LABORDE, *Notice to the French Historical Society* (1865), states that this is the first appearance of the phrase in this form. It has been variously translated—"Nobility constrains us," "Birth compels it"—its meaning being that noble birth imposes the obligation of noble actions.

*Noblesse oblige*; or, superior advantages bind you to larger generosity.

R. W. EMERSON, *Progress of Culture*. (1875)

*Noblesse oblige*, that paternoster of princes.

OUIDA (LOUISE DE LA RAMÉE), *Moths*. Ch. 5. (1880)

All fat men are jolly—he is compelled an air of jollity because it is expected of him, sort of *noblesse oblige*.

FRANK CASE, *Do Not Disturb*, p. 143. (1940)

*Noblesse oblige*. Good breeding (*noblesse*, noble birth or rank) demands or expects it. Litttré, "Quiconque prétend être noble, doit se bien conduire" (Whoever pretends to be noble, should conduct himself well).

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>2</sup> The more noble, the more humble.

THOMAS DRAXE, *Bibliotheca*, p. 140. (1633)

RAY, *English Proverbs*, p. 19. (1670)

The more noble any one is, the more humble.

SAMUEL RICHARDSON, *Clarissa*, iv, 238. (1748)

<sup>3</sup> The nobleman is he whose noble mind is filled with inborn worth, unborrowed from his kind.

DRYDEN, *The Wife of Bath's Tale*, l. 384. (1700)

Those who think nobly are noble.

ISAAC BICKERSTAFFE, *The Maid of the Mill*.

Act ii, sc. 1. (1765) See also under THOUGHT.

<sup>4</sup> All nobility in its beginnings was somebody's natural superiority.

EMERSON, *English Traits: Aristocracy*. (1856)

<sup>5</sup> I take but small account of noble birth; For me the virtuous is the noble man; The vicious, though his father ranked above Great Zeus himself, I still would base-born call.

(ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἔμοι γ' ἀνὴρ, δ' ὁ δὲ οὐ δίκαιος, καὶ ἀμείνωνος πατρὸς Ζηνὸς πεφύκει, δυσγενὴς εἶναι δοκεῖ.)

EURIPIDES, *Dictys*. Frag. 10. (c. 430 B. C.) A bit of moralizing used in varying forms by many Greek and Roman writers. It became a definite Stoic doctrine, in line with other

aphorisms about the worthlessness of riches as compared with wisdom and virtue. Many of them are given by STOBÆUS, in his *Florilegium*.

Who is of noble birth? He who is by nature well-fitted for virtue. . . . A hall full of smoke-begrimed busts do not make the nobleman. (Quis est generosus? Ad virtutem bene a natura compositus. . . . Non facit nobilem atrium plenum fumosis imaginibus.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 5. (c. A. D. 64)

The man whose natural bent is good, though Ethiopie, is nobly born. (ὅς ἂν εὖ γεγονὼς ᾗ τῇ φύσει πρὸς τὰγαθά, | καὶ Ἀθιοψ ᾗ, ἐστὶν εὐγενής.)

MENANDER, *Fragments*. Frag. 533 K. (c. 300 B. C.)

The one and only nobility is virtue. (Nobilitas sola est atque unica virtus.)

JUVENAL, *Satires*. Sat. viii, l. 20. (c. A. D. 120)

This is the shortest and best known statement of the aphorism in ancient letters. Gifford renders it, "Virtue alone is true nobility."

For all that faire is, is by nature good;

That is the signe to know the gentle blood.

EDMUND SPENSER, *An Hymne in Honour of Beautie*, l. 139. (1596)

'Tis virtue, and not birth, that makes us noble.

BEAUMONT AND FLETCHER, *The Prophetess*. Act ii, sc. 3. (c. 1613)

To labour for Vertue, which is true Nobility.

JOSIAS SHUTE, *Sermons: Sarah and Hagar*, p. 142. (1641)

What tho' no grants of royal donors,

With pompous titles grace our blood;

We'll shine in more substantial honours,

And to be noble we'll be good.

UNKNOWN, *Winifreda*. (1726) PERCY, *Reliques*, bk. iii, No. 13, says, "The beautiful address to conjugal love, a subject too much neglected by the libertine Muses, was, I believe, first printed in a volume of 'Miscellaneous Poems, by several hands,' published in 1726. It is there said, how truly I know not, to be a translation 'from the ancient British tongue.'"

'Tis only noble to be good.

TENNYSON, *Lady Clara Vere de Ver*. (1842)

<sup>6</sup> Many nobly born prove to be knaves. (πολλοὶ γὰρ οὖντες εὐγενεῖς εἰσιν κακοί.)

EURIPIDES, *Electra*, l. 551. (c. 413 B. C.)

There are many, whom their noble birth maketh ignoble.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 189. (1574) Pettie, tr.

A man borne wel, and living yll, is a monstrous thing, and wortheie to be abhorred.

STEFANO GUAZZO, *Civile Conversation*, ii, 191.

<sup>7</sup> Send your noble Blood to Market, and see what it will buy.

THOMAS FULLER, *Gnomologia*. No. 4099. (1732) The Danes have a proverb, "The older the blood the less the pride" (Jo ædlere Blod, jo mindre Hovmod). See also under BLOOD.



Noble blood is an accident of fortune; noble actions characterize the great. (Il sangue nobile è un accidente della fortuna; le azioni nobili caratterizzano il grande.)

CARLO GOLDONI, *Pamela*. Act i, sc. 6. (c. 1775)

1 Wisdom is the noblest pedigree and love the choicest tie.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 24. (c. 1050) Ascher, tr. *Benhamelech Vehanazir* has: "He who is void of intrinsic nobility will derive no benefit from a noble pedigree." See ASCHER, *Choice of Pearls*, p. 138.

2 It was not nobility that gave land, but the possession of land that gave nobility.

HENRY GEORGE, *Progress and Poverty*. Bk. vii, ch. 2. (1879)

3 A famous writer, speaking of the nobilitie of the world, maketh it nothing else then aun-cient riches.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 177. (1574) Pettie, tr.

Nobility is nothing but ancient riches: and money is the idol the world adores.

JOHN RAY, *English Proverbs*, p. 66. (1678) See under GENTILITY.

4 Who can be called noble who is unworthy of his race, and distinguished in nothing but his name? (Quis enim generosum dixerit hunc qui indignus genere et praeclaro nomine tantum insignis?)

JUVENAL, *Satires*. Sat. viii, l. 30. (c. A. D. 120) Nobility, without ability, is like a pudding without suet. Both want the principal ingredient.

JAMES KELLY, *Scottish Proverbs*, p. 259. (1721)

5 We must give the name of noble only to the temperate and just. (χρὴ μόνους λέγειν εὐγενεῖς τοὺς σώφρονας καὶ δικαίους.)

PHILO, *De Virtutibus*. Sec. 189. (c. 40 A. D.)

6 They be most noble who are commended more for their perfection, then their petegree.

JOHN LYL, *Euphuus and His England* (Arber), p. 390. (1580)

He is noble that hath noble conditions.

JOHN RAY, *English Proverbs*, p. 119. (1678) The Germans say, "Edel ist, der edel thut" (Noble is that noble does).

7 A noble fool was never in a fault.

POPE, *January and May*, l. 165. (1709)

A saint in crape is twice a saint in lawn.

POPE, *Moral Essays*. Epis. i, l. 136. (1732)

8 The nobility think scorn to go in leather aprons.

SHAKESPEARE, *II Henry VI*, iv, 2, 12. (1590)

It becomes noblemen to do nothing well.

CHAPMAN, *Gentleman Usher*. Act i, sc. 1. (1606)

Idleness is an appendix to nobility.

ROBERT BURTON, *Anatomy of Melancholy*. Pt. i, sec. ii, mem. 2, subs. 6. (1621)

9 A sprig of the nobility.

JAMES SHIRLEY, *Hyde Park*. Act i, sc. 1. (1632)

10 Whoe'er amid the sons  
Of reason, valour, liberty, and virtue,  
Displays distinguished merit, is a noble  
Of Nature's own creating.

JAMES THOMSON, *Coriolanus*. Act iii, sc. 3. (1749) Hence, "Nature's nobleman."

He is one of nature's noblemen.

HENRY B. FULLER, *Striking an Average*. (1901)

## NOD

11 As good is a becke [bow, nod], as is a dewe  
vow garde [*dieu vous garde*, God keep you].

JOHN BALE, *Three Lawes*. (1538)

And thus with a becke as good as a dieu garde.  
She flang fro me.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

A becke of yours is as good as a Dieugarde.

BRIAN MELBANCKE, *Philotimus*, sig. F4. (1583)

A winke, a cast of the eye . . . a becke is as good as a Dew guard.

JOHN FLORIO, tr., *Montaigne*. Bk. ii, ch. 5

(1603) Florio's rendering of "une oeuillade, une inclination, une parole, une signe."

12 A Nod of an honest Man is enough.

THOMAS FULLER, *Gnomologia*. No. 336. (1732)

A Nod from a Lord is a Breakfast for a Fool.

THOMAS FULLER, *Gnomologia*. No. 338.

Nods of lords are dinners for a fool.

JOHN WOLCOT (PETER PINDAR), *Odes of Consolence*. (a. 1816)

13 And Cain . . . dwelt in the land of Nod, on the east of Eden.

*Old Testament: Genesis*, iv, 16. (c. 550 B. C.)

The *Vulgate* does not use the phrase, but has simply, "In terram ad orientalem plagam Eden."

I'm going to the land of Nod.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

A pun on the Biblical place-name.

There's queer things chanced since ye hae been in the land of Nod.

WALTER SCOTT, *The Heart of Midlothian*. Ch. 30. (1818)

14 The son of Cronos spake, and bowed his dark brow in assent. (ἦ καὶ κτανέσθην ἐπ' ὀφρύσι νεύσει Κρονίων.)

HOMER, *Iliad*. Bk. i, l. 528. (c. 850 B. C.) Pope paraphrases this, "Shakes his ambrosial curls and gives the nod. The stamp of fate, the sanction of the god." (l. 684) Bryant renders it, "Behold, I give the nod." HOMER SOMETIMES NODS, see under HOMER.

He caused all Olympus to tremble with his nod. (Totum nutu tremefecit Olympum.)

VERGIL, *Aeneid*. Bk. ix, l. 106. (19 B. C.)

With ravish'd ears | The monarch hears;

Assumes the god, | Affects to nod,

And seems to shake the spheres.

JOHN DRYDEN, *Alexander's Feast*, l. 37. (1697)

With a Word or a Nod, absolutely commanding the whole City.

ROBERT SOUTH, *Sermons*, p. 395. (1684)

Nations obey my word, and wait my nod.

MATTHEW PRIOR, *Solomon*. Bk. ii, l. 944 (1718)  
They watched his nod; they trembled at his frown.

EDWARD GIBBON, *History of the Decline and Fall of the Roman Empire*. Ch. 34. (1781)

<sup>1</sup> Eche moment at death his nod and beck.

JOHN MAPLET, *A Greene Forest*, p. 29. (1567)  
A nod and a wink are very often treacherous and false.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 100. (1710)

<sup>2</sup> Duck with French nods and apish courtesy.

SHAKESPEARE, *Richard III*, i, 3, 49. (1592)

<sup>3</sup> A wink's as good as a nod with some folks.

DOROTHY WORDSWORTH, *Journal*, i, 129. (1802)  
I shall say no more at present, a nod is as good as a wink.

BENJAMIN H. MALKIN, tr., *Gil Blas*. Bk. ii, ch. 9. (1809)

A wink's as gude as a nod to a blind horse.

SCOTT, *Heart of Midlothian*. Ch. 16. (1818)

A nod is as good as a wink.

SCOTT, *The Fortunes of Nigel*. Ch. 25. (1822)

A nod's as good as a wink to a blind horse.

FREDERICK MARRYAT, *Peter Simple*. Ch. 51. (1834)  
HALIBURTON, *Wise Saws*. Ch. 2. (1853)  
WENTWORTH, *Pursuit of a Parcel*, p. 33. (1942) etc., etc.

"To a blind Horse a Nod is as good as a Wink."  
Which some learned chap, . . .  
Perhaps would translate by the words *Verbum Sap!*

R. H. BARHAM, *The Ingoldsby Legends: The Old Woman Clothed in Grey*. (1842)

A nod is as good as a wink to such a dark horse as you are.

JUSTIN MCCARTHY, *Red Diamonds*, ii, 28. (1893)  
The nod even of your Prime Minister is no more good than a wink to the blind horse.

FRANCIS BEEDING, *Eleven Were Brave*, p. 171. (1941)

Neither a nod nor a wink is necessary to a clear-sighted horse.

P. C. WREN, *The Uniform of Glory*, p. 65. (1941)

A nod was even better than a kick in the ribs to a sharp-sighted horse.

P. C. WREN, *The Uniform of Glory*, p. 87.

<sup>4</sup> A nod to the wise is sufficient; the fool requires a blow.

UNKNOWN, *Alphabet of Ben Sira*. No. 12. (c. 1000)  
Cited as a maxim in *Proverbs Rabbah*, xxii, 15.

A nod for a wise man, and a rod for a fool.

JOHN RAY, *Adagia Hebraica*, p. 413. (1678)  
FULLER, *Gnomologia*. No. 337. (1732)

The wise with a wink, the fool with a kick.

JOHN LEWIS BUECKHARDT, *Arabic Proverbs*. No. 64. (1817)

A WORD TO THE WISE, *see under* WORD.

## NOISE

<sup>5</sup> The noise of the hammer and the anvil is ever in his ears. (*Vox mallei innovat aurem eius.*)  
*Apocrypha: Ecclesiasticus*, xxxviii, 28. (c. 190 B. C.)

<sup>6</sup> What is odious but noise, and people who scream and bewail.

EMERSON, *Conduct of Life: Culture*. (1860)

Noise: A stench in the ear.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>7</sup> Thou that are full of stirs. (*Clamoribus plena.*)  
*Old Testament: Isaiah*, xxii, 2 (c. 725 B. C.)

<sup>8</sup> Pharaoh king of Egypt is but a noise. (*Vocate nomen Pharaonis regis Aegypti, tumultum.*)  
*Old Testament: Jeremiah*, xli, 17. (c. 700 B. C.)

<sup>9</sup> Noiseless as fear in a wide wilderness.

JOHN KEATS, *The Eve of St. Agnes*. St. 28. (1820)

<sup>10</sup> The noise of many waters. (*A vocabis aquarum multarum.*)

*Old Testament: Psalms*, xciii, 4. (c. 350 B. C.)

<sup>11</sup> He that loves noise must buy a pig. (*Quien quiere ruydo, compre un cochino.*)

JOHN RAY, *Proverbs: Spanish*, p. 143. (1813)

<sup>12</sup> Their . . . mystical Learning hath made the greatest noise in the world.

BISHOP EDWARD STILLINGFLEET, *Origines Sacrae*. Bk. ii, ch. 2, sec. 6. (1662)

Such persons as have made a noise in the world.

JOSEPH ADDISON, *Ancient Medals*. (1702)

I have made noise enough in the world already.

NAPOLEON BONAPARTE, *Remark*, at Saint Helena. (1816)  
Echoing Danton. *See* O'MEARA, *Napoleon in Exile*. Napoleon might have quoted another French proverb, "I do not like noise unless I make it myself."

<sup>13</sup> The noise is so great, one cannot hear God thunder. (*Le bruit est si fort, qu'on n'entend pas Dieu tonner.*)

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 6. (1863)

## NONSENSE

<sup>14</sup> You're talking nonsense. (*λῆρον ληρῆς.*)

ARISTOPHANES, *Plutus*, l. 517. (388 B. C.)

Let us have no more of this nonsense.

WALTER SCOTT, *The Antiquary*. Ch. 13. (1816)

STUFF AND NONSENSE, *see under* STUFF.

<sup>15</sup> As charms are nonsense, nonsense is a charm

FRANKLIN, *Poor Richard's Almanack*, 1734.

<sup>16</sup> No one is exempt from talking nonsense; the misfortune is to do it solemnly. (*Personne n'est exempt de dire des fadaïses; le malheur est de les dire curieusement.*)

MONTAIGNE, *Essays*. Bk. iii, ch. 1. (1595)

Learned Nonsense has a deeper Sound,  
Than easy Sense, and goes for more profound.  
SAMUEL BUTLER, *Remains*, i, 222. (a. 1680)

1

The era of wonderful nonsense.

WESTBROOK PEGLER, *'Tain't Right: Mr. Gump Himself*. (1936) Pegler first used the phrase to describe the spending antics of a comics artist made rich by the popularity of his drawings, and later to characterize the bubble prosperity and orgy of speculation which ended in the crash of 1929.

2

His word was still.—Fie, foh, and fum,  
I smell the blood of a British man.

SHAKESPEARE, *King Lear*, iii, 4, 188. (1605) The first line of the doggerel spoken by the giant in the nursery tale, *Jack the Giant Killer*, when he discovers the presence of Jack.

The bloody villain is at his fee, fa, fum, already.  
DRYDEN, *Amphytrion*. Act ii, sc. 1. (1690)  
"Fee, faw, fum"; nonsense.

The valiant Thumb, Facing the castle glum,  
And the giant's fee-faw-fum!

ROBERT BROWNING, *A Lover's Quarrel*, l. 16.

3

There was 'no nonsense about him.'

SIR GEORGE STEPHEN, *Adventures in Search of a Horse*, i, 4. (1836)

Mr. Ogilvie would allow 'no nonsense' of late rising.

MISS MULOCK, *The Ogilvies*. Ch. 2. (1849)

A doosed fine gal—well educated too—with no biggodd nonsense about her.

DICKENS, *Little Dorrit*. Bk. i, ch. 33. (1857)

4

A careless song, with a little nonsense in it  
now and then, does not misbecome a mon-  
arch.

WALPOLE, *Letter to Sir Horace Mann*, 1774.

A little nonsense now and then  
Is relished by the wisest men.

UNKNOWN, *Old nursery rhyme*.

Nothing like a little judicious levity.

STEVENS AND OSBOURNE, *The Wrong Box*.  
Chap. 7. (1889)

## NORTH

5

Do my northern cloth zhrink i' the wetting, ha?  
BEN JONSON, *Bartholomew Fayre*. Act iv, sc. 3.  
(1614)

Three ills come from the North, a cold Wind, a  
shrinking Cloth, and a dissembling Man.

JAMES HOWELL, *English Proverbs*, p. 1/1.  
(1659) RAY, *English Proverbs*, p. 19. (1670)

Cold weather and knaves come out of the North.  
JOHN RAY, *English Proverbs*, p. 15. (1678)

Three great evils come out of the North, a cold  
wind, a cunning knave, and shrinking cloth.

GEORGE MERITON, *Yorkshire Ale*, 83. (1683)

6

You shall find me too far north for you.

TOBIAS SMOLLETT, *Roderick Random*, i, 124.  
(1748) Too clever for you.

She was what I call too far north for that.

MRS. A. M. BENNETT, *The Beggar Girl*, iii, 28.  
(1797)

7

Out of the North all ill comes forth.

UNKNOWN. (a. 1588) See CHEVIOT, *Proverbs of Scotland*. *Harleian Miscellanies*, vii, 199.  
(1649)

There hath beene an old saying, that all ills rise  
out of the North.

SIR RICHARD BARCKLEY, *The Felicitie of Man*,  
iv, iii, 339. (1598)

No good comes from the North.

FORD AND DEKKER, *The Sun's Darling*. Act v.  
(1656)

## NOSE

8

My father was a freedman, who wiped his  
nose on his sleeve. (ἐμὸς ὁ πατὴρ μὲν ἦν  
ἀπελεύθερος, τῷ ἀγκῶνι ἀπομυσσόμενος.)

BION, *Apothegm*. (c. 250 B.C.) See DIOGENES  
LAERTIUS, *Bion*. Bk. iv, sec. 46.

Thus they wold, if we will beleve,  
Wypen our nose with our owne sleve.

UNKNOWN, *Libelle of Englyshe Polycye*. (1437)  
See WRIGHT, *Political Poems*, ii, 176.

Make you wype your nose vpon your sleeue.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
For any recompence he is like to haue at mine  
handes, he may wype his nose in his sleeue.

RICHARD STANYHURST, *Description of Ireland*,  
fo. 8. (1577)

They wipe his nose with his owne sleeue, his taile  
with his owne shirt: they allow him meat, or  
meanes, out of his own money.

RANDLE COTGRAVE, *Dictionary: Nez*. (1611)

It was used in that good old world, when men  
wiped their nose on their sleeve (as the French  
men sayes).

ROBERT JOHNSON, tr., *The Worlde*, p. 160. (1630)

He wiped his nose with his own sleeve, viz. he  
couzened him neatly.

JAMES HOWELL, *Proverbs*, p. 22. (1659)

9

I see by his nose that of al potage he loueth  
good Ale.

WILLIAM BULLEIN, *A Dialogue Against the  
Feuer Pestilence* (1888), p. 79. (1564)

Your nose bewrayes what porredge you loue.

LODGE, *Rosalynde* (Hunt Cl.), p. 91. (1590)

Nose, nose, jolly red nose,

And who gave thee this jolly red nose?

Nutmegs and ginger, cinnamon and cloves,

And they gave me this jolly red nose.

THOMAS RAVENS-CROFT, *Deuteromelia*. Song No.  
7. (1609) Quoted by BEAUMONT and FLETCH-  
ER, *Knight of the Burning Pestle*. Act i, sc. 4.

One may tell by her nose what pottage she loves.

NATHANIEL FIELD, *A Woman is a Weathercock*.  
Act i, sc. 2. (1612)

As the drunkard goes, is known by his nose.

JOHN WODROEPHE, *The Spared Houres of a  
Souldier in His Travels*, p. 491. (1623)

I know by your nose what porredge you love.

JAMES MABBE, tr., *Celestina* (T.T.), p. 104.  
(1631) Cited by Ray and Fuller.

You may know by his looks what porridge he  
likes.

JOHN CLARKE, *Paroemiologia*, p. 179. (1639)

Their noses blossom as the Lobster.

ARTEMUS WARD, *Fourth of July Oration*. (1859)  
Bottle-nosed. Having a nose created in the image  
of its maker.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)  
A red-nosed man may not be a drunkard, but he  
will always be called one.

H. H. HART, *Seven Hundred Chinese Proverbs*.  
No. 568. (1937)

1  
Great is the ornament that the Face receiveth  
by the Nose.

JOHN BULWER, *Anthropometamorphosis*, p. 77.  
(1650)

2  
Round was his face, and camuse was his nose.  
CHAUCER, *Canterbury Tales: The Reeves Tale*,  
l. 14. (c. 1386) Short and flat, a pug nose.

A gentleman and a pug nose is a contradiction in  
terms.

E. A. POE, *Marginalia*. (c. 1845)

3  
Chuse his Bread, and hang a Nose to Leekes.  
GEORGE DANIEL, *Trinarchodia: Henry V*, CXXV.  
(1649) To have a hankering for.

If there be in my Kitchin any better than an-  
other . . . this Gallant will hang a nose after it.  
SOREL, *History of Francion*, viii, 19. (1655)

4  
Wipe your nose and do not blame God.  
(ἀπόμυξαι καὶ μὴ ἐγκάλει.)

EPICETUS, *Discourses*. Bk. ii, ch. 16, sec. 13.  
(c. A. D. 100)

He that snites [wipes] his nose and bath it not,  
forfeits his face to the king.

JOHN RAY, *English Proverbs*, p. 86. (1678)

5  
As plain as the nose on your face.

ERASMUS, *Praise of Folly*, sec. 25. (1516) See  
under PLAIN.

6  
She shall ne'er recover To bore my nose.  
FLETCHER AND SHIRLEY, *The Night-Walker*. Act  
ii, sc. 3. (1625) To cheat me.

I have known divers Dutch Gentlemen grosly  
guld by this cheat, and som English bor'd also  
through the nose.

JAMES HOWELL, *Instructions for Forreine Tra-  
vell*, p. 44. (1642)

7  
This Text holdeth their noses so hard to the  
grindstone, that it clean disfigureth their  
faces.

JOHN FRITH, *A Mirrour to Knowe Thyselpe*  
(1829), p. 273. (1539)

And also I shall, to reueng former hurtis,  
Hold their noses to grinstone, and syt on theyr  
skurtis.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)  
We . . . contemn, insult, vex, torture, molest,  
and hold one another's noses to the grindstone  
hard.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. iii, sec. i, mem. 3. (1621)

To hold one's Nose to the Grindstone.

THOMAS FULLER, *Gnomologia*. No. 5187.  
(1732) Frequently thereafter.

A man may, if he know not how to save as he  
gets, keep his Nose all his Life to the Grindstone,  
and die not worth a Groat at last.

FRANKLIN, *Poor Richard's Almanack*, 1758.

I would not let my nose be kept to the grind-  
stone, as yours is, for any one living.

MARIA EDGEWORTH, *Popular Tales: Contrast*.  
Ch. 1. (1801)

His nose shall be kept to the grindstone.

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 14.  
(1865)

Never a word of excuse from the grindstones with  
millions of noses pressed to them.

ANONYMOUS, *Meditations in Wall Street*, p. 35.  
(1940)

Work day and night with your nose to the saw-  
mill,

If you're sawmill.

OGDEN NASH, *Oh to Be Good*. (1940)

His nose had worn a groove in the grindstone.

A. A. FAIR, *Double or Quits*, p. 65. (1941)

8  
An Inch on a Man's Nose is much.

THOMAS FULLER, *Gnomologia*. No. 634. (1732)

9  
Keep your nose clean and you'll keep out of  
trouble.

E. K. GOLDTHWAITE, *You Did It*, p. 41. (1943)

MANNING LONG, *False Alarm*, p. 137. (1943)

10  
The nose is placed above the mouth, to this  
ende, that all those things wherewith we feede  
our bellies, must first paie tribute to the nose,  
and from thence have their pasporte and as-  
surance for consequent and due nourishment  
in our bellies.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 147. (1574) Young, tr.

Therupon it is sayd, That the nose cannot bee  
cut without bloddying the mouth.

STEFANO GUAZZO, *Civile Conversation*, iii, 87.

11  
Hir nose was wrought at poynt devys,  
For it was gentil and tretys.

GUILLAUME DE LORRIS, *Roman de la Rose*.  
(c. 1240) CHAUCER (?) tr., l. 1215. (c. 1365)

12  
"Scant o' cheeks" maks a lang nose.

ALFRED HENDERSON, *Scottish Proverbs*, p. 86.  
(1832) Another Scottish proverb is, "Folk  
wi' lang noses aye tak' till themselfs." The  
Germans say, "Lange Nase, spitzes Kinn, Da  
sitzt der Teufel leibhaft drin" (Long nose,  
pointed chin, The devil himself sits within).

13  
How can she geue a kysse sowre or sweete?

His chin and his nose, within halfe an inche  
meete.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)  
Her nose and chin they threaten ither.

ROBERT BURNS, *Sic a Wife as Willie Had*. (c.  
1789)

14  
Hee deuised a shifte howe to wype the by-  
shoppes nose of some of his golde.

RAPHAEL HOLINSHED, *Chronicles of England*.  
Vol. ii, p. 323/2. (1577) To cheat.

I have wiped your nose, and Nicks too, you must weare the willow garland.

DELONEY, *The Gentle Craft*. Ch. 14. (c. 1597)  
There's . . . the Dutchman with my mistress;  
my nose is wiped to-day.

JOHN DRYDEN, *Amboyna*. Act ii, sc. 3. (1673)  
I wiped his nose on't.

JOHN RAY, *English Proverbs*, p. 343. (1678)  
I durst lay my life thow wipest this foolish  
knight's nose of his mistress at last.

COLLEY CIBBER, *The Rival Fools*. Act i. (1709)

1  
I turn up a scornful nose. (Ego naribus uti.)  
HORACE, *Epistles*. Bk. i, epis. 19, l. 45. (20 B. C.)  
[He] turned up his nose with an expression of  
contempt.

MADAME D'ARLAY, *Diary*, 20 Oct., 1779.  
The nose furnished the principal expression of  
derision in the countenance.

JOHN FERRIAR, *Illustrations of Sterne*, iv, 103.  
(1798)

Antonia, . . . turning up her nose, with looks  
abused Her master.

LORD BYRON, *Don Juan*. Bk. i, st. 159. (1818)  
[She] turned up her nose at a midshipman.

MARRYAT, *Mr. Midshipman Easy*. Ch. 24. (1836)  
The better classes turn up their noses at these  
odoriferous delicacies.

FORD, *Hand-book for Spain*. Ch. 1. (1845)  
To turn up his nose at his father's customers.  
GEORGE ELIOT, *The Mill on the Floss*. Bk. iii,  
ch. 5. (1860)

2  
The child could not live long, because he had  
a blue vein across his nose.

ROBERT HUNT, *Popular Romances of the West  
of England*, p. 431. (1865)

If he has blue veins on the nose,  
He'll never wear his wedding clothes.  
*Notes and Queries*. Ser. vii, vol. vii, p. 216. (1889)

3  
Therefore will I put my hook in thy nose . . .  
and will turn thee back. (Ponam ergo circulum  
in naribus tuis.)

*Old Testament: Isaiah*, xxxvii, 29. (c. 725 B. C.)  
To lead by the nose, as they say. (τῆς ᾠρὸς.  
φασί, ἔλκων.)

LUCIAN, *Dialogues of the Gods*. Ch. 7, sec. 3.  
(c. A. D. 170) Cited by ERASMUS, *Adagia*, ii,  
i, 19, with the Latin, "Naribus trahere." The  
proverb originated from the custom of lead-  
ing animals by rings passed through their  
nostrils. Erasmus cites a similar proverb,  
"Pedibus trahere" (To drag by the foot),  
deriving from Homer, who tells how Achilles  
dragged Hector by the foot behind his chariot  
around the walls of Troy.

False idolatry ledeth hem by the sleue.

LYDGATE, *Assembly of Gods*, l. 1680. (c. 1425)  
Men . . . suffer themselves to be led by the noses  
like brute beasts.

ARTHUR GOLDING, tr., *Calvin on Deuteronomy*,  
cxxi, 745. (1583)

Menar par il naso, to leade by the nose, to make  
a foole of one.

JOHN FLORIO, *The Worlde of Wordes: Menar*.  
(1598) The French say, "Mener par le nez."

The Moor . . . will as tenderly be led by the  
nose

As asses are.

SHAKESPEARE, *Othello*, i, 3, 407. (1605)  
Though authority be a stubborn bear, yet he is  
oft led by the nose with gold.

SHAKESPEARE, *Winter's Tale*, iv, 4, 835. (1610)  
They will make others most devout and sus-  
picious, . . . and lead them by the nose like so  
many bears in a line.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. iii, sec. iv, mem. i, subs. 2. (1621)

Under pretence of opening the queen's eyes, [he]  
did lead her by the nose, captivating her judg-  
ment instead of directing it.

THOMAS FULLER, *The Holy War*. Pt. ii, ch. 31  
(1639)

Go, go, you must not suffer yourself to be led  
by the nose.

JOHN OZELL, tr., *Molière*, iii, 92. (1714)

They [the great] have favourite domestics who  
lead them by the nose.

TOBIAS SMOLLET, tr., *Gil Blas*, iii, 77. (1749)  
I heard her say myself that she could lead you  
by the nose.

GARRICK, *Neck or Nothing*. Act ii, sc. 1. (1766)  
A mob of fools and knaves, led by the nose.

KINGSLEY, *Plays and Puritans*, p. 211. (1873)

4  
He that has a mickle nose, thinks every body  
is speaking of it. People that are sensible of  
their guilt, are always full of suspicion.

JAMES KELLY, *Scottish Proverbs*, p. 172. (1721)  
He that has a great Nose, thinks every body is  
speaking of it.

THOMAS FULLER, *Gnomologia*. No. 2129. (1732)  
I went to the Court for the first time today, and  
like the man with the large nose, thought every-  
body was thinking of me and my mishap.

WALTER SCOTT, *Diary*, 24 Jan., 1826.

5  
I would sooner see your nose cheese, and my  
selfe the first bite. A disdainful rejection of  
an unworthy proposal.

JAMES KELLY, *Scottish Proverbs*, p. 224. (1721)  
I'll see your nose cheese first, and the dogs eating  
it.

SWIFT, *Polite Conversation*. Dial. ii. (1738)  
He proposes that they shall have the copyright  
for ever. I will see their noses cheese first.

WALTER SCOTT, *Letters*, 29 April, 1816.

6  
His nose on the sodaine bled, which made him  
coniecture it was some friend of his.

THOMAS LODGE, *Rosalynde* (Hunt Cl.), p. 38  
(1590)

Then it was not for nothing that my nose fell  
a-bleeding on Black-Monday last.

SHAKESPEARE, *The Merchant of Venice*, ii, 5, 24.  
(1597)

If a man's nose bleeds one drop at the left nostril  
it is a sign of good luck, and vice versa.

SIR JOHN MELTON, *Astrologaster*. (1620)

7  
An epicurean morsel—a parson's nose.

H. W. LONGFELLOW, *Hyperion*. Ch. 7. (1839)

Parson's nose, the hind part of a goose—a savoury mouthful. Sometimes called the Pope's nose.

J. C. HOTTEN, *Slang Dictionary: Parson*. (1873) The piece that went over the fence last.

1 I am sure their noses can abide no iest.

MARTIN MARPRELATE, *Epistle to the Terrible Priests of the Confection House*, p.9.(1588) My nose loues no jesting.

THOMAS LODGE, *Euphues Shadow*, sig.H3. (1592) We are . . . disposed to be pleasant with thee a little; but I perceive, friar, thy nose will abide no jest.

GEORGE PEELE, *The Famous Chronicle of King Edward the First*, p. 382. (1593)

His nose will abide no jests.

JAMES HOWELL, *English Proverbs*, p. 6/1. (1659) RAY, *English Proverbs*, p. 77. (1678)

2 It is not given to everyone to have a nose, i. e., skill in investigating matters. (Non cui-cumque datum est habere nasum.)

MARTIAL, *Epigrams*. Bk. i, ep. 41, l. 18. (A. D. 85) Now Bill . . . did not like to turn nose.

R. H. BARHAM, *Patty Morgan*. (a. 1845) To turn informer.

3 Have our sight shortened to the length of our nose. (Avons la vue raccourcie à la longueur de nostre nez.)

MONTAIGNE, *Essays*. Bk. i, ch. 25. (1580) He sees no farther than his nose. (Celui-ci ne voyoit pas plus loin que son nez.)

LA FONTAINE, *Fables: Le Renard et le Bouc*. Bk. iii, fab. 5. (1668)

Onward still he goes, Yet ne'er looks forward further than his nose.

POPE, *Essay on Man*. Epis. iv, l. 224. (1734) Seeing clearly to the length of its own nose.

CARLYLE, *The French Revolution*. Vol. iii, bk. ii, ch. 1. (1837)

Take my advice and seek no further than the end of your nose.

BERNARD SHAW, *The Adventures of the Black Girl in Her Search for God*. (1933)

4 Shee was a shrewish snappish bawd, that wold bite off a man's nose with an answer.

THOMAS NASHE, *Lenten Stuffe*, p. 47. (1599) I . . . asked him if he was at leisure for his Chocolate, . . . but he snap'd my nose off.

SUSANNA CENTLIVRE, *The Busie Bodie*. Act i, sc. 1. (1709)

5 Give me a man with a good allowance of nose.

NAPOLEON BONAPARTE. *Sayings*. (c. 1810) See *Notes on Noses*, p. 43.

6 You are but a meane obseruer of the course of things passing dayly under your nose.

JOHN NORDEN, *The Surveyors Dialogue*, i, 7. (1607)

They continue to sin under my very nose.

SHERIDAN, *The Duenna*. Act iii, sc. 6. (1775)

7 He hath a good nose to be a poor man's sow.

PALSGRAVE, *La Langue Françoyse*, p. 580(1530)

He has a good nose to make a poor man's sow.

JOHN CLARKE, *Paroemiologia*, p. 239. (1639) Cited by Ray and Swift.

8 If Cleopatra's nose had been shorter, the whole face of the earth would have been changed. (Si le nez de Cléopâtre eût été plus court, toute la face de la terre aurait changé.)

BLAISE PASCAL, *Pensées*. Pt. i, art. 9, No. 46. (c. 1660)

Ah, who could have foretold that that little retroussé nose would change the laws of an empire? (Ah, qui jamais auroit pu dire Que ce petit nez retroussé Changerait les lois d'un empire?)

CHARLES SIMON FAVART, *Les Trois Sultanes*. (c. 1760) Referring to Soleiman's favorite Sultana, Roxelane. The French still refer to a retroussé nose as a nose à la Roxelane.

9 She sees better with her nose than with her eyes. (Naso pol iam haec quidem plus videt quam oculis.)

PLAUTUS, *Miles Gloriosus*, l. 1259. (c. 200 B. C.)

10 To thrust his nose into every corner. (Mettre le nez par tout.)

RANDLE COTGRAVE, *Dictionary: Nez*. (1611)

To have his nose in everything.

HENRY HEXHAM, *Dutch Dictionary: Besnoffen*. (1648)

To thrust one's Nose into the affairs of others, to be meddling with other people's matters.

SAMUEL JOHNSON, *Dictionary: Nose*. (1755) In those days nobody . . . thrust his nose into other people's affairs.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Bk. iii, ch. 2. (1809)

He had finished what he called his nose-y-parker-ing.

NGATO MARSH, *A Man Lay Dead*, p. 103.(1942) An inveterate "nosey Parker."

R. A. FREEMAN, *The Unconscious Witness*, p. 146. (1942)

A Parker so notoriously nose-y.

P. G. WODEHOUSE, *Money in the Bank*, p. 204. (1942)

Noses are used for other things than breathing, but breathing's much healthier.

D. B. OLSEN, *Cat's Claw*, p. 138. (1943)

11 It is stupid to seek vengeance on another by punishing oneself. (Stultum est ulcisci velle alium poena sua.)

PUBLILIUS SYRUS, *Sententiae*. No. 662. (c. 43 B. C.)

It is stupid to seek vengeance on a neighbor by setting one's house on fire. (Stultum est vicinum velle ulcisci incendio.)

PUBLILIUS SYRUS, *Sententiae*. No. 670.

Why burn thine own corn in thy passion? (Quid messes uris acerba tuas?)

TIBULLUS, *Elegies*. Bk. i, eleg. ii, l. 98. (19 B. C.) Let me hack at my own vines. (Ut vineta egomet caedam mea.)

HORACE, *Epistles*. Bk. ii, epis. i, l. 220. (c. 15 B. C.) Proverbial for doing oneself an injury.

I have stuck the axe into my own leg. (Ipse mihi asciam in crus impegi.)

PETRONIUS, *Satyricon*. Sec. 74. (c. A. D. 60)  
Those women in my mynde pull out one of their owne eyes, in order to pull two from other women.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 33. (1574) Pettie, tr. BAILEY, *Dictionary: Solace* (1730), has, "He puts out one of his own eyes, to put out both of his adversary's."

To befool the panier, and then put it on your head. (Chier dans le panier, pour aprez le mettre sur sa teste.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595) Montaigne is speaking of men who are intimate with women before they marry them.

Henry IV understood well that to destroy Paris would be, as they say, to cut off his nose to spite his face. (Henri IV conçut fort bien que détruire Paris, c'étoit, comme on dit, se couper le nez pour faire dépit à son visage.)

TALLEMANT DES RÉAUX, *Historiettes*, i, 17. (c. 1657) Quoting an old French proverb.

He cut off his nose to be revenged of his face. Said of one who, to be revenged of his neighbor, has materially injured himself.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*. (1796)

At first I thought of going home, taking the hounds away too . . . then I thought that would be only like cutting off my nose to spite my face.

R. S. SURTEES, *Mr. Sponge's Sporting Tour*. Ch. 27. (1853)

Don't thrust your fingers through your own paper lantern. (Chih 'hu têng lung ts'u ch üan pu tê.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2261. (1875)

He was in that humour when a man—in the words of the old adage—will cut off his nose to spite his face.

R. L. STEVENSON, *The Master of Ballantrae*. Ch. 10. (1889)

Do not burn down your house even to annoy your chief wife's mother.

S. G. CHAMPION, *Racial Proverbs*, p. 382. (1938) A Chinese proverb.

1 Does your nose swell (or eek, i. e. itch) at that?

JOHN RAY, *English Proverbs*, p. 77. (1678)  
My nose itch'd, and I knew I should drink wine or kiss a fool.

JONATHAN SWIFT, *Polite Conversation*. Dial. i. (1738)

My wife has got a son, which will make my brother's nose swell.

JAMES HOWELL, *State Trials*, xvii, 1187. (1743)

2 To make a bridge of one's nose, i. e. to intercept one's trencher, cup, or the like; or to offer or pretend to do kindnesses to one, and then pass him by, and do it to another; to lay hold of and serve himself of that which was intended for another.

JOHN RAY, *English Proverbs*, p. 180. (1678)  
You make a Bridge of his Nose, when you pass

your next Neighbour in Drinking, or one is preffer'd over another's head.

B. E., *A New Dictionary of the Canting Crew*. Bridge. (a. 1700)

Pray, my lord, don't make a bridge of my nose. SWIFT, *Polite Conversation*. Dial. ii. (1738)

3 It could bee no other then his owne manne. that had thrust his nose so farre out of ioynte.

BARNABY RICH, *His Farewell to Militarie Profession*, sig. K4. (1581) To put one's nose out of joint is to displace or supplant one.

Fearing now lest this wench . . . should put your nose out of joyn't

RICHARD BERNARD, tr., *The Eunuch*. Act i, sc 2. (1598)

The King is pleased enough with her: which, I fear, will put Madam Castlemaine's nose out of joyn't.

SAMUEL PEPYS, *Diary*, 31 May, 1662. The phrase is repeated 22 July, 1663.

Your lovely eyes Out of joint have put your nose.

J. R. PLANCHÉ, *Extravaganzas*, iii, 247. (1848)  
The new bloke has put your nose out of joint.

BERNARD SHAW, *Major Barbara*. Act ii. (1905)  
Repeated in *Heartbreak House*. Act ii.

Every baby puts some one's nose out of joint.

E. V. LUCAS, *London Lavender*. Ch. 36. (1912)

4 Flush on the boko napped your footman's left.

SHAW, *Admirable Bashville*. Act ii. (1926)  
I'm likely to . . . let loose with a punch in the snoot.

SINCLAIR LEWIS, *Main Street*, p. 320. (1920)

5 A man is but a man though he have a nose on his head.

THOMAS SHELTON, tr., *Don Quixote*. Pt. i, bk iii, ch. 11. (1612)

A man's a man, if he has but a nose on his face. SWIFT, *Polite Conversation*. Dial. ii. (1738)

6 His nose is lyke a shoynge horne.

JOHN STANBRIDGE, *Vulgaria*, sig. B5. (1510)

Full well wot you, that Corinth shoeing horns May not be made, like every noddys nose.

GEORGE GASCOIGNE, *A Griefe of Joye*, i, 518 (1576)

Every one cannot have a nose like a shooring-horn.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

Every man's nose will not make a shoeing horn.

JOHN RAY, *English Proverbs*, p. 125. (1670)

FULLER, *Gnomologia*. No. 1434. (1732)

Every man's nose will not be a shoeing horn. Spoken to them who have found the man with whom they were dealing, more sagacious and cunning than they expected.

JAMES KELLY, *Scottish Proverbs*, p. 91. (1721)

7 Ryght forthe on thy nose. Recta via incede

JOHN STANBRIDGE, *Vulgaria*, sig. C2. (1510)

[He] foloweth his nose alwaies straight forward.

ROBERT GREENE, *Art of Conny Catching*. (1591) *Works* (Grosart), x, 35.

All that follow their noses are led by their eyes, but blind men.

SHAKESPEARE, *King Lear*, ii, 4, 68. (1605)

Give him leave to follow his nose, madam.

JAMES SHIRLEY, *The Lady of Pleasure*. Act ii, sc. 2. (1637)

Follow thy nose [go straight on], and thou wilt be there presently.

THOMAS HEYWOOD, *The Royall King and the Loyall Subject*. Act i. (1637)

There lies your way, follow your nose.

CHARLES COTTON, *Scarronides*, p. 60. (1664)

The main Maxim of his [Epicurus's] Philosophy was to trust to his Senses, and follow his Nose.

BENTLEY, *Boyle Lectures*. Lect. ii. (1692)

Adams asked if he could direct him to an ale-house. The fellow . . . bade him follow his nose and be d—n'd.

FIELDING, *Joseph Andrews*. Bk. ii, ch. 2. (1742)

To pay through his nose just for following it.

OWEN MEREDITH (LORD LYTTON), *Lucile*, ii, i, sec. 1, l. 40. (1860)

PAYING THROUGH THE NOSE, *see under* PAYMENT.

<sup>1</sup> If the Scripture be contrary, then make it a nose of wax and wrest it this way and that till it agree.

WILLIAM TINDALE, *Exposition of Matthew*, vi, 23. (1532) A nose of wax means a person or thing easily moulded or influenced.

The text to turn and glose, like a welshe manes hose, or lyke a waxen nose.

UNKNOWN. In *Ballads in MSS*, i, 206. (1533)

The Scriptures are darke, . . . because they may bee wrested every way, like a nose of waxe, or like a leaden Rule.

THOMAS COOPER, *An Admonition to the People of England* (Arber), p. 58. (1589)

Where-through iustice is made a nose of wax warmed.

LODGE, *A Margarite of America*, p. 40. (1596)

To make a nose of wax of; to wrest, wrie, manage, turne at pleasure.

RANDLE COTGRAVE, *Dictionary: Tordre*. (1611)

A nose of wax, To be turned every way.

PHILIP MASSINGER, *The Unnatural Combat*. Act v, sc. 2. (1639)

Oral Tradition, that nose of wax, which you may turn and set, which way you list.

ANTHONY HORNECK, *The Crucified Jesus*. Ch. 9. (1686)

To treat plain words and expressions as a nose of wax to bend one way or other to gratify parties.

ROGER NORTH, *Lives of the Norths*, i, 366. (1740)

He turned his test into a nose-of-wax, in order to make it fit my face.

HUNTINGTON, *Bank of Faith*, p. 139. (1801)

I let . . . the constable draw the warrants, and manage the business his ain gate, as if I had been a nose of wax.

WALTER SCOTT, *Guy Mannering*. Ch. 5. (1815)

Nose of wax, a proverbial phrase for anything very pliable.

J. O. HALLIWELL, *A Dictionary of Archaic Words: Nose*. (1847)

<sup>2</sup> Let women holde vppe their noses no more: for all their presumption is sufficiently beaten down.

LAURENCE TOMSON, tr., *Calvin's Sermons on*

*the Epistles to Timothie and Titus*, 228/1. (1579) To hold up the nose: to be proud or haughty.

<sup>3</sup> The prouerbe is true in you, I suppose,—  
He cannot tell where to turne his nose.

UNKNOWN, *A Balade of a Preist*. (c. 1570) *See* HUTH, *Ancient Ballads and Broad-sides*, p. 211.

<sup>4</sup> Your king . . . reft him from hir in spyte of his nois.

UNKNOWN. *Satirical Poems of the Time of the Reformation*, x, 183. (1570) In spite of one's nose: in spite of one's opposition or objection.

In spite of his nose, he must confess al this speach to be figuratiue.

WILLIAM FULKE, *Heskins Parleament Re-pealed*, p. 286. (1579)

Our English usual expression, in spite of the nose of mine enemies.

HENRY HAMMOND, *A Paraphrase upon the Books of the Psalms*, cxxxviii, 7. (1659)

PEPPER IN THE NOSE, *see under* PEPPER.

## NOTCH

<sup>5</sup> Traveling takes my young nobleman four notches lower in his self-conceit.

RICHARD LASSELS, *The Voyage of Italy: Preface*. (1670)

<sup>6</sup> We cut out doctrines, and from notch to notch,  
We fit our holy Stuffle.

QUARLES, *The Shepherds Oracles*, viii. (1644)

<sup>7</sup> The old man was even with her; up to the last notch.

ROYALL TYLER, *The Contrast*. Act v, sc. 1. (1787)

This stranger's acted up, clean up, to the last notch.

ROBERT CARLTON (B. R. HALL), *The New Purchase*, i, 135. (1843)

You ain't up to your notch.

JULIAN HAWTHORNE, *The Great Bank Robbery*. Ch. 16. (1887)

## NOTE

<sup>8</sup> Over a Bottle we'll compare notes.

SUSANNA CENTLIVRE, *Busie Body*. Act i. (1708)

They meet and compare Notes upon your Carriage.

RICHARD STEELE, *The Spectator*. No. 423. (1712)

<sup>9</sup> Sit up and take notice—a dispossess notice if there's no other kind.

O. HENRY, *The Enchanted Profile*. (1909)

[That] really made Judson sit up and take notice.

R. D. PAINE, *Comrades of the Rolling Ocean*, p. 104. (1921)

I suppose we've got to sit up and take notice.

E. R. PUNSHON, *Conqueror Inn*, p. 171. (1944)

<sup>10</sup> Sorrow hath changed its note.

HERBERT, *The Temple: Joseph's Coat*. (1633)



High time to change Note and Coat.

UNKNOWN, *Observations on Curse ye Meroz*, p. 7. (1680)

Now you'll change your note.

SHERIDAN, *The Camp*. Act i, sc. 1. (1778)

<sup>1</sup> There's not a note of mine that's worth the noting.

SHAKESPEARE, *Much Ado About Nothing*, ii, 3, 56. (1598)

When found, make a note of.

DICKENS, *Dombey and Son*. Bk. i, ch. 15. (1848) Adopted as the motto of *Notes and Queries*.

## NOTHING

See also Something

<sup>2</sup> Nothing will come of nothing. (οὐδὲν ἐκ δένος γένοίτο.)

ALCAEUS, *Fragments*. Frag. 173. (c. 595 B.C.) See EDMONDS, *Lyra Graeca*, i, 427. The Latin form is, "Ex nihilo nihil fit" (Out of nothing nothing is made). There is another form, "Non hoc de nihilo est" (This does not spring out of nothing).

Nothing comes out of nothing. (οὐδὲν γίγνεται ἐκ τοῦ μὴ ὄντος.)

EPICURUS, *Maxim*. (c. 300 B.C.) The fundamental principle of the Epicurean philosophy. Nothing can be created from nothing. (Nil posse creari de nilo.)

LUCRETIVUS, *De Rerum Natura*. Bk. i, l. 155. (c. 45 B.C.)

Things cannot severally return to nothing. (Haut igitur possunt ad nilum quacque reverti.)

LUCRETIVUS, *De Rerum Natura*. Bk. i, l. 237.

Nothing can be born of nothing, nothing can be resolved into nothing. (Gigni | de nihilo nihilum, in nihilum nil posse reverti.)

PERSIUS, *Satires*. Sat. iii, l. 83. (c. A.D. 58) Persius is quoting Epicurus.

Nothing arises out of nothing. (μηδὲν ἐκ τοῦ μὴ ὄντος γιγνέσθαι.)

PLUTARCH, *Moralia: On Borrowing*. Sec. 829C. (A.D. 97) Plutarch is saying that usurers make a laughing-stock of the scientists who say nothing can come from nothing, for with them interest arises out of that which has as yet no existence.

Nothing comes from nothing, any more than it disappears into nothingness. (οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἔρχεται, ὥσπερ μηδ' εἰς τὸ οὐκ ὄν ἀπέρχεται.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 4. (c. A.D. 174)

It is a true sentence that of nothing cometh nothing. (Nihil ex nihilo existere vera sententia est.)

BOETHIUS, *Philosophiae Consolationis*. Bk. v, ch. i, l. 25. (A.D. 524) Chaucer renders it. "For this sentence is verray and sooth, that 'nothing ne hath his beyng of naught.'"

Nothing can be made of nothing. (Rien de rien n'estre fait.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 3. (1545) Quoted as the opinion of all philosophers. The Germans say, "Aus nichts wird Nichts."

Nothing can be made of nothing. (Rien ne se fait de rien.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

Of nought is nothing made.

MARLOWE, *Jew of Malta*. Act i, sc. 2. (c. 1592)

Of nothing growes nothing, but nothing.

NICHOLAS BRETON, *Works* (Grosart), ii, C23. (1599)

Nothing will come of nothing.

SHAKESPEARE, *King Lear*, i, 1, 92. (1605)

Nothing can be made out of nothing.

SHAKESPEARE, *King Lear*, i, 4, 146. (1605)

Out of nothing nothing is made.

SIR WALTER RALEGH, *History of the World: Preface*. (1614)

Nothing can come of nothing.

SIR JOSHUA REYNOLDS, *Discourses*. No.6. (1774)

There is nothing falsar than that old proverb which . . . is in every one's mouth: *Ex nihilo nihil fit*. Thus translated by Shakespeare in *Lear* is 'Nothing can come of nothing.'

FIELDING, *Essay on Nothing*. Sec. 1. (c. 1750)

<sup>3</sup> Thou know'st the proverb: Nothing due for naught.

THOMAS BROWN, *Works* (1760), i, 131. (c. 1700) She must refuse all presents offered her; for now-a-days nothing is given for nothing. (Rien n'arrive pour rien.)

JOHN OZELL, tr., *Molière*, ii, 129. (1714) The French also say, "On n'a rien pour rien" (One gets nothing for nothing), and "La fortune vend ce qu'on croit qu'elle donne" (Fortune sells what we think she gives).

Nothing for nothing, or I'm under a mistake.

MARIA EDGEWORTH, *Castle Rackrent* (Everyman), p. 61. (1800)

[He] recollected the old-established principle of himself and his clique, "Nothing for nothing, and very little for a halfpenny."

G. J. WHYTE-MELVILLE, *The Interpreter*. Ch. 25. (1858)

I might have knowed a lawyer wouldn't give nothing for nothing.

MRS. HENRY WOOD, *Trevelyn Hold*. Ch.22. (1864)

I forgot that nothing is to be had for nothing.

R. D. BLACKMORE, *Christowell*. Ch. 9. (1882)

The Scots say, "Naething is got without pains, except dirt and lang nails."

Is not "nothing for nothing" an approved maxim to-day?

ALEXANDER MACLAREN, *Exposition of Amos*, p. 172. (1904)

<sup>4</sup> To his gay nothings, nothing was replied.

BYRON, *Don Juan*. Canto xv, st. 78. (1824)

Airy nothings: to whisper airy nothings. Trivial or superficial remarks, empty compliments.

PARTRIDGE, *Dictionary of Clichés: Airy*. (1941)

<sup>5</sup> He who has nothing in this world is nothing. (Chi non ha niente nel mondo non è niente.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 200. (1856) An Italian proverb. The Italians also say, "Chi non ha, non è," for which the French is, "Qui n'a rien, n'est rien."

<sup>1</sup> Everything is emptiness, and emptiness is everything.

S. G. CHAMPION, *Racial Proverbs*, p. 358 (1938)  
A Chinese proverb, used in exhorting men not to worry.

<sup>2</sup> Perhaps this is much ado about nothing. (Haec fortasse *κενόσπουδα* sunt.)

CICERO, *Ad Atticum*. Bk. ix, epis. 1 (49 B.C.)  
Much Ado about Nothing.

SHAKESPEARE. Title of play. (1598)

<sup>3</sup> Much matter of a wooden platter.

JOHN CLARKE, *Paroemiologia*, 133. (1639) Also RAY, 185; FULLER, No. 6159. Ray adds, "*δεινὰ περὶ φακῆς*" [Terrible talk about a lentil.] Mira de lente, A great stir about a thing of nothing. For DISPUTE ABOUT AN ASS'S SHADOW, see under ASS.

Make much of nought.

JOHN CLARKE, *Paroemiologia*, p. 314. (1639)  
You love to make much of naught (your self).

JOHN RAY, *English Proverbs*, p. 347. (1678)  
Come, come, Miss, make much of nought; good folks are scarce.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>4</sup> I hear nothings, I speak nothings, I take interest in nothing, and from nothing to nothing I travel gently down the dull way which leads to becoming nothing.

MADAME DU DEFFAND, *Letter*. (c. 1750) As quoted by GAMALIEL BRADFORD, *Portraits of Women*, p. 139.

A life of nothings, nothing worth,  
From that first nothing ere his birth  
To that last nothing under earth.

TENNYSON, *The Two Voices*, l. 331. (1842)

Nothing to do but work,  
Nothing to eat but food,  
Nothing to wear but clothes

To keep one from going nude.

BEN KING, *The Pessimist*. (1894)

<sup>5</sup> Blessed be nothing.

R. W. EMERSON, *Essays, First Series: Circles*. (1841) Emerson calls this a proverb which "expresses the transcendentalism of common life."

<sup>6</sup> It's nothing to Bacchus. (*οὐδὲν πρὸς Βάκχου.*)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 57. (1523) The Latin is, "Nihil ad Bacchum." Tertullian has, "Nihil enim ad Andromachen" (It's nothing to Andromache).

The flowers that bloom in the spring, tra, la,  
Have nothing to do with the case.

W. S. GILBERT, *The Mikado*. Act ii. (1885)

<sup>7</sup> A worthless vessel does not get broken. (Malum vas non frangitur.)

ERASMUS, *Adagia*, iv, ii, 99. (1523)

They that have nothing need fear to lose nothing.  
JOHN CLARKE, *Paroemiologia*, p. 41. (1639)  
Naught is never in danger.

JOHN CLARKE, *Paroemiologia*, p. 126. (1639)  
Cited by Dykes, Fuller, Swift and others.

He that has Nothing is frightened at Nothing.

THOMAS FULLER, *Gnomologia*. No. 2150. (1732)

The French say, "Qui n'a ne peut" (He that has naught can do naught).

To him who has nothing, nothing is frightening. (A quien no tiene nada, nada le espanta.)

CAHIER, *Six Mille Proverbes*, p. 264.

He who has little, fears little. (Quien poco tiene, poco teme.)

CAHIER, *Six Mille Proverbes*, p. 282. A Spanish proverb. Another is, "El que no tiene, el rey lo hace libre" (He who has nothing, the king leaves in peace).

<sup>8</sup> It began of nothing and in nothing it ends. (Et redit in nihilum quod fuit ante nihil.)

CORNELIUS GALLUS, *Fragment*. (c. 35 B.C.)

Quoted by BURTON, *Anatomy of Melancholy*. That erst was no-thing, in-to nought it torneth.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 798. (c. 1380)

<sup>9</sup> This voyage . . . came to nothing.

RICHARD GRAFTON, *Chronicle of England*, ii, 233. (1568)

Her promises came to nothing.

KINGSMILL LONG, tr., *Argenis*, v, 10. (1625)

All my schemes came to nothing.

DANIEL DEFOE, *Robinson Crusoe*, i, 203. (1719)

It may all come to nothing.

JANE AUSTEN, *Pride and Prejudice*. Ch. 5. (1796)

<sup>10</sup> Nothing hath no savour.

THOMAS HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

Naught hath no savour.

THOMAS BECON, *Godly Prayers*, p. 365. (1559)

<sup>11</sup> Where nothing is, a little thyng dooth ease  
Where al thyng is, nothyng can fully please.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Where nothing is a little doth ease.

WILLIAM CAMDEN, *Remains*, p. 335. (1605)

Where nothing is, a little goes a great way.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. i, act ii, sc. 1. (1694)

<sup>12</sup> Whereas nothing is, the kynge must lose his right.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. xii. (1562)

Where nothing is to be had, the King looseth his right, they say.

UNKNOWN, *The True Tragedie of Richard III*. (1594)

Where nought is, the king doth lose his due.

UNKNOWN, *The London Prodigal*. Act iii, sc. 3. (1605) Shakespeare Apocrypha.

Where nothing is the king loseth his right. And so must the subject but with this difference, that the king loseth his right in no other case.

JAMES KELLY, *Scottish Proverbs*, p. 358. (1721)

You know, where there is nothing, your own law allows that the king himself must lose his rights.

WALTER SCOTT, *Rob Roy*. Ch. 9. (1818)

<sup>13</sup> He that hath nought is nought set by.

RICHARD HILLS, *Common-place Book*, p. 132. (a. 1500)

He that hath nought shall have nought.

UNKNOWN, *Parlament of Byrdes*, l.221. (c.1550)

1 Brynge somethynge to nothyng, as the vulgare speache is, to brynge pynnock to pan-nock.

RICHARD HULOET, *Abcedarium Anglico Lat-inum*, sig. D3. (1552)

2 As I have sought for nothing, so I have taken nothing. (Je n'ay rien cherché, et n'ay aussi rien prins.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

3 No one is satisfied with nothing. (Nemini tamen nihil satis est.)

PETRONIUS, *Satyricon*. Sec. 76. (c. A. D. 60)

He that hath nothing is not contented.

JOHN RAY, *English Proverbs*, p. 19. (1670)

4 Here lies one who was nothing. (Ci-git qui ne fut rien.)

ALEXIS PIRON, *Epitaph*. (1773) Quoted approvingly by VOLTAIRE, in *La Vanité*.

5 Oh, the nothingness of one who loves nothing! (Certo is quidem nihilist. | qui nil amat.)

PLAUTUS, *Persa*, l. 179. (c. 200 B. C.)

6 A fine new nothing.

JOHN RAY, *English Proverbs*, p. 159. (1678) Sometimes extended to, "A nice new nothing to hang on my sleeve."

Fair fall nothing once by the year. It may sometimes be better to have nothing than something.

JOHN RAY, *English Proverbs*, p. 182. SOMETHING BETTER THAN NOTHING, see BREAD: HALF A LOAF.

*Nichils* in nine pokes, or nooks, i. e. nothing at all.

JOHN RAY, *English Proverbs*, p. 188. (1670) *Nichil* or *Nihil* [nothing] is "a word which the Sheriff answers" when there is nothing with which to pay debts. See MANLEY, *Cowell's Interpreter*.

*Nichills* in nine holes. Nothing at all. Absolutely empty.

J. C. BRIDGE, *Cheshire Proverbs*, p. 97. (1917)

7 What is most shameful for us to possess? Nothing! (Quid habere nobis turpe sit quaeris? Nihil.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 14. (c. 64 A. D.) Quoting a Greek fragment.

To say nothing, to do nothing, to know nothing, and to have nothing.

SHAKESPEARE, *All's Well that Ends Well*, ii, 4, 25. (1602)

I ain't never done nothin' to nobody;  
I ain't never got nothin' from nobody;  
And until I get somethin' from somebody, some-time,

I don't intend to do nothin' for nobody, no time.  
ALEX ROGERS, *Nobody*. (1905)

Wot's the good of hanyfink? Why, nuffink!

ALBERT CHEVALIER, *Cockney Complaint*. (1910)

8 Thou art an O without a figure.

SHAKESPEARE, *King Lear*, i, 4, 212. (1605)

All the ciphers of arithmetic are no better than a single nothing.

JOSEPH GLANVILLE, *The Vanity of Dogmatizing*. Ch. 15. (1661)

An old nought will never be ought.

JOHN RAY, *English Proverbs*, p. 184. (1678)

FULLER, *Gnomologia*. No. 6342. (1732)

9 Things which are above us are nothing to us. (Quae super nos nihil ad nos.)

PHILIP STUBBES, *The Anatomie of Abuses*, ii, 1. (1583) A variation of the Latin proverb, "Quae infra nos nihil ad nos" (Things which are below us are nothing to us).

10 Where nought is, there's nothing to be got.

JOHN TAYLOR, *Works*, p. 38. (1630)

He who hath nothing, nothing can he pay.

*Poor Robin's Almanack*, Sept., 1675.

If you put nothing into your purse, you can take nothing out.

THOMAS FULLER, *Gnomologia*. No. 2781. (1732)

Where nothing is, nothing can be had.

THOMAS FULLER, *Gnomologia*. No. 5653.

Where nothing is, nothing can come on't.

HENRY FIELDING, *Don Quixote in England*. Bk. i, ch. 3. (1734)

To whom nothing is given of him nothing can be required.

FIELDING, *Joseph Andrews*. Bk. ii, ch. 8. (1742)

When nothing's in, nothing can come out.

GEORGE COLMAN THE ELDER, *The Man of Business: Epilogue*. (1774)

11 I have everything, although I have nothing. (Omnia habeo neque quicquam habeo.)

TERENCE, *Eunuchus*, l. 243. (161 B. C.)

As having nothing, and yet possessing all things. (ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.)

*New Testament: II Corinthians*, vi, 10. (A. D. 57) The *Vulgate* is, "Tamquam nihil habentes, et omnia possidentes."

12 I have nothing and I crave for nothing. (Nil quom est, | nil deficit tamen.)

TERENCE, *Eunuchus*, l. 243. (161 B. C.)

Nothing have, nothing crave.

JOHN RAY, *English Proverbs*, p. 19. (1670)

FULLER, *Gnomologia*. No. 6242. (1732)

13 This Proverbe experience long ago gave, that nothing who practiseth nothing shall have.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Concerning Tillage* (1573) NOTHING VENTURE, NOTHING HAVE. see under VENTURE.

As rod little mendeth where maners be spilt. so naught will be naught say and do what thou wilt.

THOMAS TUSSEY, *Huswifely Admonitions*.

14 Nothing exists. (Nihil esse.)

ZENO OF ELEA, *Maxim*. (c. 460 B. C.) See SENECA, *Ad Lucilium*. Epis. lxxxviii, sec. 44

NOVEL, see Fiction

## NOVELTY

See also Newness

- <sup>1</sup> 'Tis Novelty, that sets the People a gaping.  
THOMAS FULLER, *Gnomologia*. No. 5109. (1732)
- <sup>2</sup> The novelty of noon is out of date By night.  
ROBERT HILLYER, *Platitude*. (1923)
- <sup>3</sup> Novelty is of all things the best loved. (Est quoque cunctarum novitas carissima rerum.)  
OVID, *Ex Ponto*. Bk. iii, epis. 4, l. 51. (A. D. 13)  
It is the nature of man to yearn for novelty (Est natura hominum novitatis avida.)  
PLINY THE ELDER, *Naturalis Historia*. Bk. xii, sec. 5. (A. D. 77)
- Novelty always appears handsome.  
H. G. BOHN, *Handbook of Proverbs*, p. 465. (1855)
- <sup>4</sup> I will capture your minds with sweet novelty. (Dulcique animos novitate tenebo.)  
OVID, *Metamorphoses*. Bk. iv, l. 284. (A. D. 7)
- <sup>5</sup> Well, aunt, anything for novelty.  
J. K. PAULDING, *The Bucktails*. Act i, sc. 2. (1815)

## NOW

See also Present

- <sup>6</sup> Now or never. (νῦν ἢ, εἰ μὴ νῦν.)  
ARISTOPHANES, *The Wasps*, l. 402. (422 B. C.)  
Then or never. (Aut tunc aut nunquam.)  
PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60)  
"Now or never" is "Nunc aut nunquam."  
Never er now? what sey ye, no?  
CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 277. (c. 1380)
- Now, York, or never, steel thy fearful thoughts.  
SHAKESPEARE, *II Henry VI*, iii, 1, 331. (1590)
- Now or never.  
JOHN DAY, *Humour Out of Breath*. Act iv. (1608) STEELE, *The Tatler*. No. 38. (1709)  
ADDISON, *The Spectator*. No. 403. (1712)  
THACKERAY, *Vanity Fair*. Ch. 6. (1847) etc.
- Better now than never.  
SAMUEL PEPYS, *Diary*, 17 March, 1667.
- There's no dallying with Now or Never.  
OSWALD DYKES, *English Proverbs*, p. 183. (1709)
- <sup>7</sup> Nothing is there *To come*, and nothing *Past*.  
But an *Eternal Now* does always last.  
ABRAHAM COWLEY,  *Davideis*. Bk. i, l. 360. (1656) In a note to these lines Cowley points out that St. Thomas Aquinas called eternity "Nunc stans," a standing now.
- The time will come when every change shall cease, . . .  
Nothing shall be to come, and nothing past,  
But an eternal now shall ever last.  
HUGH BOYD, tr., *The Triumph of Eternity*, l. 119. (c. 1780)
- Time is not here, nor days, nor months, nor years,  
An everlasting NOW of solitude!  
ROBERT SOUTHEY, *Thalaba*, i, xxviii. (1801)

One of our poets—which is it?—speaks of an everlasting now.

- ROBERT SOUTHEY, *The Doctor*. Ch. 25. (1834)  
What alone is ours, the living Now.  
WORDSWORTH, *Memorials of a Tour in Italy*. No. 10. (1837)
- An everlasting Now reigns in nature, which hangs the same roses on our bushes which charmed the Roman and the Chaldean in their hanging gardens.  
R. W. EMERSON, *Society and Solitude: Works and Days*. (1870)
- In the fix'd Eternal shall we seize  
At last the fleeting Now?  
OWEN MEREDITH, *The First Violets*. (a. 1891)
- <sup>8</sup> To peise now with that befrom,  
The chaf is take for the corn.  
GOWER, *Confessio Amantis*. Bk. i, l. 32. (1390)  
Now's a time.  
SHAKESPEARE, *Timon of Athens*, ii, 2, 152. (1608)  
Now is an atome, it will puzzle the skill of an angell to divide.  
THOMAS FULLER, *Sermons*, p. 29. (1655)
- <sup>9</sup> If not now, when?  
RABBI HILLEL, *Mishnah: Pirke Aboth*, i, 15. (c. 50 B. C.)
- <sup>10</sup> The tyme is tourned: then was then and now is now.  
JOHN STRYPE, *Ecclesiastical Memorials*, p. 431 (1549)  
"Now" is the watchword of the wise. An expansion of the modern "Do it now."  
C. H. SPURGEON, *Salt-Cellars*. (1885)  
Now is now; and then is then.  
JAMES MABBE, tr., *Celestina* (T.T.), p. 144 (1631)
- Now's now, but Yule's in winter.  
JAMES KELLY, *Scottish Proverbs*, p. 268. (1721)
- Now, is the constant syllable ticking from the clock of time.  
M. F. TUPPER, *Proverbial Philosophy: Of To-day*. (1839)

## NUMBER

- <sup>11</sup> In number as sand and dust. (ὅσα ψάμαθος τε κόρις τε.)  
HOMER, *Iliad*. Bk. ix, l. 385. (c. 850 B. C.)  
The sand outran number. (ψάμμος ἀριθμὸν περὶ πέφενγεν.)  
PINDAR, *Olympian Odes*. Ode ii, l. 178. (476 B. C.)  
Numberless as the sand. (ψαμμοκοσιογάργαρα.)  
ARISTOPHANES, *The Acharnians*, l. 3. (425 B. C.)  
Number the dust of Africa and the glittering stars. (Pulveris Africi | siderumque micantium subducat numerum.)  
CATULLUS, *Odes*. No. lxi, l. 202. (c. 57 B. C.)
- <sup>12</sup> Some of us will lose the number of our mess  
MARRYAT, *Peter Simple*. Ch. 33. (1834)  
Losing the number of the mess is a phrase for dying suddenly, being killed or drowned.  
W. H. SMYTH, *The Sailor's Word-Book*, 501 (1867)

<sup>1</sup> Others too numerous to mention. (Ceteros quorum numerus iniri non potuit.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 11. (C. A. D. 55)

<sup>2</sup> Of small number, but their valor quick for war. (Exigui numero, sed bello vivida virtus) VERGIL, *Aeneid*. Bk. v, l. 754. (19 B. C.)

<sup>3</sup> I've got your number now, Laura.  
EUGENE WALTER, *The Easiest Way*. Act ii. (1909)

LUCK IN ODD NUMBERS, see LUCK: OMENS.

NUMBER ONE, see under SELF.

## NUMBERS

<sup>4</sup> These numbers will I tear and write in prose.  
SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 57. (1595)

Add to golden numbers golden numbers.  
DEKKER AND CHETTLE, *Patient Grissil*. Act. i, sc. 1. (1603)

By magic numbers and persuasive sound.  
WILLIAM CONGREVE, *The Mourning Bride*. Act i, sc. 1. (1697)

As yet a child, nor yet a fool to fame.  
I lisp'd in numbers, for the numbers came.  
ALEXANDER POPE, *Epistle to Dr. Arbuthnot*, l. 127. (1733)

In numbers purely warm and sweetly strong.  
WILLIAM COLLINS, *Ode to Simplicity*, l. 3. (a. 1759)

## NURSE

<sup>5</sup> Nurses put one bit in the child's mouth and two in their own.

JOHN CLARKE, *Paroemiologia*, p. 39. (1639)

<sup>6</sup> The nurse's legends are for truths receiv'd.  
DRYDEN, *The Cock and the Fox*, l. 335. (1700)

<sup>7</sup> The Nurse is valued till the Child is done suck-  
ing.

THOMAS FULLER, *Gnomologia*. No. 4688. (1732)

<sup>8</sup> A nurse spoils a good huswife.  
JAMES HOWELL, *English Proverbs*, p. 3. (1659)

A nurse's tongue is privileged to talk.  
JAMES HOWELL, *English Proverbs*, p. 4. (1659)

RAY, *English Proverbs*, p. 19. (1670)

<sup>9</sup> The nurse's pangs are second to the mother's. (Secundus est a matre nutricis dolor.)

PUBLILIUS SYRUS, *Sententiae*. No. 658. (c. 43 B. C.)

<sup>10</sup> One year a nurse, and seven years the worse. Because feeding well and doing little she becomes liquorish and gets a habit of idleness.

JOHN RAY, *English Proverbs*, p. 182. (1678)

FULLER, *Gnomologia*. No. 6377. (1732)

One year a nurse, and seven years a daw [slut]. Because that year will give her a habit of idleness.

JAMES KELLY, *Scottish Proverbs*, p. 270. (1721)

It will be noted that Kelly agrees with Ray as to the meaning of the proverb, but other authorities hold that it alludes to the arduous work of a nurse, which breaks her health.

<sup>11</sup> To be nursed in cotton. To be brought up very tenderly.

JOHN RAY, *English Proverbs*, p. 209. (1678)

## NUT

<sup>12</sup> Give nuts to the slaves, boy; your time is past: you have played with nuts long enough. (Da nuces pueris, iners | concubine: satis diu | lusisti nucibus.)

CATULLUS, *Carmen Nuptialis*, l. 127. ODES, No. lxi, l. 128. (c. 57 B. C.) To a bridegroom.

To throw away your nuts. (Nuces relinquere.)

PERSIUS, *Satires*. Sat. i, l. 10. (c. A. D. 58) To throw away your rattles, to put away childish things. A proverb cited by ERASMUS, *Adagia*, i, v, 35. It is said to have originated from the custom of the bridegroom scattering nuts as he led his bride to the temple, indicating that he was giving up boyish sports, among which playing with nuts was popular. Those who did not do so were said to return to their playthings (Redire ad nuces).

"Nuces" is sometimes translated "marbles."

The boy, sad to desert his nuts. (Tristis nucibus puer relictis.)

MARTIAL, *Epigrams*. Bk. v, epig. 84. (c. A. D. 90)

I don't want to lose my nuts. (Perdere nolo nuces.)

MARTIAL, *Epigrams*. Bk. xiv, epig. 1.

O bridegroom, scatter nuts! (Sparge, marite, nuces.)

AUSONIUS, *Cento Nuptialis*, vi, 73. (c. A. D. 370)

'Tis time that you these childish sports forsake. Hymen for you has other Nuts to crack.

ABRAHAM COWLEY, *Of Plants*. (1662)

To leave boys-play, and fall to blow point. Relinquere nuces.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 997. (1681)

They, who are not, or but lately, past their nuts, cannot be supposed to have any extent of knowledge.

WILLIAM WOLLASTON, *The Religion of Nature Delineated*, viii, 161. (1722)

<sup>13</sup> They are needful mischiefs, And such are nuts to me.

JOHN FLETCHER, *The Mad Lover*. Act v, sc. 4 (1617) A source of pleasure or delight.

It was nuts to him to tell the guests.

HEAD AND KIRKMAN, *The English Rogue*. Pt. iii, p. 102. (1671)

This story would have been Nuts to Mother Midnight.

ANDREW MARVELL, *The Rehearsal Transposed*, i, 56. (1672)

Lord Keeper and Treasurer teased me for a week. It was nuts to them.

SWIFT, *Journal to Stella*, 8 Jan., 1711.

It is like Nuts to an Ape.

THOMAS FULLER, *Gnomologia*. No. 2970. (1732)

Mischief is said to be nuts to some folks.

ABRAHAM TUCKER, *The Light of Nature*, ii, 484. (1768)

His disgrace or ruin will be nuts to me.

BENJAMIN H. MALKIN, tr., *Gil Blas*. Bk.vi, ch.1. (1809)

This was nuts to us, for we liked to have a Spaniard wet with salt water.

RICHARD H. DANA, *Two Years before the Mast*. Ch. 25. (1840)

To edge his way along . . . warning all human sympathy to keep its distance, was . . . 'nuts' to Scrooge.

DICKENS, *A Christmas Carol*. Stave i. (1843)

Fortified towns are hard nuts to crack; and your teeth have not been accustomed to it.

BENJAMIN FRANKLIN, *Letters. Works*. (1887), ii, 16. (1745)

You will find Robert Morris a hard nut to crack.

JAMES PAYN, *The Mystery of Mirbridge*. Ch. 21. (1888)

Your Nut is ready crackt for you.

THOMAS FULLER, *Gnomologia*. No.6058.(1732)

The blowen was nutts upon the Kiddey because he is well hung.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Well-hung*. (1785) Devoted to, fond of, or delighted with a person or thing.

My aunt is awful nuts on Marcus Aurelius.

WILLIAM BLACK, *A Princess of Thule*. Ch. 11. (1873)

He wasn't dead nuts on meeting with them.

SIR JOHN ASTLEY, *Fifty Years of My Life*, i, 152. (1894)

We're nuts on William just now.

R. A. J. WALLING, *The Corpse with the Eerie Eye*, p. 31. (1942)

Knak me that nut.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

How cracke you this nutte?

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*, p. 62. (1564)

Crack me that nut, quoth Bumsted.

JOHN RAY, *English Proverbs*, p. 214. (1670)

Crack me this nut, and do it handsomely.

WALTER SCOTT, *The Fair Maid of Perth*. Ch. 16. (1828)

You are a swete nut, the deuill cracke you.

BRIAN MELBANCKE, *Philotimus*, sig. X3. (1583)

You are a sweet nut, if you were well crack'd.

JAMES KELLY, *Scottish Proverbs*, p. 389. (1721)

FULLER, *Gnomologia*. No. 5844. (1732)

He who wishes to get the kernel out of the nut, cracks the nut. (Qui e nuce nuculeum esse volt, frangit nucem.)

PLAUTUS, *Curculio*, l. 55. (c. 200 B.C.) The English form is, "Nuts are given us, but we must crack them ourselves."

I live upon no deaf nuts, as we use to speak.

SAMUEL RUTHERFORD, *Letters*, i, 331. (1637)

Nuts without kernels.

'Twould vex a man to the very guts,  
To sit seven year cracking deaf nuts.

GEORGE STUART, *A Joco-Serious Discourse*, p. 42. (1686)

You are not fed on deaf nuts. Spoken to those who are plump and in good liking.

JAMES KELLEY, *Scottish Proverbs*, p.395.(1721)

He does not look as if he lived upon deaf nuts.

J. C. ATKINSON, *Cleveland Glossary*, p. 138. (1868)

You're nuttier than a fruit cake.

RICHARD SALE, *Passing Strange*, p. 174. (1942)

"Off one's nut," not right in the head, queer, mildly insane. "There are men who go off their nuts by the time they're worth a million."—MISS BRADDON, *Strangers and Pilgrims*. Vol. ii, Ch. 3. (1873)

Gilbert, the Filbert,

The Colonel of the Knuts.

ARTHUR WIMPERIS, *Gilbert the Filbert*.

Many nits [nuts] many pits [graves]. A common saying . . . meaning that if hazel nuts, haws, hips, etc., are plentiful, many deaths will occur.

*Notes and Queries*. Ser. i, vol. ii, p.510.(1850)

## NUTSHELL

The whole worlde is drawn in a mappe;  
Homers Iliades in a nutte shel.

STEPHEN GOSSON, *The Schoole of Abuse* (Arber), p. 16. (1579) The allusion is to the copy of the *Iliad* mentioned by PLINY, *Naturalis Historia*, bk. vii, sec. 21, which was small enough to be enclosed in the shell of a nut. The Latin proverb is, "In nuce Ilias" (An *Iliad* in a nutshell).

I have sometimes heard of an *Iliad* in a Nut-shell.

SWIFT, *A Tale of a Tub*. Ch. 8. (1704)

It is an *Iliad* in a nut-shell.

CARLYLE, *Past and Present*, p. 137. (1843)

There, sir, is political economy in a nutshell.

T. L. PEACOCK, *Crochet Castle*. Ch. 2. (1831)

It all lies in a nutshell, my dear; in a nutshell.

DICKENS, *Oliver Twist*. Ch. 18. (1838)

The simplest thing in the world. It lies in a nutshell.

DICKENS, *Barnaby Rudge*. Ch. 29. (1840)

The difference was said to lie in a nutshell.

CHARLOTTE M. YONGE, *Cameos*. Vol. i, ch. 21. (1852)

That's putting the matter in a nutshell.

THOMAS JOB, *Uncle Harry*. Act ii. (1942)

I could be bounded in a nutshell.

SHAKESPEARE, *Hamlet* ii, 2, 260. (1600)

The earth is but a nutshell.

THOMAS TRAHERNE, *Christian Ethics*, p. 442. (1675)

## O.K.

<sup>1</sup>  
The Democratic O.K. Club.

JOHN H. LOW, *Notice of Meeting*, published in New York *New Era*, 23 March, 1840. First known appearance of "O.K." in print. Low was secretary of the club, and "O.K." stood for Old Kinderhook, birthplace of Martin Van Buren, whom the club was supporting for a second term as President. See *Saturday Review of Literature*, 19 July, 1941. For many years it was believed that "O.K." was used by Andrew Jackson in endorsing a bill of sale for a negro, entered in the archives of Sumner County, Tenn., 6 Oct., 1790, meaning "Oll korrekt," Jackson's supposed way of spelling "All correct." But in 1859, James Parton, who had evidently gone to the trouble of examining the entry, suggested that "O.K." was a misreading of "O.R.," order recorded. Recent investigation has shown him to be correct, and also that the letters were not written by Jackson, but by Daniel Smith, clerk of the court. See MENCKEN, *The American Language: Supplement I*, p. 269. The real derivation of the phrase in its present meaning, which dates back to 1840 (see below), is uncertain. The popular explanation is that it derives from Jackson's "Oll korrekt" (see *The Atlas*, 19 Aug., 1840, p. 2-4). Woodrow Wilson maintained that it came from a Choctaw word, "Okeh," meaning "It is so," and wrote it in that form on papers which had his approval. He is supported by BYINGTON, *Dictionary of the Choctaw Language*, who lists "Hoke" as "an affirmative participle." It is now usually written "Okay," and is the one bit of American slang which has swept the world.

The Locos translate O.K. *oll korrekt*.

*National Intelligencer*, 2 April, 1840, p. 1/2.

O.K.—These initials, which are understood to mean All is correct—viz. "Oll Korrekt."

New Orleans *Picayune*, 30 Sept., 1840., p. 2/4.

## OAK

<sup>2</sup>  
No man at the first stroke

Ne may nat felle down an oke.

CHAUCER (?), *The Romaunt of the Rose*, l. 3687. (c. 1365)

Ookis grete be nat dounihewe First at a strok.

LYDGATE, *Fall of Princes*. Bk. i, l. 96. (c. 1430)

It is but a sympill oke

That [is] cut down at the first stroke.

UNKNOWN, *The Paston Letters*, iii, 169. (1477)

Hit is a febill tre that fallith at the first strok.

HILLS, *Common-place Book*, p. 128. (a. 1530)

Though a little man can fell a great oke, yet fals it not at the first blow.

RANDLE COTGRAVE, *Dictionary: Arbre*. (1611)

An old oak is not felled at a blow.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i, sec. ii, mem. iv, subs. 7. (1621)

One stroke fells not an oak.

HERBERT, *Jacula Prudentum*. No. 183. (1640)

An Oak is not felled at one Chop.

THOMAS FULLER, *Gnomologia*. No. 639. (1732)

With one stroke one doesn't fell an oak. (De un solo golpe ne se derriba un roble.)

CAHIER, *Six Mille Proverbes*, p. 250. (1856)

<sup>3</sup>

Reed that boweth down for every blast

Ful lightly, cesse wind, it wol aryse;

But so nil not an ook whan it is cast.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 1387. (c. 1380) See also under BENDING.

Like as in tempest great, where wind doth beare the stroke,

Much safer stands the bowing reede then doth the stubborne oke.

THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie: To Light a Candell before the Devill*. (1577)

Though I live obscure, yet I live clean and honest; and when as the lofty oke is blown down, the silly reed may stand.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. ii, sec. iii, mem. 3. (1621)

Oaks may fall, when Reeds stand the Storm.

THOMAS FULLER, *Gnomologia*. No. 3692. (1732)

<sup>4</sup>

The oak, when living, monarch of the wood; The English oak, which, dead, commands the flood.

CHURCHILL, *Gotham*. Bk. i, l. 303. (1764)

Lord of the woods, the long-surviving oak.

WILLIAM COWPER, *The Task*, i, 313. (1784)

The majestic Oak, the Monarch of the forest.

W. S. COLEMAN, *Woodlands*, p. 5. (1859)

<sup>5</sup>

The stout oak needs many a stroke to conquer it. (πολλαῖσι πληγαῖς ὄνυς σερὰ δαμάσεται.)

DIAGENIANUS, *Adagia*. Sec. vii, 77. (c. A. D. 125)

Cited by ERASMUS, *Adagia*, i, viii, 94, with the Latin, "Multis ictibus deiicitur quercus."

Many strokes ouerthrow the tallest Oke.

JOHN LYL, *Euphuus* (Arber), p. 81. (1579)

Many strokes, though with a little axe,

Hew down, and fell the hardest-timber'd oak.

SHAKESPEARE, *III Henry VI*, ii, 1, 54. (1591)

In time small wedges cleave the hardest oak.

THOMAS KYD, *The Spanish Tragedie*. Act ii, sc. 1. (1592)

By many strokes the tallest okes are shaken.

JOHN DAY, *Travels of Three English Brothers*, p. 69. (1607)

*Multis ictibus deiicitur quercus*. Many strokes fell great oaks. Assiduity overcometh all difficulty.

JOHN RAY, *English Proverbs*, p. 115. (1670)

Little strokes fell great oaks.

FRANKLIN, *Poor Richard's Almanack*, 1750

By little strokes Men fell great oaks.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 22. (1869) The French say, "Petit homme abat grand chêne," the Dutch, "Kleine houwten vellen groote eiken."

1 Every oak must be an acorn.

EDWARD FITZGERALD, *Polonius*, p. 6. (1852)

TALL OAKS FROM LITTLE ACORNS GROW, *see under* GREATNESS: GREAT AND SMALL.

2 To sport oak; to shut the outward door of a student's room at college.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Oak*. (1785)

Whenever I "sported oak" there was positively "no admittance."

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 29. (1850)

Mr. Verdant Green had, for the first time, sported his oak.

CUTHBERT BEDE (EDWARD BRADLEY), *The Adventures of Mr. Verdant Green*. Bk. i, ch. 8. (1853)

A great . . . outer door, my oak, which I sport when I go out or want to be quiet.

HUGHES, *Tom Brown at Oxford*. Ch. 1. (1861)

Your oak was sported and you were not at home to anybody.

WALTER BESANT, *The Demoniac*, i, 18. (1890)

HEARTS OF OAK, *see under* HEART.

## OAR

3 I will govern my own house without your putting in an oar.

CHARLES COFFEY, *The Devil to Pay*. Act i, sc. 2. (1731)

While I have such a friend to act for me, why should I put in my oar?

RICHARD CUMBERLAND, in *Letters of Eminent Literary Men*, p. 412. (c. 1779)

I . . . put in my oar whenever I thought I could say a good thing.

MALKIN, tr., *Gil Blas*. Bk. i, ch. 7. (1809)

Now, don't put your oar in, young woman.

WALTER BESANT, *Children of Gibeon*. Bk. ii, ch. 30. (1886)

A pretty fool you were to put your oar in!

S. J. WEYMAN, *Ovington's Bank*. Ch. 35. (1922)

4 They lay upon their oars for some time.

GEORGE SHELVOCKE, *A Voyage Round the World*, p. 271. (1726)

Many of them are unable to lie on their oars, waiting the decision of Congress.

RUFUS PUTNAM, in CUTLER, *Life*, i, 175. (1784)

We shall be able . . . to rest on our oars.

LADY GRANVILLE, *Letters*, Oct., 1836.

5 In Cocke's bote eche man had an ore.

UNKNOWN, *Cocke Lorelles Bote* (Percy Soc.), p. 11. (c. 1500)

In eche mans bote would he haue an ore,

But no woordes, to good purpose, lesse or more.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, ii, 180. (1543)

She must haue an ore in euery mans barge.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

She must haue a hand in every one's affairs. [He] would nedes haue an Ower in the Erle of Warwikes boate.

EDWARD HALL, *Chronicle*, p. 279. (1548)

To haue an Oare stirring in every beautifull boate.

GEORGE PETTIE, *Petite Pallace*; p. 38. (1576)

The pope must haue his ore in everie mans bote, his spoone in everie mans dish.

RAPHAEL HOLINSHED, *Chronicles*, ii, 173. (1577)

He loves to fish in troubled waters, haue an oar in every mans boat.

RICHARD BRATHWAIT, *Whimsies*, p. 89. (1631)

Medlers . . . that will haue an Oar in every boat.

SIR ROGER L'ESTRANGE, tr., *The Visions of Villegas*, p. 30. (1668)

He has an oar in every man's boat, and a finger in every pye.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 22. (1712)

## OATH

See also Curse, Swearing, Vow

6 Oaths are not surety for a man, but the man for the oaths. (οὐκ ἀνδρὸς ὅρκοι πιστὸς, ἀλλ' ὅρκων ἀνὴρ.)

AESCHYLUS, *Fragments*. No. 222, Smyth. (c. 458 B.C.) STOBÆUS, *Florilegium*, iii, 27, 2.

7 William the kyng . . . suore a grete oath

ROBERT MANNING OF BRUNNE, *Langtoft's Chronicle*, p. 75. (c. 1330)

He hath constrayned me . . . by a boke othe. (Par mon serment sur ung liure.)

PALSGRAVE, *La Langue Françoise*, 495. (1530)

I'll take my corporal oath on it.

CERVANTES, *Don Quixote*. Pt. i, ch. 10. (1605)

I'm ready to take my bible oath on't.

WILLIAM HONE, *Every-Day Book*, ii, 204. (1771)

8 A liar is always prodigal with oaths. (Un menteur est toujours prodigue de serments.)

CORNEILLE, *Le Menteur*. Act iii, sc. 5. (1642)

The more oath-taking, the more lying.

S. T. COLERIDGE, *Table Talk*, 25 May, 1830.

Oaths and lies are two brothers. (Der Meiner und der Lügner sind zwei Brüder.)

CAHIER, *Six Mille Proverbs*, p. 336. (1856)

9 By all the waves and all the race of fishes. (μὰ θ' ἐπὰ κύματ' ἰχθύων τε πᾶν γένος.)

EURIPIDES, *Cyclops*, l. 265. (c. 440 B.C.)

By earth, by springs, by rivers, and by streams. (μὰ γῆν, μὰ κρήνας, μὰ ποταμούς, μὰ νάματα.)

DEMOSTHENES, his famous metrical oath. (c. 340 B.C.) *See* PLUTARCH, *Lives: Demosthenes*. Sec. 9.

Let my right hand forget her cunning. . . . Let my tongue cleave to the roof of my mouth. (Oblivioni detur dextera mea. Adhaereat lingua mea faucibus meis.)

Old Testament: *Psalms*, cxxxvii, 5-6. (c. 350 B.C.) A favorite form of oath with politicians.

Daniel Webster used it in the supposed



speech of John Adams, which he delivered on the floor of the Senate in 1826, and James G. Blaine used it in a speech in the Senate, 8 March, 1877, in referring to his defence of the Southern Unionists. See *Congressional Record*, 45th Congress, special sess., p. 21.

Honest injun, I will.

MARK TWAIN, *Huckleberry Finn*. Ch. 8. (1884)

Repeated in ch. 26 and elsewhere.

I swore to myself that come hell or highwater, I would be there.

A. MERRITT, *Creep, Shadow*, p. 169. (1934)

1 Between lions and men there are no oaths of faith. (οὐκ ἔστι λέονσι καὶ ἀνδράσιν ὄρκια πιστά.)

HOMER, *Iliad*. Bk. xxii, l. 261. (c. 850 B.C.)

Homer is coining a phrase which became a proverb, or perhaps repeating a proverb already in common use, indicating that man and the lion are enemies, and that between enemies there can be no oaths or pledges.

2 What is an oath? A plaster for a debt. (Quid est ius iurandum? emplastrum aeris alieni.)

LABERIUS, *Alexandrea*. (c. 60 B.C.)

False othes, which afterwards the windes, disperse amid the ayre.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 95. (1574) Pettie, tr.

For oaths are straws, men's faiths are wafer-cakes.

SHAKESPEARE, *Henry V*, ii, 3, 52. (1599)

The strongest oaths are straw

To the fire i' the blood.

SHAKESPEARE, *The Tempest*, iv, 1, 52. (1611)

Oathes are Crutches, vpon which Lyes . . . go, and neede no other pasport. . . . Oathes are wounds that a man stabs into himself.

THOMAS DEKKER, *The Seuen Deadly Sinnes of London* (Arber), ii, 21. (1606)

Their oaths are like empty vessels under sail.

GEORGE HERBERT, *The Church-Porch*. St. 31. (1633)

Oaths are but words, and words but wind.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto ii, l. 107. (1664) The Danes say, "Eed og Aeg ere snart brudte" (Eggs and oaths are easily broken).

Oaths are the children of fashion.

SWIFT, *Polite Conversation: Intro*. (1738)

Oaths are the flash-notes of speech.

D. C. MURRAY, *Tales*, p. 209. (1898)

Oaths are the fossils of piety.

GEORGE SANTAYANA, *Interpretations of Poetry*, p. 148. (c. 1935)

3 My tongue has sworn, but my mind is unsworn. (ἡ γλῶσσ' ὀμῶμοχ', ἡ δὲ φρήν ἀνώματος.)

EURIPIDES, *Hippolytus*, l. 612. (c. 428 B.C.) This famous line is parodied three times in ARISTOPHANES (*Thesmophoriazusae*, 275; *Frogs*, 101, 1471). In the first, the sense is reversed, for when Euripides takes an oath, Mnesilochus says to him, "Remember it was your mind that swore, and not your tongue." When Euripides was engaged in a lawsuit, his adversary quoted the line, implying that

Euripides could not be believed even on oath. Aristotle tells the story of the lawsuit in his *Rhetoric*, iii, 15, 8. Quoted by CICERO, *De Officiis*, iii, 29, who gives the oft-quoted Latin, "Iuravi lingua, mentem iniuratum gero."

The Euripidean spirit: our tongue will be unconvinced, but not our mind. (ἡ μὲν γὰρ γλῶττα ἀνέλεγκτος ἡμῖν ἔσται, ἡ δὲ φρήν οὐκ ἀνέλεγκτος.)

PLATO, *Theaetetus*. Sec. 154D. (c. 390 B.C.)

An oath of the tongue. (ἡ γλῶσσ' ὤμοσεν.)

ERASMUS, *Adagia*. Chil. ii, cent. v, No. 41.

(1523) With the Latin, "Lingua iuravit."

I take the official oath today with no mental reservations.

ABRAHAM LINCOLN, *Inaugural Address*, 4 March, 1861.

4 Whether innocent or guilty, take no oath.

*Palestinian Talmud: Shebuoth*, vi, 5. (c. 400)

SIMEON ASHKENAZI (?), *Yalkut Mishpatim*, 346. (c. 1250)

5 Write oaths on ashes. (ὄρκους ἐπὶ τέφρῳ γράφειν.)

PHILONIDES, *Fragments*. Frag. 1. (c. 450 B.C.)

6 I know that he will rather believe me unsworn than you upon oath. (Iniurato scio plus credet mihi quam iurato tibi.)

PLAUTUS, *Amphitruo*, l. 437. (c. 200 B.C.)

7 He who keeps his oath reaches any goal. (Qui ius iurandum servat quovis pervenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 565. (c. 43 B.C.)

8 It is great sin to swear unto a sin, But greater sin to keep a sinful oath.

SHAKESPEARE, *II Henry VI*, v, 1, 182. (1590)

Perhaps thou wilt object my holy oath:

To keep that oath were more impiety

Than Jephthah's, when he sacrificed his daughter.

SHAKESPEARE, *III Henry VI*, v, i, 89. (1591)

What fool is not so wise

To lose an oath, to win a paradise?

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 72.

Also *Passionate Pilgrim*, l. 41.

An oath that is not to be made, is not to be kept.

HERBERT, *Jacula Prudentum*. No. 1015. (1640)

An unlawful oath is better broken than kept.

JOHN RAY, *English Proverbs*, p. 126. (1670)

## OATS

9 Oats,—a grain which is generally given to horses, but in Scotland supports the people.

SAMUEL JOHNSON, *Dictionary of the English Language: Oats*. (1755) To which Lord Eli-bank retorted "Very true, and where else will you find such horses and such men?"

The motto I proposed for the [Edinburgh] *Review* was, "Tenui musam meditatur avena" [We cultivate literature on a little oatmeal]; but this was too near the truth to be admitted, so we took our present grave motto from Publius [sic] Syrus.

of whom none of us, I am sure, had read a single line.

SYDNEY SMITH. (1802) See LADY HOLLAND, *Memoir*, vol. i. The motto adopted was "Iudex damnatur cum nocens absolvitur" (The judge is condemned when a guilty person is acquitted), and is No. 288 of the *Sententiae* of PUBLILIUS SYRUS.

<sup>1</sup> We both 'feel our oats' and our youth.

AMOS LAWRENCE, *Extracts from Diary and Correspondence*, p. 126. (1833)

You feel your oats, too, as well as any one.

T. C. HALIBURTON, *The Attaché*. Ser. i, vol. ii, p. 157. (1843)

My father installed me as clerk in this country store. Of course I felt my oats.

P. T. BARNUM, *Struggles and Triumphs*, p. 33. (1869)

Rosy's beginning to feel her oats.

NORAH DAVIS, *The Northerner*, p. 120. (1905)

<sup>2</sup> *Stasimus*: When every one else has a whopping harvest, that farm yields three times less than you sow.

*Philo*: Precisely the sort of place to sow wild oats, if they can be killed in the sowing. (Em istic oportet opseri mores malos, | si in opserendo possint interfieri.)

PLAUTUS, *Trinummus*, l. 531. (c. 194 B. C.)

That they may satisfy the foolish desires of certain light brains and wild oats, which are altogether given to new fangleness.

THOMAS BECON, *Early Works* (P.S.), p. 204.

(1542) The reference is to the folly of sowing wild oats instead of good grain.

That willfull and vnrlry age, which lacketh rype-nes and discretion, and (as wee saye) hath not sowed all theyr wyeld Oates.

THOMAS NEWTON, tr., *Touchstone of Complexions*, ii, 99. (1565)

He hath not yet sowne all his wilde otes.

UNKNOWN, *Misogonus*. Act ii, sc. 3. (1577)

I find that all my wildest Oates are sowne.

THOMAS WATSON, *The Passionate Centurie of Loue*, 87. (1582)

Youth ne'er aspires to vertues perfect growth,

Till his wild oates be sowne.

THOMAS NASH, *Works* (Grosart), vi, 152. (1600)

Will these wild oats never be sown?

THOMAS HEYWOOD, *The Wise-Woman of Hogsdon*. Act ii, sc. 1. (1638)

Happy is he, who hath sow'd his wild Oats be-times.

THOMAS FULLER, *Gnomologia*. No. 1789. (1732)

The vices of youth are varnished over by the saying, that there must be time for "sowing of wild oats."

WILLIAM COBBETT, *Advice to Young Men*. (1829)

Wild rye and wild wheat grow in some regions spontaneously, but wild oats are always sown.

GEORGE D. PRENTICE, *Prenticeana*, p. 148. (1860)

"A young fellow must sow his wild oats." . . . You can make nothing but a devil's maxim of it.

THOMAS HUGHES, *Tom Brown at Oxford*. Ch. 6. (1861)

I'm seven-and-twenty; I'm an old woman; I've sown my wild oats now.

A. W. PINERO, *The Benefit of the Doubt*. Act i. (1895) The French say, "Faire ses farces," or "Jeter sa gourme."

I'm reaping my wild oats, no longer sowing.

GELETT BURGESS, *Lament*. (c. 1930)

## OBEDIENCE

See also Command

<sup>3</sup> We ought to obey God rather than men. (*πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.*)

*New Testament: Acts*, v, 29. (c. A. D. 65) The *Vulgate* is, "Obedire oportet Deo magis, quam hominibus."

<sup>4</sup> Obedience is the mother of Success, so runs the proverb. (*πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας | μήτηρ, ὥδ' ἔχει λόγος.*)

AESCHYLUS, *Seven Against Thebes*, l. 224. (467 B. C.) The proverbial form is *εὐπραξίαν ἐφύσεν ἡ πειθαρχία* (Obedience produces success)

Obedience is the key to every door.

MACDONALD, *Marquis of Lossie*. Ch. 53. (1877)

<sup>5</sup> Let men obey the laws, and women their husbands.

NATHANIEL AMES, *Almanac*, 1734.

<sup>6</sup> Woe to him that claims obedience when it is not due; woe to him that refuses when it is!

CARLYLE, *Heroes and Hero Worship*. Ch. 6. (1840)

<sup>7</sup> Those who know the least obey the best.

GEORGE FARQUHAR, *The Recruiting Officer*. Act iv. (1706)

<sup>8</sup> Obedience is much more seen in little Things. than in great.

THOMAS FULLER, *Gnomologia*. No. 3693. (1732)

<sup>9</sup> He that obeyeth becometh one obeyed.

KEGMENT, *Instructions*. (c. 4000 B. C.)

<sup>10</sup> Heo mot nede beien, the mon the ibunden bith. [He must needs bow, the man that is bound.]

LAYAMON, *Brut*, l. 1051. (1205)

Who is bounden, he mot bowe.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 540. (c. 1390)

Wo is hym that is bun, ffor he must abyde.

UNKNOWN, *Towneley Plays*, p. 118. (c. 1410)

The bounde must euer obeye.

UNKNOWN, *The Boke of Mayd Emlyn*, l. 286. (c. 1520) HAZLITT, *Early Pop. Poetry*, iv, 92.

They that are bound must obaie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

PETTIE, *Petite Pallace*, p. 181. (1576) CAMDEN, *Remains*, p. 313. (1605) BROME, *The Mad Couple*. Act ii. (1653) FULLER, *Gnomologia*. No. 4972. (1732)

<sup>11</sup> To obey well, is as great a thing as to governe. SIR THOMAS OVERBURY, *Newes from the Church*. (1613)

You cannot be a true man until you learn to obey.  
ROBERT E. LEE, *Address*, to the students at Washington College, 1867.

<sup>1</sup> Even though a god, I have learnt to obey the times. (καὶρῳ δουλεῖν καὶ θεὸς ὦν ἔμαθον.)

PALLADAS, *On a Statue of Heracles*. (c. A.D. 425) See *Greek Anthology*. Bk. ix, epig. 441.

<sup>2</sup> I am your most obedient. (Tibi sum oboediens.)

PLAUTUS, *Miles Gloriosus*, l. 1129. (c. 200 B.C.)

<sup>3</sup> I'll be just what you want me to be. (Ut voles me esse ita ero.)

PLAUTUS, *Pseudolus*, l. 239. (c. 195 B.C.)

I'll go where you want me to go, dear Lord, . . . I'll be what you want me to be.

MARY ELIZABETH BROWN, *I'll Go Where You Want Me to Go*. (c. 1892) The favorite hymn of William Jennings Bryan.

<sup>4</sup> Do as you're bidden and you'll never bear blame.

JOHN RAY, *English Proverbs*, p. 101. (1678)

<sup>5</sup> Stranger, bear this message to the Spartans, that we lie here obedient to their laws. (ὦ ξείν', ἀγγεῖλον Λακεδαιμονίοις ὅτι τῇδε | κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.)

SIMONIDES, *Epitaph*, on the monument of the Spartans who fell at Thermopylae. (c. 480 B.C.) See *Greek Anthology*. Bk. vii, epig. 249. Ruskin called this epitaph, "The noblest group of words ever uttered by man."

<sup>6</sup> Obedience is the courtesy due to kings.

TENNYSON, *Lancelot and Elaine*, l. 713. (1870)

<sup>7</sup> He who is born to obey will obey even on a throne. (Celui qui serait né pour obéir, obéirait jusque sur le trône.)

VAUVENARGUES, *Réflexions*. No. 182. (1746)

<sup>8</sup> I do not like the mere servile merit of obedience.

WALPOLE, *Letter to Hannah More*, June, 1787.

<sup>9</sup> Disobedience in the eyes of any one who has read history is man's original virtue.

OSCAR WILDE, *The Soul of Man Under Socialism*. (1891)

Disobedience, the rarest and most courageous of virtues.

SHAW, *Maxims for Revolutionists*. (1903)

Disobedience. The silver lining to the cloud of servitude.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

## OBLIVION

<sup>10</sup> Buried in the poke of oblivion.

EDWARD HALL, *Chronicle: Preface*. (a. 1548)

The swallowing gulf Of . . . dark oblivion.

SHAKESPEARE, *Richard III*, iii, 7, 129. (1592)

The dust of old oblivion.

SHAKESPEARE, *Henry V*, ii, 4, 87. (1599)

Blind oblivion swallow'd cities up.

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 194. (1601)

What's past and what's to come is strew'd with husks

And formless ruin of oblivion.

SHAKESPEARE, *Troilus and Cressida*, iv, 5, 166.

Let him pass into the garret of oblivion.

NATHANIEL HAWTHORNE, *French and Italian Journals*, ii, 38. (1858)

<sup>11</sup> Unrespited, unpitied, unreprieved, Ages of hopeless end.

MILTON, *Paradise Lost*. Bk. ii, l. 185. (1667)

Unwept, unhonour'd, uninterr'd he lies.

POPE, tr., *The Iliad*. Bk. xxii, l. 484. (1720)

Unwept, unnoted, and for ever dead.

POPE, tr., *The Odyssey*. Bk. v, l. 402. (1725)

Into the grave, unpitied and unknown.

JAMES BEATTIE, *The Minstrel*. Bk. i, l. 9. (1771)

Unwept, unhonoured, and unsung.

WALTER SCOTT, *The Lay of the Last Minstrel*.

Canto vi, st. 1. (1805)

Unknell'd, uncoffin'd, and unknown.

BYRON, *Childe Harold*. Canto vi, st. 179. (1812)

Unwept, unshrouded, and unsepulchred.

ROBERT SOUTHBY, *A Tale of Paraguay*. Canto i, st. 11. (1825)

We softly sink to dark oblivion's shade,

Unwept, unblest, unhonored, and unpaid.

O. W. HOLMES, *The Tail-Piece*. (1830)

<sup>12</sup> The sweet physic of oblivion. (τὸ φάρμακον ἔνθα τὸ λάθος.)

THEOCRITUS, *Idyls*. No. xxiii, l. 25. (c. 270 B.C.)

<sup>13</sup> Our name shall be forgotten in time, . . . and our life shall pass away as the trace of a cloud. (Nomen nostrum oblivionem accipiet per tempus. . . . Umbrae enim transitus est tempus nostrum.)

*Apocrypha: Wisdom of Solomon*, ii, 4. (c. 100 B.C.)

The Sultan asked Solomon for a Signet motto, that should hold good for Adversity or Prosperity. Solomon gave him, "This too shall pass away."

EDWARD FITZGERALD, *Polonius: Solomon's Seal*. (1852)

Solemn words, and these are they:

Even this shall pass away."

THEODORE TILTON, *The King's Ring*. (1867)

## OBSCURITY

<sup>14</sup> Content thyself to be obscurely good.

JOSEPH ADDISON, *Cato*. Act iv, sc. 4. (1713)

<sup>15</sup> Who is Oweyshe in the market of the cotton-yarn?

J. L. BURCKHARDT, *Arabic Proverbs*. No. 641. (1817) Oweyshe, the pet name for a favorite, is lost in the crowd when she goes to the market to sell the cotton-yarn which she has spun at home. A person famous in his own neighborhood drops out of sight when he goes out into the world.

1 I envy any man whose life has passed  
Free from danger, unknown and unrenowned.  
(Ἐγὼ δ' ἀνδρῶν ἐς ἀνίθουν  
βίον ἐξεπέρασ' ἀγνώσ ἀκλήτ.)

EURIPIDES, *Iphigeneia at Aulis*, l. 16. (c. 410 B.C.) Agamemnon to his old servant, but he was, of course, just talking. Quoted by PLUTARCH, *Moralia*, 471C.

He has not lived amiss who from birth to death has passed unknown. (Nec vixit male, qui natus moriensque fefellit.)

HORACE, *Epistles*. Bk. i, epis. xvii, l. 10. (20 B.C.) In *Epistle* xviii, l. 103, Horace says that unruffled calm may be achieved by "a secluded journey along the pathway of life unnoticed" (An secretum iter et fallentis semita vitae).

Obscurity keeps men in peace, and a cottage bestows untroubled age. (Servat placidos obscura quies | praebebetque senes casa securos.)

SENECA, *Hippolytus*, l. 1126. (c. A.D. 60)

He is happiest of whom the world says least, good or bad.

THOMAS JEFFERSON, *Letter to John Adams*. (1786)

2 There is many a rich stone laid up in the bowels of the earth, many a fair pearl laid up in the bosom of the sea, that never was seen, nor never shall be.

BISHOP JOSEPH HALL, *Contemplations: The Veil of Moses*. Bk. iv. (1612)

Roses, that in deserts bloom and die.

POPE, *The Rape of the Lock*, iv, 158. (1714)

Full many flower is born to blush unseen,  
And waste its sweetness on the desert air.

THOMAS GRAY, *Elegy Written in a Country Church-Yard*, l. 55. (1750)

3 The lothe stake standeth longe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

BACON, *Promus*. No. 485. (c. 1594)

An ill stake standeth longest.

WILLIAM CAMDEN, *Remains*, p. 313. (1605)

The low stakes stand long.

THOMAS FULLER, *Gnomologia*. No. 4637. (1832)

4 Striving to be brief, I become obscure. (Brevis esse laboro, obscurus fio.)

HORACE, *De Arte Poetica*, l. 25. (c. 20 B.C.)

Wrapping truth in obscurity. (Obscuris vera involvens.)

VERGIL, *Aeneid*. Bk. vi, l. 100. (19 B.C.) There is a Latin proverb, "Obscurum per obscurius" (Something obscure [explained] by something more obscure).

Obscurity is the realm of error. (L'obscurité est le royaume de l'erreur.)

VAUVENARGUES, *Réflexions*. No. 5. (1746)

5 He who, conscious of his own light, is content to be obscure, shall be the whole world's model.

LAO-TSEZ, *Tao-tek-king (The Way of Virtue)*. Ch. 28. (c. 550 B.C.) Giles, tr.

6 He who hides his life well lives well. (Bene qui latuit bene vixit.)

OVID, *Tristia*. Bk. iii, eleg. 4, l. 25. (c. A.D. 10)

Hide thy life. (Cache ta vie.)

MONTAIGNE, *Essays*. Bk. ii, ch. 16. (1580) Cited as one of the principal dogmas of Epicurus, forbidding his followers to meddle with public affairs, and encouraging them to despise glory.

To be Anonymous is better than to be Alexander. Cowley said it engagingly, in his little essay on *Obscurity*: "Bene qui latuit, bene vixit: he lives well that has lain well hidden."

LOUISE IMOGEN GUINEY, *Patrins*. (1897)

Quoted also by VAN WYCK BROOKS, *New England: Indian Summer*, p. 482. The Germans say, "Unter der Bank neidet man Niemand" (Under the bank you envy no man).

7 Ignoble nobodies. (Nescioques ignobiles.)

PACUVIUS, *Medus*. Frag. 237. (c. 160 B.C.)

If you know not me, you know no bodie.

THOMAS HEYWOOD. Title of play. (1605)

Not to know me argues your selves unknown.

MILTON, *Paradise Lost*. Bk. iv, l. 830. (1667)

8 Little people easily find safety in obscurity. (Minuta plebes facili praesidio latet.)

PHAEDRUS, *Fables*. Bk. iv, fable 6. (c. 25 B.C.)

If the bridge fall, it won't crush the minnows.

ARTHUR E. MOULE, *Proverbs from Ningpo*. DOOLITTLE, *Chinese Vocabulary*, ii, 327. (1872)

9 How often the highest talents are wrapped in obscurity. (Ut saepe summa ingenia in occulto latent.)

PLAUTUS, *Captivi*, l. 165. (c. 200 B.C.)

Full many a starving wight has died unknown;  
Full many a spirit fled that none bemoan.

SADI, *Gulistan*, i, 16. (c. 1258) Eastwick, tr.

Some mute, inglorious Milton here may rest,  
Some Cromwell guiltless of his country's blood.

THOMAS GRAY, *Elegy Written in a Country Church-yard*, l. 57. (1750)

10 How happy is the blameless vestal's lot!

The world forgetting, by the world forgot.

POPE, *Eloisa to Abelard*, l. 207. (1717)

11 Lowly sit, richly warm. A mean condition is both more safe and more comfortable, than a high estate.

JOHN RAY, *English Proverbs*, p. 117. (1670)

12 It is a true saying, better to live in lowe degree then high disdaine.

LEONARD WRIGHT, *Display of Dutie*, p. 17. (1589)

It is better for him to live in low content then in high infamy.

UNKNOWN, *The Country-mans New Commonwealth*, p. 25. (1647)

Be obscure and innocent, rather than conspicuous and gully.

RICHARD STEELE, *The Englishman*. No. 10, p. 69. (1713)

## OBSERVATION

<sup>1</sup> The bearings of this observation lays in the application on it.

DICKENS, *Dombey and Son*. Ch. 23. (1848)

<sup>2</sup> Seeing many things, but thou observest not; opening the ears, but he heareth not. (Qui vides multa, nonne custodies? qui apertas habes aures, nonne audies?)

*Old Testament: Isaiah*, xlii, 20. (c. 725 B. C.)

The kingdom of God cometh not with observation. (οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατήρησιν.)

*New Testament: Luke*, xvii, 20. (c. A. D. 65)

The *Vulgate* is, "Non venit regnum Dei cum observatione."

<sup>3</sup> He is the observed of all observers. (ὥπται καὶ πάντῃ πᾶς τις ἐπιστρέφεται.)

PLATO, *Inscription for the Tomb of Alexis*. (c. 375 B. C.) See EDMONDS, *Elegy and Iambus*, p. 5.

The observed of all observers.

SHAKESPEARE, *Hamlet*, iii, 1, 162. (1600)

<sup>4</sup> Observation, not old age, brings wisdom. (Sensus, non aetas, invenit sapientiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 649. (c. 43 B. C.)

*Armado*: How hast thou purchased this experience?

*Moth*: By my penny of observation.

SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 23. (1595)

## OBSTINACY

## See also Stubbornness

<sup>5</sup> You take the bit in your teeth like a new-harnessed colt. (δακὼν δὲ στόμιον ὡς νεοῖγις.)

ÆSCHYLUS, *Prometheus Bound*, l. 1009. (c. 470 B. C.) The phrase was probably already a proverb.

To take the bit in one's teeth. (Mordere frenum.)

CICERO, *Ad Familiares*, xi, xxiii, 2. (c. 50 B. C.)

Attributed to Brutus. Cicero uses the proverb again in xi, xxiv, 1, and ERASMUS cites it, *Adagia*, i, iv, 14.

<sup>6</sup> Obstnacy in a bad Cause is but constancy in a good.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 25. (1643)

The obstinate Man does not hold Opinions, but they hold him.

SAMUEL BUTLER, *Remains*, ii, 422. (a. 1680)

<sup>7</sup> A stiff-necked people. (Populus duræ cervicis.)

*Old Testament: Exodus*, xxxiii, 3. (c. 550 B. C.)

*Also Deuteronomy*, ix, 6, 13.

She hath (they say) bene styffe necked cuermore.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

<sup>8</sup> A Fool is better than an obstinate Man.

THOMAS FULLER, *Gnomologia*. No. 101. (1732)

<sup>9</sup> You have a stalk of carle hemp in you. Spoken to sturdy and stubborn boys.

JAMES KELLY, *Scottish Proverbs*, p. 373. (1721)

Carl-hemp is male hemp, i. e. strength of mind.

Ye hae a streak o' carl hemp in you.

HISLOP, *Proverbs of Scotland*, p. 329. (1862)

<sup>10</sup> I see thee head stronge.

JOHN LYLY, *Euphues and His England* (Arber), p. 270. (1580)

As headstrong as an allegory on the banks of the Nile.

SHERIDAN, *The Rivals*. Act iii, sc. 3. (1775)

<sup>11</sup> Nothing shall alter my minde, neither penny nor Pater noster.

JOHN LYLY, *Euphues and His England* (Arber), p. 243. (1580)

Nor blows from pitchfork nor from ash

Can make him change his ways.

(Coups de fourche ni d'étrivières  
Ne lui font changer de manières.)

LA FONTAINE, *Fables*. Bk. ii, fab. 18. (1664)

The motto of the family of Sir Walter Raleigh was an old Latin phrase, "Mallem mori quam mutare" (Rather die than change).

<sup>12</sup> I dare not say obstinate least you gentlewomen shoulde take pepper in the nose, when I put but salt to your mouthes.

JOHN LYLY, *Euphues and His England* (Arber), p. 375. (1580)

<sup>13</sup> Obstnacy and heat of opinion are the surest proof of stupidity. Is there anything so assured, resolved, disdainful, contemplative, solemn, and serious, as an ass? (L'obstination et ardeur d'opinion est la plus seure preuve de bestise: est il rien certain, resolu, desdaigneux, contemplatif, grave, serieux, comme l'asne?)

MONTAIGNE, *Essays*. Bk. iii, ch. 8. (1595) The modern French proverb is, "C'est une tête de mulet," or "Être têtue comme un mulet." The he-mule, not the she-mule!

<sup>14</sup> I am naturally as obstinate as a Pig.

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 9. (1865)

Obstinate as a mule, stubborn as a bull-dog. (Têtue comme une mule, tenace comme une pieuvre.)

MAX O'RELL, *John Bull et Son Ile*, l. 11. (1890)  
O'Rell uses the feminine.

She's as obstinate as a mule.

MARGERY ALLINGHAM, *Black Plumes*, p. 26 (1940) On p. 138, "Obstinate as a pig."

NGAIO MARSH, *Colour Scheme*, p. 263. (1943)

You can be as obstinate as a mule.

H. G. WELLS, *You Can't Be too Careful*, p. 263. (1942)

STUBBORN AS A MULE, see under STUBBORNNESS.

<sup>15</sup> Swine, women, and bees cannot be turned.

JOHN RAY, *English Proverbs*, p. 138. (1673)

<sup>1</sup> Obstinate oxen waste their strength. (Niu yao sun li.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2671. (1875)

<sup>2</sup> He that will to Cupar, maun to Cupar.

WALTER SCOTT, *The Antiquary*. Ch. 42. (1816)  
Of an obstinate person.

<sup>3</sup> They will be neither to haud nor to bind now.

SCOTT, *St. Ronan's Well*. Ch. 15. (1824)

The old lady was neither to hold nor bind.

D. M. MOIR, *Mansie Wauch*. Ch. 22. (1824)

<sup>4</sup> He can never be good that is not obstinate.

THOMAS WILSON, *Maxims of Piety*, p. 126. (c. 1570)

OCCASION, see Opportunity

### OCCUPATION

See also Business, Profession, Trade

<sup>5</sup> Absence of occupation is not rest.

COWPER, *Retirement*, l. 623. (1781)

<sup>6</sup> "Let thine occupations be few," saith the sage, "if thou wouldst lead a tranquil life." ("ὀλίγα πρήσας," φησὶν, "εἰ μέλλεις εὐθυμήσειν.")

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 24. (c. A. D. 174) Referring to Democritus.

See STOBAEUS, i, 100.

If a man shall wish to live tranquilly let him not engage in many affairs. (Qui tranquille volet vivere, nec agat multa.)

SENECA, *De Tranquillitate*. Ch. xiii, sec. 1. (c. A. D. 60) Quoting Democritus.

<sup>7</sup> Farewell! Othello's occupation's gone!

SHAKESPEARE, *Othello*, iii, 3, 357. (1605)

OCEAN, see Sea

### ODDS

<sup>8</sup> The cheapest and by odds the most convenient mode.

WASHINGTON IRVING, *Writings*, xiv, 234. (1809)

By all odds . . . the most interesting.

W. D. HOWELLS, *Venetian Life*, p. 50. (1866)

By all odds the best of our troops.

G. W. BAGBY, *The Old Virginia Gentleman*, p. 152. (1883)

<sup>9</sup> It makes no odds.

DICKENS, *Martin Chuzzlewit*. Ch. 13. (1844)

There, it's no odds.

T. A. GUTHRIE, *The Tinted Venus*. Ch. 8. (1885)

What's the odds?

BESANT, *Children of Gibeon*, i, ix. (1886)

<sup>10</sup> In euill there is ods.

THOMAS DRAXE, *Bibliotheca*, p. 55. (1633)

CLARKE, *Paroemiologia*, p. 197. (1639)

"There's odds in Gossips," says an old adage.

JOHN WOLCOT, *Works* (1801), v, 44. (1797)

There are odds in all things.

*Notes and Queries*, iii, vi, 494. (1864)

<sup>11</sup> Implore, adore, thow indeflore,  
To mak our oddis evyne.

WILLIAM DUNBAR, *Poems*, lxxxv, 56. (c. 1510)  
Death . . . makes these odds all even.

SHAKESPEARE, *Measure for Measure*, iii, 1, 41. (1604)

Death . . . makes the odds all even.

W. M. PRAED, *Poems* (1864), ii, 171. (a. 1839)

<sup>12</sup> Two is to meyne, the prouerbe douth tell.

JOHN PICKERING, *The Historye of Horestes*, l. 78. (1567)

Twoe to one is odds.

NICHOLAS BRETON, *Works*, i, t24. (1616)

Three to one is odds.

EDMUND GAYTON, *Don Quixot*, p. 220. (1654)

Two to one be odds at football.

FRANCK; *Northern Memoirs*, p. 80. (1658)

Two to one is ods. *Noli pugnare duobus* [Nobody can fight two people], Catull. & *Ne Hercules quidem adversus duos* [Not even Hercules against two]. It's no uncomely thing to give place to multitude. . . . Hercules was too little for the *Hydra* and *Cancer* together.

JOHN RAY, *English Proverbs*, p. 151. (1670)

[He] concluded that one at a time was sufficient, that two to one were odds.

FIELDING, *Joseph Andrews*. Bk. iii, ch.12. (1742)

### OFFENCE

<sup>13</sup> The Multitude of Offenders is their Protection.

THOMAS FULLER, *Gnomologia*. No.4680. (1732)

<sup>14</sup> The offender never pardons.

HERBERT, *Jacula Prudentum*. No. 563. (1640)

Who offends, ne'er forgives. (Chi offende non perdona mai.)

TORRIANO, *Piazza Universale*, p. 176. (1666)

Forgiveness to the injur'd does belong,

But they ne'er pardon who have done the wrong.

DRYDEN, *The Conquest of Granada*. Pt. ii, act i, sc. 2. (1672)

He that does you a very ill Turn, will never forgive you.

THOMAS FULLER, *Gnomologia*. No. 2085. (1732)

He who is the Offender, is never the Forgiver.

THOMAS FULLER, *Gnomologia*. No. 2393.

Since you wrong'd me, you never had a good Thought of me.

THOMAS FULLER, *Gnomologia*. No. 4176.

Offenders never pardon.

MRS. BANKS, *Manchester Man*. Ch. 45. (1876)

See also under INJURY.

<sup>15</sup> None is offended but by himself.

GEORGE HERBERT, *Jacula Prudentum*. No. 658. (1640) From the Latin, "Nemo laeditur nisi a seipso" (No man is hurt but by himself).

<sup>16</sup> Sanctify the Lord of hosts himself; . . . And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel. (In lapidem autem offensionis, et in petram scandali.)

*Old Testament: Isaiah*, viii, 14. (c. 725 B. C.)

A stumbling-stone and rock of offence. (τῷ λίθῳ τοῦ προσκόμματος.)

*New Testament: Romans*, ix, 33. (c. A. D. 57)

Also *I Peter*, ii, 8.

The Scripture calleth Christ himselfe the stone of offence.

JOHN DAUS, tr., *Sleidanus Commentaries*, p. 31. (1560)

<sup>1</sup> To spare the person, but to denounce the offence. (Parcere personis, dicere de vitiis.)

MARTIAL, *Epigrams*. Bk. x, epig. 33. (A. D. 93)

In publick reproving of sinne, he [the faithful minister] ever whips the vice, and spares the person.

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 9. (1642)

She hugg'd the offender and forgave th' offence.

DRYDEN, *Cymon and Iphigenia*, l. 367. (1700)

How shall I lose the sin, yet keep the sense,

And love th' offender, yet detest th' offence?

POPE, *Eloisa to Abelard*, l. 191. (1717)

He lashed the vice, but spared the name.

SWIFT, *On the Death of Dr. Swift*, l. 523. (1731)

I hate the sinner. But what a warming sin.

OGDEN NASH, *Nevertheless*. (1938)

<sup>2</sup> What dire offence from am'rous causes springs.

POPE, *The Rape of the Lock*. Canto i,l.1.(1712)

<sup>3</sup> You may safely offend against him who offends first. (Impune pecces in eum qui peccat prior.)

PUBLILIUS SYRUS, *Sententiae*. No. 281. (c. 43 B. C.)

<sup>4</sup> That is well spoken that is well taken.

JOHN RAY, *English Proverbs*, p. 134. (1678)

There were no ill Language, if it were not ill taken.

THOMAS FULLER, *Gnomologia*. No. 4945. (1732)

The best known form is, "No offence taken where none is meant."

Offence is usually taken where offence is meant.

A. W. WARD, *Life of Dickens*. Ch. 3. (1882)

<sup>5</sup> Let many causes of offence pass by us unnoticed. (Multae nos injuriae transeant.)

SENECA, *De Ira*. Bk. iii, sec. 11. (c. A. D. 55)

Neither give offence to others, nor take offence from them.

ST. AMBROSE, *Letter to St. Augustine*. (c. A. D. 390) See TAYLOR, *Ductor Dubitantium*, i,l. 5.

A wise man avoideth offence, as sugar melteth in water.

SADI, *Pand Namah (Scroll of Wisdom)*. Sec. 16. (c. 1260) Wollaston, tr.

<sup>6</sup> O, my offence is rank, it smells to heaven.

SHAKESPEARE, *Hamlet*, iii, 3, 36. (1600)

Where the offence is, let the great axe fall.

SHAKESPEARE, *Hamlet*, iv, 5, 218. (1600)

<sup>7</sup> Heaven send thou hast not got the Hypps

SWIFT, *Cassinus and Peter*, l. 35. (1731)

No offence, I hope.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>8</sup> There are offences given; and offences taken, but not given.

ISAAC WALTON, *The Compleat Angler: To the Reader*. (1650)

<sup>9</sup> He thereupon took pet, and so did die.

UNKNOWN, *New Help to Discourse*, p. 252. (1669)

But at his naming of the net,

Venus had certainly took pet.

THOMAS D'URFHEY, *Stories Moral and Comical*, p. 57. (1709)

## OFFER

<sup>10</sup> Fair offer no cause of feud.

JAMES KELLY, *Scottish Proverbs*, p. 109. (1721)

A fair offer, Jeanie, is nae cause of feud.

SCOTT, *Heart of Midlothian*. Ch. 26. (1818)

<sup>11</sup> It is a common saying, To offer much to him that asketh but a little, is a kinde of deniall.

MABBE, tr., *Celestina* (T.T.), p. 116. (1631)

To proffer much is a kind of deniall.

TORRIANO, *Piazza Universale*, p. 176. (1666)

<sup>12</sup> Never refuse a good offer.

JOHN RAY, *English Proverbs*, p. 136. (1670)

I shall never refuse a fair offer.

WALTER SCOTT, *Redgauntlet*. Ch. 21. (1824)

## OFFICE

See also Place

<sup>13</sup> Each office has its burden. (ἀπαντ' ἐπαχθή.)

AESCHYLUS, *Prometheus*, l. 49. (c. 470 B. C.)

Office shows the man. (ἀρχὴ ἄνδρα δεικνυσιν.)

BIAS, *Aphorism*. (c. 700 B. C.) Quoted by

ARISTOTLE, *Nicomachean Ethics*. Bk. v, ch. 1,

sec. 16. DIOGENES LAERTIUS, *Pittacus*, bk. i,

sec. 77, attributes the saying to Pittacus. (c.

675 B. C.) Cited by ERASMUS, *Adagia*, i, x, 76,

with the Latin, "Magistratus virum indicat."

and the comment that it derives from the

lines of Sophocles given below, but of course

it is much older.

It is no easy matter to discern

The temper of a man, his mind and will,

Till he be proved by exercise of power.

(ἀμύχανον δὲ παντός ἀνδρός ἐκμαθεῖν

ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν

ἀρχαῖς τε καὶ νόμοις ἐντριβῆς φανῇ.)

SOPHOCLES, *Antigone*, l. 175. (c. 441 B. C.)

Not only does the office distinguish the man, but also the man the office. (οὐ μόνον ἀρχὴ ἄνδρα δεικνυσιν ἀλλὰ καὶ ἀρχὴν ἀνὴρ.)

EPAMINONDAS, when the Thebans thought to

insult him by appointing him telmarch, or

collector of garbage. (c. 375 B. C.) Plutarch

tells the story, *Moralia*, 811B.

Virtues are not honored by dignities, but dignities by virtue. (Non virtutibus ex dignitate sed ex virtute dignitatibus honor accedat.)

BOETHIUS, *Philosophiae Consolationis*. Bk. ii,

ch. 6. (A. D. 524)

The magistrate and the office discover the man.  
(Le magistrat et l'office decouvrent l'homme.)

RABELAIS, *Pantagruel*. (1533)

THE PLACE SHOWS THE MAN, *see under PLACE*.

<sup>1</sup> An honest official has no fat subordinates.

S. G. CHAMPION, *Racial Proverbs*, p. xli. (1938)

A Chinese proverb.

If you wish to eat the food of an official, you must be born with the teeth of an official.

S. G. CHAMPION, *Racial Proverbs*, p. 371.

<sup>2</sup> If you are capable of displaying energy, hold office; if not, resign.

CHOU JÊN, an ancient Chinese historiographer.

Cited by CONFUCIUS, *Analecfs*, xvi, i, 6. (c. 500 B. C.) Giles, tr.

<sup>3</sup> The administration of the government, like the office of a trustee, must be conducted for the benefit of those entrusted to one's care, not of those to whom it is entrusted. (Ut enim tutela, sic procuratio rei publicae ad eorum utilitatem, qui commissi sunt, non ad eorum, quibus commissa est, gerenda est.)

CICERO, *De Officiis*. Bk. i, ch. 25, sec. 85. (c. 45 B. C.)

All political power is a trust.

CHARLES JAMES FOX, *Speech*, 1788.

The very essence of a free government consists in considering offices as public trusts, bestowed for the good of the country, and not for the benefit of an individual or a party.

JOHN C. CALHOUN, *Speech*, 13 Feb., 1835.

The phrase, "public office is a public trust," has of late become common property.

CHARLES SUMNER, *Speech*, U.S. Senate, 31 May, 1872. The phrase was adopted as the slogan for Grover Cleveland's presidential campaign in 1884.

Public officials are the trustees of the people.

GROVER CLEVELAND, *Letter Accepting Nomination for Mayor of Buffalo*, 1881.

<sup>4</sup> A most wretched custom is our electioneering and scrambling for office. (Misserima omnino est ambitio honorumque contentio.)

CICERO, *De Officiis*. Bk. i, ch. 25, sec. 87. (c. 45 B. C.)

This office-seeking is a disease. It is even catching.

GROVER CLEVELAND, *Interview*, in 1885. *See* NEVINS, *Grover Cleveland*, p. 235.

The trouble is there are too many pigs for the teats.

ABRAHAM LINCOLN, referring to the rush of would-be office-holders to Washington after his inauguration in 1861.

He will remember me, because I was the person who did not ask for an office.

MARK TWAIN, when sending greeting to ex-President Grant. (c. 1880)

What are we here for, except the offices?

WEBSTER FLANAGAN, *Remark*, at the national Republican convention, in 1880. Flanagan headed the delegation from Texas. *See Dict. Amer. Biog.*, vi, 453; also *The Nation*, 10 June, 1880.

<sup>5</sup> Offices are given, but not discretion.

JOHN FLORIO, *First Fruites*, fo. 33. (1578)

Offices may well be given, but not discretion.

*Book of Meery Riddles*. Prov. 116. (1629)

<sup>6</sup> I shall never ask, never refuse, nor ever resign an office.

BENJAMIN FRANKLIN, *Autobiography*. (1798)  
Few die and none resign.

THOMAS JEFFERSON, *Letter to a Committee of Merchants of New Haven*, 12 July, 1801.  
What Jefferson really wrote was, "If a due participation of office is a matter of right, how are vacancies to be obtained? Those by death are few: by resignation, none."

<sup>7</sup> Jack in an Office is a great Man.

THOMAS FULLER, *Gnomologia*. No. 3050. (1732)  
*See under JACK*.

<sup>8</sup> They that buy an Office, must sell something.

THOMAS FULLER, *Gnomologia*. No. 4975. (1732)

The Germans say, "Aunt ohne Gold macht Diebe" (Unpaid offices make thieves).

<sup>9</sup> Every time I bestow a vacant office I make a hundred discontented persons and one ingrate. (Toutes les fois que je donne une place vacante, je fais cent mécontents et un ingrat.)

LOUIS XIV. (c. 1680) *See* VOLTAIRE, *Siècle de Louis XIV*.

No man who ever held the office of President would congratulate a friend on obtaining it. He will make one man ungrateful, and a hundred his enemies, for every office he bestows.

JOHN ADAMS, *Remark*, in 1824, when his son, John Quincy Adams, was elected to the Presidency. (1824) *See* QUINCY, *Figures of the Past*, p. 74

Befriend: To make an ingrate.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>10</sup> In being out of office I am out of danger.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act ii, sc. 1. (1633)

<sup>11</sup> The insolence of office.

SHAKESPEARE, *Hamlet*, iii, 1, 73. (1600)

Thou hast seen a farmer's dog bark at a beggar? . . . And the creature run from the cur? There thou might'st behold the great image of authority: a dog's obeyed in office.

SHAKESPEARE, *King Lear*, iv, 6, 159. (1605)

<sup>12</sup> I would I could do a good office between you.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 102 (1601)

He suspects Father Talbot hath donne him some ill office.

SIR MARMADUKE LANGDALE, in *Nicholas Papers*, iii, 128. (1655)

<sup>13</sup> It is a life that I have desired: I will thrive.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 3, 22. (1601) Drawer of liquor at an inn.

He hath a good office, he must needs thrive.

JOHN RAY, *English Proverbs*, p. 263. (1678)



1 Speake to them; of mine office he shall haue a cast.

NICOLAS UDALL, *Ralph Roister Doister*. Act i, sc. 4. (a. 1553)

Boreas with his swelling cheekes shewed a caste of his office.

GRANGE, *Golden Aphroditis*, sig. N1. (1577)

The Devil gives him a cast of his Office.

TORRIANO, *Piazza Universale*, p. 79. (1666)

A cast of your office, or a touch of your employment.

B.E., *A New Dictionary of the Canting Crew*, sig. H8. (1690)

## OIL

2 Pour vinegar and oil into the same cruse and thou wilt say that, as foes, they keep asunder. (ὄξος τ' ἀλειφά τ' ἐγχεῖας ταύτῃ κύτει | διχοστατοῦντ' ἄν, οὐ φιλῶ, προσενέποις.)

AESCHYLUS, *Agamemnon*, l. 322. (458 B.C.)

3 He wasted both toil and oil. (Et operam et oleum perdidisse.)

CICERO, *Ad Familiares*. Bk. vii, epis. i, sec. 3. (55 B.C.) Cicero is speaking of Pompey and of gladiators, and the wasted oil was not only midnight oil, but the rubbing oil used in the training schools.

They were like to lese bothe worke and oyle.

EDWARD HALL, *Chronicle*, sig. 35b. (a. 1548)

None . . . shall thinke his oyle & labour lost.

THOMAS NEWTON, tr., *Touchstone of Complexions: Epistle*. (1576)

4 He that measureth oil besmeares his fingers. (Qui mesure l'huile il s'en oingt les mains.)

RANDLE COTGRAVE, *Dictionary: Huile*. (1611)

He that measureth oil shall anoint his fingers

JOHN RAY, *English Proverbs*, p. 126. (1670)

5 Worth our Braines, and Midnight Oyle.

GEORGE DANIEL, *Trinarchodia*, p. 16. (1650)

Whence is thy learning? Hath thy toil

O'er books consumed the midnight oil?

JOHN GAY, *Fables: Intro.*, l. 16. (1727)

I trimm'd my lamp, consum'd the midnight oil.

WILLIAM SHENSTONE, *Elegies*. Eleg. xi, st. 7. (1758)

6 Oyle, yron, and Salt, be royall marchandise. (Oglio, ferro, e sale, mercantia regale.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

7 I forget the punishment for compassing the death of the Heir Apparent. . . . Something lingering, with boiling oil in it I fancy.

W. S. GILBERT, *The Mikado*. Act ii. (1885)

Something lingering, with boiling oil in it.

J. J. CONNINGTON, *The Four Defences*, p. 216. (1940)

A turn or two of the thumbscrew and a spot of boiling oil to top off with.

R. A. J. WALLING, *The Corpse with the Eerie Eye*, p. 188. (1942)

8 Now throw in your verses, that is, throw oil on the fire. (Adde poemata nunc, hoc est, oleum adde camino.)

HORACE, *Satires*. Bk. ii, sat. iii, l. 321. (30 B.C.)

A play upon the midnight oil which was consumed while the verses were being written.

For wyn and youthe doon Venus encrece,

As men in fyr wol casten oile or grece.

CHAUCER, *Canterbury Tales: The Phisiciens Tale*, l. 60. (1386)

You quench fire with oil. (Oleo incendium resingere.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 10. (1523)

There were also certaine other malicious and busye persones who added Oyle . . . to the Furnace.

EDWARD HALL, *Chronicle*, 820. (a. 1548)

And, after the proverb, we put oil to the fire.

THOMAS INCELAND, *The Disobedient Child*. (c. 1550) See HAZLITT, *Old English Plays*, ii. 280.

As the common saying is, powred oyle vpon the fyre.

JOHN DAUS, tr., *Sleidanus Commentaries*, p. 229. (1560)

Have oyle to coale their furious flames.

GEORGE PETTIE, *Petite Pallace*, p. 240. (1576)

To my flaming wrath be oil and flax.

SHAKESPEARE, *II Henry VI*, v, 2, 55. (1590)

Oil and fire, too strong for reason's force.

SHAKESPEARE, *All's Well that Ends Well*, v, 3, 7. (1602)

Bring oil to fire, snow to their colder moods.

SHAKESPEARE, *King Lear*, ii, 2, 82. (1605)

This is the way to kindle, not to quench.

SHAKESPEARE, *Coriolanus*, iii, 1, 196. (1607)

That were to blow at fire in hope to quench it.

SHAKESPEARE, *Pericles*, i, 4, 4. (1609)

To cast oil in the fire is not the way to quench it.

JOHN CLARKE, *Paraemiologia*, p. 167. (1639)

Cited by RAY, p. 126, and FULLER, No. 5142

Serving only like oil to the flame.

WALTER SCOTT, *The Pirate*. Ch. 4. (1822)

A dear method of quenching fire by pouring oil on it.

CARLYLE, *The Early Kings of Norway*. (1875)

TO ADD FUEL TO THE FIRE, see under FIRE.

9 You carry oil in your ear. (Ferre oleum in auricula.)

MARTIAL, *Epigrams*. Bk. v, No. 77. (c. A. D. 90)

Cited by ERASMUS, *Adagia*, i, v, 63. You

incline your ear to great men as though you carried oil in it.

10 All seas are made smooth by oil. (Omne oleo tranquillari.)

PLINY, *Naturalis Historia*. Bk. ii, ch. 107, sec. 234. (c. A. D. 77)

Why does pouring oil on the sea make it still and calm? Is it because the winds, slipping over the smooth oil, have no force, nor cause any waves?

PLUTARCH, *Moralia: Quaestiones Naturales*. Sec. 12. (c. A. D. 95)

Remember to throw into the sea the oil which I give to you, when straightway the winds will

abate, and a calm and smiling sea will accompany you throughout your voyage.

VENERABLE BEDE, *Ecclesiastical History*. Bk. iii, ch. 15. Hence the expression, "To throw oil on troubled waters," i. e. to smooth matters over.

D'Israeli poured oil and calmed the waters.

W. B. BARING, in *Croker Papers*, iii, xxv, 103. (1847)

Campion . . . trying to pour oil on the troubled waters.

KINGSLEY, *Westward Ho!* Ch. 4. (1855)

His wife . . . would throw oil on the waters.

DICKENS, *Our Mutual Friend*, Bk. iii, ch. 12. (1864)

Mrs. Grantly . . . strove to change the subject, and threw oil upon the waters.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. ii, ch. 13. (1867)

Striving to oil the troubled waters.

O. HENRY, *The Friendly Call*. (1910)

He makes helpless and pathetic attempts at pouring oil on all the troubled waters.

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 105. (1942)

1 God hath anointed thee with the oil of gladness. (Unxit te Deus tuus oleo laetitiae.)

*Old Testament: Psalms*, xlv, 7. (c. 350 B. C.)

Enoynt with oyl of charite.

RICHARD ROLLE OF HAMPOLE, *Psalter*, cxxvii. (a. 1430)

The sweet oyle of remembraunce.

SIR THOMAS ELYOT, *The Governour*, Bk. iii, ch. 25. (1531)

A little oyle of favour will scour thee agen.

JAMES SHIRLEY, *The Martial Soldier* Act iii, sc. 3. (1638)

He had so furbished the sword of Justice with the Oyle of Mercy.

JOHN TRAPP, *Commentary on Job*, xxix, 25. (1657)

His wants are supplied by the oil of his tongue.

WILLIAM HONE, *Every-Day Book*. Vol. ii, col. 835. (1781)

2 His verses smelled more of wine than oil. (Ses carmes sentoyent plus le vin que l'huile.)

RABELAIS, *Gargantua: Prologe de l'Auteur*. (1534)

I will glory as much when it is said of me that I have spent more on wine than oil, as did Demosthenes, when it was told him that his expense on oil was greater than on wine. (Et prendray autant à gloire qu'on die de moy, que plus en vin aye despendu que en huyle, que fist Demosthenes, quand de luy on disoit, que plus en huyle que en vin despendoit.)

RABELAIS, *Gargantua: Prologe de l'Auteur*.

3 To SMELL OF THE OIL, see under LAMP.

When the oil is exhausted the lamp goes out (Yu kan têng hsi.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 928. (1875)

Without oil a lamp can give no light.

SCARBOROUGH, *Chinese Proverbs*. No. 2579.

4 A greet deal of hem . . . hilde up the kynges oyl.

JOHN DE TREVISA, tr., *Polychronicon*, iii, 447. (1387) To hold up oil: to use flattering speech.

Prophetes false manye mo To bere up oil.

GOWER, *Confessio Amantis*, iii, 172. (1390)

## OMEN

### See also Superstition

5 You call an ass a bird. (ὄνον ὀρνιθ.)

ARISTOPHANES, *The Birds*, l. 721. (414 B. C.)

ERASMUS, *Adagia*, iii, vii, 23, gives the Latin as "Asinus avis." Aristophanes is ridiculing the diviners, who call everything—a sneeze, a rumor, a servant—a bird, that is, an omen.

6 Certain signs precede certain events, and these are given sometimes by entrails and by birds, sometimes by lightnings, by stars, and by dreams. (Certis rebus certa signa praecurrerent.)

CICERO, *De Divinatione*. Bk. i, ch. 52. (44 B. C.)

Claudius has "In coelo nunquam spectatam impune cometam" (A comet is never seen in heaven without implying disaster).

There is something in omens. (Omina sunt aliquid.)

OVID, *Amores*. Bk. i, eleg. 12, l. 3. (c. 13 B. C.)

The proverbial phrase is, "Absit omen" (May the omen be averted).

Nay I have had some Omens: I got out of Bed backwards too this Morning, . . . then I stumbled coming down Stairs, and met a Weasel; bad Omens those.

CONGREVE, *Love for Love*. Act ii, sc. 2. (1695)

The salt is spilt, to me it fell.

Then to contribute to my loss,

My knife and fork were laid across,

On Friday too! the day I dread!

JOHN GAY, *Fables: The Farmer's Wife and the Raven*. Ser. i, fab. 37. (1727)

7 You rose on your right side.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Thou rose not on thy right side.

JOHN STILL (?), *Gammer Gurton's Needle* Act ii, sc. 1. (c. 1565)

We rose on the wrong side.

BEN JONSON, *A Tale of a Tub*. Act iv, sc. 3. (1633)

You rose o' the wrong side today it seemes.

BROME, *The Court Beggar*. Act ii. (1653)

Certain I rise with the right end upward today, I have had such good luck!

JOHN WILSON, *The Projectors*. Act i. (1665)

Sure I rose the wrong way today. I have such damned ill luck.

APHRA BEHN, *Town-Fop*. Act v, sc. 1. (1676)

Thou art angry this morning . . . hast risen from thy wrong side, I think.

WALTER SCOTT, *Redgauntlet*. Ch. 20. (1824)

Thou's gotten out at wrang side o' the bed, i. e. thou art peevish and ill-tempered.

WILLIAM CARR, *Dialect of Craven*, i, 29. (1828)

<sup>1</sup> Do not be a bird of ill-omen in my halls. (μηδέ μοι αὐτῇ | ὄρνις ἐν μεγάροισι κακὸς πέλει.)

HOMER, *Iliad*. Bk. xxiv, l. 218. (c. 850 B.C.)  
See under RAVEN.

<sup>2</sup> Under evil omens. (Mala avi.)

HORACE, *Odes*. Bk. i, Ode 15, l. 5. (23 B.C.)

"With good omens; with bad omens" (Bonis avibus; malis avibus), were proverbs, which ERASMUS, *Adagia*, i, i, 75, noted. Literally the phrase means "With good birds, with bad birds," because the Romans took many omens or auguries from birds.

Among the Romans, not a bird  
Without a prophecy, was heard;  
Fortunes of empires often hung  
On the magician magpie's tongue,  
And every crow was to the state  
A sure interpreter of fate.

CHARLES CHURCHILL, *The Ghost*. Bk. i, l. 73. (1761)

<sup>3</sup> The twitching of my eyebrow tells me. (Ita supercilium salit.)

PLAUTUS, *Pseudolus*, l. 107. (c. 195 B.C.)

<sup>4</sup> Who luik to freits [omens], my master deir, Freits will ay follow them.

UNKNOWN, *Adam o' Gordon*. (c. 1700) See PINKERTON, *Select Scottish Ballads*, i, 49.

He that follows freits, freits will follow him. He that notices superstitious observations (such as spilling of salt) it will fall to him accordingly.

JAMES KELLY, *Scottish Proverbs*, p. 128. (1721)

Freits follow those who look to them.

MUNGO PARK, in LOCKHART, *Scott*. Ch. 13.

## ONCE

<sup>5</sup> Once is enough. (Semel satis est.)

CICERO, *Ad Atticum* Bk. xiii, epis. 52. (45 B.C.)

Once: Enough

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>6</sup> The finished man of the world must eat of every apple once.

R. W. EMERSON, *The Conduct of Life: Culture* (1860) Compare "Try anything once."

I am willing to taste any drink once.

JAMES BRANCH CABELL, *Jurgen*. Ch. 1. (1919)

<sup>7</sup> Once Aboard the Luggar.

A. S. M. HUTCHINSON. Title of novel. (1908)

"This book," the author explained, "has its title from that dashing sentiment, 'Once aboard the luggar and the girl is mine.'"

"Once aboard the luggar," or once alone in the drawing-room.

J. J. CONNINGTON, *Four Defences*, p. 48. (1940)

<sup>8</sup> Once out and always out.

JOHN RAY, *English Proverbs*, p. 57. (1678)

Once, and use it not.

JOHN RAY, *English Proverbs*, p. 263.

<sup>9</sup> Never but once at a wedding.

JOHN RAY, *English Proverbs*, p. 263. (1678)

Once at a coronation.

JOHN RAY, *English Proverbs*, p. 263.

Never.: Did you ever see the like?

Miss: Never, but once at a wedding.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>10</sup>

I the forsake and from the go,

For onys, evyr, and ay.

UNKNOWN, *Coventry Mysteries*, xii, 118. (c. 1450)

We oughte to ask it of hym ones for all.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, xix, 403. (c. 1489)

Ones for alwayes I defende thee.

BERNERS, tr., *Froissart*, Bk. ii, ch. 36. (1525)

Once for altogether.

UDALL, tr., *Erasmus' Apophthegms*, fo. 275b. (1542)

[They] have cleared the question once for ever.

EARL OF MONMOUTH, tr., *Advertisements from Parnassus*, p. 100. (1656)

## ONE

<sup>11</sup>

To make one out of many. (Ex pluribus unum facere.)

ST. AUGUSTINE, *Confessions*. Bk. iv, ch. 8, last words. (A. D. 397) "E pluribus unum" (From many one) is the motto of the United States. adopted 1777.

<sup>12</sup>

By one consider all. (Ex uno omnia spectat.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 78. (1508)

TAVERNER, tr., fo. 12. (1550) Taverner adds "That is to say, of the profe of one thyng. conjecture the reste. Of a pece of mennes procedynges, gesse the resydue." Erasmus gives the Greek as ἐξ ἑνὸς τὰ πάντα θ' ὄρα.

<sup>13</sup>

One in heart as we are one in name. (ἴσον θυμὸν ἔχοντες ὁμόνομοι.)

HOMER, *Iliad*. Bk. xvii, l. 720. (c. 850 B.C.)

One for all, or all for one we gage.

SHAKESPEARE, *Rape of Lucrece*, l. 144. (1594)

All for one, one for all. (Tous pour un, un pour tous.)

ALEXANDRE DUMAS, *Les Trois Mousquetaires* Ch. 9. Dictated by D'Artagnan and repeated by his three friends.

All for Each, and each for All.

EDMUND VANCE COOK, *Each for All*. (1917)

Remember the motto of the Three Musketeers

MARY LASSWELL, *Suds in Your Eye*, p. 120 (1942)

<sup>14</sup>

One is more than a multitude.

BEN JONSON, *Cynthia's Revels*. Act v. (1601)

<sup>15</sup>

One no number is.

MARLOWE, *Hero and Leander*. Sest. v. (1598)

Number can ne're consist of less than two.

RICHARD BRATEWAIT, *Natures Embassie*, p. 268 (1621)

One body is no body.

JOHN CLARKE, *Paroemiologia*, p. 44. (1639)

One and none is all one.

JOHN RAY, *English Proverbs*, p. 20. (1670)

One's as good as none.

ROBERTSON, *Phraseologia Generalis*, 953. (1681)  
One is none, two is some, three is a sort, four is a mort.

EDWARD MOOR, *Suffolk Words*, p. 236. (1823)

ONE MAN, NO MAN, *see under* MAN.

'Tis very careful of number one, and looks no further.

THOMAS PITT, in HEDGES, *Diary*, iii, 99. (1704)

Number one, one's self, one's own interests.

We always take care of number one.

MARRYAT, *Frank Mildmay*. Ch. 19. (1829)

He had an eye awake to number one.

JOHN GALT, *Lawrie Todd*. Bk. iii, ch. 9. (1830)

I do not see my way clearly, beyond humbly trying to reform Number one.

CHARLES DARWIN, *Life and Letters*, i, 369. (1849)

Almost every person . . . is occupied about Number One.

THACKERAY, *Pendennis*. Ch. 56. (1850)

Number 1 is the first house in the row.

HENDERSON, *Latin Proverbs*, p. 151. (1869)

One, two, three four, are just half a score.

JOHN RAY, *English Proverbs*, p. 86. (1678)

One's too few, three too many.

JOHN RAY, *English Proverbs*, p. 342.

We are one people and will act as one. (Wir sind ein Volk, und einig wollen wir handeln.)

SCHILLER, *Wilhelm Tell*. Act ii, sc. 2, l. 258.

## ONION

He certainly knew his onions.

GEORGETTE HEYER, *No Wind of Blame*, p. 245. (1939)

They flock to him because he knows his onions.

ETHEL L. WHITE, *The Man Who Was Not There*, p. 79. (1943)

It may serve with an onion.

JAMES HOWELL, *English Proverbs*, p. 1. (1659)

It will do with an onion

JOHN RAY, *English Proverbs*, p. 214. (1670)

Whenever you have eaten the strong-smelling shoots of Tarentine leeks, give kisses with shut mouth. (Fila Tarentini graviter redolentia porri | edisti quotiens, oscula clusa dato.)

MARTIAL, *Epigrams*. Bk. xiii, epig. 18. (A. D. 93)

Well loved he garleek, oynons, and eek lekes.

CHAUCER, *Canterbury Tales: Prologue*, l. 634 (c. 1386)

Let onion atoms lurk within the bowl,  
And, half-suspected, animate the whole.

SYDNEY SMITH. (a. 1845) *See* LADY HOLLAND, *Memoir*.

The [Egyptian] priests keep themselves clear of the onion, because it is the only plant that thrives in the waning of the moon. It is suitable neither for fasting nor festival, he-

cause in the one case it causes thirst, and in the other tears for those who partake of it.

PLUTARCH, *Moralia: Isis and Osiris*. Sec. 353F. (C. A. D. 95) *See also* AULUS GELLIUS. Bk. xx, ch. 8.

An onion will do well for such a shift [to produce tears].

SHAKESPEARE, *The Taming of the Shrew: Induction*, i, 126. (1594) *See under* TEARS: CROCODILE TEARS.

If thou hast not a capon, feed on an onion.

JOHN RAY, *English Proverbs*, p. 3. (1678)

## OPINION

My sister gives it as a horseback opinion.

ANDY ADAMS, *Log of a Cowboy*, p. 72. (1903)

First learn, then form opinions.

*Babylonian Talmud: Shabbath*, fo. 63a. (c. 450) Also *Berachoth*, fo. 63b.

Winnowed opinions.

SHAKESPEARE, *Hamlet*, v, 2, 201. (1600)

You all spit the same spittle.

*Babylonian Talmud: Shabbath*, fo. 99b. (c. 450) Also *Niddah*, fo. 42a. You all have the same opinions.

He adopts the opinion of others like a monk in the Sorbonne. (Il opine du bonnet comme un moine en Sorbonne.)

BLAISE PASCAL, *Lettres Provinciales*. No. 2 (1656)

Opinion! which on crutches walks,  
And sounds the words another talks.

DAVID LLOYD, *The Poet*, l. 55. (c. 1792)

An illogical opinion only requires rope enough to hang itself.

AUGUSTINE BIRRELL, *Obiter Dicta: The Via Media*. (1884)

No well-informed person has declared a change of opinion to be inconstancy. (Nemo doctus unquam mutationem consilii inconstantiam dixit esse.)

CICERO, *Ad Atticum*. Bk. xvi, epis. 7. (44 B. C.)  
Reminiscent of the Latin proverb, "Prudentis est mutare consilium" (It is natural for a wise man to change his opinion).

The man who never alters his opinion is like standing water, and breeds reptiles of the mind.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Those who never retract their opinions love themselves more than they love truth. (Ceux qui ne se rétractent jamais s'aiment plus que la vérité.)

JOSEPH JOUBERT, *Pensées*. No. 161. (1810)

The deep slumber of a decided opinion.

JOHN MILL, *On Liberty*. (1859) Quoting from *Thoughts for the Cloister and the Crowd*, p. 21.

The foolish and dead alone never change their opinion.

LOWELL, *My Study Windows: Lincoln*. (1871)

Loyalty to petrified opinion never yet broke a chain or freed a human soul.

MARK TWAIN, Inscribed beneath his bust in the Hall of Fame. (a. 1910)

Ah, snug lie those who slumber  
Beneath Conviction's roof.

PHYLLIS MCGINLEY, *Lament for a Wavering Viewpoint*. (1940)

Convictions are opinions which circumstances have temporarily backed.

ANONYMOUS, *Meditations in Wall Street*, p. 143. (1940)

1  
Opinion says hot and cold, but the reality is atoms and empty space. (νόμος ψυχρόν, νόμος θερμόν, ἑτεῖν δὲ ἄτομα καὶ κενόν.)

DEMOCRITUS, *Apothegm*. (c. 400 B.C.) See  
DIOGENES LAERTIUS, *Pyrrho*. Bk. ix, sec. 72.  
Democritus was declared a sceptic because of this apothegm

2  
The opinion of one man is not as good as that of a thousand.

DOOLITTLE, *Chinese Vocabulary*, ii, 682. (1872)

3  
Every opinion reacts on him who utters it.  
EMERSON, *Essays: Compensation*. (1841)

4  
If all men judged alike of honor and of wisdom, there would be no differences of opinion among them. (εἰ πᾶσι ταῦτὸ καλὸν ἔφν σοφόν θ' ἄμα, οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις.)

EURIPIDES, *Phoenician Maidens*, l. 499. (c. 420 B.C.) Cited by ERASMUS, *Adagia*, i, iii, 7.

A difference of opinion, though in the merest trifles, alienates little minds

LORD CHESTERFIELD, *Letters*, 15 Jan., 1753.

The only sin which we never forgive in each other is difference of opinion.

EMERSON, *Society and Solitude: Clubs*. (1870)  
When opinions agree, the most distant unite in friendship; when they disagree, the nearest relations will be enemies.

DOOLITTLE, *Chinese Vocabulary*, ii, 283. (1872)  
It were not best that we should all think alike; it is difference of opinion that makes horse-races.

TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)  
I see we have a difference of opinion. That's what makes a horse-race.

FRANK GRUBER, *The Navy Colt*, p. 23. (1941)  
We have a difference of opinion, it seems. That's what makes a lawsuit.

FRANK GRUBER, *The Gift Horse*, p. 77. (1942)  
Differences of opinion make horse races and lawsuits.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 157. (1943)

5  
Our own Opinion is never wrong.

THOMAS FULLER, *Gnomologia*. No. 3824. (1732)

6  
Men will die for an opinion as soon as for anything else.

HAZLITT, *Characteristics*. No. 118. (1823)  
The mind revolts against certain opinions as the stomach rejects certain foods.

WILLIAM HAZLITT, *Characteristics*. No. 136.

7  
Weening is not measure.

HERBERT, *Jacula Prudentum*. No. 812. (1640)  
Some men plant an opinion they seem to eradicate.

HERBERT, *Jacula Prudentum*. No. 1155.

8  
That man is best who considers everything for himself. (οὗτος μὲν πανάριστος, δὲ αὐτὸς πάντα νοήσῃ φρασσάμενος.)

HESIOD, *Works and Days*, l. 293. (c. 800 B.C.)  
Stay at home in your mind. Don't recite other people's opinions.

EMERSON, *Letters and Social Aims: Social Aims* (1875)

9  
A man's opinions, look you, are generally of much more value than his arguments.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 5. (1860)

10  
Consenting against his will. (ἐκὼν ἀκούει γὰρ θυμῷ.)

HOMER, *Iliad*. Bk. iv, l. 43. (c. 850 B.C.) Cited by ERASMUS, *Adagia*, ii, vii, 82, with the Latin, "Volens nolente animo." Hence, "Nolens volens."

Unwilling and yet willing. (ὁ δ' οὐ θέλων τε καὶ θέλων.)

EURIPIDES, *Hecuba*, l. 566. (c. 425 B.C.)  
Persuade me you may, but I won't be persuaded. (οὐ γὰρ πείσεις, οὐδ' ἦν πείσῃς.)

ARISTOPHANES, *Plutus*, l. 600. (388 B.C.)

Hold a man back against his will, and you incite him to go. (Invitum cum retineas, exire incites.)

PUBLILIUS SYRUS, *Sententiae*. No. 271. (c. 43 B.C.)

He that complies against his will,  
Is of his own opinion still.

SAMUEL BUTLER, *Hudibras*. Pt. iii, canto iii, l. 547. (1678) Often misquoted, "A man convinced against his will."

One may be confuted and yet not convinced.

THOMAS FULLER, *Gnomologia*. No. 3771. (1732)  
Men may be convinced, but they cannot be pleased, against their will.

SAMUEL JOHNSON, *Works*, iii, 159. (c. 1776)  
In spite of facts and logic, you're of the same opinion still.

O. R. COHEN, *Sound of Revelry*, p. 69. (1943)

11  
Error of opinion may be tolerated where reason is left free to combat it.

THOMAS JEFFERSON, *Inaugural Address*, 4 March, 1801.

12  
He that speers [asks] all opinions comes ill speed. Because their different advices will confuse and distract him.

JAMES KELLY, *Scottish Proverbs*, p. 167. (1721)  
That's but one doctor's opinion.

JAMES KELLY, *Scottish Proverbs*, p. 335.

13  
How long halt ye between two opinions?  
(Usquequo claudicatis in duas partes?)

*Old Testament: 1 Kings*, xviii, 21. (c. 600 B.C.)

<sup>1</sup> Often from chance opinion springs; and opinion always makes the fashion. (C'est souvent du hasard que naît l'opinion; | Et c'est l'opinion qui fait toujours la vogue.)

LA FONTAINE, *Fables*. Bk. vii, fab. 15. (1678)

Theodore Jouffroy is credited with the epigram, "Opinions are like fashions, beautiful when new, ugly when discarded."

New opinions are always suspected, and usually opposed, without any other reason, but because they are not already common.

JOHN LOCKE, *An Essay Concerning Human Understanding: Dedictory Epistle*. (1690)

<sup>2</sup> Be not lyght to follow every mans opinion, nor obstinate to stande in thine owne conceipt.

JOHN LYLY, *Euphues* (Arber), p. 40. (1579)

<sup>3</sup> I see thee as often change thy Head as others do their Hats.

JOHN LYLY, *Euphues and His England* (Arber), p. 323. (1580)

Some praise at morning what they blame at night, But always think the last opinion right.

POPE, *Essay on Criticism*. Pt. ii, l. 230. (1709)

His opinions were as pliant as his bows.

<sup>4</sup> Men are never so good or so bad as their opinions.

SIR JAMES MACKINTOSH, *Ethical Philosophy*. Sec. 6. (1830)

<sup>5</sup> Men, says an ancient Greek sentence, are tormented by the opinions they have of things, and not by the things themselves. (Les hommes, dict une sentence grecque ancienne, sont tormentez par les opinions qu'ils ont des choses, non par les choses mesmes.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580)

<sup>6</sup> Opinion is something wherein I go about to give Reason why all the World should think as I think.

JOHN SELDEN, *Table-Talk: Opinion*. (1689)

<sup>7</sup> His own opinion was his law.

SHAKESPEARE, *Henry VIII*, iv, 2, 37. (1612)

<sup>8</sup> I have bought Golden opinions from all sorts of people

SHAKESPEARE, *Macbeth*, i, 7, 33. (1606)

To win golden opinions; to be very well received. Originally with a reminiscence of [Macbeth].

PARTRIDGE, *Dictionary of Clickés: Win*. (1941)

<sup>9</sup> Opinion's but a fool, that makes us scan The outward habit by the inward man.

SHAKESPEARE, *Pericles*, ii, 2, 56. (1609)

Opinion is the genius, and, as it were, the foundation of all temporal happiness.

OWEN FELTHAM, *Resolves: Of Opinion*. (1623)

Opinion in good men is but knowledge in the making.

JOHN MILTON, *Areopagitica*, p. 69. (1644)

Opinion is the great pillar which upholds the commonwealth.

BOHN, *Handbook of Proverbs*, p. 471. (1855)

<sup>10</sup> A plague of opinion! a man may wear it on both sides, like a leather jerkin.

SHAKESPEARE, *Troilus and Cressida*, iii, 3, 265. (1601)

<sup>11</sup> The position may be a matter of opinion.

H. B. STOWE, *Uncle Tom's Cabin*. Ch.15. (1852)

<sup>12</sup> I'm not a rich man, but I never use an opinion twice, if I can help it.

EDITH WHARTON, *The Mission of Jane*. (1904)

## II—Opinion: Public Opinion

<sup>13</sup> The public buys its opinions as it buys its meat, or takes in its milk, on the principle that it is cheaper to do this than to keep a cow. So it is, but the milk is more likely to be watered.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

<sup>14</sup> Popular Opinion is the greatest Lie in the World.

THOMAS FULLER, *Gnomologia*. No.3899. (1732)

Public opinion is the mixed result of the intellect of the community acting upon general feeling.

HAZLITT, *Characteristics*. No. 86. (1823)

Public opinion is no more than this.

What people think that other people think.

ALFRED AUSTEN, *Prince Lucifer*. Act vi, sc. 2.

(c. 1887)

<sup>15</sup> Happy those who are convinced so as to be of the general opinions.

LORD HALIFAX, *Maxims. Works*, p. 227. (1693)

<sup>16</sup> When public opinion changes, it is with the rapidity of thought.

THOMAS JEFFERSON, *Letter to Charles Yancey*. (1816)

Public opinion . . . works by contagion, and swiftly seizes a great number of men.

TOLSTOY, *The Kingdom of God Is Within You* (1893)

<sup>17</sup> When the people have no other tyrant, their own public opinion becomes one.

LYTTON, *Ernest Maltravers*. Bk. vi, ch. 5. (1837)

<sup>18</sup> It is but opinion, and that must be the worlds master alwayes.

GERVASE MARKHAM, *The English Hus-wife*, p. 70. (1615)

It is not now onely that opinion governs the world.

SIR RICHARD BAKER, tr., *Letters of Monsieur Balzac*, ii, 96. (1638)

Opinion can do much, and indeed she is that great lady which rules the world.

JAMES HOWELL, *Familiar Letters*. Bk. ii, let. 39. (2 Jan., 1646)

Opinion is the queen of the world. (L'opinion est la reine du monde.)

BLAISE PASCAL, *Pensées*. Sec. v, No. 311. (c.

1660) Referred to by Pascal as the title of an Italian piece, "Della opinione regina del mondo."

Opinion governs all mankind,  
Like the blind's leading of the blind.

SAMUEL BUTLER, *Miscellaneous Thoughts*, l. 267. (1670) The first line repeated in *Remains*, i, 241. (a. 1680)

The good opinion of mankind, like the lever of Archimedes, with the given fulcrum, moves the world.

THOMAS JEFFERSON, *Writings*. Vol. xiv, p. 222. (c. 1801)

Public opinion is stronger than the Legislature, and nearly as strong as the Ten Commandments.

WARNER, *My Summer in a Garden*. Gh. 16. (1870)  
There is, and always has been, one tremendous ruler of the human race—and that ruler is the combination of the opinions of all . . . which is called public sentiment.

THOMAS B. REED, *Speech*, Waterville, Maine, 30 July, 1885.

1  
The most feare the worlds opinion, more  
than Gods displeasure.

SIR THOMAS OVERBURY, *Newes of My Morning Worke* (1613)

2  
There is more safety in men's good opinion  
than in money. (Bona opinio hominum tutior pecunia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 75. (c. 43 B. C.)

3  
That is true which all men say.

JOHN RAY, *English Proverbs*, p. 137. (1678)

FULLER, *Gnomologia*. No. 4363. (1732)  
Sometimes varied to "What everyone says must be true."

Where an opinion is general, it is usually correct.

JANE AUSTEN, *Mansfield Park*. Ch. 11. (1811)  
Truth is in the mouth of the people.

HENRYK IBSEN, *Lady Inger*. Act i. (1854)

4  
It is always easy to infringe the law, but the Bedouin of the desert finds it impossible to resist public opinion.

H. D. THOREAU, *Autumn*, 11 Oct., 1840.

Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate.

H. D. THOREAU, *Walden*. (1854)

5  
Opinion onely governs fools.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act iii, sc. 4. (1663) "Opinion is the mistress of fools."

### III—So Many Men, So Many Opinions

6  
For-ty men seyn, ech contree hath his lawes.

CHAUCEUR (?), *Troilus and Criseyde*. Bk. ii, l. 42. (c. 1380)

Every country has a way of its own. (En cada tierra su uso.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 9. (1615)

Every country has its own thought. (Chaque pays a sa pensée.)

LA FONTAINE, *Fables*. Bk. ix, fab. 7. (1678)

7  
The crooked quirkes of these divers opinyons.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 24. (1574) Pettie, tr.

8  
Different men joy in different works. (ἄλλος γὰρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις.)

HOMER, *Odyssey*. Bk. xiv, l. 228. (c. 850 B. C.)

Of gods and men, one chooses this, one that (ἄλλοισιν ἄλλος θεῶν τε καὶ ἀνθρώπων μέλει.)

EURIPIDES, *Hippolytus*, l. 104. (c. 428 B. C.)

What I want you don't want, what I don't want you hanker after. (Ego volo ea tu non vis; quae nolo ea cupis.)

NAEVIUS, *Agilatoria*. Frag. 9, Loeb. (c. 220 B. C.)

Not everything is the same to everybody. (Non omnia eadem aequè omnibus.)

PLAUTUS, *Asinaria*, l. 641. (c. 200 B. C.)

Men like different things. (Diversos diversa iuvant.)

GALLUS, *Elegies*, i, 104. (c. 35 B. C.) Quoted by MONTAIGNE, ii, 28, with the French, "Les hommes aiment des choses diverses."

All things are not suited to all men. (Omnia non pariter rerum sunt omnibus apta.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. ix, l. 7. (c. 22 B. C.)

Men are swayed by different aims and hobbies (Aliis alios rebus studiisque teneri.)

HORACE, *Epistles*. Bk. i, epis. i, l. 81. (20 B. C.)

The Latin proverbial form is, "Alia aliis placent" (Different things please different men).

All do not admire and love the same things. (Non omnes eadem mirantur amantque.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 58.

Men are of a thousand kinds, and diverse are the colors of their lives. Each has his own desires; no two men offer the same prayers. (Mille hominum species et rerum discolor usus; | velle suum cuique est, nec voto vivitur uno.)

PERSIUS, *Satires* Sat. v, l. 52. (C. A. D. 58) Cited by ERASMUS, *Adagia*, i, iii, 7.

Every man is not of like minde in like matters

GEORGE PETTIE, *Pettie Pallace*, p. 196. (1576)

See also under TASTE.

9  
So many vaines so many vanities.

GEORGE PETTIE, *Pettie Pallace*, p. 248. (1576)

So many houses, so many styles. (Autant de maisons, autant de divers styles.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

A thousand artisans, a thousand plans. (Ch'ien ko shih fu ch'ien ko fa.)

SCARBOROUGH, *Chinese Proverbs*. No. 117. (1875)

Many men, many tongues. (Jên to shê t'ou to.)

SCARBOROUGH, *Chinese Proverbs*. No. 1019.

Ten men, ten colors.

S. G. CHAMPION, *Racial Proverbs*, p. 439.

(1938) A Japanese proverb.

10  
Every one is full of his own opinion. (Chascun abonde en son sens.)

RABELAIS, *Pantagruel*. Bk. v, ch. 28. (1552)

<sup>1</sup> So many men, so many opinions. (Quot homines, tot sententiae.)

TERENCE, *Phormio*, l. 454. (161 B.C.) Terence was perhaps quoting a saying already well established, but this is its first known appearance in the exact form which is still so familiar, and which is usually Englished, "So many men, so many minds." CICERO quotes it, *De Finibus*, i, 5, 15. ERASMUS cites it, *Adagia*, i, iii, 7, and it is included by TAVERNER in his *Translations from Erasmus*, fo. 13, with the rendering, "So many men, so many wyttes. So many heades, so many judgements," the latter phrase recalling the similar Latin proverb, "Quot capita, tot sententiae" (So many heads, so many opinions).

For so many thousand living heads, as many thousand tastes. (Quot capitum vivunt, totidem studiorum milia.)

HORACE, *Satires*. Bk. ii, sat. i, l. 27. (35 B.C.)

As many hedes, as many wyttes ther been.

CHAUCE, *The Squieres Tale*, l. 195. (c. 1388)

So many heds so many wits.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

Quoted by QUEEN ELIZABETH, *Godly Meditation of the Christian Soul*. (1548) The French say, "Autant de têtes, autant d'avis," or "Autant de têtes, autant de sentiments"; the Italians, "Tante teste, tanti cervelli"; the Germans, "Viele Köpfe, viele Sinne," or "Tausend Köpfe, tausend Sinne" (A thousand heads, a thousand minds).

So many men, so many mindes.

GEORGE GASCOIGNE, *The Glasse of Government*.

Act ii, sc. 2. (1575) LYL, *Euphues*, p. 40. (1579) ROWLANDS, *Martin Mark-All*, p. 6. (1610) BURTON, *Anatomy of Melancholy: Democritus*. (1621) L'ESTRANGE, *Fables*, p. 374. (1692) SALA, *Twice Round the Clock*, 3 P.M. (1859) etc., etc.

So many men, so many censures.

RICHARD TARTLTON, *News Out of Purgatorie*, p. 73. (1590) ROBERT GREENE, *Mourning Garment*. (1616)

So many heads, so many wits, fie, fie,

Is't not a shame for Proverbs thus to lie?

My self, though my acquaintance be but small,

Know many heads that have no wit at all.

WILLIAM CAMDEN, *Remaines Concerning Britaine: On the Proverb, Quot Capita, Tot Sententiae* (1870), p. 440. (1605)

So many men so many tastes, all different. (Tantos son los gustos como los rostros, y tan varios.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 101. (1647)

So many persons, so many minds.

SAMUEL RICHARDSON, *Sir Charles Grandison*, iii, 477. (1753)

As many heads, so many opinions. (Quot capita, tot sensus.)

PONTANUS, *Collectio Proverbiorum*, p. 182. (1778)

Quot homines, tot sententiae, as my old friend Terence remarked.

J. J. CONNINGTON, *Four Defences*, p. 24. (1940)

## OPPORTUNITY

<sup>2</sup> The opportunity having passed, one may seek [in vain] to seize another.

ANI, *Teaching*. No. 4. (c. 2000 B.C.) Budge, tr. Opportunity is hard to recover. (Occasio receptus difficiliter habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 493. (c. 43 B.C.) Opportunity is seldom presented, easily lost. (Occasio aegre offertur, facile amittitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 496.

Once lost, Jupiter himself cannot bring back opportunity. (Elapsum semel non ipse possit Iupiter reprehendere.)

PHAEDRUS, *Fables*. Bk. v, fab. 8, l. 4. (c. 25 B.C.) An occasion lost cannot be redeemed.

JOHN RAY, *English Proverbs*, p. 144. (1678)

There's no catching the fox twice. (ἀλλ' οὐκ αὖθις δλωπήξ.)

ZENOBIUS, *Adagia*, ii, 15. (c. A.D. 130)

Opportunities should never be lost, because they can hardly be regained.

WILLIAM PENN, *Some Fruits of Solitude*. No. 303. (1693)

I knock unbidden once at every gate!

If sleeping, wake—if feasting, rise before

I turn away . . . [for] I return no more!

JOHN JAMES INGALLS, *Opportunity*. First published in *Truth*, New York, Feb., 1891.

They do me wrong who say I come no more

For every day I stand outside your door.

WALTER MALONE, *Opportunity*. First published in *Munsey's Magazine*, March, 1905, p. 876.

The French say, "Il n'est pas chance qui ne retourne."

It was an opportunity with a capital O, and if she threw it away it would never come back again. Opportunity never knocks twice at any man's door.

PATRICIA WENTWORTH, *Weekend with Death*, p. 200 (1941)

Opportunity knocks but once, and he had allowed it to knock in vain.

P. G. WODEHOUSE, *Money in the Bank*, p. 157 (1942)

<sup>3</sup> A wise man will make more opportunities than he finds.

FRANCIS BACON, *Essays: Of Ceremonies and Respects*. (1597) FULLER, *Gnomologia*. No. 479. (1732)

<sup>4</sup> Fish when near the water, drink when near the spring. (Fische wenn du bei Wasser, trinke wenn du bei Brunnen bist.)

CAHIER, *Six Mille Proverbs*, p. 312. (1856)

<sup>5</sup> Make not a balke of good ground.

WILLIAM CAMDEN, *Remains* (1870), p. 328 (1605) A balk is a ridge or piece of ground left unploughed by accident or carelessness. Don't waste a good opportunity. RAY, *English Proverbs*, p. 58. (1670) DENHAM, *Proverbs*, p. 6. (1846)

The rich Corinthians, in not inviting the poor, made balks of good ground.

THOMAS FULLER, *Joseph's Coat*, p. 35. (1640)



Make no baulks in good bearland.

JAMES KELLY, *Scottish Proverbs*, p. 247. (1721)  
Make no Baulks in good Ground.

THOMAS FULLER, *Gnomologia*. No. 3316. (1732)

1 Opportunity is whoredom's Bawd.

WILLIAM CAMDEN, *Remains*, p. 329. (1605)

Win Opportunity, She's the best bawd.

THOMAS HEYWOOD, *The Fair Maid of the West*. Act i, sc. 3. (1617)

Let him shun Opportunity as his Bawd and Occasion as his Pandar.

THOMAS ADAMS, *Sermons*, p. 463. (c. 1620)

Time's ancient bawd, Opportunity.

ROWLEY, *All's Lost by Lust*. Act i. (1633)

Thou strong seducer, Opportunity.

DRYDEN, *The Conquest of Granada*. Pt. ii, act iv, sc. 3. (1672)

Opportunity is the great bawd.

FRANKLIN, *Poor Richard's Almanack*, 1735.

2 Hairy in front, Opportunity is bald behind.  
(Fronte capillata, post est Occasio calva.)

CATO (?), *Disticha*. Bk. ii, No. 26. (c.175 B.C.)

I am a goddess seldom found and known to few,  
Opportunity my name. I am ever flying. I am  
bald behind that none may catch me as I flee.  
Remorse bears me company. When I have flown  
away, she is retained by those who did not grasp  
me as I passed. (Sum dea quae rara et paucis  
Occasio nota . . . volucris sum . . . ne teneat  
fugiens . . . Quandoque volavi, haec, Metanoea,  
manet; hanc retinent, quos ego praeterii.)

AUSONIUS, *Epigrams*. Epig. xxxiii. (C. A. D. 370)

Occasion hath all her hair on her forehead; when  
she is past, you may not recall her; for she is  
bald in the hind part of her head, and never  
returneth again. (L'occasion a tous ses cheveux  
au front, quand elle est oultre passée, vous ne la  
pouez plus reuocquer, elle est chauue par le der-  
rière de la teste, & iamaïs plus ne retourne.)

RABELAIS, *Gargantua*. Bk. i, ch. 37. (1534)

The goddesse occasyon . . . behinde hathe not  
one heare.

UNKNOWN, *Respublica*. Act iii, sc. 6. (1553)

Occasion . . . being balde can not easily be got-  
ten againe if she be once let slip.

PAINTER, *Palace of Pleasure*, i, 266. (1566)

Take time in time, let no occasion slip, for it is  
baulde behynde, it cannot be pulled backe agayne  
by the heare.

GEORGE PETTIE, *Petite Pallace*, p. 184. (1576)

Occasion . . . turneth a bald Noddle, after she  
hath presented her locks in front, and no hold  
taken.

FRANCIS BACON, *Essays: Of Delays*. (1597)

Who lets slip Fortune, her shall never find;

Occasion, once passed by, is bald behind,

ABRAHAM COWLEY, *Pyramus and Thisbe*. St.  
15. (1663)

On Occasion's forelock watchful wait.

MILTON, *Paradise Regain'd*. Bk. iii. l. 173. (1671)

Occasion is bald behind and is to be grasped by  
the forelock.

ALEXANDER MACLAREN, *Exposition of Ephe-  
sians*, v, 33. (1909)

**TAKE TIME BY THE FORELOCK, see under TIME.**

3 If Heaven drops a date, open your mouth.

S. G. CHAMPION, *Racial Proverbs*, p. 355  
(1938) A Chinese proverb.

4 Good aventure, O bele nece, have ye  
Full lightly founden, and ye conne it take.

CHAUCER, *Troilus and Criseyde*. Bk. ii, l. 288.  
(c. 1380) The first use, perhaps, of "You  
can take it."

5 A year's opportunities depend on the spring,  
a day's on the dawn, a family's on harmony, a  
life's on industry.

CONFUCIUS, *Analects*. (c. 500 B.C.) See TEHYI  
HSIEH, *Confucius Said It First*, p. 85.

6 Though sun and moon be bright, their rays  
cannot reach under the inverted bowl.

DOOLITTLE, *Chinese Vocabulary*, ii, 285. (1872)

7 Observe the opportunity. (Conserua tempus.)  
*Apocrypha: Ecclesiasticus*, iv, 20. (c. 190 B.C.)  
Knowe tyme. (Nosce tempus.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 69.  
(1508) TAVERNER, tr., fo. 24.

8 Wise men take occasion by the hand,  
And let not fortune slip for pleasure's lure.  
(σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ ῥεῖν τῆς τύχης.  
καὶρὸν λαβόντας, ἥδονὰς ἄλλας λαβεῖν.)

EURIPIDES, *Iphigeneia in Taurica*, l. 907. (c.  
414 B.C.) Way, tr.

Wisdom commands to follow tide and wind.  
And catch the front of swift Occasion.

ROBERT GREENE, *Selimus*. (1594) *Works*, xiv,  
202.

No great man ever complains of want of oppor-  
tunity.

R. W. EMERSON, *Journals*, v, 534. (c. 1860)

9 Man's extremity is God's opportunity.

JOHN FLAVEL, *A Faithful and Ancient Account  
of Some Late and Wonderful Sea Deliver-  
ances*. (c. 1680)

WHEN THE TALE OF BRICKS IS DOUBLED, MOSES  
COMES, see under MOSES.

10 Keep thou from the Opportunity, and God  
will keep thee from the sin.

FRANKLIN, *Poor Richard's Almanack*, 1744.

11 Than catche and holde while I may.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

12 There lepte a whityng (quothe she).

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
A man may . . . leape a whiting, whilst he is  
looking on a codshead.

NICHOLAS BRETON, *Works*, ii, b8. (1597)

To let leap a whiting. i. e. To let slip an oppor-  
tunity.

JOHN RAY, *English Proverbs*, p. 199. (1670)

13 Opportunity is the best moment in the whole  
extension of time.

JAMES HOWELL, *Parley of Beasts*, p. 72. (1660)

Opportunity is the cream of time.

W C. HAZLITT, *English Proverbs*, p. 311. (1869)

1 Seek ye the Lord, while he may be found.  
(Quaerite Dominum, dum inveniri potest.)

*Old Testament: Isaiah*, lv. 6. (c. 725 B. C.)  
Don't let slip the opportunity which the gods provide. (δὲλλὰ μὴ παρῆς | ἃ σοι δίδας' ἐν τοῖς λογίοισιν οἱ θεοί.)

ARISTOPHANES, *The Knights*, l. 193. (424 B. C.)  
Seize the opportunity. (Chien chi êrh tso.)

SCARBOROUGH, *Chinese Proverbs*. No. 753. (1875)

2 He who will not when he may, may not when he will. (Quia qui non vult cum potest. non utique poterit cum volet.)

JOHN OF SALISBURY, *Policraticus*. Bk. viii, cent. 17. (c. 1170) Referred to as a proverb.

Hwo ne deth hwon he mei, he ne schal nout hwon he wolde.

UNKNOWN, *Ancren Riwe*, p. 296. (a. 1225)

He that wyl nat whan he may,

He shal nat whan he wyl.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 4799. (1303)

That is to say, "Who so will not whan he may, he shal not whan he wille."

JAMES YONGE, tr., *The Gouvernauce of Prynces*, p. 161. (1422)

I have known many who could not when they would, for they had not done it when they could. (I'en ay veu l'experience en plusieurs: qui ne l'ont peu quand ilz vouloient: car ne l'auoient fait quand le pouoient.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 27. (1545)

The French proverbial form is, "Qui ne fait pas quand il peut, il ne fait pas quand il veut." The Italians say, "Chi non vuol quando e' puote, Non può quando e' vuole."

He that will not whan he may,

Whan he would, he shall haue nay.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

BURTON, *Anatomy of Melancholy*, iii, ii, vi, 5. (1621) STEVENSON, *Catrina*. Ch. 19. (1893)

Who that maie not as they wolde, will as they maie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

No, damsel, he that will not when he may,

When he desires, shall surely purchase nay.

GREENE, *Alphonsus*. Act v, sc. 3. (c. 1590)

He who would not when he could, is not able when he would.

FRANKLIN, *Poor Richard's Almanack*, 1743.

3 A man may have wisdom and discernment, but that is not like embracing the favorable opportunity.

MENCIUS, *Discourses*. Bk. ii, ch. 1. (c. 300 B. C.)  
Quoted as a proverb.

Oh, what a furious advantage is opportunity!  
(Oh! le furieux avantage que l'opportunité.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

4 Well didst thou say it, right well, Menander, that Opportunity is a god. (τὸν καιρὸν θεόν.)

PALLADAS, *Epigram*. (C. A. D. 425) See *Greek Anthology*. Bk. x, epig. 52.

5 To seize on high adventure brooks no timid hand. (ὁ μέγας δὲ κίνδυνος ἀναλκιν οὐ φῶτα λαμβάνει.)

PINDAR, *Olympian Odes*. Ode i, l. 81. (476 B. C.)

6 Know your opportunity. (καιρὸν γνῶθι.)

PITTACUS, *Maxim*. (c. 675 B. C.) See DIOGENES LAERTIUS, *Pittacus*. Bk. i, sec. 79. The phrase is said to have been inscribed on the temple of Apollo at Delphi. AUSONIUS, *Ludus Septem Sapientum*, l. 203, also ascribes the saying to Pittacus in the form, γίνωσκε καιρὸν. He cites TERENCE, *Andria*, l. 758, "Veni in tempore" (I am come in time) as the equivalent of Pittacus' axiom. The Latin is, "Occasionem cognosce."

Opportunity fleets swiftly by. (καιρὸς . . . βραχὺ μέτρον ἔχει.)

PINDAR, *Pythian Odes*. Ode iv, l. 286. (462 B. C.)

Time, or opportunity (καιρός) as distinguished from "κρόνος," length of years, was also, like "Occasio," represented as bald behind.

7 Opportunity could not be more opportune. (Opportunitas non potuit opportunius.)

PLAUTUS, *Pseudolus*, l. 669. (c. 195 B. C.)

8 When fair occasion calls, 'tis fatal to delay.

NICHOLAS ROWE, tr., *De Bello Civili*. Bk. i. l. 513. (1718)

9 He who neglects an opportunity must not complain afterwards. (Tang ch'ü pu ch'ü, kuou hou mo 'hui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 737. (1875)

10 You must be not only present in the body but watchful in mind, if you would avail yourself of the fleeting opportunity. (Non tantum praesentis, sed vigilantis est occasionem observare properantem.)

SENECA, *Ad Lucilium*. Epis. xxii, sec. 3. (C. A. D. 64)

We must take the current when it serves.

SHAKESPEARE, *Julius Caesar*, iv, 3, 223. (1599)

The French say, "Il faut prendre la balle au bond" (One must catch the ball on the bounce).

11 Opportunities are seldom labeled.

JOHN A. SHEDD, *Salt From My Attic*, p. 14. (1928)

12 Opportunity is the best captain of all endeavor. (καιρὸς γάρ, ὅσπερ ἀνδράσιν | μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.)

SOPHOCLES, *Electra*, l. 75. (c. 409 B. C.)

Better far is Opportunity, seized at the lucky hour,

Than all the counsels inspired by wisdom or by craft.

(καιρὸς τοι πάντων γνώμων ἰσχυρὸν πολὺ τι πολὺ παρὰ πῶδα κράτος ἀρνυται.)

SOPHOCLES, *Philoctetes*, l. 837. (c. 409 B. C.)

An opportunity well taken is the only weapon of advantage.

JOHN UDALL, *To the Earl of Essex*, 15 May, 1588.

To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life.

SAMUEL JOHNSON, *Works*. Vol. vi, p. 214. (c. 1776)

## II—Opportunity Makes the Thief

<sup>1</sup> The breach in the wall invites the thief.

*Babylonian Talmud: Sukkah*, fo. 26a. (c. 450)

A similar maxim, "Not the mouse but the hole is the thief" occurs three times: *Gittin*, 45a; *Kiddushin*, 56b; *Erach.*, 30a.

The hole calls the thief.

GEORGE HERBERT, *Jacula Prudentum*. No. 206. (1640) From the Spanish, "El agujero llama al ladron."

<sup>2</sup> When opportunity fails the thief, he behaves like an honest man.

*Babylonian Talmud: Sanhedrin*, fo. 22a. (c. 450) The Japanese say, "The heron's a saint when there are no fish about."

<sup>3</sup> Ill hinds make fat wolffs.

DAVID FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595) Cited by JAMES KELLY, *Scottish Proverbs*, p. 220, with the comment, "It signifies that careless keepers give thieves occasion to steal."

Ill herds make fat foxes.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

<sup>4</sup> A bad Padlock invites a Picklock.

THOMAS FULLER, *Gnomologia*. No. 2. (1732)

A fair Booty makes many a Thief.

THOMAS FULLER, *Gnomologia*. No. 86.

<sup>5</sup> Many a deed like this is wrought . . . when Opportunity gets the upper hand. (δραν λάβη καίρον.)

MENANDER, *Girl from Samos*, l. 129. (c. 300 B. C.)

<sup>6</sup> A pleasaunte praye soone intiseth a simple theife.

GEORGE PETTIE, *Petite Pallace*, p. 216. (1576) Meller mush-million hollers at you fum over de fence.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

<sup>7</sup> Opportunity often influences even an honest man. (Hominem etiam frugi flectit saepe occasio.)

PUBLILIUS SYRUS, *Sententiae*. No. 265. (c. 43 B. C.) Opportunitate maketh a thefe.

JOHN DE TREVISA, tr., *Polychronicon*, vii, 379. (c. 1387)

Opportunity makes a man committ larcenie.

JOHN FLORIO, *Second Frutes*, p. 169. (1591)

Opportunity makes a thief.

FRANCIS BACON, *Letter to the Earl of Essex*. (1598) CAMDEN, *Remains* (1870), p. 329. (1605) etc., etc.

An open strong-box makes the saint wicked. (Coffre ouvert, rend le saint pervers.)

RANDLE COTGRAVE, *Dictionary: Coffre*. (1611)

The Italians say, "Ad arca aperta il giusto pecca" (At an open chest a saint may sin); the Spaniards, "Puerta abierta, al santo tienta" (The open door tempts the saint) which is usually quoted as a warning to husbands. Another Spanish form is, "El casa abierta, el justo peca" (An open house makes a thief of an honest man).

An open gate tempts a saint.

JAMES HOWELL, *Proverbs*, p. 16. (1659)

An open Door may tempt a saint.

THOMAS FULLER, *Gnomologia*. No. 655. (1732)

Opportunity makes the thief. Occasio facit furem.

JOHN RAY, *English Proverbs*, p. 129. (1670)

Ray is giving the Latin proverb which is cited by Bland, Henderson, and many others. A proverb in many languages. The Spaniards say, "La ocasion hace el ladron"; the Germans, "Gelegenheit macht den Dieb"; while the Dutch turn it around and say, "Een dief maakt gelegenheid" (The thief makes the opportunity). The Italians also say, "Guardati dall' occasione, e ti guardera Dio da' peccati" (Keep yourself from opportunities, and God will keep you from sin).

"Propinquity does it"—as Mrs. Thornbrugh is always reminding us.

MRS. HUMPHRY WARD, *Robert Elsmere*. Bk. i, ch. 1. (1888)

Opportunity, which makes thieves, makes lovers also.

ROBERT SOUTHEY, *The Doctor*. Ch. 105. (1837)

Opportunity, which is the thief of virtue.

JAMES HUNEKER, *Painted Veils*, p. 130. (1920)

<sup>8</sup> O Opportunity, thy guilt is great!

'Tis thou that execut'st the traitor's treason: Thou set'st the wolf where he the lamb may get;

Whoever plots the sin, thou 'point'st the sea-son.

SHAKESPEARE, *Rape of Lucrece*, l. 876. (1594)

How oft the sight of means to do ill deeds Makes deeds ill done!

SHAKESPEARE, *King John*, iv, ii, 219. (1596)

## OPPRESSION

See also Tyranny

<sup>9</sup> Grant us . . . to make no peace with oppression.

*Book of Common Prayer: A Prayer for Social Justice*. (1548)

<sup>10</sup> Oppression hideth in every heart: power revealeth it and weakness concealet it.

RICHARD BURTON, tr., *The Thousand Nights and a Night*. Nt. 4. (1885)

<sup>11</sup> He who allows oppression shares the crime.

ERASMUS DARWIN, *The Botanic Garden*. Pt. ii, canto 3, l. 458. (1789)

<sup>1</sup> Oppression maketh a wise man mad. (Calumnia conturbat sapientem.)

*Old Testament: Ecclesiastes*, vii, 7. (c. 250 B. C.)

BRETON, *Crossing of Proverbs*. (1616)

Persecution maketh wise men mad.

WALTER SCOTT, *Rob Roy*. Ch. 35. (1818)

## OPTIMISM

See also Pessimism

<sup>2</sup> Keeping to the snug side of the ship. (πρὸς τὸν εὖ πράττοντα τοῖχον.)

ARISTOPHANES, *The Frogs*, l. 537. (405 B. C.)

Of the Greek who "has sailed round many seas" and who, in stormy weather, knows how to shift to "the good side of the boat." In other words, "The sunny side of the wall."

<sup>3</sup> All will yet be well, God willing. (καλῶς ἔσται γάρ, ἢν θεὸς θέλῃ.)

ARISTOPHANES, *Plutus*, l. 1188. (388 B. C.) The same sentiment is repeated in l. 1200: "Everything is right" (πάντα σοι πεπράξεται).

"It will all come right in time"—the true American gospel.

W. D. HOWELLS, *Indian Summer*. (1886)

In the end Things will mend.

H. W. THOMPSON, *Body, Boots and Britches*, p. 489. (1940)

I am sure that at the end all will be well for us in our island home.

WINSTON CHURCHILL, *Speech*, at Hull, 7 Nov., 1941.

ALL IS FOR THE BEST, *see under BEST*.

<sup>4</sup> I gather the rose from the thorn, the gold from the earth, the pearl from the oyster. (Lego de spinis rosas, de terra aurum, de concha margaritum.)

ST. JEROME (HIERONYMUS), *Letters*. No. xxii, sec. 20. (A. D. 384) This is the famous letter to Eustochium, on "The Virgin's Profession."

To look up and not down,

To look forward and not back,

To look out and not in,—

and

To lend a hand.

EDWARD EVERETT HALE, *Ten Times One Is Ten*.

Adopted as the motto of the Lend-a-Hand Society, founded by Dr. Hale in 1871.

It is not raining rain to me,

It's raining daffodils.

ROBERT LOVEMAN, *April Rain*. (1901)

<sup>5</sup> Many of the optimists in the world don't own a hundred dollars, and because of their optimism never will.

E. W. HOWE, *The Blessing of Business*. (1918)

<sup>6</sup> Two men look out through the same bars:

One sees the mud, and one the stars.

FREDERICK LANGBRIDGE (?), *Pessimist and Optimist*. (c. 1870) Credited to Langbridge in *A Cluster of Quiet Thoughts*, published by the Religious Tract Society.

A pessimist is a man who thinks all women are bad. An optimist is a man who hopes they are.

CHAUNCEY M. DEFEW (?), *After-Dinner Speech*. (c. 1900)

The optimist proclaims that we live in the best of all possible worlds; and the pessimist fears this is true.

BRANCH CABELL, *The Silver Stallion*, p. 112. (1926)

<sup>7</sup> I am a bit of an optimist, I always look to the bright side of things.

W. F. HOOK, in STEPHENS, *Life*. Ch. 4. (1833)

His disposition to look at the bright side of everything.

SIR FREDERICK WRAXALL, tr., *Memoirs of Robert Houdin*. Ch. 19. (1859)

We should always look on the bright side of things.

PAYN, *Lost Sir Massingberd*. Ch. 20. (1864)

Look on the bright side.

WENTWORTH, *Pursuit of a Parcel*, p. 72. (1942)

<sup>8</sup> God is still ruler of heaven. (ἐτι μέγας οὐρανὸς Ζεὺς.)

SOPHOCLES, *Electra*, l. 174. (c. 409 B. C.)

God's in his Heaven—

All's right with the world!

ROBERT BROWNING, *Pippa Passes*. Pt. i. (1841)

We felt the universe wuz safe, an' God wuz on his throne.

SAM WALTER FOSS, *The Volunteer Organist* (1897)

Cook's in her kitchen, all's right with the world

CHARLOTTE ARMSTRONG, *Lay On MacDuff*, p. 228. (1942)

WHATEVER IS IS RIGHT, *see under RIGHT*.

<sup>9</sup> Light will shine. (Lux effulsit.)

VARRO, *De Lingua Latina*. Bk. ii. (c. 50 B. C.)

As quoted by ERASMUS, *Adagia*, ii, vii, 77, with citations from Euripides, Cicero, and others.

There's a gude time coming.

WALTER SCOTT, *Rob Roy*. Ch. 32. (1818)

"There's a good time coming, boys," but, asked one of the audience in good faith, "Can you fix the date?"

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

Your very costermonger trolls out his belief that "there's a good time coming."

CHARLES KINGSLEY, *Yeast*. Ch. 17. (1851) The French say, "Le bon temps viendra," or "Mieux sera" (Better will come).

<sup>10</sup> Optimism, said Candide, is a mania for declaring when things are going badly that all is well. (Optimisme, c'est la rage de soutenir que tout est bien quand on est mal.)

VOLTAIRE, *Candide ou l'Optimisme*. Ch. 19. (1759)

It was the attack on optimism in *Candide* which called the world's attention to the doctrine which Leibnitz had promulgated in his *Théodicée* (1710) that the actual world is "the best of all possible worlds," being chosen by the Creator out of all the

possible worlds which were present in his thoughts as that in which the most good could be obtained at the cost of the least evil.—O.E.D.

Optimism is the state of mind which believes matrimony will be cheaper than the engagement.

UNKNOWN, *Poor Richard Jr.'s Almanack*, p. 80. (1906)

Optimism: The doctrine or belief that everything is beautiful, including what is ugly.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

An optimist is a neurotic person with gooseflesh and teeth a-chatter, trying hard to be brave.

ELBERT HUBBARD, *Roycroft Dictionary and Book of Epigrams*.

An optimist is a guy that has never had much experience.

DON MARQUIS, *Certain maxims of archy*. (1927)

## ORACLE

### See also Prophet

1 A Delphic sword. (Δελφική μάχα.)

ARISTOTLE, *Politics*. Bk. i, ch. 1, sec. 1252b. (c. 330 B.C.) A two-edged sword, in reference to the ambiguities of the Delphic oracles, which could almost always be taken in two ways. For example, "Ibis redibis non morieris in bello" (Thou shalt go thou shalt return never in battle shalt thou perish), where the meaning depends upon the position of a single comma, which the oracle did not indicate, the comma, that is, which should be placed either after "return" or after "never."

He only now-a-days speaks like an oracle, who speaks tricks and ambiguities.

ROBERT SOUTH, *Sermons Preached Upon Several Occasions* (1715), p. 341. (1679)

He speaks like the Oracles to puzzle the World. DRYDEN, tr., *St.-Evremond's Essays*, p. 284. (1692)

2 Speaking from the tripod. (ἐκ τρίποδος λέγειν.) ATHENAEUS, *Deipnosophistai*. Ch. 37. (c. A.D. 200) Referring to the oracle at Delphi, where the priestess seated herself on a tripod to deliver the oracles. ZENOBIOUS, *Adagia*, vi, 3, has τὰ ἀπο τρίποδος (According to the tripod).

Colonel, you spoke like an oracle.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

He is ready to take his seat on the tripod.

ARCHIBALD SAYCE, *Comparative Philology*. Ch. 1. (1874) Referring to the philologist.

3 Oracles, like dreams, can only be judged after the event. (χρησμοὶ γὰρ καὶ ὄνειροι τὰ πολλὰ τοῖς τέλεσι κρίνονται.)

HELIODORUS, *Aethiopia*. Bk. ii, ch. 36. (c. A.D. 350)

4 The Oracles are dumm.

JOHN MILTON, *On the Morning of Christ's Nativity*, l. 173. (1629)

I am Sir Oracle,

And when I ope my lips let no dog bark!

SHAKESPEARE, *The Merchant of Venice*, i, 1, 93. (1597)

## ORANGE

5 When the oranges are golden, doctors' faces grow pale.

S. G. CHAMPION, *Racial Proverbs*, p. 443 (1938) A Japanese proverb.

6 The Orange, that is too hard squeeze'd, yields a bitter Juice.

THOMAS FULLER, *Gnomologia*. No. 4696. (1732)

7 So soon as the Orange is squeezed, it's thrown upon the ground.

BALTASAR GRACIAN, *The Courtier's Oracle*, tr., p. 4. (1685)

We squeeze an orange and throw away the rind. FREDERICK THE GREAT, to La Mettraie, Sept., 1751, saying that he should want Voltaire only a year longer.

[He] was a sucked orange; his brain was dry.

JAMES M. DIXON, *Dictionary of Idiomatic English Phrases*. (1891)

## ORATOR

8 He is a good orator who convinces himself he is.

H.G. BOHN, *Handbook of Proverbs*, p. 374. (1855)

Love, knavery, and necessity make men good orators.

H. G. BOHN, *Handbook of Proverbs*, p. 446 Reminiscent of the Latin proverb, "Bonus orator, pessimus vir."

9 Little other than a red-tape talking-machine. CARLYLE, *Latter-Day Pamphlets*. No. 1. (1850) The two-legged gab-machine.

J. R. LOWELL, *The Biglow Papers*. Ser. ii, No. 11. (1866)

10 Slow in speech and an almost chilling orator (Lentus in dicendo, et pene frigidus orator) CICERO, *Brutus*. Ch. 48, sec. 178. (46 B.C.) Referring to Titus Juventius.

11 Loud bawling orators are driven by their weakness to noise, as lame men to take horse (ὡς χωλοὺς ἀναβαλεῖν ἐφ' ἵππων.)

CICERO, *Apothegm*. (c. 55 B.C.) See PLUTARCH *Sayings of Romans*, sec. 204F.

He mouths a sentence as curs mouth a bone.

CHARLES CHURCHILL, *The Rosciad*, l. 322. (1761)

12 Consider these fine Oratours what glavering speeches they use, and howe they teach men to insinuate, and by coloured wordes to creepe into mens boosomes.

STEFANO GUAZZO, *Civile Conversation* Bk. i. p. 79. (1574) Pettie, tr.

Here comes the orator, with his flood of words and his drop of reason.

FRANKLIN, *Poor Richard's Almanack*, 1735.

A man niver becomes an orator if he has anything to say.

F. P. DUNNE, *The Gift of Oratory*. (1901)

<sup>1</sup> When his words fell soft as snowflakes on a winter's day, then could no mortal man beside vie with Odysseus. (καὶ ἤνεα νιφάδεςσιν εὐκότα χειμέριον.)

HOMER, *Iliad*. Bk. iii, l. 222. (c. 850 B.C.)

A man very skilled in moving to tears. (Vir movendarum lacrimarum peritissimus.)

PLINY THE YOUNGER, *Epistles*. Bk. ii, epis. 11. (C. A. D. 98)

Aged ears play truant at his tales  
And younger hearings are quite ravished;  
So sweet and voluble is his discourse.

SHAKESPEARE, *Love's Labour's Lost*, ii, 1, 74. (1595)

Whose words all ears took captive.

SHAKESPEARE, *All's Well that Ends Well*, v, 3, 17. (1602)

Charm us, orator, till the lion look no larger than the cat.

TENNYSON, *Locksley Hall Sixty Years After*, l. 112. (1886)

Ye could waltz to it.

FINLEY PETER DUNNE, referring to Senator Beveridge's oratory.

<sup>2</sup> What orators lack in depth they make up to you in length. (Ce qui manque aux orateurs en profondeur ils vous le donnent en longueur.)

MONTESQUIEU, *Lettres Persanes*. (1721)

<sup>3</sup> An orator's virtue is to speak the truth. (ῥήτορος δὲ τἀληθὴ λέγειν.)

PLATO, *Apologia of Socrates*, sec. 18A. (399 B.C.)

Where Judgment has Wit to express it, there's the best Orator.

WILLIAM PENN, *Some Fruits of Solitude*. No. 173. (1693)

<sup>4</sup> Until some one points out to an orator his defects, his discourse will never be amended.

SADI, *Gulistan*. Ch. viii, Maxim 29. (c. 1258)

<sup>5</sup> Very good orators, when they are out, they will spit.

SHAKESPEARE, *As You Like It*, iv, 1, 75. (1600)

If a man should be out and forget his last sentence . . . then his last refuge is to begin with an Uticunque [howsoever].

SAMUEL PEPPYS, *Diary*, 22 Jan., 1661.

Adepts in the speaking trade  
Keep a cough by them ready made.

CHURCHILL, *The Ghost*. Bk. ii, l. 545. (1762)

<sup>6</sup> I am no orator, as Brutus is; . . .  
I only speak right on.

SHAKESPEARE, *Julius Caesar*, iii, 2, 221. (1599)

Fear not, my lord, I'll play the orator.

SHAKESPEARE, *Richard III*, iii, 5, 95. (1592)

<sup>7</sup> Our orators speak voluptuously and dance elegantly. (Oratores nostri tenere dicere, histriones diserte saltare.)

TACITUS, *Dialogus de Oratoribus*. Sec. 26. (C. A. D. 85) Referred to as "the epigram so shameful, but yet so common."

## ORATORY

See also Eloquence, Speeches

<sup>8</sup> Without preparation. (Ex tempore.)

CICERO, *De Oratore*. Bk. i, sec. 50. (55 B.C.)

Though always extempore, his speeches sound as though he had written at them for days. (Dicit semper ex tempore, sed tamquam diu scripserit.)

PLINY THE YOUNGER, *Epistles*. Bk. ii, epis. 3. (C. A. D. 98)

<sup>9</sup> Delivery, delivery, delivery. (ὑπόκρισις, ὑπόκρισις, ὑπόκρισις.)

DEMOSTHENES, when asked what were the first, second and third most important things in oratory. (c. 345 B.C.) See PLUTARCH, *Lives of the Ten Orators: Demosthenes*, sec. 845B. The Greek phrase may be translated in various ways. Literally it means playing a part on the stage, acting, declamation, and is sometimes rendered, "Action, action, action." As applied to an orator, it means elocution, delivery. It has often been imitated. In 1499, when Louis XII of France asked Marshal Trivulce what he needed to wage a successful war against the Milanese, the Marshal replied, "Three things—money, more money, and always more money" (De l'argent, encore de l'argent, et toujours de l'argent), having in mind, of course, the old proverb that money is the sinews of war. In August, 1792, Danton, while speaking before the French National Assembly, declared that three things were needed to save France, "Boldness, more boldness, and always boldness" (De l'audace, encore de l'audace, et toujours de l'audace). On 24 June, 1872, Leon Gambetta, campaigning against Thiers, declared that three things were necessary to win success, "Work, more work, and always work" (De travail, encore de travail, et toujours de travail). In 1835, Daniel O'Connell, speaking to his Dublin constituency, declared that there was only one way to free Ireland, "Agitate, agitate, agitate!" and followed this precept so successfully that he became known as "The Great Agitator."

With a round mouth, i. e. a good delivery. (Ore rotundo.)

HORACE, *De Arte Poetica*, l. 323. (c. 20 B.C.)

The Chadband style of oratory is widely received and much admired.

DICKENS, *Bleak House*. Ch. 19. (1852) In the Chadband style of oratory the speaker asks rhetorical questions, and then answers them himself.

<sup>10</sup> Oratory is the power of beating down your adversary's arguments, and putting better in their place.

SAMUEL JOHNSON. BOSWELL, *Life*, 8 May, 1781  
The object of oratory alone is not truth, but persuasion.

MACAULAY, *Essays: The Athenian Orators*. (1824)

## ORDER

1 Good order is the foundation of all good things.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

Order is light, peace, inward liberty, free command over oneself; it is power. . . . It is aesthetic and moral beauty, it is well-being, it is man's greatest need. (L'ordre, c'est la lumière, la paix, la liberté intérieure, la disponibilité de soi-même; c'est la puissance; . . . c'est la beauté esthétique et morale, c'est le bien-être, c'est ce qu'il faut.)

HENRI AMIEL, *Journal Intime*, 27 Jan., 1860.

Order is a lovely thing.

ANNA HEMPSTEAD BRANCH, *The Monk in the Kitchen*. (c. 1910)

2 "Apple-pie order!" said Mr. Boffin.

DICKENS, *Our Mutual Friend*. Bk. i, ch. 15. (1865)

The bed . . . was in apple-pie order.

NGAIO MARSH, *Vintage Murder*, p. 240. (1940)

All was in the well-known apple-pie order.

MARY COLLINS, *Sister of Cain*, p. 98. (1943)

3 Let us follow the order which we laid down for our undertaking. (Exsequamur coeptum propositi ordinem.)

PHAEDRUS, *Fables*. Bk. vi, fab. 20. (c. 25 B.C.)

4 The letters which I receive from Poland announce that order reigns in Warsaw. (Des lettres que je reçois de Pologne m'annoncent que la tranquillité règne à Varsovie.)

GENERAL FRANÇOIS SEBASTIANI, in Chamber of Deputies, 16 Sept., 1831, while Minister of Foreign Affairs, announcing the end of the insurrection at Warsaw and the fall of Poland. See DUMAS, *Mémoires*. Ser. ii, vol. iv, ch. 3.

He has no word of censure for the more settled form of anarchy which announced, "Order reigns at Warsaw."

J. NICOL, *Thomas Carlyle*, p. 202. (1892)

5 The chief aid to memory is order. (Ordinem esse maxime qui memoriae lumen afferret.)

SIMONIDES. (c. 475 B.C.) As quoted by CICERO, *De Oratore*, ii, 86. See EDMONDS, *Lyra Graeca*, ii, 307.

6 Order governs the world. The Devil is the author of confusion.

SWIFT, *Letter to Stella*, 26 Oct., 1710.

7 As order is heavenly where quiet is had, so error is hell, or a mischief as bad.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Huswifely Admonitions*. (1573)

Order is Heav'n's first law.

POPE, *Essay on Man*. Epis. iv, l. 49. (1734)

"Order is Heaven's first law," and a mind without

order can by no possibility be either a healthy or a happy mind.

MRS. D. M. M. CRAIK, *A Woman's Thoughts*, p. 247. (1858)

In the home more than anywhere else order is heaven's first law.

E. J. HARDY, *How to Be Happy though Married*. Ch. 24. (1886)

8 See what harmony gut and sinew, wood and bone, send forth, when they are combined in proportion and order.

ZENO, *Fragments*. (c. 460 B.C.) Referring to the lyre. Quoted by PLUTARCH, *Moralia*, 443A, 1029E.

9 After the old order.

UNKNOWN, *Rolls of Parliament*, v, 494. (1461)

It is harde . . . to lerne a new order.

SERJEANT FLEETWOOD, in ELLIS, *Original Letters*. Ser. ii. vol. iii, p. 29. (1575)

The old order changeth, yielding place to new

TENNYSON, *Morte d'Arthur*, l. 291. (1842)

The old ardor changeth.

JEAN WEBB, *No Match for Murder*, p. 155. (1942)

## ORIGIN, see Beginning

## ORIGINALITY

10

Since Eden's freshness and man's fall

No rose has been original.

THOMAS BAILEY ALDRICH, *Originality*. (c.1890)

THE MAN WHO PLANTS CABBAGES IMITATES TOO, see under IMITATION.

11

A thought is often original, though you have uttered it a hundred times.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 1 (1858)

What is originality? It is being one's self.

EMERSON, *Letters and Social Aims: Quotation and Originality*. (1875)

Originality does not consist in saying what no one has ever said before, but in saying exactly what you think yourself.

J. F. STEPHEN, *Horae Sabbaticae*. (1892)

12

All good things which exist are the fruits of originality.

JOHN STUART MILL, *On Liberty*. Ch. 3. (1859)

13

It is easy to repeat, but hard to originate.

H. D. THOREAU, *Winter*, 2 Feb., 1842.

You would think there was a tariff on thinking and originality.

H. D. THOREAU, *Autumn*, 25 Nov., 1858.

14

It is easier to say original things than to reconcile with one another things already said.

(Il est plus aisé de dire des choses nouvelles que de concilier celles qui ont été dites.)

VAUVENARGUES, *Réflexions*. No. 1. (1746)

Originality is the supreme evidence of genius. (L'invention est l'unique preuve du génie.)

VAUVENARGUES, *Réflexions*. No. 542. (1746)

## ORNAMENT

<sup>1</sup> The ornament of a meek and quiet spirit.  
(τοῦ ἡσυχίου καὶ πραέως πνεύματος.)

*New Testament: 1 Peter*, iii, 4. (c. A. D. 60) The *Vulgate* is, "Quieti et modesti spiritus."

<sup>2</sup> The especial condition of true ornament is, that it be beautiful in its place, and nowhere else.

RUSKIN, *The Stones of Venice*. Ch. 1. (1851)

<sup>3</sup> The world is still deceived with ornament. . . The seeming truth which cunning time puts on To entrap the wisest.

SHAKESPEARE, *The Merchant of Venice*. Act iii, sc. 2, l. 73. (1597)

## ORPHEUS

<sup>4</sup> Men say that he [Orpheus] by the music of his songs charmed the stubborn rocks upon the mountains and the course of rivers. (αὐτὰρ τόγ' ἐνέποιουσιν ἀτειρέας οὐρεσι πέτρας | θέλξει αἰοδῶν ἐνοπῇ ποταμῶν τε ῥέεθρα.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. i, l. 26. (c. 225 B. C.)

They say that Orpheus with his Thracian lyre tamed wild beasts and stayed rushing rivers. (Orphea delenisse feras et concita dicunt flumina Threicia sustinuisse lyra.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 2, l. 3. (c. 22 B. C.)

With his lyre did Orpheus of Rhodope move rocks and hearts. (Saxa ferasque lyra movit Rhodopeius Orpheus.)

OVID, *Artis Amatoriae*. Bk. iii, l. 321. (c. 1 B. C.)

Therefore the poet

Did feign that Orpheus drew trees, stones and floods;

Since nought so stockish, hard and full of rage,  
But music for the time doth change his nature.

SHAKESPEARE, *The Merchant of Venice*, v, 1, 79. (1597)

Orpheus with his lute made trees,  
And the mountain tops that freeze,  
Bow themselves when he did sing.

SHAKESPEARE, *Henry VIII*, iii, 1, 3. (1612)

When Orpheus strook th' inspired Lute,  
The trees danc'd round.

ABRAHAM COWLEY, *The Garden*. Pt. iv. (1663)

Orpheus cou'd lead the savage race;  
And trees uprooted left their place,  
Sequacious of the lyre.

DRYDEN, *Song for St. Cecilia's Day*. (1687)

## OSSA

<sup>5</sup> They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. ("Ὄσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὀσση | Πήλιον εἰσοσίφυλλον, ἐν οὐρανὸς ἀμβατὸς εἶη.)

HOMER, *Odyssey*. Bk. xi, l. 315. (c. 850 B. C.)

An allusion to the myth of the Titans, who piled Mount Ossa on Mount Pelion in an

effort to reach the dwelling of the gods. The phrase, "To pile Ossa on Pelion," has become proverbial for adding difficulty to difficulty, embarrassment to embarrassment. A similar Greek proverbial phrase is κάμηλος ἐπὶ καμήλῳ (To pile a camel upon a camel).

Thrice did they attempt to pile Ossa on Pelion, and over Ossa to roll leafy Olympus. (Ter sunt conati imponere Pelio Ossam | scilicet, atque Ossae frondosum involvere Olympum.)

VERGIL, *Georgics*. Bk. i, l. 281. (29 B. C.)

Typhon, who aforetime, when mounting into heaven on the rocks of Ossa, essayed to double the height of Olympus by piling thereon the Emathian mount [Pelion].

VERGIL, *Ciris*, l. 32. (c. 25 B. C.)

To pile Pelion upon Olympus. (Pelion imposuisse Olympo.)

HORACE, *Odes*. Bk. iii, ode 4, l. 52. (23 B. C.)

Where Pelion stood on Ossa set beneath, and pine-bearing Olympus weighed on both. (Stetit imposita | Pelion Ossa, pinifer ambos | pressit Olympus.)

SENECA, *Agamemnon*, l. 345. (c. A. D. 60)

Ossa weighs down Pelion; Olympus, topmost of the three, lies heavy on Ossa. (Pelion Ossa gravat, summus premit Ossan Olympus.)

UNKNOWN, *Aetna*, l. 49. (c. A. D. 60)

The high hill Pelion set on lofty Ossa. (Le mons Pelion posé dessus le mons Osse.)

RABELAIS, *Pantagruel* Bk. iii, ch. 12. (1545)

Also Bk. iv, ch. 38

Heap Ossa upon Pelion.

THOMAS HEYWOOD, *The English Traveller*. Act iv, sc. 3. (1633)

It's a fine old mess, Pelion piled on Ossa.

ALLINGHAM, *Black Plumes*, p. 118. (1940)

## OSTRICH

<sup>6</sup> The hostryche by his nature eateth well yron.

WILLIAM CAXTON, tr., *The Mirrour of the World*. Bk. ii, ch. 16. (1481) The ostrich actually does swallow hard substances to assist the gizzard in its functions.

The Estrich disgesteth hard yron to preserve his health.

JOHN LYLY, *Euphues* (Arber), p. 124. (1579) Rusticks, who have stomachs like Ostriges, that can digest hard yron.

THOMAS COGAN, *Haven of Health*. Ch. 9. (1584)

I'll make thee eat iron like an ostrich.

SHAKESPEARE, *II Henry VI*, iv, 10, 30. (1590)

Estridge Consciences, that can digest Iron but not straw.

THOMAS WALL, *A Comment on the Times*, p. 63. (1658)

<sup>7</sup> That's what an ostrich does at the circus. (Istuc marinus passer per circum solet.)

PLAUTUS, *Persa*, l. 199. (c. 200 B. C.) "Passer marinus," because brought from a distance.

Toxilus has fled into his house.

She put me in mind of the woodcock, that strives to hide his long bill, and then thinks nobody sees him.

SWIFT, *Polite Conversation*. Dial. i. (1738)



Louis XV . . . would not suffer death to be spoken of; avoided the sight of churchyards, funereal monuments, and whatsoever could bring it to mind. It is the resource of the Ostrich; who, hard hunted, sticks his foolish head in the ground, and would fain forget that his foolish unseeing body is not unseen too.

CARLYLE, *The French Revolution*. Vol. i, bk i, ch. 4. (1837)

The ostrich-habit of burying their heads in the ground before anything they don't like.

F. L. OLMSTEAD, *A Journey through the Seaboard Slave States*, p. 167. (1856)

He hides his head and leaves his rump exposed. (T'sian chin t'ou pu ku p'i ku.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 2073. (1875)

He should grow like an onion, with his head in the ground forever.

CLARE BOOTHE, *Margin for Error*. Act ii. (1939)

Guess there's no use burying my head in the sand.

JONATHAN STAGG, *Turn of the Table*, p. 48. (1940)

You're just like an ostrich that buries its head in the sand.

CHRISTIE, *Murder in Retrospect*, p. 40. (1942)

As the ostrich observed, "where is everybody?"

ANTHONY BOUCHER, *The Case of the Seven Sneezes*, p. 45. (1942)

## OVEN

<sup>1</sup> To gape against an oven, to blow against the wind, to kick against the pricks.

ISAAC BARROW, *Sermons*, iii, 394. (a. 1677)

Like stopping an oven with butter.

J. C. BRIDGE, *Cheshire Proverbs*, p. 91. (1917)

<sup>2</sup> Heat the oven twice for a custard.

JOHN RAY, *English Proverbs*, p. 53. (1678)

Set not your Loaf in, till the Oven's hot.

THOMAS FULLER, *Gnomologia*. No. 4110. (1732)

"Old ovens are soon hot" is another proverb.

<sup>3</sup> It's time to set in when the oven comes to the dough, i. e. Time to marry when the maid woos the man.

JOHN RAY, *English Proverbs*, p. 186. (1678)

There is a Cheshire variation, "It is time to yoke when the cart comes to the caple" [horse].

It is Time to set in, when the Oven comes to the Bread.

THOMAS FULLER, *Gnomologia*. No. 3020. (1732)

<sup>4</sup> It appereth by a comyn prouerbe, he yt is defectyve or culpable hymself in a synne, he iugeth euery man to be in the same, or elles yr fader soughte neuer his sone in ye ouen.

WYNKYN DE WORDE, tr., *Seven Wise Masters* (Gomme), p. 40. (1520)

No man will an other in the ouen seeke, Except that him selfe haue beene there before.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

They seeke others, where they have been hidde them selues.

ROBERT GREENE, *Works* (Grosart), ii, 16. (1583)

Na man can seek his marrow in the kirne, sa weill as he that hes been in it himself.

DAVID FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

The Good-wife . . . finding her daughter in the ouen, where she would neuer have sought her, if she had not been there first her selfe (a hackney prouerb in mens mouths euer since K. Lud was a little boy).

THOMAS NASHE, *Have with You to Saffron-Walden, Works* (Grosart), iii, 191. (1596)

This very common sixteenth and seventeenth century saying was most frequently said of mother and daughter.

No woman seeks another in the oven which hath not before been there.

WILLIAM CAMDEN, *Remains Concerning Brittain* (1870), p. 329. (1605)

If the mother had not been in the oven, she had never sought her daughter there.

GEORGE HERBERT, *Jacula Prudentum*. No. 698. (1640)

For he, they say, had been in the oven himself, and knew where to look for the pasty.

ROGER NORTH, *Lives of the Norths*, i, 146. (1740)

It is no use now I've been and gone into the same oven like a fool.

CHARLES READE, *It is Never too Late to Mend*. Ch. 14. (1856)

## OWL

<sup>5</sup> Who brought an owl to Athens? (τίς γλαῦκ' Ἀθηναί' ἤγαγεν;)

ARISTOPHANES, *The Birds*, l. 301. (414 B. C.)

Owls were numerous in Athens. As the emblem of Pallas Athene, the patron saint of the city, an owl was stamped on all Athenian coins, and since owls were protected, the Acropolis was infested with them. So "To bring owls to Athens" was "To carry coals to Newcastle." Cited by ERASMUS, *Adagia*, with the Latin, "Ululas Athenas portas." Erasmus gives a similar Greek proverb, ἵππους δ' εἰς Ἰθάκην οὐκ ἄξουαι (I'll not take horses to Ithaca). Ithaca was so hilly that horses were of no use there. "Serving drinks to frogs" is another Greek proverb of useless activity, as is the Spanish proverb, "Vender miel al colmenaro" (To offer honey to a bee-keeper), of which there are many variants.

I am but "sending an owl to Athens." (γλαῦκ' εἰς Ἀθήνας.)

CICERO, *Ad Familiares*. Bk. vi, Epis. 3. (45 B. C.) Thy exhortation . . . is as if thou shouldst bring owles to Athens.

BRIAN MELBANCKE, *Philotimus*, sig. L3. (1583)

I may be thought . . . to carrie owles to Athens, and to trouble the reader with a matter altogether needlesse and superfluous.

HENRY SWINBURNE, *A Briefe Treatise of Testaments and Last Willes: Preface*. (1590)

To beare pots (as they say) to Samos Ile, . . . Or owls to Athens, crocodils to Nyle.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xl, st. 1. (1591)

Therefore in vaine for mee to bring owles to Athens, or add water to the large sea of your rare learning.

FRANCIS THYNNE, *Emblemes and Epigrames*, p. 3. (1600)

You bring Owls to Athens.

THOMAS FULLER, *Gnomologia*. No.5866.(1732)  
Expressing well the absurdity of sending to a place that which already abounds there, the Greeks said: Owls to Athens.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 3. (1852)

1 When the owl sings, the nightingale will hold her peace.

NICHOLAS BRETON, *A Packet of Mad Letters*. Works (1879), ii, 12. (1603)

2 And al day after hidde him as an oule.

CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 225 (c. 1388)

3 The oule  
That prophete is of wo & of myschaunce.

CHAUCER, *The Legend of Good Women*, l. 2249. (c. 1385)

The owl shriek'd at my birth, an evil sign.

SHAKESPEARE, *III Henry VI*, v, 6, 44. (1591)  
Whatever wise people may say of them, I at least myself have found the owl's cry always prophetic of mischief to me.

JOHN RUSKIN, *Praeterita*, ii, 363. (1887)

4 An owl is the king of the night.

THOMAS DRAXE, *Bibliotheca*, p. 69. (1633)  
CLARKE, *Paraemiologia*, p. 1. (1639)

5 The owl flies. (Noctua volat.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 76.(1523)  
The usual meaning of this proverbial phrase was that for an owl to fly was a fortunate omen; but since the figure of an owl was impressed on Athenian coins, it also became a slang phrase for bribery. When anyone gained an advantage, it was explained by "Noctua volabit" (The owl has flown). Erasmus cites the phrase again in his *Praise of Folly*, "There is also another favorable proverb, The owl flies, an omen of success."

There is a Custome that no Officer may arrest after Sun set; such therefore as goe abroad at those times, are said to Fly with the Owle, by a common prouerbe.

GERARD DE MALYNES, *The Ancient Low-Merchant*, p. 426. (1622)

6 The oule thought her owne birdes fairest.

ULPIAN FULWELL, *Ars Adulandi*, sig. D3. (c. 1580)

The Owl thinks all her young ones Beauties.

THOMAS FULLER, *Gnomologia*. No.4698.(1732)  
See also under POSSESSIONS.

7 Can grave and formal pass for wise  
When men the solemn owl despise?

JOHN GAY, *Fables: The Shepherd and the Philosopher*, l. 55. (1727) FRANKLIN, *Poor Richard*, 1740.

The Owl is not accounted the wiser, for living retiredly.

THOMAS FULLER, *Gnomologia*. No.4697.(1732)  
The gravest bird's an owl.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

8 One of these Owles who stande in feare of other byrds.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 33. (1574) Pettie, tr.

Constrained by necessitie to live like owles in the darke.

STEFANO GUAZZO, *Civile Conversation*, ii, 188.

9 Your day Owl . . . hath brought such a lot of wondering birds about your ears, as . . . will chatter you out of your ivy bush.

THOMAS LODGE, *A Defence of Poetry*, p. 8 (1579)

How say you, my lady? What oule sings out of that ivy bush?

JOHN DAY, *Ile of Guls*. Act v. (1606)  
Could not you be content to be an owl in such an ivy-bush?

BEAUMONT AND FLETCHER, *Four Plays in One: Induction*. (a. 1611)

Man was made for business, and not to sit amusing himself like an owl in an ivy bush.

THOMAS BROWN, *Works* (1760), iii, 2. (1700)  
He look'd for all the world like an owl in an ivy-bush.

SWIFT, *Polite Conversation*. Dial. i. (1738)

10 He's in great want of a bird that will give a groat for an owl.

JOHN RAY, *English Proverbs*, p. 72. (1678)  
They have need of a bird, that will give a groat for an owl.

*Roxburghe Ballads*, iv, 72. (c. 1685)

11 They say the owl was a baker's daughter.

SHAKESPEARE, *Hamlet*, iv, 5, 41. (1600) The baker's daughter was transformed into an owl, according to the old legend, for begrudging bread to Christ.

Nightly sings the staring owl, Tu-whit, tu-who  
SHAKESPEARE, *Love's Labour's Lost*, v, 2, 927 (1595)

When cats run home and light is come, . . .

Alone and warming his five wits,

The white owl in the belfry sits.

TENNYSON, *The Owl*. (1830)

12 O you virtuous owl,

The wise Minerva's only fowl.

SIR PHILIP SIDNEY, *A Remedy for Love*, l. 77 (a. 1586)

13 Do you think I was born in a wood to be afraid of an owl?

SWIFT, *Polite Conversation*. Dial. i. (1738)  
I have lived too near a wood to be frightened by owls.

H.G. BOHN, *Handbook of Proverbs*, p. 411. (1855)  
He lives too close to the wood to be frightened by owls.

BURNE, *Shropshire Folk-Lore*, p. 589. (1883)

## OX

## See also Bull

<sup>1</sup> He by and by (being made a very ox) lighted a candle.

WILLIAM ADLINGTON, tr., *The Golden Ass*, p. 90. (1566) Being made a very fool.

*Falstaff*: I do begin to perceive that I am made an ass.

*Ford*: Ay, and an ox too.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 126. (1601)

He is both ass and ox.

SHAKESPEARE, *Troilus and Cressida*, v, 1, 65. (1601)

At last he finds she made an Oxe of him.

HUMPHREY MILL, *A Night's Search*, p. 126. (1640)

<sup>2</sup> The young ox learns to plow from the elder. (A bove majore discit arare minor.)

ROBERT BLAND, *Proverbs*, Vol. i, p. 20. (1814) An Italian proverb.

<sup>3</sup> The ox that's loose licks himself best. (El buey suelto bien se lame.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 22. (1615) An Ox, when he is loose, licks himself at Pleasure.

THOMAS FULLER, *Gnomologia*. No. 659. (1732)

<sup>4</sup> The hand that feeds the ox grasps the knife when it is fattened.

S. G. CHAMPION, *Racial Proverbs*, p. 371. (1938) A Chinese proverb.

<sup>5</sup> Packsaddles are put upon the ox. (Clitellae bovi sunt impositae.)

CICERO, *Ad Atticum*. Bk. v, epis. 15. (51 B. C.)

Cicero is quoting a proverb, "Bovi clitellas imponere" (To put a packsaddle upon an ox), to assign one a task for which he is not qualified.

The burden is not mine to carry; the ox is carrying packsaddles. (Non nostrum inquit onus; bos clitellas.)

QUINTILIAN, *Institutionis Oratoriae*, v, 11, 21. (c. A. D. 80) Cited by ERASMUS, *Adagia*, ii, ix, 84.

<sup>6</sup> The strange ox looks often to the door. (Bos alienus subinde foras prospectat.)

ERASMUS, *Adagia*. Chil. i, cent. x, No. 62. (1500)

<sup>7</sup> It is an olde sayinge, The oxe is neuer wo, tyll he to the harowe goo.

JOHN FITZHERBERT, *The Boke of Husbandry*. Sec. 15. (1523)

<sup>8</sup> A lazy Ox is little better for the Goad.

THOMAS FULLER, *Gnomologia*. No. 236. (1732)

A long Ox, and a short Horse.

THOMAS FULLER, *Gnomologia*. No. 257.

<sup>9</sup> An old Ox will find a Shelter for himself.

THOMAS FULLER, *Gnomologia*. No. 651. (1732) There is a Latin form, "Bos senior caute consulit ipse sibi."

"Do not seek a shelter for an old ox," alluding to old persons who know from experience what they require.

JOHN COLLINS, *Spanish Proverbs*, p. 4. (1823)

<sup>10</sup> Auld stots [oxen] hae stiff horns.

ANDREW HENDERSON, *Scottish Proverbs*, p. 102.

(1832) The Germans say, "Alte Schweine haben harte Mäuler" (Old pigs have hard snouts).

<sup>11</sup> Abide! (quoth I), it was yet but hony moone; The blacke oxe hath not trode on his nor hir foote.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 7. (1546) Care had not come near them. Also used as a symbol of old age, adversity, and death.

The blacke Oxe treade on their foote.

JOHN LYL, *Euphues* (Arber), p. 55. (1579)

Till the blacke oxe tread vpon his toes, and neede make him trie what mettle he is made of.

RICHARD MULCASTER, *Positions*. Ch. 36. (1581)

Now crows foote is on her eye, and the black oxe hath trod on her foot.

JOHN LYL, *Sapho and Phao*, i, 199. (1584)

Time, care, rivels [wrinkles] her; . . . after the black oxe hath trodden on her toe, she will wax out of favour.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. v, subs. 3. (1621)

Well, young squire, the black ox never trod yet on your foot.

BEN JONSON, *Tale of a Tub*. Act iv, sc. 5. (1633)

*Lady A.*: I hear she's grown a mere otomy [skeleton].

*Lady S.*: Poor creature! The black ox has set his foot upon her already.

SWIFT, *Polite Conversation*. Dial i. (1738)

The black ox has not trod on your foot yet.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 2. (1822)

The "black ox" trod on the fairy foot of my light-hearted cousin Fan.

LEIGH HUNT, *Autobiography*. Bk. i, ch. 4. (1850)

Black Oxen.

GERTRUDE ATHERTON. Title of novel. (1923)

<sup>12</sup> Seldom dieth the ox that weepeth for the cock.

HILLS, *Common-Place Book*, p. 133. (c. 1530)

<sup>13</sup> To swallow an ox and be choked with the tail.

JAMES HOWELL, *English Proverbs*, p. 6. (1659) Cited by RAY, p. 194; FULLER, No. 5238.

TO STRAIN OUT A GNAT AND SWALLOW A CAMEL, see under GNAT.

<sup>14</sup> The old ox makes the straightest furrow.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 9. (1659) The Spanish is, "Buey viejo. sulco derecho."

An old Ox makes a straight Furrow.

THOMAS FULLER, *Gnomologia*. No. 650. (1732)

"An old ox makes a straight furrow" . . . applicable to those persons who, guided by their judgment and experience, conduct their affairs . . . with success.

JOHN COLLINS, *Spanish Proverbs*, p. 69. (1823)

<sup>1</sup> The ox knoweth his owner, and the ass his master's crib. (Cognovit bos possessorem suum, et asinus praesepe Domini sui.)

*Old Testament: Isaiah*, i, 3. (c. 725 B. C.)

The horse knows his owner. (Ma nēng shih chu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 144. (1875)

<sup>2</sup> The weary ox fastens his foot the firmer. (Bos lassus fortius figit pedem.)

SAINT JEROME (HIERONYMUS), *Letter to St. Augustine*. (c. A. D. 400) As quoted by ERASMUS, *Adagia*, i, i, 47.

An olde beaten oxe fastenethe his fote the stronger.

RICHARD TAVERNER, *Translation of Erasmus*, fo. 3. (1550) Taverner adds: "Hierome [St. Jerome] used this prouerbe writynge to S. Austyne to feare hym that he a yonge man shulde not prouoke S. Hierome at that tyme olde. Forasmuch as though sage and aunciente persons be nat sone sturred to reuenge them selues, sythe they be nowe as it were wery for age, yet yf there be no remedye but they muste nedes meddel, they will giue much tougher and more earnest strokes. The englyshe prouerbe sayth thus, An olde dog byteth sore."

<sup>3</sup> The weary oxe goes slowly.

RANDLE COTGRAVE, *Dictionary: Bœuf*. (1611)

The ox, when he is weary, treads surest.

TAYLOR, *Holy Living*. Ch. ii, sec. 6. (1650)

The ox when weariest treads surest.

JOHN RAY, *English Proverbs*, p. 186. (1678)

FULLER, *Gnomologia*. No. 4699. (1732) The Spanish form is, "El buey quando se cansa, firme sienta la pata" (The ox, when he is tired, plants his foot firmly); the French, "Le bœuf soif marche" (The thirsty ox walks).

<sup>4</sup> Fling at the brod [goad] was ne'er a good ox.

JAMES KELLY, *Scottish Proverbs*, p. 107. (1721)

<sup>5</sup> Thou shalt not smite the face of a walking ox with a lash.

LANGDON, *Babylonian Proverbs*: Tablet K. 4347. (c. 2300 B. C.)

Thou shalt not muzzle the ox when he treadeth out the corn. (Non ligabis os bovis terentis in area fruges tuas.)

*Old Testament: Deuteronomy*, xxv, 4. (c. 650 B. C.) A precept of old Jewish law, meaning that those whom one employs in business must be trusted. Since the fields in Egypt were not enclosed, oxen, camels, and other animals were muzzled in order to prevent them from grazing as they passed along the roads.

It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. (ὃ φιδόμενος βοῦν ἀλώμενα.)

*New Testament: I Corinthians*, ix, 9. (A. D. 57)

The Vulgate is, "Non alligabis os bovi trituranti."

The ox that ploughs is not to be muzzled.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 172. (1817)

Isn't there a proverb about not muzzling the ox that treads out the corn?

ETHEL WHITE, *Fear Stalks the Village*, p. 258. (1942)

That is a gracious commandment, do not muzzle the ox that treadeth out the corn.

H. C. BAILEY, *Nobody's Vineyard*, p. 65. (1942)

<sup>6</sup> I wouldn't have known him from Adam's off ox.

RING LARDNER, *Anniversary*. (1926)

People he didn't know from Adam's off ox were bowing to him.

CLIVE F. ADAMS, *And Sudden Death*, p. 127. (1940)

<sup>7</sup> Which way shall the oxe goe, but he must needs plough?

JAMES MABBE, tr., *Celestina* (T.T.), p. 78. (1631)

Whither shall the Ox go where he shall not labour?

GEORGE HERBERT, *Jacula Prudentum*. No. 103. (1640)

Where shall the ox go but he must labour?

JOHN RAY, *English Proverbs*, p. 20. (1670)

Cited by FULLER, *Gnomologia*. No. 5657.

Where wilt thou go, ox, that thou wilt not have to plough? (Adonde irá el buey, que no are?)

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 5. (1853) Trench adds that this "is the Catalan remonstrance addressed to one who imagines by any outward change of condition to evade the inevitable task and toil of existence."

<sup>8</sup> Unequal Oxen draw not wel together in one yoke.

GEORGE PETTIE, *Petite Pallace: Minos and Pasiphae*, p. 211 (1576)

<sup>9</sup> He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks. (Quasi bos ductus ad victimam.)

*Old Testament: Proverbs*, vii, 22. (c. 350 B. C.) *Bois ἐπὶ σφαγήν* (As an ox to the slaughter) is one of the most famous of Greek proverbs, picturing the ox as a patient and somewhat stupid creature, frequently linked in this respect with the lamb, as in *Jeremiah*, xi, 19. See under LAMB. A related proverb is *Bois ὑπὸ ζυγόν* (As an ox under the yoke), and there are a number of other variants

<sup>10</sup> The ox has spoken. (Bos locutus est.)

UNKNOWN. A Latin proverb. There was a legend among the Romans that an ox had once saved the city from an approaching enemy by crying to them to be on guard.

An ox spoke once at Rome, and so did an ass in Judea.

J. K. PAULDING, *The Bucktails*. Act ii, sc. 2. (1815)

IT DEPENDS UPON WHOSE OX IS GORED, see CASE IS ALTERED.

OXFORD

<sup>1</sup> Home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties!

MATTHEW ARNOLD, *Essays in Criticism: Preface*. (1879) Referring to Oxford University, "That sweet city with her dreaming spires," as he called it in *Thyrsis*, l. 19.

The Oxford man . . . lives in a "home," not, as was said in a famous passage, "of lost causes," but of causes which have again and again emerged victorious.

G. W. E. RUSSELL, *Half-Lengths*. Ch. 8. (1913) Oxford has often been called "the home of lost causes," or, as Mr. Cram puts it, "of causes not lost but gone before."

*Times* (London) *Literary Supplement*, 7 Aug., 1914, p. 378.

<sup>2</sup> You know all roads lead to Rome, and they say that Oxford is half way to Rome.

WILLIAM BLACK, *The Strange Adventures of a Phaeton*. Ch. 6. (1872)

<sup>3</sup> Mark the chronicles aright,  
When Oxford scholars fall to fight,  
Before many months expir'd,  
England will with war be fir'd.  
(Chronica si penses, cum pugnent Oxonienses  
Post aliquot menses volat ira per Angli-  
nenses.)

THOMAS FULLER, *Worthies*, iii, 8. (1662)  
When Oxford draws knife, England's soon at strife.

J. R. GREEN, *Short History of England* (1892).  
Bk. i, ch. 3, p. 225. (1874)

<sup>4</sup> Oxford knives, and London wives.  
JAMES HOWELL, *English Proverbs*, p. 14. (1659)  
Oxford for learning, London for wit,  
Hull for women, and York for a tit.  
W. C. HAZLITT, *English Proverbs*, p. 312. (1869)

OYSTER

<sup>5</sup> The Oyster . . . is vnseasonable and vnhol-  
some in all the monethes, that have not the  
letter R in their name.

HENRY BUTTES, *Dyets Drie Dinner*, sig. N1.  
(1599) That is, from May to August, though  
some excuse indulgence in the latter month  
by pronouncing it 'Orgust.' They are not  
really unwholesome, but merely insipid be-  
cause they are spawning. WILLIAM HARRISON  
mentions the saying in his *Description of  
England*. Bk. iii, ch. 3. (1577)

Oysters . . . must not bee eaten in those  
monethes, which wante the letter R.

VAUGHAN, *Directions for Health*, p. 22. (1600)  
Oysters in all months in whose name an R is  
found.

MOUFET, *Healths Improvement*, p. 46. (1658)  
Oysters are not good in a moneth that hath not  
an R in it.

JOHN RAY, *English Proverbs*, p. 349. (1678)

Here is no domestic news of changes and chances  
in the political world, which like oysters, are only  
in season in the R months, when the Parliament  
sits.

LORD CHESTERFIELD, *Letters*. Let. 346. (1764)  
A month without an R in it has nae richt being  
in the year.

JOHN WILSON, *Noctes Ambrosianae*. No. 16.  
(1822)

<sup>6</sup> He's undone like an oyster.

JOHN CLARKE, *Paroemiologia*, p. 166. (1639)  
Undone as you would undo an oyster; Ne salus  
quidem ipsa servare potest.

ROBERTSON, *Phraseologia Generalis*. (1681)

<sup>7</sup> The oysters are a gentle kin,  
They winna talk unless you sing.

DAVID HERD, ed., *Ancient and Modern Scottish  
Songs: The Dreg Song*. (1776)

The oyster loves the dredging sang,  
For they come of a gentle kind.

WALTER SCOTT, *The Antiquary*. Ch. 40. (1816)  
The oyster is a gentle thing,  
And will not come unless you sing.

W. C. HAZLITT, *English Proverbs*, p. 381. (1869)

<sup>8</sup> I have gaped as the oyster for the tide.

JONSON, *Bartholomew Fayre*. Act v, sc. 3. (1614)  
Thou want'st drink. Did I not find thee gaping  
like an oyster For a new tide?

FLETCHER, *Bonduca*. Act i, sc. 2. (1618)

<sup>9</sup> No more like than an apple to an oyster.

SIR THOMAS MORE, *The Confutation of Tin-  
dale*. (1532)

Why do you bring him in speaking of apples  
when you speake of oysters?

WILLIAM JENKYN, *Blind Guide*, p. 71. (1648)

<sup>10</sup> Only oyesters of all fish are good raw, yet he  
was no coward that first ventured on them

THOMAS MOUFET, *Healths Improvement*, p. 47  
(c. 1600)

He was a valiant man that durst first eat oysters.

REV. JOHN WARD, *Diary*. (c. 1660) Ward at-  
tributes the saying to King James I of Eng-  
land, but without real authority.

King James was wont to say, "he was a very  
valiant man who first adventured on eating of  
oysters."

THOMAS FULLER, *Worthies*, i, 493. (1662)

That man had sure a palate cover'd o'er  
With brass or steel, that on the rocky shore  
First broke the oozy oyster's pearly coat,  
And risq'd the living morsel down his throat.

JOHN GAY, *Trivia*. Bk. iii, l. 195. (1716) Quoted  
by FRANKLIN, *Poor Richard*, 1751.

He was a bold man that first ate an oyster.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Who first an oyster eat was a bold dog.

JOHN WOLCOT (PETER PINDAR), *Tristia: Elegy*  
(1806)

Think of the man who first tried German sausage.

JEROME, *Three Men in a Boat*. Ch. 14. (1889)

<sup>11</sup> The gravest fish is an oyster.

ALLAN RAMSAY, *Scottish Proverbs*. (1737) An

unidentified wag contributes, "An oyster is a fish built like a nut."

1  
How do you after your oysters?

JOHN RAY, *English Proverbs*, p. 78. (1678)

2  
Not every oyster contains a pearl.

SADI, *Bustan*. Ch. v, Apologue 8. (c. 1257)

The oyster with much pain produces its pearl. I take the pearl.

ALEXANDER SMITH, *Dreamthorp*. Ch. 11. (1863)

It is the sick oyster which possesses the pearl.

J. A. SHEDD, *Salt from My Attic*, p. 30. (1928)

3  
An oyster may be crossed in love!

SHERIDAN, *The Critic*. Act iii, sc. 1. (1779)

4  
I have a stoppynge oyster in my poke.

JOHN SKELTON, *The Bowge of Courte*, l. 477.

(a. 1529) A retort which puts a person to silence.

To a feloe laying to his rebuke, . . . he did with this reason giue a stopping oistre.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 61. (1542)

His wife . . . deuseth to cast in my teeth,

Checks and chokyng oysters.

JOHN HEYWOOD, *Proverbs*, p. 36. (1546)

5  
To open as you would an oyster. (Tanquam conchylium discerpere.)

SUIDAS, *Lexicon*. (c. 950) Cited by ERASMUS, *Adagia*, ii, viii, 42.

Why then, the world's mine oyster,  
Which I with sword will open.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 2. (1601)

He opens an Oyster with a Dagger.

THOMAS FULLER, *Gnomologia*. No. 2001. (1732)

6  
Oysters . . . be ungodly meate, uncharitable meate, and unprofitable meate. They are ungodly because they are eaten without grace; uncharitable, because they leave nought but shells; and unprofitable, because they must swim in wine.

RICHARD TARTLTON, *Tartlton's Jestes*, p. 6. (1611)

They say oysters are a cruel meat because we eat them alive: then they are an uncharitable meat, for we leave nothing to the poor; and they are an ungodly meat, because we never say grace.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

7  
Let not the oyster grieve that he has lost the race; he has gained as an oyster.

H. D. THOREAU, *Autumn*, 8 Dec., 1838

## P

### P'S AND Q'S

8  
Now thou art in thy Pee and Kue.

THOMAS DEKKER, *Satiro-mastix*. (1602)

Bring in a quart of Maligo right true:

And looke, you rogue, that it be Pee and Kew.

SAMUEL ROWLANDS, *The Knave of Hearts*. (1612)

You must mind your P's and Q's with him, I can tell you.

HANNAH COWLEY, *Who's the Dupe?* Act i, sc.

1. (1779) You must be very particular as to your words and behavior.

My sword I can well use,

So mind your P's and Q's.

RHODES, *Bombastes Furioso*, iv, 30. (c. 1800)

I used to tell the borough folks who kept our books, that they must mind their p's and q's.

HESTER LYNCH PIOZZI, in HAYWARD, *Autobiography of Mrs. Piozzi*, ii, 253. (1801)

I must be on my P's and Q's here, or I shall get my neck into a halter.

UNKNOWN, *Apollo's Choice*. In *Modern British Drama*, iv, 208. (a. 1814)

And I full five-and-twenty year

Have always been school-master here;

And almost all you know and see

Have learned their P's and Q's from me.

WILLIAM COMBE, *Dr. Syntax's Tour in Search of Consolation*. (1820)

P's and Q's, . . . perhaps from a French injunc-

tion to make proper obeisances, "Soyez attentifs à vos pies et vos cues."

JOHN T. BROCKETT, *A Glossary of North Country Words*, p. 167. (1825)

The Chinese are a prudent people—they mind their peas and cues.

GEORGE D. PRENTICE, *Prenticeana*, p. 28. (1860)

The most useful crop raised by the Chinese is peas, or, more specifically, soy beans.

He was rather on his p's and q's. [On his good behavior.]

BLATHERWICK, *Uncle Pierce*. Ch. 1. (1888)

And then the rector had to mind his p's and q's.

WILLIAM DE MORGAN, *It Never Can Happen Again*. Ch. 32. (1909)

Perhaps to mind your P's and Q's refers to the innkeeper's account of Pints and Quarts, although some have maintained that it is an idiom of the dancing school where attention was constantly being called to "pieds" and "queues." An explanation which is more probable than either of these finds the origin in the difficulty which the typesetter has in keeping his p's and q's from getting mixed.

ARCHER TAYLOR, *The Proverb*, p. 194. (1931)

### PACE

9  
You can't keep up the pace . . . it will kill you.

THACKERAY, *Pendennis*. Ch. 19. (1850)

There is an old proverb about the pace that kills.

LANE-POOLE, *Sir Henry Parkes*, p. 365. (1901)

This is the pace that kills.

NGAIO MARSH, *Death in Ecstasy*, p. 215. (1941)

<sup>1</sup> The hounds went the pace over the heath.

UNKNOWN, *Sporting Magazine*, xxiv, 47. (1829)

Each man will say you made them go the pace.

UNKNOWN, *Brasenose Ale*. (1854)

He went the pace, . . . as other young men do.

MRS. HENRY WOOD, *St. Martin's Eve*. Ch. 21. (1866)

## PAGE

<sup>2</sup> The next bootes Ile make a page of my own age, and carry home myselfe.

ROBERT ARMIN, *A Nest of Ninnies*, 53. (1608)

"I'll do it myself."

Let him make a page of his age.

THOMAS DRAKE, *Bibliotheca*, p. 30. (1633)

Make a page of your own age, and do it yourself.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Folk may just mak a page o' their ain age, and . . . gang their ain errands.

WALTER SCOTT, *Rob Roy*. Ch. 32. (1818)

## PAIN

<sup>3</sup> Fear not; great stress of pain is not for long. (θάρασει πόνου γὰρ τὰ κράνη οὐκ ἔχει χρόνον.)

AESCHYLUS, *Fragments*. Frag. 352. (c. 475 B.C.)

Quoted by PLUTARCH, *Moralia*, 36B.

Great pains shortly spend their force, and long continued pains are not severe. (οἱ μεγάλοι πόνοι συντόμως ἐξάγουσιν, οἱ δὲ χρόνιοι μέγας οὐκ ἔχουσιν.)

EPICURUS. (c. 300 B.C.) According to DIOGENES LAERTIUS, (x, 140) one of the "leading principles" of Epicurus. Quoted by PLUTARCH, *Moralia*, 36B, who calls it "the oft repeated and much admired statement originating with Epicurus."

Pain is generally light if long, and short if severe. (Dolor in longinquitate levis, in gravitate brevis.)

CICERO, *De Finibus*. Bk. i, ch. 12, sec. 40. (c. 45 B.C.)

If they want an antidote to pain, out comes from their medicine-chest the great Epicurean panacea, "If strong, short; if long, light." (Si gravis, brevis: si longus, levis.)

CICERO, *De Finibus*. Bk. ii, ch. 7, sec. 22. Thou art naught but Pain. . . . Slight thou art, if I can bear thee; short thou art if I cannot bear thee! (Nempe dolor es. . . . Levis es, si ferre possum, brevis es, si ferre non possum.)

SENECA, *Ad Lucilium*. Epis. xxiv, sec. 14. (c. A.D. 64)

Remember that pain has this most excellent quality: if prolonged it cannot be severe, and if severe it cannot be prolonged. (Optimam doloris esse naturam, quod non potest nec qui extenditur magnus esse nec qui est magnus extendi.)

SENECA, *Ad Lucilium*. Epis. xciv, sec. 7. Of Pain. When unbearable it destroys us; when lasting, it is bearable. (περὶ πόνου. τὸ μὲν ἀφόρητον ἐξάγει· τὸ δὲ χρόνιον, φορητόν.)

MARCUS AURELIUS, *Meditations*. Bk. vii, No. 33. (c. A.D. 174) The saying is quoted, a

paraphrase probably of Aeschylus or Epicurus.

This medicine thus ministred is sharpe and colde, But all thing that is sharpe is short, folk haue tolde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546) If pain be violent, it is short; if it is long, it is moderate. (Si la douleur est violente, elle est courte; si elle est longue, elle est legiere.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580) Quoting Epicurus.

Great pains quickly find ease.

HERBERT, *Jacula Prudentum*. No. 536. (1640)

The fiercest agonies have shortest reign.

W. C. BRYANT, *Mutation*, l. 4. (a. 1844)

Long pains are light ones, Cruel ones are brief! J. G. SAXE, *Compensation*. (c. 1850)

The sharper the blast, the shorter 'twill last.

CHEALES, *Proverbial Folk-Lore*, p. 19. (1875)

<sup>4</sup> Any pain, but not a heart-pain; any wicked ness, but not the wickedness of a woman. (πάσαν πληγήν, καὶ μὴ πληγήν καρδίας· καὶ πᾶσαν πονηρίαν, καὶ μὴ πονηρίαν γυναικός.)

BEN SIRA, *Book of Wisdom* (Ecclesiasticus), xxv, 13. (c. 190 B.C.) In the *Babylonian Talmud: Shabbath*, fo. 11a, this is quoted thus: "Any sickness, but not sickness of the bowels; any pain, but not pain of the heart; any ache, but not aching of the head; any evil, but not an evil woman."

Better is death than a life of vanity and eternal rest than continual pain.

BEN SIRA, *Book of Wisdom*, xxx, 17.

<sup>5</sup> Real pain can alone cure us of imaginary ills S. T. COLERIDGE, *Notebooks*. (1797)

<sup>6</sup> *Resolved*, When I feel pain, to think of the pains of martyrdom, and of Hell.

JONATHAN EDWARDS, *Resolutions*. (1722)

<sup>7</sup> He has seen but half the universe who never has been shown the house of Pain.

EMERSON, *Natural History of Intellect: The Tragic*. (c. 1870)

<sup>8</sup> The gods have so spun the thread for wretched mortals that they must live in pain. (ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι. | ζῶειν ἀχρυσμένους.)

HOMER, *Iliad*. Bk. xxiv, l. 525. (c. 850 B.C.) Suffering pain is common to mankind. (τὸ δ' ὀδυνᾶσθ' ἀνθρώπων.)

MENANDER, *The Arbitrants*. Frag. 176K. (c. 300 B.C.)

Pain is the price that God putteth upon all things.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)

The most universal fact in life is pain.

BISHOP BROOKE F. WESTCOTT, *The Gospel of Life*, p. 162. (1892)

<sup>9</sup> Pain is life—the sharper, the more evidence of life.

CHARLES LAMB, *Letter to Bernard Barton*, 9 Jan., 1824.

Hearts, like apples, are hard and sour,  
Till crushed by Pain's resistless power.

J. G. HOLLAND, *Bitter-Sweet*.

1 Pain is perfect misery, the worst.

MILTON, *Paradise Lost*. Bk. vi, l. 462. (1667)

Pain is in itself an evil, and, indeed without exception, the only evil.

JEREMY BENTHAM, *Principles of Morals*. Ch. 10. (1789)

Pain is no evil, Unless it conquer us.

CHARLES KINGSLEY, *St. Maura*. (c. 1860)

2 Where one feels pain, there will he keep his hand. (ὅπου τις ἀλγεῖ, κειθὶ καὶ τὴν χεῖρ ἔχει.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 513E.

(c. A. D. 95) Quoting a proverb. There are two Latin forms, "Ubi dolor, ibi manus," and "Ubi dolor, ibi digitus" (finger) ERASMUS, *Adagia*, ii, ii, 44, after citing Plutarch, gives still another, "Ubi quis dolor, ibidem et manum habet."

The hand will be frequently and spontaneously moved to the part that is grieved. "Alla va la lengua, do duele la muela," the tongue goes to the tooth that is in pain.

ROBERT BLAND, *Proverbs*, i, 262. (1814)

3 Pain lessens when it has no means of growth. (Dolor decrescit ubi quo crescat non habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 152. (c. 43 B. C.)

Pain of mind is worse than pain of body. (Dolor animi gravior est quam corporis.)

PUBLILIUS SYRUS, *Sententiae*. No. 166.

'Tis hard for pain to agree with patience. (Difficile est dolori convenire cum patientia.)

PUBLILIUS SYRUS, *Sententiae*. No. 168.

How pitiful the pain which has no voice amid torture. (Heu dolor quam miser est qui in tormento vocem non habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 248.

The pain that kills pain acts as medicine. (Pro medicina est dolor dolorem qui necat.)

PUBLILIUS SYRUS, *Sententiae*. No. 511.

4 Pain forces even the innocent to lie. (Etiam innocentes cogit mentiri dolor.)

PUBLILIUS SYRUS, *Sententiae*. No. 174. (c. 43 B. C.)

Quoted by MONTAIGNE, *Essays*, ii, 5. Ay, but I fear you speak upon the rack, Where men enforced do speak anything.

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 32. (1597)

5 It is gain to be able to get rid of pain at the cost of a loss. (Lucrum est dolorem posse damno extinguere.)

PUBLILIUS SYRUS, *Sententiae*. No. 349. (c. 43 B. C.)

Pain is forgotten where gain follows.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

RAY, *English Proverbs*, p. 129. (1670)

FULLER, *Gnomologia*. No. 3836. (1732)

No pain, no palm.

WILLIAM PENN, *No Cross, No Crown*. (1669)

When pain ends, gain ends too.

BROWNING, *A Death in the Desert*. (1864)

We are reminded of the Greek axiom, παθεῖν, μαθεῖν (Pain is gain).

DEAN PLUMPTRE, *Ecclesiastes*, vii, 3. (1881)

6 One fire burns out another's burning;

One pain is lessen'd by another's anguish.

SHAKESPEARE, *Romeo and Juliet*, i, 2, 46. (1595)

See also MISERY LOVES COMPANY.

7 It really gives me a pain in my stomach.

BERNARD SHAW, *John Bull's Other Island*. Act iii. (1904)

Harcourt without money was just a pain in the neck.

PETER CHENEY, *A Trap for Bellamy*, l. 112. (1941)

Just a pain in the neck.

LEE THAYER, *Murder Is Out*, p. 1. (1942)

To me he's just a pain in the neck.

D. H. FINK, *Release from Nervous Tension*, p. 39. (1943)

## II—Pain and Pleasure

See also Compensation; Pleasure: Its Sting

8 Our pains are real things, but all  
Our pleasures but fantastical.

SAMUEL BUTLER, *Satire on the Weakness of Man*, l. 81. (a. 1680)

Hard fate of man, on whom the heavens bestow  
A drop of pleasure for a sea of woe.

SIR WILLIAM JONES, *Laura*. (a. 1790)

9 Sweet is pleasure after pain.

DRYDEN, *Alexander's Feast*, l. 58. (1697)

Pain past is Pleasure.

THOMAS FULLER, *Gnomologia*. No. 3838. (1732)

Pain past is pleasure, and experience comes by it.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 5. (1869) See also MEMORY: ITS SWEETNESS.

10 The magnitude of pleasure reaches its limit in the removal of all pain. (ὅρος τοῦ μεγέθους τῶν ἡδονῶν ἡ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεσις.)

EPICURUS, *Souvan Maxims*. No. 3. (c. 300 B. C.)

See DIOGENES LAERTIUS, *Epicurus*. Bk. x, sec. 139. In his *Letter to Menoeceus*, Epicurus defines pleasure as "the absence of pain in the body and trouble in the soul" (ἀλλὰ τὸ μὴτε ἀλγεῖν κατὰ σῶμα μὴτε ταραττεσθαι κατὰ ψυχὴν). The Maxim is cited also by AULUS GELLIUS, *Noctes Atticae*, ii, 6.

Pleasure is nothing else but the intermission of pain.

JOHN SELDEN, *Table-Talk: Pleasure*. (1689)

11 Pain wastes the body, pleasures the under-standing.

FRANKLIN, *Poor Richard's Almanack*, 1735.

The honest man takes pains, and then enjoys pleasures; the knave takes pleasure, and then suffers pain.

FRANKLIN, *Poor Richard's Almanack*, 1755.

12 An Hour of Pain is as long as a Day of Pleasure.

THOMAS FULLER, *Gnomologia*. No. 614. (1732)



I do not agree that an age of pleasure is no compensation for a moment of pain.

THOMAS JEFFERSON, *Letter to John Adams*, 1816.

1 Take a peyne for a pleasure all wyse men can.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

2 Scorn pleasure; pleasure bought by pain is harmful. (Sperne voluptates; nocet empta dolore voluptas.)

HORACE, *Epistles*. Bk. i, epis. 2. l. 55. (20 B. C.)  
Surrendering to pleasure means also surrendering to pain. (Si voluptati cessaro, cedendum est dolori.)

SENECA, *Ad Lucilium*. Epis. li, sec. 8. (c. A. D. 64)  
Nothing tickles that doesn't pinch. (Rien ne chatouille qui ne pince.)

MONTAIGNE, *Essays*. Bk. iii, ch. 12. (1595)  
Nothing gives pleasure but that which gives pain.

Pains are the Wages of ill Pleasures.

THOMAS FULLER, *Gnomologia*. No. 3839. (1732)  
If pleasure was not followed by pain, who would forbear it?

SAMUEL JOHNSON, *The Idler*. No. 89. (1758)

Men may scoff, and men may pray,

But they pay

Every pleasure with a pain.

W. E. HENLEY, *Ballade of Truisims*. (1893)

3 There is a certain pleasure which is akin to pain. (ἔστιν γὰρ τις ἡδονὴ λύπη συγγενής.)

METRODORUS, *Apothegm*. (c. 168 B. C.) See

SENECA, *Ad Lucilium*. Epis. xcix, sec. 26.

4 Pleasure itself is painful in its depth. (La volupté mesme est douloureuse en sa profondeur.)

MONTAIGNE, *Essays*. Bk. iii, ch. 10. (1595)  
Nothing brings more pain than too much pleasure.

FRANKLIN, *Poor Richard's Almanack*, 1738.

Gorge yourself with sweets and you grow ill;

Pleasure that is past is changed to pain.

(Shuang k'ou shih to p'ien tso ping;

K'uai hsin shih kuo k'ung shêng yang.)

SCARBOROUGH, *Chinese Proverbs*. No. 850. (1875)

The most intolerable pain is produced by prolonging the keenest pleasure.

SHAW, *Maxims for Revolutionists*. (1903)

5 In all the tragedy and comedy of life, pain is mixed with pleasure. (τῇ τοῦ βίου ἐμπόσῃ τραγῳδίᾳ, καὶ κωμῳδίᾳ, λύπας ἡδοναῖς ἀμα κεράνυσθαι.)

PLATO, *Philebus*. Sec. 50B. (c. 350 B. C.)

After pleasur commethe payne.

UNKNOWN, *Reliquiae Antiquae*, i, 323. (c. 1450)

No pleasure without some paine.

RICHARD EDWARDS, *The Paradyse of Dainty Devises*, p. 64. (1576)

No blisse without bale.

ROBERT GREENE, *Works*, lii, 101. (1587)

No pleasure without pain. (Aulcun bien sans peine.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595) The French also say, "Après la peine le plaisir."

Pleasure must bee purchased with the price of paine.

GEORGE PETTIE, *Petite Pallace*, p. 107. (1576)  
No state so plentifull in pleasure, but that it is mixed with paine.

GEORGE PETTIE, *Petite Pallace*, p. 143.  
Doe floudes drowne fieldes before they find a brack? can one be exalted without anothers wracke? Can I be preferred to pleasure without some others paine?

GEORGE PETTIE, *Petite Pallace*, p. 163.  
His store of pleasure must be sauced with pain.

CHRISTOPHER MARLOWE, *Dr. Faustus*. Act v, sc. 4. (c. 1590)

Every pleasure hath a payne they say.

GEORGE CHAPMAN, *The Blind Beggar of Alexandria*. (1598) *Works* (1873), i, 29.

'Tis said the Gods try'd all their Art,

How, Pain they might from Pleasure part:

But, little could their Strength avail,

Both still are fast'ned by the Tayl.

SWIFT, *To Doctor Delany*, l. 31. (1730)

6 Men lay hold on pleasures and then again on pains. (Capiunt voluptates. capiunt rursum miserias.)

PLAUTUS, *Amphitryon*, l. 939. (c. 200 B. C.)

7 Surely with calamity comes rejoicing.

SADI, *Gulistan*. Ch. ii, Apologue 28. (c. 1258)

8 No lot endures long; pain and pleasure in turn give place; more quickly pleasure. (Nulla sors longa est; dolor ac voluptas i invicem cedunt; brevior voluptas.)

SENECA, *Thyestes*, l. 596. (c. A. D. 60)

Painefull pleasure turnes to pleasing paine.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto x, st. 60. (1596)

## PAINS

9 You might . . . have been a beggar for your pains.

FRANCES BURNEY, *Evelina*. Bk. i, ch. 21. (1778)

10 If little labour, little are our gains:

Man's fortunes are according to his pains.

ROBERT HERRICK, *No Paines, No Gains*. (1648)

No pains, no gains.

H. G. BOHN, *Handbook of Proverbs*, p. 462. (1855) See also under GAIN. Variants are, "Without pains no gains," "Nothing but poverty is to be got without pains," and "Forgotten pains when follow gains."

11 Pains is the price that God putteth upon all things.

JAMES HOWELL, *English Proverbs*. (1659)

12 Particular pains particular thanks do ask.

BEN JONSON, *Cynthia's Revels*. Act v. (1601)

13 They haue nought but . . . their paines for their sweate.

THOMAS NASHE, *Preface to Green's Menaphon*. (1589)

Lord, how we lose our pains.

SHAKESPEARE, *All's Well that Ends Well*, v, l. 24. (1602)

1 Give my sweet Nan this ring: there's for thy pains.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 4, 103. (1601)

Yet much he praised the pains he took,  
And well those pains did pay.

WALTER SCOTT, *Marmion*. Canto i, st. 13. (1808)

## PAINTER

2 I'll cut your painter for ye, I'll prevent ye doing me any mischief.

B.E., *Dictionary of the Canting Crew: Painter*. (a. 1700) The painter is the rope at the bow of a boat by which it is attached to a ship.

I'll cut your painter for you, I'll send you off.  
FRANCIS GROSE, *Dictionary of the Vulgar Tongue: Painter*. (1785)

"Cut your painter," make off.

SMYTH, *Sailor's Word-Book: Painter*. (1867)

The sooner we "cut the painter" . . . the better.

T. W. REID, *Life of W. F. Forster*, ii, 99. (1888)

The idea of "cutting the painter" is not popular.  
EDWARD KINGLAKE, *The Australian at Home*, p. 4. (1891)

## PAINTING

See also Art, Pictures

3 A good painter can draw a devil as well as an angel.

JOHN CLARKE, *Paroemiologia*, p. 311. (1639)

4 I, too, am a painter! (Anch' io sono pittore!)

ANTONIO CORREGGIO, on seeing Raphael's St. Cecilia at Bologna. (c. 1525)

There is nothing of the colouring of Titian  
the corregiescity of Correggio.

STERNE, *Tristram Shandy*. Bk. iii, ch. 12. (1760)  
The corregioscity of Correggio.

WILLIAM HAZLITT, *Table Talk: On the Ignorance of the Learned*. (1821)

5 There is Craft in Daubing.

THOMAS FULLER, *Gnomologia*. No. 4892. (1732)

I have seen, and heard, much of cockney impudence before now; but never expected to hear a coxcomb ask two hundred guineas for flinging a pot of paint in the public's face.

JOHN RUSKIN, in *Fors Clavigera*, 2 July, 1877.

Ruskin was referring to Whistler's "Nocturne in Black and Gold," representing the fireworks at Cremorne. Whistler, enraged by the criticism, sued Ruskin for libel, asking £1000 damages, and won the verdict, with damages of a farthing.

6 They think themselves made bewtiful by the force of those artificial colours: not knowing as a Poet sayth, That painting could not Hecube Helene make.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 12. (1574) Pettie, tr. See also under FACE.

7 On painting and fighting look aloof.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

On painting and fighting look afar off.

JOHN RAY, *English Proverbs*, p. 16. (1678)

On painting and fighting look abigh [at a distance]. It is dangerous to be near the one, and if we look near the other it loseth much of its advantage.

JAMES KELLY, *Scottish Proverbs*, p. 273. (1721)

8 I am able to paint you in your proper colors.  
(Possem ego te tuis coloribus pingere.)

SAINT JEROME. In *Rufinum*. (c. A. D. 400) As quoted by ERASMUS, *Adagia*, Chil. i, cent. iv, No. 6.

Paint me as I am. If you leave out the scars and wrinkles, I will not pay you a shilling.

OLIVER CROMWELL, *Remark*, to Peter Lely, who was about to paint his portrait. (c. 1650) What Cromwell really said, as quoted by WALPOLE, *Anecdotes of Painting*, p. 444, was, "I desire you would use all your skill to paint my picture truly like me; but remark all these roughnesses, pimples, warts, and everything as you see me, otherwise I will never pay a farthing for it." See also the life of Cromwell in *The Dictionary of National Biography*.

9 Painting can illustrate, but cannot inform.

SAMUEL JOHNSON. See BOSWELL, *Life*, 1784.

10 Only God Almighty makes painters.

GODFREY KNELLER, to his tailor who asked him to make a painter out of his son. (c. 1710)

11 It does not matter how badly you paint, so long as you don't paint badly like other people.

GEORGE MOORE, *Confessions of a Young Man*. Ch. 7. (1888)

12 What vanity is painting, which attracts admiration to things which in the original we do not admire. (Quelle vanité que la peinture, qui attire l'admiration par la ressemblance des chose dont on n'admire pas les originaux!)

BLAISE PASCAL, *Pensées*. Pt. i, art. x, No. 31. (c. 1660)

How weak is painting to describe a man.

CHARLES LAMB, *Letter to Wordsworth*, 22 Jan., 1830.

According to that old verse, . . . Astronomers, painters, and poets may lye by authority.

SIR JOHN HARRINGTON, *A Briefe Apologie of Poetrie*. Par. 3. (1591) See under POETRY.

13 A mere copier of nature can never produce anything great.

SIR JOSHUA REYNOLDS, *Discourses on Painting* No. 3. (1769)

A flattering painter who made it his care  
To draw men as they ought to be, not as they are.

OLIVER GOLDSMITH, *Retaliation*, l. 63. (1774)  
Of Sir Joshua Reynolds.

There are only two styles of portrait painting, the serious and the smirk.

DICKENS, *Nicholas Nickleby*. Ch. 10. (1839)

1 Painting is silent poetry, poetry painting that speaks. (ζωγραφίαν ποίησιν σιωπῶσαν προσαγορεύει, τὴν δὲ ποίησιν ζωγραφίαν λαλοῦσαν.)

SIMONIDES. (c. 475 B.C.) According to PLUTARCH, *The Glory of Athens*, iii, 346.

Painting has been called mute poetry.

JOHN OPIE, *Lectures on Painting*, ii, 237. (1807)

Painting is the intermediate somewhat between a thought and a thing.

S. T. COLERIDGE, *Table-Talk*, 30 Aug., 1827.

Good painting is like good cooking: it can be tasted, but not explained. (La bonne peinture, c'est comme le bonne cuisine: ça se goute mais ça ne s'explique pas.)

MAURICE DE VLAMINCK, *On Painting*. (c. 1910)

## PALE

2 Pale as box sche was.

CHAUCER, *Legend of Good Women*, l. 866. (c. 1385)

3 Deed was her hew, and lyk an ash to seen.

CHAUCER, *Legend of Good Women*, l. 2649. (c. 1385)

His hew salow, and pale as asshen cold.

CHAUCER, *The Knight's Tale*, l. 506. (c. 1386)

With a face deed as asshen colde.

CHAUCER, *The Phisicians Tale*, l. 209.

He becam pale and dede as ashes.

WILLIAM CAXTON, tr., *Jason*, p. 156. (c. 1477)

Pale, pale as ashes, all bedaubb'd in blood.

SHAKESPEARE, *Romeo and Juliet*, iii, 2, 54. (1595)

The man grew pale as ashes.

RICHARD STEELE, *The Tattler*. No. 23. (1709)

Seeing her turn as pale as ashes.

STERNE, *Tristram Shandy*. Bk. ii, ch. 19. (1758)

He was still as pale as gentlemanly ashes at what had taken place.

DICKENS, *Edwin Drood*. Ch. 10. (1870)

4 Then pale as privet, took she heart to drink.

MORRIS, *The Earthly Paradise*, i, i, 436. (1870)

5 The colour whereof is more pale than death.

WILLIAM PAINTER, *The Palace of Pleasure*, iii, 9. (1567)

Desert looks pale as death.

HENRY CHETTEL, *Hoffman*. Act i, sc. 1. (1602)

Lucy . . . turned as pale as death.

WALTER SCOTT, *Guy Mannering*. Ch. 35. (1815)

"'Tis me!" she said, with a face pale as death.

HARDY, *Mayor of Casterbridge*. Ch. 39. (1886)

6 Ay me, poor man, how pale and wan he looks.

SHAKESPEARE, *The Comedy of Errors*, iv, 4, 111, (1593)

Why so pale and wan, fond lover?

SIR JOHN SUCKLING, *Encouragements to a Lover*. (1638)

7 Pale as his shirt, his knees knocking each other.

SHAKESPEARE, *Hamlet*, ii, 1, 81. (1600)

Look pale as primrose.

SHAKESPEARE, *II Henry VI*, iii, 2, 63. (1590)

As pale as milk.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 345. (1596)

O ill-starred wench! Pale as thy smock!

SHAKESPEARE, *Othello*, v, 2, 273. (1605)

She looks as pale as any clout.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 218. (1595)

Unwieldy, slow, heavy and pale as lead.

SHAKESPEARE, *Romeo and Juliet*, ii, 5, 17.

8 Thy paleness moves me more than eloquence.

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 106. (1597)

9 Pale as yonder wan and hornèd moon.

SHELLEY, *The Daemon of the World*. Pt. i, l. 3. (a. 1822)

10 At a pale man draw thy knife.

ROBERT TOFTE, tr., *Blason of Jealousie*. (1615)

There is a Scottish proverb, "A pale man is envious," and a French one, "A pale face is worse than the itch."

11 She was as pale as paper.

PHILIP WYLIE, *Corpses at Indian Stones*, p. 158. (1943)

12 His face was pale as any clay.

UNKNOWN, in *Roxburghe Ballads*, p. 348.

He looks pale as clay.

WALTER SCOTT, *Rokeby*. Canto v, st. 27. (1813)

He was . . . as pale as clay.

R. L. STEVENSON, *Letters*, v, 11. (1893)

## PALM

13 Nay, if an oily palm be not a fruitful prognostication, I cannot scratch mine ear.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 52. (1606)

Do not dull thy palm with entertainment.

SHAKESPEARE, *Hamlet*, i, 3, 64. (1600)

You yourself

Are much condemned to have an itching palm.

SHAKESPEARE, *Julius Caesar*, iv, 3, 9. (1599)

See under BRIBERY.

Palm to palm is holy palmer's kiss.

SHAKESPEARE, *Romeo and Juliet*, i, 5, 102. (1595)

14 Let all be present and expect the palm, the prize of victory. (Cuncti adsint, meritaque expectent præmia palmae.)

VERGIL, *Aeneid*. Bk. v, l. 70. (19 B.C.)

To bear the palm. (Palmarum ferre.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 4. (1523)

"It is a well-known fact," says XENOPHON, *Cyropaedia*, vii, v, 11, "that date-palms, when under heavy pressure, bend upwards like the backs of pack-asses." Aristotle, Pliny and Theophrastus make the same assertion, and this supposed quality of the palm to resist and bend upward against hard trial is alleged to be the reason it was chosen as the symbol of victory. See AULUS GELLIUS, *Noctes Atticae*, iii, 6.

Let him who merits, bear the palm. (Palmarum qui meruit, ferat.)

JOHN JORTIN, *Lusus Poetici: Ad Ventos*. St. 4. (1722)

He who follows where he's led'll  
Gain the palm and win the medal.

PHYLLIS MCGINLEY, *Message from Mars*. (1940)

### PAN

<sup>1</sup>  
They immediately prospect it, which is accomplished by panning out a few basinfuls of the soil.

LOUISE CLAPPE (DAME SHIRLEY), *The Shirley Letters from California Mines in 1851-52*, p. 212. (1852)

I don't pan out on the prophets.

JOHN HAY, *Pike County Ballads*, p. 13. (1871)

That depends pretty much on how things pan out.  
BRET HARTE, *Drift from Two Shores*, p. 116. (1879)

<sup>2</sup>  
Great Pan is dead. (Πάν ὁ μέγας τέθνηκε.)

PLUTARCH, *Moralia: De Defectu Oraculorum*. Ch. 17, sec. 419C. (c. A. D. 95) Plutarch is repeating a story told him by his teacher in grammar, Epitherses, of how once, when he was making a voyage to Italy, the ship had drifted close to the island of Paxi, and suddenly a voice came across the water from the island crying, "Great Pan is dead." A later legend placed this at the hour of the Saviour's agony on the cross. See SCHILLER, *Götter Griechenlands*, and HEINE, *Reisebilder: City of Lucca*. Ch. 6. Mrs. Browning, in her introduction to *The Dead Pan*, makes the mistake of asserting that Plutarch mentions this legend. HERODOTUS, *History*, ii, 145, says that among the Greeks, Pan was held to be the youngest of the gods, the son of Penelope and Hermes.

The great God Pan is dead. (Pan le grand dieu estoit mort.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 28. (1548)

### PANDORA

<sup>3</sup>  
I cannot lyken our affection better than to . . . Pandora's box, lift vppe the lidde, out flies the Deuill.

STEPHEN GOSSON, *The Schoole of Abuse* (Arber), p. 44. (1579) The legend is that Jupiter gave Pandora a box containing all human ills, and when she opened it, they all flew forth to afflict mankind, but at the bottom Hope remained.

The sin of our first parent Adam . . . shadowed unto us in the tale of Pandora's box, which, being opened through her curiosity, filled the world full of all manner of diseases.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. i, mem. i, subs. 1. (1621)

There may be some hope left in the bottom of Pandora's box of calamities.

JOHN GOODMAN, *The Penitent Pardoned*. Bk. ii, ch. 1. (1659)

The Eighteenth was a Sceptical Century; in which little word there is a whole Pandora's Box of miseries.

CARLYLE, *On Heroes and Hero Worship*. Ch. 5. (1840)

Pandora's box was opened for him, and all the pains and griefs his imagination had ever figured were abroad.

MRS. LYNN LINTON, *Paston Carew*. Ch. 42. (1886)

The favours of Government are like the box of Pandora, with this important difference, that they rarely leave hope at the bottom.

J. E. T. ROGERS, *The Economic Interpretation of History*. Ch. 17. (1888)

### PANJANDRUM

<sup>4</sup>  
So she went into the garden to cut a cabbage-leaf to make an apple-pie; and at the same time a great she-bear, coming up the street, pops its head into the shop. "What! no soap?" So he died, and she very imprudently married the Barber: and there were present the Picninnies, and the Joblillies, and the Garyulies, and the Grand Panjandrum himself, with the little round button at top; and they all fell to playing the game of catch-as-catch-can, till the gunpowder ran out at the heels of their boots.

SAMUEL FOOTE, *An Incoherent Story*. (1755) See *Quarterly Review*, xcv, 516, Sept., 1854

The first use of Panjandrum, a nonsense word, occurring in a farrago produced by Foote at a lecture to test the memory of Charles Macklin, who had boasted that he could repeat anything after once reading it. The *Memoirs* of Foote do not mention the incident, and the attribution to him has been questioned. A correspondent of *Notes and Queries*, 16 Nov., 1850, asserts that the sentence was written by James Quin, the actor, to test Foote's memory.

He [the gardener] began to praise his carnations . . . One he called . . . "The envy of the world, or the great panjandrum."

MARIA EDGEWORTH, *Harry and Lucy Concluded*, ii, 46. (1825)

The little wide-awake, like the Panjandrum "with the little round button at the top."

F. H. LUDLOW, *Little Brother*, p. 39. (1867)

Panjandrum (The Grand), any village potentate or Brummagem magnate.

BREWER, *Reader's Hand-Book: Panjandrum*. (1880) Brummagem, imitation, cheap and showy, with reference to the plated ware made at Birmingham, England.

A sudden quacksalver, a Panjandrum of philanthropy.

ARTHUR MORRISON, *A Child of the Jago*, p. 148. (1896)

Put that question to the Great Panjandrum.

RICHARD LAKIN, *The Body Fell on Berlin*, p. 153. (1943)

## PANTOUFLES

<sup>1</sup> He was not altogether set on his merri pinnes and walked on his stateli pantofles.

GABRIEL HARVEY, *Letter-Book* (Camden), p. 14. (1573)

For the most part they stand so on their pantouffles.

JOHN LYLY, *Euphues* (Arber), p. 47. (1579)

On their dignity. "Pantoufle" is French for slipper

To stand upon his pantofles, or in high tearmes.

RANDLE COTGRAVE, *Dictionary: Bout*. (1611)

He standeth too much on his pantofles.

THOMAS DRAXE, *Bibliotheca*, p. 214. (1616)

The villain stands upon his pantofles, and begins to looke big.

JAMES MABBE, tr., *Celestina* (T.T.), p. 255. (1631)

He is grown very proud; he stands on his pantofles.

ROBERTSON, *Phraseologia Generalis*, 1031. (1681)

I could not possibly today step out of my high historical pantouffles to tell it you.

HORACE WALPOLE, *Letters*, iii, 156. (1755)

## PAP

<sup>2</sup> Pappe with an Hatchet.

JOHN LYLY. Title of pamphlet. (c. 1589)

I neither name Martin-mar-prelate: nor shame Papp wyth a hatchet.

GABRIEL HARVEY, *Four Letters* (Grosart), i, 164. (1592)

They give us pap with a spoone before we can speake, and when we speake for that we love, pap with a hatchet.

JOHN LYLY, *Mother Bombie*. Act i, sc. 3. (1594)

He that so olde seekes for a nurse so yong, shall have pappe with a Hatchet for his comfort.

ALEXANDER NICCHOLES, *A Discourse of Marriage and Wiving*. Ch. 9. (1615)

A custard was to him pap with a hatchet.

THOMAS D'URFEY, *Pills to Purge Melancholy*, iv, 329. (1719)

"To give pap with a hatchet," a proverbial phrase, meaning to do any kind action in an unkind manner.

J. P. HALLIWELL, *A Dictionary of Archuic Words: Pap*. (1847)

## PAPER

<sup>3</sup> Let papers speak and beards be silent. (Haben cartas y callen barbas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

When there is documentary evidence there is no need of any other.

<sup>4</sup> "Paper bleeds little," Robert Jordan quoted the proverb.

ERNEST HEMINGWAY, *For Whom the Bell Tolls*, p. 152. (1940) The French say, "Le papier souffre tout" (Paper endures everything); the Germans, "Papier ist geduldig" (Paper is patient).

<sup>5</sup> All this looks very well on paper.

GEORGE WASHINGTON, *Letter*. (1795) *Works*, xiii, 64.

I'd rather see that done on paper.

LEWIS CARROLL (C. L. DODGSON), *Alice's Adventures in Wonderland*. Ch. 6. (1865)

<sup>6</sup> I will do my duty as I see it, without regard to scraps of paper called constitutions.

KING WILHELM I OF GERMANY, *Speech*, to the Prussian Diet, which had refused to grant appropriations. (c. 1864) See *Harper's Weekly*, 26 March, 1887.

Just for a word, "neutrality," a word which in wartime has so often been disregarded—just for a scrap of paper, Great Britain is going to make war on a kindred nation, who desires nothing better than to be friends with her.

THEOBALD VON BETHMANN-HOLLWEG, German Foreign Minister, to Sir Edwin Goschen, British Ambassador, 4 Aug., 1914, as quoted by Goschen in a dispatch to the British Foreign Office. See *War Encyclopedia*, Govt Ptg. Office, Wash., 1918

## PARABLE

<sup>7</sup> He spake many things unto them in parables. (καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων.)

*New Testament: Matthew*, xiii, 3. (c. A. D. 50)

The Vulgate is, "Locutus est eis multa in parabolis."

Sound words, I know, Timothy is to use.

And old wives' fables he is to refuse;

But yet grave Paul him nowhere did forbid

The use of parables; in which lay hid

That gold, those pearls, and precious stones that were

Worth digging for, and that with greatest care.

JOHN BUNYAN, *The Pilgrim's Progress: The Author's Apology for His Book* (1678)

<sup>8</sup> The legs of the lame are not equal: so is a parable in the mouth of fools. (Sic indicens est in ore stultorum parabola.)

*Old Testament: Proverbs*, xxvi, 7. (c. 350 B. C.)

I will open my mouth in a parable: I will utter dark sayings of old. (Aperiam in parabolis os meum: loquar propositiones ab initio.)

*Old Testament: Psalms*, lxxviii, 2. (c. 250 B. C.)

<sup>9</sup> Parables are not lies because they describe events which never happened.

BERNARD SHAW, *St. Joan*. Sc. 2. (1924)

## PARADISE

See also Heaven

<sup>10</sup> He that will enter into Paradise, must have a good key.

GEORGE HERBERT, *Jacula Prudentum*. No. 894.

(1640) RAY, *English Proverbs*, p. 20. (1670)

He that will enter Paradise, must come with a right Key.

THOMAS FULLER, *Gnomologia*. No. 2347. (1732)

Thou hast the keys of Paradise, O just, subtle, and mighty opium!

THOMAS DE QUINCEY, *Confessions of an Opium Eater*. Pt. ii. (1822)

<sup>1</sup> Ase he dede to euen and to Adam in paradys terestre.

DAN MICHEL, *Ayenbile of Inwytt*, p. 50. (1340)  
Bytwene the grete Inde & erthly paradise.

WILLIAM CAXTON, tr., *Reynart the Foxe*. Ch. 32. (1481) As developed by Christian fancy, the earthly paradise (as distinguished from the celestial paradise) is the old garden of Eden, which lay in the far East beyond the stream of Ocean.

The true Garden of Eden, or Earthly Paradise. (Le vray iardin & Paradis terrestre.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 57. (1548)

<sup>2</sup> The Paradise of Fools, to few unknown.

MILTON, *Paradise Lost*. Bk. iii, l. 496. (1667)  
See also FOOL: FOOL'S PARADISE.

<sup>3</sup> Paradise is a dwelling promised the faithful.

MOHAMMED, *The Koran*, iii, 132. (c. 622)

The Koran allots at least a third of Paradise to well-behaved women.

LORD BYRON, *The Giaour*, l. 498, note. (1813)

## PARDON

See also Forgiveness

<sup>4</sup> You may pardon much to others, nothing to yourself. (Ignoscas aliis multa, nil tibi.)

AUSONIUS, *Epigrams*. (c. A. D. 370)

Cato, who sayd, he pardoned every one but hymselfe.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 102. (1574) Pettie, tr.

Pardon all but thyself.

RANDLE COTGRAVE, *Dictionary: Pardonner*. (1611) HERBERT, *Jacula Prudentum*. No. 679. (1640)

<sup>5</sup> Never ask pardon before you are accused.

BOHN, *Handbook of Proverbs*, p. 458. (1855)

<sup>6</sup> Who offendeth not, lightly is pardoned, begin where you list. (A chi non ofende, legiermente si perdona cominciate pure.)

JOHN FLORIO, *Firste Fruites*, fo. 35. (1578)

<sup>7</sup> He that sharply chides, is the most ready to pardon.

THOMAS FULLER, *Gnomologia*. No. 2298. (1732)

<sup>8</sup> We pardon in proportion as we love. (On pardonne tant que l'on aime.)

LA ROCHEFOUCAULD, *Maximes*. No. 330. (1665)

<sup>9</sup> It is for men to pardon, unless the pardoned puts one to shame. (Ignoscere hominum est nisi pudet cui ignoscitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 297. (c. 43 B. C.) The Arabs say, "Pardon is the choicest flower of victory."

## PARENT

He who is pardoned in wrong-doing is condemned more shamefully by far. (Multo turpius damnatur cui in delicto ignoscitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 420.

A too feeble and dissolute facility in pardoning evil-doers, giveth them occasion to commit wickedness afterwards more readily, because of this pernicious confidence of receiving grace. (Facilité trop eneruee & dissolue de pardonner es malfaisans leur est occasion de plus legierement de rechief mal faire par ceste pernicieuse confiance de grace.)

RABELAIS, *Gargantua*. Bk. i, ch. 50. (1534)

Pardon makes offenders.

JOHN CLARKE, *Paroemiologia*, p. 182. (1639)

Pardoning the Bad, is injuring the Good.

THOMAS FULLER, *Gnomologia*. No. 3842. (1732)

See also JUSTICE AND MERCY.

<sup>10</sup> I pardon him, as God shall pardon me.

SHAKESPEARE, *Richard II*, v, 3, 131. (1595)

God will pardon me; that's what he's for. (Dieu me pardonnera: c'est son métier.)

HEINRICH HEINE, on his death-bed. (1856)

## PARENT

See also Father, Mother

<sup>11</sup> Whoso honoureth his father maketh an atonement for his sins. And he that honoureth his mother is as one that layeth up treasure.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 3. (c. 190 B. C.)

A father's goodness is higher than the mountain; a mother's goodness is deeper than the sea.

S. G. CHAMPION, *Racial Proverbs*, p. 440. (1938) A Japanese proverb.

<sup>12</sup> There are three degrees of filial piety. The highest is being a credit to our parents, the second is not disgracing them; the lowest is being able simply to support them.

CONFUCIUS, *The Book of Rites*. Ch. 21. (c. 500 B. C.)

<sup>13</sup> No man can select his own parents.

HENRY DRUMMOND, *Natural Law in the Spiritual World*, p. 257. (1883)

<sup>14</sup> Parents are Patterns.

THOMAS FULLER, *Gnomologia*. No. 3843. (1732)

The hen who, from the chilly air,  
With pious wing protects her care,  
And ev'ry fowl that flies at large,  
Instructs me in a parent's charge.

JOHN GAY, *Fables, Introduction*. (1727)

<sup>15</sup> Conduct thyself towards thy parents as thou wouldst wish thy children to conduct themselves towards thee. (τοιούτως γίγνου περί τοὺς γονεῖς, ὡς αὐ εὖ βαιο περί σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παῖδας.)

ISOCRATES, *Ad Demonicum*. Sec. 14. (c. 365 B. C.) An anticipation of the Golden Rule.

See RULE: GOLDEN.

<sup>1</sup> The bequest was not made by a parent or person standing *in loco parentis*.

THOMAS JARMAN, ed., *Powell's Essay on Devises*, ii, 335. (1827) *In loco parentis*: in the place of a parent, a proverbial law phrase.

<sup>2</sup> My son, hear the instruction of thy father, and forsake not the law of thy mother. (Fili mi, disciplinam patris tui, et ne demittas legem matris tuae.)

*Old Testament: Proverbs*, i, 8. (c. 350 B. C.)

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Audi patrem tuum, qui genuit te: et ne contemnas cum senuerit mater tua.)

*Old Testament: Proverbs*, xxiii, 22.

<sup>3</sup> Love your parent, if he is just: if not, bear with him. (Ames parentem si aequus est: si aliter, feras.)

PUBLILIUS SYRUS, *Sententiae*. No. 8. (c. 43 B. C.)

<sup>4</sup> Honor the gods, reverence parents. (θεοὺς τιμα, γονέας ἀδοῦ.)

SOLON, *Maxim*. (c. 575 B. C.) See DIOGENES

LAERTIUS, *Solon*. Bk. i, sec. 60.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Honora patrem tuum et matrem tuam, ut sis longaevis super terram, quam Dominus Deus tuus dabit tibi.)

*Old Testament: Exodus*, xx, 12. (c. 550 B. C.)

The fifth Commandment.

Reverence for parents—this standeth written third among the statutes of Justice, to whom honor supreme is due. (τὸ γὰρ τεκόντων σέβας | τρίτον τόδ' ἐν θεσμοῖς | Δίκας γέγραπται μεγιστο-  
τιμον.)

AESCHYLUS, *The Suppliant Maidens*, l. 707. (c. 485 B. C.) Aeschylus is referring to the three supreme laws which Plutarch ascribes to Triptolemus: to worship the gods with the fruit of the earth, to hurt no living creature, and to honor parents.

To love our parents is the first law of nature. (Diligere parentes prima naturae lex est.)

VALERIUS MAXIMUS, *Facta et Dicta Memorabilia*. Bk. v, ch. 4, sec. 7. (c. A. D. 15)

The first law of nature, is to honour the father and the mother.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 72. (1574) Pettie, tr.

Honour thy father and mother, i. e. Live so as to be an honour to them tho' they are dead.

FRANKLIN, *Poor Richard's Almanack*, 1739.

<sup>5</sup> Everything is dear to its parent. (τὸ τεκόντι πᾶν φίλον.)

SOPHOCLES, *Oedipus at Colonus*, l. 1108. (c. 408 B. C.) See under POSSESSIONS.

<sup>6</sup> Him on whom his parents have not smiled, no god honors with a table, no goddess with her bed. (Cui non risere parentes, | nec deus hunc mensa, dea nec dignita cubili est.)

VERGIL, *Eclagues*. No. iv, l. 62. (37 B. C.)

## PARIS

<sup>7</sup> The Last Time I Saw Paris.

OSCAR HAMMERSTEIN II. Title of song. (1940)

Also title of book by Elliot Paul. (1942)

<sup>8</sup> Paris is well worth a Mass. (Paris vaut bien une Messe.)

HENRI IV, *Remark* (1593), when he became a convert to the Roman Catholic Church as a step toward winning Paris and the crown of France. It has been questioned whether Henri ever said it.

<sup>9</sup> All Paris goes to see it. (Tout Paris va voir.)

MOLIÈRE, *L'Impromptu de Versailles*. Sc. 5, l. 75. (c. 1662)

<sup>10</sup> The newspapers have given the rage of going to Paris a good name; they call it the French disease.

HORACE WALPOLE, *Letter to Horace Mann*, 17 Oct., 1763.

Good Americans, when they die, go to Paris.

THOMAS GOLD APPLETON, *Epigram*. (a. 1858)

Quoted by Oliver Wendell Holmes. *The Autocrat of the Breakfast-Table*, ch. 6, as a saying of one of the "Seven Wise Men of Boston." Used without credit by OSCAR WILDE, *A Woman of No Importance*, Act i.

## PARSLEY

<sup>11</sup> Parsley must be sown nine times, for the devil takes all but the last.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 248. (1883) Probably originating from the fact that parsley remains some time in the earth before it begins to germinate

<sup>12</sup> That phrase which we vse to little children, when we tell them they were borne in their mothers Parsly-bed.

JAMES MABBE, tr., *Guzman d'Alfarache*, i, 25. (1622)

For I am past a child

My selfe to thinke they are found in parsley beds.

RICHARD BROME, *The Antipodes*. Act i, sc. 4. (1640)

My mother indeed used to say that I was born to be a gardener's wife, as soon as ever I was taken out of her parsley bed.

UNKNOWN, *The London Chaunticlères*. Sc. 2. (1659)

Some sprigs of that bed Where children are bred.

SWIFT, *Receipt for Stewing Veal*. (c. 1730)

The child, when new-born, comes out of the persley bed, they will say in the North.

SAMUEL PEGGE, *Anonymousiana*. Bk. i, sec. 91. (1796)

We have the common English saying that the baby comes out of the parsley-bed.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 249. (1883) The saying no doubt stems from the alleged aphrodisiac quality of parsley.

<sup>13</sup> He needs parsley. (τοῦ σελίνου δεῖται.)

PLUTARCH, *Symposium*. Bk. v, sec. 676D. (c.

A.D. 95) There are two explanations of this proverb: (1) parsley is supposed to be an aphrodisiac, and the phrase was applied to a childless man; (2) parsley was hung on tombs, and when a person needed parsley he was very ill indeed.

<sup>1</sup> Parsley fried will bring a man to his saddle and a woman to her grave.

JOHN RAY, *English Proverbs*, p. 345. (1678)

### PARSON

<sup>2</sup> And there's a proverb, as they say,  
That for the clerks the parsons pay.

WILLIAM COMBE, *Doctor Syntax in Search of the Picturesque*. Canto iv. (1812)

<sup>3</sup> The parson knows enough who knows a Duke.

WILLIAM COWPER, *Tirocinium*, l. 403. (1784)

<sup>4</sup> Never spare the parson's wine, nor the baker's pudding.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1733. Repeated in 1738.

<sup>5</sup> Parsons are souls' wagoners.

HERBERT, *Jacula Prudentum*. No. 937. (1640)

<sup>6</sup> Men saie (said he) long standyng and small offering

Maketh poore persons.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
Lang Standing, and little offering makes a poore prist.

FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)  
Long standing and poor offering maketh poor priests.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
'Tis good enough for the Parson unless the parish were better. It is here supposed that if the Parish be very bad the Parson must be in some fault, and therefore that anything is good enough for that Parson whose parishioners are bad.

JOHN RAY, *English Proverbs*, p. 187. (1678)

<sup>7</sup> The parson gets the children.

THOMAS KILLIGREW, *The Parson's Wedding*. Act ii, sc. 3. (1663) Quoted as a proverb.

<sup>8</sup> I could drag her past the parson's house, as they say.

HENRY MILLER, *The Cosmological Eye*, p. 314. (1939)

<sup>9</sup> The parson always christens his own child first.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
This would make a parson swear.

SWIFT, *Polite Conversation*. Dial. i.

<sup>10</sup> A house-going parson makes a church-going people.

UNKNOWN, *British Weekly*, 2 Jan., 1913, p. 445. That is, a parson who visits his parishioners in their homes gets them to church.

<sup>11</sup> Let him ones begynne to pynche,  
Or withdrawe their tithinge an ynche,  
For an heretike they will him ascite.

UNKNOWN, *Proper Dyaloge betwene a Gentillman and a Husbandman*. (1530)

Lucilla perceiuing the drift of the olde foxe hir father . . . shaped him an answere which . . . pinched Philautus on the persons side.

JOHN LYLY, *Euphues* (Arber), p. 87. (1579)  
Pinch on the parsons side, my lorde, the whorsons haue to much.

ULPIAN FULWELL, *Ars Adulandi*, sig. H1. (c. 1580)

This is a common slander when the hell-hound (the covetous wretch) pincheth on the priest's side: "No matter, let him talk for his living."

THOMAS ADAMS, *Sermons* (1861), i, 466. (1629)  
To pinch on the parson's side, or sharp him of his tithes.

B.E., *A New Dictionary of the Canting Crew*. (1690)

### PARTHIAN

<sup>12</sup> The best way to conquer sin is by Parthian war, to run away.

THOMAS ADAMS, *Sermons* (1861), i, 222. (1629)  
To look upon this Parthian fight of love.

EDMUND WALLER, *Phillis*. (c. 1640)  
You wound, like parthians, while you fly,  
And kill, with a Retreating Eye.

BUTLER, *Hudibras to His Lady*. l. 173. (1678)

<sup>13</sup> A "Parthian shot" was very literal to Crassus [a Roman general who was defeated by the Parthians at Carrhae in 53 B.C.]; to us it is only an elegant and pointed synonym for our method of "having the last word."

GREENOUGH AND KITTREDGE, *Words*, p. 380 (1902) The Parthians discharged their arrows over their shoulders while pretending to retreat.

Casting back Parthian glances of scornful hostility.

LISLE CARR, *Judith Gwynne*. Bk. i, ch. 1. (1874)

### PARTING

See also Meeting and Parting

<sup>14</sup> Since there's no help, come let us kiss and part.

MICHAEL DRAYTON, *Idea*. Sonnet lxi. (1593)

The day breaks not: it is my heart,  
Because that you and I must part.

JOHN DONNE, *Daybreak*. St. 1. (a. 1631)

<sup>15</sup> The king of Babylon stood at the parting of the way. (Stetit enim rex Babylonis in bivio.)

*Old Testament: Ezekiel*, xxi, 21. (c. 600 B.C.)  
Who hath not . . .

Stood doubtful at the Parting of the Ways?

J. R. LOWELL, *The Parting of the Ways*. (1849)

I was really able to bear up when we reached the parting of the ways.

RING LARDNER, *Rhythm*. (1926)



The parting of the ways, to reach a point (in one's life or in an enterprise) at which one is compelled . . . to choose between two courses of action or behaviour.

ERIC PARTRIDGE, *Dictionary of Clichés: Parting*. (1941) He attributes the beginning of the banal use to Lowell.

1

It is a pitie to part three things—the lawyer and his client, the physician and his patient, and a pot of good ale and toast.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

2

A careless parting, between the old mare and the broken cart. Spoken when a husband or wife dies who did not love each other.

JAMES KELLY, *Scottish Proverbs*, p. 54. (1721) There's sma' sorrow at our parting, as the auld mear said to the broken cart.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

3

Say "au revoir" but not "good-bye."

HARRY KENNEDY, Say "Au Revoir" but Not "Good-bye." (1893) A cliché of the 90's.

4

Every parting gives a foretaste of death.

ARTHUR SCHOPENHAUER, *Further Psychological Observations*. (1851)

In every parting there is an image of death.

GEORGE ELIOT, *Amos Barton*. Ch. 10. (1859)

A phrase came into his head, "to part is to die a little."

ERIC AMBLER, *Journey into Fear*, p. 237. (1940)

A French proverb, "Partir c'est mourir un peu."

"To go away," the French say shrewdly, "is to die a little." But why has nobody ever made the parallel observation: "To return is to know what it is to be a ghost."

JAN STRUTHER, *Mrs. Miniver*. (1940)

5

Good night, good night! parting is such sweet sorrow.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 185. (1595) And often took leave, but was loth to depart.

PRIOR, *The Thief and the Cord*. (c. 1721)

Many good nights is loth away.

JAMES KELLY, *Scottish Proverbs*, p. 251. (1721)

## PARTRIDGE

6

If the partridge had the woodcock's thigh, it would be the best bird that ever did fly.

JOHN RAY, *English Proverbs*, p. 44. (1670)

FULLER, *Gnomologia*. No. 6400. (1732)

If the partridge had the woodcock's thigh.

'Twould be the best bird that ever did fly;

If the woodcock had but the partridge's breast.

'Twould be the best bird that ever was dress'd.

JOHN DORAN, *Table Traits*, p. 176. (1854)

## PARTY

7

Canst thou bring me to the party?

SHAKESPEARE, *The Tempest*, iii, 2, 67. (1611)

Although it has usually been considered an Americanism, the older English writers frequently used "party" in the sense of "person."

'Tis the party, madame. What party? Has he no name?

BEN JONSON, *Catiline*. Act ii, sc. 2. (1611)

8

She . . . was the life and soul of the party

F. E. SMEDLEY, *Frank Fairlegh*. Ch. 41. (1850)

He was determined to be the life and soul of the party.

CHRISTIE, *Evil Under the Sun*, p. 223. (1941)

To be the life and soul of the party. To be so lively as to make a party a success. . . . Often an objectionable person.

PARTRIDGE, *Dict. of Clichés: Life* (1941)

## II—Political Parties

9

He belonged to the third party, the quiddists or quids, being the tertium quid, . . . which had no name, but was really an anti-Madison movement.

HENRY ADAMS, *John Randolph*, p. 182. (1882)

"Tertium quid," a Latin proverbial phrase, meaning some third thing related to two other matters or causes.

10

All political parties die at last of swallowing their own lies.

JOHN ARBUTHNOT, *Epigram*. (a. 1735) See

GARNETT, *Life of Emerson*, p. 165.

Sooner or later all politicians die of swallowing their own lies.

CLARE BOOTHE, *Europe in the Spring*, p. 140 (1940)

11

Recollect you were not made for the party, but the party for you.

H. H. BRACKENRIDGE, *Modern Chivalry*. (1792)

12

Ignorance leads Men into a Party, and Shame keeps them from getting out again.

FRANKLIN, *Poor Richard's Almanack*, 1753

13

A red Ribband in his hat signified that he was a Tory, . . . an Irish rebel. . . . Instead of Cavalier and Roundhead, they are now called Tories and Whigs.

OLIVER HEYWOOD, *Diary*, 24 Oct., 1681.

Tory. A cant term, derived, I suppose, from an Irish word signifying a savage. One who adheres to the ancient constitution of the state. Opposed to a Whig.

SAMUEL JOHNSON, *Dictionary: Tory*. (1755)

The Irish word was *tóraidhe*, signifying a pursued person, hence an outlaw. See *O.E.D.* Since practically all Irishmen were Roman Catholics, it was applied as a nickname in 1679 to those who opposed the exclusion of James, Duke of York, from succession to the throne, because of his Catholicism; and finally, from 1689, to the Parliamentary party committed to upholding constituted order and authority in Church and State. Now the Conservative party. See under CONSERVATISM. During the American Revolution, the term was applied to those Americans who supported the forces of the King of England.

Whig: the name of a faction.

SAMUEL JOHNSON, *Dictionary*: Whig. (1755)

Probably a shortening of "whiggamer," a member of the so-called Whiggamore raid in Scotland, in 1648, composed of Covenanters or Presbyterians who wrested the government from the Royalists and were generally considered rebels; from 1689 applied to the party now called Liberal. See *O.E.D.*

Where you see a Whig you see a rascal. . . . The first Whig was the devil.

JOHNSON. See BOSWELL, *Life*, 28 April, 1778.

A Whig may be a fool, a Tory must be so.

HORACE WALPOLE, *Letter to William Mason*, 4 July, 1778.

Toryism is an innate principle o' human nature—Whiggism but an evil habit.

JOHN WILSON, *Noctes Ambrosianae*. No. 4. (1822)

Tory and Whig in turn shall be my host;

I taste no politics in boiled and roast.

SYDNEY SMITH, *Letter to John Murray*, 1834.

<sup>1</sup> His Majesty's Opposition.

JOHN CAM HOBHOUSE, referring to the Opposition in the British House of Commons, 10 April, 1826.

The duty of an Opposition is to oppose.

GEORGE TIERNEY, *Epigram*. (c. 1821) Quoted by LORD STANLEY, *Hansard's Parliamentary Debates*, 4 June, 1841.

<sup>2</sup> There is always some basic principle that will ultimately get the Republican party together. If my observations are worth anything, that basic principle is the cohesive power of public plunder.

A. J. McLaurin, *Speech*, U.S. Senate, May, 1906.

We are Republicans, and we don't propose to leave our party and identify ourselves with the party whose antecedents have been rum, Romanism, and rebellion.

REV. SAMUEL DICKINSON BURCHARD, *Address of Congratulation*, to James G. Blaine, Republican candidate for President, at the Fifth Avenue Hotel, New York City, 29 October, 1884. A party of clergymen had come to the hotel to assure Blaine of their support, and Burchard, a Presbyterian preacher, acted as their spokesman. Blaine responded briefly, but apparently did not notice the phrase, "rum, Romanism, and rebellion," or did not realize its significance. At any rate he failed to repudiate it promptly, and it is supposed to have lost him the Presidency by throwing some of the New York Catholic vote to his opponent, Grover Cleveland. Cleveland carried the state by a plurality of 1149, and its electoral vote gave him the election. After the result was known, Blaine is said to have remarked, "I have been beaten by an ass in the shape of a preacher." Burchard's comment was, "If I have been an instrument in the hands of Providence against my own will, I am contented to abide by the consequences."

<sup>3</sup> Party-spirit at best is but the madness of many for the gain of a few.

POPE, *Letter to Martha Blount*, 27 Aug., 1714. A nation without parties is soon a nation without curiosity. . . . The extinction of party is the origin of faction.

HORACE WALPOLE, *Letter to George Montague*, 11 Dec., 1760.

All free governments are party-governments.

JAMES A. GARFIELD, *Speech*, House of Representatives, 18 Jan., 1878.

The best system is to have one party govern and the other party watch.

THOMAS B. REED, *Speech*, House of Representatives, 22 April, 1880.

<sup>4</sup> Now is the time for all good men to come to the aid of the party.

CHARLES E. WELLER. In the autumn of 1867, Christopher Latham Sholes constructed the first typewriter, at Milwaukee, Wis. Weller was a court reporter and friend of Sholes, and agreed to test the practicability of the machine. In his *Early History of the Typewriter* he says: "We were then in the midst of an exciting political campaign and it was then for the first time that the sentence was inaugurated . . . and repeated many times to test the speed of the machine." It is still used for that purpose by typewriter salesmen and repairmen.

## PASSION

<sup>5</sup> We also are men of like passions with you. (*ἡμεῖς ὁμοιοπαθεῖς ἐσμέν ὑμῖν ἄνθρωποι.*)

*New Testament*: Acts, xiv, 15. (c. A. D. 65) The *Vulgate* is, "Nos mortales sumus, similis vobis homines."

Shepherds and ministers are both men; their nature and passions the same.

LORD CHESTERFIELD, *Letters*, 10 May, 1748.

The Colonel's Lady and Judy O'Grady  
Are sisters under their skins!

RUDYARD KIPLING, *The Ladies*. (1892)

<sup>6</sup> Do not associate to thyself the passionate man, nor approach him for conversation, . . . his lips are sweet, his tongue cold(?), (but) flame burns in his belly.

AMEN-EM-APT, *Teaching How to Live*. Col. xi. l. 13. (c. 700 B. C.)

Make no friendship with an angry man, and with a furious man thou shalt not go. (*Noli esse amicus homini iracundo, neque ambules cum viro furioso.*)

*Old Testament*: Proverbs, xxii, 24. (c. 350 B. C.) 'Twas the usual saying of a very ingenious person that passionate men, like Yorkshire hounds, are apt to overrun the scent.

SIR T. P. BLOUNT, *Essays*, p. 141. (1692)

A Man in Passion rides a Horse that runs away with him.

THOMAS FULLER, *Gnomologia*. No. 283. (1732)  
A man in a Passion rides a mad horse.

FRANKLIN, *Poor Richard's Almanack*, 1749.

1 As sails are to a ship, so are the passions to the spirits.

NATHAN BAILEY, *Dictionary: Spirit*. (1736)

2 No man can guess in cold blood what he may do in a passion.

H.G. BOHN, *Handbook of Proverbs*, p. 461. (1855)

3 Knowledge of mankind is a knowledge of the passions.

DISRAELI, *The Young Duke*. Ch. 2. (1831)

Man is only truly great when he acts from the passions.

DISRAELI, *Coningsby*. Bk. iv, ch. 13. (1844)

4 Passion overcometh sober thought;  
And this is cause of direst ills to men.

(θυμός δὲ κρείσσων τῶν ἐμῶν βουλευμάτων,  
ὅσπερ μεγίστων αἰτίος κακῶν βροτοῖς.)

EURIPIDES, *Medea*, l. 1079. (c. 431 B.C.)

As Reason is a Rebel unto Faith, so Passion unto Reason.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 19. (1643)

When Passion entereth at the Fore-gate, Wisdom goeth out of the Postern.

THOMAS FULLER, *Gnomologia*. No. 5564. (1732)

On life's vast ocean diversely we sail,  
Reason the card, but Passion is the gale.

POPE, *An Essay on Man*. Epis. ii, l. 107. (1732)

What Reason weaves, by Passion is undone.

POPE, *An Essay on Man*. Epis. ii, l. 42.

5 The spirit yields and can resist no more,  
Like anchor-hook in sand amid the surge.

(εἰκεῖ γὰρ ἤδη θυμός οὐδ' ἔρ' ἀντέχει,  
θιῶδες ὡς ἀγκίστρον ἀγκίρας σάλῳ.)

EURIPIDES (?) *Fragments*. Frag. 911, Nauck. (c. 420 B.C.) Helmbold, tr. Quoted by PLUTARCH.

TARCH, *Moralia*, 446A.

I, like a ship, am tied by ropes to shore,  
But, when winds blow, the cables do not hold.  
(ναὺς ὡς τις ἐκ μὲν γῆς ἀνήρτηται βρόχοις,  
πνέει δ' οἶρος, ἡμῖν δ' οὐ κρατεῖ τὰ πείσματα.)

EURIPIDES (?), *Fragments*. Frag. 911. Nauck.

Quoted by PLUTARCH, *Moralia*, 446B, as "those famous lines." He says that the poet calls "cables" the judgments which resist shameful conduct, and are broken by passion, as by a great gust of wind.

6 It often falls out, that the end of passion is the beginning of repentance.

OWEN FELTHAM, *Resolves*. Ch. 8. (1628)

FRANKLIN, *Poor Richard*, 1749.

7 He that cannot bear with other People's Passions, cannot govern his own.

FRANKLIN, *Poor Richard's Almanack*, 1747.

If Passion drives, let Reason hold the Reins.

FRANKLIN, *Poor Richard's Almanack*, 1749.

He is a Governor that governs his Passions, and he is a Servant that serves them.

FRANKLIN, *Poor Richard's Almanack*, 1750.

Who is powerful? He that governs his Passions.

FRANKLIN, *Poor Richard's Almanack*, 1755.

Passion will master you, if you do not master your passion.

WILLIAM HONE, *Year-Book*, col. 1417. (1831)

The Hindus say, "Conquer your passions and you conquer the whole world."

Strong as our passions are, they may be starved into submission, and conquered without being killed.

C. C. COLTON, *Lacon*. Vol. i, No. 347. (1820)

8 Passion is the twin sister of blindness.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 202. (c. 1050) Also

MISHLEI SHUHALIM, *Fable 102*, quoting from *The Art of Memory*.

Passions unguided are for the most part madness.

THOMAS HOBBS, *Leviathan*. Pt. i, ch. 8. (1651)

Passion is the drunkenness of the mind.

ROBERT SOUTH, *Sermons*. Vol. ii, ch. 10. (1678)

Passion is a sort of fever in the mind, which ever leaves us weaker than it found us.

PENN, *Fruits of Solitude*. No. 279. (1693)

9 The passions are the gates of the soul. (Son las pasiones los portillos del ánimo.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 98. (1647)

10 Place a curb and drag on your passion. (Pone irae frena modumque.)

JUVENAL, *Satires*. Sat. viii, l. 88. (c. A. D. 120)

11 The passions are the only orators which always persuade. (Les passions sont les seuls orateurs qui persuadent toujours.)

LA ROCHEFOUCAULD, *Maximes*. No. 8. (1665)

We fail to realize how much our actions are influenced by passion. (Il s'en faut bien que nous connaissions tout ce que nos passions nous font faire.)

LA ROCHEFOUCAULD, *Maximes*. No. 460.

The passions are merely different kinds of self-love. (Les passions ne sont que les divers goûts de l'amour-propre.)

LA ROCHEFOUCAULD, *Maximes Posth.* No. 531.

All the passions are nothing but different degrees of heat and cold of the blood. (Toutes les passions ne sont autre chose que les divers degrés de la chaleur et de la froideur du sang.)

LA ROCHEFOUCAULD, *Maximes Supp.* No. 564

12 It is with our passions, as it is with fire and water, they are good servants but bad masters.

L'ESTRANGE, tr., *Aesop's Fables*, p. 38. (1692)

13 Passions spin the plot:

We are betrayed by what is false within.

GEORGE MEREDITH, *Modern Love*. St. 43. (1862)

Passions Spin the Plot.

VARDIS FISHER. Title of novel. (1933)

14 The natural man has only two primal passions. to get and to beget.

WILLIAM OSLER, *Science and Immortality*. Ch. 2. (1904)

15 A slave of passion. (πάθους δοῦλος.)

PHILO, *De Vita Mosis*. Bk. i, sec. 299. (c. A. D. 40)

## Give me that man

That is not passion's slave, and I will wear him  
In my heart's core, ay, in my heart of heart.

SHAKESPEARE, *Hamlet*, iii, 2, 76. (1600)

Serving one's own Passions is the greatest Slavery.

THOMAS FULLER, *Gnomologia*. No. 4103. (1732)

<sup>1</sup> 'Tis lightning when passion dwells with power.  
(Fulmen est ubi cum potestate habitat iracundia.)

PUBLILIUS SYRUS, *Sententiae*. No. 214. (c. 43 B. C.)

<sup>2</sup> A learned man who is ruled by his passions  
is like a blind man holding a torch: he guides  
others but not himself.

SADI, *Gulistan*. Ch. viii, Maxim 5. (c. 1258)

<sup>3</sup> No mortal man has ever served at the same  
time his passions and his best interests.  
(Neque quisquam omnium lubricini simul et  
usui paruit.)

SALLUST, *Bellum Catilinae*. Ch. 51. (c. 41 B. C.)

<sup>4</sup> The seas's my mind, which calm would be  
Were it from winds (my passions) free.

SIR JOHN SUCKLING, *Love's World*. (a. 1642)

The seas are quiet when the winds give o'er;  
So calm are we when passions are no more.

EDMUND WALLER, *On the Last Verses in the  
Book*. (1687)

All the passions are extinguished with age.  
(Toutes les passions s'éteignant avec l'âge.)

VOLTAIRE, *Stances ou Quatrains*. (c. 1750)

From Hate, Fear, Hope, Anger, and Envy free,  
And all the Passions else that be.

ABRAHAM COWLEY, *The Passions*. (1647)

Calm of mind, all passion spent.

MILTON, *Samson Agonistes*, l. 1758. (1671)

<sup>5</sup> The worst passions have their root in the best.  
H. D. THOREAU, *Autumn*, 12 Dec., 1837.

<sup>6</sup> Few passions are constant, but many are sin-  
cere. (Il y a peu de passions constantes; il y  
en a beaucoup de sincères.)

VAUVENARGUES, *Réflexions*. No. 40. (1746)

The passions have taught mankind to reason.  
(Les passions ont appris aux hommes la raison.)

VAUVENARGUES, *Réflexions*. No. 154. (1746)

Various other French moralists have said  
almost the same thing: "C'est le chemin des  
passions qui m'a conduit à la philosophie"  
(It is the path of the passions which has led  
me to philosophy), ROUSSEAU; "La passion  
déprave, mais elle élève aussi" (Passion de-  
bases, but it also elevates), LAMARTINE; "Ce  
sont les passions qui font et qui défont tout"  
(It is the passions which make and unmake  
everything), FONTANELLE.

<sup>7</sup> Does his own fatal passion become to each  
man his God? (Sua cuique deus fit dira cu-  
pido?)

VERGIL, *Aeneid*. Bk. ix, l. 185. (19 B. C.)

Search then the Ruling Passion: there alone,  
The wild are constant, and the cunning known.

POPE, *Moral Essays*, Ep. i, l. 174. (1732)

The ruling Passion, be it what it will,  
The ruling Passion conquers Reason still.

POPE, *Moral Essays*. Ep. iii, l. 153.

One Master-passion in the breast,  
Like Aaron's serpent, swallows up the rest.

POPE, *An Essay on Man*. Ep. ii, l. 131. (1732)

Seek for their predominant passion, . . . and  
you will then know what to bait your hook with  
to catch them.

LORD CHESTERFIELD, *Letters*, 5 Sept., 1748.

In the human breast

Two master-passions cannot co-exist.

THOMAS CAMPBELL, *Theodric*, l. 488. (1824)

When you find out a man's ruling passion, beware  
of crossing him in it!

HAZLITT, *Characteristics*. No. 116. (1824)

<sup>8</sup> Passion and prejudice govern the world; only  
under the name of reason.

JOHN WESLEY, *Letter to Joseph Benson*, 5 Oct.,  
1770.

Philosophy is a feeble antagonist before passion.

HUGH BLACK, *Culture and Restraint*. Ch. 4.

(1901)

<sup>9</sup> There is always something ridiculous about  
the passions of people whom one has ceased  
to love.

OSCAR WILDE, *The Picture of Dorian Gray*  
(1891)

## PAST

See also Antiquity, Time, Yesterday

<sup>10</sup> Think only of the past as its remembrance  
gives you pleasure.

JANE AUSTEN, *Pride and Prejudice*. Ch. 58  
(1813)

<sup>11</sup> What has been has been. (Érase que se era.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

Conversely, in Italian, "Che sara, sara"

(What will be, will be). See under DESTINY

LET BYGONES BE BYGONES, see under BYGONES

<sup>12</sup> We cannot alter the past. (Praeterita mutare  
non possumus.)

CICERO, *In Pisonem*. Ch. xxv, sec. 59. (55 B. C.)

Nor does past time ever return. (Nec praeteritum  
tempus umquam revertitur.)

CICERO, *De Senectute*. Ch. xix, sec. 69. (44 B. C.)

Neither will the wave that has passed be called  
back, nor can the hour which has gone return  
(Nec quae praeteriit, iterum revocabitur unda,  
nec quae praeteriit hora redire potest.)

OVID, *Artis Amatoriae*. Bk. iii, l. 63. (c. 1 B. C.)

Things past my handis, I can not call again.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Things past, are past calling againe.

JOHN LYL, *Euphues* (Arber), p. 37. (1579)

Things past cannot be recalled.

LYLY, *Mother Bombe*. Act iv, sc. 1. (1594)

That that is past, cannot be recalled or helped

THOMAS DRAXE, *Bibliotheca*, p. 151. (1616)

Not Heav'n it self upon the past has pow'r.

DRYDEN, *Imitation of Horace*, iii, 29, 71. (1685)

No repentance on earth can undo the past.

BISHOP B. F. WESTCOTT, *The Gospel of Life*, p. 18. (1892)

1  
Th' past always looks better thin it was.  
It's only pleasant because it isn't here.

FINLEY PETER DUNNE, *A Family Union*. (1898)

THE GOOD OLD TIMES, *see under* ANTIQUITY.

2  
We all live in the past and perish by the past.  
(Wir alle leben vom Vergangenen und gehen am Vergangenen zugrunde.)

GOETHE, *Sprüche in Prosa*. (1819)

3  
What is past even the fool knows. (πεχθὲν δέ τε νῆπιος ἔγνων.)

HOMER, *Iliad*. Bk. xvii, l. 32. (c. 850 B. C.) *See also* WISDOM AFTER THE EVENT.

4  
Whatsoever of our age is past death holds it.  
(Quicquid aetatis retro est, mors tenet.)

SIR WALTER RALFEH, *History of the World: Preface*. (1614) Quoted.

Let the dead Past bury its dead!

HENRY WADSWORTH LONGFELLOW, *A Psalm of Life*. (1838)

Oh! leave the past to bury its own dead.

W. S. BLUNT, *To One Who Would Make a Confession*. (c. 1922)

The Past is a bucket of ashes.

CARL SANDBURG, *Prairie*. (1922)

5  
Nothing is certain except the past. (Nihil nisi quod praeteriit certum est.)

SENECA, *De Consolatione ad Marciam*. Sec. 22. (c. A. D. 60)

6  
The dark backward and abysm of time.

SHAKESPEARE, *The Tempest*. Act i, sc. 2, l. 50. (1611)

The misty black and bottomless pit of time.

THOMAS DUFFET, *The Mock-Tempest*. Act i. (1675)

7  
What's past is prologue.

SHAKESPEARE, *The Tempest*. Act ii, sc. 1, l. 253. (1611)

8  
O that Jupiter would give back to me the years that are past! (O mihi praeteritos referat si Iuppiter annos.)

VERGIL, *Aeneid*. Bk. viii, l. 560. (19 B. C.)

But the tender grace of a day that is dead  
Will never come back to me.

TENNYSON, *Break, Break, Break*. (1842)

So sad, so strange, the days that are no more

TENNYSON, *The Princess*. Pt. iv, l. 35. (1847)

O Death in Life, the days that are no more!

TENNYSON, *The Princess*: Pt. iv, l. 40.

9  
The past at least is secure.

DANIEL WEBSTER, *Speech*, on Foote's Resolution, Senate, 26 Jan., 1830.

Our past has gone into history.

WILLIAM MCKINLEY, *Speech*, at Memphis, 30 April, 1901.

## II—Past and Present

10  
The Present is the living sum-total of the whole Past.

CARLYLE, *Essays: Characteristics*. (1840)

11  
The dogmas of the quiet past are inadequate to the stormy present.

ABRAHAM LINCOLN, *Second Annual Message to Congress*, 1862.

12  
Past and to come, seems best; things present, worst.

SHAKESPEARE, *II Henry IV*, i, 3, 108. (1598)

13  
A sensible man judges of present by past events. (Ἐννοῦς τὰ καιρὰ τοῖς πάλαι τεκμαίρεται.)

SOPHOCLES, *Oedipus Tyrannus*, l. 916. (c. 409 B. C.)

By things passed, things present are judged.  
(Dalle cose passate, si giudicano le presente.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

We read the past by the light of the present.

J. A. FROUDE, *Short Studies: Society in Italy* (c. 1860)

From the past we judge the present. (Ex praeteritis praesentia aestimantur.)

HENDERSON, *Latin Proverbs*, p. 110. (1869)

Most people admit that past events lead up to the present.

J. J. CONNINGTON, *Four Defences*, p. 283. (1940)

14  
The things which are, which have been, and which may happen in time to come. (Quae sint, quae fuerint, quae mox ventura trahantur.)

VERGIL, *Georgics*. Bk. iv, l. 393. (29 B. C.)

The stupid speak of the past, the wise of the present, fools of the future. (Les sots parlent du passé, les sages du présent, les fous de l'avenir.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1810) *See* GUILLON, *Napoléon*, p. 293.

The present is dry and dreary; the future is hidden. All the richness, all the splendour, all the grace of the world is in the past. (Le présent est aride et troublé, l'avenir est caché. Tout la richesse, toute la splendeur, toute la grâce du monde est dans le passé.)

ANATOLE FRANCE, *La Vie en Fleur*. Ch. 3. (c. 1900)

## III—Past and Future

15  
Others fear what the morrow may bring, but I am afraid of what happened yesterday.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

16  
You can never plan the future by the past.

EDMUND BURKE, *Letter*, to a member of the National Assembly. (1791)

That is doon is not to come!

CHAUCER (?), *The Book of the Duchesse*, l. 708. (c. 1369)

17  
Study the past, if you would divine the future

CONFUCIUS, *Analects*. Bk. xii. (c. 500 B. C.)

The past observe, what is to come foresee,  
Like Janus, facing both ways equally.  
(Quod sequitur spectat quodque imminet ante  
videto: illum imitare deum, partem qui spectat  
utramque.)

CATO (?), *Disticha*. Bk. ii, No. 27. (c. 175 B.C.)  
By the needle you shall draw the thread, and by  
that which is past, see how that which is to come  
will be drawn on.

HERBERT, *Jacula Prudentum*. No. 331. (1640)  
He that would know what shall be, must con-  
sider what hath been.

THOMAS FULLER, *Gnomologia*. No. 2367. (1732)  
What has been, may be.

THOMAS FULLER, *Gnomologia*. No. 5491.  
She knew the future, for the past she knew.

LANGHORNE, *The Country Justice*, l. 214. (1774)  
I know no way of judging the future but by the  
past.

PATRICK HENRY, *Speech*, in Virginia Conven-  
tion, March, 1775.

I watch the wheels of Nature's mazy plan,  
And learn the future by the past of man.

CAMPBELL, *Pleasures of Hope*. Pt. i, l. 319. (1799)  
The best prophet of the future is the past.

LORD BYRON, *Letter*, 28 Jan., 1821. Quoted by  
JOHN SHERMAN, *Speech*, U.S. Senate. 5 June,  
1890.

From what has happened we infer what is about  
to happen. (Ab actu ad posse valet illatio.)

ALFRED HENDERSON, *Latin Proverbs*, p. 2. (1869)  
From the past you may foresee the future.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
2453. (1875)

1  
The past is clear as a mirror, the future as  
hard as lacquer. (Kuo ch'ü shih ming ju ching;  
wei lai shih an ju ch'i.)

DOOLITTLE, *Chinese Vocabulary*, ii, 279. (1872)

2  
The Time to come is no more ours than the  
Time past.

THOMAS FULLER, *Gnomologia*. No. 4794. (1732)

3  
I like the dreams of the future better than the  
history of the past.

THOMAS JEFFERSON, *Letter to John Adams*,  
1816. "Hats off to the past; coats off to the  
future" is of American origin.

4  
As good comes behind as goes before.

GEORGE MERITON, *Yorkshire Ale*, p. 83. (1683)  
The future is only the past again, entered through  
another gate.

PINERO, *Second Mrs. Tanqueray*. Act iv. (1893)

### PATCH

5  
Ragged sooner than patched. (Antes roto que  
remendado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 2. (1615)  
Though I have patches on me pantaloons, I've  
ne'er a wan on me intestines.

FINLEY P. DUNNE, *Thanksgiving*. (1901)

6  
Works with noble beginnings and grand prom-  
ises often have one or two purple patches so

stitched on as to glitter far and wide. (Inceptis  
gravibus plerumque et magna professis | pur-  
pureus, late qui splendeat, unus at alter |  
adsuitur pannus.)

HORACE, *De Arte Poetica*, l. 14. (c. 20 B.C.)  
His morality is not in purple patches, . . . but  
woven in through the very texture of the stuff.

MARIA EDGEWORTH, *Helen*. Vol. i, ch. 2. (1834)  
Referring to Sir Walter Scott.

7  
The hole and the patch should be commen-  
surate.

THOMAS JEFFERSON, *Letter to James Madison*.  
(1787)

8  
No man ever stood lower in my estimation  
for having a patch in his clothes.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

9  
Patch by patch is yeomanly; but patch upon  
patch is beggarly.

UNKNOWN, in *Berkeley MSS.*, iii, 33. (1639)

Patch by patch is good housewifery, but patch  
upon patch is plain beggary.

JOHN RAY, *English Proverbs*, p. 129. (1670)  
FULLER, *Gnomologia*. No. 6181. (1732)

### PATERNOSTER

10  
Common profane persons . . . that make the  
profession of the gospel have an evil name;  
hence that proverb, *Paternoster* set up  
churches; 'Our Father' pulls them down.

THOMAS ADAMS, *Sermons* (1861), i, 311. (1629)  
Shall *Pater noster* build churches, and *Our Father*  
pull them down (as the proverb is)?

THOMAS FULLER, *Selected Sermons* (1891), i,  
426. (1644)

There is a generation of people who, to prevent  
the verifying of the old proverb, '*Pater noster*  
built churches, and *Our Father* plucks them  
down,' endeavour to pluck down both churches  
and our Father together.

THOMAS FULLER, *Worthies* (1840), i, 44. (1662)  
*Pater-noster* built churches, and *Our Father* pulls  
them down. I do not look upon the building of  
churches as an argument for the goodness of the  
Roman religion, for . . . it's easier to part with  
one's goods than one's sins.

JOHN RAY, *English Proverbs*, p. 70. (1670)  
FULLER, *Gnomologia*. No. 3851. (1732)

11  
Yet wol they seyn harm and grucche and  
murmure priuely for verray despyt, whiche  
wordes men clepen the deueles Pater noster.

CHAUCER, *Canterbury Tales: The Persones  
Tale*, Sec. 30. (c. 1386) A grumbling to one-  
self, or a muttered imprecation.

I murmure, I make a noyse, I bydde the dyuels  
Pater noster.

JEHAN PALSGRAVE, *La Langue Françoise*, p.  
642/1. (1530)

And streight as she saw me, she swelde lyke a tode,  
Pattryng the dyuels Pater noster to hir selfe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>1</sup> A Man may say even his *Pater-noster* out of time.

THOMAS FULLER, *Gnomologia*. No. 299. (1732)

<sup>2</sup> Some men saie, no peny no Pater noster.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
See under PENNY.

No Pater Noster, no Penny; now—No Sermons, not a Penny, not a farthing.

EDMUND HICKERINGILL, *Priest-Craft*. Bk. ii, ch. 2. (1707) No work, no pay.

<sup>3</sup> He maie be in my Pater noster in deede, But be sure, he shall neuer come in my Creede.

JOHN HEYWOOD, *Proverbs*, Pt. ii, ch. 9. (1546)  
He may be in my Pater-noster, but never in my Creed.

FRANCIS BACON, *Promus*. No. 270. (c. 1594)

HOWELL, *English Proverbs*, p. 5. (1659)

[Flatterers] are the commonwealth's wolves. Put them in your *Paternoster*, let them never come in your creed: pray for them, but trust them no more than thieves.

THOMAS ADAMS, *Sermons* (1861), ii, 247. (1629)

<sup>4</sup> In a paternoster-while.

WILLIAM LANGLAND, *Piers Plowman*. Text A, passus v, l. 192. (1362) A little while, a time in which one might say a Paternoster.

Though it be but a Pater-noster while.

HUGH LATIMER, *Sermons* (P.S.), p. 37. (1536)

Let it so abyde the space of halfe a Pater-noster.

JOHN HOLLYBUSH, tr., *Homish Apothecarye*, p. 3. (1561)

The Worm will die within the space of a Pater Noster.

NEHEMIAH GREW, *Musaeum Regalis Societatis*, i, 175. (1681)

And think ever a pater-noster-while in Bennet Hatch.

STEVENSON, *The Black Arrow: Prologue*. (1888)

<sup>5</sup> When we be disposed to despise a man . . . we say, 'He cannot say his Paternoster.'

HUGH LATIMER, *Sermons* (P.S.), p. 389. (1552)

<sup>6</sup> Say the monkey's Paternoster. (Disoit la patenostre du cinge.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

To chatter, or didder for cold; to say an apes Paternoster.

RANDLE COTGRAVE, *Dictionary: Barboter*. (1611)  
You're saying the ape's Paternoster [said to one whose teeth are chattering with cold].

MICHAEL DENHAM, *Proverbs*, p. 4. (1846)

### PATH

<sup>7</sup> From the lowest depth there is a path to the loftiest height.

CARLYLE, *Sartor Resartus*. Bk. iii, ch. 1. (1833)

<sup>8</sup> In all one's life one ought not to stray a nail's breadth from the straight path of conscience. (In omni vita sua quemque a recte conscientia traversum unguem non oportet discedere.)

CICERO, *Ad Atticum*. Bk. xiii, epis. 20. (45 B.C.)

He was up once for larceny, but he's kept to the straight and narrow since.

J. S. STRANGE, *Look Your Last*, p. 17. (1943)

<sup>9</sup> The beaten path grows no grass. (Batus ne croist point d'erge.)

JEAN DE CONDÉ, *Le Sentier Batu*, l. 107. (c.1250)  
See MONTAIGLON, *Recueil des Fabliaux*, iii, 249

<sup>10</sup> It's not my fault if the public insists on beating a path to your door.

HULBERT FOOTNER, *Murderer's Vanity*, p. 17. (1940) See also MOUSETRAP.

<sup>11</sup> Every path hath a puddle.

GEORGE HERBERT, *Jacula Prudentum*. No. 217 (1640) FITZGERALD, *Polonius*, p. 153. (1852)

Ilke bean has its black, and ilka path has its puddle.

WALTER SCOTT, *Rob Roy*. Ch. 38. (1817)

So I say, "every path has its puddle," and try to play gayly with the tadpoles in my puddle.

LOUISA M. ALCOTT, *Letter to Her Sister*. (1861)

<sup>12</sup> What was only a path is now a highroad (Modo quae fuerat semita, facta via est.)

MARTIAL, *Epigrams*. Bk. vii, epig. 60. (c. A. D. 90)

<sup>13</sup> No one forbids anyone to go by the public path (i. e. the ordinary and beaten path).

PLAUTUS, *Curculio*, l. 35. (c. 200 B.C.)

THE BEATEN PATH IS SAFEST, see CONVENTION.

<sup>14</sup> Paths can't be made without feet.

MRS. ANN RADCLIFFE, *The Romance of the Forest*. Ch. 2. (1791)

<sup>15</sup> The primrose path of dalliance.

SHAKESPEARE, *Hamlet*, i, 3, 50. (1600) See PREACHING AND PRACTICE. The French call it "Le chemin de velours."

Jonathan shuns the primrose path, And starts the day with an icy bath.

OGDEN NASH, *Tell It to the Eskimos*. (1940)

<sup>16</sup> The path of iniquity is broad and smooth: you just let go and slide.

THORNE SMITH, *Passionate Witch*, p. 209. (1941)

### PATIENCE

<sup>17</sup> If a man has patience, what need has he of armor?

BHARTRIHARI, *Niti Sataka*. No. 21. (c. A. D. 625)  
Regnaud translates it, "La patience est une cuirasse."

Patience is the invulnerable shield of the defenseless.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 147. (c. 1050)

Patience is the best Buckler against Affronts.

THOMAS FULLER, *Gnomologia*. No. 3857. (1732)

<sup>18</sup> Patience is so like fortitude that she seems either her sister or her daughter.

H. G. BOHN, *Handbook of Proverbs*, p. 472 (1855) Paraphrasing Aristotle.

1 Our patience will achieve more than our force.  
EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

2 Greatest of human virtues is always patience.  
(Maxima enim est hominum semper patientia virtus.)

CATO (?), *Disticha*. Bk. i, No. 38. (c. 175 B.C.)  
Suffraunce is a souereyne vertue.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xi, l. 370. (1377) The C text, xiv, 376, has "Bele vertue est soffraunce."

Pacience is an heigh vertu certeyn;  
For it venquisseth, as thise clerkes seyn,  
Thinges that rigour sholde never attene.

CHAUCER, *Frankleyns Tale*, l. 45. (c. 1388)  
Therefore seith seint Jame in his epistle: that "pa-  
cience is a greet vertu of perfeccioun.

CHAUCER, *Tale of Melibeus*, Sec. 46. (c. 1387)  
Patience, as Poets say, and Philosophers, is a  
great vertue: Pacience is the best medicine that is,  
for a sicke man, the most precious plaister that is,  
for any wounde: pacience comforteth the sadde,  
gladdeth the mournful, contenteth the poore,  
healeth the sicke, it easeth the afflicted, content-  
eth thy friendes, annoyeth thyne enemies, helpeth  
all men, hurteth no man, it is a great thyng to  
fynde one man that is pacient.

JOHN FLORIO, *Firste Fruites*, fo. 44. (1578)  
Patience is a virtue, but pinching is worse than  
any vice!

LYLY, *Mother Bombie*. Act v, sc. 3. (1594)  
Patience is a virtue.

NICHOLAS BRETON, *Works* (Grosart), ii, C7.  
(1599) VANBRUGH, *The Confederacy*. Act iii,  
sc. 2. (1706) RICHARDSON, *Sir Charles Grandi-  
son*, ii, 17. (1753) etc., etc.

Patience is a rare virtue. The greatest virtue is  
patience. (Patientia rara virtus. Maxima virtus  
patientia.)

PONTANUS, *Collectio Proverbiorum*, p. 153. (1778)  
Patience, which alike to the Pagan and the Chris-  
tian world, to the Oriental and the Occidental  
mind, is the greatest virtue of man.

GEORGE EDWARD WOODBERRY, *Virgil*. (a. 1930)

3 Griselde is deed, and eek hire pacience.

CHAUCER, *The Clerk's Tale*, l. 1177. (c. 1386)  
For patience she will prove a second Grissel.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1,  
297. (1594)

Your patient Grizzles make nothing of it.

SUSAN FERRIER, *Marriage*. Ch. 46. (1818)

The part she had to play in life is known to have  
been the "patient Grizel" business.

SIR H. MAXWELL, *Meridiana*, p. 155. (1892)  
The story of patient Griselda is from Boc-  
caccio, *Decameron*, x, 10. (c. 1350), where  
Griselda endures uncomplainingly all the  
trials and humiliations to which her husband  
subjects her.

4 Patience and shuffle [the cards]. (Paciencia y  
barajar.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 23. (1615)  
Frequently quoted, recently by VIRGINIA  
RATH, *Posted for Murder*, p. 247. (1942)

O Cousin, I say, Patience and Shuffle.

JOHN SHELTON, tr. *Quixote*, iii, 33. (1620)  
But, as Durandarte says, . . . "Patience, cousin,  
and shuffle the cards."

WALTER SCOTT, *Letter*, to Joanna Bailey, 23  
Nov., 1810.

And cut the fiercest quarrels short  
With—"Patience, gentlemen—and shuffle!"

W. M. PRAED, *Poems* (1864) ii, 141. (c. 1830)

5 Dame Pacience sitting ther I fond

With face pale, upon an hille of sond.

CHAUCER, *The Parlement of Foules*, l. 242. (c.  
1382)

She sat like patience on a monument,  
Smiling at grief.

SHAKESPEARE, *Twelfth Night*, ii, 4, 117. (1599)  
That Patience-on-a-Monument kind of look.

HENLEY AND STEVENSON, *Beau Austin*. Act i, sc.  
2. (1892)

6 Salomon seith: that "the doctrine and the wit  
of a man is known by pacience."

CHAUCER, *Tale of Melibeus*, Sec. 46. (c. 1387)  
Salomon seith: that "he that is nat pacient shal  
have greet harm."

CHAUCER, *The Tale of Melibeus*, Sec. 48.

7 Patience is a good nag, but she'll bolt.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 121.  
(1875) There is a variant, "Patience is a  
stout horse, but it tires at last."

8 How far then, Catiline, will you abuse our  
patience? (Quo usque tandem abutere, Cati-  
lina, patientia nostra?)

CICERO, *In Catilinam*. No. i, ch. 1, sec. 1. (63 B.C.)  
My patience is worn out by your faults. (Vitiis  
patientia victa est.)

OVID, *Amores*. Bk. iii, eleg. 11, l. 1. (c. 13 B.C.)

9 Want of patience [or forbearance] in small  
matters confounds great plans.

CONFUCIUS, *Analects*. Bk. xv, ch. 26. (c. 500 B.C.)

10 When our hopes break, let our patience hold.  
THOMAS FULLER, *The Holy State: Of Expect-  
ing Preferment*. (1642)

In doubtful Matters, Courage may do more than  
Patience.

THOMAS FULLER, *Gnomologia*. No. 2817. (1732)  
Patience is good for abundance of Things besides  
the Gout.

THOMAS FULLER, *Gnomologia*. No. 3856.

What is the Use of Patience, if we cannot find it  
when we want it?

THOMAS FULLER, *Gnomologia*. No. 5499.

What signifies your Patience, if you can't find it  
when you want it?

FRANKLIN, *Poor Richard's Almanack*, 1747.

11 By patience one avoids still greater trouble.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*  
(*Choice of Pearls*). No. 104. (c. 1050)

Patience reaps peace, and rashness regret; the  
former riches, the latter poverty.

IBN GABIROL, *Mibhar ha-Peninim*. No. 145.



# 1 Patience Perforce.

GEORGE GASCOIGNE. Title of poem. (1575)  
He must have patience perforce, seeing there is no remedy.

UNKNOWN, *Three Ladies of London*. (1584) In  
HAZLITT, *Old English Plays*, iv, 303.

But patience perforce; he must abide  
What fortune and his fate on him will lay.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii.  
canto x, st. 3. (1590)

Here's patience perforce,  
He needs must trot afoot that tires his horse.

THOMAS HEYWOOD, *A Woman Kill'd with Kind-  
ness*. Act iv, sc. 6. (1607)

Patience perforce is medicine for a mad horse.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

Patience perforce is medicine for a mad dog.

JOHN RAY, *English Proverbs*, p. 130. (1670)

According to the proverb, *Patience per force*, and  
*Thank you for nothing*.

WILLIAM PENN, *Some Fruits of Solitude*. Pt. ii.  
No. 188. (1702)

"Patience perforce" was what I heard of every  
day in Portugal,— . . . it *must* be practised at  
last, whether you like it or not.

ROBERT SOUTHHEY, *Letter*, to Mrs. Hughes, 7  
Dec., 1837.

*Patience perforce*, a phrase when some evil must  
be endured which cannot by any means be reme-  
died.

J. O. HALLIWELL, *Dictionary of Archaic Words:  
Perforce*. (1847)

# 2 Pacience, Which is the leche of all offence.

As tellen us these olde wise.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 614.  
(c. 1390)

Be plastered with pacience.

WILLIAM LANGLAND, *Piers the Plowman*. Text  
C, passus xx, l. 89. (c. 1393)

Pacience, . . . the most precious plaister that is,  
for any wounde.

JOHN FLORIO, *Firste Fruits*, fo. 44. (1578)  
The French say, "Patience est un onguent  
bon pour toutes les plaies."

Patience is a plaister for all paine.

NICHOLAS BRETON, *Works*, ii, m 4. (1605)

Patience is a plaister for all sores.

JOHN CLARKE, *Paroemiologia*, p. 15. (1639)

Patience is sorrow's salve.

CHARLES CHURCHILL, *The Prophecy of Famine*,  
l. 363. (1763)

Drugging pain by patience.

MATTHEW ARNOLD, *To a Gypsy-Child by the  
Seashore*, l. 13. (1849)

# 3 Patience. time. and money accommodate all things.

GEORGE HERBERT, *Jacula Prudentum*. No. 500.  
(1640) FULLER, *Gnomologia*. No. 3858.  
(1732) "Patience wears out stones."

Patience and time accomplish more than strength  
or anger. (Patience et longueur de temps Font  
plus que force ni que rage.)

LA FONTAINE, *Fables: Le Lion et le Rat*. Bk. ii,  
fab. 11. (1668)

Patience and Diligence, like Faith, remove moun-  
tains.

PENN, *Some Fruits of Solitude*. No. 234. (1693)  
Patience and Application will carry us through

THOMAS FULLER, *Gnomologia*. No. 3852. (1732)  
By diligence and patience the mouse bit in two  
the cable.

FRANKLIN, *Poor Richard's Almanack*, 1735.

Nothing is so full of victory as patience.

S. G. CHAMPION, *Racial Proverbs*, p. 372  
(1938) A Chinese proverb. The Hindus say,

"Patience is the greatest prayer," one of  
the sayings attributed to Buddha; Mahomet  
said, "Patience is the key of content," and  
the Turks go even farther, "Patience is the  
key of Paradise." The French say, "Patience  
passe science," and the Dutch, "Geduld gaat  
boven geelerdheid" (Patience surpasses learn-  
ing) and also, "An ounce of patience is worth  
a pound of brains."

# 4 Though God take the sun out of the heaven. yet we must have patience.

GEORGE HERBERT, *Jacula Prudentum*. No. 978.  
(1640) There is a variant. "Though we lose  
fortune, we should not lose patience"

# 5 He that hath patience, hath fat thrushes tor a farthing.

HERBERT, *Jacula Prudentum*. No. 432 (1640)

He that can have patience can have what he will

FRANKLIN, *Poor Richard's Almanack*, 1736

Patience in Market, is worth Pounds in a year

FRANKLIN, *Poor Richard's Almanack*, 1753

He who can have patience gets what he wishes  
(Chi aspettar puole, | Viene a ciò che vuole.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 179.  
(1856) An Italian proverb, for which the

French also have a jingle, "Qui peut pa-  
tienter, | Finira par arriver" (He who has  
patience will finish by arriving). Cahier cites  
a similar German proverb. "Der Geduldige  
treibt den Ungeduldigen aus dem Lande"  
(The patient drives the impatient out).

# 6 Let patience growe in your gardein alwaie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Patience is a species of dock, *Rumex Pa-  
tientia*.

Let patience still in your garden appeare.

DAVIES, *Scourge of Folly: Proverbs*, p. 374  
(1611)

Patience is a flower that grows not in every gar-  
den.

JAMES HOWELL, *Familiar Letters*. Bk. i, No. 58  
(1623) RAY, *English Proverbs*, p. 16. (1678)

Patience grows not in every Garden.

THOMAS FULLER, *Gnomologia*. No. 3854. (1732)  
It is not every garden that grows the herbs to  
make it [patience] with.

SPURGEON, *John Ploughman*. Ch. 5. (1869)

# 7 What cannot be removed, becomes lighter through patience. (Leuius fit patientia | quic- quid corrigere est nefas.)

HORACE, *Odes*. Bk. i, ode 24, l. 19. (23 B.C.)

WHAT CAN'T BE CURED MUST BE ENDURED, *see un-  
der ENDURANCE*.

1 With Time and Art, the Mulberry leafs grow to be sattin.

JAMES HOWELL, *English Proverbs: New Sayings*, p. 3. (1659)

By little and little the mulberry leaf becomes satin.

M. A. KELLIE, *Reminiscences*, p. 36. (1852)

What will not time and toil—by these a worm Will into silk a mulberry leaf transform.

R. C. TRENCH, *Poems: Proverbs, Turkish and Persian*. (1865)

With patience the mulberry leaf becomes a silk gown.

S. G. CHAMPION, *Racial Proverbs*, p. 371. (1938)

A Chinese proverb. On p. 372, Champion cites another, "Patience—in time the grass becomes milk."

2 Ye have heard of the patience of Job.

*New Testament: James*, v, 11. (c. A. D. 60) See under JOB.

3 Patience is the strongest of strong drinks, for it kills the giant Despair.

JERROLD, *Jerrold's Wit: Patience*. (c. 1850)

4 Patience is the gate of the crowd of goodness.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk.

i. (1710) Ken Hoshino, tr. Quoted as an old saying.

5 Quath Peers the Plowman, "pacientes vincunt" (The patient conquer).

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xiv, l. 138. (1393)

Men seyn, "the suffraunt overcometh," pardee

CHAUCER, *Troilus*. Bk. iv, l. 1584. (c. 1380)

Patience conquers all things. (Patientia vincit omnia.)

PALINGENTIUS, *Zodiacus Vitae*. Bk. iv, l. 40. (1537)

Patient men win the day. *Vincit qui patitur*.

JOHN CLARKE, *Paroemiologia*, p. 242. (1639)

The world is for him who has patience. (Il mondo è, di chi ha pazienza.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 99. (1853) An Italian proverb.

A patient person has all the wealth that there is in the world.

GEORGE HERZOG, *Jabo Proverbs*, p. 199. (1936)

6 In your patience possess ye your souls. (*ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν*.)

*New Testament: Luke*, xxi, 19. (c. A. D. 65)

The *Vulgate* is, "In patientia vestra possidebitis animas vestras."

Possess your soul with patience.

JOHN DRYDEN, *Hind and Panther*. Pt. iii. (1687)

To possess one's soul in patience. To be patient: A misapprehension of Luke, . . . 'in your steadfast endurance, win your souls.'

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

7 There is a point when patience ceases to be a virtue.

THOMAS MORTON, *Speed the Plough* Act iv, sc. 3. (1798)

8 He invites a new injury who bears the old patiently.

FYNES MORYSON, *An Itinerary*. Bk. iii, ch. 1. (1617) Sometimes stated proverbially, "Patience under old injuries invites new ones." See under INJURY.

9 Patience is the lard of the leane meat of adversity.

SIR THOMAS OVERBURY, *Newes from the Lower End of the Table*. (1613)

10 Have patience and endure. (Perfer et obdura.)

OVID, *Amores*. Bk. iii, eleg. 11, l. 7. (c. 13 B. C.) See also under ENDURANCE.

11 Patience is the best remedy for every trouble. (Animus aequus optimum est aerumnae condimentum.)

PLAUTUS, *Rudens*, l. 402. (c. 200 B. C.)

Patience is the cure for any pain. (Cuius dolori remedium est patientia.)

PUBLILIUS SYRUS, *Sententiae*. No. 111. (c. 43 B. C.)

Patience is the remedy of every grief. (Patientia est remedium cuius dolori.)

VERGIL. (c. 35 B. C.) As quoted by PONTANUS, *Collectio Proverbiorum*, p. 153.

Patience is the remedy for every disease.

THOMAS WILSON, *The Arte of Rhetorique*, p. 206. (1560)

There is no remedie but patience. (Ma non cie rimedio, se non patientia.)

JOHN FLORIO, *Firste Fruites*, fo. 12. (1578)

DRAKE, *Paroemiologia*, p. 131. (1633) RAY, p. 190. (1670) SCOTT, *Redgauntlet*, ch. 15. (1824) etc., etc.

Pacience is the best medicine that is, for a sicke man.

JOHN FLORIO, *Firste Fruites*, fo. 44. (1578)

COLMAN, *Jealous Wife*. Act iv, sc. 1. (1761)

The Germans say, "Geduld ist oft besser, als Arzenei" (Patience is often better than medicine).

The silly ass stood preaching to himself upon the text of *No remedy but patience*.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*, xciii, 209. (1692)

Patience and posset-drink cures all maladies.

JAMES KELLY, *Scottish Proverbs*, p. 312. (1721)

I had no remedy but the old insignificant thing called patience.

DANIEL DEFOE, *Colonel Jacque*. Ch. 18. (1723)

Patience, sov'reign o'er transmuted ill.

SAMUEL JOHNSON, *The Vanity of Human Wishes*, l. 362. (1748)

12 Patience provoked too often turns to fury. (Furor fit laesa saepius patientia.)

PUBLILIUS SYRUS, *Sententiae*. No. 208. (c. 43 B. C.) Or "Patientia laesa fit furor" (Patience abused becomes madness).

I do oppose my patience to his fury.

SHAKESPEARE, *The Merchant of Venice*, iv, 1 10. (1597)

Beware the fury of a patient man.

DRYDEN, *Absalom and Achitophel*. Pt. i, l. 1005. (1681)

Patience provok'd turns to Fury.

THOMAS FULLER, *Gnomologia*. No. 3859. (1732)

1 Patience of mind possesses wealth. (Patientia animi occultas divitias habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 504. (c.43 B.C.)  
The man who unites patience and courage secures his own happiness. (Patiens et fortis se ipsum felicem facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 512.

2 Patience say the lepers. (Pacience disent les iadres.)

RABELAIS, *Pantagruel*. Bk. v, ch. 1. (1552) Mot-teux renders it, "Patience is a remedy for a mad dog."

3 Be patient and you will have patient children.

JOHN RAY, *English Proverbs*, p. 346. (1678)

4 Pacience is a castell imprenable.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 107. (1477) Quoting Democrates.

Patience carries with it half a release.

DANIEL ROGERS, *Matrimonial Honour*, p. 196. (1642)

5 Patience is a bitter tree, yet beareth sweet fruit.

SADI, *Gulistan*. Ch. i, Apologue 16. (c. 1258)

Patience is bitter, but its fruit is sweet. (La patience est amère, mais son fruit est doux.)

JEAN-JACQUES ROUSSEAU, *Émile*. (1762)

6 They never attain wisdom who have not patience.

SADI, *Gulistan*. Ch. iii, Apologue 1. (c. 1258)

How poor are they that have not patience!

SHAKESPEARE, *Othello*, ii, 3, 376. (1605)

7 By the wisest, I have oft been told,

The poor man's patience better is than gold.

SADI, *Gulistan*. Ch. ii, Maxim 28. (c. 1258)

Patience with poverty is all a poor man's remedy.

JOHN CLARKE, *Paroemiologia*, p. 15. (1639)

RAY, *English Proverbs*, p. 130. (1670)

Patience, the beggar's virtue.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act v, sc. 1. (1625)

Patience, virtue of the poor.

RICHARD FLECKNOE, *Diarium*, p. 6. (1656)

He who is patient in poverty may become rich. (Nai tê p in, shou tê fu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No 2690. (1875)

8 Affairs succeed by patience, and he that is hasty falleth headlong.

SADI, *Gulistan*. Ch. viii, Maxim 35. (c. 1258)

With patience as a helper, thou wilt attain everlasting happiness.

SADI, *Pand Namah*. Sec. 20. (c. 1260)

9 Patience is sottish.

SHAKESPEARE, *Antony and Cleopatra*, iv, 15, 79. (1606)

Patience is the virtue of an ass,

That trots beneath his burden, and is quiet.

GEORGE GRANVILLE, *Heroic Love*. Act i. (a.1732)

Patience is a virtue of the underlings.

L. K. ANSPACHER, *The Unchastened Woman*. Act ii. (1915)

10 That which in mean men we intitle patience  
Is pale cold cowardice in noble breasts.

SHAKESPEARE, *Richard II*, i, 2, 33. (1595)

Patience and Pusillanimity are two Things.

THOMAS FULLER, *Gnomologia*. No. 3853. (1732)

BOHN, *Handbook of Proverbs*, p. 472. (1855)

11 Be patient toward all men. (μακροθυμεῖτε πρὸς πάντας.)

*New Testament: I Thessalonians*, v, 14. (c. A. D. 52) The *Vulgate* is, "Patientes estote ad omnes."

Have patience with all things, but chiefly with yourself.

ST. FRANCIS DE SALES, *Apothegm*. (c. 1610)

See CAMUS, *L'Esprit de St. François de Sales*

12 All men commend patience, although few be willing to practise it. (Patientiam omnes recommendant, quamvis pauci tamen pati velint.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk iii, ch. 12, sec. 13. (c. 1420)

He preacheth patience that never knew pain

H. G. BOHN, *Handbook of Proverbs*, 381. (1855)

See also MISFORTUNE: MISFORTUNES OF OTHERS

13 Patience is the art of hoping. (La patience est l'art d'espérer.)

VAUVENARGUES, *Réflexions*. No. 251. (1746)

## PATRIOTISM

14 No man can be a patriot on an empty stomach  
W. C. BRANN, *Old Glory*. See *Brann's Iconoclast*, 4 July, 1893.

15 I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone.

EDITH CAVELL, *Remark*, to the Rev. Mr. Gahan, with whom she talked the night before her execution by the Germans at Brussels, 11 Oct., 1915. See *Times* (London), 23 Oct., 1915

16 Patriotism is the last refuge of a scoundrel.

SAMUEL JOHNSON, *Apothegm*. See BOSWELL, 7 April, 1775. "Johnson," says Boswell, "suddenly uttered an apothegm at which many will start."

Treason is in the air around us everywhere. It goes by the name of patriotism.

THOMAS CORWIN, *Letter*, Washington, D.C., 16 Jan., 1861.

Patriotism is the egg from which wars are hatched  
GUY DE MAUPASSANT, *My Uncle Sosthenes*. (c. 1885)

Patriotism is easy to understand in America. It means looking out for yourself by looking out for your country.

CALVIN COOLIDGE, *Speech*, Northampton, Mass., 30 May, 1923.

1 When a nation is filled with strife then do patriots flourish. (Kwo chia hwun lwan' 'yiu tsung hsin.)

LAO-TSZE, *Tao-tek-king (The Way of Virtue)*.

Sec. 18. (c. 550 B. C.) Old, tr. There is a Japanese proverb. "Even in a village of eight there is one patriot."

Never was patriot yet, but was a fool.

DRYDEN, *Absalom and Achitophel*. Pt. i, l. 968. (1681)

A patriot is a fool in ev'ry age.

ALEXANDER POPE, *Epilogue to the Satires*. Dial. i, l. 41. (1735)

2 You'll never have a quiet world till you knock patriotism out of the human race.

BERNARD SHAW, *O'Flaherty V.C.* (1915)

3 True patriotism is of no party.

TOBIAS SMOLLETT, *The Adventures of Sir Launcelot Greaves*. Ch. 9. (1762)

There are no points of the compass on the chart of true patriotism.

ROBERT C. WINTHROP, *Letter to Boston Commercial Club*. 12 June, 1879.

Patriotism knows neither latitude nor longitude. It is not climatic.

E. A. STORRS, *Political Oratory*. Ch. 2.

4 Patriotism was below Par—and Mar too.

ARTEMUS WARD, *The Draft in Baldinsville*. (1862)

## II—Patriotism: Love of Country

5 The more I saw of foreign lands, the more I loved my own. (Plus je vis l'étranger, plus j'aimais ma patrie.)

LAURENT DE BELLOY, *Le Siège de Calais*. (c. 1767) Quoted by MADAME DE STAËL, *Corinne*. (1807)

Such is the patriot's boast, where'er he roam. His first, best country ever is at home.

OLIVER GOLDSMITH, *The Traveller*. St. 7. (1764)

6 EVERY BIRD PREFERS ITS OWN NEST, see under BIRD

Next to the love of God, the love of country is the best preventative of crime.

GEORGE BORROW, *Bible in Spain*. Ch. 4. (1843)

7 Whatever insults my state insults me.

PRESTON S. BROOKS, *Speech*, House of Representatives, 14 July, 1856.

8 To make us love our country, our country ought to be lovely.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

9 Sweet is the love of one's country. (Es dulce el amor de la patria.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 54. (1615)

10 Who loves his country cannot hate mankind.

CHARLES CHURCHILL, *The Farewell*, 301. (1764)

He who loves not his country, can love nothing.

LORD BYRON, *Two Foscari*. Act iii, sc. 1. (1822)

11 Our country is the common parent of all. (Patria communis est parens omnium.)

CICERO, *In Catilinam*. No. i, sec. 7. (63 B. C.)

12 Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong!

STEPHEN DECATUR, *Toast*, at a dinner in his honor at Norfolk, Va., April, 1816. See MACKENZIE, *Life of Decatur*. Ch. 14.

I hope to find my country in the right: however, I will stand by her, right or wrong.

JOHN J. CRITTENDEN, of Kentucky, *Speech*, in Congress, May, 1846, referring to President Polk's Mexican War message.

And say not thou "My country right or wrong," Nor shed thy blood for an unhallowed cause.

JOHN QUINCY ADAMS, *Congress, Slavery, and an Unjust War*. (1847)

That pernicious sentiment, "Our country, right or wrong."

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 3 Note. (1848)

Our country, right or wrong! When right, to be kept right; when wrong, to be put right!

CARL SCHURZ, *Speech*, U.S. Senate, 1872.

"Our country, right or wrong" is not patriotism, . . . but a pestilential economical heresy.

J. E. T. ROGERS, *Industrial and Commercial History*, p. 1. (1891)

I would much prefer to enroll myself among those whose motto is "My country right or wrong" than among those whose motto is "My country always wrong."

UNKNOWN, *Times* (London), 5 Feb., 1927, p. 11. Rich or not, it is my country's wine. (Mei pu mei hsiang chung chiu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1011. (1875)

My patriotism stops short of my stomach.

OTTO VON BISMARCK, to William II, when offered a glass of German champagne. (c. 1889)

13 All men needs must love their native land (ἀλλ' ἀναγκάλως ἔχει | πατρίδος ἐρᾶν πάντας.)

EURIPIDES, *Phoenissae*, l. 358. (c. 420 B. C.)

Their fatherland, it seems, is dearest of all to men. (ἡ πατρίς, ὡς δοίκε, φίλτατον βροτοῖς.)

EURIPIDES, *Phoenissae*, l. 406. (c. 420 B. C.)

I love my children, but I love my country more (φιλῶ τέκν', ἀλλὰ πατρίδ' ἐμὴν μάλλον φιλῶ.)

EURIPIDES, *Erechtheus*. Frag. 411, Nauck. (c. 400 B. C.) Cited by PLUTARCH, *Moralia*, 809D.

To good men there is no limit of devotion to their country. (Nullus sit patriae consulendi modus aut finis bonis.)

CICERO, *De Re Publica*. (c. 54 B. C.) Quoted as a maxim by ST. AUGUSTINE, *Epistles*, xci, 1.

Who is here so vile that will not love his country?

SHAKESPEARE, *Julius Caesar*, iii, 2, 35. (1599)

What bosom beats not in his country's cause?

POPE, *Prologue to Addison's Cato*, l. 24. (1712)

Love of country is the ruling religion of the civilized man. (L'amour de la patrie est la première religion de l'homme civilisé.)

NAPOLÉON BONAPARTE, *Epigram* (c. 1810) See GUILLON, *Napoléon*, p. 294.

You belong to your country as you belong to your own mother.

E.E.HALE, *The Man Without a Country*. (1863)

1 Whoever is useful to his country is the nation's slave. (Populi est mancipium quisquis patriae est utilis.)

PUBLILIUS SYRUS, *Sententiae*. No. 519. (c. 43 B. C.)

2 My country, 'tis of thee,

Sweet land of liberty,

Of thee I sing.

SAMUEL FRANCIS SMITH, *America*. First printed on a broadside in connection with an Independence Day celebration by the Boston Sabbath School Union, 4 July, 1831.

3 There is my love, there my fatherland. (Hic amor, haec patria est.)

VERGIL, *Aeneid*. Bk. iv, l. 347. (19 B. C.)

For country, children, hearth, and home. (Pro patria, pro liberis, pro aris atque focis.)

SALLUST, *Bellum Catilinae*. Ch. 29, sec. 5.

### III—Pro Patria Mori

What pity is it.

4 That we can die but once to serve our country!

JOSEPH ADDISON, *Cato*. Act iv, sc. 4, l. 91. (1713)

I only regret that I have but one life to lose for my country.

NATHAN HALE, *Speech*, upon the gallows, just before being hanged as a spy by the British in New York City, 22 Sept., 1776. See STEWART, *Life of Nathan Hale*. Ch. 7.

5 There is a victory in dying well For Freedom.

THOMAS CAMPBELL, *To the Spanish Patriots*, l. 3. (1823)

The patriot's blood's the seed of Freedom's tree.

CAMPBELL, *To the Spanish Patriots*, l. 13.

And how can man die better

Than facing fearful odds,

For the ashes of his fathers

And the temples of his gods?

MACAULAY, *Horatius*. St. 27. (1842)

She died for her country—no one can do better than that.

VAN WYCK MASON, *The Bucharest Ballerina Murders*, p. 255. (1940)

6 They thought to die for their country; they died for the industrialists. (On croyait mourir pour la patrie; on mourrait pour les industriels.)

ANATOLE FRANCE, in 1914. See PIERRE VAN PAASEN, *Days of Our Years*, p. 76.

Dying, even for our country, is once too often.

ANONYMOUS, *Meditations in Wall Street*, p. 136 (1940)

7 No unseemly thing it is to die while fighting for one's country. (ὅς οἱ δαίκες ἀμυνόμενός περὶ πατρὸς | τεθνήσκων.)

HOMER, *Iliad*. Bk. xv, l. 496. (c. 850 B. C.)

The one best omen is to fight for one's country. (εἰς οὐδὸς ἀριστερὸς ἀμύνεσθαι περὶ πατρὸς.)

HOMER, *Iliad*. Bk. xii, l. 243. (c. 850 B. C.)

ERASMUS, *Adagia*, iii, i, 57, gives the Latin, "Unum augurium optimum tueri patriam," and cites not only Homer but also CICERO, *Ad Atticum*, PLINY, *Letters*, and ARISTOTLE, *Rhetoric*.

It is sweet and glorious to die for one's country. (Dulce et decorum est pro patria mori.)

HORACE, *Odes*. Bk. iii, ode 2, l. 13. (23 B. C.)

"Tempt not death!" cried his friends; but he bade them good-bye,

Saying, "Oh! it is sweet for our country to die!"

EPES SARGENT, *The Death of Warren*. (1847)

General Joseph Warren had hastened to the battlefield of Bunker Hill in the early morning of June 17, 1775, replying to the remonstrance of a friend with Horace's famous line, and was killed in the last charge of the British, as he lingered on the field, reluctant to join in the American retreat.

8 He feared not to die for fatherland. (Pro patria non timendus mori.)

HORACE, *Odes*. Bk. iii, ode 19, l. 2. (23 B. C.)

Not afraid to die for cherished friends or fatherland. (Non ille pro caris amicis | aut patria timidus perire.)

HORACE, *Odes*. Bk. iv, ode 9, l. 51.

9 To be in the trench. (ἐνὶ σκάμματος εἶναι.)

POLYBIUS, *History*. Bk. xl, ch. 5, sec. 5. (c. 140 B. C.) At bay, back to the wall.

There is one certain means by which I can be sure never to see my country's ruin: I will die in the last ditch.

WILLIAM III, PRINCE OF ORANGE. (c. 1677) See GREEN, *Short History of the English People*. Ch. 9.

There was a sure way never to see it lost, and that was to die in the last ditch.

BISHOP GILBERT BURNET, *History of His Own Time*, i, 457. (c. 1710)

### PATRON

10 Maecenas, sprung from royal stock, my bulwark and my glory dearly cherished. (Maecenas atavis edite regibus, | o et praesidium et dulce decus meum.)

HORACE, *Odes*. Bk. i, ode 1, l. 1. (23 B. C.) It was fitting that the first line of Horace's first ode should be devoted to his great patron.

Let there be Maecenases, Flaccus, and there will not be wanting Vergils. (Sint Maecenates non derunt, Flacce, Marones.)

MARTIAL, *Epigrams*. Bk. viii, epig. 56. (A. D. 93) May some choice patron bless each grey goose quill!

POPE, *Prologue to the Satires*, l. 249. (1735)

Great trees are good to shelter under. (Ta shu hsia 'hao hsieh yin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 432. (1875)

<sup>1</sup> There mark what ills the scholar's life assail,  
Toil, envy, want, the patron, and the jail.

SAMUEL JOHNSON, *The Vanity of Human Wishes*, l. 159. (1749)

Is not a Patron, my Lord, one who looks with  
unconcern on a man struggling for life in the  
water, and, when he has reached ground, encum-  
bers him with help?

SAMUEL JOHNSON, *Letter to the Earl of Chesterfield*, 7 Feb., 1755. Johnson had addressed the "Plan" of his dictionary to Chesterfield, who took no notice of it, but when the work appeared in 1755, Chesterfield wrote two papers to the *World* highly commending it, and Johnson retorted with his famous letter, bitterly rejecting a notice which "had it been early had been kind."

*Patron*: Commonly a wretch who supports with insolence, and is paid with flattery.

SAMUEL JOHNSON, *Dictionary of the English Language*. (1755)

<sup>2</sup> We should seek support from merit, not from patrons; he has sufficient patrons who does rightly. (Virtute ambire oportet, non favoribus; | sat habet favorum semper, qui recte facit.)

PLAUTUS, *Amphitruo*: Prologue, l. 78. (c. 200 B. C.)

Books (such as are worthy the name of books) ought to have no patrons but truth and reason.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. i, ch. 3, sec. 9. (1605)

<sup>3</sup> To endure haughty insolence. (Superba pati fastidia.)

VERGIL, *Eclogues*. Ecl. ii, l. 15. (37 B. C.) The source of the proverb, "Mitte superba pati fastidia" (Refuse to endure the haughty insolence [of patrons]).

## PATTERN

<sup>4</sup> She is, to turne loue to hate, or joye to greefe,  
A paterne as meete as a rope for a theefe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Christ! What are patterns for?

AMY LOWELL, *Patterns* (1912)

<sup>5</sup> In hewing an axe-handle, the pattern is not far off.

UNKNOWN, *Book of Songs (Shiking)*. (c. 450 B. C.) Quoted by TSE-TZU, *The Doctrine of the Mean*. Ch. 13, sec. 2.

When a woodman makes hafts of hatchets, he uses his own hatchet as the pattern.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk. ii. (1710) Ken Hoshino, tr.

## PAWN

<sup>6</sup> A good pawn never sham'd his master.

RICHARD BRATHWAIT, *Whimsies: A Wine-Souker*. (1631) Cited by CLAPHORNE, *Wit in a Constable*, Act v. (1639), and by HOWELL, *English Proverbs*, p. 11. (1659)

A fair pawn never sham'd his master.

JOHN CLARKE, *Paroemiologia*, p. 109. (1639)

RAY, *English Proverbs*, p. 130. (1670)

A good pawn never sham'd his master. It is no shame for a man to borrow on a good pawn.

JAMES KELLY, *Scottish Proverbs*, p. 7. (1721)

## PAYMENT

<sup>7</sup> Pay as you go and keep from small score.

H.G. BOHN, *Handbook of Proverbs*, p. 473. (1855)

<sup>8</sup> He who has nothing in his purse must pay with his hide. (Wer nichts in Beutel hat, muss mit der Haut bezahlen.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 305. (1856) A German proverb, a rendering of the Latin law proverb, "Luat in corpore, qui non habet in aere" (He must pay with his body who cannot pay with money). The English version is, "He that cannot pay in purse must pay in person."

<sup>9</sup> The righteous sometimes pay for the sinners (Pagan a las veces justos por pecadores.)

CERVANTES, *Don Quixote*. Pt. i, ch. 7. (1605)

He who does not intend to pay is not troubled in making his bargain. (El que no piense pagar que al concertar de la barata no repara en inconvenientes.)

CERVANTES, *Don Quixote*. Pt. i, ch. 28.

<sup>10</sup> But wo is him that payen moot for al.

CHAUCER, *Canterbury Tales: The Shipman's Tale*, l. 10. (c. 1386)

There my dear! Nunky pays for all.

UNKNOWN, *Zeluca*, iii, 232. (1815)

<sup>11</sup> He pays him with pen-powder.

JOHN CLARKE, *Paroemiologia*, p. 58. (1639)

Once paid and never craved.

JOHN CLARKE, *Paroemiologia*, p. 182. (1639) Cited by KELLY, *Scottish Proverbs*, p. 270, with the comment, "Pay your debts, and prevent dunning."

<sup>12</sup> He that cannot pay let him pray.

RANDIE COTGRAVE, *Dictionary: Argent*. (1611)

Cited by RAY, p. 130; FULLER, No. 6362.

It is a pain both to pay and pray.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595)

Now I adde, pray for it, pay and pray too.

ROGERS, *Matrimonial Honour*, p. 53. (1642)

To pray and pay too is the devil.

DANIEL DEFOE, *Everybody's Business*. (1725)

It is hard to pay and pray too.

THOMAS FULLER, *Gnomologia*. No. 2951. (1732)

<sup>13</sup> What you will have, quoth God, pay for it and take it.

EMERSON, *Essays, First Series: Compensation* (1641) Quoted as a proverb.

Always pay; for first or last you must pay your entire debt.

EMERSON, *Essays, First Series: Compensation*.

Wilt thou seal up the avenue of ill?

Pay every debt as if God wrote the bill!

EMERSON, *Suum Cuique*. (c. 1867)

1 He that paieth afore hand, hath neuer his worke well done.

JOHN FLORIO, *Second Frutes*, p. 39. (1591)  
Pay before hand is never well serv'd.

JAMES KELLY, *Scottish Proverbs*, p. 278. (1721)  
[He] is the bad paymaster who pays before it is done.

SCOTT, *Bride of Lammermoor*. Ch. 3. (1819)  
He that payeth beforehand, shall have his Work ill done.

THOMAS FULLER, *Gnomologia*. No. 2245. (1732)  
There is a variant, "Pay beforehand and your work will be behindhand."

He that pays for work before it 's done, has but a pennyworth for two pence.

FRANKLIN, *Poor Richard's Almanack*, 1739.  
He who wants the work badly done has only to pay in advance. (Chi vuol il lavoro mal fatto, paghi innanzi tratto.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 201. (1856) A characteristic Italian proverb. The Spanish form is, "Paga adelantada, paga viciosa" (Payment in advance is evil payment).

2 Receive before you write, but write before you pay.

FRANKLIN, *Poor Richard's Almanack*, 1736.  
'Tis against some Men's Principle to pay Interest, and seems against others' Interest to pay the Principal.

FRANKLIN, *Poor Richard's Almanack*, 1753.

3 He that payeth another remembereth himself.

THOMAS FULLER, *Gnomologia*. No. 2247. (1732)  
Pay what you owe;

And what you're worth you'll know.

THOMAS FULLER, *Gnomologia*. No. 6352. (1732)  
The Spanish form is the same, "Paga lo que debes, sabras lo que tienes," and also "Paga lo que debes, sanaras del mal que tienes" (Pay what you owe and you'll be cured of your complaint).

4 I'll pay you on the nail.

JOHN GAY, *Polly*. Act i. See under NAIL.

5 Do not take payment in politeness. (No pargarse de la mucha cortesía.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 191. (1647)

Only a thank-you job; a County Clare payment, "God spare you the health."

LADY GREGORY, *New Comedies*, p. 96. (1913)

6 A good payer is master of another's purse.

HERBERT, *Jacula Prudentum*. No. 597. (1640)  
The good paymaster is lord of another man's purse.

BENJAMIN FRANKLIN, *Advice to a Young Tradesman*. (1748)

7 Making an equal return. (τὸ ὁμοῖον ἀνταποδίδωσθαι.)

HERODOTUS, *History*. Bk. i, ch. 18. (c. 445 B. C.)  
I pay you your due. (Tuom tibi reddo.)

TERENCE, *Heauton Timorumenos*, l. 743. (163 B. C.)

Pay me that thou owest. (ἀπόδος ἔτι τι ὀφείλεις.)  
New Testament: *Matthew*, xviii, 28. (c. A. D. 50) The Vulgate is, "Redde quod debes."

8 Misrecknyng is no paiment.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
The Germans say, "Missrechnung ist keine Zahlung"; the French, "De deniers mécontés ne grace ni gré."

9 This paith me home.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

If I can't pay, why I can owe.

JOHN HEYWOOD, *Be Merry, Friends*. (c. 1562)

10 Who payeth last, payeth but once.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

He that pays last never pays twice.

JOHN RAY, *English Proverbs*, p. 130. (1670)  
Cited by KELLY, p. 150; FULLER, No. 2246.

11 Solomon was a wise man, and Sampson was a strong man, yet neither of them could pay money before he had it.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)  
Samson was a strong man, yet could he not pay money before he had it.

JOHN RAY, *English Proverbs*, p. 76. (1678)

12 Sweet appears sour when we pay.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)  
The Germans say, "Süss getrunken, sauer bezahlt" (Sweet to drink, sour to pay for).

13 I don't pay five cents on the dollar.

HENRY JAMES, *A Passionate Pilgrim*. (1875)

14 The best payment is on the peck bottom. That is, when you have measured out your grain, to receive your payment on the peck that measured it.

JAMES KELLY, *Scottish Proverbs*, p. 95. (1721)  
Sore cravers are ay ill payers. This proverb, and the reverse, viz. Ill payers are sore cravers, I have never yet seen fail.

JAMES KELLY, *Scottish Proverbs*, p. 286.

Ill payers are ay guid cravers.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

15 Made them pay for it most unconsonably and through the nose.

ANDREW MARVELL, *The Rehearsal Transpos'd*, i, 270. (1672) The origin of this phrase, meaning to pay exorbitantly, is unknown. It has been suggested that it may have some connection with the slang word "rhino" and the Greek *ῥίνας* (rhines), the nostrils.

She knows nothing of business, and is made to pay for everything through the nose.

FANNY BURNEY, *Cecilia*, x, vi. (1782)

You have been paying through the nose.

JAMES PAYN, *By Proxy*. Ch. 17. (1878)

16 Till thou hast paid the uttermost farthing. (ἐκείθεν ὥς ἂν ἀποδῇς τὸν ἑσχατον κοδράντην.)

New Testament: *Matthew*, v, 26. (c. A. D. 50)  
The Vulgate is, "Donec reddas novissimum quadrantem."

1 He who lays the cloth pays the charges.  
(Celuy qui met la nappe, tumbé tousjours des despens.)

MONTAIGNE, *Essays*. Bk. i, ch. 47. (1580) The French also say, "Qui casse les verres les paie" (Who breaks the glasses pays for them).

2 I'll pay you back in your own coin. (Tibi gratiam referam parem.)

PLAUTUS, *Mercator*, l. 999. (c. 200 B.C.)

I'm paying you back in your own coin. (Tibi rursum refero gratiam.)

PLAUTUS, *Rudens*, l. 1222. (c. 200 B.C.)

We are paid in our own coin. (Dedi malum, et accipi.)

PLINY, *Epistles*. Bk. iii, epis. 9. (c. A.D. 98)

Glad that he had given her a soppe of the same sauce, and paid her his debt in his own coin.

ROBERT GREENE, *Tullies Loue*. (1589) *Works* (Grosart), vii, 133.

I did but pay him in's own coin.

GEORGE CHAPMAN, *The Widdowes Teares*. Act ii, sc. 3. (1612)

Pay with the same dish you borrow.

JOHN CLARKE, *Paroemiologia*, p. 14. (1639)

Now when he [Joseph] might have paid them in their own coin, . . . this holy man is lift above all thoughts of revenge.

WILLIAM GURNALL, *The Christian in Compleat Armour* (1865), i, 391. (1655)

Why don't you pay her in her own coin, according to the old proverb.

NATHAN BAILEY, tr., *Erasmus' Colloquia: A Lover and Maiden*. (1725)

I'll give you as good as you bring.

SWIFT, *Polite Conversation*. Dial. i. (1738)

She pays him in his own coin.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

They had best take care he did not pay them in their own coin.

RICHARDSON, *Clarissa* (1785), i, 71. (1748)

I am accustomed to pay them back in their own coin. (Ich bin gewohnt in der Münze wiederzu zahlen in der man mich bezahlt.)

BISMARCK, *Speech, to the Ultramontanes*. (1870) The German proverbial phrase is, "Mit gleicher Münze zahlen," the equivalent of the English form, which the Italian and Spanish forms also follow, "Pagar uno della sua moneta," and "Pagar à uno en la misma moneda." The French say, "Rendre la monnaie de sa pièce" (To give him back the change from his piece of money).

3 Light is the dance, and doubly sweet the lays,  
When, for the dear delight, another pays.

POPE, tr. *Odyssey*. Bk. i, l. 205. (1725)

To pay the piper, see under PIPER.

4 Merry is the feast-making till we come to the reckoning.

JOHN RAY, *English Proverbs*, p. 115. (1678) The French say, "Le coût en ôte le goût" (The cost takes away the relish), or, in the usual English form, "The reckoning spoils the relish."

At the bottom of the sack one finds the reckoning. (Onder in den zak vindt men de rekening.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 298. (1856) A Flemish proverb.

5 'Tis best to take half in hand and the rest by and by.

JOHN RAY, *English Proverbs*, p. 354. (1678)

It is better to take half in Hand, and the rest presently.

THOMAS FULLER, *Gnomologia*. No. 2921. (1732)

6 He that pays the lawing [reckoning] maun choose the lodging.

WALTER SCOTT, *Chronicles of the Canongate*. Ch. 5. (1827)

7 He is well paid that is well satisfied.

SHAKESPEARE, *The Merchant of Venice*, iv, 1, 415. (1597) There is an English proverb about paying well, "Pay well when you are served well."

8 Take all, pay all, . . . all is as she will.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 124. (1601)

Rule all, take all, pay all.

JOHN MARSTON, *Jack Drum*. Act i. (1601)

Your heirs must be fain to take all, and pay all, and so fleece the rest.

ROGERS, *Matrimonial Honour*, p. 92. (1642)

Take all and pay the baker.

JOHN RAY, *English Proverbs*, p. 93. (1678)

FULLER, *Gnomologia*. No. 4303. (1732)

Take it all, pay the Maltman.

JAMES KELLY, *Scottish Proverbs*, p. 331. (1721)

9 A good paymaster needs no surety.

THOMAS SHELTON, tr. *Don Quixote*. Pt. ii, ch.

14. (1620) FULLER, *Gnomologia*. No. 1726.

(1732) In No. 1727, Fuller expresses the same thought in a slightly different way, "Good paymasters need not bring a pawn."

A good paymaster starts not at assurances.

HERBERT, *Jacula Prudentum*. No. 118. (1640)

A good payer is master of another's purse.

HERBERT, *Jacula Prudentum*. No. 597. FRANKLIN, *Poor Richard's Almanack*, 1736.

A good paymaster may build Paul's.

THOMAS FULLER, *Gnomologia*. No. 167. (1732)

A good Paymaster never wants Workmen.

THOMAS FULLER, *Gnomologia*. No. 168.

An ill Paymaster never wants Excuse.

THOMAS FULLER, *Gnomologia*. No. 627.

There are two bad paymasters; those who pay before, and those who never pay.

SAMUEL FOOTE, *The Nabob*. Act ii. (1773)

SCOTT, *The Pirate*. Ch. 39. (1821)

10 But England may well say,  
"Fie on this winning away!"

Now nothing but pay, pay!"

JOHN SKELTON, *Why Come Ye not to Court*, l. 926. (1520)

Pass the hat for your credit's sake, and pay, pay, pay.

KIPLING, *The Absent-Minded Beggar*. (1899)



<sup>1</sup> He paid his shot and dined there. (Symbolum dedit, cenavit.)

TERENCE, *Andria*, l. 88. (166 B. C.)

He louth well to be at good fare but he wyll pay no scotte.

WILLIAM HORMAN, *Vulgaria*, fo. 165. (1519)

I wyll pay for my shotte.

JOHN BOURCHIER, LORD BERNERS, *Huon of Burdeux*, p. 704. (a. 1533)

The recknyng reckned, he needs would pay the shot.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Every one to pay his own shot.

RANDLE COTGRAVE, *Dictionarie of the French and English Tongues: Escortier*. (1611)

Cobbler's law: he that takes money must pay the shot.

JOHN RAY, *English Proverbs*, p. 65. (1678)

Using shot for money was a good thing for the government; the metal cost nothing, and the money couldn't be counterfeited, for I was the only person in the kingdom who knew how to manage a shot-tower. "Paying the shot" soon came to be a common phrase. Yes, and I knew it would still be passing men's lips, away down in the nineteenth century, yet none would suspect how and when it originated.

MARK TWAIN, *A Connecticut Yankee in King Arthur's Court*, p. 339. (1889)

<sup>2</sup> It is characteristic of our present manners that if anyone repays a debt, it must be regarded as an immense favor. (Praesertim ut nunc sunt mores, . . . Si quis quid reddit, magna habendast gratia.)

TERENCE, *Phormio*, l. 55. (161 B. C.)

Base is the slave that pays.

SHAKESPEARE, *Henry V*, ii, 1, 100. (1599)

<sup>3</sup> I shalbe redy at scotte and lotte, and all my duties truly pay and doo.

UNKNOWN, *English Gilds* (E.E.T.S.), p. 189.

(a. 1400) "Scot" was the tavern score. To pay scot and lot means to pay thoroughly, to settle with once for all. To go scot-free means to get off without paying the "scot," and, fig., to be exempt from injury or punishment.

The poore synner shulde go Skot fre.

TINDALE, *Exposition I John*, 22. (1531)

They payed no money, but were set scot free.

EDWARD HALL, *Chronicle*, p. 233. (a. 1548)

'Twas time to counterfeit, or that hot termagant Scot had paid me scot and lot too.

SHAKESPEARE, *I Henry IV*, v, 4, 115. (1597)

We are free from Scot and lot—observe no law, pay no taxes.

JAMES K. PAULDING, *The Bucktails*. Act v, sc. 3. (1815)

I'll pay you off scot and lot by and by.

DICKENS, *Martin Chuzzlewit*. Ch. 24. (1844)

Every man must pay his scot.

EMERSON, *Conduct of Life: Wealth*. (1860)

<sup>4</sup> Yt ys full hard bothe to pyche and paye.

UNKNOWN, *Piers of Fulham*, l. 206. (c. 1450)

In HAZLITT, *Early Popular Poetry*, ii, 9.

Euery man did pitch and pay.

*Roxburghe Ballads* (B.S.), i, 6. (1584)

The word is Pitch and pay: trust none.

SHAKESPEARE, *Henry V*, ii, 3, 51. (1599)

Give me your hand, that you will pitch and pay.

HENOCH CLAPHAM, *Error on the Left Hand through a Frozen Security*, l. 103. (1608)

Pitch and pay, throw down your money at once, pay ready money.

J. O. HALLIWELL, *Archaic Words: Pitch*. (1847)

TO PAY THE DEBT TO NATURE, see under DEATH.

## PEACE

See also War and Peace

<sup>5</sup> We make a conquest of peace, as the byword says our fathers won Boulogne, who never came within sound of a cannon.

THOMAS ADAMS, *Sermons*, ii, 313. (1629)

<sup>6</sup> Thou hast touched me, and I have been translated into thy peace. (Tetigisti me, et exarsi in pacem tuam.)

ST. AUGUSTINE, *Confessions*. Bk. x, ch. 27. (A. D. 397)

<sup>7</sup> He that would live at Peace and Rest, Must hear and see and say the Best.

NATHAN BAILEY, *Divers Proverbs*, p. 29. (1721)

<sup>8</sup> Peace is better than a place in history.

JUSTO PASTOR BENITEZ, FOREIGN MINISTER OF PARAGUAY, *Speech*, in Asunción, 1935.

<sup>9</sup> Give peace in our time, O Lord.

*Book of Common Prayer: Evening Prayer: The Lord Be with You*. (1548)

The woman prayed in church every Sunday for peace in our time.

H. H. MUNRO (SAKI), *Reginald on Besetting Sins*. (1904).

Peace in our time.

NEVILLE CHAMBERLAIN, PRIME MINISTER OF ENGLAND, announcing the result of the Munich agreement with Hitler and Mussolini, Sept., 1938.

Peace in our time. First principle of the official mind.

H. C. BAILEY, *The Bishop's Crime*, p. 16. (1941)

Peace in our time. Appeasement. All a lot of blah.

AGATHA CHRISTIE, *N or M*, p. 92. (1941)

<sup>10</sup> Let us have peace and we can die old. (Aya-mos paz, y moriremos viejos.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 271. (1856) A Spanish proverb.

Let us have peace.

U. S. GRANT, *Speech*, accepting the Republican nomination to the Presidency, 29 May, 1868.

<sup>11</sup> To plunder, to slaughter, to steal, these things they misname empire; and where they make a desert, they call it peace. (Atqui ubi solitudinem faciunt, pacem appellant.)

CALGACUS, addressing the Britons at the battle of the Grampians, referring to the Romans. (c. A. D. 84) See TACITUS, *Agricola*. Sec. 30.

He makes a solitude, and calls it—peace!

BYRON, *Bride of Abydos*. Canto ii, l. 431. (1813)

<sup>1</sup> He [Falkland] was so much enamoured on peace, that he would have been glad the King should have bought it at any price.

CLARENDON, *History of the Rebellion*. Vol. iv, bk. vii (1839), p. 241. (a. 1674)

The ministry of peace at any price. (Le Ministère de la Paix à tout prix.)

ARMAND CARREL, referring to the Perier ministry. (1831) See *Le Nationale*, 13 March, 1831. ARTHUR HUGH CLOUGH, *Letters and Remains*, p. 105, attributes the phrase to Lamartine.

Palmerston sneered at him [John Bright] as a peace-at-any-price man.

G. W. SMALLEY, *London Letters*, i, 153. (1887) Though not a "peace-at-any-price" man, I am not ashamed to say that I am a peace-at-almost-any-price man.

LUBBOCK, *The Use of Life*. Ch. 11. (1894)

<sup>2</sup> The duty of this country . . . is to establish . . . *Pax Britannica*, and force these people to keep the peace among themselves.

JOSEPH CHAMBERLAIN, *Speech*. (c. 1900) See BADEN-POWELL, *Downfall of Prempeh*, p. 17. The phrase was, of course, derived from the famous *Pax Romana*, the peace imposed by Rome.

<sup>3</sup> He held his pees, non other bote him gayned.

CHAUCER (?), *Troilus*. Bk. i, l. 352. (c. 1380)

I wol holde my pees.

CHAUCER, *Marchantes Tale*, l. 732. (c. 1388)

It is no lesse admirable, to knowe howe to holde ones peace, then to know how to speake.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 120. (1574) Pettie, tr.

Hee who knoweth not how to holde his peace, knoweth not how to speake.

STEFANO GUAZZO, *Civile Conversation*, ii, 121. Heare, see, and hold thy peace, if thou wylt liue in peace. (Odi, vedi, e taci, se in vuoi viuere in pace.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

<sup>4</sup> The prophete seith: "seke pees and folwe it."

CHAUCER, *Tale of Melibeus*. Sec. 56. (c. 1387)

<sup>5</sup> Peace with dishonor. (Turpi pace.)

CICERO, *Ad Atticum*. Bk. vii, epis. 18. (49 B. C.)

Peace with honor.

THEOBALD, COUNT OF CHAMPAGNE, *Letter to Louis the Great*. (c. 1125) See WALTER MAP, *De Nugis Curialium*, 220. SHAKESPEARE, *Coriolanus*, iii, 2, 49. (1607) SIR KENELM DIGBY, *Letter to Lord Bristol*, 27 May, 1625. BURKE, *Conciliation with America*. (1775) etc., etc.

If peace cannot be maintained with honour, it is no longer peace.

LORD JOHN RUSSELL, *Speech*, at Greenock, Sept., 1853.

Lord Salisbury and myself have brought you back peace—but a peace, I hope, with honour.

BENJAMIN DISRAELI, *Speech*, after Berlin Congress, 16 July, 1878.

<sup>6</sup> The name of peace is sweet, and the thing itself wholesome, but between peace and servitude the difference is great. (Nomen pacis dulce est et ipsa res salutaris, sed inter pacem et servitutem plurimum interest.)

CICERO, *Philippicae*. No. ii, ch. 44, sec. 113. (44 B. C.)

There is a price which is too great to pay for peace, and that price can be put in one word. One cannot pay the price of self-respect.

WOODROW WILSON, *Speech*, Des Moines, Iowa, 1 Feb., 1916.

<sup>7</sup> Peace rules the day, where reason rules the mind.

WILLIAM COLLINS, *Hassan*, l. 68. (a. 1759)

<sup>8</sup> Though peace be made, yet it is interest that keeps peace.

OLIVER CROMWELL, *Speech*, in Parliament, 4 Sept., 1654. He calls it "a maxim not to be despised."

<sup>9</sup> Go in peace. (Vade in pace.)

*Old Testament: Exodus*, iv, 18. (c. 550 B. C.)

Go in peace. (εἰπε χαίρων.)

CALLIMACHUS, *Epitaph for a Priestess*. (c. 250 B. C.) See *Greek Anthology*, vii, 728.

<sup>10</sup> 'Tis safest making peace with sword in hand.

GEORGE FARQUHAR, *Love and a Bottle*. Act v, sc. 3. (1699)

<sup>11</sup> Peace be to you. (Pax vobiscum.)

*Old Testament: Genesis*, xliii, 23. (c. 550 B. C.)

Peace be within thy walls. (Fiat pax in virtute tua.)

*Old Testament: Psalms*, cxxii, 7. (c. 350 B. C.) On earth peace, good will toward men. (ἐν τῇ γῆ εἰρήνη ἐν ἀνθρώποις εὐδοκία.)

*New Testament: Luke*, ii, 14. (c. A. D. 65) The Vulgate is, "In terra pax hominibus bonae voluntatis."

Into whatsoever house you enter, first say, Peace be to this house. (εἰρήνη τῷ οἴκῳ τούτῳ.)

*New Testament: Luke*, x, 5. (c. A. D. 65) The Vulgate is, "Pax huic domui."

The peace of God which passeth all understanding. (ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν.)

*New Testament: Philippians*, iv, 7. (c. A. D. 60)

The Vulgate is, "Pax Dei, quae exuperat omnem sensum." PARTRIDGE, *Dictionary of Clichés: Peace* (1941), translates the Greek as "The undisturbedness [tranquillity] of [given by] God, surpassing [being beyond] the reasoning faculty." He adds, "A wit described the Munich agreement between Hitler and Chamberlain as 'the peace that passeth all understanding.'"

That peace which the world cannot give.

*Book of Common Prayer: 2nd Collect, Evening Prayer*. (1541)

Ther[e] can be nothing giuen of God to man more notable then peace.

JOHN LYLY, *Euphues and His England* (Arber), p. 456. (1580)

God gave his blessing to peace, and his curse to quarrels. (Dios bendijo la paz y maldijo las riñas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 14. (1615)  
Where there is peace, God is.

HERBERT, *Jacula Prudentum*. No. 735. (1640)

1  
A disarmed peace is weak.

HERBERT, *Jacula Prudentum*. No. 630. (1640)  
To live peaceably with all breeds good blood

HERBERT, *Jacula Prudentum*. No. 961.

2  
Peace, the nurse of children, is abroad in their land. (εἰρήνη δ' ἀνὰ γῆν κοινοτρόφος.)

HESIOD, *Works and Days*, l. 228. (c. 800 B.C.)  
Peace is the nurse of Ceres; Ceres is the foster-child of peace. (Pax Cererem nutrit; pacis alumna Ceres.)

OVID, *Fasti*. Bk. i, l. 704. (c. A.D. 8)

Peace is tranquil liberty. (Pax est tranquilla libertas.)

CICERO, *Philippicae*. No. ii, ch. 44, sec. 113  
(44 B.C.)

Peace and quiet bring out the good qualities of men. (Pax et quies bonis artibus indigent.)

TACITUS, *Historiae*. Bk. iv, sec. 1. (c. A.D. 109)  
Peas makith Plente.

UNKNOWN, *Reliquiae Antiquae*, i. 315. (c. 1425)  
Peace,

Dear nurse of arts, plenties and joyful births  
SHAKESPEARE, *Henry V*, v, 1, 34. (1599)

Flourish in peace and plenty.

SHAKESPEARE, *Cymbeline*, v, iv, 145. (1609)  
Shakespeare's only use of this phrase.

Through peace cometh plenty.

JAMES HOWELL, *English Proverbs*, p. 19/1.  
(1659)

Peace, creator of men, peace is the protector of everything. Peace binds kingdoms together, peace assembles the city. (Pax hominum genetrix, pax est custodia rerum Pax regna ligat. pax congregat urbem.)

PONTANUS, *Collectio Proverbiorum*, p. 155. (1778)

3  
That he may always be at peace with himself. (εὖρον εἶναι αὐτῷ διὰ χρόνον ἐς τὸν ἀπάρτα.)

HOMER, when Hesiod asked him what is the best thing of all to pray for. ALCIDAMUS (?), *Contest of Homer and Hesiod*. Sec. 320. (c. 400 B.C.)

For certainly, the firste poynt is this

Of noble corage and wel ordeyne,  
A man to have pees with him-self, y-wis.

CHAUCER (?), *Troilus*. Bk. i, l. 891. (c. 1380)  
When a man finds no peace within himself it is useless to seek it elsewhere. (Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs.)

LA ROCHEFOUCAULD, *Maximes Supprimées*, 571  
(1665)

Nothing can bring you peace but yourself.

EMERSON, *Essays: Self-Reliance*. (1841)

4  
Peace, which cannot be bought with gems, with purple, or with gold. (Otium . . . non gemmis neque purpura venale neque auro.)

HORACE, *Odes*. Bk. ii, ode xvi, l. 7. (23 B.C.)

5  
His name shall be called . . . The Prince of Peace. (Vocabitur nomen eius . . . princeps pacis.)

*Old Testament: Isaiah*, ix, 6. (725 B.C.)

6  
Saying, Peace, peace; when there is no peace. (Pax, pax: et non erat pax.)

*Old Testament: Jeremiah*, vi, 14. (c. 600 B.C.)

7  
Now we suffer the ills of a long peace. (Nunc patimur longae pacis mala.)

JUVENAL, *Satires*. Sat. vi, l. 292. (c. A.D. 120)  
This weak piping time of peace.

SHAKESPEARE, *Richard III*, i, 1, 24. (1592)

Quoted by EMERSON, *Society and Solitude: Courage*. (1870) PARTRIDGE, *Dictionary of Clichés: Piping*, explains that it refers to the fact that in peacetime people amuse themselves with pastoral pipes instead of martial drums and fifes.

The cankers of a calm world and a long peace.  
SHAKESPEARE, *I Henry IV*, iv, 2, 33 (1597)

The nurse of drones and cowards.

PHILIP MASSINGER, *The Maid of Honour* Act i. (1632)

It is mutual cowardice that keeps us in peace.

SAMUEL JOHNSON. BOSWELL, *Life*, 28 April, 1778.

8  
Better a certain peace than a hoped for victory. (Melior est certa pax, quam sperata victoria.)

LIVY, *Ab Urbe Condita*. Bk. xxx, ch. 30. (c. 25 B.C.)

9  
Blessed are the peacemakers. (μακάριοι οἱ εἰρηνοποιοί.)

*New Testament: Matthew*, v, 9. (c. A.D. 50)  
The Vulgate is, "Beati pacifici."

Blessed are the peacemakers on earth.

SHAKESPEARE, *II Henry VI*, ii, 1, 34. (1590)

Blessed are the happiness-makers.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 113. (1887)

10  
Fair peace is becoming to men; fierce anger belongs to beasts. (Candida pax homines, trux decet ira feras.)

OVID, *Artis Amatoriae*. Bk. iii, l. 502. (c. 1 B.C.)

11  
Her ways are ways of pleasantness, and all her paths are peace. (Viae eius viae pulchrae, et omnes semitae illius pacificae.)

*Old Testament: Proverbs*, iii, 17. (c. 350 B.C.)

12  
The peace of a cemetery. (Die Ruhe eines Kirchhofs.)

J. C. F. SCHILLER, *Don Carlos*. Act iii. (1787)

13  
Peace is best of all things. (Pax optima rerum.)

SILIUS ITALICUS, *Punica*. Bk. xi, l. 592. (c. A.D. 75)  
When will the world know that peace and propagation are the two most delightful things in it?

HORACE WALPOLE, *Letter to Horace Mann*. 7 July, 1778

1  
It must be a peace without victory.  
WOODROW WILSON, *Address*, to U.S. Senate, 22 Jan., 1917.

2  
Pees makith Plente, Plente makith Pride,  
Pride makith Plee [extravagance], Plee makith Pouert, Pouert makith Pees.

UNKNOWN, in *Reliquiae Antiquae*, i, 315. (c. 1425)

Peace makes plentie, plentie makes pride,  
Pride breeds quarrell, and quarrell brings warre:  
Warre brings spoile, and spoile pouertie,  
Pouertie pacience, and pacience peace:

So peace brings warre and warre brings peace.

GEORGE PUTTENHAM, *The Arte of English Poesie* (Arber), p. 217. (1589) Puttenham attributes the lines to the French poet, Jean de Meung. (c. 1120)

An old observation, Peace brings plenty, Plenty brings Pride, and Pride in the end is it that brings in penury.

BARNABY RICH, *Irish Hubbub*, p. 49. (1619)

3  
He who keeps silent, reposes. (Ki se taist, il se repose.)

UNKNOWN, *Du Prestre Qu'on Porte*, l. 302. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iv, 10.

Hear, see and be silent, if you wish to live in peace. (Audi, vide, tace, si vis vivere in pace.)

UNKNOWN, *Gesta Romanorum: Folliculus*. (c. 1446) An old monkish jingle. The French have a similar one, "Oi, voye, et te taise, Si tu veux vivre en pais."

Who heares, sees, and holds his peace, may always live in peace.

JOHN FLORIO, *Firste Fruites*, fo. 10. (1578)

4  
Flies look for ulcers, kings for war, wicked men for quarrels, but good men look only for peace.

UNKNOWN, *Niti Sastras*. (c. 1250)

### PEACH

5  
I've got a peach of a head.

GEORGE ADE, *Artie*, p. 9. (1896)

I've got a peach of a temper.

LONDON, *Valley of the Moon*, p. 65. (1913)

6  
Rather one bite of a peach than eat a basketful of apricots.

S. G. CHAMPION, *Racial Proverbs*, p. 372. (1938) A Chinese proverb. Rather a little of the best than a great deal of the second best.

7  
An apple is an excellent thing until you have tried a peach.

GEORGE DU MAURIER, *Trilby*, p. 256. (1894)

There is nothing peachier than a peach.

OGDEN NASH, *Ocean, Keep Right on Rolling*. (1935)

8  
Give me women as soft, and as delicate, and as velvet as my peaches!

OUIDA (LOUISE DE LA RAMÉE), *Strathmore*. (1865)

A swell girl—you know—a regular peach.

GEORGE ADE, *Artie*, p. 5. (1896)

Anybody could see she was a peach and of the cling variety.

O. HENRY, *A Tempered Wind*. (1908)

The staff . . . was a peach. It was a whole crate of Georgia peaches.

O. HENRY, *The Rose of Dixie*. (1909)

Your girl? . . . Why she's a peach.

MARY S. WATTS, *Luther Nichols*, p. 72. (1923)

Rosie always said you were an old peach.

ANNE NASH, *Said With Flowers*, p. 156. (1943)

9  
The ripest peach is highest on the tree.

JAMES WHITCOMB RILEY, *The Ripest Peach* (c. 1892)

### PEACOCK

10  
The pride of the peacock is the glory of God.  
WILLIAM BLAKE, *Proverbs of Hell*. (1808) See also under PRIDE.

11  
The pecok, with his aungels fethres brighte.

CHAUCER (?), *The Parlement of Foules*, l. 356. (c. 1382)

12  
Proudly playing the Peacocks.

HENRY CAREY, *Earl of Monmouth*, tr., *Adventisements from Parnassus*, p. 84. (1656)

Play not the Peacock, looking everywhere about you, to see if you be well deck't.

GEORGE WASHINGTON, *Rules of Civility*. (1745)

13  
The self-applauding bird, the peacock, see—  
Mark what a sumptuous Pharisee is he.

WILLIAM COWPER, *Truth*, l. 58. (1781)

14  
He who is of bad nature sees nothing in the peacock but its ugly feet.

SADI, *Bustan*. Ch. vii, Apologue 17. (c. 1257)

The peacock, lauded for his brilliant hue,

Is by his ugly feet discomfited.

SADI, *Gulistan*, ii, 8. (c. 1258)

Take heed of ouer-weening, and compare

Thy peacock's feet with thy gay peacock's traine.

JOHN DAVIES, *The Immortality of the Soul*, xxxiv, viii. (1592)

It is the foulness of the peacock's feet which doth abate his pride, and stoop his gloating-eyed tail

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

The peacock hath fair feathers but foul feet.

THOMAS DRAXE, *Bibliotheca*, p. 10. (1633)

Peacock, look at your legs.

D. E. MARVIN, *The Antiquity of Proverbs*, p. 230. (1922)

"According to an East Indian tradition," writes Marvin, "the peacock originally had beautiful legs and feet, but having been cheated out of them, he continually mourned his loss, . . . and if by chance he happened to see them, he was sure to weep. From this tradition there arose the Kumuan and Garhwal proverb, 'The peacock looking at his feet wept.'" The legend is that the peacock was cheated out of his legs by a partridge, who persuaded the peacock to change with him during a dancing contest, and then flew away.

## PEAR

<sup>1</sup> That saying which is commonly used, that peares without wine are poyson.

THOMAS COGAN, *Haven of Health*, p. 89. (1588)  
Peares wanting wine, are poyson from the tree.

SIR JOHN HARRINGTON, *School of Salerno*, sig. B3. (1608)

After a peare wine, or the priest.

RANDLE COTGRAVE, *Dictionary: Poire*. (1611)

A pear must have wine after it, and a fig water.

TORRIANO, *Piazza Universale*, p. 201. (1666)

<sup>2</sup> He that eats peares with his lord picks none of the best.

RANDLE COTGRAVE, *Dictionary: Poire*. (1611)

Share not Pears with your Master, either in jest or in earnest.

THOMAS FULLER, *Gnomologia*. No. 4117. (1732)

<sup>3</sup> Plant pears for your heirs.

W. C. HAZLITT, *English Proverbs*, p. 330.

(1869) Hazlitt points out that this proverb no longer holds true, "since pears are now made to yield well after a few years."

## PEARL

<sup>4</sup> 'Twas he that ranged the words at random flung,

Pierced the fair pearls and them together strung.

BIDPAI, *Anvar-i-Suhaili*. (c. 300 B. C.)

Go boldly forth, my simple lay,  
Whose accents flow with artless ease,  
Like orient pearls at random strung.

HAFIZ, *Song*. (c. 1375) Sir Wm. Jones, tr.

Jewels five-words-long

That on the stretch'd forefinger of all Time  
Sparkle forever.

TENNYSON, *The Princess*. Pt. ii, l. 355. (1847)

<sup>5</sup> Like an orient pearl did she look,  
Poised between wish and trembling.

(Qual pare in vista perla orientale,  
Temendo e disiando.)

BOCCACCIO, *Il Filostrato*. Canto ii, st. 108. (c. 1350) Cummings, tr.

<sup>6</sup> A margerye perle aftyr the phylosophyr,  
Growyth on a shelle of lytyl pryhs.

OSBORN BOKENHAM, *Lyvys of Seyntys*. (1447)

The treasure of an oyster.

SHAKESPEARE, *Antony and Cleopatra*, i, 5, 44. (1606)

<sup>7</sup> There is no Pearle so hard but Vineger breaketh it.

JOHN LYL, *Euphues and His England* (Arber), p. 312. (1580)

Dissolve [the pearls] and drink them.

BEN JONSON, *Volpone*. Act iii, sc. 6. (1605)

Pearles are restorative.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

<sup>8</sup> The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when

he had found one pearl of great price, went and sold all that he had, and bought it. (πολύτιμον μαργαρίτην.)

*New Testament: Matthew*, xiii, 45-46. (c. A. D. 50) The *Vulgate* is, "Una pretiosa margarita."

<sup>9</sup> One whose hand  
Like the base Indian, threw a pearl away  
Richer than all his tribe.

SHAKESPEARE, *Othello*, v, 2, 346. (1605)

How many a thing which we cast to the ground,  
When others pick it up, becomes a gem!

GEORGE MEREDITH, *Modern Love*. St. 41. (1862)

## II—Pearls Before Swine

<sup>10</sup> Put not meat into a chamber-pot. (Cibum in metallam ne immitas.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. (1508)

Quoted as a saying of Pythagoras.

To put a ring of gold in a swine's snout. (Anulus aureus in naribus suis.)

ERASMUS, *Adagia*, i, vii, 24. Cited as of Hebrew origin. There are many similar phrases, "Boiled rice for asses," "A vineyard for crows," "Rose-water for a pig," and so on, all variants of the same theme.

Don't play the lute before a donkey.

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 484. (1872)

<sup>11</sup> We were swine cast before a pearl.

O. HENRY (W. S. PORTER), *The Head-Hunter*. (1909)

<sup>12</sup> Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων.)

*New Testament: Matthew*, vii, 6. (c. A. D. 50)

The *Vulgate* is, "Neque mittatis margaritas vestras ante porcos." This is the source of the Dutch, "Roozen strooien voor de varkens" (To scatter roses before swine), which TAYLOR, *The Proverb*, p. 186, suggests may be due to a confusion of the Greek and Latin *margarita* (pearl) with the French *marguerite* (daisy, flower). "Margarita e stercore" (A pearl from the dunghill) is a Latin proverb.

<sup>13</sup> Huerof zayth ous god ine his spelle, Thet we ne thrauwe nagt oure precieuse stones touore the zuyn.

DAN MICHEL, *Ayenbite of Inwyt* (E.E.T.S.), p. 152. (1340)

Noli mittere Margeri—perles Among hogges.

WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus xi, l. 9. (1362)

Men should not put . . . perles whight,  
To-fore rude swyne.

JOHN LYDGATE, *Minor Poems* (Percy Soc.), p. 188. (c. 1430)

Cast not your perles before hogges.

UNKNOWN, *The Pilgrimage of Perfection*, p. 24. (1526)

To cast precious stones before hogs.

JOHN HEYWOOD, *English Proverbs*. Pt. ii, ch. 9. (1546)

Before suche swyne no pearles maye be caste.

ROBERT CROWLEY, *Epigrams*. (1550) *Works* (E.E.T.S.), p. 6.

Pearl enough for a swine.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 91. (1595)

To cast eloquence amongst a companie of stinctards is all one as if a man should scatter pearls amongst the hoggish animals ecliped swine.

JOHN DAY, *Ile of Guls*. Act iii. (1606)

This is got by casting Pearl to Hogs.

JOHN MILTON, *Sonnets*. No. xii. (c. 1645)

Oh, I do a thankless thing, and cast pearls before swine!

DICKENS, *Dombey and Son*. Ch. 23. (1848)

I don't know what came over me, casting my pearls before the swine.

HANS HABE, *A Thousand Shall Fall*, p. 381.

(1941) "On a wrinkled neck a pearl weeps" says a German proverb.

I always talk of beauty. But I drop my pearls before swine . . . before scientists . . . before women.

STUART CLOETE, *Congo Song*. Ch. 26. (1943)

Many a time in jest we cast pearls of wisdom before swine

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 25. (1943)

## PEAS

1 [He] whines it out like an old woman in the last of pea-time.

W. A. CARUTHERS, *The Kentuckians in New York*, i, 190. (1834) At the last stage, or in a difficult situation.

[It was] the last of pea-time.

T. H. BENTON, *Thirty Years' View*, i, 467/2. (1834)

It was the last of pea-time with me, sure.

H. C. LEWIS, *Louisiana Swamp Doctor*, p. 174. (1850)

His look mo' lak de las' o' pea-time den de fust o' truck-time.

MARY A. OWEN, *Voodoo Tales*, p. 199. (1893)

Things looked pretty much like the last of pea time.

ELIZABETH ROBINS, *The Magnetic North*, xxi, 63. (1904)

2 Who bath many peas may put the more in the pot.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

He who bath much pease may put the more in the pot.

JOHN RAY, *English Proverbs*, p. 21. (1670)

3 The smaller pesyn, the mo to the pot.

UNKNOWN, *Harleian MS.* 3362, f. 7 b. (c. 1470)

The smaller pese, the mo to the pott; the fayrere woman, the more gylott [wanton].

UNKNOWN. In *Reliquiae Antiquae*, ii, 40. (c. 1470)

AS LIKE AS TWO PEAS, see under LIKENESS.

## PEASANT

4 Should the peasant become king, the scrip does not leave his neck.

*Babylonian Talmud: Megillah*, fo. 7b. (c. 450)

The lowest peasant speaks, moves, dresses, eats, and drinks as much as a man of the first fashion. but does them all quite differently.

LORD CHESTERFIELD, *Letters*, 12 Nov., 1750. The

Germans say, "The stupidest peasants have the biggest potatoes," and "When the peasant has money, so has the whole world." The Russians say, "Call a peasant 'brother,' and he will demand to be called 'father.'"

## PEBBLE

5 There was another gotten the night that you were born. That is, if you will not serve me another will.

JAMES KELLY, *Scottish Proverbs*, p. 331. (1721)

If you want to win her hand.

Let the maiden understand

That she's not the only pebble on the beach.

HENRY BRAISTEAD, *You're Not the Only Pebble on the Beach*. (1896)

You're not the only pebble on the beach.

MARGERIE ALLINGHAM, *Black Plumes*, p. 183

(1940) The modern English variant is, "You're not the only balloon in the barrage."

[He] makes me feel I'm the only pebble on the beach.

WENTWORTH, *Clock Strikes Twelve*, p. 20. (1944)

## PECCAUI

6 Kyng Daud that wrote this psalme, with one worde spekyng his herte was chaunged sayenge *Peccavi*.

BISHOP JOHN FISHER, *Funeral Sermon of Henry VII.* (1509) *Peccavi*, "I have sinned."

Much soner shall al other . . . cry *Peccavi*.

WILSON, *The Arte of Rhetorique*, 65. (1553)

Now lowly crouch'd, I cry peccavi.

SWIFT, *Sheridan's Submission*. (1730)

Peccavi!

SIR CHARLES NAPIER, announcing his victory at Hyderabad in 1843, meaning "I have Scinde."

## PECKER

7 Keep your pecker up.

CUTHBERT BEDE, *The Adventures of Mr. Verdant Green*, i, 12. (1853)

Keep your pecker up with that.

CHARLES DICKENS, *Letter*, 17 Aug., 1857.

"Keep your pecker up" . . . literally, keep your beak and head well up.

*Slang Dictionary: Pecker*. (1873)

Be firm, my moral pecker.

W. S. GILBERT, *Trial by Jury*. (1875)

Keep your tails up. (Sursum caudas.)

UNKNOWN. Title of verses in *The Wipers Times*, a British army periodical. (1917)

I was talkin' loud to keep my pecker up.

A. MERRITT, *Seven Footprints to Satan*. Ch. 13.

(1928) KEEP A STIFF UPPER LIP, see under LIP.

## PEDANTRY

<sup>1</sup>  
A precious apothegmaticall Pedant, who will finde matter inough to dilate a whole daye of the first inuention of *Fy, fa, fum*.

THOMAS NASHE, *Have with You to Saffron-Walden*, p. 43. (1596)

His mouth is full of particles. (Man tsui li ti chih 'hu yeh chê.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 488. (1875)

<sup>2</sup>  
Pedantry is properly the over-rating of any kind of knowledge we pretend to.

SWIFT, *A Treatise on Good Manners*. (a. 1745)

Pedantry is the unseasonable ostentation of learning.

SAMUEL JOHNSON, *The Rambler*, 12 Nov., 1751. Pedantry only the scholarship of *le cuistre* [a waiter].

WALTER PATER, *Style*. (1888)

Pedantry is the dotage of knowledge.

HOLBROOK JACKSON, *The Anatomy of Bibliomania*, p. 150. (1930)

<sup>3</sup>  
Profound. Hem! perhaps you mean hollow. (Profond, hem. vous voulez dire, peut-être, creux.)

TALLEYRAND, *Epigram*, referring to Sieyès. (c. 1810) An echo of d'Alembert's remark about French philosophers, "They think themselves profound, while they are merely hollow."

A profound man who had become hollow (Homme profond qui était devenu creux.)

VICTOR HUGO, *Quatre-vingt-treize*. Pt. ii, bk. iii, ch. 1, sec. 5. (1879) Also referring to Sieyès.

A corrector of old proofs. (Correttor di stampe vecchie.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 214. (1856) An Italian proverb. The French say "Il corrige les épreuves des livres oubliés." (He corrects the proofs of forgotten books).

## PEG

<sup>4</sup>  
Our whole squadron in the Downs, not one of which attempted to move a peg.

SIR JOHN BARROW, in *Croker Papers*, 27 July. 1810.

You've got to fork over fifty dollar, . . . or this child don't start a peg.

MRS. H. B. STOWE, *Uncle Tom's Cabin*. Ch. 8. (1852)

One condition without which I don't stir a peg.

FRANCIS SMEDLEY, *Harry Coverdale's Courtship*. Ch. 3. (1855)

<sup>5</sup>  
This doctrine plucketh them down one staff lower than they were before.

THOMAS BECON, *Catechism*, p. 561. (c. 1550)

'Tis I that must take you a peg lower.

JOHN LYLY, *Pappe with a Hatchet*. (1589)

We . . . took your Grandees down a peg.

SAMUEL BUTLER, *Hudibras*, ii, ii, 522. (1664)

To take one a peg lower. To remind upstarts of their former condition. The Spaniards say, *Pana-*

*dero erades antes, aunque aora traéis guantes*. You were once a baker, though you now wear gloves.

JOHN RAY, *English Proverbs*, p. 189. (1670)

I must take her down a peg or two.

FRANCES SHERIDAN, *The Dupe*. Act iv, sc. 4. (1764)

I knew it would take him down a cup or two.

PEACOCK, *Misfortunes of Elphin*. Ch. 13. (1829)

I must take that proud girl down a peg.

MRS. HUMPHRY WARD, *Marcella*. Vol. ii, p. 324. (1894)

TO TAKE ONE A BUTTON-HOLE LOWER, *see under* BUTTON-HOLE.

<sup>6</sup>  
The world is like a board with holes in it, and the square men have got into the round holes. and the round into the square.

BISHOP GEORGE BERKELEY (?). (a. 1753) *Punch* is responsible for the attribution to Berkeley, but the quotation has not been found in his works.

If you choose to represent the various parts in life by holes upon a table, of different shapes, . . . and the persons acting these parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into the round hole.

SYDNEY SMITH, *Sketches of Moral Philosophy* Lect. 9. (1806)

A round man cannot be expected to fit a square hole right away. He must have time to modify his shape.

MARK TWAIN, *Following the Equator*. Ch. 71 (1897)

A square peg in a round hole. A man (usually an able man) in a position unsuited to his abilities.

. . . Cf. John Masefield's novel, *The Square Peg*

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

There is something admirable in a square peg in a round hole when it does its job and conceals its misfit.

JEFFERSON FARJEON, *Murder at a Police Station*, p. 158. (1943)

The social pressure which is constantly forcing square pegs into round holes.

BERNARD SHAW, *Everybody's Political What's What*, p. 51. (1944)

<sup>7</sup>  
A crust of bread and cheese is an excellent peg to hang a pot of porter upon.

JOHN NOTT, *The Gull's Hornbook*, by T Decker, p. 30, note. (1812)

[He] merely wanted a peg to hang a grievance upon.

R. S. SURTEES, *Ask Mamma*. Ch. 1. (1858)

You only went out with him to find a peg to hang him on.

ANNE ROWE, *Little Dog Barked*, p. 216. (1942)

## PEN

<sup>8</sup>  
The lance never yet blunted the pen, nor the pen the lance. (Nunca la lanza embotó la pluma, ni la pluma la lanza.)

CERVANTES, *Don Quixote*. Pt. i, ch. 18. (1605)

i.e. Men of arms and men of letters do not interfere with one another.

<sup>1</sup> The pen is the tongue of the mind. (La pluma es lengua del alma.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 16. (1615)  
The thought hath good legs, and the quill a good tongue.

GEORGE HERBERT, *Jacula Prudentum*. No. 614. (1640) Cited by Ray and Fuller.

The pen is the tongue of the hand.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 108. (1887)

<sup>2</sup> Pen and ink is wit's plough.

JOHN CLARKE, *Paroemiologia*, p. 35. (1639)  
The hand with the pen is worth as much as the hand at the plough. (La main à plume vaut la main à charrue.)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 2. (1873)

<sup>3</sup> The pen wherewith thou dost so heavenly sing  
Made of a quill from an angel's wing.

HENRY CONSTABLE, *Sonnet*. (c. 1592)  
Poets' Pens, plucked from Archangels' wings.

JOHN DAVIES OF HEREFORD, *Bien Venu*. (a. 1626)

The feather, whence the pen  
Was shaped . . . . .Dropped from an Angel's wing.  
WORDSWORTH, *Ecclesiastical Sonnets: Walton's Book of Lives*. (1822)

<sup>4</sup> Penne and inke, who (as the prouerbe goeth)  
neuer blusheth.

JOHN GRANGE, *Golden Aphroditis*, sig.K2. (1577)  
Pens may blot but they cannot blush.

SIR JOHN HARINGTON, *The Metamorphosis of Ajax*, vii. (1596) Quoted as "The old saying."  
DRAKE, *Bibliotheca*, p. 12. (1633) CLARKE, *Paroemiologia*, p. 268. (1639)

<sup>5</sup> The pen of a ready writer. (Velociter scriben-tis.)

*Old Testament: Psalms*, xlv, 1. (c. 350 B. C.)

## II—The Pen: Its Might

<sup>6</sup> From this it is clear how much more cruel  
the pen may be than the sword. (Hinc quam sit calamus saevior ense patet.)

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 4, subs. 4. (1621)  
More danger comes by th' quill than by the sword.

MARTIN PARKER, *The Poet's Blind Man's Bough*. (1641)

A sword less hurt does, than a pen.

WILLIAM KING, *Eagle and Robin*, l. 82. (a. 1712)  
A Goose-Quill is more dangerous than a Lion's Claw.

THOMAS FULLER, *Gnomologia*. No. 184. (1732)  
A certain Captaine used to say, that the pennes of writers, pearce the souldiers corslets.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 219. (1574) Pettie, tr.

<sup>7</sup> "Anser, Apis, Vitulus. Populos et Regna gu-

bernant." The goose, the bee and the calf (meaning wax, parchment and pen), rule the world, but of the three the pen is most pre-dominant.

JAMES HOWELL, *Familiar Letters*, 3 July., 1635.

<sup>8</sup> Go on doing with your pen what in other times was done with the sword.

THOMAS JEFFERSON, *Letter to Thomas Paine*. (1796)

<sup>9</sup> Beneath the rule of men entirely great,  
The pen is mightier than the sword.

LORD LYTTON, *Richelieu*. Act ii, sc. 2, l. 307. (1838)  
The pen is noisier than the sword.

PHYLLIS MCGINLEY, *Warning before Storm*. (1940)

The typewriter is so much more to be reckoned with than the sword.

LEE THAYER, *Persons Unknown*, p. 190. (1941)

<sup>10</sup> His pen is as sharp as a sword. (Pi ju tao li.)  
SCARBOROUGH, *Chinese Proverbs*. No. 1157. (1875)

<sup>11</sup> Caesar had perished from the world of men,  
Had not his sword been rescued by his pen.

HENRY VAUGHAN, *On Sir Thomas Bodley's Library*. (a. 1695)

## PENDULUM

<sup>12</sup> Man! Thou pendulum betwixt a smile and tear!

LORD BYRON, *Childe Harold*. Canto iv, st. 109. (1818)

<sup>13</sup> She was as regular as a pendulum.

SARAH FIELDING, *Ophelia*. Bk. ii, ch. 1. (1785)

<sup>14</sup> The pendulous folly of mankind oscillates as far in this direction as it has come from that.

SIR ARTHUR HELPS, *Companions of My Solitude*. Ch. 3. (1851)

George Eliot's fame has suffered from "the swing of the pendulum."

THEODORE WATTS-DUNTON, as quoted by the *British Weekly*, 15 Nov., 1906.

PENITENCE, see Remorse, Repentance

## PENNY

<sup>15</sup> Be not Penny-wise.

FRANCIS BACON, *Essays: Of Riches*. (1597)

Penny wise and pound foolish.

WILLIAM CAMDEN, *Remains* (1870), p. 330. (1605) BURTON, *Anatomy of Melancholy: Democritus to the Reader*. (1621) ADDISON, *The Spectator*. No. 295. (1712) etc., etc.

Worldly hearts are penny-wise and pound-foolish.  
BISHOP JOSEPH HALL, *Contemplations*. Vol. iv, ch. 27. (1612)

Many . . . are said to be penny-wise and pound-foolish: but they who are penny-foolish will hardly be pound-wise.

J. C. AND A. W. HARE, *Guesses at Truth*, i, 239. (1827)



To save one Mon, one loses a thousand Mon.

S. G. CHAMPION, *Racial Proverbs*, p. 443. (1938) A Japanese proverb. The Mon is the smallest Japanese coin. The French say, "Gâter une chandelle pour trouver une épingle" (Waste a candle to find a pin); the Germans, "Mancher sucht einen Pfennig, und verbrennt dabei ein Pfund" (Many seek a farthing and in doing so consume a pound).

<sup>1</sup> The penny is ill saved that shames the master.

NATHAN BAILEY, *Dictionary: Shame*. (1736) The Germans say, "Ein Pfennig mit Recht ist besser denn tausend mit Unrecht" (A penny with right is better than a thousand with wrong).

<sup>2</sup> Nobody seem'd one penny the worse.

R. H. BARHAM, *The Jackdaw of Rheims*. St. 8. (a. 1845)

<sup>3</sup> The soldiers made a pretty penny.

JOHN BYRON, *The Narrative of . . . Distresses Suffered . . . on the Coast of Patagonia*, p. 209. (1768)

The partridges will come to a fine penny.

HANNAH GLASSE, *Art of Cookery*, vii, 131. (1796)

The captain might still make a pretty penny

BRET HARTE, *Maruja*. Ch. 1. (1885)

<sup>4</sup> Take care of the pence, and the pounds will take care of themselves.

LORD CHESTERFIELD, *Letters*, 6 Nov., 1747, 5 Feb., 1750. In the earlier letter, Chesterfield attributes the saying to "a very covetous sordid fellow," and adds, "This was a just and sensible reflection in a miser." In the later letter he says, "Old Mr. Lowndes [William Lowndes], the famous Secretary of the Treasury in the reigns of King William, Queen Anne, and King George the First, used to say, 'Take care of the pence, and the pounds will take care of themselves.' To this maxim, which he not only preached but practiced, his two grandsons at this time owe the very considerable fortunes that he left them"

A real out-and-out workin' chap, that will look sharp ater the pence, without leavin' the pounds to take care of themselves.

R. S. SURTEES, *Handley Cross*. Ch. 13. (1854)

He who doesn't take care of the pfennigs will never be a gulden's master. (Wer keinen Pfennig achtet, wird keines Gulden Herr.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 340. (1856) A German proverb.

Take care of the pence and the pounds will take care of themselves is as true of personal habits as of money.

BERNARD SHAW, *Pygmalion*. Act ii. (1912)

If we take care of the actors the plays will take care of themselves.

SHAW, *Great Catherine: Preface*. (1913)

Penny and penny laid up will be many.

JOHN CLARKE, *Paroemiologia*, p. 35. (1639) Cited by RAY, p. 130; FULLER, No. 288. See also under TRIFLES.

Nor trivial Loss, nor trivial Gain despise,  
Molehills, if often heap'd, to Mountains rise

Weigh every small Expence, and nothing waste,  
Farthings long sav'd, amount to Pounds at last.  
FRANKLIN, *Poor Richard's Almanack*, 1749.

<sup>5</sup> A penny at a pinch is worth a pound.

JOHN CLARKE, *Paroemiologia*, p. 45. (1639)

Penny in pocket is a good companion.

JAMES HOWELL, *English Proverbs*, p. 10. (1659)

RAY, *English Proverbs*, p. 130. (1670)

There's no companion like a penny.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 13. (1659) Cited by RAY, p. 21; FULLER, No. 4891. The Scots say, "Nae friend like the penny."

Better penny in silver than any brother.

JAMES HOWELL, *Proverbs*, p. 16. (1659)

A penny in purse is the best friend John can have.

JOHN ARBUTHNOT, *John Bull*. Pt. ii, ch. 4. (1712)

Penny in Pocket is a Merry Companion.

THOMAS FULLER, *Gnomologia*. No. 3864. (1732)

A penny in the purse is better than a friend at court.

SAMUEL SMILES, *Thrift*, p. 126. (1875) Quoted as "a true saying."

<sup>6</sup> Who so spareth not the peny shall neuer come by the pownde.

MILES COVERDALE, tr., *The Christen State of Matrymonye*, sig. I3. (1541)

Who will not keep a penny, never shall have many.

JOHN CLARKE, *Paroemiologia*, p. 129. (1639)

Cited by RAY, p. 131; FULLER, No. 6383.

Small shots, paid often, waste a vast estate.

ROBERT HERRICK, *Hesperides*. (1648) "Penny goes after penny Till Peter hasn't any."

<sup>7</sup> He that regards not a Penny, will lavish a Pound.

THOMAS FULLER, *Gnomologia*. No. 2260. (1732)

Penny come quick soon makes two Pence.

THOMAS FULLER, *Gnomologia*. No. 3863. The Germans say "Pfennig ist Pfennigs Bruder" (Penny is penny's brother); the Scots, "Put twa halfpennies in a purse and they'll creep thegither."

Placks and bawbees grow pounds

HENDERSON, *Scottish Proverbs*, p. 16. (1832)

<sup>8</sup> A penny spared is twice got.

HERBERT, *Jacula Prudentum*. No. 508. (1640)

A penny saved is a penny gained.

THOMAS FULLER, *Worthies*, ii, 103. (1662)

A penny well sav'd is as good as one earn'd.

UNKNOWN, in *Roxburghe Ballads*. (B.S.), vi, 349. (c. 1686)

A penny sav'd is a penny got.

EDWARD RAVENSCROFT, *The Canterbury Guests*.

Act ii, sc. 4. (1695) STEELE, *The Spectator*.

No. 2. (1711) FIELDING, *The Miser*. Act iii,

sc. 12. (1733) DICKENS, *Bleak House*. Ch. 9.

(1852) etc., etc.

A Penny sav'd is Two-pence got.

THOMAS FULLER, *Gnomologia*. No. 342. (1732)

A penny saved is two pence clear. A pin a day is a groat a year. Save and have.

FRANKLIN, *Poor Richard's Almanack*, 1737.

"A penny saved is a penny got"—

Firm to this scoundrel maxim keepeth he.

JAMES THOMSON, *The Castle of Indolence*.

Canto i, st. 50. (1748)

Money saved is money earned, as the old saying goes.

MAXWELL ANDERSON, *Key Largo*. Act i. (1939)

The French say, "Un sou épargné est un sou gagné"; the Germans, "Der Pfennig macht den Thaler"; the Spaniards, "Grano à grano allegria par tu año," or, more elaborately, "Quien come y condensa, dos veces pone la mesa" (He who eats and puts something by spreads the table twice).

To the thrifty a penny is something to be put out at stud.

OGDEN NASH, *A Penny Saved Is Impossible*. (1942)

1 She thinkth her farthyng good syluer.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

She has a good opinion of herself.

1 I thought my halfepey good syluer.

GEORGE GASCOIGNE, *The Glasse of Government*.

Act i, sc. 5. (1575) In act iii, sc. 4, Gascoigne adds, "I think my halfepey as good syluer as another doth."

He deemeth no penny good syluer but his owne.

JOHN LYL, *Euphues* (Arber), p. 46. (1579)

Euery one highly in his owne fauour, thinking no man's penny so good syluer as his own.

GABRIEL HARVEY, *Works*, i, 71. (1580)

Shee hath great cause . . . to thinke her halfe penie better syluer than other womens.

GUAZZO, *Civile Conversation*, fo. 115. (1586)

There are more Batchelors than Roger, and my peny is as good syluer as yours.

NICHOLAS BRETON, *A Poste With a Packet of Mad Letters*, liv, 20. (1603)

He counts his halfpenny good silver, That is, he thinks much of himself with little reason.

JAMES KELLY, *Scottish Proverbs*, p. 172. (1721)

Is no Coin good Silver but your Penny?

THOMAS FULLER, *Gnomologia*. No. 3112. (1732)

2 Freend (quoth the good man) a peny for your thought.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Is your minde on your meate? a penny for your thought.

JOHN LYL, *Euphues* (Arber), p. 80. (1579)

How cheer you, sir? A penny for your thought.

ROBERT GREENE, *Frier Bacon and Frier Bon-gay*. Sc. 6. (1594) See also SWIFT, *Polite Conversation*, Dial. i. (1738); READE, *Put Yourself in His Place*, ch. 24 (1870); LARDNER, *Zone of Quiet*. (1926) etc., etc.

3 Towne ware was your ware, to tourne the peny.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

You must call usury and extortion God's blessing, or the honest turning of the penny.

WYCHERLEY, *The Plain-Dealer*. Act iii. (1676)

A married man . . . is not more averse to turning an honest penny when he can, than a single one.

DICKENS, *Oliver Twist*. Ch. 37. (1838)

He turns an honest penny by horse hire.

AUGUSTUS JESSOP, *Arcady*. Ch. 7. (1887)

Lucas has been sent across the seas to turn the "honest penny."

E. E. MONEY, *A Little Dutch Maiden*, p. 5. (1887)

Think nothing mean that brings in an honest penny.

ARTHUR MURPHY, *The Citizen*. Act i, sc. 2. (1763)

4 I tell thee plainly, without any boast,

A halfpenny is as well saved as lost.

JOHN HEYWOOD, *The Spider and the Flie* (Farmer), p. 447. (1556)

5 A penny more buys the whistle.

JAMES KELLY, *Scottish Proverbs*, p. 8. (1721)

FULLER, *Gnomologia*. No. 341. (1732)

6 Well, that, O'er shooes, o'er boots.

And In for a penny, in for a Pound.

THOMAS RAVENSCROFT, *The Canterbury Guests*.

Act v, sc. 1. (1695) SCOTT, *Guy Mannering*.

Ch. 46. (1815) DICKENS, *Oliver Twist*. Ch.

19. (1838) SOMERSET MAUGHAM, *The Mixture as Before*, p. 78. (1940) PATRICIA WENTWORTH, *Pursuit of a Parcel*, p. 24. (1942) etc., etc.

No propagation . . . is more rapid than that of evil. . . . He who is in for a penny, . . . will find he is in for a pound.

J. C. AND A. W. HARE, *Guesses at Truth*, i, 230. (1827)

If you're in for a penny, you're in for a pound.

DICKENS, *Nicholas Nickleby*. Ch. 57. (1939)

Being in for a penny, I am ready, as the saying is, to be in for a pound.

DICKENS, *The Old Curiosity Shop*. Ch. 66. (1840)

In for a mill, in for a million.

EMERSON, *Essays: Experience*. (1844)

In for a penny, in for a pound. Throw the helve after the hatchet. . . . These and other reckless maxims were cited.

R. D. BLACKMORE, *Perlycross*. Ch. 15. (1894)

7 You may know by a penny how a shilling spends.

JOHN RAY, *English Proverbs*, p. 78. (1678)

FULLER, *Gnomologia*. No. 5951. (1732)

8 A penny in purse will bid me drink, when all the friends I have will not.

JOHN RAY, *English Proverbs*, p. 130. (1678)

Every one hath a penny for the new ale-house.

JOHN RAY, *English Proverbs*, p. 181. (1678)

9 Every penny that's saved is not gotten.

JOHN RAY, *English Proverbs*, p. 139. (1670)

If you make not much of threepence, you'll never be worth a groat.

JOHN RAY, *English Proverbs*, p. 210. (1678)

10 The bad shilling is sure enough to come back again.

WALTER SCOTT, *Redgauntlet*. Letter 2. (1824)

I always said he'd come back like a bad shilling.

BESANT AND RICE, *Ready-Money Mortiboy*. Ch.

8. (1872) The Germans say, "Böser Pfennig kommt immer wieder."

A bad penny always turns up again.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 238. (1941)

<sup>1</sup> The penny soul, it is said, never came to twopence.

SAMUEL SMILES, *Self-Help*. Ch. 9. (1859)

A penny earned honestly is better than a shilling given. A Scotch proverb says, "The gear that is gifted [given] is never sae sweet as the gear that is won."

SAMUEL SMILES, *Thrift*, p. 177. (1875)

<sup>2</sup> After the common saying, "No peny, no Pater-noster."

WILLIAM TINDALE, *The Obedience of a Christen Man*, p. 245. (1528) Priests insisted on being paid as a condition of performing service.

No peny, no pardon.

TINDALE, *Exposition I John*. (1531) In *Works* (1573), p. 395. Cited by Ferguson and Fuller. Some men saie, no peny no Pater noster.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546) Theyr couetouse is growne into this prouerbe, "No peny, no pater noster."

UNKNOWN, *A Supplication of the Poore Commons*, p. 87. (1546)

No grote no pater noster, no peny no placebo.

JOHN BAYLE, *Kynge Johan*, l. 1930. (c. 1550)

*Placebo* is the first word in the first antiphon in the *Office for the Dead*, meaning "I shall be pleasing" or "acceptable." See *Psalms*, cxiv, 9, *Vulgate*. *Berkeley MSS*, iii, 27, have, "No pipe, no pudding."

Who at a dead lift, Can't send for a gift

A Pig to the Priest for a Roster,

Shall heare his Clarke say, By yea and by nay,  
*No pennie, no Pater Noster.*

ROBERT HERRICK, *The Peter-Penny*. (1648)

Whence came this comical saying, *No peny, no Paternoster*, but from pecuniary Indulgences?

OSWALD DYKES, *English Proverbs*, p. 200. (1709) The French say, "Point d'argent, point de Paternoster," or "De main vide, vide prière" (An empty hand, an empty prayer).

<sup>3</sup> Sometimes a penny well spent is better than a penny ill spared.

WILLIAM WALKER, *Paroemiologia*, p. 32. (1672)  
"Never grudge a penny for a pennyworth."

<sup>4</sup> Ffor there is a comyn byword, yf ye it herd havith:

"Wele sitteth he his peny, that the pound savith."

UNKNOWN, *The Tale of Beryn*, l. 2244. (c.1400)

The old saying, 'Well is spent the penny that gets the pound.'

UNKNOWN, *Lisle Papers*, xiv, art. 40. (1536)

The penny is well spent that saves a groat.

WILLIAM CAMDEN, *Remains* (1870), p. 332. (1605) Cited by Ray and Fuller.

'Tis a well spent penny that saves a groat.

FRANKLIN, *Poor Richard's Almanack*, 1749.

The French say, "Bonne est la maille qui sauve le denier" (Good is the farthing which saves the penny).

## PEOPLE

See also Crowd, Mob, Multitude

<sup>5</sup> Go out and see how the people act.

*Babylonian Talmud: Berachoth*, fo. 45a, and elsewhere. (c. 450.) In other words, follow the majority, as Mr. Pickwick advised. See under MAJORITY.

<sup>6</sup> To worship the people is to be worshipped.

FRANCIS BACON, *De Augmentis Scientiarum*: Pt. i, bk. 6, ch. 30, *Popularitas*. (1605)

<sup>7</sup> The people, doubtless, have the right to murmur, but they have also the right to be silent, and their silence is the lesson of kings. (Le silence du peuple est la leçon des rois.)

JEAN BAPTISTE DE BEAUVAIS, *Sermon*, at the funeral of Louis XV of France, 27 July, 1774.

<sup>8</sup> I do not know the method of drawing up an indictment against a whole people.

BURKE, *Conciliation with America*. (1775)

<sup>9</sup> I loathe all common things. (σικχαίνω πάντα τὰ δημόσια.)

CALLIMACHUS, *Epigrams*. No. 30, l. 4. (c. 250 B. C.)

The dregs of the people. (Faex populi.)

CICERO, *Ad Quintum Fratrem*. Bk. ii, epis. 9, sec. 5. (55 B. C.)

To scorn the envious mob. (Malignum spernere vulgus.)

HORACE, *Odes*. Bk. ii, ode 16, l. 39. (c. 23 B. C.)

I loathe the vulgar mob and keep it far away. (Odi profanum vulgus et arceo.)

HORACE, *Odes*. Bk. iii, ode 1, l. 1. (c. 23 B. C.)

All this sort of people. (Hoc genus omne.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 2. (35 B. C.)

THE VULGAR HERD, see under HERD.

<sup>10</sup> The safety of the people shall be the highest law. (Salus populi suprema lex esto.)

CICERO, *De Legibus*. Bk. iii, ch. 3, sec. 8. (c. 46 B. C.)

There is not anything in the world more abused than this sentence, *Salus populi suprema lex esto*, for we apply it, as if we ought to forsake the known law.

JOHN SELDEN, *Table-Talk: People*. (c. 1654)

That grounded maxim, . . . that to the public good

Private respects must yield.

MILTON, *Samson Agonistes*, l. 865. (1671)

The noblest motive is the public good.

RICHARD STEELE, *The Spectator*. No. 200. (1711)

<sup>11</sup> The vulgar mob values few things according to truth, but many according to rumor. (Vulgus ex veritate pauca, ex opinione multa aestimat.)

CICERO, *Pro Roscio Comoedo*. Sec. 10. (c. 68 B. C.)

Hi byeth ase the wedercoc that is ope the steple, thet him went mid eche wynde.

DAN MICHEL, *Ayenbile of Inwyt*, p. 180. (c. 1340)

O stormy peple! unsad and ever untrewel  
Ay undiscreet and chaunging as a vane,

Delyting ever in rumbel that is newe,  
For lyk the mone ay wexe ye and wane.

CHAUCER, *The Clerkes Tale*, l. 939. (c. 1388)  
Certes, the commendacioun of the peple is som-  
tyme ful fals and ful brotel for to triste; this day  
they preyse, tomorwe they blame.

CHAUCER, *The Persones Tale*, sec. 28.

The common people look at the steeple.

JOHN CLARKE, *Paroemiologia*, p. 148. (1639)  
I know what the people are; they change in a day.  
They lavish easily their hatred and their love.  
(Je sais quel est le peuple; on le change en un  
jour;

Il prodigue aisément sa haine et son amour.)

VOLTAIRE, *La Mort de César*. Act i, sc. 4. (1735)

1  
The people may be made to follow a line of  
action, but they cannot be made to under-  
stand it. (Mun kho see yaou chee put kho see  
chee chee.)

CONFUCIUS, *Analects*. Bk. viii, ch. 9. (c. 500  
B. C.) Legge, tr.

The people docile to the yoke. (Ad iuga cur  
faciles populi.)

LUCAN, *De Bello Civili*. Bk. ii, l. 314. (c. A. D. 60)

2  
Those three most intractable beasts, the owl,  
the serpent, and the people. (γλαυκὴ καὶ  
δράκοντι καὶ δῆμῳ.)

DEMOSTHENES, referring to the Athenians. (c.  
340 B. C.) See PLUTARCH, *Lives: Demosthenes*.  
Sec. 26.

Nor is the people's judgment always true:

The most may err as grossly as the few.

JOHN DRYDEN, *Absalom and Achitophel*. Pt. i,  
l. 781. (1682)

3  
The people are to be taken in very small doses.  
If solitude is proud, so is society vulgar.

EMERSON, *Essays: Society and Solitude*. (1870)

4  
Three ranks of citizens there be:  
Highest, the useless rich, that ever crave for  
more;

Lowest, the poor and starving, dangerous  
folk, . . .

But of the three, 'tis the midmost saveth  
states.

Keeping the order which the state ordains.

(τῶν δὲ μοιρῶν ἡ, ἢ μέσῳ σώζει πόλεις,  
κόσμον φυλάσσουν' ὄντιν' ἂν τάξῃ πόλις.)

EURIPIDES, *Suppliants*, l. 238. (c. 421 B. C.)

The people are the most important element in a  
nation.

MENCIUS, *Discourses*. Bk. vii, pt. 2, ch. 14, sec.  
1. (c. 300 B. C.)

5  
Who serveth the commons. serveth no body.  
(Chi seru' al comune, seru' a nessuno.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

To serve the People, is worse than to serve two  
Masters.

THOMAS FULLER, *Gnomologia*. No. 5227. (1732)  
The Italians say, "Che serve al comune, ha  
cattivo padrone" (Who serves the public has  
a bad master)

6  
The people is a beast of muddy brain.

TOMMASO CAMPANELLA, *Sonnet*. (c. 1630) SY-  
MONDS, tr. See HUNEKER, *Overtones*, p. 214.

The people are a many-headed beast.

POPE, *Imitations of Horace*. Bk. i, epis. 1, l. 121.  
(1733)

Your people, sir, is nothing but a great beast!

ALEXANDER HAMILTON, in an argument with  
Thomas Jefferson. (c. 1792) See MUZZEY,  
*American History*, p. 192.

7  
The people cannot see, but they can feel.

JAMES HARRINGTON, *The Oceana*, p. 483. (a. 1677)

8  
Let the people rule.

ANDREW JACKSON. His slogan while President  
of the United States, 1829-37. See GILTNER,  
*Growth and Problems of Our Nation*, p. 85.

9  
The people are the only sure reliance for the  
preservation of our liberty.

THOMAS JEFFERSON, *Letter to James Madison*.  
(1787)

10  
The people arose as one man. (Quasi unius  
hominis sermone respondit.)

Old Testament: *Judges*, xx, 8. (c. 700 B. C.)

11  
She is *tres grande dame* . . . and never  
knows the wrong people.

CHARLES LEVER, *Davenport Dunn*. Ch. 32. (1859)

12  
The Lord prefers common-looking people.  
That is the reason he makes so many of them.

ABRAHAM LINCOLN. (c. 1862) The story is that  
one night Lincoln dreamed that he was in a  
crowd, when someone recognized him as the  
President, and exclaimed in surprise, "Why,  
he's a very common-looking man!" and Lin-  
coln dreamed that he replied as above. See  
MORGAN, *Our Presidents*, p. 149.

13  
He who builds on the people, builds on mud.  
(Chi fonda in sul popolo, fonda in sul fango.)

MACHIAVELLI, *Il Principe*. Ch. 9. (1513) Quot-  
ing what he calls a "trite proverb."

He that builds on the people, builds on the dirt.

THOMAS DRAXE, *Bibliotheca*, p. 154. (1633) BEN  
JONSON, *Timber: Principum Varia*. (1641)

14  
The vulgar crowd is always taken in by ap-  
pearances, and the world consists chiefly of  
the vulgar. (El vulgo ne va preso con quello  
che pare, . . . e nel mondo non è se noi  
vulgo.)

MACHIAVELLI, *Il Principe*. Ch. 18. (1513)

One secret has been kept many centuries: the ter-  
rible worthlessness of the people collectively.

E. W. HOWE, *Country Town Sayings*. (1911)

15  
Heaven having produced the inferior people,  
appointed for them rulers and teachers.

MENCIUS, *Discourses*. Bk. i, pt. 2, ch. 2. (Quoting  
*The Book of History (Shuking)*, c. 1000 B. C.)

All ranks and classes,  
Down to that new Estate, "the masses."  
THOMAS MOORE, *The Fudges in England*. Letter iv, l. 101. (1835)  
I was told that the Privileged and the People  
formed Two Nations.  
BENJAMIN DISRAELI, *Sybil*. Bk. iv, ch. 8. (1845)  
Their natural gait is the goose-step.  
H. L. MENCKEN, *Prejudices*. Ser. ii, p. 221. (1920)  
Of the common people.

1  
Let the People think they Govern and they  
will be Govern'd.  
WILLIAM PENN, *Some Fruits of Solitude*. No. 337. (1693)  
Govern the people by opposing them.

BURCKHARDT, *Arabic Proverbs*. No. 333. (1817)

2  
The people can prevail where laws prevail.  
(Ibi pote valere populus ubi leges valent.)  
PUBLILIUS SYRUS, *Sententiae*. No. 329. (c. 43 B. C.)

3  
I have never desired to please the people.  
(Numquam volui populo placere.)

SENECA, *Ad Lucilium*. Epis. xxix. (c. A. D. 64)  
"Ad captandum vulgum" (To captivate the  
vulgar) is a Latin proverbial phrase.  
The rag-tag people.

SHAKESPEARE, *Julius Caesar*, i, 2, 260. (1599)  
TAG, RAG, AND BOBTAIL, *see under* TAG-RAG.

4  
Another lean, unwash'd artificer.  
SHAKESPEARE, *King John*, iv, 2, 201. (1596)  
Clubs . . . To which th' unwashed artificer re-  
pairs.

WILLIAM COWPER, *Table-Talk*, p. 152. (1780)  
THE GREAT UNWASHED, *see* UNWASHED.  
The people, Lord, Thy people, are good enough  
for me!

RUDYARD KIPLING, *A Pilgrim's Way*. (c. 1890)

5  
It was not his entent to bryng vnto Sylla  
philip and cheinie.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 311. (1542) Two common people taken at  
random.

Loiterers I kept so meanie, both Philip, Hob and  
Cheanie.

THOMAS TUSSEY, *Fiue Hundreth Pointes of  
Good Husbandrie*. Ch. 2, st. 6. (1573)

Then Jack, and Tom, and Will, and Dick shall  
meet and censure me and my Council.

JAMES I. (c. 1604) *See* FULLER, *Church-History*.  
Bk. x, sec. 1.

I neither care what Tom, or Jack, or Dick said.

JOHN TAYLOR THE WATER POET, *Sir Gregory  
Nonsense*, p. 16. (1622)

Though Dick, Tom, and Jack  
Will serve you and your pack.

ALEX. BROME, *The Royalist's Answer*. (1660)  
Flowers and general ruck sent to him by Tom,  
Dick and Harry from everywhere.

MARK TWAIN, *Letters*, p. 251. (1885)  
He gathered his information from any Tom, Dick  
or Harry he came in contact with.

R. W. MATZ, *Inns and Taverns of Pickwick*, p. 242. (1921)

I've talked with the French equivalent of Tom,  
Dick, and Harry.

FRANCIS BEEDING, *Eleven Were Brave*, p. 41.  
(1941)

6  
The people are like sheep—'tis better driving  
A flock than one.

JOHN WILSON, *Andronicus Comnenius*. Act iii,  
sc. 5. (1664)

## II—Vox Populi

7  
A people's voice is dangerous when charged  
with wrath. (Βαρεία δ' δότων φάτις ἐνὶ κότῳ.)

AESCHYLUS, *Agamemnon*, l. 456. (458 B. C.)  
A people's voice is a mighty power. (φήμη γὰρ  
μέντοι δημόθρους μέγα σθένει.)

AESCHYLUS, *Agamemnon*, l. 938.

8  
When many people voice her, talk is in some  
ways divine. (ἦν τινα πολλοὶ | λαοὶ φημίλωσι,  
θεὸς νύ τις ἐστί καὶ αὐτή.)

HESED, *Works and Days*, l. 763. (c. 800 B. C.)  
The voice of the people is the voice of God. (Vox  
populi, vox dei.)

ALCUIN, *Admonitio ad Carolum Magnum*. Epis. 127. (c. A. D. 800) The context is, "We would  
not listen to those who were wont to say the  
voice of the people is the voice of God, for  
the voice of the people is near akin to mad-  
ness."

Scripture calling the voice of the people the voice  
of God. (Scriptoria dicente vox populi, vox Dei.)

POPE SYLVESTER II, *Epistles*. (c. 999) Possibly  
a misreading of *Isaiah*, lxvi, 6: "A voice from  
the temple, a voice of God."

Au vois commune est accordant La vois de dieu.  
JOHN GOWER, *Mirour de l'Homme*, l. 12725. (c. 1378)

Thus, my gode lorde, wynneth your peples vois;  
for peples vois is goddes voys, men seyne.

THOMAS HOCCEVE, *De Regimine Principum*  
(E.E.T.S.) p. 104. (1412)

Yet could I never any reason feele.

To thinke *Vox populi vox Dei* est.

GEORGE GASCOIGNE, *Poies*, p. 143. (1575)

The voice of the people is the voice of God. (La  
voix de peuple est la voix de Dieu.)

PIERRE DE SAINT-JULIEN, *Mélanges Histo-  
riques*, p. 636. (1588) The modern French  
form is, "Voix du peuple, voix de Dieu." The  
Germans compress it into two words "Volks-  
stimme. Götterstimme."

The voice of the people hath some divineness in it.  
(Vox populi habet aliquid divinum.)

FRANCIS BACON, *De Augmentis Scientiarum*.  
Pt. i, bk. vi, ch. 9. (1605)

Though sometimes they are flattered with that  
Aphorism, will hardly believe, The voice of the  
people to be the voice of God.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica*.  
Bk. i, ch. 3. (1646)

But I have said enough to show  
How little 'tis the people know;  
How true, then, goes the saw abroad—  
Their voice is but the voice of God!  
(Le récit précédent suffit

Pour montrer que le peuple est juge récusable.

En quel sens est donc véritable

Ce que j'ai lu dans certain lieu,

Que sa voix est le voix de Dieu.)

LA FONTAINE, *Fables*. Bk. viii, fab. 26. (1678)

The voice of a friend is the voice of God. (Vox amici, vox Dei.)

PONTANUS, *Collectio Proverbiorum*, p. 227. (1778))

The voice of the people has been said to be the voice of God; and, however generally this maxim has been quoted and believed, it is not true in fact. The people . . . seldom judge or determine right.

ALEXANDER HAMILTON, *Speech*, in the Federal Convention, 18 June, 1787.

The voice of the People is the Voice of God; this axiom has manifold exceptions.

C. C. COLTON, *Lacon*. Pt. ii, No. 266. (1820)

That *vox populi*, which, when it bursts from the heaving depths of a nation's heart, is in truth *vox dei*.

HARE, *Guesses at Truth*, i, 164. (1827)

The Latin proverb, *The voice of the people, the voice of God* . . . rests on the assumption that the foundations of man's being are laid in truth.

TRENCH, *Lessons in Proverbs*. Ch. 6. (1852)

The voice of the people is the voice of humbug. (Vox populi, vox humbug.)

W. T. SHERMAN, *Letter to his Wife*, 2 June, 1863.

Bringing to my mind the voice of the people and the revilings of men. (δήμου θῆκε φάτιν καὶ δνειδεα πολλὰ ἀνθρώπων.)

HOMER, *Iliad*. Bk. ix, l. 460. (c. 850 B. C.)

The voice of the people pressed hard upon us. (χαλεπή δ' ἔχε δήμου φῆμις.)

HOMER, *Odyssey*. Bk. xiv, l. 239. (c. 850 B. C.)

Demetrius said merrily of the voice of the people, that he paid no more attention to that which issued from above than to that which issued from below. (Demetrius disoit plaisamment de la voix du peuple, qu'il ne faisoit non plus de recepte de celle qui lui sortoit par en hault, que de celle qui lui sortoit par en bas.)

MONTAIGNE, *Essays*. Bk. ii, ch. 16. (1580)

### PEPPER

Better one grain of pepper than a basketful of pumpkins.

*Babylonian Talmud*: *Joma*, fo. 85b; *Megillah*, fo. 7a. (c. 450) COHEN, *Ancient Jewish Proverbs*, p. 58, comments, "Just as a grain of pepper imparts more flavor than a heap of vegetables, so a little keen reasoning is worth more than a great deal of useless learning."

One grain of sharp pepper is better than a basket full of gourds. One wise man, how mean soever, is more valuable than many that are unwise.

JOHN RAY, *Adagia Hebraica*, p. 410. (1678)

There is a maxim there [in the tropics], that people who eat Cayenne pepper will live for ever. Like variety, it is the spice of life, sir, at the equator.

F. S. COXENS, *Sayings*, p. 15. (1870)

Though peper be blek yt hath a gode smek

RICHARD HILLS, *Common-Place Book*, p. 140.

(c. 1520) STANBRIDGE, *Vulgaria*, sig. C1. (c. 1520)

Snow is white and lieth in the dike, and euery man lets it lye.

Pepper is blacke and bath a good smacke, and euery man doth it bye.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Spice is black, but it hath a sweet smack.

JAMES KELLY, *Scottish Proverbs*, p. 296. (1720)

And to pore people han peper in the nose.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xv, l. 197. (1377)

Have not pepir in thi nose.

UNKNOWN, *Proverbs of Wysdom*, in *Anglia*, li, 222, l. 53. (c. 1450)

For drede of the red hat Take peper in the nose.

JOHN SKELTON, *Why Come Ye Nat to Courte*, l. 381. (c. 1520)

If ony man offende hym, he may not forthwith take peper in the nose.

ROBERT WHITINGTON, *Vulgaria* (1527), v. 24 (1520)

He taketh pepper in the nose, that I complaine Vpon his fautes, my selfe beyng faultless.

JOHN HEYWOOD, *Proverbs*. Pt. ii, Ch. 4. (1546)

I would not that al women should take peper in the nose, in that I haue disclosed the legerdemaines of a few.

JOHN LYL, *Euphues* (Arber), p. 118. (1579)

As old women are soone angry, she tooke pepper in the nose at the sharpe reply.

ROBERT GREENE, *Works*, ii, 52. (1583)

Take pepper in the nose.

JOHN FLORIO, tr., *Montaigne*. Bk. i, ch. 25. (1603) Florio's rendering of "se formalizer," to take offence.

He's a chollerick gentleman; he will take pepper in the nose instantly.

MARSTON, *What You Will: Induction*. (1607)

The peevish old gentleman took pepper in the nose.

JOHN BUNYAN, *The Holy War*, p. 267. (1682)

He takes Pepper in the Nose.

THOMAS FULLER, *Gnomologia*. No. 2032. (1732) i. e. he takes offence.

Pepper though it be hot in the Mouth, is colde in the Maw.

JOHN LYL, *Euphues* (Arber), p. 73. (1579)

If Peter Piper pick'd a peck of pickled peppers,

Where is the peck of pickled peppers Peter Piper pick'd?

J. K. PAULDING, *Koningsmarke*. Ch. 2. (1823)

Quoting an old nursery rhyme, cited by HAL- LIWELL, *Nursery Rhymes*, p. 55. Sometimes

"off a pewter plate" is added at the end of each line. "She sells sea-shells by the sea-shore" is a well-known tongue-tripper, and another is, "Bill had a billboard and also a board bill, but the board bill bored Bill, so he sold the billboard to pay the board bill."

## PERFECTION

<sup>1</sup> There never was such beauty in another man.  
Nature made him, and then broke the mould  
(Non è sì bello in tante altre persone,  
Natura il fece, e poi roppa la stampa.)

ARIOSTO, *Orlando Furioso*. Canto x, st. 84. (1532)

<sup>1</sup> I think Nature hath lost the mould  
Where she her shape did take.  
UNKNOWN, *A Praise of His Lady*. (1557) In  
*Tottel's Miscellany*. "The idea that Nature  
lost the perfect mould has been a favorite one  
with poets, and is found in most of the lit-  
eratures of Europe."

No autumn, nor no age ever approach  
This heavenly piece, which Nature having wrought  
She lost the needle.

MASSINGER AND FIELD, *The Fatal Dowry*. (1632)  
For Nature had but little clay  
Like that of which she moulded him.

T. L. PEACOCK, *Headlong Hall*. Ch. 5. (1816)  
<sup>2</sup> Job was a non-such in his day for holiness.

THOMAS BROOKS, *Works* (1867), vi, 30. (1670)

I have always thought you a nonsuch of a woman.  
SAMUEL RICHARDSON, *Sir Charles Grandison*.  
Bk. 1, ch. 22. (1753)

As for your Prince, . . . he's not a nonsuch.  
SARAH TYTLER (HENRIETTA KEDDIE), *The Mac-  
donald Lass*, p. 172. (1895)

<sup>3</sup> Nothing is harder to find than perfection.  
(Quicquam difficilius quam reperire quod sit  
omni ex parte in suo genere perfectum.)

CICERO, *De Amicitia*. Ch. 21, sec. 79. (44 B. C.)  
The Greek proverb is, χαλεπὰ τὰ κάλα.

<sup>4</sup> The more a thing is perfect, the more it feels  
pleasure and likewise pain. (Quanto la cosa  
è più perfetta, | più senta il bene, e così la  
doglienza.)

DANTE, *Inferno*. Canto vi, l. 107. (c. 1300)

<sup>5</sup> "He must be a first-rater," said Sam. "A 1."  
replied Mr. Roker.

DICKENS, *Pickwick Papers*. Ch. 41. (1837)  
He was six foot o' man, A 1,  
Clear grit an' human natur'.  
J. R. LOWELL, *The Courtin'*. (1846)

<sup>6</sup> Perfection is for the few. (Que es de pocos lo  
perfecto.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim  
245. (1647)

<sup>7</sup> O fair Cresseid, the flour and A-per-se  
Of Troy and Greece.

ROBERT HENRYSON, *The Testament of Cresseid*,  
l. 78. (c. 1480) A-per-se: paragon.

A verie A per se A, not her fellowe in Europe.  
GABRIEL HARVEY, *Letter-Book*, p. 104. (1573)

The mould was lost wherein was made  
This a per se of all.

MONTGOMERIE, *Cherrie and Slae*. (c. 1585)  
Such an one is an a per se for knavery.

WILLIAM BRATHWAIT, *Whimsies*, p. 123. (1631)

<sup>8</sup> Be ye therefore perfect, even as your Father  
which is in heaven is perfect. (ἐσθε οὖν ὑμεῖς  
τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.)

New Testament: Matthew, v, 48. (c. A. D. 50)

The Vulgate is, "Estote ergo vos perfecti,  
sicut et pater vester caelestis perfectus est."

<sup>9</sup> Nothing is perfect in every way. (Rien n'est  
beat de toutes pars.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 44. (1548)  
Everything has its faults, and nothing is happy in  
all respects. (Toutes choses il y a de la faute, &  
rien n'est en tous endroits heureux.)

RABELAIS, *Pantagruel*. Bk. v, ch. 25. (1552)  
No perfection is so absolute,  
That some impurity doth not pollute.

SHAKESPEARE, *The Rape of Lucrece*. l. 853. (1594)

<sup>10</sup> Do you seek Alcides' equal? None is, except  
himself. (Quaeris Alcidae parem? | nemo est  
nisi ipse.)

SENECA, *Hercules Furens*, l. 84. (c. A. D. 60)

Thou art the nonpareil.

SHAKESPEARE, *Macbeth*, iii, 4, 20. (1606)

[She] but herself, admits no parallel.

MASSINGER, *Duke of Milan*. Act iv, sc. 3. (1623)

None but himself, himself can parallel.

UNKNOWN, *Lines under the Portrait of Colonel  
Giles Strangeways*. (c. 1680) See GRANGER,  
*Biographical History*, iii, 278.

He was equal only to himself.

SIR WILLIAM TEMPLE, of Julius Caesar. (c.  
1699) See DODD, *Epigrammatists*, p. 534.

None but itself can be its parallel.

LEWIS THEOBALD, *Double Falsehood*. Act iii,  
sc. 1. (1728)

Oh! she was perfect past all parallel.

LORD BYRON, *Don Juan*. Canto i, st. 17. (1818)

<sup>11</sup> You are the pink of courtesy.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The very pink of perfection.

OLIVER GOLDSMITH, *She Stoops to Conquer*.  
Act i, sc. 1. (1773) BAYLY, *Loves of the But-  
terflies*. (a. 1839)

I'm the pink of prudence.

ROYALL TYLER, *The Contrast*. Act i. (1787)

The very pink and pineapple.

DICKENS, *Martin Chuzzlewit*. Ch. 7. (1843)

"You are the American aloe of the human race,  
my dear Chiv," said Mr. Tigg, "which only  
blooms once in a hundred years!"

DICKENS, *Martin Chuzzlewit*. Ch. 7.

<sup>12</sup> This is something like a tansy.

SWIFT, *Polite Conversation*. Dial. i. (1738)

At a close hug . . . he's all splendiferous.

R. M. BIRD, *Nick of the Woods*, i, 226. (1837)

It's a corker. It's a humdinger.

NGAIO MARSH, *Vintage Murder*, p. 286. (1940)

She's a bit of all right.

NIGEL MORLAND, *Murder in Wardour Street*, p.  
196. (1940)

All is gas and gaiters.

H. C. BAILEY, *The Bishop's Crime*, p. 281. (1941)

- 1 Perfection is unique and cannot be taught. (La perfection est une, et incommunicable.)  
VAUVENARGUES, *Réflexions*. No. 687. (1746)  
Perfection is the greatest flirt of them all.  
ANONYMOUS, *Meditations in Wall Street*, p. 148. (1940)

PERFUME

See also Smell

- 2 The sweetest essences are always confined in the smallest glasses.  
JOHN DRYDEN, *Essays*. Vol. ii, p. 178. (a. 1700)  
3 You may smell their pride by their perfumes.  
ROBERT GREENE, *Farewell to Follie*. (1591)  
The room was full of the fragrance of flowers—both mille and cauli.  
O. HENRY, *Extradited from Bohemia*. (1908)  
4 And all your courtly civet-cats can vent,  
Perfume to you, to me is excrement.  
POPE, *Epilogue to the Satires*. Dial. ii, l. 183. (1738) Pope is alluding to the fact that civet, used in perfumery, is obtained from glands or sacs in the anal pouch of the civet cat.  
I cannot talk with civet in the room.  
COWPER, *Conversation*, l. 283. (1781)  
5 Ointment and perfume rejoice the heart. (Unguento et variis odoribus delectatur cor.)  
Old Testament: *Proverbs*, xxvii, 9. (c. 350 B. C.)  
6 He who frequents the perfumer's shop and lingers even for a short time, will carry with him the scent of the place. (Qui in unguentaria taberna resederunt et paulo diutius commorati sunt, odorem secum loci ferunt.)  
SENECA, *Ad Lucilium*. Epis. cviii, sec. 4. (c. A. D. 64)

PERHAPS

- 7 Little comfort can be sucked from a perhaps.  
STEPHEN CHARNOCK, *Delight in Prayer*. (a. 1680)  
We quietly believe this Universe to be intrinsically a great, unintelligible Perhaps.  
CARLYLE, *Past and Present*. Bk. iii, ch. 1. (1843)  
We can make ourselves uncomfortable to any extent with perhapses.  
RUSKIN, *Ethics of the Dust*. Ch. 4. (1866)  
8 I am going to seek a grand perhaps; draw the curtain, the farce is played. (Je m'en vais chercher un grand peut-être; tirez le rideau, la farce est jouée.)  
RABELAIS. (1553) His last words, according to Motteux, but probably an invention.  
His religion, at best, is an anxious wish; like that of Rabelais, 'a great Perhaps.'  
CARLYLE, *Essays: Burns*. (1828)  
The grand Perhaps!  
ROBERT BROWNING, *Bishop Blougram's Apology*. (1855)

PERIL, see Danger

PERSECUTION

See also Oppression

- 9 He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? (τί με διώκεις;)  
New Testament: *Acts*, ix, 4. (c. A. D. 65) The Vulgate is, "Quid me persequeris?"  
10 He who never suffers persecution will never become a Buddha.  
S. G. CHAMPION, *Racial Proverbs*, p. 439. (1938)  
A Buddhist proverb.  
11 Persecution is a very easy form of virtue.  
LORD COLERIDGE, *Judgment*, Regina vs. Ramsay. (1883)  
12 The history of persecution is a history of endeavors to cheat nature, to make water run uphill, to twist a rope of sand.  
EMERSON, *Essays: Compensation*. (1841)  
13 Whoever is right, the persecutor must be wrong.  
WILLIAM PENN, *Some Fruits of Solitude*. (1693)

PERSEVERANCE

- 14 Clinging like a limpet. (ὥσπερ λεπὰς προσεχόμενος.)  
ARISTOPHANES, *The Wasps*, l. 105. (422 B. C.)  
15 He overtakes at last who tires not.  
NATHAN BAILEY, *Dictionary: Overtake*. (1736)  
16 Perseverance. A lowly virtue whereby mediocrity achieves an inglorious success.  
AMBROSE BIERCE, *Devil's Dictionary*. (1906)  
17 Never say die—down upon your luck.  
DICKENS, *Pickwick Papers*. Ch. 2. (1837) See under DEATH.  
18 Even an iron cudgel may be ground into a needle. ('Tieh 'chih mo 'chêng chên.)  
DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)  
19 Spit on the stane, it will be wet at the last.  
FERGUSON, *Scottish Proverbs*, p. 88. (c. 1595)  
20 Slackness breeds worms; but the sure traveller, Though he alight sometimes, still goeth on.  
GEORGE HERBERT, *Church-Porch*. St. 57. (1633)  
Step after step the ladder is ascended.  
HERBERT, *Jacula Prudentum*. No. 395. (1640)  
21 Shoot the second shaft, and perhaps thou mayst find again the first.  
JAMES HOWELL, *English Proverbs*, p. 19. (1659)  
22 For precept must be upon precept, precept upon precept; line upon line, line upon line: here a little and there a little. (Quia manda remanda, manda remanda, expecta reexpecta, expecta reexpecta, modicum ibi, modicum ibi.)  
Old Testament: *Isaiah*, xxviii, 10. (c. 725 B. C.)



- 1  
God is with those who persevere.  
MOHAMMED, *The Koran*. Ch. 8. (c. 625)
- 2  
Stick to one thing at a time. (Uno loco consistit.)  
PETRONIUS, *Satyricon*. Sec. 46. (c. A. D. 60)
- 3  
The good huntsman must follow the hounds and not give up the chase. (οὐκοῦν τὸν ἀγαθὸν αὐνηγέτην μεταθεῖν χρὴ καὶ μὴ ἀνίεσθαι.)  
PLATO, *Laches*. Sec. 194B. (c. 375 B. C.)  
To drag out Hermes. (Ἐρμῆν ἔλκειν.)  
STRATTIS, *The Lemnians*. Frag. 1. (c. 375 B. C.)  
As the last cup was drunk to Hermes, this means to make a last, supreme effort.
- 4  
A second way of sailing. (δεύτερος πλοῦς.)  
PLATO, *Phaedo*, sec. 99D. (399 B. C.)  
By "the second voyage" is doubtless meant: If fair winds fail, take to the oars.  
(ὁ δεύτερος πλοῦς ἐστὶ δῆπου λεγόμενος, ἂν ἀποτέχῃ τις οὐρίον, κώπαισι πλείν.)  
MENANDER, *Thrasyleon*. Fr. 241K. (c. 300 B. C.)  
"The second voyage" was proverbial for "The next best way."  
We must set sail again, in the words of the proverb, and try some other scheme. (δεύτερος ἐσται, φασί, πλοῦς καὶ ἑτέρα βουλή.)  
HELIODORUS, *Aethiopica*. Bk. i, ch. 15. (c. A. D. 350)  
Forsaken by the wind, you must use your oars. (Destitutus ventis, remos adhibe.)  
ROBERT BLAND, *Proverbs*. Vol. ii, p. 162. (1814)  
"Brave admiral, say but one good word: What shall we do when hope is gone?"  
The words leapt like a leaping sword:  
"Sail on! sail on! sail on! and on!"  
JOAQUIN MILLER, *Columbus*. (a. 1897)
- 5  
A just man falleth seven times and riseth up again. (Septies enim cadet iustus, et resurget.)  
*Old Testament: Proverbs*, xxiv, 16. (c. 350 B. C.)  
He that often casteth shal sumtyme through one chance and sumtime an other. (Si crebro iacias, aliud alias ieceris.)  
ERASMUS, *Adagia*. Chil. i, cent. ii, No. 13. (1508)  
TAVERNER, tr., fo. 51. (1550)  
They did not strike twelve the first time.  
EMERSON, *English Traits*. Ch. 19. (1856)  
TRY, TRY AGAIN, *see under TRYING*.
- 6  
The Constant mind, that perseueres . . . neuer fears.  
FRANCIS QUARLES, *Job: Meditations*, xv. (1624)  
The proverbial form is, "Persevere and never fear."
- 7  
There is nothing which persevering effort and unceasing and diligent care cannot overcome. (Nihil est quod non expugnet pertinax opera, et intenta ac diligens cura.)  
SENECA, *Ad Lucilium*. Epis. 50, sec. 6. (c. A. D. 64)  
Perseverance kills the game.  
JOHN RAY, *English Proverbs*, p. 149. (1678)
- 8  
Perseverance is more efficacious than violence; and many things which cannot be overcome

- when they stand together, yield themselves up when taken little by little. (τὴν ἐπιμονὴν ἀνυσιμωτέραν τῆς βίας οὖσαν.)
- SERTORIUS, *Speech*, to his army. (c. 80 B. C.)  
Sertorius had just demonstrated this by producing two horses, one old and weak, the other large and strong. By the side of the feeble horse he placed a tall and robust man, and by the side of the powerful horse, a small and weak man. At a given signal, both men tried to tear the hair out of the horses' tails, but the strong man failed because he tried to tear it out all at once, while the weak man succeeded by pulling out the hairs one at a time.
- Great works are performed not by strength but by perseverance.  
SAMUEL JOHNSON, *Rasselas*. (1759)
- 9  
By perseverance the snail reached the ark.  
C. H. SPURGEON, *Salt-Cellars*. (1885)  
SLOW AND SURE, *see under SLOWNESS*.
- 10  
It's dogged as does it.  
ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Ch. 61. (1867) MARSH, *Death and the Dancing Footman*, p. 218. (1941) BAILEY, *Meet Mr. Fortune*, p. 452. (1942)  
I found that "dogged does it" had got into my blood, and I knuckled to at my work with a resolve to get it done.  
J. R. GREEN, *Letter to Miss Stopford*, 30 March, 1877.  
Leg over leg, the dog went to Dover.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 504. (1940) Frequently quoted by Elihu Root.
- 11  
Good fortune brings success, but it is endeavor that deserves praise. (Successum fert fortuna, experientiam laus sequitur.)  
VARRO, *Rerum Diviniarum*. Bk. xiv. (c. 50 B. C.)  
Try shaking another oak. (ἄλλην ὄρον βαλάνιζε.)  
UNKNOWN, *Greek anthology*, xi, 417. (a. A. D. 900) The title of the epigram is "On an Elderly Woman Annoying a Young Man," but the phrase is also a proverbial answer to a beggar.
- A hundred shots and a hundred hits. (Pai fo pai chung.)  
DOOLITTLE, *Chinese Vocabulary*, ii, 192. (1872)
- 12  
Persevere, and preserve yourself for better days. (Durate, et vosmet rebus servate secundis.)  
VERGIL, *Aeneid*. Bk. i, l. 207. (19 B. C.)  
Persevere: it is thy part. Perhaps on the unhappy happier days shall wait. (Perge: decet. forsan miseros meliora sequentur.)  
VERGIL, *Aeneid*. Bk. xii, l. 153. (19 B. C.)  
Endure and persevere; this pain will turn to your good by and by. (Prefer et obdura l dolor hic tibi proderit olim.)  
OVID, *Amores*. Bk. iii, eleg. 11, l. 7. (c. 13 B. C.)  
The Latin proverbial form is, "Persevera, per severa" (Persevere through difficulties).  
*See also under ENDURANCE*.

1 O, thou hast damnable iteration, and art indeed able to corrupt a saint.

SHAKESPEARE, *I Henry IV*. Act i, sc. 2, l. 101.

2 Patience and persévérance

Made a Bishop of His Reverence.

UNKNOWN. Sometimes attributed to a Mr. Mullan, headmaster of the National School at Waterside, Londonderry, Ireland.

## PERSONALITY

See also Individuality

3 As I am, so I see; use what language we will, we can never say anything but what we are.

EMERSON, *Essays: Experience*. (1844)

4 Such a man in truth am I. (Nimirum hic ego sum.)

HORACE, *Epistles*. Bk. i, epis. 15, l. 42. (20 B. C.) "When means fail," Horace explains, "I praise a lowly lot; when riches come, I, the same man, praise them too."

Be my vessel large or small, I, the passenger aboard, shall remain one and the same. (Ego, utrum | nave ferar magna an parva, ferar unus et idem.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 199.

No, I am that I am.

SHAKESPEARE, *Sonnets*. No. cxxi. (1609)

5 You are you and I am I. Although you stand by my side with body naked, how can you defile me?

HWUY OF LEW-HEA. Quoted by MENCIVS, v, ii, 1, 3. (c. 300 B. C.)

Such am I and you; but what I am you cannot be; what you are anyone may be. (Hoc ego, tuque sumus: sed quod sum, non potes esse: | tu quod es, e populo quilibet esse potest.)

MARTIAL, *Epigrams*. Bk. v, epig. 13. (c. A. D. 90)

6 We are at times as different from our real selves as from other people. (On est quelquefois aussi différent de soi-même que des autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 135. (1665)

7 Reject what you are not. (Respue quod non es.)

PERSIUS, *Satires*. Sat. iv, l. 51. (c. A. D. 58)

8 I am not what I was. (Non sum ego qui fueram.)

PROPERTIUS, *Elegies*. Bk. i, eleg. 12, l. 11. (c. 26 B. C.)

I am not now what once I was. (Non esse, quod fuerim.)

ST. JEROME, *Letters*. No. xxii, sec. 7. (A. D. 384)

Presume not that I am the thing I was.

SHAKESPEARE, *II Henry IV*, v, 5, 60. (1590)

9 Personality is to a man what perfume is to a flower.

CHARLES M. SCHWAB, *Ten Commandments of Success*. (c. 1910)

## PERSUASION

10 We constantly read of the "Hebrew persuasion," or the "Jewish persuasion." I expect soon to see the term widened still more, and a man of colour described as "an individual of the negro persuasion."

HENRY ALFORD, in *Good Words*, p. 199. (1863)

A gentleman of the hair-cutting persuasion.

F. ANSTEY (T. A. GUTHRIE), *The Tinted Venus*. Ch. 7. (1885)

A sinister moustache of the tooth-brush persuasion.

ROBERT HICHENS, *The Londoners*, p. 33. (1902)

A dark little man, evidently of French persuasion.

BEATRICE HARRADAN, *Katharine Frensham*, p. 28. (1903)

11 Persuasion's only shrine is eloquent speech. (οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος.)

ARISTOPHANES, *The Frogs*, l. 1391. (405 B. C.) The very marrow of Persuasion. (Suadaeque medulla.)

ENNIUS, *Annals*. Bk. ix, frag. 305, Loeb. (c. 180 B. C.) Of Marcus Cornelius Cethegus, an orator. Quoted by CICERO, *Brutus*, xv, 58. Suada (Ἰεῖθω) was the goddess of Persuasion.

He, from whose lips divine persuasion flows.

POPE, tr., *Iliad*. Bk. vii, l. 143. (1720)

Persuasion hung upon his lips.

STERNE, *Tristram Shandy*. Bk. i, ch. 19. (1759)

No printer's type can record . . . the persuasion of his silvery tongue.

LORD LYTTON, *What Will He Do with It?* Ch. 8. Note. (1858)

12 The persuasion of the fortunate sways the doubtful.

HERBERT, *Jacula Prudentum*. No. 632. (1640)

13 Persuade him with kindly gifts and gentle words. (δώροισιν τ' ἀγαθοῖσιν ἐπεισὶ τε μιλχιόισι.)

HOMER, *Iliad*. Bk. ix, l. 113. (c. 850 B. C.)

Would you persuade, speak of interest, not of reason.

FRANKLIN, *Poor Richard's Almanack*, 1734

14 Lash her with the whip of Suasion. (δοροί μαστιγι Πειθοῦς.)

PINDAR, *Pythian Odes*. No. iv, l. 219. (462 B. C.) Secret are the keys of wise Persuasion, which unlock the shrine of love. (κρυπταὶ κλαῖδες ἐντὶ σοφᾶς Πειθοῦς ἱερᾶν φιλοτάτων.)

PINDAR, *Pythian Odes*, ix, 39. (474 B. C.)

15 By persuasion, not by force of arms. (πειθοὶ γάρ, οὐ δὲ ὀπλῶν.)

PLUTARCH, *Lives: Lysander and Sulla Compared*. Ch. 2, sec. 1. (c. A. D. 110) Of Sulla. πειθανάγκη (forceful persuasion) was proverbial of the Thessalians and Spartans.

Those which with blows, are not to be reformed, are oftentimes wonne with light persuasions.

JOHN LYL, *Euphues and His England* (Arber), p. 381. (1580)

Win by persuasion, not force. (Persuasione cape, non vi.)

ALFRED HENDERSON, *Latin Proverbs*, p. 327. (1869) "Persuasion is better than force" is the usual English proverbial form.

<sup>1</sup> He'd persuade a wolf to run mad for the asking. (πεισαι καὶ τὸς λύκος αὐτίκα λυσσῆν.)

THEOCRITUS, *Idyls.* No. iv, l. 11. (c. 270 B. C.)

He did entreat me, past all saying nay.

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 232. (1597)

<sup>2</sup> There is a danger in being persuaded before one understands.

THOMAS WILSON, *Maxims of Piety*. (c. 1755)

### PERT

<sup>3</sup> Sche was . . . pert as is a pye.

CHAUCER, *The Reeves Tale*, l. 30. (c. 1386)

As peart as a bird.

WILLIAM WARNER, *Albion's England*. Ch. 31, st. 4. (1592)

As pert as a Frog upon a Washing-Block.

THOMAS FULLER, *Gnomologia*. No. 723. (1732)

As peart as a sparrow.

MARY PALMER, *Devon. Dialect*. p. 70. (1837)

He was as piert as a game-cock.

KINGSLEY, *The Water-Babies*. Ch. 1. (1863)

As pecart as a robin.

FRANCIS E. TAYLOR, *The Folk-speech of South Lancashire*, p. 3. (1901)

<sup>4</sup> Here pricketh forth this hasty defender, as pert as a pearmonger.

THOMAS HARDING, quoted in JEWEL, *Defence of the Apology*, 822. (1564)

As pert as a pearmonger's mare.

JOHN RAY, *English Proverbs*, p. 281. (1678)

You are as pert as a pearmonger.

SWIFT, *Polite Conversation*. Dial. i. (1738)

SOUTHEY, *Correspondence*, p. 319. (1835)

### PERVERSTY

<sup>5</sup> Perverseness makes one squint-eyed.

HERBERT, *Jacula Prudentum*. No. 636. (1640)

Perverseness is one of the primitive impulses of the human heart.

E. A. POE, *The Black Cat*. (1840)

<sup>6</sup> There are ways of curing folly, but none of correcting perversity. (On trouve des moyens pour guérir de la folie, mais on n'en trouve point pour redresser un esprit de travers.)

LA ROCHEFOUCAULD, *Maximes*. No. 318. (1665)

A right mind finds it easier to yield to perversity than to guide it. (Un esprit droit a moins de peine de se soumettre aux esprits de travers, que de les conduire.)

LA ROCHEFOUCAULD, *Maximes*. No. 448.

<sup>7</sup> The perversity of inanimate things. (Die Tücke des Objekts.)

F. T. VISCHER, *Auch Einer*. (1879)

### PESSIMISM

See also Optimism

<sup>8</sup> He throws a cloud over happiness. (Serenitati nubem inducit.)

ERASMUS, *Adagia*, iv, iv, 30. (1523) Quoting Plutarch. A kill-joy, a mar-feast.

You make the better side the worse.

JOHN RAY, *English Proverbs*, p. 355. (1678)

Leave off looking at the ugly leg.

BENJAMIN FRANKLIN, *The Handsome and Deformed Leg*. (1780) Franklin is telling the story of the man who had a deformed leg, and who always judged people by whether they looked at his good leg or his bad one.

He sits at the bottom of a well to look at the sky. (Tso ching kuan 'tien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 187. (1872)

We can never see the sun rise by looking in the west.

S. G. CHAMPION, *Racial Proverbs*, p. 446. (1938) A Japanese proverb.

And in his dim, uncertain sight

Whatever wasn't must be right,

From which it follows he had strong

Convictions that what was, was wrong.

GUY WETMORE CARRYL, *The Iconoclast and the Acorn*. (c. 1900)

<sup>9</sup> Do you know what a pessimist is? A man who thinks everybody as nasty as himself, and hates them for it.

BERNARD SHAW, *Unsocial Socialist*. Ch.5. (1887)

Pessimism is essentially a religious disease.

WILLIAM JAMES, *Will to Believe*, p. 39. (1895)

Pessimism. A philosophy forced upon the convictions of the observer by the disheartening prevalence of the optimist.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

Pessimism is only the name that men of weak nerves give to history.

BERNARD DE VOTO, *Mark Twain: The Ink of History*. (1940) Another definition is, "A pessimist is one who, when he has the choice of two evils, chooses both."

OPTIMIST AND PESSIMIST, see under OPTIMISM.

### PETER

<sup>10</sup> Peter in, and Paul out.

DAVID FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 279, with the explanation, "Spoken when after we have wanted a necessary person a long time, upon his arrival, another equally necessary is gone."

Peter in, Paul's out.

JOHN RAY, *Proverbs: Scottish*, p. 253. (1678)

Peter's in, Paul's out.

HISLOP, *Proverbs of Scotland*, p. 246. (1868)

<sup>11</sup> Peter is so godly, that God don't make him thrive.

THOMAS FULLER, *Gnomologia*. No. 3870. (1732)

<sup>12</sup> Peter denies His Lord and cries.

BENJAMIN HARRIS (?), *The New England*

*Primer.* (c. 1687) Sometimes given in the past tense, "Peter deny'd His Lord and cry'd."

1 Thou art Peter, and upon this rock I will build my church. (σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν.)

*New Testament: Matthew*, xvi, 18. (c. A. D. 50)

The *Vulgate* is, "Tu es Petrus, et super hanc petram aedificabo ecclesiam meam."

It was founded upon a rock. (Fundata enim erat super petram.)

*New Testament: Matthew*, vii, 25. (c. A. D. 70)

Also *Luke*, vi, 48.

Christ's famous pun, "Upon this rock I will build my church."

BERNARD SHAW, *John Bull's Other Island: Preface*. (1905)

2 He 'hoped this 'spectable meeting warn't going to Peter-out.'

H. H. RILEY, *Puddleford and Its People*, p. 84.

(1854) To fail, to become exhausted, to give out. A reference, of course, to the Apostle Peter.

[When] they get right up to doing it, they simply peter out.

G. H. LORIMER, *Letters of a Self-made Merchant to His Son*, p. 246. (1902)

The real ol'-time feud is peterin' out.

FRANCIS ROIT-WHEELER, *The Boy with the Census*, p. 10. (1911)

The road . . . peters out altogether farther down. LONDON, *Valley of the Moon*, p. 377. (1913)

## II—To Rob Peter to Pay Paul

3 Fewe Princes geue that which to them selfe attayne . . . They robbe S. Peter therewith to cloth S. Powle.

ALEXANDER BARCLAY, *Egloges*. No. 1. (1514)

That in my judgment is a shameful thing . . . to uncloathe Peter to cloath Paule.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 99. (1574) Pettie, tr.

To strip St. Peter to clothe St. Paul. (Descouvrir S. Pierre pour couvrir S. Pol.)

RANDLE COTGRAVE, *Dictionary: Pol.* (1611)

LOUDIN, *Curiosités Française*, p. 154. (1660)

Referring perhaps to the indiscriminate use of vestments on St. Peter's and St. Paul's days. A later form, "Dérober saint Pierre pour donner à saint Paul," is closer to the usual version, as is "Il ôte à saint Pierre pour donner à saint Paul" (He takes from St. Peter to give to St. Paul). It should be noted that *ôter* also has the sense of stripping off one's clothes. But the modern French form is "Décoliffer saint Pierre pour coiffer saint Paul" (Uncover—uncap—Saint Peter to cover Saint Paul).

4 Uncover not the church, therewith to mende the quere.

ALEXANDER BARCLAY, *The Mirrour of Good Manners*, p. 30. (1570)

5 He rives the kirk to theik [thatch] the quier.

DAVID FERGUSON, *Scottish Proverbs*, p. 48.

(c. 1595) Cited by DEAN RAMSAY, *Reminiscences*, v, 202, with the explanation, "Spoken of unprofitable persons who, in the English proverb, 'rob Peter to pay Paul.'"

Peel the kirk, and thick the quire.

JAMES KELLY, *Scottish Proverbs*, p. 276. (1721)

6 As one who crucified Paul that Peter might go free. (Tanquam si quis crucifigeret Paulum ut redimeret Petrum.)

HERBERT OF BOSHAM, *Life of St. Thomas of Canterbury*, p. 287. (c. 1175)

7 Give not Saint Peter so much, to leave Saint Paul nothing.

HERBERT, *Jacula Prudentum*. No. 765. (1640)

Who praiseth St. Peter, doth not blame St. Paul.

HERBERT, *Jacula Prudentum*. No. 858. A later form is, "Praise Peter, but don't find fault with Paul."

8 Borowe of Peter to paye Paul . . . wher as a man doth Borowe of one to paye an other

RICHARD HULOET, *Abcedarium*. (1552)

Borrowing from Peter to pay Paul.

THOMAS UROUHART, tr., *Rabelais*. Bk. iii, ch. 3.

(1653) This is Urquhart's rendering of "Affin que par eulx vous faciez versure."

9 Sum medicyne is for Peter that is not good for Poul, for the diuersite of complexioun.

LANFRANCK, *Science of Chirurgie*, p. 331. (c. 1400)

10 To take from one's right side, to give to one's left.

JOHN RAY, *English Proverbs*, p. 195. (1670)

RICHARDSON, *Clarissa*, iv, 321 (1748), expands this slightly, "What the right side gives up, the left, he says, may be the better for."

To take from the right Hand, and give to the left.

THOMAS FULLER, *Gnomologia*. No. 5241. (1732)

To take out of one pocket to put in the other.

H. G. BOHN, *Handbook of Proverbs*, p. 544. (1855)

He tears away the east wall to repair the west wall. ('Tsê tung 'chiang pu hsi pi.)

DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)

He gouges out flesh to heal an ulcer. (Wa jou i 'chuang.)

DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)

The French say, "Faire un trou pour en boucher un autre" (To make one ditch to fill another).

He fattens the mule and starves the horse.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 203. (1875)

He blows his nose and blinds his eyes.

SCARBOROUGH, *Chinese Proverbs*. No. 600.

11 Lord, hou schulde God approve that thou robbe Petur, and gif this robbere to Poule in the name of Crist?

JOHN WYCLIF, *Works* (Arnold), iii, 174. (c. 1380)

The abbot seyde, "To robbe Petyr, and geue it Powle, it were not almesse but gret synne."

UNKNOWN, *Jacob's Well*, p. 138. (c. 1440)

Thei robbyn seynt petyr & geuyn it seynt Poule.

UNKNOWN, *Jacob's Well*, p. 305.

Lyke a pyckpurs pilgrim, ye prie and ye proule At rousers, to rob Peter and paie Poule.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

He robbeth Peter to paye Paul. (Lui robba Pietro per pagar san Paulo.)

JOHN FLORIO, *Firsle Fruites*, fo. 31. (1578)

To take from Peter, to give to Paul, is meer oppression.

DANIEL TUVIL, *Vade Mecum*, p. 36. (1637)

Much he [Dean Williams] expended on the repair of Westminster Abbey church; and his answer is generally known, when pressed by Bishop Laud to a larger contribution to St. Paul's, that he would not rob Peter to pay Paul.

THOMAS FULLER, *Church-History of Britain*.

Bk. xi, ch. 6. (1655)

The lands of Westminster, so dilapidated by Bishop Thirlby . . . the rest laid out for reparation to the church of St. Paul; pared almost to the quick in those days of Rapine. From hence first came that significant By-word (as is said by some) of Robbing Peter to pay Paul.

PETER HEYLIN, *Ecclesia Restaurata*, p. 121.

(1661) No real authority has ever been found for this story.

Those that Rob Peter, as we say, to Pay Paul, and take the Bread out of their Masters Mouths to give it to Strangers.

L'ESTRANGE, *Fables*, clxxvi, 215. (1692)

It was not desirable to rob Saint Peter's altar in order to build one to Saint Paul.

MOTLEY, *Dutch Republic*. Vol. iii, ch. 5. (1855)

The appropriation of the lands of St. Peter at Westminster to pay for the repair of St. Paul's in the reign of Edward VI can hardly account for the phrase "To rob Peter to pay Paul." In French and German the allusion would be unintelligible, and furthermore, the early variant form, French and English, "To rob Peter to clothe Paul," must be considered in any explanation of origin.

ARCHER TAYLOR, *The Proverb*, p. 198. (1931)

As the examples cited here show, the proverb is at least a hundred years older than the time of Edward VI. (1547) Undoubtedly some wag applied an old and well-known saying very aptly to a current incident.

You was going to rob Peter to stand off Paul.

O. HENRY, *Shearing the Wolf*. (1908)

## PHARISEE, see Hypocrisy

## PHILANTHROPY

<sup>1</sup> We praise those who love their fellow-men. (ὁσὲν τοὺς φιλανθρώπους ἐπαινοῦμεν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. viii, ch. 1, sec. 3. (c. 335 B. C.)

We must get that philanthropic love of men into our hearts, but especially philadelphian, the love of the brethren.

NICHOLAS BYFIELD, *An Exposition upon the Epistle to the Colossians*, i, 10. (1615)

<sup>2</sup> In nothing do men more nearly approach the gods than in doing good to their fellowmen. (Homines ad deos nulla re propius accedunt quam salutem hominibus dando.)

CICERO, *Pro Ligario*. Ch. 12, sec. 38. (46 B. C.) The most acceptable service of God is doing good to man.

BENJAMIN FRANKLIN, *Autobiography*. Ch. 1. (1788)

He's true to God who's true to man, wherever wrong is done.

J. R. LOWELL, *On the Capture of Fugitive Slaves near Washington*. St. 7. (1845)

<sup>3</sup> He is like a needle that clothes people and is itself naked.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 563.

(1817) There is a similar proverb: "Like a wick which affords light to other people while being burnt itself."

<sup>4</sup> No one is a foreigner to me if he be good. (οὐδεὶς ἐστὶ μοι ἄλλότριος, ἀνὴρ ἢ χρηστός.)

MENANDER, *Fragments*. Frag. 602 K. (c. 300 B. C.)

I am a man, and nothing in man's lot can be indifferent to me. (Homo sum; humani nil a me alienum puto.)

TERENCE, *Heauton Timorumenos*, l. 77. (163

B. C.) St. Augustine states that this line was received with great applause by the audience, and it has been widely quoted. MONTAIGNE, *Essays*, bk. ii, ch. 2, adapts it, "Humani à se nihil alienum putet," and Florio puts this into a couplet: "He thinks that nothing strange be can | To him, that longs to any man." EMERSON, *Uncollected Lectures: Table-Talk*, also adapts it, "I am a man as well as a Roman, and nothing human is foreign to me." JAMES THOMSON, *To the Memory of Lord Talbot*, l. 282, has, "Nothing human foreign was to him."

He believed that he was born, not for himself, but for the whole world. (Nec sibi sed toti genitum se credere mundo.)

LUCAN, *De Bello Civili*. Bk. ii, l. 383. (c. A. D. 60) Referring to Cato. Quoted by FRANKLIN, *Poor Richard*, 1737.

Whatever concerns anyone concerns me. (Tout ce qui le touche me regarde.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580)

As some old Aristotle or other said, whatever concerns a woman concerns me.

LANGDON MITCHELL, *The New York Idea*. Act ii. (1906)

He was genuinely a humanitarian. With Terence he might have said, had he ever heard of Terence, 'I am a man. Nothing that is human is outside my interest.'

SAMUEL HOPKINS ADAMS, *Incredible Era*, p. 55. (1939) Of President Warren G. Harding.

<sup>5</sup> Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty.

MENCIUS, *Discourses*. Bk. vii, pt. ii, ch. 16. (c. 275 B. C.)

1 To be the friend of the human race is not at all in my line. (L'ami du genre humain n'est point du tout mon fait.)

MOLIÈRE, *Le Misanthrope*. Act i, sc. 1, l. 64. (1666)

2 'Tis a kingly action, believe me, to assist the fallen. (Regia, crede mihi, res est succurrere lapsis.)

OVID, *Epistulae Ex Ponto*. Bk. ii, epis. 9, l. 11. (A. D. 13)

To pity distress is but human; to relieve it is Godlike.

HORACE MANN, *Lectures on Education*. Lect 6. (1845)

3 Philanthropy, the virtue closest akin to pity, its sister and its twin.

PHILO, *De Virtutibus*. Sec. 51. (c. A. D. 40)  
Philo goes further into the kinship of εὐσέβεια and φιλανθρωπία in *De Abrahamo*, 208. *Philanthropia* may, of course, be translated as benevolence or kindness or charity or love of humanity.

4 Nine parts of self-interest gilt over with one part of philanthropy.

HERBERT SPENCER, *Social Statics*. Pt. iii, ch. 8. (1851)

He is one of those philanthropists who, in a time of famine, would vote for nothing but a supply of toothpicks.

DOUGLAS JERROLD, *Wit and Opinions: A Philanthropist*, p. 2. (1859)

It is easy to live for others; everybody does.

RALPH WALDO EMERSON, *Journals*. Vol. vii, p. 46. (c. 1870)

Take egotism out, and you would castrate the benefactors.

EMERSON, *Journals*. Vol. ix, p. 519.

Philanthropies and charities have a certain air of quackery.

EMERSON, *Nature, Addresses and Lectures: The Transcendentalist*. (1875)

The philanthropist is the Nero of modern times.

GEORGE MOORE, *Confessions of a Young Man*. Ch. 7. (1888)

Philanthropy [has become] simply the refuge of people who wish to annoy their fellow-creatures.

OSCAR WILDE, *An Ideal Husband*. Act i. (1895)

The selfish wish to govern is often mistaken for a holy zeal in the cause of humanity.

ELBERT HUBBARD, *The Philistine*, v, 194. (1897)

If not in coin you must pay in humiliation of spirit for every benefit received at the hands of philanthropy.

O. HENRY (W. S. PORTER), *The Cop and the Anthem*. (1906)

5 Feel for others—in your pocket.

C. H. SPURGEON, *Salt-Cellars*. (1885)

6 Myself not ignorant of adversity, I have learned to befriend the unhappy. (Non ignara mali miseris succurrere disco.)

VERGIL, *Aeneid*. Bk. i, l. 630. (19 B. C.)

## PHILIPPI

7 I am thy evil genius, Brutus, and thou shalt see me at Philippi. (ὁ σὸς, ὦ Βρούτε, δαίμων κακός· ὄψει δέ με περὶ Φιλίππους.)

PLUTARCH, *Lives: Caesar*. Ch. 69, sec. 7. (c. A. D. 100) The threat of the spectre which appeared to Brutus in his tent at Abydos, 42 B. C., an omen that Caesar's murder was not pleasing to the gods. Brutus answered boldly, "I shall see thee there," and when the spectre reappeared at Philippi, Brutus, having been defeated, "put his naked sword to his breast and so died."

Thou shalt see me at Philippi.

SHAKESPEARE, *Julius Caesar*, iv, 3, 284. (1599)

See you at Philippi or thereabouts some time.

NIGEL MORLAND, *Murder in Wardour Street*, p. 45. (1040)

## PHILISTINE

8 The Philistines be upon thee, Samson. (Philistiim super te Samson.)

*Old Testament: Judges*, xvi, 9. (c. 700 B. C.)

The Philistines have invaded the land. (Philistiim super terram.)

*Old Testament: I Samuel*, xxiii, 27. (c. 600 B. C.)

I feel a little like "The Philistines are upon thee, Samson."

LADY GRANVILLE, *Letters*, i, 40. (1812)

9 *Philistins*, for lewd (or drunken) people, *des Debauchez*.

GUY MIEGE, *Great French Dictionary*. (1688)

Philistines, Serjeants Bailiffs and their Crew.

B. E., *A New Dictionary of the Canting Crew* (a. 1700)

They say, you went to Court last night very drunk; Nay, I'm told for certain, you had been among Philistines.

SWIFT, *Polite Conversation*. Dial. i. (1738)

If he had fallen into the hands of the Philistines (which is the name given by the faithful to bailiffs).

HENRY FIELDING, *Amelia*. Bk. v, ch. 6. (1752)

10 Philistia, triumph thou because of me. (Mihi alienigenae subditi sunt.)

*Old Testament: Psalms*, lx, 8. (c. 350 B. C.)

Philistia, a plain in southeastern Palestine without interest, a country of the common-place.

11 The citizens he denominates Philistines.

JOHN RUSSELL, *A Tour in Germany*. Vol. i, ch.

3. (1824) Russell is referring to a sermon preached by one Pastor Goetze from the text *Judges*, xvi, 9, "The Philistines be upon thee, Samson," at the funeral of a student of the University of Jena, who was killed in a "town and gown" brawl in 1693. From that time onwards the students at German universities called the townsmen *Philistern*. Both Carlyle and Arnold, of course, heard it there, and later applied it to persons of low and materialistic ideas.

A little inn with a tea-garden, whither students and Philistines (i.e. townsmen who are not students) resort on Sundays.

T. L. BEDDOES, *Letter: Poems*, p. lix. (1826)  
[The partisans of Illuminism] received the nickname of *Philistern* (Philistines) which the few scattered remnants of them still bear.

CARLYLE, *Miscellaneous Essays*, i, 58. (1827)  
At other times, Philistines would enter, what we call bores, dullards, Children of Darkness.

CARLYLE, *Life of Sterling*. Vol. i, ch. 7. (1851)  
A man without sentiment, who cares naught for moonlight and music. A low, practical man, who pays his debts. I hate him.

ARTEMUS WARD (C. F. BROWNE), *Llaron, A Romance of the French School*. (1860)

Efforts have been made to obtain in English some term equivalent to *Philister* or *épicier* [French for grocer]: Mr. Carlyle has . . . "respectability with its thousand gigs," . . . well, the occupant of every one of those gigs is, Mr. Carlyle means, a *Philistine*.

MATTHEW ARNOLD, *Essays in Criticism: Heine*. (1863)

*Philistine* must have meant, in the mind of those who invented the nickname, a strong, dogged, unenlightened opponent of the children of the light.

MATTHEW ARNOLD, *Essays in Criticism: Heine*.  
It was in this essay that Arnold introduced into England from Germany the term "philistine." This word was his chief contribution to the process of disintegrating Victorianism.

HUGH KINGSMILL, *Matthew Arnold*, p. 256.

(1928) As will be seen from the above citations, however, Carlyle introduced the word, but it was Arnold who gave it currency.

In common phraseology he [Macaulay] was a Philistine—a word which I understand properly to mean indifference to the higher intellectual interests.

LESLIE STEPHEN, *Hours in a Library*. Vol. iii, p. 306. (1879) Stephen has another definition. "A term of contempt applied by prigs to the rest of their species."

Philistine. One whose mind is the creature of its environment.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

1 Tell it not in Gath, publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice. (Nolite annunciare in Geth, neque annuncietis in compitis Ascalonis: ne forte laetentur filiae Philisthiim.)

*Old Testament: II Samuel*, i, 20. (c. 600 B.C.)

## PHILOSOPHER

2 As for the philosophers, . . . their discourses are as the stars, which give little light, because they are so high.

FRANCIS BACON, *Of the Advancement of Learning: Civil Knowledge*. (1605)

Philosophers dwell in the moon.

JOHN FORD, *The Lover's Melancholy*. Act iii. (1628) A modern definition is, "A philosopher is one who knows less and less about more and more."

A good philosopher makes a bad citizen. (Un bon philosophe fait un mauvais citoyen.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1810) See GUILLON, *Napoléon*, p. 294.

3 But al be that he was a philosophre,  
Yet hadde he but litel gold in cofre.

CHAUCER, *Canterbury Tales: Prologue*, l. 297.  
Filosofres for-soken welthe, for thei wolde be neody.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, xxiii, l. 38. (1393)

And that I recorde of all philosophres,  
That lytyll store of coyne kepe in her cofres.

LYDGATE, *Assembly of Gods*, l. 272. (c. 1420)

4 Pythagoras . . . is said to have first named himself philosopher or lover of wisdom.

S. T. COLERIDGE, *The Friend*, p. 290. (1809)  
However, the title, "The Philosopher" was specifically applied to Aristotle.

5 There is no philosopher who is a philosopher at all times.

EMERSON, *Essays: The Conservative*. (1841)

6 He is no mean philosopher who can give a reason for one half of what he thinks.

HAZLITT, *Characteristics*. No. 339. (1823)

The greater the philosopher, the harder it is for him to answer the questions of common people.

HENRYK SIENKIEWICZ, *Quo Vadis*. Ch. 8. (1911)

7 A countryman, one of nature's philosophers, with rough mother-wit. (Rusticus, abnormis sapiens, crassaque Minerva.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 3. (35 B.C.)

8 The skilful philosophers of old were so deep as to be incomprehensible. (Shen pu 'k'o shih.)

LAO-TSZE, *Tao-teh-king*. Sec. 15. Giles, tr.

No statement is so absurd that some philosopher has not made it. (Nihil tam absurde dici potest quod non dicatur ab aliquo philosophorum.)

CICERO, *De Divinatione*. Bk. ii, ch. 58, sec. 119. (c. 44 B.C.) Quoted by MONTAIGNE, ii, 12.

9 O foolishness of men! that lend their ears  
To those budge doctors of the Stoick furr.

MILTON, *Comus*, l. 706. (1634)

The stoicism of the philosophers was due purely to the circumstance that death was inevitable. (Le nécessité de mourir faisait toute la constance des philosophes.)

LA ROCHEFOUCAULD, *Maximes*. No. 504. (1665)

10 [They] fetch their precepts from the Cynic tub.

MILTON, *Comus*, l. 708. (1634) The tub from which Diogenes lectured.

11 The whole life of the philosopher is a preparation for death. (τὸ μελέτημα αὐτὸ τοῦτο ἐστὶν τῶν φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος.)

PLATO, *Phaedo*. Sec. 67D. (c. 385 B.C.) CICERO,

*Tusculanarum Disputationum*. Bk. i, ch. 30, sec. 74 Latins it: "Tota philosophorum vita commentatio mortis est."

Socrates was right when he said, Philosophy is nothing but a meditation upon death. (Socrates n'abusoit du terme, quand il disoit, Philosophie n'estre autre chose que meditation de mort.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 31. (1545)

To philosophise is nothing else than to prepare oneself for death. (Philosopher ce n'est autre chose que s'apprester à la mort.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580) Quoting Cicero.

I fear he will prove the weeping philosopher [Heraclitus] when he grows old.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 53. (1597) MENCEN, *Prejudices*, says, "There is no record in human history of a happy philosopher," but it is Cicero's dictum that "Dedecet philosophum adiciere mentem" (It ill becomes a philosopher to be cast down in mind).

1 Philosopher, amateur of wisdom, that is to say of truth. (Philosophe, amateur de la sagesse, c'est-à-dire de la vérité.)

VOLTAIRE, *Dictionnaire Philosophique: Philosophie*. (1764)

To be a philosopher is . . . so to love wisdom as to live according to its dictates.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

The philosopher is Nature's pilot.

SHAW, *Man and Superman*. Act iii. (1903)

2 Happy is the commonwealth where a Philosopher is Prince.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 25. (1668) Quoting "that goodly sentence" of Plato.

### PHILOSOPHY

3 What I have gained from philosophy is the ability to feel at ease in any society. (τὸ δύνασθαι πᾶσι θαρρύντως ὁμιλεῖν.)

ARISTIPPUS, *Apothegm*. (c. 400 B. C.) See DIOGENES LAERTIUS, *Aristippus*. Bk. ii, sec. 68.

What I have gained from the study of philosophy is the ability to hold converse with myself. (τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν.)

ANTISTHENES, *Apothegm*. (c. 375 B. C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 6.

I have gained this at least from philosophy: to be prepared for every fortune. (τὸ γοῦν πρὸς πᾶσαν τύχην παρεσκευάζειν.)

DIOGENES, *Apothegm*. (c. 350 B. C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 63.

I have gained this by philosophy: that I do without being ordered what others do only from fear of the law. (τὸ ἀνεπιτάκτως ποιεῖν ἃ τινες διὰ τὸν ἀπὸ τῶν νόμων φόβον ποιοῦσιν.)

ARISTOTLE, *Apothegm*. (c. 340 B. C.) See DIOGENES LAERTIUS, *Aristotle*. Bk. v, sec. 20.

4 I seek from philosophy an antidote to sorrow. (Doloris medicinam a philosophia peto.)

CICERO, *Academica*. Bk. i, ch. 3, sec. 11. (45 B. C.)

The true medicine of the mind is philosophy. (Est perfecta animi medicina, philosophia.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 3, sec. 6. (45 B. C.)

Adversity's sweet milk, philosophy.

SHAKESPEARE, *Romeo and Juliet*, iii, 3, 55. (1595)

5 Philosophy enables every man who obeys her precepts to pass every season of his life free from worry. (Philosophia, cui qui pareat omne tempus aetatis sine molestia possit degere.)

CICERO, *De Senectute*. Ch. 1, sec. 2. (44 B. C.)

O philosophy, thou guide of life, O thou explorer of virtue and expeller of vice! (O vitae philosophia dux, o virtutis indagatrix expultrixque vitiorum!)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 2, sec. 5. (45 B. C.)

Benign Philosophy; . . . it is she that first teaches us the right. (Prima docet rectum sapientia.)

JUVENAL, *Satires*. Sat. xiii, l. 189. (c. A. D. 120)

It is true that Tullie saith [CICERO, *De Officiis*, ii, 2, ff.] O Philosophy, the true fountayne of all virtues, and the perfection of vnderstanding.

JOHN FLORIO, *Firste Fruites*, fo. 64. (1578)

Philosophy may teach us to bear with equanimity the misfortunes of our neighbors.

OSCAR WILDE, *The English Renaissance of Art: Lecture*, New York, 9 Jan., 1882.

6 Philosophy, the mother of all the arts. (Philosophia vero, omnium mater artium.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 26, sec. 64. (45 B. C.)

7 Beware lest any man spoil you through philosophy. (βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας.)

New Testament: *Colossians*, ii, 8. (c. A. D. 59) The Vulgate is, "Videte ne quis vos decipiat per philosophiam."

8 You must be the slave of philosophy, if you would enjoy real freedom. (Philosophiae servias oportet, ut tibi contingat vera libertas.)

EPICURUS, *Fragments*. Frag. 199. (c. 290 B. C.)

See SENECA, *Ad Lucilium*. Epis. viii, sec. 7.

9 That's absurd in one philosophy which is worthy truth in another.

JOSEPH GLANVILLE, *The Vanity of Dogmatizing*. Ch. 20. (1661)

This same philosophy is a good horse in the stable, but an arrant jade on a journey.

GOLDSMITH, *Good-Natured Man*. Act i. (1768)

10 It is the Philosophy of the Distaff.

HERBERT, *Jacula Prudentum*. No. 1037. (1650)

11 To philosophize is to doubt. (Philosopher c'est doubter.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)

It is true that a little Philosophie inclineth Mans Minde to Atheisme, but depth in Philosophie bringeth Mens Mindes about to Religion.

FRANCIS BACON, *Essays: Of Atheisme*. (1607)



The first step toward philosophy is incredulity.

DENIS DIDEROT, *Remark*, during his last conversation. (1784)

1 Wonder is the foundation of all philosophy; inquiry, the progress; ignorance, the end. (L'admiration est fondement de toute philosophie; l'inquisition, le progres; l'ignorance, le bout.)

MONTAIGNE, *Essays*. Bk. iii, ch. 11. (1595)

2 To ridicule philosophy is truly philosophical. (Se moquer de la philosophie, c'est vraiment philosophier.)

BLAISE PASCAL, *Pensées*. Pt. i, art. 10, No. 36. (c. 1660)

3 Philosophy is the highest music. (φιλοσοφία μὲν οὐσης μεγίστης μουσικῆς.)

PLATO, *Phaedo*. Sec. 61A. (c. 385 B.C.)

Philosophy is nothing else than the love of wisdom. (Nec quicquam aliud est philosophia . . . praeter studium sapientiae.)

CICERO, *De Officiis*. Bk. ii, ch. 2, sec. 5. (c. 45 B.C.)

What is philosophy? Does it not mean making preparation to meet the things which may come upon us? (τὸ δὲ φιλοσοφῆσαι τί ἐστίν; οὐχὶ παρασκευάσασθαι πρὸς τὰ συμβαίνοντα;)

EPICETUS, *Discourses*. Bk. iii, ch. 10, sec. 5. (c. A.D. 100)

Pantagruelism, which is a certain jollity of mind pickled in the scorn of fortune. (Pantagruelisme, c'est certaine gayeté d'esprit conficte en mepris des choses fortuites.)

RABELAIS, *Pantagruel*. Bk. iv, Prologue. (1548)

Philosophy is nothing but sophisticated poetry. (La philosophie n'est qu'une poésie sophistiquée.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

Philosophy is nothing but Discretion.

SELDEN, *Table-Talk: Philosophy*. (a. 1654)

Philosophy; the lumber of the schools.

S. NUTT, *Ode to Sir W. Temple*. Pt. ii. (1745)

The science of sciences. (Scientia scientiarum.)

COLERIDGE, *Biographia Literaria*. Ch. 12. (1817)

Philosophy is the middle state between science, or knowledge, and sophia, or wisdom.

S. T. COLERIDGE, *Table-Talk*, 20 July, 1830.

What is Philosophy but a continual battle against Custom?

CARLYLE, *Sartor Resartus*. Bk. iii, ch. 8. (1836)

Philosophy is the account which the human mind gives to itself of the constitution of the world.

EMERSON, *Representative Men*. Ch. 2. (1850)

Philosophy is the possession of Knowledge.

BENJAMIN JOWETT, *Dialogues of Plato*, i, 185 (1875)

All philosophies, if you ride them home, are nonsense.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

Philosophy. A route of many roads leading from nowhere to nothing.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

Philosophy: unintelligible answers to insoluble problems.

HENRY ADAMS, *Apothegm*. Quoted by TAYLOR, *The So-Called Human Race*, p. 154. Voltaire said, "When he to whom one speaks does

not understand what one is saying, and he who speaks does not understand himself, that is metaphysics. (Quand celui à qui l'on parle ne comprend pas, et celui qui parle ne se comprend pas, c'est de la métaphysique.)

4 There are more things in heaven and earth, Horatio.

Than are dreamt of in your philosophy.

SHAKESPEARE, *Hamlet*, i, 5, 166. (1600)

There is much in philosophy which is found neither in heaven nor in earth.

GEORG LICHTENBERG, *Apothegm*. (c. 1780)

Quoted by FREUD, *Wit and Its Relation to the Unconscious*. Pt. i, ch. 2.

Stranger things there be, on land and sea, than aught you or I wot of.

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 198. (1941)

PHYSIC, see under Medicine

PHYSICIAN, see Doctor

## PIANO

5 O Piano [softly], my dear Lady Scrape, Piano. GEORGE COLMAN, SR., *The Musical Lady*. Act i, sc. 2. (1762)

6 'Tis wonderful how soon a piano gets into a log-hut on the frontier.

R. W. EMERSON, *Society and Solitude: Civilization*. (1870)

7 Don't be ashamed if you can't play the piano. Be proud of it.

E. W. HOWE, *Country Town Sayings*. (1911)

8 Try this on your piano.

JUDSON PHILLIPS, *Bottom Deal*. (1941)

Play that on your piano.

EDITH HOWIE, *Murder's So Permanent*, p. 271. (1942)

Try that one on your pianola.

P. G. WODEHOUSE, *Money in the Bank*, p. 120. (1942)

9 Please do not shoot the pianist. He is doing his best.

OSCAR WILDE, *Impressions of America*. (1893; Wilde alleged that he had seen this used as a sign in a Western dance-hall. Usually ascribed to Mark Twain.

## PICK

10 Mamma, I wish you would not say "the pick of them" . . . it is rather a vulgar expression.

GEORGE ELIOT, *Middlemarch*. Ch. 11. (1872)

Customers had to wait . . . till the buyers of the Abbot had the pick of the market.

J. R. GREENE, *A Short History of England*. Vol. ii, sec. 6. (1874)

These young men . . . were the very pick of the parish.

AVOUSTUS JESSOPP, *Arcady for Better or Worse*. Ch. 4. (1887)

The lad . . . he's the pick of the basket.

P. A. GRAHAM, *The Red Scaur*, p. 23. (1896)  
Pick of the bunch. The best of a group of persons, a set or batch of things: Colloquial. Rather commoner than *the best of the bunch* and much older than *the pick of the basket*.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

1 He found he had the liberty to pick and choose.

SIR THOMAS HERBERT, *Travels into Africa and Asia*, p. 37. (1665)

You may pick and choose which you like best.

WILLIAM BOGHURST, *Loimographia*, p.90. (1666)

Those who pick and choose.

SAMUEL BUTLER, *Satire upon Plagiarism*, l. 109. (a. 1680)

I might have my pick and choice of all the . . . dukes in the nation.

HENRY BROOKE, *Fool of Quality*, ii, 58. (1770)

2 It will never get well if you pick it.

H. L. MENCKEN, *What is Going on in the World. American Mercury*, Nov., 1933, p. 257. Quoting an American proverb, fashioned after the saying of Sancho Panza, "The more you stir it, the worse it will be." *Don Quixote*, bk. iii, ch. 8.

TO PICK A BONE, *see under* BONE.

TO PICK A HOLE, *see under* HOLE.

### PICKING

3 To keep my hands from picking and stealing.

*Book of Common Prayer: Catechism*. (1548)

Without any such picking and chusing.

JOHN WILSON, *Natural Religion*, p. 234. (1672)

4 Where am I to look for my pickings (Unde me iubes petere cibaria praelecti?)

CICERO, *Ad Atticum*. Bk. vi, epis. 3. (50 B. C.)

The Vulturs had then but small pickings.

JOHN MILTON, *Smectymnus*, xii. (1642)

Pretty pickings, I warrant, abroad.

SAMUEL FOOTE, *The Commissary*. Act i. (1765)

The pretty pickings to be made.

MALKIN, tr., *Gil Blas*. Bk. v, ch. 1. (1809)

The pickings of the office were enormous.

W. P. COURTNEY, in *Academy*, 13 May, 1893. p. 413./1.

The pickings may be considerable. Pickings! Is there a finer word in the language?

J. M. BARRIE, *Tommy and Grisel*. Ch. 1. (1900)

There were pickings on the side. . . . Pickings for the carrion fowl as well as for the wolves.

EDGAR WALLACE, *The Mind of Mr. J. G. Reeder*. Ch. 6. (c. 1925)

5 Children and Chicken Must be always picking.

THOMAS FULLER, *Gnomologia*. No. 6078. (1732)

### PICKLE

6 What brings thee to such a biting pickle? (Ma che ti mena a sì pungenti salse?)

DANTE, *Inferno*. Canto xviii, l. 51. (c. 1300)

In this pickle lyeth man by nature.

JOHN FOXE, *Sermon on II Corinthians*, v, 21. (1585)

How camest thou in this pickle?

SHAKESPEARE, *The Tempest*, v, 1, 281. (1611)

I warrant, added she, he was in a sweet pickle.

SAMUEL RICHARDSON, *Pamela*, i, 77. (1741)

I could see no way out of the pickle I was in.

R. L. STEVENSON, *Catriona*, p. 291. (1893)

7

Thou shalt be whipt with wire, and stew'd in brine.

Smarting in lingering pickle.

SHAKESPEARE, *Antony and Cleopatra*, ii, 5. 66 (1606)

ROD IN PICKLE, *see under* ROD.

### PICK-POCKET

8

Pick-pockets are sure Traders, for they take ready Money.

THOMAS FULLER, *Gnomologia*. No. 3872. (1732)

9

I am no pick-purse of another's wit.

SIR PHILIP SIDNEY, *Astrophel and Stella*. Sonnet lxxiv. (a. 1586)

10

He plays you as fair as if he picked your pocket.

JOHN RAY, *English Proverbs*, p. 79. (1678)

He hath as fine a hand at picking a pocket as a woman.

JOHN GAY, *The Beggar's Opera*. Act i, sc.6. (1727)

11

He were a foole which wolde trust hym . . . that hath picked his purse before his face.

WILLIAM TINDALE, *Exposition I John*, p. 8. (1531)

### PICTURE

See also Painting

12

Painted creatures are dead speakers.

NICHOLAS BRETON, *Works* (Grosart), ii, e 5. (1616)

Painted pictures are dead speakers.

JOHN RAY, *English Proverbs*, p. 131. (1670)

13

He was gettin' too high up in the picture.

T. A. BURKE, ed., *Polly Peaseblossom's Wedding*, p. 147. (1851)

I feel that I am in the picture, when I wear black during Lent.

CLARA MORRIS, *Stage Confidences*, p.202. (1902)

14

A picture is a mute poem. (Mutum est pictura poema.)

CORNIFICIUS, *Ad Herennium*. Bk. iv, sec. 28. (c. 50 B. C.)

It is a pretty mocking of the life.

SHAKESPEARE, *Timon of Athens*, i, 1, 35. (1608)

15

Pictures are the books of . . . lay-men.

THOMAS FULLER, *Worthies*, ii, 181. (1660) Or, "Pictures are the books of the unlearned."

Every noble picture is a manuscript book, of which only one copy exists, or ever can exist.

RUSKIN, *Arrows of the Chace*, i, 71. (1852)

## PIE

<sup>1</sup> He has eaten many a Christmas pie.  
JOHN CLARKE, *Paroemiologia Anglo-Latina*,  
p. 189. (1639)

To EAT HUMBLE PIE, see under HUMILITY.

<sup>2</sup> Are you tender and scrupulous,—you must eat more mince-pie.

EMERSON, *Representative Men: Montaigne*. (1850)

<sup>3</sup> You had better not cut that pie.

T. C. HALIBURTON, *The Attaché*, Ser. xi. (1843)

<sup>4</sup> Why 'tis pasty crust; eat enough and it will make you wise, an old proverb.

JOHN LYLY, *Midas*. Act iv, sc. 3. (1592)

Pye-lid makes people wise. Because no man can tell what is in a pye till the lid be taken up.

JOHN RAY, *English Proverbs*, p. 79. (1678)

One can't tell what a pie is till the lid is off.

CHEALES, *Proverbial Folk-Lore*, p. 114. (1875)

<sup>5</sup> Oh, you must be a lover of your landlady's daughter,

Or you don't get a second piece of pie.

NGAIO MARSH, *Vintage Murder*, p. 172. (1940)

Quoted from a popular song of c. 1891.

You will eat bye and bye

In that glorious land above the sky;

Work and pray, live on hay,

You'll get pie in the sky when you die.

JOE HILL, *The Preacher and the Slave*, c. 1906.

<sup>6</sup> Does he want to keep all the pie for himself?

T. N. PAGE, *Red Rock*, p. 229. (1898)

## PIETY

<sup>7</sup> Piety is the foundation of all virtues. (Pietas fundamentum est omnium virtutum.)

CICERO, *Pro Plancio*. Ch. 12, sec. 29. (54 B. C.)

In its original meaning piety meant the affection between parents and children, so "filial piety" was a much-used phrase.

True piety is this: to be able to survey all things with a mind at peace. (Pacata posse omnia mente tueri.)

LUCRETII, *De Rerum Natura*. Bk. v, l. 1203. (c. 45 B. C.)

Piety is the most sumptuous of all garments.

MOHAMMED, *The Koran*, vii, 26. (c. 622)

Is virtue, then, and piety the same?

No, piety is more; 'tis virtue's source.

EDWARD YOUNG, *Night Thoughts*. Nt. viii, l. 691. (1742)

True piety is cheerful as the day.

WILLIAM COWPER, *Truth*, l. 176. (1781)

"Piety," says Cicero, "is justice towards the gods."

EUSTACE R. CONDER, *The Basis of Faith*, i, 19. (1877)

<sup>8</sup> Young Obadiah, David, Josias, All were pious.  
BENJAMIN HARRIS (?), *The New England Primer*. (c. 1687)

<sup>9</sup> No solemn, sanctimonious face I pull,  
Nor think I'm pious when I'm only bilious.

THOMAS HOOD, *Ode to Rae Wilson*, l. 43. (a. 1845)

<sup>10</sup> It's not possible for piety to resist profit. (Non potest pietati opsisti huic.)

PLAUTUS, *Pseudolus*, l. 268. (c. 195 B. C.)

<sup>11</sup> That's why you're poor, you're too blessed pious. (Isto tu pauper es, quom nimis sancte pius.)

PLAUTUS, *Rudens*, l. 1234. (c. 200 B. C.)

There is no piety but amongst the poor.

THOMAS RANDOLPH, *On the Content He Enjoys in the Muses*. (c. 1635)

<sup>12</sup> Let them learn first to show piety at home. (μαθητέωσαν πρώτον τὸν ἰδίον οἶκον εὐσεβεῖν.)

New Testament: *I Timothy*, v, 4. (c. A. D. 62)

The Vulgate is, "Discat primum domum suam regere."

<sup>13</sup> A man full of piety. (Vir pietate gravis.)

VERGIL, *Aeneid*. Bk. i, l. 151. (19 B. C.)

## PIG

See also Hog, Sow, Swine

<sup>14</sup> A pig in the parlor is still a pig.

A. L. B., *Whiskey in Cap and Gown*. See *Good Health*, April, 1940. The Japanese say, "A pig used to dirt turns up its nose at rice boiled in milk."

<sup>15</sup> I'll have one of the wigs to carry into the country with me an't please the pigs.

THOMAS BROWNE, *Letters from the Dead to the Living*. (1702) *Works* (1760), ii, 198.

An't please the pigs, in which . . . pigs is most assuredly a corruption of Pyx.

*Gentleman's Magazine*. Vol. xxv, p. 115. (1755)

An ingenious guess, but without authority.

I know what I'll do, and that is, please the Pix, I'll marry Louisa to her cousin George.

THEODORE HOOK, *Sayings and Doings*. Ser. ii, i, 183. (1825)

"But please the pigs,"—for that's her way of swearing in a passion.

THOMAS HOOD, *Report from Below*. (c. 1840)

You'll have no end of money, please the pigs.

J. R. PLANCHÉ, *Extravaganzas*, iv, 33. (1849)

Pigs. Contraction of pixies, in the common saying, "Plaze God and the pigs."

F. T. ELWORTHY, *West Somerset Word-Book*, p. 569. (1886) Another guess.

<sup>16</sup> Theer's more ways o' killin' pigs than chokin' 'em with butter.

BURNE, *Shropshire Folk-Lore*, p. 590. (1883)

<sup>17</sup> Had lights where better eyes were blind,  
As pigs are said to see the wind.

SAMUEL BUTLER, *Hudibras*, iii, ii, 1107. (1678)

'Tis as natural . . . as 'tis for a hog to see the wind.

EDWARD WARD, *Writings*, ii, 271. (1703)

Ask the pig who sees the wind!

BYRON, *Don Juan*. Canto vii, st. 84. (1823)

Pigs can see the wind.

WILLIAM HONE, *Year-Book*, 29 Feb., 1831.

Quoted as a common saying.

That pigs can see the wind—in particular the east wind—is a notion pretty general in the Midlands.

*Notes and Queries*. Ser. vii, vol. ix, p. 14. (1890)  
Pigs see the wind, i. e. the coming tempest, which makes them the most restless of animals.

VINCENT LEAN, *Collectanea*, i, 437. (1902)

1 Make a pipe of a pig's tail.

CAMDEN, *Remains* (1870), p. 328. (1605)

Of a pig's tail you can never make a good shaft.

HERBERT, *Jacula Prudentum*, 2nd ed. (1651)

You can't make a horn of a pig's tail.

JOHN RAY, *English Proverbs*, p. 104. (1670)

You cannot make a Hunting-Horn of a Fox's-Tail.

THOMAS FULLER, *Gnomologia*. No. 5877. (1732)  
Tom, vain's your Pains; They all will fail:

Ne'er was good Arrow made of a Sow's Tail.

FRANKLIN, *Poor Richard's Almanack*, 1742.

There's sense in choosing your tools, for a pig's tail will never make a good arrow.

C. H. SPURGEON, *Jahn Ploughman's Pictures*, p. 31. (1880)

2 A pig plays on the organs.

JOHN CLARKE, *Paraemiologia*, p. 7. (1639)

To drive pigs, to snore.

WILLIAM CARR, *The Dialect of Craven*. (1818)

See under SNORING.

3 Pigs fly in the air with their tails forward.

JOHN CLARKE, *Paraemiologia*. p. 147. (1639)

RAY, *English Proverbs*, p. 189. (1670)

They say that if pigs fly they always go with their tails forward.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 32. (1880)

4 A pretty Pig makes an ugly old Sow.

THOMAS FULLER, *Gnomologia*. No. 363. (1732)

Feed a Pig, and you'll have a Hog.

THOMAS FULLER, *Gnomologia*. No. 1517.

5 That is as likely as to see an Hog fly.

THOMAS FULLER, *Gnomologia*. No. 4350. (1732)

It may be that swine may flee, but it's no an ilka day's bird. An emphatic expression of incredulity.

HISLOP, *Proverbs of Scotland*, p. 179. (1862)

There is a proverb which says, A pig may fly, but it isn't a likely bird.

AUGUSTUS DE MORGAN, *A Budget of Paradoxes*, p. 275. (1872)

6 Every Pigge doth know his owne Pappe.

BARNABE GOOGE, tr., *Foure Bookes of Husbandry*. Pt. iiii. (1577)

Pigs dunno w'at a pen's fer.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

7 Pigs may whistle, but they hae an ill mouth for it.

HENDERSON, *Scottish Proverbs*, p. 135. (1832)

A soo may whussle, but its mouth is no made for 't.

JAMES GRANT, *Romance of War*. Ch. 12. (1846)

8 And, peradventure, there, he and she

Will make me cuckold, even to anger me;

And then had I a pig in the worse panyer.

JOHN HEYWOOD, *Iohan the Husbande, Tyb His*

*Wyf, and Ihan the Preest*, xx, p. 89. (1533)

Who that hath either of these pygs in vre,

He hathe a pyg of the woorse panier sure.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

9 What, bid me welcome pyg.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Knew him well, the selfish old pig.

GRANT ALLEN, *Babylon*. Ch. 15. (1885)

He is usually called a sulky pig.

H. S. CONSTABLE, *Horses, Sport and War*, p. 46. (1891)

10 Though ye loue not to bye the pyg in the poke,  
Snatch ye at the poke, that the pyg is in,  
Not for the poke, but the pyg good chepe  
to wyn.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Provide against Mihelmas, bargain to make,  
for ferme to give over, to keepe or to take:

In dooing of either, let wit beare a stroke,  
for bueing or selling of a pig in a poke.

THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie: September's Husbandrie*. (1573)

You do not buy a cat in a poke. (Vous n'achetez pas un chat en poche.)

MONTAIGNE, *Essays*. Bk. i, ch. 42. (1580) Montaigne is quoting the French proverb equivalent to the English "pig in a poke," which is the way Florio renders it. In bk. iii, ch. 5, Montaigne says that women, when they marry, "achetent chat en sac." All European languages use "cat" instead of "pig" in this proverb. The Germans say, "Man kauft die Kätze nicht in Sack"; the Italians, "Comprare gatta in sacco."

He is a foole, they say, that will buy ye pig in the poke.

ROBERT GREENE, *Works*, ii, 121. (1583)

To buy a Pig in a poake (say we); to bargain vnaduisedly or hand ouer head.

RANDLE COTGRAVE, *Dictionary: Sac*. (1611)

You may perhaps buy a pigge in a poke.

FRANCIS LENTON, *Characterismi*. sig. B11. (1631)

I thought it would be proper to see how I liked you, as not caring to buy a pig in a poke.

RICHARD STEELE, *The Tender Husband*. Act iii, sc. 2. (1705)

It is folly to accept a cat in a sack. (Folie est d'accepter chat en sac.)

LE ROUX DE LINCY, *Proverbes Français*. Vol. i, p. 157. (1859) Or, "C'est mal achat de chat en sac." The French also say, "Acheter le chat pour le lièvre" (To buy a cat for a hare).

The Italians say, "Vender gatta in sacco" (To sell a cat in a sack).

To buy a cat in a bag. (Ko k'ou tai mai mao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 650. (1875)

I can't buy a pig in a poke. . . . Let me know what you've got to sell, and then maybe I'll make a bid for it.

MURRAY, *John Vale's Guardian*. Ch. 25. (1890) Athelwold . . . with a friend's privilege told him not to be so simple as to buy a pig in a poke.

W. H. HUDSON, *Dead Man's Plack*. Ch.2.(1920) Catch you buying a pig in a poke!

A. FIELDING, *The Case of the Missing Diary*, p. 163. (1936)

I like to see the pig I'm buying.

R. A. J. WALLING, *The Spider and the Fly*, p. 18. (1940)

You don't expect me to buy a pig in a poke, do you?

PATRICIA WENTWORTH, *Pursuit of a Parcel*, p. 267. (1942)

I don't see why you should buy a pig in a poke. PETER CHENEY, *Dark Duet*, p. 170. (1943)

To buy a pig in a poke. To buy without seeing what one is buying: semi-proverbial.

ERIC PARTRIDGE, *Dictionary of Clichés: Buy*. (1941) The proverb is said to have originated from the practice in Greece, during Mohammedan dominion, of selling pork in the night-time with the greatest secrecy, in order to avoid giving offence to the authorities. Its antiquity is shown by the use of the Middle English "poke," meaning a sack or bag—the word from which "pocket" was formed as a diminutive—a little poke.

It is interesting to note the variations in "To buy a pig in a poke." The earliest forms, which were already current in the Middle Ages, speak merely of "buying in a sack," i. e. "buying sight unseen," as in, "Swær inme sack koufet, . . . der singet dicke klageliet" (Whoever buys in a sack, often sings a song of sorrow). *Freidank*, lxxxv, 5. Luther still used the medieval form. The cat, which is of course a dishonest substitute for the hare, early enters the phrase. The pig, which is evidently a sucking pig, appears in both English and German forms from the seventeenth century on and is apparently the latest development.

ARCHER TAYLOR, *The Proverb*, p. 187. (1931)

<sup>1</sup> Pigs are a race unjustly calumniated. Pig has, it seems, not been wanting to man, but man to pig. We do not allow time for his education; we kill him at a year old.

SAMUEL JOHNSON. BOSWELL, *Life*, Sept., 1784.

<sup>2</sup> Pigs are pigs.

CHARLES LAMB, *Letter to S. T. Coleridge*, 9 March, 1822.

Pigs is Pigs.

ELLIS PARKER BUTLER. Title of a story dealing with the fecundity of guinea pigs. (1906)

<sup>3</sup> The gentleman that pays the rent.

SAMUEL LOVER, *Rory O'More*. Ch. 23. (1837)

<sup>4</sup> The pig can hardly be regarded as a classic animal.

DONALD G. MITCHELL, *Rural Studies*, p. 65. (1867)

<sup>5</sup> Pyrrho's pig. (Le pourceau de Pyrrho.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580) Montaigne is telling the story of Pyrrho who, during a storm, reproached the other voyagers with being frightened, when a pig on board showed no alarm at all. (c. B.C. 260) The story of Phyrro's pig is also told by PLUTARCH, *Moralia*, sec. 82F.

<sup>6</sup> I was brought up at Hoggorton, where pigges play on the organs.

THOMAS NASHE, *Works* (Grosart), ii, 273. (1593) A reference to the fact that the organist of the village church at Hock-Norton was named Piggs.

This fellow was borne at hogs Norton, where pigges play on the organ.

ROBERT ARMIN, *The Valiant Welshman*. Act ii, sc. 3. (1615) HOWELL, *Proverbs*, p.16.(1659)

Why should not other pigs on organs play, As well as they?

SAMUEL WESLEY, *Maggots*, p. 22. (1685)

<sup>7</sup> "We don't kill a pig every day," that is, we have not every day a merry-making.

PEACOCK, *Lincs. Glossary*, p. 403. (1877)

<sup>8</sup> This is not a thing which, as the proverb says, "any pig would know." (*οὐκ ἄν πᾶσα ὕς γινώσκῃ*.)

PLATO, *Laches*. Sec. 196D. (c. 375 B. C.)

<sup>9</sup> He turned the pigs into the grass. (Tournoit les truies au foin.)

RABELAIS, *Gargantua*. Bk. i. (1534) A proverbial expression, meaning to create a diversion, to change the subject.

<sup>10</sup> The pigs would grunt now, if they knew what the old one suffers. (Gy ia mundu nu grisir, ef eir visse, hvat enn gamle yldi.)

RAGNAR LODBRÖK, *Saga*. (c. A. D. 800) When he was in the snake-pit. A saying which became proverbial in the Scandinavian languages. The Swedish form is: "The little pigs would grunt if they knew what the boar is suffering" (Grisarna skulle grymta om de visste vad galten lider).

The young pig grunts like the old sow.

JOHN RAY, *English Proverbs*, p. 184. (1678)

What can you expect from a pig but a grunt?

P. W. JOYCE, *English as We Speak It*, p. 137 (1910) See under Hog.

<sup>11</sup> The first pig, but the last whelp of the litter, is the best.

JOHN RAY, *English Proverbs*, p. 39. (1678)

A brindled pig will make a good brawn to breed on.

JOHN RAY, *English Proverbs*, p. 67. (1678) "A red-headed man will make a good stallion."

<sup>12</sup> He is teaching a pig to play on the flute.

JOHN RAY, *English Proverbs*, p. 75. (1678)

Pigs will never play well on the flute, teach them as long as you like.

SPURGEON, *John Ploughman*. Ch. 11. (1869)

- 1 Pigs love that lie together.  
JOHN RAY, *English Proverbs*, p. 124. (1678)  
FULLER, *Gnomologia*. No. 3875. (1732) Two others are, "Pigs grunt about everything and nothing," and "Pigs grow fat where lambs would starve."  
You know the old saying, Sir Solomon, *Lying together makes pigs love*.  
COLLEY CIBBER, *The Double Gallant*. Act v, sc. 2. (1707)
- 2 Have you pigs in your belly?  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 3 He's like the Irishman's pig—he'll neither lead nor drive.  
F. E. TAYLOR, *Lancs Sayings*, p. 5. (1901)  
I couldn't convince him. He's that pigheaded.  
LAWRENCE TREAT, *O as in Omen*, p. 168. (1943)
- 4 Never ring a pig that has to root for a living.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 488. (1940)
- 5 The worst hog lights on the best pear.  
TORRIANO, *Piazza Universale*, p. 212. (1666)  
The worst pig often gets the best pear.  
H.G. BOHN, *Handbook of Proverbs*, p. 519. (1855)
- 6 I have brought my pigs to a fine market.  
SIR THOMAS URQUHART, tr., *Rabelais*. Bk. iii, ch. 45. (1693)  
Strap . . . observed that we had brought our pigs to a fine market.  
SMOLLETT, *Roderick Random*. Ch. 15. (1748)  
You've carried your pigs to a fine market.  
ARTHUR MURPHY, *The Upholsterer*. Act i, sc. 3. (1757)  
Roger may carry his pigs to another market.  
SMOLLETT, *Humphry Clinker*, 10 May, 1771.  
Let. ii. See also under HOG.
- 7 You'd have sworn he had got the wrong pig by the ear.  
UNKNOWN, *The British Apollo*, ii, 440. (1709)  
See under Sow.
- 8 When me profereth the pigge, open the poghe.  
UNKNOWN, *Douce MSS.*, 52. (c. 1400) Cited in FARMER, *Heywood's Proverbs*, p. 422. Instances of the use of this saying, which means to seize one's opportunities, are very common, and only a few will be noted.  
It is said comenly whan the pygge is profered: open the poughen.  
WHITINTON, *Vulgaria* [E.E.T.S.], p. 107. (1520)  
When ye proffer the pigge open the poke.  
HILLS, *Common-Place Book*, p. 140. (c. 1530)  
Whan the pygge is proferd it is good to apen the poke.  
PALSGRAVE, *La Langue Françoise*, 594. (1530)  
When pig is proferd, ope the poke.  
FULWELL, *Ars Adulandi*, sig. G1. (c. 1580)  
*Quod datur accipe* [what is given accept], when the pig is offered, hold ope the poke.  
JOHN WITHEALS, *Dictionary*, p. 579. (1616)

- To profferd Pig each man doth hold ope his Poke.  
SIR T. THROCKMORTON, *Life of Sir N. Throckmorton*. Ch. 91. (a. 1620)  
When the pig is proffered, hold ope the poke.  
JOHN RAY, *English Proverbs*, p. 131. (1670)  
FULLER, *Gnomologia*. No. 5601. (1732) HAZLITT, *English Proverbs*, p. 462. (1869) etc., etc. The Spanish form is, "Quando te dieren la vaquilla, Acude con la soquilla" (When they give you a heifer, make haste with the halter). Never refuse a good offer.
- 9 Childe is pigge, and fader is the flicche. Porcellus nati fit perna patris veterati.  
UNKNOWN, *Douce MS.*, 52. (c. 1350) Förster, ed.  
Child's pig, but father's bacon. Parents usually tell their children, This pig or this lamb is thine, but when they come to be grown up and sold, parents themselves take the money for them.  
JOHN RAY, *English Proverbs*, p. 111. (1678)  
Child's Pig, but Father's Hog.  
THOMAS FULLER, *Gnomologia*. No. 1101. (1732)
  - 10 That is euy a pyg of our own sow.  
UNKNOWN, *Gentleness and Nobility*, sig. A1. (c. 1535)  
God haue mercy, horse, a pyg of mine owne sow  
JOHN HEYWOOD, *Proverbs*. Pl. ii, ch. 7. (1546)  
I thought it not mete . . . to make men thinke I had geuen them a pigge of another mannes sowe.  
JOHN BALE, tr., *De Vera Obedientia*, sig. G1. (c. 1553)  
Syr ye gyue me a pyg of myne owne sowe.  
JOHN HEYWOOD, *Proverbs*, p. 155. (1562)  
The last, because it is known to be a Pig of myne owne Sowe, I will speake the lesse of it.  
GOSSON, *The Schoole of Abuse*, p. 40. (1579)  
To giue one a pig of his owne sow; to afford him help out of his owne meanes.  
RANDLE COTGRAVE, *Dictionary: Chemise*. (1611)  
'Tis a pig of your own sow, your own self sold it  
ROBERTSON, *Phraseologia Generalis*, 1110. (1681)  
If you come to my house I will treat you  
With a pig of your own sow.  
HENRY FIELDING, *The Grub-Street Opera*. Act iii, sc. 1. (1731)  
"Who more charitable than the Monks?" "Go to! They do but give the laity back a pig of their own sow."  
CHARLES READE, *The Cloister and the Hearth* Ch. 98. (1860)
  - 11 She followed him a heeles like a tantine pigge  
UNKNOWN, *The Passionate Morrice*, p. 75. (1593)  
Whereupon was raised a prouerbe, such a one will follow such a one, and whine as it were an Anthonie pig.  
JOHN STOW, *A Survey of London*, p. 185. (1598)  
Pigs were under the protection of St. Anthony, the patron of swineherds, and were allowed to roam the streets, following any one who fed them.  
I have followed you up and down like a Tantalus pig.  
CHAPMAN, *Gentleman Usher*. Act iv, sc. 1. (1606)

Lead on, little Tony—I'll follow thee, my Anthony, my Tantony, sirrah, thou shalt be my Tantony, and I'll be thy pig.

CONGREVE, *Way of the World*. Act iv, sc. 9. (1700)  
She made me follow her last week through all the shops like a Tantiny pig.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Dangling after me everywhere, like a tantony pig.

ISAAC BICKERSTAFFE, *Love in a Village*. Act i, sc. 5. (1763)

## PIGEON

<sup>1</sup> Sure hee's a pigeon, for he has no gall.

THOMAS DEKKER, *The Honest Whore*. Act i, sc. 1. (1604) See also under GALL.

<sup>2</sup> Pigeons are taken, when Crows fly at pleasure.  
THOMAS FULLER, *Gnomologia*. No. 3873. (1732)

<sup>3</sup> As wily a pigeon as the cunning Goldsmith, that accused his neighbour, and condemned himself.

GABRIEL HARVEY, *Pierces Supererogation*. (1593) *Works* (Grosart), ii, 245.

Nor is Sancho behind him for a Pigeon; both deluded commit equal errors.

EDMUND GAYTON, *Don Quixot*, p. 187. (1654)  
He was a famous pigeon for the play-men; they lived upon him.

THACKERAY, *The Four Georges: George IV*. (1862) A simpleton, a dupe, any one that lets himself be plucked like a pigeon.

<sup>4</sup> The pigeon is neuer woe, till abenting she goe.  
THOMAS RAVENSCROFT, *Deuteromelia*. sig. F3. (1609) *Melismata* in LEAN, *Collectanea*, i, 432. (1611)

The pigeon never knoweth wo  
But when she doth a benting go.

JOHN RAY, *English Proverbs*, p. 44. (1670)  
At this time of year . . . the pigeons have had hardly any other field-meat besides, except the seed of bent-grass; which occasioned the old verse, The pigeon never knows more woe, Than when he does a-benting go.

ELLIS, *Modern Husbandman*, iii, 134. (1750)  
When the pigeons go a benting, then the farmers lie lamenting.

FORBY, *Vocabulary of East Anglia*, p. 417. (1830)

<sup>5</sup> Here's a pigeon so finely roasted, it cries,  
Come eat me.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Pigeons in the grass alas.

GERTRUDE STEIN, *Four Saints in Three Acts*. (1934)

## PIKE

<sup>6</sup> At the least, hee wolde graunte him dispencc and saffe conduit to passe thorow the pikes of his infortunat dangers.

SIR GEOFFREY FENTON, tr., *Bandello*, i, 239. (1567) To pass the pikes: to get out of danger. From the French, *Passer par les piques*.

Hauing already past the pikes in a dangerous conflict, without wound of honour.

STEFANO GUAZZO, *Civile Conversation: Preface*. (1581) Pettie, tr.

Y'ave past the pikes, i faith.

GEORGE CHAPMAN, *May-Day*. Act iii, sc. 2. (1611)

I bring you a masque . . . Which say the King likes, I ha passed the pikes.

BEN JONSON, *Masque of Christmas*. (1616)

To passe the pikes of Danger's deadly smart.

NICHOLAS BRETON, *Works*, i, e 6. (1626)

<sup>7</sup> I must run upon the pikes, in danger of my life.

JOHN PHILPOT, *Examinations and Writings*, p.

16. (a. 1555) To run upon the pikes: to expose oneself to danger, to rush to destruction.

A courageous harted man, of his own accorde, to pushe vpon the pykes of death.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 390. (1576)

## PIKER

<sup>8</sup> A Piker is one who gets into the Game on Small Capital and Lets On to be holding back a huge Reserve.

GEORGE ADE, *Forty Modern Fables*, p. 81. (1901)  
I'm not a piker, you know. . . . I don't play for pennies.

G. B. MCCUTCHEON, *Green Fancy*, p. 304. (1917)

The thing that distinguishes our American commonwealth from the pikers and tin-horns . . . is our Punch.

SINCLAIR LEWIS, *Main Street*, p. 414. (1920)

## PILGRIM

<sup>9</sup> As far goeth the pilgrim as the post.

FRANCIS BACON, *Promus*. No. 508. (c. 1594)

<sup>10</sup> Pilgrim. A traveler that is taken seriously.

AMBROSE BIERCE, *Devil's Dictionary*. (1911)

<sup>11</sup> Pilgrimes are we alle.

WILLIAM LANGLAND, *Piers the Plowman*. Passus xiii, l. 139. (1362)

Pilgrimes were they alle.

CHAUCEER, *Canterbury Tales: Prologue*, l. 26. (c. 1386)

<sup>12</sup> God knows who is a good pilgrim. (Dieu scait qui est bon pelerin.)

LE ROUX DE LINCY, *Proverbes Français*, i, 17

Quoting a proverb of c. 1475.

God knows who are the best pilgrims.

JOHN RAY, *English Proverbs*, p. 98. (1678)

## PILL

<sup>13</sup> If the apothecaries pilles had a good taste. they would neuer gilde them ouer.

THOMAS DRAXE, *Bibliotheca*, p. 57. (1633)

Apothecaries would not give pills in sugar unless they were bitter.

JOHN CLARKE, *Paroemiologia*, p. 108. (1639)  
RAY, *English Proverbs*, p. 2. (1670)

My lord Jupiter knows how to gild the pill. (Le seigneur Jupiter sait dorer la pilule.)

MOLIÈRE, *Amphitryon*. Act iii, sc. 10. (1668)  
If the Pills were pleasant, they would not want gilding.

THOMAS FULLER, *Gnomologia*. No. 2711. (1732)

1  
Some fell by laudanum, and some by steel,  
And death in ambush lay in every pill.

GARTH, *The Dispensary*. Canto iv, l. 62. (1699)

The cannon-shot and doctor's pill

With equal aim are sure to kill.

UNKNOWN, *British Magazine*, iv, 436. (1763)

2  
In steede of a pyll to purge his hotte blood,  
he gaue him a choake-peare to stoppe his  
breath.

JOHN LYL, *Euphues and His England* (Arber),  
p. 321. (1580)

3  
The good lady . . . swallowed down that pille  
without chewing.

WILLIAM PAINTER, *The Palace of Pleasure*, iii,  
52. (1567) To give one a pill to swallow: to  
tell one something unpleasant. The Germans  
say, "Pillen muss man schlingen, nicht kauen"  
(Pills are to be swallowed, not chewed); the  
French, "Il faut avaler les pilules, sans les  
mâcher" (One must swallow the pills, with-  
out chewing).

4  
This is a pill of harde digestion, this is a pill  
which if it bee a little chewed, it will be so  
bitter that you will never bee able to abide it.

GEORGE PETTIE, *Petite Pallace*, p. 125. (1576)

When I was sick, you gave me bitter pills.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
ii, 4, 149. (1594)

Bitter pills may have blessed effects.

JAMES KELLY, *Scottish Proverbs*, p. 69. (1721)

Present afflictions may tend to future good.

Bitter Pills may have wholesome Effects.

THOMAS FULLER, *Gnomologia*. No. 985. (1732)

It was a bitter pill for the King to swallow.

WALPOLE, *Last Journals*, ii, 338. (1779)

It was a sore pill for him at his time of life.

PEACOCK, *Manley Glossary*, p. 405. (1889)

5  
Yet cannot they abide to swallowe downe the  
holsome pille of the veritie beeyng bittur in  
their mouthes.

NICOLAS UDALL, tr., *Erasmus' Paraphase of  
Luke*, iv, 37. (1548)

6  
With a Grecian bend and a heavy frill—  
I tell you I'm a sweet little pill.

UNKNOWN, *Girl of the Period*. (c. 1867)

He was the worst-looking pill you ever saw.

A. A. HAYES, *New Colorado*, p. 64. (1881)

In the patois of her locality, she was called a  
'pill.'

C. M. FLANDRAU, *Harvard Episodes*, p. 98. (1897)  
He's a pill.

HARRY L. WILSON, *Spenders*, p. 341. (1902)

Mark was a Pill. His little Dame had Class.

DON MARQUIS, *Tristram and Isolt*. (1921)

PILLAR TO POST, see under POST.

## PILLOW

7  
Woe to the women that sew pillows to all  
armholes. (Vae quae consuunt pulvillos sub  
omni subito manus.)

*Old Testament: Ezekiel*, xiii, 18. (c. 600 B.C.)

To give a sense of false security.

'Tis no time to sew pillars under mens elbows.

THOMAS NEAL, in *History of the Puritans*, i,  
258. (1572)

When I come to reprove sinne, I shall sowe no  
pillowes.

JOHN KING, *Sermons: Mark*, xxiv, 45. (1620)

You cannot sew pillows under folks' elbows; . . .  
you cannot tickle a trout to take him.

WILLIAM WYCHERLEY, *Love in a Wood*. Act i,  
sc. 1. (1672)

8  
You counsel me to take counsel of mi pillow.

GABRIEL HARVEY, *Letter-Book*, p. 21. (1573)

Take a little more counsell of their pillowe.

STEPHEN GOSSON, *Schoole of Abuse*, p. 40. (1579)

Ask counsel of your pillow.

ROBERT GREENE, *Vision*. (1592)

Night gives advice; we say, take counsell of your  
pillow.

RANDLE COTGRAVE, *Dictionary: Conseil*. (1611)  
A mans pillow is his best counsellor.

OVERBURY, *Newses from the Bed*. (1613)

Others feared . . . that, if they suffered them to  
consult with their pillows, their pillows would  
advise them to make much of their heads.

THOMAS FULLER, *The Profane State*. Bk. v, ch.  
16. (1642)

Take counsel of your pillow, and to-morrow re-  
solve me.

COTTON, *Walton's Angler*. Pt. ii, ch. 2. (1676)

"I will consult my pillow upon it," he said.

HENRY FIELDING, *Amelia*. Bk. ix, ch. 5. (1751)

## PILOT

9  
I was like a ship without a pilot, that could  
only run before the wind.

DEFOE, *Robinson Crusoe*. Bk. ii, ch. 1. (1719)

10  
The Pilote feareth more the low water, then  
the high. (Il Piloto teme piu l'aqua bassa, che  
l'alta.)

JOHN FLORIO, *Firste Fruites*, fo. 96. (1578)

11  
Drop the pilot. To dismiss, get rid of, the  
statesman that has piloted the ship of state.  
From a famous cartoon by J. Tenniel in  
*Punch*, March 20, 1890; Kaiser Wilhelm's  
dismissal of Bismarck (in pilot's uniform).

PARTRIDGE, *Dictionary of Clichéés: Drop*. (1941)

12  
You learn to know a pilot in a storm. (Gubernatorem in tempestate intellegas.)

SENECA, *De Providentia*. Ch. 4, sec. 5. (c. A. D. 45)

13  
In a calm sea, as the saying goes, anyone is a  
pilot. (Tranquillo, ut aiunt, quilibet gubernator  
est.)

SENECA, *Ad Lucilium*. Epis. lxxxv, sec. 34. (c.  
A. D. 64)



A pilot's part in calms cannot be spy'd,  
In dangerous times true worth is only try'd.

SIR WILLIAM ALEXANDER, *Doomesday: Fifth Hour*. (1614)

In a calm sea every passenger is a pilot.

JOHN CLARKE, *Paroemiologia*, p. 313. (1639)

In a calm sea every man is a pilot.

JOHN RAY, *English Proverbs*, p. 4. (1670)

In a calm Sea every one can steer.

THOMAS FULLER, *Gnomologia*. No. 2808. (1732)

Anyone can be a pilot when the wind is fair.  
(Ognun sa navigar quando è buon vento.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 199. (1856) Italian proverb. The Germans say, "Wenn das Schiff gut geht, will Jeder Schiffherr sein"; the Dutch, "The best pilots are ashore."

<sup>1</sup> What Ship can bee longe safe from wracke,  
where euery man will take vpon him to bee a  
Pylate?

WILLIAM STAFFORD, *Examination of Complaints*, i, 26. (1581)

<sup>2</sup> The paleness of the Pilot, is the true sign of  
a storm.

TORRIANO, *Piazza Universale*, p. 169. (1666)

### PIN

<sup>3</sup> A pin a Day, says our frugal proverb, is a  
Groat a Year.

ADDISON, *The Spectator*. No. 295. (1712) SWIFT,  
*Polite Conversation*. Dial. i. (1738) HARE,  
*Guesses at Truth*, i, 238. (1827) See also  
under THRIFF.

<sup>4</sup> "Twill employ

Seven men, they say, to make a perfect  
pin: . . .

Seven men to a pin,—and not a man too much!

ELIZABETH BARRETT BROWNING, *Aurora Leigh*.  
Bk. viii, l. 734. (1856)

<sup>5</sup> Your herte hangeth on a joly pin.

CHAUCER, *Marchantes Tale*, l. 272. (c. 1388)

I wyll mo more row a-geyn the flode,

I wyll sett my soule on a mery pynne.

UNKNOWN, *Digby Mysteries*, v, 492. (c. 1485)

Canne Avarice harte bee sett on a merie pynne?

UNKNOWN, *Respublica*. Act ii, sc. 3. (1553)

Faith I was never on a merrier pinn.

ROBERT DAVENPORT, *A New Tricke to Cheat  
the Divell*. Act i, sc. 2. (1639)

To be in a merry pin. Probably this might come  
from drinking at pins. The Dutch and English  
were wont to drink out of a cup marked with  
certain pins.

JOHN RAY, *English Proverbs*, p. 189. (1670)

The drinking vessels were marked with pegs,  
and each member of the company was sup-  
posed to drink from the level of one peg  
down to that of the next. Hence, a peg of  
liquor.

The cups going round apace, and all upon the  
merry pin.

MATTHEW HENRY, *Commentary: Daniel*, v, 4.  
(1710)

Right glad to find his friend in merry pin.

COWPER, *John Gilpin's Ride*, l. 178. (1782)

When a person is much elated, we say he is *in a  
merry pin*, which no doubt originally meant he  
had reached that mark [in a pegged tankard]  
which had deprived him of his usual sedateness.

*Gentleman's Magazine*, ii, 13-17. (1818)

<sup>6</sup> You might have heard a pin drop in the  
house while that was going on.

SUSAN FERRIER, *The Inheritance*. Bk. ii, ch. 14.  
(1824)

You might have heard a pin fall.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.  
Ch. 1. (1843)

You could 'a' heard a pin fall.

MARK TWAIN, *Huckleberry Finn*. Ch. 25.

(1884) The French say, "On aurait entendu  
voler une mouche" (One could have heard a  
fly take wing), or "On entendrait une souris  
trotter" (a mouse run).

A silence that a dropped pin would have splintered  
like glass.

McKNIGHT MALMER, *Never Say Die*, p. 9. (1943)

<sup>7</sup> He that takes not up a pin, slights his wife.

GEORGE HERBERT, *Jacula Prudentum*. No. 363  
(1640) Cited by Ray and Fuller.

He that will not stoop for a pin will never be  
worth a pound.

SAMUEL PEPPYS, *Diary*, 2 Jan., 1668. Quoted as  
having been said to Charles II by Sir William  
Coventry, as "an old English proverb."

He that will not stoop for a pin shall never be  
worth a point.

JOHN RAY, *English Proverbs*, p. 124. (1678)

See a pin and pick it up,

All the day you'll have good luck;

See a pin and let it lay,

Bad luck you'll have all the day.

H. O. HALLIWELL, *Nursery Rhymes*. Ch. 4, No.  
85. (1843) The bad grammar of the third  
line led to various revisions, of which the  
best is

See a pin and let it lie,

You'll want a pin before you die.

The French say,

Qui voit une épingle et ne le prend,

Vient un temps qu'il s'en repent.

(He who sees a pin and doesn't pick it up

Will come to a time when he'll repent of it.)

Pick up pins, pick up sorrow.

BURNE, *Shropshire Folk-Lore*, p. 279. (1883)

<sup>8</sup> I left him upon the tenter-hooks of impatient  
uncertainty.

SMOLLETT, *Roderick Random*. Ch. 45. (1748)

The heart . . . flutters upon the tenter-hooks of  
expectation.

ARTHUR MURPHY, *The Old Maid*. (1761)

I . . . fidgeted on the board like a hen on a hot  
griddle.

D. M. MOIR, *Mansie Wauch*. Ch. 8. (1824)

[He] was hepping about the room "like a parched  
pea on a griddle."

J. C. HUTCHESON, *Crown and Anchor*. Ch. 4.  
(1896)

He was plainly on pins and needles.

R. L. STEVENSON, *St. Ives*. Ac. 29. (1897)

I was on pins and needles till you came home.

P. W. JOYCE, *English as We Speak It*, p. 141. (1910)

I don't want to be kept on pins and needles longer than I can help.

CONNINGTON, *No Past Is Dead*, p. 150. (1942)

Here's a pin for that lie.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The chylde yt begineth to pike at a pynne or a poynte wyl after pyke a penny or a pounce.

RICHARD WHITFORD, *Werke for Householdiers*, sig. D7. (1537)

He that begins to steal a pin will be hanged for a pound one day.

JOHN CLARKE, *Paroemiologia*, p. 84. (1639)

He that will steal a pin will steal a better thing.

JOHN RAY, *English Proverbs*, p. 145. (1670)

FULLER, *Gnomologia*. No. 6087. (1732)

### PIN-PRICK

It is never the pin pricks which decide the fortune of states. (Ce ne sont jamais les coups d'épingle qui décident de la fortune des États.)

CHARLES GRAVIER DE VERGENNES, *Letter to D'Angiviller*, 11 Aug., 1777.

For the maintenance of peace, nations should avoid the pin-pricks which forerun cannon-shots. (Coups d'épingle que precedent des coups de canon.)

NAPOLEON, to Czar Alexander, *Interview*, Tilsit, 22 June, 1807. "A policy of pin-pricks" seems to have been in fairly common use as early as the middle of the 18th century, but nobody knows who originated it. It has sometimes been ascribed to Louis Marie Delahaye, but it was current long before his day. Its best known use was in 1898, when the conflicting colonial interests of France and England were causing a great deal of friction between the two countries. On 8 Nov., 1898, *Le Matin* deprecated a "politique des niches [tricks] à l'Angleterre," and "de continuelles piqures d'épingle," and 16 Nov., the London *Times*, referring to this article, used the words "a policy of pin-pricks." *Le Temps* of 19 Nov. had an article denying that France was pursuing a "politique de coups d'épingle," and *The Times* quoted this the same day as a "policy of pin-pricks," which at once became a political phrase. See *O.E.D.*: *Pinprick*.

### PINCH

Corageously at a pynche [he] shal renne vpon hem.

WILLIAM CAXTON, tr., *The Book of Faytes of Armes and of Chyualrye*, i, xviii, 53. (1489)

Do nowe helpe me at a pynche.

JEHAN PALSgrave, *Acolastus*, sig. Aa3. (1540)

Helpe at a pinche, or els neuer.

WILLIAM BULLEIN, *Dialogue*, p. 10. (1564)

Helpe, Frier, at a pinch.

ROBERT GREEN, *Frier Bacon*. Sc. 5. (1594)

It yet might serve him, in a pinch.

STEVENSON, *Black Arrow*. Bk. iv, ch. 1. (1888)

The pinch of death.

RICHARD EDWARDS, *Damon and Pithias*. (1567)

Necessity's sharp pinch.

SHAKESPEARE, *King Lear*, ii, 4, 214. (1605)

The pinch of hunger.

BOSWORTH SMITH, *Carthage and the Carthaginians*, p. 279. (1878)

The pinch of poverty.

AUGUSTUS JESSOPP, *Studies by a Recluse: Preface*. (1892)

That Apprehension appeared Groundless when it came to the pinch.

HENRY NEVILLE, *Plato Redivivus*, 264. (1681)

Each of them could at a pinch stand in the shoes of the other.

EMERSON, *English Traits: Ability*, p. 56. (1856)

He will never flinch

To giue a full quart pot the empty pinch.

SAMUEL ROWLANDS, *The Letting of Humours Blood in the Head-vaine*, vi, 75. (1600)

Thou art pinch'd for't now.

SHAKESPEARE, *The Tempest*, v, 1, 74. (1611)

Hang Pinching.

UNKNOWN. Title of ballad. (c. 1630)

Hang pinching, let's be merry.

TORRIANO, *Piazza Universale*, p. 276. (1666)

I'm forced to pinch, for the times are hard.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

### PINE

Who leaves the pine-tree, leaves his friend. Unnerves his strength, invites his end.

R. W. EMERSON, *Wood-Notes*. Sec. 2. (1841)

Tell me, however, when the carpenter comes next with the axe into the wood, to fell timber, whether you had not rather be a bramble than a fir tree.

ROGER L'ESTRANGE, *Fables*, ccxxxvii.253. (1692)

The Pine wishes her self a Shrub, when the Ave is at her Root.

THOMAS FULLER, *Gnomologia*. No. 4705. (1732)

Be the wind never so high, the pine-tree sings her song. (ἔρθα καὶ ἦν πρὸς πολλὸν ὤρεμος, ἀ πύτυς ᾄδει.)

MOSCHUS, *A Comparison*, l. 8. (c. 150 B. C.)

Let the pine find only a ledge of vertical precipice to cling to, it will nevertheless grow straight.

JOHN RUSKIN, *Modern Painters*. Vol. v, pt. vi, ch. 9. (1860)

Something sweet is the whisper of the pine. (ἀδύ τι τὸ ψιθύρισμα καὶ ἀ τίτυς αἰπώλε.)

THEOCRITUS, *Idyls*. Idyl i, l. 1. (c. 270 B. C.)

Elijah Kellogg wrote a series of boys' books (1871) called *The Whispering Pine Series*.

1 A pine cut down, a dead pine, is no more a pine than a dead human carcass is a man.

H. D. THOREAU, *Maine Woods*. Ch. 2. (1864)

### PIPE

2 The next time you go out to a smoking party, young feller, fill your pipe with that 'ere reflection.

DICKENS, *Pickwick Papers*. Ch. 16. (1836)  
For this you've my word, and I never yet broke it. So put that in your pipe, my Lord Otto, and smoke it.

R. H. BARRHAM, *Lay of St. Odille*. St. 14. (1840)  
Put that in your pipe and smoke it.

W. R. NORRIS, *Thirlby Hall*. Ch. 25. (1884)  
SHAW, *Misalliance*, p. 87. (1910) GEORGETTE HEYER, *Envious Casca*, p. 57. (1941) J. H. PENNELL, *Rome Hanks*, p. 213. (1944)

I can push that into my pipe and puff it.  
A. E. W. MASON, *The House of the Arrow*. Ch. 16. (1924)

Put that on your needles and knit it.  
NGAIO MARSH, *Death in Ecstasy*, p. 222. (1941)  
Repeated in *Colour Scheme*, p. 267. (1943)  
The French say, "Mettez cela dans votre sac."

3 I had the first honour of smoaking the pipe of peace with the little Carpenter.

SAMUEL FOOTE, *The Liar*. Act i. (1762)  
I would defer smokeing the Peace Pipe until I heard that they had called in all their warriors.

GEORGE ROGERS CLARK, *Campaign in Illinois*, p. 45. (1779)

I came to bid the hatchet's labour cease,  
And smoke with friends the calumet of peace.

JOHN WOLCOT (PETER PINDAR), *Subjects for Painters*. (1789)

They had better smoke the pipe of peace.  
MARY BRIDGMAN, *Robert Lynne*. Bk. ii, ch. 12. (1870)

The little renegade had already smoked the pipe of peace with the savage.

O. HENRY (W. S. PORTER), *Atavism of John Tom Little Bear*. (1903)

4 [I] comes upon him in a joint where he's hitting the pipe.

A. H. LEWIS, *The Boss*, p. 373. (1903) Smoking opium.

5 He also strayedn his olde pype.

JOHN LYLY, *Euphues* (Arber), p. 278. (1580)  
A strange orator, straining his pipes.

MULCASTER, *Positions*, xxxix, 188. (1581)  
Thy small pipe

Is as the maiden's organ, shrill, and sound.  
SHAKESPEARE, *Twelfth Night*, i, 4, 32. (1599)

She had a very sweet pipe.  
JOHN TRUBLER, *Modern Times*, ii, 185. (1785)

6 Than maye the B[ishop] of Rome put up his pypes.

JOHN OLDZ, tr. *Antichrist*, p. 148. (1556) Put up one's pipes: cease from speaking, shut up.

He could haue found in his hart to haue packt vp hys pipes.

NASHE, *Unfortunate Traveller*, p. 12. (1594)  
Faith, we may put up our pipes and be gone.

SHAKESPEARE, *Romeo and Juliet*, iv, 5, 96. (1595)  
Put up your pipes in your bag, for I'll away.

SHAKESPEARE, *Othello*, iii, 1, 20. (1605)  
Poke [pocket] up your pypes.

ALLAN RAMSAY, *Eagle and Robin*. (a. 1758)

### PIPER

7 The piper wants meikle what wants the nether chaff [lower jaw].

DAVID FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 310, with the comment, "Spoken when a thing is wanting that is absolutely necessary." A similar proverb is, "He can ill pipe that has lost his upper lip."

8 Give the Piper a Penny to play. and Two-pence to leave off.

THOMAS FULLER, *Gnomologia*. No 1660. (1732)

9 Alwayes those that dance must pay the musicke.

JOHN TAYLOR, *Taylor's Feast*, p. 98. (1638)  
I am not at all in the humor to pay the fiddlers for others to dance. (Je ne suis point d'humeur à payer les violons pour faire danser les autres.)

MOLIÈRE, *La Comtesse d'Escarbagnas*. Sc. 8, l. 63. (1671)

After all this dance he has led the Nation, he must at last come to pay the piper himself.

THOMAS FLATMAN, *Heracitus Ridens*. No. 29. (1681) To pay the piper: to bear the cost.

If you dance you must pay the fiddler.

UNKNOWN, in *Roxburghe Ballads*, v, 67. (1681)  
I warrant you, if he danc'd till Doomsday, he thought I was to pay the piper.

CONGREVE, *Love for Love*. Act ii, sc. 5. (1695)

10 Londoners had paid the piper, and should choose the tune.

UNKNOWN, *Daily News* (London), 18 Dec., 1895, p. 9/1.

I am going to pay the piper and call the tune.

BERNARD SHAW, *Major Barbara*. Act iii. (1905)  
He who pays the piper calls the tune.

UNKNOWN, *Spectator*, 22 Oct., 1910, p. 643.

The old adage of "He who pays the piper can call the tune" has held good.

UNKNOWN, *The Evening Standard* (London), 14 Feb., 1923, p. 5/1.

### PIPING

11 What argufies sniv'ling and piping your eye?

CHARLES DIBDIN, *Poor Jack*. (1789) To shed tears.

He was very frail and tearful, . . . his own peculiar mission was to pipe his eye.

DICKENS, *Martin Chuzzlewit*. Ch. 32. (1844)  
One don't pipe one's eye when one comes into a fortune.

QUIDA (LOUISE DE LA RAMÉE), *The Massarenex*. Ch. 32. (1897)

<sup>1</sup> We have piped unto you, and ye have not danced. (ἡλλήσαμεν ὑμῖν καὶ οὐκ ὤρχησασθε.)

*New Testament: Luke*, vii, 32. (c. A. D. 65) The *Vulgate* is, "Cantavimus vobis tibiis, et non saltastis."

No longer pipe, no longer daunce.

WILLIAM CAMDEN, *Remains*, p. 328. (1605)  
It shall not be said, master, for me, "No longer pipe no longer dance."

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 7. (1620)

"He always dances well to whom fortune pipes."  
"Yes, no longer pipe, no longer dance," replied Francisco.

MARIA EDGEWORTH, *The Parent's Assistant: Little Merchants*, iii, 410. (1796)

The vulgar saying of "No longer pipe, no longer dance," applies to landlord and tenant, chieftain and clan, . . . in short, to all the relations of mankind.

WALTER SCOTT, *Familiar Letters*, i, 61. (1806)

<sup>2</sup> The secular party may go pipe with an yuy [ivy] lefe.

JOHN WYCLIF, *English Works* (E.E.T.S.), p. 372. (c. 1370) To pipe in an ivy leaf: to console oneself for failure by some frivolous employment.

But Troullus, thou mayst now, est or west,  
Pype in an ivy leef, if that thee lest.

CHAUCER (?), *Troilus*. Bk. v, l. 1432. (c. 1380)  
That oon of yow, al be him looth or leef,  
He moot go pypen in an ivy-leef.

CHAUCER, *Knights Tale*, l. 979. (c. 1386)  
The gardiner, he may pipe with an yue leafe, his fruite is failed.

THOMAS USK, *The Testament of Love* (Skeat). iii, vii, 50. (1388)

Thou mayst go pype in an yve-leffe.

JOHN LYDGATE, *The Churl and the Bird*, l. 276. (c. 1430)

Giue him an iuie leafe in stead of pipe to play.

TURBERVILLE, *Tragical Tales*, p. 309. (1587)

### PIRATE

<sup>3</sup> Pirates make cheap pennyworths of their pil-lage.

H. G. BOHN, *Handbook of Proverbs*, p. 474. (1855)

<sup>4</sup> No man is a pirate unless his contemporaries agree to call him so.

S. T. COLERIDGE, *Table-Talk*, 17 March, 1832.  
There is a legal maxim, "Pirata est hostis humani generis" (A pirate is an enemy to all humanity), and various proverbial phrases are derived from the practices of pirates, such as "To fly false colors," and "To walk the plank."

<sup>5</sup> When the Pirate prays, there is great Danger.

THOMAS FULLER, *Gnomologia*. No. 5603. (1732)

<sup>6</sup> Pirates, when they chance to cross each other's crossbones, the first hail is—"How many skulls?"

HERMAN MELVILLE, *Moby Dick*. Ch. 52. (1851)

<sup>7</sup> Twixt Pirate and Pirate, there's nothing to be had but empty barrels.

TORRIANO, *Piazza Universale*, p. 54. (1666)  
One Pyrate gets nothing of another but his Cask.

THOMAS FULLER, *Gnomologia*. No. 2790. (1732)

<sup>8</sup> They inwardly resolved that so long as they remained in the business their piracies should not again be sullied with the crime of stealing.

MARK TWAIN, *Tom Sawyer*. Ch. 13. (1876)  
It is when pirates count their booty that they become mere thieves.

WILLIAM BOLITHO, *Twelve Against the Gods: Introduction*, p. 8. (1929)

### PIT

<sup>9</sup> He who thinks he is raising a mound may, in reality, be digging a pit.

S. G. CHAMPION, *Racial Proverbs*, p. 370 (1938) A Chinese proverb.

<sup>10</sup> Whoso diggeth a pit shall fall therein. (Qui fodit foveam, incidet in eam.)

*Old Testament: Proverbs*, xxvi, 27. (c. 350 B. C.)  
He made a pit and digged it, and is fallen into the ditch which he made. (Lacum aperuit, et effodit eum: et incidit in foveam, quam fecit.)

*Old Testament: Psalms*, vii, 15. (c. 250 B. C.)  
Quoted by ERASMUS, *Adagia*, i, i, 52.

He that diggeth a pit shall fall into it. (Qui fodit foveam, incidet in eam.)

*Old Testament: Ecclesiastes*, x, 8. (c. 250 B. C.)  
The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. (Infixae sunt Gentes in interitu, quem fecerunt.)

*Old Testament: Psalms*, ix, 15. (c. 250 B. C.)  
St. Jerome alludes to this passage when he says, "Dum nescis, proprio captus es laqueo" (While you do not know, you are caught with your own snare).

He that diggeth a pit will fall into it, and he that setteth a snare shall be taken therein.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxvii, 26. (c. 190 B. C.) Oesterley, tr.

I my selfe am fallen into the pit I digged for him.

GEORGE PETTIE, *Petite Pallace*, p. 224. (1576)

He fals himselfe that digs another's pit.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act i, sc. 13. (1604) The Germans say, "Wer andern eine Grube gräbt, fällt selbst hinein" (He who digs a pit for others falls into it himself).

<sup>11</sup> To him was given the key of the bottomless pit.

*New Testament: Revelation*, ix, 1. (c. A. D. 90)  
See under HELL.

### PITCH

<sup>12</sup> Whoso toucheth pitch, his hand is defiled.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 1. (c. 190 B. C.) Oesterley, tr. The *Apor-rypha* rendering is, "He that toucheth pitch shall be defiled therewith," and the *Vulgate*,

"Qui tetigerit picem, inquinabitur ab ea." The phrase was expanded into a medieval Latin jingle, "Hoc scio pro certo quod si cum stercore certo, Vinco seu vincor, semper ego maculor" (This I know for certain, that when I strive with filth, whether I vanquish or am vanquished, I am always stained thereby).

He who touches pitch shall be defiled from it. (Qui enim tangit picem, inquinatur ab ea.)

St. JEROME (*Hieronymus*), *Commentary on Esai.*, vi, 5. (c. A. D. 385)

Who so handlyth pycche wellyng hote,  
He shal haue fylthe therof sumdeyl [in some degree].

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 6578. (1303)

He that handlith pich schal be foulid thereof.

JOHN WYCLIF, *Works* (1880), p. 218. (c. 1380)  
Who-so toucheth warm pych, it shent [defiles] his fynghres.

CHAUCER, *Personnes Tale*, l. 854. (c. 1386)  
Who touchith pich, bassay men may say,  
It failith nat he shal befoyled be.

JOHN LYDGATE, tr., *The Fall of Princes*. Bk. i, l. 4696. (c. 1440)

Hee which toucheth pitch shalbe defiled therwith.  
STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 44. (1574) Pettie, tr.

As he which toucheth pitch shalbee defiled therwith, so hee that useth womens company shalbee beeguled therwith.

GEORGE PETTIE, *Petite Pallace*, p. 242. (1576)

Hee that toucheth Pitch shall bee defiled.

JOHN LYLY, *Euphues* (Arber), p. 111. (1579)  
Who touches Pitch mought needes be defilde.

EDMUND SPENSER, *The Shepheardes Calender: May*, l. 74. (1579)

This pitch, as ancient writers do report, doth defile.

SHAKESPEARE, *I Henry IV*, ii, 4, 455. (1597)  
They that touch pitch will be defiled.

SHAKESPEARE, *Much Ado about Nothing*, iii, 3, 60. (1598)

[He] had handled pitch so long that at last it stuck to his fingers.

THOMAS FULLER, *Church-History of Britain*. Bk. x, ch. 4. (1655)

Touch pitch and be daubed.

EDWARD FITZGERALD, *Polonius*, p. 157. (1852)

He who measures oil will get his hands greasy. (Quien el azeite misura, las manos se untan.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 226. (1856) A Spanish proverb.

You can't touch pitch and not be mucked.

STEVENSON, *Treasure Island*. Ch. 10. (1883)

You can't touch pitch and keep your hands clean.  
STANLEY WEYMAN, *Ovington's Bank*. Ch. 31 (1922)

Them that touches pitch gets defiled.

OWEN DAVIS, *Icebound*. Act iii. (1923)

You couldn't touch tar without getting it on your fingers.

GEOFFREY HOLMES, *The Man Who Murdered Himself*. Ch. 16. (1936)

If you touch red, you become red; if you touch black, you become black.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 260. (1937)

He's the kind to believe you can't touch pitch without being defiled.

SALLY WOOD, *Murder of a Novelist*, p. 179. (1941)  
You cannot play with tar without getting your fingers blackened.

ROBERT G. DEAN, *On Ice*, p. 69. (1942)

1 With all the work I have to do I must be at concert pitch.

W. S. MAUGHAM, *Lord Mountdrago*. (1939)

2 Looks to me as if he'd queered his own pitch.

PATRICIA WENTWORTH, *Pursuit of a Parcel*, p. 207. (1942)

To queer the pitch. To spoil things. From one cheapjack spoiling another's market; *pitch* is here a cheapjack's or costermonger's stand.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

### PITCHER

3 The pitcher takes up the same quantity of water, whether from the well or the ocean.

BHARTRIHARI, *Niti Sataka*. No. 49. (c. A. D. 100)

4 Whether the pitcher hits the stone or the stone the pitcher, it's bad for the pitcher. (Si da el cántaro en la piedra, o la piedra en el cántaro, mal para el cántaro.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

The idea is the same as that of the old French fable, "Le pot de fer et le pot de terre." The Hindus say, "Whether the knife fall on the melon or the melon on the knife, the melon suffers equally."

If the stone falls on the pot, woe to the pot; if the pot falls upon the stone, woe to the pot; in either case, woe to the pot. . . . The weak always suffers. A proverb . . . current in Spain, borrowed in all probability from the Jews.

A. COHEN, *Ancient Jewish Proverbs*, p. 103 (1911)

5 Auoyd your children: small pitchers haue wide cares.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Be not angry with the child. Pitchers have ears.

SHAKESPEARE, *Richard III*, ii, 4, 37. (1592)

Pitchers have ears, and I have many servants.

SHAKESPEARE, *The Taming of the Shrew*, iv, 4, 52. (1594)

Everything has an ear, and a pitcher has two.

JOHN CLARKE, *Paroemiologia*, p. 237. (1639)

Little pitchers have wide ears.

HERBERT, *Jacula Prudentum*. No. 382. (1640)

Insisted on much in my earlier years,

To wit, Little pitchers have very long ears!

R. H. BARHAM, *Ingoldsby Legends: St. Dunstan*. (1837)

Charley verified the adage about little pitchers, I am sure.

DICKENS, *Bleak House*. Ch. 37. (1852)

Little pitchers have big ears.

MATTHEW HEAD, *The Smell of Money*, p. 100.

(1943) A proverb in many languages. The French say, "Petit chaudron, grandes oreilles"; the Flemings, "Klyne potten hebben ooren," etc., etc.

<sup>1</sup>  
Zuo [so] longe geth the pot to the wetere that  
hit comth to-broke hom.

-DAN MICHEL, *Ayenbite of Inwyt* (E.E.T.S.),  
p. 206. (1340)

The pot so longe to the watir goth,  
That hoom it cometh at the laste y-broke.

THOMAS HOCCELEVE, *De Regimine Principum*, l.  
4432. (1412)

A pot may goo so longe to water that at the laste  
it cometh broken hoom.

WILLIAM CAXTON, tr., *Reynart the Foxe*  
(Arber), p. 67. (1481)

Lo, the pot so long to the water gothe  
Tyll at the laste in comthe home broken.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Yet at last so long the pitcher goeth to the  
brooke, that it commeth broken home.

ROBERT GREENE, *The Art of Conny-Catching*,  
ii, 15. (1591)

The pitcher that goes often to the well leaves  
behind either the handle or the spout. (Cantarillo  
que muchas veces va á la fuente o deja el asa ó  
la frente.)

CERVANTES, *Don Quixote*. Pt. i, ch. 30. (1605)  
The French say, "Tant va le pot à l'eau  
qu'il demeure" (The jug goes so often to the  
water that it stays there), or "Tant souvent  
va le pot à l'eau que l'anse y demeure" (The  
jug goes so often to the water that the handle  
stays there), or "Tant souvent va la cruche  
à l'eau qu'à la fin elle se brise" (The pitcher  
goes so often to the water that at length it  
breaks). The Italians have the same form as  
the Spanish, "Vaso che va spesso al fonte, ci  
lascia il manico o la fronte." The Danes say,  
"The goose goes so often to the kitchen that  
at last she is fastened to the spit."

The Pot that goes often to the water, comes home  
crack'd at last.

JAMES HOWELL, *Familiar Letters*, i, i, 6. (c. 1645)  
The pitcher doth not go so often to the water,  
but it comes home broken at last.

JOHN RAY, *English Proverbs*, p. 131. (1670)  
The Pitcher, that goes often to the Well, comes  
home broken at last.

THOMAS FULLER, *Gnomologia*. No. 4706. (1732)  
Fuller gave the proverb its best form.

They talk about the pitcher going to the well;  
but if it does not go to the well, how shall we  
get water?

WALTER SCOTT, *Journal*, 1 Oct., 1826.

The old pitcher went to the well once too often.

JOHN L. SULLIVAN, when struggling to his feet  
after his defeat by James J. Corbett, 7 Sept.,  
1892.

The pitcher that never goes to the well never  
brings any water; but it may fall off the shelf  
and be broken.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 92.  
(1906)

All right. I'll take the old cracked pitcher to the  
well again.

FRANK GRUBER, *The Navy Colt*, p. 94. (1941)

<sup>2</sup>  
When Tom's pitcher's broken I shall have  
the shards.

JOHN RAY, *English Proverbs*, p. 351. (1678)

## PITY

See also Compassion, Self-Pity

<sup>3</sup>  
Pitee renneth sone in gentil herte.

CHAUCER, *The Legend of Good Women: Prologue*, l. 503. (c. 1385) Repeated in *The Knight's Tale*, l. 903, in *The Merchant's Tale*, l. 742, and in *The Squire's Tale*, l. 471.

<sup>4</sup>  
Pity's a poor plaster.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 122  
(1875)

Pity without relief is like mustard without beef  
CHEALES, *Proverbial Folk-Lore*, p. 122.

Pity without relief is like pudding without suet.  
*Devonshire Assn. Transactions*, xlv, 90. (1913)

<sup>5</sup>  
Great souls with generous pity melt,  
Which coward tryants never felt.

FRANKLIN, *Poor Richard's Almanack*, 1740.

<sup>6</sup>  
Pity cureth Envy.

THOMAS FULLER, *Gnomologia*. No. 3876. (1732)

<sup>7</sup>  
This . . . Is either not pity, or peevins pity.  
Which (as th' old saying saith) marreth the  
city.

JOHN HEYWOOD, *The Spider and the Fle*  
(Farmer), p. 307. (1556)

Peevish pitty, marres a City.

WILLIAM CAMDEN, *Remains* (1870), p. 330  
(1605) CLARKE, *Paroemiologia*, p. 181. (1639)  
RAY, *English Proverbs*, p. 131. (1670)

A foolish pitty quickly ouerthrowes

In warre an army, and in peace a state.

GEORGE WITHER, *Abuses Stript and Whipt*. Bk  
i, sat. 13. (1613)

Foolish Pity Ruins a City.

THOMAS FULLER, *Gnomologia*. No. 6216. (1732)

<sup>8</sup>  
He kin' o' l'itered on the mat,  
Some doubtfle o' the sekle,

His heart kep' goin' pity-pat,

But hern went pity Zekle.

J. R. LOWELL, *The Courtin'*. (1848)

<sup>9</sup>  
That you may gain your desire be pitiable.  
(Ut voto potiare tuo, miserabilis esto.)

OVID, *Artis Amatoriae*. Bk. i, l. 737. (c. 1 B. C.)

Anoon her herte hath pitee of his wo,

And, with that pitee, love com in also.

CHAUCER, *The Legend of Good Women: Dido*,  
l. 155. (c. 1385)

Pity and commiseration are mixed with some  
regard for the thing which one pities. (La plaincte  
et la commiseration sont meslees à quelque esti-  
mation de la chose qu'on plaint.)

MONTAIGNE, *Essays*. Bk. i, ch. 50. (1580)

I pity you.—That's a degree to love.

SHAKESPEARE, *Twelfth Night*, iii, 1, 134. (1599)

Pity is sworn servant unto love.

SAMUEL DANIEL, *The Queen's Arcadia*. Act iii.  
sc. 1. (1605)

Of all the paths that lead to a woman's love

Pity's the straightest.

BEAUMONT AND FLETCHER, *The Knight of  
Malta*. Act i, sc. 1, l. 73. (c. 1613)

Quoth she, Y' have almost made me in love  
With that which did my pity move.

SAMUEL BUTLER, *Hudibras*, ii, i, 267. (1663)

Can you pretend to love

And have no pity? Love and that are twins.

DRYDEN, *Don Sebastian*. Act iii, sc. 1. (1690)

Pity melts the mind to love.

DRYDEN, *Alexander's Feast*. St. 5. (1697)

Do pity me; Pity's akin to love.

SOUTHERNE, *Oroonoko*. Act ii, sc. 1. (1696)

Pity is but one remove from love.

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 34. (1753)

A woman's pity often opens the door to love.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 228. (1887)

They say that Pity is akin to Love, though only a Poor Relation.

F. LOCKER-LAMPSON, *My Confidences*, p. 95. (1896)

In women pity begets love, in men love begets pity.

CHURTON COLLINS, *Aphorisms*. (c. 1905)

She felt that sentiment which is akin to love.

O. HENRY, *October and June*. (1911)

Pity is achin' to love.

H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940)

Pity is the wonderful and beautiful sister of love.

P. C. WREN, *Uniform of Glory*, p. 251. (1941)

<sup>1</sup> Pitty is the only pathway to prayse.

GEORGE PETTIE, *Petite Pallace*, p. 175. (1576)

<sup>2</sup> She is more to be pitied than censured.  
(Miserandum potius quam dammandam.)

PHAEDRUS, *Fables*. Bk. iii, fable 10, l. 46. (c. 25 B.C.)

The poor girl . . . is more to be pitied than blamed.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 24. (1850)

More to be pitied than censured.

KATHLEEN KNIGHT, *Rendezvous With the Past*, p. 211. (1940) Quoting the refrain of a popular song.

<sup>3</sup> I'm determined to pity nobody, since nobody pities me. (Neminis | miserere certum est, quia mei miseret neminem.)

PLAUTUS, *Captivi*, l. 765. (c. 200 B.C.)

Pity others so that others won't pity you. (Te aliorum miserescat, ne tis alios misereat.)

PLAUTUS, *Trinummus*, l. 343. (c. 194 B.C.)

<sup>4</sup> The man who pities his stricken fellow-man remembers his own lot. (Homo qui in homine calamitoso est misericors meminit sui.)

PUBLILIUS SYRUS, *Sententiae*. No. 243. (c. 43 B.C.)

He that pities another, remembers himself.

GEORGE HERBERT, *Jacula Prudentum*. No. 783 (1640) RICHARDSON, *Clarissa*, iv, 121. (1748)

He that pitieth another remembereth himself.

JOHN RAY, *English Proverbs*, p. 16. (1678)

<sup>5</sup> Pity raises good defences. (Bona comparat praesidia misericordia.)

PUBLILIUS SYRUS, *Sententiae*. No. 90. (c. 43 B.C.)

Vain is the appeal to him who cannot pity.  
(Frustra rogatur qui misereri non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 200.

When pity sees misery, there comes the comradeship of tears. (Contubernia sunt lacrimarum ubi misericors miserum adspicit.)

PUBLILIUS SYRUS, *Sententiae*. No. 143.

To know how to pity is to live without danger. (Misereri scire sine periculo est vivere.)

PUBLILIUS SYRUS, *Sententiae*. No. 370.

Pity gets a bad name nowhere. (Nullo in loco male audit misericordia.)

PUBLILIUS SYRUS, *Sententiae*. No. 462.

How wretched he to whom pity is repugnant! (Quam miser est cui est ingrata misericordia.)

PUBLILIUS SYRUS, *Sententiae*. No. 570.

<sup>6</sup> Sometimes the truest form of pity is to kill. (Interim optimum misericordiae genus est occidere.)

SENECA, *De Ira*. Bk. i, ch. 16, sec. 4. (c. A.D. 55)

<sup>7</sup> 'Twas pitiful, 'twas wondrous pitiful.

SHAKESPEARE, *Othello*, i, 3, 160. (1605)

But yet the pity of it, Iago! O Iago, the pity of it, Iago!

SHAKESPEARE, *Othello*, iv, 1, 206.

<sup>8</sup> No beast so fierce but knows some touch of pity.

SHAKESPEARE, *Richard III*, i, 2, 71. (1592)

<sup>9</sup> Pity! the scavenger of misery.

GEORGE BERNARD SHAW, *Major Barbara*. Act iii. (1905)

## PLACE

### See also Office

<sup>10</sup>

It is not places that make men to be held in honor, but men the places. (οὐχ οἱ τόποι τοὺς ἀνδρας ἐντίμους, ἀλλ' οἱ ἀνδρες τοὺς τόπους ἐπιδεικνύουσιν.)

AGESILAUS THE GREAT, when, as a boy, at a celebration of the festival of the naked boys, the director of the dance assigned him to an inconspicuous place. (c. 459 B.C.) See PLUTARCH, *Moralia: Sayings of Spartans*. Sec 208E.

It is not the place that honors the man, but the man that adds lustre to the place.

*Babylonian Talmud: Taanith*, fo. 21b. (c. 450)

When (as I remember) Agesilaus sonne was set at the lower end of the table, and one cast it in his teeth as a shame, he answered: this is the vpper end where I sit, for it is not the place that maketh the person, but the person that maketh the place honorable.

JOHN LYLY, *Euphues and His England* (Arber). p. 255. (1580)

Let me sit wherever I will, that will still be the upper end. (Adonde quiera que yo me siente será vuestra cabecera.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 31. (1615)

That is the upper End, where the chief Person sits.

THOMAS FULLER, *Gnomologia*. No. 4362. (1732)

'Tis the Place that shews the Man.

THOMAS FULLER, *Gnomologia*. No. 5122. (1732)  
Where Macgregor sits, there is the head of the table.

ROB ROY MACGREGOR, *Saying*, attributed to him by the Scots. (c. 1720) It has been quoted as from SCOTT, *Rob Roy*, but the compiler has been unable to find it there.

Wherever Macdonald sits, there is the head of the table.

R. W. EMERSON, *The American Scholar*. (1836)  
Like the Macdonald—where Lord Innes sat was the head of the table.

J. W. BELLAH, *Bones of Napoleon*, p. 69. (1940)  
OFFICE SHOWS THE MAN, *see under* OFFICE.

1 I see a dog, but no stone to shy at him;  
Yonder's a stone—no dog's in view:

There is your dog, here stones to try at him—  
The king's dog! what's a man to do?

BHARTRIHARI, *Epigrams*. No. 49. (c. A. D. 625)  
The Telegus have the same proverb, "When the dog comes, a stone cannot be found; when the stone is found, the dog does not come."

Ther lakketh noght but only day and place.

CHAUCEER, *Marchantes Tale*, l. 754. (c. 1388)  
Nor time nor place Did then adhere.

SHAKESPEARE, *Macbeth*, i, 7, 51. (1606)  
Where you think there is bacon, there is no chim-  
ney.

HERBERT, *Jacula Prudentum*. No. 104. (1640)  
Never the time and the place  
And the loved one all together.

ROBERT BROWNING, *Never the Time and the Place*. (1883)

2 Get in your place and take a back seat,  
Go way back and sit down.

ELMER BOWMAN, *Go Way Back and Sit Down*. (1901)

3 Nothing is more annoying than a low man  
raised to a high place. (Asperius nihil est  
humili cum surgit in altum.)

CLAUDIAN, *In Eutropium*. Bk. i, l. 181. (c. A. D. 400)  
Though men may look big in a position which is  
beneath their capacity, they often look small in  
one which is too big for them. (Nous pouvons  
paraître grands dans un emploi au-dessous de  
notre mérite; mais nous paraissions souvent petits  
dans un emploi plus grand que nous.)

LA ROCHEFOUCAULD, *Maximes*. No. 419. (1665)  
He that thinks his place below him will certainly  
be below his place.

F. E. HULME, *Proverb Lore*, p. 146. (1902)

4 Tim and his Handsaw are good in their Place,  
Tho' not fit for preaching or shaving a face.  
FRANKLIN, *Poor Richard's Almanack*, 1746.

5 Place neither giveth nor taketh away virtue.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 99. (1574) Pettie, tr.

6 All things have their place, knew we how to  
place them.

HERBERT, *Jacula Prudentum*. No. 381. (1640)

A place for everything and everything in its place.

R. W. EMERSON, *Journal*, 2 Aug., 1875. Quoted,  
but no source given.

Order is most useful in the management of every-  
thing. . . . Its maxim is, A place for everything  
and everything in its place.

SAMUEL SMILES, *Thrift*, p. 78. (1875)

A niche for everything and everything in its niche.

BEEDING, *Eight Crooked Trenches*, p. 84. (1936)  
I believe in a place for everything and everything  
in its place.

OGDEN NASH, *Hush, Here They Come*. (1938)  
A tidy person with a place for everything and  
everything in its place.

J. J. CONNINGTON, *The Twenty-One Clues*, p.  
77. (1941) WENTWORTH, *Miss Silver Deals  
With Death*, p. 135. (1943)

7 Let each [style] keep the becoming place  
allotted it. (Singula quaeque locum teneant  
sortita decentem.)

HORACE, *De Arte Poetica*, l. 92. (c. 20 B. C.)  
He need not fear to be chidden that sits where he  
is bidden.

RANDLE COTGRAVE, *Dictionary: Seoir*. (1611)

Sit in your place, and none can make you rise.

HERBERT, *Jacula Prudentum*. No. 374. (1640)  
Sit in your seat, and none will raise you.

JAMES KELLY, *Scottish Proverbs*, p. 299. (1721)  
Sit firm in thy Place, and none can hurt thee.

THOMAS FULLER, *Gnomologia*. No. 4180. (1732)  
I hold to being kind to servants—but you must  
make 'em know their place.

HARRIET BEECHER STOWE, *Uncle Tom's Cabin*.  
Ch. 16. (1852)

Sit in your own place, and no man can make you  
rise.

R. C. TRENCH, *On the Lessons in Proverbs*, p.  
99. (1853)

Sit down in your own place and you won't have  
to get up. (Sientate en tu lugar, y no te haran le-  
vantar.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 258. (1856) A Spanish proverb. The Ger-  
mans say, "Wer wohl sitzt, der rücke nicht"  
(Who is well seated, let him not stir); the  
Italians, "Chi sta bene, non si muova" (Who  
stands well, let him not shift).

8 Here indeed I am; this is my place. (Nimirum  
hic ego sum.)

HORACE, *Epistles*. Bk. i, epis. 15, l. 42. (20 B. C.)  
Every man has his own place. (Est locus uni  
cuique suus.)

HORACE, *Satires*, i, 9, 51. (35 B. C.)

9 Put Yourself in His Place.

CHARLES READE. Title of novel. (1870)

10 It is a maxim, that those to whom everybody  
allows the second place have an undoubted  
title to the first.

SWIFT, *A Tale of a Tub: Dedication*. (1704)

11 High place is quick to educate high minds.  
(Les grands places instruisent promptement  
les grands esprits.)

VAUVENARGUES, *Réflexions*. No. 569. (1746)



## PLAGIARISM

See also Imitation

<sup>1</sup> It is as difficult to appropriate the thoughts of others as it is to invent.

EMERSON, *Quotation and Originality*. (1875)

<sup>2</sup> I am against the prophets, saith the Lord, that steal my words every one from his neighbour. (Propterea ecce ego ad prophetas, ait Dominus, qui furantur verba mea unusquisque a proximo suo.)

*Old Testament: Jeremiah*, xxiii, 30. (c. 700 B. C.)

THEY STEAL MY THUNDER, see under THUNDER.

<sup>3</sup> I take back my property wherever I find it. (Je reprends mon bien où je le trouve.)

MOLIÈRE, when he used several times in his *Les Fourberies de Scapin*—act ii, sc. 7, for example—(1671) the famous phrase, "Que diable allait-il faire dans cette galère?" (What the devil was he doing in that galley?) which he asserted Cyrano de Bergerac had stolen from him and used in his *Pédant Joué*, act ii, sc. 4.

It is permitted me, said Molière, to take my own where ever I find it. (Il m'est permis, disait Molière, de reprendre mon bien où je le trouve.)

JEAN DE GRIMAREST, *Vie de Molière*, p. 14. (1704)

He kens his groats among other folks kail.

DAVID FERGUSON, *Scottish Proverbs*, p. 50. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 153, with the comment, "Spoken of those who are sharp and sagacious in knowing their own."

<sup>4</sup> The bees plunder the flowers here and there; but afterward they produce the honey, which is peculiarly their own. (Les abeilles pillotent deçà delà les fleurs; mais elles en font aprez le miel, qui est tout leur.)

MONTAIGNE, *Essays*. Bk. i, ch. 25. (1580) Montaigne is discussing the ethics of literary borrowing, and he concludes that it is justified if the borrower improves upon the original, but the source ought not to be concealed.

Though old the thought and oft exprest,  
'Tis his at last who says it best.

J. R. LOWELL, *For an Autograph*. (1868)

<sup>5</sup> Whatever is well said by another, is mine. (Quicquid bene dictum est ab ullo, meum est.)

SENECA, *Ad Lucilium*. Epis. xvi, sec. 7. (c. A. D. 64)

<sup>6</sup> Nothing is said nowadays that has not been said before. (Nullum est iam dictum quod non sit dictum prius.)

TERENCE, *Enunchus: Prologue*, l. 41. (161 B. C.) The same idea is said by the comic poet [Terence]: "Nothing is said which has not been said before." Whence my teacher, Donatus, when he was speaking of that verse said, "Confound those who have said our good things before us." (Huic quid simile sententiae et Comicus ait: "nihil est dictum, quod non est dictum prius." Unde precep-

tor meus Donatus, cum istum versiculum exponeret: Pereant, inquit, qui ante nos nostra dixerunt.)

ST. JEROME (HIERONYMUS), *Commentary on Ecclesiastes*, cap. i. (c. 375). See MINGE, *Patriologiae Cursus*, xxiii, 390.

Their writings are thefts which they have made from us in advance. (Leurs écrits sont des vols qu'ils nous ont faits d'avance.)

ALEXIS PIRON, *Epigram*. (c. 1755)

We can say nothing but what has been said. . . . Our poets steal from Homer.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

When 'Omer smote 'is bloomin' lyre,

He'd 'eard men sing by land an' sea;

An' what he thought 'e might require,

'E went an' took—the same as me!

RUDYARD KIPLING, *Barrack-Room Ballads: Introduction*. (1892)

Really, is it yours? I had supposed it was something old. (Obsecro, tuum est? vetus credideram.)

UNKNOWN. *A Latin gibe at a plagiarist*.

## PLAIN

<sup>7</sup> He is as plain as a pack-staff.

THOMAS BECON, *David's Harp*. (1542) *Early Works* (Parker Soc.), p. 276. Pack-staff: the staff on which a peddler carries his bundle over his shoulder, and on which he supports it when standing to rest; the earlier form of "plain as a pike-staff."

They be as playne as a pyke staff.

RICHARD SHACKLOCK, tr., *The Hatchet of Heresies*, fo. 1. (1565)

A new game . . . plain as a pike-staffe.

ROBERT GREENE, *Works* (Grosart), vi, 68. (1591) Packe-staffe plaine, uttrring the thing they ment

BISHOP JOSEPH HALL, *Satires*. Bk. iii, *Prologue* (1597)

It shows 'em a flat case as plain as a pack-staff.

THOMAS MIDDLETON, *The Familie of Love*. Act v, sc. 3. (1607)

Plain as a pike-staff without gilding.

CHARLES COTTON, *Scarronides*. Bk. i. (1664)

The evidence against him was as plain as a pike-staff.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. i, ch. 42. (1867)

"So plain's a pack-stave," which literature has corrupted into "plain as a pike-staff."

F. T. ELWORTHY, *West Somerset Word-Book*, 552. (1886)

Wrinkling up his nut over some plain as a pike-staff thing.

A. S. N. HUTCHINSON, *If Winter Comes*. Pt. i, ch. 1. (1921) See also CHENEY, *Trap for Bellamy*, p. 152. (1941) FREEMAN, *Unconscious Witness*, p. 165. (1942) etc., etc.

That's as plain as a pipestem.

THEODORA DU BOIS, *The Wild Duck Murders*, p. 122. (1943)

<sup>8</sup> A plaine honest man, without welt or garde. ROBERT GREENE, *Frier Bacon and Frier Bongay*, l. 2140. (c. 1590) Without ornament.

A plaine alehouse without welt or gard of anie iuybush.

THOMAS NASHE, *The Unfortunate Traveller*, p. 8. (1594)

I was christened Teresa, without welt or gard, nor addition of Don or Dona.

THOMAS SHELTON, tr., *Don Quixote*. Bk. ii, ch. 5. (1620)

<sup>1</sup> No more seene then a nose in a man's face.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 173. (1574) Pettie, tr.

As plain as the nose on a man's face.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, *Prologue*. (1593) Motteux' rendering of "L'experience nous le demonstre" (Experience proves it).

Invisible, As a nose on a man's face.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 1, 141. (1594)

As clear and as manifest as the nose in a man's face.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iii, mem. iv, subs. 1. (1621)

As plaine as the nose on a man's face.

JOHN CLARKE, *Paroemiologia*, p. 188. (1639)

HENRY MORE, *The Second Lash*, (1655) etc.

As plain as the nose on your face.

WILKIE COLLINS, *The Moonstone*. Ch.15. (1868)

SHAW, *Man and Superman*, Acts i and ii. (1903)

MASON, *Sulu Sea Murders*, p. 139. (1933)

SHRIBER, *A Body for Bill*, p. 54. (1942) etc., etc.

<sup>2</sup> You could see it as plain as egg on the chin of an O'Grady on a Friday.

O. HENRY, *The Handbook of Hymen*. (1907)

<sup>3</sup> As plaine as dunstable by waie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

As playne . . . as Donstable waye.

HUTH, *Ancient Ballads*, Pt. i. (c. 1560)

Plaine Dunstable is the high way, and yet there are many holes in it.

NICHOLAS BRETON, *Works* ii, c. 48. (1599)

"As plain as Dunstable Road." . . . Applied to things plain and simple, . . . Such this road; being broad and beaten.

THOMAS FULLER, *Worthies*, i, 166. (1662)

<sup>4</sup> Be plaine without pletes.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

<sup>5</sup> All is open that they do there,

As open as a gose eye.

HENRY MEDWALL, *A Goodly Interlude of Nature*. Pt. ii, l. 130. (c. 1500)

<sup>6</sup> It was as plain as day.

R. L. STEVENSON, *Treasure Island*, iii, 13. (1883)

The thing's as plain as daylight.

CHRISTIE, *Tuesday Club Murders*. Ch.13. (1933)

<sup>7</sup> Plain as corn beef and cabbage.

JEAN WEBB, *No Match for Murder*, p.50. (1942)

<sup>8</sup> An honeste true dealyng seruant . . . plaine as a packe-saddle.

WILSON, *Arte of Rhetorique*, p. 143. (1553)

As plaine (as they say) as a pack-saddle.

GEORGE WITHER, *Abuses Stript and Whipt: To the Reader*. (1613) RAY, *English Proverbs*, p. 202. (1670)

## PLAIN-DEALING

See also Candor; Speech: Plain-Speaking

<sup>9</sup> Plain dealing is praised more than practised.

JOHN CLARKE, *Paroemiologia*, p. 138. (1639)

<sup>10</sup> Nothing astonishes men so much as common sense and plain dealing.

EMERSON, *Essays, First Series: Art*. (1841)

<sup>11</sup> Plaine dealing is a jewel (though they that vse it commonly die beggers).

BRIAN MELBANCKE, *Philotimus: Epistle Dedicatory*. (1583)

Plain-dealing is a jewel, and he that useth it shall die a beggar.

HENRY PORTER, *The Two Angrie Women of Abington*. (1599)

Thereby grew the prouerbe "plaine dealing is a jewel." But he that vseth it shall die a begger.

JOHN DAY, *Law-Tricks*. Act ii. (1608)

How dost thou like this jewel?—Not so well as plain-dealing.

SHAKESPEARE, *Timon of Athens*, i, 1, 216. (1608)

Plain dealing is a jewel.

WILLIAM WYCHERLEY, *The Country-Wife*. Act iv, sc. 3. (1675)

CONGREVE, *The Old Batchelor*. Act iv, sc. 22. (1692)

GARRICK, *Bon Ton*. Act ii, sc. 2. (1775) etc., etc.

Plain Dealing is a Jewel; but they that wear it are out of Fashion.

THOMAS FULLER, *Gnomologia*. No. 3878. (1732)

<sup>12</sup> Plaine dealers, voide of dissimulation.

JOHN PORY, tr., *Historie of Africa*, ii, 40. (1600)

I the Plain-Dealer am to act to-day,

An honest man . . . who speaks what he thinks

WYCHERLEY, *Plain-Dealer: Prologue*. (1676)

<sup>13</sup> Plain dealing is the best when all is done.

WILLIAM PRYNNE, *Histrion-mastix*, iii, 1. (1633)

Feign'd Zeal, you saw, set out with speedier pace.

But, the last heat, Plain Dealing won the race.

DRYDEN, *Albion and Albanus: Epilogue*. (1685)

<sup>14</sup> Plaine dealing: honesty is dead.

BARNABY RICH, *The Ladies Looking Glasse*, p. 60. (1616)

Plain Dealing is dead; and dyed without Issue.

THOMAS FULLER, *Gnomologia*. No. 3879. (1732)

Poor Plain Dealing! dead without Issue.

FRANKLIN, *Poor Richard's Almanack*. (1750)

## PLAN

<sup>15</sup> What's your plan? What buskin's on your foot? (*τίς ἡ πλάνια. τίς δὲ κόθορος τῆς οὐδοῦ;*)

ARISTOPHANES, *The Birds*, l. 994. (414 B. C.)

<sup>16</sup> Those whose ways are different do not make plans together.

CONFUCIUS, *Analects*. Bk. xv, ch.39. (c.500 B. C.)

<sup>1</sup> Make no little plans; they have no magic to stir men's blood. . . . Make big plans: aim high in hope and work.

DANIEL H. BURNHAM, in *Christian Science Monitor*, 18 Jan., 1927.

Make your year's plans in the spring, and your day's plans early in the morning.

H. H. HART, *700 Chinese Proverbs*, No. 87. (1937)

<sup>2</sup> A well laid plan is ever to my mind most profitable. (τὸ γὰρ εἰς βουλευέσθαι κέρδος μέγιστον εὐπράκτω ἐόν.)

HERODOTUS, *History*. Bk. vii, ch. 10. (c. 445 B.C.) Repeated in bk. vii, ch. 157.

<sup>3</sup> It is a bad plan that cannot be altered. (Malum est consilium quod mutari non potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 403. (c. 43 B.C.) Quoted by AULUS GELLIUS, xvii, 14, and by MONTAIGNE, ii, 1.

We are on our way back—not by mere chance, not by a turn of the cycle. We are coming back more surely than ever before because we planned it that way; and don't let anybody tell you differently.

FRANKLIN D. ROOSEVELT, *Speech*, at Charleston, S.C., 23 Oct., 1935. He repeated the statement in the closing days of the 1936 campaign.

### PLASTER

See also Salve

<sup>4</sup> Quickly to the sore the plaster came. (E costi tosto al mal giunse lo impiastro.)

DANTE, *Inferno*. Canto xxiv, l. 18. (c. 1300)

<sup>5</sup> A prodigious Plaister for so small a Sore.

THOMAS FULLER, *Gnomologia*. No. 4347. (1732)

<sup>6</sup> To breke myn hede, and yeve me an houffe.

JOHN LYDGATE, *Minor Poems* (Percy Soc.), p. 56. (c. 1430)

To break a mans hed . . . and give him a plaster.

GABRIEL HARVEY, *Letter-Book*, p. 52. (1573)

A plaister is a small amends for a broken head.

JOHN LYLY, *Euphues* (Arber), p. 324. (1580)

He broke my head, and then gave me a plaister.

JOHN CLARKE, *Paroemiologia*, p. 17. (1639)

<sup>7</sup> You rub the sore, When you should bring the plaster.

SHAKESPEARE, *The Tempest*, ii, 1, 138. (1611)

You give me Coloquintida for Herb-John.

THOMAS FULLER, *Gnomologia*. No. 5905. (1732)

### PLAY

See also Work and Play

<sup>8</sup> For these at Beste and L'Ombre woo,  
And play for love and money too.

SAMUEL BUTLER, *Hudibras*, iii, 1, 1007. (1678)

To "play for love" is to play without stakes.

I play over again for love, as the gamesters phrase it, games for which I once paid so dear.

CHARLES LAMB, *New Year's Eve*. (1821)

Mrs. Todgers proposed that . . . they should play for "love."

DICKENS, *Martin Chuzzlewit*. Ch. 32. (1844)

<sup>9</sup> I warne yow wel, it is no childes pley.

CHAUCER, *Marchantes Tale*, l. 286. (c. 1388)

Leave boys-play, and fall to blow point; *Relin- quere nuces* [Put aside the nuts].

WILLIAM ROBERTSON, *Phraseologia Generalis*, 997. (1681) See under NUT.

Let us leave off children's play and go to push-pin.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>10</sup> Hands off and fair play.

JOHN CLARKE, *Paroemiologia*, p. 273. (1639)

WALTER SCOTT, *Guy Mannering*, Ch. 40

(1815), gives the modern form, "Hands off is fair play."

She endeavoured . . . to give both sides fair play.

CHARLES JENNER, *The Placid Man*, vi, 4. (1770)

Fair play's a jewel.

WALTER SCOTT, *Redgauntlet*. Ch. 21. (1824)

PLANCHÉ, *Extravaganzas*, i, 104. (1832)

CHAMIER, *Saucy Arethusa*. Ch. 9. (1837)

WEYMAN, *Shrewsbury*. Ch. 20. (1898) etc.

Fair play is good play.

WILLIAM HONE, *Every-Day Book*, ii, 1008. (1827)

One dog, one bull, signifies fair play.

JACKSON, *Shropshire Word-Book*, p. 309. (1879)

Spell for spell [turn for turn] is fair play.

F. K. ROBINSON, *Whitby Glossary*, p. 164. (1855)

He asked only for a fair field and a clear course.

E. PENNELL-ELMHIRST, *The Cream of Leicestershire*, p. 202. (1883) The usual phrase is "A fair field and no favor."

Turn about is fair play.

FITCH, *Girl With Green Eyes*. Act i. (1941)

<sup>11</sup> The people sat down to eat and to drink, and rose up to play. (Sedit populus manducare, et bibere, et surrexerunt ludere.)

*Old Testament: Exodus*, xxxii, 6. (c. 550 B.C.)

<sup>12</sup> Pith is good in all plays.

FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595)

Pith is good in all plays but threading of needles.

JAMES KELLY, *Scottish Proverbs*, p. 278. (1721)

<sup>13</sup> We should play, to live; not live, to play.

THOMAS FULLER, *Gnomologia*. No. 5457. (1732)

<sup>14</sup> Play with me and hurt me not,  
Jest with me and shame me not.

GABRIEL HARVEY, *Marginalia*, p. 188. (1582)

HARINGTON, *Orlando Furioso*. Bk. xii. (1591)

BRATHWAIT, *English Gentleman*, p. 152. (1630)

Jape with me and hurt me not,

Bourde [jest] with me and shame me not.

GEORGE PUTTENHAM, *The Arte of English*

*Poesie*, p. 261. (1589)

<sup>15</sup> I can compare him to nothing more happily than a barber's virginals; for every one may play upon him.

BEN JONSON, *Every Man in His Humour*. Act ii, sc. 3. (1598) Reminiscent of "Common as a barber's chair, which takes all buttocks."

See under COMMONNESS.

Call me what instrument you will, though you can fret me, yet you cannot play upon me.

SHAKESPEARE, *Hamlet*, iii, 2, 387. (1600)  
Some Jackes [keys] are common to all that will play.

DAVIES, *Scourge of Folly: Proverbs*. (1611)

1 The dyeuel playth ofte . . . ase deth the cat mid the mous.

DAN MICHEL, *Ayenbite of Inwyrt*, p. 179. (1340)  
You play with him as a cat plays with a mouse.  
SHADWELL, *Fair Quaker*. Act ii, sc. 2. (1710)

2 Play with thy peir, or I'll pull thee like a Paipe.

ALEXANDER MONTGOMERIE, *The Flyting betwixt M. and Polwart*, 107. (a. 1585)  
Play with your peirs.

FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595)  
Play with your play-feers [fellows].

JAMES KELLY, *Scottish Proverbs*, p. 281. (1721)

3 Shall I not be boty or party fellow with thee?

JEHAN PAISGRAVE, *Acolastus*, sig. T4. (1540)  
They wil . . . consent as though they wil play booty against him.

JOHN AWDELEY, *The Fraternitey of Vaca-bondes*, p. 9. (1561) To play booty: to act as decoy for confederates; to practise collusion.

Wee are three of vs, let us all play booty, and joyne together to coozen the Cardinall.

JAMES MABBE, tr., *Guzman d'Alfarache*, i, 222. (1622)

We under stand what we ought to do; but when we come to deliberate, we play booty against our selves.

L'ÉSTRANGE, tr., *Aesop's Fables*, p. 116. (1692)  
I believe the Devil plays booty against himself and tells you of my sins.

CIBBER, *Comical Lovers*. Act ii, sc. 1. (1707)  
He had scornfully refused a considerable bribe to play booty on such an occasion.

FIELDING, *Joseph Andrews*. Bk. i, ch. 2. (1742)  
Bribing a rider to play booty to lose the race.

PHILIP PARSONS, *Newmarket*, i, 108. (1771)  
Five of 'em strung up in a row, and none left to play booty, or turn white-livered.

DICKENS, *Oliver Twist*. Ch. 9. (1838)  
He had played booty, and played the traitor.  
STANLEY WEYMAN, *Skrewsbury*. Ch. 12. (1898)

4 To faint or fall over would be a grand-stand play.

M. D. POST, *Harvard Stories*, p. 308. (1893) A grand-stand play is something done for applause or effect.

The ultimatum to the Sultan of Morocco, "Pericardis alive or Raisuli dead" was a good one. But telegraphing it to the National Convention at Chicago made it look very much like a grand stand play.

Editorial, *Utica Observer*, 23 June, 1904, p. 6.  
Luther [was] obliged to make a few "grand-stand plays" himself.

MARY S. WATTS, *Luther Nichols*, p. 248. (1923)

5 There is a Spanish proverb, which says, *Whego* [phonetic for juego] *de manos, whego de villanos* [Play with the hands is the play of peasants].

THOMAS SHADWELL, *Bury-Fair*. Act ii, sc. 1. (1689) The English proverbial form is "Hand play, churls' play," or, "Horseplay is fools' play." The French say, "Jeu de mains, jeu de vilain."

6 To prevent any foule play that might be offered vnto me.

SIR PHILIP SIDNEY, *Arcadia*, ii, 181b. (a. 1586)  
All is not well; I doubt some foul play.

SHAKESPEARE, *Hamlet*, i, 2, 255. (1608)  
Foul Play.

CHARLES READE. Title of novel. (1868)

7 Of a new maried student that plained fast and loose.

UNKNOWN, *Tottle's Miscellany: Title of Epigram* (Arber), p. 157. (1557) Fast-and-loose was an old cheating game played by gipsies and vagrants.

Thus with the Aegyptian thou playest fast or loose.

JOHN LYLY, *Euphues* (Arber), p. 326. (1580)  
Play fast and loose with faith.

SHAKESPEARE, *King John*, iii, 1, 242. (1595)  
To sell a bargain well is as cunning as fast and loose.

SHAKESPEARE, *Love's Labour's Lost*, iii, 104 (1595)

This grave charm, . . .  
Like a right gipsy, hath, at fast and loose,  
Beguil'd me.

SHAKESPEARE, *Antony and Cleopatra*, iv, 12, 25. (1606)

She that wanton is and fond, that fast and loose will play.

UNKNOWN. In *Pepysian Garland*, p. 320. (1629)  
Fast and loose is no possession.

JOHN CLARKE, *Paroemiologia*, p. 159. (1639)  
Playing fast and loose, between Love and Indifference.

RICHARD STEELE, *The Spectator*. No. 320. (1712)  
She had played fast and loose with me.

THACKERAY, *Lovel the Widower*. Ch. 6. (1860)  
LEAVE OFF WHILE THE PLAY IS GOOD, see under GAMING.

## II—Play: Drama

8 There is no play without a fool.

JOHN CLARKE, *Paroemiologia*, p. 149. (1639)  
'Tis an old proverb, there can be no play without a foole in it.

UNKNOWN, *News from New Exchange*, p. 14 (1650)

What's a play without a woman in it?

THOMAS KYD, *The Spanish Tragedie*. Act iv, sc. 1. (c. 1589)

9 Judge not the play before the play be done.

SIR JOHN DAVIES, *Respicie Finem*. (a. 1626)

My soul, sit thou a patient looker-on;  
Judge not the play before the play is done:

Her plot has many changes: ev'ry day  
Speaks a new scene: the last act crowns the play.

FRANCIS QUARLES, *Epigram: Respice Finem. Emblemes*. Bk. i, emb. 15. (1635)

The first Act's doubtfull, but (we say)  
It is the last commends the Play.

ROBERT HERRICK, *The Plaudite*. (1648)

RESPICE FINEM, LOOK AT THE END, *see under* END.

<sup>1</sup> Those who have free seats at the play are  
the first to hiss.

H. H. HART, *700 Chinese Proverbs*. No. 277. (1937)

<sup>2</sup> For four hours or more the curtains are kept  
down. (Quattuor aut pluris aulaea premuntur  
in horas.)

HORACE, *Epistles*. Bk. ii, epis. i, l. 189. (c. 15  
B. C.) In the ancient theatre, the curtain was  
lowered into the floor at the beginning of the  
play and raised again only when the play  
was over.

<sup>3</sup> No play would I have rather seen. (Nullos his  
mallem ludos spectasse.)

HORACE, *Satires*. Bk. ii, sat. 8, l. 79. (35 B. C.)  
Referring to a dinner "with the rich Nasi-  
dienus" which a friend was describing.

I obtain more pleasure thence than from seeing  
quams in theatres. (Plus capio voluptatis inde  
quam spectandis in theatro ludis.)

PIETRO ARETINO, *Dialogues*. (c. 1550)

As good as a play!

CHARLES II, while listening to the debate in  
Parliament on Lord Ross's Divorce Bill. (c.  
1680) For the ascription, *see* MACAULAY,  
*Essays: The Life of Sir William Temple*.

The tale that Master Jarvis told was as good as  
a play.

MRS. HENRY WOOD, *Dene Hollow*. Ch. 20. (1871)  
It is (or was) better than a play. It is (or was)  
most entertaining. There is an adumbration in  
the Latin of Aretino.

ERIC PARTRIDGE, *Dictionary of Cliché's*. (1941)

<sup>4</sup> A farce or a comedy is best played; a tragedy  
is best read at home.

ABRAHAM LINCOLN, to John Hay, after seeing  
Booth in *The Merchant of Venice*. (1863)

<sup>5</sup> If it be true that good wine needs no bush, 'tis  
true that a good play needs no epilogue.

SHAKESPEARE, *As You Like It: Epil.*, l. 3. (1600)  
The play, I remember, pleased not the million;  
'twas caviare to the general.

SHAKESPEARE, *Hamlet*, ii, 2, 457. (1600) "Caviar  
to the general": unappreciated by the mob.  
There are occasions when Reginald is caviare to  
the Colonel.

H. H. MUNRO (SAKI), *Reginald*. Ch. 1. (1904)

It appears to be a case of caviare to the general.  
INNES, *Appleby on Ararat*, p. 150. (1941)

<sup>6</sup> Is there no play  
To ease the anguish of a torturing hour?

SHAKESPEARE, *A Midsummer-Night's Dream*,  
v, 1, 36. (1596)

The play's the thing.

SHAKESPEARE, *Hamlet*, ii, 2, 633. (1600)

Play out the play.

SHAKESPEARE, *I Henry IV*, ii, 4, 531. (1597)

The hotel business is like the theatre. No matter  
what happens, the show must go on.

HOLDING, *Speak of the Devil*, p. 281. (1941)

<sup>7</sup> Athens herself learned virtue at a play.

STEELE, *The Funeral: Epilogue*. (1701)

## PLEASING

<sup>8</sup> The back is not broken by bending it.

AMEN-EM-APT, *Teaching How to Live*. Col.  
xxv, l. 11. (c. 700 B. C.) Griffith, tr.

The man is not made poor who says pleasant  
things.

AMEN-EM-APT, *Teaching How to Live*, xxv, 12.

<sup>9</sup> As pleasant as warm water on a bald head.

*Babylonian Talmud: Kethuboth*, fo. 39b. (c.  
450)

<sup>10</sup> He doesn't please me who pleases himself so  
much. (Non placet ille mihi, quisquis placuit  
sibi multum.)

CATO (?), *Collectio Monostichorum*, l. 11. (c. 175  
B. C.) *See Minor Latin Poets*, Loeb, p. 624.

<sup>11</sup> Too much desire to please pleasure divorces.

GEORGE CHAPMAN, *Ovid's Banquet of Sense*  
(1595)

He more had pleased us had he pleased us less.

JOSEPH ADDISON, *An Account of the Greatest  
English Poets*. (1694) Referring to Cowley.

The greatest mistake is the trying to be more  
agreeable than you can be.

WALTER BACEHOT, *Biographical Studies*, p. 294.  
(a. 1877)

Too anxious to please to please.

O. HENRY, *The Brief Debut of Tildy*. (1906)

<sup>12</sup> If you mean to profit, learn to please.

CHARLES CHURCHILL, *Gotham*, ii, 88. (a. 1764)

<sup>13</sup> It is as hard to please a knave as a knight.

JOHN CLARKE, *Paroemiologia*, p. 275. (1639)  
Cited by RAY, p. 111; FULLER, No. 2907.

<sup>14</sup> Please the eye and picke the purse.

COTGRAVE, *Dictionary: Marchandise*. (1611)

She may please your eye a little . . . but vex  
your heart.

ANTHONY BREWER, *Love-Sick King*. Act iii.  
(1655)

She was resolved to please her eye, if she should  
plague her heart.

SMOLLETT, *Roderick Random*. Ch. 40. (1748)

It is a fatal maxim among women, "To please the  
eye, though they torment the heart."

UNKNOWN, *The World*. No. 80. (1754)

"Please your eye and plague your heart" is an  
adage that want of beauty invented, I dare say,  
more than a thousand years ago.

COBBETT, *Advice to Young Men*. Ch. 3. (1829)

But I will marry him, mamma—I'll please my  
eye, if I plague my heart.

MRS. LINNAEUS BANKS, *Manchester Man*. Ch.  
38. (1876)

<sup>1</sup> Whenever you are sincerely pleased, you are nourished.

EMERSON, *Considerations by the Way*. (1860)

<sup>2</sup> When we are pleas'd our selves, we begin to please others.

THOMAS FULLER, *Gnomologia*. No. 5618. (1732)

They who are pleas'd themselves must always please.

JAMES THOMSON, *The Castle of Indolence*. Canto i, st. 15. (1748)

<sup>3</sup> He makes people pleased with him by making them first pleased with themselves.

LORD CHESTERFIELD, *Letters*, 18 Jan., 1750.

To be pleased one must please.

LORD CHESTERFIELD, *Letters*, 9 July, 1750.

Men seldom give pleasure where they are not pleased themselves.

SAMUEL JOHNSON, *The Rambler*. No. 74. (1750)

The art of pleasing is to seem pleased.

WILLIAM HAZLITT, *Characteristics*. No. 39. (1823)

The surest way to make ourselves agreeable to others is by seeming to think them so.

WILLIAM HAZLITT, *Characteristics*. No. 57.

<sup>4</sup> When I craued a finall resolution to my fatal passions, shee . . . shooke me off with a *Non placet*.

ROBERT GREENE, *Menaphon* (Arber), p. 42. (1589) *Non placet* (it does not please), the phrase used in the older universities and in ecclesiastical assemblies, in voting negatively upon any question.

When flesh and bloud shall put up a petition, . . . give it a *Non placet*.

RICHARD SIBBES, *The Christian's End* (1639). v, 110. (a. 1635)

<sup>5</sup> Fair is not fair, but that which pleaseth.

GEORGE HERBERT, *Jacula Prudentum*. No. 494.

(1640) RAY, *English Proverbs*, p. 9. (1670)

<sup>6</sup> He pleased you by not studying to please.

LYTTELTON, *Progress of Love*. Pt. iii. (a. 1773)

<sup>7</sup> To be pleased with oneself is the surest way of offending every-body else.

LORD LYTTON, *Pelham*. Ch. 23. (1827)

<sup>8</sup> I consider him an unhappy man whom no one pleases. (Ego esse miserum credo. cui placet nemo.)

MARTIAL, *Epigrams*. Bk. v, ep. 28, l. 9. (c. A. D. 90) He who is pleased with nobody is much more unhappy than he with whom nobody is pleased. (Un homme à qui personne ne plaît est bien plus malheureux que celui qui ne plaît à personne.)

LA ROCHEFOUCAULD, *Maximes*. No. 561. (1665)

He that can please nobody is not so much to be pitted as he that nobody can please.

C. C. COLTON, *Lacon*. Vol. i, No. 231. (1820)

<sup>9</sup> I was (as the poet says) as pleased as Punch. THOMAS MOORE, *Letter to Lady Donegal*. (a. 1852)

When Sissy got into the school here . . . her father was as pleased as Punch.

DICKENS, *Hard Times*. Bk. i, ch. 6. (1854)

I'm as pleased as Punch, now I've thought of it.

GEORGE ELIOT, *Middlemarch*. Ch. 40. (1871)

As pleased as a dog with two tails.

EDWARD PEACOCK, *Manley Glossary*, p. 169. (1889)

As pleased as if the pot was on.

Folk-Lore. Vol. xxiv, p. 77. (1913)

<sup>10</sup> By whatever gifts you can please, please. (Quacumque potes dote placere, place.)

OVID, *Artis Amatoriae*. Bk. i, l. 596. (c. 1 B. C.)

There is also some little delight in having pleased one's self. (Est etiam placuisse sibi quotacumque voluptas.)

OVID, *De Medicamine Faciei*, l. 31. (c. 1 B. C.)

<sup>11</sup> If it pleases you, it does not displease me, as the saying is. (ἀλλ' ἐὶ ὅπως σοὶ φίλον, οὐδ' ἐμοὶ ἐχθρόν, φασίν.)

PLATO, *Theaetetus*. Sec. 162C. (c. 390 B. C.)

Cited by ERASMUS, *Adagia*, ii, 1, 33, who gives the Latin, "Si tibi amicum, nec mihi inimicum."

<sup>12</sup> I would rather please one good man than many bad. (Bono probari malo quam multis malis.)

PITTACUS, *Apothegm*. (c. 675 B. C.) See AUSONIUS [?], *Septem Sapientum Sententiae*, l. 9.

<sup>13</sup> She who longs to please many longs to be unchaste. (Multis placere quae cupit culpam cupit.)

PUBLILIUS SYRUS, *Sententiae*. No. 392. (c. 43 B. C.)

Do not care how many, but whom, you please. (Non quam multis placeas, sed qualibus stude.)

PUBLILIUS SYRUS, *Sententiae*. No. 483.

<sup>14</sup> Be always displeased at what thou art. if thou desirest to attain to what thou art not; for where thou hast placed thyself, there thou abidest.

FRANCIS QUARLES, *Emblems*. Bk. iv, emb. 3. (1635) Quoting Saint Augustine.

<sup>15</sup> If you be not pleased, put your hand in your pocket and please yourself. A jeering expression to such as will not be pleased with the reasonable offers of others.

JOHN RAY, *English Proverbs*, p. 79. (1678)

If you be not Content, put your hand in your Pocket, and please your self.

THOMAS FULLER, *Gnomologia*. No. 2739. (1732)

<sup>16</sup> I do not exist to please you. (Non tibi spiro.) SIR PHILIP SIDNEY, *Arcadia*. (a. 1586) Motto on title-page.

Be you pig or god, I am marjoram, and do not breathe for you. (Sis sus, sis divus, sum caltha, et non tibi spiro.)

S. T. COLERIDGE, *Aids to Reflection* (1843). Vol.

i, p. 13. (1825) It is not known whether Coleridge originated this line or quoted it from some unindicated source.

1 Dream not that we can act to please ourselves,  
Nor pay the price of pleasure by our pains.

(καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδῶμεθα  
οὐκ ἀντιτίσσειν αὐθις ἂν λυπώμεθα.)

SOPHOCLES, *Ajax*, l. 1085. (c. 409 B. C.)

2 Those things are more pleasing which spring  
of their own accord. (Gratiora tamen quae  
sua sponte nascuntur.)

TACITUS, *Dial. de Oratoribus*. Sec. 6. (c. A. D. 85)

3 "I wyll please, what so betide."  
If thou wyllt please, lay truthe a syde.

UNKNOWN, *Proverbs of Wysdom*, p. 19. (c. 1450)

The art of pleasing is the art of deceiving. (L'art  
de plaire est l'art de tromper.)

VAUVENARGUES, *Réflexions*. No. 329. (1746)

## II—Pleasing Everyone

4 He had need rise betimes that would please  
everybody.

JOHN CLARKE, *Paroemiologia*, p. 34. (1639)  
Cited by RAY, p. 132; FULLER, No. 1854.

He that all men will please will never find ease.

JOHN CLARKE, *Paroemiologia*, p. 282. (1639)

He must rise early, yea, not at all go to bed, who  
will have everyone's good word.

FULLER, *Holy War*. Bk. iv, ch. 14. (1639)

He that resolves not to go to bed till all the  
world is pleas'd, shall be troubled with a head-  
ach.

L'ESTRANGE, tr., *Aesop's Fables*, p. 325. (1692)

He must rise early that would please everybody.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 115.  
(1875) The French form is, "Qui veut plaire  
à tout le monde doit se lever de bonne heure."

5 Ther may no man all men please.

RICHARD HILLS, *Common-Place Book*, p. 132.  
(c. 1530)

Oh poore man, if thou hadst al the eyes of Argos,  
the handes of Briarius, the wisdom of Salomon,  
with the riches of Midas, . . . thou shalt neuer  
please al men.

JOHN FLORIO, *Firste Fruites*, fo. 77. (1578)

One can hardly please all men.

THOMAS DRAKE, *Bibliotheca*, p. 45. (1633)

One cannot please all people.

TORRIANO, *Piazza Universale*, p. 204. (1666)

The French say, "On ne peut à tous com-  
plaire."

6 He is very foolish who aims at pleasing all  
the world and his father. (Il est bien fou du  
cerveau qui prétend contenter tout le monde  
et son père.)

LA FONTAINE, *Fables*. Bk. iii, fab. 1. (1668) A  
paraphrase of the French proverb, "On ne  
peut contenter tout le monde et son père."

7 There is no one thing which pleases all; one  
man gathers thorns, another roses. (Non omni-  
bus unum est quod placet: hic spinas colligit,  
ille rosas.)

PETRONIUS, *Poems*. Frag. 1, Loeb, p. 342. (c. A. D. 60)

The gray plover is so highly esteemed, that this  
proverb is raised of a curious and malcontented  
stomack: *A gray plover cannot please him.*

THOMAS MOUFET, *Health's Improvement*, p.  
98. (1655) The Germans say, "No tree will  
suit the thief to be hanged on."

8 Who seeks to please all men each way,  
And not himself offend,  
He may begin his work to-day,  
But God knows where he'll end.

SAMUEL ROWLANDS, *Epigrams*. (a. 1630)

He that would please all and himself too, under-  
takes what he cannot do.

JAMES HOWELL, *English Proverbs*, p. 5. (1659)

He pleases everyone but cannot please himself.  
(Il plait à tout le monde et ne saurait se plaire.)

BOILEAU, *Satires*. Sat. ii. (1666) Referring to  
Molière.

He that would please all, and himself too,  
Undertakes what none could ever do.

THOMAS FULLER, *Gnomologia*. No. 6384. (1732)

He that would please all, and himself too,  
Takes more in hand than he is like to do.

FRANKLIN, *Poor Richard's Almanack*, 1733.

9 In great affairs, it is difficult to please all. (ἐν  
μεγάλαις πᾶσιν ἀδύην χαλεπόν.)

SOLON, *Apothegm*. (c. 575 B. C.) See PLUTARCH,  
*Lives: Solon*. Ch. xxv, sec. 5.

To please al folk is ful hard.

JOHN LYDGATE, *Minor Poems*, p. 60. (c. 1430)

It is harde to content all menys myndis.

WILLIAM HORMAN, *Vulgaria*, fo. 93. (1519)

It is hard to please all parties. . . . *Durum est  
omnibus placere.*

JAMES KELLY, *Scottish Proverbs*, p. 220. (1721)

10 Not even God can please all, whether he rains  
or does not rain. (οὐδὲ γὰρ ὁ Ζεὺς | οὔθ' ὕων  
πάντας ἀνδάνει οὔτ' ἀπέχων.)

THEOGNIS, *Elegies*. Eleg. xxvi. (c. 600 B. C.)

Cited by ERASMUS, *Adagia*, ii, vii, 55, with  
the Latin, "Ne Iupiter quidem omnibus  
placet." PONTANUS, *Collectio Proverbiorum*,  
p. 124, gives the Greek in a shorter form,  
οὐδὲ Ζεὺς πᾶσιν ἀπέσκει (Not even God can  
please everybody), and HENDERSON, *Latin  
Proverbs*, p. 137, gives the Latin proverb in  
another form, "Frustra laborat qui omnibus  
placere studet" (He labors in vain who tries  
to please everybody).

Jupiter does not please all men, either when he  
sends rain or fair weather. (Iovem nec pluvium,  
nec serenum, placere omnibus.)

ERASMUS, *Colloquia: The Lover of Glory*.  
(1524) Quoting Theocritus.

Call to minde the old proverbe, that Jupiter  
himselpe pleaseth not all.

GUAZZO, *Civile Conversation*, i, 106. (1574)

Not God above gets all men's love. *Jupiter neque  
pluens neque abstineus omnibus placet.*

JAMES KELLY, *Scottish Proverbs*, p. 267. (1721)

Charles M. Schwab is credited with saying,  
"A man who trims himself to suit everybody  
will soon whittle himself away."

## PLEASURE

See also Delight, Happiness, Joy

<sup>1</sup> I would rather be mad than pleasure-loving.  
(μαλὲρ ἢ ἡσθεῖν.)

ANTISTHENES, *Fragments*. Frag. 28. (c. 400 B. C.) Quoted by AULUS GELLIIUS, ix, 5, DIOGENES LAERTIUS, vi, 3, and MONTAIGNE, ii, 2, who translates it: "J'ayme mieulx estre furieux que voluptueux." Montaigne compares it with the saying of Sextius, "I would rather be tormented with pain than sensuality" (J'ayme mieulx estre enfermé de la douleur que de la volupté).

<sup>2</sup> It is a common saying, one day of respite is worth a year [of endurance].

LORD BERNERS, *Huon of Burdeux* (E.E.T.S.), p. 128. (1533)

One day of Pleasure, is worth two of Sorrow.

THOMAS FULLER, *Gnomologia*. No. 3766. (1732)

A day in such serene enjoyment spent  
Is worth an age of splendid discontent.

JAMES MONTGOMERY, *Greenland*. (a. 1854)

<sup>3</sup> Consider not pleasures as they come, but as they go.

BOHN, *Handbook of Proverbs*, p. 339. (1855)

<sup>4</sup> I do not love so to make a toyle of a pleasure.

NICHOLAS BRETON, *Dialogue of Pitte*. (1603)

Make a toil of's pleasure.

JOHN CLEVELAND, *Works*, p. 267. (a. 1658)

I will not make a toil of a pleasure, quoth the good man, when he buried his wife.

JAMES KELLY, *Scottish Proverbs*, p. 192. (1721)

<sup>5</sup> Mingle occasional pleasures with your care  
That you with courage any task may bear.  
(Interpone tuis interdum guadia curis,  
ut possis animo quemvis sufferre laborem.)

CATO (?), *Disticha*. Bk. iii, No. 6. (c. 175 B. C.)

'Tis sweet at the fitting time to cast serious thoughts aside. (Dulce est desipere in loco.)

HORACE, *Odes*. Bk. iv, ode 12, l. 28. (c. 13 B. C.)

Pleasure in moderation relaxes and tempers the spirit. (Modica voluptas laxat animos et temperat.)

SENECA, *De Ira*. Bk. ii, sec. 20. (c. A. D. 55)

A LITTLE NONSENSE NOW AND THEN, *see under* NONSENSE.

<sup>6</sup> Vice poisons pleasure, passion falsifies it, temperance sharpens it, innocence purifies it, beneficence doubles it, friendship multiplies it.

S. G. CHAMPION, *Racial Proverbs*, p. 372. (1938) A Chinese proverb.

<sup>7</sup> The expectation of pleasures hoped for is combined with the recollection of pleasures past. (Expectatio speratarum voluptatum cum perceptarum memoria iungeretur.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 33, sec. 96. (c. 45 B. C.) Schiller has, "Ein Vergnügen erwarten ist auch ein Vergnügen" (Awaiting a pleasure is also a pleasure).

Pleasure is said by her votaries to consist of the memory of the past, the enjoyment of the present, and the hope of future delights.

PHILO, *De Simniis*. Sec. 209. (c. A. D. 40) Philo refers several times to this Epicurean doctrine that present ills are mitigated by the remembrance of past pleasure. *See also under* REMEMBRANCE.

<sup>8</sup> Wit, be my faculty, and pleasure my occupation.

CONGREVE, *The Old Batchelor*, i, 1. (1693)

PLEASURE MY BUSINESS, *see under* BUSINESS.

<sup>9</sup> Though on pleasure she was bent,  
She had a frugal mind.

WILLIAM COWPER, *John Gilpin's Ride*. (c. 1782)

On pleasure bent. Seeking pleasure; eager to enjoy, set on enjoying, oneself.

ERIC PARTRIDGE, *Dictionary of Clichés: On*. (1941) Partridge refers to Cowper as the source of the phrase.

<sup>10</sup> I know not how to conceive the good, apart from the pleasures of taste, sexual pleasures, the pleasures of sound, and the pleasures of beautiful form.

EPICURUS, *Apothegm*. (c. 290 B. C.) *See* DIOGENES LAERTIUS, *Epicurus*. Bk. x, sec. 6.

They utter sounds devoid of sense. (Ait eos voce inani sonare.)

CICERO, *De Finibus*. Bk. ii, ch. 15. (c. 45 B. C.)

Quoting Epicurus, and referring to those who do not include pleasure in their scheme of morality.

Pleasure is the only thing to live for. Nothing ages like happiness.

OSCAR WILDE, *An Ideal Husband*. Act ii. (1895)

<sup>11</sup> Pleasure is our first and kindred good. (ταύτην γὰρ ἀγαθὸν πρῶτον καὶ συγγενικὸν ἔγνωμεν.)

EPICURUS, *Letter to Menoeceus*. (c. 290 B. C.) *See* DIOGENES LAERTIUS, *Epicurus*. Bk. x, sec. 128.

By pleasure we mean the absence of pain in the body and of trouble in the soul. (ἀλλὰ τὸ μῆτε ἀλγεῖν κατὰ σῶμα μῆτε ταραττεσθαι κατὰ ψυχὴν.)

EPICURUS, *Letter to Menoeceus*. DIOGENES LAERTIUS, bk. x, sec. 131.

Pleasure is in itself a good, nay . . . the only good.

JEREMY BENTHAM, *The Principles of Morals and Legislation*. Ch. 10. (1789)

<sup>12</sup> Virtue is the one thing without which pleasure cannot be. (τῆς ἡδονῆς τὴν ἀρετὴν μόνην.)

EPICURUS, *Apothegm*. (c. 290 B. C.) *See* DIOGENES LAERTIUS, *Epicurus*. Bk. x, sec. 138.

To live a life of pleasure is impossible without living a life of virtue and justice. (οὐκ ἔστιν ἡδὲως ἀνευ τοῦ καλῶς καὶ δικαίως ζῆν.)

CASSIUS, *Letter to Cicero*. (45 B. C.) Citing the Epicurean dogma. *See* CICERO, *Ad Familiares*, xv, 19.

Pleasure is nought but virtue's gayer name.

YOUNG, *Night-Thoughts*. Nt. viii, l. 573. (1745)



1 Pleasure is not pleasure when it is joined to evil report and an evil conscience. (Voluptas non est voluptas quae cum mala fama, malaque conscientia coniuncta est.)

ERASMUS, *Colloquia: Hedonius*. (1524)

2 Who pleasure gives, shall joy receive.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Some sweet Employ for leisure minutes chuse,  
And let your very Pleasures have their Use.

FRANKLIN, *Poor Richard's Almanack*, 1751.

3 Pleasure tasteth well after Service.

THOMAS FULLER, *Gnomologia*. No. 3887. (1732)

To overcome Pleasure, is the greatest Pleasure.

THOMAS FULLER, *Gnomologia*. No. 5213.

Let pleasure overcome thee and thou learnest to like it.

HAZLITT, *English Proverbs*, p. 259. (1869)

4 Many a fool feeds on pleasure. (Dist on encore: *Maint fol paist d'uis*.)

GARIN, *Du Prestre Ki Abevele*, l. 87. (c. 1250)

MONTAIGLON, *Recueil des Fabliaux*, iii, 57.

5 The last pleasure in life is the sense of discharging our duty.

HAZLITT, *Characteristics*. No. 409. (1823)

6 A pleasure long expected, is dear enough sold.

HERBERT, *Jacula Prudentum*. No. 867. (1640)

Say to pleasure, Gentle Eve, I will none of your apple.

HERBERT, *Jacula Prudentum*. No. 1138.

Wherever pleasure is to be sold, I am always a purchaser.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter 54. (1760)

7 Folowe pleasure, and then will pleasure flee;  
Flee pleasure, and pleasure will folow thee.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Fly pleasures and they'll follow you.

FRANKLIN, *Poor Richard's Almanack*, 1738. Repeated in 1758.

Pleasure is very seldom found where it is sought.

SAMUEL JOHNSON, *The Idler*. No. 58. (1758)  
See also under WOOLING.

8 He has won every vote who has blended profit and pleasure. (Omne tulit punctum qui miscuit utile dulci.)

HORACE, *De Arte Poetica*, l. 343. (c. 20 B. C.)

The line is used as a motto on the title-page of PETTIE, *Petite Pallace* (1576) and of Greene's works after 1584.

Joyning (if it may be) pleasure with profite.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 248. (1574) Pettie, tr.

To your common profit & pleasure.

R. B. (BARNABE RICH?), *Introduction to Pettie's Petite Pallace*. (1576)

9 Love of pleasure is the disease which makes men most despicable.

LONGINUS, *On the Sublime*. Ch. 44 (c. 250)

No man is a hypocrite in his pleasures.

SAMUEL JOHNSON. BOSWELL, *Life*, 1784.

10 No pleasure after death. (Post mortem nulla voluptas.)

SIR DAVID LYNDESAY, *The Monarche*. (1552)

Quoted as part of the epitaph of Sardanapalus. An Epicurean maxim.

The grave's a fine and private place,  
But none, I think, do there embrace.

ANDREW MARVELL, *To His Coy Mistress*. (a. 1678) See under GRAVE.

11 It is pietie to abstaine from pleasure.

JOHN LYLY, *Euphues* (Arber), p. 76. (1579)

12 It is my delight to give pleasure to a select few. (Me raris iuvat auribus placere.)

MARTIAL, *Epigrams*. Bk. ii, epig. 86. (A. D. 85)

The most delicious pleasure is to cause that of other people. (Le plaisir le plus délicat est de faire celui d'autre.)

LA BRUYÈRE, *Les Caractères: De l'Homme*. (1688)

13 All things that live and see the self-same sun  
That we behold, to pleasure are enslaved.

(ἀπανθ' ὅσα ἢ καὶ τὸν ἥλιον βλέπει  
τὸν κοινὸν ἡμῖν, δοῦλα ταῦτ' ἐσθ' ἡδονῆς.)

MENANDER, *Fragments*. Frag. 611. (c. 300 B. C.)

Everyone cares only for his own pleasure. (Curæ sua cuique voluptas.)

OVID, *Artis Amatoria*. Bk. i, l. 749. (c. 1 B. C.)

All the opinions of the world conclude that pleasure is our end. (Toutes les opinions du monde en sont là, que le plaisir est nostre but.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)

14 God made all pleasures innocent.

CAROLINE NORTON, *The Lady of La Garaye*. Pt. i. (1861)

15 The pleasure that is safest is the least valued. (Quæ venit ex tuto, minus est accepta voluptas.)

OVID, *Artis Amatoria*. Bk. iii, l. 603. (c. 1 B. C.)

FOR FORBIDDEN PLEASURE, see PROHIBITION.

16 This is a brief and not a true pleasure. (Brevis est hæc, et non vera voluptas.)

OVID, *Heroides*. Epis. xix, l. 65. (c. 10 B. C.)

The Latin proverb is, "Nil unquam longum est quod sine fine placet" (Nothing is ever long which gives endless pleasure).

The shortest pleasures are the sweetest.

FARQUHAR, *Twin Rivals*. Act iii, sc. 3. (1702)

17 Pleasure deferred is keenest. (Sustentata venus gratissima.)

OVID, *Remediorum Amoris*, l. 405. (c. 1 B. C.)

It is rarity that gives zest to pleasures. (Voluptates commendat rarior usus.)

JUVENAL, *Satires*. Sat. xi, l. 208. (c. A. D. 120)

18 To think of fear is not the way of pleasure. (Metum respicere non solet quicquid iuvat.)

PUBLILIUS SYRUS, *Sententiae*. No. 385. (c. 43 B. C.)

Miserable is pleasure where there is recollection of danger. (Misera est voluptas ubi pericli memoria est.)

PUBLILIUS SYRUS, *Sententiae*. No. 406.

Secret pleasure is rather fear than joy. (Voluptas tacita metus est mage quam gaudium.)

PUBLILIUS SYRUS, *Sententiae*. No. 720.

1 What pleasure results from what is won with difficulty! (Quod vix contingit ut voluptatem parit!)

PUBLILIUS SYRUS, *Sententiae*. No. 573. (c. 43 B. C.) The pleasure which is won with difficulty is the sweetest. (Voluptas e difficili data dulcissima est.)

PUBLILIUS SYRUS, *Sententiae*. No. 700.

The great pleasure in life is doing what people say you cannot do.

BAGEHOT, *Literary Studies*. Ch. 1. (1879)

2 If you want pleasure, you must work for it. (Yu ch'iu shêng k'uai 'huo, hsü hsia ssü kung fu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 23. (1875)

3 Your ladyship has one pleasure to come.

SWIFT, *Polite Conversation*. Dial. i. (1738) Referring to reading a play called *Love in a Hollow Tree*.

You have an immense pleasure to come.

JAMES TOWNLEY, *High Life Below Stairs*. Act ii, sc. 1. (1759) Referring to the reading of Shakespeare.

Believe me, Colonel, you have an immense pleasure to come.

ROYALL TYLER, *The Contrast*. Act iv, sc. 1. (1787) Referring to a projected visit to Europe.

4 The human mind always runs downhill from toil to pleasure. (Hominum ab labore proclive ad lubidinem.)

TERENCE, *Andria*, l. 78. (166 B. C.)

5 A man devoted to pleasure. (Homo voluptati obsequens.)

TERENCE, *Hecyra*, l. 459. (165 B. C.)

We that are great women of pleasure . . . join the sweet delight And the pretty excuse together.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act v, sc. 2. (1623)

A man of pleasure,

A kind of thing that's for itself too dear.

HERBERT, *The Church-Porch*. St. 30. (a. 1633)

He [Clarendon] had enemies at court, especially . . . the ladies of pleasure.

JOHN EVELYN, *Diary*, 27 Aug., 1667.

These men of Pleasure (ye very pest and ruine of all Courts).

EARL OF ESSEX, *Essex Papers*, i, 72. (1673)

In our Dialect a vicious Man is a Man of Pleasure.

BISHOP GEORGE BERKELEY, *Alciphron*. Pt. ii, sec. 3. (1732)

A Man of Pleasure is a Man of Pains.

YOUNG, *Night-Thoughts*. Nt. viii, l. 793. (1745)

6 When our pleasures have exhausted us, we think that we have exhausted pleasure. (Lorsque les plaisirs nous ont épuisés, nous croyons avoir épuisé les plaisirs.)

VAUVENARGUES, *Réflexions*. No. 195. (1746)

The greatest mental faculty is capacity for pleasure. (La plus grande perfection de l'âme est d'être capable de plaisir.)

VAUVENARGUES, *Réflexions*. No. 546.

7 His own special pleasure attracts each one. (Trahit sua quemque voluptas.)

VERGIL, *Eclogues*. Ecl. ii, l. 65. (37 B. C.) The usual proverbial form is, "Sua cuique voluptas" (To everyone his own form of pleasure).

8 No civilized man ever regrets a pleasure.

OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 6. (1891)

9 Occupy thyself with pleasure daily.

UNKNOWN, *Song of the Harper*, l. 500. (c. 2350 B. C.) See under TIME: GATHER YE ROSEBUDS.

## II—Pleasure: Its Penalties

### See also Pain and Pleasure

10 There is nothing so hateful and so pernicious as pleasure, since, if indulged in too much and too long, it turns the light of the soul into utter darkness. (Quocirca nihil esse tam detestabile tamque pestiferum quam voluptatem. si quidem ea, cum maior esset atque longior, omne animi lumen exstingeret.)

ARCHYTAS OF TARENTUM. As quoted by CICERO, *De Senectute*. Ch. xii, sec. 41. (c. 400 B. C.)

In everything satiety closely follows the greatest pleasures. (Omnibus in rebus voluptatibus maximis fastidium finitimum est.)

CICERO, *De Oratore*. Bk. iii, sec. 25. (55 B. C.)

Pleasure that comes too thick, grows fulsome.

THOMAS FULLER, *Gnomologia*. No. 3788. (1732)

But not even pleasure to excess is good:

What most elates then sinks the soul as low.

JAMES THOMSON, *The Castle of Indolence*. Canto i, st. 63. (1748)

Pleasure is to women what the sun is to the flower; if moderately enjoyed, it beautifies, it refreshes, and it improves; if immoderately, it withers, etiolates, and destroys.

C. C. COLTON, *Lacon*. Vol. i, No. 135. (1820)

When pleasure is the business of life, it ceases to be pleasure.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 10. (1843)

11 All pleasure hath this property,  
She woundeth those who have her most,  
And, like unto the angry bee,  
Who hath her pleasant honey lost,  
She flies away with nimble wing,  
And in our hearts doth leave her sting.  
(Habet hoc voluptas omnis,

Stimulis agit fruentes

Apiumque par volantum

Ubi grata mella fudit,

Fugit et nimis tenaci

Ferit icta corda morsu.)

BOETHIUS, *Philosophiae Consolationis*. Bk. iii, metre 7. (A. D. 524)

All the instances of pleasure have a sting in the tail.

JEREMY TAYLOR, *Holy Living*. Ch. 2, sec. 1. (1650)

To think o' th' sting that's in the tail of pleasure.

WILLIAM CONGREVE, *The Old Batchelor: Epilogue*. (1692)

You know the old saying, Pleasure has a sting in its tail.

THOMAS BROWN, *Works* (1760), i, 313. (1704)

There is rank Poison in the Tail of all unlawful Pleasures.

OSWALD DYKES, *English Proverbs*, p. 207.

(1709) The Latin proverb is, "In cauda venenum" (The poison is in the tail); the French say, "En la queue gist le venin" (In the tail lies the poison), a proverb dating from c. 1400. The Italian form is the same, "Nella coda sta il veleno." See also under EPIGRAM.

Pleasure seems sweet, but proves a glass of bitters.

DAVID GARRICK, *She Stoops to Conquer: Epilogue*. (1773)

1 Never pleasure without repentance.

WILLIAM CAMDEN, *Remains* (1870), p. 329. (1605) Cited by Clarke and Ray.

2 Oft ill diseases spring from trivial pleasure. (Morbi causa mali minima est quaecumque voluptas.)

CATO (?), *Disticha*. Bk. iv, No. 24. (c. 175 B. C.)

3 Pleasure is an inciter to vileness. (Voluptas est inlecebra turpitudinis.)

CICERO, *De Legibus*. Bk. i, ch. 11, sec. 31. (c. 46 B. C.)

Pleasure has no fellowship with virtue. (Voluptas . . . nec habet ullum cum virtute commercium.)

CICERO, *De Senectute*. Ch. xii, sec. 42. (44 B. C.)

Elsewhere Cicero says, "Maximas virtutes iacere omnes necessa est, voluptate dominante" (All the chief virtues must be neglected where pleasure is lord). He is speaking of carnal pleasures.

I see pleasure the very pathway to perdition.

GEORGE PETTIE, *Petite Pallace*, p. 269. (1576)

Pleasure is labour too, and tires as much.

COWPER, *Hope*, l. 20. (1781)

4 From pleasure comes grief, from pleasure comes fear; he who is free from pleasure neither sorrows nor fears.

DHAMMAPALA, *Commentaries*. Verse 212. (c. 475)

5 Flee that present pleasure, that bringeth afterward sorrow.

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

Fly the present joy Which in time will breed annoy.

JOHN FLORIO, *Second Frutes*, p. 99. (1591)

Flee all present pleasure that gives the future payne.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 277. (1623)

Fly that pleasure which paineth afterward.

Book of Meery Riddles, p. 97. (1629)

Fly the pleasure that bites tomorrow.

HERBERT, *Jacula Prudentum*. No. 446. (1640)

6 Grief often treads upon the heels of pleasure.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734. The Latin proverb is, "Voluptati moeror sequitur" (Upon pleasure sorrow follows).

Many a Man thinks he is buying Pleasure, when he is really selling himself a Slave to it.

FRANKLIN, *Poor Richard's Almanack*, 1750.

A life of pleasure is therefore the most unpleasing life in the world.

GOLDSMITH, *Citizen of the World*. No. 44. (1760)

7 Like unto the flie which flieth about the candle, with pleasure, you purchase your death.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 18. (1574) Pettie, tr.

8 It is better to drink of deep griefs than to taste shallow pleasures.

WILLIAM HAZLITT, *Characteristics*. No. 406.

9 The pleasures of sin. (ἀμαρτίας ἀπόλαυσις.)

New Testament: Hebrews, xi, 25. (c. A. D. 90)

The Vulgate is, "Peccati iucunditatem."

Pleasure's a sin, and sometimes sin's a pleasure.

BYRON, *Don Juan*. Canto i, st. 133. (1818)

10 There is no pleasure unalloyed. (Usque adeo nulla est sincera voluptas.)

OVID, *Metamorphoses*. Bk. vii, l. 453. (A. D. 7)

See PAIN AND PLEASURE.

11 Pleasures are transient. (αἱ μὲν ἡδοναὶ φθαρταί.)

PERIANDER, *Apothegm.* (c. 600 B. C.) See DIOGENES LAERTIUS, *Periander*. Bk. i, sec. 97.

Pleasures have mutable faces.

SIR THOMAS BROWNE, *Christian Morals*. Pt. ii, sec. 1. (1682)

But pleasures are like poppies spread:

You seize the flow'r, its bloom is shed;

Or like the snow falls in the river,

A moment white—then melts for ever.

ROBERT BURNS, *Tam o' Shanter*, l. 59. (1791)

12 The bait of sin. (κακοὶ δέλεαρ.)

PLATO, *Timæus*. Sec. 69D. (c. 370 B. C.) Referring to pleasure.

Pleasure is the bait of evil; for by it men are caught no less than fish with a hook. (Voluptas est malorum esca; quo ea non minus homines quam hamo capiuntur pisces.)

PLAUTUS. Paraphrasing Plato. (c. 200 B. C.)

Plato happily calls pleasure "the bait of sin," evidently because men are caught therewith like fish. (Divine Plato "escam malorum" appellat voluptatem quod ea videlicet homines capiuntur ut pisces.)

CICERO, *De Senectute*. Ch. xiii, sec. 44. (44 B. C.)

Do not bite at the bait of pleasure till you know there is no hook beneath it.

THOMAS JEFFERSON, *Letter to Maria Cosway*, 26 Oct., (1786)

1 He that loveth pleasure shall be a poor man. (Qui diligit epulas, in egestate erit.)

2 *Old Testament: Proverbs*, xxi, 17. (c. 350 B. C.)

All pleasure harms whomso it charms. (Omnis voluptas quemcumque arrisit nocet.)

3 PUBLILIUS SYRUS, *Sententiae*. No. 483. (c. 43 B. C.)

Our pleasures are shallow, our troubles deep. (So lê chê ch'ien, so 'huan chê shên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 781. (1875) See also JOY AND SORROW.

4 Pleasure will be paid, one time or another. SHAKESPEARE, *Twelfth Night*, ii, 4, 72. (1599)

5 Schort lykyng sal be longe bought. UNKNOWN, *Coventry Mysteries* (Shaks. Soc.), p. 32. (1468)

As a man woulde saye: for a lytle pleasure, longe payne.

GEORGE COLVILLE, tr., *Boethius* (1897), p. 66. (1556)

For a short pleasure, long remembrance. RANDIE COTGRAVE, *Dictionary: Plaisir*. (1611)

Short pleasure long lament. *De court plaisir long repentir*.

JOHN RAY, *English Proverbs*, p. 142. (1670)

Short Pleasures, long Pains. THOMAS FULLER, *Gnomologia*. No. 4155. (1732)

NO PLEASURE WITHOUT PAIN, see PAIN AND PLEASURE.

## PLENTY

6 The plenty of things dooth ingender care.

JOHN FLORIO, *Firste Fruits*, fo. 32. (1578) See also under POSSESSIONS.

Plentie, as the manner is, soone caused loathing. PHILEMON HOLLAND, tr., *Livy*, iii, i, 88. (1600)

Plenty breeds pride.

JOHN CLARKE, *Paroemiologia*, p. 33. (1639)

From the Latin proverb, "Ubi uber, ibi tuber" (Where there is plenty there is swelling).

7 A beggar in the midst of plenty. (Magnas inter opes inops.)

HORACE, *Odes*. Bk. iii, ode 16, l. 28. (23 B. C.)

Plenty has made me poor. (Inopem me copia fecit.)

OVID, *Metamorphoses*. Bk. iii, l. 466. (A. D. 7)

Whose welth was want, whose plenty made him pore.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto iv, st. 29. (1590)

With much we surfeit, plenty makes us poor.

MICHAEL DRAYTON, *The Legend of Matilda the Fair*. (c. 1605)

Forced now to surfeit on her store, She prou'd this true: Much plentie made her poore.

RICHARD BRATHWAIT, *Natures Embassie* (1877), p. 269. (1621)

He that needs five thousand pound to live, Is full as poor as he that needs but five.

HERBERT, *The Church-Porch*. St. 18. (1633)

Plenty begetteth want; for he that hath much needs much.

NICHOLAS LING, *Politeuphuia*, p. 130. (1669)

8 Ther sholde be plente and pees perpetuel for euere.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xviii, l. 93. (1377)

To regne in pees, plente, and plesaunce.

JOHN LYDGATE, *Minor Poems* (Percy Soc.), 6. (c. 1430)

Plenty is the child of peace.

WILLIAM PRYNNE, *Histrion-Mastix*. Act i, sc. 1. (1633)

9 Experience wole weel schewe that plente is no deinte.

REGINALD PECOCK, *The Repressor of Over Much Blaming of the Clergy*, p. 184. (c. 1449)

Plente is no deintie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

RAY, *English Proverbs*, p. 190. (1678)

1 I will not be daintie. . . Such guests as I be plentie.

BRIAN MELBANCKE, *Philotimus*, sig. Q2. (1583)

Plenty makes dainty.

JOHN RAY, *English Proverbs*, p. 190. (1678)

KELLY, *Scottish Proverbs*, p. 281. (1721)

SPURGEON, *John Ploughman's Talk*. Ch. 5. (1869)

'Tis Plenty that makes you dainty.

THOMAS FULLER, *Gnomologia*. No. 6375. (1732)

There is a variant, "Let not plenty make you dainty."

Too much Plenty makes Mouths dainty.

FRANKLIN, *Poor Richard's Almanack*, 1749. The Italians say, "Abbondanza genera fastidio" (Abundance generates fastidiousness).

10 As plentiful as blackberries.

SHAKESPEARE, *I Henry IV*, ii, 4, 265. (1597)

Money is as plenty as blackberries.

C. A. DAVIS, *Letters of J. Downing*. (1834)

Constables are as thick as blackberries.

J. C. NEAL, *Charcoal Sketches*, p. 192. (1837)

Constitutions plentiful as blackberries.

CARLYLE, *Heroes and Hero-Worship*. Ch. 5. (1841)

Earthworks were as common as blackberries.

HARDY, *Mayor of Casterbridge*. Ch. 16. (1886)

11 The Goddess [Demeter] hath filled their threshing-floor in plenteous measure. (πλοῦς μέτρον.)

THEOCRITUS, *Idyls*. No. vii, l. 33. (c. 270 B. C.)

Golden Plenty from full horn has poured her fruits upon Italy. (Aurea fruges Italiae pleno defudit Copia cornu.)

HORACE, *Epistles*. Bk. i, epis. xii, l. 29. (20 B. C.)

The horn of plenty. (La corne d'abondance.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 14. (1545)

12 Plenty never wrings its master by the ear.

UNKNOWN, *Berkeley MSS*, iii, 31. (1639)

Plenty is nae plague.

ALFRED HENDERSON, *Scottish Proverbs*, p. 85. (1832) There is a variant, "Plenty is no fault," and the French say, "Ce qui abonde ne vicié pas" (Abundance of a thing does no harm).

### PLOT

<sup>1</sup>  
Plot me no plots.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 5. (1609)

<sup>2</sup>  
He hadde more tow on his distaf  
Than Gerveys knew.

CHAUCER, *The Miller's Tale*, l. 588. (c. 1386)

<sup>3</sup>  
Machination ceases.

SHAKESPEARE, *King Lear*, v, 1, 46. (1605)

<sup>4</sup>  
Ay, now the plot thickens very much upon us.

GEORGE VILLIERS, DUKE OF BUCKINGHAM, *The Rehearsal*. Act iii, sc. 2. (1672) SCOTT, *Redgauntlet*. Letter 10. (1824) DOYLE, *A Study in Scarlet*. Pt. i, ch. 7. (1887) MICHAEL INNES, *Comedy of Terrors*, p. 155. (1940)

The plot thickens like a purée.

ELLERY QUEEN, *The French Powder Mystery*. Ch. 17. (1930)

The plot or action becomes more complex or intense. Villiers uses it literally of a dramatic plot.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

### PLOUGH

<sup>5</sup>  
Plough it also longwise, and still you will find that to engage in commerce is more profitable.

*Babylonian Talmud: Jebamoth*, fo. 63a. (c. 450) A Rabbi of the second century gave it as his opinion that there is no worse occupation than farming, and on seeing a field ploughed across its breadth, made the observation quoted above.

He that counts a' costs will ne'er put plough i' the yerd [earth].

JOHN RAY, *Proverbs: Scottish*, p. 239. (1678)

<sup>6</sup>  
To plough the headlands before the butts.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 597. (1883) To begin at the wrong end.

<sup>7</sup>  
The plough goes not well if the ploughman hold it not.

JOHN CLARKE, *Paroemiologia*, p. 92. (1639) Cited by RAY, p. 132; FULLER, No. 4710.

He that by the plow would thrive  
Himself must either hold or drive.

JOHN RAY, *English Proverbs*, p. 191. (1678) FRANKLIN, *Poor Richard's Almanack*, 1747.

<sup>8</sup>  
The plough that a dog drawes is not worth the driving.

COTGRAVE, *Dictionary: Charrue*. (1611)

I have seen a friendly dame, winding a ravelled skain of thread or yarn, exclaim with a curse, "This is as bad as ploughing with dogs."

*Gentleman's Magazine*, l. 299. (1795)

I might as well plough with dogs.

J. C. BRIDGE, *Cheshire Proverbs*, p. 79. (1917)

<sup>9</sup>  
Plough, or not plough, you must pay your rent.

MICHAEL DENHAM, *Proverbs*, p. 1. (1846)

<sup>10</sup>  
Thou shalt not plow with an ox and an ass together. (Non arabis in bove simul et asino.)

*Old Testament: Deuteronomy*, xxii, 10. (c. 650 B. C.)

To plough with the ass and the ox. i. e. To sort things ill.

JOHN RAY, *English Proverbs*, p. 212. (1813)

<sup>11</sup>  
If the plow cannot reach it, then the harrow can. (Li pu chao pa yeh chao.)

DOOLITTLE, *Chinese Vocabulary*, ii, 183. (1872)

<sup>12</sup>  
How can he get wisdom that holdeth the plow? (Qua sapientia replebitur qui tenet aratrum?)

*Apocrypha: Ecclesiasticus*, xxxviii, 25. (190 B. C.)

<sup>13</sup>  
An innocent plowman is more worthy than a vicious prince.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734. Franklin also has, "A ploughman on his legs is higher than a gentleman on his knees."

<sup>14</sup>  
Better have one Plough going than two Cradles.

THOMAS FULLER, *Gnomologia*. No. 905. (1732)

<sup>15</sup>  
If your plow be jogging, you may have meat for your horses.

JAMES HOWELL, *English Proverbs*, p. 11. (1659) Keep thy Plough jogging, so shalt thou have Corn for thy Horses.

THOMAS FULLER, *Gnomologia*. No. 3119. (1732)

<sup>16</sup>  
To plow is to pray—to plant is to prophesy, and the harvest answers and fulfills.

R. G. INGERSOLL, *Farming in Illinois*. (1877)

<sup>17</sup>  
If ye had not ploughed with my heifer, ye had not found out my riddle. (Si non arassetis in vitula mea, non invenissetis propositionem meam.)

*Old Testament: Judges*, xiv, 18. (c. 700 B. C.)

If I had had no Plough, you had had no Corn.

THOMAS FULLER, *Gnomologia*. No. 2684. (1732)

There is a similar Hebrew proverb, "If I had not lifted up the stone, you had not found the jewel."

<sup>18</sup>  
Let us seek bread with the plough. (Panem quaeramus aratro.)

JUVENAL, *Satires*. Sat. xiv, l. 181. (c. A. D. 120)

Plow deep, thou shalt have bread enough.

JAMES HOWELL, *Proverbs; Span.-Eng.*, p. 8. (1659)

Plough deep, while sluggards sleep, and you shall have corn to sell and to keep.

FRANKLIN, *The Way to Wealth*. (1736) DENHAM AND GLYDE give it, "While others sleep."

<sup>1</sup> And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄστρον.)

*New Testament: Luke*, ix, 62. (c. A. D. 65) The *Vulgate* is, "Mittens manum suam ad aratrum."

Quhen he had put hand to the pluiche, to receiue yairof profitte and gude fructe.

JAMES DALRYMPLE, tr., *Historie of Scotland*, iv, 253. (1596)

It was Time to set his Hand to the Plough in good Earnest.

HICKES AND NELSON, *Life of John Kettlewell*. Bk. i, ch. 23. (1718)

He had put his hand to the plow, and he was not the man to turn back.

MRS. LYNN LINTON, *Paston Carew*. Ch. 25. (1886)

How painful it is to me to take my hand from any plough to which I have laid it.

EDGAR JEPSON, *Keep Murder Quiet*, p. 52. (1940)

To put (or set) one's hand to the plough. To undertake something difficult or long to do. Mainly in allusion to Luke ix, 62.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>2</sup> Follow the Plough.

JOHN LYLY, *Euphues* (Arber), p. 113. (1579)

<sup>3</sup> Moche uolk of religion zetteth the zuolg beuore the oksen.

DAN MICHEL, *Ayenbite of Inwyt*, p. 243. (1340)

He would set the cart before the oxen, and scratch where it did not itch. (Mettoy la charrette deuant les beufz, se grattoyt ou ne luy demangeoyt point.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

That makis . . . The plewche befor the oxin go.

UNKNOWN, *Satirical Poems of the Time of the Reformation*, xxix, 9. (1571)

<sup>4</sup> To plough the sea-shore. (Litus arare.)

OVID, *Tristia*. Bk. v, eleg. iv, l. 48. (c. A. D. 9) To engage in fruitless labor.

To hoe a rock. (Sarrire saxum.)

MARTIAL, *Epigrams*, iii, 93. (c. A. D. 85)

We poets stick to our task; we go on drawing furrows in the thin soil, and turning up the shore with unprofitable plough. (Nos tamen hoc agimus tenuie in pulvere sulcos | ducimus et litus sterili versamus arato.)

JUVENAL, *Satires*. Sat. vii, l. 48. (c. A. D. 120)

Stapylton's rendering is, "Yet still we plow the shoare and sow the sand."

I plough the barren rocks, and set my share into the shoare of the Sea.

GEORGE PETTIE, *Petite Pallace*, p. 218. (1576)

With sweating browes I long haue plowde the sands. . . .

Report hath sent me home with emptie hands.

ROBERT GREENE, *Never Too Late*. (1590)

I had as soon plow the Sands, or till the air.

JEREMY TAYLOR, *The Liberty of Prophesying: Epistle Dedicatory*. (1647)

I preached at Dorking. But still I fear we are

ploughing upon the sand: we see no fruit of our labours.

JOHN WESLEY, *Journal*, 15 Nov., 1775.

Our labour . . . is as certain to be thrown away as if you were to plough the sands of the seashore.

HERBERT ASQUITH, *Speech*, 21 Nov., 1894.

<sup>5</sup> Let the plough stand to catch a mouse. *Guardar nel lucignolo e non nell olio*.—Ital.

JOHN RAY, *English Proverbs*, p. 175. (1678)

Let na the plough stand to slay a mouse.

JOHN RAY, *Proverbs: Scottish*, p. 265. (1678)

Never let the plough stand to slay a mouse.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 5. (1710) Cited by KELLY, *Scottish Proverbs*,

p. 234, with the comment, "To wit, that we be not taken off from our proper business, by every obvious divertisement."

Don't stop the plough to catch a mouse.

J. C. BRIDGE, *Cheshire Proverbs*, p. 50. (1917)

<sup>6</sup> There belongs more than whistling to going to plough.

JOHN RAY, *English Proverbs*, p. 191. (1678)

There belongs more than whistling to a Plowman.

THOMAS FULLER, *Gnomologia*. No. 4866. (1732)

<sup>7</sup> A man must plough with such oxen as he hath.

JOHN RAY, *English Proverbs*, p. 191. (1678)

You must plough with such Oxen as you have.

THOMAS FULLER, *Gnomologia*. No. 5968. (1732)

You know we are obliged to plough with such cattle as we have found for us.

SPURGEON, *John Ploughman*. Ch. 1. (1869)

<sup>8</sup> I must plough my furrow alone.

EARL OF ROSEBERRY, *Speech*, City of London Liberal Club, 19 July, 1901. From which the proverbial "lonely furrow."

She always ploughed a straight furrow right to the end.

ETHEL WHITE, *The Wheel Spins*. Ch. 3. (1936)

<sup>9</sup> Where the plough shall fail to go,

There the weeds will surely grow.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 146. (1880)

<sup>10</sup> God sped the plowghe.

UNKNOWN, *Paston Letters*, iii, 50. (1472)

I pray to God, spede wele the plough.

UNKNOWN, *Spede the Plough*, p. 8. (c. 1500)

Yf we do not wel, God spede the plow!

BOORDE, *Dyetary of Helth: Intro*. (1542)

God speed the Plow, thou shalt not speed me.

THOMAS DEKKER, *Honest Whore*. Sc. 12. (1602)

God speed the plough, plague rooks and crows, And send us years more cheap.

*Harleian Miscellany*, ii, 503. (1661)

Speed the plough! If I can make no sport, I'll hinder none.

DRYDEN, *Wild Gallant*. Act iii, sc. 1. (1669)

"God speed the plough" does not mean "God hasten the plough," but "God prosper the plough."

W. W. SKEAT, *A Student's Pastime*, p. 79.

(1896) In its later use, "Speed the plough" seems to have been little more than an expletive phrase, meaning "Good luck to you."

## POCKET

<sup>1</sup> He had a pautner with purses manyfold  
And surely lined with silver and with golde.

ALEXANDER BARCLAY, *The Cytizen and Up-  
londyshman* (Percy Soc.), lxi. (c. 1514)

When they have lin'd their coats [they]  
Do themselves homage.

SHAKESPEARE, *Othello*, i, 1, 53. (1605)

Such change would line our breeches.

WILLIAM BOWMAN, *Sermons*. Ser. 29. (1731)

"To line one's pockets" is the modern phrase.

<sup>2</sup> If it were not for the holes in the pocket, we  
should all be rich. A pocket is like a cistern,  
a small leak at the bottom is worse than a  
large pump at the top.

HENRY WARD BEECHER, *Proverbs from Plym-  
outh Pulpit*, p. 75. (1887)

<sup>3</sup> Pocket: The cradle of motive and the grave  
of conscience.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>4</sup> Put no more in the pocket than it will hold.  
JOHN CLARKE, *Paroemiologia*, p. 11. (1639)

<sup>5</sup> [They] were touched in their pockets, and it  
filled them with fury.

F. C. FARRAR, *Life of St. Paul*, i, 492. (1879)

<sup>6</sup> [He] sat in her pocket all the evening.

LADY GRANVILLE, *Letters*, i, 42. (1812) Close  
to; in close attendance upon.

He sits in her pocket every evening.

W. H. MALLOCK, *A Romance of the Nineteenth  
Century*. Bk. iv, ch. 3. (1881)

<sup>7</sup> [He] was content to pockette vppe this Dis-  
honour to saue his life.

ROBERT GREENE, *Spanish Masquerado*. (1589)  
*Works* (Grosart), v, 273. To pocket a wrong  
or injury: to accept it without protest or  
showing resentment.

I will not pocket this injurious wrong.

ANTHONY MUNDAY, *John a Kent*, p. 28. (1595)

Well, ruffian, I must pocket up these wrongs.

SHAKESPEARE, *King John*, iii, 1, 200. (1596)

You will not pocket up wrong.

SHAKESPEARE, *I Henry IV*, iii, 3, 183. (1597)

It is plain pocketing up of wrongs.

SHAKESPEARE, *Henry V*, iii, 2, 54. (1599)

If he . . . pocket a wrong, and hold his hands, he  
is a coward.

JAMES MABBE, tr., *Guzman de Alfarache*, i,  
214. (1622)

To pocket up one wrong, is to allure another.

DANIEL TUVIL, *Vade Mecum*, p. 184. (1638)

I thought it best to pocket the insult.

RICHARD GRAVES, *The Spiritual Quixote*. Bk. vi,  
ch. 13. (1772)

<sup>8</sup> The bravest man sacrifices nothing by pocketing  
a little wrong which he cannot personally resent.

WALTER SCOTT, *Woodstock*. Ch. 23. (1826)

I put my pride in my pocket.

W. E. NORRIS, *Adrian Vidal*. Ch. 42. (1885)

<sup>9</sup>

They are above a hundred crowns in pocket.  
SMOLLETT, tr., *Don Quixote*, iv, 143. (1755)

I'm a little out of pocket.

CONGREVE, *Old Batchelor*. Act ii, sc. 1. (1693)

## POET

<sup>10</sup>

Swans sing before they die—'twere no bad  
thing

Did certain persons die before they sing.

S. T. COLERIDGE, *Epigram*. (a. 1834)

<sup>11</sup>

Can poets soothe you when you pine for bread?

GEORGE CRABBE, *The Village*. Pt. i. (1783)

<sup>12</sup>

Poets, the first instructors of mankind.

WENTWORTH DILLON, tr., *De Arte Poetica*, l.  
449. (1680)

<sup>13</sup>

But since the world with writing is possest.

I'll versify in spite; and do my best

To make as much waste-paper as the rest.

DRYDEN, tr., *Juvenal's Satires*. Sat. i, l. 23. (1693)

What are our poets, take them as they fall? . . .

They are the mere wastepaper of mankind.

BENJAMIN FRANKLIN, *Paper*. (a. 1790) Quoted  
by EASTMAN, *Enjoyment of Poetry*, p. 164.

<sup>14</sup>

All men are poets at heart.

R. W. EMERSON, *Literary Ethics*. (1836)

Every man will be a poet if he can.

H. D. THOREAU, *Journal*, 11 April, 1852.

<sup>15</sup>

Never poetics unless I've rheumatics. (Num-  
quam poetor nisi si podager.)

ENNIUS, *Satires*. Frag. 21, Loeb. (c. 180 B. C.)

There is a legend that Ennius was at his best  
when he was drunk or had the gout.

<sup>16</sup>

He's a Blockhead, that can't make two  
Verses; and he's a Fool that makes four.

THOMAS FULLER, *Gnomologia*. No. 2433. (1732)

<sup>17</sup>

[They] playe the part of a Poet: and by the  
feigning of woordes, shewe the little plaine  
dealing that is in them.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 124. (1574) Pettie, tr.

The truest poetry is the most feigning.

SHAKESPEARE, *As You Like It*, iii, 3, 19. (1600)

A poet is that which by the Greeks is called  
κατ' ἐροχῆν, ὁ ποιητής, a maker, or a feigner:  
. . . from the word ποιεῖν, which signifies to  
make, or feign. Hence he is called a poet.

BEN JONSON, *Explorata: Poeta*. (1616)

<sup>18</sup>

Beggar is jealous of beggar and poet of poet.  
(καὶ πτωχὸς πτωχῷ φθονεῖ καὶ δοιδὸς δοιδῷ.)

HESIOD, *Works and Days*, l. 26. (c. 800 B. C.)

δοιδός: a singer, a minstrel, a bard.

Poets, like whores, are only hated by each other.

WYCHERLEY, *The Country-Wife*. Act iii. (1675)

Poets are sultans, if they had their will,

For every author would his brother kill.

ROOZER B. ORRERY, *Prologues*. (c. 1669)

[Envy] reigns more among bad poets than among any other set of men.

JOSEPH ADDISON, *The Spectator*, 20 Dec., 1711.  
No author ever spar'd a brother;  
Wits are gamecocks to one another.

JOHN GAY, *Fables: The Elephant and the Bookseller*, l. 74. (1727)

Every poet in his kind

Is bit by him that comes behind.

SWIFT, *On Poetry*, l. 341. (1733)

The most envious man I ever heard of is a poet.

BYRON, *Letter to John Murray*, 7 Feb., 1821.

It is a lie that poets are envious.

CHARLES LAMB, *Letter to Bernard Barton*, 6 March, 1823.

1 Poets one and all cannot brook the toil and tedium of the file. (Non offenderet unum | quemque poetarum lima labor et mora.)

HORACE, *De Arte Poetica*, l. 291. (c. 20 B. C.)

Polished by the file. (Lima rasa.)

MARTIAL, *Epigrams*. Bk. x, No. 2. (A. D. 93)

2 He who cannot play a game, shuns the weapons of the Campus; if unskilled in ball or quoit or hoop, he stays aloof, lest the crowded circle burst into righteous laughter; yet the man who knows nothing about it dares to frame verses. (Qui nescit versus tamen audet fingere.)

HORACE, *De Arte Poetica*, l. 379. (c. 20 B. C.)

A man who knows nothing of a ship fears to handle one; doctors undertake a doctor's work; carpenters handle carpenters' tools; but, skilled or unskilled, we scribble poetry all alike. (Scribimus indocti doctique poemata passim.)

HORACE, *Epistles*. Bk. ii, No. i, l. 114. (20 B. C.)

3 The irritable tribe of poets. (Genus irritabile vatum.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 102. (20 B. C.)

4 A humble bard, I fashion laborious songs. (Operosa parvus carmina fingo.)

HORACE, *Odes*. Bk. iv, ode 2, l. 51. (23 B. C.)

Of all workers, the poet is most in love with his work. (De tous ouvriers, le poète est nommé le plus amoureux de son ouvrage.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580) Quoting Aristotle.

The Poet, of all sorts of Artificers, is the fondest of his Works.

THOMAS FULLER, *Gnomologia*. No. 4711. (1732)

5 All these fear verses and detest poets. (Omnes hi metuunt versus, odere poetas.)

HORACE, *Satires*. Bk. i, sat. 4, l. 33. (35 B. C.)

Nobody loves a poet.

IRVING BABBITT, *Rousseau and Romanticism* (1919)

6 The poet remains, dismember him as you will. (Invenias etiam disiecta membra poetæ.)

HORACE, *Satires*. Bk. i, sat. 4, l. 62. (35 B. C.)

The fame which song brings lasts forever. (Carmina quam tribuent, fama perennis erit.)

OVID, *Amores*. Bk. i, eleg. 10, l. 62. (c. 13 B. C.)

Song is untouched by death. (Carmina morte carent.)

OVID, *Amores*. Bk. i, eleg. 15, l. 31.

The poet's work endures. (Durat opus vatum.)

OVID, *Amores*. Bk. iii, eleg. 9, l. 29.

Poetry does not die. (La poesia non muore.)

BERNARDO ZENDRINI, *Apothegm.* (c. 1710)

Poets alone are sure of immortality.

LORD LYTTON, *Caxtoniana*. Essay 27. (1863)

7

The man is mad, or else he's writing verses.

(Aut insanit homo aut versus facit.)

HORACE, *Satires*. Bk. ii, sat. 7, l. 117. (35 B. C.)

Spoken by Davus, Horace's slave.

All poets are mad.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

8

Euery man, that writes in verse, is not a poet.

BEN JONSON, *The Silent Woman*. Act ii, sc. 3. (1609)

9

It costs less to keep a lion than a poet; the poet's belly is more capacious. (Constat leviori belua sumptu | nimirum et capiunt plus intestina poetæ.)

JUVENAL, *Satires*. Sat. vii, l. 77. (c. A. D. 120)

The proverb, "Equi et poetæ alendi, non saginandi" (Horses and poets are to be fed, but not fattened), has been attributed to Charles IX, of France, but he was probably merely quoting it.

10

A poetical tempest arises. (Poetica surgit tempestas.)

JUVENAL, *Satires*. Sat. xii, l. 24. (c. A. D. 120)

11

He does not write whose verses no one reads. (Non scribit, cuius carmina nemo legit.)

MARTIAL, *Epigrams*. Bk. iii, ep. 9, l. 2. (c. A. D. 90)

Nothing is safer than a bad poet. (Nil securius est malo poeta.)

MARTIAL, *Epigrams*. Bk. xii, epig. 63. (A. D. 103)

Because his poems are not worth stealing.

For there's no second-rate in poetry.

JOHN OLDHAM, *An Ode on St. Cecilia's Day*. (a. 1683)

12

My unpremeditated verse.

MILTON, *Paradise Lost*. Bk. ix, l. 24. (1667)

His unpremeditated strain.

JAMES THOMSON, *The Castle of Indolence*.

Canto i, st. 68. (1748)

The unpremeditated lay.

WALTER SCOTT, *The Lay of the Last Minstrel: Introduction*, l. 18. (1805)

Pour'd forth this unpremeditated lay.

BYRON, *Childe Harold*. Canto i, st. 84. (1812)

13

Those who err follow the poets.

MOHAMMED, *The Koran*. Ch. 26. (c. 625) The Oriental belief being that poets are prompted by devils, with such scraps of angels' conversation as they are able to overhear.

14

I am the poet of the poor. (Pauperibus vates ego sum.)

OVID, *Artis Amatoriae*. Bk. ii, l. 165. (c. 1 B. C.)



Wherefore to colliers, carters and cokes,  
To Jack and Tom my rime shall be directed.

SIR DAVID LYNDESAY, *Ane Dialog betuix Experience and ane Courtseous*. (1554)

1 Poets were once the care of chieftains and of kings. (Cura ducum fuerant olim: regumque poetarum.)

2 OVID, *Artis Amatoriae*. Bk. iii, l. 405. (c. 1 B. C.)

All the great epic poets utter those fine poems not from art, but as inspired and possessed. (πάντες γὰρ οἱ τε τῶν ἐπῶν ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης ἀλλ' ἐνθεοὶ ὄντες καὶ κατεχόμενοι.)

PLATO, *Ion*. Sec. 534E. (c. 385 B. C.)  
From celestial places comes our inspiration. (Sedibus aetheriis spiritus ille venit.)

OVID, *Artis Amatoriae*. Bk. iii, l. 550. (c. 1 B. C.)  
The inexorable rule in the Muse's court, either inspiration or silence.

EMERSON, *Poetry and Imagination*. (1875)

3 The flower of poets. (Flos poetarum.)

PLAUTUS, *Casina: Prologue*, l. 18. (c. 200 B. C.)

4 Yes, every poet is a fool:

By demonstration Ned can show it:

Happy, could Ned's inverted rule

Prove every fool to be a poet.

MATTHEW PRIOR, *Epigram*. (1718)

Sir, I admit your general rule,

That every poet is a fool,

But you yourself may serve to show it,

That every fool is not a poet.

S. T. COLERIDGE, *Epigram*. (a. 1834)

He is a poet, which I take to be only one remove from a fool.

E. A. POE, *The Purloined Letter*. (1841)

5 The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 12. (1596) "Furor poeticus" (The frenzy of the poet) is the Latin proverbial phrase.

6 "Till Block-heads blame, and Judges praise.  
The Poet cannot claim his Bays.

SWIFT, *To Doctor Delany*, l. 167. (1730)

*Neverout*: What! I see you are a poet.

*Miss*: Yes, if I had but the wit to show it.

SWIFT, *Polite Conversation*. Dial. i. (1738)

7 Poets that lasting marble seek

Must come in Latin or in Greek.

EDMUND WALLER, *Of English Verse*. (a. 1687)

## II—Poets Are Born Not Made

8 Each year new consuls and proconsuls are made; but not every year is a king or a poet born. (Consules fiunt quotannis et novi proconsules; | solus aut rex aut poeta non quotannis nascitur.)

LUCIUS ANNAEUS FLORUS, *De Qualitate Vitae*.

Frag. 8. (c. A. D. 100) Whence, perhaps, the proverb, "Poeta nascitur, non fit" (A poet is born and not made), but its origin is uncertain. Cicero is credited with "Nascimus poetae, fimus oratores" (We are born poets, and are made orators), and a similar proverb, "Nemo nascitur artifex" (Nobody is born an artificer), is cited by Erasmus. The Italians say, "Nessuno nasce maestro" (Nobody is born a master).

Therefore is it an old proverbe, *Orator fit, Poeta nascitur*. [The orator is made, the poet born.]

SIR PHILIP SIDNEY, *An Apologie for Poetrie* (Arber), p. 62. (c. 1581)

Poets are born, but orators are made.

JOHN BODENHAM, *Belvedere*, p. 55. (1600)  
According to the true belief, a poet is born one: that is to say a poet by nature comes forth a poet from his mother's womb. (Según es opinión verdadera, el poeta nace: quieren decir que del vientre de su madre el poeta natural sale poeta.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 16. (1615)  
It is impossible to devise any scheme of education . . . for promoting the development of poetical genius. . . . Poeta nascitur, non fit.

J. C. AND A. W. HARE, *Guesses at Truth*, p. 194. (1827)

A walker is born, not made. (Ambulator nascitur, non fit.)

H. D. THOREAU, *Walking*. (1851) Dr. F. S. Billings, the American pathologist, said, "Children are born and not made," taking the side of heredity against environment.

9 Every one is not born a poet.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)  
Every Reed will not make a Pipe.

THOMAS FULLER, *Gnomologia*. No. 1457. (1732)

10 A good poet's made as well as born.

BEN JONSON, *To the Memory of Shakespeare*. (1616)

## III—Poets and Poverty

11 An eager meagre servant of the Muses. (Μουσάων θεράπων ὀρεγνός.)

ARISTOPHANES, *The Birds*, l. 909. (414 B. C.)

He that lives with the Muses, shall die in the Straw.

THOMAS FULLER, *Gnomologia*. No. 2223. (1732)

12 A Cure for Poetry:—Seven wealthy towns contend for Homer dead,

Through which the living Homer begged his bread.

BENJAMIN FRANKLIN, *Poor Richard*, 1739.

13 Parnassus has no Gold-Mines in it.

THOMAS FULLER, *Gnomologia*. No. 3844. (1732)

14 Barefaced poverty drove me to writing verses. (Paupertas impluit audax ut versus facerem.)

HORACE, *Epistles*. Bk. ii, epis. ii, l. 51. (c. 15 B. C.) Pliny the Younger quotes a proverbial phrase referring to poets, "Ut solent poetae" (As is usual with poets), i. e. poverty.

1 Indignation makes poetry (Facit indignatio versum.)

-- JUVENAL, *Satires*. Sat. i, l. 79. (c. A. D. 120)  
Usually quoted, "Facit indignatio versus,"  
verses.

How can Poverty grasp the thyrsus when it is short of cash? (Thyrsusque potest contingere maesta | paupertas atque aeris inops?)

JUVENAL, *Satires*. No. vii, l. 60. (c. A. D. 120)  
Cold and hunger never yet  
Co'd a noble verse beget.

ROBERT HERRICK, *Hesperides*. (1648)

2 Poverty, otherwise called Suffering, mother of the nine Muses. (Penie, aultrement-dicte Souffreté, mere des neuf Muses.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 57. (1548)

Poverty is the muses' patrimony.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. iii, subs. 15. (1621)

3 Poets are the only poor fellows in the world whom anybody will flatter.

POPE, *Letter to Wm. Trumbull*, 12 March, 1713.

4 Having no candle to see to write his verses. (Non avendo cendele per iscrivere i suoi versi.)

TORQUATO TASSO, alluding to his distress, and entreating his cat to assist him, during the night, with the luster of her eyes. (c. 1580)  
See D'ISRAELI, *Curiosities of Literature: Poverty of the Learned*.

5 The poet is he who has fat enough, like bears and marmots, to suck his claws all winter.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

#### IV—They Had No Poet and They Died

6 O fortunate youth, to have found in Homer the herald of thy valor! (O fortunate adolescens, qui tuæ virtutis Homerum praeconem inveneris!)

ALEXANDER THE GREAT, at the tomb of Achilles. (c. 331 B. C.) See CICERO, *Pro Archia Poeta*. Ch. x, sec. 24.

7 Many heroes lived before Agamemnon; but they are overwhelmed in unending night, unwept, unknown, because they lacked a sacred bard. (Vixere fortes ante Agamemnona | multi; sed omnes inlacrimabiles | urgentur ignotique longa | nocte, carent quia vate sacro.)

HORACE, *Odes*. Bk. iv, ode 9, l. 25. (23 B. C.)

Writings bear the years with them; by writings you know Agamemnon, and who it was that fought against him or beside him. (Scripta ferunt annos; scriptis Agamemnona nosti, | et quisquis contra, vel simul arma tulit.)

OID, *Ex Ponto*. Bk. iv, epis. 8, l. 51. (A. D. 13)  
Forgot had been the thrice three worthies names,  
If thrice three Muses had not writ their fames.

JOHN TAYLOR, *A Kicksey Winsey*. (1619)

Vain was the Chief's, the Sage's pride!

They had no Poet, and they died.

In vain they schemed, in vain they bled!

They had no Poet, and are dead.

POPE, *Imitations of Horace: Odes*. Bk. iv, ode 9, l. 13. (c. 1735)

To all the starry host of Heaven they cried,  
But had no radio and of course they died.

SAMUEL HOFFENSTEIN, *Hymn to Science*. (1928)

8 'Tis meet for the great to be hymned in fairest song, for every noble deed dieth if suppressed in silence. (πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι . . . καλλίσταις ἀοδαῖς . . . θνήσκει δὲ σιγαθὲν καλὸν ἔργον.)

PINDAR, *Alexandro Amynta*. Frag. 86. (c. 480 B. C.) See PINDAR, p. 580 in *Loeb Classical Library*.

How many men, most famous while they lived, are utterly forgotten for want of writers! (Quam multos clarissimos suis temporibus viros scriptorum inops deleuit oblivio!)

BOETHIUS, *Philosophiae Consolationis*. Bk. ii, prosa 7. (c. A. D. 520)

9 To the man who made you famous give the credit for what you are. (Per quem sis clarus illi quod sis imputes.)

PUBLILIUS SYRUS, *Sententiae*. No. 551. (c. 43 B. C.)  
Howe should Alexander the great be so famous, if Q. Curtius had not written of hym? what were Vlisses & Achilles if Homer had not ben borne?

JOHN FLORIO, *Firste Fruites*, fo. 53. (1578)

A great deal, my dear liege, depends

On having clever bards for friends.

What had Achilles been without his Homer?

A tailor, woollen-draper, or a comber!

JOHN WOLCOT (PETER PINDAR), *A Moral Reflection: To George III*. (c. 1794)

10 Illustrious acts high raptures do infuse,  
And every conqueror creates a muse.

EDMUND WALLER, *Panegyric on Cromwell*. (a. 1687)

## POETRY

### See also Rhyme and Reason, Song

11 Poetry is devil's wine. (Poesis est vinum daemonum.)

ST. AUGUSTINE, *Contra Academicos*, i. (c. 387)  
Did not one of the fathers in great indignation call poesy, vinum daemonum?

FRANCIS BACON, *Of the Advancement of Learning*, Bk. ii. (1605)

Poems, the hop-grounds of the brain.

MATTHEW GREEN, *The Spleen*, l. 506. (1737)

Poetry is the bill and coo of sex.

ELBERT HUBBARD, *Epigrams*. (1911)

12 That poetic itch of mine began scratching away. (Nostra illa poetica scabies coepit exculpere.)

AUSONIUS, *Griphus Ternarii Numeri: Dedicatio*. (c. A. D. 390) See also under WRITING:

THE ITCH OF WRITING.

1 It [poetry] was ever thought to have some participation of divineness, because it doth raise and erect the mind.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

Poetry is the natural language of all worship.

MADAME DE STAËL, *Germany*. Pt.ii, ch.10. (1810)

Poetry, the language of the gods.

SAMUEL ROGERS, *Italy*. (c. 1820)

Poetry is itself a thing of God.

P. J. BAILEY, *Festus: Proëm*, l. 5. (1839)

God Himself is the best Poet.

E. B. BROWNING, *The Dead Pan*. St. 36. (1844)

Time cannot bend the line which God hath writ.

H. D. THOREAU, *Inspiration*. (1849)

2 Who often, but without success, have pray'd For apt Alliteration's artful aid.

CHARLES CHURCHILL, *Prophecy of Famine*, l. 85. (a. 1764)

3 Poesy is of so subtle a spirit, that in pouring out of one Language into another, it will all evaporate.

SIR JOHN DENHAM, *The Destruction of Troy: Preface*. (1636)

Poetry cannot be translated; and, therefore, it is the poets that preserve the languages.

SAMUEL JOHNSON. BOSWELL, *Life*, 1776.

4 For all those pretty knacks you compose, Alas, what are they but poems in prose?

SIR JOHN DENHAM, *To the Five Members of the Hon. House of Commons*, l. 41. (a. 1668)

Who says in verse what others say in prose.

POPE, *Imitations of Horace: Epistles*. Bk. ii, epis. i, l. 202. (1734)

Why then we should drop into poetry.

DICKENS, *Our Mutual Friend*. Bk. i, ch.5. (1865)

5 Simonides' lyrics. (Σιμωνιδου μέλη.)

ERASMUS, *Adagia*. Chil. ii, cent. ix, No. 12.

(1523) Erasmus gives the Latin, "Simonidis cantilena." Referring to Simonides of Chios, the first of the Greek poets—and so the first of all poets—to write eulogies to order and for payment. So the proverb refers to poems which are made only when paid for.

6 A comic theme cannot be expressed in tragic verse. (Versibus exponi tragicis res comica non volt.)

HORACE, *De Arte Poetica*, l. 89. (c. 20 B. C.)

Let the verse the subject fit, Little subject, little wit.

Namby Pamby is your guide.

HENRY CAREY, *Namby-Pamby*. (1729) A satire on Ambrose Philips, of whose first name "Namby-Pamby" was intended as a diminutive. The origin of the word.

His namby-pamby madrigals of love.

WILLIAM GIFFORD, *The Baviad*. (1794)

7 Verses void of thought, sonorous trifles. (Versus inopes rerum nugaeque canorae.)

HORACE, *De Arte Poetica*, l. 322. (c. 20 B. C.)

Return to the forge the badly-turned verses. (Male tornatos incudi reddere versus.)

HORACE, *De Arte Poetica*, l. 441.

Put your parchment in the closet and keep it back until the ninth year. (Nonumque prematur in annum, | membranis intus positus.)

HORACE, *De Arte Poetica*, l. 388.

8 As is a picture, so is a poem. (Ut pictura poesis.)

HORACE, *De Arte Poetica*, l. 361. (c. 20 B. C.)

Poetry is articulate painting, and painting is silent poetry. (ζωγραφίαν μὲν, εἶναι φθεγγομένην τὴν ποίησιν, ποίησιν δὲ σιγῶσαν τὴν ζωγραφίαν.)

PLUTARCH, *Moralia: How to Study Poetry*,

18A. (c. A. D. 95) Quoted as an "oft-repeated saying"; and referred to again 58B.

Nor is he stranger to Poetry, which is musick in words; nor to Musick, which is poetry in sound.

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 7. (1642)

There are pictures in poems and poems in pictures. (Shih chung yu 'hua, 'hua chung yu shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 517. (1875)

9 'Tis not sufficient to combine Well-chosen words in a well-ordered line. (Non satis est puris versum perscribere verbis.)

HORACE, *Satires*. Bk. i, sat. 4, l. 54. (35 B. C.)

It is not riming and versing that maketh poetry. One may be a poet without versing, and a versifier without poetry.

SIR PHILIP SIDNEY, *An Apologie for Poetry*. (c. 1581)

10 His verses run with a halting foot. (Incomposito pede currere versus.)

HORACE, *Satires*. Bk. i, sat. 10, l. 1. (c. 35 B. C.)

This is a very false gallop of verses.

SHAKESPEARE, *As You Like It*, iii, 2, 119. (1600)

11 All good verses are like impromptus made at leisure. (Tous les vers excellents sont comme des impromptus faits à loisir.)

JOSEPH JOUBERT, *Pensées*. No. 291. (1810)

12 The jingling medley of purloined conceits, Out-babying Wordsworth and out-glittering Keats.

LORD LYTTON, *The New Timon*. Pt. i, sec. 6. (1846) Referring to Tennyson.

13 I always make the first verse well, but I have trouble in making the others. (Je fais toujours bien le premier vers; mais j'ai peine à faire les autres.)

MOLIÈRE, *Les Précieuses Ridicules*. Sc.11. (1659)

Those that write in rhyme still make The one verse for the other's sake.

SAMUEL BUTLER, *Hudibras*, ii, i, 27. (1663)

14 Let verse run smoothly, polished with fine pumice. (Exactus tenui pumice versus eat.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. i, l. 8. (c. 22 B. C.)

They write a verse as smooth, as soft as cream;  
In which there is no torrent, nor scarce stream.

BEN JONSON, *Explorata: Ingeniorum*. No. 5.  
(1636)

1 Recite poetry only with a poet. (Shih hsiang  
'hui jên yin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
2273. (1875)

2 I had rather hear a brazen canstick turn'd,  
Or a dry wheel grate on the axle-tree;  
And that would set my teeth nothing on edge,  
Nothing so much as mincing poetry;  
'Tis like the forc'd gait of a shuffling nag.

SHAKESPEARE, *I Henry IV*, iii, 1, 131. (1597)

3 One should never talk of a moral or an im-  
moral poem—poems are either well written or  
badly written, that is all.

OSCAR WILDE, *The English Renaissance of Art*.  
(1882) Lecture delivered in New York City,  
9 Jan.

All bad poetry springs from genuine feeling. To  
be natural is to be obvious, and to be obvious  
is to be inartistic.

OSCAR WILDE, *The Critic as Artist*. (1891)

4 I would rather have written that poem, gen-  
tlemen, than take Quebec to-morrow.

MAJOR-GENERAL JAMES WOLFE, the night be-  
fore he was killed on the Plains of Abraham  
(13 Sept., 1759), referring to Gray's *Elegy*  
*Written in a Country Church-yard*. See  
HUME, *History of England*, ch. 30.

## II—Poetry: The Poet's Licence

5 Many are the lies of the poets. (πολλὰ  
ψεύδονται αἰοῖοι.)

ARISTOTLE, *Metaphysics*. Sec. 983A. (c. 340  
B.C.) A proverb quoted by PLUTARCH,  
*Moralia*, sec. 16A, who adds that some of  
the lies are intentional and some uninten-  
tional.

The race of poets has liberty. (τὸ μὲν δὴ ποιητικὸν  
φύλον ἐλεύθερον.)

DEMOSTHENES, *Encomium*. (c. 340 B.C.)

The poet makes a lie look like the truth. (Poeta  
... facit illud veri simile, quod mendacium est.)

PLAUTUS, *Pseudolus*, l. 401. (c. 195 B.C.)

Poets to the best of their power may chant false-  
hoods. (Poetae pro sua parte falsa conficte can-  
nant.)

PACUVIUS, *Teucer*. Frag. 366, Loeb. (c. 160 B.C.)  
The art of poetry is not greatly concerned with  
the truth. (ποιητική μὲν οὐ πᾶν μέλον ἐστὶ τῆς  
ἀληθείας.)

PLUTARCH, *Moralia: How to Study Poetry*,  
sec. 17E. (c. A.D. 95) Quoted as a maxim.

To lie is permitted to poets. (Poetis mentiri licet.)

PLINY THE YOUNGER, *Epistles*. Bk. vi, epist. 21.  
(c. A.D. 98)

Lying and poetry are always friends. (Le men-  
songe et les vers de tout temps sont amis.)

LA FONTAINE, *Fables: Contre Ceux Qui Ont le*  
*Goût Difficile*. Bk. ii, fab. 1. (1668)

6 The freer utterances of the poet's licence.  
(Poetarum licentiae liberiora.)

CICERO, *De Oratore*. Bk. iii, ch. 38, sec. 153. (55 B.C.)  
Using, as his habit is, a poet's licence. (Usus  
poetae, ut moris est, licentia.)

PHAEDRUS, *Fables*. Bk. iv, fab. 25. (c. 25 B.C.)  
Painters and poets have always had an equal  
licence to dare anything. (Pictoribus atque poetis  
quidlibet audendi semper fuit aequa potestas.)

HORACE, *De Arte Poetica*, l. 9. (c. 20 B.C.)  
Measureless pours forth the creative licence of  
poets. (Exit in immensum fecunda licentia va-  
tum.)

OVID, *Amores*. Bk. iii, eleg. 12, l. 41. (c. 13 B.C.)  
Freedom must be accorded to poetry. (Debita  
carminibus libertas.)

UNKNOWN, *Aetna*, l. 91. (c. A.D. 60)

Poetic licence. (Licentia poetica.)

SENECA, *Naturales Quaestiones*. Ch. xlv, sec. 1.  
(c. A.D. 62)

The licence of the sweet poet. (Con la licenza del  
dolce poeta.)

DANTE, *Inferno*. Canto xxvii, l. 3. (c. 1300)  
Painters and poets have liberty to paint and  
devise what they list after their own fancy. (Les  
Peintres & Poetes ont liberté de peindre à leur  
plaisir ce qu'ilz veulent.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 5. (1532)

Crave the Poets privilege, to use the figure Hyper-  
bole at their pleasure.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 96. (1574) Pettie, tr.

7 According to that old verse . . . Astrono-  
mers, painters and poets may lye by authority.

SIR JOHN HARRINGTON, *A Briefe Apologie of*  
*Poetrie*. Par. 3 (1591)

Poets and painters have leave to lie.

FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595)

We poets lie by good authority.

SIR JOHN HARRINGTON, *Epigrams*. Bk. ii, No.  
88. (1618)

Poets and painters by authority

As wel as travellers we say may lie.

ROBERT HEATH, *Epigrams*, p. 35. (1650)

Painters and poets hae liberty to lie.

JOHN RAY, *Proverbs: Scottish*, p. 253. (1670)

Poets and painters lye with license.

NATHAN BAILEY, *Dictionary: Poets*. (1736)

Poets and painters, as all artists know,  
May shoot a little with a lengthened bow.

LORD BYRON, *Hints from Horace*, l. 15. (1811)

8 Poets need not trammel their utterances with  
history's truth. (Obligat historica nec sua  
verba fide.)

OVID, *Amores*. Bk. iii, eleg. 12, l. 42. (c. 13 B.C.)  
A man may be an admirable poet without being  
an exact chronicler.

JOHN DRYDEN, *Aeneid: Dedication*. (1697)

A poet does not work by square or line.

WILLIAM COWPER, *Conversation*, l. 789. (1781)

9 Good-bye to the fictions of the poets. (Valeant  
mendacia vatum.)

OVID, *Fasti*. Bk. vi, l. 253. (c. A.D. 8)

Odds life! must one swear to the truth of a song?

MATTHEW PRIOR, *A Better Answer*. (a. 1721)

1 Poets, being liars by profession, ought to have good memories.

SWIFT, *A Letter of Advice to a Young Poet*, 1 Dec., 1720. See also under LIE.

### POINT

2 A lord ful fat and in good poynt.

CHAUCER, *Canterbury Tales: Prologue*, l. 200. (c. 1386)

She demaundyd of hym yf he were hole and in good poynt.

LORD BERNERS, *Huon of Burdeux*, xcv, 307. (a. 1533)

[They] looked in better point than all the rest.

JOHN EVELYN, *Mrs. Godolphin*, p. 176. (1685)

3 But to the poynt.

CHAUCER, *Parlement of Foules*, l. 372. (c. 1381)

This is the poynt, to speken short and pleyn.

CHAUCER, *Canterbury Tales: Prologue*, l. 790. (c. 1386)

Come to ye poynt, and vse no more such langage.

LORD BERNERS, *Huon of Burdeux*, lxi, 236. (a. 1533)

When it comes to the point, "Who am I?"

BISHOP JOSEPH HALL, *Contemplations: Old Testament*, iv, iii. (1612)

Let us now come to the Point in Hand.

GUAZZO, *Civile Conversation*, p. 12. (1738)

When it came to the point, . . . he told her to write to him.

JANE AUSTEN, *Pride and Prejudice*. Ch. 27. (1796)

Do keep to the point, my excursive friends.

SIR ARTHUR HELPS, *Realmah*, p. 256. (1868)

4 I was set at work, arguing a moot-point or law-case.

SIR SIMONDS D'EWES, *Autobiography*, i, 240. (a. 1650) Moot point, an arguable, debatable or doubtful point. Originally a case proposed for discussion in a "moot" of law students.—O.E.D.

It is a moot point.

THOMAS BURTON, *Diary*, iii, 46. (1658)

5 He was—not to put too fine a point upon it—hard up.

DICKENS, *Bleak House*. Ch. 11. (1852)

6 So faire, so joly, and so fetys,

With lymes wrought at poynt devys.

CHAUCER (?), *The Romaunt of the Rose*, l. 829. (a. 1366) Point device, to the point of perfection.

Properly drest, All poynte deuyse.

JOHN SKELTON, *Magnyfycence*, l. 852. (1526) You are rather point device in your accoutrements.

SHAKESPEARE, *As You Like It*, iii, ii, 401. (1600)

Thus he grew up, in Logic point-device.

LONGFELLOW, *Tales of a Wayside Inn: Emma and Eginkhard*, l. 35. (1872)

7 The young ladies had rather missed the point.

DICKENS, *Martin Chuzzlewit*. Ch. 11. (1844)

He had somewhat misapprehended the point of these observations.

LORD COLERIDGE, in *Law Times*, lxxv, 581/1. (1891)

8 Wyll you not streche one poynt: to being me in fauour agayne?

RICHARD EDWARDS, *Damon and Pythias*. (a. 1566)

He would not sticke to straine a point, so that he might glorifie Saint Thomas thereby.

WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 401. (1596)

They might have stretched a point.

WALTER SCOTT, *Waverley*. Ch. 53. (1814)

It would be straining a point to arrest him.

G. A. LAWRENCE, *Guy Livingston*. Ch. 34. (1857)

It would be stretching a point to say that Cuthbert was a handsome man.

HENRY KINGSLEY, *Ravenshoe*. Ch. 42. (1861)

You must be generous, strain point.

ROBERT BROWNING, *Red Cotton Night-Cap Country*, l. 393. (1873)

9 That is nothing to the point. (οὐδὲν πρὸς ἡμᾶς.)

ERASMUS, *Moriae Encomium*. Sec. 111. (1511)

10 The brutons were vpe the pointe to fle.

ROBERT OF GLOUCESTER, *Metrical Chronicle*, l. 1457. (1297)

He was upon the point to fall upon the city.

COTTON, tr., *Espernon*, i, ii, 100. (1670)

11 Frow point to point al sche him tolde,

That sche hath longe in herte holde.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 33. (1390)

Answered from point to point.

STEFANO GUAZZO, *Civile Conversation*, i. (1581)

From point to point I frankly tell

The deed of death as it befell.

WALTER SCOTT, *Rokeby*. Canto i, st. 15. (1813)

12 Maximes of the point of honour.

EDWARD GRIMSTONE, tr., *History of Spain*. Ch. 27. (1612)

When we say a Point of Honour, we mean a Rule, a Law, a Maxim of Honour.

UNKNOWN, *Rules of Civility*, p. 233. (1703)

The great Point of Honour in Men is Courage, in Women Chastity.

JOSEPH ADDISON, *The Spectator*. No. 99. (1711)

He has . . . the same point of view.

EPHRAIM CHAMBERS, *Cyclopaedia: Point*. (1728)

In a literary point of view.

MACAULAY, *Misc. Writings*, ii, 114. (1844)

13 I need not labor the point. (καὶ τί δεῖ μηχανεῖν.)

PHILO, *De Profugis*. Sec. 27. (c. A. D. 40)

14 [He] will have his Will and carry his Point.

WILLIAM POPPLE, tr., *Locke's Toleration*. (1689)

If I can carry this single Point.

RICHARD BENTLEY, *Phalaris*, p. 429. (1697)

She ended . . . by carrying her point.  
 WILKIE COLLINS, *Dead Secret*. Bk. iii, ch. 2. (1857)  
 She had carried her point with her husband.  
 MRS. MACQUOID, *Louisa*. Bk. iii, ch. 2. (1885)  
 1 Be redy at the poynte of day for to ride.  
 UNKNOWN, *Merlin*, p. 585. (c. 1450)  
 He was . . . at the poynt of dethe.  
 WILLIAM CAXTON, tr., *Fables of Poge*, vi. (1484)  
 They were at the point of going.  
 HALL CAINE, *The Christian*. Bk. iii, ch. 9. (1897)  
 NINE POINTS OF THE LAW, *see under POSSESSION*.

## POISON

2 When the Fates will, two poisons work for good. (Cum fata volunt, bina venena iuvant.)  
 AUSONIUS, *Epigrams*. No. 3, l. 12. (c. A. D. 370)  
 Venym for-doth venym.  
 WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xviii, l. 152. (1377)  
 One poyson drives out another.  
 GEOFFREY FENTON, *Bandello*, ii, 218. (1567)  
 Ev'n as one poyson doth another heale.  
 SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xxv, st. 1. (1591)  
 One poyson expels another.  
 JAMES HOWELL, *Proverbs*, p. 34. (1659)  
 3 Somebody pulling a Borgia, if I'm not mistaken.  
 CHRISTOPHER HALE, *Murder in Tow*, p. 82. (1943)  
 4 You must use the antidote before the poison. (Prius antidotum, quam venenum, adhibes.)  
 SAINT JEROME (HIERONYMUS), *In Rufinum*. (c. A. D. 400) Cited by ERASMUS, *Adagia*, iv, iii, 98. Sometimes given, "Ne prius antidotum quam venenum."  
 Fortune never separates the poison and the antidote.  
 FIRDAUSI, *Iskander's Conversations*. (c. 1000)  
 Poison kills only where there is no antidote.  
 SADI, *Bustan*. Ch. i, Apologue 11. (c. 1257)  
 5 Wicked poisons lurk in sweet honey. (In pia sub dulci melle venena latent.)  
 OVID, *Amores*. Bk. i, eleg. 8, l. 104. (c. 13 B. C.)  
 Is not poyson taken out of the Hunnysuckle by the Spider? venym out of the Rose by the Cancker? dunge out of the Maple tree by the Scorpion?  
 JOHN LYLY, *Euphues* (Arber), p. 100. (1579)  
 Doe we not commonly see that in painted pottes is hidden the deadliest poyson?  
 JOHN LYLY, *Euphues* (Arber), p. 53. (1579)  
 In golden pottes are hidden the most deadly poyson.  
 THOMAS DRAKE, *Bibliotheca*, p. 60. (1633)  
 The strongest poison ever known  
 Came from Caesar's laurel crown.  
 WILLIAM BLAKE, *Auguries of Innocence*. (1789)  
 6 Full as a toad of poison.  
 JOHN RAY, *English Proverbs*, p. 284. (1678)  
 He that bites on every weed may light on poison.  
 JOHN RAY, *English Proverbs*, p. 72.

7 Ofttimes poisons have saved life. (Saepe enim saluti fuere pestifera.)  
 SENECA, *De Ira*. Bk. i, ch. 12, sec. 6. (c. A. D. 55)  
 In poison there is physic.  
 SHAKESPEARE, *II Henry IV*, i, 1, 137. (1598)  
 8 Poison is drunk from cups of gold. (Venenum in auro bibitur.)  
 SENECA, *Thyestes*, l. 453. (c. A. D. 60)  
 Poison is poison though it comes in a golden cup.  
 THOMAS ADAMS, *Works*, p. 705. (1630)  
 9 Sweet, sweet, sweet poison for the age's tooth.  
 SHAKESPEARE, *King John*, i, 1, 213. (1596)  
 A lutel ater [poison] bitteret muchel swete.  
 UNKNOWN, *Old English Homilies*. Ser. i, l. 23. (c. 1175)  
 Poyson pierseth every vaine.  
 GEORGE PETTIE, *Petite Pallace*, p. 131. (1576)  
 One droppe of poyson infecteth the whole tunne of wine.  
 JOHN LYLY, *Euphues* (Arber), p. 39. (1579)  
 One droppe of poyson disperseth it selfe into eury vaine.  
 JOHN LYLY, *Euphues* (Arber), p. 73.  
 II—One Man's Meat, Another Man's Poison  
 10 One century's meat is obviously another century's cyanide of potassium.  
 LEONARD BACON, *Old Fable for New Critics*.  
 Quoted in *Sat. Rev. of Lit.*, 20 Apr., 1940.  
 11 One man's breath, another's death.  
 JOHN CLARKE, *Paroemiologia*, p. 253. (1639)  
 One Man's Breath Is another's Man's Death.  
 THOMAS FULLER, *Gnomologia*. No. 6343. (1732)  
 12 No hour brings good fortune to one man without bringing misfortune to another. (Bona nemini hora est, quin alicui sit mala.)  
 ERASMUS, *Adagia*. Chil. iv, cent. v, No. 7. (1523)  
 13 One man's mate is another man's passion.  
 EUGENE HEALY, *Mr. Sandeman Loses His Life*, p. 135. (1940) George S. Kaufman has another variation, "One man's Mede is another man's Persian."  
 14 What has benefited one has destroyed others. (Nam quod uni profuit, hoc aliis erat exitio.)  
 HENDERSON, *Latin Proverbs*, p. 238. (1869)  
 What is sweet to some is bitter to others. (Quod suave est aliis, aliis fit amarum.)  
 HENDERSON, *Latin Proverbs*, p. 384. "What's sport to you is death to us."—Aesop's fable of the boys and the frogs.  
 15 What to one man is food to another is rank poison. (Quod ali cibus est aliis fuat acre venenum.)  
 LUCRETIIUS, *De Rerum Natura*, iv, 637. (45 B. C.)  
 Ofte thinge that is holsome and goode to men is poyson to other bestes.  
 JOHN DE TREVISA, tr., *De Proprietatibus Rerum*, xvii, iii. (1398)

What's one man's poison, signior,  
Is another man's meat or drink.

BEAUMONT AND FLETCHER, *Love's Cure*. Act iii, sc. 2. (c. 1613)

As concerning the hatred of princes, one mans meate is another mans poyson.

WILLIAM BARCLAY, *Nepenthes*, p. 116. (1614)

One man's meat is another man's poison.

OSWALD DYKES, *English Proverbs*. (1709)

SHAW, *Major Barbara*. Act i. (1905) HOWIE, *Murder for Christmas*, p. 136. (1941) etc., etc.

Is it not even a proverb, that what is meat to one man is poison to another?

MATTHEW PRIOR, *Dialogues of the Dead*, p. 246. (a. 1721)

Alas, Sir! what is one man's poison is another man's meat.

JAMES TOWNLEY, *High Life Below Stairs*. Act i, sc. 1. (1759)

One man's food is another man's poison.

TROLLOPE, *Autobiography*. Ch. 10. (1883)

One man's poison, another man's meat.

JOSEPH CONRAD, *The End of the Tether*. Sec. 14. (1902)

What's one woman's meat is another woman's poison.

BERNARD SHAW, *Misalliance*, p. 19. (1910)

Wan Lo has made an amazing discovery.

"I have found," he cries,

"That one man's poison is another man's poison."

HENRY HARRISON, *Wan Lo Tanka*. (a. 1930)

The fact that "one man's meat is another man's poison" has been known for ages, though nobody knows why. But what may be the scientific explanation of the proverb is found in the mass of facts which the majority of doctors see as evidence of "hypersensitivity" or "allergy."

LAWRENCE GOULD, *Allergy*. (1940) *Physical Culture*, lxxx, 5.

One man's strawberries are another man's hives.

DONALD G. COOLEY, *Eat and Get Slim*, p. 65. (1945)

1 The food that to him now is as luscious as locusts, shall be to him shortly as bitter as colocquintida.

SHAKESPEARE, *Othello*, i, 3, 352. (1605)

## POLICE

2 Ah, take one consideration with another—  
A policeman's lot is not a happy one.

W. S. GILBERT, *The Pirates of Penzance*. Act ii. (1879) Quoted by MARSH, *A Man Lay Dead*, p. 272. (1942) INNES, *The Weight of the Evidence*, p. 50. (1943) etc., etc.

More truth than fiction in the old jingle about a policeman's lot not being blissfully happy.

M. V. HEBERDEN, *Murder Makes a Racket*, p. 14. (1942)

A policeman's lot is not so hot.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 163. (1942)

This policeman's lot is quite a happy one.

ANNE HOCKING, *Death Loves a Shining Mark*, p. 95. (1943)

3 Policemen are soldiers who act alone; soldiers are policemen who act in unison.

HERBERT SPENCER, *Social Statics*. Ch. 3. (1851)  
A policeman may call himself a soldier of the truth.

E. R. PUNSHON, *Conqueror Inn*, p. 117. (1944)

4 You'll be copped, then.

THOMAS TERRELL, *Lady Delmar*. Act i. (c. 1884)  
There were cries of "Coppers, coppers!"

THOMAS TERRELL, *Lady Delmar*. Act i.

5 Every policeman knows that though governments may change, the police remain.

LEON TROTSKY, *What Next?* Ch. 1. (1932)

## POLICY

See also Cunning

6 All policy's allowed in war and love.

SUSANNAH CENTLIVRE, *Love at a Venture*. Act i. (1706) ALL'S FAIR IN LOVE AND WAR, see under LOVE.

7 Policy may be virtuous as well as vicious.

THOMAS FULLER, *Gnomologia*. No. 3891. (1732)

8 No matter so harde but polycie can prevaile.

GEORGE PETTIE, *Petite Pallace*, p. 162. (1576)

Polycie prevayleth above power.

GEORGE PETTIE, *Petite Pallace*, p. 253.

A lytle pollicy praeuaileth when a great deale of strength fayleth.

GABRIEL HARVEY, *Marginalia*, p. 100. (c. 1590)

Policy help'd above strength.

CHAPMAN, *Alphonsus*. Act ii, sc. 3. (a. 1634)

Policy goes beyond strength.

TORRIANO, *Piazza Universale*, p. 133. (1666)

Where force hath fail'd, Policy oft hath prevail'd.

CHURCHILL, *The Ghost*. Bk. iv, l. 1215. (1762)

9 He who has confidence in his policy is equal to an enemy. (Etiam hosti est aequus qui habet in consilio fidem.)

PUBLILIUS SYRUS, *Sententiae*. No. 188. (c. 43 B. C.)

HONESTY THE BEST POLICY, see under HONESTY.

## POLITENESS

See also Courtesy, Manners

10 Politeness. The most acceptable hypocrisy.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

11 Ceremonies are different in every country, but true politeness is everywhere the same. . . . The wise are polite all the world over, but fools are polite only at home.

OLIVER GOLDSMITH, *The Citizen of the World*. Letter xxxix. (1762)

12 When ye run down politeness ye take the mortar from between the bricks of the foundations of society.

O. HENRY, *Between Rounds*. (1906)

They were as polite as wax.

O. HENRY, *Phonograph and Graft*. (1909)

<sup>1</sup> Politeness smoothes wrinkles. (La politesse aplanit les rides.)

JOSEPH JOUBERT, *Pensées*. No. 90. (1810)  
"There is nothing but wind in a pneumatic tire, yet it eases the jolts along life's highway wonderfully," Marshal Foch is said to have retorted, when a guest at a dinner in his honor at Denver, Colo., remarked that there was nothing but wind in French politeness.

Politeness is to human nature what warmth is to wax.

ARTHUR SCHOPENHAUER, *Aphorisms*. (a. 1860)

<sup>2</sup> Politeness of spirit consists in thinking of things which are fastidious and in good taste. (La politesse de l'esprit consisté à penser des choses honnêtes et délicates.)

LA ROCHEFOUCAULD, *Maximes*. No. 99. (1665)  
Politeness may be defined as a dexterous management of our Words and Actions whereby we make other people have better Opinion of us and themselves.

UNKNOWN, *The English Theophrastus*, p. 108. (1702)

True politeness consists in being easy one's self, and in making every one about one as easy as one can.

POPE, *Table-Talk*. (a. 1744)

Politeness has been defined as artificial good nature; with much greater propriety it may be said that good nature is natural politeness.

STANISLAUS LESZYNSKI, KING OF POLAND, *Œuvres du Philosophe Bienfaisant*. (1763)

Politeness . . . is fictitious benevolence.

SAMUEL JOHNSON. BOSWELL, *Tour to the Hebrides*, 21 Aug. 1773.

As to politeness . . . I would venture to call it benevolence in trifles.

WILLIAM PITT, *Correspondence*, i, 79. (c. 1789)

Politeness is merely the art of choosing among your thoughts. (La politesse n'est que l'art de choisir dans ce que l'on pense.)

MADAME DE STAËL, *Epigram*. (c. 1800) See ABEL STEVENS, *Life of Mme. de Staël*. Ch. 4.

Politeness is artificial good humour.

THOMAS JEFFERSON, *Letter to Thomas J. Randolph*. (1808)

Politeness is the flower of humanity. (La politesse est la fleur de l'humanité.)

JOSEPH JOUBERT, *Pensées*. No. 120. (1810)

Politeness is the ritual of society, as prayers are of the church.

EMERSON, *English Traits: Aristocracy*. (1856)

Politeness has been well defined as benevolence in small things.

MACAULAY, *Essays: Samuel Johnson*. (1831)

Politeness is to do and say  
The kindest thing in the kindest way.

LUDWIG LEWISOHN (?), *Politeness*. (c. 1910)

<sup>3</sup> Politeness costs nothing, and gains everything.

MARY WORTLEY MONTAGU, *Letters*. (a. 1762)  
See under COURTESY.

One never loses anything by politeness.

VINCENT LEAN, *Collectanea*, iv, 75. (1904)

<sup>4</sup> Politeness wins the confidence of princes. (Yu li fu tē chung wang tao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1534. (1875)

<sup>5</sup> Civil as an orange, and something of that jealous complexion.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 305. (1596)

<sup>6</sup> He is the very pineapple of politeness.

SHERIDAN, *The Rivals*. Act iii, sc. 3. (1775)

He is the soul of courtesy and the pineapple of perfection.

DUDLEY NICHOLS, *Article*, in *New York World*, 24 Nov., 1926, referring to Willie Stevens, testifying at the Halls-Mill trial at Somerville, N.J. See also under PERFECTION.

<sup>7</sup> Politeness is excellent, but it does not pay the bill.

C. H. SPURGEON, *Salt-Cellars*. (1885)

<sup>8</sup> With no more politeness than the back of the hand and the sole of the foot.

LEE THAYER, *Guilty*, p. 41. (1940)

## POLITICIAN

See also Statesman

<sup>9</sup> An honest politician is one who, when he is bought, will stay bought.

SIMON CAMERON, Republican Boss of Pennsylvania, about 1860. Another American definition is, "A politician is an animal who can sit on a fence and yet keep both ears to the ground."

Politician. An eel in the fundamental mud upon which the superstructure of organized society is reared. . . . As compared with the statesman, he suffers the disadvantage of being alive.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

<sup>10</sup> O what is man Unless he be a Politician?

GEORGE CHAPMAN, *Bussy d'Ambois*. Act i, sc. 1. (1613)

<sup>11</sup> An upright minister asks, *what* recommends a man; a corrupt minister, *who*.

C. C. COLTON, *Lacon*. Vol. i, No. 9. (1820)

<sup>12</sup> Tadpole and Taper were great friends. Neither of them ever despaired of the Commonwealth.

DISRAELI, *Coningsby*. Bk. i, ch. 1. (1844)

Tadpoles and Tapers. Professional politicians that are the hacks of a party.

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>13</sup> Politicians neither love nor hate.

DRYDEN, *Absalom and Achitophel*, i, 223. (1681)

Politicians neither love nor hate. Interest, not sentiment, directs them.

LORD CHESTERFIELD, *Letters*, 23 Dec., 1748.

<sup>14</sup> Politicians, you suggest,  
Should drive the nail that goes the best.

JOHN GAY, *Fables*. Ser. ii, fab. 9, l. 14. (a. 1732)



1  
I am a politician, oathes with me  
Are but the tooles I worke with, I may breake  
An oath by my profession.

THOMAS HEYWOOD, *The Iron Age*. Pt. ii. (1632)  
Those who are in Albany escaped Sing Sing, and  
those who are in Sing Sing were on their way to  
Albany.

ELBERT HUBBARD, *Book of Epigrams*. (c. 1911)  
It should perhaps be explained for foreign  
purchasers of this book that Sing Sing (now  
Ossining) is the village where a state prison  
of New York State is located, and Albany is  
the capital of the State.

2  
Timid and interested politicians think much  
more about the security of their seats than  
about the security of their country.

T. B. MACAULAY, *Speech*, House of Commons,  
May, 1842.

3  
The Dieul was . . . so famous a Politician  
. . . that Hel, which at the beginning was but  
an obscure Village, is now become a huge citie.

THOMAS NASHE, *Pierce Penilesse*. (1592)

A Politician imitates the Devill, as the Devill imi-  
tates a cannon: wheresoever he comes to do mis-  
chiefe, he comes with his backside towards you.

JOHN WEBSTER, *The White Divel*. Act iii, sc. 3.  
(1612)

4  
Politicians are like the bones of a horse's  
fore-shoulder—not a straight one in it.

WENDELL PHILLIPS, *Speech*, July, 1864.

5  
It might be the pate of a politician, . . . one  
that would circumvent God.

SHAKESPEARE, *Hamlet*, v, 1, 86. (1600)

And, like a scurvy politician, seem

To see the things thou dost not.

SHAKESPEARE, *King Lear*, iv, 6, 174. (1605)

Meetings consisting of some half a dozen scurvy  
pot-house politicians.

WASHINGTON IRVING, *Knickerbocker's History  
of New York*. Bk. iv, ch. 6. (1809)

He was more useful to the city than a host of  
loud-mouthed, pot-house politicians.

SAMUEL MORDECAI, *Virginia in By-gone Days*,  
p. 57. (1860)

A pot-house politician should represent us at the  
court of St. James.

JOAQUIN MILLER, *Life Amongst the Modocs*, p.  
105. (1873)

6  
The deepest politician toils but for a momen-  
tary rattle.

HORACE WALPOLE, *Letter to Horace Mann*, 14  
May, 1777.

7  
Among politicians the esteem of religion is  
profitable; the principles of it are trouble-  
some.

BENJAMIN WHICHCOTE, *Moral and Religious  
Aphorisms*. (1753)

The greatest asset a politician can have is a  
blameless record as far as women are concerned.

W. S. MAUGHAM, *Lord Mountdrago*. (1939)

## POLITICS

See also Party

8  
"Hargrave," said his Lordship, "if you want  
any information upon points of practical poli-  
tics . . . there is only one man in the king-  
dom whom you should consult."

BENJAMIN DISRAELI, *Vivian Grey*. Bk. ii, ch. 14.

The first known appearance in print of the  
phrase "practical politics."

Out of the range of practical politics.

W. E. GLADSTONE. Referring to the abolition  
of the Established Church, April, 1865. See  
O'CONNOR, *The Parnell Movement*, p. 216.

The views that have governed my life in ques-  
tions of practical politics.

GEORGE BANCROFT, in HOWE, *Life*, ii, 185. (1868)

I said myself in 1865, and I believed, that it was  
out of the range of practical politics, that is to  
say, the politics of the coming election.

W. E. GLADSTONE, *Speech*, at Dalkeith, 26 Nov.,  
1879.

I knew nothing about "practical politics."

G. B. McCLELLAN, *Own Story*, p. 34. (1887)

It would be interesting to imagine the first  
President of the United States confronted with  
some one who had ventured to approach him  
upon the basis of what is now commonly called  
"practical politics."

HENRY CODMAN POTTER, *Address*, Washington  
Centennial service, 30 April, 1899.

The usual and ineffectual protest against "prac-  
tical politics."

ALLEN FRENCH, *The Barrier*, p. 163. (1904)

The whole aim of practical politics is to keep the  
populace alarmed (and hence clamorous to be  
led to safety) by an endless series of hobgoblins.

H. L. MENCKEN, *In Defence of Women*. Ch. 13.  
(1926)

9  
In politics there is no honour.

BENJAMIN DISRAELI, *Vivian Grey*. Bk. iv, ch. 1.  
(1826)

There is no gambling like politics.

DISRAELI, *Endymion*. Ch. 82. (1880)

10  
They are playing politics at the expense of  
human misery.

HERBERT HOOVER, *Statement to the Press*, 9  
Dec., 1930. Referring to members of Con-  
gress who, out of self-interest, as Hoover be-  
lieved, had introduced bills for unemploy-  
ment relief.

11  
There is a holy mistaken zeal in politics as  
well as religion. By persuading others we  
convince ourselves.

JUNIUS, *Letters*. No. 35, 19 Dec., 1769.

Most men's politics sit much too loosely about  
them.

WILLIAM DRAPER, *Letter to Junius*, 17 Feb.,  
1769. Letter No. 4 in *Letters of Junius*.

Politics is perhaps the only profession for which  
no preparation is thought necessary.

R. L. STEVENSON, *Familiar Studies of Men and  
Books: Yoshida-Torajiro*. (1882)

<sup>1</sup> The heavy roller of democracy.  
J. R. LOWELL, *On a Certain Condescension in Foreigners*. (1880)

Steam-roller.

OSWALD F. SCHUTTE, *Article*, *Chicago Inter-Ocean*, June, 1908, describing the tactics employed by the Roosevelt-Taft majority in the Republican National Convention in seating Taft delegates from Alabama and Arkansas. In frequent use thereafter. See MENCKEN, *American Language*, p. 372.

Clear everything with Sidney.

F. D. ROOSEVELT(?), *Remark*, to Robert Hannegan, Chairman of the Democratic National Committee, at Chicago, during Democratic National Convention, 1944, referring to Sidney Hillman, head of the Political Action Committee of the Congress of Industrial Organizations, and indicating that the convention's choice for Vice-President must be acceptable to Hillman, whose support was essential to Roosevelt. Hannegan denied rather lamely that the President had used the phrase, but the Republicans exploited it during the ensuing campaign.

<sup>2</sup> Politics is not the Business of a Woman.

MRS. MARY MANLEY, *The Adventures of Rivella*, p. 117. (1714)

I must not write you about politics, because you are a woman.

JOHN ADAMS, *Letter to his wife*, 13 Feb., 1779. What are all your politics to women? A woman's politics are the man she loves.

OWEN RHOSCOMYL (O. VAUGHAN), *For the White Rose of Arno*, p. 74. (1897)

<sup>3</sup> In politics nothing is insignificant.

LOUIS N. PARKER, *Disraeli*. Act i. (1911)

<sup>4</sup> Politics, as the word is commonly understood, are nothing but corruptions.

SWIFT, *Thoughts on Various Subjects*. (1706)

Politics are now nothing more than means of rising in the world.

SAMUEL JOHNSON. BOSWELL, *Life*, 11 April, 1775.

The art of governing mankind by deceiving them.

ISAAC D'ISRAELI, *Curiosities of Literature*, p. 339. (c. 1800)

Politics is, as it were, the gizzard of society, full of grit and gravel, and the two political parties are its two opposite halves which grind on each other.

H. D. THOREAU, *Autumn*, 10 Nov., 1851.

Politics is but the common pulse-beat, of which revolution is the fever-spasm.

WENDELL PHILLIPS, *Speech*, before the Massachusetts Anti-Slavery Society, Boston, 27 Jan., 1853.

Politics is a deleterious profession, like some poisonous handicrafts.

EMERSON, *Conduct of Life: Power*. (1860)

Politics is not an exact science. (Die Politik ist keine exakte Wissenschaft.)

OTTO VON BISMARCK, *Speech*, Prussian Chamber, 18 Dec., 1863.

Politics is mostly pill-taking.

THOMAS B. REED, *Letter to John Dalzell*, 1 Aug., 1896.

Politics. The conduct of public affairs for private advantage.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

Who gets what, when, how?

H. L. MENCKEN, *American Language: Supplement I*, p. 283. Cited as "a common definition of politics."

Politics is the means by which the will of the few becomes the will of the many.

KOCH AND HUSTON, *In Time to Come*. Act i, sc. 2. (1941)

<sup>5</sup>

I will not accept if nominated, and will not serve if elected.

WILLIAM TECUMSEH SHERMAN, *Telegram*, to General Henderson of Missouri, 5 June, 1884. Henderson was at the Republican National Convention at Chicago, and had repeatedly urged Sherman to accept the nomination for President, which Sherman had steadily refused to do. The telegram was in answer to a last urgent appeal. See SHERMAN, *Memoirs*, 4th ed., p. 466. This final chapter was added by members of Sherman's family after his death, and the text of the telegram as given above is on the evidence of his son, Thomas. It is usually quoted, "If nominated I will not accept; if elected I will not serve."

<sup>6</sup>

You can't beat somebody with nobody.

MARK SULLIVAN, *Our Times*, iii, 289. (1923)

An axiom of practical politics, usually attributed to "Uncle Joe" Cannon, for many years Speaker of House of Representatives. Another county heard from.

CLIFFORD ODETS, *Awake and Sing*. Act i. (1935)

An old political gag, originating from the counting of returns on election night.

There is an old political adage which says "If you can't lick 'em, jine 'em."

QUENTIN REYNOLDS, *The Wounded Don't Cry*, p. 23. (1941)

<sup>7</sup>

Politics make strange bedfellows.

C. D. WARNER, *My Summer in a Garden*. Ch. 15. (1870)

Politics, indeed, make strange bedfellows.

J. S. BASSETT, *Life of Jackson*, p. 351. (1911)

Into such incongruous bedfellowship do the exigencies of politics lure sheep and goat.

SAMUEL HOPKINS ADAMS, *Incredible Era*, p. 57. (1939) Adams is describing the alliance of J. B. Foraker with Theodore Roosevelt

## POLYGAMY

<sup>8</sup>

Polygamy. A house of atonement, or expiatory chapel, fitted with several stools of repentance, as distinguishing from monogamy, which has but one.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906) An endeavor to get more out of life than there is in it.

ELBERT HUBBARD, *Book of Epigrams*. (1911)

<sup>1</sup> Marriages with more than one wife is like a man who is attached to more churches than one, whereby his faith is so distracted that it becomes no faith.

EMANUEL SWEDENBORG, *Heaven and Hell*. (1758)

### POMP

<sup>2</sup> Wisdom's sullen pomp.

MATTHEW GREEN, *The Spleen*, l. 216. (1737)

<sup>3</sup> Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!

RUDYARD KIPLING, *Recessional*. (1897)

<sup>4</sup> Take physic, pomp;  
Expose thyself to feel what wretches feel.

SHAKESPEARE, *King Lear*, iii, 4, 33. (1605)

Behold, How pomp is follow'd!

SHAKESPEARE, *Antony and Cleopatra*, v, 2, 150. (1606)

The tide of pomp

That beats upon the high shore of this world.

SHAKESPEARE, *Henry V*, iv, 1, 281. (1599)

Vain pomp and glory of this world, I hate ye.

SHAKESPEARE, *Henry VIII*, iii, 2, 365. (1612)

Why what is pomp, rule, reign, but earth and dust?

SHAKESPEARE, *III Henry VI*, v, 2, 27. (1591)

<sup>5</sup> Pomp and circumstance.

SHAKESPEARE, *Othello*, iii, 3, 354. (1605)

The poms and gaudy shows of the world.

EARL OF KILMARNOCK, in MCKAY, *History of Kilmarnock*, p. 89. (1746)

Poms and vanities.

MARY MARTHA SHERWOOD, *Stories Explanatory of the Church Catechism*, p. 401. (1835)

The poms and vanities of the world are different to different people.

ELIZABETH SEWELL, *Amy Herbert*. Ch. 10. (1858)

### POPE

See also Rome: The Roman Church

<sup>6</sup> One has to have a nose to be pope. (Il faut avoir du nez pour estre pope.)

JEAN-ANTOINE DE BAIF, *Mimes*, fo. 11. (1597)

That is, one has to be far-sighted and sagacious.

If you would be a Pope, you must think of nothing else.

H.G. BOHN, *Handbook of Proverbs*, p. 422. (1855)

<sup>7</sup> Pape and ape differ but a letter; but their charitie to their sons less.

HENRY BURTON, *Baiting Pope's Bull*, p. 67. (1627)

<sup>8</sup> St. Peter is very well at Rome. (Bien se está San Pedro en Roma.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 41, 53, 59. (1615)

Ye may not sit in Rome and strive with the Pope.

FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)

It is hard to sit in Rome, and strive against the Pope.

JAMES KELLY, *Scottish Proverbs*, p. 194. (1721)

It is ill sitting at Rome and striving with the Pope.  
MACLAREN, *Exposition, Daniel*, 58. (c. 1906)

<sup>9</sup> Being a man I may come to be Pope. (Debajo de ser hombre puedo venir á ser papa.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 47. (1615)

What village priest would not like to be pope?

VOLTAIRE, *Letters on the English*. No. 5. (1733)

<sup>10</sup> Accept, receive, take, are words pleasing to the Pope. (Accipe, sume, cape, sunt verba placencia Papae.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)

Quoting a medieval ecclesiastical lampoon.

Take, have, and keep are pleasant words.

THOMAS HARDY, *The Mayor of Casterbridge*. Ch. 14. (1886) Quoted as "the medieval saying."

No popery!

Cry of the London mob in 1681 when a new Parliament was summoned at Oxford, and frequently thereafter. See HUME, *History of England*, chs. 21, 25.

Defoe says there were a hundred thousand stout country-fellows in his time ready to fight to the death against popery, without knowing whether popery was a man or a horse.

WILLIAM HAZLITT, *Sketches*, p. 101. (a. 1822)

The cry of "No Popery" is foolish enough in these days.

CARLYLE, *Heroes and Hero Worship*. Ch. 4. (1840)

### POPULARITY

<sup>11</sup> The popular breeze. (Aura popularis.)

CICERO, *De Haruspicio Responso*. Ch. 20, 43 (56 B.C.) The breath of public opinion

<sup>12</sup> The popularity of a bad man is as treacherous as himself. (Gratia malorum tam infida est quam ipsi.)

PLINY THE YOUNGER, *Epistles*. Bk. i, epis. 5. (A.D. 98)

<sup>13</sup> The man of whom all speak well wins the people's favors. (Cui omnes bene dicunt possidet populi bona.)

PUBLILIUS SYRUS, *Sententiae*. No. 126. (c. 43 B.C.)

<sup>14</sup> Popularity is a crime from the moment it is sought; it is only a virtue when men have it whether they will or not.

GEORGE SAVILE, MARQUESS OF HALIFAX, *Miscellaneous Reflections*. (c. 1690)

Popularity, a splash in the great pool of oblivion.

SOUTHEY, *The Doctor*. Interch. 12. (1812)

Popularity is glory in copper pieces. (La popularité c'est la gloire en gros sous.)

VICTOR HUGO, quoting a French proverb. (c. 1865)

That empty and ugly thing called popularity.

R. L. STEVENSON, *Letter to a Young Gentleman*. (a. 1894)

<sup>15</sup> Art thou officer,  
Or art thou base, common and popular?

SHAKESPEARE, *Henry V*, iv, 1, 37. (1599)

What is popular is not necessarily vulgar.

HAZLITT, *Sketches: On Taste*. (c. 1820)

1 The love of popularity is the love of being beloved.

SHENSTONE, *Of Men and Manners*. (1764)

God will not love thee less, because men love thee more.

MARTIN FARQUHAR TUPPER, *Proverbial Philosophy: Of Self-Acquaintance*. (1838)

PORPOISE

2 Like to the Porpose (Tempests prophesier), I play before the storme of my sad teares.

ROBERT TOFTE, *Alba*, l. 17. (1598)

A porpoise . . . which is always the messenger of tempests.

CHAPMAN, *Eastward Hoe*. Act iii, sc. 2. (1605)  
The wantonnesse of a peaceable common-wealth is like the playing of the porpesse before a storme.

SIR THOMAS OVERBURY, *Characters: Newes from Shipboard*. (a. 1613)

That cardinal lifts up's nose, like a foul porpoise before a storm.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act iii, sc. 3. (1623)

I neuer yet saw store of porposes playing, but soone a storme enswend.

SIR KENELM DIGBY, *Journal of a Voyage into the Mediterranean*, p. 9. (1628)

PORRIDGE

3 Blow thy own Pottage, and not mine.

THOMAS FULLER, *Gnomologia*. No. 998. (1732)  
He that eats most Porridge, shall have most Meat.

THOMAS FULLER, *Gnomologia*. No. 2092.

If it should rain Porridge, he'd want a Dish.

THOMAS FULLER, *Gnomologia*. No. 2687. See under LUCK: BAD LUCK.

4 Old porridge is sooner heated than new made.

JOHN RAY, *English Proverbs*, p. 47. (1670)

Old Porridge is sooner warmed, than new made.

THOMAS FULLER, *Gnomologia*. No. 3724. (1732)

5 With cost one may make pottage of a stool-foot.

JOHN RAY, *English Proverbs*, p. 70. (1678)

With cost, good Pottage may be made out of the Leg of a Joint-Stool.

THOMAS FULLER, *Gnomologia*. No. 5796. (1732)

6 If you drink in your pottage, you'll cough in your grave.

JOHN RAY, *English Proverbs*, p. 133. (1670)

Smart: You ha'n't tasted my cider yet.

Never: No, my lord; I have just been eating soup, and they say, if one drinks with one's porridge, one will cough in one's grave.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

7 If the porage be burned . . . we say The bishop hath put his foote in the poote.

WILLIAM TYNDALE, *The Obedience of a Christen Man*. Works, p. 166. (1528)

KEEP BREATH TO COOL PORRIDGE, see BREATH.

PORT

8 Any port in a storm.

JAMES COBB, *The First Floor*. Act ii, sc. 2. (c. 1780) KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act ii, sc. 1. (1931) etc., etc.

Take any port in a storm.

WALTER SCOTT, *The Pirate*. Ch. 4. (1821)

"Any port in a storm" was the principle on which I was prepared to act.

R. L. STEVENSON, *St. Ives*. Ch. 25. (1894)

Any seat after a long tramp.

S. G. CHAMPION, *Racial Proverbs*, p. 376. (1938)

A Chinese proverb. The Arabic version is, "Any water in the desert."

9 The worse the Passage, the more welcome the Port.

THOMAS FULLER, *Gnomologia*. No. 4848. (1732)

There is a similar Latin proverb, "Post tot naufragia portum" (After so many shipwrecks, the harbor).

10 Seek sailor, the safe harbors. (Tutos pete, navita, portus.)

OVID, *Fasti*. Bk. iv, l. 625. (c. A. D. 8)

It is safe riding in a good haven.

JAMES HOWELL, *English Proverbs*, p. 16/2. (1659)

'Tis good riding in a safe Harbour.

THOMAS FULLER, *Gnomologia*. No. 5083. (1732)

11 We have reached the port whither my course was directed. (Contigimus portus, quo mihi cursus erat.)

OVID, *Remediorum Amoris*, l. 812. (c. 1 B. C.)

My haven's found; Fortune and Hope, adieu.

Mock others now, for I have done with you.

(Inveni portum Spes et Fortuna valet.

Nil mihi vobiscum ludite nunc alios.)

PRUDENTIUS, *Epitaph*. (c. A. D. 375) The ascription is by BURTON, *Anatomy of Melancholy*, ii, iii, 6. Latin version of Greek epitaph on the tomb of Francesco Pucci, in the church of S. Onofrio, Rome. JANUS PANNONIUS (JEAN DE CISINGE), *Onofrio*. (c. 1460)

Quoted in slightly different form by Le Sage, *Gil Blas*, bk. ix, ch. 10, last lines, and prefixed to the 1520 edition of Sir Thomas More's *Epigrams*.

12 Everything is now safe in port. (Omnis res est iam in vado.)

TERENCE, *Andria*, l. 845. (166 B. C.) Plautus uses the same expression in *Aulularia*.

To sail into port. (In portu navigare.)

ERASMUS, *Adagia*, i, i, 46. (1508)

POSSESSION

See also Keeping

13 The deuill hath eleuen poynts of the law against you; that is, possession.

THOMAS ADAMS, *Works*, p. 97. (1630)

At this day the Turk hath eleven points of the law in Jerusalem, I mean possession.

FULLER, *The Holy War*. Bk. v, ch. 29. (1639)

Possession is eleven points of the Law, and they say there are but twelve.

JOHN RAY, *English Proverbs*, p. 191. (1678)

L'ESTRANGE, tr., *Aesop's Fables*, p.291. (1692)

SWIFT, *Polite Conversation*. Dial. i. (1738)

Upon this you take immediate possession, and so you have the best part of the law on your side.

FARQUHAR, *Twin-Rivals*. Act ii, sc. 2. (1703)

Possession is a mighty Matter indeed; and we commonly say, 'tis eleven Points of the Law.

DYKES, *English Proverbs*, p. 213. (1709)

Possession . . . would make it much surer. They say it is eleven points of the Law!

JOHN ARBUTHNOT, *John Bull*. Pt. iv, ch.3. (1712)

Poor Nic. has only possession; eleven points of the law!

JOHN ARBUTHNOT, *The Law Is a Bottomless Pit*. Pt. iii, ch. 9. (1712)

Eight points of the law: 1. A good cause; 2. A good purse; 3. An honest and skilful attorney; 4. Good evidence; 5. Able counsel; 6. An upright judge; 7. An intelligent jury; 8. Good luck.

GEORGE AUGUSTUS SELWYN (attr.), when a candidate for Chamberlain of the City of London, c. 1750.

She had possession, and that is nine points of the law.

B. H. MALKIN, tr., *Gil Blas*. Ch. 21. (1809)

Take all necessary measures to secure that possession, which sages say makes nine points of the law.

WALTER SCOTT, *Rob Roy*. Ch. 37. (1817)

In those days possession was considerably more than eleven points of the law.

T. L. PEACOCK, *Maid Marian*. Ch. 5. (1822)

There is a coarse axiom . . . that possession is nine points of the law. We have possession.

R. D. BLACKMORE, *Mary Anerley*. Ch. i. (1880)

He knew that possession is sometimes more than nine points of the law.

J. S. FLETCHER, *The Diamonds*. Ch. 3. (1923)

Possession is nine points of the law and self-possession is the other one.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 15. (1906)

Proof is ninety points of the law.

JONATHAN LATIMER, *The Lady in the Morgue*, p. 216. (1936)

<sup>1</sup> Possession was the strongest tenure of the law.

BIDPAI, *Fables: The Cat and the Two Birds*. (c. 300 B. C.)

Possession is worth an ill chartour.

DAVID FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595) The French say, "Possession vaut titre" (Possession is as good as a title).

<sup>2</sup> The pleasure of possessing  
Surpasses all expressing.

DRYDEN, *Farewell, Ungrateful Traitor*. (1681)

Possession means to sit astride of the world, Instead of having it astride of you.

KINGSLEY, *Saint's Tragedy*. Act i, sc. 2. (1848)

To know how to do without is to possess. (C'est posséder les biens que savoir s'en passer.)

J. F. REGNARD, *Le Joueur*. Act iv, sc. 13. (1696)  
See also under MODERATION.

<sup>3</sup> We despise what we possess. (Nostri nosmet paenitet.)

TERENCE, *Phormio*, l. 172. (161 B. C.) MONTAIGNE, *Essays*, bk. iii, ch. 5, translates this, "Nous estimons à vice nostre estre" (We count our existence an offence). On the other hand, there is another Latin proverb which says, "Beati possidentes" (Blessed are those who possess).

An object in possession never retains the same charms it had in pursuit. (Nihil enim aequè gratum est adeptis, quam concupiscentibus.)

PLINY, *Epistles*. Bk. ii, epis. 15. (A. D. 98)

The thing possessed is not the thing it seems.

SAMUEL DANIEL, *The Civile Warres*. Bk. ii, st. 104. (1595)

All things that are,

Are with more spirit chased than enjoy'd.

SHAKESPEARE, *Merchant of Venice*, ii, 6, 12. (1597)

Possession hinders enjoyment.

GRACIAN, *Art of Worldly Wisdom*. (1647)

'Tis strange, what different Thoughts inspire

In Man, Possession, and Desire;

Think what they wish so great a Blessing,

So disappointed when possessing.

SWIFT, *Desire and Possession*, l. 1. (1727)

Prospect is often better than Possession.

THOMAS FULLER, *Gnomologia*. No. 3958. (1732)

Possession is the grave of bliss.

A. EDWARD NEWTON, *Amenities of Book-Collecting*. Ch. 3. (1918) An old proverb, usually quoted, "Possession is the grave of pleasure." See also under WOOING.

<sup>4</sup> The want of a thing is perplexing enough, but the possession of it is intolerable.

VANBRUGH, *The Confederacy*. Act i, sc. 3. (1705)

<sup>5</sup> It is always much pleasanter to acquire than to enjoy. (Il est toujours plus sensible d'acquérir que de jouir.)

VAUVENARGUES, *Réflexions*. No. 232. (1746)

## POSSESSIONS

See also Goods, Property, Riches

<sup>6</sup> Tread not in the furrow of another.

AMEN-EM-APT, *Teaching How to Live*. Col. viii, l. 15. (c. 700 B. C.) Oesterley, tr.

Enter not into the fields of the fatherless. (Agrum pupillorum ne introas.)

*Old Testament: Proverbs*, xxiii, 10. (c. 350 B. C.)

<sup>7</sup> Enjoy your possessions as mortal; see to them as though immortal. (Re frueri ut natus mortalis; dilige sed rem tanquam immortalis.)

AUSONIUS, *Epigrams*, 145. (c. A. D. 375) Quoting Menander. Lucian has the same thought, "Enjoy your possessions as about to die, but spare them as though about to live."

<sup>8</sup> The wise man carries his possessions within him. (ὁ σοφὸς ἐν αὐτῷ περιφέρει τὴν ὁσίαν.)

BIAS, *Apothegm.* (c. 570 B. C.) DIOGENES LAERTIUS, *Bias*, sec. 88, paraphrases this, "Make wisdom your provision for the journey from

youth to old age, for it is a more certain support than all other possessions." Usually condensed to "I carry all my possessions with me," as Cicero gives it, *Paradoxa*, i, 1, "Omnia mecum porta mea." Cited by VALERIUS MAXIMUS, *Facta et Dicta Memorabilia*. Bk. vii, sec. 2 (c. A. D. 15) Bias, as the original quotation shows, referred to his wisdom—he was one of the Seven Wise Men of Greece—but Mlle. Fanny Bias, an opera singer, on leaving Paris, pointed to her face and figure as she said, "Like my illustrious ancestor, Omnia mea mecum porto." See LAROUSSE, *Fleurs Historiques*. The French also say, "Porter tout son saint-Crépin avec soi." Crépin is the patron saint of shoemakers.

I have lost nothing; all my possessions are with me. (Nihil; omnia mea mecum sunt.)

STILBO, when Demetrius asked him if he had lost anything in the sack of Megara, where his estate had been plundered and his daughters raped. See SENECA, *De Constantia*, v, 6. A learned man has always in himself a store of riches. (Homo doctus in se semper divitias habet.)

PHAEDRUS, *Fables*. Bk. iv, fable 22. (c. 25 B. C.) This is the fable of Simonides, who, when caught in a shipwreck, remarked "All my possessions are about me" (Mecum mea sunt cuncta), jumped overboard without trying to save anything else, and got safe to shore, while his companions, loaded down with their property, were drowned. Simonides, of course, was quoting Bias.

He has all his possessions on his back. (ἅπαν τὴν οὐρανὴν ἠμφίεσται.)

SUIDAS, *Lexicon*, iii, 12. (c. 950)

He carrieth all his wardrobe about him.

JAMES HOWELL, *English Proverbs*, p. 16. (1659)

1 A little in one's own pocket is better than much in another man's purse.

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

2 Crates lets go of Crates' possessions lest Crates' possessions out-Crates Crates. (Κράτης ἀπολύνει τὰ Κράτητος ἵνα μὴ τὰ Κράτητος κρατήσῃ τὸν Κράτητα.)

CRATES, *Epigram*, when he threw his possessions to the people. (c. 325 B. C.) See APOSTOLIUS, *Proverbs*, x, 5. JOHN OF DAMASCUS gives the epigram in slightly different form, "Crates sets free the goods of Crates lest they come to be the possessor and he the possessed." APULEIUS, *Florida*, xiv, says that Crates simply cried, "Crates Cratetem manumittit" (Crates sets Crates free). SUIDAS, *Lexicon*, gives this in Greek, ἐλευθεροῖ Κράτητα Κράτης.

He does not possess possessions, his possessions possess him. (οὐχ οὗτος τὴν οὐρανὴν κέκτηται, ἀλλ' ἡ οὐρὰ τοῦτον.)

BION, of a wealthy miser. (c. 250 B. C.) See DIOGENES LAERTIUS, *Bion*. Bk. iv, sec. 50.

If a man owns land, the land owns him.

EMERSON, *Conduct of Life: Wealth*. (1860)

My cow milks me.

EMERSON, *Journal*. Vol. v, p. 406. (c. 1870)

3 It is an olde sayinge: he that hath both shepe, swyne, and bees, slepe he, wake he, he maye thryue.

JOHN FITZHERBERT, *The Boke of Husbandry*, p. 74. (1523)

Who so keepe wel sheepe and bee'n,  
Sleepe or wake, their thrift cooms in.

CHARLES BUTLER, *The Feminine Monarchie*, p. 139. (1609)

4 Many a Man would have been worse, if his Estate had been better.

FRANKLIN, *Poor Richard's Almanack*, 1751.

5 Kings this *meum* and *tuum* should not know.

GREENE AND LODGE, *A Looking Glasse for London and Englande*, C ii j. (1594)

He had contempt for those ridiculous distinctions of *meum* and *tuum*.

HENRY FIELDING, *Jonathan Wild*. Ch. 14. (1743)

What a careless, even deportment hath your borrower! . . . what a liberal confounding of those pedantic distinctions of *meum* and *tuum*.

CHARLES LAMB, *Essays of Elia: The Two Races of Men*. (1820)

The first thing we learn is *Meum*, the last is *Tuum*. None can have lived among children without noticing the former fact; few have associated with men and not remark the latter.

HARE, *Guesses at Truth*, i, 3. (1827)

Peace would be general in the world, if there were neither mine nor thine. (Gran p.ee sarrebbe in terra, se non vi fosse il mio, e il tuo.)

THOMAS FIELDING, *Proverbs of All Nations*, p. 79. (1824) An Italian proverb.

I'm afraid you do not distinctly perceive the difference between those important pronouns, *meum* and *tuum*.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 1. (1850)

He had a good healthy sense of *meum*, and as little of *tuum* as he could help.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 2. *Meum, Tuum, Suum*, set all the world together by the ears. (Mine, thine, his.)

VINCENT LEAN, *Collectanea*, iv, 48. (1904)

6 A man careth not to possesse that thing, which no man coveteth to have.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 11. (1574) Pettie, tr.

7 Much is required of them to whom much is given.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 3. (1843)

8 All came from and will go to others.

GEORGE HERBERT, *Jacula Prudentum*. No. 44. (1640)

Estate in two Parishes is bread in two wallets.

GEORGE HERBERT, *Jacula Prudentum*. No. 233.

When all men have what belongs to them, it cannot be too much.

GEORGE HERBERT, *Jacula Prudentum*. No. 977.

To review one's store is to mow twice.

GEORGE HERBERT, *Jacula Prudentum*. No. 1005.

1 Care increases with possessions. (πλείων μὲν πλεόνων μελέτη.)

HESIOD, *Works and Days*, l. 380. (c. 800 B. C.)

Care follows increasing wealth. (Crescentem sequitur cura pecuniam.)

HORACE, *Odes*. Bk. iii, ode 16, l. 17. (23 B. C.)

The increase of possessions augments care.

*Babylonian Talmud*. *Pirké Aboth*, ii, 7. (c. 450)

Beter is, lytel to have in ese

Then muche to have in malese.

UNKNOWN, *Kyng Alisaunder*, l. 7365. (c. 1300)

Little goods, little care.

JOHN DRAXE, *Bibliotheca*, p. 161. (1633)

Much coin much care.

JOHN CLARKE, *Paroemiologia*, p. 98. (1639)

Little wealth, little care.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Little gear, less care.

JAMES KELLY, *Scottish Proverbs*, p. 236. (1721)

Little wealth, little woe.

CHEALES, *Proverbial Folk-Lore*, p. 101. (1875)

More store, more stink.

*Folk-Lore*. Vol. xii, p. 82. (1901)

Little cattle little care.

J. C. BRIDGE, *Cheshire Proverbs*, p. 92. (1917)

2 Who hath many pease maie put the mo in the pot.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

3 Why, in a life so brief, do we strive for great possessions? (Quid brevi fortes iaculamur aevo multa?)

HORACE, *Odes*. Bk. ii, ode 16, l. 17. (30 B. C.)

Quoted by MONTAIGNE, i, 19.

4 Is it not lawful for me to do what I will with mine own? (οὐκ ἐξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς;)

*New Testament: Matthew*, xx, 15. (c. A. D. 50)

The Vulgate is, "Aut non licet mihi quod volo, facere?"

May we not do with our own what we list?

THOMAS ADAMS, *Sermons* (1861), ii, 364. (1629)

A Man may make bold with what's one's own, one would think.

TORRIANO, *Piazza Universale*, p. 278. (1666)

These evicting gentlemen claimed the right of all men to do as they would with their own.

J. A. FROUDE, *Short Studies*, ii, 545. (1877)

5 All the possessions of mortals are mortal. (Mortale est omne mortalium bonum.)

METRODORUS, *Fragments*. Frag. 35. (c. 175 B. C.)

Nothing is really our own. (Nihil esse proprium quoquam.)

TERENCE, *Andria*, l. 716. (166 B. C.)

I'm the only thing in my house I can call my own. (Ego meorum solus sum meus.)

TERENCE, *Phormio*, l. 587. (c. 161 B. C.)

Nothing in this life is given to a mortal as his own for good. (Nihil esse in vita proprium mortali datum.)

LUCILIUS, *Satires*. Bk. xxvii, frag. 777, Loeb. (c. 131 B. C.)

Think nothing your own which can alter. (Nihil proprium ducas quicquid mutari potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 424. (c. 43 B. C.)

6 Is there noo more ynke lefte in thy penne?

JEHAN PALSGRAVE, *Acolastus*, sig. H3. (1540)

He hath no ink in's pen, i. e. no money in his purse, or no wit in his head.

JOHN RAY, *English Proverbs*, p. 254. (1678)

7 Hold on to whatever is yours. (Quod tuum est teneas tuum.)

PLAUTUS, *Cistellaria*, l. 768. (c. 200 B. C.)

Hold fast whan ye haue it (quoth she) by my lyfe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Mery owne thinge to kepe.

UNKNOWN, *How the Good Wife*, l. 60. (c. 1460) See also GETTING AND KEEPING.

8 What's yours is mine, and of course all mine is yours. (Quod tuumst meumst, omne meumst autem tuum.)

PLAUTUS, *Trinummus*, l. 329. (c. 196 B. C.) Later on, in l. 714, Plautus says, "What's mine is yours" (Quod meum erit id erit tuum).

We have what he had, he has what we had. (Quod habebat nos habemus, iste id habet quod nos habuimus.)

PLAUTUS, *Truculentus*, l. 217. (c. 186 B. C.) A prostitute is talking of one of her lovers.

He who says, What is yours is mine and what is mine is mine is a wicked man.

*Babylonian Talmud: Pirké Aboth*, v, 13. (c. A. D. 450) The full quotation is: "There are four types of character in men: (i) He who says, 'Mine is mine, and thine is thine,' that is the moderate type; (ii) he who says, 'Mine is thine, and thine is mine,' that is the vulgar type; (iii) he who says, 'Mine is thine, and thine is thine,' that is what the good man says; (iv) he who says, 'This is mine, and mine is mine,' that is what the wicked man says."

That which is mine should bee yours and yours your own.

GEORGE PETTIE, *Pelite Pallace*, p. 88. (1576)

What's mine is yours and what is yours is mine.

SHAKESPEARE, *Measure for Measure*, v, 1, 543. (1604)

Mine will now be yours; and . . . yours would be mine.

SHAKESPEARE, *Antony and Cleopatra*, v, 2, 150. (1606)

The English ever say, That which is mine is my own.

TORRIANO, *Piazza Universale*, p. 278. (1666)

What's mine is my own; what's my Brother's is his and mine.

THOMAS FULLER, *Gnomologia*. No. 5512. (1732)

What's yours is mine, and what's mine is my own.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

What's hers is mine; what's mine is my own, quoth the husband.

FORBY, *Vocabulary of East Anglia*, p. 430. (1830)

Whatever is not nailed down is mine. Whatever I can pry loose is not nailed down.

COLLIS P. HUNTINGTON (?), *Epigram*. (c. 1890)

What's yours is mine, and what's mine's yours.

FRANCIS ILES, *Before the Fact*. Ch. 6. (1932)  
His attitude had been, "What's hers is mine, and what's mine's my own."

KIERAN ABBEY, *Let the Coffin Pass*, p.13. (1942)

1 Who does not own himself would Samos own.  
(ὅς αὐτὸν αὐτὸν οὐκ ἔχει Σάμον θέλει.)

PLUTARCH, *Moralia: Sayings of Spartans*, 233D.  
(c. A. D. 95) A proverb which Plutarch says originated at the close of the Peloponnesian war, 404 B. C., when the Athenians, having surrendered their city, declared that it was only right that Samos should be left to them, but the Spartans said, "Do you, at a time when you do not even own yourselves, seek to possess others?" See DIO CHRYSOSTOM, *Oration* lxxiv, 637M. The proverb is also cited by DIOGENIANUS, vii, 34.

2 One of the best of all earthly possessions is self-possession.

GEORGE D. PRENTICE, *Prenticeana*, p.155. (1860)

3 The circumstances of others seem good to us, while ours seem good to others. (Aliena nobis, nostra plus aliis placet.)

PUBLILIUS SYRUS, *Sententiae*. No. 28. (c. 43 B. C.)  
How comes it, Maecenas, that no man living is content with the lot which either he has chosen or which chance has thrown in his way, but praises those who follow other paths? (Qui fit, Maecenas, ut nemo, quam sibi sortem | seu ratio dederit seu fors obiecerit, illa | contentus vivat, laudet diversa sequentis?).

HORACE, *Satires*. Bk. i, No. i, l. 1. (35 B. C.)  
The fat ox desires the trapping of the horse; the horse desires to plough. (Optat ephippia bos, piger optat arare caballus.)

HORACE, *Epistles*. Bk. i, epis. 14, l. 43. (20 B. C.)  
The crops are always more abundant in other people's fields, and our neighbor's herd has richer udders. (Fertilior seges est alienis semper in agris | vicinumque pecus grandius uber habet.)

IVID, *Artis Amatoriae*. Bk. i, l. 349. (c. 1 B. C.)  
Cited by ERASMUS, *Adagia*, i, vi, 72.

My neighbor's field is richer than my own. (Vicini nostro quia pinguior.)

PERSIUS, *Satires*. Sat. vi, l. 14. (c. A. D. 58)  
The crop of our neighbor seems bigger and better than our own. (Maiorque videtur et melior vicina seges.)

JUVENAL, *Satires*. No. xiv, l. 142. (c. A. D. 120)  
Eche others byrdes or iewels, ye dooe weie  
Aboue your owne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
"Our neighbor's hen seems a goose."

Your pot broken seems better than my whole one.

HERBERT, *Jacula Prudentum*. No. 272. (1640)  
The other side of the road always looks the cleanest.

EDWARD FITZGERALD, *Polonius*. (1852)  
In the fields, the best grain is another man's food;  
on the road, the pretty woman is another man's wife.

DOOLITTLE, *Chinese Vocabulary*, ii, 682. (1872)

4 Any possession beyond the needful is a burden. (Quicquid plus quam necesse est possideas premit.)

PUBLILIUS SYRUS, *Sententiae*. No. 603. (c. 43 B. C.) See also under RICHES.

5 He has a good estate, but that the right owner keeps it from him.

JOHN RAY, *English Proverbs*, p. 78. (1678)  
They say he has a great estate, but only the right owner keeps him out of it.

SWIFT, *Polite Conversation*. Dial. i. (1738)

6 Wyse men done sey store ys no sore.

GEORGE RIPLEY, *The Compound of Alchymy*, xii, viii. (1471) In ASHMOLE, *Theatrum Chemicum*, p. 186.

Gredinesse, to drawe desyre to his lore

Saieth, . . . store is no sore.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)  
The worlde waxeth harde, and store (thei saie) is no sore.

UNKNOWN, *Respublica*. Act i, sc. 1. (1553)  
JONSON, *Magnetick Lady*. Act ii. (1632)  
MASSINGER, *New Way*. Act iii, sc. 2. (1633)  
etc., etc.

7 Great possessions depend on Fate;  
On diligence small possessions wait.

(Ta fu yu ming, hsiao fu yu ch'in.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2635. (1875)

8 You think everything is yours, but a little the King has.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

9 Partake of thy possessions in joy of heart, turning not back. It is good for a man to eat his food.

UNKNOWN, *Admonitions of an Egyptian Sage*, p. 8, l. 6. (c. 2100 B. C.) Gardiner, tr.

Why bear a bow thus worthless as the wind?  
(τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς;)

HOMER, *Iliad*. Bk. xxi, l. 474. (c. 850 B. C.)  
ERASMUS, *Adagia*, iii, ix, 20, gives the Latin as "Frustra habet qui non utitur" (It is useless to possess what can't be used).

What I ate I have, also the delightful deeds of wantonness and love which I did and suffered; whereas all my wealth is gone. (κεῖν ἔχω ὅσα ἔφαγον, καὶ ἐφύβρισα καὶ μετ' ἔρωτος | τέρπην ἔπαθον· τὰ δὲ πολλὰ καὶ δλβια πάντα λένυνται.)

SARDANAPALUS, *Epitaph*. (c. 625 B. C.) As recorded by ATHENAEUS, 530. See also *Greek Anthology*, xvi, 27.

Possessions are of no value unless they are used.  
(οὐδὲν ἢ κτήσις, εἰ μὴ ἢ χρήσις προσή.)

AESOP, *Fables: The Miser*. (c. 570 B. C.) A miser converts all his possessions into money, and melts the money into a ball of gold, which he buries in the ground. A thief substitutes a stone for it, and points out to the miser that the stone is just as valuable to him as the gold, since he did not use the gold.



The ware is not his that gathers it, but his that enjoys it. (La robba non é á chi la fa, ma á chi la gode.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

So much is myne, as I enjoy, or els geue for Gods sake. (Tanto è mio quanto io godo, e do per Dio.)

JOHN FLORIO, *Firste Fruites*, fo. 32.

Good is no good, but if it be spend.

EDMUND SPENSER, *The Shepheards Calender*. May, l. 71. (1579)

A man hath no more good than he hath good of.

DAVID FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595)

Whatsoever the goods of fortune are, a man must have a proper sense to savour them: it is the enjoying and not the possessing of them, that makes us happy.

JOHN FLORIO, tr., *Montaigne's Essays*. Bk. i, ch. 42. (1603)

So much is mine as I possesse, and give or lose for God's sake.

UNKNOWN, *Book of Meery Riddles*. Prov. 17.

(1629) FULLER, *Gnomologia*, No. 4198, modifies this to, "So much is mine as I enjoy, and give away for God's sake." See also under GIFT AND GIVING.

Goods are theirs that enjoy them.

GEORGE HERBERT, *Jacula Prudentum*. No. 849. (1640) Cited by Ray and Fuller.

A Man has no more Goods, than he gets good by.

THOMAS FULLER, *Gnomologia*. No. 276. (1732) FRANKLIN, *Poor Richard*, 1749.

Sit down and enjoy what little you have, while the lunatic rushes out to look for more.

MARY LASSWELL, *Suds in Your Eye*, p. 160. (1942) Quoted as a Spanish proverb.

<sup>1</sup> The gods have not granted to all men to possess all things. (ὁὐ πάρτα θεοὶ πάντων ἔδωκαν ἔχουσιν.)

UNKNOWN, *Epigram, Palatine Anthology*. Bk. xii, epig. 96. (c. 950)

<sup>2</sup> As long as I am rich reputed,  
With solemn voice I am saluted;  
But wealth away once worn,  
Not one will say good morn.

UNKNOWN. In *Reliquiae Antiquae*, p. 207. (c. 1525)

Now I have got an Ewe and a Lamb, every one cries, Welcome Peter.

THOMAS FULLER, *Gnomologia*. No. 3690. (1732)

Now I have a sheep and a cow, every body bids me good-morrow.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1736.

<sup>3</sup> Own is owne.

UNKNOWN, *Proverbs of Hendyng*, 26. (c. 1300) Alwaie owne is owne, at the recknyngis eend.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546) *Suum cuique* is our Roman justice.

SHAKESPEARE, *Titus Andronicus*, i, 1, 280. (1593) *Suum cuique*: To every man his own.

My owne's my owne.

JOHN MARSTON, *Antonio's Revenge*. Act ii, sc. 2. (1602)

## II—Possessions: Everyone Likes His Own

<sup>4</sup> We love our own warts and scars. (Naevos nostros et cicatrices amamus.)

AUSONTUS, *Cupido Cruciat: Dedication*. (c. A. D. 380)

<sup>5</sup> To every bird its nest is beautiful. (Ad ogni uccello suo nido è bello.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 214. (1856) An Italian proverb. The French have a similar jingle, "A chaque oiseau son nid est beau."

Nobody spits in his own beard. (Niemand speiet in seinen eigenen Bart.)

CAHIER, *Six Mille Proverbes*, p. 348. German.

<sup>6</sup> Everyone finds his own work excellent. (Suum cuique pulcrum est.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 22, sec. 63. (45 B. C.) Cicero is speaking of "Playwrights and poets and such horses' necks," to quote Dorothy Parker. PLINY, *Naturalis Historia*, xiv, 6, has the same thought, "Suum cuique placet." The Germans say, "Jedem Narren gefällt seine Kappe" (Every fool is satisfied with his own cap).

A creator praises his own work. (Auctor opus laudat.)

OVID, *Ex Ponto*. Bk. iii, epis. 9, l. 9. (A. D. 13) The Germans have the same proverb, "Jeder lobt seine eigene Arbeit."

Every potter praises his own pot, and more if it be broken. (Cada ollero su olla alaba, y mas si la trae quebrada.)

H. G. BOHN, *Handbook of Proverbs*, p. 351. (1855) The French say, "Chaque potier vante sa pot"; The Germans, "Ein jeder Pfaff lobt sein Heiligtum" (Every priest praises his own relics).

<sup>7</sup> Every peddler thinks well of his pack.

RANDLE COTGRAVE, *Dictionary: Panier*. (1611) Every pedler prayseth his owne needles.

MABBE, tr., *Celestina* (T.T.), p. 161. (1631)

<sup>8</sup> An ass looks fairest to an ass, and a pig to a pig. (ὁσος τ' ὄνῳ κάλλιστος, ὅς δὲ τῷ σὺλ.)

EPICHRMUS, *Fragments*. Frag. 3. (c. 500 B. C.)

The Latin is, "Asinus asino, sus sui pulcher."

Everything is dear to its parent. (τῷ τεκόντι πᾶν φίλον.)

SOPHOCLES, *Oedipus Coloneus*, l. 1108. (c. 408 B. C.)

Often the foul is fair in the eyes of love. (πολλὰκις τὰ μὴ καλὰ καλὰ πέφανται.)

THEOCRITUS, *Elegies*. Eleg. vi, l. 19. (c. 270 B. C.)

What is mine is dear to me, as his own is dear to every man. (Meus mihi, suos cuique est carus.)

PLAUTUS, *Captivi*, l. 400. (c. 200 B. C.)

To my mind my little monkey beats the lot. (Iudicio superest omnibus iste meo.)

AVIANUS, *Fables*. Fab. xiv, l. 14. (c. A. D. 400)

From Aesop's fable, which tells how Jupiter offered a prize to the person with the most beautiful offspring, and among the competitors the monkey, with her flat-nosed, hairless baby, proudly took her place. The gods

roared with laughter (which proved how stupid they were), and gave the prize to some one else, but the monkey only hugged her little one the harder and said, "Nevertheless I think my own baby the most beautiful of them all."

Every one thinks his own son beautiful.

SADI, *Gulistan*. Ch. viii, Maxim 30. (c. 1258)

Everyone thinks his own beautiful. (Suum cuique pulchrum.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 15. (1508)

Included by TAVERNER, *Translations from Erasmus*, fo. 6, with the rendering, "Euery man thynketh his owne thyng fayre."

1 The crow thinkth her owne birds fairest in the wood.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Every one is lightly in love with that which is his owne.

GEORGE PETTIE, *Petite Pallace*, p. 244. (1576)

To everything nothing is more dear nor more admirable than its own kind. (À chasque chose il n'est rien plus cher et plus estimable que son estre.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

The owl in the fable set her young Ones up for the greatest Beauties that ever flew.

OSWALD DYKES, *English Proverbs*, p. 160. (1709)

Where yet was ever found a mother,  
Who'd give her booby for another?

JOHN GAY, *Fables*. Ser. i, fab. 3, l. 33. (1727)

The beetle is a beauty in the eyes of its mother.

BURCKHARDT, *Arabic Proverbs*. No. 60. (1817)

The Flemings say, "Every one thinks his own owl a falcon."

De Lord can' make no chil'en so black but what dey mother loves 'em.

MARK TWAIN, *A True Story*. (1875)

There's only one pretty child in the world, and every mother has it.

J. C. BRIDGE, *Cheshire Proverbs*, p. 119. (1917)

2 It is a hard Thing to have a great Estate, and not fall in love with it.

THOMAS FULLER, *Gnomologia*. No. 2862. (1732)

3 An ill-favoured thing, sir, but mine own.

SHAKESPEARE, *As You Like It*, v, 4, 61. (1600)

A rag, if you will; but my rag is dear to me. (Guenille, si l'on veut; ma guenille m'est chère.)

MOLIÈRE. (a. 1672)

## POSSIBILITY

4 We should measure both the length of our stride and the extent of our hope by what is possible. (καὶ τοῖς σκέλεσι καὶ ταῖς ἐλπίσι τὰ δυνάτα δεῖ διαβαίνειν.)

EPICTETUS (?), *Fragments*. No. 31, Loeb. (c. A. D. 100) STOBÆUS, iv, 46.

5 Possibilities are infinite.

THOMAS FULLER, *Gnomologia*. No. 3903. (1732)

Lamartine is credited with, "Le réel est étroit, le possible est immense" (The real is limited, the possible is immense).

6 Now thou seest . . . the possibilite of thilke that thou wendest had been impossible.

THOMAS USK, *The Testament of Love*, iii, iii, 122. (1387)

Everything is possible, including the impossible.

BENITO MUSSOLINI, *Speech*, at Trieste, 20 Sept., 1920. See also IMPOSSIBLE.

## POSSUM

7 He is playing 'possum with you.

ADIEL SHERWOOD, *A Gazetteer of the State of Georgia*, p. 20. (1829)

He swears that I'm only playing 'possum.

W. G. SIMMS, *Border Beagles*, i, 170. (1840)

There is a belief among many naturalists that the Opossum never "plays 'Possum," in an attempt to deceive.

*Mammals of America*, p. 296/2 (1917)

## POST

8 Thus fro poost to pylour he was made to daunce.

JOHN LYDGATE, *The Assembly of Gods*, l. 1147.

(c. 1420) That is, from whipping-post to pillory, although some think that the proverb has reference to the treatment of Christ before the crucifixion. However, TAYLOR, *The Proverb*, p. 193, points out that an allusion from the end of the 16th century, "Tossed from post to pillar like an espial or runagate," suggests rather an origin in punishment like running the gauntlet. The present compiler thinks the first explanation, from whipping-post to pillory, the correct one. The French say, "Être renvoyé de Caïphe à Pilate," which of course, refers to the trial of Jesus Christ.

From poste to piller tossed shalt thou be.

ALEXANDER BARCLAY, *The Cytelen and Uplondysman*. (Percy Soc), p. 67. (1514)

And turmoyleth away fro pyler to post.

ROBERT COPLAND, *The Hye Way to the Spytell Hous*, l. 715. (1536)

From post to piller, wyfe, I haue beene tost.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

This light sex is tumbled and tossed from post to pillar.

GEORGE CHAPMAN, *All Fools*. Act iii, sc. 1. (1605)  
To be tost from post to pillory.

JOHN RAY, *English Proverbs*, p. 190. (1670)

There can be no doubt as to Ray's opinion of the proverb's origin.

Hunted from post to pillar.

ANDREW MARVELL, *Works*, iii, 279. (1673)

So badgered, and worried, and tortured, by being knocked about from post to pillar, and from pillar to post.

DICKENS, *Bleak House*. Ch. 24. (1852)

It all makes me glad I am old, and thereby soon to take leave of a world in which one is driven, unoffending, from pillar to post.

HENRY JAMES, *Letters*, i, 435. (1903)

It's a wicked shame to hound me from pillar to post.

WALLACE, *The India-Rubber Men*. Ch. 7. (c. 1920)

She's been dragged around from pillar to post.  
JUDSON PHILLIPS, *Bottom Deal*. (1941)

1 Between you and me and the bed-post, young master has quarrelled with old master.

LORD LYTTON, *Eugene Aram*. Bk. iv, ch. 1. (1832) In confidence.

Between you and me and the general post.

CHARLES DICKENS, *Letters*, i, 2. (1838)

Between you and me and the post, sir, it will be a very nice portrait.

DICKENS, *Nicholas Nickleby*. Ch. 10. (1839)

Between you and me and the post, I don't think they have much money.

MRS. ALEXANDER, *The Wooing O't*. Bk. iii, ch. 4. (1873)

Between you and me and the bed-post,—as the old ladies say—I don't want Jack to have her.

R. D. BLACKMORE, *Christowell*. Ch. 13. (1882)

Between you and me and the wall.

BERNARD SHAW, *O'Flaherty V.C.* (1915)

Between you and me and the gatepost, she's a difficult woman to live with.

EDGAR WALLACE, *The India-Rubber Men*. Ch. 7. (c. 1920)

Between you and me and the doorpost I haven't given up all hope.

PETER CHEYNEY, *A Trap for Bellamy*, p. 163. (1941)

2 Where there is a brave man, there is the thickest of the fight, there the post of honor.

H. D. THOREAU, *Autumn*, 2 Dec., 1839.

POST OF HONOR, POST OF DANGER, *see under DANGER*.

## POSTERITY

3 We are always doing something for Posterity, but I would fain see Posterity do something for us.

JOSEPH ADDISON, *The Spectator*. No. 583. (1712) Ascribed to "an old fellow of a college."

The man was laughed at as a blunderer who said in a public business: "We do much for posterity; I would fain see them do something for us."

MRS. ELIZABETH MONTAGU, *Letters*, 1 Jan., 1742. As to posterity, I may ask (with somebody whom I have forgot) what has it ever done to oblige me?

THOMAS GRAY, *Letter to Dr. Warton*, 8 March, 1758.

Why should we put ourselves out of the way to do anything for posterity? What has posterity done for us?

SIR BOYLE ROCHE, *Speech*, in Irish Parliament, 1780. *See FLAKINER, Studies in Irish History*.

Few can be induced to labor exclusively for posterity, and none will do it enthusiastically. Posterity has done nothing for us.

ABRAHAM LINCOLN, *Speech*, at Springfield Ill., 22 Feb., 1842.

4 The care of Posterity is most in them that have no Posterity.

BACON, *Essays: Of Parents and Children*. (1597)

5 People will not look forward to posterity, who never look backward to their ancestors.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

6 Contemporaries appreciate the man rather than the merit; but posterity will regard the merit rather than the man.

C. C. COLTON, *Lacon*. (1820)

7 Posterity, thinned by the crimes of its ancestors. (Vitio parentum | rara iuventus.)

HORACE, *Odes*. Bk. i, ode 2, l. 23. (23 B.C.)

Posterity pays for the sins of its fathers.

(Culpa maiorum posterius luunt.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. Bk. vii, sec. 5. (c. A. D. 50)

Posterity is a most limited assembly.

BENJAMIN DISRAELI, *Speech*, 3 June, 1862.

8 Believe it, posterity! (Credite, posteri.)

HORACE, *Odes*. Bk. ii, ode 19, l. 2. (23 B.C.)

He lives to posterity. (Vivit ad posteros.)

SENECA, *Luciliūm*. Epis. xciii, sec. 5 (c. A. D. 64)

Posterity is always the author's favourite.

SAMUEL JOHNSON, to Hester Thrale, 27 Oct., 1777.

9 The ancients said *our ancestors*, we say *posterity*. (Les anciens disaient *nos ancêtres*, nous disons *la postérité*.)

JOSEPH JOUBERT, *Pensées*. No. 228. (1810)

Posterity? Why, posterity is just around the corner.

KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act ii, sc. 3. (1931) A play upon Hoover's "Prosperity is just around the corner." *See PROSPERITY*.

10 Friendship is of any day, but posterity is of eternity.

LANGDON, *Babylonian Proverbs*. Tablet K 4347. (c. 2300 B.C.)

11 Think of your ancestors and your posterity. (Maiores vestros et posteros cogitate.)

TACITUS, *Agricola*. Sec. 32. (c. A. D. 98)

12 Posterity gives to every man his proper praise. (Suum cuique decus posteritas rependit.)

TACITUS, *Annals*. Bk. iv, sec. 35. (c. A. D. 116)

Posterity pays every man his honour.

BEN JONSON, *Sejanus His Fall*. Act iii, sc. 1 (1603)

Posterity will give everyone his due.

ROBERT BLAND, *Proverbs*. Vol. i, p. 50. (1814)

## POT

See also Pitcher

13 How agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken. (Quid communicabit cacabus ad ollam? quando enim se colliserint, confringetur.)

BEN STRA, *Book of Wisdom (Ecclesiasticus)*,

xiii, 2. (190 B.C.) The *Revised Version* has, "What fellowship shall the earthen pot have with the kettle?"

A pot, as they say, and a stone do not go together. (χύτρα, φασί, καὶ πέτρα οὐ συμφωνεῖ.)

EPICETUS, *Discourses*. Bk. iii, ch. xii, sec. 12.

(c. A.D. 100) A proverb derived from the fable of the earthenware pot and the bronze jar.

AESOP, 422 Halm; BABRIUS, 193; AVIANUS, 11.

If the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; in either case, woe to the pot.

*Mishnah: Esther Rabbah*, vii, 10. (c. 550) The Hindus say, "Whether the knife fall on the melon or the melon on the knife, the melon suffers."

I thinke not amisse to followe the fable of the earthen vessell, whiche in no wise woulde have the company of the brasen vessell.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 210. (1574) Pettie, tr.

Now see, what it is for thine earthen pitcher to knock with brass.

BISHOP JOSEPH HALL, *Contemplations*, xxi, 5. (1612)

The earthen Pot must keep clear of the brass Kettle.

THOMAS FULLER, *Gnomologia*. No. 4494. (1732)

Fuller puts the proverb into its best form You are the vase of earth; beware of knocking yourself against the vase of iron.

SCOTT, *The Fortunes of Nigël*. Ch. 11. (1822)

This is the proverb, The pot finds its own herbs. (Hoc est quod dicunt, ipsa olera olla legit.)

CATULLUS, *Odes*. Ode xciv, l. 2. (c. 57 B.C.)

Cited by ERASMUS, *Adagia*, i, vii, 59. Everyone follows his own calling.

2 Such pot, such pot-lid.

RANDLE COTGRAVE, *Dictionary: Couverture* (1611) See under LIKENESS.

That which will not make a Pot, may make a Pot-Lid.

THOMAS FULLER, *Gnomologia*. No. 4388. (1732)

3 See what a goodly port she bears, Making the pot with two ears!

CHARLES COTTON, *Burlesque upon Burlesque*, p. 236. (1675) Putting the arms akimbo.

4 A Pot that belongs to many, is ill stirr'd and worse boil'd.

THOMAS FULLER, *Gnomologia*. No. 360. (1732)

TOO MANY COOKS, see under COOK.

5 He's dwindled down from a Pot to a Pipkin.

THOMAS FULLER, *Gnomologia*. No. 2457. (1732)

He has eat up the Pot, and asks for the Pipkin.

THOMAS FULLER, *Gnomologia*. No. 1868.

'Tis God's blessing that makes the Pot boil.

THOMAS FULLER, *Gnomologia*. No. 5081. But the French say, "Je sais à mon pot comment les autres bouillent" (I know from my own pot how the others boil). According to the English proverb, "One pot sets another boiling."

Touch Pot, touch Penny.

THOMAS FULLER, *Gnomologia*. No. 5270.

6 What's the use of watching? A watched pot never boils.

MRS. GASKELL, *Mary Barton*. Ch. 31. (1848)

Don't you know that vulgar old proverb that says that "a watched pot never boils"?

MARY E. BRADDON, *Cloven Foot*. Ch. 38. (1880)

A watched example never boils.

OGDEN NASH. Title of poem. (1938)

A watched pot never boils, they say—only this one finally did.

CLARE BOOTHE, *Europe in the Spring*, p. 277. (1940)

A watched phone never rang.

DOROTHY HUGHES, *Bamboo Blonde*, p. 241. (1941)

7 How the pottes walke about!

THOMAS HARMAN, *A Caueat for Common Cursetors*, p. 32. (1567) Of a drinking bout, where the pot of liquor is passed from one to another.

The pott continually walking, infused desperate and foolish hardinesse in many.

SIR RICHARD HAWKINS, *Observations in his Voyage into the South Sea*, p. 216. (1622)

Author of other little trivial matters merely to get bread, and make the pot walk.

ANTHONY WOOD, *Athenae Oxoniensis*, ii, 157. (1691)

8 To a boiling pot flies fly not.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

9 So poor, that it is hardly able to keep the Pot boiling for a parson's dinner.

PETER HEYLIN, *Ecclesia Restaurata*, p. 100. (1661)

We'll find out rich husband to make you the pot boil.

SIR WILLIAM D'AVENANT, *Play-House to be Let*. Act v. (c. 1663)

She teaches you economy, which makes the pot to boil.

CHRISTOPHER SMART, *Ballads*. No. 13. (a. 1771)

I think this piece will help to boil my pot.

JOHN WOLCOT (PETER PINDAR), *The Bard Complimenteth Mr. West*. (c. 1790) Probably the origin of the term "pot-boiler" as applied to a piece of writing.

No fav'ring patrons have I got, But just enough to boil the pot.

WILLIAM COMBE, *The Tour of Dr. Syntax in Search of the Picturesque*, xxiii, 18. (1812)

"Keep the pot a bilin', sir!" said Sam.

DICKENS, *Pickwick Papers*. Ch. 30. (1837)

To employ them, as a literary man is always tempted, to keep the domestic pot a-boiling.

LOWELL, *My Study Windows*, p. 139. (1871)

Somebody's got to keep the pot boiling.

MARGARET KNIGHT, *Rendezvous with the Past*, p. 5. (1940)

To keep the pot boiling (or the wolf from the door). To do something that brings in money and keeps one alive. Adumbrated by "Peter Pindar," ca. 1790.

PARTRIDGE, *Dictionary of Clichés: Keep*. (1941)

1 Neither pot broken nor water spilt.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)  
In other words, "No harm done." BARNABE  
RICH, *Irish Hubbub*, p. 16. (1619) HOWELL,  
*English Proverbs*, p. 14. (1659)

2 Little potte soone whot.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Now were not I a little pot and soon hot, my  
very lips might freeze to my teeth.

SHAKESPEARE, *The Taming of the Shrew*, iv,  
1, 6. (1594)

Though I be but a little pot, I shall be as soon hot  
as another.

JOHN DAY, *Ile of Guls*. Act iii, sc. 2. (1606)  
A little pot's soon hot. Little persons are com-  
monly choleric.

JOHN RAY, *English Proverbs*, p. 115. (1670)  
It is an old saying that "a little pot is soon hot."

WASHINGTON IRVING, *Knickerbocker's History  
of New York*. Bk. iv, ch. 1. (1809)

He is a little chimney heated hot in a moment.  
H. W. LONGFELLOW, *The Courtship of Miles  
Standish*. Pt. vi. (1858)

3 The weaker goeth to the potte.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
To go to pot: to be cut to pieces like meat  
for the pot; to be ruined or destroyed. See  
also under WEAKNESS.

We may assure our selves if any more  
We take the field, our side goes to the pot.  
SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk.  
xxxviii, st. 60. (1591)

Many a wiser man than I hath gone to pot.  
UNKNOWN. In *Somers Tracts*, vii, 88. (1649)

If these brains don't help me out, . . . to pot  
goes Pilgrarlick.

UNKNOWN, *Terence Made English*, p. 7. (1694)  
All our fine project gone to pot!

TOBIAS SMOLLETT, *The Reprisal*. Act i, sc. 8.  
(1757)

4 My pot is whole, and my water cleane.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

5 When the pot's full it will boil over.  
JAMES KELLY, *Scottish Proverbs*, p. 357. (1721)

When the Pot boils over, it cooleth itself.  
THOMAS FULLER, *Gnomologia*. No. 5602. (1732)

6 There is death in the pot. (Mors in olla.)  
*Old Testament: II Kings*, iv, 40. (c. 600 B. C.)  
Usually quoted as referring to drinking, but  
the reference is really to a mess of pot-  
tage which was supposed to have been  
poisoned.

7 Zuo longe geth thet pot to the watere, thet  
it comth to-brok whom.

DAN MICHEL, *Ayenbite of Inwyt*, p. 206.  
(1340) See under PITCHER.

8 The pot boils badly, and your friends desert  
you. (Olla male fervet, . . . amici de medio.)

PETRONIUS, *Satyricon*. Sec. 38. (c. A. D. 60)  
When your affairs take a bad turn. See  
FRIENDS AND ADVERSITY.

## II—Pot and Kettle

See also Fault: Faults of Others

9 Said the crab, when he clawed the snake:  
A friend should be straight, not crooked-  
hearted.

(εὐθὺν χρῆ τὸν ἐταῖρον ἔμμεν καὶ μὴ σκολιά  
φρονεῖν.)

ALCAEUS(?), *Attic Scolia*. (c. 595 B. C.) See  
EDMONDS, *Lyra Graeca*, iii, 567.

10 Ill may the Snight [snipe] the Woodcock  
twight [twit], for his long bill.

JAMES BELL, tr., *Walter Hadden Against Oso-  
rius*, 374. (1581)

The Snite needs not the woodcock betwite.  
JOHN RAY, *English Proverbs*, p. 344. (1678)  
There is Winter enough for the Snipe and Wood-  
cock too.

THOMAS FULLER, *Gnomologia*. No. 4939. (1732)

11 The ass says to the mule, "Get out, long ears."  
(Dijó el asno al mulo: "Anda para orejudo.")

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 225. (1856) A Spanish proverb. The Ger-  
mans say, "Ein Esel schimpft den andern,  
Langohr" (One ass calls another Long-ears).

12 The frying-pan said to the kettle, get away  
black-eye. (Dijó la sarten á la caldera, quitate  
allá, ojinegra.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 67. (1615)  
The form shows Moorish influence, for the  
Arabic form is, "The kettle reproached the  
kitchen spoon, thou blackee." The last word  
is usually given as "culnegra" (blackbottom),  
instead of "ojinegra" (blackeye), and in the  
*Dialogo de las Lenguas* it runs "tira alla cul-  
negra." Another form is, "Dijó la corneja al  
cuervo, quitate alla negro" (Said the crow  
to the raven, get away, blackamoor).

The Frying-pan said to the Kettle, avant black  
Brows.

THOMAS FULLER, *Gnomologia*. No. 4551. (1732)

13 The pot calls the pan burnt-arise.  
JOHN CLARKE, *Paroemiologia*, p. 8. (1639)  
As another old proverb says, do not let the kettle  
call the pot burnt-arise.

APHRA BEHN, *The Feign'd Curtizans*. Act v,  
sc. 4. (1679)

14 It is much more easy to accuse one sex than  
to excuse the other; 'tis according to the say-  
ing, The pot and the kettle.

CHARLES COTTON, tr., *Montaigne's Essays*. Bk.  
iii, ch. 5, *ad fin.* (1685)

The Pot calls the Kettle black Arse, when one  
accuses another of what he is as deep in himself.

B. E., *New Dictionary of the Canting Crew*:  
*Pot*. (a. 1700)

Dares thus the devil rebuke our sin! Dare thus  
the kettle say the pot is black!

HENRY FIELDING, *The Covent Garden Tragedy*.  
Act ii, sc. 5. (1732)

Do you know what the pot called the kettle?

MARRYAT, *Peter Simple*. Ch. 32. (1834)

Come, you know you're a liar, Huck.—The pot and the kettle, anyhow, Tit, as far as that goes.

WARREN, *Ten Thousand a Year*. Ch. 2. (1841)

I've been as good a son as ever you were a brother. It's the pot and the kettle, if you come to that.

DICKENS, *Martin Chuzzlewit*. Ch. 24. (1844)

Kettle called Pot—you know what.

FITZGERALD, *Polonius: Date and Dabitur*. (1852)

How black you are, said the pot to the kettle.

DOOLITTLE, *Chinese Vocabulary*, ii, 490. (1872)

It certainly was not for the pot to call the kettle black.

SHAW, *Man and Superman: Preface*. (1903)

Don't let's play pot and kettle.

PHOEBE ATWOOD TAYLOR, *The Deadly Sunshade*, p. 51. (1941) The proverb is common to all languages. Besides those already cited, the Italians say, "La padella dice al pajuolo, Fatti in là, che tu mi tingi" (The pan says to the pot, Keep off, or you'll smutch me); the Dutch, "Den pot verwijt den ketel dat hij zwart is" (The pot reproaches the kettle because it is black); the Hindus, "The colander said to the needle, Get away, you have a hole in you"; the Catalans, "Death said to the man with his throat cut, How ugly you look"; the Russians, "The pig said to the horse, Your feet are crooked and your hair is worthless"; the Greeks, "The ass said to the cock, Fat-headed"; the Scots, "Crooked carlin, said the cripple to his wife." As MARVIN, *Curiosities in Proverbs*, p. 126, points out, the habit of faultfinding is so common all the world over, that it is not remarkable that hundreds of proverbs should be devoted to it.

1 He should have a hail pow that cal's his neighbours nikkienow [hillock].

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

He had need to have a heal pow, that calls his neighbour nitty know.

JAMES KELLY, *Scottish Proverbs*, p. 133. (1721)

2 The mud Buddha scolds the clay Buddha.

H. H. HART, *700 Chinese Proverbs*. No. 136. (1937)

3 Clodius impeaches the adulterers. (Clodius accusat maechos.)

ALFRED HENDERSON, *Latin Proverbs*, p. 57.

(1869) "The sooty oven mocks the black chimney."

4 He is no whit the wiser man who laughs at you, and drags a tail behind him. (Nihilo ut sapientior ille, | qui te deridet, caudam trahat.)

HORACE, *Satires*. Bk. ii, No. iii, l. 52. (30 B. C.)

A reference to the trick played by children of tying a tail to people without their knowing it.

5 The poker ridicules the stove. (Le fourgon se moque de la paele.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595) The usual French form is, "La pelle se moque du fourgon" (The shovel scoffs at the poker).

The French also say, "Le chaudron mâchure la poêle" (The kettle blackens the stove or frying-pan), and "Le chaudron trouve que le poêle est trop noire."

The kiln calls the oven burnt hearth.

JOHN CLARKE, *Paroemiologia*, p. 196. (1639)

The kiln calls the oven burnt-house.

JOHN RAY, *English Proverbs*, p. 110. (1670)

6 The ass said to the cock, "Big head." (εἶπεν ὁ γαῖδαρος τὸν πετεινὸν, κεφαλὰ.)

NEGRIS, *Modern Greek Proverbs*, p. 33. (1831)

7 The pig for his blackness is mocked by the crow,

Who of his own inkiness nothing doth know. (Lao ya hsiao chu 'hê; tzu ch'ou pu chiao tê.)

SCARBOROUGH, *Chinese Proverbs*. No. 579. (1875)

These rhyming couplets are very popular with the Chinese.

The old raven laughs at the blackness of the pig.

CHAMPION, *Racial Poverbs*, p. 444. Japanese.

8 The raven chides blackness.

SHAKESPEARE, *Troilus*, ii, 3, 221. (1601)

Thou art a bitter bird, said the raven to the starling.

JOHN RAY, *English Proverbs*, p. 195. (1678)

The Raven said to the Rook, stand away, black-Coat.

THOMAS FULLER, *Gnomologia*. No. 4729. (1732)

## POTATO

9 What does it signify who your father was? if he had been better than you, . . . I'm blessed if you would not have been like a potato, the best part of you underground.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 1.

(1841) An expansion of the proverb, "The best part of a potato is underground."

10 "Well, ta, ta, my turnip!" observed Mr. Waddle, and away the coaches rattled in opposite directions.

HENRY COCKTON, *Valentine Vox*. Ch. 5. (1840)

Lord what a turnip I am!

G. K. CHESTERTON, *The Innocence of Father Brown: The Honour of Israel Gow*. (1911)

Hello, my old potato.

ALFRED E. SMITH, *Greeting*, to Franklin D.

Roosevelt, at the Democratic State Convention at Albany, N.Y., 4 Oct., 1932. It was the first time the two men had met since Roosevelt had defeated Smith for the presidential nomination at the Democratic National Convention at Chicago, July 1, after a bitter contest. James A. Farley, then National Chairman, says in his autobiography, that he was standing by Roosevelt at the Albany convention and that Smith did not say this, but Smith, in a letter to the compiler, writes, "At the State convention for the nomination of Governor, President Roosevelt was on the platform as I came up to place Governor Lehman's name in nomination and I said to him, 'Hello, my old potato.'"

<sup>1</sup> This is what I call small potatoes and few of a hill.

DAVID CROCKETT, *Exploits and Adventures in Texas*, p. 25. (1836)

Political foes are such very small potatoes, that they will hardly pay for skinning.

E. G. PAIGE, *Dow's Patent Sermons*, i, 199. (c. 1849)

The Kurnel is rather small pertaters.

ARTEMUS WARD, *The Prince of Wales*. (1866)

Ward uses the phrase three or four times. It was proverbial for many years to denote insignificance. "Small potatoes and few in a hill" was an elaboration.

Aren't some men small potatoes?

JAMES HUNEKER, *Painted Veils*, p. 76. (1920)

<sup>2</sup> It isn't at all a clean potato.

GEORGETTE HEYER, *No Wind of Blame*, p. 69. (1939)

<sup>3</sup> Tell that to the potatoes. Don't I know better.

W. G. SIMMS, *Charlemont*, p. 321. (1856)

#### POTTAGE, see Porridge

#### POTTER

<sup>4</sup> The potter is at enmity with the potter. (καὶ κεραμεὶς κεραμεῖ κοτέει.)

HESIOD, *Works and Days*, l. 25. (c. 800 B.C.)

The Latin form is, "Figulus figulo invidet,"

TWO OF A TRADE NEVER AGREE, *see under TRADE*.

<sup>5</sup> Shall the clay say to him that fashioneth it, What makest thou? (Numquid dicet lutum figulo suo: Quid facis?)

*Old Testament: Isaiah*, xlv, 9. (c. 725 B.C.)

The vessel that he made of clay was marred in the hand of the potter. Dissipatum est vas, quod ipse faciebat e luto manibus suis.)

*Old Testament: Jeremiah*, xviii, 4. (c. 700 B.C.)

A vase is begun; why, as the wheel goes round, does it turn into a pitcher? (Amphora coepit | institui: currente rota cur urceus exit?)

HORACE, *De Arte Poetica*, l. 21. (c. 20 B.C.)

The Latin proverb is, "Lutum nisi tundatur non ut urceus" (Unless the clay is well pounded, the vase is not fashioned).

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? (ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φύραματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν.)

*New Testament: Romans*, ix, 21. (c. A.D. 57)

The *Vulgate* is, "Non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem, aliud vero in contumeliam?" There are two Greek proverbs relating to potters, κεραμεὺς ἀνθρώπος (Man is as the potter), and κεραμεὺς πλούτος (Potter's wealth), of uncertainty.

You are said to be fashioned of Promethean clay. (Ficta Prometheo diceris esse luto.)

MARTIAL, *Epigrams*, Bk. x, No. 39. (A.D. 93)

Prometheus fashioned the human race out of clay.

The potters clay beeing once hardened in the Oven, will not bee made soft againe.

GEORGE PETTIE, *Petite Pallace*, p. 89. (1576)

This is the porcelain clay of human kind.

DRYDEN, *Don Sebastian*. Act i, sc. 1. (1690)

The precious porcelain of human clay.

BYRON, *Don Juan*. Canto iv, st. 11. (1818)

<sup>6</sup> And the chief priests took the silver pieces . . . and bought with them the potter's field, to bury strangers in. (τὸν Ἀγρὸν τοῦ Κεραμέως.)

*New Testament: Matthew*, xxvii, 6-7. (c. A.D.

50) The reference is to the thirty pieces of silver which Judas received for the betrayal of Christ, and which he threw down in the temple before hanging himself. The *Vulgate* is, "Agrum figuli in sepulturam peregrinorum."

#### POVERTY

<sup>7</sup> There are God's poor and the devil's poor: those the hand of God hath crossed; those that have forced necessity on themselves by a dissolute life.

THOMAS ADAMS, *Sermons*, ii, 232. (1629)

There is God's Poor and the Devil's Poor, the first from Providence, the other from Vice.

THOMAS FULLER, *Gnomologia*. No. 4895. (1732)

Fuller tightens up a too-diffuse aphorism.

<sup>8</sup> Beware of robbing the poor and of oppressing the weak.

AMEN-EM-APT, *Teaching How to Live*. Col. iv, l. 4. (c. 700 B.C.) Oesterley, tr.

Rob not the poor, because he is poor; neither oppress the afflicted in the gate. (Non facias violentiam pauperi, quia pauper est: neque conteras egenum in porta.)

*Old Testament: Proverbs*, xxii, 22. (c. 350 B.C.)

Rob not God nor the Poor, lest thou ruin thyself; The Eagle snatcht a Coal from the Altar, but it fired her Nest.

FRANKLIN, *Poor Richard's Almanack*, 1758.

<sup>9</sup> They sold the righteous for silver, and the poor for a pair of shoes. (Pro eo quod venderit pro argento iustum, et pauperem pro calceamentis.)

*Old Testament: Amos*, ii, 6. (c. 750 B.C.)

<sup>10</sup> Poverty does not mean the possession of little, but the non-possession of much. (Paupertas enim est non quae pauca possidet, sed quae multa non possidet.)

ANTIPATER, *Fragments*. No. 54. (c. 100 B.C.)

*See SENECA, Ad Lucilium*, lxxxvii, 39.

It is not the man who has too little, but the man who craves more, that is poor. (Non qui parum habet, sed qui plus cupit, pauper est.)

SENECA, *Ad Lucilium*. Epis. li, sec. 6. (a. A.D. 64)

He that fearyth that he shall lacke, and is not contented with that he hath, but soroweth for more, . . . is not ryche, but poore.

GEORGE COLVILLE, tr., *Boethius*, p. 34. (1556)

Nor hee poore that hath but little, but hee that wants more.

ARTHUR WARWICK, *Spare Minutes*, p. 4. (1634)  
He is not poor that hath little, but he that desireth more.

HERBERT, *Jacula Prudentum*. No. 311. (1640)  
He is not poor that hath not much, but he that craves much.

THOMAS FULLER, *Gnomologia*. No. 1937. (1732)  
Poverty consists in feeling poor.

EMERSON, *Domestic Life*. (1870)

<sup>1</sup> Without a peg. (ἐχουσι μηδὲ πάταλον.)

ARISTOPHANES, *Ecclesiazusae*, l. 284. (c. 393 B. C.) Used of beggars.

He hasn't a scraper or a lamp. (οὐδ' ἐστὶν αὐτῷ σταλεγγίς οὐδὲ λήκυθος.)

ARISTOPHANES, *Fragments*. Frag. 14. (c. 390 B. C.)  
To empty the salt-cellar. (ἀλιὰν πρυπάν.)

CALLIMACHUS, *Epigrams*. No. 48, l. 1. (c. 250 B. C.) A mark of extreme poverty.

He cannot call his hair his own. (Non illum capillos liberos habere.)

PETRONIUS, *Satyricon*. Sec. 38. (c. A. D. 60)  
He has not a penny left to buy a halter. (μὲν οὐδὲ ὀβολὸν ὥστε πριάσθαι βρόχον ἐσχηκότας.)

LUCIAN, *Timon*. Sec. 20. (c. A. D. 175) Cited by  
ERASMUS, *Adagia*, i, iii, 49, who gives the Latin: "Nec obolum habet, unde restim emat." BLAND, *Proverbs*, i, 70, comments, "He has no property, 'ne in pelle quidem,' not even in his skin. 'Beg,' Gratiano says to Shylock, 'that thou mayst have leave to hang thyself, and yet, Thou hast not left the value of a cord.'" (SHAKESPEARE, *Merchant of Venice*, iv, i, 364.)

I am cast at carts arse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

A keafe of borage  
Might buy all the substance that they can sell.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10.

I knew him, not woorth a grey grote.

He was at an ebbe, though he be now a flote,  
Poore as the poorest.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Unable to geue a dog a lofe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7.  
Suche driftes draue he, from yll to wars and wars,  
Tyll he was bare as a byrdes ars.

Money, and money woorth, did so misse him  
That he had not one peny to blisse him.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8.  
Thus had he brought haddocke to paddocke,  
Till they both were not woorth a haddocke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10.  
Euery stoole he sate on, was penniles bench.

JOHN LVLV, *Euphues and His England* (Arber),  
p. 244. (1580) See under BENCH.

He had not a pennie to buy his dog a loaf.

FERGUSON, *Scottish Proverbs*, p. 50. (c. 1595)  
Bitten [cheated] of all the bite [money] in his bung [purse], and turned to walk penylesse in Marke lane, as the saying is.

ROBERT GREENE, *Works* (Grosart), x, 99. (1591)  
He is so poor that he has not enough salt to season his water. (No le alcaca la sal al agua.)

ROBERT BLAND, *Proverbs*, i, 71. (1814) A Spanish proverb. Bland adds that Xenophon, in

one of his dialogues, makes an interlocutor say, "He has not so much land as would furnish dust for the body of a wrestler." The French say, "N'avoir plus un radis."

He had not twopence to rub on a tombstone.

J. J. HISSEY, *Untravelled English*. (1907) More often quoted, "to jingle on a tombstone."

Naked-handed and empty-fisted. (Ch'ih shou k'ung ch'üan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2573. (1875)

We'll both be on our uppers.

GUY WETMORE CARRYL, *How a Cat Was Annoyed and a Poet Was Booted*. (c. 1900)

With no soles to one's shoes.

An artist *décavé*—how do you say that?—on his uppers.

H. C. BAILEY, *The Long Dinner*. (1920)

You spend the following month on your uppers.

OGDEN NASH, *Let Me Buy This One*. (1940)

TO COME TO BUCKLE AND THONG, see under BUCKLE.

<sup>2</sup> Beggary and poverty are sisters, says the proverb. (πτωχείας πενίαν φάμεν εἶναι ἀδελφήν.)

ARISTOPHANES, *Plutus*, l. 549. (388 B. C.)

Plain of poverty and die a beggar.

JOHN RAY, *English Proverbs*, p. 191. (1678)

<sup>3</sup> Come away; poverty's catching.

APHRA BEHN, *The Rover*. Pt. ii, act i. (1677)

<sup>4</sup> Evil is poverty if it come from sin.

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), xiii, 24. (c. 190 B. C.) Oesterley, tr. The usual rendering is, "Poverty is evil in the mouth of the ungodly" (Nequissima paupertas in ore impij).

Better the life of a poor man under a shelter of logs than sumptuous fare among strangers.

BEN SIRA, *Book of Wisdom*, xxix, 22.

<sup>5</sup> No man should commend poverty but one who is poor. (Nemo paupertatem commendaret nisi pauper.)

ST. BERNARD, *Sermons*. (a. 1153).

It is more easy to praise poverty than to bear it.

H. G. BOHN, *Handbook of Proverbs*, p. 432. (1855)

Leave it to the poor to pretend that poverty is a blessing.

BERNARD SHAW, *Major Barbara*. Act ii. (1905)

<sup>6</sup> We have an army of nearly two millions belonging to the submerged classes.

WILLIAM BOOTH, *In Darkest England*, i, ii, 22. (1890)

The Submerged Tenth—is it, then, beyond the reach of the nine-tenths in the midst of whom they live?

WILLIAM BOOTH, *In Darkest England*, i, ii, 23. The submerged tenth, that part of the population which is permanently in poverty and misery. (Contrasted with *upper ten*.)

*Oxford English Dictionary*: Submerged.

<sup>7</sup> Of all God's creatures, man Alone is poor.

JANE WELSH CARLYLE, *To a Swallow Building Under Our Eaves*. (a. 1866)



- 1 Poverty and an ugly face cannot be hid.  
S. G. CHAMPION, *Racial Proverbs*, p. 373. (1938) A Chinese proverb.  
It's the poor who give alms to the poor.  
CHAMPION, *Racial Proverbs*, p. 444. Japanese.
- 2 He is poor indeed that can promise nothing.  
JOHN CLARKE, *Paroemiologia*, p. 142. (1639)  
Cited by RAY, p. 132; FULLER, No. 1941.
- 3 A poor man's table is soon spread.  
THOMAS DRAKE, *Bibliotheca*, p. 136. (1633)  
Cited by RAY, p. 132; SPURGEON, ch. 5.
- 4 As the Verse or Proverb says—New Beer, new Bread, and green Wood will make a Man's Hair grow through his Hood. [i. e. reduce him to poverty.]  
WILLIAM ELLIS, *The Modern Husbandman*, i, 91. (1750)  
New bread, new beer, an' green 'ood, 'ull bring ruin to any man's house.  
BARZILLAI LOWSLEY, *Berkshire Glossary*, p. 30. (1888)
- 5 Contented poverty is an honorable estate. (Honestia res est laeta paupertas.)  
EPICURUS, *Fragments*. No. 475. (c. 300 B. C.)  
Remember to bear patiently the burden of poverty. (Paupertatis onus patienter ferre memento.)  
CATO (?), *Dicta Catonis*. Bk. i, No. 21. (c. 175 B. C.) The Germans say, "Man muss die Noth ertragen | Und nicht darüber klagen" (One must endure poverty and not complain about it).  
Be patient in poverty and you may become rich. (Nai tē p'in, shou tē fu.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2690. (1875)
- 6 Poor men are fain of little thing.  
FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595)  
Poor folk is fain of little. Because they have no hopes to get much.  
JAMES KELLY, *Scottish Proverbs*, p. 279. (1721)  
Poor Folks must say, *thank ye*, for a little.  
THOMAS FULLER, *Gnomologia*. No. 3893. (1732)
- 7 For one poor Man there are an hundred indigent.  
FRANKLIN, *Poor Richard's Almanack*, 1746.
- 8 A poor Man's Debt makes a great Noise.  
THOMAS FULLER, *Gnomologia*. No. 355. (1732)
- 9 Poore men are pleased with potage aye, till better vittailles fall.  
ULFIAN FULWELL, *Ars Adulandi*, sig. G1. (c. 1580)  
Poore folkes are glad of porridge.  
JOHN CLARKE, *Paroemiologia*, p. 225. (1639)  
FULLER, *Gnomologia*. No. 3892. (1732)  
Poor folks must be glad of pottage.  
JAMES HOWELL, *English Proverbs*, p. 4. (1659)
- 10 None is poorer than he who dreads poverty.  
SALOMON IBN GABRIOL, *Mibhar ha-Penininim* (*Choice of Pearls*). No. 563. (c. 1050) Ascher, tr.

- 11 Let not Ambition mock their useful toil,  
Their homely joys, and destiny obscure;  
Nor Grandeur hear with a disdainful smile  
The short and simple annals of the poor.  
THOMAS GRAY, *Elegy Written in a Country Church-yard*, l. 29. (1750)  
Above, th' eternal washing droops in air,  
From wall to window hanging, everywhere!  
What poet would not yield to their allure  
"The short and simple flannels of the poor!"  
JOHN REED, *Forty-two Washington Square*. (1913)
- 12 If there is food left over in the kitchen, there are poor people in the street.  
H. H. HART, *Seven Hundred Chinese Proverbs*. No. 454. (1937)
- 13 Poverty is the test of civility and the touchstone of friendship.  
HAZLITT, *Characteristics*. No. 358. (1823)
- 14 Poverty does not kill one.  
GEORGE HERZOG, *Jabo Proverbs*, p. 232. (1936)
- 15 Never dare to taunt a n'yan with deadly poverty, which eats out the heart. It is sent by the deathless gods. (μηδέ ποτ' ούλομένην πενήνην θνητοφθόρον ἀνδρὶ τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων.)  
HESIOD, *Works and Days*, l. 717. (c. 800 B. C.)  
Quoted by PLUTARCH, *Moralia*, 23F.  
Whoso mocketh the poor reproacheth his Maker. (Qui despicit pauperem, exprobrat factori eius.)  
*Old Testament: Proverbs*, xvii, 5. (c. 350 B. C.)  
When I mock poorneess, then heaven make me poor.  
BEN JONSON, *The Case is Altered*. Act iii, sc. 1. (1598) The French say, "Celui qui dévore la substance du pauvre, y trouve à la fin un os qui l'étrangle" (He who devours the substance of the poor, finds there at the end a bone which chokes him).
- 16 Men saie, long standyng and small offring  
Maketh poore persons.  
JOHN HEYWOOD, *Proverbs*. Pt. II, ch. 9. (1546)
- 17 He is not poor who has enough of things to use. (Pauper enim non est, cui rerum suppetit usus.)  
HORACE, *Epistles*. Bk. i, epis. xii, l. 4. (20 B. C.)  
I do not regard a man as poor if the little which remains is enough for him. (Non puto pauperem, cui quantulumcumque superest, sat est.)  
SENECA, *Ad Lucillum*. Epis. i, sec. 5. (a. A. D. 64)
- 18 Every poor man is a fool.  
JAMES HOWELL, *English Proverbs*, p. 3. (1659)  
Poverty, the reward of honest fools.  
COLLEY CIBBER, *Richard III*, ii, 2. (c. 1715)
- 19 Nothing is to be got without pains except poverty.  
F. E. HULME, *Proverb Lore*, p. 225. (1902)

<sup>1</sup> What mean ye that ye beat my people to pieces, and grind the faces of the poor? (Facies pauperum commolitis?)

*Old Testament: Isaiah*, iii, 15. (c. 725 B.C.)

<sup>2</sup> I was a father to the poor. (Pater eram pauperum.)

*Old Testament: Job*, xxix, 16. (c. 350 B.C.)

I am the friend of the unfriended poor.

P. B. SHELLEY, *To Cambria*. (c. 1818)

<sup>3</sup> Let the needy be thy family.

JOSE BEN JOCHANAN, *Mishnah: Pirké Aboth*, i, 5. (c. 200) Oesterley, tr.

Withhold not thine hand from showing mercy to the poor.

JOHN RAY, *Adagia Hebraica*, p. 412. (1678)

<sup>4</sup> Poortha [poverty] is a pain, but no disgrace.

JAMES KELLY, *Scottish Proverbs*, p. 278. (1721)

He bears Poverty very ill, who is ashamed of it.

THOMAS FULLER, *Gnomologia*. No. 1811. (1732)

Poverty is not a Shame, but being ashamed of it is.

THOMAS FULLER, *Gnomologia*. No. 3908.

Having been poor is no shame, but being ashamed of it is.

FRANKLIN, *Poor Richard's Almanack*, 1749.

No shame in honest poverty.

SCOTT, *St. Roman's Well*. Ch. 35. (1824)

*La pobreza no es vileza*, Poverty is no disgrace, says the Biscayan proverb.

HARE, *Guesses at Truth*, i, 148. (1827)

Poverty is not a thing to be proud of.

BERNARD SHAW, *Major Barbara*. Act ii. (1905)

<sup>5</sup> Life, like poverty, has strange bedfellows.

LYTTON, *The Caxtons*. Pt. iv, ch. 4. (1849)

That dismal proverb which tells us how poverty makes us acquainted with strange bed-fellows.

THACKERAY, *Roundabout Papers: On Some Carp*. Par. 2. (1863)

<sup>6</sup> To have nothing is not poverty. (Non est paupertas habere nihil.)

MARTIAL, *Epigrams*. Bk. xi, ep. 32. (A.D. 93)

O how compelling is poverty. (O quantum cogit egestas.)

MARTIAL, *Epigrams*. Bk. xi, epig. 87.

<sup>7</sup> Ye have the poor always with you. (πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν.)

*New Testament: Matthew*, xxvi, 11. (c. A.D. 50)

*Mark*, xiv, 7, has, "Ye have the poor with you always," and *John* xii, 8, has, "The poor always ye have with you." The *Vulgate* is, "Semper pauperes habetis vobiscum."

<sup>8</sup> Poverty of possessions may easily be cured, but poverty of soul never. (La pauvreté des biens est aysee à guarir; la pauvreté de l'ame, impossible.)

MONTAIGNE, *Essays*. Bk. iii, ch. 10. (1595)

<sup>9</sup> Rattle his bones over the stones,

He's only a pauper whom nobody owns.

THOMAS NOEL, *The Pauper's Drive*. (c. 1840)

Over the hill to the poor-house I'm trudgin' my weary way.

WILL CARLETON, *Over the Hill to the Poor-House*. (1871)

The poorhouse is vanishing from among us.

HERBERT HOOVER, *Speech*, 11 Aug., 1928, accepting the Republican nomination for President.

<sup>10</sup> He is poor who counts his flocks. (Pauperis est numerare pecus.)

OVID, *Metamorphoses*. Bk. xiii, l. 824. (A.D. 7)

La Fontaine puts the line into French, "Le pauvre seulement doit compter son troupeau."

<sup>11</sup> In a change of government, the poor change nothing but their masters. (In principatu commutando saepius | nil praeter domini nomen mutant pauperes.)

PHAEDRUS, *Fables*. Bk. i, fable. 15. (c. 25 B.C.)

<sup>12</sup> Blessed is he that considereth the poor. (Beatus qui intelligit super egenum, et pauperem.)

*Old Testament, Psalms*, xli, 1. (c. 350 B.C.)

He that hath pity upon the poor lendeth unto the Lord. (Foeneratur Domino qui miseretur pauperis.)

*Old Testament: Proverbs*, xix, 17. (c. 350 B.C.)

<sup>13</sup> Nobody lives as poor as he was born. (Nemo tam pauper vivit quam natus est.)

PUBLILIUS SYRUS, *Sententiae*. No. 482. (c. 43 B.C.) Quoted by SENECA, *De Providentia*, vi, 6.

No Man lives so poor as he was born.

THOMAS FULLER, *Gnomologia*. No. 3604. (1732)

NAKED I WAS BORN, see under NAKEDNESS.

<sup>14</sup> In poverty, faith is as good as fortune. (Secunda in paupertate fortuna est fides.)

PUBLILIUS SYRUS, *Sententiae*. No. 655. (c. 43 B.C.) This maxim has been rendered in various ways, but its obvious meaning is that if a man reduced to poverty retains his faith in the future, there is hope for him.

<sup>15</sup> The death of the poor is repose.

SADI, *Gulistan*. Ch. vii, Apologue 17. (c. 1258)

Quoted as a saying of the Prophet.

<sup>16</sup> My friends are poor but honest.

SHAKESPEARE, *All's Well that Ends Well*, i, 3, 201. (1602)

It is a hard task to be poor and leal. Because poverty is a great temptation to steal.

JAMES KELLY, *Scottish Proverbs*, p. 211. (1721)

'T is hard (but glorious) to be poor and honest: An empty Sack can hardly stand upright; but if it does, 't is a stout one!

FRANKLIN, *Poor Richard's Almanack*, 1750. See also under SACK.

<sup>17</sup> I'm one of the undeserving poor.

BERNARD SHAW, *Pygmalion*. Act ii. (1912)

<sup>18</sup> Cultivate poverty like a garden herb, sage.

H. D. THOREAU, *Walden: Conclusion*. (1854)

<sup>1</sup> Remember the poor—it costs nothing.  
MARK TWAIN, *Pudd'nhead Wilson's Calendar*.  
(1893)

<sup>2</sup> Poverty is a hateful blessing. (Paupertas est odibile bonum.)

VINCENT OF BEAUVAIS, *Speculum Quadruplex*.  
Bk. x, ch. 71. (c. 1250)

*Paupertas, quod Pacience, est odibile bonum.*

WILLIAM LANGLAND, *Piers Plowman*. B text,  
passus xiv, l. 275. (1377)

Povert is hateful good.

CHAUCER, *Canterbury Tales: The Tale of the Wife of Bath*, l. 339. (c. 1386)

<sup>3</sup> To bring a man to the pavement. (ἐπ' οὐδεὶ φῶτα καθίσσαι.)

UNKNOWN, *Homeric Hymns: To Hermes*, l. 284. (c. 700 B.C.) To strip a man bare. Literally, "To make him sit on the floor," that is, to take everything, down to his last chair.

## II—Poverty: Its Compensations

<sup>4</sup> Thou know'st not how great strength lies in these: a wallet, a peck of pease, and never a care. (οὐκ οἶσθα, πήρα δύναμιν ἡλικην ἔχει | θέρμουν τε χοῖνις καὶ τὸ μηδὲνός μέλει.)

CRATES, *Apothegm.* (c. 325 B.C.) See STOBAEUS, *Florilegium*, xcvi, 31.

Who-so that halt him payd of his poverté,  
I holde him riche, al hadde he nat a sherte.

CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 329. (c. 1388)

Art thou poor, yet hast thou golden slumbers?  
O sweet content!

DEKKER AND CHETTLE, *Patient Grissil: Song*.  
(1603)

<sup>5</sup> Poverty is the begetter of wisdom. (πενία δὲ τῷ σοφίαν ἔλαχε.)

EURIPIDES, *Fragments*. (c. 430 B.C.) Cited by ERASMUS, *Adagia*, i, v, 22, with the Latin, "Paupertas sapientiam sortita est." "Persons who have no property," says BLAND, *Proverbs*, i, 99, "but what is procured by their industry, will endeavour more diligently to improve their understandings than those who are amply endowed."

Wind in the face makes a man wise. (Vent au visage rend l'homme sage.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550)

<sup>6</sup> He that hath little is less dirty.

HERBERT, *Jacula Prudentum*. No. 438. (1640)

<sup>7</sup> What great advantage there is in mallow and asphodel. (ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὠφελία.)

HESIOD, *Works and Days*, l. 41. (c. 800 B.C.)

That is, poor man's fare, "bread and cheese." How safe and easy the poor man's life and his humble dwelling! (O vitae tuta facultas | pauperis angustique lares!)

LUCAN, *De Bello Civili*. Bk.v,l.527.(c. A.D. 60)

If we have not the world's wealth, we have the world's ease.

JAMES KELLY, *Scottish Proverbs*, p. 213.(1721)

There is nothing perfectly secure but poverty.  
LONGFELLOW, *Letter*, 13 Nov., 1872.

<sup>8</sup> Poverty, the mother of manhood. (Fecunda virorum paupertas.)

LUCAN, *De Bello Civili*. Bk. i,l.165.(c. A.D. 60)

Poverty, the mother of temperance. (πενία μητέρα σωφροσύνας.)

PALLADAS, *Epigram*. (c. A.D. 425) See *Greek Anthology*, x, 61.

Poverty, the mother of health. (Paupertas sanitatis mater.)

VINCENT OF BEAUVAIS, *Speculum Quadruplex*. Bk. x, sec. 71. (c. 1250) The Italians have the same proverb, "Povertà, madre de sanità."

Pouerte is moder of helthe.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xiv, l. 298. (1377) HERBERT, *Jacula Prudentum*. No. 474. (1640) RAY, *Proverbs*, p. 17. (1678) RICHARDSON, *Clarissa*, ii, 110. (1748)

A poore table is the mother of health.

SIR RICHARD BARCKLEY, *The Felicitie of Man*, iv, iii, 335. (1598)

Poverty is a Friend to Health.

THOMAS FULLER, *Gnomologia*. No. 3907.(1732)

POVERTY, MOTHER OF THE MUSES, see POET.

<sup>9</sup> The poor are the protégés of the gods. (δεῖ νομίζουσι οἱ πένητες τῶν θεῶν.)

MENANDER, *The Lady of Leucas*. Frag. 310K. (c. 330 B.C.)

Blessed be ye poor: for yours is the kingdom of God. (μακάριοι οἱ πτωχοί, ὅτι ὑμετέρας ἐστὶν ἡ βασιλεία τοῦ θεοῦ.)

New Testament: *Luke*, vi, 20. (c. A.D. 65) The Vulgate is, "Beati pauperes: quia vestrum est regnum Dei."

The poor are styled "God's own."

Midrash: *Exodus Rabbah*, fo. 31. (c. 450)

Be careful how you wrong those whose sole advocate is God.

SALOMON IBN GABIROL, *Mibhar ha-Penininim* (*Choice of Pearls*). No. 494. (c. 1050)

<sup>10</sup> Poverty has no means to feed its passion. (Non habet, unde suum paupertas pascat amorem.)

OVID, *Remediorum Amoris*, l. 749. (c. 1 B.C.)

"However," Ovid adds, "this is scarcely a sufficient reason for wishing to be poor."

Breathing in content,

The keen, the wholesome air, of poverty.

WORDSWORTH, *The Excursion*. Bk.i,l.306.(1814)

<sup>11</sup> Poverty is sister to good sense. (Bonae mentis soror est paupertas.)

PETRONIUS, *Satyricon*. Sec. 84. (c. A.D. 60)

<sup>12</sup> Poverty is the only nurse of craftsmanship. She is the true teacher of labor. (ἡ πενία μύνα τὰς τέχνας ἐγγείρει | αὐτὰ τῷ μόχθοιο διδάσκαλος.)

THEOCRITUS, *Idyls*. No. xxi, l. 1. (c. 270 B.C.)

Poverty teaches all the arts. (Paupertas artis omnis perdocet.)

PLAUTUS, *Stichus*, l. 178. (c. 200 B.C.) The Germans say, "Die Armuth, wo sie eingekehrt, Den Menschen alle Künste lehrt" (Poverty, where it enters, teaches men all the arts).

Poverty compels many an experiment. (Hominem experiri multa paupertas iubet.)

PUBLILIUS SYRUS, *Sententiae*. No. 247. (c. 43 B.C.)

Poverty is the discoverer of all the arts. (Paupertas . . . omnium artium repertrix.)

APOLLONIUS, *De Magia*. Sec. 18. (c. A.D. 35)

Poverty is the mother of all the arts and trades.

TORRIANO, *Piazza Universale*, p. 214. (1666)

The Germans say, "Armuth ist aller Künste Stiefmutter" (Poverty is the step-mother of all art), and "Armuth ist der sechste Sinn" (Poverty is the sixth sense).

1 It is life near the bone, where it is sweetest.

H. D. THOREAU, *Walden*. Ch. 18. (1854)

### III—Poverty: Its Penalties

2 Poverty, grievous and resistless ill. (ἀργάλεον ἱερὶα κακὸν ἀσχετον.)

ALCAEUS, *To Poverty*. Frag. 18. (c. 595 B.C.)

Quoted by STOBÆUS, *Florilegium*, xcvi, 17.

See EDMONDS, *Lyra Graeca*, i, 333.

I have tasted even the bitter aloe, and the taste was strong, but there is nothing more bitter than poverty.

ARIKAR, *Teachings*. Col. vii, l. 105. (c. 550 B.C.)

A curse is poverty. (κακὸν τὸ μὴ ἔχειν.)

EURIPIDES, *Phoenissae*, l. 405. (c. 420 B.C.)

Poverty, the most destructive pest in all the world. (πενία, . . . ἧς οὐδ' αὖτις οὐδὲν πέφυκε ὥσον ἐξωλέστερον.)

ARISTOPHANES, *Plutus*, l. 442. (388 B.C.)

The life of the poor is the curse of the heart.

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*),

xxxviii, 19. (c. 190 B.C.)

Poverty is a hissing and a reproach. (Paupertas maledictio probroque sit.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 11. (a.

A.D. 64)

All the days of the poor are evil. Ben Sira says, his nights also.

*Babylonian Talmud: Sanhedrin*, fo. 100b. (c.

A.D. 350)

There is no affliction in the world more severe than poverty. Place all punishments in one scale and poverty in the other, and poverty will be the heavier.

*Midrash Rabbah: Exodus*, xxxi. (c. 610)

Grief is destruction, but poverty is the severest death.

*Sepher Shashuim*, p. 11. Also *Mebakesh*, 9b.

3 If thy fortune change that thou wexe povre. farewel freendshipe and felaweshipe.

CHAUCER, *Tale of Melibeus*, l. 2749. (c. 1387)

Fy! Lak of coyn departith compaignie.

THOMAS HOCCEVE, *Male Regle*, l. 133. (1406)

Though love decree, departure death to bee,

Yet pouertie parteth felowship, we see.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

Pouertye and death will parte goode fellowship.

WILLIAM BULLEIN, *A Dialogue Against the Feuer Pestilence*. (1564)

Pouertie in the end partes friends.

THOMAS NASHE, *The Unfortunate Traveller*, p. 8. (1594)

Pouertie parts good company, and is an enemy to virtue.

FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595)

Poverty parteth good fellowship.

JOHN RAY, *English Proverbs*, p. 125. (1678)

Poverty trieth friends.

THOMAS FULLER, *Gnomologia*. No. 3914. (1732)

Kind was she, and my friends were free,

But Poverty parts good company.

JOANNA BAILEY, *Poverty Parts Good Company*.

(1823) Quoted by LOVER, *Handy Andy*.

Ch. 2.

See also FRIENDS AND ADVERSITY.

4 The poor must pay for all.

JOHN CLARKE, *Paroemiologia*, p. 99. (1639)

The poor man pays for all.

JOHN RAY, *English Proverbs*, p. 257. (1678)

5 Poverty is an enemy to good manners.

SIR EDWARD DYER, *Writings* (Grosart), p. 97.

(1585) Quoted as "a prouerbe amongst us."

The rude inelegance of poverty.

ROBERT BLOOMFIELD, *Farmer's Boy: Autumn*, l. 82. (1801)

6 Poverty rendered their names unknown. (Paupertas obscurat nomina.)

ENNIUS, *Alexander*. Frag. 53, Loeb. (c. 180 B.C.)

7 Poverty teaches a man to play the villain from necessity. (πενία διδάσκει δ' ἄνδρα τῇ χρεΐα κακόν.)

EURIPIDES, *Electra*, l. 376. (c. 413 B.C.)

Poverty is the mother of crime. (Mater criminum necessitas tollitur.)

CASSIODORUS, *Variae*. Bk. ix, sec. 13. (a. A.D.

550) The Spanish form is the same, "La

pobreza es madre de picardia."

Therefore clepeth Cassidore poverte "the moder of ruine," that is to seyn, the moder of overthrowing or falling down.

CHAUCER, *Tale of Melibeus*, Sec. 50. (c. 1387)

If poverty is the mother of crime, then want of sense is its father.

LA BRUYÈRE, *Les Caractères*. Sec. xi. (1688)

Mother of Miseries.

SOUTHEY, *Maid of Orleans*. Bk. iii. (a. 1843)

One may know the law, but starvation is hard to bear. (Ming chih wang fa, chi o nan tang.)

SCARBOROUGH, *Chinese Proverbs*. No. 2559.

(1875) Poverty causes crime.

8 The poor—none cares to win the poor for friends. (πένητας οὐδεὶς βούλεται κτᾶσθαι φίλους.)

EURIPIDES, *Electra*, l. 1131. (c. 413 B.C.)

A task it is to find anyone akin to a poor man.

(ἔργον εὐρεῖν συγγενῇ πένητός ἐστιν.)

MENANDER, *The Brothers*. Frag. 1K. (c. 300

B.C.) The English form is, "No one claims

kindred with the poor."

No loyalty ever picked out the wretched as friends. (Nulla fides umquam miseros elegit amicos.)

PLAUTUS, *Stichus*, l. 525. (c. 200 B. C.)

The poor man has no comrade but the poor.

SADI, *Gulistan*. Ch. iii, Apologue 28. (c. 1258)

If thou be povre, thy brother hateth thee,  
And alle thy freendes fleeen fro thee, alas!

CHAUCER, *Canterbury Tales: Introduction to the Tale of the Man of Law*, l. 120. (c. 1386)

See under FRIENDS AND ADVERSITY.

Poverty has no friends. (Paupertas nec illos habet amicos.)

ERASMUS, *Adagia*. Chil. iv, cent. ii, No. 5. (1523)

In poverty not even parents are friends. (Mendico ne parentes quidem amici sunt.)

ERASMUS, *Adagia*, iv, ii, 51. Poverty has the power of destroying even the love of a parent for his offspring. The Italians say, "Povertà non ha parenti" (Poverty has no relations). Poor folks' friends soon misken them.

JAMES KELLY, *Scottish Proverbs*, p. 279. (1721)

Poverty, every door shut. (Armuth, alle Thür zuthut.)

CAHIER, *Six Mille Proverbes*, p. 303. (1856)

If you are poor keep out of a crowd; if you are unfortunate don't seek a relation. (Wu ch'ien hsiu ju chung; tsao nan mo hsin ch'ien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 482. (1872)

On the day your horse dies and your gold vanishes, your relatives are like strangers met on the road.

H. H. HART, *700 Chinese Proverbs*. No. 477. (1937)

1 There is no virtue, but pouertie wyl marre it. (Non è virtù, che pouerta non guasti.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Poverty is a great enemy to human happiness; it certainly destroys liberty, and it makes some virtues impracticable.

SAMUEL JOHNSON, *Letter to Boswell*, 7 Dec., 1782.

Poverty is a soft pedal upon all branches of human activity.

H. L. MENCKEN, *Book of Prefaces*. Ch. 4. (1917)

2 Pouertie is nought else but a candle, with the which light, we discouer many miseries, vnto which, man is subiect.

JOHN FLORIO, *Firste Fruites*, fo. 41. (1578)

3 Pouertie is no vice, but an inconuenience.

JOHN FLORIO, *Second Frutes*, p. 105. (1591)

Pouertie is no vice: yet a wofull inconuenience.

T. G., *The Rich Cabinet*, fo. 114. (1616)

Poverty is no sin.

HERBERT, *Jacula Prudentum*. No. 843. (1640)

Women of the meanest condition may make good wives; since *Paupertas non est vitium*; Poverty is no vice.

HENRY PEACHAM, *The Worth of a Penny*. (1641)

The Russians say, "Poverty is no sin, but twice as bad"; the French, "La pauvreté n'est pas un péché, Mieux vaut cependant la cacher" (Poverty is not a sin, nevertheless it is better to hide it).

Her poverty is not her crime, sir, but her misfortune.

MACKLIN, *Man of the World*. Act iv. (1781)

He found it inconvenient to be poor.

WILLIAM COWPER, *Charity*, l. 189. (1781)

Poverty is no disgrace to a man, but it is con-foundedly inconvenient.

SYDNEY SMITH. (a. 1845) See HOLLAND, *Memoir*.

4 Lice are the pearls of poverty.

ST. FRANCIS OF ASSISI. (c. 1210) See FORESTER, *To the Indies*, p. 7.

5 Poverty breaks Covenants.

THOMAS FULLER, *Gnomologia*. No. 3904. (1732)

Poverty is a Complication of Evils.

Poverty is an evil Counsellor.

Poverty is querulous.

Poverty makes Men poor-spirited.

Poverty on an old Man's Back, is a heavy Burthen.

THOMAS FULLER, *Gnomologia*. Nos. 3905-3913.

6 Better the grave than a fall to poverty. (τέκνον, ζῶν ἐπαιτήσεως μὴ βιώσης κρείσσον ἀποθανεῖν ἢ ἐπαιτεῖν.)

SOLOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 564. (c. 1060)

Hebrew literature is filled with such aphorisms.

Herkne what is the sentence of the wyse:—

Bet is to dyen than have indigence.

CHAUCER, *Canterbury Tales: Introduction to*

*The Tale of the Man of Lawe*, l. 113. (c. 1386)

Therefore seith Salomon: that "bet it is to dye than for to have swich poverté."

CHAUCER, *The Tale of Melibeus*, Sec. 50.

Poverty is another death. (Paupertas mors altera.)

HENDERSON, *Latin Proverbs*, p. 322. (1869)

Better die ten years sooner than live those years in poverty. (Yüan tuan shih nien shou, pu k'o lao lai p'ing.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1240. (1875)

Poverty is the open-mouthed, relentless hell which yawns beneath civilized society. And it is hell enough.

HENRY GEORGE, *Progress and Poverty*. Ch. 9. (1879)

7 There is bargayning for all thinges, whiche are fit to heale the diseases of povertie, and to get the health of riches.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 118. (1574)

His disease of all-shunn'd poverty.

SHAKESPEARE, *Timon of Athens*, iv, 2, 15. (1608)

8 To be poor and seem poor is the very devil.

SIR ARTHUR HELPS, *Friends in Council*. Ser. ii, ch. 6. (1859)

To be poor and to look poor is the devil all over.

Folk-Lore. Vol. xxiv, p. 77. (1913)

9 Violence is bad for a poor man. (ὄβρις γὰρ τε κακὴ δειλῷ βροτῶ.)

HESED, *Works and Days*, l. 214. (c. 800 B. C.)

That is, the poor must be humble.

Poverty and anger do not agree.

BURCKHARDT, *Arabic Proverbs*. No. 481. (1817)

Poore men haue no soules.

JOHN HEYWOOD, *Three Hundred Epigrams*.

No. 167. (1562) RAY, *Proverbs*, p. 21. (1670)

Poor men they say hes na soules.

DAVID FERGUSON, *Scottish Proverbs*, p. 86. (c.

1595) Cited by KELLY, *Scottish Proverbs*, p. 281, with the comment, "This is an old proverb in the time of Popery when the poor had no masses, or *Dirige's* said for them."

Neither does he know shame. (οὐδέ οἱ αἰδώς γίγνεται.)

HOMER, *Iliad*. Bk. xxiv, l. 44. (c. 850 B.C.) Of a poor man.

A sense of shame belongs not at all to the needy man. (αἰδώς δ' οὐκ ἀγαθὴ κεχρημένον ἀνδρα κομίζει.)

HESIOD, *Works and Days*, l. 318. (c. 800 B.C.)

Bashfulness is useless to a needy man. (Verecundia inutilis viro egent.)

ERASMUS, *Adagia*. Chil. ii, sent. vii, No. 2.

(1523) Paraphrasing Hesiod's adage, which had become proverbial. "Poverty has no greater foe than bashfulness," is a variant.

Misterfull [needy] folk maun not be mensfull [modest].

FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)

The misterfull must not be mensefull. They who are in need must importune.

JAMES KELLY, *Scottish Proverbs*, p. 304. (1721)

Squeamishness was never yet bred in an empty pocket.

J. B. CABELL, *Cream of the Jest*, p. 86. (1917)

Cruel poverty. (Saeva paupertas.)

HORACE, *Odes*. Bk. i, ode 12, l. 43. (23 B.C.)

The shame and ostracism of poverty. (Paupertatis pudor et fuga.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 24. (20 B.C.)

Squalid poverty. (Pauperies immunda.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 199.

Poverty is the strenuous life—without brass bands, or uniforms.

WILLIAM JAMES, *The Varieties of Religious Experience*. Ch. 14. (1902)

Every one louns o'er the dike where it is laighest [lowest]. Poor people are run down by everybody.

JAMES KELLY, *Scottish Proverbs*, p. 97. (1721)

Little Jock gets the little dish, and it holds him ay long little. Poor people are poorly served, which prolongs their poverty.

JAMES KELLY, *Scottish Proverbs*, p. 230.

The poor man's shilling is but a penny. Because he must buy everything at the dearest rate.

JAMES KELLY, *Scottish Proverbs*, p. 337. (1721)

Nothing is more luckless than a poor man. (πένυτος οὐδὲν ἔστι δυστυχέστερον.)

MENANDER, *Fragments*. No. 597. (c. 330 B.C.)

Fortune, that arrant whore, Ne'er turns the key to the poor.

SHAKESPEARE, *King Lear*, ii, 4, 52. (1605)

7

A poor man, though he speak the truth, is not believed. (πένης λέγων τἀληθές οὐ πιστεύεται.)

MENANDER, *Fragments*. No. 856. (c. 330 B.C.)

8

Heart sickness is bad, belly sickness is worse, but that of the pocket is worst of all.

Midrash: *Ecclesiastes Rabbah*, 7. (c. 450)

9

Time was when genius was more precious than gold; but now it is monstrous barbarism to have nothing. (At nunc barbaria est grandis, habere nihil.)

OVID, *Amores*. Bk. iii, No. viii, l. 4. (c. 13 B.C.)

Poverty is the greatest dishonesty.

SIR THOMAS OVERBURY, *Newes from Any Whence: Countrey Newes*. (1613)

'Tis still my maxim, that there is no scandal like rags, nor any crime so shameful as poverty.

FARQUHAR, *Beaux' Stratagem*, i, 1. (1706)

'Tis infamous, I grant it, to be poor.

TOBIAS SMOLLETT, *Advice*, l. 2. (1746)

The greatest of evils and the worst of crimes is poverty.

BERNARD SHAW, *Major Barbara: Preface*. (1905)

10

The poor man everywhere lies low. (Pauper ubique iacet.)

OVID, *Fasti*. Bk. i, l. 218. (c. A.D. 8) Or "is despised." Lucan has "Paupertas fugitur, totoque arcessitur orbe" (Poverty is avoided and treated as a crime all the world over).

The skilfullest wanting money is scorned.

JOHN RAY, *English Proverbs*, p. 18. (1670)

Poverty is certainly and invariably despised.

SAMUEL JOHNSON, *The Rambler*, 26 Oct., 1751

11

The poor live miserably in every way. (Omnibus modis qui pauperes sunt homines miseri vivunt.)

PLAUTUS, *Rudens*, l. 290. (c. 200 B.C.)

A fourpenny life. (τετραβόλου βλος.)

PAUSANIAS, *Fragment*. (c. A.D. 160) As quoted by EUSTATHIUS, 140B. Four obols a day was the soldier's pay.

Squalor for the squalid is a maxim, Sirs.

MASON, *Musk and Amber*. Ch. 25. (1942)

12

Poverty causes me to be ridiculed. (Paupertas fecit ridiculus forem.)

PLAUTUS, *Stichus*, l. 177. (c. 200 B.C.)

Of all the woes of luckless poverty none is harder to endure than this, that it exposes men to ridicule. (Nil habet infelix paupertas durius in se, quam quod ridiculos homines facit.)

JUVENAL, *Satires*. Sat. iii, l. 152. (c. A.D. 120)

Poverty makes Men ridiculous.

THOMAS FULLER, *Gnomologia*. No. 3911. (1732)

13

So shall thy poverty come as one that travel-leth, and thy want as an armed man. (Veniet tibi quasi viator, egestas, et pauperies quasi vir armatus.)

Old Testament: *Proverbs*, vi, 11. (c. 350 B.C.)

The Revised Version is, "So shall thy poverty come as a robber."

The destruction of the poor is their poverty.  
(Pavor pauperum, egastas eorum.)

*Old Testament: Proverbs*, x, 15. (c. 350 B. C.)

Poverty follows the poor.

*Babylonian Talmud: Baba Kamma*, fo. 92. a. (c. 400)

<sup>1</sup> Poverty breeds strife.

JOHN RAY, *English Proverbs*, p. 354. (1678)

Want makes Strife, between the good Man and his Wife.

THOMAS FULLER, *Gnomologia*. No. 6109. (1732)

Want makes strife, 'Twixt man and wife.

BOHN, *Handbook of Proverbs*, p. 551. (1855)

<sup>2</sup> The poor man turns his cake, and another comes and takes it away.

JOHN RAY, *Adagia Hebraica*, p. 402. (1678)

The poor Man turns his Cake, and another comes and eats it.

THOMAS FULLER, *Gnomologia*. No. 4714. (1732)

<sup>3</sup> The needy stain the garment of chastity with sin, as those who are hungry steal bread.

SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)

Poverty borders on the denial of God. Poverty blackens the countenance in both worlds. Leisure and poverty will not combine, and the mind of the indigent cannot be at ease. Hast thou ever seen the hand of the suppliant tied behind his back, or the veil of chastity rent, or the hand amputated at the wrist, except by reason of poverty? [The punishment for theft was to amputate the hand.] God defend me from humiliating poverty.

SADI, *Gulistan*. Ch. vii, Apologue 19.

<sup>4</sup> To one who aspires to power the poorest man is the most helpful, since he has no regard for his property, having none, and considers anything honorable for which he receives pay. (Homini potentiam quaerenti egentissimus quisque opportunissimus.)

SALLUST, *Bellum Iugurthinum*. Ch. 86, sec. 3. (c. 40 B. C.)

He who has lost his wallet will go where you wish. (Ibit eo, quo vis, qui zonam perdidit.)

HORACE, *Epistles*. Bk. ii, epis. ii, l. 40. (c. 15 B. C.) Horace is telling the story of a soldier of Lucullus who by dint of many toils had laid by savings, but one night had them all stolen. Furiously he attacked a garrison in a city rich in treasure and captured it, winning fame, honors and twenty thousand sesterces. Soon after this, his commander, wishing to storm another fort, called upon the soldier to lead the attack, but the latter refused, with the explanation given above.

<sup>5</sup> The poorer one is the more devils one meets. (Yueh ch'ing yueh chien kuei.)

SCARBOROUGH, *Chinese Proverbs*. No. 700. (1875)

He who has no store at home must gallop about for a living. (Chia wu chi tsan wei k'ou pên ch'ih.)

SCARBOROUGH, *Chinese Proverbs*. No. 2589.

<sup>6</sup> Poverty is to me a wretched crushing load. (Paupertas mihi onus visumst et miserum et grave.)

TERENCE, *Phormio*, l. 94. (161 B. C.) The Armenians say, "Poverty is a shirt of fire"; the Hebrews, "Poverty makes handsome women ugly"; the Italians, "Poverty is a bad guard for chastity," and "To be healthy and poor is to be half sick"; the Japanese, "Even the street-dog knows the house of a poor man."

<sup>7</sup> No man subject to poverty ever is able Either to speak or to act; his tongue is tied. (πᾶς γὰρ ἀνὴρ πενία δεδμημένος οὔτε τι εἰπεῖν οὔτ' ἔξει δύναται, γλῶσσα δὲ οἱ δέεται.)

THEOGNIS, *Elegies*, l. 177. (c. 550 B. C.) Quoted by PLUTARCH, *Moralia*, 22A. The proverbial form is, τῶν γὰρ πενήτων εἶσιν οἱ λόγοι κενοί (The words of the poor man are in vain).

So helpless is poverty. (ἀπορία τὸ δυστυχεῖν.)

EURIPIDES, *Ion*, l. 971. (c. 430 B. C.)

The poor man's wisdom is despised, and his words are not heard. (Sapientia pauperis contempta est, et verba eius non sunt audita.)

*Old Testament: Ecclesiastes*, ix, 16. (c. 250 B. C.)

Poverty, that great reproach, bids us do or suffer anything. (Magnum pauperies opprobrium iubet | quidvis et facere et pati.)

HORACE, *Odes*, iii, 24, 42. (23 B. C.)

There are many things which men dare not say when their clothes are in holes. (Plurima sunt quae | non audent homines pertusa dicere laena.)

JUVENAL, *Satires*, v, 130. (c. A. D. 120)

A poor man's tale cannot be heard.

THOMAS DRAXE, *Bibliotheca*, p. 162. (1633)

The reasons of the poor weigh not.

HERBERT, *Jacula Prudentum*. No. 635. (1640)

The poor man's reasons are of no weight.

TORRIANO, *Piazza Universale*, p. 214. (1666)

Poor Men's Reasons are not heard.

THOMAS FULLER, *Gnomologia*. No. 3897. (1732)

The poor man is never free; he serves in every country. (Le pauvre n'est point libre; il sert en tout pays.)

VOLTAIRE, *Les Guèbres*. Act iii, sc. 1. (1769)

To be poor and independent is very nearly an impossibility.

COBBETT, *Advice to Young Men*. (1829)

The goat must browse where it is tied.

FITZGERALD, *Polonius: Poverty*. (1852)

The resolutions of a poor man are weak.

DOOLITTLE, *Chinese Vocabulary*, ii, 494. (1872)

What power to bargain have the poor?

EDNA ST. VINCENT MILLAY, *Gentlemen Cry, Peace*. (1940) The Spaniards say, "A poor man is all plans," "The poor man's budget is full of schemes"; the French, "De moult se pourpense qui pain n'a" (He is very thoughtful who has no bread).

<sup>8</sup> The poor man's name is mentioned (only) because of his master.

UNKNOWN, *Eloquent Peasant*, B 1. 20. (c. 2000 B. C.) GUNN, tr. Referred to as "the proverb that people say."

#### IV—The Penniless Traveler May Sing Before Thieves

1 It is better, perhaps, after all, to live on bran and escape the shambles.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)

2 Poor folk fare the best.

JOHN CLARKE, *Paroemiologia*, p. 205. (1639)  
Well fare nothing once a year; for then he is not subject to plundering.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)

3 A Thread-bare Coat is Armour-proof against Highwaymen.

THOMAS FULLER, *Gnomologia*. No. 437. (1732)

4 Who can syng so mery a note,  
As maie he, that can not chaunge a grote?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

Who so merry as he that hath nought to lose?  
WILLIAM WALKER, *Paroemiologia*, p. 39. (1672)  
The old saying, No man sings a merrier note,  
Then he that cannot change a groat.

L'ESTRANGE, tr., *Aesop's Fables*, p. 390. (1692)

Who doth sing so merry a Note,  
As the Cobler, that cannot change a Groat!

THOMAS FULLER, *Gnomologia*. No. 6449.  
(1732) The Spanish form is, "Quando el Español canta, ó rabia, ó ne tiene blanca"  
(When the Spaniard sings, he is either mad or he has nothing).

5 When you walk laden with gold you must beware of robbers. (Onusta incedis auro, latro vitandus est.)

ST. JEROME (HIERONYMUS), *Letters*. No. xxii, sec. 3. (A. D. 384)

6 In danger a king finds safety in the disguise of a beggar; how much safer then is the lot of the really poor man than that of the lords of the earth! (In dubiis tutum est inopem simulare tyranno; | quanto igitur mundi dominis securius aevum | verus pauper agit!)

LUCAN, *De Bello Civili*, viii, 241. (c. A. D. 60)

Though you carry but few silver vessels with you in a night journey, you will be afraid of the cudgel of a freebooter, you will tremble at the shadow of a reed shaking in the moonlight; but the penniless traveler can sing before thieves. (Cantabit vacuus coram latrone viator.)

JUVENAL, *Satires*. Sat. x, l. 22. (c. A. D. 120)

A poor passenger can sing even before thieves. (Viator intrasses, coram latrone cantares.)

BOETHIUS, *Philosophiae Consolationis*. Bk. ii, ch. 4. (A. D. 524)

An hardy man of herte amonge an hepe of theues;  
*Cantabit pauper coram latrone viator.*

WILLIAM LAGLAND, *Piers the Plowman*. Text B, passus xiv, l. 305. (1377)

As who seith, a pore man, that berth no richesse on him by the weye, may boldly singe bifore theves, for he hath nat wherof to ben robbed.

CHAUCER (?), *Boethius de Consolatione Philosophie*. Bk. ii, Prose v, l. 210. (c. 1380)

Verray povert, it singeth proprely;

Juvenal seith of povert merily:

"The povre man, whan he goth by the weye,  
Bifore the theves he may singe and pleye."

CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 335. (c. 1388)

The poore man affor the theeff doth syng.

LYDGATE, *Fall of Princes*, iii, 582. (c. 1440)

What man, the begger maie syng before the theefe. . . .

Yes, (quoth he), beggers maie syng before theeves,  
And weepe before true men, lamenting their greeves.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

'Tis an old said saying, . . . a man purse-penniless may sing before a thief.

GEORGE PEELE, *Edward I*. Sc. 12. (1593)

The beggar may sing before the thiefe.

WILLIAM CAMDEN, *Remains*, p. 312. (1614)

Clients returning before theefs may sing,  
For back from London they can't money bring.

THOS. PEAKE, *Parnassi Puerp.*, 21. (1659)

The money-less traveller can sing before a thief.

JOHN DUNTON, *Athenian Sport*, p. 155. (1707)

Beggars may sing before a Thief.

THOMAS FULLER, *Gnomologia*. No. 964. (1732)

The poor traveller always sings safely even in company of thieves.

MRS. PIOZZI. (1804) In HAYWARD, *Mrs. Piozzi*, ii, 263.

The last prerogative of beggary, which entitled him to laugh at the risk of robbery.

WALTER SCOTT. LOCKHART, *Life*, vii, 173. (1829)

There is a proverb that a man with empty pockets is not cast down by falling among thieves.

JAMES PAYN, *Walter's Word*. Ch. 32. (1875)

7 Thorw the pas of Altoun Pouerte myghte passe with-oute peril of robberyng.

LANGLAND, *Piers the Plowman*. Text C, passus xvii, l. 139. (1393) The wooded pass of Alton, on the borders of Surrey and Hampshire, was an ambush for outlaws.

8 Empty pockets travel safe. (Tutum carpit inanis iter.)

OVID (?), *Nux*, l. 44. (c. 5 B. C.) In l. 129, Ovid adds: "To be naked is an advantage: I have no spoil to tempt an enemy."

If you are empty-handed, the highwayman passes you by; even on an infested road, the poor travel in peace. (Nudum latro transmittit; etiam in obsessa via pauperi pax est.)

SENECA, *Ad Lucilium*. Epis. xiv, sec. 10. (c. A. D. 64)

No naked man is sought after to be rifled.

HERBERT, *Jacula Prudentum*. No. 1061. (1640)

9 Poverty is safe; riches are exposed to danger. (Tuta est hominum tenuitas; magnae periculo sunt opes obnoxiae.)

PHAEDRUS, *Fables*. Bk. ii, fab. 7, l. 13. (c. 25 B. C.)

When the trumpets sound, the savage's knife stands drawn at the rich man's throat: the poor man's rags are an amulet of safety. (Cum sonuere tubae, iugulo stat divite ferrum | barbaricum: tenuis praebia pannus habet.)

PETRONIUS, *Fragments*. Frag. 7, Loeb. (c. A. D. 60)



## V—Poverty and Pride

- <sup>1</sup> The head in the heavens, the tail in water.  
BURCKHARDT, *Arabic Proverbs*. No. 307. (1817)  
His breech naked but scented with musk.  
BURCKHARDT, *Arabic Proverbs*. No. 413. With-  
out money to buy clothes, he buys perfume.  
Naked, but with a balance in his hand.  
BURCKHARDT, *Arabic Proverbs*. No. 432. Pov-  
erty stricken, but carrying a balance in which  
merchants weigh gold.
- <sup>2</sup> Poore and proud, fie fie.  
WILLIAM CAMDEN, *Remains* (1870), p. 330.  
(1605) RAY, *English Proverbs*, p. 132. (1670)  
The saying old hath oft beene told,  
It plain doth verifie, "Poore and proud, still  
taylor-like."  
UNKNOWN. In *Roxburghe Ballads*, ii, 580. (c.  
1620)  
Taught us, like Spaniards, to be proud and poor,  
And fling our Scraps before our door.  
SWIFT, *Ode to Sir W. Temple*, l. 56. (1689)  
If I am poor It is that I am proud.  
H. D. THOREAU, *Poverty*. (1849)
- <sup>3</sup> He's poor and peeart [lively], like the par-  
son's pig.  
THOMAS DARLINGTON, *The Folk-Speech of  
South Cheshire*, p. 289. (1887)  
"Poor and peart, like the parson's pig" . . .  
probably refers to the times when the parson  
collected his tithe in hand. The pig reserved for  
him, being a small one and not overfed, was con-  
sequently brisk and active.  
*English Dialect Dictionary*, iv, 446. (1903)
- <sup>4</sup> Beggar's person, Emperor's mouth. (Chi kai  
shên huang ti 'kou.)  
DOOLITTLE, *Chinese Vocabulary*, ii, 189. (1872)  
The American variant is, of course, "A beer  
salary and a champagne appetite."
- <sup>5</sup> Three sorts of men my soul hateth, . . . a  
poor man that is proud. (Tres species odivit  
anima mea, . . . pauperem superbum.)  
*Apocrypha: Ecclesiasticus*, xxv, 2. (c. 190 B. C.)  
This saying, that three sortes of men are odious  
to the world, a poore man proud.  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 172. (1574) Pettie, tr.
- <sup>6</sup> Pride and Poverty are ill met, yet often seen  
together.  
THOMAS FULLER, *Gnomologia*. No. 3933. (1732)  
Poverty and pride don't go at all well together.  
DICKENS, *Our Mutual Friend*. Bk. iii, ch. 5.  
(1865)
- <sup>7</sup> Pride may lurk under a thread-bare Cloak.  
THOMAS FULLER, *Gnomologia*. No. 3947. (1732)
- <sup>8</sup> Nobody has occasion for pride but the poor;  
everywhere else it is a sign of folly.  
THOMAS GRAY, *Letter to Thomas Warton*,  
18 Oct., 1753.

- <sup>9</sup> The poor and proud is the wise man's mon-  
ster, but the proud and rich are no news.  
BISHOP JOSEPH HALL, *Sermons. Works* (1837),  
v. 112. (1618)
- <sup>10</sup> The devil wipes his tail with the poor man's  
pride.  
JAMES HOWELL, *English Proverbs*, p. 12. (1659)  
The D—l wipes his B—ch with poor Folks Pride.  
FRANKLIN, *Poor Richard's Almanack*, 1743.
- <sup>11</sup> A prowde hert in a beggers brest.  
JOHN LYDGATE, *Minor Poems*, p. 56. (c. 1430)  
Lo, here one maie see that ther is non wors  
Then is a proude hart and a beggers purs.  
ROBERT COPLAND, *The Hye Way to the Spytell  
Hous*, l. 977. (c. 1530)  
Wee say there is no good congruity in a proud  
heart and a beggers purse.  
RICHARD BRATHWAIT, *The English Gentle-  
woman*, p. 272. (1631).  
A proud mind and a beggar's purse agree not  
well together.  
JOHN RAY, *English Proverbs*, p. 133. (1670)  
A proud mind and a poor purse are ill met.  
THOMAS FULLER, *Gnomologia*. No. 369. (1732)  
There's nothing agrees worse,  
Than a Prince's Heart, and a Beggar's Purse.  
THOMAS FULLER, *Gnomologia*. No. 6386.  
(1732) The Scots say, "A proud heart in a  
poor breast, he's meikle dollour to dre."
- <sup>12</sup> There is no greater pride than that of a poor  
man grown rich. (Il n'est orgueil que de  
pauvre enrichy.)  
GABRIEL MEURIER, *Trésor des Sentences*. (c.  
1550)
- <sup>13</sup> O world, how apt the poor are to be proud!  
SHAKESPEARE, *Twelfth Night*, iii, 1, 138. (1599)
- <sup>14</sup> Pride is a luxury a poor man can't afford.  
RICHARD SHATTUCK, *The Snark Was a Boojum*,  
p. 174. (1941)

## VI—Poverty and Riches

- <sup>15</sup> The rich man in his castle,  
The poor man at his gate,  
God made them, high or lowly,  
And ordered their estate.  
CECIL FRANCES ALEXANDER, *All Things Bright*.  
(1849)  
Notwithstanding what we wish  
In this world of fact and fate,  
Some must fish and some dig bait—  
Just a few of us can fish.  
EUGENE F. WARE, *Moral*. (c. 1885)  
It's the same the whole world over,  
It's the poor that gets the blame,  
While the rich gets all the pleasure,  
Isn't it a bleeding shame?  
H. C. BAILEY, *The Apprehensive Dog*, p. 41.  
(1942) Quoting a soldier song of 1914–18.

<sup>1</sup> Better is poverty at the hand of God than riches in the storehouse.

AMEN-EM-APT, *Teaching How to Live*. Col. ix, l. 5. (c. 700 B. C.) Griffith, tr.

Better is little with the fear of the Lord, than great treasure and trouble therewith. (Melius est parum cum timore Domini, quam thesauri magni et insatiabiles.)

*Old Testament: Proverbs*, xv, 16. (c. 350 B. C.) A little that a righteous man hath is better than the riches of many wicked. (Melius est modicum iusto, super divitias peccatorum multas.)

*Old Testament: Psalms*, xxxvii, 16. (c. 350 B. C.)

However, the Germans say, "Armuth macht nicht Glücklich und Reichthum ist keine Schande" (Poverty is not happiness and riches are no disgrace).

<sup>2</sup> Don't compare the man who is without bread with the man who has his basket full.

*Babylonian Talmud: Joma*, fo. 18a. (c. 450)

None is poorer than the dog and none richer than the pig.

*Babylonian Talmud, Shabbath*, fo. 155b.

<sup>3</sup> It is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 21. (c. 190 B. C.) The Japanese, however, say, "From poverty to wealth is a troublesome journey, but the way back is easy."

<sup>4</sup> The rich doeth wrong and boasteth thereof, And the poor is wronged and [yet] hath to beseech.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 3. (c. 190 B. C.) Oesterley, tr.

What kind of peace can there be between a hyena and a dog? Or what peace between rich and poor?

BEN SIRA, *Book of Wisdom*, xiii, 18.

The pasture of the rich are the poor.

BEN SIRA, *Book of Wisdom*, xiii, 19.

When a rich man is in difficulties he is supported by a friend but when a poor man is in difficulties he is thrust away by a friend. A rich man speaketh, and his supporters are many, and his unseemly words [are pronounced] beautiful. A poor man speaketh, and they cry "Yah, Yah!" Yea, though he speak wisdom, they will not suffer him.

BEN SIRA, *Book of Wisdom*, xiii, 21, 22.

A rich man toileth in gathering money, and when he resteth he is filled with his good things: A poor man toileth in lack of substance, and when he resteth he cometh to want.

BEN SIRA, *Book of Wisdom*, xxxi, 3-4.

<sup>5</sup> Riches disclose bad qualities which poverty conceals.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 575. (1817)

<sup>6</sup> Always from poverty grows the rich man's gain. (Semper pauperies quaestum praedivitis auget.)

CATO (?), *Collectio Monostichorum*, l. 29. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

How unfair it is that the poor man always has to give his mite to swell the rich man's store. (Quam inique comparatumst, ei qui minus habent | ut semper aliquid addant ditioribus!)

TERENCE, *Phormio*, l. 41. (161 B. C.) The Germans say, "Reichen giebt man, Armen nimmt man" (We give to the rich, and take from the poor). To HIM THAT HATH, see under HAVE's AND HAVE NOT's.

<sup>7</sup> The sorrows of the rich are not real sorrows; the comforts of the poor are not real comforts.

S. G. CHAMPION, *Racial Proverbs*, p. 374. (1938) A Chinese proverb.

<sup>8</sup> Right so as by riches ther comen manye goodes, right so by poverté come ther manye harmes and yveles.

CHAUCER, *Tale of Melibeus*, Sec. 50. (c. 1387)

<sup>9</sup> Poor men go to heaven as soon as the rich.

JOHN CLARKE, *Paroemiologia*, p. 98. (1639)

<sup>10</sup> With coarse food to eat, water for drink, and a bent arm for a pillow—even with these I could be happy, for wealth and honor obtained unworthily are to me as a fleeting cloud.

CONFUCIUS, *Analects*. Bk. vii, ch. 15. (c. 500 B. C.)

It is better to sleepe vpon the ground without feare and lye safe, then sleepe in beddes furnished in gold and in sumptuous palaces, and be fearful, and in danger of many.

JOHN FLORIO, *Firste Fruites*, fo. 49. (1578)

<sup>11</sup> It is harder to be poor without murmuring, than to be rich without arrogance.

CONFUCIUS, *Analects*. Bk. xiv, ch. 11. (c. 500 B. C.)

<sup>12</sup> Poor men want meat for their stomachs; rich men stomachs for their meat.

ANTHONY COPLEY, *Wits, Fittes and Fancies*, p.

105. (1594) The Selkirk Grace (see under

APPETITE) was perhaps founded on this.

The difference between the poor man and the rich, is that the one walketh to gett meat for his stomach, and the other to get a stomach for his meat.

HOWELL, *Proverbs*, p. 10/2. (1659) RAY, p. 79.

(1678) FRANKLIN, *Poor Richard*, 1735.

Poor Men seek Meat for their Stomach, rich Men, Stomach for their meat.

THOMAS FULLER, *Gnomologia*. No. 3895. (1732)

The poor man labours to get a dinner to his appetite, the rich man to get an appetite to his dinner.

WALTER SCOTT. In LOCKHART, *Life*, v. 44. (1820)

<sup>13</sup> The poor man's labour is the rich man's wealth.

MICHAEL DENHAM, *Proverbs*, p. 6. (1846)

I don't 'old with Wealth. What is Wealth? Labour robbed out of the poor.

H. G. WELLS, *Kipps*. Bk. ii, ch. 4. (1905)

<sup>14</sup> The pleasures of the rich are the tears of the poor.

THOMAS DRAXE, *Bibliotheca*, p. 141. (1633)

The dainties of the great are the tears of the poor.

HERBERT, *Jacula Prudentum*, No. 936. (1640)  
The pleasures of the mighty are the tears of the poor.

JOHN RAY, *English Proverbs*, p. 21. (1670)  
The Pleasures of the Rich are bought with the Tears of the Poor.

THOMAS FULLER, *Gnomologia*. No. 4707. (1732)  
The Italians say, "De' peccati de' signori fanno penitenza i poveri" (For the sins of the rich the poor must do penance); the Germans, "Die Armen müssen tanzen wie die Reichen pfeifen" (The poor must dance as the rich pipe), or, "Was die Fürsten geigen, müssen die Unterthanen tanzen" (What the princes fiddle the subjects must dance).

1  
Better to have an honest poor man for kin or friend than wealthy knave. (κύνδιον βροτοῖς | πένητα χρηστόν ἢ κακὸν καὶ πλούσιον | γαμβρὸν πεπᾶσθαι καὶ φίλον.)

EURIPIDES, *Andromache*, l. 639. (c. 430 B. C.)

2  
Bear wealth, povertie will bear itself.

FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595)  
Bear wealth, for poverty will bear itself. Wealth is subject to a great many more temptations than poverty.

JAMES KELLY, *Scottish Proverbs*, p. 64. (1721)

3  
It is farre better to be poore, foule, and virtuous, then too bee riche, fayre, and vitious.

JOHN FLORIO, *Firste Fruites*, fo. 88. (1578)

4  
Riches may at any time be left, but not Poverty.

THOMAS FULLER, *Gnomologia*, No. 4045.  
Rich Men feel Misfortunes, that fly over poor Men's Heads.

THOMAS FULLER, *Gnomologia*. No. 4055.  
The Rich are Trustees under God for the Poor.  
The Rich follow Wealth, and the Poor the Rich.

THOMAS FULLER, *Gnomologia*. Nos. 4732-33.

5  
The wisdom of the poor is often despised, but riches cover folly.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 375. (c. 1050) Ascher, tr.

When the rich speaketh, every one keepeth silence, but when the poore speaketh, it is saide, what fellow is that?

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 190. (1574) Pettie, tr.

6  
Riches breede pride, pride poverty, poverty humilitie, humilitie riches, and riches agayne pride.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 17. (1574) Pettie, tr.  
Poverty breeds wealth; and wealth in its turn breeds poverty.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

7  
When all are poor, it don't take much to make a rich man.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 14. (1843)

8  
If you are rich, you speak the truth; if you are poor your words are but lies.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 458. (1937)

The rich add riches to riches; the poor add years to years.

H. H. HART, *Chinese Proverbs*, No. 465.

9  
Shame goes with poverty, but confidence with wealth. (αἰδώς τοι πρὸς ἀνολίβη, θάρσος δὲ πρὸς ὀλβφ.)

HESIOD, *Works and Days*, l. 319. (c. 800 B. C.)

10  
God help the rich, the poor can beg.

JAMES HOWELL, *English Proverbs*, p. 16/2. (1659) Cited by Ray, Kelly, Fuller, etc.

God help the poor, for the rich can help themselves.

JAMES KELLY, *Scottish Proverbs*, p. 124. (1721)

God help the rich; the poor can sleep with their windows shut.

BERT LESTON TAYLOR, *The So-Called Human Race*, p. 9. (1922)

11  
The poor man would accept the rich man's gout. (Pauper locupletem optare podagram.)

JUVENAL, *Satires*. No. xiii, l. 96. (A. D. 127)

References to gout are frequent in the works of the Latin poets. See GOUT.

12  
There is nothing between a poor man and a rich but a piece of an ill year. Because, in that space, many things may fall out, that may make a rich man poor.

JAMES KELLY, *Scottish Proverbs*, p. 335. (1721)  
We all get about the same amount of ice. The rich get it in Summer and the poor in Winter.

BAT MASTERTON (?), *Epigram*. (c. 1900)

13  
The rich and poor are fairly pitted. We shall see who can hang or burn fastest.

CHARLES LAMB, *Letter to George Dyer*, 20 Dec., 1830.

Rich men direct you to their furniture, poor ones divert you from it.

CHARLES LAMB, *Captain Jackson*. (1833)

14  
Where the palaces are very splendid, there the fields will be waste and the granaries empty. (Chao shen ch'u, t'ien shen wu ts'ang shen hü.)

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*) Sec. 53. (c. 550 B. C.) Giles, tr.

As far as the palaces of the rich stretch through Mayfair and Belgravia, so far (and farther) must the hovels of the poor stretch in the opposite direction.

EDWARD CARPENTER, *England's Ideal*. (1887)

15  
You rich men, when there cometh a poor man unto you, . . . remember that thy riches be not thy own, but thou art but a steward over them.

HUGH LATIMER, *Sermons*, v, 399. (1552)

Rich men are stewards for the poor.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

1  
If you are poor you will always be poor. (Semper pauper eris, si pauper es.)

MARTIAL, *Epigrams*. Bk. v, epig. 81. (c. A. D. 90)  
Once poor, seldom or never rich.

WILLIAM LAWSON, *A New Orchard and Garden*, p. 5. (1618)

If you've ever really been poor, you remain poor at heart all your life.

ARNOLD BENNETT, as quoted by MAUGHAM, *Introduction to The Old Wives' Tale*.

2  
Painless poverty is better than embittered wealth. (πέναν τ' ἄλυπον μάλλον ἢ πλούτου πικρὸν.)

MENANDER, *Fragments*. No. 588. (c. 330 B. C.)  
The rich tremble, but poverty is free. (Divitiae trepidant, paupertas libera res est.)

CATO (?), *Collectio Monostichorum*, l. 24. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.  
Gold and silver are the glory of the rich, but the poor have inward repose.

SADI, *Pand Namah*. Sec. 13. (c. 1260)  
Povertie in surete is better than riches in fere.  
EARL RIVERS, fr., *Dictes and Sayenges of the Philosophers*, fo. 29. (1477)

Riches bringth oft harme, and euer feare,  
Where pouertee passeth without grudge or greefe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)  
Want smiles secure when princely thoughts do feel

That Fear and Danger tread upon their heel.

ROBERT GREENE, *Penelope's Web*. (1587)

If thou art rich, thou'rt poor;  
For, like an ass whose back with ingots bows,  
Thou bear'st thy heavy riches but a journey,  
And death unloads thee.

SHAKESPEARE, *Measure for Measure*, iii, 1, 25. (1604)

Poor and content is rich and rich enough,  
But riches fineless is as poor as winter  
To him that ever fears he shall be poor.

SHAKESPEARE, *Othello*, iii, 3, 172. (1605)

Happy the poor. Poverty is worth more than riches. (Heureux les indigents! La pauvreté vaut mieux qu'une telle richesse.)

LA FONTAINE, *Fables*. Bk. vii, fab. 6. (1678)

Robin that herds on the height  
Can be as blithe as Sir Robert the knight.

HISLOP, *Proverbs of Scotland*, p. 253. (1862)

The poor have peace, the rich many troubles. (P'in ch'üing tzü tsai, fu kuei to yu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2621. (1875)

Better blue but smilin' lips anny time thin a full coal scuttle an' a sour heart.

FINLEY PETER DUNNE, *Swearing*. (1901)

Rich men never whistle, poor men always do;  
bird-songs are in the hearts of the people.

STEPHEN B. ELKINS, *Speech*, 1906. The Danes say, "Rigdom har Sorg, og Armod har Tryghed" (Riches breed cares, poverty is safe).

3  
It is better to endure straitened fortune than the arrogance of the wealthy. (βέλτερόν ἐστι

τύχης καὶ θλιβομένης ἀνέχεσθαι ἢ τῶν πλουτούντων τῆς ὑπερηφάνειας.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. x, epig. 93.

4  
There is that maketh himself rich, yet hath nothing: there is that maketh himself poor. yet hath great riches. (Est quasi dives cum nihil habeat: et est quasi pauper, cum in multis divitiis sit.)

*Old Testament: Proverbs*, xiii, 7. (c. 350 B. C.)

The poor useth intreaties; but the rich answereth roughly. (Cum obsecrationibus loquitur pauper: et dives effabitur rigide.)

*Old Testament: Proverbs*, xviii, 23.

The rich and poor meet together: the Lord is the maker of them all. (Dives, et pauper obviaverunt sibi: utriusque operator est Dominus.)

*Old Testament: Proverbs*, xxii, 2.

5  
The poor is hated even of his own neighbour: but the rich hath many friends. (Etiam proximo suo pauper odiosus erit: amici vero divitum multi.)

*Old Testament: Proverbs*, xiv, 20. (c. 350 B. C.)

Wealth maketh many friends; but the poor is separated from his neighbour. (Divitiae addunt amicos plurimos: a paupere autem et hi, quos habuit, separantur.)

*Old Testament: Proverbs*, xix, 4.

At the door of the well-supplied store-room brothers and friends are numerous; at the door of misery there are no brothers and no friends.

*Babylonian Talmud: Shabbath*, fo. 32a. (c. 450)

Though a poor man dwell in the market-place, no one will ask about him; though a rich man bury himself in the mountains, his distant relatives will seek him out.

(P'in chu nao shih wu jên wên;

Fu tsai shên shan yu yüan ch'in.)

DOOLITTLE, *Chinese Vocabulary*, ii, 282. (1872)

6  
When the poor man starts to ape the rich, he's lost. (Ubi coepit ditem pauper imitari, perit.)

PUBLILIUS SYRUS, *Sententiae*. No. 714. (c. 43 B. C.)

The poor man, who seeks to imitate the rich, comes to ruin. (Inops, potentam dum vult imitari, perit.)

PHAEDRUS, *Fables*. Bk. i, fable 24. (c. 25 B. C.)

When poor men to expenses run,  
And ape their betters, they're undone.

CHRISTOPHER SMART, *Phaedrus' Fables*, i, 24 (1765)

7  
The rich man hallows the evening with prayer; the poor man searches for his supper

SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)

Whoever is inferior to others in devotion, but surpasses them in wealth, is outwardly rich but inwardly poor.

SADI, *Gulistan*. Ch. vii, Apologue 19.

The rich man must return to his palace every night, but the poor man is at home anywhere.

SADI, *Gulistan*. Ch. iii, Apologue 28.

1 The rich are a revenue to the poor.  
SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)  
The pride of the rich makes the labour of the poor.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)  
"Not so," Breton adds, "The labours of the poor make the pride of the rich."  
The prodigality of the rich is the providence of the poor.

R. G. INGERSOLL, *Hard Times and the Way Out*. (c. 1890)

2 The rich man thinks of the future, the poor man thinks of today. (Fu jên ssü lai nien, ch'üing jên ssü yen ch'ien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2602. (1875)

Rich men spend their time on books;  
After pigs a poor man looks.  
(Fu jên tu shu; ch'üing 'han wei chu.)

SCARBOROUGH, *Chinese Proverbs*. No. 2609.

The husk sticks to the rice, not the rice to the husk. (Chih yu pa pa chan fan, mu yu fan chan pa pa.)

SCARBOROUGH, *Chinese Proverbs*. No. 2619.

The poor stick to the rich, not the rich to the poor.

The poor enjoy the grace of the rich; the rich, the grace of heaven. (Ch'üing chan fu ên; fu chan t'ien ên.)

SCARBOROUGH, *Chinese Proverbs*. No. 2611.

If a poor man associates with a rich one, he will soon have no trousers.

SCARBOROUGH, *Chinese Proverbs*. No. 2612. He will spend beyond his means.

The rich man spends his money, the poor man his strength. (Fu jên shê ch'ien, ch'üing jên shê li.)

SCARBOROUGH, *Chinese Proverbs*. No. 2633.

3 If rich, I should like to live; if poor, to die. (Aut dives opto vivere aut pauper mori.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 14. (c. 64 A. D.) A Greek fragment.

4 Often evil men are rich and good men poor. (πολλοὶ γὰρ πλουτεῦσι κακοί, ἀγαθοὶ δὲ πένονται.)

SOLON, *Epigram*. Frag. 15, Bergk. (c. 575 B. C.)

See PLUTARCH, *Lives: Solon*. Ch. 3, sec. 2.

5 The expectation of riches was amongst the causes of the poverty of the people. (Divitiarum exspectatio inter causas paupertatis publicae erat.)

TACITUS, *Annals*. Bk. xvi, sec. 3. (c. A. D. 116)

6 You draw your wine from the hogshead, while I lack vinegar. (ἐκ πίθω ἀντλείς ὀῖνον, ἐγὼ δ' ἔχω οὐδ' ἄλις ὄξος.)

THEOCRITUS, *Idyls*. No. x, l. 13. (c. 270 B. C.)  
Sometimes given, "You eat cake, while I haven't even black bread."

They eat and we say grace.

Babylonian Talmud: *Berachoth*, fo. 44a. (c. 450) *Machshirin*, 11a, has: "Tobiah sinned and Sigud is beaten." "One beats the bush, and another catches the bird."

The rich feast, the poor fast;  
The dogs dine, the poor pine.

THOMAS ADAMS, *Works*, p. 39. (1630)

7 Just in proportion to the outward poverty is the inward wealth.

H. D. THOREAU, *Autumn*, Nov. 13, 1851.

8 It is not true that men are better in poverty than in wealth. (Il n'est pas vrai que les hommes soient meilleurs dans la pauvreté que dans les richesses.)

VAUVENARGUES, *Réflexions*. No. 77. (1746)

9 Poverty cannot debase sturdy souls, nor riches lift up mean ones. (Ni la pauvreté ne peut avilir les âmes fortes, ni la richesse ne peut élever les âmes basses.)

VAUVENARGUES, *Réflexions*. No. 579. (1746)

10 He that was first satisfied and then hungry will offer thee his hand; but not he that was first hungry and then satisfied.

UNKNOWN, *Alphabet of Ben Sira*. No. 22. (c. 1000) A rich man grown poor will retain his habits of generosity, but a poor man grown rich will retain his niggardly ways.

## VII—Poverty: Proverbial Comparisons

11 Als bare was his toure as Job the pouere man.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicle*, p. 323. (c. 1300)

To ben for evere til I deie

As pooere as Job, and loveles.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 2505. (c. 1390)

Tush, thou art as poore as Job.

WILSON, *The Arte of Rhetorique*, p. 207. (1560)

He is as poore as Job. (Lui è pouero come Job.)

JOHN FLORIO, *Firste Fruits*, fo. 31. (1578)

I am as poor as Job, my lord, but not so patient.

SHAKESPEARE, *II Henry IV*, i, 2, 145. (1598)

As poor as Job.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 168. (1601) DRYDEN, *The Pilgrim: Prologue*. DICKENS, *David Copperfield*. Ch. 6.

(1850) etc. etc.

I will not say as poore as Iob, but as bare as Ianuary.

ROBERT ARMIN, *The Two Maids of More-clacke*, sig. A1. (1609)

We are all as proud as Lucifer, and as poor as Job.

SCOTT, *The Fortunes of Nigel*. Ch. 8. (1822)

12 All that live with him are as poor as church-rats.

CORYE, *Generous Enemies*. Act i, sc. 1. (1672)

They're most of them as poor as church mice.

JOHN OZELL, tr., *Molière*, iv, 38. (1714)

As poor as a church mouse.

THOMAS COGAN, *John Buncke, Junior*, ii, 146.

(1778) COLMAN, *John Bull*. Act ii, sc. 3.

(1803) HALIBURTON, *Wise Saws*. Ch. 26.

(1843) SHAW, *Heartbreak House*. Act i. (1913)

I have come back, poorer than a church mouse.

DICKENS, *Barnaby Rudge*. Ch. 78. (1841)

The young couple are as poor as church mice.

THACKERAY, *Vanity Fair*. Ch. 23. (1848) The Spanish form is "Povero come un topo di chiesa."

<sup>1</sup> Poor as Job's turkey or a starv'd church mouse.

*The Virginia Literary Museum*, p.496./2.(1830)

The origin of the phrase is unknown. T. C. HALIBURTON, *Sam Slick, The Clockmaker* (1835) describes a turkey gobbler as being so poor that he had only one feather in his tail, but of course Job had no turkey, since the turkey was a native of America.

As poor as Job's turkey.

CLYDE FITCH, *The Climbers*. Act i. (1903) WIGGIN, *Rebecca*, p. 193.(1903) LONDON, *Valley of the Moon*, iii, 5. (1913) CUNNINGHAM, *Banck Murder Case*, p. 172.(1942) etc., etc.

Poor as Job's turkey—couldn't raise more'n three feathers and had to lean against the barn to gobble.

H. W. THOMPSON, *Body, Boots and Britches*, p. 496. (1940)

<sup>2</sup> He is so poor that he has not Salt to his Porridge.

THOMAS FULLER, *Gnomologia*. No. 1945.(1732)

<sup>3</sup> She is as poor as a hen partridge that's a hatchin' eggs.

T. C. HALIBURTON, (SAM SLICK), *Wise Saws*. Ch. 6. (1843)

<sup>4</sup> As ryche as a new shorne sheepe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) FULLER, *Gnomologia*. No. 725. (1732)

As poor as a sheep new shorn.

GEORGE PEELE, *The Old Wives' Tale*. (1595)

<sup>5</sup> As poor as a cuckoo. (κίρκου πτωχότερος.)

MENANDER, *Thais*, l. 4. (c. 310 B. C.) Or possibly the wagtail or water-ousel: at least a bird which had no nest of its own.

<sup>6</sup> As poor as rats.

EDWARD WARD, *Writings*, ii, 120. (1703)

As poor as a rat.

FRANCES BURNEY, *Cecilia*, ix, iv. (1782)

MARRYAT, *Peter Simple*. Ch. 31. (1833)

ROBERTSON, *Ours*. Act i. (1866) WILLIAM DE

MORGAN, *Alice-for-Short*. Ch. 16. (1907)

All as poor as rats, and no one better than the other.

STANLEY WEYMAN, *Sophia*. Ch. 5. (1900)

## POWDER

<sup>7</sup> Put your trust in God, my boys, and keep your powder dry.

OLIVER CROMWELL, as his regiment was about to cross a stream to attack the enemy at the battle of Edgehill, 23 Oct., 1642.

Cromwell, when his troops were about crossing a river, . . . concluded an address with these words—"Put your trust in God, but mind to keep your powder dry."

HAYES, *Ballads of Ireland*, l, 191. (1855)

<sup>8</sup> This stone . . . will grind him to powder. (λικμήσει αὐτόν.)

*New Testament: Matthew*, xxi, 44. (c. A. D. 50)

The *Vulgate* is, "Conteret eum."

I will crush thy head to powder.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, fo. 111b. (1542)

Grind them into powder.

BEN JONSON, *Volpone*. Act i, sc. 1. (1605)

<sup>9</sup> Ile sett you in with a powder.

UNKNOWN, *Club Law*. Act iii, sc. 4. (c. 1600) With a rush.

Then in came the French, with a powder as we say.

EDWARD WATERHOUSE, *Fortescutus Illustratus*, 515. (1663)

Off he went in sic a pooder.

SIDNEY GILPIN (G. COWARD), *Songs and Ballads of Cumberland*, p. 275. (1878)

And have him take a runout powder? Be yourself, lady.

P. G. WODEHOUSE, *Money in the Bank*, p. 187. (1942) The French say, "Prendre la poudre d'escampette" (scampering).

## POWER

<sup>10</sup> But what can Cato do . . . pent up in Utica?

JOSEPH ADDISON, *Cato*. Act i, sc. 1. (1712)

No pent-up Utica contracts your powers,

But the whole boundless continent is yours.

JONATHAN MITCHELL SEWELL, *Prologue to Addison's Cato*. Sewell wrote the prologue for a performance of the play at the Bow Street Theatre, Portsmouth, N.H. (c. 1800), drawing a parallel between the events of the American Revolution and those of the play. Park Benjamin adopted the couplet as the motto of his paper, *The New World*.

<sup>11</sup> He hath no power that hath not power to use.

P. J. BAILEY, *Festus: A Visit*. (1839)

Power flows to the man who knows how.

ELBERT HUBBARD, *Philistine*, xi, 50. (1901)

As water finds its level, so power goes

To him who can use it.

MAXWELL ANDERSON, *Elizabeth the Queen*. Act ii, sc. 3. (1930)

<sup>12</sup> World power or downfall. (Weltmacht oder Niedergang.)

FRIEDRICH VON BERNHARDI, *Deutschland und der nächste Krieg*. Chapter 5. Heading. (1913) "Our next war," wrote Bernhardt, "will be fought for the highest interests of our country and mankind. 'World power or downfall' will be our rallying cry."

<sup>13</sup> Power gradually extirpates from the mind every humane and gentle virtue.

BURKE, *Vindication of Natural Society*. (1756)

Power, like a desolating pestilence,

Pollutes whate'er it touches.

SHELLEY, *Queen Mab*. Canto iii, l. 176. (1813)

Power, that most intoxicating of all immortal drugs.

P. C. WREN, *Uniform of Glory*, p. 108. (1941)

1 It is written, that "he is worthy to lesen his privilege that misuseth the might and the power that is yeven him."

CHAUCER, *Tale of Melibeus*, Sec. 77. (c. 1387)  
"Tis god-like to have power, but not to kill.

BEAUMONT AND FLETCHER, *The Chances*. Act ii, sc. 2. (c. 1613) See also under GIANT.

The greater the power, the more dangerous the abuse.

EDMUND BURKE, *Speech*, House of Commons, 7 Feb., 1771.

2 The power that makes men terrible is a terror to its possessor.

ST. CYPRIAN OF CARTHAGE, *Apothegm.* (c. A. D. 250) See *Life*, 2 Nov., 1942, p. 106.

3 He recovered his own by his own prowess. (Suo Marte res suas recipiavit.)

CICERO, *Philippicae*. No. ii, sec. 95. (44 B. C.)  
"Suo Marte," a proverbial phrase.

4 To know the pains of power, we must go to those who have it; to know its pleasures, we must go to those who are seeking it: the pains of power are real, its pleasures imaginary.

C. C. COLTON, *Lacon*. Vol. i, No. 428. (1820)

5 Increase of power begets increase of wealth.  
COWPER, *The Task*. Bk. iv, l. 580. (1784)

6 The depository of power is always unpopular.  
DISRAELI, *Coningsby*. Bk. iv, ch. 13. (1844)

7 Power is the first good.

EMERSON, *Letters and Social Aims: Inspiration*. (1875)

It was Watt who told King George III that he dealt in an article of which kings were said to be fond—Power.

EMERSON, *Inspiration*. Referring to James Watt, the discoverer of the power of steam.

8 To win the greatest gift of the gods, absolute power. (τὴν θεῶν μεγίστην ὥς ἔχειν τυραννίδα.)

EURIPIDES, *Phoinissai*, l. 506. (c. 420 B. C.)  
Quoted by CICERO, *Ad Atticum*, vii, 11.

9 Sudden Pow'r is apt to be insolent, Sudden Liberty saucy; that behaves best which has grown gradually.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1753. See also under AUTHORITY.

10 Unlimited power is helpless, as arbitrary power is capricious. Our energy is in proportion to the resistance it meets.

HAZLITT, *Characteristics*. No. 156. (1823)

Want of principle is power. Truth and honesty set a limit to our efforts, which impudence and hypocrisy easily overleap.

HAZLITT, *Characteristics*. No. 197.

11 Power seldom grows old at Court.

HERBERT, *Jacula Prudentum*. No. 1051. (1640)

12

Power of good and evil. (ὁμῶς ἀγαθῶν τε κακῶν τε.)

HESIOD, *Works and Days*, l. 669. (c. 800 B. C.)

13 Power tempered with counsel even the gods make greater. (Vim temperatam di quoque provehant | in maius.)

HORACE, *Odes*. Bk. iii, ode iv, l. 65. (23 B. C.)

The mighty ought to use their power moderately, that they may use it continually.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 209. (1574) Pettie, tr. Quoting Cato.

14 Power weakeneth the wicked.

JAMES HOWELL, *Proverbs*, p. 6. (1659)

Unlimited power is apt to corrupt the minds of those who possess it.

WILLIAM PITT, EARL OF CHATHAM, *Speech*, House of Lords, 9 Jan., 1770.

Power tends to corrupt, and absolute power corrupts absolutely.

LORD ACTON, *Essays on Freedom and Power*, p. 364. (Boston. Beacon Press, 1948)

15 There is nothing which power cannot believe of itself, when it is praised as equal to the gods. (Nihil est quod credere de se | non possit cum laudatur dis aequa potestas.)

JUVENAL, *Sat. res*. Sat. iv, l. 70. (c. A. D. 120)

16 Mickle power makes many enemies. Occasion'd partly by envy, partly by fear.

KELLY, *Scottish Proverbs*, p. 253. (1721)

Much power makes many enemies.

NATHAN BAILEY, *Dictionary: Much*. (1736)

17 Power admits no equal, and dismisses friendship for flattery.

EDWARD MOORE, *The Foundling*. Act i. (1748)

18 Divine power plays with human affairs. (Ludit in humanis divina potentia rebus.)

OVID, *Ex Ponto*. Bk. iv, epis. 3, l. 49. (A. D. 13)

19 An alliance with the powerful is never to be trusted. (Numquam est fidelis cum potente societas.)

PHAEDRUS, *Fables*. Bk. i, fable v, l. 1. (c. 25 B. C.)

This is the fable of the cow, the she-goat, and the sheep who went hunting with the lion, only to find that the lion refused to share with them. See LION'S SHARE.

A partnership with men in power

We cannot build upon an hour.

SMART, tr., *Phaedrus' Fables*, i, v. (1765)

20

The highest power may be lost by misrule. (Male imperando summum imperium amittitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 380. (c. 43 B. C.)

Diminished power keeps not its strength. (Summissum imperium non tenet vires suas.)

PUBLILIUS SYRUS, *Sententiae*. No. 658.

21

There is no power but of God. (οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ.)

New Testament: Romans, xiii, 1. (c. A. D. 57)

Vulgate: "Non est enim potestas nisi a Deo."

All public power proceeds from God.

POPE LEO XIII, *Immortale Dei*, 1 Nov., 1885.

<sup>1</sup> The powers that be are ordained of God. (*αἱ δὲ οὐσαὶ ὑπὸ θεοῦ τεταγμέναι εἰσιν.*)

New Testament: *Romans*, xiii, 1. (c. A. D. 57)

The *Vulgate* is, "Quae autem sunt, a Deo ordinatae sunt."

The powers that be. Those in authority (in a specified matter).

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>2</sup> Power is always passing to the best man from the hands of his inferior. (*Imperium semper ad optimum quemque a minus bono transfertur.*)

SALLUST, *Bellum Catilinae*. Sec. 2. (c. 41 B. C.)

Power is always gradually stealing away from the many to the few, because the few are more vigilant and consistent.

SAMUEL JOHNSON, *The Adventurer*, No. 45. (1753)

Power is ever stealing from the many to the few.

WENDELL PHILLIPS, *Address: Public Opinion*, Boston, 28 Jan., 1852.

<sup>3</sup> He is most powerful who has power over himself. (*Potentissimum esse qui se habet in potestate.*)

SENECA, *Ad Lucilium*. Epis. xc, sec. 34. (c. A. D. 64) See also under SELF-CONTROL.

<sup>4</sup> He who is too powerful seeks power beyond his power. (*Quod non potest vult posse qui nimium potest.*)

SENECA, *Hippolytus*, l. 215. (c. A. D. 60)

Who has most power should be most patient to endure. (*Quo plura possis, plura patienter feras.*)

SENECA, *Troades*, l. 254. (c. A. D. 60)

<sup>5</sup> Lust of power burns more fiercely than all the passions combined. (*Cupido dominandi cunctis affectibus flagrantior est.*)

TACITUS, *Annals*. Bk. xv, ch. 53. (c. A. D. 116)

Everything slave-like for the sake of power. (*Omnia serviliter pro dominatione.*)

TACITUS, *Histories*. Bk. i, ch. 36.

Men, such as they are, very naturally seek money or power; and power because it is as good as money.

EMERSON, *The American Scholar*. (1837)

Every one loves power, even if they do not know what to do with it.

BENJAMIN DISRAELI, *Endymion*. Ch. 82. (1880)

<sup>6</sup> Great danger might ensue in breaking the Balance of Europe.

ANDREW YARRANTON, *England's Improvement by Sea and Land: To the Reader*. (1677) *A German Diet: The Balance of Europe* is said to have been the title of a folio publication of 1653.

Your Glorious Design of Re-establishing a just Balance of Power in Europe.

UNKNOWN, in *The London Gazette*. No. 3758/7. (1701)

The balance of power.

SIR ROBERT WALPOLE, *Speech*. (1741) The phrase had by this time become popular and was frequently used by Edmund Burke and others.

Europe's balance hangs upon his tongue.

CHARLES CHURCHILL, *Night*, l. 254. (1761)

An untoward event, threatening to disturb the balance of power.

DUKE OF WELLINGTON, referring to the destruction of the Turkish navy at the battle of Navarino, 20 Oct., 1827.

The battle of Lutzen which determined the balance of power between Roman Catholicism and Protestantism in Germany.

ARTHUR PENRYN STANLEY, *History of the Jewish Church*. Vol. i, ch. 11. (1862)

THE POWER BEHIND THE THRONE, see under THRONE.

## PRACTICE

See also Example and Precept; Preaching and Practice

<sup>7</sup> Even hard work grows easy to the practised hand. (*Durum etiam facilem facit adusuetudo laborem.*)

CATO (?), *Collectio Monostichorum*, l. 70. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 628. The Greek proverb is, οὐ γνῶσις, ἀλλὰ πρᾶξις (Not knowledge but practice)

First time raw, second time ripe.

S. G. CHAMPION, *Racial Proverbs*, p. 374. (1938) A Chinese proverb.

<sup>8</sup> By speaking men learn to speak. (*ἐκ τοῦ λέγειν τὸ λέγειν πορίζεται.*)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 30. (1508) The Latin is, "Dicendo dicere discunt." Erasmus points out that there are many proverbs of this kind, "Fabricando fabricam discas, Canendo musicam, Scribendo discas scribere" (By building learn to build, By singing learn to sing, By writing learn to write). The French say, "À force de forger on devient forgeron" (By dint of smithing one becomes a smith).

In doing we learn.

GEORGE HERBERT, *Jacula Prudentum*. (1640) See under DEED.

<sup>9</sup> Practice is better than theory. (*Experientia praestantior arte.*)

ALFRED HENDERSON, *Latin Proverbs*, p. 112 (1869) "Practice without learning is better than learning without practice"; "Knowledge without practice makes but half an artist."

<sup>10</sup> Use maketh Masterie.

THOMAS NORTON, *The Ordinall of Alchimy*. Ch. 7. (1477) HEYWOOD, *Proverbs*, ii, 2. (1546)

The Latin proverb is, "Exercitatio optimus est magister" (Practice is the best master).

Before arte was invented, eloquence was used, and through practise it perfect.

THOMAS WILSON, *Arte of Rhetorique*, p. 5. (1560)



Use maketh perfectness.

WILLIAM BULLEIN, *A Dialogue*, p. 66. (1564)

Use makes perfection in many things.

NICHOLAS BRETON, *Works*, ii, 11. (1639)

Practice makes perfect, as often I've read.

CHRISTOPHER ANSTEY, *The New Bath Guide*.

Let. 5. (1766) CRABBE, *The Borough*. Ch. 19.

(1810) READE, *Hard Cash*. Ch. 44. (1863)

DICKENS, *Edwin Drood*. Ch. 23. (1870) WREN,

*Uniform of Glory*, p. 18. (1941) etc., etc. The

Latin form is, "Usus promptum facit"; the

German, "Uebung macht den Meister"; the

Spanish, "El usar saca oficial," or "Uso hace maestro."

Practice is nine tenths.

EMERSON, *Conduct of Life: Power*. (1860)

Practice teaches us by experience. (Usus reapse experiundo edocet.)

PACUVIUS, *Ad Herennium*. (c. 160 B. C.)

Practice is everything. (μελέτη τὸ πᾶν.)

PERIANDER, *Apothegm*. (c. 600 B. C.) As given

by DIOGENES LAERTIUS, i, 99. Cited by ERAS-

MUS, *Adagia*, ii, ii, 53, who gives the Latin,

"Exercitatio potest omnia" (Practice can do everything).

Exercise can brynge to passe all thynges.

RICHARD TAVERNER, *Translations of Erasmus*, p. 31. (1550)

It is difficult to retain the knowledge one has acquired, without putting it in practice. (Difficile est tenere, quae acceperis, nisi exerceas.)

PLINY, *Letters*. Bk. viii, epis. 14. (c. A. D. 108)

Suppose your wish is to excel,

Before an expert practise well.

(Yao tê kao, jên ch'ien ts'ao.)

SCARBOROUGH, *Chinese Proverbs*, No. 79. (1875)

## PRAISE

See also Applause, Compliment

A part of man's praise may be told in his presence; the whole in his absence.

*Babylonian Talmud: Erubin*, fo. 63a. (c. 350)

Praise to the face is open disgrace.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.

Ch. 26. (1943) BRET HARTE, *A Lonely Ride*.

(1869) See also under FLATTERY.

Praise is but the shadow of virtue.

SAMUEL BUTLER, *Remains*, ii, 118. (a. 1680)

Praise is a debt we owe unto the Virtues of others.

SIR THOMAS BROWNE, *Christian Morals*. Pt. i, sec. 34. (1682)

The praise of so mean a creature was degrading to me. (Quae quidem conlaudatio hominis turpissimi mihi ipsi erat paene turpis.)

CICERO, *In Pisonem*. Ch. 29, sec. 72. (55 B. C.)

A paraphrase of the Latin proverb, "Turpe est laudari ab illaudatis" (It is discreditable to be praised by the undeserving), or, "Laudant quod non intelligunt" (They praise what they do not understand).

He is not praised whose praiser deserveth not praise.

GABRIEL HARVEY, *The Trimming of Thomas Nashe*. (1697)

It is as great a spite to be praised in the wrong place, and by a wrong person, as can be done to a noble nature.

BEN JONSON, *Explorata: Non Vulgi Sunt*. (1636)

Of whom to be disprais'd were no small praise.

MILTON, *Paradise Regain'd*, iii, 56. (1671)

Praises from wicked Men are Reproaches.

THOMAS FULLER, *Gnomologia*. No. 3925. (1732)

If you would reap Praise you must sow the Seeds, gentle Words and useful Deeds.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1753.

Praises are Admonitions well dressed out.

THOMAS FULLER, *Gnomologia*. No. 3923. (1732)

The Fox praised the Meat out of the Crow's Mouth.

THOMAS FULLER, *Gnomologia*. No. 4546.

They, that value not Praise, will never do any Thing worthy of Praise.

THOMAS FULLER, *Gnomologia*. No. 4985.

Praising all alike is praising none.

JOHN GAY, *Epistles*. Epis. i, l. 114. (1714)

He who praises everybody praises nobody.

SAMUEL JOHNSON. (1777) BOSWELL, *Life*, iii, 225, note.

False prayse is naught els but mockerie.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 82. (1574) Pettie, tr.

Praise undeserv'd is satire in disguise.

BROADHURST, *To the Celebrated Beauties of the British Court*. (c. 1700) See BELL, *Fugitive Poetry*, iii, 118.

Praise undeserv'd is scandal in disguise.

POPE, *Imitations of Horace: Epistles*. Bk. ii, epis. 1, l. 413. (1733) Pope puts the line in quotation marks.

Praise to the undeserving is severe Satyr.

FRANKLIN, *Poor Richard's Almanack*, 1752.

Without some spur to everlasting praise, few men would be pricked forward to enterprize any thing worthie praise.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 217. (1574) Pettie, tr.

Those praises did not one whit please the Hare, which the willie Fox gave her in presence of the Wolfe, saying, that her flesh (of all other) was most pleasant to the tast, and verie daintie in eating.

GUAZZO, *Civile Conversation*. iv, 193.

True praise roots and spreads.

HERBERT, *Jacula Prudentum*. No. 640. (1640)

Praise none too much, for all are fickle.

HERBERT, *Jacula Prudentum*. No. 776. (1640)

Too much praise is a burthen.

NICHOLAS LING, comp., *Politeuphuia*, p. 140. (1669) FULLER, *Gnomologia*. No. 5266. (1732)

Praise not too much . . . for thou speakest to the Greeks Who know me.

W. C. BRYANT, tr., *Iliad*, x, 289. (1870)

<sup>1</sup> To syngne ones greate prayse.

THOMAS COOPER, *Thesaurus: Cantus*. (1565)

The players shall sing your praises.

BEN JONSON, *Alchemist*. Act ii, sc. 1. (1610)

I would both sing thy praise and praise thy singing.

HUGH HOLLAND, *To Guy Farnaby*. (a. 1633)

<sup>2</sup> Praise the Lord and pass the ammunition.

CHAPLAIN HOWELL M. FORGY, at Pearl Harbor during the Japanese attack of 7 Dec., 1941, encouraging a chain of men passing ammunition aboard the cruiser *New Orleans*. Attributed to Chaplain William Maguire by *Life*, 2 Nov., 1942, but denied by him. See his *The Captain Wears a Cross*, p. 3.

<sup>3</sup> None have less praise than those who hunt after it.

F. E. HULME, *Proverb Lore*, p. 133. (1902)

<sup>4</sup> He that departs with his own honesty  
For vulgar praise, doth it too dearly buy.

BEN JONSON, *Epigrams*. No. 2. (1612)

<sup>5</sup> Praise tickles and wins the spirits. (La louange chatouille et gagne les esprits.)

LA FONTAINE, *Fables*. Bk. i, fab. 14. (1668)

One can't praise too much three sorts of persons: the gods, one's mistress, and one's king. (On ne peut trop louer trois sortes de personnes: | Les dieux, sa maîtresse, et son roi.)

LA FONTAINE, *Fables*. Bk. i, fab. 14.

<sup>6</sup> Usually we praise only to be praised. (On ne loue d'ordinaire que pour être loué.)

LA ROCHEFOUCAULD, *Maximes*. No. 146. (1665)

The refusal of praise is a wish to be praised twice. (Le refus des louanges est un désir d'être loué deux fois.)

LA ROCHEFOUCAULD, *Maximes*. No. 149.

Our heartiest praise is usually reserved for our admirers. (Nous ne louons d'ordinaire de bon cœur que ceux qui nous admirent.)

LA ROCHEFOUCAULD, *Maximes*. No. 356.

Praise serves at least to confirm us in virtuous practices. (La louange qu'on nous donne sert au moins à nous fixer dans la pratique des vertus.)

LA ROCHEFOUCAULD, *Maximes*. No. 598.

<sup>7</sup> I should have praised you more had you praised me less. (Je vous louerais davantage si vous m'aviez loué moins.)

LOUIS XIV, *Remark*, to Bossuet on receiving from him a fulsome poem. (c. 1675)

<sup>8</sup> Praise, the fine diet which we're apt to love,  
If given to excess, does hurtful prove.

JOHN OLDHAM, *A Letter from the Country to a Friend in Town*. (c. 1683)

Praise is the best diet for us, after all.

SYDNEY SMITH. (a. 1845) See HOLLAND, *Memoir*.

<sup>9</sup> Good men are made better; bad, worse by praise.

THOMAS PECKE, *Parnassi Puerperium*, p. 95. (1659)

Praise makes good Men better, and bad Men worse.

THOMAS FULLER, *Gnomologia*. No. 3918. (1732)

Praise a fool, and slay him. . . . Praise a wise man, and speed him on his way.

M. F. TUPPER, *Proverbial Philosophy: Of Commendation*. (1839) "Praise a fool and water his folly."

<sup>10</sup> The weaving of wreaths is an easy task. (εἶπεν στεφάνους ἐλαφρόν.)

PINDAR, *Nemean Odes*. No. vii. l. 77. (c. 485 B. C.) A rosy festoon [of praise]. (ρόδα μ' εἶρηκας.)

ARISTOPHANES, *The Clouds*, l. 910. (423 B. C.) Lilies from you? (κρίνεσι στεφανοῖς.)

ARISTOPHANES, *The Clouds*, l. 911.

Roses from your lips! (πάττε πολλοῖς τοῖς ῥόδοις.)

ARISTOPHANES, *The Clouds*, l. 1330.

<sup>11</sup> Satisfying Momus. (ῶ Μῶμψ ἀρέσκειν.)

PLATO, *Republic*. Bk. vi, sec. 487A. (c. 375 B. C.) Momus, the god of censure, who finds fault with the other gods. See ERASMUS, *Adagia*, i, v, 74, where the Latin is given as "Momo satisfacere." To satisfy Momus was to satisfy the most captious of all critics.

Praise from you delights me, father, for you are a man deserving of praise. (Laetus sum laudari me abs te, pater, a laudato viro.)

NAEVIUS, *Hector Proficiscens*. (c. 220 B. C.)

Quoted by CICERO, *Tusculanarum Disputationum*, iv, 31, 67.

I have a liking for Naevius's well-known Hector, who is not only delighted "to be praised" but all the more, he adds, "by one who has himself been praised." (Placet enim Hector ille mihi Naevianus, qui non tantum laudari se laetatur, sed addit enim, a laudato viro.)

CICERO, *Ad Familiares*. Bk. v, epis. 12, sec. 8. (56 B. C.)

It is not the least praise to have pleased distinguished men. (Principibus placuisse viris non ultima laus est.)

HORACE, *Epistles*. Bk. i, epis. 17, l. 35. (20 B. C.)

A word or a nod from a good man is worth a thousand arguments from others. (ῥῆμα καὶ νεῖμα μόνον ἀνδρὸς ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντίρροπον ἔχει πίστιν.)

PLUTARCH, *Lives: Phocion*. Ch. v, sec. 4. (c. A. D. 110)

Nothing so soon the drooping Sp'rits can raise  
As Praises from the Men whom all men praise.

ABRAHAM COWLEY, *Ode upon Occasion of a Copy of Verses of My Lord Broghill's*. St. 4. (a. 1667)

Approbation from Sir Hubert Stanley is praise indeed.

THOMAS MORTON, *A Cure for the Heartache*. Act v, sc. 2. (1797) Usually misquoted "Praise from Sir Hubert."

Praise from one's valet is praise indeed.

LEE THAYER, *Persons Unknown*, p. 39. (1941)

Praise from a wife is praise indeed.

E. R. PUNSHON, *Conqueror Inn*, p. 101. (1944)

1 Be thou the first true merit to befriend;  
His praise is lost who stays still all commend.

POPE, *An Essay on Criticism*. Pt. ii, l. 274. (1709)

2 Forbear to mention what thou canst not praise.  
MATTHEW PRIOR, *Carmen Seculare*, l. 106. (a. 1721)

Among the smaller duties of life I hardly know any one more important than that of not praising where praise is not due.

SYDNEY SMITH, *Sketches of Moral Philosophy*. Lecture 9. (1804)

3 Unless fresh praise is won, even the old is lost. (Laus nova nisi oritur, etiam vetus amittitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 333. (c. 43 B. C.)

Old praise dies unless you feed it.

HERBERT, *Jacula Prudentum*. No. 701. (1640)

4 Praise always follows when toil has made the way. (Solet sequi laus, cum viam fecit labor.)

PUBLILIUS SYRUS, *Sententiae*. No. 676. (c. 43 B. C.)

5 Go not down a well by a rope of praise.

SADI, *Bustan*. Ch. iv, Apologue 16. (c. 1257)  
"Ne credas laudatoribus tuis" (Believe not those who praise you).

6 They lauded his virtue to the skies. (Virtutem animi ad caelum ferunt.)

SALLUST, *Bellum Catilinae*. Ch. 53. (c. 41 B. C.) See under SKY.

They prayed him farre above the Starres.

SIR THOMAS MORE, *The History of Kyng Richard the Third*, p. 219. (1513)

7 I will praise any man that will praise me.

SHAKESPEARE, *Antony and Cleopatra*, ii, 6, 91. (1606)

Where fair is not, praise cannot mend the brow.

SHAKESPEARE, *Love's Labour's Lost*, iv, 1, 16.  
No man Can justly praise but what he doth affect.

SHAKESPEARE, *Timon of Athens*, i, 2, 220. (1608)

8 Good things should be praised.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 353. (1594)

It is a sure sign of mediocrity always to praise moderately. (C'est un grand signe de médiocrité de louer toujours modérément.)

VAUVENARGUES, *Réflexions*. No. 12. (1746)  
"Give praise where praise is due"; "Praise the bridge that carries you over."

9 Praises fill not the belly.

TORRIANO, *Piazza Universale*, p. 131. (1666)

Praise but [without] profit puts little in the pot.

JAMES KELLY, *Scottish Proverbs*, p. 280. (1721)  
FULLER, *Gnomologia*. No. 3922. (1732)

Weights . . . Solid pudding against empty praise.

POPE, *The Dunciad*. Bk. i, l. 53. (1728) "Pretty pussy will not feed a cat." See also under PUDDING.

10

The art of praising began the art of pleasing. (L'art de louer commença l'art de plaire.)

VOLTAIRE, *La Pucelle*. Chant xix, l. 145. (1755)

11

Now prays at the partyng.

UNKNOWN, *Towneley Plays* (E.E.T.S.), p. 118. (c. 1410) LYLIV, *Euphues* (Arber), p. 363 (1580)

"Preyse at the parting," seide the knyght, "And behold wele the ende."

*Gesta Romanorum* (E.E.T.S.), p. 39. (c. 1440)

Praise us as we are tasted, allow us as we prove.

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 97 (1601)

Praise in departing.

SHAKESPEARE, *The Tempest*, iii, 3, 38. (1611)

"Praise not too soon"; "Praise not till the entertainment be over." The Greek proverb is, μή πρότερος νίκης ἐγκώμιον (Praise not before the victory).

Praise not the Ford till you are safe over.

THOMAS FULLER, *Gnomologia*. No. 3920. (1732)

PRAISE DAY AT END AND LIFE AT CLOSE, see under DEATH: COUNT NO MAN HAPPY.

## II—Praise: The Love of Praise

12

We are all imbued with the love of praise. (Trahimur omnes studio laudis.)

CICERO, *Pro Archia Poeta*. Ch. 11, sec. 26. (62 B. C.)

Do you swell with the love of praise? (Laudis amore tumes?)

HORACE, *Epistles*. Bk. i, epis. 1, l. 36. (20 B. C.)

The love of praise, howe'er conceal'd by art,  
Reigns, more or less, and glows, in ev'ry heart

YOUNG, *Love of Fame*. Sat. i, l. 51. (1728)

Itch of vulgar praise.

POPE, *Moral Essays*. Epis. i, l. 60. (1732)

Modesty is the only sure bait when you angle for praise.

LORD CHESTERFIELD, *Letters*, 17 May, 1750.

13

None ever gives the Lie to him that praiseth him.

THOMAS FULLER, *Gnomologia*. No. 3649. (1732)

Praise is always pleasant.

THOMAS FULLER, *Gnomologia*. No. 3916.

Of praise a mere glutton, he swallow'd what came,  
And the puff of a dunce, he mistook it for fame;  
Till his relish grown callous, almost to disease,  
Who pepper'd the highest was surest to please.

GOLDSMITH, *Retaliation*, l. 109. (1774) Referring to David Garrick.

The praise of a fool is incense to the wisest of us.

DISRAELI, *Vivian Grey*. Bk. vii, ch. 2. (1826)

14

They loved the praise of men more than the praise of God. (ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ.)

*New Testament: John*, xii, 43. (c. A. D. 70) The *Vulgate* is, "Dilexerunt enim gloriam hominum magis, quam gloriam Dei."

15

We are too apt to love Praise, but not to Deserve it.

WILLIAM PENN, *More Fruits of Solitude*. No. 103. (1718)

<sup>1</sup> Praise, the sweetest of all sounds. (ἡδίστου ἀκροάματος, ἐπαινοῦ.)

SIMONIDES, *Apothegm.* (c. 650 B. C.) See XENOPHON, *Hiero.* Ch. i, sec. 14.

Praise, sweetest of things to hear. (τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαινοῦ ἐαυτοῦς.)

XENOPHON, *Memorabilia.* Bk. ii, ch. 1, sec. 31. (c. 375 B. C.)

Praises, of whose taste the wise are fond.

SHAKESPEARE, *Richard II*, ii, 1, 18. (1595)

<sup>2</sup> He who loves praise loves temptation.

THOMAS WILSON, *Maxims of Piety*, p. 114. (a. 1755)

### III—Praise of Self

#### See also Boasting, Trumpet

<sup>3</sup> Praise yourself daringly, something always sticks. (Audacter te vendita, semper aliquid haeret.)

FRANCIS BACON, *Apothegms.* (a. 1626) See also under SLANDER. The French say, "On n'auroit guère de plaisir, si l'on ne se flattoit point" (One would have scarcely any pleasure if one never praised oneself).

<sup>4</sup> He who discommendeth others obliquely commendeth himself.

SIR THOMAS BROWNE, *Christian Morals.* Pt. i, sec. 34. (1682)

We'll cry both arts and learning down,  
And hey! then up go we!

FRANCIS QUARLES, *Song of Anarchus.* (a. 1644)

He gives Directions to the Town  
To cry it up, or run it down.

SWIFT, *On Poetry.* (1733)

<sup>5</sup> Neither praise yourself nor blame yourself. (Nec te collaudes nec te culpaveris ipse.)

CATO (?), *Disticha.* Bk. ii, No. 16 (c. 175 B. C.)

The usual proverbial form is, "Neque culpa neque lauda teipsum."

Self-praise and self-depreciation are alike absurd. (τὸ ἐπαινεῖν αὐτὸν ὥσπερ τὸ λοιδορεῖν ἀποπῶν εἶναι.)

MARCUS CATO, *Apothegm.* (c. 160 B. C.) See PLUTARCH, *Aristides and Cato.* Ch. 5, sec. 2.

Alwayes have in minde that saying, that a man ought not to speake of him selfe, eyther in prayse or in dispraye: for that the one is a deede of arrogance, the other of folly.

STEFANO GUAZZO, *Civile Conversation.* Bk. ii, p. 154. (1574) Pettie, tr.

A man's accusations of himself are always increased, his praises decreased. (Les propres condamnations sont tousjours accrues; les louanges, mescrues.)

MONTAIGNE, *Essays.* Bk. iii, ch. 8. (1595)

Neither praise nor dispraise thyself; thy actions serve the turn.

GEORGE HERBERT, *Jacula Prudentum.* (1640)

RAY, *English Proverbs*, p. 21. (1670)

Hold forth upon yourself on no Pretence,  
Unless invited, or in Self-Defence;

The Praise you take, altho' it be your Due,  
Will be suspected if it come from you.

FRANKLIN, *Poor Richard's Almanack*, 1757.

Say nothing good of yourself, you will be dis-trusted; say nothing bad of yourself, you will be taken at your word.

JOSEPH ROUX, *Meditations of a Parish Priest: Joy.* No. 22. (c. 1870)

Self-praise is no recommendation.

DICKENS, *Bleak House.* Ch. 55. (1852) *Our Mutual Friend.* Bk. iv, ch. 2. (1865)

Self-praise is no commendation.

R. S. SURTEES, *Handley Cross.* Ch. 39. (1854)  
The Scots say, "Self-praise is nae honour,"  
and the English, "Self-praise is no praise."

<sup>6</sup> He sings of himself. (Ipse semet canit.)

ERASMUS, *Adagia.* Chil. ii, cent. v, No. 86. (1523) The Latin equivalent of "He blows his own trumpet." See under TRUMPET.

<sup>7</sup> Commend not your Wife, Wine, nor House.  
THOMAS FULLER, *Gnomologia.* No. 1126. (1732)  
Never praise your cider or horse.

FRANKLIN, *Poor Richard's Almanack*, 1736.

There is an old Finnish verse which runs,  
"Praise your new horse in the morning, your wife in the second year, only in the third year your brother-in-law, and yourself never in life." A Sanscrit epigram runs, "Praise food when it is digested; the wife, when her youth is past; the hero, when he has returned from battle; the grain, when it is harvested."

<sup>8</sup> Hee which washeth his mouth with his owne praise, soyleth himselfe with the suddes.

STEFANO GUAZZO, *Civile Conversation.* Bk. i, p. 95. (1574) Pettie, tr.

Hast thou that ancient, true saide saw forgot,  
That "a man's praise in his owne mouth doth stink"?

R. C., *The Times' Whistle.* Bk. iii, l. 1038. (1616) The Latin form of the "ancient saw"

is "Laus in proprio ore sordescit," or "Proprio laus sordet in ore."

Self-praise debaseth. (La alabanza propria envilece.)

CERVANTES, *Don Quixote.* Pt. i, ch. 16. (1605)

He that praiseth himself, spattereth himself.

HERBERT, *Jacula Prudentum.* No. 988. (1640)

The Italians say, "Chi si loda, s'imbroda," the French, "Qui se loue, s'emboue."

It's a stinking praise comes out of ain's ain mouth.  
ALLAN RAMSAY, *Scottish Proverbs.* (1737)

Self-praise comes aye stinking ben [home].

ALFRED HENDERSON, *Scottish Proverbs*, p. 47. (1832) The Germans say, "Eigenlob stinkt, Freundes Lob hinkt" (Self-praise stinks, friends' praise halts).

<sup>9</sup> He that praiseth him self lacketh louyng neighbours.

EDWARD HALL, *Chronicle*, p. 70. (1548)

*Beat.*: There's not one wise man among twenty that will praise himself. *Bene.*: An old instance that lived in the time of good neighbours.

SHAKESPEARE, *Much Ado about Nothing*, v, 2, 78. (1598)

You dwell by ill neighbours, Richard; that makes you praise yourself.

HENRY PORTER, *The Two Angry Women of Abington*. Act iv, sc. 3. (1599)

Beware of self-praise; it argues you have slow neighbours, or few deserts.

RICHARD BRATHWAIT, *The English Gentlewoman*, p. 320. (1631)

Who commendeth himself, wanteth good neighbours.

JAMES HOWELL, *English Proverbs*, p. 16. (1659)  
He dwells far from neighbours (or hath ill neighbours) that's fain to praise himself.

JOHN RAY, *English Proverbs*, p. 125. (1670)  
You live by ill neighbours, when you are forced to praise yourself.

SWIFT, *Polite Conversation*. Dial. i. (1738)

1  
A man prefers to speak evil of himself rather than not speak of himself at all. (On aime mieux dire du mal de soi-même que de n'en point parler.)

LA ROCHEFOUCAULD, *Maximes*. No. 138. (1665)  
All censure of a man's self is oblique praise.

SAMUEL JOHNSON. BOSWELL, *Life*, 1778.

2  
Let another man praise thee, and not thine own mouth. (Laudet te alienus, et non os tuum.)

*Old Testament: Proverbs*, xxvii, 2. (c. 350 B. C.)  
What would have been a great source of honor if another had related it, becomes nothing when the doer relates it, himself. (Quod magnificum referente alio fuisset, ipso, qui gesserat, recensente vanescit.)

PLINY, *Epistles*. Bk. i, epis. 8. (A. D. 98)

3  
He who praises himself quickly finds a scoffer. (Qui se ipse laudat cito derisorem invenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 597. (c. 43. B. C.)

A man commends himself in praising that which he loves. (Quod quisque amat laudando commendat sibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 608.

He dispraiseth him self that dispraiseth alle other and yeueth him self lawde.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 106. (1477)

4  
If a man possesses merit, the merit speaks for itself, not the owner of the merit.

SADI, *Bustan*. Ch. vii, Apologue 5. (c. 1257)

He whose worth doth speak, need not speak his own worth.

THOMAS FULLER, *The Holy State: Self-Praising*. (1642)

On their own merits modest men are dumb.

GEORGE COLMAN, JR., *The Heir at Law: Epilogue*. (1797)

In general it is a good rule that self-praise is no commendation.

WILLIAM COBBETT, *Register*, lviii, 743/1. (1826)

5  
When no friends are by, men praise themselves.

SHAKESPEARE, *Titus Andronicus*, v, 3, 118. (1593)

#### IV—Praise and Blame

6  
Men preysen sometyme that that shold be blamed.

WILLIAM CANTON, tr., *Aesop*, iii, vii. (1484)

7  
This miserable fate  
Suffer the wretched souls of those who lived  
Without or praise or blame.

(Che visser senza infamia e senza lodo.)

DANTE, *Inferno*. Canto iii, l. 36. (c. 1300) They are goaded along by swarms of wasps and hornets.

8  
It is more shameful to be praised faintly and coldly than to be censured violently. (Exigue atque frigide laudari quam insectanter et graviter vituperari.)

FAVORINUS, *Apothegm*. (c. A. D. 110) See AULUS

GELLIUS, *Noctes Atticae*. Bk. xix, ch. 3.

When needs he must, yet faintly then he praises.

PHINEAS FLETCHER, *The Purple Island*. Canto vii, st. 67. (1633)

There are some censures which praise, and some praises which condemn. (Il y a des reproches qui louent, et des louanges qui médisent.)

LA ROCHEFOUCAULD, *Maximes*. No. 148. (1665)  
With faint praises one another damn.

WILLIAM WYCHERLEY, *The Plain Dealer: Prologue*, l. 6. (1678)

Well, well, is a word of malice.

JOHN RAY, *English Proverbs*, p. 141. (1678)

Faint Praise is Disparagement.

THOMAS FULLER, *Gnomologia*. No. 1487. (1732)

He covers me with his Wings, and bites me with his Bill.

THOMAS FULLER, *Gnomologia*. No. 1829. (1732)  
Damn with faint praise.

POPE, *Epistle to Dr. Arbuthnot*, l. 201. (1733)

That old saying, "Alget qui non ardet"—"he freezes who does not burn," is true.

UNKNOWN, *British Weekly*, 19 Dec., 1907, p. 321.

9  
Blame-all and Praise-all are two blockheads.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Neither praise nor dispraise, till seven Christ-masses be over.

FRANKLIN, *Poor Richard's Almanack*, 1740. The Spanish form is, "No alabes ni desalabes hasta siete navidades" (Neither praise nor blame before seven years).

Praise little, dispraise less.

FRANKLIN, *Poor Richard's Almanack*, 1754.

After the Latin proverb, "Parum lauda, vituperà parcius."

10  
He that praiseth publicly, will slander privately.

THOMAS FULLER, *Gnomologia*. No. 2250. (1732)

It is more difficult to praise rightly, than to blame.

THOMAS FULLER, *Gnomologia*. No. 2977.

11  
Hee which speaketh ill of mee behinde my backe, doeth mee no wrong, hee which speaketh well of me before my face, reprocheth mee.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 90. (1574) Pettie, tr.

1 Lacking [blame] breeds laziness, praise breeds pith.

JAMES KELLY, *Scottish Proverbs*, p. 237. (1721)

2 Few are wise enough to prefer reproof which is useful to them to praise which betrays. (Peu de gens sont assez sages pour préférer le blâme qui leur est utile à la louange qui les trahit.)

LA ROCHEFOUCAULD, *Maximes*. No. 147. (1665) It would seldom be a bad bargain to disclaim all praise on condition of receiving no blame. (Il n'y guère d'occasion où l'on fit un méchant marché de renoncer au bien qu'on dit de nous, à condition de n'en dire point de mal.)

LA ROCHEFOUCAULD, *Maximes*. No. 454. We praise or blame most things merely because it is the fashion to praise or blame. (On loue et on blâme la plupart de choses parce que c'est la mode de les louer ou de les blâmer.)

LA ROCHEFOUCAULD, *Maximes*. No. 533.

3 Bi the oolde wijs prouerbe, A man schulde blame or commende as he fyndeth.

REGINALD PECOCK, *Overmuch Blaming of the Clergy*. Pt. i, ch. 9, p. 48. (c. 1449)

If he will not commend it, let him amend it.

JOHN LVLV, *Euphues and His England: Epistle Dedicatory*, l. 216. (1580)

The old maxim, "Commend or amend."

W. C. HAZLITT, in *Notes and Queries*. Ser. iv, vol. i, p. 201. (1868)

4 Fear not the anger of the wise to raise; Those best can bear reproof who merit praise.

POPE, *Essay on Criticism*. Pt. iii, l. 23. (1709)

Praise from a friend, or censure from a foe. Are lost on hearers that our merits know.

POPE, tr., *The Iliad*. Bk. x, l. 293. (1720)

5 Praise is hard to win; censure is easy to give. ('Hao yen nan tê; o yü i shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*, No. 1106. (1875)

Blame yourself as you would blame others; Excuse others as you would excuse yourself.

(Tsé jên chih hsin tsé chi;

Shu chi chih hsin shu jên.)

SCARBOROUGH, *Chinese Proverbs*. No. 1699.

## PRAYER

6 Long tarries destiny, but comes to those who pray. (τὸ μόρσιμον μένει πάλαι, εὐχομένοις δ' ἂν ἔλθοι.)

AESCHYLUS, *Libation-Bearers*, l. 464. (458 B.C.) Whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them. (πάντα ὅσα προσέχετε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.)

New Testament: Mark, xi, 23, 24. (c. A. D. 65)

*Vulgate*: "Omnia quaecumque orantes petitis credite quia accipietis, et evenient vobis."

More things are wrought by prayer

Than this world dreams of.

TENNYSON, *Morte d'Arthur*, l. 298. (1842)

If you pray with faith even to a sardine's head, it will grant what you wish.

S. G. CHAMPION, *Racial Proverbs*, p. 445.

(1938) A Japanese proverb. The head of a fish is used in Japan to keep off evil spirits.

THE PRAYER OF FAITH WILL SAVE THE SICK, see under SICKNESS.

7 Don't beseech little things of the gods, but necessary things. (μὴ δεῖν ἐπὶ τῶν ἐλαχίστων τοῦ θεοῦ δεῖσθαι, ἀλλ' ἐπὶ τῶν ἀναγκαίων.)

AESOP, *Fables: The Flea*. (c. 570 B.C.) The fable of the man who called upon Hercules to rid him of a flea.

He that demands, misseeth not, unless his demands be foolish.

HERBERT, *Jacula Prudentum*. No. 361. (1640)

God He rejects all Prayers that are sleight.

HERRICK, *Prayers Must Have Poise*. (1647)

8 Pray thou with a loving heart, all its words being hidden.

ANI, *Maxims*. No. 1. (c. 1000 B.C.)

Pray to God for nothing except what you can pray for openly. (Nihil deum roges, nisi quod rogare possis palam.)

ATHENODORUS, *De Superstitione*. (c. A. D. 50)

See SENECA, *Ad Lucilium*. Epis. x, sec. 5.

Prayers all men may hear. (Aperto vivere voto.)

PERSIUS, *Satires*. Sat. ii, l. 7. (c. A. D. 58)

Live among men as if God beheld you; speak with God as if men were listening. (Sic vive cum hominibus, tamquam deus videat; sic loquere cum deo, tamquam homines audiant.)

SENECA, *Ad Lucilium*. Epis. x, sec. 5. (a. A. D. 64)

Not one will pray under his breath. (Nihil arcano qui roget ore deos.)

MARTIAL, *Epigrams*. Bk. i, epig. 39. (c. A. D. 85)

He who is loud in his prayers is short in his faith.

*Babylonian Talmud: Berachoth*, fo. 24b. (c. 450)

9 He who prays must direct his heart to heaven.

*Babylonian Talmud: Berachoth*, fo. 31a.

A man's prayers are not heard unless he places his heart in his hands. As it is said, "Let us lift up our hearts in our hands unto God in heaven."

*Babylonian Talmud: Taanith*, fo. 8a. (c. 450)

My words fly up, my thoughts remain below:

Words without thoughts never to heaven go.

SHAKESPEARE, *Hamlet*, iii, 3, 97. (1600)

When I would pray and think, I think and pray To several subjects; Heaven hath my empty words.

SHAKESPEARE, *Measure for Measure*, ii, 4, 1. (1604)

In Prayer the Lips ne'er act the winning part Without the sweet concurrence of the Heart.

ROBERT HERRICK, *The Heart*. (1647)

When I pray, my heart is in my prayer.

LONGFELLOW, *Giles Corey*. Act ii, sc. 3. (1868)

If your heart is in your prayer, God will know it.

S. G. CHAMPION, *Racial Proverbs*, p. 373. (1938)

1 Be not fainthearted when thou makest thy prayer. (μή ὀλιγοψυχῆσθς ἐν τῇ προσευχῇ σου.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 10. (c. 190 B.C.) *Babylonian Talmud, Erubin*, fo. 65a, has: Let not a man pray whose mind is not at rest within him, because it is said, In adversity who shall give thanks, perhaps a reminiscence of *Psalms*, vi, 5: "In the grave who shall give thee thanks?"

A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

BEN SIRA, *Book of Wisdom*, xxi, 5.

The prayer of the humble pierceth the clouds. (Oratio humilantis se, nubes penetrabit.)

BEN SIRA, *Book of Wisdom*, xxxv, 21.

And Satan trembles when he sees

The weakest saint upon his knees.

COWPER, *Exhortation to Prayer*. (a. 1800)

Even the prayers of an ant reach to heaven.

S. G. CHAMPION, *Racial Proverbs*, p. 438. (1938) A Japanese proverb.

2 Prayer is and remains always a native and deep-seated impulse of the soul of man.

THOMAS CARLYLE, *Letter to George A. Duncan*, 9 June, 1870.

3 Praying to God, and hammering away. (A Dios rogando, y con el mazo dando.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 35, 71. (1615) The Italians say, "Invoca i Santi e da di piglio all' aratro" (Invoke the Saints and hold on to the plow); the French, "Dieu donne fil à toile ourdie" (God gives thread to the woven cloth), or "Joindre les mains, c'est bien; les ouvrir, c'est mieux" (To join the hands [in prayer] is good; to open them [in work] is better); the Germans, "Beten und Arbeiten" (Pray and work), which is, of course, merely the Latin "Ora et labora"; the Russians, "Pray to God, but row to shore." The idea stems back to the Latin, "Dii facientes adiuvant" (The gods help the doers). See also GOD: GOD HELPS THEM THAT HELP THEMSELVES.

4 Ful tendrely he preycle, and made his mone.

CHAUCEUR (?), *Troilus*. Bk. iv, l. 950. (c. 1380)

Who-so wol preye, he moot faste and be clene, And fatte his soule and make his body lene.

CHAUCEUR, *Somnours Tale*, l. 171. (c. 1386)

5 He who offends against heaven has none to whom he can pray. (Put in wak chooi eü tien moo so tou.)

CONFUCIUS, *Analects*. Bk. iii, ch.13. (c. 500 B.C.)

If thou forgettest to say, "Praise be to God," in what other words wilt thou pray?

BURCKHARDT, *Arabic Proverbs*. No. 8. (1817)

Addressed to persons who neglect the principal object of their business, and execute only the least important part.

6 When prayers were ended, Madame ends her pranking.

RANDLE COTGRAVE, *Dictionary: Messe*. (1611)

When prayers are done, my Lady is ready.

HERBERT, *Jacula Prudentum*. No. 75. (1640)

7 No man ever prayed heartily without learning something.

R. W. EMERSON, *Miscellanies: Nature*. (1836)

The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature.

EMERSON, *Essays: Self-Reliance*. (1841)

8 Prayer should be the key of the day and the lock of the night.

OWEN FELTHAM, *Resolves*, lxvii, 353. (c. 1625)

9 To gods both false and true I'll humbly pray, If only they will give me my own way.

E. T. FOWLER, *Fuel of Fire*. Ch. 17. (1901)

10 Serving God is doing good to Man, but praying is thought an easier Service, and therefore more generally chosen.

FRANKLIN, *Poor Richard's Almanack*, 1753

11 He says any thing but his Prayers, and them he whistles.

THOMAS FULLER, *Gnomologia*. No.2014. (1732)

Miss will say anything but her prayers, and those she whistles.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Zay ev'ry thing besides their pray'rs, And those, agosh! they whistle.

JOHN WOLCOT (PETER PINDAR), *The Middlesex Election*. Pt. iii. (1802)

12 A good prayer is not like a stratagem in war, to be used but once. . . . A good prayer, though often used, is still fresh and fair in the ears and eyes of Heaven.

THOMAS FULLER, *Good Thoughts in Bad Times: Meditations on all Kind of Prayers*. Sec. 12. (1645)

13 Fools, who came to scoff, remained to pray.

GOLDSMITH, *Deserted Village*, l. 180. (1770)

They came to jeer but remained to whitewash.

MARK TWAIN, *Tom Sawyer*. Ch. 2. (1876)

They came to cough and remained to spray.

OLIVER HERFORD, of patients in the waiting room of a throat specialist. (a. 1935)

14 Who goes to bed, and doth not pray, Maketh two nights to every day!

GEORGE HERBERT, *Charms and Knots*. (c. 1633)

He that forgets to pray

Bids not himself good-morrow nor good-day.

THOMAS RANDOLPH, *Necessary Observations*.

Precept 1. (a. 1635) "He who ceases to pray ceases to prosper."

15 At going to bed . . . he will have prayers in the hall. . . . The like he doth in the morning, using pleasantly the outlandish proverb, that *Prayers and Provender never hinder Journey*.

GEORGE HERBERT, *The Country Parson*. Ch. 17. (1632)

Prayers and provender hinder no journey.

GEORGE HERBERT, *Jacula Prudentum*. No. 279. (1640) FRANKLIN, *Poor Richard*, 1744.

Prayers and provender hinder no mans journey.

JOHN RAY, *English Proverbs*, p. 133. (1670)  
We're letting luncheon get cold, aren't we? I always used to be told that prayer and provender hinder no man.

KNOX, *Other Eyes than Ours*, p. 182. (1926)

1  
Pray for yourself, I am not sick.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

PRAYER WILL HEAL THE SICK, *see under* SICKNESS.

2  
Ave Maria (quoth he) how much mocion

Here is to praiers, with how littell deuocion.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

He has meikle prayer, but little devotion.

DAVID FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595) Cited by Ray and Kelly.

3  
Prayers are the daughters of God. (Αἱ ἀγαθὲς αἰεὶ  
Διὸς κόυραι.)

HOMER, *Iliad*. Bk. ix, l. 502. (c. 850 B.C.)

4  
So spake he in prayer, and Zeus, the counsellor,  
heard him, and a part the Father granted  
him, and a part denied. (ὥς ἔφατ' εὐχόμενος,  
τοῦ δ' ἔκλυε μητιέτα Ζεύς. | τῷ δ' ἕτερον μὲν δῶκε  
πατὴρ, ἕτερον δ' ἀνένευσε.)

HOMER, *Iliad*. Bk. xvi, l. 249. (c. 850 B.C.)

As half the prayer wi' Phoebus grace did find,  
The t'other half he whistled down the wind.

(Audiit et voti Phoebus succedere partem  
mente dedit, partem volucris dispersit in auras.)  
VERGIL, *Aeneid*. Bk. xi, l. 794. (19 B.C.) SCOTT,  
tr., *Waverley*, ch. 43.

A god when angry is moved by the voice of  
prayer. (Flectitur iratus voce rogante deus.)

OVID, *Artis Amatoriae*. Bk. i, l. 442. (c. 1 B.C.)

God, who's in Heav'n, will hear from thence;  
If not to th' sound, yet, to the sense.

ROBERT HERRICK, *God Heares Us*. (1648)

Who hearkens to the gods, the gods give ear.

W. C. BRYANT, tr., *Iliad*. Bk. i, l. 280. (1870)

A generous prayer is never presented in vain.

R. L. STEVENSON, *The Merry Men*. (1880)

5  
Set some fixed limit to your prayers. (Certum  
voto pete finem.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 56. (20 B.C.)

Brevis oratio penetrat caelum. (A short prayer  
enters heaven.)

WILLIAM LANGLAND, *Piers the Plowman*. Text  
A, passus xi, l. 304. (1362) Quoting a Latin  
proverb, common to many other languages.  
The French say, "Courte prière pénètre les  
cieux"; the Italians, "Breve orazione pene-  
tra"; the Germans, "Je weniger Worte,  
je besser Gebet" (The fewer the words the  
better the prayer).

A schort prayer wynneth heyyvyn.

UNKNOWN, *The Good Wyf Wold a Pylgremage*,  
l. 167. (c. 1450)

It is a common proverb that a short prayer  
thirleth [penetrates] heuen.

UNKNOWN, *Dives and Pauper*, fo. 74. (1493)

A short prayer enters heaven, and a long drink  
empties the can. (Brevis oratio penetrat celos,  
longa potatio euacuat scyphos.)

RABELAIS, *Gargantua*. Bk. i, ch. 41. (1534)

A short prayer penetrates.

TORRIANO, *Piazza Universale*, p. 178. (1666)

Prayer should be short, without giving God Al-  
mighty reasons why he should grant this, or that.

JOHN SELDEN, *Table-Talk: Prayer*. (1689)

A short Prayer may reach up to the Heaven of  
Heavens.

THOMAS FULLER, *Gnomologia*. No. 397. (1732)

6  
He pray'd by quantity.

ROBERT POLLOK, *The Course of Time*. Bk. viii,  
l. 630. (1827)

7  
Prayers bring down the first blessing, and  
praises the second.

JAMES HOWELL, *English Proverbs*, p. 8. (1659)

Prayers plough not! Praises reap not!

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

8  
Whenever a man lives by prayer you will find  
that he eats considerable besides.

INGERSOLL, *Speech*, Chicago, 26 Nov., 1882.

9  
We weary heaven with our petitions. (Nous  
fatiguons le ciel à force de placets.)

LA FONTAINE, *Fables*. Bk. vi, fab. 11. (1668)

With our importunate prayers we weary the gods.  
(Par des vœux importuns nous fatiguons les  
dieux.)

LA FONTAINE, *Fables*. Bk. viii, fab. 5.

10  
Both . . . pray to the same God, and each  
invokes His aid against the other. . . . The  
prayers of both could not be answered.

ABRAHAM LINCOLN, *Second Inaugural Address*,  
4 March, 1865.

We, on our side, are praying to Him to give us  
victory, because we believe we are right; but  
those on the other side pray Him, too, for victory,  
believing they are right. What must He think  
of us?

ABRAHAM LINCOLN, *Remark*, to the Rev. Byron  
Sunderland, Chaplain of the U.S. Senate.  
(1862)

11  
To have prayed well is to have well en-  
deavored. (Bene orasse est bene studuisse.)

MARTIN LUTHER, *Table-Talk: Prayer*. (a.  
1546)

12  
He who fashions sacred images of gold or  
marble does not make them gods; he makes  
them such who prays to them. (Qui fingit  
sacros auro vel marmore vultus, | non facit  
ille deos: qui rogat, ille facit.)

MARTIAL, *Epigrams*. Bk. viii, ep. 24, l. 5. (A. D. 93)

13  
Your Father knoweth what things ye have  
need of, before ye ask him. (ὁ πατὴρ ὑμῶν ὧν  
ἤξετε ἐχete πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.)

*New Testament: Matthew*, vi, 8. (c. A. D. 50)

The *Vulgate* is, "Scit enim pater vester, quid  
opus sit vobis, antequam petatis eum."



Leave it to the gods to decide what is best for us. (Permitte ipsis expendere numinibus quid | conveniat nobis.)

JUVENAL, *Satires*. Sat. x, l. 347. (c. A. D. 120)

1 Enough of prayers and praying, as the saying goes. (ταῦτα μὲν δὴ, φασίν, εὖχθω.)

MENANDER, *The Girl Who Gets Her Hair Cut*, l. 171. (c. 300 B. C.)

Cease to hope that heaven's decrees can be turned aside by prayer. (Desine fata deum flecti sperare precando.)

VERGIL, *Aeneid*. Bk. vi, l. 376. (19 B. C.)

Don't waste time in praying. (Ne tempora perde precando.)

OVID, *Metamorphoses*. Bk. xi, l. 286. (c. A. D. 7) The wish to talk to God is absurd. . . . The uses of prayer are only subjective.

IMMANUEL KANT, *Lecture*, Königsberg. (1775) Men's prayers are a disease of the will.

EMERSON, *Essays: Self-Reliance*. (1841)

2 Who rises from Prayer a better man, his prayer is answered.

GEORGE MEREDITH, *The Ordeal of Richard Feverel*. Ch. 12. (1859)

3 Prayers travel more strongly when said in unison. (Coniunctas fortius ire preces.)

PETRONIUS, *Fragments*. Frag. 92. (c. A. D. 60) Quoted as a proverb.

4 To a hostile mind no prayers gain entrance. (Inimici ad animum nullae conveniunt preces.)

PUBLILIUS SYRUS, *Sententiae*. No. 325. (c. 43 B. C.)

5 Do not pray for yourself; you do not know what will help you. (οὐκ ἐὰν εὖχεσθαι ὑπὲρ ἑαυτῶν διὰ τὸ μὴ εἰδέναι τὸ συμφέρον.)

PYTHAGORAS, *Axiom*. (c. 525 B. C.) See DIOGENES LAERTIUS, *Pythagoras*. Sec. 9.

Don't pray for what you'll wish you hadn't got. (Postea noli rogare, quod inpetrare nolueris.)

SENECA, *Ad Lucilium*. Epis. xcv, sec. 2. (a. A. D. 64) Quoted as a common saying.

We, ignorant of ourselves,

Beg often our own harms, which the wise powers Deny us for our good; so find we profit

By losing of our prayers.

SHAKESPEARE, *Antony and Cleopatra*, ii, l. 5. (1606)

We prayed for the rising of the Nile; the Nile came and we were drowned.

BURCKHARDT, *Arabic Proverbs*. No. 484. (1817) [We are] too often cursed with the granting of our prayer.

EMERSON, *Conduct of Life: Fate*. (1860)

When the gods wish to punish us, they answer our prayers.

OSCAR WILDE, *An Ideal Husband*. Act ii. (1895)

Take care to get what you like, or you will be forced to like what you get.

SHAW, *Maxims for Revolutionists*. (1903)

6 The prayers of those who asked moderately were never unanswered. (De ceulx les prieres n'ont iamais esconduites.)

RABELAIS, *Pantagruel*. Bk. iv, Prologue. (1548)

7 She is at her last prayers.

JOHN RAY, *English Proverbs*, p. 79. (1678)

Stale maid, at her last prayers.

B. E., *A New Dictionary of the Canting Crew*, sig. L5. (1690)

I'm at my last prayers.

UNKNOWN, *Terence Made English*, p. 157. (1698)

8 They shall have no more of our prayers than we of their pies, quoth the vicar of Layton.

JOHN RAY, *English Proverbs*, p. 191. (1678)

9 Without ceasing I make mention of you always in my prayers. (ἀδιαλείπτως μνησάμενος ὑμῶν ποιοῦμαι πάντοτε ἐπὶ τῶν προσευχῶν μου.)

*New Testament: Romans*, i, 9. (c. A. D. 57) The Vulgate is, "Sine intermissione memoriam vestri facio semper in orationibus meis."

Nymph, in thy orisons

Be all my sins remember'd.

SHAKESPEARE, *Hamlet*, iii, 1, 89. (1600)

10 Better no prayer than too big an offering.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 146 (c. 900) Bellows, tr.

11 Fear drives the wretched to prayer. (In vota miseros ultimus cogit timor.)

SENECA, *Agamemnon*, l. 510. (c. A. D. 60) The Germans say, "Noth lehrt beten" (Necessity teaches to pray).

Nothing costs so much as what is bought by prayers. (Nulla res carius constat quam quae precibus emptae.)

SENECA, *De Beneficiis*. Bk. ii, ch. 1, sec. 4. (c. A. D. 54) See also FAVORS.

12 That's past praying for.

SHAKESPEARE, *I Henry IV*, ii, 4, 211. (1597)

13 Let me say "amen" betimes, lest the devil cross my prayer.

SHAKESPEARE, *The Merchant of Venice*, iii, 1, 22. (1596)

I could not say "Amen,"

When they did say "God bless us!" . . .

"Amen" stuck in my throat.

SHAKESPEARE, *Macbeth*, ii, 2, 28. (1606)

14 Common people do not pray; they only beg.

BERNARD SHAW, *Misalliance*, p. 57. (1910)

The person who asks the gods for special protection is a racketeer by nature.

ANONYMOUS, *Meditations in Wall Street*, p. 27. (1940)

15 Go home, and say your prayers.

JAMES SHIRLEY, *Hyde Park*. Act i, sc. 2. (1637)

16 Nor are any prayers, unless righteous, heard by the gods. (Neque a Diis nisi iustas supplicium preces audiri.)

TACITUS, *Annals*. Bk. iii, sec. 36. (c. A. D. 116)

The prayers of the wicked won't prevail.

SWIFT, *Polite Conversation*. Dial. i. (1738)

You can't pray a lie—I found that out.

MARK TWAIN, *Huckleberry Finn*. Ch. 31. (1884)

1 Pray without ceasing. (*ἀδιαλείπτως προσεύχεσθε.*)

*New Testament: I Thessalonians*, v,17. (c. A. D. 52) The *Vulgate* is, "Sine intermissione orate."

Pray for us. (*προσεύχεσθε περὶ ἡμῶν.*)

*New Testament: II Thessalonians*, iii,1. (c. A. D. 53.) The *Vulgate* is "Orate pro nobis."

Men ought always to pray, and not to faint. (*πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν.*)

*New Testament: Luke*, xviii, 1. (c. A. D. 65) The *Vulgate* is, "Oportet semper orare et non deficere."

2 The only prayer for a brave man is to be a-doing.

H. D. THOREAU, *Autumn*, 13 Oct., 1840.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.

PHILLIPS BROOKS, *Going Up to Jerusalem*. (c. 1880) In his *Twenty Sermons*, No. 18.

3 It is good to go cross-legged and say prayers backward.

UNKNOWN, *The Old Wives' Tale*. (1595)

To say his prayers backwards.

JOHN RAY, *English Proverbs*, p. 265. (1678)

Ye'er like a witch, ye say your prayers backwards.

DENHAM, ed., *Denham Tracts*, ii, 84. (1850)

HE THAT WOULD LEARN TO PRAY, LET HIM GO TO SEA, *see under SEA*.

## PREACHER

See also Clergy, Parson, Priest

4 Ye been a noble prechour in this cas!

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 165. (c. 1388)

The test of a preacher is that his congregation goes away saying, not What a lovely sermon, but, I will do something!

ST. FRANCIS DE SALES, *Introduction to the Devout Life*. (1609)

5 The painful Preacher,—like a candle bright, Consumes himself in giving others Light.

FRANKLIN, *Poor Richard's Almanack*, 1742.

6 Saturday the working day and Monday the holiday of preachers.

THOMAS FULLER, *Worthies*, i, 240. (1661)

7 He that hath charge of souls, transports them not in bundles.

GEORGE HERBERT, *Jacula Prudentum*. No. 984. (1640)

8 The pulpit has been called "coward's castle," the implication being that preachers are afraid of criticism.

CLEMENT F. ROGERS, *Verify Your References*, p. 76. (1938)

9 It takes a long tall brown-skin gal to make a preacher lay his Bible down.

MARSHALL WALKER. Title and refrain. (1917)

## PREACHING

See also Sermon

10

No preaching o'er yar liquor.

APHRA BEHN, *Roundheads*. Act iv, sc. 3. (1682) Dangerous to preach over your liquor.

DYKES, *English Proverbs*, p. 295. (1709)

Did you ever hear of parson Palmer? . . . He used to preach over his liquor.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Parson Palmer, a jocular name or term of reproach, to one who stops the circulation of the glass by preaching over his liquor, as it is said was done by a parson of that name, whose cellar was under his pulpit.

FRANCIS GROSE, *Classical Dictionary of the Vulgar Tongue: Parson*. (1785)

11

Let us, even to the wearing of our tongues to the stumps, preach and pray.

JOHN BRADFORD, *On Repentance*. (c. 1555)

To preach long, loud, and Damnation, is the way to be cried up. We love a man that Damns us, and we run after him again to save us.

SELDEN, *Table-Talk: Damnation*. (a. 1654)

And pulpit, drum ecclesiastick,

Was beat with fist instead of a stick.

BUTLER, *Hudibras*. Pt. i, canto 1, l. 11. (1663)

12

None preaches better than the ant, and she says nothing.

FRANKLIN, *Poor Richard's Almanack*, 1736.

13

He that preacheth, giveth alms.

HERBERT, *Jacula Prudentum*. No. 789. (1640)

14

A woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.

SAMUEL JOHNSON. BOSWELL, *Life*, 31 July, 1763.

15

What ye hear in the ear, that preach ye upon the housetops. (*ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.*)

*New Testament: Matthew*, x, 27. (c. A. D. 50)

The *Vulgate* is, "Quod in aure auditis, prae-dicate super tecta."

## II—Preaching and Practice

See also Example and Precept; Word and Deed

16

Base is the preacher when sin confutes his preaching. (Turpe est doctori, cum culpa redarguat ipsum.)

CATO (?), *Disticha*. Bk. i, No. 30. (c. 175 B. C.)

I hate base men who preach philosophy. (Ego odi homines ignava opera et philosophia sententia.)

PACUVIUS, *Fragments*. Frag. 348, Ribbeck. (c. 150 B. C.) As quoted by AULUS GELLIUS, xiii, viii, 4.

Not to guard yourself, and to give others counsel, is most stupid. (Sibi non cavere, et aliis consilium dare, stultum est.)

PHAEDRUS, *Fables*. Bk. i, fab. ix, l. 1. (c. 25 B. C.)

If gold ruste, what shal iren do?  
For if a preest be foul, on whom we truste,  
No wonder is a lewed man to ruste.

CHAUCER, *Canterbury Tales: Prologue*, l. 502.  
(c. 1386)

What's the adage rife in man's mouth? Why,  
"The best

I both see and praise, the worst I follow."

ROBERT BROWNING, *La Saisiaz*. Sec. 22. (1878)

He preaches well who lives well. (Bien predica  
quien bien vive.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 20. (1615)

He preaches well that lives well.

THOMAS FULLER, *Gnomologia*. No. 2006. (1732)

He is a great teacher who practises what he  
teaches. (Doctor erit magnus, factis qui quod  
docet implet.)

COLUMBANUS, *Carmen Monostichon*, l. 23. (c.  
A. D. 600)

If ye lyuen as ye leren [teach] vs, we shal leue  
[believe] you the bettere.

WILLIAM LANGLAND, *Piers the Plowman*, Text  
B, passus v, l. 45. (1377)

A taught horse, and a woman to teach, and teach-  
ers practising what they preach.

FRANKLIN, *Poor Richard's Almanack*, 1733.

He first practices what he preaches, and then  
preaches according to his practice.

CONFUCIUS, *Analects*. Bk. ii, ch. 13. Referring  
to the superior man. (c. 500 B. C.)

This noble ensample to his sheep he yaf,  
That first he wroughte, and afterward he taughte.

CHAUCER, *Canterbury Tales: Prologue*, l. 498.  
(c. 1386)

Cristes lore, and his apostles twelve,  
He taughte, and first he folwed it himselfe.

CHAUCER, *Canterbury Tales: Prologue*, l. 529.

His preaching much, but more his practice  
wrought—

A living sermon of the truths he taught.

JOHN DRYDEN, *The Character of a Good Par-  
son*, l. 77. (c. 1700)

Saints who taught and led the way to Heaven.

THOMAS TICKELL, *To the Earl of Warwick, on  
the Death of Mr. Addison*, l. 41. (1719)

Of right and wrong he taught, . . .

And (strange to tell) he practis'd what he  
preach'd.

JOHN ARMSTRONG, *The Art of Preserving  
Health*. Bk. iv, l. 301. (1744)

Allur'd to brighter worlds, and led the way.

GOLDSMITH, *Deserted Village*, l. 167. (1770)

He practised the lesson which Hesiod only  
preached.

BENJAMIN JOWETT, tr., *Plato*, v, 47. (1875)

Sound, & sound Doctrine, may pass through  
a Ram's Horn, and a Preacher, without  
straightening the one or amending the other.

FRANKLIN, *Poor Richard's Almanack*, 1750.

Mankind are very odd Creatures: One Half cen-  
sure what they practise, the other half practise  
what they censure; the rest always say and do as  
they ought.

FRANKLIN, *Poor Richard's Almanack*, 1752.

When a man's life is despicable, it follows  
that his preaching must fall into contempt.  
(Cuius vita despicitur, restat ut eius praedi-  
catio contemnatur.)

SAINT GREGORY, *Apothegm*. (c. A. D. 300)

There are many who preach agreeably, but do not  
live up to it.

*Babylonian Talmud: Haggigah*, fo. 14b. (c.  
450) Applied as a reproach to Ben Asai, who  
strongly recommended matrimony, but him-  
self remained a bachelor.

The exhortation of the wise, unaccompanied by  
practice, falls on the heart as rain on stone; and  
he whose words are at variance with his deeds  
disgraces himself; hence, words which come not  
from the heart can never penetrate the ear.

SALOMON IBN GABIROL, *Mibhar ha-Penanim*  
(*Choice of Pearls*). No. 69. (c. 1050) Ascher, tr.

Woe to those preachers who listen not to  
themselves.

F. E. HULME, *Proverb Lore*, p. 142. (1902)

Let him who exhorts others to give, give of his  
own. (Qui suadet, sua det.)

DEAN W. R. INGE, *Assessments and Anticipa-  
tions*, p. 136. (1929) Quoting a Latin proverb.

Then saythe Seynt Austeyn that an ensampull  
yn doying ys mor commendabull then ys tech-  
yng other prechyng.

JOHN MIRKUS, *Mirk's Festial*, 216. (c. 1430)

I fall short of my own counsels. (Monitis sum  
minor ipse meis.)

OVID, *Artis Amatoriae*. Bk. ii, l. 547. (c. 1 B. C.)

Do yourself what you preache that we should  
do. (Facias ipse quod faciamus nobis suades.)

PLAUTUS, *Asinaria*, l. 644. (c. 200 B. C.)

A prechur schuld lyve parfytly,

And do as he techys truly.

JOHN AUDELEY, *Poems*, p. 31. (1426)

We must practise what we preach.

SIR ROGER L'ESTRANGE, tr., *Seneca's Morals:  
The Happy Life*. Ch. 2. (c. 1680) YOUNG,  
*Love of Fame*, iii, 48. (1728) COMBE, *Dr.  
Syntax in Search of Consolation*, xxvii. (1812)  
etc. etc.

The clergy should practise what they preach.

SAMUEL RICHARDSON, *Clarissa*, v, 81. (1748)

Divines do not always practise what they preach.

DICKENS, *Old Curiosity Shop*. Ch. 37. (1840)

The gap between theory and practice is a wide  
one.

AGATHA CHRISTIE, *The Patriotic Murders*, p.  
173. (1941)

I learn much from those who do not practice  
what they preach.

J. H. RHODES, *Jonathan's Apothegms*. Vol. ii,  
No. 5. (1942)

What I preach, I shall follow up with deeds.  
(Ut dico, factis persequar.)

PLAUTUS, *Mercator*, l. 554. (c. 200 B. C.)

1 He that techeth good to other and doth it not him self, is like to hym that lighteth a candell to another and goth him self darkeling.

EARL RIVERS, tr., *Dictees and Sayenges of the Philosophirs*, fo. 58. (1477) Quoting Plato.

2 I have taught you, my dear flock, for above thirty years how to live; and I will show you in a very short time how to die.

GEORGE SANDYS, *Anglorum Speculum*, p. 903. (c. 1644)

He taught them how to live and how to die.

WILLIAM SOMERVILLE, *In Memory of the Rev. Mr. Moore*, l. 21. (a. 1742)

3 Preachers say, Do as I say, not as I do.

JOHN SELDEN, *Table-Talk: Preaching*. (a. 1654) See also WORD AND DEED.

It is what a man says, not what he is, that makes the preacher.

J. H. RHOADES, *Jonathan's Apothegms*. Vol. ii. No. 1. (1942)

4 It is a good divine that follows his own instructions.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 15. (1597)

Do not, as some ungracious pastors do,  
Show me the steep and thorny way to heaven;  
Whiles, like a puff'd and reel less libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own rede.

SHAKESPEARE, *Hamlet*. Act i, sc. 3, l. 47. (1600)

5 Whose life lightens, his words thunde. (Cuius vita fulgor, eius verba tonitrua.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 64. (1853) A mediæval Latin proverb.

## PRECEDENT

See also Example

6 As well to create good precedents, as to follow them.

FRANCIS BACON, *Essays: Of Great Place*. (1597)

To follow foolish precedents, and wink  
With both our eyes, is easier than to think.

COWPER, *Tirocinium*, l. 255. (1784)

Former people did so, and their successors follow suit. (Hsien jên tso 'hou jên 'chuan.)

DOOLITTLE, *Chinese Vocabulary*, ii, 185. (1872)

7 The road runs wheresoever a predecessor leaves his footprint. (Iter est quacumque dat prior vestigium.)

PUBLILIUS SYRUS, *Sententiae*. No. 328. (c. 43 B. C.)

What was now but a path has become a highroad. (Modo quæ fuerit semita, facta via est.)

MARTIAL, *Epigrams*. Bk. vii, epig. 61. (c. A. D. 90)

For men are prone to go it blind  
Along the calf-paths of the mind,  
And work away from sun to sun  
To do what other men have done. . . .

For thus such reverence is lent  
To well-established precedent.

SAM WALTER FOSS, *The Calf-Path*. (c. 1897)

Where there is a cart ahead, there is a track behind.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 552. (1937)

8 I'll show thee a precedent.

SHAKESPEARE, *I Henry IV*. Act ii, sc. 4, l. 37. (1597)

Is not Precedent indeed a King of men?

A. C. SWINBURNE, *A Word from the Psalmist*. (c. 1880)

9 What we today defend by precedents will hereafter become a precedent. (Quod hodie exemplis tuemur, inter exempla erit.)

TACITUS, *Annals*. Bk. xi, sec. 24. (c. A. D. 116)

One precedent creates another. They soon accumulate and constitute law.

JUNIUS, *Letters: Dedication*. (1772)

The acts of today become the precedents of tomorrow.

FARRAR HERSHELL, *Speech*, 23 May, 1878.

10 Be wise to-day: 'tis madness to defer;  
Next day the fatal precedent will plead.

EDWARD YOUNG, *Night Thoughts*, i, 392. (1742)

## PRECEPT

See also Example and Precept

11 An ounce of practice is worth a pound of precept.

RICHARD D. BLACKMORE, *Cradock Nowell*. Ch. 37. (1866)

12 Precept must be upon precept, precept upon precept; line upon line, line upon line. (Quia manda remanda, manda remanda, expecta re-expecta, expecta re-expecta.)

*Old Testament: Isaiah*, xxviii, 10. (c. 725 B. C.)

13 Precept has generally been posterior to performance.

SAMUEL JOHNSON, *The Rambler*, 31 Aug., 1751

14 Charming women can true converts make.  
We love the precepts for the teacher's sake

GEORGE FARQUHAR, *A Constant Couple*. Act v, sc. 3. (1700)

Uncurs'd by doubt our earliest creed we take;  
We love the precepts for the teacher's sake.

O. W. HOLMES, *A Rhymed Lesson*, l. 191.

## PREDECESSOR

See also Ancestry

15 One of my illustrious predecessors.

HENRY FIELDING, *Covent-Garden Journal*. No. 3, 11 Jan., 1752.

My illustrious predecessor.

EDMUND BURKE, *Thoughts on the Cause of the Present Discontents*. (1770)

I tread in the footsteps of illustrious men . . . in receiving from the people the sacred trust confided to my illustrious predecessor.

MARTIN VAN BUREN, *Inaugural Address*, 4 March, 1837. Van Buren was referring to Andrew Jackson.

## PREGNANCY

<sup>1</sup> Here's a health to the Hans in Kelder, and the mother of the boy, if it prove so.

RICHARD BROME, *The Sparagus Garden*. Act iii, sc. 4. (1635) Child in the womb.

I think of sending you one day . . . a little drama . . . It is yet only in embryo—a sort of poetical Hans in Kelder.

WALTER SCOTT, *Letters*, 12 Nov., 1816.

<sup>2</sup> Our women have a proverb, "It is a sad burden to carry a dead man's child."

THOMAS FULLER, *Church-History of Britain*. Bk. ii, ch. 5, sec. 29. (1655)

It is a sad Burthen for a Woman to carry a dead Man's Child.

THOMAS FULLER, *Gnomologia*. No.2873.(1732)

<sup>3</sup> It stinks! She's feeding two when she eats and drinks. (Es stinkt! Sie füttert zwei, wenn sie nun isst und trinkt.)

GOETHE, *Faust*. Pt. i, sc.17: *Am Brunnen*. (1806)

<sup>4</sup> Talk of unusual swell of waist  
In maid of honour loosely laced.

MATTHEW GREEN, *The Splen*, l. 188. (1737)

My dear angel has been qualmish of late, and begins to grow remarkably round in the waist.

TOBIAS SMOLLETT, *Roderick Random: Conclusion*. (1748)

As women wish to be who love their lords.

JOHN HOME, *Douglas*. Act i. (1756)

<sup>5</sup> A ship under sail, a man in complete armour, and a woman with a big belly, are the three handsomest sights in the world.

JAMES HOWELL, *Proverbs*, p. 2. (1659)

A ship under sail and a big-bellied woman are the handsomest two things that can be seen common.

BENJAMIN FRANKLIN, *Poor Richard*, 1735.

<sup>6</sup> Some women will conceive if you but shake a pair of breeches at them.

VINCENT LEAN, *Collectanea*, i, 461. (1902) Or, "If you just hang your pants on the bed-post."

<sup>7</sup> Kit has lost her key.

WILLIAM PATTEN, *The Expedition into Scotland: Preface*. (1548) She is pregnant.

I am afraid it is a timpany [swelling] with two legges.

UNKNOWN, *The Marriage of Wit and Wisdom*, p. 15. (1579) *Roxburghe Ballads*, vii, 28. (c. 1685) FULLER, *Gnomologia*. No. 4127 (1732) has, "She hath a Tympany with two Heels."

Some say she hath taken a venew under the girdle and swells upon it.

CHAMBERLAIN, *Letters* (C.S.), p. 18. (1598)

She's in a hopeful way.

ETHEREGE, *The Man of Mode*. Act i, sc.1. (1676)

The cat hath eaten her count. Spoken of women with child, that go beyond their reckoning.

JOHN RAY, *English Proverbs*, p. 68. (1678)

If you should your pipkin crack, your credit will away.

*Roxburghe Ballads* (B.S.), v, 67. (1681)

If her husband shou'd find out that she has crackt her pipkin, he'll cut your throat.

*The Spanish Bawd*. Act iii, sc. 2. (1707)

She had broke her Pipkin.

THOMAS FULLER, *Gnomologia*. No. 4124. (1732)

She has got a kid in her kilting.

JAMES KELLY, *Scottish Proverbs*, p. 300. (1721)

Mrs. Dunning . . . is just ready to fall to pieces.

JEREMY BENTHAM, *Works* (1843), x, 111. (1781)

She has been stung by a serpent. (E atata beccata da una serpe.)

H. G. BOHN, *Handbook of Proverbs*, p. 59.

(1855) An Italian proverb. The Germans say, "Der Storch hat die Mutter ins Bein gebissen" (The stork has bitten mother's leg).

She has a chip of Bede's chair in her pouch. It has been the custom from time immemorial for the ladies, immediately after the conclusion of the marriage ceremony (before Hymen's altar in Harrow church), to proceed to the vestry and cut a chip off Bede's chair, to ensure their fruitfulness. The saying is generally applied to those females who show signs of fecundity rather early after entering into the happy state of matrimony.

MICHAEL DENHAM, ed., *Denham Tracts*, i, 67. (1846)

I hear the gypsy has a row to hoe.

JOHN MASEFIELD, *The Widow in the Bye Street*. Pt. iv, st. 19. (1912)

<sup>8</sup> Earth does not imitate woman in the matter of conception and birth, but woman earth. (οὐ γὰρ γῆ γυναῖκα μιμούμεται κνήσει καὶ γεννήσει, ἀλλὰ γυνὴ γῆν.)

PLATO, *Menexenus*. Sec. 238A. (c. 375 B.C.)

Philo quotes this in his *De Opificio Mundi*, sec. 133.

## PREJUDICE

<sup>9</sup> Drive out prejudices by the door, they will come back by the window. (Chassez les préjugés par la porte, ils rentreront par la fenêtre.)

FREDERICK THE GREAT, *Letter to Voltaire*, 19 March, 1771.

<sup>10</sup> Prejudice is the child of ignorance.

HAZLITT, *Essays: On Prejudice*. (c. 1821)

Ignorance is the mother of prejudice.

JOHN BRIGHT, *London Times*, 18 July, 1861.

Prejudices are the props of civilization.

ANDRÉ GIDE, *Counterfeiters*. Pt. i, ch. 2. (1926)

<sup>11</sup> Where there is grave prejudice, there is no judicial investigation. (Grave praeiudicium est quod iudicium non habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 229. (c. 43 B.C.)

When the judgment's weak the prejudice is strong.

KANE O'HARA, *Midas*. Act i, sc. 4. (1764)

To be prejudiced is always to be weak.

SAMUEL JOHNSON, *Taxation No Tyranny*. (1775)

My corns ache, I get gouty, and my prejudices swell like varicose veins.

JAMES HUNEKER, *The Old Foggy*. Ch. 1. (1913)

Never trust in people who always look out at one hole. (Ne vous fiez jamais en gens qui regardent par vn partuys.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 34. (1532)

It is never too late to give up our prejudices.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

Prejudice is opinion without judgment. (Le préjugé est une opinion sans jugement.)

VOLTAIRE, *Dictionnaire Philosophique: Préjugés*. (1764)

A prejudice is a vagrant opinion without visible means of support.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

Prejudice is the bandage that protects a sore segment of the brain.

BEN HECHT, *A Guide for the Bedevilled*, p. 30. (1944)

Prejudices, friend, are the kings of the vulgar herd. (Les préjugés, ami, sont les rois du vulgaire.)

VOLTAIRE, *Le Fanatisme*, ii, 4. (1769)

### PREPAREDNESS

Against danger it pays to be prepared. (πρὸς τὸν κίνδυνον παρασκευάζεσθαι.)

AESOP, *Fables: The Wild-Boar and the Fox*. (c. 570 B. C.) The fox, finding the boar sharpening his tusks upon a tree, asks why he is doing that when he is in no danger. "When danger comes," the boar answers, "it will behove me not to sharpen my tusks, but to use them."

Fear preserves the vineyard. (Miedo guarda viña.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 261. (1856) A Spanish proverb.

The man who is prepared has his battle half fought. (Hombre apercebido, medio combatido.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 17. (1615)

The Italian is, "Chi è avvisato è armato."

FIRST BLOW HALF THE BATTLE, *see under BLOW*.

'Tis safest making peace with sword in hand.

GEORGE FARQUHAR, *Love and a Bottle*. Act v, sc. 3. (1699)

To prate of peace and arm your ships. (Pacem orare manu, praefigere puppibus arma.)

ALFRED HENDERSON, *Latin Proverbs*, p. 315. (1869) Quoting Vergil. "Love thy neighbor, but pull not down thy hedge."

Know how to take your own part. (Saberse ayudar.)

GRACIAN, *Oráculo Manual*. Maxim 167. (1647)

Wepin [weapons] makith pese divers times.

RICHARD HILLS, *Common-Place Book* (E.E. T.S.), p. 128. (c. 1530) The Latin proverb is, "Armis pacis fulcra" (Arms the props of peace). "Arms carry peace" is a variant.

Weapons bode peace.

HAZLITT, *English Proverbs*, p. 449. (1869)

As a wise man in time of peace prepares for war. (In pace ut sapiens aptarit idonea bello.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 111. (35 B. C.)

They who are best prepared for war have it most in their power to live in peace. (τοῖς κάλλιστα πολεμῶν παρεσκευασμένοις, τοῦτοις μάλιστα ἔξεστιν εἰρήνην ἄγειν.)

DIO CHRYSOSTOM, *First Discourse on Kingship*. Sec. 27. (C. A. D. 75)

In time of peace, we should think of war. (Pacis tempore, cogitandum de bello.)

LUCIAN, *Dialogues*. (C. A. D. 175) As quoted by

PONTANUS, *Collectio Proverbiorum*, p. 151.

Another form of the proverb is, "Si vis pacem, para bellum" (If you desire peace, be prepared for war).

Who desires peace, let him prepare for war. (Qui desiderat pacem, praeparet bellum.)

VEGETIUS, *Epitoma Rei Militaris*. Bk. iii, *Prologue*. (C. A. D. 380)

Happy is that city which in time of peace thinks of war.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. ii, mem. 6. (1621) Quoting an inscription in the armory at Venice.

There is nothing so likely to produce peace, as to be well prepared to meet an enemy.

GEORGE WASHINGTON, *Letter to Elbridge Gerry*, 29 Jan., 1780.

To be prepared for war is one of the most effectual means of preserving peace.

WASHINGTON, *Address*, to Congress, 8 Jan., 1790. If we desire to secure peace, . . . it must be known that we are at all times ready for war.

WASHINGTON, *Address*, to Congress, 3 Dec., 1793

Ef you want peace, the thing you've gut to du Is jes' to show you're up to fightin', tu.

LOWELL, *Biglow Papers*. Ser. ii, No. 2. (1862)

Lord Beaconsfield had acted on the maxim that "if you want peace, you must prepare for war."

CHARLES LOWE, *Prince Bismarck*, Ch. 7. (1885)

Again and again we have owed peace to the fact that we were prepared for war.

THEODORE ROOSEVELT, *Speech*, at the Naval War College, June, 1897.

Pride, arrogance and lust of conquest are the natural and bitter fruits of military preparation.

JOHN JAY, *A Review of the Causes and Consequences of the Mexican War*. Ch. 37. (1849)

Keep the munition, watch the way, make thy loins strong, fortify thy power mightily. (Custodiat obsidionem: contemplare viam, conforta lumbos, robora virtutem valde.)

*Old Testament: Nahum*, ii, 1. (c. 625 B. C.)

*Nahum*, iii, 14, has, "Draw thee waters for the siege, fortify thy strong holds."

Let your loins be girded about, and your lights burning. (ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καίόμενοι.)

*New Testament: Luke, xii, 35. (c. A. D. 65) The Vulgate is, "Sint lumbi vestri praeincti, et lucernae ardentes in manibus vestris."*

Then Christian began to gird up his loins.

JOHN BUNYAN, *Pilgrim's Progress*. Pt. i. (1678)

GIRD UP THY LOINS AND FLEE, *see under FLIGHT*.

<sup>1</sup> Get thy spindle and thy distaff ready and God will send thee flax.

ALEXINA OGILVIE, *Profitable Proverbs*. (1923)

Prepare thyself in the hall that thou mayest be admitted into the palace.

ALEXINA OGILVIE, *Profitable Proverbs*.

<sup>2</sup> He who is not prepared to-day, will be less so to-morrow. (Qui non est hodie, cras minus aptus erit.)

OWID, *Remediorum Amoris*, l. 94. (c. 1 B. C.)

<sup>3</sup> We should provide in peace what we need in war. (Prospicere in pace oportet quod bellum iuvet.)

PUBLILIUS SYRUS, *Sententiae*. No. 513. (c. 43 B. C.)

Just as in peace we must prepare for war, so, too, in years of plenty we must provide against dearth. (καθ' ὅσον ἐν εἰρήνῃ προνοεῖν τῶν ἐν τῷ πολέμῳ παρασκευῶν, καὶ ἐν εὐπορίαις τῶν κατ' ἐνδεϊαν.)

PHILO, *De Iosepho*. Sec. 115. (c. A. D. 40)

<sup>4</sup> Prudence . . . armeth herself against the fears of war, forewarning men by the sword drawn to prevent the drawing of swords.

SAMUEL PURCHAS, *His Pilgrims*, xix, 254. (1625)

FOREWARNED, FOREARMED, *see WARNING*.

One sword keeps another in the sheath.

GEORGE HERBERT, *Jacula Prudentum*. No. 725.

(1640) The Italians say, "Una spada tien l'altro nel fodro," or "Un coltello fa tener l'altro nella guaina"; the Germans, "Ein Schwert hält das andere in der Scheide"; the French, "Qui porte épée, porte paix" (Who carries a sword, carries peace).

It is a wise saying that one sword often keeps another in the scabbard.

FRANKLIN, *The Way to Wealth*. (1758)

The proverb, "One sword drawn keeps the other in the scabbard," was verified.

FREDERICK CHAMIER, *Ben Brace*. Ch. 1. (1836)

One sword keeps another in the scabbard; . . . a far wiser word than the puling . . . babble of our shallow Peace Societies.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 93. (1853) There is a somewhat similar mediaeval Latin proverb, "Ubi bona custodia, ibi bona pax" (Where there is good guarding, there is good peace).

Peace the offspring is of power.

BAYARD TAYLOR, *A Thousand Years*. (a. 1878)

<sup>5</sup> Speak softly and carry a big stick; you will go far.

THEODORE ROOSEVELT, *Address, Minnesota State Fair*, 2 Sept., 1901. Quoting a saying

which he refers to as "a West African proverb." It is reminiscent of the French, "Baton porte paix" (A cudgel carries peace), and of the Hindu, "A man without a stick will be bitten even by a sheep."

Broomstick preparedness.

THEODORE ROOSEVELT, *Great Adventure*. (1918)

<sup>6</sup> Prepared for either alternative. (In utrumque paratus.)

VERGIL, *Aeneid*. Bk. ii, l. 61. (19 B. C.) A similar Latin proverb is "In omnia paratus" (Prepared against all things).

## PRESENT

See also Now; Past and Present; Today

<sup>7</sup> Many witty authors compare the present time to an isthmus, or narrow neck of land, that rises in the midst of an ocean, immeasurably diffused on either side of it.

JOSEPH ADDISON, *The Spectator*. No. 590. (1712)

The present is an indivisible point which cuts in two the length of an infinite line.

DENIS DIDEROT. (c. 1770) *See MORLEY, Diderot and the Encyclopaedists*, ii, 283.

This narrow isthmus 'twixt two boundless seas, The past, the future, two eternities.

THOMAS MOORE, *Lalla Rookh*. Pt. ii, l. 138. (1817)

The poorest day that passes over us is the conflux of two Eternities.

CARLYLE, *Essays: Signs of the Times*. (c. 1857)

<sup>8</sup> The present . . . is everywhere at once the child of the past, and the parent of the future.

J. S. BLACKIE, tr. *Aeschylus*, ii, 151. (1850)

<sup>9</sup> The Complaints of the present Times, is the general Complaint of all Times.

THOMAS FULLER, *Gnomologia*. No. 4458. (1732)

<sup>10</sup> One realm we have never conquered—the pure present.

D. H. LAWRENCE, *New Poems: Preface*. (1918)

<sup>11</sup> No time like the present.

MRS. MARY DE LA RIVIERE MANLEY, *The Lost Lover*. Act iv, sc. 1. (1696)

"There is no time like the present," cried Mr. Bramble.

SMOLLETT, *Humphry Clinker*, 28 Sept., 1771.

No time like the present, a thousand unforeseen circumstances may interrupt you at a future time.

JOHN TRUSLER, *Proverbs Exemplified*, p. 152.

(1790) SCOTT, *Fair Maid of Perth*. Ch. 2.

(1828) DICKENS, *Nicholas Nickleby*. Ch. 36.

(1839) MRS. OLIPHANT, *Second Son*, Ch. 4

(1888) etc. etc.

There is no time like now time.

J. H. MCCARTHY, *If I Were King*. Act iii. (1901)

<sup>12</sup> Remember that it is only this present, a moment of time, that man lives. (ἔτι συμνημόνευε, ὅτι μόνον ἡ ἑκάστος τὸ παρὸν τοῦτο δ' ἀκαριαῖον.)

MARCUS AURELIUS, *Meditations*. Bk. iii, sec. 10. (c. A. D. 174)

Since yesterday has gone and tomorrow has not come, take account of this one moment that now is.

SADI, *Bustan*. Ch. ix, Apologue 5. (c. 1257)  
Learn, that the present Hour alone is Man's.  
SAMUEL JOHNSON, *Irene*. Act iii, sc. 2. (1749)

## II—Present and Future

### See also Today and Tomorrow

1 Those who live to the future must always appear selfish to those who live to the present.

EMERSON, *Essays: Character*. (1844)

2 Seize the present; trust the future as little as you may. (Carpe diem, quam minimum credula postero.)

HORACE, *Odes*. Bk. i, ode 11, l. 8. (23 B. C.)

Let the soul be joyful in the present, disdaining anxiety for the future. (Lactus in praesens animus quod ultra est oderit curare.)

HORACE, *Odes*. Bk. ii, ode 16, l. 25.

The future is purchased by the present.

SAMUEL JOHNSON, *The Rambler*. No. 178. (1750)

3 The future is no more uncertain than the present.

WALT WHITMAN, *Song of the Broad-Ax*. (1856)

## PRESENTS

### See also Gift

4 "Presents," I often say, "endear absents."

CHARLES LAMB, *Essays of Elia: A Dissertation upon Roast Pig*. (1823) The Germans say, "Geschenke halten die Freundschaft warm" (Presents keep friendship warm).

If it were not for the Presents, an Elopement would be Preferable.

GEORGE ADE, *Forty Modern Fables: The General Manager of the Love Affair*. (1901)

Presents speak louder than words.

UNKNOWN, *Poor Richard Jr's Almanack*, l. 124. (1906)

## PRESS, THE

### See also Newspaper

5 The press is in large part in the hands of Jews and malcontents who have missed their calling.

OTTO VON BISMARCK, *Newspaper Statement*, at Rügen, 10 Nov., 1862. He is usually misquoted as having said, "A journalist is a man who has missed his calling."

6 Great is Journalism. Is not every able Editor a Ruler of the World?

CARLYLE, *The French Revolution*. Pt. ii, bk. i, ch. 4. (1837)

We live under a government of men and morning newspapers.

WENDELL PHILLIPS, *Address: The Press*. (1863)

In America the President reigns for four years, and Journalism governs for ever and ever.

WILDE, *Soul of Man under Socialism*. (1891)

7 The yellow eye of Journalism.

THOMAS CARLYLE, *The French Revolution*. Pt. ii, bk. 3, ch. 3. (1837)

It is time for . . . psychological investigators to make a careful study of the Yellow literary atmosphere.

CHARLES DUDLEY WARNER, *The Yellows in Literature*. *Harper's Magazine*, xc, 481, Feb., 1895.

The Yellow Press is for a war with Spain at all costs.

*Daily News* (London), 2 March, 1898, p. 7/2.

Referring to the Hearst newspapers.

Whatever nation your Yellow Press happens to be insulting at this moment.

A. T. QUILLER-COUCH, *From a Cornish Window*, p. 52. (1906)

"Yellow journalism" traces its origin to these comics [the Yellow Kid] of the Hearst and Pulitzer newspapers, a phrase credited to Ervin Wardman, who, before he died in January, 1923, was publisher of Munsey's *Herald*.

JOHN R. WINKLER, *W. R. Hearst*, p. 110. (1928)

8 With much communication will he tempt thee, and smiling upon thee will get out thy secrets.

*Apocrypha: Ecclesiasticus*, xiii, 11. (c. 190 B. C.)

He will print them, out of doubt; for he cares not what he puts into the press.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 79. (1601)

And faith he'll print it.

ROBERT BURNS, *On the Late Captain Grose's Peregrinations thro' Scotland*. St. 1. (1791)

9 The press is like the air, a chartered libertine.

WILLIAM PITT, *Letter to Lord Grenville*, 1757.

The press, like fire, is an excellent servant, but a terrible master.

J. FENIMORE COOPER, *The American Democrat* Ch. 25. (1838)

In old days men had the rack. Now they have the press.

WILDE, *Soul of Man under Socialism*. (1891)

10 They sed the press was the Arkymedian Leaver which moved the world.

ARTEMUS WARD (C. F. BROWNE), *Artemus Ward, His Book: The Press*. (1862)

## II—Freedom of the Press

11 The liberty of the press is essential to the nature of a free state.

SIR WILLIAM BLACKSTONE, *Commentaries on the Laws of England*. Bk. iv. (1765)

The liberty of the press is the palladium of all the civil, political, and religious rights of an Englishman.

JUNIUS, *Letters: Dedication*. (1769)

The freedom of the press is one of the great bulwarks of liberty.

GEORGE MASON, *The Virginia Declaration of Rights*. Sec. 12. (15 June, 1776)

Our liberty depends on the freedom of the press, and that cannot be limited without being lost.

JEFFERSON, *Letter to James Currie*. (1786)



Where dwells the man who dare suppress  
The noble freedom of the press?

UNKNOWN, *The Freedom of the Press*. St. 1.

In *The Freeman's Journal*, 27 June, 1787.

No government ought to be without censors; and,  
where the press is free, no one ever will.

JEFFERSON, *Letter to George Washington*, (1792)

Where the press is free and every man able to  
read, all is safe.

JEFFERSON, *Letter to Charles Yancey*. (1816)

Absolute freedom of the press to discuss public  
questions is a foundation stone of American lib-  
erty.

HERBERT HOOVER, *Address*, at the annual  
luncheon of the Associated Press, New York,  
22 April, 1929.

Freedom of the press is the staff of life for any  
vital democracy.

WENDELL L. WILLKIE, *Letter to W. N. Hardy*,  
18 Sept., 1940.

1 Despotism can no more exist in a nation until  
the liberty of the press be destroyed, than the  
night can happen before the sun is set.

C. C. COLTON, *Lacon*. Vol. i, No. 468. (1820)

2 Areopagitica, A Speech for the Liberty of  
Vnlicenc'd Printing.

JOHN MILTON. Title of book. (1644)

A Seasonable Memorial . . . upon the Liberties  
of the Press.

SIR ROGER L'ESTRANGE. Title of book. (1680)

3 He said, he should always consider the liberty  
of the press as a national evil, while it enabled  
the vilest reptile to soil the lustre of the most  
shining merit.

SMOLLETT, *Humphry Clinker*, 15 July, 1771.

What have the Germans gained by their boasted  
freedom of the press except the liberty to abuse  
each other?

GOETHE, *Table-Talk*. (1809)

The liberty of thinking and of publishing what-  
ever one likes . . . is the fountain-head of many  
evils.

POPE LEO XIII, *Immortale Dei*, 1 Nov., 1885.

### III—Press: The Fourth Estate

4 Four persons diversely clothed; one of them  
dressed like a Monk, . . . the other like a  
Falconer, . . . the third like a Solicitor, . . .  
the fourth looked like one of your Vive Bar-  
bers. . . . Pantagruel enquir'd of one of their  
Coxswain's Crew who those persons were? He  
answer'd that they were the Four Estates of  
the Island. (Les quatre estatx de l'isle.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 48. (1548)

A fourth estate of wrangling lawyers, to add to  
the three ancient ones of the church, nobility, and  
people. (Un quatriesme estat de gents manians  
les proceiz.)

MONTAIGNE, *Essays*. Bk. i, ch. 22. (1580)

That very large and powerful body which forms  
the fourth estate in the community—the mob.

HENRY FIELDING, *Covent Garden Journal*, 13  
June, 1752.

The gallery in which the reporters sit has become  
a fourth estate of the realm.

T. B. MACAULAY, *Essays: Hallam's Constitu-  
tional History*. Tenth paragraph from end.  
Published in *The Edinburgh Review*, Sept.,  
1828.

Burke said there were Three Estates in Parlia-  
ment; but, in the Reporters' Gallery yonder,  
there sat a *Fourth Estate* more important far  
than they all.

CARLYLE: *On Heroes and Hero-Worship: The  
Hero as Man of Letters*. (1841) The attribu-  
tion to Burke instead of Macaulay was  
probably a slip of the pen, as the phrase has  
not been found in Burke's published works.

What Fielding called "The Fourth Estate." That  
dignity is now assigned to the press.

KNIGHT, *Once Upon a Time*, ii, (1854)

At that period the *Times* constituted a fourth  
estate of the realm.

SIR H. LYTTON BULWER, *Life of Palmerston*.  
Vol. ii, ch. 9, p. 119, note. (1870)

The Fourth Estate. The Newspaper Press; coined  
ca. 1790, perhaps by Burke. The three estates,  
proper, of the realm are the Peers, the Bishops,  
the Commons.

PARTRIDGE, *Dictionary of Clichés: Fourth*. (1941)

### PRETENCE

See also Affectation, Hypocrisy

5 Weak to perform, though mighty to pretend.  
COWPER, *The Progress of Error*, l. 15. (1780)

6 Pretence accomplishes nothing. Few are de-  
ceived by a mask that is easily drawn over the  
face. (Nihil simulatio proficit. Paucis inponit  
leviter extrinsecus inducta facies.)

SENECA, *Ad Lucilium*. Epis. lxxix, sec. 18. (c.  
A. D. 64) There is a Greek proverb, κόρηπος  
ἐν λαχάροις (A pimpernel among the vege-  
tables), of sorry pretenders.

We gain more by permitting our real selves to be  
seen, than by trying to appear something we are  
not. (Nous gagnerions plus de nous laisser voir  
tels que nous sommes, que d'essayer de paraître  
ce que nous ne sommes pas.)

LA ROCHEFOUCAULD, *Maximes*. No. 457. (1665)

### PRETTINESS

See also Beauty

7 They are pretty that have pretty conditions.

THOMAS DRAXE, *Bibliotheca*, p. 15. (1633)

Pretty and witty will wound if they hit ye.

FRANKLIN, *Poor Richard's Almanack*, 1749.

8 Prettiness dies first.

HERBERT, *Jacula Prudentum*. No. 406. (1640)

Prettiness dies quickly.

JOHN RAY, *English Proverbs*, p. 21. (1670)

Prettiness is short-liv'd.

THOMAS FULLER, *Gnomologia*. No. 3930. (1732)

9 As the saying is, every thing is pretie when it  
is young.

SAMUEL HIERON, *Works*, i, 588. (1616)

1 Prettiness makes no pottage.  
JOHN RAY, *English Proverbs*, p. 192. (1678)  
FULLER, *Gnomologia*. No. 3931. (1732)

2 He was pretty enough to frame.  
MARK TWAIN, *Connecticut Yankee*, p. 14. (1889)  
She's as pretty as a red heifer in a flower bed.  
O. HENRY, *One Dollar's Worth*. (1910)  
There's that girl—she's as pretty as paint.  
E. V. LUCAS, *Genevra's Money*. Ch. 16. (1922)

## PREVENTION

3 Before thou fight, seek thee a helper;  
Before thou art sick, seek thee a physician.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xviii, 19. (c. 190 B. C.) Oesterley, tr.

4 Meet the malady on its way. (Venienti occurrere morbo.)

PERSIUS, *Satires*. Sat. iii, l. 64. (c. A. D. 58) See also under DISEASE.

How much better and more useful it is to meet the trouble in time, rather than to seek a remedy after the damage has been done. (Cum melius et utilius sit in tempore occurrere quam post causam vulneratam quaerere remedium.)

HENRY DE BRACON, *De Legibus*. Bk. v, ch. 10, sec. 14. (c. 1240)

Prevention is so much better than healing.

THOMAS ADAMS, *Works*, p. 598. (1630)  
It is far easier to prevent than to cure. (Que es más fácil el prevenir que el remediar.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 86. (1647)

The wisdom of prevention is better than the wisdom of remedy.

UNKNOWN. In *Somers Tracts*, ix, 225. (1685)  
Prevention is much preferable to Cure.

THOMAS FULLER, *Gnomologia*. No. 3932. (1732)  
Prevention is the better Cure,  
So says the Proverb, and 'tis sure.

COTTON, *Visions in Verse: Health*. (1751)  
An ounce of prevention is worth a pound of cure.  
T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 15. (1843)

Prevention is better than cure.

DICKENS, *Martin Chuzzlewit*. Ch. 51. (1850)  
SCARBOROUGH, *Chinese Proverbs*, No. 2053.

In my opinion, in nine cases out of ten, cure is better than prevention. . . . By looking forward to all possible evils, we waste the strength that had best be concentrated in curing the one evil which happens.

SIR G. C. LEWIS, in BAGEHOT, *Biographical Studies*, p. 212. (a. 1863)

Precaution is better than cure. (Praestat cautela quam medela.)

ALFRED HENDERSON, *Latin Proverbs*, p. 336. (1869) Quoting Coke.

I felt that an ounce of precaution would be better than a pound of struggle.

GARDNER, *Case of Turning Tide*, p. 229. (1941)

5 Prevention is the daughter of intelligence.  
SIR WALTER RALEGH, *Letter to Sir Robert Cecil*, 10 May, 1593.

## PRICE

See also Cheapness, Value, Worth

6 Better be cheated in the price than in the [quality of the] goods. (Más vale ser engañado en el precio que en la mercadería.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 157. (1647)

7 Now he has paid the full price for all. (νῦν δ' ἀθρόα πάντ' ἀπέτισεν.)

HOMER, *Odyssey*. Bk. i, l. 43. (c. 850 B. C.)

8 Come, buy wine and milk, without money and without price. (Absque argento, et absque ulla commutatione.)

Old Testament: *Isaiah*, lv, 1. (c. 725 B. C.)

9 Earth gets its price for what Earth gives us.  
J. R. LOWELL, *The Vision of Sir Launfal*: Pt. i, *Prelude*. (1848)

10 The price depends on the market. (C'est de tel vente tel marché.)

MONTAIGLON, *Recueil des Fabliaux*, ii, 240. (c. 1250)

Scarcity raises the price of everything. (La rareté, laquelle hausse le pris de toutes choses.)

RABELAIS, *Pantagruel*. Bk. v, ch. 39. (1552)

Tyme and place give best advice,

Out of season, out of price.

ROBERT SOUTHWELL, *Losse in Delaye*. (1595)

11 What price Salvation?

BERNARD SHAW, *Major Barbara*. Act ii. (1905)

What Price Glory?

MAXWELL ANDERSON AND LAURENCE STALLINGS.

Title of play, produced 3 Sept., 1924.

12 The real price of everything . . . is the toil and trouble of acquiring it.

ADAM SMITH, *Wealth of Nations*. Ch. 1. (1776)

13 Nothing is dear if it's good.

H. G. WELLS, *You Can't Be Too Careful*, p. 185. (1942)

Everything that's worth having must be paid for.

ETHEL WHITE, *Fear Stalks the Village*, p. 154. (1942)

## II—Price: "Every Man Has His Price"

14 Every man is to be had one way or another, and every woman almost any way.

LORD CHESTERFIELD, *Letters*, 5 June, 1750. A modern variant is, "Every man has his price, and every woman her figure."

15 Different men sell themselves at different prices. (ἄλλοι γὰρ ἄλλων τιμωσκούσιν.)

EPICETUS, *Discourses*. Bk. i, ch. 2, sec. 11. (c. A. D. 100)

All have prices,  
From crowns to kicks, according to their vices.  
LORD BYRON, *Don Juan*. Canto v, st. 27. (1820)

<sup>1</sup> As in other things, so in men, not the seller but the buyer determines the price.

THOMAS HOBBS, *Leviathan*. Pt. i, ch.15.(1651)

<sup>2</sup> All things are salable at Rome. (Romae omnia venalia esse.)

SALLUST, *Bellum Iugurthinum*. Ch. 8, sec. 1. (c. 40 B. C.)

All things at Rome have their price. (Omnia Romae cum pretio.)

JUVENAL, *Satires*. Sat. iii, l. 183. (c. A. D. 120) Everything had its price. (Venum cuncta dari.)

CLAUDIAN, *In Rufinum*. Bk. i, l. 179. (c. A. D. 395)

<sup>3</sup> All those men have their price.

SIR ROBERT WALPOLE, *Speech*. (1734) See WILLIAM COXE, *Memoirs of Sir Robert Walpole* (1798), vol. i, p. 757. The context is, "Flowery oratory he [Walpole] despised. He ascribed to the interested views of themselves or their relatives the declarations of pretended patriots, of whom he said, 'All those men have their price.'" In *The Gentleman's Magazine*, iv, 589, A. F. Robbins asserts that the phrase used by Walpole in a speech either in November or December, 1734, was, "Every man has his price." Horace Walpole hotly denied this, in a letter dated 26 Aug., 1785, and claimed that the phrase had been attributed to Sir Robert by his enemies. In LATHAM, *Famous Sayings and Their Authors*, the assertion is made that Sir Robert remarked to Lord John Leveson-Gower, "I know the price of every man in this house [the House of Commons] except three," and that it was from this the misquotation arose. See *Notes and Queries*, 11 May, 1907, p. 367. Whether or not Walpole ever said it, it is certain he did not originate it, for in *The Bee*, vol. viii, p. 97 (1734), Sir William Wyndham wrote, "It is an old maxim that every man has his price," and the idea is at least as old as Epictetus.

That politician . . . whose favourite saying was, "Do not tell me of your virtue. . . I tell you, every man has his price."

JOHN WESLEY, *Sermons*, p. 123. (1790)

Oh! every man has his price.

GEORGE P. R. JAMES, *The Smuggler*. Ch. 10. (1845)

That shallow maxim of worldly cynicism, which tells us that "every man has his price."

HENRY P. LIDDON, *Some Words of Christ*, p. 23. (1892) The French say, "Chacun vaut son prix" (Every man is worth his price, or, Every man has his value).

His cynical belief that every man had his price.

ERLE STANLEY GARDNER, *The Case of the Turning Tide*, p. 97. (1941)

Every man has a price.

M. V. HEBERDEN, *Aces, Eights and Murder*, p. 33. (1941)

<sup>4</sup> Few men have virtue to withstand the highest bidder.

GEORGE WASHINGTON, *Letter to Robert Howe*, 17 August, 1779.

## PRIDE

<sup>5</sup> Pride is never without her own pain, though she will not feel it; be her garments what they will, yet she will never be too hot nor too cold.

THOMAS ADAMS, *Sermons* (1861), i, 190. (1629) Pride feels no pain. Girt thee hard, Prue.

BEN JONSON, *The New Inn*. Act ii, sc. 1. (1631) Pride never feels pain.

THOMAS FULLER, *A Pisgah-Sight of Palestine* Bk. iv, ch. 6, sec. 7. (1650)

Pride feels no cold.

JOHN RAY, *English Proverbs*, p. 126. (1678) Cited by KELLY, *Scottish Proverbs*, p. 277, with the comment, "Spoken to young women when, in compliance with the fashion, they went with their breasts and shoulders bare."

Pride feels no Frost.

THOMAS FULLER, *Gnomologia*. No. 3933. (1732) Truly, indeed, does the proverb say that "pride knows no pain."

THEODORE HOOK, *Jack Brag*. Ch. 18. (1837) Pride must be pinched. A reproof to one who complains of tight boots.

G. F. NORTHALL, *Folk-Phrases*, p. 21. (1894)

<sup>6</sup> The man who is proud is the man with a blemish.

*Babylonian Talmud: Megillah*, fo. 29a.(c. 450)

<sup>7</sup> How should dust and ashes be proud.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, x, 9. (c. 190 B. C.) Oesterley, tr.

Pride is the beginning of sin.

BEN SIRA, *Book of Wisdom*, x, 13.

Pride was not made for man.

BEN SIRA, *Book of Wisdom*, x, 18.

Take heed that thou be not over-proud.

BEN SIRA, *Book of Wisdom*, xiii, 8.

<sup>8</sup> Pryde against frende or neighbour is as a bath where men feare the thondyr strooke. (Orgueil est toujours nuisant a lomme.)

SAINT BERNARD, *Le Regisme de Mesnaige*. (c. 1130)

<sup>9</sup> Pride makes us esteem ourselves; Vanity makes us desire the esteem of others. It is just to say, as Dean Swift has done, that a man is too proud to be vain.

HUGH BLAIR, *Lectures on Rhetoric*. Vol.i, ch.10 (1783)

<sup>10</sup> Pride: a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a World.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 8. (1643)

<sup>11</sup> The dog saw himself in fine breeches [and would not recognize his companions]. Vióse el perro en bragas de cerro [y no conocio a su companero].)

CERVANTES, *Don Quixote*. Pt. ii, ch. 50. (1615) Another form is, "Viose et villano en bragas

de cerro y el fiero que fiero" (The clown saw himself in plush breeches and was prouder than proud). There is a kindred African proverb, "When the slave is freed, he calls himself a nobleman." The English, "Set a beggar on horseback" expresses the same idea. See under BEGGAR.

1 And eek, for she was somdel smoterlich [smirched],  
She was as digne [proud] as water in a dich;  
And ful of hoker and of bisemare [scorn and contempt].

CHAUCER, *Canterbury Tales: The Reves Tale*, l. 44. (c. 1386)

2 It's good beating proud folks, for they will not complain.

JOHN CLARKE, *Paroemiologia*, p. 31. (1639)  
RAY, *English Proverbs*, p. 133. (1670)

3 Though pride is not a virtue, it is the parent of many virtues.

J. CHEURTON COLLINS, *Aphorisms*. (c. 1905)

4 There is this paradox in pride: it makes some men ridiculous, but prevents others from becoming so.

C. C. COLTON, *Lacon*. Vol. i, No. 207. (1820)

5 Pride, Envy, Avarice—these are the sparks  
Have set on fire the hearts of all men.  
(Superbia, invidia ed avarizia sono  
le tre faville ch' hanno i cuori accesi.)

DANTE, *Inferno*. Canto vi, l. 74. (c. 1300)

Pride (of all others the most dang'rous fault)  
Proceeds from want of sense, or want of thought.

WENTWORTH DILLON, *An Essay on Translated Verse*. (1684)

Pride ruined the angels.

R. W. EMERSON, *The Sphinx*. (*Dial*, Jan., 1841.)

6 What proud man is not odious? (τίς δ' οὐ  
σεμνὸν ἀχθῆνός βροτῶν;)

EURIPIDES, *Hippolytus*, l. 94. (c. 428 B. C.)

Pride is hateful before God and man.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, x, 7. (c. 190 B. C.)

A proud man is hated even by the people of his own house.

*Babylonian Talmud: Baba Bathra*, fo. 98a. (c. 450)

I do hate a proud man, as I hate the engendering of toads.

SHAKESPEARE, *Troilus and Cressida*, ii, 3, 170. (1601)

Likeness begets Love, yet proud Men hate one another.

THOMAS FULLER, *Gnomologia*. No. 3243. (1732)

7 Pride oppresseseth loue, prouoketh disdain, ingend'reth malice, confoundeth iustice, & corrupteth great states.

JOHN FLORIO, *Firste Fruites*, fo. 64. (1578)

As sore places meet most rubs, proud folks meet most affronts.

FRANKLIN, *Poor Richard's Almanack*, 1734.

The Proud hate Pride—in others.

FRANKLIN, *Poor Richard's Almanack*, 1751.

Great Pride and Meanness sure are near ally'd;  
Or their Partitions do their Bounds divide.

FRANKLIN, *Poor Richard's Almanack*, 1752.

To be proud of Knowledge, is to be blind with Light;  
To be proud of Virtue is to poison yourself with the Antidote.

FRANKLIN, *Poor Richard's Almanack*, 1756.

Pride dines upon Vanity, sups on Contempt.

FRANKLIN, *Poor Richard's Almanack*, 1752.

Pride breakfasted with Plenty, dined with Poverty, supped with Infamy.

FRANKLIN, *Poor Richard's Almanack*, 1757.

8 He that is too proud to ask, is too good to receive.

THOMAS FULLER, *Gnomologia*. No. 2194. (1732)

9 Pride had rather go out of the way than go behind.

THOMAS FULLER, *Gnomologia*. No. 3937. (1732)

Pride scorns a Director.

THOMAS FULLER, *Gnomologia*. No. 3949.

The proud will rather lose than ask their way.

CHARLES CHURCHILL, *Farewell*, l. 382. (1764)

10 Pride is scarce ever cur'd.

THOMAS FULLER, *Gnomologia*. No. 3942. (1732)

Pride and the Gout are seldom cur'd throughout.

FRANKLIN, *Poor Richard's Almanack*, 1747.

11 Pride is the sworn Enemy to Content.

THOMAS FULLER, *Gnomologia*. No. 3944. (1732)

12 A proud Man has many Crosses.

THOMAS FULLER, *Gnomologia*. No. 368. (1732)

Pride increaseth our Enemies, but putteth our Friends to Flight.

Pride, joined with many Virtues, chokes them all.  
Pride in Prosperity turns to Misery in Adversity.  
Pride is to be fear'd, even in good Actions.

Pride loves no Man, and is belov'd of no Man.

Pride may lurk under a thread-bare Cloak.

Pride scorns the Vulgar, yet lies at its Mercy.

Pride will spit in Pride's Face.

THOMAS FULLER, *Gnomologia*. Nos. 3938–3953.

(1732) Most of these are also cited by BOHN, *Handbook of Proverbs*, p. 476. "Pride with pride will not abide" is a variant of the last one.

13 I kept myself up with proverbs as long as I could; "Pride must abide"—and such wholesome pieces of pith.

ELIZABETH GASKELL, *North and South*. Ch. 29. (1855)

14 Pride in their port, defiance in their eye,  
I see the lords of human kind pass by.

GOLDSMITH, *The Traveller*, l. 327. (1764)

15 Pride is the cause of alle wo.

JOHN GOWER, *Confessio Amantis*; i, 3006. (1390)

In general, pride is at the bottom of all great mistakes.

JOHN RUSKIN, *The True and Beautiful: Conception of God*. (c. 1860)

- 1 How low, how little are the proud.  
THOMAS GRAY, *Ode to Spring*. (1748)  
Pride Howe'er disguised . . . Is littleness.  
WORDSWORTH, *Lines Left Upon a Seat in a Yew-tree*, l. 50. (1795)  
This passion with a pimple.  
EDWARD YOUNG, *Love of Fame*, i, 109. (1728)
- 2 Do you not know the saying of the Poet, that  
There is no rigour like to his,  
Who from low state extolled is.  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 196. (1574) Pettie, tr.  
Nothing more proud than basest blood, when it doth rise aloft.  
UNKNOWN. In *Harleian Miscellany*, ii, 65. (1642)
- 3 Purging the sinne of pride with the abstinence of the mouth.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 35. (1574) Pettie, tr.
- 4 Pride is as loud a beggar as want, and a great deal more saucy.  
LORD HALIFAX, *Maxims*. (1693) *Works*, p. 181.  
FULLER, *Gnomologia*. No. 3941. (1732)  
FRANKLIN, *Poor Richard*, 1750.
- 5 Pride is the possession of fools. (φιλοτιμία κτήμα σκαίων.)  
HERODOTUS, *History*. Bk. iii, ch. 53. (c. 455 B. C.)  
Pride, the never-failing vice of fools.  
POPE, *An Essay on Criticism*. Pt. ii, l. 4. (1709)  
For often a man's own angry pride  
Is cap and bells for a fool.  
TENNYSON, *Maud*. Pt. i, sec. 6, st. 7. (1855)
- 6 I proud and thou proud, who shall beare th' ashes out?  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
I stout, and thou stout, who shall carry the dirt out?  
JOHN DONNE, *Polydoron*, p. 44. (1631)  
You a lady, I a lady, who shall drive the hogs a-field?  
R. C. TRENCH, *Lessons in Proverbs*. Ch. 4. (1853)
- 7 Pompous prouision comth not all, alway  
Of glottony, but of pryde sometyme, some say.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)
- 8 Pride costs us more than hunger, thirst, and cold.  
WILLIAM HONE, *Year-book*, col. 1612 (1831)
- 9 Pride is a flower that grows in the devil's garden.  
JAMES HOWELL, *English Proverbs*. (1659)
- 10 Pride is seldom delicate; it will please itself with very mean advantage.  
SAMUEL JOHNSON, *Rasselas*. Ch. 9. (1759)
- 11 He wats not whether he bears the earth. o the earth him. Spoken of excessive prou' people.  
JAMES KELLY, *Scottish Proverbs*, p. 174. (1721)

Mrs. Sheller (who has Irish blood in her veins) used to say that the ground was not good enough for them to walk on.

BLACKMORE, *Clara Vaughan*. Ch. 39. (1864)

12 Oh, why should the spirit of mortal be proud?

WILLIAM KNOX, *Oh, Why Should the Spirit of Mortal Be Proud?* (a. 1825) The favorite hymn of Abraham Lincoln.

13 If we had no pride ourselves, we would not lament that of others. (Si nous n'avions point d'orgueil, nous ne nous plaindriens pas de celui des autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 34. (1665)  
All men are equally proud. They differ only in their opportunities and ways of displaying pride. (L'orgueil est égal dans tous les hommes, et il n'y a de différence qu'aux moyens et à la manière de le mettre à jour.)

LA ROCHEFOUCAULD, *Maximes*. No. 35.  
Subtractions from the other vices are often additions to pride. (Notre orgueil s'augmente souvent de ce que nous retranchons de nos autres défauts.)

LA ROCHEFOUCAULD, *Maximes*. No. 450.

14 A prowde hert in a beggers brest.

JOHN LYDGATE, *Minor Poems*, p. 56. (c. 1430)  
See under HEART.

15 Proud in our own conceits.

JOHN LYL, *Euphues and His England* (Arber), p. 329 (1580) See also CONCEIT.

Pride and conceit were the original sin of man.

LE SAGE, *Gil Blas*. Bk. vii, ch. 3. (1715)

16 Pride lodges in the mind; the tongue can have no great share in it. (L'orgueil giste en la pensee; la langue n'y peult avoir qu'une bien legiere part.)

MONTAIGNE, *Essays*. Bk. ii, ch. 6. (1580)

17 Pride without which the Gods are worms!

EUGENE O'NEILL, *The Great God Brown*. Act i, sc. 1. (1926)

18 God resisteth the proud, and giveth grace to the humble. (ὁ θεὸς ὑπερηφάνους ἀντιτάσσειται ταπεινοῖς δὲ δίδωσιν χάριν.)

*New Testament: I Peter*, v, 5. (c. 63 A. D.) The Vulgate is, "Deus superbis resistit; humilibus autem dat gratiam."

19 Proud bearing is appropriate to proud fortunes. (Secundas fortunas decent superbiae.)

PLAUTUS, *Stichus*, l. 300. (c. 200 B. C.)

20 Nothing is so full of pride by nature as a man. (οὐδὲν γὰρ οὕτω γαῦρον ὡς ἀνὴρ ἐφιν.)

PLUTARCH, *Moralia*. Sec. 779D. (c. A. D. 95)  
Quoting from an unidentified tragic poet.

Pride still is aiming at the bless'd abodes,  
Men would be Angels, Angels would be Gods.

POPE, *An Essay on Man*. Epis. i, l. 125. (1732)

21 An high look, and a proud heart, and the plowing of the wicked, is sin. (Exaltatio

oculorum est dilatatio cordis: lucerna impiorum peccatum.)

*Old Testament: Proverbs*, xxi, 4. (c. 350 B. C.)

1 His pride of birth was equal to either.

ANN RADCLIFFE, *The Italian*. Ch. 1. (1797)

Pride of rank and office.

ROBERT POLLOK, *Course of Time*, ix, 723. (1827)

Pride of place. Ostentatious pride of position (or occasionally of rank). Cf. the Biblical *pride of life* (ἡ ἀλαζονεία τοῦ βίου: superbia vitae).

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

2 Pride an' grace ne'er dwell in one place.

JOHN RAY, *Proverbs: Scottish*, p. 253. (1678)

Pride and Grace dwell never in one Place.

THOMAS FULLER, *Gnomologia*. No. 6273. (1732)

3 Pride is the habit of the ignorant. Pride caused the fall of Azazel [Satan].

SADI, *Pand Namah*. Sec. 8. (c. 1260)

4 An avenging god pursues the proud. (Sequitur superbos ultor a tergo deus.)

SENECA, *Hercules Furens*, l. 385. (c. A. D. 60)

Pride is always too big for its shoes and not big enough for its hat.

UNKNOWN, *Poor Richard Jr.*, p. 50. (1906)

5 Two curs shall tame each other; pride alone Must tarre the mastiffs on.

SHAKESPEARE, *Troilus*, i, 3, 391. (1599)

He that is proud eats up himself; pride is his own glass, his own trumpet, his own chronicle.

SHAKESPEARE, *Troilus and Cressida*, ii, 3, 164.

6 I must put my pride in my pocket.

BERNARD SHAW, *Major Barbara*. Act i. (1905)

I don't propose to put my pride in my pocket.

LANGDON MITCHELL, *The New York Idea*. Act ii. (1906)

7 You do me proud, as Brother Jonathan says.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 33. (1850)

You've done yourselves proud.

MARK TWAIN, *Innocents at Home*. Ch. 5. (1872)

8 I wou'dn't be as sick as she's proud for all the world.

SWIFT, *Polite Conversation*. Dial. i. (1738)

9 Proud looks make foul work on fair faces.

H. W. THOMPSON, *Body, Boots and Britches*, p. 491. (1940)

10 Thou shalt sooner detect an ant moving in the dark night on the black earth, than all the motions of pride in thy heart.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 68. (1852) A Persian proverb.

If pride were an art, how many graduates we should have! (Se la superbia fosse arte, quanti Dottori avremmo.)

TRENCH, *Lessons in Proverbs*, p. 69. Italian.

11 Speak not words of pride and arrogance, even when thou art sitting alone.

TUAUF, *Teaching*. No. xxii. (c. 2500 B. C.)

12

Deep is the sea, and deep is hell, but Pride mineth deeper.

M. F. TUPPER, *Proverbial Philosophy: Of Pride*. (1839)

13

Pride is the consoler of the weak. (L'orgueil est le consolateur des faibles.)

VAUVENARGUES, *Réflexions*. No. 614. (1746)

The greatest handicap, if one is not born rich, is to be born proud. (Ce qu'il y a de plus embarrassant, quand on n'est pas né riche, c'est d'être né fier.)

VAUVENARGUES, *Réflexions*. No. 646.

14

A proud man hath no God.

BENJAMIN WHICHCOTE, *Moral Aphorisms*. (1753)

15

There is such a thing as a man being too proud to fight.

WOODROW WILSON, *Speech*, at Philadelphia, 10 May, 1915.

I had not been two days in Washington before I supplied the President through Tumulty [his secretary] with a phrase which brought down upon him a storm of abuse and denunciation. The words "too proud to fight," embodied in his Philadelphia speech of May 10, were mine.

O. G. VILLARD, *Fighting Years*, p. 256. (1939)

It requires more courage not to fight than to fight.

MAXWELL ANDERSON, *Elizabeth the Queen*. Act i, sc. 2. (1930)

16

Puere done pride makythe nakid syde.

UNKNOWN, *How the Good Wüf Taugte Hir Doughtir*, l. 95. (c. 1430)

If pride leads the van, beggary brings up the rear.

FRANKLIN, *Poor Richard's Almanack*, 1735.

As Pride increases, Fortune declines.

FRANKLIN, *Poor Richard's Almanac*, 1744.

## II—Pride: Synonyms

17

Not to think of men above that which is written, so that no one of you be puffed up for one against another. (ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου.)

*New Testament: I Corinthians*, iv, 6. (A. D. 57)

The *Vulgate* is, "Ne supra quam scriptum est, unus adversus alterum inflatur pro alio."

Puffed up and full of his relationship to Nero.

(Inflatum plenumque Nerone propinquo.)

JUVENAL, *Satires*. Sat. viii, l. 72. (c. A. D. 120)

God loveth not those who are puffed up with pride.

MOHAMMED, *The Koran*, xvi, 23. (c. 622)

Puffed up with pride and vainglorie.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 80. (1574) Pettie, tr.

18

Upon the high-ropes, Cock-a-hoop.

B. E., *A New Dictionary of the Canting Crew: Rope*. (a. 1700) Excited, disdainful.

The Duke of Marlborough . . . is one day humble, and the next upon the high ropes.

SWIFT, *Journal to Stella*, 6 Dec., 1711.

[They] were always upon the high ropes with her.  
DAVID GARRICK, *Correspondence*, i, 433. (1771)  
All upon the high rope.

GOLDSMITH, *She Stoops to Conquer*. Act ii. (1773)

She was quite on the high ropes about something.

DICKENS, *Nicholas Nickleby*. Ch. 31. (1838)

Nora was rather on the high ropes just then, and would not notice him.

MRS. HENRY WOOD, *Trevlyn Hold*. Ch. 22. (1864)

1 His eyes grow on the top of his head. (Yen ching shêng tou ting chung.)

DOOLITTLE, *Chinese Vocabulary*, ii, 189. (1872)

Said of a proud and haughty man.

2 He is so hy in thinstep, and so streight laste [laced],

That pryde and couetyse withdrawth all repaste.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

They be hyghe in the instep, and stondesth in theyr owne consayte.

ANDREW BOORDE, *Introduction to Knowledge*. Ch. 26. (1547)

The gentleman was growne higher in the instep.

FYNES MORYSON, *An Itinerary*, ii, 26. (1617)

Too high in the instep . . . to bow to beg a kindness.

THOMAS FULLER, *Church-History of Britain*. Bk. x, sec. 6. (1655)

"She is rather high in her instep," she is proud and haughty.

CARR, *The Dialect of Craven: Instep*. (1828)

3 I beware of a stuck-up comrade. (Superbum convivam caveo.)

JUVENAL, *Satires*. Sat. xi, l. 129. (c. A. D. 120)

He's a nasty stuck-up monkey.

DICKENS, *Nicholas Nickleby*. Ch. 9. (1839)

Tom . . . considered him a stuck-up fellow.

KINGSLEY, *The Water-Babies*. Ch. 1. (1863)

She has no stuck-up ideas about herself.

TROLLOPE, *He Knew He Was Right*. Ch. 35. (1869)

4 Proudnecked at the smallest cause. (μικροτάτοις ελώθαμεν ὑψαυχεῖν.)

PHILO, *De Mutatione Nominum*. Sec. 154. (c. A. D. 40) STIFF-NECKED, see under OBSTINACY.

### III—Pride Goes Before a Fall

5 Pride hated stands, and doth unpitied fall.

WILLIAM ALEXANDER, *Doomsday: The Fourth Hour*. St. 85. (1614)

Thus unlamented pass the proud away,

The gaze of fools, the pageant of a day!

POPE, *Elegy to the Memory of an Unfortunate Lady*, l. 43. (1715)

Pride goeth forth on horseback grand and gay,

But cometh back on foot, and begs its way.

LONGFELLOW, *The Bell of Atri*. St. 6. (1870)

6 When pride cometh, then cometh shame. (Ubi fuerit superbia, ibi erit et contumelia.)

*Old Testament: Proverbs*, xi, 2. (c. 350 B. C.)

Pryde goyth before and shame comyth after.

UNKNOWN, *Douce MS*, 52. (c. 1350) SKELTON,

*Against Garnesche*, 165. (a. 1529) HEYWOOD,

*Proverbs*, i, 10. (1546)

Pride goth before, and shame folwyth after.

UNKNOWN, *Jacob's Well*, p. 70. (c. 1440)

Pryde goth before, but shame do it ensue.

BARCLAY, *The Shyp of Folyes*, ii, 164. (1509)

Eene let pride go afore; shame wil follow after, I warrant you.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act iv, sc. 1. (1605)

Lewis the eleventh, King of France, was wont to say, when pride was in the saddle, mischief and shame were on the crupper.

UNKNOWN, *The Country-man's New Commonwealth*, p. 26. (1647)

Pride goes before, and shame follows after.

JOHN RAY, *English Proverbs*, p. 126. (1678)

FULLER, *Gnomologia*. No. 3933. (1732)

When Pride is on the Saddle, Shame is on the Crupper.

THOMAS FULLER, *Gnomologia*. No. 5566. (1732)

When Pride rides, Shame lacqueys.

THOMAS FULLER, *Gnomologia*. No. 5567.

Pride gets into the Coach, and Shame mounts behind.

FRANKLIN, *Poor Richard's Almanack*, 1758.

7 Pride goeth before destruction, and an haughty spirit before a fall. (Contritionem praecedit superbia: et ante ruinam exaltatur spiritus.)

*Old Testament: Proverbs*, xvi, 18. (c. 350 B. C.)

Wyclif's version follows the Latin, "Pride goeth before contrition."

A man's pride shall bring him low. (Superbum sequitur humilitas.)

*Old Testament: Proverbs*, xxix, 23.

It hath be sene, is sene, and euer shall

That first or last foule pryde wyll haue a fall.

BARCLAY, *The Shyp of Folyes*, ii, 159. (1509)

Inordynate pride wyll haue a falle.

JOHN SKELTON, *Against Garnesche*. No. iv, l. 158. (1529)

Pryde wyll haue a fall.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

GAYTON, *Pleasant Notes of Don Quixote*, p. 8. (1654) RICHARDSON, *Clarissa*. Ch. 6.

(1748) etc., etc. The Germans say, "Hoch-

muth kommt vor dem Falle."

Without more circumlocution, pryde hath a fall.

GABRIEL HARVEY, *Works*, ii, 61. (1593)

Pride must have a fall, and break the neck

Of that proud man that did usurp his back.

SHAKESPEARE, *Richard II*, v, 5, 88. (1595)

The lowly hart doth win the love of all,

But pride at last is sure of shameful fall.

GEORGE TURBERVILLE, *Of Pride*. (a. 1610)

That pride will have a fall, is from common experience grown proverbiall.

JEREMIAH WHITAKER, *The Danger of Greatness*, p. 26. (1646)

Pride never left his master without a fall.

JAMES KELLY, *Scottish Proverbs*, p. 276. (1721)

You were afraid that pride would have a fall.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Pride goeth before destruction.

WALTER SCOTT, *The Antiquary*. Ch. 29. (1816)

"Pride shall have a fall, and it always was and will be so," observes the housemaid.

DICKENS, *Dombey and Son*. Ch. 59. (1848)  
Pride goeth before a raise.

ODGEN NASH. Title of poem. (1933)

Pomposity goes before a fall.

J. J. CONNINGTON, *Four Defences*, p.117.(1940)

#### IV—Pride that Apes Humility

<sup>1</sup> The abomination of pride is humility.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 20. (c. 190 B. C.) Oesterley, tr.

They are proud in humility; proud in that they are not proud.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. ii, mem. 3, subs. 14. (1621)

<sup>2</sup> And the devil did grin, for his darling sin  
Is pride that apes humility.

S. T. COLERIDGE, *The Devil's Thoughts*. (1799)  
And he owned with a grin. That his favourite sin  
Is pride that apes humility.

SOUTHEY, *The Devil's Walk*. St. 8. (1827) An expansion of Coleridge's verses.

[He] divested himself of his patelot in which he had been doing "the pride that apes humility."

R. S. SURTEES, *Ask Mamma*. Ch. 17. (1858)

<sup>3</sup> One day when Plato had invited to his house friends coming from Dionysius. Diogenes trampled upon his carpets and said, "I trample upon the pride of Plato," who retorted, "Yes, Diogenes, with pride of another sort." ("πατῶ τὸν Πλάτωνος τύφον"· τον δὲ φάναι, "ἐτέρῳ γε τύφῳ, Διόγενες.")

DIOGENES LAERTIUS, *Lives: Diogenes*. Sec. 26. (C. A. D. 230)

To Diogenes, saying I trede the pride of Plato vnder my feet: So thou doest in deede (quoth Plato) but it is with an other kinde of pride, as greate as mine.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 82. (1564)

Diogenes said, "I trample upon the pride of Plato." Plato mildly answered, "But with greater pride."

BACON, *Apophthegms*. No. 107. (a. 1626)  
There are those who despise pride with a greater pride. (Tal sprezza la superbia con una maggior superbia.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 69. (1853) An Italian proverb.

<sup>4</sup> Pride, perceiving Humility honourable, often borrows her Cloak.

THOMAS FULLER, *Gnomologia*. No. 3948. (1732)  
Pride often wears the cloak of humility.

H. G. BOHN, *Handbook of Proverbs*, p. 476. (1855)

<sup>5</sup> Pride that licks the dust.

POPE, *Epistle to Dr. Arbuthnot*, l. 333. (1733)

<sup>6</sup> As proude coms behinde, they say, as any goes before!

JOHN STILL (?), *Gammer Gurton's Needle*. Act v, sc. 2. (1575)

As proud come behind as go before.

WILLIAM CAMDEN, *Remains* (1870), p. 318. (1605) FULLER, *Gnomologia*. No. 724. (1732)

York was rather quiet than contented, pleasing himself that "as stout came behind as went before."

THOMAS FULLER, *Church-History of Britain*. Bk. iii, sec. 3. (1655)

As proud go behind as before.

R. C. TRENCH, *Lessons in Proverbs*, p. 69. (1853)

#### V—Pride: Proverbial Comparisons

<sup>7</sup> As proud of the boy as a dog with two tails.

H. C. BAILEY, *The Apprehensive Dog*, p. 219. (1942)

<sup>8</sup> She was proud, and pert as is a pye.

CHAUCER, *The Reves Tale*, l. 30. (c. 1386)

<sup>9</sup> And yet as proud a pekock can he pulle.

CHAUCER (?), *Troilus*, Bk. i, l. 210. (c. 1380)

As eny pecok he was proud and gay.

CHAUCER, *The Reves Tale*, l. 6. (c. 1386)

Prowde as a pecocke.

HENRY BRADSHAW, *The Life of Saint Werburge*, (E.E.T.S.), p. 69. (1513)

Proud as peacocks.

RICHARD SHACKLOCK, *Hatchet of Heresies*, fo. 26b. (1567)

"Fly pride," says the peacock.

SHAKESPEARE, *The Comedy of Errors*, iv, 3, 81. (1593)

They are as bragge and as proude as peacokes.

JOHN DAUS, tr., *Sleidanus Commentaries*, p. 119. (1560)

Lord L., proud as a peacock, is . . . come for me.

RICHARDSON, *Sir Charles Grandison*, p. 137. (1753)

He is proud as a peacock and calls for ram's milk.

NEGRIS, *Modern Greek Proverbs*, p. 66. (1831)

A peacock or a turkey-cock strutting about with puffed-up feathers, is sometimes said to be an emblem of pride.

CHARLES DARWIN, *The Expression of the Emotions*. Ch. 11. (1872)

<sup>10</sup> He was so proud that should he meet  
The Twelve Apostles in the street,

He'd turn his nose up at them all

And shove his Saviour from the wall.

CHARLES CHURCHILL, *The Duellist*. Bk. iii, l. 129. (1764) Referring to William Warburton, Bishop of Gloucester.

<sup>11</sup> Proud as an apothecary.

JOHN CLARKE, *Paroemiologia*, p. 32. (1639)  
RAY, *English Proverbs*, p. 288. (1678)

As proud as an ass of a new pack-saddle.

WALTER SCOTT, *Quentin Durward*. Ch. 27. (1823)

As proud as a pig with two tails.

THEODORE HOOK, *Jack Brag*. Ch. 16. (1837)

As proud as a hen with one chick.

LOWSLEY, *Berks Glossary*, p. 30. (1888)

<sup>12</sup> Prouder than rustling in unpaid-for silk.

SHAKESPEARE, *Cymbeline*, iii, 3, 24. (1609)



1 Who was Old Cole whose dog was so proud that he took the wall of a dung-cart and got squeezed to death by the wheel?

ROBERT SOUTHEY, *The Doctor*. Ch. 125. (1837)

2 They been as proud as Luciferre.

UNKNOWN, In WRIGHT, *Political Poems*, i, 318. (c. 1394)

Be thow as prowde as Lucifer.

UNKNOWN, *Partonope*, l. 9740. (c. 1450)

QUARLES, *Virgin Widow*. Act v. (1649) MRS.

SHERIDAN, *The Dupe*. Act iii, sc. 7. (1764)

MISS BURNLEY, *Cecilia*. Ch. 9. (1782) SCOTT,

*Fortunes of Nigel*. Ch. 8. (1822) DICKENS,

*Dombey and Son*. Ch. 26. (1848) CONAN

DOYLE, *Rodney Stone*. Ch. 5. (1896) O.

HENRY, *A Blackjack Bargainer*. (1910) etc. etc.

Thereupon it is saide, that Lucifer through pride and ambition fell from heaven, desiring rather to commaunde, then obey.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 99. (1574) Pettie, tr.

When it comes to pride, Luke would make Lucifer look like a charity-boy asking for more soup.

W. V. MOODY, *The Great Divide*. Act iii. (1906)

## PRIEST

### See also Preacher

3 My profession is to keep secrets. (Mi profesión es de guardar secreto.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 1. (1615) A priest is speaking.

4 When heather-bells grow cockle-shells, The miller and the priest will forget themsels.

ROBERT CHAMBERS, *Popular Rhymes of Scotland*, p. 72. (1842) Will forget to exact their dues.

5 Draweth no monkes moore unto youre in.

CHAUCER, *Canterbury Tales: The Prioress's Prologue*, l. 8. (c. 1386)

He who wishes to keep his house clean, Will not have there either priest or pigeon.

(Chi vuol tener la casa monda

Non tenga mai ne prete ne colomba.)

JEAN ANTOINE BAFF, *Mimes*. (c. 1565) See LEAN, *Collectanea*, iv, 85.

He that in a neat house will dwell

Must priest and pigeon thence expel.

RANDLE COTGRAVE, *Dictionary: Pigeon*. (1611)

Doves and domines leave ay a foul house.

JAMES KELLY, *Scottish Proverbs*, p. 86. (1721)

6 The priesthood is the profession of a gentleman.

JEREMY COLLIER, *The Immortality and Profaneness of the English Stage*, iii. (1693)

7 Eyes and priests bear no jests.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1735. Repeated in 1739.

8 Bad priests bring the devil into the church.

THOMAS FULLER, *Gnomologia*. No. 835. (1732)

9 But now I see well the old proverb is true, That parish priest forgetteth that ever he was clerk!

JOHN HEYWOOD, *Johan the Husband and Tyb His Wyfe*, p. 86. (1533)

When he was once crowned King . . . he cast aside his old condicions . . . verefieng ye old prouerbe, honoures chaunge maners, as the parishe prest remembreth that he was neuer parishe clerck.

EDWARD HALL, *Chronicle*, p. 387. (1548) HONORS CHANGE MANNERS, see under HONORS.

Now nought he setteth

By poore folk, For the paryshe forgetteth That ever he hath bene holy water clarke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

The parish priest forgetteth that ever hee was clarke.

GEORGE PETTIE, *Petite Pallace*, p. 94. (1676)

The proverb old is come to passe, The priest when he begins the masse, Forgets that ever clarke he was.

RICHARD JOHNSON, *The Crown Garland of Golden Roses*, p. 48. (1612)

The Priest forgets he was a Clark.

THOMAS FULLER, *Gnomologia*. No. 4721. (1732)

10 Every man is a patriarch and priest in his own house.

DEAN S. R. HOLE, *More Memories*. Ch. 21. (1894)

11 Like people, like priest. (Sicut populus, sic sacerdos.)

Old Testament: *Hosea*, iv, 9. (c. 725 B.C.) Wyclif renders it, "As the peple, so the prest."

Quoted by St. Bernard (c. 1130) as a saying, in the form, "Ita populus sic sacerdos."

Like people, like priest begins now to be verified.

THOMAS NASHE, *Works* (Grosart), i, 121. (1598)

Ita populus, sicut sacerdos, Such as the priest is, such will the people be: the priest cannot err, but he causeth others to err also.

JOSEPH MEDE, *Discourses*, xxxvi, 276. (1664)

Like priest, like people.

JOHN RAY, *English Proverbs*, p. 114. (1670)

In most places it is at this day, like parson, like people.

ANDREW YARRANTON, *England's Improvement*. Pt. ii, p. 183. (1681)

A mad Parish must have a mad Priest.

THOMAS FULLER, *Gnomologia*. No. 268. (1732)

12 But first among the Priests dissension springs.

MILTON, *Paradise Lost*. Bk. xii, l. 353. (1667)

When priests dispute, we come at the truth.

FRANKLIN, *Poor Richard's Almanack*, 1742.

DISPUTATION THE SCAB OF THE CHURCH, see under CHURCH.

13 New Presbyter is but Old Priest writ Large.

MILTON, *On the New Forcers of Conscience*. (c. 1646)

Knowing how easily "presbyter" might become "priest writ large."

DAVID MACLEOD, *Memoir of Norman Macleod*. Ch. 1. p. 183. (1876)

When Elizabeth died [1603], . . . the Presbyterian elders became themselves "hireling wolves," "old priest" written in new characters.

J. A. FROUDE, *Bunyan*, p. 66. (1880)

1 Oh, the case is alter'd: no priest, no mass.

EDMUND PLOWDEN, when a pretender who was no priest offered to officiate. (a. 1585) See FULLER, *Worthies*, iii, 54.

No Priest, no Mass.

THOMAS FULLER, *Gnomologia*. No. 3618. (1732)

2 Once a priest, for ever a priest.

G. A. SALA, *Once Round the Clock*, p. 290. (1859)

In this country we stick to the maxim, "once a parson, always a parson."

LESLIE STEPHEN, *Letter*, 13 Jan., 1865.

On 9 Aug., 1870, an act enabling the clergy to unfrock themselves was passed.

V. S. LEAN, *Collectanea*, iv, 71. (1902)

3 Baldheads are ready-made priests. (T'u tzu wei cho shang.)

SCARBOROUGH, *Chinese Proverbs*. No. 2400. (1875) Buddhist priests shave their heads.

4 Such as the abbot is, such is the monk.

TORRIANO, *Piazza Universale*, p. 1. (1666)

Such as the Priest, such is the Clerk.

THOMAS FULLER, *Gnomologia*. No. 4279. (1732)

## PRINCE

See also King

5 Princes . . . always see, they seldom weigh.

LORD CHESTERFIELD, *Letters*, 14 Nov., 1749.

6 A Prince shoulde alwayes be more prompt and ready in geuyng, then in taking.

JOHN FLORIO, *Firſte Fruites*, fo. 68. (1578)

Quoting Alexander the Great.

7 Experience has shewn that between the prisons and the graves of princes, the distance is very small.

SIR MICHAEL FOSTER, *Foster's Crown Cas.*, 1762. (*Discourse I*, c. 1. s. 3.)

Princes and lords may flourish, or may fade; A breath can make them, as a breath has made.

OLIVER GOLDSMITH, *The Deserted Village*, l. 53. (1770)

8 Many Princes sin with David, but few repent with him.

FRANKLIN, *Poor Richard's Almanack*, 1754.

Friends are the true Sceptres of Princes.

FRANKLIN, *Poor Richard's Almanack*, 1754

9 Princes, like Beautys, from their youth Are strangers to the voice of truth.

JOHN GAY, *Fables*. Fab. i, l. 5. (1727)

10 To reprehend princes it is dangerous, and to commend them, plaine lying.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 199. (1574) Pettie, tr.

You will say with Aristotle, that prudence is only proper to Princes.

STEFANO GUAZZO, *Civile Conversation*, ii, 201. Remembring the Proverbe, that an evill Prince, hath evill sides: that is, evill counsaylours.

STEFANO GUAZZO, *Civile Conversation*, ii, 207. Hee findeth that saying true, That whether thy Prince love thee, or hate thee, it is all one evill.

STEFANO GUAZZO, *Civile Conversation*, ii, 209.

11 The iolly fellowes that once in England liued like Princes in their Abbeies and Frieries.

ROBERT GREENE, *Spanish Masquerado*. (1589)

*Works* (Grosart), v, 266.

We came to Sir W. Batten's, where he lives like a prince.

SAMUEL PEPYS, *Diary*, 1 Nov., 1660.

12 The chiefe fault commonly is, in those counsellors that put a sword into a mad-mans hand, by putting such conceits into Princes heads

SIR JOHN HARINGTON, *Orlando Furioso: Allegory*, p. 413. (1591)

Learning in a prince is like a dangerous knife in the hand of a madman.

DANIEL TUVIL, *Vade Mecum*, p. 16. (1638)

13 Princes have no way.

HERBERT, *Jacula Prudentum*. No. 954. (1640)

Of a new Prince, new bondage.

HERBERT, *Jacula Prudentum*. No. 1114.

Princes are venison in Heaven.

HERBERT, *Jacula Prudentum*. No. 1147.

The Philosophy of Princes is to dive into the secrets of men, leaving the secrets of nature to those that have spare time.

HERBERT, *Jacula Prudentum*. No. 1156.

14 Every little prince has ambassadors. (Tout petit prince a des ambassadeurs.)

LA FONTAINE, *Fables*. Bk. i, fab. 3. (1668)

15 To compliment princes on virtues they do not possess is to insult them with impunity. (Louer les princes des vertus qu'ils n'ont pas, c'est leur dire impunément des injures.)

LA ROCHEFOUCAULD, *Maximes*. No. 320. (1665)

The devotion which one gives to princes is an inferior self-love. (La dévotion qu'on donne aux princes est un second amour-propre.)

LA ROCHEFOUCAULD, *Maximes*. No. 518.

16 The punishment of bad princes is to be thought worse than they are. (Le châtimement des mauvais princes est d'être crus pires qu'ils ne sont.)

JOSEPH JOUBERT, *Pensées*. No. 195. (1810)

17 The prince that is feared of many must of necessity fear many.

NICHOLAS LING, comp., *Politeuphuia*, p. 79. (1597) See also FEAR: FEARED AND FEARING.

- 1 One maye poynt at a Starre, but not pull at it, and see a Prince but not search him.  
JOHN LYLY, *Euphues and His England* (Arber), p. 264. (1580)
- 2 A Prince's greatest virtue is to know his own. (Principis est virtus maxima nosce suos.)  
MARTIAL, *Epigrams*. Bk. viii, epig. 15. (A. D. 93)
- 3 When the prince calls, the carriage must not be waited for.  
MENCIUS, *Discourses*. Bk. ii, pt. ii, ch. 2. (c. 300 B.C.) Quoting *Liki* (*Book of Rites*). Ch. 19. (c. 900 B.C.)  
If the prince of a State love benevolence, he will have no opponent in all the empire.  
MENCIUS, *Discourses*, Bk. iv, pt. i, ch. 7.
- 4 It's her own prince that's dear to a princess. (Suos rex reginae placet.)  
PLAUTUS, *Stichus*, l. 133. (c. 200 B.C.)
- 5 The prince is not above the laws, but the laws above the prince. (Non est princeps super leges, sed leges supra principem.)  
PLINY THE YOUNGER, *Panegyric of Trajan*. Sec. 65. (C. A. D. 100)  
The freedom princes owe their people is the freedom of law, of which you are only the minister and first depository.  
JEAN BAPTISTE MASSILLON, *Sermon*, preached before Louis XV, 1717.  
The prince is the first servant and the first magistrate of the state.  
FREDERICK THE GREAT, *Motto*, of his political testament, written in French with his own hand. (c. 1750) See *Mémoires de Brandebourg*. The same idea is frequently expressed in Frederick's writings. See also under KING.
- 6 Put not your trust in princes. (Nolite confidere in principibus.)  
Old Testament: *Psalms*, cxlvi, 3. (c. 350 B.C.)  
The kingly Prophet well evinces  
That we should put no Trust in Princes.  
SWIFT, *A Pastoral Dialogue*, l. 13. (1727)  
He follow'd David's Lesson just,  
In Princes never put thy Trust.  
SWIFT, *On the Death of Dr. Swift*, l. 341. (1731)
- 7 Who draws his sword against his prince must throw away the scabbard.  
JOHN RAY, *English Proverbs*, p. 17. (1678)  
FULLER, *Gnomologia*. No. 5698. (1732)
- 8 Never Prince hath founded great Empire, but by making warre in person, nor hath lost any, but when he made warre by his lieutenants.  
DUKE OF ROHAN, *Le Parfait Capitaine*. Ch. 22. (1636) As quoted by FULLER, *The Holy State*. Bk. iv, ch. 18.
- 9 The friendship of princes may be changed by a caprice.  
SADI, *Gulistan*. Ch. viii, Maxim 9. (c. 1258)

- How wretched  
Is that poor man that hangs on princes' favours!  
SHAKESPEARE, *Henry VIII*, iii, 2, 366. (1612)
- 10 The fortune of princes changes with their character. (Fortuna simul cum moribus immutatur.)  
SALLUST, *Bellum Catilinae*. Ch. 2. (c. 41 B.C.)
- 11 When the Prince wants a minister to die, he dies. (Chün yao ch'en ssü ch'en chiu ssü.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2091. (1875) The Germans say, "Was die Fürsten geigen, müssen die Unterthanen tanzen" (When the prince fiddles, the subjects must dance).
- 12 Princes are the glass, the school, the book, Where subjects' eyes do learn, do read, do look.  
SHAKESPEARE, *The Rape of Lucrece*. St. 88. (1594)  
As the princes are, so are the people; *qualis rex, talis grex*.  
ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)  
Examples lead us, and wee likely see,  
Such as the Prince is, will his people be.  
ROBERT HERRICK, *Like Prince, Like People*. (1648) There is a Latin proverb, "Vitium exemplo principis inolescit" (Vice, through the example of the prince, becomes a custom.)
- 13 I always disapproved that false compliment to princes, that the most lasting monument they can have is in the hearts of their subjects.  
SWIFT, *Letter to the Lord High Treasurer*, 22 Feb., 1712.
- 14 If a prince does wrong, let him make atonement with his head.  
TELIPINUS, KING OF THE HITTITES, *Proclamation*. (c. 1650 B.C.)
- 15 Princes give rewards with their own hands, But death or punishment by the hands of others.  
JOHN WEBSTER, *White Devil*. Act v. sc. 6. (1612)
- 16 An unlearned Prince is a crowned Ass.  
WILLIAM THE CONQUEROR, to his son, Henry, when the latter refused to study. (c. 1070)  
See CAMDEN, *Remains*, p. 265.  
A prince without letters is a Pilot without eyes. All his government is groping.  
BEN JONSON, *Explorata: Illiteratus Princeps*. (1616)
- 17 The princes among us are those who forget themselves and serve mankind.  
WOODROW WILSON, *Speech*, Washington, 31 March, 1916.
- 18 Princes and women must not be contradicted, says the proverb.  
EDMUND H. YATES, *The Rock Ahead*. Bk. iii, ch. 3. (1868)

1 If the people have plenty, how can the Prince be in want? But if the people are in want, how can the Prince have plenty?

YU JO. Quoted by CONFUCIUS, *Analects*. (c. 500 B. C.) Giles, tr.

### PRINCIPLE

2 Every principle contains in itself the germs of a prophecy.

S. T. COLERIDGE, *Biographia Literaria*. Ch. 10. (1817)

The value of a principle is the number of things it will explain.

R. W. EMERSON, *The Preacher*. (1867)

3 The old adage may be verified, that "the men of principle may be the principal men."

C. C. COLTON, *Lacon: Preface*. (1820)

Independence of principle consists in having no principle on which to depend.

C. C. COLTON, *Lacon: Preface*.

4 Men of principle are always bold, but bold men are not always men of principle.

CONFUCIUS, *Analects*. Bk. xiv, ch. 5. (c. 500 B. C.)

A man can enlarge his principles; his principles do not enlarge the man.

CONFUCIUS, *Analects*. Bk. xv, ch. 28.

5 Principles become modified in practise by facts.

J. FENIMORE COOPER, *The American Democrat*. Ch. 29. (1838)

No exclusive and inflexible plan [for governing the Southern states] can safely be prescribed as to details and collaterals. . . . [But] important principles may and must be inflexible.

ABRAHAM LINCOLN, *Speech*, at Washington, 11 April, 1865. Lincoln's last public address.

6 Dying for a principle seems to me a higher degree of virtue than scolding for it.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 5. (1860)

7 We talk on principle, but we act on interest.

W. S. LANDOR, *Imaginary Conversations: Banos and Alpuente*. (1824)

I don't believe in princerple,

But, oh, I *du* in interest!

J. R. LOWELL, *Biglow Papers*. Ser. i, No. 6. (1848)  
The American proverb is, "In politics a man must learn to rise above principle."

8 Do not be sick or despairing if you do not always succeed in acting from right principles. (μή σικχαίνειν μηδὲ ἀπαυδᾶν . . . εἰ μὴ καταπικροῦθαί σοι τὸ ἀπὸ δογμάτων ὁρθῶν ἕκαστα πράσσειν.)

MARCUS AURELIUS, *Meditations*. Bk. v, sec. 9. (c. A. D. 174) "When thou art foiled," Aurelius adds, "come back again to them, and rejoice if on the whole thy conduct is worthy of a man."

### PRINTING

See also Press

9 What soeuer is uttered in such mennes hearing, must bee done in printe, as wee say in oure common Prouerbe.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 357. (1576)

All this I speak in print, for in print I found it.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 1, 175. (1594)

O sir, we quarrel in print.

SHAKESPEARE, *As You Like It*, v, 4, 94. (1600)

In print, rarely, admirably, finically.

THOMAS DRAXE, *Bibliotheca*, p. 56. (1616)

10 Providence . . . permitted the invention of printing as a scourge for the sins of the learned.

POPE, *The Dunciad: Proem*. (1728)

11 The thing is written. It is true. (Cela est escrit. Il est vray.)

RABELAIS, *Pantagruel*. Bk. ii. (1534) Writing formerly lent the same verisimilitude to a statement which was afterwards ascribed to printing.

That whiche is written I will believe.

WILLIAM BULLEIN, *A Dialogue against the Fever Pestilence*. (1564)

I love a ballad in print o' life, for then we are sure they are true.

SHAKESPEARE, *The Winter's Tale*, iv, 4, 264. (1610) "If it is in print it must be true."

12 The art preservative of arts. (Ars artium omnium conservatrix.)

UNKNOWN. The phrase was part of an inscription on the façade of the house at Haarlem, Holland, once occupied by Laurens Janszoon Koster, one of the reputed inventors of printing from movable type. (c. 1400) The tradition is that he kept his invention a secret, but that it was stolen by one of his workmen named John Fust. The full inscription ran, "Memoriae Sacrum Typographia Ars Artium Omnium Conservatrix. Hic Primum Inventa Circum Annum MCCCCXL."

### PRISCIAN

13 Prisians hed broken now handy dandy.

JOHN SKELTON, *Speke, Parrot*, l. 176. (1529)

Priscian was a celebrated Roman grammarian (c. 500). "To break Priscian's head" became proverbial for speaking or writing bad Latin, and, by extension, bad English. The *locus classicus* for the idea is *Priscianus Vapularians*, a comedy by NICODEMUS FRISCHLIN.

As when we speake false English . . . euery poore scholler . . . cals it the breaking of Priscians head.

GEORGE PUTTENHAM, *The Arte of English Poesie*, p. 258. (1589)

*Bone? bone for bene:* Priscian a little scratched, 'twill serve!

SHAKESPEARE, *Love's Labour's Lost*, v, 1. 31. (1595)

Will speake false Latine, and breake Priscians head.

UNKNOWN, *Sir Gyles Goosecappe*. Act i, sc. 4. (1606)

Throwing words at random she never brake Priscian's head.

THOMAS FULLER, *The Holy State: Hildegardis*. (1642)

[They] hold no sin so deeply red  
As that of breaking Priscian's head.

SAMUEL BUTLER, *Hudibras*, ii, ii, 224. (1664)

And counted breaking Priscian's head a thing  
More capital, than to behead a king.

SAMUEL BUTLER, *Remains*, i, 220. (a. 1680)

Some free from rhyme or reason, rule or check,  
Break Priscian's head, and Pegasus's neck.

POPE, *The Dunciad*. Bk. iii, l. 162. (1728)

Priscian . . . was so devoted to his favourite study, that to speak false Latin in his company was as disagreeable to him, as to break his head.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Priscian*. (1785)

## PRISON

<sup>1</sup>  
A prison ain't just a place; it's bein' some-  
wheres you don't want to be.

OWEN DAVIS, *Icebound*. Act ii. (1923)

<sup>2</sup>  
Away with him to the deepest dungeon be-  
neath the castle moat.

DICKENS, *Nicholas Nickleby*. Ch. 29. (1839)

<sup>3</sup>  
The worst use you can make of a man is to  
put him in prison.

EDWARD EVERETT HALE, *My Double, and How He Undid Me*. (1859)

<sup>4</sup>  
A jailor's conscience and his fetters are both  
made of one metal.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)

<sup>5</sup>  
Stone walls do not a prison make,  
Nor Iron bars a cage.

RICHARD LOVELACE, *To Althea from Prison*. (1642)

<sup>6</sup>  
A jailbird hardly worthy of a jail. (*Carcer vix carcere dignus*.)

LUCILIUS, *Satires*. Frag. 1176, Loeb. (c.130 B. C.)

<sup>7</sup>  
The chain gang. (*Genus ferratile*.)

PLAUTUS, *Mostellaria*, l. 19. (c. 220 B. C.)

<sup>8</sup>  
Under a government which imprisons any un-  
justly, the true place for a just man is also  
in prison.

H. D. THOREAU, *Civil Disobedience*. (1849)

Whilst we have prisons, it matters little which  
of us occupies the cells.

SHAW, *Maxims for Revolutionists*. (1903)

## II—Prison: Euphemisms

<sup>9</sup>  
Who can put the country under lock and key.  
(*Quien puede poner puertas al campo*.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25. (1605)

*Poner puertas*, lit., place gates or doors.

We were run into a lock-up.

H. E. HAMBLEY, *The General Manager's Story*, p. 271. (1898)

They walked side by side . . . a short block to the lock-up.

IRVIN COBB, *Back Home*, p. 86. (1912)

<sup>10</sup>  
Hee's in Cobs pound.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 188. (1639)

Crowdero, whom, in irons bound,  
Thou basely threw'st into Lob's pound.

SAMUEL BUTLER, *Hudibras*, i, iii, 910. (1663)

Between 'um both he's got into Lobb's pound.

JOHN CROWNE, *Juliana*. Act i, sc. 1. (1671)

You are in Lob's pound; get out as you can.

SWIFT, *Polite Conversation*. Dial. i. (1738)

What! are you all in Hob's pound?

FRANCES BURNEY, *Camilla*. Bk. iv, ch. 3. (1796)

Lob's pound, a prison.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Lob*. (1758)

Lob's pound. The bridewell.

MOOR, *Suffolk Words*, p. 215. (1823) It may also mean any difficulty or perplexity.

<sup>11</sup>  
You'll be sent to a stronger house than ever  
your father built for you.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 209. (1639)

<sup>12</sup>  
Quod: Newgate; also any prison, tho' for debt.

B. E., *A New Dictionary of the Canting Crew: Quod*. (a. 1700)

There is not such a pickpocket in the whole quad.

HENRY FIELDING, *Amelia*. Bk. i, ch. 4. (1752)

She . . . grudged me a hundred pound to get me out of quod.

THACKERAY, *Vanity Fair*. Ch. 54. (1848)

<sup>13</sup>  
He was . . . had to the Clinke.

JOHN FOXE, *The Book of Martyrs* (1596), 1464/1. (1563) Originally the nickname of a noted prison in Southwark, London. Afterwards, any prison, especially a small, dismal one.

The rest was close in clinke.

GEORGE GASCOIGNE, *Posies*. (1575) *Works* (1587), p. 171.

I was thrust into the clink, or lock-up.

FREDERICK MARRYAT, *Japhet*. Ch. 58. (1836)

<sup>14</sup>  
He will faint at the smell of a wall-flower. Intimating that the person so spoken of had been confined in the gaol of Newgate; formerly styled the wall-flower, from the wall-flowers growing up against it.

FRANCIS GROSE, *Provincial Glossary: London*, p. 198. (1787)

He has studied at Whittington's college. That is, he has been confined in Newgate, which was rebuilt A. D. 1423, according to the will of Sir Richard Whittington, by . . . his executors.

FRANCIS GROSE, *Provincial Dictionary: London*, p. 204. "Greystone College" is the American equivalent.

1 Four went to the can. I was one of the guys who went to the can.

GEOFFREY HOMES, *The Street of the Crying Woman*, p. 180. (1942)

2 Go to the basket and repent.

MASSINGER AND FIELD, *The Fatal Dowry*. Act v, sc. 1. (1632) Said to a man arrested for debt.

3 I was . . . seven days in the new stir.

HENRY MAYHEW, *London Labour and the London Poor*, i, 421. (1851)

A man has time to think things out, in stir.

ARTHUR MORRISON, *A Child of the Jago*, p. 313. (1896)

4 He be in danger of miserably rotting within a Stone Doublet.

PETER MOTTEUX, tr., *Rabelais, Pantagruel*. Bk. iv, ch. 12. (1693) This is Motteux' rendering of "Miserablement pourrir en prison."

5 The coaches won't run over him.

JOHN RAY, *English Proverbs*, p. 186. (1813)

6 Lodged in the cooler over night.

UNKNOWN, *Milnor* ([N.] Dakota) *Teller*, 8 Aug., 1884.

He's on the square as long as he keeps out of the cooler.

GEORGE ADE, *Artie*, p. 181. (1896)

Sing Sing! The penitentiary? The sure-enough cooler.

G. B. McCUTCHEON, *The Rose in the Ring*, p. 262. (1910)

Have our prisoners taken down to the refrigerator.

JOHN HAY, *The Bread Winners*, p. 237. (1883)

An elegancy for "cooler."

7 They were safely lodged in the jug.

UNKNOWN, *Niles' Register*, ix, sup. 190. (1815)

In a box of the stone-jug I was born.

HARRISON AINSWORTH, *Rookwood*. Bk. iii, ch. 5. (1834)

The poor fellow was soon "jugged up."

GEORGE CATLIN, *North American Indians*, ii, 30. (1841)

They sentenced me . . . to ten years in the jug.

JAMES RUSSELL LOWELL, *The Biglow Papers*. Ser. ii, No. 1. (1861)

We'll . . . see your prisoner jugged.

JOHN TOWNSEND TROWBRIDGE, *Three Scouts*. Ch. 13. (1865)

Get him. Throw him in the jug.

HOMER CROY, *R.F.D. No. 3*, p. 229. (1924)

That would have made me want to jug everyone.

EDGAR JEPSON, *Keep Murder Quiet*, p. 166. (1940)

IN DURANCE VILE, see under DURANCE.

## PRIVACY

8 I might have been a gold-fish in a glass bowl for all the privacy I got.

H. H. MUNRO (SAKI), *Reginald*. Ch. 1. (1904)

I was not having any more privacy in that hospital than a goldfish.

IRVIN S. COBB, *Speaking of Operations*. (1915) Since Crowell's death I've had about as much privacy as a goldfish.

HOWIE, *Murder at Stone House*, p. 153. (1942)

## PRIVILEGE

9 A monopoly of privileges is always invidious.

J. A. FROUDE, *Caesar*. Ch. 3. (1879)

10 What men mourn most is a privilege, even if it be that of chief mourner at a funeral.

J. R. LOWELL, *Address*, at Birmingham, Eng., 6 Oct., 1884.

11 The concessions of the privileged to the unprivileged are seldom brought about by any better motive than the power of the unprivileged to extort them.

J. S. MILL, *Subjection of Women*. Ch. 3. (1869) The common ambition strains for elevations, to become some privileged exclusive.

WALT WHITMAN, *Democratic Vistas*. (1870)

The prettiest sight in this fine pretty world is the Privileged Class enjoying its privileges.

PHILIP BARRY, *The Philadelphia Story*. Act ii, sc. 2. (1939)

12 By non-usage all privileges are lost, say the clerks. (Par non vsaige sont perduz tous priuileges, se disent les clerks.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 27. (1545)

A Pryvalege, priuilegium, quasi priuatus legem. (As it were, a private law.)

UNKNOWN, *Catholicon Anglicum*, p. 292/1. (1483) The legal proverb is, "Privilegium est quasi privata lex." Another is, "Privilegium non valet contra rempublicam" (Privilege does not avail against the commonwealth).

## PRIZE

### See also Reward

13 To rank the effort above the prize—is not this the way to exalt virtue?

CONFUCIUS, *Analects*. Bk. xii, ch. 21. (c. 500 B. C.) The deed is everything, the glory naught. (Die That ist alles, nichts der Ruhm.)

GOETHE, *Faust*. Pt. ii, act iv, sc. 1. (1830)

The virtue lies in the struggle, not the prize.

R. M. MILNES, *The World to the Soul*. (1844)

14 Know ye not that they which run in a race run all, but one receiveth the prize? (εἰς δὲ λαμβάνει τὸ βραβεῖον.)

*New Testament: I Corinthians*, ix, 24. (A. D. 57)

The Vulgate is, "Unus accipit bravium."

Such as he is, he's my prize-packet.

PINERO, *Preserving Mr. Panmure*. Act ii. (1911)

- 1 Who would run, that's moderately wise,  
A certain danger for a doubtful prize?  
JOHN POMFRET, *Love Triumphant*, l. 85. (a. 1702)  
The paltry prize is hardly worth the cost.  
LORD BYRON, *Childe Harold*. Canto ii, st. 35.  
(1812) The Latin proverb is, "Palma non sine pulvere" (The prize is not without dust).  
See also under PALM.

## PROBABILITY

- 2 Probabilities direct the conduct of the wise man. (Probabilia . . . sapientis vita regeretur.)  
CICERO, *De Natura Deorum*. Bk. i, ch. 5, sec. 12. (45 B.C.)  
Probability is the very Guide of Life.  
BISHOP JOSEPH BUTLER, *The Analogy of Religion Natural and Revealed: Introduction*. (1736) A somewhat similar saying is credited to Voltaire, "Almost all human life depends on probabilities."  
3 Likelie lies in the myre, and unlikelie goes by it.  
DAVID FERGUSON, *Scottish Proverbs*, p. 72. (c. 1595)  
Likely lies in the Mire, when Unlikely gets over.  
THOMAS FULLER, *Gnomologia*. No. 3242. (1732)  
4 No priest or soothsayer that ever lived could hold his own against Old Probabilities.  
O. W. HOLMES, *Pages from an Old Volume of Life*, p. 327. (1875) "Old Probabilities," the U.S. Weather Bureau.  
5 A reasonable probability is the only certainty.  
E. W. HOWE, *Sinner Sermons*. (1926) There is, however, an Italian proverb, "A thousand probabilities do not make one fact."  
6 Fate laughs at probabilities.  
LORD LYTTON, *Eugene Aram*. Ch. 1. (1832)  
7 Probability must atone for want of truth.  
MATTHEW PRIOR, *Solomon on the Vanity of the World: Preface*. (1718)  
Lest men suspect your tale untrue,  
Keep probability in view.  
JOHN GAY, *Fables: The Painter Who Pleased Nobody*, l. 1. (1727)

## PROCRASTINATION

See also Delay, Tomorrow

- 8 Often have I heard it said, What good thing you can do, do not defer it. (Semper audiui dici, Quod bene potes facere noli differre.)  
ALBERTANO OF BRESCIA, *Liber Consolationis et Consilii*. (1246)  
No idleness, no laziness, no procrastination; never put off till to-morrow what you can do to-day.  
LORD CHESTERFIELD, *Letters*, 26 Dec., 1749.  
NEVER PUT OFF TILL TO-MORROW, see under TOMORROW.

- 9 He who has a lawsuit should go to the judge.  
*Babylonian Talmud: Sanhedrin*, fo. 3b. (c. 450)  
He who has pain should go to the doctor.  
*Babylonian Talmud: Baba Kamma*, fo. 46b.  
10 By and by never comes. (Modo, et modo, non habebant modum.)  
ST. AUGUSTINE, *Confessions*. Bk. viii, ch. 5, sec. 12. (c. A. D. 397) The Spanish form is, "Por la calle de Despues se acabe á la casa de Nunca" (By the street of By-and-By one comes to the house of Never).  
By and by is easily said.  
SHAKESPEARE, *Hamlet*, iii, 2, 403. (1600)  
Two anons and a by and by is an hour and a half.  
WILLIAM CAMDEN, *Remains* (1870), p. 334. (1605) Cited by Ray and Fuller.  
Lagg puts all in his bag.  
TORRIANO, *Piazza Universale*, p. 322. (1666)  
11 Procrastination brings loss, delay danger. (Dilatio damnum habet, mora pericula.)  
ERASMUS, *Colloquia: Adolenscens*. (1524)  
Nothing so perilous as procrastination.  
JOHN LYL, *Euphues* (Arber), p. 65. (1579)  
There is no safetie in procrastinating.  
W. D. MONTAGU, *Al Mondo*, p. 124. (1633)  
12 The procrastinating man is ever struggling with ruin. (αἰεὶ δ' ἀμβολιερῶς ἀνὴρ ἀτῆσι παλαίει.)  
HESIOD, *Works and Days*, l. 413. (c. 800 B.C.)  
13 Procrastinated time will always fly on.  
MARTIN MADAN, tr., *Persius*, p. 130. (1789)  
14 procrastination is the | art of keeping | up with yesterday.  
DON MARQUIS, *certain maxims of archy*. (1927)  
15 While we are procrastinating life speeds by. (Dum differtur, vita transcurrit.)  
SENECA, *Ad Lucilium*. Epis. i, sec. 3. (c. A. D. 64)  
16 Procrastination is the thief of time;  
Year after year it steals, till all are fled.  
EDWARD YOUNG, *Night Thoughts*. Night i, l. 393. (1742)  
Punctuality is the thief of time.  
OSCAR WILDE, *The Picture of Dorian Gray*. Ch. 3. (1891)  
Procrastination is all of the time.  
OGDEN NASH. Title of poem. (1939)  
Far from being the thief of Time, Procrastination is the king of it.  
OGDEN NASH, *Long Live Delays*. (1940)

## PRODIGALITY

See also Spending

- 17 He who throws bread to the ground and squanders his money, will not leave this world before he is in need of the support of strangers.  
*Babylonian Talmud: Shabbath*, fo. 108. (c. 450)  
He who eats the fat tail ['alyethā] will have to hide himself in the garret ['ilithā]; who eats

cross [kākulē] may rest quietly by the dung hills [kiklē].

*Palestinian Talmud: Pesachim*, fo. 114a. (c. 450) The "fat tail" was a luxury, and one who indulges in it may have to conceal himself from his creditors. The one who lives parsimoniously may expose himself in the most conspicuous part of the town. Note the play upon words.

<sup>1</sup> When thrift is in the town, he is in the field.

FRANCIS BACON, *Promus*. No. 675. (a. 1626)  
It is easy for the economical to become prodigal, but not for the prodigal to become economical. (Ts'ung chien ju shē i; ts'ung shē ju chien nan.)  
DOOLITTLE, *Chinese Vocabulary*, ii, 482. (1872)

<sup>2</sup> Make ducks and drakes with shillings.

GEORGE CHAPMAN, *Eastward Hoe*, i, 1. (1605)  
See under DUCK.

<sup>3</sup> Lavishness is not Generosity.

THOMAS FULLER, *Gnomologia*. No. 3147. (1732)  
Young Prodigal in a Coach, will be an old Beggar barefoot.

THOMAS FULLER, *Gnomologia*. No. 6042.

<sup>4</sup> We commonly say of a prodigal man that he is no man's foe but his own.

BISHOP JOHN KING, *Lecture on Jonah*. (1594)  
See also under ENEMY.

<sup>5</sup> As much sinneth he that lauisheth without meane, as he that hoordeth without measure.

JOHN LYLY, *Euphues* (Arber), p. 192. (1579)  
The Prodigal generally does more Injustice than the Covetous.

FRANKLIN, *Poor Richard's Almanack*, 1732.

<sup>6</sup> Youth . . . tedding [scattering] that with a forke in one yeare, which was not gathered together with a rake, in twentie.

JOHN LYLY, *Euphues* (Arber), p. 228. (1580)  
The Fork is commonly the Rake's Heir.

THOMAS FULLER, *Gnomologia*. No. 4536. (1732)  
Don't throw your property out through the door with a spade, while your husband is bringing it in through the window with a spoon.

BURNE, *Shropshire Folk-Lore*, p. 589. (1883)  
The Prodigal robs his Heir, the Miser himself.

THOMAS FULLER, *Gnomologia*. No. 4722. (1732)

<sup>7</sup> Money abides not in the palm of a careless liver; it is even as water in a sieve.

SADI, *Gulistan*. Ch. i, Apologue 13. (c. 1258)  
A gay life melts away a fortune.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2691. (1875)

<sup>8</sup> A prodigal course  
Is like the sun's; but not, like his, recoverable.

SHAKESPEARE, *Timon of Athens*, iii, 4, 12. (1608)

<sup>9</sup> To be a spendthrift is to be laughed at, when you have nothing left. (Prodigere est cum nihil habeas te inridier.)

CAECILIUS STATIUS, *Hymnis*. Frag. 67, Loeb. (c. 175 B.C.)

<sup>10</sup> It's not money you're squandering, it's your life. (Non tu hoc argentum perdis, sed vitam tuam.)

TERENCE, *Adelphoe*, l. 410. (160 B.C.) Quoted as a proverb.

No man distributes his money to others, but every one his life and time.

MONTAIGNE, *Essays*. Bk. iii, ch. 12. (1595)

<sup>11</sup> To bring an abbey to a grange.

UNKNOWN, *Early Miscellanies* (Warton), 26. (c. 1480)

Our changes are soche that an abbaye turneth to a graunge.

BALE, *Kynge Johan* (Camden), 23. (c. 1540)

To bring an Abbey to a Grange. . . . We speak it of an unthrift.

JOHN RAY, *English Proverbs*, p. 161. (1670)

A brace of as delicate jades

As ever brought ninepence to nothing.

UNKNOWN, *Roxburghe Ballads*, viii, 812. (1729)

To bring one's ninepence to nothing: to lose property by neglect and waste.

BURNE, *Shropshire Folk-Lore*, p. 596. (1883)

## II—Prodigality: The Prodigal Son

See also Calf; The Fatted Calf

<sup>12</sup> The younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. (ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.)

*New Testament: Luke*, xv, 13. (C. A. D. 65) The *Vulgate* is, "Dissipavit substantiam suam vivendo luxuriose."

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. . . . And he would fain have filled his belly with the husks that the swine did eat. (τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι.)

*New Testament: Luke*, xv, 14–16. (C. A. D. 65)

The *Vulgate* is, "Siliquis, quas porci manducabant."

Waste not thy substance in riotous living.

MOHAMMED, *The Koran*, xvii, 26. (c. 622)

[He] may have been squandering his substance in riotous living.

PERCIVAL WILDE, *Tinsley's Bones*, p. 164. (1942)

<sup>13</sup> Prodigals lately come from swine-keeping.

SHAKESPEARE, *I Henry IV*, iv, 2, 38. (1591)

How like the prodigal doth she return

With over-weather'd ribs!

SHAKESPEARE, *The Merchant of Venice*, ii, 6, 17. (1597)

A returning prodigal is not to be exchanged for gold. (Lang tzū 'hui 'tou chin pu 'huan.)

DOOLITTLE, *Chinese Vocabulary*, ii, 189. (1872)

When prodigals return great things are done.

A. A. DOWTY, *The Siliad*. In BEETON, *Christmas Annual*, 1873

<sup>14</sup> I have received my proportion; like the prodigious son.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 3, 3. (1594)



PROFESSION, see Trade

PROFESSOR, see Teacher

### PROFIT

<sup>1</sup> Where does the bread come in? (τὴ πρὸς τ' ἀλφίτα;)

ARISTOPHANES, *Clouds*, l. 649. (423 B. C.) "What profit is there in this for me?" Cited by ERASMUS, *Adagia*, iii, vi, 643, who gives the Latin, "Quid ad farinas?"

Will it bake bread?

EMERSON, *Essays: Prudence*. (1841)

<sup>2</sup> Man does not know whereby he may profit.

*Babylonian Talmud: Pesachim*, fo. 54b. (c. 450)

<sup>3</sup> A blow that is profitable does not hurt the neck.

BURCKHARDT, *Arabic Proverbs*. No. 330. (1817)

<sup>4</sup> Where profit is, loss is hidden near by.

S. G. CHAMPION, *Racial Proverbs*, p. 444. (1938) A Japanese proverb. See also GAIN AND LOSS.

<sup>5</sup> He will go to hell for the house profit.

FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595)

If his profit lay in the breach of a dog, he would eat it.

BURCKHARDT, *Arabic Proverbs*. No. 578. (1817)

<sup>6</sup> By Hawk and by Hound | Small Profit is found.

THOMAS FULLER, *Gnomologia*. No. 6339. (1732)

<sup>7</sup> This sentence is well woorthy to bee written in letters of golde, that Hee utterly seeketh his owne shame, who onely seeketh his owne profite.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 32. (1574) Pettie, tr.

Euery man seeketh his owne profite (Ogniuno cerca il suo profitto.)

JOHN FLORIO, *Firste Fruites*, fo. 14. (1578)

<sup>8</sup> Quick returns make rich merchants.

JAMES KELLY, *Scottish Proverbs*, p. 282. (1721) "Small profits and quick returns" is the proverbial phrase.

His mission had been conducted on strictly commercial lines of small profits and quick returns.

ALGERNON WEST, *Recollections*. Ch. 31. (1899)

<sup>9</sup> What's none of my profit shall be none of my peril.

JAMES KELLY, *Scottish Proverbs*, p. 343. (1721)

What's none of your Profit, need be none of your Peril.

THOMAS FULLER, *Gnomologia*. No. 5514. (1732)

<sup>10</sup> Unearned increment.

JOHN STUART MILL, *Dissertations and Discussions* (1875), iv, 299. (1873) The increase in the value of land or property which occurs without labor or expenditure on the part of the owner.

<sup>11</sup>

No man profits but by the loss of others. (Il ne se fait aulcun proufit qu'au dommage d'aultruy.)

MONTAIGNE, *Essays*. Bk. i, ch. 21. (1580)

Where their profit lieth, there should also be their recreation. (Où est leur proufit, que là feust aussi leur esbat.)

MONTAIGNE, *Essays*. Bk. i, ch. 25.

<sup>12</sup>

No profit is possible, if outlay exceeds income. (Quaestus non consistet, si eum sumptus superat.)

PLAUTUS, *Poenulus*, l. 287. (c. 194 B. C.) A similar Latin proverb is, "Nihil prodest improbam mercem emere" (There is no profit in buying bad merchandise).

All men are callous or sensitive as profits dictate. (Omnes homines ad suum quaestum callent et fastidiunt.)

PLAUTUS, *Truculentus*, l. 932. (c. 186 B. C.)

If no profit he espies,

Where's the man will early rise?

(Jên wu li hsi, shui k'ên tsao ch'í?)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 161. (1875)

<sup>13</sup>

Great profits, great risks. (Li ta 'hai ta.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 186. (1875)

Fish see the bait, but not the hook; men see the profit, but not the peril.

S. G. CHAMPION, *Racial Proverbs*, p. xlii. (1938)

A Chinese proverb.

<sup>14</sup>

Better sell for small profits than fail in business. (Chê pên pu ju chien mai 'huo.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 190. (1875)

He sings for joy who makes a profit easily. (Tê liao pien ts'ai ch'ang ya tiao.)

SCARBOROUGH, *Chinese Proverbs*. No. 201.

Small profits on large capital are great;

Great profits on small capital are small.

(Pên ta li hsiao 'huan shih ta:

pên hsiao li ta 'huan shih hsiao.)

SCARBOROUGH, *Chinese Proverbs*. No. 237.

<sup>15</sup>

Better it is to have more of profit and less honour.

UNKNOWN, *Melusine*. Ch. 34. (c. 1385)

Honour and profit lie not all in one sack.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

After the Spanish, "Honor y provecho no caben en un saco."

### PROGRESS

<sup>16</sup>

All progress is based upon the universal innate desire on the part of every organism to live beyond its income.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

<sup>17</sup>

The history of progress is written in the lives of infidels.

R. G. INGERSOLL, *Speech*, New York, 1 May, 1881.

All progress begins with a crime.

ELBERT HUBBARD, *1001 Epigrams*, p. 109. (1911)

1 Not to go back, is somewhat to advance,  
And man must walk, at least, before they  
dance.

POPE, *Imitations of Horace: Epistles*. Bk. i.  
epis. 1, l. 53. (1732)

There is a period of life when we go back as  
we advance. (Il est un terme de la vie au-delà  
duquel en rétrograde en avançant.)

ROUSSEAU, *Émile*. Bk. ii. (1762)

All that is human must retrograde if it does not  
advance.

EDWARD GIBBON, *Decline and Fall of the Roman  
Empire*. Ch. 71. (1776)

He who moves not forward goes backward.

GOETHE, *Herman and Dorothea*, iii, 66. (1797)

After the Latin, "Qui non profecit, deficit."  
Another form is, "Non progredi est regredi"  
(Not to progress is to go back).

2 Yesterday I was walking under the fence;  
and I heard the peasant boys here, instead of  
some old ballad, bawling a street-song. That's  
what progress is.

TURGENEV, *Fathers and Children*. Ch. 27. (1862)  
What we call "Progress" is the exchange of one  
nuisance for another nuisance.

HAVELOCK ELLIS, *Impressions and Comments*.  
Ser. i, p. 16. (1914)

### PROHIBITION

3 To cross the line and trespass on the for-  
bidden. (Pasar la raya y llegar a lo vedado.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

4 Touch not; taste not; handle not. (μὴ ἅψῃ  
μὴ δὲ γεύσῃ μὴ δὲ θίγῃς.)

*New Testament: Colossians*, ii, 21. (c. A. D. 60)

The *Vulgate* is, "Ne tetigeritis, neque gus-  
taveritis, neque contrectaveritis."

Thou shalt abstain, Renounce, refrain! (Ent-  
behren sollst du! sollst entbehren!)

GOETHE, *Faust*. Pt. i, sc. 4. (1806)

5 Vicious actions are not hurtful because they  
are forbidden, but forbidden because they are  
hurtful.

FRANKLIN, *Autobiography*. Ch. 1. (c. 1780)

6 And when the woman saw that the tree was  
good for food, . . . she took of the [forbid-  
den] fruit thereof, and did eat. (Tulit de  
fructu illius. et comedit.)

*Old Testament: Genesis*, iii, 6. (c. 550 B. C.)

It is more pleasing to pluck an apple from the  
branch which you have seized, than to take one  
up from a graven dish. (Et magis adducto pomum  
decerpere ramo, | quam de caelata sumere lance  
iuvat.)

OVID, *Ex Ponto*. Bk. iii, epis. 5, l. 19. (c. A. D. 13)

7 Sweet is the fruit when the watcher is gone.  
(γλυκεῖ δ' ὥρα φύλακος ἐκλειπότος.)

PLUTARCH. (c. A. D. 100) The ascription is by

DIOGENIANUS, iii, 95. Cited by ERASMUS,  
*Adagia*, iv, iv, 92 with the Latin, "Dulce  
pomum, cum abest custos."

8 The flesh hadde delit in the beautee of the  
fruyt defended.

CHAUCER, *The Persones Tale*, l. 332. (c. 1386)  
But as the proverb hath it, apples are sweet when  
they are plucked in the gardener's absence. Eve  
liked no apple in the garden so well as the for-  
bidden.

THOMAS ADAMS, *Sermons* (1861), i, 53. (1629)

A more modern form is, "The apples on the  
other side of the wall are sweetest."

So glist'ed the dire Snake, and into fraud  
Led Eve, our credulous Mother, to the Tree  
Of Prohibition, root of all our woe.

MILTON, *Paradise Lost*. Bk. ix, l. 643. (1667)

Some one has told you that stolen fruit tasted  
sweetest.

MRS. GASKELL, *North and South*. Ch. 31. (1855)  
Forbidden fruit is sweet.

H. G. BOHN, *Handbook of Proverbs*, p. 357.

(1855) The Italians say, "I frutti proibiti  
sono i più dolci."

Adam was but human—that explains it all. He  
did not want the apple for the apple's sake, he  
wanted it only because it was forbidden.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*.  
(1893)

9 We find many things to which the prohibition  
of them constitutes the only temptation.

HAZLITT, *Characteristics*. No. 140. (1823)

10 My love passes over what is served to all,  
and chases flying game. (Meus amor . . .  
transvolet in medio posita et fugientia captat.)

HORACE, *Satires*. Bk. i, sat. 2, l. 107. (35 B. C.)

What is lawful has no charm; what is unlawful  
pricks one more keenly on. (Quod licet, ingratum  
est; quod non licet, acrius urit.)

OVID, *Amores*. Bk. ii, eleg. 19, l. 3. (c. 13 B. C.)

The proverbial form is, "Quicquid licet, minus  
disideratur" (What is permitted is least de-  
sired).

Whatever is guarded we desire the more; few  
love what they may have. (Pauci, quod sinit  
alter, amant.)

OVID, *Amores*. Bk. iii, eleg. 4, l. 25.

What is not ours charms more than our own.  
(Capiant animos plus aliena suis.)

OVID, *Artis Amatoriae*, i, 348. (c. 1 B. C.)

11 The greater the obstacle, the stronger the  
desire. (Plus l'obstacle étoit grand, plus fort  
fut le désir.)

LA FONTAINE, *Fables*. Bk. viii, fab. 16. (1678)

12 The Great Way is very smooth, but the  
people love the by-paths. (Ta tao' shen i  
erh min 'hao ching'.)

LAO-TSZE, *Tao-teh-king*. Sec. 53. (c. 550 B. C.)

13 When secure you lack appetite. (Securus non  
potes arrigere.)

MARTIAL, *Epigrams*. Bk. iii, No. 70. (c. A. D. 85)

1 Difficulty gives a price to things. (La difficulté donne prix aux choses.)

MONTAIGNE, *Essays*. Bk. ii, ch. 15. (1580)

Forbidden wares sell twice as dear.

JOHN DENHAM, *Natura Naturata*, l. 16. (c. 1650)

2 Stolen sweets are followed by a most bitter end. (τὸ δὲ πὰρ δίκαν | γλυκὺ πικροτάτα μένει τελευτά.)

PINDAR, *Isthmian Odes*, vii, 47. (c. 456 B.C.)

3 Stolen waters are sweet, and bread eaten in secret is pleasant. (Aquae furtivae dulciores sunt, et panis absconditus suavior.)

Old Testament: *Proverbs*, ix, 17. (c. 350 B.C.)

"Much sweeter," she saith, "more acceptable Is drinke, when it is stolen privily, Than when it is taken in forme avowable."

JOHN LYDGATE, *The Remedy of Love*. (c. 1430)

Venison stolen is aye the sweeter, The ferther the narrower fet the better!

JOHN LYDGATE, *The Remedy of Love*.

Sin shows you a fair picture—"Stolen waters are sweet."

THOMAS ADAMS, *Sermons*, i, 159. (1629)

Pleasure stolen being sweetest.

MASSINGER, *City-Madame*. Act ii, sc. 1. (1632)

Stolen sweets are always sweeter:

Stolen kisses much completer;

Stolen looks are nice in chapels:

Stolen, stolen be your apples.

THOMAS RANDOLPH, *Song of Fairies*. (a. 1635)

Gold barr'd with locks, Is best being stolen.

THOMAS DEKKER, *The Wonder of a Kingdom*. Act ii. (1636)

The proverb, that stolen meat is sweetest.

HEAD AND KIRKMAN, *The English Rogue: Preface*. (1671)

Nay, I must confess stolen pleasures are sweet.

CIBBER, *The Rival Fools*. Act i. (1709)

Everything forbidden is sweet.

BURCKHARDT, *Arabic Proverbs*. No. 557. (1817)

Stolen glances, sweeter for the theft.

BYRON, *Don Juan*. Canto i, st. 74. (1818)

His eyes dancing with all the glee of a forbidden revel; and his features . . . confessing the full sweetness of stolen waters and bread eaten in secret.

WALTER SCOTT, *Redgauntlet*. Let. 10. (1824)

A stolen drink is sweetest of all. (Furtivus potus plenus dulcedine totus.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 135. (1853) Citing a Latin proverb. The

French say, "Pain dérobé réveille l'appétit" (Stolen bread arouses the appetite).

Forbidden fizz is often the sweetest.

H. H. MUNRO (SAKI), *Reginald in Russia*. (1910)

4 Longing desire likes nothing better than what is not allowed. (Nihil magis amat cupiditas quam quod non licet.)

PUBLILIUS SYRUS, *Sententiae*. No. 438. (c. 43 B.C.)

'Tis forbidden joys delight. (Iuvat inconcessa voluptas.)

OVID, *Amores*, iii, 4, 31. (c. 13 B.C.)

As furtive water gives a sweeter taste Than wine that's drunk too copiously, to one, So is love's joy, that hides long unembraced By any husband, the sweeter felt when won.

(L'acqua furtiva, assai più dolce cosa

È che il vin con abbondanza avuto:

Così d'amor la gioia, che nascosa

Trapassa assai, del sempre mai tenuto

Marito in braccio.)

BOCCACCIO, *Il Filostrato*. Canto ii, st. 74. (c. 1250) Cummings, tr.

Forbade us thing, and that desyren we.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 519. (c. 1386)

We naturallye are desirous of thinges whiche are forbidden us, and wee knowe that "She sinneth lesse, who hath free power to sinne."

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 24. (1574) Pettie, tr.

Vices the more prohibited, the more provoked

GEORGE PETTIE, *Petite Pallace*, p. 204. (1576)

To forbid anything is the way to make us long for it. (Nous deffendre quelque chose, c'est nous en donner envie.)

MONTAIGNE, *Essays*. Bk. ii, ch. 15. (1580)

It is the nature of man to long after things forbidden and to desire what is denied us. (Nous entreprenons tousiours choses deffendues & conuitions ce que nous est denié.)

RABELAIS, *Gargantua*. Bk. i, ch. 57. (1534)

Forbid a thing and that we will do.

DAVID FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595) KELLY, *Scottish Proverbs*, p. 107. has,

"Forbid a fool a thing, and that he will do."

The French say, "Chose défendue est la plus désirée" (The forbidden thing is the most desired).

5 Every may be hath a may not be.

JOHN RAY, *English Proverbs*, p. 174. (1678)

FULLER, *Gnomologia*. No. 1437. (1732)

6 What we should shun we seek. (Fugienda petimus.)

SENECA, *Hippolytus*, l. 699. (c. A. D. 60)

To the ignorant mind, the pleasure of everything is increased by the very danger which should make us flee it. (Omnium enim rerum voluptas apud imperitos ipso, quo fugari debet, periculo crescit.)

SENECA, *De Beneficiis*. Bk. vii, ch. 9, sec. 3. (c. A. D. 56) Quoted by MONTAIGNE, ii, 15.

7 The thing that you can't get is the thing that you want, mainly.

MARK TWAIN, *A Connecticut Yankee*, p. 95. (1889)

The most interesting things in life are either immoral, illegal, or too fattening.

ALEXANDER WOOLLCOTT. As quoted by HABAS, *Art of Self-Control*, p. 30.

8 Everything which is not compulsory is forbidden.

JOHN T. WHITAKER, *Italy's Seven Secrets. Saturday Evening Post*, 23 Dec., 1939, p. 53. Quoting a definition of Fascism.

## II—Prohibition of Intoxicants

<sup>1</sup> If you say, "would there were no wine" because of the drunkards, then you must say, going on by degrees, "Would there were no steel," because of the murderers, . . . and "Would there were no women" because of adultery.

ST. JOHN CHRYSOSTOM, *Homilies*. (c. A. D. 390)

<sup>2</sup> There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. (Clamor erit super vino in plateis: deserta est omnis laetitia: translatum est gaudium terrae.)

Old Testament: *Isaiah*, xxiv, 11. (c. 725 B. C.)  
The lid's on in this precinct.

O. HENRY, *Suite Homes and Romance*. (1910)

<sup>3</sup> Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself.

ABRAHAM LINCOLN (?), *Speech*, in the Illinois House of Representatives, 18 Dec., 1840. It has been asserted that this is a forgery promulgated during an anti-saloon campaign in 1887. In a letter to the compiler, Philip Van Doren Stern, editor of *The Life and Writings of Abraham Lincoln*, states that he has been unable to verify it.

Prohibition only drives drunkenness behind doors.

MARK TWAIN, *Letter to the Alta Californian*, 28 May, 1867.

I'd rather that England should be free than that England should be compulsorily sober.

W. C. MAGEE, ARCHBISHOP OF YORK, *Sermon*, at Peterborough, 1868.

A great social and economic experiment, noble in motive and far-reaching in purpose.

HERBERT HOOVER, *Letter*, to William E. Borah, 28 Feb., 1928. Referring to prohibition in the U.S., thereafter commonly referred to as "the noble experiment." The prohibition amendment to the American Constitution was adopted 29 Jan., 1919; went into effect 16 Jan., 1920, and was repealed 5 Dec., 1933.

## PROMISE

<sup>4</sup> The day obliterates the promise of the night.

J. L. BURCKHARDT, *Arabic Proverbs*. No. 561. (1817) The supposed reply of a beautiful woman to Haroun al Raschid, when he came in the morning to claim the favor she had promised the night before. The saying more generally current at Cairo is, "The promise of the night is rubbed with butter, which melts away under the light of day."

<sup>5</sup> Pledges don't distress a good paymaster. (Al buen pagador no le duelen prendas.)

CERVANTES, *Don Quixote*. Pt. ii, chs. 14, 30, 34, 59, 71. That is, one who is sure of his ability to pay. (1615)

<sup>6</sup> Promises are not to be kept if the keeping of

them is harmful to those to whom you have made them. (Nec promissa igitur servanda sunt ea, quae sint iis, quibus promiseris, inutilia.)

CICERO, *De Officiis*. Bk. i, ch. 10, sec. 32. (45 B. C.)  
Bad promises are better broken than kept.

ABRAHAM LINCOLN, *Address*, at Washington, 11 April, 1865. His last public address.

<sup>7</sup> He loseth his thanks who promiseth and delayeth.

THOMAS DRAXE, *Bibliotheca*, p. 42. (1633)

<sup>8</sup> There was never promise made, but it was broken or kept.

QUEEN ELIZABETH. (c. 1590) As quoted by JOHN DEE, *Diary* (Camden Soc.), p. 37.

All promises are either broken or kept.

JOHN TAYLOR, *The Last Voyage*, p. 8. (1641)  
L'ESTRANGE, *Aesop*, p. 383. (1692) SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>9</sup> The eue to geue, is to promise. (El promettere, è la viglia del dare.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Promising is the eve of giving.

HERBERT, *Jacula Prudentum*. No. 846. (1640)

Promise is the eve of the gift.

TORRIANO, *Piazza Universale*, p. 219. (1666)

<sup>10</sup> A Man apt to promise, is apt to forget.

THOMAS FULLER, *Gnomologia*. No. 271. (1732)

<sup>11</sup> Mankind lives on promises.

T. C. HALIBURTON, *Wise Saws*. Ch. 11. (1843)

<sup>12</sup> He whiche is a promise breaker, escapeth not alway free.

EDWARD HALL, *Chronicle*, p. 184. (1548)

Some persons make promises for the pleasure of breaking them.

WILLIAM HAZLITT, *Characteristics*, p. 145. (1823)

<sup>13</sup> He who lightly promises will seldom keep his word.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 63. (c. 500 B. C.) Old, tr.

Too many promises lessen confidence. (Multa fidem promissa levant.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 10. (c. 15 B. C.)  
He that promiseth all, deceiueh all.

THOMAS DRAXE, *Bibliotheca*, p. 167. (1633)

He that promises too much, means nothing.

THOMAS FULLER, *Gnomologia*. No. 2253. (1738)

<sup>14</sup> Upright men keep their obligations; those without virtue think only of their claims.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 79. (c. 550 B. C.) Carus, tr.

A promise must be kept. (Fides servanda est.)

PLAUTUS, *Mostellaria*, l. 1023. (c. 220 B. C.)

Undertake not what you cannot perform, but be careful to keep your promise.

GEORGE WASHINGTON, *Copy Book*. (a. 1748)

<sup>15</sup> Sit not on every path making promises.

MOHAMMED, *The Koran*, vii, 84. (c. 622)

1 Ah! what a fine promissory note La Châtre has! (Ah! le bon billet qu'a La Châtre!)

NINON DE L'ENCLOS, when taking another lover (c. 1670), after promising the Marquis de la Châtre to be faithful to him in his absence. "The phrase," says Sainte-Beuve, "became proverbial among the French for empty promises."

2 Ye shall know my breach of promise. (Sciētis ultionem meam.)

*Old Testament: Numbers*, xiv, 34. (c. 550 B.C.)  
Perfidiousness, and breach of promise.

SAMUEL PURCHAS, *His Pilgrimage*, 631. (1613)  
Chops and Tomato sauce. Yours, Pickwick. Chops! Gracious heavens! and Tomato sauce!

DICKENS, *Pickwick Papers*. Ch. 34. (1837)  
It's better to change your attitude an' pay some heart balm than to be dug up later an' analyzed.

KIN HUBBARD, *Abe Martin's Broadcast*, p. 85. (1930)

3 Be sure to promise: what harm is there in promises? In promises every one can be rich [since they cost nothing]. (Promittas facito: quid enim promittere laedit? | pollicitis dives quilibet esse potest.)

OVID, *Artis Amatoriae*. Bk. i, l. 443. (c. 1 B.C.)

Ovid's advice on how to win a woman. The last phrase is a Latin proverb. The French say, "Nul n'est si large que celui qui n'a rien à donner" (There are no greater promisers than those who have nothing to give), or "Il se ruine à promettre, et s'acquitte à ne rien tenir" (He ruins himself by promising, and saves himself by not performing).

Promise, promise; want for no promising.

CHAPMAN, *Monsieur d'Olive*. Act iii, sc. 1. (1606)

Promises engage more effectually than Presents.

THOMAS FULLER, *Gnomologia*. No. 3956. (1732)

O promise me.

HARRY B. SMITH. Title of song in *Robin Hood*. Act i. (1890)

4 I pull in my rope. (Funem reduco.)

PERSIUS, *Satires*. No. v, l. 118. (c. A.D. 58)

Proverbial for taking back a promise, or changing one's mind.

5 These juggling fiends . . .

That keep the word of promise to our ear,  
And break it to our hope.

SHAKESPEARE, *Macbeth*, v, 8, 21. (1606)

6 Promises don't fill the belly.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 18. (1800)

7 He caught his fish by promising mountains, well-nigh of gold. (Modo non montis auri pollicens.)

TERENCE, *Phormio*, l. 68. (161 B.C.) Cited by ERASMUS, *Adagia*, i, ix, 15, the proverbial form being, "Aureos montes polliceri."

He began to promise her seas and mountains. (Maria montisque polliceri.)

SALLUST, *Bellum Catalinae*. Ch. xxiii. (c. 40

B.C.) A proverbial phrase for promising more than can be performed.

He promiseth seas and mountaines. (El promette mari e monti.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

8 Fair promises avail but little,  
Like too rich pye-crust, they're so brittle.

EDWARD WARD, *Hudibras Redivivus*. Pt. v, canto vii, p. 9. (1706)

Promises and pie-crust are made to be broken.

SWIFT, *Polite Conversation*. Dial. i, (1738)

DAVID GARRICK, *Correspondence*, i, 583. (1773)

Then all the Vengeance of the Gods invoke,  
In case this Pye-crust Promise should be broke.

ROGER BULL, tr., *Grobrianus*, 162. (1739)

"Pshaw!" said Catherine, "promises are pie-crusts."

CHARLES READE, *The Cloister and the Hearth*. Ch. 81. (1860)

Promises like that are mere pie-crusts.

TROLLOPE, *Ralph the Heir*. Ch. 23. (1871)

What about your promise? Pie-crust?

LOCKE, *House of Balhazar*. Ch. 16. (1920)

9 Promises not only come home to roost, but also lay for you.

UNKNOWN, *Poor Richard Jr.*, p. 35. (1906)

10 Promise est dette due, si fay ne seit oublie.

UNKNOWN. In WRIGHT, *Political Songs* (Camden Soc.), p. 312. (c. 1310) The earliest form of "His word is as good as his bond." See under WORD.

Biheste [promise] is dette.

CHAUCEER, *Canterbury Tales: Introduction to the Man of Law's Prologue*, l. 41. (c. 1386)  
*Everyman*, l. 821. (c. 1530) HARVEY, *Works*, i, 174. etc., etc.

Of a trewe man, be-heste is dette.

THOMAS HOCCEVE, *De Regimine Principum*, p. 64. (1412)

Euery promys, it is dette,

That with no falsed muste be lette.

UNKNOWN, *Babees Book*, p. 19. (c. 1500)

Promise is a due debt.

JOHN CLARKE, *Paroemiologia*, p. 194. (1639)

He who promises runs in debt.

JOHN RAY, *English Proverbs*, p. 19. (1813) The Germans say, "Zusagen macht Schuld" (Promising makes debt); the Spaniards, "Quien promete [or Quien fia ó promete], en deuda se mete" (He who promises puts himself in debt). There is an English variant, "Promises make debts, and debts make promises."

11 Promessis uacuis spes luditur irrita follis.

EGBERT V. LÜTTICH, *Fecunda Ratis* (Voigt), p. 116. (c. 1023)

Fair biheeste [promise] desceyeveth fule.

CHAUCEER (?), tr., *Romaunt of the Rose*, l. 4446. (c. 1365)

Fayre promys makyth folys fayne.

GEORGE RIPLEY, *The Compound of Alchymy*, v. (1471)

Fair heights [promises] makes fools fain.

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)

The French say, "Doucees promesses obligent les fols"; the Italians, "Bella promessa lega il matto."

## II—Promise and Performance

<sup>1</sup> Many promise great things without being able to do even little things. (πολλοὶ μεγάλα ἐπαγγέλλονται, μὴδὲ μικρὰ ποιῆσαι δυνάμενοι.)

AESOP, *Fables: The Woman Magician*. (c. 570 B. C.) She was led away to execution after asserting that she was able to avert the anger of the gods.

Giants in their promises, but . . . weak pigmies in their performance.

MASSINGER, *Duke of Florence*, ii, 3. (1627)

<sup>2</sup> A Zeus's Corinth. (ὁ Διὸς Κόρινθος.)

ARISTOPHANES, *The Ecclesiazusae*, l. 828. (c. 393 B. C.) A proverbial phrase, meaning promise without performance; high-flown language that accomplishes nothing.

Succors of Spain. (Socorros de España.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 43. (1853) A Spanish proverb, meaning succor that never comes, help that is firmly promised but never arrives.

<sup>3</sup> The righteous promise little and perform much; the wicked promise much and perform not even a little.

*Babylonian Talmud: Baba Metsia*, fo. 87a. (c. 350)

<sup>4</sup> What you can't perform, do never promise. (Quod dare non possis, verbis promittere noli.)

CATO (?), *Disticha*. Bk. i, No. 25, (c. 175 B. C.)

<sup>5</sup> He promises like a merchant but pays like a man of war.

JOHN CLARKE, *Paroemiologia*, p. 194. (1639)

Cited by RAY, p. 21; FULLER, No. 2007.

<sup>6</sup> Large promise, with small observance. (Lunga promessa con l'attender corto.)

DANTE, *Inferno*. Canto xxvii, l. 110. (c. 1300)

Great promise, small performance.

JOHN HEYWOOD, *Epigrams*. Cent. v, No. 10. (1562)

Fair promises and small performance.

ROBERT GREENE, *Planetomachia*. (1585)

Great promisers, weak performers.

RANDLE COTGRAVE, *Dictionary: Faiseur*. (1611)

Those who are quick to promise are generally slow to perform.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 18. (1880)

<sup>7</sup> To promise and give nought is to comfort a fool.

THOMAS DRAXE, *Bibliotheca*, p. 167. (1633)

To promise, and give nothing, is comfort to a fool.

JOHN RAY, *English Proverbs*, p. 22. (1670)

To promise, and give nothing, is a Comfort for a Fool.

THOMAS FULLER, *Gnomologia*. No. 5215. (1732)

The Portuguese say, "Prometter naõ he dar, mas a nescios contentar" (Promising is not giving, but it contents fools).

<sup>8</sup> Promises may get friends, but it is performance that must nurse and keep them.

OWEN FELTHAM, *Resolves: Of Promises*. (1623)

Promises may get thee friends, but non-performance will turn them into enemies.

FRANKLIN, *Poor Richard's Almanack*, 1740.

Promises may make friends, but 'tis performances keep them.

HENDERSON, *Latin Proverbs*, p. 329. (1869)

<sup>9</sup> He will never send you away with a sore heart. Spoken of those who are ready at their promises, but slow in their performances.

JAMES KELLY, *Scottish Proverbs*, p. 165. (1721)

<sup>10</sup> The sea promises mountains and wonders; look out! the winds and the robbers will come. (La mer promet monts et merveilles: Fiez-vous-y: les vents et les voleurs viendront.)

LA FONTAINE, *Fables*. Bk. iv, fab. 2. (1668)

<sup>11</sup> We promise according to our hopes, and perform according to our fears. (Nous promettons selon nos espérances, et nous tenons selon nos craintes.)

LA ROCHEFOUCAULD, *Maximes*. No. 38. (1665)

<sup>12</sup> Knowing promise to be debt, I will paye it with performance.

JOHN LYLY, *Euphues* (Arber), p. 56. (1579)

A variant is, "A promise fulfilled is a debt settled," and, on the contrary, "A promise delayed is justice deferred," or, "A promise neglected is an untruth told." Attributed to Rousseau is the proverb, "Le plus lent à promettre est toujours le plus fidèle à tenir" (The slowest in promising is always the most faithful in fulfilling).

Great promises without performance, delight for the tyme, but yerke euer after.

LYLY, *Euphues and His England*, p. 476.

<sup>13</sup> (One acre of performance is worth twentie of the Land of Promise.

THOMAS NASHE, *Have with You to Saffron-Walden*. (1596)

An acre of performance is worth the whole Land of Promise.

JAMES HOWELL, *Familiar Letters*, iv, 33. (1645)

<sup>14</sup> Begin to supplement your promises with deeds. (Incipe pollicitis addere facta tuis.)

OVID, *Amores*, ii, 16, 48. (c. 13 B. C.)

<sup>15</sup> Promise golden hills and perfourme durty dales.

GEORGE PETTIE, *Petite Pallace*, p. 58. (1576)

Masters now adayes will promise mountaines, & will geue little stones.

JOHN FLORIO, *Firste Fruites*, fo. 36. (1578)

He will spend his mouth, and promise, like Brabber the hound; but when he performs, astronomers foretell it.

SHAKESPEARE, *Troilus*, v, 1, 97. (1601)

His promises were, as he then was, mighty; But his performance, as he is now, nothing.

SHAKESPEARE, *Henry VIII*, iv, 2, 41. (1612)

He promises much and gives little. (Shuo ta 'hua yung hsiao ch'ien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1726. (1875)

They promise mountains and perform molehills. C. H. SPURGEON, *John Ploughman's Pictures*, p. 18. (1880)

His presents are falling short of his promises. (Quia non suppetunt dictis data.)

PLAUTUS, *Asinaria*, l. 56. (c. 200 B. C.)

Between promising and performing a man may marry his daughter.

JOHN RAY, *English Proverbs*, p. 17. (1678) The French have the same proverb, "Entre promettre et donner doit-on marier sa fille." They also say, "Promettre et tenir sont deux choses" (To promise and to perform are two things).

This is the epitome of all the contracts in the world betwixt man and man, betwixt prince and subject: they keep them as long as they like them, and no longer.

JOHN SELDEN, *Table-Talk*. (a. 1654)

Thy promises are like Adonis' gardens That one day bloom'd and fruitful were the next.

SHAKESPEARE, *I Henry VI*. Act i, sc. 6. l. 6. (1591)

You say you'll give me anything I ask. who soon perhaps will deny me salt. (φῆς μοι πάντα δόμεν τάχα δ' ὑστερον οὐδ' ἄλα δοίης.)

THEOCRITUS, *Idyls*. No. xxvii, l. 61. (c. 270 B. C.)

### PROOF

What is now proved was once only imagin'd. WILLIAM BLAKE, *Proverbs of Hell*. (1808)

All the proof of a pudding is in the eating. WILLIAM CAMDEN, *Remains Concerning Britain* (1870), p. 319. (1605)

The proof of the pudding is in the eating.

HENRY GLAPTHORNE, *The Hollander*. Act iii. (1635) ADDISON, *The Spectator*. No. 567. (1714) LANGDON MITCHELL, *New York Idea*. Act ii. (1906) SHAW, *Doctor's Dilemma*. Act i. (1906) MAUGHAM, *The Mixture as Before*, p. 68. (1940) etc., etc.

The proof of the pudding is in the eating. Wait for another slice.

PHILIP MACDONALD, *Warrant for X*, p. 203. (1937)

Prudent jurors . . . voted "Not proven." (Non liquere dixerunt.)

CICERO, *Pro Cluentio*. Sec. 76. (66 B. C.)

A verdict of "not proven" is allowable—and common—in Scotland.

JOHN ERSKINE, *Principles of the Law of Scotland*, p. 598. (1754)

A verdict of Not Proven indicates suspicion, but a want of proof of guilt.

J. R. McCULLOCH, *A Descriptive Account of the British Empire*, ii, 225. (1846)

The proof of gold is fire; the proof of woman, gold; the proof of man, a woman.

FRANKLIN, *Poor Richard's Almanack*, 1733

That, which proves too much, proves nothing. THOMAS FULLER, *Gnomologia*. No. 4384. (1732)

After the French, "Qui veut trop prouver ne prouve rien." Another proverb is, "Never try to prove what nobody doubts."

Proofo vpon practise, must take holde more sure

Than any reasonyng by gess can procure.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 6. (1546)

The clear evidence of his senses.

JOHN LOCKE, *Human Understanding*. Bk. iv. ch. 19. sec. 10. (1690)

I must have the evidence of more senses than one. FARQUHAR, *Love and a Bottle*. Act i, sc. 1. (1698)

He who furnishes a proof for his statements argues himself unknown. (Qui notorem dat, ignotus est.)

SENECA, *Ad Lucilium*. Epis. 39, sec. 2. (c. A. D. 64)

Who finds the heifer dead and bleeding fresh And sees fast by a butcher with an axe, But will suspect 'twas he that made the slaughter?

SHAKESPEARE, *II Henry VI*, iii, 2, 188. (1590)

Some circumstantial evidence is very strong, as when you find a trout in the milk.

H. D. THOREAU, *Journal*, 11 Nov., 1850. Quoted by CONAN DOYLE, *The Noble Bachelor*.

Give me the ocular proof.

SHAKESPEARE, *Othello*, iii, 3, 360. (1605)

Proof positive.

W. E. NORRIS, *Thirlby Hall*. Ch. 31. (1883)

What was lately proved is now disproved. (Quod modo ratum erat, inritum est.)

TERENCE, *Phormio*, l. 951. (161 B. C.)

Nothing in the world is provable.

JOHN KEATS, *Letter, to Benjamin Bailey*, 13 March, 1818.

Nothing worthy proving can be proven, Nor yet disproven.

TENNYSON, *The Ancient Sage*, l. 66. (1842)

Prove all things; hold fast that which is good. (πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε.)

*New Testament: I Thessalonians*, v, 21. (c. A. D. 60) The *Vulgate* is, "Omnia autem probate: quod bonum est tenete." There are a number of Latin proverbial phrases relating to proof, among them, "Ecce signum"

(Behold the proof); "Onus probandi" (The burden of proof); "Quod erat demonstrandum" (Which was to be proved), the Euclidian formula at the demonstration of a problem, usually contracted to Q.E.D.; "Quod gratis asseritur, gratis negatur" (That which is asserted without proof may be denied without proof).

## PROPERTY

### See also Possessions

- 1 The owner of the beam shall enter with the heaviest part of it.  
*Babylonian Talmud: Berachoth*, fo. 64. (c. 450)  
Let the property of your fellow-man be as dear to you as your own.  
*Babylonian Talmud: Pirké Aboth*, ii, 17. (c. 450)
- 2 Property has its duties as well as its rights.  
THOMAS DRUMMOND, *Letter, to the Landlords of Tipperary*, 22 May, 1838. McLENNAN, *Memoir of Thomas Drummond*, p. 338, says, "The letter was composed by Wolfe, Drummond, and Chief Baron Pigot, and none of them was afterwards able to say who suggested the celebrated phrase," but it is usually credited to Drummond, and is engraved on the pedestal of his statue in the City Hall, Dublin. Disraeli used the phrase in his novel, *Sybil*, bk. ii, ch. 11 (1845), without indicating that he had borrowed it.  
Mr. Drummond's famous dictum, that property has its duties as well as its rights.  
J. E. T. ROGERS, *Industrial and Commercial History*. Vol. ii, ch. 4. (1891)  
We mustn't forget that property has duties even if other people forget that it has rights.  
HENRY ARTHUR JONES, *The Triumph of the Philistines*. Act i. (1895)
- 3 Some people talk of morality, and some of religion, but give me a little snug property.  
MARIA EDGEWORTH, *The Absentee*. Ch. 2. (1812)
- 4 Property has been well compared to snow—"if it fall level today, it will be blown into drifts tomorrow."  
R. W. EMERSON, *Essays: Nature*. (1836)
- 5 Endeavor vigorously to increase your property. (Rem strenuus auge.)  
HORACE, *Epistles*, i, vii, 7, 71. (20 B.C.)
- 6 Few rich men own their own property. The property owns them.  
R. G. INGERSOLL, *Speech*, in New York, 29 Oct., 1896. See also under POSSESSIONS.
- 7 The wearing of embroidered robes, the carrying of sharp swords, fastidiousness in food and drink, superabundance of property and wealth—this I call flaunting robbery.  
LAO-TSE, *Tao-teh-king (The Way of Virtue)*. Sec. 53. (c. 550 B.C.) Giles, tr.

Exclusive property is a theft in its nature. (La propriété exclusive est un vol dans la nature.)

- JEAN PIERRE BRISSOT, *Théorie des Lois Criminelles*. (1781)
- What is property? Property is theft. (Qu'est-ce que la propriété? La propriété, c'est la vol.)  
PIERRE JOSEPH PROUDHON, *Qu'est-ce que la Propriété?* Ch. 1. (1840)
- Property is based in violence and slaying and the threat thereof.  
LEO TOLSTOY, *The Kingdom of God is Within You*. (1893)
- Property, says Proudhon, is theft. That is the only perfect truism that has been uttered on the subject.  
GEORGE BERNARD SHAW, *Maxims for Revolutionists*. (1903)
- 8 It is no less a virtue to take care of property than to acquire it. (Nec minor est virtus quam quærere, parta tueri.)  
OVID, *Artis Amatoriae*, ii, 13. (c. 1 B.C.)
- 9 Worth now lies in what a man is worth; property gives honors, property brings friendships; everywhere the poor man is trodden down. (In pretio pretium nunc est; dat census honores, | census amicitias; pauper ubique iacet.)  
OVID, *Fasti*. Bk. i, l. 217. (c. A.D. 8)  
From the respect paid to property flow, as from a poisoned fountain, most of the evils and vices which render this world such a dreary scene.  
MARY WOLLSTONECRAFT, *A Vindication of the Rights of Women*. Ch. 9. (1792)  
What we call real estate—the solid ground to build a house on—is the broad foundation on which nearly all the guilt of this world rests.  
HAWTHORNE, *The House of the Seven Gables: The Flight of the Two Owls*. (1851)
- 10 He guards his own property who wishes the common property to be safe. (Sua servat qui salva esse vult communia.)  
PUBLILIUS SYRUS, *Sententiae*. No. 685. (c. 43 B.C.)  
That which is common property with another ceases to be one's own. (Quod commune cum alio est, desinit esse proprium.)  
QUINTILIAN, *Institutionis Oratoriae*. (c. A.D. 80)  
A Pot that belongs to many, is ill stirred and worse boiled.  
THOMAS FULLER, *Gnomologia*. No. 360. (1732)  
What belongs to the Publick, is no Body's Property.  
THOMAS FULLER, *Gnomologia*. No. 5480. (1732)  
Mine is better than ours.  
BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1756.
- What belongs to the public belongs to nobody.  
BOHN, *Handbook of Proverbs*, p. 554. (1855)  
Another form is, "What belongs to everybody belongs to nobody."
- 11 Property assures what toil acquires.  
RICHARD SAVAGE, *Of Public Spirit in Regard to Public Works*, l. 39. (1737)



## PROPHECY

<sup>1</sup> Who is there, if he shoots at a mark all day long, will not occasionally hit the white? (Quis est enim, qui totum diem iaculans non aliquando colliniet?)

CICERO, *De Divinatione*. Bk. ii, ch. 59, sec. 121. (44 B. C.) Quoted by MONTAIGNE, I, 11. Cicero is explaining why some prophecies come true.

<sup>2</sup> We know in part, and we prophesy in part. (ἐκ μέρους γὰρ γινώσκουμεν καὶ ἐκ μέρους προφητεύομεν.)

*New Testament: I Corinthians*, xiii, 9. (A. D. 57) *The Vulgate* is, "Ex parte enim cognoscimus, et ex parte prophetamus."

<sup>3</sup> Divinations, and soothsayings, and dreams are vain. (Divinatio erroris, et auguria mendacia, et somnia malefacientium, vanitas est.)

*Apocrypha: Ecclesiasticus*, xxxiv, 5. (c. 190 B. C.)

<sup>4</sup> Fore-cast is better than Work-hard.  
THOMAS FULLER, *Gnomologia*. No. 1588. (1732)  
Force without Fore-cast, is of little avail.  
THOMAS FULLER, *Gnomologia*. No. 1589.

<sup>5</sup> Carriages without horses shall go.  
And accidents fill the world with woe. . . .  
Around the world thoughts shall fly  
In the twinkling of an eye. . . .  
Under water men shall walk,  
Shall ride, shall sleep, and talk;  
In the air men shall be seen  
In white, in black, and in green. . . .  
Iron in the water shall float  
As easy as a wooden Boat.

CHARLES HINDLEY, *The Prophecies of Mother Shipton*. (1862) Ascribed to a mysterious Martha Shipton, of 1641, but really a hoax by Hindley, a London bookseller.

<sup>6</sup> I will eat exceedingly and prophesy.  
BEN JONSON, *Bartholomew Fair*, i, 6. (1614)

<sup>7</sup> No prophecy of the scripture is of any private interpretation. (πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.)

*New Testament: II Peter*, i, 20. (c. A. D. 60)  
*The Vulgate* is, "Omnis prophetia Scripturae propria interpretatione non fit."

<sup>8</sup> If you live to see this time come to pass, say, Pompey told you so.

SHAKESPEARE, *Measure for Measure*, ii, 1, 262.  
Of all the horrid, hideous notes of woe, . . .  
Is that portentous phrase, "I told you so,"  
Utter'd by friends, those prophets of the past.

BYRON, *Don Juan*. Canto xiv, st. 50. (1824)  
If a misfortune which a man has prognosticated befalls his friend, the monitor . . . will often exclaim . . . *Didn't I tell you so?*

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)  
The pleasure of saying, "I told you so."

WILLIAM BLACK, *The Strange Adventures of a Phaeton* Ch 15. (1872)

## PROPHET

See also Oracle

<sup>9</sup> How can you pretend to foretell the affairs of others when you cannot foresee your own? (ὁ τὰλλότρια πράγματα προειδέναι ἐπαγγελλόμενος, τὰ σαυτοῦ οὐ προεματεύου;)

AESOP, *Fables: Mantis*. (c. 570 B. C.) Of the soothsayer who, while prophesying in the forum, was told that his house had been broken into and robbed.

Alas for the ignorant minds of the Prophets! (Heu vatum ignarae mentes!)

VERGIL, *Aeneid*. Bk. iv, l. 65. (19 B. C.)

He too was a king, and the augur best beloved of King Turnus; yet he could not by augury avert his doom. (Rex idem et regi Turno gratissimus augur; | sed non augurio potuit depellere pestem.)

VERGIL, *Aeneid*. Bk. ix, l. 327. (19 B. C.)

<sup>10</sup> When the prophet beats the ass,  
The angel intercedes.

E. B. BROWNING, *Aurora Leigh*, viii, 795. (1856)

<sup>11</sup> That was a clever remark which Cato made many years ago: "I wonder," said he, "that a soothsayer doesn't laugh when he sees another soothsayer." (Mirari quod non rideret haruspex haruspice cum vidisset.)

CICERO, *De Divinatione*. Bk. ii, ch. 24, sec. 52 (44 B. C.) Repeated in *De Natura Deorum*, i, 26.

<sup>12</sup> A prophet is a man that foresees trouble.  
FINLEY PETER DUNNE, *Rising of the Subject Races*. (1901)

<sup>13</sup> Each prophet comes presently to identify himself with his thought, and to esteem his hat and shoes sacred.

R. W. EMERSON, *Essays: Nature*. (1844)

<sup>14</sup> The best of seers is he who guesses well (μάντις δ' ἄριστος ὅστις εἰκάξει καλῶς.)

EURIPIDES, *Fragments*. Frag. 973, Nauck. (c. 420 B. C.) Quoted by PLUTARCH, *Moralia*, sec 432C.

He who guesses best I maintain is the best diviner (Bene qui conciet, vatem hunc perhibebo optimum.)

CICERO, *De Divinatione*. Bk. ii, ch. iv, sec. 12. (44 B. C.) Citing the "much-quoted Greek verse," from Euripides. Both are given by ERASMUS, *Adagia*, ii, iii, 78.

He who conjectures least amiss,  
Of all the best of prophets is.

ROBERT BLAND, *Proverbs*, ii, 6. (1814)

<sup>15</sup> Make me a diviner and I will make thee rich.  
JOHN FLORIO, *Firste Fruits*, fo. 30. (1578)

Make me a guesser, and I shall make you rich of it.  
JOHN WODROEPHE, *The Spared Hours of a Soldier*, p. 172. (1623)

Make me a Sooth-sayer, and I'll make thee rich.  
THOMAS FULLER, *Gnomologia*. No. 3315. (1732)

<sup>1</sup> He that knows nothing of it may by chance be a prophet, while the wisest that is may happen to miss.

FRANKLIN, *Poor Richard's Almanack*, 1734

<sup>2</sup> The best qualification of a prophet is to have a good memory.

LORD HALIFAX, *Maxims. Works*, p. 249. (1693)

<sup>3</sup> Ye plaie coleprophet (quoth I), who takth in hande

To knowe his answeare before he do his erraunde.

JOHN HEYWOOD, *Proverbs. Pt. i, ch. 9.* (1546)  
Cole Prophet is he, that when his maister sendeth him on an errand, he wyl tel his answer therof to his maister or he depart from hym.

JOHN AWDELEY, *The Fraternitie of Vacabondes*, p. 15. (1560)

To play the cold prophet, is to recount it good or bad luck, when salt or wine falleth on the table.

REGINALD SCOT, *The Discoverie of Witchcraft. Bk. ix, ch. 3.* (1584)

<sup>4</sup> The gift of the king makes gracious the prophet.

LANGDON, *Babylonian Proverbs: Tablet K. 4347.* (c. 2300 B. C.) An early expression of cynicism concerning the value of the diviner's art.

Prophets are all a money-getting tribe. (τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.)

SOPHOCLES, *Antigone*, l. 1055. (c. 441 B. C.)

Temporal Prosperity was not excluded from the Prophetesyer's Thoughts.

WILLIAM SHERLOCK, *A Practical Discourse Concerning Death*, iv, 217. (1754)

That Prophet ill sustains his holy call,  
Who finds not heav'ns to suit the tastes of all.

THOMAS MOORE, *Lalla Rookh: The Veiled Prophet*, l. 558. (1817)

<sup>5</sup> A loafer if he go to another city becomes its head.

LANGDON, *Babylonian Proverbs. Tablet K. 4347.* (c. 2300 B. C.)

The native on the ground, the stranger in the heavens.

*Babylonian Talmud: Erubin*, fo. 9a. (c. 450)

<sup>6</sup> All armed prophets have conquered and all unarmed ones failed. (Tutt'i profeti armati vinsono, e li disarmati ruinarono.)

MACHIAVELLI, *Il Principe*. Ch. 6. (1513)

<sup>7</sup> A prophet is not without honour, save in his own country, and in his own house. (οὐκ ἔστιν προφήτης ἀτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.)

*New Testament: Matthew*, xiii, 57. (a. A. D. 65) See also *Mark*, vi, 4; *Luke*, iv, 24; *John*, iv, 44. The *Vulgate* is, "Non est propheta sine honore nisi in patria sua, et in domo sua."

No prophet has honor in his own country. (Nemo propheta in sua patria honorem habet.)

ST. JEROME (HIERONYMUS), *Letters*. No. xiv, sec. 7. (A. D. 374)

No man has been a prophet not only in his home, but in his country, says the experience of histories. (Nul a esté prophete non seulement en sa maison, mais en son païs, dict l'experience des histoires.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595) "Here in Gascony," Montaigne continues, "they think it a joke to see me in print. The farther the knowledge of me is from home, of so much more worth am I. In Guienne I pay printers; in other places they pay me."

Nobody is a prophet in his own country. (Nul n'est prophète en son pays.)

LA FONTAINE, *Fables*. Bk. vii, fab. 12. (1678)  
In Bk. viii, fab. 8, he has, "Nobody is a prophet at home" (Aucun n'est prophète chez soi).

A fine genius in his own country, is like gold in the mine.

FRANKLIN, *Poor Richard's Almanack*, 1733. The Hindus say, "The pearl is valueless in its own shell"; the Telegus, "The tree in the backyard won't do for medicine"; the Tamils, "Fame abroad and famine at home."

A prophet ne'er got honour in his own country.

JOHN GALT, *The Entail*. Bk. iii, ch. 28. (1823)

A prophet with the kind of honor prophets generally get at home.

MARK TWAIN, *Pudd'nhead Wilson*, p. 100. (1893)  
He said to himself that a prophet was not without honour save in his own country, but he had been lately getting into an odious habit of turning proverbs upside down, and it occurred to him that a country is sometimes not without honour save for its own prophet.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 50. (a. 1902)

<sup>8</sup> Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δὲ εἰσὶν λύκοι ἀρπαγες.)

*New Testament: Matthew*, vii, 15. (c. A. D. 65)

The *Vulgate* is, "Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces."

Take heed of a prophetess.

GEORGE HERBERT, *Jacula Prudentum* (1640)

<sup>9</sup> God has granted to every people a prophet in his own tongue.

MOHAMMED, *The Koran*. (c. 625) As quoted by EMERSON, *Representative Men: Napoleon*. A shorter form is, "Every people has its own prophet."

<sup>10</sup> You are a true prophet. (Vera hariolare.)

PLAUTUS, *Asinaria*, l. 924. (c. 200 B. C.)

He told me things which I had forgotten myself. (Hic mihi dixit etiam ea, quae oblitus eram.)

PETRONIUS, *Satyricon*. Sec. 76. (c. A. D. 60) Of an astrologer.

With the fond maids in palmistry he deals;  
They tell the secret first which he reveals.

PRIOR, *Henry and Emma*, l. 134. (a. 1721)

1 Is Saul also among the prophets? (Num et Saul inter prophetas?)

*Old Testament: 1 Samuel*, x, 12; xix, 24. (c. 800 B. C.) One of the few proverbs of whose origin there is a clear and trustworthy account: Saul, who had never prophesied, meeting a company of prophets, "and the Spirit of God came upon him and he prophesied among them." And his companions were astonished, and said, "What is this that has come unto the son of Kish? Is Saul also among the prophets?" The text goes on, "Therefore it became a proverb" (Propterea verum est in proverbium). Cited by ERASMUS, *Adagia*, i, x, 64.

Is Saul, you will say, among the prophets?

WALTER SCOTT, *Guy Mannerings*. Ch. 21. (1815) "Is Saul also among the prophets" . . . finds its application as often as any one reveals suddenly . . . a nobleness which had been latent in him till now.

TRENCH, *Lessons in Proverbs*. Ch. 2. (1853)

This is indeed finding Saul among the prophets.

F. ANSTAY (T. A. GUTHRIE), *Vice Versa*. Ch. 4. (1882)

2 "In the name of the Prophet—figs!"

HORACE AND JAMES SMITH, *Rejected Addresses: Johnson's Ghost*. (1812) A pompous introduction to some triviality.

3 The wisest prophets make sure of the event first.

HORACE WALPOLE, *Letter to Thomas Walpole*, 9 Feb., 1785.

My gran'ther's rule was safer 'n 'tis to crow:

Don't never prophesy—unless ye know.

J. R. LOWELL, *Mason and Slidell* (1862) *Biglow Papers*. Ser. ii, No. 2

## PROSPERITY

4 Prosperity unassailed by envy is my choice. (κρίνω δ' ἀφθονον δλβον.)

ÆSCHYLUS, *Agamemnon*, l. 471. (458 B. C.)

In prosperity we all grow over-nice. (ἀβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον.)

ÆSCHYLUS, *Agamemnon*, l. 1205. (458 B. C.) A somewhat similar Latin proverb is, "Felicitas nutrix est iracundiae" (Prosperity is nurse to ill-temper).

5 Prosperity may be overturned by a shadow. (εὐτυχούντα μὲν σκιά τις ἂν τρέψειεν.)

ÆSCHYLUS, *Agamemnon*, l. 1328. (458 B. C.)

In human life there is nothing which prospers to the end. (τῶν γὰρ ἐν βροτοῖς οὐκ ἔστιν οὐδὲν διὰ τέλους εὐδαιμονοῦν.)

EURIPIDES, *Suppliants*, l. 269. (c. 421 B. C.)

Put not your trust in prosperity. (Desinat elatis quisquam confidere rebus.)

CLAUDIAN, *In Rufinum*. Bk. ii, l. 440. (c. A. D. 395)

No man may always han prosperitee.

CHAUCER, *The Clerkes Tale*, l. 754. (c. 1386)

Lat no man trust on blind prosperitee.

CHAUCER, *The Monkes Tale*, l. 7. (c. 1387)

Prosperity doth bewitch men, seeming cleere;  
As seas doe laugh, shew white, when rocks are neere.

JOHN WEBSTER, *The White Divil*. Act v, sc. 6. l. 250. (1612)

Prosperity is a feeble reed. (C'est un faible roseau que la prospérité.)

DANIEL D'ANCHERÈS, *Tyr et Sidon*. (c. 1625)

6 Trees loaded with fruit are bent down; clouds charged with rain hang down near the earth: even so good men are not uplifted through prosperity.

BHARTRIHARI, *Niti Sataka*. No. 70. (c. A. D. 100)

The boughs that bear the most hang the lowest.

THOMAS FULLER, *Gnomologia*. (1732)

7 Good times are just around the corner.

VICE-PRESIDENT CHARLES CURTIS, *Remark*.

Chicago, 5 Nov., 1930, commenting on the Democratic landslide of the day before, and predicting that it wouldn't happen in 1932

Prosperity is just around the corner.

PRESIDENT HERBERT HOOVER, *Sixty Day Proclamation*, March, 1931. See SELDES, *Years of the Locust*, p. 43.

8 Prosperity has many friends. (Felicitas multos habet amicos.)

ERASMUS, *Adagia*. Chil. iii, cent. v. No. 4. (1523)

Prosperity makes few friends. (La prospérité fait peu d'amis.)

VAUVENARGUES, *Réflexions*. No. 17. (1746)

9 Prosperity has puffed them up. (εὐτυχούντες οὐκ ἐπιστάνται φέρειν.)

EURIPIDES, *Suppliants*, l. 124. (c. 421 B. C.)

Prosperity urges pride beyond itself. (Prosera animos efferunt.)

SENECA, *Agamemnon*, l. 252. (c. A. D. 60)

10 Prosperity and Vanity are often lodg'd together.

Prosperity destroys Fools, endangers the Wise, Prosperity has every Thing cheap.

Prosperity knows not the worth of Patience. Prosperity takes no Counsel, and fears no Calamity.

Prosperous Men seldom mend their Faults.

FULLER, *Gnomologia*. Nos. 3959–3967. (1732)

11 Who may be termed most prosperous? He who barter the perishable for the everlasting.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 529. (c. 1050)

12 The Lord was with Joseph, and he was a prosperous man. (Fuitque Dominus cum eo, et erat vir in cunctis prospere agens.)

*Old Testament: Genesis*, xxxix, 2. (c. 550 B. C.)

13 Watch out w'en you'er gittin all you want Fattenin' hogs ain't in luck.

JOEL CHANDLER HARRIS, *Uncle Remus: Plantation Proverbs*. (1880)

1 Prosperity lets go the bridle.

HERBERT, *Jacula Prudentum*. No. 738. (1640)  
When Prosperity was well mounted, she let go the  
Bridle, and soon came tumbling out of the Saddle.  
FRANKLIN, *Poor Richard's Almanack*, 1754

2 The prosperous man is never sure that he is  
loved for himself. (Felix se nescit amari.)  
LUCAN, *De Bello Civili*. Bk. vii, l. 727. (c. A. D. 60)

3 The gods willing, there are many ways to prosper-  
ity. (πολλὰι δ' ὁδοί | σὺν θεοῖς εὐπραγίας.)

PINDAR, *Olympian Odes*. No. viii, l. 13. (460 B. C.)  
Heaven's gift to men is prosperity. (θεοῦ δὲ δῶρον  
ἔστιν εὐτυχεῖν βροτοῖς.)

UNKNOWN. Cited by ERASMUS, *Adagia*  
Prosperity's the very bond of love.  
SHAKESPEARE, *Winter's Tale*, iv, 4, 583. (1610)

4 They say that prosperity which abides in  
bloom brings evil as well as good in its train.  
(φαντί γε μὰν οὕτω κεν ἀνδρὶ παρμονίαν |  
θάλλοισαν εὐδαιμονίαν | τὰ καὶ τὰ φέρεσθαι.)

PINDAR, *Pythian Odes*. No. vii, l. 20. (486 B. C.)  
The man who does not steel his heart  
To evil fates and fair  
Is crumbled by prosperity  
Like unbaked earthenware.

*The Mahabharata*. (c. 200 B. C.) Ryder, tr.  
We are corrupted by prosperity. (Felicitate cor-  
rumpimur.)

TACITUS, *Histories*. Bk. i, sec. 15. (c. A. D. 109)  
And you shall find the greatest enemy  
A man can have is his prosperity.

SAMUEL DANIEL, *Philotes: Dedication*, l. 13.  
(1605) The Italians say. "Non hanno gli  
uomini maggior nemico che la troppo grande  
prosperità."

5 Prosperity is envied to its full height, while  
the humble man murmurs unheeded. (ἰσχεῖ τε  
γὰρ ὄλβος οὐ μέλαινά φθόρον | ὁ δὲ χαμηλὰ πνέων  
ἀφαντον βρέμει.)

PINDAR, *Pythian Odes*. No. xi, l. 29. (474 B. C.)

6 Rome is being shattered by her own prosper-  
ity. (Frangitur ipsa suis Roma superba  
bonis.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 13, l. 60. (c.  
22 B. C.)

7 Prosperity crushes unless well sustained.  
(Bona quae veniunt nisi sustineantur oppri-  
munt.)

PUBLILIUS SYRUS, *Sententiae*. No. 82. (c. 43 B. C.)  
Truly prosperity tries the souls even of the wise.  
(Quippe secundae res sapientium animos fati-  
gant.)

SALLUST, *Bellum Catilinae*. Ch. 11. (c. 41 B. C.)  
It is not easy to bear good fortune with equable  
mind. (Nec facile est aequa commoda mente  
pati.)

OVID, *Artis Amatoriae*. Bk. ii, l. 438. (c. 1 B. C.)  
Everything may be borne except good fortune.  
(Ogni cosa si sopporta, eccetto il buon tempo.)

R. C. TRENCH, *On the Lessons in Proverbs*. p.

75. (1853) An Italian proverb. The Italians  
also say, "Nella prosperità non fumano gl'  
altari" (In prosperity, no altars smoke). In  
other words, during prosperity the gods are  
forgotten.

8 No one in the world is contented with his  
prosperity, even if it comes to him on the run.  
(Nemo enim est, cui felicitas sua, etiam si  
cursu venit, satis faciat.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 17. (c. A. D. 64)

9 Prosperity is the surest breeder of insolence I  
know.

MARK TWAIN, *Letter to the Alta Californian*,  
23 Feb., 1867.

## II—Prosperity and Adversity

10 If thou findest thyself able to keep an even  
mind during the time of prosperity, when ad-  
versity comes thou wilt find thyself able to  
bear it.

ANI, *Teaching*. No. 33. (c. 2000 B. C.) BUDGE,  
*Teaching of Amen-em-apt*, 242.

When their fortunes are highest, then especially  
is it the duty of men to reflect within themselves  
how they are to endure adversity. (Omnes, cum  
secundae res sunt maxime, tum maxime, meditari  
secum oportet, quo pacto adversam aerumnam  
ferant.)

CICERO, *Tusculanarum Disputationes*. (45 B. C.)

11 The Virtue of Prosperity is Temperance; the  
Virtue of Adversity is Fortitude: which in  
Morals is the more Heroicall Virtue.

FRANCIS BACON, *Essays: Of Adversitie*. (1597)  
Prosperity is the Blessing of the Old Testament;  
Adversity is the Blessing of the New; which  
carrieth the greater Benediction.

FRANCIS BACON, *Essays: Of Adversitie*.  
The ancient maxim that prosperity is the blessing  
of the Old Testament, and affliction the blessing  
of the New.

A. C. BENSON, *At Large*. Ch. 12. (1908)

12 Prosperity is not without many Feares and  
Distastes; and Adversity is not without Com-  
forts and Hopes.

FRANCIS BACON, *Essays: Of Adversitie*. (1597)  
Prosperity doth best discover Vice; but Adversity  
doth best discover Virtue.

FRANCIS BACON, *Essays: Of Adversitie*. The  
French say, "L'adversité fait l'homme, et  
la bonheur les monstres" (Adversity makes  
a man, and prosperity makes monsters).

Prosperity often best discovers Vices, and Ad-  
versity Virtue.

THOMAS FULLER, *Gnomologia*. No. 3960. (1732)  
Prosperity discovers Vice, Adversity Virtue.

FRANKLIN, *Poor Rickard's Almanack*, 1751

13 In the day of prosperity there is a forgetful-  
ness of affliction: and in the day of affliction  
there is no more remembrance of prosperity.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. xi,  
25. (c. 190 B. C.)

Remember the time of famine in the time of plenty, And poverty and want in the days of wealth.

BEN SIRA, *Book of Wisdom*, xviii, 25.

<sup>1</sup> In favor, you know no body; in disgrace, no-body knows you. (Con el favor, no te cono-  
ceras; sin el, no te conoceran.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 248. (1856) A Spanish proverb.

<sup>2</sup> Why gabbestow, that seydest thus to me  
That "him is wors that is fro wele y-throwe,  
Than he hadde erst non of that wele  
y-knowe?"

CHAUCER (?), *Troilus*, Bk. iv, l. 481. (c. 1380)  
Adversity is ever most bitter to him who hath  
longe time lived in prosperity.

GEORGE PETTIE, *Petite Pallace*, p. 23. (1576)

Adversity is easier borne, than Prosperity forgot.

THOMAS FULLER, *Gnomologia*. No. 763. (1732)

It is hard to become used to being suddenly poor,  
but it is even harder to become used to being  
suddenly rich.

PERCIVAL WILDE, *Inquest*, p. 136. (1940)

<sup>3</sup> It is a sign of weakness not to bear prosperity  
as well as adversity with moderation. (Ut ad-  
versas res, sic secundas immoderate ferre  
levitatis est.)

CICERO, *De Officiis*. Bk. i, ch. 26, sec. 90. (c. 45  
B.C.) The Portuguese say, "In prosperity,  
caution; in adversity, patience."

Happy is he who knows how to bear the estate  
of either slave or king. (Felix quisque novit  
famulum | regemque pati.)

SENECA, *Hercules Oetaeus*, l. 228. (c. A. D. 60)

<sup>4</sup> In the day of prosperity be joyful, but in the  
day of adversity consider. (In die bona fruere  
bonis, et malam diem praecave.)

*Old Testament: Ecclesiastes*, vii, 14. (c. 250 B.C.)

Take your parte as it comth, of rough and eke of  
smoothe.

UNKNOWN, *The Tale of Beryn*, p. 37. (c. 1400)

<sup>5</sup> Shod in the cradle, bairfoot in the stubble.

FERGUSON, *Scottish Proverbs*, p. 88. (c. 1595)

Longest at the fire soonest finds cold.

JAMES KELLY, *Scottish Proverbs*, p. 238. (1721)

<sup>6</sup> Calamity and Prosperity are the Touchstones  
of Integrity.

FRANKLIN, *Poor Richard's Almanack*, 1752.

<sup>7</sup> He that swells in Prosperity, will shrink in  
Adversity.

THOMAS FULLER, *Gnomologia*. No. 2321. (1732)

<sup>8</sup> It is harder to find a man who can bear good  
fortune well than one who can bear misfor-  
tune well. (χαλεπώτερον εἶναι εὐρεῖν ἄνδρα  
τάγαθὰ καλῶς φέροντα ἢ τὰ κακά.)

GOBYRUS, to Cyrus. (c. 525 B.C.) See XENO-  
PHON. *Cyropaedia*. Bk. viii, ch. 4, sec. 14

We need greater virtues to sustain good than  
evil fortune. (Il faut de plus grandes vertus pour  
soutenir la bonne fortune que la mauvaise.)

LA ROCHEFOUCAULD, *Maximes*. No. 25. (1665)

For one man who can stand prosperity, there are  
a hundred that will stand adversity.

CARLYLE, *On Heroes and Hero-Worship: The  
Hero as Man of Letters*. (1840)

I'll say this fer adversity—people seem to be  
able to stand it, an' that's more'n I kin say fer  
prosperity.

KIN HUBBARD, *Abe Martin*, p. 79. (1930)

<sup>9</sup> Adversity and prosperity have no fixed road;  
they are evoked by men themselves.

LAO-TSZE, *Kan-ying-p'ien (Book of Rewards  
and Punishments)*. (c. 550 B.C.)

<sup>10</sup> It is a common fault of men not to reckon on  
storms in fair weather. (Il che è comune de-  
fetto delli uomini, non fare conto nella bonac-  
cia della tempesta.)

MACHIAVELLI, *Il Principe*. Ch. 24. (1513) "Fair  
weather brings on cloudy weather" (εὐδία  
ἐπάγει νέφος) is an ancient Greek proverb,  
of which "After an uphill comes a downhill"  
(μετὰ τὸν ἀνθρόπον κατήφορος) is a modern  
Greek variant.

Ups and downs is the way of the world. (Así el  
mundo va andando: unos riendo y otros llo-  
rando.)

FRANCIS BEEDING, *Heads Off at Midnight*. Ch.  
7. (1940) A Spanish proverb.

<sup>11</sup> Be modest in prosperity, prudent in adversity.  
(εὐτυχῶν μὲν μέτριος ἴσθι, ἀτυχῶν δὲ φρόνιμος.)

PERIANDER, *Apothegm*. (c. 600 B.C.) See STO-  
BAEUS, *Florilegium*, iii, 79.

In prosperity he is brave, in doubtful fortune  
a runaway. (Re secunda fortis est, dubia fugax.)

PHAEDRUS, *Fables*. Bk. v, fab. 2, l. 13. (c. 25 B.C.)

Remember in adversity to keep an even mind, and  
likewise in prosperity a spirit restrained from  
overweening joy. (Aequam memento rebus in  
arduis | servare mentem, non secus in bonis | ab  
insolenti temperatam | laetitia.)

HORACE, *Odes*. Bk. ii, ode 3, l. 1. (23 B.C.)

Hopeful in adversity, anxious in prosperity, is the  
heart prepared for weal or woe. (Sperat infestis,  
metuit secundis | alteram sortem bene praeparat-  
um | pectus.)

HORACE, *Odes*. Bk. ii, ode 10, l. 14.

Adversity is wont to reveal genius, prosperity to  
hide it. (Ingenium res adversae nudare solent,  
celare secundae.)

HORACE, *Satires*. Bk. ii, sat. 8, l. 73. (35 B.C.)

See also POETS AND POVERTY.

<sup>12</sup> Prosperity proves the fortunate, adversity the  
great. (Secunda felices, adversa magnos pro-  
bent.)

PLINY THE YOUNGER, *Panegyric on Trajan*. Sec.  
31. (c. A. D. 100)

Prosperity gets Followers, but Adversity dis-  
tinguishes them.

THOMAS FULLER, *Gnomologia*. No. 3962. (1732)  
See also FRIENDS AND ADVERSITY.

<sup>1</sup> Greater in adversity than in prosperity. (Maiorum in adversis quam in secundis rebus.)

SALLUST, *Ad Caesarem*. Ch. 1. (c. 50 B.C.) It was not only amid distress that his wisdom shone: with heart unaltered he could face prosperity (Pectore non alio prosperiora tulit.)

RUTILIUS NAMATIUS, *De Reditu Suo* Bk. i, l. 498. (c. A.D. 416) Of Victorinus.

<sup>2</sup> We become wiser in the midst of adversity; it is prosperity that takes away righteousness. (Melius in malis sapimus; secunda rectum auferunt.)

SENECA, *Ad Lucilium*. Epis. 94, sec. 74. (c. A.D. 64)

Affliction teacheth a wicked person some time to pray: Prosperity never.

BEN JONSON, *Explorata: Afflictio Pia Magistra*. (1616)

Prosperity is a great teacher; adversity is a greater.

WILLIAM HAZLITT, *Essays: On the Conversation of Lords*. (1819)

<sup>3</sup> Welcome the sour cup of prosperity! Affliction may one day smile again; and till then, sit thee down, sorrow!

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 316. (1595)

<sup>4</sup> All men, when prosperity is at its height, ought then chiefly to consider in what way they will endure disaster. (Omnis, quom secundae res sunt maxume, tum maxume | meditari secum oportet quo pacto advorsam aerum nam ferant.)

TERENCE, *Phormio*, l. 241. (161 B.C.) An elaboration of Cato's maxim, "Cum fueris felix quae sunt adversa caveto" (When you are fortunate, beware of adversity).

In time of prosperitie remember adversitie.

UNKNOWN. In *Antiq. Repertory*, iv. 398 (c. 1500)

In prosperity prepare for adversity. It is both wiser and easier to collect winter stores in summer. (Prevenirse en la fortuna próspera para la adversa. Arbitrio es hacer en el estío la provision para el invierno.)

BALTASAR GRACIAN, *Oráculo Manual Maxim* 113. (1647)

<sup>5</sup> In the shade I will believe what in the sun I loved.

H. D. THOREAU, *On the Sun Coming Out in the Afternoon*. (1 April, 1841)

## PROVERB

### I—Definitions

<sup>6</sup> Apothegms are, according to Cicero, *micrones verborum*, pointed speeches. *Salinas*, salt pits from which one can draw the salt of discourse

FRANCIS BACON, *Apothegms New and Old: Introduction*. (a. 1626) The Arabs say, "A proverb is to speech what salt is to food."

<sup>7</sup> *Proverbium*: An olde sayed sawe.

THOMAS COOPER, *Thesaurus Linguae Romanae et Britanicae*. (1565)

This, in spite of its brevity, very nearly touches the root of the matter. Being "old," the popular utterance has the stamp and dignity of antiquity: being "sayed," it is not merely a golden maxim buried deeply in the pages of some venerable tome, . . . it has become incorporated in the popular speech.

F. E. HULME, *Proverb Lore*, p. 7. (1902) Hulme cites many other definitions. He says that the Rev. John Ward, vicar of Stratford-on-Avon in the reign of Charles II, declared that for a proverb six things were essential: it must be short, clear, in common use, figurative in expression, ancient, true, and adds that popularity is an essential feature. He quotes approvingly Agricola's "Short sentences into which the ancients have compressed life," Howell's "Sayings which combine sense, shortness, and salt," Chambers's "Proverbs are pithy, practical, popular sayings, expressive of certain more or less general convictions," and Annandale's "A proverb is a short and pithy sentence forming a popular saying, and expressing some result of the experience of life in a keen, quaint and lively fashion." *The Oxford English Dictionary's* definition is, "A short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation, and familiar to all."

<sup>8</sup> The People's Voice the voice of God we call: And what are proverbs but the People's Voice?

JAMES HOWELL, *Before a Great Volume of Proverbs*. (a. 1647) Quoted by TRENCH, *On the Lessons in Proverbs*, p. 22, as by "an old English poet."

Proverbs may not improperly be called the Philosophy of the Common People, or, according to Aristotle, the truest Reliques of old Philosophy

JAMES HOWELL, *Lexicon: Proverb* (1659)

<sup>9</sup> Truth comes in a well rubbed-down state in the form of the sayings of the ancestors.

KHATI I, KING OF EGYPT, *Teaching* No. 8. (c. 2500 B.C.) Budge, tr.

Short sayings drawn from long experience. (Sentencias sacadas de la mesma experiencia.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21. (1605) A proverb is much matter decocted into few words.

THOMAS FULLER, *Worthies*. Ch. 2. (a. 1661)

It is a highway saying.

JOHN DUNTON, *Athenian Sport*, p. 454. (1707)

The Greek word for proverb, *παροιμία* (*pár + ómos*), means literally beside the way, wayside.

Scraps from the table of wisdom, that will if well digested yield strong nourishment to thy mind.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1739. His characterization of the maxims scattered through the almanacs

The philosophy of the vulgar.

ISAAC D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. (1823) D'Israeli also quotes a Spanish definition, "Refranes que dicen las viejas tras el fuego" (Sayings of old wives by their firesides).

Copper coinage of wisdom.

GEORGE MEREDITH, *Sandra Belloni*. Ch. 40. (1864)

The apothegms of a people are the gold and silver coins of their language.

F. S. COZZENS, *Sayings*, p. 48. (1870)

Proverbs may be called the literature of the illiterate.

F. S. COZZENS, *Sayings*, p. 49. An older definition is, "Proverbs are the wisdom of the streets."

Proverbs, the ready money of human experience.

LOWELL, *My Study Windows*, p. 162. (1870)

1

A proverb is an Instructive Sentence, in which more is generally Design'd than is Express'd, and which has pass'd into Common Use and Esteem either among the Learned or Vulgar.

SAMUEL PALMER, *Moral Essays on Proverbs*. (1710)

What is a proverb, but the experience and observation of several ages, gathered and summed up into one expression?

ROBERT SOUTH, *Sermons*, i, 437. (a. 1716)

A proverb is usually defined as an instructive sentence, or common and pithy saying, in which more is generally designed than expressed.

JOHN RAY, *English Proverbs: Preface to the Fourth Edition*. (1767)

A maxim is the exact and noble expression of an important and unquestionable truth. (Une maxime est l'expression exacte et noble d'une vérité importante et incontestable.)

JOSEPH JOUBERT, *Pensées*. No. 137. (1810)

A proverb is one man's wit and all men's wisdom.

LORD JOHN RUSSELL, *Apothegm*. (c. 1850) As given by MACKINTOSH, *Memoirs*, ii, 473. But it is usually quoted, "The wisdom of many, the wit of one," the one being "the man who puts into happy form, and so crystallizes and preserves, a truth which many have already felt," as Hulme puts it.

A proverb is a racial aphorism which has been, or still is, in common use, conveying advice or counsel, invariably camouflaged figuratively, disguised in metaphor or allegory.

S. G. CHAMPION, *Racial Proverbs: Introduction*. (1938)

2

What can be the use of sawing about a set of maxims to which there are a complete set of antagonist maxims?

SYDNEY SMITH, *Lecture on the Conduct of the Understanding*, i. (1806)

Proverbial wisdom, it must be borne in mind, deals sometimes with only one aspect of a truth. The necessary brevity often makes the teaching one-sided. . . . "A rolling stone gathers no moss"; but on the other hand it is equally true that "A tethered sheep soon starves."

F. E. HULME, *Proverb Lore*, p. 10. (1902)

Almost every wise saying has an opposite one, no less wise, to balance it.

GEORGE SANTAYANA, *Little Essays*, p. 237. (c. 1905)

3

Proverbs . . . receive their chief value from the stamp and esteem of ages through which they have passed.

SIR WILLIAM TEMPLE, *Of Ancient and Modern Learning*. (1692)

## II—Proverbs: Aphorisms

4

There is some degree of licentiousness and error in forming axioms.

FRANCIS BACON, *Novum Organum*. Pt. ii, Summary. Aphorism 17. (a. 1626)

Most maxim-mongers have preferred the prettiness to the justness of a thought, and the turn to the truth.

LORD CHESTERFIELD, *Letters*, 15 Jan., 1753.

In all pointed sentences, some degree of accuracy must be sacrificed to conciseness.

SAMUEL JOHNSON, *Works*, x, 286. (c. 1778)

5

The genius, wit, and spirit of a nation are discovered in its proverbs.

FRANCIS BACON. (a. 1616) The Germans say, "Judge a country by the quality of its proverbs."

The maxims of men reveal their characters. (Les maximes des hommes décèlent leur cœur.)

VAUVENARGUES, *Réflexions*. No. 107. (1746)

The French also say, "Judge a man by his favorite proverbs."

Maxims are the condensed good sense of nations.

SIR JAMES MACKINTOSH. (a. 1832) Quoted on the title page of Broom's *Legal Maxims*.

The proverbs of a nation furnish the index to its spirit.

J. G. HOLLAND, *Gold-Foil: An Exordial Essay*. (a. 1881)

6

A good maxim is never out of season.

H. G. BOHN, *Handbook of Proverbs*, p. 288. (1855)

7

And therewith-al, he knew of mo proverbes Than in this world ther growen gras or herbes.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 773. (c. 1388)

I know more proverbs than a book. (Porque sé más refranes que un libro.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

Also, "No hay refran que no sea verdadero" (There is no proverb that is not true). The Russians say, "There is no proverb without its grain of truth."

8

Lat be thyne olde ensamples, I thee preye.

CHAUCER (?), *Troilus*. Bk. i, l. 760. (c. 1380)

With many prouerbe diuers and vnkouth, Be rehersaile of his Sugrid mouth.

LYDGATE, *Siege of Thebes*, Bk. i, l. 3. (c. 1420)

This formal fool speaks naught but proverbs.

HENRY PORTER, *The Two Angrie Women of Abington: The Proverb Monger*. (1599)

I do not say a proverb is amiss when aptly and seasonably applied; but to be forever discharg-

of Lindus, Myson of Chen, and last of the traditional seven, Chilon of Sparta. All these were lovers and disciples of the Spartan culture, and you can recognize that character in their wisdom by the short, memorable sayings that fell from each of them: they dedicated these as the first-fruits of their lore to Apollo in his Delphic temple, inscribing there those maxims which are on every tongue.

PLATO, *Protagoras*. Sec. 342E. (c. 389 B. C.)

I will tell you in verse the cities, names, and sayings of the seven sages:

Cleobulus of Lindus said, "Moderation is best." (*μέτρον ἀριστόν.*)

Chilon in hollow Lacedaemon said, "Know thyself." (*γνώθι σεαυτόν.*)

Periander, who dwelt in Corinth, said, "Master anger." (*χόλου κρατεῖν.*)

Pittacus, who was from Mytilene, said, "Nothing in excess." (*οὐδὲν ἄγαν.*)

And Solon, in holy Athens, "Look at the end of life." (*τέρμα δ' ὅρᾱν βίωτοιο.*)

Bias of Priene declared that "Most men are bad." (*τοὺς πλεόνας κακίους.*)

And Thales of Miletus said, "Shun suretyship." (*ἐγγύην φεύγειν.*)

UNKNOWN, *Greek Anthology*. Bk. ix, epig. 366.

The dates of the Wise Men run from 600 to 550 B. C.

1 An old saying, if it comes into use with time, becomes like an ordinance. (Scitumst, per tempus si obviamst, verbum vetus.)

PLAUTUS, *Poenulus*, l. 135. (c. 194 B. C.)

2 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. (Animadvertet parabolam, et interpretationem, verba sapientum, et aenigmata eorum.)

*Old Testament: Proverbs*, i, 6. (c. 350 B. C.)

A wise heart discerneth the proverbs of the wise. BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 29. (c. 190 B. C.) Oesterley, tr.

The wise proverb, let it not escape thee.

BEN SIRA, *Book of Wisdom*, vi, 35.

Despise not the discourse of the wise, but acquaint thyself with their proverbs.

BEN SIRA, *Book of Wisdom*, viii, 8.

They that are wise in words also show that they are wise in that they pour forth wise proverbs

BEN SIRA, *Book of Wisdom*, xvii, 29.

3 A maker of maxims is synonymous with a pessimist. (*Maximist, pessimist.*)

JOSEPH ROUX, *Meditations of a Parish Priest: Prelude*. (c. 1870)

4 As saith the proverb of the ancients. (Sicut et in proverbio antiquo dicitur.)

*Old Testament: 1 Samuel*, xxiv, 13. (c. 600 B. C.)

He gave good heed, and sought out, and set in order many proverbs. (Investigans composuit parabolas multas.)

*Old Testament: Ecclesiastes*, xii, 9. (c. 250 B. C.)

A faithful saying, and worthy of all acceptance. (*πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.*)

*New Testament: 1 Timothy*, i, 15. (c. A. D. 62)

The *Vulgate* is, "Fidelis sermo, et omni acceptione dignus."

5 Patch grief with proverbs.

SHAKESPEARE, *Much Ado about Nothing*, v, 1, 17. (1598)

6 An old saying, that was a man when King Pepin of France was a little boy.

SHAKESPEARE, *Love's Labour's Lost*, iv, 1, 121. (1595)

I can tell thee where that saying was born.

SHAKESPEARE, *Twelfth Night*, i, 5, 9. (1599)

As the saying is.

GEORGE FARQUHAR, *The Beaux Stratagem*. (1707) Repeated frequently throughout the play.

7 I am proverb'd with a grandsire phrase.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 37. (1595)

The proverb is something musty.

SHAKESPEARE, *Hamlet*, iii, 2, 359. (1600)

A most remarkably long-headed, flowing-bearded and patriarchal proverb.

DICKENS, *Martin Chuzzlewit*. Ch. 13. (1844)

A maxim is only a proverb in its caterpillar stage.

D. E. MARVIN, *The Antiquity of Proverbs*. (1922)

Proverbs are all old, If they're new they're not proverbs.

EUGENE HEALY, *Mr. Sandeman Loses His Life*, p. 135. (1940)

8 It is more trouble to make a maxim than it is to do right.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893)

## PROVIDENCE

See also Destiny, Fate

9 No man hurts his finger here below unless the order is given from above.

*Babylonian Talmud: Chullin*, fo. 7. (c. 450)

That which cometh from above, let no man question.

THOMAS FULLER, *Worthies*, ii, 243. (1662)  
Quoted as a Spanish proverb. There is a Latin one, "Omnia desuper" (All things are from above).

10 I am not one to fly in the face of Providence. S. BARING-GOULD, *The Queen of Love*, ii, 59. (1894)

It seems like flying in the face of Providence. HULBERT FOOTNER, *Death of a Saboteur*, p. 159. (1943)

11 His pet hobby was playing the part of a small, beneficent Providence.

WILLIAM BLACK, *White Heather*. Ch. 47. (1886)

12 Providence has been called the baptismal name of Chance, but a devout person would



say that Chance is a nickname of Providence. (Quelqu'un disait que la Providence était le nom de baptême du Hasard, quelque dévot dira que le Hasard est un sobriquet de la Providence.)

SEBASTIAN CHAMFORT, *Maximes et Pensées*. Pt. i. (a, 1794)

<sup>1</sup> Providence has many different aspects. (πολλὰ μορφαὶ τῶν δαιμονίων.)

EURIPIDES, *Alcestis*, l. 1159. (c. 438 B. C.)

<sup>2</sup> If you leap into a Well, Providence is not bound to fetch you out.

THOMAS FULLER, *Gnomologia*. No. 2795. (1732)

Providence directs the Dice.

THOMAS FULLER, *Gnomologia*. No. 3970.

Providence is not purblind.

THOMAS FULLER, *Gnomologia*. No. 3972.

<sup>3</sup> Providence requires three things of us before it will help us—a stout heart, a strong arm, and a stiff upper lip.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 13. (1843)

<sup>4</sup> Providence is better than a rent.

GEORGE HERBERT, *Jacula Prudentum*. No. 256. (1640) FULLER, *Gnomologia*. No. 3971. (1732)

<sup>5</sup> Let the morn come, and the meat with it.

KELLY, *Scottish Proverbs*, p. 231. (1721)

Providence cares for every hungry mouth.

ROBERT BROWNING, *Ferishtah's Fancies: The Eagle*. (1884) *See also under MOUTH*.

<sup>6</sup> Providence knows what we need better than we ourselves. (La Providence | Sait ce qu'il nous faut mieux que nous.)

LA FONTAINE, *Fables: Jupiter et le Métayer*. Bk. vi, fab. 4. (1668) This is the fable of the farmer who wagered Jupiter that he could produce better weather for his crops than Jupiter himself. The result was that his crops died, while those of his neighbors flourished.

<sup>7</sup> The ways of the Gods are full of Providence. (τὰ τῶν θεῶν προνοίας μετὰ.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 3. (c. A. D. 174)

The lap of providence.

HUMPHREY PRIDEAUX, *Directions to Church-Wardens*, p. 105. (1701)

<sup>8</sup> There's a special providence in the fall of a sparrow.

SHAKESPEARE, *Hamlet*, v, 2, 230. (1600) *See also under SPARROW*.

Dont boast, John. Dont tempt Providence.

BERNARD SHAW, *Misalliance*, p. 26. (1910)

Providence always has the last word.

SHAW, *Heartbreak House*. Act ii. (1913)

Every drunken skipper trusts to Providence. But one of the ways of Providence with drunken skippers is to run them on the rocks.

SHAW, *Heartbreak House*. Act iii.

PROVIDENCE AND BIG BATTALIONS, *see under GOD*.

## PRUDENCE

*See also Carefulness, Caution, Discretion, Heed*

<sup>9</sup> Prudence excels the other virtues as much as sight excels the other senses. (τοσοῦτον διαφέρειν τὴν φρόνησιν τῶν ἄλλων ἀρετῶν, ὅσον τὴν ὄρασιν τῶν ἄλλων αἰσθήσεων.)

BION. (c. 300 B. C.) *See* DIOGENES LAERTIUS, iv, 51.

<sup>10</sup> Prudence is a rich, ugly old maid, courted by Incapacity.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

<sup>11</sup> Nobody hath too much prudence or virtue.

H. G. BOHN, *Handbook of Proverbs*, p. 463. (1855)

<sup>12</sup> Achilles, though invulnerable, never went to battle but completely armed.

LORD CHESTERFIELD, *Letters*, 15 Jan., 1753.

<sup>13</sup> By prudence, which the Greeks call φρόνησις, we understand the practical knowledge of things to be sought, and of things to be avoided. (Prudentiam enim, quam Graeci φρόνησιν dicunt, aliam quamdam intellegimus, quae est rerum expetendarum fugiendarumque scientia.)

CICERO, *De Officiis*. Bk. i, ch. 43, sec. 153. (c. 45 B. C.)

<sup>14</sup> Prudence is a good thing; forethought is wisdom. (ἀγαθὸν τι πρόνοον εἶναι, σοφὸν δὲ ἡ προμηθία.)

CROESUS, to Cambyses. (c. 535 B. C.) As recounted by HERODOTUS, bk. iii, sec. 36. *See also FORESIGHT*.

<sup>15</sup> Prudence is God taking thought for oxen.

R. W. EMERSON, *Essays: Prudence*. (1841)

Prudence, the soul's stern sacristan.

SIDNEY DOBELL, *The Roman*. Pt. vii. (1850)

Prudence is the pledge of security.

DOOLITTLE, *Chinese Vocabulary*, ii, 280. (1872)

<sup>16</sup> The greatest good is prudence; wherefore prudence is a more precious thing even than philosophy; from it spring all the other virtues. (τὸ μέγιστον ἀγαθὸν φρόνησις.)

EPICURUS, *Maxim*. (c. 290 B. C.) *See* DIOGENES LAERTIUS, *Epicurus*. Bk. x, sec. 132.

<sup>17</sup> A grain of Prudence is worth a Pound of Craft.

THOMAS FULLER, *Gnomologia*. No. 187. (1732)

An ounce of prudence is worth a pound of gold.

TOBIAS SMOLLETT, *Roderick Random*. Ch. 15. (1748) From the Italian proverb, "Un oncia di prudenza val piu che una libra d' oro."

<sup>18</sup> Prudence is not satisfied with May-be's.

THOMAS FULLER, *Gnomologia*. No. 3974. (1732)

Prudent Pauses forward Business.

THOMAS FULLER, *Gnomologia*. No. 3976.

1 There is no luck nor ill-luck except prudence and imprudence. (No hay más dicha ni más desdicha que prudencia ó imprudencia.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 21. (1647)

2 Prudence keeps life safe, but does not often make it happy.

SAMUEL JOHNSON, *The Idler*. No. 57. (1758)

If we thatch ourselves too thickly from winter, we miss all the music of the storms.

ANONYMOUS, *Meditations in Wall Street*. (1940)

3 One has no protecting power save prudence. (Nullum numen habes si sit prudentia.)

JUVENAL, *Satires*. Sat. x, l. 365; sat. xiv, l. 315.

(c. A. D. 120) This has been cast into proverbial form, "Nullum numen abest si sit prudentia" (No divinity is absent if prudence is present).

Though the proverb *Nullum numen abest, si sit prudentia*, does not always prove true, we may be certain of the converse of it, *Nullum numen adest, si sit imprudentia*. [No divinity is present, if imprudence is there].

SAMUEL JOHNSON. BOSWELL, *Life*, 30 March, 1783. Boswell does not note the exact date of the remark, but says, "I shall here insert a few of Johnson's sayings, without the formality of dates."

Scott seldom failed to introduce some passing hint of caution—such as *Nullum numen abest si sit prudentia*.

LOCKHART, *Life of Scott*. Ch. 37. (1837)

"If prudence be present, no divinity is absent," according to high authority.

R. D. BLACKMORE, *Mary Anerley*. Ch. 49. (1880)

4 Praises are heaped on the virtue of prudence, which, however, cannot secure us the smallest result. (Il n'y a point d'éloges qu'on ne donne à la prudence; cependant elle ne saurait nous assurer du moindre évènement.)

LA ROCHEFOUCAULD, *Maximes*. No. 65. (1665)

5 With a mantelle of prudens clad thou be.

JOHN LYDGATE, *Minor Poems* (Percy Society, 1840), p. 9. (c. 1430)

6 Often imprudence succeeds and prudence fails. (Et male consultis pretium est, prudentia fallax.)

MANILIUS, *Astronomica*. Bk. iv, l. 95. (c. B. C. 25) Quoted by MONTAIGNE, i, 47.

7 Prudence is always in season. (La prudence est toujours de saison.)

MOLIERE, *Dépit Amoureux*. Act v, sc. 8, l. 8. (1654)

8 Prudence is the first thing to desert the wretched. (Miseros prudentia prima relinquit.)

OVID, *Ex Ponto*. Bk. iv, epis. 12, l. 47. (A. D. 3)

9 The simple believeth every word: but the prudent man looketh well to his going. (Innocens credit omni verbo: astutus considerat gressus suos.)

Old Testament: Proverbs, xiv, 15. (c. 400 B. C.)

LOOK BEFORE YOU LEAP, see under LOOK.

10 You will conquer more surely by prudence than by passion. (Consilio melius vincas quam iracundia.)

PUBLILIUS SYRUS, *Sententiae*. No. 110. (c. 43 B. C.)

We accomplish more by prudence than by force. (Plura consilio quam vi perficimus.)

TACITUS, *Annals*. Bk. ii, sec. 26. (c. A. D. 116)

11 Prudence, like experience, must be paid for.

SHERIDAN, *School for Scandal*. Act iv, sc. 3. (1777)

I am the pink of prudence.

ROYALL TYLER, *The Contrast*. Act i, sc. 1. (1787)

## II—Prudential Proverbs \*

### See also Behavior: Admonitions

12 O Nazirite, do not approach even the neighborhood of a vineyard.

Babylonian Talmud: *Shabbath*, fo. 13a, and elsewhere. (c. 450) A Nazirite was one who had taken a vow to abstain from the production of wine. *Mishnah, Aboth*, i, 1, says, "Make a fence round the law."

A man does not look behind the door unless he has stood there himself.

H. W. THOMPSON, *Body, Boots and Britches*, p. 492. (1940)

13 Keep out of a hasty man's way for a while; out of a sullen man's all the days of your life.

H. G. BOHN, *Handbook of Proverbs*, p. 436. (1855)

Keep yourself from the anger of a great man, from the tumult of a mob, from a man of ill fame, from a widow that has been thrice married, from a wind that comes in at a hole, and from a reconciled enemy.

H. G. BOHN, *Handbook of Proverbs*, p. 437.

The Latin proverb is, "Cave a signatis" (Beware of marked men).

Never tread on a sore toe.

H. G. BOHN, *Handbook of Proverbs*, p. 459.

14 If thou seest a wall inclining, run from under it.

BURCKHARDT, *Arabic Proverbs*. No. 13. (1817)

Fly from him whose power is tottering.

15 When you know yourself outmatched, retreat for the time being. (Cui scieris non esse parem, pro tempora cede.)

CATO (?), *Disticha*. Bk. ii, No. 10. (c. 175 B. C.)

\* There are hundreds of "cowardly and prudential proverbs," as Stevenson called them, dealing with money (borrowing and lending, saving, thrift), with health (eating, exercise, sleep), with women, and with behavior in general. The specific ones will be found elsewhere in this book under their appropriate headings—"Make haste slowly," for example, is under *HASTE*—but a few of the more general ones are grouped together here. In case of doubt as to where to find these proverbs, the Index should be consulted.

1 It is better not to stir the rice although it sticks. (Es mejor no menear el arroz aunque se pegue.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 37. (1615)

2 You advise me to keep the outside course. (Me mones, ut τὴν ἔξω γραμμὴν teneam.)

CICERO, *Ad Atticum*. Bk. iv, epis. 8. (55 B.C.)  
As in a chariot race; that is, to be prudent.

3 Taste your pottage before you crumb in your bread.

ANTHONY COPLEY, *Wits, Fits and Fancies*, p. 116. (1594)

Crumb not your bread before you taste your porridge.

BEAUMONT AND FLETCHER, *Monsieur Thomas*. Act iv, sc. 4. (c. 1613)

4 In a field of melons do not pull up your shoe; under a plum tree do not adjust your cap.

ISAAC D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. (1823) A Chinese proverb.

Don't lace your boots in a melon field, nor adjust your hat under a plum tree. (Kua t'ien pu li, li hsia pu cheng kuan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1928. (1875)

Do not adjust your sandals while passing through a melon field; nor yet arrange your hat beneath an orange tree.

ERNEST BRAHMAH, *Kai Lung's Golden Hours*. (c. 1920)

5 [Use] another's foot to kick a dog. (Pieh jên chiao 'ti 'chüan.)

DOOLITTLE, *Chinese Vocabulary*, ii, 186. (1872)

Another Chinese proverb is, "Mai chên 'kan 'kung" (In buying needles examine the eyes).

If you know there are tigers in the hills, don't go there. (Ming chih shan yu 'hu, mo hsiang 'hu shan hsiang.)

DOOLITTLE, *Chinese Proverbs*, ii, 482.

6 Keep the rake near the scythe, and the cart near the rake.

EMERSON, *Essays: First Series: Prudence*. (1841) Quoted as a proverb.

7 It is better to go back than to go ahead badly. (Satiis est recurrere, quam currere male.)

ERASMUS, *Adagia*. Chil. i, cent. ix, No. 32. (1508) From the Greek of Lucan.

Better go back, than lose your self.

THOMAS FULLER, *Gnomologia*. No. 897. (1732)

It is often better to return than to go on, if you find you have taken the wrong road.

ROBERT BLAND, *Proverbs*, i, 211. (1814)

DRAW BACK TO LEAP BETTER, *see under LOOK*.

8 Leave not your staff at home. (Absque baculo ne ingreditor.)

ERASMUS, *Adagia*, iii, iv, 61. (1523)

9 Cast not forth the old water while the new come in.

DAVID FERGUSON, *Scottish Proverbs*, p. 26. (c. 1595) From the Latin proverb, "Ne praesentem aquam effundas, priusquam aliam sis adeptus" (Don't throw away the water you have until you have obtained more).

Don't throw away dirty water till you have got clean.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 89. (1710)

Cast not out the foul water till you bring in the clean. Part not with that way of living you have, till you are sure of a better.

JAMES KELLY, *Scottish Proverbs*, p. 80. (1721)

She was a fool to throw out her dirty water before she got clean.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

You know the old saying, "Don't throw out your dirty water until you get in fresh."

SAMUEL LOVER, *Handy Andy*. Ch. 29. (1842)

SPURGEON, *John Ploughman's Talk*. Ch. 8. (1869)

SHAW, *Fanny's First Play*. Act iii. (1911)

10 Alwaies measure manie, Before you cut anie.

JOHN FLORIO, *Second Frutes*, p. 97. (1591)

Measure thrice, before thou shapest once.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 275. (1623)

Measure thrice what thou buyest, and cut it but once.

JOHN RAY, *English Proverbs*, p. 17. (1670)

Score twice before you cut once.

RANDLE HOLME, *The Academy of Armory*. Bk. iii, ch. 6, p. 292. (1688)

Measure thrice, and cut once.

THOMAS FULLER, *Gnomologia*. No. 3381. (1732)

A word of timely caution . . . lies in the . . . Russian proverb: Measure thy cloth ten times; thou canst cut it but once.

TRENCH, *Lessons in Proverbs*. Ch. 4. (1853)

11 Take heed of an ox before, of a horse behind, of a monk on all sides.

GEORGE HERBERT, *Jacula Prudentum*. No. 899.

(1640) JOHN RAY, *English Proverbs*, p. 20. (1670)

Beware of a mule's hind foot, a dog's tooth, and a woman's tongue.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 118. (1880)

The Boldest Farmer heeds the Cautious Rule

To stand Behind the Bull, Before the Mule.

GUITERMAN, *A Poet's Proverbs*, p. 106. (1924)

12 Throw not Stones at your own Window.

FULLER, *Gnomologia*. No. 5041. (1732) THOSE WHO LIVE IN GLASS HOUSES, *see under HOUSE*.

13 Although it rain, throw not away thy watering pot.

HERBERT, *Jacula Prudentum*. No. 327. (1640)

Although the sun shine, leave not thy cloak at home.

HERBERT, *Jacula Prudentum*. No. 328.

When 'tis fair, be sure you take your coat with you.

FRANKLIN, *Poor Richard's Almanack*, 1734. The Italians say, "Nè di state, nè d'inverno, non andar senza mantello" (Neither in summer nor in winter go outside without your cloak).

Though the weather be fine, take your umbrella. (Ch'ing tai yü san.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2048. (1875)

1 It is good tying the sack before it is full.

GEORGE HERBERT, *Jacula Prudentum*. No. 841. (1640) The Arabs say, "Light your lamp before it becomes dark."

2 Grasp not at much, for fear thou lovest all.

GEORGE HERBERT, *The Sise*. (1633)

3 Admire a small ship, but put your goods on a big one. (ῥῆ ὀλίγην αλγεῖν, μεγάλη δ' ἐνὶ φορτία θέσθαι.)

HESIOD, *Works and Days*, l. 643. (c. 800 B. C.) Quoted by PLUTARCH, *Moralia*, 22F.

Praise the sea, on shore remaine.

Wonder at hills, keepe on the plaine.

JOHN FLORIO, *Second Frutes*, p. 99. (1591) The Italians say, "Loda il mare, e tieniti alla terra"; the French, "Il faut louer la mer, et se tenir en terre."

Praise the mountaines, but loue the plaines.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 277. (1623)

Praise a hill, but keep below. Praise the sea, but keep on land.

GEORGE HERBERT, *Jacula Prudentum*. Nos. 490-1. (1640)

Commend the sea, but keep thyself ashoar. Commend the hills, but keep thyself on the plains.

JAMES HOWELL, *Letters*, ii, 666. (1659)

Talk of Camps, but stay at Home.

THOMAS FULLER, *Gnomologia*. No. 4319. (1732) Speak well of the Highlands, but dwell in the Laigh [Lowlands].

A. CHEVIOT, *Proverbs of Scotland*, p. 303. (1896)

4 Cross the stream where it is ebbest [shallowest].

PHILEMON HOLLAND, tr., *Plutarch's Morals*, p. 747. (1603)

O let me now perswade, be not extreame, Its easie (saies the Prouerb) to wade the streame, Where th' foord's a lowest, recollect to minde.

RICHARD BRATHWAIT, *A Strappado for the Diuell*, 222. (1615)

5 Take things always by their smooth handle.

JEFFERSON, *Writings*. Vol. xvi, p. 111. (c. 1802)

6 If you are prudent, do not thrust your hand into the fire. (Prudens in flammam ne manum iniicito.)

ST. JEROME (HIERONYMUS), *Apothegm*. (c. A. D. 400) Quoting an old proverb.

7 Juke [duck] and let a jaw [wave] go o'er you. That is, prudently yield to a present torrent.

JAMES KELLY, *Scottish Proverbs*, p. 189. (1721)

Jouk and let the jaw gae bye.

WALTER SCOTT, *Rob Roy*. Ch. 25. (1818)

8 One must not jeer at the dogs till one is out of the village. (Il ne faut pas moquer des chiens qu'on—ne soit hors du village.)

LE ROUX, *Dictionnaire Comique*, ii, 182. (1786)

9 Theseus woulde not goe into the Laborinth without a threede that might shew him the way out.

JOHN LYLY, *Euphues* (Arber), p. 393. (1580)

If you go into a Labyrinth, take a Clew with you.

THOMAS FULLER, *Gnomologia*. No. 2752. (1732)

10 Do not step down unless you know the depth.

P. PERCIVAL, *Tamil Proverbs*. No. 803. (1842)

He who sees not the bottom, let him not pass the water. (Chi non vede il fondo, non passi l'acqua.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 76. (1853) An Italian proverb. The Scots have a variant, "If you dinna see the bottom, dinna wade."

Never venture out of your depth till you can swim.

H. G. BOHN, *Handbook of Proverbs*, p. 459. (1855)

11 The prudent man, when contention arises, steps aside; when peace prevails, he casts anchor there.

SADI, *Gulistan*. Ch. viii, Maxim 96. (c. 1258)

## PRUDERY

12 Prude. A bawd hiding behind the back of her demeanor.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906) Elsewhere (*Collected Works*, viii), Bierce gives another definition: "A prude is one who blushes modestly at the indelicacy of her thoughts and virtuously flees from the temptation of her desires."

13 Propriety is the least of all laws, and the most observed. (La bienséance est la moindre de toutes les lois, et la plus suivie.)

LA ROCHEFOUCAULD, *Maximes*. No. 447. (1665) Propriety in a poke bonnet.

J. J. CONNINGTON, *Four Defences*, p. 134. (1940)

14 Hence, far hence, ye prudes! (Procul hinc, procul este, severae!)

OVID, *Amores*. Bk. ii, eleg. 1, l. 3. (c. 13 B. C.)

Disdainful prudes, who ceaseless ply The superb muscle of the eye.

MATTHEW GREEN, *The Spleen*, l. 119. (1737)

The pink of prudery.

DICKENS, *Nicholas Nickleby*. Ch. 38. (1839)

15 What is Prudery? 'Tis a Beldam Seen with Wit and Beauty seldom.

POPE, *Answer to Mrs. Howe*. (1720)

In England, the garden of Beauty is kept By a dragon of prudery placed within call.

THOMAS MOORE, *We May Roam Through This World*. (a. 1852)

Prudery pretends to have only those passions that it cannot feel.

R. G. INGERSOLL, *Art and Morality*. (1888)

<sup>1</sup> Comstockery is the world's standing joke at the expense of the United States.

BERNARD SHAW, *Letter*, to the *N.Y. Times*, 26 Sept., 1905. The New York Public Library had just relegated *Man and Superman* to the reserved shelves, an action which Shaw thought Anthony Comstock had inspired, and so he wrote a letter to the London correspondent of the *New York Times*, which was cabled to New York and printed on the front page, occupying nearly two columns. It was Comstock who, as agent for the New York Society for the Suppression of Vice, had caused the police to close Shaw's play, *Mrs. Warren's Profession*, in 1904. and "Comstockery" passed into the language

I propose to add to a dictionary that is already too long the word *comstock*. If you associate dirt, filth and obscenity with an idea, a picture, a statue, or anything, why—you simply comstock it.

BERNARR MACFADDEN, in *Physical Culture*, May, 1917.

<sup>2</sup> Will Honeycomb calls these over-offended ladies the outrageously virtuous.

RICHARD STEELE, *The Spectator*. No. 266. (1711) Strait-laced, but all-too-full in bud For puritanic stays.

TENNYSON, *The Talking Oak*, l. 59. (1842)

### PRUNES

<sup>3</sup> At this every lady drew up her mouth as if going to pronounce the letter P.

GOLDSMITH, *Letter to R. Bryanton*, Sept., 1758. You have only, when before your glass, to keep pronouncing to yourself nimini-pimini—the lips cannot fail of taking the plie.

JOHN BURGUYNE, *The Heiress*. Act iii, sc. 2. (1786)

Father is rather vulgar, my dear. The word Papa, besides, gives a pretty form to the lips. Papa, potatoes, poultry, prunes, and prism are all very good words for the lips; especially prunes and prism. You will find it serviceable, in the formation of a demeanour, if you sometimes say to yourself in company—on entering a room, for instance—Papa, potatoes, poultry, prunes and prism, prunes and prism.

DICKENS, *Little Dorrit*. Bk. ii, ch. 5. (1857)

He has none of the "prunes and prism" style.

*British Weekly*, 28 Sept., 1888, p. 353/1.

Surface accomplishments, the prunes and prisms of education.

W. J. JENKINS, in *American Ann. Deaf*, April, 1892, p. 91.

No sign of the three p's about her—no peroxide, patchouli nor peau de soie.

O. HENRY, *A Tempered Wind*. (1908)

Aunt Rebecca's full of prunes.

GARDNER, *Case of the Empty Tin*, p. 75. (1941)

### PRY

<sup>4</sup> I hope I don't intrude.

JOHN POOLE, *Paul Pry*. An apology on the lips of the inquisitive and intrusive Paul Pry. Produced at the Theatre Royal, Haymarket, London, 13 Sept., 1825. The phrase had been previously used in General John Burgoyne's comedy, *The Maid of the Oaks*, act ii, which was produced in 1774, and no doubt it occurred elsewhere as well, but it was Poole who gave it point and currency, and created a character whose name passed into proverbial use. "Paul Pry is on the spy."

He conceives that . . . the magistrate . . . ought to be . . . a Paul Pry in every house, spying, eaves-dropping.

MACAULAY, *Essays: Southey*, v. 348 (1829) Others . . . Paul Prying into the bedroom windows.

FREDERICK MARRYAT, *A Diary in America*. Ser i, i, 110. (1839)

Swift flies the tale of laughter, shame or folly. Caught by Paul Pry, and carried home to Polly.

CHARLES SPRAGUE, *Curiosity*, l. 329. (1841)

Who the deuce are you, cross-questioning and Paul-Prying?

HENRY KINGSLEY, *The Hillyars and the Burtons*. Ch. 30. (1865)

It will cure her of her Paul-Pry tricks.

MARY BRIDGMAN, *Robert Lynne*, ii, 1, 4. (1870) Blindness means to all men . . . continual and irritable curiosity—there is no Paul Pry like your blind man.

A. E. W. MASON, *Four Feathers*. Ch. 13. (1902)

### PUBLIC

See also People

<sup>5</sup> Who serueth the commons serueth no body.

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

*Ouvrage de commun ouvrage de nul*; All niens worke is no mans worke; or that which is done for many is acknowledged by none. *Qui sert commun nul ne le paye, et s'il defaut chascun l'abbaye*; The service done to a people no man rewards, the disservices every man rails at.

RANDLE COTGRAVE, *Dictionary: Commun*. (1611)

He that does anything for the Public, is accounted to do it for nobody.

THOMAS FULLER, *Gnomologia*. No. 2082. (1732)

He who serves the public hath but a scurvy master.

H.G. BOHN, *Handbook of Proverbs*, p. 401. (1855)

<sup>6</sup> To serve the Publick faithfully, and at the same time please it entirely is impracticable.

FRANKLIN, *Poor Richard's Almanack*, 1758.

<sup>7</sup> There is not a more mean, stupid, dastardly, pitiful, selfish, spiteful, envious, ungrateful animal than the Public. It is the greatest of cowards, for it is ashamed of itself.

WILLIAM HAZLITT, *Table Talk: On Living to One's-Self*. (1821)

The public has neither shame nor gratitude.

WILLIAM HAZLITT, *Characteristics*. No. 85. (1823) "The public pays with ingratitude" is a proverbial form.

<sup>1</sup> The Public is a fool.

POPE, *Imitations of Horace: Epistles*, II, 1, 94. (1732)

The public! How many fools does it take to make a public? (Le public! Combien faut-il de sots pour faire un public?)

SEBASTIEN CHAMFORT, *Maximes*. (a. 1794)

The Public is an old woman.

THOMAS CARLYLE, *Journal*, 1835.

The public's nothing better than a great baby.

THOMAS CHALMERS, *Letter*. (a. 1847) Quoted by RUSKIN, *Sesame and Lilies*, I, 40. (1864)

<sup>2</sup> The public be damned! I'm working for my stockholders.

WILLIAM H. VANDERBILT, *Retort*, to Clarence Dresser, a reporter for the *Chicago Daily News*, 8 Oct., 1882. Vanderbilt, who was president of the New York Central Railroad, had explained that a fast train between New York and Chicago had been discontinued because it did not pay, and Dresser had asked, "Are you working for the public or for your stockholders?" There are various versions of the incident. Henry Clews is the authority for this one. See *Chicago Daily News*, 9 Oct., 1882; MELVILLE STONE, *Fifty Years a Journalist*, p. 116; and letters to *N.Y. Times*, 25 Aug., 1918; *N.Y. Herald*, 1 Oct., 1918; 28 Oct., 1918.

I realized that Vanderbilt had been all wrong when he said "The public be damned." What he ought to have said was "The public be dumb."

A. MERRITT, *Seven Footprints to Satan*. Ch. 3. (1928)

The public is damned, but it attends to the matter itself.

*Meditations in Wall Street*, p. 57. (1940)

### PUBLICITY

<sup>3</sup> Without publicity there can be no public spirit, and without public spirit every nation must decay.

BENJAMIN DISRAELI, *Speech*, House of Commons, 8 Aug., 1871.

<sup>4</sup> As gaslight is found to be the best nocturnal police, so the universe protects itself by pitiless publicity.

EMERSON, *Conduct of Life: Worship*. (1860)

The phrase, "Pitiless publicity," was used effectively by Woodrow Wilson while Governor of New Jersey in 1911, and later while President, to describe his policy toward spoilsmen and "practical politicians."

<sup>5</sup> In every field of human endeavor, he that is first must perpetually live in the white light of publicity.

THEODORE F. MACMANUS, *The Penalty of Leadership*. (*Sat. Eve. Post*, 2 Jan., 1915.)

### PUDDING

<sup>6</sup> A podding merits double praise, a podding hath two ends.

THOMAS BASTARD, *Chrestoleros*. Bk. iii, epig. 12. (1598)

A pudding hath two ends, but a fool hath none.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

AH things have an end, and a pudding has two.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>7</sup> If you eat a pudding at home, the dog shall have the skin.

WILLIAM CAMDEN, *Remains Concerning Britain* (1870), p. 325. (1605)

<sup>8</sup> Pudding is no meat with you.

JOHN CLARKE, *Paroemiologia*, p. 74. (1639)

<sup>9</sup> "Too much pudding will choke a dog," which is a caution against excess.

GEORGE COLMAN, JR., *Random Records*. (1830)

It was possible to choke a dog with a pudding.

WARREN, *Ten Thousand a Year*. Ch. 16. (1841)

Too much pudding would sate [surfeit] a dog.

BRIDGE, *Cheshire Proverbs*, p. 141. (1917)

<sup>10</sup> Puddings and paramours wald be hotelie handlit.

FERGUSON, *Scottish Proverbs*, p. 86. (c. 1595)

Puddings, and paramours, should be hotly handled. Puddings, when cold, are uneatable, and love, when coldrife, is near the breaking off.

JAMES KELLY, *Scottish Proverbs*, p. 277. (1721)

<sup>11</sup> The proof of the pudding is in the eating.

HENRY GLAPTHORNE, *The Hollander*. Act iii. (1635) See under PROOF.

<sup>12</sup> This geare comth euen in puddyng time rightlie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
At the right moment.

Even in pudding time

Yonder cometh Ralph Roister, an old friend of mine!

ULPIAN FULWELL, *Like Will to Like*. (1568) In

HAZLITT, *Old Plays*, iii, 319.

In pudding time you have spoken.

THOMAS NASHE, *Works*, iii, 169. (1596)

We come in pudding-time, for here's a duke.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act v, sc. 2. (1604)

Oft things fall out in pudding time.

JOHN DAVIES, *The Scourge of Folly: Proverbs*, 41. (1611)

You are come in pudding-time.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

I want to have a little chat with you, and thought to have dropped in at pudding-time, as they say.

RICHARD CUMBERLAND, *The Brothers*. Act ii, sc. 4. (1769)

The good luck of settling concerns of the greatest consequence, exactly at the critical minute, is expressed by being "just in pudding time."

GEORGE COLMAN, JR., *Humorous Works* (Hotten), p. 421. (1830)

1 You are he that did eat the pudding and the bagg.

JAMES HOWELL, *Proverbs*, p. 6. (1659)  
He claws it as Clayton claw'd the Pudding, when he eat Bag and all.

THOMAS FULLER, *Gnomologia*. No. 1826. (1732)

2 He that never eat flesh, thinks a pudding a dainty.

JAMES KELLY, *Scottish Proverbs*, p. 126. (1721)

3 In nice balance, truth with gold she weighs,  
And solid pudding against empty praise.

POPE, *The Dunciad*. Bk. i, l. 54. (1728)

'Tis not improbable that a Man may receive more solid Satisfaction from Pudding, while he is living, than from Praise, after he is dead.

BENJAMIN FRANKLIN, *Poor Richard's Almanack: Preface*. (1750)

An old proverb says, "Pudding still before praise!"

R. H. BARHAM, *The Ingoldsby Legends: Housewarming*. (1847)

4 Those that eat black-pudding will dream of the devil.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

A pudding is poison when it is too much boil'd.  
SWIFT, *Polite Conversation*. Dial. ii.

5 Settle the Wit, as Pudding settles Love.

SAMUEL WESLEY, *Maggots*, p. 41. (1685)  
Pudding cold,

Is said you know in proverb old, To settle love.  
EDWARD WARD, *Works*, iv, 39. (1709)

Cold pudding will settle your love.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

The cold plum-pudding, too, was a wonder, . . .  
and there was enough of it to settle everybody's love.

ALBERT SMITH, *The Christmas Tadpole*. Ch. 60. (1848)

Take a little cold pudding to settle your love.

BRIDGE, *Cheshire Proverbs*, p. 110. (1917)

6 Would not a dog for anger swell to see a pudding creepe?

UNKNOWN, in *Roxburghe Ballads* (B.S.), i, 58. (c. 1630)

It would vex a Dogg to see a pudding creep.

JAMES HOWELL, *Proverbs*, p. 21. (1659)

## PULL

7 You'll have quite the pull of me.

JOHN BURGOYNE, *The Lord of the Manor*. Act iii, sc. 1. (1781)

Pull, an important advantage possessed by one party over another.

J. H. VAUX, *Flash Dictionary: Pull*. (1812)

I have got a pull, and anyone who has got a pull can do a great deal.

W. H. STEAD, *If Christ Came to Chicago*, p. 51. (1894)

Finally his Father worked a Pull and got him a Job.

GEORGE ADE, *More Fables*, p. 62. (1900)

There were teachers who had secret 'pull.'

ROBERT HERRICK, *Lilla*, p. 102. (1923)

8 There is a pull from above and a push from below.

HUXLEY AND MARTIN, *Elementary Biology*. Ch. 8. (1875)

9 A long pull, a strong pull, and a pull all together.

MARRYAT, *Jacob Faithful*. Ch. 12. (1834)

With a long pull, a strong pull, and a pull all together, round goes the wheel.

GILMOUR, *Among the Mongols*, p. 154. (1883)

## PULSE

10 My pulse, as yours, doth temperately keep time,

And make as healthful music.

SHAKESPEARE, *Hamlet*, iii, 4, 140. (1600)

The alarum watch, your pulse.

MATTHEW GREEN, *The Spleen*, l. 36. (1737)

11 There are worse occupations in this world than feeling a woman's pulse.

LAURENCE STERNE, *A Sentimental Journey: The Pulse*. (1768) Quoted by BLAKE. *Corpse in the Snowman*, p. 68. (1941)

## PUMPKIN

12 Newhaven is celebrated for having given the name of *pumkin-heads* to all the New Englanders. It originated from the Blue Laws, which enjoin every male to have his hair cut round by a cap. When caps were not to be had, they substituted the hard shell of a pumkin.

S. A. PETERS, *History of Connecticut*, p. 195. (1781)

Beside each pumpkin-head peered the end of a rusty musket.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Bk. iv, ch. 9. (1848)

Ef we hadn' . . . ben sich punkin-heads, as de sayin' is, we'd a seed de raf.

MARK TWAIN, *Huckleberry Finn*. Ch. 18. (1884)

Regular pumpkin-heads!

HAROLD FREDERIC, *The Deserter*, p. 143. (1898)

13 Tom is 'some punkin-.''

W. T. PORTER, ed., *Spirit of the Times*, 18 April, 1846, p. 91/2.

I thought I was "some pumpkins" at dancing.

M. L. BYRN, *An Arkansas Doctor*, p. 97. (1851)

You're some punkins at a hundred yards dash.

LONDON, *Valley of the Moon*, p. 380. (1913)

## PUN

14 The seeds of punning are in the minds of all men.

ADDISON, *The Spectator*. No. 61. (1711)

A turn for punning, call it Attic salt.

LORD BYRON, *English Bards and Scotch Reviewers*, l. 68. (1809)

1 A good pun may be admitted among the excellencies of lively conversation.

JAMES BOSWELL, *Life of Samuel Johnson*, 1791.

A pun is a noble thing *per se*. It fills the mind; it is as perfect as a sonnet; better.

LAMB, *Letter to S. T. Coleridge*. (c. 1810)

I never knew an enemy to puns who was not an ill-natured man.

LAMB, *Letter to J. B. Dibdin*, June, 1826.

2 A man who could make so vile a pun would not scruple to pick a pocket.

JOHN DENNIS, *Remark*. (c. 1693) See *Gentleman's Magazine*, vol. ii, l. 324.

A great Critick formerly . . . declared He that would pun would pick a Pocket.

POPE, *The Dunciad*. Bk. i, l. 63, note. (1729)

The critic [Dennis] immediately started up and left the room, swearing that any man who could make such an execrable pun would pick his pocket.

UNKNOWN, *Article*, in *The Public Advertiser* (London), 12 Jan., 1779.

But still a pun I do detest, . . .

They who've least wit can make them best.

WILLIAM COMBE, *Dr. Syntax in Search of the Picturesque*. Canto xxvi. (1812)

A pun is *primâ facie* an insult to the person you are talking with. It implies utter indifference to or sublime contempt for his remarks, no matter how serious. . . . A pun does not commonly justify a blow. But if a blow were given and death ensued, the jury . . . might . . . return a verdict of justifiable homicide.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 1. (1858)

i konsider punning a sort ov literary prostitushun in which future happynessz is swopped oph for the plezzure ov the moment.

HENRY W. SHAW, *Josh Billings on Ice*. (1868)

3 Of puns it has been said that those most dislike who are least able to utter them.

E. A. POE, *Marginalia*. (1844)

4 How every fool can play upon the word!

SHAKESPEARE, *The Merchant of Venice*, iii. 5, 48. (1597)

Puns . . . are the wit of words. [But] the wit of words is so miserably inferior to the wit of ideas that it is very deservedly driven out of good company.

SYDNEY SMITH, *Sketches of Moral Philosophy* Lect. 10. (1805)

### PUNCTUALITY

5 Punctuality is the soul of business.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 3. (1843)

Punctuality is the very hinge of business.

W. H. PLATT, *Business*, p. 95. (1878)

6 Punctuality is the politeness of kings. (L'ex-actitude est la politesse des rois.)

LOUIS XVIII OF FRANCE. His best-known saying. (c. 1820) See *Fleurs Historiques*.

Punctuality is the virtue of princes.

MARIA EDGEWORTH, *Helen*. Ch. 25. (1834)

Punctuality is the politeness of princes.

R. S. SURTEES, *Handley Cross*. Ch. 35. (1854)

"Punctuality," said Louis XIV, "is the politeness of kings." It is also the duty of gentlemen, and the necessity of men of business.

SAMUEL SMILES, *Self-Help*. Ch. 9. The ascription to Louis XIV is an error.

Punctuality is a politeness which a man owes to his stomach.

ÉMILE GABORIAU, *Other People's Money*. Pt. ii, ch. 3. (1867)

Punctuality has been called the politeness of kings. It's more than that: it's plain good business.

CARTER DICKSON, *And So to Murder*, p. 181. (1940)

7 Punctuality is a compliment you pay to the intelligent and a rebuke you administer to the stupid.

W. S. MAUGHAM, *Lord Mountdrago*. (1939)

8 He never broke his hour that kept his day.

JOHN RAY, *English Proverbs*, p. 122. (1678)

If you're there before it's over, you're on time.

JAMES J. WALKER, *Remark*, to reporters, on arriving late at a dinner, Oct., 1931, while Mayor of New York City.

9 Too early to a meeting, the beer not yet brewed; too late, it is all drunk.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 66. (c. 900)

10 O. madam, punctuality is a species of constancy very unfashionable in a lady of quality.

SHERIDAN, *The School for Scandal*. Act iv, sc. 3. (1777)

She is always a pattern of punctuality.

MISS BRADDON, *Just as I Am*. Ch. 45. (1880)

11 He was always late on principle, his principle being that punctuality is the thief of time.

OSCAR WILDE, *Picture of Dorian Gray*. Ch. 3. (1891)

### PUNISHMENT

12 As . . . Captain Whitby . . . used to say to his seamen (when "married to the gunner's daughter")—"two dozen, and let you off easy."

LORD BYRON, in MOORE, *Letters*, p. 139. (1821)

Lashed to a ship's gun for punishment.

I'll marry some of you young gentlemen to the gunner's daughter.

MARRYAT, *Peter Simple*. Ch. 32. (1833)

13 Let the punishment fit the offence. (Noxiae poena par esto.)

CICERO, *De Legibus*. Bk. iii, ch. 20. (c. 46 B. C.)

Care should be taken that the punishment does not exceed the offence. (Cavendum est ne maior poena quam culpa sit.)

CICERO, *De Officiis*. Bk. i, ch. 25, sec. 89. (45 B. C.)



My punishment should match my offence. (Par delicto sit mea poena suo.)

OVID, *Tristia*. Bk. ii, l. 578. (c. A. D. 9)

Like fault, like punishment.

THOMAS BECON, *Early Works*, p. 243. (1542)

Like punishment and equal pain,

Both key and keyhole do sustain.

JOHN CLARKE, *Paroemiologia*, p. 239. (1639)

My object all sublime

I shall achieve in time—

To let the punishment fit the crime,

The punishment fit the crime.

W. S. GILBERT, *The Mikado*. Act ii. (1885)

The punishment fits the crime.

H. C. BAILEY, *The Bishop's Crime*, p. 7. (1941)

1 Anger is to be very specially avoided in inflicting punishment. (Prohibenda autem maxime est ira in puniendo.)

CICERO, *De Officiis*. Bk. i, ch. 25, sec. 89. (c. 45 B. C.)

The man who does wrong is to be corrected, not without chastisement, but without anger. (Non sine castigatione sed sine ira.)

SENECA, *De Ira*. Bk. i, ch. 15, sec. 1. (c. A. D. 55)

The old schoolmasters' flogging line was, "Castigo te non quod odio habeam, sed quod amem" (I chastise thee not because I have thee in hatred, but because I love thee).

2 The greatest incitement to sin is the hope of not being punished. (Maximam inlecebram esse peccandi, impunitatis spem.)

CICERO, *Pro Milone*. Ch. 16, sec. 43. (52 B. C.)

The fear of punishment may be necessary to the suppression of vice; but it also suspends the finer motives to virtue.

HAZLITT, *Characteristics*. No. 131. (1823)

3 It is the slow horse which receives the whip, the worthless man who receives punishment.

DOOLITTLE, *Chinese Vocabulary*, ii, 280. (1872)

4 He that chastiseth one amendeth many.

THOMAS DRAXE, *Bibliotheca*, p. 32. (1633)

Cited by Ray and Fuller.

He that chastens one, chastens twenty.

HERBERT, *Jacula Prudentum*. No. 358. (1640)

5 Man punishes the Action, but God the Intention.

THOMAS FULLER, *Gnomologia*. No. 3332. (1732)

To punish and not prevent, is to labour at the Pump, and leave open the Leak.

THOMAS FULLER, *Gnomologia*. No. 5216.

6 Cain said unto the Lord, My punishment is greater than I can bear. (Maior est iniquitas mea, quam ut veniam merear.)

*Old Testament: Genesis*, iv, 13. (c. 550 B. C.)

7 Happy is he that chastens himself.

HERBERT, *Jacula Prudentum*. No. 143. (1640)

Corn is cleaned with wind, and the foul with chastenings.

HERBERT, *Jacula Prudentum*. No. 160.

8 There are in nature neither rewards nor punishments—there are consequences.

R. G. INGERSOLL, *Some Reasons Why*. (1881)

9 The power of punishment is to silence, not to confute.

SAMUEL JOHNSON, *Works*, ix, 499. (c. 1776)

10 My father hath chastised you with whips, but I will chastise you with scorpions. (Pater meus cecidit vos flagellis, ego autem caedam vos scorpionibus.)

*Old Testament: I Kings*, xii, 11. (c. 600 B. C.)

Also *II Chronicles*, x, 14.

"My father chastised you with whips, and I will chastise you with scorpions." So answered a foolish Hebrew king [Rehoboam], and lost an empire for his pains.

FROUDE, *Short Studies*, iii, 104. (1870)

11 Blyssed be the betynges and skowrynges that compellyn a chylde to declyne from his trespassys.

JOHN LYDGATE, tr., *Pilgrimage of the Life of Man*, l. 17000. (1426)

He scap'd a scouring.

MARTIN MARPRELATE, *Epitome*, p. 31. (1588)

I hardly escaped a scouring.

PHILEMON HOLLAND, tr., *Livy*, xxii, 457. (1600)

What a scowering have I scapt tonight.

DRYDEN, *Wild Gallant*. Act v, sc. 1. (1663)

[He] escaped a scouring for that time.

DEFOE, *Memoirs of a Cavalier*. Ch. 10. (1721)

'Fore God, Sir Hargrave, somebody has escaped a scouring, as the saying is.

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 318. (1753)

12 Punishment brings wisdom and makes us juster; it is the medicine for wickedness. (δικαιοτέρους ποιεῖ καὶ λατρικὴ γίγνεται πορνεία ἢ δίκη.)

PLATO, *Gorgias*. Sec. 478D. (c. 385 B. C.) ARISTOTLE, *Nicomachean Ethics*. bk. ii, repeats the statement, "Punishment is a sort of medicine."

Sin is the suppurating wound; punishment is the surgeon's knife.

ST. JOHN CHRYSOSTOM, *Homilies*, vi. (c. 388)

It is a common saying, *Vexatio dat intellectum*, Correction giveth understanding.

HUGH LATIMER, *Sermons*, p. 501. (1552)

Punishment has in it the notion of a remedy, and has the place of a mean, not of an end.

BENJAMIN WHICHCOTE, *Moral Aphorisms*. (1753)

13 Any evil-doer under punishment is a protection to the good. (Malus quicumque in poena est praesidium est bonis.)

PUBLILIUS SYRUS, *Sententiae*. No. 417. (c. 43 B. C.)

The punishment is lightened when the pain slackens. (Poena allevatur ubi relaxatur dolor.)

PUBLILIUS SYRUS, *Sententiae*. No. 543.

It is punishment enough when the offender comes on his knees. (Poena sat est qui laesit cum supplex venit.)

PUBLILIUS SYRUS, *Sententiae*. No. 552.

When punishment is necessary, the fit time is best. (Quicquid vindicandum est, optima est occasio.)

PUBLILIUS SYRUS, *Sententiae*. No. 577.

1 Heavy is the punishment of the mind which regrets a deed after it is done. (Gravis animi poena est quem post facti paenitet.)

PUBLILIUS SYRUS, *Sententiae*. No. 231. (c. 43 B. C.)

It is more than punishment to succumb to wrong. (Plus est quam poena iniuriæ succumbere.)

PUBLILIUS SYRUS, *Sententiae*. No. 510.

It is a smaller thing to suffer punishment than to have deserved it. (Estque pati poenam, quam meruisse, minus.)

OVID, *Ex Ponto*. Bk. i, epis. 1, l. 62. (A. D. 13)

Crime is all the shame of punishment.

DANIEL DEFOE, *Hymn to the Pillory*. (1703)

Not in the punishment, but in the crime, is the disgrace. (Non nella pena, | nell' delitto è la infamia.)

ALFIERI, *Antigone*. Act i, sc. 3. (c. 1780)

The rule now laid down is, that it is the crime and not the punishment, which makes a man infamous.

WILLIAM SELWYN, *The Law of Nisi Prius*, ii, 817. (1817)

2 He who hesitates to punish makes rascals more numerous. (Que ulcisci dubitat improbos plures facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 580. (c. 43 B. C.)

Absence of punishment always encourages people to worse offences. (Impunitas semper ad deteriora invitāt.)

COKE, *Institutes*. Pt. i. (1628) A legal maxim. Every unpunished delinquency has a family of delinquencies.

HERBERT SPENCER, *The Study of Sociology: Postscript*. (1873) See also under JUDGMENT.

3 Many without punishment, none without sin.

JOHN RAY, *English Proverbs*, p. 13. (1678)

4 The time that precedes punishment is the severest part of it. (Quod antecedit tempus, maxima venturi supplicii pars est.)

SENECA, *De Beneficiis*. Bk. ii, sec. 5. (c. A. D. 54)

Extreme punishment should be allotted only to extreme crime. (Ultima supplicia sceleribus ultimis ponat.)

SENECA, *De Ira*. Bk. i, ch. 6, sec. 3. (c. A. D. 55)

Good luck frees many men from punishment, but no man from fear. (Multos fortuna liberat poena, metu neminem.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 15. (c. A. D. 64)

5 As Plato says, a sensible man does not punish a man because he has sinned, but in order to keep him from sin. (Ut Plato ait, nemo prudens punit, quia peccatum est, sed de peccatur.)

SENECA, *De Ira*. Bk. i, ch. 19, sec. 7. (c. A. D. 55)

Quoting PLATO, *Laws*, bk. ix, sec. 934A.

Men are not hanged for stealing horses, but that horses may not be stolen.

LORD HALIFAX, *Maxims*. Works, p. 229. (1693)

The object of punishment is prevention from evil; it can never be made impulsive to good.

HORACE MANN, *Lectures on Education*. Lect. 7. (1845)

6 All punishments the world can render  
Serve only to provide th' offender;  
The will gains strength from treatment horrid,  
As hides grow harder when they're curried.

JOHN TRUMBULL, *McFingal*. (1782)

The world does not grow better by force or by the policeman's club.

W. J. GAYNOR, *Letters and Speeches*, p. 314. (c. 1911)

Punishment is always a two-edged sword.

BURLEIGH AND BIERSTADT, *Punishment*. Act i. (1916)

7 The execution of malefactors is not more for the credit of governors than the death of patients is for the credit of physicians.

BENJAMIN WHICHCOTE, *Moral Aphorisms*. (1753)

When we execute a murderer it may be that we fall into the same mistake as a child that strikes a chair it has collided with.

G. C. LICHTENBERG, *Reflections*. (1799)

The best of us being unfit to die, what an inexpressible absurdity to put the worst to death!

HAWTHORNE, *Journals*, 13 Oct., 1851

## II—Punishment: Its Certainty

### See also Retribution

8 God will suffer no evil to remain unpunished.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 177. (1574) Pettie, tr.

9 Rarely does punishment, although its foot is lame, abandon the pursuit of the criminal in front of it. (Raro antecedentem scelestum | deseruit pede poena claudō.)

HORACE, *Odes*. Bk. iii, ode 2, l. 31. (23 B. C.)

The thief may escape punishment two or three times.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

The sword of heaven is not in haste to smite, Nor yet doth linger.

(La spada di quassù non taglia ni fretta, nè tardo.)

DANTE, *Paradiso*. Canto xxii, l. 16. (c. 1300)

Cary, tr. The Italians also say, "Il castigo puo differirsi ma non si toglie" (Punishment may be deferred, but it is not put off forever).

Where vice is, vengeance follows.

JOHN CLARKE, *Paroemiologia*, p. 325. (1639)

Punishment is lame, but it comes.

HERBERT, *Jacula Prudentum*. No. 251. (1640)

10 Punishment follows close on guilt. (Culpam poena premit comes.)

HORACE, *Odes*. Bk. iv, ode 5, l. 24. (23 B. C.)

Punishment will follow crime. (Crimen poena sequatur.)

JUVENAL, *Satires*. Sat. xiii, l. 90. (c. A. D. 120) Hesiod corrects the saying of Plato that "punishment follows quickly on the heels of sin," for he says that "it is born on the instant together with sin itself."

MONTAIGNE, *Essays*. Bk. ii, ch. 5. (1580)

Crime and punishment grow out of one stem.

EMERSON, *Essays, First Series: Compensation*. (1841)

1 Punishment with creeping pace catches up with the offender in the moment of his haste. (Poena ad malum serpens iam cum properat venit.)

PUBLILIUS SYRUS, *Sententiae*. No. 509. (c. 43 B. C.)

2 Never yet has a sinner escaped punishment. (μήπω γενέσθαι ποῦτος ἀνοσίου βροτῶν.)

SOPHOCLES, *Oedipus Coloneus*, l. 281. (c. 408 B. C.) Even if at first we hide the perjury, yet in the end comes Punishment on noiseless feet. (Si quis primo periuria celat, | sera tamen tacitis Poena venit pedibus.)

TIBULLUS, *Elegies*. Bk. i, eleg. 9, l. 3. (19 B. C.)

3 Each of us suffers his own Spirit. (Quisquis suos patimur Manis.)

VERGIL, *Aeneid*. Bk. vi, l. 743. (19 B. C.)

Crime can never go unpunished, since the punishment of crime lies in the crime itself. (Nec ullum scelus . . . inpunitum est, quoniam sceleris in scelere supplicium est.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 14. (c. A. D. 64)

## PURITAN

4 To Banbury came I, O profane one,  
Where I saw a Puritane one  
Hanging of his cat on Monday,  
For killing of a mouse on Sunday.

RICHARD BRATHWAIT, *Itinerarium*. (1638)

5 Bear-baiting was esteemed heathenish and unchristian; the sport of it, not the inhumanity, gave offense.

DAVID HUME, *The History of Great Britain*. Vol. i, ch. 62. (1754)

The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.

MACAULAY, *History of England*. Vol. i, ch. 2. (1849)

Puritanism restricted natural pleasures; it substituted the Jeremiad for the Paean.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 5. (Published posthumously in 1903.)

6 The Puritan's idea of religious liberty was to find some place where he could give his own intolerance a little more room.

BILL NYE, as quoted by A. E. WIGGAM, *The New Decalogue of Science*, p. 84.

7 This name Puritaine is very aptly given to these men, not because they be pure, . . . but

bicause they think them selues to be mundi-ores ceteris, more pure than others.

JOHN WHITGIFT, *An Answer to a Certen Libel*, p. 18. (1572)

I knowe they are commonly called Puritans. . . . They take themselves to be pure, when they are filthy in God's sight.

THOMAS NASHE, *Pasquil's Returne*. (1589)

Pure in show, an upright holy man,  
Corrupt within—and called a Puritan.

UNKNOWN, *A Song of the Puritan*. (c. 1605)  
"The Puritan always thinks below the belt."

## PURITY

See also Chastity

8 The real Simon Pure.

SUSANNAH CENTLIVRE, *A Bold Stroke for a Wife*. Act v, sc. 1. (1710)

9 Purity is to have righteous thoughts. (ἀγνείη δ' ἐστὶ φρονεῖν δαία.)

CLEMENT OF ALEXANDRIA, *Miscellanies*, v, 652. (c. A. D. 200) Quoting an inscription on the temple of Epidaurus by an unknown author.

Purity is the feminine, Truth the masculine, of honour.

HARE, *Guesses at Truth*. Pt. i. (1827)

Purity Is obscurity.

OGDEN NASH, *On a Wicked World*. (1940)

10 The hard may be rubbed without losing its substance; the white may be steeped without losing its purity.

CONFUCIUS, *Analects*. (c. 500 B. C.) Citing a much older Chinese proverb.

11 If guiltlesse hand the Altar touch,  
No offering, cost it ne'er so much,  
Shall better please our God offended,  
Than corne with crackling-corne-salt blended.  
(Immunis aram si tetigit manus,  
non sumptuosa blandior hostia,  
mollivit aversos Penates  
farre pio et saliente mica.)

HORACE, *Odes*. Bk. iii, ode xxiii, l. 17. (23 B. C.) Quoted by MONTAIGNE, i, 56. The translation is Florio's. The Latin proverb is, "Puras Deus non plenas aspicit manus" (God regards pure hands, not full).

Blessed is he who hath clean hands and a pure heart, who preserveth his soul from evil.

MOHAMMED, *The Koran*, lxxxvii, 14. (c. 622) He who keeps pure his soul shall attain to happiness.

MOHAMMED, *The Koran*, xci, 9.

12 Blessed are the undefiled in the way. (Beati immaculati in via.)

*Old Testament: Psalms*, 119, 1. (c. 350 B. C.)

Blessed are the pure in heart: for they shall see God. (μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονταί.)

*New Testament: Matthew*, v, 8. (c. A. D. 65) The *Vulgate* is, "Beati mundo corde: quoniam ipsi Deum videbunt."

<sup>1</sup> With the pure thou wilt shew thyself pure.  
(Cum sancto sanctus eris.)

*Old Testament: II Samuel*, xxii, 27. (c. 600 B. C.)

*Psalms*, xviii, 26. (c. 350 B. C.)

The better a man is, the less ready is he to suspect wickedness in others. (Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.)

CICERO, *Ad Quintum Fratrem*. Bk. i, epis. 1, sec. 4. (c. 60 B. C.)

Unto the pure all things are pure: but into them that are defiled . . . is nothing pure. (πάντα καθάρᾳ τοῖς καθαροῖς τοῖς δὲ μεμιασμένοις . . . οὐδὲν καθάρῳ.)

*New Testament: Titus*, i, 15. (c. A. D. 62) The *Vulgate* is, "Omnia munda mundis: coinquinatis autem, nihil est mundum." HENDERSON, *Latin Proverbs*, p. 346, gives the Latin proverb as "Puris omnia pura."

To the pure all things are pure. (Omnia munda mundis.)

ST. JEROME (HIERONYMUS), *Letters*. No. xxii, sec. 13. (A. D. 384) Frequently quoted, recently by A. A. FAIR, *Double or Quits*, p. 93 (1941), and by NGAIO MARSH, *Death in Ecstasy*, p. 192. (1941)

To the unconsciously indelicate all things are delicate.

MARK TWAIN, *A Connecticut Yankee*, p. 32. (1889)

A pure man seeing it calls it pure.

S. G. CHAMPION, *Racial Proverbs*, p. 373. (1938)

A Chinese proverb.

To the pure all things are slightly indecent.

MARGERY ALLINGHAM, *Black Plumes*, p. 61. (1940)

To the pure, my dear man, all things are impure.

ANTHONY BOUCHIER, *The Case of the Baker Street Irregulars*, p. 55. (1940) "I have a rankling suspicion that that paraphrase has been made often before."

To the immature, all apples are green, or some such proverb.

MARION RANDOLPH, *Grim Grow the Lilacs*, p. 136. (1941)

<sup>2</sup> The pure in heart fear no thunderbolts. (Hsin chêng pu p'a lei ta.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2431. (1875)

<sup>3</sup> So . . . pure, that precious perle ther hit was pygt.

UNKNOWN, *Early English Alliterative Poems*, 227. (c. 1340)

As pure in thought as angels are.

SAMUEL ROGERS, *Jacqueline*, l. 70. (1813)

There's a woman like a dew-drop, she's so purer than the purest.

ROBERT BROWNING, *A Blot in the 'Scutcheon*. Act i, sc. 3. (1842)

Pure as the lily's inmost leaf.

JOAQUIN MILLER, *The Danites*. Act iv. (1877)

She was pure as the snow, but she drifted.

H. W. THOMPSON, *Body, Boots and Britches*, p. 493. (1940)

Ogden seems to be pure as a lily.

NGAIO MARSH, *Death in Ecstasy*, p. 251. (1941)

## PURPOSE

See also Aim, Intention, Motive

<sup>4</sup> Nothing to the purpose. (οὐδὲν πρὸς ἔπος.)

ARISTOPHANES, *The Ecclesiazusae*, l. 751. (c. 393 B. C.) PLATO, *Euthydemus*, 295C, has μηδὲν πρὸς ἔπος. There are a number of Greek proverbial phrases to express irrelevance: Lucian's "In no relation to the chord" (οὐδὲν πρὸς τὴν χορδήν); Zenobius' (v, 40) "Nothing to Dionysius" (οὐδὲν πρὸς Διονύσιον); Aristophanes' "Touching neither heaven nor earth" (οὔτε γῆς οὔτε οὐρανοῦ ἀπτεται); Lucian's "What's that to do with Hermes?" (τί πρὸς τὸν Ἑρμῆν); and the anonymous "What's that to do with bread?" (τί πρὸς τὰ ἄλφιστα;).

It would be answering no purpose.

FRANCES BURNAY, *Cecilia*. Bk. v, ch. 2. (1782)

<sup>5</sup> A man without a purpose is soon down at zero. Better to have a bad purpose than no purpose at all.

CARLYLE, *Remark*, to Churton Collins. (a. 1866)

<sup>6</sup> The secret of success is constancy to purpose.

BENJAMIN DISRAELI, *Speech*, in London, 24 June, 1872.

<sup>7</sup> Purpois dois change as wynd or rane.

WILLIAM DUNBAR, *Poems*, lxxvi, 27. (1510)

A wise man ought to be ashamed to change purpose.

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

A wise man needs not blush for changing his purpose.

HERBERT, *Jacula Prudentum*. No. 615. (1640)

<sup>8</sup> Good Purposes should be the Directors of good Actions, not the Apology for bad.

THOMAS FULLER, *Gnomologia*. No. 1728. (1732)

<sup>9</sup> However brilliant an action may be, it should not be accounted great when it is not the result of a great purpose. (Quelque éclatante que soit une action, elle ne doit pas passer pour grande lorsqu'elle n'est pas l'effet d'un grand dessein.)

LA ROCHEFOUCAULD, *Maximes*. No. 160. (1665)

<sup>10</sup> His pestiferous purpose.

GEORGE PETTIE, *Petite Pallace*, p. 82. (1576)

<sup>11</sup> To as much purpose as to give a goose hay.

JOHN RAY, *English Proverbs*, p. 190. (1670)

To as much purpose as the geese slur [slide] on the ice.

JOHN RAY, *English Proverbs*, p. 190. (1670)

To no more purpose than to beat your heels against the ground, or wind.

JOHN RAY, *English Proverbs*, p. 190. (1670)

FULLER, *Gnomologia*. No. 5209. (1732)

<sup>12</sup> Purpose without power is weakness; power without purpose is fatuity.

SADI, *Gulistan*. Ch. viii, Maxim 59. (c. 1258)

<sup>1</sup> His wife . . . On purpose shut the doors.  
SHAKESPEARE, *The Comedy of Errors*, iv, 3, 92. (1593)

She did it on purpose.

H. RIDER HAGGARD, *Colonel Quaritch*, V.C. Ch. 30. (1888)

<sup>2</sup> Infirm of purpose.

SHAKESPEARE, *Macbeth*, ii, 2, 52. (1606)

<sup>3</sup> My purpose is, indeed, a horse of that colour.  
SHAKESPEARE, *Twelfth Night*, ii, 3, 181. (1599)

<sup>4</sup> I doubt not thro' the ages one increasing purpose runs.

TENNYSON, *Locksley Hall*, l. 137. (1842)

<sup>5</sup> To the purpose, as priests praise God in the morning.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 474. (1623)

The master-piece of man is to live to the purpose.  
FRANKLIN, *Poor Richard's Almanack*, 1737.

I'll tell you a story to the purpose.

DEFOE, *Robinson Crusoe*. Pt. ii, ch. 3. (1719)

### PURSE

<sup>6</sup> When purse is heavy oftetime the heart is light.

ALEXANDER BARCLAY, *Egloges*, p. 29. (c. 1510)

An heauie purse maketh a mans heart light.

UNKNOWN, *Pedlers Prophecic*, l. 1591. (1595)

A light purse makes a heavy heart.

FRANCIS THYNNE, *Emblemes and Epigrames*, p. 59. (1600) FULLER, *Gnomologia*. No. 241. (1732)

A heavy purse makes a light heart.

BEN JONSON, *The New Inne*. Act i, sc. 1. (1629)

RAY, *English Proverbs*, p. 114. (1670)

When thy purse is light, then will thy heart be heavy.

EDWARD WARD, *Female Policy*, p. 36. (1716)

Light purse, heavy heart.

FRANKLIN, *Poor Richard's Almanack*, 1733

<sup>7</sup> A full purse begetting a stout stomach.

RICHARD CAREW, *Survey of Cornwall*, p. 315. (1602)

A full purse makes the mouth to speak.

JOHN RAY, *English Proverbs*, p. 22. (1670)

A full purse makes the mouth run over.

THOMAS FULLER, *Gnomologia*. No. 123. (1732)

<sup>8</sup> The master-organ, soul's-seat, and true pineal gland of the body social.

THOMAS CARLYLE, *Sartor Resartus*. Ch.1. (1836)

<sup>9</sup> The purse of your Catullus is full of cobwebs. (Tui Catulli | plenus sacculus est araneorum.)

CATULLUS, *Odes*. No. xiii, l. 7. (c. 57 B. C.)

<sup>10</sup> But-if a mannes soule were in his purs;  
For in his purs he sholde y-punished be.  
"Purs is the erchedeknes helle." seyde he.

CHAUCER, *Canterbury Tales: Prologue*, l. 658. (c. 1386) "Erchedeknes": archdeacon's.

<sup>11</sup> 'Tis not all saved that's put in the purse.

JOHN CLARKE, *Paroemiologia*, p. 45. (1639)

All is not gain that is got into the purse.

STERNE, *Tristram Shandy*. Bk. iii, ch. 30. (1767)

<sup>12</sup> Let your purse be your master.

JOHN CLARKE, *Paroemiologia*, p. 129. (1639)

<sup>13</sup> He that shows his purse longs to be rid of it.

JOHN CLARKE, *Paroemiologia*, p. 176. (1639)

He that shows his purse bribes the thief.

JAMES KELLY, *Scottish Proverbs*, p. 129. (1721)

He that sheweth his Wealth to a Thief, is the Cause of his own Pillage.

THOMAS FULLER, *Gnomologia*. No. 2299. (1732)

<sup>14</sup> He hath left his purse in his other hose.

JOHN CLARKE, *Paroemiologia*, p. 244. (1639)

He left his purse in his other breeks. A taunt to him that wants money to pay his reckoning.

JAMES KELLY, *Scottish Proverbs*, p. 138. (1721)

He hath left his Purse in his other Breeches.

THOMAS FULLER, *Gnomologia*. No. 1889. (1732)

<sup>15</sup> He that hath no money needeth no purse.

THOMAS DRAXE, *Bibliotheca*, p. 138. (1633)

<sup>16</sup> An empty purse fills the face with wrinkles.

THOMAS DRAXE, *Bibliotheca*, p. 161. (1633)

A toom [empty] purse makes a blate [bashful] merchant.

JOHN RAY, *Proverbs: Scottish*, p. 356. (1678)

An empty Purse frights away Friends.

THOMAS FULLER, *Gnomologia*. No. 597. (1732)

See also FRIENDS AND ADVERSITY.

An empty purse causes a full heart.

FIELDING, *Don Quixote in England*. Act i, sc. 6. (1734)

An empty purse and a new house make a man wise, but too late.

JOHN RAY, *English Proverbs*, p. 20. (1813)

An empty purse is nothing but a piece of leather (Bolsa sin dinero, llamala cuero.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 227. (1856) A Spanish proverb.

Don't fling away the empty wallet.

J. C. HARRIS, *Plantation Proverbs*. (1880)

<sup>17</sup> The body is well but the purse is sick. (Corpus valet sed aegrotat crumena.)

ERASMUS, *Familiar Colloquies*. (1524)

I know the disease, you have a flux in your purse. (J'entens le mal: vous avez vn fluz de bourse.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 17. (1532)

He is purse-sick and lacks a physician.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

I can get no remedy against this consumption of the purse: borrowing only lingers and lingers it out, but the disease is incurable.

SHAKESPEARE, *II Henry IV*, i, 2, 263. (1598)

<sup>18</sup> Ask thy Purse what thou shouldst buy.

THOMAS FULLER, *Gnomologia*. No. 820. (1732)

If you put nothing into your Purse, you can take nothing out.

THOMAS FULLER, *Gnomologia*. No. 2781.

Keep your Purse and your Mouth close.

THOMAS FULLER, *Gnomologia*. No. 3122. The French say, "Selon ta bourse gouverne ta bouche" (According to your purse govern your mouth).

The Purse-Strings are the most common Ties of Friendship.

THOMAS FULLER, *Gnomologia*. No. 4727. The Germans say, "Die beste Freunde stehen im Beutel" (The best friends are in the purse).

Wrinkled Purse make wrinkled Faces.

THOMAS FULLER, *Gnomologia*. No. 5836.

A light Purse is a heavy Curse.

THOMAS FULLER, *Gnomologia*. No. 6493.

FRANKLIN, *Poor Richard*, 1745.

1 The purs is threede bare.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

Ye would by my purs, geue me a purgacion.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11.

Giue his masters purse a purgacion.

WILLIAM BULLEIN, *Bulwarke of Defence Against All Sicknesse*, fo. 27. (1562)

2 Where would you wish to be now, or what to see,

Without the Fortunate Purse to bear your charges.

BEN JONSON, *The Fortunate Isles*. (1626) The inexhaustible purse of Fortunatus, a hero of medieval legend.

3 O'er fine a purse to put a plack [one third of a penny] in. Spoken when one builds a magnificent house upon a small estate.

JAMES KELLY, *Scottish Proverbs*, p. 272. (1721)

4 Betuene the porse and the wombe of the gloutone . . . strife.

DAN MICHEL, *Ayenbite of Inwyt* [E.E.T.S.], p. 53. (1340)

There is nothing in this worlde that agreeth wurs, Then dooeth a Ladies hert and a beggers purse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

In his *Epigrams* (1562), p. 134, Heywood changes "ladies" to "lordes."

His purse and his palate are ill met. Spoken when a poor man loves to eat good meat.

JAMES KELLY, *Scottish Proverbs*, p. 154. (1721)

FULLER, *Gnomologia*. No. 2513. (1732) The American equivalent of "He has a champagne appetite and a beer salary."

5 Let us all have one purse. (Marsupium unum sit omnium nostrum.)

*Old Testament: Proverbs*, i, 14. (c. 350 B.C.)

6 The rusty sword and empty purse plead performance of covenants.

JOHN RAY, *English Proverbs*, p. 23. (1670)

Defoe was fond of another sword and purse maxim, "It is not the longest sword but the longest purse that conquers," and used it several times.

7

That is but an empty purse that is full of other men's money.

JOHN RAY, *English Proverbs*, p. 194. (1678)

That is but an empty Purse, that is full of other Folks Money.

THOMAS FULLER, *Gnomologia*. No. 4352. (1732)

8 Open thy purse, and then open thy sack. Open thy purse to receive thy money, and then open thy sack to deliver thy goods.

JOHN RAY, *Adagia Hebraica*, p. 402. (1678)

9 No eyes in your head, nor no money in your purse?

SHAKESPEARE, *King Lear*, iv, 6, 148. (1605)

10 Our purses shall be proud, our garments poor.

SHAKESPEARE, *The Taming of the Shrew*, iv, 3, 173. (1594)

Who steals my purse steals trash.

SHAKESPEARE, *Othello*, iii, 3, 157. (1605) See under NAME.

11 [They] Round me dyd cluster with purse and person.

RICHARD STANYHURST, tr., *Aeneid*, ii, 69. (1582)

My purse, my person, my extremest means,

Lie all unlock'd to your occasions.

SHAKESPEARE, *Merchant of Venice*, i, 1, 138. (1597)

You feel so keenly in your own purse and person the consequence of inattention to business.

DICKENS, *Nicholas Nickleby*. Ch. 10. (1838)

12 Better the purse than body starue of twayne.

GEORGE WHETSTONE, *Promos and Cassandra*. Pt. ii, i, vii. (1578)

If ye hae no purse to fine, ye hae flesh to pine.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

13 Do thow better, do thow worse,

Do after hym that beryth the purse.

UNKNOWN. *Douce MS*, 52. (c. 1350)

Be it better or be it worse do after hym that berith the purse.

RICHARD HILLS, *Common-Place Book*, p. 130. (c. 1530)

It is saide be it better be it wurs,

Dooe ye after him that beareth the purs.

THOMAS HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

It is an old prouerbe, Be it better, or be it worse. Please you the man that beares the purse.

THOMAS DELONEY, *Thomas of Reading*. Ch. 8. (c. 1600)

As the proverb saith, Be it better or worse, we must be ruled by him that beares the purse.

DANIEL ROGERS, *Matrimonial Honour*, p. 85. (1642)

Be it better, be it worse,

Be ruled by him that bears the Purse.

THOMAS FULLER, *Gnomologia*. No. 6387. (1732)

My puir mither used aye to tell me, Be it better, be it worse, Be ruled by him that has the purse.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

SILK PURSE OUT OF SOW'S EAR, see under SOW.

## Q

## QUALITY

<sup>1</sup> Don't value a man for the quality he is of, but for the qualities he possesses.

FRANKLIN, *Poor Richard's Almanack*, 1734.

<sup>2</sup> We ask not quality but quantity. (Quaerimus non quale sit quidque, sed quanti.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 10. (c. A. D. 64) Excellence resides in quality, not in quantity. (No consiste la perfeccion en la cantidad, sino en la calidad.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 27. (1647)

Quality without quantity is little thought of.

JAMES KELLY, *Scottish Proverbs*, p. 282. (1721)

<sup>3</sup> Come, give us a taste of your quality.

SHAKESPEARE, *Hamlet*, ii, 2, 452. (1600)

Hans had given me a touch of his quality by spearing a bird on the wing.

ELISHA KANE, *Arctic Explorations*. Bk. i, ch. 2. (1856)

[He] asked for a taste of his quality.

JOHN DORAN, *Annals of the Stage*, p. 369. (1863)

## QUANDARY

<sup>4</sup> The captaine . . . standeth in a quandare, not knowing what to doe.

JOHN GRANGE, *Golden Aphroditis*, sig. D3. (1577)

Thou makest me in a greater quandary.

UNKNOWN, *Misogonus*. Act iii, sc. 1. (1577)

Euphues . . . departed, leaving the olde gentleman in a great quandarie.

JOHN LYLY, *Euphues* (Arber), p. 45. (1579)

You have brought her into such a canaries as 'tis wonderful. The best courtier of them all . . . could never have brought her to such a canary.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 61. (1601)

## QUARREL

<sup>5</sup> Quarrel about the donkey's shadow. (περί δρου σκιᾶς.)

ARISTOPHANES, *The Wasps*, l. 191. (422 B. C.)

To quarrel about nothing. See under Ass.

Thou! why, thou wilt quarrel with a man that hath a hair more, or a hair less, in his beard than thou hast. . . . Thy head is as full of quarrels as an egg is full of meat.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 18. (1595)

Though scabby-headed, he quarrels about the comb.

BURCKHARDT, *Arabic Proverbs*. No. 504. (1817)

He quarrels about something of no importance to him. The Germans say, "Sie streiten um ein Ei, und lassen die Henne fliegen" (They quarrel about an egg and let the hen fly). The French say, "Une querelle d'Allemand" (A German quarrel), a trumped-up quarrel.

<sup>6</sup> When two quarrel, he who keeps silence first is the more praiseworthy.

*Babylonian Talmud: Kiddushin*, fo. 71b. (c. 450) Sometimes given as, "Who is first silent in a quarrel comes of a good family."

<sup>7</sup> Quarrel not with a loud-tongued man, and lay not wood on fire. (Non litiges cum homini linguato, et non strues in ignem illius ligna.)

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), viii, 3. (c. 190 B. C.) Oesterley, tr.

A hasty quarrel leadeth to bloodshed.

BEN SIRA, *Book of Wisdom*, xxviii, 11.

Fists ready and good sense absent.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 331. (1817).

<sup>8</sup> The quarrel past, its bitter words ignore: 'Tis ill to remember wrath when strife is o'er. (Litis praeteritae noli maledicta referre: post inimicitias iram meminisse malorum est.)

CATO (?), *Disticha*. Bk. ii, No. 15. (c. 175 B. C.)

<sup>9</sup> It is better to quarrel with a knave than a fool.

C. C. COLTON, *Lacon*. Pt. ii, No. 67. (1820)

<sup>10</sup> When we quarrel, how we wish we had been blameless!

EMERSON, *Journals*. Vol. ix, p. 497. (c. 1870)

Some strand of our own misdoing is involved in every quarrel.

R. L. STEVENSON, *Prince Otto*. (1885)

<sup>11</sup> A quarrelsome Man has no good Neighbours.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1746.

<sup>12</sup> Those, who in quarrels interpose, Must often wipe a bloody nose.

JOHN GAY, *Fables: The Mastiff*. Ser. i, fab. 34. (1727)

<sup>13</sup> When the Frog and the Mouse would take up the Quarrel, the Kite decided it.

THOMAS FULLER, *Gnomologia*. No. 5586. (1732)

<sup>14</sup> No Quarrel ever stirred Before the Second Word.

ARTHUR GUITERMAN, *A Poet's Proverbs*, p. 39. (1924) The Japanese say, "The second word makes the quarrel."

<sup>15</sup> Quarrels do not last long if the wrong is only on one side. (Les querelles ne dureraient pas longtemps si le tort n'était que d'un côté.)

LA ROCHEFOUCAULD, *Maximes*. No. 496. (1665)

The Dutch say, "When two quarrel both are to blame."

Quarrels never could last long, If on one side only lay the wrong.

FRANKLIN, *Poor Richard's Almanack*, 1741.

<sup>1</sup> He does not quarrel, therefore no one in the world can quarrel with him. (Fu wéi pu tseng, ku' t'ien hsia moh neng 'yü tzü tseng.)

LAO-TSZE, *Tao-tek-king* (*The Way of Virtue*). Sec. 22. Repeated in sec. 66. (c. 550 B.C.) Carus, tr.

It takes two to make a quarrel. (ἐπὶ γὰρ οὐ πρόσεστι ραῦρα.)

SOCRATES, *Apothegm.* (c. 406 B.C.) See DIOGENES LAERTIUS, *Socrates*. Bk. ii, sec. 36.

A quarrel is quickly settled when deserted by one party. (Cadit statim stimultas ab altera parte deserta.)

SENECA, *De Ira*. Bk. ii, ch. 34, sec. 5. (c. A. D. 55) Two make a quarrel.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 73. (c. 900)

There must be two at least to a Quarrel.

THOMAS FULLER, *Gnomologia*. No. 4942. (1732) There must always be two parties to a quarrel, says the old adage.

DICKENS, *Oliver Twist*. Ch. 15. (1838)

It takes two to make a quarrel.

KINGSLEY, *Geoffrey Hamlyn*. Ch. 30. (1859)

"It takes two to make a quarrel," . . . it takes two to make peace also.

ALEXANDER MACLAREN, *Romans*, p. 298. (1912)

In spite of the proverb, it takes in reality only one to make a quarrel. It is useless for the sheep to pass resolutions in favour of vegetarianism, while the wolf remains of a different opinion.

DEAN W. R. INCE, *Outspoken Essays*, p. 42. (1919) These misguided fellows [husbands] are under the impression that it takes two to make a quarrel.

OGDEN NASH, *I Never Even Suggested It*. (1938)

Mr. Nash adds, "In real life it takes only one to make a quarrel."

<sup>2</sup> More quick-tempered than curs, more quarrelsome than game-cocks. (φιλονεικότεροι δὲ τῶν ἀλεκτρυόνων.)

LUCIAN, *Piscator*. Sec. 34. (c. A. D. 180)

As quarrelous as the weasel.

SHAKESPEARE, *Cymbeline*, iii, 4, 162. (1609)

<sup>3</sup> Above all, avoid quarrels caused by wine. (Iurgia praecipue vino stimulata caveto.)

OVID, *Artis Amatoriae*. Bk. i, l. 591. (c. 1 B.C.)

<sup>4</sup> Quarrelling in place of friendship is a foolish thing.

PTAH-HOTEP, *Instruction*. No. 31. (c. 3550 B.C.) Prisse Papyrus. Gunn, tr.

<sup>5</sup> Quarrelers do not live long.

WALTER SCOTT, *St. Ronan's Well*. Ch. 8. (1828) The Swedes say, "Quarrel and strife make short life."

<sup>6</sup> It is easier to refrain than to retreat from a quarrel. (Facilius est se a certamine abstinere quam abducere.)

SENECA, *De Ira*. Bk. iii, ch. 8, sec. 8. (c. A. D. 55)

There is an old proverb that "the tired man seeks a quarrel," but it applies just as well to the hungry and thirsty man. (Vetus dictum est a

lasso rixam quaeri; acque autem et ab esuriente et a sitiente.)

SENECA, *De Ira*. Bk. iii, ch. 9, sec. 5.

<sup>7</sup> We will compound this quarrel.

SHAKESPEARE, *The Taming of the Shrew*, i, 2, 27. (1594)

If you'll patch a quarrel.

SHAKESPEARE, *Antony and Cleopatra*, ii, 2, 52. (1606)

<sup>8</sup> Beware

Of entrance to a quarrel; but being in, Bear 't that the opposed may beware of thee. SHAKESPEARE, *Hamlet*, i, 3, 65. (1600)

<sup>9</sup> Thrice is he arm'd that hath his quarrel just.

SHAKESPEARE, *II Henry VI*, iii, 2, 233. (1590) See under JUST.

No quarrel, but a slight contention.

SHAKESPEARE, *III Henry VI*, i, 2, 6. (1591)

<sup>10</sup> Launcelot and I are out.

SHAKESPEARE, *Merchant of Venice*, iii, 5, 34. (1597)

Things at home are crossways, and Betsy and I are out.

WILL CARLETON, *Betsy and I Are Out*. (1873)

<sup>11</sup> In a false quarrel there is no true valour.

SHAKESPEARE, *Much Ado About Nothing*, v, 1, 120. (1598) Quoted by BOHN, *Handbook of Proverbs*, p. 423. (1855)

<sup>12</sup> For souls in growth, great quarrels are great emancipations.

LOGAN PEARSALL SMITH, *Afterthoughts*. (1931)

<sup>13</sup> In our own quarrel we can see nothing truly.

STEVENSON, *Across the Plains*. Ch. 12. (1892)

<sup>14</sup> I won't quarrel with my bread and butter.

SWIFT, *Polite Conversation*. Dial. i. (1738) I won't quarrel with my means of support.

To quarrel with one's bread and butter.

RICHARDSON, *Clarissa*. Ch. 5. (1748)

How did she show superior sense by thus quarrelling with her bread and butter?

WILLIAM CRAIG, *The Mirror*. No. 69. (1780)

He who turns up his nose at his work quarrels with his bread and butter.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 19. (1869)

Edgar had shown his wisdom in not "quarreling with his bread and butter."

PAYN, *Thicker than Water*. Ch. 38. (1883)

One mustn't quarrel with one's bread and butter.

AGATHA CHRISTIE, *Easy to Kill*, p. 114. (1939)

<sup>15</sup> The quarrels of those nearest akin are the sharpest. (Accerima proximorum odia.)

TACITUS, *Histories*. Bk. iv, sec. 70. (c. A. D. 109)

<sup>16</sup> He who knows when to speak and when to be silent will never be drawn into a quarrel.

UNKNOWN, *Niti Sastras*. (c. 1250)

<sup>17</sup> The seyde parson . . . hathe pekyd a quarrel to on Mastyr Recheforthe.

UNKNOWN, *The Paston Letters*, i, 87. (c. 1449)



He begynneth to pyke a quarel of my wordes.

WILLIAM HORMAN, *Vulgaria*, fo. 128. (1519)  
As I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other.

JOHN LYL, *Euphues* (Arber), p. 107. (1579)  
Ready to pick any quarrel with her.

RICHARD BRATHWAIT, *History of Moderation*, p. 75. (1669)

### QUARTER

1  
M. le Grand is about to pass a bad quarter of an hour. (Un mauvais quart d'heure.)

LOUIS XIII OF FRANCE, *Remark*, referring to the execution of Cinq-Mars, in 1642. See LADY JACKSON, *Old Paris*, i, 227, who asserts that the French proverb was first used on this occasion.

Rabelais's Quarter of an Hour, that is, when the reckoning is to be paid.

AMÉDÉE FRÉZIER, *Voyage to the South Sea*, p. 110. (1712)

When I reached the station . . . I had an unpleasant quarter of an hour.

JOHN BALL, *Notes of a Naturalist in South America*, p. 338. (1887)

He will have a rather nasty quarter of an hour.

W. E. NORRIS, *Marietta's Marriage*. Ch. 31. (1897)

This is my bad quarter of an hour.

MAXWELL ANDERSON, *Elizabeth the Queen*. Act iii. (1930)

2  
I ask no quarter. (οὐδέν σου παρακαλῶ.)  
PLATO, *The Republic*. Bk.i,sec.341C.(c.375 B. C.)  
It is grown into a proverb, I'll give you no more quarter than a dog does a wolf.

NATHAN BAILEY, tr., *Erasmus' Colloquies*, p. 555. (1725)

### QUEER

3  
I am as queer as Dick's hatband; that is, out of spirits, or don't know what ails me.

FRANCIS GROSE, *A Dictionary of the Vulgar Tongue: Dick*. (1796)

Who was that other Dick who wore so queer a hat-band that it has ever since served as a standing comparison for all queer things?

ROBERT SOUTHEY, *The Doctor*. Ch. 125. (1837)

As queer as Dick's hatband, made of pea-straw, that went nine times round, and would not meet at last.

BAKER, *Northants Glossary: Dick*. (1854)

As queer as Dick's hatband, that went nine times round but was too short to tie.

J. C. BRIDGE, *Cheshire Proverbs*, p. 25. (1917)  
There are many other forms.

4  
You are in the wrong box—planted in Queer Street, as we say in London.

LYTTON, *Ernest Maltravers*. Bk. iv, ch. 7. (1837)

Queer Street is full of lodgers just at present.

DICKENS, *Our Mutual Friend*. Bk.iii, ch.1. (1865)

The more it looks like Queer Street, the less I ask.

R. L. STEVENSON, *Dr. Jekyll and Mr. Hyde*. Bk. i, ch. 2. (1886)

### QUESTION

5  
Begging or assuming the point at issue consists (to take the expression in its widest sense) in failing to demonstrate the required proposition. (τὸ δ' ἐν ἀρχῇ αἰτεῖσθαι.)

ARISTOTLE, *Organon: Prior Analytics*. Bk. ii, ch. 16 (c. 340 B. C.) The proverbial form is ἀρχῇ αἰτεῖν, of which the Latin is the well known "Petitio principii," to beg the chief point, that is, to assume without proof.

I say this is still to begge the question.

WILLIAM CLARKE, in *Conferences Held in the Tower of London*, iv, Ff iij. (1581)

Begging the question is when the thing to be proved is assumed in the premises.

THOMAS REID, *Aristotle's Logic*. Ch. v, sec. 3. (1788)

The vulgar equivalent for *petitio principii* is begging the question.

FRANCIS BOWEN, *A Treatise on Logic*. Ch. 9, p. 294. (1864)

6  
He that nothing questioneth, nothing learneth.

THOMAS FULLER, *Gnomologia*. No. 2241. (1732)

7  
The questions of the wise are indicative of wisdom.

SALOMON IBN GABIROL, *Mibhar-ha-Peninim* (*Choice of Pearls*). No. 3. (c. 1050) Ascher, tr. Bacon puts it in slightly different form, "Prudens interrogatio quasi dimidium sapientiae" (A prudent question is, as it were, half of wisdom).

8  
Question for question is all fair, you know.

OLIVER GOLDSMITH, *She Stoops to Conquer*. Act i, sc. 2. (1773)

Ask me no questions and I'll tell you no fibs.

GOLDSMITH, *She Stoops to Conquer*. Act iii. See under LIE.

9  
Who will burden himself with your liturgical parterre when the burning questions [brennende Fragen] of the day invite to very different toils?

KARL RUDOLF HAGENBACH, *Grundlinien der Liturgik und Homiletik*. (c. 1843)

The burning question of the day.

BENJAMIN DISRAELI, *Speech*, House of Commons, March, 1873.

Take any of the burning questions of the day.

MAX MÜLLER, *India: What Can It Teach Us*, i, 32. (a. 1883)

A burning question. A subject that causes keen and general debate, esp. by the public.

ERIC PARTRIDGE, *Dictionary of Clichés: Burning*. (1941) *O.E.D.* says that a burning question is "one that is under hot discussion."

10  
Avoid a questioner, for such a man is also a tattler. (Percontatorem fugito; nam garrulus idem est.)

HORACE, *Epistles*. Bk. i, epis. 18. l. 69. (20 B. C.)

Questioning is not a mode of conversation among gentlemen.

SAMUEL JOHNSON. BOSWELL, *Life*, 1776.

1 A question must be decided by knowledge and not by numbers, if it is to have a right decision. (ἐπιστήμη γάρ, οἶμαι, δεῖ κρινεσθαι ἀλλ' οὐ πλῆθει τὸ μέλλον καλῶς κριθήσεσθαι.)

PLATO, *Laches*. Sec. 184E. (c. 375 B. C.)

Men are never so likely to settle a question rightly as when they discuss it freely.

MACAULAY, *Essays: Southey's Colloquies*. (a. 1859)

No question is ever settled

Until it is settled right.

ELLA WHEELER WILCOX, *Settle the Question Right*. (1886) The phrase has been attributed to Abraham Lincoln, referring to the slavery question.

2 They asked for buckets, but tubs were refused. (ἄμας ἀπῆτουν, οἱ δ' ἀπηρνούντο σκάφας.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 512E.

(c. A. D. 95) Quoting a proverb. "The man who wishes to make a careful answer," says Plutarch, "must wait to apprehend exactly the sense and the intent of him who asks the question."

3 There are two sides to every question. (δύο λόγους εἶναι περὶ παντὸς πράγματος.)

PROTAGORAS, *Aphorism*. (c. 435 B. C.) See DIOGENES LAERTIUS, *Protagoras*. Bk. ix, sec. 51.

Protagoras is said to have been the first to maintain this.

Sir Roger told them, with the air of a man who would not give his judgement rashly, that much might be said on both sides.

ADDISON, *The Spectator*. No. 122. (1711)

Let them recollect this, that there are two sides to every question.

KINGSLEY, *The Water-Babies*. Ch. 6. (1863)

The man who sees both sides of a question is a man who sees absolutely nothing at all.

OSCAR WILDE, *The Critic as Artist*. (1891)

There are two sides to a story—

Right and wrong!

WILL A. PHELAN, *Two Sides to a Story*. (1900)

Of course there are two sides to the question

O. HENRY, *The Trimmed Lamp*. (1907)

I always see both points of view,

The one that's wrong and mine.

UNKNOWN, *Broad Minded*. (1936) A variant is,

"There are three sides to every question—your side, my side, and the right side."

Afflicted with the suspicion that there are two sides to every question.

OGDEN NASH, *Don't Grin*. (1938)

One side of the moon we've seen alone;

The other she has never shown.

What dreamless sleep, what sound digestion,

Were it the same with every question!

OGDEN NASH, *Yes and No*. (1939)

HEAR THE OTHER SIDE, see under JUDGMENT.

4 Afraid he would now, and now, and now, pop the question; which he had not the courage to put.

SAMUEL RICHARDSON, *Sir Charles Grandison*, vi, xx, 101. (1753)

I've got to pop the question, as they call it.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 45. (1850)

5 The . . . unquiet time

Did push it out of farther question.

SHAKESPEARE, *Henry V*, i, 1, 5. (1599)

It was out of all question.

FANNY BURNEY, *Evelina*. Ch. 34. (1778)

He is beyond all question the most eminent.

JAMES MILL, *The History of British India*. Vol. ii, ch. 5. (1818)

Beyond all question full of coarse abuse.

LESLIE STEPHEN, *Life of Pope*. Ch. 5. (1880)  
Referring to *The Dunciad*.

6 A question not to be asked.

SHAKESPEARE, *I Henry IV*, ii, 4, 451. (1597)

How needless was it then to ask the question!

SHAKESPEARE, *Love's Labour's Lost*, ii, 1, 117. (1595)

That is not the question.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 227. (1601)

Don't ask questions with a dirty face.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

7 The greatest men

May ask a foolish question, now and then.

JOHN WOLCOTT, *The Apple Dumpling and the King*. (a. 1819)

## II—Question and Answer

8 Euery woorde requireth not an answer. (Ogni parola non vuol risposta.)

JOHN FLORIO, *Firste Fruits*, fo. 32. (1578)

Every question requireth not an answer.

UNKNOWN, *Book of Meery Riddles*. Prov. 31. (1629)

It is not every question that deserves an answer.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 118. (1875) The French say, "Trop enquerre n'est pas bon" (Too much questioning is bad), the Germans, "Wer viel fragt, krieget viele Antworten" (Who asks many questions gets many answers).

9 Weighty questions ask for deliberate answers.

FRANKLIN, *Poor Richard's Almanack*, 1735

Never answer a question until it is asked.

V. S. LEAN, *Collectanea*, iv, 56. (1904)

10 Hard questions must have hard answers. (τὰς ἀποκρίσεις ἀπὸρους εἶναι.)

PLUTARCH, *Lives: Alexander*. Ch. 64, sec. 4. (c. A. D. 110)

Hard are those questions;—answer harder still.

EDWARD YOUNG, *Night Thoughts*. Nt. ix, l. 1532. (1745)

11 A question not to be asked is a question not to be answered.

ROBERT SOUTHEY, *The Doctor*. Interch. 12. (1812) Quoted as by "an odder person than

I shall ever pretend to be."

12 Questions are never indiscreet. Answers sometimes are.

OSCAR WILDE, *An Ideal Husband*. Act i. (1895)

## QUICK

- <sup>1</sup> Touching to the quick. (*ἐνυπὶ ἐν καρδίᾳ*)  
 SOPHOCLES, *Ajax*, l. 786. (c. 409 B.C.)  
 Practyse aboue all toucheth to the quicke.  
 JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 6. (1546)  
 Touched on the quicke, and hit on the gale.  
 RALPH ROBINSON, *Utopia*, p. 53. (1551)  
 Itching and smartyng, both touch us at quicke  
 JOHN HEYWOOD, *Proverbs and Epigrams*, p. 178. (1562)  
 How dearly would it touch thee to the quick.  
 SHAKESPEARE, *The Comedy of Errors*, ii, 2, 132. (1593)  
 I'll tent him to the quick.  
 SHAKESPEARE, *Hamlet*, ii, 2, 626. (1600)  
 There I confess I am touched to the quick.  
 JOHN CLEVELAND, *Works*, p. 131. (a. 1658)  
 The last appellation stung her to the quick.  
 FIELDING, *Joseph Andrews*. Bk. i, ch. 17. (1742)  
 Her last words had touched him to the quick  
 KINGSLEY, *Westward Ho!* Ch. 1. (1855)  
 THE QUICK AND THE DEAD, *see* UNDER LIFE AND DEATH.

## QUICKNESS

See also Swiftness

- <sup>2</sup> The desire to have things done quickly prevents their being done thoroughly.  
 CONFUCIUS, *Analects*. Ch. 13. (c. 500 B.C.) A Latin proverb says, "Quod cito fit, cito perit" (What is quickly done is quickly undone). *See* under DEED.  
<sup>3</sup> We say, good at meat, good at worke.  
 COTGRAVE, *Dictionary: Eschauffer* (1611)  
 Quick at meat, quick at work.  
 JOHN CLARKE, *Paroemiologia*, p. 92. (1639)  
 FULLER, *A Pisgah-Sight of Palestine*. Bk. ii, ch. 8. (1650) SWIFT, *Polite Conversation*. Dial. ii. (1738)  
 Speedy at victuals, quick at work's an old proverbial saying.  
 EDWARD WARD, *Nuptial Dialogues*, i, 307. (1710)  
 "Quick at meals, quick at work," is a saying as old as the hills.  
 COBBETT, *Advice to Young Men*. Let. 3. (1829)  
<sup>4</sup> A quick Baker, and a slow Brewer.  
 THOMAS FULLER, *Gnomologia*. No. 373. (1732)  
<sup>5</sup> Quicke as a bee.  
 JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
 CHURCHYARD, *Charitie*, p. 16. (1595)  
 As quick as thought.  
 THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 48. (1620) RICHARDSON, *Clarissa*. Ch. 6. (1748)  
 As quick as lightning.  
 MRS. FRANCES SHERIDAN, *The Discovery*. Act i, sc. 2. (1763) D'ARBLAY, *Diary*, ii, 427. (1787)  
 STEVENSON AND HENLEY, *Deacon Brodie*. Act i, sc. 3. (1880) "Quicker than greased lightning" is the American variant.

- I put my clothes on as quick as a wink.  
 T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 7. (1843)  
<sup>6</sup> Quicker than you can speak. (Dicto citius.)  
 HORACE, *Satires*. Bk. ii, sat. 2, l. 80. (35 B.C.)  
 A proverbial expression.  
 Quicker than you can cook asparagus. (Celerius quam asparagi cocuntur.)  
 AUGUSTUS CAESAR, to express the speed of a hasty action. (c. 27 B.C.) *See* SUETONIUS, *Augustus*, 87, 1.  
 Quicker than tongue can tell. (Dicto citius.)  
 SENECA (?), *Ludus de Morte Claudii*. Sec. 13 (C. A. D. 55)  
 As shortly as a horse will licke his eare.  
 JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
 Quicker'n a cat can lick her ear.  
 H. G. THOMPSON, *Body, Boots and Britches*, p. 495. (1940)  
<sup>7</sup> Quick and nimble 'twill be your own another day.  
 JOHN RAY, *English Proverbs*, p. 345. (1678)  
 Quick and nimble; more like a Bear than a Squirrel.  
 THOMAS FULLER, *Gnomologia*. No. 3992. (1732)  
<sup>8</sup> Now Dragon could kill a wolf in a brace of shakes.  
 CHARLES READE, *The Cloister and the Hearth* Ch. 93. (1861)  
<sup>9</sup> He would have had it unripped before you could say knife.  
 PATRICIA WENTWORTH, *Weekend with Death*, p. 116. (1941)  
 BEFORE YOU CAN SAY JACK ROBINSON, *see* JACK.

## QUIET

- See also Peace of Mind; Rest; Tranquillity  
<sup>10</sup> Let quietness of heart be given unto me instead of cakes and ale.  
 ANI, *Papyrus: Book of the Dead*. Ch. clxxv. l. 12. (c. 4000 B.C.)  
<sup>11</sup> Quiet is a good thing. (*καλὸν ἡσυχία*.)  
 ARCHIDAMUS III, KING OF SPARTA. (c. 350 B.C.)  
 The saying is attributed to Periander by DIOGENES LAERTIUS, i, 97. Hicks (Loeb) translates it, "Rest is beautiful."  
 Quietness is best.  
 HENDERSON, *Scottish Proverbs*, p. 135. (1832)  
 Quietness is best, as the fox said when he bit the cock's head off.  
 HOLLAND, *Cheshire Glossary*, p. 453. (1886)  
<sup>12</sup> She is never quiet but when she is sleeping.  
 RICHARD BRATHWAIT, *Whimsies*, p. 104. (1631)  
 An inability to stay quiet . . . is one of the most conspicuous failings of mankind.  
 BAGEHOT, *Physics and Politics*, p. 186. (1876)  
<sup>13</sup> Be restful. (*ἡρεμῶς χρῆσθαι*.)  
 CHILON, *Apothegm*. (c. 550 B.C.) *See* DIOGENES LAERTIUS, *Chilon*. Sec. 70.

Quiet Persons are welcome everywhere.

THOMAS FULLER, *Gnomologia*. No. 3996. (1732)

<sup>1</sup> In quietness and in confidence shall be your strength. (In silentio, et in spe erit fortitudo vestra.)

*Old Testament: Isaiah*, xxx, 15. (c. 725 B.C.)

<sup>2</sup> All quiet along the Potomac tonight.

GEORGE B. McCLELLAN, a phrase used in his dispatches while in command of the Army of the Potomac, 1861-62, and repeated so frequently that it exasperated the people of the North, who were demanding action. It was used as the title and refrain of a somewhat satirical poem by Ethel Lynn Beers. A similar phrase, "Im Westen nichts neues" (In the west nothing new), occurred often in the German communiques, 1915-18, and was used by Eric Remarque as the title of a novel, 1929. In English it was elaborated somewhat to "All Quiet on the Western Front."

<sup>3</sup> Keep this quiet. (ἀλλὰ σίῳπα.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 507C. (c. A.D. 95) In the following section Plutarch uses another proverbial formula, ταῦτα μηδὲν φράσῃς ἀλλὰ σίῳπα (Keep this quiet and tell it to no one). Plutarch is commenting on the futility of a husband saying this to his wife.

<sup>4</sup> Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. (Melior est buccella sicca cum gaudio, quam domus plena victimis cum iurgio.)

*Old Testament: Proverbs*, xvii, 1. (c. 350 B.C.) Better is a handful with quietness, than both the hands full with travail and vexation of spirit. (Melior est pugillus cum requie, quam plena utraque manus cum labore, et afflictione animi.)

*Old Testament: Ecclesiastes*, iv, 6. (c. 250 B.C.)

<sup>5</sup> Next to love, quietness.

JOHN RAY, *English Proverbs*, p. 104. (1678)

ANYTHING FOR A QUIET LIFE, see under LIFE.

<sup>6</sup> Breathing spell.

F. D. ROOSEVELT, *Remark*, to Raymond Moley, 1 Sept., 1935. Coined to quiet the opposition to New Deal interference with business.

<sup>7</sup> Study to be quiet. (φιλοτιμείσθαι ἡσυχάζειν.)

*New Testament: I Thessalonians*, iv, 11. (c. A.D. 52) The *Vulgate* is, "Quieti sitis."

Dwell with yourself; "study to be quiet." (Tecum habita.)

PERSIUS, *Satires*. Sat. iv, l. 52. (c. A.D. 58)

<sup>8</sup> Whatever I tell you is on the Q.T.

UNKNOWN, *The Talkative Man from Poplar*. Broadside ballad, of 1870. "Q.T.," the slang of the period for quiet.

Fond of fun as fond can be,

If it's on the strict Q. T.

HENRY J. SAYERS, *Ta-ra-ra-Boom-der-é*. (1891) Speedily corrupted by the public to Ta-ra-ra-boom-de-ay."

## II—Proverbial Comparisons

<sup>9</sup> Within was as quiet as the grave.

ERNEST BRAMAH, *The Tragedy at Brookbend Cottage*. (1914) DALY, *Murders in Volume 2*, p. 108. (1941)

<sup>10</sup> Wont to be still as a mouse.

RICHARD FLECKNOE, *Diarium*, p. 9. (1656)

GRAVES, *Spiritual Quixote*. Bk.ii, ch.14.(1772)

As quiet as a mouse in his hole.

WALTER SCOTT, *Redgauntlet*. Ch. 16. (1824)

Both armies lay as quiet as mice.

R. L. STEVENSON, *St. Ives*. Ch. 11. (1894)

<sup>11</sup> She is as quiet as a wasp in one's nose.

JAMES HOWELL, *Proverbs*, p. 16. (1659)

She is as quiet as a Wasp in one's Ear.

THOMAS FULLER, *Gnomologia*. No. 4130.(1732)

<sup>12</sup> He is as louh [quiet] as a lomb.

WILLIAM LANGLAND, *Piers Plowman*. Text A, passus vi, l. 43. (1362)

Stille as a lambe.

JOHN LYDGATE, *Fall of Princes*. Bk. i, l. 6934. (c. 1440)

I can presently make him as quiet as a lamb.

TERENCE MADE ENGLISH, p. 180. (1694)

I used to . . . wander about as quiet as a lamb.

MADAME D'ARBLAY, *Diary*, ii, 337. (1787)

I walked into the church as quiet as a lamb.

THOMAS HARDY, *Under the Greenwood Tree*. Pt. v, ch. 1. (1872)

<sup>13</sup> Quiet as a nun.

WORDSWORTH, *It Is a Beauteous Evening*. (1802)

## QUIETUS

<sup>14</sup> For who would bear the whips and scorns of time . . .

When he himself might his quietus make

With a bare bodkin?

SHAKESPEARE, *Hamlet*, iii, 1, 75. (1600)

[Nature's] audit, though delay'd, answer'd must be,

And her quietus is to render thee.

SHAKESPEARE, *Sonnets*. No. 126. (1609)

You have . . . to this care a fair *Quietus* given.

BEAUMONT AND FLETCHER, *The Loyal Subject*. Act ii, sc. 5. (1618)

If an unlucky bullet should carry a quietus with it.

SHERIDAN, *The Rivals*. Act v, sc. 3. (1775) The medieval Latin is "Quietus est" (He is quit) —acquitted, dead.

## QUOTATION

See also Plagiarism

<sup>15</sup> There is no less wit and invention in applying rightly a thought one finds in a book than in being the first author of that thought.

PIERRE BAYLE, *Dictionary*, ii, 1077. (1696)

The art of quotation requires delicacy.

ISAAC D'ISRAELI, *Curiosities of Literature: Quotation*. (1823)

Next to the originator of a good sentence is the first quoter of it.

EMERSON, *Quotation and Originality*. (1875)

1 Quotation confesses inferiority.

EMERSON, *Quotation and Originality*. (1875)

2 Every quotation contributes something to the stability or enlargement of the language.

SAMUEL JOHNSON, *Dictionary: Preface*. (1755)

Classical quotation is the *parole* of literary men all over the world.

SAMUEL JOHNSON. BOSWELL, *Life*. 8 May, 1781. To be occasionally quoted is all the fame I care for.

ALEXANDER SMITH, *Dreamthorp: Men of Letters*. (1863)

3 Always verify your references.

DR. MARTIN JOSEPH ROUTH, PRESIDENT OF MAGDALEN COLLEGE, *Advice*, given to Dean John William Burgon, 29 November, 1847. Dean Burgon in his *Lives of Twelve Good Men*, tells how he paid a visit to Dr. Routh, and asked, "Every studious man, in the course of a long and thoughtful life, has had occasion to experience the special value of some one axiom or precept. Would you mind giving me the benefit of such a word of advice?" Dr. Routh answered, "I think, sir, you will find it a very good practice always to verify your references." The word "quota-

tions" was used in the first edition of the book, but afterwards changed to "references." Another confirmation of the advice given by one aged sage to somebody who sought his guidance in life, namely, "Always wind up your watch and verify your quotations."

EARL OF ROSEBERY, *Speech*, 23 Nov., 1897.

4 A fine quotation is a diamond on the finger of a man of wit, and a pebble in the hand of a fool.

JOSEPH ROUX, *Meditations of a Parish Priest* Pt. i, sec. 74. (c. 1870)

5 I shall never be ashamed to quote a bad author if what he says is good. (Numquam me in voce bona mali pudebit auctoris.)

SENECA, *De Tranquillitate Animi*. Ch. 11, sec. 8. (C. A. D. 80)

6 He has invented words which deserve to be quoted. (Qui invenit verba quibus deberent loqui.)

VOLTAIRE, *Irène: Preface*. (1778)

7 Some for renown, on scraps of learning dote. And think they grow immortal as they quote.

YOUNG, *Love of Fame*. Satire i, l. 89. (1728)

Proud of his learning (just enough to quote)

BYRON, *Don Juan*. Canto xiii, st. 91. (1824)

## R

### R—Three R'S

8 "I only took the regular course," said the Mock Turtle. "Reeling and Writhing, of course, to begin with, and then the different branches of Arithmetic—Ambition, Distraction, Uglification, and Derision."

LEWIS CARROLL (C. L. DODGSON), *Alice's Adventures in Wonderland*. Ch. 9. (1865)

School-days, school-days, dear old Golden Rule days,

Readin' and 'ritin' and 'rithmetic,

Taught to the tune of a hick'ry stick.

WILL D. COBB, *School-Days*. (1907)

It was seldom that the examination . . . went beyond the three elementary subjects commonly known as the Three R's. (What philosopher . . . first found out that reading, writing and arithmetic all begin with R?)

E. M. SNEYD-KYNNERSLEY, *H.M.I.* Ch.6. (1908) The countries where the rubber, red pepper and revolutions come from.

O. HENRY (W. S. PORTER), *Smith*. (1909)

9 Here from the nostril sounds the canine letter. (Sonat hic de nare canina littera.)

PERSIUS, *Satires*. Sat. i, l. 109. (C. A. D. 58) The "dog's letter," the letter R, which has the sound of a snarl.

This man malycious . . . Nought els soundeth but the hoorse letter R . . . , he none answereth hath saue the dogges letter.

BARCLAY, *Shyp of Folyes*, i, 182. (1509)

Both with an R.—Ah! mocker? that's the dog's . . . letter.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 221. (1595)

R is the Dogs Letter and hurreth [snarls] in the sound.

BEN JONSON, *English Grammar*, p. 47. (1636)

### RABBIT

10

To go a Coney-catching with a dead Ferrit.

THOMAS FULLER, *Gnomologia*. No. 5170. (1732)

To go rabbit hunting with a dead ferret. (Andar a caça con huron muerto.)

JOHN RAY, *Proverbs*, p. 213. (1813) A Spanish proverb.

One does not catch rabbits with a dead ferret.

H. S. MERRIMAN (HUGH S. SCOTT), *In Kedar's Tennis*. Ch. 7. (1897)

11

He's like a rabbit, fat and lean in 24 hours.

JOHN RAY, *English Proverbs*, p. 288. (1678)

I am like a rabbit, fat and lean in four-and-twenty hours.

SWIFT, *Polite Conversation*. Dial. i. (1738)

## RACE

<sup>1</sup> The Race that every man in this his transitory life haue to runne.

WILLIAM CUNNINGHAM, *The Cosmological Glasse*. Sec. 1. (1559)

Their Ministry perform'd, and race well run.

MILTON, *Paradise Lost*. Bk. xii, l. 505. (1667)

Awake, and run the heavenly Race.

ISAAC WATTS, *Awake, Our Souls*. (1709)

The well-known place

Whence first we started into life's long race.

WILLIAM COWPER, *Tirocinium*, l. 315. (1784)

<sup>2</sup> The race is not to the swift, nor the battle to the strong. (Nec velocium esse cursum, nec fortium bellum.)

*Old Testament: Ecclesiastes*, ix, 11. (c. 250 B.C.) "The race is not always to the swift" is the form most frequently quoted, recently by ADLER, *How to Read a Book*, p. 30. (1940)

It is not honesty, learning, worth, wisdom, that prefers men, (the race is not to the swift, nor the battle to the strong) but . . . chance.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. ii, sec. iii, memb. 7 (1621)

The battle is not to the strong alone; it is to the vigilant, the active, the brave.

PATRICK HENRY, *Speech*, in the Virginia Convention, 23 March, 1775.

The battle was not to the strong, but the race was to the swift.

SHAW, *Caesar and Cleopatra*. Act i. (1897)

Not to the swift, the race!

Not to the strong, the fight.

HENRY VANDYKE, *Reliance*. (a. 1933)

The race is not always to the swift, but that is where to look.

HUGH E. KEOUGH. Quoted by F. P. ADAMS, *Atlantic Monthly*, Aug., 1942, p. 30.

<sup>3</sup> The slow catches the swift. (κίχάνει τοι βραδύς ὤκυν.)

HOMER, *Odyssey*. Bk. viii, l. 329. (c. 850 B.C.) Cited by ERASMUS, *Adagia*, i, vii, 66, with the Latin, "Velocem tardus assequitur." Homer is telling the story of how Hephaestus (Vulcan) caught his wife Aphrodite and Ares (Mars) asleep in bed together, and bound them around with chains, and then called the gods to look at them. The gods were much amused, and, remembering that Hephaestus was lame, said, "The slow catches the swift, even as now Hephaestus, slow though he is, has outstripped Ares, for all that he is the swiftest of the gods."

The swift is overtaken by the feeble, the eagle by the tortoise. (πρὸς χελώνης ἀετὸς βραχεί χρόνῳ.)

ACHAEUS, *Omphale*. Frag., Nauck, 34. (c. 360 B.C.) Quoted by DIOGENES LAERTIUS, ii, 133, and by ERASMUS, *Adagia*, i, vii, 67, who gives the Latin, "Aquilam testudo vincit."

The last dogge oftentimes catcheth the Hare, though the fleetest turne him.

JOHN LYL, *Euphues* (Arber), p. 419. (1580)

A Cripple may possibly catch an Hare.

THOMAS FULLER, *Gnomologia*. No. 60. (1732)

It would be setting the tortoise to catch the hare.

T. R. MALTHUS, *Principles of Population*, iii, 117. (1798)

He had slept and the tortoise had won the race.

THACKERAY, *Pendennis*. Ch. 21. (1850)

The lame foot, as the Greek proverb said, overtakes the swift in the end.

J. A. FROUDE, *Short Studies*, ii, 43. (1867)

<sup>4</sup> To drop the napkin. (Mittere mappam.)

MARTIAL, *Epigrams*. Bk. xii, No. xxix, l. 9. (A. D. 103) A few years later (A. D. 120) Suetonius used the same phrase in his *Life of Nero*, sec. 22. The dropping of a napkin was the signal for the starting of the races in the circus.

<sup>5</sup> There is to be a torch-light race this evening. They will carry torches and pass them along one to another (λαμπάς ἔσται πρὸς ἐσπέραν. . . . λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις.)

PLATO, *The Republic*. Bk. i, sec. 328A. (c. 375 B.C.)

Begetting and rearing children, handing on life like a torch from one generation to another. (καθάπερ λαμπάδα τὸν βίον παραδίδοντας ἄλλοις ἐξ ἄλλων.)

PLATO, *Laws*. Bk. vi, sec. 776B. (c. 345 B.C.)

<sup>6</sup> The race by vigour, not by vaunts, is won.

POPE, *The Dunciad*. Bk. ii, l. 59. (1728)

The Race is got by running.

THOMAS FULLER, *Gnomologia*. No. 4728. (1732)

<sup>7</sup> All the advantage isn't in running fast, but rather in getting an early start. (Ce n'est tout l'avantage de courir bien tost, mais bien de partir de bonne heure.)

RABELAIS, *Gargantua*. Bk. i, ch 21 (1534)

It doesn't help to run; it's necessary to start on the dot. (Rien de sert de courir; il faut partir à point.)

LA FONTAINE, *Fables: Le Lièvre et la Tortue* Bk. vi, fab. 10 (1668)

<sup>8</sup> Provided the dunce has persistency and application, he will inevitably head the cleverer fellow without those qualities. Slow but sure wins the race.

SAMUEL SMILES, *Self-Help*, p. 358. (1859)

Slow and steady wins the race.

G. F. NORTHALL, *Folk-Phrases*, p. 22. (1894)

<sup>9</sup> The long race is truly to the lean.

PETER J. STEINCROHN, *More Years for the Asking*, p. 139. (1940)

## RAIN

See also Sun and Rain

<sup>10</sup> It Cannot Rain but it Pours.

JOHN ARBUTHNOT. Title of book. (1726) Also title of paper by SWIFT AND POPE, in their *Prose Miscellanies*.

It never rains but it pours.

THOMAS GRAY, *Letter to Dr. Wharton*, 2 Feb.,

- 1771; KINGSLEY, *Yeast*. Ch. 6. (1851) BORROW, *Romany Rye*. Ch. 28. (1857) TROLLOPE, *Barchester Towers*. Ch. 46. (1857) etc., etc.
- It never rains monkeys but it pours gorillas.  
LANGDON MITCHELL, *The New York Idea*. Act i. (1906)
- Wilde and his epigrams are shown up as brilliant bores  
Before the unpretentious penetration of the comment that It never rains but it pours.  
OGDEN NASH, *I'll Take a Bromide, Please*. (1940)
- 1 Before the clouds appeared, the rain came upon me.  
BURCKHARDT, *Arabic Proverbs*. No. 529. (1817)
- 2 Though it rain daggers with their points downward.  
ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. 3. (1621)  
It shall raine . . . dogs and polecats.  
RICHARD BROME, *The City Wit*. Act iv, sc. 1. (1653)
- Sir John will go, though he were sure it would rain cats and dogs.  
SWIFT, *Polite Conversation*. Dial. ii. (1738) See also SCOTT, *Journal*, 16 April, 1840. BLACKMORE, *Christowell*. Ch. 20. (1882) COFFIN, *Mare's Nest*, p. 38. (1941) etc., etc.
- Raining cats and dogs comes from "catadupe" (κατὰ δοῦπος) meaning a cataract or waterfall—rain is coming down like a waterfall.  
F. E. HULME, *Proverb Lore*, p. 126. (190)
- It's raining pitchforks and hammer handles.  
JAKE FALSTAFF, *Jacoby's Corners*, p. 75. (1938)
- It's raining cats and dogs  
And pitchforks and assorted frogs.  
MARGARET FISHBACK, *A Case of Mistaken Identity*. (1940)
- It was raining curs and pussies when I got here.  
GILBERT FRANKAU, *Air Ministry, Room 28*, p. 64. (1942)
- 3 May the cloak be over me when it rains. (Sobre mí la capa cuando llueve.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 66. (1615)  
Neither Coat nor Cloak will hold out against Rain upon Rain.  
THOMAS FULLER, *Gnomologia*. No. 3522. (1732)
- 4 When the heaven is shut up, and there is no rain. (Clauso caelo pluvia non fluxerit.)  
*Old Testament: II Chronicles*, vi, 26. (c. 300 B. C.)
- 5 The love of the earth for the rain. (ἐοᾶν μὲν ὁ μῦθου γαῖαν.)  
EURIPIDES, *Fragments*. Frag. 890. (c. 450 B. C.)  
Rain is the husband of the earth.  
*Babylonian Talmud: Taanith*, fo. 6b. (c. 450)  
Rain fertilizes the earth.
- 6 The rain was upon the earth forty days and forty nights. (Facta est pluvia super terram quadraginta diebus et quadraginta noctibus.)  
*Old Testament: Genesis*, vii, 12. (c. 550 B. C.)
- 7 He's about to drink many a cloud. (πυκνὰς πέμφγας πίνουσι.)  
IBYCUS, *Fragments*. Frag. 17. (c. 535 B. C.)  
Quoted by GALEN, xvii, i, 881, as a proverbial saying used of travellers in a storm. See EDMONDS, *Lyra Graeca*, ii, 93.
- 8 The rain cometh down and . . . watereth the earth, and maketh it bring forth and bud. (Descendit imber et . . . enebriat terram, et infundit eam, et germinare eam facit.)  
*Old Testament: Isaiah*, lv, 10. (c. 725 B. C.)  
God sendeth down water from Heaven, and causeth the earth to revive.  
MOHAMMED, *The Koran*. Ch. 16. (c. 625)  
Rain is good for vegetables, and for the animals who eat those vegetables, and for the animals who eat those animals.  
SAMUEL JOHNSON. BOSWELL, *Life*, 6 July, 1763
- 9 It is good to have our coag [dish] out, when it rains kail.  
JAMES KELLY, *Scottish Proverbs*, p. 176. (1721)  
When it rains pottage you must hold up your dish.  
H. G. BOHN, *Handbook of Proverbs*, p. 559. (1855)  
There is a vulgar old proverb that says, "Put out your tubs when it is raining."  
MACLAREN, *Exposition of Hebrews*, 353. (1909)
- 10 "There is no rain—the Christians are the cause," had become a popular proverb in Rome.  
W. H. LECKY, *History of European Morals*. Vol. i, ch. 3. (1869) The saying is recorded by ST. AUGUSTINE, *De Civ. Dei*, ii, 3. (c. 413)
- 11 To see it rain is better than to be in it.  
JOHN RAY, *English Proverbs*, p. 130. (1678)
- 12 The rain it raineth every day.  
SHAKESPEARE, *Twelfth Night*, v, 1, 401. (1599)  
*King Lear*, iii, 2, 77.
- 13 In peaceful slumber sunk,  
To hear the pattering raindrops on the roof.  
(κᾶν ὑπὸ στέρῃ  
πυκνῆς ἀκούειν ψακάδος εὐδούσῃ φρενί.)  
SOPHOCLES. *Fragment*. (c. 450 B. C.) As quoted by CICERO, *Ad Atticum*, ii, 7.
- A thousand recollections  
Weave their air-threads into woof,  
As I listen to the patter  
Of the rain upon the roof.  
COATES KINNEY, *Rain on the Roof*. (1899)
- 14 A coming shower your shooting corns presage.  
SWIFT, *Description of a City Shower*. (1710)
- 15 We were neither sugar nor salt; we were not afraid the rain would melt us.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
I persist in believing the weather will clear, . . . at any rate I am not made of sugar or of salt.  
THOMAS CARLYLE, in FITZGERALD, *Letters*, 1, 235. (1855)

I am made neither of sugar or salt. . . . Do you call this rain?

MARY BRIDGMAN, *Robert Lynne*. Vol. i, ch. 15. (1870)

<sup>1</sup> Sweet to the corn is a shower. (*Dulce satis umor*.)

VERGIL, *Eclagues*. Vol. iii, l. 82. (37 B. C.)

Nor does the parched blade bow to Jove the Rain-giver. (*Arida nec pluvio supplicat herba Iovi*.)

TIBULLUS, *Elegies*. Bk. i, eleg. 7, l. 26. (19 B. C.)

"Jupiter pluvius" is the usual Latin phrase.

RAIN ON JUST AND UNJUST, *see under* JUST.

#### Rain: Weather Proverbs

There are scores of weather proverbs about rain, but only a few of the more generally known ones are given here. For a complete list *see* INWARDS, *Weather Lore*.

<sup>2</sup> If it rains in the morning, O ass-driver, roll up thy sack and retire to sleep.

*Babylonian Talmud: Berachoth*, fo. 59a; *Taanith*, 6b. (c. 450)

He is no good swain that letteth his journey for the rain.

HILLS, *Commonplace-Book*, p. 131. (c. 1530)

For a morning rain, leave not your journey

HERBERT, *Jacula Prudentum*. No. 974. (1640)

<sup>3</sup> A foot deep of rain Will kill hay and grain,  
But three feet of snow Will make them come mo'.

R. D. BLACKMORE, *Lorna Doone*. Ch. 50. (1869)

Quoted as an old saying.

<sup>4</sup> A sunshiny shower Won't last half an hour.

MICHAEL DENHAM, *Proverbs*, p. 8. (1846)

A sunshiny shower Never lasts half an hour.  
Sunshiny rain Will soon go again.

INWARDS, *Weather Lore*, p. 111. (1893)

<sup>5</sup> As the old prouerbe saith, after winde com-meth rain.

EDWARD HALL, *Chronicle*, p. 22. (1548)

<sup>6</sup> Rain, rain, go to Spain, Fair weather come again.

JAMES HOWELL, *English Proverbs*, p. 20. (1659)

Rain, rain, go away, Come again on Saturday.

JOHN AUBREY, *Gentilisme and Judaisme*, p. 180. (1687)

<sup>7</sup> The farther the sight, the nearer the rain.

INWARDS, *Weather Lore*, p. 105. (1893)

<sup>8</sup> O, here, "St. Swithin's, the xv day, variable weather, for the most part rain," good; for the most part rain: why, it should rain forty days after, now, more or less.

BEN JONSON, *Every Man Out of His Humour*.

Act i, sc. 3. (1599) St. Swithin's day is July 15.

How, if on Swithin's feast the welkin lours,  
And ev'ry penthouse streams with hasty show'rs,  
Twice twenty days shall clouds their fleeces drain  
And wash the pavement with incessant rain.

JOHN GAY, *Trivia*. Bk. i, l. 182. (1716) The

proverbial jingle is, "St. Swithin's day, if thou dost rain, For forty days it will remain." The French have a similar rhyme about St. Médard's day, June 8.

St. Swithin is christening the apples.

WILLIAM HONE, *Every-Day Book*. Vol. i, col. 960. (1825)

<sup>9</sup> Pride of the dewy morning,  
The swain's experienced eye

From thee takes timely warning,  
Nor trusts the gorgeous sky.

JOHN KEBLE, *The Christian Year: 25th Sunday after Trinity*. (1827)

There had been a shower as the sun rose—the "pride of the morning" the soldiers call the sprinkle—just sufficient to lay the dust.

ARCHIBALD FORBES, *Barrack, Bivouac and Battle*, p. 9. (1891)

<sup>10</sup> When God pleases, it rains with every wind.

JOHN RAY, *English Proverbs*, p. 91. (1678)

When God wills, all winds bring rain.

JOHN RAY, *English Proverbs*, p. 98. (1678)

FULLER, *Gnomologia*. No. 5554. (1732)

<sup>11</sup> Some rain, some rest. A harvest proverb.

JOHN RAY, *English Proverbs*, p. 80. (1678)

More rain, more rest; more water will suit the ducks best.

*Notes and Queries*, iii, v, 208. (1864)

More rain, more rest, Fine weather not the best.

*Notes and Queries*, v, xi, 18. (1879)

Some rain, some rest; Fine weather isn't always best.

INWARDS, *Weather Lore*, p. 108. (1893)

<sup>12</sup> Small rain lays a great dust.

JOHN RAY, *English Proverbs*, p. 135. (1670)

FULLER, *Gnomologia*. No. 4193. (1732)

<sup>13</sup> When it rains and the sun shines at the same time the devil is beating his wife. (*Le diable bat sa femme*.)

TORRIANO, *Piazza Universale*, p. 79. (1666)

Quoted as "the French say." The French sometimes add "et marie sa fille" (and is marrying his daughter). The Dutch say, "Dan is het kermis in de hel" (There is a fair in hell).

Thrash him round the church-yard, as the devil does his wife in rainy weather when the sun shines.

EDWARD WARD, *Writings*, ii, 299. (1703)

*Colonel Atwit*: It rained, and the sun shone at the same time.

*Neverout*: Why, then the devil was beating his wife behind the door with a shoulder of mutton.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Sharp shower coming on. "The devil will soon be beating his wife with a leg of mutton," as the proverb says.

LORD LYTON, *Pelham*. Ch. 61. (1828)

If it rains while the sun is shining the devil is beating his grandmother. He is laughing and she is crying.

RICHARD INWARDS, *Weather Lore*, p. 110. (1893)



- 1  
Rain before seven, fine before eleven.  
*Notes and Queries*, i, viii, 218. (1853)  
Rain at seven, fine at eleven.  
INWARDS, *Weather Lore*, p. 44. (1893)  
Rain before seven, fine before eleven;  
If it rains at eleven, 'twill last till seven.  
*Notes and Queries*, ix, iii, 317. (1899)  
"Rain before seven, shine before eleven" is one  
of the most trustworthy of all country saws.  
*The Spectator*, 20 March, 1909, p. 452.
- 2  
Est, me seith, and soth hit is, a muchel wind  
alith mid a lutel rein.  
UNKNOWN, *Ancren Riwle*, p. 246. (a. 1225)  
And windes great gon down with litle rein.  
JOHN LYDGATE, *The Daunce of Machabree*, l.  
448. (c. 1430)  
And litle reyne dooth a greet wynd abate.  
EARL RIVERS, tr., *Morale Prouerbes*. (1478)  
A little rain stills a great wind. (Peu de pluye  
abat grand vent.)  
RABELAIS, *Pantagruel*. Bk. ii, ch. 11. (1532) Re-  
peated in bk. iv, ch. 44.  
It is sayd that a small rayne abatyth a grete wynd.  
LORD BERNERS, *Huon of Burdeux*, p. 39. (a.  
1533)  
A little rain alaieth a great wind. (Piccola pioggia  
fa cessar gran vento.)  
STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 183. (1574) Young, tr.  
Small raine lays great winds.  
JOHN CLARKE, *Paroemiologia*, p. 204. (1639)  
Petite pluye abat grand vent. Small rain, or a  
little rain, lays a great wind.  
JOHN RAY, *English Proverbs*, p. 135. (1670)  
A small Rain may allay a great Storm.  
THOMAS FULLER, *Gnomologia*. No. 410. (1732)
- 3  
Fair weder turneth ofte into reine.  
UNKNOWN, *Long Life*, p. 3. (c. 1250) In *Old  
English Miscellanies*, p. 156.  
After the rayne cometh the fair weder.  
WILLIAM CAXTON, tr., *Aesop*, ii, viii. (1484)  
After stormes come fayre weather. (Dopo tem-  
pesta vien bel tempo.)  
JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)  
After showers at length would come a sunne.  
CHRISTOPHER MIDDLETON, *The Famous His-  
torie of Chinon of England* (E.E.T.S.), p. 26.  
(1597)  
After rain comes fair weather.  
JOHN RAY, *English Proverbs*, p. 194. (1678)  
After rain comes clear shining.  
C. H. SPURGEON, *John Ploughman's Talk*. Ch.  
5. (1869) See also under COMPENSATION.  
FEBRUARY RAIN, see under FEBRUARY.
- RAINBOW
- 4  
A rainbow is big enough for everyone to  
look at.  
FRANK CASE, *Do Not Disturb*, p. 126. (1940)
- 5  
When it is dark the sun no longer shines, but  
who can forget the colors of the rainbow?  
S. G. CHAMPION, *Racial Proverbs*, p. 373. (1938)  
A Chinese proverb.
- 6  
Go to the end of the rainbow, and you'll find a  
crock of money.  
W. D. COOPER, *Provincialisms*, p. 40. (1836)  
Where the rainbow rests is a crock of gold.  
*Notes and Queries*, i, ii, 512. (1850)
- 7  
If in the mornynge the raynebow appere, it  
signifieth moysture. . . . If in the evening it  
spend it self, fayre weather ensueth.  
LEONARD DIGGES, *Prognostication*, sig. B2.  
(1555)  
The evening rainbow portends fair weather.  
TORRIANO, *Piazza Universale*, p. 13. (1666)  
If there be a rainbow in the eve, it will rain and  
leave; but if there be a rainbow in the morrow,  
it will neither lend nor borrow.  
JOHN RAY, *English Proverbs*, p. 43. (1670)  
A rainbow in the morning Is the shepherd's warn-  
ing,  
But a rainbow at night Is the shepherd's delight  
WILLIAM HONE, *Every-Day Book*, i, 670  
(1825) SIR HUMPHREY DAVY, *Salmonica*, vi,  
164 (1828) repeats this jingle, and adds, "I  
have often observed that the old proverb is  
correct."  
If the rainbow comes at night  
The rain is gone quite.  
ROBERT FORBY, *The Vocabulary of East Anglia*,  
p. 417. (1830)  
A dog in the morning Sailor take warning;  
A dog in the night Is the sailor's delight.  
ROPER, *Weather Sayings*, p. 6. (1883) A sun-  
dog in nautical language is a small rainbow  
near the horizon.  
A rainbow at morn Is the sign of a storm;  
A rainbow at night Is a shepherd's delight.  
HOLLAND, *Cheshire Glossary*, p. 444. (1886)  
The rainbow in the marnin'  
Gives the shepherd warnin'  
To car' his gurt coat on his back;  
The rainbow at night  
Is the shepherd's delight,  
For then no gurt coat will he lack.  
INWARDS, *Weather Lore*, p. 112. (1893)  
A rainbow in the morn, put your hook in the  
corn;  
A rainbow in the eve, put your hook in the  
sheave.  
INWARDS, *Weather Lore*, p. 112.  
Rainbow at night, Sailor's delight;  
Rainbow in morning, Sailors take warning.  
RICHARD INWARDS, *Weather-Lore*, p. 135. An-  
other sailors' jingle is, "Rainbow to wind-  
ward, foul fall the day; Rainbow to leeward,  
damp runs away."
- 8  
God loves an idle rainbow  
No less than labouring seas.  
RALPH HODGSON, *Poems*, p. 59. (1913)
- 9  
Zeus stretches forth for mortals a lurid rain-  
bow from out of heaven to be a portent.  
(πορφυρέην ἰὺν θνητοῖσι τανύσση | Ζεὺς δὲ  
οὐρανὸν τέρας.)  
HOMER, *Iliad*. Bk. xvii, l. 547. (c. 850 B.C.) To  
the Greeks the rainbow was a portent of evil.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. (Arcum meum ponam in nubibus, et erit signum foederis inter me, et inter terram.)

*Old Testament: Genesis*, ix, 13. (c. 550 B.C.)  
Look upon the rainbow, and praise him that made it. (Vide arcum, et benedic eum, qui fecit illum.)

*Apocrypha: Ecclesiasticus*, xliii, 11. (c. 190 B.C.)

<sup>1</sup> Rainbow in the east, fine weather; rainbow in the west, rain. (Tung 'hung jih t'ou, hsi 'hung yü.)

SCARBOROUGH, *Chinese Proverbs*. No. 2486. (1875)

<sup>2</sup> The rainbow-chasers of the Administration are not idle these days.

HENRY WATTERSON, in *Louisville (Ky.) Courier-Journal*, 1 Oct., 1892, p. 1/8.

<sup>3</sup> My heart leaps up when I behold  
A Rainbow in the sky.

WILLIAM WORDSWORTH, *My Heart Leaps Up*. (1807)

#### RAKE

<sup>4</sup> Most men nowadays, as it is in the proverb, are better at the rake than at the pitchfork, better to pull in than to give out.

THOMAS ADAMS, *Sermons* (1861), ii, 9. (1629)  
He is better with a rake than a fork.

JOHN RAY, *English Proverbs*, p. 266. (1678)  
He comes oftener with the rake than the shovel.

JAMES KELLY, *Scottish Proverbs*, p. 129. (1721)  
He useth the Rake more than the Fork.

THOMAS FULLER, *Gnomologia*. No. 2375. (1732)  
TO SPREAD WITH THE FORK, see under PRODIGALITY.

<sup>5</sup> Keep the rake, says the hay-maker, as nigh the scythe as you can, and the cart as nigh the rake.

R. W. EMERSON, *Essays: Prudence*. (1841)

<sup>6</sup> Men some to bus'ness, some to pleasure take,  
But ev'ry woman is at heart a rake.

POPE, *Moral Essays*. Epis. ii, l. 216. (1735)  
He was a rake among scholars, a scholar among rakes.

MACAULAY, *Essays: Aiken's Addison*. (a. 1859)

<sup>7</sup> There is little for the rake to get after the besom.

JOHN RAY, *Proverbs: Scottish*, p. 259. (1678)

<sup>8</sup> With one hand he gracefully turned over four Kings and a Jack, and with the other tremblingly "raked down" the pile of bank notes.

SOLOMON F. SMITH, *Theatrical Apprenticeship*, p. 151. (1845)

The plunder he raked down vexed Arithmetic to count.

J. G. BALDWIN, *The Flush Times of Alabama and Mississippi*, p. 8. (1853)

You kin rake down the pile now.

BRET HARTE, *Story of Mine*, p. 373. (1877)

#### RANCOR

<sup>9</sup> Rancor sticks long by the ribs.

JOHN CLARKE, *Paroemiologia*, p. 178. (1639)

HOWELL, *English Proverbs*, p. 16. (1659)

<sup>10</sup> Rancour will out.

SHAKESPEARE, *II Henry VI*, i, 1, 142. (1590)

<sup>11</sup> Rancor runs in thin streams which eat their own channels.

ANONYMOUS, *Meditations in Wall Street*, p. 100. (1940)

#### RANK

<sup>12</sup> Rank is a great beautifier.

LYTTON, *Lady of Lyons*. Act ii, sc. 1. (1838)

Oh! a Baronet's rank is exceedingly nice,  
But the title's uncommonly dear at the price!

W. S. GILBERT, *Ruddigore*. Act ii. (1887)

The earls might be belted or suspendered, or pinned up with safety-pins, as far as I am concerned.

O. HENRY (W. S. PORTER), *Best-Seller*. (1909)

<sup>13</sup> Known men are greater than mere noblemen. (Noti magis quam nobiles sunt.)

SENECA, *De Beneficiis*. Bk. iii, sec. 28. (c. A. D. 54)

The rank is but the guinea's stamp,

The Man's the gowd for a' that.

BURNS, *For a' That and a' That*. (1795)

<sup>14</sup> Rank is a farce: if people Fools will be,  
A Scavenger and King 's the same to me.

JOHN WOLCOTT (PETER PINDAR), *Peter's Prophecy*. Title page. (c. 1790)

#### RAP

<sup>15</sup> I scorn to rap against a lady.

HENRY FIELDING, *Amelia*, ii, x. (1752) To swear a thing against a person.

He thought he could beat the rap.

E. S. GARDNER, *The D.A. Goes to Trial*, p. 266. (1940)

This would be a tough rap to beat.

MICHAEL VENNING, *The Man Who Slept all Day*, p. 88. (1942)

<sup>16</sup> Copper halfpence or farthings . . . have been for some time very scarce, and many counterfeits passed about under the name of raps.

JONATHAN SWIFT, *Drapier's Letters. Works*. (1755), v, ii, 14. (1724) Hence something of no value.

I have seen the Landholders without a rap

BYRON, *Don Juan*. Canto xi, st. 84. (1823)

For the mare-with-three-legs [gallows] I care not a rap.

W. H. AINSWORTH, *Rookwood*. Bk. iii, ch. 5. (1834)

A man who dies and leaves not a rap behind.

MISS BRADDON, *Asphodel*. Ch. 14. (1881)

If I thought you cared a rap for me, I should stay.

MISS BRADDON, *Mount Royal*. Bk. iii, ch. 4. (1882)

## RARITY

- <sup>1</sup> Rarer than birds' milk. (ὀρνίθων γάλα.)  
ARISTOPHANES, *The Wasps*, l. 508. (422 B. C.)  
Repeated in *The Birds*, l. 733.  
Rarer than chicken's milk. (Lac gallinaceum.)  
PLINY, *Naturalis Historia: Preface*. (A. D. 77)  
Rarer than a phoenix. (φοίνικος σπανιώτερος.)  
PLINY, *Naturalis Historia*. Bk. x, ch. 2. ERASMUS, *Adagia*, ii, vii, 10, gives the Latin, "Phoenix rarior."  
A rare class. (Rarum genus.)  
CICERO, *De Amicitia*. Ch. 21, sec. 79. (44 B. C.)  
Cicero is speaking of true friends.  
A bird as rare upon the earth as a black swan. (Rara avis in terris nigroque simillima cycno.)  
JUVENAL, *Satires*, Sat. vi, l. 165. (c. A. D. 120)  
Juvenal is speaking of chastity.  
No man findeth a blacke swanne.  
JOHN DE TREVISA, tr., *De Proprietatibus Rerum*, xii, lf. 120/1. (1398)  
It is as rare to see a rich surety, as a black swan.  
JOHN LYLY, *Euphues* (Arber), p. 229. (1579)  
A black swan, an honest lawyer.  
JOHN WESLEY, *Journal*, 2 Oct., 1764.  
A feathered phenomenon, to which a black swan was a matter of course.  
DICKENS, *A Christmas Carol*, St. iii. (1843)  
Rarer than a white crow. (Corbo rarior albo.)  
JUVENAL, *Satires*. Sat. vii, l. 202. (c. A. D. 120)  
Referring to a really lucky man.  
Why try to see a white crow? (λευκὸν ὀρεῖν κόρακα:)  
UNKNOWN, *Greek Anthology*, xi, 417.  
The one as rare as the black swan, the other as common as the blacke crow.  
GEORGE PETTIE, *Petite Pallace*, p. 69. (1576)  
These eyght thynges are rare times seene, A fayre mayden without a loue, a great Faire without theeues, an old vsurer without money, a young man without ioy, an old barne without Mice, a scald head without Lice, an olde goate without a beard.  
JOHN FLORIO, *Firste Fruites*, fo. 24. (1578)  
Horses are scarcer than hen's teeth around here  
E. KIRKE, *Southern Friends*, p. 250. (1863)  
Sometimes clients get as scarce as hen's teeth.  
CHARLES EGBERT CRADDOCK (MARY N. MURFREE), *Where the Battle was Fought*, p. 29. (1884)  
<sup>2</sup> Precious Things are not found in Heaps.  
THOMAS FULLER, *Gnomologia*. No. 3928. (1732)  
A variation of Cicero's, "Omnia praeclara rara" (All things which excel are rare).  
<sup>3</sup> Rarity is what gives price to a thing. (La rareté du fait donnoit prix à la chose.)  
LA FONTAINE, *Fables*. Bk. xii, fab. 12. (1694)  
Rare things are prized. (Rarum carum.)  
ALFRED HENDERSON, *Latin Proverbs*, p. 388. (1869) Another form is, "Quae rarissima carissima" (What is rarest is dearest); also, "Omne rarum carum, vilescit quotidianum" (All that is rare is dear; everyday things are cheap).

- <sup>4</sup> Rare things please one. (Rara iuvant.)  
MARTIAL, *Epigrams*. Bk. iv, No. 29. (c. A. D. 90)  
Rarity enhances pleasure. (Voluptates commendat rarior usus.)  
JUVENAL, *Satires*. Sat. xi, l. 208. (c. A. D. 120)

## RASCAL

See also Knave, Rogue

- <sup>5</sup> The rascal has met a bigger rascal. (ὁ πανούργος ἕτερον πολὺ πανουργίας.)  
ARISTOPHANES, *The Knights*, l. 683. (424 B. C.)  
<sup>6</sup> Turn the rascals out!  
CHARLES A. DANA, used first in the *New York Sun* (c. 1871), referring to the Tweed ring, and afterwards as the slogan of Greeley's campaign against Grant in 1872.  
Turn their rascals out and put our rascals in.  
ALVA JOHNSON, *Sat. Eve. Post*, 16 March, 1940. p. 67. Quoted as the political slogan in Indiana.  
<sup>7</sup> There is no such rascal clear to Nevers. (N'a tel larron jusqu'a Nevers.)  
JEAN DE BOVES, *De Barat et de Haimet*, l. 123. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, iv, 96. There is another French proverb about rascals, "Rien ne ressemble plus à un honnête homme qu'un fripon" (Nothing resembles an honest man more than a rascal).  
<sup>8</sup> Every man of any education would rather be called a rascal than accused of deficiency in the graces.  
SAMUEL JOHNSON. BOSWELL, *Life*, 29 April, 1776. The nearest date Boswell gives.  
<sup>9</sup> It's my opinion you are a damned rascal (Scelestissimum te arbitror.)  
PLAUTUS, *Amphitruo*, l. 552. (c. 200 B. C.)  
The worst not only of two-legged, but of four-legged creatures. (Omnium ne bipedum solum, sed etiam quadrupedum impurissimo.)  
CICERO, *In Clodium*. (c. 54 B. C.)  
The biggest rascal that walks on two legs. (Omnium bipedum nequissimus.)  
MODESTUS, referring to Regulus. (c. A. D. 98)  
As quoted by PLINY THE YOUNGER, *Letters*, Bk. i, epis. 5. Cited by ERASMUS, *Adagia*, i, vii, 42, and included by TAVERNER in his *Translations from Erasmus* fo. 62, with the rendering, "The starkest knave that goeth on two legges."  
<sup>10</sup> Be a rascal among rascals. (Improbis cum improbus sit.)  
PLAUTUS, *Bacchides*, l. 657. (190 B. C.)  
<sup>11</sup> The joys of rascals soon collapse in ruin. (Cito improborum laeta ad perniciem cadunt.)  
PUBLILIUS SYRUS, *Sententiae*. No. 117. (c. 43 B. C.)  
When a rascal does right, he is concealing his character. (Naturam abscondit cum improbus recte facit.)  
PUBLILIUS SYRUS, *Sententiae*. No. 432.

<sup>1</sup> Flatter a rascal, he will cudgel you; cudgel a rascal, he will lick your boots. (Oignez villain, il vous poindra. Poignez villain, il vous oindra.)

RABELAIS, *Gargantua*. Bk. i, ch. 32. (1534)

### RASHNESS

See also Boldness

<sup>2</sup> That valour which is not founded on prudence called rashness. (La valentia que no se funda sobre la basa de la prudencia se llama temeridad.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 28. (1615)  
Rashness is not Valour.

THOMAS FULLER, *Gnomologia*. No. 4002. (1732)

<sup>3</sup> Full of the most reckless and insane rashness. (Plenus inconsideratissimae ac dementissimae temeritatis.)

CICERO, *De Haruspicum Responsis*. Ch. 26, sec. 55. (65 B. C.)

<sup>4</sup> I'll warrant ye, goes before Rashness; Who 'd-a-tho't comes sneaking after.

FRANKLIN, *Poor Richard's Almanack*, 1744.

<sup>5</sup> Whatsoever is done rashly is done also rawly.

JOHN LYL, *Euphuus* (Arber), p. 136. (1579)

<sup>6</sup> To a few rashness brings luck, to most misfortune. (Paucis temeritas est bono, multis malo.)

PHAEDRUS, *Fables*. Bk. v, fable 4. (c. 25 B. C.)  
Rashness is not always fortunate. (Non semper temeritas est felix.)

LIVY, *History*. Bk. xxx, ch. 42. (c. 10 B. C.)

<sup>7</sup> In rashness there is hope. (Ex temeritate spes.)

TACITUS, *Histories*. Bk. iii, sec. 26. (c. A. D. 109)  
Rashness often makes a man immortal; even if he falls he is praised in song.

GOETHE, *Iphigenie auf Tauris*. Act v. (1787)

<sup>8</sup> Rashness is the result of ignorance, hesitation of thought. (ἀμαθία μὲν θράσος, λογισμὸς δὲ ἄκνον φέρει.)

THUCYDIDES, *History*. Bk. ii, ch. 40, sec. 3. (c. 400 B. C.)

Foolhardiness proceeds of ignorance.

JAMES I OF ENGLAND, *Uranie: Preface*. (c. 1423)  
He that is ofty ruled by a Fool.

THOMAS FULLER, *Gnomologia*. No. 2178. (1732)

### RAT

<sup>9</sup> To the end of time it will be so . . . the rats inherit the earth.

MAXWELL ANDERSON, *Elizabeth the Queen*. Act iii. (1930)

<sup>10</sup> Anything like the sound of a rat  
Makes my heart go pit-a-pat!

BROWNING, *The Pied Piper*. Pt. iv. (1842)

<sup>11</sup> It is the Wisdome of Rats that will be sure to leaue a House, somewhat before it fall.

FRANCIS BACON, *Essays: Of Wisdome for a Man's Self*. (1597)

Like the mice That forsake falling houses, I would shift to other dependance.

CYRIL TOURNEUR, *The Revengers Tragedie*. Act v, sc. 2. (1607)

A rotten carcass of a boat, . . . the very rats Instinctively have quit it.

SHAKESPEARE, *The Tempest*, i, 2, 147. (1611)

Fled . . . As rats do from a falling house.

BUTLER, *Hudibras*, i, ii, 939. (1663)

All vermin from a falling palace run.

JOHN CROWNE, *Charles VIII*. Act v. (1672)

As rats, before the mansion falls,  
Desert late hospitable walls.

JOHN GAY, *Fables*. Ser. ii, fab. 9. (1738)

They say a falling house is best known by the rats leaving it.

SCOTT, *St. Ronan's Well*. Ch. 25. (1824)

It is a great house still . . . but it is a ruin none the less, and the rats fly from it.

DICKENS, *Dombey & Son*. Ch. 59. (1848)

This is bad news indeed. . . . It is a case of the rats leaving a sinking ship.

JAMES PAYN, *In Market Overt*. Ch. 26. (1895)

If you think the ship is sinking, you can leave it like any other rat.

C. W. GRAFTON, *The Rat Began to Gnaw the Rope*, p. 142. (1943)

<sup>12</sup> Too late repents the ratt,  
If once her taile be caught by the cat.

JOHN FLORIO, *Second Frutes*, p. 165. (1591)

Too late repents the rat when caught by the cat.

JOHN WOODROEPHE, *The Spared Houres of a Souldier*, p. 516. (1623)

<sup>13</sup> Welcome death, quoth the rat, when the trap fell down.

JAMES HOWELL, *Proverbs*, p. 10. (1659)

THOMAS FULLER, *Gnomologia*. No. 5469. (1732)

We are caught like rats in a trap.

SHAW, *Caesar and Cleopatra*. Act iii. (1897)

Like a rat-trap—easier to get into than out of.

TROTTER, *Life of Nicholson*. Ch. 11. (1897)

<sup>14</sup> It rained by the bucket, and they came home wet as drowned rats. (Statim urceatim plovebat, . . . et omnes redibant udi tanquam mures.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60)

Fah, a draggled fox is a fine creature. (Vah, bella res est volpis uda.)

PETRONIUS, *Satyricon*. Sec. 58. (c. A. D. 60)

Three heares on a side, like a drowned ratte.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, fo. 180b. (1542)

Piteous they will look, like drowned mice.

SHAKESPEARE, *I Henry VI*, i, 2, 12. (1591)

To look like a drowned mouse.

JOHN RAY, *English Proverbs*, p. 286. (1678)

I was dragged out of a river like a drowned rat.  
SMOLLETT, *Humphry Clinker*, 14 Oct., 1771.

1  
Yf they smell a ratt, They grisely chide and chant.

JOHN SKELTON, *Image of Hypocrisy*, i, 51. (c. 1550)

With Gill I smell a rat.

THOMAS DELONEY, *The Gentle Craft*. Pt. ii, ch. 3. (c. 1598) I suspect something is wrong.

Now you talk of a cat, Cicely, I smell a rat.

THOMAS HEYWOOD, *A Woman Killed With Kindness*. Act iv, sc. 4. (1603)

I smell a rat.

MIDDLETON, *Family of Love*, iv, 2. (1608)

SHIRLEY, *Andromana*, ii, ii, 14. (1660) BUTLER, *Hudibras*, i, i, 821. (1663) DRYDEN, *The Wild Gallant*, iv, 1. (1669) MOTTEUX, *Rabelais*. Bk. iv, ch. 36. (1694) [Motteux' rendering of "Il y aura icy de l'asne."] FARQUHAR, *Love and a Bottle*, v, 3. (1699) OZELL, *Molière*, i, 102. (1714) LYTON, *Paul Clifford*. Ch. 34. (1840) etc., etc.

Do you not smell a rat?

BEN JONSON, *A Tale of a Tub*. Act iv. (1633)

Whist, whist, I smell a bird's nest.

JOHN RAY, *English Proverbs*, p. 276. (1678)

Mr. Spcaker, I smell a rat. I see him floating in the air. But mark me, sir, I will nip him in the bud.

BOYLE ROCHE, *Speech*, in the Irish Parliament. (c. 1790)

I don't see how she can fail to smell a rat.

WILLIAM IRISH, *Phantom Lady*, p. 238. (1942)

## RAVEN

2  
The raven will seek the carrion.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*. (1564)

He who takes the raven for a guide shall light upon carrion.

TRENCH, *Lessons in Proverbs*, p. 74. (1853)

3  
He pardons the ravens, but storms at the doves. (Dat veniam corvis, vexat censura columbas.)

JUVENAL, *Satires*. Sat. ii, l. 63. (c. A. D. 120)

4  
Nourish a raven and he will scratch out thine eyes.

VINCENT LEAN, *Collectanea*, i, 432. (1902) See also under INGRATITUDE.

5  
It means something—that raven cawing on my left just now. (Non temere est quod corvos cantat mihi nunc ab laeve manu.)

PLAUTUS, *Aulularia*, l. 624. (c. 210 B. C.)

Thou art always (like the Raven) croaking.

HOLLAND, tr., *Don Zara del Fogo*, 130. (1656)

That raven on yon left-hand oak (Curse on his ill-betiding croak)

Bodes me no good.

JOHN GAY, *Fables: The Farmer's Wife and the Raven*, l. 27. See also SUPERSTITION: OMENS.

6  
Thou art a bitter bird, said the raven to the starling.

JOHN RAY, *English Proverbs*, p. 195. (1678)

The Raven said to the Rook, "Stand away, black Coat!"

THOMAS FULLER, *Gnomologia*. No. 4729. (1732) See also under POT: POT AND KETTLE.

7  
The rauen wyll not gyue her blacke pennes for the pecoakes paynted fethers.

WYNKYN DE WORDE, *The Pilgrimage of Perfection*, 63. (1526)

## RAZOR

8  
To all it stands on a razor's edge, either woe-ful ruin or life for the Achaeans. (νῦν, γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς | ἢ μάλα λυγρὸς ὀλεθρος Ἀχαιοῖς ἡ ἐ βιῶναι.)

HOMER, *Iliad*. Bk. x, l. 173. (c. 850 B. C.) At the critical moment.

Our cause stands on the razor-edge of decision. (ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα.)

DIONYSIUS, the Phocian general, to the Ionians. (c. 495 B. C.) As related by HERODOTUS, vi, 11.

With our own lives we saved all Greece when her fate stood upon a razor's edge. (ἐστακυῖαν ἐπὶ ξυροῦ.)

SIMONIDES, *Fragments*. Frag. 124. (c. 475 B. C.) Quoted by PLUTARCH, *Malignity of Herodotus*, 39.

## READING

### See also Books

9  
It is not wide reading but useful reading that tends to excellence. (οὐδὲ οἱ πολλὰ ἀλλ' οἱ χρήσιμα ἀναγινώσκοντες εἰσι σπουδαῖοι.)

ARISTIPPUS, *Maxim*. (c. 400 B. C.) See DIOGENES LAERTIUS, *Aristippus*. Bk. ii, sec. 71.

In reading of many books is distraction. (Dis-tringit librorum multitudo.)

SENECA, *Ad Lucilium*. Epis. ii, sec. 3. (a. A. D. 64)

You complain that in your part of the world there is a scant supply of books. But it is quality rather than quantity that matters. (Non refert, quam multos, sed quam bonos habeas.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 1.

We should read much, but not many books (Multum legendum esse, non multa.)

PLINY, *Epistles*. Bk. vii, epis. 9. (A. D. 98) The Spanish form is, "Libros y amigos pocos y buenos" (Books and friends should be few and good).

The bookful blockhead, ignorantly read.

POPE, *Essay on Criticism*. Pr. iii, l. 53. (1709)

Let blockheads read what blockheads wrote

LORD CHESTERFIELD, *Letters*, 1 Nov., 1750.

10  
Reading maketh a Full Man; Conference a Ready Man; and Writing an Exacte Man.

FRANCIS BACON, *Essays: Of Studies*. (1597)

Histories make Men Wise; Poets Witty; the Mathematicks Subtill.

FRANCIS BACON, *Essays: Of Studies*.

Reading is to the Mind, what Exercise is to the Body.

JOSEPH ADDISON, *The Tatler*. No. 147. (1709)

Reading makes a full man—meditation a profound man—discourse a clear man.

FRANKLIN, *Poor Richard's Almanack*, 1738.

Some read to think,—these are rare; some to write,—these are common; and some to talk,—and these form the great majority.

C. C. COLTON, *Lacon*. Vol. ii, No. 9. (1820)

Reading is seeing by proxy.

SPENCER, *Study of Sociology*. Ch. 15. (1873)

1 Read, mark, learn, and inwardly digest.

*Book of Common Prayer: Collect for the Second Sunday in Advent*. (1548)

Read, try, judge, and speak as you find.

JOHN RAY, *English Proverbs*, p. 71. (1813)

2 If that thou wilt not read, let it alone;

Some love the meat, some love to pick the bone.

JOHN BUNYAN, *The Pilgrim's Progress: The Author's Apology for His Book*. (1678)

3 Read much, but, having read, discard much. (Multa legas facito, perfectis neglege multa.)

CATO (?), *Disticha*. Bk. iii, No. 18. (c. 175 B. C.)

4 It's with blood that letters enter. (La letra con sangre entra.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 36. (1615)

5 To read a book for the first time is to make the acquaintance of a new friend; to read it a second time is to meet an old one.

S. G. CHAMPION, *Racial Proverbs*, p. 351. (1938) A Chinese proverb.

6 Read not before you learn to spell.

JOHN CLARKE, *Paroemiologia*, p. 4. (1639)

7 In its leaves that day We read no more. (Quel giorno più non vi leggemmo avante.)

DANTE, *Inferno*. Canto v, l. 138. (c. 1300)

8 It is a tie between men to have read the same book.

R. W. EMERSON, *Journals*, 1864.

'Tis the good reader that makes the good book.

EMERSON, *Society and Solitude: Success*. (1870)

9 If you wish to be a good reader, read. (ἂν θέλῃς, ἀναγνώστικός εἶναι, ἀναγίγνωσκε.)

EPICETUS, *Discourses*. Bk. ii, ch. 18, sec. 2 (c. A. D. 100)

10 When a man will keepe a thing in memory, let him reade it often.

JOHN FLORIO, *Firste Fruites*, fo. 26. (1578)

What is twice read is commonly better remembered than what is transcribed.

SAMUEL JOHNSON, *The Idler*. No. 74. (1758)

11 Reading is the best medicine for a sicke man, the best musicke for a sadde man, the best counsel for a desperate man, the best comfort for one afflicted.

JOHN FLORIO, *Firste Fruites*, fo. 52. (1578) The praise of reading continues for many pages,

and is made up of quotations from many authors. See also BURTON, *The Anatomy of Melancholy*, ii, ii, 4.

12 True vertue and learning, is gotten rather by practise then by reading.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 44. (1574) Pettie, tr.

13 Write the vision, and make it plain upon tables, that he may run that readeth it. (Scribe visum, et explana eum super tabulas: ut percurrat qui legerit eum.)

*Old Testament: Habakkuk*, ii, 2. (c. 500 B. C.)

The *Septuagint* text is, ὅπως διώκῃ ὁ ἀναγνώσκων αὐτά, which has been alleged to mean, "That he that reads may make haste to escape." But Jerome interpreted the passage as meaning that the writing was to be so plain that the reader might run and not be prevented from reading by his speed. Grotius considered it to mean "That it was to be so written that the reader should be quick in comprehending it," or able to read it easily. The R.C. translation from the *Vulgate* gives the passage, "That he that readeth it may run over it."

Run as we may, we still must read.

PHYLLIS MCGINLEY, *Warning Before Storm*. (1940)

He who runs may read and he who sits should forbear to carp.

E. A. HOOTEN, *Why Men Behave Like Apes*, p. 157. (1941)

14 Turn over with nightly and daily labor. (Nocturna versate manu, versate diurna.)

HORACE, *De Arte Poetica*, l. 269. (c. 20 B. C.) Of reading the Greek classics.

15 From one that reads but one book . . . the Lord deliver us.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 7. (1659) See under Book

16 A man ought to read just as inclination leads him, for what he reads as a task will do him little good.

SAMUEL JOHNSON. BOSWELL, *Life*, 14 July, 1763. What we read with inclination makes a much stronger impression. If we read without inclination, half the mind is employed in fixing the attention.

SAMUEL JOHNSON. BOSWELL, *Life*, 1777

When I take up the end of a web and find it pack-thread, I do not expect, by looking further, to find embroidery.

SAMUEL JOHNSON, explaining why it is not necessary to read a whole book in order to determine its quality. BOSWELL, 16 Oct., 1769.

17 We read to say that we have read.

CHARLES LAMB, in *New Times*, 13 Jan., 1825.

He has left off reading altogether, to the great improvement of his originality.

CHARLES LAMB, *Last Essays of Elia: Detached Thoughts on Books and Reading*. (1833)

1 As you read it out it begins to grow your own. (Cum recitas, incipit esse tuus.)

MARTIAL, *Epigrams*. Bk. i, epig. 38. (A. D. 85)

2 My foolish parents taught me to read and write. (Me litterulas stulti docuere parentes.)

MARTIAL, *Epigrams*. Bk. ix, ep. 73, l. 7. (A. D. 93)

3 Men that read much and work little are as bells, the which do sound to call others, and they themselves never enter into the church.

NORTH, tr., *Diall of Princes*, p. 138. (1557)

Reading is sometimes an ingenious device for avoiding thought.

HELPS, *Friends in Council*. Bk. ii, ch. 1. (1849)

4 They read not, neither do they swim, as the saying goes. (τὸ λεγόμενον μήτε γράμματα μήτε νεῖν ἐπιστῶνται.)

PLATO, *Laws*. Bk. iii, sec. 689D. (c. 345 B. C.)

That is, they are ignorant of even the most ordinary accomplishments.

He taught his grandsons reading, swimming, and the other elements of education. (Nepotes et literas et natate aliaque rudimenta per se plerumque docuit.)

SUETONIUS, *De Vita Caesarum: Divus Augustus*. Ch. lxiv, sec. 3. (c. A. D. 120) Referring to Augustus.

Neither to swim nor to read. (Necque natate, necque literas.)

ERASMUS, *Adagia*. Chil. i, cent. iv, No. 13. (1523) Two things which the Greeks and Romans were careful their children should be instructed in early, and which it was held disgraceful not to have learned.

5 Exceedingly well read.

SHAKESPEARE, *I Henry IV*, iii, 1, 166. (1597)

Our high respect for a well-read man is praise enough of literature.

EMERSON, *Quotation and Originality*. (1875)

6 He hath never fed of the dainties that are bred in a book.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 25. (1595)

7 Read o'er the volume of young Paris' face.

SHAKESPEARE, *Romeo and Juliet*, i, 3, 81. (1595)

O, like a book of sport thou'lt read me o'er.

SHAKESPEARE, *Troilus*, iv, 5, 239. (1601)

That lady . . . read him like a book.

WHYTE-MELVILLE, *Uncle John*. Ch. 5. (1874)

8 People say that life is the thing, but I prefer reading.

LOGAN PEARSALL SMITH, *Afterthoughts*. (1931)

9 Verily, when the day of judgment comes, we shall not be asked what we have read, but what we have done. (Certe, adveniente die iudicii, non quaeretur a nobis quid legimus, sed quid fecimus.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 3, sec. 4. (c. 1420)

10 Read the best books first, or you may not have a chance to read them at all.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers*. (1849)

Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books.

RUSKIN, *Sesame and Lilies: Preface*. (1864)

Be sure to read no mean books.

R. W. EMERSON, *Society and Solitude: Books*. (1870)

Life is too short for reading inferior books.

JAMES BRYCE, *Address*, at Rutgers College, 10 Nov., 1911.

11 Learn to read slow: all other graces Will follow in their proper places.

WILLIAM WALKER, *The Art of Reading*. (c. 1675)

Better to read little with thought, than much with levity and quickness.

M. F. TUPPER, *Proverbial Philosophy: Of Thinking*. (1839)

12 If you cannot enjoy reading a book over and over again, there is no use reading it at all.

OSCAR WILDE, *The Decay of Lying*. (1889)

It's what you read when you don't have to that determines what you will be when you can't help it.

REV. D. F. POTTER, *Slogan*, to encourage unprescribed reading. (1927)

## REASON

13 Reason is a light that God has kindled in the soul. (τὸν νοῦν ὁ θεὸς φῶς ἀνήψεν ἐν τῇ ψυχῇ.)

ARISTOTLE, *Art of Rhetoric*, iii, x, 72. (c. 300 B. C.) Aristotle is quoting the saying of some still older philosopher.

Reason is nothing else but a portion of the divine spirit set in a human body. (Ratio autem nihil aliud est quam in corpus humanum pars divini spiritus mersa.)

SENECA, *Ad Lucilium*, Epis. lxvi, sec. 12. (c. A. D. 64)

The divine guide of life, reason. (θεῖον ἡγεμόνα τοῦ βίου τὸν λόγον.)

PLUTARCH, *Moralia: On Listening to Lectures*, 37E. (c. A. D. 95)

Sweet reasonableness.

MATTHEW ARNOLD, *St. Paul and Protestantism: Preface*. (1870) Frequently used by Arnold.

14 Neither poverty nor great riches will hear reason.

H. G. BOHN, *Handbook of Proverbs*, p. 458. (1855)

Reason governs the wise man and cudgels the fool.

H. G. BOHN, *Handbook of Proverbs*, p. 479

15 This picklock Reason is still a-fumbling at the wards,

bragging to unlock the door of stern Reality.

ROBERT BRIDGES, *The Testament of Beauty*. Bk. i, l. 463. (1930)

1 Every human proposition hath equal authority, if reason make not the difference. (Toute proposition humaine a autant d'autorité que l'autre, si la raison n'en fait la différence.)

PIERRE CHARON, *De la Sagesse*. (1601) Quoted by SIR WALTER RALEGH, *History of the World: Preface*.

2 Reason and speech, which bring men together. (Ratio et oratio quae . . . conciliat inter se homines.)

CICERO, *De Officiis*. Bk. i, ch. 16, sec. 50. (c. 45 B.C.) Usually adapted, "Societatis vinculum est ratio et oratio" (The bond of society is reason and speech).

3 In nothing [than by reason] are we further removed from the nature of wild beasts. (Neque ulla re longius absumus a natura ferarum.)

CICERO, *De Officiis*. Bk. i, ch. 16, sec. 50. (c. 45 B.C.)

A beast, that wants discourse of reason.

SHAKESPEARE, *Hamlet*, i, 2, 150. (1600)

A man without reason is a beast in season.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

Cited by Ray and Fuller.

A man that does not use his reason is a tame beast; a man that abuses it is a wild one.

LORD HALIFAX, *Maxims Works*, p. 254. (1693)

All man's reason has done for him is to make him beastlier than a beast.

SHAW, *Man and Superman*. Act iii. (1903)

Reason is the mistress and queen of all things. (Domina omnium et regina ratio.)

CICERO, *Tusculanarum Disputationum*. Bk. ii, ch. 21. (45 B.C.)

Reason rules all things.

JAMES HOWELL, *English Proverbs*, p. 9/2. (1659)

5 Nothing can be lasting when reason does not rule. (Nihil potest esse diuturnum cui non subest ratio.)

QUINTUS CURTIUS RUFINUS, *De Rebus Gestis Alexandri Magni*, iv, 14, 19. (c. A.D. 50)

6 Reason is not measured by size or height, but by principle. (λόγου γὰρ μέγεθος οὐ μήκει οὐδ' ὕψει κρίνεται, ἀλλὰ δόγμασιν.)

EPICETUS, *Discourses*. Bk. i, ch. 12, sec. 26. (c. A.D. 100)

7 It is wise even in adversity to listen to reason. (σοφὸν τει κἀν κακοῖς ἂν δεῖ φρονεῖν.)

EURIPIDES, *Hecuba*, l. 228. (c. 425 B.C.)

We must be fortified by reason against all adversities. (τῷ λογισμῷ πρὸς πάντα.)

PLUTARCH, *Lives: Solon*. Ch. vii, sec. 4. (c. A.D. 110)

Reason is a fair weather friend.

*Meditations in Wall Street*, p. 142. (1940)

8 Hearken to reason, or she will be heard.

HERBERT, *Jacula Prudentum*. No. 79. (1640)

Hear Reason, or she'll make you feel her.

FRANKLIN, *Poor Richard's Almanack*, 1744.

When Reason preaches, if you don't hear her she'll box your ears.

FRANKLIN, *Poor Richard's Almanack*, 1753.

If you will not hear Reason, she will surely rap your knuckles.

FRANKLIN, *Poor Richard's Almanack*, 1758.

9 Reason lies between the spur and the bridle.

GEORGE HERBERT, *Jacula Prudentum*. No. 713.

(1640) A rendering of the Italian proverb, "Tra la briglia e lo sprone consiste la ragione."

10 To make carnall appetite content,

Reason laboreth wyll, to wyn wyls consent.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Reason pandars will.

SHAKESPEARE, *Hamlet*, iii, 4, 88. (1600)

So convenient a thing it is to be a reasonable creature, since it enables one to find or make a reason for everything one has a mind to.

FRANKLIN, *Autobiography*. Ch. 2. (c. 1771)

Franklin is telling how he came to abandon vegetarianism. At the age of sixteen, he had read a book recommending a vegetable diet and had adopted it, but a year later, in 1723, on his way by boat from Boston to New York, some fish were served for dinner. "I had formerly been a great lover of fish," Franklin writes, "and recollected that, when the fish were opened, I saw smaller fish taken out of their stomachs; then thought I, 'If you eat one another, I don't see why we mayn't eat you.' So I dined upon cod very heartily," and was a vegetarian only occasionally thereafter.

11 Ther's reason in roasting of Eggs.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

BICKERSTAFFE, *Love in a Village*. Act iii, sc. 1. (1762) TROLLOPE, *Last Chronicle of Barset*. Ch. 75. (1867) etc., etc.

But you'll observe he humbly hopes and begs, Some reason in this roasting of her eggs.

PLANCHÉ, *Extravaganzas*, v, 145. (1855)

There's wit in poaching eggs, the proverb says.

ANDREW LANG, *Poetical Works* (1923), ii, 205. (c. 1880)

12 Come now, and let us reason together. (Venite, et arguite me.)

*Old Testament: Isaiah*, i, 18. (c. 725 B.C.)

I desire to reason with God. (Disputare cum Deo cupio.)

*Old Testament: Job*, xlii, 3. (c. 350 B.C.)

13 We may take Fancy for a companion, but must follow Reason as our guide.

SAMUEL JOHNSON, *Letter to Boswell*, 1774.

14 We have not enough strength to follow reason absolutely. (Nous n'avons pas assez de force pour suivre toute notre raison.)

LA ROCHEFOUCAULD, *Maximes*. No. 42. (1665)

We have not enough reason to use all our strength. (Nous n'avons pas assez de raison pour employer toute notre force.)

MADAME DE GRIGNAN, paraphrasing La Rochefoucauld, to illustrate how the reverse of his



maximes was often as true as the original. (c. 1670) See MADAME DE SÉVIGNÉ, *Lettres*, vi, 527.

We are lost to all reason when we despair of finding it in others. (On n'a plus de raison, quand on n'espère plus d'en trouver aux autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 586. (1665)

1 When the world has reason, race horses are used for hauling dung; when the world is without reason, war horses are bred in the common.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 46. (c. 550 B.C.) Carus, tr.

2 To a rational being, to act according to nature and according to reason is the same thing. (τῷ λογικῷ ζῷον ἡ αὐτὴ πρᾶξις κατὰ φύσιν ἐστὶ καὶ κατὰ λόγον.)

MARCUS AURELIUS, *Meditations*. Bk. vii, 11. (c. A.D. 174)

3 Reason is but choosing.

JOHN MILTON, *Areopagitica*. (1644)

Reason is the only faculty we have wherewith to judge of anything.

JOSEPH BUTLER, *The Analogy of Religion*. Pt. ii. (1736)

4 Reason marcheth ever crooked, halting and broken-hipt. (La raison va tousjours, et torte, et deshanchée.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

Human reason is a two-edged dangerous sword. (La raison humaine est un glaive double et dangereux.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17.

5 Reason is my oracle. (Augurium ratio est.)

OVID, *Tristia*. Bk. i, eleg. 9, l. 51. (c. A.D. 9)

Every man's own reason is his best Oedipus.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 6. (1643) It was Oedipus who solved the riddle of the Sphinx.

Every man's reason is every man's oracle.

LORD BOLINGBROKE, *Of the True Use of Retirement and Study*. Letter 2. (a. 1751)

Every man's own reason must be his oracle.

JEFFERSON, *Letter to Benjamin Rush*. (1813)

6 Hit standeth with reason.

THOMAS PAYNELL, tr., *Schola Salernitana*. B. iij. (1528)

It stood greatly with reason.

THOMAS SHELTON, tr., *Don Quixote*. Bk. i, ch. 1. (1612)

It standeth to good reason.

PHILEMON HOLLAND, tr., *Cyruopaedia*, p. 149. (1632)

It stands to reason.

BOYLE, *Epistles of Phalaris*, p. 137. (1698)

7 Cure the soul's distress by healing remedies of reason. (παιωνίους λόγου φαρμάκοις.)

PLUTARCH, *Moralia: To Apollonius*, 118C. (c. A.D. 95) Paraphrasing AESCHYLUS, *Agamemnon*, l. 848.

8 Say first, of God above or Man below

What can we reason but from what we know?

POPE, *An Essay on Man*. Epis. i, l. 17. (1732)

9 You will conquer more wisely by reason than by passion. (Consilio melius vincas quam iracundia.)

PUBLILIUS SYRUS, *Sententiae*. No. 110. (c. 43 B.C.) Claudian has, "Diis proximus ille est | quem ratio non ira movet" (He is nearest to the gods whom reason not passion moves); and Gallus, "Plus ratio quam vis caeca valere solet" (Reason is apt to be of more avail than blind force).

How tragic when reason is conquered by chance! (Quam miserum est ubi consilium casu vincitur!)

PUBLILIUS SYRUS, *Sententiae*. No. 601.

Reason is a captive in the hands of the passions, as a weak man in the hands of an artful woman

SADI, *Gulistan*. Ch. viii, Maxim 58. (c. 1258)

Plain right reason is, nine times in ten, the fettered and shackled attendant of the . . . passions.

LORD CHESTERFIELD, *Letters*, 16 March, 1752

Passion and prejudice govern the world. only under the name of reason.

JOHN WESLEY, *Letter to Joseph Benson*, 5 Oct., 1770.

10 The soul of man is divided into three parts. intelligence, reason and passion. Intelligence and passion are possessed by other animals, but reason by man alone. . . . Reason is immortal, all else mortal. (καὶ τὸ μὲν φρόνιμον ἀθάνατον, τὰ δὲ λοιπὰ θνητά.)

PYTHAGORAS, *Maxim*. (c. 525 B.C.) See DIOGENES LAERTIUS, *Pythagoras*. Bk. viii, sec. 30.

Reasoning comes as naturally to man as flying to birds. (Quippe id est homini naturale; ac sicut aves ad volatum.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 1. (c. A.D. 80)

11 Reason? we use none of it here. (Raison? nous n'en vsons point ceans.)

RABELAIS, *Gargantua*. Bk. i, ch. 20. (1534)

12 Nothing is to be done without reason. (Nihil sine ratione faciendum est.)

SENECA, *De Beneficiis*. Bk. iv, sec. 10. (c.A.D. 54)

If you wish to subject all things to yourself, subject yourself to reason. (Si vis omnia tibi subicere, te subice rationi.)

SENECA, *Ad Lucilium*. Epis. 37, sec. 4. (c.A.D. 64)

Everything according to reason. (Tout par raison.)

CARDINAL RICHELIEU, *Mirame*. (c. 1625)

13 Give you a reason on compulsion! if reasons were as plentiful as blackberries. I would give no man a reason upon compulsion, I.

SHAKESPEARE, *I Henry IV*, ii, 4, 264. (1597)

14 You should hear reason.

SHAKESPEARE, *Much Ado about Nothing*, i, 3, 5. (1596)

The rogues were now more capable to hear reason.

DEFOE, *Robinson Crusoe*. Bk. ii, ch. 3. (1719)  
I always listen to reason, because it can then do no harm.

GOLDSMITH, *Good-Natur'd Man*. Act i. (1768)

1 It fits thee not to ask the reason why.

SHAKESPEARE, *Pericles*, i, 1, 157. (1608)  
Theirs not to reason why.

TENNYSON, *The Charge of the Light Brigade*.  
(1854) PARTRIDGE, *Dictionary of Clichés*, says this line has been a cliché almost from the day it first appeared.

2 I have no other but a woman's reason.

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 2, 22. (1594) See WOMAN: A WOMAN'S REASON.

3 Be led by reason. (νοῦν ἡγεμόνα ποιοῦ.)

OLON, *Maxim*. (c. 575 B.C.) See DIOGENES LAERTIUS, *Solon*. Bk. i, sec. 60.

Let reason be thy schoolmistress.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. 1. (1616)

4 Reason, the choicest gift bestowed by heaven. (φρένας, πάντων δα' ἐστὶ κτημάτων ὑπέρτατον.)

SOPHOCLES, *Antigone*, l. 683. (c. 441 B.C.)  
Reason, which is, as it were, the light and lamp of life. (Ratio . . . quasi quaedam lux, lumenque vitae.)

CICERO, *Academicarum Quaestionum*. Bk. i, ch. 5, sec. 8. (c. 45 B.C.)

Reason and authority, the two brightest lights of the world. (Ratio et auctoritas, duo clarissima mundi lumina.)

SIR EDWARD COKE, *Legal Maxim*. (c.a. 1634)  
Reason, the power

To guess at right and wrong, the twinkling lamp Of wand'ring life.

CONGREVE, *The Mourning Bride* Act iii. (1697)

5 Those that differ upon reason may come together by reason.

BENJAMIN WHICHOTE, *Moral Aphorisms*. (1753)

6 Reason, an ignis fatuus of the mind.

JOHN WILMOT, *A Satire Against Mankind*, l. 11. (a. 1680) An imitation of Boileau.

I look upon human reason as I do on the parts of a promising child—it surprises, . . . but is not come to maturity.

HORACE WALPOLE, *Letter to the Countess of Upper Ossory*, 19 Jan., 1777.

7 Swift instinct leaps, slow reason feebly climbs.

EDWARD YOUNG, *Night Thoughts*. Night vii. (1745) See under INSTINCT.

8 Vainly you try reason in chains to keep:  
Freely it moves as fish sweep through the deep.

UNKNOWN, *Book of Songs (Shiking)*. Pt. ii, Bk. iii. *Moral Lessons*. (c. 600 B.C.)

NEITHER RHYME NOR REASON, see under RHYME.

## REASONS

See also Motive, Purpose

9 Reasons good may conquer reasons bad. (ἀλλ οἱ λόγοι γε καταπαλοῦσιν φόβους.)

EURIPIDES, *Iphigenia at Aulis*, l. 1013. (c. 410 B.C.)

Good reasons must, of force, give place to better.

SHAKESPEARE, *Julius Caesar*, iv, 3, 203. (1599)

10 It's common for men to give pretended Reasons instead of one real one.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1745.

11 Reasons of adamant. (ἀδαμάντινους λόγους.)

PLATO, *Gorgias*. Sec. 509A. (c. 375 B.C.)

12 Making the worse appear the better reason. (τὸν ἥττω λόγον κρείττω ποιεῖν.)

PROTAGORAS. (c. 425 B.C.) As quoted by AULUS GELLIUS, v, 3, who says that Protagoras was a clever sophist, who promised his pupils that he would teach them by what verbal dexterity the weaker cause could be made the stronger. Quoted also by ARISTOTLE, *Rhetoric*, ii, 24, 11 (c. 330 B.C.), with the comment that "men were justly disgusted with the promise of Protagoras, for it is a lie."

Comic writers charge Socrates with making the worse appear the better reason. (Socrati obiciunt comici docere eum, quomodo peiorem causam meliorem faciat.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. ii, ch. 16, sec. 3. (c. A.D. 80)

Aristophanes attacks him [Socrates] in his plays for making the worse appear the better reason. (λόγον κρείττω ποιοῦντα.)

DIOGENES LAERTIUS, *Socrates*. Sec. 20. (c. A.D. 230)

## His Tongue

Dropt Manna, and could make the worse appear The better reason, to perplex and dash Maturest Counsels.

MILTON, *Paradise Lost*. Bk. ii, l. 112. (1667)  
Like Belial, in Milton, 'he made the worse appear the better cause.'

LORD CHESTERFIELD, *Letters*, 12 Dec., 1749. Referring to Lord Bolingbroke.

It was his [Dr. Skinner's] paid profession to make the worse appear the better reason.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 27. (a. 1902)

13 Strong reasons make strong actions.

SHAKESPEARE, *King John*, iii, 4, 182. (1596)

14 Why is this thus? What is the reason of this thusness?

ARTEMUS WARD (C. F. BROWNE), *Moses, the Sassy*. (1862)

15 Good reasons said, and euill understood, are roses strawn to hogges, and not so good.

JOHN WOODROEFHE, *The Spared Houres of a Souldier*, p. 477. (1623)

REBELLION

See also Revolution

- 1 The Rebellions of the Belly are the worst.  
FRANCIS BACON, *Essays: Of Seditions*. (1597)  
Rebellions, that is, caused by hunger.
- 2 A little rebellion now and then . . . is a medicine necessary for the sound health of government.  
THOMAS JEFFERSON, *Letter to James Madison*. (1787) Jefferson is referring to Shays's rebellion.  
Rebellion to tyrants is obedience to God.  
*Motto*, on Jefferson's seal. (c. 1770) The line has been attributed to Benjamin Franklin.  
See RANDOLPH, *Life of Jefferson*, iii, 585.  
There can be no doubt that rebellion is the last remedy against tyranny.  
HENRY T. BUCKLE, *History of Civilization in England*. Vol. i, ch. 12. (1857)
- 3 He . . . from Rebellion shall derive his name, Though of Rebellion others he accuse.  
MILTON, *Paradise Lost*. Bk. xii, l. 36. (1667)  
The devil was the first o' the name  
From whom the race of rebels came.  
SAMUEL BUTLER, *Miscellaneous Thoughts*, l. 169. (a. 1680)
- 4 The only justification of rebellion is success.  
THOMAS B. REED, *Speech*, in House of Representatives, 12 April, 1878.
- 5 Rebellion is as the sin of witchcraft. (Quasi peccatum ariolandi est, repugnare.)  
*Old Testament: I Samuel*, xv, 23. (c. 600 B. C.)
- 6 They who plan rebellion have already rebelled. (Qui deliberant, desciverunt.)  
TACITUS, *Histories*. Bk. ii, ch. 77. (c. A. D. 109)  
Rebellion, flat rebellion!  
SHAKESPEARE, *King John*, iii, 1, 298. (1596)

RECKONING

- 7 The examiner is quite out in his reckoning.  
RICHARD BENTLEY, *Phalaris: Preface*. (1699)  
He was short in his reckoning.  
MALKIN, tr., *Gil Blas*. Bk. vii, ch. 12. (1809)
- 8 A small sum will serve to pay a short reckoning.  
JOHN CLARKE, *Paroemiologia*, p. 128. (1639)  
D'URFEY, *Quixote*. Pt. iii, act v, sc. 1. (1696)  
Short Reckonings are soon cleared.  
THOMAS FULLER, *Gnomologia*. No. 4156. (1732)  
Pay as you go and keep from small scores. Short reckonings are soon cleared.  
C. H. SPURGEON, *John Ploughman's Talk*. Ch. 12. (1869)
- 9 Old accòmpts breed new differences.  
RANDLE COTGRAVE, *Dictionary: Dispute*. (1611)  
Old Reckonings make new Quarrels.  
THOMAS FULLER, *Gnomologia*. No. 3725. (1732)

- 10 Misrecknyng is no paiment.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Cited by RAY, p. 121; FULLER, No. 3423.  
Wrong reckoning is no payment.  
JOHN CLARKE, *Paroemiologia*, p. 126. (1639)  
Wrong count is no payment.  
JAMES KELLY, *Scottish Proverbs*, p. 348. (1721)
- 11 Merry is the feast-making till we come to the reckoning.  
JOHN RAY, *English Proverbs*, p. 175. (1678)  
So comes a reck'ning when the banquet's o'er,  
The dreadful reck'ning, and men smile no more.  
JOHN GAY, *What D'ye Call It?* Act ii, sc. 9. (1715)  
Merry is the Company, till the Reckoning comes.  
THOMAS FULLER, *Gnomologia*. No. 3409. (1732)  
The French call it, "Le quart d'heure de Rabelais," the moment when the reckoning has to be paid.
- 12 The commune prouerbe is that ofte rekeninge holdeth longe felawshyppe.  
RICHARD WHITFORD, *Werke for Householdiers*, sig. A6. (1537) Frequent settlement of accounts.  
Euen recknyng maketh longe freendis.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Mony purses holds friends together.  
DAVID FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 248, with the comment, "When every man pays his equal club, we are not burthen-some to our friends, and so continue our friendship."  
Oft compting makes good friends.  
DAVID FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)  
Even reckning keeps long friends.  
JOHN RAY, *English Proverbs*, p. 127. (1678)  
Oft counting keeps friends long together.  
JAMES KELLY, *Scottish Proverbs*, p. 271. (1721)  
Right Reckoning makes long Friends.  
THOMAS FULLER, *Gnomologia*. No. 4053. (1732)  
Short reckonings make long friends.  
WILLIAM HONE, *Year-Book*, col. 1417. (1831)  
LOVER, *Handy Andy*. Ch. 8. (1842) HENLEY AND STEVENSON, *Admiral Guinea*. Act ii, sc. 1. (1892) etc., etc.  
Clear reckonings, good friends. (Patti chiari, amici cari.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 203. (1856) The Italians also say, "Conto spesso e amicizia longa" (Frequent reckonings make long friendship). A proverb in many languages. The Germans say, "Kurze Rechnung, lange Freundschaft," or, putting it differently, "Strenge Rechnung hält die Freundschaft" (Strict reckoning halts friendship); the Portuguese, "Conta de perto, amigo de longe"; the Dutch, "Effene rekeningen maken goede vrienden." The French say it in two ways, "Les bons comptes font les bons amis" (Good reckonings make good friends), or "À vieux comptes, nouvelles disputes" (From old accounts, new quarrels).

## RED

- <sup>1</sup> And with that word he gan to waxen reed.  
(E questo detto diventò vermiglio  
Come fuoco nel viso.)  
BOCCACCIO, *Il Filostrato*. Canto vi, st. 23. (c. 1350) CHAUCER, tr., *Troilus and Criseyde*. Bk. v, l. 925. (c. 1380) See also BLUSHING.  
Of his owne thought he wex al reed.  
CHAUCER, *The Shipman's Tale*, l. 111. (c. 1386)  
Camma . . . could not keepe the Roseal redde out of her Alabaster cheekes.  
GEORGE PETTIE, *Petite Pallace*, p. 14. (1576)  
Dying her lily cheekes with Vermillion red.  
GEORGE PETTIE, *Petite Pallace*, p. 70.
- <sup>2</sup> Any color so long as it's red.  
EUGENE FIELD, *Red*. (1885)
- <sup>3</sup> As red as blood.  
LAYAMON, *Brut*, l. 15940. (c. 1205) CHAUCER, *Canterbury Tales*, *Prologue*, l. 635. (c. 1386)  
TREvisa, tr., *Higden* i, 123. (1387) MALORY, *Morte Darthur*. Bk. xvii, ch. 4. (1485)  
STEVENSON, *Kidnapped*. Ch. 6. (1886) etc., etc.
- Redder than fire. (Plus rouge que feus.)  
UNKNOWN, *De Fevre de Creeil*, l. 99. (c. 1250)  
See MONTAIGLON, *Recueil des Fabliaux*, i, 234.  
CHAUCER, *Knight's Tale*, l. 1306. (c. 1386)  
CAXTON, tr., *The Foure Sonnes of Aymon*, p. 27. (c. 1489) etc., etc.
- As red as any glede.  
WILLIAM LANGLAND, *Piers Plowman*. Text B, ii, 12. (1377) CHAUCER, *The Legend of Good Women: Prologue*, l. 235. (c. 1385) A glede (or glead) is a live coal.
- As red as rose.  
CHAUCER, *Troilus and Criseyde*. Bk. ii, l. 1256. (c. 1380) CAXTON, tr., *Jason*, p. 156. (c. 1477)  
SHAKESPEARE, *II Henry IV*, ii, 4, 27. (1598)  
COLERIDGE, *Ancient Mariner*. Pt. i, st. 9. (1798) KINGSLEY, *Water-Babies* Ch. 2. (1863) etc., etc.
- Red as a cherry.  
WILLIAM BULLEIN, *Government of Health*, fo. 49. (1558) KENDALL, *Flowers of Epigrammes*, p. 292. (1577) *Cobbes Prophecy*, sig. D1 (1614) BRONTË, *Shirley*. Ch. 11. (1849)
- Red as a turkey-cock.  
BEAUMONT and FLETCHER (?), *The Faithful Friends*. Act iii, sc. 2. (c. 1620) COFFEY, *Boarding-School* Sc. 2. (1733) SPURGEON, *John Ploughman's Pictures*, p. 6. (1880) etc., etc. The French have a similar comparison, "Rouge comme une pivoine" (Red as a peony). They also say, "Rouge comme une écrevisse" (crayfish, river lobster).
- As red as a fox.  
CHARLES LEVER, *Harry Lorrequer*. Ch. 6. (1837)
- <sup>4</sup> He that commeth before an Elephant will not wear bright colours, nor he that commeth to a Bull red.  
JOHN LYL, *Euphues and His England* (Arber), p. 474. (1580)

His appointment . . . was looked on as a job, and Mr. Galdstone, to whom a job was like a red rag to a bull, thought so.

SIR ALGERNON WEST, *Recollections*. Vol. ii, ch. 14. (1899) The French have the same phrase, "C'est comme le rouge pour les taureaux."

- <sup>5</sup> The flaming red denotes a callous mind,  
Too harsh for love, or sentiment refined.  
CHARLES STEARNS, *The Ladies' Philosophy of Love*. (1797)

## REED

- <sup>6</sup> Reeds become darts. (Las canas se vuelven lanzas.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 12. (1615)  
i. e. arrows, deadly weapons.
- <sup>7</sup> Every Reed will not make a Pipe.  
THOMAS FULLER, *Gnomologia*. No. 1457. (1732)  
Where there are reeds there is water.  
THOMAS FULLER, *Gnomologia*. No. 5674.
- <sup>8</sup> Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it. (Ecce confidis super baculum arundineum confractum istum.)  
*Old Testament: Isaiah*, xxxvi, 6. (c. 725 B. C.)  
To lean on a falling wall. (In caducum parietem inclinare.)  
AELIUS SPARTIANUS, *Hadrian*. Sec. 23. (c. A. D. 293)  
Trust not nor lean not upon a windy reed. (Non confidas nec innitaris super calamum ventosum.)  
THOMAS À KEMPIS, *De Imitatione Christi* Bk. ii, ch. 7. (c. 1420)  
But, senseless man, what do I mean,  
Upon a broken reed to lean?  
DELONEY, *Garland of Goodwill*, p. 13. (c. 1586)  
Lean not on a Reed.  
THOMAS FULLER, *Gnomologia*. No. 3157. (1732)  
Lean not on Earth, . . . a broken reed at best  
EDWARD YOUNG, *Night Thoughts*. (1742)  
You lean upon a broken reed, if you trust to their compassion.  
SMOLLETT, *The Reprisal*. Act i, sc. 1. (1757)  
I only meant  
To show the reed on which you leant.  
SCOTT, *Lady of the Lake*. Canto v, st. 11. (1810)  
A broken reed. An undependable person (or thing).  
ERIC PARTRIDGE, *Dictionary of Clichés: Broken* (1941)  
MAN A THINKING REED, see under MAN.
- <sup>9</sup> What went ye out into the wilderness to see?  
A reed shaken with the wind? (κάλαμον ὑπὸ ἀνέμου σαλευόμενον;)  
*New Testament: Matthew*, xi, 7. (c. A. D. 65)  
The Vulgate is, "Arundinem vento agitatam?"  
The French say, "C'est un roseau qui plie à tout vent" (He is a reed that bends to every wind) and "C'est un roseau peint en fer" (He is a reed painted like iron).

REFORM

<sup>1</sup> With most men reform is a trade—with some a swindling trade—with others an honest but yet a lucrative trade. Reform for its own self seldom thrives.

JOHN QUINCY ADAMS, *Letter*, 21 April, 1837. Th' more reforms th' more laws, th' more laws th' more polismen, th' more polismen th' more crimes, th' more crimes th' more reformers, an' so on.

F. P. DUNNE, *The Prohibition Era*. (1919)

<sup>2</sup> To innovate is not to reform.

EDMUND BURKE, *A Letter to a Noble Lord*. (1796)

<sup>3</sup> Every reform, however necessary, will by weak minds be carried to an excess which will itself need reforming.

COLERIDGE, *Biographia Literaria*. Ch. 1. (1817) Reform . . . is a cathartic which our political quacks recommend to others, but will not take themselves; it is admired by all who cannot effect it, and abused by all who can.

C. C. COLTON, *Lacon*. Vol. i, No. 113. (1820)

<sup>4</sup> Reform has no gratitude, no prudence, no husbandry. . . . It inclines to asinine resistance, to kick with hoofs; it runs to egotism and bloated self-conceit.

R. W. EMERSON, *The Conservative*. (1841)

Every reform is only a mask under cover of which a more terrible reform, which dares not yet name itself, advances.

EMERSON, *Journals*, vii, 205. (c. 1870)

<sup>5</sup> To-morrow I'll reform, the fool does say; To-day itself's too late; the wise did yesterday.

FRANKLIN, *Poor Richard's Almanack*, 1737.

<sup>6</sup> It is easier to bear with what's amiss, than go about to reform it.

THOMAS FULLER, *Gnomologia*. No. 2926. (1732)

<sup>7</sup> No sooner does he hear any of his brothers mention reform or retrenchment, than up he jumps.

IRVING, *Sketch Book: John Bull*. (1820)

I am for peace, retrenchment, and reform.

WILLIAM IV OF ENGLAND, *Remark*, to Earl Grey, in an interview, 17 Nov., 1830. See MOLESWORTH, *History of the Reform Bill of 1832*, p. 98.

Peace, retrenchment and reform—thirty years ago the watchwords of the great Liberal party.

JOHN BRIGHT, *Speech*, Birmingham, 28 April, 1859. The watchword, it will be remembered by the readers of WARREN, *Ten Thousand a Year*, was inscribed on the banner of Tittlebat Titmouse.

An indefinable something is to be done, in a way nobody knows how, at a time nobody knows when; that will accomplish nobody knows what.

THOMAS B. REED, *Letter to Sereno Payne*, 2 Dec., 1902.

<sup>8</sup> Reform only yourself; for in doing that you do everything. (Reformez vous seulement; car en cela vous pouvez tout.)

MONTAIGNE, *Essays*. Bk. iii, ch. 9. (1595)

<sup>9</sup> Every reformation must have its victims.

H. H. MUNRO (SAKI), *Reginald on the Academy*. (1904)

<sup>10</sup> Every reform movement has a lunatic fringe.

THEODORE ROOSEVELT. Speaking of the Progressive Party, in 1913.

Men who form the lunatic fringe in all reform movements.

THEODORE ROOSEVELT, *Autobiography*. Ch. 7. (1913)

<sup>11</sup> Never came reformation in a flood.

SHAKESPEARE, *Henry V*, i, 1, 33. (1599)

<sup>12</sup> Every generation needs regeneration.

C. H. SPURGEON, *Salt-Cellars*. (1885)

<sup>13</sup> My method of reforming

Is by Laughing, not by Storming.

SWIFT, *Epistle to a Lady*, l. 229. (1733)

REFORMER

<sup>14</sup> The reformer is like the daughter of the horse-leech, and still cries for more.

WALTER BESANT, *All Sorts and Conditions of Men*. Ch. 28. (1882)

<sup>15</sup> It is a general error to suppose the loudest complainers for the public to be the most anxious for its welfare.

EDMUND BURKE, *Observations on a Publication, "Present State of the Nation."* (1769)

<sup>16</sup> No Sow-gelder . . . but cry'd Reform!

SAMUEL BUTLER, *Hudibras*. Pt. i, canto ii, l. 538. (1663)

<sup>17</sup> Is not every true reformer, by the nature of him, a priest first of all?

CARLYLE, *On Heroes and Hero Worship*. Ch. 4. (1840)

<sup>18</sup> We are reformers in Spring and Summer; in Autumn and Winter we stand by the old; reformers in the morning, conservers at night.

R. W. EMERSON, *Essays: The Conservative*. (1841)

<sup>19</sup> All reformers are bachelors.

GEORGE MOORE, *The Bending of the Bough*. Act i. (1900)

<sup>20</sup> That man is a weakling and degenerate who struggles and maligns the order of the universe and would rather reform the gods than reform himself. (Ille pusillus et degener, qui oblectatur et de ordine mundi male existimat et emendare mavult deos quam se.)

SENECA, *Ad Lucillum*. Epis. cvii, sec. 12. (c.

A. D. 64) "Reforms should begin at home—and stay there," and "A man who reforms himself has contributed his full share toward the reformation of his neighbor," are two modern derivatives.

God did not make man a hound-dog to scent out evil.

JOHN T. STONE, *Everyday Religion*. (c. 1920)  
Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 16, sec. 2. (c. 1420) As quoted by Dr. Samuel Johnson. See BOSWELL, *Life*, 30 March, 1778. The Latin which Johnson was paraphrasing is, "Si non potes te talum facere qualem vis, quomodo poteris alium ad tuum habere beneplacitum?"

2 Tyrants have no consciences, and reformers no feeling; and the world suffers both by the plague and by the cure.

HORACE WALPOLE, *Letter to the Earl of Strafford*, 26 June, 1790.

## REFUSAL

See also Denial

3 He who from cowardice made the great refusal. (Che fece per viltate il gran rifiuto.)

DANTE, *Inferno*. Canto iii, l. 60. (c. 1300)  
Probably Celestine V, who was elected Pope in 1294, at the age of eighty, and resigned five months later in favor of Boniface VIII.

4 To know how to refuse is as important as to know how to consent. A gilded No gives more satisfaction than a dry Yes. (Tanto importa como el saber, conceder. . . . Porque un no dorado satisface más que un sí á secas.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 70. (1647)

5 He who refuses nothing is capable of anything. (Quisquis nil negat, fellat.)

MARTIAL, *Epigrams*. Bk. xii, ep. 79. (c. A. D. 103)

6 Refusal is difficult when your better entreats. (Durum est negare superior cum supplicat.)

PUBLILIUS SYRUS, *Sententiae*. No. 170. (c. 43 B. C.)  
Not Hebrew, Arabic, Syriac, Coptic, nor even the Chinese language, seems half so difficult to me as the language of refusal.

WILLIAM SHENSTONE, *Egotisms*. (a. 1763)

7 He is less disappointed who is promptly refused. (Minus decipitur cui negatur celeriter.)

PUBLILIUS SYRUS, *Sententiae*. No. 374. (c. 43 B. C.)  
The Germans say, "Kurz abschlagen ist Freundschaft" (A short refusal is friendship).

It is no slight kindness to say "no" at once. (Non leve beneficium praestat qui breviter negat.)

PUBLILIUS SYRUS, *Sententiae*. No. 481.

Do me the favour to deny me at once.

FRANKLIN, *Poor Richard's Almanack*, 1746.

8 It is a kindness to refuse gently what you intend to deny. (Pars benefici est quod petitur si belle neges.)

PUBLILIUS SYRUS, *Sententiae*. No. 517. (c. 43 B. C.)

Some texts have "si cito neges," to refuse quickly.

He could refuse more gracefully than other people could grant.

LORD CHESTERFIELD, *Letters*, 18 Nov., 1748.

Referring to the Duke of Marlborough.

## REGRET

See also Remorse, Repentance

9 Everything passes—even regret.

JAMES HUNEKER, *Painted Veils*, p. 309. (1920)

Regrets last longer than repentance.

ANONYMOUS, *Meditations in Wall Street*, p. 136. (1940)

10 Win or lose, never regret. (Shu ying, wu 'hui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1986. (1874)

11 A hundred years of regret

Pay not a farthing of debt.

SPURGEON, *John Ploughman*. Ch. 12. (1869)

12 Make the most of your regrets. . . . To regret deeply is to live afresh.

H. D. THOREAU, *Journal*, 13 Nov., 1839.

13 Of all sad words of tongue or pen,  
The saddest are these: "It might have been."

J. G. WHITTIER, *Maud Muller*, l. 105. (1854)

More sad are these we daily see,  
"It is, but it hadn't ought to be."

BRET HARTE, *Mrs. Judge Jenkins*. (1871)

Of all cold words of tongue or pen

The worst are these: "I knew him when."

ARTHUR GUITERMAN, *Prophets in Their Own Country*.

14 Holde thy thombe in thi fyst,  
And kepe ye welle fro "Had I wyst."

UNKNOWN, *Douce MS.*, No. 52. (c. 1350)

Had I wyst is a thyng it servys of nought.

Towneley Plays. No. xiii, l. 93. (c. 1388)

She is all ware of had I wist.

GOWER, *Confessio Amantis*. ii, 473. (1390)

Nowe it is to late to speke of had-I-wist.

UNKNOWN, *Tale of Beryn*, l. 2348. (c. 1400)

When dede is doun, hit ys to lat; be ware of hady-wyst.

Good Wyf Wold a Pylgrymage, l. 120. (c. 1460)

Beware of Had I wyste!

JOHN SKELTON, *Magnyfycence*, l. 213. (1529)

Cited by Heywood and Fuller.

Certainelye, had I wyst, is a foles worde.

RICHARD TAVERNER, tr., *Erasmus' Apophthegms*, fo. 3. (1550)

Had I wyst, is ever had at the worst.

GEORGE PETTIE, *Petite Pallace*, p. 207. (1576)

Hadde I wyste, commeth too late.

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

CLARKE, *Paroemiologia*, p. 281. (1639)

Had I wist was a fool.

NICHOLAS BRETON, *Works*, ii, 60. (1599)

Had I wist, quoth the fool.

JAMES KELLY, *Scottish Proverbs*, p. 131. (1721)

Had I wist. Had I known.

ATKINSON, *Cleveland Glossary*, p. 577. (1868)

The Germans say, "Hätte ich gewusst ist ein armer Mann" (Had I wist is a poor man).

RELATIVES, see Kin

## RELIGION

See also Christianity, Creeds, Sects, Theology

The true meaning of religion is not merely morality, but morality touched by emotion.

MATTHEW ARNOLD, *Literature and Dogma*. Ch. 1. (1873)

Religion brought forth riches, and the daughter devoured the mother. (Religio peperit divitias et filia devoravit matrem.)

ST. BERNARD, *Apothegm.* (c. 1145) See REUSNER, *Aenigmatographia*. Pt. i, p. 361. (1602)

Religion is the rule of life.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

The religion of one seems madness unto another.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 2. (1658)

Methinks there be not impossibilities enough in Religion for an active faith; the deepest Mysteries ours contains have not only been illustrated, but maintained, by Syllogism and the rule of Reason.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 9. (1643)

Where mystery begins religion ends.

EDMUND BURKE, *A Vindication of Natural Society*. Par. 41. (1756) Quoting "a good parson."

Mystery constitutes the essence of worship. (C'est le mystère qui fait l'essence du culte.)

HENRI AMIEL, *Journal Intime*, 5 Juin, 1870.

Religion without mystery ceases to be religion.

BISHOP W. T. MANNING, *Sermon*, 2 Feb., 1930.

Persecution is a bad and indirect way to plant Religion.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 25. (1643)

Persecution produced its natural effect on them. It found them a sect; it made them a faction.

MACAULAY, *History of England*. Ch. 1. (1849)

Justice and religion are the two chief props of a commonwealth: . . . as Sabellicus delivers, a man without religion is like a horse without a bridle. (Homo sine religione sicut equus sine fraeno.)

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iv, mem. i, subs. 2. (1621)

One religion is as true as another.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. iv, mem. ii, subs. 1. (1612)

Religion is like the fashion. One man wears his doublet slashed, another laced, another plain; but every man has a doublet. So every man has his religion. We differ about trimming.

JOHN SELDEN, *Table-Talk: Religion*. (a. 1654)

All religions must be tolerated for in this country every man must get to heaven his own way.

FREDERICK THE GREAT, *Note*, on margin of report concerning Roman Catholic schools, 22 June, 1740. See CARLYLE, *Frederick the Great*.

There is only one religion, though there are a hundred versions of it.

BERNARD SHAW, *Plays Pleasant and Unpleasant*: Vol. ii, *Preface*. (1898)

A man's religion is the chief fact with regard to him.

THOMAS CARLYLE, *On Heroes and Hero Worship*. Ch. 1. (1840)

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.

C. C. COLTON, *Lacon*. Pt. i, No. 25. (1820)

There are only two things in which the false professors of all religions have agreed: to persecute all other sects, and to plunder their own.

C. C. COLTON, *Lacon*. Pt. i, No. 172.

God is for men and religion for women.

JOSEPH CONRAD, *Nostromo*. Ch. 4. (1904)

Capt. Underhill killed his neighbor's wife, and "got his religion on a pipe of tobacco."

C. W. ELLIOTT, *New England History*, i, 460. (1857)

We had come to Andover to get religion.

JOSIAH QUINCY, *Figures of the Past*, p. 6. (a. 1861)

Religion among the low becomes low.

R. W. EMERSON, *The Conservative*. (1841)

There is no age which religion does not become. (Nullam aetatem non decet religio.)

ERASMUS, *Colloquia: Pietas Puerilis*. (1524)

Sam's religion is like a Cheder cheese, 'tis made of the milk of one-and-twenty parishes.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Talking against Religion is unchaining a Tyger; the Beast let loose may worry his Deliverer.

FRANKLIN, *Poor Richard's Almanack*, 1751.

Many have quarrel'd about Religion that never practised it.

FRANKLIN, *Poor Richard's Almanack*, 1753.

True Religion, like the Sun's blest Beam, Darts thro' the conscious Mind a heav'nly Gleam.

FRANKLIN, *Poor Richard's Almanack*, 1751.

It matters not what Religion an ill Man is of.

THOMAS FULLER, *Gnomologia*. No. 3038. (1732)

Much Religion, but no Goodness.

THOMAS FULLER, *Gnomologia*. No. 3485.

No Man's Religion ever survives his Morals.

THOMAS FULLER, *Gnomologia*. No. 3609.

No Religion, but can boast of its Martvrs.

THOMAS FULLER, *Gnomologia*. No. 3621.

Religion is the best Armour in the World, but the worst Cloak.

THOMAS FULLER, *Gnomologia*. No. 4011.

Religion without Piety hath done more Mischief in the World, than all other Things put together.

THOMAS FULLER, *Gnomologia*. No. 4012.

1 When doctrines meet with general approbation,  
It is not heresy, but reformation.

DAVID GARRICK, *Epigram*. (a. 1779)

Erasmus laid the egg of the Reformation and Luther hatched it.

R. C. TRENCH, *Medieval Church History*. Ch. 26. (1877)

2 Man has been rather defined as a religious than a rational animal.

JAMES HARRINGTON, *Oceana*, p. 484. (1656)

Man is by his constitution a religious animal  
EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

3 Religion is a disease, but it is a noble disease.  
HERACLEITUS, *Fragment*. (c. 500 B.C.) There is a modern elaboration of this, "Religion is an infectious disease, the rapid spread of which is due to the social instincts of mankind."

Count religion but a childish toy.

MARLOWE, *The Jew of Malta*. Act i. (c. 1592)

Religion is the opium of the people.

KARL MARX, *Introduction to a Critique of the Hegelian Philosophy of Right*. (1844) See

RÜHELE, *Karl Marx*, p. 57. In 1919 the Russian Bolsheviks adopted this as one of their slogans, "Religia opium dlia naroda," attributing it to Lenin.

His religion is at best an anxious wish—like that of Rabelais, a great Perhaps.

CARLYLE, *Essays: Burns*. (a. 1857)

Religion has reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile.

R. G. INGERSOLL, *Gov. Rollin's Fast Day Proclamation*. (a. 1899)

Formal religion was organized for slaves: it offered them consolation which earth did not provide.

ELBERT HUBBARD, *Philistine*. Vol. xxv, p. 89. (1908)

Religion is a monumental chapter in the history of human egotism.

WILLIAM JAMES, *The Varieties of Religious Experience*. Ch. 20. (1902)

Religion is a sum of scruples which impede the free exercise of our faculties.

SALOMON REINACH, *Cults, Myths, and Religions*. Ch. 1. (1904)

Religion—a daughter of Hope and Fear, explaining to Ignorance the nature of the Unknowable.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

Religion is not an intellectual test, but a faith.

E. W. HOWE, *Sinner Sermons*. (1926)

A religious system is an assemblage of guesses.  
ANONYMOUS, *Meditations in Wall Street*, p. 30. (1940)

4 Religion stands on tiptoe in our land,  
Ready to pass to the American strand.

GEORGE HERBERT, *The Church Militant*, l. 235. (a. 1633)

Religion always sides with poverty.

GEORGE HERBERT, *The Church Militant*, l. 252.

5 Religion, Credit, and the Eye are not to be touched.

HERBERT, *Jacula Prudentum*. No. 836. (1640)

Jest not with the eye, or with religion.

HERBERT, *Jacula Prudentum*. No. 163. See under JESTING.

6 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (ἀσπιλον ἑαυτὸν πᾶρῃν ἀπὸ τοῦ κόσμου.)

New Testament: James, i, 27. (A.D. 44) The Vulgate is, "Immaculatum se custodire ab hoc saeculo."

7 I must ever believe that religion substantially good which produces an honest life.

THOMAS JEFFERSON, *Letter to Miles King*. (1814)

8 Religion's in the heart, not in the knees.

DOUGLAS JERROLD, *The Devil's Ducat*, i, ii. (a. 1857) "Monday religion is better than Sunday profession."

9 A man who has never had religion before, no more grows religious when he is sick, than a man who has never learnt figures can count, when he has need of calculation.

SAMUEL JOHNSON. BOSWELL, *Life*, 28 April, 1783

10 Religion has brought forth criminal and impious deeds. (Religio peperit scelerosa atque impia facta.)

LUCRETIUS, *De Rerum Natura*. Bk. i, l. 83. (c. 45 B.C.) Quoted by MONTAIGNE, ii, 12. Lucretius is describing the sacrifice of Iphigenia at Aulis. and in line 101 adds, "Tantum religio potuit suadere malorum!" (How many evils has religion caused!)

What excellent fools Religion makes of men!

BEN JONSON, *Sejanus*. Act v, sc. 1. (1603)

Men never do evil so completely and cheerfully as when they do it from religious conviction.

PASCAL, *Pensées*. Sec. xiv, No. 895. (c. 1660)

11 I find no quality so easy to counterfeit as religious devotion. (Je ne treuve aulcune qualité si aysee à contrefaire que la devotion.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

In religion, as in friendship, they who protest the most are the least sincere.

SHERIDAN, *The Duenna*. Act iii, sc. 3. (1775)



<sup>1</sup> Wherever religion is a business, there will business be a religion.

A. J. MORRIS, *Religion and Business*. Title-page. (1853)

<sup>2</sup> All religions have been made by men.

NAPOLÉON BONAPARTE, to Gasper Gourgaud, at St. Helena, 28 Jan., 1817.

The more religious a country is, the more crimes are committed in it.

NAPOLÉON, to Gourgaud, 27 Dec., 1817.

<sup>3</sup> Hee that lives without religion, sayles without a compasse.

SIR THOMAS OVERBURY, *Newes from Shipboord*. (1613)

Man, without religion, is the creature of circumstances.

HARE, *Guesses at Truth*. Bk. i. (1827)

<sup>4</sup> My own mind is my own church.

THOMAS PAINE, *Age of Reason*. Ch. 1. (1794)

Religion is like empire; they alone

Are fit to keep it who create their own.

A. W. RYDER, *Aetius at Chalons*. (1925)

<sup>5</sup> To do good is my religion.

THOMAS PAINE, *The Age of Reason*. Ch. 3. (1794)

<sup>6</sup> Religion is the Fear of God, and its Demonstration on good Works.

WILLIAM PENN, *Some Fruits of Solitude*. Pt. i, maxim 454. (1693)

To have Religion upon Authority, and not upon Conviction, is like a Finger Watch, to be set forwards or backwards, as he pleases that has it in keeping.

WILLIAM PENN, *Fruits of Solitude*, i, 523.

That Religion cannot be right, that a Man is the worse for having.

WILLIAM PENN, *Fruits of Solitude*, i, 526.

No Religion is better than an Unnatural One.

WILLIAM PENN, *Fruits of Solitude*, i, 527.

To be Furious in Religion, is to be Irreligiously Religious.

WILLIAM PENN, *Fruits of Solitude*, i, 533.

It were better to be of no Church, than to be bitter for any.

WILLIAM PENN, *Fruits of Solitude*, i, 535.

<sup>7</sup> Men of sense are really but of one religion; but men of sense never tell it.

ANTHONY ASHLEY COOPER, EARL OF SHAFTESBURY, *Apothegm*. (c. 1675)

"People differ in their discourse and profession about these matters, but men of sense are really but of one religion." . . . "Pray, my lord, what religion is that which men of sense agree in?" "Madam," says the Earl immediately, "men of sense never tell it."

BISHOP GILBERT BURNET, *History of My Own Time*. Vol. i, bk. ii, ch. 1. (a. 1715) Note by ARTHUR ONSLOW, Speaker of the House of Commons. FROUDE, *Short Studies on Great Subjects: A Plea for the Free Discussion of Theological Difficulties*, tells a similar anecdote of Samuel Rogers, but this was probably a confusion of memory on Froude's part.

The saying has also been attributed to Benjamin Franklin, who no doubt repeated it upon some occasion, as it was exactly the sort of witticism which would appeal to him. "As for that," said Waldenshare, "sensible men are all of the same religion." "And pray, what is that?" inquired the Prince. "Sensible men never tell."

BENJAMIN DISRAELI, *Endymion*. Ch. 81. (1880) Borrowed from Lord Shaftesbury without credit.

<sup>8</sup> In religion  
What damned error, but some sober brow  
Will bless it, and approve it with a text?

SHAKESPEARE, *The Merchant of Venice*, iii. 2. 77. (1597)

Fools make the text, and men of wit the commentaries. (Les sots font le texte, et les hommes d'esprit les commentaires.)

ABBÉ FERDINANDO GALIANI, *Of Politics*. (c. 1770)

<sup>9</sup> All religious organizations exist by selling themselves to the rich.

BERNARD SHAW, *Major Barbara*. Act ii. (1905)

<sup>10</sup> We have just enough religion to make us hate, but not enough to make us love, one another.

SWIFT, *Thoughts on Various Subjects*. (1714)

About as much religion as my William likes.

HANNAH GODWIN, *Letter to her brother William*, recommending that he marry Miss Gay. (c. 1795)

<sup>11</sup> There is more religion in men's science than there is science in their religion.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

<sup>12</sup> The truths of religion are never so well understood as by those who have lost the power of reasoning.

VOLTAIRE, *Philosophical Dictionary: Religion*. (1764)

<sup>13</sup> Orthodoxy is my doxy; heterodoxy is another man's doxy.

WILLIAM WARBURTON, Bishop of Gloucester, to Lord Sandwich. (c. 1770) See PRIESTLEY, *Memoirs*, i, 572.

<sup>14</sup> A fellow that makes religion his stalking-horse.

JOHN WEBSTER, *Malcontent*. Act iv, sc. 1. (1604)

They made Religion a stalking-horse to intend their own profit.

JOHN GEE, *New Shreds of the Old Snare*, p. 14. (1624)

Religion a stalking-horse to shoot other fowl.

HERBERT, *Jacula Prudentum*. No. 1067. (1640)

How . . . abominable is it to make of . . . Religion a Stalking-horse, to get and enjoy the world.

JOHN BUNYAN, *The Pilgrim's Progress* (1877), i, 115. (1678)

<sup>1</sup> Even in religious fervor there is a touch of animal heat.

WALT WHITMAN, *Democratic Vistas*. (1870)

<sup>2</sup> Truth, in matters of religion, is simply the opinion that has survived.

OSCAR WILDE, *The Critic as Artist*. (1891)

Religions die when they are proved to be true. Science is the record of dead religions.

OSCAR WILDE, *Phrases and Philosophies for the Use of the Young*. (1894) A somewhat similar saying is John Morley's "All religions die of one disease, that of being found out."

## REMEDY

### See also Medicine

<sup>3</sup> He that will not apply new remedies, must expect new evils.

BACON, *Essays: Of Innovations*. (1597) There is a Latin proverb which says, "Anceps remedium est melius quam nullam" (A doubtful remedy is better than none).

No remedies cause so much pain as those which are efficacious. (Nulla remedia tam faciunt dolorem quam quae sunt salutaria.)

BACON, *Letter to Lord Henry Howard*. (a.1616)

<sup>4</sup> Of the most High cometh healing. (A Deo est enim omnis medela.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxviii, 2. (c. 190 B.C.)

<sup>5</sup> Remedies which are bitter to the taste, when inwardly received wax sweet. (Degustata quidem mordeant, interius autem recepta dulcescant.)

BOETHIUS, *Philosophiae Consolationis*. Bk. iii, prose. 1. (A.D. 524)

O! sooth is seyed, that heled for to be . . . Men mooste drinke . . . Ful bittre drink.

CHAUCER, *Troilus*. Bk. iii, l. 1213. (c. 1380)

<sup>6</sup> The cure of hunger is food; the cure of ignorance is study.

DOOLITTLE, *Chinese Vocabulary*, ii, 278. (1872)

<sup>7</sup> For divers ills are remedies diverse: The kindly speech of friends for one in grief, And admonitions when one plays the fool.

(ἄλλο δέγ' ἐπ' ἄλλη φάρμακον κείται νόσῳ. λυπονύμεν μὲν μῦθος εὐμενῆς φίλων, ἄγαν δὲ μωραίνονται νοουητέματα.)

EURIPIDES, *Fragments*. Frag. 962. (c. 425 B.C.)

<sup>8</sup> What drugs cannot heal, the knife can heal; what the knife cannot heal, the cautery can heal; what the cautery cannot heal, nothing can heal.

HIPPOCRATES, *Aphorisms*. (c. 400 B.C.)

<sup>9</sup> Remember the olde prouerbe, past cure, past care, without remedie, without remembrance.

ROBERT GREENE, *Works* (Grosart), ii, 154. (1593)

Past cure is still past care.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 28. (1595)

Things past redress are now with me past care.

SHAKESPEARE, *Richard II*, ii, 3, 171. (1595)

Comfort is now vnpleasing to mine eare,

Past cure, past care, my bed become my Beere.

MICHAEL DRAYTON, *Heroical Epistles: Richard II to Queen Isabel*. (1598)

When remedies are past, the griefs are ended.

SHAKESPEARE, *Othello*, i, 3, 202. (1605)

Things without all remedy Should be without regard.

SHAKESPEARE, *Macbeth*, iii, 2, 11. (1606)

Past cure I am, now reason is past care.

SHAKESPEARE, *Sonnets*. Sonnet cxlvii. (1609)

What's past help should be past grief.

SHAKESPEARE, *Winter's Tale*, iii, 2, 223. (1610)

But what is past my help is past my care.

BEAUMONT AND FLETCHER, *The Double Marriage*. Act i, sc. 1. (c. 1625)

If there be no remedy, then welcome Pilvall

JOHN RAY, *English Proverbs*, p. 189. (1670)

WHAT CAN'T BE CURED MUST BE ENDURED, see under ENDURANCE.

<sup>10</sup> He that bewails himself hath the cure in his hands.

HERBERT, *Jacula Prudentum*. No. 443. (1640)

There is a remedy for everything could men find it.

HERBERT, *Jacula Prudentum*. No. 1140.

For every ill beneath the sun

There is some remedy or none;

If there be one, resolve to find it;

If not, submit, and never mind it.

UNKNOWN, *Maxims and Morals*. (c. 1843)

<sup>11</sup> Do not seek a remedy in others, but only in yourself.

MENCIUS, *Discourses*. Bk. iii, pt. i, ch. 2, sec. 4. (c. 300 B.C.)

<sup>12</sup> That sick man is not to be pitied who has his cure in his sleeve. (Le malade n'est pas à plaindre, qui a la guarison en sa manche.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595) i.e. his arm, capable of work. FULLER, *Gnomologia*. No. 4371. (1732)

<sup>13</sup> I dressed him; God cured him. (Je le pansay; Dieu le guarit.)

AMBROSE PARÉ, concluding sentence of many of his surgical reports. (1552-73) The Latin phrase is, "Vis medicatrix naturae" (The healing power of nature).

<sup>14</sup> It is a bad remedy when something of nature perishes. (Mala est medicina, ubi aliquid naturae perit.)

PUBLILIUS SYRUS, *Sententiae*. No. 368. (c. 43 B.C.)

<sup>15</sup> Slower are remedies than diseases. (Tardiora sunt remedia quam mala.)

TACITUS, *Agricola*. Sec. 3. (c. A.D. 98) Similarly, "Satius est initiis mederi quam fini" (It is better to cure at the commencement than at the end).

A man is not so soon whole as hurt.

HENRY PORTER, *The Two Angrie Women of Abington*. (1599) In HAZLITT, *Old Plays*, vii, 257.

A man is not so soon healed as hurt.

WILLIAM CAMDEN, *Remains*, p. 317. (1605)

KELLY, *Scottish Proverbs*, p. 48. (1721)

FULLER, *Gnomologia*. No. 281. (1732)

One is not so soon healed as hurt.

JOHN RAY, *English Proverbs*, p. 13. (1670)

<sup>1</sup> The remedy for the riot was another riot. (Remedium tumultus fuit alius tumultus.)

TACITUS, *Histories*. Bk. ii, sec. 68. (c. A. D. 109)

The Germans say, "Teufel muss man mit Teufeln austreiben" (Devils must be driven out with devils). "Poison drives out poison."

See under POISON.

<sup>2</sup> Remedies doe cure without a physician, but not a physician without remedies.

ROBERT WITTIE, tr., *Popular Errors in Physick*, i, 42. (1651)

<sup>3</sup> Against the evil of death there is no remedy in the gardens. (Contra malum mortis, non est medicamen in hortis.)

UNKNOWN. A medieval Latin proverb. (c. 1400)

Agens deeth is worth no medicine.

JOHN LYDGATE, *The Daunce of Machabree*, l. 432. (c. 1430)

There is a remedie for all things, sauving for death.

JAMES SANFORD, tr., *Howres of Recreation*, p. 99. (1572)

Vnto al is remedie, except vnto death. (A tutto è rimedio, ecetto che alla morte.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

There is a remedy for everything but death. (Para todo hay remedio, si no es para la muerte.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

The French say, "Il y a remède à tout, fors à la mort."

## II—Desperate Remedies

<sup>4</sup> For a hard knot a hard wedge is necessary. (Malo arboris nodo, malus cuneus requierendus.)

HIERONYMUS OF CARDIA, *Oceanus*. (c. 300 B. C.) Cited by ERASMUS, *Adagia*, i, ii, 5, who also gives the variant, "Malo nodo, malus quaerendus cuneus" (For a hard knot seek a hard wedge). Included by TAVERNER in his *Translations from Erasmus*, fo. 5, with the rendering, "To a crabbed knotte muste be sought a crabbed wedge," and the addition, "A strong disease requyareth a stronge medicine. A shrewede wyfe a shrewede husbände to tame her. A boysteous horse, a boysteous snaffell."

Blunt wedges rive hard knots.

SHAKESPEARE, *Troilus*, i, 3, 316. (1601)

A crabbed knot must have a crabbed wedge.

JOHN DAVIES, *Scourge of Folly*, p. 24. (1611)

A blunt Wedge will do it, where sometimes a sharp Ax will not.

THOMAS FULLER, *Gnomologia*. No. 19. (1732)

<sup>5</sup> Extreme remedies are very appropriate for extreme diseases.

HIPPOCRATES, *Maxim*. (c. 400 B. C.) And Hippocrates adds, "To do nothing is sometimes a good remedy."

Strong disease requyareth a strong medicine. (Extremis malis extrema remedia.)

RICHARD TAVERNER, *Proverbs*, i, 4. (1539)

A desperate disease is to be committed to a desperate doctor.

JOHN LYLX, *Euphues* (Arber), p. 67. (1579)

So strange a maladie was to be cured with a desperate medicine.

LYLX, *Euphues and His England*, p. 321.

Diseases desperate grown

By desperate appliance are relieved,

Or not at all.

SHAKESPEARE, *Hamlet*, iv, 3, 9. (1600)

Diseases desperate must find cures alike.

JOHN FORD, *Broken Heart*. Act iii, sc. 2. (1633)

Desperate cuts must have desperate cures.

JOHN CLARKE, *Paroemiologia*, p. 200. (1639)

The Spanish form is, "A mala llaga, mala yerva" (For a desperate wound, a desperate herb).

Desperate diseases must have desperate cures.

THOMAS FULLER, *Church-History*, ix, ii. (1655)

The desprat'st is the wisest course.

BUTLER, *Hudibras to Sidrophel*, l. 5. (1663)

A desperate disease must have a desperate cure.

SHADWELL, *The Humourists*. Act iv. (1670)

A proverbial saying in physic, desperate diseases must have desperate remedies.

DANIEL DEFOE, *Reasons Against the Succession of the House of Hanover*. (1713) RICHARDSON, *Clarissa*. Ch. 7. (1748)

<sup>6</sup> When gentle medicines haue no force to purge, wee must vse bitter potions, and where the sore is neither to be dissolved by plaister, nor to be broken, it is requisite, it should be launced.

JOHN LYLX, *Euphues and His England* (Arber), p. 372. (1580)

Greevous woundes must have smarting playsters.

GEORGE PETTIE, *Petite Pallace*, p. 163. (1576)

The ultimate remedy is a cautery.

BURCKHARDT, *Arabic Proverbs*. No. 30. (1817)

<sup>7</sup> For the strongest maladies the strongest remedies. (Aux plus fortes maladies les plus forts remèdes.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580) Another French form is, "À mal désespéré, remède héroïque."

For great evils great remedies. (Aux grands maux les grands remèdes.)

MAX O'RELL, *John Bull et Son Ile*, p. 286. (1890)

<sup>8</sup> No one tries desperate remedies at first. (Extrema primo nemo temtavit loco.)

SENECA, *Agamemnon*, l. 153. (c. A. D. 60)

<sup>9</sup> Intemperate agues, make Physitians cruell.

WEBSTER, *Dutchesse of Malfy*. Act iv, sc. 1. (1614)

## III—The Remedy Worse than the Disease

<sup>1</sup> Cure the Disease and kill the Patient.

FRANCIS BACON, *Essays: Of Friendship*. (1597)  
It is kill or cure.

ROBERT E. SHERWOOD, *There Shall Be No Night*. Act ii. (1940)

<sup>2</sup> The cure is not worth the pain. (τὸ ἐπανόρθωμα τῆς ἀλγηδόνος οὐκ ἔστιον.)

GAIUS MARIUS, *Remark*, after having had a varicose vein cut from his leg. (c. 90 B. C.)

PLUTARCH, *Lives: Gaius Marius*. Ch. 6, sec. 3.

<sup>3</sup> My treatment increases the malady. (ὡμενος μείζον τὸ νόσημα ποιῶ.)

PLATO, *Protagoras*. Sec. 340E. (c. 389 B. C.)  
Still higher it mounts, more inflamed by the healing. (Exsuperat magis, aegrescitque medendo.)

VERGIL, *Aeneid*. Bk. xii, l. 46. (19 B. C.) Quoted by MONTAIGNE, iii, 12, with the French rendering, "Les remèdes ne font qu'aggraver le mal" (The remedies only aggravate the disease).

The disease is often made worse by the remedy. (Muchas veces hace la enfermedad del mismo remedio.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 121. (1647) Repeated in Maxim 138.

<sup>4</sup> Nearly all men die of their remedies, not of their diseases. (Presque tous les hommes meurent le leur remèdes, et non pas de leurs maladies.)

MOLIÈRE, *Le Malade Imaginaire*. Act iii, sc. 3, l. 151. (1673)

<sup>5</sup> As your physician, he is worse than the disease. (ἔστι δὲ θεραπέων τῆς νόσου βαρύτερος.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 504B. (c. A. D. 95)

<sup>6</sup> There are some remedies worse than the disease. (Graviora quaedam sunt remedia periculis.)

PUBLILIUS SYRUS, *Sententiae*. No. 238. (c. 43 B. C.)  
His remedies were more grievous than the offence. (Gravior remediis quam delicta erant.)

TACITUS, *Annals*. Bk. iii, sec. 28. (c. A. D. 116)  
Another Latin form is, "Excessit medicina malum" (The remedy has exceeded the disease). The Italians say, "Il remedio è peggio del male."

Ungrateful is Lucius Sulla, who healed his fatherland by remedies that were harsher than her ills. (Ingratus L. Sulla, qui patriam durioribus remediis, quam pericula erant, sanavit.)

SENECA, *De Beneficiis*. Bk. v, ch. 16. sec. 3. (c. A. D. 54)

The Remedy is worse than the Disease.

FRANCIS BACON, *Essays: Of Seditions and Troubles*. (1597) VANBRUGH, *The Provok'd Wife*. Act v. (1697) DEFOE, title of tract. (1714) etc., etc.

I find the medicine worse than the malady.

BEAUMONT AND FLETCHER, *Love's Cure*. Act iii, sc. 2. (c. 1613)

The cure Is worse than the disease.

MASSINGER, *The Bond-Man*. Act i, sc. 1. (1623)  
The Remedy often times proves worse than the Disease.

WILLIAM PENN, *Some Fruits of Solitude*. Maxim 332. (1693)

The cure sometimes presents a worse problem than the affliction.

ELLERY QUEEN, *The Trojan Horse*. (1940)

He decided that the cure, if any, was worse than the disease.

JOHN SPAIN, *Dig Me a Grave*, p. 168. (1942)

<sup>7</sup> How often does God find remedies for us worse than our perils. (Remedia quotiens invenit nobis deus | periculis peiora.)

SENECA, *Medea*, l. 433. (c. A. D. 60)

## REMEMBRANCE

See also Memory

<sup>8</sup> Things hard to bear grow pleasant to relate. (Aspera perpessu fiunt iucunda relatu.)

CATO (?), *Collectio Monostichon*, l. 32. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

'Tis sweet to think on what was hard t' endure.  
ROBERT HERRICK, *Satisfaction for Suffering*. (1648)

Oh! that was the good time; I was very unhappy (Oh! c'était le bon temps; j'étais bien mal heureuse.)

SOPHIE ARNOULD, *Remark*, to Claude Rulhière (c. 1785)

One day a famous actress was telling me of the rages of her first lover, and half-dreaming, half-laughing, she added this charming word: Oh, that was the good time—I was very unhappy.

(Un jour, une actrice fameuse  
Me contait les fureurs de son premier amant;  
Moitié revant, moitié rieuse,  
Elle ajouta ce mot charmant:  
Oh! c'était le bon temps, j'étais bien malheureuse.)

CLAUDE RULHIÈRE, *Épître à M. de Cha*— (c. 1787)

Oh, the good time when we were so unhappy (Oh le bon temps ou étions si malheureux.)

ALEXANDRE DUMAS, *Le Chevalier d'Harmental*. Bk. ii, p. 318. (c. 1860)

<sup>9</sup> The remembrance of the past is the teacher of the future.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*. Bk. iii, sec. 2. (1710) Ken Hoshino, tr. Quoted as a saying of Kagi.

<sup>10</sup> Woe to him who, left to moan,  
Reviews the hours of brightness gone.  
(τὸ δὲ μετ' εὐτυχίας κακοῦ-  
σθαι θνατοῖς βαρὺς αὐτῶν.)

EURIPIDES, *Iphigenia in Taurica*, l. 1121. (c. 414 B. C.)

Heavier will grow my woes if I remember joys. (Tristibus afficiar gravior, si laeta recorder.)

CATO (?), *Collectio Monostichon*, l. 37. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 626.

In every adversity of fortune, to have been happy is the most unhappy kind of misfortune. (In omni adversitate fortunae, infelicissimum est genus infortunii fuisse felicem.)

BOETHIUS, *De Consolatione Philosophiae*. Bk. ii, prose 4, l. 4. (c. A. D. 520)

There is no greater pain than to recall a happy time in wretchedness. (Nessun maggior dolore, | che ricordarsi del tempo felice | nella miseria.)

DANTE, *Inferno*. Canto v, l. 121. (c. 1300)

For of fortunes sharp adversitee

The worst kinde of infortune is this,

A man to have ben in prosperitee,

And it remembreth, whan it passed is.

CHAUCER (?), *Troilus*. Bk. iii, l. 1625. (c. 1380)

Nor nothyng more may hertis disaunaunce

Than off old ioie newe remembraunce.

JOHN LYDGATE, *The Fall of Princes*. Bk. i, l. 650. (c. 1440)

The remembrance of pleasure doubles our pain. (Che ricordarsi il ben doppia la noia.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Quoting an Italian proverb.

To have been happy adds to calamity.

BEAUMONT AND FLETCHER, *The Fair Maid of the Inn*. Act i, sc. 1, l. 250. (c. 1613)

The consideration of pleasures past greatly augments the pain present.

LING, comp., *Politeuphuia*, p. 102. (1669)

The memory of Happiness makes Misery woeful.

THOMAS FULLER, *Gnomologia* No. 4650. (1732)

Of joys departed

Not to return, how painful the remembrance!

ROBERT BLAIR, *The Grave*, l. 109. (1743)

There is no worse sorrow than remembering happiness in the day of sorrow. (Il n'est pire douleur Qu'un souvenir heureux dans le jour de malheur.)

ALFRED DE MUSSET, *La Saule*. (1837)

Remembrance wakes with all her busy train, Swells at my breast, and turns the past to pain.

OLIVER GOLDSMITH, *Deserted Village*, l. 81. (1770)

In after time a man finds joy even in woes, when he has suffered much and wandered much. (μετὰ γὰρ τε καὶ ἀλγεσι τέρεται ἀνὴρ, | ὅς τις δὴ μάλα πολλὰ πάθη καὶ πόλλ' ἐπαληθῆ.)

HOMER, *Odyssey*. Bk. xv, l. 400. (c. 850 B. C.)

Misquoted by ARISTOTLE, *Art of Rhetoric*, i, 11, 8.

It is truly pleasant to remember toil after one has escaped it. (ἀλλ' ἡδὺ τοι σωθέντα μεμνησθαι πόνων.)

EURIPIDES, *Andromeda*. Fr. 133, T.G.F. (c. 430 B. C.) Quoted approvingly by ARISTOTLE, *Art of Rhetoric*, i, 11, 8, and by CICERO, *De Finibus*, ii, 105, who gives the Latin, "Suavis laborum est praeteritorum memoria."

Past woes are sweet to hear. (ἡδὺ τοι μόχθων κλύειν.)

EURIPIDES, *Helen*, l. 665. (c. 412 B. C.)

The placid remembrance of past trouble is not without its charm. (Habet enim praeteriti doloris secreta recordatio delectationem.)

CICERO, *Ad Familiares*. Bk. v, epis. 12, sec. 4. (56 B. C.)

The memory of past evils is pleasant. (Iucunda memoria est praeteritorum malorum.)

CICERO, *De Finibus*. Bk. ii, ch. 32, sec. 105 (c. 45 B. C.)

Perchance even this distress will some day be a pleasure to recall. (Forsan et haec olim meminisse iuvabit.)

VERGIL, *Aeneid*. Bk. i, l. 203. (19 B. C.) La Fontaine puts the line into French: "Endurons tous ces maux; peut-être à l'avenir, | Nous sera-t-il bien doux de nous en souvenir" (Let us endure these woes; perhaps in the future they will be very sweet to us in remembrance).

It is a pleasure, too, to remember. (Namque est meminisse voluptas.)

OVID, *Heroides*, Epis. xviii, l. 55. (c. 10 B. C.)

Things that were hard to bear are sweet to remember. (Quae fuit durum pati, meminisse dulce est.)

SENECA, *Hercules Furens*, l. 656. (c. A. D. 60)

Laboures once done, be swete. (Iucundi acti labores.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 43. (1508) Taverner, tr.

The remembrance of the paine that is past is sweete.

GEOFFREY FENTON, tr., *Bandello*, i, 4. (1567)

The remembrance of perill past delighteth.

GEORGE PRETTIE, *Petite Pallace*, p. 61. (1576)

All these woes shall serve

For sweet discourses in our time to come.

SHAKESPEARE, *Romeo and Juliet*, iii, 5, 52. (1595)

Th' hydroptique drunkard, and night-scouting thiefe,

The itchy Lecher, and selfe tickling proud

Have the remembrance of past joyes, for reliefe Of comming ills.

JOHN DONNE, *Holy Sonnets*, iii. (c. 1617)

The remembrance of past sorrow is joyful.

JOHN CLARKE, *Paroemiologia*, p. 206. (1639)

Ah! how the memory of our Crosses past, Heightens our joys when we succeed at last.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

Past Labour's pleasant.

THOMAS FULLER, *Gnomologia*. No. 3845. (1732)

That which was bitter to endure, may be sweet to remember.

THOMAS FULLER, *Gnomologia*. No. 4385.

Sorrows remembered sweeten present joy.

POLLOCK, *Course of Time*. Bk. i, l. 464. (1827)

Pleasant the looking back upon our sins

In all their rainbow forms.

When the sad chastity of age begins,

How we regret the storms!

LAURENCE HOUSMAN, *Aged Virtue*. (c. 1920)

Fallen blossoms leave their perfume behind.

S. G. CHAMPION, *Racial Proverbs*, p. 438 (1938) A Japanese proverb.

He lives twice, who is able to find delight in the life that is past. (Hoc est | vivere bis, vita posse priore frui.)

MARTIAL, *Epigrams*. Bk. x, epig. 23. (A. D. 93)

Quoted by MONTAIGNE, iii, 5.

I remember, I remember,  
The house where I was born;  
The little window where the sun  
Came creeping in at morn.

THOMAS HOOD, *I Remember*. (1826)

Where is the heart that doth not keep,  
Within its inmost core,

Some fond remembrance hidden deep,  
Of days that are no more?

ELLEN C. HOWARTH, *'Tis But a Little Faded Flower*. (1864)

1  
The saddest lot of all, they say, is to know  
the good, and yet, perforce, to be debarred  
therefrom. (καλὰ γινώσκοντ' ἀνάγκ' ἐκτὸς ἔχειν  
πῶδα.)

PINDAR, *Pythian Odes*. Ode iv, l. 510. (462 B. C.)

CHURTON COLLINS, *Illustrations of Tennyson*, p. 62, says that this was the inspiration  
of Tennyson's line, given below.

This is truth the poet sings

That a sorrow's crown of sorrow is remembering  
happier things.

TENNYSON, *Locksley Hall*, l. 75. (1842)

2  
If I do not remember thee, let my tongue  
cleave to the roof of my mouth. (Adhaereat  
lingua mea faucibus meis, si non meminero  
tui.)

*Old Testament: Psalms*, cxxxvii, 6. (c. 250 B. C.)

Live remembering us. (Vive memor nostri.)

OVID, *Heroides*. Epis. xi, l. 125. (c. 10 B. C.)

I remember it better than my own name. (Teneo  
melius ista quam meum nomen.)

MARTIAL, *Epigrams*. Bk. iv, No. 37. (c. A. D. 90)

3  
Most mortals remember only that which hap-  
pens last. (Plurique mortales postrema memi-  
nere.)

SALLUST, *Bellum Catilinae*. Ch. li, sec. 15. (41 B. C.)

4  
No one forgets his own happiness. (Nemo  
felicitatis suae obliviscitur.)

SENECA (?), *Ludus de Morte Claudii* Sec. 5.  
(c. A. D. 55)

Remembered joys are never past.

JAMES MONTGOMERY, *The Little Cloud*. (1818)

5  
Praising what is lost  
Makes the remembrance dear.

SHAKESPEARE, *All's Well that Ends Well*, v, 3,  
19. (1602)

Rue, even for ruth, here shortly shall be seen.  
In the remembrance of a weeping queen.

SHAKESPEARE, *Richard II*, iii, 4. 106. (1595)

There's rosemary, that's for remembrance.

SHAKESPEARE, *Hamlet*, iv, 5, 175. (1600)

6  
Our Knowledge is but mere Remembrance all,  
Remembrance is our Treasure and our Food.

SWIFT, *To Sir William Temple*, l. 30. (1689)

7  
You can't order remembrance out of a man's  
mind.

THACKERAY, *The Virginians*. Ch. 10. (1858)

8  
The weight of present woe will express the  
sweetness of past experience.

H. R. THOREAU, *Early Spring in Massachusetts*.  
3 April, 1842.

9  
I'll see if I can call it back from recollection's  
vaults.

MARK TWAIN, *Huckleberry Finn*. Ch. 21. (1884)

## REMORSE

See also Regret, Repentance

10  
Hastow som remors of conscience?

CHAUCER, *Troilus*. Bk. i, l. 554. (c. 1380)

He is euer in doubt and in remors of conscience.

WILLIAM CAXTON, tr., *Cato*, sig. Dj. (1483)

And first within the portche and lawes of Hell  
Sate diepe Remorse of conscience.

THOMAS SACKVILLE, *The Mirror for Magis-  
trates: Induction*. (1563)

11  
Remorse, the fatal egg by Pleasure laid.

COWPER, *The Progress of Error*, l. 239. (1780)

Remorse is the poison of life.

CHARLOTTE BRONTË, *Jane Eyre*. Ch. 14. (1847)

Remorse is a violent dyspepsia of the mind, . . .

And one man's remorse is another's reminiscence.

OGDEN NASH, *A Clean Conscience Never Re-  
laxes*. (1940)

Remorse is the thing we ought to feel and don't.

ANONYMOUS, *Meditations in Wall Street*, p.

143. (1940) Another American variant, "Re-  
morse is a sign that it wasn't as pleasant as  
expected."

Remorse—the "again-bite."

R. A. FREEMAN, *The Case of Oscar Brodski*:  
(1941)

Remorse is pride's ersatz for repentance.

ALDOUS HUXLEY, *Time Must Have a Stop*. Ch.  
30. (1944)

12  
A daie after the fayre comth this remors.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

"A day after the fair," a day too late. See  
under LATENESS.

13  
Remorse goes to sleep during a prosperous  
period and wakes up in adversity. (Le re-  
mords s'endort durant un destin prospère et  
s'aigrit dans l'adversité.)

J.-J. ROUSSEAU, *Confessions*. Bk. i. (a. 1778)

14  
No man is more heavily punished than he  
who is consigned to the torture of remorse.  
(Nec quisquam gravius adficitur quam qui ad  
supplicium paenitentiae traditur.)

SENECA, *De Ira*. Bk. iii, ch. 26. (c. A. D. 55)

O, full of scorpions is my mind.

SHAKESPEARE, *Macbeth*, iii, 2, 36.

Nor ear can hear nor tongue can tell

The tortures of that inward hell.

LORD BYRON, *The Giaour*, l. 748. (1813)

15  
Abandon all remorse;

On horror's head horrors accumulate.

SHAKESPEARE, *Othello*, iii, 3, 369. (1605)

Farewell, remorse: all good to me is lost;  
Evil, be thou my good.

MILTON, *Paradise Lost*. Bk. iv, l. 109. (1667)

1 Why feel remorse for what is past recall? (τὶ σὴτ' ἂν ἀλγούης ἐπ' ἐξυργασμένοις;)

SOPHOCLES, *Ajax*, l. 377. (c. 409 B.C.)

Remorse for what is done is useless. (ἀνωφελὲς αἰ μεταμέλειαι.)

PHILO, *De Iosepho*. Sec. 173. (c. A.D. 40)

## REPENTANCE

See also Regret, Remorse

2 If only I could be saved now! (οὐν γένοιτο σωθῆναι μόνον.)

AESOP, *Fables: The Tortoise and the Eagle*. (c. 600 B.C.) The tortoise asked the eagle to teach it to fly, but soon had cause to repent, and exclaimed, "If only I could be saved now, I'd never again be so foolish!"

He repents too late who repents after he has lost.

(Je di: *Cil se repent trop tart, Qui se repent quant a perdu.*)

UNKNOWN, *De III. Dames Qui Troverent I. Vil*, l. 139 (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, v, 36.

I repent of it, but it is too late. (Si m'en repent, mais ch'est à tart.)

MILON D'AMIENS, *De Prestre et du Chevalier*, l. 783. (c. 1250) MONTAIGLON, ii, 71.

You come too late to repent. (Tu vendras tart au repentir.)

DURAND, *Des Trois Boçus*, l. 222. (c. 1250) MONTAIGLON, i, 20.

3 One self-chastisement in a man's heart is better than many lashes.

*Babylonian Talmud: Berachoth*, fo. 7a. (c. 450)

Better is one hour of repentance and good deeds in this world than a whole life in the World to Come.

*Babylonian Talmud: Pirké Aboth*, iv, 22

Repentance and good deeds are man's advocates.

*Babylonian Talmud: Shabbath*, fo. 32a.

4 I ne'er repented any thing yet in my life,  
And scorn to begin now.

BEAUMONT AND FLETCHER, *The Queen of Corinth*. Act iv, sc. 1. (c. 1613)

Never to repent and never to reproach others, these are the first steps to wisdom.

DENIS DIDEROT, *Pensées*. (a. 1784)

Come, fill the Cup, and in the fire of Spring  
Your Winter-garment of Repentance fling:

The Bird of Time has but a little way

To flutter—and the Bird is on the Wing.

EDWARD FITZGERALD, *The Rubáiyát*. St. 7. (1859)

5 Repent one day before thy death. (μὴ ἀνάμενε ἐπιστρέφαι πρὸς κύριον, καὶ μὴ ὑπερβάλλου ἡμέραν ἐξ ἡμέρας.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, v, 7. (c. 190 B.C.)

R. Eliezer said, "Repent one day before your death." His disciples asked him, "Does, then, anyone know on which day he will die?" He replied to them, "How much more reason is there for him to repent today!"

*Babylonian Talmud: Shabbath*, fo. 153a. (c. 450) See also *Pirké Aboth*, ii, 10, and *Sepher Hachasdim*, sec. 82.

Delay not repentance, for death comes unawares.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 450 (c. 1050)

"Would a man 'scape the rod?"

Rabbi Ben Karshook saith,

"See that he turn to God

The day before his death."

"Ay, could a man inquire

When it will come!" I say.

The Rabbi's eye shoots fire—

"Then let him turn to-day!"

ROBERT BROWNING, *Ben Karshook's Wisdom* (1854)

"Oh, God, if I were sure I were to die tonight I would repent at once." It is the commonest prayer in all languages.

BARRIE, *Sentimental Tommy*. Ch. 8. (1896)

The moral is a monkish one: repent and reform now; for tomorrow it may be too late.

SHAW, *Man and Superman: Preface*. (1903)

6 Repentance. The faithful attendant and follower of Punishment.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

7 For old sins, new penitence. (Peccato vecchio. penitenza nuova.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 203. (1856) An Italian proverb.

8 In all my life, I have never repented but of three things: that I trusted a woman with a secret, that I went by sea when I might have gone by land, and that I passed a day in idleness.

MARCUS CATO. (c. 160 B.C.) See PLUTARCH, *Lives: Marcus Cato*. Ch. 9, sec. 6. Quoted by RABELAIS, *Pantagruel*. Bk. iv, ch. 24.

9 Who sins and mends commends himself to God. (Quien yerra y se enmienda, a Dios se encomienda.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 28. (1615)

10 Penitence of goode and humble folk is the penitence of every day.

CHAUCER, *Canterbury Tales: The Persones Tale*. Sec. 3. (c. 1389) Quoting St. Augustine.

11 The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

C. C. COLTON, *Lacon*. Vol. i, No. 455. (1820)

12 No power can the impenitent absolve. (Ch' assolver non si può, chi non si pente.)

DANTE, *Inferno*. Canto xxvii, l. 118. (c. 1300)

<sup>1</sup> I will not buy repentance for ten thousand drachmas. (οὐκ ἀνοῦμαι μυρίων δραχμῶν μεταμέλειαν.)

DEMOSTHENES, when Lais, the celebrated courtesan of Corinth, demanded that sum as the price of her favors. (c. 340 B. C.) See AULUS GELLIUS, i, 8.

Not every man may go to Corinth town. (οὐ πάντες ἀνδρὸς ἐς Κόρινθον ἐσθ' ὁ πλοῦς.)

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 8. (C. A. D. 150) Gellius says that the origin of this Greek maxim was the fact that Lais demanded such a high price for her favors that few could afford them.

Lais, the most beautiful of women, when I ask you what is the price of your favors, you at once require an Attic talent. At such a cost, Lais, I do not buy repentance. (Tanti non emo. Lai, poenitere.)

MARTIAL (?), *Epigrams: Against Lais*. Loeb, p. 531. (C. A. D. 85) The French proverb, "Le repentir coûte bien cher" (Repentance costs very dear) is derived from this anecdote.

In time [they] should him fear,

Lest after they buy repentance too dear.

BEN JONSON, *The Poetaster*. Act v, sc. 1 (1601)

<sup>2</sup> Repentance is the virtue of weak minds.

DRYDEN, *Indian Emperor*. Act iii, sc. 1. (1665)

<sup>3</sup> No resolution of repenting hereafter can be sincere.

FRANKLIN, *Poor Richard's Almanack*, 1739.

<sup>4</sup> True repentance never comes too late. (Poenitentia vera numquam est sera.)

FULGENTIUS, *Faith*. (C. A. D. 508) As quoted by PONTANUS, p. 160, who also quoted St. Augustine as saying, "True repentance is rare" (Poenitentia sera raro vera).

It is an old saying, Repentance is never too late; but it is a true saying, Repentance is never too soon.

HENRY SMITH, *Sermons* (1866), i, 218. (a.1591) It's never too late to repent.

JOHN RAY, *English Proverbs*, p. 112. (1670) He comes never too late who comes repentant

JUAN DE HOROZCO, *Manasses*. Act iii.

And while the lamp holds out to burn,  
The vilest sinner may return.

ISAAC WATTS, *Hymns*. Bk. i, No. 88. (1707)

<sup>5</sup> Repentance is not to be measured by Inches and Hours.

THOMAS FULLER, *Gnomologia*. No. 4017. (1732)

<sup>6</sup> Rise not without thanks, nor sleep not without repentance.

ROBERT GREENE, *Never Too Late*. (1590)

<sup>7</sup> I singe nowe in this facte, *factus est repente*,  
Nowe mine eies be open I do repent me.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

<sup>8</sup> The hearts of good men admit of repentance. (ἀκεστὰ τοι φρένες ἐσθλῶν.)

HOMER, *Iliad*. Bk. xiii, l. 115. (c. 850 B. C.)

A noble mind disdains not to repent.

POPE, tr., *Iliad*, xv, 227. (1720)

<sup>9</sup> He who finds it easy to repent will find it easy to sin.

F. E. HULME, *Proverb Lore*, p. 215. (1902)

<sup>10</sup> The commune proverbe seith thus: "he that sone demeth sone shal repent." (Car l'on dit communément: qui tost juge, tost se repent.)

JEAN DE MEUNG (?), *Le Livre de Melibee et de Dame Prudence*, i, 190. (c. 1290) Chaucer, tr. (c. 1387)

<sup>11</sup> I repent in dust and ashes. (Ago poenitentiam in favilla et cinere.)

*Old Testament: Job*, xlii, 6. (c. 350 B. C.)

Now, mea culpa, lord! I me repent.

CHAUCER (?), *Troilus*. Bk. ii, l. 525. (c. 1380)

His soul smelt pleasant as rain-wet clover.

"I have sinned and repented and that's all over."

STEPHEN VINCENT BENÉT, *King David*. (1931)

<sup>12</sup> It is a common saying, *Poenitentia sera raro vera*.

HUGH LATIMER, *Works* (P.S.), ii, 193. (1552)

Late repentance is seldom true.

JOHN CLARKE, *Paroemiologia*, p. 255. (1639)

He well repents that will not sin, yet can;

But Death-bed sorrow rarely shews the man.

NATHANIEL LEE, *The Princess of Cleve* Act iv. sc. 3. (a. 1692)

A death-bed repentance seldom reaches to restitution.

JUNIUS, *Letters: Dedication*. (1769)

<sup>13</sup> He runneth far that neuer returneth, and he sinneth deadly that neuer repenteth.

JOHN LYLY, *Euphues* (Arber) p. 197. (1579)

Better solde for sorrow, then bought for repentaunce.

LYLY, *Euphues and His England*, p. 288.

<sup>14</sup> Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. (οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.)

*New Testament: Luke*, xv, 7. (C. A. D. 65) The *Vulgate* is, "Gaudium erit in caelo super uno peccatore poenitentiam agente, quam super nonagintanovem iustis, qui non indigent poenitentia."

<sup>15</sup> Harm doon, to late folweth repentaunce.

JOHN LYDGATE, *The Fall of Princes*. Bk. iii, l. 915. (c. 1440)

Bought witte is deare, and drest with sower salte,  
Repentaunce commes to late.

GEORGE GASCOIGNE, *Posies: Flowers*. (1575)

When all is consumed, repentance comes too late.

JOHN RAY, *English Proverbs*, p. 22. (1670)

When all is gone, Repentance comes too late.

THOMAS FULLER, *Gnomologia*. No. 5545. (1732)



1 He that repents either was, or is, a fool.  
SAMUEL PALMER, *Proverbs*, p. 286. (1710)  
He that repents of his own Act, either is, or was  
a Fool by his own Confession.

THOMAS FULLER, *Gnomologia*. No. 2264. (1732)  
Repentance is the Whip for Fools.  
THOMAS FULLER, *Gnomologia*. No. 4018.

2 Repentance follows a hasty plan. (Velox consilium sequitur paenitentia.)

PUBLILIUS SYRUS, *Sententiae*. No. 734. (c. 43 B. C.)  
Repentance is the fruite of haast.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 107. (1477)

He who repents his deed punishes himself. (Sibi supplicium ipse dat quem admissi paenitet.)

PUBLILIUS SYRUS, *Sententiae*. No. 660.

3 Who repents his sin is almost innocent. (Quem paenitet peccasse paene est innocens.)

SENECA, *Agamemnon*, l. 243. (c. A. D. 60)

Repentance and good works are as a shield against punishment.

RABBI ELIEZER BEN JACOB, *Mishnah: Pirké Aboth*, iv, 15. (c. A. D. 180)

He that sinneth, and verrailly repenteth him in his laste ende, holy chirche yet hopeth his saviour.

CHAUCER, *The Persones Tale*, Sec. 2. (c. 1389)  
Who after his transgression doth repent.

Is halfe, or altogether innocent.

ROBERT HERRICK, *Penitence*. (1648) However,  
another proverb says, "Repentance is good,  
but innocence is better."

4 I desire rather to feel compunction than to know its definition. (Opto magis sentire compunctionem, quam scire eius definitionem.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 1. (c. 1420)

5 Repent in the morning, and in the evening you will have already gained the wage that will support you.

TSE-CHAN, *Sublimity of Righteousness*. (c. 550 B. C.)

But with the morning cool repentance came.

SCOTT, *Rob Roy*. Ch. 12. (1818)

The morning is the time for repentance.

BESANT AND RICE, *Chaplain of the Fleet*, i, 159. (1881)

6 The Romish doctors reckon three stages in the passage from vice to virtue, attrition, contrition, and repentance.

ABRAHAM TUCKER, *The Light of Nature Pursued*, ii, 65. (1768)

ON THE STOOL OF REPENTANCE, *see under STOOL*.

7 There's no repentance in the grave.

ISAAC WATTS, *Solemn Thoughts*. (1707)

8 O Penitence, let me truly tast thy Cup,  
That throwes men downe, onely to raise them up.

WEBSTER, *Dutchesse of Malfy*, v, 2. (1614)

9 Repentance is quite out of date, and beside, if a woman really repents, she has to go to a bad dressmaker, otherwise no one believes in her.

OSCAR WILDE, *Lady Windermere's Fan*. Act iii. (1892) "Few women repent if the sun is shining brightly," adds an unidentified ironist.

## REPETITION

10 "What again?" quoth Paul when his wife made him a cuckold the second time.

JOHN CLARKE, *Paroemiologia*, p. 303. (1639)

"What again?" quoth Palmer.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

11 Repetition is every where unacceptable, tho' 'twere in Homer.

THOMAS FULLER, *Gnomologia*. No. 4020. (1732)

12 Use not vain repetitions. (μὴ βατταλογήσητε.)  
*New Testament: Matthew*, vi, 7. (c. A. D. 65)

The *Vulgate* is, "Nolite multum loqui."

The Scriptures abound in elegant repetitions.

THEOPHILUS GALE, *The Court of the Gentiles*, i, iii, x, 107. (1669)

13 I object to saying things twice. (Nolo bis iterari.)

PLAUTUS, *Pseudolus*, l. 388. (c. 195 B. C.)

14 I re-tell thee again and again.

SHAKESPEARE, *Othello*, i, 3, 372. (1605) The French have a proverbial phrase, "Toujours perdrix" (always partridge), meaning always the same thing, said to have originated from the story of Henry IV having ordered nothing but partridge to be served to his confessor, who had rebuked him for his love affairs.

CRAMBE, REPETITION, *see under CABBAGE*.

## REPORT

*See also Reputation, Rumor*

15 Thou shalt not raise a false report. (Non suscipies vocem mendacii.)

*Old Testament: Exodus*, xxiii, 1. (c. 550 B. C.)  
Generall reports are seldom false. Vox populi vox Dei.

THOMAS FULLER, *The Holy State: Of Fame*. (1642) "What everyone says must be true."

*See also under VOICE*.

I am almost inclined to reverse the proverb and say, "What every one says must be a lie."

S. T. COLERIDGE, *Letters*, i, 119. (1820)

16 A false report rides post.

JAMES HOWELL, *Proverbs: Brit.-Eng.*, p. 14. (1659) There is a Latin proverb, "Ea fama vagatur" (That report is in circulation), and another, "Dictum de dicto" (A report founded on a report).

17 A good report maketh the bones fat. (Fama bona impinguat ossa.)

*Old Testament: Proverbs*, xv, 30 (c. 350 B. C.)

By evil report and good report. (διὰ δυσφημίας καὶ εὐφημίας.)

*New Testament: II Corinthians*, vi, 8. (c. A. D.

55) *The Vulgate* is, "Per infamiam, et bonam famam."

Far better thou be good, although defamed, than bad and of good report.

SADI, *Gulistan*. Ch. ii. Apologue 23. (c. 1258)

### REPROACH

1 A man's first care should be to avoid the reproaches of his own heart.

JOSEPH ADDISON, *Sir Roger de Coverley Papers: Sir Roger on the Bench*. (1711)

2 One reproach for another. (ὀνειδος ἀντ' ὀνείδους.)

AESCHYLUS, *Agamemnon*, l. 1560. (458 B.C.)  
Sting thy liver with merited reproaches, for to the right-minded reproach serves as a spur. (ἀλγῶσον ἥπαρ ἐνδίκῳις ὀνείδεσιν | τοῖς σώφροσιν γὰρ ἀντίκεντρα γίνεταί.)

AESCHYLUS, *Eumenides*, l. 135. (458 B.C.)

3 He who bears reproach without resentment escapes a thousand grievances.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

Better a good grievance than a bad compensation. (Mas vale buena queja que mala paga.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

4 The Sting of a Reproach is the Truth of it.

THOMAS FULLER, *Gnomologia*. No. 4769. (1732)

5 This was he, whom we had sometimes in derision, and a proverb of reproach. (Hi sunt, quos habuimus aliquando in derisum.)

*Apocrypha: Wisdom of Solomon*, 5, 3 (c. 100 B.C.)

### REPROOF

6 Severitie breedeth Feare, but Roughnesse breedeth Hate. Even Reproofes from Authority, ought to be Grave, and not Taunting

FRANCIS BACON, *Essays: Of Great Place*. (1597)

7 Reprove thy neighbour before thou threaten.

BEN SIRA, *Book of Wisdom*, xix, 17. (c. 150 B.C.)

Reprove before you punish.

SALOMON IBN GABIROL, *Mibhar ha-Penimim (Choice of Pearls)*. No. 271. (c. 1050)

8 Salomon seith: that "he that repreveth him that doth folye, he shal finde gretter grace than he that deceyveth him by swete wordes."

CHAUCER, *Tale of Melibeuus*. Sec. 57. (c. 1387)

Flattery is sickness; reproof is medicine. (Kan yen chi yeh: k'u yen yao yeh.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1693. (1875)

Who flatters me is my enemy; who reproves me is my teacher. (Tao wu 'hao ché shih wu tsei; | Tao wu o ché shih wu shih.)

SCARBOROUGH, *Chinese Proverbs*. No. 1702.

Who reproves the lame must go upright.

SAMUEL DANIEL, *History of the Civil War*. Bk.

iii, st. 10. (1595) The usual form is, "Only the upright may reprove the lame."

10 He that can bear a Reproof, and mend by it, if he is not wise, is in a fair way of being so.

FRANKLIN, *Poor Richard's Almanack*, 1750

11 Public Reproof hardens Shame.

THOMAS FULLER, *Gnomologia*. No. 3977. (1732)

Reproof never does a wise Man any harm.

THOMAS FULLER, *Gnomologia*. No. 4026.

12 Admonition leads to friendship, for without admonition love is worthless.

*Midrash Rabbah, Genesis*, liv. (c. 550) *Rokeiach: Preface*, has, "There is no kindness like that of friendly admonition."

13 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. (Noli arguere derisorem, ne oderit te. Argue sapientem, et diliget te.)

*Old Testament: Proverbs*, ix, 8. (c. 350 B.C.)

Fear not the anger of the wise to raise;

Those best can bear reproof who merit praise.

POPE, *Essay on Criticism*. Pt. iii, l. 23. (1709)

14 Open rebuke is better than secret love. (Melior est manifesta correptio, quam amor absconditus.)

*Old Testament: Proverbs*, xxvii, 5. (c. 350 B.C.)

Rebukes ought not to weigh a graine more of salt then suger.

JOHN LYLY, *Euphues and His England* (Arber), p. 327. (1580)

Rebukes ought not to have a Grain of Salt more than of Sugar.

THOMAS FULLER, *Gnomologia*. No. 4007. (1732)

15 Reproof is cruel in adversity. (Crudelis est in re adversa obiurgatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 101. (c. 43 B.C.)

16 Buy a fan to cover your face. (Mai pa shan tzū ché lien.)

SCARBOROUGH, *Chinese Proverbs*. No. 1689.

(1875) Said to another this conveys reproof; said of one's self, apology

17 He that sharply chides is ready to pardon.

THOMAS SHELTON, tr., *Don Quixote* Pt. ii, ch. 70. (1620)

He that sharply chides, is the most ready to pardon.

THOMAS FULLER, *Gnomologia*. No. 2293. (1732)

### REPUBLIC

See also Democracy

18 A monarchy is a merchantman which sails well, but will sometimes strike on a rock and go to the bottom, a republic is a raft which will never sink, but then your feet are always in the water.

FISHER AMES, *Speech*, House of Representatives. (1795) Quoted by EMERSON, *Politics*.

A monarchy is like a man-of-war,—bad shots between wind and water hurt it exceedingly; there is danger of capsizing. But democracy is a raft. You cannot easily overturn it. It is a wet place, but it is a pretty safe one.

JOSEPH COOK, *Monday Lectures: Labor*. (1880)

A striking example of a bad paraphrase to avoid direct quotation.

<sup>1</sup> The republican is the only form of government which is not eternally at open or secret war with the rights of mankind.

THOMAS JEFFERSON, *Reply to Address*. (1790)  
The republican government is slow to move, yet when once in motion, its momentum becomes irresistible.

JEFFERSON, *Letter to F. C. Gray*. (1815)

<sup>2</sup> An acrimonious and surly republican.

SAMUEL JOHNSON, *Lives of the Poets: Milton*. (1779)

<sup>3</sup> You are an impertinent, my friend, a man to be banished from the republic of letters. (Vous êtes un impertinent, mon ami, un homme bannissable de la république des lettres.)

MOLIÈRE, *Le Mariage Forcé*. Sc. 4, l. 2. (1664)

Pray consider what a figure a man would make in the republic of letters.

JOSEPH ADDISON, *Ancient Medals*, i, 19. (1702)  
The commonwealth of letters.

ADDISON, *The Spectator*. No. 529. (1712)

A pamphlet which should make a great noise in the republic of letters. (Une brochure . . . qui doit faire grand bruit dans la république des lettres.)

LE SAGE, *Gil Blas*. Bk. xii, ch. 7. (1715)

The death of Dr. Hudson is a loss to the republic of letters.

WILLIAM KING, *Letter*, 7 Jan., 1719.

If there could be a wise republic, it ought to be, apparently, the republic of letters. (S'il pouvait y avoir une république sage, ce devrait être, ce semble, la république des lettres.)

VAUVENARGUES, *Réflexions*. No. 675. (1746)

"The Republic of Letters" is a very common expression among the Europeans.

GOLDSMITH, *The Citizen of the World*. Letter 20. (1760)

It gives me sincere satisfaction to learn the flourishing state of your literary republic.

GEORGE WASHINGTON, referring to Harvard College. (1789) See ELIOT, *History of Harvard College*, p. 152.

<sup>4</sup> Republics are brought to their ends by luxury, monarchies by poverty. (Les républiques finissent par le luxe; les monarchies par la pauvreté.)

MONTESQUIEU, *The Spirit of the Laws*. Ch. 7. (1748)

<sup>5</sup> Republics exist only on tenure of being agitated.

WENDELL PHILLIPS, *Speech*, in Boston, 28 Jan., 1852.

<sup>6</sup> In a republic, all are masters, and each tyrannizes over the others.

MAX STIRNER, *The Ego and His Own*. (1845)  
See also LOWELL, under DEMOCRACY.

<sup>7</sup> It is easier for a republican form of government to be applauded than realized. (Rei publicae forma laudari facilius quam evenire.)

TACITUS, *Annals*. Bk. iv, sec. 33. (c. A. D. 116)

## REPUTATION

See also Name: Good Name

<sup>8</sup> I am a long-suffering man. I pay heed to my reputation; it shows what is in my heart.

ANTEF, *Philosophy*. No. iv. From his stele in British Museum. (c. 2200 B. C.)

<sup>9</sup> He who leaves the fame of good works after him does not die.

BURCKHARDT, *Arabic Proverbs*. No. 625. (1817)

<sup>10</sup> Hold fast to your reputation. (Existimationem retine.)

CATO (?), *Disticha: Prol.* No. 42. (c. 175 B. C.)  
The wounds of base repute are never cured. (Numquam sanantur deformis vulnera fama.)

CATO (?), *Collectio Monostichorum*, l. 5. See *Minor Latin Poets*, Loeb, p. 624.

A wounded reputation is seldom cured.

H. G. BOHN, *Handbook of Proverbs*, p. 304. (1855)

<sup>11</sup> The reputation of a woman may be compared to a mirror of crystal, shining and bright, but liable to be sullied by every breath that comes near it.

CERVANTES, *Don Quixote*. Pt. i, ch. 33. (1605)  
Reputation crackt is a Venice-Glass broke.

THOMAS FULLER, *Gnomologia*. No. 4021. (1732)  
Glass, China, and Reputation, are easily crack'd. and never well mended.

FRANKLIN, *Poor Richard's Almanack*, 1750.

The Italians say, "A good reputation is like the cypress: once cut, it never again puts forth leaf."

Don't consider your reputation, and you may do anything you like.

S. G. CHAMPION, *Racial Proverbs*, p. 374. (1938) A Chinese proverb.

<sup>12</sup> The solar system has no anxiety about its reputation.

EMERSON, *Conduct of Life: Worship*. (1860)  
The reputations of the nineteenth century will one day be quoted to prove its barbarism.

EMERSON, *Uses of Great Men*. (1850)

All reputations each age revises.

EMERSON, *Journals*, v, 312. (c. 1860)

<sup>13</sup> A great Reputation is a great Charge.

THOMAS FULLER, *Gnomologia*. No. 202. (1732)

A successful Man loses no Reputation.

THOMAS FULLER, *Gnomologia*. No. 426.

Reputation depends less upon our selves than upon Fortune.

THOMAS FULLER, *Gnomologia*. No. 4022.

Reputation serves to Virtue, as Light does to a Picture.

THOMAS FULLER, *Gnomologia*. No. 4025.

1 Work is the price that is paid for reputation. (Cómprase la reputación á precio de trabajo.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 18. (1647)

Reputation depends more on what is hidden than on what is done. (Consiste el crédito en el recato más que en el hecho.)

GRACIAN, *Oráculo Manual*. Maxim 126.

Never stake your reputation on a single cast. (Nunca exponer el crédito á prueba de sola una vez.)

GRACIAN, *Oráculo Manual*. Maxim 185.

2 The great difficulty is first to win a reputation; the next to keep it while you live; and the next to preserve it after you die.

BENJAMIN R. HAYDON, *Table Talk*. (a. 1846)

3 Some man maie steale a hors better Than some other maie stande and looke vpon.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

That is, with a good reputation, a man can get away with anything; with a bad one, it is dangerous even to look at a horse. The Chinese say, "One man may set the town ablaze, another may not light his lantern."

Some man may better steale a horse, than another looke ouer the hedge.

JOHN LYL, *Endimion*. Act iii, sc. 3. (1591)

Some may better steal a horse than others look on.

THOMAS MIDDLETON, *Michaelmas Terme*. Act i, sc. 1. (1607)

One man may better steal a horse, than another look over a hedge.

JOHN RAY, *English Proverbs*, p. 128. (1670)

See the partiality of mankind! One man may steal a horse, better than another look over a hedge.

GAY, *The Beggar's Opera*. Act iii, sc. 4. (1728)

An Englishman may look over the hedge, while an Irishman must not stale a horse.

GARRICK, *The Irish Widow*. Act i, sc. 3. (1772)

Nobody has bellowed "Plagiarist!" Some people may not look over a fence: Mr. [R. L.] Stevenson, if he liked, might steal a horse.

ANDREW LANG, *Essays in Little*, p. 30. (1891)

4 How many people live on the reputation of the reputation they might have made!

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 3. (1858)

5 Those that throw away virtue must not expect to save reputation.

F. E. HULME, *Proverb Lore*, p. 133 (1902)

6 The blaze of a reputation cannot be blown out, but it often dies in the socket.

SAMUEL JOHNSON, *Letter to Mrs. Thrale*, 1 May, 1780.

7 Men . . . have their reputation by distance.

BEN JONSON, *Explorato: Decipimur Specie*. (1636)

8 Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing.

ABRAHAM LINCOLN, *Epigram*. (c. 1863) See GROSS, *Lincoln's Own Stories*, p. 109.

Many a man's reputation would not know his character if they met on the street.

ELBERT HUBBARD, *The Philistine*, iv, 82. (1897)

Character is made by what you stand for; reputation by what you fall for.

ROBERT QUILLEN, *Epigram*. (c. 1935)

9 Woe unto you, when all men shall speak well of you! (οὐαὶ ὑμῖν καλῶς ὑμᾶς εἰπωσιν πάντες οἱ ἄνθρωποι.)

*New Testament: Luke*, vi, 26. (c. A. D. 65) The Vulgate is, "Vae cum benedixerint vobis homines."

Reputation is but a synonym of popularity.

ANNA JAMESON, *Essays: Allston*. (c. 1850)

10 The sort of people with the reputation that we journalists describe as unsavoury.

SOMERSET MAUGHAM, *Christmas Holiday*. (1939)

11 A superior man is ashamed of a reputation beyond his merits.

MENCIUS, *Discourses*. Bk. iv, pt. ii, ch. 18, sec. 3. (c. 300 B. C.)

12 How many worthy men have we seen survive their own reputation! (Combien avons nous vu d'hommes vertueux survivre à leur propre reputation!)

MONTAIGNE, *Essays*. Bk. ii, ch. 16. (1580)

13 A great reputation is a great noise: the more there is made, the farther off it is heard.

NAPOLEON, *Sayings*. See EMERSON, *Representative Men: Napoleon*. (c. 1816)

14 Reputation is measured by the acre.

SIR THOMAS OVERBURY, *News from Any Whence: Countrey News*. (1613)

Reputation is commonly measured by the Acre.

THOMAS FULLER, *Gnomologia*. No. 4023. (1732)

15 We are ourselves responsible for the good and the ill that is said of us. (αὐτοὺς ἑμαὶ καὶ τοῖς λόγοις καὶ τοῖς ἔργοις ψευδομένου εἰλέγειν.)

PHILIP, KING OF MACEDON. (c. 350 B. C.) See PLUTARCH, *Moralia: Sayings of Kings*, 177E.

It is a maxim with me that no man was ever written out of reputation but by himself.

RICHARD BENTLEY, *Apothegm*. (a. 1742) See MONK, *Life of Bentley*. Vol. i, ch. 6.

16 Blessed is he who has a good reputation. (ὁ δ' ἄλβιος, ὃν φάμαι κατέχοντ' ἀγαθαί.)

PINDAR, *Olympian Odes*. No. vii, l. 10. (464 B. C.)

A good reputation keeps its lustre in the dark. (Bona fama in tenebris proprium splendorem tenet.)

PUBLILIUS SYRUS, *Sententiae*. No. 83. (c. 43 B. C.)

An honorable reputation is a second patrimony.  
(Honestus rumor alterum est patrimonium.)

PUBLILIUS SYRUS, *Sententiae*. No. 254.

To the upright man a good reputation is the greatest inheritance. (Probo bona fama maxima est hereditas.)

PUBLILIUS SYRUS, *Sententiae*. No. 546.

The purest treasure mortal times afford  
Is spotless reputation: that away,  
Men are but gilded loam or painted clay.

SHAKESPEARE, *Richard II*, i, 1, 177. (1595)

A good Reputation is a fair Estate.

THOMAS FULLER, *Gnomologia*. No. 172. (1732)

Win a good reputation, and sleep at your ease.  
(Cobra buena fama, y échate a dormir.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 248. (1856) A Spanish proverb. The French say, "Acquiers bonne renommée, et dors grasse matinée."

There are few things better worth having in this world than a good reputation.

WILLIAM ROUGHHEAD, *Murder and More Murder*, p. 195. (1939)

Those who have been most celebrated have not always been the most illustrious. (Illustrium alia clariora esse, alia maiora.)

PLINY, *Epistles*. Bk. iii, epis. 16. (A. D. 98)

Reputation is the life of the mind, as breath is the life of the body.

T. SALDKELD, tr., *The Complete Gentleman*, p. 96. (1730)

Seeking the bubble reputation.

SHAKESPEARE, *As You Like It*, ii, 7, 152. (1600)  
Reputation is a bubble upon the rapid stream of time.

SOUTHEY, *The Doctor*. Interch. 12. (1812)

Reputation is a bubble which a man bursts when he tries to blow it for himself.

EMMA CARLETON, *Epigram. The Philistine*, xi, 82. (1901)

Seeking the bubble of reputation in the cannon's larynx.

O. HENRY, *The Moment of Victory*. (1909)

Foraker was in the field again, seeking the bubble Vindication.

S. H. ADAMS, *Incredible Era*, p. 77. (1939)

Not seeking the bubble reputation in the cannon's mouth.

ERNEST HEMINGWAY, *For Whom the Bell Tolls*, p. 232. (1940)

Reputation is . . . oft got without merit and lost without deserving.

SHAKESPEARE, *Othello*, ii, 3, 267. (1605)

Reputation is often got without Merit, and lost without Crime.

THOMAS FULLER, *Gnomologia*. No. 4042. (1732)

I see my reputation is at stake.

SHAKESPEARE, *Troilus and Cressida*, iii, 3, 227. (1601)

At every word a reputation dies.

POPE, *Rape of the Lock*, iii, 16. (1714)

Wink a reputation down,

SWIFT, *Journal of a Modern Lady*. (1729)

Reputation bleeds in ev'ry word.

CHARLES CHURCHILL, *The Apology*, l.48. (1761)

Thou art gone a-whoring after reputation.  
(τὸ κακὰς ἡπόσαο ρήκας.)

THEOCRITUS, *Idyls*. No. iv, l. 27. (c. 270 B. C.)

Reputation is a jewel.

SIR JOHN VANBRUGH, *The Provok'd Wife*. Act i, sc. 2. (1697)

GOOD NAME, JEWEL OF SOULS, see under NAME.

## RESIGNATION

Suffering without resignation is like a burn without the balm.

ABDULLAH ANSARI, *The Knower and the Known*. (c. 1075)

Resignation is the crown of mankind, for avarice is poverty, suspense is slavery, but resignation is liberty.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 173. (c. 1050) In his notes, Ascher states that this is derived from a maxim of Aristotle "Avarice and lust are poverty in disguise, resignation is opulence."

Proba supported, with Christian resignation, the loss of immense riches.

EDWARD GIBBON, *Decline and Fall of the Roman Empire*. Ch. 31. (1781)

Let him resign his place, like a guest well filled. (Cedat uti conviva satur.)

HORACE, *Satires*. Bk. i, sat. 1, l. 119. (35 B. C.)

An age that melts with unperceiv'd decay,  
And glides in modest innocence away.

SAMUEL JOHNSON, *The Vanity of Human Wishes*, l. 292. (1748)

Sinks to the grave in unperceiv'd decay,  
While Resignation gently slopes the way.

GOLDSMITH, *The Deserted Village*, l. 110. (1770)  
Goldsmith later changed "sinks" to "bends."

Since one cannot escape the arrows of Fate,  
resignation is the only shield.

SADI, *Bustan*. Ch. v, Apologue 7. (c. 1257)

What is called resignation is confirmed desperation.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

## RESISTANCE

The spirit of resistance to government is so valuable on certain occasions that I wish it to be always kept alive.

THOMAS JEFFERSON, to Abigail Adams. (1787)

The passive resistance of the Tolbooth-gate.

SCOTT, *The Heart of Midlothian*. Ch. 6. (1818)

In this humour of passive resistance, . . . Isaac sat in a corner of his dungeon.

SCOTT, *Ivanhoe*. Ch. 23. (1819)

Passive resistance was the only weapon to which they trusted.

H. H. WILSON, *British India*, i, 467. (1844)

Passive resistance is the most potent weapon ever wielded by man against oppression.

BENJAMIN R. TUCKER, *Instead of a Book*. (1893)

### RESOLUTION

<sup>1</sup> Bold Resolution is the Favourite of Providence.

THOMAS FULLER, *Gnomologia*. No. 1004. (1732)

<sup>2</sup> The resolved mind hath no cares.

GEORGE HERBERT, *Jacula Prudentum*. No. 466. (1640)

<sup>3</sup> Resolve, and thou art free.

H. W. LONGFELLOW, *The Masque of Pandora*. Pt. vi. (1875)

<sup>4</sup> Every task is easy to a resolute man. (Shih p'a yu hsin jên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 122. (1875)

One with life-long resolution rivals the loftiness of heaven. (P'ing shêng chih ch'i yü t'ien kao.)

SCARBOROUGH, *Chinese Proverbs*. No. 126.

<sup>5</sup> Never tell your resolution before hand.

JOHN SELDEN, *Table-Talk: Wisdom*. (a. 1654)

<sup>6</sup> My will is back'd with resolution.

SHAKESPEARE, *Rape of Lucrece*, l. 352. (1592)

Put on The dauntless spirit of resolution.

SHAKESPEARE, *King John*, v, 1, 52. (1596)

<sup>7</sup> The fatality of good resolutions is that they are always too late.

OSCAR WILDE, *Picture of Dorian Gray*. (1891)

HELL IS PAVED WITH GOOD RESOLUTIONS, *see under INTENTIONS*.

### RESPECT

#### See also Self-Respect

<sup>8</sup> See to it that thou be respected of men, Then wilt thou be greeted by all.

AMEN-EM-APT, *Teaching How to Live*. Col. x, l. 17. (c. 700 B. C.) Oesterley, tr.

<sup>9</sup> Respect's the younger brother sure to love.

JOHN BANCROFT, *King Edward III*. Act iii, sc. 2. (1691)

<sup>10</sup> He that respects not is not respected.

GEORGE HERBERT, *Jacula Prudentum*. No. 429. (1640)

We are respected in proportion as we respect ourselves. (On nous estime à proportion que nous nous estimons nous-mêmes.)

VAUVENARGUES, *Réflexions*. No. 459. (1746)

Men are respectable only as they respect.

EMERSON, *Sovereignty of Ethics*. (c. 1875)

<sup>11</sup> Respect a man, he will do the more.

JAMES HOWELL, *Proverbs*, p. 16. (1659)

<sup>12</sup> To be capable of respect is almost as rare as to be worthy of it. (Être capable de respect est aujourd'hui presque aussi rare qu'en être digne.)

JOSEPH JOUBERT, *Pensées*. No. 247. (1810)

<sup>13</sup> In my own city my name, in a strange city my clothes procure me respect.

JOHN RAY, *Adagia Hebraica*, p. 409. (1678)

<sup>14</sup> Is there no respect of place, persons, nor time in you?

SHAKESPEARE, *Twelfth Night*, ii, 3, 99. (1599)  
GOD IS NO RESPECTER OF PERSONS, *see under GOD*.  
Methinks you might have an M under your girdle, miss.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
O.E.D.: "To use a respectful prefix (Mr., Mrs.) when addressing or mentioning a person."

<sup>15</sup> Respect wears itself out, just as love does. (L'estime s'use comme l'amour.)

VAUVENARGUES, *Réflexions*. No. 44. (1746)

We should seek the respect of others less eagerly if we were more certain of deserving it. (Nous ambitionnerions moins l'estime des hommes, si nous étions plus sûrs d'en être dignes.)

VAUVENARGUES, *Réflexions*. No. 499. (1746)

### RESPECTABILITY

<sup>16</sup> Respectability: The offspring of a *liaison* between bald head and a bank account.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

You need a lot of money before you can afford not to be respectable.

BLAKE, *Corpse in the Snowman*, p. 223. (1941)

<sup>17</sup> Your good respectable people are the thieves of virtue.

CONFUCIUS, *Analects*. Bk. xvii, ch. 13. (c. 500 B. C.) The word *hsiangyuan* has been differently translated. Legge has "Your good careful people in the villages are the thieves of virtue"; Lin Yutang, "The goody-goodies are the thieves of virtue"; Soothill, "Your honest countryman is the spoiler of morals," and adds in a note that this is because he hates change. TEHYI HSIEH, *Confucius Said It First*, translates it, "The bane of all things noble is the average citizen," and says that Confucius was referring to the Babbitts of his day.

'Tis the misfortune of respectable people that they are cowards. (Un des plus grands malheurs des honnêtes gen c'est qu'ils son des lâches.)

VOLTAIRE, *Épigram*. (a. 1778) As quoted by EMERSON, *Conduct of Life: Fate*.

<sup>18</sup> The more things a man is ashamed of, the more respectable he is.

SHAW, *Man and Superman*. Act i. (1903)

Men have to do some awfully mean things to keep up their respectability.

SHAW, *Fanny's First Play*. Act iii. (1911)

1 As respectable as hides and logwood.  
H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Tuesday*. (1849)  
She looked as respectable as a pair of rubbers.  
F. W. BRONSON, *Nice People Don't Kill*, p. 154. (1940)

2 It is the coat makes the man respectable.  
ROYALL TYLER, *The Contrast*. Act ii. (1787)  
Respectable means rich, and decent means poor.  
I should die if I heard my family called decent.  
T. L. PEACOCK, *Crotchet Castle*. Ch. 3. (1831)  
To be respectable implies a multitude of little observances, from the strict keeping of Sunday, down to the careful tying of a cravat.  
VICTOR HUGO, *Toilers of the Sea*. Pt. i, bk. 3, ch. 12. (1866)  
The only man to me who is not respectable is the man who consumes more than he produces.  
ELBERT HUBBARD, *The Philistine*, xx, 36. (1905)

3 Q. What sort of a person was Mr. Weare?  
A. He was always a respectable person.  
Q. What do you mean by respectable?  
A. He kept a gig.  
*Evidence of an unknown witness at the trial of John Thurtell for the murder of William Weare, in 1823. As reported in The Quarterly Review*, vol. xxxvii, p. 15 (1828), where the writer says, "We quote from memory." The report of the trial in the *London Times* (3 Nov., 1823), reads, "He always maintained an appearance of respectability, and kept his horse and gig." It was from this that Carlyle evolved "gigman" to describe a person of narrow-minded respectability, and "gigmania" for respectability itself.

The gig and gigmania must rot.  
CARLYLE, *Remark*. (1830) As quoted in FROUDE, *Life* (1882), vol. ii, p. 122.  
Thus does society naturally divide itself into four classes: Noblemen, Gentlemen, Gigmen, and Men.  
CARLYLE, *Essays: Boswell*. Note. (1830)

## REST

See also Quiet, Sleep

4 Quietly rested under the drums and tramlings of three conquests.  
SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5. (1658)

5 Rest is for the dead.  
THOMAS CARLYLE, *Journal*, 22 June, 1830.

6 Absence of occupation is not rest.  
WILLIAM COWPER, *Retirement*, l. 623. (1781)

7 He that can take rest is greater than he that can take cities.  
FRANKLIN, *Poor Richard's Almanack*, 1737.

8 All be not a bedde, that shall haue yll rest.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
The diuell with his dam, hath more rest in hell Than I haue here with thee.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7.

9 Think not of rest; though dreams be sweet, Start up, and ply your heavenward feet.  
JOHN KEBLE, *The Christian Year: Second Sunday in Advent*. (1827)

10 She resolved . . . to set up her last rest, in hope to recover her losses againe.  
WILLIAM LAMBARDE, *A Perambulation of Kent*, p. 430. (1576) A phrase originally taken from the game of Primero, but afterward meaning to settle down in a place.  
Aliena resolved there to set vp her rest.  
THOMAS LODGE, *Rosalynde*, p. 50. (1590)  
Have at you with a proverb: Shall I set in my staff?

SHAKESPEARE, *The Comedy of Errors*, iii, 1, 51. (1593)  
O! here Will I set up my everlasting rest.  
SHAKESPEARE, *Romeo and Juliet*, v, 3, 110. (1594)

Here I counted to set up my rest for life.  
BROOKE, *The Fool of Quality*, iii, 1811. (1768)  
Here, then, Mannering resolved, for some time at least, to set up the staff of his rest.  
WALTER SCOTT, *Guy Mannering*. Ch. 19. (1815)

11 Come unto me, all ye that labour and are heavy laden, and I will give you rest. (δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.)  
*New Testament: Matthew*, xi, 28. (c. A. D. 70)  
The *Vulgate* is, "Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos."

12 Rest is sweet after strife.  
OWEN MEREDITH (E. R. BULWER-LYTTON), *Lucile*. Pt. i, canto iv, st. 25. (1860)

13 Well-earned rest. Deserved repose or relaxation or holiday. [a cliché] from ca. 1880.  
"The statesman is now enjoying a well-earned rest."

PARTRIDGE, *Dictionary of Clichés: Well*. (1941)  
There's no rest like an earned rest.  
RICHARD LAKIN, *The Body Fell on Berlin*. p. 93. (1943)

14 What is without periods of rest will not endure. (Quod caret alterna requie, durable non est.)

OVID, *Heroides*. Epis. iv, l. 89. (c. 10 B. C.)  
Take rest; a field that has rested gives a bountiful crop. (Da requiem; requietus ager bene credita reddit.)

OVID, *Artis Amatoria*. Bk. ii, l. 351. (c. 1 B. C.)  
Rest a while and rounne a myle.

PALSGRAVE, *Langue Françoyse*, p. 436. (1530)  
Sit a while and go a mile.  
JOHN CLARKE, *Paroemiologia*, p. 235. (1639)  
Our foster-nurse of nature is repose.

SHAKESPEARE, *King Lear*, iv, 4, 12. (1605)  
To husband out life's taper at the close, And keep the flame from wasting by repose.  
GOLDSMITH, *The Deserted Village*, l. 87. (1770)  
It is well to lie fallow for a while.

M. F. TUPPER, *Of Good in Things Evil*. (1844)

Rest, absolute rest, is the panacea.

R. W. EMERSON, *Journal*, 1860.

Rest in bed will do more for more diseases than any other single procedure.

LOGAN CLENDENNING, *Modern Methods of Treatment*. Ch. 1. (1924)

1 In every manner of work, sweet is repose. (ἀνάπαυσις ἐν παντί γλυκεία ἐργῶ.)

PINDAR, *Nemean Odes*. No. vii, l. 52. (c. 485 B. C.)

Rest gives relish to labor. (ἀνάπαυσις τῶν πόνων ἐστὶν ἄρτυμα.)

PLUTARCH, *Moralia: Education of Children*, 9C. (C. A. D. 95)

The end and the reward of toil is rest.

JAMES BEATTIE, *The Minstrel*, ii, 136. (1771)

2 Too much rest itself becomes a pain.

POPE, tr., *The Odyssey*. Bk. xv, l. 429. (1726)

The Germans say, "Ruh kommt aus Unruh, Und wieder Unruh aus Ruh" (Rest comes from unrest, and unrest again from rest).

This hardest penal toil, reluctant rest.

WILLIAM WATSON, *To a Friend*. (a. 1930)

3 In the bustle of the market there is money; but in seclusion there is rest. (Nao li yu ch'ien, ching ch'u an shên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 820. (1875)

4 God has given us this repose. (Deus nobis haec otia fecit.)

VERGIL, *Eclagues*. Ecl. i, l. 6. (37 B. C.)

Rest, free from care, and a life without knowledge of deceit. (Secura quies, et nescia fallere vita.)

VERGIL, *Georgics*. Bk. ii, l. 467. (29 B. C.)

That is a sure place of rest from labour. (Requies ea certa laborum.)

VERGIL, *Aeneid*. Bk. iii, l. 393. (19 B. C.)

5 Repose is a good thing, but boredom is its brother. (Le repos est une bonne chose, mais l'ennui est son frère.)

VOLTAIRE, *Epigram*. (c. 1760) As quoted by

BENHAM, *Proverbs*, p. 700.

6 "Rest and be Thankful."

WORDSWORTH, *Yarrow Revisited*. Sonnet xiii, title. Inscription on a stone seat at the head of Glencoe. (1831) REST IN PEACE, see under DEATH

## RESULT

See also Consequence, Event

7 The result proves the wisdom of the act. (Exitus acta probat.)

OVID, *Heroides*. Epis. ii, l. 85. (c. 10 B. C.)

Adopted by George Washington as his motto. More briefly rendered, "The result justifies the deed." THE END JUSTIFIES THE MEANS, see under END.

The result itself will show. (δὲλξεν ἀδρό.)

PLATO, *Theaetetus*. Sec. 200E. (c. 390 B. C.) A proverbial expression. A man who was lead-

ing the way through a river was asked if the water was deep. He replied, "The result itself will show," that is, the only way to find out is by trying.

8 Everything has its result. (Eventus rebus omnibus.)

PLAUTUS, *Mostellaria*, l. 159. (c. 220 B. C.)

## RETREAT

See also Flight

9 Thai had blawen the ratret.

JOHN BARBOUR, *The Bruce*, xvii, 471. (1375)

[He] caused his trompet to blowe a retrete.

EDWARD HALL, *Chronicle*, fo. 113B. (a. 1548)

Deception . . . sounds a retreat instead of a charge.

ROBERT SOUTH, *Sermons* (1727), ii, 353. (1686)

Agesilaus thought it prudent to sound a retreat.

BISHOP CONNOP THIRLWALL, *History of Greece*. Ch. 38. (1838)

The expedition was obliged to beat a retreat.

MARY KINGSLEY, *Travels in West Africa*, p. 366. (1897)

10 Then as wise and discreet he withdrew him, saying that more is worth a good retreat than a foolish abiding.

WILLIAM CAXTON, tr., *Jason*, p. 23. (c. 1477)

A fine retreat is as good as a gallant attack. (Tanto importa una bella retirada como una bizarra acometida.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 38. (1647)

In all the trade of war no feat

Is nobler than a brave retreat.

SAMUEL BUTLER, *Hudibras*, i, iii, 607. (1678)

Advance, you engage in a battle; retreat, you take care of yourself.

DOOLITTLE, *Chinese Vocabulary*, ii, 279. (1872)

HE WHO FIGHTS AND RUNS AWAY, see FIGHTING.

11 A brave Retreat is a brave Exploit.

THOMAS FULLER, *Gnomologia*. No. 24. (1732)

12 Betre it is to make a beau retret.

GOWER, *Confessio Amantis*. Bk. iii, l. 356. (1390)

He was constreynyd . . . to make a bew retret.

LYDGATE, *Assembly of Gods*, l. 1063. (c. 1420)

13 Like the pace of a crab, backward.

ROBERT GREENE, *Orpharion*. (1589) *Works*, xii, 75.

14 [I] at length made good my retreat.

FRANCES A. KEMBLE, *Journal of a Residence on a Georgia Plantation*, p. 53. (1839)

15 Wisdom's triumph is well-tim'd retreat.

POPE, *Moral Essays*. Epis. ii, l. 225. (1735)

16 Let us make an honourable retreat.

SHAKESPEARE, *As You Like It*, iii, 2, 169. (1600)

The Spaniards say, "Who retires does not fly" (No huye el que se retira, or El retirarse no es huir). Both forms are used in *Don Quixote*.



## RETRIBUTION

<sup>1</sup> Those who work evil, suffer evil in no less measure. (τοιγάρ κακῶς δράσαντες οὐκ ἐλάσσονα | πάσχουσι.)

AESCHYLUS, *Persians*, l. 813. (472 B. C.)

Fated it is that from evil plans  
An evil recompense shall mortals reap.  
(εἰμαρμένον γὰρ τῶν κακῶν βουλευμάτων  
κακὰς ἀμοιβὰς ἐστὶ καρποῦσθαι βροτοῖς.)

SOPHOCLES, *Fragments*, No. 352. (c. 450 B. C.)

Quoted by PLUTARCH, *Moralia*, 23E.

Look for thy evil deeds to suffer ill thyself.  
(προσδόκα δὲ δρῶν κακῶς | κακόν τι πράξειν.)

EURIPIDES, *Hercules Furens*, l. 727. (c. 420 B. C.)  
Now do thy sinful deeds come home to thee.  
(Nunc te facta impia tangunt.)

VERGIL, *Aeneid*. Bk. iv, l. 596. (19 B. C.)  
Often upon the teacher have his bad teachings  
turned. (Saepe in magistrum scelera redierunt  
sua.)

SENECA, *Thyestes*, l. 311. (c. A. D. 60)

<sup>2</sup> He suffered ill and made return with ill.  
(παθὼν κακῶς κακοῖσιν ἀνταμείβετο.)

AESCHYLUS, *Seven Against Thebes*, l. 1055. (467 B. C.) In *The Libation-Bearers*, l. 94, Aeschylus speaks of returning good for evil, but ironically, as it was wholly natural for a Greek to return evil for evil.

Righteous? How not? To requite an enemy evil for evil! (πῶς δ' οὐ τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς;)

AESCHYLUS, *Libation-Bearers*, l. 123. (458 B. C.)  
For word of hate let word of hate be said. (ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ | γλώσσα τελεῖσθω.)

AESCHYLUS, *Libation-Bearers*, l. 309. (458 B. C.)

Quoted as being said by Justice.

For murderous stroke let murderous stroke be paid. (ἀντὶ δὲ πληγῆς φονίας φονίαν | πληγὴν τιρέτω.)

AESCHYLUS, *Libation-Bearers*, l. 312. (458 B. C.)  
To him that doeth, it shall be done by, so saith a precept thrice-aged. (δράσαντι παθεῖν, | τριγέρων μῦθος τάδε φωνεῖ.)

AESCHYLUS, *Libation-Bearers*, l. 313. (458 B. C.)  
The deed comes back upon the doer. (δράσαντι παθεῖν.)

UNKNOWN. A Greek proverb, paraphrased by  
AESCHYLUS, *Suppliant Maidens*, l. 435. (c. 485 B. C.)

A calf can find its mother cow

Among a thousand kine:

So good or evil done returns

And whispers, "I am thine."

UNKNOWN, *The Mahabharata*, xii, 330, 16. (c. 500 B. C.) Ryder, tr.

They which deale rigorously with others, shall  
bee dealt withal them selves.

GEORGE PETTIE, *Petite Pallace*, p. 164. (1576)

<sup>3</sup> Look out for the wasps if you stir up their nest. (ἦν μὴ τις ὥσπερ σφηκιὰν βλίττη με κἀρεθίῃ.)

ARISTOPHANES, *Lysistrata*, l. 475. (412 B. C.)

See also under HORNET.

<sup>4</sup> Since you drank the wine,  
You should, in justice, also drink the dregs.  
(ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἤξλους  
πίνειν, συνεκποτέ' ἐστὶ σοὶ καὶ τὴν τρύγα.)

ARISTOPHANES, *Plutus*, l. 1084. (388 B. C.)

Let him drink the dregs, who drinks the wine.  
(Fecem bibat, qui vinum bibit.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 73.

(1523) Quoting the proverb derived from  
Aristophanes. Included by TAVERNER in his  
*Translations from Erasmus*, fo. 60, with the  
comment, "He that hath had the use and  
fruition of the swete, let hym be contente  
to take some parte of the sowre."

"What?" said she. "Ought not he who makes  
bad wine drink it?"

("Comment?")—fait-elle. "Ne doit boire  
Le vin malvais qui tel le brasse?"

MILON D'AMIENS, *Du Prestre et du Chevalier*,  
l. 1257. (c. 1250) MONTAIGLON, *Recueil des  
Fables*, ii, 87.

The wine is poured, it must be drunk. (Le vin  
est versé, il faut le boire.)

ARMAND JOSEPH DE CHAROST, to Louis XIV,  
when the latter started to retire from the  
firing line at the siege of Douai in 1667.  
See TRENCH, *On the Lessons in Proverbs*.

<sup>5</sup> Leave the drunkard alone: he will fall by  
himself.

*Babylonian Talmud: Shabbath*, fo. 32a. (c. 450)  
The shepherd is lame and the sheep in flight; at  
the door of the fold there are [harsh] words, but  
in the stalls there is the reckoning.

*Babylonian Talmud: Shabbath*, fo. 32a.

<sup>6</sup> The lion waiteth for its prey, so sins for them  
that work iniquity.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxvii, 10. (c. 190 B. C.) Oesterley, tr.

<sup>7</sup> After your fling, watch for the sting.

J. C. BRIDGE, *Cheshire Proverbs*, p. 7. (1917)  
AFTER PLEASURE COMES PAIN, see under PAIN.

<sup>8</sup> He who eats a hen of the sultan will return  
her to him a cow.

BURCKHARDT, *Arabic Proverbs*. No. 675. (1817)  
Referring to the heavy fines imposed on those  
who embezzle public money.

He who covertly eats the sultan's broth, will  
surely have his lips scalded.

BURCKHARDT, *Arabic Proverbs*. No. 682.

<sup>9</sup> Ofte tyme swich cursinge wrongfully retorneth  
agayn to him that curseth, as a brid that  
retorneth agayn to his owne nest.

CHAUCER, *Canterbury Tales: The Persones  
Tale*. Sec. 41. (c. 1389) The proverb is,  
"Curses are like chickens; they come home to  
roost." See under CURSE.

The ill that comes out of our mouth falls into  
our bosom.

HERBERT, *Jacula Prudentum*. No. 223. (1640)  
Evil that cometh out of thy mouth flieth into thy  
bosom.

JOHN RAY, *English Proverbs*, p. 7. (1678)

<sup>1</sup>  
In his owene grece I made him frye  
For angre, and for verray jalousye.  
CHAUCER, *The Wife of Bath's Prologue*, l. 485.  
(c. 1388) See also under GREASE.

<sup>2</sup>  
Here I receive dates for my figs. (Riprendo  
dattero per figo.)

DANTE, *Inferno*. Canto xxxiii, l. 120. (c. 1300)

<sup>3</sup>  
Thine eye shall not pity, but life shall go for  
life, eye for eye, tooth for tooth, hand for  
band, foot for foot. (Animam pro anima,  
oculum pro oculo, dentem pro dente, manum  
pro manu, pedem pro pede exiges.)

Old Testament: *Deuteronomy*, xix, 21. (c. 650  
B.C.) "These be the words which Moses spake  
unto all Israel," *Deuteronomy*, i, 1; hence  
the Mosaic law.

Breach for breach, eye for eye, tooth for tooth:  
as he hath caused a blemish in a man, so shall it  
be done to him again. (Fracturam pro fractura,  
oculum pro oculo, dentem pro dente restituet;  
quem inflixerit maculam, talem sustinere cog-  
etur.)

Old Testament: *Leviticus*, xxiv, 20. (c. 570 B.C.)

Ye have heard that it hath been said, An eye for  
an eye and a tooth for a tooth: But I say unto  
you, That ye resist not evil: but whosoever shall  
smite thee on thy right cheek, turn to him the  
other also. (ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ καὶ ὀδὼντα  
ἀντὶ ὀδόντος.)

New Testament: *Matthew*, v, 38, 39. (c. A.D.  
65) The Sermon on the Mount. The *Vulgate*  
is, "Audistis quia dictum est: Oculum pro  
oculo, et dentem pro dente."

An eye for an eye, a tooth for a tooth, and a  
baby for a baby.

KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act  
ii, sc. 4. (1931)

<sup>4</sup>  
Good and evil will finally have their reward.  
(Shan ê tao 'tou chung yu pao.)

DOOLITTLE, *Chinese Vocabulary*, ii, 190. (1872)

Though you fly high, or wander far, you cannot  
escape.

DOOLITTLE, *Chinese Vocabulary*, ii, 283.

<sup>5</sup>  
Whatever any one desires from another, the  
same returns upon himself.

EMERSON, *Uncollected Lectures: Natural Re-  
ligion*. (c. 1860)

<sup>6</sup>  
The thrush when he defiles the bough,  
Sows for himself the seeds of woe.  
(Turdus ipse sibi malum cacat.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 55. (1523)  
According to Pliny, the thrush sows, with  
his excrement, the seeds of the mistletoe on  
which it feeds, and from the bark of the  
mistletoe bird-lime is made, which catches  
the thrush.

The foolish bird limes himself with that which  
grew from his own excretion.

BISHOP JOSEPH HALL, *Contemplations*. Bk. ix,  
ch. 8. (1615)

The berries . . . voided out again in her excre-  
ments, grow into a bush, the bush bringeth forth  
berries, and of the berries the fowler maketh bird-  
lime, wherewith after he taketh the thrush: and  
thus, Turdus sibi cacat malum.

JOHN SWAN, *Speculum Mundi* (1665) p. 246.  
(1635)

<sup>7</sup>  
The crow seized on the scorpion. (Cornix  
scorpionum rapuit.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 58. (1523)

A proverb from the Greek fable of the crow  
which seized the scorpion, thinking he had  
got hold of a delicate morsel, only to be  
stung to death. The Latin proverb is, "Sibi  
parat malum qui alteri parat" (He pre-  
pares evil for himself who prepares it for  
another).

The wolf in the snare. (In laqueos lupus.)

ERASMUS, *Adagia*. Chil. i, cent. x, No. 16. (1523)

The crafty caught with his own cunning

<sup>8</sup>  
Wel mayst thou prolong it, but not escape it.  
(Tu la poi slongare, ma non scampare.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

<sup>9</sup>  
Who dooth what he ought not  
Shall finde what he thought not.

JOHN FLORIO, *Second Frutes*, p. 97. (1591)

He that doth what he should not, shall feel what  
he would not.

HERBERT, *Jacula Prudentum*. No. 784. (1640)

He that doth not as he ought, must not look to  
be done to as he would.

THOMAS FULLER, *Gnomologia*. No. 2089. (1732)

If you do what you should not, you must hear  
what you would not.

FRANKLIN, *Poor Richard's Almanack*, 1738

He who doesn't do what he ought will not receive  
what he expects. (Chi non fa quel che deve,  
Quel che aspetta non riceve.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 186. (1856) An Italian proverb. HE THAT  
SPEAKS WHAT HE SHOULD NOT, see under  
SPEECH.

<sup>10</sup>  
Agens agendo repatitur, the smart most lights  
on the striker.

THOMAS FULLER, *The Holy State: The Good  
Servant*. (1642)

<sup>11</sup>  
Whatsoever a man soweth, that shall he also  
reap.

New Testament: *Galatians*, vi, 7. See under  
SOWING AND REAPING.

<sup>12</sup>  
Whoso sheddeth man's blood, by man shall  
his blood be shed. (Quicumque effuderit hu-  
manum sanguinem, fundetur sanguis illius.)

Old Testament: *Genesis*, ix, 6. (c. 550 B.C.)

BLOOD WILL HAVE BLOOD, see under BLOOD.

<sup>13</sup>  
As you have strung the thread, so you must  
weave it. (Colo quod aptasti, ipsi tibi nendum  
est.)

ALFRED HENDERSON, *Latin Proverbs*, p. 58. (1869)

1 Every ill man hath his ill day.

HERBERT, *Jacula Prudentum*. No. 97. (1640)  
Every ill man will have an ill time.

SAMUEL PALMER, *Moral Essays on Proverbs*,  
p. 123. (1710)

To every evil man his evil day. (A cada malo, su dia malo.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 260. (1856) A Spanish proverb.

2 He that blows in the dust, fills his eyes with it.

HERBERT, *Jacula Prudentum*. No. 572. (1640)  
He that blows into a heap of dust is in danger  
of putting out his own eyes.

WILLIAM SECKER, *The Nonsuch Professor in  
His Meridian Splendor*, ii, 183. (1660)

He that blows in the dust will make himself blind.

THOMAS D'URFEY, *The Comical History of Don  
Quixote*. Pt. i, act iv, sc. 1. (1694)

He that blows in the Dust, fills his own Eyes.

THOMAS FULLER, *Gnomologia*. No. 2048. (1732)  
He who blows in the fire, the sparks leap into  
his eyes. (Wer in das Feuer blaest, dem fliegen  
Funcken in die Augen.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 312. (1856) A German proverb.

3 No man does wrong but suffers requital.  
(οὐδεὶς ἀνόμιμον ἀδικῶν τίσαν οὐκ ἀποτίσει.)

HERODOTUS, *History*. Bk. v, ch. 56. (c. 445 B. C.)  
The words of the vision which appeared to  
Hipparchus in a dream, c. 513 B. C.

4 He does mischief to himself who does mischief  
to another, and evil planned harms the plotter  
most. (ὁ γ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ  
τεύχων, ἡ δὲ κακὴ βουλὴ τῷ βουλευσάντι  
κακίστη.)

HESIOD, *Works and Days*, l. 265. (c. 800 B. C.)  
He that does ill to another does ill to himself.  
(ὁ γ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων.)

DEMOCRITUS OF CHIOS, *Satire upon Melanip-  
pides*. (c. 450 B. C.) Quoted by ARISTOTLE,  
*Rhetoric*, iii, 9.

Now the euyll which men wysshe to other cometh  
to hym whiche wysseth hit.

WILLIAM CAXTON, tr., *Aesope*, ii, 207. (1484)  
So the common prouerbe was verified, as you  
have done so shall you feel.

RICHARD GRAFTON, *Chronicle*, i, 482. (1569)  
He that hurts another hurts himselfe.

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)  
Do euill and euill will come of it.

THOMAS DRAKE, *Bibliotheca*, p. 179. (1633)  
Do Evil, and look for the like.

THOMAS FULLER, *Gnomologia*. No. 1305. (1732)  
Evil must come of evil.

SOUTHEY, *Madoc in Wales*. Pt. vii, l. 46. (1805)

5 Take fair measure from your neighbor and  
pay him back fairly with the same measure,  
or better if you can. (αὐτῷ τῷ μέτρῳ, καὶ λῶιον,  
αὶ καὶ δύνῃται.)

HESIOD, *Works and Days*, l. 350. (c. 800 B. C.)  
Cited by ERASMUS, *Adagia*, i, i, 36, with the  
Latin, "Eadem mensura."

With what measure ye mete, it shall be measured  
to you again. (ἐν ᾧ μέτρον μετρεῖτε μετρηθήσεται  
ὑμῖν.)

*New Testament: Matthew*, vii, 2. (c. A. D. 65)  
The *Vulgate* is, "In qua mensura mensi  
fueritis, remetietur vobis."

All the judgments of the Holy One, blessed be  
He, are on the basis of measure for measure.

*Babylonian Talmud: Sanhedrin*, fo. 90a. (c. 450)  
In the measure in which a man measures is he  
measured.

*Babylonian Talmud: Sotah*, fo. 8b.  
In the pot in which they cooked shall they be  
cooked.

*Babylonian Talmud: Sotah*, fo. 11a.  
They that drowned thee shall themselves be  
drowned.

*Babylonian Talmud: Aboth*, ii, 7. A saying of  
Hillel. See also *Numbers Rabbah*, xviii, 18:  
"As thou hast beaten shalt thou be beaten."

Plantagenet doth quit Plantagenet,  
Edward for Edward pays a dying debt.

SHAKESPEARE, *Richard III*, iv, 4, 21. (1592)  
Measure for measure must be answered.

UNKNOWN, *True Tragedie of Richard Duke of  
York*, p. 151. (1595)

Measure for Measure.

SHAKESPEARE. Title of play. (1604)

6 Full surely were thy evil deeds to fall on  
thine own head. (λίγν' σέ γ' ἐμελλε κινήσασθαι  
κακὰ ἔργα.)

HOMER, *Odyssey*. Bk. ix, l. 477. (c. 850 B. C.)  
On his own head, as the saying goes. (Suo capiti,  
ut aiunt.)

CICERO, *Ad Atticum*. Bk. viii, epis. 5. (49 B. C.)  
Punishment will fall upon your own head. (Poena  
reversura est in caput ista tuum.)

OVID, *Artis Amatoriae*. Bk. i, l. 340. (c. 1 B. C.)

7 Rarely does Retribution, albeit of halting  
gait, fail to overtake the guilty, though he  
gain the start. (Raro antecedentem scelestum  
deseruit pede Poena claudo.)

HORACE, *Odes*. Bk. iii, ode 2, l. 31. (23 B. C.)

And though the villain 'scape awhile he feels  
Slow vengeance, like a bloodhound at his heels.

HORACE, *Odes*, iii, 2, 31. (Swift, tr.)

Make no mistake, though retribution tarry,  
At the appointed time it won't miscarry.  
(Pu shih pu pao, jih tzü wei tao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
2409. (1875)

GOD'S WAYS ARE SLOW BUT SURE, *see under* GOD.  
THE MILLS OF THE GODS GRIND SLOWLY, *see under*  
MILL.

8 They shall eat the fruit of their doings. (Fruc-  
tum ad inventionum suarum comedet.)

*Old Testament: Isaiah*, iii, 10.

As you make your bed, so you lie down.

JAMES KELLY, *Scottish Proverbs*, 16. (1721)  
*See under* BED.

As we live we are paid for living.

T. H. HUXLEY, *Letter to Charles Kingsley*, 23  
Sept. 1860.

1 The rewards of vice and virtue are like the shadow following the substance.

LAO-TSZE, *Kan-ying-p'ien (Book of Rewards and Punishments)*. (c. 550 B. C.)

The recompense of good and evil follows as the shadow follows the figure.

TAI-SHANG KAN-YING PIEN, *Characters*, 253.

As a man acts well or ill, so he enjoys or suffers the fruit thereof.

UNKNOWN, *The Mahabharata*. Sec. 33. (c. 500 B. C.) In sec. 36 is added, "One always reaps the fruit of one's acts."

2 Aristo practised on the Carthaginians a Carthaginian artifice. (Aristo Punico ingenio inter Poenos usus.)

LIVY, *History*. Bk. xxxiv, ch. 61, sec. 14. (c. 10 B. C.)

3 Fortune, some years later, made him taste the same sauce. (La fortune, quelques années après, les punit de même pain soupe.)

MONTAIGNE, *Essays*. Bk. i, ch. 3. (1580)

4 It must be admitted, and placed to the credit of virtue, that the greatest ills are those into which men fall by reason of their crimes. (Il faut demeurer d'accord, à l'honneur de la vertu, que les plus grands malheurs des hommes sont ceux où ils tombent par les crimes.)

LA ROCHEFOUCAULD, *Maximes*. No. 183. (1665)

5 The revenger of blood himself shall slay the murderer. (Propinquus occisi, homicidam interficiet.)

*Old Testament: Numbers*, xxxv, 19. (c. 550 B. C.)

Thou shalt hereafter atone with blow for blow. (τύμμα τύμῃ τείσῃ.)

AESCHYLUS, *Agamemnon*, l. 1430. (458 B. C.)

Say in plain speech "one who shall take life for life." (ἀπλῶς τι φράζουσα, ὅστις ἀνταποκτενεῖ.)

AESCHYLUS, *Libation-Bearers*, l. 121. (458 B. C.)

Death must be atoned by death. (Mors morte pianda est.)

OVID, *Metamorphoses*. Bk. viii, l. 483. (A. D. 7)

He that killeth with the sword must be killed with the sword. (εἴ τις ἐν μάχῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μάχῃ ἀποκτανθῆναι.)

*New Testament: Revelation*, xiii, 10. (c. A. D.

90) *The Vulgate* is, "Qui in gladio occiderit, oportet eum gladio occidi."

He that slays shall be slain.

JOHN RAY, *English Proverbs*, p. 239. (1678)

He that strikes with the sword shall be beaten with the scabbard.

JOHN RAY, *English Proverbs*, p. 135.

6 Everyone should bear patiently the results of his own example. (Sua quisque exempla debet aequo animo pati.)

PHAEDRUS, *Fables*. Bk. i, fable 26. (c. 25 B. C.)

7 Yon fellow expects me to wallop his beast's back for him. (Illic homo a me sibi malam rem arcessit iumento suo.)

PLAUTUS, *Amphitryon*, l. 327. (c. 200 B. C.)

Plautus is paraphrasing a proverb, noted by ERASMUS, *Adagia*, i, i, 50, "Suo iumento sibi malum accersere" (To bring down mischief upon oneself).

8 The culprit condemns himself on the day of his offence. (Illo nocens se damnat quo peccat die.)

PUBLILIUS SYRUS, *Sententiae*. No. 299. (c. 43 B. C.)

9 When thou settest fire to a forest of canes, beware of the tigers.

SADI, *Bustan*. Ch. viii, Apologue 10. (c. 1257)

Whosoever does no good when he has the ability, in time of inability will himself suffer distress.

SADI, *Gulistan*. Ch. viii, Maxim 32.

Ill-starred, indeed, is he who injures men: When fortune's adverse, he is friendless then.

SADI, *Gulistan*, viii, 32. Eastwick, tr.

Whoso shows no compassion to the weak will suffer from the violence of the strong.

SADI, *Gulistan*. Ch. viii, Maxim 95.

10 Men shall answer mocking with mockery, and fraud with falsehood.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 42. (c. 900)

It is ful fair a man to bere him evene, For al-day meteth men at unset stevene.

CHAUCER, *The Knightes Tale*, l. 665. (c. 1386)

This sentence of Seneca is infallibly true, That which you do to others, be certain others will do to you. (La sentence de Senecque est véritable hors toute exception: Ce qu'à autrui tu auras fait, soys certain qu'autrui te fera.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 9. (1545)

11 As he did, so he be done by, this is justice undefiled. (αἶκε πάθει τὰ τ' ἔρεξε, δίκη κ' ἰθεὶς γένοιτο.)

SENECA (?), *Ludus de Morte Claudii*. Sec. 14. (c. A. D. 55)

12 You'll hear bad names if you call me bad names. (Audibis male si male dicis mihi.)

CAECILIUS STATIUS, *Chryson*. Frag. 21. (c. 175 B. C.)

If you give him a bad character, you'll hear bad names. (Si erum insimulabis malitiae, male audies.)

TERENCE, *Phormio*, l. 359. (161 B. C.)

13 Biters deserve to be bitten.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 16. (1880) See under BITING.

14 You mixed the mess and you must swallow it. (Tute hoc intriste: tibi ornest exedendum.)

TERENCE, *Phormio*, l. 318. (161 B. C.) The Germans say, "Du hast die Suppe eingebrockt, iss sie auch aus" (You have cooked your soup, now eat it), or "Du hast den Brey gekocht, iss ihn aus" (You have made the broth, now swallow it); the French, "Qui a fait le fricassée, peut bien le manger" (He who has made the mess, must eat it).

As he brews so shall he drink.

BEN JONSON, *Every Man in His Humour*. Act ii, sc. 1. See under BREWING.

Who cooks a bad thing must eat of it.

BURCKHARDT, *Arabic Proverbs*. No. 640. (1817)

As you have ground, so eat. (καὼς ἐτριψες, φάγε.)

NEGRIS, *Modern Greek Proverbs*, p. 61. (1831)

He that stirs the poison must taste it.

S. G. CHAMPION, *Racial Proverbs*, p. 521. (1938) An Arabic proverb.

1 What proceeds from you will return to you again.

TSANG. Quoted by MENCIVS, *Discourses*, i, 2, 12. (c. 300 B.C.)

2 Whether we fall by ambition, blood, or lust, Like Diamonds, we are cut with our owne dust.

WEBSTER, *Dutchesse of Malfy*. Act v, sc. 5. (1614)

3 Wherewithal a man sinneth, by the same also shall he be punished. (Quia per quae peccat quis, per haec et torquetur.)

*Apocrypha: Wisdom of Solomon*, xi, 16. (c. 100 B.C. DAY OF RETRIBUTION, see under DAY.)

## II—Retribution: Hoist With His Own Petard

4 Shot with an arrow from one's own plumes. (τοῖς αὐτῶν πτεροῖς ἀλίσκόμεσθα.)

AESCHYLUS, *Myrmidones*. Frag. 63, Smyth. (c. 458 B.C.) Another Greek proverb of the same sort is cited by ERASMUS, *Adagia*, i, i, 66, ἡ αἰξ καὶ αὐτῆς τὰ κέρατα (The goat impaled on his own horns), with the Latin, "Capra contra sese cornua"; and still another, ἐκ τοῦ βουὸς ἡ μάστιξ (From the ox is made the whip), meaning that the lash which is used as a whip for the ox is made from the hide of the ox itself. A variation is αἰξ τὴν μάχαιραν (From the goat the dagger), that is, from the goat's horn. See also under FEATHER.

5 Those who plot against their companions often unwittingly destroy themselves. (οἱ τοῖς κοινωνοῖς ἐπιβουλεύοντες, πολλάκις καὶ αὐτοὺς προσπολοῦντες.)

AESOP, *Fables: The Ass and the Fox*. (c. 570 B.C.) PHAEDRUS, *Fables*, vi, 11, puts this into Latin, "Sape intereunt aliis meditantibus necem."

You sacrificed others, you shall be sacrificed yourself. (ἐθυσας· ἀντιθύσῃ.)

PHILOXENUS, *The Cyclops*. (c. 400 B.C.) Said by the Cyclops to Odysseus.

Slaying, thou wast slain. (σὺ δ' ἐθανες κατακτανών.)

AESCHYLUS, *Seven Against Thebes*, l. 957. (467 B.C.)

I cut his throat with his own sword. (Suo sibi gladio hunc iugulo.)

TERENCE, *Adelphoe*, l. 958. (160 B.C.)

He who kills with the knife, dies by the knife. (El que a cuchillo mata, a cuchillo muere.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 239. (1856) A Spanish proverb.

6 Seeking to catch another, I myself was caught. (θηρεῦσαι βουλόμενος, αὐτὸς ὑφ' ἐτέρου ἡγρέυθη.)

AESOP, *Fables: The Bird-catcher and the Viper*. (c. 570 B.C.) The bird-catcher, looking upwards while liming some twigs, steps on a viper and is killed.

He who contrives against another, turns the snare against himself. (ὁ καὶ ἐτέρου μηχανώμενος, καὶ αὐτοῦ τὴν πάγην περιτρέπει.)

AESOP, *Fables: The Lion and the Wolf*. (c. 570 B.C.) The wolf incites the sick lion against the fox, but the fox says that he has been searching out a cure for the lion, and that the cure is the hot hide of a newly-flayed wolf. So the lion kills the wolf and flays it, and the fox laughs, "One should incite the master to benevolence, not to anger."

The captor's caught, and fate

Hath ta'en the fowler in the toils he spread.

(γυνῶθι δ' ὡς ἔχων ἔχει

καὶ σ' εἶλε θηρῶνθ' ἡ τύχη.)

SOPHOCLES, *Oedipus at Colonus*, l. 1025. (c. 408 B.C.) Cited by ERASMUS, *Adagia*, i, x, 14, with the Latin, "Scito quod tenens teneris, tecque captantem, inuicem."

The captors are captured. (ἀλίσκεσθαι ἀλίσκόμενος.)

PLATO, *Theaetetus*. Sec. 179B. (c. 390 B.C.)

Cited by ERASMUS, *Adagia*, i, x, 14, who gives the Latin, "Captantes capti sumus."

The wary man was caught. (Captor captus est.)

PLAUTUS, *Captivi*, l. 256. (c. 200 B.C.)

Let them fall into the snare which they have laid. (In laqueos quos posuere, cadant.)

IVID, *Artis Amatoriae*. Bk. i, l. 646. (c. 1 B.C.)

He sayde, "O fool, now art thou in the snare,

That whilom japedest at loves payne;

Now artow hent, now gnaw thyn owene cheyne."

CHAUCER (?), *Troilus*. Bk. i, l. 507. (c. 1380)

He is caught in his own snare. (Suo ipsius laqueo captus est.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 53. (1523)

You shall bee then taken in your owne net.

STEFANO GUAZZO, *Civile Conversation*. Bk. i

p. 39. (1574) Pettie, tr.

Your pupill may be so longe delight in deceit, that shee may bee taken in the net which shee layeth to intangle other[s].

GEORGE PETTIE, *Pettie Pallace*, p. 95. (1576)

He who would catch is caught. (Qui capit, capitur.)

HENDERSON, *Latin Proverbs*, p. 356. (1869)

He who lays a snare for others will fall into it himself.

DOOLITTLE, *Chinese Vocabulary*, ii, 440. (1872)

The German is, "Wer Andern eine Grube gräbt, fällt selbst hinein," or "Er hat sich in seiner eigenen Schlinge gefangen" (He has himself fallen into his own snare); the French, "Tel est pris qui croyait prendre" (He is taken who thought to take).

1  
Bend not thy bow and shoot not thy arrow  
at the righteous, lest God come to his help  
and turn it back upon thee.

AHIKAR, *Teachings*. Col. ix, l. 126. (c. 550 B.C.)  
Don't strike a stone, or you'll bruise your hand.  
(Noli verberare lapidem, ne perdas manum.)

PLAUTUS, *Curculio*, l. 197. (c. 200 B.C.)  
Whoso casteth a stone on high casteth it on  
his own head. (Qui in altum mittit lapidem, super  
caput eius cadet.)

Apocrypha: *Ecclesiasticus*, xxvii, 25. (c. 190  
B.C.) Cited by ERASMUS, *Adagia*, i, iv, 92,  
as a fore-runner of the proverb, "In coelum  
iacularis" (You hurl your javelin against the  
sky). The Italians have the same proverb,  
"Chi contra il cielo getta pietra, in capo gli  
ritorna." They also say, "Chi piscia contra  
il vento, si bagna la camicia" (He who makes  
water against the wind, soaks his own shirt);  
the Spaniards, "Quien al cielo escupe, en la  
cara le cae" (He who spits against the  
heavens, gets his spittle back in his face)

The maker of the arrow will be killed by it.

Babylonian Talmud: *Pesachim*, fo. 28. (c. 450)  
Against the castle-wall hurl not a stone,  
Lest from the wall a stone descend on thee.

SADI, *Gulistan*, iii, 28. (c. 1258)  
The stone returns sometimes to strike the person  
who has thrown it. (La pierre revient frapper  
parfois celui qui l'a lancée.)

UNKNOWN, *Ysopet*. (1333)  
One often cuts the club with which he will be  
beaten. (Tel cueille souvent le bâton dont il sera  
battu.)

UNKNOWN, *Chastoiment d'un Père à Son Fils*.  
(c. 1350) Or, as the American proverb goes,  
"Cut a club to knock your own brains out."  
For it is seyde, "man maketh ofte a yerde  
With which the maker is him-self y-beten.

CHAUCER (?), *Troilus*. Bk. i, l. 740. (c. 1380)  
Often times the arow hitteth the shoter.

HILLS, *Common-place Book*, p. 129. (a. 1500)  
Beaten with his own rod.

HEYWOOD, *Proverbs*, i, 2. (1546) See ROD.  
You tourne the poynt of your owne bodkin into  
your owne bosome.

JOHN LYL, *Euphuus* (Arber), p. 242. (1580)  
Like arrows shot against Heaven, fall upon their  
own heads.

RICHARD KINGSTON, *Apophthegmata Curiosa*,  
p. 15. (1709)

Beware of a returning arrow.

S. G. CHAMPION, *Racial Proverbs*, p. 438.  
(1938) A time-honored eighth century Japa-  
nese proverb, referring to the custom of  
endeavoring to shoot an enemy with the  
same arrow which he had used first.

They have simply stepped in their own chewing  
gum.

PHILIP BARRY, *The Philadelphia Story*. Act ii,  
sc. 2. (1939)

2

A deceitful blow apportions wounds to the  
deceiver.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxvii, 25. (c. 190 B.C.) Oosterley, tr.

It's a great and laudable exploit to loot the  
looters. (Ibist ibus pugnae et virtuti de praedoni-  
bus praedam capere.)

PLAUTUS, *Truculentus*, l. 109. (c. 186 B.C.)  
Deceive the deceivers; they are mostly an un-  
righteous sort. (Fallite fallentes: ex magna parte  
profanum.)

OVID, *Artis Amatoriae*. Bk. i, l. 645. (c. 1 B.C.)  
Fraud may be repelled by fraud, and the laws  
permit arms to be taken against an armed foe.  
(Fraus est concessa repellere fraudem, | armaque  
in armatos sumere iura sinunt.)

OVID, *Artis Amatoriae*. Bk. iii, l. 491.  
Bigyled is the gyler than.

(Deceuz est teus decevierres.)

JEAN DE MEUNG, *Roman de la Rose*, l. 5109  
(c. 1270) Chaucer (?), tr., l. 5759. (c. 1365)

But I, that were my simple cloth,  
Robbe bothe robbed and robbours,  
And gyle gyled and gylours.

(Mais je, qui vest ma simple robe,  
Lobant lobez e lobeurs,  
Robe robez e robeurs.)

JEAN DE MEUNG, *Roman de la Rose*, l. 11550.  
(c. 1270) Chaucer, tr., l. 6822.

The olde lawe graunteth, That gylors be begiled.

WILLIAM LANGLEND, *Piers the Plowman*. Text  
B, passus xviii, l. 337. (1377)

A gylour shal himself begyled be.

CHAUCER, *The Reeve's Tale*, l. 401. (c. 1386)  
As men saye it is a meryte to begyle the begylers  
. . . And therfore he that begyleth other is oityme  
begyled hym self.

WILLIAM CAXTON, tr., *Aesope*, ii, 50. (1484)

3  
With the Cretans be a Cretan. (Cretensis Cre-  
tensem.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 26. (1508)  
Erasmus gives another form (No. 29), "Cre-  
tiza cum Cretensi," and also (No. 27), "Cre-  
tensis cum Aeginita." The Cretans had the  
reputation of being liars and thieves, as wit-  
ness Saint Paul:

The Cretians are alway liars, evil beasts, slow  
bellies. (Cretenses semper mendaces, malae  
bestiae, ventres pigri.)

*New Testament: Titus*, i, 12. (c. A. D. 62)

With a fox be fox-like. (Vulpinari cum vulpe.)

ERASMUS, *Adagia*, i, ii, 28.

Practyse craft with the crafty.

RICHARD TAVERNER, tr., *Erasmus*, i, ii, 29.  
(1550) Taverner adds, "The englyshe prou-  
erbe sayeth: He had nede to haue a long  
sponne that shuld eate with the deuyll." See  
*under DEVIL*.

To deceive a deceiver is no deceit.

ULPIAN FULWELL, *Ars Adulandi*, sig. G3. (c.  
1580)

Frustratur ipse sibi, he deceives himselfe.

RICHARD BERNARD, tr., *Terence*, iii. (1598)

It is a double pleasure to deceive the deceiver.  
(C'est double plaisir de tromper le trompeur.)

LA FONTAINE, *Fables: Le Coq et le Renard*.  
Bk. ii, fab. 15. (1668)

It is not difficult to deceive a deceiver. (Il n'est  
pas malaisé de tromper un trompeur.)

LA FONTAINE, *Fables: Le Loup et les Bergers*.  
Bk. x, fab. 6. (1678)

Deceiving of a Deceiver is no Knavery.

THOMAS FULLER, *Gnomologia*. No. 1261. (1732)  
He who seeks to deceive rests deceived. (Chi  
cerca d'ingannar, resta ingannato.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 194. (1856) An Italian proverb.

1  
They prick themselves with their own stings.  
(Ipsi se compungunt suis acuminibus.)

CICERO, *De Oratore*. Bk. ii, sec. 158. (55 B.C.)

Remember Milo's end,

Wedge in that timber which he strove to rend.

DILLON, *On Translated Verse*, l. 87. (1684)

2  
He that diggeth a pit shall fall into it.

Old Testament: *Ecclesiastes*, x, 8. (c. 250 B.C.)

See under PR.

3  
They cut their throtes with their own knife.

ARTHUR GOLDING, tr., *Calvin on Deuteronomie*,  
lxxx, 490. (1583)

Princes who make their subjects overgreat, whet  
a knife for their own throats.

FULLER, *The Holy Warre*. Bk. ii, ch. 40. (1639)

4  
I have brought an ill comb to my own head.

JAMES KELLY, *Scottish Proverbs*, p. 204. (1721)

5  
Take good heed to this matter: a blow struck  
brings a counter-blow in its train.

KHATI I, KING OF EGYPT, *Teaching*. No. xxvi.  
(c. 2500 B.C.) Budge, tr.

Suche a blowe as the Asse giveth against the  
wall, suche a one hee receiveth him selfe.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 161. (1574) Pettie, tr.

6  
There is no juster law than that the artificers  
of death should perish by their own art.  
(Neque enim lex aequior ulla, quam necis  
artifices arte perire sua.)

OVID, *Artis Amatoriae*. Bk. i, l. 655. (c. 1 B.C.)

Egypt is said to have lacked rain for nine years,  
when Thrasius approached Busiris, and showed  
that Jove could be propitiated by the outpoured  
blood of a stranger. To him said Busiris, "Thou  
shalt be Jove's first victim, and as a stranger give  
water unto Egypt." (Fies Iovis hostia primus,  
inquit, et Aegyptio tu dabis hospes aquam.)

OVID, *Artis Amatoriae*. Bk. i, l. 647.

Phalaris roasted in his fierce bull the limbs of  
Perillus; its maker first made trial of his ill-  
omened work. (Infelix inbuilt auctor opus.)

OVID, *Artis Amatoriae*. Bk. i, l. 654. Perillus  
designed the brazen bull in which Phalaris,  
the cruel ruler of Agrigentum, might roast  
his enemies alive, and was its first victim,  
as Antoine Louis is said to have been the  
first victim of the "Louissette," the predeces-  
sor of the guillotine. The shrieks of those  
being roasted inside were supposed to re-  
mind the bystanders of the roaring of a bull.

The Sicilian bull, which bellowed first with the  
lament of him (and that was right) who had  
tuned it with his file. (Il bue Cicalian, che mug-  
ghiò prima | col pianto di colui—e ciò fu dritto—  
| che l'avea temperato con sua lima.)

DANTE, *Inferno*. Canto xxvii, l. 7. (c. 1300)

Let the smith who made them wear The shackles  
which he did prepare. (Compedes, quas ipse fecit,  
ipsus ut gestet faber.)

AUSONIUS, *De Bissula: Praefatio*, l. 6. (c. A.D.  
370) Cited by ERASMUS, *Adagia*, i, i, 86, in  
a shorter form, "Faber compedes, quas fecit,  
ipse gestet." Included by TAVERNER, *Transla-  
tions from Erasmus*, fo. 49, with the render-  
ing, "The fetters yt the smith hath made let  
hym wear them him selfe."

When the maker of stocks has to sit in the stocks,  
he is paid out of his own work.

Babylonian Talmud: *Pesachim*, fo. 28a. (c. 450)

There is another reading. Instead of *saddāā  
besaddēh*, as above, and as adopted by Jas-  
trow, *saddānā bisedanēh*: "When the smith  
sits at the anvil, he is paid out of his own  
work." *Pesachim*, 28a, also has: "If the  
arrow-maker is killed by his arrow, he is  
paid out of his own work. In the same ladle  
which the carpenter made will the mustard  
burn [his mouth]."

The best woven scheme can injure its inventor,  
and often treachery kicks back at its author. (La  
ruse la mieux ourdie | Peut nuire à son inventeur,  
| Et souvent la perfidie | Retourne sur son auteur.)

LA FONTAINE, *Fables: La Grenouille et le Rat*.  
Bk. iv, fab. 11. (1668)

He that first made the gin should handsell it.

JOHN TATHAM, *The Scots Figgaries*. Act. ii.  
(1652) "Handsell," to inaugurate, to be the  
first to test a thing.

He that invented the Maiden first handselled it.

JAMES KELLY, *Scottish Proverbs*, p. 140. (1721)  
The Regent Morton [James, Earl of Morton,  
executed in 1581], the inventor of "The Maiden,"  
a sort of guillotine, was himself the first upon  
whom the proof of it was made. Men felt . . .  
that "no law was juster than that the artificers  
of death should perish by their own art."

TRENCH, *Lessons in Proverbs*. Ch. 2. (1853)

7  
My fate drew me on to be clever to my own  
hurt. (Me mea fata trahebant; | inque meas  
poenas ingeniosus eram.)

OVID, *Tristia*. Bk. ii, l. 342. (c. A.D. 9)

8  
Stretching the measuring-line too tightly, they  
pierce their own heart with a galling wound.  
(στάθμας δὲ τινος ἐλκόμενοι | περισσὰς ἐνέπαζαν  
ἑλκος ὀδυναρὸν ἐφ' ἑαυτοῦ καρδίᾳ.)

PINDAR, *Pythian Odes*. No. ii, l. 90. (c. 475 B.C.)

The measuring-line has two sharp pegs, one  
of which the measurer thrusts into the  
ground, and then pulls the cord tight. If  
he pulls it too tight, in order to cover more  
ground than it should, he may pull the peg  
out and cause it to snap into his own heart.

9  
We gave evil, and we received it. (Dedi  
malum, et accepi.)

PLINY THE YOUNGER, *Epistles*. Bk. iii, epis. 9.  
(A.D. 98) PAID IN OWN COIN, see PAYMENT.

10  
They had thought to put others into a sleeve,  
and they are put in themselves.

JOHN RAY, *Adagia Hebraica*, p. 402. (1678)

1  
For 'tis the sport to have the enginer  
Hoist with his own petard.

SHAKESPEARE, *Hamlet*, iii, 4, 206. (1600) A petard, an iron canister filled with gunpowder, was used for blowing up gates and barricades in time of war. The man who set it off was always in danger of being killed by it. 'Twas he

Gave heat unto the injury, which return'd  
Like a petard ill lighted, into the bosom  
Of him gave fire to 't.

JOHN FLETCHER, *The Fair Maid of the Inn*. Act ii. (a. 1625)

'Tis sport to have the engineer Hoist with his own petard, as our immortal Shakespeare has it.

WALTER SCOTT, *Woodstock*. Ch. 33. (1826)

The Chancellor had been caught in his own trap, hoist, so to speak, with his own petard.

CHARLES LOWE, *Prince Bismarck*, p. 322. (1885)

"The hoist with his own petard touch," said the young man.

DOROTHY SAYERS, *A Matter of Taste*. (1923)

Hoist by your own perfect petard, eh?

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 178. (1941)

You want to hoist me with my own petard.

PATRICIA WENTWORTH, *The Chinese Shuw*, p. 233. (1943)

DOSE OF HIS OWN MEDICINE, *see under* MEDICINE.

2  
Why, as a woodcock to mine own springe,  
Osric;

I am justly kill'd with mine own treachery.

SHAKESPEARE, *Hamlet*, v, 2, 317. (1600)

We but teach

Bloody instructions, which, being taught, return  
To plague the inventor: this even-handed justice  
Commends the ingredients of our poison'd chalice  
To our own lips.

SHAKESPEARE, *Macbeth*, i, 7, 8. (1606)

Heat not a furnace for your foe so hot  
That it do singe yourself.

SHAKESPEARE, *Henry VIII*, i, 1, 140. (1612)

In seeking tales and informations

Against this man . . . Ye blew the fire that  
burns ye.

SHAKESPEARE, *Henry VIII*, v, 3, 110. (1612)

3  
For your owne tayle ye made a rod.

JOHN SKELTON, *Works* (Dyce), i, 186. (a. 1529) *See under* ROD.

He hath ordeyned a staffe for his owne head.

JOHN STANBRIDGE, *Vulgaria* (E.E.T.S.), p. 23. (c. 1510)

He brings a staff to his own head.

DAVID FERGUSON, *Scottish Proverbs*, p. 52. (c. 1595)

He is sairest dung when his awn wand [rod]  
dings [beats] him.

DAVID FERGUSON, *Scottish Proverbs*, p. 44.

Let his own wand ding him. Let him reap the  
fruits of his own folly.

JAMES KELLY, *Scottish Proverbs*, p. 233. (1721)  
*See also under* STAFF.

## REVELRY

4  
Daucen he coude so wel and jolily,  
That he was cleped Perkin Revelour.

CHAUCER, *Canterbury Tales: The Cokes Tale*, l. 6. (c. 1386)

My fourthe housbonde was a reuelour.

CHAUCER, *The Wife of Bath's Prologue*, l. 453.

5  
Pomp, and feast, and revelry,  
With mask, and antique Pageantry.

JOHN MILTON, *L'Allegro*, l. 127. (1632)

Midnight shout and revelry,

Tipsie dance, and Jollity.

JOHN MILTON, *Comus*, l. 103. (1634)

There was a sound of revelry by night.

BYRON, *Childe Harold*. Canto iii, st. 21. (1818)

6  
There is no more mistaken path to happiness  
than worldliness, revelry, and high life.

ARTHUR SCHOPENHAUER, *Essays: Our Relation to Ourselves*. Sec. 24. (c. 1830)

## REVENGE

## See also Vengeance

7  
Revenge is a kinde of Wilde Justice; which  
the more Mans Nature runs to, the more ought  
Law to weed it out.

FRANCIS BACON, *Essays: Of Revenge*. (1597)

In taking Revenge, a Man is but even with his  
Enemy; but in passing it over, he is Superiour.

FRANCIS BACON, *Essays: Of Revenge*.

A Man that studieth Revenge, keepes his owne  
Wounds greene.

FRANCIS BACON, *Essays: Of Revenge*.

Revenge proves its own executioner.

JOHN FORD, *Broken Heart*. Act v, sc. 2. (1633)

A man need never revenge himself; the body of  
his enemy will be brought to his own door.

S. G. CHAMPION, *Racial Proverbs*, p. 374. (1938) A Chinese proverb.

8  
Revenge is now the cud that I do chew.

BEAUMONT AND FLETCHER, *The Queen of Corinth*. Act iv, sc. 1. (c. 1613)

9  
Tary for tyme and place to be revenged, for  
it can never be done wel in hast. (Aspetta  
luogho e tempo, á far vendetto: che non si  
face mai ben in fretta.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578) An Italian proverb, usually rendered, "Wait time and place for thy revenge, for swift revenge is poor revenge."

Revenge is a luscious fruit which you must leave  
to ripen.

ÉMILE GABORIAU, *File No. 113*. Ch. 10. (1867)

10  
Revenge in cold Blood is the Devil's own Act  
and Deed.

THOMAS FULLER, *Gnomologia*. No. 4029. (1732)  
Eat the dish of revenge cold instead of hot.

CHARLES LOWE, *Prince Bismarck*, iii, 36. (1885)  
Quoted.



Vengeance is a dish that can be eaten cold.

JAMES PAYN, *In Market Overt*. Ch. 17. (1895)

1 Revenge is sharp-sighted. Revenge never repairs an injury. Revenge, the longer it is delayed, the crueller it grows.

FULLER, *Gnomologia*. Nos. 4030-32. (1732)

2 Revenge is profitable, gratitude is expensive.

EDWARD GIBBON, *Decline and Fall of the Roman Empire*. Ch. 11. (1776)

Revenge is a much stronger principle than gratitude.

C. C. COLTON, *Lacon*. Vol. i, No. 98. (1820)

3 He that will venge euery wreth, the longer he leuith, the lesse he hath.

RICHARD HILLS, *Common-place Book* (E.E. T.S.), p. 140. (c. 1530)

But sit at home and learn the old-said saw,  
Had I revenged been of every harm,  
My coat had never kept me half so warm.

GEORGE GASCOIGNE, *Posies*, p. 147. (1575)

Hee that wreakes himselfe at every wronge,  
Shall never singe the ritch mans song.

Berkeley MSS. (1885), iii, 32. (1639)

If I had reveng'd all wrong, I had not worn my skirts so long.

JOHN RAY, *English Proverbs*, p. 136. (1670)

FULLER, *Gnomologia*. No. 6462. (1732)

4 It [revenge] is sweeter far than flowing honey. (ὅς τε πολὺ γλυκίων μέλιτος καταλείβοντο.)

HOMER, *Iliad*. Bk. xviii, l. 109. (c. 850 B.C.)

"Revenge is good, sweeter than life itself." Yes; so say the ignorant. (At vindicta bonum vita iucundius ipsa | nempe hoc indocti.)

JUVENAL, *Satires*. Sat. xiii, l. 180. (c. A.D. 120)

Vengeance is sweete.

PAINTER, *The Palace of Pleasure*, ii, 35. (1566)

O revenge, how sweet thou art!

BEN JONSON, *Silent Woman*. Act iv, sc. 5. (1609)

It is a devilish phrase in the mouth of men, That revenge is sweet.

*Whole Duty of Man: Sunday*, p. 16. (1658)

Revenge is sweet.

THOMAS SOUTHERNE, *Sir Antony Love*. Act iv,

sc. 3. (1691) SHERIDAN, *St. Patrick's Day*.

Act ii, sc. 4. (1775) BYRON, *Don Juan*. Canto

i, st. 124. (1818) HENRY KINGSLEY, *Ravens-*

*hoe*. Ch. 36. (1861) MRS. HENRY WOOD,

*Trevlyn Hold*. Ch. 58. (1864) etc., etc.

'Tis sweet to love; but when with scorn we meet,

Revenge supplies the loss with joys as great.

GEORGE GRANVILLE, *The British Enchanters*.

Act v, sc. 1. (1706)

Though sweet are our friendships, our hopes, our affections,

Revenge on a tyrant is sweetest of all.

THOMAS MOORE, *Avenging and Bright*. (a.1852)

5 Revenge is always the delight of a little, weak and petty mind. (Quippe minuti | semper et infirmi est animi exiguique voluptas | ultio.)

JUVENAL, *Satires*. Sat. xiii, l. 189. (c. A.D. 120)

See under WOMAN.

6 They reckon no laws that meditate revenge.

THOMAS KYD, *The Spanish Tragedie*. Act i, sc. 3. (c. 1589)

7 Revenge, however sweet, is dearly bought  
By that one good, which gone, all else is nought.

(Quel que soit le plaisir que cause la vengeance,

C'est l'acheter trop cher que l'acheter d'un bien  
Sans qui les autres ne sont rien.)

LA FONTAINE, *Fables: Le Cheval S'Étant Voulu Venger du Cerf*. Bk. iv, fab. 13. (1668)  
Wright, tr.

It costs more to revenge injuries than to bear them.

THOMAS WILSON, *Maxims*. No. 303. (c. 1551)

Revenge is a costly luxury.

PETROLEUM V. NASBY (D. R. LOCKE), *The Nasby Papers*. (1864)

8 Thinking no revenge more princely, than to spare when she might spill.

JOHN LYL, *Euphues and His England* (Arber), p. 452. (1580)

To revenge is no valour, but to bear.

SHAKESPEARE, *Timon of Athens*, iii, 5, 39. (1608)

To forget a wrong is the best revenge.

JOHN CLARKE, *Paroemiologia*, p. 324. (1639)

Pardons and pleasantness are great revenges.

HERBERT, *Jacula Prudentum*. No. 367. (1640)

Living well is the best revenge.

HERBERT, *Jacula Prudentum*. No. 526.

To pardon is a divine revenge.

TORRIANO, *Piazza Universale*, p. 202. (1666)

Forgiveness and a smile is the best revenge.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 81. (1710)

'Tis more noble to forgive, and more manly to despise, than to revenge an injury.

FRANKLIN, *Poor Richard's Almanack*, 1752.

To forget an injury is the best revenge.

TRUSLER, *Proverbs in Verse*, p. 101. (c. 1800)

Revenge a wrong by forgiving it.

WILLIAM HONE, *Year-Book*, col. 1417. (1831)

The noblest revenge is to forgive.

TRENCH, *Lessons in Proverbs*. Ch. 1. (1853)

9 To be revenged on an enemy is to obtain a new lease of life. (Inimicum ulcisci vitam accipere est alteram.)

PUBLILIUS SYRUS, *Sententiae*. No. 270. (c. 43 B.C.)

10 Sweet revenge grows harsh.

SHAKESPEARE, *Othello*, v, 2, 115. (1605)

Revenge, that thirsty dropsy of our souls, . . . Is not alone sweet but partakes of tartness.

MASSINGER, *Very Woman*. Act iv, sc. 2. (1634)

Revenge, at first though sweet,

Bitter ere long back on it self recoils.

MILTON, *Paradise Lost*. Bk. ix, l. 171. (1667)

11 Revenge and Wrong bring forth their kind,  
The foul cubs like their parents are.

P. B. SHELLEY, *Hellas*, l. 729. (1821)

1  
Revenge of a hundred years hath still sucking teeth. (Vendetta di cent' anni ha ancora i lat-taiuoli.)

TORRILANO, *Piazza Universale*, p. 299. (1666)

2  
He who cannot revenge himself is weak, he who will not is vile. (Chi non può sua ven-detta è debile, chi non vuole è vile.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 22. (1853) Cited with the comment that it is a "devilish" proverb. Bacon's apothegm that the spirit of a nation is never better displayed than in its proverbs is especially true with reference to Italian proverbs. "I think every tenth proverb in an Italian collection is some cynical or selfish maxim," says Isaac D'Israeli, in his *Curiosities of Literature*.

3  
Arise from my ashes, unknown avenger! (Ex-oriare, aliquis nostris ex ossibus ultor.)

VERGIL, *Aeneid*. Bk. iv, l. 625. The dying imprecation of Dido upon the false Aeneas.

4  
What is revenge, but courage to call in Our honour's debts?

YOUNG, *The Revenge*. Act i, sc. 1. (1721)

## REVERENCE

5  
Always and in everything let there be rever-ence.

CONFUCIUS, *Book of Rites*. Ch. 1. (c. 500 B. C.)

6  
Reverence, That angel of the world.

SHAKESPEARE, *Cymbeline*, iv, 2, 247. (1609)

None so poor to do him reverence.

SHAKESPEARE, *Julius Caesar*, iii, 2, 125. (1599)

Where reverence is there also is fear. (ὅσα γε αἰδώς, ἐνθα καὶ δέος.)

STASINUS, *Cypria*. Frag. 20. (c. 700 B. C.)

Quoted by PLATO, *Euthyphro*, 12B.

True rev'rence is . . . the feare of God.

ROBERT HERRICK, *Reverence*. (1647)

Reverence. The spiritual attitude of a man to a god and a dog to a man.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

## REVOLUTION

See also Rebellion

7  
Revolutions are not about trifles, but spring from trifles. (ῥέγονται οὐν αὖ στράσεις οὐ περὶ μικρῶν ἀλλ' ἐκ μικρῶν.)

ARISTOTLE, *Politics*. Bk. v, ch. 3, sec. 1. (c. 330 B. C.)

Never will twenty volumes in folio cause a revolution, the little pamphlets at threepence are the things to be feared. (Jamais vingt volumes en folio ne feront de revolution, ce sont les petits livres portatifs à trent sous qui sont à craindre.)

VOLTAIRE, *Letter*, 5976. (c. 1775) *Works*, xlii, 520.

Great revolutions, whatever may be their causes, are not lightly commenced.

BENJAMIN DISRAELI, *Speech*, House of Com-mons, 5 Feb., 1863.

8  
I see that my hopes make you sad: you do not desire a liberty which will cost much gold and blood. Do you demand, then, that revolutions be made with rose-water? (Voulez-vous qu'on vous fasse des révolutions à l'eau rose?)

SEBASTIEN CHAMFORT, *Retort*, to Marmontel, who deplored the violent methods of the French Revolutionists. (1789) See MAR-MONTEL, *Mémoires d'un Père*, liv, xiv, in *Œuvres* (1818), ii, 294.

Revolutions are not to be made with rosewater.

LORD BYRON, *Letters*, iv, 358. (1819)

Revolutions are not made with rose-water.

LYTTON, *The Parisians*. Bk. v, ch. 7. (a. 1873)

It is sometimes said that revolutions are not made with rose-water.

LORD AVEBURY, *The Use of Life*. Ch. 11. (1894)

THOMAS FULLER, *Gnomologia*. No. 4245 (1732) points out that "Spears are not made of Bulrushes."

Revolutions are not made by men in spectacles.

O. W. HOLMES, *The Young Practitioner*. Lec-ture in New York, 2 March, 1871.

With rose leaves not much can be built. (Auf Rosenblättern ist nicht zu bauen.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 344. (1856) A German proverb, for which the French have a jingle: "Avec des feuilles de rose, On ne bâtit pas gran chose."

9  
Where there is content there will be no revolution.

CONFUCIUS, *Analects*. Bk. xvi, ch. i, sec. 10. (c. 500 B. C.)

10  
Every revolution was first a thought in one man's mind.

EMERSON, *Essays, First Series: History*. (1841)

11  
Revolutions are the last desperate remedy when all else has failed.

J. A. FROUDE, *Julius Caesar*. Ch. 13. (1879)

Revolution is simply democracy turning over in bed. It accomplishes nothing.

A. E. WIGGAM, *The New Decalogue of Science*, p. 123. (1922)

The history of mankind is one long record of giving revolution another trial, and limping back at last to sanity, safety, and work.

E. W. HOWE, *Preaching from the Audience*. (1926)

12  
There is a kind of revolution so general in character that it changes the tastes as well as the fortunes of the world. (Il y a une révolution générale qui change le goût des esprits aussi bien que les fortunes du monde.)

LA ROCHEFOUCAULD, *Maximes*. No. 50. (1665)

13  
A reform is a correction of abuses; a revolu-tion is a transfer of power.

LORD LYTTON, *Speech*, House of Commons, on the Reform Bill of 1866.

Revolution. An abrupt change in the form of mis-government.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

1 Inciting to revolution is treason, not only against man, but also against God.

POPE LEO XIII, *Immortalis Dei*, 1 Nov., 1885.

2 Sire, it is not a revolt,—it is a revolution. (Mon sire, ce n'est pas une révolte,—c'est une révolution.)

DUC DE ROCHEFOUCAULD-LIANCOURT, announcing the fall of the Bastille to Louis XVI, King of France, on the evening of 14 July, 1789. The King had exclaimed, "Mais, c'est une révolte!" See CARLYLE, *French Revolution*. Pt. i, bk. 5, ch. 7.

A revolution is an opinion backed by bayonets. (Une révolution est une opinion qui trouve des baïonnettes.)

NAPOLEON BONAPARTE, *Epigram*. See GUILLON, *Napoléon*, p. 284.

3 All men recognize the right of revolution.

H. D. THOREAU, *Civil Disobedience*. (1849)

The right of revolution is indisputable.

J. L. MOTLEY, in *Times* (London), 23 May, 1861.

The right of revolution is an inherent one.

U. S. GRANT, *Personal Memoirs*. Ch. 1. (1885)

4 I would not be at the trouble of composing a distiche to achieve a revolution.

HORACE WALPOLE, *Letter to George Montague*, 30 Dec., 1761.

## REWARD

See also Prize, Wages

5 The audience is the reward of the speaker; the reward of study is understanding; of fasting, charity.

*Babylonian Talmud: Berachoth*, fo. 6b. (c. 450) Letters be for studentes, riches for the carefull, the world for the presumptuous, paradise for the devoute.

JOHN FLORIO, *Firste Fruits*, fo. 31. (1578) Learning to the Studious; Riches to the Careful; Power to the Bold; Heaven to the Virtuous

FRANKLIN, *Poor Richard's Almanack*, 1754

6 Rewards and punishments are the lowest form of education.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)

7 The consciousness of having done a splendid action is itself a sufficient reward. (Satis est in ipsa conscientia pulcherrimi facti fructus.)

CICERO, *Philippicae*. No. 2, ch. 44, sec. 114. (44 B. C.)

The true profit of virtuous deeds lies in the doing. (Recte factorum verus fructus sit fecisse.)

SENECA, *De Clementia*. Bk. i, sec. 1. (c. A. D. 55)

The reward of a good deed is to have done it. (Recte facti fecisse merces est.)

SENECA, *Ad Lucilium*. Epis. lxxxi, sec. 20. (c. A. D. 64) Quoted by MONTAIGNE, ii, 16, who gives the French, "La récompense d'une bonne action, c'est de l'avoir faite." A similar French proverb is "Le fruit d'un service, c'est le service même."

He . . . rewards his deeds with doing them.

SHAKESPEARE, *Coriolanus*, ii, 2, 130. (1607)

Miserable age, where the only reward of doing well is the doing of it!

WEBSTER, *Dutchesse of Malfy*. Act i, sc. 1. (1614)

A generous action is its own reward.

WILLIAM WALSH, *Upon Quilting His Mistress*. (1692)

The "wages" of every noble act do yet lie in Heaven or else nowhere.

THOMAS CARLYLE, *Past and Present*. Bk. iii, Ch. 12. (1843)

The reward of a thing well done is to have done it.

EMERSON, *New England Reformers*. (1844)

VIRTUE ITS OWN REWARD, see under VIRTUE.

8 The reward of merit. (Virtutis praemium.)

CICERO, *Pro Murena*. (63 B. C.) Cicero also has the phrase, "Operate pretium est" (There is a reward for what is done).

9 The reward of one duty is the power to fulfil another.

GEORGE ELIOT, *Daniel Deronda*. Bk. iv, ch. 46. (1876)

10 Promise of fair reward  
Makes work a two-fold joy, however hard.

(παντι γὰρ προκελευρον

κέρδος πρὸς ἔργῳ τὴν χάριν τίκτει διπλήν.)

EURIPIDES, *Rhesus*, l. 162. (c. 450 B. C.)

11 Still to our gains our chief respect is had;  
Reward it is, that makes us good or bad.

ROBERT HERRICK, *Rewards*. (1648) The Chinese say, "Shan ē tao 'tou chung yu pao" (Reward comes alike to good and evil).

12 For great responsibilities there is a great reward. (Magna curae magna merces est.)

SALLUST, *Ad Caesarem Senem*. Ch. 7. (c. 46 B. C.)

13 Desert and rewards go not often together.

JOHN RAY, *English Proverbs*, p. 6. (1678)

Desert and reward seldom keep company.

SAMUEL RICHARDSON, *Clarissa*, iv, 120. (1747)

14 We usually call reward and punishment the two hinges upon which all government turns.

SWIFT, *Gulliver's Travels*. Bk. i, ch. 6. (1726)

15 If I were a king, you should have a decoration to suit your qualities. (Se possiderem, ornatus esses ex tuis virtutibus.)

TERENCE, *Adelphoe*, l. 176. (160 B. C.) ERASMUS, *Adagia*, i, iv, 7, quotes the phrase, "Ornatus ex tuis virtutibus" as a proverb.

Give, I pray, a reward worthy of my genius. (Da, precor, ingenio praemia digna meo.)

OVID, *Tristia*. Bk. iii, eleg. 11, l. 50. (c. A. D. 9)

Never to reward any one equal to his merit, but always to insinuate that the reward was above it.

HENRY FIELDING, *Jonathan Wild*. Ch. 4. (1743) Wild's maxim for attaining greatness.

16 He was ful wis that first yaf mede. [He was full wise that first gave reward.]

UNKNOWN, *Havelok the Dane*, l. 1635. (c. 1300)

He was ful wise, y say, that first gaue gift.

UNKNOWN, *Sir Tristrem*, l. 626. (c. 1320)

Thus men sein, in every nede,

He was wys that ferst made mede.

GOWER, *Confessio Amantis*, v, 4719. (c. 1390)

### RHETORIC

1 All a rhetorician's rules

Teach nothing but to name his tools.

BUTLER, *Hudibras*. Pt. i, canto i, l. 89. (1663)

His speech was a fine sample, on the whole,

Of rhetoric, which the learn'd call *rigmarole*.

LORD BYRON, *Don Juan*. Canto i, st. 174. (1818)

2 Sweet, silent rhetoric of persuading eyes.

SAMUEL DANIEL, *The Complaint of Rosamond*.

St. 19. (1592)

The heavenly rhetoric of thine eye.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 60. (1595)

3 His sober lips then did he softly part,

Whence of pure rhetoric whole streams out-flow.

EDWARD FAIRFAX, tr., *Godfrey of Bulloigne*. (1600)

For rhetoric, he could not ope

His mouth, but out there flew a trope.

SAMUEL BUTLER, *Hudibras*, i, i, 81. (1663)

The perswasive Rhetoric That sleek't his tongue.

MILTON, *Paradise Regained*. Bk. iv, l. 4. (1671)

4 This threede fyner to spyn.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

Taffeta phrases, silken terms precise,

Three-piled hyperboles, spruce affectation.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 407. (1595)

Ornate rhetoric taught out of the rule of Plato.

JOHN MILTON, *Of Education*. (1644)

Flowers of rhetoric.

SWIFT, *Thoughts on Various Subjects*. (1714)

5 Rhetoric is the art of leading souls by persuasion. (ψυχαγωγία οὔσα.)

PLATO, *Phaedrus*. Sec. 271C. (c. 385 B.C.)

Rhetoric is very good or stark naught. . . . If I am not fully persuaded, I laugh at the orator.

JOHN SELDEN, *Table-Talk: Preaching*. (a. 1654)

There is a Truth and Beauty in Rhetorick; but it oftener serves ill Turns than good ones.

WILLIAM PENN, *Some Fruits of Solitude*. Maxim 137. (1693)

You have to persuade men to action not by reasoning, but by rhetoric.

MAUGHAM, *Christmas Holiday*, p. 36. (1939)

6 Rhetoric without logic is like a tree with leaves and blossoms, but no root.

JOHN SELDEN, *Table-Talk: Preaching*. (a. 1654)

Spare your Rhetoric, and speak Logic.

THOMAS FULLER, *Gnomologia*. No. 4241. (1732)

7 Practise rhetoric in your common talk.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 35. (1594)

### RHYME

8

Those that write in Rhime still make

The one Verse for the other's sake.

SAMUEL BUTLER, *Hudibras*, ii, i, 27. (1663)

The troublesome and modern bondage of Rime-ing.

MILTON, *Paradise Lost: The Printer to the Reader*. (1667)

Debased the majesty of verse to rhyme.

DRYDEN, *To Earl of Roscommon*, l. 11. (a.1700)

9

"This may wel be rym dogerel," quod he.

CHAUCER, *Prologue to Melibeus*, l. 7. (c. 1387)

Thy ryme (quoth he) is muche elder than myne,

But myne beyng newer is truer then thine.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

10

To be rimed to death, as is sayd to be doone

in Ireland.

SIR PHILIP SIDNEY, *An Apologie for Poetrie* (Arber), p. 72. (c. 1581) Referring to the

alleged killing of Irish rats by rhyming.

I was never so be-rhymed since Pythagoras' time,

that I was an Irish rat.

SHAKESPEARE, *As You Like It*, iii, 2, 188. (1600)

My poets Shall . . . Rhyme 'em to death, as they

do rats in Ireland.

RANDOLPH, *Jealous Lovers*. Act v, sc. 2. (1632)

An Irish rat-catcher, that is said to rhyme vermin

to death.

SAMUEL BUTLER, *Remains*, i, 377. (a. 1680)

Songs no longer move;

No rat is rhym'd to death, nor maid to love.

POPE, *Satires of Donne*, ii, 22. (1735)

11

Verse without rhyme is a body without a soul.

SWIFT, *Advice to a Young Poet*, 1 Dec., 1720.

*Neverout*: Well, miss, I'll think on this.

*Miss*: That's rhyme, if you take it in time.

SWIFT, *Polite Conversation*. Dial. i. (1738)

12

These thinges . . . mowe wel. if men liste,

ryme; trewly, they acorde nothing.

THOMAS USK, *The Testament of Love*. (c. 1387) In SKEAT, *Chaucer*, vii, 51, with the

note, "Things may be brought together, like riming words, but they will not on that account agree."

It may wele ryme, but it accordith nought.

JOHN LYDGATE, *Inconsistency*. (c. 1430)

It may ryme but it accordth not.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

13

Rhyme often makes mystical nonsense pass

with the critics for wit.

WYCHERLEY, *The Plain-Dealer*. Act ii. (1676)

### II—Rhyme and Reason

14

En toy ne Ryme ne Raison.

UNKNOWN, *Maitre Pierre Pathelin*. (c. 1475)

See *Notes and Queries*, iii, x, 236.

For reson can I non fynde

Nor good ryme in yower mater.

JOHN SKELTON, *Against Garnesche*. No. iiii, l. 104. (a. 1529)

Rhyme yet out of reson.

SKELTON, *Against Garnesche*, iii, 128.  
Yea, matry, now it is somewhat, for now it is rhyme; whereas before it was neither rhyme nor reason.

SIR THOMAS MORE, *Remark*, to a friend who had versified a mediocre book. (a. 1535) See BACON, *Apophthegms*. No. 287.

Ye shall hear him chafe beyond all reason or rhyme.

UNKNOWN, *Jacob and Esau*. Act ii, sc. 3. (1568)  
In the why and the wherefore is neither rhyme nor reason.

SHAKESPEARE, *The Comedy of Errors*, ii, 2, 48. (1593)

*Rosalind*: But are you so much in love as your rhymes speak?

*Orlando*: Neither rhyme nor reason can express how much.

SHAKESPEARE, *As You Like It*, iii, 2, 418. (1600)  
In despite of the teeth of all rhyme and reason.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 132. (1601) See also *The Two Gentlemen of Verona*, ii, 1, 149; *Love's Labour's Lost*, i, 1, 99; *Henry V*, v, 2, 164.

Here is rhyme, nor empty of reason.

BEN JONSON, *Volpone: Prologue*. (1605)

Still may syllables jar with time,  
Still may reason war with rhyme.

BEN JONSON, *A Fit of Rhyme Against Rhyme*. (a. 1637)

Against all rhyme and reason.

HENRY MORE, *Mystery of Iniquity*, p. 415. (1664)  
Heer's nor rhyme, nor reason.

JOHN RAY, *English Proverbs*, p. 349. (1678)  
Blank verse is neither rhyme nor reason.

J. K. PAULDING, *The Bucktails*. Act v, sc. 1. (1815)  
[You] leave me all the morning, without rhyme or reason!

LORD LYTTON, *The Caxtons*. Pt. ix, ch. 3. (1849)

## RICHES

See also Poverty and Riches

1  
An Embarrassment of Riches. (L'Embaras des Richesses.)

ABBÉ LÉONOR D'ALLAINVAL. Title of comedy. (1726) The more alternatives, the more difficult the choice. The English version by John Ozell opened at the Haymarket Theatre, 9 Oct., 1738.

2  
Cast not thy heart after riches.

AMEN-EM-APT, *Teaching How to Live*. Col. ix, l. 10. (c. 700 B.C.) Griffith, tr.  
Labor not to seek increase.

AMEN-EM-APT, *Teaching How to Live*, ix, 14.  
Labour not to be rich. (Noli laborare ut dieris.)  
*Old Testament: Proverbs*, xxiii, 4. (c. 350 B.C.)

3  
If riches be brought to thee by robbery, they will not stay the night with thee; day dawneth and they are not in thy house, . . . they have made themselves wings like geese.

AMEN-EM-APT, *Teaching How to Live*. Col. ix, l. 16. (c. 700 B.C.) Griffith, tr.

Riches certainly make themselves wings; they fly away as an eagle toward heaven. (Quia facient sibi pennas quasi aquilae, et volabunt in caelum.)

*Old Testament: Proverbs*, xxiii, 5. (c. 350 B.C.)  
Worldly riches vanish more speedily than they come.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 165. (c. 1050) Quoted as a maxim of Socrates.

Riches have wings.

FRANCIS BACON, *Essays: Of Riches*. (1597)

COWPER, *The Task*. Bk. iii, l. 263. (1784)

THOREAU, *Early Spring in Massachusetts*, 3 April, 1842. etc., etc.

Riches, the Wisest Monarch sings,  
Make Pinions for themselves to fly,  
They fly like Bats, on Parchment Wings,  
And Geese their silver Plumes supply.

SWIFT, *The Run Upon the Bankers*, l. 21. (1720)

Riches, like insects, when conceal'd they lie,  
Wait but for wings, and in their season fly.

POPE, *Moral Essays*. Epis. iii, l. 169. (1732)

It was said of old time, that riches have wings; and, though this be not applicable in a literal strictness to the wealth of our patriarchal brethren of the South, yet it is clear that their possessions have legs.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 5. Note. (1848) Referring to the slaves.

4  
Better is the praise and love of men than riches in the storehouse.

AMEN-EM-APT, *Teaching How to Live*. Col. xvi, l. 11. (c. 700 B.C.) Griffith, tr.

Better is a little with righteousness, than great revenues without right.

*Old Testament: Proverbs*, xvi, 8. (c. 350 B.C.)

5  
Rich men without wisdom and learning are called Sheep with golden fleeces.

NATHANIEL AMES, *Almanac*. (1734)

6  
Riches are given to the good that they may not be esteemed an evil, to the bad that they may not be too highly valued. (Dantur quidem bonis, ne quis mala estimet; malis autem, ne quis nimis bona.)

SAINT AUGUSTINE. (c. A.D. 600) The ascription is by BLAND, *Proverbs*, i, 78.

7  
I cannot call Riches better than the Baggage of Virtue. The Roman Word is better, *Impedimenta*. For as the Baggage is to an Army, so is Riches to Virtue. It cannot be spared, nor left behinde, but it hindreth the March; Yea, and the care of it, sometimes, loseth or disturbeth the Victory.

FRANCIS BACON, *Essays: Of Riches*. (1797)

Riches are but the baggage of fortune.

JOHN RAY, *English Proverbs*, p. 18. (1670)

8  
With the Rich and Mighty, always a little patience.

PHILIP BARRY, *The Philadelphia Story*. Act ii, sc. 1. (1939) Quoted as a Spanish proverb.

1 Consort not with one richer than thou. What companionship hath the pot with the cauldron? When the one smiteth the other is broken.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 2. (c. 190 B. C.) Oesterley, tr.

2 He is wise that is rich.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616) It is even a maxim in common acceptation, "He is wise that is rich."

THOMAS ADAMS, *Sermons* (1861), ii, 128. (1629)

3 Despise riches if you would have a happy mind. (Despice divitias, si vis animo esse beatus.)

CATO (?), *Disticha*. Bk. iv, No. 1. (c. 175 B. C.) Dare to despise riches. (Aude contemnere opes.)

VERGIL, *Aeneid*. Bk. viii, l. 364. (19 B. C.) We must spurn riches, the diploma of slavery. (Spernendae opes: auctoramenta sunt servitutum.)

SENECA, *Ad Lucilium*. Epis. civ, sec. 34. (c. A. D. 64)

4 When you grow rich, take care to treat your body well; the invalid may own money, but not himself. (Cum fueris locuples, corpus curare memento: | aeger dives habet nummos, se non habet ipsum.)

CATO (?), *Disticha*. Bk. iv, No. 5. (c. 175 B. C.) If thou hast riches, deal well with thyself, because there is no pleasure in the grave.

*Babylonian Talmud: Erubin*, fo. 54. (c. 450)

5 There is no avenging yourself upon a rich man. (Del hombre arraigado no te verás vengado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615) Arraigado, lit., one who has money invested.

6 Riches serve wise men, but command a fool; for a covetous man serveth his riches, and not they him.

PIERRE CHARRON. (a. 1600) As quoted by WILLIAM PENN, *No Cross, No Crown*. Ch. 13. FULLER, *Gnomologia*. No. 4047. (1732)

7 Men seyn, that "the riche man hath seld good conseil but-if he have it of himself."

CHAUCER, *Tale of Melibeus*. Sec. 20. (c. 1387) The lawe seith: that "ther maketh no man himselfen riche, if he do harm to another wight."

CHAUCER, *The Tale of Melibeus*. Sec. 51.

8 Morals today are corrupted by our worship of riches. (Corrupti mores depravatique sunt admiratione divitiarum.)

CICERO, *De Officiis*. Bk. ii, ch. 20, sec. 71. (c. 45 B. C.)

9 If the search for riches were sure to be successful, though I should become a groom with whip in hand to get them, I would do so. As the search may not be successful, I will follow after that which I love.

CONFUCIUS, *Analects*. Bk. vii, ch. 11. (c. 500 B. C.) Quoted by EMERSON, *Social Aims*

10 Always you are to be rich next Year.

THOMAS FULLER, *Gnomologia*. No. 787. (1732) Riches have made more covetous Men, than Covetousness hath made rich Men.

THOMAS FULLER, *Gnomologia*. No. 4044. Riches rather enlarge than satisfy Appetites.

THOMAS FULLER, *Gnomologia*. No. 4048.

11 Riches alone make no Man happy.

THOMAS FULLER, *Gnomologia*. No. 4041. (1732) Riches may not bring happiness, but they enable one to send a carriage for it.

UNKNOWN, *Poor Richard Jr.*, p. 43. (1906)

12 Riches are gotten with travayle, kept with feare, and lost with greife.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 52. (1574) Pettie, tr.

Riches are gotten with labor, holden with feare, and lost with greife and excessive care.

*Reliquiae Antiquae* (1841), i, 208. (c. 1575) Pains to get, care to keep, fear to lose.

GEORGE HERBERT, *Jacula Prudentum*. (1640) Riches are gotten with Pain, kept with Care, and lost with Grief.

THOMAS FULLER, *Gnomologia*. No. 4043. (1732)

13 Rich in lands, rich in money put out to usury. (Dives agris, dives positus in fœnore nummis.)

HORACE, *Artis Poeticae*, l. 421; *Satires*, i, 2, 13. (35 B. C.)

That rich man at Cures owns more land than a kite can fly over. (Dives arat Curibus quantum non milius errat.)

PERSIUS, *Satires*. No. iv, l. 26. (c. A. D. 58) Cited by ERASMUS, *Adagia*, iii, vi, 5, who gives the proverb as "Quantum non milius oberret."

They that hold the greatest farms, pay the least rent.

GEORGE HERBERT, *Jacula Prudentum*. No. 1098. (1650) Herbert explains that this saying is "applied to rich men that are unthankful to God."

14 Both rank and valour, without riches, are more worthless than seaweed. (Et genus et virtus, nisi cum re, vilior alga est.)

HORACE, *Satires*. Bk. ii, sat. 5, l. 8.

Riches excuse folly. (Stultitiam patiuntur opes.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 29. (20 B. C.)

Among us most sacred of all is the majesty of riches. (Inter nos sanctissima divitiarum | maiestas.)

JUVENAL, *Satires*. Sat. i, l. 113. (c. A. D. 120)

Let us hold as an Oracle the saying of Horace, Birth and good qualities are nothing worth, if riches from them be shut forth.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 190. (1574) Pettie, tr.

Riches rule the Roast.

THOMAS FULLER, *Gnomologia*. No. 4046. (1732)

15 Common sense among rich men is rare. (Rarus enim ferme sensus communis in illa | fortuna.)

JUVENAL, *Satires*. Sat. viii, l. 73. (c. A. D. 120)

Machiavel says virtue and riches seldom settle on one man.

ROBERT BURTON, *The Anatomy of Melancholy*. Pr. ii, sec. ii, mem. ii, subs. 1. (1612)

It was very prettily said that we may learn the little value of fortune by the persons on whom Heaven is pleased to bestow it.

RICHARD STEELE, *The Tatler*. No. 203. (1709)  
If heaven had looked upon riches to be a valuable thing, it would not have given them to such a scoundrel.

SWIFT, *Letter to Miss Vanhomrigh*, 12 Aug., 1720.

I have not observed men's honesty to increase with their riches.

THOMAS JEFFERSON, *Letter to J. Moore*. (1800)

1 He who wants riches, wants them at once. (Dives qui fieri vult, et cito vult fieri.)

JUVENAL, *Satires*. Sat. xiv, l. 176. (c. A. D. 120)

2 If you would become rich, move next door to a pauper.

HARRY S. KEELER, *The Sharkskin Book*, p. 167. (1941) Quoted as a Chinese proverb.

3 By the olde prouerbe, euerie man may not weare a fourde [furred] hood.

THOMAS LUPTON, *All for Money*, sig. C2. (1578)  
Is every man born to be rich?

JAMES HOWELL, *English Proverbs*, p. 9. (1659)

4 To bee rich is the gift of fortune.

JOHN LYLY, *Euphues* (Arber), p. 228. (1580)  
HOWELL, p. 8. FULLER, No. 4042. (1732)

5 He that desireth riches, must stretch the string that will not reach.

JOHN LYLY, *Euphues and His England* (Arber), p. 338. (1580)

6 Infinite riches in a little room.

MARLOWE, *Jew of Malta*. Act i, l. 60. (c. 1592)

7 It's true what is commonly said, rich men can't be good. (οὐκ εἰσὶν οἱ πᾶμπλοῦστοι ἀγαθοί.)

PLATO, *Laws*. Bk. v, sec. 743C. (c. 345 B. C.)

A rich man is either a knave, or the heir of a knave. (Dives aut iniquus est, aut iniqui haeres.)

SAINT JEROME, *Ad Hedibiam*. (c. 400) Jerome quotes this as "a vulgar proverb which seems to me to be very true." Cited by ERASMUS, *Adagia*, i, ix, 47, and included by TAVERNER in his *Translations from Erasmus*, fo. 27, with the rendering, "A ryche man is eyther wycked, or a wycked mans executour heyre."

8 He that maketh haste to be rich shall not be innocent. (Qui autem festinat ditari, non erit innocens.)

*Old Testament: Proverbs*, xxviii, 20. (c. 350 B. C.)  
No one gets rich quickly if he is honest. (οὐθεὶς ἐπλοῦτησεν ταχέως δίκαιος ὢν.)

MENANDER, *The Toady*, l. 42. (c. 300 B. C.)  
No good man ever became suddenly rich.

(Repente dives nemo factus est bonus.)

PUBLILIUS SYRUS, *Sententiae*. No. 643. (c. 43 B. C.)

Therefore seith Salomon: "he that hasteth him to bisly to wexe riche shal be noon innocent."

CHAUCER, *Tale of Melibeus*. Sec. 51. (c. 1387)  
Slow and sure . . . is good counsel. 'Tis a roguey kind of a saying, that He that will be rich before night, may be hanged before noon.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*, 337. (1692)

For, oh! my son, the wisest has said, "He that maketh haste to be rich shall not be innocent."

DISRAELI, *Vivian Grey*. Bk. i, ch. 9. (1826)

He who will be rich in a year, at the half-year they hang him. (Quien en un año quiere ser rico, al medio le ahorcan.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 96. (1853) A Spanish proverb. The Florentines say, "Arno swells not without becoming turbid."

9 If riches increase, set not your heart upon them. (Divitiae si affluent, nolite cor apponere.)

*Old Testament: Psalms*, lxii, 10. (c. 350 B. C.)

If Riches increase, let thy mind hold pace with them; and think it not enough to be Liberal but Munificent.

SIR THOMAS BROWNE, *Christian Morals*. Pt. i, sec. 5. (1682)

10 Riches come not of themselves.

PTAH-HOTEP, *Instruction*. No. 10. (c. 3550 B. C.)  
Prisse Papyrus. Gunn, tr.

When riches are gained, follow the heart; for riches are of no avail if one be weary.

PTAH-HOTEP, *Instruction*. No. 11.

11 You don't get rich by making a lot of money all at once. You get rich by making a little money every day for a long time.

CRAIG RICE, *Sunday Pigeon Murders*, p. 77. (1942)

12 If thou wol be riche, suffice the with suche as thou hast, for he that hath not suffisaunce can neuer be riche, what goodes that euer he hath.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 67. (1477) Quoting Aristotle.

13 Why is one man richer than another? Because he is more industrious, more persevering, and more sagacious.

RUSKIN, *Political Economy of Art*. Ch. 2. (1857)

14 He whose hands are full of dates does not pelt the tree.

SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)  
The rich man, by the possession of what is lawful, is preserved from committing that which is unlawful.

SADI, *Gulistan*. Ch. viii, Apologue 19.  
Why should a rich man steal?

JOHN RAY, *English Proverbs*, p. 196. (1670)

15 He enjoys riches most who needs them least. (Is maxime divitiis fruitur, qui minime divitiis indiget.)

SENECA, *Ad Lucilium*. Epis. xiv, sec. 17. (c. A. D. 64)

<sup>1</sup> The shortest way to riches is by contempt of riches. (Brevissima ad divitias per contemptum divitiarum via est.)

SENECA, *Ad Lucilium*. Epis. lxii, sec. 3. (A. D. 64) The shortest cut to the richest of the Indies, is by their contempt.

SIR THOMAS OVERBURY, *Forren Newes: From Spaine*. (1613)

Many speak the truth when they say that they despise riches, but they mean the riches possessed by other men.

C. C. COLTON, *Lacon*. Vol. i, No. 372. (1820)

<sup>2</sup> Call me a scoundrel, only call me rich. (Sine me vocari pessimum, ut dives vocer.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 14. (c. A. D. 64) Quoting a Greek fragment.

All ask how great my riches are, but none whether my soul is good. (An dives, omnes quaerimus, nemo an bonus.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 14. (c. A. D. 64) Quoting a Greek fragment. Cited by BLAND, *Proverbs*, i, 75, in slightly different form, "Nemo an bonus: an dives omnes quaerimus."

First as to his fortune, for the last question that will be asked will be as to his morals. (Protinus ad cenum, de moribus ultima fiet | quaestio.)

JUVENAL, *Satires*. Sat. iii, l. 140. (c. A. D. 120)

How rich a man is, all desire to know;

But none enquires if good he be, or no.

HERRICK, *Gold, Before Goodnesse*. (1648)

Alas poor Swaine; 'tis true what the prouerbe saith, We aske not what he is, but what he hath.

BRAETHWAIT, *Natures Embassie*, p. 233. (1621)

It is not what is she, but what has she.

JAMES KELLY, *Scottish Proverbs*, p. 224 (1721)

Spoken of the choice of wives.

Not what is She, but what has She.

THOMAS FULLER, *Gnomologia*. No. 3687. (1732)

*Never.*: They say her father was a baker.

*Lady A.*: Ay; but it is not, What is she? but, What has she? now-a-days.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Perhaps you will say a man is not young; I answer, he is rich; he is not gentle, handsome, witty, brave, good-humored, but he is rich, rich, rich, rich,—that one word contradicts everything you say against him.

HENRY FIELDING, *The Miser*. Act iii. (1733)

Virtue is of noble birth, but riches take the wall of her.

H. G. BOHN, *Handbook of Proverbs*, p. 550. (1855)

<sup>3</sup> It is better to be rich, for we see the wise spending their time at the doors of the rich. (τοῖς σοφοῖς γὰρ ἔφη ὄρᾱ ἐπὶ ταῖς τῶν πλουσίων θύραις διατρίβοντας.)

SIMONIDES, when the wife of Hiero asked him whether it was better to be wise or to be rich. (c. 475 B. C.) As quoted by ARISTOTLE, *Rhetoric*, ii, 16, 2. PLATO, *Republic*, vi, 489B, says, "The author of that epigram was a liar, because it is not the natural course of things that the wise should go to the doors of the rich."

The learned pate ducks to the golden fool.

SHAKESPEARE, *Timon of Athens*, iv, 3, 17. (1608)

<sup>4</sup> In an ugly and unhappy world the richest man can purchase nothing but ugliness and unhappiness.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>5</sup> For riches no bound has been fixed or revealed to men. (πλούτου δ' οὐθέν τέρμα πεφασμένον ἀνδράσι κεῖται.)

SOLON, *Fragments*. Frag. xiii, l. 71. (c. 575 B. C.)

Quoted by ARISTOTLE, *Politics*, i, 3, 9.

Do you ask what is the proper limit to wealth? It is, first, to have what is necessary; and, second, to have what is enough. (Primus habere quod necesse est, proximus quod sat est.)

SENECA, *Ad Lucilium*. Epis. ii, sec. 6. (c. A. D. 64)

<sup>6</sup> Riches get their value from the mind of their possessor; they are blessings to those who know how to use them, curses to those who do not. (Atque haec perinde sunt ut illius animus qui ea possidet; | qui uti scit ei bona: illi qui non utitur recte mala.)

TERENCE, *Heauton Timorumenos*, l. 195. (163 B. C.)

<sup>7</sup> To be thought rich is as good as to be rich.

THACKERAY, *The Virginians*. Ch. 2. (1859)

<sup>8</sup> Every one is kin to the rich man.

TORRIANO, *Piazza Universale*, p. 235. (1666)

The Italian proverb is, "Ai ricchi non mancano parenti" (The rich never want kindred)

The French say, "Le riche a plus de parents qu'il ne connaît" (The rich has more relations than he knows).

The Rich never want for Kindred.

FULLER, *Gnomologia*. No. 4735. (1732) Russians say, "Whoever is rich is my brother."

<sup>9</sup> A rich person ought to have a strong stomach.

WALT WHITMAN, *Specimen Days*, p. 324. (1882)

<sup>10</sup> Riches got with craft is commonly lost with shame.

LEONARD WRIGHT, *Display of Dutie*, p. 3. (1589)

## II—Riches: True Riches

<sup>11</sup> Who is rich? He who enjoys his wealth.

*Babylonian Talmud: Shabbath*, fo. 25b. (c. 450)

Who is rich? He that rejoices in his Portion.

FRANKLIN, *Poor Richard's Almanack*, 1744

<sup>12</sup> For he was riche and cleerly out of dette.

CHAUCER, *Canterbury Tales: The Shipman's Tale*, l. 376. (c. 1386) The French say, "Il est assez riche qui ne doit rien" (He is rich enough who owes nothing).

<sup>13</sup> All are rich who can enjoy air and earth. (Omnes esse divites, qui caelo et terra frui possint.)

CICERO, *Ad Familiares*. Bk. vii, epis. xvi, sec. 3. (54 B. C.) Quoted as a Stoic doctrine.



He is rich who has such property that he desires nothing more. (Dives est, cui tanta possessio est, ut nihil optet amplius.)

CICERO, *Paradoxa*. Bk. vi, sec. 2. Adapted. (c. 45 B. C.)

Is he nat riche that hath suffisaunce?

THOMAS USK, *The Testament of Love*. (c. 1387)

In SKEAT, *Chaucer*, vii, 88.

Seneca saith, Dives est, non qui magis habet, sed qui minus cupit. He is riche, not that hath much, but that coueteth least.

JOHN NORTHBROOKE, *A Treatise Against Dicing*, p. 48. (1577)

It is not riches to have much, but to desire little.

ROBERT GREENE, *Farewell to Follie*. (1587)

Hee is not rich that hath much, but hee that hath enough.

ARTHUR WARWICK, *Spare Minutes*, p. 4. (1637)

He is rich enough that wants nothing.

HERBERT, *Jacula Prudentum*. No. 405. (1640)

The Italians say, "Assai è ricco a chi nulla manca" (He is rich enough to whom nothing is lacking).

Passing rich on forty pounds a year.

GOLDSMITH, *The Deserted Village*, l.142. (1770)

1 To couet nothing, but geue much, that is a possessing of great riches.

JOHN FLORIO, *Firste Fruites*, fo. 67. (1578)

Would you grow rich toward God? Then learn to give.

CAYLER, *Heart-Thoughts*, p. 31. (1872)

For all you can hold in your cold dead hand Is what you have given away.

JOAQUIN MILLER, *Peter Cooper*. See under GIFT.

2 He is rich enough who does not want bread. (Satis dives est, qui pane non indiget.)

ST. JEROME, *Epistles*. Ep.cxxv,sec.20.(A. D.411)

He hath ynough that hath bred ynough, though he haue nought elles.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus vii, l. 86. (1377) The Japanese say, "A handful of rice is riches to a starving man."

3 Wealth in the home; comfortable circumstances. (Res ampla domi.)

JUVENAL, *Satires*. Sat. xii, l. 10. (c. A. D. 120)

A litel grounde well tilled,

A litel house well filled,

A litel wife well willed,

Would make him live that weare halfe killed.

*Notes and Queries*. Ser. iv, vol. iii, p. 10. Quoting a jingle of c. 1575.

A little house well fill'd, a little land well till'd, and a little wife well will'd, are great riches.

JOHN RAY, *English Proverbs*, p. 53. (1670)

FRANKLIN, *Poor Richard's Almanack*, 1735;

SWIFT, *Polite Conversation*. Dial. ii. (1738)

SPURGEON, *John Ploughman's Pictures*, p. 156. (1880)

4 He is rich who is well satisfied. (Chi tsu 'ché fu'.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 33. (c. 550 B. C.) Old, tr.

The fruit of riches is plenty; the proof of plenty is contentment. (Divitiarum fructus est in copia; copiam declarat satietas.)

CICERO, *Paradoxa*. Bk. vi, sec. 2. (c. 45 B. C.)

Quoted by MONTAIGNE, i, 40, the French being, "Le fruit des richesses est dans l'abondance; et la preuve de l'abondance, c'est le contentement." The French proverb is, "Asssez a qui se contente."

To be content with our own is the greatest and most certain wealth of all. (Contentum vero suis rebus esse, maximae sunt, certissimaeque divitiae.)

CICERO, *Paradoxa*. Bk. vi, sec. 3.

Rich is he who is contented with his lot.

*Babylonian Talmud: Abodah Zarah*, iv, 1. (c. 450)

Riches are not from an abundance of worldly goods, but from a contented mind.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 63.

I thinke my self indued with the greatest riches in the world, to wit your person and my own contented minde.

GEORGE PETTIE, *Petite Pallace*, p. 79. (1576)

He is rich who is satisfied.

THOMAS FULLER, *Gnomologia*. No. 1943. (1732)

Who is rich? He that is content. Who is that? Nobody.

FRANKLIN, *Poor Richard's Almanack*, 1755.

5 He hath riches sufficient that needeth neither to flatter nor borrow.

LING, comp., *Politeuphuia*, p. 128. (1669)

He is rich enough, that needeth neither flatter nor borrow.

THOMAS FULLER, *Gnomologia*. No. 1942. (1732)

6 Wealth consists in talent, not in possessions; greatness, in understanding, not in age.

SADI, *Gulistan*. Ch. i, Apologue 5. (c. 1258)

7 A man is rich in proportion to the number of things which he can afford to let alone.

H. D. THOREAU, *Walden*. Ch. 2. (1854)

### III—Riches: Their Advantages

8 Gold and silver make the foot stand sure. (χρυσιον και ἀργύριον ἐπιστήσουσιν πόδα.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xl, 25. (c. 190 B. C.) Quoted in the *Babylonian Talmud: Pesachim*, fo. 119a. The Latin is,

"Aurum et argentum est constitutio pedum."

The next verse is, "Facultates et virtutes exaltant cor" (Riches and strength exalt the heart).

9 Let us guard our riches, for without them all the collected virtues are but a heap of grass.

BHARTIRHARI, *Niti Sataka*. No. 39. (c. A. D. 100)

10 The silly sayings of the rich pass for saws in the world. (Las necedades del rico por sentencias pasan en el mundo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

The jests of the rich are ever successful.

GOLDSMITH, *Vicar of Wakefield*. Ch. 7. (1766)

Get wealth—wealth makes the dullard's jest  
Seem witty when true wit falls flat.

T. B. ALDRICH, *Nourmadee*. (c. 1880)

A rich man's joke is allis funny.

THOMAS EDWARD BROWN, *The Doctor*. (a. 1897)

<sup>1</sup> The riche men are loved ay.

CHAUCER (?), *The Romant of the Rose*, l. 5362. (c. 1365)

By richesses may a man gete him grete freendes.

CHAUCER, *Tale of Melibeus*. Sec. 50. (c. 1387)

Riches maie make Freendes many waies.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

As long as I am riche reputed,  
With solemn voyce I am saluted;  
But wealthe away once woorne,  
Not one wyll say good morne.

*Reliquiae Antiquae* (1841), i, 207. (c. 1550) See  
also FRIENDS AND ADVERSITY.

Rich folk have many friends.

JAMES KELLY, *Scottish Proverbs*, p. 283. (1721)

<sup>2</sup> He who has plenty of pepper may season his  
food as he likes. (Cui multum est piperis,  
etiam oleribus immiscet.)

ERASMUS, *Adagia*, iii, iii, 37. (1523)

He that hath the spice, may season as he list.

GEORGE HERBERT, *Jacula Prudentum*. No. 426.

(1640) RAY, *English Proverbs*, p. 25. (1670)

She, that hath Spice enough, may season as she  
likes.

THOMAS FULLER, *Gnomologia*. No. 4140. (1732)

He that is rich need not live sparingly, and he  
that can live sparingly need not be rich.

FRANKLIN, *Poor Richard's Almanack*, 1734.

<sup>3</sup> The Rich need not beg a Welcome.

THOMAS FULLER, *Gnomologia*. No. 4734. (1732)

<sup>4</sup> Riches well bestowed, are a great ornament,  
and setting forth to a gentleman.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 188. (1574) Pettie, tr.

Riches well got, and well used, are a great Bless-  
ing.

THOMAS FULLER, *Gnomologia*. No. 4049. (1732)

<sup>5</sup> We make allowances [for faults] in the case  
of a large fortune. (Fortunae veniam damus.)

JUVENAL, *Satires*. Sat. xi, l. 176. (c. A. D. 120)

The richer you are the more saintly you are held  
to be. (Sanctior est ille, qui ditior est.)

ST. JEROME (HIERONYMUS), *Letters*. No. vii,  
sec. 5. (A. D. 374)

Rich Men have no Faults.

THOMAS FULLER, *Gnomologia*. No. 4036. (1732)

Rich Men's Spots are cover'd with Money.

THOMAS FULLER, *Gnomologia*. No. 4039. (1732)

A rich man can do nothing wrong. (Pecuniosus  
damnari non potest.)

HENDERSON, *Latin Proverbs*, p. 322. (1869)

"Great men's vices are accounted sacred."

<sup>6</sup> Riches are chiefly good because they give  
us time.

CHARLES LAMB, *Letter to Bernard Barton*, 9  
Oct., 1822.

<sup>7</sup> Riches cover a multitude of woes. (πλοῦτος  
δὲ πολλῶν ἐπικάλυμψ' ἐστὶν κακῶν.)

MENANDER, *The Boeotian Girl*: Fragment. (c.  
300 B. C.)

<sup>8</sup> 'Tis a sort of duty to be rich, that it may be  
in one's power to do good.

MARY WORTLEY MONTAGU, *Letter to Wortley*  
*Montagu*, 24 Sept., 1714.

<sup>9</sup> In a rich man's house the cloth is soon laid.

PETER MOTTEUX, tr., *Don Quixote*. Pt. ii, ch.  
43. (1712)

<sup>10</sup> So he be rich, even a barbarian pleases. (Dum-  
modo sit dives, barbarus ipse placet.)

OVID, *Artis Amatoriae*. Bk. ii, l. 276. (c. 1 B. C.)

<sup>11</sup> It is the wealthy who are deemed wise, even  
by their fellow-citizens. (ἢ δ' ἔχοντες σοφοὶ καὶ  
πολίταις ἔδοξαν ἔμμεν.)

PINDAR, *Olympian Odes*, v, 16. (c. 448 B. C.)

Riches make the ignorant wise and the ugly  
beautiful. (καὶ γὰρ δυσαιδέες σώμα καὶ δυσάνουν  
| γλώσση σοφὸν τιθῆσιν εὐμορφὸν τ' ἰδεῖν.)

SOPHOCLES, *Alaeddæ*. Fr. 85. (c. 450 B. C.) Cited  
by STOBÆUS, *Florilegium*, xci, 27; PLUTARCH,  
*Moralia*, 21B.

He who has made his "pile" will be famous.  
brave and just. (Quas qui construxerit ille | clarus  
erit, fortis, iustus.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 96. (35 B. C.)

The Germans say, "Wer Geld hat, darf so  
dumm sein, als er will" (Who has money,  
can be as stupid as he pleases). The Latin  
proverb is "Stultitiam patiuntur opes"  
(Riches make a fool endurable).

If a man be rich, he is of good family, wise,  
learned, virtuous, eloquent, handsome. All the  
virtues attach themselves to gold.

BHARTRIHARI, *Niti Sataka*. No. 41. (c. A. D. 100)

Three feet from the ground—if not a god, he is at  
least a fairy.

S. G. CHAMPION, *Racial Proverbs*, p. 361.

(1938) A Chinese proverb, referring to one  
who can afford to ride on horseback or in  
a sedan chair.

<sup>12</sup> Rich men are content because each day they  
renew their youth and each night embrace a  
beauty.

SADI, *Gulistan*. Ch. vii, Apologue 19.

When he washes his face he wets his paws;

When he eats his rice he wets his jaws.

SCARBOROUGH, *Chinese Proverbs*. No. 2590.

(1875) All that a rich man needs to do.

<sup>13</sup> Riches are sweet, even though gained by fal-  
sity. (τὸ κέρδος ἡδύ, καὶ ἀπὸ ψευδῶν ἔγ.)

SOPHOCLES, *Fragment*. No. 749. (c. 450 B. C.)

Quoted by PLUTARCH, *Moralia*, 21A.

<sup>14</sup> Rich people have the world at will.

UNKNOWN, *In Roxburghe Ballads*, i, 60. (c. 1630)

Rich men may doe any thing.

JOHN CLARKE, *Paroemiologia*, p. 99. (1639)

<sup>1</sup> Your purse makes you well-born. (γενναῖος ἐκ βαλαντίου.)

ZENOBIUS, *Adagia*, ii, 92. (c. A. D. 130) ERASMUS, *Adagia*, ii, viii, 27, gives "Generosus es ex trumena."

And he was competent whose purse was so.  
COWPER, *The Task*. Bk. ii, l. 742. (1784)

#### IV—Riches: Their Disadvantages

<sup>2</sup> [The rich] are indeed rather possessed by their money than possessors.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. iii, subs. 12. (1621)

<sup>3</sup> A rich man's money hangs him oftentimes.

JOHN CLARKE, *Paroemiologia*, p. 98. (1639)

<sup>4</sup> He who craves more than he needs, mars his happiness.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 155. (c. 1050) Ascher, tr.

Riches take away more pleasures than they give.

S. G. CHAMPION, *Racial Proverbs*, p. 374. (1938) A Chinese proverb.

<sup>5</sup> The rich knows not who is his friend.

GEORGE HERBERT, *Jacula Prudentum*. No. 864. (1640) The French say, "Riche homme ne sait Qui ami lui est."

<sup>6</sup> Not house and land, nor heaps of coine and gold

Rid agues, which their sicke Lord's body hold,  
Nor cares from minde.

(Non domus et fundus, non aeris acervus et auri | aegroti domini deduxit corpore febris, | non animo curas.)

HORACE, *Epistles*. Bk. i, epis. ii, l. 47. (20 B. C.)

Quoted by MONTAIGNE, i, 42. The translation is Florio's.

An expensive shoe does not rid us of the gout,  
nor an expensive ring of a hangnail, nor a crown  
of a headache.

PLUTARCH, *On Tranquillity*. Sec. 465A. (c. A. D. 95)

<sup>7</sup> If gold and jewels fill the hall, no one can protect it. (Chin yuh 'man t'ang, moh tzū neng 'sheu.)

LAO-TSZE, *Tao-tek-king* (*The Way of Virtue*). Sec. 9. (c. 550 B. C.) Carus, tr.

<sup>8</sup> How hardly shall they that have riches enter into the kingdom of God! (πὺς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται.)

*New Testament: Luke*, xviii, 24. (c. A. D. 65)

Also *Mark*, x, 24. The *Vulgate* is, "Quam difficile, qui pecunias habent, in regnum Dei intrabunt!"

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

*New Testament: Matthew*, xix, 24; *Luke*, xviii, 25. See under CAMEL.

The lamb which was shorn passed over the flood safely, but the unshorn did not.

*Babylonian Talmud: Gittin*, fo. 7a. (c. 450)

He was weighed down by his possessions.

Remember that sore saying spoken once  
By Him that was the truth, "How hard it is  
For the rich man to enter into heaven!"

Let all rich men remember that hard word.

TENNYSON, *Queen Mary*. Act iv, sc. 3, l. 134. (1875)

<sup>9</sup> It is a common prouerbe, Diuesque miserque, a rich man and a miserable.

THOMAS NASHE, *Works* (Grosart), vi, 99. (1600)

For one rich Man that is content, there are a hundred that are not.

THOMAS FULLER, *Gnomologia*. No. 1595. (1732)

Content and Riches seldom meet together;

Riches take thou, contentment I had rather.

FRANKLIN, *Poor Richard's Almanack*, 1743

<sup>10</sup> The greater your fortune, the greater your cares. (Plus est sollicitus magis beatus.)

PERIANDER, *Apothegm.* (c. 600 B. C.) See AU-SONIUS, *Septem Sapientum Sententiae*, l. 23

Salomon seith: that "the gretter richesses that a man hath, the mo dependours he hath."

CHAUCER, *Tale of Melibeus*. Sec. 53. (c. 1387)

Riches bring oft harme, and euer feare.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

The plenty of things dooth ingender care.

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

As the carle riches he wretches.

DAVID FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595) Cited by Ray, Kelly, and Trench

Riches bring cares and feares.

THOMAS DRAXE, *Bibliotheca*, p. 180. (1633)

He that hath land, hath quarrels.

HERBERT, *Jacula Prudentum*. No. 1000. (1640)

He who multiplies Riches multiplies Cares.

FRANKLIN, *Poor Richard's Almanack*, 1744.

Big ship, big anxiety. (Gran nave, gran pensiero.)

CAHIER, *Six Mille Proverbs*, p. 199. (1856)

An extra incense-burner attracts an extra demon.

S. G. CHAMPION, *Racial Proverbs*, p. 365. (1938) Riches bring trouble. A Chinese proverb.

The elephant is killed because he has tusks.

H. H. HART, *Seven Hundred Chinese Proverbs*. No. 215. (1938)

<sup>11</sup> The possession of riches means even greater agony than the acquisition of riches. (Maiore tormento pecunia possidetur quam quaeritur.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 16. (c. A. D. 64)

<sup>12</sup> The rich man's wealth is most enemy unto his health.

GEORGE WHETSTONE, *The English Myrror*, p. 14. (1586)

When riches increase, the body decreaseth.

JOHN RAY, *English Proverbs*, p. 18. (1678)

<sup>13</sup> He that much hath, much behoveth.

UNKNOWN, *Dives and Pauper*, fo. 4. (1493)

He that hath little, is the less dirty.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

## V—Riches—Their Use

## See also Money: Use It or Lose It

- 1 Riches are for Spending.  
FRANCIS BACON, *Essays: Of Expence*. (1597)
- 2 Employ your gains; avoid a miser's name:  
What boots your wealth, if you're a pauper still?  
(Utere quaesitis opibus, fuge nomen avari:  
quid tibi divitiae, si semper pauper abundes?)  
CATO (?), *Disticha*. Bk. iv, No. 16. (c. 175 B. C.)  
It is a greet shame to a man to have a povere herte and a riche purs.  
CHAUCER, *The Tale of Melibeus*. Sec. 52. (c. 1387) There is an Arabic proverb, "No one is so poor as the rich man who enjoys not his riches."
- 3 He is not fit for Riches who is afraid to use them.  
THOMAS FULLER, *Gnomologia*. No. 1934. (1732)  
Riches abuse them that know not how to use them.  
THOMAS FULLER, *Gnomologia*. No. 4040.
- 4 A ful gret fool is he, y-wis,  
That bothe riche and nigard is.  
GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 1171. (c. 1365)
- 5 No luster is there to silver hidden away in the greedy earth. (Nullus argento color est avaris | abdito terris.)  
HORACE, *Odes*. Bk. ii, ode 2, l. 1. (23 B. C.)  
Corn makes mo' at de mill dan it does in de crib.  
J. C. HARRIS, *Plantation Proverbs*. (1880)
- 6 These riches are possess'd, but not enjoy'd!  
POPE, tr., *The Odyssey*. Bk. iv, l. 118. (1725)  
A Man that keeps Riches, and enjoys them not,  
is like an Ass that carries Gold and eats Thistles.  
THOMAS FULLER, *Gnomologia*. No. 312. (1732)
- 7 He heapeth up riches, and knoweth not who shall gather them. (Thesaurizat: et ignorat cui congregabit ea.)  
*Old Testament: Psalms*, xxxix, 6. (250 B. C.)  
That which a man denies himself often increases the wealth of others.  
SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 547. (c. 1050)  
With toil and trouble one does riches gain:  
Another comes and reaps them without pain.  
SADI, *Gulistan*, vii, 19. (c. 1258)
- 8 Two persons die remorseful: He who possessed and enjoyed not, and he who knew but did not practice.  
SADI, *Gulistan*. Ch. viii, Maxim 106. (c. 1258)  
Riches are for the purpose of making life comfortable, not for the purpose of amassing riches. I asked a wise man, "Who is fortunate?" He replied: "He who sowed and reaped." "And who is unfortunate?" "He who died and abandoned."  
SADI, *Gulistan*. Ch. viii, Maxim 1.

9 If a man has won riches for himself, let him never suffer in need, for he who plans to save for a friend oft saves for a foe.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 39. (c. 900)

10 Possessing a great tree, why be anxious about fuel? (Yu tê ta shu 'ho ch'ou ch'ai shao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2040. (1875)

11 What enjoyment in riches if they owe their increase to base-brooding care? (ἀλλὰ τῶν πολλῶν καλῶν τίς χάρις, εἰ κακόβουλος φροντὶς ἐκτρέφει τὸν εὐαίωνα πλούτον;)

SOPHOCLES, *Tereus* (?). Frag. 534. (c. 450 B. C.)  
Quoted by PLUTARCH, *Moralia*, 21C.

## VI—Riches: You Can't Take Them With You

12 To the dead riches profiteth no jot. (τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ.)

AESCHYLUS, *The Persians*, l. 842. (472 B. C.)

Thou reckonest up thy money, poor wretch; but of all thy riches thou shalt carry away with thee but one obol. (ψηφίζεις, κακόδαιμον . . . ἐκ πολλῶν ὀβολὸν μόνον ἐνεγκάμενος.)

ANTIPHANES, *Epigram*. (c. 360 B. C.) See *Greek Anthology*, xi, 168. It was customary to put an obol in the corpse's mouth.

Those who die are poor.

S. G. CHAMPION, *Racial Proverbs*, p. 439. (1938) A Japanese proverb.

13 Man comes into the world with grasping hands, but leaves it with open hands.

*Babylonian Talmud: Horayoth*, fo. 80a. (c. 450) *Eccles. Rabbah*, v, 14, amplifies this:

"When a person enters the world, his hands are clenched as though to say, 'Everything is mine, I will inherit it all'; when he leaves it, his hands are open, as though to say, 'I have acquired nothing.'"

In the hour of man's departure from this world, neither silver nor gold nor precious stones accompany him, but only the Torah [Law] and good works.

*Babylonian Talmud: Pirké Aboth*, vi, 9c.450

14 This is all that thou shalt have when thou art dead.

EMPEROR CONSTANTINE, to a covetous man, drawing the length and breadth of a man's grave on the ground with his lance. (c. 305)  
See CAMDEN, *Remains* (1870), p. 253.

15 If your Riches are yours, why don't you take them with you to t'other World?

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1751.

He couldn't take his money with him, for gold melts at a certain temperature.

EDGAR WALLACE, *The Mind of Mr. J. G. Reeder*. Ch. 2. (c. 1925)

Even he who has the accumulated ten thousand taels of silver cannot take with him at death half a copper cash.

HART, *700 Chinese Proverbs*. No. 459. (1937)  
You Can't Take It With You.

HART AND KAUFMAN. Title of play. (1936)

<sup>1</sup> You may acquire riches, but not days in which to spend them.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 537. (c. 1050)

<sup>2</sup> A thousand pounds and a bottle of hay, is all one thing at doomsday.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
Cited by RAY, p. 26; FULLER, No. 6398

<sup>3</sup> The shade of the rich man will carry nothing to his abode in the other world. (Nil feret ad Manes divitis umbra suos.)

OVID, *Tristia*. Bk. v, eleg. 14, l. 12. (c. A. D. 9)  
You are rich. And what is the end of it? When you depart, do you trail your riches after you as you are being pulled to your tomb? (πλουτεῖς καὶ τί τὸ λοιπὸν; ἀπερχόμενος μετὰ σου τοῦ | τὸν πλοῦτον σύρεις, εἰς σορὸν ἔλκόμενος;)

PALLADAS, *Epigram*. (c. A. D. 425) *Greek Anthology*. Bk. x, epig. 60.

When he is dead his riches will not attend him. (Defunctumque leves non comitantur opes.)

BOETHIUS, *Philosophiae Consolationis*. Bk. iii, ch. 3. (A. D. 524)

Though thou be a hero or a swordsman, thou wilt carry away nothing but the shroud.

SADI, *Bustan*. Ch. ix, Apologue 5. (c. 1257)

When he is dead, he shall nothing bere with him out of this world.

CHAUCER, *Canterbury Tales: The Tale of Melibeus*. Sec. 52. (c. 1387)

Like an ass whose back with ingots bows,  
Thou bear'st thy heavy riches but a journey,  
And death unloads thee.

SHAKESPEARE, *Measure for Measure*, iii, 1, 26. (1604)

There was one that died greatly in debt: when it was reported . . . that he was dead, one began to say, "In good faith, then, he hath carried five hundred ducats of mine with him into the other world": and another said, "And two hundred of mine." . . . Whereupon one that was amongst them said, "Well, I perceive now, that though a man cannot carry any of his own with him into the next world, yet he may carry other men's."

FRANCIS BACON, *Apophthegms*. No. 152. (1625)

<sup>4</sup> No man can swim ashore and carry his baggage with him. (Nemo cum sarcinis enatat.)

SENECA, *Ad Lucilium*. Epis. xxi, sec. 12. (c. A. D. 64)

<sup>5</sup> Our last robe is made without pockets. (L' ultimo vestito ce lo fanno senza tasche.)

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 5. (1853) Citing an Italian proverb.

And when he died he moaned aloud,  
"They'll make no pocket in my shroud."

JOAQUIN MILLER, *The Dead Millionaire*. (a. 1897)

Shrouds have no pockets.

ALEXANDER MACLAREN, *Ephesians*, 41. (1909)  
Your wooden overcoat won't have any pockets.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 486. (1940)

## VII—Riches: Proverbial Comparisons

<sup>6</sup> Great as an emp'ror should I be,  
And richer than a Jew.

JOHN GAY, *Poems* (Underhill), ii, 280. (1720)  
She is as rich as a Jew.

RICHARD CUMBERLAND, *The West Indian*. Act ii. (1771)

You forget Lady Lilac's as rich as a Jew.

LORD BYRON, *The Blues*. Ecl. i, l. 77. (1820)

SCOTT, *Peveril of the Peak*. Ch. 26. (1823)

ELIOT, *Middlemarch*. Ch. 40. (1871) SHAW,  
*You Never Can Tell*. Act i. (1896) etc., etc.

<sup>7</sup> They say he's as rich as cream.

VAN WYCK MASON, *The Sulu Sea Murders*, p. 17. (1933)

<sup>8</sup> I am rich beyond the dreams of avarice.

MOORE, *The Gamester*. Act ii, sc. 2. (1753)  
We are not here to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice.

SAMUEL JOHNSON, *Remark*, at the sale of Thrale's brewery. (1781)

We're wealthy—not beyond the dreams of average.

O. HENRY (W. S. PORTER), *The Chair of Philanthromathematics*. (1908)

Bertie's father was rich beyond the dreams of actresses.

EDGAR WALLACE, *The Mind of Mr. J. G. Reeder* Ch. 3. (c. 1925)

<sup>9</sup> He's so rich he doesn't know what to do with gold. (Tantas divitias habet; nescit quid faciat auro.)

PLAUTUS, *Bacchides*, l. 333. (190 B. C.)

He is a millionaire of millionaires. (Nummorum nummos.)

PETRONIUS, *Satyricon*. Sec. 37. (c. A. D. 60)

<sup>10</sup> Not for me the rich land of Pelops, nor the wealth of Croesus. (μὴ μοι γὰρ Πέλοπος, μὴ μοι Κροῖσεία τέλαιντα.)

THEOCRITUS, *Idyls*. No. viii, l. 53. (c. 270 B. C.)  
I am richer than Crassus. (Supero Crassum divitiis.)

CICERO, *Ad Atticum*. Bk. i, epis. 4. (66 B. C.)

As riche as Cresus Affric is.

TIMOTHY KENDALL, *Epigrammes*, p. 57. (1577)

An I get a patent for it, I shall be as rich as Croesus.

THOMAS DILKE, *Lover's Luck*. Act ii, sc. 1. (1696)  
You imagin'd me to be as rich as Croesus.

JOHN STEVENS, tr., *Quevedo's Comical Works*, p. 310. (1707) F. E. SMEDLEY, *Frank Fairleigh*. Ch. 51. (1850) etc., etc.

<sup>11</sup> To have greater riches than Midas. (Μίδειω βάθιον πλουτεῖν.)

TYRTAEUS, *Elegies*. Eleg. iii, l. 6. (c. 650 B. C.)

Richer than Midas and Cinyras. (πλουτοίη δὲ Μίδειο καὶ Κινύρω μάλλον.)

TYRTAEUS, *Elegies*. Eleg. xii, l. 6. (c. 650 B.C.)

Cinyras was a fabled king of Cyprus, son of Apollo and priest of Aphrodite. Midas, semi-legendary King of Phrygia, whose touch turned everything to gold.

Richer even than Cinyrus and Midas. (ἐὰν δὲ ἄρα πλουτῇ μὲν Κινύρα τε καὶ Μίδα μάλλον.)

PLATO, *Laws*. Bk. ii, sec. 660E. (c. 345 B.C.)

Richer than Midas. (Μίδου πλουσιώτεροι.)

PLATO, *The Republic*. Bk. iii, sec. 408B. (c. 375 B.C.) This is the short proverbial phrase.

The riches of Midas (Divitias Midas.)

CATULLUS, *Odes*. No. xxiv, l. 3. (c. 57 B.C.)

Beyond the wealth of Midas. (ὕπερ τὸν Μίδα πλοῦτον.)

LUCIAN, *De Mercede Conductis*. Ch. 20. (c. A.D. 170) Another proverb is "The wealth of Pactolus," a river in Lydia, whose sands turned to gold after Midas had bathed in it to rid himself of the curse of his golden touch. LUCIAN, *Timon*, 48, in an ironical sense, speaks of "The immense riches of Lysistratus" (Λυσιστράτου πλοῦτον πλουτεῖς), who was extremely poor.

1  
The next that came was a coryar,  
And a cobeler, his brother,

As ryche as a newe shorne shepe.

UNKNOWN, *Cock Lorells Bote* (Percy Soc.), p.

1. (c. 1520) That is, bare and poverty-stricken.

Ye be as ryche as a new shorne sheepe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

His speculation in time will make him as rich as a new-shorn sheep.

RICHARD BRATHWAIT, *Whimzies*, p. 62. (1631)

FULLER, *Gnomologia*. No. 725. (1732)

## RICHMOND

2  
I think there be six Richmonds in the field;  
Five have I slain today instead of him.

SHAKESPEARE, *Richard III*, v, 4, 11. (1592) The reference is to Henry of Richmond, afterwards Henry VII, at the battle of Bosworth Field.

Another Richmond in the field. Someone else engaged in the same work or in a similar enterprise.

ERIC PARTRIDGE, *Dictionary of Clickés*. (1941)

## RIDDLE

3  
Oedipus am I, who solved the famous riddle.  
(Οἰδῖπους ὄδε, ὅς τὰ κλεῖν' αἰνύγματα.)

EURIPIDES, *Phoenissae*, l. 1758. (c. 420 B.C.)

The riddling Sphinx. (ἡ ποικιλωδὸς Σφίγξ.)

SOPHOCLES, *Oedipus the King*, l. 130. (c. 409 B.C.)

He who knew the famed riddle. (ὅς τὰ κλεῖν' αἰνύγματ' ᾔδει.)

SOPHOCLES, *Oedipus the King*, l. 1525. (c. 409 B.C.)

I am Davus, not Oedipus. (Davus sum, non Oedipus.)

TERENCE, *Andrea*, l. 194. (166 B.C.) Davus was a name frequently given to slaves in the

comedies of Plautus and Terence, Oedipus solved the riddle of the Sphinx. So the proverb means, "I am a plain man, no wizard or solver of riddles." It is cited by ERASMUS, *Adagia*, i, iii, 36. The riddle of the Sphinx was, "What animal goes on four legs in the morning, two at noon, and three in the evening?" When Oedipus answered that a man crawled on all fours as a child, walked erect in the noon of life, and supported by a stick in old age, the Sphinx dashed her brains out against a rock.

The Sphinx must solve her own riddle.

EMERSON, *Essays: History*. (1841)

4  
Riddle me a riddle.

MARTIN MARPRELATE, *Oh Read Over John Bridges*, p. 11. (1588)

Riddle me a riddle, what is this?

RICHARD MONTAGU, *Diatribae*, p. 526. (1621)

Riddle me this.

BARTEN HOLYDAY, tr., *Juvenal*, p. 38. (1661)

GOLDSMITH, *The Stoops to Conquer*. Act v, sc. 2. (1773)

5  
Can't read my riddle? (μὴν ἤνιξάμην;)

SOPHOCLES, *Ajax*, l. 1158. (c. 409 B.C.)

You love to speak in riddles. (ὥς πάντ' ἄγαν αἰνικτὰ λέγεις.)

SOPHOCLES, *Oedipus the King*, l. 439. (c. 409 B.C.)

6  
All that we caught we left behind, and all that we did not catch we carry home. (ὅσα' ἔλομεν, λιπόμεσθ'· ὅσα δ' οὐχ ἔλομεν, φερόμεσθα.)

UNKNOWN, *Epigrams of Homer*. No. 17. (c. 400 B.C.)

The answer of the fisherboys to Homer's inquiry, "Hunters of deep sea prey, have you caught anything?" The oracle at Delphi had warned Homer to beware of the riddle of the young children and when Homer heard this answer and could not understand it, he knew that his time had come. The boys meant that the lice they had caught in their clothes they had left behind, but were carrying home those they did not catch.

Hereupon Homer remembered the oracle and, perceiving that the end of his life had come, composed his own epitaph, . . . and died, it is said, the third day after.

ALCIDAMUS (?), *The Contest of Homer and Hesiod*. Sec. 326. (c. 400 B.C.)

Beware the riddle of the young boys. (ἀλλὰ νέων παίδων αἰνύγμα φύλασαι.)

UNKNOWN. Oracle given to Homer. See *Greek Anthology*. Bk. xiv, epig. 65.

## RIDICULE

See also Mockery, Sneer

7  
No raillery is worse than that which is true.

H.G. BOHN, *Handbook of Proverbs*, p. 462. (1855)

8  
Jeerers must be content to taste of their own Broth.

THOMAS FULLER, *Gnomologia*. No. 3063. (1732)

'Tis easier to ridicule than commend.

THOMAS FULLER, *Gnomologia*. No. 5078.

<sup>1</sup> To turn serious matters to sport. (Vertere seria ludo.)

HORACE, *De Arte Poetica*, l. 226. (c. 20 B. C.)

<sup>2</sup> He will hiss unto them from the end of the earth. (Sibilabit ad eum de finibus terrae.)

*Old Testament: Isaiah*, v, 26. (c. 725 B. C.)

<sup>3</sup> Resort is had to ridicule only when reason is against us.

THOMAS JEFFERSON, *Letter to James Madison*. (1813)

<sup>4</sup> Ridicule is more damaging to our honour than dishonour itself. (Le ridicule déshonore plus que le déshonneur.)

LA ROCHEFOUCAULD, *Maximes*. No. 326. (1665)

Ridicule is more deadly than all the arguments in the world.

FREDERICK THE GREAT, *Letter to Voltaire*, 31 Oct., 1760.

No kind of power is more formidable than the power of making men ridiculous.

T. B. MACAULAY, *Essays: Addison*. (1843)

There is no character, howsoever good and fine, but it can be destroyed by ridicule, howsoever poor and witless. Observe the ass, for instance: his character is about perfect, he is the choicest spirit among all the humbler animals, yet see what ridicule has brought him to. Instead of feeling complimented when we are called an ass, we are left in doubt.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*.

<sup>5</sup> He would show me his white teeth in a mocking laugh. (Me albis dentibus meus derideret.)

PLAUTUS, *Epidicus*, l. 429. (c. 200 B. C.) "To show the white teeth" was a proverbial phrase for deriding one by laughing so loudly as to show the teeth.

You are scoffing and use your turned-up nose too freely. (Rides et nimis uncis | naribus indulges.)

PERSIUS, *Satires*. Sat. i, l. 40. (c. A. D. 58)

Pointed his middle nail. (Medium ostenderet unguem.)

JUVENAL, *Satires*. No. x, l. 53. (c. A. D. 120) The middle finger was considered indecent, and to point it at anyone was a gesture of contempt and derision.

All fools have still an itching to deride,  
And fain would be upon the laughing side.

ALEXANDER POPE, *An Essay on Criticism*. Pt. i, l. 32. (1709)

He who laughs and is himself ridiculous, bears a double share of ridicule.

LORD SHAFTESBURY, *Characteristics*, i, 83. (1711)

A Man who has the Gift of Ridicule is apt to find Fault with any thing that gives him an Opportunity of exerting his beloved Talent.

ADDISON, *The Spectator*. No. 291. (1712)

<sup>6</sup> Truth, 'tis supposed, may bear all lights; and one of those principal lights or natural mediums by which things are to be viewed in

order to a thorough recognition is ridicule itself.

LORD SHAFTESBURY, *Essay on the Freedom of Wit and Humour*. Pt. i, sec. 1. (1709)

It is commonly said, and more particularly by Lord Shaftesbury, that ridicule is the best test of truth; for that it will not stick where it is not just. I deny it.

LORD CHESTERFIELD, *Letters*, 6 Feb., 1752.

We have oftener than once endeavoured to attach some meaning to that aphorism, vulgarly imputed to Shaftesbury, which however we can find nowhere in his works, that "ridicule is the test of truth."

CARLYLE, *Essays: Voltaire*. (a. 1857)

<sup>7</sup> Shall quips and sentences and these paper bullets of the brain awe a man from the career of his humour?

SHAKESPEARE, *Much Ado about Nothing*, ii, 3, 249. (1598)

## RIDICULOUS

<sup>8</sup> Those who are serious in ridiculous matters will be ridiculous in serious matters. (τοὺς δὲ σπουδάζοντας ἐν τοῖς γελοίοις, ἐν τοῖς σπουδαίοις ἔσεσθαι καταγελάστους.)

CATO THE ELDER. (c. 175 B. C.) As quoted by PLUTARCH, *Moralia*, 199A.

<sup>9</sup> The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again.

THOMAS PAINE, *The Age of Reason*. Pt. ii, par. 56. (1795)

The ridiculous usually touches the sublime. (En général, le ridicule touche au sublime.)

MARMONTEL, *Œuvres Complètes*. Vol. v, p. 188 (c. 1799)

From the sublime to the ridiculous is but a step. (Du sublime au ridicule il n'y a qu'un pas.)

NAPOLEON BONAPARTE, to the Abbé du Pradt, on his return from Russia, referring to the retreat from Moscow. (1812) See DU PRADT, *Histoire de l'Ambassade dans la Grande Duché de Varsovie*, p. 215.

Aunt Jane observed, the second time

She tumbled off a bus,

The step is short from the Sublime

To the Ridiculous.

HARRY GRAHAM, *Equanimity*.

From the sublime to the ridiculous is only a step, but there's no road which leads back from the ridiculous to the sublime.

LION FEUCHTWANGER, *Paris Gazette*, p. 524. (1940)

How little divides the great from the ridiculous.

STEFAN HEYM, *Hostages*, p. 290. (1942)

<sup>10</sup> Poverty, poetry, and new titles of honour, make men ridiculous.

FRANKLIN, *Poor Richard's Almanack*, 1736.

## RIDING

- 1  
He was to be "taken for a ride."  
ERIC AMBLER, *Journey into Fear*, p. 252. (1940)  
They may have taken him for a ride.  
LEE THAYER, *Persons Unknown*, p. 17. (1941)  
Jennie has been takin' you for a ride.  
TAYLOR, *Deadly Nightshade*, p. 81. (1941)
- 2  
To ride the dun-horse. To dun a debtor.  
CARR, *The Dialect of Craven*, p. 123. (1828)  
TO RIDE THE HIGH HORSE, see under HORSE.
- 3  
Ill for the rider, good for th' abider.  
JOHN CLARKE, *Paroemiologia*, p. 18. (1639)  
A fatt soyl good for the bider, bad for the rider.  
JAMES HOWELL, *English Proverbs*, p. 18. (1659)  
*Bon pays, mauvais chemin*, and "The worse for the rider the better for the bider."  
WALTER WHITE, *Eastern England*, ii, 35. (1865)
- 4  
What? no more but up and ride.  
JOHN CLARKE, *Paroemiologia*, p. 116. (1639)  
Nothing but up and ride?  
JOHN RAY, *English Proverbs*, p. 198. (1670)
- 5  
I see you ride the fore-horse, gentlemen.  
SIR GEORGE ETHEREGE, *The Comical Revenge*.  
Act iii, sc. 5. (1664) To be early, or to be foremost in anything.  
Well, miss, you ride the fore-horse today.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
"You still love to ride the fore-horse," alluding to his desire of being foremost in all parties of pleasure.  
UNKNOWN, *The World*. No. 68. (1754)  
Determined to ride the fore-horse herself, Meg would admit no helpmate.  
WALTER SCOTT, *St. Ronan's Well*. Ch. 1. (1823)
- 6  
If you ride a horse, sit close and tight;  
If you ride a man, sit easy and light.  
FRANKLIN, *Poor Richard's Almanack*, 1734
- 7  
Where saddles lacke,  
Better ride on a pad, than on the horse bare backe.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
Cited by Camden, Ray, and Fuller.  
Better riding on a pad than on a horse's bare back.  
JOHN WOLCOT (PETER PINDAR), *Works* (1795), ii, 403. (1792)
- 8  
Ride a horse and a mare towards the shoulders, an ass and mule towards the buttocks.  
JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 2. (1659) RAY, *English Proverbs*, p. 53. (1678)  
You ride so near the rumple [rump], you'll let none get on behind you. You will let none get any advantage by you.  
JAMES KELLY, *Scottish Proverbs*, p. 365. (1721)
- 9  
There is mickle to do when domines ride.  
JAMES KELLY, *Scottish Proverbs*, p. 315. (1721)  
The proverb says "there is much ado when cadgers ride."  
JANE WELSH CARLYLE, *Letter to Mrs. Welsh*, 5 Sept., 1836.

- 10  
Lord Ronald said nothing; he flung himself from the room, flung himself upon his horse, and rode madly off in all directions.  
STEPHEN LEACOCK, *Nonsense Novels: Gertrude the Governess*. (1911)
- 11  
He rydeth wel that neuer fylle.  
SIR THOMAS MALORY, *Le Morte Darthur*. Bk. ix, ch. 28. (1485)  
He rides sicker [firm] that fell never.  
DAVID FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 133, with the comment, "A man has gone through the world with a strange even hand, that never committed a blunder."  
Better go on foot than ride and fall.  
MIDDLETON, *Micro-Cynicon*. Sat. v. (1599)  
He rode sure indeed, that never caught a Fall in his Life.  
THOMAS FULLER, *Gnomologia*. No. 2011. (1732)  
There is a Mexican proverb, "It is not enough for a man to know how to ride, he must know how to fall."
- 12  
Plato recommended it [horseback-riding] for the health; and Pliny says that it is good for the stomach and for the joints. (Platon la recommande pour la santé; aussi dict Pline qu'elle est salutaire à l'estomach et aux jointures.)  
MONTAIGNE, *Essays*. Bk. i, ch. 48. (1580)  
A horse gives but a kind of half exercise.  
JEFFERSON, *Letter to T. M. Randolph, Jr.*, 1786.  
A canter is a cure for every evil.  
DISRAELI, *The Young Duke*. Bk. ii, sc. 11. (1831)  
Saddle-leather is in some respects even preferable to sole-leather.  
O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 7. (1858)  
The Squire will wind up . . . with an apocryphal saying which he attributes to Lord Palmerston—"There's nothing so good for the inside of a man as the outside of a horse."  
G. W. E. RUSSELL, *Social Silhouettes*. Ch. 32. (1906)
- 13  
You ride as if you went to fetch the midwife.  
JOHN RAY, *English Proverbs*, p. 266. (1678)  
You shall ride an inch behind the tail.  
JOHN RAY, *English Proverbs*, p. 266.
- 14  
An two men ride of a horse, one must ride behind.  
SHAKESPEARE, *Much Ado About Nothing*, iii, 5, 40. (1598)  
An old adage affirms that "when two people ride on a horse, one must ride behind." In this sentence is condensed the whole science of domestic government.  
WHYTE-MELVILLE, *Uncle John*. Ch. 10. (1874)  
Peggy behind Marget: inferiors last. When two ride one horse, one must ride behind.  
BURNES, *Shropshire Folk-Lore*, p. 590. (1883)  
He who rides behind another does not travel when he pleases.  
H.G. BORN, *Handbook of Proverbs*, p. 401. (1855)



1 You may ride 's  
With one soft kiss a thousand furlongs ere  
With spur we heat an acre.

SHAKESPEARE, *The Winter's Tale*, i, 2, 94. (1610)  
Ride softly, that we may come sooner home.

JOHN RAY, *English Proverbs*, p. 204. (1678)

Ride softly, that you may get home the sooner.

THOMAS FULLER, *Gnomologia*. No. 4050. (1732)

## RIGHT

See also Might and Right

2 All men joy in doing right. (Omnes gaudent  
facere recte.)

ACCIIUS, *Clytaemnestra*. Frag. 246, Loeb. (c.  
140 B. C.)

3 The right is on my side. (τὸ γὰρ εὖ μετ' ἐμοῦ.)

ARISTOPHANES, *The Acharnians*, l. 661. (425  
B. C.) Quoted by CICERO, *Ad Atticum*, vi, i;  
viii, 8. Aristophanes is parodying Euripides.

4 Strive for the right until death.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
iv, 28. (c. 190 B. C.) Oesterley, tr.

Always do right. This will gratify some people  
and astonish the rest.

MARK TWAIN, *Motto*, for a "Mark Twain  
Evening," given by the Christian Endeavor  
Society of the Presbyterian Church, at Green-  
point, Brooklyn, N.Y., 16 Feb., 1901. Used  
also in *Pudd'nhead Wilson's Calendar*. (1893)  
Adopted as his motto by Wilbur L. Cross,  
Governor of Connecticut, 1931-39. See *News-*  
*week*, 22 Nov., 1937, p. 16/1.

Do right and fear no man; don't write and fear  
no woman.

LUKE McLUKE (J. S. HASTINGS), *Epigram*.  
Newspaper column, *Cincinnati Enquirer*. (a.  
1918)

5 It is not only our duty to make the right  
known, but to make it prevalent.

EDMUND BURKE (a. 1797), as quoted by EM-  
ERSON, *Lectures and Biographical Sketches*:  
*The Scholar*

6 Ye ben in the right and they in the wronge.

WILLIAM CAXTON, tr., *The Foure Sonnes of*  
*Aymon*, xxvi, 554. (c. 1489)

He was in the right.

SHAKESPEARE, *Richard III*, v, 3, 275. (1592)

She knew all the time she was in the right.

FRANCES BURNLEY, *Cecilia*. Bk. v, ch. 2. (1782)

When one has a good table, one is always in the  
right. (Quand on a bonne table on a toujours rai-  
son.)

J. F. COLLIN-D'HARLEVILLE, *M. de Crac*. Sc. 4.  
(c. 1782) See also FRIENDS AND ADVERSITY.

7 I had rather be right than be President.

HENRY CLAY, to Senator Preston, of South  
Carolina, when the latter told him that his  
support of the Missouri Compromise meas-  
ure would ruin his candidacy for Presi-  
dent. (1850) See SCHURZ, *Life of Henry*  
*Clay*. However, according to the *Dictionary*

of *American Biography*, ii, 324, it was the  
cry of "Bargain and Corruption" which  
"barred the door of the Presidency to Henry  
Clay."

Women would rather be right than be reasonable.  
OGDEN NASH, *Who Understands Who Anyhow?*  
(1940)

The I'd-rather-be-dressed-right-than-President  
boy.

DOROTHY HUGHES, *Bamboo Blonde*, p. 179.  
(1941)

Most men, I believe, would rather be Apollo than  
Hercules or Socrates or right.

ROGER I. LEE, *Health and Fitness at Fifty* In  
*Hygeia*, Nov., 1942, p. 820.

8 To see the right and not to do it is cowardice.  
CONFUCIUS, *Analects*. Bk. ii, ch. 24. (c. 500 B. C.)

9 'Twas a maxim he had often tried,  
That right was right, and there he would abide.  
GEORGE CRABBE, *Tales of the Hall*. Tale xv, l.  
365. (1819)

Because right is right, to follow right  
Were wisdom in the scorn of consequence.

TENNYSON, *Enone*, l. 147. (1842)

For right is right, since God is God,  
And right the day must win.

F. W. FABER, *The Right Must Win*. St. 18. (1862)

10 Be sure you're right, then go ahead.

DAVID CROCKETT, *Motto*, during War of 1812.  
See *National Cyclopaedia of Amer. Biog.*,  
iv, 85.

11 Right Mixture makes good Mortar.

THOMAS FULLER, *Gnomologia*. No. 4052. (1732)

12 He who plants rightly never uproots; he who  
lays hold rightly never relinquishes. (Shān  
chien 'ché pu pa; shān pao' 'ché pu t'o.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 54. (c. 550 B. C.) Old, tr.

13 Stand with anybody that stands right. . . .  
Part with him when he goes wrong.

ABRAHAM LINCOLN, *Speech*, Peoria, Ill., 16 Oct.,  
1854.

With malice toward none; with charity for all;  
with firmness in the right, as God gives us to  
see the right.

LINCOLN, *Second Inaugural*, 4 Mar., 1865

14 Whatever happens at all, happens as it should.  
(ὅτι πᾶν τὸ συμβαῖνον δικαίως συμβαίνει.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec.  
10. (c. A. D. 174)

Whatever is, is in its causes just.

JOHN DRYDEN, *Oedipus*. Act iii, sc. 1. (1678)

And spite of Pride, in erring Reason's spite,  
One truth is clear, *Whatever is, is right*.

POPE, *An Essay on Man*. Epis. i, l. 293. (1732)

Everything that is, is reasonable. (Alles was ist,  
ist vernünftig.)

GEORG W. F. HEGEL, *Rechtsphilosophie: Pref-*  
*ace*, p. 17. (c. 1816)

Whatever is—is best.

ELLA WHEELER WILCOX, title of poem. (c. 1886)

<sup>1</sup> That which is right is better than law. (τὸ καλὸς ἔχον πον κρείττον ἐστὶ καὶ νόμου.)

MENANDER, *The Carthaginian*. Frag. 265K. (c. 300 B. C.) A Latin proverb says, "Ubi ius, ibi remedium" (Where there is right, there is remedy).

<sup>2</sup> He's all right!

TONY PASTOR, *What's the Matter with Hewitt*. (1884) According to ISAAC GOLDBERG, *Tin Pan Alley*, p. 64, Pastor wrote this song when Abram S. Hewitt was running for mayor of New York City. He would demand from the stage of his music hall, "What's the matter with Hewitt?" and the orchestra and as many of the audience as agreed, would bellow back, "He's all right!" The phrase was taken up as the Prohibition campaign slogan in the same year, referring to John P. St. John, the Prohibition candidate for President. It was also used in the Harrison campaign of 1888.

What's the matter with Gladstone? He's all right. WEEDON GROSSMITH, *The Diary of a Nobody*. Ch. 17. (a. 1919)

How right you are!

BEEDING, *Eleven Were Brave*. p. 32. (1941)

<sup>3</sup> Though it may not be right, think it right, if it pays. (Quamvis non rectum quod iuvat rectum putes.)

PUBLILIUS SYRUS, *Sententiae*. No. 553. (c. 43 B. C.) Right is only right by a very small majority that has got to be kept up every day.

THOMAS B. REED, *Speech*, at Philadelphia, 15 Feb., 1884.

<sup>4</sup> Better to do right of your own accord than through fear of another. (Sua sponte recte facere quam alieno metu.)

TERENCE, *Adelphoi*, l. 75. (160 B. C.) Quoted by VARRO, *De Lingua Latina*, vi, 69.

<sup>5</sup> The right is more precious than peace.

WOODROW WILSON, *War Message to Congress*, 2 April, 1917.

<sup>6</sup> Doing right is the breath of the nostrils.

UNKNOWN, *Eloquent Peasant*, B 1. 146. (c. 2000 B. C.) Gunn, tr. Referred to as a "saying."

## II—Proverbial Comparisons

<sup>7</sup> You are right, master, right as a gun.

JOHN FLETCHER, *The Prophetess*. Act i, sc. 3. (1622) SURE AS A GUN, *see under CERTAINTY*.

<sup>8</sup> "I'm right," thought Bunce, "as any trivet."

THOMAS HOOD, *The Dead Robbery*, l. 174. (1835) A trivet is a tripod, and the reference is to the fact that it always stands firm on its three feet.

Right as a trivet.

DICKENS, *Pickwick Papers*. Ch. 16. (1837) *Our Mutual Friend*. Bk. ii, ch. 14. (1865)

All goes as right as a trivet.

SIR ARTHUR HELPS, *Realmah*, ii, 24. (1868)

She'll be as right as a trivet.

WILLIAM DE MORGAN, *Alice-for-Short*. Ch. 2. (1907)

<sup>9</sup> Tes so right as rain.

WALTER RAYMOND, *Love and a Quiet Life*, p. 108. (1894)

In about a week she'll be as right as rain.

HUTCHINSON, *If Winter Comes*. Pt. iii, ch. 5. (1921)

You'll be as right as rain by morning.

THORNE SMITH, *The Passionate Witch*, p. 198. (1941)

He declared she would be as right as rain by afternoon.

DOROTHY BOWERS, *Fear and Miss Belony*, p. 194. (1942)

The expression "as right as rain" must have been invented by an Englishman.

W. L. PHELPS, *The Country or the City*.

<sup>10</sup> Right, Caxon, right as my glove.

WALTER SCOTT, *The Antiquary*. Ch. 30. (1816)

<sup>11</sup> Right, as snow in harvest.

SHAKESPEARE, *Richard III*, i, 4, 248. (1592)

<sup>12</sup> Good! right as my leg again.

JAMES SHIRLEY, *The Ball*. Act iv. (1639)

All's well, and as right as my leg.

JOHN WILSON, *The Cheats*. Act ii, sc. 4. (1663)

And she as right as is my leg,

Still gave him leave to touze her.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, Act iii, sc. 2. (1696)

As right as my leg.

JOHN RAY, *English Proverbs*, p. 225. (1678)

<sup>13</sup> It will all be as right as ninepence.

F. R. SMEDLEY, *Frank Fairleigh*. Ch. 51. (1850)

The members would all be up and "as right as ninepence" for the noon-day service.

R. L. STEVENSON, *St. Ives*. Ch. 27. (1894)

<sup>14</sup> As ryt as rams orn. [i. e. crooked].

UNKNOWN. In *Reliquiae Antiquae*, ii, 19. (c. 1320)

Right as a rammys hornyd.

UNKNOWN, *The Tale of Beryn*, p. 6. (c. 1400)

Ryght as a rammes horne.

JOHN LYDGATE, *Minor Poem* (P.S.), p. 171. (c. 1430) SKELTON, *Colin Cloute*, l. 1201. (a. 1529) Cited by HOWELL, p. 11; RAY, p. 207

## III—Right and Wrong

<sup>15</sup> One may go wrong in many different ways, but right only in one. (ἀμαρτάνειν πολλαχῶς ἐστίν . . . τὸ δὲ κατορθοῦν μοναχῶς.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ii, ch. 6. (c. 335 B. C.)

There is but one road that leads to Corinth.

WALTER PATER, *Marius the Epicurean*. Ch. 24. (1885)

A hundred steps in the right direction will not atone for one step in the wrong direction.

HENRY H. HART, *700 Chinese Proverbs*. No. 580. (1937)

- <sup>1</sup> In Heav'n's disposing pow'r events unite,  
Nor aught can happen wrong to him who acts  
aright.  
HENRY BROOKE, *Gustavus Vasa*. Act iv. (1778)
- <sup>2</sup> Indiscriminate mashing up of right and wrong  
into a patent treacle.  
CARLYLE, *Latter-Day Pamphlets*. No. 2. (1850)  
It's my opinion you're more right than wrong.  
ROBERT BUCHANAN, *The Last of the Hangmen*.  
(1874)
- <sup>3</sup> I prefer to do right and get no thanks, rather  
than to do wrong and get no punishment.  
(μάλλον εὖ πράξας ἀποστερηθῆναι χάριν ἢ κακῶς  
μὴ τυχεῖν κολάσεως.)  
MARCUS CATO, *Aphorism*. (c. 160<sup>b</sup> B.C.) See  
PLUTARCH, *Lives: Marcus Cato*. Ch. viii,  
sec. 9.
- <sup>4</sup> Two wrongs will not make one right.  
CHEALES, *Proverbial Folk-Lore*, p. 120. (1875)  
Two wrongs don't make a right.  
S. J. WEYMAN, *Starvecrow Farm*. Ch. 24. (1905)  
TWO BLACKS DO NOT MAKE A WHITE, see BLACK.
- <sup>5</sup> Extremity of right is wrong.  
JOHN CLARKE, *Paroemiologia*, p. 172. (1639)  
Extreme right is extreme wrong.  
SIR ROGER L'ESTRANGE, tr., *De Officiis*, p. 18.  
(1680) See also under JUSTICE.
- <sup>6</sup> The only right is what is after my constitu-  
tion; the only wrong what is against it.  
EMERSON, *Essays: Self-Reliance*. (1841)
- <sup>7</sup> We must believe no more in gods,  
If wrong shall triumph over right.  
(ἢ χρὴ μηκέθ' ἡγεῖσθαι θεούς,  
εἰ τὰδίκ' ἔσται τῆς δίκης ὑπέρεργα.)  
EURIPIDES, *Electra*, l. 583. (c. 413 B.C.)  
If wrong can e'er be right, it were most right  
For a kingdom's sake.  
(εἴπερ γὰρ ἀδίκειν χρῆ, τυραννίδος πέρι  
κάλλιστον ἀδίκειν.)  
EURIPIDES, *Phoenissae*, l. 524. (c. 420 B.C.)  
Quoted by PLUTARCH, *Moralia*, 18E.
- <sup>8</sup> You may sometimes be much in the wrong,  
in owning your being in the right.  
FRANKLIN, *Poor Richard's Almanack*, 1754.  
We are not satisfied to be right, unless we can  
prove others to be wrong.  
WILLIAM HAZLITT, *Note-Books*, p. 236. (1830)
- <sup>9</sup> Right wrongs no man.  
HENDERSON, *Scottish Proverbs*, p. 86. (1832)
- <sup>10</sup> He that hath right, fears; he that hath wrong,  
hopes.  
HERBERT, *Jacula Prudentum*. No. 431. (1640)
- <sup>11</sup> What is right, what is not; whither virtue,  
whither error leads. (Quid deceat, quid non;  
quo virtus, quo ferat error.)  
HORACE, *De Arte Poetica*. l. 308. (c. 20 B.C.)
- Forgetful of what is right, what is not. (Quid  
deceat, quid non, obliiti.)  
HORACE, *Epistles*, i, 6, 62. (c. 20 B.C.)  
Little betwixt right and wrong.  
JAMES HOWELL, *Proverbs*, p. 38. (1659)
- <sup>12</sup> When everyone is wrong, everyone is right.  
(Quand tout le monde a tort, tout le monde  
a raison.)  
PIERRE DE LA CHAUSSÉE, *La Gouvernante*. Act  
i, sc. 3. (c. 1740)
- <sup>13</sup> That which is morally wrong can never be  
politically right.  
VINCENT LEAN, *Collectanea*, iv, 109. (1904)
- <sup>14</sup> Actions are right in proportion as they tend  
to promote happiness; wrong as they tend to  
produce the reverse of happiness.  
JOHN STUART MILL, *Utilitarianism*. Ch. 2.  
(1863)  
The greatest-happiness principle indirectly serves  
as a nearly safe standard of right and wrong  
CHARLES DARWIN, *The Descent of Man*. Ch. 21  
(1871) See also under HAPPINESS.  
Right is the opposite of wrong; and wrong con-  
sists in inflicting injuries on other people.  
ROBERT BRIFFAULT, *Sin and Sex*. Ch. 13. (1911)
- <sup>15</sup> There is always a right and a wrong way, and  
the wrong way always seems the more reason-  
able.  
GEORGE MOORE, *The Bending of the Bough*. Act  
iv. (1900)
- <sup>16</sup> Right is cast outside. Wrong is inside the  
council-chamber.  
ONKHU, *Reflections*. Par. 3. (c. 1580 B.C.) Writ-  
ingboard No. 5645, British Museum.
- <sup>17</sup> How you get it, that is the question, by right  
or wrong. (Quo modo habeas, id refert, iurene  
anne iniuria.)  
PLAUTUS, *Rudens*, l. 1069. (c. 200 B.C.) The  
Latin proverbial phrase is, "Per fas et nefas"  
(By right means and wrong).
- <sup>18</sup> He'll neither do right nor suffer wrong.  
JOHN RAY, *English Proverbs*, p. 266. (1678)  
He'll ne'er do right nor suffer wrong.  
THOMAS FULLER, *Gnomologia*. No. 2426. (1732)
- <sup>19</sup> Right now is wrong, and wrong that was is  
right,  
As all things else in time are chaunged quight.  
EDMUND SPENSER, *The Faerie Queene*. Bk. v,  
*Prologue*, st. 4. (1596)
- <sup>20</sup> There was but a right and a wrong.  
SWIFT, *Polite Conversation*. Dial. iii. (1738)  
Right and wrong are the same for all.  
THOMAS REID, *The Active Powers*. Ch. 5. (1788)
- <sup>21</sup> Nowadays the reward is for those who make  
right appear wrong. (Eis nunc praemiumst,  
qui recta prava faciunt.)  
TERENCE, *Phormio*, l. 771. (161 B.C.)

[They] maken wrong to rihte, and riht to wronge.

*Trinity College Homilies*, 193. (c. 1200)

They put no difference betuix wrang and right.

LINDESAY, *Chron. of Scotland*, i, 65. (a. 1578)

<sup>1</sup> Wrong never comes right.

TRENCH, *Lessons in Proverbs*. Ch. 1. (1853)

Bad work cannot be turned into good, any more than wrong can be turned into right.

R. D. BLACKMORE, *Christowell*. Ch. 22. (1882)

What's wrong can never be right.

MRS. OLIPHANT, *The Second Son*. Ch. 2. (1888)

The Germans say, "A hundred years of wrong do not make a single year of right."

<sup>2</sup> Better is the wrong with sincerity, than the right with falsehood.

M. F. TUPPER, *Proverbial Philosophy: Of Tolerance*. (1839)

<sup>3</sup> The greatest right in the world is the right to be wrong.

HARRY WEINBERGER, *The First Casualties in War*. New York *Evening Post*, 10 Apr., 1917.

"The greatest tragedy is not the conflict between right and wrong, but the conflict between right and right."

<sup>4</sup> Right is the father of right and wrong of wrong. (δικη δίκη ἐτικτε καὶ βλάβην βλάβη.)

ZENOBIUS, *Adagia*, iii, 28. (c. A. D. 130)

## RIGHTEOUSNESS

<sup>5</sup> Righteous men are greater after their death than during their lifetime.

*Babylonian Talmud: Chullin*, fo. 7. (c. 450)

<sup>6</sup> To advance the common good by private pains. (κοινὰς ὠφελίας ἰδίοις μόχοιςι πορίζειν.)

HOMER, when Hesiod asked him what was the effect of righteousness and courage. ALCIDAMUS (?), *Contest of Homer and Hesiod*. Sec. 320. (c. 400 B. C.)

What is righteousness? To avoid in secret that for which we should blush in public.

SALOMON IBN GABIROL, *Mibhar ha-Penunim (Choice of Pearls)*. No. 332. (c. 1050)

<sup>7</sup> The righteous perisheth, and no man layeth it to heart. (Iustus perit, et non est qui recogitet in corde suo.)

*Old Testament: Isaiah*, lvii, 1. (c. 725 B. C.)

<sup>8</sup> He was righteous in his own eyes. (Iustus sibi videretur.)

*Old Testament: Job*, xxxii, 1. (c. 350 B. C.)

Be not righteous over much. (Noli esse iustus multum.)

*Old Testament: Ecclesiastes*, vii, 16. (c. 250 B. C.)

The Rigid Righteous is a fool.

ROBERT BURNS, *Address to the Unco Guid: Motto*. (1787) A paraphrase of *Ecclesiastes*.

<sup>9</sup> Righteousness exalteth a nation. (Iustitia elevat gentem.)

*Old Testament: Proverbs*, xiv, 34. (c. 350 B. C.)

Better is a little with righteousness than great revenues without right. (Melius est parum cum iusticia, quam multi fructus cum iniquitate.)

*Old Testament: Proverbs*, xvi, 8. (c. 350 B. C.)

<sup>10</sup> I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. (Iunior fui, etenim senui: et non vidi iustum derelictum, nec semen eius quaerens panem.)

*Old Testament: Psalms*, xxxvii, 25. (c. 350 B. C.)

Verily there is a reward for the righteous. (Sicutque est fructus iusto.)

*Old Testament: Psalms*, lviii, 11.

The righteous shall flourish like the palm tree. (Iustus ut palma florebit.)

*Old Testament: Psalms*, xcii, 12.

The righteous fear no thunderbolts. (Hsin chêng pu p'a lei ta.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2431. (1875)

<sup>11</sup> He shall put on righteousness as a breastplate. (Induet pro thorace iustitiam.)

*Apocrypha: Wisdom of Solomon*, v, 18. (c. 100 B. C.)

## RIGHTS

<sup>12</sup> In the new code of laws which I suppose it will be necessary for you to make I desire you would remember the ladies and be more generous and favorable to them than your ancestors.

ABIGAIL ADAMS, *Letter to John Adams*, 31 March, 1776. The first shot in the battle for "women's rights."

The best right a woman has is the right to a husband.

TROLLOPE, *North America*. Ch. 1. (1862)

<sup>13</sup> Among the natural rights of the colonists are these: First a right to life, secondly to liberty, thirdly to property.

SAMUEL ADAMS, *Statement of the Rights of the Colonists*, 20 Nov., 1772. See WELLS, *Life of Samuel Adams*, i, 496.

[All men] are endowed by their Creator with certain inalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness.

THOMAS JEFFERSON, *American Declaration of Independence*. (1776) This was one of the "self-evident truths" which the *Declaration* proclaimed. Adopted by Continental Congress, 4 July, 1776

The end of all political associations is the preservation of the natural and imprescriptible rights of man; and these rights are liberty, property, security, and resistance of oppression.

*Declaration of the Rights of Man, French National Assembly*. (1789)

They made and recorded a sort of institution and digest of anarchy, called the Rights of Man.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

<sup>1</sup> The great right of all . . . is the right of taking part in the making of the laws by which we are governed.

COBBETT, *Advice to Young Men*. Ch. 6. (1829)  
The right to unite freely and separate freely is the first and most important of all political rights.

M. A. BAKUNIN, *Proposition Motivée*. (1879)  
There are a number of legal maxims with regard to rights: "Ex desuetudine amittuntur privilegia" (Rights are lost by disuse); "Dormit aliquando ius, moritur nunquam" (A right sometimes sleeps but never dies); "Qui iure suo utitur neminem laedit" (He who exercises his own right injures no one).

<sup>2</sup> Men are entitled to equal rights, but to equal rights in unequal things.

CHARLES JAMES FOX (?), *Remark*. (c. 1795)  
The ascription has been questioned.

<sup>3</sup> Everybody is bound to assert his rights.

IMMANUEL KANT, *Lecture*, at Königsberg. (1775)  
Men who . . . know their rights, and, knowing, dare maintain.

WILLIAM JONES, *An Ode in Imitation of Alcaeus*. (1781)

## RING

<sup>4</sup> Upon dissecting human bodies it was found that a very fine nerve proceeded from the third finger of the left hand and made its way to the heart, and it therefore seemed reasonable that this finger should be honored with a ring, since it seems to be united in a special way with the heart. (Conexus esse cum principatu cordis.)

APION, *Aegyptiacis*. (c. A. D. 50) As quoted by AULUS GELLIUS, x, 10. Hence the position of the wedding ring.

A ring on the finger is worth two on the phone.  
H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940)

<sup>5</sup> They will fit you like a ring on a finger. (Que te vendrán como anillo al dedo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 10. (1605)

<sup>6</sup> Weare no streyght rynges. (Arctum anulum ne gestato.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. Pythagorae symbola. (1508) Taverner, tr., fo. 66, who adds, "As who shulde saye, cast not thy selfe into bondage."

<sup>7</sup> He made a ring of a rische [rush, a thing of no value] and putte it on his fynger.

REGINALD PECOCK, *The Repressor of Over Much Blaming of the Clergy*, ii, v, 166. (c. 1449)

I hopping without for a ryng of a rushe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)  
Better na ring nor the ring of a rashe.

FERGUSON, *Scottish Proverbs*, p. 22. (c. 1595)  
As fit . . . as Tib's rush for Torn's forefinger.

SHAKESPEARE, *All's Well that Ends Well*, ii, 2, 24. (1602)

Better no Ring, than a Ring of a Rush.

THOMAS FULLER, *Gnomologia*. No. 918. (1732)

<sup>8</sup> "Whoever beareth this ring," said Dame Liones, "can never lose blood, however wounded."

UNKNOWN, *The History of King Arthur*, i, 146. (c. 1400)

Take this ring, and put it on thy finger, with the stone inside thy hand, and close thy hand upon it. As long as thou concealest the stone, the stone will conceal thee.

UNKNOWN, *The Mabinogion: The Lady of the Fountain*. (c. 1450)

To walke vnseene with Giges ring.

JOHN LYLLY, *Triumphs of Tropes*. (c. 1586)

Gyges [a Lydian] had an enchanted ring . . . making him who wore it visible or invisible, as he turned it to or from his body.

RICHARD STEELE, *The Tatler*. No. 138. (1710)

Otnit, King of Lombardy, also had a ring of invisibility, with the added property of directing its wearer to the right road to take in travelling.

St. Martins rings be but copper inside.

RICHARD HARVEY, *Plaine Percevall*, p. 4. (1589)  
The Doge of Venice making the Adriatic his bride, and claiming her by a ring of espousal.

J. H. NEWMAN, *Historical Sketches*, ii, 115. (1853) The ring was cast into the Adriatic to indicate that it was subject to Venice, as a wife is subject to her husband.

Polycrates of Samos, . . . to avoid the punishment of undue prosperity, threw his great signet-ring into the sea; but when he was served a day or two later with a slice of fish at his banquet, there was the ring.

A. C. BENSON, *At Large*. Ch. 12. (1908) The ring of Amasis has the same story.

## RIOT

<sup>9</sup> Our Sovereign Lord the King chargeth and commandeth all persons being assembled immediately to disperse themselves, and peaceably to depart to their habitations.

*Act for Preventing Tumults and Riotous Assemblies*. (1714) *Statutes at Large*, xiii, 143.

This act is read aloud preceding the dispersing of a crowd in England. Hence, "Reading the Riot Act."

The Riot Act was read.

DICKENS, *Barnaby Rudge*. Ch. 49. (1840)

Mr. Daly . . . read the riot act.

DORA K. RANOUS, *Diary of a Daly Débutante*, p. 157. (1880)

Alonzo read the riot act.

H. L. WILSON, *Somewhere in Red Gap*, p. 185. (1916)

<sup>10</sup> Breake thy tenure, and ren ryot at large.

JOHN FITZHERBERT, *The Boke of Husbandry*, sec. 148. (1523)

Ye suffer your Tongues to run ryot.

BISHOP JOSEPH HALL, *Works*, p. 122. (1656)

They ran riot, would not be kept within bounds.

LORD CHESTERFIELD, *Letters*, ii, 85. (1748)

## RIP

1 Another phrase, which often glides in music from the lip,  
Is one of fine significance and beauty, "Let her rip!"

PARK BENJAMIN, *Hard Times*. (c. 1840)

A common slang expression is "Let her rip!" i. e. let her drive, let her go.

JOHN BARTLETT, *Americanisms*, p. 367. (1859)  
The hands on board [the steamers] . . . are disposed at all times to "let her rip."

J. C. GREGG, *Life in the Army*, p. 225. (1866)  
I . . . say to myself in the expressive language of modern slang, "Let it rip."

W. F. SWASEY, *The Early Days and Men of California*, p. 47. (1891)

2 You are the veriest old "Rip Van Winkle."  
Have you been asleep twenty years?

C. F. HOFFMAN, *Night Watch*, p. 255. (1856)

3 This rip of a son shall be trained to the church.  
DAVID SIMPSON, *A Plea for Religion*, p. 148. (1797) Perhaps an abbreviation of reprobate. I doubt whether he wouldn't think me too much of a rip to be intimate with.

HUGHES, *Tom Brown at Oxford*. Ch. 22. (1861)  
[He] had been an old rip.

W. E. NORRIS, *His Grace*, ii, 1. (1892)

Bit of a rip, wasn't she?

GILBERT SWIFT, *Somerley*, p. 88. (1900)

## RIPENESS

4 We olde men, I drede, so fare we;  
Til we be roten, can we nat be rype.  
CHAUCER, *Reeve's Prologue*, l. 20. (c. 1386)

5 Recognize when things are ripe and then enjoy them. (Conocer las cosas en su punto, en su sazón y saberlas lograr.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 39. (1647) "It is the especial privilege of good taste," Gracian adds, "to enjoy everything at its ripest."

6 Soon ripe, soon rotten. (Cito maturum, cito putridum.)

ALFRED HENDERSON, *Latin Proverbs*, citing a proverb of c. 150. Another form is, "Quod cito fit, cito perit" (What is soon done, soon perishes).

That that rathest [quickest] rypeth roteth most saunest.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xiii, l. 223. (1393)

In youth she was towarde and without euill.  
But soon rype soone rotten.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

HARMAN, *Caveat*. Ch. 22. (1566) ROGERS, *Naaman*, x, 228. (1642) etc., etc. The Italians say, "Presto maturo, presto marzo"; the Dutch, "Vroeg gras, vroeg hooi" (Soon grass, soon hay).

Early ripe, early rotten.

THOMAS FULLER, *Gnomologia*. No. 1349. (1732)

7 Things fully grown are ready to decay. (Wu chwang Chiang 'lao.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 55. (c. 550 B. C.) Carus, tr.

8 Everything ripe was once green. (Nihil non acerbum prius quam maturum fuit.)

PUBLILIUS SYRUS, *Sententiae*. No. 441. (c. 43 B. C.) Put one ripe between two green. (Mettout entre deux verdes vne meure.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

9 When the melon is ripe it will drop of itself. (Kua shu tzu lo.)

SCARBOROUGH, *Chinese Proverbs*. No. 755. (1875) THE RIPEST FRUIT FALLS FIRST, see under FRUIT.

10 And so, from hour to hour, we ripe and ripe,  
And then, from hour to hour, we rot and rot.  
SHAKESPEARE, *As You Like It*, ii, 7, 26. (1600)  
Ripeness is all.

SHAKESPEARE, *King Lear*, v, 2, 11. (1605)

To live as fully, as completely as possible . . . is the true aim and end of life. "Ripeness is all."

LLEWELYN POWYS, *Impassioned Clay*, p. 94. (1931)

11 As ripe as mulberries. (πεπαλτερος μύρων.)

AESCHYLUS, *Fragments*. Frag. 264. (c. 475 B. C.)

As soft as a ripe grape. (μαλθακώτερος πέποιος σικύου.)

THEOPOMPUS, *Fragments*. Frag. 5. (c. 325 B. C.)

As ripe as parsley. (ἀρίοιο πεπαλτερος.)

THEOCRITUS, *Idyls*. Idyl vii, l. 120. (c. 270 B. C.)

Ripe as the Pomewater.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 3. (1598)

## RISING

12 Rise early and eat, in summer because of the heat, in winter because of the cold. . . . Sixty runners may run, but will not overtake the man who has breakfasted early.

*Babylonian Talmud: Baba Kamma*, fo. 92b. (c. 450)

13 He who does not rise with the sun, does not enjoy the day. (El que no madruga con el sol no goza del día.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615)

He whom God helps does better than he who rises early. (Más vale al que Dios ayuda que al que mucho madruga.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34.

God helps those who rise early in the morning. (A quien madruga. Dios le ayouda.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 11. (1814)  
A Spanish proverb.

14 As for my rising by another man's fall, God shield me!

CHAPMAN AND MARSTON, *Eastward Hoe*. Act i, sc. 1. (1605)

The rising of one man is the falling of another.  
THOMAS DRAXE, *Bibliotheca*, p. 7. (1633)

1  
Ever sick of the slothful guise,  
Loath to bed and loath to rise.  
JOHN CLARKE, *Paroemiologia*, p. 292. (1639)  
God grant your early rising do you no harm.  
JAMES HOWELL, *Proverbs*, p. 11. (1659)  
Solomon's wise, loath to go to bed, but ten times  
loather to rise.  
E. L. CHAMBERLAIN, *West Worcestershire  
Words*, p. 39. (1882)  
I forget who it was that recommended men for  
their soul's good to do each day two things they  
disliked: . . . it is a precept that I have fol-  
lowed scrupulously, for every day I have got up  
and I have gone to bed.  
MAUGHAM, *Moon and Sixpence*. Ch. 2. (1919)  
2  
Who covets wealth does well to rise at dawn.  
(Qui bona sectatur prima bene surgit in hora.)  
COLUMBANUS, *Carmen Monostichon*, l. 48. (c.  
A. D. 600)  
He that will thryue must rise at fyue,  
He that hath thryuen may lye till seuen,  
He that will neuer thryuen may lye till aleuen.  
GABRIEL HARVEY, *Marginalia*, p. 102. (c. 1590)  
*See under THRIVING*.  
Early rising brings prosperity; late rising brings  
poverty.  
KAIBARA EKKEN, *Ten Kun (Ten Precepts):  
On Practice*. (1710) Ken Hoshino, tr.  
Rise early and you will see; wake and you will  
get wealth.  
MICHAEL DENHAM, *Proverbs*, p. 5. (1846)  
Rails split 'fo' bre'kfus 'll season de dinner.  
J. C. HARRIS, *Plantation Proverbs*. (1880)  
EARLY BIRD CATCHES WORM, *see under BIRD*.  
3  
In vain they rise early that used to rise late.  
DAVIES, *Scourge of Folly*, p. 46. (1611)  
4  
Last to bed and first to rise. ('Hou shui hsien  
'chi lai.)  
DOOLITTLE, *Chinese Vocabulary*, ii, 186. (1872)  
Be the first to the field and the last to the couch.  
S. G. CHAMPION, *Racial Proverbs*, p. 359. (1938)  
A Chinese proverb.  
5  
He that riseth not in the morning loseth his  
journey.  
THOMAS DRAKE, *Bibliotheca*, p. 142. (1633)  
Who riseth late must trot all the day.  
JAMES HOWELL, *Proverbs*, p. 17. (1659)  
He that riseth late must trot all day, and shall  
scarce overtake his business at night.  
BENJAMIN FRANKLIN, *Poor Richard's Alma-  
nack*, 1742. Repeated in 1758.  
6  
He rises over early that is hangit ere noon.  
FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595)  
He's up too soon that's hang'd ere Noon.  
THOMAS FULLER, *Gnomologia*. No. 6279. (1732)  
7  
At grammar-scole I lerned a verse, that is this,  
*Sanat, sanctificat et ditat surgere mane*. That  
is to say, Erly rysyng maketh a man hole in  
body, holer in soule, and rycher in goodes.  
JOHN FITZHERBERT, *The Boke of Husbandry*  
(E.D.S.), p. 101. (1523)

Early to bed and early to rise, makes a man  
healthy, wealthy, and wise.  
JOHN CLARKE, *Paroemiologia*, p. 91. (1639)  
JOHN RAY, *English Proverbs*, p. 38. (1679)  
FRANKLIN, *Poor Richard's Almanack*, 1735  
and 1758. There are many variants, as:  
Early to rise and late to bed  
Lifts again the debtor's head.  
Early to rise has virtues three:  
'Tis healthy, wealthy, and Godlie.  
"Early rising is the first thing that puts a man  
to the door," says a Scottish proverb, meaning,  
not that early rising ruins a man, but that it gets  
him out of doors and so to work.  
Ralph, the raven, composed the following  
verse, . . .  
Early to bed, and early to rise,  
Is the way to be healthy, wealthy, and wise.  
UNKNOWN, *Goody Two-Shoes*, ii, 1. (1766)  
The French say, "Se coucher de bonne heure  
et se lever matin c'est amasser santé et  
sagesse" (To go to bed early and get up early  
is to amass health and wisdom), or "Se  
coucher et se lever tôt Rend sage, riche et  
dispos" (To go to bed and get up early makes  
one wise, rich, and healthy). The Germans  
have the same proverb: "Früh zu Bett und  
früh wieder auf, | Macht gesund und reich in  
Kauf."  
Th' lither [lazy] man's guise  
Is niver to bed and niver to rise.  
CARR, *Dialect of Craven*, i, 294. (1828)  
Early rising is most healthy. (Diluculo surgere  
saluberrimum est.)  
HENDERSON, *Latin Proverbs*, p. 86. (1869)  
"Early to bed" may take the place of riches.  
J. C. NEVIN, *Precious Characters. See DOO-  
LITTLE, Chinese Vocabulary*, ii, 392. (1872)  
Early to bed and early to rise  
Will make you miss all the regular guys.  
GEORGE ADE, *Early to Bed*. (c. 1900)  
Early to bed, and you'll wish you were dead  
Bed before eleven, nuts before seven.  
DOROTHY PARKER, *The Little Hour*. (a. 1936)  
Or, as another versifier puts it: "Late to bed  
and late to rise Keeps a twinkle in the eyes."  
Early to rise and early to bed makes a male  
healthy and wealthy and dead.  
JAMES THURBER, *Fables: The Shrike and the  
Chipmunks*. (1939)  
8  
The Day is short, the Work great, the Work-  
man lazy, the Wages high, the Master urgeth;  
Up, then, and be doing.  
FRANKLIN, *Poor Richard's Almanack*, 1755.  
9  
He that riseth first, is first drest.  
HERBERT, *Jacula Prudentum*. No. 204. (1640)  
Though you rise early, yet the day comes at his  
time and not till then.  
HERBERT, *Jacula Prudentum*. No. 335. The  
Spanish form is, "Por mucho madrugar, no  
amanece más alna" (Early rising doesn't  
bring the dawn any sooner).

1  
I thanke God (quoth she) I neuer felt payne  
To go to bed timely, but risyng againe  
To soone in the mornyng bath me displeased.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
Let Taylor preach, upon a morning breezy,  
How well to rise while night and larks are fly-  
ing—

For my part, getting up seems not so easy  
By half as lying.

THOMAS HOOD, *Morning Meditations*. (a. 1845)  
The worm was punished for early rising.

J. G. SAXE, *Early Rising*. (1860)  
O it's nice to get up in the mornin', but it's nicer  
to lie in bed.

HARRY LAUDER, *It's Nice to Get Up in the  
Morning*. (1913)

Oh! how I hate to get up in the morning,

Oh! how I'd love to remain in bed;

For the hardest blow of all

Is to hear the bugler call,

"You've got to get up, you've got to get up,

You've got to get up this morning!"

IRVING BERLIN, *Oh! How I Hate to Get Up  
in the Morning*. Written at Camp Upton,  
1917.

2  
Howe happily rose I on my ryght syde today.

JEHAN PALSGRAVE, *Acolastus*, sig. M3. (1540)  
See under OMEN.

3  
They were early vp, and neuer the nere.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)  
Your early up, pray God it be the more neere.

ROBERT GREENE, *Frier Bacon*. Sc. 6. (1594)

He is early up and never the nearer.

THOMAS ADAMS, *Sermons*, i, 505. (1629)

Wherein the poet's fortune is, I fear,

Still to be early up, but ne'er the near.

BEN JONSON, *A Tale of a Tub: Epil.* (1633)

Early up, and never the nearer.

JOHN RAY, *English Proverbs*, p. 88. (1678)

Never-the-near, or Never-the-nigh, *adv.* none the  
nearer; no forwarder.

ARTHUR B. EVANS, *Leicestershire Words*, p. 200.  
(1881)

4  
He that blesseth his friend with a loud voice,  
rising early in the morning, it shall be counted  
a curse to him. (Qui benedixit proximo suo  
voce grandi, de nocte consurgens maledicenti  
similis erit.)

*Old Testament: Proverbs*, xxvii, 14. (c. 350 B. C.)  
It is foolish for you to get up before day. (Vanum  
est vobis ante lucem surgere.)

RABELAIS, *Gargantua*. Bk. i, ch. 21. (1534)  
Quoted by Rabelais as "Ce que dict David."

To rise betimes is no good hour,

To drink betimes is better sure.

(Leuer matin n'est point bon heur,

Boire matin est le meilleur.)

RABELAIS, *Gargantua*. Bk. i, ch. 21.

5  
He rises betimes that lies in a dog's lair.

CHARLES READ, *The Cloister and the Hearth*.  
Ch. 24. (1860)

6  
He must rise early who would get the blood  
or goods of another: the idle wolf wins little  
meat, nor the sleeping man success.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 59.  
(c. 900) "The sleeping fox catches no poul-  
try."

She riseth early, Joan, that beguileth thee of a  
Glocester.

GEORGE PEELE, *Edward I.* Sc. 10. (1593)

They must rise early . . . who over-reach the  
monks.

THOMAS FULLER, *Worthies* (1840), i, 426. (1662)  
He must rise early, brother, who makes a fool  
of Don Pedro.

ROBERT JEPHSON, *Two Strings to Your Bow*.  
Act i, sc. 1. (1791)

You must get up very early in the morning to  
win against the Dodger.

DICKENS, *Oliver Twist*. Ch. 25. (1838)

7  
Reapers rise with the lark, and with the lark  
to bed. (ἡγειρομένω κορυθαλλῶ καὶ λήγειν  
εὐδοκῶτος.)

THEOCRITUS, *Idyls*. No. x, l. 50. (c. 270 B. C.)  
Wythe the lark yche day I ryes.

UNKNOWN, *Philip and Mary*. (c. 1555) In  
WRIGHT, *Songs*, p. 38.

Goe to bed with the Lambe, and rise with the  
Larke.

JOHN LYLIV, *Euphues* (Arber), p. 227. (1580)  
You keepe the prouerbe for a principle, to bed  
with the Bee and vp with the Lark.

ROBERT GREENE, *Never Too Late*. (1590)

Stir with the lark to-morrow, gentle Norfolk.

SHAKESPEARE, *Richard III*, v, 3, 56. (1592)

We must be up with the lark.

THOMAS DEKKER, *Westward Hoe*. (1607)

We rise with the lark and go to bed with the  
lamb.

BRETON, *Court and Country*. Sec. 8. (a. 1626)

Madam, if he had couched with the lamb,

He had no doubt been stirring with the lark

JONSON, *Tale of a Tub*. Act i, sc. 6. (1633)

Rise with the lark, and with the lark to bed.

JAMES HURDIS, *The Village Curate*. (c. 1800)

Popular Fallacies: That we should rise with the  
lark. That we should lie down with the lamb.

LAMB, *Ella: Popular Fallacies*. (a. 1834)

The next mornin I rose with the lark. (N.B.—  
I don't sleep with the lark, tho'. A goak.)

ARTEMUS WARD (C. F. BROWNE), *Artemus  
Ward: His Book*. (1862)

You forget I am to rise with the lark.

DISRAELI, *Endymion*. Ch. 15. (1880) The  
French say, "Se lever au chant de l'alouette."

## RIVALRY

### See also Competition

8  
Emulation layeth up a Grudge.

THOMAS FULLER, *Gnomologia*. No. 1363. (1732)  
Emulation is lively and generous, Envy base and  
malicious.

THOMAS FULLER, *Gnomologia*. No. 1364. (1732)  
"Emulation is a virtue" is another form.



<sup>1</sup> No man keeps such a jealous lookout as a rival.

J. C. AND W. A. HARE, *Guesses at Truth*. (1827)  
A rival worthy of his steel.

O. HENRY, *Psyche and the Psyscraper*. (1910)

<sup>2</sup> Rivalry is good for mortals. (ἀγαθὸν δ' "Ἐπισ ἡδε βροτοῖσιν.)

HESIOD, *Works and Days*, l. 24. (c. 800 B.C.)  
For humanity rivalry is best. (Humanitatis optima est certatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 262. (c. 43 B.C.) Another Latin proverb is, "Aemulatio aemulationem parit" (Emulation produces emulation).

<sup>3</sup> Without rivals thou lovest alone thyself and thine. (Sine rivali teque et tua solus amares.)

HORACE, *De Arte Poetica*, l. 444. (c. 20 B.C.)  
A man who loved himself without having any rivals. (Un homme qui s'aimait sans avoir de rivaux.)

LA FONTAINE, *Of La Rochefoucauld*. (c. 1665)

<sup>4</sup> "Rivals" in the primary sense of the word, are those who dwell on the banks of the same river. . . . There is no such fruitful source of contention as a water-right.

RICHARD CHENEVIX TRENCH, *On the Study of Words*. Lecture 7. (1851)

## II—Rivalry: Two Suns and Two Kings

<sup>5</sup> The earth cannot tolerate two suns, nor Asia two kings. (μήτε τὴν γῆν ἡλίους δύο μήτε τὴν Ἀσίαν δύο βασιλεῖς ὑπομένειν.)

ALEXANDER THE GREAT, to Darius, when the latter offered him two million talents and to share Asia equally with him. (c. 325 B.C.)  
See PLUTARCH, *Morulia: Sayings of Kings*, 180B.

There are not two suns in the sky, nor two sovereigns over the people.

CONFUCIUS. Quoted by MENCIVS, *Discourses*, v, i, 4. (c. 300 B.C.)

Ten darweshes may sleep under one blanket, but one country cannot contain two kings.

SADI, *Gulistan*. Ch. i, Apologue 3. (c. 1258)

Two kings in one kingdom do not agree well together.

BARTHOLOMEW YOUNG, tr., *Civile Conversation*, fo. 205. (1586)

Bear, like the Turk, no brother near the throne.

POPE, *Epistle to Dr. Arbuthnot*, l. 198. (1733)

For monarchs ill can rivals brook,

Even in a word, or smile, or look.

WALTER SCOTT, *Marmion*. Canto v, st. 13. (1808)  
Flagg and Quirt, the tropical twins. There ain't room for both of them in the whole world.

STALLINGS AND ANDERSON, *What Price Glory?* Act iii. (1924)

<sup>6</sup> One bush, they say, can never hide two thieves. (οὐ γὰρ ἂν ποτε | τρέφειν δύναιτ' ἂν μὴ λάχμη κλέπτα δύο.)

ARISTOPHANES, *The Wasps*, l. 928. (422 B.C.)

<sup>7</sup> A man and a serpent cannot live in one basket.  
*Babylonian Talmud: Kethuboth*, fo. 72a. (c. 450)

<sup>8</sup> One tree won't hold two robins. (Unicum arbustum haud alit duos erithacos.)

ERASMUS, *Adagia*. Chil. ii, cent. ii, No. 22. (1523) Citing Zenodotus.

One bushe, saith the prouerbe, can not harbour two Robin redbreasts.

BRIAN MELBANCKE, *Philotimus*, sig. L4. (1583)

<sup>9</sup> Two Sir Positives can scarce meet without a Skirmish.

THOMAS FULLER, *Gnomologia*. No. 5333. (1732)

The French say, "Deux orgueilleux ne peuvent sur un âne" (Two proud men cannot ride on one ass).

Great things destroy each other. (In se magna ruunt.)

HENDERSON, *Latin Proverbs*, p. 171. (1869)

<sup>10</sup> Two sparrows on one ear of corn make an ill agreement.

GEORGE HERBERT, *Jacula Prudentum*. No. 1072.

(1640) FULLER, *Gnomologia*. No. 5334, has.

"Two Sparrows upon an Ear of Wheat cannot agree." The French say, "Deux moineaux sur même épi ne sont pas longtemps unis."

<sup>11</sup> Two bigs will not go in one bag.

JAMES HOWELL, *Proverbs*, p. 22. (1659)

<sup>12</sup> In partnership, neither thrones nor love stand sure. (Non bene cum sociis regna Venusque manent.)

OVID, *Artis Amatoriae*, iii, 564. (c. 1 B.C.)

Sovereignty always resents a partner. (Omnis potestas inpatiens consortis est.)

LUCAN, *De Bello Civili*, i, 92. (c. A.D. 58) The Germans say, "Herrschaft duldet keine Gemeinschaft" (Lordship permits no partnership).

Nor throne nor bed can brook a partnership (Nec regna socium ferre nec taedae sciunt.)

SENECA, *Agamemnon*, l. 259. (c. A.D. 60)

The throne admits not two. (Non capit regnum duos.)

SENECA, *Thyestes*, l. 444. (c. A.D. 60) Another form is, "Summa sedes non capit duos" (The highest seat will not hold two). "Love and Lordship like no fellowship." See under LOVE.

<sup>13</sup> Two stars keep not their motion in one sphere; Nor can one England brook a double reign.

SHAKESPEARE, *I Henry IV*, v, 4, 65. (1597)

We could not stall together In the whole world.

SHAKESPEARE, *Antony and Cleopatra*, v, 1, 39. (1606)

<sup>14</sup> Two wymen in one howse,

Two cattes and one mowce,

Two dogges and one bone,

Maye never accorde inone.

UNKNOWN. In *Reliquiae Antiquae* (1841), l. 233. (c. 1417)

Men say, Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

RANDLE COTGRAVE, *Dictionary: Accorder*. (1611) Cited by RAY, p. 151; FULLER, No. 6095.

One house cannot support two dogs. (Una domus non alit duos canes.)

ERASMUS, *Adagia*, ii, i, 24. (1508)

TWO OF A TRADE NEVER AGREE, *see under* TRADE.

## RIVER

<sup>1</sup> The deepest rivers flow with the smallest noise. (Altissima quaeque flumina minimo sono labuntur.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. (c. A.D. 50) *See also* STILL WATERS RUN DEEP.

The silent stream. (Taciturnus amnis.)

HORACE, *Odes*. Bk. i, ode 31, l. 8. (23 B.C.)

<sup>2</sup> All the rivers run into the sea; yet the sea is not full. (Omnia flumina intrans in mare. et mare non redundat.)

*Old Testament: Ecclesiastes*, i, 7. (c. 250 B.C.)

<sup>3</sup> A river, you compare yourself with the ocean. (Fluvius cum mari certas.)

ERASMUS, *Adagia*, i, ix, 76. (1523)

<sup>4</sup> Upward to their fountains the sacred rivers run. (ἄνω ποταμῶν ἑρῶν ὑποῦσι παρὰ.)

EURIPIDES, *Medea*, l. 410. (c. 431 B.C.) Meaning that things are upside down.

Never does the stream flow backwards to its fount. (Nec redit in fontes unda supina suos.)

OVID, *De Medicamine Faciei*, l. 40. (c. 1 B.C.)

Ye rivers, backwards run! (Redite sursum flumina!)

AUSONIUS, *Epistles*. Frag. 35. (c. A.D. 370)

The soul aspiring pants its source to mount, As streams meander level with their fount.

ROBERT MONTGOMERY, *The Omnipresence of the Deity*. Pt. i. (1828) MACAULAY, *Edinburgh Review*, April, 1830, in a review of Montgomery's poems called this "the worst similitude in the world," and Montgomery suppressed it.

<sup>5</sup> A thousand years hence, the River will run as it did.

THOMAS FULLER, *Gnomologia*. No. 436. (1732)

<sup>6</sup> Rivers need a spring.

HERBERT, *Jacula Prudentum*. No. 602. (1640)

<sup>7</sup> The mighty emperor in whose dominions the Father of Waters begins his course.

SAMUEL JOHNSON, *Rasselas*. (1759) Referring to the Nile. The Mississippi, whose name is from the Algonquin for Great River, has also been called the Father of Waters.

Ol' man river, dat ol' man river, he keeps on rollin' along.

OSCAR HAMMERSTEIN, 2D, *Ol' Man River*. (1927) Referring to the Mississippi.

<sup>8</sup> Rivers are moving roads, which carry one where one wishes to go. (Les rivières sont des chemins qui marchent, et qui portent où l'on veut aller.)

PASCAL, *Pensées*. Pt. i, art. x, No. 38. (c. 1660) The great rivers of the world have now become the highways of civilization.

ALISON, *History of Europe*. Ch. 78. (1842)

<sup>9</sup> Heracleitus likens the universe to the current of a river, saying that you cannot step twice into the same stream. (τὸν αὐτὸν ποταμὸν οὐκ ἄν ἑμβαίης.)

PLATO, *Cratylus*. Sec. 402A. (c. 375 B.C.)

<sup>10</sup> Show me the river that the sea won't hold. (Quisnam istic fluviust, quem non recipiat mare.)

PLAUTUS, *Curculio*, l. 86. (c. 200 B.C.)

And thou, Simois, that as an arwe clere Thorough Troye rennest ay downward to the see.

CHAUCER (?), *Troilus*, Bk. iv, l. 1548. (c. 1380)

All rivers run into the sea.

THOMAS DRAKE, *Bibliotheca*, p. 180. (1633)

<sup>11</sup> He who knows not the way to the sea should take a river for his guide. (Viam qui nescit, qua deveniat ad mare, | eum oportet amnem quaerere comitem sibi.)

PLAUTUS, *Poenulus*, l. 627. (c. 200 B.C.) A proverb cited by ERASMUS, *Adagia*, ii, vii, 81.

Follow the River, and you'll get to the Sea. (Suivez la rivière et vous gagnerez la mer.)

JOHN RAY, *English Proverbs*, p. 94. (1678)

<sup>12</sup> Where hills are lofty, rivers are deep. (San kao shui yeh kao.)

SCARBOROUGH, *Chinese Proverbs*. No. 2508. (1875) *See also under* COMPENSATION.

<sup>13</sup> There is not any town or city which hath a navigable river at it that is poor.

JOHN TAYLOR, *A New Discovery by Sea*. (1623)

<sup>14</sup> In one wide ocean all rivers Are salted to one salt taste.

UNKNOWN, *Kasyapa Parivarta*. (A.D. 713)

This was one of those threats which in Georgia dialect would subject a man to "a rowing up salt river."

FRANCES TROLLOPE, *Domestic Manners of the Americans*, ii, 117. (1832)

That's the way you feel, my dear, When sailing up Salt River.

G. W. BUNGAY, *Bobolink Minstrel*, p. 70. (1860)

That imaginary stream called "Salt River," up which defeated candidates are supposed to be rowed, is one of the most felicitous of our political Americanisms, although its authorship is unknown.

*Evening Post*, N.Y., 1 Oct., 1910. In an article in *Social Studies*, Dec., 1934, p. 429, Carl Scherf gives a somewhat unconvincing account of the origin of the phrase.

RIVER PAST, GOD FORGOTTEN, *see under* DANGER.

## ROAD

## See also Way

<sup>1</sup> Follow the straight road. (εὐθείαν ἔρχε τήνδε.)  
AESCXYLUS, *Prometheus*. Frag. 109, Smyth. (c. 458 B.C.) "You cannot be lost on a straight road."

You're leaving the highway for the byway.  
(Sciens de via in semitam degredere.)

PLAUTUS, *Casina*, l. 675. (c. 200 B.C.)  
Be careful that you stick to the road. (Caute ut incedas via.)

Keep the common Road and thou'rt safe.  
THOMAS FULLER, *Gnomologia*. No. 3118. (1732)  
The Latin proverb is, "Via trita, via tuta"  
(A beaten track, a safe track).

Side tracks are rough, and they're hard to walk;  
Keep in the middle of the road.

UNKNOWN, *Keep in the Middle of the Road*.  
(c. 1870)

<sup>2</sup> Any road will lead you to the end of the World!

THOMAS CARLYLE, *Sartor Resartus*. Bk. ii, ch. 2. (1834)

Any road leads to the end of the world.  
FITZGERALD, *Polonius: Choice of a Calling*.  
(1852)

<sup>3</sup> There is no road so level as to have no rough places. (No hay camino tan llano que no tenga algún tropezón.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. (1615)  
You must be content sometimes with Rough Roads.

THOMAS FULLER, *Gnomologia*. No. 5262. (1732)

<sup>4</sup> When, by what road, whither? (Quando, qua, quo?)

CICERO, *Ad Familiares*. Bk. ix, epis. vii, sec. 2. (46 B.C.)

<sup>5</sup> The other side of the road always looks cleanest.

EDWARD FITZGERALD, *Polonius: The Poor: Motto*. (1852)

No matter which fork of the road you take, you will wonder, later on, if the scenery on the other route isn't more attractive.

GEORGE ADE, *Joy of Single Blessedness*. (1922)

<sup>6</sup> If you wish to know the road ahead, inquire of those who have travelled it.

HENRY H. HART, *700 Chinese Proverbs*. No. 188. (1937)

<sup>7</sup> Some roads lead further than others. (ἐν τῇ γὰρ ἁλλαι | ὁδῶν ὁδοὶ περὶ τρεῖται.)

PINDAR, *Olympian Odes*. No. ix, l. 104. (468 B.C.)

<sup>8</sup> Walk not on the main-travelled roads. (ἄνωφρους ὁδοὺς μὴ στέλχειν.)

PYTHAGORAS. *Maxim*. (c. 525 B.C.) As quoted by ATHENAEUS, bk. x, sec. 452 E, who says

its meaning is, "Follow not the opinion of the many." The saying is one of the commonplaces of Greek literature, repeated by Hesiod, Plato, Aristotle, Plutarch, and many others.

<sup>9</sup> It's a maxim of a wise man never to return by the same road he came.

WALTER SCOTT, *Rob Roy*. Ch. 35. (1818)

<sup>10</sup> You're on altogether the wrong road. (Totā erras via.)

TERENCE, *Eunuchus*, l. 245. (161 B.C.) Cited by ERASMUS, *Adagia*, i, i, 48, who comments that it is a proverb applied to those who are violently in the wrong.

He that goth owte of his weye, the more he goth, the fether he is behinde.

EARL RIVERS, *Dictes and Sayenges of the Philosophers*, p. 144. (1477)

Ye maie walke this waie, but sure ye shall fynde The further ye go, the further behynde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

The further we go the further behind.

JOHN RAY, *English Proverbs*, p. 11. (1670)

The further you run, the further you are behind.

THOMAS FULLER, *Gnomologia*. No. 4552. (1732)  
The Germans say, Was hilft laufen, wenn man nicht auf dem rechten Weg ist? (What's the use of running when you're on the wrong road?)

<sup>11</sup> Here is the place where the road divides into two parts. (Hic locus est partis ubi se via findit in ambas.)

VERGIL, *Aeneid*. Bk. vi, l. 540. (19 B.C.)

Every road leads in two directions.

S. G. CHAMPION, *Racial Proverbs*, p. 375. (1938) A Chinese proverb.

## ROAR

<sup>12</sup> We roar all like bears. (Rugiemus quasi ursi omnes.)

Old Testament: *Isaiah*, lix, 11. (c. 725 B.C.)

Thye gonne as beres rore,

He bond and pressed hem so sore.

CHAUCER (?), *House of Fame*, iii, 499. (c. 1383)

Roring lyke a bull, as some lawyers do.

ROGER ASCHAM, *Toxophilus* (Arber), p. 42 (1545)

Prick me Bullcalf till he roar again.

SHAKESPEARE, *II Henry IV*, iii, 2, 189. (1598)

O, that I were

Upon the hill of Basan, to outroar

The horned herd.

SHAKESPEARE, *Antony and Cleopatra*, iii, 13, 126. (1606)

There was one of our men hanging on the mainstay, and roaring like a bull.

MARRYAT, *Poor Jack*. Ch. 13. (1840)

<sup>13</sup> I will roar you as gently as any sucking dove;  
I will roar you as 't were any nightingale.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 2, 85. (1596)

- <sup>1</sup> I'll rack thee with old cramps,  
Fill all thy bones with aches, make thee roar.  
SHAKESPEARE, *The Tempest*, i, 2, 371. (1611)  
Nature knows best, and she says, *roar!*  
MARIA EDGEWORTH, *Ormond*. Ch. 5. (1817)  
King Corny, in a paroxysm of the gout.

## ROBBERY

See also Theft

- <sup>2</sup> To rob even a corpse. (*τὸ καὶ ἀπὸ νεκροῦ φέρειν*.)  
ARISTOTLE, *Rhetoric*. Bk. ii, ch. 6, sec. 5. (c. 330 B.C.) Quoted as a proverb. Cited by  
ATHENAEUS, *Deipnosophistai*. See also under  
MISER.  
To rob the spittle [hospital].  
JOHN CLARKE, *Paroemiologia*, p. 6. (1639) RAY,  
*English Proverbs*, p. 191. (1670) SOUTH,  
*Sermons*, iv, 153. (a. 1716)  
<sup>3</sup> He that robs a scholar robs twenty men.  
JOHN CLARKE, *Paroemiologia*, p. 243. (1639)  
Who robs a Scholar robs twenty men. For com-  
monly he [the scholar] borrows a cloak of one,  
a sword of another, a pair of boots of a third,  
a hat of a fourth, etc.  
JOHN RAY, *English Proverbs*, p. 23. (1670) The  
Spanish form is, "Who robs a scholar robs  
the public."  
Who robs a Cambridge-scholar, robs twenty.  
THOMAS FULLER, *Gnomologia*. No. 5716. (1732)  
<sup>4</sup> Reavers [robbers] should not be ruers.  
FERGUSON, *Scottish Proverbs*, p. 88. (c. 1595)  
<sup>5</sup> Who steales not makes no robe. (*Chi non  
robba, non fa robba*.)  
JOHN FLORIO, *Firiste Fruites*, fo. 29. (1578)  
He that does not rob makes not a robe or gar-  
ment.  
*Book of Meery Riddles*. Proverb 83. (1629)  
<sup>6</sup> Rob not for burnt offerings.  
FRANKLIN, *Poor Richard's Almanack*, 1741.  
<sup>7</sup> Robbery is committed by Force or Terror, of  
which neither is in Theft; for Theft is a secret  
act.  
THOMAS HOBBS, *A Dialogue Between a Philo-  
sopher and a Student*, p. 117. (c. 1670)  
There is more spirit and a better heart in a rob-  
ber than in a thief.  
WILLIAM STUBBS, *Constitutional History of  
England*. Vol. iii, ch. 18. (1878)  
Robbers get plundered by thieves.  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
1815. (1875)  
<sup>8</sup> The robb'd that smiles steals something from  
the thief.  
SHAKESPEARE, *Othello*, i, 3, 208. (1605)  
<sup>9</sup> Robbers smell the money of travellers afar off.  
TOBIAS SMOLLETT, tr., *Gil Blas*, iv, 12. (1750)  
Quoted as a proverb.  
The Robber Barons.  
MATTHEW JOSEPHSON. Title of book. (1934)

## ROBIN

- <sup>10</sup> I will come when the cuckoo has pecked up  
the dirt, i. e. in the spring.  
ROBERT FORBY, *The Vocabulary of East Anglia*,  
p. 430. (1830)  
Darling, I'll meet you when the robins nest again.  
FRANK HOWARD, *When the Robins Nest Again*.  
(1883) The phrase, in the slang of the day,  
became synonymous with never. So used by  
LONG, *Madame Butterfly*, and also in Puc-  
cini's opera.  
<sup>11</sup> The robin and the wren  
Are God Almighty's cock and hen;  
The martin and the swallow  
Are God Almighty's bow and arrow.  
WILLIAM HONE, *Every-Day Book*. Vol. i, col.  
647. (1825) Quoted as a Warwickshire say-  
ing. There are many variants of the last  
line, such as "Are God's mate and marrow";  
"Are the devil's bow and arrow"; "Are the  
next two birds that follow."  
Those who kill a robin or a wren  
Will never prosper, boy or man.  
HARLAND AND WILKINSON, *Lancashire Folk-  
Lore*, p. 142. (1867)  
Robins and wrens are God's chickens and hens.  
E. M. WRIGHT, *Rustic Speech*, p. 219. (1913)  
<sup>12</sup> The pious bird with the scarlet breast,  
Our little English robin.  
WORDSWORTH, *The Redbreast Chasing the  
Butterfly*. (1802)  
Sweet Robin, I have heard them say  
That thou wert there upon the day  
The Christ was crowned in cruel scorn  
And bore away one bleeding thorn.  
GEORGE WASHINGTON DOANE *Robin Redbreast*.  
(1824)  
**ROBIN GOODFELLOW**  
<sup>13</sup> Robin Goodfellow was a strange man.  
JOHN CLARKE, *Paroemiologia Anglo-Latina*,  
p. 69. (1639)  
<sup>14</sup> When they wer wel waked with cold, they  
surely thought that Robin goodfellow (accord-  
ing to the old saying) had bene with them that  
night.  
THOMAS HARMAN, *A Caveat for Common  
Vagabones* (E.E.T.S.), p. 36. (1567)  
<sup>15</sup> They wander as in a mist, or (as we say) led  
by Robin Goodfellow.  
WILLIAM TINDALE, *Works* (P.S.), p. 139. (1531)  
That shrewd and knavish sprite call'd Robin  
Goodfellow.  
SHAKESPEARE, *A Midsummer-Night's Dream*, ii,  
1, 34. (1596)  
In the old time when Hobgoblin and Robin good  
Fellow made country wenches keep their houses  
clean.  
NICHOLAS BRETON, *Strange Newes Out of Divers  
Countries*. (1622)

## ROBIN HOOD

<sup>1</sup> The devil . . . makes the world beleeeue that he sels Robin-Hood's penyworths.

THOMAS ADAMS, *Sermons* (1861), i, 201. (1629) "To sell Robin Hood's pennyworths." It is spoken of things sold under half their value [at a robber's price].

THOMAS FULLER, *Worthies*, ii, 569. (1662) This proverb is usually apply'd to such as having gotten any thing dishonestly, sell it at a price much below the value.

BAILEY, *English Dictionary: Robin*. (1721) When a purchase you reap, that is wondrous Cheap,

They Robin-Hood Bargains are call'd.

*The British Apollo*. No. 58, p. 3/1. (1709)

<sup>2</sup> Swich maner folk, I gesse, Defamen love, as no-thing of him knowe; They spoken, but they bente never his bowe.

CHAUCER, *Troilus*. Bk. ii, l. 861. (c. 1380)

Many men speken of Robyn Hood, and shot nevere in his bowe.

UNKNOWN, *Reply of Friar Daw Topias*. (1401)

See WRIGHT, *Political Poems*, ii, 59.

Many men speketh . . . Of Robin Hode and of his Bow

Whych never shot therin, I trow.

GEORGE RIPLEY, *The Compound of Alchymy*. (1471) In ASHMOLE, *Theatrum Chemicum*, p. 175.

Bachelors bost, how they will teach their wyves good,

But many a man speaketh of Robyn hood.

That neuer shot in his bowe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

Many talk of Plato and Homer that never saw them. (Tel allegue Platon et Homere, qui ne les veid oncques.)

MONTAIGNE, *Essays*. Bk. iii, ch. 12. (1595) The Italians say, "Molti parlan di Orlando Chi non videro mai suo brando" (Many talk of Orlando who have never seen his sword).

Many speak of Robin Hood that never shot in his bow.

THOMAS URQUHART, tr., *Rabelais*. Bk. iii, ch. 2. (1653) This is Urquhart's rendering of Rabelais' "Tell parle de mesnaige, que ne scayt mie que c'est."

Many talk of Robin Hood that never shot in his bow,

And many talk of Little John that never did him know.

JOHN RAY, *English Proverbs*, p. 137. (1670) The first line cited by DYKES, *English Proverbs*, p. 67; BAILEY, *Divers Proverbs*, p. 37. (1712) and many others.

Virtue we praise, but practice not her good.

(Athenian-like) we act not what we know,

As many men do talk of Robin Hood,

Who never did shoot arrow in his bow.

FRANKLIN, *Poor Richard's Almanack*, 1736.

A Yorkshire proverb runs: Many speak of Robin Hood, etc., i. e. many people talk of doing great things which they never accomplish.

E. M. WRIGHT, *Rustic Speech*, p. 189. (1913)

A ROBIN HOOD TALE, see under TALE.

<sup>3</sup> They cry out with an open mouth, as if they out shot Robin Hood.

SIR PHILIP SIDNEY, *An Apologie for Poetrie* (Arber), p. 51. (a. 1586)

To overshoot Robin Hood.

W. C. HAZLITT, *English Proverbs*, p. 425. (1869)

<sup>4</sup> "All round Robin Hood's barn." All about the country, first here and then there.

*Notes and Queries*, v, ix, 486. (1878)

To go round by Robin Hood's barn is to go a roundabout way, to go the farthest way.

E. M. WRIGHT, *Rustic Speech*, p. 189. (1913)

## ROCK

<sup>5</sup> I am in town without a rock in my pocket.

JOHN BARTLETT, *Americanisms*, p. 277. (a. 1848)

Old man's piling up the rocks.

KIPLING, *Captains Courageous*. Ch. 1. (1897)

<sup>6</sup> O Rock of Israel, Rock of Salvation, Rock struck and cleft for me.

DANIEL BREVINT, *Works*, p. 17. (1679)

Rock of Ages, cleft for me,

Let me hide myself in Thee.

AUGUSTUS MONTAGUE TOPLADY, *Rock of Ages*. (a. 1778)

It is the material image of the Christian, his heart resting on the Rock of Ages.

O. W. HOLMES, *The Poet at the Breakfast Table*. Ch. 5. (1872) "Rock of Ages" is a rendering of the Hebrew in *Isaiah*, xxvi, 4, which is translated "everlasting strength" in the King James version.

<sup>7</sup> He stood firm as a rock. (ὁ δ' ἐστάθη ἥτε πέτρα ἑμπεδον.)

HOMER, *Odyssey*. Bk. xvii, l. 463. (c. 850 B.C.)

Like rock engirdled by the sea,

Like rock immovable is he.

(Ille, velut pelagi rupes immota, resistit.)

VERGIL, *Aeneid*. Bk. vii, l. 586. (19 B.C.)

He's a rock, the oak, not to be wind-shaken.

SHAKESPEARE, *Coriolanus*, v, 2, 117. (1607)

Come one, come all! this rock shall fly

From its firm base as soon as I.

WALTER SCOTT, *The Lady of the Lake*. Canto v, st. 10. (1810)

<sup>8</sup> Fork out, for I'm fair on the rocks.

A. G. MURDOCH, *Scottish Readings*. Ser. iii. p. 101. (1889)

One rock is as good as another to be wrecked on.

SHAW, *Heartbreak House*. Act ii. (1913)

## ROD

<sup>9</sup> For it is seyed, man maketh ofte a yerde

With which the maker is himself y-beten.

CHAUCER, *Troilus*. Bk. i, l. 740. (c. 1380)

I fere me ye haue made a rodde for your self.

SIR THOMAS MALORY, tr., *Le Morte Darthur*, v, ii, 162. (c. 1480)

Men make often a rodde for them selfe.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon* (E.E.T.S.), p. 97. (c. 1489)

For your owne tayle ye made a rod.

JOHN SKELTON, *Works* (Dyce), i, 186. (a. 1529)  
Then hath he made a rod for his own breech.

JOHN FRITH, *A Disputacion of Purgatorye* (1829), p. 110. (1533)

When haste proueth a rod made for his own tayle.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)  
To lock vp ones wife . . . is to gather a rod to beate his owne breeche.

UNKNOWN, *Tell-Trothes New-Yeares Gift*, p. 35. (1593)

Oh how the good man smiles to see what a Rod we have made for our own Back!

WILLIAM HUGHES, *The Man of Sin*, ix, 39 (1677)  
He makes a rod for his own breech.

NATHAN BAILEY, *Divers Proverbs*, p. 57. (1721)  
I am not the first man who has carried a rod to whip himself.

SWIFT, *Polite Conversation*. Dial. i. (1738) The French say, "Il donne des verges pour se fouetter" (He provides the switch to be whipped with).

<sup>1</sup> The rod breaks no bones.

THOMAS DRAXE, *Bibliotheca*, p. 182. (1633)  
CLARKE, *Paroemiologia*, p. 75. (1639)

<sup>2</sup> They put gold into the hands of youth, when they should put a rod vnder their gyrdle.

JOHN LYLY, *Euphues* (Arber), p. 34. (1579) A whipping.

A rodde were better vnder thy girdle than loue in thy mouth.

JOHN LYLY, *Endimion*. Act ii, sc. 2. (1591)

<sup>3</sup> Thy rod and thy staff they comfort me. (Virga tua, et baculus tuus: ipsa me consolata sunt.)

*Old Testament: Psalms*, xxiii, 4. (c. 250 B. C.)

<sup>4</sup> He shall rule them with a rod of iron. (ποικαλει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ.)

*New Testament: Revelation*, ii, 27. (c. A. D. 90)

The Vulgate is, "Reget eas in virga ferrea."

In matters domestic she . . . ruled with a rod of iron.

TROLLOPE, *Barchester Towers*. Ch. 3. (1857)

Picton ruled it [Trinidad] for a while with a rod of iron.

CHARLES KINGSLEY, *At Last*. Ch. 3. (1871)

He rules me with a rod of red-hot iron.

STEELE MACKAYE, *Paul Kauvar*. Act. ii. (1888)

<sup>5</sup> The rodde . . . helpeth forward to bryng the boys to some goodnesse.

THOMAS WILSON, *Arte of Logike*, p. 36. (1551)  
It makes a vast difference in opinion about the utility of the rod, which end happens to fall to one's share.

IRVING, *Tales of a Traveller*, i, 270. (1824)

SPARE ROD AND SPOIL CHILD, *see under CHILD*

<sup>6</sup> We have rodde in lye for them everye one.

UNKNOWN, *Respublica*. Act iii, sc. 5. (1553)

I know one, that experimentally proved what a rod in lye could do with the curstest boy in the City.

GABRIEL HARVEY, *Pierces Supererogation*. (1593)

I feare God hath worse rods in pickell for you.

BENJAMIN SPENSER, *Vox Civitatis*, p. 26. (1625)  
This is a threatening admonition for an idle or truant boy, "There's a rod in pickle for thee, my lad."

*Craven Glossary: Pickle*. (1828)

To have a rod in pickle; to intend to, be ready to, punish someone. From rods kept in lye, which preserves their chastising virtue.

PARTRIDGE, *Dictionary of Clichés: Rod*. (1941)  
KISS THE ROD, *see under KISS*.

## ROGUE

**See also Knave, Rascal**

<sup>7</sup> A wilde Roge is he that hath no abiding place.

JOHN AWDELAY, *The Fraternitie of Vaca-bondes* (1869), p. 5. (1561)

A wilde Roge is he that is borne of a Roge.

THOMAS HARMAN, *A Caveat for Common Vagabones*, p. 41. (1567)

The Tame Rogue begets a Wilde-Rogue.

THOMAS DEKKER, *the Belman of London*. (1608) *Works* (Grosart), iii, 97.

<sup>8</sup> Nobody calls himself rogue.

H.G. BOHN, *Handbook of Proverbs*, p. 463. (1855)

<sup>9</sup> A rogue's wardrobe is harbour for a louse.

JOHN CLARKE, *Paroemiologia*, p. 71. (1639)

Cited by RAY, p. 137; FULLER, No. 383.

<sup>10</sup> Not one in a thousand is capable of being a complete rogue.

HENRY FIELDING, *Jonathan Wild*. Ch. 4. (1743)

<sup>11</sup> Little Rogues easily become great Ones.

FRANKLIN, *Poor Richard's Almanack*, 1754.

<sup>12</sup> No Rogue like to the godly Rogue.

THOMAS FULLER, *Gnomologia*. No. 3624. (1732)

<sup>13</sup> A thread will tie an honest man better than a rape [rope] will do a rogue.

HENDERSON, *Scottish Proverbs*, p. 32. (1832)

<sup>14</sup> The most notorious rogue that ever breathed.

THOMAS KYD (?), *Jeronimo*, i, vi, 49. (1605)

A more praeternotorious rogue than himself.

FLETCHER, *Fair Maid of the Inn*. Act iv. (c. 1613)

As big a rogue as ever peeped at a spear.

J. C. BRIDGE, *Cheshire Proverbs*, p. 10. (1917)

<sup>15</sup> One rogue is usher to another still.

POPE, tr., *The Odyssey*. Bk. xvii, l. 251. (1726)

<sup>16</sup> A rich rogue, two shirts and a rag.

JOHN RAY, *English Proverbs*, p. 80. (1678)

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>17</sup> Among his crew of rogues in grain.

JONATHAN SWIFT, *Works* (Scott), xiv, 241. (1728)

A rogue in grain is a rogue amain.

H.G. BOHN, *Handbook of Proverbs*, p. 299. (1855)

Like corndealers, they are rogues in-grain.

C. H. SPURGEON, *John Ploughman's Talk*. Ch. 18. (1869) *See also under KNAVE*.

1 It is a common saying, that you must set a rogue to catch a rogue.

ABRAHAM TUCKER, *The Light of Nature Pursued*, ii, 53. (1774) See also under THIEF.

2 Very often, say what you will, a rogue is only a fool. (Bien souvent, quoi qu'on dise, un fripon n'est qu'un sot.)

VOLTAIRE, *Le Dépositaire*. Act ii, sc. 6. (1772)

A rogue is a roundabout fool; a fool in *circumbendibus*.

S. T. COLERIDGE, *Table-Talk*, 4 Jan., 1823.

He may be a rogue, but he's no fool on the march.  
*Notes and Queries*, iii, vi, 495. (1864)

## ROLAND

3 To haue a Rowland for an Oliver.

EDWARD HALL, *Chronicle* (1809), p. 266. (1548)

HOLINSHEAD, *Chronicles of England* (1808), iii, 205. (1577) A blow for a blow; tit for tat, Roland and Oliver were two of Charlemagne's Paladins, so evenly matched, so legend says, that they fought for five days on an island in the Rhine, without either gaining the slightest advantage.

She will always have a Rowland for your Oliver.

JAMES HOWELL, *Familiar Letters*, ii, 665. (1659)

To give one a Rowland for an Oliver. That is, a *quid pro quo*, to be even with one.

JOHN RAY, *English Proverbs*, p. 191. (1670)  
The French say, "Je luy bailleraï Guy contre Robert" (I will engage Guy against Robert)  
See also TIT FOR TAT.

'Tis allowable . . . to give a man a Rowland for his Oliver, and to pay him in his own coin.

SIR ROGER L'ESTRANGE, *Fables*, xxxi, 38. (1692)

He gave my termagant kinsman a *quid pro quo*—a Rowland for his Oliver, as the vulgar say.

WALTER SCOTT, *The Antiquary*. Ch. 35. (1816)

4 After some years he died of the death Roland. (Après quelques années mourut de la mort Roland.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 6. (1532) That is, he died of thirst.

## ROME

5 A thousand roads lead men forever to Rome. (Mille viæ ducunt homines per saecula ad Romam.)

ALAIN DE LILLE, *Liber Parabolarum*, 591. (1175)

Diverse pathes leden diverse folk the righte way to Rome.

CHAUCER, *Astrolabe: Prologue*, l. 45. (c. 1391)

All roads lead to Rome. (Tous chemins vont à Rome.)

LA FONTAINE, *Fables*. Bk. xii, fab. 27. (1694)

The Italians say, "Tutte le strade conducono à Roma."

All roads take to Rome.

CHARLES READE, *The Cloister and the Hearth*. Ch. 24. (1860)

Every highroad leads to Peking. (T'iao t'iao ta lu t'ung Pei-ching.)

SCARBOROUGH, *Chinese Proverbs*. No. 746.

(1875) The Japanese say, "Every road leads to the Mikado's palace."

All roads seemed to lead to Reno.

STUART CLOETE, *Congo Song*. Ch. 8. (1943)

6 I found Rome brick and left it marble. (την Ῥώμην γηίνην παραλαβὼν λιθὴν ὑμῖν καταλείπω.)

AUGUSTUS CAESAR, on his death-bed, August, A.D. 14. The Latin of the saying is usually given as "Urberem latericiam invenit, marmoream reliquit" (He found the city brick and left it marble), but this is an adaptation of what SUETONIUS, *De Vita Caesarum: Divus Augustus*, bk. ii, ch. 28, sec. 3. (c. A.D. 120), really wrote, "Ut iure sit gloriatus marmoream se relinquere, quam latericiam accepisset" (He—Augustus—so beautified the city that he could justly boast that he left built of marble what he had found built of brick). Strictly speaking, *latericius* means sun-dried brick, so that the saying might literally be rendered, "I found Rome mud and left it marble." DIO CASSIUS, *Roman History*, bk. lvi, ch. 30, asserts that Augustus "did not refer literally to the appearance of its buildings, but rather to the strength of the empire."

Augustus, who said, I found Rome of stones and bricks, but I have left it of marble.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 185. (1574) Pettie, tr.

It was the boast of Augustus . . . that he found Rome of brick and left it of marble.

LORD BROUGHAM, *Speech on Law Reform*, House of Commons, Feb., 1828.

7 To Rome for everything. (A Roma por todo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 52. (1615)

The Spanish also say, "A la Corte por todo" (To the Cortes for everything).

8 O happy Fate for the Roman State  
Was the date of my great Consulate!

(O fortunatam natam me consule Romam.)

CICERO, *De Suo Consulatu*. (c. 55 B.C.) As quoted by JUVENAL, *Satires*, x, 122. A line much ridiculed for its egoism and cacophony.

9 I am a Roman citizen. (Civis Romanus sum.)

CICERO, *In Verrem*. No. vi, sec. 57. (70 B.C.)

Cicero is telling the story of Publius Gavius, beaten with rods in the forum of Messina, "while in the meantime no groan was heard, no cry amid all this pain and between the sound of the blows, except the words, 'I am a Roman citizen.'" AULUS GELLIUS, *Noctes Atticae*, x, 3 (c. A.D. 150), also tells the story, and QUINTILIAN, *Institutiones Oratoriae*, xi, i, 40, asks, "What could be braver than the words of the man from whom the scourge could wring but one cry, 'Civis Romanus sum!'" See also LIVY, ii, 12.

By the terror of the Roman name. (Terrorē nominis Romani.)

TACITUS, *Annals*. Bk. iv, sec. 24. (c. A.D. 116)

1 Let Nero fiddle out Rome's Obsequies.

GEORGE DANIEL, *Trinarchodia: To the Reader*. (1649) Suetonius, *De Vita Caesarum: Nero*, bk. vi, ch. 38, tells the story of how Nero set fire to the city, [to see what Troy looked like when it was in flames], and sang the whole of *The Sack of Ilium* [probably one of his own compositions] as he watched the flames, which raged for six days and seven nights.

It is fiddling while Rome is burning to spend more pages over the sorrows of . . . Rose Salterne, while the destinies of Europe are hanging on the marriage between Elizabeth and Anjou.

CHARLES KINGSLEY, *Westward Ho!* Ch. 10. (1855) To be occupied with trifles in face of a crisis.

While Rome is burning they are satisfied to do nothing but fiddle.

OGDEN NASH, *Election Day Is Holiday*. (1933)

2 The Roman nature was fierce, almost brutal.

FROUDE, *Lives of the Saints*. (1852)

The Roman . . . was at heart, more of a farmer than a soldier.

RUSKIN, *Crown of Wild Olive*. Ch. 3. (1866)

3 All things are for sale at Rome. (Omnia venalia Romae esse.)

SALLUST, *Bellum Iugurthinum*. Ch. 8, sec. 1. (c. 40 B. C.) Repeated in Ch. 20 and elsewhere.

All things at Rome have their price. (Omnia Romae cum pretio.)

JUVENAL, *Satires*. Sat. iii, l. 183. (c. A. D. 120)

We have the old proverb, *Omnia venalia Romae*, "All things are sold for money at Rome"; and Rome is come home to our own doors.

HUGH LATIMER, *Fifth Sermon Before Edward VI*, p. 185. (1549) See also PRICE: ALL MEN HAVE THEIR PRICE.

No right at Rome.

JOHN CLARKE, *Paroemiologia*, p. 172. (1639)

4 I had rather be a dog and bay the moon Than such a Roman.

SHAKESPEARE, *Julius Caesar*, iv, 3, 27. (1599)

5 The last of the Romans. (Romanorum ultimus.)

TACITUS, *Annals*. Bk. iv, sec. 34. (c. A. D. 116) Referring to Caius Cassius.

The last of all the Romans, fare thee well.

SHAKESPEARE, *Julius Caesar*, v, 3, 99. (1599) Referring to Brutus.

This was the noblest Roman of them all.

SHAKESPEARE, *Julius Caesar*, v, 5, 68.

Thou sleepest, Brutus, and Rome is in chains. (Tu dors, Brutus, et Rome est dans les fers.)

VOLTAIRE, *La Mort de César*. Act ii, sc. 2. (1735)

6 Not yet had Romulus traced the walls of the Eternal City. (Romulus aeternae nondum formaverat urbis | moenia.)

TIBULLUS, *Elegies*. Bk. ii, eleg. 5, l. 23. (19 B. C.)

The walls of lofty Rome. (Altae moenia Romae.)

VERGIL, *Aeneid*. Bk. i, l. 7. (19 B. C.)

7 So great a labor was it to found the Roman race. (Tantae molis erat Romanam condere gentem.)

VERGIL, *Aeneid*. Bk. i, l. 33. (19 B. C.)

The Romans, lords of the world, the race wearing the toga. (Romanos, rerum dominos, gentemque togatam.)

VERGIL, *Aeneid*. Bk. i, l. 282.

The Roman Senate and People. (Senatus Populusque Romanus.)

The motto of Rome, denoted on Roman banners, coins, etc. by the letters S.P.Q.R.

So little as to be nothing. (Si Peu Que Rien.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 32. (1545)

8 Rome became of all things the fairest, and with a single city's wall enclosed her seven hills. (Rerum facta est pulcherrima Roma, | septemque una sibi muro circumdedit arces.)

VERGIL, *Georgics*. Bk. ii, l. 534. (29 B. C.) Repeated in *Aeneid*, vi, 783.

First among cities, the home of gods, is golden Rome. (Prima urbes inter, divum domus, aurea Roma.)

AUSONIUS, *Ordo Urbium Nobilium*, l. 1. (c. A. D. 370) "Caput mundi" (Head of the world) was the proverbial phrase applied to Rome.

A city greater than any upon earth . . . that from one small place extended its power so that upon it the sun never sets. (Parvaque a sede profecta | dispersit cum sole manus.)

CLAUDIAN, *De Consulatu Stilichonis*. Bk. iii, l. 139. (c. A. D. 400) See also under SPAIN, ENGLAND.

The grandeur that was Rome.

EDGAR ALLAN POE, *To Helen*. (1836)

9 This agglomeration which was called, and which still calls itself the Holy Roman Empire, is neither holy, nor Roman, nor an empire. (Ce corps qui s'appelait et qui s'appelle encore le saint empire romain n'était en aucune manière ni saint, ni romain, ni empire.)

VOLTAIRE, *Essai sur les Mœurs et l'Esprit des Nations*. Ch. 71. (1756)

10 Rome was not made all in one day, so say the vulgar. (Rome ne fut pas faite toute en un jour, ce dit li vilains.)

UNKNOWN, *Li Proverbe au Vilain* (Tobler), p. 43. (c. 1190) The French also say, "Rome n'a été bâti tout en un jour," or "Paris n'a pas été fait en un jour," or "On ne fait pas tout en un jour" (One can't do everything in one day). Variants often substitute the capitals or important cities of other countries for Rome.

One drop doesn't hollow out marble, neither at once in one day is Rome built. (Non stilla una cavat marmor, neque protinus uno est | condita Roma die.)

PALINGENIUS (PIETRO ANGELO MANZOLLI), *Zodiacus Vitae*. Bk. xii, l. 460. (1537)



Rome was not built in one day.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
BEAUMONT AND FLETCHER, *The Prophetess*,  
act i, sc. 3. (1622) SMOLLETT, *Roderick  
Random*, ch. 51. (1748) SCOTT, *Fortunes of  
Nigel*, ch. 21. (1822) BRONTË, *Shirley*, ch. 6.  
(1849) DOYLE, *The Stock-Broker's Clerk*.  
(1893) CHENEY, *A Trap for Bellamy*, p. 58.  
(1941) etc., etc.

Zamora was not won in an hour. (No se gano  
Zamora en una hora.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 71. (1615)  
An allusion to the long siege of Zamora in  
1072, at which Sancho II lost his life.

Hercules was not begot in one night.

MILTON, *Declaration for the Election of John  
III. Prose works* (1890), iii, 481. (1674)  
Quoting a Greek proverb. Jupiter, so Plau-  
tus states, made the night he spent with  
Alcmena last forty-eight hours, for, says  
Rabelais, "so great a time was needed for  
the forging of the mighty Hercules."

How was Rome bigged [built]?

JAMES KELLY, *Scottish Proverbs*, p. 142. (1721)  
The world was not made in a day.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 48. (1850)  
Ice three feet thick is not frozen in a day.

HART, *700 Chinese Proverbs*. No. 360. (1937)

## II—When in Rome Do as the Romans Do

1

When I am here [at Milan] I do not fast on  
a Saturday; when I am at Rome, I fast on a  
Saturday. Follow the custom of the church  
where you are. (Quando hic sum, non ieiuno  
Sabbato; quando Romae sum, ieiuno Sab-  
bato.)

ST. AMBROSE, *Advice to St. Augustine* (A.D.  
387) See ST. AUGUSTINE, *Epistle to Janu-  
arius: Epistles*, ii, 18; *Epistle to Casulanus*,  
xxxvi, 32. St. Augustine explains, "My mother  
having joined me at Milan, found that the  
church there did not fast on Saturdays as  
at Rome, and was at a loss what to do. So  
I consulted St. Ambrose, of holy memory,  
who replied" as above.

If you are at Rome, live after the Roman fashion;  
if you are elsewhere, live as they do there. (Si  
fueris Romae, Romano vivito more; si fueris  
alibi, vivito sicut ibi.)

ST. AMBROSE, *Advice to St. Augustine*. As  
quoted by JEREMY TAYLOR, *Ductor Dubi-  
tantium*. Bk. i, ch. 1, sec. 5. The last phrase,  
in a slightly different form, "Cum fueris  
alibi, vivito mori loci" (When you are abroad,  
live according to the customs of the place),  
was quoted by the Spanish ambassador as  
warrant for following Henry VIII's religion  
while in England.

When thou art at Rome, do after the dome;  
And when thou art els wher, do as they do ther.

RICHARD HILLS, *Common-place Book* (E.E.  
T.S.), p. 130. (c. 1530)

According to the saying, when one is at Rome,  
to live as they doe at Rome.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 65. (1574) Pettie, tr.

I'll do as company dooth; for when a man doth  
to Rome come, he must do as there is done.

HENRY PORTER, *The Two Angrie Women of  
Abington* (Percy Soc.), p. 50. (1599)

When thou art at Rome do as thou shalt see.  
(Quando a Roma fueris haz como vieres.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 54. (1615)  
This is paraphrased by ROBERT BURTON, *The  
Anatomy of Melancholy*, pt. iii, sec. iv, mem.  
2, subs. 1 (1621), "When they are at Rome,  
they do there as they see done." The French  
say more briefly, "À Rome comme à Rome"  
(At Rome as at Rome).

Her fashions, as those of France now, were as  
laws to the world, at least at Rome: whence it  
is proverbial, *Cum fueris Romae, Romano vivito  
more*. When thou art at Rome, thou must do as  
Rome does.

WILLIAM PENN, *No Cross, No Crown*. Ch. 9.  
(1669)

You know the proverb, "They who go to Rome  
must do as they at Rome do."

ISAAC WALTON, *The Compleat Angler* (Cotton)  
Pt. ii, ch. 6. (1676)

And you at Rome would do as Romans do,  
According to the proverb.

LORD BYRON, *Beppo*. Sec. 9. (1817)

I always do in Rome as Rome does, eat (if I can)  
whatever is set before me.

W. C. BALDWIN, *African Hunting*. Ch. 7. (1863)

In Rome, so to speak, I do as the Romans do.

BERNARD SHAW, *Major Barbara*. Act ii. (1905)  
Also *Getting Married*. (1908) In his New  
York radio address, 11 July, 1932, Shaw  
said, "'When in Rome do as the Romans  
do' is the surest road to success." The phrase  
is frequently quoted.

2

Follow the customs of the city wherein thou  
comest.

*Babylonian Talmud: Bikkurim*, fo. 43a. (c.  
450) Other Talmudic proverbs to the same  
effect are: "Man should never depart from  
established custom" (*Baba Metzia*, 86b);  
"A man should never exclude himself from  
the general body" (*Berachoth*, 49b); "The  
law of the state is law" (*Gittin*, 10b).

If you have entered a city, conform to its laws.

*Midrash: Genesis Rabbah*, xlviii, 14. (c. 550)

Isocrates adviseth Demonicus, "when he came to  
a strange city, to worship by all means the gods  
of the place."

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. iii, sec. iv, mem. 1, subs. 5. (1621)

Every man of sense imitates and conforms to that  
local good-breeding of the place which he is at.  
LORD CHESTERFIELD, *Letters*, 2 Oct., 1747.

If you see a town worshipping a calf, mow grass  
and feed him.

S. G. CHAMPION, *Racial Proverbs*, p. 518.  
(1938) An Egyptian proverb.

3

When you enter a country, inquire as to  
what is forbidden; when you cross a boundary,  
ask about the customs.

CONFUCIUS, *Analects*. (c. 500 B.C.) See HART,  
*700 Chinese Proverbs*. No 187.

A stranger must conform to the city's customs.  
(*χρή δε ζῆνον μὲν κάρτα προσχωρεῖν πᾶλαι.*)

EURIPIDES, *Medea*, l. 222. (c. 431 B.C.)

We must obey and do as here they do. (*δοτοῖς ἴσα χρή μελετᾶν, | εἰκοντας ἃ δεῖ κάκουντας.*)

SOPHOCLES, *Oedipus at Colonus*, l. 171. (c. 408 B.C.)

It is the rule of rules, the general law of laws, for every man to observe those of the place wherein he lives. (C'est la regle des regles, et generale loy des loix, que chascun observe celle du lieu où il est.)

MONTAIGNE, *Essays*. Bk. ii, ch. 22. (1580)

1  
Obtayne ye mynde of ye fysh called polypus. (Polypi mentem obtine.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 93. (1508)

Taverner, tr. Folio xlix. (1550) Erasmus takes a page and a half, and Taverner, paraphrasing him, takes four pages to explain this proverb, on the basis of the supposed ability of the polypus to change its color to match its environment.

The Chameleon chaungeth him selfe into ye colour and hew of every thing hee doth viewe.

GEORGE PETTIE, *Petite Pallace: Tereus and Progne*, p. 40. (1576)

2  
You must howl with the wolves if you wish to run with the pack. (Consonus esto lupis, cum quibus esse cupis.)

ALFRED HENDERSON, *Latin Proverbs*, p. 61. (1859)

You must rave with the insane, unless you would be left alone. (Necesse est cum insanientibus furere, nisi solus relinquereris.)

HENDERSON, *Latin Proverbs*, p. 250.

If you are with a wolf you must howl like the wolves.

S. G. CHAMPION, *Racial Proverbs*, p. 383. (1938) A Chinese proverb.

3  
Thou must at Rome, reuerence Romulus, in Boetia Hercules, in England those that dwell there, els shalt thou not lyue there.

JOHN LYL, *Euphues and His England* (Arber), p. 316. (1580)

4  
Wherever you go, talk as the people of the place talk. (Tao na li shuo na li 'hua.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1969. (1875)

5  
Act as a Milesian at Miletus. (*οἰκοῖ τὰ Μιλήσια.*)

ZENOBIUS, *Adagia*, v, 67. (c. A.D. 130) Quoting an old Greek proverb, noted by ERASMUS, *Adagia*.

We'll do as they do at Quern,  
What we do not to-day,  
We must do i' the morn.

JOHN RAY, *English Proverbs*, p. 80. (1678)

You must do as they do at Hoo,  
What you can't do in one day,  
You must do in two.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 427. (1830)

## ROOM

6  
For such a scoffing prelate, hys rowme had bene better then his company.

RICHARD STANYHURST, *A Description of Ireland*, p. 7/2. (1577)

I had rather haue your roome as your companie.  
UNKNOWN, *The Marriage of Wit and Wisdom*. Sc. 3. (1579)

I had as lief he haue their roome as their companie.

ROBERT GREENE, *Works* (Grosart) ix, 329. (1591)  
His roome is better than his company.

ROBERT GREENE, *Works* (Grosart) xi, 255. (1592)  
Preferring his room, and declining his company.

THOMAS FULLER, *The Cause and Cure of a Wounded Conscience* (1841), p. 283. (1646)

I'd rather have your room than your company.

MENNES AND SMITH, *Witts Recreations*. Epig. 268. (1664) DIBDIN, *Jew and Doctor*. Act ii, sc. 1. (1798) SCOTT, *Fortunes of Nigel*. Ch. 26. (1822) DICKENS, *Our Mutual Friend* Bk. i, ch. 6. (1865) etc., etc.

A barely concealed desire for his room rather than his company.

IRINA KARLOVA, *Dreadful Hollow*, p. 78. (1942)

## ROOT

7  
For which ful oft a by-word here I seye,  
That, "rotelees, troi grene sone deye."

CHAUCER (?), *Troilus*. Bk. iv, l. 769. (c. 1380)  
No roote no fruite.

JEREMIAH DYKE, *A Worthy Communicant*, p. 176. (1640)

8  
[They] were beginning now to "root" for him vigorously.

C. M. FLANDRAU, *Harvard Episodes*, p. 164. (1897)

He had been a Rooter from the days of Underhand Pitching.

GEORGE ADE, *Fables in Slang*, p. 27. (1899)

He was turned loose to root for himself.

G. H. LORIMER, *Letters of a Self-Made Merchant to His Son*, p. 110. (1902)

ROOT, HOG, OR DIE, *see under* HOG.

9  
The root of the matter. (Radice[m] verbi.)

*Old Testament: Job*, xix, 28. (c. 350 B.C.)  
The French say, "Couper le mal à sa racine"  
(To strike at the root of the evil).

10  
A bitter roote is amended with a sweete graft.  
JOHN LYL, *Euphues and His England* (Arber), p. 237. (1580)

11  
The day that cometh shall burn them up, . . . it shall leave them neither root nor branch  
(Non derelinquet eis radicem, et germen.)

*Old Testament: Malachi*, iv, 1. (c. 550 B.C.)  
Perished from the root. (Ab stirpe interiit.)

SALLUST, *Bellum Catilinae*. Ch. 10. (c. 41 B.C.)

12  
Thou didst cause it to take deep root. (Plantasti radices eius.)

*Old Testament: Psalms*, lxxx, 9 (c. 350 B.C.)

The floure, the lefe, ys rent vp by the root.  
CHAUCER, *The Legend of Good Women*, l. 2613.  
(c. 1385)

<sup>1</sup>  
Rivers have sources, trees have roots. (Shui yu yüan t'ou, mu yu kên.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1. (1875)

ROPE

<sup>2</sup>  
To weave a rope of sand. (τὸ ἐκ τῆς ψάμμου σχοινίον πλέκειν.)

ARISTIDES, *Apothegm.* (c. 475 B.C.) As quoted by ERASMUS, *Adagia*, i, iv, 78, who gives the Latin, "Ex harena funiculum nectis."

They seek to coil ropes of sand.

SAEMUND (?), *The Poetic Edda: Hovämol*. St. 18. (c. 900)

To knytt a rope of sand.

FRANCIS BACON, *Promus*. No. 778. (c. 1594)

Make a rope of sand; to what end?

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 4, subs. 7. (1621)

Like ropes of sand (as wee are wont to say) doe these things hang together.

THOMAS GATAKER, *A Discussion of Transubstantiation*, p. 152. (1624)

One shall sooner knit a rope of sand then unite their affections.

THOMAS FORDE, *Lusus Fortunae*, p. 31. (1649)

For he a rope of sand could twist

As tough as learned Sorbonist.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto i, l. 157. (1663)

I leave to my children a great chest full of broken promises and cracked oaths; likewise a vast cargo of ropes of sand.

LORD JOHN SOMERS, *Somers Tracts*, xiii, 144. (1748)

<sup>3</sup>  
Loosen every rope. (πάντα δεῖ κάλων ἐξέναι.)

ARISTOPHANES, *The Knights*, l. 756. (424 B.C.) Cited by ERASMUS, *Adagia*, i, iv, 31, who gives the Latin, "Omnem rudentem movere," and explains that it means doing anything thoroughly. The reference is to the ropes composing the rigging of a boat.

<sup>4</sup>  
He used to say, that they were fools, who did not always manage to keep the rope below their shoulders.

GEORGE BORROW, *Romany Rye*. Ch. 41. (1857)  
I feel . . . as if the rope was already round my neck.

BESANT, *The Orange Girl*. Bk. ii, ch. 9. (1898)

<sup>5</sup>  
Let us keep our holiday in peace, and not throw the rope after the bucket. (Tengamos la fiesta en paz, y no arrojemós la sogá tras el caldero.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 9. (1615)  
The Italians say, "Trar la cavezza dietro all' asino" (To throw the halter after the ass).

According to the Spanish proverb, *where goes the bucket, there goes the rope*.

FULLER, *The Holy State*. Bk. ii, ch. 14. (1642)

Throw the Rope in after the Bucket.

THOMAS FULLER, *Gnomologia*. No. 5042. (1732)  
The Scots say, "Let the tow [rope] gang wi' the packet." To THROW THE HELVE AFTER THE HATCHET, *see under HELVE*.

<sup>6</sup>  
Being run to the end of his Rope, as one that had no more Excuses to make.

SIR JOHN CHARDIN, *The Coronation of Solyman the Third*, p. 106. (1686)

They have come to the end of their rope: their time is up.

BESANT, *The Orange Girl*. Bk. ii, ch. 12. (1898)

We have reached the end of our rope.

OGDEN NASH, *The Strange Case of Mr. Donnybrook's Boredom*. (1940)

I've come, I think, to the end of my rope.

MARGARET CARPENTER, *Experiment Perilous*, p. 214. (1943)

<sup>7</sup>  
The captain, who . . . "knew the ropes," took the steering oar.

R. H. DANA, *Two Years Before the Mast*. Ch. 9. (1840) The nautical origin of the phrase is evident.

To handle a ship, you must know all the ropes.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 3. (1843)

Anywhere from Tonga to the Admiralty Isles, he knew the ropes.

R. L. STEVENSON, *The Wrecker*. Ch. 22. (1892)

He knows the ropes: he knows his way about.

SHAW, *Fanny's First Play: Induction*. (1911)

Jim grinned and withdrew. He knew the ropes.

JAMES HUNEKER, *Painted Veils*, p. 150. (1920)

Knowing the ropes—an expression used by our bell-ringers.

P. W. WILSON, *Bride's Castle*, p. 76. (1944)  
Another explanation of the phrase.

<sup>8</sup>  
Upon the High-ropes, Cock-a-hoop.

B.E., *A New Dictionary of the Canting Crew: High*. (a. 1700)

Hei! day! What in the High-Rope!

THOMAS HEARNE, *Remarks and Collections*, 24 Feb., 1707.

He was upon the High-Rope, and began to rail at him like mad.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 18. (1708)

All upon the high rope! His uncle is a colonel!

OLIVER GOLDSMITH, *She Stoops to Conquer*. Act ii. (1773)

She was quite on the high ropes about something.

DICKENS, *Nicholas Nickleby*. Ch. 31. (1838)

<sup>9</sup>  
He is twisting Ocnus' rope. (συνάγει τοῦ "Οκνου τὴν θώμυγα.)

PAUSANIUS, *Description of Hellas*. Bk. x, ch. 29. sec. 2. (c. A.D. 160) Ocnus was the name of a picture by Polygnotus, in which he depicted a man twisting a rope which a she ass gnaws as fast as he weaves; its proverbial use refers either to wasted labor, or to a wife who spends money as fast as her husband acquires it.

<sup>1</sup>  
Go hang yourselves; you shall never want rope enough. (Allez vous pendre, . . . la hart ne vous faudra mie.)

RABELAIS, *Pantagruel*. Bk. v, Prologue. (1552) They were suffered to have rope enough, till they had haltered themselves.

FULLER, *The Holy War*. Bk. v, ch. 7. (1639) Give them line enough, and they will quickly hang themselves

JEREMIAH BURROUGHS, *An Exposition of Hosea*, iv, 517. (1652)

Let them have rope enough, and do their worst.

ROBERT WILD, *Poetica Licentia*, p. 28. (1672) Give him rope enough, and he'll hang himself.

JOHN RAY, *English Proverbs*, p. 236. (1678)

FULLER, *Gnomologia*. No. 1657. (1732)

BRONTË, *Shirley*. Ch. 3. (1849) ADAMS, *The Private Eye*, p. 175. (1942) etc., etc.

Give a thief rope enough, and he'll hang himself.

JOHN RAY, *English Proverbs*, p. 136. (1678)

There are many variants.

Let him alone with the saint's bell, and give him rope enough.

JOHN RAY, *English Proverbs*, p. 80. (1678)

I thought I had given her rope enough, said Pedley, when he hanged his mare.

JOHN RAY, *English Proverbs*, p. 191. (1670)

Give you women but rope enough, you'll do your own business.

RICHARDSON, *Sir Charles Grandison*, i, 29. (1753)

It is only giving them rope to hang themselves.

LORD LONSDALE, in *Croker Papers*. Vol. iii, ch. 29, p. 323. (1855)

Only give him a rope and he'll know well how to put it about his neck. (Donnez-le seulement une corde, et il saura bien se la passer au cou.)

CAHIER, *Six Mille Proverbes*, p. 382. (1856)

If you give a man enough rope he hangs himself.

GEORGE BAGBY, *Red Is for Killing*, p. 251. (1941)

Given enough hemp, she might lead them to the men.

HUGHES, *The Blackbirder*, p. 167. (1943)

<sup>2</sup>  
Name not a rope in his house that hang'd himself.

JOHN RAY, *English Proverbs*, p. 138. (1670) See under HALTER.

<sup>3</sup>  
A rope and butter, if one slip the other may hold.

JOHN RAY, *English Proverbs*, p. 267. (1678)

A Rope and Butter; if one slip, t'other will hold.

THOMAS FULLER, *Gnomologia*. No. 384. (1732)

<sup>4</sup>  
[They] rightly concluded it was an effort to "rope in."

Unknown, *New Orleans Picayune*, 18 Sept., 1840, p. 2/2.

"What are you going to do with yourself to-night?" is carelessly asked by the roper-in.

M. H. SMITH, *Sunshine and Shadow*, p. 406. (1868)

It was a funny story how young Michael Carnarvon got married. . . . [He] was really what you might call roped in.

BURROSS, *Find the Woman*, p. 76. (1911)

## ROSE

<sup>5</sup>  
Why anoint my grave with unguents? Why vain anointment give? Better while I live to anoint my forehead. (τί σε δεῖ λίθον, μυρίξιν; | τι δέ γῆ χέειν μάτια; | ἐμὲ μάλλον ὥς ἐτι ζῶ μύρισον.)

ANACREON (?), *Odes*. Ode xxxii, l. 11. (c. 550 B. C.)

Then wherefore waste the rose's bloom

Upon the cold, insensate tomb? . . .

But now, while every pulse is glowing,

Now let me breathe the balsam flowing.

THOMAS MOORE, *Odes of Anacreon*. Ode 32. (1806)

Keep not your roses for my dead, cold brow:

The way is lonely, let me feel them now.

ARABELLA EUGENIA SMITH, *If I Should Die Tonight*. (c. 1890)

Don't strew me with roses after I'm dead.

You may give me my roses now!

T. F. HEALEY, *Give Me My Roses Now*. (c. 1925)

A rose to the living is more

Than sumptuous wreaths to the dead.

NIXON WATERMAN, *A Rose to the Living*. (1930)

If it's all the same to you, just give to me, instead The bouquets while I'm living and the knocking when I'm dead.

LOUIS EDWIN THAYER, *Of Post-Mortem Praises*. (1935)

<sup>6</sup>  
The sayde questyons were asked with lysence. and that yt should remayn under the rosse [sub rosa], that is to say, to remayn under the bourde, and no more to be rehersyd.

SIR ROBERT DYMOKE, *Letter to Stephen Vaughan*. (1546) See *State Papers: Henry VIII*, ii, 200.

The Rose is the flower of Venus, and in order that his deeds may be hidden, Love dedicated this gift of his mother to Harpocrates, the God of Silence. Hence the host hangs the Rose over his friendly tables, in order that his guests may know that what is said beneath it will be regarded as secret.

(Est Rosa flos Veneris, cuius quo facta laterent Harpocrati matris, dona dicavit Amor; Inde Rosam mensis hospes suspendit Amicis, Convivae ut sub ea dicta tacenda sciant.)

UNKNOWN, *Rosa Flos Veneris*. (a. 1600) As quoted by SIR THOMAS BROWNE, *Pseudodoxia Epidemica*. Bk. v, ch. 22, sec. 7.

When we desire to confine our words, we commonly say they are spoken under the rose.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica* Bk. v, ch. 22, sec. 7. (1646)

What ever thou and the foul pusse did doe (syt Rosa as they say).

EDMUND GAYTON, *Don Quixot*, iii, v. (1654)

But when we with caution a secret Disclose, We cry "Be it spoken (Sir) under the Rose."

*The British Apollo*. No. 112, p. 3. (1708)

<sup>7</sup>  
Each Morn a thousand Roses brings, you say; Yes, but where blows the Rose of Yesterday?

EDWARD FITZGERALD, tr., *The Rubáiyát*. St. 9 (1859)

<sup>1</sup> The desert shall rejoice and blossom as the rose. (Exultabit solitudo, et florebit quasi lilium.)

*Old Testament: Isaiah, xxxv, 1. (c. 725 B.C.)*

<sup>2</sup> A Rose is sweeter in the budde, then full blowne.

JOHN LYLY, *Euphues* (Arber), p. 314. (1580)

<sup>3</sup> I am the rose of Sharon, and the lily of the valleys. (Ego flos campi, et lilium convallium.)

*Old Testament: Song of Solomon, ii, 1. (c. 900 B.C.)*

<sup>4</sup> The rose is fair, but Time withers it. (καὶ τὸ ῥόδον καλὸν ἔστι, καὶ ὁ χρόνος αὐτὸ μαρμαίρει.)

THEOCRITUS, *Idyls*. No. xxiii, l. 29. (c. 270 B.C.)  
One day causes it to open, one day ends its life. (Una dies aperit, conficit una dies.)

AUSONIUS, *Epigram*. (c. A.D. 370)

The fairest and the sweetest rose  
In time must fade and beauty lose.

JOHN FLORIO, *Second Frutes*, p. 105. (1591)

The fairest rose in three days is withered.

WILLIAM CAMDEN, *Remains*, p. 333. (1605)

The fairest rose at last is withered.

JOHN RAY, *English Proverbs*, p. 138. (1670)

'Tis the last rose of summer Left blooming alone.

THOMAS MOORE, *The Last Rose of Summer*. (a. 1852)

Today red, tomorrow dead. (Heden rood, morgen dood.)

CAHIER, *Six Mille Proverbes*, p. 297. (1856)

This is the joy of the rose:

That it blows, and goes.

WILLA SIBERT CAHIER, *In Rose-Time*. (1903)

Gone with last year's rose.

THURBER AND NUGENT, *The Male Animal*. Act ii. (1940) GATHER YE ROSEBUDS, see TIME.

<sup>5</sup> If you desire to be kept lyke the Roses when they haue lost their coulour, smel sweete as the Rose doth in budde.

JOHN LYLY, *Euphues* (Arber), p. 55. (1579)  
He's mighty lak' a rose.

F. L. STANTON, *Mighty Lak' a Rose*. (c. 1900)

A rose is a rose is a rose is a rose.

GERTRUDE STEIN, *Geography and Plays: Sacred Emily*. (1922) See also *The Autobiography of Alice B. Toklas*, p. 169. (1933)

Like the rose, Mighty like the rose, A rose is a rose is an onion.

ERNEST HEMINGWAY, *For Whom the Bell Tolls*, p. 289. (1940)

## II—Rose and Thorn

### See also Compensation

<sup>6</sup> There is no gathering the rose without being pricked by the thorns.

BIDPAI, *Fables: The Two Travellers*. (c. 300 B.C.)  
He that plants thorns must never expect to gather roses.

BIDPAI, *Fables: Ignorant Physician*. (c. 300 B.C.)

The thorns which I have reap'd are of the tree I planted.

BYRON, *Childe Harold*. Canto iv, st. 10. (1812)

<sup>7</sup> If folks will let the roses alone, the thorns will let them be.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 17. (1843)

The rose has thorns only for those who would pluck it.

S. G. CHAMPION, *Racial Proverbs*, p. 375. (1938) A Chinese proverb.

<sup>8</sup> I toke hir for a rose, but she breedth a burre.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
The rose proveth the thorn.

THOMAS DRAKE, *Bibliotheca*, p. 41. (1633)

She may prove a wolf in lambs skinn, instead of a rose you will have a burr.

JAMES HOWELL, *Letters*, ii, 665. (1659)

For the rose the thorn is often plucked.

JOHN RAY, *English Proverbs*, p. 155. (1813)

<sup>9</sup> I can better take a blister of a Nettle, then a prick of a Rose.

JOHN LYLY, *Euphues and His England* (Arber), p. 323. (1580)

Better be stung by a Nettle, than prick'd by a Rose.

THOMAS FULLER, *Gnomologia*. No. 878. (1732)

<sup>10</sup> Flowers of all hue, and without Thorn the Rose.

MILTON, *Paradise Lost*. Bk. iv, l. 256. (1667)

<sup>11</sup> When the rose perishes, the hard thorn is left behind. (Riget amissa spina relicta rosa.)

OVID, *Artis Amatoria*. Bk. ii, l. 116. (c. 1 B.C.)

Would that the thorns did not outlive the rose

J. P. RICHTER, *Titan*. Zykel 105. (1800)

<sup>12</sup> Often is the nettle nearest to the rose. (Urticae proxima saepe rosa est.)

OVID, *Remediorum Amoris*, l. 46. (c. 1 B.C.)

As from most sharpe thornes, to wit the Rose tree, spring most sweete flowers, so from bitter annoy would come pleasaunt joy.

GEORGE PETTIE, *Petite Pallace*, p. 91. (1576)

Among the thorns the rose is born. (Inter vepres rosa nascitur.)

PONTANUS, *Collectio Proverbiorum*, p. 161. (1778)

A rose issues from thorns.

BURCKHARDT, *Arabic Proverbs*. No. 763. (1817)

A good son from worthless parents.

<sup>13</sup> Pleasant even the thorn by which one sees a rose. (Spina etiam grata est ex qua spectatur rosa.)

PUBLILIUS SYRUS, *Sententiae*. No. 668. (c. 43 B.C.)

You git a thorn with every rose,

But *ain't* the roses *sweet*!

FRANK L. STANTON, *This World*. (c. 1900)

<sup>14</sup> He repents in thorns, that sleeps in beds of roses.

QUARLES, *Emblemes*. Bk. i, emb. 7. (1635)

<sup>1</sup>  
If you lie upon Roses, when young, you'll lie upon  
Thorns, when old.

THOMAS FULLER, *Gnomologia*. No. 2764. (1732)  
It were pleasant to dwell with the rose, were  
it not for the thorn.

SADI, *Gulistan*. Ch. v, Apologue 9. (c. 1258)

<sup>2</sup>  
Wherever there is a rose there is a thorn.  
SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)  
Ther is no rose . . . but ther be some thorn.

LYDGATE, *Fall of Princes*, i, 57. (c. 1430)  
God hath given us Roses beset with thornes, the  
sweete with the sower.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
l. 29. (1574) Pettie, tr.

The sweetest rose hath a prickle.

JOHN LYL, *Euphues* (Arber), p. 33. (1579)

No good without pains; no roses without prickles.

JOHN FLORIO, tr., *Montaigne*. Bk. iii, ch. 3.  
(1603) COTGRAVE, *Dictionary: Rose*. (1611)  
Ne'er the rose without the thorn.

ROBERT HERRICK, *The Rose*. (1647)

No rose without a thorn.

JOHN RAY, *English Proverbs*, p. 138. (1670) A  
proverb in many languages. The French say,  
"Il n'y a pas de rose sans épine"; the Ger-  
mans, "Keine Rosen ohne Dornen"; the  
Italians, "Non v'è rosa senza spina."

We have no rose without its thorn; no pleasure  
without alloy.

THOMAS JEFFERSON, *Letter to Mrs. Cosway*.  
(1786)

The rose has its thorn, the peach its worm.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*.  
Ch. 26. (1843)

<sup>3</sup>  
To gather life's roses, unscathed by the briar.  
WALTER SCOTT, *Ivanhoe*. Ch. 18. (1819)

<sup>4</sup>  
Roses grow not on the squill. (οὔτε γὰρ ἐκ  
σκίλλης ῥόδα φύεται.)

THEOGNIS, *Elegies*, l. 537. (c. 600 B. C.)

## ROUGH

<sup>5</sup>  
If you don't like me rough, as I run, fare you  
well, madam.

THOMAS BROWN. In DUKE OF BUCKINGHAM,  
*Works* (1705), ii, 129. (1687)

Take me just as I am, good, or bad, or indif-  
ferent; or (as Sir Francis Dashwood said of the  
Cyder Bill) *rough as I run*.

JAMES BOSWELL, *Letter to Lord Hailes*, 16  
July, 1763.

Rough as it runs, as the boy said when his ass  
kicked him.

JOHN RAY, *English Proverbs*, p. 231. (1813)

<sup>6</sup>  
I von't pay and cut up rough.

DICKENS, *Pickwick Papers*. Ch. 43. (1837)

Don't cut up rough about it.

WILLIAM BLACK, *A Princess of Thule*. Ch. 7.  
(1873)

<sup>7</sup>  
A rustic roughness, awkward and loutish. (As-  
peritas agrestis, et inconcinna gravisque.)

MORACE, *Epistles*. Bk. i, epis. 18, l. 6. (20 B. C.)

But bye and rade the Black Douglas,  
And wow but he was rough!

UNKNOWN, *Douglas Tragedy*. St. 20. (c. 1400)

This is some fellow . . . doth affect

A saucy roughness.

SHAKESPEARE, *King Lear*, ii, 2, 101. (1605)

Rough! a porcupine's a featherbed to him.

DICKENS, *Nicholas Nickleby*. Ch. 10. (1839)

<sup>8</sup>  
A more rough and ready state of things . . .  
than we had before been accustomed to.

F. J. JACKSON, in JACKSON, *Diaries and Letters*,  
i, 120. (1810)

Old Rough and Ready.

UNKNOWN. Nickname of General Zachary  
Taylor. (c. 1846)

A sober rough-and-ready "Totty."

E. E. NAPIER, *Excursions in South Africa*, i, 163.  
(1849)

You, for example, clever to a fault,  
The rough and ready man, who write apace.

BROWNING, *Bishop Blougram's Apology*. (1855)

The rough and ready style of . . . sailors.

EMERSON, *Conduct of Life: Power*. (1860)

Glory was the girl for him, rough and ready.

BARING-GOULD, *Mehalah*. Vol. i, ch. 5. (1880)

<sup>9</sup>  
Rough-and-tumble fights in which they were  
often engaged.

J. P. KENNEDY, *Swallow Barn*. Ch. 15. (1832)  
The victories of rough-and-tumble gentlemen.

B. D. WALSH, tr., *Aristophanes*, p. 157. (1848)  
A rough and tumble fight is said to be one in

which all the laws of the ring are discarded.

JOHN BARTLETT, *Americanisms*, p. 371. (1859)  
That circle of rough-and-tumble political life  
where the fine-fibred men are at a discount.

O. W. HOLMES, *The Poet at the Breakfast-  
Table*. Ch. 10. (1872)

Then up steps Pete McCracken and said that he  
would fight

Stand up or rough and tumble if McCloskey didn't  
bite.

J. W. KELLY, *Throw Him Down McCloskey*.  
(1890)

<sup>10</sup>  
The rough ways shall be made smooth. (αἱ  
τραπεῖαι εἰς ὁδοὺς λείας.)

*New Testament: Luke*, iii, 5. (c. A. D. 65) The  
*Vulgate* is, "Aspera in vias planas."

<sup>11</sup>  
As rugh [rough] as a brere [briar].

UNKNOWN. Towneley Plays, p. 119. (c. 1410)

Rowhe as beeres [rough as bears].

WILLIAM CAXTON, tr., *The Myrrour of the  
World*, ii, viii, 83. (1481)

Rough as the bark of a tree.

JOAQUIN MILLER, *The Danites*. Act ii. (1877)

As rough as gorse.

J. C. BRIDGE, *Cheshire Proverbs*, p. 19. (1917)

<sup>12</sup>  
Take your part as it comyth, of roughe and  
eke of smooth.

UNKNOWN, *Tale of Beryn*, p. 37. (c. 1400)

To take the rough and smooth together is a test  
of magnanimity.

R. D. BLACKMORE, *Christowell*. Ch. 16. (1882)

She has to take the rough with the smooth.

SHAW, *Mrs. Warren's Profession*. Act ii. (1893)  
One must take a little rough with one's smooth.

JEROME, *Three Men on Bummel*, p. 190. (1900)  
You have to take the rough with the smooth.

SOMERSET MAUGHAM, *Theatre*. Ch. 4. (1937)  
The French say, "Il faut prendre le bénéfice avec les charges."

## ROW

1  
I never opposed Andrew Jackson for the sake of popularity. I knew it was a hard row to hoe; but I stood up to the rack.

DAVID CROCKETT, *Tour to the North and Down East*, p. 69. (1835)

I have a new row to hoe, a long and a rough one.

DAVID CROCKETT, *Exploits and Adventures in Texas*, p. 28. (1836)

Always remember, wherever you go,  
The wisdom of practicing, "Hoe your own row."

ALICE CARY, *Old Maxims*. (1849)

I can't hoe my row at all with you.

J. G. HOLLAND, *Miss Gilbert's Career*, p. 455. (1860)

We've gut an awful row to hoe

In this 'ere job o' reconstruction.

LOWELL, *Biglow Papers*, ii, xi, 244. (1866)

Step-mothers have a pretty hard row to hoe.

MARIETTA HOLLEY, *My Opinions and Betsy Bobbet's*, p. 21. (1873)

I've had a pretty tough row to hoe.

HAMBLÉN, *Tom Benton's Luck*, p. 104. (1898)

2  
It's my opinion he's at the end o' his row.

W. N. HARBEN, *The Georgians*, p. 2. (1904)

## RUB

3  
When it comes to rubbin' it in, I always . . . r'ars up.

T. A. BURKE, *Polly Peaseblossom's Wedding*, p. 146. (1851)

Wasn't that rubbing it in?

GELETT BURGESS, *Find the Woman*, p. 63. (1911)

4  
Some small rubs . . . have been cast in my way.

THOMAS NASHE, *Pasquil's Apology*. (1590) A difficulty, an obstacle. In bowls, a "rub" is an accidental interference with the course of the ball.

Every rub is smoothed on our way.

SHAKESPEARE, *Henry V*, ii, 2, 188. (1599)

To sleep: perchance to dream: ay, there's the rub.

SHAKESPEARE, *Hamlet*, iii, 1, 65. (1600)

Her Relations are not Intimates with mine. Ah! there's the Rub.

RICHARD STEELE, *The Spectator*. No. 533. (1712)

Here lies the rub.

WALTER SCOTT, *The Pirate*. Ch. 34. (1821)

Expense! . . . Ay! there's the rub.

LORD LYTTON, *Paul Clifford*. Ch. 20. (1830)

5  
[He] got rubbed out by the Spaniards.

G. F. RUXTON, *Life in the Far West*. Ch. 1. (1848)

If they discover you first they will rub you all out.

J. P. BECKWOURTH, *Life and Adventures*, p. 62. (1856)

## RUBICON

6  
When he came to the river which separates Cisalpine Gaul from the rest of Italy (it is called the Rubicon), and began to reflect, . . . he [Caesar] communed with himself for a long time in silence. . . . But finally, with a sort of passion, . . . uttering the phrase with which men usually prelude their plunge into desperate and daring fortunes, "Let the die be cast," he hastened to cross the river.

PLUTARCH, *Lives: Julius Caesar*. Ch. 32, sec. 4.

(c. A. D. 110) The Rubicon has been identified as a brook now called the Fluminico (Little River), and in 1934 Mussolini caused a monument to be erected on its bank, near the village of Savignano, to mark the supposed spot where Caesar crossed it. LET THE DIE BE CAST, see under DIE.

Now he is past the Rubicon.

JOSEPH MEAD, in BIRCH, *Court and Times of Charles I*, i, 180. (1626)

The die being cast and Rubicon crossed.

JOHN OWEN, *Salus Electorum*. (1643)

We are already past the Rubicon.

DRYDEN, *Conquest of Granada*. Act i, sc. 3. (1672)

I answered that . . . I had passed the Rubicon.

JOHN ADAMS, *Conversation*, with Jonathan Sewall. (1774) *Works*, iv, 8.

[Bonaparte] would . . . like Caesar, have crossed the Rubicon at the head of the popular party.

WALTER SCOTT, *Napoleon*, iv, 21. (1827)

I began to feel that the Rubicon was passed.

CHARLOTTE BRONTË, *Jane Eyre*. Ch. 7. (1847)

To cross the Rubicon. To take an irrevocable step, make an irrevocable decision and act on it.

PARTRIDGE, *Dictionary of Clichés*. (1941)

## RUDDER

7  
Still let me hold the rudder true. (Dum clavum rectum teneam.)

ENNIUS, *Annales*. Frag. 538, Loeb. (c. 180 B. C.)

Quoted by QUINTILIAN, ii, xvii, 25.

The pilot who has been able to say, "Neptune, you shall never sink this ship except on an even keel," has fulfilled the requirements of his art. (Neptune, numquam hanc navem nisi rectam.)

SENECA, *Ad Lucilium*. Epis. lxxxv, sec. 33. (c. A. D. 64)

O God, you will save me if you wish; if you wish, you will lose me; yet will I always keep my rudder true. (O dieu, tu me sauveras, si tu veux; si tu veux, tu me perdras: mais si tiendray je tousjours droit mon timon.)

MONTAIGNE, *Essays*. Bk. ii, ch. 16. (1580) Quoting Seneca's pilot.

So long as the helm of state is entrusted to his hands we are sure that, should the storm come,

he will say with Seneca's Pilot, "O Neptune! you may save me if you will; you may sink me if you will; but whatever happens I shall keep my rudder true."

JAMES RUSSELL LOWELL, *Address*, at celebration of 250th anniversary of Harvard College, 1886.

<sup>1</sup> That ship which will not have a rudder, must have a rock.

TORRIANO, *Piazza Universale*, p. 286. (1666)  
He who will not be ruled by the rudder, must be ruled by the rock.

ISAAC D'ISRAELI, *Curiosities of Literature: The Philosophy of Proverbs*. (1823) TRENCH, *On the Lessons in Proverbs*. Ch. 3. (1853) WILBERFORCE, *The Secret of a Quiet Mind*, p. 79. (1911) A Cornish proverb, of which there is a variant, "The vessel that will not obey her rudder will have to obey the rocks."

### RUDENESS

<sup>2</sup> Though I be rude in speech. (*et δὲ καὶ ἰδιώτης τῷ λόγῳ*.)

*New Testament: II Corinthians*, xi, 6. (A. D. 57)  
*Vulgate*: "Nam etsi imperitus sermone."

Rude am I in my speech.

SHAKESPEARE, *Othello*, i, 3, 81. (1605)

Rude and scant of courtesy.

WALTER SCOTT, *The Lay of the Last Minstrel*. Canto v, st. 28. (1805)

<sup>3</sup> This rudeness is a sauce to his good wit,  
Which gives men stomach to digest his words  
With better appetite.

SHAKESPEARE, *Julius Caesar*, i, 2, 304. (1599)  
Rudeness is better than any argument; it totally eclipses intellect.

ARTHUR SCHOPENHAUER, *Position*. (1851)

### RUE

<sup>4</sup> Rue and thyme grow both in a garden. A persuasion to repent, alluding to the sound of the two herbs.

JAMES KELLY, *Scottish Proverbs*, p. 283. (1721)  
I wish it may last; but "rue and thyme grow baith in ae garden."

SUSAN FERRIER, *The Inheritance*. Vol. iii, ch. 6. (1824)

<sup>5</sup> Rue in Thyme should be a Maiden's Posie.

JAMES KELLY, *Scottish Proverbs*, p. 284. (1721)

<sup>6</sup> Rue, sour herb of grace: Rue, even for ruth.

SHAKESPEARE, *Richard II*, iii, 4, 105. (1595)

You must wear your rue with a difference.

SHAKESPEARE, *Hamlet*, iv, 5, 183. (1600)

He'll have to wear his rue with a difference.

A. R. HILLIARD, *Justice Be Damned*, p. 3. (1941)

<sup>7</sup> I've ta'en the rue, My mind is fairly alter'd.

UNKNOWN, *The Shepherd's Wedding*. (1789)  
I've repented.

[He] took the rue, and tauld me a' about it.

SCOTT, *Old Mortality*. Ch. 28. (1816)

### RUIN

<sup>8</sup> The oyster-net of ruin. (*γάγγαμον ἄτης*.)

ÆSCHYLUS, *Agamemnon*, l. 361. (458 B. C.)

<sup>9</sup> No man is demolished but by himself.

THOMAS BENTLEY, *Letter to Mr. Pope*, 1735.

All men that are ruined are ruined on the side of their natural propensities.

EDMUND BURKE, *Letters on a Regicide Peace*.

Let. 1. (1797) There is a Gaelic proverb, "Going to ruin is silent work," and still another, "The road to ruin is in good repair; the travellers pay the expense of it."

<sup>10</sup> Rejoicing that he has made his way by ruin. (*Gaudensque viam fecisse ruina*.)

LUCAN, *De Bello Civili*. Bk. i, l. 150. (c. A. D. 60)

Referring to Julius Caesar.

<sup>11</sup> Everything has gone to ruin. All is over. (*πάντα πράγματα ἀνατέρανται, τέλος ἔχει*.)

MENANDER, *Girl from Samos*, l. 346. (c. 300 B. C.)

Within and without the walls of Troy all goes wrong. (*Iliacos intra muros peccatur et extra*.)

HORACE, *Epistles*, i, ii, 16. (20 B. C.)

<sup>12</sup> Not quickly will ruin overwhelm him who fears a crack. (*Non cito ruina obteritur qui rimam timet*.)

PUBLILIUS SYRUS, *Sententiae*. No. 425. (c. 43 B. C.)

<sup>13</sup> It's all up, all over, you're done for. (*Actumst, ilicet, peristi*.)

TERENCE, *Eunuchus*, l. 54. (161 B. C.)

But the following year struck her smiling career  
With a dull and a sickening thud!

GUY WETMORE CARRYL, *Red Riding Hood*. (1902)

<sup>14</sup> We should have been ruined but for our ruin. (*ἀπωλόμεθα ἂν, εἰ μὴ ἀπωλόμεθα*.)

THEMISTOCLES, to his children, when, after having been exiled, he was entertained splendidly by Artaxerxes. (464 B. C.) See PLUTARCH, *Lives: Themistocles*. Ch. 29, sec. 7.

### RULE

#### I—Rule: Govern

<sup>15</sup> Men are marked out from the moment of birth to rule or be ruled. (*ἐπὶ τὸ ἀρχεσθαι τὰ δ' ἐπὶ τὸ ἀρχειν*.)

ARISTOTLE, *Politics*. Bk. i, ch. 2, sec. 8. (c. 330 B. C.)

One who wields the reins and one who is mounted. (*καὶ ἡνιοχὸν καὶ ἀναβάτην*.)

PHILO, *De Agricultura*. Sec. 74. (c. A. D. 40)

Jupiter has set two tables in the world: the skilful, the vigilant and the strong are seated at the first; the humble eat their leavings at the second. (*Jupin pour chaque état mit deux tables au monde: L'adroit, le vigilant, et le fort, sont assis à la première; et les petits Mange leur reste à la seconde*.)

LA FONTAINE, *Fables*. Bk. x, fab. 7. (1678)



I never could believe that Providence had sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.

RICHARD RUMBOLD, on the scaffold. (1685) See MACAULAY, *Hist. of England*. Vol. i, ch. 5. The mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God.

THOMAS JEFFERSON, *Letter to R. C. Weightman*. (1826)

Some are born to be bullied and chidden, Born to be bridled, born to be ridden, Born to be harried or whipped or hidden, Others born booted and spurred to ride.

VACHEL LINDSAY, *Old Old Old Andrew Jackson*. (1917)

1 No man has any right to rule who is not better than the people over whom he rules. (ἀρχεῖν δὲ μὴδὲν προσήκειν, ὅς οὐ κρείττων ἐστὶ τῶν ἀρχομένων.)

CYRUS, THE ELDER, founder of the Persian empire. (c. 529 B.C.) PLUTARCH, *Moralia*; *Sayings of Kings*, Sec. 172E. See also XENOPHON, *Cyropaedia*, I, 6, 8, and vii, 5, 83.

2 Resolv'd to ruine or to Rule the State.

JOHN DRYDEN, *Absalom and Achitophel*. Pt. i, l. 174. (1681)

3 I desire neither to rule nor to be ruled. (οὔτε γὰρ ἀρχεῖν οὔτε ἀρχεσθαι ἐθέλω.)

HERODOTUS, *History*. Bk. iii, ch. 83. (c. 445 B.C.) Better to rule, than be ruled by the rout.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546) CAMDEN, *Remains*, p. 320. (1605) RAY, *English Proverbs*, p. 23. (1670)

4 He lacked nothing to rule but the kingdom. (Nihil illi deerat ad regnandum praeter regnum.)

MACHIAVELLI, *Il Principe*. Ch. 6. (1513) Quoting a Latin saying referring to Hiero of Syracuse.

5 A cruel rule is always more bitter than lasting. (Imperia crudelia magis acerba quam diuturna.)

SALLUST, *Ad Caesarem Senem*. Ch.3. (c. 46 B.C.) Unjust rule never endures perpetually. (Iniqua numquam regna perpetuo manent.)

SENECA, *Medea*, l. 196. (c. A.D. 60) No one has long maintained violent government; temperate rule endures. (Violenta nemo imperia continuit diu; | moderata durant.)

SENECA, *Troades*, l. 259. (c. A.D. 60)

TO RULE WITH A ROD OF IRON, see under ROD. He who fears hatred overmuch, knows not how to rule. (Odia qui nimium timet | regnare nescit.)

SENECA, *Oedipus*, l. 703. (c. A.D. 60) He who doesn't know how to be patient, doesn't know how to rule. (Quien no sabe sufrir, no sabe regir.)

CAHIER, *Six Mille Proverbes*, p. 281. (1856)

6 Who rules his household worthily, will prove worthy also in affairs of state. (οἰκείουσιν ὅστις ἐστ' ἀνὴρ | χρηστός, φανείται καὶ πόλει δίκαιος ὢν.)

SOPHOCLES, *Antigone*, l. 661. (c. 441 B.C.)

How can one rule the State if unable to rule one's family. (Chih chia pu neng yen neng chih ku.)

DOOLITTLE, *Chinese Vocabulary*, ii, 190. (1872) It is easier to rule a kingdom than a family.

SCARBOROUGH, *Chinese Proverbs*, 387. (1875)

7 Ill can he rule the great that cannot reach the small.

SPENSER, *The Faerie Queene*, v, ii, 43. (1596)

8 The desire to rule is more vehement than all the passions. (Cupido dominandi cunctis adfectibus flagrantior est.)

TACITUS, *Annals*. Bk. xv, sec. 53. (c. A.D. 116)

9 What so euer ye brage ore boste, My mayster yet shall reule the roste.

UNKNOWN, *The Debate of the Carpenter's Tools*, l. 175. (c. 1400) In HAZLITT, *Early Popular Poetry of England*, iv, 85.

In fayth, I rule moche of the rost.

JOHN SKELTON, *Magnyfycence*, l. 803. (1526)

He ruleth all the roste

With bragging and with boste.

SKELTON, *Why Come Ye Not to Court*, l. 200.

She doth rule the roast, she wears the keys.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*. (1564)

Suffolk, the new-made duke that rules the roast

SHAKESPEARE, *II Henry VI*, i, 1, 110. (1590)

I am my ladies cooke, and king of the kitchen, where I rule the roast.

THOMAS NABBES, *Microcosmus*. Act iii. (1637)

Rule the Rump, you rule the Roast.

SWIFT, *Answer to Delany*, l. 32. (1730)

The ladies always rule the roast in this part of the world.

SAMUEL FOOTE, *Trip to Calais*. Act ii. (1778) She rules the roast.

ELIZABETH DALY, *Deadly Nightshade*, p. 49. (1940) The modern perversion.

10 From east to west and from north to south there is no one who does not submit to rule.

UNKNOWN, *Shiking (Book of Songs)* (c. 600 B.C.) CH'EN, *Book of Filial Duty*, p. 30

HE WHO IS UNABLE TO RULE HIMSELF IS UNFIT TO RULE OTHERS, see under SELF-CONTROL.

## II—Rule: Principle of Conduct

11 A critter who is a slave to his own rules is his own nigger.

T. C. HALIBURTON (SAM SLICK), *Wise Saws*. Ch. 21. (1843)

12 It's a bad bargain that can't run both ways. O. HENRY, *The Whirligig of Life*. (1910) "It's a poor rule that won't work both ways."

1  
A general concourse of wise men! . . . if the general rule have no exceptions, thou wilt have an empty consistory.

THOMAS HEYWOOD, *The Rape of Lucrece*. Act i, sc. 2. (1608)

There is no rule without an exception.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 18. (1620) STERNE, *Tristram Shandy*. Bk. ix, ch. 13. (1760)

No rule is so general, which admits not some exception.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. 11, subs. 3. (1621)

The exception proves the rule.

JOHN WILSON, *The Cheats: To the Reader*. (1664)

You will recollect that "exceptions only prove the rule."

LORD BYRON, *Letters*, i, 204. (1808)

The exception proves the rule . . . has often been greatly abused. . . . The exception in most cases merely proves the rule to be a bad one.

HARE, *Guesses at Truth*, ii, 510. (1848)  
*Exceptio probat regulum* . . . means, "The exception tests the rule."

W. W. SKEAT, *A Student's Pastime*, p. 78. (1896) Students of the Bible are familiar with the use of "proof" in the sense of "test," and it is preserved in another proverb, "The proof of the pudding is in the eating." So this proverb does *not* mean, as it is now generally used, that the exception supports or demonstrates the rule, but that it tests it.

An exception disproves the rule.

CONAN DOYLE, *The Sign of the Four*. Ch. 2. (1890)

2  
What he doth, he doth by rule of Thumb, and not by art.

SIR WILLIAM HOPE, *The Compleat Fencing-Master*, p. 157. (1692)

No rule so good as rule of thumb, if it hit.

JAMES KELLY, *Scottish Proverbs*, p. 257. (1721)

3  
Rules and precepts are of no value without natural capacity. (Nihil praecepta atque artes valere nisi adiuvante natura.)

QUINTILIAN, *Institutionis Oratoriae: Praefatio*. Sec. 26. (c. A. D. 80)

4  
My road shall be straight by the rule. (εἰς παρά σάμην ὁρθὴν ἔδω.)

THEOGNIS, *Elegies*, l. 945. (c. 550 B. C.)

I have not kept my square; but that to come Shall all be done by the rule.

SHAKESPEARE, *Antony and Cleopatra*, ii, 3, 6. (1606)

5  
When I read some of the rules for speaking and writing the English language correctly . . . I think

Any fool can make a rule,

And every fool will mind it.

H. D. THOREAU, *Winter*, 3 Feb., 1860.

By line and rule works many a fool.

G. F. NORTHALL, *Folk Rhymes*, p. 547. (1892)

6  
Folu the reul of right.

UNKNOWN, *Cursor Mundi*, l. 17454. (a. 1300)

The king shall gouern after ye rule of righteousness.

MILES COVERDALE, tr., *Old Testament: Isayah*, xxxii, 1. (1535)

No rule of reason, . . . Did enter in his minde.

SPENSER, *Mother Hubberds Tale*, l. 1131. (1591)

Against the strict Rules of Decency.

SWIFT, *Gulliver's Travels*, i, 1. (1726)

A scrupulous observance of certain rules of decorum.

UNKNOWN, *The Mirror*. No. 79. (1780)

I had no rule of morality.

CHARLES KINGSLEY, *Letters*, i, 49. (1840)

[She] was strict in adherence to her own rules of propriety.

GEORGE ELIOT, *Adam Bede*. Ch. 20. (1859)

### III—The Golden Rule

7  
Steer that we may carry the bad man over, for we will not do as he has done.

AMEN-EM-APT, *Teaching How to Live*. Col. v, l. 1. (c. 700 B. C.) Griffith, tr.

According as I did to you, so also to me.

ΑΗΙΚΑΡ, *Teachings*. Col. iv, l. 52. (c. 550 B. C.)

We should behave to friends as we would wish them to behave to us. (ὡς ἂν εὖζαίμεθα αὐτοὺς ἡμῖν προσφέρεσθαι.)

ARISTOTLE, *Maxim*. (c. 340 B. C.) See DIOGENES

LAERTIUS, *Aristotle*. Bk. v, sec. 21.

As ye would that men should do to you, do ye also to them likewise. (καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.)

*New Testament: Luke*, vi, 31. (c. A. D. 65) The *Vulgate* is, "Prout vultis ut faciant vobis homines, et vos facite illis similiter."

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

*New Testament: Matthew*, vii, 12. (c. A. D. 65)

The "law" (Torah), that is the *Pentateuch*, the first five books of the Bible; the prophets, the eight prophetic books, beginning with *Joshua*.

As you wish to be treated, see that you treat another. What you do not like yourself, do not do to another. (Quod tibi vis fieri, hoc alii praestare memento. Quod tibi non optes, alii ne feceris ulli.)

COLUMBANUS, *Carmen Monostichon*, l. 24. (c. A. D. 600)

Treat others as thou wouldst be treated; dispense not to others what thou likest not for thyself.

ABDULLAH ANSARI, *The Knower and the Known*. (c. 1075)

Do to other as thou woldest they shuld do to the, and do to noon other but as thou woldest de doon to.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 52. (1477) Quoting Socrates.

Do to others as thou wouldst have them do to thee.

WILLIAM PENN, *Some Fruits of Solitude*. No. 241. (1693)

Be you to others kind and true,  
As you'd have others be to you;  
And neither do nor say to men  
Whate'er you would not take again.

ISAAC WATTS, *Divine Songs for Children: Our Saviour's Golden Rule*. (1715)

You know, my child, the Bible says  
That you must always do  
To other people, as you wish  
To have them do to you.

UNKNOWN, *The Child's Inquiry*. In *McGuffey's Third Reader*, p. 70. (1837)

1  
Men are used as they use others.

ΒΙΔΠΑΙ, *Fables: The King Who Became Just*. (c. 300 B.C.)

Expect to be treated by others as you treat others.  
(Ab alio expectes alteri quod feceris.)

PUBLILIUS SYRUS, *Sententiae*. No. 2. (c. 43 B.C.)  
Do good unto others, as God has done good unto thee.

MOHAMMED, *The Koran*. Ch. 28, p. 296. (c. 622) Quoted by SADI, *Gulistan*, viii, 2.

Accept for thyself what thou wouldst accept for others.

SADI, *Bustan*. Ch. iv, Apologue 10. (c. 1257)

Bear with them that beare with you.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
As the saying is, Hee that doeth not as hee oughte,  
muste not looke to bee done to as hee woulde.

GUAZZO, *Civile Conversation*, iii, 26. (1574)

What I do not wish others to do unto me, that  
also I wish not to do unto them. (Gno put yok  
yun chee ka chee gno, oong yek yok moo ka chee  
yun.)

CONFUCIUS, *Analects*. Bk. v, ch. 11. (c. 500 B.C.)  
Legge, tr. This is noted as having been said  
by Tzū-Kung, one of Confucius's disciples,  
and the Master retorts: "Tzū, you have not  
attained to that" (Tzū, fee gnee so kyup).

Do not to others what you would not like done  
to yourself.

CONFUCIUS, *Analects*. Bk. xii, ch. 2. (c. 500 B.C.)  
Legge, tr. This is perhaps the earliest formu-  
lation of the Golden Rule, and it will be  
noted that in both cases it is stated nega-  
tively. Giles translates it, "What you would  
not wish done to yourself, do not unto  
others." Tse-tzū quotes it in *The Doctrine  
of the Mean*, xiii, 3. (c. 450 B.C.)

"Is there any one word" asked Tzū-Kung, "which  
could be adopted as a lifelong rule of conduct?"  
The Master replied, "Is not kindness the word?  
Do not to others what you do not want done to  
yourself."

CONFUCIUS, *Analects*. Bk. xv, ch. 23. (c. 500  
B.C.) Legge translates *shu* "reciprocity";  
Giles translates it "charity," saying that it is  
almost equivalent to *jên*, goodness of heart,  
but with the idea of altruism more explicitly  
brought out.

2  
This is the sum of all true righteousness: deal  
with others as thou wouldst thyself be dealt  
by. Do nought to others which, if done to  
thee, would cause thee pain.

*Mahabharata*, v, 39, 72. (c. 200 B.C.) The

Golden Rule of Hinduism. Jainism, a hetero-  
dox Hindu religion, puts it, "A man should  
treat all living creatures as he himself would  
be treated." See *Sutra-Kritanga Sutra*, i, xi, 33.  
Do that to no man which thou hatest. (Quod  
ab alio oderis fieri tibi, vide ne tu aliquando alteri  
facias.)

APOCRYPHA: *Tobit*, iv, 15. (c. 200 B.C.) Here  
the statement is also in the negative.

Whatsoever is hateful unto thee, do it not unto  
thy neighbor. This is the whole of the Torah, the  
rest is but commentary.

RABBI HILLEL. (c. 90 B.C.) The first Rabbinic  
enunciation of the Golden Rule, derived from  
*Tobit*, and also in the negative. The attribu-  
tion to Hillel has never been verified, but  
the story is that one day a would-be  
proselyte demanded that he be taught the  
whole of the law while he stood on one foot,  
and that Hillel formulated it as given above.  
It has also been attributed to Rabbi Akiba.  
See *Jewish Encyclopedia*, iii, 399.

There are two ways, one of life and one of death,  
and wide is the difference between. The way of  
life is this: First, thou shalt love thy Maker [after  
*Deut.*, vi, 5]; second, thou shalt love thy neigh-  
bor as thyself [after *Lev.*, xix, 18] Now the teach-  
ing of these two words is this: "Whatsoever thou  
wouldst not have done unto thee, neither do thou  
to another."

UNKNOWN, *The Didache, or Teaching of the  
Twelve Apostles*, i, 1-2. (c. 200)

What is hateful to thyself, do not to thy fellow  
man.

*Babylonian Talmud: Shabbath*, fo. 31a. (c.  
450) The Talmudic formulation, derived  
from Tillel.

What you do not wish done to yourself, do not  
to another. (Quod tibi fieri non vis, alteri ne  
facias.)

LAMPRIIDIUS, *Augusta Historia: Alexander Se-  
verus*. (C. A. D. 310) An early Latin formula-  
tion in the negative.

Let me not do unto any that which at the same  
time I would not have done to me. (Non faci-  
am cuiquam, quae tempore eodem | nolim facta  
mihi.)

AUSONIUS, *Ephemeris*. Pt. iii, l. 61. (C. A. D. 370)  
Do not to others what would be disagreeable to  
yourself.

UNKNOWN, *Hitopadesa*. (c. 1250) Dubois, tr.  
Christ left in his preceptes, Do not to others,  
that thou wilt not haue done to thee selfe.

JOHN FLORIO, *Firle Fruites*, fo. 28. (1578)  
This is the law of the universe: If you wish that  
others should spare you, spare others. (Telle est  
la loi de l'univers: Si tu veux qu'on t'épargne,  
épargne aussi les autres.)

LA FONTAINE, *Fables*. Bk. iv, fab. 15. (1658)  
The Japanese say, "Pinch yourself and know  
how others feel."

No man doth think others will be better to him  
than he is to them.

BENJAMIN WHICHCOTE, *Moral Aphorisms*.  
(1753)

Bear and you shall be borne with. (Ferto fereris.)  
HENDERSON, *Latin Proverbs*, p. 124. (1869)

<sup>1</sup> 'Do other men, for they would do you.' That's the true business precept. All others are counterfeits.

DICKENS, *Martin Chuzzlewit*. Ch. 11. (1843)  
Jonas speaking.

Do unto the other feller the way he'd like to do unto you, an' do it fust.

EDWARD N. WESTCOTT, *David Harum*. (1898)  
Fais aux autres ce que t'u ne veux pas qu'ils te fassent! [Do to others that which you do not wish them to do to you.]

JAMES HUNEKER, *Painted Veils*, p. 142. (1920)

<sup>2</sup> Say not, I will do so to him as he hath done to me. (Ne dicas, Quomodo fecit mihi, sic faciam ei.)

*Old Testament: Proverbs*, xxiv, 29. (c. 350 B. C.)

<sup>3</sup> The rule of proportion which, for excellency, is called the Golden Rule.

ROBERT RECORDE, *The Grounde of Artes*, p. 240. (1540) The earliest known use of the words, "Golden Rule," referring, however, to mathematics, not to the verses from *Luke* and *Matthew*.

The rule of three, or golden rule, as it is called in sacred algebray.

DANIEL FEATLEY, *Clavis Mystica*, p. 279. (1636)  
The Golden Law, "do as ye would be done by."

ROBERT GODFREY, *Various Injuries and Abuses in Chymical Physick*. (1674)

Thence arises the Golden Rule of dealing with others as we would have others deal with us

ISAAC WATTS, *Logick*. (1725)

Such is that golden principle of morality which our blessed Lord has given us.

ISAAC WATTS, *Improvement of the Mind*. (1741)

In our dealings with each other we should be guided by the Golden Rule.

HOWELLS, *Rise of Silas Lapham*. Vol. ii, p. 26. (1885)

The golden rule is that there are no golden rules.

SHAW, *Maxims for Revolutionists*. (1903)

I believe that the true Golden Rule is minding your own business in all circumstances.

HELEN MCCLOY, *Do Not Disturb*, p. 174. (1943)

<sup>4</sup> Treat your inferiors as you would be treated by your betters. (Sic cum inferiore vivas, quemadmodum tecum superiorem velis vivere.)

SENECA, *Ad Lucilium*. Epis. xlvii, sec. 11. (c. A. D. 64)

In your dealings with others, harm not that you be not harmed. (Alterum intueri, ne laedaris, alterum ne laedas.)

SENECA, *Ad Lucilium*. Epis. ciii, sec. 3.

<sup>5</sup> Do not do unto others as you would they should do unto you. Their tastes may not be the same.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>6</sup> Let's do as we may be done by.

UNKNOWN, *Sir Thomas More*. Act ii, sc. 4. (c. 1590)

Do as you would be done by is the surest method that I know of pleasing.

LORD CHESTERFIELD, *Letters*, 16 Oct., 1747.

To do as you would be done by, is the plain, sure, and undisputed rule of morality and justice.

LORD CHESTERFIELD, *Letters*, 27 Sept., 1748.

Be a good boy, and do as you would be done by.

KINGSLEY, *The Water-Babies*. Ch. 5. (1863)

To do as one would be done by, and to love one's neighbor as one's self, constitute the ideal perfection of utilitarian morality.

J. S. MILL, *Utilitarianism*. Pt. ii. (1863)

## RULER

<sup>7</sup> Rulers are men before God and gods before men.

NATHANIEL AMES, *Almanack*. (1734)

<sup>8</sup> He who is to be a good ruler must have first been ruled, as the saying is. (τόν τε μέλλοντα καλῶς ἀρχειν ἀρχθῆναι φασὶ δεῖν πρῶτον.)

ARISTOTLE, *Politics*. Bk. vii, ch. 13, sec. 4. (c. 330 B. C.)

We praise the ability to rule and to be ruled, and it is doubtless held that the goodness of a citizen consists in his ability both to rule and to be ruled. (ἀρχειν καὶ ἀρχεσθαι.)

ARISTOTLE, *Politics*. Bk. iii, ch. 2, sec. 7. (c. 300 B. C.)

No one can rule except one that can be ruled. (Nemo autem regere potest, nisi qui et regi.)

SENECA, *De Ira*. Bk. ii, sec. 15. (c. A. D. 55)

No man can be a good ruler, onles he hath bene fyrste ruled. (Nemo bene imperat, nisi qui paruerit imperio.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 3. (1508)

Taverner, tr. See also COMMAND: COMMAND AND OBEDIENCE.

<sup>9</sup> 'Tis a very fine thing to be father-in-law To a very magnificent three-tailed bashaw.

GEORGE COLMAN THE YOUNGER, *Blue Beard*. Act iii, sc. 4. (1798)

The Royal Nonesuch.

MARK TWAIN, *Huckleberry Finn*. Ch. 22. (1884)

A Pooh-Bah paid for his services!

W. S. GILBERT, *The Mikado*. Act i. (1885)

Lord high muck-a-muck rampant.

BAILEY, *Nobody's Vineyard*, p. 64. (1942)

<sup>10</sup> One needs must bear the follies of his rulers. (τὰς τῶν κρατούντων ἀμαθίας φέρειν χρῶν.)

EURIPIDES, *Phoenissai*, l. 393. (c. 420 B. C.)

Quoted by CICERO, *Ad Atticum*, ii, 25.

<sup>11</sup> No good thing is a multitude of rulers; let there be one ruler, one king. (οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω, | εἰς βασιλεὺς.)

HOMER, *Iliad*. Bk. ii, l. 204. (c. 850 B. C.)

The multitude of rulers destroyed Caria. (Multitudo imperatorum Cariam perdidit.)

ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 7.

(1508) Taverner, tr., fo. 43. (1550) Taverner explains that Caria was ruined because every citizen wanted to be a lord.

He that hath a fellow-ruler hath an over-ruler.

RANDLE COTGRAVE, *Dictionary: Avoir*. (1611)

Ray, p. 9. (1670) See also under RIVALRY.

1 Evil herdsmen ruin the flock. (αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες.)

HOMER, *Odyssey*. Bk. xvii, l. 246. (c. 850 B.C.)

If the ruler is good his people will be good.

CONFUCIUS, *Analects*. Bk. xii, ch. 19. (c. 500 B.C.)

As is the ruler, so are the ruled. (Talis sit rector, quales illi qui reguntur.)

St. JEROME, *Letters*. No. vii, sec. 5. (A.D. 374)

As is the Son of Heaven, so will be his court.

HART, *700 Chinese Proverbs*. No. 1. (1937)

2 Let the ruler be slow to punish, swift to reward. (Sed piger ad poenas princeps, ad praemia velox.)

OVID, *Ex Ponto*. Bk. i, epis. 2, l. 121. (A.D. 13)

3 Who shall rule the ruler? (τίς οὖν ἀρξεῖ τοῦ ἀρχοντος;)

PLUTARCH, *MORALIA: To an Uneducated Ruler*. Sec. 780C. (c. A.D. 95)

WHO WILL GUARD THE GUARDERS, see under WIFE.

4 A ruler should look at both sides of chance. (Utrumque casum adspicere debet qui imperat.)

PUBLILIUS SYRUS, *Sententiae*. No. 719. (c. 43 B.C.)

5 If you are a ruler, command. (Si regnas, iube.)

SENECA, *Medea*, l. 194. (c. A.D. 60)

6 A ruler should make his subjects fear, not him, but for him. (τοὺς ὑπηκόους ὁ ἀρχὼν παρὰ σκευάσειε φοβεῖσθαι μὴ αὐτὸν ἀλλ' ὑπὲρ αὐτοῦ.)

PITTACUS, *Apothegm.* (c. 675 B.C.) See PLUTARCH, *Moralia*, sec. 152B.

The rulers of old set off all success to the credit of their people, attributing all failure to themselves.

CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B.C.)

## RUM

7 A slave to the Demon Rum.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night ii, p. 43. (1854)

Rum, the demon rum.

O. HENRY, *Elsie in New York*. (1907)

8 Rum and ruin, you know, sir. They go together like twin brothers.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night vii, p. 143. (1854)

9 There's nought . . . so much the spirit calms As rum and true religion.

BYRON, *Don Juan*. Canto ii, st. 34. (1818)

10 He led the "rummies" and radicals.

EMERSON, *Conduct of Life*. (1860) A rummy was a man who frequented rum shops, a sot.

I was makin' it mighty warm for the rummies. MARK TWAIN, *Huckleberry Finn*. Ch. 19. (1884)

Rummies, a local name for the opponents of the temperance party in Maine.

NORTON, *Political Americanisms*, p. 96. (1890)

11 He that spills the Rum loses that only; He that drinks it, often loses both that and himself.

FRANKLIN, *Poor Richard's Almanack*, 1750

12 Rum I take to be the name which unwashed moralists apply alike to the product distilled from molasses and the noblest juices of the vineyard.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 8. (1858)

13 Fifteen young ladies . . . signed the pledge against 'King Alchy.'

*Knickerbocker*. Vol. xxviii, p. 40. (1846)

A glorious victory we'll obtain

When Alchy is no more.

LEONARD AND YOUNG, *Temperance Song*. (1854)

14 Rum is the bane of morals, and the parent of idleness.

GEORGE WASHINGTON, *Letter to Comte de Moustier*, 15 Dec., 1788.

## RUMOR

See also Report, Scandal

15 Quick to perish is rumor by a woman voiced. (ἀλλὰ ταχύμορον | γυναικογῆρυτον δλλυται κλέος.)

AESCHYLUS, *Agamemnon*, l. 486. (458 B.C.)

16 The swiftest Fame, which false things Equal reporteth lyk the things trewe.

(La fama vclocissima, la quale

Il falso e 'l vero ugualmente rapporta.)

BOCCACCIO, *Il Filostrato*. Canto iv, st. 78. (c. 1350)

CHAUCEER, tr., *Troilus and Criseyde*.

Bk. iv, l. 659. (c. 1380)

He reads nothing but the sentences of torments and the book of thunderbolts.

BURCKHARDT, *Arabic Proverbs*. No. 595. (1817)

Always frightening others with news of disaster.

17 No rumor is ever utterly destroyed which many people have uttered. (φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἦν τινα πολλοὶ | λαοὶ θημίζωσι.)

HESIOD, *Works and Days*, l. 764. (c. 800 B.C.)

Erasmus gives the Latin, "Rumor publicus non omnino frustra est."

That which is in every man's mouth, is not spoken without cause. (Non omnino temere est, quod vulgo dictitant.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 25.

(1508) Taverner, tr., fo. 57. (1550) Taverner

adds: "The Englyshe proverbe sayeth thus:

It is lyke to be true that every man sayeth."

The modern forms are, "That is true which all men say," and "Common fame is seldom to blame."

1 To despise the popular talk. (Populi contemnere voces.)

HORACE, *Satires*. Bk. i, sat. 1, l. 65. (35 B.C.)

2 Men have a natural passion for spreading rumors. (Insita hominibus libidine alendi de industria rumores.)

LIVY, *Ab Urbe Condita*. Bk. xxviii, ch. 24. (c. 25 B.C.) Quoted by MONTAIGNE, iii, 11.

Idle rumors were added to reasonable apprehensions. (Vana quoque ad veros accessit fama timores.)

LUCAN, *De Bello Civili*. Bk. i, l. 469. (c. A.D. 60) Rumour doth double, like the voice and echo, The numbers of the fear'd.

SHAKESPEARE, *II Henry IV*, iii, 1, 97. (1598)

3 No fleeter thing is known to man than the voice of rumor. (Nullam rem citorem apud homines esse quam famam.)

PLAUTUS, *Fragments*. Frag. 21. (c. 200 B.C.) Rumor o'erleaps the bounds of land and sea. (Terram rumor transilit et maris.)

PROPERTIUS, *Elegies*, ii, xviii, 38. (c. 24 B.C.) Rumours travel fast in all directions. (φθάρουσι γὰρ αἱ φήμαι πανταχόσε.)

PHILO, *De Iosepho*. Sec. 245. (c. A.D. 40) The English proverbial form is, "Rumor is a great traveller."

The flying rumours gather'd as they roll'd.

POPE, *The Temple of Fame*, l. 468. (1711)

The mysterious power of rumour which seems to travel faster than any post.

FREEMAN, *Norman Conquest*, iii, 160. (1869)

4 A trivial and empty thing is rumor. (Levis atque vana fama.)

SENECA, *Octavia*, l. 584. (c. A.D. 60)

Rumour is a pipe

Blown by surmises, jealousies, conjectures.

SHAKESPEARE, *II Henry IV*: Ind., l. 15. (1598)

5 This from Rumour's tongue I idly heard.

SHAKESPEARE, *King John*, iv, 2, 123. (1595)

Merely a drop of acid from rumor's unclean tongue.

REX STOUT, *The Broken Vase*, p. 39. (1941)

6 Rumor does not always err; it sometimes even chooses the winner. (Haud semper errat fama; aliquando et elegit.)

TACITUS, *Agricola*. Sec. 9. (c. A.D. 98)

False rumours often beget truths.

LYTTON, *Eugene Aram*. Bk. i, ch. 9. (1832)

7 It's in everybody's mouth. (In orest omni populo.)

TERENCE, *Adelphoe*, l. 93. (160 B.C.)

The miller's boy said so.

ROBERT FORBY, *Vocabulary of East Anglia*, p. 431. (1830) A matter of common rumor.

So Rumor says. (Who will, believe.)

THOMAS GRAY, *A Long Story*, l. 73. (1750)

8 To have heard say is half a lye.

TORRIANO, *Piazza Universale*, p. 30. (1666)

*They say so*, is half a Lie.

THOMAS FULLER, *Gnomologia*. No. 4970. (1732) Hearsay is half lies.

C. H. SPURGEON, *John Ploughman's Talk*. Ch.

6. (1869) The French say, "On dit est souvent un grand menteur" (They say is often a great liar). Also, "On dir va partout" (They say goes everywhere).

9 To scatter dark rumors amongst the crowd. (Spargere voces | in vulgum ambiguas.)

VERGIL, *Aeneid*. Bk. ii, l. 98. (19 B.C.)

Rumor, of all evils the most swift. Speed lends her strength, and she gains vigor as she goes. (Fama, malum qua non aliud velocius ullum. | mobilitate viget virisque adquerit eundo.)

VERGIL, *Aeneid*. Bk. iv, l. 174.

These rumors the foul goddess spreads here and there upon the lips of men. (Haec passim dea foeda virum diffundit in ora.)

VERGIL, *Aeneid*. Bk. iv, l. 195.

The rumor forthwith flies abroad throughout the little town. (Fama volat parvum subito volgata per urbem.)

VERGIL, *Aeneid*. Bk. viii, l. 554.

10 A hundred tongues, a hundred mouths, a voice of iron. (Linguae centum sint, oraque centum, | ferrea vox.)

VERGIL, *Georgics*. Bk. ii, l. 44. (29 B.C.) The French is, "La déesse aux cent bouches."

## RUN

11 In the common run of Mankind.

JOSEPH ADDISON, *The Spectator*. No. 287. (1712) The ordinary run of Readers.

THOMAS GRAY, *Letters* (Bohn), i, 165. (1747) The general run of laws.

BLACKSTONE, *Commentaries*, i, 101. (1765)

The ordinary run of human beings.

HELPS, *Social Pressure*. Ch. 7. (1875)

12 An ill run at dice.

JOHN VANBRUGH, *Aesop*. Act iv, sc. 2. (1697)

He had . . . an uncommon run of luck.

FRANCES BURNEY, *Cecilia*. Bk. iv, ch. 3. (1782)

There has been a run on the red.

DISRAELI, *Vivian Grey*. Bk. v, ch. 6. (1826)

A confounded run on the red.

THACKERAY, *Pendennis*. Ch. 38. (1850)

They had had a run of ill luck.

JOHN RUSKIN, *Works* (1908), xxxiv, 654. (1884)

13 To have a run for one's money.

UNKNOWN, *Slang Dictionary*, p. 274. (1874)

[They] have had what is called in some circles a good run for their money.

*Pall Mall Gazette*, 19 Jan., 1889, p. 1/1.

## RUNNING

14 They ran as swift as a pudding would creepe.

ROBERT ARNIM, *Nest of Ninnies*, p. 23. (1608)

15 My son, if thou runnest thou wilt not attain.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xi, 10. (c. 190 B.C.) See also under HASTE.

- 1  
He that runs fastest gets most ground.  
JOHN CLARKE, *Paroemiologia*, p. 319. (1639)  
RAY, *English Proverbs*, p. 138. (1670)  
He that runs fast will not run long.  
H.G. BOHN, *Handbook of Proverbs*, p. 392. (1855)
- 2  
He that runs, may rally.  
THOMAS FULLER, *Gnomologia*. No. 2272. (1732)
- 3  
Running for one's all. (περί τοῦ παντός δρόμου θέοντες.)  
HERODOTUS, *History*. Bk. viii, sec. 74. (c. 445 B. C.)  
To run for one's life. (τὸν περί ψυχῆς δρόμον δραπεῖν.)  
ARISTOPHANES, *The Wasps*, l. 375. (422 B. C.)  
ERASMUS quotes as proverbial another phrase by Aristophanes, ἐκ δυοῖν ποδοῖν καταφεύγειν (To run away on both feet).
- 4  
He may yll renne, that can not go.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
Though I can scarcely go, I needs must run.  
BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 5. (c. 1610)  
They hardly can run, that cannot go.  
WILLIAM CAMDEN, *Remains*, p. 334. (1605)  
He may ill run that can not go.  
JOHN RAY, *English Proverbs*, p. 138. (1670)  
The Scots say, "He can run ill that canna gang."
- 5  
He runnth far that neuer turnth againe.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
He runneth farre, that neuer commeth agayne.  
RICHARD TAVERNER, *Proverbs*, p. 28. (1550)  
He runneth far that neuer returneth.  
JOHN LVLV, *Euphues* (Arber), p. 197. (1579)  
It is a long run that never turns.  
JOHN RAY, *English Proverbs*, p. 117. (1670) A Latin proverb says, "Satiùs est recurrere quam currere male" (It is better to run back than to run wrong).
- 6  
You look like a runner, quoth the Dee'l to the lobster. Spoken to those who are very unlikely to do what they pretend to.  
JAMES KELLY, *Scottish Proverbs*, p. 389. (1721)  
FULLER, *Gnomologia*. No. 5934. (1732)  
"You're a racer, to be sure,"  
Cried the Devil to the crab.  
JOHN WOLCOT (PETER PINDAR), *The Middlesex Election*. (1802)
- 7  
Like a raging Indian . . . he runs a mucke (as they cal it there) stabbing every man he meets.  
ANDREW MARVELL, *The Rehearsal Transposed*, i, 59. (1672)  
I'm too discreet  
To run amuck, and tilt at all I meet.  
POPE, tr., *Horace: Satires*, ii, 1, 70. (1735)
- 8  
[They] nede neither rounne at rouver, nor liue in ley mens houses.  
SIR THOMAS MORE, *Works* (1557), p. 228/2. (1528) To run at rovers, to follow wild courses.

- His hart or mynde, whiche low runneth at rouver.  
NICOLAS UDALL, *Terence*, fo. 191. (1533)  
You run at random, shoot at rovers.  
JOHN CLARKE, *Paroemiologia*, p. 228. (1639)  
*Running at rovers*, having too much liberty.  
J. O. HALLIWELL, *Dictionary: Rovers*. (1847)
- 9  
He that runs in the night stumbles.  
JOHN RAY, *English Proverbs*, p. 19. (1670)  
He that runs in the dark, may well stumble.  
THOMAS FULLER, *Gnomologia*. No. 2271. (1732)
  - 10  
But yet I run before my horse to market.  
SHAKESPEARE, *Richard III*, i, 1, 160. (1592) To run before one's horse to market is to count one's chickens before they are hatched.  
Resolution without Deliberation . . . is like running before one's mare to market.  
RICHARD KINGSTON, *Apophthegmata Curiosa*, p. 79. (1709)
  - 11  
He runs like a deer.  
THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 19. (1620)  
The black lad . . . running like a deer.  
HENRY KINGSLEY, *Geoffrey Hamlyn*. Ch. 40. (1859)
  - 12  
We fancy we've been making the running, and suddenly we find ourselves nowhere.  
THACKERAY, *The Newcomes*, ii, 50. (1855)  
Silence was not dear to the heart of the Honourable John, so he took up the running.  
ANTHONY TROLLOPE, *Dr. Thorne*. Ch. 5. (1858)  
Which quite put her out of the running.  
KINGSLEY, *Water-Babies*, p. 31. (1863)  
He doesn't count, does he? He is . . . out of the running.  
W. E. NORRIS, *Adrian Vidal*. Ch. 21. (1885)

RUSSIA

- 13  
Scratch the Russian and you'll find the Tartar. (Grattez le russe et vous trouverez le tartare.)  
NAPOLEON BONAPARTE, *Sayings at St. Helena*. (c. 1816) See HUGO, *Le Rhin: Conclusion*, vii.  
Grattez le Russe et vous trouverez le Tartare. . . . It requires but little rubbing to disclose the Tartar blood so freely circulated through the Muscovite veins.  
FREDERICK G. BURNABY, *A Ride to Khiva*. Ch. 9. (1876)  
I don't put any faith in Russians. . . . "Scratch a Russian and you'll come to a Tartar."  
MRS. OLIPHANT, *The Second Son*. Ch. 4. (1888)
- 14  
Russia has two generals in whom she can confide—Generals Janvier and Février.  
NICHOLAS I, *Remark*. Quoted with cartoon in *Punch*, 10 March, 1853. Two years later, 2 March, 1855, Nicholas died, and *Punch* printed another cartoon, showing Death standing at the Czar's head, and the caption, "General Février turns traitor."
- 15  
Russia is always defeated but never beaten.  
UNKNOWN, *The Spectator*, 26 April, 1913, p. 687. Quoted as a saying.

## RUST

<sup>1</sup> Human life is very like iron. If you use it, it wears out; if you do not, it is consumed by rust. (Vita humana prope uti ferrum est. Si exerceas, conteritur; si non exerceas, tamen robigo interficit.)

CATO, *Carmen de Moribus*, p. 83. (c. 170 B. C.)

As quoted by AULUS GELLIUS, xi, 2.

Iron if not used becomes covered with rust. (Ferrum si non utaris, obducitur rubigine.)

ERASMUS, *Similia*. (c. 1520)

No yron so harde but rust will fret it.

GEORGE PETTIE, *Petite Pallace*, p. 188. (1576)

Doth not the rust fret the heardest yron, if it be not used?

JOHN LYLY, *Euphues* (Arber), p. 111. (1579)

<sup>2</sup> To keep worth bright, keep leisure free from rust. (Ut niteat virtus, absit rubigo quietus.)

CATO (?), *Collectio Monostichorum*, l. 72. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 628.

<sup>3</sup> Better to die in action than sitting still. (δρῶντας γὰρ ἢ μὴ δρῶντας ἥδιον θανεῖν.)

EURIPIDES, *Helen*, l. 814. (c. 412 B. C.)

Rather shrink in the wetting than wast in the wearing.

JOHN LYLY, *Euphues* (Arber), p. 106. (1579)

It is better to wear out than to rust out.

RICHARD CUMBERLAND, Bishop of Peterborough, when a friend told him he would wear himself out by his incessant labors. (c. 1700) See BOSWELL, *Tour to the Hebrides*, p. 18; HORNE, *Sermon on the Duty of Contending for the Truth*; BOYD, *Critical Essays of a Country Parson*, p. 40. Frequently quoted.

## SABBATH

See also Sunday

<sup>9</sup> Divers Sorcerers . . . have confessed that in their Sabbath's . . . they feed on such fare.

FRANCIS BROOKE, tr., *Le Blanc's Travels*, p. 112. (a. 1660)

It might have been a veritable witches' Sabbath. W. H. BISHOP, *San Francisco*. In *Harper's Magazine*, May, 1883, p. 831/2. A midnight meeting of witches presided over by the devil

<sup>10</sup> Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God. (Memento ut diem sabbati sanctifices. Sex diebus operaberis, et facies omnia opera tua. Septimo autem die sabbatum Domini Dei tui est.)

*Old Testament: Exodus*, xx, 8-10. (c. 700 B. C.)

See also *Deuteronomy*, v, 12.

I had rather wear out than rust out.

GEORGE WHITEFIELD, *Remark*. (c. 1770) See SOUTHEY, *Life of Wesley*, ii, 170.

It is better to wear out with work, than with rust. ROBERT FORBY, *The Vocabulary of East Anglia*, p. 434. (1830)

A man may as well wear out as rust out.

AGATHA CHRISTIE, *The Body in the Library*, p. 170. (1942)

<sup>4</sup> I may no praise unto a knife bequeath, With rust yfret, though paynted be the sheath. GEORGE GASCOIGNE, *Poems*, i, 98. (1576)

<sup>5</sup> The rust of the mind is the destruction of genius. (Aerugo animi rubigo ingenii.)

ALFRED HENDERSON, *Latin Proverbs*, p. 10. (1869) Quoting Seneca.

<sup>6</sup> If I rest, I rust. (Rast' ich, so rost' ich.)

MARTIN LUTHER, *Maxims*. (c. 1540) Adopted by William II of Germany as a motto, c. 1872, when he was a schoolboy. The Germans also say, "Rast macht Rost" (Rest makes rust), and "Rast' ich, so rost' ich, sagt der Schlüssel" (If I rest, then I rust, says the key). The French say, "La rouille use plus que le travail" (Rust wastes more than use).

<sup>7</sup> Their worth extinguished by idleness as iron is destroyed by rust.

PLUTARCH, *Moralia: Old Men in Public Affairs* Sec. 784A. (c. A. D. 95)

<sup>8</sup> I were better to be eaten to death with a rust than to be scoured to nothing with perpetual motion.

SHAKESPEARE, *II Henry IV*, i, 2, 245. (1598)

## S

God blessed the seventh day and sanctified it: because that in it he had rested from all his work. (Et benedixit diei septimo; et sanctificavit illum: quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret.)

*Old Testament: Genesis*, ii, 3. (c. 700 B. C.)

<sup>11</sup> Ye shall kindle no fire throughout your habitations upon the sabbath day. (Non succendetis ignem in omnibus habitaculis vestris per diem sabbati.)

*Old Testament: Exodus*, xxxv, 3. (c. 700 B. C.)

Rabbi Meir says that a one-legged man may wear his wooden leg on the Sabbath, but Rabbi Jossi prohibits it.

*The Talmud: Shabbath*, vi. (c. A. D. 200)

*Resolved*, Never to utter anything that is sportive, or matter of laughter, on a Lord's day

JONATHAN EDWARDS, *Resolutions*. (1722)

If you go nutting on Sundays, the devil will come to help, and hold down the boughs for you.

A. J. C. HARE, *Sussex*, p. 43. (1894) A Sussex proverb.



<sup>1</sup> It is a common proverb of the people, that when we cross the Mississippi, we "travel beyond the Sabbath."

TIMOTHY FLINT, *Recollections*, p. 178. (1826)

<sup>2</sup> And he said unto them, The sabbath was made for man, and not man for the sabbath. (τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.)

*New Testament: Mark*, ii, 27. (c. A. D. 70) The Vulgate is, "Sabbatum propter hominem factum est, et non homo propter sabbatum."

## SACK

See also Bag

<sup>3</sup> He has given the sack a turn: he has turned the tables.

J. C. BRIDGE, *Cheshire Proverbs*, p. 66. (1917)

<sup>4</sup> She has not cast it into a torn sack. (No lo ha echado en saco roto.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 51. (1615) The African proverb has it "into a basket without a bottom."

A broken sack will hold no corn.

JOHN CLARKE, *Paroemiologia*, p. 133. (1639) The French say, "Un sac percé ne peut tenir le grain," the Italians, "Sacco rotto non tien miglio."

<sup>5</sup> Hee hath his passport given him. (On luy a donné son sac.) Said of a seruant whom his master hath put away.

RANDLE COTGRAVE, *Dictionary: Sac*. (1611) The phrase was already in use in Dutch, "Iemand den zak geven" (to give one the sack), and "Den zak krijgen" (to get the sack).

I shall get the sack for telling on ye.

CHARLES M. WESTMACOTT, *The English Spy*, i, 178. (1825)

I wonder what old Fogg 'ud say, if he knew it. I should get the sack, I s'pose.

DICKENS, *Pickwick Papers*. Ch. 20. (1837)

<sup>6</sup> When the sacke is opened, it is knowne what is therein contained.

LEWIS EVANS, *Withals' Dictionary Revised*, sig. G1. (1586)

There comes nought out of the sack, but what was there.

JOHN WODROEPHE, *Spared Houres of a Souldier*, p. 489. (1623) HERBERT, *Jacula Prudentum*. (1640)

Nothing comes out of a sack but what was in it. C. H. SPURGEON, *John Ploughman's Talk*. Ch. 2. (1869)

<sup>7</sup> An old seck [sack] is aye skailing [spilling].

DAVID FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595)

<sup>8</sup> An olde sacke axeth much patchyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

When I was a boye it was an olde saying, That an olde sacke would lacke much clouting and patching.

THOMAS LUPTON, *All for Money*, sig. E1. (1578)

Old Sacks want much patching.

THOMAS FULLER, *Gnomologia*. No. 3726. (1732)

<sup>9</sup> It is a bad sacke that will abide no cloutyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

It is a bad Sack, that will bear no Clouting.

THOMAS FULLER, *Gnomologia*. No. 2843. (1732)

The Italians say, "Cattivo è quel sacco che non si può rappezzare" (It's a bad sack that cannot be patched).

<sup>10</sup> Let every sack stand upon its own bottom.

JAMES HOWELL, *English Proverbs*, p. 4. (1659) See also under INDEPENDENCE.

<sup>11</sup> A short sack hath a wide mouth.

BRIAN MELBANCKE, *Philotimus*, sig. g2. (1583)

<sup>12</sup> To the next, to the next, more sacks to the myll.

THOMAS NASHE, *Pasquil's Apology*. (1590) To bring more sacks to the mill is to add argument to argument, or weight to weight.

More sacks to the mill! O heavens! I have my wish.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 81. (1595) DEKKER AND WEBSTER, *Westward Hoe*, iv, 1. (1607) MIDDLETON, *Spanish Gypsy*, iv, 1. (1623) RICHARDSON, *Clarissa*, vii, 31. (1748) etc., etc.

<sup>13</sup> Many a sack is tied up before it is full.

SAMUEL ROWLANDS, *Diogines Lanthorne*, p. 7. (1607)

Many a sack is knit up before it is full.

WILLIAM PARKES, *The Curtaine-Drawer of the World* (Grosart), p. 60. (1612)

It is good tying the sack before it is full.

HERBERT, *Jacula Prudentum*. (1640)

When we fell short at meals . . . he would put us off with an old proverb, that many a sack is tied up before it is full.

HEAD AND KIRKMAN, *The English Rogue*. Pt. ii, ch. 2. (1671)

Bind the sack ere it be fu'.

JOHN RAY, *Scottish Proverbs*, p. 232. (1678)

<sup>14</sup> An empty sack cannot stand upright.

TORRIANO, *Piazza Universale*, p. 345. (1666) FULLER, *Gnomologia*. No. 598. (1732)

They say an empty bag can't stand straight.

T. C. HALIBURTON, *Wise Saws*. Ch. 11. (1843)

You have found it more difficult, I fear, than you imagined, to make the empty sack stand upright.

LYTTON, *The Caxtons*. Pt. viii, ch. 3. (1849)

It is hard for an empty sack to stand upright.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 93. (1855) LOCKER-LAMPSON, *My Confidences*, p. 395. (1896) The Italians say, "Sacco vuoto non sta ritto"; the Germans, "Ein leerer Sack steht nicht aufrecht."

**SACRIFICE, see Self-Sacrifice****SADDLE**

<sup>1</sup> By this means have they . . . set the other beggarly fellow besides the saddle.

THOMAS BECON, *Early Works* (P.S.), p. 368. (1543) Out of the running.

The French king fearing . . . King Henry would put him besyde hys sadell.

RICHARD GRAFTON, *Chronicle*, ii, 873. (1568)

He was fully bent to set Caius beside the saddle.

SIR THOMAS NORTH, tr., *Plutarch's Lives: Tiberius and Caius*. (1579)

<sup>2</sup> How say you, wenches, haue I set the sadle on the right horse?

DEKKER AND WEBSTER, *Westward Hoe*. Act v. (1607) Have I laid the blame on the right person?

The right saddle must bee set on the right horse.

THOMAS DRAXE, *Bibliotheca*, p. 105. (1616)

You have laid the saddle upon the wrong horse.

JOHN COLLINGES, *Responsoria ad Erratica Piscatoris*, ii, C1. (1652)

Set the saddle on the right horse. This Proverb may be variously applied; either thus, Let them bear the blame that deserve it: or thus, Let them bear the burden that are best able.

JOHN RAY, *English Proverbs*, p. 138. (1670)

He laid about him like a man, putting . . . everywhere the saddle on the right horse.

CARLYLE, *Past and Present*. Bk. ii, ch. 1. (1843)

<sup>3</sup> He sadleth to day, and goes to morrow.

HOWELL, *Proverbs: Span.-Eng.*, p. 4. (1659)

You saddle To-day, and ride out To-morrow.

THOMAS FULLER, *Gnomologia*. No. 5984. (1732)

<sup>4</sup> He told me he feared there was new design hatching, as if Monk had a mind to get into the saddle.

SAMUEL PEPYS, *Diary*, 3 March, 1660.

Such as by the favour of fortune . . . have got into the saddle.

MACHIAVELLI, *The Prince*, tr., Ch. 7. (1675)

The Presbyterians being now again in the saddle.

DANIEL NEAL, *The Puritans*, iv, 225. (1738)

The phrase "in the saddle," as an expression of readiness for work, is a peculiarly English phrase.

R. G. WHITE, *England Without and Within*. Ch. 14. (1881) However, "in the saddle"

usually means in a position of authority, in a position to rule.

<sup>5</sup> He has a saddle to fit every horse. (Ha sella ad ogni cavallo.) He has a salve for every sore.

JOHN RAY, *Proverbs: Italian*, p. 214. (1813)

**SADNESS, see Grief, Melancholy, Sorrow**

**SAFETY**

**See also Security**

<sup>6</sup> It is safe sleeping in a whole skin.

APHRA BEHN, *The Lucky Mistake*. (c. 1679)

ON THE SAFE SIDE, see under SIDE.

<sup>7</sup> May I be safe and sound.

*Book of the Dead*. Ch. 72, l. 8. (c. 4000 B.C.)

The safe and sound life of a man is his heart.

PTAH-HOTEP, *Instruction*. No. 38. (c. 3550 B.C.)

Prisse papyrus. Gunn, tr.

Sauf and sond ai mot thou be

To all the folk es under the.

UNKNOWN, *Cursor Mundi*, l. 7867. (a. 1300)

Thei mihten sauf and sone The water passe.

JOHN GOWER, *Confessio Amantis*, i, 233. (1390)

And soo he gede sonde and saf hys way.

JOHN MIREKUS, *Mirk's Festial*, 17. (c. 1450)

I leave Don Juan for the present, safe—

Not sound, poor fellow, but severely wounded.

BYRON, *Don Juan*. Canto iv, st. 54. (1824)

<sup>8</sup> You have it in dry cocke.

JOHN CLARKE, *Paroemiologia*, p. 234. (1639) In a place of safety; a haying simile.

It is got into dry cock; out of harm's way.

WILLIAM WALKER, *Paroemiologia*, p. 13. (1672)

It is got in a dry cock; Rem est iam in vado salutis.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 678. (1681)

<sup>9</sup> It's better to be safe than sorry.

LESLIE FORD, *Murder with Southern Hospitality*, p. 15. (1942)

<sup>10</sup> He lives unsafely that looks too near on things.

HERBERT, *Jacula Prudentum*. No. 46. (1640)

<sup>11</sup> Number is their defence. (Defendit numerus.)

JUVENAL, *Satires*. Sat. ii, l. 46. (c. A. D. 120)

*Defendit numerus* [there is safety in numbers] is the maxim of the foolish; *Deperdit numerus* [there is ruin in numbers] of the wise.

C. C. COLTON, *Lacon*. Vol. i, No. 34. (1820)

The old adage, there's safety in numbers, may well apply here.

HOWIE, *Murder for Christmas*, p. 135. (1941)

<sup>12</sup> Safe is the word. Taken from the watch-word given among soldiers, spoken when we have gotten over some great difficulty.

JAMES KELLY, *Scottish Proverbs*, p. 291. (1721)

If still you be disposed to rhyme,

Go try your hand a second time.

Again you fail: yet Safe's the word;

Take courage, and attempt a third.

JONATHAN SWIFT, *On Poetry*. (1733)

<sup>13</sup> Safety lies in the middle course. (Medio tutissimus ibis.)

OVID, *Metamorphoses*. Bk. ii, l. 137. (A. D. 7)

*See also under MODERATION.*

What is safe is distasteful; in rashness there is hope. (Ingrata quae tuta; ex temeritate spes.)

TACITUS, *Histories*. Bk. iii, sec. 26. (c. A. D. 109)

There is always safety in valor.

EMERSON, *English Traits: The Times*. (1856)

The problem is how to avoid safety. The very word has a mean sound.

CONSTANCE WAGNER, *The Major Has Seven Guests*, p. 140. (1940)

<sup>1</sup> To be safe in the shallows. (Esse in vado salutis.)

PLAUTUS, *Aulularia*. Act iv, sc. 10, l. 73. (c. 210 B. C.) A proverb cited by ERASMUS, *Adagia*, i, i, 45. SAFE IN PORT, *see under* PORT.

<sup>2</sup> He is safe from danger who is on guard even when safe. (Caret periculo qui etiam cum est tutus cavet.)

PUBLILIUS SYRUS, *Sententiae*. No. 130. (c. 43 B. C.)

Be wary, then; best safety lies in fear.

SHAKESPEARE, *Hamlet*, i, 3, 43. (1600)

HE THAT'S SECURE IS NOT SAFE, *see* SECURITY

<sup>3</sup> All are safe when one is defended. (Tuti sunt omnes unus ubi defenditur.)

PUBLILIUS SYRUS, *Sententiae*. No. 696. (c. 43 B. C.)

Always bethink yourself of means of safety. (Per quae sis tutus illa semper cogites.)

PUBLILIUS SYRUS, *Sententiae*. No. 520.

<sup>4</sup> The less careful they were of themselves in battle, the safer they were (Quanto sibi in proelio minus pepercissent, tanto tutiores fore.)

SALLUST, *Bellum Iugurthinum*. Sec. 107. (c. 40 B. C.)

<sup>5</sup> Better ride safe in the dark, says the proverb, than in daylight with a cut-throat at your elbow.

WALTER SCOTT, *Kenilworth*. Ch. viii. (1821)

<sup>6</sup> Often, to our comfort, shall we find  
The sharded beetle in a safer hold  
Than is the full-wing'd eagle.

SHAKESPEARE, *Cymbeline*, iii, 3, 19. (1609)

He who goes the lowest builds the safest.

P. J. BAILEY, *Festus: Home*. (1839)

<sup>7</sup> Out of this nettle, danger, we pluck this flower, safety.

SHAKESPEARE, *1 Henry IV*, ii, 3, 11. (1597)

<sup>8</sup> I preserve my safety better by innocence than by eloquence. (Securitatem melius innocentia tueor, quam eloquentia.)

TACITUS, *Dialogus de Oratoribus*, sec. 11. (c. A. D. 81)

<sup>9</sup> The only safety for the conquered is to expect no safety. (Una salus victis nullam sperare salutem.)

VERGIL, *Aeneid*. Bk. ii, l. 354. (19 B. C.)

<sup>10</sup> It is man's perdition to be safe when he ought to die for the truth.

RICHARD VINES, *Sermon*, preached at St. Margaret's, Westminster, before the House of Commons, 30 Nov., 1642.

Though love repine, and reason chafe,  
There came a voice without reply,—  
"Tis man's perdition to be safe,  
When for the truth he ought to die."

EMERSON, *Quatrains: Sacrifice*. (1867)

<sup>11</sup> Safety first.

UNKNOWN, *Motto*, of the Industrial Council for Industrial Safety. (1915)

"Safety First" originated in railway practise, where one of the first rules laid down for the railway servant was that "the safety of the public is to be the first consideration of the staff."

SIR WILLIAM JOYNSON-HICKS, *Foreword*, to the official journal of the National Safety First Association. (1925)

Safety first is a well hackneyed saying.

EDGAR WALLACE, *The Door With Seven Locks*, p. 112. (1926)

The moment you begin . . . adopting as your motto "Safety first," you might as well be dead.

AGATHA CHRISTIE, *Cards on the Table*. Ch. 13. (1936)

SAFETY OF THE PEOPLE, *see under* PEOPLE.

## II—Proverbial Comparisons

<sup>12</sup> The thief is safe as in a mill.

BEAUMONT AND FLETCHER, *The Maid in the Mill*. Act ii, sc. 1. (1623)

As safe in the constable's house, as a thief in a mill.

JOHN WILSON, *The Cheats*. Act i, sc. 1. (1663)

You are as safe as so many thieves in a mill.

UNKNOWN, *Vinegar and Mustard*. (1673) In HINDLEY, *The Old Book Collector's Miscellany*, iii.

You'll be as safe as a thief in a mill.

SWIFT, *Polite Conversation*. Dial. i. (1738)

As safe as a thief in a mill. Very secure. Still in common use.

J. O. HALLIWELL, *Dictionary: Thief*. (1847)

<sup>13</sup> As safe as a mouse in a malt-heap.

JOHN CLARKE, *Paroemiologia*, p. 47. (1639)

RAY, *English Proverbs*, p. 207. (1670)

<sup>14</sup> As safe as a mouse in a cheese.

JOHN CLARKE, *Paroemiologia*, p. 97. (1639)

JOHN RAY, *English Proverbs*, p. 207. (1670) has, "As safe as a crow in a gutter," perhaps a misprint for "sowe."

<sup>15</sup> As safe as a bank.

CHARLES DICKENS, *Letters*, ii, 183. (1862) J. S. FLETCHER, *The Diamonds*, ch. 28. (1923) has, "Safe as the Bank of England."

<sup>16</sup> The plain ones be as safe as churches.

THOMAS HARDY, *Tess of the D'Urbervilles*. Ch. 14. (1891)

<sup>17</sup> He'll win it, as safe as safe.

G. J. WHYTE MELVILLE, *Market Harborough*, p. 107. (1860)

As safe as a mouse in a cheese.

JOHN RAY, *English Proverbs*, p. 288. (1678)

<sup>18</sup> The colonel is as safe as houses to come round.

JOHN STRANGE WINTER (MRS. ARTHUR STAN-  
NARD), *Red Coats*, p. 50. (1894)

As safe as a mouse in a mill.

UNKNOWN, *The Weakest Goeth to the Wall*, l. 345. (1600)

She's safe as mouse in mill.

ROBERT DAVENPORT, *A New Tricke to Cheat the Divell*. Act iii, sc. 1. (1639)

### SAILING

See also Sea, Ship

<sup>2</sup> Yonder comyth a shyppe with full saile.

LORD BERNERS, *Huon of Burdeux*, lx, 208. (a. 1533)

Sathan . . . shall make towardes us *plenis velis*.

JOHN DAUS, tr., *Sleidane's Commentaries*, fo. 134b. (1560)

The proud full sail of his great verse.

SHAKESPEARE, *Sonnets*. Sonnet lxxxvi. (1609)

In the full saile of fortune.

EDMUND BOLTON, tr., *Florus: Dedication*. (1618)

Sailed away con Viento en Popa, with full Sail.

THOMAS GAGE, *A New Survey of the West Indies*, xxi, 201. (1648)

Her father . . . often took an opportunity of going full-sail into controversial subjects.

SIR WALTER SCOTT, *The Heart of Midlothian*. Ch. 9. (1818)

<sup>3</sup> Sailing gaily before the breeze. (*Venti valde sunt secundi*.)

CICERO, *Ad Atticum*. Bk. ii, epis. 1. (60 B.C.)

My words, at least, are more sincere and hearty than if I sought to sail before the wind.

LORD BYRON, *Don Juan*. Canto ix, st. 26. (1823)

<sup>4</sup> He that will sail without danger must never come upon the main sea.

JOHN CLARKE, *Paroemiologia*, p. 250. (1639)

He that will not sail till all Dangers are over, must never put to Sea.

THOMAS FULLER, *Gnomologia*. No. 2353. (1732)

He that will not sail till he have a full fair Wind, will lose many a Voyage.

THOMAS FULLER, *Gnomologia*. No. 2354.

<sup>5</sup> The nurse is not a very discreet guardianship for a beauty. . . . Her language sails a little too near the wind.

HARTLEY COLERIDGE, *Massinger and Ford: Introduction*. (1840) "To sail near the wind" is to come near transgressing a law or moral principle. Coleridge is here referring to the nurse in Shakespeare's *Romeo and Juliet*. [He] has sailed too close to the wind at home, and comes to the colony to be whitewashed.

HENRY KINGSLEY, *The Hillyars and the Burtons*. Ch. 4. (1865)

With regard to Turf transactions again, he may sail very near the wind indeed, and be pardoned.

W. E. NORRIS, *Thirlby Hall*. Ch. 8. (1883)

<sup>6</sup> Who saileth not, knoweth not what the feare of God is. (*Chi non nauiga, non sache sia il timor di Dio*.)

JOHN FLORIO, *Firste Frutes*, fo. 29. (1578)

Wisdom sailes with winde and tide.

JOHN FLORIO, *Second Frutes*, p. 97. (1591)

Sayle with the wind and the tide.

JOHN CLARKE, *Paroemiologia*, p. 15. (1639)

Set sail, and see where the winds and waves will carry you.

WILLIAM WINDHAM, in BOSWELL, *Johnson* (Hill), iv, 201 note. (1783)

<sup>8</sup> Both whanne he berth lowest the Seil, Thanne is he swiftest to beguile The womman.

JOHN GOWER, *Confessio Amantis*. Bk. i, l. 65. (a. 1300) When he is humblest.

Whiche maie by pinchyng and bearyng a lowe saile, Waxe riche.

EDWARD HALL, *Chronicle*, p. 140. (a. 1548)

Then waies I saught, by wisdom taught,

To beare low saile, least stock should quaile.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie: The Author's Life*. St. 23. (1573)

<sup>9</sup> [Let] not your sail be bigger than your boat.

BEN JONSON, *Every Man in His Humour*. Act i, sc. 1. (1601)

Make not thy Sail too big for the Ballast.

THOMAS FULLER, *Gnomologia*. No. 3322. (1732)

<sup>10</sup> You be all of one Church, saile all in one ship.

RICHARD HARVEY, *Plaine Perceual*, p. 7. (1589)

TO BE IN THE SAME BOAT, *see under* BOAT.

<sup>11</sup> It is easy to spread the sails to propitious winds. (*Facile est ventis dare vela secundis*.)

MANILIUS, *Astronomica*. Bk. iii. (c. 25 B.C.)

<sup>12</sup> Yt is well, therefore, . . . when winde is at will to hoysse up saile.

BRIAN MELBANCKE, *Philotimus*, p. 24. (1583)

Hoist your Sail, when the Wind is fair.

THOMAS FULLER, *Gnomologia*. No. 2518. (1732)

A man should hoist sail while the wind is fair.

SCOTT, *Fortunes of Nigel: Intro. Epis*. (1822)

<sup>13</sup> Stately *dames de la cour* would sail into the room and sail out again.

J. L. MOTLEY, *Correspondence*. Vol. i, ch. 4. (1841)

All the great people sailed in state from the room.

CHARLOTTE BRONTË, *Jane Eyre*. Ch. 7. (1847)

Lady B. sailed in . . . arrayed in ribbons of scarlet.

THACKERAY, *Lovel the Widower*. Ch. 3. (1860)

A man must just sail in and make an unmitigated fool of himself.

*Harper's Magazine*, March, 1889, p. 561/1.

"Sail right in, Colonel," cried the company.

STEPHEN FISKE, *Holiday Stories*, p. 164. (1894)

There is a difference in the meaning of these phrases. One is to move in a stately or dignified manner, the other to proceed boldly to action.

<sup>14</sup> Like a steersman, set free thy sail to catch the breeze. (*ὡς ἄνθρωπος κυβερνῶν ἀνὰ τὸ πτόλον ἀνέμους*.)

PINDAR, *Pythian Odes*. No. 1, l. 91. (470 B.C.)

To use every sail. (ἀκροῖσι χρῆσθαι τοῖς ἱστίοις.)  
ARISTOPHANES, *The Frogs*. (405 B. C.) As cited  
by ERASMUS, *Adagia*, ii, iii, 24, with the  
Latin, "Summis uti velis."

Fleeing, as the saying is, with sails and oars.  
(Vellis, ut ita dicam, remisque fugienda.)

CICERO, *Tusculanarum Disputationum*. Bk. iii,  
ch. xi, sec. 26. (45 B. C.) "With sails and oars,"  
or "With wind and oars," a proverbial ex-  
pression for "With all one's might," or "With  
all speed," was used by many Latin writers.  
Up with your sails, shake out every stitch of  
canvas. (Utere velis, totos pande sinus.)

JUVENAL, *Satires*. Sat. i, l. 149. (c. A. D. 120)

1 From whatever direction the wind is, the sail  
is shifted accordingly. (Utquomque est ventus,  
exim velum vortitur.)

PLAUTUS, *Poenulus*, l. 754. (c. 194 B. C.) A  
proverb of which there are many medieval  
and modern variants, usually with "cloak"  
or "mantle" instead of "sail," as in the Ger-  
man, "Man soll den Mantel kehren, als das  
wetter geht" (One should turn his coat ac-  
cording to the weather). See also under COAT.

I turne sayle that way as the wind bloweth

JOHN BARET, *An Alvearie*, B829. (1574)

All men set their sails with the favourable wind.

SIR PHILIP SIDNEY, *Arcadia*, ii, 199. (1580)

He that would use all winds must shift his sail.

FLETCHER, *Faithful Shepherdess*. Act i. (1610)

He would sail with any wind.

BEAUMONT and FLETCHER, *The Bloody Brother*.

Act iv, sc. 2. (c. 1613)

To set up a sail to every wind.

JOHN RAY, *English Proverbs*, p. 192. (1670)

As the Wind blows, you must set your sail.

THOMAS FULLER, *Gnomologia*. No. 738. (1732)

He knows to sail with every wind.

JONATHAN SWIFT, *The Storm*. (c. 1733)

One must sail according to the wind. (Bisogna  
navigar secondo il vento.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 215.

(1856) Quoting an Italian proverb. The  
French say, "Selon le vent, il faut tourner  
sa voile."

2 To come sailing in a sow's ear.

JOHN RAY, *English Proverbs*, p. 192. (1670)

3 In troubled waters 'tis best to shorten sail.  
(ἐν κακοῖς μοι πλεῖν ὑφαιμένη δοκεῖ.)

SOPHOCLES, *Electra*, l. 335. (c. 409 B. C.)

Wisely reef thy sails when they are swollen  
by too fair a breeze. (Sapienter idem | contrahes  
vento nimium secundo | turgida vela.)

HORACE, *Odes*, ii, x, 22. (23 B. C.)

He that striketh sayle in a storme, hoyseth them  
higher in a calm.

JOHN LYL, *Euphues and His England* (Ar-  
ber), p. 333. (1580)

Set thy sails warily, Tempests will come.

CAROLINE SOUTHEY, *Mariner's Hymn*. (a. 1854)

4 I had so much wisdom as to sail under false  
colours in this foolish jaunt of mine.

R. L. STEVENSON, *St. Ives*. Ch. 28. (1897)

5 They will alwaies saile by the Carde and Com-  
passe of their own mind.

DANIEL TUVIL, *Essays Politicke and Morall*, p.  
123. (1608)

## SAILOR

See also under Jack

6 Six days shalt thou labor and do all thou art  
able,

And on the seventh—holystone the decks and  
scrape the cable.

R. H. DANA, *Two Years Before the Mast*. Ch. 3.  
(1840) Referred to as "the Philadelphia  
Catechism."

7 We were excellent sailors, and bore the voyage  
without inconvenience.

BENJAMIN DISRAELI, *Contarini Fleming*. Bk.  
iii, ch. 16. (1833) The French say, "Être  
bon marin," to be a good sailor.

He wished people who were bad sailors would  
not travel.

MARY BRIDGEMAN, *Robert Lynne*. Bk. ii, ch. 6.  
(1870)

He pleaded that he was a wretched sailor.

BERNARD ROMANS, *A Concise Natural History  
of East and West Florida*. App. 62. (1775)

8 A coasting man, either he is a theefe, or a  
murderer.

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

The wonder is always new that any sane man  
can be a sailor.

R. W. EMERSON, *English Traits*. Ch. 2. (1856)

Now landsmen all, whoever you may be, . . .  
Stick close to your desks and never go to sea,

And you all may be Rulers of the Queen's Navee!

W. S. GILBERT, *H. M. S. Pinafore*. Act i. (1878)

9 A good Sailor may mistake, in a dark Night.

THOMAS FULLER, *Gnomologia*. No. 173. (1732)

Seamen are the nearest to Death, and the far-  
thest from God.

THOMAS FULLER, *Gnomologia*. No. 4083.

10 They'll tell thee sailors, when away,  
In every port a mistress find.

JOHN GAY, *Sweet William's Farewell*. (a. 1732)

A seafaring man may have a sweetheart in every  
port; but he should steer clear of a wife.

TOBIAS SMOLLETT, *The Adventures of Sir  
Launcelot Greaves*. Ch. 21. (1762)

In every mess I find a friend,

In every port a wife.

CHARLES DIBDIN, *Jack in His Element*. (a.  
1814)

11 A seaman is never broken till his neck be  
broken.

HEAD AND KIRKMAN, *The English Rogue*, ii,  
194. (1671) Cited as a proverb.

12 The hungry sea is fatal to sailors. (Exitio est  
avidum mare nautis.)

HORACE, *Odes*. Bk. i, ode 28, l. 18. (23 B. C.)

On land there is length of days, but on the sea it is difficult to find a man with gray hair.  
(ἡπειρῶ γὰρ ἔνεστι μακρὸς βίος· εἰν δὲ οὐ πῶς | εὐμαρὲς εἰς πολλὴν ἀνδρὸς ἰδεῖν κεφαλὴν.)

PHALAEUS, *Epigram.* (c. A. D. 200) *Greek Anthology.* Bk. vii. epig. 650.

1 Sailors, they say, go round the world without going into it.

FREDERICK MARRYAT, *Frank Mildmay.* Ch. 27. (1829)

TO PUT A GIRDLE ROUND THE EARTH, *see under* GIRDLE.

2 White is a shameful color in a sailor; swarthy should he be, both from the sea's waves and heaven's beams. (Candidus in nauta turpis color, aequoris unda | debet et a radiis sideris esse niger.)

OVID, *Artis Amatoriae.* Bk. i, l. 723. (c. 1 B. C.)

3 There is no pleasure sailors have greater than sighting from the deep the distant land. (Voluptas nullast navitis . . . quam quom ex alto procul terram conspiciunt.)

PLAUTUS, *Menaechmi*, l. 226. (c. 200 B. C.)

4 They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. (Qui descendunt mare in navibus, facientes operationem in aquis multis. Ipsi viderunt opera Domini, et mirabilia eius in profundo.)

*Old Testament: Psalms*, cvii, 23, 24. (c. 400 B. C.)

5 Bowser . . . had come in through the hawse-pipe, by which is signified he had begun his career in the fore-castle.

W. C. RUSSELL, *Romance of a Midshipman.* Ch. 11. (1898)

The mate . . . came through the hawsehole, and has seen some very hard times.

A. B. LUBBOCK, *Round the Horn.* Ch. 6. (1902)

6 Who builds his hopes in air of your good looks, Lives like a drunken sailor on a mast; Ready, with every nod, to tumble down Into the fatal bowels of the deep.

SHAKESPEARE, *Richard III*, iii, 4, 100. (1592)

Every drunken skipper trusts to Providence.

GEORGE BERNARD SHAW, *Heartbreak House.* Act iii. (1913)

7 We sailors get money like horses, and spend it like asses.

TOBIAS SMOLLETT, *Peregrine Pickle.* Ch. 2. (1751) Cited as "the old saying."

'Tis said that, with grog and our lasses,

Because jolly sailors are free,

Our money we squander like asses,

Which like horses we earn'd when at sea.

CHARLES DIBDIN, *At Sea.* (a. 1814)

Strike up the band, here comes a sailor,  
Cash in his hand, just off a whaler.

A. B. STERLING, *Strike Up the Band.* (1900)

## SAINT

8 A single saint can put to flight  
Ten thousand blustering sons of night.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room.* Night iii, p. 59. (1854) Quoted.

9 There is no sinner like a young saint.

APHRA BEHN, *The Rover.* Pt. i, act i, sc. 2.  
YOUNG SAINT, OLD DEVIL, *see under* AGE AND YOUTH.

The greater the sinner the greater the saint

T. C. HALIBURTON (SAM SLICK), *Wise Saws.* Ch. 8. (1843)

The greatest saint may be a sinner that never got down to "hard pan."

OLIVER WENDELL HOLMES, *The Guardian Angel.* Ch. 30. (1867)

10 Saints will aid if men will call,  
For the blue sky bends over all.

S. T. COLERIDGE, *Christabel.* (1816)

11 The sight of hell-torments will exalt the happiness of the saints for ever.

JONATHAN EDWARDS, *The Eternity of Hell-Torments.* (1739)

12 Every saint, as every man, comes one day to be superfluous.

R. W. EMERSON, *Journals*, 1864.

13 They be not all saints, of this be you sure,  
That goe in and out at the church door.

LEWIS EVANS, *Withals Dictionary Revised*, sig. K6. (1586)

There are many (questionless) canonised on earth, that shall never be Saints in Heaven.

SIR THOMAS BROWNE, *Religio Medici.* Pt. i, sec. 26. (1643)

All are not saints that go to church.

UNKNOWN, *Poor Robin's Almanack*, 1687.

They are not all Saints that use holy Water.

THOMAS FULLER, *Gnomologia.* No. 4956. (1732)

Some reputed saints that have been canonized ought to have been cannonaded.

C. C. COLTON, *Lacon.* Vol. i, No. 272. (1820)

SAINT ABROAD, DEVIL AT HOME, *see under* HYPOCRISY.

14 Saints are born to suffer, and must take it patiently.

THOMAS FULLER, *The Holy State: Of Moderation.* (1642)

15 Such a Saint, such an offering.

GEORGE HERBERT, *Jacula Prudentum.* No. 1106. (1650) *See also under* LIKENESS.

16 The teares of Saints more sweet by farre,  
Then all the songs of sinners are.

ROBERT HERRICK, *Noble Numbers: Tears* (1647)

Those Saints, whom God loves best,  
The Devill tempts not least.

ROBERT HERRICK, *Temptation.*

<sup>1</sup> Nemo repente fuit turpissimus, the murderer ripens more slowly than the saint.

H. F. HEARD, *A Taste for Honey*, p. 225. (1941)

<sup>2</sup> The way of this world is to praise dead saints and persecute living ones.

NATHANIEL HOWE, *Sermon*. (c. 1810)

<sup>3</sup> No Sainte but hath hir shrine, and he that can-not wyne with a Pater noster, must offer a penny.

JOHN LYL, *Euphues and His England* (Arber), p. 313. (1580) The French say, "A chaque saint son cierge" (To every saint his candle), or "Il n'y a si petit saint qui ne veuille aussi sa chandelle" (There is no saint so small but requires his candle).

<sup>4</sup> We are men, not saints, sweet lady.

PHILIP MASSINGER, *The Unnaturall Combat*. Act i, sc. 1. (c. 1619)

Single men in barracks don't grow into plaster saints.

RUDYARD KIPLING, *Tommy*. (1898) Tommy, or Tommy Atkins, as a name for the British soldier, derives from the imaginary name, "Thomas Atkins," which appeared in the sample forms sent out 31 August, 1815, by the British War Office in connection with the Soldier's Account Book, put into use at that time.

<sup>5</sup> Scratch a sluggard and find a saint.

OGDEN NASH, *A Plea for a League of Sleep*. (1940)

<sup>6</sup> The Lord . . . forsaketh not his saints. (Dominus . . . non derelinquet sanctos suos.)

*Old Testament: Psalms*, xxxvii, 28. (c. 350 B. C.) Precious in the sight of the Lord is the death of his saints. (Pretiosa in conspectu Domini mors Sanctorum eius.)

*Old Testament: Psalms*, cxvi, 15. (c. 350 B. C.)

<sup>7</sup> When it pleaseth not God, the saint can do little.

JOHN RAY, *English Proverbs*, p. 23. (1670)

<sup>8</sup> O cunning enemy, that, to catch a saint, With saints dost bait thy hook!

SHAKESPEARE, *Measure for Measure*, ii, 2, 180. (1604)

<sup>9</sup> Such an injury would vex a very saint.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 28. (1594)

'Twould a saint provoke.

POPE, *Moral Essays*. Epis. i, l. 246. (1732)

It's enough to provoke a saint.

PAULDING, *Bucktails*. Act ii, sc. 2. (1815)

<sup>10</sup> The only difference between a saint and a sinner is that every saint has a past, and every sinner has a future.

OSCAR WILDE, *A Woman of No Importance*. Act iii. (1893)

A saint may be defined as a person of heroic virtue whose private judgment is privileged.

GEORGE BERNARD SHAW, *Saint Joan: Preface*. (1924)

<sup>11</sup> The saint's day over, good bye to the saint. (La fête passée, adieu le saint.)

UNKNOWN, A French proverb. There are scores of proverbs about Saints' days, from St. Andrew to St. Vitus. Most of them are weather proverbs of British origin, and so of merely local interest. For a fairly complete list, see INWARDS, *Weather Lore*, p. 17, and APPERSON, *English Proverbs*, p. 544. The French say, "Saint qui ne guérit rien, n'a guère de pèlerins" (The saint who cures no diseases has few pilgrims); the Italians, "Non si crede al santo se non fa miracoli" (There is no belief in the saint unless he works miracles). THE DANGER PAST, THE SAINT FORGOTTEN, see under DANGER.

## SALAD

<sup>12</sup> A good Salad may be the Prologue to a bad Supper.

THOMAS FULLER, *Gnomologia*. No. 174. (1732) The Italians say, "The better the salad, the worse the dinner."

He that sups upon Salad, goes not to Bed fasting.

THOMAS FULLER, *Gnomologia*. No. 2322.

<sup>13</sup> In a good salad there should be more oil than vinegar or salt.

ST. FRANCIS DE SALES. (c. 1600) See CAMUS, *L'Esprit de Saint François de Sales*.

According to the Spanish proverb, four persons are wanted to make a good salad: a spendthrift for oil, a miser for vinegar, a counsellor for salt, and a madman to stir all up.

ABRAHAM HAYWARD, *The Art of Dining*. (1852) "To dress a salad," says the learned Petrus Petronius, "you must have a prodigal to furnish the oil, a counselor to dispense the salt, a miser to dole out the vinegar, and a madman to stir it."

F. S. COZZENS, *Sayings*, p. 41. (1870)

<sup>14</sup> My salad days; When I was green in judgement.

SHAKESPEARE, *Antony and Cleopatra*, i, 5, 73. (1606)

<sup>15</sup> He that laboreth nothyng holy, but catcheth a patche of euery thyng, is mete to pycke a salet.

ROBERT WHITINTON, *Vulgaria*, p. 2. (1520) To be engaged in some trivial occupation.

Angisus . . . made the kyng to go pyke a salett.

JOHN BALE, BISHOP OF OSSORY, *The Actes of the Englysh Votaryes*, ii, 5b. (1550)

'Twas a good lady: we may pick a thousand salads ere we light on such another herb.

SHAKESPEARE, *All's Well that Ends Well*, iv, 5, 15. (1602)

I haue turnd the queane out of doors to picke a Sallet.

THOMAS DEKKER, *The Batchelars Banquet*. (1603) *Works* (Grosart), i, 176.

## SALT

<sup>1</sup> There is not in all her tall body a grain of salt. (Nulla in tam magnost corpore mica salis.)

CATULLUS, *Odes*. Ode lxxvi, l. 4. (c. 57 B. C.)

Quoted by QUINTILIAN, *Inst. Orat.*, vi, iii, 18. Catullus is evidently using salt as a synonym for grace, but Quintilian is talking about the salt of wit, Attic salt. The Greek proverbial phrase is ἄλμη οὐκ ἔρεστιν αὐτῷ (There is no salt in him).

They are such as have neither salt nor sause in them.

LAURENCE TOMSON, tr., *Calvin's Sermons on the Epistles to Timothie and Titus*, 688/1. (1579) "That which gives liveliness, freshness, or piquancy to a person's character."—O.E.D.

We have some salt of our youth in us.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 3, 50. (1601) See under YOUTH.

Manhood, learning, gentleness, virtue, youth, liberality, and such like, the spice and salt that season a man.

SHAKESPEARE, *Troilus and Cressida*, i, 2, 276 (1601)

A man . . . with still much of the salt of youth about him.

TROLLOPE, *The Belton Estate*. Ch. 14. (1865)

<sup>2</sup> Sprinkled with the salt of refinement. (Cum humanitatis sparsae sale.)

CICERO, *Ad Atticum*. Bk. i, epis. 13. (61 B. C.)

Whatever is salty and wholesome in speech is peculiar to the Attic people. (Quicquid est salsum aut salubre in oratione id proprium Atticorum est.)

CICERO, *Orator*. Ch. 26, sec. 90. (46 B. C.)

He had more of salt than of profusion (Plus salis quam sumptus habebat.)

CORNELIUS NEPOS, *De Viris Illustribus: Atticus*. (c. 40 B. C.) More taste than wealth. Quoted by MONTAIGNE, *Essays*, bk. iii, ch. 9. "Non ampliter, sed munditer convivium; plus salis quam sumptus" (A feast not profuse but elegant; more of salt than of expense).

Let your speech be always with grace, seasoned with salt. (ὁ λόγος ὅρων πάροτε ἐν χάριτι. ἁλατὶ ἡρτυμένος.)

New Testament: *Colossians*, iv, 6. (c. A. D. 59)

The Vulgate is, "Sermo vester semper in gratia sale sit conditus."

Attic salt. (Sal Atticum.)

PLINY, *Naturalis Historia*. Bk. xxxi, sec. 87 (c. A. D. 77) A proverbial phrase for refined wit.

Just as salt, if sprinkled freely over food, gives a special relish of its own, so in the case of those who have the salt of wit, there is something about their language which arouses in us a thirst to hear. (Ita hi quoque in dicendo habent quiddam. quod nobis faciat audiendi sitim.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi. ch. iii, sec. 19. (c. A. D. 80)

What neat repast shall feast us, light and choise Of Attick tast?

MILTON, *Sonnet: To Mr. Lawrence*. (a. 1674)

Triumph swam in my father's eyes, at the repartee: the Attic salt brought water into them.

STERNE, *Tristram Shandy*. Bk. v, ch. 3. (1760)

A turn for punning, call it Attic salt.

BYRON, *English Bards and Scotch Reviewers*, l. 68. (1809) The French say, "C'est un attique."

<sup>3</sup> Table without salt, mouth without saliva. (Table sans sel, bouche san salive.)

RANDLE COTGRAVE, *Dictionary: Sel*. (1611)

There is a Hebrew proverb, "Meat without salt is fit only for dogs."

<sup>4</sup> Ouer salt there is no sauour. (Sopra sal non è sapore.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578) See also under BEST.

Salt sauoureth, and seasoneth all things.

JOHN FLORIO, *Second Frutes*, p. 53. (1591)

Of all smells, bread; of all tastes, salt.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Above salt there's no savour.

TORRIANO, *Piazza Universale*, p. 70. (1666)

There is a Latin proverb, "Nil sole et sale utilius" (Nothing more useful than the sun and salt), and a Sanskrit one, "There are six flavors, and of them all salt is the chief"

<sup>5</sup> I never got salt to my porridge till I mounted at the Royal Exchange.

SAMUEL FOOTE, *The Patron* Act i. (1764) Never made any money.

<sup>6</sup> Salt spilt, is seldom taken clean up.

THOMAS FULLER, *Gnomologia*. No. 4065. (1732) From the Spanish, "Sal vertida, nunca bien cogida."

<sup>7</sup> His [Lot's] wife looked back from behind him, and she became a pillar of salt. (Respiciensque uxor eius post se, versa est in statuam salis.)

Old Testament: *Genesis*, xix, 26. (c. 550 B. C.)

<sup>8</sup> Help me to salt, help me to sorrow.

JOHN GLYDE, *Norfolk Garland*, p. 44. (1872)

That "to help one to salt is to help one to sorrow" is as firmly credited as the belief that good luck attaches to the picking up of pins or cast horse-shoes.

W. A. DUTT, *Norfolk Broads*, p. 338. (1903) "If you ask for salt you ask for sorrow" is another proverbial expression of this superstition.

<sup>9</sup> Seruice without salt, by the rite of England, is a Cuckholds fee, if he claime it.

RICHARD HARVEY, *Plaine Percevall*, p. 9. (1590) Here's no salt; cuckolds will run away with the meat.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>10</sup> Salt is pure and white—there is something holy in salt.

NATHANIEL HAWTHORNE, *American Note-Books*, 4 Oct., 1840.



1 Can that which is unsavoury be eaten without salt? (Aut poterit comedi insulsum, quod non est sale conditum?)

*Old Testament: Job*, vi, 6. (c. 350 B.C.)  
The poor sheep would eat him without salt (as they say).

SIR JOHN HARINGTON, *The Metamorphoses of Ajax* (1814), p. 3. (1596)  
She could eat me without salt.

JONATHAN SWIFT, *Polite Conversation*. Dial. i. (1738)

2 That he do, on no default,  
Euer presume to sit aboue the salt.

BISHOP JOSEPH HALL, *Satyr*s. Bk. ii, sat. 6. (1597) In former times, a large salt-cellar in the middle of the dining-table marked off the less honored guests from those more honored.  
Hee neuer drinks below the salt.

BEN JONSON, *Cynthia's Revels*. Act ii, sc. 2. (1599)

The best company makes the upper end of the table, and not the salt-cellar.

SIR THOMAS OVERBURY, *News from the Lower End of the Table*. (1613)

Hee . . . humbly sate  
Below the Salt, and munch'd his Sprat.  
UNKNOWN, *Wit Restor'd*, l. 43. (1658)

3 You never brought salt to the cat. You know not what it is to provide for a family.

JAMES KELLY, *Scottish Proverbs*, p. 388. (1721)

4 Give an Egyptian [a sixpence], . . . he will salt it down.

CHARLES G. LELAND, *The Egyptian Sketch-Book*, p. 57. (1873)

No one to hinder you from salting away as many millions as you can carry off!

R. W. CHAMBERS, *Maids of Paradise*. Ch. 7. (1902)

5 It is . . . a foolish bird that staieth the laying salt on her taile.

JOHN LYLX, *Euphues and His England* (Arber), p. 327. (1580) An allusion to the jocular advice given children that the way to catch birds is to put salt on their tails.

You catch birds by laying salt on their tayles.

JOHN CLARKE, *Paroemiologia*, p. 155. (1639)  
To catch regall birds, by laying salt upon their tailles.

EDMUND GAYTON, *Don Quixot*, p. 203. (1654)  
Such great achievements cannot fail  
To cast salt on a woman's tail.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto i, l. 278. (1664)

Men catch knowledge by throwing their wit on the posteriors of a book, as boys do sparrows by flinging salt upon their tails.

SWIFT, *A Tale of a Tub*. Sec. 7. (1704)  
My name is Finch—Betty Finch. . . . You can't catch me by throwing salt on my tail.

CHARLES LAMB, *Mr. H*—, Act ii. (1806)  
Plenty of subjects going about, for them that know how to put salt upon their tails.

DICKENS, *Great Expectations*. Ch. 4. (1858)

6 Salt is good: but if the salt have lost his salt-ness, wherewith will ye season it? Have salt in yourselves. (καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλὸν γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας.)

*New Testament: Mark*, ix, 50. (c. A.D. 55)  
Also Luke xiv, 34; *Matthew*, v, 13. The *Vulgate* is, "Bonum est sal: quod si sal insulsum fuerit: in quo illud condietis? Habete in vobis sal."

It is long before salt come to his saltnesse, but being once seasoned, it neuer looseth his savour.

JOHN LYLX, *Euphues* (Arber), p. 70. (1579)

7 As much out of order, as if the Salt had been thrown down, or an Hare had crossed his way.

ANDREW MARVELL, *The Growth of Popery*, p. 23. (c. 1678) To spill salt is considered unlucky, and when done at the table is supposed to forebode a quarrel between the two between whom the salt is spilt. To avert this, it is necessary for the person spilling the salt to throw a pinch of it over his left shoulder. Henry Holt, so he once told the compiler, did this at dinner one evening, and the very décolleté lady at his left, on whose back a few grains fell, turned to him with a smile and said, "You can't catch me that way,"—a clever blending of two proverbs.

Some account the falling of salt upon the table ominous.

JOHN FLAVEL, *Method of Grace*, iii, 50. (1681)  
The salt is spilt, to me it fell.

JOHN GAY, *Fables*. Pt. i, fab. 37. (a. 1732)  
You have overturned the salt, and that's a sign of anger.

SWIFT, *Polite Conversation*. Dial. ii. (1738)  
If the salt thou chance to spill,  
Token sure of coming ill.

SEBASTIAN EVANS, *Brother Fabian's MSS.* (1865)  
They threw the salt over their shoulders . . . in propitiation of the evil powers, when they spilled it at table.

HARRIET PRESCOTT SPOFFORD, *Three Quiet Ladies of the Name of Luce*. *Harper's*, Nov.. 1884, p. 889/1.

8 Ye are the salt of the earth. (ὁμεῖς ἐστέ τὸ ἅλας τῆς γῆς.)

*New Testament: Matthew*, v, 13. (c. A.D. 65)  
The *Vulgate* is, "Vos estis sal terrae." Christ is addressing those who have been persecuted and reviled for loyalty to Him.

Ye been the salt of the erthe and the savour  
CHAUCER, *The Somnour's Tale*, l. 488. (c. 1388)  
Of erthe ye ben cleped salt.

UNKNOWN, *Political Poems*. No. 21. (c. 1420)  
They are the truly excellent of the earth—its salt.

HENRY VENN, in CARUS, *Simeon*, p. 84. (1790)  
You will see Hunt—one of those happy souls  
Which are the salt of the earth.

SHELLEY, *Letter to Maria Gisborne*, l. 209. (1820)

Retired sea-captains, . . . some of the salt of the earth, who had formerly been the salt of the sea.

H. D. THOREAU, *Cape Cod*. Ch. 2. (1855) See

also TWAIN, *Life on the Mississippi*, ch. 8. (1874) BOUCHER, *The Case of the Baker Street Irregulars*, p. 98. (1940) WALLING, *A Corpse by Any Other Name*, p. 231. (1943) The salt of the earth, the hearts of gold.

PHYLLIS MCGINLEY, *Charlie's in Town*. (1940) In my estimation he is the cream of the earth.

MAYOR FRANK HAGUE, of Jersey City, speaking of Jimmy Walker, ex-mayor of New York City. See *American Mercury*, Feb., 1941.

They're the stuff to build the world with. Salt of the earth.

STEFAN HEYM, *Hostages*, p. 286. (1942) Not a work of art, . . . just the salt of the earth, that was all.

HELEN MACINNES, *Assignment in Brittany*, p. 184. (1942) *O.E.D.* says the phrase has been "in recent trivial use, the powerful, the aristocratic, the wealthy," but undoubtedly its prevailing sense now is the essentially good, true, humane and kindly.

<sup>1</sup> A grain of salt being added. (Addito salis grano.)

PLINY, *Naturalis Historia*. Bk. xxiii, sec. 8. (c. A. D. 77) Pliny is telling the story of Pompey, who, when he captured the palace of Mithridates, discovered there an antidote against poison which was "to be taken fasting, a grain of salt being added." Hence, the proverbial "cum grano salis," with a grain of salt, to accept a statement with a certain amount of reserve.

This is to be taken with a grain of salt.

JOHN TRAPP, *Commentary on Revelation*, vi. 11. (1647)

<sup>2</sup> Wee thanne mynde hauende of the salt that in the paleis wee eaten.

WYCLIF, tr., *Old Testament: Ezra*, iv, 14. (1332) You who haue eaten much salt out of your owne house.

STEFANO GUAZZO, *Civile Conversation*, i, 11b. (1581) Pettie, tr.

The real fact is . . . I have eaten the King's salt.

DUKE OF WELLINGTON, in GLEIG, *Life*. App. 702. (1809)

One does not eat a man's salt, as it were, at these dinners. There is nothing sacred in this kind of London hospitality.

THACKERAY, *The Newcomes*. Ch. 5. (1854)

One has no business to eat a man's salt and then say nasty things about him.

W. E. NORRIS, *Miss Sholto*. Ch. 1. (1889)

NOT WORTH HIS SALT, see under WORTH.

## II—Salt: Eating Salt Together

<sup>3</sup> Thou hast turned thy back on a great oath made by salt and board. (ἔρκον δ' ἀνοσφιλῆς μέγαν | ἄλας τε καὶ τράπεζαν.)

ARCHILOCHUS, *Iambics*. Frag. 96. Loeb. (c. 650 B. C.)

Where's the salt? and where the board? (ποῦ δ' ἄλας; ποῦ τράπεζα;)

DEMOSTHENES, *On the Embassy*. Sec. 190. (c. 340 B. C.) The salt of friendship.

Untrue to the salt. (ἄλας παρῆβαινον.)

DEMOSTHENES, *On the Embassy*. Sec. 191.

And the Lord spake unto Aaron, . . . it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee. (Dixitque Dominus ad Aaron, . . . Pactum salis est sempiternum coram Domino, tibi ac filiis tuis.)

*Old Testament: Numbers*, xviii, 19. (c. 550 B. C.)

Salt among the eastern nations was the type of hospitality, . . . which is the reason, probably, why it is named here in preference to bread, or other articles also in daily use at our tables.

ROBERT BLAND, *Proverbs*. Vol. i, p. 249. (1814)

It may be added that, while the St. James version of the *New Testament: Acts*, i, 4, reads, "Being assembled together," the Greek word συναλιζόμενος means literally "taking salt together," from ἄλας. or ἄλας, salt.

<sup>4</sup> As the saying goes, you cannot get to know a man until you have consumed the proverbial amount of salt in his company. (κατὰ τὴν παροιμίαν γὰρ οὐκ ἔστιν εἰδῆσαι ἀλλήλους πρὶν τοὺς λεγομένους ἄλας συναναλώσαι.)

ARISTOTLE, *Nicomachean Ethics*. Bk. viii, ch. 3, sec. 8. (c. 330 B. C.) See also *Eudemian Ethics*, vii, 2.

You have to hoe a row of corn with a man to know him.

H. W. THOMPSON, *Body, Boots and Britches*, p. 485. (1940)

<sup>5</sup> The well-known saying is true, men must eat many a peck of salt together before the claims of friendship are fulfilled. (Verumque illud est, quod dicitur, multos modios salis simul edendos esse, ut amicitiae munus expletum sit.)

CICERO, *De Amicitia*. Ch. xix, sec. 67. (44 B. C.)

A friend who has consumed with us in the course of time the proverbial bushel of salt. (τὸν θρυλούμενον ἐκείνου χρόνῳ τῶν ἁλῶν συγκατεθδοκῶς μέδιμνον.)

PLUTARCH, *Moralia: On Having Many Friends*, 94A. (c. A. D. 95) Repeated in 482B.

One should eat a bushel of salt with him whom he meaneth to make his friend.

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)

As Plutarch adviseth, one must eat *modium salis*, a bushel of salt with him, before he choose his friend.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iii, mem. 4, subs. 2. (1621)

Before you make a friend, eat a bushel of salt with him.

HERBERT, *Jacula Prudentum*. No. 626. (1640)

Before one can know a friend really well,

One must eat with him all the salt possible.

(Devant que bien l'on cognoisse un amy, Manger convient muy se sel avec lui.)

LE ROUX DE LINCY, *Proverbes Français*. Vol. ii, p. 217. (1859) Citing an old French proverb.

A more modern form is, "Pour bien connoître un homme, il faut avoir mangé un muid de sel avec lui" (To know a man well, it is necessary to have eaten a peck of salt with him). This is quoted by CERVANTES,

*Don Quixote*. Pt. i, ch. 1. The French also say of two persons whose friendship is not likely to last long, "Elles ne mangeront pas un minot de sel ensemble" (They won't eat a bushel of salt together).

<sup>1</sup> Trust nobody before you have eaten a peck of salt with him. (Nemini fidas, nisi cum quo prius modium salis absumpseris.)

ERASMUS, *Adagia*. Chil. ii, cent. i, No. 14. (1508)

Erasmus devotes nearly a page to this proverb. Included by TAVERNER, *Translations from Erasmus*, fo. 30, with the rendering, "Trust no man onles thou hast fyrst eaten a bushel of salte wyth hym."

You should eat a bushel of salt with a man before you trust him.

EDWARD WARD, *Female Policy*, p. 83. (1716)

<sup>2</sup> He that hath many friends eateth too much salt with his meat.

JAMES HOWELL, *Proverbs*, p. 19/1. (1659)

<sup>3</sup> Had it not beene better for thee to haue eaten salt with the Philosophers in Greece, then sugar with the courtiers of Italy?

JOHN LYLY, *Euphues* (Arber), p. 99. (1579)

Thou hadst better eat salt with the philosophers of Greece, than sugar with the courtiers of Italy.

FRANKLIN, *Poor Richard's Almanack*, 1740

<sup>4</sup> Don't wait for the proverbial bushel of salt. (οὐδ' ἀναμένει τὸν θρυλούμενον τῶν ἀλῶν.)

PLUTARCH, *Moralia: On Brotherly Love*. Sec. 482B. (C. A. D. 95)

The salt of his friendship opened the wounds of my gratitude, for I had eaten salt from his hand.

SADI, *Bustan*. Ch. v, Apologue 2. (c. 1257)

<sup>5</sup> They two did ever eat together at a common board. (οἱ μίαν ἀμφω ἑταῖροι ἀεὶ δαίνυντο τράπεζαν.)

THEOCRITUS, *Idyls: Hylas*. No. xiii, l. 38 (c. 270 B. C.)

Drawn by comradeship to eat of the same salt. (συσσίτια καθ' ἑταιρείαν συνελθούτων ἐπὶ τοὺς αὐτοὺς ἄλας.)

PHILO, *De Specialibus Legibus*. Bk. iii, sec. 96.

(C. A. D. 40) Philo refers to the eating of salt as a symbol of peace in *De Iosepho*, 210

Those at the salt and beans. (οἱ περὶ ἄλα καὶ κύαμον.)

PLUTARCH, *Symposium*. Bk. v, sec. 684E. (C. A. D. 95) Trespass not against the salt and the board. (ἄλα καὶ τράπεζαν μὴ παραβαίνειν.)

ZENOBIOUS, *Adagia*, i, 62. (C. A. D. 130)

Passe not over salt and the table. (Salem et mensam ne praetereas.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 10. (1508) Taverner, tr., fo. 57. (1550) Taverner adds, "As who shulde saye, neglecte not the company of frendes." Sometimes rendered,

"Salt and the table never wear off,"—one must never forget those whom one has entertained at table, or with whom one has eaten salt.

Salt, from its power of preserving bodies from putrefaction, was thought to have something in it of a divine nature, and was thence adopted as a symbol of perpetuity, and made use of as a means to conciliate friendship. The dread which many women feel on overturning a salt-cellar is doubtless a relict of the veneration in which this substance was anciently held.

ROBERT BLAND, *Proverbs*. Vol. i, p. 135. (1814)

## SALVATION

<sup>6</sup> What must I do to be saved? (τί με δεῖ ποιεῖν ἵνα σωθῶ;)

*New Testament: Acts*, xvi, 30. (C. A. D. 65) The *Vulgate* is, "Quid me oportet facere, ut salvus niam?"

I am the door: by me if any man enter in, he shall be saved. (ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται.)

*New Testament: John*, x, 9. (C. A. D. 110) The *Vulgate* is, "Ego sum ostium. Per me si quis introierit, salvabitur." Bâbism was founded upon this passage by Mirza Ali Mohammed, who told the people that he was the bâb or door through which all must pass to enter Paradise.

Salvation by the cross. (In cruce salus.)

THOMAS À KEMPIS, *De Imitatione Christi* Bk. ii, ch. 2. (c. 1420) There are two other related medieval proverbial phrases, "Salus per Christum redemptorem" (Salvation through Christ the Redeemer), and "In solo Deo salus" (Salvation comes from God alone) "Extra ecclesiam nulla salus" (Outside the church there is no salvation) is a maxim of the Roman Catholic Church, based upon the first article of the Athanasian creed. St. AUGUSTINE, *De Bapt.*, iv, c., xvii, 24, gives it in slightly different form, "Salus extra ecclesiam non est," referring back to St. Cyprian's dictum (*De Cath. Eccl. Unitate*, vi), "Habere non potest Deum patrem qui ecclesiam non habet matrem" (He cannot have God for his father who has not the church for his mother).

Despair of being saved "except thou be born again."

RICHARD BAXTER, *The Saint's Everlasting Rest* Ch. 6. (1650)

All that is necessary to salvation is contained in two virtues: faith in Christ, and obedience to laws.

THOMAS HOBBS, *Leviathan*. Ch. 43. (1651)

There may be salvation for a virtuous infidel

ADDISON, *The Spectator*, 16 Aug., 1712.

<sup>7</sup> Ye were as a firebrand plucked out of the burning. (Quasi torris raptus ab incendio.)

*Old Testament: Amos*, iv, 11. (c. 500 B. C.)

<sup>8</sup> Behold, now is the accepted time; behold, now is the day of salvation. (ἰδοὺ νῦν καιρὸς εὐπρόσληκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας.)

*New Testament: II Corinthians*, vi, 2. (A. D. 57) The *Vulgate* is, "Tempore accepto exaudivi te, et in die salutis adiuvi te."

- 1  
My salvation must its doom receive,  
Not from what *others*, but what *I* believe.  
JOHN DRYDEN, *Religio Laici*, l. 303. (1682)  
No man has the right to abandon the care of his  
salvation to another.  
THOMAS JEFFERSON, *Notes on Religion*. (1776)  
No one can be redeemed by another.  
SUBHADRA BHIKSHU, *A Buddhist Catechism*.  
(1888)
- 2  
Souls are not saved in bundles.  
EMERSON, *Conduct of Life: Worship*. (1860)
- 3  
The knowledge of sin is the beginning of  
salvation. (Initium est salutis notitia peccati.)  
EPICURUS, *Fragments*. Frag. 522. (c. 290 B.C.)  
See SENECA, *Ad Lucilium*. Epist. xxviii, sec. 9.
- 4  
What's better for a man than Salvation? (An  
quid est homini Salute melius?)  
PLAUTUS, *Asinaria*, l. 717. (c. 200 B.C.)  
I'm saved because I'm lost, yet if I'm not lost,  
I'm lost lots worse. (Salvos sum, quia pereo; si  
non peream, plane perierim.)  
PLAUTUS, *Truculentus*, l. 706. (c. 186 B.C.)
- 5  
He that will not be saved needs no preacher.  
JOHN RAY, *English Proverbs*, p. 21. (1670)  
He that will not be saved, needs no Sermon.  
THOMAS FULLER, *Gnomologia*. No. 2351. (1732)

## SALVE

See also Plaster

- 6  
Seik your sauce where you got your ail.  
FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)  
Seek your salve where you got your sore.  
JAMES KELLY, *Scottish Proverbs*, p. 292. (1721)  
FULLER, *Gnomologia*. No. 4090. (1732)  
Seek your sa' where you got your ail, and beg  
your barm where you buy your ale.  
HISLOP, *Proverbs of Scotland*, p. 257. (1862)
- 7  
Al which sores I haue salued vp with apt  
plasters.  
ABRAHAM FLEMING, *A Panoplie of Epistles*, p.  
52. (1576)  
I salved over that feeling.  
KINGSLEY, *Allon Locke*. Ch. 14. (1850)  
We hear that they have been salving over Pye.  
MRS. HENRY WOOD, *The Channings*, i, xi, 157.  
(1862)  
Endeavour to salve their wounded pride.  
BOSWORTH SMITH, *Carthage*, p. 373. (1878)
- 8  
Ley to this olde sor a newe salve.  
JOHN GOWER, *In Praise of Peace*, l. 122. (1399)  
Where there is no sore, there needes no salue.  
EDWIN SANDYS, *Sermons*, xxi, 363. (c. 1580)  
Different sores must have different salves.  
THOMAS FULLER, *Gnomologia*. No. 1283. (1732)
- 9  
This however was no Salve for the tender  
Consciences of the Quakers.  
UNKNOWN. *Gentleman's Magazine*, vi, 669/1.  
(1736)

You Unitarians could salve your consciences with  
the *equivoque*.

- CHARLES LAMB, *Unitarian Protests*. (1825)  
Jack salved his conscience over with the old plea  
of duty.  
R. S. SURTEES, *Mr. Sponge's Sporting Tour*. Ch.  
25. (1852)  
Ranald has this salve for his conscience.  
KINGSLEY, *Hereward the Wake*. Ch. 4. (1865)
- 10  
A salue there is for euery sore.  
UNKNOWN, *Scholehouse of Women*, l. 401.  
(1542)  
There's a salve for every sore.  
GEORGE GASCOIGNE, *Supposes*. Act ii, sc. 1.  
(1566) Cited by Clarke, Ray, and many  
others.  
Seek a salve for my sore.  
GEORGE PETTIE, *Petite Pallace*, p. 159. (1576)  
Would you haue . . . one salue for all sores?  
one sauce for all meates?  
JOHN LYLY, *Euphues* (Arber), p. 43. (1579)  
O ye Gods, haue ye ordeyned, . . . for euery sore  
a salue, for euery paine a plaster, leaving only  
loue remediless?  
JOHN LYLY, *Euphues* (Arber), p. 61.  
But let us hence, my sovereign, to provide  
A salve for any sore that may betide.  
SHAKESPEARE, *III Henry VI*, iv, 6, 88. (1591)

## SAMSON

- 11  
Sampson with his strong Body, had a weak  
Head, or he would not have laid it in a  
Harlot's lap.  
FRANKLIN, *Poor Richard's Almanack*, 1756.  
There is more of Sampson than of Solomon in  
him. i. e. great bodily strength but little sense  
ROBERT FORBY, *The Vocabulary of East Anglia*,  
p. 430. (a. 1825)
- 12  
He was somewhat given to women, . . . so  
hard it is to find a Sampson without a Dalila.  
THOMAS FULLER, *The Holy State*. Bk. iv, ch.  
20. (1642) Of Edward the Black Prince

## SAND

- 13  
Do you remember how small grains of sand  
are? yet if enough are placed in a ship, they  
sink it. (Numquid minutissima sunt grana  
arenarum? sed si arena amplius in navem mittatur,  
mergit illam.)  
ST. AUGUSTINE, *Confessions*. (A.D. 397)  
As Austin said, many grains and small sands sink  
a ship.  
ROBERT BURTON, *The Anatomy of Melancholy*,  
Pt. i, sec. ii, mem. iv, subs. 7. (1621)  
Many little sands gather'd to an heape, falle not  
to swallow a greet vessel.  
THOMAS ADAMS, *Works*, p. 708. (1630)  
Many sands will sink a ship.  
JOHN CLARKE, *Paroemiologia*, p. 11. (1639)  
RAY, *English Proverbs*, p. 118. (1670)  
Many Drops of Water will sink a Ship.  
THOMAS FULLER, *Gnomologia*. No. 3345. (1732)  
MANY LEAKS WILL SINK A SHIP, see LEAK.

<sup>1</sup> You seem to be putting sand in the bearings instead of oiling them.

J. J. CONNINGTON, *No Past Is Dead*, p. 140. (1942)

<sup>2</sup> [He] pays himself, and leaves Pitreichy to the long sands.

SIR J. L. FOUNTAINHALL, in BROWN, *Supplementary Decisions*, ii, 539. (1671) In the lurch.

How quickly were they put again to the long sands (as we say).

JOHN BROWN, *The Life of Faith*. Bk. i, ch. 2. (1678) In difficulties.

<sup>3</sup> The dangerous bar in the harbour's mouth is only grains of sand.

M. F. TUPPER, *Proverbial Philosophy: Of Trifles*. (1838)

<sup>4</sup> When I got to camp I warn't feeling very brash, there warn't much sand in my craw.

MARK TWAIN, *Huckleberry Finn*. Ch. 8. (1884)

In ch. 28 is the sentence, "She had more sand in her than any girl I ever see." "Sand," of course, is courage.

These girls haven't any sand.

CLYDE FITCH, *The Climbers*. Act i. (1901)

TO BUILD UPON SAND, *see* BUILDING.

OUR SANDS ALMOST RUN, *see under* DEATH.

THE SAND OUTRAN NUMBER, *see under* NUMBER.

## SANITY

<sup>5</sup> Sanity consists in not being subdued by your means.

EMERSON, *Conduct of Life: Considerations by the Way*. (1860)

Sanity is a madness put to good uses.

GEORGE SATAYANA, *Little Essays*, p. 146 (c. 1925)

<sup>6</sup> Who then is sane? He who is not a fool. (Quisnam igitur sanus? Qui non stultus.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 153 (35 B.C.)

He who can simulate sanity will be sane. (Qui poterit sanum fingere, sanus erit.)

OVID, *Remediorum Amoris*, l. 504. (c. 1 B.C.)

Every man has a sane spot somewhere.

R. L. STEVENSON AND LLOYD OSBOURNE, *The Wrecker*. (1892)

## SANTA CLAUS

<sup>7</sup> Not believe in Santa Claus! You might as well not believe in fairies. . . . Thank God! he lives and he lives forever.

FRANK (FRANCIS PHARCELLUS) CHURCH, *Is There a Santa Claus?* An editorial in the *New York Sun*, 21 Sept., 1897, written in response to a letter from eight-year-old Virginia O'Hanlon asking, "Please tell me the truth, is there a Santa Claus?"

<sup>8</sup> No sane local official who has hung up an empty stocking over the municipal fireplace

is going to shoot Santa Claus just before a hard Christmas.

ALFRED E. SMITH, *Newspaper Interview*, New York City, 30 Nov., 1933. Referring to New Deal handouts. The first known mention of shooting Santa Claus.

Nobody kills Santa Claus.

KENT, *Jason Burr's First Case*, p. 80. (1941)

## SARCASM

<sup>9</sup> Sarcasm I now see to be, in general, the language of the devil.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 4. (1836) Sarcasm is the questionable weapon of questionable intellects.

ROBERT G. DEAN, *Layoff*, p. 125. (1942)

<sup>10</sup> Keep a store of sarcasms, and know how to use them.

BALTASAR GRACIAN, *The Art of Worldly Wisdom*, xxxvii. (1647)

<sup>11</sup> This is rote sarcastikül.

ARTEMUS WARD (C. F. BROWNE), *A Visit to Brigham Young*. (1866)

SATAN, *see* Devil

## SATIETY

<sup>12</sup> There is satiety of all things, of sleep and love, of sweet song and the goodly dance. (πάντων μὲν κόπος ἐστίν.)

HOMER, *Iliad*. Bk. xiii, l. 636. (c. 850 B.C.)

Even honey may cloy, and the gladsome flowers of Aphrodite's garden. (κόρον δ' ἔχει | καὶ μέλι καὶ τὰ τέρπν' ἀνθε' Ἀφροδίσεια.)

PINDAR, *Nemean Odes*. No. vii, l. 52. (c. 485 B.C.) Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it. (Mel invenisti, comede quod sufficit tibi, ne forte satiatu evomas illud.)

*Old Testament: Proverbs*, xxv, 16. (c. 350 B.C.) Like the priest's runaway slave, I loathe the sweet wafers; it's bread I want, and now prefer to honeyed cakes. (Utque sacerdotis fugitivus liba recuso; | pane egeo iam mellitis potiore placentis.)

HORACE, *Epistles*. Bk. i, epis. x, l. 10. (20 B.C.)

The slave in the priest's household had been fed so constantly on sacrificial cakes that he ran away to get some plain fare.

The full stomach turns from the honey of Hybla. (Hyblaeum refugit satur liquorem.)

PETRONIUS, *Fragment*. No. 120. (c. A.D. 60)

Salomon . . . seith, sicut qui mel comedit multum, non est ei bonum: . . . To Engliche-men this is to mene . . . The man that moche hony eteth, . . . his mawe it englemeth [cloys].

WILLIAM LANGLAND, *Piers the Plowman*. Text B, Passus xv, l. 54. (1377)

And Salomon seith, "If thou hast founden hony, ete of it that suffeeth; for if thou ete of it out of measure, thou shalt spewe."

CHAUCER, *The Tale of Melibeus*, 2606. (c. 1386) Hony it selfe, if one have to mutch of it, seemeth nothing sweet.

GEORGE PETTIE, *Petite Pallace*, p. 269. (1576)

Honnie taken excessiueley cloyeth the stomacke though it be honnie.

JOHN LYL, *Euphues and His England* (Arber), p. 434. (1580)

The sweetest honey

Is loathsome in his own deliciousness  
And in the taste confounds the appetite.

SHAKESPEARE, *Romeo and Juliet*, ii, 6, 11. (1595)

A surfeit of the sweetest things

The deepest loathing to the stomach brings.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 2, 137. (1596)

They surfeited with honey and began  
To loathe the taste of sweetness, whereof a little  
More than a little is by much too much.

SHAKESPEARE, *I Henry IV*, iii, 2, 71. (1597)

Too much Cordial will destroy.

THOMAS FULLER, *Gnomologia*. No. 5262. (1732)

1  
Doest thou not know that the weak stom-  
acke if it be cloyed with one dyet doth soone  
surfet?

JOHN LYL, *Euphues* (Arber), p. 93. (1579)

There is nothing so satiating, so sickening, as  
plenty. (Il n'est rien si empeschant, si degousté,  
que l'abondance.)

MONTAIGNE, *Essays*. Bk. i, ch. 42. (1580)

They are as sick that surfeit with too much, as  
they that starve with nothing.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 6.

Abundance generates satiety. (Abondanza genera  
fastidio.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 175.  
(1856) The French say, "De la quantité, naît  
la satiété."

2  
Dull satiety blunts all eagerness of expecta-  
tion. (ἀπὸ γὰρ κόρος ἀμβλύνει | ἀλάνης ταχείας  
ἐπιθίας.)

PINDAR, *Pythian Odes*. No. i, l. 82. (470 B.C.)

"Satiety begets insolence," as the ancients have  
said. ("τίκει γὰρ κόρος ὕβριν," ὡς ὁ τῶν παλαιῶν  
λόγος.)

PHILO, *De Virtutibus*. Sec. 162. (c. A. D. 40) A  
proverbial phrase used by Solon, Theognis  
and frequently used by Philo.

Satiety begets distaste. (La satiété engendre le  
degoust.)

MONTAIGNE, *Essays*. Bk. ii, ch. 15. (1580)

3  
Full pigeons find cherries bitter.

JOHN WODROEPHE, *The Spared Houres of a  
Souldier*, p. 509. (1623) The French say, "À  
colombe sôul sont cerises amères" (To a sur-  
feited bird cherries are bitter).

## SATIRE

4  
How terrible a weapon is satire in the hand  
of a great genius!

COLLEY CIBBER, *Apology for His Life*. Ch. 2.  
(1740)

5  
Strange! that a Man who has wit enough to  
write a Satire should have folly enough to  
publish it.

FRANKLIN, *Poor Richard's Almanack*, 1742

6  
The satire should be like the porcupine,  
That shoots sharp quills out in every angry  
line.

BISHOP JOSEPH HALL, *Virgidemiae*, v. (1598)

Satires . . . must lance wide

The wounds of men's corruption; ope the side  
Of vice; search deep for dead flesh and rank sores.

JOHN DAY, *The Parliament of Bees*, v. (1641)

Satire should, like a polished razor keen,  
Wound with a touch that's scarcely felt or seen.

MARY WORTLEY MONTAGU, *To the Imitator of  
the First Satire of Horace*. (a. 1762)

7  
Satirists gain the applause of others through  
fear, not through love.

HAZLITT, *Characteristics*. No. 72. (1823)

8  
He who satire loves to sing  
On himself will satire bring.

GRUFFYDD HIRAETHOG, *Couplet*. (c. 1550)

George Borrow, tr.

Men ought to finde the difference between Salt-  
nesse and Bitternesse. Certainly, he that hath a  
Satyricall vaine, as he maketh others afraid of  
his Wit, so he had need be afraid of others Mem-  
ory.

FRANCIS BACON, *Essays: Of Discourse*. (1612)

When there's more Malice shown than Matter,  
On the Writer falls the Satyr.

FRANKLIN, *Poor Richard's Almanack*, 1747.

9  
It is difficult *not* to write satire. (Difficile est  
saturam non scribere.)

JUVENAL, *Satires*. Sat. i, l. 29. (c. A. D. 120)

10  
Satire or sense, alas! can Sporus feel?  
Who breaks a butterfly upon a wheel?

POPE, *Epistle to Dr. Arbuthnot*, l. 307. (1732)

"Sporus," Lord John Hervey.

Satire's my weapon, but I'm too discreet  
To run amuck, and tilt at all I meet.

POPE, *Horace: Satires*. Bk. ii, sat. i, l. 69. (1733)

11  
Satire will be always unpleasant to those that  
deserve it.

THOMAS SHADWELL, *A True Widow: Preface*.  
(1679)

12  
Satire is a sort of glass wherein beholders do  
generally discover everybody's face but their  
own.

SWIFT, *The Battle of the Books: Preface*. (1704)

Satire is always as sterile as it is shameful and as  
impotent as it is insolent.

OSCAR WILDE, *The English Renaissance of Art*.  
Lecture in New York, 9 Jan., 1882.

## SAUCE

13  
If the flemynges had achyued the prise ouer  
them, they had bene serued of the same sauce.

LORD BERNERS, tr., *Froissart*, i, 726. (1523)

They serue them with like sause, requitinge deathe  
for deathe.

RICHARD EDEN, tr., *The Decades of the Newe  
Worlde* (Arber), p. 70. (1555)

Hee thought to giue them a soppe of the same sauce.

ROBERT GREENE, *Euphues His Censure*. (1587)  
In *Works* (Grosart), vi, 223.

<sup>1</sup> Fire is the best of sauce. (τῶν ἡδυσμάτων τὸ πῦρ εἶναι κρᾶτιστον.)

EVENUS. (c. 450 B. C.) As quoted by PLUTARCH, *Moralia*, 50A, 126D, 697D, 1010C.

Mustard is a good Sauce, but Mirth is better.

THOMAS FULLER, *Gnomologia*. No. 3494. (1732)

HUNGER IS THE BEST SAUCE, see under HUNGER.

<sup>2</sup> Tho' the Sauce be good, yet you need not forsake the Meat for it.

THOMAS FULLER, *Gnomologia*. No. 5012. (1732)

<sup>3</sup> Whan she sawe sweete sauce began to waxe soure,

She waxt as sowre as he, and as well could lowre.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

SWEET MEAT WILL HAVE SOUR SAUCE, see under SWEET AND SOUR.

A crabb of the wood is sawce very good

For the crabb of the sea;

The wood of a crabb is good for a drabb  
That will not her husband obey.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

RAY, *English Proverbs*, p. 210. (1670)

<sup>4</sup> The same for Attius as for Tettius. (Attio idem, quod Tettio.)

MARCUS VARRO, *Testamentum*. Frag. 543, Bücheler. (c. 50 B. C.) Varro is saying that children born in ten months or eleven months after his death are to have equal rights under his will, but Attius and Tettius stand for any names, like Smith and Jones in English, and the phrase soon became proverbial.

As well for the coowe calf as for the bull.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

That that's good sawce for a goose, is good for a gander.

JOHN RAY, *English Proverbs*, p. 98. (1670) The French say, "Sauce bonne pour l'oie, est bonne pour le jars."

I could not justly complain, seeing that what was sause for a goose was sause for a gander.

HEAD AND KIRKMAN, *The English Rogue*, ii, 129. (1671)

What's sauce for a goose is sauce for a gander.

JONATHAN SWIFT, *Polite Conversation*. Dial. ii. (1738)

A proverb of large equity . . . declares that "sauce for the goose is sauce for the gander."

R. D. BLACKMORE, *Perlycross*. Ch. 35. (1894)

In frequent use, recently by PHOEBE A. TAYLOR, *Going, Going, Gone*, p. 103. (1943)

<sup>5</sup> More sauce than pig.

UNKNOWN, *Poor Robin's Almanack*, sig. C7. (1671) SWIFT, *Polite Conversation*. Dial. ii. (1738) The French say, "La sauce vaut mieux que le poisson" (The sauce is better than the fish).

## SAVAGE

<sup>6</sup> A savage is a man of one story, and that one story a cellar. When a man begins to be civilized, he raises another story. . . . The savage is a man one story deep; the civilized man is thirty stories high.

H. W. BEECHER, *Address*, Liverpool, Eng., 16 Oct., 1863. A German epigram, "Der civilisierte Wilde ist der schlimmste aller Wilden" (The civilized savage is the worst of all savages), is attributed to C. J. Weber.

<sup>7</sup> Ere the base laws of servitude began,  
When wild in woods the noble savage ran.

DRYDEN, *The Conquest of Granada*. Pt. i, act i, sc. 1. (1670)

<sup>8</sup> No one is so savage that he cannot be tamed. (Nemo adeo ferus est, ut non mitescere possit.)

HORACE, *Epistles*. Bk. i, epis. i, l. 39. (20 B. C.)

<sup>9</sup> The savage is to ages what the child is to years.  
SHELLEY, *The Defence of Poetry*. (1821)

<sup>10</sup> Savageness begets savageness.

HERBERT SPENCER, *Education*. Ch. 3. (1861)

## SAVING

See also Economy, Sparing, Thrift

<sup>11</sup> All I've saved to buy a coffin must go to pay the fine. (οὐ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλῶν ἀπέρχομαι.)

ARISTOPHANES, *The Acharnians*, l. 691. (425 B. C.)

<sup>12</sup> Saving in season, spending with reason, make the good household. (Amasser en saison, dépenser par raison, font la bonne maison.)

ROBERT BLAND, *Proverbs*, i, 268. (1814)

<sup>13</sup> The groat is ill-saved that shames its master.  
WILLIAM CAMDEN, *Remains* (1870), p. 332. (1605) Cited by Ray, Fuller, and Trench.

<sup>14</sup> Save up your gains lest you go short some day. (Ne tibi quid desit, quod quaesisti, utere parce.)

CATO (?), *Disticha*. Bk. i, No. 24. (c. 175 B. C.) Keep some till more come.

PARTRIDGE, *Dictionary of Clichés: Saving*. (1941)

PREPARE FOR A RAINY DAY, see under DAY.

<sup>15</sup> 'Tis not all saved that's put i' the purse.

JOHN CLARKE, *Paroemiologia*, p. 45. (1639)

All is not won, that is put in the Purse.

THOMAS FULLER, *Gnomologia*. No. 531. (1732)

All is not gain that is got into the purse.

STERNE, *Tristram Shandy*. Bk. iii, ch. 30. (1767)

<sup>16</sup> Save something for the man that rides on the white horse. For old age, when the head grows white.

JOHN CLARKE, *Paroemiologia*, p. 129. (1639)  
RAY, p. 139; FULLER, No. 4068.

Keep something for the sore feet. Save something for age, distress, and necessity.

JAMES KELLY, *Scottish Proverbs*, p. 226. (1721)  
Jack would feel a little consarn for not being able to lay past anything for the *sore foot*.

WILLIAM CARLETON, *The Three Tasks*. (1830)

1 He that saveth his dinner will have the more for supper.

JOHN CLARKE, *Paroemiologia*, p. 241. (1639)

RAY, p. 79; FULLER, No. 2288. From the French, "Qui garde son disne il a mieux à souper." Ray interprets it to mean, "He that spares when he is young, may the better spend when he is old."

2 All things are cheap to the saving, dear to the wasteful.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

The thrifty maxime of the wary Dutch, is to save all the money they can touch.

FRANKLIN, *Poor Richard's Almanack*, 1734.

'Tis less discredit to abridge petty charges, than to stoop to petty gettings.

FRANKLIN, *Poor Richard's Almanack*, 1738.

If you'd be wealthy, think of saving more than of getting: The Indies have not made Spain rich, because her Outgoes equal her Incomes.

FRANKLIN, *Poor Richard's Almanack*, 1743.

The Germans say, "Sparen ist grössere Kunst als erwerben" (There is more art in saving than in getting).

For Age and Want save while you may;

No morning Sun lasts a whole Day.

FRANKLIN, *Poor Richard's Almanack*, 1754.

3 Lay Things by; they may come to use.

THOMAS FULLER, *Gnomologia*. No. 3154. (1732)

Who nothing save, shall nothing have.

THOMAS FULLER, *Gnomologia*. No. 6338.

4 No Alchymy to saving.

HERBERT, *Jacula Prudentum*. No. 119. (1640)

No alchymy like to thrift.

SAMUEL PALMER, *Proverbs*, p. 162. (1710)

5 Too late is saving at the bottom. (Sera in fundo parsimonia.)

PONTANUS, *Collectio Proverbiorum*, p. 192.

(1778) Quoting Seneca. It's too late to save when the purse is empty. TOO LATE TO SPARE WHEN ALL IS SPENT, *see under SPARING*

6 It is stupid to save when you know not for whom you are saving. (Quod nescias cui serves stultum est parcere.)

PUBLILIUS SYRUS, *Sententiae*. No. 583. (c. 43 B. C.)

What are you saving for? You can't take it with you.

VIRGINIA PERDUE, *The Singing Clock*. Ch. 2. (1941) *See under RICHES*.

7 A good sayer is a good server.

JOHN RAY, *English Proverbs*, p. 350. (1678)

Some savers in a house do well.

JOHN RAY, *English Proverbs*, p. 198. (1678)

8 Hang saving; bring us up a half-p'orth of cheese.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

9 Laying up in store for themselves a good foundation against the time to come. (*ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον.*)

*New Testament: I Timothy*, vi, 19. (c. A. D. 60)

The *Vulgate* is, "Thesaurizare sibi fundamentum bonum in futurum." FOR A RAINY DAY, *see under DAY*.

10 Saving is the first getting.

TORRIANO, *Piazza Universale*, p. 265. (1666)

FULLER, *Gnomologia*. No. 4069. (1732)

A little saving is no sin.

JOHN WOLCOT, *Works*, ii, 313. (1792) Cited as a proverb "that economic souls revere."

11 Kype [scrape] and save, and thou schalle have;

Frest [lend] and leve, and thou schalle crave; Walow and wast, and thou schalle want.

UNKNOWN, *Reliquiae Antiquae*, i, 316. (c. 1450)

Of saving cometh having.

THOMAS DRAXE, *Bibliotheca*, p. 196. (1633)

RAY, p. 139; FULLER, No. 6106.

It is saving, not getting that is the mother of riches.

WALTER SCOTT, *Journal*, 20 April, 1829.

12 To save a snuff he throws away whole candles.

UNKNOWN, *Cornish Proverbs*, in *Notes and Queries*. Ser. iii, vol. vi, p. 495. (1864)

TO SAVE AT THE SPIGOT, *see under SPARING*.

A PENNY SAVED IS A PENNY GOT, *see under PENNY*.

## SAVING

"They say" *see under Speech*

### I—Saying and Doing

See also *Preaching and Practice; Word and Deed*

13 They say one thing, but do another. (*ἀλλὰ μὲν λέγουσιν, ἀλλὰ δὲ πράττουσιν.*)

AESOP, *Fables: The Wolf and the Old Woman*.

(c. 570 B. C.) A wolf, passing a house, heard an old woman say to a crying child that if it didn't stop crying she would throw it to the wolf, and so the wolf waited a long time. But finally he heard the woman saying, "If the wolf comes here, we will kill him," and went on his way disgusted.

14 Do as we say, and not as we do. (Faisons ce que nous disons, et ne faites pas ce que nous faisons.)

BOCCACCIO, *Decameron*. Day iii, tale 7. (c.

1350) The French by Sabatier de Castres.

Take ye no heade to that which I do, but marke that which I say.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 139. (1574) Pettie, tr.



Do you that good which I say, not that ill which I do. (Haz lo que bien digo, y no lo que mal hago.)

FERNANDO DE ROJAS (?), *Celestina*, p. 27. (a. 1499) Mabbe, tr.

Do as the friar saith, not as he doth.

JOHN RAY, *English Proverbs*, p. 7. (1670)

Preachers say, Do as I say, not as I do.

JOHN SELDEN, *Table-Talk: Preaching*. (1689)  
The common saying of "Do as I say, not as I do," is usually reversed in the actual experience of life.

SAMUEL SMILES, *Self-Help*. Ch. 2. (1859)

They speken, but they bente never his bowe.

CHAUCEUR (?), *Troilus and Cressida*, ii, 861. (c. 1380) See under ROBIN HOOD.

Who can say bet than he, who can do werse?

CHAUCEUR, *The Squieres Tale*, l. 592. (c. 1388)

The more there's said the less there's done.

GEORGE COLMAN, SR., *Polly Honeycombe*. Sc. 1. (1760) Quoted as "an old and true saying."

He who speaks without modesty will perform with difficulty.

CONFUCIUS, *Analects*. Bk. xiv, ch. 21. (c. 500 B.C.) Legge, tr.

Doing is better than saying.

THOMAS DRAXE, *Bibliotheca*, p. 41. (1633)

Talking big signifies little. Doing is all.

OSWALD DYKES, *English Proverbs*, p. 124. (1709)

Nothing happens from saying so.

*Meditations in Wall Street*, p. 135. (1940)

No sooner said than done, so acts your man of worth. (Dictum factumque facit frux.)

ENNIUS, *Annals*. Bk. ix, frag. 315, Loeb. (c. 180 B.C.)

No sooner said than done. (ἄμ' ἔπος ἄμ' ἔργον.)

DIOGENIANUS, *Adagia*, i, 36. (c. A. D. 125)

At the same time said and done. (Simul et dictum et factum.)

ERASMUS, *Adagia*, ii, ix, 72. (1508)

So said, so done.

SHAKESPEARE, *The Taming of the Shrew*, i, 2, 186. (1594)

No sooner said than done.

HEAD AND KIRKMAN, *The English Rogue*. Pt. ii, ch. 8. (1671) MOIR, *Mansie Waugh*. Ch. 17. (1824) BOLDREWOOD, *Robbery Under Arms*. Ch. 40. (1888)

From the said vnto the deed there is a great throw. (Dal detto al fatto ci è un grande tratto.)

JOHN FLORIO, *Firste Fruites*, fo. 18. (1578) Repeated on fo. 29.

It's a long step from saying to doing. (Del dicho al hecho hay gran trecho.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615)

The French say, "De parole à l'action, le chemin est long."

He can talk, but he can't do. (Nēng shuo pu nēng hsing.)

DOOLITTLE, *Chinese Vocabulary*, ii, 193. (1872)

I'm always talking and never doing.

ST. JOHN ERVINE, *John Ferguson*. Act i. (1919)

Well done is better than well said.

FRANKLIN, *Poor Richard's Almanack*, 1737.

Many talk like Philosophers, and live like Fools.

THOMAS FULLER, *Gnomologia*. No. 3358. (1732)

Saiyng and dooyng are two thingis.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

To saye and doe are twoe thynges.

THOMAS WILSON, *Upon Usury*, p. 249. (1572)

Saying is a different thing from doing. (Le dire est aultre chose que le faire.)

MONTAIGNE, *Essays*. Bk. ii, ch. 31. (1580) The Italians say, "Il dire è una cosa, il fare è un'altra."

I see that saying and doing are two things.

BUNYAN, *Pilgrim's Progress*, i, 82. (1678)

Saying and Doing have quarrel'd and parted.

FRANKLIN, *Poor Richard's Almanack*, 1756.

Saying is one thing and doing's another.

H. AND J. SMITH, *Drury Lane Hustings*. (1812)

It is as folk dooe, and not as folk saie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Trust on the deed and not in gay speeches.

JOHN LYLY, *Secreta Secretorum*. (c. 1606)

Acta exteriora indicant interiora secreta. Look at what is done and not at what is said.

SIR JAMES MARTIN, *Caine v. Coulson*. (c. 1880) 1 H.&C., 764.

What pity 'tis, one that can speak so well, Should, in his actions, be so ill.

PHILIP MASSINGER, *The Parliament of Love*. Act iii, sc. 3. (1624)

That you can speak so well, and do so ill!

MASSINGER, *Fatal Dowry*. Act iv, sc. 4. (1632)

It is a beautiful harmony when doing and saying go together. (C'est une belle harmonie, quand le faire et le dire vont ensemble.)

MONTAIGNE, *Essays*. Bk. ii, ch. 31. (1580)

By all means let us do as we say. (πάνυ μὲν οὖν ποιῶμεν ἥπερ καὶ λέγομεν.)

PLATO, *Laws*. Bk. vi, sec. 752A. (c. 345 B.C.)

Such things are easier said than done. (Magis istuc percipimus lingua dici, quam factis fore.)

PLAUTUS, *Asinaria*, l. 162. (c. 200 B.C.)

It is more unpleasant for me to say it than to do it. (μοι δυσκολώτερον ἢν εἰπεῖν ἢ πράξειν.)

JULIUS CAESAR, to Metellus, after threatening to kill him for his interference. (49 B.C.)

See PLUTARCH, *Lives: Caesar*. Ch. 35.

Easier said than done. (Id dictu quam re, ut pleraque, facilius erat.)

LIVY, *History*. Bk. xxxi, sec. 38. (c. 10 B.C.)

That is . . . sooner said than done.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

'Tis better said than done.

SHAKESPEARE, *III Henry VI*, iii, 2, 90. (1591)

Shakespeare used the phrase in his second play and never afterwards.

That's easier said than done.

DAVID GARRICK, *Neck or Nothing*. Act i, sc. 1. (1766) MOIR, *Mansie Waugh*, ch. 9. (1824) SMEDLEY, *Frank Fairlegh*, ch. 51. (1850) etc., etc. The French say, "Aisé à dire et difficile à faire."

<sup>1</sup> Energetic talkers, lazy doers. (Lingua factiosi, inertes opera.)

PLAUTUS, *Bacchides*, l. 542. (190 B. C.)

Talkers are no good doers.

SHAKESPEARE, *Richard III*, i, 3, 352. (1592)

Great talkers are never great doers.

THOMAS MIDDLETON, *Blurt*. Act i, sc. 1. (1602)

Great talkers, little doers.

FRANKLIN, *Poor Richard's Almanack*, 1733.

<sup>2</sup> The greatest talkers are always the least doers.

JOHN RAY, *English Proverbs*, p. 147. (1670)

The boldest talkers are not always the greatest doers.

L'ESTRANGE, tr., *Aesop's Fables*, p. 360. (1692)

Much talkers, little walkers.

JONATHAN SWIFT, *Letter*, 28 March, 1711.

Large of mouth and short of hand. (Largo di bocca, stretto di mano.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 199. (1858) The French say, "Les grands diseurs ne sont pas grands faiseurs"; or, "Les gens qui ont peu d'affaires sont de très grands parleurs."

Tall talk is seldom followed by true action. (Kao t'an hûo lun, mu yu yi tien shih hsing.)

SCARBOROUGH, *Chinese Proverbs*. (1875)

See also WORD AND DEED

<sup>3</sup> It is not a question of talking, but of steering the ship. (Non est loquendum, sed gubernandum.)

SENECA, *Ad Lucilium*. Epis. cviii, sec. 37. (C. A. D. 64) Quoted by MONTAIGNE, i, 24.

The French rendering is, "Il ne s'agit pas de parler, mais de conduire le vaisseau."

<sup>4</sup> Good thy acts, though ill thy speech. (δρῶν γὰρ εὖ κακῶς λέγεις.)

SOPHOCLES, *Fragments*. Frag. 771, Nauck, p. 312. (c. 425 B. C.) Quoted by PLUTARCH, *Moralia*, 810C.

Some men never spake a wise word, yet do wisely.

SIR THOMAS OVERBURY, *Crumms Fal'n from King James's Table*. (c. 1614)

Speaking in deeds and deedless in his tongue

SHAKESPEARE, *Troilus*, iv, 5, 98. (1601)

<sup>5</sup> Said, done. (Dictum factum.)

TERENCE, *Andria*, l. 382. (166 B. C.) Cited by ERASMUS, *Adagia*, iii, vi, 85, together with a Greek proverb, *ῥεχθὲν καὶ πράχθελν* (Said and done), stemming, perhaps, from HOMER, *Iliad*, i, 108, "Neither a good word nor deed have you brought to pass."

Done and said. (Factis et dictis.)

TERENCE, *Eunuchus*, l. 941. (161 B. C.)

I will forward your wishes by what I do and say. (Faciamque et dicam.)

TERENCE, *Phormio*, l. 1051. (161 B. C.)

<sup>6</sup> Men say wel that do wel.

UNKNOWN, *British Bibliography*, iv, 283. (1536) We wil do wel and say wel, but il goes the boat without an ore. (Ben faremo, ben diremo.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578) Not to say well, but to do well. (Non à bien dire, mais à bien faire.)

MONTAIGNE, *Essays*. Bk. i, ch. 39. (1580) Yoke together . . . my doing well With my well saying.

SHAKESPEARE, *Henry VIII*, iii, 2, 150. (1612)

Say well and do well end with one letter;

Say well is good, but do well is better.

JOHN CLARKE, *Paroemiologia*, p. 194. (1639)

FULLER, No. 6447; FITZGERALD, *Polonius*.

## II—Saying and Thinking

<sup>7</sup> The Holy One, blessed be He, hates a person who says one thing with his mouth and another in his heart.

*Babylonian Talmud: Pesachim*, fo. 113b. (c. 450) There be many Wise Men, that have Secret Hearts, and Transparent Countenances.

FRANCIS BACON, *Essays: Of Cunning*. (1597) Peace on the forehead and war in the mind. (Pace in fronte, e guerra in mente.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 201. (1856) An Italian proverb. Another is, "Il volto sciolto, i pensieri stretti" (The face open, and the mind closed). See CAHIER, p. 216.

<sup>8</sup> He that speaks me fair and loves me not, I'll speak him fair and trust him not.

JOHN RAY, *English Proverbs*, p. 19. (1678)

<sup>9</sup> To have one thought locked in the breast, another ready on the tongue. (Aliud clausum in pectore aliud in lingua promptum habere.)

SALLUST, *Bellum Catilinae*. Ch. 10. (c. 41 B. C.) The carl spak oo thing, but he thoghte another.

CHAUCER, *The Freres Tale*, l. 270. (c. 1386)

I can't tell what is in your heart; I merely hear what your mouth says.

ARTHUR E. MOULE, *Proverbs from Ningpo*. (DOOLITTLE, *Chinese Vocabulary*, ii, 327. 1872)

<sup>10</sup> When fairest we speak, falsest we think.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 91. (c. 900)

Many a one says well, and thinks ill.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Face-flatterer and back-biter are the same.

TENNYSON, *Merlin and Vivian*, l. 822. (1870)

## SCANDAL

See also Calumny, Gossip, Slander

<sup>11</sup> You know the old proverb—"Everything in turn, except scandal, whose turn is always."

R. D. BLACKMORE, *Springhaven*. Ch. 18. (1887)

<sup>12</sup> Dead scandals form good subjects for dissection.

LORD BYRON, *Don Juan*. Canto i, st. 31. (1818)

That abominable tittle-tattle  
Which is the cud eschew'd by human cattle.  
LORD BYRON, *Don Juan*. Canto xii, st. 43. (1820)

1  
As smoke from fire, so ill fame rises from scandal. (Ex igne ut fumus, sic fama ex crimine surgit.)

CATO (?), *Collectio Monostichorum*, l. 14. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

On eagles' wings immortal scandals fly,  
While virtuous actions are but born and die.  
STEPHEN HARVEY, tr., *Juvenal*, ix, 104. (1693)  
A Lye has no Leg, but a Scandal has Wings.

THOMAS FULLER, *Gnomologia*. No. 263. (1732)  
A word of scandal spreads like a spot of oil.

MARCEL PROUST, *Du Côté de Chez Swann*. Pt. iii, p. 313. (1913) Quoting an old proverb

2  
O, rolled shal I been on many a tonge!  
Through-out the world my belle shal be ronge.  
CHAUCER (?), *Troilus*. Bk. v, l. 1061. (c. 1380)

3  
To converse with Scandal is to play at Losing Loadum; you must lose a good name to him. before you can win it for yourself.

WILLIAM CONGREVE, *Love for Love*. Act i, sc. 11. (1695) In "Losing Loadum" the game is to lose tricks.

In the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.  
LORD CHESTERFIELD, *Letters*, 19 Oct., 1748. Repeated 15 Jan., 1753.

4  
Love and scandal are the best sweeteners of tea.

HENRY FIELDING, *Love in Several Masques*. Act iv, sc. 2. (1728)

Scandal's the sweetener of a female feast.

YOUNG, *Love of Fame*. Sat. vi, l. 353. (1728)  
Her tea she sweetens, as she sips, with scandal.

SAMUEL ROGERS, *Written to Be Spoken by Mrs. Siddons*. (a. 1855) The Dutch say, "The shyest woman has courage enough to talk scandal."

5  
Scandal will rub out like dirt when it is dry.

THOMAS FULLER, *Gnomologia*. No. 4076. (1732)

No mud can soil us but the mud we throw.

J. R. LOWELL, *To G. W. Curtis*. (1874)

6  
It must be that scandals come, but woe to him by whom the scandal cometh.

JAMES CARDINAL GIBBONS, *The Faith of Our Fathers*. Ch. 3. (1876) Quoted from an unknown source.

7  
The art of correcting scandal is to ignore it; to combat it prejudices your own case. (Arte de reformer la murmuracion, no hacer caso; impugnaria causa perjuicio.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 205. (1647)

8  
We are always ready to believe a scandal. (Nos in vitium credula turba sumus.)

OVID, *Fasti*. Bk. iv, l. 312. (c. A. D. 8)

9  
Full oft hath little gain fallen to the lot of scandal-mongers. (ἀκέρδεια λέλογχεν θαιμινά κακαγόρος.)

PINDAR, *Olympian Odes*. No. i, l. 53. (476 B. C.)

10  
Greatest scandal waits on greatest state.

SHAKESPEARE, *Rape of Lucrece*, l. 1006. (1594)

No scandal about Queen Elizabeth, I hope?

SHERIDAN, *The Critic*. Act ii, sc. 1. (1779)

Never yet

Was noble man but made ignoble talk.

TENNYSON, *Lancelot and Elaine*, l. 1080. (1870)

11  
For my part, I believe there never was a scandalous tale without some foundation.

SHERIDAN, *The School for Scandal*. Act ii, sc. 2. (1777) See also under True.

12  
Scandal is but amusing ourselves with the faults, foibles, follies, and reputations of our friends.

ROYALL TYLER, *The Contrast*. Act ii. (1787)

Scandal is merely the compassionate allowance which the gay make to the humdrum. Think how many blameless lives are brightened by the blaz-ing indiscretions of other people.

H. H. MUNRO (SAKI), *Reginald at the Carlton*. (1904)

THEY SAY, see under SPEECH.

## SCAPEGOAT

13  
And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. . . . The goat, on which the lot fell to be the scapegoat, shall . . . go for a scapegoat into the wilderness. (Cuius autem in caprum emissarium . . . emittat eum in solitudinem.)

*Old Testament: Leviticus*, xvi, 8–10. (c. 570 B. C.) The word "scapegoat" was, according to *O.E.D.*, apparently invented by William Tindale in his translation of 1530 to express what he believed to be the literal meaning of the Hebrew text. The same interpretation is expressed by the *Vulgate*, *caper emissarius*, whence the French *bouc émissaire*.

Our Saviour . . . was both the sacrificed Goat and the Scape Goat.

THOMAS HOBBS, *Leviathan*. Ch. 41. (1651)

That scape-goose, Lord Halifax.

WALPOLE, *Letter to Hertford*, 12 May, 1765.

He was noted for a scape-rat.

SOUTHEY, in *Quarterly Review*, xlv, 286. (1831)

14  
Beating with twigs and squills like unto a scapegoat. (βαπίζοντες | . . . κράδῃσι καὶ σκίλλῃσιν ὥστε φάρμακον.)

HIPPONAX, *Fragments*. Frag. 48. (c. 550 B. C.)

Frgs. 48–52 are concerned with scapegoats. Lycophron states that, when famine or plague or other mischief visited a city, the citizens led out to sacrifice the ugliest of them all, beat him with rods of wild fir, and then finally burnt him.

## SCAR, see Wound

## SCENES

<sup>1</sup> His Nuns are good, which on the Stage are shown,  
And, sure, behind our Scenes you'll look for none.

JOHN DRYDEN, *The Assigination: Epilogue*, l. 21. (1672)

Murders and executions are always transacted behind the scenes in the French theatre.

JOSEPH ADDISON, *The Spectator*. No. 44. (1711)  
I, who have been behind the scenes, both of pleasure and business.

LORD CHESTERFIELD, *Letters*, 18 Feb., 1748.  
[She] was behind the scenes in many fashionable families.

MARIA EDGEWORTH, *The Absentee*. Ch. 5. (1812)  
Behind the scenes. In private; behind what the public sees, esp. in relation to important events.

PARTRIDGE, *Dictionary of Clickés: Behind*. (1941)

## SCHEME

<sup>2</sup> The best-laid schemes o' mice an' men  
Gang aft agley.

ROBERT BURNS, *To a Mouse*. (1785) Often misquoted "plans," a recent example being FREEMAN, *Mr. Preston Explains*, ch. 6. (1940) The French say, "Brebis comptées, le loup les mange" (After you've counted your sheep, the wolf eats them).

<sup>3</sup> This deep-laid scheme.

WILLIAM ROBERTSON, *History of Scotland*. Ch. 3. (1759)

Men come and go, lay schemes, and alter them.  
WALTER SCOTT, *Woodstock*. Ch. 32. (1826)

## SCHOLAR

<sup>4</sup> O scholar, if your scholarship affords no gain to men, you merit not admiration but contempt.

ABU'L ALA, *Sakl al Zand (The Falling Spark of Tinder)*. No. 16. (c. 1000)

<sup>5</sup> A scholar on whose clothes vermin is found is worthy of death.

*Babylonian Talmud: Shabbath*, fo.114a.(c.450)

<sup>6</sup> A meer scholar, a meer ass.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. I, sec. II, mem. 3, subs. 15. (1621) CLARKE, *Paroemiologia*, p. 151. (1639) HOWELL, *English Proverbs*, p. 3. (1659)

<sup>7</sup> The scholar teacheth his master.

JOHN CLARKE, *Paroemiologia*, p. 4. (1639)

The scholar may waur [be better than] the teacher by a time.

JAMES KELLY, *Scottish Proverbs*, p. 310. (1721)

<sup>8</sup> A scholar at court is an ass among apes.

JOHN CLARKE, *Paroemiologia*, p. 145. (1639)  
FULLER, *Gnomologia*. No. 322. (1732)

<sup>9</sup> The scholar who cherishes his comfort is unworthy to be called a scholar.

CONFUCIUS, *Analects*. Bk. xiv, ch. 3. (c.500 B. C.)

<sup>10</sup> A scholar is the favorite of Heaven and earth, the excellency of his country, the happiest of men.

EMERSON, *Essays: Literary Ethics*. (1838)

Every scholar is surrounded by wiser men than he.

EMERSON, *Essays: Clubs*. (1877)

<sup>11</sup> Every good Scholar is not a good School-master.

THOMAS FULLER, *Gnomologia*. No. 1417. (1732)

<sup>12</sup> A mere scholar, who knows nothing but books, must be ignorant even of them.

WILLIAM HAZLITT, *The Ignorance of the Learned*. (1821)

A scholar is like a book written in a dead language: it is not every one that can read it.

WILLIAM HAZLITT, *Commonplaces*. No. 13. (1823)

<sup>13</sup> A diligent Scholar, and the Master's paid.

HERBERT, *Jacula Prudentum*. No. 185. (1640)

<sup>14</sup> A scholar may be gulled thrice, a soldier but once.

JAMES HOWELL, *Proverbs*. p. 11. (1659)

<sup>15</sup> The history of scholarship is a record of disagreements.

CHARLES E. HUGHES, *Speech*, in Washington, 7 May, 1936.

<sup>16</sup> To this day is every Scholar poor.

CHRISTOPHER MARLOWE. (a. 1593) As quoted by BURTON, *Anatomy of Melancholy*, i, ii, iii, 15.

Mark what ills the scholar's life assail,  
Toil, envy, want, the patron, and the jail.

SAMUEL JOHNSON, *The Vanity of Human Wishes*, l. 159. (1748)

Poverty is the common fate of scholars.

HART, *700 Chinese Proverbs*. No. 474. (1937)

<sup>17</sup> The ink of the scholar is more holy than the blood of the martyr.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 94.

<sup>18</sup> He is yet a scholar, than which kind of man there is nothing so simple, so sincere.

PLINY, of Isaeus, the Greek sophist. (c. A. D. 75) As quoted by BURTON, *Anatomy of Melancholy*, i, ii, 3, 15.

He is a scholar and a student. (φιλόλογος δὲ καὶ φιλομαθὴς ἐστι.)

PLUTARCH, *Moralia: The Oracles at Delphi*. Sec. 394F. (c. A. D. 95)

A scholar and a soldier.

SHAKESPEARE, *Merchant of Venice*, i, 2, 124. (1597)

He was a scholar, and a ripe and good one.

SHAKESPEARE, *Henry VIII*, iv, 2, 51. (1612)

Gentleman and scholar.

ROBERT BURNS, *The Two Dogs*. (1786) See also under GENTLEMAN.

1 A poor scholar accepts no pity.  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 498. (1875)

2 Scholars are wont to sell their birthright for a mess of learning.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers*. (1849)

3 An excellent scholler, (one that hath a head filled with calves' brains without any sage in them).

JOHN WEBSTER, *The White Devil*. Act i, sc. 2. (c. 1608)

As good a scholar as my horse Ball.

JOHN CLARKE, *Paroemiologia*, p. 145. (1639)

### SCHOOLMASTER

See also Teacher

4 Look out, gentlemen, the schoolmaster is abroad!

LORD BROUGHAM, *Address*, at the opening of the London Mechanics' Institute. (1825) Referring to the secretary, John Reynolds, a schoolmaster.

The schoolmaster is abroad, and I trust more to him, armed with his primer, than to the soldier in full military array, for upholding and extending the liberties of his country.

LORD BROUGHAM, *Speech*, House of Commons, 29 June, 1828. Brougham was opposing the succession of the Duke of Wellington to the premiership, and meant that popular education was spreading, but the phrase was afterwards usually applied derisively.

The schoolmaster's abroad, you see;  
And, when the people hear him speak,  
They all insist on being free,  
And reading Homer in the Greek.

W. M. PRAED, *Wherefore*. (1831) In *Political and Occasional Poems*, p. 138.

They've got a cant phrase here, "the schoolmaster is abroad," and every feller tells you that fifty times a day.

T. C. HALIBURTON (SAM SLICK), *The Clock-maker*. Ser. i, ch. 15. (1836)

In those dark days, before the schoolmaster was abroad.

LORD LYTTON, *My Novel*. Bk. i, ch. 10. (1853)

"I believe it's quite a new thing," said Marie Tudor. "The schoolmaster must be abroad with a vengeance."

ANTHONY TROLLOPE, *The Three Clerks*. Ch. 2. (1857)

The schoolmaster's abroad . . . Sometimes the schoolmaster and the pupil are both abroad.

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 10. (1865)

5 A pure pedantic schoolmaster, sweeping his living from the posteriors of little children.

BEN JONSON, to William Drummond of Hawthornden. (1618)

6 The victory of the Prussians over the Austrians

was a victory of the Prussian over the Austrian schoolmaster.

OSKAR PESCHEL, *Die Lehren der Jüngsten Kriegsgeschichte*. (1866) See *Ausland*, 17 July, 1866.

The Prussian schoolmaster won the battle of Sadowa. (Der preussische Schulmeister hat die Schlacht bei Sadowa gewonnen.)

VON MOLTKE, *Speech*, Reichstag, 16 Feb., 1874.

Quoting a proverb derived from Peschel's essay.

7 The whining school-boy, with his satchel  
And shining morning face, creeping like snail  
Unwillingly to school.

SHAKESPEARE, *As You Like It*, ii, 7, 145. (1600) Schoolboys are the reasonablest people in the world; they care not how little they have for their money.

JOHN RAY, *English Proverbs*, p. 81. (1678)

And School-Boys lag with Satchels in their Hands.

SWIFT, *Description of Morning*, l. 18. (1709)

EVERY SCHOOLBOY KNOWS IT, see KNOWLEDGE.

### SCIENCE

#### I—Science: Definitions

8 Science is the knowledge of consequences, and dependence of one fact upon another.

THOMAS HOBBS, *Leviathan*. Ch. 5. (1651)

Science is nothing but good sense and sound reason.

STANISLAUS LESZYNSKI, *Maxims*. No. 43. (1763)

Science is nothing but trained and organized common sense.

T. H. HUXLEY, *On the Educational Value of the Natural History Sciences*. (1854) CONNINGTON, *Twenty-One Clues*, p. 239, quotes as Huxley's definition, "Science: a beautiful theory killed by an ugly fact."

Science is organized knowledge.

HERBERT SPENCER, *Education*. Ch. 2. (1861)

Science is the effort to find out what to do with the universe and what to do in the universe.

A. E. WIGGAM, *The New Decalogue of Science*, p. 115. (1922)

9 Science is nothing but perception. (αἰσθησις γὰρ ἐπιστήμη.)

PLATO, *Theaetetus*. Sec. 182E. (c. 390 B.C.)

All human science is but the increment of the power of the eye.

JOHN FISKE, *The Destiny of Man*. Ch. 6. (1884)

10 Human science is uncertain guess.

MATTHEW PRIOR, *Solomon*. Bk. i, l. 740. (a. 1721)

Science is the topography of ignorance.

O. W. HOLMES, *Medical Essays*, p. 211. (1883)

11 Economics, the science of managing one's own household. (οἰκονομική, administrandae familiaris rei scientiam.)

SENECA, *Ad Lucilium*. Epis. 89, sec. 10. (c. A.D.

64) Elsewhere Seneca speaks of "Scientia popinae" (The science of the cook-shop).

The science of sciences. (Scientia scientiarum.)

S. T. COLERIDGE, *Biographia Literaria*. Ch. 12. (1817) Referring to philosophy.

The science of fools with long memories.

J. R. PLANCHÉ, *Pursuivant of Arms: Preliminary Observations*. (c. 1876) Speaking of heraldry.

What we might call . . . the *dismal science*.

THOMAS CARLYLE, *The Nigger Question*. (a. 1881) Referring to political economy.

<sup>1</sup> Scientific management.

FREDERICK W. TAYLOR. Name given the "Taylor system" about 1910. See SULLIVAN, *Our Times*, iv, 77.

Scientific reorganization of national energy and resources.

WILLIAM H. SMYTH, *Definition of Technocracy*, a term first used by Smyth in *Industrial Management*, March, 1919.

<sup>2</sup> All science is a makeshift, a means to an end which is never attained.

H. D. THOREAU, *Autumn*, 13 Oct., 1860.

What is called science today consists of a haphazard heap of information, united by nothing.

LYOF TOLSTOY, *What Is Religion?* (1902)

<sup>3</sup> Science is the record of dead religions.

OSCAR WILDE, *Phrases and Philosophies for the Use of the Young*. (1894)

Science is a cemetery of dead ideas.

UNAMUNO, *Tragic Sense of Life*, p. 90. (1921)

## II—Science: Apothegms

<sup>4</sup> Geology, ethnology, what not?

(Greek endings, each the little passing-bell That signifies some faith's about to die.)

BROWNING, *Bishop Blougram's Apology*. (1855)

My kingdom is as wide as the world. I go forward always, freeing spirits and weighing worlds, without fear, without compassion, without love, and without God. Men call me Science. (Mon royaume est de la dimension de l'univers. . . . On m'appelle la Science.)

GUSTAVE FLAUBERT, *La Tentation de Saint-Antoine*. Ch. 5. (1874)

True science teaches, above all, to doubt and to be ignorant.

UNAMUNO, *Tragic Sense of Life*, p. 93. (1921)

<sup>5</sup> Much science, much sorrow.

JOHN CLARKE, *Paroemiologia*, p. 101. (1639)

<sup>6</sup> No tempest can consume Science. (Ne anche tempesta puo consumare scientia.)

JOHN FLORIO, *Firste Fruites*, fo. 62. (1578)

<sup>7</sup> The church saves sinners, but science seeks to stop their manufacture.

ELBERT HUBBARD, *Book of Epigrams*. (a. 1918)

<sup>8</sup> Go on, fair Science; soon to thee  
Shall Nature yield her idle boast;  
Her vulgar fingers formed a tree,

But thou hast trained it to a post.

O. W. HOLMES, *Meeting of the Dryads*. (1830)

Science, the new nobility! Progress. The world moves on! (La science, la nouvelle noblesse! Le progrès. Le monde marche!)

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 2. (1873)

<sup>9</sup> O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (*ἀντιθέσεις τῆς ψευδωνύμου γνώσεως*.)

*New Testament: I Timothy*, vi, 20. (c. A. D. 62)

The *Vulgate* is, "Falsi nominis scientiae."

The humble knowledge of thyself is a surer way to God than the deepest search after science. (Humilis tui cognitio certior via est ad Deum, quam profunda scientiae inquisitio.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 3, sec. 3. (c. 1420)

Physician art thou? one, all eyes,  
Philosopher! a fingering slave,  
One that would peep and botanize  
Upon his mother's grave?

WORDSWORTH, *A Poet's Epitaph*, l. 17. (1799)

## SCOLDING

<sup>10</sup> She will scold the Devil out of a haunted House.

THOMAS FULLER, *Gnomologia*. No. 4149. (1732)

A common scold, *communis rixatrix*, (for our law-latin confines itself to the feminine gender), is a public nuisance to her neighbourhood.

SIR WILLIAM BLACKSTONE, *Commentaries on the Laws of England*, iv, xiii, 169. (1769)

<sup>11</sup> Chatting to chiding is not woorth a chuct. [Scolding is not worth replying to.]

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

<sup>12</sup> Who hath a scold hath sorrow to his sops.

JAMES HOWELL, *English Proverbs*, p. 15. (1659)  
Cited by RAY, p. 23; FULLER, No. 5705.

<sup>13</sup> To scold like a cutpurse, like a wych-waller.

JOHN RAY, *English Proverbs*, p. 288. (1678)

That is, like a boiler of salt; wych houses

are salt houses, and walling is boiling.

To scold like a wych-waller. Women were formerly exclusively employed in this operation, hence the scolding.

J. C. BRIDGE, *Cheshire Proverbs*, p. 142. (1917)

<sup>14</sup> A scold is a devil of the feminine gender; a serpent perpetually hissing, and spitting of venom.

UNKNOWN, *Poor Robin's True Character of a Scold*. (1678)

He fasts enough whose wife scolds all dinner-time.

H. G. BOHN, *Handbook of Proverbs*, p. 371. (1855)

## SCORN

<sup>15</sup> The book seith: "with scorneres make no companye, but flee hir wordes as venim."

CHAUCER, *Tale of Melibæus*, Sec. 31. (c. 1387)

Scorners are an Abomination to a sober man.

THOMAS FULLER, *Gnomologia*. No. 4080. (1732)

1  
Never was a scornful Person well receiv'd.  
THOMAS FULLER, *Gnomologia*. No. 3531. (1732)  
Scornful dogs will eat dirty puddings.

2  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
It was said sithen go ful yore,  
He that reioiseth to scorne folk in veyn,  
When he wer lothest shal scorned been ageyn.  
JOHN LYDGATE, tr., *The Fall of Princes*. Bk. iii.  
l. 601. (c. 1440)  
Scorning is catching.

JOHN RAY, *English Proverbs*, p. 140. (1670)  
"He that scorns any condition or employment," Ray explains, "may come to be driven upon it himself! Some word it thus: Hanging's stretching; mocking's catching."  
FULLER, *Gnomologia*. No. 4081. (1732)

3  
Skorne cummis commonlie with skaith.  
ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*, xvi, 11. (a. 1585) Cited by Ray and Kelly.

4  
Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. (In cathedra pestilentiae non sedit.)  
*Old Testament: Psalms*, i, 1. (c. 350 B.C.)  
He sets himselfe downe in the Scorners Chayre.  
THOMAS NASHE, *Pasquil's Return*. (1589)  
I . . . sitting carelesse on the scorners stoole,  
Did laugh at those that did lament and plaine.  
EDMUND SPENSER, *The Faerie Queene*. Bk. vi, canto viii, st. 21. (1596)

5  
To scorn a thing as a dog scorns a tripe.  
JOHN RAY, *English Proverbs*, p. 207. (1670)

6  
When one is marching toward the goal of honor, one should scorn scorn itself. (Ad honesta vadenti contemnendus est ipse contemptus.)  
SENECA, *Ad Lucilium*. Epis. lxxvi, sec. 4. (C.A. D. 64)

7  
A fixed figure for the time of scorn  
To point his slow unmoving finger at.  
SHAKESPEARE, *Othello*, iv, 2, 54. (1605) It has been conjectured that "time of scorn" is perhaps a misprint for "hand of scorn."  
A nameless orphan, at whom even the meanest could point the finger of scorn.  
DICKENS, *Oliver Twist*. Ch. 5. (1838)

8  
Scorn at first makes after-love the more.  
SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 95. (1594)

O, what a deal of scorn looks beautiful  
In the contempt and anger of his lip!  
SHAKESPEARE, *Twelfth Night*, iii, 1, 157. (1599)

9  
We scorn many things in order not to scorn ourselves. (Nous méprisons beaucoup de choses, pour ne pas nous mépriser nous-mêmes.)  
VAUVENARGUES, *Réflexions*. No. 196. (1746)

TO LAUGH TO SCORN, see under LAUGHTER.

## SCORPION

10  
Look for a scorpion under every stone. (ὅπὸ παντὶ λίθῳ σκορπίον φυλάσσει.)

PRAXILLA, *Lyrics*. Frag. 4. (c. 450 B.C.)  
Under every stone watches a scorpion. (ἐν παντὶ γὰρ τε σκορπίος φρουρεῖ λίθῳ.)

SOPHOCLES, *The Prisoners*. Frag. 35. (c. 410 B.C.) Cited by ERASMUS, *Adagia*, i, iv, 34, with the Latin, "Sub omni lapide scorpius dormit," and the comment, "This proverb should admonish us to act in every business with deliberation and caution."

Under every stone a poisonous sophist lurks. (ὅπὸ λίθῳ παντὶ που χρή μὴ δάκῃ ῥήτωρ ἀθρεῖν.)

ARISTOPHANES, *The Thesmophoriazusae*, l. 528. (c. 410 B.C.) A play upon the old proverb.

11  
Well fore-warning wind  
Did seem to say, 'Seek not a scorpion's nest.'  
SHAKESPEARE, *II Henry VI*, iii, 2, 86. (1590)

## SCOTLAND

12  
Expecting all the welcome of a lover  
(A "Highland welcome" all the wide world over).

LORD BYRON, *Don Juan*. Canto vi, st. 13. (1820)  
A medieval proverb speaks of "Perfervidium ingenium Scotorum" (The very ardent disposition of the Scots).

13  
We care not for a Scottish mist, though it wet us to the skin.

JOHN LYLY (?), *Pappe with a Hatchet: Dedication*. (1589)  
A Scottish mist may wet an Englishman to the skin.

JOHN CLARKE, *Paroemiologia*, p. 11. (1639)  
Beware of Scottish mists, which, she had heard, would wet an Englishman through and through

WALTER SCOTT, *Waverley*. Ch. 25. (1814)  
Judas might have repented before he could have found a tree to have hanged himself upon, had he betrayed Christ in Scotland.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)  
14  
Come out of the land of cakes before New Year's day.

SIR R. MORAY, in *Lauderdale Papers*, ii, cxiv, 171. (1669) Referring to the oatcakes of Scotland.

An' fill ye up and toast the cup,  
The land o' cakes for ever.

J. IMLAH, *Song: The Land o' Cakes*. (a. 1846)  
That land of Calvin, oat-cakes, and sulphur.

SYDNEY SMITH, referring to Scotland. See LADY HOLLAND, *Memoir*. Ch. 2.

15  
Those who have never been to Scotland cannot form a notion of what it is to be serious. (Ceux qui n'ont pas été en Écosse ne savent pas ce que c'est que d'être sérieux.)

MAX O'RELL, *John Bull et Son Ile*, p. 37. (1890)

16  
The Scotch ordinary, i. e. the house of office.  
JOHN RAY, *English Proverbs*, p. 81. (1678)

A Scotsman is aye wise a-hent the hand.

JOHN RAY, *Proverbs: Scottish*, p. 230.

Bitin' and scratchin' is Scotch fowks' wooing.

JOHN RAY, *Proverbs: Scottish*, p. 232.

Itchland, Scratchland, Scotland.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*. (1785)

<sup>1</sup> A Scotch warming-pan, i. e. a wench.

JOHN RAY, *English Proverbs*, p. 83. (1678) The phrase derives from the story of the traveller who asked to have his bed warmed, whereupon the maid-servant immediately undressed and lay down in it.

"'Twould better heat a man

Than two Bath faggots or Scotch warming-pan.

SAMUEL WESLEY, *Maggots*, p. 36. (1685)

<sup>2</sup> There grows a bonnie brier bush in our kail-yard.

UNKNOWN. From a Scottish Jacobite song (c. 1700). Used by Ian Maclaren as a motto for his story, *Beside the Bonnie Brier Bush*, 1894. Hence, "kailyard school." A kailyard is a small cabbage garden or kitchen garden.

## II—Scotland: The Scots

<sup>3</sup> Trust yow no Skott.

ANDREW BOORD, *Letter to Thomas Cromwell*, 1 April, 1536.

The cunning Scotchman never speaks truth without a fraudulent design.

JUNIUS, *Letters*. No. 59, 5 Oct., 1771.

AS FALSE AS A SCOT, see under FALSENESS.

<sup>4</sup> Glasgow people, Greenock folk, and Paisley bodies. These words imply gradations of dignity, the Paisley bodies being . . . at the bottom of the scale.

ROBERT CHAMBERS, *Popular Rhymes of Scotland*, p. 20. (1845)

We are bits o' Glasgow bodies, if it please your honour.

WALTER SCOTT, *Rob Roy*. Ch. 28. (1818)

*Peebles Body* (to townsman supposed to be in London): E-eh Mac! you're sune hume again.

Mac: E-eh, it's just a ruinous place that! Mun, a had na' been there abune two hoours when Bang went saxeption.

BIRKET FOSTER, *Legend*, under a drawing by Charles Keene, published in *Punch*, 5 Dec., 1868.

<sup>5</sup> Three failures and a fire make a Scotsman's fortune.

A. CHEVIOT, *Scottish Proverbs*, p. 369. (1896)

<sup>6</sup> Scots are like witches: do but whet your pen, Scratch till the blood come, they'll not hurt you then.

JOHN CLEVELAND, *The Rebel Scot*. (1647)

The Scot will not fight till he see his own blood.

SCOTT, *The Fortunes of Nigel*. Ch. 1. (1822)

<sup>7</sup> A Scottish man and a Newcastle grindstone, travel all the world over. The Scots . . .

travel into foreign parts, mostly for maintenance. . . . No grindstone so good as those of Newcastle.

THOMAS FULLER, *Worthies*, ii, 543. (1662)

A Scot, a rat, and a Newcastle grindstone, travel all the world over.

FRANCIS GROSE, *Provincial Glossary: Northumberland*. (1790)

The old saying,—in every corner of the world you will find a Scot, a rat, and a Newcastle grindstone.

A. CUNNINGHAM, in LOCKHART, *Life of Scott*, v, 99. (1821)

You come of a race of men the very wind of whose name has swept the ultimate seas.

J. M. BARRIE, *Rectorial Address*, University of St. Andrews, 3 May, 1922.

<sup>8</sup> We will not lose a Scot.

THOMAS FULLER, *Worthies of England*. Vol. ii, p. 542. (1662) Meaning nothing of importance.

We will not lose a Scot. That is anything, however inconsiderable, that we can possibly save or recover.

MICHAEL DENHAM, *Denham Tracts*, i, 248.

<sup>9</sup> The noblest prospect which a Scotchman ever sees is the highroad that leads him to England.

SAMUEL JOHNSON, to the Rev. John Ogilvie, who had remarked that "Scotland had a great many noble wild prospects." BOSWELL. *Life*, 6 July, 1763.

Much may be made of a Scotchman if he be caught young.

SAMUEL JOHNSON. BOSWELL, *Life*, 19 April, 1772.

<sup>10</sup> Scottish men take their mark from a mischief. A Scottish man solicited the Prince of Orange to be made an Ensign, for he had been a sergeant ever since his Highness run away from Groll.

JAMES KELLY, *Scottish Proverbs*, p. 292. (1721) Scotsmen aye reckon frae an ill hour.

HENDERSON, *Scottish Proverbs*, p. 87. (1832)

Every Scotsman has a pedigree; it is a national prerogative as unalienable as his pride and his poverty.

J. G. LOCKHART, *Life of Scott*. Ch. 1. (1837)

<sup>11</sup> These are Clan-Alpine's warriors true.

WALTER SCOTT, *The Lady of the Lake*. Canto v, st. 9. (1810)

The plaided warriors of the North.

SCOTT, *Lady of the Lake*, vi, 19.

The warpiques are pealing, "The Campbells are coming."

ALEX MACLAGAN, *Jennie's Dream*. (c. 1850)

<sup>12</sup> It will be nonsense fining me, . . . that hasna a grey groat to pay a fine wi'—it's ill taking the breeks aff a Hielandman.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

What . . . was . . . poor Dr. Wolf to do? Could he sub-embzzle a Highlander's breeks?

CHARLES READE, *Hard Cash*. Ch. 41. (1863)



<sup>1</sup> Baillie Jarvie suggested, in his proverbial expression, that "Forth bridles the wild Highlandman."

WALTER SCOTT, *Rob Roy*. Ch. 28. (1818) The river Forth was a restraint upon Highland raids.

Forth is our trouble; ye ken the saying, "Forth bridles the wild Highlandman."

R. L. STEVENSON, *Kidnapped*. Ch. 26. (1886)

## SCRATCH

<sup>2</sup> Scratch was the name I had for the evil one.

THOMAS AMORY, *John Bunce*, i, 303. (1756)

As forred and sassy as old Scratch himself.

T. C. HALIBURTON, *Wise Saws*, p. 63. (c. 1840)

He'd have pitched me to Old Scratch.

TROLLOPE, *The Three Clerks*. Ch. 20. (1858)

Do you mind the melon-patch,

How you gobbled the whole batch, . . .

Just to raise the scratch?

WILL CARLETON, *Farm Ballads*, p. 43. (1873)

<sup>3</sup> There are a good many Joneses in Georgia, and I know some myself that ain't no great scratches.

UNKNOWN, *Major Jones's Courtship*, p. 136.

(c. 1850) See BARTLETT, *Americanisms*, p. 559.

"No great scratch," of little worth.

J. C. HOTTEN, *A Dictionary of Modern Slang: Scratch*. (1859)

<sup>4</sup> He . . . came up to the scratch at the moment appointed.

UNKNOWN, In *John Bull*, 7 Jan., 1821, p. 29/3.

A line drawn across the boxing-ring, to which the boxers are brought to start an encounter.

Up to the scratch.

WILLIAM HAZLITT, *Essays: The Fight*. (c. 1822)

A determined resolution to come up to the scratch.

WALTER SCOTT, *St. Ronan's Well*. Ch. 12. (1824)

## SCRATCHING

See also Itching

<sup>5</sup> I scratch where it itches not.

WILLIAM CAMDEN, *Remains*, p. 299. (1605)

It would make a man scratch where it doth not itch,

To see a man live poor to die rich.

JOHN RAY, *English Proverbs*, p. 296. (1678)

'Twould make one scratch where't does not itch,

To see fools live poor to die rich.

THOMAS SHADWELL, *The Woman-Captain*. Act i. (1680) See also under CLAW.

<sup>6</sup> Scratching is bad, because it begins with Pleasure, and ends with Pain.

THOMAS FULLER, *Gnomologia*. No. 4082. (1732)

<sup>7</sup> You'll scratch a Beggar, before you die.

THOMAS FULLER, *Gnomologia*. No. 6035. (1732)

I think the countess is very sickly.—She'll never scratch a gray head.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>8</sup> Who so ever hath the itch, let him scratch.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 127. (1574) Young, tr. The French say, "Il faut gratter les gens où il leur démange"

(One must scratch people where they itch).

Scratching is one of the pleasantest gratifications of nature, especially with the hand. (Si est la gratterie des gratifications de nature les plus douces, et autant à main.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)

After all, perhaps, we have no greater enjoyments among us than those of eating when we are hungry, . . . lying down when sleepy, or, as the second Solomon has pronounced, than scratching where it itches.

ABRAHAM TUCKER, *The Light of Nature Pursued*, ii, 558. (1768)

Socrates dilates on the pleasure of itching and scratching.

JOWETT, *Dialogues of Plato*, iv, 17. (1875)

One bliss for which there is no match

Is when you itch to up and scratch. . . .

'Neath tile or thatch that man is rich

Who has a scratch for every itch.

OGDEN NASH, *Taboo to Boot*. (1938) The proverbial jingle is, of course, the familiar, "Tis better than riches to scratch when it itches."

<sup>9</sup> You'd better scratch gravel for home.

MARY J. HOLMES, *Tempest and Sunshine*, p. 103. (1854) To depart in haste.

I'm a-gwine ter scratch gravel.

J. C. HARRIS, *On the Plantation*, p. 130. (1892)

<sup>10</sup> God bless the Duke of Argyle! A Scottish insinuation made when one shrugs his shoulders . . . Said to have been the thankful exclamation of the Glasgow folk, at finding . . . iron posts, erected by his grave in that city . . . very convenient to rub against.

J. C. HOTTEN, *Slang Dictionary*, p. 178. (1859)

Another story is that the Duke of Argyle set up posts on his estate for his cattle to rub themselves against, and his herdsmen uttered this blessing as they rubbed their own backs against the posts.

A Scotchman has good reason occasionally to cry out, "God bless the Duke of Argyle," for reasons best known north of the Tweed.

EDWARD WALFORD, *Tales of Great Families*, p. 36. (1877)

<sup>11</sup> Scratching and eating wants but a beginning.

VINCENT LEAN, *Collectanea*, iv, 91. (1904)

<sup>12</sup> Scratch me and I'll scratch you. (τὸν ξύρρα ἀντιξέειν.)

SOPHRON, *Mime*, 149. (c. 500 B.C.)

Mules scratch each other. (Mutuum muli scabunt.)

VARRO. (c. 50 B.C.) As cited by ERASMUS, *Adagia*, i, vii, 95. Erasmus also cites, "Senes mutuum fricant" (Old men rub one another), and "Fricantem refrica" (Rub one who rubs you).

If I say more in your praise, I shall seem to be "scratching your back." (Videbor mutuum scabere.)

AUSONIUS, *Epistles*. Epis. i. (c. A. D. 380)  
Mules may ease each other's itch. (Mutuum muli scalpant.)

AUSONIUS, *Technopaegnon*. Pt. iv, l. 12.  
What is more friendly than when two mules scratch one another? (Mutuum muli scabunt.)

ERASMUS, *Moriae Encomium*. Sec. 70. (1511)  
One of you might claw and rub another's back well enough.

THOMAS COGAN, *Haven of Health*, p. 6. (1584)  
Quoting the Emperor Augustus.  
Kae me and lle kae thee.

JOHN FLORIO, tr., *Motaigne*. Bk. ii, ch. 5. (1605)  
Florio's rendering of "en compensation." See also under CLAW.

To scratch the back of One who hath already clawed his elbow.

COTGRAVE, *Dictionary: Controlouer*. (1611)  
The proverb of *Muli mutuo scabient*, One horse rubs another.

OVERBURY, *Characters: An Ostler*. (1613)  
*Mulus mulum scabit*; by which the Ancients signified, the courtesies done unto friends, ought to be requited with reciprocal offices of friendship.

THOMAS CORYAT, *English Wits*, p. 37. (1616)  
Scratch my breech, and I'll claw your elbow.  
*Mutuum muli scabunt*. Ka me and I'll ka thee. When undeserving persons commend one another.

JOHN RAY, *English Proverbs*, p. 140. (1670)  
Scratch my back and I'll claw your elbow.

THOMAS d'URFEY, *The Comical History of Don Quixote*. Pt. ii, act ii, sc. 2. (1694)

Scratch me, says one, and I'll scratch thee  
EDWARD WARD, *Works*, iii, 145. (1706)

You scratch my back & lle scratch your back.

ARTEMUS WARD, *A Ward: His Book*. (1862)  
Provided you can scratch me when I scratch you, what do I care whether you are a Dustman or a Duke?

WILKIE COLLINS, *Moonstone*. Ch. 8. (1868)  
*Asinus asinum fricat*; one good turn deserves another.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 15. (1938) See also under TURN.

If you throw cakes at a man he will throw cakes at you.

S. G. CHAMPION, *Racial Proverbs*, p. 439. (1938)  
A Japanese proverb. Molière has, "Passez moi la rhubarbe, et je vous passerai le séné (senna)."

1  
Each one has to scratch for himself.

H. C. WATSON, *Camp-Fires of the Revolution*, p. 30. (1850)

She told him to scratch for himself.

ALICE CARY, *Married, Not Mated*, p. 304. (1856)

## SCREW

2  
Little screws of steel were made use of, that screwed the thumbs.

BISHOP GILBERT BURNET, *History of His Own Time*. Ch. 16. (a. 1715)

We didn't put on the screws half hard enough.

SYLVESTER JUDD, *Margaret*. Bk. ii, ch. 7. (1845)

Love strains the heart-strings of the human race, and not infrequently puts the screws on so hard as to snap them asunder.

ELBRIDGE GERRY PAGE, *Dow's Patent Sermons*, i, 302. (1852)

If I had not put the screws to him, . . . I never should have got the money.

F. W. THOMAS, *Randolph of Roanoke*, p. 286. (1853)

To put the screws on: to press, and figuratively to extort, to enforce payment in money transactions.

JOHN BARTLETT, *Americanisms: Screw*. (1859)  
3  
Screw, salary or wages.

HOTTEN, *Dictionary of Slang: Screw*. (1859)  
It was in payment of my screw—my salary.

HUNTER AND WHYTE, *My Ducats and My Daughter*. Ch. 28. (1884)

The screw was a pound a week.

A. CONAN DOYLE, *The Memoirs of Sherlock Holmes*, p. 58. (1894)

4  
It was evident that there was a screw loose in the programme.

ALBERT R. SMITH, *The Struggles and Adventures of Christopher Tadpole*. Ch. 41. (1848)

A genius with a screw loose, as we used to say.  
EDWARD FITZGERALD, *Letters*, i, 21. (1833)

There is a screw of some magnitude loose somewhere.

DICKENS, *Martin Chuzzlewit*. Ch. 7. (1844) In Ch. 13, "I see well enough there's a screw loose in your affairs."

5  
Let me screw thee up a peg.

TENNYSON, *Vision of Sin*. Pt. iv, st. 7. (1840)  
My love of life screwed to the topmost peg.

R. L. STEVENSON, *Dr. Jekyll and Mr. Hyde*. Ch. 10. (1886)

SCREW YOUR COURAGE TO THE STICKING PLACE, see under COURAGE.

6  
Another turn of the screw would be better.

GEORGE WALPOLE, in EDWARDS, *Proc. Maroon Negroes*, p. 19. (1796)

The Turn of the Screw.

HENRY JAMES. Title of ghost story. (1898)

## SCYLLA AND CHARYBDIS

7  
On one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. (ὄθεν μὲν Σκύλλα, ἐτέρωθι δὲ δια Χάρυβδις | δεινὸν ἀνεροβόδησε θαλάσσης ἀλμυρὸν ὕδωρ.)

HOMER, *Odyssey*. Bk. xii, l. 235. (c. 850 B. C.)  
Beginning with l. 73 of the same book, Circe gives Ulysses a long description of Scylla and Charybdis. The Greek proverb, based upon this passage from the *Odyssey*, is, τὴν Χάρυβδις ἐκφυγὼν τῇ Σκύλλῃ περιέπασον (In escaping Charybdis, I encountered Scylla). According to the Homeric fable, Scylla was a monster on a rock, and Charybdis a whirlpool, on opposite sides of the Straits of Messina.

Scylla guards the right side; Charybdis, insatiate, the left. (Dextrum Scylla latus, laevum implacata Charybdis.)

VERGIL, *Aeneid*. Bk. iii, l. 420. (19 B.C.)  
Where, O king, destined to perish, are you directing your unavailing flight? . . . You are running upon enemies, whilst you flee from your foe. You fall into Scylla seeking to escape Charybdis. (Incidiis in Scyllam cupiens vitare Charybdim.)

GAULTIER DE LILLE, *Alexandreis*. Bk. v, l. 298. (c. 1180) Gaultier is writing of the conquests of Alexander the Great, and the lines are addressed to Darius, who, fleeing from Alexander, falls into the hands of Bassus, one of his generals. LA FONTAINE, *Fables*, bk. v, fab. 6, renders the last line, "Tomber par là de Charybde en Scylle."

To escape Charybdis and fall into Scylla. (Evitata Charybdi in Scyllam incidi.)

ERASMUS, *Adagia*, i, v, 5. (1523)  
We go from Scylla to Charybdis. (Nous allons de Scylle en Carybde.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 20. (1548)  
In escaping Scylla, fall into Charybdis. (Euitans Charybde, tombez en Scylle.)

RABELAIS, *Pantagruel*. Bk. v, ch. 17.  
Running from Charibdis, hee rusht uppon Scilla: flying from one rocke, hee fell upon another.

GEORGE PETTIE, *Petite Pallace*, p. 213. (1576)  
When I shun Scylla, your father, I fall in Charybdis, your mother.

SHAKESPEARE, *Merchant of Venice*, iii, 5, 17. (1597)

If we scape Scylla, we fall foul on Charybdis, and so in perpetual fear, labour, anguish, we run from one plague, one mischief, one burden to another.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. iii, subs. 10. (1621)

That pilot is to be pitied, who, to shun Scylla, doth run on Charybdis.

THOMAS FULLER, *Worthies*, iii, 527. (1662)  
[He] fell upon Scylla as he sought to avoid Charybdis.

SCOTT, *St. Ronan's Well*. Ch. 28. (1824)  
The smiles of woman is the whirlpool of Squills and Chalybeates.

O. HENRY, *Telemachus, Friend*. (1907)  
It's a choice between the Skilly of the workhouse and the Char Bydis of the middle class.

SHAW, *Pygmalion*. Act v. (1912)  
1  
He steers you from still water onto a rock. (Ad scopulum e tranquillo auferat.)

TERENCE, *Phormio*, l. 689. (161 B.C.)  
Fleeing from a foe, I rush into the hands of an enemy. (Profugiens hostem inimici invadam in manus.)

ACCUS, *Athamas*. Frag. 159. Loeb. (c. 140 B.C.)  
I escaped the Thunder, and fell into the Lightning.

HERBERT, *Jacula Prudentum*. No. 1082. (1640)  
To 'scape Clude, and be drowned in Conway

THOMAS FULLER, *Worthies*, iii, 527. (1662) Two Welsh rivers.

If the Bermudas let you pass,  
You must beware of Hatteras.

R. H. DANA, *Two Years Before the Mast*. Ch. 35. (1840) Referred to as an "old couplet."

## SCYTHE

2  
Where the scythe cuts and the plough rives,  
No more fairies and bee-bikes [nests].

MICHAEL DENHAM, *Proverbs*, p. 17. (1846)  
3  
The scythe feeds the meadows. (La faux paie les prez.)

LE ROUX DE LINCY, *Proverbes Français*, i, 83.  
Citing a proverb of c. 1250. Another form is, "C'est la faux qui paye les prez."

4  
Nothing 'gainst Time's scythe can make defence.

SHAKESPEARE, *Sonnets*. Sonnet xii. (1609)  
Time devours Things; his Sithe our Legs will hit.  
THOMAS PECKE, *Parnassi Puerperium*, 112. (1659)

Out with his Scythe the Tyrant [Death] goes,  
Great multitudes at once he mows.

BISHOP THOMAS KEN, *Hymnotheo*. (a. 1700)  
Old Time his dusty scythe may whet.

O. W. HOLMES, *Loving-Cup Song*. (1883)

## SEA

See also Ocean, Sailing, Ship

5  
There is the sea—and who shall drain it dry?  
(ἔστιν θάλασσα, τίς δέ νιν καταβέσει;)

AESCHYLUS, *Agamemnon*, l. 958. (458 B.C.)  
It [the well] ne may in winter dye,  
No more than may the see be drye.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 1565.

6  
The multitudinous laughter of the sea. (ποντίων τε κυμάτων ἀνθρήμον γέλασμα.)

AESCHYLUS, *Prometheus Bound*, l. 89. (470 B.C.) De Quincey, tr.

The many-twinkling smile of ocean.  
JOHN KEBLE, *The Christian Year: Second Sunday after Trinity*. (1827)

7  
From a stubborn wind comes a stormy sea. (ἐκ πνέματος εἰσι χειμών.)

AESCHYLUS, *The Suppliant Maidens*, l. 167. Repeated in l. 181. (c. 485 B.C.)

8  
Every sea is sea. (πᾶσα θάλασσα θάλασσα.)  
ANTIPATER, *Elegies*. (c. 100 B.C.) See *Greek Anthology*. Bk. vii, epig. 639.

9  
If a court of equity were still at sea.  
SIR WILLIAM BLACKSTONE, *Commentaries upon the Laws of England*, iii, xxvii, 440. (1768)

If there were not the same rules of property in all courts, all things would be as it were at sea.

WM. CRUISE, *Laws of England*, i, 486. (1818)  
Mrs. Tickit . . . was plainly at sea.

DICKENS, *Little Dorrit*. Bk. ii, ch. 9. (1855)  
He seemed all at sea.

F. C. SELOUS, *Travel and Adventure in South-East Africa*, p. 219. (1893)

10  
The sea complains it wanteth water.  
JOHN CLARKE, *Paroemiologia*, p. 6. (1639) RAY, *English Proverbs*, p. 192. (1670)

The Sea complains for want of Water.

THOMAS FULLER, *Gnomologia*. No. 4740. (1732)

I never saw the use of the sea. Many a sad heart it has caused, and many a sick stomach has it occasioned.

BENJAMIN DISRAELI, *Vivian Grey*. (1837)

I find the sea-life an acquired taste, like that for tomatoes and olives.

R. W. EMERSON, *English Traits*. Ch. 2. (1856)

The sea is *ferae naturae*. . . . It is feline. . . . The sea drowns out humanity and time: it has no sympathy with either, for it belongs to eternity.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 11. (1858)

The thing that I hate most

Is a thing they call the sea.

LEWIS CARROLL, *A Sea Dirge*. (1869)

The Sea is as deep in a calme, as in a storme.

JOHN DONNE, *Sermons: Mundus Mare* (c. 1629)

The sea doth wash away all human ills. (θάλασσα κλύζει πάντα τῶνθρώπων κακά.)

EURIPIDES, *Iphigenia in Tauris*, l. 1193. (c. 414 B.C.)

Quoted by Plato when cured of an illness in Egypt by the use of sea-water. See DIOGENES LAERTIUS, *Plato*. Sec. 6.

God willing, you may go to sea on a mat. (θεοῦ θέλοντος, κἂν ἐπὶ ῥιπῶς πλέοις.)

EURIPIDES, *Thyestes*. Frag. 397, Nauck. (c. 420 B.C.) Quoted by PLUTARCH, *Moralia: The Oracles at Delphi*. Sec. 405B, who attributes the line to Pindar. Lucian has "To sail right across the Aegean on a raft, as the proverb says." ERASMUS, *Adagia*, ii, i, 56, gives the Latin as "Virgultea scaphula Aegaeum transmittit."

Wherries must not put out to Sea.

THOMAS FULLER, *Gnomologia*. No. 5686. (1732)

As the Seven Seas should heed a Pebble cast.

EDWARD FITZGERALD, *Rubáiyát*. St. 47. (1872)

The Seven Seas.

RUDYARD KIPLING. Title of book of poems. (1896)

The seven seas are the Arctic, Antarctic, North and South Atlantic, North and South Pacific, and the Indian Ocean. The "four seas" are the seas bounding Great Britain. "The roaring forties" is another familiar phrase—the rough part of the Atlantic between 40 and 50 north latitude. "Mare nostrum" (Our sea) is of course the Mediterranean, so-called by the Romans and long coveted by Mussolini.

He goes a great Voyage, that goes to the Bottom of the Sea.

THOMAS FULLER, *Gnomologia*. No. 1850. (1732)

Towarde shipwracke, many men can pray.

GEORGE GASCOIGNE, *The Steele Glas* (Arber). p. 79. (1576)

He that will learn to pray, let him go to sea.

RANDLE COTGRAVE, *Dictionary: Mer*. (1611)

HERBERT, *Jacula Prudentum*. No. 89. (1640)

The proverb indeed is, "He that would learn to pray, let him go to sea."

WILLIAM GURNALL, *Christian in Compleat Armour* (1865), i, 577. (1655) Cited by Ray and Fuller.

The common saying is, that he who cannot pray, must go to church at sea.

JAMES HOWELL, *Parly of Beasts*, p. 9. (1660)

As carnal seamen in a storm,

Turn pious converts and reform.

SAMUEL BUTLER, *Hudibras*. Pt. iii, canto ii, l. 537. (1678)

If you wish to learn to pray, embark on the sea. (Si quieres saber orar, entra en la mar.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 267.

(1856) A Spanish proverb. The French say, "Qui veut apprendre à prier, aille souvent sur le mer."

The loud-resounding sea. (πολυφλοισβοῖο θαλάσσης.)

HOMER, *Iliad*. Bk. ix, l. 182. (c. 850 B.C.)

The always wind-obeying deep.

SHAKESPEARE, *Comedy of Errors*, i, 1,64. (1593)

Perilous seas, in faery lands forlorn.

JOHN KEATS, *To a Nightingale*. (1819)

The sea is not to be measured by a bushel.

DOOLITTLE, *Chinese Vocabulary*, ii, 281. (1872)

The old man of the sea. (γέρον ἄλιος.)

HOMER, *Odyssey*. Bk. iv, l. 349. (c. 850 B.C.)

Of Proteus.

[He] reminds me of Sindbad's Old Man of the Sea, and will certainly throttle me if I can't somehow dismount him.

WALTER SCOTT, *Letter*, 7 Aug., 1809. The reference is to the Old Man of the Sea in the story of *Sindbad the Sailor* in the *Arabian Nights*, who, once seated on Sindbad's shoulders, refused to dismount.

It is an old adage that there is nothing worse than the sea to confound a man, be he never so strong. (οὐ γὰρ ἐγὼ γέ τι φημι κακώτερον ἄλλο θαλάσσης | ἀνδρα γε συγχεῖναι, εἰ καὶ μάλα καρπερὸς εἴη.)

HOMER, *Odyssey*. Bk. viii, l. 138. (c. 850 B.C.)

The burden of the desert of the sea. (Onus deserti maris.)

*Old Testament: Isaiah*, xxi, 1. (c. 725 B.C.)

Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed. (Usque huc venies, et non procedes amplius, et hic confringes tumentes fluctus tuos.)

*Old Testament: Job*, xxxviii, 11. (c. 350 B.C.)

He maketh the deep to boil like a pot. (Ferverescere faciet quasi ollam profundum mare.)

*Old Testament: Job*, xli, 31. (c. 350 B.C.)

Deep calleth unto deep. (Abyssus abyssum invocat.)

*Old Testament: Psalms*, xlii, 7. (c. 350 B.C.)

A few swimming in the vast deep. (Rari nantes in gurgite vasto.)

VERGIL, *Aeneid*. Bk. i, l. 118. (19 B.C.)

<sup>1</sup> I deliver to you a fleet that is mistress of the seas. (θαλασσοκρατοῦν τὸ ναυτικὸν παραδίδωσιν.)

LYSANDER, to Callicrates, when he handed over command of the Athenian fleet. (407 B.C.)

See PLUTARCH, *Lives: Lysander*. Ch. 6, sec. 2. He who holds the sea must be master of the empire. (Qui mare teneat, eum necesse esse rerum potiri.)

CICERO, *Ad Atticum*. Bk. x, epis. 8. (49 B.C.)

Hee that Commands the Sea, is at great liberty, and may take as much, and as little of the Warre, as he will.

FRANCIS BACON, *Essays: Of the True Greatness of Kingdoms and Estates*. (1597)

The trident of Neptune is the sceptre of the world. (Le trident de Neptune est le sceptre du monde.)

ANTOINE LEMIERRE, *Epigram* (c. 1780)

<sup>2</sup> When the sea is calm the careless sailor takes his ease. (Cum mare compositum est, securus navita cessat.)

OVID, *Artis Amatoriae*. Bk. iii, l. 259. (c. 1 B.C.)

There is no dashing of billows when the sea is calm. (In tranquillo non tumultuatur.)

SENECA, *Ad Lucilium*. Epis. 98, sec. 7. (a. A. D. 64)

<sup>3</sup> The sea hath fish for every man.

GEORGE PETTIE, *Petite Pallace: Sinorix and Camma*, p. 27. (1576) See also under FISH

<sup>4</sup> In vain, oh sea, have I escaped thy tempests. (Nequiquam, mare, subterfugi a tuis tempestatibus.)

PLAUTUS, *Mercator*, l. 195. (c. 200 B.C.)

A man who is not afraid of the sea will soon be drowned.

J. M. SYNGE, *The Aran Islands*, p. 127. (1907)

<sup>5</sup> The sea is naturally common to all. (Mare quidem commune certo est omnibus.)

PLAUTUS, *Rudens*, l. 975. (c. 200 B.C.)

The use of the sea and air is common to all; neither can a title to the ocean belong to any people.

ELIZABETH, QUEEN OF ENGLAND, to the Spanish ambassador. (1580)

Seas but join the regions they divide.

POPE, *Windsor Forest*, l. 400. (1704)

Comrades! now that we have established our peace on land, let us conquer the freedom of the seas.

NAPOLEON BONAPARTE, *Manifesto*, to the French army. (c. 1812) See LUDWIG, *Napoleon*, p. 105.

Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war.

WOODROW WILSON, *Address*, to Congress, 8 Jan., 1918. One of the fourteen points. Two proverbial Latin phrases are "Mare apertum" (A sea open to commerce), and "Mare clausum" (A sea closed to commerce).

<sup>6</sup> The sea is his, and he made it. (Ipsius est mare, et ipse fecit illud.)

Old Testament: *Psalms*, xcvi, 5. (c. 350 B.C.)

<sup>7</sup> And the sea gave up the dead which were in it. (καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ.)

New Testament: *Revelation*, xx, 13. (c. A. D. 60) The Vulgate is, "Et dedit mare mortuos, qui in eo erant."

Perhaps I shall meet thee and know thee again When the sea gives up her dead.

JEAN INGELow, *Supper at the Mill: Mother Sings*. (1863)

<sup>8</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.)

New Testament: *Revelation*, xxi, 1. (c. A. D. 60) The Vulgate is, "Et mare iam non est."

<sup>9</sup> Worse things happen at sea.

SPURGEON, *John Ploughman*. Ch. 5. (1869)

When you travel by boat, be prepared for a ducking.

SCARBOROUGH, *Chinese Proverbs*; 1949. (1875)

<sup>10</sup> The sea appears today just as it did on the first day of creation. (La mer reparait telle qu'elle fut au premier jour de la création.)

MADAME DE STAËL, *Corinne*. Bk. i, ch. 4. (1807)

The sea is not worn by ships.

S. G. CHAMPION, *Racial Proverbs*, p. 376. (1938) See also under OCEAN

<sup>11</sup> You don't know what evil you've escaped by never going to sea. (Nescis quid mali praeterieris, qui numquam es ingressus mare.)

TERENCE, *Hecyra*, l. 419. (165 B.C.)

He who travellet not by sea, knows not what the fear of God is.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 230. (1623)

<sup>12</sup> All the seas she [Venus] mingled with the sky. (Maria omnia caelo miscuit.)

VERGIL, *Aeneid*. Bk. v, l. 790. (19 B.C.) Cited by ERASMUS, *Adagia*, i, iii, 81, who gives the proverbial form "Mare caelo miscere"—proverbial for raising a storm or making a great bluster about something.

You confound sea and sky with your bellowing. (Clames licet et mare caelo confundas.)

JUVENAL, *Satires*, Sat. vi, l. 283. (c. A. D. 120)

<sup>13</sup> On every side the sky, on every side the sea. (Caelum undique et undique pontus.)

VERGIL, *Aeneid*. Bk. iii, l. 193. (19 B.C.) Quoted by ST. JEROME, *Letters*, i, 2.

Wherever I look there is naught but sea and air. (Quocumque aspicio, nihil est, nisi pontus et aër.)

OVID, *Tristia*. Bk. i, eleg. 2, l. 23. (c. A. D. 9)

The world of waters wild.

JAMES THOMSON, *Britannia*, l. 27. (a. 1748)

Water, water every where.

COLERIDGE, *Ancient Mariner*, l. 119. (1798)

<sup>14</sup> He is one that will borrow of any man.—Why, so doth the sea: it borrowes of all the

small currents in the world, to encrease himselfe.

UNKNOWN, *London Prodigal*. Act i, sc. 1. (1605)  
A man on Board cannot but be thoughtful on two Destinies, *vis.* Hanging and Drowning. . . . It often put me in mind of the old Proverb, The Sea and the Gallows refuses none.

EDWARD WARD, *A Trip to New England*. (1703)  
*Works*, ii, 141.

The Sea refuses no River.

THOMAS FULLER, *Gnomologia*. No. 4741. (1732)  
There is an old adage, that "The Kirk-garth, like the gallows and the sea, receives all without asking questions."

J. ELLETT BROGDEN, *Provincial Words Current in Lincolnshire*, p. 79. (1866)

1 Only the sea knows the depth of the sea.

UNKNOWN, *Niti Sastras*. (c. 1250)

## II—Sea and Land

2 It is moost pleasaunte rowynge nere the lande, and walkynge nere the sea. (Iucundissima nauigatio iuxta terram, ambulatio iuxta mare.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 91. (1508)  
Taverner, tr. Paraphrasing PLUTARCH, *Symposium*, bk. i.

The doctrine of the good philosophers, who tell us, that to walk by the sea and to navigate by the shore are very safe and pleasant things. (La doctrine des bons Philosophes, qui disent soy pourmener pres la mer & nauiger pres la terre, estre chose moult sceure & delectable.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 23. (1548)

3 When men come to like a sea life they are not fit to live on land.

SAMUEL JOHNSON. BOSWELL, *Life*, 18 March, 1776.

They scorn the strand who sail upon the sea.

H. D. THOREAU, *The Fisher's Boy*. (a. 1862)

4 What have you to do with the sea? You should have been content with land. (Quid tibi cum pelago? Terra contenta fuisses.)

OVID, *Amores*. Bk. iii, eleg. 8, l. 49. (c. 13 B. C.)

5 There is more to dread upon the land than the hostile sea. (Plus habet infesta terra timoris aqua.)

OVID, *Tristia*. Bk. i, epis. xi, l. 26. (c. A. D. 9)

A strong nor'wester's blowing, Bill;

Hark! don't ye hear it roar, now?

Lord help 'em, how I pities them!

Unhappy folks on shore now!

CHARLES DIBDIN, *Sailor's Consolation*. (c. 1790)

The shore has perils unknown to the deep.

GEORGE ILES, *Jottings*. (c. 1920)

6 Death lies in wait for us alike on sea and land. (ὡς δὲ καὶ γὰρ ἐνὶ θάλασσᾳ καὶ ἐπὶ τῆς γῆς.)

PLATO. (c. 375 B. C.) As quoted in *Greek Anthology*. Bk. vii, epig. 265. Epig. 269, also by Plato, begins, "Mariners, may ye be safe on sea and land" (καὶ ἐν θάλασσᾳ καὶ ἐπὶ τῇ γῇ.)

By sea and by land. (Per mare, per terras.)

OVID, *Heroides*. Epis. vii, l. 88; epis. xiv, l. 101. (c. 10 B. C.)

At his wille to be, bi se & bi land.

ROBERT MANNING OF BRUNNE, *Chronicle* (1810), p. 281. (1338)

God that schope both se and sand.

LAURENCE MINOT, *Poems*, iii, l. (a. 1352)

Ye seken lond and see.

CHAUCE, *Man of Law's Prologue*, l. 127. (c. 1386)

The light that never was, on sea or land.

WORDSWORTH, *Peele Castle*. (1805)

7 Marcus Cato said that he had never repented but three times in his whole life, once was when he paid a ship's fare to a place instead of walking thither. (ἐτέραν δὲ πλείους δρου δυνάτον ἦν περὶ εἶσαι.)

PLUTARCH, *Lives: Marcus Cato*. Ch. 9, sec. 6. (c. A. D. 110) See under REPENTANCE.

There are many advantages in sea-voyaging, but security is not one of them.

SADI, *Gulistan*. (c. 1275) As quoted by EMERSON, *English Traits: The Voyage*.

Whenever you can make your journey by land, do not make it by sea. (Quando terra iter facere possis, ne mari facias.)

MICHAEL APOSTOLIUS, *Adagia*. Cent. ii, sec. 54. (a. 1480)

If you can get there by land, do not go by water. (Yu lu mo têng chou.)

SCARBOROUGH, *Chinese Proverbs*, 2541. (1875)

8 Hug the shore, let others keep to the deep. (Litus ama, . . . altum alii teneant.)

VERGIL, *Aeneid*. Bk. v, l. 163. (19 B. C.)

'Tis true that on the sea is boundless gain.

But to be safe, upon the shore remain.

SADI, *Gulistan*. Ch. i, Maxim 16. (c. 1258)

Being on sea, sail; being on land, settle.

HERBERT, *Jacula Prudentum*. No. 420. (1640)

Praise the sea, but keep on land.

HERBERT, *Jacula Prudentum*. No. 485.

## SEASICKNESS

9 What of the poor man? He hires a boat and gets just as sick as the rich man who sails in his yacht. (Quid pauper? . . . conducto navigo aequae | nauseat ac locuples quem ducit priva triremis.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 91. (20 B. C.)

Philatus not accustomed to these narrow Seas, was more redy to tell what wood the ship was made of, then to answer to Euphues discourse.

JOHN LYLY, *Euphues and His England* (Arber), p. 248. (1580) "To tell what wood the ship was made of" is an old proverbial expression for seasickness.

It was no boote to bid him tell what the ship was made of, for he did it deuoutly.

ROBERT ARMIN, *Nest of Ninnies*, sig. C1. (1608)

10 Panurge with the contents of his stomach fed the fish. (Panurge ayant du contenu en son estomach bien repeu les poissons.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 18. (1548)

## SEASON

<sup>1</sup> To every thing there is a season, and a time to every purpose under the heaven. (Omnia tempus habent, et suis spatiis transeunt universa sub caelo.)

*Old Testament: Ecclesiastes*, iii, 1. (c. 200 B. C.) All things have their season. (Toutes choses ont leur saison.)

MONTAIGNE, *Essays*. Bk. ii, ch. 28. (1580)

Every thing is good in its season.

THOMAS DRAKE, *Bibliotheca*, p. 184. (1633)

RAY, p. 23. (1670) FULLER, No. 1467. (1732)

Nothing is good but in its season.

THOMAS FULLER, *Gnomologia*. No. 3665. (1732)

Everything in its season and turnips in Advent. (Cada cosa en su tiempo, y nabos en Adviento.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 169. (1814)

A Spanish proverb.

He had no objection to tea; but he used to say, "Every thing in its season."

GEORGE BORROW, *Lavengro*. Ch. 3. (1851)

<sup>2</sup> Be instant in season, out of season. (ἐν ὥρῃ καὶ ἐκ αὐτῆς.)

*New Testament: II Timothy*, iv, 2. (c. 63 A. D.)

The *Vulgate* is, "Insta opportune, importune."

Repeating his folly in season, and out of season.

SIR ARTHUR HELPS, *Essays*, p. 93. (1841)

<sup>3</sup> The present time of the year has been named the silly season.

UNKNOWN, *Punch*, 9 Sept., 1871, p. 102/2. August and September, when newspapers, for lack of real news, used to discuss trivial topics.

## SECRET

<sup>4</sup> A good vessel hides a thing within itself, but one that is broken lets it escape.

ARIKAR, *Teachings*. Col. vii, l. 109. (c. 550 B. C.)

I am full of leaks, and I let secrets out hither and yon. (Plenus rimarum sum, hac atque illac perfluo.)

TERENCE, *Eunuchus*, l. 105. (161 B. C.)

<sup>5</sup> Thou shalt have no business with secret things.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iii, 22. (c. 190 B. C.) The usual version is, "It is not needful for thee to see with thine eyes the things that are in secret," the *Vulgate*, "Non est enim tibi necessarium ea, quae abscondita sunt, videre oculis tuis." A warning against the Cabbala.

<sup>6</sup> Reveal thy secret to one of a thousand. (Consiliarius sit tibi unus de mille.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vi, 6. (c. 190 B. C.) Repeated in *Babylonian Talmud: Jebamoth*, fo. 63b.

Whoso discovereth secrets loseth his credit.

BEN SIRA, *Book of Wisdom*, xvii, 16.

Hast thou heard anything? Let it die with thee; Be of good courage, it will not burst thee.

BEN SIRA, *Book of Wisdom*, xix, 10.

A wound may be bound up, and for slander there is reconciliation, but he that revealeth secrets hath no hope.

BEN SIRA, *Book of Wisdom*, xxvii, 21.

<sup>7</sup> From your doctor, your confessor, and your lawyer don't have any secrets. (Al medico, confesor, y letrado, | No le hayas engañado.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 237. (1856) A Spanish proverb.

<sup>8</sup> What you'd keep quiet, don't tell a babbler. (Quod tacitum esse velis verbosis dicere noli.)

CATO (?), *Dicta Catonis: Codium Turicensis*. No. 8. (c. 175 B. C.) See *Minor Latin Poets* (Loeb). p. 622.

<sup>9</sup> None are so fond of secrets as those who do not mean to keep them.

C. C. COLTON, *Lacon*. Vol. i, No. 40. (1820)

<sup>10</sup> The secret things belong unto the Lord our God. (Abscondita, Domino Deo nostro.)

*Old Testament: Deuteronomy*, xxix, 29. (c. 650 B. C.)

<sup>11</sup> There are secrets in all families.

FARQUHAR, *Beaux' Stratagem*. Act iii, sc. 3. (1706)

SKELETON IN CUPBOARD, see under SKELETON.

<sup>12</sup> A secret ought to be hydden. (Il secreto si deue celare.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

Secrecie is praysewoorthy. (Il secreto è laudabile.)

JOHN FLORIO, *Firste Fruites*, fo. 31.

<sup>13</sup> It is wise not to seek a Secret and Honest not to reveal it.

FRANKLIN, *Poor Richard's Almanack*, 1747.

<sup>14</sup> Disclose not that to thy friend which thou wouldst conceal from thine enemy.

IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 315. (c. 1050) Lokman adds (*Ethics*, ii, 12): "For he may sometime become an enemy."

If you would keep your secret from an enemy, tell it not to a friend.

FRANKLIN, *Poor Richard's Almanack*, 1741.

<sup>15</sup> The sage was asked the surest means of keeping a secret. He answered: Make your heart its tomb.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 317. (c. 1050)

Enclose thy secrets within the city walls of thy mind, and beware that none may find the gates of thy city open.

SADI, *Bustan*. Ch. vii, Maxim 17. (c. 1257)

<sup>16</sup> Keep your secret to yourself and it is your captive; disclose it and it is your captor.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 321. (c. 1050)

Thy secret is thy prisoner; if thou let it go thou art a prisoner to it.

JOHN RAY, *Adagia Hebraica*, p. 408. (1678)  
The Arabs have a similar proverb, "A secret is your slave if you keep it, your master if you lose it." They also say, "A secret is your blood; let it out too often and you die."

<sup>1</sup> Impart thy secret in a plain, and thy advice on the summit of a mountain.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 306. (c. 1050)

Do not speak of secret matters in a field that is full of little hills.

JOHN RAY, *Adagia Hebraica*, p. 396. (1678)

<sup>2</sup> According to the saying, He bringeth him selfe in subjection to another, which telleth his secret to him who knewe it not.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 71. (1574) Pettie, tr.

He that tells his secret to another makes himself that other's slave. (El que comunicó sus secretos á otro hizose esclavo de él.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 237. (1647)

He that tells a secret is another's servant.

HERBERT, *Jacula Prudentum*. No. 514. (1640)

He who discovers his secrets to another sells him his liberty and becomes his slave.

JAMES HOWELL, *Letters*, 14 Feb., 1647.

Tell your secret to your servant, and you make him your master.

NATHAN BAILEY, *Dictionary: Tell*. (1736) From the French proverb, "Dis ton secret à ton serviteur, et tu en auras fait ton maître."

To whom thy secret thou dost tell,

To him thy freedom thou dost sell.

FRANKLIN, *Poor Richard's Almanack*, 1737.

Who shows his secret sells his liberty.

FRANCIS BEEDING, *Heads off at Midnight*. Ch. 17. (1940) Quoted as a Spanish proverb

<sup>3</sup> If you would know secrets, look [for] them in grief or pleasure.

GEORGE HERBERT, *Jacula Prudentum*. No. 369. (1640) RAY, *English Proverbs*, p. 23. (1670)

<sup>4</sup> Never inquire into another man's secret. (Arcanum neque tu scrutaberis illius umquam.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 37. (20 B. C.)

<sup>5</sup> The vanity of being known to be trusted with a secret is generally one of the chief motives to disclose it.

SAMUEL JOHNSON, *The Rambler*. No. 13. (1750)

<sup>6</sup> Wherever there is a secret there must be something wrong.

J. G. LOCKHART, *Life of Scott*, ii, 42. (1837)  
Cited as "an old saying."

<sup>7</sup> Not in the habit of telling secrets. (Indocilis privata loqui.)

LUCAN, *De Bello Civili*. Bk. v, l. 539. (c. A. D. 60)

<sup>8</sup> To be perfectly secret, one must be so by nature, not by obligation. (Pour estre bien secret, il le fault estre par nature, non par obligation.)

MONTAIGNE, *Essais: Sur des Vers de Virgile*. Bk. iii, ch. 5. (1595)

<sup>9</sup> Secrecy is one Thing, false Lights is another.

WILLIAM PENN, *More Fruits of Solitude*. No. 16. (1718)

<sup>10</sup> Sooner will men hold fire in their mouths than keep a secret. (Citius flammās mortales ore tenebunt | quam secreta tegant.)

PETRONIUS, *Fragmentis*. Frag. 13. Loeb. (c. A. D. 60)

A certain wise man used to say, that it was more easie to hold a burning coale, then a secret word in ones mouth.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 70. (1574) Pettie, tr.

<sup>11</sup> Nothing is secret, that shall not be made manifest. (οὐ γὰρ ἔστιν κρυπτόν ὃ οὐ φανερόν γενήσεται.)

*New Testament: Luke*, viii, 17. (c. A. D. 65) The *Vulgate* is, "Non est enim occultum, quod non manifestetur."

Nothing is secret which shall not be revealed. (Nil occultum esse, quod non reveletur.)

PHIADRUS (?), *Fables*. No. 22. (c. 25 B. C.)

Nought so secreete but at length is spied.

UNKNOWN, *Myrroure for Magistrates*, p. 5. (1559)

MURDER WILL OUT, *see under* MURDER.

<sup>12</sup> Anything you like, Sire, except your secrets. (οὐ βούλει, βασιλεῦ, πλὴν τῶν ἀπορρήτων.)

PHILIPPIDES, the comic poet (c. 330 B. C.), when King Lysimachus asked him, "What is there of mine that I may share with you?" *See* PLUTARCH, *Moralia: Concerning Talkativeness*, 508C, 517B.

At his peril does an inferior seek for what a superior hides. (Cum periculo inferior quaerit quod superior occultit.)

PUBLILIUS SYRUS, *Sententiae*. No. 140. (c. 43 B. C.)

Never share secrets with your superiors. (Nunca partir secretos con mayores.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 237. (1647)

Bestow on me what you will, so it be none of your Secrets.

THOMAS FULLER, *Gnomologia*. No. 972. (1732)

<sup>13</sup> Both a secret and no secret. (Immo et celas et non celas.)

PLAUTUS, *Miles Gloriosus*, l. 1014. (c. 200 B. C.)

The open secret. (Il pubblico secreto.)

CARLO GOZZI, tr., of the title of Calderon's Spanish play, *El Secreto á Voces* (1769)

I will tell you a secret, which is not yet Pulchinello's secret.

BENJAMIN DISRAELI, *Endymion*. Ch. 64. (1880)  
After the French. "C'est le secret de la comédie, de Polichinelle."



1 I'll bury your secret in safer silence than what's told to a tongueless woman. (*Tacitas tibi res sistam quam quod dictum est mutae mulieri.*)

PLAUTUS, *Poenulus*, l. 876. (c. 194 B.C.)  
For greater security I'll put a flagstone over it. (Y aun le echaré una losa encima, para más seguridad.)

CERVANTES, *Don Quixote*, Pt. ii, ch. 62. (1615)  
I'll be as secret as a Scotch wizard, who don't even let his shadow be seen.

PAULDING, *Bucktails*. Act iv, sc. 1. (1815)  
This secret is sacred as the secrets of the grave  
JOAQUIN MILLER, *Danites*. Act ii. (1877)  
As secret as an oyster.

FREEMAN, *Unconscious Witness*, p. 217. (1942)

2 It is wretched to be forced to conceal what you long to reveal. (*Miserum est tacere cogi quod cupias loqui.*)

PUBLILIUS SYRUS, *Sententiae*. No. 355. (c. 43 B.C.)  
Whatsoever secret you hide becomes a terror to yourself. (*Quodcumque celes ipse tibi fias timor.*)

PUBLILIUS SYRUS, *Sententiae*. No. 564.

3 Tell thy secret to one, but beware of two: what is known to three is known to every one.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 63. (c. 900)

Twoyn in nombre is bet than three

In every counsel and secree.

CHAUCER (?), tr., *Romaunt of the Rose*, l. 5257. (c. 1365)

Three maie kepe a counsaile if two be away

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
Two may keepe counsaile if one be away.

JOHN LYLY, *Euphues* (Arber), p. 67. (1579)  
Two might best keep counsel where one was away.

GREENE, *Manillia*. (1583) *Works*, ii, 30.

Two may keep counsel when the third's away.

SHAKESPEARE, *Titus Andronicus*, iv, 2, 144. (1593)

Is your man secret? Did you ne'er hear say,

Two may keep counsel, putting one away?

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 208. (1595)

One may keepe counsell, but two cannot.

BRATHWAIT, *English Gentleman*, p. 158. (1630)

Three can hold their peace if two be away.

HERBERT, *Jacula Prudentum*. No. 716. (1640)  
Three may keep counsel, if two be away. The French say, *Secret de deux secret de Dieu, secret de trois secret de tous* (Secret of two secret of God, secret of three secret of everybody). The Italians, in the same words, *Trè taceranno, se due vi non sono*.

JOHN RAY, *English Proverbs*, p. 148. (1670)  
The Italians also say, "Tre lo sanno, tutti lo sanno" (Three know it, all know it); the Spaniards "Lo que saben tres, sabe toda res" (What three persons know, everybody knows).

Three are too many to keep a secret, and too few to be merry.

THOMAS FULLER, *Gnomologia*. No. 5037. (1732)

Three may keep a secret, if two of them are dead.

FRANKLIN. *Poor Richard's Almanack*. 1735.

4 If you would have another keep a secret, keep it first yourself. (*Alium silere quod voles, primus sile.*)

SENECA, *Hippolytus*, l. 876. (c. A.D. 60) Another form is ascribed to Seneca, and also to St. Martin, Archbishop of Braga (c. A.D. 560), "Quod tacitum esse velis nemini dixeris" (What you wish to be kept quiet you should tell to no one). Still another form is, "Nemini dixeris quae nolis efferri" (Tell no one what you do not wish to be repeated).

If you have let the secret slip from yourself and yet seek to confine it to another, you have taken refuge in another's good faith when you have already abandoned your own.

PLUTARCH, *Moralia: On Garrulity*. Sec. 506F. (c. A.D. 95)

If thy secret oppress thine own heart, how canst thou expect the heart of another to endure it?

RABBI JEDUDAH HALEVI, *Apothehm*. (c. A.D. 450)  
Never condemn the betrayer of your secret; chide your own heart, which was too narrow to retain it.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 319. (c. 1050)

No one will be so careful of thy secret as thyself

SADI, *Gulistan*. Ch. viii, Maxim 10. (c. 1258)

Seneca seith: "If so be that thou ne mayst nat thyn owene conseil hyde, how darstow prayen any other wight thy conseil secreely to kepe?"

CHAUCER, *Tale of Melibeus*. Sec. 20. (c. 1387)  
I have play'd the fool, the gross fool, to believe  
The bosom of a friend will hold a secret  
Mine own could not contain.

PHILIP MASSINGER, *The Unnatural Combat*.

Act v, sc. 2, l. 1. (c. 1619)

How can we expect another to guard our secret if we have not been able to guard it ourselves? (Comment prétendons-nous qu'un autre garde notre secret, si nous n'avons pas pu le garder nous-mêmes?)

LA ROCHEFOUCAULD, *Maximes*. No. 584. (1665)  
When a secret is revealed, it is the fault of the man who confided it. (Toute révélation d'un secret est la faute de celui qui l'a confié.)

LA BRUYÈRE, *Les Caractères*. Pt. v. (1688)

He who wishes another to guard his secret, should guard it first himself. (Quel che vuoi che gli altri taciato, tacilo il primo.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 212. (1856) An Italian proverb.

You can take better care of your secret than another.

R. W. EMERSON, *Journals*, 1863.

5 Leave in concealment what has long been concealed. (*Latere semper patere, quod latuit diu.*)

SENECA, *Oedipus*, l. 826. (c. A.D. 60)

6 Seal up your lips, and give no words but mum.

SHAKESPEARE, *II Henry VI*, i, 2, 89. (1590) See also MUM.

Whatsoever else shall hap to-night,  
Give it an understanding, but no tongue.

SHAKESPEARE, *Hamlet*, i, 2, 249. (1600)

I will make a Star-chamber matter of it.

SHAKESPEARE, *The Merry Wives of Windsor*, i, i, 1. (1601) The Star-chamber was the apartment at Westminster Palace where the king's council sat.

<sup>1</sup> To seel her father's eyes up close as oak.

SHAKESPEARE, *Othello*, iii, 3, 210. (1605)

I am as close as oak, an absolute freemason for secrecy.

GEORGE COLMAN THE ELDER, *The Deuce Is in Him*. Act ii. (1763)

I never repeat a word; I am as close as an oak.

ARTHUR MURPHY, *The Choice*. Act i. (1764)

<sup>2</sup> There are no secrets better kept than the secrets that everybody guesses.

SHAW, *Mrs. Warren's Profession*. Act iii. (1893)

<sup>3</sup> If you wish to preserve your secret, wrap it up in frankness.

ALEXANDER SMITH, *Dreamthorp: On the Writing of Essays*. (1863)

<sup>4</sup> Secrecy is the seal of speech, and occasion the seal of secrecy. (ἑφασκέ τε σφραγίζεσθαι τὸν μὲν λόγον σιγῇ, τὴν δὲ σιγὴν κατῷ.)

SOLON, *Maxim*. (c. 575 B.C.) See DIOGENES LAERTIUS, *Solon*. Sec. 53.

Jesus Syrak seith: "neither to thy foo ne to thy freend discovere nat thy secree ne thy folie."

CHAUCER, *Canterbury Tales: The Tale of Melibeus*, Sec. 20. (c. 1387)

<sup>5</sup> There are some secrets which it is a misery to know, and some which the tongue itches to communicate.

SOUTHEY, *The Doctor*. Interch. 12. (1812)

A secret is a weapon and a friend. Man is God's secret, Power is man's secret, Sex is woman's secret.

JAMES STEPHENS, *The Crock of Gold*. (1913)

## II—Secrets and Women

<sup>6</sup> It is comyn prouerbe that women can kepe no counceyl.

CAXTON, *Game of the Chesse*, p. 16. (1474)

How hard it is for women to keep counsell

SHAKESPEARE, *Julius Caesar*, ii, 4, 9. (1599)

<sup>7</sup> A man can keep another person's secret better than his own: a woman, on the contrary, keeps her own secret, but betrays those of others.

LA BRUYÈRE, *Les Caractères*. Pt. v. (1688)

<sup>8</sup> Thus through a woman was the secret known; Tell us, and in effect you tell the town.

DRYDEN, *The Wife of Bath*, l. 201. (1700)

Oil and water—woman and a secret—Are hostile properties.

LORD LYTTON, *Richelieu*. Act i, sc. 1. (1838)

A secret revealed to a woman is as a bubble that is blown.

S. G. CHAMPION, *Racial Proverbs*, p. 383. (1938) A Chinese proverb.

<sup>9</sup> Every secret a man tells to a woman is a sticking-plaster that attaches him to her.

JEAN PAUL RICHTER, *Hesperus*. Ch. 16. (1792)

<sup>10</sup> The talkativeness of women can conceal only that which it does not know. (Garrulitas mulierum id solum novit celare, quod nescit.)

SENECA THE ELDER, *Controversiae*. Bk. ii, ch. 13, sec. 12. (c. A. D. 25)

Ye seyn that "the janglerie of wommen hath hid things that they woot not" as who seith, that "a woman can nat hyde that she woot."

CHAUCER, *Tale of Melibeus*, l. 2274. (c. 1387)

Women and children keep that in counsel whereof they are ignorant.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 217. (1576)

Thou wilt not utter what thou dost not know, And so far will I trust thee, gentle Kate.

SHAKESPEARE, *I Henry IV*, ii, 3, 114. (1597)

A woman conceals what she knows not.

HERBERT, *Jacula Prudentum*. No. 1029. (1640)

Women conceal all that they know not.

JOHN RAY, *English Proverbs*, p. 50. (1670)

FULLER, *Gnomologia*. No. 5806. (1732) The Arabs say, "The only secret a woman can keep is the one she doesn't know"; the French, "The only secret a woman can keep is that of her age."

## SECT

<sup>11</sup> Bifarious anythingarians, that always make their interest the standard of their religion.

THOMAS BROWN, *Works*, iii, 97. (a. 1704)

He appears to be of all Parties, but the Right: That is, an Any-Thing-Arian.

OSWALD DYKES, *English Proverbs*, p. 287. (1709)

What religion is he of? Why, he is an Anything-arian.

SWIFT, *Polite Conversation*. Dial. i. (1738)

They made puir Robbie Burns an anythingarian with their blethers.

KINGSLEY, *Alton Locke*. Ch. 22. (1850)

<sup>12</sup> Presbyterianism is no religion for a gentleman.

CHARLES II, to Lauderdale. (1660) See CARLYLE, *Cromwell*. Bk. vi, ch. 124.

For his religion, it was fit

To match his learning and his wit:

'Twas Presbyterian true blue.

SAMUEL BUTLER, *Hudibras*, i, i, 189. (1663)

<sup>13</sup> Spiritual influenza.

GEORGE CRABBE, *The Borough*, iv, *Introduction*. (1810) Referring to Methodism.

A lean strait-locked, whey-faced Methodist.

CHARLES LAMB, *Letter to Bernard Barton*, Dec., 1827.

<sup>14</sup> I knew a witty physician who . . . used to affirm that if there was a disease in the liver, the man became a Calvinist, and if that organ was sound, he became a Unitarian.

EMERSON, *Essays: Experience*. (1844)

I have noticed all my life that many people think they have religion when they are troubled with dyspepsia.

R. G. INGERSOLL, *Liberty of Man, Woman and Child*. (1877)

I would not do for a Methodist preacher, for I am a poor horseman. I would not suit the Baptists, for I dislike water. I would fail as an Episcopalian, for I am no ladies' man.

JOHN HAY, *Letter*. (a. 1905) See THAYER, *Life and Letters of John Hay*, i, 59.

I am of a sect by myself, as far as I know.

THOMAS JEFFERSON, *Letter to Ezra Stiles*, 1819.

Divide not yourselves into sects.

MOHAMMED, *The Koran*, xlii, 13. (c. 622)

A thousand daily sects rise up and die;

A thousand more the perished race supply.

JOHN DRYDEN, *Religio Laici*, l. 421. (1682)

Different Sects like different clocks, may all be near the matter, 'tho they don't quite agree.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Every sect has its truth and every truth its sect.

HART, *700 Chinese Proverbs*. No. 118. (1937)

A spleeny Lutheran.

SHAKESPEARE, *Henry VIII*, iii, 2, 99. (1612)

One is of Martin's Religion, another of Luther's.

THOMAS FULLER, *Gnomologia*. No. 3763. (1732)

Put down enthusiasm. . . . The Church of England in a nutshell.

MRS. HUMPHRY WARD, *Robert Elsmere*. Bk. ii, ch. 16. (1888)

## SECURITY

Nothing secure unless suspected.

HERBERT, *Jacula Prudentum*. No. 1063. (1650)

No opportunity for security should be let slip. (Cavendi nulla est dimittenda occasio.)

PUBLILIUS SYRUS, *Sententiae*. No. 102. (c. 43 B. C.)

When the Devil brings thee Oyle, bring thou Vinegar. The way to bee safe, is never to bee secure.

FRANCIS QUARLES, *Enchyridion*, iv, lxiii, T1. (1641) The last phrase cited by FULLER, *Gnomologia*. No. 4820. (1732) FRANKLIN, *Poor Richard*, 1757. See also SAFETY.

O how unsafe it is to be secure!

SIR SAMUEL TUKER, *The Adventures of Five Hours*. Act ii. (1663)

He that is too secure is not safe.

THOMAS FULLER, *Gnomologia*. No. 2195. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1748.

The security of nations is like happiness in love: a happy miracle which it is necessary to create anew every day. (La sécurité des nations est comme le bonheur dans l'amour: miracle heureux qu'il faut créer à nouveau chaque jour.)

COUNT SPORZA, *Epigram*. (c. 1925) As quoted by L'Éclaircissement de Nice.

Security | Is mortals' chiefest enemy.

SHAKESPEARE, *Macbeth*, iii, 5, 32. (1606)

Desire for security keeps littleness little and threatens the great with smallness.

ANONYMOUS, *Meditations in Wall Street*, p. 39, (1940)

Secure from worldly chances and mishaps.

SHAKESPEARE, *Titus Andronicus*, i, 1, 152. (1593)

Secure of thunder's crack or lightning flash.

SHAKESPEARE, *Titus Andronicus*, ii, 1, 3.

Secure of steel, and fated from the Fire.

DRYDEN, tr., *Aeneid*, vii, 956. (1697)

From the contagion of the world's slow stain.

He is secure.

SHELLEY, *Adonais*. St. 40. (1821)

Thou art secure from every thing that is not predestined.

E. W. LANE, tr., *Arabian Nights*, i, 128. (1839)

Because he is blind, he is also secure.

JOHN WESLEY, *Works* (1872), v, 99. (1771)

## SEEING, see Sight

## SEEKING

It was none of our seeking.

WILLIAM CARTWRIGHT, *The Siege*. Act ii, sc. 3. (a. 1643)

The misfortune is entirely of my own seeking.

THEODORE HOOK, *Sayings*. Ser. ii. (1825)

You are like the man who sought his mare, and he riding on her.

KELLY, *Scottish Proverbs*, p. 363. (1721)

Bee no seeker out of other mens matters.

THOMAS PALFREYMAN, *Baldwin's Morall Philosophie*, vii, vii, 129. (1567)

He searched for them everywhere by sea and land. (Mari terraque usquequaque quaeritat.)

PLAUTUS, *Poenulus: Prologus*, l. 105. (c. 194 B. C.)

To gratify their palates they scoured land and sea. (Vescendi causa terra marique omnia exquirere.)

SALLUST, *Bellum Catilinae*. Ch. xiii. (c. 40 B. C.) "To scour sea and land," a proverbial phrase, is cited by ERASMUS, *Adagia*, i, iv, 25.

Search me. (Proba me.)

Old Testament: *Psalms*, cxxxix, 23. (c. 250 B. C.)

## II—Seeking and Finding

If the seeker is worthy, attainment is easy.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

Seek that which may be found.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 7. (1621)

As good seeke nought as seeke and finde nought.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

1 But whan she seemed to be fixed in mynde,  
To seeke for that she was lothe to fynde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
It is no wisdome to search for that a man would  
not find.

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk.  
xliii, notes. (1591)

I seek for a thing that I would not find.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

2 Search not too curiously lest you find trouble.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

3 Seek till you find, and you'll not lose your  
labour.

JOHN RAY, *English Proverbs*, p. 200. (1678)

FULLER, *Gnomologia*. No. 4089. (1732)

Miss: I have lost the finest needle.

Lady A.: Why, seek till you find it, and then you  
won't lose your labour.

SWIFT, *Polite Conversation*. Dial. i. (1738)

4 Who seeks shall find. (τὸ δὲ ζητούμενον ἀλωτόν.)

SOPHOCLES, *Oedipus Tyrannus*, l. 110. (c. 409  
B.C.) Quoted by PLUTARCH, *Moralia*. 98A.

What can be found I seek, but I ask God to an-  
swer prayer. (τὰ δ' εὐπερὰ ζητῶ, τὰ δ' εὐκτὰ παρὰ  
θεῶν ῥησάμην.)

SOPHOCLES, *Fragments*. No. 759. (c. 410 B.C.)

Quoted by Plutarch as above.

Seek and you will find.

MENCIUS, *Discourses*. vi, i, 6, 7. (c. 300 B.C.)

Quoting an ancient Chinese proverb. DOO-  
LITTLE, *Chinese Vocabulary*, ii, 493, renders  
it, "Seek and you will obtain it."

Ask, and it shall be given you; seek, and ye shall  
find; knock, and it shall be opened unto you. For  
every one that asketh receiveth; and he that seek-  
eth findeth; and to him that knocketh it shall be  
opened. (αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ  
εὕρεσθε· κρούετε, καὶ ἀνοίγησεται ὑμῖν.)

New Testament: *Matthew*, vii, 7-8. (c. A.D. 65)

The Vulgate is, "Petite, et dabitur vobis:  
quaerite, et invenietis: pulsate, et aperietur  
vobis."

As the saying is, Who searches well, finds well.  
(L'en dit: Qui bien chace, bien treuve.)

UNKNOWN, *Du Vilain au Buffet*, l. 267. (c.  
1250) MONTAIGLON, *Fabliaux*, iii, 208.

He fyndth that seekes.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Who seeketh, fyndeth. (Chi cerca, troua.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)

As the proverbe is (he that seeks shall finde)

BARNABY RICH, *His Farewell to Militarie Pro-  
fession* (Sh. Soc.), p. 128. (1581)

He that seeketh findeth.

THOMAS DRAXE, *Bibliotheca*, p. 185. (1633)

Who knocks at the door will hear the answer.

BURCKHARDT, *Arabic Proverbs*. No. 604. (1817)

5 Nothing is so difficult but that it may be  
found out by seeking. (Nil tam difficile est  
quin quaerendo investigari possiet.)

TERENCE, *Heauton Timorumenos*, l. 675. (163  
B.C.)

Attempt the end, and never stand to doubt;  
Nothing's so hard but search will find it out.

ROBERT HERRICK, *Seeke and Finde*. (1648)

6 Who seeks what he should not, finds what he  
would not.

TORRIANO, *Piazza Universale*, p. 44. (1666)

## SEEMING

See also Appearance

7 His wish is not to seem, but be, the best.  
(οὐ γὰρ δοκεῖν ἀριστος, ἀλλ' εἶναι θέλει.)

AESCHYLUS, *Seven Against Thebes*, l. 592. (467  
B.C.) Quoted by PLUTARCH, *Moralia*, 32E,  
88B, 186B, and in the *Life of Aristides*, 320B.

He preferred to be rather than to seem virtuous.  
(Esse quam videri bonus malebat.)

SALLUST, *Bellum Catilinae*. Ch. 54, sec. 6. (c.  
41 B.C.) Of Cato, paraphrasing Aeschylus.

The usual form of the proverb is simply  
"Esse quam videri." Another is, "Sint ut sint  
aut non sint" (Let them be as they are, or  
not be at all).

Take care to be what people call you. (Cura esse  
quod audis.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 17. (20 B.C.)  
Cited by ERASMUS, *Adagia*, iv, 1, 92.

Be content to seem what you really are. (Ut  
tandem videaris unus esse.)

MARTIAL, *Epigrams*. Bk. x, epig. 83. (c. A.D. 93)  
Don't act like a Syrian unless you are a Syrian  
(μὴ ὡν Σύρος μὴ σίριζε.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 73.  
(1523) The Latin is, "Syrus cum non sis, ne  
syrissa."

Love rather to bee then to seem to bee.

GUAZZO, *Civile Conversation*, ii, 163. (1574)

The right Corall needeth no colouring.

JOHN LYL, *Euphues and His England: Epis-  
tle Dedicatory* (1580) FULLER, *Gnomologia*,  
No. 4051 (1732), refined this to "Right Coral  
calls for no Colouring."

Labour to be what you are thought to be.

HARINGTON, *Nugae Antiquae*, i, 210. (a. 1612)

Be what thou wouldst seem to be.

HERBERT, *Jacula Prudentum*. No. 726. (1640)

Be what you seem, and seem what you are.

JAMES KELLY, *Scottish Proverbs*, p. 68. (1721)

What you seem to be, be really.

FRANKLIN, *Poor Richard's Almanack*, 1744

Kythe [appear] in your ain colours.

HENDERSON, *Scottish Proverbs*, p. 129. (1832)

The moral of that is, "Be what you would seem  
to be."

LEWIS CARROLL (C. L. DODGSON), *Alice's Ad-  
ventures in Wonderland*. Ch. 9. (1865)

Be what you appear to be. (Esto quod esse vi-  
deris.)

HENDERSON, *Latin Proverbs*, p. 105. (1869)

Be what thou seemest! live thy creed.

HORATIUS BONAR, *He Liveth Long Who Liveth  
Well*. (c. 1870)

I want to see you shoot the way you shout.

THEODORE ROOSEVELT, *Speech*, Madison Square  
Garden, New York, Oct., 1917.

Be a bush if you can't be a tree.

DOUGLAS MALLOCH, *Be the Best of Whatever You Are*. (c. 1930)

1

Seem not greater than thou art.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 7. (1621) Quoted as from a "humane author."

2

To seem, and not to be, is throwing the Shuttle without weaving.

THOMAS FULLER, *Gnomologia*. No. 5226. (1732)

3

Things do not pass for what they are, but for what they seem. (Las cosas no pasan por lo que son, sino por lo que parecen.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 99. (1647) Repeated in Maxim 130. The Italian form is, "Le cose non sono come sono, ma come si vedono."

Men are valued not for what they are, but for what they seem to be.

LORD LYTTON, *Money*. Act i, sc. 1. (1840)

4

Things are not always what they seem. (Non semper ea sunt, quae videntur.)

PHAEDRUS, *Fables*. Bk. iv, fable 2, l. 5. (c. 25 B.C.)

It is not al sooth thing that semeth.

(Dire vous os tout en apert)

Qu'il n'est pas veirs quanqu'il apert.) (c. 1270)

JEAN DE MEUNG, *Roman de la Rose*, l. 12217. Chaucer (?), tr., l. 7546.

And things are not what they seem.

LONGFELLOW, *A Psalm of Life*. (1838)

Things are not always what they seem.

DICKENS, *Our Mutual Friend*. Bk. ii, ch. 5. (1865)

Things are seldom what they seem.

Skim milk masquerades as cream.

W. S. GILBERT, *H.M.S. Pinafore*. Act ii. (1878)

5

I'm what I look. (Sic sum ut vides.)

PLAUTUS, *Aulularia*, l. 323. (c. 210 B.C.)

Seems, madam! nay, it is; I know not "seems."

SHAKESPEARE, *Hamlet*, i, 2, 76. (1600)

6

All things are less dreadful than they seem.

WORDSWORTH, *Ecclesiastical Sonnets*. Pt. i, No. 7. (1821)

Good and bad men are each less so than they seem.

S. T. COLERIDGE, *Table Talk*, 19 April, 1830

Man should be ever better than he seems.

AUBREY DE VERE, *The Song of Faith*. (1842)

## SELF

7

The knee is nearer than the shin. (γόνυ κνήμης ἔγγιον.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ix, ch. 8, sec. 2. (c. 335 B.C.) Quoted by SENECA (?). *Ludus de Mortē Claudii*, sec. 10, and by ERASMUS, *Adagia*, i, iii, 90, with the Latin, "Genu sura propius," and additional citations from other sources.

My tunic is closer than my mantle. (Tunica propior pallio est.)

PLAUTUS, *Trinummus*, l. 1154. (c. 194 B.C.)

Cited by ERASMUS, *Adagia*, i, iii, 89, and by TAVERNER, *Translations from Erasmus*, fo. 15, with the comment, "The englyshe prouerbe sayethe thus: Nere is my cote, but nerer is my shyrt."

Nere is my kyrtyl, but nerer is my smok.

UNKNOWN, *Paston Letters*, i, 542. (1461)

Though ny be my kyrtell, yet here is my smocke.

I haue one of mine owne whom I must looke to

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Euery man is neerest to himself, and the skinne neerer then the shyrt.

GABRIEL HARVEY, *Works*, ii, 311. (1593)

Neir is the kirtle, but neirer is the sark.

FERGUSON, *Scottish Proverbs*, p. 82. (c. 1595)

My shirt is neare me, but my skin is nearest.

LODGE, *Margarete of America*, 103. (1596)

Close sitteth my shirt, but closer my skin.

WILLIAM CAMDEN, *Remains*, p. 305. (1605)

Though to fortune near be her petticoat,

Yet nearer is her smock, the queen doth note.

BEN JONSON, *Alchemist*. Act iii, sc. 2. (1612)

His shirt was nearer to him than his doublet

JAMES HOWELL, *Letters*, 1 May, 1622.

His charity begins at home and there it ends; neare in his coat, but neerer is his skin.

HENSHAW, *Horae Succisivae*, p. 72. (1636)

Close sits my shirt, but closer my skin.

JOHN RAY, *English Proverbs*, p. 79. (1678)

My shirt is near to me but my skin is nearer. . . . Nobody can blame me to apply a little balsam to my own sores.

JOHN ARBUTHNOT, *The Law is a Bottomless Pit*. Pt. iv, ch. 5. (1712)

The Shirt is nearer than the Coat.

THOMAS FULLER, *Gnomologia*. No. 4745. (1732)

The French say, "La chemise est plus proche que le pourpoint," or "Plus près est la chair que la chemise"; the Italians, "Tocca piu la camicia ch' il gippono."

Near is my purse, but nearer is my soul.

CHARLES READE, *The Cloister and the Hearth*. Ch. 76. (1860)

8

If I am not for myself, who will be for me?

*Babylonian Talmud: Pirkē Aboth*, i, 14. (c. 450)

A saying of Rabbi Hillel.

A wise man ought never to do anything but for himself. (Le sage ne devoir rien faire que pour soy.)

MONTAIGNE, *Essays*. Bk. i, ch. 50. (1580)

9

At the narrow passage there is no brother and no friend.

BURCKHARDT, *Arabic Proverbs*. No. 419. (1817)

In danger, everyone for himself.

When everyone takes care of himself, care is taken of all.

H.G. BOHN, *Handbook of Proverbs*, p. 558. (1855)

Self first, then your next best friend.

*Oxfordshire Proverbs. Folk-Lore*, xxiv, 76. (1913)

10

I have herd seyde, eek tymes twyes twelve.

"He is a fool that wol for-yete himselve."

CHAUCER (?), *Troilus*. Bk. v, l. 97. (c. 1380)

As for the largest-hearted of us, what is the word we write most often in our chequebooks?—"Self."

EDEN PHILLPOTTS, *A Shadow Passes*. (c. 1930)

<sup>1</sup> He is a Slave of the greatest Slave, who serveth nothing but himself.

THOMAS FULLER, *Gnomologia*. No. 1909. (1732)

He is unworthy to live, who lives only for himself.

THOMAS FULLER, *Gnomologia*. No. 1952.

Deny self for self's sake.

FRANKLIN, *Poor Richard's Almanack*, 1735.

<sup>2</sup> Never talk of yourself. You must either praise yourself, which is vain, or blame yourself, which is small-minded. (Nunca hablar de sí.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 117. (1647)

We would rather speak ill of ourselves than not speak of ourselves at all. (On aime mieux dire du mal de soi-même que de n'en point parler.)

LA ROCHEFOUCAULD, *Maximes*. No. 138. (1665)

If you your ears would keep from jeers,

These things keep meekly hid:

Myself and me, or my and mine,

Or how I do or did.

NORRIS, *Thirlby Hall*, i, 315. (1883) Quoted.

<sup>3</sup> He looks not well to himself that looks not ever.

HERBERT, *Jacula Prudentum*. No. 834. (1640)

He that is ill to himself will be good to nobody.

JAMES KELLY, *Scottish Proverbs*, p. 125. (1721)

FULLER, *Gnomologia*. No. 2284. (1732)

<sup>4</sup> Sel, sel, has half-filled hell.

HISLOP, *Proverbs of Scotland*, p. 257. (1862)

<sup>5</sup> Good folks are scarce, you'll take care of one.

JAMES KELLY, *Scottish Proverbs*, p. 124. (1721)

I'm only talking of number one, you know. I must take care of that first.

MARIA EDGEWORTH, *Parent's Assistant*, p. 322. (1796) "Number one," see under ONE.

<sup>6</sup> Why don't you speak for yourself, John?

H. W. LONGFELLOW, *The Courtship of Miles Standish*. Pt. iii. (1857)

Speak for yourself.

VINCENT LEAN, *Collectanea*, iv, 99. (1904)

<sup>7</sup> Each man flees from himself, but the self whom he cannot escape cleaves to him all the more against his will. (Hoc se quisque modo fugit, at quem scilicet, ut fit, effugere haut potis est, ingratus haeret.)

LUCRETIUS, *De Rerum Natura*, iii, 1068. (c. 45 B. C.)

What exile from his country ever escaped himself as well? (Patriae quis exsul | se quoque fugit?)

HORACE, *Odes*. Bk. ii, ode 16, l. 19. (23 B. C.)

<sup>8</sup> Defend me, God, from myself. (Defienda me Dios de my.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595) Quoting a Spanish proverb.

Lord deliver me from myself.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 10. (1643)

Beware of no Man more than thy self.

THOMAS FULLER, *Gnomologia*. No. 977. (1732)

<sup>9</sup> Who lives unto himself, he lives to none.

FRANCIS QUARLES, *Hadassa*. Sec. 1, med. 1. (1621)

The wretch, concentred all in self,

Living, shall forfeit his renown,

And, doubly dying, shall go down

To the vile dust from which he sprung,

Unwept, unhonoured, and unsung.

SCOTT, *The Lay of the Last Minstrel*. Canto vi, st. 1. (1805) See also under OBSCURITY.

He that liveth to himself is dead.

MORTON LUCE, *Thysia*. Sonnet 36. (c. 1880)

<sup>10</sup> How true the saw, Each labors for himself. (ἡ πᾶσι ὅμοια πᾶς ἀνὴρ αὐτῷ ποιεῖ.)

SOPHOCLES, *Ajax*, l. 1366. (c. 409 B. C.)

Each one for himself.

MENCIUS, *Discourses*, iii, ii, 9. (c. 300 B. C.)

Do himself a good turn. (Sibi faciat bene.)

PLAUTUS, *Asinaria*, l. 945. (c. 200 B. C.) See under TURN.

I'll be good to myself. (Servibo mihi.)

PLAUTUS, *Mercator*, l. 546. (c. 200 B. C.)

Live for thyself. (Vive tibi.)

OVID, *Tristia*, iii, iii, 5. (c. A. D. 9)

Be a maker of shoes or of shafts for thyself only; if the shoe pinches or the shaft prove false, men think evil of thee.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 126 (c. 900)

And therefore, at the kinges court, my brother,

Ech man for him-self, ther is non other.

CHAUCER, *The Knightes Tale*, l. 323. (c. 1386)

Praie and shifte eche one for him selfe, as he can, Euery man for himselfe, and God for us all.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

A proverb, with minor variations, in many languages. The French say, "Chacun pour soi, et Dieu pour tous"; the Germans, "Jeder für sich, Gott für alle"; the Italians, "Ognun per se, e Dio per tutti"; the Spaniards, "Cada uno por sí, y Dios por todos"; the Dutch, "Elk voor zichzelf, God voor ons allen."

Where euerye man is for him selfe,

And no manne for all.

ROBERT CROWLEY, *Works* (E.E.T.S.), ii. (1550)

Euery man for him selfe, and the Deuill for all.

JAMES SANFORD, tr., *Houres of Recreation*, p.

219. (1574) Cited by FLORIO, *Firste Fruites*, fo. 33 (1578), with the Italian, "Ogni uno per se, & il diavolo par tutti." See under DEVIL.

Th' old prouerbe's in request, each man for one.

RICHARD BRATHWAIT, *A Strappado for the Diuill*, p. 206. (1615)

Every man shift for all the rest, and let no man take care of himself.

SHAKESPEARE, *The Tempest*, v, 256. (1611)

Every man for himself, his own ends, the Devil for all.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. i. memb. 3. (1621)

That byword, "Every man for himself, and God for us ail," is uncharitable, ungodly.

THOMAS ADAMS, *Sermons* (1861), ii, 90. (1629)

See also COWLEY, *The Guardian*. Act iii, sc. 6. (1641) SCOTT, *Rob Roy*. Ch. 32. (1818)

Every man for his self, quo' the Merteine.

JOHN RAY, *Proverbs: Scottish*, p. 234. (1678)

Merteine, an imaginary author of proverbs.

In the old English and French collections of proverbs, the proverbs were often put in the mouths of imaginary persons.

Every man for his own hand as John Jelly fought.

JAMES KELLY, *Scottish Proverbs*, p. 94. (1721)

Every one for his home, every one for himself.

(Chacun chez soi, chacun pour soi.)

ANDRÉ DUPIN, *Procès de Tendance*. (a. 1810)

Every man for himself, and each from the gallows.

DICKENS, *Oliver Twist*. Ch. 25. (1838)

Each for himself, and de'il tak the hindmost.

MULOCK, *A Woman's Thoughts*, p. 39. (1858)

Every man for himself in the struggle for pelf.

(Ko shih ko, ni ku ni, wo ku wo.)

SCARBOROUGH, *Chinese Proverbs*. No. 1764. (1875)

Yourself first, others afterward. (Hsien yu tzü chi, 'hou yu t'a jên.)

SCARBOROUGH, *Chinese Proverbs*. No. 1782.

"Each man for himself" seems to have been the first form, to which is later added, "and God for us all," or "and the Devil for all. . . ." It is obvious that one produced the other by contrast.

ARCHER TAYLOR, *The Proverb*, p. 26. (1931)

1 Everyone sets his own good before his neighbor's. (Omnis sibi malle melius esse quam alteri.)

TERENCE, *Andria*, l. 427. (166 B. C.) Quoted as "a true saying which is heard everywhere"

Cited by ERASMUS, *Adagia*, i, iii, 91.

Every man is sorry for himself. (Nestri nosmet paenitet.)

TERENCE, *Phormio*, l. 172. (161 B. C.)

Nothing whatever is dearer or of more importance to us than ourselves. (Nihil quicquam esset carius pensiusque nobis quam nosmet ipsi.)

TAURUS, *Apothegm*. (c. A. D. 150) As reported by AULUS GELLIUS, xii, 5.

By whatever name we call

The ruling tyrant, self is all in all.

CHURCHILL, *The Conference*, l. 177. (a. 1764)

Pleasure is the aim, and Self the spring of all.

ROBERT SOUTHEY, *The Poet's Pilgrimage to Waterloo*. Pt. ii, canto i, st. 22. (1816)

Self's the man. (Zelf is de Man.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 93. (1853) A Dutch proverb.

All sensible people are selfish.

EMERSON, *Considerations by the Way*. (1860)

2 The man who is dissatisfied with himself, what can he not do?

H. D. THOREAU, *Autumn*, 23 Nov., 1850.

Great God, I ask thee for no meaner pelf Than that I may not disappoint myself.

H. D. THOREAU, *My Prayer*. (a. 1862)

3 Let every man's hope be in himself. (Spes sibi quisque.)

VERGIL, *Aeneid*. Bk. xi, l. 309. (19 B. C.)

Look to no one outside yourself. (Nec te quaesiveris extra.)

PERSIUS, *Satires*. Sat. i, l. 7. (c. A. D. 58) Quoted by MONTAIGNE, ii, 16.

Depend upon no one but yourself: it's a common proverb. (Ne t'attends qu'a toi seul.)

LA FONTAINE, *Fables*. Bk. iv, fab. 22. (1678)

There is no dependence that can be sure but a dependence upon one's self.

JOHN GAY, *Letter to Stella*, 9 Nov., 1729.

He lean'd not on his fathers but himself.

TENNYSON, *Aylmer's Field*, l. 56. (1864)

The only leaning which does not weaken us is on ourself.

*Meditations in Wall Street*, p. 136. (1940)

4 One's own self is both his friend and enemy.

UNKNOWN, *Mahabharata*. Sec. 27. (c. 200 B. C.)

No one is second to himself. (Nemo sibi secundus.)

RABELAIS, *Letter*, 15 Feb., 1536. Quoting a proverb.

There is no better friend nor relative than yourself. (Il n'est meilleur ami ni parent que soi-même.)

LA FONTAINE, *Fables*. Bk. iv, fab. 22. (1668)

## SELF-ACCUSATION

5 He who blames himself takes a by-road to praise; and, like the rower, turns his back to the place whither he desires to go.

ST. FRANCIS DE SALES, *Epigram*. (c. 1610) See CAMUS, *L'Esprit de St. François de Sales*.

Too liberal self-accusations are generally but so many traps for acquittal with applause.

SAMUEL RICHARDSON, *Pamela*. Bk. i, ch. 1. (1740)

All censure of a man's self is oblique praise.

SAMUEL JOHNSON. BOSWELL, *Life*, 25 April, 1778.

There is a luxury in self-dispraise.

WORDSWORTH, *The Excursion*. Pt. iv. (1814)

There is luxury in self-reproach.

OSCAR WILDE, *Picture of Dorian Gray*. (1891)

6 The self-accusing of some is as little to be credited as the self-praising of others.

THOMAS FULLER, *The Holy and Profane State*. Bk. v, ch. 3. (1642)

7 No person . . . shall be compelled in any criminal case to be a witness against himself.

*Constitution of the United States: Amendment v.* (15 Dec., 1791) The legal maxim is, "Nemo tenetur se ipsum accusare" (No one is obliged to accuse himself).

## SELF-BETRAYAL

8 To take refuge with an inferior is self-betrayal. (Perfugere ad inferiorem se ipsum est tradere.)

PUBLILIUS SYRUS, *Sententiae*. No. 521. (c. 43 B. C.)

9 I've betrayed myself to destruction, like a rat, by my own squeaking. (Egomet meo indicio miser quasi sorex hodie perii.)

TERENCE, *Eunuchus*, l. 1024. (161 B. C.)

By its own noise the rat betrays itself. (Suo ipsius indicio periit sorax.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 65. (1523) Included by TAVERNER, in his *Translations from Erasmus*, fo. 54, with the explanation that the rat gets killed because of its gnawing.

### SELF-CONFIDENCE

<sup>1</sup> Self-Confidence and Self-Conceit render men Fools.

JOHN HARTCLIFFE, *A Treatise on the Moral and Intellectual Virtues*, p. 405. (1691) SELF-CONCEIT, see CONCEIT.

<sup>2</sup> Self-confidence is the first requisite to great undertakings.

SAMUEL JOHNSON, *Lives of the Poets: Pope* (1868), p. 375. (1779)

Self-confidence, or, in plainer language, impudence, was the great secret of his success.

ARCHIBALD ALLISON, *History of Europe*. Vol. ii, ch. 7, p. 135. (1849)

<sup>3</sup> The confidence which we have in ourselves engenders the greatest part of that we have in others. (La confiance que l'on a en soi fait naître la plus grande partie de celle que l'on a aux autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 624. (1665)

<sup>4</sup> Thrise happie she that is so well assured . . . Such selfe assurance need not feare the spight Of grudging foes, ne favour seek of friends.

EDMUND SPENSER, *Amoretti*. Sonnet lix. (1594) Flattering self-assurance.

JOHN FOSTER, *Essays*. Vol. iii, ch. 2. (1805)

Well bred self-assurance.

WALTER SCOTT, *Rob Roy*. Ch. 12. (1818)

### SELF-CONTROL

<sup>5</sup> The worst ruler is one who cannot rule himself. (κάκιστον δὲ ἀρχοντα εἶναι τὸν ἀρχειν ἑαυτοῦ μὴ δυνάμενον.)

CATO THE ELDER. (c. 175 B.C.) As quoted by PLATO, *Moralia*, 198F, 210F.

He is a fool to [seek to] command others who cannot command himself. (Stultus imperare reliquis, qui nescit sibi.)

PUBLILIUS SYRUS, *Sententiae*. No. 692. (c. 43 B.C.) He who is unable to rule over himself is surely unfit to rule over others.

SALOMON IBN GABRIEL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 194. (c. 1050)

It was axed of him [Plato] what man is moost conuenable to gouerne a towne, and he ansuerd he that can wele gouerne him self.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophers*, fo. 58. (1477) On fo. 61, Rivers quotes Plato again, "He that can not gouerne him self is not able to gouerne any other." And on fo. 67, he quotes Aristotle, "Not goodely ne wele may any man directe another, but if he dyrecte hym self first."

It becometh hym euil to be a mayster upon seruauantes that cannot ordre hym selfe.

JOHN STANBRIDGE, *Vulgaria*, p. 56. (c. 1510) How shall I be able to rule over others, that have not full power and command of myself? (Comment pourroy ie gouverner aultruy, qui moy-mesmes gouverner ne scaurois?)

RABELAIS, *Gargantua*. Bk. i, ch. 52. (1534) Solon sayeth, that they are only fit to governe others who can well guide them selves.

GEORGE PETTIE, *Petite Pallace*, p. 264. (1576)

The attribution to Solon is probably based upon PAINTER, *Croesus and Solon*, i, 7. The Latin proverb is, "Absurdum est ut alios regat, qui seipsum regere nescit" (It is absurd that he should govern others who does not know how to govern himself).

Truly it is no small matter to govern others, when to govern ourselves presents so many difficulties. (Certes, ce n'est pas peu de chose que d'avoir à regler aultruy, puisqu'a regler nous mesmes il se presente tant de difficultez.)

MONTAIGNE, *Essays*. Bk. i, ch. 42. (1580)

In vaine he seeketh others to suppress, Who hath not learnd him selfe first to subdew.

EDMUND SPENSER, *The Faerie Queene*. Bk. vi, canto i, st. 41. (1590)

He that would govern others, first should be The master of himself.

MASSINGER, *The Bondman*. Act i, sc. 3. (1623) Be master over yourself if you would be master over others. (Sea uno primero señor de sí, y lo será despues de los otros.)

GRACIAN, *Oráculo Manual*. Maxim 55. (1647) Cato would say, "No man is fit to command another, that cannot command himself."

PENN, *No Cross, No Crown*. Ch. 19. (1669) Those who can command themselves command others.

HAZLITT, *Characteristics*. No. 407. (1823) Who can achieve mastery over others unless he first achieves mastery over himself?

MAUGHAM, *Christmas Holiday*, p. 35. (1939)

No one can expect to lead others until he has learned to boss himself.

C. E. WILSON, *Six Highways to Happiness*. See *American Magazine*, May, 1941, p. 11.

<sup>6</sup> The great thing is to be master of yourself. (Totum igitur in eo est, ut tibi imperes.)

CICERO, *Tusculanarum Disputationum*. Bk. ii, ch. xxii, sec. 53. (45 B.C.)

We should steer with the rudder of self-control. (μετὰ σωφροσύνας ὁλακί νευθούς.)

CERCIDAS, *Meliambis*. No. iii, l. 15. (c. A. D. 350) Mind other men, but most yourself.

JOHN CLARKE, *Paroemiologia*, p. 217. (1639)

<sup>7</sup> Few are those who err on the side of self-restraint.

CONFUCIUS, *Analects*. Bk. iv, ch. 23. (c. 500 B.C.) Giles, tr. Legge has it: "The cautious seldom err." Wade says: "It seldom happens that a man errs through excess of moderation." Jennings says: "Those who keep within restraints are seldom losers." Ku Hung-ming says: "He who wants little seldom goes



wrong." A good example of the difficulty of making an adequate English rendering of the epigrammatic original.

One act of self-restraint is better than a hundred successful battles.

J. C. NEVIN, *Precious Characters*. See DOOLITTLE, *Chinese Vocabulary*, ii, 390. (1872)

1 He that is Master of himself, will soon be Master of others.

THOMAS FULLER, *Gnomologia*. No. 2182. (1732)  
He that can compose himself, is wiser than he that composes books.

FRANKLIN, *Poor Richard's Almanack*, 1737.  
Caesar did not merit the triumphal car more than he that conquers himself.

FRANKLIN, *Poor Richard's Almanack*, 1738.

2 Thou shalt rule a broader realm by subduing a greedy heart than shouldst thou join Libya to distant Gades. (Latius regnes avidum domando | spiritum, quam si Libyam remotis | Gadibus iungas.)

HORACE, *Odes*. Bk. ii, ode 2, l. 9. (23 B. C.)  
He is a valiant victor, a famous Conquerour, and a mighty prince, that can vanquish himselfe.

JOHN FLORIO, *Firste Fruits*, fo. 65. (1578)  
Thrice noble is the man who of himself is king.

PHINEAS FLETCHER, *Apollyonists*, iii, 10. (1627)  
The whole World is little enough for so great a Man, that can conquer himself.

OSWALD DYKES, *English Proverbs*, p. 126. (1709)

3 Than self-restraint there is nothing better.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 5. (c. 550 B. C.) Old, tr.

4 He is strong who conquers others, but he who conquers himself is mighty.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.  
Sec. 33. (c. 550 B. C.) Old, tr. The Chinese also say, "If you can command yourself, you can command the world."

The victory over self is of all victories the first and best. (τὸ νικᾶν αὐτὸν αὐτὸν πασῶν νικῶν πρώτη τε καὶ ἀρίστη.)

PLATO, *Laws*. Bk. i, sec. 626E. (c. 345 B. C.)  
I count him braver who overcomes his desires than him who conquers his enemies, for the hardest victory is the victory over self.

ARISTOTLE, *Apothegm*. (c. 340 B. C.) As quoted by STOBÆUS, *Florilegium*, 223.  
He conquers twice who in victory conquers himself. (Bis vincit qui se vincit in victoria.)

PUBLILIUS SYRUS, *Sententiae*. No. 77. (c. 43 B. C.) Quoted by BACON, *Ornamenta Rationalia*. No. 3. Often shortened to "Vincit qui se vincit" (He conquers who conquers himself).  
If one man conquer in battle a thousand times a thousand men, and if another conquers himself, he is the greatest of conquerors.

DHAMMAPALA, *Commentaries*. Verse 103. (c. A. D. 475)

No man is such a conqueror as the man who has defeated himself.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 24. (1887)

5 Subdue your own angry spirit, you will subdue all else! (Vince animos iramque tuam, qui cetera vincis!)

OVID, *Heroides*. Epis. iii, l. 85. (c. 10 B. C.)  
She is mistress of herself. (δ'αυτῆς ἐστ' ἐκελύνη κυρία.)

MENANDER, *The Girl Who Gets Her Hair Cut*, l. 374. (c. 300 B. C.)

Mistress of herself, tho' china fall.

POPE, *Moral Essays*. Epis. ii, l. 268. (1735)

6 I am myself my own commander. (Egomet sum mihi imperator.)

PLAUTUS, *Mercator*, l. 853. (Act v, sc. 2.)

I AM THE CAPTAIN OF MY SOUL, see under SOUL.

7 Power belongs to the self-possessed. (L'empire est au phlégmatisque.)

ANTOINE SAINT-JUST, to Robespierre, when the latter lost his self-control and burst into a fit of rage at a meeting of the Committee of Public Safety. (1791)

"Keep cool, and you command everybody," said Saint-Just; and the wily old Talleyrand would still say, *Surtout, messieurs, pas de zèle*,—"Above all, gentlemen, no heat."

R. W. EMERSON, *Social Aims*. (1875)

8 He is most powerful who has himself in control. (Potentissimus est, qui se habet in potestate.)

SENECA, *Ad Lucilium*. Epis. xc, sec. 34. (c. A. D. 64) Quoted by MONTAIGNE, iii, 12.

To master one's self is the greatest mastery. (Imperare sibi maximum imperium est.)

SENECA, *Ad Lucilium*. Epis. cxiii, sec. 31. (c. A. D. 64)

9 The Perfection of Virtue is from . . . long Art and Management. Self-Controul.

EARL OF SHAFTESBURY, *Characteristics of Men and Manners*, iii, 260, note. (1711)

Cautious self-control is wisdom's root.

ROBERT BURNS, *A Bard's Epitaph*. (c. 1785)

Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power.

TENNYSON, *Ænone*, l. 142. (1833)

10 Hast thou command? by him that gave it thee,

From a pure heart command thy rebel will.

SHAKESPEARE, *Rape of Lucrece*, l. 624. (1594)

Brave conquerors,—for so you are,  
That war against your own affections.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 8. (1595)

Keep yourself within yourself.

SHAKESPEARE, *Antony and Cleopatra*, ii, 3, 75. (1606)

I pray you, school yourself.

SHAKESPEARE, *Macbeth*, iv, 2, 15. (1606)

11 Who has a harder fight than he who is striving to overcome himself? (Quis habet fortius certamen quam qui nititur vincere seipsum?)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. I, ch. 3, sec. 2. (c. 1420)

Since you cannot make yourself as you would wish yourself to be, how can you make another to please you? (Si non potes te talem facere, qualem vis, quomodo poteris alium ad tuum habere beneplacitum?)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 16, sec. 2.

**SELF-DECEPTION, see under Deceit**

### SELF-DEFENCE

<sup>1</sup> And the Law says, if a man approaches intending to slay thee, thou mayst slay him.

*Babylonian Talmud: Berachoth*, fo. 58a; *Sanhedrin*, fo. 72b. (c. 450)

<sup>2</sup> I learnt to read and sew, to fear God, and to take my own part.

GEORGE BORROW, *Lavengro*. Ch. 86. (1851)

Fear God and Take Your Own Part.

THEODORE ROOSEVELT, *Heading*, ch. 1, of book of the same name. (1916) *See also under PREPAREDNESS.*

<sup>3</sup> The sum of the Right of Nature, which is, *By all means we can to defend our selves.*

HOBBS, *Leviathan*. Pt. i, ch. 14. (1651)

Self-defence is Nature's eldest law.

DRYDEN, *Absalom and Achitophel*. Pt. i, l. 458. (1681)

No man was ever yet so void of sense

As to debate the right of self-defence.

DEFOE, *The True-Born Englishman*, ii. (1701)  
The legal phrase is "Se defendendo."

<sup>4</sup> A Vindication of the True Art of Self-Defence.

SIR WILLIAM HOPE. Title of book on fencing. (1724)

The noble art of self-defence.

RICHARD COBDEN, *Speeches*, p. 76. (1849) Referring satirically to boxing.

The manly art of self-defence.

W. P. FRITH, *Autobiography*. Vol. i, ch. 1. (1887)

### SELF-DENIAL

<sup>5</sup> The more a man denies himself, so much the more will he receive from the gods. (Quanto quisque sibi plura negaverit, ad dis plura feret.)

HORACE, *Odes*. Bk. iii, ode 16, l. 21. (23 B. C.)

<sup>6</sup> If any man will come after me, let him deny himself, and take up his cross, and follow me. (εἰ τις θέλει ὀπίσω μου ἰθύνειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.)

*New Testament: Matthew*, xvi, 24. (c. A. D. 65)

The Vulgate is, "Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me."

<sup>7</sup> The notion of Selfe and her opposite Self-denial.

DANIEL ROGERS, *Naaman the Syrian: To the Reader*. (1642)

<sup>8</sup> The great Foundation of civil Virtue is Self-denial.

RICHARD STEELE, *The Spectator*. No. 248. (1711)  
The worst education which teaches self-denial is better than the best which teaches everything else and not that.

JOHN STERLING, *Essays and Tales*. (1840)

**SELF-ESTEEM, see Self-Love**

### SELF-FORGETFULNESS

<sup>9</sup> He is a fool that wol for-yete himselfe.

CHAUCER, *Troilus and Criseyde*. Bk. v, l. 98. (c. 1380) The French have the same saying, "Fol est qui s'oublie."

Men often mistake themselves, seldom forget themselves.

FRANKLIN, *Poor Richard's Almanack*, 1758.

<sup>10</sup> In order that you may please you ought to be forgetful of self. (Ut placeas, debes inmemor esse tui.)

OVID, *Amores*. Bk. i, eleg. 14, l. 38. (c. 13 B. C.)

### SELF-GOVERNMENT

<sup>11</sup> The larger the society, the more duly capable it will be of self-government.

ALEXANDER HAMILTON, *The Federalist*. (1788)  
Self-government is the natural government of man.

HENRY CLAY, *Speech*, House of Representatives, 24 March, 1818.

<sup>12</sup> There are very few so foolish, that they had not rather governe themselves, than be governed by others.

THOMAS HOBBS, *Leviathan*. Pt. i, ch. 15. (1651)  
Civilization consists in teaching men to govern themselves.

BENJAMIN TUCKER, *Instead of a Book*. (1893)

<sup>13</sup> When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is despotism. . . . No man is good enough to govern another man without that other's consent.

ABRAHAM LINCOLN, *Speech*, Peoria, Ill., 16 Oct., 1854. Lincoln-Douglas Debates.

I have done with this mighty argument of self-government. Go, sacred thing! Go in peace.

LINCOLN, *Speech*, Peoria, Ill. (1854)

<sup>14</sup> It does not seem that nature has made men for self-government. (Il ne paraît pas que la nature ait fait les hommes pour l'indépendence.)

VAUVENARGUES, *Réflexions*. No. 183. (1746)

Mankind, when left to themselves, are unfit for their own government.

WASHINGTON, *Letter to Lee*, 31 Oct., 1786.

Only Anglo-Saxons can govern themselves.

W. A. WHITE, *Editorial*, Emporia (Kansas) Gazette, 20 March, 1899.

<sup>1</sup> Every people has a right to choose the sovereignty under which they shall live.

WOODROW WILSON, *Address*, in Washington, 27 May, 1916.

Self-determination is not a mere phrase. It is an imperative principle of action, which statesmen will henceforth ignore at their peril.

WILSON, *Address*, to Congress, 11 Feb., 1918.

<sup>2</sup> He that has no government of himself has no enjoyment of himself.

BENJAMIN WHICHCOTE, *Moral and Religious Aphorisms*. (1753) See also GOVERNMENT.

HE WHO CANNOT GOVERN HIMSELF IS UNFIT TO GOVERN OTHERS, see under SELF-CONTROL.

### SELF-HELP

See also Independence

<sup>3</sup> I'll look to my own bath. (ἐμαυτῷ βαλανεύσω.)

ARISTOPHANES, *Peace*, l. 1103. (421 B.C.) ERASMUS, *Adagia*, i, x, 37, has the Latin, "Mihi ipsi balneum ministrabo." A similar proverb is "Playing for oneself" (ἐαυτῷ ψάλλειν), or, as ERASMUS puts it, *Adagia*, iii, v, 80, "Sibi canere" (To sing for oneself).

Every man shall bear his own burden. (Unusquisque enim onus suum portabit.)

*New Testament: Galatians*, vi, 5. (c. A.D. 60)

See under BURDEN.

Let every pedlar carry his own burden.

JOHN RAY, *English Proverbs*, p. 16. (1678) The French and Germans say, "Let every man carry his own sack to mill."

Every herring must hang by his own gill.

JOHN RAY, *English Proverbs*, p. 102. (1678)

My rule is to let everyone skin his own foxes.  
T. C. HALIBURTON (SAM SLICK), *Wise Saws: Introduction*. (1843) "Every man must skin his own skunk" is an American variant.

Every one makes the fire under his own pot.  
Let every fox take care of his own tail.

HENDERSON, *Latin Proverbs*, p. 151. (1869)

Shoot your own crows.

FRANK GRUBER, *The Hungry Dog*, p. 126. (1941) There are countless variants. The Arabs say, "You must scratch your head with your own nails."

<sup>4</sup> The highest of all possessions, Self-help.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 3. (1831)

<sup>5</sup> That whych thou cannest do conueniently thy selfe commytte it not to another.

MILES COVERDALE, *Matrymonye*, sig. I3. (1541)

If thou canst thy selfe do it, rely not on another.

RANDLE COTGRAVE, *Dictionary: Faire*. (1611)

If thou thyself canst do it, attend no other's hand or help.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

For what you can do yourself don't depend on another.

SAMUEL PALMER, *Proverbs*, p. 152. (1710)

In Things of moment, on thy self depend,

Nor trust too far thy Servant or thy Friend.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Never trouble another for what you can do yourself.

WILLIAM HONE, *Year-Book*, col. 1612. (1831) That which you can do yourself, don't expect another to do. (A lo que puedes solo, no esperes a otro.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 247.

(1856) A Spanish proverb. On p. 280, Cahier cites another, "Si quieres ser bien servido, sirvete a tú mismo" (If you wish to be well-served, serve yourself).

If you want a thing well done, do it yourself.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 33. (1880) The Germans say, "Sich auf sich selbst verlassen" (Yourself on yourself depend).

<sup>6</sup> He dooth little, that helpeth not hym selfe.

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

He helps little that helpeth not himself.

*Book of Meery Riddles*. Prov. 16. (1629)

Help thyself, and God will help thee.

GEORGE HERBERT, *Jacula Prudentum*. No. 539. (1640) See also GOD HELPS THEM, etc.

Help yourself, and your friends will love you the better.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Aid thyself, and thou wilt need no other aid.

TRENCH, *Lessons in Proverbs*, p. 101. (1853)

<sup>7</sup> He that hath a mouth of his own, must not say to another, Blow.

GEORGE HERBERT, *Jacula Prudentum*. No. 355. (1640) From the Spanish, "Quien tiene boca, no diga a otro, Sopla." Cited by Fuller and Trench.

<sup>8</sup> I did it my selfe: and selfe do, selfe have.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546) GOSSEN, *Schoole of Abuse*, p. 46. (1579) CHAPMAN and MARSTON, *Eastward Hoe*. Act v, sc. 1. (1605) RICHARDSON, *Clarissa*, i, 222. (1748) etc., etc.

<sup>9</sup> You swim without corks. (Nabis sine cortice.)

HORACE, *Satires*. Bk. i, sat. 4, l. 120. (35 B.C.) "To swim without corks" or "without bladders" became a proverbial expression for those who could make their own way without assistance. Cited by ERASMUS, *Adagia*, i, viii, 42.

One's own hand is the surest and promptest help. (La main est le plus sûr et le plus prompt secours.)

LA FONTAINE, *Fables*. Bk. x, fab. 16. (1678)

Robinson had a servant even better than Friday: his name was Crusoe.

F. W. NIETZSCHE, *Human All too Human*. Ch. 2. (1878)

<sup>10</sup> Have but little to do, and do it thyself.

PENN, *Some Fruits of Solitude*. No. 241. (1693)

<sup>11</sup> Do not say go, but gae, i.e. go thyself.

JOHN RAY, *English Proverbs*, p. 9. (1678)

If you'd have it done, Go: if not, Send.

FRANKLIN, *Poor Richard's Almanack*, 1743.

To "Poor Richard's" homely old proverb attend,  
"If you want matters well-managed, Go!—if not,  
Send."

BARHAM, *The Ingoldsby Penance*. (1842)

If you want a thing done, go yourself; if not, send.

MISS MULOCK, *Woman's Thoughts*. Ch. 2. (1858)

If you want your business done, says the proverb,  
go and do it; if you don't want it done, send  
some one else.

SAMUEL SMILES, *Self-Help*, p. 272. (1859)

Better to go than to send. (Shih k'ou pu ju tsü  
tsou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.

1988. (1875) No. 2694 is, "Get up by your-  
self if you happen to fall."

If you want a thing well done, do it yourself.

VINCENT LEAN, *Collectanea*. Vol. iv, p. 3. (1902)

A proverb in many languages. The French  
say, "On n'est jamais si bien servi que par  
soi-même"; the Italians, "Chi vuol presto e  
ben, faccia da se" (Who wants a thing done  
quickly and well, let him do it himself), or  
"Chi va, vuole; chi manda, non se ne cura"  
(Who goes himself, wishes it; who sends  
some one else, does not care), or, as an Eng-  
lish proverb has it, "Who goes, is in earnest;  
who sends, is indifferent." The Danes say,  
"Gak med, og 'see til' ere to gode Tyende  
i Bodens Gaard" ("I'll go myself," and "I'll  
see to it," are two good servants on a coun-  
tryman's farm); the Portuguese say, "Manda  
e descuida, não se fará cousa nenhuma;  
Manda e faze-o, tirar-te-ha cuidado" (Give  
orders and leave it, and no more will be done;  
Give orders and do it, and you will be free  
of anxiety).

### SELF-INTEREST

<sup>1</sup>  
An enlightened self-interest.

EDMUND BURKE, *Reflections on the Revolution  
in France*. (1790) *Works*, v, 271.

An enlightened sense of self-interest.

UNKNOWN, *Farmer's Magazine*, Aug., 1801, p. 332.

<sup>2</sup>  
Our English proverb is, Interest will not lie;  
interest will make a man do that which other-  
wise he would not do.

JOHN BUNYAN, *Work of Jesus Christ*. (1688)

'Tis a common proverb, that interest will not lie.

RICHARD KINGSTON, *Apophthegmata Curiosa*,  
p. 80. (1709)

<sup>3</sup>  
He who works for his own interests will  
arouse much animosity. (Fong eü lee gnee  
hung to in.)

CONFUCIUS, *Analects*. Bk. iv, ch. 12. (c. 500 B. C.)

<sup>4</sup>  
'To know no distinction of men from affection;  
but to sacrifice all with equal readiness to his  
interest.

HENRY FIELDING, *Jonathan Wild*. Ch. 4. (1743)

Wild's maxim for attaining greatness.

<sup>5</sup>  
Few Men will be better than their Interest  
bids them.

THOMAS FULLER, *Gnomologia*. No. 1527. (1732)

### SELF-INTEREST

Interest blinds some People, enlightens others.

FRANKLIN, *Poor Richard's Almanack*, 1745

<sup>6</sup>  
'Tis not contrary to reason to prefer the de-  
struction of the whole world to the scratching  
of my finger.

DAVID HUME, *Human Nature*. Ch. 1. (1739)

The least pain in our little finger gives us more  
concern and uneasiness, than the destruction of  
millions of our fellow-beings.

WILLIAM HAZLITT, *Works*, x, 324. (a. 1825)

Man seeks his own good at the whole world's cost.

ROBERT BROWNING, *Luria*. Act i. (1846)

I prefer a grape for myself to two figs for you.  
(J'aime mieux un raisin pour moi que deux  
figues pour toi.)

R. C. TRENCH, *On the Lessons in Proverbs*, p.

93. (1853) A French proverb.

Both feet and hands bend towards the bosom.  
(Chiao wan shou wan wang 'huai li wan.)

SCARBOROUGH, *Chinese Proverbs*. No. 1769. (1875)

<sup>7</sup>  
Whom blood has joined together, self-interest  
jerks asunder. (Le sang les avoit joints; l'in-  
térêt les sépare.)

LA FONTAINE, *Fables: Le Veillard et Ses En-  
fants*. Bk. iv, fab. 18. (1668)

<sup>8</sup>  
The name of virtue serves self-interest just  
as usefully as the vices. (Le nom de la vertu  
sert à l'intérêt aussi utilement que les vices.)

LA ROCHEFOUCAULD, *Maximes*. No. 187. (1665)

Self-interest, though made responsible for all our  
crimes, often deserves the credit of our good  
actions. (L'intérêt, que l'on accuse de tous nos  
crimes, mérite souvent d'être loué de nos bonnes  
actions.)

LA ROCHEFOUCAULD, *Maximes*. No. 305.

<sup>9</sup>  
Is it not by neglecting self-interest that one  
will be able to achieve it?

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 7. (c. 550 B. C.) Giles, tr.

<sup>10</sup>  
As far as the stars from the earth, and as dif-  
ferent as fire is from water, so much do self-  
interest and integrity differ. (Sidera terra |  
ut distant et flamma mari, sic utile recto.)

LUCAN, *De Bello Civili*, viii, 487. (c. A. D. 60)

The worst poison of an honest heart, self-interest  
(Pessimum veri adfectus venenum, sua cuique  
utilitas.)

TACITUS, *Histories*. Bk. i, ch. 15. (c. A. D. 109)

<sup>11</sup>  
To self-interest even wisdom yields. (ἀλλὰ  
κέρδει καὶ σοφία δέδεται.)

PINDAR, *Pythian Odes*. Ode iii, l. 54. (474 B. C.)

Self-interest is the motive of everything.

UNKNOWN, *Niti Sastras*. (c. 1250)

The world is moved by self-interest alone. (Denn  
nur vom Nutzen wird die Welt regiert.)

SCHILLER, *Wallenstein's Tod*. Act i, sc. 6, l. 37.  
(1799)

<sup>12</sup>  
Every man looks well after his own interests.  
(Suam quisque homo rem meminit.)

PLAUTUS, *Mercator*, l. 1010. (c. 200 B. C.) Cited

by ERASMUS, *Adagia*, iv, i, 42, and by HENDERSON, *Latin Proverbs*, who adds, "Every cock scratches towards himself." A similar Latin proverb is "Omnia appetunt bonum" (All things seek after their own good).

<sup>1</sup> Self-interest makes few fortunes. (L'intérêt fait peu de fortunes.)

VAUVENARGUES, *Réflexions*. No. 56. (1746)

### SELF-JUDGMENT

<sup>2</sup> When someone praises you, be judge alone: Trust not men's judgment of you, but your own.

(Cum te aliquis laudat, iudex tuus esse memento:

plus aliis de te quam tu tibi credere noli.)

CATO (?), *Disticha*, Bk. i, No. 14. (c. 175 B. C.) When you judge yourself, don't spare yourself. (Cumque reus tibi sis, ipsum te iudice damna.)

CATO (?), *Disticha*, iii, 17. What you think of yourself is much more important than what others think of you. (Multo autem ad rem magis pertinet, qualis tibi videaris quam qualis aliis.)

SENECA, *Ad Lucilium*. Epis. xxix, sec. 11. (a. A. D. 64)

<sup>3</sup> Nemesis is self-judgment by the inward law. GLADSTONE, *Juventus Mundi*. Ch. 10. (1868)

<sup>4</sup> We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

H. W. LONGFELLOW, *Kavanagh*. Ch. 1. (1849)

<sup>5</sup> They must first judge themselves, that presume to censure others.

PENN, *Some Fruits of Solitude*. No. 542. (1693)

### SELF-KNOWLEDGE

<sup>6</sup> Many men are wise about many things, and ignorant about themselves. (Multi multa sapiunt, et seipsos nesciunt.)

St. BERNARD, *Cogit. Cong. Hum. Cond.* (a. 1153) O, wad some Pow'r the giftie gie us

To see ourselfs as ithers see us!

ROBERT BURNS, *To a Louse*. (c. 1785)

<sup>7</sup> Every man is best known to himself.

THOMAS DRAXE, *Bibliotheca*, p. 27. (1633) Cited by Clarke, Ray, and Fuller.

The only thing a man knows is himself. The World outside he can know only by hearsay.

ALEXANDER SMITH, *Dreamthorp*. Ch. 9. (1863)

<sup>8</sup> Self-knowledge is an everlasting taske.

CHRISTOPHER HARVEY, *Schola Cordis: Conclusion*. (1647)

Self-Knowledge is that Acquaintance with ourselves, which shews us what we are and ought to be.

JOHN MASON, *Self-Knowledge*. Bk. i, ch. 1. (1745) If self-knowledge is the road to virtue, so is virtue still more the road to self-knowledge.

JOHANN PAUL RICHTER, *Hesperus*. Ch. 12. (1795)

<sup>9</sup> Who must account for himself and others, must know both.

HERBERT, *Jacula Prudentum*. No. 211. (1640) He that measures not himself is measured.

GEORGE HERBERT, *Jacula Prudentum*. No. 434.

<sup>10</sup> He who knows others is clever, but he who knows himself is enlightened.

LAO-TSZE, *Tao-teh-king*. Sec. 33. (c. 550 B. C.) It is splendid for the wise man to know everything, but the next best thing is not to be ignorant of himself. (μη λανθάνειν αὐτὸν αὐτόν.)

PLATO, *Philibus*. Sec. 19C. (c. 350 B. C.)

Ful wys is he that can him-selven knowe.

CHAUCER, *The Monkes Tale*, l. 149. (c. 1387)

Men who know themselves are no longer fools.

HAVELOCK ELLIS, *Impressions and Comments*. Ser. iii, p. 66. (1924)

<sup>11</sup> I observe myself, and so I come to know others. ('I shen kwan shen.)

LAO-TSZE, *Tao-teh-king*. Sec. 54. (c. 550 B. C.) Who knows himself knows others. (Chih chi chi pi.)

SCARBOROUGH, *Chinese Proverbs*. No. 1525. (1875) Observe all men; thyself most.

FRANKLIN, *Poor Richard's Almanack*, 1740.

<sup>12</sup> He who knoweth his own self, knoweth God.

MOHAMMED, *Sunnah*. (c. 630) *Sayings*, p. 94

<sup>13</sup> Live within thyself, and thou wilt discover how small a stock is there. (Tecum habita: noris quam sit tibi curta supellex.)

PERSIUS, *Satires*. Sat. iv, l. 52. (c. A. D. 58) The first phrase, "Tecum habita," is cited as a proverb by ERASMUS, *Adagia*, i, vi, 87, and included by TAVERNER in his *Translations from Erasmus*, fo. 60, with the rendering, "Dwell with thy selfe," and the comment, "That is to saye, measure thy selfe by thyne owne substaunce."

Who that knoweth hym self lytel he preyseth hym self.

WILLIAM CAXTON, tr., *Aesop*. Fab. 17. (1484) He that knoweth himself best, esteemeth himself least.

UNKNOWN, *The Country-mans New Commonwealth*, p. 26. (1647)

As light increases, we see ourselves to be worse than we thought.

FÉNELON, *Letters to Women*. Let. 8. (a. 1715) No Man is the worse for knowing the Worst of himself.

THOMAS FULLER, *Gnomologia*. No. 3601. (1732) Acquaint thee with thyself, O man! so shalt thou be humble.

M. F. TUPPER, *Of Self-Acquaintance*. (1839)

<sup>14</sup> I know myself. (Egomet me.)

PLAUTUS, *Pseudolus*, l. 972. (c. 195 B. C.) And the other speaker retorts, "Then you claim knowledge which few persons possess."

I know myself better than any doctor can. (Sed sum quam medico notior ipse mihi.)

OVID, *Ex Ponto*. Bk. i, epis. 3, l. 92. (A. D. 13)

All our knowledge is ourselves to know.

POPE, *An Essay on Man*. Epis. iv, l. 398. (1734)  
Not if I know myself at all.

CHARLES LAMB, *Essays of Elia: The Old and New Schoolmaster*. (1823)

<sup>1</sup> Known to others all too well, he dies to himself unknown. (Notus nimis omnibus, | ignotus moritur sibi.)

SENECA, *Thyestes*, l. 402. (c. A. D. 60)

He dies known by all, and yet unknown to himself. (Il muert connu de tous et ne se connaît pas.)

UNKNOWN, *Addition à la Vie de Vauquelin des Yvetaux*, p. 12. (c. 1350)

I know all save myself alone. (Je congnois tout, fors que moy mesmes.)

FRANÇOIS VILLON, *Ballade des Menus Propos*. (c. 1460)

He knoweth the universe, and himself he knoweth not. (Il connaît l'univers, et ne se connaît pas.)

LA FONTAINE, *Fables*. Bk. viii, fab. 26. (1678)

<sup>2</sup> We know what we are, but know not what we may be.

SHAKESPEARE, *Hamlet*, iv, 5, 42. (1600)

<sup>3</sup> What is most difficult to man? To know oneself. (τὸ ταυτὸν γινῶναι.)

THALES, *Apothegm*. (c. 600 B. C.) See DIOGENES

LAERTIUS, *Thales*. Bk. i, sec. 36.

It is very difficult for a man to know himself. (Difficillime de se quisque sentit.)

CICERO, *De Oratore*. Bk. iii, sec. 9. (55 B. C.)

What thing more difficult? A man to know himself. (Qual cosa piu difficile? A cognoscer se stesso.)

JOHN FLORIO, *Firste Fruits*, fo. 37. (1578)

Strive to know thyself, the most difficult thing to know that can be imagined. (Procurando cono-certe a ti mismo, que es el más difícil conocimiento que puede imaginarse.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 42. (1615)

To know others is hard, but to know yourself is still harder.

KAIBARA EKKEN, *Ten Kun (Ten Precepts): On Practice*. (1710) Ken Hoshino, tr. "Sich selbst hat niemand ausgelernt" (No man has ever yet thoroughly mastered the knowledge of himself), is a German proverb, quoted by Goethe.

There are three Things extremely hard, Steel, a Diamond, and to know one's self.

FRANKLIN, *Poor Richard's Almanack*, 1750

## II—Know Thyself

<sup>4</sup> Know thyself. (γινῶθι σεαυτὸν.)

THALES OF MILETUS, *Maxim*. (c. 600 B. C.)

Thales was one of the Seven Wise Men of Greece, and this was his maxim. (For the maxims of the others see under PROVERBS.) It was inscribed in gold on the temple of Apollo at Delphi, together with that of Pittacus (μηδὲν ἄγαν, Nothing in excess), and that of Chilon (ἐγγύτην φεύγειν, Shun suretyship). It has been attributed to various others of the wise men—Ausonius attributes

it to Chilon, others to Solon—but DIOGENES LAERTIUS, in his *Life of Thales*, sec. 40, asserts that it belongs to Thales, and this is the attribution generally accepted. It should be noted that σεαυτὸν is a contraction of σεαυτόν, and that sometimes one is used and sometimes the other. Originally the word was separated, as in Homer, who always writes σ' αὐτόν. It is cited by ERASMUS, *Adagia*, i, vi, 95, with the familiar Latin, "Nosce teipsum."

The purpose of that inscription on the temple, as it seems to me, is to serve as the god's salutation to those who enter it, instead of "Hail!" (χαίρε).

PLATO, *Charmides*. Sec. 164D. (c. 380 B. C.)

Plato goes on to say that the dedicators of the later inscriptions supposed this to be a piece of advice, instead of a greeting, and so added "Nothing overmuch" and "Shun suretyship," as equally useful.

When Apollo says, "Know thyself," he says "Know thy soul." (Nosce te, dicit, hoc dicit: Nosce animum tuum.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 22, sec. 52. (45 B. C.) It was Plato who ascribed the saying to Apollo.

There is a saying famous over all the world, which bids each to be known by himself. (Est ubi diversum fama celebrata per orbem | littera, cognosci quae sibi quemque iubet.)

OVID, *Artis Amatoriae*. Bk. ii, l. 499. (c. 1 B. C.)

Two of the inscriptions at Delphi are indispensable to living: "Know thyself" and "Avoid extremes," for on these two hang all the rest.

PLUTARCH, *To Apollonius*, 116C. (c. A. D. 95)

See also EPICTETUS, *Discourses*, bk. i, ch. 18;

PLUTARCH, *Lives: Demosthenes*, ch. 3, sec. 2.

"Know thyself" descended from heaven. (A caelo descendit γινῶθι σεαυτὸν.)

JUVENAL, *Satires*. Sat. xi, l. 27. (c. A. D. 120)

I commend my "know thyself," which is still preserved on a column at Delphi. (Commendo nostrum γινῶθι σεαυτὸν, nosce te, Quod in columna iam tenetur Delphica.)

AUSONIUS, *Ludus Septem Sapientum*, l. 138.

(c. A. D. 370) Ausonius puts these words into the mouth of Chilon.

The words be these in latine, *Nosce te ipsum*, whiche is in englysshe, know thy selfe.

ELYOT, *The Governour*. Bk. iii, ch. 3. (1531)

That wise prouerbe of Apollo, *Knowe thy selfe*: that is to saye, learn to know what thou art able, fitte, and apt vnto, and folowe that.

ASCHAM, *Toxophilus* (Arber), p. 155. (1545)

The first precept of philosophy, which is, Know thy self. (Le premier traict de philosophie, qui est, Congnois toy.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 25. (1545).

At Delphos, before the portal of Apollo's temple, this sentence, Know Thyself, was found written with a divine hand. (γινῶθι σεαυτὸν.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 49. (1548)

Follow thy business, and know thyself. (Fay ton faict, et te cognoy.)

MONTAIGNE, *Essays*. Bk. i, ch. 3. (1580) Attributed to Plato, as a "grand precepte."

With all thy knowledge know thyself.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)  
The heathen tell us that "know thyself" was an oracle that came down from heaven. Sure I am it is this oracle that will lead us to the God of Heaven.

WILLIAM SECKER, *The Nonsuch Professor in His Meridian Splendor*, ii, 186. (1660)

Know thyself may very well have been a proverb long before it was attributed to any of the seven wise men or was inscribed on the walls of the temple of Delphic Apollo.

ARCHER TAYLOR, *The Proverb*, p. 4. (1931)

1 Learn to know thyself and adapt to thyself new ways. (γίγνωσκε σαυτόν καὶ μεθάρμοσαι τρόπους | νέους.)

AESCHYLUS, *Prometheus Bound*, l. 311. (c. 470 B. C.)

Know yourself—in talents and capacity, in judgment and inclination. (Comprehension de sí.)

GRACIAN, *Oráculo Manual*. Maxim 89. (1647)  
To know one's self is the first of duties. (Apprendre à se connoître est le premier des soins.)

LA FONTAINE, *Fables: Le Juge Arbitre*. Bk. xii, fab. 27. (1694)

2 By thinking you will come to know yourself. (Nien nien tzū chien.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 227. (1872)

Just stand aside and watch yourself go by.

STRICKLAND GILLILAN, *Watch Yourself Go By*. (c. 1930)

3 In many ways the saying "Know thyself" is not well said. It were more practical to say. "Know other folks." (γνώθι τοὺς ἄλλους.)

MENANDER, *Thrasyleon*. Frag. 240K. (c. 300 B. C.) Elsewhere (Fr. 307K) Menander says, "This 'Know Thyself' means that you should investigate your own circumstances, and what should be your line of action."

4 Self-knowledge is temperance. (σωφροσύνην, τὸ γιγνώσκειν ἑαυτόν.)

PLATO, *Charmides*. Sec. 164D. (c. 380 B. C.)

5 Upon nobody does the divine power seem so to enjoin the precept "Know thyself" (γνώθι σαυτόν) as upon him who purposes to censure another.

PLUTARCH, *Moralia: How to Profit by One's Enemies*, 89A. (c. A. D. 95)

One must, obeying the Pythian inscription, "know one's self," and then use one's self for that one thing for which Nature has fitted one.

PLUTARCH, *Moralia: On Tranquillity*. Sec. 472C. (c. A. D. 95)

6 Ken yerself, and your neighbours winna misken you.

ALLAN RAMSAY, *Scottish Proverbs*. (1737)

Know yourself and your neighbours will not mistake you.

WILLIAM DICKINSON, *Cumberland Glossary*, p. 184. (1899)

## SELF-LOVE

7 Why should I be angry with a Man, for loving himself better than mee?

FRANCIS BACON, *Essays: Of Revenge*. (1597)

It is the Nature of Extreme Selfe-lovers, as they will set an House on Fire, and it were but to roast their Egges.

BACON, *Essays: Of Wisdome for a Man's Selfe*. Most of all reverence thyself. (Maxime omnium teipsum reverere.)

BACON, *Table of the Colours*. (c. 1600) Quoted.

8 I will give anybody their choice of these two truths, which amount to the same thing: He who loves himself best is the honestest man; or, The honestest man loves himself best.

LORD CHESTERFIELD, *Letters*, 5 Sept., 1748.

People's self-love is very apt to make them think themselves more necessary than they are.

LORD CHESTERFIELD, *Letters*, 26 Oct., 1757

9 A lover of himself, without any rival. (Se ipse amans sine rivali.)

CICERO, *Ad Quintum Fratrem*. Bk. iii, epis. 8. (c. 60 B. C.) Cicero is paraphrasing the proverb, "Sui amans sine rivali."

Love yourself and your affairs without any rival (Sine rivali teque et tua solus amares.)

HORACE, *De Arte Poetica*, l. 444. (c. 1 B. C.)

He is a faithful lover of himself Without a rival.  
SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act i. (1663)

He that falls in love with himself will have no rivals.

FRANKLIN, *Poor Richard's Almanack*, 1739.

Who loves himself need fear no rival.

HENDERSON, *Latin Proverbs*, p. 424. (1869)

10 Many shall hate thee, yf thou loue thye selfe. (Multi te oderint, si teipsum amas.)

ERASMUS, *Adagia*. Chil. ii, cent. x, No. 26. (1508) Taverner, tr., fo. 48.

What matters it if the people hiss at thee, so thou applaud thyself? (Si populus te sibilet, at tibi plaudas?)

ERASMUS, *Moriae Encomium*. Sec. 34. (1511)

A Man's little better for liking himself, if no body else like him.

THOMAS FULLER, *Gnomologia*. No. 309. (1732)

11 Generally we love our selves more than we hate others.

THOMAS FULLER, *Gnomologia*. No. 1646. (1732)

He that loves himself too much, loves an ill Man.

THOMAS FULLER, *Gnomologia*. No. 2229.

He's so full of himself, that he is quite empty

THOMAS FULLER, *Gnomologia*. No. 2472. The Japanese say, "The pebble in the brook secretly thinks itself a precious stone"; the Spaniards, "Hizonos Dios, y maravillámonos nos" (God made us, and we admire ourselves).

12 Narcissus, who, so soone as hee sawe himselfe in a fountaine, fel in love with himself.

GUAZZO, *Civile Conversation*, ii, 228. (1574)

Every man is naturally a Narcissus, and each passion in us no other but self-love sweetened by milder epithets.

JOSEPH GLANVILLE, *The Vanity of Dogmatising*. Ch. 13. (1661)

<sup>1</sup> We love others wel, but we love our selves better.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 38. (1574) Pettie, tr.

There's lang-tocher'd Nancy maist fetters his fancy;

But the laddie's dear sel' he lo'es dearest of a'.

BURNS, *There's a Youth in This City*. (c. 1787)

I love my friends well, but myself better.

H.G. BOHN, *Handbook of Proverbs*, p. 411. (1855)

<sup>2</sup> The blind love of one's self. (Caecus amor sui.)

HORACE, *Odes*. Bk. i, ode 18, l. 14. (23 B.C.)

Self-love is often rather arrogant than blind

SAMUEL JOHNSON, *The Rambler*. No. 155 (1750)

<sup>3</sup> Self-love is the greatest of all flatterers. (L'amour-propre est le plus grand de tous les flatteurs.)

LA ROCHEFOUCAULD, *Maximes*. No. 2. (1665)

Pride would fain not owe, and self-love would fain not pay. (L'orgueil ne veut pas devoir. et l'amour-propre ne veut pas payer.)

LA ROCHEFOUCAULD, *Maximes*. No. 228.

Amour-propre sees to it that he who flatters us is never our greatest flatterer. (L'amour-propre empêche bien que celui qui nous flatte ne soit jamais celui qui nous flatte le plus.)

LA ROCHEFOUCAULD, *Maximes*. No. 600.

Innate ferocity is less cruel than self-love. (La férocité naturelle fait moins de cruels que l'amour-propre.)

LA ROCHEFOUCAULD, *Maximes*. No. 604

<sup>4</sup> All men love themselves. (Sese omnes amant.)

PLAUTUS, *Captivi*, l. 477. (c. 200 B.C.)

Every living creature loves itself. (Omne animal se ipsum diligere.)

CICERO, *De Finibus*. Bk. v, ch. 10, sec. 27 (c. 45 B.C.)

Euery man loueth hym selfe better than he loueth an other. (Omnes sibi melius esse malunt. quam alteri.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 91. (1508) Taverner, tr., fo. 15.

Look at the fine rendezvous he gives me! That man never did love anyone but himself! (Voyez le beau rendezvous qu'il me donne! Cet homme là n'a jamais aimé que lui-même!)

MADAME DE MAINTENON, when Louix XIV, on his deathbed (1715), said, "Nous nous reverrons bientôt" (We shall meet again soon)

<sup>5</sup> Self-love makes more libertines than love. (L'amour-propre fait plus de libertins que l'amour.)

J. J. ROUSSEAU, *Émile*. Bk. iv. (1762)

<sup>6</sup> Sin of self-love possesseth all mine eye.

SHAKESPEARE, *Sonnets*. Sonnet lxii. (1609)

Self-love is a mote in every man's eye.

JOHN WITHALS, *Dictionary: Adagia*. (1634)

Cited by Ray and Fuller. A variant is, "Self-love makes the eyes blind," after the German, "Eigenliebe macht die Augen trübe."

<sup>7</sup> She cannot love, . . . She is so self-endear'd.

SHAKESPEARE, *Much Ado About Nothing*, iii, 1, 54. (1598)

Self-love, my liege, is not so vile a sin

As self-neglecting.

SHAKESPEARE, *Henry V*, ii, 4, 74. (1599)

Self-love, which is the most inhibited sin in the canon.

SHAKESPEARE, *All's Well that Ends Well*, i, 1, 158. (1602)

I never found man that knew how to love himself.

SHAKESPEARE, *Othello*, i, 3, 315. (1605)

<sup>8</sup> I am myself my own nearest of kin; I am dearest to myself. (Proximus sum egomet mihi.)

TERENCE, *Andria*, l. 635. (166 B.C.)

I to myself am dearer than a friend.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 6, 23. (1594)

<sup>9</sup> Self-love, in nature rooted fast,  
Attends us first, and leaves us last.

JONATHAN SWIFT, *Cadenus and Vanessa*. (1713)

Self-love never dies. (L'amour-propre ne meurt jamais.)

VOLTAIRE, *Stances*. After Pibrac. (c. 1778)

<sup>10</sup> Offended self-love never forgives. (L'amour-propre offensé ne pardonne jamais.)

JEAN DE VIZÉ, *Les Aveux Difficiles*. Act vii. (c. 1700)

<sup>11</sup> None loves himself too little.

BENJAMIN WHICHCOTE, *Moral Aphorisms* (1753)

<sup>12</sup> To love oneself is the beginning of a life-long romance.

OSCAR WILDE, *An Ideal Husband*. Act iii. (1895)

<sup>13</sup> Self-love is no more than the soothing of a man's self, which, done to another, is flattery

JOHN WILSON, tr., *Praise of Folly*. Sec. 70. (1668)

SELF-PRAISE, see Praise of Self

## SELF-PRESERVATION

<sup>14</sup> Nature has endowed every species of living creature with the instinct of self-preservation. (Generi animantium omni est a natura tributum.)

CICERO, *De Officiis* Bk. i, ch. 4, sec. 11. (c. 45 B.C.)

<sup>15</sup> It is onely upon this reason, that selfe-preservation is of Naturall Law.

JOHN DONNE, *Biathanatos*, sig. AA. (a. 1614)

Self-preservation, Nature's first great law.

ANDREW MARVELL. *Hodge's Vision*. (1675)



Self-preservation is the first law of nature.

SAMUEL BUTLER, *Remains* (1759), ii, 27. (a. 1680) SMOLLETT, *Peregrine Pickle*. Ch. 57. (1751) SCOTT, *The Pirate*. Ch. 5. (1821) DICKENS, *Oliver Twist*. Ch. 10. (1838) EUGENE WALTER, *The Easiest Way*. Act ii. (1908)

Self-preservation is the first of laws.

DRYDEN, *Spanish Friar*. Act iv, sc. 2. (1681)  
Self-preservation should exert itself, 'tis then indeed the first principle of nature.

CHARLES SHADWELL, *Irish Hospitality*. Act v, sc. 1. (1720)

Self-Preservation is Nature's first law.

THOMAS FULLER, *Gnomologia*. No. 4094. (1732)  
That "first law of nature," Self-preservation, is—doubtless for wise purposes—imprinted pretty strongly on the mind of the male sex.

D. M. M. CRAIK, *A Woman's Thoughts*, p. 71. (1858)

Self-preservation is the first law of politics.

CORDELL HULL, *Newspaper Interview*. (1941)

Self-preservation is nature's worst law.

THEODORA DUBOIS, *The Body Goes Round and Round*, p. 35. (1942)

Food preservation is the first law of nature.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 58. (1943)

1  
An animal's first impulse is self-preservation. (τὴν δὲ πρῶτην ὁρμὴν φασὶ τὸ ζῶον ἰσχεῖν ἐπὶ τὸ τηρεῖν ἑαυτό.)

DIODEGENES LAERTIUS, *Zeno*. Bk. vii, sec. 85. (c. A. D. 230) Explaining a Stoic doctrine.

2  
If the punishment  
Thou canst avoid, self-preservation bids.

JOHN MILTON, *Samson Agonistes*, l. 505. (1671)

3  
Do you know the first law of human nature?  
Self-propagation.

THURBER AND NUGENT, *The Male Animal*. Act ii. (1940)

### SELF-RESPECT

4  
Never esteem anything of advantage to thee that shall make thee lose thy self-respect. (τὴν αἰδῶ ἐγκαταλιπεῖν.)

MARCUS AURELIUS, *Meditations*. Bk. iii, sec. 7. (c. A. D. 174)

5  
Oft times nothing profits more  
Then self-esteem, grounded on just and right.  
MILTON, *Paradise Lost*. Bk. viii, l. 572. (1667)  
A Man may have a just Esteem of himself, without being proud.

THOMAS FULLER, *Gnomologia*. No. 297. (1732)  
The French say, "Autant vaut l'homme comme il s'estime" (A man's worth is as he esteems himself); the Italians, "Chi non se stima vien stimato" (Who does not esteem himself will gain esteem).

6  
Respect gods before demi-gods, heroes before men, and first among men your parents; but respect yourself most of all. (πάντων δὲ μάλιστα ἑαυτοῦ.)

PYTHAGORAS, *Golden Maxims*. (c. 525 B. C.) See

DIODEGENES LAERTIUS, *Pythagoras*. Bk. viii, sec. 23. The Latin is, "Maxime omnium teipsum revere." "

Respect yourself and others will respect you.

CONFUCIUS, *Analects*. (c. 500 B. C.) Giles, tr., p. 69. A variant is, "Respect yourself or no one else will."

Respect yourself. (γέμειπε σαυτόν.)

SUIDAS, *Lexicon*, iv, 29, quoting an old Greek proverb cited by ERASMUS, *Adagia*, iv, ii, 10, "Decora teipsum," or "Honesta teipsum."

### SELF-SACRIFICE

7  
He never errs who sacrifices self.

LORD LYTTON, *New Timon*. Pt. iv, sec. 3. (1846)

8  
It is the self-sacrificing women that sacrifice others most recklessly.

SHAW, *Man and Superman*. Act i. (1903)

Self-sacrifice enables us to sacrifice other people without blushing.

SHAW, *Maxims for Revolutionists*. (1903)

9  
Self-sacrifice is a thing which should be put down by law. It is so demoralizing to the people for whom one sacrifices oneself.

OSCAR WILDE, *An Ideal Husband*. Act iii. (1895)

### SELFISHNESS, see Self

### SELLING

See also Buying and Selling

10  
And ther-fore every man this tale I telle,  
Winne who-so may, for al is for to selle.

CHAUCER, *Wife of Bath's Prologue*, l. 413. (c. 1388) EVERY MAN HAS HIS PRICE, see under PRICE.

11  
They may sit in the chair that have malt to sell.

JOHN CLARKE, *Paroemiologia*, p. 99. (1639)  
Cited by RAY, p. 68; FULLER, No. 4967.

While the dust is on your feet, sell what you have bought. The meaning is that we should sell quickly (though with light gains) that we may trade for more.

JOHN RAY, *Adagia Hebraica*, p. 401. (1678)

12  
Rate thy commodities at home, but sell them abroad.

RANDLE COTGRAVE, *Dictionary: Priser*. (1611)  
Fix thy rates at home, and in the market sell.

TORRIANO, *Piazza Universale*, p. 218. (1666)

13  
Weigh iust, and sel deere. (Pesa giusto, e vendi caro.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Weigh justly, and sell dearly.

HERBERT, *Jacula Prudentum*. No. 502. (1640)  
Weigh right, and sell dear.

THOMAS FULLER, *Gnomologia*. No. 5467. (1732)

14  
Make thy market while the chaffer is set to sale.

ROBERT GREENE, *Works*. iii. 224. (1584)

A man must sell his ware after the rates of ye market.

JOHN RAY, *English Proverbs*, p. 23. (1670)

You must sell, as Markets go.

THOMAS FULLER, *Gnomologia*. No. 5969. (1732)

1 He that will sell lawne before he can folde it,  
He shall repent him before he haue solde it.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

BACON, *Promus*. No. 474. (c. 1594) After the Italian proverb, "Chi fa mercantia e no la cognosce, se trova le mane piene de mosche."

He that will sell lawne must learne to folde it

JOHN LYLY, *Euphues* (Arber), p. 290. (1580)

He that buys lawn before he can fold it,

Shall repent him before he have sold it.

JOHN RAY, *English Proverbs*, p. 112. (1670)

FULLER, *Gnomologia*. No. 6443. (1732)

2 He praises his wares unduly who wants to sell them. (Laudat venalis qui volt extrudere merces.)

HORACE, *Epistles*, ii, ii, 11. (c. 15 B. C.)

To things of sale a seller's praise belongs.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 240 (1595)

Who will sell the cow, must say the word.

HERBERT, *Jacula Prudentum*. No. 792. (1640)

Did you ever hear a fishwife cry stinking mackerel?

JOHN WILSON, *The Cheats*. Act iv. (1664)

Ask mine host whether he has good wine.

TORRIANO, *Piazza Universale*, p. 73. (1666)

Ask the Seller, if his Ware be bad.

THOMAS FULLER, *Gnomologia*. No. 819. (1732)

Ask the vintner if the wine be good.

DIBDIN, *The Quaker*. Act ii, sc. 3. (1774)

A dealer in rubbish sounds the praises of rubbish. (Scruta laudat scrutarius.)

HENDERSON, *Latin Proverbs*, p. 401. (1869)

The melon-seller declares his melons sweet. (Mai kua ti shuo kua t'ien.)

SCARBOROUGH, *Chinese Proverbs*, 181. (1875)

That which you sell, deck with flowers.

S. G. CHAMPION, *Racial Proverbs*, p. 445.

(1938) A Japanese proverb. The Germans say, "A man trying to sell a blind horse always praises its feet."

3 It is no sin to sell dear, but a sin to give ill measure. When you sell the buyers are on their guard, but measures and weights are left to your conscience.

JAMES KELLY, *Scottish Proverbs*, p. 189. (1721)

Never open your pack and sell no wares.

JAMES KELLY, *Scottish Proverbs*, p. 262.

4 Your friend has been turned into silver. (Amicam tuam esse factam argenteam.)

PLAUTUS, *Pseudolus*. l. 347. (c. 195 B. C.) "To turn into silver" is to sell. A proverbial phrase.

5 Rather sell than be poor.

JOHN RAY, *Adagia Hebraica*, p. 400. (1678)

Better sell, than live poorly.

THOMAS FULLER, *Gnomologia*. No. 941. (1732)

6 The haberdasher gets the golfer's trade  
By talking, not of buttons, but of Braid.

DOROTHY L. SAYERS, *In the Teeth of the Evidence*, p. 45. (1940) Mr. Egg quoting from *The Salesman's Handbook*.

Attend to details and you'll make your sale--

A little weight will often turn the scale.

DOROTHY L. SAYERS, *In the Teeth of the Evidence*, p. 107. Mr. Egg again.

7 Everyone lives by selling something.

R. L. STEVENSON, *Beggars*. (1888)

8 He told me . . . he would sell me down river.

HARRIET B. STOWE, *Uncle Tom's Cabin*. Ch. 3. (1852) The phrase is spoken by George Harris, but in George L. Aiken's dramatization of the book (1853), it is put in the mouth of Uncle Tom, "Ever'-body git sold down de ribber if dey don't sell me." (Act i, sc. 2.)

If you belonged to me I'd sell you down the river.

MARK TWAIN, *Pudd'head Wilson*, p. 22. (1893) Frequently repeated. To sell a slave "down the [Mississippi] river," was to send him to almost certain death in the cotton fields

Sold. And down the river too.

CLAYTON RAWSON, *No Coffin for the Corpse*, p. 89. (1942)

9 Revolvers and patent fire-arms are selling like hot cakes.

O. J. VICTOR, *Southern Rebellion*, i, 46. (1860)

Pleasing a good deal and selling like hot cakes.

FREDERIC, *Damnation of Theron Ware*, p. 94. (1896)

## SENSE

10 There are times when sense may be unseasonable, as well as truth.

CONGREVE, *The Double-Dealer*. Act i, sc. 3. (1694)

11 Through Sense and Non-sense.

DRYDEN, *Achitophel*. Pt. ii, l. 415. (1681)

Preferring sense, from chin that's bare,

To nonsense throned in whiskered hair.

MATTHEW GREEN, *The Spleen*, l. 760. (1737)

12 Where Sense is wanting, everything is wanting.

FRANKLIN, *Poor Richard's Almanack*, 1754

Believe me, sweet, what men call sense

Is often narrow-mindedness and pretence.

(O Beste! glaube, was man so verständig nennt, Ist oft mehr Eitelkeit und Kurzsinn.)

GOETHE, *Faust*. Pt. i, sc. 12: *Garten*. (1806) MacIntyre, tr.

13 He is quite devoid of common sense. (Communi sensu plane caret.)

HORACE, *Satires*. Bk. i, sat. iii, l. 66. (35 B. C.)

"Communis sensus" does not mean exactly what is meant nowadays by "common sense."

It is rather what the French call "savoir faire,"—social sense, or propriety.

Common sense cannot be taught. (Sensus, qui non docetur.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. 5, sec. 2. (c. A. D. 80)

Common sense (which, in truth, is very uncommon) is the best sense I know of.

LORD CHESTERFIELD, *Letters*, 27 Sept., 1748.

Common sense is not so common. (Le sens commun n'est pas si commun.)

VOLTAIRE, *Philosophical Dictionary: Amour-Propre*. (1764)

Nothing astonishes men so much as common sense and plain dealing.

EMERSON, *Essays, First Series: Art.* (1841)

You've no more commonsense than a gander.

SHAW, *John Bull's Other Island*. Act i. (1904)

1 He has no more sense than a stone. (Neque habet plus sapientia quam lapis.)

PLAUTUS, *Miles Gloriosus*, l. 236. (c. 200 B. C.)

Fool! 'tis in vain from wit to wit to roam:

Know, Sense, like Charity, "begins at home."

POPE, *Umbra*, l. 15. (a. 1741)

2 Good Sense, if there be such a goddess, to thy shrine I dedicate myself. (Mens Bona, si qua dea es, tua me in sacraria dono!)

PROPERTIUS, *Elegies*. Bk. iii, eleg. xxiv, l. 19. (c. 22 B. C.)

A bit of good sense is what makes men; the rest is all rubbish. (Corcillum est quod homines facit, cetera quisquilia omnia.)

PETRONIUS, *Satyricon*. Sec. 75. (c. A. D. 60)

There be some that will grant you precedence in good luck or good temper, but none in good sense. (Bien se hallará quien quiera ceder en la dicha y en el genio; pero en el ingenio ninguno.)

GRACIAN, *Oráculo Manual*. Maxim 7. (1647)

Between good sense and good taste there is the same difference as between cause and effect. (Entre le bon sens et le bon goût il y a la différence de la cause à son effet.)

LA BRUYÈRE, *Les Caractères: Des Jugements*. (1688)

Good Sense, which only is the gift of Heav'n, And tho' no science, fairly worth the sev'n.

POPE, *Moral Essays*. Epis. iv, l. 43. (1731)

Good-sense is something very distinct from knowledge.

WILLIAM MELMOTH, *Letters on Several Subjects*, p. 240. (1739)

Good sense is a thing all need, few have, and none think they want.

FRANKLIN, *Poor Richard's Almanack*, 1746.

I keep my place at the top of the angelic ladder of good sense. (Je retiens ma place au sommet de cette échelle de bon sens.)

ARTHUR RIMBAUD, *Saison en Enfer*. Ch. 2. (1873)

3 God send you mair sense and me mair siller.

JOHN RAY, *Proverbs: Scottish*. (1678) "Better be short of pence than short of sense" says another proverb.

4 He speaks sense.

SHAKESPEARE, *The Merry Wives of Windsor*, II, 1, 129. (1601) The modern form is usually, "Now you are talking sense."

5 It is a dangerous thing for a man to have more sense than his fellow-citizens.

C. M. WIELAND, *Die Abderiten*. Ch. 1. (1773)

6 Plain sense but rarely leads us far astray.

YOUNG, *Night Thoughts*. Nt. vi, l. 278. (1745)

Sense is our helmet, wit is but the plume;

The plume exposes, 'tis our helmet saves.

YOUNG, *Night Thoughts*. Night viii, l. 1259.

7 The new phrase—born in the West, we believe—of "horse-sense," which is applied to the intellectual ability of men who exceed others in practical wisdom.

UNKNOWN, *The Nation* (N.Y.), 18 Aug., 1870, p. 105.

He had what is roughly known as "horse-sense."

C. D. WARNER, *Backlog Studies*, p. 124. (1884)

He knew that this was horse sense.

CROFTS, *Circumstantial Evidence*, p. 209. (1941)

I don't think I ever knew a horse more lacking in—well, horse sense.

MICHAEL INNES, *Daffodil Affair*, p. 48. (1942)

## SENSSES

8 They received the use of the five operations of the Lord and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.

Apocrypha: *Ecclesiasticus*, xvii, 5. (c. 190 B. C.)

These are the five senses of Nature, that is to saye, To See, to Heare, to Feele, to Taste, to Smell, but looke howe, when, which, what, and where.

JOHN FLORIO, *Firste Fruites*, fo. 74. (1578)

9 The senses have that advantage over conscience which things necessary must always have over things chosen.

SAMUEL JOHNSON, *The Rambler*, 10 April, 1750.

10 What can give us truer knowledge than our senses? (Quid nobis certius ipsis | sensibus esse potest?)

LUCRETIUS, *De Rerum Natura*. Bk. i, l. 699. (c. 45 B. C.)

The knowledge we have comes from our senses.

JOSEPH GLANVILL, *The Vanity of Dogmatizing*. Ch. 22. (1661)

From the senses come all trustworthiness, all good conscience, all evidence of truth.

NIETSCHE, *Beyond Good and Evil*. (1886)

11 Unless the senses are true, all reasoning is false. (Qui nisi sunt veri, ratio quoque falsa fit omnis.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 485. (c. B. C. 45) Quoted by MONTAIGNE, i, 40

12 They know hardly any Pleasure but that of the sixth Sense.

HENRY MAUNDRELL, *A Journey from Aleppo to Jerusalem*, sig. T 2b. (a. 1701) Sexual intercourse.

In Germany it has of late been attempted to be shown that every man is possessed of a sixth sense.

J. M. GOOD, *The Study of Medicine*, iv, 23. (1829) A sensibility to external objects that are not seen, heard, touched, smelt or tasted.

<sup>1</sup> [She] was scared out of her seven Senses.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 13. (1694) Rabelais' phrase is "toute effrayée."

Huzzaed out of my seven senses.

ADDISON, *The Spectator*. No. 616. (1711)

You frighten me out of my seven senses.

SWIFT, *Polite Conversation*. Dial i. (1738)

## SENTIMENTALISM

<sup>2</sup> That rosepink vapour of Sentimentalism.

CARLYLE, *The French Revolution*. Vol. i, bk. ii, ch. 3. (1837) In his *Frederick the Great*, xxi, 3, Carlyle speaks of "vaporous sentimentalisms."

Gushing sentimentalisms.

JUSTIN MCCARTHY, *A History of Our Own Times*. Vol. iii, ch. 41. (1880)

<sup>3</sup> Barren sentimentalists who love to refine upon sorrows without relieving them.

WILLIAM ROBERTS, *Looker-on*. No. 63. (1793)

They were not dreamy sentimentalists.

JOHN HENRY NEWMAN, *Historical Sketches*. Vol. iii, pt. iv, ch. 8. (1858)

<sup>4</sup> She [Lady Coventry] said in a very vulgar accent, if she drank any more, she should be *muckibus*.—"Lord!" said Lady Mary Coke, "what is that!"—"Oh! it is Irish for *sentimental*."

HORACE WALPOLE, *Letter to George Montagu*, 20 April, 1756

<sup>5</sup> A sentimentalist is a man who sees an absurd value in everything and doesn't know the market price of a single thing.

WILDE, *Lady Windermere's Fan*. Act ii. (1892)

The sentimentalist is one whose heart is so full there's no blood for his brain.

J. H. RHOADES, *Jonathan's Apothegms*. Vol. ii, No. 34. (1942)

## SERIOUSNESS

<sup>6</sup> Seriousness and Merriment are near Neighbours.

THOMAS BROWN, tr., *Fresny's Amusements Serious and Comical*, p. 3. (1700)

Seriousness is only a small man's affectation of bigness.

BERNARD SHAW. (c. 1889) See PEARSON, *G.B.S.*, p. 106.

<sup>7</sup> I find we are growing serious, and then we are in great danger of being dull.

CONGREVE, *Old Batchelour*. Act ii, sc. 2. (1693)

We are growing serious, and, let me tell you, that's the next step to being dull.

ADDISON, *The Drummer*. Act iv, sc. 6. (1715)

The French say, "Être sérieux comme un âne qu'on étrille" (To be as serious as an ass one curries).

<sup>8</sup> I have now taken the matter into my serious Consideration.

RICHARD STEELE, *The Tatler*. No. 222. (1710)

You take me too seriously.

FANNY BURNEY, *Cecilia*. Bk. iv, ch. 9. (1782)

<sup>9</sup> Rule No. Six: Don't take yourself so damn seriously.

UNKNOWN. (c. 1917) See Raleigh, N.C., *News and Observer*, 25 May, 1933, which states the saying originated in the Allied Maritime Transport Council.

## SERMON

<sup>10</sup> The best sermon is a good life. (Bien predica quien bien vive.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 274. (1856) A Spanish proverb.

GOOD EXAMPLE THE BEST SERMON, see EXAMPLE.

<sup>11</sup> Sermons are not the only preaching which doth saue soules.

RICHARD HOOKER, *Ecclesiasticall Politie* Bk. v, ch. 21. (1597)

Resort to sermons, but to prayers most:

Praying's the end of preaching.

HERBERT, *The Church-Porch*. St. 69. (1633)

Great sermons lead the people to praise the preacher. Good preaching leads the people to praise the Saviour.

CHARLES G. FINNEY, *Memoirs*, p. 72. (1876)

<sup>12</sup> He that has but one word of God before him, and out of that word cannot make a sermon, can never be a preacher.

MARTIN LUTHER, *Table-Talk*. Ch. 10. (1569)

A mere mustard-seed of a text grows into a many-branched discourse.

GEORGE ELIOT, *Felix Holt*. Ch. 4. (1866)

<sup>13</sup> He went up into the mountain . . . and taught them.

*New Testament: Matthew*, v, 7. (c. A. D. 65)

The introduction to the Sermon on the Mount.

<sup>14</sup> Salmon and sermon have their season in Lent. (Saumon comme le sermon En quaresme ont leur saison.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1575) RAY, *English Proverbs*, p. 18. (1678)

<sup>15</sup> The sermon is one thing, the preacher another. (C'est aultre chose le presche, que le prescheur.)

MONTAIGNE, *Essays*. Bk. ii, ch. 10. (1580)

One must consider the sermon apart and the preacher apart. (Il faut considerer le presche à part, et le prescheur à part.)

MONTAIGNE, *Essays*. Bk. ii, ch. 31. See also PREACHING AND PRACTICE.

- <sup>1</sup>  
A good, honest, and painful sermon.  
SAMUEL PEPYS, *Diary*, 17 March, 1661.  
A sermon without Augustine is as a stew without bacon.  
R. C. TRENCH, *On the Lessons in Proverbs*, Ch. 3. (1853) From the Spanish proverb, "No hay olla sin tocino, ni sermon sin Agostino" (No stew without bacon, no sermon without Augustine). *Olla* is a dish composed of various meats.
- <sup>2</sup>  
Which is worse, to stay from a sermon, or sleep at a sermon?  
THOMAS WATSON, *A Body of Practical Divinity*, p. 342. (1692)  
A man must have very little to do at-church that can give an account of the sermon.  
JOHN VANBRUGH, *The Relapse*. Act i. (1696)
- <sup>3</sup>  
Once in seven years I burn all my sermons, for it is a shame if I cannot write better sermons now than I did seven years ago.  
JOHN WESLEY, *Journal*, 1 Sept., 1778. Quoting an unnamed fellow clergyman.
- <sup>4</sup>  
Quat sal i sai yow lang sermun?  
UNKNOWN, *Cursor Mundi*, l. 13494. (a. 1300)  
What sholde I langer sermoun of hit make?  
CHAUCER, *Legend of Good Women*, l. 2025. (c. 1385)  
The Belly hates a long Sermon.  
THOMAS FULLER, *Gnomologia*. No. 4407. (1732)

## SERPENT

## See also Snake

- <sup>5</sup>  
The snake that would be a dragon and have wings, must eat.  
BEAUMONT AND FLETCHER, *Honest Man's Fortune*. Act iii, sc. 1. (1613)  
A serpent, unless it has devoured a serpent, does not become a dragon. (Serpens nisi Serpentem comederit non fit Draco.)  
FRANCIS BACON, *Essays: Of Fortune*. (1612)
- <sup>6</sup>  
There is no poison above the poison of a serpent.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxv, 15. (c. 190 B. C.) See also VENOM.
- <sup>7</sup>  
If the serpent love thee, wear him as a necklace.  
BURCKHARDT, *Arabic Proverbs*. No. 16. (1817)  
Make use even of dangerous people.
- <sup>8</sup>  
Serpents engender in still waters.  
THOMAS FULLER, *Gnomologia*. No. 4100. (1732)
- <sup>9</sup>  
Now the serpent was more subtil than any beast of the field. (Sed et serpens erat callidior cunctis animantibus terrae.)  
*Old Testament: Genesis*, iii, 1. (c. 550 B. C.)  
Some flow'rets of Eden ye still inherit,  
But the trail of the Serpent is over them all!  
THOMAS MOORE, *Lalla Rookh: Paradise and the Peri*, l. 206. (1817)

- <sup>10</sup>  
In the fayrest flowers and grasse, the serpent most doth lurke.  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 137. (1574) Pettie, tr.  
Look like the innocent flower,  
But be the serpent under 't.  
SHAKESPEARE, *Macbeth*, i, 5, 65. (1606)  
SNAKE IN THE GRASS, see under SNAKE.
- <sup>11</sup>  
Be ye therefore wise as serpents, and harmless as doves. (*γίνεσθε ὡν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστέραι.*)  
*New Testament: Matthew*, x, 16. (c. A. D. 65)  
The Vulgate is, "Estote ergo prudentes sicut serpentes, et simplices sicut columbae." See also under WISDOM.  
Now will I shew my selfe to haue more of the Serpent  
Then the Doue; that is, more knaue than foole.  
MARLOWE, *Jew of Malta*. Act ii, l. 797. (c. 1592)  
Many professors . . . put more of the Serpent, then the Dove into the confection.  
DANIEL ROGERS, *Naaman*, p. 210. (1642)
- <sup>12</sup>  
He holds the serpent by the tail.  
JOHN RAY, *English Proverbs*, p. 75. (1813) See also under BEAR.
- <sup>13</sup>  
The hole of a serpent a serpent knows. (Shē tsan ti tung shē hsiao tē.)  
SCARBOROUGH, *Chinese Proverbs*, 2035. (1875)
- <sup>14</sup>  
Where's my serpent of old Nile?  
SHAKESPEARE, *Antony and Cleopatra*, i, 5, 25. (1606)  
Hast thou the pretty worm of Nilus there,  
That kills and pains not?  
SHAKESPEARE, *Antony and Cleopatra*, v, 2, 243

## SERVANT

- <sup>15</sup>  
A blow for a slave, rebuke for a maid, and for all thy servants discipline.  
AHIKAR, *Teachings*. Col. vi, l. 83. (c. 550 B. C.)  
Fodder, and a stick, and burdens for an ass; bread, and discipline, and work for a servant.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiii, 24. (c. 190 B. C.) Oesterley, tr.
- <sup>16</sup>  
We are served worse by many servants than by a few. (*ἐν ταῖς οἰκετικαῖς διακοναῖς οἱ πολλοὶ θεράποντες ἐνόητε χεῖρον ὑπηρετοῦσι τῶν ἐλαττόνων.*)  
ARISTOTLE, *Politics*. Bk. ii, sec. 1261b. (c. 330 B. C.)  
I'm never better treated than when I'm without a man. Faith, Old Plautus was in the right when he said, The more servants, the more crosses. (Le nombre de nos croix estre selon le nombre de nos valets.)  
RABELAIS, *Pantagruel*. Bk. v, ch. 17. (1552)  
The Italian proverb is, "Chi vuol esser mal servito, tenga assai famiglia" (Who wishes to be ill-served, let him keep plenty of servants.)

1 Love that servante as thy childe that soone is ashamed. (Se tu as ung serviteur humble et pasible et honteux de son meffait tu le dois aimer et tenir chier comme ton filz.)

SAINT BERNARD, *Le Regisme de Mesnaige*. (c. 1130)

Put from thee a proude servante, as him that sholde be thine enmye. (Se tu as ung servant de fier courage qui se donne louenge en ses fais tu le dois fuir et chasser hors de ta maison comme ton ennemy mortel.)

SAINT BERNARD, *Le Regisme de Mesnaige*.

Don't take a servant off a midden [dung-heap]

BRIDGE, *Cheshire Proverbs*, p. 51. (1917)

2 How sad a road it is to go up and down another's stairs. (E com' è duro calle | lo scendere e il salir per l' altrui scale.)

DANTE, *Paradiso*. Canto xvii, l. 59. (c. 1300)

How salt another's bread is, and how toilsome The going up and down another's stairs.

SAMUEL ROGERS, *Italy*. (1822)

3 No silver, no servant.

THOMAS DRAKE, *Bibliotheca*, p. 179 (1633)

No Silver, no Service.

THOMAS FULLER, *Gnomologia*. No. 3629. (1732)

4 Th' more ye ought to be a servant y'rsilf th' more difficult 'tis f'r ye to get along with servants.

F. P. DUNNE, *The Servant Problem* (1901)

5 A Servant and a Cock should be kept but a Year.

THOMAS FULLER, *Gnomologia*. No. 389. (1732)

He that would be well served must know when to change his servants.

H.G. BOHN, *Handbook of Proverbs*, p. 396. (1855)

6 A Servant never yet miscarried thro' Excess of Respect.

THOMAS FULLER, *Gnomologia*. No. 391. (1732)

Grandfather's servants are never good.

THOMAS FULLER, *Gnomologia*. No. 1745.

If you pay not a Servant his Wages, he will pay himself.

THOMAS FULLER, *Gnomologia*. No. 2778.

Many humble servants, but not one true Friend.

THOMAS FULLER, *Gnomologia*. No. 3350.

Servants should put on Patience, when they put on a Livery.

THOMAS FULLER, *Gnomologia*. No. 4101.

7 When a Lackey comes to hell's door, the Devils lock the gates.

HERBERT, *Jacula Prudentum*. No. 982. (1640)

A pampered menial drove me from the door.

THOMAS MOSS, *The Beggar's Petition*. (c. 1761)

"Pampered menial" is Oliver Goldsmith's.

He substituted it for Moss's more commonplace "liveried servant," when Moss submitted the poem to him before publication.

A great man's overfed great man, what the Scotch call Flunkey.

CARLYLE, *Essays: Samuel Johnson*. (c. 1850)

8 Choose none for thy servant who have served thy betters.

GEORGE HERBERT, *Jacula Prudentum*. No. 1012. (1640)

A proverb bids us beware of taking for servant one who has waited on our betters.

EDWARD FITZGERALD, *Polonius*, p. 76. (1852)

9 A kinsman, a friend, or whom you entreat, take not to serve you, if you will be served neatly.

HERBERT, *Jacula Prudentum*. No. 795. (1640)

If you would have a good servant, take neither a kinsman nor a friend.

H.G. BOHN, *Handbook of Proverbs*, p. 422. (1855)

Never intreat a servant to dwell with thee.

FRANKLIN, *Poor Richard's Almanack*, 1738

10 Bad is a bad servant, but worse being without him.

JAMES HOWELL, *Proverbs*, p. 3. (1659)

11 Every great house is full of saucy servants. (Maxima quaeque domus servis est plena superbis.)

JUVENAL, *Satires*. Sat. v, l. 66. (c. A. D. 120)

Of surly servantes, every court is full.

STEFANO GUAZZO, *Civile Conversation*. Bk iii, p. 101. (1574) Pettie, tr.

12 The tongue of a bad servant is his worst part. (Lingua mali pars pessima servi.)

JUVENAL, *Satires*. Sat. ix, l. 121. (c. A. D. 120)

According to the saying of the Poet: Of sory servantes, the worst part is the tongue.

STEFANO GUAZZO, *Civile Conversation* Bk iii, p. 101. (1574) Pettie, tr.

Servants should see all and say nothing.

TOBIAS SMOLLETT, *Humphry Clinker*. (1771) *Works* (1817), vi, 3.

Like good servants, let us hear and see, and say nothing.

WALTER SCOTT, *Ivanhoe*. Ch. 2. (1819) *The Abbot*. Ch. 6. (1820)

13 Is thy servant a dog, that he should do this great thing? (Quid enim sum servus tuus canis, ut faciam rem istam magnam?)

*Old Testament: II Kings*, viii, 13. (c. 700 B. C.)

14 Lord, now lettest thou thy servant depart in peace. (ὅτι ἀπολύεις τὸν δούλόν σου, δεσποτα.)

*New Testament: Luke*, ii, 29. (c. A. D. 65) The *Vulgate* is, "Nunc dimittis servum tuum, Domine."

We are unprofitable servants. (δοῦλοι ἀχρεῖοι ἐσμεν.)

*New Testament: Luke*, xvii, 10. (c. A. D. 65) The *Vulgate* is, "Servi inutiles sumus."

15 Whosoever will be chief among you, let him be your servant. (ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος.)

*New Testament: Matthew*, xx, 27. (c. A. D. 65)

Also *Mark* x, 44. The *Vulgate* is, "Qui voluerit inter vos primus esse, erit vester servus."

He that is greatest among you shall be your servant. (ὁ δὲ μέγας ὑμῶν ἔσται ὑμῶν διάκονος.)

*New Testament: Matthew*, xxiii, 11. The *Vulgate* is, "Qui maior est vestrum, erit minister vester."

1  
It is not becoming for a servant to be arrogant. (Non decet superbum esse hominem servom.)

PLAUTUS, *Asinaria*, l. 470. (c. 200 B.C.)

A servant had better know too much than say too much. (Plus scire satiust quam loqui servom hominem.)

PLAUTUS, *Epidicus*, l. 60. (c. 200 B.C.)

2  
The servant of a King is a king.

JOHN RAY, *Adagia Hebraica*, p. 402. (1678)

Great folks' servants are aye mair saucy than themselves.

WALTER SCOTT, *The Heart of Midlothian*. Ch. 27. (1818) The Germans say, "Grosser Herren Leute lassen sich was bedünken" (Great men's servants think themselves great).

You gentlemen's gentlemen are so hasty.

SHERIDAN, *The Rivals*. Act ii, sc. 2. (1775) Referring to a valet.

In the servants' hall three gentlemen's gentlemen stood or sat round the fire.

CHARLOTTE BRONTË, *Jane Eyre*. Ch. 17. (1847)

3  
If you distrust a man don't employ him; if you employ him don't distrust him.

SCARBOROUGH, *Chinese Proverbs*, 440. (1875)

4  
As many enemies as you have servants. (Totidem hostes esse quot servos.)

SENECA, *Ad Lucilium* Epis. xlvii, sec. 5. (c. A. D. 64)

As many servants as we have, that many enemies we have. (Quot servos habemus, totidem habemus hostes.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 31. (1508) This is the full form of the proverb, often condensed to "Quot servi, tot hostes," as it was by Cato.

According to the saying, we have so many enemies as we have servants.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 101. (1574) Pettie, tr. On p. 104 Guazzo adds, "The authour of that saying ment perchance thereby to accuse the mayster and not the servantes."

So many servants, so many enemies. (Autant des valets, autant d'ennemis.)

MONTAIGNE, *Essays*. Bk. ii, ch. 8. (1580) The Spanish form is, "Quien ha criados, ha enemigos no escusados" (He who has servants, has unavoidable enemies).

5  
Servants be not so diligent as they were wont to be.

JANE STONER, *Letter to her husband*. (c. 1470)

The old proverb, there is a difference in servants.

NATHAN BAILEY, tr., *Erasmus' Colloquies*, p. 507. (1725)

A proverb on the laziness and lodgings of the servants: The worse their sty, the longer they lie.

SWIFT, *The Blunders of Quilca*. (a. 1745)

The sooty yoke of kitchen-vassalage.

TENNYSON, *Gareth and Lynette*, l. 469. (1872)

6  
A young serving-man, an old beggar.

UNKNOWN, *Servingsmans Comfort*. (1598) In HAZLITT, *Inedited Tracts*, p. 117.

## II—The Good Servant

7  
A good servant should never be in the way and never out of the way.

CHARLES II OF ENGLAND, referring to Sidney Godolphin. (c. 1678) See MACAULAY, *History of England*, i, 265; LEAN, *Collectanea*, iii, 389. [She] was a good servant (never in and never out of the way).

LOCKER-LAMPSON, *My Confidences*, p. 403. (1896)

8  
He should be faithful, ugly, and fierce. (Ut sit fidelis, ut sit deformis, ut sit ferox.)

ERASMUS, *Convivium Poeticum*. (c. 1520) Giving the three qualifications of a good servant. The face of a pig, the ears of an ass, the feet of a stag, a padlock on his mouth, and a sword at his side.

CHRISTOPHER JOHNSON, *The Trusty Servant*. (c. 1560)

It is required in a good servant, to haue the backe of ann Asse, to beare all things patiently; the tongue of a sheepe, to keepe silence gently; and the snout of a swyne, to feed on all things heartily.

LEONARD WRIGHT, *Display of Dutie*, p. 37. (1589)

9  
A servant that is diligent, honest, and good Must sing at his worke like a bird in the wood.

ROBERT GREENE, *Works* (Grosart), vii, 311. (1590) Referred to as "an olde Englishe disticke."

It is an old prouerbe. They proue seruants kind and good,

That sing at their businesse like birds in the wood. THOMAS DELONEY, *The Gentle Craft*. Pt. i, ch. 10. (1597)

10  
Let the servaunte also conforme all his thoughtes and doinges to the will and pleasure of his Mayster, and to tye the Asse (as they say) where his maister will have him tyed.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 110. (1574) Pettie, tr.

A good servant hears, but doesn't hear. He is nothing but eyes and feet.

J. C. F. SCHILLER, *The Piccolomini*, ii. (1799)

11  
He [a footman] will come when you call him, go when you bid him, and shut the door after him.

JAMES HOWELL, *Familiar Letters*. Bk. i, sec. 5. No. 13. (1645)

A good servant must always come when he's called, do what he's bid, and shut the door after him.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Come when you're called, Do what you're bid,  
Close the door after you, Never be chid.

MARIA EDGEWORTH, *Early Lessons*. (1801)

1 Well done, thou good and faithful servant:  
thou hast been faithful over a few things, I  
will make thee ruler over many things. (εὖ.  
δοῦλε ἀγαθὲ καὶ πιστῷ.)

*New Testament: Matthew*, xxv, 21. (c. A. D. 65)

The *Vulgate* is, "Euge serve bone, et fidelis."  
A faithful and good servant is a real godsend,  
but truly 'tis a rare bird in the land.

LUTHER, *Table Talk*. Sec. clvi. (a. 1546) Para-  
phrasing JUVENAL, vi, 165, "Rara avis," etc.  
See under SWAN.

It is a great gift of God to have a good servant.  
HUGH LATIMER, *Sermons on the Lord's Prayer*.  
No. 6. (1552)

2 Every good servant does not all commands:  
No bond but to do just ones.

SHAKESPEARE, *Cymbeline*, v, 1, 6. (1609)

3 A good servaunte hopes for to be well re-  
wardyde.

UNKNOWN, *Philip and Mary*. (c. 1555) In

WRIGHT, *Political Songs of England*, p. 173.  
Good service of itself demands reward.

COTGRAVE, *Dictionary: Servir*. (1611)

A good Servant must have good Wages.

THOMAS FULLER, *Gnomologia*. No. 176. (1732)

### III—Maidservants

4 A wife's complaints against the slaves mis-  
trust:

Her husband's favorite wakens her disgust.  
(Nil temere uxori de servis crede querenti:  
semper enim mulier quem coniunx diligit odit.)

CATO, *Disticha*. Bk. i, No. 8. (c. 175 B. C.)

5 Look out a servant girl with no children, for  
a servant with a child to nurse is troublesome.  
(θῆρά τ' ἄκοιρον ποιεῖσθαι καὶ ἀρετὸν ἐπιθῶν.)

HESIOD, *Works and Days*, l. 602. (c. 800 B. C.)

6 The more maidservants the more lewdness.

RABBI HILLEL, *Mishnah: Pirké Aboth*, ii, 8. (c.  
50 B. C.) Oesterley, tr.

7 Blush not to win over handmaidens. (Nec  
pudor ancillas . . . demeruisse.)

OVID, *Artis Amatoriae*. Bk. ii, l. 251. (c. 1 B. C.)

THACKERAY, *Fitz-Boodles' Confessions*,  
quotes a paraphrase of this as from "a no-  
torious poet," "Nec sit ancillae amor pudori"  
(Neither let the love of a servant-maid be  
regarded as a disgrace).

Nor let too pretty a maid-servant wait upon you  
(Nec nimium vobis formosa ancilla ministret.)

OVID, *Artis Amatoriae*. Bk. iii, l. 665. (c. 1 B. C.)

Let thy maidservant be faithful, strong and  
homely.

FRANKLIN, *Poor Richard's Almanack*, 1736

Fair maids and lovely concubines endanger fam-  
ily happiness.

SCARBOROUGH, *Chinese Proverbs*. No. 382.

(1875) Another one (No. 409) says, "Do  
not employ handsome servants" (Nu pu wu  
yung chun hsiu). And again (No. 410),  
"Where no handsome servant is kept, the  
master must be virtuous" (T'ang chung wu  
chün pu, pi shih 'hao jên chia).

### IV—Servant and Master

8 If you would have good servants, see that you  
be good masters.

RICHARD BAXTER, *Works*, iv, 290. (a. 1691)

Good masters make good servants.

A. T. QUILLER-COUCH, *Troy Town*. Ch. 19.

(1888) SOMERSET MAUGHAM, *The Mixture as  
Before*, p. 73. (1940)

9 The truest report comes from a man's serv-  
ants. (Verior fama e domesticis emanat.)

CICERO, *De Petitione Consulatus*. Sec. 6. (c. 56  
B. C.) Quoted in this form by Bacon.

The highest panegyric that private virtue can re-  
ceive is the praise of servants.

SAMUEL JOHNSON, *The Rambler*. No. 68. (1750)

10 One must be a servant before that he can  
be a master.

THOMAS DRAXE, *Bibliotheca*, p. 18. (1633)

He can ill be master that never was scholar.

JOHN CLARKE, *Paroemiologia*, p. 284. (1639)

He that is a master must serve [another].

HERBERT, *Jacula Prudentum*. No. 989. (1640)

Every one is a master and servant.

HERBERT, *Jacula Prudentum*. No. 1024. (1640)

See also COMMAND AND OBEDIENCE.

11 He who rides in the chair is a man; he who  
carries the chair is also a man.

HART, *700 Chinese Proverbs*. No. 269. (1937)

12 Let no man who can be his own master be  
the servant of another. (Alterius non sit, qui  
suus esse potest.)

HENDERSON, *Latin Proverbs*, p. 18. (1869)

13 A master of straw eats a servant of steel.

HERBERT, *Jacula Prudentum*. No. 1027. (1640)

The eye-servant is never good for his master.

JAMES HOWELL, *Proverbs*, p. 10. (1659)

14 A servant is known in the absence of his  
master.

JAMES HOWELL, *Proverbs*, p. 12. (1659)

A Servant is known by his Master's Absence.

THOMAS FULLER, *Gnomologia*. No. 390. (1732)

15 An ill servant will never be a good master.

GEORGE MERITON, *The Praise of Yorkshire Ale*,  
83. (1683)

Servants make the worst masters.

VINCENT LEAN, *Collectanea*, iv, 93. (1904)

16 Few men have been admired by their servants.  
(Peu d'hommes ont esté admiré par leurs  
domestiques.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595) See  
also HERO AND VALET.



<sup>1</sup> Take care that you do not let your servant excel you in doing right. (Cave sis te superare servom siris faciundo bene.)

PLAUTUS, *Bacchides*, l. 402. (c. 190 B. C.)  
What his servants wish him to be, that's what the master is. (Ut servi volunt esse erum, ita solet.)

PLAUTUS, *Mostellaria*, l. 872. (c. 220 B. C.)

<sup>2</sup> The master is servant when he fears those he rules. (Famulatur dominus ubi timet quibus imperat.)

PUBLILIUS SYRUS, *Sententiae*. No. 224. (c. 43 B. C.)  
A master who fears his slaves is lower than a slave. (Minus est quam servus dominus qui servos timet.)

PUBLILIUS SYRUS, *Sententiae*. No. 363.

<sup>3</sup> Servants talk about their master behind his back when they may not talk in his presence. (Isti domino loquantur, quibus coram domino loqui non licet.)

SENECA, *Ad Lucilium*. Epis. 47, sec. 4. (c. A. D. 64)

<sup>4</sup> There never was a better servant, nor a worse master. (Nec servum meliorem ullum, nec deteriorem dominum fuisse.)

SUETONIUS, *Caligula*. Ch. 10, sec. 2. (120 A. D.)

<sup>5</sup> If the master say the crow is white, the servant must not say 'tis black.

WILLIAM WALKER, *Paroemiologia*, p. 10. (1672)

<sup>6</sup> An easy master makes a lazy servant. (Mitis praelatus facit ignavos famulatus.)

WRIGHT, *Political Songs*, p. 165. (c. 1290)

A sleepy master makes his servant a Lout.

GEORGE HERBERT, *Jacula Prudentum*. No. 768. (1640) The Spaniards say, "Al amo imprudente, el mozo negligente" (The master imprudent, the servant negligent).

An ill master makes an ill servant.

TORRIANO, *Piazza Universale*, p. 258. (1666)

Servants will not be diligent, where the Master's negligent.

THOMAS FULLER, *Gnomologia*. No. 4102. (1732)  
Master easy, servant slack.

HART, *700 Chinese Proverbs*, No. 48. (1937)

LIKE MASTER LIKE SERVANT, *see under MASTER*.

<sup>7</sup> To erly mayster, the sonner knave.

UNKNOWN, *Proverbs of Wysdom*, l. 33. (c. 1450)  
Early maister, lang knave.

FERGUSON, *Scottish Proverbs*, p. 30. (c. 1595)  
Early master, soon knave. When a youth is too soon his own master, he will squander his patrimony, and sq must turn servant.

JAMES KELLY, *Scottish Proverbs*, p. 95. (1721)

## SERVICE

<sup>8</sup> Neither beg of him who has been a beggar, nor serve him who has been a servant.

H. G. BOHN, *Handbook of Proverbs*, p. 458. (1855) A Spanish proverb. Another cited by Bohn, p. 483, is, "Serve a great man, and you will know what sorrow is."

<sup>9</sup> Ne seruyse lyke to the kyng souerayn.

WILLIAM CAXTON, tr., *Chartier's Curial* [E.E.T.S.], p. 19. (1484)

No fissing to ye Sea, nor service to a King.

GABRIEL HARVEY, *Marginalia*, p. 142. (c. 1580)

No service to the King, nor no fishing to the sea.

NICHOLAS BRETON, *Courtier and Countryman*. (1618) In *Works* (Grosart), ii, 10.

No service to the King's.

JOHN CLARKE, *Paroemiologia*, p. 98. (1639)

HOWELL, *English Proverbs*, p. 14. (1659)

<sup>10</sup> For good service a bad return. (A buen servicio mal galardón.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 66. (1615)

<sup>11</sup> He that serves a commualtie is controlled by every one, rewarded by none.

COTGRAVE, *Dictionary: Abbayer*. (1611)

He that serves every Body, is paid by no Body.

THOMAS FULLER, *Gnomologia*. No. 2295. (1732)

The Italians say, "Chi serve al commune, serve nessuno."

<sup>12</sup> If you'd have a servant that you like, serve yourself.

FRANKLIN, *Poor Richard's Almanack*, 1737.

If you would be well served, serve yourself.

J. E. AUSTEN-LEIGH, *Jane Austen*, p. 35. (1869)

Quoted as "a homely proverb."

<sup>13</sup> All service is ill bestowed, which is not well accepted.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii. p. 110. (1574) Pettie, tr.

Lette him perswade with himselfe eyther (as the proverbe is) To serve like a hinde, or runne away like a hart.

GUAZZO, *Civile Conversation*. Bk. iii, p. 111.

Doe you not know the common Proverbe, who-soever serves well and holdeth his peace, doth demande enough.

GUAZZO, *Civile Conversation*. Bk. iv, p. 194

<sup>14</sup> He that serves well, need not ask his wages.

HERBERT, *Jacula Prudentum*. No. 799. (1640)

He that serves well need not be afraid to ask his wages.

JOHN RAY, *English Proverbs*, p. 23. (1670)

<sup>15</sup> Good service is a great enchantment.

GEORGE HERBERT, *Jacula Prudentum*. No. 293 (1640) The French say, "Beau service fait amis" (Good service makes friends).

He that will be served, must be patient.

HERBERT, *Jacula Prudentum*. No. 356.

He that serves, must serve.

HERBERT, *Jacula Prudentum*. No. 787.

Service without reward is punishment.

HERBERT, *Jacula Prudentum*. No. 1013.

<sup>16</sup> Seruyse, I wot well, is non heritage.

THOMAS HOCCEVE, *De Regimine Principum*, l. 840. (1412)

Worldly seruyce is no sure heritage.

ALEXANDER BARCLAY, *The Skyp of Folys*, i, 106. (1509)

Service is no heritage.

THOMAS HEYWOOD, *I Edward IV.* (1600)  
SHAKESPEARE, *All's Well*, i, 3, 25. (1602)

Service is no inheritance.

RICHARD BRATHWAIT, *Whimsies* (1859), p. 98.  
(1631) Cited by Herbert and Kelly, and frequently quoted.

She was but a servant, and knowed that servitude was no inheritance.

DICKENS, *Barnaby Rudge*. Ch. 80. (1841) The French say, "Service de seigneur n'est pas héritage"; the Italians, "Servizio de' grandi non è eredità." These proverbs are supposed to refer to the old manorial right of claiming service before the successor to property was admitted to his inheritance.

1  
I do service that I may have a horse to ride and be fed by a prince. (Equus ut me portet, alat rex, | officium facio.)

HORACE, *Epistles*, i, xvii, 20. (20 B. C.)

A king feeds me and a horse carries me. (Ἰππος μὲ φέρει, βασιλεὺς μὲ τρέφει.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 20. Citing a Greek proverb, of which he gives the Latin, "Equus me portat, alit rex."

2  
His you are whom you serve.

F. E. HULME, *Proverb Lore*, p. 99. (1902) The Spaniards say, "Quien sirve no est libre" (He who serves is not free).

3  
Proffered ware stinks. (Merx ultronea putet.)

ST. JEROME (HIERONYMUS), *Apothegm.* (c. A D 400) Cited by ERASMUS, *Adagia*, i, ix, 53.

Ful sooth it is, that swich proferd servyse Stinketh. as witnessen thise olde wyse.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 513. (c. 1389)

Proferd seruyce stynkth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

She offers up herself; now may the proverb Of proffer'd service light upon her.

RICHARD BROME, *The New Academy*. Act ii. (1658)

Proffer'd service (and so ware) stinks.

JOHN RAY, *English Proverbs*, p. 134. (1670)

When I go to market to sell, my commodity stinks; but when I want to buy the commonest thing, . . . it can't be had for love or money.

SMOLLETT, *Humphry Clinker*, 26 Apr., 1771

It is vulgarly said that proffered service is of an evil savour.

SIR WALTER SCOTT, *Familiar Letters*, i, 139 (1809)

4  
They also serve who only stand and waite.

JOHN MILTON, *On His Blindness*. (c. 1650)

Small service is true service while it lasts.

WORDSWORTH, *To a Child*. (1834)

5  
My policy has been fair give and take—services for cash. (Par pari datum hostimentumst, opera pro pecunia.)

PLAUTUS, *Asinaria*, l. 172. (c. 200 B. C.)

Service is a return for money. (Hostimentum est opera pro pecunia.)

ERASMUS, *Adagia*, ii, iv, 14. (1508)

6  
How wretched to serve when trained to rule! (Heu quam miserum est discere servire ubi sis doctus dominari!)

PUBLILIUS SYRUS, *Sententiae*. No. 250. (c. 43 B. C.) He serves honorably who yields to circumstances. (Honeste servit qui succumbit temporis.)

PUBLILIUS SYRUS, *Sententiae*. No. 256.

He who waits to be asked lessens his service. (Qui expectat ut rogetur officium levat.)

PUBLILIUS SYRUS, *Sententiae*. No. 591.

How sorry the service that has no success! (Quam miserum officium est quod successum non habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 569.

He who serves skillfully holds part of the command. (Qui docte servit partem dominatus tenet.)

PUBLILIUS SYRUS, *Sententiae*. No. 596.

7  
To prop the head and help the feet. (Ch ou t ou fu chiao.)

SCARBOROUGH, *Chinese Proverbs*. No. 407. (1875) To serve in a very attentive manner.

8  
It did me yeoman's service.

SHAKESPEARE, *Hamlet*, v, 2, 36. (1600)

9  
The science of business is the science of service and he profits most who serves best.

ARTHUR F. SHELDON, *The Science of Business*.

(1915) Adopted as the motto of International Rotary

10  
This is man's highest end,  
To others' service all his powers to bend.

(ἄνδρα δ' ὠφελεῖν ἀφ' ὧν

ἔχει τε καὶ δύναται, κάλλιστος πόνων.)

SOPHOCLES, *Oedipus the King*, l. 314. (c. 409 B. C.) Storr, tr.

11  
God curse Moawiyah. If I had served God as well as I have served him, He would never have damned me to all eternity.

SWAMWRA, to the Governor of Basra, when deposed by the Caliph in 675. See OCKLEY, *History of Saracens*. Hegira 54, A. D. 673.

Had I but written as many odes in praise of Muhammad as I have composed for King Mahmud, they would have showered a hundred blessings on me.

ABUL KASIM MANSUR FIRDAUSI, *Shah Namah* (c. 1000)

Had I but served God as diligently as I have served my king, he would not have given me over in my grey hairs.

CARDINAL WOLSEY, to Sir William Kingston, Constable of the Tower, at Leicester Abbey, 5 Nov., 1530. Wolsey, accused of high treason, was being conducted to London, but was overtaken by illness on the road, stopped at Leicester, and died there. See HUME, *History of England*. Ch. 30.

Had I but served my God with half the zeal I served my king, he would not in mine age Have left me naked to mine enemies.

SHAKESPEARE, *Henry VIII*, iii, 2, 455. (1612)

12  
We are well set if we be but as well served.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

## SERVILITY

- <sup>1</sup> Tail wagging. (κέρκω σαλῶν.)  
ARISTOPIANES, *The Knights*, l. 1031. (424 B.C.)  
ATHENAEUS (sec. 256D) had another word  
for the servile: "Stepladders" (κλιμακίδες).  
Servility with supple knees  
Whose trade it is to smile, to crouch, to please.  
WILLIAM COWPER, *Table-Talk*, l. 127. (1781)
- <sup>2</sup> Cringing is a gainful Accomplishment.  
THOMAS FULLER, *Gnomologia*. No. 1206. (1732)
- <sup>3</sup> More servile than apes. (κολακικώτεροι δὲ τῶν  
πίθηκων.)  
LUCIAN, *Piscator*. Sec. 34. (c. A. D. 180)
- <sup>4</sup> Everything servilely for the sake of power.  
(Omnia serviliter pro dominatione.)  
TACITUS, *Histories*. Bk. i, sec. 36. (c. A. D. 109)
- <sup>5</sup> A king shall kneele and kisse his shoe.  
UNKNOWN, *The Plowman's Tale*. St. 52. (c.  
1395) In *Political Poems* (Rolls), i, 317.  
The king's a bawcock. . . . I kiss his dirty shoe.  
SHAKESPEARE, *Henry V*, iv, 1, 47. (1599)  
A bow of sleek devotion; . . . each motion  
Seemed a Lord's shoe to kiss.  
SHELLEY, *Peter Bell the Third*. Pt. vii, st. 7.  
(1819) BOOTLICKER, *see under* BOOT.

## SESAME

- <sup>6</sup> Honey-balls of phrases, every word and act  
besprinkled with poppy-seed and sesame.  
(Mellitos verborum globulos, et omnia dicta  
factaque quasi papavere et sesamo sparsa.)  
PETRONIUS, *Satyricon*. Sec. 2. (c. A. D. 60) Ses-  
ame is a widely-cultivated East Indian plant,  
from whose seeds oil is expressed. The word  
is directly from the Greek, σισάμη.  
Their captain . . . pronounced these words dis-  
tinctly: "Sesame" (which is a sort of corn),  
"Open." . . . Then Ali Baba heard him bid the  
door shut, by pronouncing these words—"Shut,  
Sesame." . . . Ali Baba . . . perceiving the  
door, said—"Open, Sesame."  
UNKNOWN, *The Arabian Nights Entertain-  
ments: Ali Baba and the Forty Thieves*. (c.  
1375) Lane, tr. Burton, who starts the tale  
at the 625th night, uses "Open, O Simsim!"  
for the invocation, and adds a note stating  
that the word indicates the "grain *Sesamum*  
*Orientalis*, hence the French *Sesame*, *œuvre*  
*toil*"  
Your notoriety becomes a talisman—an "Open  
Sesame" before which everything gives way.  
SCOTT, *Letter to Lord Dalkeith*, 11 Feb., 1806.  
No Tory, however wise, . . . could have obtained  
the *sesame* to those apartments.  
LORD LYTTON, *Godolphin*. Ch. 22. (1831)  
You will find gold . . . an open sesame through-  
out the Russian empire.  
BURNABY, *A Ride to Khiva*. Ch. 2. (1876)  
"Open, open, green hill!"—you needed no more  
recondite sesame than that.  
KENNETH GRAHAME, *Pagan Papers*, p.89. (1894)

## SEX

- <sup>7</sup> "What," said Miss Marple, "is S.A.?" "Sex  
Appeal," said Jane. "Ah! yes," said Miss Mar-  
ple. "What in my day they used to call 'having  
the come hither in your eye.'"  
AGATHA CHRISTIE, *The Tuesday Club Murders*  
Ch. 11. (1933) *See also* IT.  
Fairly dripping with sex attraction.  
J. J. CONNINGTON, *No Past Is Dead*, p.12. (1942)
- <sup>8</sup> Sex is the salt of life.  
JAMES HUNEKER, *Painted Veils*, p. 72. (1920)
- <sup>9</sup> This world consists of men, women and Her-  
veys.  
LADY MARY WORTLEY MONTAGU, *Letters*. Vol.  
i, p. 67. Referring to John Hervey, ridiculed  
by Pope in *The Dunciad* as "Lord Fanny."  
As the French say, there are three sexes,—men,  
women, and clergymen.  
SYDNEY SMITH. (c. 1855) *See* LADY HOLLAND.  
*Memoir*, vol. i, Ch. 9, p. 262.
- <sup>10</sup> The frayle feminyne sex.  
SIR THOMAS MORE, *Confutacyon of Tyndale*,  
ii, 152. (1532)
- The gentle sex  
PHILIP STUBBES, *The Anatomie of Abuses*, E,  
vii, 6. (1583)
- Strong men are slaine by the weaker sex.  
SAMUEL PURCHAS, *Pilgrimage*, p. 38. (1613)
- The weaker sex, to piety more prone.  
WILLIAM ALEXANDER, *Doomsday: Fifth Hour*.  
St. 55. (1614) WEAKER VESSEL, *see* WIFE.
- The devout sex.  
JOHN EVELYN, *Diary*, 12 Nov., 1644.
- The softer sex.  
JOSEPH BEAUMONT, *Psyche*, xiv, 1. (1648)
- Persons of the fairer sex.  
ROBERT BOYLE, *Occasional Reflections*, v, ix,  
176. (1665)
- <sup>11</sup> His book would be . . . nothing but a farrago  
of . . . the nonsense of the old women (of  
both sexes) throughout the kingdom.  
LAURENCE STERNE, *Tristram Shandy*. Bk. v, ch  
16. (1760)  
In company with several other old ladies of  
both sexes.  
CHARLES DICKENS, *Little Dorrit*. Pt. i, ch. 17.  
(1857)

## SHADOW

- <sup>12</sup> The shadow for the substance. (σκιὰ ἀπὸ τοῦ  
σώματος.)  
AESOP, *Fables: The Dog and His Shadow*. (c.  
570 B.C.) Cited by ERASMUS, *Adagia*, iii, ii,  
98, with the Latin, "Umbra pro corpore."  
This is the fable of the dog who was carrying  
a bone in his mouth when he happened to see  
his reflection in the water as he crossed a  
brook, and in grabbing for the shadow lost  
the substance. *See also under* BIRD: A BIRD  
IN HAND.

I am not so infatuate as to grasp  
The shadow when I hold the substance fast.  
(οὐπω τοσοῦτον ἠπατημένος κυρῶ  
ὥστ' ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλὰ.)  
SOPHOCLES, *Oedipus the King*, l. 594. (c. 409 B. C.)  
In arguing of the shadow, we forgoe the substance.  
JOHN LYLY, *Euphues* (Arber), p. 52. (1579)  
He takes false shadows for true substances.  
SHAKESPEARE, *Titus Andronicus*, iii, 2.80. (1593)  
One sees chasing after shadows more fools than one can count. (On voit courir après l'ombre Tant de fous qu'on n'en sait pas.)  
LA FONTAINE, *Fables*. Bk. vi, fab. 17. (1668) A rendering of Aesop's fable.  
[He] was determined to seize the substance as well as catch at the shadow.  
BENJAMIN H. MALKIN, tr., *Gül Blas*. Bk. xi, ch. 6. (1809)  
Catch not at the shadow and lose the substance.  
H.G. BOHN, *Handbook of Proverbs*, p. 335. (1855)  
1  
If you should measure your own shadow, you would find it no greater than before your victory. (εἰ μετρήσεις τὴν σαντοῦ σκιά, οὐκ ἂν εὖροις αὐτὴν μείζονα γεγεννημένην ἢ πρὶν νικᾶν.)  
ARCHIDAMUS III, KING OF SPARTA, *Letter to Philip of Macedon*, when the latter wrote him a haughty letter after the battle of Chaeroneia. (338 B. C.) See PLUTARCH, *Moralia: Sayings of Spartans*. Sec. 218F.  
Think not thy own shadow longer than that of others.  
SIR THOMAS BROWNE, *Christian Morals*. Pt. i, sec. 14. (1682)  
2  
The shadow moves as the sun directs.  
S. G. CHAMPION, *Racial Proverbs*, p. 376. (1938)  
A Chinese proverb.  
Shadows are not the sun's fault.  
*Meditations in Wall Street*, p. 137. (1940)  
3  
Our days on the earth are as a shadow. (Dies nostri quasi umbra super terram.)  
*Old Testament: I Chronicles*, xxix, 15. (c. 300 B. C.) Also *Job* viii, 9. See also LIFE: ITS BREVITY.  
All those things are passed away like a shadow. (Transierunt omnia illa tamquam umbra.)  
*Apocrypha: Wisdom of Solomon*, v, 9. (c. 100 B. C.)  
Alle ben yiftes of fortune,  
That passen as a shadwe upon a wal.  
CHAUCER, *The Marchantes Tale*, l. 70. (c. 1388)  
Repeated in *The Persones Tale*, sec. 101, and *The Shipman's Tale*, l. 8.  
Come like shadows, so depart!  
SHAKESPEARE, *Macbeth*, iv, 1, 111. (1606)  
4  
Fame calls up calumny and spite.  
Thus shadow owes its birth to light.  
JOHN GAY, *Fables*. Ser. i, fab. 28, l. 10. (1727)  
Where there is the most light the shadows are heaviest.  
GOETHE, *Goetz von Berlichingen*. Act i. (1771)  
Every light has its shadow.  
H. G. BOHN, *Handbook of Proverbs*, p. 349. (1855) See also under LIGHT.

6  
It is in vaine to goe about to make the shadowe straite, if the bodie whiche giveth the shadowe bee crooked.  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 231. (1574) Pettie, tr.  
If the staff be crooked, the shadow cannot be straight.  
HERBERT, *Jacula Prudentum*. No. 585. (1640)  
A crooked Stick will have a crooked Shadow.  
THOMAS FULLER, *Gnomologia*. No. 61. (1732)  
6  
I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills.  
HOMER, *The Odyssey*. Bk. xi, l. 572. (c. 850 B. C.) Freely rendered, "A hunter of shadows, himself a shade."  
A shadow of a shade. (εἰδωλον σκιάς.)  
AESCHYLUS, *Agamemnon*, l. 839. (458 B. C.)  
What shadows we are, and what shadows we pursue.  
EDMUND BURKE, *Speech*, Bristol, Sept., 1780  
By midnight moons, o'er moistening dew,  
In habit for the chase arrayed,  
The hunter still the deer pursues,  
The hunter and the deer—a shade!  
PHILIP FRENEAU, *The Indian Burying-Ground*. (1787)  
Now o'er the hills in chase he flits,  
The hunter and the deer a shade!  
THOMAS CAMPBELL, *O'Connor's Child*. St. 4. (1809) Appropriated without credit to Freneau.  
7  
As the shadow of a great rock in a weary land. (Sicut umbra petrae prominentis in terra deserta.)  
*Old Testament: Isaiah*, xxxii, 2. (c. 725 B. C.)  
And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. (Facile est, umbram crescere decem lineis: nec hoc volo ut fiat, sed ut revertatur retrorsum decem gradibus.)  
*Old Testament: II Kings*, xx, 9-10. (c. 600 B. C.)  
Like Hezekiah's, backward runs  
The shadow of my days.  
TENNYSON, *Will Waterproof's Lyrical Monologue*. St. 5. (1842) In the 1853 edition, Tennyson altered this to, "Against its fountain upward runs | The current of my days."  
8  
The picture of a shadow is a positive thing.  
JOHN LOCKE, *An Essay Concerning Human Understanding*. Bk. ii, ch. 8, sec. 5. (1690)  
Strange to relate, but wonderfully true,  
That even shadows have their shadows too!  
CHARLES CHURCHILL, *Rosciad*, l. 411. (1761)  
And shadow, like a dappled fawn,  
Steps delicately forth to try  
The pool of silver on the lawn.  
SARA HENDERSON HAY, *Cool of the Evening*.

<sup>1</sup> "May his shadow never be less," said another.

MORIER, *Hajji Baba of Ispahan*. Ch. 28. (1824)  
The little fleet—may its shadow never be less!

RICHARD BURTON, *Wanderings in West Africa*, i, 9. (1863)

May your shadda never be less.

SHAW, *John Bull's Other Island*. Act i. (1904)

<sup>2</sup> You would be afraid, as the saying goes, of your own shadow. (τὴν σεαυτοῦ σκιάν φοβεῖσθαι.)

PLATO, *Phaedo*. Sec. 101D. (c. 385 B.C.) Cited by ERASMUS, *Adagia*, i, v, 65, with the Latin, "Suam ipsius umbram metuere."

He trembles at shadows. (Umbras timet.)

CICERO, *Ad Atticum*. Bk. xv, epis. 20. (44 B.C.)

I am jealous of my own shadow, a thing of naught, fool that I am to tremble with causeless fear. (Ipse meas solus, quod nil est, aemulor umbras, | stultus, quod nullo saepe timore tremo.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 34, 19. (c. 26 B.C.)

A coward flying from his own shadow.

RICHARD STEELE, *The Tatler*. No. 125. (1709)

A considerable part of Concord are in the condition of Virginia today, afraid of their own shadows.

H. D. THOREAU, *Autumn*, 30 Nov., 1859. This is Thoreau's comment on the action of the selectmen of Concord in refusing to permit the parish bell to be tolled when John Brown was hanged.

<sup>3</sup> Picture human beings living in a sort of underground cave, . . . a fire burning behind them. . . . They see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave.

PLATO, *The Republic*. Bk. vii, sec. 514. (c. 375 B.C.) This is the famous "Plato's cave" about which so much has been written, with very little agreement as to its meaning. See WRIGHT, *The Origin of Plato's Cave*, *Harvard Studies in Class. Phil.*, xvii, 130. Quoted by ARISTOTLE, *De Philosophia*, i, 33, and by CICERO, *De Natura Deorum*, ii, 95.

We yet discourse in Plato's den and are but Embryon Philosophers.

SIR THOMAS BROWNE, *Urn Burial*. Ch. 4. (1658)  
What difference between those in Plato's imaginary Cave, that stand gaping at the shadows and figures of things, so they please themselves, . . . and that Wise Man, who, being got loose from them, sees things truly as they are?

JOHN WILSON, tr., *Praise of Folly*. Sec. 72. (1668)

<sup>4</sup> Fighting with shadows. (σκιαμαχεῖν.)

PLATO, *Republic*. Bk. vii, sec. 520D. (c. 375 B.C.) Plato is saying that most cities are ruled darkly as in a dream by men who fight one another for shadows.

He will fence with his own shadow.

SHAKESPEARE, *The Merchant of Venice*, i, 2. 66 (1597)

To fight with a shadow (whether one's own or another's) passeth for the proverbial expression of a vain and useless act.

FULLER, *Appeal of Injured Innocence*. (1659)

To fight with one's own shadow. . . . To be afraid of his own fancies, imagining danger where there is none.

JOHN RAY, *English Proverbs*, p. 175. (1670)

Alas! must it be ever so?

Do we stand in our own light, wherever we go, And fight our own shadows forever?

OWEN MEREDITH (E. R. BULWER-LYTTON), *Lucile*. Pt. ii, canto ii, sec. 5. (1860)

<sup>5</sup> Like your shadow I'll follow you. (Quasi umbra te semper sequi.)

PLAUTUS, *Casina*, l. 92. (c. 200 B.C.)

Following like a shadow. (ὥσπερ σκιά ἐπείσθαι.)

ERASMUS, *Adagia*. Chil. iii, cent. vii, No. 51. (1523) Citing an old Greek proverb, of which he gives the proverbial Latin form, "Velut umbra sequi."

My care is like my shadow in the sun—

Follows me flying, flies when I pursue it.

ELIZABETH, QUEEN OF ENGLAND, *On the Departure of Alençon*. (1582)

Having their shadow for their sole attendant. (Ayant pour tout laquais leur ombre seulement.)

LA FONTAINE, *Fables: L'Avantage de la Science*. Bk. viii, fab. 19. (1678)

Vain truly is the hope of your swiftest Runner to escape "from his own Shadow!"

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 6. (1834)

Always there is a black spot in our sunshine—it is the shadow of ourselves.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 9.

Bad luck has followed me like my shadow.

O. HENRY (W. S. PORTER), *Phoebe*. (1909)

<sup>6</sup> The shadow of death. (σκιά θανάτου.)

Old Testament: *Psalms*, xxiii, 4. (c. 350 B.C.)

The Vulgate is "Umbra mortis." See under DEATH.

Thou [Death] art the shadow of life.

TENNYSON, *Love and Death*. (1830)

<sup>7</sup> We are all but phantoms, unsubstantial shadows. (οὐδὲν ὄντας ἄλλο πλὴν | εἰδῶλ' ὅσοι περ ζῶμεν ἢ κοίφην σκιάν.)

SOPHOCLES, *Ajax*, l. 125. (c. 409 B.C.)

We are but dust and shadow. (Pulvis et umbra sumus.)

HORACE, *Odes*. Bk. iv, ode 7, l. 16. (23 B.C.)

The best in this kind are but shadows.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, l. 213. (1596)

We are no other than a moving row

Of Magic Shadow-shapes that come and go.

FITZGERALD, tr., *The Rubāiyāt*. St. 68. (1859)

<sup>8</sup> The longer shadows fall from the lofty mountains. (Maioresque cadunt altis de montibus umbrae.)

VERGIL, *Eclogues*. Ecl. i, l. 84. (37 B.C.)

Every man casts a shadow; not his body only, but his imperfectly mingled spirit. . . . It is widest at its base, which is no greater than his own capacity.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Friday*. (1849)

1 The setting sun doubles the lengthening shadows. (Sol crescentis decedens duplicat umbras.)

VERGIL, *Eclagues*. Ecl. iii, l. 67. (37 B.C.)

When the sun sets, shadows, that showed at noon  
But small, appear most long and terrible.

NATHANIEL LEE, *Oedipus*. (a. 1692)

His shadow lengthen'd by the setting sun.

POPE, *Windsor Forest*, l. 194. (1704)

### SHAME

2 Shame is an ornament to the young, a disgrace to the old, since an old man ought not to do anything of which he need be ashamed.

ARISTOTLE, *Nicomachean Ethics*. Bk. iv, ch. 9, sec. 3. (c. 335 B.C.) A free rendering of the text. "Shame is the mark of a base man," Aristotle adds.

It is a shame not to be shameless. (Pudet non esse impudentem.)

ST. AUGUSTINE, *Confessions*. Bk. ii, ch. 9, last line. (A.D. 397.)

Nothing is so damned

And shameful as to be ashamed.

SAMUEL BUTLER, *On a Hypocritical Nonconformist*. St. 5. (a. 1680) "Be not ashamed of anything but to be ashamed" is another form. The French say, "Il n'y a que les honteux qui perdent" (None but the shame-faced lose).

3 There is a shame that bringeth sin; and there is a shame which is glory and grace.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iv, 21. (c. 190 B.C.)

4 When a woman once begins to be ashamed of what she ought not to be ashamed of, she will not be ashamed of what she ought.

CATO THE CENSOR, *Oppian Law*. (c. 215 B.C.)

They who are ashamed of that they ought not to be ashamed of, and are not ashamed of what they ought to be ashamed of, such men enter the downward path.

DHAMMAPALA, *Commentaries*. Verse 316. (c. 475)

5 He was hit, and wex al reed for shame.

CHAUCER (?), *Troilus*. Bk. i, l. 866. (c. 1380)  
Bk. ii, l. 645 has, "He wex a litel reed for shame."

6 Shame, which makes a servant brave in presence of a worthy master. (Vergogna, che innanzi a buon signor fa servo forte.)

DANTE, *Inferno*. Canto xvii, l. 89. (c. 1300)

Less shame a greater fault would wash away. (Maggior difetto men vergogna lava.)

DANTE, *Inferno*. Canto xxx, l. 142.

7 Where fear is, shame is. (Ubi timor, ibi pudor.)

ERASMUS, *Adagia*, i, ii, 64. (1508)

Where shame is, there is fear.

MILTON, *Church-Government*. Ch. 3. (1641)

Pallid Fear, and Shame, that skulks behind.

THOMAS GRAY, *Eton College*, l. 64. (1742)

That divine fear, which we call shame.

BENJAMIN JOWETT, tr., *Plato*, v, 45. (1875)

8 What's shameful if its doer think not so? (τί δ' αἰσχρὸν εἰ μὴ τοῖσι χρωμένοις δοκεῖ;)

EURIPIDES, *Aeolus*. Frag. 17. (c. 440 B.C.)

Quoted by PLUTARCH, *Moralia*, 33C, who takes exception to the sentiment and approves another, cited by STOBÆUS, *Florilegium*, v, 82, αἰσχρὸν τὸ γ' αἰσχρὸν, καὶν δοκῇ καὶ μὴ δοκῇ (A shame's a shame, whether one think so or not).

Why shameful, if the spectators do not think so? (τί δ' αἰσχρὸν, ἢν μὴ τοῖς θεωμένοις δοκῇ;)

ARISTOPHANES, *The Frogs*, l. 1475. (405 B.C.)

Shame is as it is taken.

SIR THOMAS MORE, *Works* (1557), p. 1253. (1534) HEYWOOD, *Proverbs*, i, 9. (1546)

9 On shameful things shame everywhere attends. (κάκει τὰ γ' αἰσχρὰ κἀνθάδ' αἰσχύνην ἔχει.)

EURIPIDES, *Andromache*, l. 244. (c. 430 B.C.)

10 Shame is born in the eyes. (αἰδῶς ἐν ὀφθαλμοῖσι γίγνεται.)

EURIPIDES, *Cresphontes*. Frag. 457. (c. 430 B.C.)

The eyes are the abode of shame. (τὸ ἐν ὀφθαλμοῖς εἶναι αἰδῶ.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 6, sec. 18. (c. 330 B.C.) Referred to as a proverb.

11 He that shames shall be shent [shamed].

FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595)

12 Shame and the Dry-belly-ach were diseases of the last Age, this seems to be cured of them

FRANKLIN, *Poor Richard's Almanack*, 1757.

He has swallowed shame and drank after it, i.e. he has no shame left.

FORBY, *Vocabulary of E. Anglia*, p. 433. (1830)

13 Which were a shame.

JOHN GOWER, *Confessio Amantis*, ii, 28. (1390)

'Tis a foul shame.

UNKNOWN, *Hunting of the Fox*, 36. (1648)

A most horrid shame.

SAMUEL PEPYS, *Diary*, 19 Jan., 1663.

A burning Shame, a crying Sin.

SWIFT, *On Poetry*, l. 426. (1733)

What a shame!

HARRIET LEE, *Frenchman's Tale*, i, 199. (1796)

"It's a d— shame," jerked out Mr. Spenser

SHIRLEY BROOKS, *Gordian Knot* Ch. 16. (1858)

It's a sin and a shame.

GEORGE ELIOT, *Felix Holt*. Ch. 22. (1866)

14 The sense of shame

Makes me contemne my self-dishonour'd name.

CHRISTOPHER HARVEY, *Schola Cordis*, xv, 29. (1647)

Frequent sin had left no sense of shame.

DRYDEN, *Cinyras and Myrrha*, l. 307. (1700)

Under a keen sense of shame, there is a strong desire for concealment.

CHARLES DARWIN, *The Expression of the Emotions in Man and Animals*. Ch. 13. (1872)

- 1 Shame take him that shame thinketh.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
CAMDEN, p. 330; HOWELL, p. 9.  
Shame shall fall them that shame thinks.  
FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)  
Shame to them that shame think.  
SIR JOHN HARRINGTON, *The Metamorphoses of Ajax*, 104. (1596)  
Shame be his meede that meaneth shame.  
EDMUND SPENSER, *The Faerie Queene*. Bk. iv, canto vi, st. 61. (1596)  
EVIL TO HIM WHO THINKS EVIL, *see under EVIL*.
- 2 Shame is no fit companion for a needy man.  
(αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρῖναι.)  
HOMER, *Odyssey*. Bk. xvii, l. 347. (c. 850 B.C.)  
Repeated in l. 352. Quoted by PLATO, *Laches*, 201B; *Charmides*, 161A. Cited by ERASMUS, *Adagia*, ii, vii, 2, with the Latin, "Verecundia inutilis viro egenti."  
'Tis ill for a beggar to feel shame. (κακὸς δ' αἰδοῖος δάηρης.)  
HOMER, *Odyssey*. Bk. xvii, l. 578.  
Shame is the needy man's companion. (αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ κομίζει.)  
HESIOD, *Works and Days*, l. 317. (c. 800 B.C.)  
Hesiod's saying nicely complements Homer's, for while Homer says that no poor man can afford to feel shame, Hesiod points out that nevertheless shame is always with him.  
For a needy man, shame is a silly virtue. (Qu'à un indigent c'est une sottise vertu que la honte.)  
MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595) Quoting Homer.
- 3 It is the false shame of fools which tries to cover unhealed sores. (Stultorum incurata pudor malus ulcera celat.)  
HORACE, *Epistles*. Bk. i, epis. 16, l. 24. (20 B.C.)  
The worst kind of shame is being ashamed of frugality or poverty. (Pessimus quidem pudor est vel parsimoniae vel paupertatis.)  
LIVY, *Histories*. Bk. xxxiv, ch. 4, sec. 13. (c. 10 B.C.)
- 4 I count him lost who is lost to shame. (Nam ego illum perisse dico quoi quidem periit pudor.)  
PLAUTUS, *Bacchides*, l. 485. (c. 190 B.C.)
- 5 Most men who feel ashamed when there's no need, lose the feeling when they should have it. (Plerique homines, quos cum nil refert pudet, ubi pudendum est ibi eos deserit pudor.)  
PLAUTUS, *Epidicus*, l. 166. (c. 200 B.C.)  
Shame leaves us by degrees.  
SAMUEL DANIEL, *The Complaynt of Rosamond*. St. 64. (1592)
- 6 Shame, which works mischief for men. (τὴν μέγα συνόμενην ἀνδράσιν αἰδῶ.)  
PLUTARCH, *Moralia*, 124B. (c. A. D. 80)
- 7 To stand high with the unworthy is tantamount to shame. (Loco ignominiae est apud indignum dignitas.)  
PUBLILIUS SYRUS, *Sententiae*. No. 332. (c. 43 B.C.)

Nothing is more wretched than to be ashamed for what you've done. (Nihil est miserius quam ubi pudet quod feceris.)

PUBLILIUS SYRUS, *Sententiae*. No. 477.  
To feel shame is a sort of slavery. (Pudorem habere servitus quodammodo est.)

PUBLILIUS SYRUS, *Sententiae*. No. 538.  
If one is not moved by shame, fear cannot weaken. (Pudor si quem non flectit, non frangit timor.)  
PUBLILIUS SYRUS, *Sententiae*. No. 542.

8 There is hope of salvation where shame rebukes a man. (Spes est salutis ubi hominem obiurgat pudor.)

PUBLILIUS SYRUS, *Sententiae*. No. 644. (c. 43 B.C.)  
Where there is yet shame, there may in time be virtue.

SAMUEL JOHNSON, *Works*, x, 319. (c. 1777)  
Whilst shame keeps its watch, virtue is not wholly extinguished in the heart.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790) The Germans say, "So long as there is shame, there is hope for virtue."

9 As the sayeng is, and daylye seene—Past Shame once, and past all amendment.

JOHN REDFORD, *The Moral Play of Wit and Science*, l. 840. (c. 1530)

Doth not the Scripture condemn a whore's forehead? Is it not a true Proverb, Past Shame, past Grace?

JOHN RAY, *Miscellaneous Discourses Concerning the Changes of the World*, p. 214. (1692)  
He that is shameless is graceless.

THOMAS FULLER, *Gnomologia*. No. 2192. (1732)

10 Shame, when once 'tis gone, knows no return (Et qui redire cum perit nescit pudor.)

SENECA, *Agamemnon*, l. 113. (c. A. D. 60) Miller (Loeb) renders the line, "Modesty, when once 'tis gone," etc.

11 Where there is no shame, the kingdom is insecure. (Ubi non est pudor, . . . instabile regnum est.)

SENECA, *Thyestes*, l. 215. (c. A. D. 60)  
He that has no Shame, has no Conscience.  
THOMAS FULLER, *Gnomologia*. No. 2148. (1732)  
A variant is, "Where there is no shame there is no honor."

12 Must I hold a candle to my shames?  
SHAKESPEARE, *The Merchant of Venice*, ii, 6. 41. (1597)

13 In shame there is no comfort but to be beyond all bounds of shame.

SIR PHILIP SIDNEY, *Arcadia*. Bk. ii. (1590)  
14 A life of shame is shame for noble souls. (ἡ αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.)  
SOPHOCLES, *Electra*, l. 989. (c. 409 B.C.)

15 I never wonder to see men wicked, but I often wonder to see them not ashamed.  
SWIFT, *Thoughts on Various Subjects*. (1714)

<sup>1</sup> Shame, the helpmate of warring Valor. (αἰδῶ  
re συνεργὸν ἀπὲρ ἀσ δομιάχου.)

TIMOTHEUS, *Persians*. Frag. 14, Wilamowitz.  
(c. 400 B.C.) Quoted by PLUTARCH, *Moralia*,  
323E.

<sup>2</sup> Deep in his heart boils overwhelming shame.  
(Aestuat ingens | imo in corde pudor.)

VERGIL, *Aeneid*. Bk. x, l. 870. (19 B.C.)

I have known all evils; virtue can surmount  
them, but what generous heart can endure shame?  
(J'ai connu tous les maux, la vertu les surmonte;  
Mais quel cœur généreux peut supporter la  
honte?)

VOLTAIRE, *Zulime*. Act i, sc. 5. (c. 1750)

<sup>3</sup> Life is easy to a man who has no shame.

UNKNOWN, *The Dhammapada*. Sec. 18. (c. A.D.  
100)

He who is not ashamed does whatever he likes.

BURCKHARDT, *Arabic Proverbs*. No. 643. (1817)

He who is without shame, all the world is his  
(Chi non ha vergogna, tutto il mondo è suo.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 715.  
(1856) An Italian proverb. The French say,  
"L'audace mène à tout" (Audacity leads to  
everything).

<sup>4</sup> You that wear shamelessness as a garment.  
(ἀναιδέην ἐνείμνε.)

UNKNOWN, *Homeric Hymns: To Hermes*, l.  
156. (c. 600 B.C.)

Shame in a kindred cannot be avoyded.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

Shame is Pride's cloak.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

PRIDE GOES BEFORE AND SHAME FOLLOWS AFTER,  
see PRIDE: PRIDE GOES BEFORE A FALL.

### SHARP

<sup>5</sup> They found that the Don had been too sharp  
for them.

WILLIAM DAMPIER, *Voyages*, i, 228. (1697)

The sharp practice of the world.

HELPS, *Friends in Council*. Bk. i, ch. 8. (1847)

<sup>6</sup> Sharper'n a preacher's appetite.

JAKE FALSTAFF, *Jacoby's Corners*, p. 111. (1938)

My wodknyfe is as sharpe as a rasur.

WILLIAM HORMAN, *Vulgaria*, fo. 277. (1519)

Her glance is as the razor keen.

JOHN GAY, *Poems* (Underhill), ii, 279. (1720)

Your razor's polish'd, But, as the proverb goes,  
'tis cruel sharp.

SCOTT, *The Doom of Devorgoil*, iii, 2. (1830)

Epigrams that were as sharp as razors.

THACKERAY, *Vanity Fair*. Ch. 63. (1848)

<sup>8</sup> Sharpe lyke a nedle.

RICHARD HULOET, *Abcedartum*, sig. E1. (1552)

Sharp thorns, as sharp as needles.

ADLINGTON, tr., *Apuleius*. Bk. vii. (1566)

With a stomach as sharp as a needle.

THOMAS HEYWOOD, *The Fayre Mayde of the  
Exchange*. (1607) *Works* (1874), ii, 25.

Sharp as a needle are her words.

JOHN GAY, *New Song of Similes*. l. 51. (c. 1732)

A man as sharp as a needle.

THOMAS HARDY, *Under the Greenwood Tree*.

Pt. iv, ch. 2. (1872)

As sharp as a needle and as slippery as an eel.

FREEMAN, *Unconscious Witness*, p. 32. (1942)

<sup>9</sup> Poure forth words as sharpe as vinegar.

JAMES MABBE, tr., *Celestina* (T.T.), p. 110. (1631)

As sharp as vinegar. *Aceto acrius*.

JOHN RAY, *English Proverbs*, p. 191. (1678)

She's as sharp as vinegar this morning.

THOMAS D'URFEY, *The Richmond Heiress* Act  
ii, sc. 1. (1693)

Thou art as sharp as vinegar this afternoon!

WALTER SCOTT, *Kenilworth*. Ch. 27. (1821)

<sup>10</sup> Sharp as a sickle.

GEORGE MEREDITH, *Love in the Valley*. St. 15.  
(1851)

Sharp enough to cut yourself.

WENTWORTH, *Pursuit of a Parcel*, p. 20 (1942)

<sup>11</sup> Excessive sharpness is perfect bluntness.

P. PERCIVAL, *Tamil Proverbs*. No. 471 (1842)

<sup>12</sup> Are you thereabouts, i' faith? Then sharp's  
the word.

SIR JOHN VANBRUGH, *The Mistake*. Act iii, sc.  
1. (1706)

Sharp's the word! we'll have half ours too.

COLLEY CIBBER, *The Rival Fools*. Act i. (1709)

Sharp's the word. Now or never, boy.

ADDISON, *The Spectator*. No. 403. (1712)

Sharp's the word and quick's the motion with  
him; said of any one very attentive to his own  
interest, and apt to take all advantages.

FRANCIS GROSE, *A Dictionary of the Vulgar  
Tongue: Sharp*. (1788)

Be alive, my fine fellow! . . . Sharp's the word  
and quick's the motion, ch?

THEODORE HOOK, *Jack Brag*. Ch. 2. (1837)

<sup>13</sup> Als scharpe as a thorn.

UNKNOWN, *Early English Metrical Romances*  
(Camden Soc.), p. 15. (c. 1450)

He's sharp as thorn.

ROBERT HERRICK, *Hesperides*. No. 444. (1648)

As sharp as a thorn.

JOHN RAY, *English Proverbs*, p. 207. (1670)

### SHAVING

<sup>14</sup> It is shaven against the wool.

WILLIAM CAMDEN, *Remains*, p. 326. (1605)

It's ill shaving against the wool.

JOHN RAY, *English Proverbs*, p. 141. (1670)

See under WOOL.

<sup>15</sup> By shaving a foole one learnes to shave. (A  
barbe de fol aprent-on à raire.)

RANDLE COTGRAVE, *Dictionary: Fol*. (1611) The  
Italian form is, "A la barba de' pazzi il  
barbier imparà a radere."

The fools beard teacheth the young barber his  
trade.

JOHN WHITLOCK, *Zootomia*, p. 46. (1654)



A barber learns to shave by shaving of fools.

JOHN RAY, *English Proverbs*, p. 141. (1670)  
 "He is a fool," Ray adds, "that will suffer  
 a young beginner to practise first upon him."

Accept a proverb out of Wisdom's schools—

"Barbers first learn to shave by shaving fools."

JOHN WOLCOT, *Works*, ii, 446. (1792)

1 He learns cupping on the necks of orphans.

BURCKHARDT, *Arabic Proverbs*. No. 752. (1817)

D'ISRAELI, *Philosophy of Proverbs*, has it,  
 "The barber learns his art on the orphan's  
 head." "When a village Lyceum Committee  
 asks me to give a lecture," wrote Emerson in  
 his *Journal*, "and I tell them I will read one  
 that I am just writing, they are pleased.  
 Poor men, they little know how different  
 that lecture will be when it is given in New  
 York or is printed. I 'try it on' on them.  
 'The barber learns his trade on the orphan's  
 chin.'" This was one of Emerson's favorite  
 proverbs.

2 To be shaven down to the lice. (*πρὸς φθεῖρα  
 κείρασθαι*.)

EUBULUS, *Fragment*. (c. 375 B.C.) The Latin  
 proverb is, "Radit usque ad cutem" (He  
 shaves to the very skin).

3 I could never discover more than two reasons  
 for shaving: the one is to get a beard, the  
 other is to get rid of one.

FIELDING, *Tom Jones*. Bk. viii, ch. 4. (1749)

4 Well lather'd is half shaven.

THOMAS FULLER, *Gnomologia*. No. 5472. (1732)  
 "A good lather is half the shave," is a very old  
 remark among the trade [barbers].

WILLIAM HONE, *Every-Day Book*, i, 1269.  
 (1826) The Italians say, "Barba bagnata  
 è mezza rasa" (A beard well lathered is half  
 shaved).

5 No barber shaves so close but another finds  
 work.

HERBERT, *Jacula Prudentum*. No. 669. (1640)  
 One Barber shaves not so close, but another finds  
 Work.

THOMAS FULLER, *Gnomologia*. No. 3737. (1732)

6 Of a thousand shavers, two do not shave so  
 much alike as not to be distinguished.

SAMUEL JOHNSON-BOSWELL, *Life*, 19 Sept., 1777.

7 The first man to be shaved every day was  
 Scipio Africanus.

PLINY, *Naturalis Historia*. Bk. vii, sec. 77. (A. D.

77) The reference is probably to Scipio  
 Africanus Minor, c. 185–129 B. C.

The practise of shaving the chin was commenced  
 in the days of Alexander the Great.

JOHN YEATS, *History of Commerce*, p. 72. (1872)

8 If the daily shavings of one year . . . could be  
 put into one shave, the operation . . . would  
 be more than flesh and blood could bear.

ROBERT SOUTHY, *The Doctor*. Ch. 153. (1838)

9 I'll shave her, like a punished soldier, dry.

JOHN WOLCOT (PETER PINDAR), *The Lousiad*  
 Canto ii. (1787)

The fellow will get a dry shave.

JOHN WOLCOT, *Great Cry and Little Wool*.  
 (1804)

## SHEEP

10 One butcher does not fear many sheep.

ALEXANDER THE GREAT, when his officers re-  
 ported to him in dismay the innumerable  
 multitudes of the Persian hosts which were  
 advancing against him at Arbela. (331 B. C.)  
 One of the few proverbs whose origin is ex-  
 plained by a convincing story. It was here,  
 too, that Alexander, when his officers urged  
 him to attack Darius under cover of dark-  
 ness, answered, "I will not steal my victory"  
 (*οὐ κλέπτω τὴν νίκην*). See also under ALEX-  
 ANDER.

11 A fleece of a year is more profitable than one  
 which is shorn twice or thrice a year.

J. D'ARRAS, tr., *Melusine*. (c. 1500) The French  
 also say, "Il faut tondre les brebis, non les  
 écorcher" (The sheep should be shorn and  
 not flayed). See under TAXES.

Shear your sheep in May, And shear them all  
 away.

JOHN RAY, *English Proverbs*, p. 41. (1670)

FULLER, *Gnomologia*, No. 6195, has, "Shear  
 your Sheep in May, And clear them all  
 away."

Shear sheep that have them.

JOHN RAY, *English Proverbs*, p. 201. (1678)

You have no more sheep to shear.

JOHN RAY, *English Proverbs*, p. 344. (1678)

You may shear your sheep When the elder blos-  
 soms peep.

RICHARD INWARDS, *Weather Lore*, p. 153. (1893)

12 Never lose a hog for a halfp'north of tar.

JOHN DAY, *The Blind-Beggar of Bednal-Green*.  
 Act v. (1600)

A man will not lose a hog, for a halfpennyworth  
 of tarre.

WILLIAM CAMDEN, *Remains*, p. 317. (1605)

Hee that will loose a Sheepe (or a Hogge) for a  
 pennyworth of Tarre, cannot deserve the name  
 of a good husband.

J. CRAWSEY, *The Countryman's Instructor:  
 Epistle Dedicatory*. (1636) The reference is  
 to the use of tar to protect sores or wounds  
 on sheep from flies, and the meaning is, of  
 course, that one should not risk losing an  
 object or spoiling an enterprise by trying to  
 make a small saving. In many parts of Eng-  
 land, "sheep" is pronounced "ship," and hence  
 the proverb is sometimes given, "Don't lose  
 the ship for a ha'porth of tar." Tar was also  
 sometimes used on swine.

Like the saving of a half-peny worth of tarre  
 by the losse of a hogge, jeered in an English  
 proverb.

GEORGE WITHER, *Se Defendendo*, p. 5. (1643)

Ne'er lose a hog for a half-penny-worth of tarre. Some have it, lose not a sheep, &c. Indeed tarre is more used about sheep than swine.

JOHN RAY, *English Proverbs*, p. 154. (1678)

Never tyne [lose] the ship for want of a bit of tar.

CHARLES READE, *The Cloister and the Hearth*.

Ch. 1. (1861)

People are often saving at the wrong place, and spoil the ship for a halfpenny worth of tar.

E. J. HARDY, *How to Be Happy Though Married*. Ch. 13. (1886)

1 Outside his own domain, . . . he was a very sheep for the shearers.

DICKENS, *David Copperfield*. Ch. 16. (1850)

2 It is better to geue the fleece, then the sheepe. (Meglio è dar la lana, che la pecora.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

It is better to give the wool than the sheep.

WILLIAM CAMDEN, *Remains*, p. 326. (1605)

Better give the Wool than the whole Sheep.

THOMAS FULLER, *Gnomologia*. No. 896. (1732)

3 You owed me a Sheep, but paid me a Lamb.

THOMAS FULLER, *Gnomologia*. No. 5976. (1732)

4 The sheep was feeble, and complain'd  
His sides a load of wool sustain'd.

JOHN GAY, *Fables: The Hare with Many Friends*, l. 49. (1727)

A lazy Sheep thinks its Wool heavy.

THOMAS FULLER, *Gnomologia*. No. 237. (1732)

Like lazy sheep, it is too much trouble for them to carry their own wool.

SURGEON, *John Ploughman*. Ch. 1. (1869)

5 He loueth well sheeps flesh, that wets his bred in the wul.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

6 My people hath been lost sheep: their shepherds have caused them to go astray. (Grex perditus factus est populus meus: pastores eorum seduxerunt eos.)

Old Testament: *Jeremiah*, 50, 6. (c. 700 B.C.)

A Lost Sheep Returned Home.

THOMAS VANE. Title of book. (1648)

I was a wandering sheep, I did not love the fold.

HORATIUS BONAR, *Hymn*. (1843)

Many are lost sheep at times.

JOHN RUSKIN, *Sheepfolds*, p. 12. (1851)

7 The entire flock dies in the fields of the disease introduced by one. (Grex totus in agris | unius scabie cadit.)

JUVENAL, *Satires*. Sat. ii, l. 79. (c. A. D. 120)

Oon scabbyd shepe makyth a fowle flock.

UNKNOWN, *Douce MS.*, 52 (Förster, ed). (c. 1350)

A wicke shep may spille al the flock.

AETHELWOLD, *Rule of St. Benedict*, p. 23. (c. 1400) A modernization of the Anglo-Saxon rule of c. 960.

Leste one skabbed schepe infecte al the flokke.

G. J. AUNGIER, *Antiquities of Syon*, p. 262. (c. 1450)

One scabbed shepe (as they say) marreth a hole flokke.

ROBERT WHITTINGTON, *Vulgaria*, p. 116. (1520)

One skabbid shepe infectith all the folde.

RICHARD HILLS, *Commonplace-Book*, p. 129. (c. 1530)

One scabbed sheepe, wyl marre a whole flokke. (Una pecora rognosa, guasta tutto vn gregge.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578) The French say, "Il ne faut q'une brebis galeuse pour gâter tout le troupeau." The proverb is common to all modern languages.

One scabbed sheep infects a whole flock.

LEWIS EVANS, *Withals' Dictionary Revised*, sig. C1. (1586) NASHE, *Works*, iv, 159. (1593)

One rotten sheep will mar a whole flock.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

They report, that once one scabbed sheep from Spain rotted all the sheep of England. In this manner is this poison of adultery spread from a harlot.

THOMAS ADAMS, *Sermons* (1861), i, 76. (1629)

One tainted sheep mars a whole flock.

THOMAS RAWLINS, *Rebellion*. Act iv. (1640)

From one rude Boy that's us'd to mock,

Ten learn the wicked Jest;

One sickly Sheep infects the Flock,

And poysons all the rest.

ISAAC WATTS, *Against Evil Company*. (1715)

One scabby Sheep is enough to infect the whole Flock.

THOMAS FULLER, *Gnomologia*. No. 3792. (1732)

The tainted wether doth infect the whole flock.

JAMES WHITE, *Falstaff's Letters*, p. 16 (1796)

Reminiscent of SHAKESPEARE'S "I am the tainted wether of the flock." *The Merchant of Venice*, iv, 1, 114.

8 It were better to be in for the whole sheep than the shoulder.

J. R. LOWELL, *The Biglow Papers*. Ser. ii, No. 2. Introduction. (1862) See under PENNY

9 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. (ὡς ποιμὴν ἀπορίξει τὰ πρόβατα ἀπὸ τῶν ἐπὶ φων.)

New Testament: *Matthew*, xxv, 32. (c. A. D. 65)

The Vulgate is, "Sicut pastor segregat oves ab hoedis."

Schepe that schal be savid schal be on hys rgt honde.

JOHN WYCLIF, *Select Works*, iii, 169. (c. 1380)

10 The mountain sheep are sweeter,  
But the valley sheep are fatter.

T. L. PEACOCK, *The Misfortunes of Elphin*. Ch. 2. (1829) The proverb is, "Good pastures make fat sheep."

11 Unze Sakes & Sys cloves le meliour  
Leyn de Coteswold a l'oeps dit Seignour.

PETRI, in *Rolls of Parliament*, ii, 182/1. (c. 1327) "Cotswold lion" is a humorous name for a sheep; perhaps a pun on leyn (wool). for which the Cotswold Hills are noted

Com rennyng on him fersly as lyons of Cotteswold.

UNKNOWN, *Satirical Rhymes on the Siege of Calais*. (c. 1440) In *Archaeologia*, xxxiii, 130. She is as fierce as a lyon of Cotsolde.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) See under FIERCENESS.

You look like a Lammermoor lion.

JAMES KELLY, *Scottish Proverbs*, p. 380. (1721) Lammermoor is a large sheep walk in the east of Scotland.

1 It is the nature of sheep always to follow the first, wheresoever it goes. (Vous sçauvez estre du mouton le naturel, tousiours suyre le premier, quelque part qu'il aille.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 8. (1548)

One sheep follows another.

JOHN RAY, *Adagia Hebraica*, p. 405. (1678) A proverb in many languages, beginning with the Latin, "Una ove praeunte omnes sequuntur" (One sheep goes first, all follow). The German form is, "Ein Schaf geht vorans und Alle folgen ihm." "Sheep follow sheep" is the usual rendering from the *Talmud*, sec. 62.

It is not the shepherd, but the sheep with the bell, which the flock follows.

JONATHAN SWIFT, in *The Tatler*. No. 66. (1709)

Where the Dam leaps over, the Kid follows

THOMAS FULLER, *Gnomologia*. No. 5662. (1732) The Spanish form is, "Por do salta la cabra, salta la que la mama" (Where the goat leaps, there leaps the kid which sucks her).

One sheep will leap the ditch when another goes first.

WALTER SCOTT, *Old Mortality*. Ch. 36. (1816) When one sheep leaps, the rest follow. (Yi yang ch'ien hsing chung yang 'hou chi.)

SCARBOROUGH, *Chinese Proverbs*. No. 36. (1875)

2 It's possible for a ram to kill a butcher.

JOHN RAY, *English Proverbs*, p. 22. (1670)

It is possible for a Sheep to kill a Butcher.

THOMAS FULLER, *Gnomologia*. No. 3010. (1732) Don't think of fighting the man; he is a tradesman. . . Remember that "a ram may kill a butcher."

LORD LYTTON, *Pelham*. Ch. 13. (1828)

3 As sheepish as a sheep. (προβάτου προβατότερον.)

SOPHRON, *Mimes*. No. 96. (c. 450 B.C.)

A number, just sheep. (ἀριθμὸς πρόβατ', ἅλλως.)

ARISTOPHANES, *The Clouds*, l. 1203. (423 B.C.)

That's a sheep's life. (προβατίου βίον.)

ARISTOPHANES, *The Plutus*, l. 922. (388 B.C.)

4 The yewe that doth bleate doth loose the most of her meate.

JOHN WODROEPHE, *The Spered Houres of a Souldier*, p. 476. (1623)

The sheep for offering to bleat, loseth her bit.

TORRIANO, *Piazza Universale*, p. 28. (1666)

Every time the Sheep bleats, it loses a Mouthful

THOMAS FULLER, *Gnomologia*. No. 1471. (1732)

He said something about a bleating sheep losing a bite.

HUGHES, *Tom Brown at Oxford*. Ch. 23. (1861)

## II—Black Sheep

5 Of every ordre some shrewe is, parde.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 442. (c. 1386) In every company there is some evil person. Sheep and Shrew are often contrasted proverbially as types of wives of opposite character. See under SHREW.

The curates . . . know best the black sheep of the flock.

WALTER SCOTT, *Old Mortality*. Ch. 35. (1818)

There's a scabby sheep in every flock.

JOHN GLYDE, JR., *A Norfolk Garland*, p. 150.

(1872) More usually, "a black sheep."

Everybody has a black pig.

SCARBOROUGH, *Chinese Proverbs*. 1811. (1875)

Black sheep dwell in every fold.

W. S. GILBERT, *H.M.S. Pinafore*. Act ii. (1878)

6 Let the black sheep keep the white.

JOHN CLARKE, *Paroemiologia*, p. 69. (1639)

7 You are a black sheep; and I'll mark you.

CHARLES MACKLIN, *The Man of the World*. Act v, sc. 1. (1792)

Kate, the "black sheep" of the family.

WHYTE-MELVILLE, *Kate Coventry*. Ch. 13. (1856)

She has heard of the family black sheep and she doesn't approve of black sheep.

VIRGINIA RATH, *Posted for Murder*, p. 54. (1942)

8 The blacke shepe is a perylous beast.

UNKNOWN, *Six Ballads* (P.S.), p. 4. (c. 1550)

Indeed a black sheep is a perilous beast.

JOHN LYLIV, *Endimion*. Act ii, sc. 2. (1591)

Till now I thought the prouerbe did but iest, Which said a blacke sheepe was a biting beast

THOMAS BASTARD, *Chrestoleros*. Bk. iv, ep. 20 (1598)

Baa, baa, black sheep, Have you any wool?

HALLIWELL, ed., *Nursery Rhymes*, p. 109. (1842)

## III—Sheep and Wolf

9 What companionship is there between a wolf and a lamb?

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiii, 17. (c. 190 B.C.) Oesterley, tr.

He loves him as the wolf loves the sheep. (Ut lupus ovem amat.)

ROBERT BLAND, *Proverbs*, ii, 163. (1814)

What does the wolf care if the sheepfold be destroyed?

BURCKHARDT, *Arabic Proverbs*. No. 100. (1817)

10 The new-born lamb does not fear a tiger, but before he becomes a sheep he will flee from a wolf.

S. G. CHAMPION, *Racial Proverbs*, p. 366. (1938) A Chinese proverb.

11 O noble custodian of the sheep, as they say, the wolf! (O praeclarum custodem ovium, quod alunt, lupum!)

CICERO, *Philippics*. No. iii, sec. 2. (44 B.C.)

By little and little the wolf eateth the sheep.

THOMAS DRAXE, *Bibliotheca*, p. 13. (1633)

The lone sheep's in danger of the wolf.

JOHN CLARKE, *Paroemiologia*, p. 117. (1639)

The wolf eats sheep, but now and then,

Ten thousands are devour'd by men.

FRANKLIN, *Poor Richard's Almanack*, 1740.

<sup>1</sup> The death of the wolfe, is the health of the sheepe. (La morte de Lupi, è sanita de la pecore.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

The life of the wolf is the death of the lamb.

JOHN CLARKE, *Paroemiologia*. (1639)

The death of wolves is the safety of the sheep.

HERBERT, *Jacula Prudentum*. No. 1084. (1640)

The Ouseleys have a very curious motto, *Mors lupi agnis vita*, "The death of the wolf is life to the lambs."

A. C. BENSON, *Along the Road*, p. 270. (1913)

<sup>2</sup> The Dust, raised by the Sheep, does not choak the Wolf.

THOMAS FULLER, *Gnomologia*. No. 4491. (1732)

There is no ointment for the wolf's sore eyes,

Like clouds of dust which from the sheep arise.

R. C. TRENCH, *Proverbs*, xii, 303. (1865)

<sup>3</sup> While you trust to the Dog, the Wolf slips into the Sheep-Fold.

THOMAS FULLER, *Gnomologia*. No. 5690. (1732)

<sup>4</sup> Left behind as a sheep among wolves. (καταλείψει διν ἐν λύκοις.)

HERODOTUS, *History*. Bk. iv, sec. 149. (c. 445 B. C.)

I send you forth as sheep in the midst of wolves.

(ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων.)

*New Testament: Matthew*, x, 16. (C. A. D. 65)

The Vulgate is, "Ecce ego mitto vos sicut oves in medio luporum."

<sup>5</sup> The wolf also shall dwell with the lamb. (Habitabit lupus cum agno.)

*Old Testament: Isaiah*, xi, 6. (c. 725 B. C.)

Till wolf and lamb be united. (πρὶν κεν λύκος οἶν ὕμεναῖοι.)

ARISTOPHANES, *The Peace*, l. 1076. (421 B. C.)

It is probable that in Noahs Ark the wolf agreed with the lamb, and that all creatures drowned their antipathy, whilst all were in danger of drowning.

THOMAS FULLER, *The Profane State*. Bk. v, ch. 19. (1642)

<sup>6</sup> The sheep are happier of themselves, than under care of the wolves.

THOMAS JEFFERSON, *Notes on Virginia*. (1787)

<sup>7</sup> The wolfe weareth a faire face to deuour the Lambe.

JOHN LYLY, *Euphues* (Arber), p. 78. (1579)

The Wolf never wants for a Pretence against the Lamb.

THOMAS FULLER, *Gnomologia*. No. 4839. (1732)

The French say, "A petite occasion prend le loup le mouton" (On slight pretext the wolf takes the lamb), or "The wolf finds a

reason for taking the lamb." All these refer to Aesop's fable of the wolf and the lamb drinking out of the same stream, and the wolf pretending that the lamb was muddying the water the wolf was drinking, although the lamb was drinking downstream from the wolf.

The Kid, that keeps above, is in no danger of the Wolf.

THOMAS FULLER, *Gnomologia*. No. 4612.

<sup>8</sup> He that will needes be a sheepe, cannot greatly grudge to be bitten with a fox.

MELBANCKE, *Philotimus*, sig. Bb4. (1583)

It was wont to be said by way of a proverbe: Hee that will be made a sheepe, shall find wolues inough.

GABRIEL HARVEY, *Works*, ii, 38. (1593)

If men become sheepe, the wolfe will deuoure them.

DAVIES, *Scourge of Folly*. Proverb 55. (1611)

He that will make himselfe a sheepe, it is no matter though the wolues doe eat him.

BARNABY RICH, *The Irish Hubbub*, p. 4. (1619)

He that makes himself a sheep, shall be eat by the wolf.

HERBERT, *Jacula Prudentum*. No. 1087. (1651)

He that makes himself a sheep, shall be eaten by the wolf. *Chi pecora si fa il lupo la mangia.*—Ital. *Qui se fait brebis le loup le mange.*—Fr. He that is gentle, and puts up with affronts and injuries, shall be sure to be loaden. The Spaniards say, *Hazélos miel, y comerós han moscas.*

JOHN RAY, *English Proverbs*, p. 141. (1670)

There is much truth in the Italian saying, Make yourselves sheep, and the wolves will eat you.

FRANKLIN, *Works* (Bigelow), v, 86. (1773)

He that makes himself a sheep will find that the wolves are not all dead.

SPURGEON, *John Ploughman*. Ch. 4. (1869)

<sup>9</sup> They expect to tear a lamb from a wolf. (Lupo agnum eripere postulant.)

PLAUTUS, *Poenulus*, l. 776. (c. 194 B. C.) Proverbial for a difficult undertaking.

<sup>10</sup> To leave wolves in charge of sheep. (Lupus apud ovis linquere.)

PLAUTUS, *Pseudolus*, l. 140. (c. 195 B. C.)

You have entrusted the sheep to the wolf. (Lupo ovem commisit.)

TERENCE, *Eunuchus*, l. 832. (161 B. C.) Cited by ERASMUS, *Adagia*, i, iv, 10, who had good reason to remember it, since he himself had been left in the hands of guardians who fleeced him of his property. The Spanish form is the same, "Entregar las ovejas al lobo."

Do you trust doves to a hawk, madman, or a full sheepfold to a mountain wolf? (Accipitri timidus credis, furiose, columbas? | plenum montano credis ovile lupo?)

OVID, *Artis Amatoriae*. Bk. ii, l. 363. (c. 1 B. C.)

Alas, poor Proteus! thou hast entertain'd

A fox to be the shepherd of thy lambs.

SHAKESPEARE, *The Two Gentlemen of Verona*, iv, 4, 96. (1594)

Give never the wolf the wedder to keep.

FERGUSON, *Scottish Proverbs*, p. 36. (c. 1595)

You have given the wolf the wether to keep.

JOHN CLARKE, *Paroemiologia*, p. 95. (1639)

You give the wolf the wether to keep. *Ha dato lu pecora in guardia al lupo.*—Ital. *Dare in guardia la lattuga a paperi.*—Ital. To give the lettuce in charge to the geese.

JOHN RAY, *English Proverbs*, p. 200. (1670)

The Germans say, "Den Bock zum Gärtner machen" (Of a goat make a gardener).

Such protection as vultures give to lambs.

R. B. SHERIDAN, *Pizzaro*. Act ii, sc. 2. (1779)

1 Woe to the sheep whose judge is a wolf. (Vae miseris ovibus, iudex lupus est.)

PONTANUS, *Collectio Proverbiorum*, p. 214. (1778)

It is a foolish sheep that makes the wolf his confessor.

JOHN RAY, *English Proverbs*, p. 23. (1670)

From the German, "Es ist ein albern Schaf, das dem Wolf beichtet."

Pheasants are Fools, if they invite the Hawk to Dinner.

THOMAS FULLER, *Gnomologia*. No. 3871. (1732)

2 Baneful to the folds is the wolf. (Triste lupus stabulis.)

VERGIL, *Eclagues*. Ecl. iii, l. 80. (37 B.C.)

3 We care as much for the chill blasts of Boreas as the wolf for the number of the sheep. (Tantum Boreae curamus frigora, quantum [aut numerum] [ovium] lupus.)

VERGIL, *Eclagues*. Ecl. vii, l. 51. (37 B.C.)

As Vergil saith, It neuer troubles a Wolfe, how many the sheep be.

FRANCIS BACON, *Essays: Of the True Greatnesse of Kingdomes and Estates*. (1597)

Your Eminence knows the proverb relating to counted sheep.

MATEO ALEMAN, *Guzman*, i, 435. (1599)

The wolfe eats counted [and uncounted] sheep.

RANDLE COTGRAVE, *Dictionary: Loup*. (1611)

The wolfe eateth often the sheepe that have bene told [counted].

JOHN CLARKE, *Paroemiologia*, p. 271. (1639)

The wolf eats oft of the sheep that have been warned.

HERBERT, *Jacula Prudentum*. No. 1132. (1640)

The wolf worries sheep, for all that they are told.

TORRIANO, *Piazza Universale*, p. 132. (1660)

4 For the least choice the wolfe tooke the sheepe.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 500. (1623)

THE WOLF IN SHEEP'S CLOTHING, see under WOLF.

## SHEPHERD

5 Under a shepherde softe and necligent  
The wolf hath many a sheep and lamb to-rent.  
(Sub molli pastore capit lanam lupus, et grex Incustoditus dilaceratur.)

ALANUS DE INSULIS, *Liber Parabolarum*, i, 31.

(a. 1200) CHAUCER, tr., *The Physician's Tale*, l. 101.

The shepherd should not sleep when the wolf is among the sheep.

SADI, *Bustan*. Ch. i, Apologue 2. (c. 1257)

The wolf cannot the shepherd be.

SADI, *Gulistan*, i, 6. (c. 1258)

The shepherd who praises the wolf hates the sheep. (Il pastor che loda il lupo, ha in odio la pecora.)

CAHIER, *Six Mille Proverbes*, p. 196. (1856)

6 The good shepherd giveth his life for the sheep. (ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.)

*New Testament: John*, x, 11. (c. A. D. 110) The *Vulgate* is, "Bonus pastor animam suam dat pro ovibus suis."

The good sheppard exposeth his lyf for his sheep.

WILLIAM CAXTON, tr., *Fayttes of Armes and of Chyualrye*, i, i, 5. (1489)

THE GOOD SHEPHERD SHOULD SHEAR HIS FLOCK, NOT FLAY IT, see under TAXES.

7 As sheep that have not a shepherd. (Quasi oves non habentes pastorem.)

*Old Testament: I Kings*, xxii, 17. (c. 700 B. C.)

8 Alas! What boots it with incessant care  
To tend the homely slighted Shepherds trade,  
And strictly meditate the thankles Muse,  
Were it not better don as others use,  
To sport with Amaryllis in the shade,  
Or with the tangles of Neæra's hair?

JOHN MILTON, *Lycidas*, l. 64. (1637)

9 When the shepherd is angry with the sheep,  
he sends them a blind guide.

JOHN RAY, *Adagia Hebraica*, p. 403. (1678)

10 Sike [such] as the shepheards, sike bene her sheepe.

EDMUND SPENSER, *The Shepheardes Calender: September*, l. 141. (1579) See also under LIKENESS.

11 If you cannot tell [count], beauty, I take the adage for my reply: You are naught to keep sheep.

GEORGE WILKINS, *The Miseries of Inforst Marriage*. (1607) In HAZLITT, *Old Plays*, ix, 477.

If you can't tell you are nought to keep sheep.

TORRIANO, *Piazza Universale*, p. 172. (1666)

12 Woe to the idol shepherd that leaveth the flock! (O Pastor, et idolum, derelinquens gregem.)

*Old Testament: Zechariah*, xi, 17. (c. 520 B. C.)

## SHIELD

13 A Spartan woman, as she handed her son his shield, exhorted him, saying, "Either with this or upon this." (ἢ τὰν ἢ ἐπὶ τὰς.)

PLUTARCH, *Moralia: Sayings of Spartan Women*. Sec. 241F. (c. A. D. 95) STOBÆUS, *Florilegium*, vii, 31, quotes this as from ARISTOTLE, *Aphorisms*, giving Gorgo as the

author. It is often spoken of as a regular Spartan custom. AUSONIUS, *Epigrams*. No. 44, gives a translation of Plutarch, with the Latin, "Cum hoc, aut in hoc redi" (Return with this, or upon it).

There are few to bee seene at this daye, whiche, by the example of the Spartane women, have the heartes to saye to their children in delivering them a Tergate, Come no more in my sighte, but eyther with this retourning victoryous from the field, or upon this.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 58. (1574) Pettie, tr.

1  
Now put your shields before your hearts, and fight

With hearts more proof than shields.

SHAKESPEARE, *Coriolanus*, i, 4, 24. (1607)  
Cover yourself with your shield and care not for cries.

HERBERT, *Jacula Prudentum*. No. 167. (1640)

### SHIFT

2  
Got with shifts are spent with shame.

A. BOUCHIER, in EDWARDS, *Paradise of Dainty Devices*, sig. 4b. (a. 1566)

Those goods that are gotten by shift, are for the most part lost with shame.

SIR RICHARD BARCKLEY, *The Felicitie of Man* (1631), p. 111. (1598)

As yee liu'd by shifts, [yee] shall die with shame.

ANTHONY MUNDAY, *The Downfall of Robert Earle of Huntington Afterwards Called Robin Hood*, ii, D 3 b. (1601)

3  
He was driuen to so narrowe shifte, that to furnishe hym selfe of money, he became a Pyrat.

JOHN BRENDE, tr., *Quintus Curtius Rufus' Historie*, i, B iv b. (1553)

You draue him to his shiftes.

WILLIAM STAFFORD (?), *A Briefe Examination of Certayne Complaints*, p. 15. (1581)

The dear delicious shifts I used to be put to, to gain half a minute's conversation.

SHERIDAN, *The Rivals*. Act v, sc. 1. (1775)

He was put to strange shifts to make out a living.

MRS. ALEXANDER, *At Bay*. Ch. 1. (1885)

4  
Hang him that has no shifts.

JOHN CLARKE, *Paroemiologia*, p. 42. (1639)

Hang him that hath no shift, and him that hath one too many.

JOHN RAY, *English Proverbs*, p. 141. (1670)

5  
Strange, that he who lives by shifts, can seldom shift himself.

FRANKLIN, *Poor Richard's Almanack*, 1734.

6  
A good shift may serve long, but it will not serve ever.

JOHN RAY, *English Proverbs*, p. 131. (1678)  
FULLER, *Gnomologia*. No. 177. (1732)

7  
A bad shift is better than none.

NICOLAS UDALL, *Roister Doister*. Act v, sc. 2. (a. 1553) PORTER, *Two Angry Women*. (1599)

### SHILLING

8  
When I die, I'll leave him the Fee-Simple of a Rope and a Shilling.

FARQUHAR, *Constant Couple*. Act iv, sc.3. (1700)  
I'll cut him off with a shilling.

GEO. COLMAN, SR., *Musical Lady*. Act ii. (1762)

9  
He did take a shilling, but not with any intent of listing.

THOMAS HEARNE, *Remarks and Collections*, 27 March, 1707. "To take the King's (or Queen's) shilling" was to enlist as a soldier by accepting a shilling from a recruiting officer, a practice now discontinued.

One fellow was jilted by his mistress, and took the shilling in despair.

THACKERAY, *Esmond*. Bk. iii, ch. 5. (1852)

I took the Queen's shilling and became a soldier.

FARJEON, *Three Times Tried*. Ch. 1. (1886)

10  
He maketh his marts with marchantis likely, To bryng a shillyng to .ix. pens quickly.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
Your cunning was such that you brought a shilling to nine pence.

WILSON, *The Arte of Rhetorique*, p. 185. (1560)

11  
He will come back again, like the ill shilling.

WALTER SCOTT, *Redgauntlet*. Ch. 10. (1824)

### SHIP

#### See also Boat

12  
Tossed about like a ship in a storm. (Illidetur quasi in procella navis.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiii, 2. (c. 190 B.C.) Oesterley, tr.

13  
What is a ship but a prison?

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. 4. (1621)

Being in a ship is being in a jail with the chance of being drowned.

SAMUEL JOHNSON. BOSWELL, *Life*, 1759.

14  
Every wind is ill to a broken ship.

THOMAS DRAXE, *Bibliotheca*, p. 171. (1633)

To a crazy ship all winds are contrary.

HERBERT, *Jacula Prudentum*. No. 397. (1640)

RAY, p. 6. (1670) FULLER, No. 5126. (1732)

To a disabled ship, every wind is contrary. (A nave rotta, ogni vento è contrario.)

CAHIER, *Six Mille Proverbes*, p. 199. (1856)

Every wind is foul for a crazy ship.

SPURGEON, *John Ploughman*. Ch. 7. (1869)

15  
A dear ship stands long in the haven.

FERGUSON, *Scottish Proverbs*, p. 4. (1641)

A dear ship stays long in the harbour. Apply'd often to nice maids.

JAMES KELLY, *Scottish Proverbs*, p. 50. (1721)

16  
As broken a ship has come to land.

FERGUSON, *Scottish Proverbs*, p. 14. (c. 1595)

As broken a Ship as this has come to Land.

THOMAS FULLER, *Gnomologia*. No. 668. (1732)

Far more unlikelier ships have com'd into harbour than this.

GEORGE COLMAN, JR., *The Review*. Act i, sc. 2. (1800)

My sister will never marry.—That's easily said. . . . but as broken a ship's come to land.

WALTER SCOTT, *St. Ronan's Well*. Ch. 9. (1824)

1 Great ships, great thoughtes. (Gran nauí, gran pensieri.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

A great ship asks deep waters.

GEORGE HERBERT, *Jacula Prudentum*. No. 451. (1640) RAY, *English Proverbs*, p. 24. (1670)

A great Ship must have deep Water.

THOMAS FULLER, *Gnomologia*. No. 203. (1732)

2 Ships fear fire more than water.

GEORGE HERBERT, *Jacula Prudentum*. No. 908. (1640) RAY, p. 24; FULLER, No. 4153.

3 Go trust yourself to a hewn plank which parts you from death by four finger-breadths, or seven if it be extra thick! (Confisus ligno, digitis a morte remotus | quattuor aut septem, si sit latissima, taedae.)

JUVENAL, *Satires*, xii, 58. (c. A. D. 120)

Of what thickness are the boards of this ship?—They are fully two inches thick, replied the pilot.—Merciful God, said Panurge, we are then continually within two inches of death. (Nous sommes donc continuellement à deux doigts près de la mort.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 23. (1548)

Ships are but boards.

SHAKESPEARE, *Merchant of Venice*, i, 3, 22. (1597)

4 Not the courage that throws away the scabbard, much less that which burns its ships.

A. T. MAHAN, *The War in South Africa*. Ch. 5. (1900) "Seine Schiffe hinter sich brennen" (To burn his ships behind him), is a German proverb, which is said to refer to Cortez in Mexico in 1519, but similar incidents have occurred in history at least as far back as 310 B. C. See also under BRIDGE.

5 One [customer] always says he'll give me a ton of tatics when his ship comes home.

HENRY MAYHEW, *London Labour*, i, 175. (1851) Perhaps we may manage it some time. When our ship comes in.

MISS MULOCK, *John Halifax*. Ch. 22. (1857)

When one's ship comes home. When one succeeds; when one's projects bear fruit. Perhaps with a reminiscence of *The Merchant of Venice*.

PARTRIDGE, *Dictionary of Clichés*. (1941)

6 Don't give up the ship! You will beat them off!

CAPTAIN JAMES MUGFORD, of the schooner *Franklin*, 19 May, 1776. Said to have been his dying words during a British attack in Boston harbor.

Keep the guns going! Fight her till she strikes or sinks! Don't give up the ship!

Attributed to CAPTAIN JAMES LAWRENCE, commander of the American frigate *Chesapeake*,

as he lay fatally wounded while fighting the British ship, *Shannon*, 1 June, 1813. However, Benjamin Russell, editor at the time of *The Boston Centinel*, is said to have coined the phrase in his account of Lawrence's death. See BOMBAUGH, *Facts and Fancies for the Curious*, p. 388.

Don't give up the ship!

OLIVER HAZARD PERRY, *Signal*, floated at the masthead of his flagship, the *Lawrence*, during the battle of Lake Erie, 10 Sept., 1813. This is the only use of the phrase which is fully authenticated.

My exhortation would rather be "not to give up the ship."

THOMAS JEFFERSON, *Writings*, x, 4. (1816)

Don't give up the ship, matey.

A. R. BOSWORTH, *Full Crash Dive*, p. 135. (1942)

7 Brought by wooden steed across the azure main. (Nempe equo ligneo per vias caeruleas.)

PLAUTUS, *Rudens*, l. 268. (c. 200 B. C.) WOODEN WALLS, see under WALL.

The ship is the horse of the sea.

SHAW, *Heartbreak House*. Act iii. (1913)

8 We twain have met like ships upon the sea.

ALEXANDER SMITH, *A Life Drama*. Sec. 4. (1852)

As vessels starting from ports thousands of miles apart pass close to each other in the naked breadth of the ocean, nay, sometimes even touch in the dark.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 3. (1860)

Our lives, like ships at sea, an instant meet, Then part forever.

STEDMAN, *Blameless Prince*. St. 51. (1869)

Ships that pass in the night, and speak each other in passing.

H. W. LONGFELLOW, *Tales of a Wayside Inn: The Theologian's Tale: Elizabeth*. Pt. 4. (1873)

Ships that Pass in the Night.

BEATRICE HARRADEN. Title of novel. (1893)

9 Those who are conversant in the same danger, are said to be in the same Ship.

WILLIAM PRYNNE, *Sovereign Power of Parliaments*. App., 209. (1643) See also under BOAT.

10 Stretching our fair canvas to the breeze, all shipshape and Bristol fashion.

WALTER SCOTT, *Chronicles of the Canongate: Introduction*. (1826)

Her decks were wide and roomy. . . . There was no foolish gilding and gingerbread work, . . . but everything was "ship-shape and Bristol fashion."

R. H. DANA, *Two Years Before the Mast*. Ch. 22. (1840)

When a seaman wished to speak well of his vessel, he declared that with her things were "ship-shape and Bristol fashion."

*Notes and Queries*, xi, ix, 446. (1914)

I laid it out shipshape and Bristol fashion.

YOUNG, *A Man About the House*, p. 156. (1942)

- <sup>1</sup> My ship's in port. (In portu navigo.)  
TERENCE, *Andria*, l. 480. (166 B.C.) Cited by  
ERASMUS, *Adagia*, i, i, 46.  
The ships rest upon the beach. (Stant littore pup-  
pes.)  
VERGIL, *Aeneid*. Bk. vi, l. 901. (19 B.C.)  
Thow mak my schip in blissit port to arryif.  
WILLIAM DUNBAR, *Poems*, ix, 165. (c. 1510)  
I find the answer of Anacharsis very proper; be-  
ing asked what ship he reckoned safest, he re-  
plied, that which is in the harbor. (Celle qui  
seroit en port.)  
RABELAIS, *Pantagruel*. Bk. iv, ch. 24. (1548)  
Rough windes in time bring the ship to safe Road.  
JOHN LYLY, *Euphues* (Arber), p. 250. (1580)

## SHIPWRECK

- <sup>2</sup> To break the pitcher at the door. (τὴν θύρας  
τὴν ὑδρίαν.)  
ARISTOTLE, *Rhetoric*. Bk. i, ch. 6, sec. 22. (c.  
330 B.C.) Quoted as a proverb, for failure  
with success in sight, shipwreck in port.  
He who runs his ship ashore while leaving port  
is certainly the least efficient of pilots. (Pessimus  
certe gubernator qui navem, dum portu egredi-  
tur, impegit.)  
QUINTILIAN, *Institutionis Oratoriae*. Bk. iv, ch.  
1, sec. 61. (c. A.D. 80)  
To be shipwrecked in port. (In portu impingere.)  
ERASMUS, *Adagia*. Chil. i, cent. v, No. 76. (1523)  
The French say, "Faire naufrage au port"  
'Tis double death to drown in ken of shore  
SHAKESPEARE, *Rape of Lucrece*, l. 1114. (1594)
- <sup>3</sup> He perhaps reads of a shipwreck on the coast  
of Bohemia.  
EDMUND BURKE, *On the Sublime and the  
Beautiful*: Pt. i, Introduction. (1756)
- <sup>4</sup> My only desire is to watch their shipwreck  
from the dry land. (Cupio istorum naufragia  
ex terra intueri.)  
CICERO, *Ad Atticum*. Bk. ii, epis. 7. (59 B.C.)  
I myself saw the shipwreck, and I said, Never  
was wave more just. (Vidi ego naufragium, . . .  
et, "Nunquam" dixi "iustior unda fuit.")  
OVID, *Tristia*. Bk. v, eleg. 8, l. 11. (c. A.D. 9)
- <sup>5</sup> A common shipwreck is a consolation to all.  
(Commune naufragium, omnibus solatium.)  
ERASMUS, *Adagia*. Chil. iv, cent. iii, No. 9.  
(1523) See also MISERY LOVES COMPANY
- <sup>6</sup> He goes a great Voyage, that goes to the Bot-  
tom of the Sea.  
THOMAS FULLER, *Gnomologia*. No. 1850. (1732)  
"It is a great way to the bottom of the sea"  
[They] would have met a watery grave; or, to  
use a seaman's phrase, gone to Davy Jones's locker.  
UNKNOWN, *Naval Chronicle*, x, 510. (1803)  
The boat was capsized, and . . . all hands are  
snug enough in Davy Jones's locker.  
CHAMIER, *Saucy Arethusa*. Ch. 14. (1837)

- <sup>7</sup> The shipwrecks of some are sea-marks to  
others.  
THOMAS FULLER, *Worthies*, i, 372. (1662)  
I am your sea-mark; and, though wrecked and  
lost,  
My ruin stands to warn you from the coast.  
DRYDEN, *The Conquest of Granada*. Pt. i, act  
iii, sc. 1. (1670)  
Let another's shipwreck be your sea-mark.  
H.G. BOHN, *Handbook of Proverbs*, p. 440. (1855)  
The Dutch say, "A wreck on shore is a bea-  
con at sea."
- <sup>8</sup> You leaue all anker holde, on seas or lands,  
And so set vp shop vpon Goodwins sands.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
Sandbanks off the coast of Kent, where many  
ships go aground.  
Let him set up shop on Goodwins sands.  
JOHN RAY, *English Proverbs*, p. 215. (1670)  
May Sell-cheap kept shop on Goodwin Sands,  
and yet had Store of custom.  
FRANKLIN, *Poor Richard's Almanack*, 1748
- <sup>9</sup> Each man makes his own shipwreck. (Naufrag-  
ium sibi quisque facit.)  
LUCAN, *De Bello Civili*. Bk. i, l. 503. (c. A.D. 60)  
Of sailors leaping from a wreck into the sea.
- <sup>10</sup> I made a prosperous voyage when I suffered  
shipwreck. (νὺν εὐπλόηκα, ὅτε νευανάγηκα.)  
ZENO, referring to the fact that the loss of a  
ship with its cargo had caused him to turn  
to philosophy. (c. 300 B.C.) See DIOGENES  
LAERTIUS, *Zeno*. Bk. vii, sec. 4.
- <sup>11</sup> It's stupid to trip on the same stone twice.  
(ὁὶς πρὸς τὸν αὐτὸν ἀσκήρον εἰσκούσιν λίθον.)  
ZENOBIOUS, *Adagia*, iii, 29. (c. A.D. 130)  
He wrongly accuses Neptune who makes ship-  
wreck a second time. (Improbe Neptunum ac-  
cusat qui iterum naufragium facit.)  
PUBLILIUS SYRUS, *Sententiae*. No. 331. (c. 43 B.C.)  
He complains wrongfully on the sea, that twice  
suffers shipwreck.  
HERBERT, *Jacula Prudentum*. No. 708. (1640)

## SHIRT

- <sup>12</sup> To put one's shirt on a horse.  
BARRÈRE AND LELAND, *A Dictionary of Slang:  
Shirt*. (1897) To bet everything one has.  
Similarly, "To lose one's shirt" to lose every-  
thing. The French say, "Jouer jusqu'à sa  
dernière chemise."
- <sup>13</sup> A dandy of the "boiled shirt" and "stove-pipe"  
pattern.  
J. ROSE BROWNE, *A Peep at Washoe*. In *Har-  
per's Magazine*, Jan., 1861.  
In order to attend the Governor's reception, I  
borrowed a boiled shirt.  
MCCLURE, *Rocky Mountains*, p. 412. (1869)  
He wore a "stove-pipe" hat and a "boiled shirt."  
JOAQUIN MILLER, *Amongst the Modocs*, p. 130.  
(1873)



<sup>1</sup> I holde him riche, al hadde he nat a sherte.  
CHAUCER, *Canterbury Tales: The Tale of the Wyf of Bath*, l. 330. (c. 1386)

The loss of wealth is loss of dirt,  
As sages at all times assert;  
The happy man's without a shirt.

JOHN HEYWOOD, *Be Merry, Friends*. (c. 1562)  
Admit he be not worth a Shirt to his back, he  
has Wealth enough who holds himself content.

RICHARD BRATHWAIT, *A Comment Upon the Two Tales of Chaucer*, p. 91. (1665)

Augustus had neither glass to his windows, nor  
a shirt to his back.

EDWARD GIBBON, *Decline and Fall of the Roman Empire*. Vol. iii, ch. 31. (1781)

<sup>2</sup> The Frenchman invented the ruffe, the Englishman added the shirt.

EMERSON, *English Traits*, p. 89. (1856) LEAN, *Collectanea*, i, 22, quotes this, "A Frenchman invented the dickey, the Englishman added the shirt."

<sup>3</sup> When one person makes another in an ill humour he is said to have "got his shirt out."

J. C. HOTTEN, *A Dictionary of Modern Slang: Shirty*. (1859)

Don't get your shirt tied in a knot.

FITZSIMMONS AND ADAMS, *This—Is Murder*, p. 78. (1941)

<sup>4</sup> He cleaves to me like Alcides' shirt.

BEN JONSON, *The Poetaster*. Act iii, sc. 1. (1601)  
The garment dipped in the blood of the centaur Nessus, which Deianeira sent to Alcides, or Hercules, whose flesh it consumed.

The shirt of Nessus is upon me.

SHAKESPEARE, *Antony and Cleopatra*, iv, 12, 43. (1606)

Remorse is the very shirt of Nessus.

S. J. WEYMAN, *Starvecrow Farm*. Ch.32. (1905)

<sup>5</sup> They would throw their shirt into the fire, if it was privy to their real intentions. (Ils jecteroient leur chemise au feu, si elle estoit participante de leurs vraies intentions.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580) Quoting a saying of Metellus Macedonius relative to princes.

My cassock shall not know it; If I thought it did, I'd burn it.

JONSON, *Tale of a Tub*. Act i, sc. 1. (1633)

The designe is secrett, knowne to the designer onely, whose saith if hee thought his shirt knew it hee would burne it.

WILLIAM CLARKE, *Clarke Papers*, iii, 12. (1654)  
He know my secrets? No; as my Lord Mayor said, "If I thought my shirt knew it, I'd burn it"

SWIFT, *Journal to Stella*, 30 Nov., 1710.

If my Shirt knew my Design, I'd burn it.

THOMAS FULLER, *Gnomologia*. No. 2695. (1732)

<sup>6</sup> He that hath more smocks than shirts at a bucking [washing] had need be a man of good forelooking.

JOHN RAY, *English Proverbs*, p. 353. (1678)

FULLER, *Gnomologia*. No. 6427. (1732) Ray credits the saying to Chaucer, but it has not been found in his works.

<sup>7</sup> Think of the terrible shirt smeared and interwoven with inflammable materials. (Illam tunicam alimentis ignium et inlitam et textam.)

SENECA, *Ad Lucilium*. Epis. xiv, sec. 5. (c. A. D. 64)  
Daring deeds that deserved the shirt of torture. (Ausi quod liceat tunica punire molesta.)

JUVENAL, *Satires*. Sat. viii, l. 235. (c. A. D. 120)  
A shirt lined with pitch in which the victims were burnt to death.

Of one, whose naked soul stood clad in love  
Like a pale martyr in his shirt of fire.

ALEXANDER SMITH, *A Life Drama*. Sc. ii, l. 225. (1852) Smith's printer later declared, "We utterly ruined one poet through a ridiculous misprint of 'shirt' for 'sheet.'" But it was not a misprint. Smith had been reading Seneca or Juvenal. See PYCROFT, *Ways and Means of Men of Letters*.

<sup>8</sup> He is no less than a stuffed man.

SHAKESPEARE, *Much Ado About Nothing*, i. 1, 58. (1598)

M. Prudhomme est né avec le Christ.

ARTHUR RIMBAUD, *Une Saison en Enfer*. Ch. 6. (1873) M. Prudhomme is the incarnation of the canting man. "Mr. Stuffed Shirt" is the way Delmore Schwartz renders it. The phrase, however, is later than Rimbaud. It has been attributed to Fay Templeton, who is said to have applied it to a plunger named John W. Gates about 1899.

I have been accused of many things in my time, but never of being a stuffed shirt.

J. D. CARR, *Death Turns the Tables*, p. 20. (1941)  
[He] is a shirt that I'd love to see unstuffed.

DAVID KENT, *Jason Burr's First Case*, p. 82 (1941)

<sup>9</sup> People . . . hauing no banners, but bloudie shirtes hanged vpon long stauces.

SIR PHILIP SIDNEY, *Arcadia*, i, vi. (a. 1586)

The bloody shirt of the martyr was exposed in the mosch of Damascus.

EDWARD GIBBON, *Decline and Fall of the Roman Empire*, v, 266. (1788)

[Foucher adds] It is by spreading out the miseries of the workmen, the bloody shirt of some victim, . . . that the people are excited to take arms.

LEWIS CASS, *France, Its King, Court and Government*, p. 44. (1840) The reference is to Léon Foucher's review of Guizot's translation of SPARKS, *Life of Washington*.

A diligent attempt is now being made to hide with the "bloody shirt" the appalling wrongs committed by the Republican party.

J. S. REYNOLDS, *Reconstruction in South Carolina*, p. 304. (1875)

To parade acts of violence and murder perpetrated within the jurisdiction of a carpet-bag government was called, in the flash language of

the politicians, waving the bloody shirt, and considered a most effective means of electioneering.

A. S. BLACK, *The Electoral Conspiracy*. In *The North American Review*, July, 1877, p. 11. The phrase as applied to American politics, has been attributed to Oliver P. Morton, U.S. Senator 1867-1879. See FARMER, *Americanisms*, p. 9.

He who chanced to refer to so old and exploded a joke was greeted with the laughter-provoking cry of the "bloody shirt."

ALBION W. TOURGEE, *A Fool's Errand*. Ch. 38. (1879)

It is a relief to remember that this phrase [waving the bloody shirt] is no invention of our politics. It dates back to Scotland three centuries ago. After a massacre in Glenfruin, not so savage as has stained our annals, two hundred and twenty widows rode on white palfreys to Stirling Tower, bearing each on a spear her husband's bloody shirt.

ROSCOE CONKLING, *Speech*, in New York, 17 Sept., 1880.

1 He would give away the shirt off his back.

SMOLLETT, *Humphry Clinker*, 28 Apr., 1771.

2 Tell E. Stanton to keep his under-garmints on. ARTEMUS WARD, in *Washington*. (1863) Keep your shirt on.

JOHN O'HARA, *Appointment in Samarra*, p. 291. (1934) In frequent use.

Keep your shirt on, and don't get ahead of yourself.

JAKE FALSTAFF, *Jacoby's Corners*, p. 142. (1938)

Oh, keep your pants on, honey.

DYSON CARTER, *Night of Flame*, p. 88. (1943)

3 Sister Susie's sewing shirts for soldiers.

R. P. WESTON. Title of popular song. (1914)

SHIRT NEARER THAN COAT see under SELF.

## SHOE

4 It was you who stitched this shoe, and Aristagoras who put it on. (τοῦτο τὸ ὑπόδημα ἔραψας μὲν σύ, ὑπέδησας δὲ Ἀρισταγόρης.)

ARTAPHERNES, to Histiaeus, after the Ionian revolt, in 497 B. C.

It is not for him that fashioneth the shoe, to make the graine of the leather.

JOHN LYLY, *Euphues* (Arber), p. 224. (1580)

He that makes the Shoe, can't tan the Leather.

THOMAS FULLER, *Gnomologia*. No. 2235. (1732)

5 I should put more to risk if I were in his shoes.

JOHN ADAMS, *Familiar Letters*, p. 304. (1777)

I wouldn't be in his shoes for his coat.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night iv, p. 74. (1854)

I wish I was in your shoes.

PAYN, *Confidential Agent*, iii, 130. (1880)

Lots of men would like to be in your shoes.

KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act i, sc. 3. (1931)

6 As easy as an old shoe.

J. T. BROCKETT, *North Country Glossary: Old*

*Shoe*. (1825) See under EASINESS. The usual form of the proverb is, "Old shoes are easiest." See under AGE: OLD THINGS ARE BEST. In contrast to old shoes is the proverb, "Creaking shoes are not paid for."

7 Of shoon and botes, newe and faire,  
Loke at the leest thou have a paire.

CHAUCER (?), tr., *The Romaunt of the Rose*, l. 2265. (c. 1365)

8 My minde could never rest at hoem,  
My shoes wear maed of running leather.

THOMAS CHURCHYARD, *Chippes*, p. 130. (1575) Straying, ranging, . . . wandring up and downe, whose shooes are made of running leather.

RANDLE COTGRAVE, *Dictionary: Divague*. (1611) His shoes be made of running leather.

JOHN CLARKE, *Paroemiologia*, p. 159. (1639) This child's shoes are made of running leather.

WILLIAM HONE, *Year-Book*, col. 1544. (1831)

9 The finest shooe fits not every foot.

JOHN CLARKE, *Paroemiologia*, p. 82. (1639)

RAY, *English Proverbs*, p. 90. (1670)

The fairest looking Shoe may pinch the Foot.

THOMAS FULLER, *Gnomologia*. No. 4514. (1732)

10 That's another pair of sleeves. (C'est une autre paire de manches.)

COTGRAVE, *Dictionary: Manches*. (1611)

We'll show 'em another pair of shoes than that.

DICKENS, *Great Expectations*. Ch. 40. (1861)

"That, sir," replied Mr. Wegg, "is quite another pair of shoes."

DICKENS, *Our Mutual Friend*. Bk. i, ch. 15 (1865)

You'll find a tiger quite another pair of shoes.

MRS. B. M. CROKER, *Village Tales*, p. 10. (1895)

That's a different pair of shoes altogether.

J. J. CONNINGTON, *No Past is Dead*, p. 153

(1942) The English proverb is supposed to be a corruption of the French, "Tout à fait une autre chose" (That's quite another matter).

11 All the reaste mighte blow their nayles, or go to shough the dawe.

THOMAS DRANT, tr., *Horace's Satires*. Bk. i, sat.

9. (1566) TO SHOE THE GOOSE, see under GOOSE.

12 A great shoe fits not a little foot.

THOMAS DRAXE, *Bibliotheca*, p. 3. (1633)

CLARKE, *Paroemiologia*, p. 138. (1639)

13 'Tis the same to him who wears a shoe, as if the whole earth were covered with leather.

EMERSON, *The Conduct of Life: Wealth*. (1860)

Quoted as a Persian proverb.

14 If you would have your shoes last, put no nails in 'em.

FRANKLIN, *Poor Richard's Almanack*, 1738.

15 A Mare's Shoe and a Horse's Shoe are both alike.

THOMAS FULLER, *Gnomologia*. No. 318. (1732)

Better cut the Shoe, than pinch the Foot.

THOMAS FULLER, *Gnomologia*. No. 887.

If your Shoe pinch you, give it to your Man.

THOMAS FULLER, *Gnomologia*. No. 2807.

You take more Care of your Shoe, than Foot.

THOMAS FULLER, *Gnomologia*. No. 6004. From the Latin, "De calceo sollicitus, et pedem nihil curans" (Concerned about the shoe, and caring nothing about the foot).

<sup>1</sup> He ought to stop his eares . . . and to walke amongst them (as the saying is) shood amongst the thornes.

STEFANO GUAZZO, *Civile Conversation*, i, 20. (1581) Pettie, tr.

While thy shoe is on thy foot, tread upon the thorns.

JOHN RAY, *Adagia Hebraica*, p. 275. (1678)

<sup>2</sup> Nowe for good lucke, cast an olde shoe after mee.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546) One should haue throwne an old shoo after thee. BRATHWAIT, *Natures Embassie*, p. 204. (1621) I shall need nothing now but an old shoe cast after me.

HOWARD, *The Surprisal*. Act iii, sc. 7. (1665) And, wheresoe'er thou move, good luck Shall fling her old shoe after.

TENNYSON, *Will Waterproof's Lyrical Monologue*. (1842)

Rice for gude luck, and bauchles [old shoes] for bonnie bairns. Refers to the custom of throwing rice and old shoes after a newly married couple.

CHEVIOT, *Scottish Proverbs*, p. 285. (1896) See also under LUCK.

<sup>3</sup> Folke say of olde, the shoe will holde with the sole.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

CAMDEN, *Remains*, p. 333; RAY, p. 142.

I will stick as close to thee, as the soale doth to the shoe.

JOHN LYLY, *Euphues* (Arber), p. 308. (1580) Who should hold with the sole but the shoe?

UNKNOWN, *Pedlers Prophecie*, l. 730. (1595) The sole holdeth with the upper Leather.

THOMAS FULLER, *Gnomologia*. No. 4759. (1732)

<sup>4</sup> While the fote warmith, the sho harmith.

HILLS, *Common-Place Book*, p. 128. (c. 1530) Long liying warme in bed is holsome (quoth shee). While the leg warmeth, the boote harmeth (quoth hee).

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546) While the leg warmeth, the boot harmeth.

FRANCIS BACON, *Promus*. No. 385. (c. 1594) RAY, p. 113; FULLER, No. 6309.

<sup>5</sup> No woman . . . But swich oon as hath trode his shoo amis.

HOCCEVE, *Minor Poems*, xxiv, 66. (c. 1422) Where the king had married her for a mayde, he founde that she had troden her showe awrye.

JOHN DAUS, tr., *Sleidanus Commentaries*, p. 187. (1560)

My wife doth euer tread his shooe a wry.

JOHN HEYWOOD, *Proverbs*. Cent. vi, No. 21. (1562)

She hath neuer trode her foot awry.

SHARPHAM, *Cupid's Whirligig*. Act iv. (1616)

A foolish female nice and shy, That never yet trod shooe awry.

D'URFEY, *Richmond Heiress*. Act ii, sc. 2. (1639)

To tread a shoe awry: to make a lapse from virtue.

JOHN RAY, *English Proverbs*, p. 81. (1678)

"To tread one's shoes straight," to behave with propriety, to be circumspect in our conduct.

CARR, *Dialect of Craven: Shoe*. (1828)

<sup>6</sup> For still when all is said the rule stands fast That each man's shoe be made on his own last. (Metiri se quemque suo modulo ac pede verum est.)

HORACE, *Epistles*. Bk. i, epis. 7, l. 98. (20 B. C.) Conington, tr. The usual form of the Latin proverb, as given by HENDERSON, *Latin Proverbs*, p. 280, is, "Non omnis calceus convenit cuilibet pedi" (The same shoe does not fit every foot).

To each foot its own shoe. (À chaque pied son soulier.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595) Another French form is, "On ne chausse pas tout pied avec un même soulier" (One doesn't shoe every foot with the same shoe.) Euery shooe is not fit for euery foote.

BARNABY RICH, *Ladies Looking Glasse*, p. 21. (1616)

All feet tread not in one shoe.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Every shoe fits not every foot.

JOHN RAY, *English Proverbs*, p. 142. (1670) KELLY, p. 96; FULLER, No. 1460.

To make one shoe serve for all feet.

WILLIAM WALKER, *Paroemiologia*, p. 47. (1672) All shoes fit not all feet.

THOMAS D'URFEY, *Don Quixote*. Pt. iii, act v, sc. 2. (1696)

<sup>7</sup> A black shoe makes a merry heart.

JAMES HOWELL, *English Proverbs*, p. 18. (1659) RAY, *English Proverbs*, p. 216. (1670)

<sup>8</sup> The boot will be on the other foot.

MICHAEL INNES, *Appleby on Ararat*, p. 148. (1941)

The shoe is on the other foot.

LENORE OFFORD, *Clues to Burn*, p. 9. (1942)

<sup>9</sup> Better wear shoon than sheets. Sick men wear sheets and sound men shoes.

JAMES KELLY, *Scottish Proverbs*, p. 67. (1721) Better wear out Shoes than Sheets.

THOMAS FULLER, *Gnomologia*. No. 940. (1732)

<sup>10</sup> Do not let the shoe be too large for the foot. (μὴδὲ ὑπὲρ τὸν πόδα ἔστω τὸ ὑπόδημα.)

LUCIAN, *Essays in Portraiture Defended*. Sec. 10. (c. A. D. 170) Cited by ERASMUS, *Adagia*,

ii, v, 46, with the Latin, "Ne ultra pedem calceus."

And when too short the modish shoes are worn, You'll judge the seasons by your shooting corn.

JOHN GAY, *Trivia*. Bk. i, l. 33. (1726)

When you buy shoes, measure your feet.

H. H. HART, *700 Chinese Proverbs*. No. 575. (1937)

<sup>1</sup>  
As arrant a villaine, as euer trode vpon a shooe of leather.

JAMES MABBE, tr., *Guzman de Alfarache*, ii, 163. (1622) See under VILLAIN.

As fine Babes as ever trod in Shoe of Leather.

SAMUEL FOOTE, *Taste*, i, 9. (1752)

<sup>2</sup>  
Thou lookest after deed mens shoes.

JEHAN PALSCRAVE, *Lesclarissement de la Langue Françoise*, p. 644. (1530)

Who waitth for dead men shoen, shall go long barefoote.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Cited by Ray and Trench. From the French, "Qui attend les souliers d'un mort risque d'aller pieds nus."

He should have iron shoon who byds his neighbors dead.

FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)

It were no hoping after dead mens shooes, for both vpper-leather and soles would bee worn out to nothing.

UNKNOWN, *Meg of Herefordshire*, p. 12. (1609)

The teeth have time to grow long while we wait for the death of someone. (L'on a le temps d'avoir les dents longues, lorsqu'on attend, pour vivre, le trépas de quelqu'un.)

MOLIÈRE, *Le Médecin Malgré Lui*. Act ii, sc. 1, l. 61. (1666)

He goes long barefoot that wears dead mens shoon.

JAMES KELLY, *Scottish Proverbs*, p. 148. (1721)

It's ill waiting for dead folk's shoon.

WALTER SCOTT, *Guy Mannering*. Ch. 37. (1815)

It is ill standing in dead men's shoes.

TRENCH, *Lessons in Proverbs*. Ch. 5. (1850)

It's ill waiting for dead men's shoes.

E. V. LUCAS, *London Lavender* Ch. iv (1912)

<sup>3</sup>  
No one of you can tell me where my shoe pinches me. (ἀλλ' οὐκ ἂν εἰδελή τις ὑμῶν καθ' ὃ τὴ θλίβεται μέρος οὐδὲς ποῦς.)

PLUTARCH, *Lives: Aemilius Paulus*. Ch. v, sec. 2. (c. A. D. 110) Relating the anecdote of the

Roman who, when his friends protested against his divorcing his wife, asking him if she was not beautiful, discreet and fruitful, took off his shoe and held it out to them asking, "Is it not handsome? Is it not new? But none of you can tell where it pinches me." Referred to also in *Moralia*, 14:A: D'ISRAELI, *Curiosities of Literature: Philosophy of Proverbs*. One of the few proverbs whose origin is convincingly explained.

Nobody knows better than I where my shoe pinches me. (Nemo scit praeter me ubi me soccus premat.)

ST. JEROME (*Hieronymus*), *Adversus Jovinian*, i, 48. (A. D. 393)

I wot best wher wringeth me my sho.

CHAUCER, *The Marchantes Tale*, l. 309. (c. 1388)

Thow knawis best quhair bindis the thi scho.

WILLIAM DUNBAR, *Works*, p 356. (c. 1510)

That is not where the shoe pinches. (Ce n'est là où me deult.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 28. (1545)

What cloke for the rayne so euer ye bryng mee, My selfe can tell best, where my shooe doth wryng mee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

I wot where my awn shoe bindes me.

FERGUSON, *Scottish Proverbs*, p. 66. (c. 1595)

Each knows best where the shoe pinches him. (Cada uno sabe donde la aprieta el zapato.)

CERVANTES, *Don Quixote*. Pt. i, ch. 32. (1605)

A proverb in many languages. The French say, "Chacun sent où le soulier le blesse"; the Germans, "Keiner weiss wo dem Andern der Schuh drückt"; the Italians, "Nessun sente da che parte preme la scarpa, se non chi se la calza."

Ah little do you know where my shoo wrings.

SAMUEL ROWLANDS, *A Whole Crew of Kind Gossips* (Hunt Cl.), p. 4. (1609)

No man can tell where his shoee wrings him, but hee that weares it.

JOHN TAYLOR, *Crabtree Lectures*, p. 96. (1639)

The wearer knows where the shoe wrings.

HERBERT, *Jacula Prudentum*. No. 493. (1640)

Those who wear the shoe know best where it pinches.

SPURGEON, *John Ploughman*. Ch. 16. (1869)

There is nothing in the outward appearance of a shoe to show where it pinches.

*Meditations in Wall Street*, p. 45. (1940)

<sup>4</sup>  
It maye easily be perceaued where the shoe wryngeth them.

MILES COVERDALE, tr., *The Christen State of Matrymonye*, sig. B5. (1541)

Others may guess where the shoee wringes, besides him that weares it.

JOHN LYL, *Euphues* (Arber), p. 415. (1580)

I know where it is that your shoe wrings you.

DRYDEN, *Martin-Mar-All*. Act iv, sc. 1. (1668)

<sup>5</sup>  
In the shoemakers stocks. In shoes too small.

JOHN RAY, *English Proverbs*, p. 347. (1678)

Shoemakers-stocks, pincht with strait Shoes.

B.E., *Dictionary of Canting Crew*. (c. 1700)

<sup>6</sup>  
*Pro.*: For he was more than over shoes in love.

*Val.*: 'Tis true; for you are over boots in love.

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 1, 24. (1594)

Over shoes, over boots.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Ouer-shooes, ouer-bootes, now goe deeper euen.

SHARPHAM, *Cupid's Whirligig*. Act ii. (1616)

The faction was engaged, over shoes, over boots.

ROGER NORTH, *Examen*, p. 218. (1740)

I hae taen sae muckle concern wi' your affairs already, that it maun e'en be ower shoon ower boots wi' me now.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)

Considering how far he had gone and how he would be laughed at if he backed out, he determined to let it be "over shoes over boots."

R. S. SURTEES, *Handley Cross*. Ch. 14. (1854)

OVER HEAD AND EARS, see under HEAD.

<sup>1</sup> If the shoe fits anyone here, he can wear it.  
JULIAN SHORE, *Rattle His Bones*, p. 9. (1941)  
See also under CAP.

<sup>2</sup> The shoe knows whether the stocking has holes.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 4. (1853) Cited as from "a Creole source."

<sup>3</sup> One shoe oft and one shoe on. (Un pied chaussé et l'autre non.)

DE TRÉVOUX, *Dictionnaire Universel: Pied*. (1771) Of a man who has departed in great haste.

Tip at the toe, live to see woe;  
Wear at the side, live to be a bride; ~  
Wear at the ball, live to spend all;  
Wear at the heel, live to save a deal.

J. T. VARDEN, *East Anglian Handbook*, p. 115. (1885) An old rhyme "teaching the significance of the wear of shoes."

<sup>4</sup> He could draw to a shoe-string, as the saying went, and obtain a tan-yard!

HENRY WATTERSON, *Oddities of Southern Life*. See *Century Magazine*, Apr., 1882, p. 884/2.

He speculated "on a shoe-string."

A. P. VALDES, *The Origin of Thought*, Ch. 11. (1904)

How do we begin? On a shoe-string.

PERCIVAL WILDE, *Inquest*, p. 30. (1940)

They had started on a shoestring.

DAVID DODGE, *Death and Taxes*, p. 7. (1941)  
With little or no money.

<sup>5</sup> Jack soon put on his coat of darkness, and his shoes of swiftness.

UNKNOWN, *Jack and the Giants*. (1787)

Punishment this day hitches . . . after Crime, with frightful shoes-of-swiftness!

CARLYLE, *The French Revolution*. Vol. i, bk. v, ch. 5. (1837)

<sup>6</sup> "Too big for one's shoon," used of a person whose notions are too high for his station, a conceited person.

UNKNOWN, *South Chester Glossary: Shoe*. (1887)

TO DIE IN ONE'S SHOES, see under HANGING.

TO KISS ONE'S SHOE, see under SERVILITY.

## SHOEMAKER

<sup>7</sup> A shoemaker is not a good craftsman who puts big shoes on a small foot. (οὐδὲ σκυτοτόμον εἶναι σπουδαῖον, δὲ μικρῷ ποδὶ ὑποδήματα μεγάλα περιτίθαι.)

AGESILAUS THE GREAT, when some one praised an orator for his ability in making much of small matters. (c. 250 B.C.) See PLUTARCH, *Moralia*. Sec. 208C.

<sup>8</sup> An hale cobbler is a better man than a sick king.

BICKERSTAFFE, *Love in a Village*, i, 5. (1763)

<sup>9</sup> A shoemaker's son is a Prince born.

DELONEY, *The Gentle Craft*. Ch. 9. (c. 1597)

Shoemakers sonnes were princes borne.

PRICE, *Pepysian Garland*, p. 445. (1637)

<sup>10</sup> Mock not a cobbler for his black thumbs.

THOMAS FULLER, *The Holy State*. Bk. iii, ch.

2. (1642) "Never flout any for his profession, if honest, though poor and painful," Fuller warns.

The higher the tree, the sweeter the plumb;

The better the shooe, the blacker the thumb.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

The higher the plum-tree, the riper the plum;

The richer the cobler, the blacker the thumb.

JOHN RAY, *English Proverbs*, p. 210. (1670)

FULLER, *Gnomologia*. No. 6420. (1732)

<sup>11</sup> Marry, because you have drunk with the King, And the King hath so graciously pledg'd you, You shall no more be call'd Shoemakers.

But you and yours to the worlds ende,

Shall be call'd the Trade of the Gentle Craft

ROBERT GREENE, *George-a-Greene*, F 4 b. (a 1592) Edward IV of England (1442-1483) is the king referred to. Legend has it that he fell in one day with a party of shoemakers, drank with them, and renamed them "Followers of the gentle craft." But the term probably originated in the much older legend that St. Crispin, after he left Rome for Soissons (A.D. 303) to preach Christianity, supported himself wholly by making and mending shoes. He is therefore the patron saint of shoemakers, and his day is October 25, the day of the battle of Agincourt. "This day is call'd the feast of Crispian," etc.—*Henry V*, iv, 3, 40—perhaps the most stirring lines that Shakespeare ever wrote.

Ile . . . fall to my old trade of the gentle craft the cobler.

ROBERT WILSON, *Coblers Prophecie*, l. 1677 (1594)

Yonder's a brother of the gentle craft; if he bear not

Saint Hugh's bones [his tools], I'll forfeit my bones.

THOMAS DEKKER, *The Shomaker's Holiday* Act iii, sc. 3. (1600) In the following act, Dekker has, "Shoomaker, have you . . . good Saint-Hughs bones to smooth up your work?" Saint Hugh of Avalon and Lincoln.

When young, of Crispin's gentle craft by trade

EDWARD WARD, *Grand Rebellion*, iii, 464. (1711)

Hans Sachs, the cobbler-poet, laureate of the gentle craft.

H. W. LONGFELLOW, *Nuremberg*. (1844)

<sup>12</sup> Who is wurs shod than the shoemakers wyfe. With shops full of newe shoes all hir lyfe?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

WILSON, *Arte of Rhetorique*, p. 119. (1560)

When we see a man ill-shod, we say it is no wonder, if he happens to be a shoemaker. (Quand nous voyons un homme mal chaussé, nous di-

sons que ce n'est pas merveille, s'il est chaussetier.)

MONTAIGNE, *Essays*. Bk. i, ch. 24. (1580) The French proverbial form is, "Les cordonniers sont toujours les plus mal chaussés."

The Sowter's wife is worst shod.

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595) Him that makes shoes goes barefoot himself.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Who goes more bare than the shoemaker's wife and the smith's mare?

JOHN RAY, *English Proverbs*, p. 202. (1678) No man goes worse shod than the shoemaker.

SAMUEL BUTLER, *Remains*, ii, 165. (a. 1680)

The shoemaker's wife often goes in ragged shoes.

RICHARD GRAVES, *The Spiritual Quixote*. Bk. iii, ch. 2. (1772)

The smith's mare and the shoemaker's bairns are aye the worst shod.

SAMUEL SMILES, *Life of a Scotch Naturalist, Thomas Edward*, p. 380. (1876)

She went to sleep hungry, although her husband is a baker.

BURCKHARDT, *Arabic Proverbs*. No. 148. (1817) The woman who sells fans often shades her eyes with her hands.

S. G. CHAMPION, *Racial Proverbs*, p. 359. (1938) A Chinese proverb.

1 Like a lame cobbler, he sits around the house all day. (Quasi claudus sutor domi sedet totos dies.)

PLAUTUS, *Aulularia*, l. 73. (c. 210 B. C.)

2 They that cobble and clout shall have work when others go without.

JOHN RAY, *English Proverbs*, p. 72. (1670)

3 I am but . . . a cobbler . . . All that I live by is with the awl.

SHAKESPEARE, *Julius Caesar*, i, 1, 11. (1598)

The cobbler deals with all [awl].

JOHN CLARKE, *Paroemiologia*, p. 32. (1639) On p. 71, "Without all the cobbler's nobody"

Six awls make a shoemaker.

JOHN RAY, *English Proverbs*, p. 216. (1670)

## II—Shoemaker, Stick to your Last

4 You have undertaken to speak of matters which you have never learned. (ὁ μεμάθηκας ἀρξαμένου λαλεῖν.)

APELLES, when Megabyzus began to talk of line and chiaroscuro. (c. 325 B. C.) See PLUTARCH, *Moralia*. Secs. 58E, 472A Zeuxis, according to AELIAN, *Varia Historia*, ii, 2. The most famous anecdote about Apelles is that of his encounter with the shoemaker. The great painter was in the habit of hanging his pictures where they could be seen by the passers-by and listening to their comments, without their suspecting his identity. One day a shoemaker pointed out that one of the shoes in a certain picture lacked a latchet, and Apelles, recognizing the fault, painted a latchet in. Next day the cobbler passed

again, and when he perceived that the shoe had been repainted, he became so proud of his success as a critic that he began to find fault with the painting of the thigh, whereupon Apelles, who was concealed behind the painting, called out, "Shoemaker, don't go above your last!" Lucian attributes the saying to Phidias.

The shoemaker should not go beyond his last. (Ne supra crepidam sutor iudicaret.)

PLINY, *Naturalis Historia*. Bk. xxxv, sec. 85.

(A. D. 77) Cited by ERASMUS, *Adagia*, i, vi, 16, in a shorter form, "Ne sutor ultra crepidam," and with the comment, "Men should not attempt what they are not qualified by education or natural aptitude to perform, nor should they discourse on matters they do not understand." Included by TAVERNER in his *Translations from Erasmus*, fo. 17, with the rendering, "Let not the shoemaker go beyond his shoe."

The shoemaker must not go above his latchet, nor the hedger meddle with any thing but his bil.

JOHN LYLY, *The Anatomy of Wit: The Epistle Dedicatorie*, p. 203. (1580)

The Shoemaker ought not to presume about the Pantople.

ARTHUR GOLDING, tr., *Mornay's Christian Religion*, p. 155. (1587)

It is written that the shoemaker should meddle with his yard, and the tailor with his bil.

SHAKESPEARE, *Romeo and Juliet*, i, 2, 40. (1595)

Shoemaker, you goe a little beyond your last

THOMAS HEYWOOD, *If You Know Not Me* (1605)

A Shoe-maker must not go beyond his Last.

OSWALD DYKES, *English Proverbs*, p. 153. (1709)

Let not the Cobler go beyond his last.

JAMES KELLY, *Scottish Proverbs*, p. 242. (1721)

The French say, "Cordonnier, soigne tes souliers."

5 Let each man exercise the art he knows. (ἑρδοι τις ἢν ἑκαστος εἰδελὴ τέχνην.)

ARISTOPHANES, *The Wasps*, l. 1431. (422 B. C.)

"Art" in the sense of skill or training in a craft or trade. Aristophanes is telling the story of a man of Sybaris who was thrown from his carriage and cracked his skull because he did not know how to drive, and the line given above was the comment of a bystander.

It is a true saying, "Do that which you know how to do." (O illud verum, ἑρδοι τις.)

CICERO, *Ad Atticum*. Bk. v, epis. 10. (51 B. C.)

The art which each man knows, in that let him employ himself. (Quam quisque norit artem, in hac se exerceat.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 18, sec. 41. (45 B. C.) Quoted as "the well-known Greek saying." Cited by ERASMUS, *Adagia*, ii, ii, 82.

Let each man pass his days in that wherein his skill is greatest. (Qua pote quisque, in ea conterat arte diem.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 1, l. 46. (c. 24 B. C.)

Every one ought to stick to his trade. (Chacun à son métier doit toujours s'attacher.)

LA FONTAINE, *Fables*. Bk. v, fab. 8. (1668) The Spanish form is, "Cada qual hablé en loque dabe" (Let every one talk of what he understands).

1 Do you not perceive that you are speaking beyond your hammer? (Non sentis, te ultra malleum loqui?)

ATHENAEUS, *Deipnosophistai*. (c. A.D. 200) To a blacksmith criticising music.

2 Remember to keep yourself, cobbler, in your own little skin. (Memento in pellicula, cerdo, tenere tua.)

MARTIAL, *Epigrams*. Bk. iii, epig. 16, l. 6. (c. A.D. 85) Another way of saying, "Cobbler, stick to your last," with an allusion to the ass in the lion's skin. The proverbial form is, "Infra tuam pelliculam te contine." It is sometimes rendered, "Cobbler, stick to your leather," or "Live according to your means."

It was a law among the Persians, that the Musitian should not judge of the Painter, nor any one meddle in that handy craft, where-in hee was not expert.

JOHN LILLY, *Euphues* (Arber), p. 421. (1580)

3 The horse to the chariot, the ox to the plow. (ἵπ' ἀρμασιν ἵππος, ὕν δ' ἀρότρῳ βοῦς.)

PINDAR, *Olympian Odes*. (c. 460 B.C.) As quoted by PLUTARCH, and by ERASMUS, *Adagia*, ii, ii, 82, who gives the Latin, "Equus in quadrigis, in aratro bos."

The gunner to his linstock, and the steersman to the helm.

SMOLLETT, *Roderick Random*. Ch. 42. (1748)

There is sound sense in the adage, "The cobbler to his last and the gunner to his linstock."

MAXWELL, *Life of W. H. Smith*, p. 262. (1894) Fritterman, to thy fritters.

F. E. HULM, *Proverb Lore*, p. 106. (1902) Another variant is, "Let every tailor stick to his goose."

## SHOOTING

4 He shootes lyke a gentle man fayre and far off.

ROGER ASCHAM, *Toxophilus*, p. 150. (1545)

That fellow handles his bow like a crow-keeper. SHAKESPEARE, *King Lear*, iv, 6, 87. (1605)

"To shoot like a crow-keeper" became a proverb. BARRINGTON, *Archery in England*. (1785)

5 Who, if he shoots at a mark all day long, will not occasionally hit it? (Quis est enim, qui totum diem iaculans non aliquando colliniet?)

CICERO, *De Divinatione*. Bk. ii, ch. 59, sec. 121. (44 B.C.) Cicero is explaining why prophets sometimes prophesy aright.

He made the proverbe true, which saieth; he that shoteth oft, at the last shal hit the mark.

RALPH ROBINSON, tr., *More's Utopia* (Arber), p. 52. (1551)

He that's always shooting, must sometimes hit. THOMAS FULLER, *Gnomologia*. No. 2276. (1732)

6 To shoot at a pigeon and kill a crow.

JOHN CLARKE, *Paroemiologia*, p. 2. (1639)

But of all the shots, he's worst in the art

Who shoots at a pigeon and kills a crow.

GEORGE COLMAN, JR., *Inkle and Yarico*. Act iii, sc. 1. (1787)

A law is a gun, which if it misses a pigeon always kills a crow.

LORD LYTTON, *Paul Clifford*, p. 445. (1830)

Perhaps they are shooting at a pigeon in order to hit the crow.

BLACKMORE, *Cradock Nowell*. Ch. 27. (1866)

7 Shooting with a silver gun is a saying among game-eaters. That is to say, purchasing the game.

WILLIAM COBBETT, *Rural Rides*, 1 Aug., 1823.

8 By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,

Here once the embattled farmers stood,

And fired the shot heard round the world.

EMERSON, *Hymn: Sung at the Completion of the Concord Monument* (July 4, 1837).

9 Every Man will shoot at the Enemy, but few will gather the Shafts.

THOMAS FULLER, *Gnomologia*. No. 1436. (1732)

10 Far shooting never killed bird.

HERBERT, *Jacula Prudentum*. No. 407. (1640)

He was going too fast by a long shot.

J. R. BARTLETT, *Americanisms*, p. 215. (1848)

I hain't dead yit, not by a long shot.

J. C. HARRIS, *A Conscript's Christmas*. *Century Mag.*, Dec., 1890, p. 290/1.

A long shot, Watson, a very long shot.

CONAN DOYLE, *Silver Blaze*. (1894)

Willing to try a long shot if necessary.

CHRISTIE, *Cards on the Table*. Ch. 8. (1936)

11 And whom ye see out of the waie, or shoote wyde,

Ouer shoote not your selfe any syde to hyde

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

He shooteth wyde.

JOHN HEYWOOD, *Epigrams*. No. 184. (1562)

You are merry, sir, and shoot wide o' the mark.

THOMAS D'URFEY, *The Virtuous Wife*. Act i. (1680) See also under MARK.

12 Short shootyng leeseth your game.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Lett not short shooting loose yor game. aime straight, draw home. risoluto per tutto.

GABRIEL HARVEY, *Marginalia*, p. 147. (c. 1580)

Short shooting loseth the game.

JOHN RAY, *English Proverbs*, p. 142. (1670)

13 He shooteth well that hits the mark.

JAMES HOWELL, *Proverbs*, p. 20. (1659)

TO HIT THE MARK, see under MARK.

He that always shoots aright forfeits his arrow  
JAMES HOWELL, *Proverbs*, p. 34.

<sup>1</sup> A parting shot. An effective remark that one makes as one is departing. A folk-etymologizing of *Parthian shot*; Parthian horsemen used to "discharge their missiles backward while in real or pretended flight." *O.E.D.*

ERIC PARTRIDGE, *Dictionary of Clichés: Parting*. (1941) A literary explanation.

<sup>2</sup> Don't shoot until you can see the whites of their eyes.

GENERAL ISRAEL PUTNAM, to the American troops at the Battle of Bunker Hill, 17 June, 1775. Sometimes attributed to Gen. Joseph Warren, but see FROTHINGHAM, *History of the Siege of Boston*, p. 140, footnote.

Don't fire until you see the slant of their eyes. LIEUT. MORTIMER K. SMITH, *Command*, to his men of the 405th Squadron, 38th Bomber Group, July, 1943.

<sup>3</sup> Shoot, if you must, this old gray head.

J. G. WHITTIER, *Barbara Frietchie*. (1864)

Please do not shoot the pianist. He is doing his best.

OSCAR WILDE, telling of a notice seen by him in a Western bar-room during his American tour, in a lecture delivered in 1883

<sup>4</sup> Then he sheete a-nothir bolt.

UNKNOWN, *Merlin*, xi, 167. (c. 1450)

Patience till time you see me shoot my bolt.

RICHARD STANYHURST, *Description of Ireland* Bk. i, ch. 2. (1536)

He hath shot his trie, . . . done the most he can.

RANDLE COTGRAVE, *Dictionary: Pouvoir*. (1611)

"He has shot his wad," he has lost his money, a figure from the game of dice.

You have shot your bolt.

SWIFT, *Polite Conversation*. Dial. i. (1738)

You have done all you can, you are finished.

The implement shot from the cross-bow is called . . . by the English a bolt. Hence the saying, "I have shot my bolt."

BRADY, *Varieties of Literature*, p. 21. (1826)

A FOOL'S BOLT IS SOON SHOT, *see under* FOOL.

## SHOP

<sup>5</sup> Keep thy shoppe, and thy shoppe will keepe thee.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act i, sc. 1. (1605) FRANKLIN, *Poor Richard*, 1735.

Sir William Turner, that valuable citizen, has left behind him a most excellent rule, . . . "Keep your shop, and your shop will keep you."

"HEZEKIAH THRIPT," *Spectator*. No. 509. (1712)

I would earnestly recommend this adage to every mechanic in London, "Keep your shop, and your shop will keep you."

OLIVER GOLDSMITH, *The Bee*. No. 7. (1759)

Richardson, like a man of sense, kept his shop; and his shop kept him.

MACAULAY, *Essays: Boswell's Johnson*. (1841)

"Shop!" said Kipps. "That's right. Keep a shop and the shop'll keep you."

H. G. WELLS, *Kipps*. Bk. iii, ch. 3. (1905)

I keep my shop but my shop doth not keep me.

STEPHEN VINCENT BENÉT, *Western Star*. Bk. i, l. 107. (1943)

<sup>6</sup> What does he want? . . . money? meat? drink? He's come to the wrong shop for that.

DICKENS, *Sketches by Boz: The Drunkard's Death*. (1837)

They have come to the right shop.

DICKENS, *Nicholas Nickleby*. Ch. 4. (1838)

<sup>7</sup> To open a shop is easy, to keep it open is difficult. (Kai tien yung yi shou tien nan.)

DOOLITTLE, *Chinese Vocabulary*, ii, 192. (1872)

Swift water is a good place to catch fish.

DOOLITTLE, *Chinese Vocabulary*, ii, 180. Set up your shop in a busy street.

<sup>8</sup> A small Shop may have a good Trade.

THOMAS FULLER, *Gnomologia*. No. 411. (1732)

<sup>9</sup> He that hath not the craft, let him shut up shop.

HERBERT, *Jacula Prudentum*. No. 859. (1640)

A man without a smiling face must not open a shop.

SCARBOROUGH, *Chinese Proverbs*, 179. (1875)

<sup>10</sup> To go sailing all over the shop.

KIPLING, *Many Inventions*, p. 109. (1893)

<sup>11</sup> Provided such double dealings did not smell too much of the shop.

MARY MARTHA SHERWOOD, *Henry Milner*. Bk. iii, ch. 17. (1831)

To use a vulgar image, it smells of the shop.

PAYN, *Confidential Agent*, ii, 207. (1880)

<sup>12</sup> Now the wares are gone, we may shut up shop.

WEBSTER, *The White Devil*. Act v, sc. 4. (1612)

When the wares be gone, shut up the shop windows.

JOHN CLARKE, *Paroemiologia*, p. 119. (1639)

RAY, p. 153; FULLER, No. 5609.

<sup>13</sup> I cannot sit still, James, and hear you abuse the shopocracy.

JOHN WILSON, *Noctes Ambrosianae*. No. 39. (1828)

To TALK SHOP, *see under* TALK.

## SHORE

<sup>14</sup> Ye leane to the wrong shore.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

<sup>15</sup> Hug the shore; let others keep to the deep. (Litus ama; . . . altum alii teneant.)

VERGIL, *Aeneid*. Bk. v, l. 163. (19 B.C.) "Iucundissima navigatio iuxta terram" (The pleasantest sailing is near the shore) is a Latin proverb. The Germans say, "Neben einem Schiffe ist gut schwimmen" (Near your ship it is wise to swim).

Little boats must keep near shore.

Larger ships may venture more.

JOHN RAY, *English Proverbs*, p. 112. (1678)

Cited by FULLER, No. 3251; FRANKLIN, 1751.



## SHORT

- <sup>1</sup> Hie thee, and make it shorte.  
WILLIAM CAXTON, tr., *Eneydos*, xx, 73. (1490)
- <sup>2</sup> This is the short and pleyn.  
CHAUCER, *Canterbury Tales: The Knights Tale*, l. 233. (c. 1386)  
The Englysh prouerbe is thus pronounced,  
Short and swete.  
RICHARD TAVERNER, tr., *Erasmus' Adagia*, fo. 68. (1539)  
Shorte and sweete if I were judge.  
THOMAS LODGE, *Defence of Plays*, p. 28. (1580)  
Dear Sir, be short and sweet.  
JOHN FLETCHER, *The Scornful Lady*. Act. ii, sc. 1. (c. 1612)  
Both short and sweet some say is best.  
THOMAS MIDDLETON, *The Spanish Gipsie*. Act iv, sc. 3. (1623)  
Better short and sweet than long and lax.  
JAMES KELLY, *Scottish Proverbs*, p. 59. (1721)  
Short and sweet, like a donkey's gallop.  
G. F. NORTALL, *Folk-Phrases of Four Counties*, p. 22. (1894)  
Short and sweet.  
THOMAS FULLER, *Gnomologia*. No. 4154. (1732)  
Short and sweet like an ass's gallop, as the saying is.  
F. K. PURDON, *The Folk of Furry Farm*. Ch. 8. (1914)
- <sup>3</sup> Good things are twice as good when they are short.  
BALTASAR GRACIAN, *Art of Worldly Wisdom*, cv. (1647)
- <sup>4</sup> All things that is sharpe is short.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
See also under PAIN.  
Short but sharp.  
THOMAS FULLER, *The Church-History of Britain*. Bk. ix, sec. 5. (1655)  
I see a way—short and sharp.  
PHILLPOTTS, *Yellow Sands*. Act iii. (1926)
- <sup>5</sup> Always take the short cut, for that is the way of nature. (ἐπὶ τὴν σύντομον δὲ τρέχει σύντομος δὲ ἡ κατὰ φύσιν.)  
MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 51. (c. A. D. 174)  
Outstripping the enemy by shortest cuts.  
EDMUND BOLTON, tr., *Florus*, p. 169. (1618)  
If there was a short cut, they should not part company.  
MADAME D'ARBLAY, *Camilla*, i, 309. (1796)  
He "knew the city," as we say of yore,  
And for short cuts and turns, was nobody knew more.  
KEATS, *Cap and Bells*. St. 23. (1820)  
A sure shortcut to everything you want.  
KIPLING, *Light that Failed*. Ch. 7. (1891) See also under CUT.
- <sup>6</sup> This is the short and the long of it.  
SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 60. (1601) See under LONG.

## SHOULDER

- <sup>7</sup> Like him in Aesop . . . he whipt his horses withal, and put his shoulder to the wheel.  
BURTON, *Anatomy of Melancholy*, ii, i, 2. (1621)  
Lay your shoulder to the wheel and prick your oxen.  
L'ESTRANGE, *Fables*, ccxvi, 213. (1692)  
We must all put our shoulders to the work.  
MADAME D'ARBLAY, *Diary*, June, 1792.  
Where you might have been, if I hadn't put my shoulder to the wheel.  
H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act i. (1911) If I hadn't gone vigorously to work.
- <sup>8</sup> Par dessus l'espaule, ouer the shoulder, or the wrong way; hence, *Riche, ou vertueux, par dessus l'espaule*, signifies a verie beggar, or an arrant knave.  
RANDLE COTGRAVE, *Dictionary: Espaul*. (1611)  
I have gott it ore the left shoulder.  
JAMES HOWELL, *Proverbs*, p. 17. (1659)  
To get over the shoulders.  
JOHN RAY, *English Proverbs*, p. 177. (1670)  
He gains over the left shoulder; i. e. his gain is mischief.  
ROBERTSON, *Phraseologia*, p. 655. (1681)
- <sup>9</sup> I have good broad shoulders. I can bear all the calumnies that you can load me with.  
JAMES KELLY, *Scottish Proverbs*, p. 196. (1721)
- <sup>10</sup> Give me a chap that hits out straight from the shoulder.  
READE, *Never Too Late to Mend*. Ch. 15. (1856)
- <sup>11</sup> The Countess's dislike dinna gang farther at first than just showing o' the cauld shouter.  
SCOTT, *The Antiquary*. Ch. 33. (1816)  
I must tip him the cold shoulder, or he will be pestering me eternally.  
SCOTT, *St. Ronan's Well*. Ch. 30. (1824)  
He gives me the cold shoulder on this very matter.  
DICKENS, *Old Curiosity Shop*. Ch. 66. (1840)  
[She] got to dislike me at last and show me the cold shoulder.  
THACKERAY, *Lovel the Widower*. Ch. 1. (1860)  
A proverb derived from the medieval custom of serving honored guests with hot-meat dishes, and with a cold shoulder of beef or mutton when they had outstayed their welcome.
- <sup>12</sup> Both the horses & men met shoulder to shoulder.  
SIDNEY, *Arcadia*, iii, 293. (a. 1586)  
We are labouring shoulder to shoulder.  
AUGUSTUS JESSOP, *The Coming of the Friars*, iii, 118. (1889)
- <sup>13</sup> The peddler had somewhat "overleaped his shoulders," as they phrase it.  
W. G. SIMMS, *Guy Rivers*, ii, 102. (1834) Out-smarted himself.
- <sup>14</sup> She had rubbed shoulders with the great.  
THACKERAY, *Book of Snobs*. Ch. 25. (1848)

## SHOUTING

- <sup>1</sup>  
It's all over but the shouting.  
C. J. APPERLEY, *The Life of a Sportsman*. Ch. 16. (1842)  
The Englishman would say the back of a job was broken, or "All is over but the shouting."  
J. L. KIPLING, *Man and Beast*, p. 226. (1891)  
It's all over except the shouting.  
H. C. BAILEY, *Meet Mr. Fortune*, p. 352. (1942)
- <sup>2</sup>  
Avoid shouting in conversation or in play.  
(Absit clamor in colloquio, aut lusu.)  
ERASMUS, *Adagia*, iii, ix, 37. (1523)
- <sup>3</sup>  
Thrice shouted he a shout as big as his head could hold. (τρίς μὲν ἔπειτ' ἤρυσεν ὅσον κεφαλῇ χάδε φωτός.)  
HOMER, *Iliad*. Bk. xi, l. 462. (c. 850 B.C.) Precursor of the French, "crier à pleine tête."  
They sent their shout to the stars. (Clamorem ad sidera mittunt.)  
STATIUS, *Thebaid*. Bk. xii, l. 521. (c. A.D. 92)
- <sup>4</sup>  
Now you're shouting.  
W. D. HOWELLS, *The Quality of Mercy*, p. 420. (1892) Now you're speaking to the purpose.

## SHREW

- <sup>5</sup>  
A shrew profitable may serve a man reasonable.  
WILLIAM CAMDEN, *Remains*, p. 317. (1605)  
A shrew profitable is good for a man reasonable.  
BRETON, *Crossing of Proverbs*. (1616)  
A profitable shrew may well content a reasonable man.  
THOMAS FULLER, *Worthies* (1840), iii, 54. (1662)
- <sup>6</sup>  
This is the shrew Shakespeare drew. Every woman is a potential shrew.  
JAMES HUNEKER, *Painted Veils*, p. 246. (1920)
- <sup>7</sup>  
And when all shrews have dind,  
Chaunge from foule weather to faire is oft enclind.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 13. (1546)  
It will be fair weather when the shrews have dined.  
JOHN RAY, *English Proverbs*, p. 243. (1678)
- <sup>8</sup>  
Every man can rule a shrewe, saue he that hath her.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
Every man, as the saying is, can tame a shrew, but he that hath her.  
ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. ii, mem. vi, subs. 1. (1621)  
Every man can guide an ill wife, but he that has her.  
JAMES KELLY, *Scottish Proverbs*, p. 92. (1721)  
Every man can tame a Shrew, but he that has her.  
THOMAS FULLER, *Gnomologia*. No. 1444. (1732)
- <sup>9</sup>  
There is but one shrewde wyfe in the worlde, but . . . euery man weneth he hath her.  
SIR THOMAS MORE, *Works*, p. 233/1. (1528)

Howbeit (as I haue heard say) there is but one shrew in all the world, but euery man thinketh he hath yt one.

COGAN, *Hauen of Health*, p. 252. (1588)  
A shrew in the kitchen, a saint in the Church.  
GEORGE PUTTENHAM, *Arte of English Poesie*, iii, 15. (1589) Also attributed to Lord Lumley.

<sup>10</sup>  
This proverbe looke in mind ye keepe,  
As good a shrew is as a sheepe,  
For you to take to wive.  
THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Dialogue Betweene Two Bachelers*. (1573) Sheep and shrew were often contrasted proverbially as types of wives of opposite characters.

It is an olde saying, one shrew is worth two sheep.  
GEORGE GASCOIGNE, *The Glasse of Government*. Act iii, sc. 1. (1575)

Although the virgin was somewhat shrewishe at the first, yet in time she myght become a sheepe.  
JOHN LVLV, *Euphues* (Arber), p. 472. (1580)

'Tis better to be a shrew, sir, than a sheep.  
UNKNOWN, *Grim the Collier*. Act ii. (c. 1600)  
It is better to marry a Shrew than a Sheep.

JAMES HOWELL, *Letters* (1650), i, 10. (1645)  
Better be a Shrew than a Sheep.

THOMAS FULLER, *Gnomologia*. No. 873. (1732)  
A shrew is better than a slut.

C. H. SPURGEON, *John Ploughman*, p. 89. (1880)

## SHRUG

<sup>11</sup>  
Ile giue him the Neapolitan shrug.  
THOMAS NASHE, *The Unfortunate Traveller*, p. 69. (1594) "A common prouerbe," says Nashe, "when one intends to play the villainne."

He answered with a Spanish shrug.  
FYNES MORYSON, *An Itinerary*, ii, 167. (1617)  
No more of your French shrugs, I advise you.

FLETCHER, *Monsieur Thomas*. Act i, sc. 2. (c. 1613)  
The Misers shrugge, the winter shrugge, the drowsie shrugge, the lousie shrugge.

WILLIAM HAWKINS, *Apollo Shroving*, p. 72. (1626)

## SICKLE

<sup>12</sup>  
Be it your care to reserve a sickle for your own harvest.

SIR HENRY SLINGSBY, *Diary*, p. 208. (1658)

<sup>13</sup>  
Thou hast no leue to sette thyn hook in other men ripe.

JOHN DE TREVISA, tr., *Polychronicon*, viii, 183. (1387) A later translation (c. 1440) has, "Hit is not lawefull to the to put a sythe into the corne of other men."

Least I be blamed for thrusting my sicke into another mans harvest.

LAMBARDE, *Perambulation of Kent*, p. 455. (1576)  
I have thrust my sickle overfar into another's harvest.

CAREW, *A Survey of Cornwall*, p. 211. (1602)  
Put not your sickle into your neighbours corn.

ROBERTSON, *Phraseologia Generalis*, p. 291. (1681)

To put our Sickle into another Man's Corn.  
THOMAS FULLER, *Gnomologia*. No. 5218. (1732)

<sup>1</sup> Between the sickle and the schythe,  
What is born will never thrive.  
UNKNOWN, *Folk-Lore Journal*, II, 279. (1884)

## SICKNESS

## See also Disease

<sup>2</sup> With the day's progress the illness increases.  
*Babylonian Talmud: Baba Bathra*, fo. 16b. (c. 450) A patient feels worse in the evening than in the morning.

<sup>3</sup> Sickness soakes the purse.  
NICHOLAS BRETON, *Crossing of Proverbs*. (1616)  
A family that has no sickness for ten years must be rich.  
S. G. CHAMPION, *Racial Proverbs*, p. 445. (1938) A Chinese proverb.

<sup>4</sup> I had lever deye than be longe syke.  
WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, xii, 294. (c. 1489)

<sup>5</sup> Allow the sick man to furnish his own sweat.  
S. G. CHAMPION, *Racial Proverbs*, p. 376. (1938) A Chinese proverb.

The chamber of sickness is the chapel of devotion.  
THOMAS DRAKE, *Bibliotheca*, p. 190. (1633)  
RAY, p. 24; FULLER, No. 4444.

<sup>6</sup> You may talk on all subjects save one, namely, your maladies.

EMERSON, *Conduct of Life: Behavior*. (1860)  
There is one topic peremptorily forbidden to all rational mortals, namely, their distempers.

EMERSON, *Conduct of Life: Behavior*.  
Never name sickness.

EMERSON, *Table Talk*. (c. 1875)

<sup>7</sup> Better be sick than tend the sick. (κρείσσον δὲ νοσεῖν ἢ θεραπεύειν.)

EURIPIDES, *Hippolytus*, I. 186. (c. 428 B.C.)  
Euripides adds, "The first is but a single ill, the last adds manual toil to mental grief."  
In sickness, wrestle bravely with thy sickness. (νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.)

EURIPIDES, *Hippolytus*, I. 477. (c. 428 B.C.)

<sup>8</sup> Be not sick too late, nor well too soon.  
FRANKLIN, *Poor Richard's Almanack*, 1734

<sup>9</sup> He is in great Danger, who being sick, thinks himself well.

THOMAS FULLER, *Gnomologia*. No. 1921. (1732)  
There is no curing a sick man who thinks himself in health. (On ne guérit pas un malade qui se croit en parfaite santé.)

HENRI AMIEL, *Journal Intime*, 6 Feb., 1877.

<sup>10</sup> He who was never Sick, dies the first Fit.

THOMAS FULLER, *Gnomologia*. No. 2409. (1732)

Sickness is better than Sadness.

Sickness is felt, but Health not at all.

Sickness will spoil the Happiness of an Emperor, as well as mine.

Study Sickness, while you are well.

THOMAS FULLER, *Gnomologia*. Nos. 4159-4162, 4269.

<sup>11</sup> Sickness tells us what we are.

THOMAS FULLER, *Gnomologia*. No. 4161. (1732)  
Sickness, as Lucretius says of impending death, shows us things as they are: the mask is torn off, the facts remain.

S. PAGET, *Confessio Medici*, p. 19. (1908)

<sup>12</sup> The prayer of faith shall save the sick. (ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα.)

*New Testament: James*, v, 15. (A.D. 44) The Vulgate is, "Oratio fidei salvabit infirmum." Wyth fastynge is sawid the Skenys of body, and wyth Preyere the Skenesse of Sowle.

UNKNOWN, *Secreta Secretorum*, 202. (1422)  
Prayer heals sickness and must destroy sin and death.

MARY BAKER EDDY, *Science and Health*, p. 16. (1875)

When serious illness comes, petition the gods for health. (Huan ping pu hao, ch iu shêng shang piao.)

SCARBOROUGH, *Chinese Proverbs*, 2347. (1875)  
Time spent on the knees in prayer will do more to remedy heart strain and worry than anything else.

GEORGE D. STEWART, *Lecture*, to his students at New York University. (1930)

<sup>13</sup> A sick man wishes to be where he is not.

SAMUEL JOHNSON, *Letter to William Windham*, 2 Oct., 1784.

Sickness makes a man a scoundrel.

SAMUEL JOHNSON, as quoted by TWINING, *Letter*, to Fanny Burney, Jan., 1788. *Miscellanies*, I, 267, gives it, "It is so very difficult for a sick man not to be a scoundrel."

<sup>14</sup> Who can help sickness, quoth the drunken wife, when she fell in the gutter? Apply'd when men make a false pretence for what they do.

JAMES KELLY, *Scottish Proverbs*, p. 355. (1721)

<sup>15</sup> She was solitary by walking, with hir frown-ing cloth, as sick lately of the solens.

JOHN LYL, *Euphues* (Arber), p. 285. (1580)  
Rather die sick of the sullens than tell his grie-fe.

THOMAS LODGE, *Wits Miserie* (Hunt), p. 101. (1596)

Fallen sick . . . o' th' sullens.

BEAUMONT AND FLETCHER, *The Woman's Prize*. Act iv, sc. 4. (c. 1613)

Whose dog lies sick of the mulligrubs?

BEAUMONT AND FLETCHER, *Monsieur Thomas*. Act ii, sc. 3. (c. 1615) Ill-tempered and grumbling.

The divell lyes sick of the mulligrubs.

SAMUEL ROWLEY, *The Noble Souldier*. Act iv. sc. 2. (1634)

Sick o' the mulligrubs with eating chop't hay  
JOHN RAY, *English Proverbs*, p. 77. (1678)

What! you are sick of the mulligrubs with eating chopped hay?

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Sick of the silver dropsie.

JOHN CLARKE, *Paroemiologia*, p. 40. (1639)  
Sick of the idles.

JOHN CLARKE, *Paroemiologia*, p. 144. (1639)  
Sick of the Lombard fever.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)  
Sick o' th' Lombard feaver, or of the idles.

JOHN RAY, *English Proverbs*, p. 75. (1678)  
Sick o' the idle crick, and the belly-wark i' th' heel.

JOHN RAY, *English Proverbs*, p. 254. (1678)  
"Used when people complain of sickness for a pretence to be idle."

Sick of the simples.

BERTHELSON, *Dictionary: Sick*. (1754)

<sup>1</sup> Skenesse is the prison of the body and saluation of the saule.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 87. (1477) Quoting Ptolemy.  
The sickness of the body may prove the health of the soul.

H.G. BOHN, *Handbook of Proverbs*, p. 514. (1855)

<sup>2</sup> I was nowther seak nor sair when I said it.  
F. K. ROBINSON, *Whitby Glossary: Seak*. (1855)  
Neither sick nor sorry.

G. H. NORTALL, *English Folk-Phrases*, p. 20. (1894)  
"Said of one who has caused annoyance or trouble and takes the matter lightly." Probably a variation of "Neither sick nor sore."

<sup>3</sup> How has he the leisure to be sick?

SHAKESPEARE, *I Henry IV*, iv, 1, 17. (1597)

It is dainty to be sick, if you have leisure for it.  
EMERSON, *Journal*, v, 162. (c. 1875)

<sup>4</sup> Sickness is catching.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 186. (1596)

Sickness is civil war.

H. D. THOREAU, *Winter*, 19 Jan., 1841.

## II—Comparisons

<sup>5</sup> Now sicke as a dog.

GABRIEL HARVEY, *Works*, i, 161. (1592) L'ESTRANGE, tr., *Quevedo's Visions*, p. 262. (1667)

I am sick as a dog of being a valet.

GARRICK, *Neck or Nothing*. Act i, sc. 1. (1766)  
Folks have never called him the Squire, though he's as sick as a dog for it.

MRS. WOOD, *Trevlyn Hold*. Ch. 20. (1864)

<sup>6</sup> It macks me as seeke as a horse.

GEORGE MERITON, *York-shire Ale*, p. 71. (1685)

I am as sick as a horse.

STERNE, *Tristram Shandy*. Bk. vii, ch. 2. (1767)  
"Sick as a horse," a common vulgar simile, used when a person is exceedingly sick without vomiting.

ANNE E. BAKER, *Glossary of Northamptonshire Words: Sick*. (1854)

<sup>7</sup> As sick as a cushion.

JOHN RAY, *English Proverbs*, p. 288. (1678)  
Poor miss, she's as sick as a cushion, she wants nothing but stuffing.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>8</sup> These great talkers . . . make me as sick as a cat.

SPURGEON, *John Ploughman*. Ch. 20. (1869)

## SIDE

<sup>9</sup> Hear the other side. (Audi alteram partem.)  
ST. AUGUSTINE, *De Duabus Animabus*. Ch. xiv, sec. 22. (c. A. D. 390) See under JUDGMENT.

<sup>10</sup> The reverse side has its reverse side.

S. G. CHAMPION, *Racial Proverbs*, p. 444. (1938) A Chinese proverb. Two SIDES TO EVERY QUESTION, see under QUESTION.

<sup>11</sup> How it settis him so syde.

WILLIAM DUNBAR, *The Two Mariit Wemen and the Wedo*, l. 197. (1508)

A side woman.

BISHOP WHITE KENNETT, *Parochial Antiquities: Sideling*. (1695)

I met Mrs. — in the town, and she was very side.

S. O. ADDY, *Sheffield Glossary: Side*. (1888)  
The modern form is usually "To put on side," that is to be haughty and snobbish

<sup>12</sup> Hys grace had enclined your assent to the surer side.

SIR THOMAS MORE, *A Dyaloge of Comferte Against Tribulation*, i. (1528)

He is your brother by the surer side.

SHAKESPEARE, *Titus Andronicus*, iv, 2, 126. (1593)

I'm resolv'd to be on the sure side.

DRYDEN AND NEWCASTLE, *Sir Martin Mar-All*. Act v, sc. 1. (1667)

Careful always to take the safe side.

JOHN KEBLE, *Sermons* (1848), ii, 38. (1823)

Be on the safe side, do not trust him too far.

FREDERICK MARRYAT, *The Children of the New Forest*. Ch. 11. (1847)

There is nothing like being on the safe side.

VINCENT LEAN, *Collectanea*, iv, 152. (1904)

## SIEVE

<sup>13</sup> As a Sive kepeth Ale,  
Riht so can Chestre kepe a tale.

GOWER, *Confessio Amantis*. Bk. i, l. 294. (1390)  
The sieve of a patron let it out.

LORD BYRON, *Hints from Horace*, l. 734. (1811)

<sup>14</sup> That which is said in the proverb, where one doth milke a goate, another holds vnder a siue.

SAMUEL HIERON, *Works*, i, 586. (1616)

That was been milkin' his cow in a sieve.

DAVID PICKEN, *Poems and Songs*, ii, 135. (1813)

<sup>15</sup> You pour rain into a sieve. (Imbrem in cribrum geras.)

PLAUTUS, *Pseudolus*, l. 102. (c. 195 B. C.)

You pour water into a sieve.

JOHN CLARKE, *Paroemiologia*, p. 155. (1639)  
RAY, p. 190; FULLER, No. 5979.

Putting money into her hands is like pouring water through a sieve.

SAMUEL SMILES, *Thrift*, p. 169. (1875)

1 She leaks like a sieve.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 57. (1861) Of a ship.

The kettle . . . began to leak like a sieve.

A. T. QUILLER-COUCH, *Hetty Wesley*. Bk. ii,  
ch. 1. (1903)

2 Siues which hold water no longer than they are in the Riuier.

HENRY SMITH, *Sermons*, p. 665. (a. 1591)

Yet in this captious and intenible sieve

I still pour in the waters of my love.

SHAKESPEARE, *All's Well that Ends Well*, i, 3,  
208. (1602)

TO CARRY WATER IN A SIEVE, *see under WATER*

## SIGH

3 Sigh'd, and wept, and said no more.

ALANUS DE INSULIS, *De Planctu Naturae*. (a. 1200) This is l. 931 in the poem called *Chaucer's Dream*, sometimes attributed to Chaucer, but probably of later date.

Sigh'd and look'd, and sigh'd again.

DRYDEN, *Alexander's Feast*, l. 120. (a. 1700)

Sighed and looked unutterable things.

THOMSON, *Seasons: Summer*, l. 1188. (1727)

Sighed to many, though he loved but one.

BYRON, *Childe Harold*. Canto i, st. 5. (1812)

4 A sigh breaks the body of a man.

*Babylonian Talmud: Berachoth*, fo. 58b. (c. 450) Sometimes rendered, "Sighing impairs a man's health." The Italians say, "Sighing is no medicine."

5 Nought swiche sorwful sykes as men make  
For wo, or elles whan that folk ben syke.  
But esy sykes, swiche as ben to lyke.

CHAUCER (?), *Troilus*. Bk. iii, l. 1361. (c. 1380)

Easy sighs, such as folk drawe in love.

HENRY HOWARD, *Prisoner in Windsor*. (a. 1547)

6 The passing tribute of a sigh.

THOMAS GRAY, *Elegy Written in a Country Church-yard*, l. 80. (1750)

7 He heaved that sigh from away down in his belly. (Traxit ex intimo ventre suspirium.)

PLAUTUS, *Truculentus*, l. 600. (c. 186 B.C.)

A thousand sykes, hottere than the glede,

Out of his brest ech after other wente.

CHAUCER (?), *Troilus*. Bk. iv, l. 337. (c. 1380)

He draweth a depe sighe fro the herte rote.

G. DE GUILLEVILLE, *The Pylgremage of the Soule*, iv, xxxi, 80. (c. 1400)

What mountaines of smooke did scaldinge sighes send forth of his mouth.

GEORGE PETTIE, *Petite Pallace*, p. 106. (1576)

A sigh uttered from the fulness of the heart.

HAZLITT, *Table-Talk* Vol. ii, ch. 2 (1822)

8

Sigh not, but send, he'll come if he be unhang'd.

JOHN RAY, *English Proverbs*, p. 81. (1678)

Do not sigh for him, but send for him; if he be unhang'd he'll come. Spoken when a young maid sighs.

JAMES KELLY, *Scottish Proverbs*, p. 89. (1721)

Come, miss, never sigh, but send for him.

SWIFT, *Polite Conversation*. Dial. i. (1738)

9

A plague of sighing and grief! it blows a man up like a bladder.

SHAKESPEARE, *I Henry IV*, ii, 4, 364. (1597)

10

To hear her after, *Sigh in Welsh*,

(Which ill-bred Clowns will call a Belch).

UNKNOWN, *British Apollo*. No. 83, p. 3. (1708)

## SIGHT

See also EYE

11

Don't be afraid of a thing you hear until you have seen it. (μὴ δεῖν, προ τῆς ὕψεως, δι ἀκοῆς μόνης ταράττεσθαι.)

AESOP, *Fables: The Lion and the Frog*. (c. 570 B.C.) The lion, hearing the frog croaking, thinks it is some tremendous animal, but tramps it down in contempt when it comes out of the lake.

12

I saw it and believed. (δὲλ' ἰδὼν ἐπειθόμην.)

ARISTOPHANES, *The Ecclesiazusae*, l. 772. (c. 393 B.C.)

They believe what they see. (Credunt quod vident.)

PLAUTUS, *Asinaria*, l. 202. (c. 200 B.C.)

Believe it only when you see it. (Tum crederes, cum ipse cognosces.)

CICERO, *Ad Atticum*. Bk. xvi, epis. 1. (44 B.C.)

Seeing is believing.

JOHN CLARKE, *Paroemiologia*, p. 90. (1639) In frequent use; cited in all collections. A proverb in many languages. The French say, "Quand on voit la chose, on y croit" (When one sees a thing, one believes it); the Italians, "Chi con l'occhio vede, di cuor crede" (Who sees with the eye believes with the heart)

Seeing is believing all the world over.

JAMES KELLY, *Scottish Proverbs*, p. 298. (1721)

Seeing is believing, says the proverb. . . . Though, of all our senses, the eyes are the most easily deceived.

HARE, *Guesses at Truth*, ii, 497. (a. 1848)

Did you never hear that seeing is believing?

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 38. (1850)

Seein's believin', but feelin's God's truth.

F. E. TAYLOR, *Lancs Sayings*, p. 9. (1901)

Seeing is believing, says the most fallacious of all proverbs. It should be reversed. Believing is seeing. The eye does not control the mind. The mind controls the eye.

WAILING, *Murder at Midnight*. Ch. 1. (1932)

Humanity had become too dependent on the old phrase "seeing is believing."

KENDRICK, *Odor of Violets*, p. 122. (1941)

1 Keener-sighted than Lynceus. (ὀξύτερον τοῦ Λυγκέου.)

ARISTOPHANES, *Plutus*, l. 210. (388 B. C.) Lynceus was the keen-eyed Argonaut who could see into the bowels of the earth. (APOLLONIUS RHODIUS, l. 153.) Quoted by Plato. (SUIDAS, ix, 57.) Cited by ERASMUS, *Adagia*, ii, i, 54, who gives the Latin, "Lynceo perspicacior." In English, "Keener sighted than a lynx."

Youre fader is in sleighte as Argus yed.

CHAUCER, *Troilus and Criseyde*, iv, 1459. (c. 1374) Argus, in fable, has a hundred eyes. See also under EYE.

Doe you not knowe, that (as the Prouerbe is) we see better a farre of, than hard by vs, & that at home we see no more than Moles, but abroad as much as Argus?

GUAZZO, *Civile Conversation*, p. 74. (1586)

Argus at Home, but a Mole abroad.

THOMAS FULLER, *Gnomologia*. No. 582. (1732)

2 What I can see with my eyes I point out with my finger. (Lo que veo por los ojos, con el dedo lo señalo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 62. (1615) Better, "con el dedo lo adevino."

3 See for your love, buy for your money.

JOHN CLARKE, *Paroemiologia*, p. 79. (1639)

RAY, p. 184; KELLY, p. 299.

4 If what we see is doubtful, how can we believe what is spoken behind the back?

CONFUCIUS, *Inscription in the Celestial Influence Temple*. (c. 500 B. C.)

5 Now we see through a glass darkly. (βλέπομεν γὰρ ὅτι δι' ἐσόπτρου ἐν αἰνίγματι.)

New Testament: I Corinthians, xiii, 12. (A. D. 57) The Vulgate is, "Videmus nunc per speculum in aenigmate."

6 One man does not see everything. (εἰς δ' ἀνὴρ οὐ πάνθ' ὁρᾷ.)

EURIPIDES, *Phoenissae*, l. 745. (c. 420 B. C.)

Bernard the monk ne saugh nat al, parde.

CHAUCER, *Legend of Good Women: Prologue*, l. 16. (c. 1385) Probably Bernard of Clairvaux.

*Bernardus non vidit omnia*. I could not come to the knowledge of every particular.

THOMAS FULLER, *Appeal of Injured Innocence*. (1659) See *History of Cambridge Univ.*, p. 332.

7 He sees an inch before his nose.

FERGUSON, *Scottish Proverbs*, p. 46. (c. 1595)

The stupid painters fancied, I suppose, That I might see an inch beyond my nose.

J. R. PLANCHÉ, *Extravaganzas*, iv, 272. (1853)

8 Foure thinges hurt the sight of al menne, that is, Teares, smoke, wynde, and the woorst of al, to see his friend vnluckie, and his enimies happy.

JOHN FLORIO, *Firste Fruites*, fo. 23. (1578)

9 One is not bound to see more than he can.

THOMAS FULLER, *Infants Advocate*. Sec. 21. (1653) Referred to as "our English proverb."

10 He saw through him, both within and without.

EDWARD HALL, *Chronicle*, fo. 187b. (a. 1548)

He is a mere peece of glasse, I see through him.

JONSON, *Cynthia's Revels*. Act v, sc. 4. (1599)

And then their failings, flaws, an' wants, Are a' seen thro'.

BURNS, *Epistle to John Rankine*. St. 2. (1784)

11 The sight of a man hath the force of a Lion.

HERBERT, *Jacula Prudentum*. No. 619. (1640)

12 I see muche, but I say little, and doo lesse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

The best waie is in all waies sent,

Se all, saie nought, holde thee content.

RICHARD EDWARDS, *The Paradyse of Dainty Deuices*, 134. (a. 1566)

13 If he plaie falsehed in felowship, plaie yee See me, and see me not.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1516)

14 Out of sight, out of remembrance. (ἄστος ἀπυστος.)

HOMER, *Odyssey*. Bk. i, l. 242. (c. 850 B. C.)

Far as I journey from thy sight, so far

Shall love too journey from my mind.

(Quantum oculis, animo tam procul ibit amor.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 21, l. 10. (c. 26 B. C.)

As soon as the breath is out of their bodies, it is "Out of sight, out of mind." (ἄστοι, ἀπυστοι.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 33. (c. A. D. 174) The phrase is quoted, indicating that it had been proverbial since Homer's day, and probably even before.

Whan man is out of sight, sone he passeth oute of mynde. (Cum autem sublatus fuerit ab oculis, etiam cito transit a mente.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 23. (c. 1420) This is the earliest English translation (1503) by Atkinson. Dr. Chalonier renders it, "A man is here to-day and to-morrow he is vanished. And when he is taken away from the sight he is quickly also out of mind."

Out of sight, out of mind.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

TAVERNER, *Proverbs*, fo. 30. (1550) GOOGE,

*Eclogs: Title*. (1563) Frequent thereafter

Out of mind as soon as out of sight.

FULKE GREVILLE, *Sonnets*. No. 56. (c. 1600)

Clean out of sight?—And out of mind too, or else you have not the mind of a true woman.

JOHN DAY, *Humour Out of Breath*. Act iii, sc. 1. (1608)

I do perceive that the old proverb be not always true, for I do find that the absence of my Nath doth breed in me the more continual remembrance of him.

ANNE, LADY BACON, *Letter to Jane, Lady Cornwallis*. (1613) Bacon himself had quoted the proverb. See *Private Correspondence of Lady Cornwallis*, p. 19.

Though they are out of sight they are not out of mind.

MATTHEW HENRY, *Friendly Visits*, 16. (1704)  
Out of Mind, when out of View.

SWIFT (?), *To the Quidnuncs*, l. 45. (1724)  
Yes, out of sight is out of mind. (Ja, aus den Augen aus dem Sinn!)

GOETHE, *Faust*. Pt. i, sc. 12. (1806)  
Out of sight, out of mind, seems to be a proverb which applies to enemies as well as friends.

SYDNEY SMITH, *Plymley Letters*. No. 3. (1807)  
That out of sight is out of mind  
Is true of most we leave behind.

A. H. CLOUGH, *Songs in Absence*. No. 9. (1849)  
Things out of sight do straight forgotten die.

WM. ALEXANDER, *Aurora*. Sonnet lxiij. (1850)

1  
Who sees thee by day will not seek thee by night.

JAMES HOWELL, *Proverbs*, p. 2. (1659)  
They that see you in daylight winna break the house for you at night. Spoken to ugly women.

HENDERSON, *Scottish Proverbs*, p. 93 (1832)  
2  
Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. (Oculo ad oculum videbunt.)

Old Testament: *Isaiah*, lii, 8. (c. 725 B.C.)  
See eye to eye; esp., not to see eye to eye (with a person), to differ in opinion, not to think alike. A misapprehension of *Isaiah*, lii, 8.

PARTRIDGE, *Dictionary of Clichés*: See. (1941)  
We shall be seeing eye to eye.

HILEA BAILEY, *Smiling Corpse*, p. 248. (1841)

3  
One asked if such an one was not a "smart fellow." "He! he can't see through a ladder."  
HARRIET MARTINEAU, *Society in America*, i, 337. (1837)

Can't ye see through a ladder, ye black nigger?  
H. B. STOWE, *Uncle Tom's Cabin*. Ch. 6. (1852)  
I can see through a ladder when the rungs aren't too close together.

EVA W. BRODHEAD, *Bound in Shallows*, p. 86. (1897)

4  
What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? (ἀλλὰ τί ἐξήλαρε ἰδεῖν;)

New Testament: *Matthew*, xi, 7-8. (c. A. D. 65)  
Also *Luke*, vii, 24. The Vulgate is, "Sed quis existis videre?"

5  
They [the women] come to see, they come to be seen. (Spectatum veniunt, veniunt spectentur ut ipsae.)

OVID, *Artis Amatoriae*. Bk. i, l. 99. (c. 1 B.C.)  
The Latin proverbial form is "Spectas et tu spectaberis" (See, and you will be seen), or, more compactly, "Visum visu" (To see and to be seen).

I hadde the bettre leyser for to pleye,  
And for to see, and eek for to be seye.

CHAUCER, *Canterbury Tales: The Wife of Bath's Prologue*, l. 551. (c. 1388)

Come chiefly but to see, and to be seen.

SIR JOHN HARRINGTON, *Of Going to Bathe*. (c. 1612) *Epigrams*. Bk. i, epig. 58.

She who desires to see, desires also to be seen. (La que es deseosa de ver, también tiene deseo de ser vista.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 49. (1615)  
We are persons of quality, I assure you, and women of fashion, and come to see and to be seen.

BEN JONSON, *The Staple of Newes: Ind.* (1626)  
Her ladyship went to see and to be seen.

SWIFT, *Polite Conversation*. Dial. i. (1738)

6  
[He] wolde seeme to see farther in a myll stone, than excellent auctours haue done before vs.

JEHAN PALSgrave, *Acolastus*, sig. B3. (1540)  
She thought she had scene far in a millstone  
When she got a husbände.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
They . . . seeme to see verrie farre in a myllstone.  
GEORGE GASCOIGNE, *Posies*. (1575)

He would see further in a millstone than others.  
RICHARD STANYHURST, *A Description of Ireland*. (1577) In HOLINSHED (1808), vi, 18.  
I can see as far into a millstone as another.

SHADWELL, *The Sullen Lovers*. Act iv, sc. 1. (1668)  
I can see as far into a mill-stone as the best of you.

JOHN DRYDEN, *Amphytrion*. Act v. (1690)

7  
We shall see what we shall see.

JAMES PAYN, *In Market Overt*. Ch. 14. (1895)

8  
We must not pretend to see all that we see, if we would be easie.

PENN, *Some Fruits of Solitude*. No. 183. (1693)  
The art of the police is not to see what it is useless to see. (L'art de la police est de ne pas voir ce qu'il est inutile qu'elle voie.)

NAPOLEON BONAPARTE, *Letter to General Savary*, Minister of Police, 23 Oct., 1813.  
What you don't see you won't get hung for.

CHARLES SAXBY, *Death in the Sun*, p. 75. (1940)

9  
The Lord save those who see, and do not hear. (Dieu guard de mal qui void bien n'oyt goutte.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 15. (1545)  
Hearing is Paradise, seeing is Hell.

S. G. CHAMPION, *Racial Proverbs*, p. 441. (1938) A Japanese proverb.

10  
Methought I saw the grave where Laura lay.  
SIR WALTER RALEGH, *Verses to Edmund Spenser*. (c. 1618)

Methought I saw my late espoused saint.

JOHN MILTON, *Sonnets*. Sonnet xxiii. (1654)

Methought I saw the footsteps of a throne.

WILLIAM WORDSWORTH, *Sonnet*. (1806)

11  
The greatest thing a human soul ever does in this world is to see something.

JOHN RUSKIN, *Modern Painters*. Vol. iii, pt. iv, ch. 16, sec. 28. (1850)

Better see rightly on a pound a week than squint on a million.

BERNARD SHAW, *Plays Pleasant and Unpleasant: Preface*. (1898)

- <sup>1</sup> The sight of you is good for sore eyes.  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
A sight for sair een.  
JOHN WILSON, *Noctes Ambrosianae*, 3 Oct., 1825. Frequently repeated.  
A sight of you, Mr. Harding, is good for sore eyes.  
ANTHONY TROLLOPE, *Barchester Towers*. Ch. 12. (1857) WALLACE, *Door With Seven Locks*, p. 23. (1925) FAIR, *Spill the Jackpot*, p. 5. (1941) etc., etc.  
A sight for tired eyes.  
PETER CHENEY, *Dark Duet*, p. 211. (1943)
- <sup>2</sup> Did you ever see the like?  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
Would I could see it, quoth blind Hugh.  
SWIFT, *Polite Conversation*. Dial. i.
- <sup>3</sup> A man has not seen a thing who has not felt it.  
H. D. THOREAU, *Winter*, 23 Feb., 1860.
- <sup>4</sup> The sights most piteous, all of which I saw, much of which I was. (Quaeque ipse miserrima vidi [et quorum pars magna fui].)  
VERGIL, *Aeneid*. Bk. ii, l. 5. (19 B. C.)
- <sup>5</sup> That selden i-seize is sone foryete.  
*Vernon MS* (Furnivall), p. 715. (c. 1375)  
She sayth that she hath seen hit wreten,  
That seldyn seen is soon for-yeten.  
*Reliquiae Antiquae* (1841), i, 25. (c. 1450)  
Selde y-seyne, sone forgete. *Res raro visa procul est a corde recisca*.  
*Harleian MS*, 3362. (c. 1470) Förster, ed  
I haue seene this gentleman, if I wist where.  
Howe be it lo, seldome seene, soone forgotten.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Seldom seen is soon forgotten.  
WILLIAM CAMDEN, *Remains* (1870) p. 333.  
(1605) RAY, *English Proverbs*, p. 140. (1670)
- <sup>6</sup> What things we see when we don't have a gun!  
UNKNOWN. Troy (N.Y.) *Times*, 26 Dec., 1883.  
Just tell them that you saw me.  
PAUL DRESSER. Title of song. (1895)

## SIGN

- <sup>7</sup> The sign brings customers. (L'enseigne fait la chalandise.)  
LA FONTAINE, *Fables: Les Devineresses*. Bk. vii, fab. 15. (1668)  
The Sign invites you in; but your Money must redeem you out.  
THOMAS FULLER, *Gnomologia*. No. 4746. (1732)
- <sup>8</sup> Can ye not discern the signs of the times? (τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.)  
*New Testament: Matthew*, xvi, 3. (c. A. D. 65)  
The *Vulgate* is, "Signa autem temporum non potestis scire?"
- <sup>9</sup> It's a bad sign when a man in a sweat shivers. (Pro monstro extemplo est, quando qui sudat tremat.)  
PLAUTUS, *Asturlia*, l. 289. (c. 200 B. C.)

It's a bad sign; a Roman would have turned back.

NAPOLEON BONAPARTE, when his horse stumbled and threw him as he was about to cross the Niemen invading Russia, 24 June, 1812.

You don't believe in signs, Hey?

FRANK GRUBER, *The Hungry Dog*, p. 137. (1941)  
BY THIS SIGN YE CONQUER, see under CROSS.

## SILENCE

See also Mum; Muteness; Tongue: Holding the Tongue; Woman: Her Tongue

## I—Silence: Definitions

- <sup>10</sup> I have found long since that silence is an antidote to harm. (πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.)  
AESCHYLUS, *Agamemnon*, l. 548. (458 B. C.)  
Silence is gain to many of mankind. (πολλοῖς γὰρ ἐστὶ κέρδος ἡ σιγὴ βροτῶν.)  
AESCHYLUS, *Prometheus*. Frag. 103, Smvth. (c. 458 B. C.)  
In silence many virtues lie. (πᾶλλ' ἔχει σιγῇ καλὰ.)  
SOPHOCLES, *Aleadae*. Frag. 78, Nauck. (c. 425 B. C.) Quoted by PLUTARCH, *Moralia*, 502E  
Silence not only prevents thirst, but also never causes sorrow and suffering. (σιγῇ δ' οὐ μόνον ἀδιψον, ἀλλὰ καὶ ἄλυπον καὶ ἀνώδυνον.)  
HIPPOCRATES. (c. 400 B. C.) As quoted by PLUTARCH, *Moralia*, 515A.  
Silence is a healing for all ailments.  
*Babylonian Talmud: Megillah*, fo. 18a. (c. 450)  
Silence is but a rich pause in the music of life.  
SAROJINI NAIDU, *Solitude*. (Bird of Time, p. 90.)
- <sup>11</sup> Silence is the virtue of fools.  
BACON, *De Augmentis Scientiarum*. Pt. i, bk. i, ch. 31. (1605)  
Silence is the wit of fools. (Le silence est l'esprit des sots.)  
LA BRUYÈRE, *Les Caractères: de la Conversation*. (1688) To which Bernard Bonnard (c. 1775) adds, "Et une des vertus du sage" (And one of the virtues of the wise).
- <sup>12</sup> Silence is the reply adapted to folly.  
SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 80, No. 91. (c. 1050)
- <sup>13</sup> Silence is strength. (Qui silet, est firmus.)  
OVID, *Remediorum Amoris*, l. 697. (c. 1 B. C.)  
Silence is man's chief learning. (ἡ μεγάλη παιδευσὶς ἐν ἀνθρώποισι σωπῇ.)  
PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. x, epig. 46.  
Silence is the perfectest herald of joy.  
SHAKESPEARE, *Much Ado*, ii, 1, 317. (1598)  
Silence is the communion of a conscious soul with itself.  
H. D. THOREAU, *Autumn*, 15 Dec., 1838.  
Silence is of the gods.  
S. G. CHAMPION, *Racial Proverbs*, p. 376. (1938) A Chinese proverb.
- <sup>14</sup> Silence is a still noise.  
JOSEPH BILLINGS (H. W. SHAW), *Encyclopedia of Wit and Wisdom*. (1874)



## II—Silence: Apothegms

<sup>1</sup> I am a silent man before a raging man and before a fool.

ANTEF, *Philosophy*. No. i. From his stele in British Museum. (c. 2200 B.C.) Budge, tr.

<sup>2</sup> Hail to the man who hears and is silent, for he will escape a hundred misfortunes.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450) Thought works in silence, so does virtue. One might erect statues to silence.

THOMAS CARLYLE, *Diary*, Sept., 1830.

<sup>3</sup> He is nearest to God who knows how to be silent. (Proximus ille Deo est qui scit ratione tacere.)

CATO (?), *Disticha*. Bk. i, No. 3. (c. 170 B.C.) To keep silence well is called Sancho. (Al buen callar llaman Sancho.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615) The real proverb has *santo*, holy. Sancho misquotes to his purpose.

Cautious silence is the holy of holies of worldly wisdom.

GRACIAN, *Art of Worldly Wisdom*, iii. (1647)

<sup>4</sup> By their silence they cry aloud, i.e. their silence is eloquent. (Cum tacent, clamant.)

CICERO, *In Catilinam*. No. i, ch. 8, sec. 21. (63 B.C.) Silence also has a language; it knows how to pray and how to make itself heard. (E' l silenzio ancor suole | Aver prieghi e parole.)

TASSO, *Aminta*. Act ii, sc. 5. (1573) Quoted by MONTAIGNE, ii, 12.

There is an eloquent silence, which serves sometimes to approve, sometimes to condemn. (Il y a un silence éloquent qui sert à approuver et à condamner.)

LA ROCHEFOUCAULD, *Réflexions Diverses*. Pt. v, de la Conversation. (c. 1665)

Even silence may be eloquent in love.

CONGREVE, *Old Batchelour*. Act ii, sc. 9. (1693)

Silence that spoke and eloquence of eyes.

POPE, tr., *The Iliad*. Bk. xiv, l. 252. (1720)

Well-timed silence hath more eloquence than speech.

M. F. TUPPER, *Proverbial Philosophy: Of Discretion*. (1838)

Silence is more eloquent than words.

CARLYLE, *On Heroes and Hero-Worship*. Lect. ii. (1840)

There are moments when silence, prolong'd and unbroken,

More expressive may be than all words ever spoken.

OWEN MEREDITH (BULWER-LYTON), *Lucile*. Pt. ii, canto i, sec. 20. (1860)

She didn't say a word, but her silence spoke with a voice of Thunder.

MARK TWAIN, *In Eruption*, p. 199. (1906)

<sup>5</sup> Whist, and catch a mouse.

JOHN CLARKE, *Paroemiologia*, p. 302. (1639)

Silence catches a mouse.

JOHN KELLY, *Scottish Proverbs*, p. 289. (1721)

<sup>6</sup> Silence is a friend that will never betray.

CONFUCIUS, *Analects*. (c. 500 B.C.) The Hindus say, "Silence never makes mistakes"; The Arabs, "Silence is wisdom, but the man who practices it is seldom seen"; the Italians, "Il-tacer non fu mai scritto" (Silence was never written down).

Silence . . . may do good, and can do little harm.

BATHWAIT, *English Gentleman*, p. 51. (1630)

Silence seldom doth harm.

JOHN RAY, *English Proverbs*, p. 24. (1670)

Silence seldom hurts.

THOMAS FULLER, *Gnomologia*. No. 4170. (1732)

The Germans say, "Schweigen und denken Kann Niemand kränken" (Silence and thinking can no man offend).

<sup>7</sup> Silence breedeth many friendshipss. (Multas amicitias silentium diremit.)

ERASMUS, *Adagia*. Chil. ii, cent. i, No. 26. (1508)

TAVERNER, tr., fo. 30.

<sup>8</sup> 'Twere base to be silent. (ἀσχερόν σιωπᾶν βαρβάρους δ' εἶν λέγειν.)

EURIPIDES, *Fragments*. Frag. (c. 425 B.C.)

Quoted by CICERO, *Ad Atticum*, vi, 8. The Latin proverb is "Turpe silere."

Sometimes silence itself is criminal. (Interim scelus est fides.)

SENECA, *Hercules Oetaeus*, l. 481. (c. A.D. 60)

<sup>9</sup> Silence is become his mother-tongue.

GOLDSMITH, *Good-Natured Man*. Act ii. (1768)

Bekker is silent in seven languages. (Bekker schweigt in sieben Sprachen.)

SCHLEIERMACHER. See ZELTER, *Letter to Goethe*, 15 March, 1830.

Silent in all the tongues of Europe.

JOAQUIN MILLER, *Ina*. Act v. (1871)

<sup>10</sup> The most silent people are generally those who think most highly of themselves.

HAZLITT, *Characteristics*. No. 38. (1823)

We may give more offence by our silence than even by impertinence.

WILLIAM HAZLITT, *Characteristics*. No. 173

<sup>11</sup> It is good to have a hatch before the durre.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

Cited by Fuller and by Bland, who adds, "That you may be stopped for a minute or two before you get out, giving time to reconsider where you are going and what you are going to do."

I wish that every rebuker should place a hatch before the door.

GOSSON, *Schoole of Abuse*, p. 53. (1579)

<sup>12</sup> Silent upon a peak in Darien.

JOHN KEATS, *On First Looking into Chapman's Homer*. (1819)

<sup>13</sup> The innermost chamber openeth unto the man of silence.

KE'GEMNI, *Instruction*. No. 1. (c. 4000 B.C.)  
Prisse Papyrus. Gunn, tr.

Refrain thy mouth.

PTAH-HOTEP, *Instruction*. No. 42. (c. 2550 B. C.)  
Keep a calm sough, as the Scots say.

WALTER SCOTT, *The Abbot*. Ch. 17. (1820)  
I'll keep a calm sough—I'll haud my tongue.

JOHN GALT, *The Entail*. Ch. 20. (1823)

And silence, like a poultice, comes  
To heal the waves of sound.

O. W. HOLMES, *The Music-Grinders*. (1836)

<sup>1</sup>  
Silent people are dangerous. (Les gens sans  
bruit sont dangereux.)

LA FONTAINE, *Fables*. Bk. viii, fab. 23. (1678)  
Silent Men, like still Waters, are deep and  
dangerous.

THOMAS FULLER, *Gnomologia*. No. 4163. (1732)  
Deep vengeance is the daughter of deep silence.  
(Alta vendetta D'alto silenzio è figlia.)

ALFIERI, *La Congiura de' Pazzi*. Act i, sc. 1.  
(c. 1780)

O have a care of natures that are mute!

MEREDITH, *Modern Love*. St. 35. (1862)

<sup>2</sup>  
A good be stille is weel wourth a groote.

JOHN LYDGATE, *Advice to Tittle-Tattlers*. (c.  
1430)

A good bestyll is woorth a grote.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

<sup>3</sup>  
In silence God brings all to pass. (ἄπαντα  
σιγῶν ὁ θεὸς ἐξεργάζεται.)

MENANDER, *Fragments*. Frag. 818K. (c. 300 B. C.)

All things save silence only bring repentance.  
(μόνη σιωπὴ μεταμέλειαν οὐ θέρει.)

MENANDER, *Fragments*. Frag. 1105K.

<sup>4</sup>  
Silence and modesty are very valuable quali-  
ties in the art of conversation. (Le silence et  
la modestie sont qualités très commodes à la  
conversation.)

MONTAIGNE, *Essays*. Bk. i, ch. 25. (1580)

That silence is one of the great arts of conversa-  
tion is allowed by Cicero himself, who says that  
there is not only an art, but even an eloquence  
in it.

HANNAH MORE, *Essays: Conversation*. (c. 1800)

Silence is one great art of conversation.

HAZLITT, *Characteristics*. No. 59. (1823)

He has occasional flashes of silence, that make  
his conversation perfectly delightful.

SYDNEY SMITH, speaking of Macaulay. See  
LADY HOLLAND, *Memoir*, i, 363.

<sup>5</sup>  
Full oft is silence the wisest thing for a man to  
heed. (τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον  
ἀνθρώπῳ νοῆσαι.)

PINDAR, *Nemean Odes*. No. v, l. 18. (c. 485 B. C.)

Silence is a defence to wisdom.

RABBI AKIBA, *Mishnah: Pirké Aboth*, iii, 20. (c.  
A. D. 125) Oesterley, tr.

All my days have I grown up among the wise,  
and I have not found aught good for man but  
silence.

SIMEON, *Mishnah: Pirké Aboth*, i, 18.

Be wise enough to be silent.

*Babylonian Talmud: Joma*, fo. 7a: (c. 450)

Silence is good for the wise; how much more so  
for the foolish.

*Babylonian Talmud: Pesachim*, fo. 99a.

To the silent and wise does ill come seldom.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 6.  
(c. 900) Bellows, tr.

Grete wisdom is, litil to speke.

GEORGE ASHBY, *Poems*, p. 85. (c. 1470) The  
Latin proverb is, "Indictum sit" (Let it be  
unsaid).

Silence, lady, is the best part of wisdom.

*Two Merry Milkmaids*. Act ii, sc. 2. (1620)

Wise men say nothing in dangerous times.

JOHN SELDEN, *Table-Talk: Wisdom*. (a. 1654)  
No wisdom to silence.

JAMES HOWELL, *English Proverbs*, p. 27. (1659)

Think not Silence the Wisdom of Fools, but, if  
rightly timed, the honour of wise Men.

SIR THOMAS BROWNE, *Christian Morals*. Pt. iii,  
sec. 18. (1682)

No wisdom like silence.

W. C. HAZLITT, *English Proverbs*, p. 296. (1869)

<sup>6</sup>  
The mind is nourished by silence and darkness.  
(Silentio et tenebris animus alitur.)

PLINY, *Epistles*. Bk. ix, epis. 36. (A. D. 98)

<sup>7</sup>  
Hermes has come in. (Ἑρμῆς ἐπεισῆλθε.)

PLUTARCH, *On Garrulity*. Ch. 2, sec. 502F. (c.

A. D. 95) ERASMUS, *Adagia*, iv, v, 91, gives the  
Latin, "Mercurius supervenit." Of a sud-  
den lull in the conversation; one fell silent  
in the presence of the messenger and herald  
of the gods.

<sup>8</sup>  
Meet an accusation with silence and you make  
it sharper. (Iactum tacendo crimen facias  
acrius.)

PUBLILIUS SYRUS, *Sententiae*. No. 291. (c. 43 B. C.)

The best apology against false accusers is silence.

MILTON, *Smectymnuus: Intro*. (1642)

Silence never shows itself to so great an ad-  
vantage, as when it is made the reply to calumny  
and defamation.

ADDISON, *The Tatler*. No. 133. (1709)

<sup>9</sup>  
To silence another, first be silent yourself  
(Alium silere quod voles, primus sile.)

SENECA, *Hippolytus*, l. 876. (c. A. D. 60)

If you cannot yourself keep silent, how can you  
expect silence from another? (Si tibi ipsi non  
imperasti, ut taceres, quomodo ab alio silentium  
quaeris?)

MARTINUS DUMIENSIS, *De Moribus*. Sec. 16 (c.  
1250) Chaucer translates this in his *Tale of  
Melibeus*, sec. 20, from Albertano of Brescia,  
who attributes it to Seneca.

<sup>10</sup>  
The art of silence is taught by life's many ills.  
(Tacere multis discitur vitae malis.)

SENECA, *Thyestes*, l. 319. (c. A. D. 60) The Ger-  
mans say, "Durch viele traurige Erfahrungen  
lernt man schweigen" (Through many sad  
experiences one learns to be silent).

<sup>11</sup>  
The rest is silence.

SHAKESPEARE, *Hamlet*, v, 2, 369. (1600) RUS-  
KIN, *Crown of Wild Olive: Traffic* (1866)

<sup>1</sup> The safe gift of silence. (σιγάς δαίνυτον γέρας.)

SIMONIDES, *Satire on Women*, l. 66. (c. 475 B. C.) Quoted by PLUTARCH, *Moralia*, 207D, and by ERASMUS, *Adagia*, iii, v, 3, with the Latin, "Silentii tutum praemium."

There is a sure reward for trusty silence. (Est et fideli tuta silentio merces.)

HORACE, *Odes*. Bk. iii, ode 2, l. 25. (23 B. C.)

Silence is safest and best.

SAEMUND, *Poetic Edda: Hovamol*. St. 79. (c. 900)

Be silent, and thou art safe.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 19. (c. 1050) Ascher, tr.

On the safety that is in silence, I know none happier than . . . one most truly characteristic of Italian caution: "Il tacer non fu mai scritto"—Silence was never written down.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 4. (1853) The Danes say, "The words of a silent man are never brought to court."

Be silent and safe—silence never betrays you.

O'REILLY, *Rules of the Road*. St. 2. (c. 1880)

<sup>2</sup> If you're a fool, you're wise in what you do; if you're wise, you're a fool. (εἰ μὲν ἡλίθιος εἰ, σοφὸν πρᾶγμα ποιεῖς, εἰ δὲ σοφός, ἡλίθιος.)

SIMONIDES, when he saw a guest sitting absolutely silent at dinner. (c. 475 B. C.) As related by PLUTARCH, *Dinner-Table Problems*, sec. 3.

Even a fool, when he holdeth his peace, is counted wise.

*Old Testament: Proverbs*, xvii, 28. (c. 350 B. C.)

See under FOOL.

Every ignorant man is wisest if he remains silent. (πᾶς τις ἀπαιδευτος φρονιμώτατος ἐστὶ σιωπῶν.)

PALLADAS, *Epigram*. (c. A. D. 425) See *Greek Anthology*. Bk. x, epig. 98.

"Dost thou at length think me a philosopher?" To which he bitingly replied, "I would have thought thee one if thou hadst held thy peace." (Intellexeram si tacuisses.)

BOETHIUS, *Consolatio Philosophiae*. Bk. ii, prosa 7. (c. A. D. 500) Hence the phrase, "Si tacuisses, philosophus mansisses" (If you had been silent, you would have remained a philosopher).

Silence, the special ornament of the ignorant in the assembly of the wise.

BHARTRIHARI, *Niti Sataka*. No. 7. (c. A. D. 625)

Another rendering is, "God hath given to man a cloak whereby he can conceal his ignorance; that cloak is silence," or, more briefly, "Silence is the cloak of the ignorant."

See *Ali's Sentences*, sec. 139.

Silence is the concealer of blemishes.

SADI, *Bustan*. Ch. vii, Apologue 4. (c. 1257)

Silence is the safest role for the man who distrusts himself. (Le silence est le parti le plus sûr de celui qui se défie de soi-même.)

LA ROCHEFOUCAULD, *Maximes*. No. 79. (1665) The dunce, when he is silent, gets the reputation of being wise. (El bobo, si es callado, Por sesudo es reputado.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 230. (1836) A Spanish proverb. The French say "Tous sont sages quand ils se taisent."

Better to remain silent and be thought a fool than to speak out and remove all doubt.

ABRAHAM LINCOLN, *Epigram*. (c. 1862) As quoted in *Golden Book*, Nov., 1931.

<sup>3</sup> Knowest thou not that silence is eloquent of guilt? (οὐ κάτοισθ' ὁδοῦνεκα | ξυρηγοπεῖς σιγῶσα τῷ κατηγορῶ;) )

SOPHOCLES, *Trachiniae*, l. 813. (c. 409 B. C.)

<sup>4</sup> Put up or shut up. From metaphor we can safely conclude that it is not many generations old.

ARCHER TAYLOR, *The Proverb*, p. 11. (1931)

<sup>5</sup> Their silence is sufficient praise. (Tacent, satis laudant.)

TERENCE, *Eunuchus*, l. 476. (161 B. C.)

<sup>6</sup> It takes a man to make a room silent.

H. D. THOREAU, *Journal*, 9 Feb., 1839.

I have been breaking silence these twenty-three years, and have hardly made a rent in it. Silence has no end. Speech is but the beginning of it.

H. D. THOREAU, *Winter*, 9 Feb., 1841.

<sup>7</sup> Silence is golden.

WALTER WHITE, *Eastern England from the Thames to the Humber*, ii, 129. (1865)

"Silence is golden" is the motto here whilst the viands are being discussed.

GIBBS, *A Cotswold Village*. Ch. 4. (1878)

Silence is not always tact, and it is tact that is golden—not silence.

SAMUEL BUTLER, *Note-Books*. (a. 1902)

Silence is golden, but sometimes invisibility is goldier.

OGDEN NASH, *I Never Even Suggested It*. (1938)

<sup>8</sup> Is it a party in a parlour? . . . All silent and all damn'd!

WORDSWORTH, *Peter Bell*, l. 516, in the original edition of 1819, but omitted from later editions.

<sup>9</sup> He who says nothing is worth nothing. (Qui toz jorz se tait rien ne valt.)

UNKNOWN, *Le Meunier*, l. 302. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*. Vol. v, p. 92.

SILENCE THE BEST ORNAMENT FOR WOMAN, see WOMAN: HER TONGUE.

### III—Silence: Comparisons

<sup>10</sup> As dumble as deth.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus x, l. 136. (1377)

All the houses silent as Death.

UNKNOWN, *Counterfeits*. Act i, sc. 1. (1679)

There was silence deep as death.

CAMPBELL, *The Battle of the Baltic*. (1804)

<sup>11</sup> Ha! no more moving? Still as the grave.

SHAKESPEARE, *Othello*, v, 2, 93. (1605)

I will be silent as the grave.

HENRY BROOKE, *The Marriage Contract*. Act i, sc. 2. (1778)

- The house . . . became silent as the grave.  
WALTER SCOTT, *Journal*, 1 July, 1829. STEVENSON, *Ebb-Tide*. Ch. 8. (1893) SHAW, *Augustus Does His Bit*. (1917)
- <sup>1</sup>  
Be silent as a Politician.  
For talking may beget Suspicion.  
SWIFT, *On Poetry*, l. 123. (1733)
- <sup>2</sup>  
I must be silent as a mouse.  
*Roxburghe Ballads* (B.S.), iii, 377. (1670)  
I'm mute as a mouse in a cheese.  
COLLEY CIBBER, *The Rival Fools*. Act ii. (1709)

#### IV—Silence Gives Consent

- <sup>3</sup>  
I kept silence because I approved the plan.  
(*εὖν δ' ἡσυχίαν . . . ἀλλὰ τὴν γνώμην ἐπαινῶν.*)  
ARISTIDES, when Cleocritus accused him of being opposed to a plan of Themistocles because he remained silent. (c. 480 B.C.) See PLUTARCH, *Lives: Aristides*. Ch. 8, sec. 6.  
His silence answers yes. (*φησὶν σιωπῶν.*)  
EURIPIDES, *Orestes*, l. 1592. (c. 410 B.C.)  
Silence implies acquiescence.  
*Babylonian Talmud: Baba Metsia*, fo. 37b. (c. 450)  
He who is silent is understood to consent. (*Qui tacet, consentire videtur.*)  
POPE BONIFACE VIII, *Book of Decretals*. Bk. v, ch. 12, sec. 43. (c. 1300) His favorite maxim.  
On manner of consent is, whanne a man is stille & tellith not.  
WYCLIF, *English Works*, iii, 349. (c. 1380)  
Lo eke an olde proverbe amonges many other: He that is stille semeth as he graunted.  
THOMAS USK, *The Testament of Love*. (c. 1387) In SKEAT, *Chaucer*, vii, 36.  
And for he nught ne seith, he his assent geveth therto.  
THOMAS HOCCELEVE, *De Regimine Principum*, l. 3093. (1411)  
This proverbe was seide full longe a-go. Who so holdeth hym still doth assent.  
UNKNOWN, *Parlonope of Blois*, p. 467. (c. 1490)  
They that are silent seeme to consent.  
JOHN LYL, *Euphues* (Arber), p. 334. (1580)  
Silence, madam, consents.  
JOHN LYL, *Endimion*. Act v, sc. 3. (1591)  
*Assez consent qui ne dit mot*. [He consents enough who doesn't say a word.] Many, who know not more Latine, can say, *Qui tacet consentire videtur*.  
RANDLE COTGRAVE, *Dictionary: Consentir*. (1611) The French also say, "Qui ne dit mot, consent," the Italians, "Chi tace, acconsente."  
Modest silence gives consent.  
THOMAS RANDOLPH, *Works*, ii, 616. (1633)  
She half consents who silently denies.  
JOHN DRYDEN, tr., *Helen to Paris*. (1693)  
Silence gives consent.  
JAMES KELLY, *Scottish Proverbs*, p. 299. (1721)  
GOLDSMITH, *The Good-Natured Man*. Act iv. (1768) CLYDE FITCH, *The Climbers*. Act iv. (1901) etc., etc.  
I shall take your silence for consent.  
FIELDING, *The Fathers*. Act ii, sc. 2. (a. 1754)

- <sup>4</sup>  
He that sayes nothing yields enough.  
COTGRAVE, *Dictionary: Octroyer*. (1611)  
He grants enough that says nothing.  
JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 476. (1623)
- <sup>5</sup>  
Your very silence is confession. (*αὐτὸ δὲ τὸ σιγᾶν ὁμολογούντος ἐστὶ σου.*)  
EURIPIDES, *Iphigeneia at Aulis*, l. 1142. (c. 410 B.C.) The Italians say, "Qui tace, confessa" (He who is silent, confesses).
- <sup>6</sup>  
Silence is the sister of complaisance.  
SALOMON IBN GABRIOL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 252. (c. 1050) Ascher, tr. The maxim ought really to be reversed: "Complaisance is the sister of silence."
- <sup>7</sup>  
No one speaking to the contrary. (Nemine contradicente.)  
*Encyclopedia of the Laws of England*, ix, 59.  
"Nem con."; "nem dis." Of these expressions, the former—an abbreviation of nemine contradicente—signifies the unanimous consent of the House of Commons to a vote or resolution; the latter, which is an abbreviation of nemine dissentiente, signifies a similar assent of the House of Lords. There are two similar legal maxims, "Longa patientia trahitur ad consensum" (Long sufferance is equal to consent), and "Volenti non fit iniuria" (Consent makes injury impossible).
- V—Silence and Speech
- <sup>8</sup>  
Keeping silent when proper, and speaking what is fit. (*σιγῶν θ' ὅπου δεῖ καὶ λέγων τὰ καλῖα.*)  
AESCHYLUS, *Prometheus*. Frag. 208, Nauck. (c. 475 B.C.) Repeated with slight variation by EURIPIDES, *Iphigeneia*, frag. 413.  
Ther is a tyme of speakyng and a tyme of being stille.  
WILLIAM CAXTON, tr., *Charles the Grete*, p. 56. (1485)
- <sup>9</sup>  
It speech is worth one selah, silence is worth two.  
*Babylonian Talmud: Megillah*, fo. 18a. (c. 450)  
It a word be worth one shekel, silence is worth two.  
JOHN RAY, *Adagia Hebraica*, p. 405. (1678)  
A pennorth of silence is worth two of gab.  
WENTWORTH, *Pursuit of a Parcel*, p. 33. (1942)
- <sup>10</sup>  
One keepeth silence and is accounted wise, and another is despised for his much talking.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xx, 5. (c. 190 B.C.) Oesterley, tr.
- <sup>11</sup>  
He speaks badly who doesn't know how to be silent. (*Mal sa parler chi tacer non sa.*)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 202. (1856) An Italian proverb.

1 Speech is of Time, Silence is of Eternity.

CARLYLE, *Sartor Resartus*. Bk. iii, ch. 3. (1831)  
Silence is deep as Eternity; Speech is shallow as Time.

CARLYLE, *Essays: Life of Scott*. (c. 1850)  
Speech is great, but Silence is greater.

CARLYLE, *Characteristics of Shakespeare*.

2 Talking comes by nature, Silence by understanding.

A. B. CHEALES, *Proverbial Folk-Lore*, p. 86.  
(1875) From the German, "Reden kommt von Natur, Schweigen vom Verstande."

3 Speak to the purpose or hold your peace.

JOHN CLARKE, *Paroemiologia*, p. 11. (1639)

Speak fitly, or be silent wisely.

HERBERT, *Jacula Prudentum*. No. 627. (1640)

4 There are some silent people who are more interesting than the best talkers.

DISRAELI, *Endymion*. Ch. 35. (1880)

5 Not able to speak, but unable to be silent. (οὐ λέγειν τὴν ἐπὶ δεινός, ἀλλὰ σιγᾶν ἀδύνατος.)

EPICHRMUS, *Fragments*. Frag. 272. (c. 550 B. C.)  
Though he could not speak, he could not be silent.  
(Qui cum loqui non posset, tacere non potuit.)

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 15, sec. 16. (c. A. D. 150) Paraphrasing Epicharmus. St. Jerome quotes this in slightly different form, "Cum loqui nesciant, tacere non possunt" (Though they do not know how to talk, they cannot be silent), and refers to it as "vetus proverbium," an old proverb.

6 Silence is sometimes better than speech, and speech sometimes than silence. (ἔστι δ' οὐ σιγῇ λόγου | κρείσσων γένου' ἄν, ἔστι δ' οὐ σιγῆς λόγος.)

EURIPIDES, *Orestes*, l. 638. (c. 410 B. C.)  
There is wisdom in timely silence which is better than all speech. (σοφὸν γὰρ εὐκαιρὸς σιγῇ καὶ παντὸς λόγου κρείττον.)

PLUTARCH, *Moralia: De Liberis Educandis*. Ch. 14, sec. 10F. (c. A. D. 95) The Latin proverb is, "Prudentis est nonnunquam silere" (It is the part of a wise man sometimes to be silent). The French say, "We must have reasons for speech, but we need none for silence."

Thereupon it is saide, That to use silence in time and place, passeth all well speaking.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 151. (1574) Pettie, tr.

7 Just as bad is too much silence as too much talk. (Tam malum est tacere multum quam malum est multum loqui.)

FLORUS, *Epigrams*. No. 8, l. 3. (c. A. D. 124)

Silence is Wisdom, when Speaking is Folly.

THOMAS FULLER, *Gnomologia*. No. 4169. (1732)

8 As we must account for every idle word, so we must for every idle silence.

FRANKLIN, *Poor Richard's Almanack*, 1738

Silence is not always a sign of Wisdom, but Babbling is ever a Folly.

FRANKLIN, *Poor Richard's Almanack*, 1758

9 He that speaks sows, and he that holds his peace gathers.

GEORGE HERBERT, *Jacula Prudentum*. No. 437.

(1640) From the Italian, "Chi parla, semina; chi tace, raccoglie."

10 It is better stille be

Than for to speken harm, pardee!

(Qu'adès vient il meauz qu'en se taise  
Que dire parole mauvaise.)

JEAN DE MEUNG, *Roman de la Rose*, l. 12185.

(c. 1270) Chaucer (?), tr., l. 7513. (c. 1365)

If he chide, kepe your byll vnder wyng muet.

Chatting to chiding is not woorth a chuet.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

11 Rare is their speech and great their passion for silence. (Rarus sermo illis, et magna libido tacendi.)

JUVENAL, *Satires*, ii, 14. (c. A. D. 120)

12 It is good to speak, but better to keep still.

(Il est bon de parler, et meilleur de se taire.)

LA FONTAINE, *Fables*. Bk. viii, fab. 10. (1678)

13 Those who know do not speak; those who

speak do not know. (Chi 'ché pu yen, yen ché pu chi.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*

Sec. 56. (c. 550 B. C.) Giles, tr.

Who knows most, speaks least. (Chi più sa, meno parla.)

TORRIANO, *Piazza Universale*, p. 189. (1666)

The French say, "Qui plus sait, plus se tait,"

The Spaniards, "Quien mas sabe, mas calla."

14 If speech is silvern, then silence is golden.

Midrash: *Leviticus Rabbah*, 16. (c. 600) A variation of the form given under *Babylonian Talmud*, ante.

As the Swiss Inscription says: *Sprechen ist silbern, Schweigen ist golden* (Speech is silvern, Silence is golden).

CARLYLE, *Sartor Resartus*. Bk. iii, ch. 3. (1831)

Another German form is, "Reden ist Silber und Schweigen ist Gold."

Speech is silver; silence is golden.

J. R. LOWELL, *Biglow Papers: Introduction* (1848) In frequent use.

15 Silence is a very small virtue, but to speak what should not be uttered is a heinous crime. (Exigua est virtus praestare silentia rebus; at contra gravis est culpa tacenda loqui.)

OVID, *Artis Amatoriae*. Bk. ii, l. 603. (c. 1 B. C.)

16 Silence is more profitable than abundance of speech.

PTAH-HOTEP, *Instruction*. No. 24. (c. 3550 B. C.)

It is safer to keep silence than to speak. (ἀσφαλέστερον γὰρ τοῦ λέγειν τὸ σιγᾶν.)

EPICETUS [?], *Encheiridion*. Frag. 29. Loeb.

(c. A. D. 100)

To be silent never did harm; it is speech that is harmful. (Nulli tacuisse nocet, nocet esse locutum.)

CATO (?) *Disticha*. Bk. i, No. 12. (c. 175 B. C.) Speech may occasion regret, but silence will avoid it.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 337. (c. 1050)

Silence is Wisdom, when Speaking is Folly.

THOMAS FULLER, *Gnomologia*. No. 4169. (1732)

Calvin Coolidge is credited with another variation, "I notice 't what I don't say don't hurt me."

<sup>1</sup> Those who do not know how to speak are equally ignorant when to be silent. (Tacere nescit idem, qui nescit loqui.)

PUBLILIUS SYRUS, *Sententiae*. (c. 43 B. C.)

He who knows when to speak will also know when to be silent.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 359. (c. 1050)

Not to know and yet to speak is imprudent; to know and not to speak is unfaithful.

DOOLITTLE, *Chinese Vocabulary*, ii, 281. (1872)

<sup>2</sup> I have often repented of speaking, but never of keeping silent. (λαλήσας μὲν πολλάκις μετενόησε σιωπήσας δ' οὐδέποτε.)

SIMONIDES, *Apothegm.* (c. 650 B. C.) As quoted by PLUTARCH, *Moralia: On Garrulity*. Sec. 515A. Also quoted in Sec. 10F and 125D. VALERIUS MAXIMUS, *Annals*, bk. vii, ch. 2, sec. 7, attributes the saying to Xenocrates (c. 550 B. C.), and gives it in Latin. "Dixisse me aliquando poenituit, tacuisse nunquam."

PUBLILIUS SYRUS, *Sententiae*, No. 692, gives the proverb in slightly different form, "Saepius locutum, nunquam me tacuisse poenitet."

More have repented speech than silence.

HERBERT, *Jacula Prudentum*. No. 684. (1640)

One seldom repents of speaking little, very often of speaking too much: a much used and hackneyed maxim, which everybody knows and nobody practices. (L'on se repent rarement de parler peu; très souvent, de trop parler: maxime usée et triviale, que tout le monde sait, et que tout le monde ne pratique pas.)

LA BRUYÈRE, *Les Caractères: De l'Homme*. (1688)

We often repent of what we have said, but never, never, of that which we have not.

JEFFERSON, *Writings*, xiv, 117. (c. 1800)

Seldom need any man repent for not having said more than he did.

RICHARD D. BLACKMORE, *The Maid of Sker*. Ch. 34. (1872)

<sup>3</sup> The world would be happier if men had the same capacity to be silent that they have to speak.

SPINOZA, *Ethica*. Sec. 2. (1677)

<sup>4</sup> Speech is fractional, silence is integral.

H. D. THORAU, *Autumn*, 16 Dec., 1840.

<sup>5</sup> He speaks best that hath the skill when for to hold his peace.

THOMAS VAUX, *Content*. (c. 1550)

<sup>6</sup> We must distinguish between speaking to deceive and being silent to be impenetrable. (Il faut distinguer entre parler pour tromper et se taire pour être impénétrable.)

VOLTAIRE, *Essai sur les Mœurs*. Sec. 163. (1756)

## SILK

<sup>7</sup> We are all Adam's Children; but Silk makes the Difference.

THOMAS FULLER, *Gnomologia*. No. 5425. (1732)

In silk and scarlet walks many a harlot.

W. C. HAZLITT, *English Proverbs*, p. 234. (1869)

<sup>8</sup> Silks and satins put out the fire in the chimney.

GEORGE HERBERT, *Jacula Prudentum*, No. 911. (1640) In the 2nd edition, Herbert added, "Silk doth quench the fire in the kitchen." From the German, "Sammt und Seide löschen das Feuer in der Küche aus."

Silks and satins put out the kitchen fire.

FRANKLIN, *Poor Richard's Almanack*, 1746. In 1757, Franklin elaborated this to, "Scarlet, Silk and Velvet have put out the Kitchen Fire," and in 1758 to "Silks and satins, scarlet and velvets put out the kitchen fire"

'Broidery and bullion buttons make bare pouches.

SIR WALTER SCOTT, *The Fortunes of Nigel*. Ch. 14. (1822)

Velvet and silk are a fine recipe for putting out the fire in the kitchen.

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 291. (1856) Citing a Flemish proverb

<sup>9</sup> I trust [they] will find their levees crowded with silk stocking gentry.

THOMAS JEFFERSON, *Writings*, xiii, 163. (1812)

You may be called a drunken dog by some of the clean shirt and silk stocking gentry.

DAVID CROCKETT, *Exploits and Adventures in Texas*, p. 58. (1836)

Silk stockings were formerly regarded as extravagant and reprehensible; . . . hence, the *silk-stocking gentry* or *element*, the luxurious or wealthy class.

*Century Dictionary*, p. 5630/1. (1891)

[He] was elected by the silk stockings on the one hand and the shorthairs on the other.

W. T. STEAD, *If Christ Came to Chicago*, p. 36. (1894)

<sup>10</sup> The fairest silke is soonest soyled.

JOHN LYLY, *Euphues* (Arber), p. 39. (1579)

The purest lawne is apt for euery staine.

JOHN BODENHAM, ed., *Belvedere*, p. 44. (1600)

The fairest silke will soonest be soiled.

THOMAS DRAXE, *Bibliotheca*, p. 63. (1633)

The fairest silk is soonest stained.

JOHN CLARKE, *Paroemiologia*, p. 83. (1639)

RAY, p. 88; FULLER, No. 4516.

## SILVER

- <sup>1</sup> Whyte siluer, drawes a blacke lyne.  
GOSSON, *Schoole of Abuse*, p. 23. (1579)  
Silver although it be white, yet it draweth black lines.  
FRANCIS MERES, *Palladis Tamia*, fo. 151. (1598)  
White silver draws black lines.  
JOHN CLARKE, *Paroemiologia*, p. 170. (1639)  
RAY, *English Proverbs*, p. 142. (1670)
- <sup>2</sup> He that has not silver in his purse, should have silk on his tongue.  
JAMES KELLY, *Scottish Proverbs*, p. 143. (1721)  
He that has no Silver in his Purse, should have Silver on his Tongue.  
THOMAS FULLER, *Gnomologia*. No. 2149. (1732)  
See also under MONEY.
- <sup>3</sup> Although yron the more it is vsed the brighter it is, yet siluer with much wearing doth wast to nothing.  
JOHN LYLY, *Euphues* (Arber), p. 46. (1579)
- <sup>4</sup> Silver hath a sweet sound.  
SHAKESPEARE, *Romeo and Juliet*, iv, 5, 134. (1595)  
Silver will haue a siluer sound.  
THOMAS DRAXE, *Bibliotheca*, p. 241. (1616)
- <sup>5</sup> We schollers fish for a liuing . . . without a silver hooke.  
UNKNOWN, *The Returne from Parnassus*. Pt. ii, ii, v, 764. (1602)  
To fish for honour with a siluer hooke.  
NICHOLAS BRETON, *Honour Valour*, viii. (1605)  
Those that with silver weapons fight are sure to overcome.  
COTGRAVE, *Dictionary: Combattre*. (1611)  
A silver Key can open an iron Lock.  
THOMAS FULLER, *Gnomologia*. No. 400. (1732)  
They may be bribed, as we proved . . . when our cavalcade passed the barriers with a silver key.  
SIR GEORGE W. LE FEVRE, *The Life of a Traveling Physician*, ii, i, 13. (1843)  
BRIDGE OF SILVER, see under ENEMY.  
SICK OF THE SILVER DROPSY, see under BRIBERY.

## SIMPLICITY

- <sup>6</sup> The seal of truth is simplicity. (Das Siegel der Wahrheit ist Einfachkeit.)  
HERMAN BOERHAAVE, *Aphorismi*. (1709)  
The essence of all good strategy is simplicity.  
ERIC AMBLER, *Journey into Fear*, p. 170. (1940)
- <sup>7</sup> Hail! divine lady Simplicity, beloved by good men. (χαίρει θεὰ δέσποιν', ἀνδρῶν ἀγαθῶν ἀγάπημα | Εὐρελή.)  
CRATES, *Hymn to Simplicity*. (c. 325 B.C.) See *Greek Anthology*, x, 104.  
O holy simplicity! (O sancta simplicitas!)  
JOHN HUSS, *Last Words*, at the stake. (1415)  
Blessed simplicity. (Beata simplicitas.)  
THOMAS À KEMPIS, *De Imitatione Christi*. Bk. iv, ch. 18 (c. 1420)

- That excellent country Lady, Innocent Simplicity.  
THOMAS DEKKER, *The Guls Horne-Booke*. (1609) *Works* (Grosart), ii, 204.  
Hail, artless Simplicity, beautiful maid.  
HANNAH MORE, *A Search After Happiness*, ii, 144. (1773)  
Oh! what a power has white simplicity!  
JOHN KEATS, *Written at the End of Chaucer's "Flower and Leaf."*
- <sup>8</sup> The artful are loquacious, the simple are silent; the artful are miserable, the simple are happy.  
DOOLITTLE, *Chinese Vocabulary*, ii, 277. (1872)
- <sup>9</sup> Generally Nature hangs out a signe of simplicity in the face of a Fool.  
THOMAS FULLER, *The Holy State: Of Naturall Fools*. Maxim 1. (1642)  
Simple Simon met a pieman Going to the fair.  
J. O. HALLIWELL, *Nursery Rhymes*. Rhymed version of story from 18th century chapbook.
- <sup>10</sup> She was simple as dowve on tree.  
GUILLAUME DE LORRIS, *Roman de la Rose*, (c. 1240) Chaucer (?), tr., l. 1219. (c. 1365)  
About as complex as an apple dumpling.  
IRINA KARLOVA, *Dreadful Hollow*, p. 35. (1942)
- <sup>11</sup> The simple man is the beggar's brother.  
HENDERSON, *Scottish Proverbs*, p. 90. (1832)
- <sup>12</sup> Affected simplicity is a subtle form of imposture. (La simplicité affectée est une imposture délicate.)  
LA ROCHEFOUCAULD, *Maximes*. No. 289. (1665)  
There are simple people who know their limitations and make a skilful use of their simplicity. (Il y a des gens niais qui se connaissent et qui emploient habilement leur niaiserie.)  
LA ROCHEFOUCAULD, *Maximes*. No. 208.
- <sup>13</sup> Simplicity, most rare in our age. (Aevo rarissima nostro, Simplicitas.)  
OVID, *Artis Amatoriae*. Bk. i, l. 241. (c. 1 B.C.)  
Simplicity alone is rare.  
SWIFT, *An Apology*, l. 106. (1725)
- <sup>14</sup> There is a certain majesty in simplicity which is far above all the quaintness of wit.  
POPE, *Letter to George Walsh*. (1706)  
Simplicity of character is the natural result of profound thought.  
HAZLITT, *Characteristics*. No. 125. (1823)  
Nothing is more simple than greatness; indeed, to be simple is to be great.  
EMERSON, *Essays: Literary Ethics*. (1840)
- <sup>15</sup> Blessed are the simple, for they shall have much peace. (Beati simplices: quoniam multam pacem habebunt.)  
THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 11. (c. 1420)  
Simplicity is a state of mind.  
CHARLES WAGNER, *The Simple Life*. Ch.2 (1902)  
See also LIFE: THE SIMPLE LIFE.

## SIN

See also Evil, Vice, Wickedness

- 1 Say not, "I have no sin."  
AMEN-EM-APT, *Teaching How to Live*. Col. xix, l. 18. (c. 700 B.C.) Oesterley, tr.  
Who can say, I am pure from my sin? (Quis potest dicere . . . purus sum a peccato?)  
*Old Testament: Proverbs*, xx, 9. (c. 350 B.C.)
- 2 We're not one bit more sinned against than sinning. (οὐδὲν παθεῖναι μείζον ἢ δεδράκαμεν.)  
ARISTOPHANES, *The Thesmophoriazusae*, l. 519. (410 B.C.) Rogers, tr.  
I am a man More sinn'd against than sinning  
SHAKESPEARE, *King Lear*, iii, 2, 59. (1605)  
More sinned against than sinning.  
SHAW, *Captain Brassbound's Conversion*. Act i. (1899) *Fanny's First Play*. Act i. (1911)  
ADDIS, *Night Over the Wood*, p. 201. (1943) etc., etc.
- 3 To abstain from sin when a man cannot sin is to be forsaken by sin, not to forsake it.  
ST. AUGUSTINE, *Sermons: De Poenitentibus*. (c. 395) JEREMY TAYLOR, tr., *Works*, vii, 206.  
Therefore I rede yow this conseil take,  
Forsaketh sinne, er sinne yow forsake.  
CHAUCER, *Phisiciens Tale*, l. 285. (c. 1387)  
To reproue sinne is the signe of true honour, to renounce it the part of honesty.  
JOHN LYLY, *Euphues to Linia* (Arber), p. 195. (1579)
- 4 The sins of him who has turned from sin to righteousness will be accounted as righteous deeds.  
*Babylonian Talmud: Joma*, fo. 26. (c. 450)  
There is no suffering save through sin.  
*Babylonian Talmud: Shabbath*, fo. 55
- 5 A sin that's hidden is half forgiven. (Peccato celato, mezzo perdonato.)  
BOCCACCIO, *Decamerone*. Day i, tale 4. (c. 1350) The Italians also say, "È mala cosa esser cattivo, ma è peggiore esser conosciuto" (It is bad to be a villain, but it is worse to be found out).  
He thinkes a falte don in secrett is halfe pardoned.  
GEOFFREY FENTON, *Bandello*, ii, 149. (1567)  
Their best conscience  
Is not to leave 't undone, but keep 't unknown.  
SHAKESPEARE, *Othello*, iii, 3, 203. (1605)  
The sin is in itself excusable; to be taken  
Is a crime.  
FLETCHER AND MASSINGER, *The Lover's Progress*. Act iv, sc. 1. (1623)  
The sin is merely in the noise that one makes; It's only the scandal which makes the offence. (Le mal n'est jamais que dans l'éclat qu'on fait; Le scandale du monde est ce qui fait l'offense.)  
MOLIÈRE, *Le Tartuffe*. Act iv, sc. 5, l. 118. (1664)  
Sin conceal'd, half pardoned.  
TORRIANO, *Piazza Universale*, p. 197. (1666)  
Scandal is the greatest part of the offence.  
DRYDEN, *The Kind Keeper*. Act i, sc. 1. (1678)

Verily the sin lieth in the scandal.

- APHRA BEHN, *Roundheads*. Act iii, sc. 2. (1681)  
'Tis the talk and not the intrigue that's the crime.  
GRANVILLE, *She-Gallants*. Act iii, sc. 1. (1695)  
Over here the hidden sin is absolutely forgiven. (Ici péché caché est tout-à-fait pardonné.)  
MAX O'RELL, *John Bull et Son Île*, p. 33. (1890)  
It is not the offence, but the being found out that matters.  
F. E. HULME, *Proverb Lore*, p. 128. (1902)  
THOU SHALT NOT BE FOUND OUT, see COMMANDMENT: ELEVENTH.
- 6 To act as other mortals do is no sin. (E come gli altri far non è peccato.)  
BOCCACCIO, *Il Filostrato*. Canto ii, st. 70. (c. 1350)
- 7 They drew near to a very miry *Slough*, that was in the midst of the plain . . . it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the *Slough of Despond*.  
JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i, p. 8. (1676)  
He that lies in sin and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.  
BUNYAN, *Pilgrim's Progress*. Pt. ii. (1684)
- 8 Sin not in the hour when you may safely sin. (Non pecces tunc cum peccare impune licebit.)  
CATO (?), *Dicta Catonis*. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 628.
- 9 Sin is a coward.  
CHAPMAN, *Bussy d'Amboise*. Act iii. (1604)
- 10 Sinnes been the weyes that leden folk to helle.  
CHAUCER, *Persones Tale*. Sec. 8. (c. 1389)  
Sin pulls angels out of Heaven, pulls men down to Hell.  
JOHN BUNYAN, *Mr Badman* (1680)
- 11 There is no man which sinneth not. (Neque enim est homo, qui non peccet.)  
*Old Testament: II Chronicles*, vi, 36. (c. 300 B.C.)  
There is not a just man upon earth, that doeth good, and sinneth not. (Non est enim homo iustus in terra, qui faciat bonum, et non peccet.)  
*Old Testament: Ecclesiastes*, vii, 20. (c. 250 B.C.)  
None of us is without sin. (Neminem nostrum esse sine culpa.)  
SENECA, *De Ira*. Bk. ii, ch. 28. (c. A.D. 55)
- 12 Sins that are easiest to amend bring the greatest punishment.  
ST. CHRYSOSTOM, *Homilies*, x. (c. 388)  
The cheapest sinnes most dearly punisht are.  
HERBERT, *The Church Porch*. St. 12. (1633)
- 13 To sin is human, but to persevere in sin is devilish. (Humanum enim est peccare, diabolicum uero perseverare.)  
ST. CHRYSOSTOM, *Adhortatio ad Theodorum Lapsum*, i, 14. (c. 397)



The proverbe seith: that "for to do sinne is man-nish, but certes for to persevere longe in sinne is werk of the devel."

CHAUCER, *Tale of Melibeus*. Sec. 29. (c. 1387)  
He that falls into the dirt, the longer he stays there the fouler he is.

HERBERT, *Jacula Prudentum*. No. 411. (1640)  
He that falls into sin is a man; that grieves at it, is a saint; that boasteth of it, is a devil.

FULLER, *Holy State*. Bk. iii, ch. 3. (1642)  
God pardons those, who do through frailty sin;  
But never those that persevere therein.

ROBERT HERRICK, *Pardon*. (1647)  
It is bad enough to fall into error, but worse to persist. The first shows thee a weak man, . . . but the other makes thee too like the devil, who is to this day of the same mind he was at his first fall.

WILLIAM GURNALL, *The Christian in Compleat Armour*, i, 298. (1655)

Man-like is it to fall into sin,  
Fiend-like is it to dwell therein.

FRIEDRICH VON LOGAU, *Sinngedichte: Sin*. (a. 1655) Longfellow, tr.

1  
It is lawful for no one to sin. (Peccare nemini licet.)

CICERO, *Tusculanarum Disputationum* Bk. v, ch. 19, sec. 55. (45 B. C.)

He said he was against it.  
CALVIN COOLIDGE, when his wife asked him what had been said by the clergyman who preached against sin. (c. 1924)

2  
The deeper the sin the sweeter.

CONGREVE, *Old Batchelour*. Act i, sc. 1. (1693)

3  
That which we call sin in others is experiment for us.

EMERSON, *Essays: Experience*. (1844)  
We claim a certain indulgence for that apparent necessity of nature which we call our besetting sin.

HENRY DRUMMOND, *Natural Law in the Spiritual World*, p. 185. (1883)

4  
The knowledge of sin is the beginning of salvation. (Initium est salutis notitia peccati.)

EPICURUS, *Fragments*. Frag. 522. (c. 290 B. C.)  
As quoted by SENECA, *Ad Lucilium*. Epis. xxviii, sec. 9.

5  
I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. (Visitans iniquitatem patrum in filios, in tertiam et quartam generationem eorum qui oderunt me.)

*Old Testament: Exodus*, xx, 5. (c. 550 B. C.)  
Thy sins are visited in this poor child.

SHAKESPEARE, *King John*, ii, 1, 179. (1596)  
They enslave their children's children who make compromise with sin.

LOWELL, *The Present Crisis*. St. 9. (1844)  
Bad descendants involve ancestors in disgrace. ('Hou jên pu 'hao lien lei shang jên.)

SCARBOROUGH, *Chinese Proverbs*. No. 2128.

(1875) If a man sins it is because his ancestors have sinned. Another Chinese proverb says, "Fu 'chien chai tzü 'huan 'chien" (The son pays his father's debts).

6  
Every man carries the bundle of his sins  
Upon his own back.

JOHN FLETCHER, *Rule a Wife and Have a Wife*. Act iv. (1624)

Each man shall bear his own sin without doubt.  
WILLIAM MORRIS, *The Life and Death of Jason*. Bk. xvii, l. 122. (1867)

7  
Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful.

FRANKLIN, *Poor Richard's Almanack*, 1739

E'er you remark another's sin,  
Bid your own conscience look within.

FRANKLIN, *Poor Richard's Almanack*, 1741. See also under FAULT: FAULTS OF OTHERS.

8  
Dissembled Sin is double Wickedness.

THOMAS FULLER, *Gnomologia*. No. 1299. (1732)  
It is Sin not to be angry with Sin.

THOMAS FULLER, *Gnomologia*. No. 3015.  
Sin is Sin, whether it be seen or no.

THOMAS FULLER, *Gnomologia*. No. 4178.

9  
Young Timothy Learnt sin to fly.

BENJAMIN HARRIS (?), *The New England Primer*. (c. 1687)

10  
Fear nothing but sin.

HERBERT, *Jacula Prudentum*. No. 301. (1640)  
Sins are not known till they be acted.

HERBERT, *Jacula Prudentum*. No. 941.  
When once the sin has fully acted been,

Then is the horror of the trespasser seen.

ROBERT HERRICK, *Sin Seen*. (1647)

Three fatall Sisters wait upon each sin;  
First, Fear and Shame without, then Guilt within.

HERRICK, *Three Fatall Sisters*. (1647)

11  
Thou shalte sure sinke in thine own syn for vs.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
Amyd the Seas of syn,

The place wher late he swetty swam, now lyes he drowned in.

BARNABY GOOGE, *Eglogs*, viii, 67. (1563)

He shall sink in his own sin.

JAMES HOWELL, *Proverbs*, p. 15. (1659)

He that swims in sin will sink in sorrow.

*Goody Two-Shoes: A Moral Lesson*. (1766)

Sin and sorrow cannot long be separated.

F. E. HULME, *Proverb Lore*, p. 137. (1902)  
Similarly, "He that sins against his conscience sins with a witness," and "Trifling with sin is no trifling sin."

Sin is the root of sorrow.

HART, *700 Chinese Proverbs*. No. 300. (1937)

12  
Sin is strong and fleet of foot, outrunning everything. ("Ατὴ σθεναρὰ τε καὶ ἀπρίως. οὐνεκα πάσας | πολλὸν ὑπεκρυσθεῖ.)

HOMER, *Iliad*. Bk. ix, l. 505. (c. 850 B. C.)

1 Shunning a sin may draw us farther in. (In vitium ducit culpae fuga.)

HORACE, *De Arte Poetica*, l. 31. (c. B. C. 20)  
Quoted by MONTAIGNE, ii, 6, and translated by Boileau, "Souvent le peur d'un mal nous conduit dans un pire."

Shroud my sins in night, my lies in clouds. (Noc-tem peccatis et fraudibus obice nubem.)

HORACE, *Epistles*. Bk. i, epis. xvi, l. 62. (c. B. C. 20) Quoted by MONTAIGNE, i, 56.

2 Our sinnes and our debts are alwayes more than we take them to be.

JAMES HOWELL, *Proverbs*, p. 1. (1659)

Our sins and our debts are often more than we think.

JAMES KELLY, *Scottish Proverbs*, p. 273. (1721)  
Sins and Debts are always more than we think them to be.

THOMAS FULLER, *Gnomologia*. No. 4179. (1732)  
Of four things every man has more than he knows: sins, debts, years, and foes.

TRENCH, *Lessons in Proverbs*, p. 70. (1853)

3 Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi vermiculus, velut lana alba erunt.)

*Old Testament: Isaiah*, i, 18. (c. 725 B. C.)

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. (Vae qui trahitis iniquitatem in funiculis vanitatis, et quasi vinculum plaustrum peccatum.)

*Old Testament: Isaiah*, v, 18.

4 He that is without sin among you, let him first cast a stone. (Qui sine peccato est vestrum, primus in illam lapidem mittat.)

*New Testament: John*, viii, 7. (c. A. D. 110)

I just didn't feel that I should be the one to throw the first stone.

ERLE STANLEY GARDNER, *The Case of the Turning Tide*, p. 220. (1941)

Let him—or her—who was without sin, come and chuck a brick through Madame's salon window.

P. C. WREN, *Uniform of Glory*, p. 171. (1940)

I am not the first to cast a stone.

W. T. BALLARD, *Say Yes to Murder*, p. 73. (1942)

5 Naught that delights is sin.

BEN JONSON, *Explorata*. (1636)

Through sin do men reach the light.

ELBERT HUBBARD, *Epigrams*. (1911)

6 The very inclination to sin entails penalties. (Patitur poenas peccandi sola voluntas.)

JUVENAL, *Satires*. Sat. xiii, l. 208. (c. A. D. 120)

See also under ADULTERY.

Sin is not in the act, but in the choice.

RUSKIN, *The Stones of Venice*. Ch. 2. (1853)

7 The sins committed by many pass unpunished. (Quidquid multis peccatur inultum est.)

LUCAN, *De Bello Civili*, v, 260. (c. A. D. 60)

8 Original sin, after regeneration, is like a wound that begins to heal. (Peccatum originale.)

MARTIN LUTHER, *Table-Talk*, cclvi. (1569)

The World was early bad, and the first sin the most deplorable of any.

SIR THOMAS BROWNE, *Christian Morals*. Pt. iii, sec. 1. (1682)

In Adam's Fall | We sinned all.

BENJAMIN HARRIS (?), *New England Primer*. (c. 1687)

I fear I have nothing original in me—  
Excepting Original Sin.

THOMAS CAMPBELL, *To a Young Lady*. (a. 1844)

9 There is often a sin of omission as well as of commission. (ἀδίκηι πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν τι.)

MARCUS AURELIUS, *Meditations*. Bk. ix, sec. 5. (c. A. D. 174)

It is the sin of omission, the second kind of sin, That lays eggs under your skin.

OGDEN NASH, *Portrait of the Artist*. (1935)

10 All that defiles comes from within. (πάν τὸ λυμαινόμενον ἐστὶν ἐνδοθεν.)

MENANDER, *Fragments*. Frag. 540 K. (c. 300 B. C.)

Say not, "From God is my transgression."

BEN SIRA, *Book of Wisdom*, xv, 11. (c. 190 B. C.)

Our outward act is prompted from within,  
And from the sinner's mind proceeds the sin.

PRIOR, *Henry and Emma*, l. 481. (a. 1721)

Sin is a state of mind, not an outward act.

WILLIAM SEWELL, *Wilful Sin*. (c. 1850)

11 Lecherie . . . is on of the zeuen dyadliches zennes.

DAN MICHEL, *Ayenbite of Inwyt*, p. 9. (1340)

Now is it behoveyly thing to telle whiche been the deedly sinnes, this is to seyn, chieftaines of sinnes. . . . Of the roote of thise seveñ sinnes thanne is Pryde, the general rote of alle harmes; for of this rote springen . . . Ire, Envy, Accidie or Slewthe Avarice or Coveitise, Glotony and Lecherie.

CHAUCER, *The Persones Tale*. Sec. 23. (c. 1386)

Of the deadly seven it is the least.

SHAKESPEARE, *Measure for Measure*, iii, 1, 109. (1604) Referring to lechery.

The Seven curs'd deadly Sins. . . . Pride, Envy, Sloth, Intemperance, Avarice, Ire, and Lust.

BISHOP THOMAS KEN, *Hymnotheo*. (a. 1700)  
*Works* (1721), iii, 269.

Pride, covetousness, lust, anger, gluttony, envy and sloth, are the seven capital sins.

JOHN MCCAFFREY, *A Catechism of Christian Doctrine for General Use*. (1866)

The seven deadly sins . . . Food, clothing, firing, rent, taxes, respectability and children.

SHAW, *Major Barbara*. Act iii. (1905)

I feel like the seven deadlies.

PHILIP BARRY, *You and I*. Act i. (1923)

12 One sin draws another in its train.

*Mishnah: Pirké Aboth*, iv, 2. (c. 200)

Little sins make room for great.

THOMAS EDWARDS, *Gangraena*. (1646)

'Twas but one little drop of sin  
We saw this morning enter in,  
And lo! at eventide the world is drown'd.

KEBLE, *Christian Year: Sexagesima*. (1827)

<sup>1</sup> Be sure your sin will find you out. (Scitote quoniam peccatum vestrum apprehendet vos.)

*Old Testament: Numbers*, xxxii, 23. (c. 550 B. C.)  
There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. (Non sunt tenebrae, et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem.)

*Old Testament: Job*, xxiv, 22. (c. 350 B. C.)  
God always finds the sinner. (εὖρε θεὸς τὸν ἀλιτρώ.)

THEOCRITUS, *Idyls*. No. x, l. 17. (c. 270 B. C.) A similar proverb is, ὁ Ζεὺς κατεῖδε χρόνιος εἰς τὰς διφθέρας. (Zeus in the end consults his records).

For a time sins lie hidden, but in time they appear. (Temporibus peccata latent, et tempore parent.)

CATO (?), *Disticha*. Bk. ii, No. 8. (c. 175 B. C.)  
Sin never prospers in the long run; it is ever scheming to remain hid but is detected in the end. (ἀλλ' οὐκ εἰς ἄπαν εὐδοεῖ κακία, λανθάνειν δ' αἰετὲς τεχνάζουσα καταφωρᾶται.)

PHILO, *De Iosepho*. Sec. 213. (c. A. D. 40).  
Her sin has been found out. (Deprensa culpa est.)

SENECA, *Hippolytus*, l. 719. (c. A. D. 60)  
Sooner or later a man's sins will catch up with him.

EDITH HOWIE, *Murder for Christmas*, p. 47. (1941)

They were too cunning. Now their sin has found them out.

H. C. BAILEY, *Nobody's Vineyard*, p. 295. (1942)  
It looked as if our sins would find us out.

PHILIP WYLIE, *Corpses at Indian Stones*, p. 147. (1943)

<sup>2</sup> One who is free to sin, sins less. (Cui peccare licet, peccat minus.)

OVID, *Amores*. Bk. iii, eleg. 4, l. 9. (c. 13 B. C.)

<sup>3</sup> Sinnes oft assailed, are thought to be no sinne: So sinne doth soyle the Soul it sinketh in.

GEORGE PETTIE, *Petite Pallace*, p. 124. (1576)  
Custom in sin gives sin a lovely dye;  
Blackness in Moors is no deformity.

THOMAS DEKKER, *The Honest Whore*. Pt. ii, act ii, sc. 1. (1604)

<sup>4</sup> Sin maketh nations miserable. (Miseros autem facit populos peccatum.)

*Old Testament: Proverbs*, xiv, 34. (c. 350 B. C.)

<sup>5</sup> You sin doubly when you indulge a sinner. (Bis peccas cum peccanti obsequium commodas.)

PUBLILIUS SYRUS, *Sententiae*. No. 65. (c. 43 B. C.)  
He doubles his sin who is not ashamed of it. (Geminat peccatum quem delicti non pudet.)

PUBLILIUS SYRUS, *Sententiae*. No. 239.  
He sins imprudently who regrets his sin. (Imprudens peccat quem peccati paenitet.)

PUBLILIUS SYRUS, *Sententiae*. No. 309.

All who sin secretly sin more quickly. (Omnes cum occulte peccant, peccant ocius.)

PUBLILIUS SYRUS, *Sententiae*. No. 495.

Few are unwilling to sin, none but know the way. (Peccare pauci nolunt, nulli nesciunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 532.

He reduces sin who corrects it quickly. (Peccatum extenuat qui celeriter corrigit.)

PUBLILIUS SYRUS, *Sententiae*. No. 537.

The later the sin in coming, the more disgraceful its start. (Quanto serius peccatur tanto incipitur turpius.)

PUBLILIUS SYRUS, *Sententiae*. No. 613. (c. 43 B. C.) Another Latin proverb says, "Quae peccamus iuvenes ea luimus senes" (The sins we commit as young men we pay the penalty for as old men).

<sup>6</sup> The wages of sin is death. (τὰ γὰρ ὀφώνια τῆς ἁμαρτίας θάνατος.)

*New Testament: Romans*, vi, 23. (c. A. D. 57)

The Vulgate is, "Stipendia enim peccati, mors."

There is no death without sin.

*Babylonian Talmud: Shabbath*, fo. 55a. (c. A. D. 350)

Better to eschew sin than to flee from death. (Melius esset peccata cavere quam mortem fugere.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 23. (c. 1420)

Sin kills the sinner and will continue to kill him as long as he sins.

MARY BAKER EDDY, *Science and Health*, p. 203. (1875)

The wages of sin and the reward of virtue are not so different.

JOSEPH SHEARING, *The Strange Case of Lucile Cléry*, p. 43. (1932)

They tell us that the wages of sin is death; we know very well that it is not always.

MAUGHAM, *The Mixture as Before*, p. 31. (1940)

The wages of sin is death. But no nonsense of Justice about nature. Don't trouble whether it's the real sinner who gets the wages.

H. C. BAILEY, *Apprehensive Dog*, p. 34. (1942)

<sup>7</sup> 'Tis surely stupid to stop midway in sin. (Res est profecto stulta nequitiae modus.)

SENECA, *Agamemnon*, l. 150. (c. A. D. 60)

There is a great difference between not willing, and not knowing how, to sin. (Utrum peccare aliquis nolit an nesciat.)

SENECA, *Ad Lucilium*. Epis. xc, sec. 46. Because virtue depends upon reason, not upon ignorance. Quoted by MONTAIGNE, i, 25, the French being, "Il y a une grande différence entre ne vouloir pas et ne savoir pas faire le mal."

<sup>8</sup> He does not sin who sins without intent. (Haut est nocens quicumque non sponte est nocens.)

SENECA, *Hercules Oetaeus*, l. 886. (c. A. D. 60)

Take away the motive and the sin is taken away. (Quitada la causa, se quita el pecado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 67 (1615)

What is done ignorantly is not sin. (Pu chih ché pu wei tsui.)

SCARBOROUGH, *Chinese Proverbs*. No. 1828. (1875) Germans say, "Ohne Wissen, ohne Sünde" (Without knowledge, without sin).

<sup>1</sup> Some have sinned with safety, but none with peace of soul. (Scelus aliqua tutum, nulla securum tulit.)

SENECA, *Hippolytus*, l. 164. (c. A. D. 60) Sins can be well-guarded, but free from anxiety they cannot be. (Tuta scelera esse possunt; securae esse non possunt.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 13. Man may securely sin, but safely never.

BEN JONSON, *The Forest*. Epode 11. (1616)

<sup>2</sup> He who does not forbid sin when he can, encourages it. (Qui non vetat peccare cum possit, iubet.)

SENECA, *Troades*, l. 291. (c. A. D. 60) "He that hinders not a mischief is guilty of it."

Commit

<sup>3</sup> The oldest sins the newest kind of ways.

SHAKESPEARE, *II Henry IV*, iv, 5, 126. (1598) Sin, every day, takes out a patent for some new invention.

E. P. WHIPPLE, *Essays: The Romance of Racality*. (1848)

<sup>4</sup> Few love to hear the sins they love to act.

SHAKESPEARE, *Pericles*, i, 1, 92. (1608)

The blackest sin is cleared with absolution.

SHAKESPEARE, *Rape of Lucrece*. St. 51. (1594)

A SIN CONFESSED IS HALF FORGIVEN, *see under* CONFESSION.

<sup>5</sup> We are told by Moralists with the plainest faces that immorality will spoil our looks.

LOGAN PEARSALE SMITH, *Afterthoughts*. (1930) The French (perhaps with tongue in cheek) say, "Péché enlaidit" (Sin makes ugly)

<sup>6</sup> Our sins, like to our shadows,

When our day is in its glory, scarce appear:

Towards our evening how great and monstrous They are!

SIR JOHN SUCKLING, *Aglaura*. (1638)

Old sins have long shadows, as they say.

AGATHA CHRISTIE, *Sad Cypress*, p. 137. (1940)

<sup>7</sup> Sin as you will you can't grow worse. (Pecando detrimenti fieri nil potest.)

TERENCE, *Hecyra*, l. 234. (165 B. C.)

<sup>8</sup> I shall never be poor while I can command a still hour in which to take leave of my sin.

H. D. THOREAU, *Winter*, 14 Feb., 1841.

We cannot well do without our sins; they are the highway of our virtue.

H. D. THOREAU, *Journal*, 22 March, 1842.

<sup>9</sup> 'Tis not unjust that for *one* sin beauty should pay no forfeit. (Aequum est impune licere numina formosis laedere vestra semel.)

TIBULLUS, *Elegies*, i, ix, 5. (19 B. C.)

Indulgent gods, grant me this one sin in safety. (Di faciles, peccasse semel concede tuto.)

OVID, *Amores*, ii, xiv, 43. (c. 13 B. C.)

Once is never. (Einmal, Keinmal.) This proverb was turned to such bad use that a German divine thought it necessary to write a tract against it.

TRENCH, *Lessons in Proverbs*, p. 93. (1853)

<sup>10</sup> They that sin are enemies to their own life. (Qui autem faciunt peccatum, hostes sunt animae suae.)

*Apocrypha: Tobit*, xii, 10. (c. 200 B. C.)

He who has sinned has already punished himself. (Sibi dedit qui peccavit.)

SENECA, *De Ira*. Bk. ii, ch. 30. (c. A. D. 55)

The greatest punishment of wrong-doing is the having done it. (Maxima est enim factae iniuriæ poena fecisse.)

SENECA, *De Ira*. Bk. iii, ch. 26. (c. A. D. 55)

The first and worst punishment for sin is to have committed sin. (Prima illa et maxima peccantium est poena peccasse.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 14. (c. A. D. 64) The Latin proverbial form is, "Sibi quisque peccat" (It is against himself that a man sins).

Every sin is a greater injury to him who does it than to him who suffers it.

ST. AUGUSTINE, *On Faith, Hope, Charity*. (c. 421)

Every sin brings its punishment with it.

HERBERT, *Jacula Prudentum*. No. 762. (1640)

Sin let loose speaks punishment at hand.

COWPER, *Expostulation*, l. 160. (1781)

Men are punished by their sins, not for them

ELBERT HUBBARD, *Philistine*, xi, 7. (1901)

The sins we commit find their punishment inside of us.

STEFAN HEYM, *Hostages*, p. 311. (1942)

<sup>11</sup> Old sinne makes newe shame.

UNKNOWN, *Havrluk the Dane*, l. 2461. (c. 1300)

Men sein, "Old Senne newe schame."

GOWER, *Confessio Amantis*, iii, 2033. (c. 1390)

Thus synnes olde make shames come full newe.

HARDYNG, *Chronicle* Canto cxiv, st. 18. (1457)

Olde sinne reneweth shame.

JEAN D'ARRAS, *Melusine*. Ch. 19. (c. 1500)

Old sinne, and new penance. (Peccato vecchio, penitenza nuova.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

For a fresh sin a fresh penance. (A pecado nuevo penitencia nueva.)

CERVANTES, *Don Quixote*. Pt. i, ch. 30. (1605)

Old Sins breed new Shame.

JAMES KELLY, *Scottish Proverbs*, p. 269. (1721)

<sup>12</sup> My sin, my sin, my grievous sin. (Mea culpa, mea culpa, mea maxima culpa.)

UNKNOWN, *The Confiteor of the Roman Mass*.

(c. 1350) "Peccavi," q.v. (I have sinned), is another form of confession. "Non purgat peccata qui negat" (There is no purging of sins which are denied) is another proverbial phrase.

While the lamp holds out to burn,

The vilest sinner may return.

WATTS, *Hymns and Spiritual Songs*, i. (1707)

## II—Sin: The Sinner

See also Saint and Sinner

<sup>1</sup> Woe unto the sinner that goeth two ways.  
(Vae peccatori terram ingredienti duabus viis.)

BEN SIRA, *Book of Wisdom*. (Ecclesiasticus).  
ii, 12. (c. 190 B.C.) Oesterley, tr.  
Number not thyself among the multitude of sinners. (Non te reputes in multitudine indisciplinatorum.)

BEN SIRA, *Book of Wisdom*, vii, 16.  
Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire. (Non incendas carbones peccatorum arguens eos, et ne incendaris flamma ignis peccatorum illorum.)

BEN SIRA, *Book of Wisdom*, viii, 10.  
Envy not the glory of a sinner: for thou knowest not what shall be his end. (Non zeles gloriam, et opes peccatoris: non enim scis quae futura sit illius subversio.)

BEN SIRA, *Book of Wisdom*, ix, 11. Ch. xi, 21, has, "Marvel not at the works of sinners"  
(Ne manseris in operibus peccatorum).  
Sit not in judgment with sinners. (In iudicio peccantium ne consistas.)

BEN SIRA, *Book of Wisdom*, xi, 9.  
The way of sinners is made smooth with stones, and at its end is the pit of hell. (Via peccantium complanata lapidibus, et in fine illorum inferi, et tenebrae, et poenae.)

BEN SIRA, *Book of Wisdom*, xxi, 10.  
Sin makes its own hell, and goodness its own heaven.

EDDY, *Science and Health*, p. 196. (1875)

<sup>2</sup> One leak will sink a ship; and one sin will destroy a sinner.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1678)

<sup>3</sup> The righteous sometimes pay for the sinners.  
(Pagan á las veces justos por pecadores.)

CERVANTES, *Don Quixote*. Pt. i, ch. 7. (1605)  
<sup>4</sup> Thy sinnes and haire may no man equall call,  
For, as thy sinnes increase, thy haire doe fall.

JOHN DONNE, *Epigrams: A Licentious Person*.  
(c. 1600)

<sup>5</sup> The greater the sinner's name, the more signal the guilt of sin. (Omne animi vitium tanto conspectius in se | crimen habet.)

JUVENAL, *Satires*. Sat. viii, l. 140. (c. A. D. 120)  
THE GREATER THE SINNER, THE GREATER THE SAINT,  
see under SAINT and SINNER.

<sup>6</sup> A thousand broad hints . . . seasoned exactly to the taste of these old sinners.

MALKIN, tr., *Gil Blas*. Bk. iii, ch. 10. (1809)  
The smoky old sinner chuckled with delight.

MAYNE REID, *Scalp Hunters*. Ch. 30. (1851)

<sup>7</sup> If sinners entice thee, consent thou not. (Si te lactaverint peccatores, ne acquiescas eis.)

*Old Testament: Proverbs*, i, 10. (c. 350 B.C.)

## SINCERITY

See also Candor, Seeming

<sup>8</sup> The sincere alone can recognise sincerity.

CARLYLE, *On Heroes and Hero-Worship: The Hero as King*. (1840)

<sup>9</sup> Sincerity is open-heartedness (La sincérité est une ouverture de cœur.)

LA ROCHEFOUCAULD, *Maximes*. No. 62. (1665)  
Weak-willed people cannot be sincere. (Les personnes faibles ne peuvent être sincères.)

LA ROCHEFOUCAULD, *Maximes*. No. 316.  
Love of talking about ourselves and displaying our faults in the light in which we wish them to be seen is the chief element in our sincerity. (L'envie de parler de nous et de faire voir nos défauts du côté que nous voulons bien les montrer, fait une grande partie de notre sincérité.)

LA ROCHEFOUCAULD, *Maximes*. No. 383.

<sup>10</sup> Sincerity is the way of Heaven.

MENCIUS, *Discourses*. Bk. iv, pt. i, ch. 12. (c. 300 B.C.)

There is no greater delight than to be conscious of sincerity on self-examination.

MENCIUS, *Discourses*. Bk. vii, ch. 4.

<sup>11</sup> Sincerity goes farther than capacity.

WILLIAM PENN, *Works*, i, 137. (a. 1718)

<sup>12</sup> The same present or absent. (Praesens absensque idem.)

TERENCE, *Adelphoe*, l. 73. (160 B.C.)

<sup>13</sup> He who attains to sincerity is he who chooses what is good and firmly holds it fast.

TSE-TZU, *The Doctrine of the Mean* (Chung-yung). Ch. xx, sec. 18. (c. 450 B.C.)

SINGING, see Song

## SINGULARITY

<sup>14</sup> Excellency hath in all ages affected singularity.

GABRIEL HARVEY, *A New Letter of Notable Contents*. (1593)

Singularity always seems to have a Spice of Arrogancy in it.

THOMAS FULLER, *Gnomologia*. No. 4177. (1732)  
Singularity is usually the indication of something wrong in judgment.

SAMUEL RICHARDSON, *Sir Charles Grandison*. Bk. vi, ch. 29. (1753)

<sup>15</sup> Put thyself into the trick of singularity.

SHAKESPEARE, *Twelfth Night*, ii, 5, 164; iii, 4, 79. (1599)

## SIREN

<sup>16</sup> What Song the Syrens sang, or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond all conjecture.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5, sec. 4. (1658)

Such things are not beyond all conjecture, as Sir Thomas Browne sagely remarked about something else.

CONNINGTON, *Four Defences*, p. 123. (1940)

1 I will neither yield to the song of the siren nor the voice of the hyena, the tears of the crocodile nor the howling o' the Wolf.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act v, sc. 1. (1605)

Sirens sing sweetest when they would betray.

MICHAEL DRAYTON, *The Legend of Matilda the Fair*. (a. 1631)

The Siren,

Who, like ambition, lures men to their ruin.

WILLIAM FALCONER, *The Shipwreck*. (1762)

2 Sing, siren, for thyself.

SHAKESPEARE, *Comedy of Errors*, iii, 2, 47. (1593)

The Siren waits thee, singing song for song.

W. S. LANDOR, *To Robert Browning*. (c. 1864)

### SISTER

3 The Brother had rather see his Sister rich than make her so.

THOMAS FULLER, *Gnomologia*. No. 4435. (1732)

There is no friend like a sister.

CHRISTINA ROSSETTI, *Goblin Market*. (1862)

4 E'en a woman, and commanded

By such poor passion as the maid that milks.

SHAKESPEARE, *Antony and Cleopatra*, iv, 15, 72. (1606)

When you get to a man in the case,

They're like as a row of pins—

For the Colonel's Lady an' Judy O'Grady

Are sisters under their skins!

RUDYARD KIPLING, *The Ladies*. (1892)

Those hats turned down on one side and up on the other that make men who wear them all look like sisters under the brim.

FRANK CASE, *Do Not Disturb*, p. 84. (1940)

We are no more alike under the skin than we are on top of it.

*Meditations in Wall Street*, p. 134. (1940)

We are all brothers under our pelts.

OGDEN NASH, *You and Me and P. B. Shelley*. (1942)

5 The weird sisters.

SHAKESPEARE, *Macbeth*, iv, 1, 32. (1606)

### SISYPHUS

6 Thou, Sisyphus, either push or pursue the rock, which must always be rolling down hill again. (Aut petis aut urgues rediturum, Sisyphæ saxum.)

OVID, *Metamorphoses*. Bk. iv, l. 460. (A. D. 7)

To roll the stone. (Saxum volvere.)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 40.

(1508) A proverb for endless and useless labor, deriving from the myth of the stone of Sisyphus.

With Sisyphus thus do I roll the stone,

And turn the wheel with damned Ixion.

MICHAEL DRAYTON, *Idea*. Sonnet 40. (1593)

Commonly, they that, like Sisyphus, roll this restless stone of Ambition, are in a perpetual agony.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i, sec. ii, memb. iii, subs. 11. (1621)

Whate'er I plot, like Sisyphus, in vain

I heave a stone, that tumbles down again.

DRYDEN, *The Conquest of Granada*. Pt. i, act

iii, sc. 2. (1670)

With useless endeavor | Forever, forever,

Is Sisyphus rolling | His stone up the mountain.

LONGFELLOW, *Masque of Pandora*. Pt. v. (1875)

### SITTING

7 He sits not sure that sits too high.

RANDLE COTGRAVE, *Dictionary: Assuré*. (1611)

8 Who sitteth wel thynketh yl.

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

He that sitteth well thinketh ill.

*Book of Meery Riddles*. Prov. 10. (1629)

9 He sits close and keeps his own.

SIR THOMAS HERRBERT, *Travaile into Afrique*, p. 315. (1634)

They would sit tight and strike out hard.

ROBERT BADEN-POWELL, *The Matabele Campaign*. Ch. 1. (1896)

10 Folke saie, better syt styll than ryse and fall.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

And rather sit thou safely still

Than for a fall to rise.

WILLIAM WARNER, *Albion's England*. Bk. vii, ch. 37. (1592)

As good sit still, as rise up and fall.

WILLIAM CAMDEN, *Remains*, p. 319. (1605)

I haue heard my father say, that it is better to sit fast, than to rise and fall.

NICHOLAS BRETON, *The Courtier and the Countryman*. (1618) *Works* (Grosart), ii, 9.

Sit still, rather than rise and fall down.

THOMAS FULLER, *Gnomologia*. No. 4181. (1732)

'Tis better to sit still at rest,

Than rise, perchance to fall.

SCOTT, *Marmion*. Canto iv, st. 29. (1808)

11 Sit-upon, to overcome or rebuke, to express contempt for a man in a marked manner.

J. C. HOTTEN, *Slang Dictionary*, p. 231. (1865)

What is good for you, when you're sat upon.

WILLIAM BLACK, *The Strange Adventures of a Phaeton*. Ch. 18. (1872)

My lady felt rebuked and . . . sat upon.

LYNN LINTON, *Paston Carew*. Ch. 34. (1886)

12 It is the mind and not the limbs that taints by long sitting.

CHARLES LAMB, *Letter to Bernard Barton*, 22 Nov., 1823.

13 She sits on thorns till she be private with him.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act iii, sc. 3. (1625)

I had sat on pins during the inquisition.

HENRY HARLAND, *As It Was Written*, p. 153. (1885)

<sup>1</sup> Our proverbe saith, better sit for naught, than stir for naught.

ROGERS, *Matrimonial Honour*, p. 225. (1642)  
Better sit idle than work teaum [for nothing].  
GEORGE MERITON, *Yorkshire Ale*, p. 83. (1683)

<sup>2</sup> Spent . . . Fourscore ducats at a sitting!  
SHAKESPEARE, *The Merchant of Venice*, iii, 1, 117. (1597)

To finish this Piece up at one sitting.  
THOMAS HALE, *An Account of Several New Inventions*, p. 47. (1691)

Smoaked an Hundred Pipes at a sitting.  
JOSEPH ADDISON, *The Spectator*. No. 72. (1711)

<sup>3</sup> I wish to sit as soft as I can in this life.  
THACKERAY, *Contributions to Punch*. (1844)  
*Works* (1900), vi, 54.

<sup>4</sup> To sit still and pill straws.  
WILLIAM WALKER, *Paroemiologia*, p. 21. (1672)

<sup>5</sup> Ye ain't goin' to set there like a bump on a log.  
KATE DOUGLAS WIGGIN, *The Birds' Christmas Carol*, p. 47. (1889)

AS CHEAP SITTING AS STANDING, *see under* CHEAPNESS.

## SIX

<sup>6</sup> It's just six of one and half a dozen of the other.

FREDERICK MARRYAT, *The Pirate*. Ch. 4. (1836)  
There is no difference or choice between them.

Mostly they come for skill—or idleness. Six of one, and half-a-dozen of the other.

DICKENS, *Bleak House*. Ch. 24. (1852)

Half a catty and eight ounces. (Pan chin pa liang.)

SCARBOROUGH, *Chinese Proverbs*. No. 2712. (1875) The Germans say, "Dasselbe in grün" (The same in green); the French, "C'est bonnet blanc et blanc bonnet."

<sup>7</sup> Alle in sunder hit brast in six or in seuyn.

UNKNOWN, *Avowynge of King Arther*. St. 65. (c. 1340) The origin of the phrase is uncertain, but probably it was a dicing phrase. O.E.D. says, "Probably a fanciful alteration of *to set on cinque et sice*, these being the two highest numbers."

Let nat this wretched wo thyn herte gnawe,  
But manly set the world on sixe and sevene.

CHAUCER, *Troilus*. Bk. iv, l. 622. (c. 1380)

Yet had he leuer marre and destroy al, and (as they save), set all at six and seuen.

GEORGE JOYE, *Apology to Tindale*, p. 43. (1535)

There is a prouerbe, *omnem iacere aliam*, to cast att dice, by whiche is signified, to set al on sixe and seuen, and at al auentes to ieoperd, assaiyng the wild chaunce of fortune, be it good, be it bad.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 298. (1542)

Set all at sixe and seuen.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

All is uneven,  
And every thing is left at six and seven.

SHAKESPEARE, *Richard II*, ii, 2, 121. (1595)

He let all things run at sixes and sevens.

THOMAS ADAMS, *Sermons* (1861), iii, 61. (1629)

His affairs went on at sixes and sevens.

JOHN ARBUTHNOT, *John Bull*, ii, i. (1712)

Haven't I good reason to be out of my senses, when I see things going at sixes and sevens?

GOLDSMITH, *Good-Natured Man*. Act i. (1768)

Fair moon, to thee I sing,

Bright regent of the heavens!

Say, why is everything

Either at sixes or at sevens?

W. S. GILBERT, *H.M.S. Pinafore*. Act ii. (1878)

## SKELETON

<sup>8</sup> Drink and be merry, but look on this; for such shalt thou be when thou art dead. (ἐς τοῦτον ὁρέων πίνει τε καὶ τέρπειν ἔσται γὰρ ἀποθανών τοιοῦτος.)

HERODOTUS, *History*. Bk. ii, ch. 78. (c. 445 B. C.)

Herodotus is telling how, at Egyptian banquets, a man carried an image of a corpse around in a coffin and showed it to each of the company, with this admonition.

All the wise and good men of the world . . . chose to throw some ashes into their chalices. . . . Such was . . . the Egyptian skeleton served up at feasts.

JEREMY TAYLOR, *Holy Dying*. Ch.ii,sec.1.(1651)

The skeleton of ennui sat at these dreary feasts, and it was not even crowned with roses.

G. A. LAWRENCE, *Guy Livingstone*. Ch.3.(1857)

[She] seemed to me . . . like the skeleton which the old Egyptians placed at table, in their feasts, to be a memorial of their latter end.

JANE WELSH CARLYLE, *Letter*, 20 May, 1839.

Dick . . . was the skeleton at the feast of life in Brixham.

PHILPOTTS, *The Haven*. Bk. i, ch. 3. (1909)

<sup>9</sup> There is a skeleton in every house.

W. M. THACKERAY, *Punch in the East*. (1845)

*Works* (1886), xxvi, 112. A secret source of shame or pain.

They have a skeleton or two in their closets, as well as their neighbours.

THACKERAY, *The Newcomes*. Ch. 55. (1855)

Our family had a skeleton in the cupboard.

COLLINS, *The Queen of Hearts*, p. 62. (1859)

It is in truth a most contagious game:

Hiding the Skeleton shall be its name.

GEORGE MEREDITH, *Modern Love*. St. 17. (1862)

There is said to be a hidden skeleton in every house.

DICKENS, *Edwin Drood*. Ch. 2. (1870)

His skeleton came out of the cupboard and gibbered at him.

F. ANSTAY (T. A. GUTHRIE), *The Giant's Robe*. Ch. 25. (1884)

Every man—even the most cynical—has one enthusiasm. . . . If there is a skeleton—there is also an idol in the cupboard.

JOHN OLIVER HOBBS (PEARL M. T. CRAIGIE), *The Ambassador*. Act ii. (1892)

Every one has a black pig in his house.  
Every family cooking-pot has one black spot.

HART, *700 Chinese Proverbs*. Nos. 42, 43. (1937)  
If you cannot get rid of the family skeleton, you may as well make it dance.

BERNARD SHAW, in PEARSON, *G.B.S.*, p. 6.

### SKEPTICISM

See also Doubt

1 The worst speculative skeptic ever I knew was a much better man than the most superstitious devotee and bigot.

DAVID HUME, *Letter to Gilbert Elliott*, 10 March, 1751.

Hume, and other skeptical innovators, are vain men, and will gratify themselves at any expence. Truth will not afford sufficient food to their vanity, so they have betaken themselves to error. Truth, Sir, is a cow which will yield such people no more milk, and so they are gone to milk the bull.

SAMUEL JOHNSON. BOSWELL, *Life*, 21 July, 1763.  
He wears his skepticism as a coquette wears her ribbons—to annoy if he cannot subdue.

ALEXANDER SMITH, *Dreamthorp*. Ch. 11. (1863)

2 They were called skeptics, or inquirers, because they were always seeking a solution and never finding one. (σκεπτικοὶ δ' ἀπὸ τοῦ σκέπτεσθαι ἀέλ καὶ μὴδέποτε εὐρίσκειν.)

DIODEGENES LAERTIUS, *Lives: Pyrrho*. Bk. ix, sec. 70. (c. A. D. 230)

3 What do I know? What does it matter? (Que sais-je? Qu'importe?)

MICHEL DE MONTAIGNE, *Motto*. (c. 1560)

I am the spirit which always denies. (Ich bin der Geist der stets verneint.)

GOETHE, *Faust*. Pt. i, sc. 3. (1808) The Latin proverb is, "Nil credam et omnia cavebo" (I believe nothing and am on guard against everything).

I took thought, and invented what I conceived to be the appropriate title of "agnostic."

THOMAS HENRY HUXLEY, *Science and Christian Tradition*. Ch. 7. (1881)

4 You'll not believe a man dead, till you see his brains out.

JOHN RAY, *English Proverbs*, p. 67. (1678)

I don't believe there's no such a person.

DICKENS, *Martin Chuzzlewit*. Ch. 49. (1843)

The words in which Betsy Prig proclaims her disbelief in Sairey Gamp's Mrs. Harris. "The words she spoke of Mrs. Harris," says Mrs. Gamp, "lambs could not forgive, . . . nor worms forget!"

I'm from Missouri; you've got to show me.

W. D. VANDIVER, REPRESENTATIVE FROM MISSOURI, *Speech*, before Five O'clock Club, Phila. (1902) "Colonel Vandiver, at least, was the means by which the expression gained nation-wide and even world-wide currency."—*Literary Digest*, 28 Jan., 1922.

I probably said "Oh yeah?" which was the new come-back in those days [c. 1925].

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 90. (1939)

### SKILL

See also Art

5 Sticking [stabbing] goes not by strength, but by guiding of the gully [knife].

JAMES KELLY, *Scottish Proverbs*, p. 292. (1721)  
'Tis Skill, not Strength, that governs a Ship.

THOMAS FULLER, *Gnomologia*. No. 5116. (1732)  
Skill will accomplish what is denied to force. (Ars compensabit, quod vis tibi magna negabit.)

ALFRED HENDERSON, *Latin Proverbs*, p. 27.

(1869) "If I canna do't by might, I'll do't by sleight." The French say, "L'adresse surmonte la force"; the Germans, "List geht über Gewalt" (Cunning overcomes might), or "Was der Löwe nicht kann, das kann der Fuchs" (What the lion can't, the fox can).

6 The skilful traveller leaves no tracks; the skilful speaker makes no blunders: the skilful reckoner uses no tallies. He who knows how to shut uses no bolts, yet you cannot open. He who knows how to bind uses no cords, yet you cannot undo.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 27. (c. 550 B. C.) Giles, tr.

By skill swift ships are sailed and rowed, by skill nimble chariots are driven; by skill must Love be guided. (Arte citae veloque rates remoque moventur, arte leves currus: arte regendus amor.)

OVID, *Artis Amatoriae*. Bk. i, l. 3. (c. 1 B. C.)

7 Steep are the heights of skill. (σοφλαὶ μὲν ἀπείρα.)

PINDAR, *Olympian Odes*. No. ix, l. 107. (468 B. C.)  
All things require skill, but an appetite.

HERBERT, *Jacula Prudentum*. No. 380. (1640)  
Skill and confidence are an unconquered army.

HERBERT, *Jacula Prudentum*. No. 628.  
Skill is no burthen.

THOMAS FULLER, *Gnomologia*. No. 4182. (1732)  
Skill to do comes of doing.

EMERSON, *Society and Solitude: Old Age*. (1870)  
Skill's a joy to any man.

MASEFIELD, *Everlasting Mercy*, l. 600. (1911)

8 They trye, as the saying is, to learn pottery by starting on a wine-jar. (ἐν τῷ πίθῳ τὴν κεραμεύαν ἐπιχειρεῖν μαρθάνειν.)

PLATO, *Gorgias*. Sec. 514E. (c. 385 B. C.) That is, instead of starting on a small pot involving little waste in case of failure.

Try your skill in gilt first, and then in gold.

JOHN RAY, *English Proverbs*, p. 95. (1670)

9 Masterful skill. (Arte magistra.)

VERGIL, *Aeneid*. Bk. viii, l. 442; bk. xii, l. 427. (19 B. C.)

Show our simple skill.

SHAKESPEARE, *A Midsummer-Night's Dream*, v. 1, 110. (1596)

10 He hath wisdom at will that brags not of his skill.

WODROEPHE, *Spared Houres*, p. 514. (1623)



## SKIN

<sup>1</sup> I have become thick-skinned by now. (Iam prorsus occallui.)

CICERO, *Ad Atticum*. Bk. ii, epis. 18. (59 B.C.)  
The skin of his face is as thick as a city wall.  
(Lien yu ch'eng ch'iang hou.)

SCARBOROUGH, *Chinese Proverbs*. No. 1271.  
(1875) Impervious to shame.

<sup>2</sup> I would not be in their skins!

MADAME D'ARBLAY, *Diary*, Feb., 1790.  
"To be in another's skin," to be in his place or situation.

WILLIAM CARR, *The Dialect of Craven: Skin*.  
(1828) See also under SHOE.

<sup>3</sup> I will take it from his purse or get it from his skin.

EMERSON, *Essays: Compensation*. (1841)  
Quoted as a proverb. The usual form is,  
"Take it out of his hide." See under HIDE.

<sup>4</sup> In splendid condition, "fit to jump out of his skin."

NAT GOULD, *The Double Event*. Ch. 15. (1891)  
JUMP OUT OF ONE'S SKIN FOR JOY, see under JOY.

<sup>5</sup> Sens by stryfe ye maie lose, and can not wyn.  
Suffer. It is good slepyng in a whole skyn.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
The common saynge, Good to slepe in a whole skinne.

JOHN PROCTOR, *The Historie of Wyates Rebellion*, p. 45. (1555)

No, sayde the cobbler, I am not afearde; it is good to slepe in a whole skinne.

JOHN SKELTON, *Merie Tales*. (c. 1570) In *Works* (Dyce), i, lxx.

The foole is crafty enough to sleepe in a whole skin.

THOMAS NASHE, *Have With You to Saffron-Walden*. (1596) *Works* (Grosart), iii, 114.

Be gone, . . . as you hope to sleep in a whole skin.

LAURENCE ECHARD, tr., *Plautus*, p. 110. (1694)  
Loving to sleep in a whole skin makes a man a coward.

FIELDING, *Tom Jones*. Bk. xii, ch. 3. (1749)  
Patriotism is good; but so is . . . sleeping in a whole skin.

THOMAS CARLYLE, *The French Revolution*. Vol. iii, bk. i, ch. 3. (1837)

<sup>6</sup> Blacke inke is as yll meate, as blacke pepper is good.

And white milke is good meate, as white snow is yll,

But a milke snow white smooth yong skyn, who chaunge wil

For a pepper ynke blacke rough olde wytherd face?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Her skin as soft as Lemster wool.

MICHAEL DRAYTON, *The Shepherd's Garland*. Eclogue iv. (1593)

I'll not shed her blood;  
Nor scar that whiter skin of her than snow,  
And smooth as monumental alabaster.

SHAKESPEARE, *Othello*, v, 2, 3. (1605)  
His silver skin laced with his golden blood.

SHAKESPEARE, *Macbeth*, ii, 3, 118. (1606)  
There isn't anything at all like a fine skin for putting splendor on a woman.

J. M. SYNGE, *Well of the Saints*. Act i. (1907)

<sup>7</sup> It ain't no skin off my neck.

A. R. HILLIARD, *Justice Be Damned*, p. 31. (1941)

It's no skin off any nose of mine.

F. C. DAVIS, *The Graveyard Never Closes*, p. 190. (1941) In frequent use.

That was no skin off my stern.

STEWART STERLING, *Down Among the Dead Men*, p. 34. (1943)

<sup>8</sup> To take care of one's own skin. (Pelliculam curare.)

HORACE, *Satires*. Bk. ii, No. v, l. 38. (35 B.C.)  
In his *Epistles*, i, ii, 29; i, iv, 15, Horace uses the phrase "cute curanda," taking care of one's cuticle.

Aequivocating with our conscience . . . for the saving of our owne skin.

DANIEL ROGERS, *Naaman the Syrian: Index*. (1642)

'Tis a hard matter for a man to save both his Skin, and his Credit.

SIR ROGER L'ESTRANGE, *Fables*, liv, 54. (1692)  
A poltroon who was ever considering how to save his skin.

W. STEBBING, *Peterborough*, viii, 155. (1890)

He . . . had to turn Dervish to save his skin

A. CONAN DOYLE, *The Tragedy of the Korosko*. Ch. 5. (1898)

<sup>9</sup> To skin a stone for a penny, and break a knife of twelve-pence.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)  
He would flay a flint, or flay a groat, spoken of a covetous person.

JOHN RAY, *English Proverbs*, l. 245. (1678)

He would skin a flint.

BERTHELSON, *Dictionary: Skin*. (1754)

A covetous person, one who, if it were possible, would "skin a flint to save a penny."

C. H. HARTSHORNE, *Salopia Antiqua*, p. 567. (1841)  
Just as the toper squeezes the empty bottle, and the miser skins the flint.

BESANT, *Children of Gibeon*. Bk. ii, ch. 31. (1884)  
He reminded me of what my father used to say of Uncle Fate, "He'd skin a flea for the hide and tallow."

BELINDA JELLIFFE, *For Dear Life*, p. 312. (1936)

<sup>10</sup> Magnanimous? As the skin between your brows.

BEN JONSON, *Every Man Out of His Humour*. Act ii, sc. 1. (1599) See also under HONESTY.

<sup>11</sup> We must discern the skin from the shirt.

SAMPSON LENNARD, tr., *Charron's Wisdom*, ii, 236. (1630)

MY SKIN NEARER THAN SHIRT, see under SELF.

<sup>1</sup> 'Twill be a good while, ere you wish your skin full of eyelet-holes.

HENRY PORTER, *The Two Angrie Women of Abington*. (1599) In HAZLITT, *Old Plays*, vii, 381.

It will be long ere you wish your skin full of holes.

JOHN RAY, *English Proverbs*, p. 219. (1678)

I expected to be full of eyelet holes ere I could close with him.

KINGSLEY, *Westward Ho!* Ch. 3. (1855)

<sup>2</sup> Your skins are whole.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 111. (1601)

You are come off now with a whole skin.

CERVANTES, *Don Quixote*. Pt. i, ch. 5. (1605)

<sup>3</sup> No deeper than their skin.

ROBERT SOUTH, *Sermons* (1715), i, 36. (c. 1680)

BEAUTY IS BUT SKIN-DEEP, *see under* BEAUTY.

<sup>4</sup> He's a sore man where the skin's off.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>5</sup> I had nothing left but bone and skin. (αὐτὰ δὲ λοιπὰ ὄντι ἔρ' ἥς καὶ ὀστέα.)

THEOCRITUS, *Idyls*. No. ii, l. 90. (c. 270 B. C.)

You are nothing but bones and hair. (ὀστέα σοὶ καὶ μόνον ἐπὶ τρίχες.)

CALLIMACHUS, *Epigrams*. No. 32. (c. 250 B. C.)

Naught but the skin held his bones together. (οὐδὲν δὲ σὺν ὀστέα μόνον ἔσργον.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. ii, l. 201. (c. 225 B. C.)

I am nothing but bones and skin. (Ossa atque pellis sum.)

PLAUTUS, *Captivi*, l. 135. (c. 200 B. C.)

Their skin scarce clings to their bones. (Vix ossibus haerent.)

VERGIL, *Eclogues*. No. iii, l. 102. (37 B. C.)

Ful of fleissche Y was to fele,

Now . . . Me is lefte But skyn and boon.

UNKNOWN, *Hymns to the Virgin and Christ* (1867), p. 73. (c. 1430)

She dyed, when she had nothyng but a reueled skynne and bone.

EDWARD HALL, *Chronicle*, sig. 16B. (a. 1548)

Weakened and wasted to skin and bone.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Week ii, day 4. (1591)

He's nothing but skin and bones.

MOTTUUX, tr., *Rabelais*. Bk. v, ch. 28. (1593)

My skin hangs about me like an old lady's loose gown.

SHAKESPEARE, *1 Henry IV*, iii, 3, 3. (1597)

Their bones are barely covered with their skin.

DRYDEN, tr., *Vergil's Pastorals*, iii, 156. (1697)

I'm all worn to skin and bone.

OWEN DAVIS, *Icebound*. Act i. (1923)

<sup>6</sup> To strip a man of all his money at play is called *skinning* him.

J. H. VAUX, *Flash Dictionary: Skinning*. (1812)

I wish I may be blown into a gin shop if I wasn't skinned clean.

C. F. BRIGGS, *The Adventures of Harry Franco*, ii, 76. (1839)

Perhaps he gets skinned.

HENRY MAYHEW, *London Labour*, ii, 71. (1851)

Skinned out of every cent.

HARRINGTON O'REILLY, *Fifty Years on the Trail*, p. 343. (1889)

Don't try to skin me.

O. HENRY, *The Trimmed Lamp*, p. 62. (1905)

<sup>7</sup> Theye could not marchaundyze for the beares skin before they had hym.

UNKNOWN, *Calendar of Documents Relating to Scotland* (1900), ii, 392. (a. 1567)

Selling the beares skinne which yet they had not taken.

F. DE L'ISLE, *Legendarie*, E viij. (1577)

The man that once did sell the lion's skin

While the beast liv'd, was kill'd with hunting him.

SHAKESPEARE, *Henry V*, iv, 3, 93. (1599)

We must not dispose of the bear's skin till the bear be dead.

JOHN RUSHWORTH, *Historical Collections* (1721), iv, iii, 436. (1641)

I trusted so much that I sold the skin before the bear was taken.

JOHN LYLY, *Euphues* (Arber), p. 273. (1578)

He bade me have a care for the future, to make sure of the bear before I sell his skin.

SIR ROGER L'ESTRANGE, tr., *Aesop*, p. 270. (1692)

Are ye dividing the skin while the lion lives?

LORD LYTTON, *Rienzi*. Bk. v, ch. 3. (1835)

The phrase "to sell the skin before you have caught the bear" goes back to a fable introduced into the Aesopic collections by Laurentius Abstemius in 1495.

ARCHER TAYLOR, *The Proverb*, p. 187. (1931)

<sup>8</sup> He has got his skin full.

UNKNOWN, *The Gentleman's Magazine*, xl, 560. (1770) Of liquor.

THE ETHIOPIAN'S SKIN, *see under* NEGRO.

BY THE SKIN OF ONE'S TEETH, *see under* ESCAPE.

## SKY

### See also Heavens

<sup>9</sup> Bang your leg against the rock. (τῷ σκέλει θένε τὴν πέτραν.)

ARISTOPHANES, *The Birds*, l. 54. (414 B. C.) A reference to the proverb, "Bang the rock with your leg and the birds will fall down" (ὁδὸς τὸ σκέλος τῇ πέτρᾳ, καὶ πεσοῦνται τὰ ὄρνεα).

Some people ask what would happen if the sky fell? (Quid si nunc caelum ruat?)

TERENCE, *Heauton Timorumenos*, l. 719. (163 B. C.) Cited by ERASMUS, *Adagia*, i, v, 64, who explains that it is a jeer at senseless terror.

An hevyn fall we shall haue many laryks.

RICHARD HILLS, *Common-Place Book* (1858). p. 140. (c. 1530)

If the sky fall, we hope to catch larks. (Si les nues tomboyent esperoyt prendre les alouettes.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534) See also *Pantagruel*, iv, 17.

When the sky fallth we shall have larks.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 4. (1546)

If the Skyes fall, we shall haue Quayles. (Sel Cielo casca, haueremo quaglie.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578) The Spanish form is, "Si el cielo se cae, quebrarse han les ollas" (If the sky falls, the pots will be broken).

Should heaven fall—Why then we should have larks.

THOMAS RANDOLPH, *The Muses Looking-Glasse*. Act ii, sc. 2. (1638)

If the sky falls we shall catch larks.

JOHN RAY, *English Proverbs*, p. 143. (1670)

If the Skie fall, down-comes the price of Larks.

ROBERT WILD, *Poetica Licentia*, 34. (1672)

When the sky shall fall, the blind men catch larks.

KINGSTON, *Apophthegmata Curiosa*, p. 17. (1709)

If the lift fall, you may gather laverocks.

JAMES KELLY, *Scottish Proverbs*, p. 343. (1721)

"If the King gets this Veto, what is the use of National Assembly?" . . . Friends, if the sky fall, there shall be catching of larks!

THOMAS CARLYLE, *The French Revolution*. Vol. i, bk. vii, ch. 1. (1837)

Whose wantonness and violence reach the iron sky. (τῶν ὕβρις τε βλή τε σιδήρεον οὐρανὸν ἵκει.)

HOMER, *Odyssey*. Bk. xv, l. 329. (c. 850 B.C.)

Under the cold sky. (Sub Iove frigido.)

HORACE, *Odes*. Bk. i, ode 1, l. 25. (23 B.C.)

Italians extoll their owne things to the skie.

FYNES MORYSON, *An Itinerary*, i, 104. (1617)

You were extoll'd to the skies.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Praise 'em to the skies.

W. H. IRELAND, *Scribbleomania*. (1815)

Let the sky be the limit.

P. G. WODEHOUSE, *Uncle Fred in the Spring-time*, p. 138. (1939) A recent use of an old phrase.

He dropped upon me suddenly out of a clear sky.

W. E. NORRIS, *Marietta's Marriage*. Ch. 31. (1897)

## SLANDER

See also Calumny, Rumor, Scandal

Slander, dog's eloquence. (Canina eloquentia.)

APPIUS CLAUDIUS, *Epigram*. (c. 451 B.C.) See

QUINTILIAN, bk. xii, ch. 9, sec. 9.

THE MOST DANGEROUS OF WILD BEASTS, A SLANDERER, see under FLATTERY.

He may even scourge me, so it be in my absence. (ἀπόντα με, καὶ μαστιγούτω.)

ARISTOTLE, on hearing that some one had slandered him. (c. 340 B.C.) See DIOGENES LAERTIUS, *Aristotle*. Sec. 18.

Slander is a very gross evil; it implies two who do wrong, and one who is doubly wronged. (διαβολὴ γὰρ ἐστὶ δεινότατον ἐν τῇ δύο μὲν εἰσι οἱ δδίκοντες, εἰς δὲ ὁ δδικοόμενος.)

ARTABANUS, *Speech*, in answer to Mardonius, before Xerxes, when debating invasion of Greece. (c. 485 B.C.) See HERODOTUS, vii, 10.

Slander is called the third tongue [lishan telitāē] because it slays three persons, the speaker, the spoken to, and the spoken of.

*Babylonian Talmud: Arachin*, fo. 15b. (c. 450)

Also *Palestinian Talmud: Erach.*, fo. 15b; *Leviticus Rabbah*, 26.

Be not called "Master Two-tongues"; and slander not with thy tongue.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, v, 14. (c. 190 B.C.) Oesterley, tr.

Squint-ey'd Slander plies th' unhallow'd tongue.

BEATTIE, *Judgment of Paris*. St. 109. (1765)

Slander leaueth a skarre.

THOMAS DRAXE, *Bibliotheca*, p. 192. (1616)

Slander leaves a score behind it.

JOHN RAY, *English Proverbs*, p. 24. (1670)

Slander leaves a scar behind it.

ROBERTSON, *Phraseologia Generalis*, 1136. (1681)

Slander always leaves a slur.

JAMES KELLY, *Scottish Proverbs*, p. 286. (1721)

Slander is a shipwreck by a dry Tempest.

HERBERT, *Jacula Prudentum*. No. 141. (1640)

Slanderers are the Devil's Bellows, to blow up Contention.

THOMAS FULLER, *Gnomologia*. No. 4185. (1732)

If you speak evil, you yourself will soon be worse spoken of. (εἰ δὲ κακὸν εἶποις, τάχα καὶ αὐτὸς μείζον ἀκούσῃς.)

HESIOD, *Works and Days*, l. 721. (c. 800 B.C.)

That they speak [evil of me] is not the point; that they should not speak it justly, that is the point. (Quin dicant, non est; merito ut ne dicant, id est.)

PLAUTUS, *Trinummus*, l. 105. (c. 194 B.C.)

To speak yll of others, is the fifth element. (El dir mal d'altrui, è il quinto elemento.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1576)

Speak no ill of another, until thou thinkest of thy self.

*Book of Meery Riddles*. Prov. 92. (1629)

Of him that speaks ill, consider the life more than the word.

HERBERT, *Jacula Prudentum*. No. 763. (1640)

Better be ill spoken of by one before all, than by all before one.

HOWELL, *Proverbs: To Philologers*. (1659)

Some, that speak no ill of any, do no good to any

THOMAS FULLER, *Gnomologia*. No. 4219. (1732)

It maie be a sclauder, but it is no lie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

That is no slander, sir, which is a truth.

SHAKESPEARE, *Romeo and Juliet*, iv.1.33. (1595)

To slander one with a matter of truth.

JOHN RAY, *English Proverbs*, p. 269. (1678)

GREATER TRUTH, GREATER LIBEL, see under LIBEL.

Nibbled at with Theon's tooth of slander. (Dente Theonino cum circumroditur.)

HORACE, *Epistles*. Bk. i, no. xviii, l. 82. (20 B.C.)

Cited by ERASMUS, *Adagia*, ii, ii, 55, who explains that Theon was a slanderous poet. The expression was a proverbial one for calumny.

1 If slander be a snake, it is a winged one—it flies as well as creeps.

DOUGLAS JERROLD, *Jerrold's Wit: Slander*. (c. 1850)

2 Ride fair, and jaup [spatter with mud] none.

JAMES KELLY, *Scottish Proverbs*, p. 283. (1721)

3 The honestest maie bee soonest schlaundered.

ANDREW KINGSMILL, *A Godlie Advice Touching Mariage*, p. 10. (a. 1569)

Since we cannot attain to it, let us avenge ourselves by slandering it. (Puisque nous ne la pouvons aveindre, vengeons nous à en mesdire.)

MONTAIGNE, *Essays*. Bk. iii, ch. 7. (1595) Referring to greatness.

Slander's mark was ever yet the fair;

The ornament of beauty is suspect.

SHAKESPEARE, *Sonnets*. No. lxx. (1609)

There never was a man of mark who was not slandered.

G. C. LICHTENBERG, *Reflections*. (1799)

The world delights to tarnish shining names. (Es liebt die Welt, das Strahlende zu schwärzen.)

SCHILLER, *Die Jungfrau von Orleans*. (1800)

4 We commonly slander through vanity more often than through malice. (On est d'ordinaire plus médisant par vanité que par malice.)

LA ROCHEFOUCAULD, *Maximes*. No. 483. (1665)

5 Slander is compared to an arrow because it kills at a distance.

*Midrash: Genesis Rabbah*, 98. (c. 450)

6 Speak no ill of a friend, nor even of an enemy. (φίλον μὴ λέγειν κακός, ἀλλὰ μὴδὲ ἐχθρόν.)

PITTACUS, *Apolhegm*. (c. 675 B.C.) See DIOGENES LAERTIUS, *Pittacus*. Bk. i, sec. 78

Hear no ill of a friend, nor speak any of an enemy.

FRANKLIN, *Poor Richard's Almanack*, 1739

7 It takes a bad man to say bad things of the good. (Mali sunt homines, qui bonis dicunt male.)

PLAUTUS, *Bacchides*, l. 118. (190 B.C.)

8 Slander-mongers and those who listen to slander, if I had my way, would all be strung up, the talkers by the tongue, the listeners by the ears. (Homines qui gestant quique auscultant crimina, | si meo arbitratu liceat, omnes pendeant, | gestores linguis, auditores auribus.)

PLAUTUS, *Pseudolus*, l. 427. (c. 195 B.C.)

The retailer of slander and also the receiver of it deserve to be cast to the dogs.

*Babylonian Talmud: Pesachim*, fo. 118a. (c. 450)

Those which blowe fourth such blastes, deserve to have their winde stopt with a halter.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 95. (1574) Pettie, tr.

Were there no hearers, there would be no back-biters.

HERBERT, *Jacula Prudentum*. No. 73. (1640)

Tale-bearers are as bad as the tale-makers.

SHERIDAN, *School for Scandal*. Act i, sc. 1. (1777)

The partaker is as bad as the thief.

JONATHAN SWIFT, of William III's motto, "Recipit non repuit." (c. 1738) See also THIEF. Who spake no slander, no, nor listened to it.

TENNYSON, *Idylls of the King: Ded.* l. 10. (1870)

9 Slander, the foulest whelp of Sin.

POLLOK, *Course of Time*. Bk. viii, l. 726. (1827)

Slander, meanest spawn of hell.

TENNYSON, *The Letters*. St. 5. (1855)

10 He that uttereth a slander, is a fool. (Qui profert contumeliam, insipiens est.)

*Old Testament: Proverbs*, x, 18. (c. 350 B.C.)

Whoso privily slandereth his neighbour, him will I cut off. (Detrahentem secreto proximo suo, hunc persequerbar.)

*Old Testament: Psalms*, ci, 5. (c. 250 B.C.)

11 The outspokenness of wild invective is never hushed. (Insanae vocis numquam libertas tacet.)

PUBLILIUS SYRUS, *Sententiae*. No. 330. (c. 43 B.C.) People are in the habit of slandering. (Gens sont coutumier de mesdire.)

JEAN DE GALOIS, *De Pleine Bourse de Sens*, l. 62.

(c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iii, 89. The French also say, "Half the world delights in slander, and the other half in believing it."

12 It is hard to restore him whom slander has once crushed. (Quem fama semel oppressit vix restituitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 572. (c. 43 B.C.)

A slaudner that is reised is cuelle to felle.

UNKNOWN, *How the Good Wiif Taughte Hir Doughtir*, l. 25. (c. 1460)

13 An evil-speaker differs from an evil-doer only in opportunity. (Maledicus a malefico non distat nisi occasione.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. xii, ch. 9, sec. 9. (c. A.D. 80)

What is slander? A verdict of "guilty" pronounced in the absence of the accused. by an interested and prejudiced judge.

JOSEPH ROUX, *Meditations of a Parish Priest: Mind*. No. 67. (c. 1870)

14 Thieving is better than backbiting.

SADI, *Bustan*. Ch. vii, Apologue 7. (c. 1257)

Sclandrers ben wors than theues, for theues stele but the goodes & sclandrers take and destroy loue.

EARL RIVERS, tr., *Dictes of the Philosophirs*, fo. 113. (1477) Quoting Anaxagoras.

15 In a reviling match, the victor is worse than the vanquished.

PHILO, *De Agricultura*. Sec. 111. (c. A.D. 40)

Who tries to befoul another befouls himself first. (Teus cuide cunchier autrui, Qui tout avant cunchie lui.)

COLIN MALET, *De Jouglet*, l. 451. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iv, 127.

He that defames another reveals his own faults.

SADI, *Bustan*. Ch. vii, Apologue 5. (c. 1257)

Publish not men's secret faults, for by disgracing them you make yourself of no repute.

SADI, *Gulistan: Rules for Conduct*. No. 39.

Bot Oule on Stock and Stock on Oule;

The more that a man defoule,

Men witen wel which hath the werse.

GOWER, *Confessio Amantis*, iii, 585. (c. 1390)

Who by aspersions throw a stone

At th' head of others, hit their own.

GEORGE HERBERT, *Charms and Knots*. (c. 1640)

If we slander others an inch, they will slander us ten. To slander others is to slander ourselves.

KAIBARA EKKEN, *Ten Kun: On Speech*. (1710)

Who deals in slander, lives in strife.

JOHN GAY, *Fables*. Ser. 1, fab. 25. (1727)

Detractors are their own Foes, and the World's Enemies.

THOMAS FULLER, *Gnomologia*. No. 1278. (1732)  
He that flings Dirt at another, dirtieth himself most.

THOMAS FULLER, *Gnomologia*. No. 2107. (1732)  
Slander flings Stones at its Self.

THOMAS FULLER, *Gnomologia*. No. 4183. (1732)  
"Every knock is a boost" has been ascribed to Elbert Hubbard.

If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for some time; but I shall be sure to be the greatest sufferer myself at last.

LORD CHESTERFIELD, *Letters*, 21 Sept., 1747

The evil which issues from thy mouth, falls into thy bosom. (El mal que de tu boca sale, en tu seno se cae.)

TRENCH, *Lessons in Proverbs*, p. 74. (1853) A Spanish proverb. See also under RETRIBUTION.

1  
Purveyors of slander are a curse that baffles both sides alike. (ἄμαχον κακὸν ἀμφοτέροις διαβολῶν ὑποφάτις.)

PINDAR, *Pythian Odes*, ii, 76. (c. 475 B.C.)  
Slander is worse than cannibalism.

ST. JOHN CHRYSOSTOM, *Homilies*. Ch. 3. (c.388)  
The slanderer kills a thousand times, the assassin but once.

S. G. CHAMPION, *Racial Proverbs*, p. 377. (1938) A Chinese proverb.

2  
Slander slits pantaloons. (T'iao shih po fei ssū k'u tzū.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1786. (1875)

Slander may injure any cause. (Shih p'a yi shū yen.)

SCARBOROUGH, *Chinese Proverbs*. No. 1790

What is said to a man's face is not slander. (Tang mien shuo 'hua ch'êng shih fei.)

SCARBOROUGH, *Chinese Proverbs*. No. 1797.

3  
Slander lives upon succession,  
For ever housed where it gets possession.

SHAKESPEARE, *Comedy of Errors*, iii, 1, 105. (1593)  
His gift is in devising impossible slanders.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 143. (1598)

I'll devise some honest slanders.

SHAKESPEARE, *Much Ado about Nothing*, iii, 1, 84.

One that is as slanderous as Satan.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 163. (1601)

A slave whose gall coins slanders like a mint.

SHAKESPEARE, *Troilus*, i, 3, 193. (1601)

4  
Slandered to death by villains.

SHAKESPEARE, *Much Ado about Nothing*, v, 1, 88. (1598)

Done to death by slanderous tongues.

SHAKESPEARE, *Much Ado about Nothing*, v, 3, 3.

What king so strong

Can tie the gall up in the slanderous tongue?

SHAKESPEARE, *Measure for Measure*, iii, 2, 198. (1604)

5  
So thou be good, slander doth but approve  
Thy worth the greater.

SHAKESPEARE, *Sonnets*. No. lxx. (1609)

If the roots are deep, no fear that the wind will damage the tree. (Kên shên pu 'pa feng yao tung.)

DOOLITTLE, *Chinese Vocabulary*, ii, 191. (1872)

A good man need not fear slander.

Slander cannot make a good man bad; when the water recedes the stone is still there.

H.H.HART, *700 Chinese Proverbs*. No. 441. (1937)

6  
There is no slander in an allowed fool.

SHAKESPEARE, *Twelfth Night*, i, 5, 101. (1599)

His tongue is no slander.

THOMAS DRAXE, *Bibliotheca*, p. 121. (1633)

RAY, *English Proverbs*, p. 196. (1670)

Your tongue is no slander. Because you are known to be a liar.

JAMES KELLY, *Scottish Proverbs*, p. 390. (1721)

Well, my comfort is, your tongue is no slander

SWIFT, *Polite Conversation*. Dial. i. (1738)

7  
The male slanderer must have the cowardice of a woman before he can traduce one

SHERIDAN, *School for Scandal*. Act i, sc.1. (1777)

The man that dares traduce, because he can

With safety to himself, is not a man.

COWPER, *Expostulation*, l. 432. (1781)

8  
Sharper than slander. (δξύτερον διαβολῆς.)

THEARIDAS, a Spartan general, when asked if his sword was sharp. (c. 350 B.C.)

Pierced to the soul with slander's venom'd spear.

SHAKESPEARE, *Richard II*, i, 1, 170. (1595)

'Tis slander,

Whose edge is sharper than the sword, whose tongue

Outvenoms all the worms of Nile.

SHAKESPEARE, *Cymbeline*, iii, 4, 35. (1609)

Slander,

Whose sting is sharper than the sword's.

SHAKESPEARE, *The Winter's Tale*, ii, 3, 85 (1610) See also under TONGUE.

Who's angry at a Slander, makes it true.

BEN JONSON, *Catiline*. Act iii, sc. 2. (1611)

9  
Refrain your tongue from backbiting, for . . . the mouth that belietly slayeth the soul. (A detractioe parcite linguae, . . . os autem, quod mentitur, occidit animam.)

APOCRYPHA, *The Wisdom of Solomon*, i, 11. (c. 100 B.C.)

No heel-biter am I, like an old leather shoe in spring.

SAEMUND (?), *Poetic Edda: Harbarthsljóth*. St. 35. (c. 900) Bellows, tr. "This effective parallel to our 'back-biter' is not found elsewhere in old Norse."

Rebuke backbiters, and encourage them not by hearkening to their tales.

SAMUEL BAGSTER, *Christian Politics*. (c. 1825)

### SLATE

1 Some leading man . . . sketches out an allotment of places; and when this allotment has been worked out fully, it results in a Slate.

JAMES BRYCE, *The American Commonwealth*. Bk. iii, ch. 63. (1888)

2 [He] likened his head to a roof, and said there was a slate loosened in it.

COLLINS, *Dead Secret* Bk. iii, ch. 1. (1857)

He has a slate loose.

J. C. HOTTEN, *Slang Dictionary*, p. 218. (1860)

You must have a slate off this morning.

RHODA BROUGHTON, *Cometh Up as a Flower*.

Ch. 35. (1867)

3 He has passed the wet sponge over the slate containing any records of his early life.

EDMUND YATES, *Rock Ahead*. Pt. ii, ch.2. (1868)

I can conceive nothing more desirable . . . than that they should have a clean slate.

*Pall Mall Gazette*, 27 Sept., 1888, p. 9/1. "Tabula rasa" is the Latin of the phrase.

He is out in active service, wiping something off a slate.

KIPLING, *The Absent-Minded Beggar*. (1900)

What is the advice I have to offer you? The first is this—that you have to clean your slate.

LORD ROSEBERY, *Speech*, Chesterfield, 16 Dec., 1901. To the Liberal Party.

### SLAVERY

4 He is by nature a slave who is capable of belonging to another. (*ἔστι φύσει δούλος ὁ δυνατόμενος ἄλλον εἶναι*.)

ARISTOTLE, *Politics*. Bk.i.ch.2,sec.13. (c.330 B. C.)

Base in kind, and born to be a slave.

WILLIAM COWPER, *Table-Talk*, l. 28. (1781)

Born slaves, bred slaves,

Branded into the blood and bone, slaves!

BROWNING, *A Soul's Tragedy*. Act i. (1846)

5 If those laws of the southern states by virtue of which slavery exists there and is what it is, are not wrong, nothing is wrong.

LEONARD BACON, *Slavery Discussed: Preface*. (1846)

If slavery is not wrong, nothing is wrong.

LINCOLN, *Letter to A. G. Hodges*, 4 April, 1864.

6 Slavery is a weed that grows on every soil.

BURKE, *Conciliation with America*. (1775)

7 Shall I tell you which is the one intolerable sort of slavery; the slavery over which the

very gods weep? It is the slavery of the strong to the weak.

THOMAS CARLYLE, *The Nigger Question*. (1849)

Is there any slavery on earth viler than the slavery of man to woman?

SHAW, *Heartbreak House*. Act ii. (1913)

8 He that is one man's slave is free from none.

CHAPMAN, *Gentlemen Usher*. Act i, sc. 1. (1606)

As the slave departs, the man returns.

CAMPBELL, *Pleasures of Hope*. Pt. i, l.348. (1799)

The meaner the slave, the greater the lord.

S. G. CHAMPION, *Racial Proverbs*, p. 377.

(1938) A Chinese proverb.

9 Fight rather than be slaves. (Depugna, potius quam servias.)

CICERO, *Ad Atticum*. Bk. vii, epis. 7. (50 B. C.)

The foulest death is preferable to the fairest slavery. (Praeferebam esse spurcissimam mortem

servituti mundissimae.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 21. (c. A. D. 64)

10 You've got a slave-driver over you. Yes, a slave-driver.

R. H. DANA, *Two Years Before the Mast*, p. 128. (1840)

It is . . . worst of all when you are the slave-driver of yourself.

H. D. THOREAU, *Walden*, p. 10. (1854)

11 Either be wholly slaves, or wholly free.

JOHN DRYDEN, *The Hind and the Panther*. Pt. ii, l. 285. (1687)

I do not see how a barbarous community and a civilized community can constitute a state. I think we must get rid of slavery, or we must get rid of freedom.

R. W. EMERSON, *The Assault Upon Mr Sumner's Speech*, 26 May, 1856.

Our political problem now is, "Can we as a nation continue together permanently—forever—half slave and half free?" The problem is too mighty for me.

ABRAHAM LINCOLN, *Letter to George Robertson*, 15 Aug. 1855.

"A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free.

ABRAHAM LINCOLN, *Speech*, at Springfield, Ill., at the Republican State Convention which had made Lincoln its candidate for U.S. Senator, 16 June, 1858.

Where Slavery is, there Liberty cannot be; and where Liberty is, there Slavery cannot be.

CHARLES SUMNER, *Slavery and the Rebellion*. Address before the New York Young Men's Republican Union, 5 Nov., 1864.

12 If you put a chain around the neck of a slave, the other end fastens itself around your own.

EMERSON, *Essays: Compensation*. (1841)

13 No worse than the freeman is the slave, if he be virtuous. (τῶν ἐλευθέρων | οὐδὲν κακίων δούλος, ὅστις ἐσθλὸς ᾖ.)

EURIPIDES, *Ion*, l. 855. (c. 419 B. C.)

1 Good men's slaves are wont to be evil, and bad men's slaves good. (τοῖσι μὲν χρηστοῖσι τῶν ἀνθρώπων κακοὶ δούλοι φιλέουσι γίνεσθαι, τοῖσι δὲ κακοῖσι χρηστοί.)

HERODOTUS, *History*. Bk. viii, ch. 68. (c. 445 B. C.)

2 Slaves, when their masters lose their power, no longer give them honest service. (δμῶες δ', εὐτ' ἂν μηκέτ' ἐπικρατέωσιν ἄνακτες, | οὐκέτ' ἔπειτ' ἐθέλουσιν ἐναίσια ἐργάζεσθαι.)

HOMER, *Odyssey*. Bk. xvii, l. 320. (c. 850 B. C.) Zeus, whose voice is borne from afar, takes away half the worth of a man when he makes him a slave. (ἤμισιν γάρ τ' ἀρετῆς ἀποαίνυται εὐρύσπα Ζεὺς | ἀνέρος, εὐτ' ἂν μιν κατὰ δούλιον ἡμᾶρ ἔλθῃσιν.)

HOMER, *Odyssey*. Bk. xvii, l. 322. (c. 850 B. C.) Pope renders this, "Whatever day Makes man a slave, takes half his work away."

3 In giving freedom to the slave, we assure freedom to the free.

LINCOLN, *Message to Congress*, 1 Dec., 1862.

The blow that liberates the slave

But sets the master free.

JAMES JEFFREY ROCHE, *Gettysburg*. (1895)

4 To be a slave is enough; I'll no longer be a slave's slave. (Esse sat est servum; iam nolo vicarius esse.)

MARTIAL, *Epigrams*. Bk. ii, No. 18. (c. A. D. 85) It is useless, believe me, to be the slave of a slave. (Non bene, crede mihi, servo servitur.)

MARTIAL, *Epigrams*. Bk. ii, epig. 32, l. 7.

5 And ne'er shall the sons of Columbia be slaves, While the earth bears a plant, or the sea rolls its waves.

R. T. PAINE, JR., *Adams and Liberty*. (1798)

6 No man is naturally a slave. (ἄνθρωπος γὰρ ἐκ φύσεως δούλος οὐδεὶς.)

PHILO, *De Specialibus Legibus*. Bk. ii, sec. 69. (c. A. D. 40)

7 The unwilling slave grows wretched, but is still a slave. (Qui invitus servit, fit miser, servit tamen.)

PUBLILIUS SYRUS, *Sententiae*. No. 616 (c. 43 B. C.) It is noble to be slain, when your servitude is shameful. (Occidi est pulchrum, ignominiose ubi servias.)

PUBLILIUS SYRUS, *Sententiae*. No. 489.

8 The distinguishing sign of slavery is to have a price, and be bought for it.

RUSKIN, *Crown of Wild Olive: War*. (1866)

9 Slavery enchains a few; more enchain themselves to slavery. (Paucos servitus, plures servitutem tenent.)

SENECA, *Ad Lucilium*. Epis. xxii, sec. 11. (c. A. D. 64) Quoted by MONTAIGNE, i, 42. "Peu d'hommes sont enchaînés à la servitude; un grand nombre s'y enchaînent."

No servitude is more disgraceful than that which is self-imposed. (Nulla servitus turpior est quam voluntaria.)

SENECA, *Ad Lucilium*. Epis. xlvii, sec. 17. Seneca repeats the thought in *Naturales Quaestiones*, bk. iii, *Praefatio*, "The most degrading slavery is to be slave to oneself."

10 Wall-eyed slave.

SHAKESPEARE, *Titus Andronicus*, v, 1, 44. (1593)

O, what a rogue and peasant slave am I!

SHAKESPEARE, *Hamlet*, ii, 2, 576. (1600)

11 Disguise thyself as thou wilt, still, Slavery! said I,—still thou art a bitter draught!

LAURENCE STERNE, *A Sentimental Journey: The Passport: The Hotel at Paris*. (1768)

12 Slavery degrades men so much that it makes them love it. (La servitude abaisse les hommes jusqu'à s'en faire aimer.)

VAUVENARGUES, *Réflexions*. No. 22. (1746)

## SLEEP

13 I found both him and my mistress as fast [asleep] as a church.

MATEO ALEMAN, *Guzman de Alfarache*, i, 284. (1599)

The baronet's as fast as a church.

GEORGE COLMAN, JR., *Ways and Means*. Act iii, sc. 3. (1788)

No sooner in bed than you're fast as a church.

DOUGLAS JERROLD, *Mrs. Caudle's Curtain Lectures*. Ch. 27. (1845)

14 Sleep is the mystery of life, a wonderful performance of nature. (Le sommeil est le mystère de la vie, . . . une opération merveilleuse de la nature.)

HENRI AMIEL, *Journal Intime*, 20 Mars, 1853

15 Let not sleep which charms the soul be on your eyes. (ὕπνος δ' ἀπέστω γλυκύθυμος ὀμμάτων.)

ARISTOPHANES, *The Clouds*, l. 705. (423 B. C.)

16 When they are asleep you cannot tell a good man from a bad one, whence the saying that for half their lives there is no difference between the happy and the miserable. (ὄθεν φασὶν οὐδὲν διαφέρειν τὸ ἡμῖσι τοῦ βίου τοὺς εὐδαίμονας τῶν ἀθλίων.)

ARISTOTLE, *Nicomachean Ethics*. Bk. i, ch. 13, sec. 13. (c. 335 B. C.)

While we are asleep we are all equal. (Mientras se duerme, todos son iguales.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

In sleep, what difference is there between Solomon and a fool?

H. G. BOHN, *Handbook of Proverbs*, p. 424. (1855)

17 To sleep the sleep of Endymion. (Ἐνδυμίωνος ὕπνον καθεύδεις.)

ARISTOTLE, *Fragment*. (c. 350 B. C.) The attribution is by ZENOBIOUS, *Adagia*, iii, 76. Cited by ERASMUS, *Adagia*, i, ix, 63, with the Latin, "Endymionis somnum dormire." Endymion,

the most beautiful of men, was loved by Selene (the Moon), who threw him into a perpetual sleep, and descended every night to embrace him. A similar proverb is, "Ultra Epimenidem dormire" (To sleep longer than Epimenides), a legendary Cretan prophet who fell asleep as a boy and remained asleep for fifty-seven years. The American equivalent is, of course, "To sleep longer than Rip Van Winkle."

Or snorted we in the Seven Sleepers' den?

JOHN DONNE, *The Good-Morrow*. (1633)

The whole French people . . . bounce up . . . like amazed Seven-sleepers awakening.

CARLYLE, *The French Revolution*. Vol. ii, bk. iii, ch. 1. (1837)

The Seven Sleepers of Ephesus, who had been slumbering two hundred years in a cavern of Mount Celion, . . . had . . . turned themselves on their left sides.

S. BARING-GOULD, *Curious Myths of the Middle Ages*, p. 101. (1869) The legend of the Seven Sleepers of Ephesus tells how seven noble youths of Ephesus in A.D. 250, fled the Decian persecution to a cave in Mount Celion, where they slept for 195 years. They died soon after awaking, and their bodies were taken to Marseilles in a large stone coffin, which is still shown there in St. Victor's church.

1

Sleeping at dawn is like steel edge to iron.

*Babylonian Talmud: Berachoth*, fo.62b.(c.450)

2

Hee sleeps soundly without rocking.

RICHARD BRATHWAIT, *Whimsies*, p. 106. (1631)

I'm sure I shall sleep without rocking.

SWIFT, *Pokite Conversation*. Dial. iii. (1738)

3

Sleep as much as suffices. (Quod satis est dormi.)

CATO (?), *Disticha: Prologue*, No. 19. (c.175 B.C.) Six hours in sleep is enough for youth and age; Seven for the lazy, but eight are allowed to none. (Sex horis dormire sat est iuvenique senique; Septem vix pigro; nulli concedimus octo.)

UNKNOWN, *Regimen Sanitatis Salerni*. Bk. ii, l. 130. (c. 1100)

"Necce," quod he, "it oghte y-nough suffyse Fyve houres for to slepe up-on a night."

CHAUCER, *Shipmannes Tale*, l. 100. (c. 1386)

Five hours sleepeth a traveller, seven a scholar, eight a merchant, and eleven every knave.

TORRIANO, *Piazza Universale*, p. 114. (1666)

Seven Hours' Sleep will make a Clown forget his Design.

THOMAS FULLER, *Gnomologia*. No. 4112. (1732)

Seven hours' sleep will make a husbandman forget his design.

MICHAEL DENHAM, *Proverbs*, p. 5. (1846)

The old English proverb, so often in the mouth of George III, was "six hours for a man, seven for a woman, and eight for a fool."

JAMES H. FRISWELL, *The Gentle Life*, p. 259. (1864)

Nature requireth five, Custom taketh seven, Idleness takes nine, and Wickedness eleven.

BURNZ, *Shropshire Folk-Lore*, p. 578. (1883)

4

Good luck betide him that invented sleep, the cloak that covers over all a man's thoughts, the food that removes hunger, the drink that drives away thirst, the fire that warms the cold, the cold that tempers the heat, and, to wind up with, the universal coin wherewith everything is bought, the weight and balance that makes the shepherd equal with the king and the fool with the wise man. (Y bien haya el que inventó el sueño.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 68. (1615) "God's blessing," said Sancho Panza, "be upon the man who first invented this self-same thing called sleep—it covers a man all over like a cloak."

STERNE, *Tristram Shandy*. Bk. iv, ch. 15. (1767) "God bless the man who first invented sleep!"

So Sancho Panza said and so say I.

J. G. SAXE, *Early Rising*. (1850) Red tassels of office are not as good as sleeping in peace.

S. G. CHAMPION, *Racial Proverbs*, p. 372. (1938) A Chinese proverb.

5

He sleep as a swyn.

CHAUCER, *Man of Law's Tale*, l. 647. (c. 1386)

My akyng head to ease, I will couche a hogs hed.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

He sleeps like a pig.

NATHAN BAILEY, *Dictionary: Pig*. (1736)

I shall sleep like a top.

SIR WILLIAM DAVENANT, *Rivals*. Act iii. (1668)

Scolded a while, and slept like any top.

HALL-STEVENSON, *Crazy Tales*, p. 56. (1762)

Juan slept like a top, or like the dead.

BYRON, *Don Juan*. Canto ii, st. 134. (1819)

I slept as sound as a top.

F. E. SMEDLEY, *Frank Fairlegh*. Ch. 2. (1850)

Asleep she did fall, sound as a church.

DICKENS, *Nicholas Nickleby*. Ch. 23. (1839)

You sleep like a log.

LODWICK, *Running to Paradise*, p. 209. (1943)

6

The norice of digestioun, the slepe.

CHAUCER, *Squieres Tale*, l. 339. (c. 1388)

Who, with a body fill'd and vacant mind

Gets him to rest, cramm'd with distressful bread.

SHAKESPEARE, *Henry V*, iv, 1, 286. (1599)

When a man sleeps, his head is in his stomach

HERBERT, *Jacula Prudentum*. No. 979. (1640)

Sleep . . . aery light, from pure digestion bred

MILTON, *Paradise Lost*. Bk. v, l. 3. (1667)

7

Slepen at the night with open ye.

CHAUCER, *Canterbury Tales: Prologue*, l. 10. (c. 1386)

Slept with his eyes open, like the hares of Champagne. (Dormoit les œilz ouuers comme font les Lieures de Champagne.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 32. (1548)

Sleepeth (as they say) her eies being open.

PETTIE, tr., *Civile Conversation*, fo. 140. (1586)

He is so wary, that he sleeps like a Hare, with his Eyes open.

THOMAS FULLER, *Gnomologia*. No. 1947. (1732) It may be as well to sleep with one eye open.

MARRYAT, *Midshipman Easy*. Ch. 18. (1836)



1 One sleepe drawes on another.

RANDLE COTGRAVE, *Dictionary: Attraire*. (1611)

One slumber finds another.

HERBERT, *Jacula Prudentum*. No. 530. (1640)

One slumber invites another.

JOHN RAY, *English Proverbs*, p. 20. (1670)

2 The starving fox sleeps. (πεινώσαν ἀλώπεκα ὕπνος ἐπέρχεται.)

DIOGENIANUS, *Adagia*, vii, 91. (c. A. D. 125) An old Greek proverb, also cited by Erasmus.

He who sleeps, drinks. (Qui dort il boit.)

RABELAIS, *Pantagruel*. Bk. v, ch. 5. (1552)

An old saying: He that slepeth byteth no body.

UNKNOWN, *Meery Tales*. No. 36. (1567)

He that sleeps feels not the tooth-ache.

SHAKESPEARE, *Cymbeline*, v, 4, 177. (1609)

He that drinks well, sleeps well, and hee that sleepes well thinkes no harme.

JOHN STEPHENS, *Essays*. Bk. i, No. 21. (1615)

Quiet Sleep feels no foul Weather.

THOMAS FULLER, *Gnomologia*. No. 3997. (1732)

He who sleeps, dines. (Qui dort dine.)

LE ROUX DE LINCY, *Proverbes Français*, ii, 195. (1859)

Take it out in sleep. The consolation of the sup-  
perless. Qui dort dine.

VINCENT LEAN, *Collectanea*, iv, 106. (1904)

3 The sleep of a labouring man is sweet. (Dulcis est somnus operanti.)

Old Testament: *Ecclesiastes*, v, 12. (c. 250 B. C.)  
Calm sleep does not disdain the humble dwell-  
ings of rustics. (Somnus agrestium | lenis virorum  
non humilis domos | fastidit.)

HORACE, *Odes*. Bk. iii, ode 1, l. 21. (23 B. C.)

The couch of turf, softer than Tyrian purple,  
often soothes to fearless slumber. (Caespes Tyrio  
mollior ostro | solet inavidos ducere somnos.)

SENECA, *Hercules Oetaeus*, l. 644. (c. A. D. 60)

Your common rush-mat affords you sleep un-  
troubled. (Dat tibi securos vilis tegetricula som-  
nos.)

MARTIAL, *Epigrams*. Bk. ix, epig. 92. (A. D. 93)

Weariness  
Can snore upon the flint, when resty sloth  
Finds the down pillow hard.

SHAKESPEARE, *Cymbeline*, iii, 6, 33. (1609)

Sleep is sweet to the labouring man.

JOHN BUNYAN, *The Pilgrim's Progress: The  
Author's Apology*. (1678)

4 Good night. Sleep tight. Don't let the bedbugs  
bite.

JAKE FALSTAFF, *Jacoby's Corners*, p. 92. (1938)

5 To watche in the Moone, and sleepe in the  
Sonne, is neither profite nor honour. (Vegliar  
à la luna, e dormire al sole, non fa ne profito,  
ne honore.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

6 How much more than is necessary do we  
spend in sleep? forgetting that *the sleeping  
fox catches no poultry*.

FRANKLIN, *Poor Richard's Almanack*, 1758.

There will be sleeping enough in the Grave.

FRANKLIN, *Poor Richard's Almanack*, 1758.

Perhaps a parody of an old saying, "Thou  
shalt sorrow enough in Hell," derived from a  
tale very popular with medieval theologians,  
and included in *Gesta Romanorum*, of a man  
who sorrowed greatly for his sins, but was  
tempted to desist by devils, who whispered  
constantly in his ear, "Don't waste time sor-  
rowing now; thou shalt sorrow enough in  
Hell."

7 He sleepeth not, but only shutteth his eyes in  
dogsleap.

THOMAS FULLER, *Mixt Contemplations*, (1830),  
p. 269. (1660)

He was wont to sleep much in the House [of  
Commons] (at least dog-sleepe).

JOHN AUBREY, *Brief Lives* (Clark), ii, 46.

To be in a fox's sleep; Somnum mentiri.

ROBERTSON, *Phraseologia Generalis*, p. 639. (1681)

He sleeps . . . aye like a fox.

JOHN O'KEEFE, *Doldrum*. Act ii, sc. 1. (1796)

8 The pillow is a silent Sibyl, and it is better  
to sleep on things beforehand than to lie  
awake about them afterwards. (Es la almo-  
hada Sibila muda, y el dormir sobre los puntos  
vale más que el desvelarse debajo de ellos.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim  
151. (1647)

9 He hath slept on a bag of saffron.

C. G. HARPER, *The Newmarket Road*, p. 110.  
(1904) Of a merry fellow, alluding to the ex-  
hilaration of spirits which saffron was sup-  
posed to confer.

10 Sleep is a priceless treasure; the more one has  
of it the better it is.

HART, *700 Chinese Proverbs*. No. 664. (1937)

11 When people are awake they enjoy one world  
in common, but asleep each roams in a world  
of his own. (τοῖς ἐγρηγοροῦσιν ἓνα καὶ κοινὸν  
κόσμον εἶναι, τῶν δὲ κοιμημένων ἕκαστον εἰς ἴδιον  
ἀναστρέφεσθαι.)

HERACLEITUS, *Fragments*. Diels, i, 95. (c. 500  
B. C.) Quoted by PLUTARCH, *Moralia*, 166C.

12 One hour's sleep before midnight is worth  
three after.

HERBERT, *Jacula Prudentum*. No. 881. (1640)

The French have the same saying, "Dormir  
une heure avant minuit vaut mieux que trois  
après."

One hour's sleep before midnight's worth two  
hours after.

JOHN RAY, *English Proverbs*, p. 37. (1670)

As experience it self shews, one hour's rest be-  
fore twelve of the clock is worth two after.

PECK, *Desiderata Curiosa*, p. 226. (1731)

It is said by the country-people that one hour's  
sleep before midnight is worth more than two  
are worth after midnight; and this I believe to  
be a fact.

COBBETT, *Advice to Young Men*, i, 35. (1829)

1 Over him was spread ambrosial slumber. (περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.)

HOMER, *Iliad*. Bk. ii, l. 19. (c. 850 B.C.)  
When honey-hearted sleep shall let thee go. (εὐδ' ἄν σε μελίφρων ὕπνος ἀρήη.)

HOMER, *Iliad*. Bk. ii, l. 34.  
Slumber, which is so sweet a bed-fellow when dawn draweth nigh. (ὕπνον ἀναλίσκοισα ῥέποντα πρὸς ἰώ.)

PINDAR, *Pythian Odes*, ix, 25. (474 B.C.)  
Honey-hearted sleep which soothes the spirit. (μελίφρων ὕπνος.)

BACCHYLIDES, *Paeans*. Bk. ii, frag. 7. Loeb. (c. 465 B.C.)

The Looser of Limbs is come down honey-sweet upon the eyelids, to hold our twin lights in gentle bondage. (ὕπνος ὅτε γλυκίων μέλιτος.)

MOSCHUS, *Eucropa*, l. 3. (c. 150 B.C.)

Sleepe is the best bedfellow.

SIR THOMAS OVERBURY, *Newes from Bed*. (1613)

2 To sleep the whole night through becometh not a man who is a counsellor. (οὐ χρὴ παννύχιον εὐδῆιν βουλευφόρον ἄνδρα.)

HOMER, *Iliad*. Bk. ii, l. 24. (c. 850 B.C.)  
It is not semyng for a capytayne or ruler to slepe all the hole nyght. (Non decet principem solidam dormire noctem.)

ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 95. (1508) TAVERNER, tr., fo. 46. (1550)

3 They laid them down and took the gift of sleep. (ἔθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.)

HOMER, *Iliad*. Bk. ix, l. 713. (c. 850 B.C.) The phrase, "gift of sleep" is used a number of times in both *Iliad* and *Odyssey*.

Sleep, the sweetest gift of heaven. (Dono divum gratissima.)

VERGIL, *Aeneid*. Bk. ii, l. 269. (19 B.C.) Quoted by QUINTILIAN, *Inst. Orat.*, viii, vi, 60.

Sleep, the one free gift the gods bestow. (ὃ τὸ μόνον ἡμῖν προῖκ' ἔδωκεν οἱ θεοὶ ὕπνον.)

PLUTARCH, *Moralia: Superstition*, 166B. (c. A.D. 95) Quoting an unknown comic poet.

It was the time when rest, the gift of gods, Sweetly sliding into the eyes of men, Doth drowne in the forgetfulness of slepe

The careful travailes of the painful day.

EDMUND SPENSER (?), *Sonnets*. No. i. (1569)

4 Slept a sleep of bronze. (χάλκεον ὕπνον.)

HOMER, *Iliad*. Bk. xi, l. 241. (c. 850 B.C.) The sleep of death. VERGIL, *Aeneid*, x, 745 calls it "a sleep of iron" (ferreus somnus).

5 There is weariness in too much sleep. (ἀνίη καὶ πολλὸς ὕπνος.)

HOMER, *Odyssey*. Bk. xv, l. 394. (c. 850 B.C.)  
Over muchel reste norisseth manye vices.

CHAUCER, *Tale of Melibeus*. Sec. 51. (c. 1387)

Slepinge longe is eek a greet norice to Lecherie.

CHAUCER, *The Persones Tale*. Sec. 82. (c. 1389)

Immoderate sleepe is rust to the soule.

SIR THOMAS OVERBURY, *Characters: A Faire and Happy Milk-mayd*. (1613)

6 Limb-relaxing sleep, that loosens the cares of the heart. (ὕπνος, λύων μελεδήματα θυμοῦ, λισιμελής.)

HOMER, *Odyssey*. Bk. xx, l. 56. (c. 850 B.C.)  
Sleep makes one forget all things, the good and the evil, once it envelops the eyelids. (ὁ γὰρ τ' ἐπέλησεν ἀπάντων, | ἐσθλῶν ἢ δὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ.)

HOMER, *Odyssey*. Bk. xx, l. 85. (c. 850 B.C.)  
Man-subduing sleep. (δαμασίφωτα ὕπνος.)

SIMONIDES, *Fragments*. Frag. 83. (c. 475 B.C.)  
Quoted by SCHOLIAST on *Iliad*, xxiv, 5.

Sleep, the oblivion of our daily ills. (ὕπνον τε λήθην τῶν καθ' ἡμέραν κακῶν.)

EURIPIDES, *The Bacchae*, l. 282. (c. 410 B.C.)

Dear soothing balm of sleep to help my ill,

How sweet thy coming in my hour of need.

(ὦ φίλον ὕπνου θέληγτρον, ἐπικούρον νόσου,

ὥς ἡδύ μοι προσήλθες ἐν δέοντί γε.)

EURIPIDES, *Orestes*, l. 211. (c. 410 B.C.) Quoted by PLUTARCH, *Moralia*, 165E.

Sleep makes light the chains of prisoners. (τοῖς πεδῆταις ἐπελαφρύνει τὸν δεσμὸν ὁ ὕπνος.)

PLUTARCH, *Moralia: Superstition*, 165E. (c. A.D. 95)

Sleep is a relief for those whose miseries beset them when awake. (El sueño es alivio de las miserias de los que las tienen despiertos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 70. (1615)

I finde no greater contentment, said Caval., then to sleepe in a good bed, where I may lay downe together with my bodie, the heaive burden of all my carefull thoughts.

STEFANO GUAZZO, *Civile Conversation* Bk. iv, p. 206. (1574) Young, tr.

Care-charmer, Sleep, son of the sable Night.

SAMUEL DANIEL, *Sonnets to Delia*. Sonnet xlv. (1592)

Care-charmer Sleep, sweet ease in restless misery. BARTHOLOMEW GRIFFIN, *Fidessa More Chaste than Kind*. (1596)

Care-Charming Sleep, thou easer of all woes.

JOHN FLETCHER, *Valentinian*. Act v, sc. 2. (1614)

Sleep, that sometimes shuts up sorrow's eye.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 435. (1596)

Sleep that knits up the ravell'd sleeve of care

SHAKESPEARE, *Macbeth*, ii, 2, 37. (1606)

Sleep is a reconciling, A rest that peace begets.

*Weep You No More, Sad Fountains*. (1603)

We are never freer from cares than when we sleep.

BURTON, *Anatomy of Melancholy*, ii, iii, 5. (1621)

Oh, sleep it is a gentle thing,

Beloved from pole to pole.

COLERIDGE, *Ancient Mariner*. Pt. v. (1798)

Sleep! to the homeless thou art home.

EBENEZER ELLIOTT, *Sleep*. (1840)

7 Truly in a long work it is allowable to snatch a little sleep. (Verum operi longo fas est obrepere somnum.)

HORACE, *De Arte Poetica*, l. 360. (c. 20 B.C.)

HOMER NODS, see HOMER.

<sup>1</sup> There is only one thing people like that is good for them: a good night's sleep.

E. W. HOWE, *Country Town Sayings*. (1911)

<sup>2</sup> You are best when you are sleeping.

JAMES KELLY, *Scottish Proverbs*, p. 386. (1721)

Spoken to troublesome children.

You are always best when asleep.

H.G. BOHN, *Handbook of Proverbs*, p. 575. (1855)

<sup>3</sup> I am not asleep for everybody. (Non omnibus dormio.)

LUCILIUS, *Satires*, Bk. vi, frag. 251 Loeb. (c. 123 B. C.) Cited by ERASMUS, *Adagia*, i, vi, 4, and by many others. A proverb which seems to have arisen from a certain Cippius, nicknamed Pararhenchon (Alongside-snorer), who pretended to be asleep while his wife conducted her amours in his presence with influential guests, but who woke up, with this remark, when one of his slaves, thinking him asleep, attempted to steal a piece of silver. Erasmus, however, attributes the saying to Galba, who had obligingly fallen asleep when the rich Maecenas started to toy with Madame Galba, but woke when a slave tried to steal his wine-cup.

It was Cippius, I believe, who once said, "I am not asleep to everybody." (Cippius, opinor, olim. *non omnibus dormio*.)

CICERO, *Ad Familiares*. Bk. vii, epis. 24, sec. 1. (45 B. C.) Cicero also quotes the phrase in *Ad Atticum*, bk. xiii, epis. 49.

To you, Mattus, I am asleep. (Dormio, Matte, tibi.)

MARTIAL (?), *Epigrams: To Mattus*. (c. A. D. 85) Well trained to keep his eyes on the ceiling, or to snore with wakeful nose over his cups. (Doctus spectare lacunar, | doctus et ad calicem vigilantiter sternere naso.)

JUVENAL, *Satires*. No. i, l. 56. (c. A. D. 120)

While his wife dallies with her paramour

Some sleepe not at all: and I watch not to euery-one.

GABRIEL HARVEY, *Works*, ii, 165. (1593)

Even as that Galba, who bestowed a supper on Mecnas, perceiving him and his wife beginne to bandy eie-trickes and signes, of civility shrunke downe upon his cushion, as one oppressed with sleepe; to give better scope unto their love; which he avouched as prettily: for at that instant, a servant of his presuming to lay hands on the plate which was on the table, he cried outright to him, How now, Varlet? Seest thou not I sleepe only for Mecnas? (Comment, coquin, veois tu pas que je ne dors que pour Mecnas?)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595) Florio, tr.

He isn't always asleep who has his eyes closed. (Es schlafen nicht alle welche die Augen zu haben.)

CAHIER, *Six Mille Proverbes*, p. 546. (1856)

<sup>4</sup> Sleep such as makes the darkness brief. (Somnus qui faciat breves tenebras.)

MARTIAL, *Epigrams*. Bk. x, epig. 47. (A. D. 93)

<sup>5</sup> Now my lovely heiress can go to sleep on both ears. (ἔφ' ἀμφοτέρα νῦν ἡπικληρος ἡ καλή | μέλλει καθευδῆσθαι.)

MENANDER, *The Little Necklace*. Frag. (c. 275 B. C.) As quoted by AULUS GELLIUS, ii, xxiii, 4.

You can sleep on either eye. (In oculum utrumvis conquesco.)

PLAUTUS, *Pseudolus*, l. 123. (c. 195 B. C.) The speaker explains that this is less platitudinous than ear.

You can sleep on either ear you please. (In aurem utrumvis otiose ut dormias.)

TERENCE, *Heauton Timorumenos*, l. 342. (163 B. C.) You are secure; you have nothing to worry about. Cited by ERASMUS, *Adagia*, i, vii, 19, "In utrumvis dormire aurem."

I shall sleep on both ears. (In alteram aurem.)

CICERO, *Ad Atticum*. Bk. xiii, epis. 24. (45 B. C.) Without uneasiness.

Than truly lyued I lyke one that sleapeth on bothe his eares.

JEHAN PALSGRAVE, *Acolastus*, sig. C4. (1540)

Sleep you secure on either ear.

MASSINGER, *Guardian*. Act ii, sc. 2. (1637)

Let him set his heart at rest: . . . he may sleep securely upon both eares.

JOHN BRAMHALL, *Works*, iii, 518. (a. 1663)

I am secure that you may sleep on either side.

WILLIAM HUGHES, *Man of Sin*. Bk. ii, ch. 8. (1677)

We sleep more soundly lying on one side than on the back. To sleep on either ear means to enjoy undisturbed repose.

ROBERT BLAND, *Proverbs*, i, 176. (1814)

<sup>6</sup> The dewy-feather'd Sleep.

JOHN MILTON, *Il Penseroso*, l. 146. (1632)

The timely dew of sleep.

MILTON, *Paradise Lost*. Bk. iv, l. 614. (1667)

The doveote doors of sleep.

ALICE MEYNELL, *At Night*. (1893)

<sup>7</sup> Blessed are the sleepy, for they shall soon drop off. (Selig sind die Schläfrigen: denn sie sollen bald einnicken.)

NIETZSCHE, *Also Sprach Zarathustra: von den Lehrstühlen der Tugend*. (1883)

<sup>8</sup> Sleep after luncheon is not good. (Non bonust somnus de prandio.)

PLAUTUS, *Mostellaria*, l. 697. (c. 220 B. C.)

Morning sleep and mid-day wine drive a man out of the world.

RABBI DOSA BEN HARKINAS, *Mishnah: Pirké Aboth*, iii, 16. (c. A. D. 130) Oesterley, tr

Let your mid-day sleep be short or none at all. (Sit brevis aut nullus tibi somnus meridianus.)

UNKNOWN, *Regimen Sanitatis Salerni*. (c. 1100)

For moche slepe is not medecynable in myddis of the day.

JOHN RUSSELL, *Boke of Nurture*, l. 952. (c. 1460)

<sup>9</sup> Sleep fanned my limbs with kindly wings. (Me iucundis lapsam sopor impulit alis.)

PROPERTIUS, *Elegies*. Bk. i, eleg. iii, l. 45. (c. 26 B. C.)

1 Love not sleep, lest thou come to poverty. (Noli diligere somnum, ne te egestas opprimat.)

*Old Testament: Proverbs*, xx, 13. (c. 350 B. C.)  
No one when asleep is good for anything. (καμώμενος οὐδεὶς οὐδενὸς ὠφείος.)

PLATO, *Laws*. Sec. 808B. (c. 345 B. C.)  
Who sleepeth, catcheth no fish. (Chi dorme, non piglia pesce.)

JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)  
If Men had not slept, the Tares had not been sown.

THOMAS FULLER, *Gnomologia*. No. 2693. (1732)  
Sleeping Foxes have nothing falling into their Mouths.

THOMAS FULLER, *Gnomologia*. No. 4187.  
Tater-vine growin' wile you sleep.

J. C. HARRIS, *Plantation Proverbs*. (1880)

2 Yet a little sleep, a little slumber, a little folding of the hands to sleep. (Paululum dormies, paululum dormitabis, paululum conseres manus ut dormias.)

*Old Testament: Proverbs*, vi, 10. (c. 350 B. C.)  
For so he giveth his beloved sleep. (Cum dederit dilectis suis somnum.)

*Old Testament: Psalms*, cxxvii, 2. (c. 250 B. C.)  
He sleeps at peace beneath the ground who made tranquil the hearts of men.

SADI, *Bustan*. Ch. i, Maxim 3. (c. 1257)

3 He sleeps well who knows not that he sleeps ill. (Bene dormit qui non sentit quam male dormiat.)

PUBLILIUS SYRUS, *Sententiae*. No. 80. (c. 43 B. C.)  
He hath slept well, that remembers not he hath slept ill.

THOMAS FULLER, *Gnomologia*. No. 1897. (1732)  
What blessed ignorance equals this,  
To sleep—and not to know it?

HOOD, *Miss Kilmansegg: Her Dream*. (a. 1845)

4 I never sleep comfortably except when I am at sermon or when I pray to God. (Je ne dors jamais bien à mon aise sinon quand je suis au sermon, ou quand je prie Dieu.)

RABELAIS, *Gargantua*. Bk. i, ch. 41. (1534)  
Sitting and sleeping make the mind prudent. (Sedendo, et dormiendo fit anima prudens.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 42. (1545)  
Quoted from Jean André as a paraphrase of a similar sentiment in ARISTOTLE, *Physics*, vii, iii, 7.

5 She slept the sleep of the just. (Elle s'endormit du sommeil des justes.)

RACINE, *Abrégé de l'Histoire de Port-Royal*. Vol. iv, p. 517. (c. 1695) Mesnard, ed.

To sleep the sleep of the just. To sleep soundly. PARTRIDGE, *Dictionary of Clichés*. (1941)

6 He is going into the pease-field.

JOHN RAY, *English Proverbs*, p. 264. (1678) He is falling asleep. LAND OF NOD, see NOD.  
He'll be all to the Mrs. Winslow before then.

O. HENRY (W. S. PORTER), *The Buyer from*

*Cactus City*. (1907) Mrs. Winslow was the concocter of a widely-advertised "soothing-syrup," to send children to sleep.

7 Night's black slumber was shed upon [their] eyes. (ὀφθαλμοῖς δὲ μέλαις χύτο νύκτος ὕπνος.)

SAPPHO, *Fragments*. Frag. 141. (c. 610 B. C.)

See EDMONDS, *Lyra Graeca*, i, 279.

Sleep, offspring of sable Night. (μελαινης Νυκτὸς ἐκπαίδευμ', "Τινε.)

EURIPIDES, *Cyclops*, l. 601. (c. 440 B. C.)

It was night and on earth sleep held the living world. (Nox erat et terris animalia somnus habebat.)

VERGIL, *Aeneid*. Bk. iii, l. 147. (19 B. C.)

8 Soft slumber set his aged spirit free. (Animam senilem mollis exsolvit sopor.)

SENECA, *Oedipus*, l. 788. (c. A. D. 60)

9 We did sleep day out of countenance.

SHAKESPEARE, *Antony and Cleopatra*, ii, 2, 181. (1606)

If you sleep till Noon, you have no right to complain that the Days are short.

THOMAS FULLER, *Gnomologia*. No. 2788. (1732)  
Sleeping all the Morning, makes it Night till Noon.

THOMAS FULLER, *Gnomologia*. No. 4286.

10 Sleep's the only medicine that gives ease. (ἀλλ' εἰν χρεὼν ἐκηλον εὐδειν.)

SOPHOCLES, *Philoctetes*, l. 768. (c. 409 B. C.)  
The English form is, "Sleep is better than medicine."

Sleep, thou patron of mankind,  
Great physician of the mind,  
Who dost nor pain nor sorrow know,  
Sweetest balm of every woe.

("Την δδύνας ἀδασ, "Τινε δ' ἀλγέων, εὐαὲς ἡμῖν ἐλθοῖς. εὐαίων εὐαίων, ὠναξ.)

SOPHOCLES, *Philoctetes*, l. 827.

Come Sleep! O Sleep, the certain knot of peace.

SIR PHILIP SIDNEY, *Astrophel and Stella*. Sonnet 39. (a. 1586)

O sleep, O gentle sleep, Nature's soft nurse.

SHAKESPEARE, *II Henry IV*, iii, 1, 5. (1598)

Sleep is the golden chain that ties health and our bodies together.

THOMAS DEKKER, *The Gull's Hornbook*, ii. (1609) The more modern form is, "The beginning of health is sleep." The Welsh say, "Disease and sleep keep far apart."

Sleep comes as a medicine to weariness, as a repairer of decay.

RICHARD ALLESTREE, (?), *The Whole Duty of Man*. Ch. 9, sec. 1. (1658)

Tir'd Nature's sweet restorer, balmy sleep.

YOUNG, *Night Thoughts*. Nt. I, l. 1. (1742)

11 Sleepe after toyle, port after stormie seas,  
Ease after warre, death after life does greatly please.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto ix, st. 40. (1590) Engraved on Joseph Conrad's gravestone at Canterbury, England.

<sup>1</sup> Sleep vanishes before the house of care.  
(Somnus sollicitas deficit ante domos.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 4, l. 20. (19 B. C.)  
He who tumbles in a calm bed, hath his tempest within.

SIR THOMAS OVERBURY, *Newes from My Lodging*. (1613)

<sup>2</sup> A good vigilaunt Consul . . . whiche never slept one wynke duryng . . . his Consulship.  
NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 316. (1540)

Not one of us durst . . . sleepe one winke.  
PHILEMON HOLLAND, tr., *Marcellinus' Roman Historie*, p. 260. (1609)

I have not slept one wink.  
SHAKESPEARE, *Cymbeline*, iii, 4, 103. (1609)

And for my soul I cannot sleep a wink.  
POPE, *Horace: Satires*, ii, 1, 12. (1732)

He did not sleep one single wink all night.  
THACKERAY, *A Shabby-Genteel Story*. Ch. 9. (1840)

<sup>3</sup> Sleep bedews our weary limbs. (Fessos sopor inrigat artus.)

VERGIL, *Aeneid*. Bk. iii, l. 511. (19 B. C.)

<sup>4</sup> His Grace . . . sayd thatt he wold slepe and drem upon the matter.

UNKNOWN, *State Papers: Henry VIII*, i, i. 3. (1519)

I will sleepe upon it.  
PHILEMON HOLLAND, tr., *Livy*, xlii, xxv, 1129. (1600)

It will not be amiss to consult with one's Pillow, as the Proverb is, and sleep upon 't.  
HENRY MORE, *Divine Dialogues*. Bk. iii, ch. 40. (1668)

<sup>5</sup> Slumber, which has been glorified by every poet, isn't above a little bribe of two sleeping-tablets.

ANONYMOUS, *Meditations in Wall Street*, p. 142. (1940)

## II—Sleep: Brother of Death

### See also Death: The Last Sleep

<sup>6</sup> We term sleep a death, . . . by which we may be literally said to dye daily: . . . in fine so like death, I dare not trust it without my prayers.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii, sec. 12. (1643)

<sup>7</sup> Sleep has only one fault, that it is like death, for between a sleeping man and a dead man there is very little difference. (Sola una cosa tiene mala el sueño, y es que se parece a la muerte.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 68. (1615)

<sup>8</sup> Where he falls in with Sleep, brother of Death.  
(Ὃνθ' Ὑπνῷ ἐμβλητῷ, κασιγνήτῳ Θανάτῳ.)

HOMER, *Iliad*. Bk. xiv, l. 231. (c. 850 B. C.)

Slumber and Death, the twin brothers. ("Ὑπνῷ καὶ Θανάτῳ διδυμάσιν.)

HOMER, *Iliad*. Bk. xvi, l. 672, 682. Both quoted by PLUTARCH, *Moralia*, 107E.

The one brother merely forestalls the other. (ἀδελφὸς τὸν ἀδελφὸν προλαμβάνει.)

DIOGENES, when roused by his physician, as he was falling into his last sleep. (323 B. C.) See PLUTARCH, *Moralia*, 107F.

Death's own brother, Sleep. (Consanguineus Leti, Sopor.)

VERGIL, *Aeneid*. Bk. vi, l. 278. (19 B. C.)

By him lay heavy veils, the cosin of death.

UNKNOWN, *A Myrroure for Magistrates*, sig. Qiv. (1563)

Sleepe . . . by great reason, is called cosin german to Death.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 213. (1574) Young, tr.

Sleep, Brother to Death, in silent darkness born.

SAMUEL DANIEL, *To Delia*. Sonnet xlv. (1592)

Sleep, . . . Brother to Death, thou son of night.  
JOHN FLETCHER, *Valentinian*. Act v, sc. 2. (1614)

Sleep's but a short death; death's but a longer sleep.

PHINEAS FLETCHER, *The Locusts*. Pt. i. (1627)

The brother of death daily haunts us.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 5, sec. 9. (1658)

The cave of Death's half-brother, Sleep.

POPE, tr., *Iliad*. Bk. xiv, l. 265. (1720)

When in the down I sink my head,

Sleep, Death's twin-brother, times my breath.

TENNYSON, *In Memoriam*. Pt. lxxviii. (1850)

<sup>9</sup> Slumber deepest, sweetest, most like to death.  
(νήγρετος, ἡδίστος, θανάτῳ ἀγχίστα εἰκώς.)

HOMER, *Odyssey*. Bk. xiii, l. 80. (c. 850 B. C.)  
Quoted by PLUTARCH, *Moralia*, 107D.

Death's image, sleep, delights, death itself frights. (Mortis imago iuvat somnus, mors ipsa timetur.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

Sleep sweet and deep, very image of death's peace. (Dulcis et alta quies placidaeque simillima morti.)

VERGIL, *Aeneid*. Bk. vi, l. 522. (19 B. C.)

Fool, what is sleep but the image of icy death? (Stulte, quid est somnus, gelidae nisi mortis imago?)

OVID, *Amores*. Bk. ii, eleg. 9, l. 41. (c. 13 B. C.)

For next to Death is Sleepe to be compard:

Therefore his house is unto his annex.

EDMUND SPENSER, *The Faerie Queene*. Bk. ii, canto vii, st. 25. (1590)

O'er their brows death-counterfeiting sleep  
With leaden legs and batty wings doth creep.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 364. (1596)

Shake off this downy sleep, death's counterfeit.

SHAKESPEARE, *Macbeth*, ii, 3, 81. (1606)

O sleep, thou ape of death.

SHAKESPEARE, *Cymbeline*, ii, 2, 31. (1609)

Sleep is deaths picture drawn to life.

SIR THOMAS OVERBURY, *Newes from My Lodging*. (1613)

Sleep is the image of death.

JOHN CLARKE, *Paroemiologia*, p. 322. (1639)

<sup>1</sup> Sleep the Lesser Mystery of death. (τὸν ὕπνον τὰ μικρὰ τοῦ θανάτου μυστήρια.)

MNESIMACHUS, *Fragments*. Kock, ii, 422. (c. 350 B. C.) An allusion to the fact that initiation into the lesser mysteries in March was required before one could be admitted to the great Eleusinian festival in September. Quoted by PLUTARCH, *Moralia*, 107E.

## SLEEVE

<sup>2</sup> Sleeves are good after Easter. (Buenas son mangas despues de pascua.)

CERVANTES, *Don Quixote*. Pt. i, ch. 31. (1605)  
A good thing is never out of season. Compare the Scotch: "A Yule feast may be done at Pasch."

<sup>3</sup> There's none apter, I believe, at "creeping up a mistress' sleeve."

JOHN CLARE, *Rural Life*, p. 161. (1821)

Creep up your sleeve. A colloquial phrase for endeavouring to obtain a favour by coaxing or wheedling.

BAKER, *Northants Glossary: Creep*. (1854)

I'd advise you to creep up her sleeve again.

GEORGE ELIOT, *Silas Marner*, p. 22. (1861)

He's crept up her sleeve till he can do anything wi' her he likes.

EDWARD PEACOCK, *Manley Glossary*, p. 144. (1889)

I ain't going to creep up her sleeve because there's money hid there.

EDEN PHILLPOTTS, *Yellow Sands*. Act i. (1925)

<sup>4</sup> Blamed . . . for striuing further then his sleeeue would stretch.

ROBERT GREENE, *Mamillia: Dedication*. (1580)

<sup>5</sup> He had contrary Edicts from the King in his sleeve.

F. DE L'ISLE, *Legendarie*, k vij. (1577)

To haue a iourney or sicknesse in his sleeeue.

GEORGE PUTTENHAM, *The Arte of English Poesie*, iii, xxv, 305. (1589)

[He] had considerably more up his sleeve.

UNKNOWN, *Daily News* (London), 19 June, 1890, p. 6/1.

You're keeping it up your sleeve.

R. A. J. WALLING, *A Corpse By Any Other Name*, p. 203. (1943)

<sup>6</sup> Few cut the sleeve by the arm the first trial.  
J. G. LOCKHART, *Reginald Dalton*. Bk. iii, ch. 5. (1843)

<sup>7</sup> This gallant pins the wenches on his sleeve.  
SHAKESPEARE, *Love's Labour's Lost*, v, 2, 321. (1595)

I never intended to pinne my soule to another man's sleeve.

SIR THOMAS MORE. (1599) See *Life*, in WORDSWORTH, *Eccl. Biog.*, ii, 149.

He never hid his religion on any man's sleeve.  
FULLER, *Holy State: Moderation*. (1642)

There was a good saying of Sir Thomas More: "I will not pin my faith upon any man's sleeve, because I know not whither he will carry it."

WILLIAM SECKER, *The Nonsuch Professor in His Meridian Splendor* (1891), iii, 274. (1660)  
I'll not pin my faith on your sleeve.

JOHN RAY, *English Proverbs*, p. 342. (1678)  
The custom formerly was, for people to wear both badges and presents, such as New-Year's gifts, on their sleeves. . . . Hence, I suppose, the expression to pin one's faith on another's sleeve.  
SAMUEL PEGGE, *Anonymiana*. Cent.iii,63. (1809)

<sup>8</sup> My slefe is broke—*Pro manica fracta manus est mea sepe redacta*.

UNKNOWN, *Harleian Miscellany*, 3362. (c. 1470)  
For my brokyn sleve, men me refuce, *Pro manica fracta, manus mea est sepe retracta*.

RICHARD HILLS, *Commonplace-Book* (E.E.T.S.) p. 132. (c. 1530)

A broken sleeeue holdth tharme backe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
You've another answering proverb, A broken sleeve keeps the arm back.

JONSON, *Staple of News*. Act i, sc. 2. (1625)  
TO LAUGH IN ONE'S SLEEVE, see under LAUGHTER.  
TO WEAR ONE'S HEART UPON ONE'S SLEEVE, see under HEART.

## SLEEVELESS

<sup>9</sup> [He] measureth his goodnesse, not by slevelesse wordes.

THOMAS USK, *The Testament of Love*. (c.1387)  
In SKEAT, *Chaucer*, vii, 76.

Tarye the priest wyth sleueles talys [idle talk]  
UNKNOWN, *Jacob's Well*, p. 181. (c. 1440)

A Sleeveless Story, a Tale of a Tub, or of a Cock and a Bull.

B.E., *A New Dictionary of the Canting Crew: Sleeveless* (a. 1700)

<sup>10</sup> Thynke not . . . y schall telle you a sleveles reson.

UNKNOWN, *Reliquiae Antiquae*, i, 83. (c. 1450)  
So vmannerly to vse him by sleueles excuses

UNKNOWN, *Passionate Morrice*, p. 65. (1593)  
Having, under a sleeveless pretence, been deny'd a combat.

HONE, *Every-Day Book*, ii, 782. (1726)

He . . . had no honourable mode of avoiding the sleeveless quarrel fixed on him.

SCOTT, *Familiar Letters*, ii, iii. (1821)

<sup>11</sup> Now this was the guise in which the messengers journeyed: one sleeve was on the cap of each of them in front, as a sign that they were messengers, in order that through what hostile land soever they might pass, no harm might be done them.

UNKNOWN, *The Mabinogion: The Dream of Mayen Wledig*. (c. 1350) Lady Guest, tr.  
Without the sleeve, they would have been unable to perform their errand. Consequently a sleeveless errand is one that is bootless, leading nowhere.

He tooke in hande  
To make to my house a sleeueless errande.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 7. (1546)  
His prince made small account of him, to send  
him on such a slevelesse errand.

HOLINSHED, *Chronicles*, iii, 284. (c. 1580)  
Send that Greekish whoremasterly villain . . .  
of a sleeveless errand.

SHAKESPEARE, *Troilus and Cressida*, v, 4, 9.  
(1601) Shakespeare's only use of "sleeve-  
less." In frequent use by other writers.

## SLIP

1

Pardon the slip of that man's pen.

ABRAHAM COWLEY, *Letter, to Ormonde*, 7 Oct.,  
1650. The Latin phrase is, "Lapsus calami."  
In Matters so sacred there is Danger in a Slip of  
the Tongue. (Lapsus linguae.)

NATHAN BAILY, tr., *Erasmus' Colloquia*  
(1733), p. 334. (1725)

Things once committed to writing are secure from  
slips of memory. (Lapsus memoriae.)

BISHOP GEORGE BERKELEY, *Alciphron*. Ch. 6.  
sec. 3. (1732)

2

This sayd Faithfull gave them all the slipp.

SIR HENRY ELLIS, ed., *Original Letters*. Ser. iii,  
vol. iii, p. 326. (1567)

He should not giue them the slippe.

JOHN LYLY, *Euphues* (Arber), p. 357 (1580)  
Hee . . . gave him the faire slip, & escaped.

PHILEMON HOLLAND, tr., *Livy*, xxvii, xlv. 661.  
(1600)

There he found means to give them all the slip.

THOMAS HOBBS, tr., *Odyssey*, p. 193. (1675)  
Put an end to myself, and so give my woes the  
slip.

THACKERAY, *Henry Esmond*. Bk. iii, ch. 4. (1852)

3

Every Slip is not a Fall.

THOMAS FULLER, *Gnomologia*. No. 1461. (1732)  
Every spot is not the leprosy.

ALAN B. CHEALES, *Proverbial Folk-Lore*, p.  
117. (1875)

4

He slipped up somehow

On each thing that he struck.

BRET HARTE, *Dow's Flat*. (1856)

5

He [Odysseus] spoke, and aimed a bitter  
arrow at Antinous. Now he was on the point  
of raising to his lips a fair goblet, a two-  
eared cup of gold, and was even now handling  
it. that he might drink of the wine, and death  
was not in his thoughts. . . . But Odysseus  
took aim, and smote him with an arrow in  
the throat, . . . and the cup fell from his  
hand as he was smitten. (δέπας δὲ οἱ ἔκπεσε  
χειρὸς βλημένου.)

HOMER, *Odyssey*. Bk. xxii, ll. 8-18. (c. 850 B. C.)  
It seems to the compiler that this passage,  
rather than the mythical story of Ancaeus, as  
told below, may well have been the source  
of "There's many a slip," etc.

Nowadays they say that the standing-grain, still  
in the blade, is a good harvest. Do not count too

much upon it. I have often heard that many  
things may come between the mouth and the  
morsel. (Saepe audiui inter os atque offam multa  
intervenire posse.)

MARCUS CATO, *De Aedilibus Vitio Creatis*. (c.  
175 B. C.) As quoted by AULUS GELLIUS, bk.  
xiii, ch. 18. "Inter os et offam" is cited by  
ERASMUS, *Adagia*, i, v, 2.

Between the slaying and the offering, as they say.  
(Inter caesa et porrecta, ut aiunt.)

CICERO, *Ad Atticum*. Bk. v, epis. 18. (51 B. C.)  
As Solomon said in his time, between the mouth  
and the spoon there is often a great obstacle.

(Que Salemon dist en son tens

Qu'entre la bouche et la cuillier

Avient sovent grant encombrer.)

UNKNOWN, *De l'Oue au Ahapelein*, l. 61. (c.  
1250) See MONTAIGLON, *Fabliaux*, vi, 47.

Manye thynges fall between the cuppe and the  
mouth. (Multa cadunt inter calicem, supremaque  
labra.)

ERASMUS, *Adagia*. Chil. i, cent. v, No. 1. (1523)

TAVERNER, tr., fo. 16. Erasmus in explaining  
the origin of the proverb, tells the story of  
Ancaeus, son of Neptune, who, while plant-  
ing a vineyard was warned by a diviner (or  
by a slave whom he had treated cruelly),  
that he would never live to taste its wine.  
Time passed, the vineyard prospered, until  
one day Ancaeus, goblet in hand, was to taste  
for the first time the wine the vineyard had  
yielded. He recalled the prophecy, derided  
the seer (or the slave), and raised the cup  
to his lips. But at that moment, a messenger  
burst in with the news that a wild boar was  
ravaging the vineyard, and Ancaeus, hastily  
putting down the untasted cup, seized his  
spear, and rushed out to slay the boar, only  
to be himself slain by the furious beast. The  
story is also told by Pausanias, and has been  
repeated by many collectors of proverbs.  
ARCHER TAYLOR, *The Proverb*, p. 42, remarks  
that "Since this is merely the widely-known  
story of Attis, it is probable that it has no  
connection with the proverb." The Greek  
form, as given by PALLADAS, *Greek Anthol-  
ogy*, bk. x, epig. 32, is, πολλὰ μεταξύ πέλει  
κύλικος, καὶ χεῖλεος ἄκρου.

Many things happen (according to the proverb)  
betweene the cup and the lippe.

WILLIAM LAMBARDE, *A Perambulation of Kent*,  
p. 422. (1576)

Many thinges (as the sayinge is) happen be-  
tweene the cup and the lip, many thinges chaunce  
betweene the bourde and the bed.

GEORGE PETTIE, *Petite Pallace*, p. 179. (1576)  
The second phrase original with Pettie.

Many things fall betweene the cup and the lippe.

JOHN LYLY, *Euphues* (Arber), p. 471. (1580)  
See also GREENE, *Perimedes*. (1588) JONSON.  
*Tale of a Tub*, iii, 4. (1633) DYKES, *English  
Proverbs*, p. 293. (1709) ARBUTHNOT, *Law is  
a Bottomless Pit*, iii, 3. (1712) etc., etc.

Between hand and mouth the sog gets lost. (De  
la mano á la boca se pierde la sopa.)

CERVANTES, *Don Quixote*. Pt. i, ch. 22. (1605)

What Cervantes actually wrote was, "Les  
yelan las migas entre la boca y la mano"

(They let the crumbs freeze between the mouth and the hand), undoubtedly with the proverb in mind.

Many things happen between the cup and the lip.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. ii, sec. ii, mem. 3. (1621)

There are many Casualties betwixt the Egg and the Bird.

DYKES, *English Proverbs*, p. 262. (1709)

There is many a slip 'tween the cup and the lip.

D. M. MOIR, *Mansie Waugh*. Ch. 22. (1824)

There's many a slip 'Twixt the cup and the lip.

R. H. BARHAM, *The Ingoldsby Legends: Lady*

*Rohesia*. (1840) The first use of the proverb

in exactly its modern form discovered by the compiler. In frequent use thereafter.

Between the mouth and spoon much can interfere. (Entre bouche et cuillier, Vient bien encombrer.)

LE ROUX DE LINCY, *Proverbes Français*. Vol i, p. 210. (1859) Cited from a manuscript of the 13th century. There are several other

French forms: "Entre la bouche et le cuillier vient bien souvent grant destourbe"; "De la main à la bouche perd souvent la soupe"

(From the hand to the mouth the soup is often lost); "Entre la bouche et le verre, |

Le vin souvent tombe à terre" (Between the mouth and the glass, the wine often falls to

the ground); "Entre la main et la bouche, plus d'un morceau reste au chemin" (Be-

tween the hand and the mouth, more than one morsel remains on the road).

There is said to be "many a slip between the cup and the lip," but it would be well for some of our young men, and old ones too, if there were a good many more.

GEORGE D. PRENTICE, *Prenticeana*, p. 12. (1860)

There might be a slip—'twixt the offer and the check.

PHILIP BARRY, *You and I*. Act iii. (1923)

1 He that stant sure, enhast hym not to meve.

JOHN LYDGATE, *Troy Book*. Bk. ii, l. 1849. (1412)

He stands not surely that never slips.

RANDLE COTGRAVE, *Dictionary: Mescheoir*.

(1611) HERBERT, *Jacula Prudentum*. No. 72

(1640) A variant is, "None so well shod but

they may slip."

2 This slippe of a boy.

UNKNOWN, *Contemporary History of Affairs in*

*Ireland*, iii, 38. (a. 1660)

Tony hath but a slip of a daughter.

WALTER SCOTT, *Kenilworth*. Ch. 2. (1821)

There was his wife, and the slip of a girl.

HUGHES, *Tom Brown at Oxford*. Ch. 6. (1861)

She was a tall slip of a woman.

M. E. BRADDON, *Fatal Three*. Bk. i, ch. 1. (1888)

### SLIPPERY

3 Women are slippery cattayle.

RICHARD EDEN, *The Decades of the Newe*

*Worlde* (Arber) p. 100, note. (1555)

He's a slippery chap, you know.

SAMUEL FOOT, *The Englishman in Paris*. Act i.

(1753)

4 Mi wit is also slippir as an eel.

THOMAS HOCCKLEY, *De Regimine Principum*, l.

1985. (c. 1412)

Whyche made the grounde as slepyr as an yele.

LYDGATE, *Assembly of Gods*, p. 31. (c. 1420)

He is as slippery as an eel.

SHACKERLEY MARMION, *A Fine Companion*. Act

v, sc. 2. (1633) In frequent use thereafter.

5 The more slippery the ground is, the more

circumspectly should we walk.

JOHN NORRIS, *A Practical Treatise Concerning*

*Humility*. Ch. 10, p. 396. (1707)

There's a slippery step at every man's door.

H. W. THOMPSON, *Body, Boots and Britches*,

p. 491. (1940)

### SLOTH

See also Indolence, Sluggard

6 The slothful man is like a filthy stone, and

every one fleeth from the stench thereof. (In

lapide luteo lapidatus est piger.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,

xxii, 1. (c. 190 B.C.) Oesterley, tr.

Sloth is the tempter that beguiles, and expels

from paradise.

A. B. ALCOTT, *Table Talk: Pursuits*. (1877)

7 The lazy are not fed on honey.

BURCKHARDT, *Arabic Proverbs*. No. 540. (1817)

Sleepin' in de fence-corner don't fetch Chrismus

in de kitchen.

J. C. HARRIS, *Plantation Proverbs*. (1880)

8 The lazy use a long thread, the clumsy a bent

needle.

S. G. CHAMPION, *Racial Proverbs*, p. 367. (1938)

A Chinese proverb.

9 He was found early and late at work . . .

and lost the name of "Lazy Lawrence."

MARIA EDGEWORTH, *The Parent's Assistant:*

*Lazy Lawrence*. (1796)

Laurence bids wages, a proverbial saying for to

be lazy; because St. Laurence's Day is the 10th

of August, within the dog-days.

SAMUEL PEGGE, *Anonymiana*, viii, 348 (1796)

When . . . the warm sun smiles,

And "Lawrence wages bids" on hills and stiles.

JOHN CLARE, *The Village Minstrel*, ii, 23. (1821)

If a peasant is lazy, it is proverbially said, "Lau-

rence has got upon him," or, "He has got a touch

of Laurence."

JOHN R. WISE, *The New Forest*. Ch. 16. (1863)

10 Lazy Folk take the most Pains.

FRANKLIN, *Poor Richard's Almanack*, 1734.

It is not much ease that lazy people get by all

their scheming, for they always take the most

pains in the end.

C. H. SPURGEON, *John Ploughman*. Ch. 1. (1869)

It is as true in morals as it is in business that lazy

people take the most pains.

MURRAY, *John Vale's Guardian*. Ch. 19. (1890)



<sup>1</sup> Slouthe bringeth in alle wo.

JOHN GOWER, *Confessio Amantis*. Bk. iv, l. 424. (1390)

Sloth and silence are a fool's virtues.

FRANKLIN, *Poor Richard's Almanack*, 1735.

Sloth, by bringing on diseases, absolutely shortens life. Sloth (like Rust) consumes faster than Labour wears: while the used Key is always bright.

FRANKLIN, *Poor Richard's Almanack*, 1744. Repeated in 1758.

Sloth makes all things difficult, but Industry all things easy.

FRANKLIN, *Poor Richard's Almanack*, 1758

<sup>2</sup> Legierdeman [was] a sloweworme,  
Viucitie a lasie-bones.

GABRIEL HARVEY, *Pierces Supererogation*, p. 185. (1592)

Master lazy-bones did not like sitting up!

MALKIN, tr., *Gil Blas*. Bk. ii, ch. 1. (1809)

<sup>3</sup> Slouth must breede a scab.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

Sloth tourneth the edge of wit.

JOHN LYL, *Euphuus* (Arber), p. 126. (1579)

Sloth is a foe unto all virtuous deeds.

ANTHONY MUNDAY, *Sloth*. (c. 1595)

Sloth is the devil's cushion.

NICHOLAS LING, *Politeuphuia*, p. 306. (1669)

Torpor and sloth, torpor and sloth,

These are the cooks that unseason the broth

OGDEN NASH, *Procrastination Is All of the Time*. (1939)

<sup>4</sup> Fight off your lassitude, banish your sloth.  
(Abige abs te lassitudinem, cave pigrítiae  
praevertéris.)

PLAUTUS, *Mercator*, l. 113. (c. 200 B.C.)

That shameful Siren, sloth, is ever to be avoided.  
(Vitanda est improba Siren [desidia].)

HORACE, *Satires*. Bk. ii, sat. 3, l. 14. (35 B.C.)

He's a man that can teach sloth to Slothfulness.  
(Ignaviorem potis est facere Ignaviám.)

PLAUTUS, *Poenulus*, l. 846. (c. 194 B.C.)

<sup>5</sup> The slothful man saith, There is a lion with-  
out, I shall be slain in the streets. (Dicit  
piger: Leo est foris, in medio platearum occi-  
dendus sum.)

*Old Testament: Proverbs*, xxii, 13. (c. 350 B.C.)

We excuse our sloth under the pretext of dif-  
ficulty. (Difficultatis patrocinia praeteximus seg-  
nitiae.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch.  
12, sec. 16. (c. A.D. 80)

<sup>6</sup> Drowsiness shall clothe a man with rags.  
(Vestietur pannis dormitatio.)

*Old Testament: Proverbs*, xxiii, 21. (c. 350 B.C.)

By much slothfulness the building decayeth. (In  
pigrítis humiliabitur contignatio.)

*Old Testament: Ecclesiastes*, x, 18. (c. 250 B.C.)

As she slumbers the basket falls.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

Sloth is the mother of poverty.

NICHOLAS LING, comp., *Politeuphuia*, p. 306.

(1669) The Italians say, "L'ozio è il padre  
di tutti i vizi" (Sloth is the father of all the  
vices).

The slothful man is the beggar's brother.

JAMES KELLY, *Scottish Proverbs*, p. 315. (1721)

FULLER, *Gnomologia*. No. 4748. (1732)

Laziness travels so slowly that Poverty soon over-  
takes him.

FRANKLIN, *Poor Richard's Almanack*, 1756.

Sloth, the key of poverty. (Pereza, llave de po-  
breza.)

R. C. TRENCH, *On the Lessons in Proverbs*. Ch.

4. (1853) A Spanish proverb. The German  
form is the same, "Faulheit ist der Schlüssel  
zur Armuth."

<sup>7</sup> To shun work indicates laziness. (Inertia in-  
dicatur cum fugitur labor.)

PUBLILIUS SYRUS, *Sententiae*. No. 310. (c. 43 B.C.)

To excuse oneself from work is laziness. (Inertia  
est laboris excusatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 317.

<sup>8</sup> As lazy as Ludlum's dog, that leant his head  
against a wall to bark.

JOHN RAY, *English Proverbs*, p. 202. (1670) An  
old saying founded on a bit of folklore. See  
*The American Scholar*, iv, 41.

As lazy as Ludlum's dog, who laid himself down to  
bark.

SAMUEL PEGGE, *Derbicisms*, p. 135. (c. 1791)

Lazy as Ludlam's lazy dog,

That held his head against the wall to bark.

JOHN WOLCOT (PETER PINDAR), *Out at Last*.  
(1801)

English rustics talk of a man "as lazy as Ludlum's  
dog that leaned his head against the wall to bark."

J. L. KIPLING, *Beast and Man*, p. 287. (1891)

<sup>9</sup> If he were as long as he is lither [lazy], he  
might thatch a house without a ladder.

JOHN RAY, *English Proverbs*, p. 257. (1678)

You are as long as you are lazy.

P. H. EMERSON, *Wild Life*, p. 72. (1890)

<sup>10</sup> No one has become immortal by sloth. (Nemo  
ignavia immortalis factus.)

SALLUST, *Bellum Iugurthinum*. Ch. 85, sec. 49.  
(c. 40 B.C.)

For sluggard's brow the laurel never grows.

JAMES THOMSON, *The Castle of Indolence*.  
Canto ii, st. 50. (1748)

<sup>11</sup> I trow he was infecte certeyn  
With the faitour, or the fever lordeyn.

UNKNOWN, *Colyn Blowbols Testament*, l. 24.  
(c. 1500) In HAZLITT, *Early Popular Poetry*,  
i, 93. "Fever lurden": sloth.

You have the palsey or eke the feuer lurden.

WILLIAM FULWOOD, *Enemies of Idleness*, p.  
132. (1568)

He that's sick of a feaver lurden must be cured  
by the hasel gelding.

JOHN RAY, *English Proverbs*, p. 172. (1678)

If the "California fever" [laziness] spares the first  
generation, it always attacks the second.

R. H. DANA, *Two Years Before the Mast*. Ch.  
21. (1840)

## SLOW

- <sup>1</sup> Great bodies move slowly.  
H.G. BOHN, *Handbook of Proverbs*, p. 365. (1855)
- <sup>2</sup> Be not afraid of going slowly; be only afraid of standing still.  
S. G. CHAMPION, *Racial Proverbs*, p. 377. (1938) A Chinese proverb.
- <sup>3</sup> What does this allusion to the slow coach mean?  
DICKENS, *Pickwick Papers*. Ch. 34. (1837)  
He's what we call a slow coach.  
MARRYAT, *Percival Keene*. Ch. 12. (1837)  
There are plenty of lazy people and plenty of slow-coaches, but a genuine idler is a rarity.  
J. K. JEROME, *Idle Thoughts of an Idle Fellow*, p. 42. (1886)
- <sup>4</sup> As well too proud as too slow.  
MICHAEL DRAYTON, *Idea*. Sonnet. lix. (1594)
- <sup>5</sup> The slow catches the swift. (κίχάνει τοι βραδύς ὠκύς.)  
HOMER, *Odyssey*. Bk. viii, l. 329. (c. 850 B.C.)  
"Even now as Hephaestus," Homer continues, "slow though he is, has outstripped Ares, for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft." Hephaestus (Vulcan) had thrown an iron net over his faithless wife Aphrodite and Ares (Mars), when he caught them in bed together. Cited by ERASMUS, *Adagia*, i, vii, 66, with the Latin, "Veloce[m] tardus assequitur," and included by TAVERNER in his *Translations from Erasmus*, fo. 63, with the rendering, "The slowe ouertaketh the swyfte."
- The hare was outrun by the tortoise. (δασύποδα λαγών παραδραμεῖται χελώνη.)  
AESOP, *Fables*. Halm, 420. (c. 550 B.C.) A proverb deriving from the well-known fable of the hare who was so sure of winning the race that he stopped to take a nap, while the tortoise plodded on and won.
- The crab catches the hare. (καρκῖνος λαγῶν ἀίρει.)  
DIOGENIANUS, *Adagia*, v, 96. (A.D. 125) ERASMUS, *Adagia*, ii, iv, 78, gives the Latin as "Cancer leporem capit," and explains that it is a proverb of absurdity, as though one would say that the most ignorant was superior to the learned. In the compiler's opinion, however, it is merely another expression of the idea that the race is not always to the swift.
- Slow and steady wins the race.  
ROBERT LLOYD, *The Hare and Tortoise*. (1762)
- <sup>6</sup> Slow at meat, slow at work.  
JAMES KELLY, *Scottish Proverbs*, p. 286. (1721)
- <sup>7</sup> The slowest march is the safest. (La plus basse marche est la plus ferme.)  
MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580) The Latin proverbial phrase is "Tarde sed tute"

- (Slowly but safely), or "Sat cito si sat tuto" (Quickly enough if safely enough).  
Wisely and slow: they stumble that run fast.  
SHAKESPEARE, *Romeo and Juliet*, ii, 3, 94. (1595)  
We ride slow.—But we ride sure;  
Your hasty riders often come short home.  
MIDDLETON, *The Widdow*. Act ii, sc. 2. (1608)  
Slownesse is sure.  
THOMAS DRAXE, *Bibliotheca*, p. 111. (1633)  
These, though slow, were sure.  
FULLER, *The Holy Warre*. Bk. iii, ch. 5. (1639)  
Slow and sure, like Pedley's mare.  
JOHN RAY, *English Proverbs*, p. 193. (1678)  
FULLER, *Gnomologia*. No. 4188. (1732)  
If she be slow she's sure.  
GOLDSMITH, *Vicar of Wakefield*. Ch. 21. (1768)  
I may be slow, but I am precious sure.  
DICKENS, *Our Mutual Friend*. Bk. ii, ch. 5. (1865)  
Slow and sure is my style of business.  
R. D. BLACKMORE, *Christowell*. Ch. 14. (1882)  
Coming along slow but sure.  
MARK TWAIN, *Huckleberry Finn*. Ch. 4. (1884)  
Slow and sure is a good rule.  
S. J. WEYMAN, *Ovington's Bank*. Ch. 5. (1922)
- <sup>8</sup> Slower than barges on a breathless sea. (Tardiores quam corbitae sunt in tranquillo mari.)  
PLAUTUS, *Poenulus*, l. 507. (c. 194 B.C.)  
Slow as the elephant.  
SHAKESPEARE, *Troilus*, i, 2, 22. (1601)  
He's slower than molasses.  
J. W. MCANDREWS, *Monologue*. (c. 1880) The Germans say, "Schläfriger, als ein Murmelthier" (Slower than a marmot). SLOWER THAN A SNAIL, see under SNAIL.  
Slow ez de seben-yeah itch.  
C. W. CHESNUTT, *The Conjure Woman*, p. 154. (1899)
- <sup>9</sup> To go as if dead lice dropped off you.  
WALKER, *Paroemiologia*, p. 20. (1672)

## SLUGGARD

## See also Sloth

- <sup>10</sup> A sluggard takes an hundred steps because he would not take one in due time.  
H.G. BOHN, *Handbook of Proverbs*, p. 300. (1855)
- <sup>11</sup> The foul sluggard's comfort: "It will last my time."  
THOMAS CARLYLE, *Count Cagliostro: Flight Last*. (1833)
- <sup>12</sup> Ever sick of the slothful guise,  
Loth to bed and loth to rise.  
JOHN CLARKE, *Paroemiologia*, p. 292. (1639)  
Hee is tainted with an evill guise,  
Loth to bed and lother to rise.  
JOHN SMYTH, *Berkeley MSS*, iii, 32. (1639)  
The sluggard's guise,  
Loath to go to bed and loath to rise.  
JOHN RAY, *English Proverbs*, p. 143. (1670)  
FULLER, *Gnomologia*. No. 6368. (1732)  
Sluggards' guise, slow to bed, and slow to rise.  
H.G. BOHN, *Handbook of Proverbs*, p. 487. (1855)

<sup>1</sup> With sluggards it is always holiday. (Ignauis semper feriae sunt.)

ERASMUS, *Adagia*. Chil. ii, cent. vi, No. 12. (1508) A famous dialogue phrase is derived from this, "They said to the lazy man, 'Today is a holiday.' He answered, 'Tomorrow and the day after, too.'"

<sup>2</sup> Sluggards are never great Scholars.

THOMAS FULLER, *Gnomologia*. No. 4189. (1732) The Sluggard makes his Night till Noon.

THOMAS FULLER, *Gnomologia*. No. 4749. Up, sluggard, and waste not life; in the grave will be sleeping enough.

FRANKLIN, *Poor Richard's Almanack*, 1741.

<sup>3</sup> As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. (Sicut acetum dentibus, et fumus oculis, sic piger his, qui miserunt eum.)

*Old Testament: Proverbs*, x, 26. (c. 400 B. C.)

<sup>4</sup> The soul of the sluggard desireth, and hath nothing. (Vult et non vult piger.)

*Old Testament: Proverbs*, xiii, 4. (c. 350 B. C.)

The sluggard must be clad in rags.

WILLIAM CAMDEN, *Remains* (1870) p. 333. (1605) The Welsh say, "The rewards of the sluggard are three: shame, disease, and misery."

<sup>5</sup> As the door turneth upon his hinges, so doth the slothful upon his bed. (Sicut ostium vertitur in cardine suo, ita piger in lectulo suo.)

*Old Testament: Proverbs*, xxvi, 14. (c. 350 B. C.)

'Tis the voice of the sluggard, I heard him complain,  
"You have waked me too soon, I must slumber again";

As the door on its hinges, so he on his bed,  
Turns his sides, and his shoulders, and his heavy head.

ISAAC WATTS, *The Sluggard*. (1720)

<sup>6</sup> The sluggard is wiser in his own conceit than seven men that can render a reason. (Sapientior sibi piger videtur septem viris loquentibus sententias.)

*Old Testament: Proverbs*, xxvi, 16. (c. 350 B. C.)

<sup>7</sup> Sift a sluggard grain by grain, and you'll find him all chaff.

C. H. SPURGEON, *John Ploughman*. Ch. 1. (1869) Scratch a sluggard and find a saint.

OGDEN NASH, *Plea for League of Sleep*. (1940) GO TO THE ANT, THOU SLUGGARD, see under ANT

## SLUT

<sup>8</sup> He that marries a daw [slut] eats mickle dirt.

DAVID FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595) MERITON, *Yorkshire Ale*, p. 83. (1683)

A slut is good enough to make a sloven's porridge.

JOHN CLARKE, *Paroemiologia*, p. 287. (1639)

A slut will poison thy gut.

UNKNOWN, *Mother Bunch's Closet*, p. 14. (1685)

A slut never wants a clout.

Whilst her aipernt [apron] holds out.

COURTNEY, *West Cornwall Words*. (1880)

<sup>9</sup> Apples, eggs and nuts you may eat even if given you by a dirty person. (Poma, ova, atque nuces, Si det tibi sordida, gustes.)

ALFRED HENDERSON, *Latin Proverbs*, p. 333. Citing a Latin proverb of c. 250.

Apples, eggs and nuttles, a man may eate though they be dressed by a slut.

EVANS, *Withals Dictionary*. Sig. A7. (1586)

My wife is such a beastly slut,

Unless it be an egge or a nut,

I in the house dare nothing eat.

*Roxburghe Ballads*, ii, 186. (c. 1640)

An apple, an egg, and a nut, you may eat after a slut.

JOHN RAY, *English Proverbs*, p. 33. (1670)

THOMAS FULLER, *Gnomologia*. No. 6250. (1732)

<sup>10</sup> Of all tame beasts, I hate sluts.

JOHN RAY, *English Proverbs*, p. 81. (1678)

## SMART

<sup>11</sup> Lo, som of hem shal smerte.

CHAUCER (?), *Troilus*. Bk. i, l. 1049. (c. 1380)

Some of us will smart for it.

SHAKESPEARE, *Much Ado about Nothing*, v. 1, 109. (1598)

Away, I say, else I'll make you smart for it.

LOVELL, tr., *Thevenot's Travels*, i, 78. (1687)

"You shall smart for this," gasped Mr. Pickwick.

DICKENS, *Pickwick Papers*. Ch. 2. (1837)

<sup>12</sup> I still was as smart as a carrot all day.

JOHN S. FARMER, *Musa Pedestris*, p. 56. (1780)

As smart as a carrot. Said of one gaily dressed.

G. F. NORTHALL, *Folk-Phrases*, p. 11. (1894)

<sup>13</sup> He'd come up again as smart as a steel-trap.

SEBA SMITH, *Major Downing*, p. 224. (1833)

[He] was as smart as a whip.

B. F. TAYLOR, *World on Wheels*, p. 27. (1874)

He's deeper'n a well and smarter'n a whip.

H. M. RIDEOUT, *The Key of the Fields*, p. 259. (1918)

Smarter than a fox in the middle of May.

BAKER AND BOLTON, *Dead to the World*, p. 138. (1944)

<sup>14</sup> This beach . . . covered with smart people

ANNA SEWARD, *Letters*, iii, 275. (1793)

I have seen plenty of smart society.

W. H. MALLOCK, *A Romance of the Nineteenth Century*, i, 97. (1881)

One of the smart set.

BERNARD SHAW, *Misalliance*, p. 74. (1910)

<sup>15</sup> The village smarties recognized a treasure in Nicodemus.

MARK TWAIN, *A Tramp Abroad*. Ch. 23. (1880)

"He is a smarty," said he, once or twice.

OWEN WISTER, *The Virginian*. Ch. 27. (1902)

Smart Alocs can be too smart.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 270. (1943)

## SMELL

See also Perfume, Stink

- 1 Now I can smell, nothyng hath no sauer.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)  
I have no smell yet, but my cold something better.  
SWIFT, *Journal to Stella*, 3 Jan., 1713.
- 2 Rufillus smells like a scent-box, Gargonius like a goat. (Pastillos Rufillus olet, Gargonius hircum.)  
HORACE, *Satires*. Bk. i, sat. ii, l. 27. (35 B.C.)  
Horace is complaining how few people follow a middle course.  
Alexander, you smell jes like a livery stable.  
TOM HEATH, *The Ham Tree*. (c. 1880)  
The coffee shop smell was strong enough to build a garage on.  
RAYMOND CHANDLER, *Farewell, My Lovely*. p. 90. (1940) SMELL OF THE LAMP, see LAMP
- 3 I curl up my nose for a savory smell. (Nasum nidore supinor.)  
HORACE, *Satires*. Bk. ii, sat. 7, l. 38. (35 B.C.)  
Sabean odours from the spicie shoare  
Of Arabia the blest.  
MILTON, *Paradise Lost*. Bk. iv, l. 162. (1667)
- 4 Rost beefe is the best smell.  
SIR THOMAS OVERBURY, *Newes from Any Whence: Countrey Newes*. (1613)  
Of all smells, bread; of all tastes, salt.  
GEORGE HERBERT, *Jacula Prudentum*. No. 172. (1640) See also under BEST.
- 5 Puppies and pigs have a different smell. (Aliter catuli longe olent, aliter sues.)  
PLAUTUS, *Epidicus*, l. 579. (c. 200 B.C.) Cited by ERASMUS, *Adagia*, i, viii, 77.  
Do what she will, Thais smells of Thais. (Omnia cum fecit, Thaida Thais olet.)  
MARTIAL, *Epigrams*. Bk. vi, No. 93. (c. A. D. 90)
- 6 A woman smells right when she smells of nothing. (Mulier recte olet, ubi nihil olet.)  
PLAUTUS, *Mostellaria*, l. 273. (c. 220 B.C.)  
Quoted from PHILEMON, *Phasma*. (c. 288 B.C.) Cited by MONTAIGNE, *Essays*, i, 55, with the French, "La plus exquise senteur d'une femme, c'est ne sentir rien." Florio renders it, Then smells a woman purely well  
When she of nothing else doth smell.  
Quoted also by BURTON, *Anatomy of Melancholy*, iii, ii, iii, 3. (1621)  
Women smell best when they smell of nothing. (Mulieres bene olere, quia nihil olebant.)  
CICERO, *Ad Atticum*, ii, 1. (c. 50 B.C.)  
The best smell for the person is no smell at all. (Optimus odor in corpore est nullus.)  
SENECA, *Ad Lucilium*. Epis. cviii, sec. 16. (c. A. D. 64)  
He does not smell well who always smells well. (Non bene olet qui bene semper olet.)  
MARTIAL, *Epigrams*. Bk. ii, epig. 12. (c. A. D. 85)  
Quoted by PETRONIUS, *Fragments*. Frag. 24.  
The Germans turn it around, "Wer immer gut riecht, riecht nicht gut" (Who always smells good does not smell good).

- To smelling of scent I prefer smelling of nothing. (Malo quam bene olere nil olere.)  
MARTIAL, *Epigrams*. Bk. vi, No. 55. (c. A. D. 90)  
Away with scents! Neither to smell rank nor to smell sweet pleases me. (Cedite odores. Nec male olere mihi, nec bene olere placet.)  
AUSONIUS, *Epigrams*. No. 84. (c. A. D. 370)  
To smell sweet is to stink. (C'est puir que sentir bon.)  
MONTAIGNE, *Essays*. Bk. i, ch. 55. (1580) Quoting "an ancient poetical saying."  
Women do smell well, which smell of nothing.  
FRANCIS MERES, *Palladis Tamia*, fo. 32. (1598)  
They smell best, that do of nothing smell.  
JOHN DAVIES, *Immortality of the Soul*, xvii, ii, 72. (1599)  
As the proverbe is, They smell best that smell of nothing.  
UNKNOWN, *The New Help to Discourse*, p. 93. (1619) On p. 245, "They that smell least, smell best."
- 7 The smell of an onion from the mouth of the lovely is sweeter than that of a rose in the hand of the ugly.  
SADI, *Gulistan: Hatefulness of Old Husbands*. (c. 1150)
  - 8 O, my offence is rank, it smells to heaven.  
SHAKESPEARE, *Hamlet*, iii, 3, 36. (1600)
  - 9 He smells April and May.  
SHAKESPEARE, *The Merry Wives of Windsor*, iii, 2, 69. (1601)  
[They] smell like Bucklersbury in simple time.  
SHAKESPEARE, *The Merry Wives of Windsor*, iii, 3, 79. A street in London where druggists selling simples, or herbs, had their shops.  
The rankest compound of villainous smell that ever offended nostril.  
SHAKESPEARE, *Merry Wives of Windsor*, iii, 5, 94.  
A very ancient and fish-like smell.  
SHAKESPEARE, *The Tempest*, ii, 2, 27. (1611)  
That was a poor red herring and it had an ancient and fishlike smell.  
ANNE HOCKING, *Death Loves a Shining Mark*, p. 225. (1943)
- SMILE**
- 10 Smile, a drink, a dram. A cant word.  
JOHN BARTLETT, *Dictionary of Americanisms: Smile*. (1859)  
You just take a "smile" of the real, old, blue-grass Bourbon.  
G. H. KINGSLEY, *Notes on Sport and Travel*. Ch. 6. (a. 1892)  
Harris . . . proposed that we should go out and have a smile.  
JEROME K. JEROME, *Three Men in a Boat*. Ch. 2. (1889)
  - 11 [They] have audaciously smiled away the gloom and horrors of guilt.  
BROOKE, *The Fool of Quality*, iii, 142. (c. 1770)  
A woman's reputation must not be smiled away.  
LUCAS MALET (MRS. MARY HARRISON), *Colonel Enderby's Wife*. Bk. i, ch. 3. (1885)

<sup>1</sup> Without the smile from partial beauty won,  
Oh! what were man?—a world without a sun!

THOMAS CAMPBELL, *The Pleasures of Hope*. Pt. ii, l. 23. (1799)

The smiles of a pretty woman are the tears of the purse.

H. G. BORN, *Handbook of Proverbs*, p. 515. (1855) An Italian proverb.

She's the only girl I know with a winning smile and a losing face.

BOB HOPE, on radio program. (1941)

<sup>2</sup> Egnatius, because he has white teeth, is everlastingly smiling. . . . Whatever it is, wherever he is, whatever he is doing, he smiles. It is a disease he has. (Quicquid est, ubicumque, | quodcumque agit, renidet. Hunc habet morbum.)

CATULLUS, *Odes*. Ode xxxix, l. 1. (c. 57 B.C.) Eternal smiles his emptiness betray.

POPE, *Epistle to Dr. Arbuthnot*, l. 315. (1733) Smile "from the teeth outward."

T. S. ARTHUR, *Ten Nights in a Bar-room*. Nt. v, p. 97. (1854) See under HYPOCRISY.

<sup>3</sup> The smyler with the knyf under the cloke.

CHAUCEER, *The Knightes Tale*, l. 1141. (c. 1386) Some that smile have in their hearts, I fear, Millions of mischiefs.

SHAKESPEARE, *Julius Caesar*, iv, 1, 50. (1599) Why, I can smile, and murder whiles I smile.

SHAKESPEARE, *III Henry VI*, iii, 2, 182. (1591) One may smile, and smile, and be a villain.

SHAKESPEARE, *Hamlet*, i, 5, 108. (1600)

There's daggers in men's smiles.

SHAKESPEARE, *Macbeth*, ii, 3, 146. (1606)

He surest strikes that smiling gives the blow.

SUSANNA CENTLIVRE, *The Beau's Duel: Epilogue*. (1702)

You smile and bite.

THOMAS FULLER, *Gnomologia*. No. 5999. (1732)

A man may smile and smile and be a villain.

MICHAEL INNES, *Appleby on Ararat*, p. 196. (1941)

We've got a smiling villain here.

A. M. STEIN, *The Case of the Absent-Minded Professor*, p. 140. (1943)

TO SMILE IN ONE'S FACE AND CUT HIS THROAT, see under TREACHERY.

<sup>4</sup> Methought I was beholding a smile of the universe. (Mi sembiava un riso | dell' universo.)

DANTE, *Paradiso*. Canto xxvii, l. 4. (c. 1300) The duke was all smiles.

BORROW, *The Bible in Spain*. Ch. 13. (1842)

In came Mrs. Fezziwig, one vast substantial smile.

DICKENS, *A Christmas Carol*. Stave ii. (1843)

[He] was smiling all over his face.

JOSEPH ARCH, *Story of His Life*. Ch. 15. (1898)

<sup>5</sup> There are more smiles in the world than there are tears.

LEO H. GRINDON, *Life*. Ch. 14. (1875)

See also LAUGHTER AND TEARS.

<sup>6</sup> It is a common saying, that to smile upon everie man, is rather a signe of a vayne minde, then of a cheerfull countenance.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 158. (1574) Pettie, tr.

Trust not him that smiles.

ROBERT GREENE, *The Mourning Garment*. (1590)

Send me hence a thousand miles

From a face that always smiles.

SWIFT, *Daphne*, l. 21. (1730)

If a smile improves a man's face he is a good man; if a smile disfigures a man's face he is a bad man.

RALPH A. HABAS, *Morals for Moderns*, p. 56.

(1939) Referred to as a simple test by which good people may be told from bad.

<sup>7</sup> He smiled a kind of sickly smile and curled up on the floor,

And the subsequent proceedings interested him no more.

BRET HARTE, *The Society Upon the Stanislaus*.

(1871) The French call it "rire jaune."

But he smiled, as he sat by the table,

With the smile that was childlike and bland.

BRET HARTE, *Plain Language from Truthful James*. (1871)

Like the famous heathen Chinee, his smile was childlike and bland.

MARGERY ALLINGHAM, *Black Plumes*, p. 244. (1940)

<sup>8</sup> I heard ones a wise man saie to his daughter,  
Better is the last smyle, than the fyrst laughter.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

BACON, *Promus*. No. 501. (c. 1594)

<sup>9</sup> Smiling through her tears. (δακρύνον γελάσασα.)

HOMER, *Iliad*. Bk. vi, l. 484. (c. 850 B.C.)

Quoted by PHILO, *De Migratione Abrahami*, sec. 156. Sometimes translated, "She laughed with glad tears in her eyes."

The tear that is wip'd with a little address,  
May be follow'd perhaps by a smile.

WILLIAM COWPER, *The Rose*, l. 19. (1783)

With smiles that seem akin to tears.

J. G. WHITTIER, *At Port Royal*. (1864)

<sup>10</sup> In his heart he smiled a sardonic smile. (μελόησε δὲ θυμῷ σαρκῶδιον μάλα ποῖον.)

HOMER, *Odyssey*. Bk. xx, l. 301. (c. 850 B.C.)

The *Sardonian herba* is a bitter plant which grows in Sardinia and when eaten causes an involuntary distension of the muscles around the mouth, resembling a smile. Hence the sardonic smile or laughter, bitter, forced, and unnatural. The French call it "Un sourier de commande."

A sardonic smile. (Σαρδόνιος γέλως.)

SIMONIDES, *Fragmentis*. Frag. 204. (c. 475 B.C.)

According to Simonides, Talos, before he went to Crete, lived in Sardinia, and killed many of the inhabitants, who grinned upon him as they died. See EDMONDS, *Lyra Graeca*, ii, 406-7.

Laughing with sardonic laughter. (Σαρδόνιον γέλωτα γελῶσιν.)

CAIUS GRACCHUS, of his enemies, after his defeat for the Tribune. (121 B.C.) See PLUTARCH, *Caius Gracchus*, ch. 12, sec. 5  
TO SMILE IN ONE'S SLEEVE, see under SLEEVE.

1 He smiles like a brewer's horse.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)  
Smil'd like a basket of chips.

UNKNOWN, *Cant Phrases*. See Portland, Me., *Eastern Herald*, 11 May, 1795.

He was literally as smiling as a basket of chips.  
H. D. THOREAU, *Autumn*, 28 Nov., 1859. *Notes and Queries*, iv, vii, 9, says that this is an old Shropshire saying, sometimes with the addition, "on a frosty morning."

2 With one smile she overthrows a city; with another, a kingdom.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1460. (1875)

Her bright smile haunts me still.

JOSEPH E. CARPENTER. Title of song. (c. 1880)  
Her smile would have brought out the dogwood blossoms in December.

O. HENRY, *Telemachus*, *Friend*. (1907)

A smile that spoiled other smiles for you.

RING LARDNER, *There Are Smiles*. (1926)

3 A smile recures the wounding of a frown.

SHAKESPEARE, *Venus and Adonis*, l. 465. (1593)

4 In the sunshine of your smile.

F. E. SMEDLEY, *Frank Fairlegh*. Ch. 45. (1850)  
The sunshine of smiles is burst through the tempest of tears.

C. H. CLARK, *Out of the Hurly-Burly*. (1874)  
The Sunshine of Your Smile.

LEONARD COOKE. Title of song. (1915)

5 "Go to" was their way of saying, "I should smile!"

MARK TWAIN, *A Connecticut Yankee*, p. 377. (1889)

6 The smile that won't come off.

CAROLYN WELLS, *Slogan*, winning first prize in a contest. (c. 1900) J. W. STANDISH, title of song. (1903)

7 When you call me that, *smile!*

OWEN WISTER, *The Virginian*. Ch. 2. (1902)

When you say that, smile.

OGDEN NASH. Title of poem. (1933)

She ought to smile when she calls me that.

F. H. BRENNAN, *Memo to a Firing Squad*, p. 23. (1943)

8 Like a Cheshire cat our Court will grin!

JOHN WALCOT, *Works* (1795), ii, 424. (1792)  
Grinned at me like so many Cheshire cats.

ADAM FERGUSON. (1806) See SCOTT, *Familiar Letters* (1894), i, 66.

[He] grinned like a Cheshire cat.

LAMB, Letter to Manning, 26 Feb., 1808.

That woman grins like a Cheshire cat.

THACKERAY, *The Newcomes*. Ch. 24. (1855)

## SMITH

9 Here among the sparks and the flames, who brought in the blacksmith?

*Babylonian Talmud: Baba Metzia*, fo. 85. (c. 450)

He who fears sparks should not become a smith. (Wer sich vor Funken fürchtet, der giebt keinen Schmid ab.)

CHARLES CAHIER, *Quelques Six Mille Proverbs*, p. 315. (1856) A German proverb. Another is, "Ein schlechter Schmidt, der den Rauch nicht vertragen kann" (He is a poor smith that cannot bear smoke).

10 The first smith was the first murd'rer's son.

WILLIAM COWPER, *The Task*. Bk. v, l. 219. (1784) See under SWORD.

11 Every man is, *fortunae suae faber*, the Smith to beat out his own fortunes.

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 1. (1642) See also under ARCHITECT.

'Tis said the Doves repented, tho' too late

Become the Smiths of their own Foolish Fate.

DRYDEN, *Hind and Panther*, iii, 1268. (1687)

12 Blow, Smith, and you'll get Money.

THOMAS FULLER, *Gnomologia*. No. 997. (1732)

Much like a Blacksmith with a white Silk Apron.

THOMAS FULLER, *Gnomologia*. No. 2980.

He can't neither blow nor strike. A blacksmith's description of a useless person.

DEVONSHIRE ASSN. *Trans.*, lviii, 152. (1926)

13 I heard that Smug the Smith, for ale and spice  
Sold all his tooles, and yet he kept his vice.

SIR JOHN HARRINGTON, *Of a Drunken Smith*. (a. 1612) *Epigrams*. Bk. iv, epig. 301.

14 The smith and his penny both are black.

GEORGE HERBERT, *Jacula Prudentum*. No. 197. (1640) GURNALL, *Christian in Compleat Armour*, i, 504; (1657) etc., etc.

15 The smith hath always a spark in 's throat.

JOHN RAY, *English Proverbs*, p. 90. (1678)  
FULLER, No. 4754. He is always thirsty.

The smith has aye a spark in his halse [throat].  
And they often take pains to quench it, but to no purpose.

JAMES KELLY, *Scottish Proverbs*, p. 334. (1721)

Ye're a true smith, man; ye hae aye a spark i' yer throat.

GEORGE MACDONALD, *Alec Forbes*. Ch. 62. (1865)

He is not a blacksmith, but he has a spark in his throat.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 39. (1880)

16 From whence came Smith, albe he knight or squire,

But from the smith that forgeth at the fire?

RICHARD ROWLANDS, *The Restitution of Decayed Intelligence*, p. 310. (c. 1600)

Smith's no name at all.

POPE, *Epitaph on James Moore-Smythe*. (1734)  
The Smiths never had any arms, and have invariably sealed their letters with their thumbs.

SYDNEY SMITH, *Remark*. (a. 1845) See LADY HOLLAND, *Memoir*. Vol. i, ch. 9, p. 244.

And there's a nice youngster of excellent pith,—  
Fate tried to conceal him by naming him Smith.

O. W. HOLMES, *The Boys*. (1859) Referring to Samuel Francis Smith, author of *America*, a member of Holmes's class at Harvard, 1829.

## SMOKE

<sup>1</sup> Murky smoke, flame's flickering sister.  
(*ἀγνὴν μέλαιναν, αἰόλην πυρὸς κάσιν.*)

AESCHYLUS, *Seven Against Thebes*, l. 494. (467 B.C.)

I can smell smoke as far as the next man. And smoke means fire.

J. J. CONNINGTON, *No Past is Dead*, p. 7. (1942)  
NO SMOKE WITHOUT FIRE, see under FIRE.

<sup>2</sup> To quibble about smoke. (*περὶ καπνοῦ στενολεσχεῖν.*)

ARISTOPHANES, *The Clouds*, l. 320. (423 B.C.)  
Cited by ERASMUS, *Adagia*, i, iii, 54, with the Latin, "De fumo disceptare." To quarrel over nothing.

<sup>3</sup> Smoke follows the fairest. (*τοὺς καλοὺς πειρᾶν καπνός.*)

ARISTOPHANES, *Fragments*. Frag. 4. (c. 400 B.C.)  
Smoke will to the smicker. If many gossips sit against a smokey chimney the smoke will bend to the fairest.

UNKNOWN, *Berkeley MSS*, iii, 31. (1639)  
That smoke doth follow the fairest, is an usual saying with us.

SIR THOMAS BROWNE, *Pseudoxia Epidemica*. Bk. v, ch. 7. (1646)

The reek follows the fairest. . . . This is in Aristophanes, and signifies that envy is a concomitant of excellency.

JAMES KELLY, *Scottish Proverbs*, p. 314. (1721)  
They say smoke always pursues the fair.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>4</sup> I . . . took my leave, perceiving him fuller of smook than of meat.

G.H., tr., *History of the Cardinals*. Bk. i, ch. i. (1670)

<sup>5</sup> By fleyng the smoke, we fall into the fyre.

JAMES HARRISON, *An Exhortacion to the Scottes*, f iv b. (1547)

Thus must I from the smoke into the smother.

SHAKESPEARE, *As You Like It*, i, 2, 299. (1600)  
Hee . . . went just as the olde proverbe saith, out of the smoke into the light fire.

PHILEMON HOLLAND, tr., *Marcellinus' Roman History*, xiv, ii, 25. (1609)

OUT OF FRYING-PAN INTO FIRE, see under FIRE.

<sup>6</sup> The first lesson of literature, no less than of life, is the learning how to burn your own smoke.

J.R. LOWELL, *My Study Windows*, p. 228. (1870)

<sup>7</sup> To sell empty smoke. (Vendere vanos fumos.)

MARTIAL, *Epigrams*. Bk. iv, epig. v, l. 7. (c. A. D. 85) Cited by ERASMUS, *Adagia*, i, iii, 41. "To sell smoke" was to make empty promises, with no intention of fulfilling them.

Buy smoke with many perils.

ROBERT GREENE, *Orpharion*. (1589)

For your selling smoake you may be courtiers.

THOMAS NASHE, *Lenten Stuff*. (1599)

<sup>8</sup> Watch my smoke.

W. M. RAINE, *Becky O'Connor*, p. 70. (1910)  
Watch me go, watch my speed.

Suspend judgment and watch my smoke.

R. D. PAINE, *Comrades of the Rolling Ocean*, p. 10. (1921)

You just watch my smoke!

EDITH HOWIE, *Cry Murder*, p. 49. (1944)

<sup>9</sup> The smoke of a mans own house is better than the fire of anothers.

JOHN RAY, *English Proverbs*, p. 20. (1670) See under COUNTRY.

<sup>10</sup> He faded like smoke into thin air. (Tenuis fugit ceu fumus in auras.)

VERGIL, *Aeneid*. Bk. v, l. 740. (19 B.C.)

The Royal Army they had seene vanish into smoke.

FYNES MORYSON, *An Itinerary*, ii, 44. (1617)

This whole affair will end in smoke.

SMOLLETT, *Humphry Clinker*, p. 168. (1771)

Away we all went like smoke.

FREDERICK MARRYAT, *Poor Jack*. Ch. 6. (1840)

## SMOKING, see Tobacco

## SMOOTH

<sup>11</sup> The guy is so smooth he could slide on sand-paper.

W. T. BALLARD, *Say Yes to Murder*, p. 105. (1942)

<sup>12</sup> There is nothing more smooth than glasse.

JOHN LYL, *Euphues* (Arber), p. 320. (1580)

Could File his tongue as smooth as glas.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto i, st. 35. (1590) See also under TONGUE.

Smooth as monumental alabaster.

SHAKESPEARE, *Othello*, v, 2, 5. (1605)

Her skin was as smooth as glass.

UNKNOWN, *Roxburghe Gallads*, ii, 445. (c. 1660)  
Smooth as a carpet.

JOHN RAY, *English Proverbs*, p. 289. (1678)

Her tongue as smooth as oil.

EDWARD WARD, *Female Policy*, p. 51. (1716)

Everything goes as smooth as silk.

O. HENRY, *The Dream*. (1910)

<sup>13</sup> He's lost it, slick as a whistle.

SEBA SMITH, *Jack Downing*, p. 36. (1830)

Smooth as ile; slick as grease, we say.

JOHN NEAL, *The Down-Easters*, i, 62. (1833)

Slicker than snakes.

R. M. BIRD, *Nick of the Woods*, i, 222. (1837)

Ez slick ez molasses.

LOWELL, *Biglow Papers*, i, iv, 52. (1847)

## SNAIL

- <sup>1</sup> Ye drive a snail to Rome.  
FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595)
- <sup>2</sup> When the House-carrier climbs up the plants from the ground. (ὁπότ' ἄν φερέοικος ἀπὸ χθονὸς ἀμ φυτὰ.)  
HESIOD, *Works and Days*, l. 571. (c. 800 B. C.)
- <sup>3</sup> Tramp on a snail and she'll shoot out her horns.  
JAMES KELLY, *Scottish Proverbs*. (1721)
- <sup>4</sup> The slowe snaile clymeth the tower at last, though the swift swallow mount it.  
JOHN LYLY, *Euphues* (Arber), p. 419. (1580)  
Can the sluggish snayle with creeping pace euer reache the castles tower?  
BRIAN MELBANCKE, *Philotimus*, sig. Ff2. (1583)  
At length the snaile doth clime the highest tops, Ascending up the stately castle walls.  
UNKNOWN, *Lochrine*. Act ii, sc. 1. (1595)  
The Snail slides up the Tower at last, though the Swallow mounteth it sooner.  
THOMAS FULLER, *Gnomologia*. No. 4757. (1732)  
THE RACE NOT TO THE SWIFT, *see under RACE*.
- <sup>5</sup> How ingenious an animal is the snail. When it encounters a bad neighbor it takes up its house and moves away.  
PHILEMON, *Fragment*. (c. 300 B. C.)
- <sup>6</sup> You have beaten a snail in slowness. (Vicistis cochleam tarditudine.)  
PLAUTUS, *Poenulus*, l. 532. (c. 200 B. C.)  
Creeps as with a snayles pas.  
UNKNOWN, *The Wars of Alexander*, l. 4095. (c. 1400)  
I will . . . thytherward hye me in haste lyke a snayle.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
Snail-slow.  
SHAKESPEARE, *The Merchant of Venice*, ii, 5, 47. (1597)  
And man may bee as slowe as a snaile, but as fierce as a lyon.  
HENRY PORTER, *The Two Angrie Women of Abington*, p. 105. (1599)  
During our whole journey, I thought our carriage drawn by snails.  
FRANCES BURNAY, *Evelina*. Ch. 75. (1778)  
The snail's pace at which we were proceeding.  
BORROW, *The Bible in Spain*. Ch. 16. (1842)
- <sup>7</sup> To drive snails; a snails gallop.  
JOHN RAY, *English Proverbs*, p. 193. (1670)  
Ye go a snails gallop.  
ROBERTSON, *Phraseologia Generalis*, p. 672. (1681)  
There he comes, in a snail's trot.  
GEORGE COLMAN, JR., *John Bull*. Act iii, sc. 1. (1803)  
He, by degrees would seldom fail  
T'adopt the gallop of a snail.  
WILLIAM COMBE, *Doctor Syntax in Search of a Wife*. Canto xxvi, l. 65. (1821)

## SNAKE

## See also Serpent

- <sup>8</sup> To warm a snake in your bosom. (δφιν ἐν τῷ κόλπῳ θάλπειν.)  
AESOP, *Fables: The Snake and the Rustic*. Halm 95. (c. 570 B. C.) The fable relates how a rustic found a snake in winter time, almost dead with cold, and took it into his house and warmed it in his bosom and on the hearth. As soon as the snake recovered, it rewarded its rescuer by biting him. The victim, dying, said, "I have suffered justly, for I took pity on the wicked." The classical example of ingratitude. Cited by ERASMUS, *Adagia*, iv, ii, 40, who gives the Latin, "Serpentum in sinu fovere."  
He carried and nourished in his breast a snake, tender-hearted against his own interest. (Colubram sustilit | sinuque fovet, contra se ipse misericors.)  
PHIADRUS, *Fables*. Bk. iv, fab. 18. (c. 25 B. C.)  
You are nourishing a viper in your bosom. (Tu viperam sub ala nutricas.)  
PETRONIUS, *Satyricon*. Sec. 77. (c. A. D. 60)  
Be war from hir that in thy bosom slepeth.  
CHAUCER, *The Somnours Tale*, l. 285. (c. 1386)  
Lyk to the nadder in bosom sly untrew.  
CHAUCER, *The Marchantes Tale*, l. 542.  
I fear me you but warm the starved snake,  
Who, cherish'd in your breasts, will sting your hearts.  
SHAKESPEARE, *II Henry VI*, iii, 1, 343. (1590)  
Snakes, in my heart-blood warm'd, that sting my heart.  
SHAKESPEARE, *Richard II*, iii, 2, 131. (1595)  
To nourish a viper in one's bosom.  
JOHN RAY, *English Proverbs*, p. 198. (1670)  
FULLER, *Gnomologia*. No. 5210. (1732)  
Put a snake in your bosom, and it will sting when it is warm.  
JAMES KELLY, *Scottish Proverbs*, p. 61. (1721)  
Every desire is a viper in the bosom, who, while he was chill, was harmless; but when warmth gave him strength, exerted it in poison.  
SAMUEL JOHNSON, BOSWELL, *Life*, 8 Dec., 1763.  
Don't cherish a snake in your bosom.  
ROBERT BLAND, *Proverbs*. Vol. i, p. 11. (1814)  
He would not tolerate an enemy in his own house, a snake in his bosom  
STEFAN HEYM, *Hostages*, p. 74. (1942)
- <sup>9</sup> An evil viper once bit a Cappadocian, but it died itself, having tasted the venomous blood. (Καππαδόκην ποτ' ἔχιδνα κακὴ δάκεν· ἀλλὰ καὶ αὐτὴ κάτθανε, γευσασμένη αἵματος ἰοβόλου.)  
DEMODOCUS OF LEROS, *Epigram*. (c. 450 P. C.)  
See *Greek Anthology*. Bk. xi, epig. 237. The Latin form is: "Vipera Cappadocem nocitura momordit; at illa gustato periit sanguine Cappadocis."  
Yesterday near Charenton, a snake bit Jean Fréron. What do you think happened? It was the serpent that died.  
(Hier auprès de Charenton,  
Un serpent mordit Jean Fréron.)



Que croyez-vous qu'il arriva?

Ce fut le serpent qui creva.)

VOLTAIRE, *Imitation of Demodocus*. (c. 1764)

*Œuvres Complètes*, iii, 1002. There are various other French versions of this epigram, which is sometimes attributed to Aimé Piron.

See *Notes and Queries*, 30 March, 1907.

The man recovered of the bite,

The dog it was that died.

OLIVER GOLDSMITH, *Elegy on the Death of a Mad Dog*. (a. 1774)

1

He was pretty high on whiskey for two or three days, . . . and they say he's got snakes in his boots now.

HABBERTON, *Barton Experiment*. Ch. 9. (1877)

2

Black-snake know de way ter de hin nes'.

J. C. HARRIS, *Plantation Proverbs*. (1880)

3

The snake, when touched by man's spittle, perishes and gnaws itself to death. (Serpens, hominis quae tacta salivis | disperit ac sese mandendo concitit ipsa.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 638.

(c. 45 B. C.) PLINY, *Naturalis Historia*, vii, 2, also records this startling discovery.

4

She hath eaten a snake.

JOHN LYLY, *Euphues and His England* (Arber), p. 368. (1580) To eat snakes was supposed to renew one's youth and vigor.

You look youthful still.—I eat Snakes, my lord, I eat Snakes. My heart shall neuer have a wrinkle in it.

THOMAS DEKKER, *The Honest Whore*. Pt. ii, act i, sc. 2. (1630)

You have eat a Snake, and are grown young.

FLETCHER, *Elder Brother*. Act iv, sc. 4. (c. 1613)

5

To kill a snake and preserve its young is not the act of a wise man.

SADI, *Gulistan*. Ch. i, Apologue 4. (c. 1258)

We have scotch'd the snake, not kill'd it.

SHAKESPEARE, *Macbeth*, iii, 2, 13. (1606)

Crush the cockatrice in the shell.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

Kill a Cockatrice in the Egg.

THOMAS FULLER, *Gnomologia*. No. 3124. (1732)

He wanted the snake killed, not scotched.

NICHOLAS BLAKE, *The Corpse in the Snowman*, p. 302. (1941)

6

It is the bright day that brings forth the adder;

And that craves wary walking.

SHAKESPEARE, *Julius Caesar*, ii, 1, 14. (1599)

7

Away from here, lads; a chill snake lurks in the grass. (Frigidus, o pueri, fugite hinc, latet anguis in herba.)

VERGIL, *Eclogues*. Ecl. iii, l. 93. (37 B. C.)

Hidden like a snake in the grass. (Occulto, come in erba l' angue.)

DANTE, *Inferno*. Canto vii, l. 84. (c. 1300) The French say, "Il y a anguille sous roche" (There is an eel under the stone).

War fro the serpent that so slyly crepeth Under the gras, and stingeth subtilly.

CHAUCER, *The Somnour's Tale*, l. 286. (c. 1386)

Lyche an adde vnder flouris fayre.

JOHN LYDGATE, *Troy Book*, i, 185. (c. 1420)

The serpent lurked vnder the grasse, and vnder sugered speache was hide pestiferous poysoun.

EDWARD HALL, *Chronicle*, p. 236. (1548)

I know under the grene the serpent how he lurks.

HENRY HOWARD, *Fickle Affections*. (c. 1550)

In them lies hidden (like the serpent in the grasse) a secret poison.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 215. (1574) Young, tr.

Under moste greene grasse lie moste great snakes.

GEORGE PETTIE, *Petite Pallace*, p. 148. (1576)

In the greenest grasse is ye greatest serpent.

JOHN LYLY, *Euphues* (Arber), p. 54. (1579)

Latet anguis in herba, under your fair show of conscience take heed you cloak not your abuse.

THOMAS LODGE, *Defence of Poetry*, p. 22. (1580)

Take heede of the snake in the grass, or the padd [toad] in the straw.

GABRIEL HARVEY, *Works*, ii, 294. (1593)

Look like the innocent flower,

But be the serpent under it.

SHAKESPEARE, *Macbeth*, i, 5, 66. (1606)

Where most sweets are, there lyes a Snake.

HERRICK, *The Showre of Blossomes*. (1648)

Hold, you drive too fast; there is a snake in the Bush.

ANDREW YARRANTON, *England's Improvement by Sea and Land*, p. 101. (1677)

There is a Snake in the Grasse, and the designe is mischievous.

THOMAS HEARNE, *Collections*, ii, 173. (1709)

A guileful snake in the grass.

MARK TWAIN, *Tom Sawyer*. Ch. 4. (1876)

He's a snake. A snake in the grass.

JOAQUIN MILLER, *The Danites*. Act ii. (1877)

The machinations of a snake in the grass.

AGATHA CHRISTIE, *Sad Cypress*, p. 143. (1940)

## SNARE

8

Can a bird fall in a snare upon the earth, where no gin is for him? (Numquid cadet avis in laqueum terrae absque aucupe?)

*Old Testament: Amos*, iii, 5. (c. 750 B. C.)

FEAR ALL SNARES, FALL INTO NONE, *see under FEAR*.

9

To catch birds with a mirror is the ideal snare. (Cazar les aves con luz es el verdadero encandilar.)

GRACIAN, *Oráculo Manual*. Maxim 166. (1647)

10

A delusion, a mockery, and a snare.

LORD THOMAS DENMAN, *Judgment*, Regina vs.

O'Connell. (1844) Referring to trial by jury.

11

They fall into the snare which they have laid.

OVID, *Artis Amatoriae*. Bk. i, l. 646. (c. 1 B. C.)

*See under RETRIBUTION*.

12

With little skill you spread familiar snares for me. (Tendis iners docto retia nota mihi.)

PROPERTIUS, *Elegies*, ii, xxxii, 20. (c. 24 B. C.)

## SNARK

- <sup>1</sup> But, oh, beamish nephew, beware of the day  
If your Snark be a Boojum!  
LEWIS CARROLL (C. L. DODGSON), *The Hunting  
of the Snark: The Baker's Tale*. (1876) The  
Snark is one of Carroll's many inventions.  
Hunting for snarkes is a very pleasant occupation,  
if you do but make-believe strong enough.  
UNKNOWN, *Temple Bar*, Nov., 1879. p. 391.

## SNEEZING

- <sup>2</sup> You must not sneeze. . . . If the violence of  
the pulse breaks some blood-vessel, you must  
break the blood-vessel—but not sneeze.  
FRANCIS BURNES, *Letter to Esther Burnes*, 17  
Dec., 1785, directing her how to cough, sneeze,  
and move before the King and Queen.  
There are conditions under which even the most  
majestic person is obliged to sneeze.  
GEORGE ELIOT, *Middlemarch*. Ch. 62. (1872)
- <sup>3</sup> If you sneeze on Monday, you sneeze for dan-  
ger;  
Sneeze on a Tuesday, kiss a stranger;  
Sneeze on a Wednesday, sneeze for a letter;  
Sneeze on a Thursday, something better;  
Sneeze on a Friday, sneeze for sorrow,  
Sneeze on a Saturday, see your sweetheart to-  
morrow.  
J. O. HALLIWELL, *Nursery Rhymes of England*,  
p. 29. (1842) HARLAND AND WILKINSON,  
*Lancashire Legends*, p. 68, cite the above and  
add two lines:  
Sneeze on a Sunday, your safety seek,  
The Devil will have you the whole of the week.  
Another version is given by DYER, *English  
Folk-Lore*, p. 239:  
Sneeze on Sunday morning fasting,  
You'll enjoy your own true love to everlasting.
- <sup>4</sup> Telemachus sneezed loudly, and all the room  
round about echoed wondrously. (Τηλέμαχος  
δὲ μέγ' ἔπτειρεν, ἀμφὶ δὲ δῶμα | σμερδαλέον  
κονάβησε.)  
HOMER, *Odyssey*. Bk. xvii, l. 541. (c. 850 B. C.)  
Penelope interprets the sneeze as meaning  
death for the wooers.
- <sup>5</sup> He hath sneezed thrice; turn him out of the  
hospital.  
JAMES HOWELL, *English Proverbs*, p. 2. (1659)  
His sneezing shows that he is no longer ill.
- <sup>6</sup> As I am situated, £300 or £400 a-year is not  
to be sneezed at.  
SIR WALTER SCOTT, *Letter to James Ballantyne*,  
24 Aug., 1813. See LOCKHART, *Life*.  
She was a prize "not to be sneezed at."  
FREDERICK MARRYAT, *Poor Jack*. Ch. 50. (1840)  
Jasper was not a young man to be sneezed at.  
R. S. SURTENS, *Plain or Ringlets?* Ch. 35. (1860)  
A thousand pounds was not to be sneezed at.  
NAT GOULD, *The Double Event*, p. 82. (1891)

- <sup>7</sup> Sneezed thee a blessing. (ἀγαθὸς τις ἐπέπταρεν.)  
THEOCRITUS, *Idyls*. No. xviii, l. 16. (c. 270 B. C.)  
The belief that a sneeze is a sign of good  
luck is a very ancient one.  
Love on the left, as before on the right, sneezed  
goodwill. (Amor, sinistra, ut ante | dextra, ster-  
nuit approbationem.)  
CATULLUS, *Odes*. Ode xlv, l. 8. (c. 57 B. C.)  
Will you demand of me, whence this custom aris-  
eth, to bless and say God help to those that  
sneeze? We produce three sorts of wind: that  
issuing from below is too undecent; that from  
the mouth implieth some reproach of gourman-  
dise; the third is sneezing: and because it cometh  
from the head, and is without imputation, we  
thus kindly entertain it. Smile not at this sub-  
tlety; it is (as some say) Aristotle's.  
MONTAIGNE, *Essays*. Bk. iii, ch. 6. (1595)  
He proves from Petronius . . . that the custom  
of blessing sneezers was established among the  
Romans.  
UNKNOWN, *Monthly Magazine*, xii, 224. (1801)  
He's a Friend at a Sneeze; the most you can get  
of him, is a *God bless you*.  
THOMAS FULLER, *Gnomologia*. No. 2436. (1732)  
Shall not Love to me,  
As in the Latin song I learnt at school,  
Sneeze out a full God-bless-you, right and left?  
TENNYSON, *Edwin Morris*, l. 78. (1851)
- SNOB**
- <sup>8</sup> He drinks to none below the salt, and it is his  
grammar rule without exception not to confer  
with an inferior in public.  
THOMAS ADAMS, *Diseases of the Soul*. (1616)  
Rough to common men,  
But honeying at the whisper of a lord.  
TENNYSON, *Princess: Prologue*, l. 114. (1847)  
He'd rather be  
Genteely damned beside a Duke  
Than sav'd in vulgar company.  
THOMAS MOORE, *On a Tuft-Hunter*. (c. 1847)  
He who meanly admires a mean thing is a snob.  
THACKERAY, *The Book of Snobs*. Ch. 2. (1848)  
A tuft-hunter is a snob, a parasite is a snob, the  
man who allows the manhood within him to be  
awed by a coronet is a snob.  
ANTHONY TROLLOPE, *Thackeray*, p. 56. (1879)
- <sup>9</sup> "What a snob I am," he thought; "always  
bragging of home."  
MISS BRADDON, *John Marchmont's Legacy*.  
Vol. i, ch. 2. (1863)  
He was . . . such a snob, he felt pleased his clerks  
should hear a butler ask for a situation.  
MRS. J. H. RIDDELL (F. G. TRAFFORD), *The  
Prince of Wales's Garden Party*, p. 127. (1882)
- <sup>10</sup> The fun derived from watching the "snob-  
ocracy."  
CHARLES LEVER, *The Dodd Family Abroad*.  
Ch. 67. (1854)  
Soliciting the votes, not of the people, but of the  
Snobocracy.  
CHARLES KINGSLEY, *Miscellanies*, i, 138. (1858)

1 It is beautiful to study even the Snobbish; to track Snobs through history.

THACKERAY, *Book of Snobs: Preface*. (1848)  
But, as Stevenson points out in *Some Gentlemen in Fiction*, "Perpetual nosing after snobbery at least suggests the snob."

2 The nobs have lost their dirty seats—the honest snobs have got 'em.

UNKNOWN, Lincoln [Eng.] *Herald*, 22 July, 1831, p. 3/6. The gentry as opposed to the lower classes.

The snob is now the ark that floats triumphant over the democratic wave.

GEORGE MOORE, *Confessions of a Young Man*. Ch. 9. (1888)

## SNORING

3 His snore is louder than his battle-cry. (ρέγχει δὲ μείζον ἢ ἀλαλάζει.)

CATO THE ELDER, of a general he detested. (c. 175 B.C.) PLUTARCH, *Moralia*, 198E. In his *Life of Cato*, ch. 9, sec. 4, Plutarch says of Cato, "He had no use for a soldier who plied his hands on the march, and his feet in battle, and whose snore was louder than his war-cry" (μείζον δὲ ρέγχοντος ἢ ἀλαλάζοντος.)

4 As an hors he snorteth in his sleep.

CHAUCER, *The Reves Tale*, l. 243. (c. 1386)  
Snort in sleepe.

JOHN LYL, *Euphues* (Arber), p. 459. (1580)  
And pillows all securely snort on,  
Like organists of fam'd Hog's-Norton.

CHARLES COTTON, *Scarronides*. Bk. iv. (1670)  
For Hog's-NORTON, see under PIG.

5 The tuneable serenade of that wakeful night-ingle, his nose.

FARQUHAR, *Beaux' Stratagem*. Act ii, sc. 1. (1706)  
There, too, full many an Aldermanic nose  
Roll'd its loud diapason after dinner.

R. H. BARHAM, *The Ghost*. (1845)  
I heard the cabin snoring | With universal nose.  
THACKERAY, *The White Squall*. (a. 1863)

6 In five minutes . . . we were all "sawing gourds" together in the Land of Nod.

J. M. F. LUDLOW, *Heart of the Continent*, p. 91. (1870)

He's sawing it off.

H. W. THOMPSON, *Body, Boots and Britches*, p. 498. (1940)

The man was sawing wood.

POPKIN, *No Crime for a Lady*, p. 208. (1942)

7 He fell asleep and snored so hard that we thought he was driving his hogs to market.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

To drive one's hogs, to snore.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Hog*. (1785)

The sleeping men . . . went on driving their pigs to market for all they were worth.

SVEN HEDIN, *Central Asia*, ii, 318. (1903)

## SNOW

8 The peterels, to which sailors have given the name of Mother Cary's chickens.

PHILIP CARTERET, in HAWKSWORTH, *Voyages*, i, 318. (1767) "Mother Cary's chickens," the sailors' slang for snow, . . . "Mother Cary" being the *Mater Cara* . . . of the Levantine sailors.—*The Athenaeum*, p. 558/2. (1864)

They are pulling geese in Scotland; so here it snows.

SAMUEL PEGGE, SR., *Derbicisms*, p. 138. (c. 1791)

The old lady up in the sky was picking her geese pretty hard to-day.

DICKENS, *The Holly Tree*. Branch 1. (1855)

The angels are shedding their feathers tonight,  
Shedding their feathers to keep us warm.

NATALIE EMERSON, *Angels' Feathers*. (1875)

9 The yeare of snow, the yeare of fertilitie.

JOHN FRAMPTON, tr., *loyfull Newes Out of the Newe Founde Worlde*, ii, 162. (1580)

A snow year, a rich year.

GEORGE HERBERT, *Jacula Prudentum*. No. 130.

(1640) FULLER, *Gnomologia*. No. 416. (1732)

Under water, famine; under snow, bread.

GEORGE HERBERT, *Jacula Prudentum*. No. 518.

Referring to the effect of rain and snow on wheat.

A year of snow, a year of plenty.

JAMES HOWELL, *Proverbs: Span-Eng.*, p. 21.

(1659) The Estonians say, "Deep snow in Winter, tall grain in Summer"; the French, "Neige qui tombe engraisse" (Snow which lies fattens the ground).

10 Whether you boil snow or pound it, you can have but water of it.

GEORGE HERBERT, *Jacula Prudentum*. No. 182.  
(1640) RAY, p. 24; FULLER, No. 5687.

11 The filth under the white snow the sun discovers.

GEORGE HERBERT, *Jacula Prudentum*. No. 497.  
(1640) From the medieval Latin proverb, "Sub nive quod tegitur, dum nix perit, omne videtur" (All that is hidden under the snow is discovered when the snow melts).

12 Snow is white and lyeth in the dike.

JOHN HEYWOOD, *Proverbs and Epigrams*, p. 51.  
(1562) See under PEPPER.

WHITE AS SNOW, see under WHITENESS.

13 Where now are all those men magnificent—Great Croesus, Lord of Lydia, Xerxes, too. Who yoked the sullen neck of Hellespont? Gone all to Hades and Oblivion's house.  
(ἀπαντες "Αἰδων ἦλθον καὶ Ἀθήνης δόμους.)

PLUTARCH, *Moralia*. Sec. 110D. Quoting an unknown poet of c. 300 B. C. See NAUCK, *Adeposta*, No. 372.

Where are the snows of yesteryear? (Où sont les neiges d'antan?)

FRANÇOIS VILLON, *Ballade*. (c. 1460) Rossetti, tr. Lang renders the line, "Nay, but where is the last year's snow?"

But where are the snows of yesteryear? That was the greatest concern of Villon, the Parisian poet. (Mais ou sont les neiges d'antan? C'estoit le plus grand soucy que eust Villon, le poete Parisien.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 14. (1532)

If he talked, it was of last year's snow. (S'il discourroit, c'est oient neiges d'antan.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 32. (1548)

Where's the snow That fell the year that's fled? SAMUEL LOVER, *The Snow*. (c. 1840)

Where is the snow that fell last year?

SHAW, *Heartbreak House*. Act i. (1913)

1 As snow in haruest is untimelie.

WILLIAM WAGER, *The Longer Thou Liuest, the More Foole Thou Art*, sig. F3. (c. 1568)

As profitable as is snow in harvest.

UNKNOWN, *Pedlars Prophecy*, l. 237. (1595)

Of untymous persons. . . . He is as welcome as snaw in harvest.

FERGUSON, *Scottish Proverbs*, p. 52. (c. 1595)

As seasonable as snow in summer.

WILLIAM CAMDEN, *Remains*, p. 336. (1605)

JOHN RAY, *English Proverbs*, p. 202. (1670)

You came as seasonably as Snow in Summer.

THOMAS FULLER, *Gnomologia*. No. 5869. (1732)

### SNUFF

2 Who . . . cares the snuff of a candle?

FRANCES BURNEY, *Evelina*. Ch. 82. (1778)

Not worth a snuff.

THOMAS DONALDSON, *Poems*, p. 72. (1809)

I wadna gie a snuff.

WILLIAM CROSS, *The Disruption*. Ch. 18. (1844)

You don't care the snuff of a candle.

W. S. GILBERT, *Ruddigore*. Act ii. (1887)

3 The Pope toke it in snuffe (indigne tulisse) that this truce was made.

JOHN DAUS, tr., *Sleidanus Commentaries*, p. 463. (1560) Took offence.

You'll mar the light by taking it in snuff.

SHAKESPEARE, *Love's Labour's Lost*, v, 2. 22

Therewith angry . . . took it in snuff.

SHAKESPEARE, *I Henry IV*, i, 3, 41. (1597)

Not to crosse them, least they take snuffe in the nose, and so fall together by the eares.

SAMUEL ROWLANDS, *Martin Mark-all*, p. 34. (1610)

Englishmen . . . are apt to take all things in snuffe.

FYNES MORYSON, *An Itinerary*, iii, 28. (1617) [He] should take it in snuffe that my wife did not come to his child's christening.

SAMUEL PEPYS, *Diary*, 6 Oct., 1661.

How very hasty you are. You take snuff in a minute.

JOHN OZELL, tr., *Molière*, i, 83. (1714)

Take no snuff in the nose about it.

WALTER SCOTT, *Kenilworth*. Ch. 1. (1821)

4 I can not lickin my life more metely now than to the snuffe of a candle.

SIR THOMAS MORE, *Comforte Against Tribulation*. Ch. 2. (1534)

His Arguments should go out like a snuffe of a candle.

THOMAS WARREN, *Unbeleevvers no Subjects of Justification*, p. 252. (1654)

[They] drop off, one after another, like so many snuffs of candles.

MADAME D'ARBLAY, *Diary*, 6 Oct., 1786.

She was going out like the snuff of a candle.

ANTHONY TROLLOPE, *He Knew He Was Right*. Ch. 89. (1869)

5 He knows well enough the game we're after: Zooks he's up to snuff.

JOHN POOLE, *Hamlet Travestie*. Act ii, sc. 1. (1811)

Up to snuff and a pinch or two over.

DICKENS, *Pickwick Papers*. Ch. 12. (1836)

When a man is very acute at a bargain, and "knows a thing or two," he is said to be "up to snuff."

*Notes and Queries*. Ser. v, vol. v, p. 336. (1876)

But the derivation of the phrase has never been satisfactorily explained.

### SNUG

6 Let swords clash! snug's the word.

CONGREVE, *Way of the World*. Act i, sc. 9. (1700)

I here lay incog. for at least three seconds; snug was the word.

RICHARD STEELE, *The Lover*, 11 March, 1714

Away, away! Take all your scaffolds down, For snug's the word: My dear, we'll live in town.

POPE, *Imitations of Horace: Epistles*. Bk. i, epis. 1, l. 146. (1732)

Snug's the word with Wicksted.

MARIA EDGEWORTH, *Vivian*. Ch. 8. (1809)

You'll hear more about it tomorrow—snug's the word.

SAMUEL LOVER, *Handy Andy*. Ch. 21. (1842)

7 Let us sleep as snug as pigs in pease-straw.

THOMAS HEYWOOD, *A Woman Kill'd with Kindnesse*. Act iv, sc. 4. (1603)

He snores and sleeps as snug

As any pigge in pease-straw.

ROBERT DAVENPORT, *A New Tricke to Cheat the Diuell*. Act iii, sc. 1. (1639)

He sits as snug as a Bee in a Box.

WARD, *Wooden World Dissected*, p. 58. (1706)

As snug as a bug in a rug.

UNKNOWN, *Stratford Jubilee*, ii, 1. (1769)

Here Skugg | Lies snug | As a bug | In a rug.

FRANKLIN, *Letter to Miss Georgiana Shipley*, 26 Sept., 1772. Epitaph for a pet squirrel.

You will be as snug there as a bug in a blanket.

B. H. MALKIN, *Gil Blas*, x, 10. (1809)

You might sit as snug as a bug in a rug.

THEODORE HOOK, *Love and Pride*. Ch. 6. (1833)

Snug as a candle in a candle-mould.

MARK TWAIN, *Connecticut Yankee*, p. 90. (1889)

Happy as a pug on a rug.

O. HENRY, *Memoirs of a Yellow Dog*. (1906)

As snug and safe as a bear in his den.

O. HENRY, *The Higher Abdication*. (1907)

Snug as a bug in somebody's bed.

KAUFMAN AND HART, *The Man Who Came to Dinner*. Act ii. (1936)

## SOBRIETY

<sup>1</sup> And he that will go to bed sober  
Falls like the leaf still in October.

JOHN FLETCHER, *The Bloody Brother*. Act ii,  
sc. 2. (c. 1622)

He who goes to bed, and goes to bed sober,  
Falls as the leaves do, and dies in October;  
But he who goes to bed, and goes to bed mellow,  
Lives as he ought to do, and dies an honest fellow.

UNKNOWN, An amplification of Fletcher's song,  
which was for a time a popular glee.  
Often drunk, and seldom sober,  
Falls like the Leaves in October.

THOMAS FULLER, *Gnomologia*. No. 6219. (1732)

<sup>2</sup> A sober man, a soft answer.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

<sup>3</sup> I, for my part, can do nothing when sober.  
(Possum nil ego sobrius.)

MARTIAL, *Epigrams*. Bk. xi, ep. 6. (c. A. D. 93)  
It is not better to be drunk than sober, but it is  
happier.

SHAW, *Great Catherine*. Sc. 1. (1913)

<sup>4</sup> The gods love sobriety. (τοὺς δὲ σώφρονας θεοὶ  
φιλοῦσι.)

SOPHOCLES, *Ajax*, l. 132. (c. 409 B. C.)

We all commend sobriety, and after a certain  
sort refuse and flie from it . . . "Like to those  
Akornes which, Avoyding, all the world doth  
honour evermore."

STEFANO GUAZZO, *Civile Conversation*. Bk iv,  
p. 139. (1574)

<sup>5</sup> I would appeal to Philip, but to Philip sober.  
(Provocarem ad Philippum, sed sobrium.)

VALERIUS MAXIMUS, *facta et Dicta Memorabilia*. Bk. vi, ch. 2. (c. A. D. 15) As Valerius  
tells the story, Philip of Macedon, sitting in  
judgment after dinner one day, pronounced  
an unjust sentence against an old woman, "I  
appeal!" she cried. "To whom?" Philip  
asked. "To Philip when sober," she answered.  
Philip allowed the appeal, and when he had  
sobered up, reversed the sentence. The in-  
cident passed into a proverb, "To appeal  
from Philip drunk to Philip sober." See also  
BACON, *Apophthegms*. No. 158.

Our appeal is not to men in the flush of excite-  
ment, but to them in their hours of solitary sane  
reflection. It is from "Philip drunk to Philip  
sober."

ALEXANDER MACLAREN, *Exposition: Deuteronomy-I Samuel*, p. 49. (1906)

<sup>6</sup> I thought myself as sober as a judge.

UNKNOWN, *Terence Made English*, p. 82. (1694)  
[He] kept himself sober as a judge.

ARBUTHNOT, *John Bull*. Pt. iii, ch. 6. (1712)

I am as sober as a judge.

HENRY FIELDING, *Don Quixote in England*. Act  
iii, sc. 14. (1734)

I'm sober as an owl.

ALLAN UPDEGRAFF, *The Hills Look Down*, p.  
245. (1941)

## SOCIETY

<sup>7</sup> The bond of human society is reason and  
speech. (In universi generis humani societate  
. . . vinculum est ratio et oratio.)

CICERO, *De Officiis*. Bk. i, ch. 16, sec. 50. (c. 45 B. C.)  
Justice and truth are the common ties of society.

JOHN LOCKE, *An Essay Concerning Human  
Understanding*. Ch. 1. (1690)

Society was invented for a remedy against in-  
justice.

WILLIAM WARBURTON, *The Divine Legation of  
Moses*. Ch. 1. (1737)

<sup>8</sup> We submit to the society of those that can  
inform us, but we seek the society of those  
whom we can inform.

C. C. COLTON, *Lacon*. Vol. i, No. 295. (1820)  
All men seek the society of those who think and  
act somewhat like themselves.

COBBETT, *Advice to Young Men*. Ch. 1 (1829)

<sup>9</sup> She was born under Gemini, which may in-  
cline her to society.

CONGREVE, *Love for Love*. Act ii, sc. 3. (1695)  
When a man meets his fitting mate, society be-  
gins.

EMERSON, *Social Aims*. (1864)

<sup>10</sup> There is a society in the deepest solitude.

ISAAC D'ISRAELI, *Literary Character of Men of  
Genius*. Ch. 10. (c. 1830) See also SOLITUDE.

<sup>11</sup> Comme il faut, is the Frenchman's descrip-  
tion of good society.

EMERSON, *Essays: Manners*. (1844) See also  
under CONVENTION.

Society is a masked ball, where every one hides  
his real character, and reveals it by hiding.

EMERSON, *Conduct of Life: Worship*. (1860)  
Society is always diseased, and the best is most so.

H. D. THOREAU, *Excursions*. (1863)

<sup>12</sup> It is intercourse with others which teaches  
man all he knows. (ἡ δ' ὁμιλία | πάντων βροτοῖσι  
γίγνεται διδασκαλος.)

EURIPIDES, *Andromache*, l. 683. (c. 430 B. C.)

Two things do make society to stand;  
The first Commerce is, & the next Command.

ROBERT HERRICK, *Society*. (1648)

Here is the use of society: it is so easy with the  
great to be great.

EMERSON, *Society and Solitude*. (1870)

<sup>13</sup> Heaven, without good Society, cannot be  
Heaven.

THOMAS FULLER, *Gnomologia*. No. 2484. (1732)

<sup>14</sup> The Brahmin caste of New England. This is  
the harmless, inoffensive, untitled aristocracy.

O. W. HOLMES, *Elsie Venner*. Ch. 1. (1861)

<sup>15</sup> He might have proved a useful adjunct, if  
not an ornament, to society.

CHARLES LAMB, *Eliana: Captain Starkey*. (a.  
1834)

<sup>1</sup> The varied objects which present themselves in cultivated society.

HENRY MACKENZIE (?), *The Mirror*. No 13. (1779)

The wars of the period . . . repressed to a most deplorable degree, what is properly understood by good society.

JOHN SCOTT, *A Visit to Paris in 1815*, p. 151. (1816)

There were masquerades and ridottos frequented by all the fine society.

THACKERAY, *The Virginians*. Ch. 43. (1859)

The "best society" is much the same all over the civilized world.

KATE SANBORN, *A Truthful Woman in Southern California*, p. 40. (1893)

<sup>2</sup> Keeping Up With the Joneses.

"POP" MOMAND. A series of "comics" started by him c. 1910.

Keeping up with Mrs. Jones,  
Who also longs to rest her bones.

MARGARET FISHBACK, *Dowager*. (1940)

The great American habit of keeping up.

ROBERT G. DEAN, *On Ice*, p. 217. (1942)

<sup>3</sup> Society is the union of men and not the men themselves. (La Société est l'union des hommes, et non pas les hommes.)

MONTESQUIEU, *De L'Esprit des Lois*. Bk. x, sec. 3. (1748)

Society performs for itself almost everything which is ascribed to government.

THOMAS PAINE, *Rights of Man*. Ch. 1. (1791)

<sup>4</sup> [Man] is a social animal. (Sociale animal.)

SENECA, *De Beneficiis*. Bk. vii, ch. 1, sec. 7. (c. A. D. 64)

Society, without which man's life is unpleasant and full of anguish.

ELYOT, *The Gouvernour* (1834), p. 173. (1531)

Civil society doth more content the nature of man than any private kind of solitary living.

RICHARD HOOKER, *Ecclesiastical Polity*. Pt. i. (1594)

Society, saith the text, is the happiness of life.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 167. (1595)

Man seeketh in society comfort, use, and protection.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

It is as manifest that we were made for society, and to promote the happiness of it, as that we were intended to take care of our own life, health, and private good.

JOSEPH BUTLER, *Sermons Upon Human Nature*. Pt. i. (1726)

Man was formed for society, and is neither capable of living alone, nor has the courage to do it.

WILLIAM BLACKSTONE, *Commentaries on the Laws of England: Of the Nature of Laws in General*. (1765)

Rational society. It informs the mind, sweetens the temper, cheers our spirits, and promotes health.

JEFFERSON, *Letter to James Madison*. (1784)

Society has come to be man's dearest possession. Pure air is good, but no one wants to breathe it alone.

B. R. TUCKER, *Instead of a Book*. (1893)

Ants and bees are social animals, so there is more to it than that.

*Meditations in Wall Street*, p. 142. (1940)

<sup>5</sup> Society—which in the boorish is company.

SHAKESPEARE, *As You Like It*, v, 1, 54. (1600)

<sup>6</sup> Society is no comfort To one not sociable.

SHAKESPEARE, *Cymbeline*, iv, 2, 12. (1609)

Can he not be sociable?

SHAKESPEARE, *Troilus*, ii, 3, 220. (1601)

There are people whom society approves who have for their only merit the possession of the sociable vices. (Il y a des gens qu'on approuve dans le monde, qui n'ont pour tout mérite que les vices qui servent au commerce de la vie.)

LA ROCHEFOUCAULD, *Maximes*. No. 273. (1665)

<sup>7</sup> A few yards in London cement, or dissolve friendship.

SYDNEY SMITH. (a. 1845) See EMERSON, *Considerations by the Way*.

Ah, you flavour everything; you are the vanille of society.

SYDNEY SMITH. (a. 1845) See LADY HOLLAND, *Memoir*, i, 262.

<sup>8</sup> Never speak disrespectfully of society . . . Only people who can't get into it do that.

OSCAR WILDE, *The Importance of Being Earnest*. Act ii. (1895)

## II—Society: The Upper Crust

<sup>9</sup> It was none of your skim-milk parties, but superfine uppercrust.

T. C. HALIBURTON (SAM SLICK), *The Clock-maker*. Ser. i, ch. 28. (1835)

Peel, Stanley, Graham . . . they are all uppercrust here.

T. C. HALIBURTON, *Sam Slick in England*. Ch. 24. (1843)

Fetch him to an upper-crust London party.

T. C. HALIBURTON, *The Attaché*. (1843) There seems little doubt that Haliburton was the inventor of the phrase.

Those families, you know, are our upper crust, not upper ten thousand.

COOPER, *Ways of the Hour*. Ch. 6. (1850)

I've got a little feelin', ef I ain't one of the upper crust.

MARY E. WILKINS, *A New England Nun*, p. 124. (1891)

Unassailably a member of the upper crust of the Hoosier aristocracy.

MEREDITH NICHOLSON, *A Hoosier Chronicle*, p. 503. (1912)

<sup>10</sup> Why, there are only about four hundred people in New York society.

WARD McALLISTER, *Interview*, in *New York Tribune*, 25 March, 1888. See WECTER, *Saga of American Society*, p. 215. McAllister is

said to have used the same phrase at the Union Club, New York, after he had cut to four hundred the list of guests for the ball given by Mrs. William Astor, 1 Feb., 1892. See *Dictionary of American Biography*. The phrase "the four hundred" was at once caught up by the newspapers, and became widely popular.

<sup>1</sup> Behind what I call the "smart set" in society, there always stood the old, solid, substantial, respected people.

WARD McALLISTER, *Society As I Have Found It*, p. 158. (1890)

All the Smart Set got ready to pike away for the Heated Term.

GEORGE ADE, *More Fables*, p. 106. (1900)

<sup>2</sup> At present there is no distinction among the upper ten thousand of the city.

N. P. WILLIS, *Necessity for a Promenade Drive*. In *New York Evening Mirror*, 11 Nov., 1844, p. 2/1.

The seats for the first night are already many of them engaged . . . by the very cream of our "upper ten."

J. R. BARTLETT, *Americanisms*. (1848) Quoting the *New York Herald*.

Those who are facetiously termed by the *Sunday Journals* . . . "the upper Ten Thousand."

D. G. MITCHELL, *The Lorgnette*, i, 111. (1850) I did go to a ball for the benefit of the poor—a two-dollar commingling of upper-tendom and lower-twentydom.

M. N. THOMSON, *Doesticks' Letters*, p. 131. (1855)

Willis did originate some phrases, sir, such as 'the upper ten thousand.' You see how it has been trimmed down to 'the upper ten.'

F. S. COZZENS, *Sayings*, p. 53. (1870)

Warren . . . is a *novus homo*, and only a Conservative on that account; it being the quickest method of gaining admission among the Upper Ten.

JAMES PAYN, *By Proxy*. Ch. 36. (1878)

It was the fashion among the *crème de la crème* to keep aloof from him.

BENJAMIN DISRAELI, *Endymion*. Ch. 55. (1880)

The Uppertendom have been entrancingly kind to me.

CLYDE FITCH, *Captain Jinks*. (1902)

They were out of a different drawer.

INNES, *Appleby on Ararat*, p. 105. (1941)

He's not out of the top drawer, of course.

NGAIO MARSH, *Colour Scheme*, p. 13. (1943)

### SOFT

<sup>3</sup> Softer than the ear-lap. (*Auricula infima mollior*.)

CICERO, *Ad Quintum Fratrem*, ii, 15. (c. 60 B.C.) Describing his feeling for his brother.

Cited by ERASMUS, *Adagia*, i, vii, 36, who gives other proverbial phrases of the same sort: "Softer than a sponge," and so on.

Softer than rabbit's fur or down of goose or lap of ear, or dusty cobweb. (*Mollior cuniculi capillo*

| vel anseris medullula vel imula oricilla | vel pene languido senis situque araneoso.)

CATULLUS, *Odes*. No. xxv, l. 1. (c. 57 B.C.)

Catullus is describing an effeminate man.

Softer than the wolle is of a wether.

CHAUCER, *The Miller's Tale*, l. 63. (c. 1386)

Softer than a ripe fig. (*Mas blando que una breva madura*.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 35. (1615)

A smacke as soft as pap.

RICHARD HARVEY, *Plaine Percevall: Dedication*. (1590)

As soft as pap her kisses are.

JOHN GAY, *Poems* (Underhill), ii, 279. (1720)

<sup>4</sup> Seek not soft things, lest you [have to] endure hard ones. (*Ne quaere mollia, ne dura feras*.)

CORNUTUS, *De Natura Deorum: Musis*. (c. A.D.

50) As quoted by ERASMUS, *Adagia*, ii, vi, 48, who gives the proverb as, "Seek not soft things, lest hard things happen to you" (*Ne quaere mollia, ne tibi contingant dura*).

He that eats the hard, shall eat the ripe.

HERBERT, *Jacula Prudentum*. No. 212. (1640)

<sup>5</sup> More soft than butter newly made.

ARTHUR GOLDING, tr., *Ovid*, xiii, 937. (1567)

My lady is as gentle as a lamb and as soft as butter.

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 12. (1620)

The words of their mouths as soft as butter.

GEORGE WITHER, *The Schollers Purgatorie*, p. 95. (c. 1625)

She is a poor good-natured simpleton, as soft as butter.

TOBIAS SMOLLETT, *Humphry Clinker*. (1771)

*Works* (1817), vi, 8.

Soft my words shall be as butter.

OWEN SEAMAN, in *Punch*, 23 May, 1923, p. 482.

<sup>6</sup> I go as softe as foot maye fall.

PALSGRAVE, *La Langue Françoise*, p. 570. (1530)

There stalkt he on, as softe as foote can tread.

TURBERVILLE, *Tragical Tales*, p. 30. (1587)

Softly as foot can fall.

SHAKESPEARE, *As You Like It*, iii, 2, 347. (1600)

<sup>7</sup> [They] were mighty soft upon one another.

THACKERAY, *Barber Cox*, Jan., 1840.

I was not a little soft upon her myself.

THACKERAY, *Lovel the Widower*. Ch. 6. (1860)

I always thought she was rather soft on Jim.

ROLF BOLDREWOOD (T. A. BROWNE), *Robbery Under Arms*. Bk. ii, ch. 9. (1888)

<sup>8</sup> Body and brest wel mad al, . . .

Eythre side soft ase sylk.

UNKNOWN. In WRIGHT, *Lyric Poetry*, ix, 36. (a. 1310)

Strawe her cage faire and softe as silk.

CHAUCER, *Squieres Tale*, l. 605. (c. 1386)

Hir body, softe as selke.

JOHN LYDGATE, *Minor Poems*, p. 188. (c. 1430)

Soft and souppil as the silk.

WILLIAM DUNBAR, *The Tua Mariit Wemen and the Wedo*, l. 96. (1508)

Handes soft as sylke.

SKELTON, *Philip Sparrow*, l. 1119. (a. 1529)  
Plump as a partridge was I known,  
And soft as silk my skin.

JOHN GAY, *A Song of New Similes*. (a. 1732)  
Her cheek was soft as silk.

BARRY PAIN, *Playthings*, p. 227. (1892)

### SOLDIER

See also Army, Captain, General

<sup>1</sup> To take a Soldier without Ambition, is to  
pull off his Spurs.

FRANCIS BACON, *Essays: Of Ambition*. (1597)

Then a soldier,  
Full of strange oaths and bearded like the pard,  
Jealous in honour, sudden and quick in quarrel,  
Seeking the bubble reputation  
Even in the cannon's mouth.

SHAKESPEARE, *As You Like It*, ii, 7, 149. (1600)  
Ambition, the soldier's virtue.

SHAKESPEARE, *Antony and Cleopatra*, iii, 1, 22.  
(1606)

To take from a soldier ambition, is to take off his  
Spurs.

THOMAS FULLER, *Gnomologia*. No. 5240. (1732)

<sup>2</sup> Martiall Men are given to Love: I thinke it  
is but as they are given to Wine; for Perils  
commonly aske to be paid in Pleasures.

FRANCIS BACON, *Essays: Of Love*. (1597)  
A soldier's but a man; A life's but a span;  
Why, then, let a soldier drink.

SHAKESPEARE, *Othello*, ii, 3, 73. (1605)

You stink of brandy, most soldier-like.  
CONGREVE, *Old Batchelour*. Act iii. (1693)  
Drinking is the soldier's pleasure.

JOHN DRYDEN, *Alexander's Feast*. (1697)  
Love ain't enough for a soldier.

KIPLING, *The Young British Soldier*. (1891)

<sup>3</sup> War which is wont as well to raise soldiers of  
fortune as to ruine men of fortune.

ROBERT BOYLE, *Some Considerations Touching  
the Style of the Holy Scriptures*, p. 186. (1661)  
Every warrior may in some sense be said to be a  
soldier of fortune.

ROBERT SOUTH, *Sermons* (1823), i, 212. (1685)  
During the frequent wars which occurred in Italy,  
before the military profession became so gener-  
ally prevalent in Europe, it was usual for men of  
enterprise and reputation to offer their services  
to the different states. . . . Under the title of  
*soldiers of fortune* they [afterwards] sought for  
employment in every country or state that would  
pay them.

CHARLES JAMES, *Military Dictionary: Soldiers  
of Fortune*. (1802)

<sup>4</sup> Train up the young men to be soldiers.

KHATI I, KING OF EGYPT, *Teaching How to  
Live*. No. xiv. (c. 2500 B.C.) Budge, tr.

I did not raise my boy to be a soldier.

ALBERT BRYAN. Title and refrain of song. (1914)

Very popular at first, but as the sympathy  
of the country swung to the allies, there was  
a reaction, and in 1917, Bryan wrote another

entitled, *It's time for ev'ry boy to be a sol-  
dier*. Then came a flood of patriotic melodies.  
Dear God, I raised my boy to be a soldier;  
I tried to make him strong of will and true.

FLORENCE EARLE COATES, *A Soldier*. (1917)

The man who has not raised himself to be a sol-  
dier, and the woman who has not raised her boy  
to be a soldier for the right, neither one of them  
is entitled to citizenship in the Republic.

THEODORE ROOSEVELT, *Speech*, to the soldiers at  
Camp Upton. (1917) However the wise old  
Chinese have a proverb, "It is better to have  
no son than one who is a soldier."

<sup>5</sup> The young hussar,  
The whisker'd votary of waltz and war.

LORD BYRON, *The Waltz*, l. 15. (a. 1824)

The man-at-arms is the only man.

IBSEN, *Lady Inger*. Act i. (1860) Quoted.

<sup>6</sup> That shall be my music in the future!

CHARLES XII OF SWEDEN, referring to the  
whistling of bullets in his first battle, the  
battle of Copenhagen. (1699)

I heard the bullets whistle; and believe me, there  
is something charming in the sound.

GEORGE WASHINGTON, *Letter to His Mother*,  
after his skirmish with the French at Great  
Meadows, 3 May, 1754.

I love a brave soldier who has undergone the  
baptism of fire.

NAPOLEON BONAPARTE, *Remark*, to Barry  
O'Meara, at St. Helena, 2 Aug., 1817. See  
O'MEARA, *Napoleon in Exile*.

Louis has just received his baptism of fire.

NAPOLEON III, *Letter to the Empress Eugénie*,  
referring to their son, after the battle of Saar-  
brück, 10 Aug., 1870.

<sup>7</sup> An excellent soldier, he lacks nothing but a  
heart and a feather.

JOHN CLARKE, *Paroemiologia*, p. 319. (1639)

<sup>8</sup> Soldiers in peace are like chimneys in summer.

ANTHONY COPLEY, *Wits, Fitts, and Fancies*, p.  
34. (1594) LORD BURLEIGH, *Advice to His  
Son*. (a. 1598) TARLETON, *Jests*, p. 11. (1611)  
Cited by Herbert, Ray, and Fuller.

<sup>9</sup> She was so accustomed to fast riding with  
our cavalry . . . she does not know how to  
treat a doughboy.

MRS. GEORGE A. CUSTER, *Letter*, March, 1867.  
A doughboy originally was a flour or corn-  
meal dumpling. Mrs. Custer states that  
"early in the Civil War the term was ap-  
plied to the large globular brass buttons on  
the infantry uniform, from which it passed,  
by a natural transition, to the infantrymen  
themselves."

<sup>10</sup> When soldiers run away in battle, they never  
blame themselves; they blame their general  
or their fellow-soldiers. (οὐδὲ γὰρ ἐν τοῖς τοῦ  
πολέμου κινδύνοις τῶν φυγόντων οὐδεὶς αὐτοῦ  
κατηγορεῖ.)

DEMOSTHENES, *Third Olynthiac*. Sec. 17. (349  
B.C.)



All soldiers run away, madam.

DUKE OF WELLINGTON, when asked whether British soldiers ever ran away. (c. 1817)

A good soldier never shines the heels of his shoes.

H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940) He never looks back.

1 A soldier is a man whose business it is to kill those who never offended him.

WILLIAM GODWIN, *The Inquirer*. Ch. 5. (1797)

The soldier's trade is not slaying, but being slain.

JOHN RUSKIN, *Unto This Last*. Ch. 1. (1862)

The trade of a soldier is war.

PARKES, *Practical Hygiene*, p. 623. (1869)

2 Soldiers fight and die to promote the wealth and luxury of the great; they are called masters of the world, without having a sod to call their own. (ὕπὲρ ἀλλοτρίας τρυφῆς καὶ πλοῦτου πολεμοῦσι καὶ ἀποθνῆσκουσι.)

TIBERIUS GRACCHUS, *Speech*, at Rome. (133 B. C.) See PLUTARCH, *Lives: Tiberius Gracchus*, sec. 9.

The blood of the soldier makes the captain famous. (Il sangue del soldato fa grande il capitano.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 211. (1856) An Italian proverb.

The blood of the soldier makes the glory of the general.

H. G. BOHN, *Handbook of Proverbs*, p. 499. (1855) A Hebrew proverb says, "Soldiers fight, and kings are heroes."

3 French officers will always lead, if the soldiers will follow: English soldiers will always follow, if their officers will lead.

SAMUEL JOHNSON, *On the Bravery of the English Common Soldiers*. (c. 1765)

A modern general has said that the best troops would be as follows: an Irishman half drunk, a Scotchman half starved, and an Englishman with his belly full.

C. C. COLTON, *Lacon*. Vol. i, No. 274. (1820)

4 Courage in common soldiers is a dangerous profession adopted to earn their living. (La valeur est, dans les simples soldats, un métier périlleux qu'ils ont pris pour gagner leur vie.)

LA ROCHEFOUCAULD, *Maximes*. No. 214. (1665)

5 The good soldier is brave when occasion requires, but he does not risk himself for power. (Shan 'ché 'kwo ehr 'i, pu 'kan 'i ts'ü ch' iang.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 30. (c. 550 B. C.) Old, tr.

The best soldier is not warlike; the best fighter is not easily angered. (Shan' wéi ssü 'ché pu 'wu; shan' chen' 'ché pu nu'.)

LAO-TSZE, *Tao-teh-king*. Sec. 68. Carus, tr. Of opposing warriors, he who has pity conquers. (K'ang' ping hsiang chia, shwai 'ché sheng.)

LAO-TSZE, *Tao-teh-king*. Sec. 68. Carus, tr.

6 Unhappy she who takes a soldier. (δυστυχῆς ἡτις στρατιώτην ἔλαβεν ἄνδρα.)

MENANDER, *The Girl Who Gets Her Hair Cut*, l. 66. (c. 300 B. C.)

Who would be married to a soldier, and carry his knapsack?

SWIFT, *Polite Conversation*. Dial. i. (1738)

7

There are men who say, "I am skillful at marshalling troops, I am skillful at conducting a battle." They are great criminals.

MENCIUS, *Discourses*. Bk. vii, pt. ii, ch. 4, sec. 1. (c. 300 B. C.)

The flesh'd soldier, rough and hard of heart.

SHAKESPEARE, *Henry V*, iii, 3, 11. (1599)

Rapacious and licentious soldiery.

EDMUND BURKE, *Speech*, on Fox's East India Bill. (1783) SCOTT, *Quentin Durward* (1823), speaks of "fierce and rapacious soldiery."

The worse the man, the better the soldier.

BONAPARTE, *Sayings of Napoleon*. (c. 1800).

Nails are not made from good iron, nor soldiers from good men.

S. G. CHAMPION, *Racial Proverbs*, p. xli. (1938)

A Chinese proverb.

8

A souldier is the husband-man of valour, his sword is his plough.

SIR THOMAS OVERBURY, *Characters: A Souldier*. (1613) In his chapter on "A Meere Pettyfogger," Overbury says, "His pen is the plough, and parchment the soyle, whence he reapes both coyne and curses."

9

The valiant souldiour seeketh glory, not gaine.

GEORGE PETTIE, *Petite Pallace*, p. 23. (1576)

10

This freshe water souldiour.

GEORGE PETTIE, *Petite Pallace*, p. 90. (1576)

Those which mislyke studie or learnyng in Gentlemen, are some freshe water Souldiers, who thynke that in warre it is the body only must beare the brunt of all.

GEORGE PETTIE, *Preface to Guazzo's Civile Conversation*. (1581) Guazzo himself uses the phrase in bk. iii, p. 106.

11

To call cavalry into an open plain. (ἰππείας εἰς πεδίον προκαλεῖ.)

PLATO, *Theaetetus*. Sec. 183D. (c. 390 B. C.) A proverbial expression for doing exactly what an opponent wishes done, since an open plain is where cavalry fights best. Plato is saying that to challenge Socrates to an argument is like calling cavalry into an open plain. Quoted by LUCIAN, *The Dead Come to Life*, sec. 9. (c. A. D. 180)

12

The braggart warrior. (Miles gloriosus.)

PLAUTUS. Title of comedy. (c. 200 B. C.)

13

'Tis his cause that makes or mars a soldier's strength. (Frangit et attollit vires in milite causa.)

PROPERTIUS, *Elegies*. Bk. iv, No. vi, l. 51. (c. 26 B. C.)

14

Simplicity is becoming to soldiers. (Simpliciora militares decent.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. xi, ch. i, sec. 33. (c. A. D. 80) MONTAIGNE, iii, 9.

Of boasting more than of a bomb afraid,  
A young should be modest as a maid.

YOUNG, *Love of Fame*, iv, 251. (1728)

1  
The men below who batter the foe—the men  
behind the guns!

JOHN JEROME ROONEY, *The Men Behind the Guns*. (1898)

D'ye hear of Martin Dooley, th' man behind th' guns, four thousan' miles behind thim, an' willin' to be further? Thay ar-re no bokays f'r me.

FINLEY PETER DUNNE, *Dooley Follows the Flag*. (1898)

2  
The well-fed warrior will with ardour fight;  
The starved will be as ardent in his flight.

SADI, *Gulistan*, i, 14. (c. 1258)

From the paunch comes the dance. Where hunger rules, strength is exiled. (De la panse vient la dance. Et ou faim regne, force exule.)

RABELAIS, *Gargantua*. Bk. i, ch. 32. (1534)

Give them great meals of beef and iron and steel, they will eat like wolves and fight like devils

SHAKESPEARE, *Henry V*, iii, 7, 161. (1599)

No soldier can fight unless he is properly fed on beef and beer.

DUKE OF WELLINGTON (?), *Sayings of Wellington*. (c. 1800) The French say, "La soupe fait le soldat" (The soup makes the soldier).

AN ARMY TRAVELS ON ITS BELLY, see under ARMY

3  
A Roman soldier should have more confidence in his right hand than in his left. (Un soldat romain doit avoir plus de fiance en sa main dextre qu'en la gauche.)

SCIPIO, THE YOUNGER. (c. 140 B. C.), when one of his soldiers showed him a fine shield As quoted by MONTAIGNE, bk. ii, ch. 9.

4  
I should think he was coming the old soldier over me, and keeping up his game.

WALTER SCOTT, *St. Roman's Well*. Ch. 18. (1823)

"To come the old soldier over one," to impose on one.

You needn't try to come the old soldier over me  
HUGHES, *Tom Brown at Oxford*. Bk. ii, ch. 17 (1861)

I own myself an idiot. Well do they say, *an old soldier, an old innocent!*

R. L. STEVENSON, *St. Ives*. Ch. 20. (1894) From the French, "Vieux soldat, vieux imbécile"

5  
Ah, what delight to be a soldier! (Ah, quel plaisir d'être soldat!)

EUGÈNE SCRIBE, *Dame Blanche*. (1825) The line appealed to the Germans, who translated it, "Ach, welche Lust, Soldat zu sein!"

6  
100 Volunteers are better than 200 press'd men.

LORD SEYMOUR, in HEARNE, *Remarks and Collections*, i, 62. (1705)

A volunteer's worth two pressed men.

MARRYAT, *Jacob Faithful*. Ch. 13. (1834)

One volunteer is worth two pressed men.

FREDERICK CHAMIER, *The Saucy Arethusa*. Ch. 3. (1837)

7  
A braver soldier never couched lance.

SHAKESPEARE, *I Henry VI*, iii, 2, 134. (1591)

A tried and valiant soldier.

SHAKESPEARE, *Julius Caesar*, iv, 1, 28. (1599)

A soldier fit to stand by Caesar.

SHAKESPEARE, *Othello*, ii, 3, 127. (1605)

A good and hardy soldier.

SHAKESPEARE, *Macbeth*, i, 2, 4. (1606)

8  
I am a soldier and unapt to weep.

Or to exclaim on fortune's fickleness.

SHAKESPEARE, *I Henry VI*, v, 3, 133. (1591)

I am a soldier,

A name that in my thoughts becomes me best

SHAKESPEARE, *Henry V*, iii, 3, 5. (1599)

I speak to thee plain soldier.

SHAKESPEARE, *Henry V*, v, 2, 157.

O, farewell, honest soldier.

SHAKESPEARE, *Hamlet*, i, 1, 16. (1600)

9  
For one to say a soldier lies, is stabbing.

SHAKESPEARE, *Othello*, iii, 4, 5. (1605)

He that gives a soldier the lie looks to receive the stab.

THOMAS DEKKER, *The Seven Deadly Sinnes of London*, ii. (1606)

Soldiers and travellers may lie by authority.

JAMES HOWELL, *English Proverbs*. (1659) See also under TRAVEL.

10  
Many believe that subtlety is wanting in military genius. (Credunt plerique militaribus ingeniis subtilitatem deesse.)

TACITUS, *Agricola*. Sec. 9. (c. A. D. 98) A Greek proverbial phrase, στρατιωτικὴ ἀλογία (Military stupidity), refers to the obtuseness supposed to be common to soldiers.

It is just as fitting for a soldier to be ignorant of some things, as that he should know others. (Tam nescire quaedam milites, quam scire oportet.)

TACITUS, *Histories*. Bk. i, sec. 83. (c. A. D. 109)

Turn soldier, and rather depend upon the outside of his head than the lining.

WILLIAM CONGREVE, *Love for Love*. Act i, sc. 2 (1695)

A soldier worthy of the name he bears,

As brave and senseless as the sword he wears

MARY WORTLEY MONTAGU, *Letter to James Stuart*, 19 July, 1759.

Counsel dwells not under the plumed hat.

THOMAS CARLYLE, *The French Revolution*. Vol. i, bk. v, ch. 4. (1837)

Theirs not to reason why.

TENNYSON, *The Charge of the Light Brigade*. (1854) Frederick the Great is alleged to have said, "If my soldiers were to begin to think,

not one would remain in the ranks."

A soldier is a slave . . . His head is a superfluity. He is only a stick used by men to strike other men.

ELBERT HUBBARD, *Roycroft Book of Epigrams*. (1911)

The professional military mind is by necessity an inferior and unimaginative mind; no man of high intellectual quality would willingly imprison his gifts in such a calling.

H. G. WELLS, *Outline of History*. Ch. 40. (1920)

<sup>1</sup> Your soldier's life is not maybe of the highest, but it's not of the lowest—'tis as good as another. (ὁμαλὸς δὲ τις ὁ στρατιώτης.)

THEOCRITUS, *Idyls*, xiv, 56. (c. 270 B.C.)

<sup>2</sup> Ten good soldiers, wisely led,  
Will beat a hundred without a head.

D'ARCY THOMPSON, *Paraphrase of Euripides*. (1868)

<sup>3</sup> The first duty of a soldier is obedience.

WHYTE-MELVILLE, *Satanella*. Ch. 24. (1872)

<sup>4</sup> Women adore a martial man.

WILLIAM WYCHERLEY, *The Plain-Dealer*. Act ii. (1676)

The sex is ever to the soldier kind.

POPE, tr., *Odyssey*. Bk. xiv, l. 246. (1726)

A cockade, a lapell'd coat, and a feather are irresistible by a female heart.

ROYALL TYLER, *Contrast*. Act i, sc. 2. (1787)

For glory lights the soldier's tomb,  
And beauty weeps the brave.

JOSEPH RODMAN DRAKE, *To the Defenders of New Orleans*. (1835)

Louis . . . appeared . . . in the uniform of the Gordon Highlanders; and . . . all the young ladies were quite in love with him, fairly touched with the scarlet fever.

JAMES GRANT, *Romance of War*. Ch. 34. (1846)

Glory's scarlet fever was as rife an epidemic in Manchester as elsewhere. The town bristled with bayonets.

MRS. LINNÆUS BANKS, *Manchester Man*. Ch. 4. (1876)

Gold lace has a charm for the fair.

W. S. GILBERT, *Patience*. Act i. (1881)

When the military man approaches, the world locks up its spoons and packs off its womankind.

SHAW, *Man and Superman*. Act iii. (1903)

## SOLEMN

<sup>5</sup> If you would succeed in life, you must be solemn, solemn as an ass. All the great monuments of earth have been built over solemn asses.

THOMAS CORWIN, *Epigram*. (c. 1850) As quoted by DONN PIATT, *Memoirs of the Men Who Saved the Nation*. Corwin always felt that his reputation as a jester had interfered with his career as a statesman.

<sup>6</sup> A shallow brain behind a serious mask, . . .  
The solemn fop.

COWPER, *Conversation*, l. 299. (1781)

<sup>7</sup> To all solemn and frowning men,  
Life is not life, I say, but a disaster.

(ὡς τοῖς γε σεμνοῖς καὶ συνωφρυνωμένοις

ἀπασιν ἐστίν, ὡς γ' ἐμοὶ χρῆσθαι κριτῇ,

ὃ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.)

EURIPIDES, *Alcestis*, l. 801. (c. 438 B.C.)

<sup>8</sup> I regard solemnity as a disease.

VOLTAIRE, *Letter to Frederick the Great*, July, 1737.

Solemnity's a Cover for a Sot.

FRANKLIN, *Poor Richard's Almanack*, 1750

Solemnity is a condition precedent to believing anything without evidence.

INGERSOLL, *Speech*, Chicago, 26 Nov., 1882

## SOLITUDE

See also Alone

<sup>9</sup> The worst solitude is to have no true friendships.

FRANCIS BACON, *De Augmentis Scientiarum*:

Pt. i, bk. 6, *Amicitia*. (1605)

Solitude; A good place to visit, but a poor place to stay.

JOSH BILLINGS, *Comical Lexicon*. (1877)

<sup>10</sup> There is no such thing as solitude, nor any thing that can be said to be alone and by itself, but God.

SIR THOMAS BROWNE, *Religio Medici*. Pt. ii. sec

10. (1643)

The secret of solitude is that there is no solitude.

JOSEPH COOK, *Monday Lectures: Conscience*. (1880)

<sup>11</sup> O Solitude, the soul's best friend.

CHARLES COTTON, *The Retirement*. (a. 1687)

A solitude is the audience-chamber of God.

W. S. LANDOR, *Imaginary Conversations: Lord Brooke and Sir Philip Sidney*. (1824)

God to man doth speak in solitude.

JOHN STUART BLACKIE, *Highland Solitude* (1872)

<sup>12</sup> Secret and self-contained, and solitary as an oyster.

DICKENS, *A Christmas Carol*. Stave. i. (1843)

<sup>13</sup> Retirement does not always secure Virtue. Lot was upright in the City, wicked in the Mountain.

FRANKLIN, *Poor Richard's Almanack*, 1757

<sup>14</sup> Solitude dulls the Thought, too much Company dissipates it.

THOMAS FULLER, *Gnomologia*. No. 4208. (1732)

Solitude makes us love our selves; Conversation others.

THOMAS FULLER, *Gnomologia*. No. 4209. The first phrase quoted by ALCOTT, *Tablets*, Sec 1

<sup>15</sup> Talent is best nurtured in solitude.

GOETHE, *Torquato Tasso*, Act i. (1790)

Solitude is the nurse of enthusiasm, and enthusiasm is the true parent of genius.

ISAAC D'ISRAELI, *Literary Character of Men of Genius*. Ch. 10. (c. 1820)

Solitude, the safeguard of mediocrity, is to genius the stern friend.

EMERSON, *Conduct of Life: Culture*. (1860)

<sup>16</sup> Solitariness is good for the body, because it recreates the mind.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 19. (1574) Pettie, tr.

1 Who so leaveth the civile society to place himselfe in some solitarie desert, taketh as it were the forme of a beast, and in a certaine manner putteth uppon him selfe a brutishe nature.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 30. (1574) Pettie, tr.

Whosoever is delighted in solitude, is either a wilde Beast, or a God.

FRANCIS BACON, *Essays: Of Friendship*. (1597)

Of this apothegm, Bacon says, "It had beene hard to have put more Truth and untruth together in few Words."

To live in solitude one must be very much a god or wholly a wild beast. (Para vivir á solas ha de tener, ó mucho de Dios ó todo de bestia.)

BALTASAR GRACIAN, *Oráculo Manual*. Máxim 133. (1647) But in Máxim 137 Gracian says, "He that can live alone resembles the brute beast in nothing, the sage in much, and God in everything."

A solitary Man is either a Brute or an Angel

THOMAS FULLER, *Gnomologia*. No. 418. (1732)

Man if he lives alone is either a god or a devil (Homo solus aut deus aut daemon.)

ALFRED HENDERSON, *Latin Proverbs*, p. 155. (1869) Quoted by BURTON, *Anatomy of Melancholy*.

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! (Quis dahet me in solitudine diversorium viatorum, et derelinquam populum meum, et recedam ab eis?)

*Old Testament: Jeremiah*, ix, 2. (c. 700 B. C.)

Oh for a lodge in some vast wilderness.

COWPER, *The Task*. Bk. ii, l. 1. (1784)

3 Solitude excludes pleasure, and does not always secure peace.

SAMUEL JOHNSON, *Letter to Mrs. Aston*, 17 Nov., 1767.

I could bear sickness better if I were relieved from solitude.

JOHNSON, *Letter to Boswell*, 24 Dec., 1783.

4 God has created man for fellowship, and not for solitariness.

MARTIN LUTHER, *Table-Talk*. No. 663. (1569)

Auoyd sollytarinesse, that breeds melancholy; melancholy, madnesse; madnesse, mischief and vtter desolation.

JOHN LYLY, *Euphues* (Arber), p. 117. (1579)

Wisdom's self

Oft seeks to sweet retired Solitude,

Where . . . She plumes her feathers, and lets grow her wings.

MILTON, *Comus*, l. 375. (1634)

O sacred solitude, divine retreat, Choice of the prudent, envy of the great.

EDWARD YOUNG, *Love of Fame*, v, 254. (1728)

Hail, mildly pleasing Solitude,

Companion of the wise and good!

JAMES THOMSON, *On Solitude*, l. 1. (1729)

Solitude is the best nurse of wisdom.

LAURENCE STERNE, *Letters*. Let. 82. (a. 1768)

Now the New Year reviving old Desires,

The thoughtful Soul to Solitude retires.

FITZGERALD, tr., *Rubáiyát*. St. 4. (1859)

6 Solitude sometimes is best societie,

And short retirement urges sweet returne.

MILTON, *Paradise Lost*. Bk. ix, l. 249. (1667)

The modern proverb is, "Solitude is often the best society." The Italians say, "Meglio è solo che mal accompagnato" (Solitude is better than bad company).

Society than solitude is worse,

And man to man is still the greatest curse.

ANNA L. BARBAULD, *Ovid to His Wife*. (1773)

Solitude is very sad,

Too much company twice as bad.

WILLIAM ALLINGHAM, *Blackberries*. (1857)

Solitude is impracticable, and society fatal.

EMERSON, *Society and Solitude*. (1870)

Solitude is as needful to the imagination as society is wholesome for the character.

LOWELL, *Among My Books: Dryden*. (1870)

7 Solitude begets whimsies.

MARY WORTLEY MONTAGU, *Letter to James Stuart*, 19 July, 1759.

Solitude is dangerous to reason, without being favourable to virtue. . . . Remember that the solitary mortal is certainly luxurious, probably superstitious, and possibly mad.

SAMUEL JOHNSON. (c. 1776) See *Miscellanies*. i, 219.

Solitude affects some people like wine; they must not take too much of it, for it flies to the head.

MARY COLERIDGE, *Gathered Leaves*, p. 223 (a. 1907)

8 O blessed solitude! O sole blessedness. (O beata solitudo! O sola beatitudo.)

CORNELIUS MUYS, *Solitudo*. (1566)

I praise the Frenchman, his remark was shrewd—

How sweet, how passing sweet is solitude!

But grant me still a friend in my retreat,

Whom I may whisper—Solitude is sweet.

COWPER, *Retirement*, l. 739. (1781) Cowper is quoting LA BRUYÈRE.

9 Self-conceit is always the companion of solitude. (ἡ δ' αὐθάδεια ἐρημία σύνοικος.)

PLATO, *Letter to Dio*. *Epistles*, bk. iv, sec. 321B. (c. 345 B. C.) Quoted by PLUTARCH, *Moralia*, 808D, and in his *Life of Coriolanus*, ch. 15, sec. 4.

Solitude would ripen a plentiful crop of despots.

EMERSON, *Nominalist and Realist*. (1844)

10 If a man be a coxcomb solitude is his best school, and if he be a fool it is his best sanctuary.

ALEXANDER POPE, *Letter to William Wycherley*, 26 Oct., 1705.

11 Solitude is within us.

JOSEPH ROUX, *Meditations of a Parish Priest: The Country*. No. 48. (c. 1870)

- <sup>1</sup> In solitude there is safety.  
SADI, *Gulistan*. Ch. ii. Apol. 5. (c. 1258)
- <sup>2</sup> The happiest of all lives is a busy solitude.  
VOLTAIRE, *Letter to Frederick the Great*. Aug., 1751.
- I never found the companion that was so companionable as solitude.  
H. D. THOREAU, *Walden: Solitude*. (1854)

## SOMETHING

See also Nothing

- <sup>3</sup> She had it in her head to make something of me.  
FRANCES BURNEY, *Evelina*. Ch. 26. (1778)
- If the part is trifling, she will have more credit in making something of it.  
JANE AUSTEN, *Mansfield Park*, p. 85. (1814)
- <sup>4</sup> [She] desired to take something before we began our rambles.  
FRANCES BURNEY, *Evelina*. Ch. 82. (1778)
- Come in and have a glass of something.  
HENRY MACKENZIE (?), in *The Mirror*. No 25. (1779)
- I'll give you a drop of something to keep the cold out.  
HUGHES, *Tom Brown's School Days*. Pt. i, ch. 4. (1857)
- <sup>5</sup> There's nothing but is good for something.  
JOHN CLARKE, *Paroemiologia*, p. 72. (1639)
- They say everything in the world is good for something.  
DRYDEN, *Spanish Friar*. Act iii, sc. 2. (1681)
- <sup>6</sup> An inward something . . . prepares me to expect a reverse.  
MADAME D'ARRELL, *Diary*, 18 June, 1778
- An unaccountable something seemed always to prevent their getting further.  
MRS. HERVEY, *Mourtray Family*, iii, 165. (1800)
- <sup>7</sup> To do nothing and get something formed a boy's ideal of a manly career.  
BENJAMIN DISRAELI, *Sybil*. Bk. i, ch. 5. (1845)
- Hence, "Something for nothing."
- <sup>8</sup> A sort of Queen, or Wife, or something or other to somebody.  
SAMUEL FOOTE, *Taste*. Act ii. (1752)
- He was arrested on suspicion of being something or other.  
BRET HARTE, *Fiddletown*, p. 27. (1873)
- The piece was a Spanish something or other.  
FLANDRAU, *Harvard Episodes*, p. 337. (1897)
- <sup>9</sup> As somewhat hath some sauer, so nothing doth no harme.  
ULPIAN FULWELL, *Ars Adulandi*, sig.C2. (1576)
- Something, we say, hath some savour.  
SANDERSON, *Sermons* (1681), ii, 97. (1638)
- They say, something has some savour, but nothing has no flavour.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

- <sup>10</sup> Betweene nothing and something, (how little so euer that something can bee) there is an infinite space.  
ARTHUR GOLDING, tr., *The Trewnesse of the Christian Religion*, i, 4. (1587)
- You allow . . . your own nothings to be somethings.  
THOMAS HOBBS, *Six Lessons*. (1656) *Works* (1845), vii, 301.
- <sup>11</sup> Some thyng is better than nothyng.  
JOHN HEYWOOD, *Proverbs and Epigrams*, p. 132. (1562) From the medieval proverb, "Plus valet il quam nil," to which was later added, "pulicem gluciens lupus inquit" (as the wolf said when he swallowed the louse)
- <sup>12</sup> There is always something.  
FREDERICK MARRYAT, *The Poacher*. Ch. 40. (1841) That is, always something to interfere with perfect happiness.
- [The marriage] upon the whole is very satisfactory; it is true Jeannie hates her gudeman, but then there's always a something.  
PAYN, *Thicker than Water*. Ch. 2. (1883)
- <sup>13</sup> There's something in't.  
SHAKESPEARE, *All's Well that Ends Well*, i, 3, 248. (1602)
- This being in Print signifies something in't.  
ROXBURGH, *Ballads* (1884), v, 255. (1681)
- There is something in it, I am persuaded from my own experience.  
DEFOE, *Robinson Crusoe*, ii, 363. (1719)
- There is something in it, as you say.  
TENNYSON, *The Princess*, v, 202. (1847)
- <sup>14</sup> We falsely imagine we are Something, when in Truth we are Nothing.  
GEORGE STANHOPE, *A Paraphrase upon the Gospels*, ii, 274. (1705)
- To be mistress of Pemberley might be something!  
JANE AUSTEN, *Pride and Prejudice*. Ch. 43. (1796)

## SON

See also Father and Son

- <sup>15</sup> He to whom God gave no sons, the devil gives nephews.  
H. B. BOHN, *Handbook of Proverbs*, p. 398. (1855) Cited as a Spanish proverb.
- <sup>16</sup> That unfeather'd two-legg'd thing, a Son.  
JOHN DRYDEN, *Absalom and Achitophel*. Pt. i, l. 170. (1681)
- <sup>17</sup> He that brings up his Son to nothing, breeds a Thief.  
THOMAS FULLER, *Gnomologia*. No. 2053. (1732)
- See also under TRADE.
- <sup>18</sup> He that hath one hog, makes him fat; and he that hath one son, makes him a fool.  
GEORGE HERBERT, *Jacula Prudentum*. No. 435. (1640) RAY, p. 20; FULLER, No. 2138.

<sup>1</sup>  
A son of fortune. (Fortunae filius.)  
HORACE, *Satires*. Bk. ii, sat. 6, l. 49. (35 B. C.)  
"Filius nullius" (The son of nobody), a bas-  
tard.  
You are the son of a white hen [very lucky].  
(Gallinae filius albae.)  
JUVENAL, *Satires*, xiii, 141. (c. A. D. 120)  
Yet all, sir, are not sons o' the white hen:  
Nor can we all . . . be wrapt . . . in fortune's  
smock.

BEN JONSON, *The New Inne*. Act i, sc. 3. (1631)  
<sup>2</sup>  
Unto us a child is born, unto us a son is given.  
(Parvulus enim natus est nobis, et filius datus  
est nobis.)

*Old Testament: Isaiah*, ix, 6. (c. 725 B. C.)

<sup>3</sup>  
If thou wouldst be a wise man, beget a son  
for the pleasing of God.

PTAH-HOTEP, *Instruction*. No. 12. (c. 3550 B. C.)

A good son is a gift of God.

PTAH-HOTEP, *Instruction*. No. 43.

<sup>4</sup>  
O my son Absalom, would God I had died  
for thee! O Absalom, my son, my son! (Ab-  
salom fili mi: quis mihi tribuat ut ego moriar  
pro te, Absalom fili mi, fili mi Absalom!)

*Old Testament: II Samuel*, xviii, 33. (c. 600 B. C.)

O Lord! my boy, my Arthur, my fair son!  
My life, my joy, my food, my all the world!

SHAKESPEARE, *King John*, iii, 4, 103. (1596)

<sup>5</sup>  
The Survivorship of a worthy Man in his  
Son is a Pleasure scarce inferior to the Hopes  
of the Continuance of his own Life.

RICHARD STEELE, *Spectator*, 10 Oct., 1711.

He only half dies who leaves an image of himself  
in his sons. (Muore per metà chi lascia un' im-  
magine di se stesso nei figli.)

GOLDONI, *Pamela*. Act ii, sc. 2. (c. 1770)

<sup>6</sup>  
A giddy son of a gun.

SWIFT, *The Battle of the Books*. (1697)

You're a Son of a Gun.

UNKNOWN, *The British Apollo*. No. 43. (1708)

We heard the rough voice of a son of a gun  
Of a watchman "One o'clock!" bawling.

R. H. BARHAM, *The Cynotaph*. (1840)

What a miserable son of a gun you really are!

THACKERAY, *Pendennis*. Ch. 60. (1849)

Son of a gun, an epithet conveying contempt in  
a slight degree, and originally applied to boys  
born afloat, when women were permitted to ac-  
company their husbands to sea; one admiral de-  
clared that he was literally thus cradled under the  
breast of a gun.

SMYTH, *Sailor's Word-Book: Son*. (1867)

<sup>7</sup>  
I knew my son was mortal. (ἤδειν θνητὸν  
γεννητὸν.)

XENOPHON, when his son was killed in battle.  
(c. 400 B. C.) See DIOGENES LAERTIUS, *Xeno-  
phon*, bk. ii, sec. 55.

<sup>8</sup>  
Mekely ilka modir soun.

UNKNOWN, *Kyng Alisaunder*, l. 2098. (c. 1300)

There were slayn many moders sones.

MALORY, *Morte Darthur*. Bk. ii, ch. 10. (1485)  
The Romaynes . . . slewe them euery mother  
son.

ASCHAM, *Toxophilus* (Arber), p. 69. (1545)  
That would hang us, every mother's son.

SHAKESPEARE, *A Midsummer-Night's Dream*, i,  
2, 80. (1596)

## II—Son and Daughter

<sup>9</sup>  
A runaway son is still precious; a runaway  
daughter loses her value.

H. H. HART, *700 Chinese Proverbs*, p. 37. (1937)  
Eighteen goddess-like daughters are not equal to  
one son with a hump.

GURNEY CHAMPION, *Racial Proverbs*, p. 355.  
(1938) A Chinese proverb, referring to the  
eighteen personal disciples of Buddha.

<sup>10</sup>  
Marry your son when you will; your daughter  
when you can.

HERBERT, *Jacula Prudentum*. No. 155. (1640)  
A proverb in many modern languages. The  
French say, "Marie ton fils quand vous  
voudras, mais ta fille quand tu pourras," the  
Italians, "Casa il figlio quando vuoi, e la  
figlia quando puoi"; the Spaniards, "Casa el  
hijo quando quisieres, y la hija quando pudi-  
eres." Cited by FRANKLIN, *Poor Richard*,  
1734.

<sup>11</sup>  
The son full and tattered, the daughter empty  
and fine.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

<sup>12</sup>  
My son's my son, till he hath got him a wife,  
But my daughter's my daughter all the days  
of her life.

JOHN RAY, *English Proverbs*, p. 53. (1670)  
FULLER, *Gnomologia*. No. 6076. (1732)

We lose a son who takes a wife,

Our daughter's our daughter all her life.

PLANCHÉ, *Extravaganzas*, iv, 201. (1851)

There is often a pitiful truth in the foolish rhyme,  
'My son's my son,' etc.

D. M. MULOCK, *John Halifax*. Ch. 32. (1857)

## SONG

### See also Ballad

<sup>13</sup>  
A bad accompanist makes a good singer.  
(Malus choraula bonus symphoniacus est.)

ST. AUGUSTINE, *Epistles*. Epis. ix, sec. 1. (A. D.  
401) Quoted as a proverb.

<sup>14</sup>  
I cannot sing the old songs I sang long years  
ago,

For heart and voice would fail me, and fool-  
ish tears would flow.

CHARLOTTE A. BARNARD, *I Cannot Sing the Old  
Songs*. (c. 1855)

<sup>15</sup>  
Everything ends in songs. (Tout fini-it par  
des chansons.)

BEAUMARCHAIS, *Le Mariage de Figaro*. Last  
line. (1784)

<sup>1</sup> Here's a stir now! Sing a song o' sixpence.  
BEAUMONT AND FLETCHER, *Bonduca*. Act v, sc.  
2. (1614)

Sing a song of sixpence, a pocket full of rye,  
Four-and-twenty blackbirds baked in a pie.  
UNKNOWN, *Old Nursery Rhyme*.

<sup>2</sup> He makes an ill song who has ne'er a tongue.  
H.G. BOHN, *Handbook of Proverbs*, p. 379. (1855)

<sup>3</sup> Two people can sing together, but not speak  
together. (Zwey koennen wohl miteinander  
singen, aber nicht reden.)  
CHARLES CAHIER, *Quelques Six Mille Proverbes*,  
p. 344. (1856) A German proverb.

<sup>4</sup> Som of hem song lowe,  
Som hye, and al of oon accorde.  
CHAUCER (?), *The Book of the Duchesse*, l.  
304. (c. 1369)

For he could reach to B *in alt*.  
SWIFT, *Apollo*, l. 28. (1731)

No harm! It was not my fault  
If you never turned your eye's tail up  
As I shook upon E *in alt*.,  
Or ran the chromatic scale up.

ROBERT BROWNING, *Youth and Art*. (1864)

<sup>5</sup> He coude songes make and wel endyte.  
CHAUCER, *Canterbury Tales: Prologue*, l. 95.  
(c. 1386)

<sup>6</sup> And as an aungel hevenly she song.  
CHAUCER, *The Knightes Tale*, l. 197. (c. 1386)  
But of hir song, it was as loude and yerne  
As any swalwe sittinge on a berne.  
CHAUCER, *The Milleres Tale*, l. 71.

He singeth, brokkinge as a nightingale.

CHAUCER, *The Milleres Tale*, l. 191.

And singe, y-wis, as any nightingale.  
CHAUCER, *Wife of Bath's Prologue*, l. 458.

He sings like a lark.  
THOMAS SHELTON, tr., *Don Quixote*. Bk. ii, ch.  
19. (1620)

Amelia came, . . . singing like a lark.  
THACKERAY, *Vanity Fair*. Ch. 5. (1847)

<sup>7</sup> Learn to say before you sing.  
JOHN CLARKE, *Paroemiologia*, p. 116. (1639)  
RAY, p. 139; FULLER, No. 3165.

Let a man try the very uttermost to *speak* what  
he means, before singing is had recourse to.  
THOMAS CARLYLE, *Journal*, 17 Nov., 1843. Re-  
ferring to poetry.

<sup>8</sup> And there's an end of an old song.  
CHARLES COTTON, *Burlesque upon Burlesque*, p.  
266. (1675)

He returned it to the clerk . . . with this despising  
and contemning remark, "Now there's ane  
end of an old song."

UNKNOWN, *The Lockhart Papers* (1817), i, 223.  
(1707)

<sup>9</sup> O thou, which hath desesed  
The Court of France be thi wrong,  
Now schalt thou singe an other song.  
JOHN GOWER, *Confessio Amantis*. Bk. i, l. 260.  
(1390)

If they had euen my experience, they would sing  
another song.

JOHN UDALL, *Church of Englande*, p. 18. (1588)  
If it was not within two days of Palm Sunday,  
herself would make you sing another song.

SCOTT, *Fair Maid of Perth*. Ch. 33. (1828)

<sup>10</sup> On the wings of song. (Auf Flügeln des Ge-  
sanges.)

HEINE, *Lyrische Intermezzo*, ix. (1823)

<sup>11</sup> The singing man keeps his shop in his throat.  
GEORGE HERRBERT, *Jacula Prudentum*. No. 917.  
(1640) RAY, p. 24; FULLER, No. 4747.

<sup>12</sup> Then first in Delos did I and Homer, singers  
both, raise our strains, stitching verses to-  
gether into new songs. (*ἐν νεαροῖς ὕμνοις*  
*ράσαντες ἀοιδῶν*.)

HESIOD, *Fragments*. Frag. 3. (c. 800 B. C.) Loeb.

<sup>13</sup> She gave him the gift of sweet song. (*δίδον δ'*  
*ἡδείαν ἀοιδῶν*.)

HOMER, *Odyssey*. Bk. viii, l. 64. (c. 850 B. C.)

<sup>14</sup> Song and dance, the crown of a feast.  
(*μολπή τ' ὀρχηστὺς τε· τὰ γὰρ τ' ἀναθήματα*  
*δαιτός*.)

HOMER, *Odyssey*. Bk. i, l. 152. (c. 850 B. C.)

It ain't a song-and-dance I'm giving you either.  
BRANDER MATTHEWS, *A Confident Tomorrow*,  
p. 9. (1900) Nonsense, empty talk.

I've heard that song and dance before.

BRETT HALLIDAY, *Tickets for Death*, p. 10. (1941)

<sup>15</sup> Lines with nothing in them, musical trifles.  
(Versus inopes rerum, nugaeque canorae.)

HORACE, *De Arte Poetica*, l. 322. (c. 20 B. C.)

Soft words, with nothing in them, make a song.

EDMUND WALLER, *To Mr. Creech*. (a. 1687)

Nothing is capable of being well set to music  
that is not nonsense.

ADDISON, *The Spectator*. No. 18. (1711) "An  
established rule," Addison adds, "which is  
received as such to this day."

To varnish nonsense with the charms of sound.

CHURCHILL, *The Apology*, l. 219. (1761)

That which is not worth saying is sung. (Ce qui  
ne vaut pas la peine d'être dit, on le chante.)

BEAUMARCHAIS, *Le Barbier de Séville*. Act i, sc.  
2. (1775)

For music any words are good enough.

J. R. PLANCHÉ, tr., *The Birds*. (c. 1859)

The less sense, the better.

LEO TOLSTOY, of the words of an opera he was  
writing. (1861) See POLNER, *Tolstoy and*  
*His Wife*, p. 43.

Why "words for music" are almost invariably  
trash . . . is a gloomy and difficult question.

W. S. LANDOR, *Essays: T. H. Bayly*. (a. 1864)

Voltaire said that what was too silly to be said  
could be sung. Now you seem to think that what  
is too delicate to be said can be whistled.

BERNARD SHAW, *Man and Superman*. Act ii.  
(1903) Enry Straker corrects Tanner—it was  
Bow Mar Shay said it.

1 Songs worthy to be preserved in cedar-oil. (Carmina linenda cedro.)

HORACE, *De Arte Poetica*, l. 332. (c. 20 B. C.)

Words worthy of cedar-oil. (Cedro digna locutus.)

PERSIUS, *Satires*. Sat. i, l. 42. (c. A. D. 58) Cedar oil was used as a preservative and hence this phrase became proverbial for anything worthy of immortality, of being "written in letters of gold."

2 I sing to maids and to boys. (Virginibus puerisque canto.)

HORACE, *Odes*. Bk. iii, ode 1, l. 4. (23 B. C.) R. L. Stevenson used "Virginibus Puerisque" as the title of a book of essays.

A small man, I fashion laborious songs. (Operosa parvus | carmina fingo.)

HORACE, *Odes*. Bk. iv, ode 2, l. 31.

Arms and the man I sing. (Arma virumque cano.)

VERGIL, *Aeneid*. Bk. i, l. 1. (19 B. C.)

3 Black care shall be lessened by sweet song. (Minuentur atrae | carmine curae.)

HORACE, *Odes*. Bk. iv, ode xi, l. 35. (23 B. C.) Men, even when alone, lighten their labors by artless song. (Etiam singulorum fatigatio quamlibet se rudi modulatione solatur.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 10, sec. 16. (c. A. D. 80)

He who sings scares away his woes. (Quien canta sus males espanta.)

CERVANTES, *Don Quixote*. Pt. i, ch. 22. (1605)

If they sing the little song, they will pay. (S'ils chantent la chansonnette, ils payeront.)

CARDINAL MAZARIN, *Remark*, when he heard the Parisians singing after the promulgation of new and heavy taxes. (c. 1648) Mazarin spoke in his Italian patois, and the remark is usually quoted, "Ils chantent, ils payeront." Chamfort quotes an anonymous wit as saying, "La France est une monarchie absolue, tempérée par des chansons."

'Tis a sure sign work goes on merrily, when folks sing at it.

ISAAC BICKERSTAFFE, *The Maid of the Mill*. Act i, sc. 1. (1765)

Where the people sing, no man is ever robbed.

J. G. SEUME, *Die Gesänge*. (c. 1800)

4 All singers have this fault: if asked to sing among their friends they are never so inclined, if unasked they never leave off. (Omnibus hoc vitium est cantoribus, inter amicos | ut numquam inducant animum cantare rogati, | iniussi numquam desistant.)

HORACE, *Satires*. Bk. i, sat. 3, l. 1. (35 B. C.)

As the French point out, "Beau chanter souvent ennuye."

5 Awake and sing, ye that dwell in dust. (Expergiscimini et laudate, qui habitatis in pulvere.)

Old Testament: *Isaiah*, xxvi, 19. (c. 725 B. C.)

Awake and Sing.

CLIFFORD ODETS. Title of play. (1935)

6 And now am I their song, yea, I am their by-word. (Nunc in eorum canticum versus sum, et factus sum eis in proverbium.)

Old Testament: *Job*, xxx, 9. (c. 350 B. C.)

She's na to be made a sang o'.

JOHN RAY, *Proverbs*: Scottish, p. 256. (1678)

JAMES KELLY, *Scottish Proverbs*, p. 296. (1721)

7 Some people resemble popular songs which are only sung for a certain time. (Il y a des gens qui ressemblent aux vaudevilles, qu'on ne chante qu'un certain temps.)

LA ROCHEFOUCAULD, *Maximes*. No. 211. (1665)

He play'd an ancient ditty, long since mute, In Provence call'd "La belle dame sans mercy."

JOHN KEATS, *The Eve of St. Agnes*. St. 33.

(1819) The "ancient ditty," *La Belle Dame sans Merci*, is by Alain Chartier (c. 1425). A translation of this suggested to Keats his own poem of the same title, written while he was working on *The Eve of St. Agnes*.

8 Lord, now lettest thou thy servant depart in peace. (Nunc dimittis servum tuum Domine.)

New Testament: *Luke*, ii, 29. (c. A. D. 65) The first words of the Song of Simeon, declaring glad release from life. Afterwards extended to mean welcome release from some employment.

I should cheerfully sing my *Nunc dimittis*.

SIR FRANCIS NETHERSOLE, *Considerations Upon Affairs*, p. 8. (1642)

When these things are once completed, I shall . . . sing my *nunc dimittis*, return to my farm.

JOHN ADAMS, *Works* (1854), ix, 391. (1776)

I am now contented, and can sing my *nunc dimittis*.

CHARLES R. DARWIN, *Life and Letters*. Vol. ii, p. 232. (1859)

9 Song is man's sweetest joy. (ἄριστος ἡδίστος αἰδέειν.)

MUSAEUS. (c. 900 B. C.) A semi-legendary poet quoted by ARISTOTLE, *Politics*, viii, 5, 2.

Of all a God's prerogatives song is the fairest. (γέραν δὲ θεοῖς κάλλιστον δοῖται.)

THEOCRITUS, *Idyls*, xxii, 223. (c. 270 B. C.)

Dear melodious song, the sweetest physic in the world. (τὰν γλυκερὰν μολπὰν, τὰς φάρμακον διόν οὐδέν.)

BION, *Love and Song*. Frag. 14. (c. 120 B. C.)

10 Songs spring forth web-like from a mind at peace. (Carmina proveniunt animo deducta sereno.)

OVID, *Tristia*. Bk. i, No. i, l. 39. (c. A. D. 9) The Germans say, "Froher Sinn singt gern" (Happy mood sings well).

11 Give, in return for old wine, a new song. (Redde cationem, veteri pro vino novam.)

PLAUTUS, *Stichus*. Act v, sc. 6, l. 8. (c. 200 B. C.)

The Latin proverb, "Cuius regio, eius religio" is the basis of the English, "Whose bread I eat, his song I sing."



What gifts shall I give you, what gifts, in reward for such a song? (Quae tibi, quae tali reddam pro carmine dona?)

VERGIL, *Eclogues*. Ecl. v, l. 81. (37 B.C.)

What! all this for a song?

WILLIAM CECIL, LORD BURLEIGH, to Queen Elizabeth, when ordered to give £100 to Edmund Spenser, in recognition of his poetry. (c. 1590) Burleigh was Lord High Treasurer. See BIRCH, *Life of Spenser*, p. xiii.

I know a man sold a goodly manor for a song.

SHAKESPEARE, *All's Well that Ends Well*, iii, 2, 10. (1602)

I bought it for a song.

JOHN CROWNE, *Regulus*. Act iii, sc. 1. (1694)

Hence comes the common saying, and commoner practice, of parting with money for a song.

SWIFT, *A Tale of a Tub*. Sec. 9. (1704)

The cost would be a trifle—an "old song."

BYRON, *Don Juan*. Canto xvi, st. 59. (1824)

[He] purchased "for an old song" some barren land.

LYTTON, *The Caxtons*. Pt. xvii, ch. 4. (1849)

To buy for an old song. To buy very cheaply

ERIC PARTRIDGE, *Dictionary of Clichés: Buy*. (1941)

1  
As vinegar upon nitre, so is he that singeth songs to an heavy heart. (Acetum in nitro, qui cantat carmina cordi pessimo.)

*Old Testament: Proverbs*, xxv, 20. (c. 350 B.C.)

With their mouth thei sing,

Though thei wepe in their hart.

UNKNOWN, *Queene Hester*, p. 19. (1561)

Many a one sings that is full sorry.

RANDLE COTGRAVE, *Dictionary: Chanter*. (1611)

2  
They are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of charmers, charming never so wisely. (Sicut aspidis surdae, et obturantibus aures suas.)

*Old Testament: Psalms*, lviii, 4-5. (c. 450 B.C.)

He little knows into what deaf ears he pours his parable. (Ne ille haud scit nunc surdo narret fabulam.)

TERENCE, *Heauton Timorumenos*, l. 222. (163 B.C.)

The proverbial form, "Surdo fabulam naras" is cited by ERASMUS, *Adagia*, i, iv, 87, who also notes another, "Frustra canis" (You sing in vain).

We sing to deaf ears. (Canimus surdis.)

VERGIL, *Eclogues*. Ecl. x, l. 8. (37 B.C.) Cited by ERASMUS, *Adagia*, i, iv, 87, who explains that the meaning is that the ears are deaf because of prejudice.

They sang to me, but I was deaf. They bared their bosoms, but I was blind. (Cantabant surdo, nudabant pectora caeco.)

PROPERTIUS, *Elegies*. Bk. iv, eleg. 8, l. 47. (c. 25 B.C.) Propertius is describing a game of dice. "While I sought for sixes, ever the ruinous aces turned up. They sang to me," etc., which has a very modern flavor.

He would suppose that they were telling their tale to a deaf ass. (Narrare putaret asello fabellam surdo.)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 199. (c. 15

B.C.) Horace varies the proverbial saying, "Surdo fabellam narrare," remembering the Greek one, *ὄψω τις ἔλεγε μῦθον· ὃ δὲ τὰ ὦτα ἐκίλει* (A man told his story to an ass, but the ass only shook his ears).

To sing to deaf ears. (Ad surdas aures cantare.)

OVID, *Amores*. Bk. iii, eleg. 7, l. 61. (c. 13 B.C.)

He sings at a deaf man's door.

THOMAS DRAXE, *Bibliotheca*, p. 38. (1633)

3

I will walk before the Lord in the land of the living. (Placebo Domino in regione vivorum.)

*Old Testament: Psalms*, cxvi, 9. (c. 350 B.C.)

The uerthe zenne is thet huanne hi alle zingeth 'Placebo,' thet is to zigge: 'mi lhord zayth zoth, mi lhord deth wel.'

DAN MICHEL, *Ayenbite of Inwytt*, p. 60. (1340)

Flaterers been the deueles Chapelleyens that syngen euere Placebo.

CHAUCER, *The Persones Tale*. Sec. 40. (c. 1386)

To sing Placebo, to play the sycophant. to be servile.

By the mas, me thynke they are syngyng of placebo.

JOHN BALE, *Kynge Johan*, p. 30. (c. 1540)

He cannot bear fire in one hand and water in the other. He cannot play placebo.

THOMAS BECON, *Early Works*, p. 276. (1542)

He is too much addicted to the placebo.

WALTER SCOTT, *Letters*, 12 Nov., 1816.

4

He could have sung well before he broke his left shoulder with whistling.

JOHN RAY, *English Proverbs*, p. 82. (1678)

Thou singest like a bird called a swine.

JOHN RAY, *English Proverbs*, p. 269.

5

I must myself sing small in her company.

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 120. (1753)

Sing small. To be humbled, confounded, or abashed.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Sing*. (1785)

Sing low about this fighting business.

C. H. SMITH, *Bill Arp*, p. 47. (1866)

Tin Pan Alley.

MONROE H. ROSENFELD. Title of an article on the music publishing business written by Rosenfeld for a New York newspaper about 1892. See GOLDBERG, *Tin Pan Alley*, p. 173. Robert H. Duiree, a theatrical man who died at Carmel, Cal., 5 Oct., 1935, also claimed to have originated the phrase.

6

The sweet psalmist of Israel. (Egregius psaltes Israel.)

*Old Testament: II Samuel*, xxiii, 1. (c. 600 B.C.)

Referring to David.

And the angel Israfel, who has the sweetest voice of all God's creatures.

GEORGE SALE, tr., *The Koran: Preliminary Discourse*. (1734)

Sweet as the angel Israfel's.

THOMAS MOORE, *Lalla Rookh*. Pt. viii, l. 419.

In Heaven a spirit doth dwell

Whose heart-strings are a lute;

None sing so wildly well  
As the angel Israfil.

EDGAR ALLAN POE, *Israfil*. (c. 1830) Poe wrongly attributes Sale's sentence to *The Koran* in a note attached to his poem, though he must have got it either from Sale or from Moore. Moore, in a note, gives the correct attribution to Sale. The interpolated phrase, "Whose heart-strings are a lute," appears neither in *The Koran*, in Sale, nor in Moore, and is probably Poe's own. It was appropriated, together with many other of Poe's phrases, by Thomas Holley Chivers, a Georgia physician and mediocre versifier, who accused Poe of stealing them from him. See WOODBERRY, *Life of Poe*, i, 180.

1 Shall we clap into 't roundly, without hawk-  
ing or spitting or saying we are hoarse?

SHAKESPEARE, *As You Like It*, v, 3, 11. (1600)  
When a musician has forgot his note, he makes  
as though a crum stuck in his throat.

JOHN CLARKE, *Paroemiologia*, p. 108. (1639)  
RAY, p. 123; FULLER, No. 6471. From the  
old Greek proverb, ἀπορία ψάλτου βήξ (The  
musician covers his mistake with a cough).

All good singers have colds.

SWIFT, *Polite Conversation*. Dial. i. (1738)

2 Warble, child; make passionate my sense of  
hearing.

SHAKESPEARE, *Love's Labour's Lost*, iii, 1, 1.  
(1595)

She will sing the savageness out of a bear.

SHAKESPEARE, *Othello*, iv, 1, 198. (1605)

To sing a song that old was sung.

SHAKESPEARE (?), *Pericles*: Act i, *Prelude*, l.  
1. (1608)

Stretched metre of an antique song.

SHAKESPEARE, *Sonnets*. No. xvii. (1609)

3 That strain again! it had a dying fall.

SHAKESPEARE, *Twelfth Night*, i, 1, 4. (1599)

Mister Jefferson Lord, play that barber shop  
chord.

That soothing harmony, it makes an awful, awful  
hit with me.

WILLIAM TRACEY, *Play that Barber Shop  
Chord* (c. 1910)

Anyone familiar with quartet singing knows "bar-  
ber shop swipes" by ear. Those harmonies, gener-  
ally moving in opposite directions while the  
melody stands still.

SIGMUND SPAETH, *Barber Shop Ballads: Pref-  
ace*. (1925)

4 He that sings once, weeps all his life after.

THOMAS SHELTON, tr., *Don Quixote*. Pt. i, bk.  
iii, ch. 8. (1612)

He that sings on Friday will weep on Sunday.

HERBERT, *Jacula Prudentum*. No. 413. (1640)

The French proverb saith, They that laugh on  
Friday, shall cry on Sunday.

FULLER, *Fast Sermon on Innocents' Day*. (1642)

If you sing before breakfast, you'll cry before  
night.

Notes and Queries, i, xi, 416. (1855)

5 I would rather be remembered by a song than  
by a victory.

ALEXANDER SMITH, *Dreamthorp: Men of Let-  
ters*. (1863)

6 You sing the same old song. (Cantilenam  
eandem canis.)

TERENCE, *Phormio*, l. 495. (161 B.C.) A Latin  
rendering of the Greek proverb, τὸ αὐτὸ ᾄδεις  
ᾄσμα. Cited by ERASMUS, *Adagia*, ii, v, 76.  
Many folkes . . . syngge allwaye oon songe lyke  
the cuckowe.

UNKNOWN, *Dialogues of Creatures*. (c. 1535)  
They harpe alwaie vpon one string, they are  
alwaie in one song.

JOHN BARET, *An Alvearie*, sig. E2. (1580)

To sing the old song.

JOHN CLARKE, *Paroemiologia*, p. 8. (1639)

To sing the same song. *Cantilenam eandem canere*.  
*Crambe bis cocta* [cabbage warmed over]. Nothing  
more troublesome and ungrateful than the  
same thing over and over.

JOHN RAY, *English Proverbs*, p. 192. (1670)

To be still cuckow; or to have always the same  
song.

ROBERTSON, *Phraseologia Generalis*, p. 12. (1681)  
Ye breed of the Gouke, ye have ay but one Song.

JAMES KELLY, *Scottish Proverbs*, p. 362. (1721)

You are like the Cuckow; you have but one Song.

THOMAS FULLER, *Gnomologia*. No. 5850. (1732)

7 Sweeter is your singing to the ear than honey  
to the lip. (κρέσσον μελπομένῳ τευ ἀκούμεν ἢ  
μέλι λείχειν.)

THEOCRITUS, *Idyls*. No. viii, l. 83. (c. 270 B.C.)  
Your song, divine poet, is to me even as sleep  
to the weary. (Tale tuum carmen nobis, divine  
poeta | quale sopor fessis.)

VERGIL, *Eclogues*. Ecl. v, l. 45. (37 B.C.)

Naught is lacking here save songs. (Nihil hic nisi  
carmina desunt.)

VERGIL, *Eclogues*. Ecl. viii, l. 67.

8 I remember the tune, but not the words. (Nu-  
meros memini, si verbe tenerem.)

VERGIL, *Eclogues*. Ecl. ix, l. 45. (37 B.C.)

9 In the prison to stay, Where I sung Lachrima.

UNKNOWN, in *Roxburghe Ballads* (B.S.), iii,  
68. (c. 1610) Referring to JOHN DOWLAND'S  
*Lachrimae or Seaven Teares*. (1605)

A Prison. Every man here sings *Lachrymae* at  
first sight.

SIR THOMAS OVERBURY, *Characters*, p. 155.  
(1614)

The lawyers shall sing *Lachrymae* over Little-  
ton's grave.

UNKNOWN, *Poor Robin's Almanack*, July, 1674.

10 Who can best syng Shall haue the begynnnyng.

UNKNOWN, *Towneley Plays* (E.E.T.S.), p. 108.  
(c. 1410)

He who sings worst let him begin first. (Qui  
pessime canit, primus incipiet.)

ERASMUS, *Colloquia*. (1524) BAILEY, tr., p. 204.

Referred to as "the old proverb."

HE IS GIVEN TO SINGING AT THE BATHS, see BATH.

## SOONER

- <sup>1</sup>  
The sooner the better. (Quam primum mittas.)  
CICERO, *Ad Atticum*. Bk. i, epis. 8. (67 B. C.)  
To this gear the sooner the better.  
SHAKESPEARE, *II Henry VI*, i, 4, 17. (1590)
- <sup>2</sup>  
The stones, stickes, and suche baggage . . .  
are to be thrown out sooner or later.  
BARNABY GOOGE, tr., *Heresbach's Husbandry*,  
i, 44b. (1577)  
The dying Man is one whom, sooner or later, we  
shall certainly resemble.  
ADDISON, *The Spectator*. No. 289. (1712)  
Sooner or later, they come to an evil end.  
SCOTT, *The Heart of Midlothian*. Ch. 51. (1818)

## SORE

- <sup>3</sup>  
Let the man afflicted with a sore go to a doc-  
tor.  
*Babylonian Talmud: Baba Kamma*, fo. 46b.  
(c. 450)
- <sup>4</sup>  
In olde sores is grettest iopardye.  
ALEXANDER BARCLAY, *The Shyp of Folyes*, i, 164.  
(1509)  
It is yll healyng of an olde sore.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
HOWELL, p. 4; RAY, p. 19.  
Old Sores are hardly cured.  
THOMAS FULLER, *Gnomologia*. No. 3727. (1732)
- <sup>5</sup>  
Sores spread in stealth when hid by foolish  
silence. (Ulcus proserpit quod stulta silentia  
celant.)  
CATO (?), *Dicta Catonis*. (c. 175 B. C.) See  
*Minor Latin Poets*, Loeb, p. 626.  
Sore upon sore is not a salve.  
JOHN CLARKE, *Paroemiologia*, p. 197. (1639)  
A SALVE FOR EVERY SORE, see under SALVE.
- <sup>6</sup>  
As the common sayng is, increase the flamme  
with oyle, and be as sharpe nayle in the sore.  
JOHN DAUS, tr., *Sleidane's Commentaries*, p.  
64. (1560)
- <sup>7</sup>  
Small soares require slender medicines.  
GEOFFREY FENTON, tr., *Bandello*, i, 222. (1567)  
A small Sore wants not a great Plaister.  
THOMAS FULLER, *Gnomologia*. No. 412. (1732)
- <sup>8</sup>  
Tho' the Sore be healed, yet a Scar may re-  
main.  
THOMAS FULLER, *Gnomologia*. No. 5013. (1732)
- <sup>9</sup>  
An inward sore puts out the physician's eye.  
ROBERT GREENE, *Works*, iii, 114. (1578)
- <sup>10</sup>  
Sutch ripping up of ould matters.  
GABRIEL HARVEY, *Letter-book*, p. 18. (1573)  
Rip not up old sores.  
JOHN CLARKE, *Paroemiologia*, p. 303. (1639)  
He will not rake in men's wounds, nor rip up old  
sores.  
JOHN GOODMAN, *The Penitent Pardoned*. Bk.  
iii, ch. 6. (1679)

What occasion had you to rip up the old sore?  
UNKNOWN, *Terence Made English*, p. 236. (1694)  
To rip up old Sores And cast up old Scores.

THOMAS FULLER, *Gnomologia*. No. 6145. (1732)  
I am not clear that it is a . . . healthful in-  
dulgence to be ripping up old sores.

SCOTT, in LOCKHART, *Life*, vii, 90. (1827)  
One does not remove the scab from a sore.

GEORGE HERZOG, *Jabo Proverbs*, p. 223. (1936)

<sup>11</sup>  
A sharpe sore hath a short cure.

JOHN LYLY, *Euphues* (Arber), p. 69. (1579)

<sup>12</sup>  
I dare not be so sore as utterly to forbid it.  
SIR THOMAS MORE, *Comforte Against Tribula-  
tion*. Pt. ii. (1534)

Laugh at your friends, and, if your friends are  
sore,

So much the better, you may laugh the more.

POPE, *Epilogue to the Satires*. Dial. i, l. 55. (1738)

One of the few subjects on which he felt sore.

WALTER SCOTT, *Guy Mannering*. Ch. 5. (1815)  
I don't want to say anything to make you feel  
sore.

HENRY JAMES, *A Passionate Pilgrim*. (1875)

He's as sore as a boil.

REX STOUT, *Double for Death*. Ch. 13. (1939)

He looks sore as sciatica.

ZELDA POPKIN, *No Crime for a Lady*, p. 217.  
(1942)

<sup>13</sup>  
To touch a sore spot. (Tangere ulcus.)

TERENCE, *Phormio*. Act iv, sc. 4, l. 9. (161 B. C.)  
Cited by ERASMUS, *Adagia*, i, vi, 79. The  
French say, "Prendre quelque'un sur son en-  
droit sensible."

<sup>14</sup>  
I like not rubbing an old sore.

THOMAS WARD, *England's Reformation*, p. 147.  
(1710) See also HORSE: THE GALLED HORSE.

A sore cannot heal if it is perpetually rubbed.

ETHEL WHITE, *Fear Stalks the Village*, p. 181.  
(1942) "It will never get well if you pick it."

## SORROW

See also Grief; Joy and Sorrow; Woe

<sup>15</sup>  
Human sorrow springs from three things: to  
want before it is due; to want more than your  
share; to want what belongs to others.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

Nothing comes to us too soon but sorrow.

P. J. BAILEY, *Festus: Home*. (1839)

<sup>16</sup>  
Sorrow hath killed many. (πολλοὺς γὰρ  
δέκτεινεν ἡ λύπη.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxx, 23. (c. 190 B. C.) Paraphrased in the  
*Babylonian Talmud: Jebamoth*, fo. 63b. The  
*Vulgate* is, "Multos enim occidit tristitia."

Syk is he that is in sorwe.

CHAUCER (?), *Troilus*. Bk. ii, l. 1523. (c. 1380)  
Sekenesse is the pryson of the body and sorowe  
is the pryson of the saule.

EARL RIVERS, tr., *Dictes and Sayenges of the  
Philosophirs*, fo. 38. (1477) Quoting Diogenes.

Sorrows draw not the dead to life, but the living to death.

SIR WALTER RALEGH, *Letter to Sir Robert Cecil*. (1596) The Russians say, "Sorrow kills not, but it blights."

<sup>1</sup> The busy bee has no time for sorrow.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

The busy have no time for tears.

BYRON, *The Two Foscari*. Act iv, sc. 1. (1822)

<sup>2</sup> Sorrow makes silence her best orator.

JOHN BODENHAM, *Belvedere*, p. 171. (1600)

Sorrow ends not when it seemeth done.

H.G. BOHN, *Handbook of Proverbs*, p. 489. (1855)

<sup>3</sup> All sorrows are less with bread. (Todos los duelos con pan son menos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 13. 55.

(1615) Another reading is "llevaderos" (endurable), and "Duelos y serenos con pan son menos" (Sorrows and night-watches are less with bread).

All griefs with bread are less.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Fat sorrow is better than lean sorrow.

JOHN RAY, *English Proverbs*, p. 137. (1678)

FULLER, *Gnomologia*. No. 1507. (1732)

Of all sorrows, a full sorrow is the best. Spoken when friends die and leave good legacies.

JAMES KELLY, *Scottish Proverbs*, p. 271. (1721)

A lean sorrow is hardest to bear.

SARAH O. JEWETT, *Life of Nancy*, p. 278. (1895)

Quoted as "the ancient proverb."

A mighty difference . . . between fat sorrow and lean.

DEAN HOLE, *Then and Now*. Ch. 8. (1902)

There are few sorrows, however poignant, in which a good income is of no avail.

LOGAN P. SMITH, *Afterthoughts*, p. 12. (1931)

<sup>4</sup> You cannot prevent the birds of sadness from flying over your head, but you can prevent them from nesting in your hair.

S. G. CHAMPION, *Racial Proverbs*, p. 351.

(1938) A Chinese proverb.

A sorrow is an itching place which is made worse by scratching.

CHAMPION, *Racial Proverbs*, p. 445. Japanese.

<sup>5</sup> There is no sorrow which length of time does not diminish and soften. (Nullus dolor est quem non longinquitas temporis minuat et molliat.)

CICERO, adapted from *De Finibus*, i, 12, 40. (c. 45 B. C.) See under TIME.

The longest sorrow finds at last relief.

ROWLEY, *A New Wonder*. Act iv, sc. 1. (1632)

Earth has no sorrow that Heaven cannot heal.

THOMAS MOORE, *Come, Ye Disconsolate*. (a. 1852)

There ain't a sorrow in the chorus that a lobster cannot heal.

O. HENRY, *The Memento*. (1908)

Earth has no sorrow that dough cannot heal.

O. HENRY, *The Discounters of Money*. (1909)

<sup>6</sup> Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. (Melior est ira risu: quia per tristitiam vultus, corrigitur animus delinquentis.)

*Old Testament: Ecclesiastes*, vii, 3. (c. 250 B. C.)

In *Vulgate*, vii, 4. "Sorrow is laughter's daughter" is a modern derivative.

<sup>7</sup> There is no mortal whom sorrow and disease do not touch. (ἔφν μὲν οὐδὲς ὄντας οὐ ποιεῖ βροτῶν.)

EURIPIDES, *Fragments*. Frag. 757. Quoted by

CICERO, *Tusculanarum Disputationum*, bk. iii, ch. 25, sec. 59: "Mortalis nemo est, quem non attingat dolor | morbusque."

There is no day without sorrow. (Nulla dies maerore caret.)

SENECA, *Troades*, l. 77. (c. A. D. 60)

Some drops of comfort on the favour'd fall, But showers of sorrow are the lot of all.

GEORGE CRABBE, *The Library*, l. 644. (1781)

Ah, sorrow, how close you tread on the heels of enjoyment!

T. C. HALIBURTON, *Wise Saws*. Ch. 26. (1843)

<sup>8</sup> It is well warit [deserved] they have sorrow that buys it wi' their silver.

FERGUSON, *Scottish Proverbs*, p. 62. (c. 1595)

<sup>9</sup> Sorrow rode in my cart.

FORBY, *Vocabulary of East Anglia*, p. 429.

(1830) I did ill, but I had reason to repent it.

There's always something to be sorry for,

A sordid peace or an outrageous war.

ROBERT FROST, *The Lesson for Today*. (1942)

<sup>10</sup> Bring down my gray hairs with sorrow to the grave. (Deducetis canos meos cum dolore ad inferos.)

*Old Testament: Genesis*, xlii, 38. (c. 550 B. C.)

Sinks my sad soul with sorrow to the grave.

POPE, tr., *The Iliad*. Bk. xxii, l. 543. (1720)

Smit with exceeding sorrow unto death.

TENNYSON, *The Lover's Tale*, l. 590. (1842)

<sup>11</sup> Without sorrows none becomes Buddha.

HART, *700 Chinese Proverbs*. No. 298. (1937)

<sup>12</sup> Sorrows come unsent for. (Mala ultro ad-sunt.)

ALFRED HENDERSON, *Latin Proverbs*, p. 212.

Citing a proverb of c. A. D. 200.

Sorrowe ne needs be hastened on,

For he will come, without calling, anone.

EDMUND SPENSER, *The Shepheardes Calender*:

May, l. 159. (1579)

Sorrow comes unsent for.

JOHN CLARKE, *Paroemiologia*, p. 101. (1639)

FULLER, *Gnomologia*. No. 4230 (1732)

Like ill weather, sorrow comes unsent for.

JOHN CLARKE, *Paroemiologia*, p. 165.

Sorrow and ill weather come unsent for.

JAMES KELLY, *Scottish Proverbs*, p. 290. (1721)

Sorrows are visitors that come without invitation.

SPURGEON, *John Ploughman*. Ch. 5. (1869)

- 1 I had sorrow to my sops ynough be sure.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)  
Sorrow shall be his sops, he shall repent this.  
FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*. (1788)
- 2 Sorrow and sighing shall flee away. (Fugiet dolor et gemitus.)  
*Old Testament: Isaiah*, xxxv, 10. (c. 725 B.C.)  
Sorrow is never long without a dawn of ease.  
SAMUEL JOHNSON, *Works*, xi, 99. (c. 1778)
- 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief. (Despectum, et novissimum virorum, virum dolorem, et scientem infirmitatem.)  
*Old Testament: Isaiah*, liii, 3. (c. 725 B.C.)  
The sorwefulleste man That ever was.  
CHAUCER, *The Marchantes Tale*, l. 854. (c.1388)
- 4 Sorrow is wisdom.  
KEATS, *Letter to J. H. Reynolds*, 3 May, 1818.  
Sorrow makes us wise.  
TENNYSON, *In Memoriam*, cviii. (1850)
- 5 We often console ourselves for being unhappy by a certain pleasure in appearing so. (On se console souvent d'être malheureux par un certain plaisir qu'on trouve à le paraître.)  
LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 573. (1665)
- 6 For who takethe sorowe for loose in that degrec,  
Reknethe first his losse & aftir rekyn his peyne,  
And of oon sorowe. makethe he sorowes tweyne.  
LYDGATE, *Minor Poems*, p. 187. (c. 1430)  
Reason saith, make not two sorowes of one.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
As the ould sainge is, yt is a meere follye to make two sorowes of one.  
WILLIAM SPELMAN, *A Dialogue Between Two Travellers*, p. 4. (1595)  
Passion's dulled eye can make two griefs of one.  
JONSON, *The Case is Altered*. Act i, sc. 5. (1609)
- 7 'Tis something to lighten with words a fated sorrow. (Est aliquid, fatale malum per verba levare.)  
OVM, *Tristia*. Bk. v, eleg. 1, l. 59. (c. A.D. 9)  
For 'tis some ease our sorrows to reveal.  
SAMUEL DANIEL, *The Tragedy of Cleopatra*. Act iv, sc. 1. (1594)  
Some ease it is hid sorrows to declare.  
FRANCIS DAVISON, *A Complaint*. (1602)  
So sorrow is cheered by being poured  
From one vessel into another.  
THOMAS HOOD, *Miss Kilmansegg: Her Misery*. (a. 1845)  
Two in distress Make sorrow less.  
H.G. BOHN, *Handbook of Proverbs*, p. 548. (1855)  
See also GRIEF: VOCAL AND SILENT.
- 8 Every evil bringeth grief enough with it when it comes.  
GEORGE PETTIE, *Petite Pallace*, ii, 70. (1576)  
Sorrow is soon enough when it comes.  
JAMES KELLY, *Scottish Proverbs*, p. 291. (1721)  
"Spoken to them who vex themselves with future dismal expectations." See also TROUBLE.
- 9 By sorrow of the heart the spirit is broken. (In moerore animi deiicitur spiritus.)  
*Old Testament: Proverbs*, xv, 13. (c. 350 B.C.)
- 10 'Tis hard to get back in sorrow what you gave in joy. (Grave est quod laetus dederis tristem recipere.)  
PUBLILIUS SYRUS, *Sententiae*. No. 238. (c. 43 B.C.)  
Man meets no greater punishment than unhappiness. (Nulla hominum maior poena est quam infelicitas.)  
PUBLILIUS SYRUS, *Sententiae*. No. 446.
- 11 Sorrows are dangerous companions, converting bad into evil and evil into worse.  
SIR WALTER RALEGH, *Letter to Sir Robert Cecil*. (1596)
- 12 Good to fetch a sick man sorrow and a dead man woe.  
JOHN RAY, *English Proverbs*, p. 269. (1570)  
Good to fetch sorrow to a sick wife. Spoken to them that stay long when sent on an errand.  
JAMES KELLY, *Scottish Proverbs*, p. 122. (1721)  
You are fit to be sent for sorrow, you stay so long by the way.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- 13 When the ear will not listen, the heart escapes sorrow. (Erh pu t'ing tu pu fan.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1802. (1875)
- 14 Humanity is fortunate, because no man is unhappy except by his own fault. (Bono loco res humanae sunt, quod nemo nisi vitio suo miser est.)  
SENECA, *Ad Lucilium*. Epis. lxx, sec. 15. (c. A.D. 64)  
Is there anything men take more pains about than to make themselves unhappy?  
FRANKLIN, *Poor Richard's Almanack*, 1738
- 15 More in sorrow than in anger.  
SHAKESPEARE, *Hamlet*, i, 2, 232. (1600)  
Alfred just stared at him, sort of more in sorrow than in anger.  
NGAIO MARSH, *Vintage Murder*, p. 241. (1940)
- 16 One sorrow drowns another: yesterday my husband died and today I lost my needle.  
H. W. THOMPSON, *Body, Boots and Brütches*, p. 490. (1940)
- 17 Past sorrowes, let us moderately lament them, For those to come, seeke wisely, to prevent them.  
WEBSTER, *Dutchesse of Malfy*. Act iii, sc. 2. (1614)

<sup>1</sup>  
Sorrowe is held the eldest child of sin.  
WEBSTER, *Dutchesse of Malfy*. Act v, sc. 5. (1614)  
Sorrow is good for nothing but sin.  
JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
FULLER, No. 4232; FRANKLIN, 1750.

<sup>2</sup>  
Without the door let sorrow lie.  
GEORGE WITHER, *Christmas*. (1620)  
When sorrow is asleep, wake it not.  
JAMES HOWELL, *English Proverbs*, p. 16. (1659)  
When sorrow sleepeth, wake it not,  
But let it slumber on.

MARY A. STODART, *Song*. (c. 1850) The Germans say, "Wenn die Sorge schläft, wecke sie nicht"; the Spaniards, "Quando la mala ventura se duerme, nadie la despierte."  
<sup>3</sup>  
LET SLEEPING DOGS LIE, *see under* Dog.

Come never sorow be it one,  
But there come more full gryme.  
UNKNOWN, *Ipomadon*, l. 1623. (c. 1350)  
When sorrows come, they come not single spies,  
But in battalions.  
SHAKESPEARE, *Hamlet*, iv, 5, 78. (1600)  
One woe doth tread upon another's heel.  
SHAKESPEARE, *Hamlet*, iv, 7, 164.  
One sorrow never comes but brings an heir  
That may succeed as his inheritor.  
SHAKESPEARE, *Pericles*, i, 4, 63. (1609)  
MISFORTUNES NEVER SINGLE, *see* MISFORTUNE.

<sup>4</sup>  
Sorrow quits no scores.  
UNKNOWN, *The New Help to Discourse*, p. 310. (1669)

Sorrow will pay no debt.  
JOHN RAY, *English Proverbs*, p. 144. (1670)  
An hundred pounds of sorrow pays not one ounce of debt.  
THOMAS BROWN, *Works* (1760), iii, 247. (1704)  
A hundred years of regret  
Pay not a farthing of debt.  
SPURGEON, *John Ploughman*. Ch. 12. (1869)

<sup>5</sup>  
He drinks readily enough who has sorrow.  
(Assez boit qui a deuil.)  
UNKNOWN, *Proverbes Communs*. (c. 1450)  
Cited by DE LINCY, *Proverbes Français*. ii, 240.

I woulde I were now at Rome at the sygne of the Cuppe,  
For heavynesse is drye.

JOHN BALE, *Kynge Johan*, l. 2458. (c. 1550)  
Dry sorrow drinks our blood.  
SHAKESPEARE, *Romeo and Juliet*, iii, 5, 59. (1595)  
Sorrow they say is dry, and I find it to be true.  
DELONEY, *The Gentle Craft*. Pt. ii, ch. 3. (1597)  
Off with thy drink, thou hast a spice of sorrow makes thee dry.

BEAUMONT AND FLETCHER, *The Scornful Lady*. Act ii, sc. 1. (c. 1612)

The proverb says, sorrow is dry.  
WILLIAM BROWNE, *Lidford Journey*. (1644)  
DRYDEN, *The Tempest*. Act ii, sc. 1. (1667)  
FRANKLIN, *Poor Richard*, 1743. SCOTT, *Woodstock*. Ch. 7. (1826)

Deborah, my life, grief, you know, is dry.  
GOLDSMITH, *Vicar of Wakefield*. Ch. 17. (1768)

Sorrow's dry, and so am I.  
D. C. MURRAY, *Rainbow Gold*. Bk. v, ch. 6. (1885)  
Sorrow will have ale.  
FRANCIS E. TAYLOR, *The Folk-Speech of South Lancashire*, p. 26. (1901)

<sup>6</sup>  
His servaunts sitte and soupe sorowe!  
UNKNOWN, *The Plowman's Tale*. (c. 1395) In SKEAT, *Chaucer*, vii, 182.  
I'll make you one day sup sorrow for this.  
SWIFT, *Polite Conversation*. Dial. i. (1738)

## SO-SO

<sup>7</sup>  
So so, *tellement quellement*.  
JEHAN PALSGRAVE, *La Langue Françoyse*, p. 842/1. (1530)  
Wyne that was but . . . soso.  
NICOLAS UDALL, tr., *Erasmus Apophthegms*, fo. 313b. (1542)  
Our fortune bee but so so, indifferent (I meane).  
ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 120. (1576)  
"So so" is good, very good, very excellent good; and yet it is not; it is but so so.  
SHAKESPEARE, *As You Like It*, v, 1, 29. (1600)  
Your white of Clarret Is but so so.  
R.C., *The Times' Whistle*, p. 63. (1616)  
Three Elements to Books Composure go.  
Some good, some bad, and some So, so.  
RICHARD WHITLOCK, *Zootamia*, l. 260. (1654)  
Our meat and drink was very so so.  
SWIFT, *Journal to Stella*, 18 Nov., 1712  
Am I satisfied with my exertions? So so.  
WALTER SCOTT, *Journal*, 30 Jan., 1828.  
Her pianoforte playing is very so-so indeed.  
THACKERAY, *The Adventures of Philip*. Ch. 16 (1862)  
My wish is great, my power is only so-so.  
BAYARD TAYLOR, tr., *Faust*, i, v, 90. (1871)

## SOUL

<sup>8</sup>  
I am master of my heart-case. I am master of my hands and arms. I am master of my legs.

ANI, *Papyrus: Book of the Dead*. Ch. 26, l. 8. (c. 4000 B.C.) Another Egyptian proverb of the same period is cited by CHAMPION, *Racial Proverbs*, p. 522: "Every soul is monarch in its own body."

A man the monarch of his soul.  
JOHN BYROM, *Careless Content*. (a. 1763)  
It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate:  
I am the captain of my soul.  
W. E. HENLEY, *Invictus*. (1888)

Mistress of mine own self and mine own soul.  
TENNYSON, *The Foresters*. Act iv, sc. 1. (1892)  
The storm-tossing which the world had given her had made her the little captain of her own soul.  
GEORGE BELLAIRS, *Murder Will Speak*, p. 64. (1943)

We are not the captains but the stokers of our souls.

JOHN LODWICK, *Running to Paradise*, p. 22. (1943)

1  
My soul is God, my soul is eternity.  
ANI, *Papyrus: Book of the Dead*. Ch. 84. (c. 4000 B.C.)

2  
My father was an eminent Button-Maker  
. . . but I had a soul above buttons.

GEORGE COLMAN, JR., *New Hay at the Old Market*. Act i, sc. 10. (1795)

My father, who was a clergyman . . . had . . .  
a "soul above buttons."

FREDERICK MARRYAT, *Peter Simple*. Ch.1. (1833)

I haf a soul above frankfurters.

O. HENRY, *The Easter of the Soul*. (1908)

She had a soul above ducks—above nightingales.

O. HENRY, *Rus in Urbe*. (1909)

3  
My soul is up in arms, ready to charge.

CONGREVE, *Mourning Bride*. Act iii, sc. 2. (1697)

My soul's in arms, and eager for the fray.

CIBBER, *Richard III*. Act v, sc. 3. (c. 1730)

4  
The proverb is, "Homo non est ubi animat,  
sed amat." (The soul is not where it lives,  
but where it loves.)

THOMAS FULLER, *Worthies*, iii, 310. (a. 1661)

FULLER, *Gnomologia*. No. 4761. (1732)

The soul that loves is where it loves.

MACLAREN, *Exposition: Acts*, i, 139. (1908)

5  
Man became a living soul. (Factus est homo  
in animam viventem.)

*Old Testament: Genesis*, ii, 7. (c. 550 B.C.)

6  
Two souls, alas! reside within my breast,  
And each withdraws from and repels its  
brother.

(Zwei Seelen wohnen, ach! in meiner Brust,  
Die eine will sich von der andern trennen.)

GOETHE, *Faust*. Pt. i, sc. 2. (1806) Taylor, tr.  
Borrowed from WIELAND, *Die Wahl des  
Herkules*. (1793)

I feel two natures struggling within me.

GEORGE GRAY BARNARD. Title of statuary group  
in Metropolitan Museum of Art, N.Y. City.

7  
Build thee more stately mansions, O my soul.

O.W.HOLMES, *The Chambered Nautilus*. (1858)  
The soul sits on a throne of nucleated cells.

O. W. HOLMES, *Border Lines of Knowledge*.  
Lecture, Harvard Medical School, 6 Nov.,  
1861.

8  
The Fates have given man an enduring soul.  
(Μοίραι θνητὸν θέσαν ἀθρόωποις.)

HOMER, *Iliad*. Bk. xxiv, l. 49. (c. 850 B.C.)

9  
Thou makest thy soul to be raised up.

LEDRAIN, *Monuments Egyptiens: Hymn to  
Osiris*. (c. 4000 B.C.)

Gentle little soul, hastening away, my body's guest  
and comrade, whither goest thou now, pale, fear-  
ful, pensive, not jesting, as of old?

(Animula vagula blandula,  
hospes comesque corporis,  
quae nunc abibis in loca,  
pallidula rigida nudula,

nec ut soles dabis iocos?)

EMPEROR HADRIAN, *Morientis, Ad Animam  
Suam*. (A.D. 138) See AELIUS SPARTIANUS,  
*Life of Hadrian*. A famous stanza, which has  
been given English renderings by Pope, Prior,  
Byron, and others, and a French one by  
Fontanelle. Pope's is the best known, begin-  
ning,

Vital spark of heav'nly flame,

Quit, oh quit, this mortal frame!

It was sent to Steele, and published in *The  
Spectator*, 15 Nov., 1711.

Than shal your soule out to hevене skippe  
Swifter than dooth an arwe out of the bowe!

CHAUCER, *Canterbury Tales: The Marchantes  
Tale*, l. 428. (c. 1388)

10  
Dust thou art, to dust returnest,

Was not spoken of the soul.

H. W. LONGFELLOW, *A Psalm of Life*. (1839)

11  
No wizard or astronomer can produce a hu-  
man soul.

*Midrash: Samuel Rabbah*, 5. (c. 850)

12  
With all my soul, de toute mon Âme.

GUY MIÉGE, *French Dictionary: Âme*. (1687)

I deplore his loss . . . with all my soul.

JOHN EVELYN, *Diary*, 6 Feb., 1685.

I pledge you with all my soul.

LORD LYTON, *Pelham*. Bk. ii, ch. 21. (1828)

13  
If I have a soul, then pigs and dogs also have  
souls.

NAPOLÉON BONAPARTE, to Gaspard Gourgaud at  
St. Helena, 17 Dec., 1817. And Napoleon  
added, "A soul? Give my watch to a savage,  
and he will think it has a soul."

14  
Can it profit any man to accept gold unjustly  
if the result is to be that he thereby enslaves  
the best part of himself to the worst?

PLATO, *Republic*. Bk. ix, sec. 589D. (c. 375 B.C.)  
For what is a man profited, if he shall gain the  
whole world, and lose his own soul? (τί γὰρ  
ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον  
κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;)

*New Testament: Matthew*, xvi, 26. (c. A.D. 65)

The *Vulgate* is, "Quid enim prodest homini,  
si mundum universum lucretur, animae vero  
suae detrimentum patiar?" See also *Mark*,  
viii, 36. Quoted by MAX O'RELL, *John Bull  
et Son Ile*, p. 3 (1890), the French being,  
"Mais à quoi sert-il de gagner l'univers. si  
l'on vient à perdre son âme?"

It's prudent to gain the whole world and lose your  
own soul.

SHAW, *Heartbreak House*. Act ii. (1913)

15  
Our soul is escaped as a bird out of the snare  
of the fowlers. (Anima nostra sicut passer  
erepta est de laqueo venantium.)

*Old Testament: Psalms*, cxxiv, 7. (c. 250 B.C.)

16  
My soul is continually in my hand. (Anima  
mea in manibus meis semper.)

*Old Testament: Psalms*, cxix, 109. (c. 350 B.C.)

ξ Animals share with us the privilege of having a soul. (τῶν ζῴων κοινὸν δίκαιον ἡμῖν ἐχόντων ψυχῆς.)

PYTHAGORAS, *Maxim.* (c. 550 B.C.) See DIOGENES LAERTIUS, *Pythagoras*. Bk. viii, sec. 13. The soul, bound now in this creature, now in that, thus goes on a round ordained of necessity. (τὴν ψυχὴν κύκλον ἀνάγκης ἀμείβουσιν ἄλλοι' ἄλλοις ἐνδείσθαι ζῴοις.)

PYTHAGORAS, *Maxim.* See DIOGENES LAERTIUS, viii, 14. See also OVID, *Metamorphoses*, xv, 158.

2 Esteem thy soul highly, for a cage without a bird has no value.

SADI, *Bustan*. Ch. ix, Apologue 4. (c. 1257) If of thy mortal goods thou art bereft, And of thy store two loaves alone are left, Sell one, and with the dole Buy hyacinths to feed thy soul.

SADI, *Gulistan: The Rose Garden*. The Chinese say, "If you have two loaves of bread, sell one and buy a lily." See CHAMPION, *Racial Proverbs*, p. 367.

If thou hast a loaf of bread, sell half and buy the flowers of the narcissus; for bread nourisheth the body, but the narcissus the soul.

OSWALD CRAWFURD, *Round the Calendar in Portugal*, p. 114. Quoting Mohammed.

The trouble with me is that I always buy hyacinths to feed my soul.

MARY LASSWELL, *Suds in Your Eye*, p. 14. (1942)

3 The soul alone renders us noble. (Animus facit nobilem.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 5. (c. A. D. 64) Do you ask where the Supreme Good dwells? In the soul. (Quis sit summi boni locus quaeris? Animus.)

SENECA, *Ad Lucilium*. Epis. 87, sec. 21.

4 O, my prophetic soul!

SHAKESPEARE, *Hamlet*, i, 5, 40. (1600)

The prophetic soul

Of the wide world, dreaming on things to come.

SHAKESPEARE, *Sonnets*. Sonnet cvii. (1609) The animating principle of the world, according to early philosophers, the Greek phrase being ψυχή τοῦ κόσμου, the Latin, "Anima mundi." —O.E.D.

The Soul of the World . . . was not made by God out of Nothing.

RALPH CUDWORTH, *The True Intellectual System of the Universe*. Pt. i, ch. 4. (1678)

5 Thinkest thou I'll endanger my soul gratis?

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 15. (1601) The French have a proverbial phrase for a lost soul, "Âme damnée." Sometimes they say, "Âme de boue" (soul of mud).

A man may lose his money, and yet die rich. He may lose his health, and yet die of old age. But once he has lost his immortal soul it's good-bye, John!

BILL NYE, *Baled Hay*. (1884)

6 [They] Skantlie durst say thair saull wes thair awin.

WILLIAM STEWART, *Cronicles of Scotland*, ii, 109. (1535)

Slouch could hardly call his Soul his own.

WILLIAM KING, *Old Cheese*. (c. 1712)

He dares not say his soul is his own.

ABRAHAM TUCKER, *The Light of Nature Pursued*, ii, 124. (1768)

From that moment he could not call his soul his own.

J. S. CORBETT, *The Monk*. Ch. 11. (1889)

7 Be careless in your dress if you must, but keep a tidy soul.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

## II—Soul and Body

8 The body is the soul's instrument, and the soul is God's instrument. (ψυχῆς γὰρ ὄργανον τὸ σῶμα, θεοῦ δ' ἡ ψυχή.)

ANACHARSIS, *Apothegm.* (c. 550 B.C.) See PLUTARCH, *Moralia: Septem Sapientium Convivium*. Sec. 163E.

Some say the body is the tomb of the soul. (σῶμά τινές φασιν αὐτὸ εἶναι σῆμα τῆς ψυχῆς.)

PLATO, *Cratylus*. Sec. 400C. (c. 375 B.C.) Socrates is pointing out that there is very little difference between σῶμα (body) and σῆμα (tomb).

The soul cannot exist without the body, which is, as it were, the urn of the soul. (Animus per se non quit sine corpore . . . illius quasi quod vas esse videtur.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 554. (c. 45 B.C.)

Your body is the temple of the Holy Ghost. (τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν.)

*New Testament: I Corinthians*, vi, 19. (A. D. 57)

The body is an affliction of the soul. (σῶμα πάθος ψυχῆς.)

PALLADAS, *Epigram*. (c. A. D. 450) See *Greek Anthology*, x, 88.

The body is the socket of the soul.

JOHN RAY, *English Proverbs*, p. 3. (1678)

The Body is the Workhouse of the Soul.

THOMAS FULLER, *Gnomologia*. No. 4429. (1732)

The perfect body is itself the soul.

SANTAYANA, *Before a Statue of Achilles*. (1894)

9 My soul is the Souls of the Eternal Gods, and my body is Everlastingness.

ANI, *Papyrus: Book of the Dead*. Ch. lxxxv, l. 9. (c. 4000 B.C.) The phrase is repeated in l. 15.

10 Shake off the salt and throw the meat to the dog.

*Babylonian Talmud: Niddah*, fo. 31a. (c. 450)

When the soul—the preservative of the flesh —leaves the body, what remains is worthless.

If you take away the salt you may throw the flesh to the dogs.

JOHN RAY, *Adagia Hebraica*, p. 402. (1678)



- <sup>1</sup> The body is the scabbard of the soul.  
*Babylonian Talmud: Sanhedrin*, fo. 108a. (c. 450)  
 The sword outwears its sheath,  
 And the soul wears out the breast.  
 BYRON, *We'll Go No More A-Roving*. (1817)  
 There is an old Scots saying that "the blade wears the scabbard."  
 J. G. LOCKHART, *Reginald Dalton*. Bk. iii, ch. 6. (1823)
- <sup>2</sup> Never letting him see you swallow half enough to keep body and soul together.  
 JANE COLLIER, *The Art of Tormenting*. Pt. ii, ch. 2. (1753)  
 I can hardly . . . hold body and soul together.  
 WALTER SCOTT, *Castle Dangerous*. Ch. 9. (1831)
- <sup>3</sup> His body is better clothed than his soule.  
 THOMAS DRAKE, *Bibliotheca*, p. 10. (1633)  
 The body is more dressed than the soul.  
 HERBERT, *Jacula Prudentum*. No. 918. (1640)
- <sup>4</sup> Body is earth, but soul is fire. (Terra corpus est at mentis ignis est.)  
 ENNIUS, *Epicharmus*. Frag. 7, Loeb. (c. 180 B. C.)
- <sup>5</sup> The soul needs few things, the body many.  
 HERBERT, *Jacula Prudentum*. No. 642. (1640)  
 If our Bodies were to cost no more than our Souls, we might board cheap.  
 THOMAS FULLER, *Gnomologia*. No. 2698. (1732)
- <sup>6</sup> Never were you a body without a soul. (Non tu corpus eras sine pectore.)  
 HORACE, *Epistles*. Bk. i, epis. 4, l. 6. (20 B. C.)  
 The proverbial phrase, "Corpus sine pectore" is cited by ERASMUS, *Adagia*, i, x, 80.
- <sup>7</sup> It is worse to be sick in soul than in body, for those afflicted in body only suffer, but those afflicted in soul both suffer and do ill. (χείρον νοσείν ταῖς ψυχαῖς ἢ τοῖς σώμασιν.)  
 PLUTARCH, *Moralia: Affections of Soul and Body*. Sec. 501E. (c. A. D. 95) CICERO, *Tusculanian Disputations*, iii, 5, 10, says, "The soul which is suffering from some disease is no more in a sound condition than the body which is diseased."
- <sup>8</sup> The soul is nothing apart from the senses. (μεθὲν εἶναι ψυχὴν παρὰ τὰς αἰσθήσεις.)  
 PROTAGORAS, *Maxim*. (c. 450 B. C.) See DIOGENES LAERTIUS, ix, 51.
- <sup>9</sup> It is the soul, and not the strong-box, which should be filled. (Animum impleri debere, non arcam.)  
 SENECA, *Ad Lucilium*. Epis. xci, sec. 32. (c. A. D. 64)  
 For of the soule the bodie forme doth take:  
 For soule is forme, and doth the bodie make.  
 EDMUND SPENSER, *An Hymn in Honour of Beautie*, l. 132. (1596)  
 Good for the body is the work of the body, and good for the soul the work of the soul.  
 H. D. THOREAU, *Winter*, 23 Jan., 1841.

- <sup>10</sup> The soul is born old, but it grows young; that is the comedy of life. The body is born young and grows old; that is life's tragedy.  
 OSCAR WILDE, *A Woman of No Importance*. Act iii. (1893)
- <sup>11</sup> Soul to heaven, body to earth.  
 UNKNOWN, *Book of the Dead*. (c. 4000 B. C.)  
 See MASPERO, *Recueil de Travaux*, iv, 71.  
 "Thy essence is in heaven, thy body to earth."—MASPERO, v, 45.  
 Heaven hath thy soul, earth hath thy body.  
 UNKNOWN, *Lamentation of Isis*. (c. 4000 B. C.)  
 See HORRACK, *Lamentations d'Isis et de Nephthys*, p. 6.  
 The soul to the air, the body to the ground. (πνεῦμα μὲν πρὸς αἰθέρα, | τὸ σῶμα δ' εἰς γῆν.)  
 EURIPIDES, *Suppliants*, l. 533. (c. 421 B. C.)  
 For though his body's under hatches,  
 His soul has gone aloft.  
 CHARLES DIBDIN, *Tom Bowling*. (1790)
- <sup>12</sup> They have mighty souls beating in tiny breasts. (Ingentis animos angusto in pectore versant.)  
 VERGIL, *Georgics*. Bk. iv, l. 83. (29 B. C.)  
 A little bush may hold a great hare; a little body a great heart.  
 RANDLE COTGRAVE, *Dictionary: Lièvre*. (1611)  
 A little body doth often harbour a great soul.  
 JOHN RAY, *English Proverbs*, p. 16. (1670)  
 Little Bodies have commonly great Souls.  
 THOMAS FULLER, *Gnomologia*. No. 3252. (1732)  
 A great soul in a small destiny. (Une âme grande dans un petit destin.)  
 NICOLAS GILBERT, *On Vauvenargues*. (c. 1770)  
 Little bodies have large souls.  
 A. B. CHEALES, *Proverbial Folk-Lore*, p. 9. (1875)  
 She bore a great soul in a little body.  
 A. T. QUILLER-COUCH, *Troy Town*. Ch. 6. (1888)

## SOUND

- <sup>13</sup> Every Plummet is not for every Sound.  
 THOMAS FULLER, *Gnomologia*. No. 1455. (1732)
- <sup>14</sup> The speaker's words sound discordant with his fortunes. (Dicentis erunt fortunis absona dicta.)  
 HORACE, *De Arte Poetica*, l. 112. (c. 20 B. C.)  
 More sound than sense. (Plus sonat quam valet.)  
 SENECA, *Ad Lucilium*. Epis. xl, sec. 5. (a. A. D. 64) Quoted by MONTAIGNE, i, 25, with the French, "Plus de son que de sens."  
 The sound must seem an echo to the sense.  
 POPE, *Essay on Criticism*. Pt. ii, l. 165. (1709)  
 He must . . . Make the sound a picture of the sense.  
 PITT, tr., *De Arte Poetica*, l. 112. (1727)  
 Take care of the sense and the sounds will take care of themselves.  
 LEWIS CARROLL (C. L. DODGSON), *Alice's Adventures in Wonderland*. Ch. 9. (1865)  
 Sound is more than sense.  
 LOGAN PEARSALL SMITH, *Afterthoughts*. (1931)

<sup>1</sup> Sugar is not so sweet to the palate as sound to the healthy ear.

H. D. THOREAU, *Unpublished Manuscripts*. (a. 1862) Quoted by EMERSON, *Thoreau*.

<sup>2</sup> Hark! from the tombs a doleful sound.

ISAAC WATTS, *Hymns*. No. 2. (1707)

### SOUNDNESS

<sup>3</sup> Sound as a top.

JOHN GAY, *Song of New Similes*. (1720)

<sup>4</sup> Sounde of winde, and limme.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 14. (1574) Pettie, tr.

She's sound of wind and limb.

MASSINGER, *Bashful Lover*. Act iv, sc. 1. (1636)

Of able Body, sound of Limb and Wind.

JOHN DRYDEN, tr., *Vergil's Georgics*, iii, 120. (1697)

<sup>5</sup> He's sound as the Bank of England.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 77. (1940)

<sup>6</sup> According to the old proverb, as sound as a roach.

THOMAS MOUFET, *Healths Improvement*, p. 186. (1655) SHADWELL, *Sullen Lovers*, v, 3. (1668) VANBRUGH, *Provok'd Wife*, v. (1697) CENTLIVRE, *Love's Contrivance*, i, 2. (1703), etc., etc.

Tar-water and turpentine will make you as sound as a roach.

SAMUEL FOOTE, *The Mayor of Garret*. Act i, sc. 1. (1764)

<sup>7</sup> They be people commonly healthy, and as sound as a Bell.

THOMAS NEWTON, tr., *Touchstone of Complexions*, p. 173. (1565)

As sound as a bell.

SHAKESPEARE, *Much Ado about Nothing*, iii, 2. 12. (1598) BARNES, *Devils Charter*, sig. K1. (1607) DRAXE, *Bibliotheca*, p. 88. (1616) etc.

I am as sound as a bell, fat, plump and juicy

SIR CHARLES SEDLEY, *Bellamira*. Act iii. (1687)

Healthy, happy, sound as so many bells.

WALPOLE, *Green Mirror*. Bk. i, ch. 1. (1918)

<sup>8</sup> Thou sal be hale sum ani trute [trout].

UNKNOWN, *Cursor Mundi*, l. 11885. (a. 1300)

Anon the lepur [leprosy] fel from hym and he was hole as a fyssche.

JOHN MIRKUS, *Mirk's Festival*, p. 265. (c. 1450)

I am forthwith as hole as a troute.

JOHN SKELTON, *Magnyfycence*, l. 1624. (c. 1518)

This chafing has made me as whole as a fish.

UNKNOWN, *Tom Tyler and His Wife*, p. 19. (1598)

Sound as a trout.

THOMAS COGAN, *The Haven of Health*, p. 142. (1588) BUTTES, *Dyets Dry Dinner*, sig. M1. (1599) RAY, *English Proverbs*, p. 289. (1678) etc., etc.

When we speak of one who is sound indeed, we say that he is sound as a Trout.

JOHN SWAN, *Speculum Mundi*, p. 347. (1635) Fishes exceed all creatures in point of health, even to a proverb.

DUNTON, *Athenian Sport*, p. 304. (1707)

<sup>9</sup> Sound as an acorn.

UNKNOWN, *Dialect of Leeds*, p. 407. (1862)

<sup>10</sup> Sounder than an apple. (Plus sain que une pomme.)

UNKNOWN, *Du Vilain Mire*, l. 382. (c. 1250) MONTAIGLON, *Recueil des Fabliaux*, iii, 168.

### SOUP

<sup>11</sup> Only the pure in heart can make a good soup.

BEETHOVEN, to Madame Streicher. (1817)

<sup>12</sup> Beautiful Soup! Who cares for fish, Game, or any other dish?

LEWIS CARROLL (C. L. DODGSON), *Alice's Adventures in Wonderland*. Ch. 10. (1865)

<sup>13</sup> Of Soop and Love, the first is the best.

THOMAS FULLER, *Gnomologia*. No. 3699. (1732)

<sup>14</sup> In taking soup, it is necessary to avoid lifting too much in the spoon, or filling the mouth so full as almost to stop the breath.

ST. JOHN BAPTIST DE LA SALLE, *The Rules of Christian Manners*. Ch. 2. (1695)

Never blow your soup if it is too hot, but wait until it cools. Never raise your plate to your lips, but eat with your spoon.

C. B. HARTLEY, *The Gentleman's Book of Etiquette*. Ch. 3. (1873)

<sup>15</sup> After collecting a good deal of money, the scoundrels suddenly left town, leaving many persons in the soup.

UNKNOWN, *Lisbon* (N. Dakota) *Star*, 26 April, 1889, p. 4/2.

You're in the soup up to your neck.

H. C. BRANSON, *I'll Eat You Last*, p. 141. (1941)

I was in the soup with the rest of the family.

MARY COLLINS, *Sister of Cain*, p. 110. (1943)

FROM SOUP TO NUTS, see under DINING.

### SOURCE

<sup>16</sup> If the source of the stream is muddy, the whole course will be muddy.

S. G. CHAMPION, *Racial Proverbs*, p. 446 (1938) A Japanese proverb

<sup>17</sup> At the well-head the purest streames arise.

EDMUND SPENSER, *The Faerie Queene* Bk. ii. canto vii, st. 15. (1590)

The stream is always purest at its source. (Les choses valent toujours mieux dans leur source.)

BLAISE PASCAL, *Lettres Provinciales*, iv. (1657)

<sup>18</sup> He that would know the Nature of the Water. . . must find out its Source.

SIR WILLIAM TEMPLE, *Observations Upon the Netherlands*. (1673) *Works* (1720), i, 7.

Few men, drinking at a rivulet, stop to consider its source.

TUPPER, *Proverbial Philosophy: Of Gifts*. (1838)  
Before we drink much at a brook, it is well to know its source.

SHEDD, *Salt from My Attic*, p. 19. (1928)

STREAM NEVER RISES ABOVE SOURCE, *see* STREAM.

## SOUTH

<sup>1</sup>  
The South! the South! God knows what will become of her.

JOHN C. CALHOUN, on his deathbed, 31 March, 1850. *See Dict. American Biography*, iii, 419.  
Alas for the South! Her books have grown fewer—

She was never much given to literature.

J. GORDON COOGLER, *Purely Original Verse*. (1897)

<sup>2</sup>  
Dark-browed cavaliers from the sunny south.  
CONAN DOYLE, *The White Company*. Ch. 23. (1890)

Sing me a song of the Sunny South.

GEORGE A. NORTON. Title of song. (1899)

The solid South.

UNKNOWN. A phrase apparently first used in the campaign of 1876, to denote the states south of Mason and Dixon's line, which usually voted solidly Democratic.

<sup>3</sup>  
The South is one great brothel, where half a million of women are flogged to prostitution.

WENDELL PHILLIPS, *Speech*, before the Massachusetts Anti-Slavery Society, 27 Jan., 1853.

<sup>4</sup>  
Bright and fierce and fickle is the South,  
And dark and true and tender is the North.  
TENNYSON, *The Princess*. Pt. iv, l. 79. (1847)

<sup>5</sup>  
O magnet-South! O glistening perfumed South! my South!

WALT WHITMAN, *O Magnet-South*. (1860)

## SOW

<sup>6</sup>  
Hang the heart of a palm-tree around a sow, and it will act as usual.

*Babylonian Talmud: Berachoth*, fo. 43b. (c. 450) An English variant is, "The sow loves bran better than roses." PEARLS BEFORE SWINE, *see* under SWINE.

The sow has been greeted with music. (*Sus tubam audit.*)

SUIDAS, *Lexicon*. (c. 950) Cited by ERASMUS, *Adagia*, i, iv, 36.

A sow to a fiddle.

JOHN RAY, *English Proverbs*, p. 193. (1670)

ASS TO THE LYRE, *see* under ASS.

<sup>7</sup>  
As the sow fills, the draff sours.

DAVID FERGUSON, *Scottish Proverbs*, p. 8. (c. 1595) Cited by KELLY, *Scottish Proverbs*, p. 37, who adds, "When people's stomachs begin to fill, their meat insensibly loses its relish."

As the sow doth fill the draffe doth soure.

GEORGE MERITON, *Yorkshire Ale*, p. 38. (1685)

<sup>8</sup>  
A yelt sow was never good to gryses.

FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595)

A barren sow was never good to pigs.

H.G. BOHN, *Handbook of Proverbs*, p. 281. (1855)

<sup>9</sup>  
An Alewife's Sow is always well fed.

THOMAS FULLER, *Gnomologia*. No. 578. (1732)

Dirty Troughs will serve dirty Sows.

THOMAS FULLER, *Gnomologia*. No. 1292.

<sup>10</sup>  
What should we (quoth I) grease the fat sow in thars.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

All men do grease the fatt sowe in the taile.

DAVIES, *The Scourge of Folly*. Prov. 18. (1611)

To grease a fat sow i' th' taile.

JOHN CLARKE, *Paroemiologia*, p. 10. (1639)

The more one is rich, the more one may be, usually one greaseth a fat sow in the nose.

TORRIANO, *Piazza Universale*, p. 243. (1666)

<sup>11</sup>  
Littell knoweth the fat sow, what the leane dooth meane.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

According to the common Prouerbe, Lyttel wote the ful sowe that is in ye sty, What the hungrye sow ayleth, that goeth by.

BECON, *A New Catechisme*, p. 583. (1560)

Little knoweth the fat sow what the lean doth mean.

JOHN RAY, *English Proverbs*, p. 89. (1670)

Little knows the fat Sow what the lean one means

THOMAS FULLER, *Gnomologia*. No. 3257. (1732)

The Fat Sow knows not what the Lean one thinks. . . . Swollen Wealth is well enacted by the fat Sow reclining in her sty, as a Dowager in an opera-box, serenely unconscious of all her kindred's leanness without.

EDWARD FITZGERALD, *Polonius*. Ch. 11. (1852)

<sup>12</sup>  
To become a bryde [she is] as meete as a sowe To beare a saddle.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

I am as seruiceable at a table, as a Sow is vnder an Apple tree.

ROBERT GREENE, *Frier Bacon*, E, iv, b. (c. 1590)

The title of knight on the back of a knave

Is like a saddle upon a sow.

ALEXANDER BROME, *New Ballad*. (1660)

These clothes become thee, as a saddle does a sow.

APHRA BEHN, *Amorous Prince*. Act iv, sc. 2. (1671)

He looks like a Sow saddled.

THOMAS FULLER, *Gnomologia*. No. 1972. (1732)

It became him, as a saddle becomes a sow.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>13</sup>  
Ye tooke

The wrong way to wood, and the wrong sow by th' eare.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

That man hath the sow by the right eare.

FOXE, *Book of Martyrs*, p. 2034/1. (1570)

An he think to be reliev'd by me, . . . he has the wrong sow by the ear, i' faith; and claps his dish at the wrong man's door.

BEN JONSON, *Every Man in His Humour*. Act ii, sc. 1. (1598)

You have the sow by the right ear, sir.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act ii, sc. 1. (1605)

I knew when he first medled with your Ladyship, that he had a wrong sow by the ear.

JOHN TAYLOR, *Wit and Mirth*. (1630)

You have a wrong sow by the ear.

THOMAS HEYWOOD, *The Fair Maid of the West*.

Pt. i, act iii, sc. 2. (1631) BUTLER, *Hudibras*, ii, iii, 580. (1664) SWIFT, *Polite Conversation*. Dial. i. (1738) etc., etc.

I am not always quite sure of always getting the right sow by the ear.

EDWARD FITZGERALD, in BENSON, *FitzGerald*, p. 98. (1857)

1 A fat sow causeth her own bane.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

The fatter the sow, the more she desires the mire.

JOHN BUNYAN, *Pilgrim's Progress*. Pt. ii. (1678)

2 This workes like wax in a sowes eare.

JOHN LYLY, *Mother Bombe*. Act iv, sc. 1. (1592)

It works like soap in a sow's tail.

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

It melts like butter in a sow's tail.

JOHN RAY, *English Proverbs*, p. 193. (1670)

3 Every sow to her own trough.

JOHN RAY, *English Proverbs*, p. 204. (1678)

4 The stille sohghē [sow] het, thare gruniende, mete. *Sus taciturna vorat, dum garrula voce laborat*. (The still sow eats, while the babbling one exercises its voice.)

UNKNOWN, *Trinity MS.*, O, 11, 45. (c. 1225)

In *English Studies*, xxxi, 6.

The stytle sowse etus all the draffe.

UNKNOWN, *Latin MS.* No. 394, Rylands Liby. (c. 1400)

The still sowse eats vp all the draffe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

JONSON, *Tale of a Tub*, iii, 5. (1633)

The silent sow does eat most grains.

WILLIAM WYCHERLEY, *The Gentleman Danc-ing-Master*. Act i, sc. 2. (1673)

The silent sow sups up all the broth.

LORD LYTTON, *Pelham*. Ch. 61. (1828)

A sly sow eats all the wash.

J. H. BLOOM, in *Notes and Queries*. Ser. xii, vol. vii, p. 507. (1920) See also under SWINE.

## II—The Sow Teaching Minerva

5 As well might a sow teach Athena. (ὅς τῇρ Ἀθηνᾶν.)

DEMADES, *Retort*, when some one suggested that Demosthenes be his teacher. (c. 340 B.C.) See PLUTARCH, *Demosthenes*, xi, 5.

To Demades who shouted, "Demosthenes would correct me—the sow correcting Athena" (ἡ ὅς τῇρ Ἀθηνᾶν), Demosthenes replied, "Yes, your Athena was caught in adultery last year."

PLUTARCH, *Moralia: Precepts of Statecraft*. Sec. 803D. (A. D. 97) Demosthenes is pointing out that Athena (or Minerva) was herself something of a sow. Cited by ERASMUS, *Adagia*,

i, i, 40, with the Latin, "Sus Minervam," the ignorant trying to instruct the learned. An old proverb, sometimes given as "Sus docet Minervam" (The sow teaches Minerva). Minerva was the goddess of wisdom, and another proverb relating to her is "Invita Minerva," cited by ERASMUS, *Adagia*, i, i, 42, used of an ignoramus trying to become learned, or accomplish something, without the assistance of Minerva.

\*Tis but the sow to Minerva. (Etsi sus Miner-vam.)

CICERO, *Ad Familiares*. Bk. ix, epis. xviii, sec. 4. (46 B.C.)

A swyne to teache Minerua was a prouerbe.

NICOLAS UDALL, tr. *Erasmus* 342b. (1542)

In Latin they say Sus Minervam, when an unlearned dunce goeth about to teach his better or a more learned man, . . . or as we say in English, the foul Sow teach the fair Lady to spin

EDWARD TOPSELL, *The Historie of Foure-footed Beasts* (1658), p. 523. (1607)

6 The sow contended against Athena. (ὅς ποτ' Ἀθαναίαν ἔριν ἦρκεν.)

THEOCRITUS, *Idyls*. Idyl v, l. 23. (c. 270 B.C.)

Cited by ERASMUS, *Adagia*, i, i, 41, who gives the Latin, "Sus cum Minerva certamen suscepit," and points out how often the ignorant and stupid contend with the venerable and learned.

Like the wasp buzzing against the cricket. (σφᾶξ βομβέων τέττιγος ἐναντίον.)

THEOCRITUS, *Idyls*. Idyl v, l. 29. Erasmus gives the Latin equivalent as "Upupa cum cygnis" (the hoopoe against the swan).

## III—Silk Purse and Sow's Ear

7 A man cannot make a cheverill purse of a sowes eare.

RANDIE COTGRAVE, *Dictionary: Pigeon*. (1611)

You will never make a sattin purse of a Sowes ear.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

You cannot make velvet of a sow's ear.

JOHN RAY, *English Proverbs*, p. 152. (1670)

You can never make a silken Purse of a Sow's Ear.

DYKES, *English Proverbs*, p. 117. (1709)

You can't make a silk purse of a sow's ear.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

LAMB, Mr. H. (1806) SHAW, *Man and Super-*

*man: Preface*. (1903) OWEN DAVIS, *Icebound*.

Act i. (1923) A. B. CUNNINGHAM, *The Ban-*

*cock Murder Case*, p. 28. (1942) etc., etc.

Who would expect velvet to be made out of a

sow's ear?

SAMUEL RICHARDSON, *Clarissa*, iv, 119. (1748)

Every man and every race is capable of education up to a certain point, but not to the extent of being made from a sow's ear into a silk purse.

SAMUEL BUTLER, *Life and Habit*, p. 201. (1877)

You can't make a purse out of somebody's ear.

CLIFFORD ODETS, *Golden Boy*. Act i, sc. 3. (1937)

[He] has made many a silk purse out of a sow's ear.

HUGH PENTECOST, *I'll Sing at Your Funeral*, p. 18. (1942)

<sup>1</sup>  
Of a pig's tail you can never make a good shaft.  
HERBERT, *Jacula Prudentum*. No. 1102. (1650)  
You cannot make a Hunting-Horn of a Fox's Tail.

THOMAS FULLER, *Gnomologia*. No. 5877. (1732)  
Tom, vain 's your Pains: They all will fail:  
Ne'er was good Arrow made of a Sow's Tail.

FRANKLIN, *Poor Richard's Almanack*, 1742.  
You cannot make a whistle out of a pig's tail.

UNKNOWN, *Peter Prim's Pride*. (1810) The  
French say, "On ne saurait faire d'une buse  
une épervier" (You cannot make a sparrow-  
hawk out of a buzzard).

## SOWING

<sup>2</sup>  
He that sows in the highway wearieth his  
oxen, and loseth his corn.

THOMAS DRAKE, *Bibliotheca*, p. 222. (1633)  
He that sows in the Highway, tires his Oxen, and  
loseth his Corn.

THOMAS FULLER, *Gnomologia*. No. 2305. (1732)  
He that sows upon marble, will have many a  
hungry belly before harvest.

JOHN ARBUTHNOT, *John Bull*, p. 16. (1712)  
See also under LABOR LOST.

<sup>3</sup>  
He that sows, trusts in God.

HERBERT, *Jacula Prudentum*. No. 344. (1640)  
Who sows his corn in the field trusts in God

JOHN RAY, *English Proverbs*, p. 24. (1670)  
Whoever plants a seed beneath the sod,  
He trusts in God.

LIZZIE YORK CASE, *There Is No Unbelief*. (c.  
1878)

Sown corn is not lost.

CHEALES, *Proverbial Folk-Lore*, p. 126. (1875)

<sup>4</sup>  
The increase is small of seed to timely sowing.  
GEORGE PETTIE, *Petite Pallace*, p. 192. (1576)  
Pettie may have been the originator of this  
phrase, which was borrowed by GREENE,  
*Mamillia*, p. 121.

<sup>5</sup>  
Sowing on the rocks and stones. (*σπείρειν εἰς  
πέτρας τε καὶ λίθους*.)

PLATO, *Laws*. Bk. viii, sec. 838E. (c. 375 B.C.)  
In another place Plato advises, "Don't sow  
a stony field" (*σπερὸν ἀγρὸν μὴ σπείρειν*),  
and ZENOBIOUS, iii, 55, points out the folly of  
"Sowing on the water" (*εἰς ὕδωρ σπείρειν*).

Why sow seeds in sand? You are plowing the  
shores with oxen that will accomplish nothing.  
(Quid harenae semina mandas? | non profecturis  
litora bubus aras.)

OVID, *Heroides*. Epis. v, l. 115. (c. 10 B.C.) Cited  
by ERASMUS, *Adagia*, i, iv, 52, with the  
shorter proverbial form, "Harenae mandas  
semina." He gives at the same time another  
proverb, "In aqua vel in saxis sementem  
facis" (You sow seeds in water or among  
stones), which derives from Theognis (c.  
600 B.C.)

To sow corne in the see sande, ther wyll no  
crope growe.

JOHN SKELTON, *Speke, Parrot*, l. 342. (1529)

For he that believeth, bearing in hand,  
Plougheth in the water, and soweth in the sand.

SIR THOMAS WYATT, *Poems*. (a. 1542) "Bear-  
ing in hand" i. e. after proof to the contrary.  
And fruitlesse cleane to sow the barrein sand.

GEORGE TURBERVILLE, *Tragical Tales*, 404. (1587)

<sup>6</sup>  
One should sow with the hand, not from the  
sack's mouth. (*ἐκείνη τῇ χειρὶ σπείρειν, ἀλλὰ μὴ  
δὲλψ τῷ θυλάκῳ*.)

PLUTARCH, *Moralia: On the Fame of the Athe-  
nians*. Sec. 348. (c. A.D. 95) Plutarch tells  
how, when Pindar was still young and  
prided himself on his felicitous use of words,  
Corinna warned him that his writing lacked  
refinement, since he did not introduce myths,  
whereupon Pindar composed a lyric so full  
of mythological allusions that, when he  
showed it to Corinna, she laughed and said  
that he should sow with the hand, not with  
the whole sack.

Men use to sow with the hand and not with the  
whole sacke.

SIR JOHN HARINGTON, *A Briefe Apologie of  
Poetrie*. (1591)

Wee sow the furrow, not by the sacke, but by  
the handfull.

SIR THOMAS OVERBURY, *Characters: A Noble  
and Retired House-keeper*. (1613)

The Greeks, who never lost sight of measure and  
proportion, . . . said, *Sow with the hand, and  
not with the whole sack*.

TRENCH, *Lessons in Proverbs*. Ch. 5 (1853)

<sup>7</sup>  
Sow wheat in mire, 'twill grow the higher;  
Sow barley in dust, 'twill never know rust.  
(*σίτον ἐν πηλῷ φύτευε, τὴν δὲ κριθὴν ἐν κόνῃ*.)

PLUTARCH, *Quaestiones Naturales*. Sec. 16 (c.  
A.D. 100)

## II—Sowing and Reaping

## See also Retribution

<sup>8</sup>  
Sow not in the furrows of unrighteousness,  
lest thou reap it sevenfold.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
vii, 3. (c. 190 B.C.) Oesterley, tr.

<sup>9</sup>  
He wolde sowen som difficulte,  
Or springen cokkel in our clene corn.  
CHAUCER, *Man of Law's Tale*, l. 1183. (c. 1386)  
Sow'd cokle reap'd no corn.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 383.  
(1595)

The cokle of rebellion, insolence, sedition,  
Which we ourselves have plough'd for, sow'd and  
scatter'd.

SHAKESPEARE, *Coriolanus*, iii, 1, 70. (1607)

He that sows thistles reaps thorns.

RANDLE COTGRAVE, *Dictionary: Chardon*.  
(1611) The Spanish form is, "Quien abrojos  
siembra, espinas coge."

He that sows Thistles, shall reap Prickles.

THOMAS FULLER, *Gnomologia*. No. 2307. (1732)  
The busy Brain, that sows not Corn, sows  
Thistles.

THOMAS FULLER, *Gnomologia*. No. 4437.

You must not expect corn from thistles.

ROBERT BLAND, *Proverbs*, i, 184. (1814)

<sup>1</sup> Early sow, early mow.

JOHN CLARKE, *Paroemiologia*, p. 233. (1639)

Cited by RAY, Kelly, and FULLER.

The rath [early] sower never borroweth of the late.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

RAY, p. 22; FULLER, No. 4492.

Sow early, reap early; sow much, reap much; sow little, reap little.

HART, *700 Chinese Proverbs*. No. 620. (1937)

<sup>2</sup> He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. (τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει.)

*New Testament: II Corinthians*, ix, 6. (A. D.

57) The *Vulgate* is, "Qui parce seminat, parce et metet: et qui seminat in benedictionibus, de benedictionibus et metet."

It was said, "Qua littl saus [sows], the less he mais" [mows]

UNKNOWN, *Cursor Mundi*, l. 28831. (a. 1300)

Saw thin, and maw thin.

FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)

Little sow, little mow.

RANDLE COTGRAVE, *Dictionary: Semer*. (1611)

Jack Little sow'd little, and little he'll reap.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Sow thin, shear thin.

MICHAEL DENHAM, *Proverbs*, p. 33. (1846)

<sup>3</sup> He that soweth good seed shall reap good corn.

THOMAS DRAXE, *Bibliotheca*, p. 12. (1633)

<sup>4</sup> He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. (Qui observat ventum, non seminat: et qui considerat nubes, numquam metet.)

*Old Testament: Ecclesiastes*, xi, 4. (c. 250 B. C.)

Do not hesitate to sow. (Serere ne dubites.)

COLUMELLA, *De Re Rustica*. Bk. xii. (c. A. D.

65) Quoted as a proverb, and cited by ERASMUS, *Adagia*, i, ii, 41.

It is not amisse to call to minde that common proverbe amongst countrie men, That wee must not leave to sowe corne for feare least the byrdes eate it up.

STEFANO GUAZZO, *Civile Conversation* Bk i, p. 21. (1574) Pettie, tr.

Forbear not sowing because of birds.

GEORGE HERBERT, *Jacula Prudentum*. No. 672.

(1640) The Chinese say, "For fear of the sparrows the hemp is not sown"; the Italians, "He that looks at every cloud never makes the journey."

<sup>5</sup> No wonder if a thin meadow were quickly mown.

THOMAS FULLER, *Sermons* (1891), ii, 570. (a. 1659)

A thin meadow is soon mowed.

JAMES HOWELL, *English Proverbs*, p. 3. (1650)

<sup>6</sup> Ill Sowers make ill Harvest.

THOMAS FULLER, *Gnomologia*. No. 3078. (1732)

<sup>7</sup> Unpunished they devour the livelihood of another. (ἐπεὶ ἀλλότριον βίον ἡποιοῦν ἔδουσιν.)

HOMER, *Odyssey*. Bk. i, l. 160. (c. 850 B. C.)

They reap the toil of others into their own bellies. (ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμύνται.)

HESIOD, *Theogony*, l. 599. (c. 750 B. C.)

He served up the loaf that was kneaded by me. (μάζαν μεμαχότος τὴν ὑπ' ἐμοῦ μεμαγμένην.)

ARISTOPHANES, *The Knights*, l. 55. (424 B. C.)

Reaping where he has not sown. (τέλλότριον ἀμῶν θέρος.)

ARISTOPHANES, *The Knights*, l. 392. (424 B. C.)

Cited by ERASMUS, *Adagia*, i, iv, 41, who gives the Latin proverbial form, "Alienam metis messem" (You reap another's harvest).

That hare will be hunted by others. (Lepus hic aliis exagitatus erit.)

OVID, *Artis Amatoria*, iii, 662. (c. 1 B. C.)

Reaping where thou hast not sown, and gathering where thou hast not strawed. (θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας.)

*New Testament: Matthew*, xxv, 24. (c. A. D. 65)

The *Vulgate* is, "Metis ubi non seminasti, et congregas ubi non sparsisti."

Herein is that saying true, One soweth, and another reapeth. (ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.)

*New Testament: John*, iv, 37. (c. A. D. 110) The

*Vulgate* is, "Alius est qui seminat, et alius est qui metit." The Latin proverbial form is, "Alii sementem faciunt, alii metentem" (Some do the sowing, others the reaping).

Some sow and others reap. (ἄλλοι μὲν σπείρουσιν ἄλλοι δὲ ἀμύσουται.)

DIOGENIANUS, *Adagia*, ii, 62. (c. A. D. 125) Cited

by ERASMUS, *Adagia*, i, v, 32, with the Latin, "Alii sementem faciunt, alii metent." Used in various forms by many Latin writers.

From Ireland come I with my strength

And reap the harvest which that rascal sow'd

SHAKESPEARE, *II Henry VI*, iii, 1, 381. (1590)

Of our labours thou shalt reap the gain.

SHAKESPEARE, *III Henry VI*, v, 7, 20. (1591)

Pluck not where you never planted.

JOHN CLARKE, *Paroemiologia*, p. 270. (1639)

One sows, another reaps.

DYKES, *English Proverbs: Preface*. (1709)

Another threshed what I reaped.

THOMAS FULLER, *Gnomologia*. No. 802. (1732)

He beats the bush without taking the bird. (Il bat le buisson sans prendre l'oisillon.)

ROBERT BLAND, *Proverbs*, i, 119. (1814) An old

French proverb. The Spaniards say, "Uno levanta la caza, y otro la mata" (One man starts the game and another bags it).

He who eats the fruit should at least plant the seed.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

One weaves the cloth, and another wears it. (Uno fila, e l'altro sen veste.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 191.

(1856) An Italian proverb. The French say,

"L'un fait le drap, et l'autre s'en habille."

The Danes say, "One ploughs, another sows, Who will reap no one knows."

I kill the boar, but another eats the flesh. (Ego apros occido, sed alter utitur pulpamento.)

ALFRED HENDERSON, *Latin Proverbs*, p. 100.

(1869) On p. 422 Henderson cites, "Sub aliena arbore fructum" (Enjoying the fruit under other people's trees).

Such fruit as we could reap where we had not sown.

O. HENRY, *The Day We Celebrate*. (1911)

They have sown the wind, and they shall reap the whirlwind. (Quia ventum seminabunt, et turbinem metent.)

*Old Testament: Hosea*, viii, 7. (c. 725 B.C.)

Indiscriminate profusion . . . is sowing the wind to reap the whirlwind.

WALTER SCOTT, *The Black Dwarf*. Ch.18. (1816)

They are at work, sowing the wind. And yet, as God lives, they shall reap the whirlwind.

THOMAS CARLYLE, *The French Revolution*. Vol.

iii, bk. v, ch. 1. (1837) The French form is, "Qui sème le vent, récolte la tempête."

He could no longer call an hour of the day his own. He had sown the wind and was reaping the whirlwind.

E. S. PURCELL, *Life of Cardinal Manning*, ii, 82. (1895)

Folks that plant the wind reap the whirlwind.

OWEN DAVIS, *Icebound*. Act iii. (1923)

We have been sowing the wind and we have now reaped the whirlwind.

EARNEST A. HOOTEN, *Why Men Behave Like Apes and Vice Versa*, p. xiii. (1941)

Waterman planted a punch and reaped a whirlwind.

EUGENE HEALY, *Mr. Sandeman Loses His Life*, p. 83. (1940)

It's no crop of mine I'm sowing or reaping. (Mihi istic nec seritur nec metitur.)

PLAUTUS, *Epidicus*, l. 265. (c. 200 B.C.) The

Germans say, "Was geht mich Nürnberg an? ich habe kein Haus dort" (What care I for Nuremberg? I have no house there).

How bitter it is when, from seeds of kindness, you reap a crop of cruelty. (Sed ut acerbum est pro bene factis cum mali messim metas.)

PLAUTUS, *Epidicus*, l. 718. (c. 200 B.C.)

If a man sow evil, he shall reap evil increase; if men do to him as he has done, it will be true justice. (εἰ κακὰ τίς σπείρει, κακὰ κέρδεά κ' ἀμύσσειν | εἰ κε πάθος τὰ τ' ἔπειε, δίκη κ' ἰθεὶα γένοιτο.)

RHADAMANTHUS, *Sayings*. In *Greek Mythology*

Rhadamanthus, a son of Zeus and Europa, was the judge of the dead. See HESIOD, *Great Works*. No 1. (c. 800 B.C.) Quoted by

ARISTOTLE, *Nicomachean Ethics*, v, 5, 3.

Ye have ploughed wickedness, ye have reaped iniquity. (Arastis impietatem, iniquitatem messuistis.)

*Old Testament: Hosea*, x, 13. (c. 725 B.C.)

It is just that a man should suffer that which he does. (πέζοντά τι καὶ παθεῖν ἔοικεν.)

PINDAR, *Nemean Odes*. Ode iv, l. 32. (c.473 B.C.)

To him that doeth, it shall be done by, so saith the thrice-aged precept. (δράσαντι παθεῖν, τριγέρων μῦθος τάδε φωνεῖ.)

AESCHYLUS, *Libation Bearers*, l. 314. (458 B.C.)

They that plow iniquity, and sow wickedness, reap the same. (Qui operantur iniquitatem. et seminant dolores, et metunt eos.)

*Old Testament: Job*, iv, 8. (c. 350 B.C.)

It is seen every day in the world that the doer reaps the fruit of his good and evil acts.

UNKNOWN, *Mahabharata*. Sec. 9. (c. 200 B.C.)

Vengeance asketh vengeance, & bloud bloud, and they yt sowe slaughter, shalbee sure to reape ruine and destruction.

GEORGE PETTIE, *Petite Pallace*, p. 36. (1576)

Apparently a Biblical adaptation original with Pettie.

He that sows Iniquity, shall reap Sorrow.

THOMAS FULLER, *Gnomologia*. No. 2306. (1732)

He's been sowing trouble, and he's reaped a grim harvest.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 90. (1940)

As you have sown, so shall you reap. (Ut sementem feceris, ita metes.)

PINARIUS RUFUS, *Maxim*. (c. 105 B.C.) As

quoted by CICERO, *De Oratore*, ii, 65. Cited by ERASMUS, *Adagia*, i, viii, 78.

Whatsoever a man soweth, that shall he also reap. (ὃ γὰρ ἂν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.)

*New Testament: Galatians*, vi, 7. (c. A.D. 53)

The *Vulgate* is, "Quae enim seminaverit homo, haec et metet." The idea that a man reaps what he sows is one of the most frequently reiterated in both the *Old* and *New Testaments*. See *Job*, iv, 8; *Proverbs*, xii, 8 and xxvi, 27; *Hosea*, viii, 7; *II Corinthians*, ix, 6, etc.

In due season you shall come to the harvest of your sowing. (Ad vestri seminis messem suo tempore veniat.)

ST. AUGUSTINE, *Epistles*. Epis. cxxii, sec. 1. (A.D. 410)

Swa eal manna bearn Sorgum sawath swa eft ripath. [All the children of men as they sow in sorrow, so afterwards they reap.]

CYNEWULF, *Crist*, l. 84. (c. 900)

That man schal erien an sowe, Thar he weneth after sum god mowe.

*The Owl and the Nightingale*, l. 1037. (1250)

After that the man soweth | that after he sal mowen.

*Proverbs of Alfred*, l. 78. (c. 1275)

Such as ye haue sowe Must ye needes reepe.

JOHN LYDGATE, *Assembly of Gods*, 37. (c. 1420)

[He] Shall reap in such wise as he did sow.

THOMAS INGELAND, *The Disobedient Child*. (c. 1560) In HAZLITT, *Old Plays*, ii, 295.

Is it not meete that hee which would reape should sowe, hee that would gather fruite should plant trees, he that would reach the sweet rose should now & then be scratched with the sharpe briars?

GEORGE PETTIE, *Petite Pallace*, p. 13. (1576)

Sutch as hee sowed, hee reapte, sutch as hee sought hee found, sutch as hee bought hee had.

GEORGE PETTIE, *Pettie Pallace*, p. 193.

I haue made the olde saying true, who sowes shall reape.

THOMAS DEKKER, *Works*, iv, 219. (1609)  
According to the several seeds that we sow we shall reap several sorts of grain.

SIR WALTER RALEGH, *History of the World*. Bk. i, ch. 1. (1614)

As you sow, y'are like to reap.

SAMUEL BUTLER, *Hudibras*, ii, ii, 504. (1664)

Men reap the things they sow.

SHELLEY, *Lines Written Among the Euganean Hills*, l. 231. (1818)

The Fates are just; they give us but our own;  
Nemesis ripens what our hands have sown.

J. G. WHITTIER, *To a Southern Statesman*. Addressed to John C. Calhoun in 1846.

As I have sown, so must I reap.

FREDERICK MARRYAT, *Japhet*. Ch. 31. (1836)

We are beginning to reap as we have sown.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night vi, p. 104. (1854)

As he has sown his seed, so must he reap his corn.

TROLLOPE, *Barchester Towers*. Ch. 10. (1857)

As men have sown they must still reap.

J. A. FROUDE, *Short Studies: Calvinism*. (1871)

As was the sowing so the reaping.

RUDYARD KIPLING, *Natural Theology*. (1895)

We reap what we sow and nothing else.

M. D. POST, *Uncle Abner*, p. 9. (1918) A proverb in many languages. The French say, "Qui sème recueille"; the Germans, "Wie gesät, so geschnitten"; the Italians, "Chi semina, raccoglie"; the Spaniards, "Como siembres, cegarás." And with many variations according to the country of its origin: "If you sow thorns, you cannot reap jasmine" (Persian); "He who sows thorns will not gather grapes" (Arabian); "He who learns to steal, must also learn to hang" (Malabar); "Put your hand in the fire and you will get burnt" (Bengalese), etc.

1 They that sow in tears shall reap in joy. (Qui seminant in lacrymis, in exultatione metent.)

*Old Testament: Psalms*, cxxvi, 5. (c. 250 B.C.)

He that soweth virtue shall reap fame.

*Book of Meery Riddles*. Prov. 48. (1629)

2 When thou sowest seed, hope only for the fruit of that very seed.

SADI, *Bustan*. Ch. i, Apologue 12. (1257)

3 Who keeps the hills burns the wood; who keeps the stream, drinks the water.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 332. (1875)

Who sows hemp shall reap hemp, and who sows beans shall reap beans.

SCARBOROUGH, *Chinese Proverbs*. No. 2418.

Every man gets what he cultivates.

SCARBOROUGH, *Chinese Proverbs*. No. 2419.

4 They that reap must sheaf and bind.

SHAKESPEARE, *As You Like It*, iii, 2, 113. (1600)

## SPAIN

5

The Spaniard is a bad servant, but a worse master.

THOMAS ADAMS, *Sermons* (1861), i, 116. (1629)  
The Portuguese are not over nice . . . and we have a proverb among us, that "a bad Spaniard makes a good Portuguese."

JAMES GRANT, *Romance of War*. Ch. 9. (1846)  
The Spaniard's contempt for his peninsular neighbours finds emphatic utterance in: *Take from a Spaniard all his good qualities, and there remains a Portuguese.*

TRENCH, *Lessons in Proverbs*. Ch. 3. (1853)

6

He found him a true Spaniard, nothing but show and beggary.

JOSEPH ADDISON, *Count Tariff*. Sec. 22. (1713)

7

Spaniards haue been to be noted of Small Dispatch; Mi venga la Muerte de Spagna; Let my Death come from Spaine; For then it will be sure to be long in coming.

BACON, *Essays: Of Despatch*. (1625)

The Italians have a proverb . . . of the tardiness of the despatch of all business in Spain, . . . May my death come to me from Spain, for so it will come late or not at all.

TRENCH, *Lessons in Proverbs*. Ch. 3. (1853)

8

I remember Drake, in the vaunting style of a soldier, would call the Enterprise [against Cadiz in 1587] the singeing of the King of Spain's beard.

FRANCIS BACON, *Considerations Touching a War with Spain*. (a. 1626)

He has singed the beard of the King of Spain.

H. W. LONGFELLOW, *A Dutch Picture*. (1876)

9

A whale stranded upon the coast of Europe.

EDMUND BURKE, *Speech*, House of Commons. (c. 1780) Referring to Spain.

10

Saint James and close Spain. (San Jago y cierra Espana.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 4. (1615)

The old war-cry of Spain, now usually written Santiago.

11

All evil comes from Spain; all good from the north.

SIR THOMAS CHALONER, *Letter from Florence*, 1597. "A common proverb."

12

Pride, the first peer, and president of Hell,  
To his share Spain, the largest province, fell.

DANIEL DEFOE, *True-Born Englishman*, i. (1701)

13

Proud daughter of that monarch, upon whom  
Though elsewhere it grow dark, sun never sets.  
(Altera figlia Di quel monarcha a cui

Nè anco, quando annotta, il Sol tramonta.)

GIAMBATTISTA GUARINI, *Pastor Fido*. (1590)

Referring to Catharine of Austria, daughter of Philip II of Spain, who is supposed to have said, "The sun never sets upon my em-



pire"—a boast previously made by other rulers, among them Alexander the Great (WILLIAMS, *Life*. Ch. 13); and for other empires: for Rome by CLAUDIAN, *De Consulatu Stilichonis*, iii, 139, OVID, *Fasti*, ii, 136, TIBULLUS, *Elegies*, ii, v, 58, VERGIL, *Aeneid*, vi, 795; for Portugal by CAMOENS, *Lusiad*, i, 8; and for England by many writers. See under ENGLAND.

A Monarch, who, as not contented that the Sun riseth and setteth in his dominions, may seem to desire to make all his own where he shineth.

THOMAS FULLER, *The Holy State*. Bk. ii, ch. 21. (1642) Of the King of Spain.

The catholic king . . . wears the sun for his helmet, because it never sets upon all his dominions.

JAMES HOWELL, *Letters* (1650), i, 358. (1645) It may be said of the Hollanders as of the Spaniards, that the sun never sets upon their dominions.

THOMAS GAGE, *New Survey of the West Indies: Epistle Dedicatory*. (1648)

1 There has never been any discussion in Spain. (Nunca se disputó España.)

JOHN HAY, *Castilian Days*. Ch. 10. (1872) Quoted as from "an eminent Spanish writer."

2 There is nothing ill in Spaine, but that which speakes. (No ay cosa mala en España, sino lo que habla.)

JAMES HOWELL, *Instructions for Forreine Travell*. Ch. 7. (1642)

It requires, men say, a good constitution to travel in Spain.

R. W. EMERSON, *English Traits*. Ch. 6. (1856)

3 Succors of Spain, either late or never. (Socorros de España, ó tarde, ó nunca.)

TRENCH, *Lessons in Proverbs*. Ch. 2. (1853)

### SPANIEL

4 Beware of that sly Sycophant's Dogg-Tricks, Who, like a Spanniel flatters, fawns, and licks.

EDWARD COCKER, *Morals* (1694), 5. (1675)

He, like a thorough true-bred spaniel, licks The hand which cuffs him, and the foot which kicks.

CHARLES CHURCHILL, *Independence*, 1327. (1764)

5 The Spaniel that fawneth when he is beaten will neuer forsake his maister.

JOHN LYLY, *Euphues* (Arber), p. 392. (1580)

Spaniels that fawn when beaten, will never forsake their Masters.

THOMAS FULLER, *Gnomologia*. No. 4236. (1732)

6 We Jews can fawn like spaniels when we please.

MARLOWE, *Jew of Malta*. Act ii, sc. 3. (1592)

I am your spaniel; and, Demetrius,

The more you beat me, I will fawn on you.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 1, 203. (1596)

Low-crooked curt'sies, and base spaniel-fawning.

SHAKESPEARE, *Julius Caesar*, iii, 1, 43. (1599)

You play the spaniel.

SHAKESPEARE, *Henry VIII*, v, 3, 126. (1612)

He hath been brought up in the Isle of Dogs, and can both fawn like a spaniel, and bite like a mastiff, as he finds occasion.

MIDDLETON AND DEKKER, *The Roaring Girl*. Act v, sc. 1. (1611)

### SPARING

See also Saving

7 Sparing is a rich purse.

MILES COVERDALE, tr., *The Christen State of Matrymonye*, sig. I3. (1541)

Sparing is the first gayning.

JOHN SANDFORD, *Houres of Recreation*, p. 212. (1572)

The first gain or profit is to spare.

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

Sparing is good getting.

JOHN LYLY, *Euphues* (Arber), p. 229. (1580)

8 Spare for thyne age.

MILES COVERDALE, tr., *The Christen State of Matrymonye*, sig. I3. (1541)

Hee that spares when he's young may the better spend when he's old.

RANDLE COTGRAVE, *Dictionary: Souper*. (1611)

RAY, *English Proverbs*, p. 79. (1670)

Spare when you're young, and spend when you're old.

JAMES KELLY, *Scottish Proverbs*, p. 297. (1721)

9 To spare that thou mayest haue to spend.

MILES COVERDALE, tr., *The Christen State of Matrymonye*, sig. I3. (1541)

Spare in tyme, and spend in tyme.

UNKNOWN, in E.E.T.S., Extra Series. No. 8, p. 71. (c. 1600)

Spare weel and hae weel.

HENDERSON, *Scottish Proverbs*, p. 16. (1832)

Spare well and spend well.

H.G. BOHN, *Handbook of Proverbs*, p. 490. (1855)

10 Better spared than ill spent.

THOMAS DRAXE, *Bibliotheca*, p. 196. (1633)

11 You must spare at the brynke, and not at the bottom.

JOHN FITZHERBERT, *The Boke of Husbandry*, p. 100. (1523)

Better spare at brym than at bottom, say I.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

Some spareth too late, and a number with him,

The foole at the bottom, the wise at the brim.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie: Good Husbandrie Lessons*. Ch. 10. (1573)

Better hold at the brim, than hold at the bottom. Better live sparingly while we have something, than spend lavishly, and afterwards want.

JAMES KELLY, *Scottish Proverbs*, p. 59. (1721)

Spare at the Brim, not at the Bottom.

THOMAS FULLER, *Gnomologia*. No. 4237. (1732)

He never spares at the brim, but he means, he says, to save at the bottom.

SPURGEON, *John Ploughman*. Ch. 16. (1869)

12 Spare and have is better than spend and crave.

FRANKLIN, *Poor Richard's Almanack*, 1758.

1  
For sparinge of a litel cost,  
Fulofte time a man hath lost  
The large cote for the hod.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 4785.  
(c. 1390)

Spare at the spigget, and let it out at the bung-hole.

JOHN RAY, *English Proverbs*, p. 193. (1670)

Save at the spigot and let out at the bung-hole.

SAMUEL PALMER, *Proverbs*, p. 288. (1710)

Spare at the spiggot, and let out at the bung-hole.  
Spoken to them who are careful and penurious  
in some trifling things. but neglective in the main  
chance.

JAMES KELLY, *Scottish Proverbs*, p. 299. (1721)

While we are saving and scrimping at the spigot,  
the government is drawing off at the bung.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 8.  
Note. (1848)

To use a homely illustration, it is to save at the  
spile, and waste at the bung.

H. D. THOREAU, *Winter*, 26 Dec., 1860.

People are often saving at the wrong place. . .  
They spare at the spigot, and let all run away at  
the bung-hole.

E. J. HARDY, *How to Be Happy Though Married*. Ch. 13. (1886)

2  
Better spare to have of thine own than ask of  
other men.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

3  
Take your fill when the cask is first opened and  
when it is nearly spent, but midways be spar-  
ing: it is poor saving when you come to the  
lees. (μεσσοῖ φειδεσθαι· δειλὴ δ' ἐν πυθμένι  
σειδῶ.)

HESIOD, *Works and Days*, l. 368. (c. 800 B.C.)

His last coin heaves a sigh at the bottom of the  
purse. (Fundo suspiret nummus in imo.)

PERSIUS, *Satires*. Sat. ii, l. 51. (c. A.D. 58)

It is too late to spare when you reach the dregs.  
(Sera parsimonia in fundo est.)

SENECA, *Ad Lucilium*. Epis. i, sec. 5. (a. A.D. 64)

Cited by ERASMUS, *Adagia*, ii, ii, 64, and by  
TAVERNER, fo. 32, with the rendering. "It is  
to late sparynge at the botome."

To latte they spare, when all ys goone.

*Philip and Mary*. (c. 1555) See WRIGHT, *Songs*,  
p. 30.

It's too late to spare when the bottom is bare.

JOHN CLARKE, *Paroemiologia*, p. 283. (1639)

RAY, p. 144; FULLER, No. 6345.

It is too late to spare when all is spent.

ROBERT AINSWORTH, *Thesaurus: Spare*. (1736)

4  
Ever spare and ever bare.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)

CAMDEN, p. 321; RAY, p. 144; FULLER, No.  
6168.

Spend and God will send, spare and ever bare.

JAMES KELLY, *Scottish Proverbs*, p. 290. (1721)

5  
Spare not to spend, but spare to go thither.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

6  
It is better somtyme to spende than to spaare.

PALSGRAVE, *La Langue Françoyse*, p. 726. (1530)

It were better sometimes wastefully to spende,  
then warely to spare.

WILSON, *The Arte of Rhetorique*, p. 189. (1560)

Better spent than spared.

THOMAS FULLER, *Gnomologia*. No. 926. (1732)

7  
Spend not where you may save; spare not  
where you must spend.

JOHN RAY, *English Proverbs*, p. 348. (1678)

## SPARROW

8  
Sparrows fight for Corn, which is none of  
their own.

THOMAS FULLER, *Gnomologia*. No. 4242 (1732)

The Sparrow builds in the Martin's Nest.

THOMAS FULLER, *Gnomologia*. No. 4765.

9  
A solitarie Sparrow in the house top.

GUAZZO, *Civile Conversation*, iv, 124. (1574)

You, a sparrow on the housetop lonely,

I, a lone she-bird of his feather.

ROBERT BROWNING, *Youth and Art*. (1864)

10  
Are not two sparrows sold for a farthing?  
and one of them shall not fall on the ground  
without your Father. (οὐχὶ δύο στρουθία ἀσσαρίων  
πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν  
γῆν ἄνευ τοῦ πατρὸς ὑμῶν.)

*New Testament: Matthew*, x, 29. (c. A.D. 65)

The *Vulgate* is, "Nonne duo passeress asse  
vaeneunt: et unus ex illis non cadet super  
terram sine patre vestro?"

He that doth the ravens feed,

Yea, providently caters for the sparrow.

SHAKESPEARE, *As You Like It*, ii, 3, 43. (1600)

There's a special providence in the fall of a  
sparrow.

SHAKESPEARE, *Hamlet*, v, 2, 230. (1600)

You know what the Bible says about not one  
sparrow.

F. B. YOUNG, *A Man About the House*, p. 142  
(1942)

11  
While the sparrow remains under the eaves  
the swallow departs. (Passere sub tecto re-  
manente recedit hirundo.)

A medieval Latin proverb, from a 13th century  
Vienna manuscript. See 2254:1.

## SPEAR

12  
He that hath a good spear, let him proue it  
against a wal.

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

He that hath a good spear, let him try it.

*Book of Meery Riddles*. Prov. 74. (1629)

13  
Him thus intent Ithuriel with his Spear  
Touch'd lightly; for no falshood can endure  
Touch of Celestial temper.

MILTON, *Paradise Lost*. Bk. iv, l. 810. (1667) A  
touch of the angel Ithuriel's spear exposed  
deceit.

The new weapon of psychology . . . may become for us an Ithuriel's spear. When the Devil within us pretends to be an angel, . . . at a touch of that spear the disguise will fall away.

A. CLUTTON-BROCK, *Essays on Religion*. Ch. 6. (1926) SPEAR OF ACHILLES, see ACHILLES.

## SPECTATOR, see Looker-on

### SPEECH

See also Oratory; Saying; Silence and Speech; Talk; Thought and Speech; Tongue

#### I—Speech: Definitions

<sup>1</sup> Speech is the gift of all, but the thought of few.

H. G. BOHN, *Handbook of Proverbs*, p. 490. (1855) Quoting Cato.

<sup>2</sup> Speech is the image of life. (λόγος εἶδολον τοῦ βίου.)

DEMOCRITUS, *Idyls.* (c. 400 B. C.)

Man's speech is like his life. (ὁλός ὁ βίος τοῖος ὁ λόγος.)

SOCRATES, *Apothegm.* (c. 400 B. C.) See CICERO, *Tusculanarum Disputationum*, v, 16, 47. Cicero's Latin rendering is, "Qualis autem homo ipse esset, talem eius esse orationem."

A man's character is revealed by his speech. (ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.)

MENANDER, *The Flute Girl*, l. 26. (c. 300 B. C.)

SENECA, *Ad Lucilium*, cites this proverb and gives the Latin, "Talis hominibus fuit oratio, qualis vita."

The talk of men at the same time conceals and reveals their character. (Sermo hominum mores et celat et indicat idem.)

CATO (?), *Disticha*. Bk. iv, No. 20. (c. 175 B. C.)

As the man is, so is his talk. (Qualis vir, talis oratio.)

SENECA, *Ad Lucilium*, xx. (c. A. D. 64) Cited by ERASMUS, *Adagia*, i, vi, 50, together with similar sentiments by Aristides, and others. TAVERNER, *Translations from Erasmus*, fo. 19, adds, "The talke of honest man is honestye, the talk of knaues is knauerye."

As a man lives, so will he speak. (Ut vivat, quemque etiam dicere.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. xi, ch. 1, sec. 30. (c. A. D. 80) Quoted as a Greek aphorism.

A man is known by his speech, the stupid by their silence.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 57. (c. 900)

Speech shows what a man is.

JOHN CLARKE, *Paroemiologia*, p. 238. (1639)

<sup>3</sup> Speech is the voice of the heart.

KAIBARA EKKEN, *Ten Kun (Ten Precepts): On Speech*. (1710) Quoted as an old saying.

<sup>4</sup> Language most shews a man: Speak that I may judge thee.

BEN JONSON, *Explorata: Oratio Imago Animi*. (1636)

Experts feel the pulse of the soul in the tongue, wherefore the sage says, Speak, if you wish me to know thee. (Toman los peritos el pulso al ánimo en la lengua, y en fe de ella dijo el sabio: Habla, si quierases que te conozca.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 148. (1647)

A man cannot speak but he judges himself.

EMERSON, *Essays: Compensation*. (1841)

<sup>5</sup> Speech is the index of the mind. (Index est animi sermo.)

PIETRO MANZOLI (PALINGENIUS STELLATUS), *Zodiacus Vitae*. Bk. i, l. 194. (1537)

Speech is the picture of the mind.

JOHN RAY, *English Proverbs*, p. 24. (1670) The Italians say, "Al canto si conosce l' uccello; ed al parlar, il cervello" (By the song one knows the bird; by the speech, the brain).

<sup>6</sup> Speech is more plastic than wax. (εὐπλαστότερον κηροῦ καὶ τῶν τοιοῦτων λόγος.)

PLATO, *Republic*. Bk. ix, sec. 588D. (c. 375 B. C.)

<sup>7</sup> Speech is the mirror of action. (τὸν λόγον εἶδωλον εἶναι τῶν ἔργων.)

SOLON, *Apothegms*. (c. 600 B. C.) As quoted by DIOGENES LAERTIUS, i, 58, and by ERASMUS, *Adagia*, i, vi, 50.

Speech is the mirror of the soul; as the man so is his speech. (Sermo animi est imago; qualis vir, talis et oratio est.)

PUBLILIUS SYRUS, *Sententiae*. No. 692. (c. 43 B. C.)

<sup>8</sup> Speech is the golden harvest that followeth the flowering of thought.

M. F. TUPPER, *Proverbial Philosophy: Of Speaking*. (1839) Tupper adds, "Speech is reason's brother, and a kingly prerogative of man."

#### II—Speech: Apothegms

<sup>9</sup> One speech may be the healer of another. (μῦθον μῦθος ἀν θελεκτήριος.)

AESCHYLUS, *Suppliant Maidens*, l. 447. (c. 485 B. C.)

<sup>10</sup> Another good thing in the heart of God is to pause before speaking.

AMEN-EM-APT, *Teaching How to Live*. Col. v, l. 7. (c. 700 B. C.) Griffith, tr.

Sleep a night before speaking.

AMEN-EM-APT, *Teaching How to Live*, v, 13.

See also THOUGHT: THOUGHT AND SPEECH. Speech is swift when the heart is hurt.

AMEN-EM-APT, *Teaching How to Live*, xii, 1.

<sup>11</sup> He himself said it. (αὐτὸς ἔφα.)

ARISTOPHANES, *The Clouds*, l. 219. (423 B. C.)

The Pythagoreans referred to "The Master," that is to Pythagoras, as "Himself" (αὐτός), and Aristophanes is laughing at them. The Latin, of course, is "Ipse dixit." See ERASMUS, *Adagia*, ii, v, 87. One wonders whether the Irish habit of referring to the head of the house as "Himself" can be derivative.

I am not disposed to approve the practice traditionally ascribed to the Pythagoreans, who, when questioned as to the grounds of any assertion that they advanced in debate, are said to have been accustomed to reply, "He himself said so" (Ipse dixit), "he himself" being Pythagoras.

CICERO, *De Natura Deorum*. Bk. i, ch. 5, sec. 10.

(45 B. C.) Corneille has, "Moi, moi dis-je, et c'est assez" (I, I say it, and that is enough).

Pythagoras, to whom was applied the phrase, "The Master said" (αὐτὸς ἔφα), which passed into a proverb of ordinary life.

DIOGENES LAERTIUS, *Pythagoras*. Bk. viii, 46. (C. A. D. 230)

Did I say so? To be sure, if I said so, it was so.

GOLDSMITH, *The Citizen of the World*. No. 54. (1760)

<sup>1</sup> Uncurbed, unfettered, uncontrolled of speech, Unperiphrastic, bombastiloquent. (ἀπεριλάλητον, καμποφακελορήμονα.)

ARISTOPHANES, *The Frogs*, l. 839. (405 B. C.) Referring to Aeschylus.

More talkative than a turtle-dove. (τρυγόνος λαλιώτερος.)

MENANDER, *Plokion*. Fragment. (c. 300 B. C.)

Cited as a proverb by ZENOBIOUS, *Adagia*, ii, 39 (C. A. D. 130), and by ERASMUS, *Adagia*, i, v, 30, with the Latin, "Turture loquacior"

ZENOBIOUS, ii, 80, cites another, also as a proverb, βουβύλιος ἄνθρωπος, a man who buzzes like a bee. ERASMUS, i, ix, 100, adds another, "Cicada vocalior" (More vocal than a cricket).

He hath eaten the hen's rump. (Ha mangiato il cul della gallina.)

JOHN RAY, *English Proverbs*, p. 191. (1678)

An Italian proverb. Ray adds, "Said of a person who is full of talk." Also called in medieval times "The Pope's nose," and in mid-western America, "The piece that went over the fence last."

He has a rage for saying something when there's nothing to be said.

SAMUEL JOHNSON, *Remark*, to Dr. Burney, referring to Warburton. See ROSWELL, *Life*, 1758.

She was a perfect blatherskite.

MARK TWAIN, *Connecticut Yankee*, p. 96. (1889)

<sup>2</sup> Speak less cleverly but more clearly. (ἀμαθιστέρον πως εἰπὲ καὶ σαφέστερον.)

ARISTOPHANES, *The Frogs*, l. 1445. (405 B. C.) Nothing is more useful to man than to speak correctly. (Utilius homini nihil est, quam recte loqui.)

PHRAEDRUS, *Fables*. Bk. iv, fab. 12, l. 1. (c. 25 B. C.) Unlearnedly and clearly, as the adage has it. (Indoctius et apertius, ut aiunt.)

AULUS GELLIUS, *Noctes Atticae*. Bk. xii, ch. 5. (C. A. D. 150) Quoting Aristophanes' line as "an old and familiar proverb."

Say nothing unless it is as clear as morning.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450) Whate'er is well-conceived is clearly said. (Ce que l'on conçoit bien s'énonce clairement.)

BOILEAU, *L'Art Poétique*. Chant i, l. 153. (1674)

<sup>3</sup> The thing's self-evident, speaks for itself. (τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.)

ARISTOPHANES, *The Wasps*, l. 921. (422 B. C.)

The well-known French phrase is "Cela va sans dire" (That goes without saying), sometimes expanded to, "Cela est comme le bréviaire de Messire Jean, il va sans dire."

<sup>4</sup> If you say what is just, men will hate you; if you say what is unjust, the gods will. (ἐὰν μὲν γὰρ τὰ δίκαια λέγῃς, οἱ ἄνθρωποι σε μισήσουσιν, ἐὰν δὲ τὰ ἀδίκαια, οἱ θεοί.)

ARISTOTLE, *Art of Rhetoric*. Bk. ii, ch. 23, sec. 15. (c. 330 B. C.) Quoting a priestess who

refused to permit her son to speak in public.

The man who carries the beam. (ὁ τὴν δοκὸν φέρων.)

ARISTOTLE, *Art of Rhetoric*. Bk. iii, ch. 12, sec. 3. (c. 330 B. C.) Quoted as a proverb, refer-

ring to a stiff, ungraceful speaker.

<sup>5</sup> A man must not allow the devil to speak from his mouth.

*Babylonian Talmud: Berachoth*, fo. 16a. (c. 450)

<sup>6</sup> Discretion of Speech is more than Eloquence.

FRANCIS BACON, *Essays: Of Discourse*. (1625)

<sup>7</sup> Do not speak to the man at the wheel.

R. S. S. BADEN-POWELL, *The Matabele Campaign*, p. 235. (1897) Referred to as a maxim

<sup>8</sup> Let thy speech be consistent.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, v, 10. (c. 190 B. C.) Oesterley, tr. The usual

version is, "Let thy word be the same." In xxxii, 8, there is a further admonition, "Let thy speech be short, comprehending much in few words."

<sup>9</sup> Kindly speech maketh many friends.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vi, 5. (c. 190 B. C.) Oesterley, tr.

Soft speech acts like water on the fires of wrath.

SADI, *Bustan*. Ch. iv, Apologue 15. (c. 1257)

Gentle and courteous speech is the Adamant stone whiche draweth unto it the heartes of all men.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 157. (1574) Pettie, tr.

<sup>10</sup> Sum up thy speech, say much in little. (In multis esto quasi inciscus.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxii, 8. (c. 190 B. C.) Oesterley, tr. The regular

rendering is, "Let thy speech be short, comprehending much in few words." The Portuguese say, "Ter-te-hão por alguem" (Speak little and well; you will be accounted somebody).

The less said the better.

JANE AUSTEN, *Sense and Sensibility*. Pt. ii, ch. 5. (1811)

<sup>11</sup> I have not multiplied my speech overmuch.

*Book of the Dead*. Ch. cxxv, l. 33. (c. 4000 B. C.)

Much speaking is an abomination.

ANI. *Maxims*. No. 1. (c. 1000 B. C.)

1 He speaks . . . like a frog in a well, or a cricket in a wall.

RICHARD BRATHWAIT, *Whimzies*, p. 70. (1631)  
He speaks like a mouse in a cheese.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
RAY, p. 186; FULLER, No. 5233.

He speaks as if every Word would lift a Dish.

THOMAS FULLER, *Gnomologia*. No. 2024. (1732)

2 It is better to be anxious about what I shall say, than to suffer remorse for what I have said.

BUZURCHIMIHR, *Maxim*. (c. 570) Quoted in the *Atish Kadah* introduction to SADI'S *Gulistan*. See also SILENCE AND SPEECH

3 Of that which doesn't concern you speak neither good nor evil. (Di cosa che non ti cale. Non dir nè ben nè male.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 188. (1856) An Italian proverb.  
That which is well said is quickly said. (Le bien dicho, presto es dicho.)

CAHIER, *Six Mille Proverbes*, p. 244. Spanish.

4 Speech that leads not to action, still more that hinders it, is a nuisance on the earth.

CARLYLE, *Letter to Jane Welsh*, 4 Nov., 1825.  
See SAYING AND DOING.

5 All speech, even the commonest speech, has something of song in it.

CARLYLE, *On Heroes and Hero-Worship*. Ch. 3. (1840)

God giveth speech to all, song to a few.

W. C. SMITH, *Obrig Grange*. Bk. i, *Editorial*, l. 15. (c. 1880) The Germans say, "Einer kann reden und sieben können singen" (One man can speak and seven can sing).

6 Against the wordy you must words eschew: Speech is bestowed on all, sound sense on few. (Contra verbosos noli contendere verbis: sermo datur cunctis, animi sapientia paucis.)

CATO (?), *Disticha*. Bk. i, No. 10. (c. 175 B. C.)

The second line is quoted by RABELAIS, *Pan-tagruel*, bk. iii, ch. 41.

7 Books speak to the mind, friends to the heart, heaven to the soul, and everything else to the ears.

S. G. CHAMPION, *Racial Proverbs*, p. 351. (1938) A Chinese proverb.

8 Ther nis namor to seye.

CHAUCER, *Canterbury Tales: The Knights Tale*, l. 264. (c. 1386) Frequently repeated.

Ther is na-more to telle.

CHAUCER, *The Frankleyns Tale*, l. 856.

9 In muchel speche sinne wanteth naught.

CHAUCER, *The Maunciples Tale*, l. 234. (c. 1389)  
Who speaks not, errs not.

RANDLE COTGRAVE, *Dictionary: Parler*. (1611)  
WODROEPHE, *Spared Houres*, p. 507; HOWELL, p. 11.

In much speech there are many errors.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. iv. (1616)

He that speaks much is much mistaken.

FRANKLIN, *Poor Richard's Almanack*, 1736. The Spaniards say, "A mucho hablar, mucho errar" (Talk much and err much), or "No diga la lengua por do pague la cabeza" (Let not the tongue utter what the head must pay for).

10 Diverse men diverse thinges seyden.

CHAUCER, *Man of Law's Tale*, l. 113. (c. 1386)

MANY MEN, MANY OPINIONS, see under OPINION.

11 Thou janglest as a jay.

CHAUCER, *Man of Law's Tale*, l. 676. (c. 1386)

Jangling, is whan men . . . clappen as a mille.

CHAUCER, *The Persones Tale*. Sec. 24.

12 That is wel seyde, quod he.

CHAUCER (?), *Troilus*. Bk. ii, l. 390. (c. 1380)  
Well said is quickly said. (Lo bien dicho se dice presto.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 105. (1647)

A thing well said will be wit in all languages.

JOHN DRYDEN, *Of Dramatick Poesie*. (1668)

When we make ourselves understood, we always speak well. (Quand on se fait entendre, on parle toujours bien.)

MOLIÈRE, *Femmes Savantes*. Act ii, sc. 6. (1672)  
That's as well said as if I had said it myself.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

13 You cannot speak of ocean to a well-frog, nor of ice to a summer insect.

CHUANG-TSZE, *Philosophy*. Ch. 1. (c. 400 B. C.)

14 If you have no news, write the first thing that comes into your head. (Quod in buccam venerit.)

CICERO, *Ad Atticum*. Bk. i, epis. 12. (61 B. C.)  
Repeated in ii, 10, and xiv, 7.

Say whatever rises to your lips. (In buccam tibi venerit loquaris.)

MARTIAL, *Epigrams*, xii, 24. (c. A. D. 103)

To speak whatever comes into my mouth. (Quicquid in buccam venerit.)

ERASMUS, *Moriae Encomium*. Sec. 2. (1511)

15 Wonderful to relate. (Mirabile dictu.)

Cicero, Vergil, and other Latin writers use the phrase. "Horribile dictu" (Horrible to relate) is a related one. Still another is "Gratis dictu" (Said to no purpose; irrelevant), and finally, "Obiter dicta" (Remarks by the way).

16 Speak of what you understand.

JOHN CLARKE, *Paroemiologia*, p. 11. (1639)

What you do not understand, say nothing about.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1103. (1875)

17 He never speaks but his mouth opens.

JOHN CLARKE, *Paroemiologia*, p. 133. (1639)

You never speak but your mouth opens.

JOHN RAY, *English Proverbs*, p. 193. (1670)

<sup>1</sup> When talking with wise men, use few words. (Cum sapiente loquens perpaucis utere verbis.)

COLUMBANUS, *Carmen Monostichon*, l. 8. (c. A. D. 600)

The man is wise who speaketh few things. (Vir sapit qui pauca loquitur.)

WILLIAM LILY, *Grammatices Rudimentis*, p. 42. (1534) Quoted by SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 82.

<sup>2</sup> Of what value is smartness of speech? Opposing a man with the mouth excites anger.

CONFUCIUS, *Analectis*. Bk. v, ch. 4. (c. 500 B. C.)

Does heaven speak?

CONFUCIUS, when his disciples urged him to speak. *Analectis*, xvii, 19.

The universe is very beautiful, yet it says nothing.

CHUANG-TSZE, *Philosophy*. Ch. 5. (c. 400 B. C.)

<sup>3</sup> I speak this by permission, and not of commandment. (τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.)

*New Testament: I Corinthians*, vii, 6. (A. D. 57)

The *Vulgate* is, "Hoc autem dico secundum indulgentiam, non secundum imperium."

<sup>4</sup> Here comes the pruning-knife of my speeches. (ἢ τῶν ἐμῶν λόγων κοπίς παρέσται.)

DEMOSTHENES, referring to Phocian, who was celebrated for his conciseness. (c. 357 B. C.)

See PLUTARCH, *Lives: Phocion*, v, 4.

Bilin' down his repoort, wuz Finnigin!

An' he writed this here: "Musther Flannigan:

Off agin, on agin, Gone agin.—Finnigin."

STRICKLAND GILLILAN, *Finnigin to Flannigan* (1910)

This "in again, out again, gone again" stuff.

NGAIO MARSH, *Vintage Murder*, p. 263. (1940)

<sup>5</sup> You're shouting as if from the cart. (ὥσπερ ἐξ ἀμάξης.)

DEMOSTHENES, *De Corona*. Sec. 268, l. 15. (330 B. C.) Speaking freely. Abuse from the carts was permitted at the Dionysiac festivals.

On the carts in the procession there is some very ribald abuse. (ἐπὶ τῶν ἀμαξῶν εἰσι πομπεῖαι τινες σφόδρα λοιδόροι.)

MENANDER, *The Girl from Perinthus*. Frag. 396K. (c. 300 B. C.)

During the festival of Dionysius mother took me to see the procession. (Per Dionysia mater pompam me spectatum duxit.)

PLAUTUS, *Cistellaria*, l. 89. (c. 200 B. C.) And, of course, her seduction followed.

<sup>6</sup> We never speak as we pass by.

FRANK EGERTON. Title of popular song. (1882)

<sup>7</sup> Blessed is the man who having nothing to say, abstains from giving us wordy evidence of the fact.

GEORGE ELIOT (MARY ANN EVANS), *The Impressions of Theophrastus Such*. Ch. 4. (1879) An American variant is, "Most of us know how to say nothing; few of us know when."

His speeches were those of one who had something to say, not of one who had to say something.

ALFRED BLOMFIELD, *Memoir of C. J. Blomfield*, i, v, 123. (1863)

<sup>8</sup> Spartans, stoics, heroes, saints and gods use a short and positive speech.

R. W. EMERSON, *The Superlative*. (1847)

<sup>9</sup> Speak not against the sun. (Aduersus solem ne loquitur.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. (1508)

Strive not against evident things.

Speak of a man as you find him.

CHEALES, *Proverbial Folk-Lore*, p. 120. (1875)

<sup>10</sup> In chatter excellent, but unable quite to speak. (λαλεῖν ἀριστος, ἀδυνατώτατος λέγειν.)

EUROPIUS, *Fragmentis*. Frag. 95. (c. 425 B. C.)

He speaks one Word Nonsense, and two that have nothing in them.

THOMAS FULLER, *Gnomologia*, No. 2025. (1732)

<sup>11</sup> We should not speak merely to please the ear. But to point the path that leads to noble fame. (οὐ γὰρ τι τοῖσιν ὥσὶ τερπνὰ χρῆ λέγειν.

ἀλλ' ἐξ ὅτου τις εὐκλεῆς γενήσεται.)

EURIPIDES, *Hippolytus*, l. 488. (c. 428 B. C.)

<sup>12</sup> When you speak to a man, look on his eyes; when he speaks to thee, look on his mouth.

FRANKLIN, *Poor Richard's Almanack*, 1740.

<sup>13</sup> A Man may say too much, even upon the best Subjects.

THOMAS FULLER, *Gnomologia*. No. 300. (1732)

<sup>14</sup> He who speaks to a reluctant listener incurs contempt.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 645. (c. 1050) An echo of the Latin proverb: "Ad consilium ne accesseris, antequam voceris." (Go not to the council-chamber before you are summoned.)

<sup>15</sup> Nothing is more garrulous than man. (οὐδὲν ἐστὶν ἀπεραντολογώτερον ἀνθρώπου.)

GALFN, *On the Natural Faculties*. Ch. xviii, sec. 254. (c. A. D. 180)

Man is born with the faculty . . . of speech, but why should he be able to speak before he has anything to say?

BENJ. WHICHCOTE, *Moral Aphorisms*. (1753)

<sup>16</sup> I can't say fairer than that, can I?

W. S. GILBERT, *Ruddigore*. Act i. (1887)

<sup>17</sup> You'll never move others, heart to heart, Unless your speech comes from your heart. (Doch werdet Ihr nie Herz zu Herzen schaffen, Wenn es Euch nicht von Herzen geht.)

GOETHE, *Faust*. Pt. i, sc. 1. (1806)

<sup>18</sup> Always those whiche knowe least, covet to speake most.

GUAZZO, *Civile Conversation*, ii, 120. (1574)

To covet to speake alwayes, and never to heare others, is a kinde of tyrannie.

GUAZZO, *Civile Conversation*, ii, 151.

1 Ye speake now, as ye would creepe into my mouth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

I will say no more till the day be longer.

JOHN HEYWOOD, *300 Epigrams*. No. 168. (1562)

2 His speech flowed from his tongue sweeter than honey. (τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῇ.)

HOMER, *Iliad*. Bk. i, l. 249. (c. 850 B. C.)

According to Homer, Nestor's discourse was pleasanter than honey. (Melle dulcior fluit oratio.)

ERASMUS, *Moriae Encomium*. Sec. 10. (1511)

How honey-sweet is the power of speech! (Quam mellea res sit oratio.)

AUSONIUS, *Epistles*. Epis. ii, l. 1. (c. A. D. 380)

3 What you are saying is but empty wind. (οὐ δὲ ταῦτ' ἀνεμῶλια βάσεις.)

HOMER, *Iliad*. Bk. iv, l. 355. (c. 850 B. C.)

It is an ill thing to speak words vain as wind. (κακὸν δ' ἀνεμῶλια βάσειν.)

HOMER, *Odyssey*. Bk. iv, l. 837. (c. 850 B. C.)

Repeated in xi, 464.

The speeches of one that is desperate, which are as wind. (In ventum verba profertis.)

Old Testament: *Job*, vi, 26. (c. 350 B. C.)

4 What a thing hast thou said! (ὅλον ἔειπες.)

HOMER, *Iliad*. Bk. vii, l. 455. (c. 850 B. C.) Repeated many times in both *Iliad* and *Odyssey*. Sometimes, as in viii, 209, ποῖον τὸν μῆθον ἔειπες (What a word hast thou spoken), or, more elaborately, as in xiv, 83, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων (What a word has escaped the barrier of thy teeth).

5 In that manner vulgarly, but significantly, called rigmarole.

SAMUEL JOHNSON, *Remark*. (1791) BOSWELL, i, 191, note.

His speech was a fine sample, on the whole, Of rhetoric, which the learn'd call *rigmarole*.

BYRON, *Don Juan*. Canto i. st. 174. (1818)

6 [He] speaketh not without booke.

ANDREW KINGSMILL, *A View of Mans Estate*. Ch. 12. (a. 1569)

Methinks you speak without the book.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iii, sc. 2. (1599) That is, deviating from the text of a play-book, *ad libbing*.

He spake without his booke.

WILLIAM HULL, *The Mirrour of Maiestie*, p. 24. (1615)

You speak just like a book. (Vous parlez tout comme un livre.)

MOLIÈRE, *Festin de Pierre*. Act i, sc. 2. (1665)

I do not speak wholly without book.

JOHN LOCKE, *Toleration*. Ch. 2. (1692)

To speak loosely and without book.

LOWELL, *My Study Windows*, p. 257. (1870)

7 One speaks little when vanity does not make one speak. (On parle peu quand la vanité ne fait pas parler.)

LA ROCHEFOUCAULD, *Maximes*. No. 137. (1665)

It is never more difficult to speak well than when one is ashamed to be silent. (Il n'est jamais plus difficile de bien parler que quand on a honte de se taire.)

LA ROCHEFOUCAULD, *Maximes*. No. 556.

8 Be sparing of speech and things will come right of themselves. (Hsi yen tzū jan.)

LAO-TSZE, *Tao-ieh-king (The Way of Virtue)*.

Sec. 23. (c. 550 B. C.) Giles, tr.

9 It is better to guard speech than to guard wealth. (κρείσσων γὰρ μύθων ἢ κτεάνων φυλακή.)

LUCIAN, *Epigram*. (c. A. D. 170) See *Greek Anthology*. Bk. x, epig. 42.

10 The speeche whiche consisteth in pleasant devise and fine filed talke.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 237. (1574) Pettie, tr.

Filed speech without fraud.

JOHN LYL, *Euphues* (Arber), p. 57. (1579)

11 Thauh ich seye hit my-self.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, Passus viii, l. 192. (1393)

Though I say it that should not.

JOHN LYL, *Mother Bombie*. Act v, sc. 3. (1594)

I say it—though I should not say it.

BEN JONSON, *Every Man Out of His Humour*. Act ii, sc. 1. (1599)

Though you say it, that should not say it, and must say it, if it be said.

JAMES KELLY, *Scottish Proverbs*, p. 316. (1721)

"A ridicule upon them that commend themselves."

Though I say it, who should not say it.

HANNAH MORE, *Coelebs in Search of a Wife*. Ch. 5. (1809) SCOTT, *Heart of Midlothian*. Ch. 27. (1818) HALIBURTON, *Wise Saws*. (1843)

12 The speaker's character, not his speech, persuades. (τρόπος ἔσθ' ὁ πείθων τοῦ λόγου, οὐ λόγος.)

MENANDER, *Fragments*. Frag. 472, Kock. (c. 300 B. C.) Quoted by PLUTARCH, *Moralia*, 801A.

13 For more than forty years I have been speaking prose without knowing it. (Il y a plus de quarante ans que je dis de la prose sans que j'en susse rien.)

MOLIÈRE, *Le Bourgeois Gentilhomme*. Act ii, sc. 4. l. 179. (1670) The French proverb.

"Faire de la prose sans le savoir" means to do or be doing just the right thing without knowing it.

14 I shall make you an impromptu at my leisure. (Je vous ferai un impromptu à loisir.)

MOLIÈRE, *Les Précieuses Ridicules*. Sc. 11, l. 124. (1659)

Ward has no heart, they say, but I deny it; He has a heart, and gets his speeches by it.

SAMUEL ROGERS, *Impromptu*, referring to John William Ward, afterwards Lord Dudley, who was said to practice carefully the speeches which he pretended were extempore when he delivered them in the House of Commons. (c. 1807)

<sup>1</sup> To speak upon the point of a fork. (Favellar in punta di forchetta.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595) Quoting an Italian proverb, for speaking mincingly, the counterpart of the French "Disputer sur la pointe d'une aiguille" (needle).

<sup>2</sup> Ordinary speech gives pleasure. (Sermonis publica forma placet.)

VID, *Artis Amatoriae*. Bk. iii, l. 480. (c. 1 B. C.) There is a Latin proverb, "Animo aegrotanti medicus est oratio" (Speech is a physician to a sick mind).

<sup>3</sup> To speak through the nose. (Balba de nare loqui.)

PERSIUS, *Satires*. No. i, l. 33. (c. A. D. 58)

He speaketh in his nose.

CHAUCER, *Manciple's Prologue*, l. 61. (c. 1389)

<sup>4</sup> People are ever prone to speak the worst.

GEORGE PETTIE, *Petite Pallace*, p. 30. (1576)

<sup>5</sup> Have I inadvertently made a bad argument? (οὐ δὴ πού τι κακὸν λέγων ἐμαυτὸν ἐλέγηθα;)

PHOCION, when one of his arguments in a public debate was universally applauded. (c. 325 B. C.) See PLUTARCH, *Lives: Phocion*. Ch. 8, sec. 3.

What provokes you to risibility, sir? Have I said anything that you understand? Then I ask pardon of the rest of the company.

SAMUEL JOHNSON, *Remark*. (c. 1776) See RICHARD CUMBERLAND, *Recollections*.

<sup>6</sup> To speak in due season, weaving the strands of many themes into brief compass brings less criticism from men. (καιρὸν εἰ φθέγγαιο, πολλῶν πείρατα συντανύσαις | ἐν βραχεί, μείων ἐπεται μῶμος ἀνθρώπων.)

PINDAR, *Pythian Odes*. Ode i, l. 81. (470 B. C.)

Saying things which should be said, and which should not be said. (Dicenda tacenda locutus.)

HORACE, *Epistles*. Bk. i, epis. 7, l. 72. (20 B. C.)

A TIME TO SPEAK, see under TIME.

Think well of what you speak and to whom you speak it. (Quid de quoque viro et cui dicas, saepe videto.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 68.

You are skilled in knowing what to say and what not to say. (Dicenda tacendave calles.)

PERSIUS, *Satires*. Sat. iv, l. 5. (c. A. D. 58)

The wise man, before he speaks, will consider well what he speaks, to whom he speaks, and where and when. (Sapiens, ut loquitur, multa prius considerat, quid dicat, aut cui dicat, quo in loco, et tempore.)

ST. AMBROSE, *De Officiis Ministrorum*. Bk. i,

ch. 10, sec. 35. (c. A. D. 385) This dictum, like so many others, was later made into a medieval Latin jingle: "Si sapiens fore vis, sex serva quae tibi mando, | Quid dicas, et ubi, de quo, cui, quomodo, quando" (What you say, and where, to whom, how, and when).

If you your lips would keep from slips,

Five things observe with care:

To whom you speak, of whom you speak,

And how, and when, and where.

W. E. NORRIS, *Thirlby Hall*, i, 315. (1884)

If thou wishest to be wise,

Keep this truth before thine eyes:

What thou sayest and how, beware,

Of whom, to whom, when, and where.

H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

<sup>7</sup> Escape into the ocean of speech with land nowhere in sight. (φεύγειν εἰς τὸ πέλαγος τῶν λόγων.)

PLATO, *Protagoras*. Sec. 338A. (c. 389 B. C.)

The tale told to Alcinoüs. (Ἀλκίνοῦ ἀπόλογος.)

PLATO, *Republic*. Bk. x, sec. 614A. (c. 375 B. C.)

Referring to the long tale told by Odysseus to Alcinoüs in the *Odyssey*; proverbial for long-winded narratives.

Plait me not prolixity of speech. (Nive plectas fandi mi prolixitudinem.)

PACUVIUS, *Thraldorestes*. Frag. 129, Loeb (c. 160 B. C.) "Cacoëthes loquendi" is the proverbial Latin phrase—an incurable passion for speaking.

A long discourse argueth folly.

JOHN LYLY, *Euphues* (Arber), p. 49. (1579) No discourse that is long can be pleasing. (Ninguno razonamiento hay gustoso si es largo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21. (1605)

Best is the tongue that feels the rein;

He that talks much, talks in vain;

We from the wordy torrent fly:

Who listens to the chattering pye?

FRANKLIN, *Poor Richard's Almanack*, 1741.

You've made summer-complaint speeches long enuff.

ARTEMUS WARD, *Things in New York*. (1863)

<sup>8</sup> Do not put food into a slop-pail. (σιτλον εἰς ἀμίδα μὴ ἐμβάλλειν.)

PLUTARCH, *Moralia: Education of Children*, 12F. (c. A. D. 95) Plutarch is quoting a proverb, which he explains means that it is not fitting to put clever speech into a base mind, for "speech is the food of thought (λόγος τροφή διανοίας ἐστίν) and baseness in men makes it unclean." "Speech is the food of thought" is cited by ERASMUS, *Adagia*, i, i, 2, who gives the Latin, "Oratio cibus est animi."

<sup>9</sup> Things are well-spoken, if they be well-taken.

HENRY PORTER, *The Two Angrie Women of Abington*. Act i, sc. 1. (1599)

Whatsoever they speak is well-taken; and whatsoever is well-taken is well-spoken.

BEN JONSON, *Cynthia's Revels*. Act iv, sc. 3. (1600)



That's well-spoken that's well-taken.

JOHN CLARKE, *Paroemiologia*, p. 111. (1639)

Words well spoken because well taken.

THOMAS FULLER, *Worthies* (1840), iii, 99. (1662)

It is well spoken that is well tane, I've heard.

GEORGE MERITON, *Yorkshire Ale*, p. 39. (1685)

It was never ill said, that was not ill ta'en.

JAMES KELLY, *Scottish Proverbs*, p. 189. (1721)

Speak what you will, An ill man will take it ill.

THOMAS FULLER, *Gnomologia*. No. 6116. (1732)

SPEAKING ILL, *see under* SLANDER.

<sup>1</sup> You may speak when ye are spoken to.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 1. (1599)

Speak when you are spoken to.

JOHN CLARKE, *Paroemiologia*, p. 20. (1639)

Speak when you are spoken to, come when you are call'd.

JOHN RAY, *English Proverbs*, p. 145. (1670)  
FULLER, *Gnomologia*. No. 4244. (1732)

Speak when you are spoken to, do what you're bidden;

Come when you're call'd, and you'll not be chidden.

JAMES KELLY, *Scottish Proverbs*, p. 293. (1721)  
A more pointed Scottish variant is, "Speak when ye're spoken to, | Drink when ye're drunken to."

<sup>2</sup> The sailor speaks of winds, the ploughman of oxen;

The soldier tells his wounds, the shepherd his sheep.

(Navita de ventis, de tauris narrat arator;  
Enumerat miles vulnera, pastor oves.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 1, l. 43. (c. 26 B. C.)  
An angry man speaks in an angry way, an excitable man in a flurried way. (Iracundi hominis iracunda oratio est, commoti nimis incitata.)

SENECA, *Ad Lucilium*. Epis. cxiv, sec. 20. (C. A. D. 64)

<sup>3</sup> Fair speech is more rare than the emerald that is found by slave-maidens on the pebbles.

PTAH-HOTEP, *Instruction*. No. 1. (c. 3550 B. C.)  
Prisse Papyrus. Gunn, tr.

All the world goeth by fair speech.

HILLS, *Common-Place Book*, p. 130. (c. 1530)

Speak fair and think what you will.

WILLIAM CAMDEN, *Remains*, p. 331. (1605)

He that speaks me fair and loves me not,

I'll speak him fair and trust him not.

THOMAS DRAXE, *Bibliotheca*, p. 67. (1633)

Speak me fair, and I'll set you down for a puppy.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>4</sup> You speak in clusters; you were begot in nutting.

JOHN RAY, *English Proverbs*, p. 346. (1678)

You were begot a Nutting; you speak in Clusters.

THOMAS FULLER, *Gnomologia*. No. 6009. (1732)

<sup>5</sup> I speak after the manner of men. (ἀνθρώπων ἰδέω.)

*New Testament: Romans*, vi, 19. (C. A. D. 57)

*The Vulgate* is, "Humanum dico."

<sup>6</sup> When thou hast spoken, thou must prove it.

SADI, *Gulistan*. Ch. iv, Apologue 3. (c. 1258)

<sup>7</sup> Speak to the point or be still.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 19. (c. 900) Bellows, tr.

This is the poynt, to speken short and pleyn.

CHAUCER, *Canterbury Tales: Prologue*, l. 792. (c. 1386)

There is a difference between speaking much and to the point. (χωρίς τοῦ εἰπεῖν πολλὰ καὶ τὰ καίρια.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 99. (1523)  
Cited as an old proverb, of which he gives the Latin, "Non est eiusdem, & multa, & oportuna dicere."

Better say nothing than not to the Purpose.

WILLIAM PENN, *Some Fruits of Solitude*. No. 132. (1693)

Better say nothing, than nothing to the Purpose.

THOMAS FULLER, *Gnomologia*. No. 921. (1732)  
When you have nothing to say, say nothing.

C. C. COLTON, *Lacon: Reflections*. No. 183 (1820) A variant is, "If you don't say it, you won't have to unsay it." The Germans say, "Schweig, oder rede etwas, das besser ist denn Schweigen" (Keep silence, or say something better than silence), or "Rede wenig, rede wahr, Zehre wenig, zahle baar" (Speak little, speak the truth; Spend little, pay cash).

<sup>8</sup> Don't say one thing and mean another. (Pu k'o k'ou shih hsin fei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1715. (1875) *See under* HYPOCRISY.

<sup>9</sup> Even the most timid man can deliver a bold speech. (Est enim oratio etiam timidissimis audax.)

SENECA, *Ad Lucilium*. Epis. xxvi, sec. 6. (C. A. D. 64)

<sup>10</sup> Speak the speech, I pray you, . . . trippingly on the tongue.

SHAKESPEARE, *Hamlet*. Act iii, sc. 2, l. 1. (1600)  
When you speak in the Theatre doe not speak like a mouse in a cheese . . . but speak out your words boldly and distinctly.

E. VERNEY, in *Verney Memoirs*, 24 June, 1685

<sup>11</sup> Not to speak it profanely.

SHAKESPEARE, *Hamlet*, iii, 2, 35. (1600)

<sup>12</sup> We must speak by the card, or equivocation will undo us.

SHAKESPEARE, *Hamlet*, v, 1, 149. (1600) To speak with care and exactness.

I speak by the card in order to avoid entanglement of words.

BENJAMIN JOWETT, *Plato*, iv, 315. (1875)

<sup>13</sup> A knavish speech sleeps in a foolish ear.

SHAKESPEARE, *Hamlet*, iv, 2, 25. (1600)

<sup>14</sup> He speaks plain cannon fire, and smoke and bounce.

SHAKESPEARE, *King John*, ii, 1, 462. (1596)

- She speaks poniards, and every word stabs.  
SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 255. (1598)
- Runs not this speech like iron through your blood?  
SHAKESPEARE, *Much Ado About Nothing*, v, 1, 252.
- I will speak daggers to her, but use none.  
SHAKESPEARE, *Hamlet*, iii, 2, 414. (1600) See under DAGGER.
- Hang cold discourse; for we'll speak fireworks.  
JOHN FLETCHER, *The Elder Brother*. Act i, sc. 2. (c. 1613)
- <sup>1</sup> Mend your speech a little,  
Lest it may mar your fortunes.  
SHAKESPEARE, *King Lear*, i, 1, 95. (1605)
- <sup>2</sup> He writes verses, he speaks holiday.  
SHAKESPEARE, *The Merry Wives of Windsor*, iii, 2, 69. (1601) To use choice language, different from that of every day.
- <sup>3</sup> I have said my say. (πάντ' ἀκήκοας λόγον.)  
SOPHOCLES, *Ajax*, l. 480. (c. 409 B. C.)  
You have said your say.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- <sup>4</sup> To speak much is one thing, to speak well is another. (χωρίς τὸ τ' εἰπεῖν πολλά καὶ τὰ καλῖα.)  
SOPHOCLES, *Oedipus Coloneus*, l. 808. (c. 408 B. C.)  
Many speak much who cannot speak well.  
THOMAS DRAKE, *Bibliotheca*, p. 11. (1633)  
To speak and to speak well are two things. A fool may talk, but a wise man speaks.  
JONSON, *Explorata: Praecept. Element.* (1636)  
Flow of words is not always a flow of wisdom.  
F. E. HULME, *Proverb Lore*, p. 195. (1902)
- <sup>5</sup> I stand upon the perilous edge of speech. (πρὸς αὐτῷ γ' εἰμι τῷ δεινῷ λέγειν.)  
SOPHOCLES, *Oedipus the King*, l. 1169. (c. 409 B. C.)
- <sup>6</sup> Nothing is said now that has not been said before. (Nullumst iam dictum quod non sit dictum prius.)  
TERENCE, *Eunuchus: Prologus*, l. 41. (161 B. C.)  
Perish those who have said our good things before us. (Pereant qui ante nos nostra dixerunt.)  
AELIUS DONATUS, *Commentary on Terence* (c. A. D. 350) The saying is also ascribed to St. Augustine.
- <sup>7</sup> By what long discipline and at what cost, a man learns to speak simply at last.  
H. D. THOREAU, *Autumn*, 12 Dec., 1851.
- <sup>8</sup> Why speake ye so faintly, or why are ye so sad?—  
Thou knowest the proverbe—bycause I can not be had.  
NICOLAS UDALL, *Ralph Roister Doister*. Act iii, sc. 3. (1550)
- <sup>9</sup> He speaks to me as if I were a public meeting.  
QUEEN VICTORIA, referring to Gladstone. (c. 1868) See RUSSELL, *Collections and Recollections*. Ch. 14.

- <sup>10</sup> Who sayth lytell he is wyse and fewe wordes are soone amended.  
UNKNOWN, *The Parliament of Byrdes*. (c. 1530)  
In HAZLITT, *Early Popular Poetry*, iii, 169.  
Lyttell said sowne amended.  
UNKNOWN, *Philip and Mary*. (c. 1555) In WRIGHT, *Political Songs*, p. 31. GRANGE, *Golden Aphroditis*, sig. B1. (1577) PORTER, *Two Angrie Women of Abington*, iii, ii, 158. (1599) DEKKER, *Patient Grissil*. Act iii. (1603) RICHARDSON, *Clarissa*, v, iii. (1748)  
Nothing said is soonest amended.  
JOHN SWAN, *Speculum Mundi* (1670), p. 368. (1635)  
Least said soonest mended.  
WALTER SCOTT, *The Heart of Midlothian*. Ch. 6. (1818) DICKENS, *Pickwick*. Ch. 48. (1837)  
CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 2. (1865) BERNARD SHAW, *The Devil's Disciple*. Act i. (1897) AGATHA CHRISTIE, *The Moving Finger*, p. 37. (1942) etc., etc.  
Least said soonest mended, but nowt said needs no mending.  
J. C. BRIDGE, *Cheshire Proverbs*, p. 89. (1917)  
The better the less said.  
OGDEN NASH, *On Gratitude We Stand Platitude*. (1940)  
As you say in England, The shorter the tale, the soonest mended.  
FRANCIS BEEDING, *Eleven Were Brave*, p. 44. (1941)
- <sup>11</sup> They say. What do they say? Let them say. (λέγουσιν ἃ θέλουσιν. λεγέτωσαν. οὐ μέλει μοι.)  
UNKNOWN. Greek inscription on rings found at Pompeii, dating from c. A. D. 25. Used by Bernard Shaw as motto over his fireplace.  
The English frequently quoted, for example in NOEL COWARD's *Present Indicative*, p. 315. (1937)  
They haif said: Quhat say thay? Lat thame say.  
KEITH, EARL MARISCHAL, *Motto*, inscribed on Marischal College in the University of Aberdeen. (c. 1593) See WATT, *Aberdeen and Banff*, p. 179. The sentence was often used as a charm over the doors of Scottish houses during the sixteenth century.  
In things that a Man would not be seen in himselfe, it is a Point of Cunning, to borrow the Name of the World; as to say, *The World sayes*, or, *There is a speech abroad*.  
FRANCIS BACON, *Essays: Of Cunning*. (1625)  
"They say" is half a lie.  
SAMUEL PALMER, *Proverbs*, p. 261. (1710)  
Everybody says it, and what everybody says must be true.  
COOPER, *Miles Wallingford*. Ch. 30. (1844)  
Say before they say.  
H. G. BOHN, *Handbook of Proverbs*, p. 517. (1855)  
The watch-word of my house, "Never mind what people say."  
CHARLES KINGSLEY, *Letters*, i, xiii, 358. (1855)  
What one says may be false, but what a hundred say must be true. (Yi jên chuan hsü; pai jên chuan shih.)  
WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1110. (1875)

Have you heard of the terrible family They,  
And the dreadful venomous things They say?

ELLA WHEELER WILCOX, "*They Say*." (1833)

It is a common prouerbe, that who spekethe  
vnwysely and vaguely, or in an euylle maner,  
he speketh to moche.

UNKNOWN, *Dives et Pauper*, fo. 75. (1493)

Saying the wrong thing is misfortune; but try-  
ing to explain it is disaster.

Poor Richard Jr's *Almanack*, p. 70. (1906)

Who-so sparyth to speke, sparyth to spede.

UNKNOWN, *Douce MS.*, 52. Förster, ed. (c.1350)

Spechèles may no man spede.

GOWER, *Confessio Amantis*, i, 1293. (c. 1390)

Whosoever sparys fore to speke sparys for to  
spede.

JOHN AUDELAY, *Poems*, p. 28. (c. 1426)

Who spareth to speke, in fayth he spareth to  
spede.

JOHN SKELTON, *The Bowge of Courte*, l. 91. (a.  
1529)

Spare to speake spare to specede.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

DELONEY, *The Gentle Craft*. Ch. 15. (1597)

CONGREVE, *The Way of the World*. Act iv,  
sc. 4. (1700) etc., etc. KELLY, *Scottish Prov-  
erbs*, p. 5 (1721), explains the saying: "Un-  
less a man make interest and importune, he  
will not readily come to profit, honour, or  
advancement."

He speedeth best, that speakest wisest.

JOHN LYLY, *Euphues* (Arber), p. 277. (1580)

Speak and speed, ask and have.

JOHN CLARKE, *Paroemiologia*, p. 40. (1639)

Ewyre say wyllle, or hold the styll.

UNKNOWN, *Early Miscellanies*. (c. 1480) In  
*Warton Classics*, p. 63.

A prouerbe of old, say well or be styll.

JOHN SKELTON, *Against a Comely Coistrown*.  
(c. 1529)

SPEAKING TOO MUCH, see SILENCE AND SPEECH.  
SOONER SAID THAN DONE, see SAYING AND DOING.

### III—Speech: Freedom of Speech

See also Thought: Freedom of Thought

Liberty of speech inviteth and provoketh  
liberty to be used again, and so bringeth much  
to a man's knowledge.

FRANCIS BACON, *Of the Advancement of Learn-  
ing*. Ch. 2. (1605)

I may stand alone,

But would not change my free thoughts for a  
throne.

BYRON, *Don Juan*. Canto xi, st. 89. (1820)

The most beautiful thing in the world is free-  
dom of speech. (τὸ κάλλιστον ἐν ἀνθρώποις,  
παρηγορία.)

DIOGENES, *Apothegm.* (c. 350 B.C.) See DIOG-  
ENES LAERTIUS, vi, 69.

Give me liberty to know, to utter, and to argue  
freely according to conscience, above all liberties.

JOHN MILTON, *Areopagitica*. (1644)

In a free state there must be free speech. (In  
libera civitate oportet etiam linguas esse  
liberas.)

EMPEROR DOMITIAN, *Apothegm.* (c. A.D. 90)

In a free citie men ought to have free speeches.

STEFANO GUAZZO, *Civile Conversation*. Bk. i,  
p. 75. (1574) Pettie, tr.

To speak his thoughts is every freeman's right,  
In peace and war, in council and in fight.

POPE, tr., *The Iliad*. Bk. xii, l. 249. (1720)

The world always lets a man tell what he  
thinks, his own way.

SAMUEL JOHNSON. BOSWELL, *Tour to the Heb-  
rides*, 19 Aug., 1773.

I honor the man who is willing to sink  
Half his present reputé for the freedom to think,  
And when he has thought, be his cause strong or  
weak,

Will risk t'other half for the freedom to speak

J. R. LOWELL, *A Fable for Critics*. (1848)

I liked the author of *de l'Esprit* [Helvétius].

... But I have never approved either the  
errors of his book, or the trivial truths which  
he recites with so much emphasis. I have, how-  
ever, boldly taken his part when absurd men  
have condemned him for these very truths.  
(J'aimais l'auteur du livre de *l'Esprit*. . .  
Mais je n'ai jamais approuvé ni les erreurs de  
son livre, ni les vérités triviales qu'il débite  
avec emphase. J'ai pris son parti hautement  
quand les hommes absurdes l'ont condamné  
pour ces vérités même.)

VOLTAIRE, *Dictionnaire Philosophique: Homme*  
(1764)

I disapprove of what you say, but I will defend  
to the death your right to say it.

S. G. TALLENTYRE, *The Friends of Voltaire*, p.  
199. (1906) The sentence, enclosed in quota-  
tion marks, purported to be from a letter  
written by Voltaire to Claude Adrien Hel-  
vétius, referring to his book, *de l'Esprit*,  
which Voltaire had just read. It was so strik-  
ing that it was widely quoted as Voltaire's  
own, but when a careful search of Voltaire's  
correspondence failed to disclose it, Miss  
Tallentyre was asked where she had found  
it. She replied that the sentence was not  
Voltaire's but a paraphrase of her own—  
probably of the sentences quoted above.

### IV—Speaking and Hearing

See also Eye and Ear

Be swift in hearing but slow in replying.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
v, 11. (c. 190 B.C.) Oesterley, tr.

He that speaks, sows; he that hears, reaps.

THOMAS FULLER, *Gnomologia*. No. 2310. (1732)  
See also under SILENCE AND SPEECH.

Dover-court: all speakers and no hearers.

THOMAS FULLER, *Worthies*, ii, 124. (1662)

The whole room was a perfect resemblance of Dover-court, where all speak, but nobody heard or answered.

THOMAS BROWN, *Works* (1760), iii, 66. (1700) As in the proverbial court at Dover, all speakers and no hearers.

ROGER NORTH, *Examen*, p. 517. (1740) For up ten minutes 'twas Dover to pay, all talkers an' no listeners.

QUILLER-COUCH, *Troy Town*. Ch. 19. (1888)

1 He that speaks ill will always hear worse. (Y el que dice mal, siempre oye peor.)

GRACIAN, *Oráculo Manual*. Maxim 228. (1647)

2 It behoveth one without learning, to speake little, and heare much.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 121. (1574) Pettie, tr.

From hearing comes wisdom; from speaking, repentance.

H.G. BOHN, *Handbook of Proverbs*, p. 359. (1855) Hear twice before you speak once.

H. G. BOHN, *Handbook of Proverbs*, p. 405

3 Whatsoever word thou speakest, such shalt thou also hear. (ὅπποῖόν κ' εἶπησθα ἔπος, τοῖόν κ' ἑπακούσῃς.)

HOMER, *Iliad*. Bk. xx, l. 250. (c. 850 B.C.)

If you say what you please, you will hear what pleases not. (αἱ φεῖποις τὰ θέλης, ἀκούσῃς τὰ κ' οὐ θέλης.)

ALCAEUS. Frag. 140. (c. 595 B.C.) Quoted by PROCLUS on *Hesiod, Works and Days*. Cited by ERASMUS, *Adagia*, i, i, 27, with the Latin, "Qui quae vult dicit, quae non vult audiet."

He will hear what he doesn't like who persists in saying what he likes. (Audit quod non vult, qui pergit dicere quod vult.)

CATO (?), *Collectio Monostichorum*, l. 10. (c. 175 B.C.) See DUFF, *Minor Latin Poets*, p. 624.

If he persists in saying what he likes, he shall hear what he won't like. (Si mihi perget quae vult dicere, ea quae non vult audiet.)

TERENCE, *Andria*, l. 920. (166 B.C.) Terence has something of the same thought in the prologue to *Phormio*, l. 20: "He who says kind things should hear kind things" (Benedictis si certasset, audisset bene).

When you say what you like, you hear what you don't like. (Cum dixeris quae vis, audies quae non vis.)

SAINT JEROME (HIERONYMUS), paraphrasing Terence. (c. A.D. 400) As quoted by ERASMUS, *Adagia*, i, i, 27.

He which saith what pleaseth him, heareth that which displeaseth him.

GUAZZO, *Civile Conversation*, i, 72. (1574)

Since they say what they liste, they shall hear what they liste not.

BRIAN MELBANCKE, *Philotimus*, sig. Y1. (1583)

He that speaks the thing he should not, hears the things he would not.

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)

Who says what he lists, hears what is against his will.

TORRIANO, *Piazza Universale*, p. 319. (1666)

He that speaks lavishly shall hear as knavishly.

JOHN RAY, *English Proverbs*, p. 144. (1670)

He that speaks the Thing he should not, Shall hear the Thing he would not.

THOMAS FULLER, *Gnomologia*. No. 6303. (1732)

Who says what he likes, shall hear what he does not like.

TRENCH, *Lessons in Proverbs*. Ch. 4. (1853)

Whoso speaketh of what concerneth him not, shall hear what pleaseth him not.

RICHARD BURTON, tr., *The Thousand Nights and a Night*. Nt. 10. (1885)

4 Let every man be swift to hear, slow to speak. (ἔστω δὲ πᾶς ἀνθρώπος ταχὺς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι.)

New Testament: James, i, 19. (A.D. 44) The Vulgate is, "Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum"

5 When all men speak, no man hears.

JAMES KELLY, *Scottish Proverbs*, p. 343. (1721)

6 He that hears much and speaks not at all shall be welcome both in bower and hall.

JOHN RAY, *English Proverbs*, p. 102. (1670)

D'URFEY, *Quixote*. Pt. i, act iii, sc. 2. (1694)

7 Telle neuer the more, though thou moche hire UNKNOWN, *Peter Idle's Instructions*, l. 59. (c. 1420)

Who hereth oft, And speaketh seeld, Be witte aloft, He wynt the feeld.

JOHN HEYWOOD, *Epigrams*, p. 96. (1562)

Heare much; but little speake.

GEOFFREY WHITNEY, *A Choice of Emblemes*, p. 191. (1586)

Give every man thy ear, but few thy voice.

SHAKESPEARE, *Hamlet*, i, 3, 68. (1600)

Out of humane authors take these few cautions, . . . Hear much: speak little.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iii, mem. vii. (1621)

## V—Speech: Plain-Speaking

See also Candor

8 Always be ready to speak your mind, and a base man will avoid you.

WILLIAM BLAKE, *Proverbs of Hell*. (1808) See also under MIND.

9 I am downright, I am dunstable, and must speak the truth.

JOHN DENNIS, *Works*, ii, 344. (1718)

If this is not plain speaking, there is no such place as downright Dunstable in being.

WALTER SCOTT, *Redgauntlet*. Ch. 17. (1824)

The proverb is, "As plain as Dunstable highway."

10 Blunt tools are sometimes found of use where sharper instruments would fail.

DICKENS, *Barnaby Rudge*. Ch. 24. (1840)

"Not to put too fine a point upon it"—a favourite apology for plain-speaking with Mr. Snagsby.

DICKENS, *Bleak House*. Ch. 11. (1852)

<sup>1</sup> Trouthes talk is simple. (Veritatis simplex oratio.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No 88. (1508) Taverner, tr., fo. 15.

Speak boldly, and speak truly, shame the devil.

JOHN FLETCHER, *Wit without Money*. Act iv, sc. 4. (1639)

TELL TRUTH AND SHAME DEVIL, *see under TRUTH*.

<sup>2</sup> Give me a beggar who, through love for me, Leaves fear behind and speaks his heart's belief.

(ἐμοὶ γὰρ εἰν πτωχός. . . ὅστις ὦν εὖρους ἐμοὶ φόβον παρελθὼν τὰ πό καρδίας ἐρεῖ.)

EURIPIDES, *Ino*. Frag. 412. (c. 440 B.C.) Quoted by PLUTARCH, *Moralia*, 63A.

<sup>3</sup> Speak out, hide not thy thoughts. (ἐξαύδα, μὴ κείθε νόψ.)

HOMER, *Iliad*. Bk. i, l. 363. (c. 850 B.C.)

To speak out plainly is the better course. (φάσθαι δέ σε κάλλιον ἐστίν.)

HOMER, *Odyssey*. Bk. viii, l. 549. (c. 850 B.C.)

We use great plainness of speech. (πολλῇ παρρησίᾳ χρῶμεθα.)

*New Testament: II Corinthians*, iii, 12. (A.D. 57) The *Vulgate* is, "Multa fiducia utimur."

Say what you mean. (βὰς' ἃ φρονεῖς.)

ADDAEUS, *Epigram*. (c. A.D. 150) *See Greek Anthology*, x, 20.

I speke right as I mene.

CHAUCER (?), *Merciles Beaute*, l. 31. (c. 1380)

I can not glose, I am a rude man.

CHAUCER, *Canterbury Tales: The Marchantes Tale*, l. 1107. (c. 1388)

It is high time to speak plain English. (Il fault parler françois.)

MONTAIGNE, *Essays*. Bk. i, ch. 18. (1580)

Let every man speak as he finds.

DRYDEN, *Wild Gallant*. Act ii, sc. 2. (1663)

Ruse [praise] the ford as ye find it.

JOHN RAY, *Proverbs: Scottish*. (1678) The French say, "On doit dire le bien du bien" (One should speak well of what is well)

<sup>4</sup> Speak with Roman bluntness. (Romana simplicitate loqui.)

MARTIAL, *Epigrams*. Bk. xi, No. 20. (A.D. 93)

Martial is referring to Augustus.

To talk like a Scythian. (τὴν ἀπὸ Σκυθῶν ῥῆσιν.)

DIOGENES LAERTIUS, *Anacharsis*. Bk. i, sec. 101. (c. A.D. 230) "Anacharsis the Scythian," says Laertius, "was so outspoken that he furnished occasion for a proverb, 'To talk like a Scythian.'"

<sup>5</sup> We drank the pure daylight of honest speech.

GEORGE MEREDITH, *Modern Love*. St. 48. (1862)

<sup>6</sup> Say whatever rises to our lips. (ὅ τι ᾗλθ' ἐπὶ στόμα.)

PLATO, *The Republic*. Bk. viii, sec. 563C. (c. 375 B.C.) Quoted as a phrase of Aeschylus, and also used by THEMISTOCLES, iv, 52B, and PLUTARCH, 763B.

To speak whatever comes into one's head. (Dicere quicquid in buccam venerit.)

CICERO, *Ad Atticum*, i, 12. (c. 50 B.C.) To say whatever comes uppermost. Quoted by ERASMUS, *Adagia*, i, v, 72, who cites a similar proverb, "To say whatever comes to the tongue" (Quicquid in linguam venerit), from the Greek, ὅ τι κεν ἔλθῃ ἐπὶ γλῶσσαν λέγειν.

Out of the abundance of the heart the mouth speaketh. (Ex abundantia enim cordis os loquitur.)

*New Testament: Matthew*, xii, 34. (c. A.D. 70)

What his heart thinks his tongue speaks.

SHAKESPEARE, *Much Ado about Nothing*, iii, 2, 14. (1598)

What his breast forges, that his tongue must vent.

SHAKESPEARE, *Coriolanus*, iii, 1, 258. (1607)

<sup>7</sup> Speak out or get out. (Iam loquere aut hinc abis.)

PLAUTUS, *Mercator*, l. 168. (c. 200 B.C.)

<sup>8</sup> Let us say what we feel, and feel what we say; let speech harmonize with life. (Quod sentimus loquamur, quod loquimur sentiamus; concordet sermo cum vita.)

SENECA, *Ad Lucilium*. Epis. lxxv, sec. 4. (c. A.D. 65)

Be not ashamed to say what you are not ashamed to think. (Non pudeat dicere, quod non pudet sentire.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1695)

Quoted from an unidentified source.

<sup>9</sup> I'll tell the world.

SHAKESPEARE, *Measure for Measure*, ii, 4, 154. (1604)

Ay, tell the world.

ROBERT BROWNING, *Paracelsus*. Pt. ii. (1835)

<sup>10</sup> He was wont to speak plain, and to the purpose.

SHAKESPEARE, *Much Ado about Nothing*, ii, 3, 19. (1598)

Speak frankly as the wind.

SHAKESPEARE, *Troilus and Cressida*, i, 3, 253. (1601)

He speaks home, madam.

SHAKESPEARE, *Othello*, ii, 1, 166. (1604)

<sup>11</sup> Complaisance gets us friends, plain-speaking hate. (Obsequium amicos, veritas odium parit.)

TERENCE, *Andria*, l. 69. (166 B.C.)

Nothing is more useful to man than to speak truly, yet sincerity is apt to be twisted to its own destruction. (Utilius homini nihil est, quam recte loqui; Sed ad pernecium solet agi sinceritas.)

PHAEDRUS, *Fables*. Bk. iv, fab. 12, l. 1. (c. 25 B.C.)

Candor and generosity, unless tempered by due moderation, lead to ruin. (Simplicitas ac liberalitas, ni adsit modus, in exitium vertuntur.)

TACITUS, *Histories*. Bk. iii, sec. 86. (c. A.D. 109)

Candor once went forth boldly and in smiles, but it crept home in tatters and tears.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 51. (1906)

## VI—Speech: Spades are Spades

<sup>1</sup> That which is a trough he calls a trough.  
(ὅστις καλέσειε κάρδοπον τὴν καρδόπην.)

ARISTOPHANES, *The Clouds*, l. 1251. (423 B.C.)

Cited by ERASMUS, *Adagia*, ii, iii, 5.

The Macedonians are by nature a rough and rustic people who call a tub a tub. (τὴν σκάφην σκάφην λέγοντας.)

PHILIP OF MACEDON, to some envoys who complained that certain members of his train had called them traitors. (c. 350 B.C.) As given by PLUTARCH, *Sayings of Kings and Commanders*. Sec. 178B. Cited by ERASMUS, *Adagia*, ii, iii, 5, who gives the Latin as, "Ficus ficus, ligonem ligonem vocat" (To call a fig a fig and a spade a spade). This is the first appearance of "spade" in the proverb, and may have been due to a mistake on the part of Erasmus in confusing σκάφη, which means a tub, or boat, or bowl, or any sort of hollow vessel which has been dug or scooped out, with some derivative from the stem of σκάπτειν, to dig, which may also mean the instrument with which the digging is done, i.e. a spade. But more probably it was a deliberate substitution on the part of Erasmus, who knew his Greek, and his account of the incident would seem to substantiate this. He says, "When those persons who were with Lasthenes were aggrieved because certain members of Philip's train called them traitors, Philip answered that the Macedonians were altogether gross and rustic, and had not the wit to call a spade by any other name than a spade, alluding to the common proverb of the Greeks, calling figs figs, and a tub a tub, and meaning that they were traitors in very deed." And then Erasmus cites the proverb in another form, "Ficus ficus voco, panarium panarium" (To call a fig a fig and a bread-basket a bread-basket). Confutation is my name, the friend of truth and candor. . . . I call a fig a fig, a tub a tub. (τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγων.)

MENANDER, *Fragments*. No. 545K. (c. 300 B.C.)

This is the usual form of the Greek proverb, derived from Aristophanes. So frequently used that only a few examples will be cited.

Here is your Stoic disquisition in a nutshell, "The wise man will call a spade a spade." (ὁ σοφὸς εὐθυρημορῆσει.)

CICERO, *Ad Familiares*. Bk. ix, epis.xxii. (46 B.C.) Calling a fig a fig and a tub a tub. (τὰ δῦκα σῦκα, τὴν σκάφην δὲ σκάφην ὀνομάσων.)

LUCIAN, *Writing History*. Sec. 41A. (c. A.D. 170) Whiche call . . . a mattok nothing els but a mattok, and a spade a spade.

TAVERNER, *Garden of Wysdom*. Sig. C4. (1539) We are plain people and call figs, figs: prunes, prunes: & pears, pears. (Nous sommes simples gens, et appellons les figues, figures: les prunes, prunes: & les poires, poires.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 54. (1548) Brought up like a rude Macedon, and taught to call a spade a spade.

STEPHEN GOSSON, *Ephemerides*. (1579)

I cannot say the crow is white,  
But needes must call a spade a spade.

HUMFREY GIFFORD, *A Woman's Face is Full of Wiles*. (1580)

He may, being a plain man, call a spade a spade.

WILLIAM KEMP, *Nine Daies Wonder*. (1600)

Ramp up my genius, be not retrograde;

But boldly nominate a spade a spade.

BEN JONSON, *Poetaster*. Act v, sc. 3. (1602)

I think it good plain English, without fraud,

To call a spade a spade, a bawd a bawd.

JOHN TAYLOR, *A Kicksy Winsy*. (1619)

A loose, plain, rude writer, I call a spade a spade.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Gods people shall not spare to call a spade a spade, a niggard a niggard.

JOHN TRAPP, *Mellificium Theologicum*. (1647)

This is not the Time of Day

For truth to be so obvious made,

We must not call a Spade a Spade.

EDWARD WARD, *Hudibras Redivivus*, i, 7. (1706)

I love to call a spade a spade.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

There's no imaginative humbug about me. I call a spade a spade.

DICKENS, *Hard Times*. Bk. i, ch. 6. (1854)

I talked with her with daring frankness, frequently calling a spade a spade instead of coldly symbolizing it as a snow shovel.

MARK TWAIN, *In Eruption*, p. 315. (1908) This is Twain's account of his talk with Elinor Glynn about her novel, *Three Weeks*.

Most people nowadays call it "a bloody shovel."

PARTRIDGE, *Dictionary of Clichés: Call*. (1941)

<sup>2</sup> A man that should call everything by its right name, would hardly pass the streets without being knocked down as a common enemy.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 246. People now-a-days is gitting so mealy-mouthed they can't call nothing by its right name.

WILLIAM TAPPAN THOMPSON, *Major Jones's Courtship*. (1843)

<sup>3</sup> We call a nettle but a nettle and  
The faults of fools but folly.

SHAKESPEARE, *Coriolanus*, ii, 1, 208. (1607)

Christ Himself . . . scruples not to name the dunghill and the jakes.

MILTON, *Apology for Smectymnuus*. (1642)

I can call nothing by name if that is not his name. I call a cat a cat, and Rolet a rogue. (Je ne puis rien nommer si ce n'est pas son nom; J'appelle un chat un chat, et Rolet un fripon.)

BOILEAU, *Satires*. Sat. i, l. 51. (1660)

This sublime age reduces everything to its quintessence; all periphrases and expletives are so much in disuse, that I suppose soon the only way to [go about] making love will be to say "Lie down."

HORACE WALPOLE, *Letter to H. S. Conway*, 23 Oct., 1778.

It's only speaking out in meeting, as they say, —it's only calling black, black, and white, white.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night vii. p. 137. (1854)

"Ye can call it influenza if ye like," said Mrs. Machin. "There was no influenza in my young days. We call a cold a cold."

ARNOLD BENNETT, *The Card (Denry the Audacious)*. Ch. 8. (1911) The Italians say, "Chiamar gatta gatta" (To call a she-cat a she-cat); the Germans, "Einem zeigen was eine Harke ist" (To show him what a rake is).

## SPEED

See also Quickness, Swiftmess

<sup>1</sup> Quick speed is good, where wisdom leads the way.

ROBERT GREENE, *Selimus*, l. 313. (1594)

Sober speed is wisdom's leisure.

ROBERT SOUTHWELL, *Loss in Delay*. (c. 1595)

<sup>2</sup> Neither birds nor winds are faster. (Neque aves neque venti citius.)

PLAUTUS, *Bacchides*, l. 290. (190 B.C.)

So fast as her faynte legges could carry her.

GEORGE PETTIE, *Petite Pallace*, p. 136. (1576)

<sup>3</sup> His own speed bears him on. (Fert impetus ipsum.)

VERGIL, *Aeneid*. Bk. xii, l. 369. (19 B.C.)

MORE HASTE LESS SPEED, see under HASTE.

## SPENDING

<sup>4</sup> After great getters come great spenders.

THOMAS BELL, *Survey of Popery*, i, ii, iv. (1596)

After a great Getter, then commonly comes a Spender.

JOHN GAULE, *Distractions*, p. 438. (1629)

A good sparer makes a good spender.

JOHN GORE, *Way to Well-Doing*, p. 25. (1635)

Great spenders are bad lenders.

JOHN CLARKE, *Paroemiologia*, p. 262. (1639)

RAY, p. 145; FULLER, No. 6169.

<sup>5</sup> He spent Michaelmas rent, in Midsummer Moone.

WILLIAM CAMDEN, *Remains*, p. 323. (1605)

He will spend a whole year's rent at one meal's meat.

HERRBERT, *Jacula Prudentum*. No. 307. (1640)

<sup>6</sup> Lo, Troilus, men seyn that hard it is  
The wolf ful, and the wether hool to have;  
This is to seyn, that men ful ofte, y-wis,  
Mot spenden part, the remenaunt for to save.

CHAUCER (?), *Troilus*. Bk. iv, l. 1373. (c. 1380)

'Tis a well spent penny that saves a groat.

FRANKLIN, *Poor Richard's Almanack*, 1749

<sup>7</sup> Spend and be free, but make no waste.

JOHN CLARKE, *Paroemiologia*, p. 129. (1639)

RAY, p. 24; FULLER, No. 4247.

Spend as you get.

JOHN CLARKE, *Paroemiologia*, p. 212. (1639)

<sup>8</sup> I will very gladly spend and be spent for you.  
(ἐγὼ δὲ ᾄδιατα δαπανήσω καὶ ἐδαπανηθήσομαι  
ὑπὲρ τῶν ψυχῶν ὑμῶν.)

New Testament: II Corinthians, xii, 15. (A.D.

57) The Vulgate is, "Ego autem libentissime impendam, et superimpendar ipse pro animabus vestris."

Counting it blessedness enough so to spend and be spent.

THOMAS CARLYLE, *Miscellanies*, i, 236. (1828)

<sup>9</sup> *Mal soupe qui tout disne* [He sups badly who eats everything at dinner], of a young spender comes an old beggar.

RANDLE COTGRAVE, *Dictionary: Mal*. (1611)

Who spends before he thrives, will beg before he thinks.

THOMAS FULLER, *Gnomologia*. No. 5720. (1732)

He who spends all he gets is on his way to beggary.

SAMUEL SMILES, *Thrift*, p. 172. (1875)

<sup>10</sup> Mich spendinge and many gyftes make bar[e] celars and empty thystes.

MILES COVERDALE, *The Christen State of Matrymony*, sig. I3. (1541)

<sup>11</sup> Little good is soone spended.

FERGUSON, *Scottish Proverbs*, p. 71. (c. 1595)

A little good is soon spent.

WILLIAM CAMDEN, *Remains* (1870), p. 327.

(1605) CLARKE, p. 242; RAY, p. 116.

Little geer soon spended.

JAMES KELLY, *Scottish Proverbs*, p. 231. (1721)

Little Goods are soon spent.

THOMAS FULLER, *Gnomologia*. No. 3255. (1732)

<sup>12</sup> He that dothe more expende, thanne his goodes wyll extende, meruayle it shall not be, though he be greued with pouertee.

JOHN FITZHERBERT, *The Boke of Husbandry*, p. 99. (1523)

Who more than he is worth doth spend,

He makes a rope his life to end.

JOHN RAY, *English Proverbs*, p. 24. (1670)

FULLER, *Gnomologia*. No. 6397. (1732) From

the French, "Qui plus despense qu'il n'a vaillant, Il fait le corde où il se pend."

Any government like any family, can for a year spend a little more than it earns. But you and I know that a continuance of that habit means the poorhouse.

F. D. ROOSEVELT, *Radio Speech*, 30 July, 1932

<sup>13</sup> A good getting, maketh a good spending. (El ben guadagnare, fa il bel spendere.)

JOHN FLORIO, *Firte Fruites*, fo. 29. (1578) See also under GAIN.

<sup>14</sup> If you know how to spend less than you get, you have the philosopher's-stone.

FRANKLIN, *Poor Richard's Almanack*, 1736

Many Estates are spent in the Getting.

Since Women for Tea forsook Spinning and Knitting;

And Men for Punch forsook Hewing and Splitting.

FRANKLIN, *Poor Richard's Almanack*, 1758.

A shilling spent idly by a Fool, may be picked up by a Wiser Person, who knows better what to do with it.

FRANKLIN, *Letter to Vaughan*, 26 July, 1784

<sup>1</sup> Always taking out of the Meat-tub, and never putting in, soon comes to the Bottom.

FRANKLIN, *Poor Richard's Almanack*, 1758.

The Spanish form is, "By always taking out and never putting in, the bottom is soon reached."

Always taking out and never putting back soon empties the biggest sack.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 11. (1880)

Everything going out and nothing coming in, as the vulgarians say.

O. HENRY, *A Service of Love*. (1906)

<sup>2</sup> A Crown in Pocket doth you more Credit than an Angel spent.

THOMAS FULLER, *Gnomologia*. No. 63. (1732)

Know when to spend, and when to spare, And you need not be busy; you'll ne'er be bare.

THOMAS FULLER, *Gnomologia*. No. 6347. (1732)

The Italians say, "El proverbio dei tre S: spender, spander, e sparagnar" (The proverb of the three S's: spend, spend profusely, and spare).

BETTER SPENT THAN SPARED, *see under* SPARING

<sup>3</sup> If you have nought, spend the lesse.  
(E se tu n'es de la richece

Quel puisses faire, si t'estrece.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l.

2157. (c. 1240) Chaucer (?) tr., l. 2274. (c. 1365)

Live according to your means. (Infra tuam peticulam te contine.)

ALFRED HENDERSON, *Latin Proverbs*, p. 177. (1869) "Let your purse be your master."

Dunna let your jaws o'errun your claws.

THOMAS DARLINGTON, *The Folk-Speech of South Cheshire*, p. 280. (1887)

<sup>4</sup> In spending lies the advantage.

HERBERT, *Jacula Prudentum*. No. 90. (1640)

To a good spender God is the Treasurer.

HERBERT, *Jacula Prudentum*. No. 532.

<sup>5</sup> The Jews spend at Easter, the Moors at marriages, the Christians in suits.

HERBERT, *Jacula Prudentum*. No. 244. (1640)

Is it not a sad thing that . . . it should become a proverb that "the Jew spends all in his passover, the Moor in his marriage, and the Christian in his lawsuits"?

TAYLOR, *Sunday Sermons*, xxi, 585. (1652)

The Jews spend at Easter, the Moors at marriages, and the Christians in suits of law.

JOHN RAY, *English Proverbs*, p. 24. (1670)

Ye are calde not onely to great a spender, To franke a geuer, and as free a lender.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

<sup>7</sup> We will spend and spend, and tax and tax, and elect and elect.

HARRY HOPKINS (?), *Remark*, to Max Gordon at the Empire race-track, Yonkers, N.Y., Aug., 1938. Hopkins denied that he ever said it

<sup>8</sup> Never spend your money before you have it.

THOMAS JEFFERSON, *Letter to Charles Clay*.

(1817) One of ten "canons of conduct."

Draw your Salary before spending it.

GEORGE ADE, *Forty Modern Fables: The People's Choice*. (1901)

<sup>9</sup> A man who both spends and saves money is the happiest man, because he has both enjoyments.

SAMUEL JOHNSON. BOSWELL, *Life*, 25 April, 1778.

<sup>10</sup> If you're rich enough you can get away with spending water like money.

OGDEN NASH, *The Depravity of Poverty*. (1940)

<sup>11</sup> The nigard spendeth asmuche as the liberall.

SIR THOMAS NORTH, tr., *Diall of Princes*, fo.

199. (1557) "So sayth the common prouerbe."

More spends the niggard than the liberal.

JOHN CLARKE, *Paroemiologia*, p. 39. (1639)

A covetous man out-spends a liberal man.

TORRIANO, *Piazza Universale*, p. 17. (1666)

NO FEAST TO A MISER'S, *see under* FEAST.

<sup>12</sup> Defend me and Spend me.

ROBERT PAYNE, *A Brief Description of Ireland*, p. 4. (1590) Quoted as an Irish saying.

They are very loth to yeld any certayne rent, but onely such spendings, saying commonly, "Spend me and defend me."

EDMUND SPENSER, *A View of the Present State of Ireland*. (1596) *Works* (Globe), 642/1.

Defend me and spend me (saith the Irish churl)

JOHN RAY, *English Proverbs*, p. 351. (1678)

*Spend me and defend me* . . . expresses their idea of what they owed to their native chiefs, and what these owed in return to them.

TRENCH, *Lessons in Proverbs*. Ch. 3 (1853)

<sup>13</sup> If you spend anything on a bad wife and an enemy, that's expense; money spent on a good guest and friend is money made; and money spent on divine worship a wise man counts clear gain. (Et quod in divinis rebus sumptumst, sapienti lucrumst.)

PLAUTUS, *Miles Gloriosus*, l. 673. (c. 200 B.C.)

If you spend a thing you can not have it. (Non tibi illud apparere si sumas potest.)

PLAUTUS, *Trinummus*, l. 414. (c. 194 B.C.)

<sup>14</sup> There'll be no income, if outlay exceeds income. (Quaestus non consistet, si eum sumptus superat.)

PLAUTUS, *Poenulus*, l. 287. (c. 194 B.C.) Usually adapted to read, "Sumptus census ne superet" (Let not your expenditure exceed your income).

He that spendyth more then he gettythe, a beggaris lyfe he schall lede.

UNKNOWN, *Good Wyfe Wold a Pylgremage*, l. 151. (c. 1460)

Who hath but four and spendeth seauen,

Needeth no purse to put his money in.

WODROEPHE, *Spared Houres*, p. 278. (1623)



He that has but Four, and spends Five, has no need of a Purse.

THOMAS FULLER, *Gnomologia*. No. 2134. (1732)  
Whatever you have, spend less.

SAMUEL JOHNSON, BOSWELL, *Life*, iv, 157. (1776)  
Lay your wame [spending] to your winning. Let not your household expenditure exceed your income.

HENDERSON, *Scottish Proverbs*, p. 16. (1832)  
Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery.

DICKENS, *David Copperfield*. Ch. 12. (1849)

1 Who spends too much gets into debt. (Qui trop despend, il s'endete.)

RUTEBEUF, *Le Testament de l'Asne*, l. 85. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iii, 217.

Who spends more than he should, shall not have to spend when he would.

JOHN RAY, *English Proverbs*, p. 25. (1670)

FULLER, *Gnomologia*. No. 6074. (1732)

2 Neither spend foolishly, nor work fruitlessly. (Ch'ien pu ts'o yung, kung wu wang shih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1978. (1875)

Pull up the turnips and you'll have plenty of room. (Ch'ü liao lo p'u ti t'u kuan.)

SCARBOROUGH, *Chinese Proverbs*. No. 2017. Cut out useless expenditure, and you'll have some extra money.

3 I thank you for your pains: spend this for me.

SHAKESPEARE, *Twelfth Night*, i, 5, 302. (1599)

Will you allow me to quote your favorite author? —"Spend this for me."

NGAIO MARSH, *Vintage Murder*. p. 286. (1940)

4 A fool may make money, but it takes a wise man to spend it.

SPURGEON, *John Ploughman*. Ch. 19. (1869)

5 A spending hand that always poureth out, Hath need to have a bringer-in as fast.

SIR THOMAS WYATT, *How to Use the Court and Himself Therein*, l. 1. (a. 1542)

Scatter with one hand, gather with two.

JAMES HOWELL, *English Proverbs*, p. 2. (1659)

6 Spende and God wyl sende; spare and euer bare.—

Expendas late, mittet tibi Deus omnia grate.

UNKNOWN, *Douce MS*, 52. Förster, ed. (c. 1350)

Spend, and God shall send.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

The common speech is, spend and God will send.

GEORGE GASCOIGNE, *Posies*, p. 64. (1575) COR-

GRAVE, *Dictionary: Manger*. (1611)

Spend and God will send. Solomon says, There is that scattereth and yet aboundeth.

JAMES KELLY, *Scottish Proverbs*, p. 290. (1721)

Give and spend, and God will send.

H.G. BOHN, *Handbook of Proverbs*, p. 361. (1855)

7 He that spendes myche and getythe nowghte, And owith myche and hathe nowghte, And lokys in hys purse and fynde nowghte, He may be sory, thowe he seyethe nowghte.

UNKNOWN, *Reliquiae Antiquae*, i, 316. (c. 1450)

## SPENDTHRIFT, See Prodigality

## SPIDER

8 Everything belonging to the spider is admirable.

JONATHAN EDWARDS, *The Spider*. (c. 1715)

9 The Spider lost her Distaff, and is ever since forc'd to draw her Thread thro' her Tail.

THOMAS FULLER, *Gnomologia*. No. 4766. (1732)

10 Ther frequented to his lodging, as well the Spider to sucke poyson of his fine wit, as the Bee to gather Hunny.

JOHN LYLY, *Euphues* (Arber), p. 35. (1579)

Though the Spider poyson the flye, shee cannot infect the Bee.

JOHN LYLY, *Euphues* (Arber), p. 58.

Where the bee sucks honey, the spider sucks poison.

TRENCH, *Lessons in Proverbs*, p. 105. (1852)

11 The Spider out of most sweet flowers sucketh poyson.

GEORGE PETTIE, *Petite Pallace*, p. 203. (1576)

Spiders convert to poyson whatsoever they touche.

GEORGE PETTIE, *Petite Pallace*, p. 241.

They with the spider sucke poison out of the most pretious flowers.

ROBERT GREENE, *Works*, xii, 180. (1592)

12 The Spider weueth a fine web to hang the Fly.

JOHN LYLY, *Euphues* (Arber), p. 78. (1579)

"Araneorum telas texere" (To weave spiders' webs) is a Latin proverb.

The spider's touch, how exquisitely fine,

Feels at each thread, and lives along the line

POPE, *An Essay on Man*. Epis. i, l. 217. (1732)

More fragile than the house of the spider.

BURCKHARDT, *Arabic Proverbs*. No. 722. (1817)

A proverb from the *Koran*.

"Will you walk into my parlour?" said a Spider to a Fly;

"'Tis the prettiest little parlour that ever you did spy."

MARY HOWITT, *The Spider and the Fly*. (1821)

13 But for the robin and the wren

A spider would o'ercome a man.

SMITH, *Isle of Wight Words*, p. 62. (1881)

14 If you wish to live and thrive,

Let a spider run alive.

UNKNOWN, *Notes and Queries*. Ser. iii, vol. iii, p. 262. (1863)

He who would wish to thrive,

Must let spiders run alive.

WILLIAM HENDERSON, *Folk-Lore of the Northern Counties*, p. 312. (1879)

## SPINNING

- <sup>1</sup> You must spoil before you spin.  
JOHN CLARKE, *Paroemiologia*, p. 110. (1639)  
You must spoil, before you spin well.  
THOMAS FULLER, *Gnomologia*. No. 5970. (1732)
- <sup>2</sup> The good spinner hath a large Shift.  
BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1742.
- <sup>3</sup> She spins well that breeds her children.  
GEORGE HERBERT, *Jacula Prudentum*. No. 150. (1640)  
She spins a good Thread, that brings up her Daughter well.  
THOMAS FULLER, *Gnomologia*. No. 4137. (1732)
- <sup>4</sup> That which will not be spun, let it not come between the spindle and the distaff.  
GEORGE HERBERT, *Jacula Prudentum*. No. 667. (1640) RAY, *English Proverbs*, p. 25. (1670)  
If 'twill not be spun, bring it not to the Distaff  
THOMAS FULLER, *Gnomologia*. No. 2726. (1732)
- <sup>5</sup> A fowle spinner may spin a fayre threede.  
JOHN HEYWOOD, *Proverbs and Epigrams*, p. 163. (1562)
- <sup>6</sup> Alasse! this likerous dampnable errour,  
In this londe hath so large a threde I-sponne.  
That wers peple is non vndir the sonne.  
THOMAS HOCLEVE, *De Regimine Principum*, l. 1763. (c. 1412)  
In beyng your owne foe, you spin a fayre threede.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
She hath spun a fair thread.  
JOHN HEYWOOD, *300 Epigrams*. No. 228. (1562)  
You have spun yourself a fair thread now.  
BEAUMONT AND FLETCHER, *The Chances*. Act iii, sc. 4. (c. 1613)  
Cain has kill'd his brother. . . . He has spun a fine thread to-day.  
JOHN TATHAM, *The Rump*. Act iv, sc. 1. (1660)  
If I lose my place by the bargain, I have spun a fine thread.  
JOHN WILSON, *Belphegor*. Act i, sc. 3. (1691)  
Spinners! ye'll spin and wind yoursell a bonny pirn.  
WALTER SCOTT, *Rob Roy*. Ch. 23. (1818)
- <sup>7</sup> [Hee] would spin out all things further than was requisite.  
FYNES MORYSON, *An Itinerary*, ii, 282. (1603)  
They spin out their lives to the length of the thread.  
EDWARD TOPSELL, *The Historie of Foure Fooled Beastes*, p. 574. (1607)  
You spin out your discourse.  
JOHN FORD, *Broken Heart*. Act i, sc. 1. (1633)  
Spinning out of time never made good cloth.  
JAMES HOWELL, *The Parley of Beasts*, p. 80. (1660)  
They would fain spin out the most miserable life to the greatest length.  
BISHOP SIMON PATRICK, *The Parable of the Pilgrim*. Ch. 24. (1663)  
TOIL NOT, NEITHER SPIN, *see under LILY*.

## SPIRIT

See also Soul

- <sup>8</sup> We Men of Spirit, Sir, are above it.  
BENJAMIN HOADLY, *The Suspicious Husband*. Act i, sc. 1. (1747)  
The engaging appellation, "a man of spirit."  
UNKNOWN, *The Mirror*. No. 102. (1780)
- <sup>9</sup> It is the Spirit that quickeneth. (τὸ πνεῦμά ἐστιν τὸ ζωοποιούν.)  
*New Testament: John*, vi, 63. (c. A. D. 110) The *Vulgate* is, "Spiritus est, qui vivificat."  
THE SPIRIT MAKETH ALIVE, *see under LETTER*
- <sup>10</sup> The spirit of Elijah doth rest on Elisha. (Requievit spiritus Eliae super Eliseum.)  
*Old Testament: II Kings*, ii, 15. (c. 600 B. C.)
- <sup>11</sup> The imponderable enters the impenetrable. (Wu 'yiu ju' wu chien.)  
LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 43. (c. 600 B. C.) Carus, tr. Or, "That which has no substance enters where there is no crevice," a statement expanded two centuries later by his disciple, Chuang-tsze, in his story of the cook cutting up a bullock.
- <sup>12</sup> Into thy hands I commend my spirit. (ἐς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου.)  
*New Testament: Luke*, xxiii, 46. (c. A. D. 65)  
The *Vulgate* is, "In manus tuas commendo spiritum meum."  
In manus tuas! lord, to thee I calle!  
CHAUCER, *The Reves Tale*, l. 367. (c. 1386)
- <sup>13</sup> Blessed are the poor in spirit: for theirs is the kingdom of heaven. (μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.)  
*New Testament: Matthew*, v, 3. (c. A. D. 65)  
The *Vulgate* is, "Beati pauperes spiritu: quoniam ipsorum est regnum caelorum."  
That specially our swete lord Jesus Spak this by freres, whan he seyde thus:  
"Blessed be they that povre in spirit been."  
CHAUCER, *The Somnour's Tale*, l. 213. (c. 1388)  
What I abhor and esteem as a curse  
Is poorness of Spirit, not poorness of Purse.  
HENRY CAREY, *A General Reply to the Libelling Gentry*. (1720)  
A poor Spirit is poorer than a poor Purse.  
THOMAS FULLER, *Gnomologia*. No. 358. (1732)  
No poverty like poverty of spirit.  
F. E. HULME, *Proverb Lore*, p. 206. (1902)
- <sup>14</sup> The spirit indeed is willing, but the flesh is weak. (τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.)  
*New Testament: Matthew*, xxvi, 41. (c. A. D. 65)  
See also *Mark*, xiii, 33; xiv, 38; *Luke*, xxii, 40, 46. The *Vulgate* is, "Spiritus quidem promptus est, caro autem infirma."  
The delights of ye flesh are preferred before the holynesse of the spirite.  
JOHN LYLY, *Euphues* (Arber), p. 196. (1579)  
Maybe the old backbone, as well as the flesh, is a trifle weak.  
UPDEGRAFF, *Hills Look Down*, p. 37. (1941)

Miss Buchanan's spirit was willing, but her bones were not.

CHRISTOPHER HALE, *Exit Screaming*, p. 42. (1942)  
The flesh may be weak, but the spirit is willing.

PERCIVAL WILDE, *Tinsley's Bones*, p. 207. (1942)

<sup>1</sup>  
A spirit superior to every weapon. (Teloque animus praestantior omni.)

OVID, *Metamorphoses*. Bk. iii, l. 54. (A. D. 7)

A lofty spirit befits a lofty station. (Magna fortunam magnus animus decet.)

SENECA, *De Clementia*. Bk. i, ch. 5. (A. D. 55)

Nor stony tower, nor walls of beaten brass . . .

Can be retentive to the strength of spirit.

SHAKESPEARE, *Julius Caesar*, i, 7, 93. (1599)

<sup>2</sup>  
A wounded spirit who can bear? (Spiritus vero ad irascendum facilem quis poterit sustinere?)

*Old Testament: Proverbs*, xviii, 14. (c. 350 B. C.)

## SPIRITS

<sup>3</sup>  
It is not every spirit that will enter the glass bottle.

BURCKHARDT, *Arabic Proverbs*. No. 617. (1817)

Not every person will serve our purposes.

Sorcerers in the East pretend to confine hostile spirits in a glass bottle, even as in the

time of the *Arabian Nights*.

<sup>4</sup>  
Some who are far from atheists, may make themselves merry with that conceit of thousands of spirits dancing at once upon a needle's point.

RALPH CUDWORTH, *The True Intellectual System of the Universe*. Vol. iii, p. 497. (1678)

Why, a spirit is such a little, little thing, that I have heard a man, who was a great scholar say he'll dance ye a hornpipe upon the point of a needle.

JOSEPH ADDISON, *The Drummer*. Act i, sc. 1. (1715)

How many angels can dance on the point of a very fine needle without jostling each other?

ISAAC D'ISRAELI, *Curiosities of Literature: Quodlibets*. (1791) Paraphrasing an idea of

St. Thomas Aquinas, who, he says, was "a great man, busied all his life with making charades of metaphysics."

<sup>5</sup>  
The spirits of just men made perfect. (πνεύμασι δικαίων τετελειωμένων.)

*New Testament: Hebrews*, xii, 23. (c. A. D. 90)

The *Vulgate* is, "Spiritus iustorum perfectorum."

<sup>6</sup>  
*Glendower*: I can call spirits from the vasty deep.

*Hotspur*: Why, so can I, or so can any man; But will they come when you do call for them?

SHAKESPEARE, *I Henry IV*, iii, 1, 53. (1597)

Raise no more spirits than you can conjure down.

JOHN RAY, *English Proverbs*, p. 127. (1678)

The Germans say, "Man soll nicht mehr Teufel rufen als man bannen kann."

## SPITTING

<sup>7</sup>  
Wilt thou take a spit and a stride, and see if thou canst outrun us?

BEAUMONT AND FLETCHER, *The Pilgrim*. Act ii, sc. 2. (c. 1613)

You are now within a spit and a stride of the Peak.

COTTON, *Compleat Angler*. Pt. ii, ch. 2. (1676)

You are within a spit and a stride of Scotland, as the saying is.

WALTER SCOTT, *Redgauntlet*. Ch. 16. (1824)

<sup>8</sup>  
Whoever spits upwards, it falls on his face.

*Midrash: Ecclesiastes Rabbah*, vii, 9. (c. 450)

He whiche spitteth into the element, the spittel falleth againe into his eies.

SIR THOMAS NORTH, tr., *Diall of Princes*, fo. 106. (1557)

*In enpuentis recidit faciem, quod in coelum expuit.*  
That which a man spits against heaven shall fall back in his face.

THOMAS ADAMS, *Sermons*, i, 391. (1629)

Who spits against heaven, it falls in his face.

GEORGE HERBERT, *Jacula Prudentum*. No. 348.

(1640) RAY, *English Proverbs*, p. 13. (1670)

Spit not against Heaven; 'twill fall back into thy Face.

THOMAS FULLER, *Gnomologia*. No. 4252. (1732)

The Italians say, "Chi sputa contra il vento,

si sputa contra il viso" (Who spits against

the wind spits in his own face). "A good sailor spits to leeward," say the English

<sup>9</sup>  
A man may spit on his hand and do full ill.

DAVID FERGUSON, *Scottish Proverbs*, p. 12. (c. 1595)

KELLY, *Scottish Proverbs*, p. 26, comments,

"A man may spit in his hand to take

a firmer grip of his sword or cudgel, and yet

turn out to be no fighter."

<sup>10</sup>  
He spits on his own blanket.

FERGUSON, *Scottish Proverbs*, p. 48. (c. 1595)

You spit on your owne sleeve.

JOHN CLARKE, *Paroemiologia*, p. 54. (1639)

You spit on your own blanket. What you say reflects upon yourself or family.

JAMES KELLY, *Scottish Proverbs*, p. 367. (1721)

A long-headed person, . . . does not spit on his own blanket.

LORD LYTTON, *Pelham*. Ch. 77. (1828)

<sup>11</sup>  
As long as I live, I'll spit in my Parlour.

THOMAS FULLER, *Gnomologia*. No. 710. (1732)

SPITTING IN CHURCH, *see under* CONSCIENCE.

<sup>12</sup>  
It is not decent to spit upon the fire.

FRANCIS HAWKINS, *Youth's Behaviour*. Ch. 1. (1663)

When in a holy place, in the presence of superiors, or in clean apartments, one should always spit into a handkerchief. Children are guilty of unpardonable rudeness when they spit in the face of a companion; neither are they excusable who spit from windows, or on the walls or furniture.

ST. JOHN BAPTIST DE LA SALLE, *The Rules of Christian Manners*. Ch. 1. (1695)

If you spit on the floor at home, spit here; we want to make you feel at home.

UNKNOWN, Sign hung in country hotels. (c. 1850)

<sup>1</sup> I will spyt in my handes, and take better holde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Spitte on your handes and take good holde.

JOHN GRANGE, *Golden Aphroditis*, sig. H1. (1577)  
Spit in your hand and take better hold.

JOHN RAY, *English Proverbs*, p. 194. (1670)  
Spit in your hand and hold fast.

JAMES KELLY, *Scottish Proverbs*, p. 291. (1721)  
I warrant miss will spit in her hand and hold fast.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>2</sup> I'll put you where you'll spit no more. (Illo te ducam ubi non despuas.)

NAEVIUS, *Triphallus*. (c. 225 B.C.) Spitting was a charm for averting evil. See AULUS GELLIUS, ii, 19.

She will not spit in her bosom for luck. (In sinum suum non spuit.)

PETRONIUS, *Satyricon*. Sec. 74. (c. A.D. 60)

<sup>3</sup> They did nothing but spit, and that as white as Maltha cotton. (Ilz ne faisoient que cracher aussi blanc comme cotton de Malthe.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 7. (1532)

<sup>4</sup> Spit in his mouth and make him a mastiff.

JOHN RAY, *English Proverbs*, p. 216. (1670) It was an old idea that it gave a dog pleasure to spit in his mouth.

<sup>5</sup> He spit in his hat on Thursday; and wiped it off on Friday.

HORACE WALPOLE, *Letter to Horace Mann*, 25 Feb., 1750. Walpole calls this a new fashionable proverb, based on an incident in which Lord Cobham, on a wager, declared he would spit in Lord Hervey's hat without its being resented; but apologized and wiped it off when Hervey showed anger.

### SPOILS

<sup>6</sup> Things conquered in war are said to belong to their conquerors. (τὰ κατὰ πόλεμον κρατούμενα τῶν κρατούντων εἶναι φασιν.)

ARISTOTLE, *Politics*. Bk. i, ch. 2, sec. 16. (c. 330 B.C.) When a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. (τὰ σκῦλα αὐτοῦ διαδίδωσιν.)

New Testament: *Luke*, xi, 22. (c. A.D. 65) The Vulgate is, "Spolia eius distribuet."

<sup>7</sup> Be the spoil theirs whose toil has won it. (Praeda sit haec illis, quorum meruere labores.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. iv, l. 21. (c. 22 B.C.) The Latin proverbial phrase is "Spolia optima" (The splendid spoils), the personal spoils of the enemy's general when slain by the opposing commander. It is used by Livy and others.

It may be, sir, that the politicians of New York are not as fastidious as some gentlemen are as to disclosing the principles on which they act. They boldly preach what they practice. When they are not contending for victory, they avow their intention of enjoying the fruits of it. . . . They see nothing wrong in the rule that to the victor belong the spoils of the enemy.

WILLIAM L. MARCY, U.S. Senator from New York, *Speech*, during a debate in 1832.

Democrats are to the manna born.

OGDEN NASH, *Vive le Postmaster General*. (1933)

The man who pulls the plow gets the plunder.

HUEY LONG, *Speech*, U.S. Senate, 30 Jan., 1934.

<sup>8</sup> I have loaden me with many spoils.

SHAKESPEARE, *I Henry VI*, ii, i, 80. (1591)

Mighty Caesar, thund'ring from afar,  
Seeks on Euphrates' Banks the Spoils of War.

DRYDEN, tr., *Vergil's Georgics*, iv, 810. (1697)  
[He] recovered the prisoners with all the spoils of war.

STANFORD, *Symbols of Christ*. Ch. 1. (1865)

### SPOKE

<sup>9</sup> With that Philautus came in with his spoake.

JOHN LYLY, *Euphues* (Arber), p. 291. (1580)  
Camilla, not thinking to be silent, put in her spoke.

JOHN LYLY, *Euphues* (Arber), p. 413.

You would have your spoke in my cart?

BEN JONSON, *The Poetaster*. Act ii, sc. 1. (1601)

<sup>10</sup> Put in hir spoke as she thought into the best wheele.

JOHN LYLY, *Euphues* (Arber), p. 413. (1580)

I will sett a spoke in your cogge.

BRIAN MELBANCKE, *Philotimus*, G j b. (1583)

I'll set a spoke in your cart.

*The Weakest Goeth to the Wall*, l. 848. (1600)

I'll put a spoke among your wheels.

JOHN FLETCHER, *The Mad Lover*. Act iii, sc. 6

(1617) I'll thwart your purpose. *O.E.D.* suggests that the phrase is a mistranslation of the Dutch, "Een spaak [bar, stave] in 't wiel steeken."

He . . . look'd to be made an emperor for't.

But the Devel did set a spoke in his Cart.

UNKNOWN, *Merry Drollery*, ii, 37. (1661)

She speaks as she were Queen, but I shall put a spoke in her rising Wheel of Fortune.

APIRA BEHN, *Roundheads*. Act v, sc. 2. (1682)

[This] has put a spoke in my ladder.

EDMUND HICKERINGILL, *The Trimmer*. Ch. 4. (1683)

They had clapt such a Spoke in his Wheel, as had disabled him from being a Coachman.

RICHARD STEELE, *The Spectator*. No. 498. (1712)

It certainly amused me to put a spoke in his wheel.

CONNINGTON, *No Past Is Dead*, p. 100. (1942)  
The allusion is to the pin or spoke used to lock wheels in machinery; hence to put an impediment in one's way.

*Notes and Queries*, ix, vii, 258. (1901) The French say, "Mettre des batons dans le roue."

<sup>1</sup>  
It is the best spoke in your wheel.  
ALLAN RAMSAY, *Scottish Proverbs*, p. 61. (1737)

<sup>2</sup>  
The worst spoke in the cart breaks first.  
JOHN RAY, *English Proverbs*, p. 145. (1670)

<sup>3</sup>  
To put a spoke in a man's wheel, is to say something of him to his advantage.  
W. H. SMYTH, *The Sailor's Word-Book: Spoke*. (1867) It will be noted that this is the exact opposite of the usual meaning.

I shall perhaps be seeing . . . your new captain . . . this evening, and, if so, I will put a spoke in your wheel for you.

HARRY COLLINGWOOD (W. J. C. LANCASTER), *Under the Meteor Flag*, p. 50. (1884)

<sup>4</sup>  
Any spoke will lead an ant to the hub.  
REX STOUT, *Fer-de-Lance*. Ch. 8. (1934)

## SPONGE

<sup>5</sup>  
This sponge sucketh dry the commerce of societies.

SIR WILLIAM CORNWALLIS, *Essays*. Ch. 40. (1601)  
*Ros.*: Take you me for a sponge, my lord?  
*Hamlet*: Aye, sir, that soaks up the king's countenance, his rewards.

SHAKESPEARE, *Hamlet*, iv, 2, 15. (1600)  
As I could only contribute [to the meal] a couple of rolls of bread, . . . I am inclined to think he considered me rather a sponge.

J. L. STEPHENS, *Incidents of Travel in Greece, Turkey, Russia and Poland*, p. 36. (1838)  
An old sponger on other people's kindness.

THACKERAY, *Lovel the Widower*. Ch. 1. (1860)  
That large class of fellow-citizens who are commonly included in the genus "sponge."

E. P. WHIPPLE, *Character and Characteristic Men*, p. 22. (1866)

<sup>6</sup>  
"To throw up the sponge," to submit, give over the struggle—from the practice of throwing up the sponge used to clean the combatants' faces, at a prize-fight, as a signal that the "mill" is concluded.

J. C. HOTTEN, *Slang Dictionary*, p. 224. (1860)  
Other proverbial phrases derived from prize-fighting are "Down but not out," "To take the count," "To give a body blow," "To hit below the belt."

He'd have chucked up the sponge and cleared out.  
ROLF BOLDREWOOD (T. A. BROWNE), *Robbery Under Arms*. Ch. 24. (1888)

If ever you are tempted to say . . . "I am beaten and I throw up the sponge," remember Paul's wise exhortation.

ALEX. MACLAREN, *Philippians*, p. 366. (1909)

<sup>7</sup>  
I will do any thing, Nerissa, ere I'll be married to a sponge.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 108. (1597) A drunkard.

You Sponges must be drunk with Lees of Wine.

JOHN DRYDEN, tr., *Juvenal*, v, 34. (1693)

You sponges miking round the pubs.

W. E. HENLEY, *Villon's Good-Night*. (1887)

## SPOON

<sup>8</sup>  
A horn spoon holds no poison. They who cannot procure better spoons are not worth poisoning.

JAMES KELLY, *Scottish Proverbs*, p. 43. (1721)

<sup>9</sup>  
He was ane o' them wad make a spune or spoil a horn.

WALTER SCOTT, *Rob Roy*. Ch. 22. (1818) A Scottish proverbial phrase, meaning to make a determined effort to achieve something, whether ending in success or failure. The making of spoons out of horns of cattle or sheep was common in Scotland until late in the 19th century.—O.E.D.

[He] will either mak a speen or spill a guid horn.  
JAMES HOGG, *Tales and Sketches* (1866), p. 262. (1820)

I can't cobble: I must "either make a spoon or spoil a horn."

LORD BYRON, *Letters* (Prothero), v, 16. (1820)  
Alan was the lad to make a spoon or spoil a horn.

WALTER SCOTT, *Redgauntlet*. Ch. 1. (1824)

Your son . . . will turn out something some day. He'll make a spoon or spoil a horn.

UNKNOWN, *Boys Own Paper*, Dec., 1892, p. 78/1. A lad showing much promise was commonly referred to as one who would "either make a spoon or spoil a horn."

*Notes and Queries*, xi, i, 58. (1910)

I had to make my spoon, and there'd be plenty to say I'd only spoiled a horn or an honest man.

G. K. CHESTERTON, *The Fad of the Fisherman*. (1922)

<sup>10</sup>  
[She] was always fond of putting her spoon into other people's broth.

F. G. TRAFFORD (MRS. J. H. RIDDELL), *The World in the Church*, i, 296. (1863)

<sup>11</sup>  
The more he thought on't, the madder he grew,

Until he vowed by the great horn spoon,

Unless they did the thing that was right,

He'd give them a licking, and that pretty soon.

UNKNOWN, *French Claim*. In McCARTY, *National Song Book*, i, 222. (1842)

Sez Mr. Foote,

"I should like to shoot

The holl gang, by the gret horn spoon!" sez he.

LOWELL, *The Debate in the Sennit*. (1848)

Solemnly swear, by the sacred horn spoons.

UNDERHILL AND THOMPSON, *Elephant Club*, p.

72. (1857)

Swearin' by the great horn spoon of the Ancient Scottish Rites that he could whip any Morgan man.

J. H. BEADLE, *Western Wilds, and the Men Who Redeem Them*, p. 186. (1878)

"By the gre't horn spoon!" he whispered to himself.

ROWLAND E. ROBINSON, *Uncle Lisha's Shop*. p. 231. (1897)

BORN WITH SILVER SPOON, see under BIRTH.

LONG SPOON TO SUP WITH DEVIL, see under DEVIL.

## SPORT

<sup>1</sup> I'll bring it to the old proverb, no sport no pie.

JOHN FLETCHER, *The Woman's Prize*. Act i, sc. 4. (c. 1613)

No sport, no pie.

JOHN RAY, *English Proverbs*, p. 147. (1670)

There are many proverbial phrases derived from different sports: "To be at fault," "To be in at the death," from fox-hunting; "To bark up the wrong tree," from coon-hunting; "To have him in the nine hole," from billiards; "To have two strikes on him," "To be caught with his foot off first base," from baseball; "To live like a fighting-cock," "To stand steel," "To show the white feather," "To turn tail," from cock-fighting, etc., etc.

See also SPONGE, for Prize-fighting.

That is good Sport that fills the Belly.

THOMAS FULLER, *Gnomologia*. No. 4357. (1732)

<sup>2</sup> There is no sport where there is neither old folk nor bairns.

JAMES KELLY, *Scottish Proverbs*, p. 332. (1721)

<sup>3</sup> Sport, a gamester, a man fond of racing and gaming of all sorts.

G. M. MATSELL, *Vocabulum*, p. 84. (1859)

Some dozen of the most over-dressed men I ever saw were pointed out to me as "sports," that is, men who lived by gambling.

W. H. RUSSELL, *My Diary North and South*. i, 40. (1861)

Ye don't teach old sports like him new tricks.

HARTE, *Two Men of Sandy Bar*, p. 91. (1876)

Such hardened sinners as old pigeon-shooting sports.

C. G. LELAND, *Egyptian Sketch-Book*, p. 69. (1873)

Sport, an American term for a gambler or turfite—more akin to our sporting man than to our sportsman.

J. C. HOTTEN, *Slang Dictionary*, p. 305. (1874)

I don't suppose they're "cheap" sports.

C. M. FLANDRAU, *Harvard Episodes*, p. 215. (1897)

When you say one is a "dead game sport" you have reached the climax of human philosophy.

H. W. KNICKERBOCKER, *Eulogy*, at the funeral of Riley Grannan. Rawhide, Nev., 3 April, 1908.

<sup>4</sup> The man that deceiveth his neighbour, and saith, Am not I in sport? (Ludens feci.)

*Old Testament: Proverbs*, xxvi, 19. (c. 350 B. C.)

Coverdale renders it, "I did it but in sport."

He . . . ansswerd halfe in sporte.

UNKNOWN, *Alphabet of Tales*, p. 141. (c. 1440)

He would make but a sport of it.

SHAKESPEARE, *Much Ado about Nothing*, ii, 3, 163. (1598)

<sup>5</sup> Sport is sweetest when no spectators.

JOHN RAY, *English Proverbs*, p. 145. (1670)

<sup>6</sup> I do not in the least object to a sport because it is rough.

THEODORE ROOSEVELT, *Speech*, at Cambridge, Mass., 28 Feb., 1907.

<sup>7</sup> That sport best pleases that doth least know how.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 516. (1595)

Some sport is sauce to pains.

JOHN CLARKE, *Paroemiologia*, p. 191. (1639)

<sup>8</sup> When a man wants to murder a tiger he calls it sport: when a tiger wants to murder him he calls it ferocity.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>9</sup> If I can make no sport, I'll mar none.

JOHN WILSON, *The Cheats*. Act ii, sc. 2. (1662)

He that cannot make sport, should mar none.

JAMES KELLY, *Scottish Proverbs*, p. 143. (1721)

## SPOT

<sup>10</sup>

A Spot is most seen upon the finest Cloth.

THOMAS FULLER, *Gnomologia*. No. 421. (1732)

From the Spanish, "En el paño mas fino se ve mas la mancha."

In an Ermin Spots are soon discover'd.

THOMAS FULLER, *Gnomologia*. No. 2814.

The fairer the Paper, the fouler the Blot.

THOMAS FULLER, *Gnomologia*. No. 4513.

<sup>11</sup>

We did knock the spots off them that time.

HENRY LATHAM, *Black and White*, p. 125. (1867)

[He] knocked the spots out of any acting ever I see before.

TWAIN, *Huckleberry Finn*. Ch. 21. (1884)

She can knock the spots out of these boys at that game.

FRANCIS FRANCIS, JR., *Saddle and Moccasin*, p. 152. (1887)

<sup>12</sup>

If once they get you on the Spot,

You must be guilty of the Plot.

SWIFT, *To Charles Ford, Esq.*, l. 31. (1723)

Your worthy husband is on a spot.

CYRIL HARE, *Tragedy at Law*, p. 154. (1943)

I'm on a very pretty spot, and there's no reason you should stand on it with me.

McKNIGHT MALMAR, *Never Say Die*, p. 194 (1943)

## SPRING

<sup>13</sup>

We can now plant our "foot upon nine daisies," and not till that can be done do the old-fashioned country people believe that spring has really come.

ROBERT CHAMBERS, *The Book of Days*, i, 312.

(1862) The proverb as usually given is,

"Spring has come when you can place your foot on three (or nine or twelve) daisies at once."

It ain't spring until you can plant your foot upon twelve daisies. A proverb still very prevalent.

T. F. THISTLETON-DYER, *English Folk-Lore*, p. 27. (1878)

<sup>14</sup>

The spring is not always green.

MICHAEL DENHAM, *Proverbs*, p. 31. (1846) INWARDS, *Weather Lore*, p. 6. (1893)

Spring has a stepmother's face. ('Chun 'tien 'hou mu mien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 191. (1872)  
Now frowning, now smiling.

1  
If there's spring in winter, and winter in spring,

The year won't be good for anything.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 22.  
(1659) RICHARD INWARDS, *Weather Lore*, p. 7. (1893)

A late spring Is a great blessing.

DENHAM, *Proverbs*, p. 39. (1846) INWARDS, *Weather Lore*, p. 6. (1893) For other weather proverbs about spring see Inwards.

2  
He takes the spring from the year.

JOHN RAY, *English Proverbs*, p. 75. (1813)

3  
The time of the singing of birds is come, and the voice of the turtle is heard in our land. (Tempus putationis advenit: vox turturis audita est in terra nostra.)

Old Testament: *Song of Solomon*, ii, 12. (c. 900 B.C.) Turtur: turtle-dove.

Now the woods are in leaf, now the year is in its greatest beauty. (Nunc frondent sylvae, nunc formosissimus annus.)

VERGIL, *Eclogues*. Ecl. iii, l. 57. (37 B.C.)

In the spring a young man's fancy lightly turns to thoughts of love.

TENNYSON, *Locksley Hall*, l. 19. (1842)

4  
Here is eternal spring. (Hic ver adsidium.)

VERGIL, *Georgics*. Bk. ii, l. 149. (29 B.C.)

It was then perpetual spring. (Ver erat aeternum.)

OVID, *Metamorphoses*. Bk. i, l. 107. (A.D. 7)

But a Latin proverb declares, "Ver non semper viret" (Spring does not flourish forever). The motto of the Vernon family. Another says, "Sequitur ver hiemem" (Spring follows winter).

Ah, that Spring should vanish with the Rose!

EDWARD FITZGERALD, tr., *Rubáiyát*. St. 96. (1857)

5  
In spring heat returns to the bones. (Vere calor redit ossibus.)

VERGIL, *Georgics*. Bk. iii, l. 272. (29 B.C.)

### SPUR

6  
The contrivance of Mr. Wyatt, on the spur of the moment.

ARCHIBALD DUNCAN, *Lord Nelson's Funeral*, p. 43. (1806)

He carried me home on the spur of the occasion.

MALKIN, tr., *Gil Blas*. Bk. ii, ch. 3. (1809)

[He] gives us a ready reply upon the spur of the moment.

ROBERT BLAKEY, *Free-Will*, p. 152. (1831)

Do not trust to what lazy men call the spur of the occasion.

BURKE AARON HINSDALE, *Garfield and Education*, ii, 312. (1881)

Nothing like acting on the spur of the moment.

JOHN STRANGE WINTER (MRS. ARTHUR STANNARD), *Lumley*, ch. 10. (1891)

7  
Let the boy win his spurs.

EDWARD III, KING OF ENGLAND, referring to the Black Prince, at the battle of Crécy. (1346) These xiiii knyghtes made Vyce that day;

To wynde theyr spores they seyde they wold asay.

LYDGATE, *Assembly of Gods*, l. 980. (c. 1425)

Say to them, that they suffre hym this day to wynde his spurres.

LORD BERNERS, *Froissart*. Ch. 130. (1523)

Sennacherib that wicked kyng, thought . . . to winne his spurres against Jerusalem.

WILSON, *The Arte of Logique*, fo. 74b. (1551)

Perhaps, in winnyng of the spurres,

You maie the horse and saddle lose.

THOMAS CHURCHYARD, *Churchyard's Charge*, p. 30. (1580)

Resolute that day either to winne the spurres or loose the saddle.

PHILEMON HOLLAND, tr., *Livy*, xxx, xxxii, 762. (1600)

8  
All the speed is in the spurs.

DAVID FERGUSON, *Scottish Proverbs*, p. 8. (c. 1595) KELLY, p. 24; FULLER, No. 556.

9  
The spur won't hurt when the hide is thick.

T. C. HALIBURTON, *Wise Saws*. Ch. 12. (1843)

10  
Put on your spurs, and be at your speed.

JAMES KELLY, *Scottish Proverbs*, p. 279. (1721)

11  
A spur in the head is worth two in the flank.

MOTTEUX, *Rabelais*, iv, 65. (1548) An interpolation by Motteux.

A spur in the head is worth two in the heel.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

12  
Spare the spurs, boy, and hold the reins more firmly. (Parce, puer, stimulis, et fortius utere loris.)

OVID, *Metamorphoses*. Bk. ii, l. 127. (A.D. 7)

13  
We say that a man begins arming himself with spurs. (Nous disons que par esperons on commence soy armer.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 8. (1545) The proverbial form is, "Spurs are the first part of armor."

14  
It is hard to kyke agen the spore.

JOHN WYCLIF, *Select Works*, iii, 436. (c. 1380)  
See under KICKING.

15  
Little needed a spur, saith our proverb, to a forward horse.

*History of Perkin Warbeck*. (1618) In *Harleian Miscellany* (1793), p. 62. See under HORSE.

### SQUARE

16  
Thou shalt me finde as just as is a squyre.

CHAUCER, *The Somnour's Tale*, l. 382. (c. 1388)

Read not my blemishes in the world's report:

I have not kept my square: but that to come

Shall all be done by the rule.

SHAKESPEARE, *Antony and Cleopatra*, ii, 3. 6. (1606)

If elected, I shall see to it that every man has a square deal, no less and no more.

THEODORE ROOSEVELT, *Address*, 4 Nov., 1904.

I stand for the square deal.

ROOSEVELT, *Speech*, Ossawatomie, 31 Aug., 1910.

<sup>1</sup>  
To make a matter square. (In quadrum redigere.)

CICERO, *De Oratore*. Bk. ii, ch. 61, sec. 208. (55 B. C.)

The bailiff had squared his conscience.

FIELDING, *Amelia*. Bk. xii, ch. 5. (1752)

"I have squared it with the lad," said Mr. Bucket. DICKENS, *Bleak House*. Ch. 22. (1853)

I told him the truth, . . . and think he is squared. HUGHES, *Tom Brown at Oxford*. Ch. 49. (1861)

<sup>2</sup>  
An inch breaketh no square.

JOHN HEYWOOD, *Three Hundred Epigrams*. No. 4. (1562) Does no harm, makes no difference.

For calling me calfe, it breakes no square.

THOMAS NASHE, *Strange Newes*. (1593)

An inch breaks no square, and small faults must be winked at.

SAMUEL WARD, *Sermons* (1862), p. 104. (1636)  
An inch breaks no squares. Some add, in a burn of thorns [i. e. in a boundary or hedge of thorns]. Pour un petit n'avant n'arrière [presumably, ni avant, ni arrière] (For a little one is neither ahead nor behind).

JOHN RAY, *English Proverbs*, p. 107. (1678)  
One minute will break no squares, I warrant you. CIBBER, *The Comical Lovers*. Act iii. (1707) [He] told him that one day should break no squares.

SMOLLETT, *Humphry Clinker*, 17 May, 1771. There are no squares broke between us.

DICKENS, *David Copperfield*. Ch. 39. (1850)

<sup>3</sup>  
Be square without being angular. Be honest without being mean. Be upright without being punctilious. Be brilliant without being showy.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 58. (c. 550 B. C.) Giles, tr.

<sup>4</sup>  
He who deals with mankind on the square, Is his own bubble, and undoes himself.

GEORGE LILLO, *Fatal Curiosity*. Act ii. (1736)  
They would not deal with Antonia upon the square.

B. F. MALKIN, tr., *Gil Blas*, x, viii, 357. (1809)

He cannot meet you on the square.

CHARLES LAMB, *Essays of Elia: The Old and the New Schoolmaster*. (1823)

On The Level, meeting a man with honorable intentions.

G. P. BURNHAM, *Three Years with Counterfeits*, p. vii. (1875)

On the level, I'm surprised you aren't on to that. GEORGE ADZ, *Artie*, p. 42. (1896)

Bud acted "on the level."

O. HENRY, *Roads of Destiny*. Ch. 9. (1909)

<sup>5</sup>  
He will not trie them as it were by the squire.

THOMAS NORTON, tr., *Nowell's Catechisme*, fo. 51b. (1570)

Do not you know my lady's foot by the squier? SHAKESPEARE, *Love's Labour's Lost*, v, 2, 475. (1595)

Upon the square, as I may call it.

JOHN BUNYAN, *The Jerusalem Sinner Saved* (1886), p. 75. (1688)

It was a perfectly square thing.

W. D. HOWELLS, *The Rise of Silas Lapham*, p. 63. (1884)

I'll do the square thing.

G. B. McCUTCHEON, *Green Fancy*, p. 304. (1917)

<sup>6</sup>  
It's easy where everything runs square. (Facile est autem, ubi omnia quadrata currunt.)

PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)

SQUARE AND ABOVE-BOARD, see ABOVE-BOARD.

## STABLE

<sup>7</sup>  
To cleanse the Augean stable. (Augiae stabulum repurgare.)

ERASMUS, *Adagia*, ii, iv, 21. (1508)

To purge this Augean oxstall from foule sinne.

JOHN MARSTON, *The Scourge of Villanie*, iii. *Poem*, 210. (1598)

I shall have an Augean stable to clean there.

PETER SCHUYLER, in SPARKS, *Correspondence of the American Revolution*, i, 4. (1775)

To cleanse (or clean) the Augean stables To purge away corruption or immorality, esp. on a large scale: Hercules purified the huge and filthy stables of King Augeas: cf. the Latin proverbial *cloacas Augiae purgare*.

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>8</sup>  
Too late one shuts the stable when the horse is lost. (A tart ferme on l'estable, quant li chevauz est perduz, ci dit li vilains.)

UNKNOWN, *Li Proverbe au Vulain* (Tobler) p. 22. (c. 1190) A more modern French form is, "Il est temps de fermer l'étable quand les chevaux en sont allés." The Germans say, "Wenn die Pferde fort sind, bessert man den Stall" (When the horses have escaped, one repairs the stable), or "Wenn das Schwein iort ist, so macht man den Stall zu" (When the pig is gone, then the farmer shuts the pen). Common to many languages.

When the hors is stole steke the stabull-dore.

UNKNOWN, *Douce MS*, 52. Förster, ed. (c. 1350)

For whan the grete stiede

Is stole, thanne he taketh hiede,

And makth the stable dore fast.

GOWER, *Confessio Amantis*, iv, 901. (c. 1390)  
It was not tyme to shette the stable whan the horses ben loste and gone.

WILLIAM CAXTON, tr., *Aesope*, ii, 245. (1484)  
Good it is to shette the stable before the hors be lost.

JEAN D'ARRAS, *Melusme*. (c. 1500)

Whan the stede is stolyen to shyte the stable dore Comys small pleasoure profyte or vantage.

BARCLAY, *Skyp of Folyis* (1874), i, 76. (1509)

To late (quothe mine aunt) this repentance shewd is. Whan the stede is stolne shut the stable durre.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)



When the steed is stollen, shut the stable doore.  
(Quando che il cauallò è rubbato, ferra la porta  
de la stalla.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)  
It is to late to shut the stable door when the  
steede is stolen.

GEORGE PETTIE, *Petite Pallace*, p. 130. (1576)

LYLY, *Euphues*, p. 37. (1579)

When steedes are stolne tys bootles doores to  
barre.

GEORGE TURBERVILLE, *Tragical Tales*, p. 282.  
(1587)

Like shutting up the stable doore,  
When as the horse was stolne out before.

JOHN CLAVEL, *A Recantation*. (1628)  
When the daughter is stolen, shut Pepper-gate.

THOMAS FULLER, *Worthies: Chester*, i, 291.  
(1662) Fuller explains that Pepper-gate was  
a postern in the wall surrounding the city  
of Chester, through which a mayor's daughter  
eloped, and which he thereupon caused to  
be bricked up.

It would be merely shutting the stable-door after  
the steed had broken loose.

WILLIAM DE MORGAN, *Alice-for-Short*. Ch. 35.  
(1907)

Always shut the stable door when the horse has  
been removed.

H. C. BAILEY, *The Long Dinner*. (1920)

The horse having apparently bolted, I shall be  
glad to assist at the ceremony of closing the  
stable door.

NGAIO MARSH, *Death of a Peer*, p. 169. (1940)  
He locked the stable door while they were putting  
the cart before the horse.

STANLEY WALKER, *The Uncanny Knacks of Mr.  
Doherty*. *New Yorker*, 12 July, 1941.

The stable had been locked too late to save the  
horse.

FLAVIN, *Journey in the Dark*, p. 248. (1943)

### STAFF

<sup>1</sup> "To have the staff in one's own hand," to keep  
possession of his property, and, of conse-  
quence, to retain authority and obedience.

CARR, *Dialect of Craven: Staff*. (1828)

They know the staff is in their own hands.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 18. (1852)

<sup>2</sup> His newe lady holdeth him so narowe  
Vp by the bridil at the staves ende,  
That euery worde he dred hit as an arowe.

CHAUCER, *Anelida and Arcite*, l. 184. (c. 1372)  
At staff's end, at a distance, on unfriendly  
terms.

And now without them, I lue here at stauas end.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Wee both keepe Satan at the stauas end.

ARTHUR DENT, *The Plaine Mans Path-way to  
Heaven*, p. 175. (1601)

Shee was alwaies at the staffes end with my father.

THOMAS LODGE, *Wits Miserie*, p. 83. (1596)

Waspish, froward, holding their husbands at  
staves end.

DANIEL ROGERS, *Matrimonial Honour*, p. 294.  
(1642)

I expect him here one of these days; but I will  
keep him at staff's end, I promise you.

WALTER SCOTT, *The Antiquary*. Ch. 16. (1816)  
Mrs. Henry had a manner of condescension with  
him. . . . She held him at the staff's end.

R. L. STEVENSON, *The Master of Ballantrae*.  
Ch. 2. (1889)

<sup>3</sup> To trust her lookes . . .

Is nothing els but trust a broken staffe.

HUMFREY GIFFORD, *A Posie of Gilloflowers*  
(Grosart), p. 71. (1580)

'Tis bad to trust a broaken staffe.

*Pepysian Garland* (1922), p. 167. (1622)

Trust not to a broken Staff.

THOMAS FULLER, *Gnomologia*. No. 5290. (1732)

<sup>4</sup> The Prouerbe that sayth, when thy neigh-  
boures house is a fyer, thy staffe standeth  
next the dore.

EDWARD HALL, *Chronicle: Henry VII*, p. 13  
(1548) It is your turn next.

When the lande of colleges be gone, it shall be  
hard to saie, whose staffe shall stand next the  
doore.

WILLIAM HARRISON, *Description of England*  
Bk. ii, ch. 3, p. 152/2. (1577)

<sup>5</sup> He hath set down his staff, and made his  
reckning.

GABRIEL HARVEY, *Letter-Book* (Camden), p. 4.  
(1573) He has reached a decision, or a settled  
position.

Till . . . she sets downe her staffe upon the  
promise she shall haue no rest.

DANIEL ROGERS, *Naaman*, p. 175. (1642)

<sup>6</sup> The walkyng staffe hath caught warmth in  
your hand.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

<sup>7</sup> I have broken the staff of your bread. (Con-  
fregero baculum panis vestri.)

*Old Testament: Leviticus*, xxvi, 26. (c. 570 B. C.)

BREAD, THE STAFF OF LIFE, *see under* BREAD.

<sup>8</sup> Cast your staff into the air, and it will fall  
upon its root, or heavy end.

JOHN RAY, *Adagia Hebraica*, p. 401. (1678)

<sup>9</sup> Have at you with a proverb, Shall I set in my  
staff?

SHAKESPEARE, *The Comedy of Errors*, iii, 1. 51.  
(1593) To settle down, to take up one's  
abode.

Here I was in good hope to set up my staffe.

THOMAS NASHE, *The Unfortunate Traveller*  
(1594) *Works* (Grosart), v, 46.

[He] has done us the honour to set up his staff  
of rest in our house.

HENRY BROOKE, *Fool of Quality*, iii, 71. (1760)

Here, then, Mannering resolved, for some years  
at least, to set up the staff of his rest.

WALTER SCOTT, *Guy Mannering*. Ch. 19. (1815)

They appeared in London and there set up their  
staff.

ANTHONY TROLLOPE, *Framley Parsonage*. Ch.  
48. (1860)

<sup>1</sup>  
A staff is quickly found to beat a dog.  
SHAKESPEARE, *II Henry VI*, iii, 1, 171. (1590)  
See under DOG.

<sup>2</sup>  
They . . . haue the wurse ende of the staffe.  
NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 306. (1542) See under STICK.

<sup>3</sup>  
That thai desire, thai sal it haue,  
To thair aun heued [head] a staue.  
UNKNOWN, *Cursor Mundi*, l. 7322. (a. 1300)  
She had bete her selff with her owne staffe.

UNKNOWN, *Knight de la Tour*, xv, 21. (a. 1450)  
He . . . maid a stalwart staf to strike him selfe doune.

WILLIAM DUNBAR, *The Tua Mariit Wemen and the Wedo*, l. 384. (1508) See also under RETRIBUTION. WRONG END OF STAFF, see under END.

## STAG

<sup>4</sup>  
Doe not scorne mee because I goe in Stag, in Buffe.

THOMAS DEKKER, *Satiro-Mastix*, sig. F3. (1602)  
To go in stag, to go naked.

What dooth she make him weare the staggs crest then?

JOHN FLORIO, *Second Frutes*, p. 143. (1591) See under HORN.

Paulina her first husband made a Stag.  
THOMAS PECKE, *Parnassi Puerperium*, p. 30. (1659) A cuckold.

<sup>6</sup>  
The stag at eve had drunk his fill.  
SCOTT, *Lady of the Lake*, Canto i, st. 1. (1810)

## STAKE

<sup>7</sup>  
As we oft see, the lothe stake standeth longe,  
So is it an yll stake, I haue heard among,  
That can not stande one yere in a hedge.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
A loose stake may stand long.

JOHN CLARKE, *Paroemiologia*, p. 44. (1639)  
It is a poor stake that cannot stand one year in the ground.

HERBERT, *Jacula Prudentum*. No. 555. (1640)  
It is a bad Stake, that will not stand in the Hedge one Year.

THOMAS FULLER, *Gnomologia*. No. 2845. (1732)  
<sup>9</sup>  
Haste thou eaten a stake, I shall make the[e] bowe.

PALSGRAVE, *La Langue Françoise*, p. 461. (1530)  
How be it for any great courtesie he doth make,  
It seemth the gentill man hath eaten a stake.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Stiff and upright, as if he had swallowed a stake.  
L'ESTRANGE, tr., *Quevedo's Visions*, p. 140. (1667)

He hath swallowed a stake, he cannot stoop.  
JOHN RAY, *English Proverbs*, p. 271. (1670)

He hath swallow'd a Stake; he cannot bow.  
THOMAS FULLER, *Gnomologia*. No. 1901. (1732)

He looks as if he had swallowed a yard-stick.  
JAMES MITCHELL, *Nantucketisms*, p. 42. (1848)

<sup>9</sup>  
I am tied to the stake, and I must stand the course.

SHAKESPEARE, *King Lear*, iii, 7, 53. (1605)  
They have tied me to a stake; I cannot fly,  
But, bear-like, I must fight the course.  
SHAKESPEARE, *Macbeth*, v, 7, 1. (1606)

## STAND

<sup>10</sup>  
[He] stood him off for seventy-five thousand.  
J. H. BEADLE, *Western Wilds*, p. 38. (1878)  
Don't stand me off that way.

JOHN HAY, *The Bread-Winners*, p. 274. (1883)  
<sup>11</sup>  
They can't stand for that kind of speech.

GEORGE ADE, *Artie*, p. 107. (1896)  
[They] tried to do me, but I wouldn't stand for it.

J. M. FORMAN, *Journey's End*. Ch. 3. (1903)

<sup>12</sup>  
The earthquake is due; you stand from under and take hold of something.

MARK TWAIN, *Punch, Brother, Punch*, p. 16 (1876)

Brother Jasper was standing from under.  
W. D. HOWELLS, *The Vacation of the Kelwyns*, p. 185. (1920)

Stand by to crash.  
HERBERT V. WILEY, *Last Command*, to the crew of the U.S. Navy dirigible Akron, 4 April, 1933.

## STAR

<sup>13</sup>  
I will hide myself among you, O ye stars which are imperishable.

ANI, *Papyrus: Book of the Dead*. Ch. xlv, l. 3. (c. 4000 B. C.)

Thy head is in the stars.  
*Book of the Dead*. Ch. cxlvi, l. 2.

I shall touch the stars with my exalted head.  
(Sublimi feriam sidera vertice.)

HORACE, *Odes*. Bk. i, ode 1, l. 36. (23 B. C.)  
Exalting themselves too much, touch (as they say) the firmament with their finger.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 111. (1574) Pettie, tr.

Knock at a star with my exalted head.  
ROBERT HERRICK, *The Bad Season Makes the Poet Sad*. (1648)

She has already one foot among the stars.  
SAMUEL RICHARDSON, *Sir Charles Grandison*. Bk. vii, ch. 3. (1754)

<sup>14</sup>  
There been mo sterres, god wot, than a paire!  
CHAUCER (?), *The Parlement of Foules*, l. 595. (c. 1382)

Mo then sterres been in hevene.  
CHAUCER (?), *Hous of Fame*, iii, 1254. (c. 1383)

<sup>15</sup>  
For in the sterres, clerer than is glas,  
Is writen, god wot, who-so coude it rede.  
The deeth of every man, withouten drede.

CHAUCER, *Tale of Man of Lawe*, l. 96. (c. 1386)  
The stars rule men but God rules the stars.  
(Astra regunt homines, sed regit astra Deus.)

CELLARIUS, *Harmonica Macrocosmica: Preface*. (1661)

<sup>1</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. (ἀστὴρ γὰρ ἄστέρος διαφέρει ἐν δόξῃ.)

*New Testament: I Corinthians*, xv, 41. (A. D.

57) The *Vulgate* is, "Stella enim a stella differt in claritate."

The stars that have most glory have no rest.

SAMUEL DANIEL, *Civil Warres*, viii. 104. (1609)

<sup>2</sup> "If thou," he answered, "follow but thy star, Thou canst not miss at last a glorious haven." (Ed egli a me: "Se tu segui tua stella, non puoi fallire al glorioso porto.")

DANTE, *Inferno*. Canto xv, l. 55. (c. 1300)

The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings.

SHAKESPEARE, *Julius Caesar*, i, 2, 140. (1599)

I await my star. (J'attends mon astre.)

CARLO ALBERTO, KING OF SARDINIA. (c. 1800)

Adopted as the motto of his house, the House of Savoy.

<sup>3</sup> Hitch your wagon to a star. Let us not fag in paltry works which serve our pot and bag alone.

R. W. EMERSON, *Society and Solitude: Civilization*. (1870)

Ikey hitched his wagon to such stars as the firmament let shine.

O. HENRY, *The Social Triangle*. (1907)

When people start hitching their wagons to a star,

That's the way they are.

OGDEN NASH, *Kindly Unhitch That Star*. (1940)

We too follow a star, so real that I'd rather follow it than hitch my wagon to it.

H. F. HEARD, *Reply Paid*, p. 51. (1942)

<sup>4</sup> Stars are to be looked at with the eye, not reached at with the hand.

ROBERT GREENE, *Dorastus*. (1588)

A man must stoop sometimes to his star, but he must never lie down to it.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 238.

<sup>5</sup> When the morning stars sang together. (Cum me laudarent simul astra matutina.)

*Old Testament: Job*, xxxviii, 7. (c. 350 B. C.)

<sup>6</sup> Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? . . . Canst thou guide Arcturus with his sons? (Numquid coniungere valebis micantes stellas Pleiadas, aut gyrum Arcturi poteris dissipare?)

*Old Testament: Job*, xxxviii, 31-32. (c. 350 B. C.)

<sup>7</sup> The stars in their courses fought against Sisera. (Stellae manentes in ordine et cursu suo, adversus Siseram pugnaverunt.)

*Old Testament: Judges*, v, 20. (c. 700 B. C.)

From the so-called "Song of Deborah," celebrating the victory over Sisera at Megiddo.

The stars in their courses have all fought against Sisera and his kind. The way of the transgressor

has proved to be not only difficult, but impossible. The universe is against it.

RUFUS M. JONES. (1927) See NEWTON, *My Idea of God*, p. 57.

<sup>8</sup> Like to the falling of a Star;

Or as the flights of Eagles are.

BISHOP HENRY KING (?), *Sic Vita*. (a. 1640)

This famous poem of twelve lines was included in Francis Beaumont's *Poems*, published in 1640, twenty-four years after his death, and was supposed to be his until Henry King claimed it, including it in his *Poems*, published in 1657. It is now generally agreed that it belongs to King. His verses, after the fashion of the time, had been circulated in manuscript for many years before they were collected and printed, and Beaumont may have had a copy of them, which his editor supposed to be his. Lawrence Mason's unpublished thesis on King, in the Yale University Memorial Library, goes into the subject thoroughly. The verses were imitated by Quarles, Philpot, Wastell, and many others.

<sup>9</sup> Silently, one by one, in the infinite meadows of Heaven,

Blossomed the lovely stars, the forget-me-nots of the angels.

H. W. LONGFELLOW, *Evangeline*. Pt. i. (1847)

By night those soft, lasceevious stars leered from those velvet skies.

RUDYARD KIPLING, *McAndrew's Hymn*. (1893)

<sup>10</sup> I have nor watch nor sentinel but what the stars keep for me. (Je n'ay ny garde ny sentinelle, que celle que les astres font pour moy.)

MONTAIGNE, *Essays*. Bk. ii, ch. 15. (1580)

<sup>11</sup> When sun shineth, the light of the stars is not seen.

GEORGE PETTIE, *Petite Pallace*, ii, 109. (1576)

The starres do not shine at midday.

WODROEPHE, *Spared Hours*, p. 503. (1623)

Stars are not seen by Sun-shine.

THOMAS FULLER, *Gnomologia*. No. 4253. (1732)

<sup>12</sup> I was born under a star hostile to everybody. (Natus dis inimicis omnibus.)

PLAUTUS, *Mostellaria*, l. 563. (c. 220 B. C.)

At their births good stars were opposite.

SHAKESPEARE, *Richard III*, iv, 4, 215. (1592)

There was a star danced, and under that I was born.

SHAKESPEARE, *Much Ado about Nothing*, ii, 1, 346. (1598)

You were born under a charitable star.

SHAKESPEARE, *All's Well that Ends Well*, i, 1, 204. (1602)

<sup>13</sup> I am the bright and morning star. (ἐγὼ εἰμι . . . ὁ ἀστὴρ ὁ λαμπρὸς, ὁ πρωϊνός.)

*New Testament: Revelation*, xxii, 16. (c. A. D. 90) The *Vulgate* is, "Ego sum . . . stella splendida et matutina." The phrase was applied by Jesus to himself.

<sup>1</sup> He that strives to touch the starres,  
Of stumbles at a strawe.

EDMUND SPENSER, *The Shepheardes Calender*,  
*July*, l. 99. (1579)

A man gazing at the stars is proverbially at the  
mercy of the puddles on the road.

ALEXANDER SMITH, *Dreamthorp: Men of Letters*. (1863)

<sup>2</sup> Nothing is fixed, that mortals see or know,  
Unless perhaps some stars be so.

SWIFT, *Ode to Dr. Sancroft*. (1692)

Bright Star! would I were steadfast as thou art!

JOHN KEATS, *Last Sonnet*. (1821)

<sup>3</sup> Twinkle, twinkle, little star!  
How I wonder what you are,  
Up above the world so high,  
Like a diamond in the sky!

ANN TAYLOR, *The Star*. (c. 1814)

<sup>4</sup> Thus is accomplished the journey to the stars.  
(Sic itur ad astra.)

VERGIL, *Aeneid*. Bk. ix, l. 641. (19 B. C.)

Wing thy difficult flight to the stars. (Opta ardua  
pinnis astra sequi.)

VERGIL, *Aeneid*. Bk. xii, l. 892.

There is no easy road from the earth to the stars.  
(Non est ad astra mollis e terris via.)

SENECA, *Hercules Furens*, l. 437. (c. A. D. 60)

Through rough places (difficulties) to the stars.  
(Per aspera ad astra.)

PONTANUS, *Collectio Proverbiorum*, p. 156.

(1778) A proverb suggested by either Vergil  
or Seneca. Another form is, "Ad astra per  
ardua," and a similar one, "Per angusta ad  
augusta." Judge Josiah Miller, a member of  
the committee appointed to design the state  
seal of Kansas in 1861, turned the first one  
around to "Ad astra per aspera," and sug-  
gested it as the state motto,—a suggestion  
which was adopted. The Germans say, "Wer  
für den Himmel ist erkorn, Den stechen Dis-  
teln oft und Dorn" (He who for heaven is  
chosen is often pricked by thistle and thorn).

<sup>5</sup> Too low they build, who build beneath the  
stars.

YOUNG, *Night Thoughts*. Night viii, l. 215. (1745)

<sup>6</sup> It is the barely-visible stars which sharpen our  
eyesight.

*Meditations in Wall Street*, p. 97. (1940)

### STARING

<sup>7</sup> She always stares me up and down.

MAY CROMMELIN AND J. M. BROWN, *Violet  
Vyvian*. Bk. iii, ch. 1. (1889)

They are staring me up and down like a wild  
animal.

H. S. MERRIMAN (HUGH S. SCOTT), *Prisoners  
and Captives*, ii, 78. (1891)

<sup>8</sup> He look'd a Lion, with a gloomy Stare.

JOHN DRYDEN, *Palamon and Arcite*, iii, 43. (1700)

She cast her languishing eyes round the room  
with a vacant stare.

FANNY BURNEY, *Evelina*, ii, 112. (1778)

He gorgonised me from head to foot

With a stony British stare.

ALFRED TENNYSON, *Maud*, i, xiii, 22. (1855)

<sup>9</sup> A Law . . . that stares them in the face.

JOHN LOCKE, *An Essay Concerning Human Un-  
derstanding*. Bk. i, ch. 3, sec. 13. (1690)

The Bare Inuendo of it would stare so many  
people in the face.

ROGER L'ESTRANGE, *Fables*. No. 280. (1692)

The contradiction . . . stared him in the face

JUNIUS, *Letters*. No. 19. (1769)

Death stares them in the face.

WILLIAM BUCHAN, *Domestic Medicine*, p. 569.  
(1790)

<sup>10</sup> Panurge star'd at him like a dead pig.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 9. (1694)

Like a stuck pig I gaping stare.

JOHN GAY, *New Similes*. (1720)

Gape and stare, just like stuck pigs at each other.

GEORGE PARKER, *Life's Painter*, p. 124. (1789)

He stared like a stuck pig at my equipment.

B. F. MALKIN, tr., *Gil Blas*. Bk. x, ch. 10. (1809)

[He] rose, stared like a stuck pig, and said  
nothing.

BENJAMIN DISRAELI, *Correspondence with His  
Sister*, 21 Nov., 1837.

<sup>11</sup> You stare at me like a goat in a field of vetch.  
(Stupes tanquam hircus in ervilia.)

PETRONIUS, *Satyricon*. Sec. 57. (c. A. D. 60)

To stare like a choked throistle.

J. C. BRIDGE, *Cheshire Proverbs*, p. 143. (1917)

### START

<sup>12</sup> I can't find a shore to start from. (Oram  
reperire nullam qua expediar queo.)

CAECILIUS STATIUS, *Aethrio*. Frag. 1. (c. 175 B. C.)

<sup>13</sup> Run a moist pen slick through everything and  
start afresh.

DICKENS, *Martin Chuzzlewit*. Ch. 17. (1844)

All were to have a fresh start.

HARRIET MARTINEAU, *The History of England  
During the Thirty Years' Peace*. Bk. iv, ch.  
10. (1849)

The Norman Conquest may very well have given  
the native element a fresh start.

E. A. FREEMAN, *The History of the Norman  
Conquest*. Vol. iv, ch. 18. (1871)

His goodness would appear to have taken a fresh  
start.

J. B. MOXEY, *Sermons Before the University  
of Oxford*, iv, 87. (1876)

<sup>14</sup> By stirtes [starts] when that a fressh lust me  
takith.

THOMAS HOCCLEVE, *Dialog*, l. 505. (1421)

The motion of the Earth is always equal, . . .  
not by starts and fits.

BISHOP JOHN WILKINS, *A Discourse Concern-  
ing a New World*, viii, 223. (1640)

'Twas sad by fits, by starts 'twas wild.

COLLINS, *Ode to the Passions*, l. 28. (1747)  
Sleeping only in the day by starts and snatches.  
DICKENS, *Barnaby Rudge*. Ch. 66. (1841)

[They] have gotten the starte.

JOHN LYLY, *Euphues* (Arber), p. 418. (1580)  
You have the start of me.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 5, 171. (1601)

She has only got the start of us, is gone before.  
BISHOP THOMAS KEN, *Sermons*. (1682) *Works* (1838), p. 127.

Be nimble to perform your part,  
Lest any rival get the start.

PHILIP FRANCIS, tr., *Horace, Satires*, ii, vi, 50. (1746)

It is better to start in good time than to run  
apace. (Ce n'est tout l'avantage de courir  
bien toust, mais bien de partir de bonne  
heure.)

RABELAIS, *Gargantua*. Bk. i, ch. 21. (1534)

To win a race, the swiftness of a dart  
Availeth not without a timely start.

(Rien ne sert de courir:

Il faut partir à point.)

LA FONTAINE, *Fables*. Bk. vi, fab. 10. (1668)

The French also say, "C'est peu de courir;  
il faut partir à point" (It is a small thing  
to run; one must start at the right moment).

There is nothing in life like making a good start.  
RICHARD FORD, *A Handbook for Travellers in*

*Spain*. Ch. 1. (1845) See also under BEGIN-

NING.

Making four false starts.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 31. (1850)

Use your legs, take the start, run away.

SHAKESPEARE, *The Merchant of Venice*, ii, 2, 7. (1597)

My men shall hunt you too upon the start.

BEN JONSON, *The Sad Shepherd*. Act iii, sc 4  
(1637) Suddenly, without warning.

Anybody can start something.

J. A. SHEDD, *Salt from My Attic*, p. 21. (1928)

## STARVATION

The minister was placed on a starvation allow-  
ance.

JAMES CAMPBELL, *Balmerino and Its Abbey*,  
iii, i, 166. (1867)

Allowing an employer to pay starvation wages.  
WALTER BESANT, *Children of Gibeon*. Bk. ii,  
ch. 23. (1886)

They're starvation cheap.

RUDYARD KIPLING, *Tommy*. (1892)

He that loves another better than himselfe.  
starves in a cook's shop.

RANDLE COTGRAVE, *Dictionary: Aimer*. (1611)  
We see others *csurientes in popina*, as the byword  
is, starving in a cook's shop—wretched in their  
highest fortunes.

THOMAS ADAMS, *Sermons* (1861), ii, 535. (1629)

What, shall we starve in a Cook's-shop, and a  
shoulder of mutton by?

JAMES HOWELL, *English Proverbs*, p. 5/2. (1659)  
I'll never starve in a cook's shop.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

[He] would rather starve on a penny than  
work for a pound.

WASHINGTON IRVING, *Sketch Book*, i, 63. (1820)

## STATE

See also Government, Nation

It is for you to judge how you must steer the  
ship of State. (σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν  
πόλιν.)

AESCHYLUS, *Seven Against Thebes*, l. 652. (467  
B. C.)

The ship of State is in smooth waters. (πόλις δ'  
ἐν εὐδίᾳ.)

AESCHYLUS, *Seven Against Thebes*, l. 2. (c. 467  
B. C.)

Guarding the fortunes of the state, guiding the  
helm upon the stern. (φυλάσσει πρᾶγος ἐν πρύμνῃ  
πόλεως | οἴακα νωμῶν.)

AESCHYLUS, *Seven Against Thebes*, l. 2. (c. 467  
B. C.) The figure of the ship of state was  
frequently used. See PLATO, *Republic*, 488B,  
*Politics*, 302A, *Euthydem*, 291D; THEOGNIS,  
670; HORACE, *Odes*, i, 15.

Elders, the gods have righted once again

Our storm-tossed ship of state, now safe in port.  
(ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ  
πολλῶ σάλῳ σείσαντες ὥρθωσαν πάλιν.)

SOPHOCLES, *Antigone*, l. 163. (c. 441 B. C.) Storr,  
tr. The metaphor is repeated in 188: "The  
State is the good ship that ho'ds our for-  
tunes," and in l. 994, "So hast thou steered  
the ship of state aright."

Keeping the ship on an even keel, or dying once  
for all. (ὀρθῶν τὰν ναῦν, ἀπαξ θανεῖν.)

CICERO, *Ad Quintum Fratrem*. Bk. i, epis. ii,  
sec. 13. (59 B. C.) Quintus seems to have  
written his brother that he would keep the  
ship of state on an even keel, or on a  
straight course, even if he had to sink her,  
and go down with colors flying. He is quot-  
ing a proverb.

The Metaphor be worn and stale  
Betwixt a State, and Vessel under Sail.

SWIFT, *Imitations of Horace*. Bk. i. ode 14. (1714)

'Tis thou that art the State. (σὺ τοι πόλις.)

AESCHYLUS, *Suppliant Maidens*, l. 370. (c. 467  
B. C.)

The State! That is myself. (L'État, c'est moi.)

LOUIS XIV OF FRANCE, *Retort*, at the age of  
seventeen, to the President of the French  
Parliament, 22 Dec., 1655. See DULAURE,  
*Histoire de Paris*, p. 387. The authenticity of  
the attribution has been questioned, but it  
certainly accorded with Louis' opinions, and  
years later, the first sentence of a course in  
public law which he caused to have written  
for his grandson was, "La nation réside tout  
entière dans la personne du roi" (The nation  
lives entirely in the person of the king).

<sup>1</sup> Every state is composed of households. (πᾶσα σύγκειται πόλις ἐξ οἰκῶν.)

ARISTOTLE, *Politics*. Bk. i, ch. 2, sec. 1. (c. 330 B. C.)  
The state does not consist of lath and plaster, but of hearths and altars. (Non est in parietibus res publica. At in aris et fociis.)

CICERO, *Ad Atticum*. Bk. vii, epis. 11. (49 B. C.)  
The state is the association of men, and not men themselves; the citizen may perish, and the man remain.

MONTESQUIEU, *Spirit of the Laws*. Bk. x. ch. 3. (1748)

Men, highminded men, . . . constitute a State.

SIR WILLIAM JONES, *Ode in Imitation of Alcaeus*. (c. 1794) See under CITY.

The worth of a State in the long run is the worth of the individuals composing it.

J. S. MILL, *On Liberty*. Ch. 5. (1859)

<sup>2</sup> States are great engines moving slowly.

FRANCIS BACON, *On the Advancement of Learning*. Ch. 2. (1605)

States have their conversions and periods as well as natural bodies.

HERBERT, *Jacula Prudentum*. No. 1157. (1640)

<sup>3</sup> The State teaches a man. (πόλις ἀνδρα διδάσκει.)

SIMONIDES, *Fragments*. Frag. 67. Bergk. (c. 500 B. C.) Quoted by PLUTARCH, *Moralia*, 784B.

<sup>4</sup> Something is rotten in the state of Denmark.

SHAKESPEARE, *Hamlet*. Act i, sc. 4, l. 90

What's rotten in Denmark?

ELLERY QUEEN, *The French Powder Mystery*. Ch. 14. (1930)

## STATESMAN

<sup>5</sup> We pay statesmen for what they say, not for what they do; and judge of them from what they do, not from what they say.

C. C. COLTON, *Lacon*. Vol. ii. No. 159. (1820)

<sup>6</sup> The statesman makes the occasion, but the occasion makes the politician.

GEORGE S. HILLIARD, *Eulogy on Daniel Webster*, 30 Nov., 1852.

The world is wearied of statesmen whom democracy has degraded into politicians.

BENJAMIN DISRAELI, *Lothair*. Ch. 17. (1870)

A statesman is a successful politician who is dead.

THOMAS B. REED, *Epigram*. (c. 1880) See LODGE, *The Democracy of the Constitution*, p. 191.

With grave

Aspect he rose, and in his rising seem'd

A Pillar of State.

MILTON, *Paradise Lost*. Bk. ii, l. 300.

<sup>8</sup> The first and essential quality towards being a statesman is to have a public spirit.

RICHARD STEELE, *The Tailor*, 8 July, 1710.

The first duty of the statesman is to the poorest of the people.

EDWARD CLARKE, *Speech*, House of Commons. (1906)

## STATION

<sup>9</sup> In that station in which you have been placed, abide. (Qua positus fueris in statione, mane.)

OWID, *Fasti*. Bk. ii, l. 674. (c. A. D. 8.)

Every man should remain in his own station. (Intra fortunam debet quisque manere suam.)

OWID, *Tristia*. Bk. iii, eleg. 4, l. 26. (A. D. 9)

Be content with what you are, and wish no change. (Quod sis esse velis nihilque malis.)

MARTIAL, *Epigrams*. Bk. x, epig. 47. (c. A. D. 93)

To do my duty in that state of life unto which it shall please God to call me.

*Book of Common Prayer: Catechism*. (1548)

O let us love our occupations,

Bless the squire and his relations,

Live upon our daily rations,

And always keep our proper stations.

DICKENS, *The Chimes*, 2nd quarter. (1845)

Quoted by BAILEY, *The Apprehensive Dog*, p. 128. (1942) The Germans say, "Wo zu dich Gott berufen hat, da bleibe" (Where God has called you, there remain).

## STEALING

See also Theft

<sup>10</sup> My duty towards my Neighbour is . . . To keep my hands from picking and stealing.

*Book of Common Prayer: Catechism*. (1548)

Nothing is stolen without hands.

JOHN CLARKE, *Paroemiologia*, p. 149. (1639)

<sup>11</sup> He that will steal an egg will steal an ox.

JOHN CLARKE, *Paroemiologia*, p. 148. (1639)

HERBERT, No. 1088; RAY, p. 145.

He that will steal a pin, will steal a better thing

JOHN RAY, *English Proverbs*, p. 145. (1670)

He who will steal a calf will steal a cow.

NATHAN BAILEY, *Dictionary: Calf*. (1746)

He who steals a little steals with the same wish as he who steals much.

BENJAMIN JOWETT, tr., *Plato*, v, 512. (1875)

He who steals an egg today will steal an ox to-morrow.

MRS. E. B. MAWR, *Analogous Proverbs*, p. 37 (1885) The analogous proverbs are, "Qui prend un œuf, prend un bœuf" (French); "Wer ein Kalb stiehlt, stiehlt eine Kuh" (German); "Chi un soldo ti ha rubato, ti prenderà il ducato" (He who steals a penny will steal a pound) Italian

<sup>12</sup> It's a shame to steal. but a greater shame to bring again.

JOHN CLARKE, *Paroemiologia*, p. 190. (1639)

It is a shame to steal, but a worse to carry home.

JOHN RAY, *English Proverbs*, p. 141. (1670)

FULLER, *Gnomologia*. No. 2875. (1732)

<sup>13</sup> Thou shalt not steal. (Non furtum facies.)

*Old Testament: Exodus*, xx, 15. (c. 550 B. C.) The Eighth Commandment. Repeated in *Leviticus*, xix, 11; *Deuteronomy*, v, 19; *Matthew*, xix, 18; *Mark*, x, 19; *Luke*, xviii, 20; *Romans*, xiii, 9. The Greek of the *New Testament* citations is οὐ κλέψεις.

1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

*Old Testament: Exodus*, xxii, 1. (c. 550 B.C.)

If a man or woman steal, cut off their hands.

MOHAMMED, *The Koran*, Ch. 5. (c. 625)

Whoever steals sticks from the fence will have a swollen head.

J. G. FRASER, *Psyche's Task*, iii, 23. (1909)

2 If you steal for others, you shall be hanged [for] yourself.

THOMAS FULLER, *Gnomologia*. No. 2790. (1732)

An Italian proverb, "Chi ruba per altri, è impicato per se."

He that knows what may be gained in a day, never steals.

HERBERT, *Jacula Prudentum*. No. 447. (1640)

3 As dyd the pure penitent that stole a goose, And stack downe a fether.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Like those that steal a goose and stick down a feather, or those that have undone many, then build a hospital for some few.

JOHN SPENCER, *Things New and Old*, p. 574. (1658)

To steal the hog and give the feet for alms.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

RAY, p. 25; FULLER, No. 2028.

To steal a goose and give the giblets in alms.

JAMES HOWELL, *English Proverbs*, p.1/1. (1659)

Steal the horse and carry home the bridle.

JOHN RAY, *English Proverbs*, p. 342. (1678)

Sim steals the Horse, and carries Home the Bridle honestly.

THOMAS FULLER, *Gnomologia*. No. 4173. (1732)

The nobles of the day, as the Spanish proverb goes, stole the sheep and kept it, but gave God the trotters.

J. E. T. ROGERS, *Industrial and Commercial History*. Vol. ii, ch. 3. (1891)

4 If from my thousand pecks you steal but one,

My loss is small, but you're by sin undone.

(Nam de mille fabae modiis cum surripis unum, | damnum est, non facinus, mihi pacto lenius isto.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 55. (20 B.C.)

Easy it is

Of a cut loaf to steal a shive, we know.

SHAKESPEARE, *Titus Andronicus*, ii, 1, 86. (1593)

'Tis safe taking a shive [slice] of a cut loaf.

JOHN RAY, *English Proverbs*, p. 52. (1670)

A shoive off a cut loaf's never miss't.

F. E. TAYLOR, *Lancs Sayings*, p. 11. (1901)

5 As good steal a horse as stand by and look on.

JAMES HOWELL, *English Proverbs*, p. 5. (1659)

6 Begin with needles and prines [pins], and leave off with horse and horn's nout [cattle].

JAMES KELLY, *Scottish Proverbs*, p. 68. (1721)

The Portuguese say, "A thief proceeds from a needle to gold, from gold to gallows."

It is a sin to steal a pin, as we used to be informed in the nursery.

CHEALES, *Proverbial Folk-Lore*, p. 129. (1875) Certain crusted scraps of nursery wisdom, such as . . . "It is a sin to steal a pin."

E. V. LUCAS, *Landmarks*. Ch. 4. (1914)

7 He steals from himself just to keep his hand in.

JOAQUIN MILLER, *The Danites*. Act i. (1877)

8 No people is wholly civilized where a distinction is drawn between stealing an office and stealing a purse.

THEODORE ROOSEVELT, *Speech*, at Chicago. 22 June, 1912

9 It is rascally to steal a purse, daring to steal a million, and a proof of greatness to steal a crown. The blame diminishes as the guilt increases.

SCHILLER, *Fiesco*. Act iii. (1784) The Japanese say, "He who steals money is killed, he who steals a country is a king." See also under THEFT.

It a man steal enough, he may be sure that his punishment will practically amount but to the loss of a part of the proceeds of his theft.

GEORGE, *Progress and Poverty*. Ch. 10. (1879)

10 O. good! convey? conveyers are you all, That rise thus nimbly by a true king's fall.

SHAKESPEARE, *Richard II*, iv, 1, 317. (1595)

"Convey," the wise it call. "Steal!" foh! a fico for the phrase!

SHAKESPEARE, *The Merry Wives of Windsor*, i, 3, 32. (1601)

## STEEL

11 Fond of administering cold steel.

R. S. S. BADEN-POWELL, *The Matabele Campaign*. Ch. 6. (1896) The bayonet.

He has handed Trampas the choice to back down or draw his steel.

OWEN WISTER, *The Virginian*. Ch. 2. (1902) His pistol.

Charge the foe and let cold steel decide.

JULES ROMAINS, *Verdun*, p. 68. (1940) Quoted ironically as a conception of G.H.Q.

12 Steel is Prince or Pauper.

ANDREW CARNEGIE, *Remark*. (c. 1880) See HENDRICK, *Life*.

Smoke and blood is the mix of steel.

CARL SANDBURG, *Smoke and Steel*. (1920)

13 Steel in the furrow is more useful than yellow copper in battle. (Utilius ferrum est in sulco quam orichalcum est in proelio.)

PUBLILIUS SYRUS, *Sententiae*. No. 708. (c. 43 B.C.)

14 He was of iron-like body and mind. (Ferrei prope corporis animique.)

LIVY, *Ab Urbe Condita*. Bk. xxxix, ch. 40. (c. 10 B.C.) Holland renders this, "His body was steel to the very back."

We are . . . steel to the very back.

SHAKESPEARE, *Titus Andronicus*, iv, 3. (1593)  
Hee's steele to the backe you see.

DEKKER, *Patient Grissil*. Act ii. (1603)  
Steel to the back.

THOMAS DRAXE, *Bibliotheca*, p. 87. (1633) RAY,  
*English Proverbs*, p. 346. (1678)

TRUE AS STEEL, *see under TRUE*.

### STEP

<sup>1</sup> They Were All Out of Step but Jim.  
IRVING BERLIN. Title of song. (1918)

<sup>2</sup> The first step is as good as half over.  
JOHN CLARKE, *Paroemiologia*, p. 171. (1639)  
WELL BEGUN, HALF DONE, *see under BEGINNING*

<sup>3</sup> It is only the first step that costs. (Il n'y a que le premier pas que coûte.)

MADAME DU DEFFAND, *Letter to D'Alembert*, 7 July, 1763; also *Letter to Horace Walpole*, 6 June, 1767. Voltaire, in a note to the first canto of *La Pucelle*, tells the story of how the Cardinal de Polignac was relating the history of St. Denis to a lady whom he identifies only as Madame la Marquise du \* \* \* \* \* St. Denis, it will be remembered, after being beheaded on Montmartre, picked up his head and carried it two leagues to the spot north of Paris where the cathedral dedicated to him now stands and, the Cardinal added, it was only at first that St. Denis found the journey difficult. "Je le crois bien," the lady commented; "il n'y a dans de telles affaires que le premier pas qui coûte" (I can well believe it. In affairs like that it is only the first step that is difficult). Quoted in various forms: "Ce n'est que le premier pas qui coûte," by PATRICIA WENTWORTH, *In the Balance*, p. 127 (1941); "C'est le premier pas qui coûte," by P. C. WREN, *The Uniform of Glory*, p. 16 (1941), etc., etc.

The first bathe is always the coldest.

HELEN MACINNES, *Above Suspicion*, p. 46. (1941)

If you tell every Step, you will make a long Journey of it.

THOMAS FULLER, *Gnomologia*. No. 2793. (1732)

<sup>5</sup> Step after step the ladder is ascended.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
RAY, *English Proverbs*, p. 25. (1670) FULLER, *Gnomologia*. No. 4260. (1732) The Germans say, "Wer die Leiter hinauf will, muss bei der untersten Sprosse anfangen" (Who will mount the ladder must begin at the lowest step).

<sup>6</sup> The greatest step is that out of doors.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

The greatest step to heaven, is out of our own doors, over our own threshold.

WILLIAM GUNNELL, *The Christian in Compleat Armour*, i, 206. (1655)

The hardest step is over the threshold. (Il più duro passo è quello della soglia.)

HOWELL, *Proverbs: Ital.-Eng.*, p. 7. (1659)

Begin; the getting out of doors is the greatest part of the journey. Varro [Lib. i, *Agric.*] teaches us the Latin proverb, portam itineri longissimam esse.

ABRAHAM COWLEY, *Essays in Verse and Prose* (1904), x, 105. (a. 1667)

<sup>7</sup> Make one wrong step, and you fall to the bottom.

JAMES KELLY, *Scottish Proverbs*, p. 254. (1721)

I refused to admit that I had made a faux pas.  
L. J. JENNINGS, *Chestnuts and Small Beer*, p. 110. (a. 1893)

<sup>8</sup> The journey of a thousand miles begins with one step.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Maxim 64. (c. 550 B.C.) Quoted by KAIBARA EKKEN, *Ten Kun*, ii, 2. (1710) The French say, "Pas à pas on va bien loin"; the Italians, "Passo a passo si va a Roma." *See also under TRIFLES*.

It is not the last step that causes weariness: it only declares it. (Le dernier pas ne fait pas la lassitude; il la declare.)

MONTAIGNE, *Essays*. Bk. i, ch. 19. (1580)

<sup>10</sup> Watch what you do. (Cave sis feceris.)

PLAUTUS, *Trinummus*, l. 513 (c. 194 B.C.)

Watch your step.

THEODORE SHONTS. As President of the Interborough Rapid Transit Company of New York, in 1907, Shonts made this slogan famous, when he paraded it before the subway passengers, and the platform guards kept repeating it to the people crowding into the trains, to warn them against getting their feet caught in the space which originally existed between train and platform. Too frequently quoted to require examples.

<sup>11</sup> With unequal steps. (Non passibus aequis.)

VERGIL, *Aeneid*. Bk. ii, l. 724. (19 B.C.) Unable to keep pace.

### STEPMOTHER

<sup>12</sup> Who that of his moders doctryne hath dayne,  
Shall by his stepdame endure wo care and payne.

ALEXANDER BARCLAY, *The Shyp of Follys*, i, 203. (1509)

He that will not be warned bi his owne fader, he shall be warned bi his stepfader.

RICHARD HILLS, *Common-Place Book*, p. 128. (c. 1530)

He that will not be ruled by his owne dame  
Shall be ruled by his stepdame.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

JOHN RAY, *English Proverbs*, p. 77. (1670)

He that will not hear mother-hood, shall hear stepmother-hood. That is, they who will not be prevailed upon by fair means, shall meet with harsher treatment.

JAMES KELLY, *Scottish Proverbs*, p. 158. (1721)



<sup>1</sup> Ye step-sons, shun even the grave of a step-mother. (φεύγετε μητρικῆς καὶ τάφου οἱ πρόγονοι.)

CALLIMACHUS, *Epigrams*. No. viii, l. 4. (c. 250 B. C.) The story is that a youth was garlanding the grave-pillar of his step-mother, thinking that with death her nature had changed, when the stone fell and killed him.

<sup>2</sup> A stony-hearted step-mother.

DE QUINCY, *Confessions of an English Opium-Eater*. Pt. i. (1822) Referring to Oxford Street, London. AUGUSTINE BIRRELL, in *Obiter Dicta: Milton*, applies the phrase to the university, as opposed to the usual "Alma mater" (Kind mother).

<sup>3</sup> To stepsons from of old have wives been foes. (προγονοῖς δάμαρτες δυσμενεῖς δὲ ποτε.)

EURIPIDES, *Ion*, l. 1329. (c. 419 B. C.)

All stepmothers hate their daughters in law.

RICHARD BERNARD, tr., *Hecyra*. Act ii, sc. 1. (1598) Originally "mother-in-law" was used for what is now known as "stepmother." For instance, THOMAS FULLER, *The Holy State*, bk. i, ch. 10, writes, "If she becomes a mother in law, there is no difference betwixt her carriage to her own and her second husband's children."

<sup>4</sup> Take heed of a stepmother: the very name of her sufficeth.

GEORGE HERBERT, *Jacula Prudentum*. (1640) The Germans say, "A good stepmother is as rare as a white raven."

A Step-dame too have I, accused she;

Who rules my Hen-pecked Sire, and orders me.

DRYDEN, tr., *Vergil's Pastorals*, iii, 48. (1697)

<sup>5</sup> Not such bad luck after all. (οὐδ' οὕτω κακῶς.)

PLUTARCH, *Moralia: Dinner of the Seven Wise Men*, 147C. (c. A. D. 95) Plutarch is telling the story of the young man who threw a stone at his dog, but hit his stepmother. Perhaps the beginning of stepmother jokes. He tells it again in 467C.

He was pretily even with his stepmother, agaynst his will, who throwing a stone at a dog, hit her: saying, it was not flung altogether in vayne.

GUAZZO, *Civile Conversation*, iii, 21. (1574)

<sup>6</sup> Be a stepmother kindly as she will,

There's in her love some hint of winter's chill.

D'ARCY W. THOMPSON, *Sales Attici*. (c. 1868)

## STICK

<sup>7</sup> A quart o' het yell, and a stick in't.

ROBERT ANDERSON, *Cumberland Ballads*, p. 175. (1804) A dash of brandy or whiskey.

This lemonade it has no stick.

E. C. PORTER, *Songs of Yale*, p. 64. (1854)

Have a parting drink for good luck—coffee, if you like, with a "stick" in it.

MRS. PRAED, *Romance of a Station*. Ch. 6. (1890)

Have some tea—with a stick in it, as papa calls it.

F. M. CRAWFORD, *Three Fates*. Ch. 14. (1892)

<sup>8</sup> He's after him with a sharp stick; i. e. he's determined to have satisfaction or revenge.

J. R. BARTLETT, *Americanisms: Sharp*. (1848)

We are pleased to see that the New York *Tribune* is still after Senator Carpenter, Conkling and others, with a very sharp stick.

*Trenton State Sentinel*, 26 May, 1871.

<sup>9</sup> A straight oar being under the water seemeth to be crooked.

FLORIO, tr., *Montaigne*. Bk. i, ch. 40. (1603)

A straight stick is crooked in the water.

THOMAS FULLER, *Gnomologia*. No. 425. (1732)

<sup>10</sup> I gave you a Stick to break my own Head with.

THOMAS FULLER, *Gnomologia*. No. 2595. (1732)

See also under RETRIBUTION.

<sup>11</sup> Stow your sticks; hide your pistols.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Sticks*. (1788)

See how he flashes his sticks.

W. H. AINSWORTH, *Rookwood*. Bk. iii, ch. 5. (1834)

I always carry a brace of "shooting sticks."

ROLF BOLDREWOOD (T. A. BROWNE), *The Miner's Right*. Ch. 16. (1890)

<sup>12</sup> As many as you can shake a stick at.

ASA GREENE, *A Yankee Among the Nullifiers*, p. 42. (1833)

I never sot eyes on anything that could shake a stick at it.

ANN S. STEPHENS, *High Life in New York*, ii, 216. (1843)

There's more than you could shake a stick at in a whole day.

CORNELIUS MATHEWS, *Moneyppenny*, p. 32. (1850)

You can buy more farms than you can shake a stick at.

W. D. HOWELLS, *The Rise of Silas Lapham*. Ch. 1. (1884)

He left mair siller than ye caud shake a stick at.

JOHN DICKSON CARR, *The Case of the Constant Suicides*, p. 51. (1941)

<sup>13</sup> The stick is the surest peacemaker. (Baston porte paix.)

JANO GRUTERO, *Florilegium*, p. 189. (1610) A Yiddish proverb says, "A stick in the hand is better than a tongue in the mouth."

Speak softly, and carry a big stick.

THEODORE ROOSEVELT, *Speech*, at the Minnesota State Fair, 2 Sept., 1901. See under PREPAREDNESS.

<sup>14</sup> "Well," . . . said old Stick-in-the-mud, "what are you arter?"

T. C. HALIBURTON (SAM SLICK), *Wise Saws*, p. 132. (1843)

Stick-in-the-Mud. Very common for a slow, inert man.

J. R. BARTLETT, *Americanisms: Stick*. (1848)

<sup>15</sup> He's a queer stick.

M. LONSDALE, *The Spanish Rivals*, p. 8. (1785)

He's not a bad actor, though they call him a stick.

WILLIAM BURTON, *Pasquinade*. (1801)

A habit of calling insipid things and persons sticks . . . a poor stick, a mere stick, a stick of a fellow.

LEIGH HUNT, *The Indicator*. No. 33. (1820)

He is a queer stick altogether.

ASA GRAY, *Letters* (1893), p. 223. (1839)

1 He was so weak that he couldn't get up on his sticks again.

MARRYAT, *The King's Own*. Ch. 26. (1830)

2 You or I must cut a stick and quit this hunting ground.

J. K. PAULDING, *Westward Ho!*, p. 180. (1832)

Them husbands as cut stick must be made examples on.

J. C. NEALE, *Charcoal Sketches*, p. 191. (1937)

You might infer, perhaps, . . . that land moves off—cuts its stick,—absquatulates; but it is no such thing.

E. G. PAIGE, *Dow's Patent Sermons: First Series*, i, 47. (c. 1849)

"Cut stick" and "absquatulate" are indigenous.

T. L. NICHOLS, *Forty Years of American Life*, i, 388. (1864)

Get your money, and cut your stick—vamose the ranche!

MARK TWAIN, *Sketches: Scriptural Panoramist*. (1866)

3 Two dry sticks will kindle a green one.

JOHN RAY, *English Proverbs*, p. 213. (1678)

FULLER, No. 5325. See also under INFLUENCE.

4 You have got me in a cleft stick.

SHAW, *Man and Superman*. Act. i. (1903)

In a cleft stick. In a dilemma or predicament. . . . From the catching of reptiles with a cleft stick.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

He'd been set neatly in a cleft stick.

McKNIGHT MALMAR, *Never Say Die*, p. 200. (1943)

5 The captain . . . kept me at the stick's end most of the time.

R. L. STEVENSON, *Kidnapped*. Ch. 8. (1886) At a distance. See under STAFF.

6 They . . . haue the wurse end of the staffe.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 306. (1542) See under END.

7 [They] bare . . . away Every stick and stone.

UNKNOWN, *The Brut*, 583. (c. 1436)

[He] was fain to pul down his hous sticke and stone.

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, fo. 232b. (1542)

Shee swore neuer to marry

But such a one, whose mighty arme could carry . . .

Her bodily away through sticke and stone.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 1. (1611)

## STICKING

8 Together they cleave more fast than do burres.

ALEXANDER BARCLAY, *Egloges*, p. 18. (1515)

I thought he owne take lyke a bur

Stack to her owne back.

JOHN HEYWOOD, *Play of Love*, l. 601

Fast as burres to wool they sticke.

BARNABY GOOGE, tr., *The Popish Kingdome*, p. 20. (1570)

Let us like burs together stick.

JOHN GAY, *Poems* (Underhill), ii, 280.

He sticks tighter than a tick.

BURCKHARDT, *Arabic Proverbs*. No. 451. (1817)

His travelling companions . . . stuck as fast as burs.

WALTER SCOTT, *The Pirate*. Ch. 12. (1821)

It sticks to you like a sandburr.

EDWARD EGGLESTON, *Queer Stories*, p. 53. (1870)

I'm sticking to the truth like a sand-burr to a dog's tail.

B. M. BOWER (BERTHA SINCLAIR), *Flying U Ranch*, p. 76. (1914)

9 The longer I stick here the more I consume myself in expense.

W. HAIG, in RUSSELL, *The Haigs of Bemersyde*. Ch. 8. (1638)

Stick it out. Endure to the end. To "hold on."

J. R. BARTLETT, *Americanisms: Stick*. (1848)

Munson determined to stick it out.

J. G. BOURKE, *Journals*, 28 July, 1876.

I'll stick where I am, for here I am safe.

HARDY, *Hand of Ethelberta*. Ch. 28. (1876)

The proprieties required me to stick it out.

MARK TWAIN, *A Connecticut Yankee at King Arthur's Court*, p. 334. (1889)

10 I always liked him [Whittier] the better for "sticking up" for old New England.

J. R. LOWELL, *Letters*, i, 20. (1837)

I'll stick up for it as long as I like.

ANN S. STEPHENS, *High Life in New York*, ii, 175. (1843)

11 There is a friend that sticketh closer than a brother. (Magis amicus erit, quam frater.)

*Old Testament: Proverbs*, xviii, 24. (c. 350 B. C.) See under FRIEND.

He promysed the duke to stycke with hym in good and yuell.

LORD BERNERS, *Froissart*, i, clxxxv, 219. (1523)

The knave will stick by thee.

SHAKESPEARE, *II Henry IV*, v, 3, 70. (1598)

I should have stuck to him through thick and thin.

MRS. ALEXANDER (MRS. ANNIE F. HECTOR), *Valerie's Fate*. Ch. 6. (1885)

12 To stick by the ribs.

JOHN RAY, *English Proverbs*, p. 194. (1670)

13 They draw him on from little Bets to great Ones (till they have stuck him, as they call it).

E. S—CY, *The Country Gentleman's Vade Mecum*, p. 56. (1699)

To stick. To take in; to impose upon; to cheat in trade. "I'm stuck with a counterfeit note."

J. R. BARTLETT, *Americanisms: Stick*. (1848)  
[He] publishes his work (at his own expense) and sticks his friends for a copy.

J. G. MILLAIS, *A Breath from the Veldt*. Ch. 1. (1895)

## STIFF

<sup>1</sup> He is as stiff as a mule.

BISHOP GILBERT BURNET, *History of His Own Time*. Ch. 3. (a. 1715)

<sup>2</sup> Stuck up as stiff as a poker.

GEORGE COLMAN, JR., *The Heir at Law*. Act iii, sc. 2. (1797)

Lady Elizabeth, as stiff as a poker, sat with her mouth pursed up, vexed to death.

MRS. HERVEY, *The Mourtray Family*, ii, 251. (1800)

"As stiff as a poker," a proverbial simile generally applied to a haughty coxcomb.

CARR, *The Dialect of Craven*, ii, 52. (1828)

Each walked off, stiff as poker.

GEORGE DU MAURIER, *Trilby*. Ch. 5. (1894)

<sup>3</sup> Stiff as Barker's knee.

ROBERT HUNT, *Popular Romances of the West of England*, p. 88. (1865) Barker was a Cornish miner whose knee was injured by "knockers." WRIGHT, *Rustic Speech*, p. 199.

<sup>4</sup> As styffe as a stake.

UNKNOWN, *Albion Knight*. (c. 1566)

In the morning he may find himself as cold as a stone and as stiff as a stake.

THOMAS DILKE, *City Lady*. Act iii, sc. 3. (1697)

<sup>5</sup> He wanted witness to fetch a stiff 'un, which witness believes meant a dead body.

UNKNOWN, *Annual Register of Law Cases*, 1831, p. 321/1.

You'll be a *stiff one* by tomorrow.

LADY WILLOUGHBY DE ERESBY, in C. K. SHARPE, *Letters*, ii, 498. (1837)

## STILE

<sup>6</sup> Ye would be ouer the stile. er ye come at it.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

You would fayne leape over the stile before you come at the hedge.

GASCOIGNE, *Supposes*. Act ii, sc. 1. (1566)

To leap over the hedge before you come at the stile.

JOHN RAY, *English Proverbs*, p. 184. (1670)

Don't go over the stile before you come at it.

SAMUEL PALMER, *Proverbs*, p. 188. (1710)

<sup>7</sup> Go over the Style, where it is lowest.

ARCHBISHOP MATTHEW PARKER, *Letter*, 18 Feb., 1575. In STRYPE, *Life, App.*, 181.

<sup>9</sup> He that will not go over the stile must be thrust through the gate.

JOHN RAY, *English Proverbs*, p. 206. (1678)

HELPING LAME DOGS OVER STILES, see under HELP.

## STILL

<sup>9</sup> Many tymes thou shalt be  
Stille as an image of tree.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 2407. (c. 1365)

Longe he lay as stille as he ded were.

CHAUCER (?), *Troilus*. Bk. i, l. 723. (c. 1380)

Still as the grave.

SHAKESPEARE, *Othello*, v, 2, 94. (1605)

Still as a rainbow in a pathless sky.

JOHN WILSON, *The City of the Plague*, i, i, 79. (1816)

<sup>10</sup> Lo eke an olde proverbe . . . : He that is stille semeth as he graunted.

THOMAS USK, *The Testament of Love*, i, viii, 67. (1387) See SILENCE GIVES CONSENT.

<sup>11</sup> Haelok sette him dun anon,  
Also stille als a ston.

UNKNOWN, *Havelok the Dane*, l. 928. (c. 1300)

And sette here down as stille as any stoun.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 600. (c. 1380) One of Chaucer's favorite similes, which he used five times in *Troilus and Criseyde* alone. See also *Beryn*, l. 633 (c. 1400); *Partonope*, l. 1282 (c. 1490); SCOTT, *The Monastery*, ch. 14. (1820) etc., etc.

STING, see under Bee

## STINGER

<sup>12</sup> Haue ye not heard I haue bin a stinger?

HENRY CHETTEL, *The Tragedy of Hoffman*, iii, F 1 b. (1602)

That's a stinger.

JOHN WEBSTER, *The Devil's Law-Case*. Act iv, sc. 2. (1623)

He 'as had a stinger.

JOHN FLETCHER, *Wit Without Money*. Act iv, sc. 1. (1629)

My eyes, but we're in for a stinger!

R. S. SURTEES, *Mr. Sponge's Sporting Tour*, p. 355. (1853)

Old Aunt Lapaccia trussed me with one hand.

(Its fellow was a stinger, as I knew).

BROWNING, *Fra Lippo Lippi*, l. 90. (1855)

## STINK

<sup>13</sup> Where all stink, one is smelt not at all. (Ubi omnes sordent, unus minime sentitur.)

ST. BERNARD, *Meditationes Pissinae*. (c. 1145)

Quoted by THOMAS ADAMS, *Sermons*, 1, 76, who gives the rendering, "One is not smelt where all stink."

<sup>14</sup> Hit stank as the pit of helle.

CHAUCER (?), *House of Fame*, iii, 564. (c. 1383)

For al the world they stynken as a goot.

CHAUCER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 333. (c. 1386)

It es ful semeli, als me think,

A brok [badger] among men forto stynk.

UNKNOWN, *Ywaine and Gawin*, l. 98. (c. 1400)

She seyd your brethe stank lyke a broke.  
 SKELTON, *Against Garnesche*, l. 55. (a. 1528)  
 She shall stynke lyke a pole-kat.  
 JOHN HEYWOOD, *Johan-Johan*, p. 73. (1533)  
 He stinkes like a pole-cat.  
 JOHN CLARKE, *Paroemiologia*, p. 293. (1639)  
 RAY, *English Proverbs*, p. 207. (1670)  
 Which made the crooked vermin out-stink a pole-cat.  
 EDWARD WARD, *The London Spy*, p. 44. (1700)  
 All which stuff is as rank as a pole-cat.  
 ROGER NORTH, *Examen*, p. 172. (1740)

1  
 The more we stur it, the wurs it will stynke.  
 JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
 'Tis noted as the nature of a sink,  
 Ever the more it is stirred, the more to stink.  
 SIR JOHN HARINGTON, *The Metamorphosis of Ajax*, p. 105. (1596)  
 The more it is stirred, the more it will stink.  
 THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 13. (1620)

The more we stir (you know  
 The proverb, and it signifies) a stink.  
 JONSON, *Magnetick Lady*. Act iv, sc. 7. (1632)  
 The more you stirre it, the worse it stinkes.  
 JOHN CLARKE, *Paroemiologia*, p. 200. (1639)  
 The more you stir, the worse you stink.  
 JOHN RAY, *English Proverbs*, p. 194. (1670)  
 A stink is still worse for the stirring.  
 SAMUEL PALMER, *Proverbs*, p. 150. (1710)

2  
 He who hath a quicke smell, is troubled with more stinkes, than he is refreshed with sweet odours.

FYNES MORYSON, *An Itinerary*, iii, 35. (1617)

3  
 When any robbery of moment has been committed . . . there is a great stink about it.  
 J. H. VAUX, *Flash Dictionary: Stink*. (1812)  
 The newspapers had raised before the eye and mind of the public, what the "patterers" of his class proverbially call a "stink."

HENRY MAYHEW, *London Labour*, i, 250. (1851)

4  
 To make me stincke in the nostrils of my ould associates.

F. P. VERNEY, *Memoirs of the Verney Family*, ii, 359. (1674)

It will be a nosegay to him as long as he lives. It will stink in his nostrils, spoken of any bad matter a man has been engaged in.

JOHN RAY, *English Proverbs*, p. 262. (1678)

Renegades, whose names stank in the nostrils.

GOLDWIN SMITH, in BRODRICK, *Essays*, p. 230.

### STITCH

5  
 He that tieth not a knot upon his thread loseth his stitch. (Quien no da nudo, pierde punto.)  
 FRANCIS BACON, *Promus*. (1594) A Spanish proverb.

6  
 A Stitch in Time may save nine.  
 THOMAS FULLER, *Gnomologia*. No. 6291. (1732)  
 We take a stitch in time that may save nine.  
 J. R. PLANCHÉ, *Extravaganzas*, iii, 31. (1845)

A stitch in time saves nine.  
 H. G. BOHN, *Handbook of Proverbs*, p. 301. (1855)  
 CHARLES READE, *Foul Play*. Ch. 9. (1869)  
 CHENEY, *A Trap for Bellamy*, p. 58. (1941) etc., etc.  
 A Stitch Too Late Is My Fate.  
 OGDEN NASH. Title of verses. (1938)  
 A stitch in time is worth a pound of cure.  
 E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 24. (1943)

7  
 Philippe of Macedon . . . was not able to go thorowe stitche.

GOSSON, *The Schoole of Abuse*, p. 68. (1579)  
 What reason haue I . . . but to go through stitch with you?

THOMAS NASHE, *Works*, ii, 205. (1593)  
 You must needs be knocking your noddle, to go through stitch with this ugly job.

MOTTEUX, tr., *Don Quixote*. Pt. i, ch. 11. (1712)  
 To go through stitch, to stick at nothing.

FRANCIS GROSE, *Classical Dictionary of the Vulgar Tongue: Stitch*. (1785)

To go through stitch, to accomplish a business completely.

CARR, *The Dialect of Craven*, ii, 169. (1828)

8  
 His Maiestie hath a stitch against her, as Salomon had to Shimei.

HENRY SMITH, *Sermons*, p. 224. (c. 1585)  
 We sometimes take such a stitch and spleen against those whom nature hath tyed to us.

WILLIAM WHATELY, *Prototypes*, ii, 30. (c. 1635)

### STOMACH

See also Belly

9  
 My stomach thinks my throat's cut.  
 LOUIS ADAMIC, *Girl on the Road*. (1937)  
 BENTLEY, *Mr. Marlow Stops for Brandy*, p. 75. (1940) See under HUNGER.

10  
 He whose stomach is full increaseth deeds of evil.

*Babylonian Talmud: Berachoth*, fo. 32a. (c.450)  
 He whose stomach is full is void of wisdom

SADI, *Bustan*. Ch. vi, Maxim 12. (c. 1257)  
 It is better that the stomach be empty than the mind.

SADI, *Bustan*. Ch. vi, Apologue 3.  
 An empty stomach only turns thought into worry.  
 MACINNESS, *Above Suspicion*, p. 149. (1941)

11  
 The steps of the ass depend upon the barley.  
*Babylonian Talmud: Shabbath*, fo. 51b. (c. 450)  
 The Russians say, "It is not the horse that draws the cart, but the oats."

The stomach carries the feet.  
*Midrash: Genesis Rabbah*, lxx, 8. (c. 550)

It's the guts that carry the feet, not the feet the guts. (Tripas llevan pies, que no pies a tripas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615)  
 Repeated in ch. 47 with "corazón" (heart) for "pies." The French say, "La soupe fait le soldat." AN ARMY TRAVELS ON ITS STOMACH, see under ARMY.

<sup>1</sup> The healthy stomach is nothing if not conservative. Few radicals have good digestions.

SAMUEL BUTLER, *Mind and Matter Indigestion*. (a. 1902)

<sup>2</sup> There's no stomach a hand's-breadth bigger than another. (No hay estómago que sea un palmo mayor que otro.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615)

The health of the whole body is forged in the workshop of the stomach. (La salud de todo el cuerpo se fragua en la oficina del estómago.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

<sup>3</sup> A sharp stomach makes short devotions.

JOHN CLARKE, *Paroemiologia*, p. 272. (1639)

RAY, p. 142; FULLER, No. 4118.

Sharp stomachs make short graces.

JAMES KELLY, *Scottish Proverbs*, p. 293. (1721)

Small stomachs, light heels.

H.G. BOHN, *Handbook of Proverbs*, p. 487. (1855)

<sup>4</sup> After a proude stomake there foloweth a fall.

MILES COVERDALE, tr., *Old Testament: Proverbs*, xvi, 18. The *Authorized Version* is, "A haughty spirit before a fall." See under PRIDE

<sup>5</sup> The stomach sets us to work.

GEORGE ELIOT, *Felix Holt*. Ch. 30. (1866)

<sup>6</sup> My heart is Catholic, but my stomach Lutheran.

ERASMUS, *Colloquies*. (1524) Referring to his dislike of fish.

<sup>7</sup> Strengthened . . . in the inner man. (*εὐς ῥὸν ἑσω ἀνθρωπίνον*.)

*New Testament: Ephesians*, iii, 16. (c. A. D. 59)

The *Vulgate* is, "In interiore hominem."

The inner man. One's stomach as the receptacle of food.

ERIC PARTRIDGE, *Dictionary of Clichés: Inner*. (1941)

<sup>8</sup> The way to many an honest heart lies through the belly.

RICHARD FORD, *A Hand-book for Travellers in Spain*, i, 30. (1845)

There's a saying that the way to an Englishman's heart is through his stomach.

MISS MULOCK (MRS. DINAH M. CRAIK), *John Halifax, Gentleman*. Ch. 30. (1857)

The way to a man's heart is through his stomach.

FANNY FERN (MRS. SARAH PAYSON PARTON), *Willis Parton*. (a. 1872)

The real way to a man's stomach is through his heart.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 22. (1943)

<sup>9</sup> Squeamish stomachs cannot eat without pickles; which . . . provoke an appetite.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1739

<sup>10</sup> Stout stomacke and invincible corage.

EDWARD HALL, *Chronicle*, p. 218. (1548)

*Sublimitas animi*, lofty stomake or courage.

THOMAS COOPER, *Thesaurus*. (1565)

Stoutnes of stomack, and courageousnes of minde.

GEORGE PETTIE, *Petite Pallace*, p. 211. (1576)

His stout Stomach with his Food will grow.

DRYDEN, tr., *Vergil's Georgics*, iii, 322. (1697)

<sup>11</sup> The hungry stomach rarely despises common food. (Ieiunus raro stomachus volgaria temnit.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 38. (35 B. C.)

Hungry stomachs are not to be fed with sayings against surfettings.

JOHN LYLY, *Euphues and His England* (Arber), p. 395. (1580)

Our stomachs | Will make what's homely savoury.

SHAKESPEARE, *Cymbeline*, iii, 6, 32. (1609) See also under HUNGER.

<sup>12</sup> The wholesomest way to get a good stomach is to walk on thy own ground.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)

<sup>13</sup> To worke vpon a full stomacke is against Phisicke.

JOHN LYLY, *Euphues and His England: To the Ladies* (Arber), p. 219. (1580)

<sup>14</sup> The Receipts of Cookery are swell'd to a Volume, but a good Stomach excels them all.

WILLIAM PENN, *Some Fruits of Solitude*. No. 61. (1693) The French say, "Mieux vaut bon estomac qu'habile cuisinier" (A good stomach is worth more than a clever cook).

<sup>15</sup> 'Tis the stomach's solid stroke

That tells his being what's o'clock.

MATTHEW PRIOR, *Alma*. Pt. iii, l. 272. (a. 1721)

My stomach serves me instead of a clock.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>16</sup> These ills must either be endured with the courage of Cato or the stomach of Cicero. (Aut Ciceronis stomacho.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch. iii, sec. 112. (c. A. D. 80) That is, he must "stomach it."

<sup>17</sup> Shipwrecked upon the rock of a hungry stomach without provision of sustenance. (Iectus le roc de bon appetit, sans provision de mangeaille.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 2. (1545)

Better a lean purse than a lere [empty] stomach.

CHARLES READE, *The Cloister and the Hearth*. Ch. 25. (1860)

<sup>18</sup> He has two stomachs to eat and one to work. The Spaniards say, *Al hacer temblar y al comer sudar*. To quake at doing and to sweat at eating.

JOHN RAY, *English Proverbs*, p. 104. (1813)

Fellows have two stomachs for eating and drinking, when they have no stomach for work.

SPURGEON, *John Ploughman*. Ch. 1. (1869)

Lazy fokes' stumucks don't git tired.

J. C. HARRIS, *Plantation Proverbs*. (1880)

<sup>1</sup> There are few good stomachs, but plenty of good food. (Il y a peu de bons estomacs, mais beaucoup de bons aliments.)

VAUVENARGUES, *Réflexions*. No. 605. (1746)

<sup>2</sup> He is a very valiant trencherman; he hath an excellent stomach.

SHAKESPEARE, *Much Ado*, i, 1, 51. (1598)

He was a man Of an unbounded stomach.

SHAKESPEARE, *Henry VIII*, iv, 2, 33. (1612)

You would eat chickens i' the shell.

SHAKESPEARE, *Troilus*, i, 2, 147. (1601)

You have a crop for all corns.

JAMES KELLY, *Scottish Proverbs*, p. 378. (1721)

STOMACH LIKE AN OSTRICH, *see* OSTRICH.

<sup>3</sup> There is somewhat that stykkes in their stomakkes.

UNKNOWN, *The Priory of Hexham*, i, App., p. clix. (c. 1536)

[He] stuck in the stomachs of the English Barons.

SIR RICHARD BAKER, *Chronicle of the Kings of England*, p. 558. (1643)

Does not your hundred pounds stick in your stomach?

SUSANNA CENTLIVRE, *The Busie Body*. Act v, sc. 4. (1708)

This declaration stuck in his stomach.

B. H. MALKIN, *Gil Blas*. Bk. x, ch. 8. (1809)

"To stick in the stomach," to remain in the memory with angry resentment.

WILLIAM CARR, *The Dialect of Craven*. (1828)

The American equivalent is "To stick in the crop," or "crawl," or "gizzard."

## STONE

<sup>4</sup> He that casteth a stone on high casteth it upon his own head.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxvii, 25. (c. 190 B. C.) *See also* RETRIBUTION.

The stone that is thrown into the air is none the worse for falling down, and none the better for going up.

MARCUS AURELIUS, *Meditations*. Bk. ix, sec. 17. (C. A. D. 174)

<sup>5</sup> The day which she marks with a whiter stone. (Quem lapide illa, dies, candidiore notat.)

CATULLUS, *Odes*. Ode lxviii, l. 108. (c. 57 B. C.) O happy day, blessed with a whiter mark! (O lucem candidiore nota!)

CATULLUS, *Odes*. Ode cvii, l. 6.

Let not so fair a day lack its white chalk-mark. (Cressa ne careat pulchra dies nota.)

HORACE, *Odes*. Bk. i, ode 36, l. 10. (23 B. C.)

Set the whitest of white stones to mark this bright day. (Hunc diem numera meliore lapillo.)

PERSIUS, *Satires*. No. ii, l. 1. (C. A. D. 58) In

*Satire* v, l. 108, Persius speaks of marking things to be aimed at and things to be avoided, the former with a white stone, the latter with a black. (Illa prius creta, mox haec carbone.) "Album calculum addere" (To put in a white stone), signified approval, as opposed to black-balling.

This day let a milk-white pearl mark. (Hanc lucem lactea gemma notet.)

MARTIAL, *Epigrams*. Bk. viii, No. 45. (A. D. 93) O happy day, to be marked with the whitest stone! (O diem laetum notandumque mihi candidissimo calculo!)

PLINY, *Epistles*. Bk. vi, epis. 11. (C. A. D. 98)

Pericles separated his whole force into eight divisions, had them draw lots, and permitted the division which drew the white bean to feast and take their ease, while the others did the fighting. And this is the reason, as they say, why those who have had a gay and festive time call it a "white day," from the white bean. (λευκήν ἡμέραν ἐκελύην ἀπὸ τοῦ λευκοῦ κιάμου προσαγορεύειν.)

PLUTARCH, *Lives: Pericles*. Ch. 27, sec. 2. (C. A. D. 110)

In former times the Thracians and Cretans did mark their fortunate and happy days with white stones: their sad and unfortunate ones with black. (Au temps passé les Thraces & Cretes signoient les iours bien fortunez & ioyeux, de pierres blanches: les tristes & defortunez, de noires.)

RABELAIS, *Gargantua*. Bk. i, ch. 10. (1534)

O festyvall daye . . . worthye to be marked with a stone as whyte as snowe.

JEHAN PALSGRAVE, tr., *Acolastus*, sig. K1. (1540)

This thing is worthy to be noted with a white stone.

EDWARD HALL, *Chronicle* (1809), p. 8. (1548)

I shall mark this day with a white stone as one of the happiest I can expect to enjoy in my lifetime. (Este día señalaré yo con piedra blanca.)

Cervantes, *Don Quixote*. Pt. ii, ch. 63. (1615)

Let this auspicious morning be exprest

With a white stone.

JOHN DRYDEN, tr., *Persius*. Sat. ii, l. 2. (1693)

In mentioning the white stone, he alluded to the *Dies fasti* of the Romans, *albo lapide notati*.

SMOLLETT, *Roderick Random*. Ch. 52. (1748)

I have marked that day with a white stone as being the one on which I ate my first durian.

W. T. HORNADAY, *Two Years in the Jungle*. Ch. 27. (1885) The durian is an East Indian fruit.

<sup>6</sup> The stone which is rolling gathers no seaweed. (λίθος κυλινδόμενος τὸ φύκος οὐ ποιεῖ.)

ERASMUS, *Adagia*. Chil. iii, cent. iv, No. 74.

(1523) The early form of this ancient proverb would seem to indicate that it originated along the Greek sea-shore, or perhaps some still older strand, where the stones, rolled about by the waves, were worn smooth and bare. Erasmus gives the Latin as "Saxum volutum, non obducitur musco" (A rolling stone gathers no moss), substituting *musco* for *fucus*, and giving the proverb the form it has ever since preserved. Another Latin form is "Lapis qui volvitur algam non generat." It is found in almost every language: The Italians say "Pietra mossa non fa muschio"; the French, "Pierre qui roule n'amasse point de mousse"; the Germans, "Wälzender Stein wird nicht moossig"; the Spaniards, "Piedra movediza nunca moho la cubija"; the Portuguese, "Pedra movediça,

naō cria bolor"; etc., etc. As with so many proverbs, there was a medieval Latin jingle, "Non fit hirsutus lapis hinc alque inde volutas" (The rolling stone never grows a beard). Erasmus says nothing of the origin of the proverb—so far as known Lucian is the earliest one who recorded it—but he compares it with "Planta quae saepius transfertus non coalescit" (A tree often transplanted does not thrive), which he attributes to Fabius. See under TREE.

Grass grows not upon revolving stones.

SADI, *Bustan*. Ch. vi, Maxim 3. (c. 1250)

Selden Moseth the Merbelston that men ofte treden.

WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus x, l. 101. (1362)

The rolling stone neuer gatherh mosse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1346)

The stone that is rolling can gather no mosse.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie: Huswifely Admonitions*, p. 164. (1573) Tusser also has, "The oft-moved stone gathers no moss," a rendering of the French, "La pierre souvent remuée n'amasse pas volontiers mousse."

The rolling stone getteth no mosse.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 111. (1574) Pettie, tr.

Doth not Mosse grow on the smoothest stone if it be not stirred?

JOHN LYLY, *Euphues* (Arber), p. 111. (1579)

There wil no Mosse sticke to the stone of Sisiphus.

JOHN LYLY, *Euphues and His England*, p. 240.

Thy head is alwaies working; it roles, and it roles, Dondolo, but it gathers no mosse.

JOHN MARSTON, *The Fawn*. Act i, sc. 2. (1606)

The proverb says . . . That stones, when rolling, gather little mosse.

UNKNOWN, *A Vade Mecum for Malt-Worms*. Pt. ii, p. 6. (1720)

A rolling stone's always bare of moss, as you say.

GEORGE COLMAN, SR., *The Spleen*. Act i. (1776)

"Roving stones gather no moss. Joe," said Gabriel. "Nor mile-stones much," replied Joe.

DICKENS, *Barnaby Rudge*. Ch. 3. (1841)

"Oh, John," said the minister, "I'm sure ye ken that a rowin' stane gathers nae fog [moss]." "Ay," said John, "but can ye tell me what guid the fog does to the stane?"

EDWARD B. RAMSAY, *Reminiscences of Scottish Life*. (1858)

We keep repeating the silly proverb that rolling stones gather no moss, as if moss were a desirable parasite.

SHAW, *Misalliance: Preface*. (1914)

A rolling stone gathers no moss, but a tethered sheep winna get fat.

F. C. BRIDGE, *Cheshire Proverbs*, p. 5. (1917)

If you do your rolling up-hill you will gather some moss.

*Meditations in Wall Street*, p. 22. (1940)

He's a ramblin' son of a gun, the original rollin' stone.

E. S. GARDNER, *The Case of the Turning Tide*, p. 236. (1941)

<sup>1</sup> Turn every stone. (πάντα κινῆσαι πέτρον.)

EURIPIDES, *Heracleidae*, l. 1002. (c. 430 B.C.)

An echo of the response given by the Delphian oracle to Polycrates, when he asked what would be the best method of finding a treasure buried by Mardonius, one of Xerxes' generals, on the field of Plataea. The oracle replied, πάντα λίθον κινεῖ (Move every stone). See LEUTSCH AND SCHNEIDEWIN, *Corpus Pa- roemiographorum Graecorum*, i, 146. Cited by ERASMUS, *Adagia*, i, iv, 30, with the Latin, "Omnem movere lapidem."

He moved everything. (πάν χρῆμα ἐκίνεε.)

HERODOTUS, *History*. Bk. v, ch. 96. (c. 430 B.C.)

The precursor of the Greek proverbial form, κινεῖν πάν χρῆμα (To set everything in motion).

As the old proverb says, we must look beneath every stone. (ὐπὸ λίθω γάρ παντί που χρῆ.)

ARISTOPHANES, *The Thesmophoriazusae*, l. 528 (410 B.C.)

I attack every part, and push at every opening; in short, I leave no stone unturned. (Omnia pertempto, omnia exerior, πάντα denique λίθον κινῶ.)

PLINY, *Epistles*. Bk. i, epis. 20. (c. A.D. 98)

I am of the opinion we should move every stone (Suis d'avis que mouuons tout pierre.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 21. (1545)

I will leave no stone unmoved.

HUGH LATIMER, *Works*, ii, 427. (c. 1548)

He will refuse no labour nor leave no stone unturned, to pick up a penny.

GILBERT WALKER, *Dice-Play*. (c. 1550)

I would wish that according to the common proverb, every stone should be moved.

BECON, *A New Catechisme* (P.S.), p. 313. (1560)

Queen Elizabeth left no stone unturned . . . to induce the King to suppress this commotion.

CAMDEN, *Annales of Elizabeth*, 1589. (1615)

Roll each stone to find this grace.

DANIEL ROGERS, *Matrimonial Honour*, p. 163. (1642)

Don't leave a stone unturned.

DICKENS, *Nicholas Nickleby*. Ch. 52. (1839)

Here, then, is a stone that we have left unturned, and that may be worth turning.

SHAW, *Back to Methuselah: Preface*. (1921)

This is not a time to leave any stone unturned.

BERNARD SHAW, *Saint Joan*. Act i. (1924)

I determined to leave no stone unturned.

J. J. CONNINGTON, *The Four Defenses*, p. 6 (1940) Repeated on p. 277.

They didn't leave many stones unturned.

ELIZABETH DALY, *Deadly Nightshade*, p. 122. (1940) A favorite cliché of detective story writers.

I suppose it is quite necessary for them to be turning every stone to take the moss off.

DUBOIS, *Wild Duck Murders*, p. 173. (1943)

<sup>2</sup> He is twice fain that sits on a staine.

DAVID FERGUSON, *Scottish Proverbs*, p. 42. (c. 1595) KELLY, *Scottish Proverbs*, p. 148, with the comment, "That is, glad to sit down because he is weary, and glad to rise because the stone is hard."

<sup>1</sup> Who remove stones, bruise their fingers.  
HERBERT, *Jacula Prudentum*. No. 41. (1640)  
Who removeth land-mark stones bruise his fingers.

JOHN RAY, *English Proverbs*, p. 25. (1670)  
FULLER, *Gnomologia*. No. 5715. (1732)

<sup>2</sup> A rugged stone grows smooth from hand to hand.

HERBERT, *Jacula Prudentum*. No. 318. (1640)

A stone in a well is not lost.

HERBERT, *Jacula Prudentum*. No. 844.

<sup>3</sup> The stone that lies not in your gate breaks not your toes.

JAMES KELLY, *Scottish Proverbs*, p. 308. (1721)

The Stone, that lieth not in your Way, need not offend you.

THOMAS FULLER, *Gnomologia*. No. 4770. (1732)

<sup>4</sup> One of St. Stephen's loaves, alias a stone.

PETER MOTTEUX, tr., *Rabelais*. Bk. v, ch. 9. An interpolation by Motteux.

<sup>5</sup> To live the life of a stone. (λιθου βίον ζῆν.)

PLATO, *Gorgias*, sec. 494B. (c. 385 B.C.)

<sup>6</sup> A pumice stone isn't harder to squeeze anything out of than that old chap. (Pumex non aequo est aridus atque hic est senex.)

PLAUTUS, *Aulularia*, l. 296. (c. 210 B.C.)

You might as well look for water from a pumice stone. (Tu aquam a pumice nunc postulas.)

PLAUTUS, *Persa*, l. 41. (c. 200 B.C.)

I have pumice-stones for eyes: not a tear can I squeeze from them. (Pumiceos oculos habeo: non quo lacrumam exorare.)

PLAUTUS, *Pseudolus*, l. 75. (c. 195 B.C.)

You seek water from a stone. (Aquam e pumice postulas.)

ERASMUS, *Adagia*, i, iv, 75. (1508)

It is hard to get water out of a flint.

ROBERT GREENE, *George a Greene*. (c. 1592)

Who'll weest water from a flintie stone.

JOHN WEEVER, *Epigrammes* (1911), p. 17. (1599)

You cannot flay a stone.

HERBERT, *Jacula Prudentum*. No. 766. (1640)

The old adage, . . . To strike fire out of a pumice-stone, is to expect an impossibility.

T. WILLSFORD, *Nature's Secrets*, p. 21. (1658)

No man can flay a stone.

JOHN RAY, *English Proverbs*, p. 9. (1670) See also under SKIN.

CAN'T GET BLOOD FROM STONE, see under BLOOD.

The stone of Tantalus. (Ταντάλου λίθος.)

PLUTARCH, *Moralia*. Sec. 803A. (c. A.D. 95)

Quoting an unknown poet. "Lapis philosophum" was the philosopher's stone.

<sup>8</sup> Under every stone beware of a scorpion. (ὕπὸ παντὶ λίθῳ σκορπίον φυλάσσει.)

PRAXILLA, *Drinking-Song*. (c. 450 B.C.) A proverbial line used with variations by other poets. Cited by ERASMUS, *Adagia*, i, iv, 34, with the Latin, "Sub omni lapide scorpius dormit."

<sup>9</sup> The stone which the builders refused is become the head stone of the corner. (Lapidem, quem reprobaverunt aedificantes: hic factus est in caput anguli.)

Old Testament: *Psalms*, cxviii, 22. (c. 350 B.C.)

The stone rejected by the builder once more became his headstone.

VAN WYCK BROOKS, *New England: Indian Summer*, p. 396. (1940) Referring to Henry James.

<sup>10</sup> Keep a stone in your pocket seven years: turn it, and keep it for another seven; 'twill be ready at your hand for your enemy.

A. T. QUILLER-COUCH, *Hetty Wesley*. Bk. i, ch.

3. (1903) Quoting a Hindu proverb. An English version is, "Who holds his peace and gathers stones, will find a time to throw them."

<sup>11</sup> According to the Lymosin proverb, To make the mouth of one oven three stones are necessary. (Scelon le proverbe des Limosins, à faire le gueule d'un four sont trois pierres nécessaires.)

RABELAIS, *Pantagruel*. Bk. iv, Prologue. (1548)

<sup>12</sup> I was like one turned to stone.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 34. (1852)

<sup>13</sup> Sit fast, sirrah, and don't ride hard upon the stones.

SWIFT, *Journal to Stella*, 30 June, 1711.

Gently over the stones, Poll. Go a-tiptoe over the pimples.

DICKENS, *Martin Chuzzlewit*. Ch. 29. (1843)

"Drive gently over the stones!" This piece of advice . . . given to inexperienced whips, may be suggested metaphorically to the newly-married.

E. J. HARDY, *How to Be Happy Though Married*. Ch. 11. (1886)

<sup>14</sup> I've rolled this stone long enough. (Satis diu hoc iam saxum verso.)

TERENCE, *Eunuchus*, l. 1085. (161 B.C.) Played Sisypheus to it. See SISYPHUS.

<sup>15</sup> You think I'm a stone, not a man. (Me omnino lapidem, non hominem putas.)

TERENCE, *Heccyra*, l. 214. (165 B.C.)

He is a stone, a very pebblestone, and has no more pity in him than a dog.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 3, 11. (1594)

<sup>16</sup> A stone that is fit for the wall is not left in the way.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 100. (1852) The French say, "Il n'est pas maçon qui pierre refuse" (He is not a mason who rejects a stone), the Italians the same, "Non è buon murator chi rifiuta pietra alcuna."

TO ROAST A STONE, see under LABOR LOST.

TO THROW THE FIRST STONE, see under SIN.

TWO BIRDS WITH ONE STONE, see under BIRD.



## STOOL

<sup>1</sup> To stand publickly in the Stool of Repentance, acknowledging their former transgressions.

E. H. CLARENDON, *The History of the Rebellion and Civil Wars in England*. Bk. xiii, sec. 48. (1647) A stool formerly placed in a conspicuous position in Scottish churches, for the use of offenders, especially offenders against chastity, making public repentance. They are setting up the stool of repentance in their churches.

NARCISSUS LUTTRELL, *A Brief Historical Relation of State Affairs*, ii, 120. (1690)  
The fumes of Melancholy or Wine set them on the Stool of Repentance.

BROWN, *A Walk Round London*. (a. 1704)

<sup>2</sup> One of the Maxims . . . is, when once you are got up, to kick the Stool from under you. In plain English, when you have made your Fortune by the good Offices of a Friend, you are advised to discard him as soon as you can.

FIELDING, *Tom Jones*. Bk. i, ch. 13. (1749)

<sup>3</sup> Put a stool in the Sun, when one knave riseth another comes.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)  
RAY, p. 146; FULLER, No. 4105.

Remember the old proverb, Set thy stool in the sun, if a knave goes an honest man may come.

UNKNOWN, *Mother Bunch*. Pt. ii, p. 27. (1780)  
<sup>4</sup> To sit down between two stools. (Duabis sellis sedere.)

LABERIUS, in SENECA, *Controversia*, iii, 18. (c. 60 B.C.) Also MACROBIUS, *Saturnalia*, ii, 3. Cited by ERASMUS, *Adagia*, i, vii, 2.

Labitur enitens sellis here duabus.

EGBERT LÜTTICH, *Fecunda Ratis*, l. 175. (c.1026)  
Bot it is seid and evere schal,  
Betwen two stoles lyth the fal.

JOHN GOWER, *Confessio Amantis: Prologue*, l. 336. (c. 1390)

Thou farst as he betwen tuo stoles  
That wolde sitte and goth to grounde.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 22.  
Between two stolis, the ars goth to grownd.

HILLS, *Commonplace Book*, p. 129. (a. 1530)  
He would sit betwixt two stools, his bum to the ground. (Se asseynt entre deux selles, le cul à terre.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534) Repeated in bk. v, ch. 44. A French proverb sometimes more vulgarly expressed, "Entre deux selles chiet cul à terre." See *Li Proverbe au Vilain*. No. 202.

Between two stools, my tayle go to grounde.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)  
The breech between two stools. (Le cul entre deux selles.)

MONTAIGNE, *Essays*. Bk. i, ch. 54. (1580)  
Here's even a proverb verified—between two stools, the tail goes to ground.

THOMAS HEYWOOD, *The Wise-Woman of Hogsdon*. Act v, sc. 4. (1638)

And so, between them both, as everything else of greatest moment do, do fall between two stools.

SAMUEL PEPYS, *Diary*, 17 Jan., 1668.

Laberius Mimus formerly twitted Cicero in his Teeth, that he us'd to sit upon two Stools.

OSWALD DYKES, *English Proverbs*, p. 289. (1709)  
While the two stools her sitting-part confound,  
Between 'em both fall squat upon the ground.

FIELDING, *Tom Thumb*. Act ii, sc. 10. (1730)  
Between two stools they say a certain part of a man comes to the ground.

ROBERT JEPHSON, *Two Strings to Your Bow*. Act i, sc. 3. (1791)

Truly he has fallen between two stools.

TROLLOPE, *Barchester Towers*. Ch. 20. (1857)

A man should remember that between two stools he may fall to the ground.

TROLLOPE, *Barchester Towers*. Ch. 27.

She was like to fall to the ground between two stools,—having two lovers, neither of whom could serve her turn.

TROLLOPE, *The Last Chronicle of Barset*. Ch. 35. (1867)

<sup>5</sup> [He is] on too high a stool for your hand to reach him.

SCOTT, *Bride of Lammermoor*. Ch. 28. (1818)

## STOOP

<sup>6</sup> I will never lout [stoop] so leagh [low], and lift so little.

JAMES KELLY, *Scottish Proverbs*, p. 184. (1721)  
I will never stoop so low, to take up just nothing at all.

THOMAS FULLER, *Gnomologia*. No. 2641. (1738)

<sup>7</sup> He must stoop that hath a low door.

JOHN RAY, *English Proverbs*, p. 171. (1678)  
It is nae time to stoop when the head's aff.

JOHN RAY, *Proverbs: Scottish*, p. 245.

<sup>8</sup> If you know where to stoop and always stoop there, you will never be in disgrace. (Chih chih ch'ang chih, chung shên pu ch'ih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1981. (1875)

He who knows when to stoop does not come to grief. (Chih chih pu tai.)

S. G. CHAMPION, *Racial Proverbs*, p. xli. (1938)

## STORM

<sup>9</sup> When a storm blows, sent by the gods, we needs must endure it, toiling without complaint. (θεόςθεν δὲ πλεόντ' οὐρον ἀνάγκη | τλήναι καμάτοις ἀνδράποισι.)

AESCHYLUS (?), *Fragments*. Frag. 246, Smyth. (c. 458 B.C.) Quoted by MARCUS AURELIUS, vii, 51, without credit. Assigned to Aeschylus by Wagner.

<sup>10</sup> I have seen a greater storm in a boiling pot. (ἐν κακὰβρα ῥεούσα μείζονα ὥρακέναι χειμῶνα.)

DORION, ridiculing the storm in TIMOTHEUS' *Nauplius*. (c. 400 B.C.) Cited by ATHENAEUS, viii, 338A.

He stirred up waves in a wine ladle, as the saying goes. (Excitabat fluctus in simpulo, ut dicitur.)

CICERO, *De Legibus*. Bk. iii, ch. 16, sec. 36.

Cited by ERASMUS, *Adagia*, ii, ii, 73.

Our skirmish . . . compared with the great things now on foot, is but a storm in a cream bowl.

DUKE OF ORMOND, *Letter to the Earl of Arlington*, 28 Dec., 1678.

It is a tempest in a glass of water. (C'est une tempête dans un verre d'eau.)

GRAND DUKE PAUL OF RUSSIA, referring to an insurrection in Geneva. (c. 1790)

A storm in a wash-hand basin.

LORD THURLOW. (1830) As quoted in *The Gentleman's Magazine*, vol. c, No. 1, p. 40/2.

Paltry blasts of art employed in raising storms in a teacup.

DAVID GARRICK, *Private Correspondence*. Vol. i, p. 57. (1835) Colburn edn.

A Storm in a Teacup.

BERNARD BAYLE. Title of comediotta, performed at London, 20 March, 1854.

She has raised a storm in a tea-cup.

WILLIAM BLACK, *The Strange Adventures of a Phaeton*. Ch. 19. (1872)

I think no more of this storm in a slop-basin.

J. A. FROUDE, *Table-Talk*, p. 159. (1878)

The storm in the Oxford tea-cup raged as furiously as in the open sea.

G. C. BRODRICK, *Memories and Impressions*, p. 360. (1900)

You have been indulging in your favorite occupation of stirring up a tempest in a teapot.

THEODORA DUBOIS, *The Body Goes Round and Round*, p. 172. (1942)

<sup>1</sup> Let's feare no Storme, before we feele a Showre.

MICHAEL DRAYTON, *Barons' Wars*, iii, lv. (1603)  
The terrors of the storm are chiefly confined to the parlor and the cabin.

EMERSON, *Essays: Prudence*. (1841)

<sup>2</sup> From the stormy waves I see a calm rising.  
(ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρω.)

EURIPIDES, *Orestes*, l. 279. (c. 410 B.C.) "After storm there comes a calm." Quoted by ARISTOPHANES, *The Frogs*, l. 304.

After sharpe shoures moste shene is the sonne.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xviii, l. 409. (1377)

After grete stormes the whether is often mery and smothe.

USK, *The Testament of Love*, i, v, 87. (c. 1387)

Calm continueth not long without a storm.

GEORGE PETTIE, *Petite Pallace*, ii, 91. (1576)

Euerie storme hath his calme.

ROBERT GREENE, *Works*, viii, 101. (1590)

And stormes insue the calme before that went.

HENRY LOK, *Poems* (Grosart), p. 208. (1597)

After black clouds clear weather. After a storm comes a calm.

WILLIAM CAMDEN, *Remains*, p. 318. (1605)

The first use of the second phrase in exactly its modern form. In frequent use thereafter. The French say, "Après la pluie le beau temps"; the Germans, "Auf Regen folgt Sonnenschein." See also COMPENSATION.

After stormes calmes will arise.

GEFFRAY MINSHULL, *Essays*, p. 18. (1618)

After a calme commeth a storme.

THOMAS DRAKE, *Bibliotheca*, p. 23. (1633)

<sup>3</sup> To see a Storm is better than to feel it.

THOMAS FULLER, *Gnomologia*. No. 5223. (1732)

<sup>4</sup> No storme so sharpe to rent the little Reede.

ROBERT GREENE, *Never Too Late*. Ch. ii. (1590)

<sup>5</sup> 'Tis good to have a shelter against every storm.

SIR ROBERT HOWARD, *The Committee*. Act i. (1665) Called "a wise saying."

<sup>6</sup> Storm and Stress. (Sturm und Drang.)

FRIEDRICH VON KLINGER. Title of play. (1776)

A phrase seized upon by literary historians to characterize the school of writers, devoted to the extravagant expression of violent passions, to which the author belonged.

The period known as the Storm and Stress period was then about to astonish Germany.

G. H. LEWES, *Goethe*. Vol. i, ch. 3. (1855)

The group of men whom collectively we take to illustrate the early Storm and Stress.

F. H. STODDARD, *The Evolution of the English Novel*. Ch. 4. (1900)

<sup>7</sup> [They] weathered together the fiercest storms of faction.

MACAULAY, *History of England*. Ch. 10. (1849)

I weathered some merry snow storms.

H. D. THOREAU, *Walden*. Ch. 14. (1854)

<sup>8</sup> The harder storms are the shorter they last.  
(Procellae quanto plus habent virium, tanto minus temporis.)

SENECA, *Ad Lucilium Epistolae*. (c. A. D. 64) See HENDERSON, *Latin Proverbs*, p. 340.

The sudden storm lasts not three hours.

RICHARD INWARDS, *Weather Lore*, p. 74. (1893)

The sharper the storm the sooner it's over.

*Folk-Lore*. Vol. xxiv, p. 76. (1913)

<sup>9</sup> Blow wind, swell billow, and swim bark!

The storm is up, and all is on the hazard.

SHAKESPEARE, *Julius Caesar*, v, 1, 67 (1599)

<sup>10</sup> Untimely storms make men expect a dearth

SHAKESPEARE, *Richard III*, ii, 3, 35. (1592)

<sup>11</sup> Another storm brewing.

SHAKESPEARE, *The Tempest*, ii, 2, 19. (1611)

A storm was brewing in the domestic sky.

J. G. HOLLAND, *Miss Gilbert*. Ch. 2. (1860)

## STORY

See also Tale

<sup>12</sup> I find all the world in the same story.

HENRY BROOKE, *Fool of Quality*, i, 24. (1760)

I find they are all in a story.

R. B. SHERIDAN, *The Duenna*. Act ii, sc.3. (1775)

They're all in one story, Mrs. Mann.

DICKENS, *Oliver Twist*. Ch. 17. (1838)

The story always old, and always new.

ROBERT BROWNING, *The Ring and the Book*.

Pt. ii, l. 214. (1868)

Tell me, do you love me?

Whisper softly, sweetly, as of old!

Tell me that you love me,

For that's the sweetest story ever told.

R. M. STULTS, *The Sweetest Story Ever Told*.  
(1892)

1 One story is good until another is heard.

THOMAS FULLER, *Worthies* (1840), ii, 125.  
(1662) *See under TALE*.

2 No story without sticklers [supporters].

JAMES HOWELL, *English Proverbs*, p. 35. (1659)

This story will never go down.

FIELDING, *Tumble-Down Dick*. Act i. (1736)

3 The stories which I borrow I refer to the consciences of those I take them from. The discourses are mine. (Les histoires que j'emprunte, je les renvoye sur la conscience de ceulx de qui je les prens. Les discours sont à moy.)

MONTAIGNE, *Essays*. Bk. i, ch. 20. (1580)

4 To make a long story short, I'll tell you in one word. (Ut multa paucis verba unose obnuntiem.)

PACUVIUS, *Iliona*. Frag. 225. (c. 160 B. C.)

Not that the story need be long, but it will take a long time to make it short.

H. D. THOREAU, *Letter to Mr. B.*, 16 Nov., 1857.

To make a long story short.

RICHARD BAGOT, *Passport*. Ch. 2. (1905)

There's only one length for a story and that's the right length.

J. J. CONNINGTON, *Four Defences*, p. 113. (1940)

5 A story without a head (or beginning).  
(ἀκέφαλος μῦθος.)

PLATO, *Phaedrus*. Sec. 264. (c. 380 B. C.)

6 I believe, Woman, said she, thou tellest me a Story.

SAMUEL RICHARDSON, *Pamela*, ii, 272. (1740)

You were always good children, and never told stories.

JOHN WESLEY, *Journal*, 21 March, 1770

Story, a softened term for a lie.

BAKER, *Northamptonshire Glossary*. (1854)

7 That's another story. (Alia res.)

TERENCE, *Eunuchus*, l. 361. (161 B. C.)

The story . . . is too long to be told now.

STERNE, *Tristram Shandy*. Bk. ii, ch. 18. (1759)  
But that's in another book. (Allein es steht in einem andern Buch.)

GOETHE, *Faust*. Pt. i, sc. 6. (1806)

If the scientific man comes for a bone or a crust to us, that is another story.

RUSKIN, *Sesame and Lilies*. Pt. i, sec. 33. (1865)

But that's another story.

RUDYARD KIPLING, *Soldiers Three: Mulvaney*.  
(1888) Frequently used by Kipling, who made the phrase famous.

8 A fish story! . . . In consequence of the shoals of whitefish which . . . choaked the channel . . . the steamboat could not pass.

UNKNOWN, *The St. Louis Enquirer*, 8 Dec., 1819  
Exaggerations are often termed "fish-stories," for the reason, perhaps, that improbable tales are related concerning the denizens of the sea.

C. F. HOLDER, *Living Lights*, p. 97. (1887) The phrase, of course, derives from the habit of exaggeration which seems inseparable from fishermen. THE BIGGEST FISH ALWAYS GETS AWAY, *see under FISH*.

## STRAIGHT

9 Straighter than an arrow. (Plus droit que fiesche.)

JEAN DE CHAPELAIN, *Le Dit Dou Soucretain*.  
l. 261. (c. 1250) *See MONTAIGLON, Recueil de Fabliaux*, vi, 125.

Winsinge she was, as is a joly colt,

Long as a mast, and upright as a bolt.

CHAUCEER, *The Milleres Tale*, l. 77. (c. 1386)

As peart as bird, as straite as boulte.

WILLIAM WARNER, *Albions Angland*. Ch. 31.  
(1592)

As strait as an arrow.

APHRA BEHN, *City Heiress*. Act ii, sc. 1. (1682)

SCOTT, *Rob Roy*. Ch. 25. (1817) DICKENS,

*Barnaby Rudge*. Ch. 1. (1841) etc., etc.

You are as straight as an arrow still.

GEORGE ELIOT, *Felix Holt*. Ch. 1. (1868)

10 As streight as lyne He com.

CHAUCEER, *Troilus and Criseyde*. Bk. ii, l. 1461.  
(c. 1380)

To the palais, streight as any lyne.

LYDGATE, *Troy Book*. Bk. ii, l. 6739. (1412)

Upright as straight as line.

THOMAS CHURCHYARD, *The Worthines of Wales*,  
p. 17. (1587)

The river, ten miles in length, straight as a line

JOHN EVELYN, *Diary* (Bray), i, 28. (1641)

If I didn't know that he was straight as a line, I'd ha thought he was planning a cross.

CONAN DOYLE, *Rodney Stone*. Ch. 15. (1896)

Straight as a string.

JEROME BARRY, *Leopard Cat's Cradle*, p. 139.  
(1942)

11 Straight as my leg her shape appears.

JOHN GAY, *Poems* (Underhill), ii, 279. (1720)

Straight as my leg, and that's crooked at the knee.

SWIFT, *Polite Conversation*. Dial. i. (1738)

12 She tried hard to . . . keep me straight.

A. L. GORDON, *Poems* (1912), p. 370. (1868)

If only people 'keep straight.'

OUIDA, *Winter City*. Ch. 6. (1876)

That girl is as straight as your sister.

EDGAR SALTUS, *Madame Sapphira*, p. 133. (1893)

13 The stalke was as risshe right.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 1701. (c. 1365)  
Straight as a rush.

Straight as the backbone of a herring.

JOHN RAY, *English Proverbs*, p. 289. (1678)

Honest, too—straight as a shingle.

R.B.KIMBALL, *Was He Successful?*, p.43. (1864)

<sup>1</sup> He was straight; you could trust him. (Sed rectus, sed certus.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60)

## STRANGER

<sup>2</sup> Beware of strangers while thou have an enemy, and see welle to his wayes. (Se tu as aucun ennemy tu ne dois pas converser avec gens Incogneus affin que ne soies en peril.)

SAINT BERNARD, *Le Regisme de Mesnaige*. (c. 1130)

The stranger is for the wolf. You heard not this proverb in your own country?

C. M. DOUGHTY, *A Wanderer in Arabia*, i, vii, 117. (1908)

<sup>3</sup> Thy stranger that is within thy gates. (Advena qui est intra portas tuas.)

*Old Testament: Exodus*, xx, 10. (c. 550 B.C.)

The Fourth Commandment, against working on the Sabbath. Also *Deuteronomy*, xiv, 21.

They were strangers and pilgrims on the earth. (ξένοι καὶ παρεπίλημοι εἰσιν ἐπὶ τῆς γῆς.)

*New Testament: Hebrews*, xi, 13. (c. A. D. 90)

The *Vulgate* is, "Peregrini, et hospites sunt super terram."

<sup>4</sup> Be not forgetful to entertain strangers.

*New Testament: Hebrews*, xiii, 2. (c. A. D. 60)

See under ANGEL.

I was a stranger and ye took me in. (ξένος ἦμην καὶ συνηγάγετε με.)

*New Testament: Matthew*, xxv, 35. (c. A. D. 65)

The *Vulgate* is, "Hospes eram, et collegistis me."

Greater is he who shows hospitality to strangers than he who has accepted the face of God.

*Babylonian Talmud: Shabbath*, fo.127b.(c.450)

<sup>5</sup> Greene rushes for this straunger.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 3. (1546)

Before the introduction of carpets, the rushes on the floor were renewed for a visitor.

When you come you shall have greene rushes, you are such a straunger.

ROBERT GREENE, *Menaphon*, p. 85. (1589)

Ceremonies and green rushes are for strangers.

FRANCIS BACON, *Promus*. No. 118. (c. 1594)

If we had known of your coming, we would have strewn rushes for you.

SWIFT, *Polite Conversation*. Dial. i. (1738)

He counted it a shame that a stranger should stand long at the gates. (νεμεσσήθη δ' ἐνὶ θυμῷ | ξείνον δηθὰ θύρῃσιν ἐφεστάμεν.)

HOMER, *Odyssey*. Bk. i, l. 119. (c. 850 B.C.)

From Zeus are all strangers and beggars. (πρὸς γὰρ Διὶ εἰσιν ἅπαντες | ξείνοι τε πτωχοὶ τε.)

HOMER, *Odyssey*. Bk. vi, l. 207. (c. 850 B.C.)

Pope puts this into a couplet: "By Jove the stranger and the poor are sent, | And what

to those we give, to Jove is lent." In bk. xiv, l. 56, Homer elaborates the thought, "It were not right for me, even though one meaner than thou were to come, to slight a stranger: for from Zeus are all strangers and beggars. and a gift, though small, is welcome from such as we."

It is more disgraceful to turn out a stranger than not to admit him. (Turpius eicitur quam non admittitur hospes.)

OVID, *Tristia*. Bk. v, eleg. 6, l. 13. (c. A. D. 9)

<sup>7</sup> "Look for a stranger," the neighbors bawl till they are hoarse. ("Quaere peregrinum," vicina rauca reclamat.)

HORACE, *Epistles*. Bk. i, epis. xvii, l. 62. (20

B.C.) They had been fooled once and would not be fooled again by a beggar with a broken leg.

Let some one pick you up who does not know you. (Tollat te qui non novit.)

TERTULLIAN, *Institutionis Oratoriae*. Bk. vi, ch.

iii, sec. 98. (c. A. D. 80) Cited by ERASMUS, *Adagia*, i, vii, 74. An adaptation from HORACE.

<sup>8</sup> The Mysterious Stranger.

JOHN T. MCCUTCHEON, *Title of Cartoon*, in the *Chicago Tribune*, 10 Nov., 1904, when Missouri joined the Republican column in the Presidential election. MARK TWAIN, title of story. (a. 1910. Published 1916)

<sup>9</sup> Disclose not to strangers your burden of care. (ἄλλοτριοῖσιν μὴ προφαίνειν τίς φέρεται μόχθος ἄμυν.)

PINDAR, *Hymns: Counsel to Amphiloehus*. Frag. 42, Sandys. (c. 480 B.C.)

<sup>10</sup> A stranger's eyes see clearest.

CHARLES READE, *The Cloister and the Hearth*. Ch. 58. (1861) See also under ON-LOOKER.

<sup>11</sup> I do desire we may be better strangers.

SHAKESPEARE, *As You Like It*, iii, 2, 274. (1600)

<sup>12</sup> A stranger in a strange land. (ξένος ἐν ξένῳ.)

THEOCRITUS, *Inscriptions*. No. xi, l. 3. (c. 270 B.C.)

I have been a stranger in a strange land. (Advena fui in terra aliena.)

*Old Testament: Exodus*, ii, 22. (c. 550 B.C.)

He was a stranger here himself.

J. G. COZZENS, *Ask Me Tomorrow*, p. 234. (1940)

## STRAW

<sup>13</sup> Haue done nowe, Faustus, lay here a straw.

ALEXANDER BARCLAY, *Egloges*, p. 47. (c. 1510)

Make a stop, or mark a stopping-place.

Best we laie a strawe here.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Here will I stoppe, and laie a strawe.

WILLIAM BULLEIN, *Bulwarke of Defence Against all Sicknesse*, fo. 21. (1562)

<sup>14</sup> Do not think that I do this by the smoke of straw. (No pienses, que así a humo de pajas hago esto.)

CERVANTES, *Don Quixote*. Pt. i, ch. 10. (1605)

Lightly or inconsiderately. So "A lumbre de pajas." (By the light of straw), the light and the smoke of a straw being both inconsiderable.

<sup>1</sup> In titiring, and pursuite, and delayes,  
The folk devyne at wagginge of a stree.

CHAUCER (?), *Troilus and Criseyde*. Bk. ii, l. 1744. (c. 1380) The merest trifle.

Sometime I laughe at wagginge of a straw.

JOHN SKELTON, *Magnyfycence*, l. 1026. (a. 1529)

I can bring hym out of pacyence with the wagging of a straw.

PAISGRAVE, *La Langue Françoise*, p. 468. (1530)

Tremble and start at wagging of a straw.

SHAKESPEARE, *Richard III*, iii, 5, 7. (1592)

Angry at the wagging of a straw.

JOHN CLARKE, *Paroemiologia*, p. 34. (1639)

He will go to law for the wagging of a straw.

JOHN RAY, *English Proverbs*, p. 184. (1670)

<sup>2</sup> Our English plain Proverb, *De Puerperis* [of childbirth], they are in the straw; shows Feather-Beds to be of no ancient use amongst the Common sort of our Nation.

THOMAS FULLER, *Worthies of England*, p. 149

(a. 1661) In the straw: in childbed; out of the straw: out of childbed.

You take care to send [cards] to all the lying-in ladies?—At their doors, Madam, before the first load of straw. (Reading his memo. as he exits). Ladies in the straw, ministers, etc.

JOHN BURGOWNE, *The Heiress*. Act i, sc. 1.

(1785) Burgoyne assumes that the proverb refers to the straw which was often spread in the street before a house where there was a confinement, to deaden the noise, but it is doubtful if this was the original meaning.

In the phrase of ladies in the straw, "as well as can be expected."

THOMAS DE QUINCEY, *Confessions of an English Opium Eater* (1823), p. 120. (1822)

They found the lady in the straw.

MARRYAT, *Newton Forster*. Ch. 15. (1832)

<sup>3</sup> Throw straws in the air, to find how things will be received. (Echar al aire algunas cosas, para examinar la aceptacion.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 164. (1647)

Take a straw and throw it up into the Air, you shall see by that which way the wind is.

JOHN SELDEN, *Table-Talk: Libels*. (a. 1654)

[He] well knew how to construe the wind by the direction of the straws.

LORD LYTTON, *Rienzi*. Act ii, sc. 3. (1835)

Such straws of speech show how blows the wind.

CHARLES READE, *The Cloister and the Hearth*. Ch. 56. (1860)

Bacon set forth these views as mere ballons d'essai, as straws to show him which way the wind blew.

SIDNEY LEE, *Great Englishmen of the Sixteenth Century*, p. 224. (1907)

A straw vote only shows which way the hot air blows.

O. HENRY, *A Ruler of Men*. (1907)

<sup>4</sup> Three straws on a staff would make a baby cry and laugh.

W. C. HAZLITT, *English Proverbs*, p. 403. (1869)

<sup>5</sup> Thou wilt not step ouer a strawe, I thynke,  
To wyn me the woorth of one draught of drynke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Ye stumbled at a strawe, and leapt ouer a blocke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9.

<sup>6</sup> Though they make no never so fayre a face,  
yet there is a padde in the strawe.

JEHAN PAISGRAVE, *La Langue Françoise*, p.

595/1. (1530) A hidden danger. Pad: frog.

This geare will breed a pad in the strawe.

JOHN HEYWOOD, *English Proverbs*. Pt. ii, ch.

4. (1546)

Ye perceive by this lingering there is a pad in the straw.

JOHN STILL, *Gammer Gurton's Needle*. Act v, sc. 2. (1575)

Take heed, wench, there lies a pad in the straw.

WILLIAM HAUGHTON, *English-Men for My Money*. Act v, sc. 2. (a. 1605)

*Latet anguis in herba* [a snake in the grass: see under SNAKE], there is a pad in the straw, and invisible mischief lurking therein.

THOMAS FULLER, *A Pisgah-Sight of Palestine*. Bk. iii, ch. 4, sec. 8. (1650)

<sup>7</sup> He cares not a straw for his promise. (Flocci non fecit fidem.)

PLAUTUS, *Rudens*, l. 47. (c. 200 B. C.) Literally, "floccus" means a lock or flock of wool on clothes. "Flocci non facere" is a proverbial phrase, cited by ERASMUS, *Adagia*, i, viii, 6. and by many others. "Nauci non facere," is a similar phrase, also cited by Erasmus, "nau-cus" meaning something slight, or trivial.

I don't give a straw for you. (Non ego te flocci facio.)

PLAUTUS, *Truculentus*, l. 607. (c. 186 B. C.)

I do not care one straw. (Ego non flocci pendere.)

TERENCE, *Eunuchus*, l. 411. (161 B. C.)

I give not a straw. (Non flocci faciteon.)

CICERO, *Ad Atticum*. Bk. i, epis. 16. (61 B. C.)

Socrates . . . ne counted nat thre strees

Of noght that fortune koude doo.

CHAUCER, *Book of the Duchesse*, l. 718. (c. 1369)

Algate she ne roghte of hem a stree!

CHAUCER, *Book of the Duchesse*, l. 837.

God wot, she accounted nat a stree

Of al my tale, so thoghte me.

CHAUCER, *Book of the Duchesse*, l. 1237.

A straw for alle swevenes [dreams] signifiante!

CHAUCER (?), *Troilus*. Bk. v, l. 362. (c. 1380)

I sette not a straw by thy dreminges.

CHAUCER, *The Nonne Prestes Tale*, l. 270. (c. 1387)

*The Marchantes Tale*, l. 270, has "Straw for thy Senek, and for thy proverbes"; *The Squieres Tale*, l. 695, "Straw for your gentillesse."

I prize it not a straw.

SHAKESPEARE, *Winter's Tale*, iii, 2, 111. (1610)

A rush for him that cares a straw for me.

JOHN CLARKE, *Paroemiologia*, p. 72. (1639)

I don't care three straws about knowing St. Cloud.  
HUGHES, *Tom Brown at Oxford*. Ch. 3. (1861)  
I don't care a straw.

HENRY JAMES, *A Passionate Pilgrim*. (1875)  
See also under INDIFFERENCE.

1  
Like a drowning man, catches at a straw.  
SAMUEL RICHARDSON, *Clarissa*, vi, 5. (1748)  
See under DROWNING.

2  
It is not the last drop that empties the water-clock, but all that has previously flowed out.  
(Quemadmodum clepsydram non extremum stillicidium exhaurit, sed quicquid ante defluxit.)

SENECA, *Ad Lucilium*. Epis. xxiv, sec. 20. (c. A. D. 64)  
Being otherwise full, the least surcharge broke the bounds and bars of patience. (Estant d'ailleurs plein, la moindre surcharge brisa les barrières de la patience.)

MONTAIGNE, *Essays*. Bk. i, ch. 2. (1580)

As the Spanish Proverb noteth well: The cord breaketh at the last by the weakest pull.

FRANCIS BACON, *Essays: Of Seditions*. (1608)  
When the cup is brimfull before, the last (though least) super added drop is charged alone to be the cause of all the running over.

THOMAS FULLER, *Church-History of Brittain*, xi, ii. (1655)

It is the last feather that breaks the horse's back.

ARCHBISHOP JOHN BRAMHALL, *Works*, iv, 59. (1677) FULLER, *Gnomologia*. No. 5120. (1732)

The last straw breaks the laden camel's back.

DICKENS, *Dombey and Son*. Ch. 2. (1848)

It is the last straw that breaks the camel's back.

FLORENCE NIGHTINGALE, *Notes on Nursing*, p. 71. (1861) PERCY FITZGERALD, title of play, 1869; MURRAY, *Joseph's Coat*, ch. 4. (1881) CONNINGTON, *Four Defences*, p. 196. (1940)

This has been the drop of water which will make the glass run over. (Ça a été la goutte d'eau qui fera déborder la verre.)

TOLSTOY, *War and Peace*. Vol. i, pt. i, ch. 1. (1865) The English form, as cited by BOHN, *Handbook of Proverbs*, p. 509, is, "The last drop makes the cup run over." The Arabs say, "A single grain makes the balance heavier"; the French, "La sursomme abat l'âne" (The overload kills the ass).

That was the last straw.

FRANK CASE, *Do Not Disturb*, p. 50. (1940)  
CONNINGTON, *No Past Is Dead*, p. 20. (1942)  
MASON, *Murder Rents a Room*, p. 46. (1943)  
etc., etc.

The last straw breaks the camel's back, but at least a large proportion of the other straws serve to develop its muscles.

VAN WYCK BROOKS, *The Opinions of Oliver Allston*, p. 43. (1942)

3  
Who hath his tail of straw is afraid of fire.

TORRIANO, *Piazza Universale*, p. 184. (1666)

Who hath skirts of straw, needs fear the fire.

JOHN RAY, *English Proverbs*, p. 25. (1670)  
Cited as a Spanish proverb.

BRICKS WITHOUT STRAW, see under BRICK.

MAN OF STRAW, see under MAN.

## STRAWBERRY

4  
Doubtless God could have made a better berry, but doubtless God never did.

DR. WILLIAM BUTLER, or BOTELE, referring to the strawberry. (a. 1621) As quoted in WALTON, *Compleat Angler*, 2nd ed., pt. i, ch. 5. FULLER, *Worthies of England: Suffolk*, calls Butler, "The Aesculapius of our age."

One of the chiefest doctors of England was wont to say that God could have made, but God never did make, a better berry.

ROGER WILLIAMS, *Key Into the Language of America*, p. 98. (1643)

5  
I would not wish this county [Devon] the increase of these berries, according to the proverb, "Cut down an oak, and set up a strawberry."

THOMAS FULLER, *Worthies*, i, 396. (1662)

6  
The strawberry grows underneath the nettle And wholesome berries thrive and ripen best Neighbour'd by fruit of baser quality.

SHAKESPEARE, *Henry V*, i, 1, 60. (1599)

## STREAM

7  
Stand not against the stream.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iv, 26. (c. 190 B. C.) Oesterley, tr. The Authorized Version is, "Force not the course of the river," and the Vulgate, "Nec coneris contra ictum fluvii."

Where are you trying to go against the adverse waves? (Quo tamen adversis fluctibus ire paras?)

OVID, *Heroides*. Epis. vii, l. 40. (c. 10 B. C.)

Foolish is the swimmer who, though he can pass down it in a slanting course, struggles to go against the stream. (Stultus, ab obliquo qui cum descendere possit, pugnat in adversas ire natator aquas.)

OVID, *Remediorum Amoris*, l. 121. (c. 1 B. C.)

To row against the stream. (Contra aquam remigare.)

SENECA, *Ad Lucilium*. Epis. cxxii, sec. 19. (c. A. D. 64)  
He never struck out against the stream. (Illa igitur numquam derexit brachia contra torrentem.)

JUVENAL, *Satires*. Sat. iv, l. 89. (c. A. D. 120)

Sorwe hit is to rowen | awen the se-flode.

UNKNOWN, *Proverbs of Alfred*, l. 123. (c. 1270)  
Whoso roweth agein the flod,

Off sorwe he shal drinke.

UNKNOWN. In WRIGHT, *Political Songs*, p. 254. (c. 1311)

Betre is to wayte upon the tyde

Than to rowe ayein the stremes stronge.

JOHN GOWER, *Confessio Amantis*. Bk. iv, l. 1780. (c. 1390)

To strive against the stream. (Contra torrentem niti.)

ERASMUS, *Adagia*. Chil. iii, cent. ii, No. 9. (1523)

Citing the proverb derived from Juvenal. Included by TAVERNER in his *Translations from Erasmus*, fo. 15, with the rendering, "It is euyll stryvyng against the streme," and

the comment, "That is to saye, It is great folye to struggle agaynste such thynges as thou canst not ouer come."

He is not wyse ageyne the streme that stryuth.

JOHN SKELTON, *Works* (Dyce), i, 418. (1529)

Folly it is . . . to strive against the stream.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

To hop against the hill, and strive against the streame, hath ever bene counted extreeme folly.

GEORGE PETTIE, *Petite Pallace*, p. 23. (1576)

In vain you strive against the stream.

SHAKESPEARE, *Venus and Adonis*, l. 772. (1593)

You must now speak Sir John Falstaff fair, Which swims against your stream of quality.

SHAKESPEARE, *II Henry IV*, v, 2, 34. (1597)

Running against the hill: Rowing against the stream.

BACON, *Colours of Good and Evil*, p. 10. (1597)

I would not swim against the streame, nor be unlike vnto my neighbours.

WILLIAM FULBECKE, *A Parallele of the Civil Law*, etc. Pt. ii, Intro. (1602)

It is hard striving against the stream.

WILLIAM CAMDEN, *Remains*, p. 326. (1605)

It is to a man's own prejudice to strive against the stream.

JOHN RAY, *English Proverbs*, p. 131. (1670)

What a madness it is to strive against the stream.

UNKNOWN, *Terence Made English*, p. 207. (1694)

A popular man always swims down the stream.

JEREMY COLLIER, *Essays Upon Moral Subjects*, ii. (1697)

We must swim with the tide.

RICHARD STEELE, *Spectator*. No. 492. (1712)

Never strive against the stream, always drive the nail that will go.

MATTHEW PRIOR, *The Vicar of Bray*. (a. 1721)

[He] swam willingly down the stream of pleasure.

HENRY BROOKE, *Fool of Quality*, iv, 21. (1770)

No one shall find me rowing against the stream

SCOTT, *Fortunes of Nigel: Introduction*. (1822)

Only the gamefish swims upstream.

GRANTLAND RICE, *Ballade of the Gamefish*.

(1930) The line is quoted, without indication of source.

Only the game fish swims upstream,

But the sensible fish swims down.

OGDEN NASH, *When You Say That, Smile*. (1933)

1 A little stream serveth to drive a light milne.

JOHN CLARKE, *Paroemiologia*, p. 129. (1639)

A little stream will drive a light mill.

JOHN RAY, *English Proverbs*, p. 116. (1670)

A little stream may quench Thirst, as well as a great River.

THOMAS FULLER, *Gnomologia*. No. 249. (1732)

2 Where the stream runneth smoothest, the

water is deepest.

JOHN LYLY, *Euphues* (Arber), p. 287. (1580)

STILL WATERS RUN DEEP, see WATER.

3 The Stream will rise no higher than the Source.

SIR SAMUEL TUKE, *The Adventures of Five Hours: Prologue*. (1663)

The Stream can never rise above the Spring-head.

THOMAS FULLER, *Gnomologia*. No. 4771. (1732)

A stream can't rise higher than its source.

H. A. VACHELL, *The Hill*, p. 84. (1905)

4

He drifts with the stream. (Secundo defluit amni.)

VERGIL, *Georgics*. Bk. iii, l. 447. (29 B. C.)

With a favoring stream. (Secundo amni.)

LIVY, *History*. Bk. xlv, sec. 31. (c. 10 B. C.)

Everything is going with the stream. (ταυτὶ κατὰ ροὴν προχωρεῖ.)

LUCIAN, *Zeus Rants*. Sec. 50. (c. A. D. 175)

Goe with the stream.

LAURENCE TOMSON, tr., *Calvin's Sermons: Timothy*, p. 54. (1579)

Nothing else but to swim with the stream.

THOMAS NASHE, *Strange Newes*. (c. 1592)

He runnes with the stream.

THOMAS NASHE, *Christ's Teares*, 59b. (1593)

He that's carried down the Stream, needs not row.

THOMAS FULLER, *Gnomologia*. No. 2280. (1732)

The world is a lively place enough in which . . . we must sail with the stream.

DICKENS, *Barnaby Rudge*. Ch. 12. (1841)

## STRENGTH

5

The strongest men do not drawe alwayes the strongest shoote.

ROGER ASCHAM, *Toxophilus*, i, 89. (1545)

A Man may be strong, and yet not mow well.

THOMAS FULLER, *Gnomologia*. No. 291. (1732)

Where there is great strength, there ain't apt to be much gumption.

T. C. HALIBURTON, *Wise Saws*. Ch. 15. (1843)

He is more Samson than Solomon.

MARVIN, *Curiosities in Proverbs*, p. 141. (1916)

6

Strong is he who masters his own spirit.

*Babylonian Talmud: Abodah Zara*, iv, 1. (c. 450) The word here translated spirit is

"yezer," evil inclination.

Who is strong? He that can conquer his bad habits.

FRANKLIN, *Poor Richard's Almanack*, 1744. The French say, "Fort est qui abat, et plus fort est qui se relève" (Strong is he that can knock a man down, but stronger he who can lift himself up). See also under SELF-CONTROL.

7

Such strength as a man has he should use. (Quod est, eo decet uti.)

CICERO, *De Senectute*. Ch. 9, sec. 27. (44 B. C.)

8

As thy days, so shall thy strength be. (Sicut dies iuventutis tuae, ita et senectus tua.)

*Old Testament: Deuteronomy*, xxxiii, 25. (c. 650 B. C.)

A fish, a snake, and a hog grow stronger as they grow old

*Babylonian Talmud: Shabbath*, fo. 77. (c. 450)

9

Beyond his strength may no man fight, howsoever eager he be. (πὰρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολέμειν.)

HOMER, *Iliad*. Bk. xiii, l. 787. (c. 850 B. C.) This is Paris's answer when Hector reproacher

him for shunning battle. Cited by ERASMUS, *Adagia*, iii, viii, 87, with the Latin, "Ultra vires nihil aggreddendum." A similar proverb, cited by ERASMUS, iv, i, 95, is, "Clavam extorquere Herculi" (To wrest his club from Hercules), said of one who attempts something beyond his capacity to perform.

Beyond one's strength. (Supra vires)

HORACE, *Epistles*, Bk. i, epis. 18, l. 22. (20 B. C.)

TACITUS, *Germania*, sec. 43, has "Super vires." The form usually used in law is "ultra vires."

He was equal to his business, but not beyond it. (Par negotiis neque supra erat.)

TACITUS, *Annals*, Bk. vi, ch. 39. (c. A. D. 116)

No man can do above his power. (Nul ne peult fayre oultre son pouuoyr.)

PALESGRAVE, *La Langue Françoise*, p. 474. (1530)

What is beyond us is nothing to us. (Quod supra nos, nihil ad nos.)

ALFRED HENDERSON, *Latin Proverbs*, p. 384.

(1869) "What is too high, let that fly." See also under ABILITY.

1

Brute strength bereft of reason falls by its own weight. (Vis consili expers mole ruit sua.)

HORACE, *Odes*, Bk. iii, ode 4, l. 65. (23 B. C.)

'Tis slight, not strength, that gives the greatest lift.

MIDDLETON, *Michaelmas Terme*. Act iv, sc. 1. (1607)

What is strength without a double share  
Of wisdom, vast, unwieldy, burdensom,  
Proudly secure, yet liable to fall  
By weakest subtleties.

MILTON, *Samson Agonistes*, l. 53. (1671)

It is not strength, but art, obtains the prize.

POPE, tr., *The Iliad*. Bk. xxiii, l. 383. (1720)

2

Their strength is to sit still. (Superbia tantum est, quiesce.)

Old Testament: *Isaiah*, xxx, 7. (c. 725 B. C.)

3

He who, conscious of being strong, is content to be weak, shall be the paragon of all mankind.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Ch. 4. (c. 550 B. C.) Giles, tr.

My strength is made perfect in weakness. (ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελείται.)

New Testament: *II Corinthians*, xii, 9. (A. D. 57)

Vulgate, "Virtus in infirmitate perficitur."

Draw strength from weakness. (Saca fuerzas de flaqueza.)

CERVANTES, *Don Quixote*. Pt. i, ch. 15. (1605)

Strengthen me by sympathizing with my strength, not my weakness.

A. B. ALCOTT, *Table-Talk: Sympathy*. (1877)

4

The stronger always succeeds. (Plus potest qui plus valet.)

PLAUTUS, *Truculentus*, l. 812. (c. 186 B. C.) See under MIGHT AND RIGHT.

It is a thing reasonable and agreeable to nature, that the stronger should command over the weaker.

GUAZZO, *Civile Conversation*, iii, 29. (1574)

Success to the strongest, who are always, at last, the wisest and best.

EMERSON, *Uncollected Lectures: Public and Private Education*. (c. 1860)

5

They go from strength to strength. (Ibunt de virtute in virtutem.)

Old Testament: *Psalms*, lxxxiv, 7. (c. 350 B. C.)

6

Be strong, and quit yourselves like men. (Confortamini, et estote viri.)

Old Testament: *I Samuel*, iv, 9. (c. 600 B. C.)

We must quit ourselves like men.

BRYANT, tr., *Iliad*. Bk. xiii, l. 290. (1870)

7

Strength grows stronger by being tried. (Multum enim adicit sibi virtus lacescita.)

SENECA, *Ad Lucilium*. Epis. xiii, sec. 3. (c. 64 A. D.)

Quoted by MONTAIGNE, ii, 11, the French being, "La vertu se perfectionne par les combats."

We acquire the strength we have overcome.

EMERSON, *The Conduct of Life: Considerations by the Way*. (1860)

The strength will with the burden grow.

TOM TAYLOR, *Abraham Lincoln*. (1865)

8

He who has great strength should use it gently. (Minimum decet libere cui multum licet.)

SENECA, *Troades*, l. 336. (c. A. D. 60)

It is excellent

To have a giant's strength; but it is tyrannous  
To use it like a giant.

SHAKESPEARE, *Measure for Measure*, ii, 2, 107. (1604)

As you are stout be merciful.

SWIFT, *Polite Conversation*. Dial. i. (1738) The Japanese say, "It is hard to be strong and not rash."

9

"The strong man and the waterfall," says the proverb, "channel their own path."

SAMUEL SMILES, *Character*, p. 16. (1871)

10

As strong as resistless fire. (κρείσσον ἀμακτέτου πυρός.)

SOPHOCLES, *Oedipus the King*, l. 176. (c. 409 B. C.)

Yong, fresshe, strong, and hardy as a lyoun.

CHAUCER (?), *Troilus*. Bk. v, l. 830. (c. 1380)

Stronger as is a greet camaille.

CHAUCER, *The Clerkes Tale*, l. 1140. (c. 1388)

Strong as mustard.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)

As strong as a horse.

EDWARD WARD, *Writings*, ii, 85. (1703) JERROLD, *Caudle*. Ch. 29. (1845) HUGHES, *Tom Brown at Oxford*. Ch. 14. (1861) SHAW, *Heartbreak House*. Act i. (1913) WALPOLE, *The Silver Mask*. (1933) ALLINGHAM, *Black Plumes*, p. 26. (1940) NASH, *Said with Flowers*, p. 19.

As stout as a Miller's Waistcoat, that takes a Thief by the Neck every Day.

THOMAS FULLER, *Gnomologia*. No. 731. (1738)

Strong as a pine in winter.

JOAQUIN MILLER, *The Danites*. Act ii. (1877)

Sound as a nut and strong as an ox.

H. B. FULLER, *Striking an Average*. (1901)



## STRIFE

See also Discord, Fighting, Quarreling

<sup>1</sup> Keep far from strife and sins will keep far from thee.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxviii, 8. (c. 190 B.C.) Oesterley, tr.

Strife begun in haste kindleth a fire.

BEN SIRA, *Book of Wisdom*, xxviii, 11.

<sup>2</sup> Let there be no strife, I pray thee, between me and thee. (Ne quaeso sit iurgium inter me et te.)

*Old Testament: Genesis*, xiii, 8. (c. 550 B.C.)

<sup>3</sup> 'Tis strife that makes the world go on. (πάντα κατ' ἐριν γίνεσθαι.)

HERACLEITUS. (c. 500 B.C.) Quoted by ARISTOTLE, *Nicomachean Ethics*, viii, 1, 6.

Opposition unites. (ἀντίξουν συμφέρον.)

HERACLEITUS. (c. 500 B.C.) Quoted by ARISTOTLE, *Nicomachean Ethics*, viii, 1, 6.

<sup>4</sup> God stint all strife.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

<sup>5</sup> Strife begets strife. (ἐριν δ' ἐριν ἀντιφύττει.)

PHOCYLIDES, *Gnome*. (c. 600 B.C.) Cited by ERASMUS, *Adagia*, ii, x, 41, with the Latin, "Lis litem serit." The Latin is sometimes given as "Lis litem generat." A legal proverb has been expanded to, "Litem parit lis, noxa item noxam parit" (Strife begets strife, and injury begets injury).

Strife is like the aperture of a leakage: as it widens, so [the stream of water] increases.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 450)

[Strife] is like the plank in a bridge: the longer it exists the firmer it becomes.

*Babylonian Talmud: Sanhedrin*, fo. 7a.

<sup>6</sup> He that causeth strife cometh himself to sorrow.

PTAH-HOTEP, *Instruction*. No. 34. (c. 3550 B.C.) Prisse Papyrus. Gunn, tr.

## STRIKE

<sup>7</sup> There is no right to strike against the public safety by anybody, anywhere, anytime.

CALVIN COOLIDGE, *Letter to Samuel Gompers*, Sept., 1919. Gompers was president of the American Federation of Labor, and Coolidge was referring to the strike of the Boston, Mass., police force. The sentence caught the public fancy and started Coolidge on the road to the Presidency.

<sup>8</sup> Strike, now or never.

JOHN FLETCHER, *The Wild-Goose Chase*. Act iv, sc. 1. (1621) STRIKE WHILE THE IRON IS HOT, see under IRON.

<sup>9</sup> You must strike in measure, when there are many to strike on one anvil.

HERBERT, *Jacula Prudentum*. No. 553. (1640)

<sup>10</sup> I thank God that we have a system of labor where there can be a strike.

ABRAHAM LINCOLN, *Speech*, Hartford, Conn., 5 March, 1860.

The legality of the sit-down strike has yet to be determined.

FRANCES PERKINS, SECY. OF LABOR, 26 Jan., 1937.

It was a high-handed procedure without shadow of legal right.

CHIEF JUSTICE CHARLES EVANS HUGHES, *Supreme Court Decision*, 27 Feb., 1939, referring to the sit-down strike. See also under LABOR.

<sup>11</sup> Strike, but hear. (πάταξον μὲν, ἀκουσον δέ.)

THEMISTOCLES, to Eurybiades, when the latter, during an argument, raised his staff to strike him. (c. 490 B.C.) See PLUTARCH, *Lives: Themistocles*. Ch. 11, sec. 3. The Latin form is, "Verbera, sed audi."

Strike and thou wilt, so thou wilt hear me.

SIR THOMAS NORTH, tr., *Plutarch*, ii, 18. (1579)

That ancient and patient request, "Verbera, sed audi."

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

Strike, but hear! leap, Mr. Chuzzlewit, but look! DICKENS, *Martin Chuzzlewit*. Ch. 24. (1843)

## STRING

<sup>12</sup> You touch the right string of my inclination.

SIR RICHARD BAKER, tr., *Letters to Monsieur Balzac*, ii, 14. (1638)

When you talk of building, . . . you touch my string.

ALEXANDER POPE, *Letter to Jervas*, 12 Dec., 1718.

The dear man makes me spring to his arms, whenever he touches this string.

SAMUEL RICHARDSON, *Pamela*, i, 278. (1741)

I asked Mr. Vholes if he would like to live altogether in the country. "There, miss," said he, "you touch me on a tender string."

DICKENS, *Bleak House*. Ch. 37. (1852)

<sup>13</sup> The priggar went to heaven in a string.

ROBERT GREENE, *Art of Conny Catching*. Pt. ii. (1592) He was hanged, a phrase used originally of the Jesuits who were hanged in the reign of Queen Elizabeth. See under HANGING.

<sup>14</sup> Thou hast not loue in a string.

JOHN LYLY, *Euphues* (Arber), p. 319. (1580)

They haue the worlde in a string.

BRIAN MELBANCKE, *Philotimus*, sig. I j. (1583)

They have their conscience in a string, and can stifle it at pleasure.

JAMES SHIRLEY, *Love Tricks*. Act i. (1631)

He [Alexander the Great] had the world in a string, as our English Proverbial Phrase is.

HENRY MORE, *An Illustration of Daniel*, p. 162. (1685)

They have fortune in a string.

DRYDEN, tr., *Juvenal*. Sat. iii, l. 72. (1693)

They believed they had the world on a string.  
FRANK BARRETT, *Justif. Lebrun*, viii, 66. (1894)

Ever touching upon that string?

PHILIP MASSINGER, *The Great Duke of Florence*. Act ii, sc. 3. (1636)

TO HARP ON THE SAME STRING, *see under* HARP.

All bound round with a woollen string.

CHARLES SEAMON. Title of song. (1898)

A king who pulled the strings of government.

BISHOP WILLIAM STUBBS, *Lectures on the Study of History*. Bk. i, ch. 1. (1860)

The same men continuing to serve year after year, because they hold the strings in their hands.

JAMES BRYCE, *The American Commonwealth*. Ch. 60. (1888)

It's better in my opinion to have two stratagems to use. (Commodius esse opinor duplici spe utier.)

TERENCE, *Phormio*, l. 603. (161 B.C.) Adapted from *The Claimant*, a Greek comedy by Apollodorus. All of Terence's plays were adaptations.

With two walls painted. (τοὺς τοίχους τοὺς δύο ἐπαλῆφορες.)

PAUSANIUS, *Description of Hellas*. Bk. v, ch. 3, sec. 15. (c. A. D. 160)

He made him ride upon two horses.

*Babylonian Talmud: Baba Bathra*, fo. 152a. (c. 450) Also *Kethuboth*, fo. 55b.

I wil wel that euery man be amorous & loue, but that he haue ij strenges on his bowe.

WILLIAM CAXTON, tr., *The Historie of Jason* (E.E.T.S.) p. 57. (c. 1477)

Ye haue many stryngis to the bowe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

It is always good to haue two stringes to a bowe. (È bon sempre hauer due corde per vn arco.)

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)  
The French say, "Il fait bien auoir deux cordes à son arc."

My counsaile is that thou haue more strings to thy bow then one.

JOHN LYLY, *Euphues* (Arber), p. 116. (1579)

I . . . hope that you wyl remember, that who seaketh two stringes to bowe, they may shute strong, but never strait.

QUEEN ELIZABETH, *Letter to James VI*, June, 1585.

Every man lawfully ordained must bring a bow which hath two strings, a title of present right, and another to provide for future possibility.

RICHARD HOOKER, *Of the Lawes of Ecclesiastical Politie*. Bk. v, ch. 80. (1597)

A wise mans bow goes with a two fold string.

JOHN DAY, *Ile of Guls*. Act ii, sc. 2. (1606)

Archers ever Have two strings to a bow.

CHAPMAN, *Bussy d'Amboise*. Act ii, sc. 1. (1607)

As he that has two strings t' his bow,

And burns for love and money too.

SAMUEL BUTLER, *Hudibras*, iii, i, 3. (1678)

Yes, I had two strings to my bow; both golden ones, egad! and both cracked.

HENRY FIELDING, *Love in Several Masques*. Act v, sc. 13. (1728)

I have, I think, at present two strings to my bow; if my comedy succeeds, it buys me a commission; if my mistress . . . proves kind, I am steeled for life.

SAMUEL FOOTE, *The Author*. Act i. (1757)

A right Scotchman has always two strings to his bow, and is in *utrumque paratus* [prepared for either alternative].

TOBIAS SMOLLETT, *Humphry Clinker*, 8 June, 1771.

I shouldn't be surprised if this should be the other string to her bow.

ROYALL TYLER, *The Contrast*. Act iv, sc. 2. (1787)

[She] might be said to have two strings to her bow.

JANE AUSTEN, *Mansfield Park*. Ch. 8. (1812)

Two stringes to Cupid's bow are always dangerous to him on whose behalf they are used.

ANTHONY TROLLOPE, *Barchester Towers*. Ch. 27. (1857)

You're not the only string to my bow.

BRETT HALLIDAY, *Tickets for Death*, p. 12. (1940)

Two are too many: one will break loose and the other will let go.

H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940) A warning to girls who try to keep two beaux on the string.

Some women feel more secure with a second string to their bow. I like it when I have a second beau on my string.

E. S. GARDNER, *The Case of the Smoking Chimney*, p. 10. (1943)

FOR SAFETY ALWAYS LET TWO ANCHORS DOWN, *see under* ANCHOR.

TWO IRONS IN THE FIRE, *see under* IRON.

## STRUT

Strut like a turkey-cock.

THOMAS SHADWELL, *Bury-fair*. Act iii, sc. 1. (1689)

He did not believe the king of France himself had a better strut.

JOSEPH ADDISON, *The Spectator*. No. 335. (1712)

It was said of Louls the Fourteenth that his gait was becoming enough in a king, but in a private man would have been an insufferable strut.

EMERSON, *Public and Private Education*. (c. 1860)

His majestic, supereminent, overpowering turkey-gobbler strut.

JAMES G. BLAINE, *Speech*, House of Representatives, 30 April, 1886, referring to Roscoe Conkling, who never forgave him.

How it struts, like a crow in a gutter.

JOHN WILSON, *The Cheats*. Act iii, sc. 4. (1662)

Strut like a crow in a gutter, said in jeer of the stalking of a proud fellow.

B.E., *A New Dictionary of the Canting Crew*, sig. D4. (1690)

He has the sublime strut . . . of a cock-sparrow.

HORACE WALPOLE, *Letter to the Earl of Strafford*, 16 Aug., 1768.

He struts like a crow in a gutter, and thinks himself cock of the walk.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 48. (1880)

## STUBBORNNESS

See also Obstinacy

<sup>1</sup> A stubborn heart shall fare evil at the last.  
(Cor durum habebit male in novissimo.)  
*Apocrypha: Ecclesiasticus*, iii, 26. (c. 190 B. C.)

<sup>2</sup> More stubborn than the sea. (πρὸς τὰδ' αὐθα-  
δεστέρα γίγνου θαλάσσης.)

EURIPIDES, *Hippolytus*, l. 304. (c. 428 B. C.)

More ungovernable than an ass. (τῶν ὄνων  
ὕβριστότερος.)

XENOPHON, *Anabasis*, Bk. v, ch. 8, sec. 3. (c.  
375 B. C.)

Stiborn I was as is a leonesse.

CHAUCER, *Wife of Bath's Prologue*, l. 637. (c.  
1388)

Stubborn as a preacher's wife.

JAKE FALSTAFF, *Jacoby's Corners*, p. 102. (1938)

Yet they speak of the mule as stubborn.

ERNEST HEMINGWAY, *For Whom the Bell Tolls*,  
p. 86. (1940)

Contrary as a mule in a mud puddle.

H. R. THOMPSON, *Body, Boots and Britches*,  
p. 494. (1940)

She was stubborn as a mule.

JOHN ERSKINE, *Mrs. Doratt*, p. 143. (1941)

<sup>3</sup> A stubborn and rebellious generation. (Gener-  
atio prava et exasperans.)

*Old Testament: Psalms*, lxxviii, 8. (c. 250 B. C.)

The barons of England are a stubborn and  
haughty race.

LORD LYTTON, *The Last of the Barons*. Bk. ii,  
ch. 2. (1843)

<sup>4</sup> Stubbornness is as iniquity and idolatry.  
(Quasi scelus idololatriae, nolle acquiescere.)

*Old Testament: I Samuel*, xv, 23. (c. 600 B. C.)

<sup>5</sup> I know the stubborn temper of the man;  
He may be broken, but can ne'er be bent.

(Novi ego ingenium viri  
indocile; flecti non potest, frangi potest.)

SENECA, *Thyestes*, l. 199. (c. A. D. 60)

'Tis best to give him way; he leads himself.

SHAKESPEARE, *King Lear*, ii, 4, 301. (1605)

## STUDY

See also Scholar

<sup>6</sup> Boys should study those things which will be  
useful when they are men. (οἱ ἄνδρες  
γενόμενοι χρήσονται.)

ARISTIPPUS, *Maxim.* (c. 375 B. C.) See DIOG-  
ENES LAERTIUS, *Aristippus*. Bk. ii, sec. 80.

<sup>7</sup> The reward of study is understanding.

*Babylonian Talmud: Berachoth*, fo. 6a. (c. 450)

One who repeats his lesson a hundred times is not  
like one who repeats it a hundred and one times.

*Babylonian Talmud: Chagigah*, fo. 9b.

Night was only created for study.

*Babylonian Talmud: Erubin*, fo. 65a.

Say not, "When I have leisure I will study"; it  
may be that thou wilt have no leisure.

RABBI HILLEL, *Mishnah: Pirké Aboth*, ii, 5. (c.  
50 B. C.)

For sure no minutes bring us more content,  
Than those in pleasing, useful studies spent.

JOHN POMFRET, *The Choice*, l. 31. (a. 1702)

<sup>8</sup> I would live to study, and not study to live.

FRANCIS BACON, *Letter to King James I.* (c.  
1600) *Letters and Speeches*, p. 321.

Crafty Men contemne Studies; simple Men ad-  
mire them; and wise Men use them.

FRANCIS BACON, *Essays: Of Studies*. (1608)

<sup>9</sup> Edward perceyued, his herte was in studie

ROBERT MANNING OF BRUNNE, tr., *Langtoft's  
Chronicle* (Hearne), p. 58. This is the earli-  
est form of the proverb. "Brown," the rea-  
son for which has never been perfectly un-  
derstood, was added much later.

Into a studie he fil soodeynly.

CHAUCER, *The Knight's Tale*, l. 672. (c. 1386)

The kyng sat in a study.

MALORY, *Morte Darthur*. Bk. i, ch. 20. (1485)

Lack of company will soon lead a man into a  
brown study.

GILBERT WALKER, *Dice-Play*, p. 6. (c. 1550)

[He] stood staring at her face in a great study.

GEORGE PETTIE, *Petite Pallace*, i, 72. (1576)

It seemes to me (said she) that you are in some  
brown study.

JOHN LYLY, *Euphues* (Arber), p. 80. (1579)

I was in a brown study.

GREENE AND LODGE, *A Looking Glasse for Lon-  
don*. (1594)

He often puts me in a brown study how to an-  
swer him.

RICHARD STEELE, *The Spectator*. No. 286.

(1712) See also SWIFT, *Polite Conversation*.

Dial. i. (1738) BURNLEY, *Evelina*. Let. 33.

(1778) DICKENS, *Barnaby Rudge*. Ch. 72.

(1841) LUCAS, *Over Bemerton's*. Ch. 23.

(1908) etc., etc.

Dr. Johnson . . . still in a profound study.

BOSWELL, *Life of Johnson* (Hill), ii, 34. (1791)

Better a brown study than a blue funk.

MICHAEL INNES, *Comedy of Terrors*, p. 162.  
(1940)

<sup>10</sup> It is hard to find a man who has studied for  
three years without making some progress in  
virtue.

CONFUCIUS, *Analects*. Ch. 8. (c. 500 B. C.)

Studies grow into character. (Abeunt studia in  
mores.)

OVID, *Heroides*. Epis. xv, l. 83. (10 B. C.)

The faithful study of the liberal arts humanizes  
character. (Ingenuas deducisse fideliter artes |  
emollit mores.)

OVID, *Ex Ponto*. Bk. ii, epls. 9, l. 47. (A. D. 13)

Studies serve for Delight, for Ornament, and for  
Ability.

FRANCIS BACON, *Essays: Of Studies*. (1612)

Histories make one Wise, Poets Wittie, . .  
*Abeunt studia in mores.*

FRANCIS BACON, *Essays: Of Studies*.

Perhaps we may invert *Studia abeunt in mores*, that is, "A man's studies pass into his character," and read, *Mores abeunt in studia*, "A man's character passes into his studies."

J. W. HALES, *Johnson's Lives of the Poets: Introduction*. (1889)

1 Much study is a weariness of the flesh. (Frequens meditatio, carnis afflictio est.)

Old Testament: *Ecclesiastes*, xii, 12. (c.900 B. C.)

Sotted with over mutch studdy.

GEORGE PETTIE, *Petite Pallace: Alexius*, p. 263. (1576)

Business and Action strengthen the Brain, but too much Study weakens it.

THOMAS FULLER, *Gnomologia*. No.1028. (1732)  
Some men grow mad by studying much to know,  
But who grows mad by studying good to grow?

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734.

Much study had made him very lean,  
And pale, and leaden-eyed.

THOMAS HOOD, *Eugene Aram*, l. 29. (a. 1845)

2 There is no satiety in study. (Non est ulla studiorum satietas.)

ERASMUS, *Colloquies: Scholastic Studies*. (1524)

3 Sloth tourneth the edge of wit, Studie sharpeneth the minde.

JOHN LYLY, *Euphues* (Arber), p. 126. (1579)

To spend too much time in studies is Death.

FRANCIS BACON, *Essays: Of Studies*. (1608)

4 I respect no study, and deem no study good, which results in money-making. (Nullum suspicio, nullum in bonis numero, quod ad aes exit.)

SENECA, *Ad Lucilium*. Epis. 88, sec.1. (a. A.D.65)  
We learn our lessons not for life, but for the lecture-room. (Non vitæ sed scholæ discimus.)

SENECA, *Ad Lucilium*. Epis. 106, sec.12. (c. A. D.64)

No profit grows where is no pleasure ta'en;

In brief, sir, study what you most affect.

SHAKESPEARE, *The Taming of the Shrew*, i, 1, 39. (1594)

Study is like the heaven's glorious sun  
That will not be deep-search'd with saucy looks:  
Small have continual plodders ever won  
Save base authority from others' books.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 84.

TO SMELL OF THE LAMP, *see under LAMP*.

TO BURN THE MIDNIGHT OIL, *see under OIL*.

### STUFF

5 There is no sure and permanent stuffe within him.

ROGER EDGEWORTH, *Sermons*, fo. 305b. (1557)  
There is no stuff in him.

THOMAS MORLEY, *Practical Musick*, p. 120. (1597)

It is said of one who will not yield in reasoning, or in fighting, "He is good stuff, or, a piece of good stuff."

JAMIESON, *Etymological Dictionary of the Scottish Language: Stuff*. (1808)

There is stuff in him, and it is of the right practicable sort.

HAZLITT, *Table-Talk*. Ser. ii, ch. 9. (1822)

He is real stuff—never winced.

MARRYAT, *The King's Own*. Ch. 4. (1830)

[He] has stuff in him—a good heart, and strict honour.

LORD LYTTON, *My Novel*. Bk. x, ch. 24. (1853)

He was not naturally of the stuff that martyrs are made of.

NATHANIEL HAWTHORNE, *French and Italian Note-Books*, i, 224. (1858)

6 All stuff and nonsense.

FIELDING, *Tom Jones*. Bk. vii, ch. 6. (1749)

Pshaw! nonsense and stuff.

FOOTE, *The Lame Lover*. Act i, l. 10. (1770)

It's all stuff and nonsense.

HENRY MAYHEW, *London Labour*, ii, 175. (1851)

FENN, *In an Alpine Valley*, i, 28. (1894)

7 We were treated with spiced rum (known in the Dutch nomenclature as hot stuff)

PHILIP HONE, *Diary*, ii, 103. (1841)

Refreshing himself with about a pint of hot stuff.

J. G. BALDWIN, *The Flush Times of Alabama and Mississippi*, p. 162. (1853)

The outpost . . . fairly crackled now—"giving 'em hot stuff."

FREDERIC REMINGTON, *Pony Tracks*, p. 208. (1895)

We want to introduce a little hot stuff in the way of campaigning.

O. HENRY (W. S. PORTER), *Roads of Destiny*, p. 305. (1904)

### STUMBLING

8 It is scandalous to stumble twice over the same stone. (Iterum ad eundem turpe lapidem impingere.)

CICERO, *Ad Familiares*. Bk. x, 20. (43 B. C.)

Cited by ZENODOTUS, *Adagia*, and also by ERASMUS, *Adagia*, i, v, 7, who refers to it as an old and celebrated proverb, the Greek being, *dis πρὸς τὸν αὐτὸν ἀσχηρὸν ἐλκρούειν λίθον*.

He that stumbleth twice at one stone is worthy to breake his shins.

JOHN LYLY, *Euphues and His England* (Arber), p. 319. (1580) CHEALES, *Folk-Lore*, p. 114. (1875)

9 He that stumbles without falling, gets the more forward. (Qui trébuche et ne tombe pas, avance son chemin.)

RANDLE COTGRAVE, *Dictionary: Choper*. (1611)

A stumble makes one take firmer footing.

JAMES HOWELL, *Letters*, 15 Aug., 1636.

He that stumbles and falls not, mends his pace.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

From the Spanish, "Quien estropezaba y no cae, en su paso afiade."

He that Stumbles and Fall not quite, gains a step.

THOMAS FULLER, *Gnomologia*. No. 2316. (1732)

- <sup>1</sup> A Stumble may prevent a Fall.  
THOMAS FULLER, *Gnomologia*. No. 424. (1732)
- <sup>2</sup> For a stone of stumbling and for a rock of offence. (In lapidem autem offensionis, et in petram scandali.)  
*Old Testament: Isaiah*, viii, 14. (c. 725 B.C.)  
*New Testament: Romans*, ix, 33, has, "A stumbling-stone and rock of offence."  
(λίθον προσκόμματος καὶ πέτραν σκάνδαλον.)  
Sche stombleed at a blok which was hid with straw.  
CAPGRAVE, *Life of St. Gilbert*, xliii, 123. (c.1450)  
I haue (quoth she) mo blockis in his waie to laie.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
Let us turn stumbling-blocks into stepping-stones.  
JOHN R. MOTT. His favorite maxim. (c. 1925)  
See *Time*, 9 Feb., 1942, p. 52.
- <sup>3</sup> He stumbled on the threshshewolde.  
WILLIAM LANGLAND, *Piers the Ploughman*. Text B, passus v, l. 357. (1377) To meet with a check, at the beginning of an enterprise.  
Tho went the pensife Damme out of dore,  
And chaunst to stomble at the threshold flore.  
EDMUND SPENSER, *The Shepheardes Calendar: May*, l. 230. (1579)  
Many men that stumple at the threshold  
Are well foretold that danger lurks within.  
SHAKESPEARE, *III Henry VI*, iv, 7, 11. (1591)  
It is always ominous to stumple at the threshold.  
THOMAS BAKER, *Upon Learning*. Ch. 16. (1699)
- <sup>4</sup> To stumple at the truckle-bed.  
JOHN RAY, *English Proverbs*, p. 81. (1678)  
To stumple on plain ground.  
W. C. HAZLITT, *English Proverbs*, p. 432. (1869)
- <sup>5</sup> As ye commen prouerbe is they stumple at a straw & lepe ouer a blok.  
UNKNOWN, *A Hundred Mery Tales*. No. xvi, p. 29. (1526)  
They were of so blynd iudgemente, that they stomble at a strawe, & leped ouer a blocke.  
UNKNOWN, *Homilies to Be Read in Churches*, sig. D iv. (1547)  
If thou stumple at a straw thou shalt neuer leap ouer a block.  
ROBERT GREENE, *Works* (Grosart), v, 90. (1585)  
Thou lepest ouer a bloke and stomblest at a strawe.  
JEHAN PALSGRAVE, *La Langue Françoysse*, p. 736/2. (1611)  
Doe they not stumple at our strawes, and leape ouer their owne blockes?  
THOMAS ADAMS, *Works*, p. 327. (1630)  
To skip over blocks, and stumple at straws.  
WILLIAM RAMESEY, *Astrologia Restaurata: To the Reader*. (1653)  
Start at a straw, and loup oer a bink [bench].  
Scruple at small things, and be guilty of greater.  
JAMES KELLY, *Scottish Proverbs*, p. 288. (1721)  
Stumple at a Straw, and leap ouer a Block.  
THOMAS FULLER, *Gnomologia*. No. 4270. (1732)  
TO STRAIN AT A GNAT, see under GNAT.

## STUMP

- <sup>6</sup> *Stump and rump*, entirely.  
BROCKETT, *North Country Glossary*. (1825)  
I's ruined stump and rump.  
WILLIAM CARR, *Dialect of Craven*. (1828)  
Geordie swallowed them "stump and rump."  
ROBERT BUCHANAN, *Poems*, p. 140. (1901)
- <sup>7</sup> [He will] soon be up a stump.  
KIRKHAM, *English Grammar*, p. 206. (1829)  
In a perplexing situation; cornered. Because on a stump one cannot climb very high.  
You're up a stump, ain't you?  
MARK TWAIN, *Tom Sawyer*. Ch. 2. (1876)
- <sup>8</sup> His hore . . . bestyrrede hir stumpis.  
RICHARD LAYTON, in *Letters Relating to the Suppression of the Monasteries* (Camden), p. 76. (1535)  
Hope of money made him stur his stumpes.  
UNKNOWN, *A Myrroure for Magistrates: Jack Cade*, xx. (1559)  
[They] will stir their stumps after my minstrelsie.  
PETER COLSE, *Penelope's Complaint*, p. 164. (1596)  
Bustle about, to bestir one's stumps.  
B.E., *Dictionary of Canting Crew*. (a. 1700)  
This way, my hearty—stir your stumps.  
MARRYAT, *Newton Forster*. Ch. 10. (1832)  
Look alive, woman! Stir your stumps!  
R. D. BLACKMORE, *Cripps*. Ch. 13. (1876)
- <sup>9</sup> Why didn't you ever take to the stump?  
HARRIET B. STOWE, *Uncle Tom's Cabin*. Ch. 23. (1852) Engage in political speech-making. In newly-settled regions the speaker usually stood on a tree-stump.

## STUPIDITY

## See also Dullness

- <sup>10</sup> Hail, tortoises, blessed in your skin. (Ἰὼ χελῶναι, μακάριαι τοῦ δέματος.)  
ARISTOPHANES, *The Wasps*, l. 1292. (422 B.C.)  
Of stupidity and insensibility.  
You were a pachyderm. (παχύδερμος ἦσθα καὶ σύ.)  
MENANDER, *The Arbitrants*, l. 902. (c. 300 B.C.)  
As stupid as an Englishman. (Sot comme un Anglois.)  
RABELAIS, *Gargantua*. Bk. i, ch. 15. (1534)
- <sup>11</sup> I am the Indian Club among Dumbbells.  
PHILIP BARRY, *You and I*. Act ii. (1923)  
Dumb enough to chew on the stick instead of sucking the lollipop.  
REX STOUT, *The Broken Vase*, p. 85. (1941)
- <sup>12</sup> With Stupidity and Sound Digestion man may front much.  
CARLYLE, *Sartor Resartus*. Bk. ii, ch. 7. (1831)  
What we opprobriously call stupidity . . . is nature's favourite resource for preserving steadiness of conduct and consistency of opinion.  
WALTER BAGEHOT, *Letter to the London Inquirer*, 1851.

1  
A man of Abdera. (Ἀβδηρίτης.)  
DEMOSTHENES, *Orations*, sec. 218: 10. (c. 340 B.C.) A blockhead.

You would swear he was born in the foggy air of Boeotia (Boeotum in crasso iurares aere natum.)

HORACE, *Epistles*. Bk. ii, epis. i, l. 244. (20 B.C.)  
Boeotia was proverbial for the stupidity of its inhabitants, as the city of Kampen is in Holland and Gotham in England.

It is a common expression of the country folk in this county, when they intend to character a dull, heavy, blundering person, to say of him, "he was born at Bloxham."

THOMAS FULLER, *Worthies*, ii, 288. (1662)

2  
Shadwell alone of all my sons is he  
Who stands confirm'd in full stupidity.  
The rest to some faint meaning make pretence,

But Shadwell never deviates into sense.

JOHN DRYDEN, *Mac Flecknoe*, l. 17. (1682)

The fault rests with the gods, who have made her so stupid. (La faute en est aux dieux, qui la firent si bête.)

JEAN DE GRESSET, *Le Méchant*. Act ii, sc. 7. (1747)

3  
To add a dolphin to the woods, a boar to the waves. (Delphinum silvis appingit, fluctibus aprum.)

HORACE, *De Arte Poetica*, l. 30. (c. 20 B.C.)

Horace is speaking of the perils of bombastic composition, which he says is as stupid as for a painter to add a dolphin to the woods, etc. The Germans say, "Er zäumt den Gaul beim Schwanz auf" (He bridles the horse by the tail).

You give hay to the dog and bones to the ass. (Cani das paleas, asino ossa.)

ERASMUS, *Adagia*. iii, v, 14. (1523)

He gives straw to his dog, and bones to his ass.

JOHN RAY, *English Proverbs*, p. 75. (1813) On the same page, Ray gives as another example of stupidity, "He puts a hat on a hen."

Send him to the sea and he will not get water.

FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)

To seek in a sheep five feet when there are but four.

HERBERT, *Jacula Prudentum*. No. 1110. (1650)

Would you wipe with the Water, and wash with the Towel?

THOMAS FULLER, *Gnomologia*. No. 5831. (1732)  
He wishes to hide his footprints, and yet walks upon the snow. (Yü mieh chi êrh tsu hsüeh tsung.)

SCARBOROUGH, *Chinese Proverbs*. No. 12. (1875)

He mistakes a teapot for a chamber-pot. (Pa ch'a 'hu tang yeh 'hu.)

SCARBOROUGH, *Chinese Proverbs*. No. 1391.

4  
Stupidity and pride grow on one bush. (Stultus und Stolz wachset aus einem Holz.)

F. E. HULME, *Proverb Lore*, p. 110. (1902)

5  
He made them all look like children. (παῖδας αὐτοὺς ἀπέφηνε.)

LUCIAN, *Peregrinus*. Sec. 11. (c. A. D. 165)

6  
To grope in the sunlight. (Caligare in sole.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. ii, sec. 19. (c. A. D. 80) To understand nothing, however clear. Cited by ERASMUS, *Adagia*, ii, v, 77.

Is he stupid, like a cabbage? (Est il fol, comme vn chou?)

RABELAIS, *Pantagruel*. Bk. iii, ch. 45. (1545)

You're thick enough for a porridge. ('Hu t'u ch'èng kèng.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1377. (1875)

The stupid the happier. (Yüeh pu ts'ung ming fan k'uai 'huo.)

SCARBOROUGH, *Chinese Proverbs*. No. 1396.

7  
With stupidity the gods themselves struggle in vain. (Mit der Dummheit kämpfen Götter selbst vergebens.)

SCHILLER, *Jungfrau von Orleans*. Act iii, sc. 6. (1801)

8  
I'm not as stupid as I look. (Je ne suis pas si bête que j'en ai l'air.)

GEORGES SIMENON, *Liberty Bar*, p. 126. (1940)

Geoffrey Sainsbury, who translated the book, rendered this sentence, "I'm not so green as I'm cabbage-looking." In a letter to the compiler he says, "The phrase is one I once heard in London. It seemed to fit the passage, so I used it."

9  
There is no sin except stupidity.

OSCAR WILDE, *The Critic as Artist*. Part ii. (1891)

In public affairs, stupidity is more dangerous than knavery.

WOODROW WILSON, *New Freedom*. Ch. 3. (1913)

## STYLE

### See also Words: Their Use

10  
It is not sufficient to know what one ought to say, but one must also know how to say it. (οὐ γὰρ ἀπόχρη τὸ εἶναι ἃ δεῖ λέγειν, ἀλλ' ἀνάγκη καὶ ταῦτα ὡς δεῖ εἰπεῖν.)

ARISTOTLE, *Rhetoric*. Bk. iii, ch. 1. (c. 330 B.C.)

11  
So the Nurses got by Heart

Namby Pamby's Little Rhimes.

HENRY CAREY, *Namby Pamby*. (1726) Namby Pamby, a fanciful twisting of the name of Ambrose Philips, author of pastorals ridiculed by Carey and Pope, hence, sentimental, insipid, affected.

Beneath his reign shall . . .

Namby Pamby be prefer'd for wit.

POPE, *The Dunciad*, iii, 319. (1733)

He used to write verses on Infants. in a strange Stile, which Dean Swift calls the Namby Pamby Stile.

WILLIAM AYRE, *Memoirs of Pope*, ii, 90. (1745)

A lady of quality . . . sends her waiting gentlewoman to namby-pamby me.

MARIA EDGEWORTH, *The Absentee*. Ch. 16. (1812)

Another of Addison's favourite companions was Ambrose Philips, a good Whig and a middling

poet, who had the honour of bringing into fashion a species of composition which had been called, after his name, Namby Pamby

T. B. MACAULAY, *Essays: Addison*. (1841)  
That unlucky taste for the namby-pamby by which Wordsworth annoyed his contemporaries.

LESLIE STEPHEN, *Hours in a Library*. Vol. ii, ch. 2, p. 64. (1874)

<sup>1</sup>  
In language clearness is everything.

CONFUCIUS, *Analects*. Bk. xv, ch.40. (c.500 B. C.)  
A good style must, first of all, be clear. (ὁπλοῦ λέξεως ἀπὲρ ἡ σαφὴ εἶναι.)

ARISTOTLE, *Rhetoric*. Bk. iii, ch. 2. (c. 330 B. C.)  
Clear arrangement. (Lucidus ordo.)

HORACE, *De Arte Poetica*, l. 41. (c. 20 B. C.)  
Well-rounded phrase. (Ore rotundo.)

HORACE, *De Arte Poetica*, l. 323.  
Your language is that of the toga, rounded but not full-mouthed. (Verba togae, | ore teres modico.)

PERSIUS, *Satires*. Sat. v, l. 14. (A. D. 58) That is, the language of the educated class.

A careful felicity of style. (Curiosa felicitas.)

PETRONIUS, *Satyricon*. Sec. 118. (c. A. D. 60)  
The chief virtue of a style is perspicuity.

BEN JONSON, *Explorata: Consuetudo*. (1616)  
A strict and succinct style is that, where you can take away nothing without loss.

BEN JONSON, *Explorata: Consuetudo*.  
Nor can one word be chang'd but for the worse.

POPE, tr., *The Odyssey*. Bk. viii, l. 192. (1726)  
Whatever is clearly expressed is well wrote.

MARY WORTLEY MONTAGU, *Letter to James Stuart*, 19 July, 1759.

To be obvious is to be uninteresting.

EDGAR WALLACE, *The India-Rubber Men*. Ch. 12. (c. 1920)

<sup>2</sup>  
The style is the man. (ἐκόντας εἶναι τῆς ἐκάστου ψυχῆς τοὺς λόγους.)

DIONYSIUS OF HALICARNASSUS, *Early History of Rome*. Bk. i, ch. 3. (c. 25 B. C.)

It is most true, *stylus virum arguit*—our style bewrays us.

BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

The style is the man himself. (Le style est l'homme même.)

GEORGES DE BUFFON, *Discourse*, at his reception into the French Academy, 25 Aug., 1753.

Shakespeare was always alive to the truth of the maxim, le style est l'homme même.

HARE, *Guesses at Truth*, ii, 343. (c. 1830)

A chaste and lucid style is indicative of the same traits in the author.

HOSEA BALLOU, *Sermons*. (a. 1852)

"The style is the man"; the hand is the gentleman.

H. F. HEARD, *A Taste for Honey*, p. 29. (1941)  
Usually I don't like to have my style modified.

"The style is the man."

H. F. HEARD, *Reply Paid*, p. 196. (1942)

<sup>3</sup>  
Never italicise.

EMERSON, *Essays: The Superlative*. (1847)

A man's style is his mind's voice. Wooden minds, wooden voices.

R. W. EMERSON, *Journals*, 1872.

As to the adjective, when in doubt, strike it out.

MARK TWAIN, *Pudd'nhead Wilson*. Ch.11. (1894)

<sup>4</sup>  
Your haughtie and mellifluous stile.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 157. (1574) Young, tr.

<sup>5</sup>  
No style is good that is not fit to be spoken or read aloud with effect.

HAZLITT, *The Conversation of Authors*. (1821)

<sup>6</sup>  
Often on a work of grave purpose and high promise is tacked a purple patch or two to give an effect of color. (Inceptis gravibus plerumque et magna professis | purpureus, late qui splendeat, unus et alter | adsuitur pannus.)

HORACE, *De Arte Poetica*, l. 14. (c. 20 B. C.)  
His morality is not in purple patches, ostentatiously obtrusive, but woven in through the very texture of the stuff.

MARIA EDGEWORTH, *Helen*. Vol. i, ch. 12. (1834)

Referring to Sir Walter Scott.

We do not want a purple passage to distract us.  
SOMERSET MAUGHAM, *I Want a Murder*. *Saturday Evening Post*, 28 Dec., 1940.

<sup>7</sup>  
Too much carefulness weakens rather than improves a work. (Nimia cura deterit magis quam emendat.)

PLINY THE YOUNGER, *Epistles*. Bk. ix, epis. 35. (c. A. D. 108) Pliny is arguing against too much polishing and revising in writing.

<sup>8</sup>  
Style is the garb of thought. (Oratio cultus animi est.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 2. (c. A. D. 64)  
Expression is the dress of thought.

POPE, *Essay on Criticism*. Pt. ii, l. 118. (1709)  
Style is the dress of thoughts.

LORD CHESTERFIELD, *Letters*, 24 Nov., 1749.

Dress covers the mortal body and adorns it, but style is the vehicle of the spirit.

SYDNEY SMITH, *Letter to Miss Harcourt*. (1842)  
Style, rather than thought, is the immortal thing in literature.

ALEXANDER SMITH, *Dreamthorp*. Ch. 2. (1863)  
Style is of the essence of thinking.

R. L. STEVENSON, *Walt Whitman*. (1880)

SUBLIME TO RIDICULOUS, *see under* RIDICULOUS.  
SUBTLETY, *see* CUNNING.

## SUCCESS

<sup>9</sup>  
"Tis not in mortals to command success,  
But we'll do more, Sempronius; we'll deserve it.

JOSEPH ADDISON, *Cato*. Act i, sc. 2. (1712)

"Tis man's to fight, but Heaven's to give success  
POPE, tr., *The Iliad*. Bk. vi, l. 427. (1715)

<sup>10</sup>  
Their toil is joy to them that have won success. (εὐφρων πόρος εὐ τελέσασιν.)

ÆSCHYLUS, *Agamemnon*, l. 806. (458 B. C.)

1 Success, in men's eyes, is God and more than God. (τὸ δ' εὐτυχεῖν, | τὸδ' ἐν βροτοῖς, θεὸς τε καὶ θεοῦ πλέον.)

AESCHYLUS, *Libation-Bearers*, l. 59. (458 B.C.)

There is a shorter Greek proverb, εὐτυχία πολυφίλος (Success has many friends, or is very popular).

Success is never blamed.

THOMAS FULLER, *Gnomologia*. No. 4273. (1732)

Success consecrates the foulest crimes.

H. G. BOHN, *Handbook of Proverbs*, p. 492.

(1855) Quoting Seneca.

Everything is subservient to success, even grammar. (Tout obéit au succès, même la grammaire.)

VICTOR HUGO, *Les Misérables*, i, i, 12. (1862)

2 To plunder, to lie, to show your behind are three essentials for climbing high. (ὅτι ἡ πτώρεῖς θ' ἥρακὼς καὶ κρέας ὁ πρωκτὸς εἶχεν.)

ARISTOPHANES, *The Knights*. l. 428. (424 B.C.)

3 The greatest orator in the world is success. (Le plus grand orateur du monde est le succès.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1810) See GUILLON, *Napoléon*, p. 293.

4 Success doesn't come to the sleeper. (Siegen kommt nicht vom Liegen.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 335.

(1856) A German proverb. Similarly, the French say, "Loup dormeur ne goûte pas de la chair du mouton" (The sleeping wolf doesn't taste mutton).

5 Nothing succeeds like success. (Rien ne réussit comme le succès.)

ALEXANDRE DUMAS, *Ange Pitou*. Bk. i, ch. 7.

(1854) A French proverb, sometimes worded, "Rien ne réussit mieux que le succès."

Nothing succeeds like success.

SIR ARTHUR HELPS, *Realmah*. Ch. 5. (1868)

In Mr. Mortiboy's judgment, no proverb could be better than . . . "Nothing succeeds like success."

BESANT AND RICE, *Ready-money Mortiboy*. Ch. 9. (1872)

In certain cases at least, nothing fails like success.

JUSTIN MCCARTHY, *Portraits of the Sixties*. Ch. 21. (1903)

Aristocracies do not maintain their numbers. The ruling class rules itself out. Nothing fails like success.

DEAN WILLIAM R. INGE, *Outspoken Essays*, p. 88. (1919)

6 Success leads to insolence. (Fortuna reddit insolentes.)

ERASMUS, *Adagia*, iii, ix, 92. (1523)

In success be moderate.

FRANKLIN, *Poor Richard's Almanack*, 1734.

7 No man is ever full fed with success. (ἐμπρηξίης δὲ οὐκ ἔστι ἀνθρώποισι οὐδεμία πληθώρα.)

HERODOTUS, *History*. Bk. vii, ch. 49. (c.445 B.C.)

The more success you have the more you want to get of it.

OGDEN NASH, *Curl Up and Dict.* (1940)

8 When a man succeeds, he does it in spite of everybody, not with the assistance of everybody.

E. W. HOWE, *Country Town Sayings*. (1911)

9 Success—"the bitch-goddess, Success," in William James's phrase—demands strange sacrifices from those who worship her.

ALDOUS HUXLEY, *Proper Studies*, p. 318. (1927)

See also STORM JAMESON, *The Richer Dust*, p. 67. (1931)

Success, like a curse, has a curious way of coming home to roost.

THOMAS JOB, *Uncle Harry*. Act i. (1942)

10 There are only two ways of getting on in the world: by one's own industry, or by the stupidity of others. (Il n'y a au monde que deux manières de s'élever, ou par sa propre industrie, ou par l'imbécillité des autres.)

LA BRUYÈRE, *Les Caractères: Biens de Fortune* (1688)

A great devotee of the Gospel of Getting On.

BERNARD SHAW, *Mrs. Warren's Profession*. Act iv. (1893)

11 Return'd Successful beyond hope.

MILTON, *Paradise Lost*. Bk. x, l. 462. (1663)

12 To succeed in this world one must look foolish but be wise. (Pour réussir dans le monde, il fallait avoir l'air fou et être sage.)

MONTESQUIEU, *Pensées Diverses*. (c. 1750)

He owed his success . . . to the art of uniting suppleness to others with confidence in himself

FRANCES BURNEY, *Cecelia*. Ch. 1. (1782)

All you need in this life is ignorance and confidence, and then success is sure.

MARK TWAIN, *Letter to Mrs. Foote*, 2 Dec., 1878

13 Either attempt it not, or succeed. (Aut non temptaris, aut perforce.)

OVID, *Artis Amatoriae*. Bk. i, l. 389. (c. 1 B.C.)

14 But, Lord, to see what success do, whether with or without reason, and making a man seem wise.

SAMUEL PEPYS, *Diary*, 15 Aug., 1666.

The only infallible criterion of wisdom to vulgar judgments—success.

EDMUND BURKE, *Letter to a Member of the National Assembly*. (1791)

Success makes a fool seem wise.

H.G. BOHN, *Handbook of Proverbs*, p. 492. (1855)

15 Success leads many astray to their ruin. (Successus ad perniciem multos devocat.)

PHAEDRUS, *Fables*. Bk. iii, fable 5. (c. 25 B.C.)

Success has ruined many a man.

FRANKLIN, *Poor Richard's Almanack*, 1752.

Nothing is so imprudent as Success.

J. R. PLANCHÉ, *Burletta: Success*. (1825)



<sup>1</sup> In success is the crown of perfect glory. (ἔστι δ' ἐν εὐτυχίᾳ | πανδοξίας ἀκρον.)

PINDAR, *Nemean Odes*. No. i, l. 10. (c. 476 B. C.)

<sup>2</sup> Promotion cometh neither from the east, nor from the west, nor from the south. (Quia neque ab Oriente, neque ab Occidente, neque a desertis montibus.)

*Old Testament: Psalms*, lxxv, 6. (c. 350 B. C.)

<sup>3</sup> Success, remember, is the reward of toil. (ὄρα, πόνου τοι χῶρις οὐδὲν εὐτυχεῖ.)

SOPHOCLES, *Electra*, l. 945. (c. 409 B. C.)

Ossyng comys to bossyng. [Effort leads to success.]

UNKNOWN, *Douce MS.*, 52. Förster, ed. (c. 1350) Quoted as "Vulgus opinatur quod postmodum verificatur" (A popular belief which is verified by the event). RAY, *English Proverbs*, p. 52. (1670)

Presence of mind and courage in distress  
Are more than armies to procure success.

JOHN DRYDEN, *Aureng-Zebe*. Act ii. (1676)

Success is the child of Audacity.

BENJAMIN DISRAELI, *Iskander*. Ch. 4. (1846)

The Irish say, "Assurance is two-thirds of success."

The secret of success is constancy to purpose.

BENJAMIN DISRAELI, *Speech*, 24 June, 1870

Self-trust is the first secret of success.

EMERSON, *Society and Solitude: Success*. (1870)

<sup>4</sup> Only he is successful in his business who makes that pursuit which affords him the highest pleasure sustain him.

H. D. THOREAU, *Journal*, 10 Jan., 1851.

He has achieved success who has lived well, laughed often, and loved much.

MRS. A. J. STANLEY, *What Constitutes Success*.

The prize-winning definition in a contest sponsored by *The Brown Book Magazine* in 1904.

It is getting what we wanted to get, not the thing got, which spells success.

*Meditations in Wall Street*, p. 133. (1940)

<sup>5</sup> The fools' gold commonly called success.

ALLAN UPDEGRAFF, *The Hills Look Down*, p. 291. (1941)

<sup>6</sup> Success is the reward of anyone who looks for trouble.

WALTER WINCHELL, *Newspaper Column*, 14 April, 1940. Quoted as overheard at the English Grill.

<sup>7</sup> I gain the roof's topmost height. (Evado ad summi fastigia culminis.)

VERGIL, *Aeneid*. Bk. ii, l. 458. (19 B. C.) The "fastigium," literally, means the top of a gable, and so came to mean the topmost pinnacle. It passed into a proverb, "To place on the topmost pinnacle" (Summum fastigium imponere), used by CICERO in *De Officiis*, by PLINY in his *Epistles*, and cited by ERASMUS, *Adagia*, i, ii, 33.

<sup>8</sup> Success after forty is won by working for it like sixty.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 40. (1906)

## II—Success and Failure

### See also Victory and Defeat

<sup>9</sup> There is no success with God, nor is there failure before him.

AMEN-EM-APT, *Teaching How to Live*. Col. xix, l. 22. (c. 700 B. C.) Griffith, tr.

<sup>10</sup> Success is the greatest thing in the world—I'll tell you why. Without it, a man is a failure.

CLARE KUMMER, *Good Gracious Annabelle*. Act i. (1916)

Success is far more perilous than failure, isn't it?

NOEL COWARD, *Design for Living*. Act ii, sc. 1. (1933)

<sup>11</sup> Failure is the foundation of success; success is the lurking-place of failure.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 58. (c. 550 B. C.) Giles, tr.

<sup>12</sup> Rather fail with honor than succeed by fraud. (βούλομαι δ', ἀναξ, καλῶς | δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.)

SOPHOCLES, *Philoctetes*, l. 95. (c. 409 B. C.)

Better to fail in attempting exquisite things than to succeed in the department of the utterly contemptible.

ARTHUR MACHEN, *The Hill of Dreams*. Ch. 3. (1907)

## SUCKER

<sup>13</sup> The nigger gave himself up for a gone sucker.

DAVID CROCKETT (?), *Narrative of His Life: The Bear Adventure*. (1834)

Sucker: A greenhorn; a dupe; an easy victim.

J. R. BARTLETT, *Americanisms: Sucker*. (1848)

A sucker is born every minute.

P. T. BARNUM (attr.), *Maxim*, supposed to be the result of his experience in the museum and show business. (c. 1850) The attribution has been questioned. But Barnum did say, "The American people like to be humbugged." The saying probably derives from the much older one, "A fool is born every minute." A sucker is a fool that bites at any bait.

Each second a sucker is born . . .

We've got to acknowledge the corn.

EUGENE F. WARE, *A Triolet*. (c. 1885)

I never skin a sucker without admiring the prismatic beauty of his scales.

O. HENRY, *A Tempered Wind*. (1908)

In the West a sucker is born every minute; but in New York they appear in chunks of roe

O. HENRY, *Babes in the Jungle*. (1910)

Never give a sucker an even break.

TEXAS GUINAN, (c. 1920) popularizing an American proverb of unknown origin. Her classic greeting at her night club was, "Hello, sucker!"

Remember, dearie, never give a sucker an even break.

W. C. FIELDS, in *Poppy*. Act ii. (1923)  
Fields added this immortal line to American literature (and I'll bet the line is his own).

HELEN HAYES, *The Ten Most Memorable Stage Performances*. (*Collier's*, 22 Sept., 1951)

<sup>1</sup> Flatterers to the kyng, . . . suckers of his purse.

EDWARD HALL, *Chronicle: Henry VI*, p. 159. (a. 1548)

Suckers of the Church.

JOHN LYLY (?), *Pappe with an Hatchet: To the Reader*. (1589)

Those suckers belonging to the body loaferish

LORENZO DOW, *Sermons*. Bk. iii. (1856)

Sucker: U.S. Slang, a sponger, a parasite.

*Oxford English Dictionary*: Sucker. The older meaning as illustrated here, but, of course, not the American slang one. Even the *O.E.D.* falls down on American slang.

### SUDS

<sup>2</sup> He . . . sought with victuall to supplie  
Poore Myddleburgh which then in suddes did lie.

GEORGE GASCOIGNE, *Posies*. (1572) *Works* (1907), i, 161. In difficulties, or in disgrace.

Lett not any necessary . . . action lye in the suddes.

GABRIEL HARVEY, *Marginalia*, p. 87. (c. 1590)

But alas! . . . Our solace is in the suds.

JAMES MABBE, tr., *Celestina* (T.T.), p. 280. (1631)

He was left for a time in the suds, as they call it.

HENRY MORE, *Conjectura Cabbalistica* (1713), p. 230. (1653)

Away the frighted Spectre scuds,

And leaves my Lady in the Suds.

SWIFT, *Death and Daphne*, l. 99. (1730)

How, madam!—Why we are all in the suds, then!

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 86. (1753)

This proves, *lodicè*, that you are in the suds; which is *Anglice*, that you will be hanged.

S. J. PRATT, *Liberal Opinions*. (1775)

### SUFFERANCE

<sup>3</sup> Passe over is an ese, I sey na-more.

CHAUCER, *Marchauntes Tale*, l. 871. (c. 1386)

Suffrance hath euere be the beste

To wissen him that secheth reste, . . .

For suffrance is the welle of the Pes [Peace]

GOWER, *Confessio Amantis*, iii, 1639. (c. 1390)

Sens ye can nought wyn, if ye can not please,

Best is to suffre: for of suffrance comth ease.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

RAY, *English Proverbs*, p. 207. (1670)

The patient proverb, In suffrance is rest.

HENRY SMITH, *Sermons* (1866) i, 229. (a. 1591)

Of suffrance comes ease.

SHAKESPEARE, *II Henry IV*, v, 4, 27. (1598)

Ge give a proverbe—Suffrance giveth ease.

JOHN MARSTON, *What You Will: Prologue*. (1597)

<sup>4</sup> Suffrance is no quittance in this daiment.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Perhaps from the Latin proverb, "Quod deferitur non aufertur" (What is deferred is not relinquished).

Omittance is no quittance.

SHAKESPEARE, *As You Like It*, iii, 5, 133. (1600)

See also under FORBEARANCE.

<sup>5</sup> Suffrance will bring much you could not suffer. (Patiendo multa venient quae nequeas pati.)

PUBLILIUS SYRUS, *Sententiae*. No. 535. (c. 43 B.C.)

### SUFFERING

See also Misery, Pain, Woe

<sup>6</sup> Suffering frequently becomes instruction to men. (πολλάκις τὰ παθήματα τοῖς ἀνθρώποις μαθήματα γίνονται.)

AESOP, *Fables: The Dog and the Cook*. (c. 570 B.C.)

He who much has suffer'd much will know.

POPE, tr., *Odyssey*. Bk. xv, l. 436. (1720)

They learn in suffering what they teach in song.

SHELLEY, *Julian and Maddalo*, l. 545. (1818)

People sometimes learn through suffering.

BERNARD SHAW, *Great Catherine*. Sc. 4. (1913)

It is only the strong who are strengthened by suffering; the weak are made weaker.

LION FEUCHTWANGER, *Paris Gazette*, p. 128 (1940)

<sup>7</sup> There is no suffering without sin.

*Babylonian Talmud: Shabbath*, fo. 55a. (c. 450)

Our sufferings are owing to our own follies.

BISHOP JOSEPH BUTLER, *Analogy of Religion Natural and Revealed* Bk. i, ch. 2. (1736)

<sup>8</sup> Alas!—yet why alas? Our sufferings

Are only what we mortals must endure.

(οἱμοι· τί δ' οἱμοι; θνητὰ τοι πεπόνθαμεν.)

EURIPIDES, *Bellerophon*. Frag. 300, Nauck (c. 420 B.C.) Quoted by PLUTARCH, *Moralia*, 475C.

Suffering for mortals is nature's iron law. (μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.)

EURIPIDES, *Hippolytus*, l. 207. (c. 428 B.C.)

To each his sufferings: all are men,

Condemn'd alike to groan;

The tender for another's pain,

Th' unfeeling for his own.

THOMAS GRAY, *Ode on a Distant Prospect of Eton College*. (1747)

To suffer and to endure is the lot of humanity

POPE LEO XIII, *Quadragesimo Anno*, 15 May, 1931. A Portuguese proverb says, "We must die young or suffer much."

<sup>9</sup> Who suffereth, doth ouercome. (Chi la dura, la vince.)

JOHN FLORIO, *Firste Fruits*, fo. 28. (1578) The Latin proverb is, "Qui patitur vincit."

Suffer and expect.

HERBERT, *Jacula Prudentum*. No. 704. (1640)

Know how sublime a thing it is

To suffer and be strong.

LONGFELLOW, *Reaper and the Flowers*. (1839)  
Well to suffer is divine.

J. G. WHITTIER, *Burial of Barber*.

1 Present sufferings seem far greater to men than those they merely dread. (Graviora quae patiantur videri iam hominibus quam quae metuant.)

LIVY, *History*. Bk. iii, sec. 39. (c. 10 B. C.)

2 It is in vain to torment oneself over sufferings that one cannot alleviate.

SOMERSET MAUGHAM, *The Mixture as Before*, p. 28. (1940) WHAT CAN'T BE CURED, see under ENDURANCE.

It is not true that suffering ennobles the character; . . . it makes men petty and vindictive.

MAUGHAM, *The Moon and Sixpence*. Ch. 17. (1919)

3 It requires more courage to suffer than to die.

NAPOLEON BONAPARTE, *Remark*, to Gaspard Gourgaud, at St. Helena, 16 April, 1816

4 Great souls suffer in silence. (Doch grosse Seelen dulden still.)

SCHILLER, *Don Carlos*. Act i, sc. 4, l. 52. (1787)

5 Is it so, O Christ in heaven, that the highest suffer most? . . .

SARAH WILLIAMS, *Is It So, O Christ in Heaven?* (1866)

## SUICIDE

6 It does not hurt, Paetus. (Paetus, non dolet.)

ARRIA, wife of Caecina Paetus. (c. A. D. 50) He had been ordered to commit suicide because of cowardice, and when he hesitated, she took the dagger from him, stabbed herself, and held it out to him with the above remark. See PLINY, *Epistles*. Bk. iii, epis. 16.

7 If you must commit suicide, always contrive to do it as decorously as possible; the decencies, whether of life or death, should never be lost sight of.

GEORGE BORROW, *Lavengro*. Ch. 23. (1851)

8 Men in 10 are suicides.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1749. See also under GLUTTONY.

9 Suicide is not abominable because God forbids it; God forbids it because it is abominable.

IMMANUEL KANT, *Lecture*, at Königsberg. (1775)

10 Suicide, the supreme boon that God has bestowed on man among all the penalties of life. (Mortem consciscere, . . . quod homini dedit optimum in tantis vitae poenis.)

LIVY, *Naturalis Historia*. Bk. ii, ch. 5, sec. 27. (A. D. 77) "Felo de se" (Felony upon himself) is, of course, the legal phrase.

What, does he who is at liberty to leave the banquet when he will, and to play the game no longer, keep on annoying himself by staying? (ὃ γὰρ ἔξουσιν ἐξελεῖν, ὅταν θέλῃ, τοῦ συμποσίου καὶ μήκετι παίζειν, ἐτι οὗτος ἀνιάται μένων:)

EPICETUS, *Discourses*. Bk. ii, ch. 16, sec. 37.

(c. A. D. 100) An idea developed by many Greek and Roman writers.

To die, there wanteth but will. (A mourir, il ne reste que le vouloir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)

The greatest gift nature has bequeathed us, the one which takes away from us all reason to complain of our condition, is that she has left us the key of the fields. (C'est de nous avoir laissé la clef des champs.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. That is, the ability to get out of the world whenever we wish. The French have three phrases, "Avoir la clef des champs" (To be free to go anywhere); "Donner la clef des champs" (To set someone at liberty); and "Prendre la clef des champs" (To run away, to decamp). In bk. i, ch. 22, Montaigne speaks of "Ceux qui ont la clef des champs" (Those who have the key of the fields).

But life, being weary of these worldly bars, Never lacks power to dismiss itself.

SHAKESPEARE, *Julius Caesar*, i, 3, 96. (1599)

We hold in our hands the power to end our sorrows, and he who is willing to die can brave any calamity. (Nous avons en nos mains la fin de nos douleurs, Et qui veut bien mourir peut braver les malheurs.)

CORNEILLE, *Horace*. Act iii, sc. 5. (1640)

We are in the power of no calamity while death is in our own.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 44. (1643)

Happy men that have the power to die.

TENNYSON, *Tithonus*, l. 70. (1860)

The possibility of killing one's self is a safety-valve. Having it, man has no right to say that life is unbearable.

LEO TOLSTOY, *Letter to a Friend*. (1898)

11 It is very certain that, as to all persons who have killed themselves, the Devil put the cord round their necks, or the knife to their throats.

MARTIN LUTHER, *Table-Talk*. No. 589. (1569)

Foulest fiends shun thy society.

NATHANIEL LEE, *The Rival Queens*. Act v, sc. 1, l. 86. (a. 1692)

The common damned shun their society.

ROBERT BLAIR, *The Grave*, l. 415. (1743) Referring to suicides in Hell.

12 To wish for death is a coward's part. (Timidi est optare necem.)

OVID, *Metamorphoses*. Bk. iv, l. 115. (A. D. 7)

The coward sneaks to death, the brave live on (Fortiter ille facit qui miser esse potest.)

MARTIAL, *Epigrams*. Bk. xi, epig. 56. (A. D. 93)

Sewall, tr. Misquoted by MONTAIGNE, ii, 3, with the French, "Il a bien plus de courage, celui qui sait être malheureux."

It is the part of cowardice, not of virtue, to hide one's self in a hole, under a massive tomb, to escape the blows of fortune. (C'est le roolle de la couardise, non de la vertu, de s'aller tepir dans un creux, soubz une tumbé massive, pour eviter les coups de la fortune.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)

That soul's most stout,  
That, bearing all mischance, dares last it out.  
BEAUMONT AND FLETCHER, *The Honest Man's Fortune*. Act iv, sc. 1. (c. 1613)

He is as cowardly  
That longer fears to live, as he that fears to die.  
PHINEAS FLETCHER, *The Purple Island*. Canto x, st. 8. (1633)

Self-destruction is the effect of cowardice in the highest extreme.

DANIEL DEFOE, *Upon Projects*. (c. 1727)

1  
Hee did him selfe desperately to death.  
GEORGE PETTIE, *Petite Pallace*, p. 124. (1576)  
If you like not hanging, drown yourself!

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act ii, sc. 1. (1625)

In Church your Grandsire cut his Throat;  
To do the Jobb too long he tarry'd,  
He should have had my hearty Vote,  
To cut his Throat before he marry'd.  
SWIFT, *On the Upright Judge Who Condemned the Drapier's Printer*. (1724)

Why I don't go and make a hole in the water I don't know.

DICKENS, *Bleak House*. Ch. 46. (1853)  
He jumps off the roof on a spot where he now requiescats in pieces.

O. HENRY (W. S. PORTER), *The Chair of Philanthromathetics*. (1908)

2  
We men are in a kind of prison and must not set ourselves free or run away. (ὡς ἐν τινι φρονιῇ ἔσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν.)

PLATO, *Phaedo*. Sec. 62. (c. 385 B. C.)  
The divinity who rules within us forbids us to quit this world without his command. (Vetat dominans ille in nobis deus, iniussu hinc nos suo demigrare.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 30, sec. 74. (45 B. C.)

Many are of the opinion that we should not desert from the world's garrison, without the express command of him who has placed us here. (Plusieurs tiennent, Que nous ne pouvons abandonner cette garnison du monde, sans le commandement exprez de celui qui nous y a mis.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)

This life's a fort committed to my trust,  
Which I must not yield up till it be forced.

PHILIP MASSINGER, *The Maid of Honour*. Act iv, sc. 3. (1632)

We should not,  
Howe'er besieged, deliver up the fort  
Of life, till it be forced.

MASSINGER, *The Guardian*. Act ii, sc. 4. (1633)

We like sentries are oblig'd to stand  
In starless nights, and wait th' appointed hour.

DRYDEN, *Don Sebastian*. Act ii, sc. 1. (1690)

Nor at all can tell  
Whether I mean this day to end myself,  
Or lend an ear to Plato where he says,  
That men like soldiers may not quit the post  
Allotted by the Gods.

TENNYSON, *Lucretius*, l. 145. (1868)

3  
He perishes doubly who perishes by his own arms. (Bis interimitur qui suis armis perit.)

PUBLILIUS SYRUS, *Sententiae*. No. 79. (c. 43 B. C.)  
The suicide is guilty of a double offence: one spiritual, in invading the prerogative of the Almighty, . . . the other temporal, against the king.

SIR WILLIAM BLACKSTONE, *Commentaries on the Laws of England*. Bk. iv, ch. 14. (1769)

4  
Infinitely more important than any other question in this country—that is the question of race suicide, complete or partial.

THEODORE ROOSEVELT, *Letter to Bessie Van Vorst*, 18 Oct., 1902. Reprinted as a preface to her *The Woman Who Toils*, published the same year.

Willful sterility . . . race death; a sin for which there is no atonement.

THEODORE ROOSEVELT, *Message to Congress*, 3 Dec., 1906.

We want far better reasons for having children than not knowing how to prevent them.

DORA RUSSELL, *Hypatia*, p. 46. (1925)

5  
He who washes his hands of life utters all he has in his heart.

SADI, *Gulistan*. Ch. i, Apologue 1. (c. 1258)

6  
It is folly to die for fear of dying. The executioner is upon you; wait for him. (Stultitia est timore mortis mori. Venit qui occidat. Expecta.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 8. (c. A. D. 64)  
While fleeing from an enemy, Fannius killed himself. Is not this, I ask, madness—to die to avoid death? (Hostem cum fugeret, se Fannius ipse peremit. | Hic, rogo, non furor est, ne moriari, mori?)

MARTIAL, *Epigrams*. Bk. ii, epig. 80. (A. D. 85)  
Dead-ey'd Cowardice, and white-cheek'd Fear;  
Who doubting tyranny, . . . desperately run  
To death, for dread of death.

BEAUMONT AND FLETCHER, *The Honest Man's Fortune*. Act iv, sc. 1. (c. 1613)

Why should we  
Anticipate our sorrows? 'Tis like those  
That die for fear of death.

SIR JOHN DENHAM, *The Sophy*. (1641)

7  
Just as I shall select my ship when I am about to start on a voyage, or my house, when I propose to take a residence, so I shall choose my death when I am about to depart from life. (Quemadmodum navem eligam navigaturus et domum habitaturus, sic mortem exiturus e vita.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 11. (c. A. D. 64)  
He is truly great who has not only given himself the order to die, but has found the means.

(Ille vir magnus est, qui mortem sibi non tantum imperavit, sed invenit.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 25.  
There is nothing in the world to which every man has a more unassailable title than to his own life and person.

ARTHUR SCHOPENHAUER, *On Suicide*. (1851)  
If suicide be supposed a crime, it is only cowardice can impel us to it. If it be no crime, both prudence and courage should engage us to rid ourselves at once of existence when it becomes a burden.

DAVID HUME, *Essays Moral and Political*. Ch. 1. (1741)  
One should die proudly when it is no longer possible to live proudly.

FRIEDRICH NIETZSCHE, *The Twilight of the Idols*. (1889)

1  
Tranquillity can be purchased at the cost of a pin-prick. (Puncto securitas constat.)

SENECA, *Ad Lucilium*. Epis. lxx, sec. 16. (c. A. D. 64)  
To be, or not to be: that is the question:  
Whether 'tis nobler in the mind to suffer  
The slings and arrows of outrageous fortune,  
Or to take arms against a sea of troubles,  
And by opposing end them? . . .  
For who would bear the whips and scorns of time, . . .

When he himself might his quietus make  
With a bare bodkin?

SHAKESPEARE, *Hamlet*, iii, 1, 56. (1600)  
Before shooting one's self one should deliver a soliloquy. Most men, on such occasions, use Hamlet's "To be, or not to be."

HEINRICH HEINE, *Reisebilder*. Ch. 2. (1826)

2  
Or that the Everlasting had not fix'd  
His canon 'gainst self-slaughter.

SHAKESPEARE, *Hamlet*, i, 2, 131. (1600)  
Against self-slaughter

There is a prohibition so divine  
That cravens my weak hand.

SHAKESPEARE, *Cymbeline*, iii, 4, 78. (1609)

3  
There is no refuge from confession but suicide; and suicide is confession.

DANIEL WEBSTER, *Argument*, at the trial of Capt. White for murder, 6 April, 1830.

Suicide is not a remedy.

JAMES A. GARFIELD, *Inaugural Address*, 4 March, 1881.

## SUMMER

4  
An English summer, two fine days and a thunderstorm.

MICHAEL DENHAM, *Proverbs and Popular Sayings*, p. 48. (1846)

An English summer, three hot days and a thunderstorm.

JOHN DORAN, *Table Traits, With Something on Them*, p. 27. (1854)

Summer was merely inserted as a sort of compliment—three hot days and a thunderstorm being the general amount of an English summer.

ROBERT S. SURTEES, *Handley Cross*. Ch. 51. (1854)

5  
Summer will not last forever. (Non semper erit aestas.)

ERASMUS, *Adagia*, iv, iii, 86. (1523) Another form, used by Cicero, is, "Not always will the flowers bloom; season succeeds season" (Nihil semper floret; aetas succedit aetati); still another, "Holiday times will not last forever" (Non semper erunt Saturnalia)

There's no summer, but it has a winter.

MICHAEL DENHAM, *Proverbs*, p. 48. (1846)

6  
A dry summer never made a dear peck. Though the straw in such years be short, yet the grain is good and hearty.

JAMES KELLY, *Scottish Proverbs*, p. 8. (1721)  
For other weather proverbs about summer. see INWARDS, *Weather Lore*

7  
Expect Saint Martin's summer, halcyon days. SHAKESPEARE, *I Henry VI*, i, 2, 131. (1591)  
Fine mild weather occurring around Martinmas, 11 Nov.

Then ensued  
A Martin's summer of his faded love.

TENNYSON, *Aylmer's Field*, l. 560. (1864)  
For these were yet the days of halcyon weather. A "Martin's summer."

AUSTIN DOBSON, *Poetical Works* (1923), p. 26.  
She was not young, but rather in that St. Martin's Summer when a woman learns for the first time the value of her charms.

QUILLER-ROUCH, *Troy Town*. Ch. 7. (1888)  
October the 30th [now Oct. 18], old St. Luke's Day, often brings with it fine sunny weather, and consequently has received the name of "St. Luke's Little Summer."

DYER, *English Folk-Lore*, p. 260. (1877)  
A series of fine days are expected near November, which is called the Indian summer. In France an interval like this is termed St. Martin's summer, and in England All-hallow summer. (Vers novembre, réparait une série de beaux jours, appelés l'été sauvage.)

C. F. VOLNEY, *Ceuvres* (1825), iv, 251. (1803)  
Brown, tr.

The Indian Summer, the dead Summer's soul  
MARY CLEMMER, *Presence*, l. 62. (1882)

## SUN

8  
Take your last enjoyment of the sun. (Hanc postremam solis usure cape.)

ACCIIUS, *Oenomaus*. Frag. 500, Loeb. (c. 140 B. C.)  
I 'gin to be aweary of the sun.

SHAKESPEARE, *Macbeth*, v, 5, 49. (1606)  
Methinks I have outlived myself, and begin to be weary of the Sun.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 41. (1643)

Sun, how I hate thy beams!

SAMUEL JOHNSON. BOSWELL, *Life*, 11 June, 1784

9  
Do thou worship the sun when he rises,  
Saying give me health and strength.

AMEN-EM-APT, *Teaching How to Live*. Col. x, l. 12. (c. 700 B. C.) Kevin, tr.

More worship the rising than the setting sun. (πλείονες τὸν ἥλιον ἀνατέλλοντα προσκυνοῦσιν ἢ δύμενον.)

POMPEY, to Sulla, when the latter voted against Pompey's demand for a triumph. (83 B.C.)

See PLUTARCH, *Moralia: Precepts of Statecraft*, sec. 804F. Also sec. 203E. Quoted by BACON, *Promus*, who gives the Latin, "Plures adorant solem orientem quam occidentem."

You forsake the setting to court the rising sun. (Occidentem ab eo deseri, orientem spectari.)

TIBERIUS, to Macro, when the latter seemed to be supporting Caligula. (A.D. 36) See TACITUS, *Annals*. Bk. vi, sec. 46.

All men commonly more reioyce in the Sunne rising, then they doe in the Sunne setting.

THOMAS WILSON, *The Arte of Rhetorique* (1909), p. 67. (1553)

Men shut their doors against a setting sun.

SHAKESPEARE, *Timon of Athens*, i, 2, 150. (1608)

Men rather honour the sun rising than the sun going down.

GEORGE CHAPMAN (?), *Alphonsus*. Act i, sc. 1. (a. 1634)

Men use to worship the rising sun.

JOHN CLARKE, *Paroemiologia*, p. 12. (1639) RAY, *English Proverbs*, p. 137. (1670) Ray comments, "This consideration withheld Queen Elizabeth from declaring her successor."

Do not wait till you are a sinking sun. It is a maxim of the wise to leave things before things leave them. (No aguardar à ser sol, que se pone. Máxima es de cuerdos dejar las cosas ántes que los dejen.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 110. (1647)

Most Men worship the rising Sun.

THOMAS FULLER, *Gnomologia*. No. 3470. (1732)

No Body is fond of fading Flowers.

THOMAS FULLER, *Gnomologia*. No. 3550. "The faded rose no suitor knows."

Voltaire is at his setting. You are at your dawn. (Voltaire est à son couchant, Vous êtes à votre aurore.)

FREDERICK THE GREAT, *To Baculard d'Arnaud*. (c. 1755) Carlyle renders it, "Welcome, young Sunrise, since Voltaire is about to set!"

Let others hail the rising sun;

I bow to that whose course is run.

DAVID GARRICK, *On the Death of Mr. Pelham*. (1754)

<sup>1</sup> Fabricius finds certain spots and clouds in the sun.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. ii, mem. 3. (1621)

I should have been quite certain from my observation of you, Chiv, that there were spots on the sun.

DICKENS, *Martin Chuzzlewit*. Ch. 4. (1843)

The sun is not all spots.

AUGUSTINE BIRRELL, *Obiter Dicta*, Ser. ii, *Milton*. (1887)

<sup>2</sup> There is still sun on the wall. (Aun hay sol en las bardas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 3. (1615)

<sup>3</sup> The dayes honour, and the hevenes ye,  
The nightes fo, al this clepe I the sonne.

CHAUCER (?), *Troilus*. Bk. ii, l. 905. (c. 1380)  
Lamp of the world, light of the universe.

SYLVESTER, *The Chariot of the Sun*. (a. 1618)  
Thou sun, of this great world both eye and soul.

MILTON, *Paradise Lost*. Bk. v, l. 171. (1667)  
The glorious lamp of Heav'n, the radiant sun,  
Is Nature's eye.

DRYDEN, *The Fable of Acis*, l. 165. (1693)

Now deep in ocean sank the lamp of night.

POPE, tr., *Iliad*. Bk. viii, l. 605. (1715)

High in his chariot glow'd the lamp of day.

WILLIAM FALCONER, *The Shipwreck*. Canto i, pt. iii, l. 3. (1762)

The eye of the sun cannot be hidden.

BURCKHARDT, *Arabic Proverbs*. No. 439. (1817)  
Superior excellence cannot be concealed.

<sup>4</sup> He hath the sun on's face, the wind on's back.  
JOHN CLARKE, *Paroemiologia*, p. 42. (1639)

<sup>5</sup> Stand a little out of my sun. (μικρόν ἀπὸ τοῦ ἡλίου μετὰστηθι.)

DIAGENES to Alexander, when the latter asked if there was anything he could do for him. (c. 332 B.C.) See PLUTARCH, *Lives: Alexander*. Ch. 14, sec. 2. CICERO, *Tusculanarum Disputationum*, v, 32, 92, gives the Latin, "Nunc quidem paullulum a sole." See ALEXANDER.

<sup>6</sup> The sun, too, visits cesspools and is not defiled. (ὁ ἥλιος εἰς τοὺς ἀποπάτους, ἀλλ' οὐ μαινεταί.)

DIAGENES, when some one reproached him for going into dirty places. (c. 350 B.C.) See

DIAGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 63.  
Light, even though it passes through pollution, is not polluted. (Lux, etsi per immundos transeat, non inquinatur.)

ST. AUGUSTINE, *Iohannis Evang.*, i, 15. (c. A.D. 410)

The sunne, hys feyrnes neuer he tynes,

Thogh hyt on the muk hepe shynes.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 2299. (1303)

Holy writ may nat be defouled, na-more than the soone that shyneth on the mixen.

CHAUCER, *The Persones Tale*. Sec. 76. (c. 1389)  
The Sunne shineth vpon the dounghil, and is not corrupted: the Diamond lyeth in the fire, and is not consumed: the Christall toucheth the Trode and is not poisoned.

JOHN LYLY, *Euphues* (Arber), p. 44. (1579)  
The sun, which passeth through pollutions, and itself remains as pure as before.

BACON, *Advancement of Learning*. Bk. ii. (1605)  
The sun shines on a dung-hill, and yet its beams are not defiled by it: . . . for unto the pure all things are pure.

WILLIAM PRYNN, *Histrio-Mastix*, ii, 961. (1633) See also under PURITY.

The Sun is never the worse for shining on a Dunghill.

THOMAS FULLER, *Gnomologia*. No. 4776 (1732)

Sunshine, broken in the rill,  
Though turned astray, is sunshine still.

THOMAS MOORE, *Lalla Rookh: The Fire-Worshippers*. (1817)

Though the white gem be cast into the dirt, its color cannot be tarnished.

DOOLITTLE, *Chinese Vocabulary*, ii, 286. (1872)

<sup>1</sup> The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. (Oritur sol, et occidit, et ad locum suum revertitur: ibique renascens.)

*Old Testament: Ecclesiastes*, i, 5. (c. 250 B.C.)

*The Sun also Rises*, title of novel by Ernest Hemingway. (1926)

<sup>2</sup> Truly a pleasant thing it is for the eyes to behold the sun. (Delectabile est oculis videre solem.)

*Old Testament: Ecclesiastes*, xi, 7. (c. 250 B.C.)

The man is blessed who every day is permitted to behold anything so pure and serene as the western sky at sunset, while revolutions vex the world.

H. D. THOREAU, *Winter*, 27 Dec., 1851.

<sup>3</sup> The sun never repents of the good he does, nor does he ever demand a recompense.

FRANKLIN, *Poor Richard's Almanack*, 1735

<sup>4</sup> The Sun can be seen by nothing but its own light.

THOMAS FULLER, *Gnomologia*. No. 4774. (1732)

When the Sun shines, no Body minds it; but when he is eclipsed, all consider him.

THOMAS FULLER, *Gnomologia*. No. 5608.

<sup>5</sup> God made two great lights: the greater light to rule the day, and the lesser light to rule the night. (Fecitque Deus duo luminaria magna: luminare maius, ut praeesset diei: et luminare minus, ut praeesset nocti.)

*Old Testament: Genesis*, i, 16. (c. 550 B.C.)

<sup>6</sup> The sun has set; no night has followed. (Sol occubuit; nox nulla secuta est.)

GERALDUS CAMBRENSIS, referring to the succession of Richard I, Cœur-de-Lion, to the English throne on the death of Henry II, 1189.

When the sun sets, who does not look for night?

SHAKESPEARE, *Richard III*, ii, 3, 34. (1592)

The sun of all days has not yet gone down. (Non-dum omnium dierum sol occidit.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 99. (1853) Citing a Latin proverb.

<sup>7</sup> The morning Sun never lasts a day.

GEORGE HERBERT, *Jacula Prudentum*. No. 377.

(1640) Herbert adds, "A morning sun and a wine-bred child and a Latin-bred woman seldom end well."

For age and want save while you may;

No morning sun lasts a whole day.

FRANKLIN, *Poor Richard's Almanack*, 1754.

<sup>8</sup> In every country the sun rises in the morning.

GEORGE HERBERT, *Jacula Prudentum*. No. 623.

(1640) The French say, "Il ne change pas de pays celui qui voit toujours le soleil" (He does not change his country who always sees the sun).

Sad soul, take comfort, nor forget

That sunrise never failed us yet.

CELIA THAXTER, *The Sunrise Never Failed Us Yet*. (1872)

<sup>9</sup> Thou Sun, that beholdest all things, and seest all things. ('Ἡελίος θ', δὲ πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις.)

HOMER, *Iliad*. Bk. iii, l. 277. (c. 850 B.C.)

The sunne seeth all things and discouereth all things. (Sol omnia videt ac revelat.)

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1877), p. 344. (1564)

<sup>10</sup> A red sun has water in his eye.

JAMES HOWELL, *Proverbs*, p. 22. (1659)

If the sun in red should set,

The next day surely will be wet;

If the sun should set in grey,

The next will be a rainy day.

ANN E. BRAY, *Traditions of Devon*, i, 6. (1838)

If red the sun begins his race,

Expect that rain will flow apace.

MICHAEL DENHAM, *Proverbs*, p. 11. (1846)

If the sun goes pale to bed,

'Twill rain tomorrow, it is said.

RICHARD INWARDS, *Weather Lore*, p. 52. (1893)

For other weather proverbs, see INWARDS.

<sup>11</sup> The sun never sets on us. So at least it can't go down upon our wrath.

MICHAEL INNES, *Appleby on Ararat*, p. 13.

(1941) THE COUNTRY ON WHICH THE SUN NEVER SETS, see under ENGLAND.

<sup>12</sup> The sun stood still, and the moon stayed. (Steteruntque Sol et Luna.)

*Old Testament: Joshua*, x, 13. (c. 550 B.C.)

<sup>13</sup> The sun will blind you if you persist in gazing at it. (Sol etiam caecat, contra si tendere pergās.)

LUCRETIVUS, *De Rerum Natura*. Bk. iv, l. 325. (c. 45 B.C.)

But who can gaze upon the sun in heaven?

TENNYSON, *Lancelot and Elaine*, l. 123. (1870)

<sup>14</sup> O thou, . . . at whose sight all the stars

Hide their diminished heads!

MILTON, *Paradise Lost*. Bk. iv, l. 32. (1667)

Ye little stars, hide your diminish'd rays.

POPE, *Moral Essays*. Epis. iii, l. 282. (1732)

The Germans say, "Wem die Sonne scheint, der fragt nichts nach den Sternen" (When the sun shines, one doesn't care for the stars).

<sup>15</sup> There's my place in the sun: behold the beginning and the image of the usurpation of the whole earth. (C'est là ma place au soleil: voila le commencement et l'image de l'usurpation de toute la terre.)

BLAISE PASCAL, *Pensées*. Pt. i, art. 9, No. 53. (c. 1660)

We don't want to cast anyone in the shade, but we also demand our own place in the sun. (Platz an der Sonne.)

BERNHARD VON BÜLOW, *Speech*, in the Reichstag, 6 Dec., 1897.

It will now be my duty to see that this place in the sun (Platz an der Sonne) shall remain our undisputed possession.

WILHELM II OF GERMANY, *Speech*, on the acquisition of Kiaochow, China, 18 June, 1901. No one can dispute with us the place in the sun that is our due.

WILHELM II OF GERMANY, *Speech*, at Hamburg, 27 Aug., 1911.

Every man is entitled to a place in the sun.

FOOTNER, *Murderer's Vanity*, p. 149. (1940)

1 The sun shines upon all alike. (Sol omnibus lucet.)

PETRONIUS, *Satyricon*. Sec. 100. (c. A. D. 60)

He maketh his sun to rise on the evil and on the good. (ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθῶν.)

*New Testament: Matthew*, v, 45. (c. A. D. 65)

The *Vulgate* is, "Qui solem suum oriri facit super bonos, et malos." See also under RAIN. The Sunne shineth indifferently ouer all.

WILSON, *Arte of Rhetorique*, p. 32. (1553)

The Sunne when he is at his height shineth as wel vpon course carsie [Kersey] as cloth of tissue.

JOHN LYL, *Euphues* (Arber), p. 443. (1580)

The sun His liberal eye doth give to everyone.

SHAKESPEARE, *Henry V*. Act iv, prol., l. 43. (1599)

The sun, it shines every where.

SHAKESPEARE, *Twelfth Night*, iii, 1, 44. (1599)

The self-same sun that shines upon his court Hides not his visage from our cottage.

SHAKESPEARE, *Winter's Tale*, iv, 4, 454. (1610)

The sun shines on both sides of the hedge.

MICHAEL DENHAM, *Proverbs*, p. 49. (1846) See also POVERTY AND RICHES.

The sun shines . . . even in an Almshouse.

WALTER BESANT, *All Sorts and Conditions of Men*. Ch. 7. (1882) There is a Swedish proverb, "Solen skiner også på liten stuga" (The sun shines even into a little room). The Italians say, "All cannot live on the piazza, but everyone may enjoy the sun."

2 From the rising of the sun unto the going down thereof. (A solis ortu usque ad occasum.)

*Old Testament: Psalms*, l, 1; cxlii.3. (c.350 B. C.)

When the sun has set, all beasts are in the shadow. (Quand le soleil est couché, toutes bestes sont à l'ombre.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 12. (1532)

3 When the sun rises, the disease will abate.

JOHN RAY, *Adagia Hebraica*, p. 400. (1678)

The sun—my almighty physician.

JEFFERSON, *Letter to James Monroe*. (1785)

Immortal medicine may be found in sun and moon.

DOOLITTLE, *Chinese Vocabulary*, ii, 230. (1872)

The Italians say, "Dove va il sole non va il medico" (Where the sun enters the doctor does not).

4 He that walks in the sun, though he walk not for that purpose, must needs become sunburnt. (Qui in solem venit, licet non in hoc venerit, colorabitur.)

SENECA, *Ad Lucilium*. Epis. cxlii, sec. 4. (c. A. D. 64)

He that goeth in the Sunne shall be Sunne burnt, although he thinke not of it.

THOMAS WILSON, *The Arte of Rhetorique: Prologue*, p. v. (1553)

They that walke much in the Sunne, and think not of it, are yet for the most part Sunne burnt.

THOMAS WILSON, *The Arte of Rhetorique*, p. 5.

We walke in the Sun many times for pleasure, but our faces are tanned before we returne.

GOSSON, *The Schoole of Abuse*, p. 59. (1579)

Hee that walketh in the sun shall be tan'd.

DAVID TUVILL, *Vade Mecum*, p. 56. (1638)

They that walk much i' the sun, will be tann'd at last.

JOHN RAY, *English Proverbs*, p. 146. (1670)

They that walk in the Sun, must be content to be tann'd.

THOMAS FULLER, *Gnomologia*. No. 4986. (1732)

5 The sun was now shinin' hot enough to bake bread.

F. R. STOCKTON, *The Christmas Wreck*. (1886)

"To fry eggs" is the more modern form.

6 The sun, when setting, makes the increasing shadows twice as large. (Sol crescentes decedans duplicat umbras.)

VERGIL, *Eclagues*. Ecl. ii, l. 67. (37 B. C.)

When the Sun is highest, he casts the least Shadow.

THOMAS FULLER, *Gnomologia*. No. 5607. (1732)

## II—Sun and Rain

7 After the greatest clouds the sun. (Post maxima nubilia Phoebus.)

ALANUS DE INSULIS, (ALAIN DE LILLE), *Liber*

*Parabolarum*. (c. 1175) Cited by PONTANUS,

*Collectio Proverbiorum*, p. 161. Similarly,

"Post tenebras, lux" (After darkness, light)

Ovid has, "Blandi post nubilia soles" (The

sun shines brighter after clouds), of which

there is an English variant, "If there were no

clouds we should not enjoy the sun."

For I have seyn, of a ful misty morwe

Folwen ful ofte a mery someres day;

And after winter folweth grene May.

CHAUCER, *Troilus*. Bk. iii, l. 1060. (c. 1380)

After mysty cloudis there comyth a cler sonne.

UNKNOWN, *Tale of Beryn*, l. 3955. (c. 1400)

Pluck up your hart, be of good cheere,

After cloudes blacke, we shall haue weather cleere.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

After a Sun-shine comes a Cloud; after fair

Weather comes foul; after Joy comes Sorrow

OSWALD DYKES, *English Proverbs*, p. 204.

(1709) The German proverb is, "Nach Regen

kommt Sonnenschein."

After clouds comes clear weather.

TOBIAS SMOLLETT, *Sir Launcelot Greaves*. Ch.

10. (1762)



Merciful Father, I will not complain,  
I know that the sunshine shall follow the rain.

JOAQUIN MILLER, *For Princess Maud*. (c. 1870)  
Somewhere the sun is shining,  
Somewhere a little rain.

CHARLES K. HARRIS, *Somewhere*. (1906)

1 Sometimes the same day is a stepmother,  
sometimes a mother. (ἄλλοτε μητρική πέλει  
ἡμέρη, ἄλλοτε μήτηρ.)

HESIOD, *Works and Days*, l. 825. (c. 850 B.C.)  
Cited by ERASMUS, *Adagia*, i, viii, No. 64,  
with the Latin, "Ipse dies quandoque parens,  
quandoque noverca."

One day the gods send shine, the next day rain.  
(χὼ Ζεὺς ἄλλοκα μὲν πέλει αἶθριος, ἄλλοκα δ' ὕει.)

THEOCRITUS, *Idyls*. No. iv, l. 43. (c. 270 B.C.)  
Cited by ERASMUS, *Adagia*, i, viii, 65, with the  
Latin, "Nunc pluit, nunc claro."

Not always do the showers fall from the clouds  
on the sodden fields. (Non semper imbres nubibus  
hispidos manant in agros.)

HORACE, *Odes*. Bk. ii, ode ix, l. 1. (23 B.C.)  
After many days a cloudless one. (Venit post  
multas una serena dies.)

TIBULLUS, *Elegies*, iii, vi. 32. (19 B.C.)  
If you count the sunny and cloudy days throughout  
a year, you will find that the sunshine predominates.  
(Si numeres anno soles et nubilia toto,  
invenies nitidum saepius esse diem.)

OVID, *Tristia*. Bk. v, eleg. 8, l. 31. (c. A.D. 9)

Taking the year together, my dear,  
There isn't more night than day.

REMBRANDT PEALE, *Don't Be Sorryful, Darling*. (c. 1840)

Wait till the sun shines, Nellie,  
When the clouds go drifting by.

ANDREW B. STERLING, *Wait Till the Sun Shines, Nellie* (1905)

2 Be still, sad heart! and cease repining;  
Behind the clouds is the sun still shining.

LONGFELLOW, *The Rainy Day*. (1841)

3 There is no sunne shineth so bright but that  
cloudes may over cast it.

GEORGE PETTIE, *Petite Pallace*, p. 142. (1576)  
No sun without a shadow.

JOHN CLARKE, *Paroemiologia*, p. 326. (1639)  
No sun shines without some cloud.

RICHARD FRANCK, *Northern Memoirs*, p. 36. (1658)

No sunshine but hath some shadow.

JOHN RAY, *English Proverbs*, p. 146. (1670)

4 After storm. comes fair weather. (Post tempestatem  
tranquillum facis.)

Apocrypha: *Tobit*, iii, 22. (c. 200 B.C.)

Louerd, thet makest stille after storme.

UNKNOWN, *Ancren Riwle*, 376. (c. 1200)

Floudy mornynge turne to cleere after noones.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Cloudy Mornings may turn to clear Evenings.

THOMAS FULLER, *Gnomologia*. No. 1116. (1732)

Though it's cloudy in the morning, the sun may  
shine bright enough at noon.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 2. (1841)

## SUNDAY

See also Sabbath

5 Sunday clears away the rust of the whole  
week.

ADDISON, *The Spectator*. No. 112. (1711)

6 When Sunday comes it will be holy day.

JAMES CLARKE, *Paroemiologia*, p. 19. (1639)

Alike every Day makes a Clout on Sunday.

THOMAS FULLER, *Gnomologia*. No. 785. (1732)

7 Sunday should be different from another day.  
People may walk, but not throw stones at  
birds.

SAMUEL JOHNSON. See BOSWELL, *Tour to the  
Hebrides*, 20 Aug., 1773.

To sit judicially on Sunday would be indecent  
and improper.

MR. JUSTICE BLACKBURN, *Judgment in Winsor  
vs. Regina*. (1866) The legal maxim is, "Dies  
dominicus non est juridicus" (Sunday is not  
a juridical day).

8 Thou canst not stir, because 'tis not  
Thy Sunday out.

F. LOCKER-LAMPSON, *The Housemaid* (1864)  
Rose Harland on her Sundays out

Walked with a better man.

A. E. HOUSMAN, *A Shropshire Lad*. No. 25. (1896)

9 It may last a month of Sundays.

FREDERICK MARRYAT, *Newton Forster*. Ch. 5. (1832) An indefinitely prolonged period.

If she's not married till she marries me, she'll be  
single for a month of Sundays.

W. H. MAXWELL, *Hector O'Halloran*. Ch. 18. (1842)

I haven't heard more fluent or passionate English  
this month of Sundays.

CHARLES KINGSLEY, *Alton Locke*. Ch. 27. (1850)  
I ain't been in church now for more nor a week  
of Sundays.

R. D. BLACKMORE, *Cripps the Carrier*. Ch. 38. (1876)

The salad course nowadays seems to be a month  
of sundaes.

OGDEN NASH, *My Dear, How Did You Ever  
Think Up This Delicious Salad?* (1935)

You haven't been here for a month of Sundays.

MARGARET CARPENTER, *Experiment Perilous*, p. 80. (1943)

10 When two Sundays meet. i.e. Never. Ad  
Graecas calendas.

JOHN RAY, *English Proverbs*, p. 194. (1670)

Ray adds a Spanish proverb by way of illustration, "Quanto la rana tuviere pelo serdis bueno" (When the frog has hair you'll be good).

When two Sundays come together.

ELISHA COLES, *Eng.-Lat. Dict.: Sunday*. (1677)

To-morrow come never,

When two Sundays come together.

H. O. HALLIWELL, *Proverb Rhymes*. (1842)

## SUN-DIAL

<sup>1</sup> What's a Sun-dial in the Shade good for?  
 THOMAS FULLER, *Gnomologia*. No. 5507. (1732)  
 Hide not your Talents, they for Use were made.  
 What's a Sun-Dial in the Shade?

FRANKLIN, *Poor Richard's Almanack*, 1750.

<sup>2</sup> *Horas non numero nisi serenas* is the motto of a sun-dial near Venice. . . . Of all conceits it is surely the most classical, "I count only the hours that are serene."

WILLIAM HAZLITT, *On a Sun-Dial*. (c. 1820)  
 "I number none but the cloudless hours,"

Its motto the livelong day.

W. C. DOANE, *Of a Sun-Dial in Venice*. (1901)  
 A variation of this motto is, "Let others tell of storms and showers, I'll only mark your sunny hours." Another sun-dial motto often used is, "Vivite, ait, fugie" (Live ye, he says, I flee).

## SUNFLOWER

<sup>3</sup> Because it turneth the leaues about wyth the Sunne, it is called Heliotropion, that is, turned wyth the sonne, or sonne flower.

WILLIAM TURNER, *New Herball*. Ch. 2. (1562)

Ah, Sunflower! weary of time,  
 Who countest the steps of the sun.

WILLIAM BLAKE, *Songs of Experience*. (1794)  
 The seal a sun-flower; "Elle vous suit partout,"  
 The motto, cut upon a white cornelian.

LORD BYRON, *Don Juan*. Canto i, st. 198. (1818)  
 "She follows you everywhere."

The sunflower turns on her god when he sets,  
 The same look which she turn'd when he rose.

THOMAS MOORE, *Believe Me, If All Those Endearing Young Charms*. (a. 1852)

## SUPERFLUITIES

<sup>4</sup> Superfluities do not hurt. (Superflua non nocent.)

ST. AUGUSTINE, *De Civitate Dei*. (c. 426)  
 Quoted as a saying of "those skilled in the law."

<sup>5</sup> It is the superfluous things for which men sweat. (Ad supervacua sudatur.)

SENECA, *Ad Lucilium*. Epis. iv, sec. 11. (c. A. D. 64)  
 Superfluous things like these: doubtless the man who first called them "hindrances" had a prophetic foresight. (Quae sine dubio talia divinavit futura, qualia nunc sunt, qui primus appellavit "impedimenta.")

SENECA, *Ad Lucilium*. Epis. lxxxvii, sec. 11.

<sup>6</sup> The want of necessities is always . . . accompanied by the envious longing for superfluities.

SOLON, *Apothegm*. (c. 600 B. C.) See ORELLI, *Opuscula Graecorum Veterum*, i. 168.

We rich men count our felicity to lie in superfluities, not in necessities.

SCOPAS OF THESSALY, *Apothegm*. (c. 400 B. C.)  
 See PLUTARCH, *Moralia: Love of Wealth*.

Whoever heard a man of fortune in England talk of the necessities of life? Whether we can afford it or no, we must have superfluities.

JOHN GAY, *Polly*. Act i, sc. 1. (1729)

The superfluous, a very necessary thing. (Le superflu, chose très nécessaire.)

VOLTAIRE, *Le Mondain*, l. 21. (1736)

Necessaries always come before luxuries.

JEREMY BENTHAM, *The Principles of Morals and Legislation*. Ch. 18, sec. 17. (1780)

A rich man's superfluities are often a poor man's redemption.

GEORGE COLMAN, JR., *Who Wants a Guinea?* Act i, sc. 1. (1805)

Give us the luxuries of life, and we will dispense with its necessities.

J. L. MOTLEY, as quoted by HOLMES, *Autocrat of the Breakfast-Table*. Ch. 6. (1858)

## SUPERIORITY

<sup>7</sup> To exhibit superior merit is not the way to win men's hearts. To exhibit inferior merit is the way.

CHUANG-TSZE, *Philosophy*. Ch. 8. (c. 400 B. C.)  
 Giles, tr.

Superiority is always detested. (Siempre la superioridad fué aborrecida.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim. 7. (1647)

He who surpasses or subdues mankind,  
 Must look down on the hate of those below.

BYRON, *Childe Harold*. Canto iii, st. 45. (1812)

<sup>8</sup> The superior man is broad-minded and unprejudiced; the inferior man is prejudiced and not broad-minded.

CONFUCIUS, *Analects*. Bk. i. ch. 14. (c. 500 B. C.) Legge, tr. Giles takes exception to the phrase "superior man" as a translation of chün tzü, on the ground that it implies superciliousness, and prefers "princely man," or "higher type of man," or "nobler sort of man."

The superior man thinks of his character, the inferior man of his position.

CONFUCIUS, *Analects*. Bk. iv, ch. 11.

The superior man is concerned with what is right, the inferior man with what will pay.

CONFUCIUS, *Analects*. Bk. iv, ch. 16.

The superior man is calm and serene, the inferior man is worried and anxious.

CONFUCIUS, *Analects*. Bk. vii, ch. 36.

The superior man is friendly but not familiar; the inferior man is familiar but not friendly.

CONFUCIUS, *Analects*. Bk. xiii, ch. 23.

The superior man develops upwards, the inferior man develops downwards.

CONFUCIUS, *Analects*. Bk. xiv, ch. 24.

What the superior man seeks is in himself; what the inferior man seeks is in others.

CONFUCIUS, *Analects*. Bk. xv, ch. 20.

The superior man develops his personality by means of his wealth, the inferior man develops wealth at the expense of his personality.

UNKNOWN, *Book of Rites* (Likí). (c. 500 B. C.)

The superior man does not murmur against heaven.

MENCIUS, *Discourses*. Bk. ii, pt. ii, ch. 13, sec. 1. (c. 300 B.C.)

The superior man is great without being proud, the inferior man is proud without being great.

DOOLITTLE, *Chinese Vocabulary*, ii, 280. (1872)

He is truly a superior man who can look on in silence at a game of chess.

DOOLITTLE, *Chinese Vocabulary*, ii, 681.

Right moves the superior man, profit the mean man.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1417. (1875)

The superior man will stick to his bargain.

SCARBOROUGH, *Chinese Proverbs*. No. 1344.

The man with the large head is the superior man; the one with big feet is the inferior.

SCARBOROUGH, *Chinese Proverbs*. No. 1421.

The world . . . is only beginning to see that the wealth of a nation consists more than in anything else in the number of superior men that it harbors.

WILLIAM JAMES, *Memories and Studies*, p. 363. (1906)

1 The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows over it.

CONFUCIUS, *Analects*. Bk. xii, ch. 19. (c. 500 B.C.) Quoted by MENCIOUS, *Discourses*, iii, i, 2. The Latin proverb is, "Maiori cedo" (I give way to a superior).

Any arrangements which . . . prevent superiority from profiting by the rewards of superiority and shield inferiority from the evil it entails—any arrangements which tend to make it as well to be inferior as superior—are diametrically opposed to . . . the reaching of a higher life.

HERBERT SPENCER, *Data of Ethics*. Ch. 11. (1879)

The relation of the superior to the inferior excludes good manners.

SHAW, *Maxims for Revolutionists*. (1903)

His inferiority complex hangs down over his shoes.

MANNING LONG, *False Alarm*, p. 187. (1943)

Alfred Adler is credited with inventing the phrase "inferiority complex."

A superiority complex quite often outlives the condition that brought it into existence.

ARTHUR STRINGER, *The Devastator*, p. 117. (1944)

2 There are men too superior to be seen except by the few, as there are notes too high for the scale of most ears.

EMERSON, *Lecture on Table-Talk*, 18 Dec., 1864.

3 No two men can be half an hour together but one will acquire an evident superiority over the other.

SAMUEL JOHNSON. See BOSWELL, *Life*. (1776)

The greatest proof of superiority is to bear with impertinence.

HAZLITT, *Commonplaces*. No. 19. (c. 1823)

4 It is an olde saieng. . . . *Quae supra nos, nihil ad nos*, Those things that are above our reach conserne us not.

PHILIP STUBBES, *The Anatomie of Abuses*, ii, i, 56. (1583)

His Aphorisms are too farre fetcht for me, and therefore, *Quae supra nos, nihil ad nos*.

ROBERT GREENE, *Mourning Garment*. (1616)

*Quae infra nos nihil ad nos*. The things that are below us are nothing to us.

RILEY, *Latin Quotations*, p. 353. (1860)

## SUPERSTITION

### See also Omen

5 I perceive that in all things ye are too superstitious. (κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.)

*New Testament: Acts*, xvii, 22. (c. A. D. 65) The Vulgate is, "Per omnia quasi superstitiosiores vos video."

Better be dumb than superstitious.

BEN JONSON, *Elegy on My Muse*, l. 73. (a. 1637)

All superstition from my breast repel.

JOHN GAY, *Trivia*. Bk. i, l. 175. (1716)

6 Superstition is the Reproach of the Deity.

FRANCIS BACON, *Essays: Of Superstition*. (1612)

The Master of superstition is the People; and in all Superstition, Wise Men follow Fooles.

FRANCIS BACON, *Essays: Of Superstition*.

There is a Superstition in avoiding Superstition.

FRANCIS BACON, *Essays: Of Superstition*.

7 Superstition consists in a senseless fear of the gods, religion in the pious worship of them. (Superstitio, in qua inest timor inanis deorum; religio, quae deorum cultu pio continetur.)

CICERO, *De Natura Deorum*. Bk. i, sec. 42. (45 B.C.)

The greatest burden in the world is superstition.

MILTON, *Doctrine of Divorce*. (1633)

Nothing but what is ominous, to the Superstitious.

THOMAS FULLER, *Gnomologia*. No. 3659. (1732)

Superstition is the religion of feeble minds.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

Superstition is the only religion of which base souls are capable. (La superstition est la seule religion dont soient capables les âmes basses.)

JOSEPH JOUBERT, *Pensées*. No. 27. (1810)

Superstition is . . . religion which has grown incongruous with intelligence.

TYNDALL, *Fragments of Science*. Ch. 2. (1871)

8 Superstition is the poetry of life. (Der Aberglaube ist die Poesie des Lebens.)

GOETHE, *Sprüche in Prosa*. (1819)

9 The Devil divides the world between Atheism and Superstition.

HERBERT, *Jacula Prudentum*. No. 1105. (1650)

<sup>1</sup> All people have their . . . superstitions.  
CHARLES LAMB, *Essays of Elia: Mrs. Battle's Opinions on Whist*. (1823)

<sup>2</sup> Superstition follows pride and obeys it like a father. (ἡ δεισιδαιμονία, καθάπερ πατρί, τῷ τυφῷ ποιεῖται.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Quoting a Greek proverb.

<sup>3</sup> No itch is more infectious than superstition. (Nulla scabies scabiosior superstitione.)

JOANNES JOVIANUS PONTANUS, *Dialogus*. (c. A. D. 395) Another saying which has passed into a proverb is, "Omnium pestium pestilentissima est superstitio" (Of all pests the most pestilent is superstition).

Not to rank nor sex confined  
Is this vain ague of the mind.

WALTER SCOTT, *Rokeby*. Canto ii, st. 11. (1813)  
Wisdom is communicated by contiguity, superstition, alas! by contagion.

J. M. STUART-YOUNG, *Epigram*. (1937)

<sup>4</sup> A great fear . . . is the parent of superstition; but a discreet and well-guided fear produced religion.

JEREMY TAYLOR, *Holy Living*, p. 317. (1650)

<sup>5</sup> Superstitions are, more than ourselves, the kings of nations. (Superstitions sont, bien plus que nous, les rois des nations.)

VOLTAIRE, *Eryphile*. Act iii, sc. 2. (1732)

Crush the infamous thing! (Écrasez l'infâme.)

VOLTAIRE, *Letter to d'Alembert*, 28 Nov., 1762.

The phrase is frequently encountered in Voltaire's letters of the period. In the one here quoted, Voltaire stated that by *infâme* he meant superstition, "not the Christian religion which I love and respect." However, he sometimes used it in such a way that it undoubtedly referred to Catholicism.

## SUPPER

<sup>6</sup> If ever I ate a good supper at night,  
I dreamed of the Devil, and waked in a fright.  
CHRISTOPHER ANSTEY, *New Bath Guide*. (1766)

<sup>7</sup> Light suppers make clean sheets.

NICOLAS BRETON, *Crossing of Proverbs*, p. 8. (1616) RAY, p. 36; FULLER, No. 3216.

Light fare begets light dreams.

GEORGE BORROW, *Lavengro*, ii, 79. (1851)

<sup>8</sup> He sups ill that dines all (Mal soupe qui tout disne.)

RANDLE COTGRAVE, *Dictionary: Disner*. (1611)

He sups ill who eats all at dinner.

JOHN RAY, *English Proverbs*, p. 125. (1678)

<sup>9</sup> Before supper walk a little; after supper do the same. (Sub coenam paulisper inambula; coenatus idem facito.)

ERASMUS, *Colloquia: De Ratione Studii*. (1524)  
See also under DINING.

<sup>10</sup> Eat few suppers and you'll need few medicines.

FRANKLIN, *Poor Richard's Almanack*, 1742.  
The Germans say, "Kurze Abendmahlzeit macht lange Lebenszeit" (Short supper makes long life).

<sup>11</sup> It is feared they go to supper with the devil.  
JOHN FRITH, *A Pistle to the Christen Reader* (1829), p. 307. (1529) That is, go to hell.

<sup>12</sup> By suppers more have been killed than Galen ever cured.

GEORGE HERBERT, *Jacula Prudentum*. No. 274. (1640) Herbert adds, "He wrongs not an old man that steals his supper from him," citing a Spanish proverb. See under AGE.

<sup>13</sup> To sup well, is to live well: and that's the way to sleepe well.

SIR THOMAS OVERBURY, *Newes from the Lower End of the Table*. (1613)

Who sups well sleeps well. (Chi ben cena, ben dorme.)

TORRIANO, *Piazza Universale*, p. 44. (1666)  
However, a Spanish proverb says, "Por mucha cena, nunca noche buena" (For too much supper, never a good night).

<sup>14</sup> I never fared worse than when I wished for my supper.

JOHN RAY, *English Proverbs*, p. 143. (1678)

<sup>15</sup> The byword saith, "He sups who sleeps."

CHARLES READE, *The Cloister and the Hearth*. Ch. 26. (1860) See also under DINING.

## SURE

<sup>16</sup> Sure as death. (Come del morire.)

BOCCACCIO, *Il Filostrato*. Canto iv, st. 140. (c. 1350)

But this is sooth as deeth, certeyn.

CHAUCER (?), *House of Fame*, i, 502. (c. 1383)

For deth, my chylde, is, as y trow,  
The most ryght serteyn [thing] it is.

Wyse Man Taught Hys Sone, l. 93. (c. 1460)

Ne than the deth nothyng more certain.

CAXTON, tr. *Chartier's Curial*, 19. (1484)

As sure as death.

BEN JONSON, *Every Man in His Humour*. Act ii, sc. 1. (1596)

Things as certain as death and taxes.

DANIEL DEFOE, *History of the Devil*. Pt. ii, ch. 6. (1726)

In this world, nothing is certain but death and taxes.

FRANKLIN, *Letter to M. Leroy*, 1789.

It is as certain as death.

DICKENS, *David Copperfield*. Ch. 52. (1850)

There's nothing certain in man's life but this;

That he must lose it.

OWEN MEREDITH, *Clytemnestra*. Pt. xx. (1855)

One thing at least is certain—this life flies.

EDWARD FITZGERALD, tr. *Rubáiyát*. St. 63. (1859)

That's certain as death and hay-fever.

PHILIP BARRY, *You and I*. Act i. (1923)

<sup>1</sup> Wel Koude he [the Miller] stelen corn and tollan thries.

CHAUCER, *Canterbury Tales: Prologue*, l. 562. (c. 1386)

It is good to be sure. Toll it again quoth the miller.

JOHN RAY, *English Proverbs*, p. 91. (1678)

It is good to be sure, quoth the miller, when he moultered [took the toll] twice.

JAMES KELLY, *Scottish Proverbs*, p. 189. (1721)

<sup>2</sup> Sure and unsure are not all one.

JOHN CLARKE, *Paroemiologia*, p. 29. (1639)

<sup>3</sup> Sure as the coat on your back.

JOHN CLARKE, *Paroemiologia*, p. 209. (1639)

As sure as the cloths on his back.

NATHAN BAILEY, *Dictionary: Cap.* (1736)

<sup>4</sup> That is sure which can be made sure. (Certum est quod certum reddi potest.)

SIR EDWARD COKE, *On Littleton*. (1628)

<sup>5</sup> Foure wayes there be, that no man can stand sure on, vpon moyst places, vpon yse, vpon glory and ambition, vpon the beaultie of a woman.

JOHN FLORIO, *Firste Fruites*, fo. 24. (1578)

<sup>6</sup> Of all counties . . . Gloucestershire was most pestered with monks. . . Hence the proverb, "As sure as God is in Gloucestershire."

FULLER, *Church History*. Bk. vi, sec. 2. (1655)

The old proverb, as sure as God's in Gloucester.

WILLIAM STUKELEY, *Itinerarium Curiosum*, p. 64. (1724)

As sure as God's in Gloucestershire, i. e. the relic of Christ's blood preserved at Hailes Abbey.

VINCENT LEAN, *Collectanea*, i, 86. (1902)

<sup>7</sup> Make a sure thing of it.

S. A. HAMMETT, *A Stray Yankee in Texas*, p. 98. (1853)

"Sure thing," says he.

GEORGE ADE, *Artie*, p. 147. (1896)

<sup>8</sup> Whom Death hath made sure as his juglers box.

ROBERT HEATH, *Epigrams*, 53. (1650)

As sure as a juggler's box.

JOHN RAY, *English Proverbs*, p. 207. (1670)

<sup>9</sup> As sure as a mouse tied with a thread.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

As sure as bark on tree.

SHAKESPEARE, *Love's Labour's Lost*, ii, 285.

As sure as louse in bosom.

JAMES HOWELL, *Proverbs*, p. 5. (1659)

As sure as anything.

THOMAS HOBBS, tr., *Iliad*, ii, 32. (1676)

As sure as fate.

FARQUHAR, *Sir Harry Wildair*, v, 5. (1701)

As sure as you're alive.

SWIFT, *Polite Conversation*. Dial. i. (1738)

As sure as sixpence.

FIELDING, *Joseph Andrews*. Pt. iv, ch. 16. (1742)

Sure as the devil in London.

FIELDING, *Covent Garden Journal*. No. 33. (1752)

As sure as London is built of bricks.

THOMAS HOOD, *Miss Kilmansegg: Her Education*. (1827)

As sure as the year came around.

HARRIET MARTINEAU, *Loom and Lugger*, ii, 3, 44. (1833)

As sure as there are snakes in Virginny.

DAVID CROCKETT, *Life*, p. 242. (1835)

As sure as mud.

EDEN PHILLPOTTS, *The Human Boy*, p. 10. (1899)

<sup>10</sup> It's better to be sure than sorry.

SAMUEL LOVER, *Rory O'More*. Ch. 21. (1837)

See also under SAFETY

<sup>11</sup> But when he thought her as sure as a gun.

She set up her tail, and away she run.

SIR JOHN MENNES, ed. *Musarum Deliciae*, i, 94. (1656)

As certain as a gun.

SAMUEL BUTLER, *Hudibras*, i, iii, 11. (1663)

As sure as a gun.

JOHN DRYDEN, *Spanish Fryar*. Act iii, sc. 2.

(1681) CONGREVE, *Double Dealer*, v, 20.

(1693). STEELE, *Tender Husband*, iii, 2.

(1703) MEREDITH, *Ordeal of Richard Feverel*. Ch. 9. (1859) etc.

[To a Southerner] drawing his comparison from his idolized rifle, a thing is "as sure as shooting."

S. A. HAMMETT, *A Stray Yankee in Texas*, p. 116. (1853)

<sup>12</sup> As sure as God made little apples.

G. F. NORTHALL, *Folk-Phrases*. (1894) "I have always understood," Northall comments,

"that the full rendering was, 'As sure as God made little apples on big trees.'"

I'm gonna learn to read as sure as God made little apples.

MARY LASSWELL, *Suds in Your Eye*, p. 112. (1942)

I'll sell you out as sure as God made little apples.

JOHN SPAIN, *Dig Me a Grave*, p. 107. (1942)

<sup>13</sup> As sure as eggs be eggs.

THOMAS OTWAY, *Caius Marius*. Act iv, sc. 2.

(1680) It has been suggested that this proverbial phrase is a corruption of the logician's announcement of identity, "X is X."

Certainly, as eggs are eggs.

UNKNOWN, *Vade Mecum for Malt-worms*. Pt. ii, p. 48. (1720)

As sure as eggs is eggs, the bridegroom and she had a miff.

GOLDSMITH, *Good-Natured Man*. Act iv. (1768)

And the Bishop says, "Sure as eggs is eggs, This here's the bold Turpin."

DICKENS, *Pickwick Papers*. Ch. 43. (1837)

I shall come out at bottom of the form as sure as eggs is eggs.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. ii, ch. 6. (1857)

Elected as sure as eggs was bacon.

SEBA SMITH, *Major Downing*, p. 100. (1832)

He's going to rob you as sure as eggs is eggs.

FRANCIS ILES, *Before the Fact*. Ch. 16. (1932)

1 But those worthy mariners are dead, and an old prouerbe,  
As sure as Check with them.

JOHN TAYLOR, *Works*, p. 85. (1630)

As sure as Exchequer pay.

THOMAS FULLER, *Worthies*, ii, 412. (1662)

As sure as Check, or Exchequer pay.

JOHN RAY, *English Proverbs*, p. 207. (1670)

2 As sure as a clubb.

UNKNOWN, *Misogonus*. Act iii, sc. 2. (1577)

Her prophesie fell out as sure as a club.

REGINALD SCOTT, *The Discoverie of Witchcraft*.

Bk. iv, ch. 9. (1584)

ON THE SURE SIDE, see under SIDE.

### SURETY

3 Thy guarantee needs a guarantee.

*Babylonian Talmud: Sukkah*, fo. 26a. (c. 400)

Also, *Gittin*, 28b. Maimonides quotes the saying as "well known among the Arabs."

Two sureties are better than one. (Deux suretés valent mieux qu'une.)

LA FONTAINE, *Fables*. Bk. iv, fab. 13. (1668)

Your surety wants a surety.

JOHN RAY, *Adagia Hebraica*, p. 404. (1678)

4 Be not surety above thy power: for if thou be surety, take care to pay it.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, viii, 13. (c. 190 B. C.)

A good surety is for a hundred days, but an evil one is for a thousand thousand.

UNKNOWN, *Alphabet of Ben Sira*. No. 16. (c. 1000)

5 Give advice to all; but be security for none.

H.G. BOHN, *Handbook of Proverbs*, p. 361. (1855)

6 Act as surety and ruin is at hand. (ἐγγύα, ῥάπα δ' ἄρα.)

CHILON, *Maxim*. (c. 550 B. C.) DIOGENES LAERTIUS, *Chilon*, bk. i, sec. 73, states that this was Chilon's maxim, but PLATO, *Charmides*, sec. 165A, ascribes it to Thales of Miletus, and so does AUSONIUS, *Ludus Septem Sapientum*, l. 180, where he gives the Latin, "Sponde, noxa est praesto tibi." It was one of the three maxims inscribed on the wall of the temple of Apollo at Delphi. See under MODERATION.

Suretyship hath undone many of good estate, and shaken them as a wave of the sea.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxix, 18. (c. 190 B. C.)

The precept which has kept many from marrying, and many from trusting, and some even from speaking: Give a pledge and mischief follows. (ἐγγύα ῥάπα δ' ἄρα.)

PLUTARCH, *Moralia: Dinner of the Seven Wise Men*. Sec. 164B. (c. A. D. 95)

Those who give bail or bond appear at the bar of regret. (Praedes vadesque paenitudinis reos.)

AUSONIUS, *Ludus Septem Sapientum*, vii, 183. (c. A. D. 300)

Become surety, and danger is at hand. (Sponde, noxa praesto est.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 97.

(1523) Erasmus attributes the saying to Chilon, and traces a somewhat similar phrase back to Homer. Included by TAVERNER, *Translations from Erasmus*, fo. 21, with the rendering, "Be suretie for an other and harme is at hande." Erasmus gives the Greek as ἐγγύα ῥάπα δ' ἄρα.

7 The ax strikes the chisel and the chisel strikes the wood. (Fu 'tou ta tsao, tsao ta 'chai.)

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 181.

(1872) The creditor presses the surety, and the surety presses the debtor.

8 He that is surety for another must pay.

THOMAS DRAKE, *Bibliotheca*, p. 199. (1633)

He that will be surety shall pay.

HERBERT, *Jacula Prudentum*. No. 1089. (1640)

Of time the cautioner [surety] pays the debt.

JAMES KELLY, *Scottish Proverbs*, p. 272. (1721)

He that is surety for another is never sure himself.

H.G. BOHN, *Handbook of Proverbs*, p. 389. (1855)

He who is surety is never sure.

SPURGEON, *John Ploughman*. Ch. 4. (1869)

9 Who that leaueth surety and leaneth unto chaunce,

Whan fooles pype, by auctoritee he maie daunce.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

10 Enter not into bands, no not for thy best friends: he that payeth an other man's debt seeketh his own decay, it is as rare to see a rich surety, as a black Swan.

JOHN LYL, *Euphues and His England* (Arber), p. 229. (1580)

11 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth. (Fili mi, si spononderis pro amico tuo, defixisti apud extraneum manum tuam, illaqueatus es verbis oris tui.)

*Old Testament: Proverbs*, vi, 1-2. (c. 350 B. C.)

He that is surety for a stranger shall smart for it. (Affligetur malo, qui fidem facit pro extraneo.)

*Old Testament: Proverbs*, xi, 15.

Be not one of them that strike hands, or of them that are sureties for debts. (Noli esse cum his, qui difigunt manus suas, et qui vades se offerunt pro debitis.)

*Old Testament: Proverbs*, xxii, 26.

Be not made an ass to carry the burdens of other men . . . From suretyship, as from a manslayer or enchanter, bless thyself.

SIR WALTER RALEIGH, *Instructions to His Son*. Sec. 5. (1616)

My son, if I, Hafiz, thy father, take hold of thy knees in my pain,

Demanding thy name on stamped paper, one day or one hour—refrain.

Are the links of thy fetters so light that thou  
cravest another man's chain?

RUDYARD KIPLING, *Certain Maxims of Hafiz*.  
No. 19. (1891)

<sup>1</sup> To be surety for the bow means being surety  
for the arrow. (Chao kung ju chao chien.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
292. (1875)

<sup>2</sup> But yet I'll make assurance double sure,  
And take a bond of fate.

SHAKESPEARE, *Macbeth*, iv, 1, 83. (1606)

**SURFEIT**, see under Gluttony

## SURGEON

See also Doctor

<sup>3</sup> Agelaus by operating killed Acestorides, for  
he said, "If he had lived the poor fellow would  
have been lame." (χειρουργῶν ἔσφαξεν Ἀκεστο-  
ρίδην Ἀγέλαος | "Ζῶν γὰρ χωλεῖν," φησίν,  
"ἔμελλε τάλαι.")

CALLICTER, *Epigram*. (c. A. D. 150) See *Greek  
Anthology*. Bk. xi, epig. 121. A medieval  
proverb says, "In capite orphani discit  
chirurgus" (The surgeon practises on the  
head of the orphan). See under BARBER.

Surgery does the ideal thing—it separates the  
patient from his disease.

LOGAN CLENDENING, *Modern Methods of Treat-  
ment*. Ch. 1. (1924)

Where softening unctions fail, sharp surgery  
bringeth speediest ease.

E. R. EDDISON, *The Worm Ouroboros*. Ch. 3.  
(1926)

<sup>4</sup> "What! don't you know what a Sawbones is,  
Sir?" inquired Mr. Weller. "I thought every-  
body know'd as a Sawbones was a Surgeon."

DICKENS, *Pickwick Papers*. Ch. 30. (1837)

I found her the affianced bride of a parish saw-  
bones.

RIDER HAGGARD, *Doctor Thorne*, p. 196. (1898)

<sup>5</sup> 'Tis the Chyrurgions praise, and height of Art,  
Not to cut off, but cure the vicious part.

ROBERT HERRICK, *Lenitie*. (1648)

Th' incurable cut off, the rest reform.

BEN JONSON, *Cynthia's Revels*. Act v. (1601)

<sup>6</sup> A pitiful surgeon makes a dangerous sore.

JOHN MARSTON, *The Malcontent*. Act iv. (1604)

Surgeons cut, that they may cure.

THOMAS FULLER, *Gnomologia*. No. 4292. (1732)

The best Surgeon is he that has well hack'd him-  
self.

THOMAS FULLER, *Gnomologia*. No. 4419.

A good surgeon is a good medical man who can  
cut.

MARTIN H. FISCHER, *Epigram*. (c. 1935)

<sup>7</sup> In a good chirurgian, a hawkes eye: a lyons  
heart: and a ladies hand.

LEONARD WRIGHT, *Display of Dutie*, p. 37. (1589)

UNKNOWN, *Helpe to Discourse*, 104. (1619)

We say of a chirurgeon, that he should have a  
lady's hand and a lion's heart; but the Christian  
soldier should have a lady's heart and a lion's  
hand.

THOMAS ADAMS, *Sermons* (1861), i, 43. (1629)

A good surgeon must have an eagle's eye, a  
lion's heart, and a lady's hand.

JOHN RAY, *English Proverbs*, p. 36. (1670)

FULLER, No. 4292. (1732) HOOK, *Jack Brag*.  
Ch. 9. (1837)

## SURPRISE

See also Astonishment

<sup>8</sup> He . . . could never be taken at a surprise.

G. D'EMILLANNE (A. GAVIN), *The Frauds of  
the Romish Monks*, p. 305. (1691)

A rushy pool, which takes you by surprise.

JAMES BERESFORD, *The Miseries of Human  
Life*, ii, vii. (1806)

This statement . . . took me by surprise.

JOHN TYNDALL, *The Glaciers of the Alps*, ii,  
xx, 338. (1860)

<sup>9</sup> A Man surprised is half beaten.

THOMAS FULLER, *Gnomologia*. No. 310. (1732)

The French say, "Homme surpris Est à  
moitié pris"; the Italians, "Uomo assalito è  
mezzo preso."

A wise man is never surprised.

SAMUEL JOHNSON, *The Rambler*, 26 June, 1750

<sup>10</sup> The only thing that ought to occasion us sur-  
prise is that we still retain our power of be-  
ing surprised. (On ne devrait s'étonner que  
de pouvoir encore s'étonner.)

LA ROCHEFOUCAULD, *Maximes*. No. 384. (1665)

## SURRENDER

<sup>11</sup> The Guard dies, but never surrenders. (Le  
garde meurt et ne se rend pas.)

GENERAL PIERRE JACQUES ÉTIENNE DE CAM-  
BRONNE, commander of a division of the  
French Old Guard at Waterloo (18 June,  
1815), *Retort*, to Colonel Colin Halkett,  
commanding a British brigade, when sum-  
moned to surrender after being surrounded  
during the retreat which followed the battle.  
A bit of bravado probably invented by a  
contemporary French journalist named Nico-  
las Balisson de Rougemont, who published  
an account of the incident in *L'Indépendant*,  
20 June, 1815. Twenty years later, in an  
interview at his home in Nantes, Cambronne  
denied that he had used the phrase, and ac-  
cording to Lieutenant-Colonel Lemonnier-  
Delafosse, what he probably said was,  
"Merde, je me ne rends pas." At any rate,  
"le mot de Cambronne" as a euphemism for  
"merde" passed into French idiom (See  
KASTNER AND MARKS, *Glossary of Colloquial  
French*, p. 71), and the French say simply  
"Cambronne" when they wish to avoid the  
coarser word. Henry Houssaye, in an article  
entitled *Le Garde Meurt et Ne Se Rend Pas*,

in the *Revue Politique et Littéraire* for 17 and 24 Nov., 1906, deals at length with the origin of the phrase. See also Victor Hugo's long panegyric in his description of the battle of Waterloo in *Les Misérables*. *Cosette*, bk. i.

General Taylor never surrenders.

GENERAL ZACHARY TAYLOR, *Reply*, to the Mexican commander, Gen. Santa Anna, when summoned to surrender before the battle of Buena Vista, 22 Feb., 1847. Taylor won the battle next day against odds of four to one, and the phrase became the slogan of his successful campaign for the presidency in 1848. However, the Germans say, "Der Klügste giebt nach" (The wiser one surrenders), and "Nachgeben stillt allen Krieg" (Surrendering stops all war).

<sup>1</sup> No terms except an unconditional and immediate surrender can be accepted. I propose to move immediately upon your works.

U. S. GRANT, reply to General Simon B. Buckner, at Fort Donelson, Ky., 16 Feb., 1862. See BADEAU, *Military History of U. S. Grant*, p. 48. "Unconditional surrender" was announced to Germany and Japan by Churchill and Roosevelt at a conference at Casablanca in 1943 as the only terms which would be given them, and which both of them were forced to accept two years later.

## SUSPENSE

<sup>2</sup> Suspense in news is torture, speak them out.

MILTON, *Samson Agonistes*, l. 1569. (1671)

It is a miserable thing to live in suspense; it is the life of a spider.

SWIFT, *Thoughts on Various Subjects*. (1714)

Suspense, the only insupportable misfortune in life.

HENRY ST. JOHN, *Letter*, 24 July, 1725

Suspense, that toothache of the mind.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 31. (1850)

## SUSPICION

See also Distrust

<sup>3</sup> Superabundance of suspicion is a kind of political madness.

FRANCIS BACON, *De Augmentis Scientiarum: Suspicio*. (1605) The French have a proverb, attributed to Petrarch. "Soupçon est d'amitié poison" (Suspicion is the bane of friendship).

<sup>4</sup> Suspicions amongst Thoughts are like Bats amongst Birds, they ever fly by Twilight.

FRANCIS BACON, *Essays: Of Suspicion*. (1612)

There is Nothing makes a Man suspect much, more than to Know little.

FRANCIS BACON, *Essays: Of Suspicion*.

The less we know the more we suspect.

JOSEPH BILLINGS (H. W. SHAW), *Encyclopedia of Wit and Wisdom*. (1874)

<sup>5</sup> Suspicion may be no Fault, but shewing it may be a great one.

THOMAS FULLER, *Gnomologia*. No. 4295. (1732)

<sup>6</sup> Always suspect that which seems probable, and begin by believing what appears incredible.

ÉMILE GABORIAU, *Monsieur Lecoq*. Ch. 8. (1869) The maxim which Lecoq followed.

<sup>7</sup> The virtue of a coward is suspicion.

HERBERT, *Jacula Prudentum*. No. 1170. (1650)

Suspicion's but at best a coward's virtue.

THOMAS OTWAY, *Venice Preserved*. Act iii, sc. 1. (1682)

Suspicion . . . has always been considered . . . as a token of depravity.

SAMUEL JOHNSON, *The Rambler*. No. 79. (1750)

Suspicion is the companion of mean souls.

THOMAS PAINE, *Common Sense*. Ch. 3. (1776)

Suspicion is the badge of base-born minds,

And calculation never understands.

VIRGINIA MOORE, *Tragic Conclusions*. (1930)

<sup>8</sup> An evil suspicion has a worse condition.

HOLLAND, *Chester Glossary*, p. 444. (1886)

<sup>9</sup> Suspicion is a dogge that still doth bite Without a cause.

MARSTON, *The Insatiate Countess*. Act iii, (1613)

Banish squint suspicion.

JOHN MILTON, *Comus*, l. 413. (1634)

Suspicion is not less an enemy to virtue than to happiness.

SAMUEL JOHNSON, *The Rambler*. No. 79. (1750)

Suspicion is very often a useless pain.

SAMUEL JOHNSON, BOSWELL, *Life*, iii, 135.

Suspicion follows close on mistrust. (Argwohnen folgt auf Misstrauen.)

SCHILLER, *Nathan der Weise*. Act v, sc. 8. (1779)

<sup>10</sup> The losing side is full of suspicion. (Ad tristem partem strenua est suspicio.)

PUBLILIUS SYRUS, *Sententiae*. No. 7. (c. 43 B. C.)

Suspicion breeds rivals for herself. (Suspicio sibi ipsa rivales parit.)

PUBLILIUS SYRUS, *Sententiae*. No. 678.

The suspicious man condemns the good faith of all. (Suspiciosus omnium damnat fidem.)

PUBLILIUS SYRUS, *Sententiae*. No. 687.

Suspicion is an unspoken wrong to tested worth. (Suspicio probatis tacita iniuria est.)

PUBLILIUS SYRUS, *Sententiae*. No. 688.

<sup>11</sup> Suspicion all our lives shall be stuck full of eyes.

SHAKESPEARE, *I Henry IV*, v, 2, 8. (1597)

Thou curse of greatness, waking-ey'd suspicion.

MACHIN AND MARKHAM, *The Dumb Knight*. Act iv, sc. 1. (1608)

Wild Suspicion, whose eyes do never sleepe.

BEN JONSON, *The Masque of Queens*, 56. (1609)

It is a proverb of old, "Suspicion hath double eyes."

UNKNOWN. *Roxburghe Ballads*, vi, 317 (c. 1680) D'URFEY, *Pills to Purge Melancholy*, iv; 47. (1719)

<sup>12</sup> See what a ready tongue suspicion hath.

SHAKESPEARE, *II Henry IV*, i, 1, 84. (1598)



<sup>1</sup>  
Suspicion always haunts the guilty mind.  
SHAKESPEARE, *III Henry VI*, v, 6, 11. (1591)  
He who is suspicious should be suspected.  
F. E. HULME, *Proverb Lore*, p. 123. (1902)  
Most of our suspicions of others are aroused by what we know of ourselves.

*Meditations in Wall Street*, p. 133. (1940)  
<sup>2</sup>  
Hath not the world one man but he will wear his cap with suspicion?

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 200. (1598)  
He that will live of all cares dispossesst,  
Must shun the bad, I, and suspect the best.

ROBERT HERRICK, *Suspicion Makes Secure*. (1648) The Italians say, "Chi ha sospetto, di raro è in difetto" (He who has suspicion is rarely at fault).

It was a maxim with Foxy, . . . "Always suspect everybody."

DICKENS, *Old Curiosity Shop*. Ch. 66. (1840)

<sup>3</sup>  
All persons, as they grow less prosperous, grow more suspicious. (Omnes, quibus res sunt minus secundae, magis sunt nescio quomodo | suspiciosi.)

TERENCE, *Adelphoe*, l. 605. (c. 160 B.C.)

<sup>4</sup>  
The seeds of suspicion as well as those of confidence lurk in every spadeful of earth.

H. D. THOREAU, *Autumn*, 29 Nov., 1841.

## SWALLOW

<sup>5</sup>  
Look, friends, don't you see a swallow? The herald of spring. (σκέψασθε, παῖδες· οὐχ ὁρᾷ; ὦρα νέα, χελιδών.)

ARISTOPHANES, *The Knights*, l. 419. (424 B.C.)  
That requires more than one swallow, I'm thinking. (δεῖσθαι δ' εἰκεν οὐκ ὀλίγων χελιδόνων.)

ARISTOPHANES, *The Birds*, l. 1417. (414 B.C.)  
A reference to the proverb, "One swallow will not make spring" (μία χελιδὼν ἔαρ οὐ ποιεῖ). A second clause is sometimes added, οὐδὲ μία μέλισσα μέλι (nor one bee honey). The proverb derives, like so many others, from one of Aesop's fables, this one the fable of *The Spendthrift and the Swallow*. A few warm days in winter brought a swallow from its hiding-place, and a young prodigal seeing it, sold his cloak and spent the proceeds in riotous living. But the frost returned, and he discovered, to his sorrow that "one swallow does not make summer."

One swallow does not make spring, nor does one fine day. (μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα.)

ARISTOTLE, *Nicomachean Ethics*. Bk. i, ch. 7, sec. 16. (c. 335 B.C.)

Not one day, nor one swallow, brings back spring. (Ver non una dies, non una reducit hirundo.)

MANTUANO, *Somnium*, v, 7. (c. 1500) Cited by PONTANUS, *Collectio Proverbiorum*, p. 226.

One swallow doesn't make spring. (Una hirundo non facit ver.)

ERASMUS, *Adagia*. Chil. i, cent. vii, No. 93.

(1523) Included by TAVERNER in his *Translations from Erasmus*, fo. 25, with the rendering, "It is not one swallow that bryngeth in somer," and the comment, "It is not one good qualitie that maketh a man good."

One swallow maketh not sommer, men saie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)  
One faire day assureth not a good Sommer, nor one flying Swallow prognosticateth not a good yere.

EDWARD HALL, *Chronicle*, p. 30. (1548)  
As one swallow makes not sommer, so one particularity concludeth no generality.

GEORGE PETTIE, *Petite Pallace*, p. 104. (1576)  
The last phrase is perhaps original with Pettie. Gosson's *Schoole of Abuse* (1579) repeats it.

One swallow proveth not that summer is near.

JOHN NORTHBROOKE, *Against Dancing*. (1577)

Nay, soft (said the widow) one swallow makes not a summer, nor one meeting a marriage.

THOMAS DELONEY, *Jacke of Newbery*. Ch. 1. (1597)

One Swallow maketh not Summer; nor one Woodcock a Winter.

WILLIAM CAMDEN, *Remains*, p. 329. (1605)  
One swallow does not make summer. (Una golondrina sola no hace verano.)

CERVANTES, *Don Quixote*. Pt. i, ch. 13. (1605)  
The Italians say, "Una rondine non fa primavera"; the Portuguese add a second clause, "Nem hum dedo faz mao, nem huma andorinha faz verao" (One finger does not make a hand); the French, "Une hirondelle ne fait pas le printemps"; the Germans, "Eine Schwalbe macht keinen Sommer." It is found in practically the same form, in nearly all languages.

One swallow makes no summer, neither ought it to prescribe a precedent unto others.

DANIEL ROGERS, *Matrimonial Honour*, p. 28. (1642)

One flower makes no garland.

HERBERT, *Jacula Prudentum*. No. 523. (1640)

One fair day in winter makes not birds merry

HERBERT, *Jacula Prudentum*. No. 975.

One woodcock does not make a winter.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)  
A variant is, "One crow does not make a winter."

One swallow makes not a spring, nor one woodcock a winter.

JOHN RAY, *English Proverbs*, p. 121. (1678)

One Swallow makes ('tis true) no Summer,

Yet one Tongue may create a Rumour.

THOMAS D'URFEY, *Collin's Walk Through London*. Pt. iii. (1690)

Disowning . . . that one day's fair reception made a favourite, any more than one swallow a summer.

WALTER SCOTT, *Kenilworth*. Ch. 17. (1821)

One foul wind no more makes a winter than one swallow makes a summer.

DICKENS, *Martin Chuzzlewit*. Ch. 43. (1844)

It's surely summer, for there's a swallow.

CHRISTINA ROSSETTI, *A Bird Song*. St. 2. (1865)

One swallow does not make a summer, nor one goose a farmyard.

C. F. ROGERS, *Verify Your References*, p. 38. (1938)

A single bamboo can't form a row.

DOOLITTLE, *Chinese Vocabulary*, ii, 185. (1872)

A single strand of silk does not make a thread; a solitary tree does not make a grove. (Tan ssü pu ch'êng hsien; ku mu pu ch'êng lin.)

SCARBOROUGH, *Chinese Proverbs*. No. 63. (1875)

There are countless other variants. A Latin one is, "Unus homo non facit choream" (One man does not make a dance), from which the English, "One man does not make a team" is derived. The Portuguese say, "One grain fills not a sack"; the Armenians, "One flower does not announce spring"; the Chinese, "One actor cannot make a play"; the Italians, "One devil does not make hell," and so on endlessly.

1 Don't take a swallow under your roof. (Hirundines sub eodem tecto ne habeas.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 2. (1523)

Because the swallow flies away when winter comes. In other words, don't make a friend of anyone who won't stick with you in bad times as well as good.

2 When the swallows homeward fly. (Wenn die Schwalben heimwärts ziehn.)

CARL HERLOSSOHN. Title of song. (1830)

3 The swallow follows not summer more willingly than we your lordship.

SHAKESPEARE, *Timon of Athens*, iii, 6, 31. (1608)

4 When the swallow babbles in the springtime. (ἡ ὄρνις ὥρα κελადῆ χειλιδῶν.)

STESICHORUS, *The Tale of Orestes*. Frag. 38. (c. 575 B. C.) See EDMONDS, *Lyra Graeca*, ii, 53.

Loud messenger of sweet-scented Spring, Blue Swallow.

(ἀγγελὲ κλυτὰ ἔαρος ἀδύδμου, κυνία χειλιδῶν.)

SIMONIDES. Frag. 74. (c. 475 B. C.) SCHOLIAST ON ARISTOPHANES, *Birds*, l. 1410.

## SWAN

5 Like a swan, sung her last lament to death. (ἡ δὲ τοι κύκνου δίκην | τὸν θάτατον μέλψασα θανάσιμον γόον | κεῖται.)

AESCHYLUS, *Agamemnon*, l. 1444. (458 B. C.)

You seem to think I am inferior in prophetic power to the swans who sing at other times also, but when they feel that they are to die, sing most and best in their joy that they are to go to the god whose servants they are.

PLATO, *Phaedo*. Sec. 84E. (c. 385 B. C.) It is, of course, Socrates speaking.

Swan's song. (κύκνοσιον ᾄσμα.)

CHRYSIPIUS, *Fragment*. (c. 250 B. C.) Quoted by ATHENAEUS, *Deipnosophistai*, xiv, 616B.

Uttering a swan-song. (τὸ κύκνοσιον ἐξηχῶσάντες.)

POLYBIUS, *History*. Bk. xxx, ch. 4. (c. 140 B. C.)

Not without cause is the swan consecrated to Apollo, but because from Apollo they seem to

have the gift of prophecy, and die with a song of rapture. (In morte boni sit cum cantu et voluptate moriantur.)

CICERO, *Tuscularum Disputationum*. Bk. i, ch. 30, sec. 73. (45 B. C.)

The swan gives forth its sweet measured song with failing tongue, itself the minstrel of its own death (Dulcia defecta modulatur carmina lingua | cantator cygnus funeris ipse sui.)

MARTIAL, *Epigrams*. Bk. xiii, epig. 77. (c. A. D. 85)

He [Arion the harper] wished to sing a final song to life as he ended it, and not to prove himself in this respect less generous than the swans.

PLUTARCH, *Moralia: Dinner of the Seven Wise Men*. 161C. (c. A. D. 95)

But as the swan, I have herd seyed ful yore, Ayeins his deth shal singe in his penaunce, So singe I here my destiny or chaunce.

CHAUCER (?), *Anelida and Arcite*, l. 346. (c. 1372)

The jealous swan, ayens his deth that singeth.

CHAUCER (?), *Parlement of Foules*, l. 342. (c. 1382)

"Right so" quod she, "as that the whyte swan Ayeins his deeth beginneth for to singe."

CHAUCER, *Legend of Dido*, l. 1355. (c. 1385)

The swan sings at its own funeral. (Cantator cygnus funeris ipse sui.)

ERASMUS, *Adagia*, i, ii, 55. (1523)

Swans, which are fowls consecrated to Apollo, never chant but in the hour of their approaching death. (Les Cycnes, qui sont oyseaulx sacrez à Apollo, ne chante iamais, si non quand ilz approchent de leur mort.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 21. (1545)

The swanne doeth swetely syng Before his death.

TIMOTHY KENDALL, *Epigrammes*, p. 61. (1577)

A Latin proverb, *Cyanea cantio* [swan song], which among the common people is termed a lightning before death.

THOMAS COGAN, *The Haven of Health*, p. 135. (1584) See under LIGHTNING.

And now this pale swan in her watery nest Begins the sad dirge of her certain ending.

SHAKESPEARE, *Rape of Lucrece*, l. 1611. (1594)

I am the cygnet to this pale faint swan, Who chants a doleful hymn to his own death.

SHAKESPEARE, *King John*, v, 7, 21. (1596)

He makes a swan-like end, Fading in music.

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 44. (1597)

I will play the swan, and die in music.

SHAKESPEARE, *Othello*, v, 2, 247. (1605)

Thus, like a dying swan, to a sad tune

I sing my own dirge.

PHILIP MASSINGER, *The Emperour of the East*. Act v, sc. 3. (1632)

From great Antiquity, and before the Melody of Syrens, the Musical note of Swans hath been commended, and that they sing most sweetly before their death.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica*.

Bk. iii, ch. 27. (1646) Sir Thomas examines the evidence for this belief at some length, and concludes, with Livy, "We cannot assent thereto."

I'll sing a song like a dying swan.

THOMAS OTWAY, *The Souldier's Fortune*. Act v, sc. 5. (1681)

Thus on Maeander's flowery margin lies  
The expiring swan, and as he sings he dies.

POPE, *The Rape of the Lock*. Canto v, l. 66. (1712)  
The Swan sings, when Death comes.

THOMAS FULLER, *Gnomologia*. No. 4779. (1732)  
There, swan-like, let me sing and die.

LORD BYRON, *The Isles of Greece*. (1819)

The wild swan's death-hymn took the soul  
Of that waste place with joy.

TENNYSON, *The Dying Swan*. St. 3. (1842)  
The sweetest song is the last he sings.

GEORGE W. DOANE, *The Swan*. (a. 1859)  
You overheard the swan song of a beautiful  
romance.

KATHLEEN KNIGHT, *Rendezvous with the Past*,  
p. 45. (1940)

1  
The swans won't sing until the daws are silent.  
(τότ' ἄσονται κύκνοι θῶαν κολοιοί σιωπήσωσι.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 97.  
(1523) Erasmus gives the Latin, "Tunc can-  
nent cygni, cum tacebunt graculi."

2  
Sweet Swan of Avon! what a sight it were  
To see thee in our waters yet appear.

BEN JONSON, *To the Memory of Shakespeare*,  
l. 71. (1616)

3  
A bird rarely seen on earth, and very like a  
black swan. (Rara avis in terris nigroque  
simillima cycno.)

JUVENAL, *Satires*. Sat. vi, l. 165. Juvenal is  
speaking of a "chaste and worthy wife." The  
Greek phrase is λευκοί κόρακες (A white  
crow).

No man findeth a blacke swanne.

JOHN DE TREVISA, tr., *De Proprietatibus Re-  
rum*, xii. (1398) See also under RARITY.

What man is so mad as wil say the swan is black?  
THOMAS BEDINGFIELD, tr., *Cardanus*, p. 4. (1576)

4  
Why should a swallow vie with swans? (Quid  
enim contendat hirundo cynis?)

LUCRETIVS, *De Rerum Natura*, iii, 7. (c. 45 B. C.)  
Let owls vie with swans. (Certent et cynis  
ululae.)

VERGIL, *Eclagues*, viii, 55. (c. 37 B. C.)

5  
I will make thee think thy swan a crow.

SHAKESPEARE, *Romeo and Juliet*, i, 2, 92. (1595)  
ALL HIS GEESE ARE SWANS, see under GOOSE.

## SWEARING

See also Curse, Oath

6  
This would make a saint swear like a soldier.

BEAUMONT AND FLETCHER, *Philaster*. Act iv,  
sc. 2. (1608)

Such talk would make a parson swear.

EDWARD WARD, *Hudibras Redivivus*. Canto iii,  
l. 17. (1706)

The remonstrances . . . have been enough to  
make a saint swear.

MARRYAT, *Percival Keene*. Ch. 26. (1842)

It's most enough to make a deacon swear.

LOWELL, *Biglow Papers*. Ser. ii, No. 2. (1862)  
The weather's awful. It would make a saint swear.

JOSEPH CONRAD, *Typhoon*, p. 27. (1903)

7  
Accustom not thy mouth to swearing; neither  
use thyself to the naming of the Holy One.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*,  
xxiii, 9. (c. 190 B. C.) Oesterley, tr.

The talk of a man with many oaths maketh the  
hair stand on end.

BEN SIRA, *Book of Wisdom*, xxvii, 14.

When one prayeth, and another curseth, whose  
voice will the Lord hear?

BEN SIRA, *Book of Wisdom*, xxxiv, 24.

8  
Damn braces. Bless relaxes.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

'Tis strange—the Hebrew noun which means "I  
am,"

The English always use to govern d—n.

LORD BYRON, *Don Juan*. Canto i. st. 14. (1818)  
Seeing would certainly have led to D—ing.

THOMAS HOOD, *Legend of Navarre*. (a. 1845)

Ethelberta breathed a sort of exclamation, not  
right out, but stealthily, like a parson's damn.

HARDY, *Hand of Ethelberta*. Ch. 26. (1876)

Bad language or abuse I never, never use,

I never use a big, big D.

W. S. GILBERT, *H.M.S. Pinafore*. Act i. (1878)

9  
Swearing came in at the head, but is going  
out at the tail.

JOHN BRADY, *Clavis Calendaria*, i, 33<sup>n</sup>. (1812)

"In allusion to its having once been the vice  
of the great, though . . . it had descended  
to the most low and vulgar of the people."

10  
They fear not to swear anything. (Nil metuunt  
iurare.)

CATULLUS, *Odes*. Ode lxiv, l. 146. (c. 57 B. C.)

11  
He swor hir, "yis, by stokkes and by stones."

CHAUCER (?), *Troilus*, Bk. iii, l. 589. (c. 1380)  
God's wounds!

SIR JOHN PERROT. (c. 1560) "Perrot was the  
first man of quality whom I find upon the  
record to have sworn by God's Wounds.—

SWIFT, *Polite Conversation: Introduction*

Marry, come up, I trow.

SHAKESPEARE, *Romeo and Juliet*, ii, 5, 64.  
(1595)

Marry come up, my durty Cozen.

THOMAS DUFFET, *Empress of Morocco*, p. 4.  
(1674) Cited by Ray, Swift and Kelly.

I'm Gormed—and I can't say no fairer than that.  
DICKENS, *DAVID COPPERFIELD*. Ch. 63. (1849)

12  
Swearing is worse than theft.

ST. JOHN CHRYSOSTOM, *Homilies*. Ch. 10. (c.  
388)

Gret swering is a thing abhominable,  
And false swering is yet more reprevable.

CHAUCER, *The Pardoner's Tale*, l. 303. (c. 1386)

13  
He that swereth depe, swereth like a lorde

ELYOT, *The Governour*. Bk. i, ch. 26. (1531)

Oft have I seen the haughty cardinal  
Swear like a ruffian.

SHAKESPEARE, *II Henry VI*, i, 1, 188. (1590)  
He swears like a carter (we say, like a tinker).

RANDLE COTGRAVE, *Dictionary: Chartier*. (1611)  
Cotgrave also has, "He swears like an abbot, viz., extremely."

A new up-start; one that swears like a falconer.

JOHN WEBSTER, *White Devil*. Act v, sc. 1. (1612)  
He swears like a gentleman.

*Notes and Queries*, cliv, 27. *MS. Proverbs*. (c. 1645)

Swearing and cursing like a Tinker.

PETER MOTTEUX, tr., *Pantagruel*. Bk. iv, ch. 19, (1693) An interpolation by Motteux.

He swears like a trooper.

UNKNOWN, *The Devil to Pay at St. James's*, p. 7. (1727) MOIR, *Mansie Wauch*. Ch. 14. (1824)

A footman may swear, but he cannot swear like a lord. He can swear as often, but can he swear with equal delicacy, propriety and judgement?

SWIFT, *Polite Conversation: Intro*. (1738)

1  
The tongue has sworn it, but the mind is unsworn. (ἡ γλῶσσ' ὁμῶμοχ', ἡ δὲ φρήν ἀνώμοτος.)

EURIPIDES, *Hippolytus*, l. 612. (428 B. C.) See also under SPEECH.

'Twas not my mind that swore: my tongue committed

A little perjury on its own account.

(ἡ φρένα μὲν οὐκ ἐθέλουσαν ὁμῶσαι καθ' ἑρῶν, γλῶτταν δ' ἐπιορκήσασαν ἰδίᾳ τῆς φρενός.)

ARISTOPHANES, *The Frogs*, l. 101. (405 B. C.)  
Rogers, tr. An expansion of the famous line from Hippolytus quoted above. Quoted again in *The Thesmophoriazusa*, l. 275.

2  
They would have sworn through a double deal-board, they seem'd so enraged.

RICHARD FRANCK, *Northern Memoirs*, p. 191, (1658)

He'll swear through an inch board.

JOHN RAY, *English Proverbs*, p. 271. (1678)

He'll swear dagger out of sheath. He'll swear the devil out of hell.

JOHN RAY, *English Proverbs*, p. 271. (1678)

He will swear his ears through an inch board.  
SAMUEL BUTLER, *Remains*, ii, 363. (a. 1680) A suggestion of the use of the pillory for perjury.

Then he went through thick and thin, and, according to an old English phrase, swore through a two-inch board.

EARL OF AILESURY, *Memoirs*, p. 372. (1728)

Some who can perjure through a two-inch board.

JONATHAN SWIFT, *Poems: Judas*. (1731)

That severe exertion which is known in legal circles as swearing your way through a stone wall.

DICKENS, *Our Mutual Friend*. Bk. i, ch. 16. (1865)

3  
What, are you cursing too? then we catch no fish.

THOMAS HEYWOOD, *The Fayre Mayde of the Exchange*. (1607) *Works* (1874), ii, 69.

Next, no swearing. He'll catch no fish else.

FLETCHER, *Monsieur Thomas*. Act i, sc. 3. (1619)

The Prouerbe sayes, If you sweare you shall catch no fish.

JOHN TAYLOR, *Works*, i, 117/2. (1630)

Besides, a proverb suited to my wish,  
Declares that swearing never catcheth fish.

JOHN WOLCOT (PETER PINDAR), *A Benevolent Epistle to Sylvanus Urban*. (1790)

4  
He swere a grete othe.

MALORY, *Le Morte Darthur*, viii, ii, 275. (1470)  
Some fresh new oath that . . . will rin round in the mouth.

ROGER ASCHAM, *The Scholemaster*. (a. 1568)

Swear me, Kate, like a lady as thou art,  
A good mouth-filling oath, and leave "in sooth,"  
And such protest of pepper-gingerbread,  
To velvet-guards and Sunday citizens.

SHAKESPEARE, *I Henry IV*, iii, 1, 258. (1597)

A round oath, or a curse, or a corruption of one.

ARCHBISHOP JOHN SHARP, *Sermons*. (a. 1714)  
*Works* (1754), iv, 309.

To swear a few round oaths.

DICKENS, *Martin Chuzzlewit*. Ch. 42. (1843)

My lord swore one of his large oaths that he did not know in the least what she meant.

THACKERAY, *Henry Esmond*. Bk. i, ch. 9. (1852)

A round oath. A downright oath; an oath not toned down, a hearty oath.

PARTRIDGE, *Dictionary of Clichés*. (1941)

5  
When I swear after mine own fashion, it is only By God!, which is the most direct of all oaths (Quand je jure selon moy, c'est seulement, Par Dieu! qui est le plus droict de tous les serments.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

Take not God's name in vain; select

A time when it will have effect.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

6  
Swear under pain of his own perdition. (ὁμνῶτω κατ' ἐξωλείας ἑαυτοῦ.)

PHILO, *De Specialibus Legibus*. Bk. iv, sec. 34. (c. A. D. 40) A proverbial phrase borrowed from Demosthenes.

7  
To swear at all, except when absolutely necessary, is unbecoming to a man of sense. (In totum iurare, nisi ubi necesse est, gravi viro parum convenit.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. ix, ch. 2, sec. 98. (c. A. D. 80)

Things past recovery

Are hardly cur'd with exclamations.

MARLOWE, *Jew of Malta*. Act i, l. 470. (c. 1592)

Why, what an ass am I! This is most brave.

That I, the son of a dear father murder'd,

Must, like a whore, unpack my heart with words.

And fall a-cursing, like a very drab,

A scullion!

SHAKESPEARE, *Hamlet*, ii, 2, 611. (1600)

8  
You're a woman; you swear boldly. (Mulier es, audacter iuras.)

PLAUTUS, *Amphitruo*, l. 836. (c. 200 B. C.)

A woman's oaths are wafers, break with making

FLETCHER, *The Chances*. Act ii, sc. 1. (c. 1613)

<sup>1</sup> Who easily swears, easily forswears. (Qui facile iurat, facile peierat.)

PONTANUS, *Collectio Proverbiorum*, p. 175. (1778) Quoting St. Chrysostom.

<sup>2</sup> He that sweareth to his own hurt and changeth not. (Qui iurat proximo suo, et non decipit.)

*Old Testament: Psalms*, xv, 4. (c. 350 B. C.)

<sup>3</sup> If I dared swear a little privately it would comfort me a lot. (Si ie osasse iurer quelque petit coup en cappe, cela me soulageroit d'autant.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 36. (1545)  
Page, go down to the lower court, swear there hali an hour for me. I will swear hercafter for thee as much as thou wilt. (Paige, mon mignon, . . . va en la basse court, iurer vne petite demi heure pour moy. Ie iureray pour toy quand tu voudras.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 36.  
This swearing doth your spleen a great deal of good, as it is a great ease to a wood-cleaver to cry hem, at every blow. (Ie croy que ainsi iurer vous face grand bien à la ratelle: comme à vn fendeur de boys faict grand soulagement celluy qui à chascun coup pres de luy crie Han, à haulte voix.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 20.  
I confess to some pleasure from the stinging rhetoric of a rattling oath in the mouth of truckmen and teamsters. How laconic and brisk it is by the side of a page of the North American Review.

R. W. EMERSON, *Journal*, 24 June, 1840  
I shouldn't mind your rippin' out an oath or two now and then, for thunder will burst and it clears the air.

T. C. HALIBURTON, *Wise Saws*. Ch. 6. (1843)  
In certain trying circumstances, urgent circumstances, desperate circumstances, profanity furnishes a relief denied even to prayer.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

The best thing bout a little judicious swearin' is that it keeps th' temper. 'Twas intinded as a compromise between runnin' away an' fightin'. Befure it was invinted they was on'y two ways out iv an argymint.

FINLEY PETER DUNNE, *Swearing*. (1901)  
Many a man's profanity has saved him from a nervous breakdown.

*Meditations in Wall Street*, p. 47. (1940)

<sup>4</sup> I'll foreheet [forswear] nothing but building churches and louping over them.

JOHN RAY, *English Proverbs*, p. 355. (1678)  
*Lady S.*: I hear . . . you have foreswore the town.

*Sir J.*: No, madam; I never foreswore anything but the building of churches.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>5</sup> When a gentleman is disposed to swear, it is not for any standers-by to curtail his oaths.

SHAKESPEARE, *Cymbeline*, ii, 1, 11. (1609)

<sup>6</sup> Swearing till my very roof was dry.

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 206. (1597)

He'll swear till he's black in the face.

JOHN RAY, *English Proverbs*, p. 271. (1678)  
She might have sworn the eyes out of her head, for the unbelieving wretches did not mind.

DANIEL DEFOE, *Street-Robberies*, p. 6. (1728)  
If you swear till you're black in the face, I shan't believe you.

FRANCIS BURNES, *Evelina*, ii, 23. (1778)

The miller swore himself as black as night.

WALTER SCOTT, *Rob Roy*. Ch. 7. (1818)

Because once in your lifetime your shirt wanted a button, you must almost swear the roof off the house.

DOUGLAS JERROLD, *Mrs. Caudle's Curtain Lectures*. Ch. 10. (1846)

I'd swear, till I was black in the face, that he was innocent.

THACKERAY, *Pendennis*. Ch. 54. (1850)

<sup>7</sup> If it be ne'er so false, a true gentleman may swear it in the behalf of his friend.

SHAKESPEARE, *Winter's Tale*, v, 2, 175. (1610)

<sup>8</sup> Swear horrible; for it comes to pass oft that a terrible oath, with a swaggering accent sharply twanged off, gives manhood more approbation than ever proof itself would have earned him.

SHAKESPEARE, *Twelfth Night*, iii, 4, 196. (1599)

Sir Toby Belch speaking.

"Our armies swore terribly in Flanders," cried my Uncle Toby, "but nothing to this."

STERNE, *Tristram Shandy*. Bk. iii, ch. 11. (1759)

<sup>9</sup> Oaths are the children of fashion.

SWIFT, *Polite Conversation: Intro*. (1738)

For, now-a-days, men change their oaths.

As often as they change their clothes.

SWIFT, *Polite Conversation: Intro*.

Oaths, well chosen are not only very useful expletives to matter, but great ornaments of style.

SWIFT, *Polite Conversation: Intro*.

<sup>10</sup> The prouerbe saies, hee that will swear will lie.

JOHN TAYLOR, *Works*, p. 189. (1630)

Come wife, says he, they that will swear, will lye.

SIR ROGER L'ESTRANGE, tr., *Aesop*, p. 398. (1692)

<sup>11</sup> He'd be a much nicer fellow if he had a good swear now and then.

JOHN TYNDALL, referring to Herbert Spencer. (c. 1870)

## SWEAT

<sup>12</sup> No sweet without sweat.

JOHN CLARKE, *Paroemiologia*, p. 87. (1639) A condensation of the Latin proverb, "Absque sudore et labore nullum opus perfectum est" (Without sweat and labor no work is brought to completion).

He that will not sweat, must not expect the sweet.

JOHN FLAVEL, *A Saint Indeed*, p. 129. (1667)

No sweat without some sweat. *Nul pain sans peine.* [No bread without labor.]

JOHN RAY, *English Proverbs*, p. 146. (1670)

FULLER, *Gnomologia*. No. 3632. (1732) The Spanish form is, "No hay dulzura sin sudor." The Spaniards also say, "No hay ganancia, sin fatiga" (No gain without fatigue).

No sweat, no sweet.

SAMUEL SMILES, *Self-Help*, p. 305. (1859)

Lovers of money must sweat or steal.

CHARLES READE, *The Cloister and the Hearth*.

Ch. 46. (1861) No GAIN WITHOUT PAIN, see under GAIN.

1

A cold Sweat stands in drops on ev'ry part.

JOHN DRYDEN, tr., *Juvenal*, i, 253. (1693)

The cold sweat melted from their limbs.

S. T. COLERIDGE, *The Ancient Mariner*. Pt. iv, st. 8. (1798)

2

In the sweat of thy face shalt thou eat bread. (In sudore vultus tui vesceris pane.)

Old Testament: *Genesis*, iii, 19. (c. 550 B.C.)

Frequently misquoted, "In the sweat of thy brow thou shalt earn thy bread."

It is our Lords will that we eat our bread in the sweat of our bodies. (Nostre Seigneur veult que nous mangeons nostre pain en la sueur de nos corps.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 24. (1548)

It was part of Adam's punishment, In the sweat of thy browes thou shalt eat thy bread.

JOHN DONNE, *Devotions: Actio Laesa*. (1624)

I am convinced, both by faith and experience, that to maintain one's self on this earth is not a hardship but a pastime, if we will live simply and wisely. . . . It is not necessary that a man should earn his living by the sweat of his brow, unless he sweats easier than I do.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

Bendin' over a wash-tub, earnin' her bread by the sweat of her brow.

JOAQUIN MILLER, *The Danites*. Act ii. (1877)

3

His sweat was as it were great drops of blood falling down to the ground. (*καὶ ἕρπεντο ὡς ἰσχυρὸν αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαλνυρτες ἐπὶ τὴν γῆν.*)

New Testament: *Luke*, xxii, 44. (c. A.D. 65)

The Vulgate is, "Et factus est sudor eius, sicut guttae sanguinis decurrentis in terram."

This is the story of Jesus in the Garden of Gethsemane, and is the origin of all phrases about "sweating blood" or "bloody sweat."

Ile sweate my blood out till I have him safe

MARSTON, *Antonio and Mellida*. Act iii. (1602)

Thou, who hast . . . sweat blood.

EDWARD YOUNG, *The Last Day*, i, 184. (1713)

Tears bitterer than the bloody sweat of Christ.

SHELLEY, *The Cenci*. Act i, sc. 1, l. 113. (1819)

Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; . . . up to that "agony of bloody sweat" which all men have called divine.

CARLYLE, *Past and Present*. Ch. 3. (1843)

4

You live by the sweet of other men's sweat.

GEORGE PETTIE, *Petite Pallace*, ii, 138. (1576)

It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not that we be not judged.

ABRAHAM LINCOLN, *Second Inaugural*, 4 March 1865. Referring to slaveowners.

5

I hope no virtues, where I smell no sweat.

FRANCIS QUARLES, *Emblems*. Bk. ii, emb. 11. (1635)

6

It is not the part of a man to fear sweat. (Non est viri timere sudorem.)

SENECA, *Ad Lucilium*. Epis. xxxi, sec. 8. (c. A.D. 64)

Sweat should flow only after toil. (Omnis sudor per laborem exeat.)

SENECA, *Ad Lucilium*. Epis. li, sec. 6.

7

I sweated like a bull in fly time.

W. G. SIMMS, *The Forayers*, p. 442. (1855)

Sweat one's guts out, a vulgar expression, meaning to work very hard.

BARÈRE AND LELAND, *Slang Dictionary: Sweat*. (1890)

## SWEETNESS

8

Honey and all sweet things light up a man's eye.

Babylonian Talmud: *Joma*, fo. 83b. (c. 450)

All sorts of sweets are not wholesome.

THOMAS FULLER, *Gnomologia*. No. 543. (1732)

Sweets are bad for the teeth.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

9

This stripling began to be sweet upon her.

LAURENCE ECHARD, tr., *Plantus: Preface*. (1694)

A drunken bishop . . . was very sweet upon an Indian queen.

ADDISON, *The Freeholder*. No. 44. (1716)

10

My poesy was "The deeper, the sweeter."

BEN JONSON, *Every Man in His Humour* Act ii, sc. 4. (1596)

Stir it up with a spoon, miss; for the deeper the sweeter.

SWIFT, *Polite Conversation*. Dial. i. (1738)

11

What is the Bread [which Moses gave the children of Israel to eat]? It is the word which the Lord ordained, and this Divine ordinance imparts both light and sweetness to the soul which has eyes to see.

PHILO JUDAEUS, *Commentary on the Old Testament: Exodus* (c. A.D. 39) Philo is speaking of the manna which was the food of the Israelites in the wilderness. See WAISII, *Handy-Book of Literary Curiosities*, p. 1043

Instead of dirt and poison, we have rather chosen to fill our lives with honey and wax, thus furnishing mankind with the two noblest of things, which are sweetness and light.

JONATHAN SWIFT, *The Battle of the Books: Preface*. (1697) Swift is telling an imaginary fable of Aesop about the bee and the spider, the bee representing the ancients and the spider the moderns.

The Greek word *euphuia*, a finely tempered nature, gives exactly the notion of perfection as culture brings us to conceive it; a perfection . . . which unites "the two noblest of things,"—as Swift, who of one of the two, at any rate, had himself all too little, most happily calls them in his *Battle of the Books*,—"the two noblest of things, sweetness and light."

MATTHEW ARNOLD, *Culture and Anarchy*. Ch. 1. (1869)

Culture has one great passion—the passion for sweetness and light.

ARNOLD, *Culture and Anarchy*. Ch. 1.

Culture is the passion for sweetness and light.

ARNOLD, *Literature and Dogma*. Preface.

(1873) Although Swift was the inventor of the phrase, "sweetness and light," it was Arnold who gave it its vogue.

1 What is sweeter than honey? (Quid dulcius melle?)

*Old Testament: Judges*, xiv, 18. (c. 700 B.C.)  
Sweeter also than honey and the honeycomb  
(Dulciora super mel et favum.)

*Old Testament: Psalms*, xix, 10. (c. 350 B.C.)

Referring to the judgments of the Lord.

You are sweeter than sweet honey. (Melle dulci dulcor tu es.)

PLAUTUS, *Asinaria*, l. 614. (c. 200 B.C.) Argyripus is referring to his girl, Leonida.

Sweeter than honey. (Plus dous que miel.)

UNKNOWN, *De Martin Harpart*, l. 102. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, ii, 174.

Sweeter than cinnamon. (Plus douce que cannelle.)

GAUTIER LE LONG, *Le Veuve*, l. 172. (c. 1250)

Sweete as is the rote Of licorys.

CHAUCER, *Canterbury Tales: The Miller's Tale*, l. 20. (c. 1386)

Sweet as is the bramble-flour.

CHAUCER, *Sir Tropas*, l. 35. (c. 1386)

Sweet as a nut.

HENRY BUTTES, *Diets Drie Dinner*, sig. O4

(1599) EDMUND GAYTON, *Don Quixote*, p. 34. (1654)

More than Hybla sweet.

DRYDEN, tr., *Vergil's Pastorals*, vii, 53. (1697)

The sweetest thing that ever grew

Beside a human door.

WORDSWORTH, *Lucy Gray*. St. 2. (1799)

Sweet as dew Shut in a lily's core.

MARGARET JUNKIN PRESTON, *Agnes*. (1870)

2 Flowers to a flower. (Florentem florenti.)

PLAUTUS, *Persa*, l. 770. (c. 200 B.C.)

Sweets to the sweet: farewell!

SHAKESPEARE, *Hamlet*, v. 1, 266. (1600)

Sweets to the sweet have made much business for dentists.

ANONYMOUS, *Meditations in Wall Street*, p. 47. (1940)

3 It is not with saying "Honey, honey," that sweetness will come into the mouth.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 98. (1853) A Turkish proverb.

SATIETY IN SWEETNESS, see under SATIETY.

## II—Sweetness: Sweet and Sour

4 For how might ever sweetnesse have be knowe  
To him that never tasted bitterness?

CHAUCER (?), *Troilus*. Bk. i, l. 638. (c. 1380)  
He does not deserve the sweet who has not  
tasted the bitter. (Dulcia non meruit qui non  
gustavit amara.)

ERASMUS, *Adagia*. (1523) Included by TAVERNER in his *Translations from Erasmus*, fo. 59, with the rendering, "He hath not deserved ye swete, whiche hath not tasted the sowre."  
See also PONTANUS, *Collectio Proverbiorum*, p. 161.

Who that desyryth the swete to assaye,  
He must taste byttyr, this is no naye.

UNKNOWN, *Dialogues of Creatures*, xxi. (c. 1535)  
Indeede he had not descerud thys swete before  
he had tasted some sowere.

HENRY GOLDINGHAM, *Garden Plot*, p. 60. (c. 1575)

Hee is not worthy to sucke the sweete who hath  
not first savored the sowrer.

GEORGE PETTIE, *Petite Pallace*, p. 61. (1576)  
As by the bad is the good knowne, so by the  
sower is the sweet better discerned.

JOHN FLORIO, *Firste Fruites: Ded.* (1578)

The bitter past, more welcome is the sweet.

SHAKESPEARE, *All's Well that Ends Well*, v, 3, 334. (1602)

For he hath no sweet merited (they say)

That hath not tasted of the sower by the way.

THOMAS CORVAT, *Crudities*, i, 109. (1611)

He deserves not the sweet that will not taste the  
sour.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

RAY, p. 25; FULLER, No. 1834.

The bitter goes before the sweet. Yes, and for as  
much as it doth, it makes the sweet the sweeter

BUNYAN, *The Pilgrim's Progress*. Pt. ii. (1684)

The little sweet doth kill much bitterness.

JOHN KEATS, *Isabella*. St. 13. (1818)

He has no taste for the sweet who hasn't tasted  
the bitter. (Non ha il dolce a caro Chi provato  
non ha l'amaro.)

CAHIER, *Six Mille Proverbes*, p. 176. (1856)

Those who have not tasted the bitterest of life's  
bitters can never appreciate the sweetness of life's  
sweets.

S. G. CHAMPION, *Racial Proverbs*, p. 367.  
(1938) A Chinese proverb.

5 To his rue I shall apply the pennyroyal of  
your conversation. (Ad cuius rutam pulegio  
mihi tui sermonis utendum est.)

CICERO, *Ad Familiares*. Bk. xvi, epis. xxiii, sec  
2. (44 B.C.) To his bitter I will apply your  
sweet.

6 From sweet seed may come forth bitter fruit  
(Come uscir può di dolce seme amaro.)

DANTE, *Paradiso*. Canto viii, l. 93. (c. 1300)

7 First the bitter, then the sweet. (Hsien 'ku  
'hou 'tien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 185. (1872)

I am for the inverted sugar-coated quinine pill  
--the bitter on the outside.

O. HENRY (W. S. PORTER), *Thimble, Thimble*.  
(1909) In *The Phonograph* he has, "A good  
story is like a bitter pill with the sugar coat-  
ing inside of it."

<sup>1</sup> Muske though it be sweet in ye smel, is sowre  
in the smacke.

JOHN LYLY, *Euphues* (Arber), p. 90. (1579)

There bee manye meates which are sower in the  
mouth and sharpe in the Mawe.

JOHN LYLY, *Euphues* (Arber), p. 186.

His taste delicious, in digestion souring.

SHAKESPEARE, *Rape of Lucrece*, l. 699. (1594)

Things sweet to taste prove in digestion sour.

SHAKESPEARE, *Richard II*, i, 3, 236. (1595)

What is sweet in the mouth is bitter in the  
stomach.

NICHOLAS LING, comp., *Politeuphuia*, p. 172.  
(1669)

That is not always good in the maw that is sweet  
in the mouth.

JOHN RAY, *English Proverbs*, p. 174. (1678)

Sweet in the on taking, but sour in the off putting.

JAMES KELLY, *Scottish Proverbs*, p. 297. (1721)

"Spoken of debt, for the most part, but ap-  
plied to sin, sensual pleasure, and the like."

What's good in the Mouth, may be bad in the  
Maw.

THOMAS FULLER, *Gnomologia*. No. 5511. (1732)

It is sweet in the mouth but bitter in the belly.

CHARLES KINGSLEY, *Westward Ho!* Ch. 11. (1855)

Bitter to the mouth, sweet to the heart. (Bitter  
dem Mund, dem Herzen gesund.)

CAHIER, *Six Mille Proverbes*, p. 338. (1856) A  
German proverb. The French say, "Ce qui  
est amer à la bouche est doux au cœur."

<sup>2</sup> The last Taste of Things gives them the  
Name of sweet or sour.

THOMAS FULLER, *Gnomologia*. No. 4625. (1732)

<sup>3</sup> Who hath bitter in his mouth, spits not all  
sweet.

GEORGE HERBERT, *Jacula Prudentum*. No. 424.

(1640) RAY, *English Proverbs*, p. 3. (1670)

He who hath Bitter in his Breast, spits not all  
Sweet.

THOMAS FULLER, *Gnomologia*. No. 2387. (1732)

<sup>4</sup> It savors more of aloes than honey. (Plus  
aloes quam mellis habet.)

JUVENAL, *Satires*. No. vi, l. 181. (c. A. D. 120)

Cited by ERASMUS, *Adagia*, i, viii, 66. Juvenal  
is speaking of woman's pride.

<sup>5</sup> What is to some sad and bitter, may seem to  
others particularly sweet. (Aliis quod triste  
et amarum est, | hoc tamen esse aliis possit  
praedulce videri.)

LUCRETIVS, *De Rerum Natura*. Bk. iv, l. 634.  
(c. 45 B. C.)

<sup>6</sup> The tree that beareth the sweetest fruit,  
hath a sower sap.

JOHN LYLY, *Euphues* (Arber), p. 79. (1579)

<sup>7</sup> The sweetest wine tourneth to the sharpest  
vineger.

LYLY, *Euphues*, p. 39. See under WINE.

Sweetest nut hath sourest rind.

SHAKESPEARE, *As You Like It*, iii, 2, 115. (1600)

<sup>8</sup> Sweetness we cannot bear: by bitter juices  
let us be refreshed. (Dulcia non ferimus:  
sucro renovemur amaro.)

OVID, *Artis Amatoriae*. Bk. iii, l. 583. (c. 1 B. C.)

See also under SATIETY.

<sup>9</sup> Wherever there is something sweet you will  
find something bitter, too. (Quia ubicunque  
dulce est, ibi et acidum invenies.)

PETRONIUS, *Satyricon*. Sec. 56. (c. A. D. 60)

The sweets are blended with the bitters. (Dulcia  
mixta sunt amaris.)

MARTIAL, *Epigrams*. Bk. xii, No. 34. (A. D. 103)

Aftir swete, the soure comyth.

UNKNOWN, *Tale of Beryn*, p. 29. (c. 1400)

Everye white will have its blacke,

And everye sweete its sowre.

UNKNOWN, *Sir Cauline*. (c. 1450) In PERCY,  
*Reliques*, i, 39.

Take the sweete with the soure.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Every dram of delight hath a pound of spight,  
every inch of joy an ell of annoy annexed to it

GEORGE PETTIE, *Petite Pallace*, p. 106. (1576)

Every pecke of pleasure shall cost him a quarter  
of care, for every pinte of hony hee shall taste  
a gallon of gall.

GEORGE PETTIE, *Petite Pallace*, p. 237.

Then shall he finde for euery pynte of Hunny a  
gallon of Gall: for euery dramme of pleasure, an  
ounce of payne; for euery inch of myrth, an ell  
of moane.

JOHN LYLY, *Euphues* (Arber), p. 107. (1579)

A dram of sweete is worth a pound of sowre.

EDMUND SPENSER, *The Faerie Queene*. Bk. i,  
canto iii, st. 30. (1590)

Sweet is the rose, but growes upon a brere,  
Sweet is the junipere, but sharpe his bough;  
Sweet is the eglantine, but pricketh nere;  
Sweet is the firbloom, but his braunches rough.  
Sweet is the cypresse, but his rynd is tough;  
Sweet is the nut, but bitter is his pill;  
Sweet is the bloom-flowre, but yet sowre enough;  
And sweet is moly, but his root is ill.

So every sweet with soure is tempered still.

EDMUND SPENSER, *Amoretti*. Sonnet xxvi. (1594)

She'll find a white that shall her blackness fit.

SHAKESPEARE, *Othello*, ii, 1, 134. (1605)

Everything in the world is a mixture of bitter-  
ness and charms:

War has its pleasure, marriage its alarms.

(Tout au monde est mêlé d'amertume et de  
charmes:

La guerre a ses douceurs, l'hymen a ses alarmes.)

LA FONTAINE, *Fables*. Bk. iii, fab. 1. (1668)

Every sweet hath its sour, every evil its good  
... for every thing you gain, you lose something

EMERSON, *Essays, First Series: Compensation*  
(1841) See also under COMPENSATION.



Life to have its sweets must have its sour.

Love isn't always two souls picking flowers.

JOHN MASEFIELD, *The Widow in the Bye Street*.

Pt. iv, st. 25. (1912)

Everybody who has somebody who thinks they are wonderful also has somebody who thinks they are terrible.

OGDEN NASH, *The Rebuffers*. (1940)

1 No HONEY WITHOUT BEES, *see under* HONEY.

Shun even a sweet which can grow bitter. (Dulce etiam fugias fieri quod amarum potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 167. (c. 43 B. C.)

The sweets we wish for turn to loathed sour

Even in the moment that we call them ours.

SHAKESPEARE, *Rape of Lucrece*, l. 867. (1594)

2 Honey is bitter to one of sour temper.

SADI, *Bustan*. Ch. iv, Apologue 7. (c. 1257)

3 Speak sweetly, man, although thy looks be sour.

SHAKESPEARE, *Richard II*, iii, 2, 193. (1595)

Touch you the sourest points with sweetest terms.

SHAKESPEARE, *Antony and Cleopatra*, ii, 2, 24. (1606)

4 What seemed bitter now is sweet. (καὶ γὰρ δὲ μῆδαμὰ δὴ φίλον ἦν φίλον.)

SOPHOCLES, *Oedipus at Colonus*, l. 1700. (c. 408 B. C.) Storr, tr.

Swete is swettir eftir bitterness.

JOHN LYDGATE, *Temple of Glas*, l. 1251. (c. 1403) LYDGATE, in his *Proverbs*, also has the opposite, "Galle under sugar hathe double bitterness."

That, which was bitter to endure, may be sweet to remember.

THOMAS FULLER, *Gnomologia*. No. 4385. (1732) *See under* REMEMBRANCE.

The bud may have a bitter taste,

But sweet will be the flow'r.

WILLIAM COWPER, *Light Shining Out of Darkness*. (1779)

5 Sharpe sawce was ordeigned for swete mete.

UNKNOWN, *Colyn Bloubols*, l. 131. (c. 1500)

In HAZLITT, *Early Popular Poetry*, i, 98.

Sweete meate will haue sowre sawce.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

O fortune why doest thou mixe my sweete meate with sutche sower sawce?

GEORGE PETTIE, *Petite Pallace*, p. 106 (1576)

On p. 141 he has, "Sharpe sauce gives a good taste to sweete meate."

Sweete meate must haue soure sawce. (Dolce vivanda bisogna haver salsa brusca.)

JOHN FLORIO, *Firste Frvites*, fo. 30. (1578)

The Italian is sometimes given, "Dolce vivanda vuole salsa acerba."

Such sweete meate, such sowre sawce.

JOHN LYLY, *Euphues* (Arber), p. 80. (1579)

The sweet meats of wickedness will have the sowre sawce of wretchedness.

SAMUEL HIERON, *Works* (1614), i, 20. (1607)

After sweet Meat comes sowre Sawce.

OSWALD DYKES, *English Proverbs*, p. 203. (1709)

## SWIFTNESS

*See also* Quickness

6

Quicker than greyhounds and swifter than light.

ANI, *Papyrus: Book of the Dead*. Ch. xxiv, l. 7. (c. 4000 B. C.)

As swift as falcons. (θάσσοντας λήκων.)

HOMER, *Iliad*. Bk. xiii, l. 819. (c. 850 B. C.)

Swifter than the winds or than winged thunderbolt. (Ventis et fulminis ocior alis.)

VERGIL, *Aeneid*. Bk. v, l. 319. (19 B. C.)

Fleeter than javelin and wind-swift arrow. (Ocior et iaculo et ventos aequante sagitta.)

VERGIL, *Aeneid*. Bk. x, l. 248.

Swifter he goes than the bullet whirled from the Balearic sling, or the arrow which the Parthian shoots over his shoulder. (Torto Balearis verbere fundae | ocior et missa Parthi post terga sagitta.)

LUCAN, *De Bello Civili*. Bk. i, l. 229. (c. A. D. 60)

Marlowe renders the line, "Swifter than bullets thrown from Spanish slings."

He bounded away like arrow from string (Si dileguò come da corde cocca.)

DANTE, *Inferno*. Canto xvii, l. 136. (c. 1300)

As swift as pelet out of gonne,

Whan fyr is in the poudre ronne.

CHAUCER (?), *House of Fame*, iii, 553. (c. 1383)

As swift as fowel in flight.

CHAUCER, *Canterbury Tales: Prologue*, l. 190.

His conquest was swift as wind.

LYDGATE, *Fall of Princes*, vi, 2114. (c. 1440)

As swift as swallow flies.

SHAKESPEARE, *Titus Andronicus*, iv, 2, 172. (1593)

Fleeter than arrows, bullets, wind, thought.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 261. (1595)

Swifter than arrow from the Tartar's bow.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 101. (1596)

Swift as lightning he came.

BEAUMONT and FLETCHER, *Love's Cure*. Act i, sc. 1. (c. 1623)

I'll be with you in the squeezing of a lemon

OLIVER GOLDSMITH, *She Stoops to Conquer*.

Act i, sc. 2. (1773)

Like an arrow swift he flew

Shot by an archer strong.

WILLIAM COWPER, *John Gylpin's Ride*. (1782)

7

Evil to look upon, but swift of foot. (δὲ δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδῶκης.)

HOMER, *Iliad*. Bk. x, l. 316. (c. 850 B. C.)

8

To be swift is less than to be wise.

POPE, tr., *The Iliad*. Bk. xxiii, l. 384. (1720)

9

For the swift, wealth is half won.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 59. (c. 900)

10

Be Mercury, set feathers to thy heels.

SHAKESPEARE, *King John*, iv, 2, 174. (1596)

To thy speed add wings.

MILTON, *Paradise Lost*. Bk. ii, l. 700. (1667)

- <sup>1</sup> Too swift arrives as tardy as too slow.  
SHAKESPEARE, *Romeo and Juliet*, ii, 6, 15.  
(1595) See under HASTE.
- <sup>2</sup> Ase swift ase is nu monnes thouht.  
UNKNOWN, *Ancren Riwele*, p. 94. (c. 1225)  
Present tyme . . . more swift than any thought.  
CHAUCER, *The Romaunt of the Rose*, l. 5023.  
(c. 1365) See under TIME.
- So swift as thought.  
CHAUCER (?), *Hous of Fame*, iii, 834. (c. 1383)  
Coursers, swift as any thought.  
CHAUCER, *Legend of Dido*, l. 272. (c. 1385)  
Hasty as a thought.  
LYDGATE, *Troy Book*. Bk. i, l. 1764. (1412)  
I am as whyt [quick] as thought.  
UNKNOWN, *Coventry Mysteries*, p. 298. (1468)  
But now flye on, as swift as thought.  
UNKNOWN, *Zepheria*, p. 30. (1594)  
Faster than thought or time.  
SHAKESPEARE, *The Winter's Tale*, iv, 4, 564.  
(1610) See also under QUICKNESS.

## SWIMMING

- <sup>3</sup> Thei that swim (as the common saying) be-  
twixt two waters.  
JOHN CALVIN, *Four Sermons on Idolatry*. No.  
1. (1561) From the French proverb, "Nager  
entre deux eaux," meaning to steer between  
two extremes.
- TO SWIM AGAINST THE STREAM, see under STREAM.
- <sup>4</sup> Ye rekke not whether I flete [float] or sink.  
CHAUCER, *Compleynte Unto Pite*, l. 110. (1369)  
She . . . Ne recceheth never wher I sinke or flete.  
CHAUCER, *The Knightes Tale*, l. 1539. (c. 1386)  
Whedyr she ever flete, or synke.  
*Reliquiae Antiquae* (1841), i, 76. (c. 1450)  
Some shall go astraye, And learn to swyme or  
sinke.  
JOHN SKELTON, *Works*, ii, 438. (c. 1520)  
They care not (as hyt is commynly sayd)  
"whether they synke or swime."  
THOMAS STARKEY, *England in the Reign of  
Henry VIII*, i, iii, 85. (1538)  
She cares not how we sinke or swimme.  
THOMAS NASHE, *Dido*. Act iv, sc. 3. (1594)  
Or sink or swim.  
SHAKESPEARE, *1 Henry IV*, i, 3, 194. (1597)  
Let her sink or swim a God's name.  
PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 23.  
(1694) Motteux's rendering of "Vogue la  
gualere tout va bien."  
She was determined to get out herself as fast  
as she could, let me sink or swim.  
SAMUEL RICHARDSON, *Clarissa*, vi, 211. (1748)  
Swim or sink, live or die, survive or perish with  
my country was my unalterable determination.  
JOHN ADAMS, *Conversation*, with Jonathan  
Sewall. (1774) See ADAMS, *Works*, iv, 8.  
Daniel Webster, in a eulogy of Adams and  
Jefferson, 2 Aug., 1826, paraphrased this into  
the well-known "Sink or swim, live or die,  
survive or perish, I give my heart and hand  
to this vote," meaning the vote for the  
Declaration of Independence.

- Sink or swim, I am determined to gang to London.  
SCOTT, *Heart of Midlothian*. Ch. 26. (1818)  
It's sink or swim with all of us.  
ROLF BOLDREWOOD (T. A. BROWNE), *Robbery  
Under Arms*. Ch. 23. (1889)  
I sink or swim with my friends!  
A. CONAN DOYLE, *Rodney Stone*. Ch. 7. (1896)
- <sup>5</sup> Than shaltow swimme as myrie, I undertake,  
As doth the whyte doke after hir drake.  
CHAUCER, *The Milleres Tale*, l. 389. (c. 1386)  
I can swim like a duck.  
SHAKESPEARE, *The Tempest*, ii, 2, 133. (1611)  
I can swim like a fish.  
FLETCHER, *The Sea-Voyage*. Act i, sc. 1. (1622)  
He swims like a cork.  
CHARLES READE, *Foul Play*. Ch. 10. (1869)  
He follows the calling of a gondolier . . . and  
can swim like a fish.  
F. E. SMEDLEY, *Lewis Arundel*. Ch. 56. (1852)  
I can swim like a duck; and you like a stone.  
R.D. BLACKMORE, *Cradock Nowell*. Ch. 54. (1866)
- <sup>6</sup> Good swimmers at the length feed Haddocks.  
RANDLE COTGRAVE, *Dictionary: Nageur* (1611)  
Good swimmers at length are drowned.  
GEORGE HERBERT, *Jacula Prudentum*. No. 802.  
(1640) A rendering of the French proverb,  
"Bons nageurs sont à la fin noyés."  
Good Swimmers are oftenest drowned.  
THOMAS FULLER, *Gnomologia*. No. 1729. (1732)  
He was a strong swimmer; but, as the eastern  
proverb has it, "The fate of the swimmer is to  
be taken by the sea."  
*Illustrated London News*, 1 June, 1907
- <sup>7</sup> I taught you to swim. and now you drown me.  
THOMAS FULLER, *Gnomologia*. No. 2626 (1732)
- <sup>8</sup> In the world who knows not to swim, goes to  
the bottom.  
HERBERT, *Jacula Prudentum*. No. 287. (1640)  
Like the anchor of a ship, that is always at sea  
and never learns to swim.  
F. COWAN, *Sea Proverbs*, p. 61. (1894)
- <sup>9</sup> He mai lightli swim, that is hold up by the  
chin.  
HILLS, *Commonplace-Book*, p. 129. (c. 1530)  
He must needes swym, that is holde vp by the  
chyn.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)  
BACON, *Promus*. No. 473. (1594)  
If your Lordship with your lyttle finger doe but  
holde me vp by the chinne, I can swimme.  
JOHN LYL, *Euphues* (Arber), p. 216. (1580)  
Well he may make a padler i' th' world, . . . but  
never a brave swimmer, Borne up by th' chin.  
JOHN FLETCHER, *Wit at Several Weapons*. Act  
i, sc. 1. (1614)  
[His] safety . . . is not so much to be ascribed  
to his own strength in swimming, as to such as  
held him up by the chin.  
THOMAS FULLER, *Church-History of Britain*.  
Bk. iv, ch. 1. (1655)  
It is eith [easy] to swim where the head is held up.  
JOHN RAY, *Proverbs: Scottish*, p. 246. (1678)

He may well swim that's held up by the chin.  
Spoken of the thriving condition of those who  
have some to support, assist, and raise them.

JAMES KELLY, *Scottish Proverbs*, p. 129. (1721)

<sup>1</sup> You will swim without cork. (Nabis sine  
cortice.)

HORACE, *Satires*. Bk. i, sat. 4, l. 120. (35 B.C.)

You will get on without help.  
It is one method to practise swimming with  
bladders, and another to practise dancing with  
heavy shoes.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

Little wanton boys that swim on bladders.

SHAKESPEARE, *Henry VIII*, iii, 2, 359. (1612)

My whole life (since I was left to myself to swim,  
as they say, without bladders).

JAMES HOWELL, *The Preheminence of Parliament*, p. 17. (1649)

He can swim without Bladders.

THOMAS FULLER, *Gnomologia*. No. 1821. (1732)

But swam, till Fortune threw a rope,  
Buoyant on bladders filled with hope.

MATTHEW GREEN, *The Spleen*, l. 51. (1737)

<sup>2</sup> Some shallow story of deep love:

How young Leander cross'd the Hellespont.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 1, 21. (1594)

He could, perhaps, have pass'd the Hellespont,  
As once (a feat on which ourselves we prided)  
Leander, Mr. Ekenhead, and I did.

BYRON, *Don Juan*. Canto ii, st. 105. (1818)  
Our friend Lee Andrews will again swim the Hell's  
point tonight.

O. HENRY, *Hearts and Crosses*. (1907)

<sup>3</sup> A man is said to be "in the swim" when any  
piece of good fortune has happened to him.  
... The metaphor is piscatorial.

*Macmillan's Magazine*, Nov., 1869, p. 70/2.

"He's in the swim," another swift replies.

UNKNOWN, *The Siliad*, ii, 30. (1874)

Palmerston is to all appearances what would be  
vulgarily called "out of the swim."

JUSTIN MCCARTHY, *History of Our Own Times*.  
Ch. 26. (1879)

He knew I was in the swim down here.

CONAN DOYLE, *Stock-broker's Clerk*. (1893)

<sup>4</sup> Mother, may I go out to swim?  
Yes, my darling daughter;

Hang your clothes on a hickory limb,  
But don't go near the water.

UNKNOWN, *Mother, May I Go Out to Swim?*  
(c. 1880)

## SWINE

See also Hog, Pig, Sow

<sup>5</sup> That fat Epicurean swine. (Epicuri de grege  
porcus.)

ERASMUS, *Mortae Encomium*. Sec. 112. (1509)

A pig from the sty of Epicurus.

H. C. BAILEY, *The Apprehensive Dog*, p. 102.  
(1942)

<sup>6</sup> You shall finde it . . . a pyg of that Swyne.

JOHN GREENWOOD, *A Collection of Certaine  
Sclaunderous Articles*, sig. G1. (1590)

A swine out of the same stie.

ANDREW WILLET, *Hexapla in Exodum*, 683.  
(1608)

<sup>7</sup> A swyne ouer fatte is cause of his owne bane.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

A hog over fat is the cause of its own death.

TORRIANO, *Piazza Universale*, p. 213. (1666)

A Swine fatteth hath eat its own Bane.

THOMAS FULLER, *Gnomologia*. No. 428. (1732)

<sup>8</sup> The Swine's gone through it.

JAMES KELLY, *Scottish Proverbs*, p. 330. (1721)

Of a broken engagement, from the superstitious  
idea that if a swine come between a man  
and a woman they will never be married.

He suffered the pigs to run through the business.

WALTER SCOTT, *Letter to Ellis*, 23 March, 1809

Get the swine driven through it, or it may work  
... as his father's moonlight marriage did.

JOHN GALT, *The Entail*, ii, 30. (1823)

<sup>9</sup> Swine, women, and bees cannot be turned

JOHN RAY, *English Proverbs*, p. 212. (1678)

<sup>10</sup> Pearl enough for a swine.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 91.  
(1595) PEARLS BEFORE SWINE, see PEARL.

<sup>11</sup> 'Tis old, but true, Still swine eats all the draff.

SHAKESPEARE, *The Merry Wives of Windsor*,  
iv, 2, 109. (1601)

The still sow eats up all the draff.

JOHN RAY, *English Proverbs*, p. 134. (1678)

The ass that brays most eats least.

H. G. BOHN, *Handbook of Proverbs*, p. 497.  
(1855) The French say, "Brebis qui bêle  
perd sa goulée" (The sheep that bleats loses  
its mouthful), and the Spanish form is the  
same, "Oveja que bala bocada pierde."

<sup>12</sup> Thou sayst trew, drafte [hogwash] is good  
inough for swyne.

UNKNOWN, *Genilenes and Nobility*, sig. C1.  
(1535)

'Tis fit that swine should feed on draffe.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk.  
xx, st. 83. (1591)

Draft is good enough for swine.

WILLIAM CAMDEN, *Remains*, p. 268. (1605)  
KELLY, p. 85; FULLER, No. 1324.

<sup>13</sup> Euer man fedit the fat swine.

UNKNOWN, *Proverbs of Hendyng*. (c. 1300)

The fat pygge is baast, the lene cony is brent.

BARCLAY, *The Shyp of Folly*, i, 100. (1509)

Euery man basteth the fat hog we see,

But the leane shall burne er he basted bee.

JOHN HEYWOOD, *Proverbs*, pt. i, ch. 11. (1546)

Every man flames [bastes] the fat sow.

DAVID FERGUSON, *Scottish Proverbs*. (c. 1595)

Cited by KELLY, *Scottish Proverbs*, p. 93,  
with the comment, "They will be sure to  
get most gifts that least want them."

The fattest Hogs we grease the more with Lard.  
HERRICK, *Once Poore, Still Penurious*. (1648)  
All the cooks baste the fat pig, and the lean one gets burned.

SPURGEON, *John Ploughman*. Ch. 14. (1869)  
TO HIM THAT HATH, *see under POSSESSIONS*.

## SWOOP

<sup>1</sup>  
What! all my pretty chickens and their dam,  
At one fell swoop?

SHAKESPEARE, *Macbeth*, iv, iii, 216. (1606)  
She may take away all at one swope.

WEBSTER, *The White Devil*. Act i, sc. 1. (1612)  
The Eagle . . . carry'd away a Whole Litter of  
Cubbs at a swoop.

SIR ROGER L'ESTRANGE, *Fables*. No. 72. (1692)  
This would . . . destroy at one fell swoop, all  
his hopes.

THEODORE HOOK, *Sayings*. Ser. ii, p. 30. (1825)

## SWORD

<sup>2</sup>  
A sword will trouble calm water among good  
shepherds.

AHIKAR, *Teachings*. Col. vii, l. 113. (c. 550 B.C.)

<sup>3</sup>  
Our right is in our swords.

BRENNUS, KING OF THE GAULS, to the Roman  
Ambassador, 390 B.C.

Our swordes shall play the orators for us.

MARLOWE, *Tamburlaine*. Pt. i, l. 328. (1587)

<sup>4</sup>  
Out goon the swerdes as the silver brighte.

CHAUCER, *The Knights Tale*, l. 1750. (c. 1386)  
He lugged out his lusty sword, Kiss-Mine-Arse,  
so it was called. (Si sacque son espee, Baise mon  
cul, ainsi la nommoit il.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 41. (1548)

His trusty sword, the servant of his might.

EDMUND SPENSER, *The Faerie Queene*. Bk. vi,  
canto vii, st. 25. (1596)

I drew my snickersnee!

W. S. GILBERT, *The Mikado*. Act ii. (1885)

One's trusty sword. . . Jocular.

PARTRIDGE, *Dictionary of Clichés*. (1938)

<sup>5</sup>  
To cut the throat with a sword of lead. (Plum-  
beo iugulare gladio.)

CICERO, *Ad Atticum*. Bk. i, epis. 16. (c. 50 B.C.)

To overcome without difficulty; to knock  
one down with a feather. Cited by ERASMUS,  
*Adagia*, ii, v, 10. *See under FEATHER*.

Great is the licence of the sword. (Magna gladio-  
rum est licentia.)

CICERO, *Ad Atticum*. Bk. iv, epis. 9. (55 B.C.)

<sup>6</sup>  
Better die with the sword than by the sword.

SAMUEL DANIEL, *Civil War*, vii, 26. (1595)

<sup>7</sup>  
This night by a thread will hang all Etruria's  
fate. (Hac noctu filo pendebit Etruria tota.)

ENNIUS, *Annals*. Bk. iii, frag. 159, Loeb. (c.  
180 B.C.)

Over whose impious head the drawn sword hangs.  
(Destriictus ensis cui super impia | cervice pendet.)

HORACE, *Odes*. Bk. iii, ode 1, l. 17. (23 B.C.)

Did ever sword hanging from gilded ceiling strike  
more terror into the purple necks below? (Et  
magis auratis pendens laquearibus ensis | pur-  
pureas subter cervices terruit?)

PERSIUS, *Satires*. Sat. iii, l. 40. (c. A. D. 58) *See*  
also BOETHIUS, *Philosophia Consolationis*, iii, 5.  
It hangs by a hair. (De pilo pendet; De filo  
pendet.)

ERASMUS, *Adagia*. Chil. i, sent. ix, No. 72.

(1523) A proverb derived from the story of  
Damocles, a sycophant of Dionysius I, tyrant  
of Syracuse. (c. 400 B.C.) Damocles was  
always praising the good fortune and felicity  
of his master, until the latter finally invited  
him to take his place at the banquet table.  
After he was seated, Damocles discovered a  
naked sword hanging over his head by a  
single hair—an emblem of the insecurity of  
place and power.

He living alwayes miserable, full of suspicion and  
feare, with a sword still hanging by a heare over  
his head.

GUAZZO, *Civile Conversation*, ii, 205. (1574)

No Damocles' sword of exposure was swinging  
over his bald but blameless head.

F. ANSTEY, *Vice Versa*. Ch. 1. (1882)

<sup>8</sup>  
He that has a Sword, and goes home to fetch  
a better, never returns.

THOMAS FULLER, *Gnomologia*. No. 2131. (1732)

It is a good Blade that bends well.

THOMAS FULLER, *Gnomologia*. No. 2853.

<sup>9</sup>  
Where the sword rules, let it not be led to sin.

SALOMON IBN GABIROL, *Mibhar ha-Penanim*  
(*Choice of Pearls*). No. 103. (c. 1050)

<sup>10</sup>  
None could do such feats with Scanderbeg's  
sword as himself.

WILLIAM GURNALL, *The Christian in Compleat  
Armour* (1865), ii, 239. (1658) Scanderbeg  
was George Castriota, an Albanian patriot  
(1403-1468), who distinguished himself in  
the wars against the Turks, and was reputed  
to have slain 3000 with his own sword.

Scanderbeg's Sword must have Scanderbeg's Arm.

THOMAS FULLER, *Gnomologia*. No. 4077. (1732)  
The Spaniards say, "La espada y la sortija,  
en cuya mano estan" (The sword, like the  
ring, is according to the hand that holds it).

<sup>11</sup>  
They shall beat their swords into plough-  
shares, and their spears into pruning hooks.  
(Conflabunt gladios suos in vomeres, et lan-  
ceas suas in falces.)

*Old Testament: Isaiah*, ii, 4. (c. 725 B.C.) Also  
*Micah*, iv, 3.

His bayonet beaten into a cheese slicer.

O. HENRY, *The Moment of Victory*. (1909)

<sup>12</sup>  
A sword anointed with honey. (Melle litus  
gladius.)

SAINT JEROME (HIERONYMUS), *Ad Aurelium  
Augustinum*. (c. A. D. 400) Cited by ERASMUS,  
*Adagia*, i, viii, 57.

I kiss'd thee ere I kill'd thee.

SHAKESPEARE, *Othello*, v, 2, 358. (1604)

<sup>1</sup> The sword, indeed, is never out of fashion.  
LORD LYTTON, *Richelieu*. Act i, sc. 1. (1838)

<sup>2</sup> I give him three years and a day to match my Toledo.

PHILIP MASSINGER, *The Maid of Honour*. Act ii, sc. 2. (1632)

The trenchant blade, Toledo trusty,  
For want of fighting was grown rusty.

BUTLER, *Hudibras*. Pt. i, canto i, l. 359. (1663)

<sup>3</sup> I came not to send peace, but a sword. (οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.)

*New Testament: Matthew*, x, 34. (c. A. D. 65)

The *Vulgate* is, "Non veni pacem mittere, sed gladium."

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μάχαιρῃ ἀπολοῦνται.)

*New Testament: Matthew*, xxvi, 52. (c. A. D. 65) The *Vulgate* is, "Omnes enim, qui acceperint gladium, gladio peribunt."

They that take the sword shall perish by the sword. Ditto for machine guns.

M. V. HEBERDEN, *Murder Goes Astray*, p. 178. (1943)

<sup>4</sup> The sword is the weapon of the brave.

NAPOLEON BONAPARTE, *Remark*, to Gaspard Gourgaud, at St. Helena. (c. 1816) But at another time Napoleon said, "There are only two powers in the world, the sword and the mind. In the long run, the sword is always beaten by the mind."

PEN MIGHTIER THAN SWORD, *see under PEN*.

<sup>5</sup> Snatch away the sword from one who is beside himself. (Eripite isti gladium, quae suist impos animi.)

PLAUTUS, *Casina*, l. 629. (c. 200 B. C.) Do not give a sword to a child. (μὴ παιδί μάχαιραν.)

ERASMUS, *Adagia*. Chil. ii, cent. v, No. 18. (1523) An old Greek proverb, of which Erasmus gives the Latin, "Ne puero gladium" Included by TAVERNER in his *Translations from Erasmus*, fo. 38, with the rendering, "Commytte not a swardde to a chylde"

It is (as olde men right well vnderstande)

Ill puttyng a nakt swoord in a mad mans hande.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546) You put sharp weapons in a madman's hands.

SHAKESPEARE, *II Henry VI*, iii, 1, 347. (1590)

A sword put in a wood [mad] man's hand,  
Bred meikle trouble to the land.

COLVIL, *Whiggs Supplication*, i, 69. (1681) Never put a sword in a wood man's hand.

JAMES KELLY, *Scottish Proverbs*, p. 264. (1721) Don't put a sword into a madman's hands.

NATHAN BAILEY, *Dictionary: Sword*. (1736)

<sup>6</sup> Don't stir the fire with a sword. (πῦρ μάχαιρῃ μὴ σκαλεῦειν.)

PYTHAGORAS, *Maxim*. (c. 525 B. C.) *See* DIOGENES LAERTIUS, *Pythagoras*. Bk. viii, sec. 17.

Cited by ERASMUS, *Adagia*, i, i, 2, with the Latin, "Ignem gladio ne fodito." Included by TAVERNER in his *Translations from Erasmus*, fo. 71, with the rendering, "Dygge not fyre with a swerde."

To your folly add bloodshed, and stir the fire with your sword. (Adde cruorem | stultitiae, atque ignem gladio scrutare.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 275. (35 B. C.)

In other words, "Don't provoke an angry man," "Don't add oil to the flames." *See under OIL*.

Do not poke a fire with steel. (πῦρ σιδήρῳ μὴ σκαλεῦειν.)

PLUTARCH, *Moralia: Education of Children*, 12E. (c. A. D. 95) A proverb, which is cited also by ATHANAEUS, x, 77; IAMBlichus, *Protrept.*, 21; and again by PLUTARCH in his *Life of Numa*, 14, 69C.

Why goe I about to quench fire with a sword  
JOHN LYL, *Euphues* (Arber), p. 316. (1580)

<sup>7</sup> The sword is the last resource.

SADI, *Gulistan*. Ch. viii, Maxim 15. (c. 1258)

The last argument of kings. (Ultima ratio regum.)  
HENDERSON, *Latin Proverbs*, p. 445. (1869)

<sup>8</sup> He resorts to the sword because he fears the sword. (Cum arma metuat, ad arma confugiens.)

SENECA, *De Clementia*. Bk. i, ch. 13, sec. 3. (c. A. D. 55)

<sup>9</sup> Full bravely hast thou flesh'd  
Thy maiden sword.

SHAKESPEARE, *I Henry IV*, v, 4, 133. (1597)

Impatient straight to flesh his virgin sword  
POPE, tr., *The Odyssey*. Bk. xx, l. 381. (1726)

<sup>10</sup> God gave the hand, let not man withhold the sword.

G. B. SHAW, *Major Barbara*. Act iii. (1905)

<sup>11</sup> Who was the first to produce the fear-inspiring sword? How cruel and truly steel-hearted was he! (Quis fuit, horrendos primus qui protulit enses? Quam ferus et vere ferreus ille fuit!)

TIBULLUS, *Elegies*. Bk. i, eleg. 10, l. 1. (19 B. C.)

The fierce tigress of India lives in peace with her fellow; bears live in harmony with bears. But man thinks nothing of beating out the deadly sword on the accursed anvil. (Indica tigris agit rabida cum tigride pacem | perpetuam, saevis inter se convenit ursis. | ast homini ferrum letale incude nefanda | produxisse parum est.)

JUVENAL, *Satires*, xv, 163. (c. A. D. 120)

The same love of deciding by the sword possessed them all. (Omnes amor unus habet decernere ferro.)

VERGIL, *Aeneid*. Bk. xii, l. 282. (19 B. C.) "Let the sword decide."

The arbitrament of swords.

SHAKESPEARE, *Cymbeline*, i, 4, 53. (1609)

<sup>12</sup> All swords are jealous.

*Meditations in Wall Street*, p. 137. (1940)

## II—Sword and Scabbard

<sup>1</sup> Truly, the sword inspires dread even in its scabbard.

BURCKHARDT, *Arabic Proverbs*. No. 526. (1817)

<sup>2</sup> Are you not ashamed to draw a dagger of lead from an ivory scabbard? (οὐκ αἰσχύνῃ ἐξ ἐλεφαντίνου κολεοῦ μολυβδίνην ἔλκων μάχαιραν;)

DIOGENES, to a handsome youth uttering unseemly things. (c. 250 B.C.) See DIOGENES LAERTIUS, *Diogenes*. Bk. vi, sec. 65. Cited by ERASMUS, *Adagia*, i, vii, 25, with the Latin, "In eburna vagina plumbeus gladius," and included by NICOLAS UDALL in his *Translations from Erasmus*, p. 163, with the rendering, "Art thou not ashamed to draw a sword of lead out of an ivory sheathe?"

Drawe not (as the prouerbe saith) a leaden sword out of a golden scabbard.

WILLIAM FULWOOD, *The Enemie of Idlenesse* (1593), p. 214. (1568)

Here you may see . . . the paynted sheath with the leaden dagger, the faire wordes that make foolles faine.

JOHN LYLIV, *Euphues* (Arber), p. 69. (1579) That's a leaden dagger in a velvet sheath, to have a black tongue in a fair mouth.

JOHN LYLIV, *Midas*. Act i, sc. 2. (1592)

A leaden sword in a golden sheath; a foul heart in a fair body.

COTGRAVE, *Dictionary: Cousteau*. (1611)

[They] are so miserably enamoured of words, as they care little for substance. These are ever drawing a leaden sword out of a gilded sheath.

BATHWAIT, *English Gentleman*, p. 47. (1630)

A leaden sword in an ivory Scabbard.

THOMAS FULLER, *Gnomologia*. No. 238. (1732)

<sup>3</sup> The prouerbe saith, he that striketh with the swoorde

Shalbe strikyn with the scabberde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

The prouerbe still doth threate,

Who strikes with sword, the scabbard shall him beat.

UNKNOWN, *Pasquil's Nightcap*, p. 48. (1612)

Blessed are the peace-makers; they that strike with the sword, shall be beaten with the scabbard.

HENRY PORTER, *The Two Angrie Women of Abington*. Act ii, sc. 7. (1599)

He that strikes with the sword shall be beaten with the scabbard.

JOHN RAY, *English Proverbs*, p. 147. (1670)

Who draweth his sword against his Prince, must throw away the scabbard.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

RAY, *English Proverbs*, p. 21. (1670) FULLER, *Gnomologia*. No. 5698. (1732)

When he [Hampden] first drew his sword, he threw away the scabbard.

CLARENDON, *History of the Rebellion*. Vol. iv, bk. vii (1839), p. 86. (a. 1674) MACAULAY, *Essays: Hampden*. (1843)

ONE SWORD KEEPS ANOTHER IN THE SHEATH, see under PREPAREDNESS.

## SYMPATHY

<sup>5</sup> Sympathy is the worst infirmity of muddling minds.

H. C. BAILEY, *Apprehensive Dog*, p. 54. (1942)

<sup>6</sup> When hungry don't tell a full-fed man; when grieved, don't go to the road to weep. (Tu chi mo yù pao jên yen; shang hsin mo 'chü lu 'tou 'ku.)

DOOLITTLE, *Chinese Vocabulary*, ii, 192. (1872) When your tooth aches, you can sympathize with another's aching tooth. ('Chih 'têng fang chih 'chih 'têng jên.)

DOOLITTLE, *Chinese Vocabulary*, ii, 192. (1872)

<sup>7</sup> Sympathy without relief is like mustard without beef.

GALES, *Vanished Country Folk*, p. 204. (1914)

<sup>8</sup> The craving for sympathy is the common boundary-line between joy and sorrow.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

<sup>9</sup> Nothing precludes sympathy so much as a perfect indifference to it.

HAZLITT, *Characteristics*. No. 42. (1823)

<sup>10</sup> As man laughs with those who laugh, so he weeps with those who weep. (Ut ridentibus arident, ita flentibus adsunt.)

HORACE, *De Arte Poetica*, l. 101. (c. 20 B.C.) Rejoice with them that do rejoice, and weep with them that weep. (χαίρειν μετὰ χαίρόντων, κλαίειν μετὰ κλαίόντων.)

*New Testament: Romans*, xii, 15. (c. A. D. 57)

The *Vulgate* is, "Gaudere cum gaudentibus, flere cum flentibus."

The Apostle Paul un-to the Romayns wryteth, "man shal rejoyse with hem that maken joye, and wepen with swich folk as wepen."

CHAUCER, *Tale of Melibeus*. Sec. 6. (c. 1387)

If you smile, he splits his sides with laughter; if he sees a friend drop a tear, he weeps; . . . if you say, "I am hot," he breaks into a sweat. (Si dixeris "aestuo," sudat.)

JUVENAL, *Satires*, iii, 100. (c. A. D. 120)

Laugh and the world laughs with you,

Weep and you weep alone.

ELLA WHEELER WILCOX, *Solitude*. First printed in the *N.Y. Sun*, 25 Feb., 1883. Fraudulently claimed by John A. Joyce. See STEVENSON, *Famous Single Poems*.

Laugh, and the world laughs with you; weep, and they give you the laugh.

O. HENRY, *The Count and the Wedding Guest*. (1907) Another modern variant is, "Knock and the world knocks with you, Boost and you boost alone."

<sup>11</sup> You seemed not a little to bee pinched with my payne.

GEORGE PETTIE, *Petite Pallace*, p. 132. (1576)

<sup>12</sup> We are so fond of each other because our ailments are the same.

JONATHAN SWIFT, *Journal to Stella*, 1 Feb., 1710.

## T

## T

<sup>1</sup> He answered the description . . . to a T, sir.  
GEORGE FARQUHAR, *Love in a Bottle*. Act iv, sc. 3. (1699)

We could manage this matter to a T.  
STERNE, *Tristram Shandy*. Bk. ii, ch. 5. (1759)  
I'll tell you where You may be suited to a tee.  
JOSEPH GILES, *Poems*, p. 155. (1771)

They have fitted him to a T.  
SAMUEL JOHNSON, BOSWELL, *Life*, 1784.  
All these goings on would suit you to a T.  
HARRIET B. STOWE, *Dred*. Ch. 2. (1856)

## TABLE

<sup>2</sup> To turn the table. (τὴν τράπεζαν ἀνατρέπειν.)  
ANDOCIDES, *Orations*, xvii, 10. (c. 410 B.C.)  
The tables turned. (Mutatio fit.)  
TERENCE, *Hecyra*, l. 633. (165 B.C.)

Whosoever thou art, . . . do but turn the tables.  
BISHOP SANDERSON, *Sermons*, ii, 290. (1634)  
The tables are now quite turned upon me.

ADDISON, *The Guardian*. No. 134. (1713)  
They had won the first match, though I hoped I might yet turn the tables on them.

F. C. SELOUS, *Travel and Adventure in South-East Africa*, p. 33. (1893)

<sup>3</sup> The question never came upon the Table.  
ROBERT BAILLIE, *Anabaptism*, p. 163. (1646)  
The French say, "Sur le tapis," meaning the baize cloth of a council table, and not "On the carpet," as popularly supposed.

The facts are, so to speak, all on the table.  
RIDER HAGGARD, *Dawn*. Ch. 42. (1884)

<sup>4</sup> The table robs more than the thief.  
HERBERT, *Jacula Prudentum*. No. 638. (1640)  
The Table is a great Robber.  
THOMAS FULLER, *Gnomologia*. No. 4782. (1732)

<sup>5</sup> Armour is light at table.  
HERBERT, *Jacula Prudentum*. No. 933. (1640)

<sup>6</sup> A table without subtle refinements. (Sine arte mensa.)  
MARTIAL, *Epigrams*. Bk. x, epig. 47. (A. D. 93)  
Simple fare. "Sybaritica mensa" (A luxurious table).

<sup>7</sup> The claustral proverb: From mass to the table. (Vn prouerbe claustral: de missa ad mensam.)  
RABELAIS, *Pantagruel*. Bk. iii, ch. 15. (1545)

<sup>8</sup> Spread the table, and contention will cease.  
JOHN RAY, *Adagia Hebraica*, p. 413. (1678)  
Quoting Ben Sira.

When one has a good table, one is always in the right.  
J. F. COLLIN-D'HARLEVILLE, *Monsieur de Crac*. Sc. 4. (c. 1790)

Keep a good table and look after the ladies. (Tenez bonne table et soignez les femmes.)

NAPOLÉON I, *Instructions*, to Abbé Dominique de Pradt, when sending him as ambassador to Warsaw in 1812.

<sup>9</sup> A round table yealds no debate.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 483. (1623) From the French, "Ronde table ôte le débat."

At a round table there's no dispute about the place. (A tavola ronda non si contende del luogo.)  
TORRIANO, *Piazza Universale*, p. 132. (1666)

At a round table there's no dispute of place.  
JOHN RAY, *English Proverbs*, p. 138. (1670)

At a round Table the Herald's useless.  
THOMAS FULLER, *Gnomologia*. No. 824. (1732)

## TACK

<sup>10</sup> It's a sure sign that somebody has been thinking about you when you find a tack in your chair.

MAX EASTMAN, *The Enjoyment of Laughter*, p. 288. (1936) Quoted.

<sup>11</sup> Now to come down to brass tacks.  
O. HENRY, *The Higher Pragmatism*. (1909)

Let's get down to brass tacks.  
A. A. FAIR, *Bats Fly at Dusk*, p. 156. (1942)  
WELLS, *You Can't Be too Careful*, p. xii. (1942) KENDRICK, *Blind Man's Buff*, p. 243. (1943) etc., etc.

Let's get down to hard tacks.  
PETER CHENEY, *Farewell to the Admiral*, p. 44. (1943)

We come down to tin tacks.  
BERNARD SHAW, *Everybody's Political What's What*, p. 5. (1944) Repeated on p. 13.

Get down to bed-rock; colloquially (originally, slangily) to get down to brass tacks (rhyming hard facts). To examine essentials; to be practical.

PARTRIDGE, *Dictionary of Clichés: Get* (1941)

<sup>12</sup> It hings by a tack, it has a very slight hold.  
JAMIESON, *Scottish Dictionary: Tack*. (1808)  
Tack, a stitch. "A tack in time saves nine."

WILLIAM DICKINSON, *Cumberland Glossary: Tack*. (1878) See under STITCH.

## TACT

<sup>13</sup> Few persons have tact enough to perceive when to be silent.

SIR ARTHUR HELPS, *Essays: Secrecy*. (1841)  
Without tact you can learn nothing. Tact teaches you when to be silent.

BENJAMIN DISRAELI, *Endymion*. Ch. 61. (1880)  
Though the noblest disposition you inherit,  
And your character with piety is pack'd,  
All such qualities have very little merit

Unaccompanied by Tact.  
HARRY GRAHAM, *Tact*. (a. 1936)

<sup>1</sup> Tactlessness is a pain-giving failure to hit upon the right moment. (ἀκαιρία ἐστὶν ἀπότευξις <καιροῦ> λυπούσα τοὺς ἐντυχάνοντας.)

THEOPHRASTUS, *Characters*. No. xii, sec. 1. (319 B.C.) Or, as a Greek proverb has it, tact is, τὰ σκληρὰ μαλθακῶς λέγειν (To say harsh things soothingly).

He has about as much tact as an elephant's foot.  
GILBERT FRANKAU, *Air Ministry, Room 28*, p. 139. (1942)

<sup>2</sup> To have the reputation of possessing the most perfect social tact, talk to every woman as if you loved her, and to every man as if he bored you.

OSCAR WILDE, *A Woman of No Importance*. Act iii. (1893)

## TAG-RAG

<sup>3</sup> Your fathers were wyse, both tagge and rag.

SIR FRANCIS BYGON, *A Treatise Concernynge Impropriations of Benefices*. (c. 1535) A tag was originally one of the narrow, often pointed *lacimiae* or pendent pieces made by slashing the skirt of a garment; hence, any hanging ragged or torn piece. (O.E.D.) Tag-rag, the rabble, the riff-raff.

Al the rable of the shippe, hag, tag, and rag.

JOHN BALE, *Vocacyon*. (1553) In *Harleian Miscellany*, vi, 459.

[They] huntyd and kylled tage and rage with honds and swords.

HENRY MACHYN, *Diary* (Camden), p.50.(1554) To walles they goe, both tagge and ragge, their Citie to defend.

JOHN PARTRIDGE, *Plasidas*, l. 1041. (1566)

The rest of the band . . . tag and rag, cut and long tail.

ROBERT LANEHAM, *A Letter* (1871), p. 25. (1575) Horses and dogs with cut tails and long tails, hence all sorts of people.

Even their very dogs, Rug, Rig, and Risbie, yea, cut and long-taile, they shall be welcome.

ULPIAN FULWELL, *Ars Adulandi*. Sec. 1 (1579)

Euerye one . . . shall have an honest neighbour, tagge and ragge, cutte and longe tayle.

GOSSON, *The Schoole of Abuse*, p. 45. (1579)

The tag-rag people.

SHAKESPEARE, *Julius Caesar*, i, 2, 260 (1599)

Cut and long-tail, under the degree of a squire.

SHAKESPEARE, *The Merry Wives of Windsor*, iii, 4, 47. (1601)

Tag and rag, cut and long tayle, every one that can eat an egge.

JOHN CLARKE, *Paroemiologia*, p. 236. (1639)

That rabble rout tag ragge and bobtail.

JOHN BASTWICK, *Just Defence*, p. 16. (1645)

They all went down into the dining-room, where it was full of tag, rag, and bobtail, dancing, singing, and drinking.

SAMUEL PEPYS, *Diary*, 6 March, 1660.

It will swallow us all, ships and men, shag, rag, and bobtail, like a dose of pills.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 23. (1694) Rabelais has only "gens et naufz."

We don't take no tagrag and bobtail at our house.

DICKENS, *Barnaby Rudge*. Ch. 35. (1840)

Fancy marrying a woman of a low rank of life, and having your house filled with her confounded tag-rag-and-bobtail relations.

THACKERAY, *Pendennis*. Ch. 7. (1849)

## TAIL

<sup>4</sup> Costly Followers are not to be liked; Lest while a Man maketh his Traine Longer, hee make his Wings Shorter.

FRANCIS BACON, *Essays: Of Followers and Friends*. (1597)

Make not thy tail broader than thy wings.

JAMES HOWELL, *English Proverbs*, p. 18. (1659)

Keep not too many attendants. RAY, p. 147;

FULLER, No. 3323.

<sup>5</sup> To have a hoor head and a grene tayl.

CHAUCER, *The Reeve's Prologue*, l. 24. (c. 1386)

Septimus liues, and is like garlick seene, For though his head be white, his blade is greene.

SIR JOHN DAVIES, *Poems*, ii, 32. (c. 1590)

The maidens mocke, and call him withered leeke, That with a greene tayle hath an hoary head.

BISHOP JOSEPH HALL, *Byting Satyrs*. Bk. iv, sat. 4. (1598)

Mine head is white, but, O, my taile is green.

WILLIAM CARTWRIGHT, *The Ordinary*. Act iii, sc. 1. (1651)

<sup>6</sup> The tail is the hardest to skin. (La queue est la pire à escorcher.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) Another form is, "Il n'y a si fort à escorcher que la queue."

There's the tail to be skinned yet. (Falta la cola por desollar.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 2 & 35.

(1615) The hardest part remains to be done.

Let the tail follow the skin.

JAMES KELLY, *Scottish Proverbs*, p. 236. (1721)

<sup>7</sup> In effect (according to the proverb), To a dirty tail fails never ordure. (De faict, comme dict le prouerbe, à cul de foyrad tousiours abonde merde.)

RABELAIS, *Gargantua* Bk. i, ch. 9. (1534)

<sup>8</sup> His tail will catch the kin-cough [whooping cough]. Spoken of one that sits on the ground.

JOHN RAY, *English Proverbs*, p. 82. (1678)

<sup>9</sup> Would shee turne taile to the Heron.

SIR PHILIP SIDNEY, *Arcadia* (1629), ii, 109 (a. 1586)

Such a haggarde as would turne taile to a full fist.

ROBERT GREENE, *Euphues His Censure*. (1587)

To turn tail . . . must needs be a foul fault.

ARCHBISHOP WILLIAM LAUD, in RUSHWORTH, *Historical Collections*, ii, 899

<sup>10</sup> I was glad to split home, right off, tail on end.

ROYAL TYLER, *The Contrast*. Act ii, sc. 2. (1790)

A long, severe, tail-on-end chase.

R. G. CUMMING, *Five Years of a Hunter's Life in South Africa*, i, 98. (1850)



<sup>1</sup> He claps his tail quivering beneath his belly.  
(Caudam subiecit pavitantes utero.)

VERGIL, *Aeneid*. Bk. xi, l. 812. (19 B.C.) HENDERSON, *Latin Proverbs*, p. 52, gives the shorter form, "Caudem subiecit utero."

A wood hound . . . renneth; . . . with his tail bitwene hise leggis.

LANFRANK, *Science of Cirurgie*, p. 59. (c. 1400)  
We shall have you back here very soon . . . with your tail between your legs.

W. E. NORRIS, *Thirlby Hall*. Ch. 12. (1884)

The only remaining course was to . . . sneak home with his tail between his legs.

DENNIS WHEATLEY, *The Scarlet Impostor*, p. 99. (1942) "I hope you'll . . . let me go home with my tail between my legs."—*Ibid.*, p. 283. The French say, "S'en aller la queue entre les jambes."

<sup>2</sup> I'm a ringtailed roarer from big Sandy River.

UNKNOWN, *Massachusetts Spy*, 25 Aug., 1830.  
"Ringtailed," something extraordinary or unusual.

I'm a ring-tailed squealer.

R. M. BIRD, *Nick of the Woods*, i, 56. (1837)

Ain't this a ring-tail squealer?

E. N. WESTCOTT, *David Harum*. Ch. 36. (1898)

A ring-tailed, rip-snorting hell-raiser.

W. A. WHITE, in *Emporia Gazette*, 13 Jan., 1914.

ALL TAIL, LITTLE TIT, *see under* BODY.

## TAILOR

<sup>3</sup> Never trust a tailor that does not sing at his work; his mind is of nothing but filching.

BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 8. (1611)

<sup>4</sup> Canning [a. 1827] says that three tailors of Tooley Street, Southwark, addressed a petition of grievances to the House of Commons, beginning—"We, the people of England." Hence the phrase is used of any pettifogging coterie that fancies it represents the *vox populi*.

E. C. BREWER, *Dictionary of Phrase and Fable: Tailor*. (1872)

The second German parliament [1850] . . . only contained delegates from Prussia and some of the other minor states. . . The Teutonic tailors of Tooley Street, so to speak, had again assembled

CHARLES LOWE, *Prince Bismarck*, ii, 25. (1885)

<sup>5</sup> Sartor Resartus. (The patched-up tailor.)

THOMAS CARLYLE. Title of book, 1833

<sup>6</sup> I shall come to be like the tailor of El Campillo, who sewed for nothing and found himself the thread. (El sastre del campillo, que cosia de balde y ponía el hilo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 48. (1605)  
There are two or three variations, "del Cantillo," and "de la encrucijada" (The tailor of the crossroads). "El Sastre del Campillo"

is the title of plays by Belmonte and Caudamo, and of a tale by Santos.

Like the Tailor, that sewed for nothing, and found thread himself.

THOMAS FULLER, *Gnomologia*. No. 3237. (1732)

<sup>7</sup> Good morning, gentlemen both.

QUEEN ELIZABETH, greeting a deputation of eighteen tailors. (a. 1603) *See* CARLYLE, *Sartor Resartus*. Bk. iii, ch. 11.

They say three taylors go to the making vp of a man.

DEKKER AND WEBSTER, *Northward Hoe*. Act ii. (1607)

Two tailors goe to a man.

RICHARD TARLTON, *Jests* (Sh. S.), p. 20. (1611)

Like to nine Taylors, who if rightly spell'd, Into one man, are monosyllabled.

JOHN CLEVELAND, *Poems*, p. 23. (1615)

Some foolish knaue (I thinke) at first began The slander that three taylers are one man

JOHN TAYLOR, *Works*, p. 73. (1630)

Compos'd of many Ingredient Valours, Just like the Manhood of Nine Taylors.

SAMUEL BUTLER, *Hudibras*. Pt. i, canto ii, l. 22.

(1663) It will be noted that at first there was uncertainty as to the number of tailors required, but it now settles consistently to nine.

Nine tailors make but one man.

JOHN RAY, *English Proverbs*, p. 135. (1678)

Four and twenty tailors cannot make a man.

JAMES KELLY, *Scottish Proverbs*, p. 108. (1721)

The Germans say, "Neun und neunzig Schneider gehen auf ein Pfund" (Nine and ninety tailors ought to weigh a pound), and add, "If they are lighter than that, they are not in good health."

[He] made her believe I was a tailor, and that she was going to marry the ninth part of a man.

SMOLLETT, *Humphry Clinker*, 18 July, 1771.

They say it takes nine tailors to make a man—apparently, one is sufficient to ruin him.

WALTER SCOTT, *Letter*, 26 July, 1819.

It takes nine tailors to make a man, but one can do a man up.

O. HENRY, *The Clarion Call*. (1908)

"Nine Tailors to make a man" is said to be really "nine tellers," "tellers" being the strokes . . . in a funeral knell or passing bell, 3 x 3 for male.

H. B. WALTERS, in *Church Bells*, p. 96. (1908)

In *The Academy*, 11 Feb., 1899, p. 190/1, is a note to the effect that in Dorset these strokes are said to be called tailors.

CLOTHES MAKE THE MAN, *see under* CLOTHES.

<sup>8</sup> Tailors and Writers must mind the Fashion.

THOMAS FULLER, *Gnomologia*. No. 4301. (1732)

The Taylor that makes not a Knot, loseth a Stitch.

THOMAS FULLER, *Gnomologia*. No. 4786.

<sup>9</sup> The coat of a horse is the gift of nature. That of an ass is often the work of a tailor.

G. D. PRENTICE, *Prenticeana*, p. 23. (1860)

<sup>10</sup> A tailor made thee.—A tailor make a man?

SHAKESPEARE, *King Lear*, ii, 2, 60. (1605)

Though he [the tailor] makes the man, The cook yet makes the dishes.

BEAUMONT AND FLETCHER, *The Bloody Brother*.

Act iii, sc. 2. (c. 1613)

God makes, they say, man shapes.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. ii, mem. iii, subs. 3. (1621)

Believe it, sir, the clothes do much upon the wit . . . and thence comes your proverb, The tailor makes the man.

JONSON, *Staple of News*. Act i, sc. 1. (1625)

What a fine man hath your tailor made you!

MASSINGER, *City-Madame*. Act i, sc. 2. (1632)

God makes and the tailor shapes.

JOHN BULWER, *Anthropometamorphosis*, p. 256. (1650)

Monkey-like animals, in whose formation, as the saying is, the tailors and barbers go halves with God Almighty.

THOMAS JEFFERSON, *Letter to John Page*, 1762.

A man made by God and not by a tailor.

ANDREW JACKSON, referring to Sam Houston.

(c. 1836) See McELROY, *Grover Cleveland*, ii, 258.

1 Truth among clothiers has less harbour than a louse upon a threadbare cloth.

WILLIAM SPELMAN, *Dialogue*, p. 116. (c. 1595)

It is a common prouerbe throughout all the towne, The taylor he must cut three sleeues for euey woman's gown.

UNKNOWN, in *Pepysian Garland*, p. 32. (1612)

Whip saith the tailor, whip saith the shears, Take a true tailor and cut off his ears.

JAMES HOWELL, *English Proverbs*, p. 15. (1659)

A tailor's shreds are worth cutting.

JOHN RAY, *English Proverbs*, p. 147. (1670)

There is knavery in all trades, but most in tailors.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*. p. 161. (1692)

Little to sew, when tailors are true. Lat. *Raro, ad tempus, fidem praestant artifices*.

JAMES KELLY, *Scottish Proverbs*, p. 235. (1721)

## TAKE

2 I spare nat to taken, got it woot,  
But-if it be to hevy or to hoot.

CHAUCER, *The Freres Tale*, l. 137. (c. 1388)

I have herd seyde, man sal taa [take] of twa thinges Slyk [such] as he fyndes, or taa slyk as he bringes.

CHAUCER, *The Reve's Tale*, l. 209.

Take that you finde, or that you bring, for me.

ROBERT GREENE, *George a Greene*. Act iv, sc. 4. (1599)

If ye dinna like what I gie ye, tak what ye brought wi' ye.

ALEXANDER HISLOP, *Proverbs of Scotland*, p. 166. (1862)

3 Good aventure, O bele nece, have ye  
Ful lightly founden, and ye conne it take.

CHAUCER, *Troilus and Criseyde*, Bk. ii, l. 288. (c. 1380)

All right. I can take it.

HOLDING, *Speak of the Devil*, p. 11. (1941)

You've got to be able to take it as well as dish it out.

HEBERDEN, *Lobster Pick Murders*, p. 200. (1941)

He could take it as well as dish it out.

G. H. COXE, *The Charred Witness*, p. 83. (1942)

4 Take as falleth in the sheaf.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

I will take as falleth in the sheaf.

JOHN HEYWOOD, *Epigrams*. No. 217. (1562)

I will take it [as] falth in the sheaf where ever it fall.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

5 Thou louest me well that takest me vp before I fall.

BRIAN MELBANCKE, *Philotimus*, sig. L1. (1583)

You take me up before I'm down.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Ye take me up before I fall down.

SCOTT, *The Heart of Midlothian*. Ch. 18. (1818)

6 And the country proverb known,  
That every man should take his own.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 458. (1596)

They well deserve to have  
That know the strong'st and surest way to get.

SHAKESPEARE, *Richard II*, iii, 3, 200. (1595)

The good old rule  
Sufficeth them, the simple plan,  
That they should take who have the power,  
And they should keep who can.

WORDSWORTH, *Rob Roy's Grave*. St. 9. (1803)

The Latin proverb is, "Capiat qui capere possit" (Let him take who can take).

7 Let him take it or leave it. (Aut agat aut desistat.)

SUETONIUS, *Tiberius*. Ch. 24, sec. 1. (A.D. 120)

Hob, nob, is his word: give 't or take 't.

SHAKESPEARE, *Twelfth Night*, iii, 4, 262. (1599)

Will you . . . Take her or leave her?

SHAKESPEARE, *King Lear*, i, 1, 208. (1605)

That is the price, . . . take it or leave it.

THOMAS KILLIGREW, *Thomaso*. Act i, sc. 4.

(1664) SHAW, *Pygmalion*. Act ii. (1912)

Take it, or let it alone.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

I can take him or leave him.

EUGENE HEALY, *Mr. Sandeman Loses His Life*, p. 166. (1940) "Take while the taking is good" is said to a person who hesitates to accept something when it is offered.

8 He is young, but, take it from me, a very staid head.

THOMAS WENTWORTH, EARL OF STRAFFORD, *Letter to Charles I.* (a. 1641) See *Gentleman's Magazine*, Oct., 1854, p. 328.

Take that from me.

SWIFT, *Mrs. Harris's Petition*, l. 57. (1701)

9 In the language of the hour, "nobody was taking any."

UNKNOWN, *Daily News* (London), 10 March, 1900, p. 2/1.

## TALE

## See also Story

- <sup>1</sup> My tale is told. (πάντ' ἔχεις λόγον.)  
 AESCHYLUS, *Agamemnon*, l. 582. (458 B. C.)  
 I can na-more, my tale is at an end.  
 CHAUCER, *The Frankelins Tale*, l. 896. (c.1388)
- <sup>2</sup> Hear my tale and grave it on thy heart.  
 (τοιαύτ' ἀκούων ἐν φρεσὶν γράφου.)  
 AESCHYLUS, *Libation-Bearers*, l. 450. (458 B. C.)  
 Our tale is brief and clear. (βραχύς τοπος θ' ὁ μῦθος.)  
 AESCHYLUS, *Suppliant Maidens*, l. 274. (c. 485 B. C.)
- <sup>3</sup> Various and strange was the long-winded tale.  
 JAMES BEATTIE, *The Minstrel*. Bk. i, l. 388. (1771)
- <sup>4</sup> When we meet next we'll have a tale to tell.  
 BYRON, *Don Juan*. Canto v, st. 84. (1820)  
 Story! God bless you! I have none to tell, Sir.  
 GEORGE CANNING, *The Friend of Humanity and the Knife Grinder*. (a. 1827)
- <sup>5</sup> Th' ende is every tales strengthe.  
 CHAUCER (?), *Troilus*. Bk. ii, l. 260. (c. 1380)  
 Each tale is ended as it hath favour.  
 BURGH AND LYDGATE, *Secreets* (E.E.T.S.), p. 51.
- <sup>6</sup> Lat every felawe telle his tale aboute.  
 CHAUCER, *The Knights Tale*, l. 32. (c. 1386)  
 Sey forth thy tale, and tarie nat the tyme.  
 CHAUCER, *The Reeve's Prologue*, l. 51.  
 For, though myself be a ful vicious man,  
 A moral tale yet I yow telle can.  
 CHAUCER, *The Pardoner's Prologue*, l. 131
- <sup>7</sup> Lewed [ignorant] peple loven tales olde.  
 CHAUCER, *Pardoner's Prologue*, l. 109. (c. 1386)  
 But now the mystic tale that pleas'd of yore  
 Can charm an understanding age no more.  
 JOSEPH ADDISON, *An Account of the Greatest English Poets*, l. 23. (1694)  
 'Tis an old tale, and often told.  
 SCOTT, *Marmion*. Canto ii, st. 27. (1808)  
 Tell me the tales that to me were so dear.  
 Long, long ago,—long, long ago.  
 T. H. BAYLY, *Long, Long Ago*. (a. 1839)  
 Unwritten, half-forgotten tales of old.  
 WILLIAM MORRIS, *Jason*. Bk. xi, l. 464. (1867)
- <sup>8</sup> An excellent tale an 'twere told in Greek.  
 JOHN CLARKE, *Paroemiologia*, p. 231. (1639)
- <sup>9</sup> Dead men tell no tales.  
 JOHN DRYDEN, *The Spanish Friar*. Act iv, sc. 1. (1681) See under DEATH.
- <sup>10</sup> I tell you my tale and my tale's man.  
 B. E., *A New Dictionary of the Canting Crew*, sig. L8. (1690)  
 I tell you my tale and my tale's author.  
 SWIFT, *Polite Conversation*. Dial. i. (1738)
- <sup>11</sup> Believe not every tale. (Non omni verbo credas.)  
 APOCRYPHA: *Ecclesiasticus*, xix, 15. (c. 200 B. C.)

- <sup>12</sup> One tale is alwayes good vntil another is heard.  
 ROBERT GREENE, *Works*, ii, 222. (1593)  
 One tale is good, untill anothers told.  
 JOHN WEEVER, *Mirror of Martyrs*, A iii b. (1601) JOHN TAYLOR, *Works*, p. 83. (1617)  
 RAY, *English Proverbs*, p. 135. (1678) RICHARDSON, *Clarissa*, vii, 314. (1748) etc., etc  
 One story is good until another is heard.  
 THOMAS FULLER, *Worthies* (1840), ii, 125. (1662)  
 "Every pot has two handles." This means that "one story's good until another story's told."  
 HONE, *Every-Day Book*, ii, 649. (1827)  
 A theory is not proved . . . merely because the evidence in its favour looks well at first sight.  
 . . . "One story is good till another is told."  
 MACAULAY, *Essays: Sadler's Refutation Refuted*. (1831) HEAR BOTH SIDES, see JUDGMENT.
- <sup>13</sup> Myself I do not believe the tale, but it is told.  
 (ἐμοὶ μὲν οὐ πιστὰ λέγοντες, λέγουσι δ' ὦν.)  
 HERODOTUS, *History*. Bk. iv, ch. 5. (c. 445 B. C.)  
 I know not if this be truly so; I write but what is said. (ταῦτα εἰ μὲν ἔστι ἀληθῆως οὐκ οἶδα, τὰ δὲ λέγεται γράφω.)  
 HERODOTUS, *History*. Bk. iv, ch. 195.  
 This is the tale, as it is told. (ταῦτα μὲν δὴ οὕτω λέγεται γενέσθαι.)  
 HERODOTUS, *History*. Bk. vii, ch. 239.  
 I am bound to tell what I have been told.  
 (ἐγὼ ὀφείλω λέγειν τὰ λεγόμενα.)  
 HERODOTUS, *History*, vii, 152. This, or a similar phrase, is repeated frequently. Quite often he says bluntly that he doesn't believe a story before he recounts it. In bk. ii, ch. 123, he says, "It is my rule in this history that I record whatever is told me as I have heard it."  
 I cannot tell how the truth may be;  
 I say the tale as 'twas said to me.  
 WALTER SCOTT, *The Lay of the Last Minstrel*. Canto ii, st. 22. (1805)  
 I tell the tale as 'twas told to me.  
 BRET HARTE, *A Newport Romance*, l. 2. A popular misquotation of Scott's line.
- <sup>14</sup> Pleasant it is at a feast and rich banquet to tell delightful tales. (ἡδὺ ἔστ' ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλυῇ | τέρεσθαι μύθοισιν.)  
 HESIOD (?), *The Melampodia*. No. 4. (c. 650 B. C.)
- <sup>15</sup> Here is a tale,  
 For honestie meete to set the diuell on sale.  
 JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
 Thy tales (quoth he) shew long heare and short wit.  
 JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7.  
 TELL A TALE AND FIND YOU EARS, see under EAR
- <sup>16</sup> Why do you laugh? Change but the name and the tale is told of you. (Quid rides? mutato nomine de te | fabula narratur.)  
 HORACE, *Satires*. Bk. i, sat. 1, l. 69. (35 B. C.)  
 The reader has probably had quite enough of Digby Grand, . . . but to some . . . he may say, *Mutato nomine, de te fabula narratur*.  
 WHYTE-MELVILLE, *Digby Grand*. Ch. 26. (1853)

How strive you? *De te fabula!*

ROBERT BROWNING, *The Statue and the Bust*, last line (1855)

1 The nimblest footman is a false tale.

JAMES HOWELL, *Proverbs: Brit.-Eng.*, p. 3. (1659) RAY, *English Proverbs*, p. 267. (1678)

2 A naked tale doeth most truelye set foorth the naked trueth.

JOHN LYLly, *The Anatomy of Wit: Epistle Dedicatorie*. (1580)

3 Every Shepherd tells his tale  
Under the Hawthorn in the vale.

JOHN MILTON, *L'Allegro*, l. 67. (1632) That is, counts his sheep

4 Many a tale hath been told in many a way.  
(πολλὰ γὰρ πολλὰ λέλεκται.)

PINDAR, *Nemean Odes*. No. viii, l.20. (c.459 B.C.)

5 From a mere nothing springs a mighty tale.  
(Maxima de nihilo nascitur historia.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. i, l.16. (c.24 B.C.)

A tale in the carrying is made more.

THOMAS DRAXE, *Bibliotheca*, p. 177. (1633)

A story never loses by carrying.

SAMUEL PALMER, *Proverbs*, p. 177. (1710)

A tale never loses in the telling.

JAMES KELLY, *Scottish Proverbs*, p. 55. (1721)  
SPURGEON, *John Ploughman's Talk*. Ch. 6. (1869) Some variations are, "A tale grows by telling," "In the fair tale is foul falsity."

The Tale runs as pleases the Teller.

THOMAS FULLER, *Gnomologia*. No. 4783. (1732)

6 You will tell another tale when you are tried.  
JOHN RAY, *English Proverbs*, p. 348. (1678)

7 Mark now, how a plain tale shall put you down.

SHAKESPEARE, *I Henry IV*, ii, 4, 281. (1597)

I will a round unvarnish'd tale deliver.

SHAKESPEARE, *Othello*, i, 3, 90. (1605)

8 Aged ears play truant at his tales.

SHAKESPEARE, *Love's Labour's Lost*, II, 1, 74. (1595)

A whispering tale in a fair lady's ear,  
Such as would please.

SHAKESPEARE, *Romeo and Juliet*, i, 5, 25. (1595)

A tale which holdeth children from play, and old men from the chimney corner.

SIDNEY, *An Apologie for Poetrie*. (1598)

Your tale, sir, would cure deafness.

SHAKESPEARE, *The Tempest*, i, 2, 106. (1611)

9 An honest tale speeds best being plainly told.

SHAKESPEARE, *Richard III*, iv, 4, 358. (1592)

A tale should be judicious, clear, succinct;

The language plain, the incidents well link'd.

WILLIAM COWPER, *Conversation*, l. 235. (1781)

10 Yet, though I say it, thereby lyeth a tale.

JOHN SKELTON, *A Garlande of Laurell*, l. 1200. (1523)

Thereby hangs a tale.

SHAKESPEARE, *The Taming of the Shrew*, iv, 1 60. (1594) Repeated in *As You Like It*, ii 7, 28; *The Merry Wives of Windsor*, i, 4, 159, *Othello*, iii, i, 8.

A tale that thereby hangs drops easily off the gossip's tongue.

*Meditations in Wall Street*, l. 140. (1940)

11 Tis no true tale. (οὐκ ἔστ' ἔννομος λόγος οὗτος.)

STESICHORUS, *Palinode*, l. 2. (c. 575 B.C.) The second line of the poem in which he retracted his criticism of Helen. Legend says that he was stricken with blindness for having censured Helen for eloping with Paris, and that he regained his sight when he wrote another poem asserting that it was not Helen, but her phantom, which accompanied Paris to Troy. Quoted by CICERO, *Ad Atticum*, ix, 13. (49 B.C.)

That tale is nat worth a rake-stele [rake-handle].

CHAUCER, *Wyf of Bath*, l. 93. (c. 1388)

12 There is nothing that can't be made worse in the telling. (Nil est | quin male narrando pos- sit depravarier.)

TERENCE, *Phormio*, l. 696. (161 B.C.) The Latin proverb is, "Male narrando fabula deprava- tur."

A good tale yll tolde, in the tellyng is marde.

So are (quoth she) good tales well told but yll harde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

I can . . . mar a curious tale in telling it.

SHAKESPEARE, *King Lear*, i, 4, 35. (1605)

A good tale ill told is a bad one.

JOHN RAY, *English Proverbs*, p. 147. (1670)

FULLER, *Gnomologia*. No. 178. (1732)

Many a good tale is spoil'd in the telling.

JAMES KELLY, *Scottish Proverbs*, p. 244. (1721)

13 What cometh once in may never out, for fear of telling tales out of school.

WILLIAM TINDALE, *The Practyse of Prelates* (P.S.), p. 149. (1530)

To tell tales out of schoole, that is hir great lust, Looke what she knowth, blab it wist, and out it must.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

I shoulde tel tales out of the Schoole, and bee Ferruled for my faulte, or hyssed at for a blab

GOSSON, *Schoole of Abuse*, p. 24. (1579)

Peace, infant! Tales out of school! Take heed, you will be breeched else.

PHILIP MASSINGER, *The Unnaturall Combat* Act i, sc. 1. (c. 1619)

Beware of the porter's lodge for carrying tales out of school.

JOHN FORD, *The Fancies*. Act i, sc. 2. (1638)

Fie, miss! fie! tell tales out of school.

SHADWELL, *True Widow*. Act iv, sc. 1. (1679)

Tell no school tales. Do not blab abroad what is said in drink, or among companions.

JAMES KELLY, *Scottish Proverbs*, p. 303. (1721)

Don't tell tales out of school, Emily.

SAMUEL RICHARDSON, *Sir Charles Grandison* (1883), III, 110. (1753)

Write us, my good girl, a long gossiping letter,  
... we will never tell tales out of school.

MARY LAMB, *Letters* (Lucas), i, 315. (1805)  
All attempts to make known school troubles and  
grievances were met with "Never tell tales out of  
school."

MRS. LINNAEUS BANKS, *Manchester Man*. Ch.  
15. (1876)

To tell tales out of school. To give damaging in-  
formation, to betray damaging secrets. In fairly  
common use, both literal and figurative, in C.  
17-18; the literal sense has long been obsolete.

PARTRIDGE, *Dictionary of Clichés: Tell*. (1941)

I shudder as I tell it. (Horresco referens.)

VERGIL, *Aeneid*. Bk. ii, l. 204. (19 B.C.)  
I could a tale unfold whose lightest word  
Would harrow up thy soul, freeze thy young  
blood,

Make thy two eyes, like stars, start from their  
spheres,

Thy knotted and combined locks to part  
And each particular hair to stand on end,  
Like quills upon the fretful porpentine.

SHAKESPEARE, *Hamlet*, i, 5, 15. (1600)

Listen to my tale of woe.

EUGENE FIELD, *The Little Peach*. (1890)

## II—Cock-and-Bull Tales

A cock-and-bull tale or yarn or story is either a long,  
rambling, idle story, or an incredible one, concocted to  
deceive. So is a tale of a tub. A tale of Robin Hood is an  
extravagant fiction usually told as such. A Canterbury  
tale is a story founded on legend or tradition, designed  
to interest and amuse, and frequently long-winded. An  
old wives' tale is any marvelous story or rumor.

### 2 Canterbury Tales.

GEOFFREY CHAUCER. Title of a series of tales  
told by a group of pilgrims on their way to  
the shrine of Thomas à Becket at Canter-  
bury, England. (1387)

We myght as well spende that tyme in reading of  
prophane hystories, or cantorburye tales.

THOMAS CRANMER, *Seven Sermons*, p. 49. (1549)  
If we take it for a cantorburye tale, why doe  
we not refuse it?

THOMAS CRANMER, *Sermons: Rebellion*.  
To interpret these to be either fables and Canter-  
bury tales, or true historical narrations.

EDWARD TOPSELL, *The Historie of Serpents*  
(1658), p. 778. (1608)

I did not care for hearing a Canterbury tale.  
RICHARD STEELE, *The Tatler*, 22 Dec., 1709

That foolish young girl held us all in a Canter-  
bury story: I thought she would never have done.  
DANIEL DEFŌE, *Roxana*. (1724) *Works* (1903)  
xiii, 151.

Canterbury story, a long roundabout tale.  
FRANCIS GROSE, *A Classical Dictionary of the*  
*Vulgar Tongue: Canterbury*. (1785)

3  
What a tale of a cock and bull he tolde my  
father.

JOHN DAY, *Law Trickes*. Act iv, sc. 2. (1608)  
Some men's whole delight . . . is to talk of a  
Cock and Bull over a pot.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. ii, sec. ii, mem. 4. (1621)

And then tell a familiar tale of a cock and a  
bull, and a whore and a bottle.

WILLIAM CONGREVE, *The Way of the World*  
Act iii, sc. 15. (1700)

Things which some call a cock and a bull, and  
others the product of a lively imagination.

THOMAS BROWN, *Works* (1760), ii, 94. (1702)  
To set their hearers agape with an idle story of  
a cock and a bull.

ABRAHAM TUCKER, *The Light of Nature Pur-  
sued*, i, 430. (1770)

I've heard of stories of a cock and bull;

But visions of an apple and a bee!

BYRON, *Don Juan*. Canto vi, st. 80. (1823)

That sounds like a cock-and-bull story.

O. W. HOLMES, *The Autocrat of the Breakfast-  
Table*. Ch. 5. (1858)

He told me a cock-and-bull story about his  
father's devotion to science.

F. E. TROLLOPE, *A Charming Fellow*. Vol. i,  
ch. 16. (1876)

4  
The verse that is to easie is like a tale of a  
rosted horse.

GEORGE GASCOIGNE, *Certain Notes of Instruc-  
tion*. (1575) *Steele Glas* (Arber), p. 36.

*Contes de la cigogne* [cigogne, stork], idle his-  
tories; tales . . . of a rosted horse.

RANDLE COTGRAVE, *Dictionary: Cicogne*. (1611)

5  
A tale of Tom Thumb.

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

6  
It is a tale of two drinks. It is a thing that  
requires deliberation, at least as long as the  
glass may go twice about.

JAMES KELLY, *Scottish Proverbs*, p. 177. (1721)

7  
I can rymes of Robyn Hood.

WILLIAM LANGLAND, *Piers the Plowman*. Text  
B, passus v, l. 402. (1377)

Fables and Iestis of Robyn hode.

BARCLAY, *Shyp of Follys* (1874), ii, 155. (1509)  
Old wiuies foolish tales of Robin Hoode.

NICOLAS UDALL, tr., *Erasmus' Apophthegms:*  
*Preface*, p. xxv. (1542)

Tales of Robin hood are good among fooles.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

This is a tale indeed of Robinhood,  
Which to beleuee, might show my wits but  
weake.

SIR JOHN HARINGTON, *Orlando Furioso*, xlv, cv.  
(1591)

From . . . louing idle tales of Robin Hood . . .  
The blessed Lord of heau'n deliver us.

NICHOLAS BRETON, *Works*, i, G8. (1600)

Tales of Robin Hood are good enough for fooles.

JOHN RAY, *English Proverbs*, p. 137. (1670)  
FULLER, *Gnomologia*. No. 4316. (1732)

8  
Thys is a fayre tale of a tubbe tolde vs.

SIR THOMAS MORE, *Confutation of Tindale*.  
(1532)

Ye saye they folowe your lawe, . . .

Whych is a tale of a tubbe.

JOHN BALE, *Three Lawes*. Act ii. (1538)

A tale of a tub, your tale no truth auouth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

All thys long babble . . . were but a tale of a tubbe.

ROBERT PETERSON, tr., *Galateo*, p. 73. (1576)  
A mere Tale of a Tub. Lend it no ear, I pray you.

BEN JONSON, *A Tale of a Tub*. Act i, sc. 2.  
(1633) Swift also used the phrase as a title.

[I] entertained the fellow with a tale of a tub.  
DEFOE, *Memoirs of a Cavalier*, p. 97. (1724)

1  
Old wives tales. (γραιὴν ὄθλος.)

PLATO, *Theaetetus*. Sec. 176B. (c. 390 B.C.)

Plato repeated the phrase in *Lysis*, sec. 205B (αἱ γραιαὶ ἄδουσι), and in *Gorgias*, 527A. Cited by ERASMUS, *Adagia*, iii, vii, 16, with the Latin, "Anicularum deliramenta," the dreams or ravings of old women. Idle and ridiculous stories continue to be so called.

He tells old women's tales appropriate to the matter. (Garrit aniles | ex re fabellas.)

HORACE, *Satires*. Bk. ii, sat. 6, l. 77. (35 B.C.)  
And useth telynges as olde wives dooth.

JOHN TREVISA, tr., *Polychronicon*, iii, 265. (1387)  
A fole he is for his moste felycyte

Is to byleue the tales of an olde wyfe.

BARCLAY, *The Shyp of Folyes*, i, 72. (1509)

Thinking every olde wiuies tale to be a truth.

JOHN LYLY, *Euphues* (Arber), p. 347. (1580)  
The Old Wives' Tale.

GEORGE PEELE. Title of comedy. (c. 1585)

ARNOLD BENNETT. Title of novel. (1908)

These are trifles, and mere old wives' tales.

MARLOWE, *Doctor Faustus*, l. 567. (1604)  
"These be old wives' fables," said Jerome contemptuously.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 74. (1860)

### III—Twice-Told Tales

2  
An old plot re-soled. (ἄν παλαιὰ κατ'ύναται.)

ARISTOPHANES, *The Knights*, l. 314. (424 B.C.)

3  
It's not superfluous and vain

To tell a good tale ov'r again.

SAMUEL COLVIL, *Whiggs Supplication*, l. 42.  
(1681)

A good tale is no worse to be twice told.

JAMES KELLY, *Scottish Proverbs*, p. 33. (1721)  
It's very true the curates read aye the same words, . . . and what for no? A gude tale's no the waur o' being twice tauld.

WALTER SCOTT, *Old Mortality*. Ch. 7. (1816)  
It ought to be a good Tale that is twice told.

THOMAS FULLER, *Gnomologia*. No. 3041. (1732)

4  
A Tale twice told is a Cabbage twice sold.

THOMAS FULLER, *Gnomologia*. No. 429. (1732)  
No Sweetness in a Cabbage twice boil'd, nor in a Tale twice told.

THOMAS FULLER, *Gnomologia*. No. 3633.

5  
Methinks it is an irksome thing to tell again a plaintold tale. (ἐχθρόν δέ μοι ἐστιν | αὐτίς ἀπλῆλως εἰρημένα μυθολογεῖν.)

HOMER, *Odyssey*. Bk. xii, l. 452. (c. 850 B.C.)  
As tedious as a twice-old tale.

SHAKESPEARE, *King John*, iii, 4, 108. (1596)

What so tedious as a twice-told tale?

POPE, tr., *The Odyssey*. Bk. xii, l. 538. (1725)  
'Tis hard to venture where our betters fail,

Or lend fresh interest to a twice-told tale.

LORD BYRON, *Hints from Horace*, l. 183. (1811)  
Twice-Told Tales.

NATHANIEL HAWTHORNE. Title of book. (1837)

6  
It is varietie that moouth the minde of al men, and one thing said twice (as we say commonly) deserueth a trudge.

JOHN LYLY, *Euphues* (Arber), p. 137. (1579)

7  
Often would he tell the same tale in other words. (Ille referre aliter saepe solebat idem.)

OVID, *Artis Amatoriae*. Bk. ii, l. 128. (c. 1 B.C.)

8  
Repeat your tale again to me. (Iteradum eadem ista mihi.)

PACUVIUS, *Iliona*. (c. 150 B.C.) Quoted by  
CICERO, *Ad Atticum*, xiv, 14.

### TALEBEARER

9  
Tell-tale-tit, your tongue shall be slit,  
And all the dogs in the town shall have a little bit.

J. O. HALLIWELL, *The Nursery Rhymes of England*, p. 164. (1842)

10  
Never repeat that which any man, be he prince or peasant, saith in opening the heart; it is abhorrent to the soul.

PTAH-HOTEP, *Instruction*. No. 8. (c. 2550 B.C.)  
Prisse Papyrus. Gunn, tr.

Spread not thy sayings about to others, nor associate to thyself one who lays bare his heart.

AMEN-EM-APT, *Teaching How to Live*. Col. xxii, l. 11. (c. 700 B.C.) Griffith, tr.

Thou shalt not go up and down as a talebearer among thy people (Non eris criminator, nec susurro in populo.)

*Old Testament: Leviticus*, xix, 16. (c. 570 B.C.)  
He that repeateth a matter separateth very friends. (Qui altero sermone repetit, separat foederatos.)

*Old Testament: Proverbs*, xvii, 9. (c. 350 B.C.)  
He that goeth about as a talebearer revealeth secrets. (Ei, qui revelat mysteria, et ambulat fraudulentem.)

*Old Testament: Proverbs*, xx, 19.  
Where there is no talebearer, the strife ceaseth. (Sussurrone subtracto, iurgia conquiescent.)

*Old Testament: Proverbs*, xxvi, 20.

A talebearer make an old strife new.

SADI, *Bustan*. Ch. vii, Apologue 13. (c. 1257)  
A tale-bearer is worse than a thief.

NATHAN BAILEY, *Dictionary: Tale-bearer*. (1736)  
Talebearers are just as bad as talemakers.

SHERIDAN, *School for Scandal*. Act i. (1777)  
But, sure a Tell-tale out of School

Is of all Wits the greatest Fool.

SWIFT, *Strephon and Chloe*, l. 277. (1731)

TALES OUT OF SCHOOL, see under TALE.

11  
Be ware of hym, that telth talis.

UNKNOWN, *Proverbs of Wysdom*, 123. (c. 1450)

Gyve no credit to talebearers.

JOHN DAUS, tr., *Sleidane's Commentaries*, fo. 21b. (1560)

Put no faith in tale-bearers.

H.G. BOHN, *Handbook of Proverbs*, p. 477. (1855)

## TALENT

See also Genius and Talent

1 Every man hath his proper gift of God, one after this manner and another after that. (ἐκαστος ἰδίου ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.)

*New Testament: 1 Corinthians*, vii, 7. (A. D. 57)

The *Vulgate* is, "Unusquisque proprium donum habet ex Deo: alius quidem sic, alius vero sic."

Every man has his gift, and the tools go to him that can use them.

KINGSLEY, *Saint's Tragedy*. Act ii, sc. 6. (1848)

Each man has an aptitude born with him.

EMERSON, *Society and Solitude: Success*. (1870)

Talents differ; all is well and wisely put;

If I cannot carry forests on my back,

Neither can you crack a nut.

EMERSON, *Fable*. (c. 1870)

Talent is habitual facility of expression.

EMERSON, *Natural History of Intellect*. (c. 1870)

2 Great talents are sometimes born of mischievous propensities. (Il y a des méchantes qualités qui font de grands talents.)

LA ROCHEFOUCAULD, *Maximes*. No. 468. (1665)

There are more great fortunes than great talents. (Il y a plus de grandes fortunes que de grands talents.)

VAUVENARGUES, *Réflexions*. No. 567. (1746)

The greatest talents do not generally attain to the highest stations; for, though high, the ascent to them is narrow, beaten, and crooked.

WILLIAM HAZLITT, *Characteristics*. No. 104. (1823)

3 Often the greatest talents lie unseen. (Saepè summa ingenia in occulto latent.)

PLAUTUS, *Captivi*, l. 165. (c. 200 B. C.)

Hidden music counts for nothing. (Occultae musicae nullum esse respectum.)

NERO, quoting a Greek proverb, when arranging to make his debut as a singer. (c. A. D. 58)

See SUETONIUS, *Lives: Nero*. Ch. 20, sec. 2. Cited by ERASMUS, *Adagia*, i, vii, 83, with the form, "Occultae musicae, nullus respectus."

AULUS GELLIUS, *Noctes Atticae*, xiii, xxxi, 3, quotes the proverb, "Verbum illud scilicet e Graecia vetus, musicam quae sit abscondita, eam esse nulli rei" (Of course you know that old Greek saying, that music, if it be hidden, is of no account). Nero's meaning was that there was no point in his knowing how to sing unless he proved it by singing in public.

And I was afraid and went and hid thy talent in the earth. (καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ.)

*New Testament: Matthew*, xxv, 25. (c. A. D. 65)

The *Vulgate* is, "Et timens abii, et abscondi talentum tuum in terra."

Woe to the man who receives a talent and ties it in a napkin. (Vae illi, qui acceptum talentum in sudario ligans.)

ST. JEROME (HIERONYMUS), *Letters*. No. xiv, sec. 8. (A. D. 374)

That one talent which is death to hide.

JOHN MILTON, *On His Blindness*. (c. 1674)

Hide not your Talents, they for Use were made.

What 's a Sun-Dial in the Shade?

FRANKLIN, *Poor Richard's Almanack*, 1750

And sure th' Eternal Master found

His single talent well employ'd.

SAMUEL JOHNSON, *On the Death of Mr. Robert Levett*. St. 7. (1782)

4 Our surest shields are our own talents. (Nos plus sûrs protecteurs sont nos talents.)

VAUVENARGUES, *Réflexions*. No. 86. (1746)

## TALK

See also Conversation, Speech

5 Spare thy flood of talk. (μὴ μακρογρόει.)

AESCHYLUS, *Seven Against Thebes*, l. 1058. (467 B. C.)

Talk like water gushed from him; he might have been smitten by Aaron's rod.

O. HENRY, *Hearts and Crosses*. (1907)

6 Do not chatter overmuch.

AHIKAR, *Teachings*. Col. vii, l. 95. (c. 550 B. C.)

Pour not out words in the place of music. (δὲν ἀκρόαμα μὴ ἐκχέης λαλῶν.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxii, 4. (c. 190 B. C.)

Stint thy clappe.

CHAUCER, *The Miller's Prologue*, l. 36. (c. 1386)

Talk often, but never long: in that case, if you do not please, at least you are sure not to tire your hearers.

LORD CHESTERFIELD, *Letters*, 19 Oct., 1748

7 He that talketh what he knoweth, will also talke what he knoweth not.

FRANCIS BACON, *Essays: Of Simulation*. (1612)

8 Great talkers are great liars.

NATHAN BAILEY, *Dictionary: Talker*. (1736)

The French say, "Grand parleur, grand menteur"; the Germans, "Grosse Schwätzer sind gemeiniglich Lügner."

Great talkers should be crop'd, for they have no need of ears.

FRANKLIN, *Poor Richard's Almanack*, 1738.

Two great talkers will not travel far together.

GEORGE BORROW, *Lavengro*. Ch. 35. (1851) A Spanish proverb.

Great talkers are like leaky pitchers, everything runs out of them.

H.G. BOHN, *Handbook of Proverbs*, p. 366. (1855)

9 Straight talk ornaments anybody's face.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 14. (1938) Quoted as a Spanish proverb.

1 How can he get wisdom that holdeth the plough . . . and whose talk is of bullocks? (Qua sapientia replebitur qui tenet aratum. et . . . enarratio eius in filiis taurorum?)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxviii, 25. (c. 190 B. C.)

Every one talks of what he loves.

THOMAS FULLER, *Gnomologia*. No. 1450. (1732)

The Spanish form is, "Cada qual hablé en lo que sabe" (Let every man talk of what he understands).

Cadgers maun aye be speaking about cart-saddles.

WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)

Never "talk shop" before company.

EMERSON, *Essays: Social Aims*. (1875)

He threw all his ardour into talking business.

MARY BRIDGMAN, *Robert Lynne*. Bk. i, ch. 9. (1870)

They were a plain type, sturdy but unhandsome; their talk was of bullocks.

MARGERY SHARP, *Stone of Chastity*, p. 17. (1940)

2 He who talks about what does not concern him, will hear something displeasing.

BURCKHARDT, *Arabic Proverbs*. No. 651. (1817)

"The time has come," the Walrus said,

"To talk of many things:

Of shoes—and ships—and sealing-wax—

Of cabbages—and kings."

LEWIS CARROLL (C. L. DODGSON), *Through the Looking-Glass*. Ch. 4. (1871)

3 Look quietly out on what the city says:

Men's talk at once reveals and hides their ways.

(Prospecto tecum tacitus quid quisque loquatur:

Sermo hominum mores et celat et indicat idem.)

CATO (?), *Disticha*. Bk. iv, No. 20. (c. 175 B. C.)

To despise the popular talk. (Populi contemnere voces.)

HORACE, *Satires*. Bk. i, sat. 1, l. 65. (35 B. C.)

The Germans say, "Lass die Leute reden und die Hunde bellen" (Let people talk and dogs bark). THEY SAY, see under SPEECH.

Come, follow me, and let the people talk (Vien retro a me, e lascia dir le genti.)

DANTE, *Purgatorio*. Canto v, l. 13. (c. 1300)

4 A dog is not considered a good dog because he is a good barker. A man is not considered a good man because he is a good talker.

CHUANG-TSZ, *Philosophy*. Ch. 11. (c. 400 B. C.)

5 So much they talked, so very little said.

CHARLES CHURCHILL, *The Rosciad*, l. 550. (1761)

6 The charm and playfulness of his talk. (Lepos et festivitas orationis.)

CICERO, *De Oratore*. Bk. ii, sec. 56. (55 B. C.)

7 He prates like a poticary. He prates like a parrot.

JOHN CLARKE, *Paroemiologia*, p. 133. (1639)

RAY, *English Proverbs*, p. 195. (1670)

Why is a man said, when he speaks at random, to talk like an apothecary?

UNKNOWN, *The British Apollo*, i, 10. (1708)

You talk like a poticary.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Your grace talks like an apothecary.

TOBIAS SMOLLETT, *The Adventures of an Atom*, p. 65. (1769)

8 He'd talk a horse's hind leg off.

HENRY COCKTON, *Sylvester Sound*. Ch. 31. (1844)

They would "talk a dog's hind-leg off."

JOHN BENWELL, *Travels*, p. 215. (1853)

That fellow would talk a horse to death.

HAZLITT, *English Proverbs*, p. 353. (1869)

I believe you'd talk a donkey's hind leg off.

BESANT AND RICE, *This Son of Vulcan*. Bk. i, ch. 13. (1877)

[He] can talk around a five-cornered stump.

UNKNOWN, *Chicago Inter-Ocean*, 8 March, 1888. Loquaciously.

[It] tempts one to "talk the bark off a tree."

UNKNOWN, *Outing*, Nov., 1891, p. 137/1.

He'd talk the leg off a brass pan.

F. E. TAYLOR, *Lancs Sayings*, p. 34. (1901)

You can talk the 'ind leg off a donkey.

G. H. D. AND M. COLE, *Toper's End*, p. 194. (1942)

9 Always look at those whom you are talking to, never at those you are talking of.

C. C. COLTON, *Lacon* Vol. i, No. 369. (1820)

10 Tost, to speak thick, or fast, or (as we say) nine words at once.

RANDLE COTGRAVE, *Dictionary: Tost*. (1611)

The English proverb is, "To talk nine words at once."

His talk at the table is like Benjamin's mess, five times to his part.

JOHN EARLE, *Micro-cosmographie*, p. 124. (1628)

11 Don't talk grandiloquently. (μὴ μέγα λέγε.)

DIOGENIANUS, *Adagia*, vi, 70. (c. 950) Quoting an old Greek proverb cited by Erasmus. Similar ones are "Using the words of tragedy." (τραγικώτερον λαλεῖν), which is credited to Plutarch, and "Talking silver mines" (ἀργύρου κρήνας λαλοῦσαι), perhaps in the vein of Colonel Sellers.

When I can't talk sense, I talk metaphor.

JOHN PHILPOT CURRAN, *Epigram*. (c. 1790)

See MOORE, *Life of Sheridan*, ii, 29, note.

12 The more you are talked about, the less powerful you are.

BENJAMIN DISRAELI, *Endymion*. Ch. 36. (1880)

There is only one thing in the world worse than being talked about, and that is not being talked about.

OSCAR WILDE, *Dorian Gray*. Ch. 1. (1891)

13 I talk of Chalk, and you of Cheese.

OSWALD DYKES, *English Proverbs*, p. 54. (1709)

"This was the confusion of Babel," says Dykes. "One call'd for Brick, and t'other brought him Mortar."

I am talking of Hay, and you of Horse-Beans.

THOMAS FULLER, *Gnomologia*. No. 2586. (1732)



- 1  
A prince of talkers, and yet a most incapable speaker. (λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.)  
EUPOLIS, *Demes*. (c. 425 B. C.) See PLUTARCH, *Lives: Alcibiades*, xiii, 2.  
A dabbler in the art of talking. (παρεργάτης λόγων.)  
EURIPIDES, *Suppliants*, l. 426. (c. 421 B. C.)  
Talkative rather than eloquent. (Loquax magis quam facundus.)  
SALLUST, *Histories*. Bk. iv, sec. 43. (c. 40 B. C.)  
Talking is not always to converse.  
WILLIAM COWPER, *Conversation*, l. 8. (1781)
- 2  
You may talk too much on the best of subjects.  
FRANKLIN, *Poor Richard's Almanack*, 1745.  
A great Talker may be no Fool, but he is one that relies on him.  
FRANKLIN, *Poor Richard's Almanack*, 1753.
- 3  
The eternal Talker neither hears nor learns.  
THOMAS FULLER, *Gnomologia*. No. 4503.
- 4  
Here lies Nolly Goldsmith, for shortness called Noll,  
Who wrote like an angel, and talk'd like poor Poll.  
DAVID GARRICK, *Impromptu Epitaph*. (1774)  
While he talks he is great, but goes out like a taper  
If you shut him up closely with pen, ink, and paper.  
J. R. LOWELL, *A Fable for Critics*, l. 649. (1848)  
Referring to Bronson Alcott.
- 5  
He who talks much cannot always talk well.  
(Chi parla troppo non può parlar sempre bene.)  
GOLDONI, *Pamela*. Act i, sc. 6. (c. 1760)
- 6  
I was plagy apt to talk turkey.  
T. C. HALIBURTON, ED., *Traits of American Humor*, i, 79. (c. 1840) To talk plainly.  
Don't . . . talk baby to us any longer.  
J. R. LOWELL, *My Study Windows*, p. 82. (1869)  
To-morrow I'll talk to them like a Dutch uncle.  
JOSEPH CONRAD, *The Nigger of the Narcissus*. Ch. 4. (1897) To talk sharply.  
I vowed to myself that I'd talk United States to him if I lost my job.  
H. E. HAMBLIN, *The General Manager's Story*, p. 134. (1898) Talk plainly.  
He began to talk Dutch to me. Well, I talked turkey to him.  
EMERSON HOUGH, *The Sagebusher*. Ch. 14. (1919)  
I'm going to talk to you like a Dutch uncle.  
O'FARRELL, *Repeat Performance*, p. 77. (1942)
- 7  
By work you get money, by talk you get knowledge.  
T. C. HALIBURTON, *Wise Saws*. Ch. 13. (1843)
- 8  
I was talking through my hat.  
WILL N. HARBEN, *The Georgians*, p. 221. (1904)  
Do you think I'm in the habit of talking through my hat?  
W. J. LOCKE, *The Red Planet*. Ch. 24. (1917)

- I expect he was talking through his hat.  
NICHOLAS BLAKE, *The Corpse in the Snowman*, p. 136. (1841)  
Probably I'm talking through my hat.  
F. W. CROFTS, *Double Tragedy*, p. 49. (1943)  
You're talking through your hat, and your hat is full of holes.  
THEODORE PRATT, *Thunder Mountain*, p. 107. (1944)
- 9  
Talking pays no toll.  
GEORGE HERBERT, *Jacula Prudentum*. No. 487. (1640) FULLER, *Gnomologia*. No. 4317. (1732)
- 10  
Talk much, and err much, says the Spaniard.  
GEORGE HERBERT, *Jacula Prudentum*. No. 651. 1640) FULLER, *Gnomologia*. No. 4318. (1732) The Spanish proverb is, "A mucho hablar, mucho errar."  
He who talks much says many stupid things. (Qui parle beaucoup dit beaucoup de sottises.)  
CORNEILLE, *Le Menteur: Suite*. Act iii, sc. 1. (1642)  
Great talkers fire too fast to take good aim.  
F. E. HULME, *Proverb Lore*, p. 195. (1902)
- 11  
Talk never wholly dies away when many people voice it. (φήμη δ' οὐτις πάμπαν ἀπόλλυται. ἦν τινα πολλοὶ λαοὶ φημίζωσι.)  
HESIOD, *Works and Days*, l. 763. (c. 800 B. C.)  
People will talk, no doubt of it. (Les gens en parleront, n'en doutez nullement.)  
LA FONTAINE, *Fables*. Bk. iii, fab. 1. (1668)  
People Will Talk.  
SAMUEL DODGE. Title of poem. (c. 1860)
- 12  
He shall have his name sung up and down the town. (Insignis tota cantabitur urbe.)  
HORACE, *Satires*. Bk. ii, sat. 1, l. 46. (35 B. C.)  
Become the "talk of the town."  
You do not know it, but you are the talk of all the town. (Fabula, nec sentis, tota iactaris in urbe.)  
OVID, *Amores*. Bk. iii, eleg. 1, l. 21. (13 B. C.)
- 13  
All talk and no cider.  
WASHINGTON IRVING, *Salmagundi*. Ch. 7. (1807)  
"The people," Irving explains, "seem somewhat conscious of this propensity to talk, . . . and have a favorite proverb on the subject, viz. 'all talk and no cider.'"  
I think it's all talk and no cider.  
ASA GREENE, *Life and Adventure of Dr. Dodimus Duckworth*, p. 71. (1833)  
Great cry and little wool; all talk and no cider.  
HALIBURTON, *Clockmaker*. Ser. i, ch. 21. (1835)  
Fine stories are cold comfort when it is as they say, 'All talk and no cider.'  
N. KINGSLEY, *Diary*, p. 50. (1849)  
What we want is more cider and less talk.  
ARTEMUS WARD (C. F. BROWNE), *A Ward His Book*. (1862)  
Cut the cackle and come to the 'osses.  
R. A. J. WALLING, *The Corpse with the Eerie Eye*, p. 140. (1942)
- 14  
Those that merely talk and never think.  
BEN JONSON, *An Epistle*, l. 9. (a. 1637)

Far more numerous was the herd of such,  
Who think too little, and who talk too much.

JOHN DRYDEN, *Absalom and Achitophel*. Pt. i, l. 533. (1681)

They never taste who always drink;

They always talk who never think.

MATTHEW PRIOR, *Upon a Passage in the Scaligeriana*. (a. 1721) The French say, "Moins on pense, plus on parle" (The less people think the more they talk).

To talk without thinking, is to shoot without aiming.

THOMAS FULLER, *Gnomologia*. No. 5243. (1732)

1 He that talks to himself speaks to a fool.

JAMES KELLY, *Scottish Proverbs*, p. 139. (1721)

He that talks to himself, talks to a Fool.

THOMAS FULLER, *Gnomologia*. No. 2328. (1732)

2 I talk big, and wherever I find an hungry Buzzard I throw him out a bait.

SIR ROGER L'ESTRANGE, tr., *Erasmus' Colloquies* (1725), p. 236. (1699)

We are able to talk big about light and freedom.

BISHOP CONNOP THIRLWALL, *Letters to a Friend*, i, 175. (1841)

Tall talk is luckily an object of suspicion to Englishmen.

LESLIE STEPHEN, *The Playground of Europe*. Ch. 13. (1871)

On the Fourth of July . . . the speaker feels bound to talk "his very tallest."

JAMES BRYCE, *The American Commonwealth* (1889), vi, cx, 669.

3 I omit their table talke, least I loose mine.

JOHN LYLIV, *Euphues* (Arber), p. 362. (1580)

Let it serve for table-talk.

SHAKESPEARE, *The Merchant of Venice*, iii, 5, 93. (1597)

A table-talker rich in sense,

And witty without wit's pretence.

COTTON MATHER, *Epitaph on Anne Bradstreet*. (1672)

In after-dinner talk,

Across the walnuts and the wine.

TENNYSON, *The Miller's Daughter*. St. 4. (1832)

In dinner talk it is perhaps allowable to fling any faggot rather than let the fire go out.

J. M. BARRIE, *Tommy and Grizel*, p. 34. (1900)

4 It's a grievous thing when anyone talks more than he drinks. (χαλεπὸν διαρ τὶς ὦν πρὶν πλέον λαλῆ.)

MENANDER, *Fragments*. Frag. 628K. (c. 300 B.C.) One who listened too much was equally objectionable. LUCIAN, *Symposium*, 3, says, "I hate a fellow-guest with a long memory."

5 You talk just like a book. (Vous parlez tout comme un livre.)

MOLIÈRE, *Don Juan*. Act i, sc. 2, l. 100. (1665)

His talk too stiffly complimentary, too like a printed book, to use a Scottish phrase.

WALTER SCOTT, *Lives of the Novelists: Richardson*, p. 412. (1821) Referring to Sir Charles Grandison.

An educated and travelled Yankee . . . talking like a book, even to the washerwoman.

JOHN NEAL, *The Down-Easters*, p. 26. (1833)

Now you're talking by the yardstick.

A. W. TOURGÉE, *Button's Inn*, p. 133. (1887)

I do not mean that "talking like a book" has ceased to be fashionable, . . . but slang is the order of the day.

G. C. BRODRICK, *Memories and Impressions*, p. 205. (1900)

6 The talkative man inflicts punishment. (Poenas garrulus iste dabit.)

OVID, *Amores*. Bk. ii, eleg. 2, l. 60. (13 B.C.)

7 Let your talk be such as is worthy of belief, and your words such as are commonly used. (Sit tibi credibilis sermo. consuetaque verba.)

OVID, *Artis Amatoriae*. Bk. i, l. 467. (c. 1 B.C.)

We know well enough that we should not talk of our wives, but we seem not to know that we should talk still less of ourselves. (On sait assez qu'il ne faut guère parler de sa femme, mais on ne sait pas assez qu'on devrait encore moins parler de soi.)

LA ROCHEFOUCAULD, *Maximes*. No. 364. (1665)

They would talk of nothing but high life, and high-lived company; with other fashionable topics, such as pictures, taste, Shakespeare, and the musical glasses.

GOLDSMITH, *Vicar of Wakefield*. Ch. 9. (1766)

Honest folk talk honest talk. (Chih jên shuo chih 'hua.)

DOOLITTLE, *Chinese Vocabulary*, ii, 188. (1872)

8 Talking just for the sake of talking. (λόγον ἕνεκα ταῦτα λέγει.)

PLATO, *Laches*. Sec. 196C. (c. 375 B.C.)

This is idle talk. (Verba multa facimus.)

PLAUTUS, *Pseudolus*, l. 638. (c. 195 B.C.)

A hotch-potch of talk. (Sartago loquendi.)

PERSIUS, *Satires*. Sat. i, l. 80. (c. A.D. 58)

A sort of chit-chat, or small-talk, which is the general run of conversation, . . . in most mixed companies.

LORD CHESTERFIELD, *Letters*, 20 June, 1751

I have wrote a great deal of small talk, as Mercadie calls it.

LADY SARAH LENNOX, *Life and Letters*, i, 122 (1762)

As your tea you sip,

While the town small-talk flows from lip to lip.

GEORGE CRABBE, *The Borough*, iii, 70. (1810)

The hare-brained chatter of irresponsible frivolity.

BENJAMIN DISRAELI, *Speech*, at Guildhall, London, 9 Nov., 1878.

The meaning doesn't matter if it's only idle chatter.

W. S. GILBERT, *Patience*. Act i. (1881)

They couldn't chat together—they had not been introduced.

W. S. GILBERT, *Etiquette*. (c. 1885)

9 You are talking cobble-stones. (Lapides loqueris.)

PLAUTUS, *Aulularia*, l. 152. (c. 210 B.C.)

1 I'm talking too long and too much. (Nimis diu et longum loquor.)

PLAUTUS, *Pseudolus*, l. 687. (c. 195 B.C.)  
He who talks too much commits a sin.

*Babylonian Talmud: Pirke Aboth*. (c. 350)  
Much food brings on indigestion; much talk brings on trouble.

HART, *700 Chinese Proverbs*. No. 436. (1937)

2 The talk of the lips tendeth only to penury. (Ubi autem verba sunt plurima, ibi frequenter egestas.)

*Old Testament: Proverbs*, xiv, 23. (c. 350 B.C.)

3 Don't talk in the face of the sun. (πρὸς τὸν ἥλιον τετραμμένον μὴ λαλεῖν.)

PYTHAGORAS. (c. 550 B.C.) ERASMUS, *Adagia*, i, i, 2, makes this attribution, and gives the Latin as "Adversus solem ne loquitor."

4 Who know, don't talk; who talk, don't know. (Chih chē pu yen; yen chē pu chih.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1020. (1875)

5 Poor prattler, how thou talk'st!

SHAKESPEARE, *Macbeth*, iv, 2, 64. (1606)

How you do talk!

SHAKESPEARE, *Henry VIII*, ii, 3, 44. (1612)

It would talk; Lord, how it talked!

BEAUMONT AND FLETCHER, *The Scornful Lady*. Act iv, sc. 1. (1610)

Then he will talk—good gods, how he will talk!

NATHANIEL LEE, *Alexander the Great*. Act i, sc. 1. (a. 1692) There are two Latin proverbial phrases describing this condition, "Cacoethes loquendi" (An itch for talking) and "Furor loquendi" (A rage for talking).

6 Smooth not thy tongue with filed talk.

SHAKESPEARE (?), *The Passionate Pilgrim*, l. 306. (1599)

Talkers are no good doers.

SHAKESPEARE, *Richard III*, i, 3, 352. (1592) See SAYING AND DOING.

7 A gentlemen, nurse, that loves to hear himself talk.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 155. (1595)

You love to hear yourself talk.

SWIFT, *Polite Conversation*. Dial. i. (1738)

You are extremely fond of hearing yourself talk.

SHAW, *Man and Superman*. Act iii. (1903)

The more you talk, the more you hang yourself up by the thumbs.

STALLINGS AND ANDERSON, *What Price Glory?* Act i, sc. 2. (1924)

8 A good talker, even more than a good orator, implies a good audience.

LESLIE STEPHEN, *Samuel Johnson*. Ch. 3. (1878)

A good talker does not equal a good listener.

HART, *700 Chinese Proverbs*. No. 425. (1937)

9 She talks enough for herself and all the company.

SWIFT, *Polite Conversation*. Dial. i. (1738)

No matter how much she talks, she never has any regrets.

PERCIVAL WILDE, *Inquest*, p. 171. (1940)

10 As the man is, so is his talke.

RICHARD TAVERNER, tr., *Erasmus' Adagia*, p. 19. (1539) See under SPEECH.

11 I am like vnto the bagpipes of Bolonia, which can not blow vnlesse they be full of wind.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 249. (1623)

He's like a bagpipe, he never talks till his belly be full.

JOHN RAY, *English Proverbs*, p. 291. (1678)

He's like a Bagpipe; you never hear him till his Belly is full.

THOMAS FULLER, *Gnomologia*. No. 2459. (1732)  
There's another saying that even a bagpipe won't speak till his belly is full.

A. T. QUILLER-COUCH, *Sir John Constantine*. Ch. 20. (1906)

12 Talk's but talke, therefore I vse it not.

UNKNOWN, *Two Mery Milkmaids*. Act ii, sc. 2. (1620)

You may hear talk, but . . . talk's but talk.

CHAPMAN AND SHIRLEY, *The Ball*. Act v, sc. 1. (1639)

Prate is prate, but it is the duck that lays the eggs.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)  
RAY, p. 215; FULLER, No. 3926.

Prate is but prate; it's money buys land.

JOHN RAY, *English Proverbs*, p. 177. (1678)

Talk is but talk; but 'tis money that buys land.

JOHN RAY, *English Proverbs*, p. 346. (1678)  
The later form, "Talk is cheap," does not seem to have come into use before 1800.

## TALL

13 God is proud of those who are tall.

*Babylonian Talmud: Becheroth*. (c. 350)

14 A tall man lacks wisdom. (ἄνους ὁ μακρός.)

ERASMUS, *Adagia*. Chil. iii, cent. iv, No. 58. (1523) Citing a Greek proverb of which he gives the Latin, "Amens longus," and quoting Homer and Sophocles to prove that big men usually have small brains. Another form of the Latin, cited by BLAND, *Proverbs*, i, 54, is, "Homo longus raro sapiens" (A tall man is seldom wise). Bland quotes Livy, "Men of great stature and bulk appear more formidable than they are found to be on trial," but adds that in his experience the proverb has been more often contradicted than confirmed.

One whose cockloft is unfurnished. (Despourueu de sens.)

RABELAIS, *Pantagruel*. Bk. v, Prol. (1552)

Tall men are like houses of four or five stories, wherein commonly the uppermost room is worst furnished.

JAMES HOWELL, *Familiar Letters*, 2 Feb., 1621.

Francis Bacon quoted this proverb to King James, when the latter asked him what he thought of the French ambassador. Bacon

at first said only that he was a tall proper man. "Yes, but what do you think of his head-piece?" the king persisted, and Bacon fell back on the proverb.

Often the cockloft is empty in those whom Nature hath built many stories high.

THOMAS FULLER, *Andronicus*. Sec. 6. (1646)

His cockloft is unfurnished, i. e. he wants brains.

JOHN RAY, *English Proverbs*, p. 235. (1678)

His wit is lost in his length.

BURCKHARDT, *Arabic Proverbs*. No. 389. (1817)

There's Bardus, a six-foot column of fop,

A lighthouse without any light atop.

THOMAS HOOD, *Miss Kilmansiegg: Her First Step*. (c. 1840)

Big and empty, like the Heidelberg tun. (Gross und leer, wie das Heidelberger Fass.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 50. (1853) A German proverb. The Spanish form is, "El grande de cuerpo, no es muy hombre" (He who is great of body is not a great man).

1  
As tall as a May-pole.

JOHN RAY, *English Proverbs*, p. 289. (1678)

Tall as a Poplar, taper as a Bole.

DRYDEN, tr., *Vergil's Pastorals*, vii, 54. (1697)

He is grown so high, that a man dares not come near him by the length of a may-pole.

BERTHELSON, *Eng.-Dan Dictionary: May*. (1754)

As tall as a hop-pole.

GEORGE COLMAN, JR., *Ways and Means*. Act i, sc. 2. (1788) TALL OF HIS HANDS, *see under HAND*.

## TANTALUS

2  
And I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink, for as often as he stooped down eager to drink, so often would the water be swallowed up and vanish away.

HOMER, *Odyssey*. Bk. xi, l. 582. (c. 850 B. C.)

Whence the proverbial phrase, *Τάνταλου δίψα* (The thirst of Tantalus).

Tantalus, thirsty wretch, catches at the streams that fly from his lips. (Tantalus a labris sitiens fugientia captat | flumina.)

HORACE, *Satires*. Bk. i, sat. 1, l. 68. (35 B. C.)

He [Tantalus] seeks water in the midst of water, and catches at ever-escaping apples. (Quærit aquas in aquis et poma fugacia captat.)

OVID, *Amores*. Bk. ii, eleg. 2, l. 43. (c. 13 B. C.)

No water is obtainable to thee, Tantalus. (Tibi Tantale, nullae | deprenduntur aquae.)

OVID, *Metamorphoses*. Bk. iv, l. 458. (A. D. 7)

As the Apples that hang at Tantalus nose.

JOHN LVLV, *Euphues* (Arber), p. 396. (1580)

He gathereth fruits as they say, out of Tantalus his garden.

RICHARD HAKLUYT, *Voyages* (1809), p. 642.

(1599) He is tantalized.

To have seen this wench and not to enjoy her is such a tantalizing to me.

THOMAS NABBES, *The Bride*. Act iv, sc. 3. (1640)

## TAPE

3  
Drawing from his pocket a budget of papers, and untying the red tape.

WALTER SCOTT, *Waverley*. Ch. 71. (1814)

What a man that would be had he . . . the least knowledge of the value of red tape.

SYDNEY SMITH, referring to Sir James Mackintosh. (c. 1820) *See HOLLAND, Memoir*, p. 176.

Men . . . began to sneer at the red-tape minister.

LORD LYTTON, *Alice*. Bk. iii, ch. 1. (1838)

His brain was little better than red tape and parchment.

IRVING, *Wolfert's Roost* (1855), p. 274. (1840)

Calling at clubs, closeted with red-tapers.

BENJAMIN DISRAELI, *Sybil*, p. 33. (1845)

All the morning at the custom-house, plagued with red tape.

LONGFELLOW, in *Life* (1891), iii, 141. (1869)

## TAR

4  
There was a touch of tar in this buxom dame.

ANNE PAGE, *An Afternoon Ride*, p. 68. (1897)

A touch of negro blood.

5  
[He] was tarred wi' the same stick.

SCOTT, *The Heart of Midlothian*. Ch. 42. (1818)

They are a' tarr'd wi' the same stick.

SCOTT, *Rob Roy*. Ch. 26. (1818)

Tarred with the same brush.

WILLIAM COBBETT, *Rural Rides*, 31 Aug., 1823.

They are . . . all tarred with one brush.

R. D. BLACKMORE, *Mary Anerley*. Ch. 29. (1880)

Not for a moment did she look on it as tarring herself with the same brush.

FRANCIS ILES, *Before the Fact*. Ch. 13. (1932)

6  
A robber convicted of theft shall be shorn like a hired fighter, and boiling tar shall be poured over his head, and feathers from a pillow shall be shaken out over his head.

UNKNOWN, *Ordinance of Richard I*, for the punishment of theft in the navy. (1189)

K[ing George III]: I see they threatend to pitch and feather you.

H[utcheson]: Tarr and feather, may it please your Majesty.

THOMAS HUTCHINSON, *Diary*, 1 July, 1774.

You must send the ministers tarred and feathered to America.

EDMUND BURKE, *American Taxation*. (1774)

If I escape from town without being tarred and feathered, I shall consider it good luck.

NATHANIEL HAWTHORNE, in BRIDGE, *Personal Recollections* (1893), p. 114. (1850)

Tarred and feathered and carried in a cart

By the women of Marblehead.

J. G. WHITTIER, *Skipper Ireson's Ride*. (1857)

## TARTAR

7  
Take care not to catch one with a black rump. (*μή του μελαμπύγου τύχη.*)

ARCHILOCHUS, *Fragment*. (c. 650 B. C.) A black rump was considered the mark of a strong man. The epithet was applied to Hercules

Now thou hast got me for a Tartar,  
To make me 'gainst my will take quarter.  
SAMUEL BUTLER, *Hudibras*, i, iii, 865. (1663)  
What a Tartar have I caught!  
JOHN DRYDEN, *The Kind Keeper*. Act v, sc. 1.  
(1678) To catch a Tartar is like having a  
bear by the tail: he can neither be con-  
trolled nor got rid of, or proves unexpectedly  
formidable.  
Catching a husband is catching a Tartar.  
CIBBER, *Lady's Last Stake*. Act ii, sc. 1. (1708)  
To catch a Tartar, is said, among the Canting  
Varlets, when a Rogue attacks one that he thinks  
a Passenger, but who in his turn . . . robs and  
binds him.  
B.E., *A New Dictionary of the Canting Crew*:  
*Tartar*. (1725)  
Went out fishing for a wife one day, and caught  
a Tartar.  
DICKENS, *Barnaby Rudge*. Ch. 80. (1841)  
1  
I never knew your grandmother was a Scotch-  
woman: Is she not a Tartar too?  
JOHN DRYDEN, *The Wild Gallant*. Act ii, sc. 1.  
(1663)  
His blood was up: though young, he was a Tartar.  
BYRON, *Don Juan*. Canto i, st. 184. (1818)  
The old man was a awful Tartar.  
DICKENS, *Our Mutual Friend*. Bk. i, ch.8. (1865)  
SCRATCH A RUSSIAN FIND A TARTAR, *see under*  
RUSSIA.

## TASTE

2  
To each his own love, mine for me. (Suum  
quoique amorem, mihi meum.)  
ATILIUS, *Fragment*. (c. 250 B.C.) Quoted by  
CICERO, *Ad Atticum*, xiv, 20, who calls Atilius  
"the most wooden of poets."  
Each is led by his liking. (Trahit sua quemque  
voluptas.)  
VERGIL, *Eclogues*. Ecl. ii, l. 65. (37 B.C.) Quoted  
by ST. AUGUSTINE, *Epistles*, xvi, 4; xvii, 3.  
Every man as he loueth,  
Quoth the good man whan that he kyst his coowe.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)  
The more modern version is, "Every man  
to his taste," as the Irishman said when he  
kissed the cow."  
Every one to his taste. (Chacun à son goût.)  
MONTAIGNE, *Essays*. Bk. i, ch. 16. (1580) Quot-  
ing an old French proverb. The Germans  
say, "Jedem dünket seine Braut die  
schönste"; the Italians, "Tutti i gusti son  
gusti."  
Every one as hee likes.  
RANDLE COTGRAVE, *Dictionary: Chascun*. (1611)  
Every man as he loves.  
JOHN CLARKE, *Paroemiologia*, p. 16. (1639)  
Every one to their liking.  
MIDDLETON, *The Old Law*. Act ii, sc. 2. (1656)  
Every one to his own mind.  
JOHN OZELL, tr., *Molière*, ii, 110. (1714)  
Every man to his mind, quoth the carle when  
he kiss'd his cow.  
JAMES KELLY, *Scottish Proverbs*, p. 91. (1721)  
Every one as they like, as the woman said when  
she kissed her cow.  
PETER MOTTEUX, *Rabelais*. Bk. v, ch. 29. (1693)  
An interpolation by Motteux. SWIFT, *Polite  
Conversation*. Dial. i. (1738)  
Every man to his own taste.  
STERNE, *Tristram Shandy*. Bk. i, ch. 7. (1759)  
Each man to his taste. (Alles nach seiner Art!)  
GOETHE, *Faust*. Pt. i, sc. 19. (1806) *See also*  
PAULDING, *The Bucktails*. Act i, sc. 2. (1815)  
CHRISTIE, *Cards on the Table*. Ch. 10. (1936)  
etc., etc.  
One shaved his beard, another plucked out the  
hairs—every one to his taste.  
BURCKHARDT, *Arabic Proverbs*. No. 713. (1817)  
She hath a right to follow her fancy, as the dame  
said who kissed her cow.  
SCOTT, *Peveril of the Peak*. Ch. 7. (1823)  
Every one carries his own inch-rule of taste, and  
amuses himself by applying it triumphantly,  
wherever he travels.  
HENRY ADAMS, *Education*, p. 182. (1918)  
Each to his taste, and a taste to each.  
OGDEN NASH, *Seaside Serenade*. (1940)  
3  
Taste is the good sense of genius; without  
taste genius is only sublime folly.  
CHAUTEAUBRIAND, *Le Génie du Christianisme*.  
(1802)  
Taste is the literary conscience of the soul. (Le  
goût est la conscience littéraire de l'âme.)  
JOSEPH JOUBERT, *Pensées*. No. 366. (1810)  
Taste is the only morality.  
RUSKIN, *Crown of Wild Olive*. Ch. 2. (1866)  
The full use of taste is an act of genius.  
JOHN LA FARCE, *Considerations on Painting*.  
(1895)  
4  
Want of taste plays the chief part among  
men and plethora of words. (ἀμουσία τὸ πλεον  
μέρος ἐν βροτοῖσι, λόγων τε πλῆθος.)  
CLEOBULUS, *Apothegm*. (c. 600 B.C.) *See* DIOG-  
ENES LAERTIUS, *Cleobulus*. Bk. i, sec. 91.  
Bad taste leads to crime. (Le mauvais goût  
mène au crime.)  
CONAN DOYLE, *The Sign of the Four*. Ch. 4.  
(1890) Holmes quoted Latin, French, and  
German in his early literary period.  
5  
To him that hath lost his taste, sweet is sowre.  
THOMAS DRAKE, *Bibliotheca*, p. 29. (1633) RAY,  
*English Proverbs*, p. 26. (1670)  
To him that hath a bad Taste, sweet is bitter  
THOMAS FULLER, *Gnomologia*. No. 5182. (1732)  
6  
Men lose their tempers in defending their  
taste.  
R. W. EMERSON, *Journals*, ii, 147. (1860)  
You can't get high aesthetic tastes like trousers,  
ready made.  
W. S. GILBERT, *Patience*. Act ii. (1881)  
7  
With differing tastes asking for widely differ-  
ing things. (Poscentes vario multum diversa  
palato.)  
HORACE, *Epistles*. Bk. ii, epis. 2, l. 62.

That one louth not, an other doth; which hath sped

All meates to be eaten, and all maides to be wed.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

Some love the meat, some love to pick the bone.

JOHN BUNYAN, *The Pilgrim's Progress: The Author's Apology*. (1678)

No Dish pleases all Palates alike.

THOMAS FULLER, *Gnomologia*. No. 3560. (1732)

The French say, "Mieux aime truite son que roses" (The sow loves bran better than roses).

One likes the pheasant's wing, and one the leg; The vulgar boil, the learned roast an egg.

POPE, *Imitations of Horace: Epistles*, ii, 2, 84. (1732)

Talk what you will of Taste, my friend, you'll find Two of a face as soon as of a mind.

POPE, *Horace: Epistles*, ii, 2, 268.

But different taste in different men prevails, And one is fired by heads, and one by tails.

POPE (?), *A Sermon Against Adultery*, l. 35. (1735) An imitation of HORACE, *Satires*. Bk. i, sat. 2.

Such and so various are the tastes of men.

MARK AKENSIDE, *Pleasures of the Imagination*, iii, 567. (1744)

Different talent, different taste. (Différent génie, différent goût.)

VAUVENARGUES, *Réflexions*. No. 208. (1746)

Some like it hot, some like it cold,

Some like it in the pot, nine days old.

UNKNOWN, *Nursery Rhyme*. (c. 1750)

In different courses different tempers run;

He hates the moon, I sicken at the sun.

Wound up at twelve at noon, his clock goes right;

Mine better goes, wound up at twelve at night.

CHARLES CHURCHILL, *Night*, l. 81. (1761)

Now who shall arbitrate?

Ten men love what I hate.

Shun what I follow, slight what I receive.

BROWNING, *Rabbi Ben Ezra*. St. 22. (1864)

Tastes differ. One has to admit it.

J. J. CONNINGTON, *Four Defences*, p. 171. (1940)

AS MANY MEN, SO MANY MINDS, see under OPINION.

1 Tastes cannot be controlled by law.

JEFFERSON, *Notes on a Money Unit*. (1784)

2 Good taste is the product of judgement rather than of intellect. (Le bon goût vient plus du jugement que de l'esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 258. (1665)

Good taste belongs to the beatitudes.

*Meditations in Wall Street*, p. 138. (1940)

3 Be not daintie mouthed, a fine taste noteth the fond appetites.

JOHN LYLY, *Euphues* (Arber), p. 308. (1580)

Finikin Dick, curs'd with nice Taste,  
Ne'er meets with good Dinner, half starved at a Feast.

FRANKLIN, *Poor Richard's Almanack*, 1748.

4 I don't know who it was, in olden times, wished his throat was as long as a crane's neck, so that he might the more leisurely

taste what he swallowed. (Je ne sçais qui, anciennement, desiroit le gosier allongé comme le col d'une grue, pour savourer plus longtemps ce qu'il avalloit.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

5 De gustibus non est disputandum. (There is no disputing about tastes.)

JEREMY TAYLOR, *Reflections upon Ridicule*, p. 122. (a. 1667) Quoting a Latin proverb. See HENDERSON, *Latin Proverbs*, p. 77.

There is no accounting for tastes.

JOHN GALT, *The Entail*. Ch. 29. (1823) DICKENS, *Our Mutual Friend*. Bk. iv, ch. 7. (1865)

TROLLOPE, *The Last Chronicle of Barset*. Ch. 31. (1867) BERNARD SHAW, *Man and Superman*. Act iii. (1903) COLE, *Toper's End*, p. 228. (1942) etc., etc.

"De Gustibus . . ."

ROBERT BROWNING. Title of poem. (1855)

De gustibus non disputandum: one man's meat is another man's poison.

WILLIAM ROUGHEAD, *Murder and More Murder*, p. 82. (1939) See also under POISON.

6 To have taste it is necessary to have soul. (Pour avoir du goût il faut avoir de l'âme.)  
VAUVENARGUES, *Réflexions*. (1746)

## TAXES

7 What will you tax me a yard for that cloth?

J. R. BARTLETT, *Americanisms: Tax*. (1860)

An everyday colloquialism is, "What will you tax me?"

J. S. FARMER, *Americanisms: Tax*. (1888)

8 To tax and to please, no more than to love and to be wise, is not given to men.

EDMUND BURKE, *On American Taxation*. (1774)

9 Revenues, the sinews of the state. (Vectigalia, nervos rei publicae.)

CICERO, *Pro Lege Manilia*. Ch. 7, sec. 17. (66 B. C.) See also under WAR.

This talk about the Revenoo is of the bosh, boshy.

ARTEMUS WARD, *Things in New York*. (1865)

It is a condition that confronts us—not a theory.

GROVER CLEVELAND, *Annual Message*, 1887, referring to the so-called "protective tariff."

"Well," said Mr. Hennessy, "what diff'rence does it make? Th' foreigner pays th' tax, annyhow." "He does," said Mr. Dooley, "if he ain't turned back at Castle Garden."

FINLEY PETER DUNNE, *The Tariff*. (1908)

10 But in this world, nothing is certain but death and taxes. (Mais dans ce monde, il n'y a rien d'assuré que la mort et les impôts.)

BENJAMIN FRANKLIN, *Letter to Leroy*, 1789.

"It was as true," said Mr. Barkis, . . . "as taxes is. And nothing's truer than them."

DICKENS, *David Copperfield*. Ch. 21. (1849)

There is nothing sure but death and quarter day.

V. S. LEAN, *Collectanea*, iv, 153. (1902) The English version. "Death and the king's taxes" is another.

<sup>1</sup> Excise: A hateful tax levied upon commodities.

SAMUEL JOHNSON, *Dictionary*. (1755)

A tax is a payment exacted by authority from part of the community for the benefit of the whole.

SAMUEL JOHNSON, *Taxation no Tyranny*. (1775)

<sup>2</sup> If I toil it is snatched away from me.

LANGDON, *Babylonian Proverbs: Babylonian Tablet*, K 4347. (c. 2300 B. C.)

Taxes are paid in the sweat of every man who labors.

F. D. ROOSEVELT, *Speech*, Pittsburgh, Pa., 19 Oct., 1932.

<sup>3</sup> Taxes milks dry, but, neighbor, you'll allow Thet havin' things unsettled kills the cow.

J. R. LOWELL, *The Biglow Papers: Mason and Slidell*. (1862)

<sup>4</sup> We're all fleeced. (Depilati omnes sumus.)

LUCILIUS, *Satires*. Bk. xxix, Frag. 945, Loeb. (c. 129 B. C.)

Where every hand fleeceth, the sheep goes naked.

JOHN CLARKE, *Paroemiologia*, p. 187. (1639)  
He strikes my face and says, "Why does this man cry?"

BURCKHARDT, *Arabic Proverbs*. No. 775. (1817)

The thing generally raised on city land is taxes.

C. D. WARNER, *My Summer in a Garden*. Ch. 16. (1870)

Unnecessary taxation is unjust taxation.

ABRAM S. HEWITT, Democratic platform, 1884.

<sup>5</sup> That the power to tax involves the power to destroy [is] not to be denied.

CHIEF JUSTICE JOHN MARSHALL, *Decision*, McCulloch v. Maryland, 1819. See *Wheat.*, iv, 427, 431. Usually quoted, "The power to tax is the power to destroy." Marshall was agreeing with Daniel Webster, who, during his argument in the case, had said, "An unlimited power to tax involves necessarily, the power to destroy."

The power to tax carries with it the power to embarrass and destroy.

*Supreme Court Decision*, Evans v. Gore, 1920.

The power to tax is not the power to destroy while this court sits.

JUSTICE O. W. HOLMES, *Dissenting Opinion*, Panhandle Oil Co. v. Knox, 1928. See 227 U.S., 218, 223.

<sup>6</sup> The British Parliament has no right to tax the Americans. . . . Taxation and representation are inseparably united. God hath joined them; no British Parliament can put them asunder. To endeavour to do so is to stab our very vitals.

CHARLES PRATT, LORD CAMDEN, *Speech*, House of Lords, 1765.

We ought not to be quite so ready with our taxes, until we can secure the desired representation.

EDMUND BURKE, *Observation on the Present State of the Nation*. (1769) Works, ii, 138.

Taxation without representation is tyranny.

JAMES OTIS, *Argument on the Illegality of the Writs of Assistance*, before the Superior Court of Massachusetts, Feb., 1761. There is some doubt as to what Otis actually said, for the only record of his argument is a rough memorandum made by John Adams, who was present at the time, and the phrase does not appear in it. Fifty years later, Adams expanded his notes for TUDOR's *Life of James Otis*, and wrote Tudor, under date of 9 June, 1818, "Here he gave reins to his . . . philippic against the tyranny of taxation without representation." Tudor used this sentence in his biography (p. 77), without quotation marks, and added, "From the energy with which he urged this position, that taxation without representation is tyranny, it came to be a common maxim in the mouth of everyone." Morrison, in his sketch of Otis in the *Dictionary of American Biography*, xiv, 102, says, "What Otis said cannot now be recovered with any exactness. . . . 'Taxation without representation is tyranny' . . . appears only in Adams's final expansion of his notes."

The corruption of democracies proceeds directly from the fact that one class imposes the taxes and another class pays them. The constitutional principle, "No taxation without representation," is utterly set at naught.

W. R. INGE, *Outspoken Essays*, i, 11. (1919)

<sup>7</sup> Those who can do a good trade don't wrangle over taxes. ('Hui tso mai pu cheng ya shui.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 229. (1875)

<sup>8</sup> It is the part of a good shepherd to shear the flock, not flay it. (Boni pastoris esse tondere pecus, non deglubere.)

TIBERIUS CAESAR, to the governors who recommended burdensome taxes for his provinces. (c. A. D. 25) See Suetonius, *Tiberius*, xxxii, 2. Cited by Erasmus, *Adagia*, iii, vii, 12. Included by Taverner, *Translations from Erasmus*, fo. 18, with the comment, "Also Alexander kyng of Macedonie, surnamed the greate, whan one aduertysed hym yt he mighte take farre greater tributes of the cyties he had conquered, aunswered agayne on this wyse: 'I hate that gardiner whiche cutte of the herbes by the harde rotes.'" (Olitorem odi qui radicitus herbas excidat). The French say, "Il faut tondre les brebis, non les écorcher."

Will you have both fleece and fell?

JOHN CLARKE, *Paroemiologia*, p. 39. (1639)

Thou must not take both fleece and flesh too

DANIEL ROGERS, *Naaman*, sig. Dd2. (1642)

The art of taxation consists in so plucking the goose as to obtain the largest possible amount of feathers with the smallest possible amount of hissing.

J. B. COLBERT (?), *Epigram*. (c. 1665) The ascription has never been verified. Attributed also to Cardinal Richelieu.

The Emperor—truth might tax him  
With ignorance of the maxim  
"Shear sheep but nowise flay them!"

ROBERT BROWNING, *Pachiarotto*. Sec. 6. (1876)

### TEA

1 An old pink tea to introduce a girl to society.

LILIAN BELL, *Hope Loring*, p. 152. (1902)

2 Tea! thou soft, thou sober, sage, and venerable liquid, thou female tongue-running, smile-soothing, heart-opening, wink-tipping cordial, to whose glorious insipidity I owe the happiest moments of my life.

COLLEY CIBBER, *The Lady's Last Stake*. Act i. (1708)

[Tar water] is of a nature so mild and benign . . . as to cheer but not inebriate.

BISHOP GEORGE BERKELEY, *Siris*. Sec. 217. (1744)

The cups That cheer but not inebriate.

COWPER, *The Task*. Bk. iv, l. 39. (1785) Cowper, of course, is speaking of tea. Misquoted by SCOTT, *St. Ronan's Well*. Ch. 7, heading

3 Retir'd to their tea and scandal, according to their ancient custom.

WILLIAM CONGREVE, *The Double-Dealer* Act i, sc. 1. (1694)

Love and scandal are the best sweeteners of tea.

HENRY FIELDING, *Love in Several Masques* Act iv, sc. 2. (1728)

Polly put the kettle on, we'll all have tea.

DICKENS, *Barnaby Rudge*. Ch. 17. (1841)

4 She was an admirable creature, but not my cup of tea.

SOMERSET MAUGHAM, *I Want a Murder*. 'Sat. Eve. Post, 28 Dec., 1940) A British cliché

5 To take tea in the kitchen: to pour tea from the cup into the saucer, and drink it from this.

G. F. NORTALL, *Folk Phrases*, p. 30. (1894)

### TEACHER

See also Schoolmaster

6 He who makes himself his own teacher, makes himself pupil to a fool. (Qui se sibi magistrum constituit, stulto se discipulum subdit.)

St. BERNARD, *Epistles*. Epis. lxxxiii. (c. 1140)

Sometimes put into a jingle, "He that will teach himself in school, | Becomes a scholar to a fool."

Very few men are wise by their own counsel, or learned by their own teaching. For he that was only taught by himself, had a fool to his master.

BEN JONSON, *Explorata: Consilia*. (1641)

"He that is his own teacher," saith Bernard. "Is sure to have a fool for his master."

WILLIAM GURNALL, *The Christian in Compleat Armour* (1865), II, 225. (c. 1655)

He that teaches himself has a fool for his master.

L'ESTRANGE, tr., *Aesop*, p. 283. (1692)

Learn of the skillful; he that teaches himself hath a fool for his master.

FRANKLIN, *Poor Richard's Almanack*, 1740.

7 When I walk along with two others, they may serve as my teachers. (Sam yun hung pit yaou gno see.)

CONFUCIUS, *Analects*. Bk. ii. (c. 500 B.C.) See DOOLITTLE, *Chinese Vocabulary*, II, 491. Giles adds: "I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself."

No one who fails in teaching the members of his own family is capable of teaching others.

LIN YUTANG, *The Wisdom of Confucius*, p. 146. (1938)

8 A teacher should impart what's true  
At least when they allow him to.

IRWIN EDMAN, *Flower for a Professor's Garden of Verses*. (c. 1935)

9 The maister lesith his tyme to lere,  
Whan the disciple wol not here.  
It is but veyn on him to swinke,  
That on his lerning wol not thinke.

(Li maistres pert sa poine tute  
Quant li disciples qui escoute  
Ne met son cuer au retenir  
Si qu'il l'en puisse sovenir.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l. 2053. (c. 1240) Chaucer (?), tr., l. 2149. (c. 1365)

If there be no oil in the lamp, the wick is wasted in vain. (Téng chan wu yu wang fei hsin.)

SCARBOROUGH, *Chinese Proverbs*. No. 525. (1875) The teacher wastes his strength on stupid pupils.

10 A load of books does not equal one good teacher.

HART, *700 Chinese Proverbs*. No. 167 (1937)

11 The evil of men is that they like to be teachers of others.

MENCIUS, *Discourses*. Bk. iv, pt. i, ch. 23. (c. 300 B.C.)

Of what he knows nothing, nobody can teach anything. (Quodque parum novit, nemo docere potest.)

OVID, *Tristia*. Bk. II, l. 348. (c. A.D. 9)

12 We should honor our teachers more than our parents, because while our parents cause us to live, our teachers cause us to live well.

PHILOXENUS. (c. 400 B.C.) As quoted by STOBÆUS, *Florilegium*, Appendix, 260.

13 You're teaching the teacher. (Quia doctum doces.)

PLAUTUS, *Poenulus*, l. 880. (c. 194 B.C.)

Pupils full oft are better than their teachers (πολλοὶ μαθηταὶ κρείσσοις διδασκάλων.)

DOLABELLA, *Epigram*. (c. 50 B.C.) Quoted by CICERO, *Ad Familiares*. Bk. ix, epis. vii, sec. 2, and cited by ERASMUS, *Adagia*, III, 5, 23, with the Latin, "Multi discipuli præstantiores magistris."



<sup>1</sup> Men learn while they teach. (Homines, dum docent, discunt.)

SENECA, *Ad Lucilium*. Epis. vii, sec. 9. (c. A. D. 64) PONTANUS, *Collectio Proverbiorum*, p. 172, gives the proverb in different form, "Qui alios docet, se ipsum docet" (He who teaches others teaches himself). "Docendo discimus" (We learn by teaching) is, however, the usual proverbial form.

Gladly wolde he lerne, and gladly teche.

CHAUCER, *Canterbury Tales: Prologue*, l. 310. (c. 1386)

Teaching of others, teacheth the Teacher.

THOMAS FULLER, *Gnomologia*. No. 4323. (1732) It is a luxury to learn; but the luxury of learning is not to be compared with the luxury of teaching.

R. D. HITCHCOCK, *The Eternal Atonement: Receiving and Giving*. (1888)

While I teach I learn.

O. HENRY, *A Service of Love*. (1905)

<sup>2</sup> Everybody who is incapable of learning has taken to teaching.

OSCAR WILDE, *The Decay of Lying*. (1889) He who can, does. He who cannot, teaches.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>3</sup> He's either dead or teaching school. (ἢ τέθνηκεν ἢ διδάσκει γράμματα.)

ZENOBIUS, *Adagia*, iv, 17. (c. A. D. 120) A proverb, dating from 415 B. C., when it was given as a reply to enquiries about the fate of the Athenians who failed to return from the disastrous expedition against Syracuse. School-teachers were, of course, slaves, so the reply meant that the man inquired for was either dead or captured and sold into slavery. Cited by ERASMUS, *Adagia*, i, x, 59, with the Latin, "Aut mortuus est, aut docet literas."

## TEACHING

<sup>4</sup> He that taught them all their tricks kept one to himself.

THOMAS ADAMS, *Sermons* (1861), ii, 488. (1629) A fencer had one trick in his budget more than he ever taught his scholar.

JOHN CLARKE, *Paroemiologia*, p. 127. (1639) He teacheth ill who teacheth all.

JAMES HOWELL, *English Proverbs*, p. 4. (1659) RAY, p. 147; FULLER, No. 2035.

Reserve thy master-piece.

JAMES HOWELL, *Proverbs*, p. 13. (1659) Reserve thy master-blow: i. e. teach not all thy skill, lest the scholar overreach or insult the master.

JOHN RAY, *English Proverbs*, p. 20. (1813)

<sup>5</sup> We all love to instruct, though we can teach only what is not worth knowing.

JANE AUSTEN, *Pride and Prejudice*. Ch. 54. (1813) The proverbial form is, "Nothing worth knowing can be taught."

<sup>6</sup> Not only is there an art in knowing a thing, but also a certain art in teaching it. (Nam

non solum scire aliquid artis est, sed quaedam ars etiam docendi.)

CICERO, *De Legibus*. Bk. ii, ch. 19, sec. 47. (46 B. C.)

It is always safe to learn, even from our enemies—seldom safe to venture to instruct, even our friends.

C. C. COLTON, *Lacon*. Vol. i, No. 286. (1820) Examinations are formidable, even to the best prepared, for the greatest fool may ask more than the wisest man can answer.

C. C. COLTON, *Lacon*. Vol. i, No. 322. See also FOOL AND WISE MAN.

<sup>7</sup> In teaching there should be no class distinctions.

CONFUCIUS, *Analects*. Bk. xv, ch. 38. (c. 500 B. C.) Legge, tr.

<sup>8</sup> According to the proverb, I went about to fil your mouth, with an empty spoone: That is, to seeme to teach, not to teach.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 86. (1574) Pettie, tr.

<sup>9</sup> Hee that neuer tooke the oare in hand must not think scorne to be taught.

JOHN LYL, *Euphues and His England* (Arber), p. 424. (1580)

<sup>10</sup> He taught them as one having authority, and not as the scribes. (ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.)

New Testament: *Matthew*, vii, 29. (c. A. D. 65) The Vulgate is, "Erat enim docens eos sicut potestatem habens, et non sicut Scribae eorum."

<sup>11</sup> I do not teach, I only tell. (Je n'enseigne point, je raconte.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

<sup>12</sup> He is better fostered than taught. (Mieux nourri qu' instruit.)

JEHAN PALSGRAVE, *La Langue Françoise*, p. 557. (1530)

Ye be better fed then taught farre awaie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546) These monastically persones . . . better fed than taught.

EDWARD HALL, *Chronicle* (1809), p. 15. (1548) FLORIO, *Firste Fruites*, fo. 59. (1578) LYL, *Euphues*, p. 420. (1580) TAYLOR, *Travels*, p. 19. (1636)

He is better fed nor nurtured.

DAVID FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595)

I will show myself highly fed and lowly taught. SHAKESPEARE, *All's Well that Ends Well*, ii, 2, 3. (1602)

Here some shrewd Critick finds I'm caught,

And crys out, better fed than taught.

DR. PATRICK DELANY, *The Pheasant and the Lark*, l. 39. (1730)

These dependents . . . might have been truly said to be better fed than taught.

WALTER SCOTT, *The Monastery*. Ch. 1. (1820)

1 Men must be taught as if you taught them not,  
And things unknown proposed as things forgot.

POPE, *An Essay on Criticism*. Pt. iii, l. 15. (1709)  
To know how to suggest is the great art of teaching.

HENRI AMIEL, *Journal*, 27 Oct., 1864. An unknown cynic gives another definition: "The secret of teaching is to appear to have known all your life what you have learned this afternoon."

2 Better untaught than ill taught.

JOHN RAY, *English Proverbs*, p. 345. (1678)

FULLER, *Gnomologia*. No. 938. (1732)

Better quite ignorant, than half instructed.

KANE O'HARA, *Tom Thumb*. Act i, sc. 3. (1780)

3 Teach your son in the hall, your wife on the pillow.  
(T'ang ch'ien chiao tzü, chên pien chiao ch'i.)

SCARBOROUGH, *Chinese Proverbs*. 465. (1875)

4 What can be taught I learn. (τὰ μὲν διδάκτα μάθάνω.)

SOPHOCLES, *Fragments*. (c. 410 B.C.) Quoted by PLUTARCH, *Moralia*. Sec. 98A.

Those who have been taught most know least.

BERNARD SHAW, in PEARSON, *G.B.S.*, p. 14. (1942)

5 Delightful task! to rear the tender thought.  
To teach the young idea how to shoot.

THOMSON, *The Seasons: Spring*, l. 1152. (1728)

Teach the young idea how to loot.

FINLEY P. DUNNE, *Mr. Carnegie's Gift*. (1901)

6 For betere is child vnbornen thenne vnheten.  
UNKNOWN, *Proverbs of Alfred* (Skeat). A 449 (c. 1275)

Better were the chylde unbore than fayle chastys-  
yng and syththen lore.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 4855. (c. 1300)

Better is a chylde unborne than unlerned.

UNKNOWN, *Douce MS*, 52 Förster. (c. 1350)

Better it is to be unborne than untaught.

HILLS, *Common-place Book*, p. 129. (a. 1530)

Better vnborne than vntaught, I have heard saie,  
But ye be better fed than taught farre awaie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

The common prouerbe remember ye oughte,  
"Better unfedde than un-taughte."

F. SEAGER, *The Schoole of Vertue*. (1557) In *Babes Book* (E.E.T.S.), p. 348.

Wee find it not spoken so often for naught,

That children were better unborne than untaught.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Nurserie*, p. 180. (1573)

I haue beene better taught than fedde.

JOHN LYLY, *Euphues* (Arber), p. 420. (1580)

Better were it to be unborn than illbred.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. 2. (1616)

Our English proverb, "It is as good to be unborn as unbred."

THOMAS FULLER, *Worthies* (1840), i, 44. (1662)

Unbred! unborn is better rather.

THOMAS FULLER, *Worthies*, iii, 68.

Better unborn than unbred.

JOHN RAY, *English Proverbs*, p. 139. (1678) See also under BREEDING.

## TEAR

See also Crying, Laughter and Tears, Smile and Tear, Weeping

7 To bathe my face in salt tears. (Lavere salsis vultum lacrimis.)

ACCIIUS, *Medea*. Frag. 409, Loeb. (c. 140 B.C.)

His salte teres trikkled down as reyn.

CHAUCER, *The Prioresses Tale*, l. 222. (c. 1386)

What a deal of brine Hath washed thy fallow cheeks.

SHAKESPEARE, *Romeo and Juliet*, ii, 3.69. (1595)

Eye-offending brine.

SHAKESPEARE, *Twelfth Night*, i, 1, 30. (1599)

Teares, though th'are here below the sinners brine,  
Above they are the Angels spiced wine.

ROBERT HERRICK, *Upon Teares*. (1648)

8 Reap a plenteous harvest of tears. (ἄνθος πᾶγκλαυτον ἐξαμὰ θέρος.)

AESCHYLUS, *Persians*, l. 822. (472 B.C.)

To drown the eyes in tears. (οὐκέτι πηγὰς δύναμαι δακρύνω.)

SOPHOCLES, *Antigone*, l. 803. (c. 441 B.C.)

9 Happy he that weaveth one day's weft without a tear. (ὁ δ' ὀδύβιος ὅστις εὐφρων | ἀμέραν διαπλέκει | ἀκλαυστος.)

ALCMAN, *Maiden-Songs*. Bk. i, l. 37. (c. 630 B.C.) See EDMONDS, *Lyra Graeca*, i, 55.

10 Nothing dries sooner than a tear. (οὐδὲν θάσσων ξηραίνεισθαι δάκρυον.)

APOLLONIUS RHODIUS, *Fragment*. (c. 235 B.C.)

Quoted by CICERO, *Ad Herennium*, ii, 31, 50, giving the Latin, "Nihil enim lacryma citius arescit." In *De Partitione Oratoriae*, xvii, 57, he uses a different form, "Cito enim exarescit lacryma." Cited by ERASMUS, *Adagia*.

There is good reason for the saying that nothing dries so quickly as tears. (Nec sine causa dictum est, nihil facilius quam lacrimas inarescere.)

QUINTILLIAN, *Institutionis Oratoriae*. Bk. vi, ch. i, sec. 27. (c. A.D. 80)

As Cicero doth say, nothing drieth soner than tears.

WILSON, *Arte of Rhetorique*, p. 134. (1560)

There's nothing sooner dries than womens tears.

WEBSTER, *The White Devil*. Act v, sc. 3. (1612)

Nothing dries sooner than a tear.

GEORGE HERBERT, *Jacula Prudentum*. No. 661.

(1640) RAY, p. 147, gives the Italian "Niente piu tosto se secca che lagrime." The Germans say, "Nichts vertrocknet balder als Thränen."

Nothing dries sooner than a Woman's Tears.

THOMAS FULLER, *Gnomologia*. No. 3661. (1732)

Never a tear bedims the eye

That time and patience will not dry.

BRET HARTE, *The Lost Galleon*, l. 33. (1867)

- <sup>1</sup> Were it not for the tears the ribs would have been burnt.  
BURCKHARDT, *Arabic Proverbs*. No. 586. (1817)  
Tears soothe the pangs of distress.  
Tears are often the telescope by which men see far into heaven.  
HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 123. (1887)  
The soul would have no rainbow  
Had the eyes no tears.  
JOHN VANCE CHENEY, *Tears*. (1888)  
Tears are blessings, let them flow.  
HARRY HUNTER, *Tears Are Blessings*. (c. 1890)
- <sup>2</sup> Only your own hand can wipe your tears away.  
S. G. CHAMPION, *Racial Proverbs*, p. 522. (1938) An Egyptian proverb.
- <sup>3</sup> The fewer his Years, the fewer his Tears.  
THOMAS FULLER, *Gnomologia*. No. 6233. (1732)
- <sup>4</sup> Neither can I possibly wring the teares from your eyes unlesse I first wipe them from mine owne.  
GUAZZO, *Civile Conversation*, ii, 131. (1574)  
To draw tears from me it is necessary that you cry. (Pour me tirer des pleurs, il faut que vous pleuriez.)  
BOILEAU, *L'Art Poétique*. Chant iii, l. 142. (1674) See also under WEeping.
- <sup>5</sup> She took him to her fragrant bosom, smiling through her tears. (δακρύνειν γελάσσασα.)  
HOMER, *Iliad*. Bk. vi, l. 484. (c. 850 B.C.) See SMILE AND TEAR.
- <sup>6</sup> Oh that my head were waters, and mine eyes a fountain of tears. (Quis dabit capiti meo aquam, et oculis meis fontem lacrymarum?)  
*Old Testament: Jeremiah*, ix, 1. (c. 700 B.C.)  
The weeping fountains of my tears are utterly dried up. (κλαυμάτων ἐπίσσυτοι πηγαὶ κατεσβήκασιν.)  
AESCHYLUS, *Agamemnon*, l. 887. (458 B.C.)
- <sup>7</sup> When nature gave tears to man, she proclaimed him tender-hearted; and tenderness is the best quality in man. (Mollissima corda | humano generi dare se natura fatetur, | quae lacrimas dedit; haec nostri pars optima sensus.)  
JUVENAL, *Satires*, xv, 131. (c. A.D. 120)  
The gift of tears is (as has been said) the best gift of God to suffering man.  
JOHN KEBLE, *Lectures on Poetry*. Lect. 16. (1835)  
Dear Lord, . . . I thank Thee for the gracious gift of tears.  
T. B. ALDRICH, *Two Moods*. Pt. ii. (c. 1890)
- <sup>8</sup> Thrice he assay'd, and thrice in spite of scorn, Tears, such as angels weep, burst forth.  
MILTON, *Paradise Lost*. Bk. i, l. 619. (1667)  
Tears are for lighter woes.  
GEORGE LILLO, *Fatal Curiosity*. Act i. (1736)  
It is only to the happy that tears are a luxury.  
MOORE, *Lalla Rookh: Prologue* No. 2 (1817)
- <sup>9</sup> By weeping we disperse our wrath. (Flendo defundimus iram.)  
OVID, *Heroides*. Epis. viii, l. 61. (10 B.C.)  
By tears, grief is sated and relieved. (Expletur lacrimis egeriturque dolor.)  
OVID, *Tristia*. Bk. iv, eleg. 3, l. 38. (A.D. 9)  
Tears ease the soul. (Lacrimae animum . . . levant.)  
SENECA, *Ad Lucilium*. Epis. xcix, sec. 16. (c. A.D. 64)  
After a season of tears, a softened joy may return to us. (Après la saison des larmes, peut revenir une joie douce.)  
HENRI AMIEL, *Journal Intime*, 21 Sept., 1868  
Tears are Summer showers to the soul.  
ALFRED AUSTIN, *Savonarola*. Act iv. (1881)
- <sup>10</sup> Tears were his food. (Lacrimae alimenta fuere.)  
OVID, *Metamorphoses*. Bk. x, l. 75. (A.D. 7)  
In tears I was born, and after tears I die, finding the whole of life a place of many tears. (δακρυχέων γενόμεν, καὶ δακρύσας ἀποθνήσκω δάκρυσι δ' ἐν πολλοῖς τὸν βίον εὖρον ὄλον.)  
PALLADAS, *Epigram*. (c. A.D. 425) See *Greek Anthology*. Bk. x, epig. 84.
- <sup>11</sup> [He] spent no time in trifling teares.  
GEORGE PETTIE, *Petite Pallace*, p. 124. (1576)
- <sup>12</sup> What do we accomplish by weeping? Nothing. (τί οὖν πλέον ποιοῦμεν; οὐδέν.)  
PHILEMON, *Sardius*. Frag. 73K. (c. 336 B.C.)  
Quoted by PLUTARCH, *Moralia*, 105F.  
Tears never yet wound up a clock, or worked a steam ingen'.  
DICKENS, *Pickwick Papers*. Ch. 16. (1836)  
Two barrels of tears will not heal a bruise.  
HART, *700 Chinese Proverbs*, No. 295. (1937)
- <sup>13</sup> Tears are for the conquered there, and for the conqueror, Death. (κλαίει ὁ νικηθεὶς, ὁ δὲ νικῆσας ἀπόλωλεν.)  
PLUTARCH, *Lives: Demosthenes*. Sec. 21. (c. A.D. 110) Quoted as an oracular saying
- <sup>14</sup> The tribute of a tear is all I crave.  
POPE, tr., *The Odyssey*. Bk. ii, l. 89. (1725)  
Claims the homage of a tear.  
BYRON, *Childe Harold*. Canto ii, st. 24. (1812)
- <sup>15</sup> I water my couch with my tears. (Lacrymis meis stratum meum rigabo.)  
*Old Testament: Psalms*, vi, 6. (c. 350 B.C.)
- <sup>16</sup> Woe awaits a country when  
She sees the tears of bearded men.  
SCOTT, *Marmion*. Canto v, st. 16. (1808)  
Talk not of grief till thou hast seen the tears of warlike men!  
FELICIA HEMANS, *Bernardo del Carpio*, l. 26. (a. 1835)
- <sup>17</sup> All my mother came into mine eyes  
And gave me up to tears.  
SHAKESPEARE, *Henry V*, iv, 6, 31. (1599)  
O, I could play the woman with mine eyes.  
SHAKESPEARE, *Macbeth*, iv, 3, 230 (1606)

Cromwell, I did not think to shed a tear . . . but thou hast forced me . . . to play the woman.

SHAKESPEARE, *Henry VIII*, iii, 2, 428. (1612)

Did he break into tears? . . . There are no faces truer than those that are so washed.

SHAKESPEARE, *Much Ado about Nothing*, i, 1, 24. (1598)

If you have tears, prepare to shed them now

SHAKESPEARE, *Julius Caesar*, iii, 2, 173. (1599)

Tears, idle tears, I know not what they mean.

TENNYSON, *The Princess*. Pt. iv, l. 21. (1847)

He sheds tears of joy. (Lacrumae cadunt gaudio.)

TERENCE, *Adelphoe*, l. 536. (160 B.C.)

Tears for excess o' joy will fa'.

TENNYSON, *Scotch Song*. (1827)

There are also tears of joy.

ALEXANDER BAIN, *The Senses and the Intellect*. Bk. ii, ch. 4, sec. 22. (1855)

Hence these tears. (Hinc illae lacrumae.)

TERENCE, *Andria*, l. 126. (166 B.C.) Quoted by HORACE, *Epistles*, i, xix, 41, and by CICERO, *Pro Coelio*, xxv, 61. Cited by ERASMUS, *Adagia*, ii, iii, 68. Horace spells the last word "lacrimae," and Erasmus "lachrymae." Horace's spelling is the one generally used. The phrase, which was first used literally by Terence, where Pamphilus shed tears of sympathy at the funeral of Chrysis, became proverbial and was used, as by Horace, even when there were no actual tears. Another proverbial phrase is, "Da veniam lacrymis" (Pardon these tears)

Hence rage and tears. (Inde ira et lacrimae.)

JUVENAL, *Satires*, i, 168. (c. A. D. 120)

Hinc illae lachrymae. Thence flows the cause o' the main grievance.

JONSON, *Magnetick Lady*. Act i, sc. 3. (1632)

Why these weeps?

ARTEMUS WARD, *His Book*. (1862)

Hence these tears.

H. C. BAILEY, *Bishop's Crime*, p. 26. (1941)

Those are true tears, Camilla, which are stoln.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act i. (1663)

There are tears for misfortune. (Sunt lacrimae rerum.)

VERGIL, *Aeneid*. Bk. i, l. 462. (19 B.C.)

Tears to human suffering are due.

WORDSWORTH, *Laodamia*, l. 164. (1814)

Who in telling such things can refrain from tears? (Quis talia fando . . . temperet a lacrimis?)

VERGIL, *Aeneid*. Bk. ii, l. 6. (19 B.C.)

When he read the chronicle of Alexander the grate, he could not forbear to water his plantes. (Non tenuit lachrymas.)

NICOLAS UDALL, tr., *Erasmus' Apophthegms*, p. 266. (1542)

They thinke it theyr dutye to water their plantes with teares.

NORTH, tr., *Diall of Princes*, fo. 210. (1557)

Heere mayst thou beholde, nor without blubbering utter.

JOHN LYL, *Euphues* (Arber), p. 38. (1579)

No time is this for tears. (Non lacrimis hoc tempus.)

VERGIL, *Aeneid*. Bk. xii, l. 156. (19 B.C.)

## II—Crocodile Tears

Crocodile tears. (κροκοδείλου δάκρυα.)

AELIUS SPARTIANUS, *Lives of the Emperors: Caracalla*. (c. A. D. 300) Spartianus says that this is the sort of tears that Caracalla shed. Cited by ERASMUS, *Adagia*, ii, iv, 60, who gives the Latin, "Crocodilli lachrymae." PLINY (c. A. D. 75) had given an account of the crocodile in his *Naturalis Historia*, viii, xxv, 37, and so had SENECA, in his *Naturales Quaestiones*, iv, 2,—both highly imaginative.

The Crocodile shrowdeth greatest treason vnder most pitiful teares.

JOHN LYL, *Euphues* (Arber), p. 75. (1579)

Gloucester's show

Beguiles him as the mournful crocodile

With sorrow snares relenting passengers.

SHAKESPEARE, *II Henry VI*, iii, 1, 226. (1590)

If that the earth could teem with woman's tears, Each drop she falls would prove a crocodile.

SHAKESPEARE, *Othello*, iv, 1, 257. (1605)

I will neither yield to the song of the siren . . . nor the tears of the crocodile.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act v, sc. 1. (1605)

It is the Wisdome of Crocodiles, that shed teares, when they would deuoure.

FRANCIS BACON, *Essays: Of Wisdom*. (1612)

To these crocodile tears they will add sobs.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. ii, mem. 2, subs. 4. (1621)

She's false, false as the tears of crocodiles.

SUCKLING, *The Sad One*. Act iv, sc. 5. (a. 1642)

Crocodiles wept tears for thee.

TENNYSON, *A Dirge*. St. 4. (1830)

Tell Alyattes, from me, to make his diet of onions. (ἔγὼ δὲ Ἀλυάττην κελεύω κρόμμυα ἐσθλαιν.)

BIAS, when Alyattes, King of Lydia and father of Croesus, sent to invite Bias to his court. (c. 610 B.C.) See DIOGENES LAERTIUS. Bk. i, sec. 84, who adds, ἴσον τῷ κλαλεῖν (That is, to weep).

Why these tears? There's such a smell of onions. (τί θῆτα κλάεις; κρομμύων δσφραίνουμαι.)

ARISTOPHANES, *The Frogs*, l. 654. (405 B.C.)

He has one eye streaming because he's eating an onion. (Caepe edundod oculus alter profluit.)

NAEVIUS, *Appella*. Frag. 20 Loeb. (c. 220 B.C.)

He seeks not for the weepy onion. (Caepe maestum.)

ENNIUS, *Satires*. Bk. iv, sat. 12. (c. 180 B.C.)

The weepy onion and tearful onion-peels. (FleBILE cepe lacrimosaeque tallae.)

LUCILIUS, *Satires*. Bk. v, frag. 216, Loeb. (c. 123 B.C.)

PLUTARCH, *Moralia*, sec. 353F, says the onion is not suitable for festivals because it causes tears in those who partake of it. See under ONION.

Megarians' tears. (Μεγαρέων δάκρυα.)

ERASMUS, *Adagia*. Chil. ii, cent. v, No. 20. (1523) The Latin is, "Megarensium lachrymae." Megara was celebrated for its onions.

To eat, or to smell, onions. (Cepas edere, aut olfacere.)

ERASMUS, *Adagia*, iii, ii, 38. (1508) A jocular proverb, says Erasmus, used when anyone is seen to be crying.

And if the boy have not a woman's gift

To rain a shower of commanded tears,

An onion will do well for such a shift.

SHAKESPEARE, *The Taming of the Shrew: Induction*, i, 124. (1594)

The tears live in an onion that should water this sorrow.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 177. (1606)

I, an ass, am onion-eyed.

SHAKESPEARE, *Antony and Cleopatra*, iv, 2, 35.

Onions can make ev'n heirs and widows weep

FRANKLIN, *Poor Richard's Almanack*, 1734

<sup>1</sup> To weep at the tomb of a stepmother. (πρὸς τὸν μητρικῆς τάφον δακρύνειν.)

ERASMUS, *Adagia*. Chil. i, cent. ix. No. 10.

(1523) Citing a Greek proverb of which he gives the Latin, "Flere ad novercae tumulum." To pretend to weep when one really rejoices.

Forced tears. (Lacrimas non sponte.)

LUCAN, *De Bello Civili*. Bk. ix, l. 1038. (c. A. D.

65) Quoted by MONTAIGNE, i, 37. Euripides speaks of δάκρυ ἀδάκρυα (Tearless tears)

### III—Women's Tears

<sup>2</sup> When a woman weeps she is constructing a snare with her tears. (Lacrimis struit insidias. cum femina plorat.)

CATO (?), *Disticha*. Bk. iii, No. 20. (c. 175 B. C.)

<sup>3</sup> A woman laughs when she can, and weeps when she will. (Femme rit quand elle peut. Et pleure quand elle veut.)

RANDIE COTGRAVE, *Dictionary: Femme*. (1611)

Another French form is, "Femme se plaint, femme se deult, Femme est malade quant elle veult" (Woman complains, woman mourns, woman is ill when she wills).

Women laugh when they can, and weep when they will.

GEORGE HERBERT, *Jacula Prudentum*. No. 822.

(1640) RAY, *English Proverbs*, p. 50. (1670)

Its a custom of the sex to cry when they have sorrow, to weep when they have joy, and to shed tears whenever they find themselves without either.

O. HENRY, *A Tempered Wind*. (1908)

<sup>4</sup> Waste not thy beauty with excessive tears. (μὴ νυν ἄγαν σὸν δάκρυον ἐκτῆλῃς χρόα.)

EURIPIDES, *Helen*, l. 1419. (c. 412 B. C.)

Why do you spoil those tender eyes with tears? (Quid teneros lacrimis corrupis ocellos?)

OVID, *Artis Amatoriae*. Bk. i, l. 129. (c. 1 B. C.)

However, there is a Hindu proverb, "Tears are good for the complexion."

I'll tak you wi' the tear in your ee.

JOHN GALT, *The Entail*. Bk. iii, ch. 28. (1823) You may take her "with the tear in her ee," as old saws advise.

WALTER SCOTT, *The Surgeon's Daughter*. Ch.

4. (1827) The proverb is, "Tak a lass wi' a tear in her ee."

<sup>5</sup> You kiss away her tears. (Fletumque labellis exorbes.)

JUVENAL, *Satires*. No. vi, l. 276. (c. A. D. 120)

<sup>7</sup> A woman can always by her ready tears gain a respite for her soul's suffering. (ἀεὶ δὲ τοῖς παροῦσι δακρύοις ἐμποεῖ | τὸ θηλὸν τῆς ψυχῆς ἀναβολὴν τῷ πάθει.)

MENANDER, *Fragments*. Frag. 599K. (c. 300 B. C.)

Tear ready, tail ready. A reflection on a woman who is ready to cry.

JAMES KELLY, *Scottish Proverbs*, p. 309. (1721)

<sup>8</sup> At every hour, the dog makes water and the woman weeps. (A toute heure Chien pisse et femme pleure.)

MEURIER, *Trésor des Sentences*. (c. 1500)

Let your eyes learn to drop tears at command. (Quin etiam discant oculi lacrimare coacti.)

OVID, *Amores*. Bk. i, eleg. 8, l. 83. (c. 13 B. C.)

She has an abundant supply of tears always ready, awaiting her command to flow. (Uberibus semper lacrimis semperque paratis | in statione sua atque expectantibus illam, | quo iubeat manare modo.)

JUVENAL, *Satires*, vi, 273. (c. A. D. 120)

Trust not a woman when she cries,  
For she'll pump water from her eyes  
With a wet finger, and in faster showers  
Than April when he rains down flowers.

DEKKER, *I The Honest Whore*. Act v. (1604)

She makes a shower of rain as well as Jove.

SHAKESPEARE, *Antony and Cleopatra*, i, 2, 156 (1606)

<sup>10</sup> Tears too are useful; with tears you can melt iron. (Et lacrimae prosunt; lacrimis admanata movebis.)

OVID, *Artis Amatoriae*. Bk. i, l. 659. (c. 1 B. C.)

Tears are sometimes as weighty as words. (Interdum lacrimae pondera vocis habent.)

OVID, *Ex Ponto*. Bk. iii, epis. 1, l. 158. (A. D. 13)

A lady's tears are silent orators.

BEAUMONT AND FLETCHER, *Love's Cure*. Act iii, sc. 3. (c. 1613)

The persuasive language of a tear.

CHARLES CHURCHILL, *The Times*, l. 308. (1764)

The world's greatest water power is woman's tears.

J. K. MORLEY, *Some Things I Believe*. (1937)

<sup>11</sup> How far does art not go? they learn to weep becomingly, and can wail when and how they choose. (Quo non ars penetrat? discunt lacrimare decenter, | quoque volunt plorant tempore, quoque modo.)

OVID, *Artis Amatoriae*. Bk. iii, l. 291. (c. 1 B. C.)

Do not be moved by women's tears; they have taught their eyes to weep. (Neve puellarum lacrimis moveare, caveto; | ut flerent, oculos erudiere suos.)

OVID, *Remediorum Amoris*, l. 689. (c. 1 B. C.)

<sup>1</sup> Ostentatious rain. (Ambitiosus imber.)

PETRONIUS, *Satyricon*. Sec. 17. (c. A. D. 60)

Shee bedewed his face with the teares which fell from her eyes.

GEORGE PETTIE, *Pettie Pallace*, p. 116. (1576)

<sup>2</sup> Tears may ward off a lover's anger. (Ab amante lacrimis redimas iracundiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 19. (c. 43 B. C.)

Woman uses tears to deceive. (Didicere flere feminae in mendacium.)

PUBLILIUS SYRUS, *Sententiae*. No. 153.

A woman's tear is the spice of mischief. (Muliebris lacrima condimentum est malitiae.)

PUBLILIUS SYRUS, *Sententiae*. No. 384.

The ready tear means treachery, not grief. (Paratae lacrimae insidias non fletum indicant.)

PUBLILIUS SYRUS, *Sententiae*. No. 536.

Women have Tears of Dissimulation, as well as Sorrow.

THOMAS FULLER, *Gnomologia*. No. 5808. (1732)

<sup>3</sup> Like Niobe, all tears.

SHAKESPEARE, *Hamlet*, i, 2, 149. (1600) Niobe wept herself to death, according to the fable, over the death of her twelve children.

Like Niobe we marble grow;

And petrify with grief.

JOHN DRYDEN, *Threnodia Augustalis*, l. 7. (1685)

Then Niobe dissolves into a tear.

JOHN GAY, *Trivia*. Bk. i, l. 168. (1716)

<sup>4</sup> Women's weapons, water-drops.

SHAKESPEARE, *King Lear*, ii, 4, 280. (1604)

A few drops of women's rheum, which are as cheap as lies.

SHAKESPEARE, *Coriolanus*, v, 6, 46. (1607)

O father, what a hell of witchcraft lies

In the small orb of one particular tear!

SHAKESPEARE, *A Lover's Complaint*, l. 288. (1609)

Women love tears too well. (κάρτα τοι φιλοκτιστον γυνή.)

SOPHOCLES, *Ajax*, l. 580. (c. 409 B. C.)

A good cry never hurts any woman.

EUGENE WALTER, *The Easiest Way*. Act ii. (1908)

The olde prouerbe is trew that yt is as gret pyte to se a woman wepe as a gose to go barefoot.

UNKNOWN, *Hundred Mery Tales*. No. 10. (1526)

Yt is as great pyte to se a woman wepe

As yt is to se a sely dodman [snail] crepe,

Or, as ye wold say, a sely goose go barefote.

JOHN BALE, *Kyng Johan*, l. 173. (1548)

As much pity to be taken of a woman weeping, as of a goose going barefooted.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. ii, mem. 3, subs. 4. (1621) See also

WARD, *Female Policy*, p. 44. (1716) TAYLOR,

*Virgin Widow*. Act i, sc. 3. (1850) etc., etc.

<sup>7</sup> Wummen wepeth for mod [anger] | ofter thanne for eni god [good].

UNKNOWN, *Proverbs of Alfred* (South), l. 427. (c. 1275)

## TEMPER

<sup>8</sup> A Temper to bear much will have much to bear.

FRANKLIN, *Poor Richard's Almanack*, 1752.

The too obliging Temper is evermore disobliging itself.

FRANKLIN, *Poor Richard's Almanack*, 1752

<sup>9</sup> The waywardness of temper is even more strange than that of fortune. (Le caprice de notre humeur est encore plus bizarre que celui de la fortune.)

LA ROCHEFOUCAULD, *Maximes*. No. 45. (1665)

Our tempers, like most buildings, may be said to have different aspects, some agreeable, others disagreeable. (On peut dire de l'humeur des hommes comme de la plupart des bâtiments, qu'elle a diverses faces; les unes agréables et les autres désagréables.)

LA ROCHEFOUCAULD, *Maximes*. No. 292.

<sup>10</sup> It's a capital crime to lose one's temper. (Capital esse irascier.)

LUCILIUS, *Satires*. Bk. xxvi, frag. 664, Loeb. (c. 131 B. C.)

Give way to your temper an instant and you may rue it your whole life.

DOOLITTLE, *Chinese Vocabulary*, ii, 482. (1872)

<sup>11</sup> An unruffled temper is certainly the mark of a wise man. (τό γε μὲν ἀρρήγρον ἀνδρός ἐστι σοφού.)

PLUTARCH, *Moralia: Education of Children*,

10C. (c. A. D. 95) There is a Hebrew proverb, "He who restrains his temper will have all his sins forgiven."

There are four kinds of tempers: he whom it is easy to provoke and easy to pacify—his loss disappears in his gain; he whom it is hard to provoke and hard to pacify—his gain disappears in his loss; he whom it is hard to provoke and easy to pacify is a saint; he whom it is easy to provoke and hard to pacify is a devil.

*Babylonian Talmud: Pirké Aboth*, v, 14. (c. 450)

<sup>12</sup> The brain may devise laws for the blood, but a hot temper leaps o'er a cold decree.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 19. (1597)

Though I am not splenitive and rash,  
Yet have I something in me dangerous.

SHAKESPEARE, *Hamlet*, v, 1, 284. (1600)

<sup>13</sup> That good temper . . . so visible everywhere in France.

ARTHUR YOUNG, *Travels in France*, p. 69. (1792)

Good temper is an estate for life.

HAZLITT, *Plain Speaker*. Vol. ii, p. 106. (1826)

A good temper must be kept cool to retain its sweetness.

T. C. HALIBURTON, *Wise Saws*. Ch. 14. (1843)

## TEMPERAMENT

<sup>1</sup> Temperament is a fate from whose jurisdiction its victims hardly escape, but do its bidding herein, be it murder or martyrdom.

A. B. ALCOTT, *Tablets*. (1868)

<sup>2</sup> The four temperaments are: 1. The melancholic or earthy; 2. The phlegmatic or aqueous; 3. The choleric or fiery; 4. The sanguine or ethereal.

JACOB BOEHME, *Von der Geburt und Bezeichnung aller Wesen*. (c. 1620)

The Choleric drinks, the Melancholic eats, the Phlegmatic sleeps.

GEORGE HERBERT, *Jacula Prudentum*. No. 923. (1640)

The ancients classed individuals in one or more of four temperaments, founded on the hypothesis of four humours, . . . the red part [of the blood], phlegm, yellow, and black bile. . . . Hence were derived the names of the sanguine, the phlegmatic, the choleric, and the melancholic.

A. WALKER, *Beauty in Woman*, p. 202. (1936)

<sup>3</sup> Our temperatures differ in capacity of heat, or, we boil at different degrees.

EMERSON, *Essays: Eloquence*. (1870)

<sup>4</sup> It is often temperament which makes men brave and women chaste. (Le tempérament font souvent la valeur des hommes et la vertu des femmes.)

LA ROCHEFOUCAULD, *Maximes*. No. 220. (1665)

<sup>5</sup> This gentleman was naturally of an atrabilari-ous temperament.

T. L. PEACOCK, *Nightmare Abbey*. Ch. 1. (1818)

The poetic temperament.

E. B. BROWNING, *Some Account of the Greek Christian Poets*, p. 135. (1842)

Temperament sanguineous.

R. J. GRAVES, *System of Clinical Medicine*. Ch. 31. (1843)

The man of sanguine temperament.

MARY E. BRADDON, *Dead Sea Fruit*. Bk. iii, ch. 5. (1868)

## TEMPERANCE

See also Moderation

<sup>6</sup> Temperance . . . is a kind of regimen into which every man may put himself, without interruption to business, expense of money, or loss of time.

JOSEPH ADDISON, *The Spectator*, 13 Oct., 1711. Health, longevity, beauty, are other names for personal purity; and temperance is the regimen for all.

A. B. ALCOTT, *Table Talk: Habits*. (1877)

<sup>7</sup> We become temperate by abstaining from pleasures, and at the same time we are best able to abstain from pleasures when we be-

come temperate. (ἐπιζόμενοι γὰρ καταφρονεῖν τῶν φοβερῶν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ii, ch. 2. sec. 9. (c. 335 B.C.)

Temperance consists in forgoing bodily pleasures. (Temperantia autem constat ex praetermittendis voluptatibus corporis.)

CICERO, *De Natura Deorum*. Bk. iii, ch. 15, sec. 38. Temperance, that holdeth the mēne in alle thinges.

CHAUCEER, *The Persones Tale*. Sec. 73. (c. 1389) Temperance . . . is a moderate gouernaunce of reason, and also one of the car[di]nnall vertues.

RICHARD HULOET, *Abcдарium Anglico Latium*. (1551)

Temperance is a bridle of gold.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. ii, mem. i, subs. 2. (1621)

Temperance is the excellence of the will in controlling the passion for pleasure.

CARDINAL HENRY E. MANNING, *The Internal Mission of the Holy Ghost*. Ch. 10. (1875)

<sup>8</sup> The health of the soul is to have its faculties—reason, high spirit, and desire—happily tempered, with reason in command, and reining in both the other two, like restive horses. The special name of this health is temperance, that is thought-preserving (σωφροσύνη).

PHILO, *De Virtutibus*. Sec. 13. (c. A. D. 40) The phrase "restive horses" is an allusion to the famous parable in PLATO, *Phaedrus*, 253D, where the charioteer may be interpreted as reason (τὸ λογικόν), and the two horses as high spirit (τὸ θυμικόν) and desire (τὸ ἐπιθυμητικόν). It is so interpreted by PHILO.

Temperance is the nurse of chastity.

WYCHERLEY, *Love in a Wood*, iii, 3. (1672)

<sup>9</sup> Temperance and labor are the two best physicians of man. Labor sharpens his appetite and temperance prevents him from abusing it.

J.-J. ROUSSEAU, *Émile*. Bk. i. (1762)

Temperance is the best physic.

H.G. BOHN, *Handbook of Proverbs*, p. 495. (1855)

Temperance is the best medicine. (Optima medicina temperantia est.)

ALFRED HENDERSON, *Latin Proverbs*, p. 311. "Feed sparingly and defy the physician."

TEMPEST IN TEAPOT, see under Storm

## TEMPTATION

<sup>10</sup> Greater is he who is above temptation than he who, being tempted, overcomes.

A. B. ALCOTT, *Orphic Sayings*. (1841)

<sup>11</sup> I . . . beg you will let me be quiet, for I am not over-fond of resisting temptation.

WILLIAM BECKFORD, tr., *Vathek*, p. 134. (1786)

What's done we partly may compute,  
But know not what's resisted.

BURNS, *Address to the Unco Guid*, l. 63. (1787)

We gain the strength of the temptation we resist.

EMERSON, *Essays: Compensation*. (1841)

<sup>1</sup> Certes, whan the pot boyleth strongly, the beste remedie is to withdrawe the fyr.

CHAUCER, *The Persones Tale*. Sec. 82. (c. 1389)  
Look the other way when the girl in the tea-house smiles.

S. G. CHAMPION, *Racial Proverbs*, p. 441.  
(1938) A Japanese proverb.

<sup>2</sup> The less the Temptation, the greater the Sin.  
THOMAS FULLER, *Gnomologia*. No. 4631. (1732)

<sup>3</sup> 'Tis easy to resist where none invade.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xliii, st. 25. (1591)

It is easy to keep a Castle, that was never assaulted.

THOMAS FULLER, *Gnomologia*. No. 2924. (1732)

<sup>1</sup> Temptations hurt not, though they have access:

Satan o'ercomes none, but by willingness.

ROBERT HERRICK, *Temptations*. (1647)

The devil tempts us not—'tis we tempt him,  
Reckoning his skill with opportunity.

GEORGE ELIOT, *Felix Holt*. Ch. 47. (1866)

<sup>5</sup> Blessed is the man that endureth temptation.  
(μακάριος ἀνὴρ δι' ὑπομένει πειρασμόν.)

*New Testament: James*, i, 12. (A. D. 44) *Vulgate*  
"Beatus vir, qui suffert tentationem."

<sup>6</sup> The life of man upon earth is a temptation.  
(Tentatio est vita humana super terram.)

*Old Testament: Job*, vii, 1. (c. 350 B.C.) As quoted by THOMAS A KEMPIS, *De Imitatione Christi*, i, 13. The *Vulgate* is, "Militia est vita hominis super terram." "Militia" means "warfare." *The King James Version* has "appointed time."

As long as we live in this world we cannot be without tribulation and temptation. (Quamdiu in mundo vivimus, sine tribulatione et tentatione esse non possumus.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 13. (c. 1420)

There is no order so holy, nor place so retired, where there are not temptations. (Non est aliquis Ordo tam sanctus, nec locus tam secretus, ubi non sint tentationes.)

THOMAS A KEMPIS, *De Imitatione Christi*, i, 13.

<sup>7</sup> Lead us not into temptation, but deliver us from evil. (μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.)

*New Testament: Matthew*, vi, 13. (c. A. D. 65)

Repeated in *Luke*, xi, 4. The Lord's Prayer. The *Vulgate* is, "Ne nos inducas in tentationem Sed libera nos a malo."

<sup>8</sup> 'Tis no sin to be tempted, but to be overcome.

WILLIAM PENN, *Some Fruits of Solitude*. No. 450. (1693)

Whoever stands to parley with temptation  
Parleys to be o'ercome.

GEORGE LILLO, *Fatal Curiosity*. Act iii. (1736)

Leaning vessels are easily upset.

CHAMPION, *Racial Proverbs*, p. 381. Chinese.

<sup>9</sup> To dangle a branch before: to tempt. (θαλλὼν προσέιοντες.)

PLATO, *Phaedrus*. Sec. 230D. (c. 385 B.C.) The whole quotation is, "People lead hungry animals by dangling a branch of leaves or fruit in front of them."

Dangling a branch before a kid. (θαλλὼν χιμαίρα προσφέρων.)

PLUTARCH, *Moralia*. Sec. 1082E. (c. A. D. 95)

<sup>10</sup> If you have conquered your inclinations, rather than they you, you should rejoice. (Tu si animum vicisti potius quam animus te, est quod gaudeas.)

PLAUTUS, *Trinummus*, l. 310. (c. 194 B.C.)

<sup>11</sup> The tempter or the tempted, who sins most?  
SHAKESPEARE, *Measure for Measure*, ii, 2, 163. (1604)

<sup>12</sup> Temptations are often profitable to a man. (Sunt tamen tentationes homini saepe valde utiles.)

Many seek to fly temptations, and fall more grievously into them. (Multi quaerunt tentationes fugere, et gravius incident in eas.)

Fire tries iron, and temptation tries a just man. (Ignis probat ferrum, et tentatio hominem iustum.)

Temptation discovers what we are. (Tentatio aperit quid sumus.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 13. (c. 1420)

Never resist temptation: prove all things: hold fast that which is good.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>13</sup> There are several good protections against temptation, but the surest is cowardice.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893)

Do you really think that it is weakness that yields to temptation? I tell you there are terrible temptations which it requires strength, strength and courage, to yield to.

OSCAR WILDE, *An Ideal Husband*. Act ii. (1895)

There are temptations that require all one's strength to yield to.

ELBERT HUBBARD, *The Philistine*, xx, 86. (1905)

<sup>14</sup> The only way to get rid of a temptation is to yield to it.

OSCAR WILDE, *Dorian Gray*. Ch. 2. (1891)

I can resist everything except temptation.

OSCAR WILDE, *Lady Windermere's Fan*. Act i. (1892)

## TENDERNESS

<sup>15</sup> You are so tender, you dare not be hang'd for fear of galling your Neck.

THOMAS FULLER, *Gnomologia*. No. 5860. (1732)

<sup>16</sup> As tender as a parson's lemman.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

COTGRAVE, *Dictionary: Mol.* (1611) HOWELL,



*English Proverbs*, p. 15. (1659) RAY, *English Proverbs*, p. 289. (1678) Ray explains: "Le-man, i.e. whore."

As tender as a chicken.

JOHN RAY, *English Proverbs*, p. 289. (1678)  
As tender as Parnell, that broke her finger in a posset-curd.

JOHN RAY, *English Proverbs*, p. 289. (1678)  
Tender-parnel, a very nicely educated creature, apt to catch cold upon the least blast of wind.

B.E., *A New Dictionary of the Canting Crew*, sig. M1. (1690)

<sup>1</sup>  
O Douglas, O Douglas! Tindir and trewe.

SIR RICHARD HOLLAND, *The Buke of the Howlat*. (c. 1450)

<sup>2</sup>  
Tenderness is the repose of passion. (La tendresse est le repos de la passion.)

JOSEPH JOUBERT, *Pensées*. No. 68. (1810)

<sup>3</sup>  
To keep one's tenderness is called strength. (Shou jou yueh ch'iang.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 52. (c. 550 B.C.) Carus, tr.

<sup>4</sup>  
An infinitude of tenderness is the chief gift and inheritance of all truly great men.

JOHN RUSKIN, *The Two Paths*. Ch. 1. (1859)

The bravest are the tenderest.

BAYARD TAYLOR, *The Song of the Camp*. (1864)

## TERROR, see Fear

## TEST

<sup>5</sup>  
The old-fashioned platinum alloy . . . has certainly withstood the acid test very well.

G. E. GEE, *The Jeweller's Assistant*, p. 131. (1892) The test for gold with aquafortis.

The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will.

WOODROW WILSON, *Address*, 8 Jan., 1918.

The acid test. A severe test.

ERIC PARTRIDGE, *Dictionary of Clichés: Acid*.

<sup>6</sup>  
A delicate wench . . . which I would faine haue had to the grand test.

NASHIE, *Unfortunate Traveller*, p. 40. (1594)

Bring me to the test.

SHAKESPEARE, *Hamlet*, iii, 4, 143. (1600)

Thou hast strangely stood the test.

SHAKESPEARE, *The Tempest*, iv, 1, 7. (1611)

[They] have borne the test of time.

IRVING, *The Sketch Book*, ii, 148. (1820)

I will not put them to the test.

G. P. R. JAMES, *The Robber*. Ch. 4. (1838)

## THAMES

<sup>7</sup>  
[He] won't set fire to the Thames, though he lives near the bridge.

SAMUEL FOOTE, *Trip to Calais*. Act iii, sc. 3. (1776) He will never do anything brilliant. A writer in *Notes and Queries*, 25 March, 1865, p. 249, suggested that this saying had nothing to do with the river Thames, but

with "temse," a sieve made of horsehair, used for sifting grain. Fast workers would sieve so vigorously that the friction would sometimes cause the horsehair to smoulder, but a lazy worker would never set the temse on fire. *O.E.D.*, however, says, "This conjecture has no basis of fact. The phrase has also been used of the Rhine (a. 1638) and other rivers." The American variant is, "He'll never set the North River on fire," North River flowing past New York City.

Whose modest wisdom, therefore, never aims

To find the longitude, or burn the Thames.

JOHN WOLCOT, *Works* (1795), i, 509. (1788)  
He will not find out a way to set the Thames on fire; he will not make any wonderful discoveries, he is no conjurer.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Thames*. (1796)

The Baronet will never set the Thames on fire, but there seems no harm in him.

JANE AUSTEN, *Persuasion*. Ch. 5. (1818)

Is the Thames afire and cooking its own fish?

DICKENS, *Martin Chuzzlewit*. Ch. 49. (1843)

When Sir Gregory . . . declared that Mr. Fidus Neverbend would never set the Thames on fire, he meant to express the opinion that that gentleman was a fool.

TROLLOPE, *The Three Clerks*. Ch. 7. (1857)

Discoveries which ought to set the Thames on fire.

CHARLES KINGSLEY, *The Water Babies*. Ch. 8. (1863)

She is a woman who will set the Thames on fire.

BENJAMIN DISRAELI, *Endymion*. Ch. 97. (1880)

"To set the heather on fire" is the Scottish equivalent. The French say, "Il n'a pas inventé la poudre."

<sup>8</sup>  
Sweete Themmes, runne softly, till I end my song.

EDMUND SPENSER, *Prothalamion*. (1596) The refrain closing each stanza.

The thronged river toiling to the main.

HARTLEY COLERIDGE, *The Thames*. (1833)

The Silent Highway was their travelling route.

GEORGE AUGUSTUS SALA, *Twice Round the Clock*, p. 87. (1859)

The great street paved with water.

JOHN MASEFIELD, *Biography*, i, 53. (c. 1920)

## THANKS

### See also Gratitude

<sup>9</sup>  
Who gives not thanks to men, gives not thanks to God.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 600. (1817)

<sup>10</sup>  
Words are but empty thanks.

COLLEY CIBBER, *Woman's Wit*. Act v. (1696)

Though my mouth be dumb, my heart shall thank you.

ROWE, *Jane Shore*. Act ii, sc. 1. (1714)

Accept my thoughts for thanks; I have no words.

HANNAH MORE, *Moses*. (1782)

<sup>11</sup>  
'Twas founded be th' Puritans to give thanks

f'r bein' presarved fr'm the Indyans, an' we keep it to give thanks we are presarved fr'm th' Puritans.

FINLEY PETER DUNNE, *Thanksgiving*. (1900)  
Be thankful f'r what ye have not, Hinnessy—'tis the on'y safe rule.

FINLEY PETER DUNNE, *Thanksgiving*.

1  
Old Thanks pay not for a new Debt.

THOMAS FULLER, *Gnomologia*. No. 3728. (1732)  
To picke us a thanke.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 80. (1574) Pettie, tr.

2  
He that loseth his due, gets not thanks.

GEORGE HERBERT, *Jacula Prudentum*. No. 365. (1640) RAY, p. 8; FULLER, No. 5709.

A man gets little thanks for losing his own.

JAMES KELLY, *Scottish Proverbs*, p. 53. (1721)

3  
I thank you for nothing.

LYLY, *Mother Bombe*. Act ii, sc. 3. (1594)  
Thank you for nothing.

SHADWELL, *Sullen Lovers*. Act v, sc. 3. (1668)  
One . . . promised Jupiter a silver cup. Jupiter thanked him for nothing.

JOSEPH ADDISON, *The Spectator*. No. 391. (1712)  
It's you who want to introduce beggars into my family. Thank you for nothing, Captain

THACKERAY, *Vanity Fair*. Ch. 24. (1847)

4  
Thanks are justly due for boons unbought. (Gratia pro rebus merito debetur inemptis.)

OVID, *Amores*. Bk. i, eleg. 10, l. 43. (c. 13 B. C.)

5  
It is a good thing to give thanks unto the Lord. (Bonum est confiteri Domino.)

Old Testament: *Psalms*, xcii, 1. (c. 250 B. C.)

Give thanks unto the Lord, for he is good. (Confitemini Domino quoniam bonus.)

Old Testament: *Psalms*, cvii, 1.

In everything give thanks. (ἐν παντί εὐχαριστεῖτε.)

New Testament: *1 Thessalonians*, v, 18. (c. A. D. 52) The Vulgate is, "In omnibus gratias agite."

No duty is more urgent than that of returning thanks.

ST. AMBROSE, *On Bereavement*. (c. 380)

6  
It's a rank courtesy when a man is forced to give thanks for his own.

JOHN RAY, *English Proverbs*, p. 16. (1678)

7  
I'll thank you for the next, for this I am sure of.

JOHN RAY, *English Proverbs*, p. 273. (1678)

Your wine is excellent good, so I thank you for the next, for I am sure of this.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

8  
Keep your thanks to feed your chickens.

WILLIAM ROBERTSON, *Phrasologia Generalis*, p. 784. (1681) DYKES, *English Proverbs*. (1709)

My Dame fed her Hens with meer Thanks, and they laid no Eggs.

THOMAS FULLER, *Gnomologia*. No. 3498. (1732)

Take your thanks to feed your cat.

HISLOP, *Proverbs of Scotland*, p. 271. (1862)

9  
Evermore thanks, the exchequer of the poor.

SHAKESPEARE, *Richard II*, ii, 3, 65. (1595)

Beggar that I am, I am even poor in thanks.

SHAKESPEARE, *Hamlet*, ii, 2, 280. (1600)

For this relief much thanks.

SHAKESPEARE, *Hamlet*, i, 1, 8.

10  
Thank me no thankings, nor proud me no pouds.

SHAKESPEARE, *Romeo and Juliet*, iii, 5, 153. (1595)

## THEOLOGY

11  
Men are better than their theology. Their daily life gives it the lie.

EMERSON, *Essays: Compensation*. (1841)

The theological problems of original sin, origin of evil, predestination, and the like are the soul's mumps, and measles, and whooping-coughs.

EMERSON, *Essays: Spiritual Laws*. (1841)

12  
*Pectus est quod facit theologum*. The heart makes the theologian.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 5. (1860)

It is the heart makes the theologian. (*Pectus facit Theologum*.)

ALEXANDER MACLAREN, *Exposition of Acts*, i. (1908)

13  
Ac Theologie hath teened me ten score tymes, The more ich muse ther-on the mystiloker hit semeth,

And the deppere ich deuyne, the derker me thynketh hit.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xii, l. 129. (1393)

Theology is an attempt to explain a subject by men who do not understand it

ELBERT HUBBARD, *Philistine*. Vol. xx, p. 81

(1905) A theologian has been defined as "A blind man in a dark room searching for a black cat that isn't there—and finding it." Diderot is credited with saying, "I have only a small flicking light to guide me in the darkness of a thick forest. Up comes a theologian and blows it out."

14  
The common gloss Of Theologians.

JOHN MILTON, *Paradise Lost*. Bk. v, l. 436. (1667)

Whatever a theologian regards as true must be false: there you have almost a criterion of truth

NIETZSCHE, *The Antichrist*. Ch. 9. (1888)

It is an old habit with theologians to beat the living with the bones of the dead.

INGERSOLL, *Reply to Archbishop Farrar*. (1890)

The God of the theologians is the creation of their empty heads.

BENITO MUSSOLINI, *Speech*, Lausanne, July, 1904.

15  
Matter of the breviary, elementary theology. (*Matière de breviare*.)

RABELAIS, *Pantagruel*. Bk. ii. (1534)

## THICK

<sup>1</sup> Lay it on thick, I beg, while your hand is in.  
JAMES BERESFORD, *The Miseries of Human Life: Introduction*. (1806)

Lay it on thick, and never mind expenses.

SCOTT, *Bride of Lammermoor*. Ch. 11. (1818)  
Helslowe lays it on thick.

MRS. HUMPHRY WARD, *Robert Elsmere*. Ch. 18.

<sup>2</sup> In the thick of the fight.

BYRON, *Sardanapalus*. Act iii, sc. 1. (1821)

They are in the thick of a revival.

CHARLOTTE BRONTË, *Shirley*. Ch. 1. (1849)

<sup>3</sup> When mo newe Testaments were Imprinted  
thei came thicke and threfold into Englande.

EDWARD HALL, *Chronicle*, p. 186. (a. 1548)

There dwell deuyles thicke and threfolde.

JOHN DAUS, tr., *Sleidane's Commentaries*, p. 134. (1560)

Thicke and threfold frends will flocke.

TIMOTHY KENDALL, *Epigrammes*, p. 103. (1577)

Such clients cluster'd to thy court, By thick and threfold.

ROBERT GREENE, *Alphonsus*. Act i. (a. 1592)

Disaster . . . which fell thick and threfold.

THOMAS FULLER, *A Pisgah-Sight of Palestine*.  
Bk. ii, ch. 9. (1650)

{They} toss jests and oaths thick and fast.

EDWARD WARD, *The Wooden World Dissected*  
(1708), p. 98. (1706)

Thick and fast indeed came the events.

E. A. FREEMAN, *The History of the Norman Conquest*. Vol. iii, ch. 11. (1869)

<sup>4</sup> Do not forsake him through big or little. (μήτε μέγα μήτε σμικρόν.)

PLATO, *Charmides*. Sec. 176B. (c. 380 B. C.)

Through right and wrong. (Per omne fas ac nefas.)

LIVY, *History*. Bk. vi, sec. 14. (c. 10 B. C.)

Thurgh thikke and thurgh thenne.

CHAUCER, *The Reeves Tale*, l. 146. (c. 1386)

Alle the day they spare noghte

Hym to hunte thorowe thyke and thynne.

UNKNOWN, *Partonope* (E.E.T.S.), p. 15. (c. 1490)

Retchelesse she ran through thick and thin.

TURBerville, *Tragical Tales*, p. 30. (1587)

Through thicke and thinne, both ouer Hill and Plaine.

JOSHUA SYLVESTER, tr., DUBARTAS, *Devine Weekes and Workes*. Week ii, day 4. (1590)

Through thicke and thin, both over banck and bush.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto i, st. 17. (1590)

He would run through thick and thin to reach me.

BEAUMONT and FLETCHER, *The Pilgrim*. Act iii, sc. 2. (c. 1613)

Thro' perils of both wind and limb,

Thro' thick and thin, she follow'd him.

SAMUEL BUTLER, *Hudibras*, i, ii, 370. (1663)

Spurr'd boldly on, and dash'd through thick and thin.

JOHN DRYDEN, *Absalom and Achitophel*. Pt. ii, l. 414. (1681)

I must follow him through thick and thin.

MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 33. (1700)

He waded without any shame,

Thro' thick and thin, to get a name.

SWIFT, *Dean Smedley*, l. 23. (1729)

For Strephon ventur'd to look in,

Resolv'd to go thro' thick and thin.

SWIFT, *Lady's Dressing Room*, l. 80. (1730)

Splashing and plunging like a devil thro' thick and thin.

STERNE, *Tristram Shandy*. Bk. ii, ch. 9. (1760)

All agog to dash through thick and thin.

WILLIAM COWPER, *John Gilpin's Ride*. (1782)

Such natures will know each other through thick and thin.

H. D. THOREAU, *Winter*, 21 Dec., 1851.

He would stand by me through thick and thin.

A. W. PINERO, *The Benefit of the Doubt*. Act ii. (1895)

Through thick and thin. Despite difficulties, hardships, or dangers, . . . esp., to stick to a person through thick and thin. Originally in reference to thicket and thin wood.

PARTRIDGE, *Dictionary of Cllichés*. (1941)

<sup>5</sup> Homer, speaking of Autolycus, uses the phrase, πυκινὸν δόμον ἐλθεῖν. Means a bit thick.

BERNARD SHAW, *Major Barbara*. Act i. (1905)

## II—Thick: Proverbial Comparisons

<sup>6</sup> As great as two inkle-makers.

B. E., *A New Dictionary of the Canting Crew*, sig. C3. (1690) Inkle was a kind of linen tape, formerly much used for various purposes, and inkle-makers or weavers were forced to work very close together.

She and you were as great as two inkle-weavers.

SWIFT, *Polite Conversation*. Dial. i. (1738)

When people are intimate, we say they are as great as two inkle-weavers.

COWPER, *Letter to Lady Hasketh*, 6 May, 1788.

We were as loving as inkle-weavers.

SCOTT, *Fortunes of Nigel*. Ch. 23. (1822)

As thick as inkle-weavers.

*Notes and Queries*, iii, viii, 130. (1865)

<sup>7</sup> [He] was as thick as thieves with them.

JACKS, *All Men Are Ghosts*, p. 213. (1913)

The two of them as thick as thieves.

INNES, *Comedy of Terrors*, p. 31. (1940)

They're soon as thick as thieves.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 187. (1943)

<sup>8</sup> When I come first into Michigan, they [Indians] were as thick as huckleberries.

MRS. CAROLINE KIRKLAND, *Western Clearings*, p. 211. (1845)

<sup>9</sup> Swa thicke wes heore uerae: swulc hit hayel waeren. [So thick was their flight, as if it were hail.]

LAYAMON, *Brut*, l. 12578. (1205) The reference is to a discharge of arrows.

Strokys whiche that wente as thikke as hayl.

CHAUCER, *Legend of Cleopatra*, l. 76. (c. 1385)

The number of shotte, which . . . were bestowed so thicke as hayle, ypon euery part of the fort.  
PAINTER, *Palace of Pleasure*, i, 338. (1566)  
Men fell as thick as hail.

JOHN GAY, *Damon and Cupid*. (1720)

1  
Thick as autumnal leaves that strow the brooks | In Vallombrosa.

MILTON, *Paradise Lost*. Bk. i, l. 302. (1667)

2  
They must be throwne ouer the Pulpit as thicke as hoppers.

THOMAS NASHE, *Pasquil's Apologie*. (1590)

Perhaps because hops grow thickly.

Your presents . . . came upon me as thicke as hops.

JAMES MABBE, tr., *Celestina*, p. 171. (1631)  
Fly all about as thick as hops.

JOHN DUNTON, *Athenian Sport*, p. 19. (1707)  
The rest pursue as thick as hops.

JONATHAN SWIFT, *On Poetry*, l. 400. (1733)

3  
You twa will be as thick as three in a bed.

SCOTT, *The Monastery: Intro. Epis.* (1820)

As thrang as three in a bed.

CARR, *Dialect of Craven*, ii, 201. (1828)

Thyk as pappe.

UNKNOWN, *Early Miscellanies* (Warton Cl.), 87. (c. 1480)

"As thick as porridge," a proverbial simile frequently applied to beer.

CARR, *Dialect of Craven*, ii, 51. (1828)

### THIEF

See also Robbery, Stealing

4  
Every rascal is not a thief, but every thief is a rascal. (οὐ γὰρ πᾶς πονηρὸς κλέπτης, ἀλλ' ὁ κλέπτης πᾶς πονηρὸς.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 24, sec. 5. (c. 330 B.C.)

5  
Steal from a thief, and you also have a taste of it.

*Babylonian Talmud: Berachoth*, fo. 3b. (c. 450) That is, stealing from a thief is also theft. Some have interpreted it as the Talmudic counterpart of the English adage, "The receiver is as bad as the thief."

It is ill stealing from a thief.

ALEXANDER BARCLAY, *Egluges*, p. 46. (c. 1510)

There tis: just the prouerb, one thiefe robs another.

UNKNOWN, *Sir John Oldcastle*. Act iii, sc. 4. (1600)

The fiend laughs, they say, when one thief robs another.

WALTER SCOTT, *Ivanhoe*. Ch. 21. (1819) The French say, "Bien est larron qui larron dérobe" (He is a good thief who robs a thief).

6  
When a thief is breaking into a house, he calls on God to help him.

*Babylonian Talmud: Berachoth*, fo. 63a. (c. 450) The Russians say, "When the thief prays, the Devil listens."

7  
When a thief loses his craft he becomes pious.

*Babylonian Talmud: Sanhedrin*, fo. 22a. (c.450)

When it thunders, the thief becomes honest.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

RAY, p. 26; FULLER, No. 5691.

8  
It is sayd in a comen prouerbe that a man is a foole that putteth his trust in a thefe.

LORD BERNERS, *Huon of Burdeux*, 706. (a.1533)

However, there is a Spanish proverb, "The best way to make a thief honest is to trust him."

9  
Hang a thief when he is young, and he'll no steal when he is old.

LORD BRAXFIELD, Scottish judge, his favorite maxim. (c. 1775)

10  
When thou comest into a strange place, thinke all men there to be theeues.

WILLIAM CAMDEN, *Remains*, p. 229. (1605)

11  
In a very plain sense the proverb says, Call one a thief and he will steal.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 1. (1838)

GIVE A DOG A BAD NAME, *under DOG*.

12  
But sooth is seyed, gon sithen many a day, "A trew wight and a theef thenken nat oon."

CHAUCER, *The Squires Tale*, l. 528. (c. 1388)

13  
Not even those who live by wickedness and crime can get on without some small element of justice. (Ne illi quidem, qui maleficio et scelere pascuntur, possint sine ulla particula iustitiae vivere.)

CICERO, *De Officiis*. Bk. ii, ch. 11, sec. 40. (c.45 B.C.)

They say that thieves even have a code of laws to observe and obey. (Etiam leges latronum esse dicuntur, quibus pareant, quas observent.)

CICERO, *De Officiis*. Bk. ii, ch. 11, sec. 40.

Even in crime loyalty is rightly displayed. (Etiam in peccato recte praestatur fides.)

PUBLILIUS SYRUS, *Sententiae*. No. 175. (c.43 B.C.)

A plague upon it when thieves cannot be true one to another!

SHAKESPEARE, *I Henry IV*, ii, 2, 29. (1597)

We men of intrigues observe stricter faith to one another than honest folk.

ALAIN RENÉ LE SAGE, *Crispin*. (c. 1710)

The old proverb still holds good, Thieves are never rogues among themselves.

MOTTEUX, tr., *Don Quixote*. Pt. ii, ch. 60. (1712)

Thieves make a point of honour . . . of being honest to one another.

DANIEL DEFOE, *Colonel Jack*. Ch. 1. (1723)

There is said to be honour among thieves, but very little honesty towards others.

WILLIAM HAZLITT, *Table-Talk: On Corporate Bodies*. (1821) See also SCOTT, *Redgauntlet*, ch. 9; LYTTON, *Pelham*, ch. 69.

"Honour among—among gentlemen, sir," returned the other, who seemed to have been very near giving an awkward termination to the sentence.

DICKENS, *The Old Curiosity Shop*. Ch. 42. (1840)

He [Morgan the buccaneer] was indeed a thief and bilked his crews. . . . There is not even honour among thieves.

ANDREW LANG, *Essays in Little*, p. 140. (1891)  
Not much honour among thieves in my experience.

NGAIO MARSH, *Vintage Murder*, p. 265. (1940)  
This stuff about honor among thieves went out with bustles.

STEWART STERLING, *Five Alarm Funeral*, p. 203. (1942)

1  
How great his theft who robs himself!

NATHANIEL COTTON, *Pleasure*. (a. 1788)

The thief steals from himself.

EMERSON, *Essays: Compensation*. (1841)

2  
The big thieves lead away the little one. (οἱ μεγάλοι κλέπτει τὸν μικρὸν ἀπάγουσι.)

DIOGENES, when he saw the officials of a temple leading away a man who had stolen one of the sacred vessels. (c. 350 B. C.) See DIOGENES LAERTIUS, *Diogenes*. Sec. 45. Another Greek proverb, cited by Erasmus, is, ὁ πολλὰ κλέψας ὀλίγα δοῦς ἐκφεύζεται (A big thief will give a little and escape). The Latin proverb is, "Parvus pendetur fur, magnus abire videtur" (The little thief is hanged, the big one is seen to escape).

No bad fish is a large one. (οὐδεὶς κακὸς μέγας ἰχθύς.)

CLEARCHUS, *Fragments*. (c. 300 B. C.) Quoted by ATHENAEUS, *Deipnosophistae*, viii; also by ERASMUS, *Adagia*, ii, iii, 92, "Nullus malus magnus piscis."

Petty sacrilege is punished, but sacrilege on a grand scale is honored by a triumphal procession. (Nam sacrilegia minuta puniuntur, magna in triumphis feruntur.)

SENECA, *Ad Lucilium*. Epis. lxxxvii, sec. 24. (c. A. D. 64) Or, as a Latin proverb puts it, "Quod licet Iovi non licet bovi" (That which is lawful for Jupiter is not lawful for the ox).

The jury, passing on the prisoner's life,  
May in the sworn twelve have a thief or two  
Guiltier than him they try.

SHAKESPEARE, *Measure for Measure*, ii, 1, 20. (1604)

Great men may jest with saints: 'tis wit in them,  
But in the less, foul profanation.

SHAKESPEARE, *Measure for Measure*, ii, 2, 127.

Little thieves are hanged, but great ones escape.

JOHN CLARKE, *Paroemiologia*, p. 172. (1639)

It was formerly the complaint of a certain person,  
"That the greatest thieves did execution upon the least."

WILLIAM SECKER, *The Nonsuch Professor in His Meridian Splendor* (1891), iii, 276. (1660)

Alas! we see that, since the dawn of time,  
The Small have suffered for the Great One's crime.  
(Hélas! on voit que de tout temps

Les petits ont pâti des sottises des grands.)

LA FONTAINE, *Fables*. Bk. ii, fab. 4. (1664)

This is the fable of the frog who tried to interfere when two bulls were disputing over a young heifer.

The big thieves are pardoned and the little ones strangled. (Man thut halt die grossen Dieb perdoniren, und die kleinen stranguliren.)

ABRAHAM A SANCTA CLARA. Court preacher at Vienna. (c. 1675) This is his version of the older proverb, "Die kleinen Diebe hängt man, und die grossen lässt man laufen" (They hang the little thieves, the big ones are allowed to run free). It is an indication of how popular the rhymed form of any proverb was. The Germans also say, "Kleine Diebe henkt man, vor grossen zieht man den Hut ab" (Little thieves are hanged, but people take off their hats to great ones). Both these proverbs seem to have developed independently of the similar classical ones.

Nothing is more common than for Great Thieves to ride in Triumph, when the Little ones are punish'd.

SIR ROGER L'ESTRANGE, tr., *Plutarch's Moralia*. Bk. ii, ch. 7. (1678)

Thus goes the world, the little thieves hang for't, while the great ones sit upon the bench.

L'ESTRANGE, tr., *Aesop*. Fab. 498. (1692)

The great Thieves punish the little ones.

THOMAS FULLER, *Gnomologia*. No. 4565.

Robbers must exalted be,  
Small ones on the Gallow-Tree,  
While greater ones ascend to Thrones,  
But what is that to thee or me?

FRANKLIN, *Poor Richard's Almanack*, 1748.

The law doth punish man or woman  
That steals the goose from off the common,  
But lets the greater felon loose,  
That steals the common from the goose.

UNKNOWN. An 18th century epigram. See *Notes and Queries*. Ser. vii, 6, 469; 7, 98. Ser. viii, 10, 273. There are several versions, all prompted by the Enclosure Acts. This one was written when Sir Charles Pratt, First Earl of Camden, enclosed a strip of land in front of Camden House, 7 Oct., 1764.

Thieves at home must hang; but he that puts  
Into his overgorg'd and bloated purse  
The wealth of Indian provinces, escapes.

COWPER, *The Task*. Bk. i, l. 736. (1784) There is a Dutch proverb, "Little thieves are hanged by the neck, great ones by the purse."

See also LAW: ONE LAW FOR RICH, ANOTHER FOR POOR; LITTLE AND GREAT.

3  
All are not thieves that dogs bark at.

THOMAS DRAXE, *Bibliotheca*, p. 48. (1633)

4  
I know Simon and Simon knows me. (Novi Simonem, et Simon me.)

ERASMUS, *Adagia*, ii, v, 49. (1509)

Axe my fellow whether I be a thief.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Thieves and thieves' fellows be all of one sort.  
They were wont to say, "Ask my fellow if I be a thief."

HUGH LATIMER, *Third Sermon Before Edward VI*. (1549)

Speir at Jock thief my marrow [companion] if I be a leal man.

FERGUSON, *Scottish Proverbs*, p. 90. (c. 1595)

Ask my companion whether I be a thief.

WILLIAM CAMDEN, *Remains* (1870), p. 319. (1605) RAY, p. 154; FULLER, No. 817.

This is somewhat to the prouerbe, Aske the sons if the father be a thief.

THOMAS ADAMS, *Works*, p. 316. (1630)

Ask my brother if I'm a thief.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*, p. 255. (1692) Fuller cites a number of variants: "Ask the mother if the child be like the father"; "Ask the seller if his ware be bad"; etc., etc. The Italians say, "Domanda al hoste s'egli ha buon vino" (Ask the host if he has good wine).

1 A Thief passes for a Gentleman, when stealing has made him rich.

THOMAS FULLER, *Gnomologia*. No. 431. (1732)

A thief may be a gentleman

That git'th estates by stealing.

JOHN WOLCOT (PETER PINDAR), *The Middlesex Election*. (1802)

2 When theeues fall out, true men come to their goode.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

When false thieves fall out true men come to their own.

JOHN DAY, *The Blind-Beggar of Bednal-Green*. Act iv, sc. 1. (1600)

Thieves falling out, true men come by their goods.

THOMAS ADAMS, *Sermons* (1861), ii, 395. (1629)

True men must have their own, now knaves fall out.

UNKNOWN, *Westminster Drollery*, p. 51. (1671)

When thieves reckon, it's oft-times known

That honest people get their own.

SAMUEL COLVIL, *Whiggs Supplication*, ii, 53. (1681)

When thieves reckon leal folks come to their gear.

JAMES KELLY, *Scottish Proverbs*, p. 345. (1721)

The old saying that when rogues fall out honest people get what they want.

DICKENS, *Martin Chuzzlewit*. Ch. 49. (1844)

The rogues have fallen out, and honest men may come by their own.

KINGSLEY, *Hereward the Wake*. Ch. 15. (1866)

When the cook and the maid fall out we shall know what has come of the butter.

F. E. HULME, *Proverb Lore*, p. 132. (1902)

There are many variants. The French say, "Les larrons s'entrebattent, le larcins se découvrent" (The thieves fight among themselves, and the thefts are discovered). There is a similar Spanish proverb, "Pelea las ladrones y descubrense los huertos," and another which says, "Ríen las comadres y discense las verdades" (Gossips quarrel and the truth comes out). The Finns say, "When two thieves quarrel, the farmer gets back his cow."

3 Thieves spring up by night to cut a man's throat. (Ut iugulent hominem, surgunt de nocte latrones.)

HORACE, *Epistles*. Bk. i, epis. 2, l. 32. (20 B. C.)

4 Thieves by night. (Fures in nocte.)

*Old Testament: Jeremiah*, xlix, 9. (c. 700 B. C.)

How comes he then like a Theefe in the night?

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 46. (1643)

5 When every man gets his own, the thief will get the widdie [gallows].

JAMES KELLY, *Scottish Proverbs*, p. 352. (1721)

6 He that ys ones a theef is euere-more in daunger.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus xv, l. 146. (1393) Once a thief, always a thief. The Germans say, "Wer einmal stiehlt, der bleibt ein Dieb" (Who steals once, remains a thief).

Once a Whore, and ever a Whore.

THOMAS FULLER, *Gnomologia*. No. 2731. (1732)

Once a knave, always a knave.

H. G. BOHN, *Handbook of Proverbs*, p. 467. (1855)

7 Abandon your scheming, relinquish your gains, and thieves and robbers will no longer exist. (Chüeh 'ch'iao ch'i' li' tao' tseh wu 'yiu.)

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*). Sec. 19. (c. 550 B. C.) Carus, tr.

Is it not the prey that enticeth the theefe to rifle?

JOHN LYLY, *Euphues* (Arber), p. 63. (1579)

8 More thievish than cats. (ἀρπακτικώτεροι δὲ τῶν γαλῶν.)

LUCIAN, *Piscator*. Sec. 34. (c. A. D. 180)

9 [He] fell among thieves. (ἤσταις περιέπεσεν.)

*New Testament: Luke*, x, 30. (c. A. D. 65) The Vulgate is, "Incidit in latrones."

10 Where moth and rust doth corrupt, and where thieves break through and steal. (δπου σῆς καὶ βρῶσις ἀφανίζει, καὶ δπου κλέπται διορίσσουσιν καὶ κλέπτουσιν.)

*New Testament: Matthew*, vi, 19. (c. A. D. 65)

The Vulgate is, "Ubi aerugo, et tinea demolitur: et ubi fures effodiunt, et furantur."

11 Tush, thou art a Thiefe, that thinkes euerye Tree a true man.

BRIAN MELBANCKE, *Philotimus*, p. 166. (1583)

Suspicion always haunts the guilty mind;

The thief doth fear each bush an officer.

SHAKESPEARE, *III Henry VI*, v, 6, 12. (1591)

A theefe, they saie, mistakes euerie bush for a true man.

THOMAS NASHE, *The Unfortunate Traveller* (1920). *Works*, p. 114. (1594) See also under GUILT.

12 A man of three letters. (Trium litterarum homo.)

PLAUTUS, *Aulularia*, l. 325. (c. 210 B. C.) Three letters, i. e. fur, a thief.

Settlers . . . the aggregate of whom is implied by Juvenal in his word of three letters.

J. E. T. ROGERS, *The Economic Interpretation of History*. Vol. ii, ch. 22. (1888)

<sup>1</sup> Men do not despise a thief, if he steal to satisfy his soul when he is hungry. (Non grandis est culpa cum quis furatus fuerit: furatur enim ut esurientem impleat animam.)  
*Old Testament: Proverbs*, vi, 30. (c. 350 B.C.)

<sup>2</sup> It is theft to take what you can never return. (Rapere est accipere quod non possis reddere.)  
PUBLILIUS SYRUS, *Sententiae*. No. 631. (c. 43 B.C.)  
It is theft, not asking, to take from the unwilling. (Rapere est, non petere, quicquid invito auferas.)  
PUBLILIUS SYRUS, *Sententiae*. No. 639.

<sup>3</sup> Thieves and rogues have the best luck if they do but scape hanging.

JOHN RAY, *English Proverbs*, p. 118. (1670)

<sup>4</sup> With a thief seize fast his stolen store;  
With a whore arrest her paramour.  
(Na tsei yao na tsang; na chien yao na shuang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1808. (1875)

<sup>5</sup> A cutpurse of the empire.  
SHAKESPEARE, *Hamlet*, iii, 4, 99. (1600)  
A cut-purse is a sure trade, for he hath ready money when his work is done.

JAMES HOWELL, *English Proverbs*, p. 8. (1659)  
RAY, *English Proverbs*, p. 16. (1670)

Pick-pockets are sure Traders, for they take ready Money.

THOMAS FULLER, *Gnomologia*. No. 3872. (1732)

<sup>6</sup> Every true man's apparel fits your thief.  
SHAKESPEARE, *Measure for Measure*, iv, 2, 46. (1604)

<sup>7</sup> Two executors and an overseer make three thieves.

UNKNOWN, in *Reliquiae Antiquae*, i, 314. (c. 1450) The Dutch say, "All valets are thieves and all barons swindlers."

A hundred tailors, a hundred millers, and a hundred weavers make three hundred thieves.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 11. (1659) FULLER, *Gnomologia*. No. 615. (1732)  
See also under MILLER.

<sup>8</sup> Man seith that eise maketh theof.  
UNKNOWN, *Hali Meidenhad*, p. 17. (c. 1230)  
OPPORTUNITY MAKES THE THIEF, see under OP-  
PORTUNITY.

<sup>9</sup> Deliure a thef fro the galwe,  
He the hateth after be alle halwel  
UNKNOWN, *Sir Beues of Hamtoun*, l. 1217. (c. 1400)

Who saueh a thief whan the rop is knet  
Aboute his nekke, as olde clerkis write,  
With sum fals toun the bribour wil hym quite.  
JOHN LYDGATE, tr., *Fall of Princes*. Bk. vi, l. 3253. (c. 1440)

As men sayen comynly yf ye kepe a man fro the galhows he shalle neuer loue yow after.

WILLIAM CAXTON, tr., *Fables of Aesop* (Jacoba), ii, 15. (1484)

Anoint a scoundrel and he will wound you.  
(Oignez villain, il vous poindra.)

RABELAIS, *Gargantua*. Bk. i, ch. 32. (1534)

Saue a theefe from the gallows and hee will helpe to hang thee.

ARTHUR GOLDING, tr., *Calvin on Deuteronomie*, li, 307. (1583)

True is the Prouerbe, saue a Thiefe from the gallows and he will be the firste shall doe thee a mischiefe.

BRIAN MELBANCKE, *Philotimus*, sig. X4. (1583)

Saue a thief from the gallows, and hee'le be the first to shew the way to Saint Gileseese.

THOMAS NASHE, *Christ's Teares over Jerusalem: Prefatory Epistle*. (1593) The church of St. Giles in the Fields was on the way to the gallows.

Saue a thiefe fro the gallows, and heele cut your throat.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

She saved us from the gallows, and, only to keep one proverb from breaking his neck, we'll hang her.

MASSINGER AND DEKKER, *The Virgin Martyr*. Act ii, sc. 3. (1622)

The mouse gnawed a hole in't, and set her at liberty; and the kite eat up the mouse for her pains. . . . Save a thief from the gallows and he'll cut your throat.

SIR ROGER L'ESTRANGE, tr., *Fables of Aesop*. Fab. 311. (1692)

Buy a thief from the gallows, and he'll help to hang your self.

JAMES KELLY, *Scottish Proverbs*, p. 61. (1721)

Whence else came the English proverb, That if you save a thief from the gallows, he shall be the first to cut your throat?

DANIEL DEFOE, *Colonel Jack*. Ch. 9. (1723)

Save a thief from the gallows, and he'll send you there. (Otez un villain du gibet, il vous y mettra.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 11. (1814)

The Italians say, "Dispicca l'impiccato, e impiccherà poi te." There are many variants.

<sup>10</sup> Of alle mester [trade] men mest me[n] hongeth theves.

UNKNOWN, *Proverbs of Hendyng*, i, 115. (c. 1300) HAZLITT, *English Proverbs*, p. 300, expands this to, "'Of all crafts, the thieving craft is the worst for hanging.'" quoth Hendyng."

He that feares the Gallows shall neuer be a good theefe.

ROBERT GREENE, *A Disputation*, p. 3. (1592)

It is as meit as a thief for the widdie [gallows]

FERGUSON, *Scottish Proverbs*, p. 66. (c. 1595)

An old thief deserves a new halter.

WILLIAM CAMDEN, *Remains*, p. 265. (1605)

An old thief desires a new halter.

JOHN CLARKE, *Paroemiologia*, p. 299. (1639)  
RAY, *English Proverbs*, p. 127. (1670)

The Thief is sorry to be hanged, but not that he is a Thief.

THOMAS FULLER, *Gnomologia*. No. 4788. (1732)

The Italians say, "Si trovano più ladri che forche" (There are more thieves to be found than gibbets).

## II—Set a Thief to Catch a Thief

1 A thief myself, I know the tracks of a thief.  
(*φωρὸς δ' ἵχνια φὼρ ἔμαθον.*)

CALLIMACHUS, *Epigrams*. No. xliv, l. 6. (c. 250 B. C.)

The thefe knoweth the thefe, and the wolfe the wolfe. (Furem fur cognoscit, & lupum lupus.)

ERASMUS, *Adagia*, ii, iii, 63. (1508) Taverner, tr., fo. 35. (1550)

One thiefe knoweth another.

THOMAS DRAXE, *Bibliotheca*, p. 108. (1633)

A Thief knows a Thief, as a Wolf knows a Wolf.

THOMAS FULLER, *Gnomologia*. No. 430. (1732)

Rats know the way of rats.

S. G. CHAMPION, *Racial Proverbs*, p. 374. (1938) A Chinese proverb.

2 A theef of venisoun, that hath forlaft  
His likerousnesse, and al his olde craft,  
Can kepe a forest best of any man.

CHAUCER, *The Phisician's Tale*, l. 83. (c. 1387)

The greatest deer-stealers make the best park-keepers.

THOMAS FULLER, *The Church-History of Britain*. Bk. ix, Ch. 3. (1655)

There is a saying that an old poacher makes the best gamekeeper.

RICHARD JEFFERIES, *The Gamekeeper at Home*. Ch. 9. (1878)

3 Set a Cretan against a Cretan, as the saying is.  
(*πρὸς Κρήτα ὁ ἄρα, τὸ τοῦ λόγου, κρητίζω.*)

PLUTARCH, *Lives: Lysander*, xx, 2. (c. A. D. 110)

According to the old saying, Set a thief to catch a thief.

ROBERT HOWARD, *The Committee*. Act i. (1665)  
Set a thief to take a thief.

JOHN RAY, *English Proverbs*, p. 148. (1670)

Always set a knave to catch a knave.

THOMAS BROWN, *Works* (1760), ii, 244. (1702)

Set a thief to catch a thief is no bad maxim.

MARIA EDGEWORTH, *The Absentee*. Ch. 17.

(1812) There are many variants. GAYTON,

*Pleasant Notes upon Don Quixot*, p. 178, has,

"Set a fool to catch a fool." The Dutch say,

"He that would trick a peasant, must bring

a peasant with him"; The French, "À fripon,

fripon et demi" (To a rogue a rogue and a

half); the Germans, "Schälke muss man mit

Schälken fangen" (With a rogue you must

catch a rogue); the Dutch, "Met dieven

vangt men dieven" (With a thief one catches

a thief), all these upon Cato's theory that the

authors of great evils know best how to re-

move them. See under EVIL.

4 The words of a stammerer are best understood by a stammerer. (Balbum melius balbi verba cognoscere.)

SAINT JEROME (HIERONYMUS), *Epistulae*. (c. A. D. 400) As cited by ERASMUS, *Adagia*, i, ix, 77, who gives the proverb in a slightly different form, "Balbus balbum rectius intelligit." Similarly, "Barbarus barbari orationem."

When corsairs battle, Turk with Turk,  
They're not about their proper work.

(Et le proverbe dit: Corsaires à corsaires,

L'un l'autre s'attaquant, ne font pas leurs affaires.)

LA FONTAINE, *Fables: Tribut Envoyé par les Animaux à Alexandre*. Bk. iv, fab. 12. (1668)

There is a Spanish proverb, cited by Brantôme in his *Life of André Doria*: "Corsair against corsair, there is nothing to gain but some barrels of water" (Corsario à corsario, no hay que ganar que los barilles de agua).

## III—The Receiver as Bad as the Thief

5 In the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

LORD CHESTERFIELD, *Letters*, 19 Oct., 1748.

6 Where there be no receiueurs, there be no theeues.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 12. (1546)

WILLIAM CAMDEN, *Remains*, p. 335. (1605)

From the Spanish, "No hay ladrón sin encubridor [concealer]."

There is na thief without a resetter.

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

Every man this olde saide saw beleeves,

"Were no receivers there would be no thieves."

R. C., *Times Whistle*, p. 89. (c. 1615)

The receiver makes the thief.

JOHN CLARKE, *Paroemiologia*, p. 233. (c. 1615)

No receiver no thief.

JOHN RAY, *English Proverbs*, p. 136. (1670)

7 He sins as much who holds the sack as he who fills it. (Autant pêche celui qui tient le sac que celui qui met dedans.)

GABRIELLE MEURIER, *Trésor des Sentences*. (c. 1500)

A similar one is, "He does as much

who holds the foot as he who flays it"

(Autant fait celui qui tient le pied que celui

qui escorche). The Germans say, "He who

holds the ladder is as guilty as he who mounts

the wall" (Wer die Leiter hält, ist so schuldig

wie der Dieb).

8 Both are thieves, the receiver as well as the stealer. (ἀμφότεροι κλέπτες, καὶ ὁ δέξάμενος, καὶ ὁ κλέψας.)

PHOCLIDES, *Gnome*. (c. 550 B. C.) See STOBÆUS, *Florilegium*. The legal maxim is, "Qui facit per alium facit per se" (He who commits an act by another's agency, commits the act himself).

The receiver is as bad as the thief.

THOMAS FULLER, *The Profane State*. Bk. v, ch

4. (1642) SEDLEY, *Mulberry Garden*. Act iv.

(1668) RAY, *English Proverbs*, p. 127. (1678)

FIELDING, *Don Quixote in England*, ii, xvi,

(1734) MARRYAT, *King's Own*. Ch. 11. (1830)

A receipte is worse than a thief.

JAMES KELLY, *Scottish Proverbs*, p. 15. (1721)

The Receiver is as bad as the Thiever.

THOMAS FULLER, *Gnomologia*. No. 6162. (1732)



## THIN

See also Lean

<sup>1</sup> Maigre comme une pie [Thin as a magpie],  
We say (to the same purpose) as fat as a  
henne's on the forehead.

RANDLE COTGRAVE, *Dictionary: Pie*. (1611)  
As fat as hens i' th' foreheads.  
JOHN FLETCHER, *Bonduca*. Act i, sc. 2. (1618)  
Fat! ay, fat as a hen in the forehead.  
SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>2</sup> I neuer saw Banbery cheese thicke enough.  
JOHN HEYWOOD, *Epigrams*. Cent. vi, No. 24.  
(1562)

More fine than any Banberry cheese.  
GABRIEL HARVEY, *Letter-Book*, p. 91. (1575)  
You Banbury cheese.

SHAKESPEARE, *The Merry Wives of Windsor*,  
i, 1, 130. (1601) Addressed to Slender.

Put off your clothes, and you are like a Banbury  
cheese, Nothing but paring.

JOHN MARSTON, *Pasquill and Katherine*, iii, 178.  
(1601)

<sup>3</sup> He was as thin and spare as a pair of tongs.  
G. P. R. JAMES, *Arrah Neil*. Ch. 2. (1845)

As thin as the homeopathic soup that was made  
by boiling the shadow of a pigeon that had  
starved to death.

ABRAHAM LINCOLN, *Speech*, at Quincy, Ill., 13  
Oct., 1858.

Thin as a rake.

ANNE HOCKING, *Death Loves a Shining Mark*,  
p. 86. (1943)

<sup>4</sup> You are buttoned up the back like Achmacoy's  
dogs.

JAMES KELLY, *Scottish Proverbs*, p. 371. (1721)  
So thin your backbone stands out.

There is nothing left of him but ribs and tucks.

J. MOORE, *The Post-Captain*. Ch. 5. (1810)  
NOTHING BUT SKIN AND BONE, see under SKIN.

Like death upon wires.

P. W. JOYCE, *English as We Speak It in Ire-  
land*, p. 138. (1910) Like a skeleton held to-  
gether by wires.

<sup>5</sup> As gaunt as a greyhound.

JOHN RAY, *English Proverbs*, p. 285. (1678)  
He was quite well (though as gaunt as a grey-  
hound).

THACKERAY, *Vanity Fair*. Ch. 57. (1848)

<sup>6</sup> As thin as a rail. (Ku shou ju ch'ai.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
1072. (1875)

She's thin as a rail.

CLYDE FITCH, *The Girl with the Green Eyes*.  
Act ii. (1902) ANNE NASH, *Said With  
Flowers*, p. 41. (1943) etc., etc.

<sup>7</sup> Our hope grows as thin as a lath.

UNKNOWN, *A Foundling Hospital for Wit*. No.  
ii, p. 26. (1744)

You used to be as thin as Dr. Lind, . . . a mere  
lath.

DR. BURNEY, in D'ARBLAY, *Diary*, iv, 100. (1799)

You are as thin as a lath.

CONAN DOYLE, *A Study in Scarlet*. Ch. 1. (1887)

## THING

<sup>8</sup> There's many a thing as belongs to everything.  
BRIDGE, *Cheshire Proverbs*, p. 117. (1917)

<sup>9</sup> What for o thing and for other.

CHAUCER (?), *Troilus*. Bk. iv, l. 1394. (c. 1380)

<sup>10</sup> Two good things are better than one.

JOHN CLARKE, *Paroemiologia*, p. 104. (1639)

RAY, *English Proverbs*, p. 212. (1678)

He could not for the soul of him restrain a good  
thing.

WASHINGTON IRVING, *Salmagundi*, p. 125. (1807)

Now and again [he] managed to pull off some  
"good thing" on the turf.

MARY KENNARD, *The Right Sort*. Ch. 5. (1883)

<sup>11</sup> I am made all things to all men. (τοῖς πάντιν  
γέγονα πάντα.)

*New Testament: 1 Corinthians*, ix, 22. (A. D. 57)

The *Vulgate* is, "Omnibus omnia factus sum."

<sup>12</sup> Things well fitted abide.

HERBERT, *Jacula Prudentum*. No. 485. (1640)

For gauds that perished, shows that passed,

Some recompense the Fates have sent:

Thrice lovelier shine the things that last,

The things that are most excellent.

WILLIAM WATSON, *The Things that Are Most  
Excellent*. (a. 1898)

<sup>13</sup> Thou art troubled about many things. But  
one thing is needful. (μεριμνᾷς καὶ θορυβάῃ  
περὶ πολλὰ, ὀλίγων δὲ ἐστὶν χρεια ἡ ἐνός.)

*New Testament: Luke*, x, 41-42. (c. A. D. 65)

The *Vulgate* is, "Turbaris erga plurima.

Porro unum est necessarium." The second  
phrase was the motto of the Duke of Wel-  
lington.

THREE THINGS, see under THREE.

<sup>14</sup> It's just one of those things.

NGAIO MARSH, *Vintage Murder*, p. 6. (1940)

<sup>15</sup> Snail's Pace Argument.—One thing at a time!

SYDNEY SMITH, in *Edinburgh Review*. (1825)  
*Works* (1839), ii, 226.

"One thing at a time," said the Sergeant.

WILKIE COLLINS, *The Moonstone*. Pt. i, ch. 18.  
(1868)

One thing at a time, and that done well,

Is a very good thing, as many can tell.

MURRAY, *Rainbow Gold*. Bk. iv, ch. 6. (1885)

One thing at a time is my motto—and just play  
that thing for all it is worth, if it's only two pair  
and a jack.

MARK TWAIN, *Connecticut Yankee*, p. 16. (1889)

<sup>16</sup> [He] wedded that swete thing.

UNKNOWN, *Arthur and Merlin*, l. 6482. (c. 1330)

The Erllys doghtur, a swete thyng.

UNKNOWN, *Guy of Warwick*, p. 26. (c. 1450)  
Yet a young thyng.

NICOLAS UDALL, tr., *Erasmus*, fo. 241b. (1542)  
A young thing in a box before us.

RICHARD STEELE, *The Spectator*. No. 4. (1711)

THINKING, see Thought

### THIRST

<sup>1</sup> He who blows into his cup is not thirsty.

*Babylonian Talmud: Sanhedrin*, fo. 100b. (c. 450)  
A Greek proverb says, οἱ διψῶντες σιωπῇ  
πινούσι (The thirsty drink in silence).

<sup>2</sup> For ay thurst I, the more that I it drinke.

CHAUCER (?), *Troilus*. Bk. i, l. 406. (c. 1380)

<sup>3</sup> The fountains themselves are athirst. (Ipsi fontes iam sitiunt.)

CICERO, *Ad Quintum Fratrem*. Bk. iii, epis. 1, sec. 4. (58 B. C.)

<sup>4</sup> Thirst causeth water to taste both sauery and good. (L'acque parer fa saporite, e buone.)

JOHN FLORIO, *Firste Fruites*, fo. 44. (1578)

Quoting Ariosto, who in turn paraphrases Seneca's dictum, "Si sitis, nihil interest utrum aqua sit an vinum" (If you are thirsty, it matters not whether it be water or wine). The French say, "Il n'a pas soif qui d'eau ne boit" (He is not thirsty who will not drink water).

We must . . . let him die of droughth without pity, who will not quench his thirst at the river, because he cannot come at the fountain.

THOMAS FULLER, *The Holy State: The Life of Sir John Markham*. (1642) The French say, "À petite fontaine boit on soif" (At a little fountain one drinks thirst).

<sup>5</sup> He that goes to bed thirsty rises healthy.

GEORGE HERBERT, *Jacula Prudentum*. No. 1001. (1640) The French say, "Qui est maitre de sa soif est maitre de sa santé" (He who is master of his thirst is master of his health)

<sup>6</sup> I was thirsty, and ye gave me drink. (ἰδίψῃσα καὶ ἐπορίσατέ με.)

*New Testament: Matthew*, xxv, 35. (c. A. D. 65)

The *Vulgate* is, "Sitivi, et dedistis mihi bibere."

<sup>7</sup> With a river hard by, he is a fool who goes thirsty. (Flumine vicino stultus sitit.)

PETRONIUS, *Fragments*, 95 P.L.M., (c. A. D. 60)

<sup>8</sup> There, with water everywhere, dry thirst burns the throat. (Illic inter aquas urit sitis arida fauces.)

PETRONIUS, *Fragments*, 87 P.L.M., (c. A. D. 60)

[He] pines with thirst amid a sea of waves.

POPE, tr., *The Odyssey*. Bk. xi, l. 722. (1726)

Water, water, everywhere,

Now any drop to drink.

S. T. COLERIDGE, *The Ancient Mariner*. Pt. ii, st. 9. (1798) See also TANTALUS.

<sup>9</sup> Thirst departs with drinking. (Le soif s'en va en beuuant.)

FRANÇOIS RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534)

Thirst comes with drinking, when the wine is good.

EMILE AUGIER, *La Ciguë*. (1844)

<sup>10</sup> Which was first, thirst or drinking? Thirst, for who in the time of innocence would have drunk without being athirst? (Qui feut premier soif ou beuuerie? Soif. Car qui eust beu sans soif durant le temps de innocence?)

FRANÇOIS RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534)

Remedy against thirst? It is contrary to that which is good against the biting of a mad dog: keep running after the dog, and he will never bite you, drink always before the thirst, and it will never come upon you. (Remede contre la soif? Il est contraire à celluy qui est contre morsure de chien, courrez tousiours apres le chien, iamais ne vous mordera, beueuz tousiours auant la soif, & iamais ne vous aduiendra.)

RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534)

Salt beef will make one find the wine without a candle. (Le bœuf salé faisoit trouuer le vin sans chandelle.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 12. (1532)

He who does not give himself time to be thirsty, can never take pleasure in drinking. (Qui ne se donne loisir d'avoir soif, ne sçauroit prendre plaisir à boire.)

MONTAIGNE, *Essays*. Bk. i, ch. 42. (1580)

### THOMAS

See also Tom

<sup>11</sup> But Thomas, one of the twelve, . . . said unto them, Except I shall see in his hands the print of the nails, . . . and thrust my hand into his side, I will not believe.

*New Testament: John*, xx, 24-5. (c. A. D. 110)

Hence, "doubting Thomas."

O that I might, with wauering Thomas, dippe The finger of my faith within his side.

THOMAS ROBINSON, *Mary Magdalene*, l. 1519 (c. 1620)

Don't let any unbelieving Thomas weaken your faith.

MRS. ELIZABETH C. GASKELL, *Mary Barton* Ch. 12. (1848)

Doubting Thomases, who will only believe what they see, must wait awhile.

W. C. WYCKOFF, *Sunlight Mysteries*. See *Harp-er's Magazine*, June, 1883, p. 93/1.

### THORN

See also Rose and Thorn

<sup>12</sup> He that handles thorns shall prick his fingers.

NICHOLAS BRETON, *Works* (Grosart), ii, e 6. (1616) RAY, *English Proverbs*, p. 148. (1670)

He that handles Thorns, shall smart for it.

THOMAS FULLER, *Gnomologia*. No. 2128. (1732)

<sup>1</sup> Where ever a man dwell, he shall be sure to have a thorne-bush neare his doore.

JOHN CLARKE, *Paroemiologia*, p. 165. (1639)

RAY, *English Proverbs*, p. 209. (1678) Ray adds, "No place, no condition is exempt from all trouble."

Most Men have a Thorn at their Door.

THOMAS FULLER, *Gnomologia*. No. 3469. (1732) Wherever a man lives he is sure to have one thorn-bush near his door, and it is a mercy if there are not two.

SPURGEON, *John Ploughman*. Ch. 1. (1869)

<sup>2</sup> A man is not bound to pluck a thorn out of another man's foot, to put it in his own.

DANIEL DYKE, *Philemon*. (1633) *Works*, p. 279. A warning against going surety for anyone.

I'll never thorn draw from others foot,  
And having pulld it in mine own put.

JAMES HOWELL, *Proverbs*, p. 24. (1659)

I'll not pull a thorn out of your foot and put it into my own.

JOHN RAY, *English Proverbs*, p. 273. (1678)

I should only have taken a thorn out of the foot of another, and put it into my own.

SAMUEL RICHARDSON, *Sir Charles Grandison* (1883), ii, 126. (1753)

<sup>3</sup> Thorns make the greatest Crackling.

THOMAS FULLER, *Gnomologia*. No. 5031. (1732)

<sup>4</sup> The thorn comes forth with the point forwards.

GEORGE HERBERT, *Jacula Prudentum*. No. 240. (1640) From the Spanish, "La espina quando nace, la punta lleva delante."

Thorns whiten, yet do nothing.

GEORGE HERBERT, *Jacula Prudentum*. No. 942.

<sup>5</sup> What does it avail you from many thorns to pluck out one? (Quid te exempta iuvat spinis de pluribus una?)

HORACE, *Epistles*. Bk. ii, epis, 2, l. 212. (20 B. C.)

<sup>6</sup> [They] shall be pricks in your eyes, and thorns in your sides. (Quasi clavi in oculis, et lanceae in lateribus.)

*Old Testament: Numbers*, xxxiii, 55. (c. 550 B. C.) *Judges*, ii, 3, has, "They shall be as thorns in your sides."

I'm a thorn in the flesh to you. (Stimulus tibi sum.)

PLAUTUS, *Casina*, l. 360. (c. 200 B. C.)

There was given to me a thorn in the flesh. (σκόλοψ τῇ σαρκί.)

*New Testament: II Corinthians*, xii, 7. (A. D. 57) The *Vulgate* is, "Mihī stimulus carnis"

That Yankee thorn-in-the-side.

JOHN GALT, *The Provost*. Ch. 45. (1822)

<sup>7</sup> You should put on your shoes when you go into the hills; they're full of thorns and gorse. (αἱς ὁροσ δὲ καὶ ἔρπυς, μὴ νήλιπος ἔρχει.)

THEOCRITUS, *Idyls*. No. iv, l. 56. (c. 270 B. C.)

He that goes barefoot must not plant thorns.

RANDLE COTGRAVE, *Dictionary: Pied*. (1611)

HERBERT, *Jacula Prudentum*. No. 87. (1640)

Barefooted men need not tread on thorns.

JOHN RAY, *English Proverbs*, p. 2. (1670)

Barefoot must not go among Thorns.

THOMAS FULLER, *Gnomologia*. No. 840. (1732)

He that scattereth Thorns, must not go Barefoot.

THOMAS FULLER, *Gnomologia*. No. 2289.

He that scatters thorns, let him not go barefoot.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1736. Repeated in 1742 and 1756. The Italians say, "Andar calzato fra le spine" (Go shod among thorns); the French, "Qui sème épines, n'aille déchaux" (He who sows thorns should not go unshod).

<sup>8</sup> I syt on thornes tyll I see that constitution.

SIR THOMAS MORE, *Works*, p. 234/1. (1528)

While she was in this house she sat vpon thornes.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

The poore gentilwoman stood upon thornes, and thought an houre a thousande yeare.

THOMAS HOBY, tr., *The Courtier*, ii, 114. (1561)

I sytt all on thornes till that matter take effect.

JOHN JEFFERIE, *Bugbears*, iii, 2. (c. 1580)

But O, the thorns we stand upon!

SHAKESPEARE, *Winter's Tale*, iv, 4, 595. (1610)

The captain will be on thorns till he sees him.

FRANCIS SHERIDAN, *Dupe*. Act i, sc. 2. (1764)

[He] sat as it were on thorns at the royal board.

WALTER SCOTT, *Quentin Durward*. Ch. 7. (1823)

I was on thorns till we met again.

EDEN PHILLPOTTS, *Peacock House*, p. 222. (1926)

<sup>9</sup> Hit is sone sharpe that schal be a thorne.

UNKNOWN, *Douce MS.*, 52. Förster, ed. (c. 1350)

Sone hit sharpith, that thorn will be.

HILLS, *Common-place Book*, p. 128. (c. 1530)

It pricketh betymes that will be a good thorne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Earlie prickes the tree that will prooue a thorne.

THOMAS LODGE, *Rosalynde*. (1590)

It early pricks that will be a thorn.

JOHN RAY, *English Proverbs*, p. 84. (1670)

KELLY, *Scottish Proverbs*, p. 97, with the comment, "Children soon shew their propensities." CHILD, FATHER OF MAN, see CHILD.

## THOUGHT

<sup>10</sup> Who knows whether it is not true that phosphorus and mind go together? (Qui sait si l'on ne verra pas que le phosphore et l'esprit vont ensemble?)

HENRI BEYLE (STENDHAL), *Histoire de la Peinture en Italie*. Ch. 91. (1817)

No thought without phosphorus. (Ohne Phosphor kein Gedanke.)

JACOB MOLESCHOTT, *Lehre der Nahrungsmittel*, ii, 1, 4. (1850)

Young Author:—Yes, Agassiz *does* recommend authors to eat fish, because the phosphorus in it makes brains. But I cannot help you to a decision about the amount you need to eat. Perhaps a couple of whales would be enough.

MARK TWAIN, *Sketches: Answers to Correspondents*. (1875)

<sup>1</sup>  
A man may think as well standing as sitting, often not a little better.

J. S. BLACKIE, *On Self-Culture*, p. 41. (1874)  
An Englishman thinks seated; a Frenchman, standing; an American, pacing; an Irishman, afterward.

AUSTIN O'MALLEY, *Epigram*. (a. 1932)

<sup>2</sup>  
Thinking is very far from knowing.

H. G. BOHN, *Handbook of Proverbs*, p. 528. (1855) The Portuguese say, "Cuidar não he saber."

<sup>3</sup>  
We think as we do, mainly because other people think so.

SAMUEL BUTLER THE YOUNGER, *Note-Books*, p. 328. (a. 1900)

We think so because all other people think so, . . . Or because we were told so, and think we must think so.

HENRY SIDGWICK, attr., *Why We Think So*. (a. 1900)

<sup>4</sup>  
His cogitative faculties immersed  
In cogibundity of cogitation.

HENRY CAREY, *Chrononhotonthologos*. Act i, sc. 1. (1734)

The deep well of Unconscious cerebration.

HENRY JAMES, *The American: Preface*. (1907)

<sup>5</sup>  
In every epoch of the world, the great event, . . . is it not the arrival of a thinker?

THOMAS CARLYLE, *On Heroes and Hero Worship*. Lect. i. (1840)

Beware when the great God lets loose a thinker on this planet.

R. W. EMERSON, *Essays: Circles*. (1841)

<sup>6</sup>  
A wrong'd thought Will break a rib of steel.

CHAPMAN, *The Conspiracy*. Act i, sc. 1. (1608)

<sup>7</sup>  
Perish that thought!

CIBBER, *Richard III*. Act v, sc. 3. (c. 1705)

<sup>8</sup>  
My thoughts no tongue can tell.

THOMAS KYD, *The Spanish Tragedie*. Act iii, sc. 2. (c. 1589)

There are thoughts in my breast today  
That are not for human speech.

HENRY TIMROD, *Hark to the Shouting Wind*. (1860)

<sup>9</sup>  
To live is to think. (Vivere est cogitare.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 38, sec. 111. (45 B.C.)

Life is thought. (ὁ βίος, ὁ νόησις.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 3. (c. A.D. 174)

Thought's the slave of life.

SHAKESPEARE, *I Henry IV*, v, 4, 81. (1597)

Thought is the measure of life.

C. G. LELAND, *Return of the Gods*, l. 85. (1895)

<sup>10</sup>  
Though the Odes number three hundred, they can be summed up in a single phrase, "Have no depraved thoughts."

CONFUCIUS, *Analects*. Bk. ii, ch. 2. (c. 500 B.C.)

Stand porter at the door of thought.

MARY BAKER EDDY, *Science and Health*, p. 392.

(1875) Christian Science summed up in a sentence.

Nothing is too sacred to be thought about.

ERNEST CROSBY, in *Cosmopolitan*, Dec., 1905.

<sup>11</sup>  
I think, therefore I am. (Je pense, donc je suis.)

RENÉ DESCARTES, *Principes de la Philosophie*.

Bk. i, sec. 7. (1637) The Latin is "Cogito, ergo sum." Frequently quoted.

I said, with the foolish philosopher, "I think; therefore I am." It was Woman who taught me to say "I am; therefore I think."

SHAW, *Man and Superman*. Act iii. (1903)

The dictum might be improved, thus: *Cogito cogito ergo cogito sum*—"I think that I think, therefore I think that I am."

AMBROSE BIERCE, *The Devil's Dictionary: Cartesian*. (1906)

<sup>12</sup>  
"You're an amiably-disposed young man, I don't think," resumed Mr. Weller.

DICKENS, *The Pickwick Papers*. Ch. 38. (1837)

You'd be a pleasant sort of fellow to make a confidant of, I don't think.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 33. (1850)

<sup>13</sup>  
He whistled as he went for want of thought.

DRYDEN, *Cymon and Iphigenia*, l. 85. (1700)

In indolent vacuity of thought.

COWPER, *The Task*. Bk. iv, l. 297. (1784)

<sup>14</sup>  
Our thoughts are often worse than we are.

GEORGE ELIOT, *Mr. Gilfil's Love Story*. (1857)

<sup>15</sup>  
What is the hardest task in the world? To think.

EMERSON, *Essays: Intellect*. (1841)

There is no expedient to which a man will not go to avoid the real labor of thinking.

THOMAS A. EDISON, *Apothegm*. Posted on signs about the Edison laboratory. (c. 1895)

To most people nothing is more troublesome than the effort of thinking.

JAMES BRYCE, *Studies in History and Jurisprudence*. Vol. ii, p. 8. (1901)

Thinking is the hardest work there is, which is the probable reason why so few engage in it.

HENRY FORD, *Interview*, Feb., 1929.

<sup>16</sup>  
All thoughts of a turtle are turtle, and of a rabbit, rabbit.

EMERSON, *Natural History of Intellect*. (1870)

<sup>17</sup>  
Not as the world thinks think I oftentimes. (ἢ πολλὰ πολλοῖς εἰμι διάφορος βροτῶν.)

EURIPIDES, *Medea*, l. 579. (c. 431 B.C.)

I see for myself, I think for myself. (Mihi ego video, mihi ego sapio.)

PLAUTUS, *Miles Gloriosus*, l. 331. (c. 220 B.C.)

To think for himself! Oh, my God, teach him to think like other people.

MARY GODWIN SHELLEY, on being advised to send her son to a school where he would be taught to think for himself. (c. 1825)

1 Thinking tortuous thoughts, naught honest, but all roundabout. (ἐλικτὰ κούδεν ὕγιες ἀλλὰ πᾶν περίε φρονούντες.)

EURIPIDES, *Fragments*. Frag. 448, And. (c. 450 B. C.) As quoted by CICERO, *Ad Atticum*, ii, 25. Who sitteth wel, thinketh yl. (Chi ben siede, mal pensa.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

2 To think is more interesting than to know, but not than to see and behold. (Denken ist interessanter als Wissen, aber nicht als Anschauen.)

GOETHE, *Sprüche in Prosa*. (1819)

All that is worth thinking has already been thought. (Alles Gescheite ist schon gedacht worden.)

GOETHE, *Sprüche in Prosa*. (1819) EVERYTHING HAS BEEN SAID, see under SPEECH.

There is not a thought in our heads which hasn't been worn shiny by other brains.

*Meditations in Wall Street*, p. 66. (1940)

3 At everie step, in steppeth a newe thought.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 102. (1574) Pettie, tr.

4 He that thinks amiss, concludes worse.

HERBERT, *Jacula Prudentum*. No. 1044. (1650) It is for want of thinking, that most Men are undone.

THOMAS FULLER, *Gnomologia*. No. 2934. (1732)

5 A peny for your thought.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546) See under PENNY.

6 The supply of thought seems never to rise much above the level of its exit.

FRANCIS HOWELL, *Remark*. Recorded by THOREAU, *Autumn*, 2 Nov., 1840.

7 My thoughts are not your thoughts, neither are your ways my ways. (Non enim cogitationes meae, cogitationes vestrae.)

*Old Testament: Isaiah*, lv, 8. (c. 725 B. C.)

8 The glow of one warm thought is to me worth more than money.

THOMAS JEFFERSON, *Writings*, iv, 23. (c. 1800) One thought fills immensity.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

Nothing in the universe so solid as a thought.

R. W. EMERSON, *Journals*, 1864.

9 It was an holy and good thought. (Sancta ergo, et salubris est cogitatio.)

*Apocrypha: II Maccabees*, xii, 45. (c. 100 B. C.) High-erected thoughts seated in the heart of courtsey.

SIR PHILIP SIDNEY, *Arcadia*, i, 2. (a. 1586)

Lights by mere chance upon some happy thought.

JOHN OLDHAM, *St. Cecilia's Day*. (c. 1683)

Great thoughts come from the heart. (Les grandes pensées viennent du cœur.)

VAN EMMIGUES, *Réflexions*. No. 127. (1746)

10 Which of you by taking thought can add one cubit unto his stature? (τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;)

*New Testament: Matthew*, vi, 27. (c. A. D. 65) The *Vulgate* is, "Quis autem vestrum cogitans potest adiciere ad staturam suam cubitum unum?" Repeated in *Luke*, xii, 25.

11 Thought can wing its way

Swifter than lightning-flashes or the beam

That hastens on the pinions of the morn.

JAMES GATES PERCIVAL, *Sonnet*. (c. 1822) Or, as the English proverb goes, "Thought hath good legs."

It gives furiously to think. A translation of the French *cela donne furieusement à penser*. From ca. 1870. Slightly obsolescent.

PARTRIDGE, *Dictionary of Clichés: It*. (1941)

12 Some [thought] one thing, some another.

GEORGE PETTIE, *Petite Pallace*, p. 128. (1576)

MANY MEN, MANY MINDS, see under OPINION

13 One wise thought is better than many hands. (σοφὸν γὰρ ἔν βούλευμα τὰς πολλὰς χεῖρας.)

PHILO, *De Specialibus Legibus*. Bk. iv, sec. 47. (c. A. D. 40) Philo is quoting a line from a fragment of Euripides, said to be from the tragedy *Antiope*.

14 There needs but thinking right and meaning well.

POPE, *An Essay on Man*. Epis. iv, l. 32. (1734)

15 As he thinketh in his heart, so is he. (Quoniam in similitudinem arioli, et conietoris. aestimat quod ignorat.)

*Old Testament: Proverbs*, xxiii, 7. (c. 350 B. C.) All that we are is the result of what we have thought.

DHAMMAPADA, *Commentaries*. Verse 1. (c. 475) The thought is the myrrour of the man, wherein he may behold his beaute & his filth.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 98. (1477)

16 The Lord knoweth the thoughts of man, that they are vanity. (Dominus scit cogitationes hominum, quoniam vanae sunt.)

*Old Testament: Psalms*, xciv, 11. (c. 250 B. C.) Good thoughts may be forgotten but do not perish. (Bene cogitata si excidunt non occidunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 84. (c. 43 B. C.)

Lull'd in the countless chambers of the brain,

Our thoughts are link'd by many a hidden chain.

SAMUEL ROGERS, *The Pleasures of Memory*. Pt. i, l. 171. (1792)

At Learning's fountain it is sweet to drink,  
But 't is a nobler privilege to think.

JOHN GODFREY SAXE, *The Library*, l. 31. (1860)

17 Let's to supper come,

And drown consideration.

SHAKESPEARE, *Antony and Cleopatra*, iv, 2, 44. (1606)

Consideration is the Parent of Wisdom.

THOMAS FULLER, *Gnomologia*. No. 1147. (1732)  
"Ad avisandum" (for consideration) is the legal phrase.

<sup>1</sup>  
In the quick forge and working-house of thought.

SHAKESPEARE, *Henry V.* Act v, *Prologue*, l. 23. (1599)

Make not your thoughts your prisons.

SHAKESPEARE, *Antony and Cleopatra*, v, 2, 185. (1606)

You . . . think So brainsickly of things.

SHAKESPEARE, *Macbeth*, ii, 2, 45. (1606)

<sup>2</sup>  
They are never alone that are accompanied with noble thoughts.

SIR PHILIP SIDNEY, *Arcadia*. Bk. i. (a. 1586)

He is never alone that is accompanied with noble thoughts.

FLETCHER, *Love's Cure*. Act iii, sc. 3. (a. 1625)

Sell your clothes and keep your thoughts. God will see that you do not want society.

H. D. THOREAU, *Walden: Conclusion*. (1854)

My own thoughts Are my companions.

LONGFELLOW, *Masque of Pandora*. Pt.iii. (1875)

<sup>3</sup>  
I never could find any man who could think for two minutes together.

SYDNEY SMITH, *Sketches of Moral Philosophy*. Lecture 19. (1806)

Though a man a thinking being is defined, Few use the grand prerogative of mind.

How few think justly of the thinking few!

How many never think who think they do!

JANE TAYLOR, *Essay on Morals and Manners*. St. 45. (a. 1824)

<sup>4</sup>  
Wrapping hard thoughts in soft words. (σκληρὰ μαλακῶς λέγων.)

SOPHOCLES, *Oedipus at Colonus*, l. 774. (c. 408 B. C.) See also SAYING AND THINKING.

An open countenance, but close thoughts. (Il viso sciolto, e i pensieri stretti.)

HENRY WOTTON, *Advice to John Milton*. (1637)

Quoting an Italian proverb very aptly, since Milton was leaving for a stay in Italy. See D'ISRAELI, *Philosophy of Proverbs*.

Your thoughts close, and your countenance loose.

GEORGE HERBERT, *Jacula Prudentum*. No. 1174. (1640)

<sup>5</sup>  
A great thought is never found in a mean dress.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Sunday*. (1849)

He is a rich man . . . who can find delight in his own thoughts.

THOREAU, *Concord and Merrimack: Friday*.

Nothing was ever so unfamiliar and startling to a man as his own thoughts.

THOREAU, *Concord and Merrimack: Friday*.

<sup>6</sup>  
No one is punished for his thoughts. (Cogitationis poenam nemo patitur.)

ULPIAN, *Ad Edictum*. Bk. iii. (c. A. D. 220)

<sup>7</sup>  
To think is to converse with oneself.

UNAMUNO, *Tragic Sense of Life*, p. 91. (1921)

<sup>8</sup>  
Thinking is the most unhealthy thing in the world.

OSCAR WILDE, *The Decay of Lying*. (1889)

All thought is immoral. Its very essence is destruction. . . . Nothing survives being thought of.

OSCAR WILDE, *A Woman of No Importance*. Act ii. (1893)

Any thought worth thinking is subversive.

R. A. J. WALLING, *The Spider and the Fly*, p. 56. (1940)

<sup>9</sup>  
He that seldom thinks is at ease.

UNKNOWN, *How the Good Wiif Taughte Hir Doughtir*, l. 85. (c. 1430)

<sup>10</sup>  
A prudent man will never divulge his thoughts to another before he knows the other's thoughts.

UNKNOWN, *Niti Sastras*. (c. 1250)

He that will keepe his thoughts secret, let him not unfold them to any other, but let him be his owne secretary.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 71. (1574) Pettie, tr. See also under SECRET.

## II—Thought and Act

See also SAYING AND DOING, Word and Deed

<sup>11</sup>  
In all men, thought and action start from a single source, namely feeling. (πᾶσιν ἀνθρώποις μία ἀρχή, καθάπερ τοῦ συγκαταθεῖσθαι τὸ παθεῖν.)

EPICETUS, *Discourses*. Bk. i, ch. 18, sec. 1. (c. A. D. 100)

Great thoughts reduced to practice become great acts.

HAZLITT, *Table Talk: On Thought and Action*. (1821)

Thought is the soul of act.

ROBERT BROWNING, *Sordello*. Bk. v. (1840)

Thought is the seed of action.

EMERSON, *Society and Solitude: Art*. (1871)

"The thought is father to the deed" is another version.

<sup>12</sup>  
Bold in design, but timid in execution. (Initio confidens, in facto timidus.)

ERASMUS, *Adagia*, iii, iv, 12. (1523)

<sup>13</sup>  
If men would think more, they would act less.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 254.

<sup>14</sup>  
His thoughts were low;

To vice industrious, but to Nobler deeds

Timorous and slothful.

MILTON, *Paradise Lost*. Bk. ii, l. 116. (1667)

<sup>15</sup>  
What he greatly thought, he nobly dared.

POPE, tr., *The Odyssey*. Bk. ii, l. 312. (1725)

What they dare to dream of, dare to do.

LOWELL, *Commemoration Ode*. St. 3. (1865)

<sup>16</sup>  
Thoughts are but dreams till their effects be tried.

SHAKESPEARE, *Rape of Lucrece*, l. 353. (1594)

<sup>1</sup> Be great in act, as you have been in thought.  
SHAKESPEARE, *King John*, v, 1, 45. (1596)  
The very firstlings of my heart shall be  
The firstlings of my hand. And even now,  
To crown my thoughts with acts, be it thought  
and done.

SHAKESPEARE, *Macbeth*, iv, 1, 147. (1606)  
<sup>2</sup> We don't think as well as we act. (Nous ne pensons pas si bien que nous agissons.)  
VAUVENARGUES, *Réflexions*. No. 612. (1746)  
He that will not command his thoughts . . . will soon lose the command of his actions.

THOMAS WILSON, *Sacra Privata*, p. 153. (1786)

### III—Thought and Speech

<sup>3</sup> Speake as the common people do, thinke as wise men do.

ROGER ASCHAM, *Toxophilus* (Arber), p. 18. (1545) Quoting a precept of Aristotle.  
Prescribe it well *loquendum ut vulgus sentiendum ut sapientes*.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii, ch. 14. (1605)  
We must speak with the *volge*, and think with the wise.

THOMAS FULLER, *Worthies* (1840), ii, 348. (1662)  
<sup>4</sup> First think, and then speak.

JOHN CLARKE, *Paraenologia*, p. 133. (1639)  
If thou thinkest twice, before thou speakest once, thou wilt speak twice the better for it.

WILLIAM PENN, *Some Fruits of Solitude*. No. 131. (1693)

He that speaks without Care, shall remember with Sorrow.

THOMAS FULLER, *Gnomologia*. No. 2311. (1732)  
Think today and speak tomorrow.

H.G. BOHN, *Handbook of Proverbs*, p. 528. (1855)  
To speak without thinking is to shoot without looking. (Hablar sin pensar, es tirar sin encasar.)

CAHIER, *Six Mille Proverbes*, p. 251. (1856)  
One should turn the tongue seven times in the mouth before speaking. (Il faut tourner sept fois sa langue dans sa bouche avant de parler.)

DE LINCY, *Proverbes Français*, i, 259. (1859)

<sup>5</sup> Results are often greivous

When people get too previous;

"Think twice" is good advice.

EUGENE F. WARE, *Think Twice*. (c. 1885)  
Think twice before you speak and then say it to yourself.

ELBERT HUBBARD, *Philistine*. Cover, No. 4. (1895)  
Said first and thought after  
Brings many to disaster.

H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940)

<sup>6</sup> Say as men say, but think to yourself.

JOHN CLARKE, *Paraenologia*, p. 327. (1639)  
Think with the few and speak with the many.  
(Sentir con los ménos y hablar con las más.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 43. (1647) THINK MUCH, SAY NOUGHT, see under SPEECH.

<sup>7</sup> In the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.

*Apocrypha: Ecclesiasticus*, xvii, 5. (c. 190 B. C.)

This verse is not in the *Vulgate*.

Speech was given to man to express his thought. (La parole a été à l'homme pour exprimer sa pensée.)

MOLIÈRE, *La Mariage Forcé*. Sc. 4, l. 186. (c. 1660)  
The true use of speech is not so much to express our wants as to conceal them.

GOLDSMITH, *The Bee*. No. 3. (1759)  
Men employ speech only to conceal their thoughts. (Ils emploient les paroles que pour déguiser leurs pensées.)

VOLTAIRE, *Dialogues*: No. xiv, *Le Chapon et la Poularde*. (1766)

Speech was given to man to disguise his thoughts. (La parole a été donnée à l'homme pour déguiser sa pensée.)

TALLEYRAND. *Epigram*. (c. 1790) See BARÈRE, *Talleyrand*, vi. HAREL, *Le Nain Jaune*. Harel afterwards alleged that the *mot* was really his own, and that he had put it into Talleyrand's mouth to give it greater authority. More probably, they were both paraphrasing Voltaire.

<sup>8</sup> Thynk mekyl and sey nought.

JOHN LYDGATE, *Minor Poems*, p. 155. (c. 1430)  
He seyyth butte lytell, butte more thynckyth he.  
*Partonope of Blois*. (E.E.T.S.), p. 84. (c. 1440)  
I say little (said she) but I thinke more.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)  
Vpon these words away went her husband, and though he said little, he thought more.

THOMAS DELONEY, *Thomas of Reading*. Ch. 5. (c. 1600)

Say nothing but think the more.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Think much, speak little, write less.

JOHN RAY, *English Proverbs*, p. 20. (1678)  
From the French, "Pense moult, parle peu, écris moins." The Portuguese say, "Cuidar muitas cousas, fazer huma" (Think of many things, do one).

Though he saith nothing, he pays it with thinking, like the Welshman's jackdaw.

JOHN RAY, *English Proverbs*, p. 82. (1678) A modern variant is, "Like the parrot, he says nothing, but thinks the more."

Miss says nothing; but I warrant she pays it off with thinking.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Though he little said, He paid it off with thinking.

WILLIAM COWPER, *Of Himself*. St. 3. (a. 1800)  
As for Jack, he said nothing, but he thought the more.

MARRYAT, *Mr. Midshipman Easy*. Ch. 14. (1836)

<sup>9</sup> Give thy thoughts no tongue,  
Nor any unproportion'd thought his act.

SHAKESPEARE, *Hamlet*, i, 3, 59. (1600)

<sup>10</sup> I think, but dare not speak.

SHAKESPEARE, *Macbeth*, v, 1, 87. (1606)

One may think that dares not speak.

THOMAS DRAXE, *Bibliotheca*, p. 21. (1633)

CLARKE, p. 34; RAY, p. 148; FULLER, No. 3783.

<sup>1</sup> The rare happiness of the times, when it was lawful to think what you wished, and to say what you thought. (Rara temporum felicitate, ubi sentire quae velis, et quae sentias dicere licet.)

TACITUS, *Histories*. Bk. i, sec. 1. (c. A. D. 109)

Referring to the reigns of Nerva and Trajan.

How I love the people who say what they think. (Que j'aime les gens qui disent ce qu'ils pensent.)

VOLTAIRE, *Lettres sur les Anglais*. (1733) But a

French prudential proverb says, "Pense ce que tu veux, dis ce que tu dois" (Think what you like, but say what you ought).

Thoughts left unsaid are never wasted.

ANONYMOUS, *Meditations in Wall Street*, p. 66. (1940)

#### IV—Thought Is Free

<sup>2</sup> Thoughts are free from toll.

WILLIAM CAMDEN, *Remains* (1870) p. 332.

(1605) The Germans say, "Gedanken sind zollfrei, aber nicht Höllenfrei" (Thoughts are toll-free but not hell-free).

<sup>3</sup> Thought is free and can conjure up what it desires. (Liberæ sunt enim nostræ cogitationes et quæ volunt sic intuentur.)

CICERO, *Pro Milone*. Ch. xxix, sec. 79. (52 B. C.)

I have herd seid that thoght is fre.

JOHN GOWER, *Confessio Amantis*. Bk. v, l. 4485. (c. 1390)

Therefore this proverbe is seide full truly: thought to a man is euer fre.

UNKNOWN, *Partonope of Blois*, l. 10884. (c. 1490)

Thought is frank and fre.

JOHN SKELTON, *Phyllyp Sparowe*, l. 1201. (a. 1529)

Thought is free.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

SHAKESPEARE, *Twelfth Night*, i, 3, 74; *Tempest*, iii, 2, 134. (1611) READE, *Cloister and Hearth*. Ch. 52. (1860) etc. etc.

It has been universally allowed that thought is free.

SWIFT, *Polite Conversation: Intro*. (1738)

<sup>4</sup> So far as a man thinks, he is free.

EMERSON, *The Conduct of Life: Fate*. (1860)

<sup>5</sup> Which is the freest thing that is? I beleue thought. (Quale è la piu libera cosa che sia? Io credo, pensiero.)

JOHN FLORIO, *Firste Fruites*, fo. 37. (1578)

<sup>6</sup> Free-thought is never free; sometimes it is not thought.

JAMES HUNEKER, *Painted Veils*, p. 143. (1920)

Thinkin' is cheap, but thinkin' wrong is expensive.

VAN WYCK MASON, *The Sulu Sea Murders*, p. 43 (1933)

<sup>7</sup> Care eats the heart if thou canst not speak all thy thought to another.

SAEMUND (?), *Poetic Edda: Hovamol. St. 121*. (c. 900)

#### V—Second Thoughts

<sup>8</sup> Generally youth is like the first Cogitations, not so Wise as the Second.

FRANCIS BACON, *Essays: Youth and Age*. (1612)

First thoughts are not always the best. (Sempre il miglior non è il parer primiero.)

ALFIERI, *Don Garzia*. Act iii, sc. 1. (c. 1780)

<sup>9</sup> He thinks not well that . . . thinks not more then once.

RANDLE COTGRAVE, *Dictionary: Penser*. (1611)

He thinks not well, that thinks not again.

HERBERT, *Jacula Prudentum*. No. 835. (1640)

He thinks ill that thinks not twice.

NATHAN BAILEY, *Dictionary: Think*. (1736)

<sup>10</sup> Second thoughts are wisest. (αἱ δεύτεραι πρὸς φροντίδες σοφώτεραι.)

EURIPIDES, *Hippolytus*, l. 436. (c. 428 B. C.)

Later thoughts, as the saying is, are usually the wiser. (Posteriores enim cogitationes, ut aiunt, sapientiores solent esse.)

CICERO, *Philippics*. No. xii. ch. I, sec. 5. (43 B. C.)

Second thoughts are best. (δευτέρων ἀμεινόνων.)

ZENOBIOUS, *Adagia*, iii, 15. (c. A. D. 130)

The Proverbe, That the second thoughts are ever the best.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 58. (1574) Pettie, tr.

Second thoughts are best.

JOHN DRYDEN, *Spanish Friar*. Act ii, sc. 2.

(1681) CENTLIVRE, *Gotham Election*. Sc. 2.

(1715) SWIFT, *Polite Conversation*. Dial. ii.

(1738) SCOTT, *The Pirate*. Ch. 4. (1821) etc.,

etc. A proverb in practically this form in

many languages. The French say, "La seconde

pensée est la meilleure"; the Italians, "Il

secondo pensiero è il migliore."

Second thoughts seem to be always the best.

CLYDE FITCH, *Beau Brummel*. Act i. (1890)

<sup>11</sup> Watch him who acts on second thoughts. (Atencion al que llega de segunda intencion.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 215. (1647)

In composition I do not think second thoughts are best.

LORD BYRON, *Letters*, ii, 305. (1813)

Second thoughts are best? No, says the Guesser at Truth, "First Thoughts are best, being those of generous impulse; whereas Second Thoughts are those of Selfish Prudence."

FITZGERALD, *Polonius: Second Thoughts*. (1852)

I loathe the second thoughts. Generally worse than the first.

P. C. WREN, *The Uniform of Glory*, p. 81. (1941)

Men's first thoughts are generally better than their second.

EARL OF SHAFTESBURY, *Characteristics: On the Freedom of Wit and Humour*. Sec. 1. (1711)



VI—Thought: Thinking Makes It So

<sup>1</sup> A thing is important if anyone *think* it important.

WILLIAM JAMES, *The Principles of Psychology*, ii, 675. (1890)

<sup>2</sup> Everything is but what we think it. (ὅτι πάνθ' ὑπόληψις.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 15. (C. A. D. 174) Repeated in xii, 22.

Ef face the opinion, I am harmed, and at once the feeling of harm disappears. (ἄρον τὴν ὑπόληψιν, ἥρται τὸ βέβλαμμα.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 7.

<sup>3</sup> A man is as miserable as he thinks he is. (Tam miser est quisque quam credidit.)

SENECA, *Ad Lucilium*. Epis. 78, sec. 14. (A. A. D. 65)

Nothing is miserable but what is thought so. (Nihil est miserum nisi cum putes.)

BOETHIUS, *Consolatio Philosophiae*. Bk. ii, prose 4, l. 62. (C. A. D. 520)

Man is only miserable as far as he thinks himself so. (Tanta è miser l'uom quant' ei si riputa.)

SANNAZARO, *Ecloga Octava*. (C. 1504)

He is wretched that weens himself so.

SIR THOMAS WYATT, *Despair Counselleth the Deserted Love*. (A. 1542)

We have a common saying amongst us, "Every thing is as it is taken."

HUGH LATIMER, *Works* (P.S.), ii, 150. (1552)

BRETON, *Crossing of Proverbs*. (1616)

Every man is either well or ill, according as he thinks himself. (Chascun est bien ou mal, selon qu'il s'en trouve.)

MONTAIGNE, *Essays*. Bk. i, ch. 40. (1580)

There is nothing either good or bad but thinking makes it so.

SHAKESPEARE, *Hamlet*, ii, 2, 256. (1600) Frequently quoted.

Let him be wretched who thinks himself so. (Ruin sea quien por ruin se tiene.)

CERVANTES, *Don Quixote*. Pt. i, ch. 21. (1605)

Nothing is a misery

Until our weakness apprehend it so.

BEAUMONT AND FLETCHER, *The Honest Man's Fortune*. Act i, sc. 1. (C. 1613)

A man is well or woe as he thinks himself so.

JAMES KELLY, *Scottish Proverbs*, p. 25. (1721)

He is desperate, that thinks himself so.

THOMAS FULLER, *Gnomologia*. No. 1913. (1732)

<sup>4</sup> O, who can hold a fire in his hand.

By thinking on the frosty Caucasus?

SHAKESPEARE, *Richard II*, i, 3, 294. (1595)

THREAD

<sup>5</sup> By the thread the ball is brought to light. (Por el hilo se saca el ovillo.)

CERVANTES, *Don Quixote*. Pt. i, ch. 4, 30; ii, 12. i. e. the ball on which it is wound.

<sup>6</sup> A Thread too fine spun will easily break.

THOMAS FULLER, *Gnomologia*. No. 438. (1732)

<sup>7</sup> The thread breaks where it is weakest.

GEORGE HERBERT, *Jacula Prudentum*. No. 598. (1640) From the Spanish, "El hilo por lo mas delgado quiebra."

Where it is weakest there the thread breaketh.

JOHN RAY, *English Proverbs*, p. 21. (1678)

FULLER, *Gnomologia*. No. 5647. (1732) See also under CHAIN.

<sup>8</sup> The thread follows the needle.

F. E. HULME, *Proverb Lore*, p. 120. (1902) An Akra proverb. Certain consequences follow certain actions.

The thread cannot pass without the needle.

HART, *700 Chinese Proverbs*. No. 464. (1937)

<sup>9</sup> Your three score minutes Were at the last thread.

BEN JONSON, *The Alchemist*. Act iii, sc. 2. (1610)

Their thread is spun.

UNKNOWN, in *Roxburghe Ballads*, v, 45. (1681)

My thread is spun out.

WALTER SCOTT, *Ivanhoe*. Ch. 24. (1819)

See also under LIFE.

<sup>10</sup> O Fates! come, come: Cut thread and thrum.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 291. (1596) Each length of the warp-yarn, and the tuft where it is fastened to the loom, hence the whole of anything, good and bad together. (O.E.D.)

By those thrums and threads . . . the Reader may judge of the whole.

THOMAS GATAKER, *A Discours Apologetical*, p. 93. (1654)

The confused and ravelled mass of threads and thrums, cyleped Memoirs.

THOMAS CARLYLE, *Essays: Diderot*. (1833)

<sup>11</sup> The ladies ne the knightes nade o threed drie on them.

UNKNOWN, *The Flower and the Leaf*, l. 370. (A. 1500)

He that had fue or sixe shifts of apparell had scarce one dry threud to his back.

RICHARD HAKLUYT, *Voyages*, iii, 83. (1600)

There will be no a dry threud amang us or we get the cargo out.

WALTER SCOTT, *Guy Mannering*. Ch. 40. (1815)

TO HANG BY A THREAD, see under SWORD.

THREAT

<sup>12</sup> The man who threatens has no authority among free men. (Nulla enim miniatis auctoritas apud liberos est.)

BRUTUS AND CASSIUS, *Letter to Mark Antony*, 4 Aug., 44 B. C.

Long ment, little dint.

JAMES KELLY, *Scottish Proverbs*, p. 237. (1721)

Long threatened, little executed.

Threats without power are like powder without ball.

NATHAN BAILEY, *Dictionary: Definition*. (1736)

It is more easy to threaten than to kill.

H. G. BOHN, *Handbook of Proverbs*, p. 432. (1855)

<sup>1</sup> He that ofte manaceth, he threteth more than he may perfourne ful ofte tyme.

CHAUCER, *Persones Tale*. Sec. 4, 47. (c. 1386)  
Threateners . . . were seldom to be feared.

RICHARDSON, *Clarissa*. Bk. iii, ch. 2. (1748)  
Thousands of men threaten, and do nothing, according to the proverb.

R. D. BLACKMORE, *Mary Anerley*. Ch. 47. (1880)

<sup>2</sup> Do not use threats to any one, for that is womanish. (μὴ ἀπειλεῖν μηδενὶ γυναικῶδες γάρ.)

CHILON, *Maxim*. (c. 560 B.C.) See DIOGENES LAERTIUS, *Chilon*. Bk. i, sec. 70.

<sup>3</sup> He threateneth many, That hurtith any.

GABRIEL HARVEY, *Marginalia* (1913), p. 101. (c. 1590)

He threatens many, that is injurious to one.

THOMAS FULLER, *Gnomologia*. No. 2372. (1732)

<sup>4</sup> There are more men threatened than stricken.

HERBERT, *Jacula Prudentum*. No. 258. (1640)

There are more threatened than struck.

JOHN RAY, *English Proverbs*, p. 26. (1670)  
FULLER, *Gnomologia*. No. 4860. (1732)

<sup>5</sup> Threatened men eat bread, says the Spaniard.

HERBERT, *Jacula Prudentum*. No. 1079. (1650)

The Spanish form is, "Los amenazados comen pan." The French say, "Excommunie mange bien pain" (The excommunicated person eats bread very well).

<sup>6</sup> The bow does not always hit the mark it threatens. (Nec semper feriet quodcumque miniabitur arcus.)

HORACE, *De Arte Poetica*, l. 350. (c. 20 B.C.)

To threaten and to strike are not always the same thing. (Minari et cadere non semper eiusdem.)

PONTANUS, *Collectio Proverbiorum*, p. 112. (1778)

<sup>7</sup> Even though I should live to extreme old age, the time would be short for enduring what you threaten me with. (Etsi pervivo usque ad summam aetatem, tamen breve spatium est perferundi quae minitas mihi.)

PLAUTUS, *Captivi*, l. 742. (c. 200 B.C.)

It is a true prouerbe: the threatned man lyves long.

UNKNOWN, in COLLMAN, *Ballads*, p. 69. (c. 1555)

Threatened folks live long.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iv, sc. 3. (1599) CAMDEN, *Remains*, p. 331. (1605) FULLER, *Church-History*. Bk. viii, ch. 3. (1655) FIELDING, *Don Quixote in England*. Act ii, sc. 6. (1734) SCOTT, *Legend of Montrose*. Ch. 10. (1819) etc., etc.

Thretned people live a long time. (Gens qu'on menace, vivent longtemps.)

CHARLES CANIER, *Six Mille Proverbes*, p. 179. (1856) The French also say, "Menacés vivent, et décollés meurent" (The threatened live, the beheaded die); the Spaniards, "Mas son los amenazados que los heridos" (Thee-

are more threatened than hurt); the Italians, "Le minacce son arme del minacciato" (Threats are arms to the threatened); the Germans, "Vom Drohen stirbt man nicht" (Threats never killed a man).

The proverb says that threatened men live long.  
DICKENS, *Edwin Drood*. Ch. 14. (1870)

<sup>8</sup> Threaten the threatener and outface the brow Of bragging horror.

SHAKESPEARE, *King John*, v, 1, 49. (1596)

He threatens who is afraid. (Tel menace qui a grand peur.)

UNKNOWN, *Ballet of Proverbs*. (1654) Performed at the French court with Louis XIV participating. "Many a man threatens while he quakes for fear." The Dutch say, "Dreigers vechten niet" (Threateners do not fight).

## II—Threat: A Few Classic Examples

<sup>9</sup> When you get back home your own mother won't know you. (οὐκ ἔρ' εἰσιόντα σ' οἶκαδ' ἡ τεκοῦσα γινώσκειται.)

ARISTOPHANES, *Lysistrata*, l. 636. (412 B.C.)

I will give you a Shirt full of sore Bones.

THOMAS FULLER, *Gnomologia*. No. 2637. (1732)

<sup>10</sup> I will raze you from the earth like a pine tree. (πίτυος τρόπον ἀπειλεε ἐκτρίψειν.)

HERODOTUS, *History*. Bk. vi, ch. 37. (c. 445 B.C.)

Croesus' warning to the men of Lampsacus, demanding the release of Miltiades, whom they had taken prisoner. A proverbial expression meaning utter destruction, for the pine once cut down never grows again.

Not so much as a firebearer must be left alive (ἔδει δὲ μὴδὲ πυρφόρον περιγενέσθαι.)

HERODOTUS, *History*. Bk. viii, ch. 6. Extermination. The person of the bearer of the sacred fire used for sacrifices was supposed to be inviolate.

<sup>11</sup> I'll fix my teeth in his liver and eat it up. (τοῦ ἐγὼ μέσον ἥπαρ ἔχοιμι ἐσθήμεναι προσφύσα.)

HOMER, *Iliad*. Bk. xxiv, l. 212. (c. 850 B.C.)

Quoted by PLUTARCH, *Moralia*, 170D.

On the spot he will cut thee limb from limb (ἵνα σ' αὐτὴ διὰ μελειστί τάμησιν.)

HOMER, *Odyssey*. Bk. xviii, l. 339. (c. 850 B.C.)

Make mincemeat of me. (Me excarnuifices.)

TERENCE, *Heauton Timorumenos*, l. 813. (163 B.C.)

There are many which will not sticke to teare him limme meale.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 60. (1574) Pettie, tr.

O, that I had her here, to tear her limb-meal!

SHAKESPEARE, *Cymbeline*, ii, 4, 147. (1609)

Shakespeare's only use of "limb-meal," which he probably got from Pettie.

<sup>12</sup> Thou shalt be whipp'd with wire, and stew'd in brine,

Smarting in lingering pickle.

SHAKESPEARE, *Antony and Cleopatra*, ii, 5, 65. (1606)

For him at least I have a rod in pickle.

KANE O'HARA, *Midas*. Act ii, sc. 1. (1764) See under Rod.

Something lingering, with boiling oil in it.

W. S. GILBERT, *The Mikado*. Act ii. (1885)

## THREE

<sup>1</sup> Three sorts of men my soul hateth: . . . a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

*Apocrypha: Ecclesiasticus*, xxv, 2. (c. 190 B. C.)

This saying, that three sortes of men are odious to the world, a poore man proude, a riche man a lyar, and an old man a foole.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 172. (1574) Pettie, tr.

Three thinges displease God and man, A poore man proude, a riche man a lyer, and an olde man in loue.

JOHN FLORIO, *Firste Fruites*, fo. 23. (1578)

<sup>2</sup> Three helping one another, bear the burthen of six.

HERBERT, *Jacula Prudentum*. No. 140. (1640)

Three persons united against a town can ruin it.

BURCKHARDT, *Arabic Proverbs*. No. 173. (1817)

One man with a dream, at pleasure,

Shall go forth and conquer a crown;

And three with a new song's measure

Can trample a kingdom down.

ARTHUR O'SHAUGHNESSY, *Music-Makers*. (1881)

Three men, together riding,

Can win new worlds at their will.

MARY CAROLYN DAVIES, *Three*. (1930)

<sup>3</sup> There are three things which do not let a man stay at home: smoke [a smoky chimney], dripping [a leaky roof], and an evil wife. (Tria sunt enim quae non sinunt hominem in domo permanere: fumus, stillicidium, et mala uxor.)

POPE INNOCENT III, *De Contemptu Mundi*. Pt. i, sec. 18. (c. 1210) A recasting of a proverb attributed with some show of reason to King Solomon, "Sunt tria damna domus: imber, fumus, mala femina" (There are three accursed things in a house: rain, smoke, an evil woman). It is, at any rate, a compilation from *Proverbs*, x, 26 (smoke); xix, 13 (the contentions of a wife); and xxvii, 15 (continual dropping and a contentious woman). There were many variations and elaborations during the Middle Ages, one into a thousand lines of Latin verse. See TAYLOR, *The Proverb*, p. 164.

Three things dryven a man out of his hous; that is to seyn, smoke, dropping of reyn, and wikked wywes.

CHAUCER, *The Tale of Melibeus*. Sec. 15. (c. 1387) For an elaboration, see LANGLAND,

*Piers the Plowman*, C, xx, 297.

Smoke, rain, and a wife without reason Chase a man from his house in every season.

(Fumée, pluie, et femme sans raison

Chassent l'homme de sa maison.)

MEURIER, *Trésor des Sentences*. (c. 1500)

And Salamon sayth there be thynges thre, Shrewde wyues, rayne, and smokes blake Make husbandes ofte theyr houses to forsake.

UNKNOWN, *Evyll Maryage*, l. 96. (c. 1530) See HAZLITT, *Early Popular Poetry*, iv, 78.

There are three thinges that suffer not a man to abyde in his owne house, Smooke, Rayne, and an evil wyfe.

GEORGE GASCOIGNE, *The Droomme of Doomes Day*. (1576)

He is as tedious As a tired horse, a railing wife; Worse than a smoky house.

SHAKESPEARE, *I Henry IV*, iii, 1, 159. (1597)

<sup>4</sup> There are three precious things, which I hold fast and prize. The first is gentleness; the second is frugality; the third is humility. Be gentle and you can be bold; be frugal, and you can be liberal; be humble, and you can become a leader among men.

LAO-TSZE, *Tao-tek-king*, Sec. 67 (c. 550 B. C.)

Threo thinges . . . beth needful . . . Bi rule and bi reason:

That on clothing is, from chele ow to saue:

And that othur mete at meel, for meseise of thiseluen:

And drink whon thou druuyest; but do hit not out of resun.

(Things three, no more, but three are needful:

The one is clothing, to save thee from chill,

The one is meat, for thy health's sake,

The third is drink when thou driest.)

WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus i, l. 20. (1362)

Dryve fro your herte three things that been contrariouse to good conseil, that is to seyn, ire, coveitise, and hastifnesse.

CHAUCER, *Tale of Melibeus*, Sec. 17. (c. 1387)

Three things are unsatiable, priests, monckes, and the sea.

UNKNOWN, *Philip and Mary*. (c. 1560) In WRIGHT, *Political Songs of England*, p. 208.

Three things please both god and man, Concord betwene brethren, amitie betwene neighbours, agreement betwene man and wife.

JOHN FLORIO, *Firste Fruites*. Folio 23. (1578)

Three sortes of menne see nothing, The blinde without eyes, a foole without discretion, and he that delighteth in worldly pleasure, without feare of death.

JOHN FLORIO, *Firste Fruites*, fo. 24.

From three things good lord deliver us, from an empty purse, from yl neighbours, and from an yl woman.

JOHN FLORIO, *Firste Fruites*, fo. 30.

Of three thyngs beware, that is, of a Sicofant, of a flatterer, & of a presumptuous man.

JOHN FLORIO, *Firste Fruites*, fo. 74.

Three things there be which neuer decay whiles the world lasteth, to bake, to brewe, and to powle or sheare, saye the people, or common prouerbe.

LEWIS EVANS, *Withals Dictionary*, sig. E4. (1586)

Three things are nought worth, fayre face in a whore,

Great strength in a porter, fine witt in the poore JOHN FLORIO, *Second Fruites*, p. 191. (1591)

There are three things that are not to be credited, a woman when she weeps, a merchant when he swears, nor a drunkard when he prays.

BARNABY RICH, *The Ladies Looking Glasse*, p. 34. (1616)

A ship under sail, a man in complete armour, and a woman with a great belly are three of the handsomest sights.

JAMES HOWELL, *English Proverbs*, p. 2. (1659)  
Three are too many to keep a Secret, and too few to be merry.

THOMAS FULLER, *Gnomologia*. No. 5037. (1732) *See also under SECRET*.

Three things are thrown away in a bowling-green, namely, time, money, and oaths.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 12. (1822) Quoted as a saying.

Three things cost dear: the caresses of a dog, the love of a mistress, and the invasion of a host. Three things only are well done in haste: flying from the plague, escaping quarrels, and catching flies.

H. G. BOHN, *Handbook of Proverbs*, p. 530. (1855) "The love of a dog and the caresses of a mistress" has been suggested as an improvement.

Three things are known only in three places: Valour, which knows itself only in war; Wisdom, only in anger; and Friendship, only in need.

EMERSON, *Journal*, 1863. Quoted as a Persian saying.

Three things are untameable, Idiots, women and the salt sea.

CHEALES, *Proverbial Folk-Lore*, p. 8. (1875)

Three things that never come to no good: . . . Christmas pigs, Michaelmas fowls, and parsons' daughters.

*Notes and Queries*, vi, 246. (1882)

Three be the things I shall love till I die: Laughter and hope and a sock in the eye.

DOROTHY PARKER, *Three Things I Love*. (1930)

1 There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (*οι τρεις εις το εν εις εν.*)

*New Testament: I John*, v, 7. (c. A. D. 110) The *Vulgate* is, "Quoniam tres sunt, qui testimonium dant in caelo: Pater, Verbum, et Spiritus sanctus: et hi tres unum sunt."

2 All things thrive at thrice. An encouragement to try the third time. They will say the third's a charm.

JAMES KELLY, *Scottish Proverbs*, p. 26. (1721)  
Number three is always fortunate.

TOBIAS SMOLLETT, *Peregrine Pickle*. (1750)  
Quoted as a proverb. The Germans say, "Alle guten Dinge sind drei" (All good things are three). *See also under LUCK*.

3 Once upon a time there was a Man and his Wife and a Tertium Quid [a third somebody].

RUDYARD KIPLING, *Traffics and Discoveries: At the Pit's Mouth*. (1904) "Tertium Quid" is the title of the fourth book of BROWNING's *The Ring and the Book*.

4 There are three things that are never satisfied, yea, four things say not, It is enough: The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough. (Tria sunt insaturabilia, et quartum, quod numquam dicit: Sufficit. Infernus, et os vulvae, et terra, quae non satiat aqua: ignis vero numquam dicit: Sufficit.)

*Old Testament: Proverbs*, xxx, 15. (c. 350 B. C.)  
There be three things neuer satisfied, and the fourth neuer saith ho, A woman that is vntemperate, the earth that is drie, Hel is neuer satisfied, and the fire hath neuer wood yenough.

JOHN FLORIO, *Firste Fruites*, fo. 22. (1578)

5 There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. (Tria sunt difficilia mihi, et quartum penitus ignoro: Viam aquilae in caelo, viam colubri super petram, viam navis in medio mari, et viam viri in adolescentia.)

*Old Test.: Proverbs*, xxx, 18-19. (c. 350 B. C.)  
There been three things full harde to be knowne which waye they woll drawe. The first is of a bird sitting upon a bough. The second is of a vessell in the see. And the third is the waye of a younge man.

*Reliquiae Antiquae*, i, 233. (1417)

Ther be iiii thynges full harde for to know, Whyche way that thay will drawe. The first is the wayes of a yong man. The secunde the cours of a vessayll in the see. The thridd of an edder or a serpent sprent. The iiii of a fowle sittynge on any thyng.

*Boke of St. Albans*, sig. F4. (1486)

Young folke, as the wise man sayth, who, to the uncertaine flight of the Eagle in the ayre, of the ship on the sea, and of the serpent on the rocke, addeth, as most uncertaine, the way of a yong man in his first yeres.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 170. (1574) Pettie, tr.

There be three things that can not be knowne, & the fourth no man is able to vnderstand, The steps of an Eagle fleeing in the ayre, the waye of a Serpent ouer a Rocke, the path of a ship in the sea, and the life of a young man led in his youth

JOHN FLORIO, *Firste Fruites*, fo. 22. (1578)

There be triple ways to take, of the eagle or the snake,

Or the way of a man with a maid.

RUDYARD KIPLING, *The Long Trail*. (1891) The Biblical form, "Tria sunt difficilia mihi" served as a model for many other aphorisms. For further examples see NICHOLAS BRETON, *Figure of Foure*; RIMALDO, *Libro di Quattro Choses*.

6 Upon three things the world rests: the study of the Law, divine service, and deeds of love.

SIMON THE JUST, *Babylonian Talmud: Abodah Zara*, i, 2. (c. 450)

Upon three things is the world established: truth, justice, peace.

*Babylonian Talmud: Abodah Zara*, i, 18.

1 I hate those who think that wisdom consists in prying and meddling; courage, in showing no compliance; and honesty, in denouncing other men.

TZU KUNG, *CONFUCIUS, Analects*, p. 70. (c. 500 B. C.) Giles, tr.

A yong man, a reowler, recheles;

A olde man a lechowr, loweles;

A pore man a waster, haveles;

A riche man a thefe, nedeles;

A womman a bawde, shameles.

Thes V shalle never thrif blameles.

WRIGHT AND HALLIWELL, eds., *Reliquiae Antiquae*, i, 316. (c. 1450)

### THRIFT

See also Economy, Frugality, Saving

2 He that borrows and bigs [builds], makes feasts and thigs [steals], drinks and is not dry, these three are not thriftie.

DAVID FERGUSON, *Scottish Proverbs*, p. 40 (c. 1595) KELLY, *Scottish Proverbs*, p. 146. (1721)

3 Thrift is the Philosopher's Stone.

THOMAS FULLER, *Gnomologia*. No. 5040. (1732)

Thrift is good revenue.

H. G. BOHN, *Handbook of Proverbs*, p. 530. (1855) See under FRUGALITY.

1 Live with a thrifty, not a needy Fate;  
Small shots paid often, waste a vast estate.

ROBERT HERRICK, *Expences Exhaust*. (1648)

5 When thrift and you fell fyrst at a fray,  
You played the man, for ye made thrift ren away.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) CLARKE, p. 261; RAY, p. 196.

I haue heard some, to some tell this tale not seelde,  
Whan thrift is in the towne, ye be in the feelde,  
But contrary, you made that sense to sowne,  
Whan thrift was in the feelde, ye were in the towne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546) When thrift is in the town, he is in the field.

FRANCIS BACON, *Promus*. No. 675. (c. 1594)

When thrift's in the field, he's in town.

JOHN RAY, *English Proverbs*, p. 196. (1670)

The thrift of you and the wool of a dog would make a good web.

JAMES KELLY, *Scottish Proverbs*, p. 331. (1721)

6 Thrift is to a man what chastity is to a woman.

E. W. HOWE, *Aphorism*. (a. 1937) See *Sat. Rev. of Lit.*, 13 May, 1944, p. 12.

7 Thrift is care and scruple in the spending of one's means. It is not a virtue, and it requires neither skill nor talent.

KANT, *Lecture*, at Königsberg, 25 April, 1775.

8 Thrift consisteth not in golde, but grace.

JOHN LYLY, *Euphues and His England* (Arber), p. 229. (1580)

Thinke it better to bee accompted thriftie among the wise, then a good companion among the riotous.

LYLY, *Euphues and His England*, p. 430.

9 Thrift, thrift, Horatio! the funeral baked meats

Did coldly furnish forth the marriage tables.

SHAKESPEARE, *Hamlet*, i, 2, 180. (1600)

10 His thrifte waxes thin That spendes more then he wins.

UNKNOWN, *How the Good Wif Taugte Hir Doughtir*, l. 100. (a. 1450) See also under SPENDING.

### THRIVING

11 He that will thryue must rise at fyue,  
He that will neuer thryuen may lye till aleuen.

GABRIEL HARVEY, *Marginalia*, p. 102. (c. 1590) *Countrymans New Commonwealth*, p. 42. (1647)

He that will thrive must rise at five;

He that hath thriven may lie till seven.

JAMES CLARKE, *Paroemiologia*, p. 93. (1639) RAY, p. 148; FULLER, No. 6094.

To rise at five is the way to thrive.

WILLIAM ELLIS, *The Country Housewife's Family Companion*. Ch. 7. (1750) See also under RISING.

12 Wele thryueth that God loveth.

UNKNOWN, *How the Good Wif Taughte Hir Doughtir*, l. 10. (c. 1450)

13 Fore he that cast hym for to thryve,  
He must ask off hys wiife leve.

UNKNOWN, *Songs and Carols* (Percy Soc., No. 73), p. 87. (c. 1470)

There is an olde common sayenge, that seldom doth the housbande thryue, withoute the leue of his wyfe.

JOHN FITZHERBERT, *The Boke of Husbandry*, p. 93. (1523)

He that will thriue must aske leaue of his wife.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546) FRANKLIN, *Autobiography*. (1784) SMILES, *Thrift*, p. 144. (1875)

A man cannot thrive except his wife let him.

DAVID FERGUSON, *Scottish Proverbs*, p. 12. (c. 1595)

A man must ask his wife leave to thrive.

JOHN RAY, *English Proverbs*, p. 117. (1670)

### THRONE

14 Even on the highest throne of the world, we can sit only on our own tail. (Au plus eslevé throsne du monde, si ne sommes nous assis que sur nostre cul.)

MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)

<sup>1</sup> One doesn't fool with a throne. (On ne badine pas avec un trône.)

NAPOLEON BONAPARTE, *Sayings*. (1816) GOURGAUD, *Mémoires*, i, 135. However, in 1814, addressing the French Senate, Napoleon said, "The throne is only a bit of gilded wood trimmed with velvet." See THIERS, *Consulate and Empire*, ch. 51.

<sup>2</sup> There is something behind the throne greater than the King himself.

WILLIAM PITT, *Speech*, 2 March, 1770. Hence "The power behind the throne."

A power behind the throne that was greater than the throne itself.

MARK TWAIN, *Life on the Mississippi*. Ch. 15. (1874)

If you want to be the power behind the throne, stay behind the throne.

JAY FRANKLIN, *F.D.R. and His Friends*. See *Cosmopolitan*, May, 1943, p. 45. Quoted as "the old saying."

<sup>3</sup> Neither armies nor treasures form the bulwarks of a throne, but friends. (Non exercitus, neque thesauri, praesidia regni sunt, verum amici.)

SALLUST, *Bellum Iugurthinum*. Ch. 10, sec. 4. The legs of the throne are the plough and the oar, the anvil and the sewing-machine.

R. W. EMERSON, *Journals*, 1857.

A man may build himself a throne of bayonets, but he cannot sit on it.

DEAN W. R. INGE, *Epigram*. (c. 1900) See MARCHANT, *Wit and Wisdom of Dean Inge*.

### THUMB

<sup>4</sup> He has a "green thumb," which simply means that he was born with the gift of making things grow.

MONTÉ BARRETT, *Murder at Belle Camille*, p. 45. (1943)

<sup>5</sup> Speak out, an' never fash your thumb

ROBERT BURNS, *Ernest Cry and Prayer*. (1786) It was lang syne, . . . and I'll ne'er fash my thumb about it.

SCOTT, *Heart of Midlothian*. Ch. 16. (1818) I'll not bother myself about it.

<sup>6</sup> I shal by my wille neuer more come in the kynges daunger, I haue now goten my thombe out of his mouth.

WILLIAM CAXTON, tr., *Reynart the Foxe* (Arber), xx, 49. (1481)

Never put your thumb between two back teeth. (Entre dos muelas cordales nunca pongas tus pulgares.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615) *Muelas cordales*, the last pair of molars.

<sup>7</sup> And yet he hadde a thombe of gold, pardee.

CHAUCER, *Canterbury Tales: Prologue*, l. 565. (c. 1386) He weighed it in the scales every time he sold anything.

<sup>8</sup> Thy thumb is under my belt.

DAVID FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595) You are in my power.

<sup>9</sup> He'll comb their Perukes for them to a Cow's thumb.

THOMAS FLATMAN, *Heraclitus Ridens*. No. 40. (1681) To a hair.

<sup>10</sup> Whan he should get ought, eche finger is a thumbe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546) Eche finger is a thombe to day me thinke.

NICOLAS UDALL, *Ralph Roister Doister*. Act i, sc. 3. (c. 1550)

Ech finger is thumb.

FRANCIS BACON, *Promus*. No. 660. (c. 1594)

The clowne, the sloven, and Tom althummes.

UNKNOWN, *The Servingmans Comfort*. (1598) In *Inedited Tracts* (Hazlitt), p. 107.

When he should work all his fingers are thumbs

JAMES HOWELL, *Proverbs*, p. 5. (1659)

When he should work, every Finger is a Thumb.

THOMAS FULLER, *Gnomologia*. No. 5556. (1732)

My hand's all vingers-an-thums.

GEORGE PILMAN, *Rustic Sketches*, p. 95. (1842)

His fingers are all thumbs, i.e. he is very awkward.

J. E. BROGDEN, *Lincolnshire Words*, p. 207.

(1866) "Clumsy" is perhaps a better word.

Leave it alone, all thumbs! why thee are as clumsy as a cow handling a musket.

F. T. ELWORTHY, *West Somerset Phrase-Book*, p. 395. (1886)

I think my fingers must be all thumbs.

A. T. QUILLER-COUCH, *The Ship of Stars*. Ch. 13. (1899)

<sup>11</sup> He who believes that you fall in with his pursuits, will with both thumbs eagerly commend your sport. (Utroque tuum laudabit pollice ludum.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 66. (20 B.C.)

A reference to the way in which the audience in the amphitheatre expressed approval. To turn down one thumb or shut it up in the fist (*premere* or *comprimere pollicem*), was also a sign of approval, but less emphatic.

They win applause by slaying with a turn of the thumb. (Verso pollice.)

JUVENAL, *Satires*. Sat. iii, l. 36. (c. A.D. 120)

Contrary to the popular notion, the signal to dispatch a wounded gladiator in the Roman arena was to turn the thumb up, extend it, and perhaps whirl it around (*vertere pollicem*); to turn it down (*premere pollicem*), or close the fingers over it, was a sign that he was to be spared.

With thumb whirled around. (Converso pollice.)

PRUDENTIUS, *Contra Symmachum*. Bk. ii, l.

1098. (c. A.D. 400) More violent than verso.

To close down the thumb (*premere*) was a sign of approbation; to extend it (*vertere, convertere; pollex infestus*) a sign of disapprobation.

LEWIS AND SHORT, *Latin Dictionary: Pollex*. (1880)

They had universally turned their thumbs up. "Sartor," the publisher acquainted him, "excites universal disapprobation."

GARNETT, *Life of Carlyle*. Ch. 4. (1887)  
"Thumbs down" means "spare him"; . . . the signal for death was "thumbs up."

R. Y. TYRRELL, in *Academy*, 9 March, 1907, p. 234/1.

<sup>1</sup>  
Sit on your thumb till more room do come.  
G. F. NORTHALL, *English Folk-Phrases*, p. 22. (1894) To a person asking "Where shall I sit?"

<sup>2</sup>  
Hoppe upon my thombe, *fretillon* [fidget].  
JEHAN PALSGRAVE, *La Langue Françoise*, p. 232. (1530)

It is a small hop on my thombe.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
He's a little hop-o-my-thumb.  
S. O. ADDY, *Sheffield Glossary*, p. 112. (1888)

<sup>3</sup>  
Haue men hytte thee vpon the thombes?  
JEHAN PALSGRAVE, *Acolastus*, sig. B4. (1540) To punish, to reprove sharply.

He a little rebuked the lady Margaret and hyt her on the thombe.  
EDWARD HALL, *Chronicle*, p. 33. (c. 1540)

Mark ye, how she hitteth me on the thumbis.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
[He] did hit a yong man ouer the Thumbes verie handsomely, for vsing ouer straunge woordes.  
WILSON, *Arte of Rhetorique*, p. 3. (1553)

<sup>4</sup>  
Biting his thumb to the quick. (Pollice usque ad periculum roso.)

PETRONIUS, *Fragments*. No. 3. (c. A. D. 60) Of a man in anger.

The Clerk was like to byte his thowmis.  
UNKNOWN, *Satirical Poems of the Time of the Reformation*, xlii, 266. (1573)

I will bite my thumb at them.  
SHAKESPEARE, *Romeo and Juliet*, i, 1, 47. (1595)  
A few lines later, "Do you bite your thumb at us, sir?" "I do bite my thumb." As a sign of threat or defiance.

Giuing me the Fico with his thombe in his mouth.  
THOMAS LODGE, *Wits Misery*, p. 23. (1596)

Daggs and Pistolls! To bite the thumb at me?  
THOMAS RANDOLPH, *The Muses Looking-Glasse*. Act iii, sc. 3. (1638)

Each bit the thumb, but neither dared say he bit it at the other.

THEODORE PARKER, *The State of the Nation* Sermon preached 28 Nov., 1850.

The act of biting the thumb was not so much a gesture of insulting contempt as a threat.

CHAMBERS, *Book of Days*, 11 March. (1863)

<sup>5</sup>  
Panurge suddenly lifted up in the air his right hand and put the thumb thereof into the nostril of the same side, holding his four fingers straight out.

RABELAIS, *Pantagruel*. Bk. ii, ch. 19. (1534) The gesture known as the "Spanish fan."

The Sacristan he said no word to indicate a doubt,

But he put his thumb unto his nose, and he spread his fingers out.

R. H. BARHAM, *Nell Cook*. (a. 1845)

<sup>6</sup>  
She . . . is obliged to be silent. I have her under my thumb.

SAMUEL RICHARDSON, *Sir Charles Grandison* Bk. iv, ch. 29. (1754)

Authors . . . are under the thumb of booksellers.  
B. H. MALKIN, tr., *Gil Blas*. Bk. vii, ch. 13, sec. 6. (1809)

The lord was a petty king, having his subjects very much under his thumb.

AUGUSTUS JESSOPP, *The Coming of the Friars*. Ch. 2. (1889)

Getting him where he wants him, . . . under his thumb.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 218. (1943)

<sup>7</sup>  
By the pricking of my thumbs,  
Something wicked this way comes.

SHAKESPEARE, *Macbeth*, iv, 1, 44. (1606)  
Quoted by NGAIO MARSH, *The Nursing-Home Murder*, p. 203. (1941)

## THUNDER

See also Lightning

<sup>8</sup>  
God of the thundercrap. (Διὸς Σκαταβάτου.)  
ARISTOPHANES, *Peace*, l. 42. (421 B. C.) A play upon "Zeus, who descends in thunder" (Ζεὺς Καταβάτης). By adding a single letter, Aristophanes transforms it into "Zeus, who descends in ordure." A clever French translator makes it "Zeus Merdoyant," as opposed to the usual "Zeus Foudroyant." The Latin is "Jupiter tonans."

To Zeus belongs the thunder, not to me. (Βροντᾶν δ' οὐκ ἐμὸν ἀλλὰ Διός.)

PLUTARCH, *Moralia*. Sec. 54D. (c. A. D. 95)

Quoting a proverb from an unknown author.  
O thou great thunder-darter of Olympus.

SHAKESPEARE, *Troilus*, ii, 3, 11. (1601)

I do not bid the thunder-bearer shoot.  
SHAKESPEARE, *King Lear*, ii, 4, 230. (1605)

Thunder-master.  
SHAKESPEARE, *Cymbeline*, v, 4, 30. (1609)

<sup>9</sup>  
Winter's thunder makes summer's wonder.  
WILLIAM CAMDEN, *Remains*, p. 336. (1605)

Winter's thunder is summer's wonder.  
RANDLE COTGRAVE, *Dictionary: Tonner*. (1611)

Winter thunder, summer hunger.  
JAMES KELLY, *Scottish Proverbs*, p. 353. (1721)

Winter thunder, bodes summer hunger.  
MICHAEL DENHAM, *Proverbs*, p. 3. (1846)

Winter thunder, rich man's food and poor man's hunger.

RICHARD INWARDS, *Weather Lore*, p. 9. (1893)

It is good for fruit and bad for grain. The French say, "Quand il tonne en Mars on peut dire hélas" (When it thunders in March one may say alas).

<sup>10</sup>  
Sore wondren somme on cause of thonder.

CHAUCER, *The Squires Tale*, l. 250 (c. 1388)

What is the cause of thunder?

SHAKESPEARE, *King Lear*, iii, 4, 160. (1605) A question not yet convincingly answered.

1 Namore dorste he seyn

But "er that thonder stinte, comth a reyn."

CHAUCER, *The Wife of Bath's Prologue*, l. 731. (c. 1388) Socrates, when his wife Xantippe, after berating him, threw the contents of a domestic vessel over him. Pope renders the line, "'Rain follows thunder,' that was all he said."

When it hath wel thundred, it must needes rayne. (Quando l'a ben tonato, è forza che pioui.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578) Another Italian form is, "Non tuona mai che non piova" (It never thunders but it rains).

2 They steal my thunder!

JOHN DENNIS, when he heard the thunder he had devised for his play, *Appius and Virginia*, used a few nights after its failure in a production of *Macbeth*. (1709) Dennis's thunder was produced by rattling a sheet of tin.

Our author, for the advantage of this play [*Appius and Virginia*], had invented a new species of thunder, . . . the very sort that at present is used in the theatre. The tragedy itself was coldly received, notwithstanding such assistance, and was acted but a short time. Some nights after, Mr. Dennis, being in the pit at the representation of *Macbeth*, heard his own thunder made use of; upon which he rose in a violent passion and exclaimed, "See how the rascals use me! They will not let my play run, and yet they steal my thunder."

*Biographia Britannica*. Vol. v, p. 103. One of the few convincing explanations of the origin of a proverb.

I don't want to steal your thunder.

D. B. OLSEN, *Cat's Claw*, p. 151. (1943)

3 The thunderbolt hath but its clap.

THOMAS DRAXE, *Bibliotheca*, p. 216. (1633)

The Thunder hath but its Clap.

THOMAS FULLER, *Gnomologia*. No. 4793. (1732)

4 When it thunders the thief becomes honest.

HERBERT, *Jacula Prudentum*. No. 692. (1640)

"While the thunder lasted," says the old Italian proverb, "two bad men were friends."

A. C. BENSON, *At Large*. Ch. 3. (1908)

5 The thunderbolt always falls on the tallest buildings.

HERODOTUS, *History*. Bk. vii, ch. 10. (c. 445 B.C.) See under GREATNESS.

Fall, thunderbolt, yonder on Tamayo's house [so long as you don't fall on mine]. (Alla daras rayo en casa de Tamayo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 10. (1615)

6 If Jupiter should hurl his thunderbolts as often as men sin, he will soon be without arms. (Si quotiens peccant homines sua fulmina mittat | Iuppiter, exiguo tempore inermis erit.)

OVID, *Tristia*. Bk. ii, l. 33. (c. A.D. 9)

When the thunderbolts strike one man, it is not one only that they fill with terror. (Cum feriant unum, non unum fulmina terrent.)

OVID, *Epistulae Ex Ponto*. Bk. iii, epis. 2, l. 9. (c. A.D. 13)

Jupiter hurls chance bolts against many who have not deserved to suffer the penalty of guilt. (Iuppiter in multos temeraria fulmina torquet, | qui poenam culpa non meruere pati.)

OVID, *Ex Ponto*. Bk. iii, epis. 6, l. 27.

A senseless thunderbolt. (Brutum fulmen.)

PLINY, *Naturalis Historia*. Bk. ii, ch. 43, sec. 113. (A.D. 77)

7 He was a happy man when it thundered. (μακάριός ἐστι τοῦ Διὸς βορονῶντος.)

PLUTARCH, *Lives: Marcus Cato*. Ch. 17, sec. 7.

Of Cato. Because it was only then that he embraced his wife.

8 It is useless to seek a remedy for a thunderbolt. (Remedium frustra est contra fulmen quaerere.)

PUBLILIUS SYRUS, *Sententiae*. No. 640. (c.43 B.C.)

9 The Lord thundered from heaven, and the Most High uttered his voice. (Tonabit de caelo Dominus: et excelsus dabit vocem suam.)

*Old Testament: II Samuel*, xxii, 14. (c.600 B.C.)

10 I have bared my bosom to the thunder-stone.

SHAKESPEARE, *Julius Caesar*, i, 3, 49. (1599)

The all-dreaded thunder-stone.

SHAKESPEARE, *Cymbeline*, iv, 2, 271. (1609)

11 And heaven's artillery thunder in the skies.

SHAKESPEARE, *The Taming of the Shrew*, i, 2, 205. (1594)

Heaven's great artillery.

CRASHAW, *The Flaming Heart*, l. 56. (a. 1649)

The great artillery of God Almighty.

WILLIAM TEMPLE, *Of Ancient and Modern Learning*. (1692)

12 It is the flash which appears, the thunderbolt will follow. (C'est l'éclair qui paraît, la foudre va partir.)

VOLTAIRE, *Oreste*. Act ii, sc. 7. (1750)

## THURSDAY

13 I was born under the star of long journeys. a "Thursday bairn has far to go."

MRS. S. FRASER, in *Book Lover*, April, 1899.

14 Thursday come, and the week is gone.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

The Thursday come, the week lost.

TORRIANO, *Piazza Universale*, p. 103. (1666)

15 On Thursday at three

Look out and you'll see

What Friday will be.

UNKNOWN, *Old Nursery Rhyme*.



## TICKET

- <sup>1</sup> That's the ticket.  
 F. E. HULME, *Proverb Lore*, p. 125. (1902)  
 Hulme asserts that this is a corruption of the French "C'est l'etiquette." "That's the stuff," "That's the cheese" mean the same thing—that's right, or the proper course to pursue. They ought to be hanged, sir (that's the ticket).  
 T. C. HALIBURTON (SAM SLICK), *The Clock-maker*. Ser. ii, ch. 21. (1838)  
 Somehow she's not—she's not the ticket.  
 THACKERAY, *The Newcomes*. Ch. 7. (1854)  
 If that's the ticket, I will be even with you.  
 C. J. ANDERSON, *Okavungo*. Ch. 10. (1861)

## TICKLING

- <sup>2</sup> Nothing tickles that pincheth not.  
 JOHN FLORIO, tr., *Montaigne*. Bk.iii, ch.12. (1603)
- <sup>3</sup> You tickle me, and I will tickle you.  
 THOMAS JEFFERSON, *Letter to John Adams*, 28 Oct., 1813. See under SCRATCHING.
- <sup>4</sup> I'll tickle your catastrophe.  
 SHAKESPEARE, *II Henry IV*, ii, 1, 66. (1598)  
 Tickle my throat with a feather, and make a fool of my stomach.  
 JOHN RAY, *English Proverbs*, p. 210. (1678)  
 Stab me, but do not tickle me to death in sport.  
 PAULDING, *The Bucktails*. Act iv, sc. 2. (1815)
- <sup>5</sup> If you tickle us, do we not laugh?  
 SHAKESPEARE, *The Merchant of Venice*, iii, 1, 68. (1597)  
 We can cause laughing by tickling the skin.  
 CHARLES DARWIN, *The Expression of the Emotions in Man and Animals*. Ch. 13. (1872)
- <sup>6</sup> A quality of striking the joyous perception, or, as we vulgarly say, tickling the fancy.  
 ABRAHAM TUCKER, *The Light of Nature Pursued*, ii, 129. (a. 1774)  
 The joke . . . tickled the fancy of the Tirynthians.  
 JOHN DORAN, *The History of Court Fools*, p. 10. (1858)

## TIDE

- <sup>7</sup> The tide keeps its course.  
 JAMES HOWELL, *English Proverbs*, p. 10. (1659)  
 A single breaker may recede; but the tide is evidently coming in.  
 MACAULAY, *Essays: Southey's Colloquies*. (c. 1841)  
 The tide never goes out so far but it always comes in again.  
 Notes and Queries, iii, vi, 494. (1864)  
 The tide turns at low water as well as at high.  
 HAVELOCK ELLIS, *Impressions and Comments*. Ser. i, p. 103. (1914)
- <sup>8</sup> The tid abit [abides] nat for no maner man, Nor stynt his cours for no creature.  
 JOHN LYDGATE, tr., *Fall of Princes*. Bk. iii, l. 2801. (c. 1440)

- Farewele, my frendis, the tide abideth no man.  
 UNKNOWN, in *Reliquiae Antiquae*, i, 268. (c.1475)  
 For, wit thou well, the tide abideth no man.  
 UNKNOWN, *Everyman*. (c. 1530) In HAZLITT, *Old Plays*, i, 105.  
 The tide tarieth no man.  
 JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)  
 Farewell, . . . the tyme away dothe waste, And the tide, they say, tarieth for no man.  
 NICOLAS UDALL, *Ralph Roister Doister*. Act i, sc. 2. (a. 1553)  
 Hoist up sail while gale doth last, Tide and wind stay no man's pleasure.  
 ROBERT SOUTHWELL, *St. Peter's Complaynt*. (1595)  
 The tide stayeth for no man.  
 WILLIAM CAMDEN, *Remains*, p. 333. (1605) The Germans say, "Ebbe und Fluth warten auf Niemand." TIME AND TIDE, see under TIME.
- <sup>9</sup> After a flowe, an ebbe folweth ay.  
 LYDGATE, *Troy Book*. Bk. ii, l. 2013. (c. 1420)  
 After a lowe ebbe commeth a fload.  
 RICHARD TAVERNER, tr., *Erasmus*, fo. 24. (1550)  
 The sea being at full tide ebbeth.  
 GEORGE PETTIE, *Petite Pallace*, ii, 91. (1576)  
 Euerie tide his eb.  
 BRIAN MELBANCKE, *Philotimus*, sig. U2. (1583)  
 A flow will have an ebb.  
 JOHN CLARKE, *Paroemiologia*, 123. (1639) RAY, *English Proverbs*, p. 94. (1678)  
 High tides have their low ebbs.  
 RICHARD FRANCK, *Northern Memoirs*, p. 39. (1658)  
 The highest flood has the lowest ebb.  
 DYKES, *English Proverbs*, p. 248. (1709)  
 Every flow hath its ebb.  
 JAMES KELLY, *Scottish Proverbs*, p. 97. (1721)  
 Every Tide will have an Ebb.  
 THOMAS FULLER, *Gnomologia*. No. 1470. (1732)  
 No flow without ebb. (Nul flux sans reflux.)  
 CAHIER, *Six Mille Proverbs*, p. 377. (1856)
- <sup>10</sup> No animal dies except upon an ebbing tide. (Nullum animal nisi aestu recedente expirare.)  
 PLINY, *Naturalis Historia*. Bk.ii, ch.101. (A. D. 77)  
 Quoting Aristotle.  
 Tyde flowing is fear'd, for many a thing, Great danger to such as be sick, it doth bring; Sea eb by long ebbing some respite doth give, And sendeth good comfort to such as shal live.  
 THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie*. Ch. 14. (1573)  
 Pliny hath an odd and remarkable passage concerning the death of men and animals upon the recess of ebb of the sea.  
 SIR THOMAS BROWNE, *Letters*. No. 7. (c. 1672)  
 A' parted even just between twelve and one, even at the turning o' the tide.  
 SHAKESPEARE, *Henry V*, ii, 3, 12. (1599)  
 "People can't die along this coast," said Mr. Peggotty, "except when the tide's pretty nigh out. They can't be born, unless it's pretty nigh in—not properly born, till flood. He's a-going out with the tide."  
 DICKENS, *David Copperfield*. Ch. 30. (1849)

<sup>1</sup> The tide will fetch away what the ebb brings.

JOHN RAY, *English Proverbs*, p. 26. (1678)

The Ebb will fetch off, what the Tide brings in.

THOMAS FULLER, *Gnomologia*. No. 4495. (1732)

<sup>2</sup> There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune.

SHAKESPEARE, *Julius Caesar*, iv, 3, 218. (1599)

"There is a tide in the affairs of men," and it was on this decision . . . that depended the future welfare or misery of M'Elvina.

FREDERICK MARRYAT, *The King's Own*. Ch. 23. (1830)

There is, indeed, a tide in the affairs of men, as the poet says, and yet as things flow they circulate, and the ebb always balances the flow.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

Truly there is a tide in the affairs of men, but there is no gulf-stream setting forever in one direction.

J. R. LOWELL, *Among My Books: New England Two Centuries Ago*. (1870)

#### TIDINGS, see under News

#### TIGER

<sup>3</sup> Tiger, tiger, burning bright  
In the forests of the night,  
What immortal hand or eye  
Could frame thy fearful symmetry?

WILLIAM BLAKE, *Songs of Experience: The Tiger*. (1794)

<sup>4</sup> [He] began to draw the maid to bee de-floured, as the tiger in Hyrcane wooddes haleth the lambe to bee devoured.

GEORGE PETTIE, *Petite Pallace: Minos and Pasiphae*, p. 119. (1576)

<sup>5</sup> If you miss the tiger, he won't miss you. (Ta 'hu pu cho, fan pei 'hu shang.)

SCARBOROUGH, *Chinese Proverbs*. No. 882. (1875) A Latin proverb advises, "Tigridis evita sodalitatē" (Shun the companionship of the tiger).

When the tiger dies, he does not lose his dignity ('Hu ssü pu tao wei.)

SCARBOROUGH, *Chinese Proverbs*. No. 979. (1875) There are many Chinese proverbs about the tiger. Two others are, "The tiger on the plain is insulted by the dogs," and "In painting a tiger, one can paint the skin but not the bones."

<sup>6</sup> He who rides a tiger is afraid to dismount. (Ch i 'hu nan hsia pei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2082. (1875)

The colonies . . . are for her [France] the tiger which she has mounted (to use the Chinese phrase) and which she can neither manage nor get rid of.

A. R. COLQUHOUN, *The Mastery of the Pacific*, p. 410. (1902)

#### TIME

<sup>7</sup> Ever-ageing Time teaches all things. (ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.)

AESCHYLUS, *Prometheus Bound*, l. 982. (c. 470 B. C.)

Be ruled by time, the wisest counsellor of all (σοφώτατον σύμβουλον χρόνον.)

PERICLES, *Apothegm.* (c. 450 B. C.) See PLUTARCH, *Pericles*. Ch. 18, sec. 2. The Germans say, "Zeit ist der beste Rathgeber."

If time can teach, I need not to be told. (χρόνον μὲν οὐρεκ' οὐ μαθεῖν με δεῖ τόδε.)

SOPHOCLES, *Oedipus at Colonus*, l. 22. (c. 408 B. C.)

The grand instructor, Time.

EDMUND BURKE, *Letter to Sir H. Langrishe*, 26 May, 1799.

Time will teach thee all things.

M. F. TUPPER, *Of Good in Things Evil*. (1838)

Time is one's best friend, teaching best of all the wisdom of silence.

A. B. ALCOTT, *Table-Talk: Learning*. (1877) The Germans say, "Der beste Prediger ist die Zeit" (The best preacher is time).

<sup>8</sup> The most costly outlay is the outlay of time. (τὸ πολυτελέστατον ἀνάλωμα, τὸν χρόνον.)

ANTIPHON, *Maxim.* (c. 430 B. C.) See PLUTARCH, *Lives: Antony*. Ch. 28, sec. 2.

In our expenditure the item that costs most is time. (πολυτελές ἀνάλωμα εἶναι τὸν χρόνον.)

THEOPHRASTUS, *Maxim.* (c. 320 B. C.) See DIOGENES LAERTIUS, *Theophrastus*. Bk. v, sec. 40

Time is money. (Le terme vault l'argent.)

MONTAIGNE, *Essays* Bk. i, ch. 19. (1580) Quoted as an old saying.

Remember that time is money.

BENJAMIN FRANKLIN, *Advice to a Young Tradesman*. (1748) LYTTON, *Money*. Act iii, sc. 6. (1840) DICKENS, *Barnaby Rudge*. Ch. 23. (1841) SMILES, *Thrift*, p. 364. (1875) etc., etc. The Germans say, "Zeit ist Geld."

Time is money. . . . And very good money too to those who reckon interest by it

DICKENS, *Nicholas Nickleby*. Ch. 47. (1839)

Time, O my friend, is money! Time wasted can never conduce to money well managed.

LORD LYTTON, *Caxtoniana*. Essay xxi. (1863)

Time is often said to be money, but it is more—it is life.

AVEBURY, *Pleasures of Life* Ch. 6. (1887)

Time is waste of money.

OSCAR WILDE, *Phrases for the Young*. (1894)

Time is money—says the vulgarest saw known to any age or people. Turn it round about, and you get a precious truth—money is time.

GEORGE GISSING, *Henry Ryecroft: Winter*. Ch. 24. (1903)

<sup>9</sup> Som tyme it is wit  
To spende a tyme, a tyme for to winne.

(L'aspettar tempo è utile talvolta

Per tempo guadagnare, anima mia.)

BOCCACCIO, *Il Filostrato*. Canto iv, st. 159. (c. 1350) CHAUCER, tr., *Troilus and Criseyde*. Bk. iv, l. 1611. (c. 1380)

<sup>1</sup> There is no antidote against the Opium of time.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. v, sec. 6. (1658)

Time was made for slaves.

J. B. BUCKSTONE, *Billie Taylor*. Act i. (1850)

Time stays not at the fool's leisure.

H. G. BOHN, *Handbook of Proverbs*, p. 531. (1855)

The incalculable Up and Down of Time.

SIDNEY LANIER, *Clover*. (1876)

Time eateth away at many an old delusion.

ROBERT BRIDGES, *The Testament of Beauty*, l. 599. (1929)

<sup>2</sup> Time and I against any two. (El tiempo y yo á otros dos.)

CHARLES V OF FRANCE, *Apothegm*. (c. 1380)

As quoted by BALTASAR GRACIAN, *Oráculo Manual*. Maxim 55, and by JOHN ARBUTHNOT, *John Bull: Postscript*. Philip II of Spain is supposed to have said, "Time and I against the two mightiest monarchs," and "Le temps et moi" (Time and I), was the motto of Cardinal Mazarin.

<sup>3</sup> Many tyme and ofte.

CHAUCER, *Tale of Melibeus*, sec. 10. (c. 1387)

<sup>4</sup> It [the value of time] is in everybody's mouth, but in few people's practice.

LORD CHESTERFIELD, *Letters*, 11 Dec., 1747.

<sup>5</sup> With this ticker of mine I'm living on borrowed time.

G. H. COXE, *Silent Are the Dead*, p. 161. (1941)

I feel as if I were living on borrowed time.

MARTHA ALBRAND, *No Surrender*, p. 56. (1942)

From then on I have lived on borrowed time.

STEFAN HEYM, *Hostages*, p. 327. (1942)

<sup>6</sup> An inch of gold will not buy an inch of time. ('Tsun chin nan yü pieh jên shih shui.)

DOOLITTLE, *Chinese Vocabulary*, ii, 193. (1872)

Similarly, on p. 485, "One inch on the dial is worth more than a piece of jade a foot long."

<sup>7</sup> 'Tis a common Saw, that Time and Chance happen to all Men.

OSWALD DYKES, *English Proverbs*, p. 273.

(1709) MANLEY, *New Atlantis*, ii, 230. (1709)

<sup>8</sup> We find it the worst thing about time that we know not what to do with it.

R. W. EMERSON, *Lecture on the Times*. (1841)

The surest poison is time.

EMERSON, *Old Age*. (1870)

<sup>9</sup> My time lies heavy on my hands.

FARQUHAR, *The Inconstant*. Act v, sc. 3. (1703)

My time does not hang heavy on my hands.

T. A. MANN, in *Letters of Literary Men*, p. 444. (1794)

If time be heavy on your hands,  
Are there no beggars at your gate?

TENNYSON, *Clara Vere de Vere*, l. 65 (1833)

You've got buttons and buttons of time.

LANGDON MITCHELL, *The New York Idea*. Act iii. (1906)

time time said old king tut | is something i ain t | got anything but.

DON MARQUIS, *certain maxims of archy*. (1927)  
He had time to burn.

H. C. BAILEY, *Bishop's Crime*, p. 261. (1941)

<sup>10</sup> Who hath tyme, let not him tary for tyme. (Chi ha tempo, non aspetti tempo.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

He who hath tyme, and tarieth for tyme, loseth tyme. (Chi tempo ha, e tempo aspetta, tempo perde.)

JOHN FLORIO, *Firste Fruites*, fo. 28. CAMDEN, *Remains*, p. 323. (1605)

He that hath time and looks for better time, time comes that he repents himself of time.

HERBERT, *Jacula Prudentum*. No. 1100. (1640)

He that hath Time, and looketh for a better Time, loseth Time.

THOMAS FULLER, *Gnomologia*. No. 2162. (1732)

If you have time, don't wait for time.

FRANKLIN, *Poor Richard's Almanack*, 1737.

<sup>11</sup> Who hath tyme, hath life. (Chi ha tempo, ha vita.)

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

Dost thou love life? Then do not squander Time; for that's the Stuff Life is made of.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1746. Repeated in 1758.

We mustn't waste time, for that's the stuff life's made of.

BELASCO, *Return of Peter Grimm*. Act i. (1911)

<sup>12</sup> Time enough always proves little enough

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1747. Repeated in 1758. "Any time means no time."

Time enough lost the ducks.

P. W. JOYCE, *English as We Speak It*, p. 114. (1910)

<sup>13</sup> The coward's consolation, "It will last my time."

FROUDE, *History of England*, i, 222. (1856)

<sup>14</sup> He that has most Time, has none to lose.

THOMAS FULLER, *Gnomologia*. No. 2141. (1732)

The Crutch of Time does more than the Club of Hercules.

THOMAS FULLER, *Gnomologia*. No. 4464.

Time and Words can't be recalled.

THOMAS FULLER, *Gnomologia*. No. 5050.

Time wrongs Antiquity.

THOMAS FULLER, *Gnomologia*, No. 5055.

Whatsoever Time does, it undoes.

THOMAS FULLER, *Gnomologia*. No. 5516. (1732)

<sup>15</sup> You cannot fight against the future. Time is on our side.

GLADSTONE, *Speech on the Reform Bill*, 1866.

<sup>16</sup> Thus at Time's humming loom I ply. (So schaff' ich am sausen den Webstuhl der Zeit.)

GOETHE, *Faust*. Pt. i, sc. 1, l. 156. (1806)

Time is my fair seed-field, to Time I'm heir. (Die Zeit ist mein Besitz, mein Acker ist die Zeit.)

GOETHE, *West-östlicher Divan: Buch der Sprüche*. (1819) CARLYLE, tr., *Chartism*. Ch. 6.

Time is my estate; to Time I'm heir. (Die Zeit ist mein Vermächtniss, mein Acker ist die Zeit.)

GOETHE, *Wilhelm Meisters Wanderjahre*. (c. 1830) Carlyle, tr. Used as motto for *Sartor Resartus*.

There'll be a hot time in the old town tonight!

JOSEPH HAYDEN. Title and refrain of popular song written in the fall of 1896, when the McIntyre and Heath Minstrels visited Old Town, La. The unofficial melody of American soldiers during the War with Spain.

They gathered on th' deck an' sang th' nayntional anthem, 'They'll be a hot time in th' ol' town tonight.'

F. P. DUNNE, *Cervera's Fleet*. (1898)

Whan time hath tournd white sugar to white salte.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

Time might turne white salt into fine sugar.

JOHN LYL, *Euphues* (Arber), p. 477. (1580)

All time's no time when time's past.

JAMES HOWELL, *Old Sayed Saws*. (c. 1643) Another ancient adage is, "Take time while time is, for time will away."

"Mountain time," said Mildred. "I suppose that's where the expression started, 'it's high time.'"

RING LARDNER, *Travelogue*. (1926)

The human mind, instead of marching, merely marked time.

T. B. MACAULAY, *Essays: Bacon*. (1837)

The Agnostic's appeal to us is to hal' and mark time.

FREDERIC W. H. MYERS, *Human Personality*, ii, 296. (1903)

To mark time (figurative). To remain for a time where one is [but, Partridge should have added, to go through the motions of marching].

PARTRIDGE, *Dictionary of Clichés*. (1941)

One would think that time stood still, so slowly does it move. (Stare putes, adeo procedunt tempora tarde.)

OVID, *Tristia*. Bk. v, eleg. 10, l. 5. (c. A. D. 9)

Time goes on crutches till love have all his rites.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1, 372. (1598)

The lazy foot of Time.

SHAKESPEARE, *As You Like It*, iii, 2, 322. (1600)

Time, with all its celerity, moves slowly to him whose whole employment is to watch its flight.

SAMUEL JOHNSON, *The Idler*. No. 21. (1758)

He that gains time gains all things.

SAMUEL PALMER, *Proverbs*, p. 380. (1710) The French say, "Qui gagne du temps gagne tout."

He who gains time gains everything.

DISRAELI, *Tancred*. Bk. iv, ch. 3. (1847)

So thither I went, and had as good a time as heart could wish.

SAMUEL PEPYS, *Diary*, 7 March, 1666.

They had a moderately good time of it.

CARLYLE, *Life of Cromwell*, iv, 11. (1845)

I was not having, on the whole, what our American friends call a good time of it.

TROLLOPE, *Rachel Ray*. Bk. ii, ch. 4. (1863)

We dined there yesterday with them and had rather a good time.

SUSAN HALE, *Letters*, p. 27. (1867)

A Good Time Was Had by All.

FLORENCE M. SMITH, Title of book of verse. (1937)

A good time is going to be had by all.

GEORGETTE HEYER, *Envious Casca*, p. 46. (1941)

A good time was had by all. All present, all the guests, enjoyed themselves: literary and/or high-brow: from a month or two after the appearance, in 1937, of Smith's book of verses so titled.

PARTRIDGE, *Dictionary of Clichés*. (1941)

Time was created as an image of eternity. (χρόνον τε γενέσθαι εἰκόνα τοῦ αἰδίου.)

PLATO, *Apothegm*. (c. 375 B. C.) See DIOGENES LAERTIUS, *Plato*. Bk. iii, sec. 73. Cicero has "Tempus est quaedam pars aeternitatis" (Time is a certain part of eternity).

Time is Eternity begun.

MONTGOMERY, *A Mother's Love*. (a. 1854)

Time is a child of eternity, and resembles its parent as much as it can.

DEAN W. R. INGE, *Epigram*. (c. 1900) See MARCHANT, *Wit and Wisdom of Dean Inge*. No. 33. See also under ETERNITY.

In the nick of time. (In tempore ipso.)

PLAUTUS, *Cistellaria*, l. 670. (c. 200 B. C.)

SENECA, *Hercules Oetaeus*, l. 567. (c. A. D. 60)

In the nick of time. (In ipso tempore.)

PLAUTUS, *Poenulus*, l. 1138. (c. 194 B. C.)

PACUVIUS, *Medus*. Frag. 251, Loeb. (c. 160 B. C.)

The Romane navie . . . arrived at the very pinch, or as commonly we say, in the nick.

MEREDITH HANMER, *Auncient Ecclesiasticall Histories*. Bk. vi, ch. 6. (1577)

That came ith' nick.

UNKNOWN, *Misogonus*. Act ii, sc. 4. (1577)

My device was . . . that he should come in the nick when she was singing.

LYLY, *Mother Bombe*. Act iii, sc. 3. (1594)

A seasonable girl, just in the nick now.

DRYDEN, *The Spanish Friar*. Act i, sc. 1. (1681)

I look upon it as a singular providence of God, that Dr. Harris . . . should come in at that nick of time.

SIMON PATRICK, *Autobiography*, p. 179. (a. 1707)

The fortunate arrival of Mordaunt, in the very nick of time.

WALTER SCOTT, *The Pirate*. Ch. 11. (1821)

Our lucky youngster is come in the nick of time.

GEORGE ELIOT, *Felix Holt*. Ch. 7. (1866)

1  
I am all that has been, and is, and shall be,  
and my robe no mortal has ever uncovered.  
(ἐγώ εἰμι πᾶν τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον καὶ  
τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν.)

PLUTARCH, *Moralia: Isis and Osiris*. Sec. 354C.

(C. A. D. 95) Inscription on statue of Athena.

Time is . . . Time was . . . Time is past.

ROBERT GREENE, *Frier Bacon and Frier Bon-  
gay: The Brazen Head*, xi, 55. (c. 1590)

I must speak to you as Friar Bacon's head  
spake, . . . *Time is*, and then *Time was*, and  
*Time would never be*.

FRANCIS BACON, *Apologie*. (a. 1603) *Works*  
(Spedding), iii, 152.

The burden of her song is like that of Friar  
Bacon's head; time is, time was, and time is past.

SIR THOMAS OVERBURY, *Characters: A Bawde*.  
(1614)

The Story of Fryar Bacon's Brazen Head is well  
enough known, whether it be believ'd or not, for  
saying, Time Was, and Time Is, and Time Will  
Never Be Again.

DYKES, *English Proverbs*, p. 182. (1709)

2  
How to kill time during a calm at sea?  
(Manière de hauser le temps en calme?)

RABELAIS, *Pantagruel*. Bk. iv, ch. 63. (1548)

Ye kings of Persia, who in their progresses did  
nothing els but cut stickes to drue away the  
time.

JOHN LYLY, *Euphues* (Arber), p. 460. (1580)

Their only labour was to kill the time;

And labour dire it is, and weary woe.

JAMES THOMSON, *The Castle of Indolence*.  
Canto i, st. 72. (1748)

How goes the enemy?

FREDERICK REYNOLDS, *The Will*. Act i, sc. 1.  
(1797) Said by Mr. Ennui, the "time-killer."

George: How goes the enemy?

Lucifer: What can he mean?

Festus: He asks the hour.

P. J. BAILEY, *Festus: A Large Party*. (1839)

Lounging about . . . like a man who had noth-  
ing to do but kill time.

FOOTNER, *Death of a Saboteur*, p. 23. (1943)

3  
They're having the time of their lives.

JOHN RHODE, *Signal for Death*, p. 151. (1941)

4  
For the busy man time passes quickly. (Kung  
fu yung i kuo.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
2452. (1875)

5  
Nothing is ours except time. (Omnia aliena  
sunt, tempus tantum nostrum est.)

SENECA, *Ad Lucilium*. Epis. i, sec. 3. (c. A. D. 64)

Time is the one loan which even a grateful re-  
cipient cannot repay. (Qui tempus accepit, cum  
interim hoc unum est, quod ne gratus quidem  
potest reddere.)

SENECA, *Ad Lucilium*. Epis. i, sec. 3.

6  
Save your time. (Tempori parce.)

SENECA, *Ad Lucilium*. Epis. lxxxviii, sec. 39. (c.  
A. D. 64) Quoted as an old saw

7  
The plain bald pate of Father Time himself.  
SHAKESPEARE, *The Comedy of Errors*, ii, 2, 71.  
(1593)

Father Time. Time personified. [From Shake-  
speare as quoted above.]

PARTRIDGE, *Dictionary of Clichés*. (1941)

Old Time the clock-setter, that bald sexton Time.

SHAKESPEARE, *King John*, iii, 1, 324. (1596)

That old common arbitrator, Time.

SHAKESPEARE, *Troilus and Cressida*, iv, 5, 225.  
(1601)

That old bald cheater, Time.

BEN JONSON, *The Poetaster*. Act i, sc. 1. (1601)

8  
The seeming truth which cunning time puts on  
To entrap the wisest.

SHAKESPEARE, *The Merchant of Venice*, iii, 2,  
100. (1597)

Time hath, my lord, a wallet at his back,

Wherein he puts alms for oblivion,

A great-sized monster of ingratitude:

Those scraps are good deeds past; which are de-  
vour'd

As fast as they are made, forgot as soon As done.

SHAKESPEARE, *Troilus and Cressida*, iii, 3, 145.  
(1601) See also under FAULT.

9  
Time doth transfix the flourish set on youth  
And delves the parallels in beauty's brow.

SHAKESPEARE, *Sonnets*. No. lx. (1609)

Let time that makes you homely, make you sage.

THOMAS PARNELL, *Elegy to an Old Beauty*. l.  
35. (a. 1717)

Not lightly had the foot of time rested there, as  
if treading on odoriferous flowers, but heavily, and  
with an iron heel.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-  
room*. Night v, p. 80. (1854)

10  
Thus the whirligig of time brings in his re-  
venges.

SHAKESPEARE, *Twelfth Night*, v, 1, 385. (1599)

11  
Time is a gentle deity. (χρόνος γὰρ εὐμαρὴς  
θεός.)

SOPHOCLES, *Electra*, l. 179. (c. 409 B. C.)

Time is tickell [uncertain].

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

Time is ticklish.

THOMAS DRAXE, *Bibliotheca*, p. 206. (1616)

Tyme is the father of truth. (Il tempo è padre de  
la verita.)

JOHN FLORIO, *Firſte Fruites*, fo. 32. (1578)

Time is the nurse and breeder of all good.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
iii, 1, 243. (1594)

Time, which is the author of all authors.

FRANCIS BACON, *Of the Advancement of Learn-  
ing*, i, iv, 12. (1605)

Time is the greatest Innovator.

BACON, *Essays: Of Innovations*. (1612) Quot-  
ing the Latin proverb, "Maximus novator  
tempus."

Time is man's angel. (Des Menschen Engel ist die  
Zeit.)

SCHILLER, *Theklas Monolog*, v, 11. (c. 1795)

Time, a maniac scattering dust.

TENNYSON, *In Memoriam*. Pt. xlix, st. 2. (1850)  
Time is the master of all the arts. (El tiempo es maestro en todas les artes.)

CAHIER, *Six Mille Proverbes*, p. 282. (1856)

Time is the only true purgatory.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

Time is the great legalizer, even in the field of morals.

H. L. MENCKEN, *A Book of Prefaces*. Ch. 4, sec. 6. (1917)

Time is a sandpile we run our fingers in.

CARL SANDBURG, *Hotel Girl*. (1922)

Time is a tyranny to be abolished.

EUGENE JOLAS, *The Language of Night*. (1932)

Time is unforgiving.

H. C. BAILEY, *The Bishop's Crime*, p. 231. (1941)

Time is of the essence.

STEPHEN ACRE, *Yellow Overcoat*, p. 106. (1942)

1 I am come in time. (Veni in tempore.)

TERENCE, *Andria*, l. 758. (166 B.C.) Ausonius cites this as the equivalent of Pittacus' axiom, "Know your opportunity."

2 Time measures nothing but itself.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Thursday*. (1849)

Let us not live as if time was short.

H. D. THOREAU, *Winter*, 11 Jan., 1852.

3 He is not born for glory who knows not the value of time. (On n'est pas né pour la gloire, lorsqu'on ne connaît pas le prix du temps.)

VAUVENARGUES, *Réflexions*. No. 180. (1746)

4 The unimaginable touch of Time.

WORDSWORTH, *Sonnet: Mutability*. (1821)

5 Beyng Erles, of tyme yat no mynde is ye contrarie.

UNKNOWN, *Rolls of Parliament*, iv, 267/2. (1425)

Time whereof the memory of man runneth not to the contrary.

SIR THOMAS LITTLETON, *Tenures*. Sec. 170. (a. 1481) BLACKSTONE, *Commentaries*. Bk. i, sec. 18. (1765)

The favorite phrase of their law is, "a custom whereof the memory of man runneth not back to the contrary."

EMERSON, *English Traits*. Ch. 6. (1856)

6 By old tyme, . . . tyme oute of mynde.

UNKNOWN, *Rolls of Parliament*, iv, 60/1. (1414)

Fro tyme that no mynde is.

*Rolls of Parliament*, v, 337/1. (1455)

This cuntry is nothyng so well inhabyted as it hath ben within tyme of mynde.

PALSGRAVE, *La Langue Françoyse*, p. 591/1. (1530)

Title . . . of time immemoriall.

WILLIAM FULBECKE, *Pandects*, iv, 19. (1602)

This deformity . . . it had been the custom, time immemorial, to look upon as the greatest ornament of the human visage.

OLIVER GOLDSMITH, *The Bee*. No. 1. (1759)

## II—Time: Its Flight

7

My stern chase after time is, to borrow a simile from Tom Paine, like the race of a man with a wooden leg after a horse.

JOHN QUINCY ADAMS, *Diary*, 25 March, 1844.

8 Backward, turn backward, O Time, in your flight,

Make me a child again just for to-night!

ELIZABETH AKERS ALLEN, *Rock Me to Sleep*.

(1860) Fraudulently claimed by Alexander M. W. Ball. See STEVENSON, *Famous Single Poems*.

People by whom I am riled

Are people who go around wishing O that Time would backward turn backward and again make them a child.

OGDEN NASH, *It Is Indeed Spinach*. (1935)

9

Time never grows old, but our life passes away.

BHARTRIHARI, *Vairāgya Sataka*. No. 12. (c. A. D. 100)

Time goes, you say? Ah no!

Alas, Time stays, we go.

AUSTIN DOBSON, *The Paradox of Time*. (1883)

10

Time flies as swiftly as an arrow, and the seasons pass as quickly as a stream.

KAIBARA EKKEN, *Ten Kun (Ten Precepts)*

Bk. i. (1710) Ken Hoshino, tr.

Time slips through one's fingers.

E. S. GARDNER, *The Case of the Buried Clock*, p. 83. (1943)

11

Time careth nothing to preserve our hopes: Swiftly he does his work, and fleets away.

(ὥς ἐλπίδας μὲν ὁ χρόνος οὐκ ἐκίσταται σφῆν, τὸ δ' αὐτοῦ σποιδάσας διέπτει.)

EURIPIDES, *Hercules Furens*, l. 506. (c. 420 B.C.)

The Sun has stood still, but Time never did.

THOMAS FULLER, *Gnomologia*. No. 4775. (1732)

12

Tyde nor time tarrieth no man.

ROBERT GREENE, *A Disputation Between a Hee Conny-Catcher and a Shee Conny-Catcher*, 22 (1592)

Time and tide that staires for no man.

THOMAS NASHE, *Works (Grosart)*, iii, 78. (1596)

Time and tide stayeth for no man.

RICHARD BRATHWAIT, *The English Gentleman*, p. 189. (1630)

Time and tide for no man stay.

WILLIAM SOMERVILLE, *Sweet-Scented Miser*, l. 100. (c. 1735)

Time and tide will stay for no man.

NATHAN BAILEY, *Dictionary: Time*. (1736)

Nae man can tether time or tide.

ROBERT BURNS, *Tam O'Shanter*, l. 67. (1791)

Time and tide tarry for no man.

WALTER SCOTT, *The Antiquary*. Ch. 1. (1816)

Time and tide wait for no man.

SCOTT, *Fortunes of Nigel*. Ch. 26. (1822)

RICHARD SALE, *Passing Strange*, p. 160. (1942) etc., etc.

Time and tide will wait for no man, saith the adage.

But all men have to wait for time and tide.

DICKENS, *Martin Chuzzlewit*. Ch. 10. (1843)  
"Time and tide wait for no man," still to be seen on the Temple sundial.

EDWARD FITZGERALD, *Polonius*, p. 89. (1852)  
The Germans say, "Zeit und Ebbe warten auf Niemand"; the French, "Le temps n'attend personne."

<sup>1</sup>  
Even while we speak, envious Time has sped.  
(Dum loquimur, fugerit invida aetas.)

HORACE, *Odes*. Bk. i, ode. xi, l. 7. (23 B. C.)  
While I am speaking, the hour flies. (Dum loquor, hora fugit.)

OVID, *Amores*. Bk. i, eleg. 11, l. 15. (c. 13 B. C.)  
Time flies and draws us with it. The moment in which I am speaking is already far from me. (Le temps fuit, et nous tr  ne avec soi.)

BOILEAU, *  p  tres*. No. iii, l. 47. (c. 1680)  
Just while we talk the jealous hours  
Are bringing near the hearse and flowers.

ALBERT FOX, JR., *Time*. (c. 1900)

<sup>2</sup>  
Alas, the years glide swiftly by. (Eheu fugaces labuntur anni.)

HORACE, *Odes*. Bk. ii, ode 14, l. 1. (23 B. C.)  
Nothing is swifter than the years. (Nihil est annis velocius.)

OVID, *Metamorphoses*. Bk. x, l. 520. (A. D. 7)  
What Horace says is, *Eheu fugaces*, . . .  
Years glide away and are lost to me.

R. H. BARIHAM, *Eheu Fugaces*. (a. 1845)  
For present tyme abidith nought,  
It is more swift than any thought;  
So litel whyle it doth endure  
That ther nis compte ne mesure.  
(Car li presenz si po li dure  
Qu'il n'i a conte ne mesure.)

JEAN DE MEUNG, *Roman de la Rose*, l. 4543.  
(c. 1270) Chaucer (?), tr., l. 5023. (c. 1365)  
For though we slepe or wake, or rome, or ryde,  
Ay fleeth the tyme, it nil no man abyde.

CHAUCER, *The Clerkes Tale*, l. 62. (c. 1388)  
Time fleeth away without delay.

JOHN CLARKE, *Paroemiologia*, p. 308. (1639)  
RAY, p. 149; FULLER, No. 6090.  
Time flies, I know not how, away.

GEORGE CRABBE, *Sir Eustace Grey*. (1807)  
How time flies.

FREDERICK MARRYAT, *Percival Keene*. Ch. 20.  
(1842) The Latin, of course, is the well known, "Tempus fugit."

<sup>3</sup>  
Time flies, nor can it be recalled. (Iam fuerit neque post umquam revocare licebit.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 915.  
(c. B. C. 45) Quoted by MONTAIGNE, i, 19.  
Time is flying, flying beyond recall. (Sed fugit interea, fugit inreparabile tempus.)

VERGIL, *Georgics*, iii, 284. (29 B. C.) La Fontaine puts the line into French, "Le temps fuit et jamais ne se peut rapeller." The Italians say, "Ad ora ad ora, vola tutto il tempo" (Hour by hour all the time flies).  
The tyme, that may not sojourne,

But goth, and never may retourne,  
As water that doun renneth ay,  
But never drope retourne may.  
(Li Tens qui ne peut retorner,  
Ainz vait toz jorz senz retourner,  
Con l'eve qui s'avale toute,  
N'il n'en retorner arriere goute.)

GUILLAUME DE LORRIS, *Roman de la Rose*, l. 373. (c. 1240) CHAUCER (?), tr., l. 381. (c. 1365)

Would'st thou live long? keep Time in high esteem:

Whom gone, if thou canst not recall, redeem.

FRANCIS QUARLES, *Hieroglyphics*. Epig. 6. (c. 1635)

<sup>4</sup>  
There is nothing more swifter then time.

JOHN LYLX, *Euphuus* (Arber), p. 153. (1579)

<sup>5</sup>  
The stream of time glides smoothly on and is past before we know. (Labitur occulte fallitque, volubilis aetas.)

OVID, *Amores*. Bk. i, eleg. 8, l. 49. (c. 13 B. C.)  
Time glides by with constant movement, not unlike a stream. For neither can a stream stay its course, nor can the fleeting hour. (Adsiduo labuntur tempora motu, non secus ac flumen; neque enim consistere flumen nec levis hora potest.)

OVID, *Metamorphoses*. Bk. xv, l. 179. (A. D. 7)  
Time, like an everflowing stream, bears all things onwards. (τοῦ χρόνου καθ  περ ρ  ματος   καστα παρα  φροντος.)

PLUTARCH, *Moralia*. Sec. 432 B. (c. A. D. 95)  
Time is a river of passing events, aye, a rushing torrent. (ποταμός τις   κ τ  ν γινομένων καὶ ρ  μα βίαιον    αἰών.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec 43. (c. A. D. 174)

Time's waters will not ebb nor stay.

JOHN KEBLE, *The Christian Year: First Sunday after Christmas*. (1827)

Time is but the stream I go a-fishing in.

H. D. THOREAU. (a. 1862)

A wonderful stream is the River Time,  
As it runs through the realm of Tears.

BENJAMIN F. TAYLOR, *The Long Ago*. (a. 1856)

<sup>6</sup>  
Time slips by, and we grow old with the silent years; there is no bridle can curb the flying days. (Tempora labuntur, tacitisque senescimus annis, | et fugiunt freno non remorante dies.)

OVID, *Fasti*. Bk. vi, l. 771. (c. A. D. 8)

While we drink, . . . old age is creeping on us unperceived. (Dum bibimus, . . . obrepit non intellecta senectus.)

JUVENAL, *Satires*, ix, 129. (c. A. D. 120)

The noiseless foot of time steals swiftly by,  
And, ere we dream of manhood, age is nigh!

WILLIAM GIFFORD, tr., *Juvenal*, ix, 182. (1802)

Let's take the instant by the forward top;  
For we are old, and on our quick'st decrees  
The inaudible and noiseless foot of Time  
Steals ere we can effect them.

SHAKESPEARE, *All's Well that Ends Well*, v, 3, 39. (1602)

But at my back I always hear

Time's winged chariot hurrying near.

ANDREW MARVELL, *To His Coy Mistress*. (a. 1678)

Nought treads so silent as the foot of Time.

YOUNG, *Love of Fame*. Sat. v, l. 497. (1728)

1  
His golden locks Time hath to silver turn'd;  
O Time too swift, O swiftness never ceasing!

GEORGE PEELE, *Polyhymnia*. (1690)

When Time shall turn these amber locks to grey,  
My verse again shall gild and make them gay.

MICHAEL DRAYTON, *Henry Howard, Earl of Surrey, to the Lady Geraldine*. (c. 1605)

Time wastes too fast: . . . whilst thou art twisting  
that lock, see! it grows grey.

STERNE, *Tristram Shandy*. Bk. ix, ch. 8. (1767)

Time has . . . changed the auburn hair to white.

LONGFELLOW, *The Golden Legend*. Pt. iv, *The Chapel*, l. 12. (1851)

Time flies, my pretty one! . . . Now, even as  
thou twinest that brown curl on that finger—  
see! it grows grey!

LOCKER-LAMPSON, *My Confidences*. (a. 1895)

2  
A man with hairy forehead but bald occiput—  
if you have caught him, hold him fast; once  
he has escaped, not even Jupiter can over-  
take him. He is the emblem of how short-  
lived is Opportunity.

(Calvus, comosa fronte, nudo occipitio,  
Quem si occuparis, teneas; elapsum semel  
Non ipse possit Iuppiter reprehendere,  
Occasionem rerum significat brevem.)

PHAEDRUS, *Fables*. Bk. v, fable 8. (c. 25 B.C.)

Time, or Opportunity, was always repre-  
sented with the back of his head bald, but a  
tuft of hair on his forehead, whence "To  
take time by the forelock." See also under  
OPPORTUNITY.

3  
"And who art thou?" "Time who subdueth all  
things." "Why dost thou stand on tiptoe?"  
"I am ever running." "Why dost thou have a  
pair of wings on thy feet?" "I fly with the  
wind." . . . "Why does thy hair hang over  
thy face?" "For him who meets me to take me  
by the forelock." "And why is the back of thy  
head bald?" "Because none whom I have once  
raced by, though he sorely wishes it, may take  
hold of me from behind."

POSIDIPPUS, *On a Statue of Time by Lysippus*.  
*Greek Anthology*. Bk. xvi, epig. 275. *The*  
*Planudean Appendix*. (c. 290 B.C.) Time,  
here, it should be noted, is in his character of  
Opportunity, the word used being *Kαρός*.

Take time now by the forehead, she is bald be-  
hinde

ROBERT GREENE, *Farewell to Folly*. (1591)

Tell her the joyous time will not be staid,  
Unless she doe him by the forelock take.

EDMUND SPENSER, *Amoretti*. Sonnet lxx. (1594)

Time wears all his locks before,  
Take thy hold upon his forehead.

ROBERT SOUTHWELL, *Loss in Delay*. (c. 1595)

He meant to take the present time by the top.

SHAKESPEARE, *Much Ado About Nothing*, i, 2,  
16. (1598)

Loose not this advantage, But take tyme by  
the fore-topp.

THOMAS HEYWOOD, *The Captives*. Act iii, sc.  
3. (1624)

Enforce time itself to stay,  
And by the forelock hold him fast,  
Lest occasion slip away.

JAMES SHIRLEY, *The Wittie Faire One*. Act iv,  
sc. 3. (1633)

You have taken Time by the forelock.

EDWARD WARD, *London Terraefilius*. No. 5, p.  
23. (1708)

If we do not take Time by the forelock, we may  
bid adieu to the fairest Opportunity.

OSWALD DYKES, *English Proverbs*, p. 170. (1790)

Then we may take good-man time by the fore-  
lock.

BROOKE, *The Fool of Quality*, ii, 252. (1767)

Time was—time is—and, if I catch it not by the  
forelock as it passes, time will be no more.

WALTER SCOTT, *St. Ronan's Well*, Ch. 26. (1824)

Take Time by the forelock. It is also the safest  
part to take a serpent by.

H. D. THOREAU, *Cape Cod*. Ch. 1. (1855)

He has taken time by the forelock.

R. D. BLACKMORE, *Christowell*. Ch. 47. (1882)

STEVENSON, *Treasure Island*. Ch. 12. (1883)

The French say, "Prendre l'occasion aux  
cheveux."

4  
Infinitely swift is the flight of time, as they  
see who look back at it. (Infinita est velocitas  
temporis, quae magis apparet respicientibus.)

SENECA, *Ad Lucilium*. Epis. xlix, sec. 2. (A.D. 64)

Time rolls swiftly ahead, and rolls us with it.  
(Agit nos agiturque velox dies.)

SENECA, *Ad Lucilium*. Epis. cviii, sec. 24.

5  
The inconstant hour flies on double wings.  
(Volat ambiguus mobilis alis | hora.)

SENECA, *Hippolytus*, l. 1141. (C. A. D. 60)

Time's fatal wings do ever forward fly.

THOMAS CAMPION, *Moral Songs*. No. 17. (a.  
1619)

See the minutes, how they run.

SHAKESPEARE, *III Henry VI*, ii, 5, 25. (1591)

How swift the shuttle flies, that weaves thy  
shroud!

YOUNG, *Night Thoughts*. Nt. iv, l. 809. (1742)

The Chinese say, "Jih tzu ju so" (Time flies  
like a weaver's shuttle). MY DAYS ARE  
SWIFTER THAN A WEAVER'S SHUTTLE, see  
under DAY

6  
Take tyme when tyme is, for tyme is ay  
mutable.

JOHN SKELTON, *Works* (Dyce), i, 137. (a. 1529)

Take time when time comth, lest time steale  
away.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

Tak time in time, ere time be tint [lost],

For time will not remain.

ALEXANDER MONTGOMERIE, *The Cherrie and the*  
*Slae* St. 36. (a. 1585)



Take time while time is, for time will away.

JOHN RAY, *English Proverbs*, p. 149. (1670)  
You may delay, but time will not.

FRANKLIN, *Poor Richard's Almanack*, 1758.

1 Our time is a very shadow that passeth away.  
(Umbrae enim transitus est tempus nostrum.)

*Apocrypha: Wisdom of Solomon*, ii, 5. (c. 100 B.C.)

### III—Time: Gather Ye Rosebuds

2 Occupy thyself with pleasure daily,  
And never cease to enjoy thyself.

UNKNOWN, *Song of the Harper*, l. 500. (c. 2350 B.C.) Harris papyrus. Budge, tr.

Amid troubles give joyance to your souls while today is yours. (ἐν κακοῖς ὅμως | ψυχῇ διδόντες ἡδονὴν καθ' ἡμέραν.)

AESCHYLUS, *Persians*, l. 840. (472 B.C.)

Right it were, fond heart, to cull love's blossom in due season. (χρὴν μὲν κατὰ καιρὸν ἐρώτων δρᾶσθαι, θυμέ, σὺν ἀλικίᾳ.)

PINDAR, *Eulogies: On Theoxenus of Tenedos*, l. 1. (c. 480 B.C.) See ATHENAEUS, xiii, 564C.

My son, according to thy ability do good to thyself. . . . Remember that death will not be long in coming. (τέκνον, καθὼς ἐὰν ἔχῃς εὖ ποιεῖ σεαυτὸν.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiv, 11, 12. (c. 190 B.C.) Quoted in *Babylonian Talmud: Erubin*, fo. 54a.

When a blessing is offered, enjoy it while you can. (Datur, fruare dum licet.)

TERENCE, *Heauton Timorumenos*, l. 345. (163 B.C.)  
Pile up dry fagots while you may! (Dum potes, aridum compone lignum.)

HORACE, *Odes*. Bk. iii, ode 17, l. 13. (23 B.C.)

Whatever hour God has given you for your weal, take it with grateful hand, nor put off joys from year to year. (Tu quamcumque deus tibi fortuna verit horam | grata sume manu, neu dulcia differ in annum.)

HORACE, *Epistles*. Bk. i, epis. 11, l. 22. (20 B.C.)  
While spring is in the blood and thy years know not wrinkles, use thy time, lest the morrow take toll of thy beauty. (Dum vernat sanguis, dum rugis integer annus, | utere, ne quid cras libet ab ore dies!)

PROPERTIUS, *Elegies*. Bk. iv, eleg. v, l. 59. (c. 22 B.C.)

Pluck the grapes hanging from the well-stocked vines. (Carpite de plenis pendentes vitibus uvas.)

OVID, *Amores*. Bk. i, eleg. 10, l. 55. (c. 13 B.C.)  
Pluck the flower, which will basely wither if unplucked. (Carpite florem, | qui, nisi carptus erit, turpiter ipse cadet.)

OVID, *Artis Amatoriae*. Bk. iii, l. 79. (c. 1 B.C.)

Pluck with quick hand the fruit that quickly passes. (Quae fugiunt, celeri carpite poma manu.)

OVID, *Artis Amatoriae*. Bk. iii, l. 576.

Make haste nor wait the coming hours; he who is unready today will be more so tomorrow. (Sed propera, nec te venturas differ in horas; | qui non est hodie, cras minus aptus erit.)

OVID, *Remediorum Amoris*, l. 93. (c. 1 B.C.)

Let us gather our sweets! Today our life is our

own, tomorrow you will be dust, a shade, a tale that is told. (Carpamus dulcia, nostrum est | quod vivis, cinis et manes et fabula fiet.)

PERSIUS, *Satires*. Sat. v, l. 151. (c. 58 A.D.)

Quoted by MONTAIGNE, i, 38.

Pluck the joys that fly. (Fugitivaque gaudia carpe.)

MARTIAL, *Epigrams*. Bk. vii, epig. 47, l. 11. (c. A.D. 90)

Enjoy the season of thy prime; all things soon decline: one summer turns the kid into a shaggy goat. (τῆς ὥρας ἀπόλαυε· παρακμάζει ταχὺ πάντα | ἐν θέρος ἐξ ἐρίφου τρηχὺν ἔθηκε τράγον.)

UNKNOWN. *Greek Anthology*. Bk. xi, epig. 51 (a. 450)

Make use of time, let not advantage slip;  
Beauty within itself should not be wasted:  
Fair flowers that are not gather'd in their prime.  
Rot and consume themselves in little time.

SHAKESPEARE, *Venus and Adonis*, l. 129. (1593)

If you let slip time, like a neglected rose  
It withers on the stalk with languish'd head.

JOHN MILTON, *Comus*, l. 743. (1634)

Whilst you are upon Earth, enjoy the good things that are here.

JOHN SELDEN, *Table-Talk: Pleasure*. (c. 1654)

Enjoy the present hour, be mindful of the past:  
And neither fear nor wish the approaches of the last.

FRANKLIN, *Poor Richard's Almanack*, 1740

Enjoy your ice cream while it's on your plate.

THORNTON WILDER, *The Skin of Our Teeth*  
Act i. (1942)

WHILE WE LIVE, LIVE, see LIFE AND LIVING.

LET NOT OPPORTUNITY SLIP, see OPPORTUNITY

3 Let us crown ourselves with rose-buds, before  
they be withered. (Coronemus nos rosis, antequam marcescant.)

*Apocrypha: The Wisdom of Solomon*, ii. 8. (c. 100 B.C.)

Gather the roses, maiden, while the blooms are fresh and youth is fresh, and be mindful that in like fashion your lifetime hastes away.

(Collige, virgo, rosas, dum flos novus et nova pubes,

Et memor esto aevum sic properare tuum.)

AUSONIUS [?], *De Rosis Nascentibus*, l. 49 (c. A.D. 370)

And sport, sweet maid, in season of these years,  
And learn to gather flowers before they wither.

SAMUEL DANIEL, *To Delia*, xlviii. (1592)

Gather therefore the rose, whilst yet is prime,  
For soone comes age, that will her pride deflowre  
EDMUND SPENSER, *The Faerie Queene*. Bk. ii, canto xii, st. 75. (1592)

Gather ye Rose-buds while ye may,  
Old Time is still a flying:

And this same flower that smiles to day,  
To morrow will be dying.

ROBERT HERRICK, *Hesperides: To the Virgins, to Make Much of Time*. (1648)

Gather therefore the rose whilst yet 'tis prime.

J. G. COZZENS, *Ask Me Tomorrow*, p. 199. (1940)

Gathering rosebuds while I may

To hoard against a barren day.

ODDEN NASH, *Remembrance of Things to Come*. (1940)

I'm all for gathering the rosebuds while we may.

HELEN MACINNES, *Above Suspicion*, p. 145. (1941)

'Twas Age imposed on poems  
Their gather-roses burden.

ROBERT FROST, *Carpe Diem*. (1942)

#### IV—Time: Its Use

1 Employ your time; time glides on with speedy foot. (Utendum est aetate; cito pede labitur aetas.)

OVID, *Artis Amatoriae*. Bk. iii, l. 65. (c. 1 a. c.)

Catch then, oh catch the transient hour;

Improve each moment as it flies!

Life's a short Summer, man a flower;

He dies—alas! how soon he dies!

JOHN HAWKESWORTH, *Winter: An Ode*. (1747)

Wrongly ascribed to Samuel Johnson.

2 Ordinary people think merely how they will spend their time; a man of intellect tries to use it.

SCHOPENHAUER, *Aphorisms on the Wisdom of Life*. (c. 1845)

3 The time best employed is that which one wastes. (Le temps le mieux employé est celui qu'on perd.)

CLAUDE TILLIER. (c. 1835) Quoted by AUSTIN DOBSON, *A Dialogue from Plato*

4 As good have no Time, as make no good Use of it.

THOMAS FULLER, *Gnomologia*. No. 686. (1732)  
Those that make the best Use of their Time, have none to spare.

THOMAS FULLER, *Gnomologia*. No. 5029.

Employ thy time well. if thou meanest to gain leisure.

FRANKLIN, *Poor Richard's Almanack*, 1740.

5 Those who make the worst use of their time are the first to complain of its shortness. (Ceux qui emploient mal leur temps sont les premiers à se plaindre de sa brièveté.)

LA BRUYÈRE, *Les Caractères: Des Jugements*. (1688) See also under IDLENESS.

#### V—Time: Its Loss

6 O tyme y-lost, wel maystow cursen slouth!

CHAUCER (?), *Troilus*, Bk. iii, l. 896. (c. 1380)

I have altogether lost my time and my labor. (Jay tout perdu mon temps et mon labeur.)

CHAUCER, *The Persones Tale*. Sec. 11. (c. 1386)

Quoted as the title of "thilke newe Frenshe song." See also under LABOR: LABOR LOST.

7 His grace loses an hour in the morning, and is looking for it all the rest of the day.

LORD CHESTERFIELD, of the Duke of Newcastle. (c. 1760) As quoted by SMILES, *Self-Help*, p. 275.

Lose an hour in the morning and you'll be all day hunting for it.

CHEALES, *Proverbial Folk-Lore*, p. 18. (1875)

8 He that has most Time, has none to lose.

THOMAS FULLER, *Gnomologia*. No. 2141. (1732)

Time spent in Vice or Folly is doubly lost.

THOMAS FULLER, *Gnomologia*. No. 5054.

Time mis-spent is worse than what you lose.

FRANKLIN, *Poor Richard's Almanack*, 1751.

9 Wee ought not in passing the time to loose the time.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 247. (1574) Pettie, tr.

Use Pastime, so as not to lose Time.

THOMAS FULLER, *Gnomologia*. No. 5412. (1732)

10 If you lose your time, you cannot get money nor gain.

HERBERT, *Jacula Prudentum*. No. 322. (1640)

11 Thy tyme thou shalt biwepe sore  
The whiche never thou maist restore.

(For tyme lost, as men may see.

For no-thing may recured be.)

(Le tens qu'avras perdu plourras,

Mais recouvrer ne le pourras.)

JEAN DE MEUNG, *Roman de la Rose*, l. 4623. (c. 1250) Chaucer, tr., l. 5121.

To recover lost time. (Pour recouvrer le tens perdu.)

UNKNOWN, *C'est de la Dame Qui Aveine Demandoit pour Morel sa Provende Avoir*, l. 260. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, i, 327.

For tyme y-lost may not recovered be.

CHAUCER (?), *Troilus*, Bk. iv, l. 1283. (c. 1380)

For tyme y-lost, this knowen ye,

By no way may recovered be.

CHAUCER, *The Hous of Fame*, iii, 167. (c. 1383)

Los of tyme shendeth [ruins] us . . .

It wol nat come agayn, with-outen drede.

Na more than wol Malkins maydenhede.

CHAUCER, *Man of Law's Tale: Intro.*, l. 27.

(c. 1386) MALKIN'S MAIDENHEAD, see MAID.

Men may recover loss of good,

But so wise man never yet stood

Which may recover time ilore [lost].

JOHN GOWER, *Confessio Amantis*. Bk. iv, l. 1485. (1390)

Remember that lost time does not return. (Memento . . . quia perditum non redit tempus.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. i, ch. 25, sec. 11. (c. 1420)

Sumtyme departed, ageyn men may nat call.

JOHN LYDGATE, tr., *Fall of Princes*. Bk. iii, l. 2811. (c. 1440)

Tyme passed wyl not agayne retourne.

UNKNOWN, *Evil Marriage*, p. 17. (c. 1535)

That tyme loste, again we can not wyn.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Time past can not be called again.

GEORGE GASCOIGNE, *Hemates*. (1579)

Time lost [past] may well be repented, but neuer recalled.

JOHN LVLV, *Euphues* (Arber), p. 207. (1580)

Time lost we cannot win.

WILLIAM CAMDEN, *Remains* (1870) p. 334  
(1605) HOWELL, *English Proverbs*, p. 10

*Volat irrevocabile tempus*, time past can't be recal'd.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii. sec. ii. mem. vi. subs. 5. (1621)

Ah simple Man! when a boy two precious jewels were given thee, Time and good Advice; one thou hast lost, and the other thrown away.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1743.

Lost time is never found again.

FRANKLIN, *Poor Richard's Almanack*, 1748.

See also under PAST.

1 No person will have occasion to complain of the want of time who never loses any.

THOMAS JEFFERSON, *Letter to His Daughter*, 5 May, 1787.

2 Waste time at the will of your mistress. (Arbitrio dominae tempora perde tuae.)

OVID, *Artis Amatoriae*. Bk. i, l. 504. (c. 1 B. C.)

You waste the treasure of your time.

SHAKESPEARE, *Twelfth Night*, ii, 5, 85. (1599)

The clock upbraids me with the waste of time.

SHAKESPEARE, *Twelfth Night*, iii, 1, 141.

Time elaborately thrown away.

YOUNG, *The Last Day*. Bk. i, l. 206. (1713)

If Time be of all things the most precious, wasting of Time must be the greatest Prodigality.

FRANKLIN, *Poor Richard's Almanack*, 1758.

Prodigality of Time produces Poverty of Mind as well as of Estate.

FRANKLIN, *Poor Richard's Almanack*, 1758.

3 How much good time you lose over a bad matter. (Quam bonum tempus in re mala perdis!)

SENECA, *De Ira*. Bk. iii, sec. 28. (c. A. D. 55)

Time lost irks him most who knows most. (Chè perder tempo a chi più sa più spiace)

DANTE, *Purgatorio*. Canto iii, l. 78. (c. 1300)

The sum of wisdom is, that time is never lost that is devoted to work.

EMERSON, *Society and Solitude: Success*. (1870)

4 What greater crime than loss of time?

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: January's Abstract*.

(1573) FULLER, *Gnomologia*. No. 6342. (1732)

We take no note of time But from its loss.

YOUNG, *Night Thoughts*. Nt. i, l. 55. (1742)

## VI—Time: Devouring Time

5 Aging time wears away all things. (χρόνος καθαιρεί πάντα.)

AESCHYLUS, *Eumenides*, l. 286. (458 B. C.)

Nothing escapes the band of all-ruinous time. (τὰ δ' ἅλλα ἀνγχεί πάνθ' ὁ παγκρατὴς χρόνος.)

SOPHOCLES, *Oedipus at Colonus*, l. 609. (c. 408 B. C.)

Time makes all things grow, and destroys all.

*Mahabharata* Sec 24. (c. 200 B. C.)

All handiwork long lapse of time consumes. (Omne manu factum consumit longa vetustas.)

CATO (?), *Collectio Monostichorum*, l. 67. (c. 175 B. C.)

What do the ravages of time not injure? (Damnosa quid non imminuit dies?)

HORACE, *Odes*. Bk. iii, ode. 6, l. 45. (23 B. C.)

Time, destroyer of everything. (Tempus edax rerum.)

OVID, *Metamorphoses*. Bk. xv, l. 234. (A. D. 7)

Devouring time destroys all things but me. (Tempus edax igitur praeter nos omnia perdit.)

OVID, *Ex Ponto*. Bk. iv, let. x, l. 7.

Time conquers all, and we must time obey.

POPE, *Pastorals; Winter*, l. 88. (1704)

What's not destroyed by Time's devouring hand? Where's Troy, and where's the Maypole in the Strand?

REV. JAMES BRAMSTON, *Art of Politics*, l. 71. (1729)

Time devours all things.

THOMAS FULLER, *Gnomologia*. No. 5051.

(1732) The French say, "Le temps mange toutes choses"; the Dutch, "De tijd wischt alles uit."

6 Time and men's ways embroider many an unexpected marvel on life's web. (πολλὰ ποικίλλει χρόνος | παράδοξα καὶ θαυμαστὰ καὶ ζώντων τρόποι.)

MENANDER, *Fragments*. Frag. 593 K. (c. 300 B. C.) Man builds up and time levels down. (ὁ ἄνθρωπος ὑψώνει καὶ ὁ καιρὸς σταθμίζει.)

ALEXANDROS NEGRIS, *Greek Proverbs*, p. 86.

Time cuts down all Both great and small.

BENJAMIN HARRIS (?), *New England Primer*. (c. 1687)

7 In time refractory oxen come to the plough. (Tempore difficiles veniunt ad aratra iuveni.)

OVID, *Artis Amatoriae*, i, 471. (c. 1 B. C.)

Little by little the bull submits to the rustic plough. (Rustica paulatim taurus aratra subit.)

OVID, *Artis Amatoriae*. Bk. ii, l. 184.

By time the peasant's bullock is made submissive to the plough. (Tempore ruricolae patiens fit taurus atrati.)

OVID, *Tristia*. Bk. iv, eleg. 6, l. 1. (c. A. D. 9)

At the first the Ox weyldeth not the yoke, nor the Colt the snaffle, . . . yet time causeth the one to bend his neck, the other to open his mouth.

JOHN LYL, *Euphues* (Arber), p. 115. (1579)

In time the savage Bull sustains the yoke.

THOMAS KYD, *The Spanish Tragedy*. Act ii, sc. 1, l. 3. (1592)

In time the savage bull doth bear the yoke.

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 263. (1598) Quoting Kyd.

Time is the Rider that breaks youth.

HERBERT, *Jacula Prudentum*. No. 617. (1640)

Time undermines us.

GEORGE HERBERT, *Jacula Prudentum*. No. 922.

Time is the coult-breaker, which tames youth.

TORRIANO, *Piazza Universale*, p. 282. (1666)

Time is the Rider that breaks in Youth.

THOMAS FULLER, *Gnomologia*. No. 5052. (1732)

Time bath a taming hand.

JOHN HENRY NEWMAN, *Persecution*. (1868)

8 Cormorant devouring Time.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 4. (1595)

Envious and calumniating time.

SHAKESPEARE, *Troilus*, iii, 3, 174. (1601)  
Devouring Time.

SHAKESPEARE, *Sonnets*. No. xix. (1609)  
The tooth of time.

YOUNG, *The Statesman's Creed*. (a. 1765)

<sup>1</sup> Time is a noiseless file. (Il tempo è una lima sorda.)

TORRIANO, *Piazza Universale*, p. 282. (1666)

Time is a file that wears and makes no noise.

H.G. BOHN, *Handbook of Proverbs*, p. 531. (1855)

<sup>2</sup> There are few things which time does not distort; many which it removes. (Vetustas pauca non depravat, multa tollit.)

VARRO, *De Lingua Latina*. Bk. v, ch. 5. (43 B. C.)

### VII—Time: A Time for Everything

<sup>3</sup> Thou knowest the comyn prouerbe that sayth that there is a tyme of spekyng and tyme of beyng styll.

WILLIAM CAXTON, tr., *Charles the Grete* (E.E.T.S.), p. 56. (1485) The Latin proverb is, "Est tempus quando nihil, est tempus quando aliquid, nullum tamen est tempus in quo dicenda sunt omnia" (There is a time when nothing must be said and a time when something must be said, but never a time when everything must be said). VERGIL, *Aeneid*, iv, 293, has, "Temptaturum . . . mollissima fandi tempora" (He will seek the most effective time for speaking).

Ther is tyme to be styll and tyme to speke.

BERNERS, tr., *Froissart*. Ch. 348. (1523)

There is a time to speak. and a time to hold one's peace.

THOMAS DRAKE, *Bibliotheca*, p. 190. (1616)

There is a time to speak as well as to be silent

JOHN RAY, *English Proverbs*, p. 103 (1670)

<sup>4</sup> Behold, now is the accepted time. (Ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος.)

*New Testament: II Corinthians*, vi, 2. (A D. 57) The *Vulgate* is, "Tempore accepto"

<sup>5</sup> There is a time to every purpose under the heaven. (Omnia tempus habent, et suis spatiis transeunt universa sub caelo.)

*Old Testament: Ecclesiastes*, iii, 1. (c. 250 B. C.)  
See also under SEASON.

Alle thingis han tyme.

JOHN WYCLIF, tr., *Ecclesiastes*, iii, 1. (1382)

Every thing hath tyme.

CHAUCER (?), *Troilus*. Bk. ii, l. 989. (c. 1380)

Al thing hath tyme, I dar avowe.

CHAUCER (?), *Troilus*, iii, 855.

But Salomon seith, "every thing hath tyme."

CHAUCER, *The Clerk's Prologue*, l. 6. (c. 1388)

Seyde this feend, "but alle thing hath tyme."

CHAUCER, *The Freres Tale*, l. 177.

For alle thing hath tyme, as seyn thise clerkes.

CHAUCER, *The Marchaunts Tale*, l. 728.

But all thinge hath tyme.

WILLIAM LANGLAND, *Richard the Redeless*. Bk. iii, l. 278. (1399)

Al thing has tyme wald men tak heid.

UNKNOWN, *Ratis Raving*. Bk. iii, l. 3497. (a. 1450)  
For euery thyng God hath a tyme puruayde.

BARCLAY, *The Shyp of Folyes*, ii, 46. (1509)

There's a time for all things.

SHAKESPEARE, *The Comedy of Errors*, ii, 2, 66.

(1593) LYL, *Mother Bombye*. Act v, sc. 3.

(1594) PEACOCK, *Gryll Grange*. Ch. 13

(1861) etc., etc.

Every Thing hath its Time, and that Time must be watch'd.

THOMAS FULLER, *Gnomologia*. No. 1466. (1732)

As another proverb reminds us, Every thing will come into use if you only keep it long enough

CHEALES, *Proverbial Folk-Lore*, p. 12. (1875)

There's a time for everything.

SHAW, *Man and Superman*. Act i. (1903)

<sup>6</sup> No Time was ever suitable in all Points.

THOMAS FULLER, *Gnomologia*. No. 3634. (1732)

<sup>7</sup> The right time is best. (καιρὸς ἀριστος.)

HESIOD, *Works and Days*, l. 694. (c. 850 B. C.)

It will be noted that καιρός (critical moment, opportunity), is used in this and all similar Greek quotations under this heading, not χρόνος. The equivalent Latin is *opportunitas*.

Know the proper time. (γινώσκει καιρὸν.)

PITTACUS, *Maxim*. (c. 675 B. C.) Cited by ERASMUS, *Adagia*, i, vii, 69, who gives the form γνῶθι καιρὸν, and the Latin, the well known "Nosce tempus," and devotes two pages to discussion of the maxim.

He who waits for the right time may wait forever. (Qui tempus praestolatur, tempus ei deest.)

ALFRED HENDERSON, *Latin Proverbs*, p. 368 (1869) "A wise man will make more opportunities than he finds."

The right time to be living in is the time you live

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 229. (1939)

<sup>8</sup> There is a time for words and a time for sleep. (ὥρῃ μὲν πολλῶν μύθων, ὥρῃ δὲ καὶ ὕπνου.)

HOMER, *Odyssey*. Bk. xi, l. 379. (c. 850 B. C.) In bk. x, l. 394, He has, "There is time for sleep and time to take joy in hearing tales."

Now when it is time for him to set, he begins to seek pleasure; there is a time to love, and a time to wed, and a time to seek rest. (ὥρῃ ἐχρῆν δύνειν, νῦν ἀρχεται ἡδύνεσθαι, ὥρῃ ἐρᾶν, ὥρῃ δὲ γαμεῖν, ὥρῃ δὲ περᾶσθαι.)

TIMON, referring to Dionysius of Heraclea, a Stoic philosopher who deserted to the Epicureans in his old age. (c. 450 B. C.) *Greek Anthology*, x, 38, credits the second line to Dionysius.

There is . . . a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance. . . . A time to love and a time to hate.

*Old Testament: Ecclesiastes*, iii, 1-8. (c. 250 B. C.) Variants upon this theme occur in every language.

For holy offices I have a time; a time  
To think upon the part of business which  
I bear i' the state; and nature does require  
Her times of preservation.

SHAKESPEARE, *Henry VIII*, iii, 2, 144. (1612)  
There is a time to wink, as well as to see.

JOHN RAY, *English Proverbs*, p. 258. (1678)

FULLER, *Gnomologia*. No. 4885. (1732)

Of a Monday I drive the coach, of a Tuesday I  
drive the plough, on Wednesday I follow the  
hounds, a Thursday I dun the tenants, on Friday  
I go to market, on Saturday I draw warrants,  
and a Sunday I draw beer.

GEORGE FARQUHAR, *The Beaux Stratagem*. Act  
iii, sc. 3. (1706)

There's a time to glye [look a-squint], and a  
time to look even.

JAMES KELLY, *Scottish Proverbs*, p. 339. (1721)  
There is a time for all things; for advancing and  
for retiring.

THOMAS JEFFERSON, *Letter to Archibald  
Thweatt*. (1821)

There is a time for everything,—a time to set  
up, and a time to pull down.

MACAULAY, *Essays: Mirabeau*. (1832)

A time for labour and thought,

A time to serve and to sin.

SWINBURNE, *Atalanta in Calydon*. (1865)

There is a time to fish and a time to dry nets.

SCARBOROUGH, *Chinese Proverbs*. No. 184. (1875)

<sup>1</sup>  
This is the place and the time. (Locus oc-  
casioque est.)

PLAUTUS, *Poenulus*, l. 891. (c. 194 B. C.)

Chance hath given thee both time and place.  
(Dedit tempus locumque casus.)

SENECA, *Hippolytus*, l. 425. (c. A. D. 60)

Finde a tyme ther-to, and a place.

CHAUCER (?) *Troilus*. Bk. i, l. 1064. (c. 1380)

There should be a Time and a Place for every-  
thing.

WILLIAM PENN, *Some Fruits of Solitude*. No.  
56. (1693)

Never the time and the place  
And the loved one all together!

ROBERT BROWNING, *Never the Time and the  
Place*. (1883)

I've got the time, I've got the place,  
Will some one kindly introduce me to the girl?

BALIARD MACDONALD, *I've Got the Time, I've  
Got the Place, But It's Hard to Find the  
Girl*. (1910)

Always in the right place at the right time.

FIELD, *Blood on Her Shoe*, p. 208. (1942)

### VIII—Time Cures all Things

<sup>2</sup>  
Time will bring healing. (χρόνος μαλάξει.)

EURIPIDES, *Alcestis*, l. 381. (c. 438 B. C.) Re-  
peated in l. 1085.

Time is a healer of all ills. (πάντων λατρός τῶν  
δυσκαλῶν κακῶν | χρόνος ἐστίν.)

MENANDER, *Fragments*. Frag. 677K. (c. 300 B. C.)

Nature's great healer, Time. (Naturale remedium  
temporis.)

SENECA, *Ad Marciam de Consolatione*. Ch. 1,  
sec. 6. (c. A. D. 40)

Time which assuages everything. (χρόνος ὁ πάντα  
πεναινεῖν.)

PLUTARCH, *Consolatio ad Apollonium*. Sec. 2.  
(c. A. D. 90)

As tyme hem hurt, a tyme doth hem cure.

CHAUCER (?) *Troilus*. Bk. v, l. 350. (c. 1380)

Time is the great healer.

SIEGFRIED TREBITSCH, *Frau Jitta's Sühne*. Act

i. (1920) Shaw, tr.

Time, as my mother used to say, is a great healer.

AGATHA CHRISTIE, *The Body in the Library*,  
p. 122. (1942)

<sup>3</sup>  
Custom joined with time shall deaden pain.  
(ἀλλ' ὁ νόμος αὐτὰ τῷ χρόνῳ συνισχυραίνει.)

EURIPIDES, *Iphigeneia at Aulis*, l. 694. (c. 410  
B. C.)

On the wings of Time sorrow flies away. (Sur les  
ailes du Temps la tristesse s'envole.)

LA FONTAINE, *Fables: La Jeune Veuve*. Bk. vi,  
fab. 21. (1668)

Time shall every grief remove,

With life, with memory, and with love.

THOMAS GRAY, *Epitaph on Mrs. Jane Clerke*.  
(1757)

<sup>4</sup>  
Time Works Wonders.

DOUGLAS JERROLD. Title of play. (1845)

They say time works wonders.

G. J. WHYTE-MELVILLE, *Satanella*. Ch. 24.  
(1872)

<sup>5</sup>  
Time is generally the best medicine. (Tem-  
poris ars medicina fere est.)

OVID, *Remediorum Amoris*, l. 131. (c. 1 B. C.)

The Spanish proverb is, "El tiempo cura el  
enfermo, que no el unguento" (Time, not  
medicine, cures the sick).

Tyme wil itself at laste bryng remedy also unto  
moste daungerous diseases.

JOHN DAUS, tr., *Sleidanus Commentaries*, p. 91.  
(1560)

Time is an herb that cures all diseases.

FRANKLIN, *Poor Richard's Almanack*, 1738.

<sup>6</sup>  
Time, the physician of the soul. (χρόνος  
λατρός . . . θυμῶν.)

PHILO, *De Iosepho*. Sec. 10. (c. A. D. 40)

Time, sovereign physician of our passions. (Le  
temps . . . souverain médecin de nos passions.)

MONTAIGNE, *Essays*. Bk. iii, ch. 4. (1595)

Time is the great physician.

BENJAMIN DISRAELI, *Henrietta Temple*. Bk. vi,  
ch. 9. (1836) "Time cures more than the  
doctor." See also under DOCTOR.

<sup>7</sup>  
There is nothing that time does not either  
soothe or conquer. (Nihil non aut lenit aut  
domat diuturnitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 467. (c. 43 B. C.)

There is no recollection which time does not  
obliterate, nor grief which death does not de-  
stroy. (No hay memoria a quien el tiempo no  
acabe, ni dolor que muerte no le consuma.)

CERVANTES, *Don Quixote*. Pt. i, ch. 15. (1605)

<sup>8</sup>  
Time and thinking tame the strongest grief.  
JOHN RAY, *English Proverbs*, p. 258. (1678)

Time and reflection cure all ills.

GEORGE LILLO, *The London Merchant*. Act v, sc. 2. (1731)

Time and Thought tame the greatest Grief.

THOMAS FULLER, *Gnomologia*. No. 5048. (1732)

Time and the tide of years submerge the loftiest youthful sorrow.

BLACKMORE, *Springhaven*. Ch. 32. (1887)

Heavens are just and time suppresseth wrongs.

SHAKESPEARE, *III Henry VI*, iii, 3, 77. (1591)

A little time, my lord, will kill that grief.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 2, 14. (1594)

The saying I so often hear that time removes distress. (Dies adimit aegritudinem.)

TERENCE, *Heauton Timorumenos*, l. 422. (163 B.C.) Cited by ERASMUS, *Adagia*, ii, v, 5, and included by TAVERNER in his *Translations from Erasmus*, fo. 38, with the rendering, "Tyme taketh away greuance."

Time eases many a smart. (Multa vetustas lenit.)

OVID, *Artis Amatoriae*, ii, 647. (c. 1 B.C.)

Time cures the greatest afflictions. There is no trouble, however pungent, which time has not the power of softening or removing.

ROBERT BLAND, *Proverbs*. Vol. ii. p. 19. (1814)

Many an ill has time repaired, and the shifting toil of changing years. (Multa dies variiue labor mutabilis aevi | rettulit in melius.)

VERGIL, *Aeneid*. Bk. xi, l. 425. (c. 19 B.C.)

#### IX—Time Discloses All Things

Time brings everything to light. (πάντ ἀνακαλύπτων ὁ χρόνος πρὸς φῶς φέρει.)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 17. (1523) The Greek proverb derived from the lines of Sophocles, *infra*.

Time reveals everything. (Tempus omnia revelat.)

TERTULLIAN, *Apologeticus*. (A. D. 197) Cited by ERASMUS, *Adagia*, ii, iv, 17, and included by TAVERNER in his *Translations from Erasmus*, fo. 37, with the rendering, "Tyme discloseth all thynges."

Time makes all things plain. (Le temps mette toutes choses.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 28. (1545)

Time is the discoverer of all things. (El tiempo es el descubridor de todas las cosas.)

CERVANTES, *Don Quixote*. (1605) The Germans say, "Zeit verdeckt und entdeckt alles" (Time covers and discovers everything).

Time revealeth all things.

THOMAS DRAXE, *Bibliotheca*, p. 204. (1616)

Time brings all things to light.

NATHAN BAILEY, *Dictionary: Time*. (1736)

Time and chance reveal all secrets.

MARY DE LA RIVIÈRE MANLEY, *The New Atlantis*. Pt. ii, l. 230. (1711)

Time discovers, shows, changes everything. (Tempus invenit, docet, mutat omnia.)

PONTANUS, *Collectio Proverbiorum*, p. 207. (1778)

For time unmasks the villain soon or late, Holding up to him a mirror as to some maid.

(κακοῦς δὲ θνητῶν ἐξέφην', δταν τύχη, προβεῖς κάτοπτρον ὥστε παρθένω νέᾳ χρόνος.)

EURIPIDES, *Hippolytus*, l. 428. (c. 428 B.C.)

Time conceals the reprobate, and points him out. (Aetas cinaedum celat, aetas indicat.)

PUBLILIUS SYRUS, *Sententiae*. No. 24. (c. 43 B.C.)

Tyme trieth all.

UNKNOWN, *Respublica: Prologue*. (1553)

Time and truth tries all.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iv, sc. 3. (1599)

Time is the old justice that examines all such offenders.

SHAKESPEARE, *As You Like It*, iv, 1, 203. (1600)

Time trieth all things.

JOHN MARSTON, *What You Will*. Act iv. (1607)

FLETCHER, *Monsieur Thomas*. Act iv, sc. 2.

(c. 1620) DRAXE, p. 204; CLARKE, p. 308.

Time metes out justice to all things.

J. A. D. INGRES. (c. 1850) See PACH, *Ingres*, p. 167.

Time brings with it all things, and may produce indifferently either good or evil. (El tempo si caccia innanza ogni cosa, e può condurre seco bene come male, e male come bene.)

MACHIAVELLI, *Il Principe*. Ch. 3. (1513)

Whatever is under the earth, time will bring to light. (Quidquid sub terra est, in apicium proferet aetas.)

HORACE, *Epistles*. Bk. i, epis. 6, l. 24. (20 B.C.)

There is nothing covered, that shall not be revealed; and hid, that shall not be known. (οὐδὲν γὰρ ἐστὶν κεκαλυμμένον δ οὐκ ἀποκαλυφθήσεται. καὶ κρυπτόν δ οὐ γνωσθήσεται.)

New Testament: *Matthew*, x, 26. (c. A. D. 65)

The Vulgate is, "Nihil enim est opertum. quod non revelabitur: et occultum, quod non sciatur."

For the just, Time is the best of champions. (ἀνδρῶν δικαίων χρόνος σωτὴρ δριστατός.)

PINDAR, *Fragments*. No. 159, Loeb. (c. 475 B.C.)

Time stands with impartial law. (Aequo stat foedere tempus.)

MANILIUS, *Astronomica*, iii, 360. (c. 25 B.C.)

Time ripens all things; by time all things are made evident. (Le temps meurist toutes choses: par temps toutes choses viennent en evidence.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 40. (1545)

With time and straw, Medlers are made ripe. (Con il tempo, e con la paglia, le Nespole si matura.)

JOHN FLORIO, *Firste Fruites*, fo. 14. (1578)

In time and straw are medlers mellowed.

RANDIE COTGRAVE, *Dictionary: Paille*. (1611)

Time and straw make medlars ripe.

JOHN RAY, *English Proverbs*, p. 137. (1678)

Time and Straw ripen Medlars.

THOMAS FULLER, *Gnomologia*. No. 5047. (1732)

Time discovers truth. (Veritatem dies aperit.)

SENECA, *De Ira*. Bk. ii, sec. 22. (c. A. D. 55)

Tyme tryeth trouth in euery doubt.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Time trieth the troth, in euerie thing.

THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie: The Author's Epistle*, l. 1. (1573)

Tyme tryes the truth.

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

The inseparable propriety of Time, which is ever more and more to disclose truth.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

Time, the great discoverer of truth.

JOHN KOBLER, *Some Like It Gory*, p. 173. (1940)

Time shall unfold what plaited cunning hides.

SHAKESPEARE, *King Lear*, i, 1, 283. (1605)

The greatest touchstone of any work is time. (οὐκ ἔστιν μείζων βάσανος χρόνου.)

SIMONIDES, *Inscriptions*. Frag. 199. (c. 475 B. C.) Quoted by STOBÆUS, *Selections*, i, 8.15.

All things the long and countless lapse of time Brings forth to light, then hides again in gloom. (ἀπανθ' ὁ μακρὸς κἀναρλθμητος χρόνος φέρε τ' ἀδηλα καὶ φανέντα κρύπτεται.)

SOPHOCLES, *Ajax*, l. 646. (c. 409 B. C.)

The wisest thing is Time, for it brings everything to light. (σοφώτατον χρόνος, ἀνευρίσκει γὰρ πάντα.)

THALES, *Maxim.* (c. 600 B. C.) See DIOGENES

LAERTIUS, *Thales*. Bk. i, sec. 35.

What is the wisest thing? Tyme, for it attaineth al things.

JOHN FLORIO, *Firste Fruites*, fo. 38. (1578)

## TIMES

All times are not alike. (No son todos los tiempos unos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 35. (1615)

All times are essentially alike.

EMERSON, *Public and Private Education*. (1864)

One must move with the times. (Tempori serviendum est.)

CICERO, *Ad Familiares*. Bk. ix, epis. vii, sec. 1. (46 B. C.)

'Tis well to fit yourself to the times. (Tempori aptari decet.)

SENECA, *Medea*, l. 175. (c. A. D. 60)

Be a child o' the time.

SHAKESPEARE, *Antony and Cleopatra*, ii, 7. 105. (1606)

Accusing the Times is but excusing our selves.

THOMAS FULLER, *Gnomologia*. No. 759. (1732)

These are the times that try men's souls.

THOMAS PAINE, *The Crisis: Introduction*, 19 Dec., 1776

The time is out of joint.

SHAKESPEARE, *Hamlet*, i, 5, 189. (1600) Usually quoted, "The times are out of joint."

The times are big with tidings.

ROBERT SOUTHEY, *Roderick*. Sec. 20, l. 1. (1814)

Ah! stirring times we live in—stirring times!

THOMAS HARDY, *Far from the Madding Crowd*. Ch. 15. (1874)

I cannot but think that we live in a bad age, *O tempora, O mores!* as 'tis in the adage.

SWIFT, *To Thomas Sheridan*. (1718) See under MANNERS.

The spacious times of great Elizabeth.

TENNYSON, *A Dream of Fair Women*. St. 2. (1832)

The spacious times of good Queen Bess. An adaptation [of Tennyson's line].

PARTRIDGE, *Dictionary of Clichéés*. (1941)

Such vast change can length of time effect. (Tantum aevi longinqua valet mutare vetustas.)

VERGIL, *Aeneid*. Bk. iii, l. 415. (19 B. C.)

Times change. (Tempora dum variant.)

COLUMBANUS, *Carmen Monostichon*, l. 39. (c. 600)

Times change and we change with them. (Tempora mutantur nos et mutamur in illis.)

HOLINSHED, *Chronicle*, fo. 99B. (1577)

The times are chaunged as Ouid saith, and we are chaunged in the times.

JOHN LVLV, *Euphues* (Arber), p. 142. (1579)

Time eateth all things, could old poets say;

The times are changed, our times *drink* all away

FRANKLIN, *Poor Richard's Almanack*, 1733.

Times change, she reminded herself, and with them people.

DOROTHY BOWERS, *Fear and Miss Betony*, p. 33. (1942) See also under CHANGE.

## TIMIDITY

See also Bashfulness, Cowardice, Indecision

Woe unto timid hearts and faint hands.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*. ii, 12. (c. 190 B. C.)

Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but he quotes some saint or sage.

EMERSON, *Essays: Self-Reliance*. (1841)

To say no to a goose, see under Bo.

To them that flee cometh neither glory nor power. (φευγόντων δ' οὐτ' ἄρ κλέος δρύνται οὔτε τις δόξα.)

HOMER, *Iliad*. Bk. xv, l. 564. (c. 850 B. C.)

Men of no spirit never yet set up a trophy. (ἀλλ' οἱ γὰρ ἀθρομούντες ἄνδρες οὐ πότε τρόπαιον ἐστήσαντο.)

EUPOLIS, *Fragment*. (c. 425 B. C.) The ascription is by SUIDAS, *Lexicon*, and the saying is cited by ERASMUS, *Adagia*, ii, vi, 25. with

the Latin, "Timidi nunquam statuerunt trophaeum," and by PONTANUS, *Collectio Proverbiorum*, p. 208, who credits it to Theocritus. It is included by TAVERNER in his *Translations from Erasmus*, fo. 42, with the rendering, "Cowardes yet neuer wanne a fylde, or neuer had the victorie."

No one ever became immortal through cowardice. (Nemo ignavia immortalis factus.)

SALLUST, *Bellum Iugurthinum*. Ch. lxxxv, sec. 49. (c. 40 B.C.) The Spanish form is, "De cobardos, no hay nada escrito" (Of cowards no history is written).

<sup>1</sup> A man that's timid in a crisis isn't worth a penny. (Qui homo timidus erit in rebus dubiis, nauci non erit.)

PLAUTUS, *Mostellaria*, l. 1041. (c. 220 B.C.) What folly to entrust a weighty matter to a timid heart. (Nam ea stultitias, facinus magnum timido cordi credere.)

PLAUTUS, *Pseudolus*, l. 577. (c. 195 B.C.)

<sup>2</sup> The timid way is safer, but they are slaves who take it. (Mansueta tutiora sunt sed servitunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 414. (c. 43 B.C.) There is another Latin proverb, "Timidi mater non flet" (The timid man's mother does not weep), because she knows he is in no danger.

The timid see dangers which do not even exist. (Pericla timidus etiam quae non sunt videt.)

PUBLILIUS SYRUS, *Sententiae*. No. 500. The Hindus say, "To the timorous the air is filled with demons." See under BUSH.

The timid man calls himself cautious, the sordid man thrifty. (Timidus se vocat cautum, parcum sordidus.)

PUBLILIUS SYRUS, *Sententiae*. No. 699.

To the timid and hesitating everything is impossible because it seems so.

WALTER SCOTT, *Rob Roy*. Ch. 16. (1818)

<sup>3</sup> Great empires are not maintained by timidity. (Non enim ignavia magna imperia contineri.)

TACITUS, *Annals*. Bk. xv, sec. 1. (c. A. D. 116)

## TINKER

<sup>4</sup> A tinker and a piper make bad music together.

JOHN CLARKE, *Paroemiologia*, p. 5. (1639)

<sup>5</sup> A tinkler's curse she did na care  
What she did think or say.

JOHN MACTAGGART, *Sir Balderdash*. (1824) In *The Scottish Gallovidian Encyclopedia: Balderdash*.

*Tinker's dam*, a wall of dough raised around a place which a plumber desires to flood with a coat of solder. The material can be but once used; being consequently thrown away as worthless, it has passed into a proverb, usually involving the wrong spelling of the otherwise innocent word "dam."

EDWARD KNIGHT, *The Practical Dictionary of Mechanics*. (1877)

I care not a tinker's damn.

R. L. STEVENSON, *St. Ives*. Ch. 25. (a. 1894)

To swear like a tinker, see under SWEARING.

<sup>6</sup> Hoie tiftie toftie tinkers, good fellows thei bee,

In stoppyng of one hole thei vse to make three.

UNKNOWN, *Common Conditions*. (1576) In BRANDL, *English Dramas before Shakespeare*, p. 599.

In mending one hole, he had rather make three than want work.

SIR THOMAS OVERBURY, *Characters: A Tinker*. (1613)

Roome for a jovial tinker.

He stop one hole, and make three.

UNKNOWN, *The Tinker of Turvey*, p. 10. (1630)  
Like Banbury Tinkers, who in stopping one hole, make two.

JAMES HOWELL, *English Proverbs*, p. 14. (1659) RAY, p. 329; FULLER, No. 3227.

It comes at last to the tinker's work of stopping one hole and making ten.

L'ESTRANGE, tr., *Aesop*, p. 189. (1692)

You have mended as a tinker mends a kettle; stop one hole and make two.

SWIFT, *Polite Conversation*. Dial. i. (1738)

## TIT-FOR-TAT

<sup>7</sup> To give like for like. (ἴσσυ ἴσσυ ἐπιφέρω.)

MENANDER, *The Eunuch*. Frag. (c. 300 B.C.)

TERENCE, in his adaptation of Menander's play, l. 445, gives the Latin, "Par pro pari referto." ERASMUS, *Adagia*, i, i, 35, cites the proverb, "Par pari referre." PLAUTUS, *Truculentus*, ii, 47, has "Par pari respondet"

Answer him word for word, tit for tat. (Verbum verbo, par pari, ut respondeas.)

TERENCE, *Phormio*, l. 212. (161 B.C.)

Sens tyt for tat (quoth I) on euen hand is set  
Set the hares head against the goose ichlet.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

"Tit for tat" is apparently a variation of "tip for tap," one stroke in return for another. The French say, "Répondre du tac au tac."

Requite it tick for tacke.

RICHARD HULOET, *Abcedarium*, sig. B6. (1552)

That is tit for tat in this altracacion.

JOHN HEYWOOD, *Spider and Flie*. Ch. 37. (1556)

A tit for a tat as good every whilt as was brought.

RANDLE COTGRAVE, *Dictionary: Beau*. (1611)

Like for like, pin driuing out pin, tint for taunt.

THOMAS GRANGER, *Syntagma Logicum*, p. 124 (1620)

Lill for loll: id est, one for another: as good as hee brought.

UNKNOWN, *Berkeley MSS* (1885), iii, 33. (1639)

Give him tint for tant.

WILLIAM WALKER, *Paroemiologia*, p. 29. (1672)

O.E.D. suggests that this may derive from "taunt for taunt."

Tint for tant, hit for hit, and dash for dash.

B.E., *A New Dictionary of the Canting Crew*, sig. M2. (1690)



I was threatened to be answered Weekly Tit for Tat.

JOSEPH ADDISON, *The Tatler*. No. 229. (1710)

Tit for tat,

If you kill my dog, I'll kill your cat.

UNKNOWN, *Nursery Rhyme*. (c. 1750)

I'll give him a kick for a culp.

ROBERT FORBY, *The Vocabulary of East Anglia*, p. 427. (1830)

Tit for tat is fair play.

PARTRIDGE, *Dictionary of Clichés: Tit*. (1941)

See also ROLAND: ROLAND FOR AN OLIVER.  
ONE GOOD TURN DESERVES ANOTHER, see TURN.

## TITLE

See also Ancestry, Honors, Nobility, Rank

<sup>1</sup> All titles end in prescription.

EDMUND BURKE, *Speech*, 7 May, 1782. In a letter to Richard Burke, Burke varies this to the more formal, "All titles terminate in prescription."

<sup>2</sup> A successive title, long and dark.

Drawn from the mouldy rolls of Noah's Ark.

DRYDEN, *Absalom and Achitophel*. Pt. i, l. 301. (1681)

To be proud of an Hereditary Title, is to rant in a dead Man's Clothes.

THOMAS FULLER, *Gnomologia*. No. 5136. (1732) The Germans say, "Empty heads are fond of long titles."

Nor never title yet so mean could prove,  
But there was eke a mind which did that title love.

WILLIAM SHENSTONE, *The Schoolmistress*. St. 9. (1742)

Proud o' the title, as the Living Skellington said, ven they showed him.

DICKENS, *Pickwick Papers*. Ch. 15. (1836) A Wellerism

<sup>3</sup> Titles do not reflect honor on men, but rather men on their titles. (Perchè non i titoli illustrano gli uomini, ma gli uomini i titoli.)

MACHIAVELLI, *Dei Discorsi*, Pt. iii, sec. 38. (c. 1515)

Titles of honour add not to his worth,

Who is himself an honour to his titles.

JOHN FORD, *The Lady's Trial*. Act i, sc. 3. (1638)

I weigh the man, not the title; 'tis not the king's stamp can make the metal better or heavier.

WILLIAM WYCHERLEY, *The Plain-Dealer*. Act i, sc. 1. (1676)

The noblest titles

Are but the public stamps set on the ore

To ascertain its value to mankind.

GILBERT WEST, *Institution of the Garter*, l. 335. (a. 1756)

<sup>4</sup> Titles are but nicknames, and every nickname is a title.

THOMAS PAINE, *The Rights of Man*. Ch. 1. (1791)

<sup>5</sup> There was one [letter] also for me from Mr.

Blackburne, who with his own hand super-scribes it to S. P., Esq., of which God knows I was not a little proud.

SAMUEL PEPYS, *Diary*, 25 March, 1660. In Pepys's day "Esquire" indicated a man (just below a knight) belonging to the higher order of English gentry, but within fifty years, as Steele pointed out in *The Tatler*, No. 19, it was being applied indiscriminately to everybody's name.

I have henceforth the privilege of adding to my name the honourable title of A double S.

GEORGE COLMAN, JR., *The Heir at Law*. Act i, sc. 1. (1797)

The College has konfired upon me the honery title of T. K., of which I am suffishuntly proud.

ARTEMUS WARD (C. F. BROWNE), *His Book: Oberlin*. (1862)

<sup>6</sup> Mongrel beef-witted lord.

SHAKESPEARE, *Troilus and Cressida*, ii, 1, 14. (1601)

Your lord is a leaden shilling, which you bend every way, and debases the stamp he wears.

WILLIAM WYCHERLEY, *The Plain-Dealer*. Act i, sc. 1. (1676)

Peers are not always gen'rous or well-bred.

WILLIAM COWPER, *Retirement*, l. 597. (1781)

Most lords are feeble and forlorn.

WALTER BAGEHOT, *The English Constitution*, p. 122. (1867)

Earls as go mad in their castles,

And females what settles their hash.

GEORGE R. SIMS, *Dagonet Ballads: Polly*. (c. 1885)

All baronets are bad.

W. S. GILBERT, *Ruddigore*. Act i. (1887)

<sup>7</sup> Titles are marks of honest men, and wise;

The fool, or knave, that wears a title, lies.

EDWARD YOUNG, *Love of Fame*. Sat. i, l. 145. (1728)

FRANKLIN, *Poor Richard's Almanack*, 1747

<sup>8</sup> No state shall . . . grant any title of nobility.

*The Constitution of the United States*. Art. i (1789)

Titles are abolished, and the American Republic swarms with men claiming and bearing them.

W.M. THACKERAY, *Roundabout Papers*. (1860)

## TOAD

<sup>9</sup> There is no man who eats Pitt's toads with such zeal.

LORD BULKELEY, IN BUCKINGHAM, *Courts and Cabinets of George III*, i, 364. (1788) To be a mean dependent, a toad-eater, a toady.

Encouraged by the shouts and acclamations of . . . toad-eaters.

WASHINGTON IRVING, *Salmagundi* (1824), p. 177. (1807)

Don't they follow him to college: and eat his toads through life?

THACKERAY, *The Newcomes*. Ch. 54. (1855)

<sup>1</sup> Streight as she sawe me, she swelde lyke a tode.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
She swells like a toad.

WILLIAM WALKER, *Paroemiologia Anglo-Latina*, p. 26. (1672)

<sup>2</sup> The foul Toad hath yet a fair stone in his head.

JOHN LYL, *Euphues* (Arber), p. 53. (1579)  
See under ADVERSITY.

<sup>3</sup> Dixit bufo crati, "maledicti tot dominati!"  
[Said the toad under the hurdle, "Curses upon all masters."

UNKNOWN. (c. 1290) In WRIGHT, *Political Songs John to Edward II* (Camden Soc.), p. 166.

Christene men may seye, as the poete seith in the prouerbe—the frog æide to the harwe, cursed be so many lordis.

JOHN WYCLIF, *English Works*, ii, 280. (c. 1380)  
Mony masters, quoth the poddock to the harrow, when everie tine took her a knock.

DAVID FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595) KELLY, *Scottish Proverbs*, p. 243. (1721)  
He lives like toad beneath a harrow.

UNKNOWN, *Vade Mecum for Maltworms*. Pt. i, p. 33. (1720)

Many Masters, quoth the Toad to the Harrow, when every Tine turned her over.

THOMAS FULLER, *Gnomologia*. No. 3354. (1732)  
Ower mony maisters,—ower mony maisters, as the paddock said to the harrow, when every tooth gae her a tig [twitch].

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)  
"To live like a toad under a harrow," is an expression denoting extreme personal wretchedness.

DINSDALE, *Teesdale Glossary*, p. 136. (1849)  
He endured much hardship—living, as he used to say, "like a toad under a harrow."

SAMUEL SMILES, *Self-Help*. Ch. 4. (1859)

The toad beneath the harrow knows  
Exactly where each tooth-point goes;  
The butterfly upon the road  
Preaches contentment to that toad.

RUDYARD KIPLING, *Pagett*, M.P. (1886)

## TOBACCO

See also Cigar

<sup>4</sup> A German, Who smoked like a Chimney.

R. H. BARHAM, *Ingoldsby Legends: The Lay of St. Odille*. St. 3. (a. 1845)

I smoke like a furnace.

W. S. GILBERT, *Trial by Jury*. (1875)

<sup>5</sup> The Smoaking Age, or The Man in the Mist.

RICHARD BRATHWAIT. Title. (1617)

Tobacco was not known in the Golden Age. So much worse for the Golden Age.

WILLIAM COWPER, *Letter to William Bull*, 3 June, 1783.

The scatterbrain, Tobacco. Yet a man of no conversation should smoke.

R. W. EMERSON, *Journals*, 1866.

<sup>6</sup> A branch of the sin of drunkenness, which is the root of all sins.

JAMES I OF ENGLAND, *A Counterblast to Tobacco*. (1604)

Smoking is a shocking thing—blowing smoke out of our mouths into other people's mouths.

SAMUEL JOHNSON. BOSWELL, *Tour to the Hebrides*, 19 Aug., 1773.

Tobacco surely was designed

To poison and destroy mankind.

PHILIP FRENEAU, *Tobacco*. (1786)

<sup>7</sup> By Gods me, I marle what pleasure or felicity they have in taking this roguish tobacco. It's good for nothing but to choak a man, and fill him full of smoke and embers.

BEN JONSON, *Every Man in His Humour*. Act iii, sc. 5. (1601)

Neither do thou lust after that tawney weed tobacco.

JONSON, *Bartholomew Fair*. Act ii, sc. 6. (1614)  
Earth ne'er did breed Such a jovial weed.

BARTEN HOLYDAY, *Technogamia*. Pt. i. (1618)  
Tobacco is a weed which is best left alone, for it is not only a poison, but smoking of it may at any time cause a conflagration.

KAIBARA EKKEN, *Ten Kun (Ten Precepts): Health*. (1710) Ken Hoshino, tr.

<sup>8</sup> Tobacco has been my evening comfort and my morning curse for these five years.

LAMB, *Letter to Wordsworth*, 28 Sept., 1805.

For thy sake, tobacco, I

Would do anything but die.

LAMB, *A Farewell to Tobacco*. (c. 1830)

He who does not smoke hath either known no great griefs, or refuseth himself the softest consolation, next to that which comes from Heaven

LORD LYTON, *What Will He Do With It?* Ch I. (1858)

<sup>9</sup> I have seen your dispatch expressing your unwillingness to break your hold where you are. Neither am I willing. Hold on with a bull-dog grip, and chew and choke as much as possible.

ABRAHAM LINCOLN, *Telegram*, to General U. S. Grant, as he settled down for his long siege of Petersburg. (17 Aug., 1864)

Chewing is particularly obnoxious to me. Go out and remove that quid, and never appear before me again chewing tobacco.

ROBERT E. LEE, to a student at Washington College, 1867.

I larnt him to chaw terbacker

To keep his milk-teeth white.

JOHN HAY, *Little Breeches*. (1871)

<sup>10</sup> Tobacco hic,

If a man be well it will make him sick.

JOHN RAY, *English Proverbs*, p. 296. (1678)

Tobacco hic,

Will make you well if you be sick.

J. O. HALLIWELL, *Popular Rhymes*, p. 180. (1849)

<sup>1</sup> Divine tobacco.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto v, st. 32. (1596)

Tobacco, divine, rare, superexcellent tobacco, . . . a sovereign remedy to all diseases.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. ii, sec. iv, mem. ii, subs. 1. (1621)

Sublime tobacco! which from east to west Cheers the tar's labour or the Turkman's rest.

BYRON, *The Island*. Canto ii, sec. 19. (1823)

A lone man's companion, a bachelor's friend, a hungry man's food, a sad man's cordial, a wakeful man's sleep, and a chilly man's fire, Sir; while for stanching of wounds, purging of rheum, and settling of the stomach, there's no herb like unto it under the canopy of heaven.

CHARLES KINGSLEY, *Westward Ho*. Ch. 7. (1855) Salvation Yeo speaking.

## TODAY

<sup>2</sup> Sit not over the quart measure. (μὴ καθῆσθαι ἐπὶ χοίρικα.)

ATHENAEUS, *Deipnosophistai*. Sec. 452E. (c. A. D. 200) Think not only of today's food.

"Live in today, not for today."

People live only for the day. (De die vivitur.)

ST. JEROME, *Epistles*. Epis. vii, sec. 5. (A. D. 374)

<sup>3</sup> That which may fall out at any Time, may fall out to Day.

THOMAS FULLER, *Gnomologia*. No. 4383. (1732) Today is the day. (Heut' ist die Zeit.)

CAHIER, *Six Mille Proverbes*, p. 325. (1856)

The obscurest epoch is today.

R. L. STEVENSON, *Ethical Studies*, p. 113. (1887)

<sup>4</sup> Only today have we, and through the sand We march. but never reach the Promised Land.

ZEB-UN-NISSA, *Diwan*. Ghazal 12. (c. 1670) Magan Lal, tr.

## II—Today and Tomorrow

### See also Present and Future

<sup>5</sup> Let tomorrow be as today.

ANI, *Maxims*. No. 7. (c. 1000 B. C.)

Say not, "Today is even as tomorrow [will be]." Today is here; tomorrow is yet to come.

AMEN-AM-APT, *Teaching How to Live*. Col. vi, l. 18. (c. 700 B. C.) Budge, tr.

My care is to-day; who knows the morrow? (τὸ σημερινὸν μέλει μοι, | τὸ δ' αὔριον τίς οἶδεν;)

ANACREON (?), *Odes*. Ode viii, l. 9. (c. 550 B. C.)

Give me to-day, and take to-morrow. (δίδου μοι τὴν σήμερον, καὶ λάμβανε τὴν αὔριον.)

ST. CHRYSOSTOM, *Epistles*, quoting a Greek proverb and condemning it. (c. A. D. 390)

The Latin is, "Da mihi hodiernum, tu sume crastinum."

<sup>6</sup> The rule is, jam to-morrow and jam yesterday—but never jam to-day.

LEWIS CARROLL (C. L. DODGSON), *Through the Looking-Glass* Ch. 3. (1871)

<sup>7</sup> Today does not secure tomorrow; going to bed cannot assure one's rising. (Chin 'chao pu pao ming 'chao shih; shang 'chuang nan pao hsia 'chuang lai.)

DOOLITTLE, *Chinese Vocabulary*, ii, 193. (1872) We have wine today, let us get drunk today; the sorrows of tomorrow can be borne tomorrow.

DOOLITTLE, *Chinese Vocabulary*, ii, 282.

<sup>8</sup> If To-day will not, To-morrow may.

THOMAS FULLER, *Gnomologia*. No. 2725. (1732)

You saddle To-day, and ride out To-morrow.

THOMAS FULLER, *Gnomologia*. No. 5934.

<sup>9</sup> Seize today, with little trust in tomorrow. (Carpe diem, quam minimum credula postero.)

HORACE, *Odes*. Bk. i, ode 11, l. 8. (23 B. C.)

If I were you, I think, I'd bother only with the present—

Now is the only time.

F. P. ADAMS, *Present Imperative*. Horace, bk. i, ode 11. (1920)

<sup>10</sup> Nor what we have been or are today shall we be tomorrow. (Nec quod fuimusve sumusve cras erimus.)

OVID, *Metamorphoses*. Bk. xv, l. 215. (A. D. 7)

This dai a man, to-morrow non.

RICHARD HILLS, *Common-place Book*, p. 129. (a. 1500)

To day a man in golde, to morow cloyde in clay

UNKNOWN, *Antiq. Repertory*, iv, 398 (c. 1500)

To day a man, to morrow none.

RICHARD TAVERNER, tr., *Erasmus' Apophthegms*, fo. 34. (1539)

To day ane man, is fresche and faire,

To morne he lyis seik and sair.

UNKNOWN, *Gude and Godlie Ballatis*, p. 30. (1567)

To day glad, to morrow dead.

RANDLE COTGRAVE, *Dictionary: Chere*. (1611)

To-day at cheer, to-morrow in bier.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 476. (1623)

To-day a man, to-morrow a mouse.

TORRIANO, *Piazza Universale*, p. 59. (1666)

FULLER, *Gnomologia*. No. 5152. (1732)

To-day a man, to-morrow a cuckold.

UNKNOWN, *New Help to Discourse*, p. 310 (1669)

Rejoice, Shrovetide, to-day, for to-morrow you'll be Ashes.

THOMAS FULLER, *Gnomologia*. No. 4009. (1732)

To-day the Lover walks, to-morrow is no more

THOMAS GRAY, *Propertius*, ii, 65. (1738)

To-day gold, to-morrow dust.

HAZLITT, *English Proverbs*, p. 414. (1869)

Today at good cheer, tomorrow on the bier.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 67. (1880)

<sup>11</sup> What is not today will be tomorrow; so we trudge through life. (Quod hodie non est, cras erit: sic vita truditur.)

PETRONIUS, *Satyricon*. Ch. 45. (c. A. D. 60)

<sup>1</sup> One to-day is worth two to-morrows.  
FRANCIS QUARLES, *Enchyridion*. Cent. iv, c. xcv. (1641) FRANKLIN, *Poor Richard's Almanack*, 1757.

Many think of not living any holier, till they can live no longer: but one to-day is worth two to-morrows.

WILLIAM SECKER, *The Nonsuch Professor in His Meridian Splendor* (1891), ii, 292. (1660) The Germans say, "Ein Heute ist besser als zehn Morgen" (One today is better than ten tomorrows).

<sup>2</sup> Tomorrow I trust, today nothing. (Cras credo, hodie nihil.)

MARCUS VARRO. Title of book. (c. 50 B.C.)

To-morrow, to-morrow, not to-day,

Hear the lazy people say.

(Morgen, Morgen, nur nicht Heute;  
Sprechen immer träge Leute.)

CHRISTIAN WEISSE, *Der Aufschub*. (c. 1790) When God says "To-day," the devil says "To-morrow." (Wenn Gott sagt *Heut*, sagt der Teufel *Morgen*.)

CAHIER, *Six Mille Proverbs*, p. 326. (1856)

NEVER PUT OFF TILL TOMORROW, *see* TOMORROW.

<sup>3</sup> "Ille hodie, ego cras," that is, "He to dai, ich [I] to morwen."

UNKNOWN, *Ancren Riwele*, p. 278. (c. 1200)

The Latin proverb is usually given, "Hodie mihi, cras tibi" (Today it is my turn, to-morrow yours).

An old hempen proverb, *Hodie mihi, cras tibi*.

CHRISTOPHER MARLOWE, *The Jew of Malta*.

Act iv, sc. 5, l. 1735. (c. 1592)

What haps to-day to me, to-morrow may to you.

EDMUND SPENSER, *The Faerie Queene*. Bk vi, canto i, st. 41. (1596)

To-day for thee, and to-morrow for me. (Hoy por ti y mañana por mí.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 65. (1615)

An inversion of Latin "Hodie mihi, cras tibi." KINGSLEY, *Westward Ho*, ch. 9. (1855) has the same, "To-day to thee, to-morrow to me."

I to-day, you to-morrow.

JOHN CLARKE, *Paroemiologia*, p. 124. (1639)

To-day me, to-morrow thee.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 427. (1681) FULLER, *Gnomologia*. No 5154. (1732)

What is my turn to-day, may be yours to-morrow.

JAMES KELLY, *Scottish Proverbs*, p. 350. (1721)

That ar to dai, to moru ar gan.

UNKNOWN, *Cursor Mundi*, l. 26769. (c. 1340)

Here to day, a-wey to-morn.

UNKNOWN, *Minor Poems*, from *Vernon MS*, 727/56. (c. 1375)

We are here to-day and gone to-morrow.

UNKNOWN, *Poor Robin's Almanack*, 1731.

He's here today and gone tomorrow.

J. J. CONNINGTON, *No Past Is Dead*, p. 186. (1942)

### III—Today and Yesterday

<sup>5</sup> I am Yesterday, I know Today.

ANI, *Papyrus: Book of the Dead*. Ch. xvii, l. 14. (c. 4000 B.C.)

<sup>6</sup> Today is the pupil of yesterday. (Discipulus est prioris posterior dies.)

PUBLILIUS SYRUS, *Sententiae*. No. 146. (c. 43 B.C.) Or, as a shorter proverb puts it, "Dies diem docet" (Day teaches day).

To-day is Yesterday's Pupil.

THOMAS FULLER, *Gnomologia*. No. 5153. (1732) FRANKLIN, *Poor Richard's Almanack*, 1751.

To-day is what yesterday made it.

UNKNOWN. *The Times* (London), 7 Jan., 1909.

<sup>7</sup> To-day is yesterday returned.

YOUNG, *Night Thoughts*. Nt. ii, l. 316. (1742)

To-day is always different from yesterday.

ALEXANDER SMITH, *Dreamthorp: Books and Gardens*. (1863)

Our to-days and yesterdays

Are the blocks with which we build.

H. W. LONGFELLOW, *The Builders*. (1846)

TOIL, *see* Labor

### TOLERANCE

<sup>8</sup> Toleration is good for all or it is good for none.

BURKE, *Speech*, House of Commons, 1773.

Then gently scan your brother man,

Still gentler sister woman;

Tho' they may gang a kennin wrang,

To step aside is human.

ROBERT BURNS, *Address to the Unco Guid* (1787)

<sup>9</sup> The only true spirit of tolerance consists in our conscientious toleration of each other's intolerance.

S. T. COLERIDGE, *The Friend*, p. 56. (1809)

I have seen gross intolerance shown in support of toleration.

S. T. COLERIDGE, *Biographia Literaria*. Ch. 10. (1817)

Intolerant only of intolerance.

UNKNOWN. *Mr. Buckle and the East*. *See Fraser's Magazine*, August, 1863

<sup>10</sup> Chief above all does tactful tolerance win the mind. (Dextera praecipue capit indulgentia mentes.)

OVID, *Artis Amatoriae*. Bk. ii, l. 145. (c. 1 B.C.)

Mutual toleration . . . taught us mutual love.

LAURENCE STERNE, *A Sentimental Journey: The Rose*. (1768)

<sup>11</sup> It is easy to be tolerant when you do not care.

CLEMENT F. ROGERS, *Verify Your References*, p. 11. (1938)

Which is really mine,

Tolerance, or a rubber spine?

OGDEN NASH, *Yes and No*. (1939)

## TOM

See also Thomas

- 1 An Abraham man is he that . . . fayneth hym selfe mad . . . and nameth himselfe poore Tom.  
JOHN AWDELAY, *The Fraternitie of Vaca-bondes*, p. 3. (1561)  
Who gives anything to poor Tom?  
SHAKESPEARE, *King Lear*, iii, 4, 51. (1605)  
Tom's a cold.  
SHAKESPEARE, *King Lear*, iii, 4, 59.
- 2 But Tom's no more—and so no more of Tom.  
BYRON, *Don Juan*. Canto xi, st. 20. (1820)  
You may give over the plow, boys, . . . Tommy's dead.  
SYDNEY DOBELL, *Tommy's Dead*. (a. 1874)
- 3 Tom-noddy, . . . a tom-fool.  
WILLIAM CARR, *The Dialect of Craven*. (1824)  
What a tom-noddy you have made yourself!  
HOOD, *The Parson's Daughter*, ii, 14. (1833)  
Our brother John does at times contrive to make a prodigious Tom-noddy of himself.  
COWDEN CLARKE, *Shakespeare-Characters*. Ch. 6. (1863)
- 4 The ship was armed with four carronades on each side, and a "long Tom" trained fore and aft, in the bows.  
W. B. CHURCHWARD, *Blackbirding in the South Pacific*, p. 44. (1888)
- 5 The spacious dining-room . . . might have been taken for a grown-up exposition of Tom Tiddler's ground, where children pick up gold and silver.  
DICKENS, *Dombey and Son*. Ch. 36. (1848) In this children's game, one of the players is Tom Tiddler, his territory being marked by a line drawn on the ground; over this the other players run, crying, "I'm on Tom Tiddler's ground, picking up gold and silver." They are chased by Tom Tiddler, the first or last caught taking his place. (*O.E.D.*) Hence, any place where money is picked up easily.  
She heard the cry behind her, "I'm on Tommy Tittler's ground, picking up gold and silver."  
CHARLOTTE M. YONGE, *The Stokesley Secret*. Ch. 2. (1861)  
"Why Tom Tiddler's ground?" said the Traveler—"Because he scatters halfpence to Tramps and such-like, and of course they pick 'em up."  
DICKENS, *Tom Tiddler's Ground*. Ch. 1. (1861)  
He had come on to . . . Tom Tidler's ground, . . . Gold . . . was sticking out of the soil everywhere.  
ROLF BOLDREWOOD (T. A. BROWNE), *A Colonial Reformer*, p. 290. (1890)  
I would rather regard literature as a kind of Tom Tiddler's ground, where there is gold as well as silver to be picked up.  
A. C. BENSON, *From a College Window*, p. 182. (1907)
- 6 Tom the second reigns like Tom the first.  
JOHN DRYDEN, *To Mr. Congreve*. (a. 1700)
- 7 Life in London, or the Day and Night scenes of Jerry Hawthorne, Esq., and Corinthian Tom.  
PIERCE EGAN. Title of book of sketches. Egan made a play of it in 1822, and in 1828 published a sequel, "Finish to the Adventures of Tom, Jerry and Logic." The origin of the phrase.  
No drinking and raking, no Tom-and-Jerrying in those days.  
UNKNOWN, *Lights and Shades of English Life*, i, 124. (1828)  
We are too apt to take our ideas of English life from such vulgar sources as Tom and Jerry; and we appear to be Tom and Jerrying it to perfection in New York.  
WASHINGTON IRVING, *Life and Letters*, ii, 387 (1829)  
To deal out Tom and Jerry to customers.  
JERRY THOMAS, *How to Mix Drinks*, p. 69. (1862) Thomas gives the recipe for the punch.  
Tom-and-Jerry days, the period of the Regency (1810-1820); also "when George IV was king."  
FARMER AND HENLEY, *Slang Dictionary*. (1903)
- 8 They feigned him to be a little child like Tom Thumb.  
WILLIAM FULKE, *Heskins' Parliament Re-pealed*, p. 235. (1579)  
The History of Tom Thumbe.  
RICHARD JOHNSON. Title of book. (1621)  
Princes are brav'd by Jack and Jill,  
Wat Tylers and Tom Thumbs.  
MARCHAMONT NEEDHAM, *History of the English Rebellion*, p. 74. (1661)  
Tom Thumb, a dwarf.  
B.E., *A New Dictionary of the Canting Crew* (a. 1700)  
The "real, genuine, no-mistake Tom Thumbs"  
Are little people fed on great men's crumbs.  
O. W. HOLMES, *A Rhymed Lesson*, l. 310. (1846)  
"Tom Thumb" is a name generally given by showmen to liliputians. The first holder of this "title" was Charles Stratton, who was brought to London by Barnum.  
*Daily Chronicle* (London), 6 Feb., 1907, p. 5/5
- 9 Then Jack, and Tom, and Will, and Dick shall meet and censure me and my council.  
JAMES I OF ENGLAND. (c. 1600) See FULLER.  
*Church-History of Britain*. Bk. x, sec. 1.  
Though Dick, Tom, and Jack  
Will serve you and your pack.  
JOHN TAYLOR, *Sir Gregory Nonsense*. (1622)
- 10 Tomme Trewe-tonge-tille-me-no-tales.  
WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus iv, l. 17. (1377)  
Master, we know that thou art Tom Truth, and thou tellest the very truth.  
HUGH LATIMER, *Sermons* (P.S.), p. 289. (1550)

Time is Tom Tell-truth.

JOHN CLARKE, *Paroemiologia*, p. 308. (1639)  
Tom Tell-truth lies without.

JAMES KELLY, *Scottish Proverbs*, p. 303. (1721)  
I'm old Telltruth; I love to call a spade a spade.

SWIFT, *Polite Conversation*. Dial. iii. (1738)  
Yet is he Tom Tell-truth, and totally unable to  
disguise his real feelings.

WALTER SCOTT, *Journal*, 19 Feb., 1826.  
Tam-tell-truth's nae courtier.

HISLOP, *Proverbs of Scotland*, p. 271. (1862)  
Better be laughed at as Tom Tell-truth than be  
praised as Crafty Charlie.

SURGEON, *John Ploughman*. Ch. 18. (1869)

1  
I am sworn brothers to a leash of drawers, and  
can call them all by their christian names, as  
Tom, Dick, and Francis.

SHAKESPEARE, *I Henry IV*, ii, 4, 9. (1597)  
He hired Tom, Dick, and Harry, and at it they  
all went.

UNKNOWN, *The Farmer's Almanack*, 1815.  
Tom, Dick, and Harry were not to censure them.

JOHN ADAMS, *Works* (1856), x, 351. (1818)  
Thereafter Tom, Jack and Harry; for every cab,  
carriage, and omnibus . . . is now allowed to  
fall in.

ALEXANDER SMITH, *A Summer in Skye*, i, 46  
(1865)

We can't have every Tom, Dick and Harry  
throwing the damned thing in our teeth.

F. W. CROFTS, *The Fatal Venture*. (1939)  
Every Tom, Dick, and Harry. Everyone—any-  
one—of no matter what social grade or degree of  
ability. . . . From the commonness of these pet-  
forms of *Thomas, Richard, Henry*.

ERIC PARTRIDGE, *Dictionary of Clickés: Tom*.  
(1941)

2  
He that hangs Tom for a fool may find a  
knave in the halter.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

3  
Pro funeratione Thome Fole.

UNKNOWN, *Account Rolls of the Abbey of  
Durham*, p. 719. (1356) For the burial ex-  
penses of a half witted person, Tom Fool, fre-  
quently mentioned in the Rolls as "Thomas  
fatuus."

Tom-Foole may goe to schoole, but nere be  
taught.

JOHN FIELD, *Panegyric Verses*. (1611) In COR-  
VAT, *Crudities*.

A foole reall . . . such fooles wee commonlie  
expresse by the names of Tom foole, Dick foole,  
and Jack foole.

UNKNOWN, *New Sermons of the Newest Fash-  
ion*, p. 32. (c. 1640)

Come out Tom-Fool from behind the hangings.

HENRY MORE, *Enthusiasmus Triumphatus*, p.  
91. (1650) One who is acting the fool.

Poor Thomas is made a Tom-fool of.

WILLIAM HUGHES, *The Man of Sin*. Bk. ii, ch.  
9. (1677)

More knows Tom Fool, than Tom Fool knows.

DANIEL DEFOE, *Colonel Jack*. Ch. 17. (1722)  
Quoted as "the old English proverb."

Some fellow . . . accosts me as if I were an old  
friend, . . . illustrating the truth of the adage,  
"More people know Tom Fool than Tom Fool  
knows."

J. C. HUTCHESON, *Crown and Anchor*. Ch. 33.  
(1896) See also ALLINGHAM, *The Case of  
the Late Pig*, ch. 3. (1938) BAILEY, *Mr. For-  
tune Here*, p. 6. (1940) etc.

4  
When Tom and Tib were in their true delight,  
And he lou'd her, and she held him full deere.

UNKNOWN, *Choice, Chance, and Change*, 72.  
(1606) Tom and Tib, the equivalent of Jack  
and Jill, q.v.

He struck at Tib, but down fell Tom.

JOHN CLARKE, *Paroemiologia*, p. 1. (1639)  
RAY, p. 196; FULLER, No. 2029.

## TOMB

See also Grave

5  
Yea, for myself, how scant so e'er in life  
My fare for daily need, this would suffice:  
Yet fain were I my tomb were reverence-  
crowned

In men's sight; evermore this grace abides  
EURIPIDES, *Hecuba*, l. 317. (c. 425 B.C.)

Ulysses in Hecuba cared not how meanly he  
lived, so he might finde a noble Tomb after death.

SIR THOMAS BROWNE, *Hydriotaphia*. Ch. 3.  
(1658)

Kings for such a Tomb would wish to die.  
JOHN MILTON, *On Shakespear*. (1630)

6  
The fairer tomb, the fouler is the name.  
The greater pomp procuring greater shame  
BISHOP JOSEPH HALL, *Virgidemiarum*, iii.  
(1597) A Hindu proverb says, "The grander  
the tomb, the greater hypocrite was the  
corpse in life."

Tombes are the clothes of the dead: a Grave is  
but a plain suit, and a rich Monument is one  
embroyder'd.

FULLER, *The Holy State: Of Tombes*. (1642)

7  
Hark! from the tombs a doleful sound.  
ISAAC WATTS, *Hymns*, ii. (1707)

## TOMORROW

8  
Tomorrow may give us food for thought.  
(Aliquid crastinus dies ad cogitandum nobis  
dabit.)

CICERO, *Ad Atticum*. Bk. xv, epis. 8. (c.50 B.C.)  
Make not thy boast of tomorrow.

MILES COVERDALE, *Proverbs*, xxvii, 1. (1535)

Tomorrow is untouched.

MICHAEL DENHAM, *Proverbs*, p. 1. (1846)

9  
To leven alle thing behind,  
Of that he [Sloth] mighte do nowe here  
He tarieth all the longe yere  
And evermore he saith: 'To morwe.'

JOHN GOWER, *Confessio Amantis*. Bk. iv. l. 6.  
(1390)

"To-morrow we will open," I replied,  
And when the morrow came I answered still,  
"To-morrow."

LONGFELLOW, *To-Morrow*. (1832) A rendering  
of LOPE DE VEGA, *Mañana*.

<sup>1</sup> Tell me, Postumus, when does that tomorrow  
of yours come? (Dic mihi, cras istud,  
Postume, quando venit?)

MARTIAL, *Epigrams*. Bk. v, epig. 58. (c. A. D. 90)  
By and by never comes. (Modo et modo non  
habebat modum.)

St. AUGUSTINE, *Confessions*. Bk. viii, ch. 5.  
(A. D. 397) Literally, "My now and anon  
had no measure with them."

To-morrow comes never.

JOHN RAY, *English Proverbs*, p. 343. (1678)

SWIFT, *Polite Conversation*. Dial. i. (1738)

MARRYAT, *The King's Own*. Ch. 26. (1830)

He shall have it in very little time. . . . When?  
To-morrow come never? (Ad Calendas Graecas.)

NATHAN BAILEY, tr., *Erasmus Colloquia*, p. 34.  
(1725) See under NEVER.

Last night is certainly gone, and to-morrow may  
never arrive.

RICHARD STEELE, *The Spectator*, 9 May, 1712.  
To-morrow every Fault is to be amended; but  
that To-morrow never comes.

FRANKLIN, *Poor Richard's Almanack*, 1756.

To-morrow never vet

On any human being rose or set.

WILLIAM MARSDEN, *What is Time?* (c. 1780)

Every rope has two ends and to-morrow is yet  
to come.

S. G. CHAMPION, *Racial Proverbs*, p. 375.  
(1938) A Chinese proverb.

<sup>2</sup> Take therefore no thought for the morrow:  
for the morrow shall take thought for the  
things of itself. (μὴ οὖν μεριμνήσῃτε εἰς τὴν  
αὔριον, ἡ γὰρ αὔριον μεριμνήσει αὐτῆς.)

*New Testament: Matthew*, vi, 34. (c. A. D. 65)

The *Vulgate* is, "Nolite ergo solliciti esse in  
crastinum. Crastinus enim dies sollicitus erit  
sibiip̄si." The modern English is, "Leave to-  
morrow till tomorrow."

The provision for tomorrow belongs to tomor-  
row.

BURCKHARDT, *Arabic Proverbs*. No. 298. (1817)

<sup>3</sup> No one knows his lot when he plans the mor-  
row.

PTAH-HOTEP, *Instruction*. Dévaud's ed., 345.  
(c. 3550 B. C.) A proverb which occurs again  
in an unpublished dialogue of the Middle  
Kingdom from the *Ramesseum*.

Man knoweth not how the morrow will be.

AMEN-EM-APT, *Teaching How to Live*. Col.  
xix, l. 11. (c. 700 B. C.) Griffith, tr.

Verily thou knowest not the designs of God, thou  
canst not realize the morrow.

AMEN-EM-APT, *Teaching How to Live*, xxii, 5.  
Never say what tomorrow will bring. (μὴ ποτε  
φάσῃς ὅ τ' ἀγινῇσει αὔριον.)

SIMONIDES, *Dirges*. Frag. 22. (c. 475 B. C.)  
Rash is he who reckons on the morrow, or haply  
on days beyond it; for tomorrow is not until

today is safely past. (οὐ γὰρ ἔσθ' ἡ γ' αὔριον, |  
πρὶν εὖ πάθῃ τις τὴν παρούσαν ἡμέραν.)

SOPHOCLES, *Trachiniae*, l. 945. (c. 409 B. C.)

Boast not thyself of to-morrow; for thou know-  
est not what a day may bring forth. (Ne glo-  
rieris in crastinum, ignorans quid superventura  
pariat dies.)

*Old Testament: Proverbs*, xxvii, 1. (c. 350 B. C.)  
Who knows aright of tomorrow's fortune?  
(δαίμονα τίς δ' εὖ οἶδε τὸν αὔριον;)

CALLIMACHUS, *Epigrams*. Epig. 16. (c. 250 B. C.)  
It is doubtful what fortune tomorrow will bring.  
(Posteraque in dubios fortunam quam vekat  
aetas.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 1085.  
(c. 45 B. C.)

Ye know not what shall be on the morrow.  
(οἷσιν οὐκ ἐπίστασθε τῆς αὔριον ποία ἡ ζωὴ  
ἡμῶν.)

*New Testament: James*, iv, 14. (A. D. 44) The  
*Vulgate*, "Qui ignoratis quid erit in crastino."

It is contrary to divine law for man to know  
what the morrow will bring forth. (Quid crastina  
volueret aetas | scire nefas homini.)

STATIUS, *Thebaid*. Bk. iii, l. 562. (c. A. D. 92)

There is nothing certain about tomorrow. (Di  
doman' non ē certezza.)

LORENZO DE' MEDICI, *Apothegm*. (a. 1492)

Quoted by FREUD, *Wit and Its Relation to  
the Unconscious*. Pt. i, ch. 3.

To-morrow!—Why, To-morrow I may be  
Myself with Yesterday's Seven thousand Years.

FITZGERALD, tr., *Rubáiyát*. St. 21. (1859)

When we take off our boots and stockings today.  
Shall we wear them tomorrow? Who can say?

(Chin jih t'o liao hsieh 'ho wa,

Pu chih ming jih sa pu sa?)

SCARBOROUGH, *Chinese Proverbs*. No. 904. (1875)

<sup>4</sup> My country is not yesterday. My country is  
tomorrow. (Mon pays n'est pas hier. Mon  
pays est demain.)

ROMAIN ROLLAND, *Broaden, Europe, or Die*.

In *The Nation*, 22 Apr., 1931. Echoing Met-  
ternich's, "Today has no value for me; it  
is with tomorrow that my spirit wrestles."

In a few minutes I am going out to prepare  
the tomorrows that sing. (Je vais préparer tout  
à l'heure les lendemains qui chantent.)

COMMUNIST DEPUTY GABRIEL PERI, *Message  
to His Friends*, just before his execution by  
the Nazis, July, 1942.

<sup>5</sup> No one has found the gods so kind that he  
can promise himself a tomorrow. (Nemo tam  
divos habuit faventes. | crastinum ut posset  
sibi polliceri.)

SENECA, *Thyestes*, l. 619. (c. A. D. 60)

To-morrow, and to-morrow, and to-morrow,  
Creeps in this petty pace from day to day

To the last syllable of recorded time.

SHAKESPEARE, *Macbeth*, v, 5, 19. (1606)

<sup>6</sup> That was as much to the purpose as "To-  
morrow I found a horseshoe."

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch.  
43 (1620)

To-morrow Morning I found a Horse-shoe.

THOMAS FULLER, *Gnomologia*. No.5208.(1732)

<sup>1</sup> Tomorrow will be better. (τάχ' αὐριον ἔσσει' αἰμερον.)

THEOCRITUS, *Idyls*. No. iv, l. 41. (c. 270 B.C.)

To-morrow to fresh Woods, and Pastures new.

JOHN MILTON, *Lycidas*, l. 193. (1637)

To-morrow a new Scene of Things may open.

THOMAS FULLER, *Gnomologia*. No.5207.(1732)

To-morrow 'ill be the happiest time of all the glad New-year.

TENNYSON, *The May Queen*, l. 2. (1838)

Tomorrow's never as bad as it looks today.

HOWIE, *Murder's So Permanent*, p. 39. (1942)

<sup>2</sup> There's no to-morrow to a willing mind.

COUNTESS OF WINCHILSEA, *No To-Morrow*. (1713)

To-morrow is an old deceiver, and his cheat never grows stale.

SAMUEL JOHNSON, *Letters*. Vol. i.p.221.(1770)

Our tomorrows are merely our yesterdays entered by another door.

ARTHUR TRAIN, *The Devastator*, p. 102. (1944)

<sup>3</sup> A Man he seems of cheerful yesterdays  
And confident to-morrows.

WORDSWORTH, *Excursion*. Bk. vii, l. 557.(1814)

<sup>4</sup> Well, mother, to-morrow is a new day.

UNKNOWN, *Calisto and Meliboea*. (c. 1520)

In HAZLITT, *Old English Plays*, i, 86.

Let us not brabble but play; to morrow is a new daie.

JOHN LYLLY, *Mother Bombie*. Act iii, sc. 4. (1594) FLORIO, tr., *Montaigne*, ii, 4. (1603)

SWIFT, *Polite Conversation*. Dial. i. (1738)

SCOTT, *St. Ronan's Well*. Ch. 33. (1824)

Tomorrow will be another day. (Mañana será otro día.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 260.

(1856) A Spanish proverb. The Germans say, "Morgen ist ein langer Tag" (Tomorrow is a long day).

To-morrow's another day.

PAUL GREEN, *The Field God*. Act i. (1927)

H. C. BAILEY, *The Bishop's Crime*, p. 186.

(1941) Repeated on p. 204. HANS HABE, *A*

*Thousand Shall Fall*, p. 360. (1941) etc., etc.

Don't forget that tomorrow is a brand-new day.

LEE THAYER, *Murder Is Out*, p. 236. (1942)

## II—Never Put Off Till Tomorrow

<sup>5</sup> He has done much who leaves nothing over till tomorrow. (Obró mucho el que nada dejó para mañana.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 53. (1647)

Have you somewhat to do to-morrow; do it to-day.

FRANKLIN, *Poor Richard's Almanack*, 1742.

Leave nothing for to-morrow that can be done to-day.

ABRAHAM LINCOLN, *Notes for a Law Lecture*, 1 July, 1850.

<sup>6</sup>

Do not put off work till tomorrow and the day after. . . . A man who puts off work is always at hand-grips with ruin. (μηδ' ἀναβάλλεσθαι ἐς τ' αὐριον ἐς τε ἑτηφιν | . . . αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἀτρεὶς παλαίει.)

HESIOD, *Works and Days*, l. 410. (c. 800 B.C.)

Quoted by PLUTARCH, *Moralia*, sec. 118C, who adds that this is "a proverb repeated among all men."

Put not off till to-morrow; for the morrow never comes to completion. (μὴ εἰς τὴν αὐριον ἀναβάλλου· ἡ γὰρ αὐριον οὐδέποτε λαμβάνει τέλος.)

St. JOHN CHRYSOSTOM, *Adagia*. (c. A.D. 390)

Ther is an old proverbe scith: that "the goodnesse that thou mayst do this day, do it; and abyde nat ne delaye it nat till to-morwe."

CHAUCER, *Tale of Melibeus*. Sec. 71. (c. 1387)

Whatsoever thou mayest do to nyght dyferre it not tyll to morowe.

MILES COVERDALE, *The Christen State of Matrymony*, sig. I3 (1541)

Deferre not vntil to morrow, if thou canst do it to day.

THOMAS DRAXE, *Bibliotheca*, p. 41. (1633)

Secretary Cecil . . . would ofttimes speak of himself, "It shall never be said of me that I will defer till to-morrow what I can do to-day."

JAMES HOWELL, *Letters*, 5 Sept., 1633.

No idleness, no laziness, no procrastination; never put off till to-morrow what you can do to-day

LORD CHESTERFIELD, *Letters*, 26 Dec., 1749

Chesterfield adds that this was the rule of "the famous and unfortunate Pensionary De Witt." The axiom is repeated in the letter of 5 Feb., 1750. It was one of Thomas Jefferson's ten "canons of conduct." See his letter to Charles Clay. (1817)

What you ought to do, don't put off till tomorrow; put your hand to it today. (A lo que tenéis de hazer, no diras cras; pon la mano, y haz.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 252 (1856) A Spanish proverb

The Italians say, "Quel che puori far oggi non differirlo a domani" (What you can do today, never put off till tomorrow); the Germans, "Heute muss dem Morgen nichts borgen" (Today must borrow nothing of tomorrow).

Do not put off the work of this day till tomorrow.

BURCKHARDT, *Arabic Proverbs*. No. 597 (1817)

Never do to-morrow what you can do to-day.

DICKENS, *David Copperfield* Ch 12. (1850)

Do it tomorrow, do it the day after. (Cras agito, perendie agito.)

PLAUTUS, *Mercator*, l. 373. (c. 200 B.C.) "Cras" (tomorrow) is, of course, the root of "procrastination."

Come again tomorrow. (Cras redi.)

TERENCE, *Adelphoe*, l. 204. (160 B.C.)

It is better to abyde tyl to morowe.

WILLIAM CAXTON, tr., *The Lyl of Charles the Grete*, ii, ii, xi, 121. (1485)

There is a maxim, "Never put off till to-morrow what you can do to-day." It is a maxim for slug-



gards. A better reading of it is, "Never do to-day what you can as well do to-morrow," because something may occur to make you regret your premature action.

AARON BURR, *Maxim.* (c. 1785) See PARTON, *Life of Aaron Burr*. Vol. i, p. 150.

Never do to-day what you can put off till to-morrow.

UNKNOWN, *Punch* (London), xvii, 241. (1849) Thirty years ago, when Mr. Webster at the bar or in the Senate filled the eyes and minds of young men, you might often hear cited as Mr. Webster's three rules: first, never to do to-day what he could defer till to-morrow; secondly, never to do himself what he could make another do for him; and, thirdly, never to pay any debt today. Well, they are none the worse for being already told, in the last generation, of Sheridan; and we find in Grimm's *Mémoires* that Sheridan got them from the witty D'Argenson.

EMERSON, *Letters and Social Aims: Quotation and Originality.* (1875)

These slow coaches . . . take for their rule an old proverb turned topsy-turvy—"Never do to-day what you can put off till to-morrow."

C. H. SPURGEON, *John Ploughman*. Ch.7. (1869)

1 Daily the following day is worse. (Cotidie est deterior posterior dies.)

PUBLIUS SYRUS, *Sententiae*. No. 119. (c. 43 B.C.) That is, for prompt action.

Who is not ready today will be less so tomorrow. (Qui non est hodie, cras minus aptus erit.)

OVID, *Remediorum Amoris*, l. 94. (c. 1 B.C.)

Quoted by George Pettie in his introductory letter to *Petite Pallace*. (1576)

Lay hold of today's task, and you will not depend so much upon tomorrow's. (Sic fiet, ut minus ex crastino pendeas, si hodierno manum inieceris.)

SENECA, *Ad Lucilium*. Epis. i, sec. 2. (c. A. D. 64)

2 My rule always was to do the business of the day in the day.

ARTHUR WELLESLEY, *Duke of Wellington*. (c. 1816) See STANHOPE, *Life of Wellington*, p. 71.

3 It is well to put off until tomorrow what you ought not to do at all.

UNKNOWN, *Poor Richard Jr.*, p. 33. (1906)

## TONGS

4 Not to be handled with a pair of tongs.

JOHN CLARKE, *Paroemiologia*. p. 34. (1639) See under TOUCH.

5 Let's have the tongs and the bones.

SHAKESPEARE, *A Midsummer-Night's Dream*, iv, 1, 31. (1596)

The twang of the Tongs and Jewstrumps.

THOMAS RYMER, *The Tragedies of the Last Age Consider'd*, p. 139. (1678)

Well our immortal Shakespeare owns

The Oaf preferred the "Tongs and Bones"!

AUSTIN DOBSON, *At the Sign of the Lyre*, p. 123. (1885)

## TONGUE

See also Woman: Her Tongue

6 An euill tongue is meate for the deuill, according to the Italian prouerbe: the deuill makes his Christmasse pie of lewd tongues.

THOMAS ADAMS, *Works*, p. 145. (1630)

7 The tongue of a man is the rudder of a ship, but the Universal Lord is its pilot.

AMEN-EM-APT, *Teaching How to Live*. Col. xx, l. 5. (c. 700 B.C.) Oesterley, tr.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. (οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλη αὐχεί.)

*New Testament: James*, iii, 4, 5. (c. 44 A.D.)

The *Vulgate* is, "Ita et lingua modicum quidem membrum est, et magna exaltat."

The Tongue is the Rudder of our Ship.

THOMAS FULLER, *Gnomologia*. No. 4798. (1732)

8 What among men is both good and bad? The tongue. (ἐρωτηθεὶς τί ἐστὶν ἐν ἀνθρώποις ἀγαθὸν τε καὶ φαῦλον; γλῶσσα.)

ANACHARSIS, THE SCYTHIAN. (c. 590 B.C.) See DIOGENES LAERTIUS, *Anacharsis*, sec. 105.

PLUTARCH, *Moralia*, 146F, tells how Bias solved a problem set him by the king, who sent him an animal for sacrifice, with instructions to take out and send back to him the best and worst portion of the meat. Bias's solution was to take out the tongue and send it back. Bias was roughly contemporary with Anacharsis.

Speech contains both injuries and benefits in the largest measure. (ὥς καὶ βλάβας καὶ ὠφελείας τοῖς λέγειν ἔχοντος μεγίστας.)

PLUTARCH, *Moralia*. Sec. 38B. Plutarch is telling again the story of Bias and the tongue. Out of the same mouth proceedeth blessing and cursing.

*New Testament: James*, iii, 10. (c. A.D. 44)

The rabbinical version of the tongue fable is founded upon this passage. See CLARKE *Commentary*. See also under MOUTH.

Both good and evil accrue from the tongue. When good nothing is better; when bad, nothing is worse.

*Midrash: Leviticus Rabbah*, xxii. YALKUT on *Psalms*, sec. 767, tells the story of the Rabbi who sent his servant to market to buy something good, and he brought back a tongue; on another occasion he sent him for some ordinary provisions, and again the servant brought a tongue. The astonished Rabbi demanded an explanation, and the servant answered, "Master, both good and evil accrue from the tongue." Evidently derived from Plutarch.

I have read that a king of Egypt, to prove the judgement of Solon, sent him a beast to sacrifice, injoyning him to choose out that part of the

beast which he judged best, and that which hee judged worst, to sende backe unto him. Solon to accomplish the kings hestes, sent him only the tongue. And therefore the tongue is rightly compared to the sterne of a shippe, which beeing the least parte of it, yet is it of force to save or sinke the shippe.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 122. (1574) Pettie, tr. It will be noted that the same story is told of several different people.

The tongue is the instrument of the greatest good and greatest evil that is done in the world.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. 4. (1616)

<sup>1</sup>  
A man is overthrown and ruined through his tongue. Take heed that thou dost not thyself produce thine own ruin.

ANI, *Teaching*. No. 37. (c. 2000 B.C.) BUDGE, *Teaching of Amen-em-apt*, p. 243.

Death and life are in the power of the tongue. (Mors et vita in manu linguae.)

*Old Testament: Proverbs*, xviii, 21. (c. 350 B.C.)

The tongue of a man bringeth his fall.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, v, 13. (c. 190 B.C.) Oesterley, tr.

O that one would set a watch over my mouth . . . that my tongue destroy me not.

BEN SIRA, *Book of Wisdom*, xxii, 27.

A talkative tongue brought this to him. (Hoc illi garrula lingua dedit.)

OVID, *Amores*. Bk. ii, eleg. 2, l. 44. (c. 13 B.C.)

Ovid is speaking of Tantalus, and the line has been adapted into the proverb, "Has poenas garrula lingua dedit" (A talkative tongue caused this punishment).

His tongue was his undoing. (Lingua fuit damno.)

OVID, *Metamorphoses*. Bk. ii, l. 540. (A.D. 7)

The tongue lays the head.

SAEMUND (?), *Poetic Edda: Hovamol. St.* 73 (c. 900)

Be as sparing with thy tongue as thou art with thy wealth. The destroyer of man lurks under his tongue.

SALOMON IBN GABIROL, *Mibhar ha-Penimim (Choice of Pearls)*. No. 347. (c. 1050)

Many a man's tongue shakes out his master's undoing.

SHAKESPEARE, *All's Well that Ends Well*, ii, 4, 24. (1602)

Honour and shame is in the talk, and the tongue of a man causeth him to fall.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. 4. (1616)

The tongue talks at the head's cost.

GEORGE HERBERT, *Jacula Prudentum*. No. 314. (1640) FULLER, *Gnomologia*. No. 4801. (1732)

He that strikes with his tongue must ward with his head.

GEORGE HERBERT, *Jacula Prudentum*. No. 315.

RAY, *English Proverbs*, p. 26. (1670)

FULLER, *Gnomologia*. No. 2319. (1732)

The tongue is the neck's enemy.

BURCKHARDT, *Arabic Proverbs*. No. 119. (1817)

Let not your tongue cut your throat.

H. G. BOHN, *Handbook of Proverbs*, p. 21. (1855) An Arabic proverb. The Germans say, "Die Zunge hat schon viel Unheil angerichtet" (The tongue has already caused a lot of damage); the Spaniards, "Let not the tongue say what the head shall pay for."

The head may be cut off, but the tongue can't be restrained. (T'ou k'o chan, shê pu k'o chin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1042. (1875)

<sup>2</sup>

To make war with the tongue (τῇ γλώττῃ πολεμίζων.)

ARISTOPHANES, *The Clouds*, l. 419. (423 B.C.)

Cited by ERASMUS, *Adagia*, ii, x, 47, with the Latin, "Lingua bellare."

How valorous with thy tongue! (ἡ γλώσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.)

SOPHOCLES, *Ajax*, l. 1124. (c. 409 B.C.) See also under ROASTING

<sup>3</sup>

He that controlleth his tongue liveth without strife.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xix, 6. (c. 190 B.C.) Oesterley, tr.

Who hath not sinned with his tongue?

BEN SIRA, *Book of Wisdom*, xix, 16.

<sup>1</sup>

Blessed is the man that hath not slipped with his mouth.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xiv, 1. (c. 190 B.C.)

A slip on the pavement is better than a slip of the tongue.

BEN SIRA, *Book of Wisdom*, xx, 18.

A slip of the tongue is more dangerous than a slip of the foot, for the slip of the tongue may cost thy head, whilst the slip of the foot may easily be cured (δλίσθημα ἀπὸ ἐδάφους, μάλλον ἢ ἀπὸ γλώσσης.)

SOLOMON IBN GABIROL, *Mibhar ha-Penimim (Choice of Pearls)*. No. 356. (c. 1060) A Greek proverb cited by Erasmus says, ἡ γλώσσ' ἀμαρτάνουσα τἀληθὴ λέγει (A slip of the tongue tells the truth).

It is better to slip with the foot, then with the tongue.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 122 (1574) Pettie, tr.

Better the feet Slip than the tongue.

HERBERT, *Jacula Prudentum*. No. 56 (1640)

Better the foot slip than the tongue.

JOHN RAY, *English Proverbs*, p. 26. (1670)

FULLER, *Gnomologia*. No. 932. (1732)

A Slip of the Foot may be soon recover'd; but that of the Tongue perhaps never.

THOMAS FULLER, *Gnomologia*. No. 403. (1732)

Better slip with foot than tongue.

FRANKLIN, *Poor Richard's Almanack*, 1734

A Slip of the Foot you may soon recover, But a Slip of the Tongue you may never get over.

FRANKLIN, *Poor Richard's Almanack*, 1747.

We wanted Li Wing But we winged Willie Wong. A sad but excusable Slip of the tong.

KEITH PRESTON *Lapsus Linguae*. (c. 1930)

<sup>1</sup> The smaller the heart the longer the tongue.  
(Dove è manco cuore, quivi è più lingua.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 195. (1856) An Italian proverb. The Italians also say, "Testa savia rende la bocca stretta" (A wise head makes the tongue short). The Spaniards put it the other way, "A long tongue betokens a short head."

<sup>2</sup> The lame tongue gets nothing.

WILLIAM CAMDEN, *Remains* (1870), p. 333. (1605) FULLER, *Gnomologia*. No. 4619. (1732)

<sup>3</sup> "To be all tongue," to be a great talker.

CARR, *The Dialect of Craven*, ii, 213. (1828)

He has more tongue than teeth.

Notes and Queries: *Cornish Proverbs*. Ser. iii, vol. vi, p. 494. (1864)

<sup>4</sup> The first virtue is, I think, to rule the tongue.  
(Virtutem primam esse puto, compescere linguam.)

CATO (?), *Disticha*. Bk. i, No. 3. (c. 175 B.C.)

Firste vertu is to kepe tonge.

CHAUCER, *Troilus*. Bk. iii, l. 294. (c. 1380)

The firste vertu, sone, if thou wolt lere,

Is to restreyn and kepe thy tonge.

CHAUCER, *The Maunciple's Tale*, 1227. (c. 1389)

It is a notable vertue to know how to . . . bridle the tongue.

GUAZZO, *Civile Conversation*. Bk. i, p. 71. (1574)

<sup>5</sup> The tongue slow and the eyes quick. (La lengua queda, y los ojos listos.)

CERVANTES, *Don Quixote*. Pt. i, ch. 4. (1605)

<sup>6</sup> Let not your tongue outrun your thought.  
(τὴν γλῶτταν μὴ προτρέχειν τοῦ νοῦ.)

CHILON, *Maxim.* (c. 550 B.C.) See DIOGENES LAERTIUS, *Chilon*. Sec. 3.

Thy worde by-fore thy wytte con fle.

UNKNOWN, *Pearl*, l. 294. (c. 1350)

Your tongues run before your witts.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Pardon me . . . if my tongue doe outslip my wit.

DELONEY, *Gentle Craft*. Pt. i, ch. 1. (1597)

His tongue runs before his wit.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

He will no more speak fast, than he will run, for fear his tongue should go before his wit.

SIR ROGER L'ESTRANGE, tr., *Seneca's Epistles*. Epis. i. (c. 1680)

If her wit be slow, her tongue never runs before it.

RICHARD STEELE, *The Tatler*. No. 235. (1710)

Let not thy Tongue run away with thy Brains.

THOMAS FULLER, *Gnomologia*. No. 3190. (1732)

Your tongue runs before your wit.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Many a Man's own Tongue gives Evidence against his Understanding.

FRANKLIN, *Poor Richard's Almanack*, 1757.

Blisters on my tongue, it runs too fast for my wit.

SCOTT, *The Fortunes of Nigel*. Ch. 8. (1822)

<sup>7</sup> A tongue sharpened by training to eloquence.  
(Linguam modo acuisses exercitatione dicendi.)

CICERO, *Brutus*. Ch. xcvi, sec. 331. (46 B.C.)

Sharpen your tongue for pleading. (Linguam causis acuis.)

HORACE, *Epistles*. Bk. i, epis. iii, l. 23. (20 B.C.)

<sup>8</sup> I prefer tongue-tied knowledge to ignorant loquacity. (Malim equidem indisertam prudentiam quam stultam loquacitatem.)

CICERO, *De Oratore*. Bk. iii, sec. 142. (55 B.C.) Men say ye are tongue-tayed.

JOHN SKELTON, *Colin Clout*, l. 356. (a. 1529)

All this time you haue bene tongue tyed.

JOHN LYL, *Euphues* (Arber), p. 265. (1580)

Our tongues had been tied up, till necessity herself had set them at liberty.

LAURENCE STERNE, *A Sentimental Journey: The Case of Delicacy*. (1768)

<sup>9</sup> A tongue fast bound procures you many a friend. (Lingua ligata tibi multos acquerit amicos.)

COLUMBANUS, *Carmen Monostichon*, l. 51. (c. A.D. 600)

<sup>10</sup> Who has a tongue can find his way. (Lu tsai k'ou li, yi wên chiu chih.)

DOOLITTLE, *Chinese Vocabulary*, ii, 485. (1872)

The Italians say, "Chi ha lingua in bocca. può andar per tutto" (He who has a tongue in his mouth can go anywhere); or, "Chi lingua ha, a Roma va" (He who has a tongue goes to Rome). The French have the same proverb, "Qui langue a, à Rome va."

<sup>11</sup> A false tongue will hardly speak truth.

THOMAS DRAXE, *Bibliotheca*, p. 11. (1633)

Whispering tongues can poison truth.

S. T. COLERIDGE, *Christabel*. Pt. ii, l. 409. (1797)

<sup>12</sup> Dissaitfull tyrand, with serpentis tung.

WILLIAM DUNBAR, *The Flyting of D. and Kennedie*, l. 75. (1508)

His serpent's tongue That many a one hath stung.

SKELTON, *Philip Sparrow*, l. 917. (c. 1529)

Now to 'scape the serpent's tongue,

We will make amends ere long.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 440. (1596)

The Woman with the Serpent's Tongue.

WILLIAM WATSON. Title of poem. (c. 1890)

I wish I had a serpent's tongue.

SHAW, *Back to Methuselah*. Act i. (1921)

A tongue that biteth like the serpent and stingeth like the adder.

VIRGINIA RATH, *Posted for Murder*, p. 23. (1942)

<sup>13</sup> The gossiping sort . . . have a cow's tongue (as we call it in the country), a smooth side and a rough side.

WILLIAM ELLIS, *The Housewife's Companion*. Ch. 7. (1750)

Give him a lick with the rough side of my tongue.

WALTER SCOTT, *The Abbot*. Ch. 4. (1820)

Having . . . given them a taste of his rough tongue.

GEN. A. F. BOND, in ROGERSON, *Historical Record of the 53rd Regiment*, p. 206. (1890)

1 Nature has given man one tongue and two ears, that we may hear twice as much as we speak.

EPICTETUS, *Fragments*. No. 113. (c. A. D. 100)  
See under EAR.

2 Tongue, whither are you going? (Lingua, quo vadis?)

ERASMUS, *Adagia*, ii, ii, 39. (1523)

Tongue, whither wilt thou?

SIR ROGER L'ESTRANGE, tr. *Aesop: Life*, p. 11.  
(1692) Quoted as "the old proverb."

3 Keep watch upon thy tongue lest it cause mischief. (εὐλαβοῦ δὲ μὴ τι σοῦ σφαλῇ στόμα.)

EURIPIDES, *Hippolytus*, l. 100. (c. 428 B. C.)

To my mind, a villain's artful tongue  
Doubles the hurt his villainy does to him.

(ἐμοὶ γὰρ ὅστις ἀδικὸς ὦν σοφὸς λέγειν πέφυκε, πλείστην ζημίαν ὀφλισκάνει.)

EURIPIDES, *Medea*, l. 580. (c. 431 B. C.)

No man am I of double tongue. (κού διπλοῦς πέφυκ' ἀνὴρ.)

EURIPIDES, *Rhesus*, l. 395. (c. 450 B. C.)

He's got a two-forked tongue like a snake. (Bisulci lingua quasi proserpens bestia.)

PLAUTUS, *Poenulus*, l. 1034. (c. 194 B. C.)

The fellowship of the man whiche hath two tongues is nought.

WILLIAM CAXTON, tr., *Avian*, xxii. (1484)

From a tongue double lots of trouble. (De langue double maint trouble.)

MEURIER, *Trésor des Sentences*. (c. 1550)

With doubler tongue

Than thine, thou serpent, never adder stung.

SHAKESPEARE, *A Midsummer-Night's Dream*,  
iii, 2, 73. (1596)

His Tongue is as cloven as the Devil's Foot.

THOMAS FULLER, *Gnomologia*. No. 2516. (1732)

Tongue double, brings trouble.

FRANKLIN, *Poor Richard's Almanack*, 1733.

4 That tongue doth lye that speaketh in hast.  
(Lingua bardella, è che in fretta fauella.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

DAVIES, *The Scourge of Folly*, p. 43. (1611)

5 A good Tongue is a good Weapon.

THOMAS FULLER, *Gnomologia*. No. 180. (1732)

All Tongues are not made of the same Flesh.

THOMAS FULLER, *Gnomologia*. No. 566.

His Tongue goes of Errands, but never speeds.

THOMAS FULLER, *Gnomologia*. No. 2515.

The Tongue of a Fool carves a Piece of his Heart,  
to all that sit near him.

THOMAS FULLER, *Gnomologia*. No. 4799.

The Tongue of idle Persons, is never still.

THOMAS FULLER, *Gnomologia*. No. 4800.

The Tongue is made of very loose Leather.

THOMAS FULLER, *Gnomologia*. No. 6062.

As loose-tongued as Memnon.

O. HENRY, *The Marionettes*. (1902)

6 For Wikkid-Tunge seith never wel.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 3802. (c. 1365)

Who may stoppen every wikked tonge,  
Or soun of belles whyl that they be longe?

CHAUCER (?), *Troilus*. Bk. ii, l. 804. (c. 1380)

A wikked tongue is worse than a feend.

CHAUCER, *The Maunciple's Tale*, l. 216. (c. 1389)  
An ill tongue may do much.

JONATHAN SWIFT, *Letter*. (1710) Quoted as "a saying." The Portuguese say, "Á má lingua, tesoura" (For a bad tongue, the scissors).

7 His tunge was fyled sharp, and squar.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) Chaucer (?), tr., l. 3812. (c. 1365)

This Pandarus gan newe his tunge affyle.

CHAUCER (?), *Troilus*. Bk. ii, l. 1681. (c. 1380)

Affyle his tonge, To winne silver.

CHAUCER, *Canterbury Tales: Prologue*, l. 714.  
(c. 1386)

They their tongues file And make a pleasant style.

JOHN SKELTON, *Colin Clout*, l. 852. (a. 1529)

8 A long tongue is a sign of a short hand.

GEORGE HERBERT, *Jacula Prudentum*. No. 253.  
(1640) RAY, *English Proverbs*, p. 26. (1670)

A long tongue has a short hand. They who are lavish in their promises are often short in their performance.

JAMES KELLY, *Scottish Proverbs*, p. 43. (1721)

A long tongue generally goes with a short hand.

C. H. SPURGEON, *John Ploughman's Pictures*,  
p. 28. (1880) See also PROMISE AND PERFORMANCE.

9 An ox is taken by the horns, and a man by the tongue.

HERBERT, *Jacula Prudentum*. No. 965. (1640)  
Birds are entangled by their Feet, and Men by their Tongues.

THOMAS FULLER, *Gnomologia*. No. 981. (1732)

10 Foolish tongues talk by the dozen.

HERBERT, *Jacula Prudentum*. No. 647. (1640)

Your tongue runs nineteen to the dozen.

ANNE E. BAKER, *Northants Glossary*. (1854)

She talked nineteen to the dozen.

RAYMOND, *An Idler Out of Doors*, p. 123. (1901)

Tongues were wagging like tails.

PHILIP BARRY, *The Philadelphia Story*, Act ii,  
sc. 2. (1939)

11 The greatest treasure a man can have is a sparing tongue. (γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἀριστος φειδωλῆς.)

HESIOD, *Works and Days*, l. 719. (c. 800 B. C.)

A restrained tongue will be money in your purse.  
(Erit lucro lingua retenta tuo.)

OVID, *Remediorum Amoris*, l. 642. (c. 1 B. C.)

A cautious tongue insures prosperity.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*  
(*Choice of Pearls*), No. 179. (c. 1050)

An Head with a good Tongue in it, is worth double the Price.

THOMAS FULLER, *Gnomologia*. No. 606. (1732)

1 Hauyng a styll tounge he has a besy head.  
JOHN HEYWOOD, *Epigrams*. Cent. vi, No. 83.  
(1562)

Lead me home, that he may . . . know how to keep a stiller tongue.

GEORGE ADAMS, tr., *Antigone*. Act iv, sc. 1. (1729)

A quiet tongue makes a wise head, say I.

THOMAS COGAN, *John Buncke, jr.*, i, 238. (c. 1785)

I believe you can keep a still tongue in your head.

GEORGE ELIOT, *Adam Bede*. Ch. 23. (1859)

A wise head makes a still tongue.

*Notes and Queries*, iii, viii, 494. (1865)

A still tongue makes a wise head.

HAZLITT, *Proverbs*, p. 35. (1869) QUILLER-  
COUCH, *I Saw Three Ships*. Ch. 7. (1892)

2 When your tounge tickleth, at wyll let it walke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 6. (1546)

Suffer thy legs, but not thy tongue, to walk:

God, the most Wise, is sparing of His talk.

ROBERT HERRICK, *Silence*. (1647)

3 It hurteth not the tounge to geue fayre wurdis.  
The rough net is not the best catcher of burdis.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

Leat not your tounge run at rouer.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5.

4 Not if I had ten tongues and ten mouths.  
(οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἴην.)

HOMER, *Iliad*. Bk. ii, l. 489. (c. 850 B.C.)  
Nay, had I a hundred tongues, a hundred mouths,  
and voice of iron, I could not sum up all the  
forms of crime, or rehearse all the tale of tor-  
ments. (Non mihi si linguae centum sint oraque  
centum.)

VERGIL, *Aeneid*, Bk. vi, l. 625. (19 B.C.)  
It is the fashion of poets to call for a hundred  
voices, a hundred mouths, and a hundred tongues  
for their lays. (Vatibus hic mos est, centum sibi  
poscere voces, | centum ora et linguas optare in  
carmina centum.)

PERSIUS, *Satires*. No. v, l. 1. (c. A.D. 58) A ref-  
erence to the *Iliad*, ii, 489.

5 Pliant is the tongue of mortals, numberless  
the words within it. (στρεπτή δὲ γλῶσσα ἐστὶ  
βροτῶν, πολέες δ' ἐνὶ μύθοι.)

HOMER, *Iliad*. Bk. xx, l. 248. (c. 850 B.C.)  
The windy satisfaction of the tongue. (κακὸν δ'  
ἀνεμῶλια βάζειν.)

HOMER, *Odyssey*. Bk. iv, l. 837. (c. 850 B.C.)  
(Pope, tr.)

Flippant fluency of tongue.

WILLIAM COWPER, *Table Talk*, l. 147. (1781)

6 No venom to that of the tongue.

HOWELL, *English Proverbs*, p. 11/2. (1659)

7 The tongue can no man tame; it is an unruly  
evil, full of deadly poison. (τὴν δὲ γλῶσσαν  
οὐδεὶς δαμάσαι δύναται ἀνθρώπων ἀκατάστατον  
κακόν, μαστὴν τοῦ θανάτῳ φέρον.)

*New Testament: James*, iii, 8. (c. A.D. 44) The  
*Vulgate* is, "Linguam autem nullus hominum

domare potest: inquietum malum, plena  
veneno mortifero." An English proverb says,  
"A tame tongue is a rare bird."

The tongue is a wild beast; once let loose it is  
hard to chain. (Es fiera la lengua, que si una vez  
se suelta es muy dificultoso de ponderse volver  
a encadenar.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim  
222. (1647)

8 Since word is thrall, and thought is free.

Keep well thy tongue, I counsel thee.

JAMES I OF ENGLAND, *Ballad of Good Counsel*.  
(c. 1610) Quoted by SCOTT, *Fair Maid of  
Perth*. Ch. 25.

Sweet Benjamin, since thou art young,  
And hast not yet the use of tongue,  
Make it thy slave, whilst thou art free;  
Imprison it, lest it do thee.

JOHN HOSKINS, *To His Son*. (1614) Written in  
the Tower of London, where he had been  
committed for talking too much about the  
Scottish favorites.

Give not thy tongue too great a liberty, lest it  
take thee prisoner.

FRANCIS QUARLES, *Enchiridion*. Cent. iii, sec.  
32. (1640)

Fetter your tongue, or it will fetter you. (Vincula  
da linguae, vel tibi vincula dabit.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 258. (1814)

Confine your tongue lest it confine you.

H.G. BOHN, *Handbook of Proverbs*, p. 338. (1855)

If you keep your tongue prisoner, your body  
may go free.

F. E. HULME, *Proverb Lore*, p. 197. (1902)

9 Their tongue cleaved to the roof of their  
mouth. (Lingua eorum gutturi suo adhaere-  
bat.)

*Old Testament: Job*, xxix, 10. (c. 400 B.C.)  
My tongue cleaving to my palate. (Suppressaque  
lingua palato.)

OVID, *Tristia*. Bk. iii, epis. 3, l. 21. (c. A.D. 10)

10 Lay the sweet side of your tongue to it.

JAMES KELLY, *Scottish Proverbs*, p. 239. (1721)

Little can a long tongue lein [conceal].

JAMES KELLY, *Scottish Proverbs*, p. 240.

My tongue is not under your belt. You can say  
nothing of me that can make me hold my tongue.

JAMES KELLY, *Scottish Proverbs*, p. 246.

11 The tongue of a man is his weapon, and  
speech is mightier than fighting.

KHATI I, KING OF EGYPT, *Teaching*. No. viii.  
(c. 2500 B.C.) Budge, tr.

'Tis not the powerful arm,  
But soft enchanting tongue that governs all.

(νῦν δ' εἰς ἡλεγχον ἐξῶν ὁρῶ βροτοῖς  
τὴν γλῶσσαν, οὐχὶ τὰ ὄρα, πᾶνθ' ἡγουμένην.)

SOPHOCLES, *Philoctetes*, l. 98. (c. 409 B.C.)

12 Whysperyng tounge . . .

Smothe afore folk, to fawnyn and to shyne.  
And shewe two facys in oon hood.

JOHN LYDGATE, *Secrees of Old Philosophes*, l.  
675. (c. 1450)

A smooth tong, *lingua compta*.

PETER LEVINS, *Manipulus Vocabulorum*, p. 230. (1570)

It must be a smoothe tongue . . . that can enchaunt Vesta.

JOHN LYLY, *Euphues* (Arber), p. 354. (1580)

This leathern jerkin, . . . smooth tongue.

SHAKESPEARE, *I Henry IV*, ii, 4, 79. (1597)

[He] has a smooth tongue, gall in his heart.

CARLYLE, *The French Revolution*. Vol. ii, bk. v, ch. 7. (1837)

She is not to be won by a smooth tongue.

G. J. WHYTE-MELVILLE, *The Gladiators*, i, 32. (1863)

1 The tongue the Ambassadors of the heart.

JOHN LYLY, *Euphues* (Arber), p. 406. (1580)

2 Stand to it; shew thyself a tall man of thy tongue.

JOHN MARSTON, *What You Will: Induction*. (1607) See also under HAND.

3 Paint and plaster of the tongue. (Pictae tectoria linguae.)

PERSIUS, *Satires*. No. v, l. 25. (c. A. D. 58)

For these fellows of infinite tongue, that can rhyme themselves into ladies' favours, they do always reason themselves out again.

SHAKESPEARE, *Henry V*, v, 2, 162. (1599)

He hath a witchcraft . . . in 's tongue.

SHAKESPEARE, *Henry VIII*, iii, 2, 18. (1612)

You play the spaniel,

And think with wagging of your tongue to win me.

SHAKESPEARE, *Henry VIII*, v, 3, 126. The Welsh say, "Many are the friends of the golden tongue."

The magic of the tongue is the most dangerous of all spells.

LORD LYTTON, *Eugene Aram*. Bk. i, ch. 7. (1832)

4 Peace, my tongue, and you shall have some bread. (Tace, lingua, dabo panem.)

PETRONIUS, *Satyricon*. Sec. 69. (c. A. D. 60)

5 He has lost his tongue. (Lingua huic excidit.)

PLAUTUS, *Poenulus*, l. 260. (c. 194 B. C.)

Have you lost your tongue?

DICKENS, *Edwin Drood*. Ch. 2. (1870)

The cat has got his tongue.

JAKE FALSTAFF, *Jacoby's Corners*, p. 69. (1938)

What cat has eaten thy tongue?

ERNEST HEMINGWAY, *For Whom the Bell Tolls*, p. 155. (1940)

6 You've stopped my tongue. (Occlusti linguam.)

PLAUTUS, *Trinummus*, l. 188. (c. 194 B. C.)

7 To stick out the tongue. (Linguam exserere.)

PLINY, *Naturalis Historia*. Bk. vii, ch. 10. (A. D. 77) In token of derision or contempt.

I signified my contempt of him by thrusting my tongue in my cheek.

SMOLLETT, *Roderick Random*. Ch. 54. (1748)

8

A gentle tongue is a tree of life. (Lingua placabilis lignum vitae.)

*Old Testament: Proverbs*, xv, 4. (c. 350 B. C.)

The *Vulgate* version. The Bible version is, "A wholesome tongue is the tree of life."

In her tongue is the law of kindness. (Lex clementiae in lingua eius.)

*Old Testament: Proverbs*, xxxi, 26.

The pipe and the psalter make sweet melody, but a pleasant tongue is above them both. (αὐλὸς καὶ ψαλτήριον ᾄδόνουσιν μέλη, καὶ ὑπὲρ ἀμφοτέρων γλῶσσα ἡδεῖα.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xl, 21. (c. 190 B. C.) The *Vulgate* is, "Tibiae et psalterium suavem faciunt melodiam, et super utraque lingua suavis."

And of thy tongue the infinit graciousness.

CHAUCER, *Hypsipyle and Medea*, l. 308. (c. 1385)

9 Thy tongue deviseth mischiefs, like a sharp razor, working deceitfully. (Iniustitiam cogitavit lingua tua: sicut novacula acuta fecisti dolum.)

*Old Testament: Psalms*, lii, 2. (c. 150 B. C.)

A sclaunderous tunge, a tunge of a skolde,

Worketh more mischiefe than can be tolde.

SKELTON, *Against Venemous Tunes*. (a. 1529)

10 Keep thy tongue from evil and thy lips from speaking guile. (Prohibe linguam tuam a malo: et labia tua ne loquantur dolum.)

*Old Testament: Psalms*, xxxiv, 13. (c. 250 B. C.)

11 The condemned man's tongue has sound, not strength. (Damnati lingua vocem habet, vim non habet.)

PUBLILIUS SYRUS, *Sententiae*. No. 165. (c. 43 B. C.)

12 A liquorish tongue, a lecherous tail.

JOHN RAY, *English Proverbs*, p. 16. (1670) See under MOUTH.

13 [He'll] call ee everything he can lay his tongue to.

WALTER RAYMOND, *Two Men o' Mendip*. Ch. 15. (1899)

14 The babbling tongue, if it find no bridle, oft sings ill for itself.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 29. (c. 900)

A Bridle for the Tongue, is a necessary Piece of Furniture.

THOMAS FULLER, *Gnomologia*. No. 25. (1732)

15 A hadden tongue makes a slabbered mouth.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818)

16 His tongue is now a stringless instrument.

SHAKESPEARE, *Richard II*, ii, 1, 149. (1595)

The tongue which set the table in a roar, And charm'd the public ear, is heard no more.

DAVID GARRICK, *Epitaph on James Quin*. (1766)

17 She had a tongue with a tang.

SHAKESPEARE, *The Tempest*, ii, 2, 52. (1611)

A tongue to pierce an Inch-Board.

WILLIAM HUGHES, *The Man of Sin*. Bk. iii, ch. 3. (1677)

A clapper-tongue wad deave a miller.

ROBERT BURNS, *Sic a Wife as Willie Had*. (1787)

That one has a tongue that would clip a hedge.

SOMERVILLE AND ROSS, *Poisson D'Avril*. (c. 1925)

She has a tongue that scalds and bites like a bull whip.

ERNEST HEMINGWAY, *For Whom the Bell Tolls*, p. 28. (1940)

<sup>1</sup> Honey and milk are under thy tongue. (Mel et lac sub lingua tua.)

Old Testament: *Song of Solomon*, iv, 11. (c. 900 B. C.)

So on the tip of his subduing tongue  
All kinds of arguments and question deep,  
All replication prompt, and reason strong,  
For his advantage still did wake and sleep;  
To make the weeper laugh, the laughter weep,  
He had the dialect and different skill,  
Catching all passions in his craft of will.

SHAKESPEARE, *A Lover's Complaint*, l. 120. (1609)

<sup>2</sup> You have a glib tongue. (γλῶσση σὺ δεινός.)

SOPHOCLES, *Oedipus at Colonus*, l. 806. (c. 408 B. C.)

My tongue is the pen of a ready writer. (Lingua mea calamus scribae.)

Old Testament: *Psalms*, xlv, 1. (c. 250 B. C.)  
*Hovath Havovath*, 88, has, "The tongue is the pen of the heart."

<sup>3</sup> The tongue always grows older.

THOMAS SOUTHERNE, *Isabella*. Act iv, sc. 1. (1692)

<sup>4</sup> This rogue's tongue is well hung.

SWIFT, *Polite Conversation*. Dial. i. (1738)

After she had been eating some sweet thing, a little of it happened to stick on her lips: a gentleman told her of it, and offered to lick it off: she said, No, sir, I thank you, I have a tongue of my own.

SWIFT, *Bons Mots de Stella*. (c. 1713)

<sup>5</sup> [Their] secrets lay at their tongues end.

RICHARD TARTLTON, *Newes Out of Purgatorie*, p. 69. (1590)

[He] had his golden Poesie ever on his tongues end.

THOMAS WALKINGTON, *The Optick Glasse of Humours*. Ch. 1. (1607)

I had that at my tongue's end.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Having always at her tongue's end that excellent proverb.

HENRY FIELDING, *Amelia*. Bk. xii, ch. 7. (1751)

<sup>6</sup> The tongue grows in a wet soil. (ἐν ὑγρῷ ἔστιν ἡ γλῶττα.)

THEOPHRASTUS, *Characters*. No. vii, sec. 9. (319 B. C.)

Is there a tongue, like Delia's o'er her cup,  
That runs for ages without winding up?

EDWARD YOUNG, *Love of Fame*. Sat. i, l. 280. (1728)

His tongue was worse than the clacker of a charity-school bell.

R. D. BLACKMORE, *Lorna Doone*. Ch. 50. (1869)

<sup>7</sup> Suche mennes tonges gone euer on wheles.

UNKNOWN, *Partonope of Blois*, l. 10123. (c. 1450)

That is, roll along without stopping.

Her tong ronth on patens.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

It makes a great clatter, as pattens do. Pattens are wooden shoes, clogs, or sandals worn to raise the ordinary shoe out of the mud.

Your tongue can renne on patins as well as mine.

NICHOLAS UDALL, *Ralph Roister Doister*. Act i, sc. 3. (a. 1553)

How she began to scold! The tonge it went on patins.

JOHN STILL (?), *Gammer Gurton's Needle*. Act ii, sc. 4. (1575)

His tongue runs on wheels.

JOHN CLARKE, *Paroemiologia*, p. 133. (1639)

Thy tongue runs upon wheels this morning.

SWIFT, *Polite Conversation*. Dial. i. (1738)

HONEY TONGUE, HEART OF GALL, *see under* DIS-SIMULATION.

TIE A KNOT WITH TONGUE, *see under* KNOT.

## II—The Cutting Tongue

<sup>8</sup> Werse is the stroke of a tonge than the stroke of a spere.

WILLIAM CAXTON, tr., *The Fables of Aelian*, xiii. (1484)

A stab with the tongue is worse than a stab with a lance. (Tel coup de langue, est pire qu'un coup de lance.)

LE ROUX DE LINCY, *Proverbes Français*. (1859)

De Lincy cites a number of French proverbs about the tongue. "A mortal stab lies in a poisonous tongue" (Coup mortel gist en langue infecte); "In the tongue lie life and death" (En la langue gist la mort et la vie). The Spanish form is, "La lengua del mal amigo mas corta que cuchillo" (The tongue of a bad friend cuts more than a knife).

<sup>9</sup> Her tong is no edge toole, but yet it will cut.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

The tongue is not steel, yet it cuts.

HERBERT, *Jacula Prudentum*. No. 837. (1640)

The Tongue is not Steel, yet it cuts sorely.

THOMAS FULLER, *Gnomologia*. No. 4797. (1732)

A sharp tongue is the only edged tool that grows keener with constant use.

WASHINGTON IRVING, *Rip Van Winkle*. (1819)

<sup>10</sup> Men's tongues are a sharper weapon than the sword. (ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου.)

PHOCILIDES, *Gnomes*. No. 124. (c. 551 B. C.)

The tongue is sharper than the sword's edge. (πολλὴν ἔχον στόμωσιν.)

SOPHOCLES, *Oedipus at Colonus*, l. 795. (c. 408 B. C.)

Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. (Multi ceciderunt in ore gladii, sed non sic quasi qui interierunt per linguam suam.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxviii, 18. (c. 190 B.C.)

Right as a sword . . . a tongue cutteth.

CHAUCER, *The Maunciples Tale*, l. 236. (c. 1386)

1 An evil tongue is sharper than a glayue.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 25. (1477) Quoted as a saying of Solon.

The tongues of mocking wenches are as keen

As is the razor's edge invisible,

Cutting a smaller hair than may be seen

Above the sense of sense.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 256.

(1609) The Germans say, "Die Dornen, die Disteln, sie stechen gar sehr, Doch stechen die Altjungfernzungen noch mehr" (Thorns and thistles sting very sore, but old maids' tongues sting more).

2 I like not the sharp edge of thy tongue. (οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.)

SOPHOCLES, *Ajax*, l. 584. (c. 409 B.C.)

3 Swords are madmen's tongues, and tongues are madmen's swords.

SWIFT, *Ode to Dr. Sancroft*, l. 14. (1690)

### III—The Soft Tongue that Breaks Bones

1 The stroke of a whip maketh a mark, but the stroke of a tongue breaketh bones. (Flagelli plaga livorem facit: plaga autem linguae comminuet ossa.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxviii, 17. (c. 190 B.C.) Oesterley, tr.

Man's tongue is soft, and bone doth lack;

Yet a stroke therewith may break a man's back.

FRANKLIN, *Poor Richard's Almanack*, 1740

A soft tongue may strike hard.

FRANKLIN, *Poor Richard's Almanack*, 1744.

Under the tongue men are crushed to death.

S. G. CHAMPION, *Racial Proverbs*, p. 379. (1938) A Chinese proverb.

5 A soft tongue breaketh the bone. (Lingua mollis confringet duritiam.)

Old Testament: *Proverbs*, xxv, 15. (c. 350 B.C.)

Ofte tunke brekit bon theih ne hadde him selue non.

UNKNOWN, *Proverbs of Alfred*, l. 460. (a. 1250)

Tonge breketh bon, and nath hire-selue non.

UNKNOWN, *Proverbs of Hendyng*, xix. (c. 1300)

Tunge brekith boon, al if the tunge himself have noon.

JOHN WYCLIF, *Works* (Arnold), ii, 44. (a. 1384)

For men sein that the harde bon,

Althogh hiselven have non,

A tunge brekth it al to picces.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 465 (c. 1390)

Toung breaketh bone, it selfe bauyng none.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

The tongue breaketh bone, though itself have none.

JOHN RAY, *English Proverbs*, p. 26. (1670)

The Tongue breaketh the Bone, tho' it hath none it self.

THOMAS FULLER, *Gnomologia*. No. 4795. (1732)

The tongue has no bones, but breaks bones. (ἡ γλῶσσα κόκκαλα δὲν ἔχει, καὶ κόκκαλα συντρίβει.)

NEGRIS, *Modern Greek Proverbs*, p. 50. (1831)

The Spanish form is, "La lengua no ha osso, e osso fa rompere."

### IV—Tongue and Teeth

6 One man uses his tongue, another his teeth. (Aliis lingua, aliis dentes.)

ERASMUS, *Adagia*, iii, ii, 72. (1523)

7 Since I cannot govern my own tongue tho' within my own teeth, how can I hope to govern the tongues of others?

FRANKLIN, *Poor Richard's Almanack*, 1738.

8 The tongue is soft, and remains; the teeth are hard, and fall out.

HART, *700 Chinese Proverbs*. No. 667. (1937)

9 The tongue walks where the teeth speed not.

HERBERT, *Jacula Prudentum*. No. 107. (1640)

10 Nature has built about none of our parts so stout a stockade as about the tongue. (καίτοι γ' οὐδὲν οὕτως ἡ φύσις εὐερκῶς κεχαράκωκε τῶν ἐν ἡμῖν ὡς τὴν γλῶτταν.)

PLUTARCH, *Moralia*. Sec. 503C. (c. A.D. 95)

The Holy One, blessed be He, said to the tongue. All the limbs of man are erect but you are horizontal; they are all outside the body but you are inside. More than that, I have surrounded you with two walls, one of bone and the other of flesh.

*Babylonian Talmud: Arachin*, fo. 15b. (c. 450)

My sone, god of his endeeles goodness

Walled a tonge with teeth and lippes eke,

For man sholde him ayvise what he speke.

CHAUCER, *Maunciple's Tale*, l. 218. (c. 1389)

We may see the cunning and curious work of Nature, which hath barred and hedged nothing in so strongly as the tongue, with two rowes of teeth, and therewith two lips, besid[e]s she hath placed it farre from the heart that it should not vtter that which the heart had conceiued.

JOHN LYLY, *Euphues* (Arber), p. 146. (1579)

It seemeth (saith Bias) that nature by fortifying the tongue would teach how precious and necessary a virtue silence is; for she hath placed before it the bulwark of the teeth.

ROBERT GREENE, *Penelope's Web*. (1587)

11 Wasn't your tongue a little too long for your teeth just now?

CHARLES READE, *Love Me Little, Love Me Long* Ch. 10. (1859)

12 I can keep my tongue within my teeth sometimes.

JOHN TATHAM, *The Rump*. Act i, sc. 1. (1660)



I shall keep my tongue between my teeth.

WILLIAM WALKER, *Paroemiologia*, p. 18. (1672)  
[They] have the wit yet to keep their tongues  
betwixt their teeth.

L'ESTRANGE, tr., *Aesop*, p. 271. (1692)  
If he does not keep his tongue between his teeth,  
I'll give him a chuck o' the chin.

COLLEY CIBBER, *Rival Fools*. Act ii. (1709)  
Keep your tongue between your teeth.

JAMES KELLY, *Scottish Proverbs*, p. 225. (1721)  
Silence, good neighbours! . . . Keep tongue be-  
twixt teeth.

WALTER SCOTT, *Kenilworth*. Ch. 7. (1821)

### V—Holding the Tongue

<sup>1</sup>  
Thee is better holde thy tonge stille, than for  
to speke.

CHAUCER, *Tale of Melibeus*. Sec. 24. (c. 1387)  
Daun Salomon, as wyse clerkes seyn,  
Techeth a man to kepe his tonge wel.

CHAUCER, *Maunciple's Tale*, l. 210. (c. 1389)

<sup>2</sup>  
A man may holde his peace in an ill time.

THOMAS DRAXE, *Bibliotheca*, p. 5. (1633)

One may hold one's tongue in an ill time.

JOHN RAY, *English Proverbs*, p. 103. (1670)

<sup>3</sup>  
Lo, I am silent and I curb my tongue. (ἰδοὺ  
σιωπῶ κἀπιλάττωμαι στόμα.)

EURIPIDES, *Andromache*, l. 250. (c. 430 B.C.)  
Shall I speak or hold my tongue? (Eloquar an  
sileam?)

ERASMUS, *Moriae Encomium*. Sec. 32. (1511)  
I know enough to hold my Tongue.

THOMAS FULLER, *Gnomologia*. No. 2609. (1732)

<sup>4</sup>  
The mon have leave to speak that cannot haud  
his tongue.

FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595)  
He must have leave to speak who cannot hold  
his tongue.

GEORGE MERITON, *Yorkshire Ale*, p. 83. (1683)  
KELLY, p. 145; FULLER, No. 1992.

<sup>5</sup>  
He maie shewe wisdom to will,  
That with angry herte can holde his tongue  
styll.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Moreover, it is written that the tongue is a little  
fire, which kindleth greates matters, and that he  
which keepeth and represseth his tongue, keep-  
eth his owne soule.

GUAZZO, *Civile Conversation*. Bk. ii, p. 122. (1574)  
If thou desire to be held wise, be so wise as to  
hold thy tongue.

FRANCIS QUARLES, *Enchiridion*. Cent. iii, sec.  
32. (1640)

<sup>6</sup>  
He is not a fool who knows when to hold his  
tongue.

WILLIAM HAZLITT, *Characteristics*. No. 59.  
(1823) The Scots say, "He kens muckle who  
kens when to speak, but fair mair wha kens  
when to haud his tongue"; the Italians,  
"Assai sa, chi non sa, se tacer sa" (He that  
knows nothing knows enough if he knows

how to hold his tongue); the French, "Assez  
sait qui sait vivre et se taire" (He knows  
enough who knows how to live and be  
silent).

<sup>7</sup>  
Hold your tongue! (Favete linguis.)

HORACE, *Odes*. Bk. iii, ode 1, l. 2. (23 B.C.)  
Often had Almo said to her, "Daughter, hold  
your tongue," yet still she held it not. (Saepe illi  
dixerat Almo, | Nata, tene linguam; nec tamen  
illa tenet.)

OVID, *Fasti*. Bk. ii, l. 601. (c. A.D. 7)  
Hold thy tongue, mercy! It is but a truffle that  
thow tellest.

WILLIAM LANGLAND, *Piers the Plowman*. Text  
B, passus xviii, l. 146. (1377)  
Jesus helde his tonge.

MILES COVERDALE, tr., *New Testament: Mat-  
thew*, xxvi, 63. (1535) The Authorized Ver-  
sion is, "Jesus held his peace."

Why do we hold our tongues?

SHAKESPEARE, *Macbeth*, ii, 3, 125. (1606)

I advise you to hold your tongue.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Shocked to hear in rough English, Hold your  
tongue.

LADY LUXBOROUGH, *Letter to Shenstone*, 28  
Nov., 1749.

Hold your impertinent tongue, sir.

HARRIET MARTINEAU, *The Loom and the Lug-  
ger*. Bk. i, ch. 8. (1833) SHAW, *Heartbreak  
House*. Act ii. (1913)

<sup>8</sup>  
Teach me, and I will hold my tongue. (Docete  
me, et ego tacebo.)

*Old Testament: Job*, vi, 24. (c. 350 B.C.)

<sup>9</sup>  
He who holds his tongue is strong. (Qui silet  
est firmus.)

OVID, *Remediorum Amoris*, l. 697. (c. 1 B.C.)  
He that cannot hold his tongue can hold nothing.

JOSEPH MEDE, *Maxim*. (a. 1638) "A frequent  
proverbial speech of our Author." See  
*Mede's Works*, p. xvii.

He that cannot refrain from much speaking is  
like a city without walls, and less pains in the  
world a man cannot take than to hold his tongue.

SIR WALTER RALEGH, *Instructions to His Son*.  
Sec. 4. (1616)

<sup>10</sup>  
Sweet, bid me hold my tongue,  
For in this rapture I shall surely speak  
The thing I shall repent.

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 137.  
(1601)

Yes, forsooth, I will hold my tongue; so your  
face bids me, though you say nothing.

SHAKESPEARE, *King Lear*, i, 4, 214. (1605)

<sup>11</sup>  
He can hardly speak, who cannot hold his  
peace.

TORRIANO, *Piazza Universale*, p. 279. (1666)  
He that knows not when to hold his peace,  
knows not when to speak.

LING, comp., *Politeuphuia*, p. 157. (1669)  
He cannot speak well, that cannot hold his  
Tongue.

THOMAS FULLER, *Gnomologia*. No. 1820. (1732)

- <sup>1</sup> For every wys man, out of drede,  
Can kepe his tunge til he see nede;  
And fooles can not holde hir tunge;  
A fooles belle is sone runge.  
(Car sages on sa langue garde.)  
JEAN DE MEUNG, *Roman de la Rose*, l. 4732 (c. 1270), CHAUCER (?), tr., l. 5263.

## TOOL

- <sup>2</sup> Man is a tool-using animal.  
THOMAS CARLYLE, *Sartor Resartus*. Bk. i, ch. 5. (1833) See also under MAN.  
A tool is but the extension of a man's hand.  
HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 44. (1887)
- <sup>3</sup> Handle your tools without mittens.  
FRANKLIN, *Poor Richard's Almanack*, 1758
- <sup>4</sup> A wise Man will make Tools of what comes to Hand.  
THOMAS FULLER, *Gnomologia*. No. 476. (1732)  
The moment creates the tool to serve its need.  
(Nur was der Augenblick erschafft, das kann er nützen.)  
GOETHE, *Faust*. Pt. i, sc.1. (1806) MacIntyre, tr.  
Give us the tools, and we will finish the job.  
WINSTON CHURCHILL, *Radio Broadcast*, 9 Feb., 1941.  
We asked for the tools. You gave them to us.  
WINSTON CHURCHILL, *Message*, to the U.S. Chamber of Commerce, 30 April, 1943.  
NEVER HAD ILL WORKMAN GOOD TOOLS, see under WORKMAN.
- <sup>5</sup> It is shrewed to iape with naked swordes  
JOHN STANBRIDGE, *Vulgaria*, p. 20. (1510)  
Some say that it is not good iesting with edge toles.  
GOSSON, *The Schoole of Abuse*, p. 57. (1579)  
It is ill iesting with edged tooles, and bad sport-  
ing with kinges.  
ROBERT GREENE, *Pandosto*. (1588)  
There's no jesting with edge tools.  
BEAUMONT AND FLETCHER, *The Honest Man's Fortune*. Act ii, sc. 1. (c. 1613)  
Edg'd tools thrown in merriment may wound reputations.  
FULLER, *The Holy State*. Bk. i, ch. 12. (1642)  
The most sportful fishes dare not jest with the edged-tools of this Dead-Sea.  
THOMAS FULLER, *A Pisgah-Sight of Palestine*, ii, xiii, 270. (1650)  
'Tis dangerous meddling with edge-tools.  
JOHN TATHAM, *Scots Figgaries*. Act iii (1652)  
It is ill jesting with edge-tools, especially such as are sharpened by Scripture.  
THOMAS FULLER, *Worthies*, ii, 413. (1662)  
Jesting with matrimony is playing with edged tools.  
HENRY FIELDING, *Love in Several Masques*. Act iv, sc. 7. (1728)  
It is ill jesting with the Joiner's Tools, worse with the Doctor's.  
FRANKLIN, *Poor Richard's Almanack*, 1752.

- To play with edge tools is held unwise.  
J. R. PLANCHE, *Extravaganzas*, ii, 58. (1839)  
"Oh dear, what an edged tool you are"—"Don't play with me then."  
DICKENS, *Nicholas Nickleby*. Ch. 47. (1839)  
You jest; ill jesting with edge-tools!  
TENNYSON, *The Princess*. Pt. ii, l. 184. (1847)  
All tools are in one sense edge-tools, and are dangerous.  
EMERSON, *Works and Days*. (1870)  
You may play with a bull till you get his horn in your eye. Another form of, "Do not play with edged tools."  
BRIDGE, *Cheshire Proverbs*, p. 158. (1917)
- <sup>6</sup> Men have become the tools of their tools.  
H. D. THOREAU, *Walden*. Ch. 1. (1854)
- <sup>7</sup> It is a prouerbe wise and auncient,  
Beware how you geue any edge toole  
Unto madmen that be insipient.  
Unto a younge childe, and unto a fool.  
WILLIAM WAGER, *The Longer Thou Liuest, the More Foole Thou Art*, sig. D1. (c. 1568)  
For Madmen, Children, Wits and Fools  
Shou'd never meddle with Edg'd Tools.  
SWIFT, *Imitations of Horace*. Bk. ii, Ode 2, l. 32. (1714)

## TOOTH

- <sup>8</sup> At it their teeth water, that most goodly and beautiful cittie.  
PHILEMON HOLLAND, tr., *Livy*, vii, xxx, 269 (1600) A variant of "the mouth waters"  
See under MOUTH.  
Oh, my little green gooseberry, my teeth waters at ye.  
GEORGE FARQUHAR, *Love and a Bottle*. Act v sc. 1. (1698)  
It makes my teeth water. *Salivam mihi movet*  
LITTLETON, *Latin Dictionary: Saliva*. (1724)
- <sup>9</sup> White teeth are useless furniture if they have nothing to chew. (λευκῶν δόοντων ἔργον ἔσθ', ἢν μή τι καὶ μασῶνται.)  
ARISTOPHANES, *Peace*, l. 1310. (421 B. C.)
- <sup>10</sup> Your teeth are longer than your beard.  
H.G. BOHN, *Handbook of Proverbs*, p. 582. (1855)
- <sup>11</sup> Beware of pullyng out any toth, for pul out one, and pul out mo.  
BOORDE, *Breviary of Healthe*, p. 97. (1552)
- <sup>12</sup> Suche weren fayre gownes and fayr gyrdels of gold that haue theyr teeth cold at home.  
WILLIAM CAXTON, tr., *Aesop*. Bk. ii, fab. 15 (1484) They are hungry at home.  
He that worketh not . . . shal haue ofte at his teeth grete cold.  
WILLIAM CAXTON, tr., *Aesop*. Bk. iv, fab. 17.
- <sup>13</sup> It were to no purpose to show our teeth unless we could bite.  
JOHN CHAMBERLAIN, in *Court and Times of James I* (1848), i, 361. (1615)

If you cannot bite, never show your teeth.

JOHN RAY, *English Proverbs*, p. 72. (1678)  
From the Italian, "Se non puoi mordere,  
non monstrar mai i denti."

When the law shows her teeth, but dares not bite.

EDWARD YOUNG, *Love of Fame*, i, 17. (1742)

Yet ik have alwey a coltes tooth.

CHAUCER, *The Reeve's Prologue*, l. 34. (c. 1386) Youthful desires or inclination to wantonness.

But yet I hadde alwey a coltes tooth.

Gat-tothed I was, and that bica me weel.

I hadde the prente of seynt Venus seel.

CHAUCER, *Wife of Bath's Prologue*, l. 602.

I had not thought that as yet your coltes tooth stucke in your mouth.

JOHN LYLY, *Euphues* (Arber), p. 412. (1580)

Age hath pluckt out all his coltes teeth.

ROBERT GREENE, *Perimedes*. (1588)

Your colt's tooth is not cast yet.

SHAKESPEARE, *Henry VIII*, i, 3, 48. (1612)

I myself have been good in my time; and still have a colt's tooth in my head.

HEAD AND KIRKMAN, *The English Rogue*. Pt. iii, p. 7. (1674)

My Aunt Margery had again a Colt's-Tooth in her Head.

RICHARD STEELE, *The Tatler*. No. 151. (1709)

Tho' not in the bloom of my youth,

Yet still I have left a colt's tooth.

GEORGE COLMAN, SR., *The Portrait*. Pt.ii. (1770)  
His Majesty . . . Had a Colt's tooth and loved another Dame.

JOHN WOLCOT (PETER PINDAR), *Lord Auckland's Triumph*. (1800)

But I wol kepe it for your owene tooth.

CHAUCER, *Wife of Bath's Prologue*, l. 449. (c. 1388)

Will you haue all for your owne tothe?

THOMAS LODGE, *A Defence of Poetry*, p. 8. (1579)

Hot things, sharp things, sweet things, cold things,

All rot the teeth, and make them look like olde things.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Sweet things are bad for the teeth.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

It was, as our national proverb says, "like pulling teeth" to teach him.

EDWARD EVERETT HALE, *My Double and How He Undid Me*. (1859)

The run of one's teeth: free board, usually in return for work done.

C. H. HARTSHORNE, *Shropshire Glossary*, p. 552. (1841)

It was an understood thing that he was to have the run of his teeth at Hazelhurst.

M. E. BRADDON, *The Cloven Foot*. Ch.28. (1879)

The subscribers frequently in turn provided the curate with . . . "the run of his teeth."

R. S. FERGUSON, *Carlisle*, p. 181. (1889)

What a word has passed the barrier of your teeth? (ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;)

HOMER, *Iliad*. Bk. iv, l. 350. (c. 850 B.C.) Frequently repeated, see under WORD.

The teeth form a barrier to check wanton words. (Petulantiaque verborum coercendae vallum esse oppositum dentium.)

AULUS GELLIUS, *Noctes Atticae*. Bk. i, ch. 15, sec. 3. (c. A.D. 150) Gellius quotes Homer's line.

It was excellently said of that philosopher, that there was a wall or parapet of teeth set in our mouth, to restrain the petulancy of our words.

BEN JONSON, *Explorata: Lingua Sapientis*.

(1636) See also TONGUE: TONGUE AND TEETH.

There was a gnashing of teeth. (ὀδόντων καναχή.)

HOMER, *Iliad*. Bk. xix, l. 365. (c. 850 B.C.)

There shall be weeping and gnashing of teeth.

New Testament: *Matthew*, xxii, 13. (c. A.D. 65) See under WEeping.

Soon todd [toothed], soon with God.

JAMES HOWELL, *English Proverbs*, p. 4/1. (1659) "A Northern Proverb when a child hath teeth too soon."

Quickly too'd and quickly go,

Quickly will thy mother have moe.

JOHN RAY, *English Proverbs*, p. 52. (1670)

"Some have it quickly to'd, quickly with God," Ray comments, "as if early breeding of teeth were a sign of a short life. whereas we read of some born with teeth in their heads, who yet have lived long enough to become famous men."

Soon in the goom [gum], quick in the womb.

HAZLITT, *English Proverbs*, p. 354. (1869)

Soon toothed, soon turfed.

*Notes and Queries*, vii, v, 285. (1888)

The fathers have eaten a sour grape, and the children's teeth are set on edge.

Old Testament: *Jeremiah*, xxxi, 29. (c. 700 B.C.) Also *Ezekiel*, xviii, 2. See under GRAPE.

Sette other mens teeth on edge.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 27. (1574) Pettie, tr.

That would set my teeth nothing on edge.

SHAKESPEARE, *I Henry IV*, iii, 1, 133. (1597)

The toothless man envies the one who can fill himself with food. (Edentulus vescentium dentibus invidet.)

SAINT JEROME, (*Hieronymus*), *Epistles*. (c. A.D. 400) Cited by ERASMUS, *Adagia*, iii, i, 7

TO DIG ONE'S GRAVE WITH ONE'S TEETH, see under GLUTTONY

Wite [blame] your teeth if your tail be small.

JAMES KELLY, *Scottish Proverbs*, p. 355 (1721)

Or if it be large. The French say, "Faire l'alchymie avec les dents" (To make alchemy with the teeth), that is, to save money by eating sparely.

<sup>1</sup> They met . . . and from the teeth forward departed good friends againe.

WILLIAM LAMBARDE, *A Perambulation of Kent* (1826), p. 420. (1570)

Many of them like vs but from the teeth outwarde.

JOHN UDALL, *The State of the Church of England* (Arber), p. 27. (1588)

They love not, or but from teeth outward.

WILLIAM LILLY, *Christian Astrology*. Sec. 88. (1647)

From the teeth forward. That is, not inwardly.

JAMES KELLY, *Scottish Proverbs*, p. 105. (1721)  
To be friends from the teeth forward is common enough.

JAMES HOGG, *Letters*, 28 Feb., 1815. See also under SMILE.

<sup>2</sup> The Smith and the diuel hath a drie tooth in his head.

LODGE AND GREENE, *A Looking Glasse for London*, sig. G3. (1598)

<sup>3</sup> If shee be gagge toothed, tell hir some merry iest, to make hir laughe.

JOHN LYLY, *Euphues* (Arber), p. 116. (1579)  
Sal laughs at everything you say. Why? Because she has fine teeth.

FRANKLIN, *Poor Richard's Almanack*, 1735.  
You can't laugh, but you must show your teeth.

SWIFT, *Pokite Conversation*. Dial. iii. (1738)

<sup>4</sup> I am glad that my Adonis hath a sweete tooth in his head.

JOHN LYLY, *Euphues* (Arber), p. 308. (1580)  
Thou hast . . . a sweet tooth in thy head, a liquorish appetite to delicate meats and intoxicating wines.

THOMAS ADAMS, *Sermons* (1861), ii, 354. (1629)  
I know you've a sweet tooth.

MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 17. (1876)

<sup>5</sup> That dayntie toothe of thine must bee pulled out, else wilt thou surfecte [surfeit] with desire.

JOHN LYLY, *Euphues* (Arber), p. 390. (1580)  
And keep the best o' th' meat (forsooth)  
For your own Worship's dainty tooth.

CHARLES COTTON, *The Scoffer Scoft*. (1675)

<sup>6</sup> Jesuits . . . sowed the dragon's teeth which sprung up into the hydras of rebellion and apostasy.

J. B. MARSDEN, *The History of the Early Puritans*, p. 290. (1850) The reference is to the dragon's teeth sowed by Cadmus, from which sprang armed men. See under DRAGON.

<sup>7</sup> There is no dealing with him without having one's eye teeth.

J. J. MORIER, in ATTERBURY, *Miscellaneous Works*, v, 147. (1730)

The ladies have all their eye teeth about them, as the saying is.

THOMAS COGAN, *John Bunce, jr.*, ii, 148. (1778)

He who gets the better of them . . . must have his eye-teeth cut, and rise before day.

J. K. PAULDING, *John Bull & Brother Jonathan*, p. 96. (1812)

They are fellers cut their eye-teeth before they ever sot foot in this country.

T. C. HALIBURTON (SAM SLICK), *The Clock-maker*. Ser. i, ch. 17. (1837)

"He has cut his eye-teeth." He is keen.

J. MITCHELL, *Nantucketisms*, p. 41. (1848)

Progress which is made by a boy "when he cuts his eye-teeth."

EMERSON, *Essays: Civilization*. (1870)

It ain't been my habit to do any painless dentistry when I find a Yank cutting an eye-tooth.

O. HENRY, *Roads of Destiny*, p. 357. (1909)

<sup>8</sup> Take it not that I hit you here in the teethe.

WILLIAM PATTEN, *The Expedition into Scotland of Prince Edward: Preface*. (1548) To reproach.

Some . . . will not stick to hit him in the teeth.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 147. (1581) Pettie, tr.

[He] did twit us in the teeth.

JOHN DAY, *Diall: Epistle Dedicatory*. (1614)

He . . . hitteth no man in the teeth.

WILLIAM WHATELY, *God's Husbandry*, ii, 53. (1619)

<sup>9</sup> Now set the teeth, and stretch the nostril wide.

SHAKESPEARE, *Henry V*, iii, 1, 15. (1599)

You . . . set your teeth when each design fell short.

DRYDEN, *Mariage-à-la-Mode: Epilogue*. (1672)

She set her teeth when she thought of Arthur.

GEORGE ELIOT, *Adam Bede*. Ch. 37. (1859)

Her teeth were set hard, and her brow was knit.

WILLIAM MORRIS, *The Earthly Paradise*, ii, iii, 350. (1870)

<sup>10</sup> Thy teeth are like a flock of sheep that are even shorn. (Dentes tui sicut greges tonsarum.)

Old Testament: *Song of Solomon*, iv, 2. (c. 900 B.C.) Repeated in vi, 6.

Hire teht aren white ase bon of whal.

UNKNOWN, *Lyric Poetry* (Percy So., No. 19), p. 34. (c. 1307)

Her teeth Perles.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 79. (1574) Pettie, tr.

Two faire and wel ordered number of orient pearle, in safeguard of your little mouth, edged with most precious and fine Coralls.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 189. (1574) Young, tr.

Her alabaster teeth stooode as a ranke of precious pearls.

GEORGE PETTIE, *Petite Pallace*, p. 211. (1576)

He showed a row of teeth white as ivory.

MARRYAT, *Mr. Midshipman Easy*. Ch. 5. (1836)

<sup>11</sup> With hands and feet. (Manibus pedibusque.)

TERENCE, *Andria*, l. 161. (166 B.C.) Already a proverb when Terence used it. Cited by ERASMUS, *Adagia*, i, iv, 15, who lists other

similar ones, "Nervis omnibus" (Straining every nerve); "Remis velisque" (With oars and sails); "Toto pectore" (With one's whole soul), all proverbial phrases by which the Romans expressed the utmost exertion to accomplish an end.

To hold on with the teeth. (Mordicus tenere.)

CICERO, *Tusculanarum Disputationum*. Bk. i. (45 B. C.) Cited by ERASMUS, *Adagia*, i, iv, 22, who explains that the proverb means to persist in something with the greatest pertinacity. He cites another, "With the whole body and all the nails" (Toto corpore, omnibus unguiculis), having the same meaning. He doeth all thynges . . . with tothe and nayle, as moche as in him lyeth.

NICOLAS UDALL, *Flowers Out of Terence*, fo. 3. (1533)

They would faine kepe them as long as euer they might, euen with tooth and naile.

SIR THOMAS MORE, *A Dyaloge of Comforte Against Tribulation*, iii, xxii, 193. (1534)

Contending with tuith and naill (as is the prouerb).

NINIAN WINGET, *Certane Tractatis for Reformatioun of Doctryne*. (1562) *Works* (S.T.S.), i, 16.

Defended with tooth and nail.

JAMES CALFILL, *Answer to Martiall*, p. 228. (1565)

You did labour tooth and nayle.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 190. (1574) Pettie, tr.

[He] fighteth for it tooth and nail.

WILLIAM WILKINSON, *A Confutation of Certaine Articles*, p. 51. (1579)

She flew in her Face Tooth and Nail.

THOMAS D'URFEY, *Pills to Purge Melancholy*, iv, 156. (1719)

Tomorrow I resume the Chronicles, tooth and nail.

WALTER SCOTT, *Journal*, 26 July, 1827.

I go at it tooth and nail.

DICKENS, *David Copperfield* Ch. 42. (1850)

Which . . . casteth no man in the teeth.

WILLIAM TINDAIE, *Exposition of James*, i, 5. (1526)

The murderers also that were crucified with him, cast the same in his tethe.

MILES COVERDALE, tr., *Matthew*, xxvii, 44. (1535)

But thereto deuiseth to cast in my teeth,

Checks and chokying oysters.

JOHN HEYWOOD, *Proverbs* Pt. i, ch. 11. (1546)

The trecheries of his parents . . . will be cast in his teeth.

JOHN LYLY, *Euphues* (Arber), p. 125. (1579)

All his faults observed, To cast into my teeth.

SHAKESPEARE, *Julius Caesar*, iv, 3, 98. (1599)

This neglect . . . is often thrown in our teeth

FRANCIS BRAGG, *Discourse on the Parables*. Ch. 13. (1694)

2 What I haue longe desired now I haue it maugre thyn teeth.

JOHN DE TREVISA, tr., *Polychronicon*, vii. 7 (1387)

Reynawde toke Alarde oute of his enemyes handes, mawgre theyr teeth.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon* (E.E.T.S.), p. 109. (c. 1489)

Maugry thy teeth to lyue cause hym shall I.

SIR THOMAS MORE, *Juvenile Verses*. (c. 1500)

In the spight of his teeth.

JOHN SKELTON, *Why Come Ye Not to Court*, l. 940. (c. 1520)

In the despyte of his teth I wyll se my nece.

LORD BERNERS, *Huon of Burdeux* (E.E.T.S.), p. 175. (c. 1534)

I will stand here in spight of your teeth.

BARTEN HOLYDAY, *Technogamia*. Act v, sc. 6. (1618)

He forced himself upon me at Paris in spite of my teeth and my doors.

HORACE WALPOLE, *Letter to Gray*, 18 Feb.. 1768.

3 You must be more careful with them store teeth of your'n or you'll have to gum it agin.

ARTEMUS WARD, *War Fever in Baldinsville* (1861)

ESCAPE BY SKIN OF TEETH, *see under* ESCAPE.

A TOOTH FOR A TOOTH, *see under* RETRIBUTION

## II—Tooth: The Aching Tooth

4 My curse upon your venom'd stang,  
That shoots my tortur'd gums along.

ROBERT BURNS, *Address to the Toothache* (1789)

There is no ease for a mouth with an aching tooth.

HART, *700 Chinese Proverbs*. No. 75. (1937)

5 An infallible remedy for toothache, viz.—  
Wash the root of an aching tooth in Elder vinegar, and let it dry half an hour in the sun; after which it will never ache more.

FRANKLIN, *Poor Richard's Almanack*, 1739.

6 According to the Proverbe, The tongue rolles there where the teeth aketh.

STEFANO GUAZZO, *Civile Conversation* Bk. iv, p. 201. (1574) Young, tr.

Where the tooth pain, the tounge is commonly upon it.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 8 (1659) The Italian is, "Dove il dente duole, la lingua v'inciampa." Another form is, "La lingua corre ove il dente duole." The French say, "La langue va où la dent fait mal" (The tongue goes where the tooth aches), or "La langue se porte à la dent malade" (The tongue carries itself to the sick tooth). The Spanish form is, "Allá va la lengua, do duele la muela." The Dutch say, "Where a man feels the pain, there he lays his hand."

The Tongue is ever turning to the aching Tooth

THOMAS FULLER, *Gnomologia*. No. 4796 (1732) FRANKLIN, *Poor Richard*, 1746.

7 The tooth-ache is more ease than to deal with ill people.

HERBERT, *Jacula Prudentum*. No. 560. (1640)

1 Better tooth out than always ache.  
JAMES HOWELL, *English Proverbs*, p. 7. (1659)  
FULLER, No. 869. See also under EYE.

2 I have a longing tooth, that makes me cry.  
LODGE, *Rosalynde* (Hunt Cl.), p. 136. (1590)  
You have still . . . an aching tooth at those poor varlets.

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions* (1904), p. 201. (1667)

To have an aching tooth at one.

JOHN RAY, *English Proverbs*, p. 274. (1678)  
To be angry at.

He had an aching tooth, as they say, at the mill-stones of a water-mill.

ROGER NORTH, *Lives of the Norths*, ii, 172. (1742) A longing or desire for.

[He's] got a terrible aching-tooth for our old sow.

PARISH AND SHAW, *Kentish Dialect*, p. 1. (1887)

3 Who hath aching teeth hath ill tenants.

JOHN RAY, *English Proverbs*, p. 26. (1670)

4 For there was never yet philosopher  
That could endure the toothache patiently  
SHAKESPEARE, *Much Ado About Nothing*, v, 1, 35. (1598)

5 The man with the toothache thinks everyone happy whose teeth are sound.

SHAW, *Maxims for Revolutionists*. (1903)

TOPSY-TURVY, see Upside-Down

## TORCH

6 Those having torches will pass them on to others. (*λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις.*)

PLATO, *The Republic*. Bk. i, sec. 328A. (c. 375 B. C.)  
Begetting and rearing children, and so handing on life, like a torch from one generation to another. (*καθάπερ λαμπάδα τὸν βίον.*)

PLATO, *Laws*. Bk. vi, sec. 776B. (c. 345 B. C.)  
Many torches flicker out between hand and hand.  
*Meditations in Wall Street*, p. 137. (1940)

## TOUCH

7 Not to be handled with a pair of tongs.

JOHN CLARKE, *Paroemiologia*, p. 34. (1639)  
Without a payre of tongs no man will touch her.

UNKNOWN, *Wit Restor'd*, p. 159. (1658)

I'de not touch him with a pair of tongs.

JOHN RAY, *English Proverbs*, p. 196. (1670)

I will not touch her with a Pair of Tongs.

THOMAS FULLER, *Gnomologia*. No. 2649. (1732)

I was so ragged and dirty that you wouldn't have touched me with a pair of tongs.

DICKENS, *Hard Times*. Bk. i, ch. 4. (1854)

I wouldn't touch it with a ten-foot pole.

THORNE SMITH, *The Passionate Witch*, p. 148. (1941) OLSEN, *Cat's Claw*, p. 56. (1943)

I would not touch (it, etc.) with a barge-pole. I should have nothing to do with it: colloquial: late C.19-20.

PARTRIDGE, *Dictionary of Clichés*. (1941)

8 Every finger a limetwig, touch and take, take and hold.

JOHN FLORIO, *Second Frutes*, p. 197. (1591)

I know that the prouerbe saies, touch me and take me.

*Two Merry Milkmaids*. Act iv, sc. 2. (1620)

My grandam left me nothing at her death

But a good old proverb, that's Touch and Take.

SIR WILLIAM DAVENANT, *The Law Against Lovers*. Act iv. (1662)

The enemy have a shoal of frigates with their fleet. . . . My Motto shall be Touch and Take.

LORD NELSON, *Letter to J. D. Thomson*, 5 Sept., 1805.

9 Touch pot, touch penny.

EDMUND GAYTON, *Pleasant Notes upon Don Quixot*, p. 83. (1654) No credit given.

If you touch pot you must touch penny.

JOHN RAY, *English Proverbs*, p. 351. (1678)

He touched the pence when others touched the pot.

SWIFT, *Elegy on Mr. Demar*. (1720)

Touch pot touch penny makes every man equal.

SCOTT, *Fortunes of Nigel*. Ch. 16. (1822)

10 It is better not to touch me. (*Melius non tangere.*)

HORACE, *Satires*. Bk. ii, sat. 1, l. 45. (35 B. C.)

Touch me not. (*μή μου ἅπτου.*)

*New Testament: John*, xx, 17. (c. A. D. 110)

The *Vulgate* is the well known "Noli me tangere."

He is a *noli-me-tangere*.

UNKNOWN, *Mankind*. (c. 1475) In *Lost Tudor Plays*, p. 23.

The Porcupine stands upon his guard, and proclaims *Noli me tangere* to man and beast.

WILLIAM WOOD, *New England's Prospect*, p. 24. (1634)

They were of the Tribe of Dan, and were *noli me tangere*.

SIR ROBERT NAUNTON, *Fragmenta Regalia* (Arber), p. 18. (a. 1635)

TOUCH NOT, TASTE NOT, see under ABSTINENCE.

TO TOUCH TO THE QUICK, see under QUICK.

11 Print in such a form, as in the Bookseller's phrase will make a Sixpenny touch.

SWIFT, *Preface to Burnet's History of the Reformation of the Church of England*. (1712)

At night went to the Ball. . . . A guinea touch.

SIR E. PHILLIPS, *Diary*, 22 Sept., 1720.

A thousand ounces of gold was no foolish touch.

ROLF BOLDREWOOD (T. A. BROWNE), *Robbery under Arms*. Ch. 44. (1888)

12 We tire of the painter's art when it wants these finishing touches.

HORACE WALPOLE, *Anecdotes of Painting*, iv, 145. (1771)

With the finishing touch . . . he completes his picture.

JOHN KEBLE, *Sermons*. No. v. (1831) The proverbial use of the phrase "finishing touch" is, of course, derived from painting.

- <sup>1</sup>  
 'Twas touch and go—but I got my seat.  
 RALPH WARDLAW, *Letter*. (1815) See ALEX-  
 ANDER, *Life*, vi, 166.  
 It had been touch-and-go with them for many a  
 day.  
 SUSAN FERRIER, *Destiny*. Ch. 4. (1831)  
 You had a close escape. Well, "touch and go"  
 is good pilotage, they say.  
 W. H. MAXWELL, *Hector O'Halloran*. Ch. 25.  
 (1842)  
 Touch-and-go, said of anything within an ace of  
 ruin.  
 W. H. SMYTH, *The Sailor's Word-Book*. (1867)

## TOUGH

- <sup>2</sup>  
 As tough as white leather.  
 RANDLE COTGRAVE, *Dictionary: Corias*. (1611)  
 The "cold fowl" was . . . as tough as leather.  
 JANE WELSH CARLYLE, *Letters*, i, 219. (1843)  
 "As tough as toe-leather" is a mid-western  
 variant.  
 She's as tough as old boots.  
 MARY BRIDGMAN, *Robert Lynne*. Bk. i, ch. 13.  
 (1870)  
 He was tough as a pine-knot.  
 GENE S. PORTER, *Freckles*, p. 95. (1904)  
<sup>3</sup>  
 You'll find him tough, Ma'am. Tough, Sir,  
 tough is Joseph.  
 DICKENS, *Dombey and Son*. Ch. 10. (1848)  
 The toughs of the distant alleys.  
 W. D. HOWELLS, *Venetian Life*. Ch. 2. (1866)  
 Another "tough" helped them hustle me in.  
 JOAQUIN MILLER, *Memorie and Rime*. Ch. 1.  
 (1884)  
 One of the toughest of the toughs in the slums.  
 W. T. STEAD, *If Christ Came to Chicago*, p. 36.  
 (1894)  
<sup>4</sup>  
 The king . . . made it somdel tougt.  
 ROBERT OF GLOUCESTER, *Metrical Chronicle*, l.  
 10498. (1297)  
 Make it not so tough.  
 THOMAS HOCCEVE, *De Regimine Principum*,  
 l. 3516. (c. 1412)  
 Mary, you make it toughe.  
 PALSGRAVE, *La Langue Françoise*, p. 624. (1530)

## TOW

- <sup>5</sup>  
 [He] had more tow on his distaff Than Ge-  
 rueys knew.  
 CHAUCER, *The Miller's Tale*, l. 588. (c. 1386)  
 Had more business in hand.  
 Tow on my distaf haue I for to spynne,  
 More, my fadir, than ye wot of yit.  
 THOMAS HOCCEVE, *Re Regimine Principum*,  
 l. 1226. (c. 1412)  
 I have more tow on my distaff than I can well  
 spin.  
 JOHN HEYWOOD, *The Pardoner and the Frere*.  
 (1533) In HAZLITT, *Old Plays*, i, 238.  
 Some of them shall wyn  
 More towe on their distaues, than they can well  
 spyn.  
 JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

- She hath other Tow on her Distaff.  
 THOMAS FULLER, *Gnomologia*. No. 4128. (1732)  
 I had too much flax on my distaff.  
 WALTER SCOTT, *Letters* (1894), ii, 4. (1818)  
 He found more on his distaff that time than he  
 knew how to spin.  
 CONAN DOYLE, *Sir Nigel*. Ch. 26. (1906)

## TOWER

- <sup>6</sup>  
 Your humours building towers in the ayre.  
 HUGH BROUGHTON, *Letters about Hades*, ii, 9.  
 (1599) See CASTLE: CASTLES IN THE AIR.  
<sup>7</sup>  
 Be as a tower, that, firmly set,  
 Shakes not its top for any blast that blows.  
 (Sta come torre ferma, che non crolla  
 giammai la cima per soffiar de' venti.)  
 DANTE, *Purgatorio*. Canto v, l. 14. (c. 1300)  
 O fall'n at length that tower of strength.  
 TENNYSON, *Ode on the Death of the Duke of*  
*Wellington*. (1852)  
 A tower of strength. A powerful or a most reli-  
 able, resourceful person: mid C. 19-20. . . .  
 God is, in the Bible, often alluded to as a tower,  
 'a strong tower'—a source of protection.  
 PARTRIDGE, *Dictionary of Clichés*. (1941)  
<sup>8</sup>  
 The strongest tower has not the highest wall.  
 WILLIAM MORRIS, *The Earthly Paradise: The*  
*Story of Cupid and Psyche*, l. 896. (1868)  
<sup>9</sup>  
 Tower of ivory. (Tour d'ivoire.)  
 CHARLES-AUGUSTIN SAINTE-BEUVE, *Penstées*  
*d'Août: À M. Villemain*. St. 3. (1837)  
 Sainte-Beuve compares Victor Hugo to a  
 feudal baron with his armor on, and then  
 says of Alfred de Vigny,  
 Et Vigny, plus secret,  
 Comme en sa tour d'ivoire, avant midi,  
 rentrait.  
 The tower of ivory is assailed.  
 OSCAR WILDE, *Letter to Robert Rose*. (1895)  
 The tower of ivory awakened my desire;  
 I longed to enclose myself in selfish bliss.  
 RIBÉN DARIO, *Portico*. St. 13. (c. 1900)  
 The poet, retired in his Tower of Ivory, isolated,  
 according to his desire, from the world of man,  
 resembles . . . the watcher . . . in a lighthouse.  
 JULES DE GAULTIER, *War and the Destiny of*  
*Art*. (c. 1908)  
 Come let us forget our ivory-towers, brothers.  
 Come let us be bold with our songs.  
 VACHEL LINDSAY, *Every Soul is a Circus*. Pt.  
 iv. (1914)  
<sup>10</sup>  
 All this world, bath tur and tun.  
 UNKNOWN, *Cursor Mundi*, l. 12983. (a. 1300)  
 Thenne was he lord of toure and towne.  
 UNKNOWN, *Sir Amadace*, lxxii. (c. 1420)  
<sup>11</sup>  
 A tower is fallen, a star is set! Alas! alas for  
 Celin!  
 UNKNOWN, *Lamentation for the Death of*  
*Celin*. See LOCKHART, *Spanish Ballads*, p.  
 118. Senator Henry Cabot Lodge began his  
 eulogy of Theodore Roosevelt with these  
 words.

## TOWN

See also Village

<sup>1</sup> We'll take this town to pieces and see what makes it tick.

O. HENRY, *The Lonesome Road*. (1909)

He thinks it smart to paint the town red.

R. D. PAINE, *Comrades of the Rolling Ocean*, p. 108. (1921) Though not recorded before 1877, the phrase may derive from the ancient use of red as a festival color.

You've been painting the town red while I've been holding my nose to the grindstone.

E. S. GARDNER, *The Case of the Rolling Bones*, p. 80. (1939) PAINTING THE FACE, see under FACE.

<sup>2</sup> He that is in a town in May loseth his Spring.

GEORGE HERBERT, *Jacula Prudentum*. No. 986. (1640) MAN MADE THE TOWN, see under CITY.

<sup>3</sup> A small country town is not the place in which one would choose to quarrel with a wife; every human being in such places is a spy.

SAMUEL JOHNSON, *Letters*. Vol. i, p. 107. (1760)

A village is a hive of glass,

Where nothing unobserved can pass.

C. H. SPURGEON, *Salt-Cellars*. (1885)

<sup>4</sup> Small town, great renown. (Petite ville, grand renom.)

RABELAIS, *Pantagruel*. Bk. v, ch. 34. (1552) Of Chinon, his native town. "The big toad in the little puddle."

<sup>5</sup> This creature is what they call "newly come upon the town."

STEELE, *The Spectator*. No. 266. (1712)

I han't been so long upon the town.

GAY, *Beggar's Opera*. Act ii, sc. 4. (1727)

<sup>6</sup> A little one horse town.

MARK TWAIN, *Huckleberry Finn*. Ch. 20. (1884)

This poor little one-horse town.

MARK TWAIN, *The Undertaker's Story*. A phrase which Twain used many times.

A little one-eyed, blinking sort of place.

THOMAS HARDY, *Tess of the D'Urbervilles*. Phase i, ch. 1. (1891)

## TRACK

<sup>7</sup> I'd a made him make tracks.

T. C. HALBURTON (SAM SLICK), *The Clock-maker* (1862), p. 30. (1835)

He fell dead in his tracks.

ROBERT CARLTON, *The New Purchase*. Ch. 17. (1843)

I'll die in my tracks first.

J. J. HOOPER, *Taking the Census*, p. 179. (1845)

I endeavored to cover up my tracks as far as possible.

A. D. RICHARDSON, *The Secret Service*, p. 57. (1865)

He has the art of covering up his tracks.

UNKNOWN, *A Masque of Poets*, p. 244. (1878)

<sup>8</sup> They . . . propound to us . . . not one usually beaten track only.

FRANCIS JUNIUS, JR., *The Painting of the Ancients*, p. 242. (1638)

The world never believes it is possible for people to act out of the common track.

LADY M. W. MONTAGU, *Letters*, i, 96. (1714)

To . . . Pace the Round Eternal? . . .

To beat and beat The beaten Track?

YOUNG, *Night Thoughts*, iii, 332. (1742)

<sup>9</sup> The language had run off the track.

LOWELL, *Among My Books: Spenser*. (1875)

He is disposed to fly the track.

MARK TWAIN, *A Tramp Abroad*, p. 510. (1880)

<sup>10</sup> He was brought up on the wrong side of the tracks.

McKNIGHT MALMAR, *Never Say Die*, p. 92. (1943) The railroad tracks.

<sup>11</sup> The railroad from Omaha appears to have . . . the inside track.

J. F. MELINE, *Sainte Fe and Back*, p. 24. (1867)

I guess I've got the inside track.

W. D. HOWELLS, *The Rise of Silas Lapham*. Ch. 20. (1885)

When a woman . . . has the inside track, . . . the man has no show whatever.

GERTRUDE ATHERTON, *Perch of the Devil*. Ch. 2. (1914)

<sup>12</sup> You're on the right track. (Rectam instans viam.)

PLAUTUS, *Asinaria*, l. 54. (c. 200 B.C.)

## TRADE

See also Business

<sup>13</sup> He who does not teach his son a trade teaches him as it were to become a robber.

*Babylonian Talmud: Kiddushin*, fo. 29a. (c. 450) Attributed to Rabbi Yehudah. Quoted by EMERSON, *Journals*, 1863, who calls it a Persian saying.

He that hath no good trade it is to his loss.

HERBERT, *Jacula Prudentum*. No. 562. (1640)

<sup>14</sup> A trade that does not feed its master is not worth two beans. (Oficio que no da de comer a su dueño no vale dos habas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 47. (1615)

<sup>15</sup> He that meddles with another man's trade, milks his cow in a pannier [basket].

COTGRAVE, *Dictionary: Pannier*. (1611)

He that changes his Trade makes Soop in a Basket.

SAMUEL PALMER, *Proverbs*, p. 89. (1710)

<sup>16</sup> Trade is the mother of money.

THOMAS DRAKE, *Bibliotheca*, p. 207. (1633)  
RAY, *English Proverbs*, p. 27. (1670) FULLER, *Gnomologia*. No. 5271. (1732)



Trade which, like blood, should circularly flow.

JOHN DRYDEN, *Annus Mirabilis*. St. 2. (1666)  
An Handful of Trade is an Handful of Gold.

THOMAS FULLER, *Gnomologia*. No. 603. (1732)  
Trade's proud empire hastes to swift decay.

SAMUEL JOHNSON, line added to Goldsmith's  
*Deserted Village*. (1770)

Trade is a plant which grows wherever there is peace.

EMERSON, *Essays: Young American*. (1844)  
The greatest meliorator of the world is selfish,  
huckstering trade.

EMERSON, *Society and Solitude: Works and Days*. (1870) See also COMMERCE.

1  
A tradesman thou! and hope to go to Heav'n?

JOHN DRYDEN, tr., *Juvenal*. Sat. v.l.204. (1693)  
Ask the grave tradesman to direct thee right;  
He ne'er deceives but when he profits by 't.

JOHN GAY, *Trivia*. Bk. ii, l. 71. (1716)  
He looked upon the whole generation of woollen-  
drapers to be such despicable wretches that no  
gentleman ought to pay them.

SAMUEL JOHNSON, *The Rambler*. No. 9. (1750)

2  
Two trades together are too much for one  
man to thrive upon.

THOMAS FULLER, *The Holy State: Lady Paula*.  
Bk. i, ch. 11. (1642)

A man of many trades begs his bread on Sunday.

JAMES KELLY, *Scottish Proverbs*, p. 5. (1721)  
FULLER, *Gnomologia*. No. 304. (1732) The  
Germans say, "Fünfzehn Handwerk, das  
sechzehnte Betteln" (He knows fifteen trades  
and lives by begging); the French, "Douze  
métiers, treize misères" (A dozen trades,  
thirteen miseries). JACK OF ALL TRADES, see  
JACK.

3  
They who count a calling a prison, shall at  
last make a prison their calling.

THOMAS FULLER, *The Profane State*. Bk. v, ch.  
14. (1642)

A man who qualifies himself well for his calling  
never fails of employment in it.

THOMAS JEFFERSON, *Letter to Peter Carr*, 1792.

4  
There are three ways, the Universities, the  
Sea, the Court.

HERBERT, *Jacula Prudentum*. No. 385. (1640)  
Of the professions, it may be said that soldiers  
are becoming too popular, parsons too lazy, phy-  
sicians too mercenary, and lawyers too powerful.

C. C. COLTON, *Lacon*. Vol. i, No. 279. (1820)  
The best augury of a man's success in his profes-  
sion is that he thinks it the finest in the world.

GEORGE ELIOT, *Daniel Deronda*. Ch. 2. (1876)

5  
Potter is angry with potter, craftsman with  
craftsman, beggar is jealous of beggar, and  
minstrel of minstrel. (κεραμεὺς κεραμεῖ κοτεῖ  
καὶ τέκτονι τέκτων, καὶ πτωχὸς πτωχῷ φθονεῖ καὶ  
δοιδὸς δοιδῶ.)

HESIOD, *Works and Days*, l. 25. (c. 800 B.C.)  
Quoted by PLUTARCH, *Moralia*, 92A; PLATO,  
*Lysis*, 215C; ARISTOTLE, *Rhetoric*, ii, iv, 21;  
ii, x, 6. Cited by ERASMUS, *Adagia*, i, ii, 25,

with the Latin, "Figulus figulo invidet, faber  
fabro." Included by TAVERNER, *Translations  
from Erasmus*, fo. 9, with the rendering,  
"The potter enuieth the potter, the smythe  
the smythe."

Hesiod spoke inexactly when he said "Potter is  
angry with potter, joiner with joiner," for not  
only are men jealous of fellow-craftsmen and  
those who share the same life as themselves, but  
also the wealthy envy the learned, the famous  
the rich, and, by heaven, free men and patricians  
regard with wondering admiration and envy suc-  
cessful comedians in the theatre, and dancers and  
servants in the courts of kings.

PLUTARCH, *Moralia: On Tranquillity*. Sec.  
473A. (c. A.D. 95)

Two of a trade never agree.

*Midrash Rabbah: Genesis*, xix. (c. 550) SIM-  
EON ASHKENAZI (?), *Yalkut Vayatza*, 124.  
(c. 1250) READE, *The Cloister and the  
Hearth*. Ch. 37. (1860)

As the saying is, the Mastive never loveth the  
Greihounde.

GEORGE PETTIE, *Petite Pallace: Sinorex and  
Camma*, p. 21. (1576)

It is a common rule, and 'tis most true,

Two of one trade ne'er love.

THOMAS DEKKER, *The Honest Whore*. Pt. ii,  
act iv, sc. 1. (1630)

In the most men the proverb is verified, *Figulus  
figulo invidet*.

DANIEL DYKE, *Philemon*, p. 23. (1633)

Two of a trade seldom agree.

JOHN RAY, *English Proverbs*, p. 212. (1678)

In ev'ry age and clime we see,

Two of a trade can ne'er agree.

JOHN GAY, *Fables*. Ser. i, fab. 21. (1727)

It was once confessed to me by a painter that  
no professor of his art ever loved another.

SAMUEL JOHNSON, *Rambler*, 27 Oct., 1750  
A vinegar seller does not like another vinegar  
seller.

BURCKHARDT, *Arabic Proverbs*. No. 233. (1817)  
What the French call "Jalousie de métier."

Two of a trade hate one another. (Tang 'hang  
yen tang 'hang.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
320. (1875)

I can die without my bolus,

Two of a trade, lass, never agree.

GEORGE MEREDITH, *Juggling Jerry*. (1887)

Artists are a jealous race. "Potter hates potter,  
and poet hates poet," as Hesiod said so long ago.

ANDREW LANG, *Essays in Little*, p. 105. (1891)

6  
Who likes not his trade, his trade likes not  
him. (Qui n'aime son mestier Ne son mestier  
lui.)

F. E. HULME, *Proverb Lore*, p. 70. (1902)

7  
I am for free commerce with all nations.

THOMAS JEFFERSON, *Letter to Elbridge Gerry*.  
(1799)

Free trade is one of the greatest blessings which  
a government can confer on a people.

MACAULAY, *Essays: Milsford's History of  
Greece* (1824)

The call for free trade is as unavailing as the cry of a spoiled child for the moon. It never has existed; it never will exist.

HENRY CLAY, *Speech*, U.S. Senate, 2 Feb., 1832.

Free trade is not a principle, it is an expedient.

BENJAMIN DISRAELI, *Speech on Import Duties*, 25 April, 1843. Two years later, in a speech delivered 17 March, 1845, Disraeli applied the same phrase to protection, "Protection is not a principle, but an expedient."

1 Let all trades live. Spoken when we have broken an utensil, which must employ a tradesman to mend it.

JAMES KELLY, *Scottish Proverbs*, p. 241. (1721)

If things did not break, or wear out, how would tradesmen live?

SWIFT, *Polite Conversation*. Dial. i. (1738)

"Let a' trades live," quo' the wife, when she burnt her besom.

HENDERSON, *Scottish Proverbs*, p. 129. (1832)

2 He drives a subtle trade.

JOHN RAY, *English Proverbs*, p. 91. (1678)

3 The English . . . began to build up a new colonial empire, . . . under a new . . . maxim, that trade follows the flag.

J. E. T. ROGERS, *The Economic Interpretation of History*. Pt. ii, ch. 13. (1888)

In Canada and Australia trade has undoubtedly tended to follow the flag.

H. J. MACKINDER, *Britain and the British Seas*, p. 345. (1902)

4 Let his hand be skilful to some trade, and why should he stretch out the hand of necessity to anyone? Thy purse of silver and gold may come to an end, but the purse of the artisan will never be empty.

SADI, *How to Bring Up a Son*. (c. 1250)

He that hath a good trade hath a goodly revenue.

RANDLE COTGRAVE, *Dictionary: Mestier*. (1611)

"A useful trade is a mine of gold."

He that learns a trade, hath a purchase made.

HERBERT, *Jacula Prudentum*. No. 976 (1640)

A trade is better than service.

HERBERT, *Jacula Prudentum*. No. 1003. (1640)

He that hath a good trade will have his share.

JAMES HOWELL, *English Proverbs*, p. 23. (1659)

Who hath a trade, or an art, every where claims a livelyhood.

TORRIANO, *Piazza Universale*, p. 14. (1666)

The Spanish form is, "Quien tiene arte Va por toda parte" (He who has a trade may go anywhere).

He who hath a Trade, hath a Share every where.

THOMAS FULLER, *Gnomologia*. No. 2386. (1732)

He that hath a Trade, hath an Estate.

FRANKLIN, *Poor Richard's Almanack*, 1742.

Virtue and a trade are a child's best portion.

FRANKLIN, *Poor Richard's Almanack*, 1753.

He that has a Trade has an Office of Profit and Honour.

FRANKLIN, *Poor Richard's Almanack*, 1756.

He who has an art, has everywhere a part.

H.G. BOHN, *Handbook of Proverbs*, p. 399. (1855)

Who hath a good trade, through all waters may wade.

H. G. BOHN, *Handbook of Proverbs*, p. 566.

5 Bad is the trade that must play fool to sorrow.

SHAKESPEARE, *King Lear*, iv, 1, 40. (1605)

## II—Every Man to His Trade

6 Let every man stick to his trade. (*ἑκάστος εἰδελὴ τέχνην*.)

ARISTOPHANES, *The Wasps*, l. 1431. (422 B.C.)

See SHOEMAKER: SHOEMAKER, STICK TO YOUR LAST.

What I advise is that each contentedly practise the trade he understands. (Quam scit uterque libens censebo exerceat artem.)

HORACE, *Epistles*. Bk. i, epis. 14, l. 44. (20 B.C.)

Cherish the little trade which thou hast learned and be content therewith. (*τὸ τέχνην, ὃ ἔμαθες, φίλει, τούτῳ προσαναπαύου*.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 31. (c. A.D. 174)

Every man to his business.

SHAKESPEARE, *I Henry IV*, ii, 2, 85. (1597)

BEHN, *The False Count*. Act i, sc. 2. (1682)

Every man to his trade, quoth the boy to the Bishop. A Bishop asked a cabin boy if he could say his prayers; he asked the Bishop if he could say his compass, the Bishop said, No; Why, then, says the boy, Every man to his trade.

JAMES KELLY, *Scottish Proverbs*, p. 97. (1721)

FULLER, *Gnomologia*. No. 1435. (1732)

Each one to his own trade. (Chacun à son métier.)

J. P. C. FLORIAN, *Fables: Le Vacher et le Garde-Chasse*. (1788) Sometimes a second clause is added, "et les vaches sont bien gardées" (and the cows will be well looked after).

Every man to his craft, says the proverb, the parson to the prayer-book, and the groom to his curry-comb.

WALTER SCOTT, *Kenilworth*. Ch. 11. (1821)

Leave the business to him who knows the trade. (Bisogna lasciar far il mestiere a chi sa.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 198.

(1856) An Italian proverb. The French say

"Laissons faire le métier à qui le sait" (Let him who knows how do the work)

7 The watchman should watch and the lover love. (*τὸν φρουρὸν φρουρεῖν χρὴ, τὸν ἐρώντα δ' ἐρᾶν*.)

MACARIUS, *Adagia*, viii, 39. (c. A.D. 400)

He ought to holde the oore yt hathe lerned it. (Oportet remum ducere, qui didicit.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 76.

(1508) Taverner, tr., fo. 11. (1550) Taverner adds: "That is to saye: Euerye man

must practyse that science and facultie, that hath ben afore taught hym. Let not the shomaker medle further then his shoes. Lette the ploughman talke of his plough."

Stick to your brewery, and you will be the great brewer of London. Be brewer, and banker, and merchant, and manufacturer, and you will soon be in the Gazette.

NATHAN ROTHSCHILD, to Sir Thomas Buxton in his youth. (c. 1800) See EMERSON, *Conduct of Life: Power*.

No one extracts the oil but the oil-presser.

BURCKHARDT, *Arabic Proverbs*. No. 624. (1817) The dung-beetle puts its strength into rolling its ball of dung.

S. G. CHAMPION, *Racial Proverbs*, p. 357. (1938) A Chinese proverb. The Chinese also say, "Beat your gong and sell your candles," and "Even a mole may instruct a philosopher in the art of digging."

### TRADITION

<sup>1</sup> The tradition of all past generations weighs like an Alp upon the brain of all living.

KARL MARX, *18th Brumaire*. (1852)

Tradition wears a snowy beard.

J. G. WHITTIER, *Mary Garvin*. (1860)

Tradition is . . . the *vis inertiae* of history.

FRIEDRICH ENGELS, *Socialism, Utopian and Scientific*. (1880) There is a Hebrew proverb, "Tradition is the fence of the law."

Tradition, thou art for suckling children,  
Thou art the enlivening milk for babes,  
But no meat for men is in thee.

STEPHEN CRANE, *Tradition*. (1895)

<sup>2</sup> The tradition of the elders. (τῆν παράδοσιν τῶν πρεσβυτέρων.)

New Testament: *Matthew*, xv, 2. (c. A. D. 65)  
The *Vulgate* is, "Traditionem seniorum."

### TRAGEDY

<sup>3</sup> A perfect Tragedy is the noblest production of human nature.

JOSEPH ADDISON, *The Spectator*. No. 39. (1712)

<sup>4</sup> Tragedy represents the life of princes; comedy serves to depict the actions of the people.

FRANÇOIS D'AUBIGNAC, *La Pratique de Théâtre*. (c. 1660)

All tragedies are finish'd by a death.

All comedies are ended by a marriage.

LORD BYRON, *Don Juan*. Canto iii, st. 9. (1820)  
One can play comedy; two are required for melodrama; but a tragedy demands three.

ELBERT HUBBARD, *Book of Epigrams*. (a. 1917)

<sup>5</sup> Tragedy is in the eye of the observer, and not in the heart of the sufferer.

EMERSON, *Natural History of Intellect: The Tragic*. (a. 1882)

<sup>6</sup> Attic tragedies of stateliest and most regal argument.

JOHN MILTON, *Of Education*. (1644)

Tragedy must be something bigger than life, or it would not affect us.

LORD CHESTERFIELD, *Letters*, 23 Jan., 1752.

There can be no tragedy without a struggle

FERDINAND BRUNETIÈRE, *Questions de Critique*. Ch. 1. (1888)

Your true right tragedy is enacted on the stage of a man's mind, and with the man's reason as sole auditor.

J. B. CABELL, *Cream of the Jest*, p. 236. (1917)

<sup>7</sup> There is something infinitely mean about other people's tragedies.

OSCAR WILDE, *Picture of Dorian Gray*. (1891)

In this world there are only two tragedies. One is not getting what one wants, and the other is getting it. The last is much the worst; the last is the real tragedy.

WILDE, *Lady Windermere's Fan*. Act iii. (1892)

There are two tragedies in life. One is not to get your heart's desire. The other is to get it.

SHAW, *Man and Superman*. Act iv. (1903)

### TRANQUILLITY

<sup>8</sup> Looking tranquillity!

CONGREVE, *The Mourning Bride*. Act ii, sc. 1.

(1687) BYRON, *Childe Harold*. Canto iv, st.

146. (1812) LAMB, *A Quaker Meeting*. (1823)

<sup>9</sup> There is no such thing as perpetual Tranquillity of mind, while we live here.

THOMAS HOBBS, *Leviathan*. Pt. i, ch. 6. (1651)

<sup>10</sup> Tranquillity comprehends every wish I have left, and I think I should not even ask what news there is.

HORACE WALPOLE, *Letter to Sir Horace Mann*, 22 Feb., 1771.

Tranquillity is the old man's milk.

THOMAS JEFFERSON, *Letter to William Short*.

(1814) In another letter, he adds, "Tranquillity is the *summum bonum* of age."

Tranquillity! thou better name

Than all the family of Fame!

S. T. COLERIDGE, *Ode to Tranquillity*. (a. 1834)

Passionless bride, divine Tranquillity.

TENNYSON, *Lucretius*, l. 265. (1868)

### TRANSLATION

<sup>11</sup> Nor ought a genius less than his that writ Attempt translation.

SIR JOHN DENHAM, *To Sir Richard Fanshawe*. (c. 1650)

<sup>12</sup> A distinction must be made amongst translators between cobblers and workmen.

THOMAS FULLER, *Worthies of England*. (1662)

Translators: sellers of old mended shoes and boots, between cobblers and shoemakers.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue*. (1785)

<sup>13</sup> Not versions but perversions. (Non versiones sed eversiones.)

ST. JEROME, referring to the Latin translations of the Bible before the *Vulgate*. (c. 400)

[An] Italian proverb . . . *Traduttori, traditori*, . . . Translators, traitors; so untrue are they very often to the genius of their original.

TRENCH, *Lessons in Proverbs*. Ch. 1. (1853)

1  
Translations increase the faults of a work and spoil its beauties. (Les traductions augmentent les fautes d'un ouvrage et en gâtent les beautés.)

VOLTAIRE, *La Poésie Épique*. Ch. 2. (1726)

It is impossible to translate poetry. Can you translate music?

VOLTAIRE, *Letter to Mme. de Defand*, 19 May, 1754.

Translation is at best an echo.

GEORGE BORROW, *Lavengro*. Ch. 25. (1851)

Everything suffers by translation except a bishop.

V. S. LEAN, *Collectanea*, iii, 461. (1902)

### TRAP

2  
And I right now have founden al the gyse,  
With-oute net, wher-with I shal him hente.

CHAUCER (?), *Troilus*. Bk. iv, l. 1370. (c.1380)

It is easie to fall into a Nette, but hard to get out.

JOHN LYLY, *Euphues* (Arber), p. 394. (1580)

'Tis easy to fall into a Trap, but hard to get out again.

THOMAS FULLER, *Gnomologia*. No. 5072. (1732)

The further in the deeper.

DAVID M. MOIR, *The Life of Mansie Wauch*.

Ch. 20. (1824)

3  
The mouse is caught in the trap. (Decipula murem cepit.)

ERASMUS, *Adagia*, iii, iv, 92. (1523)

The old monkey is caught at last. (Anus simia sero quidem.)

ERASMUS, *Adagia*, ii, v, 14. (1508) "The old rat comes to the trap at last."

4  
Unless a man knows how to set a trap he knows not how to fear one. (Ni qui scit facere insidias nescit metuere.)

PUBLILIUS SYRUS, *Sententiae*. No. 459. (c.43 B. C.)

5  
You're deceived in old Gomez, he understands trap.

UNKNOWN, *Counterfeits*. Act iii, sc. 1. (1679)

He knows his own interest.

We understand trap, sir, you must not catch old birds with chaff.

GEORGE FARQUHAR, *Love and a Bottle*. Act iii. (1699)

[They] looked as if they had understood trap this twenty years.

EDWARD WARD, *The London Spy*, p. 148. (1700)

[She] understood trap as well as any woman in the Mearns.

WALTER SCOTT, *The Pirate*. Ch. 4. (1821)

"To be up to trap," to be cunning in business, to be sharp-witted in promoting self-interest.

WILLIAM CARR, *The Dialect of Craven*, ii, 217. (1828)

A clever, ready witted fellow up to all sorts of trap.

SAMUEL LOVER, *Handy Andy*. Ch. 2. (1842)

### TRAVEL

See also Journey

6  
A man that hath travelled knoweth many things.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiv, 9. (c. 190 B. C.)

What maketh the foolish wise? yea, what increaseth wit and augmenteth skill but travel? in so much that the fame Ulysses won was not by the ten years he lay at Troy, but by the time he spent in travel.

ROBERT GREENE, *The Card of Fancie*. (1587)

He that travels far knows much.

JOHN CLARKE, *Paraemologia*, p. 276. (1639)

RAY, *English Proverbs*, p. 149. (1670) The

French say, "Il ne sait rien qui hors ne va"

(He knows nothing who never goes out).

He that travels much knows much.

THOMAS FULLER, *Gnomologia*. No. 2335. (1732)

He who never leaves his country is full of prejudices. (Chi non esca dal suo paese, vive pieno di pregiudizi.)

GOLDONI, *Pamela*. Act i. (c. 1770)

Travelling is the ruin of all happiness. There's no looking at a building here after seeing Italy.

FRANCES BURNEY, *Cecilia*. Ch. 2. (1782)

Travelling makes a man wiser, but less happy.

JEFFERSON, *Letter to Peter Carr*. (1787)

What's travel,

Unless it teaches one to quote and cavil?

BYRON, *Don Juan*. Canto xiii, st. 47. (1820)

7  
That man travels to no purpose who sits down alone to his meals.

JOHN DAVIS, *Travels of Four Years and a Half in the United States*. Ch. 2. (1802)

8  
Travel teaches toleration.

DISRAELI, *Contarini Fleming*. Pt. v, ch. 7. (1832)

The traveled mind is the catholic mind.

A. B. ALCOTT, *Table Talk: Travel*. (1877)

9  
If you will be a traueeller . . . haue alwayes the eies of a faulcon, . . . the eares of an asse, . . . the face of an ape, . . . the mouth of a hog, . . . the shoulder of a camell, . . . the legges of a stagg . . . and see that you neuer want two bagges very full, that is, one of pacience . . . and another of money.

JOHN FLORIO, *Second Frutes*, p. 93. (1591)

TORRIANO, *Piazza Universale*, p. 157. (1666)

The Germans say, "The heaviest baggage for a traveller is an empty purse."

A traueeller must haue the backe of an asse to bear all, a tung like the tayle of a dog to flatter all, the mouth of a hog to eat what is set before him, the eare of a merchant to heare all and say nothing.

THOMAS NASH, *Works* (Grosart), v, 141. (1594)

Traueeller must haue the head of a philosopher, . . . the heart of a lyon, . . . the mouth of a swine, . . . the eyes of a hawke, . . . the backe of an asse, . . . the legges of a camell, . . . and the vigilancy of a cocke.

T. GAINSFORD, *Rich Cabinet*, fo. 147. (1616)

We in England vulgarly say, that a traveller to Rome must have the back of an ass, the belly of a hog, and a conscience as broad as the king's highway.

FYNES MORYSON, *An Itinerary*, iii, i, 49. (1617)

He that wants legs, feet, brains, and wit,

To be a traveler is most unfit.

JOHN TAYLOR THE WATER-POET, *A Short Relation of a Long Journey*. (1652)

To travel safely through the world a man must have a falcon's eye, an ass's eares, an ape's face, a merchant's words, a camell's back, a hog's mouth, and a hart's legs.

JOHN RAY, *English Proverbs*, p. 296. (1678)

A traveller should have a hog's nose, deer's legs, and an ass's back.

FRANKLIN, *Poor Richard's Almanack*, 1737.

These are but a few of the many variations of this proverb.

1

He that would travel much, should eat little.

FRANKLIN, *Poor Richard's Almanack*, 1755.

Travelling is one way of lengthening life, at least in appearance.

FRANKLIN, *Letter to Mary Stevenson*, 14 Sept., 1767.

2

A Gentleman ought to travel abroad, but dwell at home.

THOMAS FULLER, *Gnomologia*. No. 127. (1732)

A lame Traveller should get out betimes.

THOMAS FULLER, *Gnomologia*. No. 235.

The Fool wanders, the wise Man travels.

THOMAS FULLER, *Gnomologia*. No. 4540.

Travellers should correct the Vice of one Country, by the Virtue of another.

THOMAS FULLER, *Gnomologia*. No. 5273.

3

I think it not fit that every man should travel. It makes a wise man better, and a fool worse.

OWEN FELTHAM, *Resolves* (1904), p. 240.

(1623) FULLER, *Gnomologia*. No. 5272. (1732)

A man who leaves home to mend himself and others is a philosopher; but he who goes from country to country, guided by the blind impulse of curiosity, is only a vagabond.

GOLDSMITH, *The Citizen of the World*. Letter 7. (1760)

4

Never any weary traveller complained that he came too soon to his journey's end.

THOMAS FULLER, *Good Thoughts in Bad Times*, p. 24. (1645)

5

Know most of the rooms of thy native country before thou goest over the threshold thereof. . . . Not like those English, that can give a better account of Fountain-bleau then Hampton-Court.

THOMAS FULLER, *The Holy State: Of Traveling*. Maxim 4. (1642)

6

I should like to spend the whole of my life in travelling abroad, if I could anywhere borrow another life to spend afterwards at home.

WILLIAM HAZLITT, *Table-Talk: On Going a Journey*. (1824)

7

The sure traveller,  
Though he alight sometimes, still goeth on.

GEORGE HERBERT, *The Church-Porch*. St. 57. (a. 1633)

8

He that goeth far hath many encounters.

GEORGE HERBERT, *Jacula Prudentum*. No. 610. (1640)

9

Tell me, O Muse, of the man of many devices, who wandered full many ways after he had sacked the sacred citadel of Troy. Many were the men whose cities he saw and whose manners he learned. (πολλῶν δ' ἀνθρώπων ἴδεν ὄσπερ καὶ νόον ἔγνων.)

HOMER, *The Odyssey*. Bk. i, l. 1. (c. 850 B.C.)  
Sing, Muse, for me the man who on Troy's fall  
Saw the wide world, its ways and cities all.  
(Dic mihi, Musa, virum, captae post tempora Troiae | qui mores hominum multorum vidit et urbes.)

HORACE, *De Arte Poetica*, l. 141. (c. 20 B.C.)

Horace is ridiculing mediocre versifiers who attempt grandiose themes, "giving smoke after flame" (fumum ex fulgore).

Ulysses, that tamer of Troy, who looked with discerning eyes upon the cities and manners of many men. (Multorum providus urbes et mores hominum inspexit.)

HORACE, *Epistles*. Bk. i, epis. ii, l. 19. (20 B.C.)  
He delighted to wander in unknown lands, to see strange rivers, his eagerness making light of toil. (Ignotis errare locis, ignota videre | flumina gaudebat, studio minuente laborem.)

OVID, *Metamorphoses*. Bk. iv, l. 294. (c. A.D. 7)  
He had wisely seen the World at home and abroad.

SIR THOMAS BROWNE, *A Letter to a Friend*. Sec. 24. (1672)

I have been a wanderer among distant fields, I have sailed down mighty rivers.

SHELLEY, *The Revolt of Islam: Preface*. (1818)  
For always roaming with a hungry heart,  
Much have I seen and known.

TENNYSON, *Ulysses*, l. 12. (1842)

10

What exile from his country ever escaped from himself as well? (Patriae quis exsul se quoque fugit?)

HORACE, *Odes*. Bk. ii, ode 16, l. 19. (c. 23 B.C.)  
Quoted by MONTAIGNE, i, 38.

They change their clime, but not their mind, who rush across the sea. (Caelum, non animum, mutant, qui trans mare currunt.)

HORACE, *Epistles*. Bk. i, epis. 11, l. 27. (20 B.C.)  
Each blames the place he lives in; but the mind is most at fault, which ne'er leaves self behind (Stultus uterque locum immeritum causatur inique: | in culpa est animus, qui se non effugit umquam.)

HORACE, *Epistles*. Bk. i, epis. 14, l. 12. (20 B.C.)  
It serves you right! You travelled with yourself. (Non immerito hoc tibi evenit; tecum enim peregrinabaris.)

SENECA, *Ad Lucilium*. Epis. civ, sec. 7. (c. A.D. 64)  
Quoting Socrates' reply to a man who

complained he had received no benefit from his travels. Seneca continues, "What profit is there in crossing the sea and in going from one city to another? If you would escape your troubles, you need not another place but another personality." MONTAIGNE, i, 38, also quotes Socrates' jibe.

We carry our fetters with us. (Nous emportons nos fers quand et nous.)

MONTAIGNE, *Essays*. Bk. i, ch. 38. (1580) Montaigne is commenting on the verses of PER-SIUS, sat. v, l. 159, "Nam et luctata canis nodum abripit, at tamen illi, | cum fugit, a collo trahitur pars longa catenae" (Even a dog may break his chain, yet as he runs away a long piece of it will be trailing from his neck).

Caelum non animum. Travellers change climates, not conditions.

FULLER, *Church-History*. Bk. iii, ch. 2. (1655)

1 Travelling in the company of those we love is home in motion.

LEIGH HUNT, *The Indicator*. No. 49. (1821)

2 From going to and fro in the earth, and from walking up and down in it. (Circuivi terram, et perambulavi eam.)

*Old Testament: Job*, i, 7. (c. 350 B. C.) Satan's answer when the Lord asked, "Whence comest thou?" (Unde venis?)

3 As the Spanish proverb says, "He, who would bring home the wealth of the Indies, must carry the wealth of the Indies with him." So it is in travelling; a man must carry knowledge with him, if he would bring home knowledge.

SAMUEL JOHNSON. BOSWELL, *Life*, 17 April, 1778.

He who would bring back the wealth of the Indies must carry out the wealth of the Indies.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. i. (1860)

4 As the E[a]gle at every flight looseth a feather, which maketh hir bald in hir age: so the traualer in every country looseth some fleece, which maketh him a begger in his youth, buying that with a pound, which he cannot sell againe for a penny, repentaunce.

JOHN LYL, *Euphues and His England* (Arber), p. 241. (1580)

Much spends the traveller more than the abider.

HERBERT, *Jacula Prudentum*. No. 278. (1640)

5 He travels best that knows When to return.

MIDDLETON AND ROWLEY, *The Old Law*. Act iv, sc. 2. (c. 1620)

6 Some [travelers] if they have seen Palestine, will claim the right to tell us news of all the world besides. (D'avoir veu la Palestine, ils veulent jouir du privilege de nous conter des nouvelles de tout le demourant du monde.)

MONTAIGNE, *Essays*. Bk. i, ch. 30. (1580)

7 Many returne from forraine parts corrupted with vices proper to them, according to the Flemings Proverb: that no man was ever made more healthful by a dangerous sicknesse, or came home better from a long voyage.

FYNES MORYSON, *An Itinerary*, iii, i, 5. (1617)

Led by my hand, he saunter'd Europe round,

And gather'd ev'ry vice on Christian ground.

POPE, *The Dunciad*. Bk. iv, l. 311. (1741)

8 Leave thy home, O youth, and seek out alien shores: a larger range of life is ordained for thee. (Linqua tuas sedes alienaque litora quaere, | O iuvenis: maior rerum tibi nascitur ordo.)

PETRONIUS, *Fragments*. Frag. 79. (c. A. D. 60)

Home-keeping youth have ever homely wits.

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 1, 2. (1594)

How much a dunce that has been sent to roam, Excels a dunce that has been kept at home.

COWPER, *The Progress of Error*, l. 415. (1780)

9 We travel sea and soil; we pry, we prowl.

We progress, and we prog from pole to pole.

FRANCIS QUARLES, *Emblems*. Bk. ii, emb. 2. (1635)

10 Everywhere is nowhere. When a person spends all his time in foreign travel, he ends by having many acquaintances, but no friends. (Nusquam est, qui ubique est.)

SENECA, *Ad Lucilium*. Epis. ii, sec. 2. (c. A. D. 64) Travelling cannot give judgment or shake off our errors. (Non iudicium dedit, non discussit errorem.)

SENECA, *Ad Lucilium*. Epis. civ, sec. 13.

11 Travel and change of place impart new vigor to the mind. (Vectatio iterque et mutata regio vigorem dabunt.)

SENECA, *De Tranquillitate Animi*. Ch. 17, sec. 8. (c. A. D. 60)

The benefits of travel are many: the freshness it brings to the heart, the delight of beholding new cities, the meeting of unknown friends, the learning of high manners.

SADI, *The Gulistan*. Pt. iii, No. 28. (c. 1250)

Travaille, in the younger Sort, is a Part of Education; in the Elder, a Part of Experience. He that travaileth into a Country, before he hath some Entrance into the Language, goeth to Schoole, and not to travaille.

FRANCIS BACON, *Essays: Of Travel*. (1612)

12 Travellers must be content.

SHAKESPEARE, *As You Like It*, ii, 4, 18. (1600)

13 For my part, I travel not to go anywhere, but to go. I travel for travel's sake.

R. L. STEVENSON, *Travels With a Donkey*. (1879) The French say, "On ne va jamais si loin que lorsqu'on ne sait pas où l'on va" (One never goes so far as when one doesn't know where one is going).

<sup>1</sup> A man may know the world without leaving his own home. From his windows he can see the supreme Heaven, and the farther he goes afield the less likely he is to find it.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 47. (c. 550 B. C.) Old, tr.

Men go abroad to admire the heights of the mountains . . . and yet pass themselves by.

ST. AUGUSTINE, *Confessions*. Bk. x, ch. 8. (c. A. D. 397)

What canst thou see elsewhere which thou seest not here? Behold the heavens and the earth, and all the elements; for of these are all things made. (Quid potes alibi videre, quod hic non vides? Ecce caelum et terra et omnia elementa: nam ex istis omnia sunt facta.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 20, sec. 7. (c. 1420)

See one promontory, one mountain, one sea, and see all.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i, sec. ii, mem. 4, subs. 7. (1621) Given as a quotation from Socrates.

We that acquaint ourselves with ev'ry zone,  
And pass both tropics, and behold each pole,  
When we come home are to ourselves unknown,  
And unacquainted still with our own soul.

SIR JOHN DAVIES, *The Vanity of Human Learning*. St. 25. (c. 1626)

To understand that the sky everywhere is blue, one need not travel around the world. (Um zu begreifen, dass der Himmel überall blau ist, braucht man nicht um die Welt zu reisen.)

GOETHE, *Sprüche in Prosa*. (1819)

What people travel for is a mystery.

T. B. MACAULAY, *Letter to Lady Trevelyan*, 21 Aug., 1843.

We should oftener look over the taffarel of our craft, like curious passengers, and not make the voyage like stupid sailors picking oakum. . . .

Direct your eye right inward, and you'll find  
A thousand regions in your mind

Yet undiscovered. Travel them, and be

Expert in home-cosmography. . . .

Be a Columbus to whole new continents and worlds within you, opening new channels, not of trade, but of thought. . . . It is not worth while to go round the world to count the cats in Zan-zibar. . . . If you would learn to speak all tongues, . . . if you would travel farther than all travellers, . . . even obey the precept of the old philosopher, and Explore thyself.

H. D. THOREAU, *Walden: Conclusion*. (1854)

Thoreau is referring to the "Know thyself" of Thales. See 2066:4.

Why seek Italy,

Who cannot circumnavigate the sea  
Of thoughts and things at home?

R. W. EMERSON, *The Day's Ration*. (c. 1867)

It was Smollett, I believe, who first remarked upon the futility of travel, saying that all countries were the same, containing nothing but men, women, children, and various coloured mountains.

JOHN LODWICK, *Running to Paradise*, p. 83. (1943)

<sup>2</sup> The man who goes alone can start today, but he who travels with another must wait till that other is ready.

H. D. THOREAU, *Walden: Economy*. (1854)

Down to Gehenna or up to the Throne,

He travels the fastest who travels alone.

RUDYARD KIPLING, *The Winners*. (1889)

<sup>3</sup> The young fellows of this age profit no more by their going abroad than they do by their going to church.

JOHN VANBRUGH, *The Relapse*. Act i, sc. 3. (1696)

He travelled here, he travelled there;—

But not the value of a hair

Was head or heart the better.

WORDSWORTH, *Peter Bell*. Pt. i, st. 10. (1819)

<sup>4</sup> Though he roam to Concan, no dog will turn into a lion.

UNKNOWN, *Hitopadesa*. (c. 1250) Dubois, tr.

The fool that far is sent

Some wisdom to attain,

Returns an idiot, as he went,

And brings the fool again.

WHITNEY, *Choice of Emblems*, p. 178. (1586)

I have knowne many travell far, . . . and yet return as arrant knaves, as they went forth: because they carried themselves alwayes along with them.

JOHN WEBSTER, *The Dutchesse of Malfy*. Act i, sc. 1. (1614)

Who goes a beast to Rome, a beast returns. (Chi bestia va à Roma, bestia retorna.)

TORRIANO, *Piazza Universale*, p. 240. (1666)

She hath been to London to call a strea a straw, and a waw a wall.

JOHN RAY, *English Proverbs*, p. 75. (1678)

If an Ass goes a travelling, he'll not come Home a Horse.

THOMAS FULLER, *Gnomologia*. No. 2668 (1732) FITZGERALD, *Polonius: Travel*, condenses this to, "Never went out ass and came home horse."

Some of our sparks to London town do go,  
Fashions to see, and learn the world to know;  
Who at return have nought but these to show,  
New wig above, and new disease below.

FRANKLIN, *Poor Richard's Almanack*, 1734.

Those who travel heedlessly from place to place. . . . set out fools, and will certainly return so.

LORD CHESTERFIELD, *Letters*, 30 Oct., 1747.

Send a fool to France and he'll come back a fool.

ANDREW HENDERSON, *Scottish Proverbs*, p. 22.

(1832) See also under FOOL.

Send a donkey to Paris, he'll return no wiser than he went. (Zendt eenen ezel naer Parys. Gy krygt hem weder even wys.)

CHARLES CAHIER, *Quelques Six Mille Prov-*

*erbes*, p. 290. (1856) A Flemish proverb. The

Swedes say, "Föra swin til Rhin, det blir

antå swin" (Lead a pig to the Rhine, it re-

mains a pig); the Germans, "Fliegt eine

Gans über Meer, so kommt eine wieder her"

(If a goose flies across the sea, there comes

back a quack-quack). There are many vari-

ants.

## II—Travel: Travellers Have Leave to Lie

1 Some have sayled . . . as far as China, . . . to fetch the invention of Guns from thence, but we know the Spanish proverb, "Long wayes, long lies."

WILLIAM CAMDEN, *Remains: Artillery*. (1605)

The Spanish proverb is, "De luengas vias, luengas mentiras." The Persians say, "Who-so seeth the world telleth many a lie"; the French, "À beau mentir qui vient de loin"; the Germans, "Von fern lügt man gern."

2 Three sortes of men may lye by auctorite, a Phisition, an Olde man, and a Trauayler.

JOHN FLORIO, *Firste Fruites*, fo. 75. (1578)

There thre sortes be

Of people luyng, whiche may themselfe defende In lesynge, for they haue auctoryte to lye.

The first is pylgrymes that hath great wonders sene

In strange countres, suche may say what they wyll.

ALEXANDER BARCLAY, *The Shyp of Polys*, ii, 68. (1509)

A traveller may lye with authority.

WILLIAM CAMDEN, *Remains* (1870), p. 318. (1605)

Old men and far travellers may lie by authority.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

CLARKE, p. 316; RAY, p. 120; FULLER, No. 3715.

Travellers, poets, and lyars are three words al of one signification.

RICHARD BRATHWAIT, *The English Gentleman* (1641), p. 77. (1630)

Soldiers and travellers may lie by authority.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)

If he has been a traveller, he certainly says true; for he may lie by authority.

DRYDEN and LEE, *The Duke of Guise*. Act iv, sc. 4. (1683)

There is a kind of latitude, they say, given to travellers to exceed the truth.

ELIZA HAYWOOD, *The Female Spectator*, iii, 283. (1745)

3 Pilgrymes and palmers . . . hedden leue to lygen.

WILLIAM LANGLAND, *Piers the Plowman*. A text, *Prologue*, l. 46. (c. 1362)

Trauellers . . . haue liberty to vtter what lies they list.

THOMAS DELONEY, *The Gentle Craft*. Pt. ii, ch. 6. (c. 1598)

A travelled man has leave to lie.

JAMES KELLY, *Scottish Proverbs*, p. 23. (1721)

4 One must expect to hear lies from a traveller.

SADI, *Gulistan*. Ch. i. Apologue 32. (c. 1258)

Travaylors wordes are not much trusted.

GEORGE PETTIE, *Petite Pallace: Cephalus and Procris*, p. 199. (1575)

So far as my experience goes, travelers generally exaggerate the difficulties of the way.

H. D. THORP, *A Week on the Concord and Merrimack Rivers: Tuesday*. (1849)

## TREACHERY

5 What odious monster shall I call her? An amphisbaena? (τί νιν καλοῦσα δυσφίλης δάκος | τύχοιμ' ἄν; ἀμφίσβαιναν;)

AESCHYLUS, *Agamemnon*, l. 1232. (458 B.C.)

The amphisbaena was a fabulous snake "moving both ways," backwards and forwards, hence a personification of treachery. Tennyson's "an amphisbaena, each end a sting," reproduced Pliny's description.

The silence of a friend commonly amounts to treachery.

HAZLITT, *Characteristics*. No. 15. (1823)

6 Thou hast long hands, and usest them under-board.

JOHN FLORIO, *Second Frutes*, p. 134. (1591)

The receivers [of underhand pensions] will play under-board at the Counsell-table.

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 5, *The Wise Statesman*. (1642)

You should not think I . . . play under board to deceive you.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 437. (1681) See also ABOVE-BOARD.

7 No tie can oblige the perfidious.

HERBERT, *Jacula Prudentum*. No. 1064. (1650)

8 More men are guilty of treachery through weakness than through any studied design to betray. (L'on fait plus souvent des trahisons par faiblesse que par un dessein formé de trahir.)

LA ROCHEFOUCAULD, *Maximes*. No. 120. (1665) Guile and treachery are merely the result of want of talent. (Les finesses et les trahisons ne viennent que du manque d'habileté.)

LA ROCHEFOUCAULD, *Maximes*. No. 126.

The smallest disloyalty to ourselves offends us more than the deepest treachery towards others. On se décrie beaucoup plus auprès de nous par les moindres infidélités qu'on nous fait, que par les plus grandes qu'on fait aux autres.)

LA ROCHEFOUCAULD, *Maximes*. No. 360.

9 The smooth speeches of the wicked are full of treachery. (Habent insidias hominis blanditiæ mali.)

PHÆDRUS, *Fables*. Bk. i, fab. 19, l. 1. (c. 25 B.C.)

10 Scandalized at a little piece of sculduggery.

WALTER SCOTT, *Redgauntlet*. Ch. 13. (1824)

[They] are up to some scull-duggery.

A. D. RICHARDSON, *Beyond the Mississippi*, p. 134. (1867)

The Missourians have two words to express the idea of underhand plotting; to wit, "skullduggery" and "chenanigan."

J. R. BARTLETT, *Americanisms*, p. 397. (1877) Now usually spelled "shenanigan."

11 He is composed and framed of treachery.

SHAKESPEARE, *Much Ado About Nothing*, v, 1, 256. (1598)



## II—Treachery: Some Examples

<sup>1</sup> It is dissembling falsehood in man to smile and betray, as Judas began his treachery with a kiss. Such are likened to those bottled windy drinks, that laugh in a mans face, and then cut his throat.

THOMAS ADAMS, *Sermons* (1861).iii,267.(1629)  
To laugh in ones face and cut his throat.

JOHN RAY, *English Proverbs*, p. 184. (1670)  
A woman will . . . laugh in your face and cut your throat.

EDWARD WARD, *Female Policy*, p. 53. (1716)  
How is it [cider], treacherous? . . . It smiles in my face and cuts my throat.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>2</sup> He covers me with his wings, and bites me with his bill.

THOMAS DRAXE, *Bibliotheca*, p. 97. (1633)

RAY, p. 5; FULLER, No. 1829.

He carries two faces under one hood.

JOHN CLARKE, *Paroemiologia*, p. 140. (1639)

<sup>3</sup> How many fair-spoken Flatterers to one's Face, have prov'd Cut-Throats behind one's Back.

DYKES, *English Proverbs*, p. 291. (1709)

How many treacherous Changelings are there that carry Fire in one Hand, and Water in the other; or can breathe Heat and Cold, Love and Hatred, out of the same Mouth.

OSWALD DYKES, *English Proverbs*, p. 291. To  
BLOW HOT AND COLD, see HEAT AND COLD.

<sup>4</sup> To stroke with one Hand, and stab with the other.

THOMAS FULLER, *Gnomologia*. No.5236.(1732)

To throw the Stone, and hide the Hand.

THOMAS FULLER, *Gnomologia*. No. 5246.

With one hand he scratches you, with the other he strikes you. (Altera manu scabit, altera ferit.)

HENDERSON, *Latin Proverbs*, p. 18. (1869)

<sup>5</sup> The rascal takes to flight and leaves me under the knife. (Fugit improbus, ac me | sub cultro linquit.)

HORACE, *Satires*. Bk. i, sat. 9, l. 73. (35 B. C.)

O noble hearts and simple, beware of treacherous blades! (Simplex nobilitas, perfida tela cave!)

OVID, *Fasti*. Bk. ii, l. 226. (C. A. D. 80)

The smyer with the knyf under the cloke.

CHAUCER, *Canterbury Tales; The Knights*

*Tale*, l. 1141. (C. 1386) See under SMILE.

Take heed of him that by the back thee claweth.

WYATT, *Of the Feigned Friend*. (a. 1542)

Such a one makes you welcome in front,

But behind plans insult and outrage.

(Tel par devant fait bon visage,

Qui derrière mord et outrage.)

LE ROUX DE LINCY, *Proverbes Français*. (1859)

<sup>6</sup> He hides mailed soldiers. He conceals a dagger in his sleeve.

WILLIAM SCARBOUGH, *Chinese Proverbs*. No. 872-3. (1875)

He has incense in one hand and a spear in the other.

HART, *700 Chinese Proverbs*, No. 266. (1937)

<sup>7</sup> Wags its tail and bites. (σαλvouσα δάκνει.)

SOPHOCLES, *Fragments*. Frag. 902. (c. 425 B. C.)

A variant is, "Many lick before they bite."

<sup>8</sup> What a tragedy it is when you are taken prisoner by those who should defend you! (Quam miserum est, ubi te captant, qui defenderent!)

PUBLILIUS SYRUS, *Sententiae*. No.607.(c.43 B. C.)

## TREASON

<sup>9</sup> The crime of high treason. (Laesae maiestatis.)

AMMIANUS MARCELLINUS, *History*. Bk. xvi, ch. 8, sec. 4. (C. A. D. 390) The law proverb is "Crimen laesae maiestatis," literally, the crime of injury to majesty. The French say, "Lèse-majesté."

<sup>10</sup> You too, my child? (καὶ σὺ τέκνον;)

JULIUS CAESAR, as Marcus Brutus stabbed him. (44 B. C.) See Suetonius, *The Deified Julius*.

Ch. 82, sec. 3. Suetonius says that Caesar uttered the words in Greek.

Et tu, Brute! Then fall, Caesar!

SHAKESPEARE, *Julius Caesar*, iii, 1, 77. (1599)

Caesar had his Brutus; Charles the First his Cromwell; and George the Third ["Treason!" cried the Speaker] may profit by their example. If this be treason, make the most of it.

PATRICK HENRY, *Speech in the Virginia Convention*, 1765.

Caesar had his Brutus—the cotton has its boll-worm, the summer boarder has his poison ivy, art has its Morgan.

O. HENRY, *An Adjustment of Nature*. (1906)

<sup>11</sup> Treason hath blister'd heels, dishonest things Have bitter rivers, though delicious springs.

GEORGE CHAPMAN, *Charles, Duke of Byron*. Act i, sc. 1. (1608)

<sup>12</sup> Rebellion must be managed with many swords; treason to his prince's person may be with one knife.

THOMAS FULLER, *The Profane State: The Traitor*. (1642)

<sup>13</sup> Treason doth neuer prosper, what's the reason?

For if it prosper, none dare call it Treason.

SIR JOHN HARRINGTON, *Epigrams: Of Treason* Bk. iv, epig. 259. (a. 1612)

Treason is not own'd when 'tis descried;

Successful crimes alone are justified.

JOHN DRYDEN, *The Medall*, l. 207. (1682)

Successful villainy is called virtue. (Prosperum et felix scelus virtus vocatur.)

ALFRED HENDERSON, *Latin Proverbs*, p. 343. (1869) Quoting Seneca. "Success consecrates the foulest crimes," "A thief passes for a gentleman when stealing has made him rich."

Because they sukseeded, wasn't it glory? But if they hadn't, I spose it would have been treeson.

CHARLES HENRY SMITH (BILL ARP), *Bill Arp's Peace Papers*. (1872) Referring to the American Revolution.

The conquerors are kings; the defeated are bandits.

HART, *700 Chinese Proverbs*, No. 616. (1937)

<sup>1</sup>  
The seeds of Treason choake up as they spring.  
*He Acts the Crima, that gives it Cherishing.*

ROBERT HERRICK, *Hesperides: Treason*. (1648)

The man who pauses on the paths of treason,  
Halts on a quicksand; the first step engulfs him.

AARON HILL, *Henry V*. Act i, sc. 1. (a. 1750)

<sup>2</sup>  
We have four columns advancing upon Madrid. The fifth column [sympathizers within the city] will rise at the proper time.

GENERAL EMILIO MOLA, *Radio Address*, after the fall of Toledo, in the Spanish Civil war. The phrase "fifth column" soon became of widespread use in describing boring from within.

Fifth column, that's what we're up against.

AGATHA CHRISTIE, *N or M?*, p. 180. (1941)

<sup>3</sup>  
Treason is but trusted like the fox,  
Who, ne'er so tame, so cherish'd and lock'd up,  
Will have a wild trick of his ancestors.

SHAKESPEARE, *I Henry IV*, v, 2, 9. (1597)

Treason and murder ever kept together,  
As two yoke-devils sworn to either's purpose,  
Working so grossly in a natural cause,  
That admiration did not hoop at them.

SHAKESPEARE, *Henry V*, ii, 2, 105. (1599)

By treason's tooth bare-gnawn and canker-bit.

SHAKESPEARE, *King Lear*, v, 3, 122. (1605)

Treason seldom dwells with courage.

WALTER SCOTT, *The Talsman*. Ch. 1. (1825)

<sup>4</sup>  
The Lorde Hungerforde was . . . behedede for hye treasoune.

JOHN WARKWORTH, *Chronicle* (Camden), p. 5. (1473) *O.E.D.* defines high treason as "Violation by a subject of his allegiance to his sovereign or to the state."

How! strike a Justice of Peace! 'Tis petty treason.

PHILIP MASSINGER, *A New Way to Pay Old Debts*. Act iii, sc. 2. (1625)

Petit Treason is a Treason of a lower degree; as if a Servant kill his Master, a Wife her Husband. [In other words, some one to whom the offender owes allegiance.]

UNKNOWN, *Termes de la Ley*, p. 450. (1708)

## II—Treason: To Love the Treason, but Hate the Traitor

<sup>5</sup>  
Though the treachery may please, the traitor is detested. (Aunque la traición aplace, el traidor se aborrece.)

CERVANTES, *Don Quixote*. Pt. i, ch. 39. (1605)

The version of the Comendador Nunez is, "Traición aplace, mas no el que la hace."

Who made good to them our Spanish proverb, that the treason pleases, but the traitors are odious.

PETER MOTTEUX, tr., *Don Quixote*, i, 39. (1712)

<sup>6</sup>  
Princes in this case  
Do hate the traitor though they love the treason.

SAMUEL DANIEL, *Cleopatra*. Act iv, sc.1. (1594)  
The principle is old but true as fate,  
Kings may love treason but the traitor hate.

THOMAS DEKKER, *The Honest Whore*. Pt. i, act iv, sc. 4. (1604)

I'm like that great one,  
Who, making politic use of a great villain,  
He likes the treason well, but hates the traitor.

THOMAS MIDDLETON, *Women Beware Women*. Act ii, sc. 2. (c. 1622)

<sup>7</sup>  
O, Sir, I love the fruit that treason brings,  
But those that are the traitors, them I hate.

ROBERT GREENE, *Selimus*, l. 2122. (1594)

For while the treason I detest,  
The traitor still I love.

JOHN HOOLE, tr., *Melastatio*, i, 5. (1767)

<sup>8</sup>  
He loved treachery but hated a traitor.  
(φιλεῖν μὲν προδοσίαν, προδότην δὲ μισεῖν.)

PLUTARCH, *Lives: Romulus*. Ch. 17, sec. 3. (c. A.D. 110) Of Julius Caesar. The Latin is, "Proditionem amo, sed proditorem non laudo" (I love the treason, but I do not praise the traitor).

Hate then the traitor, but yet love the treason.  
DRYDEN AND LEE, *The Duke of Guise*. Act iii, sc. 1. (1683)

We love the treason, but we hate the traitor.

L'ESTRANGE, tr., *Aesop*. Fab. 194. (1692)

<sup>9</sup>  
Traitors are hated even by those whom they prefer. (Proditores etiam iis quos anteponunt invisi sunt.)

TACITUS, *Annals*. Bk. i, sec. 58. (c. A.D. 116)

They loue no traytors, that doe traytors vse.

CHRISTOPHER BROOKE, *The Ghost of Richard Third* (Grosart), p. 109. (1614)

LOVE SINNER BUT HATE SIN, *see under SIN*.

## III—Treason: The Traitor

<sup>10</sup>  
He looks for his Quislings among the men who feel that their remarkable qualities have been unfairly neglected.

FRANCIS BEEADING, *Eleven Were Brave*, p. 28.

(1941) Vidkun Quisling, the name of the Norwegian whom Hitler put in control of the country after its capture by the Germans, and who was executed by his countrymen, 24 Oct. 1945. "Quisling" soon passed into the language as a synonym for traitor.

<sup>11</sup>  
It is bet for me  
For to be deed in wyfly honestee  
Than be a traitour living in my shame.

CHAUCER, *The Legend of Hypermnestra*, l. 139.  
O servant traitour, false hoonly hewe,  
Lyk to the naddre in bosom aly untrew.

CHAUCER, *Marchantes Tale*, l. 541. (c. 1388)

<sup>1</sup> A loyal heart may be landed under Traitors' Bridge. This is a bridge under which is an entrance into the Tower [of London].

THOMAS FULLER, *Worthies*, ii, 347. (1662)

<sup>2</sup> It is evil company of a traitor.

JEAN D'ARRAS, comp., *Melusine*. (c. 1500)

Another form is, "A traitor is ill company." Fellowship in treason is a bad ground of confidence.

EDMUND BURKE, *Remarks on the Policy of the Allies*. (1793)

<sup>3</sup> A traitor never sees his danger until his ruin is at hand.

METASTATIO, *Temistocle*. Act iii. (1735)

<sup>4</sup> Are there traitors at the table that the loaf is turned the wrong side upwards?

JOHN RAY, *English Proverbs*, p. 82. (1678)

The signal . . . was when one of his pretended friends, who betrayed him [Wallace, in 1305], should turn a loaf . . . with its bottom or flat side uppermost.

SCOTT, *Tales of a Grandfather*. Ch. 7. (1827)

<sup>5</sup> Traitor's word never yet hurt honest cause.

WALTER SCOTT, *Rob Roy*. Ch. 35. (1818)

<sup>6</sup> Some guard these traitors to the block of death,

Treason's true bed and yielder up of breath.

SHAKESPEARE, *II Henry IV*, iv, 2, 122. (1598)

<sup>7</sup> A subtle traitor needs no sophister.

SHAKESPEARE, *II Henry VI*, v, 1, 191. (1590)

An arrant traitor as any in the universal world

SHAKESPEARE, *Henry V*, iv, 8, 10. (1599)

And, from the extremest upward of thy head To the descent and dust below thy foot,

A most toad-spotted traitor.

SHAKESPEARE, *King Lear*, v, 3, 136. (1605)

Son: What is a traitor?

*Lady Macduff*: Why, one that swears and lies.

SHAKESPEARE, *Macbeth*, iv, 2, 46. (1606)

A kind of puppy To the old dam, treason.

SHAKESPEARE, *Henry VIII*, i, 1, 175. (1612)

## TREASURE

<sup>8</sup> The more treasures the more care.

RABBI HILLEL, *Mishnah: Pirke Aboth*, ii, 8. (c. 50 B. C.) Oesterley, tr.

<sup>9</sup> The treasure turned to ashes. (*ἄσθαις δ' θησαυρός*.)

LUCIAN, as quoted by ZENOBIUS, ii, i. ERASMUS, *Adagia*, i, ix, 30, has "Thesaurus car-bones erant."

<sup>10</sup> Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. (*θησαυρίσετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ*.)

*New Testament: Matthew*, vi, 20. (c. A. D. 65)

The Vulgate is, "Thesaurizate autem vobis thesauros in caelo."

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.

*Book of Common Prayer: The Communion*. (1548)

We should not hoord up for our selves any treasure on earth.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 177. (1574) Pettie, tr.

First let me lay up for myself treasure in heaven, and then shall I enjoy true pleasure on earth.

GEORGE PETTIE, *Petite Pallace*, p. 270. (1576)

<sup>11</sup> Where your treasure is, there will your heart be also. (*ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἐστὶν ἡ καρδία σου*.)

*New Testament: Matthew*, vi, 21. (c. A. D. 65)

The Vulgate is, "Ubi enim est thesaurus tuus, ibi est et cor tuum."

Where a mans treasure is there is his hart.

JOHN PAYNE, *Royall Exchange*, p. 44 (1597)

Their heart was not in it [their work], and only where the heart is can the treasure be found.

J. M. BARRIE, *Tommy and Grizel*. Ch.1. (1900)

<sup>12</sup> Treasure is tickle.

BRIAN MELBANCKE, *Philotimus*, sig. E3. (1583)

As wroth, that men upon his right should rove. Or theevish hands usurp his Treasur-trove.

JOSHUA SYLVESTER, tr., *Du Bartas*, i, v, 737

(1591) Treasure found, *trésor trouvé*, the-saurus inventus. Hidden treasure.

## TREATY

<sup>13</sup> In long treaty lieth great falsehood.

JEAN D'ARRAS, comp., *Melusine*. Ch.20. (c.1500)

No treaty is anything but a monument to the bad faith of kings. (Nul traité qui ne soit comme un monument de la mauvaise foi des souverains.)

VAUVENARGUES, *Réflexions*. No. 573. (1746)

It is a vain attempt

To bind th' ambitious and unjust by treaties.

JAMES THOMSON, *Coriolanus*. (1749)

Treaties at best are but complied with so long as interest requires their fulfilment.

WASHINGTON IRVING, *Knickerbocker's History of New York*. (1809)

All treaties between great states cease to be binding when they come into conflict with the struggle for existence.

OTTO VON BISMARCK, *Speech*, before the Reichstag. (c. 1870)

## TREE

<sup>14</sup> An olde tree transposed shall finde small auauntage.

ALEXANDER BARCLAY, *The Mirror of Good Manners* (Spens. Soc.), p. 67. (1570)

Remove an old tree, and it will dye.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

Remove an old tree, and it will wither to death

JOHN RAY, *English Proverbs*, p. 22. (1670)

KELLY, *Scottish Proverbs*, p. 284, with the comment, "Spoken by a man who is loth to leave a place in his advanc'd years, in which he had long lived."

Remove an old Tree, and you'll kill it.

THOMAS FULLER, *Gnomologia*. No.4016. (1732)  
You can't transplant an old tree.

W. M. PRAED, *The Old Tory*. (1831) The French say "Arbre souvent remué fait à peine bon fruit" (A tree often removed will hardly bear good fruit); the Germans, "Alte Bäume soll man nicht verpflanzen" (Old trees must not be transplanted).

1 Not lettynge for fere of any deth, though it be to go to the dry tre.

LORD BERNERS, *Huon of Burdeux*, xviii, 49. (a. 1533) The gallows.

It was thy luck to cheat the fatal tree.

THOMAS BROWN, *A Satire on Quacks*. (a.1704)  
In the middle . . . arose the fatal tree.

SCOTT, *The Heart of Midlothian*. Ch. 4. (1818)

2 The tree will wither long before it fall.

BYRON, *Childe Harold*. Canto iii, st. 32. (1812)

3 O leave this barren spot to me!

Spare, woodman, spare the beechen tree.

CAMPBELL, *The Beech-Tree's Petition*. (1800)  
Woodman, spare that tree!

Touch not a single bough!

In youth it sheltered me,

And I'll protect it now.

GEORGE POPE MORRIS, *The Oak*. First printed in *The New York Mirror*, N.Y., 7 Jan., 1837.

4 If you love the boll, you cannot hate the braunches.

JOHN CLARKE, *Paroemiologia*, p. 285. (1639)

He that loves the tree, loves the branch.

GEORGE HERBERT, *Jacula Prudentum*. No. 856. (1640) See also FATHER AND SON.

5 The very leaves live for love and in his season every happy tree experiences love's power. (Vivunt in Venerem frondes omnisque vicissim | felix arbor amat.)

CLAUDIAN, *Epithalamium*, l. 65. (A. D. 398)

6 In the place where the tree falleth, there it shall be. (In quocumque loco ceciderit, ibi erit.)

*Old Testament: Ecclesiastes*, xi, 3. (c. 250 B. C.)  
Wheresoeuer the tree falleth . . . there it shall rest.

HUGH LATIMER, *Seven Sermons*, p. 118. (1549)  
Where the tree falleth there lieth it,—clerks say so.

JOHN HEYWOOD, *Spider and Flie*. Ch.88.(1556)  
Where the tree falleth there it lyeth.

JOHN LYL, *Euphuus* (Arber), p. 181. (1579)  
As the tree falls, it lies; and as death leaves men, judgment finds them.

WILLIAM PENN, *No Cross, No Crown*. Ch. 12. (1669)

There lies the faded tree, and as it fell, so it lies.

WALTER SCOTT, *The Monastery*. Ch. 8. (1820)  
As the tree falls, so must it lie—it is a part of my creed.

MICHAEL SCOTT, *The Cruise of the Midge*. Ch. 14. (1836)

7

If the tree hath his roote drye, it is impossible that it maye haue greene leaues. (Se l'albero ha secca la radice, è impossibile che possa hauer foglie verde.)

JOHN FLORIO, *Firste Fruites*, fo. 89. (1578)

We see that when the rootes of the tree are cut away, the fruit of it do quickly drye.

JOHN FLORIO, *Firste Fruites*, fo. 93.

Straight Trees have crooked Roots.

THOMAS FULLER, *Gnomologia*. No.4264.(1732)  
In digging up a tree you must begin with the root. (Wa shu pi ts'ung tou tzu ch'i.)

SCARBOROUGH, *Chinese Proverbs*. No. 13.

(1875) The Chinese also say, "If the roots are deep, no wind will uproot the tree."

8

A great Tree hath a great Fall.

THOMAS FULLER, *Gnomologia*. No. 204. (1732)

A shroved [shored] Tree may stand long.

THOMAS FULLER, *Gnomologia*. No. 399.

Plant the Crab-Tree where you will, it will never bear Pippins.

THOMAS FULLER, *Gnomologia*. No. 3880.

9

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (Lignum etiam vitae in medio paradisi, lignumque scientiae boni et mali.)

*Old Testament: Genesis*, ii, 9. (c. 550 B. C.) See also *Proverbs*, xiii, 12.

And all amid them stood the Tree of Life, High eminent, blooming ambrosial fruit.

MILTON, *Paradise Lost*. Bk. iv, l. 218. (1667)

10

Zaccheus, he

Did climb the tree,

His Lord to see.

BENJAMIN HARRIS (?), *The New England Primer*. (c. 1687)

As the man said to him on the tree top, Make no more haste to come down than when you went up.

JOHN RAY, *English Proverbs*, p. 151. (1678)

Have a care, . . . whenever you climb another tree, that you come no faster down than you went up.

SIR ROGER L'ESTRANGE, tr., *Aesop*, ccclxix, 388 (1692)

[He is] in every elegance at the top of the tree.

SAMUEL FOOTE, *The Cozeners*, i, 16. (1774)

11

Straight trees are felled first.

HART, *700 Chinese Proverbs*, No. 650. (1937)

12

When the tree is fallen, all go with their hatchet.

GEORGE HERBERT, *Jacula Prudentum*. No. 568. (1640) See under FALL.

The tree that God plants, no wind hurts it.

HERBERT, *Jacula Prudentum*. No. 693.

Trees eat but once.

HERBERT, *Jacula Prudentum*. No. 932.

<sup>1</sup> Hit is a febill tre that fallith at the first strok.  
HILLS, *Commonplace-Book*, p. 128. (a. 1500)  
The tree falls not at the first blow.

TORRIANO, *Piazza Universale*, p. 48. (1666)  
The tree falls not at the first stroke.

JOHN RAY, *Proverbs: Scottish*, p. 259. (1678)  
The Germans say, "Der Baum fällt nicht vom ersten Streiche," and this gave some butcher the model for "Der Ochse fällt nicht vom ersten Streiche" (The ox falls not at the first blow). The Latin form is, "Arbor per primum quaevis non corruiet ictum"; the French say, "Au premier coup ne chet pas l'arbre"; the Italians, "Al primo colpo non casca l'albero."

<sup>2</sup> The amusing pursuit of shaking the pagoda-tree.

THEODORE HOOK, *Gilbert Gurney*, i, 45. (1836)  
Pagoda is an Indian gold coin. To shake the pagoda-tree is to make a fortune rapidly in India.

<sup>3</sup> It is a good tree that hath neither knap [knot] nor gaw [blemish].

JAMES KELLY, *Scottish Proverbs*, p. 218. (1721)

<sup>4</sup> And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall. (Et disputavit super lignis a cedro, quae est in Libano, usque ad hyssopum quae egreditur de pariete.)

*Old Testament: 1 Kings*, iv, 33. (c. 600 B.C.)  
The Laurell or Bay tree ceaseth not to be green, notwithstanding the parchyng Sommer, and pinchyng Winter.

GEORGE PETTIE, *Petite Pallace: Icilius and Virginia*, p. 117. (1576) An expansion of Erasmus. "Ut laurus tota viret perpetuo." FLOURISH LIKE A GREEN BAY TREE, see under WICKEDNESS.

I resemble a poplar, that tree which, even when old, still looks young. (Je ressemble au peuplier, cet arbre qui a toujours l'air jeune, même quand il est vieux.)

JOSEPH JOUBERT, *Pensées*. No. 9. (1810)

<sup>5</sup> To be up the Queen-apple-tree.

JOHN RAY, *English Proverbs*, p. 198. (1670)  
I'm up a tree—that's a fact.

JOHN NEAL, *Brother Jonathan*, ii, 103. (1825)  
Derived, perhaps, from the tale of Davy Crockett and the coon.

I had her in my power—up a tree, as the Americans say.

THACKERAY, *Major Gahagan*. Ch. 5. (1838)  
He's up a tree.

O. HENRY, *Calloway's Code*. (1910)

I'm afraid I'm up a gum-tree.

G. AND M. COLE, *Toper's End*, p. 282. (1942)

<sup>6</sup> A tree is a nobler object than a prince in his coronation robes.

ALEXANDER POPE, *Table-Talk*. (c. 1727)

No tree in all the grove but has its charms.

COWPER, *The Task*, Bk. i, l. 307. (1784)

Of all man's works of art, a cathedral is greatest. A vast and majestic tree is greater than that.

H. W. BEECHER, *Proverbs from Plymouth Pulpit*. (1870)

I think that I shall never see

A poem lovely as a tree. . . .

Poems are made by fools like me,

But only God can make a tree.

JOYCE KILMER, *Trees*. (1914)

Did you ever see a poem as lovely as this tree?

ADDIE M. PROCTOR, *Helping God to Make a Tree*.

I think that I shall never see

A billboard lovely as a tree.

OGDEN NASH, *Song of the Open Road*. (1933)

Though only God can make a tree,

Money can move them where they'll be

A daily inspiration to

New Yorkers on Fifth Avenue.

MARGARET FISHBACK, *Lines on Putting Fifth Avenue in the Shade*. (1940)

Poets are made by fools like her.

OGDEN NASH, *The Seven Spiritual Ages of Mrs. Marmaduke Moore*. (1940)

<sup>7</sup> To be tied to the sowre apple-tree, i. e. to be married to an ill husband.

JOHN RAY, *English Proverbs*, p. 193. (1670)

We'll hang Jeff Davis to a sour apple tree,

As we go marching on.

CHARLES S. HALL, *John Brown's Body*. (1862)

<sup>8</sup> Set trees poor and they will grow rich. set them rich and they will grow poor. Remove them always out of a more barren into a fatter soil.

JOHN RAY, *English Proverbs*, p. 350. (1678)

<sup>9</sup> The highest and most lofty trees have the most reason to dread the thunder.

CHARLES ROLLIN, *Ancient History*. Vol. vi, ch. 2, sec. 1. (1734)

A great tree attracts the wind.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2601. (1875) See also GREATNESS: ITS PENALTIES.

<sup>10</sup> No tree becomes rooted and sturdy unless many a wind assails it. (Non est arbor solida nec fortis nisi in quam frequens ventus incursat.)

SENECA, *De Providentia*. Ch. 4. sec. 16. (c. A. D. 45)

Storms make oaks take deeper root.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

See also ADVERSITY: A BLESSING.

"The tree roots more fast, which has stood a rough blast." . . . Even so, every temptation that has been withstood . . . strengthens the roots of good principle.

ARCHBISHOP RICHARD WHATELY, *Annotations to Bacon's Essays*, v, 76. (1856)

<sup>11</sup> Under the greenwood tree  
Who loves to lie with me?

SHAKESPEARE, *As You Like It*, ii, 5, 1. (1600)

Under the Greenwood Tree.

THOMAS HARDY. Title of novel. (1872)

<sup>1</sup> Trees does he plant to be of service to the coming age. (Serit arbores quae alteri saeclo prosint.)

CAECILIUS STATIUS, *Synephebis*. (c. 175 B.C.)

As quoted by CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 14, sec. 31.

The tree that grows slowly, keeps itself for another.

HERBERT, *Jacula Prudentum*. No. 200. (1640)

He that plants Trees, loves others besides himself.

THOMAS FULLER, *Gnomologia*. No. 2248. (1732)

He who plants a Walnut-Tree, expects not to eat of the Fruit.

THOMAS FULLER, *Gnomologia*. No. 2401.

A man does not plant a tree for himself; he plants it for posterity.

ALEXANDER SMITH, *Dreamthorp*. Ch.11. (1863)

<sup>2</sup> Aristotle saith that the erthe is moder and the sonne fader of trees.

JOHN DE TREVISA, tr., *De Proprietatibus Rerum*. xvii, i, 591. (1398)

<sup>3</sup> Trees do not delight all persons. (Non omnis arbusta iuvant.)

VERGIL, *Ecloques*. Ecl. iv, l. 2. (37 B.C.)

<sup>4</sup> One must honor the oak beneath which one dwells.

UNKNOWN, *Egil's Saga*, 68, 4. (c. 1300) Finnur Jónsson declares that this Icelandic proverb alludes to the ancient custom of building houses beneath or around a large tree, but ARCHER TAYLOR, *The Proverb*, p. 76, points out that, if this is correct, the proverb can scarcely be native to Iceland, where trees large enough to shade a house, whatever its size, would be difficult to find. In Dutch, the proverb is "Men nighet den boom, daer man die bate af hevet" (Honor the tree which gives one shade).

He who leans against a fine tree is covered with a good shade. (Quien a buen árbol se arrima, buena sombra le cobija.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 32. (1615)

Great trees are good for nothing but shade.

HERBERT, *Jacula Prudentum*. No. 548. (1640)

A good tree is a good shelter.

THOMAS FULLER, *Gnomologia*. No. 182. (1732)

If a tree afford thee shade do not cut it down.

BURCKHART, *Arabic Proverbs*. No. 361. (1817)

Large trees give more shade than fruit.

H. G. BOHN, *Handbook of Proverbs*, p. 439.

(1855) From the Italian, "Gli alberi grandi fanno più ombra che frutto."

He that betaketh him to a good tree hath good shade.

R. W. EMERSON, *Journals*, 1866.

When the tree falls, the shade is gone. (Shu tao wu yin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 6. (1875)

## II—Tree and Fruit

<sup>5</sup> There is no tree but beareth fruit.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

There's no tree but bears some fruit.

JOHN CLARKE, *Paroemiologia*, p. 198. (1639)

RAY, *English Proverbs*, p. 149. (1670)

<sup>6</sup> He is a fool who looks at the fruit of lofty trees, but does not measure their height. (Stultus est qui fructus magnarum arborum spectat, altitudinem non metitur.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. Bk. vii, sec. 8. (c. A. D. 50)

<sup>7</sup> Swiche the frute ys as that is the tre.

THOMAS HOCCEVE, *Minor Poems*, p.79. (1402)

It is an aunycnt brute,

Suche apple tre, suche frute.

JOHN SKELTON, *A Replycation*, l. 155. (a.1529)

Such as the tree is, such is the fruite. (Tal è l'arbore, tal è il frutto.)

JOHN FLORIO, *Firste Fruites*, fo. 35. (1578)

Such as the tree such is the fruit.

RANDLE COTGRAVE, *Dictionary: Doux*. (1611)

FULLER, *Gnomologia*. No. 4280. (1732)

Don't we know the tree by its fruit?

JOHN WILSON, *Andronicus Comnenius*. Act iii, sc. 3. (1664)

Such fruit, such tree. (Tel fruit, tel arbre.)

LA FONTAINE, *Fables*. Bk. ix, fab. 4. (1678)

The Germans say, "Den Baum an den Früchten" (The tree by the fruit)

<sup>8</sup> The Cypresse tree beareth a faire leafe, but no fruit.

JOHN LYLY, *Euphues* (Arber), p. 54. (1579)

A tree that has beautiful flowers never bears good fruit.

KAIBARA EKKEN, *Ten Kun* (Ten Precepts). Bk. i. (1710) Ken Hoshino, tr.

<sup>9</sup> The tree is known by his fruit. (ἐκ τοῦ καρποῦ τὸ δένδρον γινώσκεται.)

*New Testament: Matthew*, xii, 33. (c. A. D. 50)

The *Vulgate* is, "Siquidem ex fructu arbor agnoscitur." Cited by DIOGENIANUS, *Adagia*, v, 16 (c. A. D. 125), and by ERASMUS, *Adagia*, i, ix, 39, who gives the usual Latin form, "De fructu arborem cognosco." A similar Latin proverb is, "Fructu non foliis arborem aestima" (Judge a tree by its fruit, not by its leaves).

By this fruit may men knowe this tree, and nat by the rote that is hid in the herte of man.

CHAUCER, *Persones Tale*. Sec. 6. (c. 1389)

You shal know that fructe by the tree.

WILLIAM BULLEIN, *A Dialogue Against the Fewer Pestilence* (E.E.T.S.), p. 86. (1564)

The tree is known by his fruit, the gold by his touch, the sonne by the fire.

JOHN LYLY, *Euphues* (Arber), p. 59. (1579)

The tree may be known by the fruit, as the fruit by the tree.

SHAKESPEARE, *I Henry IV*, ii, 4, 470. (1597)

A tree is known by the fruit, not by the leaves.

JOHN RAY, *English Proverbs*, p. 11. (1670)

Italians say, "Dell' albero non si giudica della scorza" (You cannot judge of a tree by its bark).

<sup>1</sup> The royal tree has left us royal fruit.

SHAKESPEARE, *Richard III*, iii, 7, 167. (1592)

<sup>2</sup> How euer tree groweth, the fruit the tree sheweth.

THOMAS TUSSEY, *Fiue Hundreth Pointes of Good Husbandrie* (1878), p. 160. (1573)

There is a Latin proverb, "Protinus apparet quae arbores frugiferae futurae" (It will soon be seen which trees will be fruitful).

<sup>3</sup> O gode pertre [pear-tree] coms god peres, Wers tre, wers fuit it beres.

UNKNOWN, *Cursor Mundi*, l. 38. (c. 1300)

Yuel frute witnessith yuel rote.

JOHN WYCLIF, *English Works* (E.E.T.S.), p. 331. (c. 1370)

By preve as wel as by auctoritee, That wikked fruit cometh of a wikked tree.

CHAUCER, *The Legend of Phyllis*, l. 1. (c. 1385)

Of fieble trees ther comen wrecched ympes [grafts].

CHAUCER, *The Monks Prologue*, l. 68. (c. 1386)

What mervayle is it to see a good tree bring forth good fruite?

GEORGE PETTIE, *Petite Pallace*, p. 261. (1576)

A GOOD TREE CANNOT BEAR EVIL FRUIT, *see under* HEREDITY.

### III—As the Twig Is Bent

<sup>4</sup> As longe as the twygge is gentell and plyent, . . .

With small force and strength it may be bent.

THOMAS INGELEND, *The Disobedient Child* (Percy Soc.), p. 56. (c. 1560)

The tender twyg, that now doth bend.

At length refuseth cleane.

BARNABY GOOGE, *Eglogs* (Arber), vi, 53. (1563)

I will bend the twig while it is a wand.

THOMAS LODGE, *Rosalynde*, p. 18. (1590)

Thraw [twist] the wand while it is green.

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

Best to bend while 'tis a twig.

JOHN RAY, *English Proverbs*, p. 61. (1670)

The Germans say, "Den Baum muss man biegen, weil er jung ist" (The tree must be bent while it is young).

<sup>5</sup> Young twigges are sooner bent than olde trees.

JOHN LYLY, *Euphues* (Arber), p. 314. (1580)

Tender twigs are bent with ease.

Aged trees do break with bending.

ROBERT SOUTHWELL, *Loss in Delay*. (1591)

You have a twig to bend, and we an oak.

RICHARD BAXTER, *The Saints Everlasting Rest*. Bk. iii, ch. 11. (1650)

One can bend a young branch but not an old tree.

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 287. (1856) A Flemish proverb. The

French say, "Vieil arbre est mal à redresser"; the Arabs, "Branches may be made straight, but not an old tree."

You can train the branches but not the trunk. (Rami correcti rectificantur; trabs minime.)

HENDERSON, *Latin Proverbs*, p. 387. (1869)

<sup>6</sup> By compliance is the curved bough bent away from the tree. (Flectitur obsequio curvatus ab arbore ramus.)

OVID, *Artis Amatoriae*. Bk. ii, l. 179. (c. 1 B. C.)

<sup>7</sup> Just as the twig is bent, the tree's inclined.

POPE, *Moral Essays*. Epis. i, l. 150. (1732)

As the twig is bent, the tree's inclined.

THOMAS HOOD, *Miss Kilmansegg*. (1841)

As the twig is bent the mulberry grows. (Sang t'iao ts'ung hsiao jou.)

DOOLITTLE, *Chinese Vocabulary*, i, 384. (1872)

As bends the twig, thus grows the elm.

PHYLLIS MCGINLEY, *Primary Education*. (1940)

As the twig is bent, so the branch is broken.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 73. (1943)

<sup>8</sup> Tre crokothe son that good cambrel wyll be.

UNKNOWN, *The Gode Wyf Wold a Pylgrymage*, l. 143. (c. 1460) A cambrel or camock

is a bent piece of wood used by butchers to hang carcases on.

Timely crooketh the tree, that will a good camock bee.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Soone crooketh the same tree that good camock wilbe.

ALEXANDER BARCLAY, *The Mirrour of Good Manners* (Spens. Soc.), p. 24. (1570)

But timely, Madam, crookes the tree that will be a camock.

JOHN LYLY, *Endimion*. Act iii, sc. 1. (1591)

Soon crooketh the tree that good gambrel would be.

JOHN RAY, *English Proverbs*, p. 75. (1670)

FULLER, *Gnomologia*. No. 6118. (1732) The Germans say, "Was ein Haken werden will, krümmt sich bei Zeiten" (That which would become a hook, must bend itself betimes).

### TRIAL

#### See also Trying

<sup>9</sup> All people have their trials.

DICKENS, *Nicholas Nickleby*. Ch. 4. (1838)

Her life has been a very trying one . . . I trust its trials will soon be over.

MRS. ALEXANDER (MRS. ANNIE F. HECTOR), *At Bay*. Ch. 9. (1885)

<sup>10</sup> They may all be readily solved by the following easy rule of Double Position, sometimes called Trial-and-Error.

CHARLES HUTTON, *A Course of Mathematics*, i, 256. (1798)

The indirect methods of trial and conjecture.

ROBERT WOODHOUSE, *Elementary Astronomy*. Ch. 39. (1812)

1 Trial is the true test of mortal men. (διάπειρά τοι βροτῶν ἐλεγχος.)

PINDAR, *Olympian Odes*. No. iv, l. 18. (452 B. C.) It is trial that makes virtue manifest. (ἐν δὲ πείρᾳ τέλος διαφαίνεται.)

PINDAR, *Nemean Odes*. No. iii, l. 70. (c. 475 B. C.) If you take away trial, you get rid of failure, but of success too.

T. T. LYNCH, *Self-Improvement*. Ch. 1. (1853) A gem is not polished without rubbing, nor a man perfected without trials.

UNKNOWN, *Inscription in the Temple of Everlasting Harmony*. See CHAMPION, *Racial Proverbs*, p. 361.

2 The others were put upon trial again.

JOHN WESLEY, *Works* (1872), i, 103. (1741)

They were, so to speak, upon their trial.

AUGUSTUS JESSOP, *The Coming of the Friars*, iii, 133. (1889)

### TRIANGLE

3 Mrs. Dudeney's novel . . . deals with the eternal triangle, which, in this case, consists of two men and one woman.

UNKNOWN, *The Daily Chronicle* (London), 5 Dec., 1907, p. 3/4.

The eternal triangle. Two men and one woman, or two women and one man; a married couple and a male or female third party, in a tragic-comedy of love and/or passion. Eternal: constantly recurring.

ERIC PARTRIDGE, *Dictionary of Clichés: Eternal*. (1941) The phrase was perhaps suggested by the Italian *triangolo equilatero*, used in the same sense. The French say, "Le mari, la femme, et l'amant."

What is this, for heaven's sake, a triangle?

SAMSON RAPHAELSON, *Jason*. Act ii. (1941)

### TRICK

4 The Carthaginians vented another new trick of their trade.

EDMUND BOLTON, tr., *Florus' Histories*, p. 76 (1618)

She is . . . up to every trick of the trade.

AGATHA CHRISTIE, *Moving Finger*, p. 69. (1942)

5 He playeth wily beguile you with himselfe.

THOMAS DRAXE, *Bibliotheca*, p. 40. (1633)

He hath play'd a wily trick, and beguil'd himself.

JOHN RAY, *English Proverbs*, p. 66. (1678)

FULLER, *Gnomologia*. No. 1895. (1732)

6 Tricks and treachery are the practice of fools that have not wit enough to be honest.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1740.

All tricks are either knavish or childish.

SAMUEL JOHNSON. See BOSWELL, *Life*, 1779.

7 One Trick needs a great many more, to make it good.

THOMAS FULLER, *Gnomologia*. No. 3801. (1732)

One trick needs another trick to back it up.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 19. (1880)

8 Do the trick, to accomplish any robbery, or other business successfully.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Trick*. (1823)

He'll do the trick to-day.

GEORGE MEREDITH, *The Amazing Marriage*. Ch. 15. (1895)

9 Boy of a hundred tricks. (Centum puer artium.)

HORACE, *Odes*. Bk. iv, ode 1, l. 15. (23 B. C.)

There is a Chinese proverb, "Hou hsi 'chêng 'chien pên" (He has monkey-tricks a full thousand).

10 Trick for trick, and a stone in thy foot besides, quoth one pulling a stone out of his mare's hoof, when she bit him upon the back, and he her upon the buttock.

JAMES HOWELL, *English Proverbs*, p. 4. (1659)

RAY, *English Proverbs*, p. 217. (1670)

Quid pro quo . . . trick for trick, a Rowland for an Oliver.

NATHAN BAILEY, *Dictionary: Quid*. (1730) See also ROLAND and TIT FOR TAT.

11 Bag of tricks. (Sac de ruses.)

LA FONTAINE, *Fables*. Bk. xii, fab. 18. (1694)

How true it is that it is necessary to change the stratagem. (Tant il est vrai qu'il faut changer de stratagème.)

LA FONTAINE, *Fables*. Bk. xii, fab. 23.

12 A Trick to Catch the Old One.

THOMAS MIDDLETON. Title of play. (1608)

The trick has catch'd this old one.

ROBERT DAVENPORT, *King John*. Act iv, sc. 3. (c. 1624)

A Neue Trick to Cheat the Divell.

ROBERT DAVENPORT. Title of comedy. (1639)

That is the way to catch the old one on the nest.

JOHN RAY, *English Proverbs*, p. 87. (1678)

13 Nothing needs a Trick but a Trick: Sincerity loathes one.

WILLIAM PENN, *Some Fruits of Solitude*. No. 276. (1693)

14 You fear some trick. (Captiones metuis.)

PLAUTUS, *Astutaria*, l. 790. (c. 200 B. C.)

15 A Phoenician trick. (Φοινικικὴ στρατηγήματα.)

POLYBIUS, *History*. Bk. iii, ch. 78, sec. 1. (c. 140 B. C.)

That's a dog-trick.

JOHN RAY, *English Proverbs*, p. 344. (1678)

I will heere in the way of mirth, declare a prettie dog tricke or gibe as concerning this mayden.

POLYDOR VERGIL, *English History* (Camden Soc.), p. 284. (c. 1540)

By which dog-trick . . . he made every one an enemy.

RICHARD FLECKNOE, *Tomaso*. Ch. 2. (1667)



He play'd me a dog-trick, he did basely and dirtily by me.

B. E., *A New Dictionary of the Canting Crew*, sig. D7. (1690)

That will be a kind of a mongrel cur's trick.

WILLIAM CONGREVE, *The Olde Batchelour*. Act iv, sc. 5. (1693)

1

He hath as many tricks as a dancing bear.

JOHN RAY, *English Proverbs*, p. 163. (1670)  
FULLER, *Gnomologia*. No. 1862. (1732)

He hath as many tricks as a lawyer.

WILLIAM WALKER, *Paroemiologia Anglo-Latina*, p. 51. (1672)

I wish you would be quiet, you have more tricks than a dancing bear.

JONATHAN SWIFT, *Polite Conversation*. Dial. i. (1738)

2

I know a trick worth two of that.

SHAKESPEARE, *I Henry IV*, ii, 1, 41. (1597)

I can tell you a trick worth two of that.

JOHN DAV, *Humour Out of Breath*. Act iv, sc. 2. (1608)

I know a trick worth ten o' that.

UNKNOWN, *Barnevelts Apologie*. Act iv, sc. 1. (c. 1620) In BULLIEN, *Old Plays*, ii, 272.

She said, "she knew a trick worth two of that."

RICHARD GRAVES, *The Spirituall Quixote*. Bk. iii, ch. 15. (1773)

He knows a trick worth a good half dozen of that.

DICKENS, *Pickwick Papers*. Ch. 27. (1837)

We know a trick worth two of that.

THACKERAY, *The Newcomes*. Ch. 1. (1855)

3

I have within my mind

A thousand raw tricks of these bragging Jacks.

SHAKESPEARE, *The Merchant of Venice*, iii, 4, 76. (1597)

These are unsightly tricks.

SHAKESPEARE, *King Lear*, ii, 4, 159. (1605)

4

Do you put tricks upon 's with savages?

SHAKESPEARE, *The Tempest*, ii, 2, 60. (1611)

Such sayings as . . . do not put Tricks upon Travellers.

JOHN STEVENS, tr., *Quevedo's Comical Works*, p. 350. (1707)

Don't put tricks upon travellers.

SWIFT, *Polite Conversation*. Dial. i. (1738)

None of your tricks upon travellers.

CHARLES READE, *Put Yourself in His Place*. Ch. 29. (1870)

5

One ugly trick has often spoiled

The sweetest and the best.

ANN TAYLOR, *Meddlesome Matty*. (1804)

6

One trick drives out another. (Fallacia alia aliam trudit.)

TERENCE, *Andria*, l. 779. (166 B.C.) Cited by  
ERASMUS, *Adagia*, ii, ii, 63.

7

At his ealdan wrenceas.

UNKNOWN, *Old English Chronicle*. (c. 1003)

He was again at his old tricks.

E. A. FREEMAN, *The Norman Conquest*. Vol. i, ch. 5. (1867)

## TRIFLES

## See also Little Things

8

Thys yche tale ys no tryfyl,

For hyt ys wryte yn the bybyl.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 5031. (1303)

It is but a truffle that thow tellest.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xviii, l. 147. (1377)

Nifes and trifles; . . . aniles fabulae.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 1258. (1681)

9

We must not look too closely into trifles. (No se ha de mirar en pocas cosas.)

CERVANTES, *Don Quixote*. Pt. i, ch. 30. (1605)

Come, gentlemen, we sit too long on trifles.

SHAKESPEARE, *Pericles*, ii, 3, 92. (1608)

Don't make tragedies of trifles.

UNKNOWN, *Laugh It Off*. There is a legal proverb, "De minimis non curat lex" (The law does not concern itself about trifles).

10

He that shuns trifles must shun the world.

GEORGE CHAPMAN, *Hero and Leander: Epistle Dedicatory*. (1598)

11

Trifles may cause disaster. (μικρὰ ἄττα τὰ σφάλλοντα.)

EURIPIDES, *Ino*. Nauck, No. 420 (c. 440 B.C.)

Quoted by PLUTARCH, *Moralia*, 104A.

These trifles will lead to serious evils. (Hae nugae seria ducent in mala.)

HORACE, *De Arte Poetica*, l. 451. (c. 20 B.C.)

Events of great consequence often spring from trifling circumstances. (Ex parvis saepe magnarum momenta rerum pendent.)

LIVY, *History*. Bk. xxvii, sec. 9. (c. 10 B.C.)

Great floods have flown from simple sources.

SHAKESPEARE, *All's Well that Ends Well*, ii, 1, 142. (1602)

Rivers from bubbling springs

Have rise at first, and great from abject things.

THOMAS MIDDLETON, *The Mayor of Quinborough*. Act ii, sc. 3. (a. 1627)

Alas, how easily things go wrong!

A sigh too much, or a kiss too long,

And there follows a mist and a weeping rain,

And life is never the same again.

GEORGE MACDONALD, *Phantastes: Down the Lane*. (1858)

A LITTLE LEAK MAY SINK A SHIP, *see under LEAK*.

LITTLE STROKES FELL GREAT OAKS, *see under OAK*.

12

To lend weight to trifles. (Nugis addere pondus.)

HORACE, *Epistles*. Bk. i, epis. 19, l. 42. (20 B.C.)

We torture ourselves miserably over trifles. (Torquemur miseri in parvis premimurque labore.)

UNKNOWN, *Aelna*, l. 258. (c. A.D. 60)

It is degrading to make difficulties of trifles. (Turpe est difficiles habere nugas.)

MARTIAL, *Epigrams*. Bk. ii, epig. 86. (c. A.D. 85) Martial also says, "Stultus laborest inep-tiarum" (To sweat over trifles is stupid).

At ev'ry trifle scorn to take offence;  
That always shows great pride or little sense.

POPE, *Essay on Criticism*. Pt. ii, l. 186. (1709)

1 These be no trifles; these be no dirges for  
dead folk. (Haec sunt non nugae, non enim  
mortalia.)

PLAUTUS, *Asinaria*, l. 808. (c. 200 B. C.)

Trifles make perfection and perfection is no trifle.

MICHAEL ANGELO, when a friend objected that  
the number of additions and alterations he  
had made to a statue were mere trifles. (c.  
1540) See COLTON, *Lacon*.

2 Through petty cares mighty blessings perish.  
(Levibus curis magna perire bona.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. xii, l. 4. (c. 24 B. C.)

Trifles console us because trifles distress us. (Peu  
de chose nous console, parce que peu de chose  
nous afflige.)

BLAISE PASCAL, *Pensées*. Pt. i, art. 9, No. 25.  
(c. 1660)

Trifles make up the happiness or misery of  
mortal life.

ALEXANDER SMITH, *Dreamthorp: Men of  
Letters*. (1863)

3 Trifles light as air  
Are to the jealous confirmations strong  
As proofs of holy writ.

SHAKESPEARE, *Othello*, iii, 3, 322. (1605)

A snapper-up of unconsidered trifles.

SHAKESPEARE, *The Winter's Tale*, iv, 3, 26.  
(1610)

4 By great efforts obtain great trifles. (Magno  
iam conatu magnas nugae.)

TERENCE, *Heauton Timorumenos*, l. 621. (163  
B. C.)

5 We were doing wrong to wage war for the  
king of Prussia. (Pour le roi de Prusse.)

TOLSTOY, *War and Peace*. Vol. ii, pt. ii, ch. 7.  
(1865) Dole, tr., who notes that "pour le  
roi de Prusse" is an untranslatable joke,  
meaning for mere trifles, dating perhaps  
from the time when, to French minds, the  
king of Prussia was a trifle. At the siege of  
Beirut (July, 1941), a French captain made  
the same remark to a newspaper corre-  
spondent, "Nous nous battons pour le roi de  
Prusse." See *Time*, 28 July, 1941, p. 16.

6 Think nought a trifle, though it small appear;  
Small sands the mountain, moments make the  
year,  
And trifles life.

EDWARD YOUNG, *Love of Fame*. Sat. vi, l. 204.  
(1728) The first line quoted by NGAIIO  
MARSH, *Death in Ecstasy*, p. 139. (1940)

A wise man scorneth nothing, be it never so  
small or homely. . . .

Planets govern not the soul, nor guide the desti-  
nies of man,

But trifles, lighter than straws, are levers in the  
building up of character.

M. F. TUPPER, *Proverbial Philosophy: Of In-  
direct Influences*. (1852)

## TRIPE

7 It's the tripe that carry the feet, not the feet  
the tripe.

CERVANTES, *Don Quixote*. Pt. ii, ch. 34. (1615)  
See under STOMACH.

Poor Margery's tripes Are the martyrs of gripes.

JAMES BERESFORD, *The Miseries of Human  
Life*, xx, 250. (1806)

8 A steaming supper of boiled tripe and onions.

DICKENS, *Barnaby Rudge*. Ch. 31. (1840)

This book . . . very vulgar . . . is a dish of  
literary and artistic "tripe-and-onions."

UNKNOWN, *The Spectator*, 24 Dec., 1892, p.  
930/2.

He swore he could make a song . . . that would  
be worth a shopful of such tripe.

S. R. CROCKETT, in *Cornhill Magazine*, Oct.,  
1895, p. 341.

9 Tripe's good meat if it be well cleaned.

JOHN RAY, *English Proverbs*, p. 37. (1678)

Tripe-Broth is better than no Porridge.

THOMAS FULLER, *Gnomologia*. No. 5274. (1732)

10 How say you to a fat tripe finely broil'd?

SHAKESPEARE, *The Taming of the Shrew*, iv, 3,  
20. (1594)

The Taste of Tripes did seem so delicate to the  
Romans, that they often killed Oxen for the  
Tripes sake.

MOUFET AND BENNET, *Health's Improvement*,  
p. 201. (1655)

## TRITON

11 Tritons which in the ocean dwell,  
And only rise to blow their shell.

ROBERT LLOYD, *Chit-Chat*. (a. 1764)

Hear old Triton blow his wreath'd horn.

WORDSWORTH, *The World Is too Much with  
Us*. (1806)

12 Hear you this Triton of the minnows?

SHAKESPEARE, *Coriolanus*, iii, 1, 89. (1607)

This sea-god among the little fishes.

A Triton among minnows. A person far pre-  
eminent above his fellows.

PARTRIDGE, *Dictionary of Clichés*. (1941)

## TROUBLE

13 A sea of troubles. (κακῶν δὴ πέλαιος.)

AESCHYLUS, *Persians*, l. 433. (472 B. C.)

A tempestuous sea of calamitous troubles.  
(θυσχέλιμρόν γε πέλαιος ἀτηρᾶς δῆης.)

AESCHYLUS, *Prometheus Bound*, l. 746. (c. 470  
B. C.)

A sea of trouble, as it were, drives on its billows.  
(κακῶν δ' ὥσπερ θάλασσα κύμ' ἀγει.)

AESCHYLUS, *Seven against Thebes*, l. 758. (467  
B. C.)

A bowl of troubles. (κρατὴρ κακῶν.)

ARISTOPHANES, *The Acharnians*, l. 937. (425 B. C.)

A store of troubles. (θησαυρὸς κακῶν.)

EURIPIDES, *Ion*, l. 923. (c. 419 B. C.)

A sea of troubles. (πέλαγος πραγμάτων.)

MENANDER, *The Flute Girl*. Frag. 65K. (c. 300 B. C.)

Tosses on a mighty sea of troubles. (Magno curarum fluctuat aestu.)

VERGIL, *Aeneid*. Bk. viii, l. 19. (19 B. C.)

"Omnes in malorum mari navigamus" (We are all embarked on a sea of troubles) is another proverbial form.

Tomes of troubles. (κύρβεις κακῶν.)

ARISTAENETUS, *Letters*, i, 17. (c. A. D. 350)

A festival of troubles. (κακῶν πανηγυρίς.)

SUIDAS, *Lexicon*, viii, 21. (c. 950)

To take arms against a sea of troubles.

SHAKESPEARE, *Hamlet*, iii, 1, 59. (1600)

<sup>1</sup> Keep your troubles to yourself. (κατὰ σεαυτὸν νυν τρέπου.)

ARISTOPHANES, *The Acharnians*, l. 1019. (425 B. C.)

Each man must bear his troubles for himself. (ἀλλ' αὐτὸς ὃ γε σὸν ἐστὶν οἰκείως φέρε.)

ARISTOPHANES, *The Thesmophoriazusae*, l. 197. (410 B. C.)

Let each turn his mind to his own troubles. (Ad mala quisque animum referat sua.)

OVID, *Remediorum Amoris*, l. 559. (c. 1 B. C.)

A man's own breast is the best wallet to carry his troubles in.

S. G. CHAMPION, *Racial Proverbs*, p. 438. (1938) A Japanese proverb. The French say, "Il vaut mieux tâcher d'oublier ses malheurs que d'en parler" (It is better to try to forget your troubles than to speak of them).

<sup>2</sup> As yet you've hardly started on the parsley and the rue, to use the common saying. (οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σουστὶν οὐδ' ἐν πηγάνῳ.)

ARISTOPHANES, *The Wasps*, l. 480. (422 B. C.)

A proverb of unknown origin, meaning "Your troubles have just begun."

<sup>3</sup> Pack up your troubles in your old kit-bag. And smile, smile.

GEORGE ASAF. Title and refrain of song. (1915)

<sup>4</sup> It's troubles that bring men together. (συνάγει τοὺς ἀνθρώπους κακά.)

ATHENAEUS, *Deipnosophistai*. (c. A. D. 200)

Trouble teaches. (Nocumentum, documentum.)

ROBERT BLAND, *Proverbs*, i, 107. (1814) A jingle like "Harm watch, harm catch."

Troubles is seasonin'. 'Simmons ain't good twel dey 'er fros'-bit.

J. C. HARRIS, *Plantation Proverbs*. (1880)

<sup>5</sup> Trouble rides behind and gallops with him. (Le chagrin monte en croupe et galope avec lui.)

NICHOLAS BOILEAU, *Épîtres*, v, 44. (c. 1675)

Trouble and I are never far apart.

HUGH ADDIS, *Night Over the Wood*, p. 29. (1943)

<sup>6</sup> Other men's troubles hang by a hair. (El mal ageno de pelo cuelga.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 28. (1615)

i. e. concern us little. The Arabs say similarly "When another man suffers, a piece of wood suffers"; the French, "On ne sent bien que ses propres maux" (We can really feel only our own troubles).

<sup>7</sup> A clever man turns great troubles into little ones, and little ones into none at all.

S. G. CHAMPION, *Racial Proverbs*, p. 380. (1938) A Chinese proverb.

A trouble is what you make it,

EDMUND VANCE COOKE, *How Did You Die?* (1924)

<sup>8</sup> Man invariably suffers from one of two troubles, money trouble or woman trouble.

PETER CHEYNEY, *A Trap for Bellamy*, p. 65. (1941)

<sup>9</sup> Pitched neck and crop into the world, to play at leap-frog with its troubles.

DICKENS, *Pickwick Papers*. Ch. 16. (1836)

<sup>10</sup> Add no further trouble to my trouble. (μὴ νοσούντι μοι νόσον προσθής.)

EURIPIDES, *Alcestis*, l. 1047. (c. 438 B. C.)

<sup>11</sup> Troubles on which mortals feed. (ὧ πόνοι τρέφοντες βροτοὺς.)

EURIPIDES, *Hippolytus*, l. 367. (c. 428 B. C.)

<sup>12</sup> They who have nothing to be troubled at, will be troubled at nothing.

FRANKLIN, *Poor Richard's Almanack*, 1741.

They who have nothing to trouble them, will be troubled at nothing.

FRANKLIN, *Poor Richard's Almanack*, 1742

<sup>13</sup> Bring not a Bagpipe to a Man in Trouble.

THOMAS FULLER, *Gnomologia*. No. 1020. (1732) I have a tangled Skein of it to wind off.

THOMAS FULLER, *Gnomologia*. No. 2603.

Trouble makes every sad Accident a double Evil.

THOMAS FULLER, *Gnomologia*. No. 5275.

Troubles are the only Trials.

THOMAS FULLER, *Gnomologia*. No. 5276

<sup>14</sup> Search out some one to share your troubles. (Buscar quien le ayude á llevar las infelicitades.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 258. (1647)

A trouble shared is a trouble halved.

DOROTHY SAYERS, *Suspicious Characters*. Ch. 9. (1931) BELLAIRS, *Grimming Pig*, p. 236. (1943)

If we share our troubles we halve them.

PATRICIA WENTWORTH, *Miss Silver Deals with Death*, p. 17. (1943)

<sup>15</sup> There is more talk than trouble.

GEORGE HERBERT, *Jacula Prudentum*. No. 267. (1640)

<sup>16</sup> This I know full well,—if all men should carry their own private troubles to market for barter with their neighbors, not one but when he had looked into the troubles of other men

would be right glad to carry home again what he had brought.

HERODOTUS, *History*. Bk.vii,ch.152.(c.445 B.C.) If all the troubles were hung on bushes, we would take our own and run.

H. W. THOMPSON, *Body, Boots, and Britches*, p. 490. (1940)

1 A great trouble to themselves. (σφιν δ' αὐτοῖς μέγα πῆμα.)

HESIOD, *Catalogues of Women*. No. 36. (c. 750 B.C.)

I have had more trouble with myself than with any man I ever met.

DWIGHT MOODY. See HABAS, *Morals for Moderns*, p. 242.

2 It was for himself first of all that he found trouble, being heavy with wine. (οἱ δ' αὐτῷ πρώτῳ κακὸν εὐρετο οἰνοβαρείων.)

HOMER, *Odyssey*. Bk. xxi, l. 304. (c. 850 B.C.)

A trouble of one's own bringing. (ἐπίσπαστον κακόν.)

HOMER, *Odyssey*. Bk. xviii, l. 73. (c. 850 B.C.)

I certainly seem to have stirred up Anagyre! (ὁ γοῦν ἀνάγυρος μοι κεκινήσθαι δοκεῖ.)

ARISTOPHANES, *The Lysistrata*, l. 68. (412 B.C.)

"To stir up Anagyre," meaning the nauseous smelling shrub *Anagyris foetida*, was a proverb used of persons who brought some unpleasantness upon themselves. Here it is also a play upon words, referring to the women coming from Anagyre.

You'll pull the moon down on yourself. (ἐπὶ σαυτὶ τὴν σελήην καθελείς.)

PLATO, *Gorgias*. Sec. 513A. (c. 375 B.C.) "Pulling down the moon" (τὴν σελήην κατασπᾶ) means getting oneself into trouble.

Termerus' trouble. (Τερμέρειον κακόν.)

PLUTARCH, *Lives: Theseus*. Sec. 11. (c. A.D.

110) A proverbial phrase for trouble brought on oneself. Termerus was a highwayman who killed those who encountered him by dashing his head against theirs, but when he tried this with Hercules, his own brains were dashed out.

You've burst into a swarm of bees. (εἰς μελίττας ἐκώμασας.)

ZENOBIOUS, *Adagia*, iii, 53. (c. A.D. 130) Quoting an old Greek proverb for a person falling into an unexpected packet of trouble. A similar one is τὰς σφηκίας ἐπεθίξαι (To stir up a wasps' nest). See also under HORNET

Rousing an octopus. (ὀκτωποῦν ἀνεγέλπεις.)

SUDAS, *Lexicon*, x, 88. (c. 950) DIOGENIANUS, *Adagia*, cites two similar phrases, θν ὀρίνει (Rousing a bear) and τὸν λέοντα νύττει (Pricking a lion).

As troublesome as a Wasp in one's Ear.

THOMAS FULLER, *Gnomologia*. No. 740. (1732)

3 To win the palm without the dust. (Sine pulvere palmae.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 51. (20 B.C.)

That is, the dust of the contest. Hence the proverbial phrase, "Non sine pulvere," not without dust, not without trouble.

4 Man is born unto trouble, as the sparks fly upward. (Homo nascitur ad laborem, et avis ad volatum.)

*Old Testament: Job*, v, 7. (c. 350 B.C.)

Man that is born of a woman is of few days, and full of trouble. (Homo natus de muliere, brevi vivens tempore, repletur multis miseriis.)

*Old Testament: Job*, xiv, 1. Quoted by MARK TWAIN, *Tom Sawyer*. Ch. 1. (1876)

5 Keep the mouth shut, close the gateways of sight and sound, and as long as you live you will have no trouble.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*. Sec. 52. (c. 550 B.C.) Giles, tr.

6 Payne thee not eche croked to redresse.

JOHN LYDGATE, *Proverbs*. (c. 1525) Don't worry over other people's troubles.

Having trouble with other people's troubles.

O. HENRY (W. S. PORTER), *The Atavism of John Tom Little Bear*. (1903)

7 It is impossible to find anyone whose life is immune to trouble. (οὐκ ἔστιν εὐρεῖν βίον ἄλυπον οὐδένος.)

MENANDER, *The Necklace*. Frag. 411K. (c. 300 B.C.)

Every man has his share of trouble.

BURCKHARDT, *Arabic Proverbs*. No. 558. (1817)

We all has to have our troubles.

MARK TWAIN, *Huckleberry Finn*. Ch. 13 (1884) The Chinese say, "Shut your doors and sit in your house, yet trouble will fall from the skies"

8 It takes just as long to get out of any trouble as it took to get into it, and sometimes longer

J. K. MORLEY, *Some Things I Believe* (1937)

9 She is more trouble than she is worth.

JOHN O'HARA, *Appointment in Samarra*, p. 83. (1934)

You're more trouble than you're worth.

RICHARD SALE, *Passing Strange*, p. 271. (1942)

10 I've got to take a drink of trouble and tribulation mixed. (Malum maerore mutuo ne mixtum bibam.)

PLAUTUS, *Aulularia*, l. 279. (c. 210 B.C.)

I praise you when you regard the trouble of your friend as your own. (Laudo, malum cum amici tuom ducis malum.)

PLAUTUS, *Captivi*, l. 151. (c. 200 B.C.)

11 Is it trouble you're looking for? (An malam rem quaeritas?)

PLAUTUS, *Poenulus*, l. 1316. (c. 194 B.C.)

Look out for trouble. (Cave malo.)

PLAUTUS, *Bacchides*, l. 138. (190 B.C.)

12 Forgetting trouble is the way to cure it. (Iniuriarum remedium est oblivio.)

PUBLILIUS SYRUS, *Sententiae*. No. 289. (c. 43 B.C.) See also under INJURY.

1 One night's trouble drives the last night's out.  
(νύξ γὰρ εἰσάγει | καὶ νύξ ἀπωθεῖ διαδεδομένη  
πόνον.)

SOPHOCLES, *Trachiniae*, l. 29. (c. 409)

2 Sowing trouble. (πόνον σπείρεις.)

THEOGNIS, *Elegies to Kyrnos*. (c. 600 B.C.)

3 [He] told hym that Mr. More was in a pecke of trubles.

UNKNOWN, in *Archaeologia*, xxv, 97. (c. 1535)

The Ambassadors were in a pecke of troubles.

JOHN DAUS, tr., *Sleidane's Commentaries*, p. 208. (1560)

You bring your selfe into such-a pecke of troubles.

RICHARD GRAFTON, *Chronicle of England*, i, 235. (1569)

I dare say he's in a peck of troubles.

JOHN O'KEEFFE, *Beggar on Horseback*. Act ii, sc. 4. (1785)

A pretty peck of troubles you'll get into.

THOMAS HUGHES, *Tom Brown's School Days*. Pt. i, ch. 8. (1857)

4 Nobody knows the trouble I've seen,  
Nobody knows but Jesus.

UNKNOWN. A Negro spiritual of c. 1845.

5 Trouble knocked at the door, but hearing a laugh within hurried away.

UNKNOWN, *Poor Richard Jr.*, p. 37. (1906)

## II—Trouble Comes to Him Who Seeks It

6 I would far rather be ignorant than wise in the foretelling of trouble. (θέλω δ' ἀιδρὶς μάλλον ἢ σοφὸς κακῶν εἶναι.)

AESCHYLUS, *The Suppliants*, l. 453. (485 B.C.)

If evils come not, then our fears are vain;

And if they do, fear but augments the pain.

FRANKLIN, *Poor Richard's Almanack*, 1741.

7 In trouble to be troubled

Is to have your trouble doubled.

DANIEL DEFOE, *The Farther Adventures of Robinson Crusoe*. Ch. 6. (1719)

Let your Trouble tarry till its own Day comes.

THOMAS FULLER, *Gnomologia*. No. 3200. (1732)

Never trouble trouble till trouble troubles you.

*Folk-Lore Journal*, ii, 280. (1884)

Better never trouble Trouble

Until Trouble troubles you;

For you only make your trouble

Double-trouble when you do.

DAVID KEPPEL, *Trouble*. (c. 1886)

Don't you look for trouble, let trouble look for you.

MARK GUY PEARSE, *Don't Trouble*. (c. 1890)

What's the use to borrow trouble? Here's hoping you may live to eat the hen that scratches on your grave.

O. HENRY, *Two Recalls*. (1909)

If you don't trouble trouble, trouble won't trouble you.

PATRICIA WENTWORTH, *The Key*, p. 139. (1944)

8 Send not to the market for trouble.

THOMAS FULLER, *Gnomologia*. No. 4098. (1732)

You could spy Trouble if your Eyes were out.

THOMAS FULLER, *Gnomologia*. No. 5891.

9 Like the Beare, in faire wether, be sad to think of the foule that is to come.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 211. (1574) Pettie, tr.

10 Dearth's foreseen come not.

HERBERT, *Jacula Prudentum*. No. 409. (1640)

What we anticipate seldom occurs.

BENJAMIN DISRAELI, *Henrietta Temple*. Bk. ii, ch. 4. (1836)

11 Sufficient unto the day is the evil thereof.

*New Testament: Matthew*, vi, 34. (c. A.D. 65)

See under EVIL.

Sufficient is the trouble in its own time.

*Babylonian Talmud: Berachoth*, fo. 9b. (c. 450)

Do not be troubled for the trouble of tomorrow.

*Babylonian Talmud: Jebamoth*, fo. 63b.

Do not be troubled as to whether thy grandson will have to sell wax.

*Babylonian Talmud: Sanhedrin*, fo. 95a.

12 You must not leape ower the stile before you come to it.

HENRY PORTER, *The Two Angrie Women of Abington*. (1599)

Don't take the antidote until you have swallowed the poison. (Ne prius antidotum quam venenum.)

ROBERT BLAND, *Proverbs*, ii, 157. (1814)

Don't cross the bridge till you come to it,

Is a proverb old, and of excellent wit.

LONGFELLOW, *The Golden Legend*. Pt. vi. (1851) See under BRIDGE.

Wait till you come to the river before pulling off your shoes.

S. G. CHAMPION, *Racial Proverbs*, p. xl. (1938)

A Chinese proverb.

Never jump your fences till you meet them.

NGAIO MARSH, *Death of a Peer*, p. 48. (1940)

13 Sorrows are like thunderclouds—in the distance they look black, over our heads scarcely gray. (Die Leiden sind wie die Gewitterwolken; in der Ferne sehen sie schwarz aus, über uns kaum grau.)

JEAN PAUL RICHTER, *Hesperus*. Ch. 14. (1792)

If pleasures are the greatest in anticipation, just remember that this is also true of troubles.

ELBERT HUBBARD, *Epigrams*. (1911)

Trouble has a trick of coming butt end first;

Viewed approaching, then you've seen it at its worst.

E. L. SABIN, *Trouble's Strong Front*. (c. 1915)

14 Though life cannot reach a hundred years, men cherish the troubles of a thousand. (Jên shêng pu man pai, ch'ang 'huai ch'ien sui yu.)

SCARBOROUGH, *Chinese Proverbs*. No. 923. (1875)

Prepare for trouble and you will escape it. (Yu pei wu 'huan.)

SCARBOROUGH, *Chinese Proverbs*. No. 2051.

<sup>1</sup>  
How much pain have cost us the things which have never happened.

THOMAS JEFFERSON, *Letter to Charles Clay*. (1817)

Some of your griefs you have cured,  
And the sharpest you still have survived;  
But what torments of pain you endured  
From evils that never arrived!

EMERSON, *The Conduct of Life: Considerations by the Way*. (1860) Quoted as from "an old French verse."

I have had many troubles in my life, but the worst of them never came.

JAMES A. GARFIELD, *Remark in Conversation*. (c. 1875)

"Our worst misfortunes are those which never befall us." It is Emerson who says, "What torments of pain you endured From griefs that never arrived."

E. P. HOOD, *World of Proverbs*, p. 131. (1885)  
Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come

JAMES RUSSELL LOWELL, *Democracy and Other Addresses*. (1887)

Lord Beaconsfield once said that the worst evil one has to endure is the anticipation of the calamities that do not happen.

A. C. BENSON, *From a College Window*, p. 35. (1907)

<sup>2</sup>  
We suffer more in imagination than in reality. (Saepius opinione quam re laboramus.)

SENECA, *Ad Lucilium*. Epis. xiii, sec. 4. (c. A. D. 64)

Many things seem greater by imagination than be effect. (Plusieurs choses nous semblent plus grandes par imagination que par effect.)

MONTAIGNE, *Essays*. Bk. ii, ch. 6. (1580)

<sup>3</sup>  
What avails it to run out to meet your troubles? (Quid iuvat dolori suo occurrere?)

SENECA, *Ad Lucilium*. Epis. xiii, sec. 10. (c. A. D. 64)

What madness to anticipate one's troubles. He suffers more than is necessary who suffers before it is necessary. (Quae ista dementia est malum suum antecedere? . . . Plus dolet quam necesse est, qui ante dolet quam necesse est.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 8.

Quoted by MONTAIGNE, iii, 12, who adds, "Qui craint de souffrir, il souffre desja de ce qu'il craint" (He who fears to suffer, suffers already because he fears).

You are come to meet your trouble.

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 96. (1598)

What need a man forestall his date of grief,  
And run to meet what he would most avoid?

MILTON, *Comus*, l. 362. (1634)

I can't see the use of . . . trying to meet troubles halfway.

HUTCHESON, *Crown and Anchor*. Ch. 16. (1896)  
It's bad form to go half-way to meet troubles which are not coming to your house.

ETHEL WHITE, *The Wheel Spins*. Ch. 22. (1936)

The Irish have a saying, "Never go down a lane to meet trouble. It comes up the highroad on horseback."

HELEN MILLER, *Sheridan Road*, p. 157. (1942)

<sup>4</sup>  
Trouble comes to him who seeks it. (Qui outrage quiet, il li vient.)

UNKNOWN, *De la Pucelle Qui Vouloit Voler*, l. 128. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iv, 211.

Who sechith sorwe, is by the receyte.

UNKNOWN, *Political, Religious and Love Poems* (E.E.T.S.), p. 69. (c. 1460)

I heard ofttimes the curate preach that "He that seeks the danger perisheth therein."

THOMAS SHELTON, tr., *Don Quixote*. Pt. i, bk. iii, ch. 6. (1612)

He that seeks trouble never misses.

GEORGE HERBERT, *Jacula Prudentum*. No. 418. (1640)

He that seeks trouble, it were a pity he should miss it.

JAMES KELLY, *Scottish Proverbs*, p. 131. (1721)  
He that seeketh Trouble, never misseth of it.

THOMAS FULLER, *Gnomologia*. No. 2291. (1732)

You are always looking for trouble, which is the best way I know of to find it.

LEE THAYER, *Murder Is Out*, p. 67. (1942)

## TROWEL

<sup>5</sup>  
That was laid on with a trowel.

SHAKESPEARE, *As You Like It*, i, 2, 112. (1600)  
Flattery of the Roman emperors . . . so gross that it seems . . . daubed with a trowel.

THOMAS FULLER, *A Pisgah-Sight of Palestine*. Bk. ii, ch. 6. (1650)

Paints, d'ye say? Why, she lays it on with a trowel.

WILLIAM CONGREVE, *The Double-Dealer*. Act iii, sc. 10. (1693)

You lay on your Butter, as with a Trowel.

THOMAS FULLER, *Gnomologia*. No. 5930. (1732)

They also laid on praise with a trowel.

UNKNOWN, *New Foundling Hospital for Wit*, iii, 81. (1784)

The old hand laying the court butter on his back with a trowel.

CHARLES READE, *The Cloister and the Hearth*. Ch. 50. (1860)

Every one likes flattery; and when you come to Royalty you should lay it on with a trowel.

G. W. E. RUSSELL, *Collections and Recollections*. Ch. 23. (1898) Quoted as a remark of Disraeli to Matthew Arnold.

It has always been a good rule to lay it on with a trowel.

A. E. W. MASON, *The House of the Arrow*. Ch. 3. (1924)

He couldn't have laid his admiration on thicker with a trowel.

VAN WYCK MASON, *The Bucharest Ballerina Murders*, p. 65. (1940)

After that I laid it on, as they used to say in those days, with a shovel.

H. L. MENCKEN, *Newspaper Days*, p. 273. (1941)

## TROY

<sup>1</sup> Troy was not took in a Day.  
THOMAS FULLER, *Gnomologia*. No. 5278. (1732)

<sup>2</sup> There will be a day when sacred Ilium shall be no more. (ἔσεται ἡμῶν ὅτ' ἂν ποτ' ὀλώλῃ "Ἴλιος ἱρῆ.)  
HOMER, *Iliad*. Bk. iv, l. 164; bk. vi, l. 448. (c. 850 B.C.)

Troy fell because Cassandra was not believed. (Cassandrae quia non creditam ruit Ilium.)

PHAEDRUS, *Fables*. Bk. iii, fab. 10.1.4. (c.25 B.C.)  
Lofty Troy once was. (Altaque Troia fuit.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. viii, l. 10. (c. 24 B.C.)

Troy falls from her lofty height. (Ruit alto a culmine Troia.)

VERGIL, *Aeneid*. Bk. ii, l. 290. (19 B.C.)

We Trojans are not, Ilium is not. (Fuimus Troes, fuit Ilium.)

VERGIL, *Aeneid*. Bk. ii, l. 325. (19 B.C.) Troy was: that is, Troy, though now destroyed, was once a great and powerful city. A proverb, cited by ERASMUS, *Adagia*, i, ix, 50. It applies to persons, or families, or countries, formerly in repute, but fallen into decay. Dr. John Caius (1510-1573), founder of Gonville Hall, at the University of Cambridge, had "Fui Caius" engraved on his Tombstone.

Now are empty fields where Troy was. (Iam seges est ubi Troia fuit.)

OVID, *Heroides*. Epis. i, l. 53. (c. 10 B.C.)

As they went out of Barcelona, Don Quixote beheld the place where he had his fall, and said, "Hic Troia fuit"; here . . . my fortune fell, never to rise again.

THOMAS SHIELTON, tr., *Don Quixote*. Pt. ii, ch. 66. (1620)

<sup>3</sup> Forward! charge like Trojans!

J. R. PLANCHÉ, *Extravaganzas*, iii, 143. (1846)  
He went on lying like a Trojan.

DICKENS, *The Holly Tree*. Branch 2. (1855)

<sup>4</sup> The Trojans became wise too late. (Sero sapiunt Phryges.)

LIVIVS ANDRONICUS. (c. 240 B.C.) The ascription is made by ERASMUS, *Adagia*, i, 1, 28. After ten years' war, with their city on the point of being taken, the Trojans began to think of restoring Helen.

So that we may not be like the Athenians, who never consulted except after the event done. (Afin que ne semblons les Atheniens, qui ne consultoient jamais sinon après le cas fait.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 24. (1545)

The Trojans repented too late when their town was spoiled.

JOHN LILLY, *Euphues* (Arber), p. 37. (1579)

Had doting Priam checked his son's desire, Troy had been bright with fame and not with fire.

SHAKESPEARE, *Rape of Lucrece*, l. 1490. (1594)

<sup>5</sup> Where a Helen is I think is Troy. (Ubi Helena est Troiam puto.)

SENECA, *Agamemnon*, l. 795. (c. A. D. 60) Any city will be overthrown by an adulterous woman.

And, like Helen, fired another Troy.

DRYDEN, *Alexander's Feast*, l. 150. (a. 1700)

<sup>6</sup> Through such snares and craft of forsworn Sinon the story won belief, and we were ensnared by wiles and forced tears.

VERGIL, *Aeneid*. Bk. ii, l. 195. (19 B.C.) It was Sinon who persuaded the Trojans to haul the wooden horse inside the walls.

Like a Sinon, take another Troy.

SHAKESPEARE, *III Henry VI*, iii, 2, 190. (1591)  
Our danger is the danger of Troy—the wooden horse.

AGATHA CHRISTIE, *N or M?*, p. 10. (1941)

<sup>7</sup> I am on the side of the Trojans. They fought for a woman.

OSCAR WILDE, *Dorian Gray*. Ch. 17. (1891)

## TRUE

<sup>8</sup> What is true . . . is most congenial to man's nature. (Quod verum . . . esse naturae hominis aptissimum.)

CICERO, *De Officiis*. Bk. i, ch. 4, sec. 13. (c. 45 B.C.) "Quod verum tutum" (What is true is safe), is another Latin proverb, and to Seneca is attributed "Quod verum est, meum est" (What is true is mine). It was Boileau, however, who pointed out, "Le vrai peut quelquefois n'être pas vraisemblable" (The true may sometimes be incredible.)

<sup>9</sup> The proverb is, who that is trewe, Him schal his while nevere rewe.

JOHN GOWER, *Confessio Amantis*. Bk. vii, l. 1961. (c. 1390) While: time.

To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.

SHAKESPEARE, *Hamlet*, i, 3, 78. (1600)

Be so true to thy Selfe, as thou be not false to Others.

FRANCIS BACON, *Essays: Of Wisdome for a Mans Selfe*. (1612)

The first great work, a task performed by few, Is, that yourself may to yourself be true.

WENTWORTH DILLON, *Essay on Translated Verse*, l. 71. (1680)

Don't be "consistent," but be simply true.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 2. (1860)

Thou must be true thyself, If thou the truth wouldst teach.

HORATIUS BONAR, *Be True*. (c. 1868)

He that feeds men serveth few; He serves all who dares be true.

R. W. EMERSON, *The Celestial Love*. (1870)

<sup>10</sup> If it be not true here's my elbow.

JAMES HOWELL, *English Proverbs*, p.17. (1659)

<sup>1</sup> What is true by lamplight is not always true by sunlight. (Ce qui est vrai à la lampe n'est pas toujours vrai au soleil.)

JOSEPH JOUBERT, *Pensées*. No. 152. (1810)

<sup>2</sup> It is even easier to be mistaken about the true than the beautiful. (Il est encore plus facile de se tromper sur le vrai que sur le beau.)

JOUBERT, *Pensées*. No. 164. (1810)

If I had a device, it would be the True, the True only, leaving the Beautiful and the Good to settle matters afterwards as best they could.

SAINTE-BEUVE, *Letter to Duruy*, 9 Dec., 1865.

Sainte-Beuve is commenting on the phrase, "The true, the good and the beautiful" (German, "Das Wahre, das Gute, das Schöne"; the French, "Le vrai, le bon, le beau"), whose author is not known.

Love the true because it is also the beautiful.

J. A. D. INGRES. (c. 1850) See PACH, *Ingres*, p. 164.

<sup>3</sup> Everything is true. (πάντ' εἶναι ἀληθῆ.)

PROTAGORAS, *Maxim.* (c. 425 B.C.) Quoting

PLATO, *Theaetetus*, sec. 152A. See DIOGENES LAERTIUS, *Protagoras*. Bk. ix, sec. 51.

<sup>4</sup> It is lyke to be true that euery man sayth.

ROBERT WHITTINGTON, *Vulgaria*, p. 72. (1520)

It must nedes be true, that euery man sayth.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

It nedes must be true which euery man doth say.

ALEXANDER BARCLAY, *The Mirrour of Good Manners* (Spenser Soc.), p. 52. (1570)

For how can that be false, which every tongue Of every mortal man affirms for true?

SIR JOHN DAVIES, *Nosce Teipsum*. Sec. 32, st. 55. (1599)

That is true which all men say. *Vox populi vox Dei*.

JOHN RAY, *English Proverbs*, p. 150. (1670)

It may be true that some men say; but it must be true that all men say.

JAMES KELLY, *Scottish Proverbs*, p. 187. (1721)

What everyone says must be true.

SAMUEL RICHARDSON, *Clarissa*. Ch. 4. (1748)

MARRYAT, *Poor Jack*. Ch. 33. (1840)

How should that be false which all men say is true?

SCOTT, *Anne of Geierstein*. Ch. 22. (1829)

"What everybody says must be true" is a cowardly proverb. . . . What most people say is usually false.

ALEXANDER MACLAREN, *Matthew*, ii, 246. (1905)

TRUE BLUE, see under BLUE.

## II—True: Proverbial Comparisons

<sup>5</sup> True as the needle to the pole.

BARTON BOOTH, *Song*. (c. 1825) See under NEEDLE.

<sup>6</sup> And to the ded was as trewe as steyl.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 2338. (1303)

As trust and trewe as any stele.

CHAUCER (?), *Romaunt of the Rose*, l. 5146 (c. 1365)

Trewe as steel in ech condicioun.

CHAUCER (?), *Troilus*. Bk. v, l. 831. (c. 1380)

The wyse and worthy, secree, trewe as stel.

CHAUCER (?), *The Parlement of Foules*, l. 395. (c. 1382)

That ben as trewe as ever was any steel.

CHAUCER, *The Legend of Good Women: Prologue*, l. 266. (c. 1385)

Pitouse, sadde, wyse, and trewe as steel.

CHAUCER, *The Legend of Good Women: Hypermetra*, l. 21. (c. 1385)

My man's as true as steel.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 210. (1595)

My heart is true as steel.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 1, 196. (1596)

As true as steel, as plantage to the moon,

As sun to day, . . . As iron to adamant.

SHAKESPEARE, *Troilus*, iii, 2, 184. (1601)

As true as steel.

THOMAS SHADWELL, *The Virtuoso*. Act iii. (1676)

GAY, *Wife of Bath*. Act v, sc. 3. (1713)

BRONTË, *Shirley*. Ch. 9. (1923)

O. HENRY, *The Clarion Call*. (1908) etc., etc

I am trusty as steel.

WALTER SCOTT, *Redgauntlet*. Ch. 16. (1824)

<sup>7</sup> True as the dial to the sun.

SAMUEL BUTLER, *Hudibras*. Pt. iii, canto ii, l. 175. (1663)

She is as true to her husband as the dial to the sun.

HENRY FIELDING, *Joseph Andrews*. Bk. i, ch. 18. (1742)

<sup>8</sup> For thogh so be that lovers be as trewe As any metal that is forged newe.

CHAUCER (?), *The Complaynt of Mars*, l. 200. (c. 1379)

<sup>9</sup> The wedded turtel with hir herte trewe.

CHAUCER (?), *The Parlement of Foules*, l. 355 (c. 1382)

As treewe as turtle.

THOMAS HOCCLEVE, *Minor Poems* (E.E.T.S.), p. 141. (c. 1440)

As trew as turtle to her make.

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto xi, st. 2. (1590)

As true . . . as turtle to her mate.

SHAKESPEARE, *Troilus*, iii, 2, 185. (1601) RAY, *English Proverbs*, p. 203. (1670)

<sup>10</sup> Its as true as a curtantoe, meaning that its all false.

DONALD LUPTON, *London and Country: Country*. No. 12. (1632)

<sup>11</sup> As true as I live.

THOMAS MIDDLETON, *The Familie of Love*. Act v, sc. 3. (1607)

As true as that the candle ate the cat.

TORRIANO, *Piazza Universale*, p. 242. (1666)

That's as true as I am his uncle.

JOHN RAY, *English Proverbs*, p. 83. (1678)



That is as true as that the Cat crew, and the Cock rocked the Cradle.

THOMAS FULLER, *Gnomologia*. No.4351.(1732)

1 That is as trewe as the gossell.

JEHAN PALSGRAVE, *Acolastus*, sig. Q3. (1540)

DRAXE, *Bibliotheca*, p. 210. (1633) RICHARDSON, *Sir Charles Grandison*, i, 30. (1753)

That's as true as gospel.

THOMAS HARDY, *Under the Greenwood Tree*. Pt. i, ch. 2. (1872)

2 As true as God is in heaven.

JOHN RAY, *English Proverbs*, p. 226. (1678)

True as the stars in heaven.

JOAQUIN MILLER, *The Danites*. Act iv. (1877)

3 I will be as true to you as blade to haft.

WALTER SCOTT, *Quentin Durward*. Ch.23.(1823)

4 I am as true, I wold thou knew, as skin between thy browes.

JOHN STILL (?), *Gammer Gurton's Needle*. Act v, sc. 2, l. 121. (1575)

She is as true as the skin between any man's brows.

UNKNOWN, *The London Prodigal*. Act v, sc. 1. (1605)

### TRUMP

5 But I, in spite of all his frumps,

Shall make him know I'm king of trumps.

THOMAS BRIDGES, *A Burlesque Translation of Homer*, i, 37. (1762)

You're a trump.

DICKENS, *Pickwick Papers*. Ch. 41. (1837)

Nobody knows better than you what a trump I got in my wife.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. i, ch. 15. (1867)

What a regular downright old trump you are!

GEORGE DUMAURIER, *Trilby*, ii, 257. (1894)

6 They turned up trumpe, before the cards were shuffled.

ROBERT BURTON, *Anatomy of Melancholy*, iii, iii, 1, 2. (1621)

Short courtships and speedy marriages which have turned up trumps—I beg your pardon—which have turned out well.

WILKIE COLLINS, *No Name*. Sc. iv, ch.8.(1862)

7 I will not play my Ace of Trumps yet.

THOMAS FULLER, *Gnomologia*. No.2647.(1732)

8 Heartes is trumpe.

HUGH LATIMER, *First Sermon on Card-playing*. (1529)

What's trumps?—Harts.

THOMAS HEYWOOD, *A Woman Kilde with Kindnesse*. Act iii, sc. 2. (1607)

Hearts Are Trumps.

JAMES HANNAY. Title. (1849)

9 Ere he took me, I put him to his trumps.

UNKNOWN. *A Myrroure for Magistrates: Jack Cade*, ch. 20. (1559)

Doeth not your beauty put the painter to his trump?

JOHN LYLY, *Campaspe*. Act iii, sc. 4. (1584)

It would put a man to his trumps, to answer these things soundly.

"MARTIN MARPRELATE," *Epitome*, p. 13. (1588)

We are now put upon our last trump.

DRYDEN, *The Spanish Friar*. Act iv, sc.1.(1681)

A bit of danger or hardship puts us agreeably to our trumps.

WILLIAM JAMES, *Pragmatism*. Ch. 4. (1907)

### TRUMPET

10

If the trumpet give an uncertain sound, who shall prepare himself to the battle? (καὶ γὰρ ἐὰν ἀόηλον σάλπιγγι φωνῇν δῶ, τίς παρασκευάζεται εἰς πόλεμον;)

*New Testament: I Corinthians*, xiv, 8. (A. D.

57) The *Vulgate* is, "Etenim si incertam vocem det tuba, quis parabit se ad bellum?"

It is not the trumpeters that fight the battles.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 58. (1887)

11

The trumpet in terrible tones taratantara blared. (At tuba terribili sonitu taratantara dixit.)

ENNIUS, *Annals*. Bk. ii, frag. 143, Loeb. (c.

180 B. C.) Cited by Priscianus as an unusually successful example of onomatopoeia—so successful, in fact, that it has survived to the present day.

12

Brave Actions never want a Trumpet.

THOMAS FULLER, *Gnomologia*. No.1016.(1732)

13

Your trumpeter is dead.

JAMES KELLY, *Scottish Proverbs*, p. 375.(1721)

"Spoken when people commend themselves."

I am cautious in praising myself, lest I should be told my trumpeter's dead.

BENJAMIN FRANKLIN, *The Busy-Body*. No. 1. (1729)

When you die, your Trumpeter will be buried.

THOMAS FULLER, *Gnomologia*. No.5626.(1732)

His trumpeter is dead, he is therefore forced to sound his own trumpet.

FRANCIS GROSE, *A Classical Dictionary of the Vulgar Tongue: Trumpeter*. (1785) Another form is, "Is your trumpeter dead that you are obliged to praise yourself?"

14

If ye go to war, ye shall blow an alarm with the trumpets. (Si exeritis ad bellum . . . clangetis ululantibus tubis.)

*Old Testament: Numbers*, x, 9. (c. 550 B. C.)

Make all our trumpets speak.

SHAKESPEARE, *Macbeth*, v, 6, 9. (1606)

Let the loud trumpet sound.

ALEXANDER POPE, *Ode for Music*. (1708)

15

He's blowing loudly on a small pipe. (φυσᾷ οὐ μικροῖσιν αὐλίσκοις.)

SOPHOCLES. *Frag.* 753. (c. 450 B. C.)

Go then and blow your trumpet. (I nunc suffla.)

PERSUS, *Satires*, iv, 19. (c. A. D. 58)

<sup>1</sup>  
Blowing one's own trumpet. (αὐτὸς αὐτὸν αὐλεῖ.)

DIAGENIANUS, *Adagia*, iii, 16. (c. 125 A.D.)

I will . . . sound the trumpet of mine own merits.  
ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 59. (1576)

It is most expedient for the wise, . . . to be the trumpet of his own virtues.

SHAKESPEARE, *Much Ado About Nothing*, v, 2, 85. (1598)

Modesty forbids, that I

Should sound the trumpet of my own deserts.

FLETCHER AND MASSINGER, *The Elder Brother*.  
Act i, sc. 2. (c. 1613)

If so be I were minded to stand my own trumpet, some . . . would be all taken aback.

SMOLLETT, *Peregrine Pickle*. Ch. 2. (1750)

The fellow Blows his own trumpet.

J. R. PLANCHÉ, *Extravaganzas*, ii, 287. (1844)

If you wish in this world to advance  
Your merits you're bound to enhance;

You must stir it and stump it,

And blow your own trumpet,

Or, trust me, you haven't a chance.

W. S. GILBERT, *Ruddigore*. Act i. (1887)

The fellow is blowing his own strumpet.

W. S. GILBERT, of a theatrical manager who was puffing an actress who was also his mistress.

See PEARSON, *Gilbert and Sullivan*. Pt. iii.

He that tooteth not his own horn, the same shall not be tooted.

ARTHUR E. HERTZLER, *The Doctor and His Patients*, p. 47. (1940)

## TRUST

See also Distrust

<sup>2</sup>  
A man may trust him with untold gold.

THOMAS DRAKE, *Bibliotheca*, p. 209. (1633)

You may trust him with untold money.

JOHN CLARKE, *Paroemiologia*, p. 116. (1639)

You may trust him with untold gold.

JOHN RAY, *English Proverbs*, p. 197. (1670)

He may be trusted with a houseful of unbor'd millstones. That is, only with what he cannot carry away.

JAMES KELLY, *Scottish Proverbs*, p.151.(1721)

To trust him, is taking up water with a sieve.

ARTHUR MURPHY, *No One's Enemy but His Own*. Act i. (1764)

<sup>3</sup>  
Trust not to much foure things, that is, A strange dogge, an vnknown horse, a talkative woman, & the deepest place of a riuer.

JOHN FLORIO, *Firste Frutes*, fo. 43. (1578)

Trust not him that hath once broken faith.

SHAKESPEARE, *III Henry VI*, iv, 4, 30. (1591)

He's mad that trusts in the tameness of a wolf, a horse's health, a boy's love, or a whore's oath.

SHAKESPEARE, *King Lear*, iii, 6, 19. (1605)

Trust not to rotten planks.

SHAKESPEARE, *Antony and Cleopatra*, iii, 7, 63. (1606)

Grant I may never prove so fond,

To trust man on his oath or bond;

Or a harlot, for her weeping;

Or a dog, that seems a-sleeping;

Or a keeper with my freedom;

Or my friends, if I should need 'em.

SHAKESPEARE, *Timon of Athens*, i, 2, 65. (1608)

No trust to a drie stick.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Trust not a horse's heel, nor a dog's tooth.

JOHN RAY, *English Proverbs*, p. 104. (1678)

Trust not to a broken Staff.

THOMAS FULLER, *Gnomologia*. No.5290.(1732)

YOU TRUST A BROKEN REED, see under REED.

Three things a wise man will not trust,

The wind, the sunshine of an April day,

And woman's plighted faith.

SOUTHEY, *Madoc in Aslan*. Pt.xxiii,l.51.(1805)

Never trust a man who speaks well of everybody.

CHURTON COLLINS, *Aphorisms*. (c. 1905) The

Poles say, "Never trust a sleeping dog, a swearing Jew, a praying drunkard, or a weeping woman."

The temper of chums, the love of your wife, and a new piano's tune—

Which of the three will you trust at the end of an Indian June?

KIPLING, *Certain Maxims of Hafiz*. (1886)

<sup>4</sup>  
Few are fit to be entrusted with themselves.

THOMAS FULLER, *Gnomologia*. No.1523.(1732)

He who trusteth is not deceived.

THOMAS FULLER, *Gnomologia*. No. 2406.

Trust makes Way for Treachery.

Trust me, but look to thy self.

Trust not a great Weight to a slender Thread.

THOMAS FULLER, *Gnomologia*. Nos. 5287-90.

<sup>5</sup>  
He that trusts much obliges much, says the Spaniard.

HERBERT, *Jacula Prudentum*. No. 1043.(1640)

Trust is dead, ill payment kill'd it.

TORRIANO, *Piazza Universale*, p. 184. (1666)

Living upon Trust is the Way to pay double.

THOMAS FULLER, *Gnomologia*. No.3265.(1732)

This Day there is no Trust, but come To-morrow.

THOMAS FULLER, *Gnomologia*. No. 4999.

Do not trust nor contend,

Nor lay Wagers nor lend,

And you'll have Peace to your Life's End.

THOMAS FULLER, *Gnomologia*. No. 6351.

He that sells upon trust, loses many friends, and always wants money.

FRANKLIN, *Poor Richard's Almanack*, 1736.

<sup>6</sup>  
Even with your brother smile—and get a witness, for trust and mistrust alike ruin men.

(καὶ τε κασιγνήτῳ γελᾶσας ἐπὶ μάρτυρα θέσθαι. | πλοτεῖς γὰρ τοὶ ὁμῶς καὶ ἀπιστίαι ὄλεσαν ἀνδρας.)

HEIOD, *Works and Days*, l. 371. (c. 800 B.C.)

Trusting too much to others is the ruin of many.

H.G.BOHN, *Handbook of Proverbs*, p.547.(1845)

Trust slayeth many a man, the wise man saith.

WILLIAM MORRIS, *The Earthly Paradise: Bellerophon in Lycia*, l. 2902. (1868)

<sup>7</sup>  
Who trusts in himself will lead and rule the

swarm. (Qui sibi fidet, dux reget examen.)

HORACE, *Epistles*. Bk. i, ep. 19, l. 22. (20 B.C.)

Self-trust is the essence of heroism.

EMERSON, *Essays, First Series: Heroism*. (1841)  
Trust thyself: every heart vibrates to that iron string.

EMERSON, *Essays, First Series: Self-Reliance*.

1 They are not so well trust as knowne.

HUTH, ed., *Ancient Ballads*, p. 228. (c. 1560)  
Better knowne than lou'd.

CHETTL, *Kind Harts Dreame*, p. 10. (1592)  
Better known than trusted.

JOHN RAY, *English Proverbs*, p. 183. (1670)  
FULLER, *Gnomologia*. No. 909. (1732)

[He] is better kenned than trusted in Glasgow.  
WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)

2 Thus saith the Lord: Cursed be the man that trusteth in man. (Maledictus homo, qui confidit in homine.)

Old Testament: *Jeremiah*, xvii, 5. (c. 700 B.C.)  
Though he slay me, yet will I trust in him. (Etiam si occiderit me, in ipso sperabo.)

Old Testament: *Job*, xiii, 15. (c. 350 B.C.)

3 It is happier to be sometimes cheated than not to trust.

SAMUEL JOHNSON, *The Rambler*. No. 79. (1750)  
Better trust all, and be deceived.

FRANCES ANNE KEMBLE, *Faith*. (1844)

Who would not rather trust and be deceived?  
ELIZA COOK, *Love On*. (c. 1850)

4 Sudden trust brings sudden repentance.

NICHOLAS LING, comp., *Politeuphuia*, p. 103. (1669)

He who trusts quickly repents at leisure. (Chi tosto crede, tardi si pente.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 185. (1856) An Italian proverb. The Italians also say, "Fidati era un buon uomo, Nontifidare era meglio" (Trust was a good man, Trust-not was a better), and "Fidarsi è bene, non fidarsi è meglio" (Trust is good, but distrust is better).

5 By trusting another we often win his trust. (Habita fides ipsam plerumque obligat fidem.)

LIVY, *History*. Bk. xxii, ch. 22, sec. 14. (c. B.C. 10)  
Quoted by MONTAIGNE, i, 23.

In trust is truth.

JOHN CLARKE, *Paroemiologia*, p. 116. (1639)  
Trusting often makes Fidelity.

THOMAS FULLER, *Gnomologia*. No. 5292. (1732)  
Trust men and they will be true to you.

EMERSON, *Essays: Prudence*. (1841)

6 Trust follows his words. (Dicta fides sequitur.)

OVID, *Fasti*. Bk. vi, l. 55. (c. A.D. 8)

To be trusted is a greater compliment than to be loved.

MACDONALD, *Marquis of Lossie*. Ch. 4. (1877)

7 Only trust thy self and another will not betray thee.

WILLIAM PENN, *Some Fruits of Solitude*. No. 147. (1693)

Trust thy self only, and another shall not betray thee.

THOMAS FULLER, *Gnomologia*. No. 5291. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1739  
There's none deceived but he that trusts.

FRANKLIN, *Poor Richard's Almanack*, 1736.  
From the Italian, "Non vien ingannato se non che si fida."

8 To trust or not to trust is perilous. (Periculum est credere et non credere.)

PHAEDRUS, *Fables*. Bk. iii, fab. 10. (c. 25 B.C.)

9 Trust no man too far. (Nulli nimium credite.)

PHAEDRUS (?), *New Fables*. No. 6. (c. 25 B.C.)  
The word is "Pitch and Pay"; trust none.

SHAKESPEARE, *Henry V*, ii, 3, 51. (1599)

It is better never to trust anybody.

HENRIK IBSEN, *An Enemy of the People*. Act ii. (1882) The Germans say, "Traue, aber nicht zu viel" (Trust, but not too much)

10 It is equally an error to trust all men or no man. (Utrumque enim vitium est. et omnibus credere et nulli.)

SENECA, *Ad Lucilium*. Epis. iii, sec. 4. (c. A.D. 64)

11 What is one to believe? Whom can one trust? (Quid iam credas? quom credas?)

TERENCE, *Adelphoe*, l. 330. (160 B.C.)

I'll never trust my hide to your honor. (Numquam . . . tergum meum | tuam in fidem committam.)

TERENCE, *Hecyra*, l. 108. (165 B.C.)

12 He who mistrusts most should be trusted least. (πᾶς μὲν ἀπιστος ἀπιστοί.)

THEOGNIS, *Sententiae*. (c. 600 B.C.) See SPENSER, *Shepherd's Calendar: May: Palinode's Emblem*.

He is ill to trust who will trust nobody.

JOHN TAYLOR, *Crop-eare Curried*. (1644)

13 A-say [assay] or euer thow trust.

UNKNOWN, *Good Wyfe Wold a Pylgremage*, l. 118. (c. 1460)

Geve trust to them that thow hast preved.

RICHARD HILLS, *Common-place Book*, p. 47. (c. 1530)

Trye before you trust.

RICHARD EDWARDS, *The Paradyse of Daintie Deuises*: Title. (1578)

Tryal makes trust.

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)  
On p. 50 is, "Triall shall prove trust."

Thou hast tried me, therefore trust me.

JOHN LYLY, *Euphues* (Arber), p. 65.

Who trusts before he tries may soone his trust repent.

HENRY HUTH, ed., *Ancient Ballads*, p. 221. (c. 1560)

From hence forth trie ere thou trust.

ROBERT GREENE, *Works* (Grosart), iv, 26. (1587)

Trust not before you trie.

GEORGE TURBERVILLE, *To Browne*. (c. 1600)

Try and then trust.

NICHOLAS BRETON, *Crossing of Proverbs* (1616)

Try me, and trust me after.

JAMES SHIRLEY, *The Wittie Faire One*. Act iv, sc. 2. (1633)

First try and then trust.

JOHN CLARKE, *Paroemiologia*, p. 305. (1639)

If you trust before you try, you may repent before you die.

JOHN RAY, *English Proverbs*, p. 149. (1670)

FULLER, *Gnomologia*. No. 6084. (1732)

<sup>1</sup> In trust ys treson, this promes ys not credyble.

UNKNOWN, *Mankind*. Sc. 3, st. 107. (c. 1450)

Syt not with no man a-loune, for oft in trust ys tressoun.

UNKNOWN, *Good Wyfe Wold a Pylgremage*, l. 76. (c. 1460)

In trust is treason.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

In greatest trust is often greatest treason.

JOHN ROUS, *Diary*, p. 30. (1628)

<sup>2</sup> Ther-fore men saith an olde sawe: He to whom a man do trest | Euermore may dysceyve hym best.

UNKNOWN, *Partonope of Blois*, p. 110. (c. 1450)

In whom I trust most, soonest me deseyvith.

HILLS, *Common-place Book*, p. 130. (a. 1530)

Trust is the mother of deceit.

WILLIAM CAMDEN, *Remains*, p. 332. (1605)

<sup>3</sup> Ile trust neuer . . . a Duke in the world, further than I see him.

UNKNOWN, *The True Tragedy of Richard III*, p. 17. (1594)

To trust no man further than he sees him.

RANDLE COTGRAVE, *Dictionary: Croire*. (1611)

That he might scant trust him so farre as to throw him.

SIR JOHN HARINGTON, *Epigrams*. Bk. ii, No. 74. (1618)

I'll trust him no further than I can fling him.

JOHN RAY, *English Proverbs*, p. 197. (1670)

I'll trust him no further than I can throw a mill-stone.

JOHN RAY, *English Proverbs*, p. 274. (1678)

Trust him no further than you can throw him.

THOMAS FULLER, *Gnomologia*. No. 5286. (1732)

No further than you can throw a bull by the tail.

W. C. HAZLITT, *English Proverbs*, p. 293. (1869)

You may trust some men as far as you can see them, but no further.

SPURGEON, *John Ploughman*. Ch. 18. (1869)

I wouldn't trust that skunk no furdur 'n I could fling a bull by the tail.

WILL N. HARBEN, *Abner Daniel*, p. 15. (1902)

I wouldn't have trusted one of them further than I could throw a cow by the tail.

BELINDA JELLIFFE, *For Dear Life*, p. 32. (1936)

I wouldn't trust either as far as a snail can hop

J. M. CAIN, *Mildred Pierce*, p. 138. (1941)

I wouldn't trust that man as far as I could throw an elephant by the tail.

A. A. FAIR, *Double or Quits*, p. 174. (1941)

I wouldn't trust him as far as I could see him in a blackout.

WHITMAN CHAMBERS, *Bring Me Another Murder*, p. 59. (1943)

I wouldn't trust him as far as I could throw a truck by the steering wheel with one hand.

E. S. GARDNER, *The Case of the Smoking Chimney*, p. 200. (1943)

## II—Trust: The Trusts

<sup>4</sup> This is the original trust.

*Report of Committee*, N.Y. State Senate, after the investigation of the Standard Oil Company, in 1888. The word "trust" as referring to a combination of capital had been introduced into the language by Samuel C. T. Dodd in 1882, while acting as attorney for John C. Rockefeller. Both the Republican and Democratic platforms of 1888 seized what promised to be a popular issue and denounced the "trusts."

<sup>5</sup> The mother of trusts.

WOODROW WILSON, in 1898, referring to New Jersey, because her laws authorized the creation of "holding corporations." Jesse Hardesty used the phrase as the title of a book about railroad rebates, and Henry O. Havemeyer, while testifying before the Industrial Commission in 1899, applied it to the customs tariff.

<sup>6</sup> It's a damned brain trust.

COMMISSARY GENERAL WESTON, when the first American general staff was appointed. See HUGH S. JOHNSON, *Syndicated Article*, 12 July, 1935.

At a Saturday press conference, Mr. Roosevelt casually remarked that the Columbia professors were his guests. "The brains trust," Kieran remarked.

New York Times, 29 June, 1933. James M. Kieran was a reporter for the Times, and the conversation took place at Hyde Park, the Roosevelt home, in August, 1932, during Mr. Roosevelt's first Presidential campaign. The "Columbia professors" were a group whom Mr. Roosevelt had been consulting about his campaign speeches. This was the launching of the famous phrase, which the newspapers promptly seized upon and soon modified to "brain trust." Joseph Alsop and Robert Kintner, in an article in the Saturday Evening Post, 29 Oct., 1938, p. 5, *We Shall Make America Over*, assert that the phrase was coined by Roosevelt's secretary, Louis McHenry Howe, early in the campaign of 1932, and picked up by Kieran.

You ought to be head of the Brain Trust.

PETER CHEYNEY, *Farewell to the Admiral*, p. 75. (1943)

## TRUTH

<sup>7</sup> Simple are the words of truth. (ἀπλὰ γὰρ ἐστὶ τῆς ἀληθείας ἔκκ.)

AESCHYLUS, *Award of the Arms*. Frag. 92. Smyth. (c. 458 B.C.) STORAEUS, iii, 11, 4.

Plain and unvarnished are the words of truth. (ἀπλοὺς ὁ μῦθος τῆς ἀληθείας ἐκκ.)

EURIPIDES, *Phoenissae*. l. 469. (c. 420 B.C.)

Speech that deals with truth should be unadorned and plain. (Quae veritate operam dat oratio, inconposita esse debet et simplex.)

SENECA, *Ad Lucilium*. Epis. xl, sec. 4. (c. 64 A. D.) The language of truth is simple. (Veritatis simplex oratio est.)

SENECA, *Ad Lucilium*. Epis. xlix, sec. 12. Seneca is condensing Euripides into a proverb cited by ERASMUS, *Adagia*, i, iii, 88, and other compilers. Matthew of Boerhave changed this to "Simplex sigillum veri" (Simple is the seal of truth).

The language of truth is unadorned and always simple. (Veritatis absolutus sermo ac semper est simplex.)

AMMIANUS MARCELLINUS, *History*. Bk. xiv, sec. 10. (c. A. D. 390)

Where is many wordes the trueth goeth by.

UNKNOWN, *Parlament of Byrdes*, l. 28. (c. 1550)

Truth needs not many words, but a false tale a long preamble.

THOMAS FULLER, *Gnomologia*. No. 5309. (1732)

Truth needs not the ornament of many words; it is most lovely when it is least adorned.

ROBERT BLAND, *Proverbs*, i, 79. (1814)

1

A good mouth will love the truth and speak it.

AHIKAR, *Teachings*. Col. x, l. 157. (c. 550 B. C.)

Truthfulness becomes the gentleman. (Ingenuum veritas decet.)

HENDERSON, *Latin Proverbs*, p. 162. (1869)

The deepest truths are best read between the lines, and, for the most part, refuse to be written.

A. B. ALCOTT, *Concord Days*. (1872)

2

I have not spoken that which is not true knowingly, nor have I done anything with a false heart.

ANI, *Papyrus: Book of the Dead*. Ch. 30. (c. 4000 B. C.)

3

God judgeth the truth.

ANI, *Maxims*. No. 4. (c. 1000 B. C.)

Truth is the seal of God.

Babylonian Talmud, *Shabbath*, fo. 55a. (c. 450) Repeated in *Joma*, 69b, and *Sanhedrin*, 64b.

God has a seal, and his seal is truth.

Midrash: *Deuteronomy Rabbah*, 1. (c. 625)

It is pointed out in *Genesis R.*, lxi, 2, that the word for truth, "Amt," consists of the first, middle, and final letters of the Hebrew alphabet.

Wise men ought to print in their heart the saying of Pithagoras, who being demaunded when men did any thing which might make them like to God: answered when they tell the trueth.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 96. (1574) Pettie, tr. Reminiscent of the Latin proverb, "Veritas, a quocunque dicitur, a Deo est" (Truth, by whomsoever spoken, is from God).

Truth is God's daughter.

JOHN RAY, *English Proverbs*, p. 138. (1678)

FULLER, *Gnomologia*. No. 5301. (1732) From the Spanish, "La verdad es hija de Dios."

Truth is the porter of God.

S. G. CHAMPION, *Racial Proverbs*, p. 522. (1938) An Arabic proverb.

4

Both [Plato and truth] are dear to us, but it is a sacred duty to put truth first. (ἀμφοῖν γὰρ ὄντοι φιλοῖν ὅσιον προτιμᾶν τὴν ἀλήθειαν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. i, ch. 6, sec. 1. The Latin is, "Amicus Plato, sed magis amica veritas" (Plato is a friend, but a greater friend is truth). It is quoted by CERVANTES, *Don Quixote*. Pt. ii, ch. 51.

No pleasure is comparable to the standing upon the vantage ground of Truth.

FRANCIS BACON, *Essays: Of Truth*. (1612)

5

Truth will return to them that practise it. (Veritas ad eos, qui operantur illam. revertetur.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxvii, 10. (c. 190 B. C.)

I tell the honest truth in my paper, and I leave the consequences to God.

JAMES GORDON BENNETT, SR., in *The New York Herald*, 10 May, 1836

6

Truth breeds hatred. (ἡ ἀλήθεια εἶναι μαλλώτρα.)

BIAS, *Maxim*. (c. 600 B. C.) TERENCE, *Andria*, l. 68, gives the Latin form, "Veritas odium parit," which is put into the mouth of Bias by AUSONIUS, *Ludus Septem Sapientum* Sec. 8, l. 3. Another Latin form is, "E veritate odium" (From truth, hatred).

Truth getteth hatred.

GEORGE PETTIE, *Petite Pallace*, p. 231. (1576)

Truth, as the proverb runs, begets hatred often times in the minds of those to whom it is spoken.

JAMES HOWELL, *The Parley of Beasts*, p. 51. (1660) The French say, "Vrai dire fait ennemis."

Truth is often attended with danger. (Pericula veritati saepe contigua.)

AMMIANUS MARCELLINUS, *History*. Bk. xxvi, sec. 1. (c. A. D. 330)

It is a common saying, *Veritas odium parit*, Truth purchaseth hatred.

THOMAS WILSON, *Usurye* (1925), p. 188. (1572)

I never saw any good that came of telling truth.

DRYDEN, *Amphitryon*. Act iii, sc. 1. (1690)

Truth is a narrow lane all full of quags, Leading to broken heads, abuse, and rags.

JOHN WOLCOT (PETER PINDAR), *More Lyric Odes*. Ode. ix. (1783)

Truths and roses have thorns about them.

H. G. BOHN, *Handbook of Proverbs*, p. 547. (1855)

Truth hath a scratched face.

CHEALES, *Proverbial Folk-Lore*, p. 118. (1875)

7

Truth can never be told so as to be understood, and not be believ'd.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

8

Truths too fine spun are subtle fooleries.

H. G. BOHN, *Handbook of Proverbs*, p. 547. (1855)

<sup>1</sup> Truth has not such an urgent air. (La vérité n'a point cet air impétueux.)

BOILEAU, *L'Art Poétique*. Chant i, l. 198. (1674)

<sup>2</sup> Truth is disagreeable only to the fool.

BURCKHARDT, *Arabic Proverbs*. No. 645. (1817)

<sup>3</sup> For truth is precious and divine;

Too rich a pearl for carnal swine.

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto ii, l. 257. (1663)

Truth is the basis and essence of perfection and beauty. (La vérité est le fondement et la raison de la perfection et de la beauté.)

LA ROCHEFOUCAULD, *Maximes*. No. 626. (1665)

For truth has such a face and such a mien  
As to be lov'd needs only to be seen.

JOHN DRYDEN, *The Hind and the Panther*. Pt. i, l. 33. (1687)

All truth is precious, if not all divine.

WILLIAM COWPER, *Charity*, l. 331. (1781)

Truth ever lovely—since the world began,  
The foe of tyrants, and the friend of man.

CAMPBELL, *Pleasures of Hope*. Pt. ii, l. 347. (1799)

Time is precious, but truth is more precious than time.

DISRAELI, *Speech*, Aylesbury, 11 Sept., 1865.

<sup>4</sup> Speak the truth freely, though the truth be hard. (Vera libens dicas, quamquam sint aspera dictu.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.)

Lay thy hand on thy heart and speak the truth.

JAMES HOWELL, *English Proverbs*, p. 21. (1659)

<sup>5</sup> Truth stretches but does not break. (La verdad adelgaza y no quiebra.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 17. (1615)

Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a foot-ball, and it will be round and full at evening.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 5. (1860)

The truth is the most robust and indestructible and formidable thing in the world.

WOODROW WILSON, *Address*, Tacoma, Wash., 13 Sept., 1919.

<sup>6</sup> The search after truth is peculiar to man. (Hominis est propria veri inquisitio.)

CICERO, *De Officiis*. Bk. i, ch. 4, sec. 13. (c. 45 B. C.)

Nature has planted in our minds an insatiable longing to see truth. (Natura inest in mentibus nostris insatiabilis quaedam cupiditas veri videndi.)

CICERO, *Tusculanarum Disputationum*. Bk. i, ch. 19, sec. 44. (45 B. C.)

To seek for truth in the groves of Academe. (Inter silvas Academi quaerere verum.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 45. (20 B. C.)

Every man seeks for truth, but God only knows who has found it.

LORD CHESTERFIELD, *Letters*, 21 Sept., 1747.

Differing judgements serve but to declare

That Truth lies somewhere, if we knew but where.

WILLIAM COWPER, *Hope*, l. 423. (1781)

<sup>7</sup> Veracity does not consist in saying, but in the intention of communicating truth.

S. T. COLERIDGE, *Biographia Literaria*. Ch. 9. (1817)

I have known many, especially women, love the good for the good's sake; but very few indeed, and scarcely one woman, love the truth for the truth's sake.

S. T. COLERIDGE, *Table-Talk*, 6 Aug., 1831.

<sup>8</sup> Truth ever honorably declares herself. (Res se vera quidem semper declarat honeste.)

COLUMBANUS, *Carmen Monostichon*, l. 15. (c. A. D. 600)

<sup>9</sup> He who hears the truth in the morning may die in the evening without regret.

CONFUCIUS, *Analects*. Bk. iv, ch. 8. (c. 500 B. C.)

He who knows the truth is not equal to him who loves it, and he who loves it is not equal to him who delights in it.

CONFUCIUS, *Analects*. Bk. vi, ch. 18. (c. 500 B. C.)

Legge, tr.

It is man that makes truth great, not truth that makes man great.

CONFUCIUS, *Analects*. Bk. xv, ch. 28. (c. 500 B. C.)

<sup>10</sup> Truth is unwelcome, however divine,

And unless you adorn it, a nausea follows.

WILLIAM COWPER, *The Flattening Mill*. (1781)

By soothsaying it is quite possible to make a good living in the world, but not by truth-saying.

G. C. LICHTENBERG, *Reflections*. (1799)

The Turks say, "He who would speak truth must first have one foot in the stirrup"; the Jugoslavs, "Speak the truth and run."

<sup>11</sup> Extreme exactness is the sublime of fools.

F. S. COZZENS, *Sayings*, p. 56. (1870) Quoted as a maxim of "the modern school of British art."

<sup>12</sup> "It is," says Chadband, "the ray of rays, the sun of suns, the moon of moons, the star of stars. It is the light of Terewth."

DICKENS, *Bleak House*. Ch. 25. (1852)

<sup>13</sup> God offers to every mind its choice between truth and repose. Take which you please,—you can never have both.

EMERSON, *Essays: Intellect*. (1841)

Truth stood on one side and Ease on the other; it has often been so.

THEODORE PARKER, *A Discourse of Matters Pertaining to Religion*. (1842)

The truth is never gentle.

EUGENE WALTER, *The Easiest Way*. Act i. (1908)

Truth before peace. That is my watchword.

MIGUEL DE UNAMUNO, *Essays and Soliloquies*, p. 138. (1925)

<sup>14</sup> No man speaks the truth or lives a true life two minutes together.

EMERSON, *Journals*. Vol. iii, p. 455. (c. 1870)

A system-grinder hates the truth.

EMERSON, *Journals*. Vol. iii, p. 523.

1 Do not fear to grate their tender ears with sharp truths. (Auriculas teneras mordaci radere vero.)

ERASMUS, *Moriae Encomium*. Sec. 40. (1511)

However, the Arabs say, "When you shoot an arrow of truth, dip its point in honey."

Truth, sir, is a profound sea, and few there be that dare wade deep enough to find out the bottom on't.

GEORGE FARQUHAR, *The Beaux' Stratagem*. Act v, sc. 1. (1706)

2 Five kinds of persons do commonly tell true, a chylde, a drunkard, a foole, a slanderer, and he that sleepeth.

JOHN FLORIO, *Firste Fruites*, fo. 24. (1578)

CHILDREN AND FOOLS SPEAK TRUTH, see under CHILDREN.

3 Face to Face, the Truth comes out.

THOMAS FULLER, *Gnomologia*. No. 1485. (1732)

Face to face the truth comes out apace. (If you have but an eye to find it by.)

EDWARD FITZGERALD, *Polonius*, p. 53. (1852)

4 Now-a-days Truth is the greatest News.

THOMAS FULLER, *Gnomologia*. No. 3689. (1732)

There were such black Swans formerly, as Truth and Honesty.

THOMAS FULLER, *Gnomologia*. No. 4946.

Truth and Matter of Fact have no Answers.

Truth fears no Trial.

Truth is Truth, in spite of Custom's heart.

Truth may sometimes come out of the Devil's Mouth.

THOMAS FULLER, *Gnomologia*. Nos. 5293-5312.

5 He that smarts for speaking truth hath a piny in his own conscience.

THOMAS FULLER, *The Holy State*: Bk. iv, ch. 2. (1642)

6 Bear patiently with the truth, however unpalatable.

SALOMON IBN GABRIOL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 135. (c. 1050)

7 Truth the daughter of Time. (Veritas Temporis filia.)

AULUS GELLIUS, *Noctes Atticae*. Bk. xii, ch. 11.

(c. A. D. 150) Quoting a poet whose name he had forgotten. Bebel cites the phrase (1508), and it was used as a motto on English coins of the time of Queen Mary. The Italians say, "La verita è figlia del tempo."

Time hatcheth truth.

ROBERT GREENE, *Philomela*. (1592) Works, xi, 197. The French say, "Le temps met la vérité au jour" (Time brings truth to light).

The greatest friend of truth is Time.

C. C. COLTON, *Lacon*. Vol. i, No. 159. (1820)

See under TIME.

8 Let there be truth between us. (Zwischen uns sei Wahrheit!)

GOETHE, *Iphigenie*. (1787)

The highest compact we can make with our fellow is,—

Let there be truth between us two forevermore.

EMERSON, *Conduct of Life: Behavior*. (1860)

Paraphrasing Goethe.

9 Trowthe mot stonde atte laste.

JOHN GOWER, *Confessio Amantis: Prologue*, l. 369. (c. 1390)

Evir atte ende The trowth woll be previid.

UNKNOWN, *Tale of Beryn*, l. 2037. (c. 1400)

Truth wilbe truth in spite of all defame.

UNKNOWN, *Ballads from MSS* (B.S.), ii, 123. (c. 1580)

Truth is truth, when all is saide and done.

THOMAS CHURCHYARD, *Charitie: To the Reader*. (1595)

Is not the truth the truth?

SHAKESPEARE, *I Henry IV*, ii, 4, 254. (1598)

Truth is truth To the end of reckoning.

SHAKESPEARE, *Measure for Measure*, v, 1, 45 (1604)

Truth is for ever truth.

LEIGH HUNT, *Hero and Leander*. Canto i. (1819)

10 Know how to play the card of truth. (Saber jugar de la verdad.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 210. (1647)

11 Bring the trueth to light, and give it the upper hande.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 46. (1574) Pettie, tr.

A man ought to speak the trueth to him that will hear it: but who is hee!

GUAZZO, *Civile Conversation*. Bk. i, p. 80.

12 Truth like a torch, the more 'tis shook, it shines.

SIR WILLIAM HAMILTON, *Discussions on Philosophy: Title Page*. (1831)

13 Truth, when witty, is the wittiest of all things.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

The well of true wit is truth itself.

GEORGE MEREDITH, *Diana of the Crossways*. Ch. 1. (1885)

14 By speaking truth to the really beautiful, we learn to flatter other women.

WILLIAM HAZLITT, *Characteristics*, No. 258 (1823)

An honest man speaks truth, though it may give offence; a vain man, in order that it may.

WILLIAM HAZLITT, *Characteristics*. No. 387.

One truth discovered is immortal, and entitles its author to be so: for, like a new substance in nature, it cannot be destroyed.

WILLIAM HAZLITT, *The Spirit of the Age: Jeremy Bentham*. (1825)

15 Follow not truth too near the heels, lest it dash out thy teeth.

GEORGE HERBERT, *Jacula Prudentum*. No. 1136. (1650)

I know how dangerous it is to follow truth too near the heels.

THOMAS FULLER, *Church-History of Britain*. Bk. ix, ch. 8. (1655)

He that follows truth too near the heels, shall have dust thrown in his face.

ROBERTSON, *Phraseologia Generalis*, p. 619. (1681)

He that follows truth too closely, must take care that she does not strike out his teeth.

C. C. COLTON, *Lacon*. Pt. i, No. 568. (1820)

Quoting Sir Walter Raleigh.

If we follow Truth too near the heels, it may haply strike out our eyes.

JULIUS C. AND AUGUSTUS W. HARE, *Guesses at Truth*, i, 283. (1827)

1 It is yll jestyng on the soothe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

My way of joking is to tell the truth.

BERNARD SHAW, *John Bull's Other Island*. Act ii. (1904) Bismarck has been credited with the axiom, "When you want to fool the world, tell the truth."

2 I verily love to speak the truth. (ἡ γὰρ ἐμοὶ φίλ' ἀλήθεια μνησασθαι.)

HOMER, *Odyssey*. Bk. xvii, l. 15. (c. 850 B. C.)

You shall hear from me nothing but the truth. (πάσαν τήν ἀλήθειαν.)

PLATO, *Apologia of Socrates*. Sec.1.(c. 375 B. C.)

I love the truth and wish to have it always spoken to me: I hate a liar. (Ego verum amo, verum volo dici mihi; mendacem odi.)

PLAUTUS, *Mostellaria*, l. 181. (c. 220 B. C.)

I have learned to speak the truth. (Vera didici dicere.)

PLAUTUS, *Amphitruo*, l. 686. (c. 220 B. C.)

I speak truth, not as much as I would, but as much as I dare. (Je dis vray, non pas tout mon saoul, mas autant que je l'ose dire.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

Speaking truth is like writing fair, and only comes by practice.

JOHN RUSKIN, *The Seven Lamps of Architecture*. Ch. 2. (1849)

3 It is right to yield to the truth. (Liceat concedere veris.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 305. (35 B. C.)

4 Trewthe nedeth no peynted or colored termes.

WILLIAM HORMAN, *Vulgaria*, fo. 58. (1519)

Truth needeth no colours.

JAMES MABBE, tr., *Celestina*, p. 94. (1631)

Truth fears no colours.

JOHN RAY, *English Proverbs*, p. 347. (1678)

FULLER, *Gnomologia*. No. 5296. (1732)

5 The truth is everywhere the same.

ROBERT M. HUTCHINS, *The Higher Learning in America*. Ch. 1. (1936)

6 Truth tastes bitter. (Amara sit veritas.)

St. JEROME (*Hieronymus*), *Letters*. No. xl, sec. 1. (A.D. 385)

7 The truth shall make you free. (ἡ ἀλήθειαλευθερώσει ὑμᾶς.)

*New Testament: John*, viii, 32. (c. A.D. 110)

The *Vulgate* is, "Veritas liberabit vos."

If the truth shall have made you free, you will be truly free. (Si veritas te liberaverit, vere liber eris.)

THOMAS A KEMPIS, *De Imitatione Christi*. Bk. iii, ch. 4. (c. 1420)

Where Truth deigns to come,

Her sister Liberty will not be far.

MARK AKENSIDE, *Pleasures of the Imagination*.

Bk. i, l. 23. (1744)

He is the freeman whom the truth makes free, And all are slaves beside.

COWPER, *The Task*. Bk. v, l. 733. (1784)

8 Jesus answered, . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. (λέγει αὐτῷ ὁ Πιλάτος, τί ἐστὶν ἀλήθεια:)

*New Testament: John*, xviii, 37-38 (c. A.D. 110) The *Vulgate* is, "Dicit ei Pilatus: Quid est veritas?"

What is Truth? said jesting Pilate. And would not stay for an Answer.

FRANCIS BACON, *Essays: Of Truth*. (1612)

Pilate might well have added: "What is youth?"—And so the modern father too may wonder.

JAMES HILTON, *Was It Murder?* Ch. 1. (1933)

9 Every man has a right to utter what he thinks truth, and every other man has a right to knock him down for it.

SAMUEL JOHNSON, BOSWELL, *Life*, 1780.

You have no business with consequences; you are to tell the truth.

SAMUEL JOHNSON, when asked whether the truth should be told to a sick man, even if it endangered his life. See BOSWELL, *Life*, 1784.

10 The dignity of truth is lost With much protesting.

BEN JONSON, *Catiline* Act iii, sc. 2. (1611)

In too much dispute truth is lost.

JAMES HOWELL, *Proverbs: Fr.-Eng.*, p.1.(1659)

11 Truth is the trial of itself.

And needs no other touch,

And purer than the purest gold,

Refine it ne'er so much.

BEN JONSON, *On Truth*. St. 1. (a. 1637)

The best test of truth is the power of the thought to get itself accepted in the competition of the market.

JUSTICE O. W. HOLMES, *Dissenting Opinion*. Abrams v. U.S. (1919)



<sup>1</sup> Stake life upon the truth. (Vitam impendere vero.)

JUVENAL, *Satires*. Sat. iv, l. 91. (c. A.D. 120)  
The motto of Rousseau.

<sup>2</sup> Truth does not do so much good in the world, as the appearance of it does evil. (La vérité ne fait pas tant de bien dans le monde que ses apparences y font de mal.)

LA ROCHEFOUCAULD, *Maximes*. No. 64. (1665)

<sup>3</sup> The words of truth are always paradoxical. (Cheng yen jê 'fan.)

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*).  
Sec. 78. (c. 550 B.C.) Old, tr.

<sup>4</sup> Veritie then shineth most bright, when she is least brauerie.

JOHN LYLY, *The Anatomy of Wit: Epistle Dedicatorie*, p. 204. (1580)

The purest Emerau[l]d shineth bri[gh]test when it hath no oyle, and trueth delighteth best when it is apparayled worst.

JOHN LYLY, *Euphues and His England* (Arber), p. 285. (1580)

Truth most delights, when shee goes meanest clad.

JOHN BODENHAM, ed., *Bel-vedere*, p. 14. (1600)

Truth hath always a good face, though often but bad clothes.

THOMAS FULLER, *The Holy Warre*. Bk. iii, ch. 19. (1639)

Truth hath a good face, but ill clothes.

JAMES HOWELL, *English Proverbs*, p. 3/2. (1659) FULLER, *Gnomologia*. No. 5299. (1732)

Truth hath a good face, but bad clothes.

JOHN RAY, *English Proverbs*, p. 27. (1670)

Truth hath a good face, tho the quioif be torn.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. i, act i, sc. 2. (1694)

<sup>5</sup> All is not trueth that beareth the shew of godlines.

JOHN LYLY, *Euphues and His England* (Arber), p. 322. (1580)

As farre from the trueth, as the head from the toe.

JOHN LYLY, *Euphues* (Arber), p. 400.

<sup>6</sup> Speake no more then the truth, vtter no lesse.

JOHN LYLY, *Euphues and His England* (Arber), p. 329. (1580)

Let us see . . . how far he saith truth, the whole truth, and nothing but the truth.

PETER HEYLIN, *Animadversions*. (1659) In FULLER, *Appeal of Injured Innocence*, p. 651.

Henceforth the truth, the whole truth, and nothing but the truth.

H. H. SMITH, *Mrs. Bumpstead-Leigh*. Act iii. (1911)

<sup>7</sup> Veritas non querit angulos. (Truth seeks no corners.)

SIR DAVID LYNDESAY, *Supplycation Anent Syde Tails*, l. 168. (c. 1538) Quoted as a proverb.

Truth seketh no corners.

WILLIAM BULLEIN, *A Dialogue Against the Feuer Pestilence* (E.E.T.S.), p. 81. (1564)

Truth seeks no corners.

GEORGE CHAPMAN, *May-Day*. Act v, sc. 3. (1611), FULLER, *Gnomologia*. No. 5311. (1732)

<sup>8</sup> I seek the truth, whereby no man was ever harmed. (ζητῶ γὰρ τὴν ἀλήθειαν, ὅφ' ἧς οὐδεὶς πώποτε ἐβλάβη.)

MARCUS AURELIUS, *Meditations*. Bk. vi, sec. 21. (c. A.D. 174)

Truth never hurts the teller.

ROBERT BROWNING, *Fifine at the Fair*. Sec. 32. (1872) The Hindus say, "No one was ever ruined by speaking the truth."

<sup>9</sup> Truer than truth. (Vero verius.)

MARTIAL, *Epigrams*. Bk. viii, No. 76. (A.D. 93)

Nothing is truer than truth. (Vero nihil verius.)

JOHN LYLY, *Euphues and His England: Epistle Dedicatory*, p. 218. (1580)

<sup>10</sup> The way of truth is like a great road. It is not difficult to know; the evil is only that men will not seek it.

MENCIUS, *Discourses*. Bk. vi, pt. ii, ch. 2, sec. 7. (c. 300 B.C.)

To know the truth is not difficult, but to follow it is.

SHU KING, *Maxim*. (c. 250 B.C.) See DOOLITTLE, *Chinese Vocabulary*, ii, 491.

Hard are the ways of truth, and rough to walk.

MILTON, *Paradise Regain'd*. Bk. i, l. 478. (1671)

<sup>11</sup> Truth is as impossible to be soiled by any outward touch as the sunbeam.

MILTON, *The Doctrine and Discipline of Divorce*. (1643) See also under SUN.

<sup>12</sup> Truth . . . never comes into the world but like a bastard, to the ignominy of him that brought her forth.

JOHN MILTON, *Works*. Vol. i, p. 276. (a. 1674)

<sup>13</sup> Truth for authority, not authority for truth.

LUCRETIA MOTT. Her motto. (c. 1830) See HIBBEN, *The Peerless Leader*, p. 100.

<sup>14</sup> Truth alone wounds.

NAPOLÉON BONAPARTE, *Remark*, to O'Meara, at St. Helena, 14 March, 1817. Perhaps Napoleon was thinking of the Italian proverb. "Del vero s'adire l'uomo" (It is the truth which irritates a man).

<sup>15</sup> Say truth and shame the devil.

WILLIAM PATTEN, *The Expedition into Scotland of Prince Edward: Preface*. (1548)

There is a common saying amongst us, "Say the truth and shame the devil."

HUGH LATIMER, *Seven Sermons Made upon the Lord's Prayer* (P.S.), p. 506. (1552)

I will tell trowth, the devyll hymselfe to shame,

Although therby I seeme to purchase blame.

GEORGE GASCOIGNE, *Grief of Joy*, iv, 38. (1576)

I can teach thee, coz, to shame the devil  
By telling truth: tell truth and shame the devil.  
SHAKESPEARE, *I Henry IV*, iii, 1, 58. (1597)  
Truth shameth the diuell.  
WILLIAM CAMDEN, *Remains*, p. 334. (1605)  
Speak, lady, and speak truly, shame the devil.  
BEAUMONT AND FLETCHER, *Wit without Money*. Act iv, sc. 2. (1614)  
Tell truth and shame the devil.  
CHARLES COTTON, *Scarronides*. Bk. iv. (1670)  
CENTLIVRE, *The Man's Bewitched*. Act iii, sc. 1. (1710) SWIFT, *Mary the Cook-Maid's Letter*, l. 23. (1718) SWIFT, *Polite Conversation*. Dial. i. (1738) etc., etc.  
Speak truth and shame the devil.  
PETER MOTTEUX, tr., *Rabelais*. Bk. v, *Prologue*. (1694) Motteux' rendering of "Faictes confession à Her der tyflet, ennemy de paradis, ennemy de vérité."  
Truth makes the Devil blush.  
THOMAS FULLER, *Gnomologia*. No. 5306. (1732)  
Truth being truth,  
Tell it and shame the devil.  
ROBERT BROWNING, *The Ring and the Book: The Other Half Rome*. (1868)  
1  
Truth never lost Ground by Enquiry, because she is most of all Reasonable.  
WILLIAM PENN, *More Fruits of Solitude*. No. 164. (1718)  
2  
Why rasp people's tender ears with biting truths? (Quid opus teneras mordaci radere vero | auriculas?)  
PERSIUS, *Satires*, i, 107. (c. A. D. 58)  
3  
Nothing is more advantageous to a man than to speak the truth. (Utilius homini nihil est quam recte loqui.)  
PHAEDRUS, *Fables*. Bk. iv, fable 13. (c. 25 B. C.)  
I've got to speak the truth about it, for I've eaten the dog's tongue. (De re tamen ego verum dicam, qui linguam caninam comedi.)  
PETRONIUS, *Satyricon*. Sec. 43. (c. A. D. 60)  
4  
Not every truth is better for having its face unveiled. (ὅς τοι ἀπασα κερδίων | φαίνοισα πρόσωπον ἀλάθει δρεπεκῆς.)  
PINDAR, *Nemean Odes*. No. v, l. 16. (c. 485 B. C.)  
Blurt not out to all the word that is needless. (μὴ πρὸς ἀπαντας ἀναρρῆσαι τὸν ἀχρεῖον λόγον.)  
PINDAR, *Hymns: Counsel to Amphilocheus*. Frag. 180, Sandys. (c. 480 B. C.)  
Alle the Sothe is not to be sayde.  
UNKNOWN, *MS. Douce*, 52. Förster. (c. 1350)  
Sumtyme it harmeth men to sele the sothe out of couenable tyme.  
JOHN WYCLIF, *English Works*, p. 270. (c. 1380)  
Al sothes be nat to sayne.  
THOMAS USK, *The Testament of Love*. (c. 1387) In SKEAT, *Chaucer*, vii, 32.  
Sothe may not alle day be sayd.  
UNKNOWN, *Early Miscellanies*, p. 63. (c. 1480)  
All soothes be not for to saye,  
It is better some be lefte by reason  
Than trouth to be spoken out of season.  
UNKNOWN, *Parlament of Byrdes*, l. 36. (c. 1550)

A man must not always tell the whole truth. (Il ne fault pas tousjours dire tout.)  
MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580) The French also say, "Les vérités sont des fruits qui ne doivent être cueillis que bien mûrs" (Truths are fruits which ought not to be plucked except when quite ripe), and "Tout vrai n'est pas à dire" (All truth is not good to tell). The Italians say the same, "Ogni vero non è buono a dire."  
The truth itself has not the privilege of being employed at all times and in every case. (La vérité mesme n'a pas ce privilege d'estre employée à toute heure et en toute sorte.)  
MONTAIGNE, *Essays*. Bk. iii, ch. 13. (1595)  
All truths are not to be told.  
HERBERT, *Jacula Prudentum*. No. 94. (1640)  
Without lying, but without speaking the whole truth. (Sin mentir, no decir todas las verdades.)  
BALTASAR GRACIAN, *Oráculo Manual*. Maxim 181. (1647) Less literally, "The truth, but not the whole truth."  
All truth must not be told at all times.  
JOHN RAY, *English Proverbs*, p. 150. (1670)  
The thing was true; but all truths are not to be spoken at all times.  
SIR ROGER L'ESTRANGE, tr., *Seneca's Morals: The Happy Life*. Ch. 7. (c. 1680)  
All the truth should not be told. Because it may be ill-natured, uncharitable, or unseasonable.  
JAMES KELLY, *Scottish Proverbs*, p. 37. (1721)  
There are truths which are not for all men, nor for all times.  
VOLTAIRE, *Letter to Cardinal de Bernis*, 23 April, 1764.  
A man may, in some circumstances, disguise the truth, . . . for were it always to be spoken, and upon all occasions, this were no world to live in  
WALTER SCOTT, *Kenilworth*. Ch. 6. (1821)  
Every truth is not to be told.  
THOMAS WRIGHT, *Essays on the Middle Ages*, i, 140. (1846)  
All things to all men only fools will tell,  
Truth profits none but those that use it well.  
J. S. BLAICKIE, *The Wise Men of Greece: Pythagoras* (1877)  
5  
Forge thy tongue on the anvil of truth. (ἀψευδεὶ δὲ πρὸς ἄκμονι χάλκευε γλώσσαν.)  
PINDAR, *Pythian Odes*. No. i, l. 87. (470 B. C.)  
Truth is the origin of all good for gods and men. (ἀλήθεια πάντων μὲν ἀγαθῶν θεοῖς πάντων δ' ἀνθρώποις.)  
PLATO, *Laws*, 730C. (c. 375 B. C.) Quoted by PLUTARCH, *Moralia*, 49A.  
6  
The truth's out. (Res palam est.)  
PLAUTUS, *Mostellaria*, l. 1068. (c. 220 B. C.)  
Truth shines forth. (Veritas elucescit.)  
PONTANUS, *Collectio Proverbiorum*, p. 217. (1778)  
7  
When truth or virtue an affront endures,  
Th' affront is mine, my friend, and should be yours.  
POPE, *Epilogue to Satires*. Dial. i, l. 199. (1738)

<sup>1</sup> Buy the truth, and sell it not. (Veritatem eme, et noli vendere.)

*Old Testament: Proverbs*, xxiii, 23. (c. 350 B. C.)  
Who never sold the truth to serve the hour.

TENNYSON, *Ode on the Death of the Duke of Wellington*. (1852)

<sup>2</sup> You must give liberty to the tongue when you ask for the truth. (Licentiam des linguae cum verum petas.)

PUBLILIUS SYRUS, *Sententiae*. No. 348. (c. 43 B. C.)

<sup>3</sup> Incredible but true. (Incredibile est, sed verum.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. ix, ch. iii, sec. 87. (c. A. D. 80)

<sup>4</sup> Truth herself cutteth his throat that carrieth her publicly in every place.

SIR WALTER RALEGH, *Instructions to His Son*. Sec. iv. (1616)

<sup>5</sup> Truth finds foes where it makes none.

JOHN RAY, *English Proverbs*, p. 138. (1678)

Truth finds Foes, where it should find none.

THOMAS FULLER, *Gnomologia*. No. 5298. (1732)

To tell the truth makes enemies. (El vero dir, nemici.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 216. (1856) An Italian proverb. The French say, "Au vray dire perd on le jeu" (Telling the truth loses one the game).

<sup>6</sup> Truth is always green.

JOHN RAY, *English Proverbs*, p. 138. (1678)  
From the Spanish, "La verdad es siempre verde."

Truth never grows old.

THOMAS FULLER, *Gnomologia*. No. 5310. (1732)

In fact, there's nothing that keeps its youth, So far as I know, but a tree and truth.

OLIVER WENDELL HOLMES, *The Deacon's Masterpiece*. (1858)

Ivory . . . which . . . whitens with the lapse of years, though green at first, as truth is.

R. D. BLACKMORE, *Perlycross*. Ch. 13. (1894)

<sup>7</sup> Fair fall truth and daylight.

JOHN RAY, *English Proverbs*, p. 211. (1678)

<sup>8</sup> Truth always has a fast bottom.

JOHN RAY, *English Proverbs*, p. 211. (1678)

Truth hath always a sure Bottom.

THOMAS FULLER, *Gnomologia*. No. 5300. (1732)

<sup>9</sup> Truth scorns delay. (Veritas odit moras.)

SENECA, *Oedipus*, l. 850. (c. A. D. 60)

<sup>10</sup> 'Tis real humanity and kindness to hide strong truths from tender eyes.

LORD SHAFTESBURY, *Characteristics of Men*, i, 63. (1711)

Minds at first must be spoon-fed with truth.

ROBERT BROWNING, *A Death in the Desert*. St. 21. (1864)

<sup>11</sup> Truth will come to light.

SHAKESPEARE, *The Merchant of Venice*, ii, 2, 83. (1597)

Early or late, Truth will out.

ROGER NORTH, *Examen*, p. 170. (1740)

Nothing is so sure to make itself known as the truth, for what else waits to be known?

H. D. THOREAU, *Autumn*, 12 Dec., 1851.

The vitality of the truth is well expressed in a Swiss proverb: *It takes a good many shovelfuls of earth to bury the truth.*

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 6. (1853) The Russians say, "Truth will out, even if buried in a golden coffin."

MURDER WILL OUT, *see under* MURDER.

<sup>12</sup> Simple truth miscall'd simplicity.

SHAKESPEARE, *Sonnets*. No. lxvi. (1609) The Arabs say, "Truth is the victim of its own simplicity."

<sup>13</sup> The truth is ever best. (ὁρθὸν ἀλήθει' del.)

SOPHOCLES, *Antigone*, l. 1195. (c. 441 B. C.)

'Tis always best to tell the truth. (δεῖ κράτιστόν ἐστι τἀληθὴ λέγειν.)

MENANDER, *The Rustic*. Frag. 487K. (c. 300 B. C.)

HONESTY THE BEST POLICY, *see under* HONESTY.

<sup>14</sup> Truth in spirit, not truth to letter, is the true veracity.

R. L. STEVENSON, *Truth of Intercourse*. (1887)

<sup>15</sup> Most patient of the truth; willing to endure plain-speaking. (Patientissimus veri.)

TACITUS, *Dialogus de Oratoribus*. Sec. 8. (c. A. D. 85) *See* SPEECH: PLAIN-SPEAKING.

Truth is the air they breathe.

JEREMY TAYLOR, *The Worthy Communicant*. Pt. i, sec. 2. (1660)

<sup>16</sup> It takes two to speak the truth—one to speak, and another to hear.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Wednesday*. (1849)

<sup>17</sup> Truth is that which a man troweth.

J. H. TOOKE, *The Diversions of Purley*. (1786)

<sup>18</sup> When in doubt, tell the truth.

MARK TWAIN, *Notebook*, 2 Feb., 1894.

<sup>19</sup> The truth is always respectable.

MARK TWAIN, *Tom Sawyer*. Ch. 23. (1876)

Truth is the most valuable thing we have. Let us economize it.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. (1893)

Truth is a rare virtue; be sparing in its use.

MARK TWAIN, *Pudd'nhead Wilson's New Calendar*. Used also as a chapter heading in *Following the Equator*. (1897)

<sup>20</sup> Few people have enough character to endure the truth, and to speak it. (Peu de gens ont assez de fonds pour souffrir la vérité, et pour la dire.)

VAUVENARGUES, *Réflexions*. No. 235. (1746)

Truth, if there is any truth, needs no martyrs.

SHAW, *Androcles and the Lion*. Act i. (1912)

<sup>1</sup> It is one thing to wish to have truth on our side, and another to wish sincerely to be on the side of truth.

RICHARD WHATELY, *On the Love of Truth*. (1825)

<sup>2</sup> A thing is not necessarily true because a man dies for it.

OSCAR WILDE, *Portrait of Mr. W. H.* (1889)

A truth ceases to be true when more than one person believes in it.

OSCAR WILDE, *Phrases for the Young*. (1894)

If one tells the truth, one is sure, sooner or later, to be found out.

OSCAR WILDE, *Phrases for the Young*.

<sup>3</sup> Pure truth hath no man seen nor e'er shall know. (καὶ τὸ μὲν σαφὲς οὐτις ἀνὴρ ἶδεν οὐδέ τις ἔσται εἰδώς.)

XENOPHANES, *Fragments*. Frag.34.(c.550 B.C.)

Nobody ever sees truth except in fragments.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 106. (1887)

<sup>4</sup> Deme the best of every doute,  
Tyl the truthe be tryed out.

*Reliquiae Antiquae*, i, 92. (c. 1440)

Deme no thynge that is in dowt till the trowth be tred owt.

HILLS, *Common-place Book*, p. 131. (c. 1530)

Deeme the best, till time hath tryde the trowth out.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

<sup>5</sup> Trewthe dyd nevyr his maystyr shame.

UNKNOWN, *Coventry Mysteries* (Sh. S.), p. 367. (c. 1450)

Wherby the truthe is often blamed,

Yet in no wise truthe may be shamed.

UNKNOWN, *The Scholehouse of Women*, l. 6. (c. 1541)

Truth may be blamed, but cannot be shamed.

THOMAS HARMAN, *A Caueat for Common Cursetors* (E.E.T.S.), p. 28. (1567) FULLER, *Church History*. Bk. iv, sec. 1. (1655) FULLER, *Gnomologia*. No. 5307. (1732)

Truth may be blamed, but 't shall never be shamed.

JOHN RAY, *English Proverbs*, p. 150. (1670)

<sup>6</sup> Truth is one, though the wise call it by various names.

UNKNOWN, *Rigveda*, i, 164, 46. (c. 1200 B.C.)

## II—Truth: The Naked Truth

<sup>7</sup> The naked Truth. (Nuda Veritas.)

HORACE, *Odes*. Bk. i, ode 24, l. 7. (23 B.C.)

The naked truth. (Aperta veritas.)

ST. AUGUSTINE, *Epistles*. Epis. xxxiv, sec. 1. (A.D. 396)

We shall tell The naked Truth of what befel.

BUTLER, *Hudibras*, i, ii, 36. (1663)

The truth, naked and unashamed, is always unpleasant.

JAMES HUNEKER, *Iconoclasts*, p. 188. (1905)

<sup>8</sup> Naked Truth Needs no Shift.

WILLIAM PENN. Title of a broadside. (1674)

<sup>9</sup> The truth shows best being naked.

JOHN TAYLOR, *Watermens Suit*. (c. 1613)

Innocence was originally naked, and Truth keeps the same Dress still.

OSWALD DYKES, *English Proverbs*, p.255.(1709)

Craft must have Clothes; but Truth loves to go naked.

THOMAS FULLER, *Gnomologia*. No.1200.(1732)

Truth's best Ornament is Nakedness.

THOMAS FULLER, *Gnomologia*. No. 5314.

Craft must be at charge for clothes, but Truth can go naked.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1747.

## III—Truth Is Mighty and Prevaieth

<sup>10</sup> Great is truth and it prevaieth. (Magna est veritas, et praeualet.)

*Biblia Sacra Vulgatae Editionis: III Esdras*, iv, 41. (A.D. 405) The *Vulgate* includes the books which were placed in *Apocrypha* by the editors of the "Authorized" or Protestant version of the Bible in 1611, among them *III Esdras*, which in the *Apocrypha* is *I Esdras*. The phrase is almost always quoted, "Truth is mighty and will prevail," and some commentators have substituted the future, *praeualebit*, for the present, *praeualet*, but *praeualet* is the correct rendering.

I believe that in the end the truth will conquer.

JOHN WYCLIF, to the Duke of Lancaster. (1381) As quoted by GREEN, *Short History of the English People*. Ch. 5.

Trueth in the ende shall preuayle.

ULPIAN FULWELL, *Ars Adulandi*, sig.E4.(1576)

Which of these three things is strongest, either wine, or women, or els the truth? of courtesie tel me. To tel you the truth, after my foolish opinion, and not being learned, Truth, me thinketh, is strongest.

JOHN FLORIO, *Firste Fruites*, fo. 38. (1578)

Truth is the strongest of all, which overcomes all things in the end.

UNKNOWN, *Helpe to Discourse*, p. 98. (1619)

For (magna est veritas & praeualebit) great is truth, & shall prevail.

THOMAS BROOKS, *The Crown and Glory of Christianity*, p. 407. (1662)

Truth, by its own sinews, will prevail.

JOHN DRYDEN, *Religio Laici*, l. 349. (1682)

<sup>11</sup> Truth always rises above falsehood, as oil rises above water. (La verdad siempre anda sobre la mentira como el aceite sobre el agua.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 9, 17, 50. (1615)

Truth and oil are ever above.

HERBERT, *Jacula Prudentum*. No. 5295. (1732)  
Truth like oil comes to the top. (La vérité comme  
l'huile vient a-dessus.)

LE ROUX DE LINCX, *Proverbes Français*, ii, 327.  
(1859) The Swiss say, "Truth cannot be  
buried."

Oil and truth get uppermost at last.

HENDERSON, *Latin Proverbs*, p. 210. (1869)

<sup>1</sup>  
Above all things truth beareth away the vic-  
tory. (Super omnia autem vincit veritas.)

*Apocrypha: I Esdras*, iii, 12. (c. A. D. 90) Two  
Latin proverbs are, "In veritate victoria"  
(Victory is in the truth), and "Vincit omnia  
veritas" (Truth conquers all things).

<sup>2</sup>  
Better thou perish, than Truth.

THOMAS FULLER, *Gnomologia*. No. 934. (1732)  
Individuals may perish, but truth is eternal.

JOSEPH GERRALD, *Speech*, when under arrest,  
1794.

<sup>3</sup>  
I shall not suffer defeat for my word is truth  
NU, *Papyrus: Book of the Dead*. Ch. xxix, l.  
7. (c. 4000 B. C.)

Great is Truth, appointing a straight path; never  
hath it been overthrown since the reign of Osiris  
PTAH-HOTEP, *Instruction*. No. 5. (c. 3550 B. C.)  
Prisse Papyrus. Gunn, tr.

<sup>4</sup>  
Truth is a noble thing, and an enduring. (καλὸν  
μὲν ἡ ἀλήθεια, καὶ μόνιμον.)

PLATO, *Laws*. Sec. 663E. (c. 375 B. C.)

Truth is often eclipsed but never extinguished.  
(Veritatem laborare nimis saepe, extingui nun-  
quam.)

QUINTUS FABIVS MAXIMUS, quoting a proverb,  
to Lucius Aemilius. (216 B. C.) See LIVY, *Ab  
Urbe Condita*. Bk. xxii, ch. 29, sec. 19.

As for the truth, it endureth, and is always  
strong; it liveth and conquereth for evermore.

*Apocrypha: I Esdras*, iv, 38. (c. A. D. 90)

The trouthe, how so it ever come,  
May for no thing ben overcome.

JOHN GOWER, *Confessio Amantis*. Bk. vii, l.  
1957. (1390)

Nothing endures but truth. (Rien ne dure que  
la vérité.)

VAUVENARGUES, *Réflexions*. No. 466. (1746)

Man passes away; generations are but shadows;  
there is nothing stable but truth.

JOSAH QUINCY, JR., *Speech*, Boston, 17 Sept.,  
1830.

<sup>5</sup>  
Strong in the strength of truth. (τἀληθὲς γὰρ  
ισχυὸν τρέφω.)

SOPHOCLES, *Oedipus the King*, l. 356. (c. 409 B. C.)

Truth is as vivacious, and will spread itself as  
fast, as the fungi, which you can by no means  
annihilate with your heel, for their sporules are  
so infinitely numerous and subtle as to resemble  
"thin smoke."

H. D. THOREAU, *Autumn*, 5 Nov., 1840.

TRUTH CRUSHED TO EARTH SHALL RISE AGAIN, see  
under ERROR AND TRUTH.

#### IV—Truth Stranger Than Fiction

<sup>6</sup>  
At times truth may not seem probable. (Le  
vrai peut quelquefois n'être pas vraisemblable.)

BOILEAU, *L'Art Poétique*. Chant. iii, l. 48. (1674)

<sup>7</sup>  
'Tis strange—but true; for truth is always  
strange,—

Stranger than fiction.

BYRON, *Don Juan*. Canto xiv, st. 101. (1823)  
Sampson was greatly struck with the revelation:  
he . . . said truth was stranger than fiction.

CHARLES READE, *Hard Cash*. Ch. 30. (1863)  
Fact is stranger than fiction.

AUGUSTUS JESSOP, *Arcady for Better or Worse*,  
p. 98. (1881)

Truth is stranger than fiction—to some people,  
but I am measurably familiar with it.

MARK TWAIN, *Pudd'nhead Wilson's New Cal-  
endar*. (1893) An American variant is,  
"Truth is stranger than fiction, but not so  
popular."

Truth is not only stranger than fiction but far  
more interesting

MARGARET ECHARD, *Before I Wake*, p. 67. (1943)

<sup>8</sup>  
Fictions meant to please should be very close  
to truth. (Ficta voluptatis causa sint proxima  
veris.)

HORACE, *De Arte Poetica*, l. 338. (c. 20 B. C.)

There are stranger things in reality than can be  
found in romances.

T. C. HALIBURTON, *Wise Saws*. Ch. 6. (1843)  
There is a truth of fiction more veracious than  
the truth of fact.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No.  
4. *Introduction*. (1848)

#### V—Truth Lies at the Bottom of a Well

<sup>9</sup>  
Of truth we know nothing, for truth is in the  
depths. (ἐπεὶ δὲ οὐδὲν ἴδμεν ἐν βυθῷ γὰρ ἡ  
ἀλήθεια.)

DEMOCRITUS, *Maxim*. (c. 400 B. C.) As quoted  
by DIOGENES LAERTIUS, *Pyrrho*. Bk. ix, sec.  
72. Quoted also by CICERO, *Academicarum  
Quaestionum*, ii, 10, and by LACTANTIUS,  
*Institutiones Divinae*, iii, 28.

<sup>10</sup>  
At the bottom of that undrainable well, where,  
Heraclitus says, the Truth lies hidden. (Au  
fond du puis inépuisable au quel disoit  
Heraclite estre la Verité cachée.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 18. (1532)  
The modern French saying is, "La vérité est  
cachée au fond du puits."

Democritus said, "That truth did lie in profound  
pits, and when it was got, it needed much re-fin-  
ing."

FRANCIS BACON, *Apophthegms*. No. 263. (1625)  
Truth, which wise men say doth lye in a well, is  
not recoverable but by exantlation.

SIR THOMAS BROWNE, *Pseudodoxia Epidemica*  
Bk. i, ch. 5. (1646)

You know the ancient philosophers said Truth lay at the bottom of a well.

MATTHEW PRIOR, *Dialogues of the Dead* (1907), p. 225. (a. 1721)

Truth lieth deep, and must be fetched up at leisure.

THOMAS FULLER, *Gnomologia*. No.5304.(1732)

The unlearned . . . were all busied in getting down to the bottom of the well, where Truth keeps her little court.

LAURENCE STERNE, *Tristram Shandy*. Bk. iv, ch. 1. (1759)

The sages say, Dame Truth delights to dwell (Strange Mansion!) in the bottom of a well.

JOHN WOLCOT, *Birthday Ode*. (c. 1783)

You'd wish yourself where Truth is—in a well.

BYRON, *Don Juan*. Canto ii, st. 84. (1819)

It is an old saying that Truth lies in a well, but the misfortune is, that some men will use no chain to draw her up.

C. C. COLTON, *Lacon*. Vol. i, No. 250. (1820)

Truth keeps the bottom of her well.

JOAQUIN MILLER, *Song of the South*. Sec. iii, pt. 2. (c. 1873)

Truth . . . is said to lie at the bottom of a well, for the very reason, perhaps, that whoever looks down in search of her sees his own image at the bottom.

J. R. LOWELL, *Democracy*. (1887)

We must go to the bottom of the well for truth.

O. HENRY (W. S. PORTER), *Mammon and the Archer*. (1906)

Truth often hides in an ugly pool.

S. G. CHAMPION, *Racial Proverbs*, p. 380. (1938) A Chinese proverb.

1 Truth is always at the bottom of a grave.

JAMES HUNEKER, *Iconoclasts*, p. 63. (1905)

2 Truth is not (as Democritus said) hidden in the deeps of abisse; but rather elevated in infinite height of divine knowledge. (La vérité n'est pas, comme disoit Democritus, cachée dans le fond des abysmes, mais plustost eslevée en hauteur infinie en la cognoissance divine.)

MONTAIGNE, *Essays*. Bk. iii, ch. 8. (1595) Florio, tr.

There is not a truer saying in this world, than that truth lies on the surface of things.

WILLIAM MAGINN, *O'Doherty's Maxims*, p. 81. (1824)

Truth is not always in a well. In fact, as regards the more important knowledge, I do believe that she is invariably superficial.

E. A. POE, *The Murders in the Rue Morgue*. (1842) It is, of course, C. Auguste Dupin speaking.

3 Wrapping truth in darkness. (Obscuris vera involvens.)

VERGIL, *Aeneid*. Bk. vi, l. 100. (19 B.C.)

Truth lurks in deep hiding and is wrapped in mystery. (Involuta veritas in alto latet.)

SENECA, *De Beneficiis*. Bk. vii, ch. 1, sec. 6. (c. A.D. 64) But another proverb says, "Veritas nihil veretur nisi abscondi" (Truth fears nothing except being hidden).

## VI—Truth and Falsehood

4

Truth stands, falsehood falls. Falsehood is common, truth uncommon.

*Babylonian Talmud: Shabbath*, fo. 104a. (c. 450)

5

There are few men so true to themselves and so settled, but that, . . . they open themselves; specially if they be put to it with a counter-dissimulation, according to the proverb of Spain, *Di mentira, y sacaras verdad*: Tell a lie and find a truth.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii, ch. 23. (1605) The Germans have the same proverb, "Sag eine Lüge, so hörst du die Wahrheit."

Tell a lie and find the truth.

JOHN RAY, *English Proverbs*, p. 75. (1678)

Tell a Lie, and find out the Truth.

THOMAS FULLER, *Gnomologia*. No.4324.(1732)

6

Even a liar tells a hundred truths to one lie; he has to, to make the lie good for anything.

H. W. BEECHER, *Proverbs from Plymouth Pulpit*. (1870)

7

How can that which is true come from a lie?

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxiv, 4. (c. 190 B.C.) Oesterley, tr.

Sow truth, if thou the truth wouldst reap:

Who sows the false shall reap the vain.

HORATIUS BONAR, *He Liveth Long Who Liveth Well*. (c. 1868)

8

Any fool can tell the truth, but it requires a man of some sense to know how to lie well.

SAMUEL BUTLER, *Note-Books*. (c. 1890)

9

Truth, fact, is the life of all things; falsity, "fiction," or whatever it may call itself, is certain to be the death.

THOMAS CARLYLE, *Latter-Day Pamphlets*. Ch. 8. (1850)

10

He lied so much like truth that she was deceived.

F. CHAMIER, *Tom Bowling*. Ch. 5. (1841)

11

The truth is bitter and disagreeable to fools; but falsehood is sweet and acceptable. (τὸ μὲν ἀληθὲς πικρὸν ἐστὶ καὶ ἀηδὴς τοῖς ἀνοήτοις· τὸ δὲ ψεῦδος γλυκὺ καὶ προσηγνές.)

ST. CHRYSOSTOM, *Adagia*. (c. A.D. 400) The Italians say, "Il vero punge, e la bugia unge" (Truth stings, falsehood salves over); the French, "Il n'y a que la vérité qui blesse" (It is only truth that wounds).

12

Falsehood is so near to truth that a wise man would do well not to trust himself on such a narrow edge. (Ita enim finitima sunt falsa veris . . . ut tam in praecipitem locum non debeat se sapiens committere.)

CICERO, *Academica*. Bk. ii, sec. 21. (c. 45 B.C.)

I would I could as easily discover the true as I can expose the false. (Utinam tam facile vera invenire possem, quam falsa convincere.)

CICERO, *De Natura Deorum*. Bk. i, ch. 32, sec. 91. (c. 45 B.C.)

To distinguish the false from the true. (Vero distinguere falsum.)

HORACE, *Epistles*. Bk. i, epis. 10, l. 29. (20 B.C.)

A Hair perhaps divides the False and True.

EDWARD FITZGERALD, tr., *The Rubáiyát*. St. 49. (1859) The Hindus say, "Between truth and falsehood there is a distance of only four fingers."

1 Ever to that truth,  
Which but the semblance of a falsehood wears.  
A man, if possible, should bar his lips.  
(Sempre a quel ver ch' ha faccia di menzogna  
De' l' uom chiuder le labbra finch' ei puote.)

DANTE, *Inferno*. Canto xvi, l. 124. (c. 1300)

Of that danger Dant expressly speaketh in these verses,

It is not good to tell that truth,  
which seemeth like unto a lie:  
For though it be no fault in deede,  
yet may a man be blamde thereby.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 154. (1574) Pettie, tr.

2 Truth is beautiful. Without doubt; and so are lies.

EMERSON, *Journals*. Vol. iii, p. 437. (1870)

3 Truth is only falsehood well disguised.

GEORGE FARQUHAR, *A Constant Couple*. Act iii, sc. 4. (1700)

After all, what is a lie? 'Tis but  
The truth in masquerade.

BYRON, *Don Juan*. Canto xi, st. 37. (1823)

4 Truth needs not many Words; but a false Tale,  
a long Preamble.

THOMAS FULLER, *Gnomologia*. No. 5309. (1732)

5 Truth always lags behind [falsehood], limping along on the arm of time. (La verdad siempre llega la última y tarde, cojeando con el tiempo.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 146. (1647)

Falsehood flies and truth comes limping after it, so that when men come to be undeceived it is too late.

JONATHAN SWIFT, *The Examiner*. No. 15. (1710)  
A lie travels round the world while Truth is putting on her boots.

C. H. SPURGEON, *Salt-Cellars*. (1885)

Give a lie twenty-four hours' start, and you can never overtake it.

V. S. LEAN, *Collectanea*, iii, 471. (1902) The Italians, however, say, "Benchè la bugia sia veloce, la verità l'arriva" (Though a lie be swift, the truth overtakes it).

6 The most mischievous liars are those who keep sliding on the very verge of truth.

J. C. AND A. W. HARE, *Guesses at Truth*. (1827)

7 The art of lying is the strongest acknowledgment of the force of truth.

WILLIAM HAZLITT, *Table Talk: On Patronage*. (1822)

8 He that trusts in a lie, shall perish in truth.

HERBERT, *Jacula Prudentum*. No. 571. (1640)

The Arabs say, "Lying is weakness, truth is health"; the Hindus, "Truth will conquer, falsehood will kill."

Better speak truth rudely, than lie covertly.

HERBERT, *Jacula Prudentum*. No. 769.

It is better to remain silent than speak the truth ill-humoredly, and so spoil an excellent dish by covering it with bad sauce.

ST. FRANCIS DE SALES, *Apothegm*. (c. 1600) See CAMUS, *L'Esprit de S. François de Sales*.

9 We know how to speak many things which are false as if they were true; but we know, when we will, to utter true things. (ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα | ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα γηρύσασθαι.)

HESIOD, *Theogony*, l. 27. (c. 800 B.C.)

10 A lie stands on one leg, and truth on two.

JAMES HOWELL, *English Proverbs*, p. 10. (1659) FRANKLIN, *Poor Richard's Almanack*, 1735.

11 Does not Mr. Bryant say, that Truth gets well if she is run over by a locomotive, while Error dies of lockjaw if she scratches her finger?

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 5. (1860)

12 The ability to discriminate between that which is true and that which is false is one of the last attainments of the human mind.

WASHINGTON IRVING, *The American Democrat*. Ch. 44. (1838)

13 There is no worse lie than a truth misunderstood by those who hear it.

WILLIAM JAMES, *The Varieties of Religious Experience*, p. 355. (1902)

14 The man who fears no truths has nothing to fear from lies.

THOMAS JEFFERSON, *Letter to George Logan* (1816)

15 All men, as far as in them lies,  
Create realities of dreams;  
To truth our nature proves but ice,  
To falsehood, fire it seems.

(Chacun tourne en réalités,  
Autant qu'il peut, ses propres songes:  
L'homme est de glace aux vérités,  
Il est de feu pour les mensonges.)

LA FONTAINE, *Fables: Le Statuaire et la Statue de Jupiter*. Bk. ix, fab. 6. (1678)

16 Against truth falsehood hath no might.

JOHN LYDGATE, *The Story of Thebes*. Pt. ii. (1420)

1 An innocent truth can never stand in need Of a guilty lie.

PHILIP MASSINGER, *The Emperor of the East*. Act v, sc. 3. (1631)

Truth never was indebted to a lie.

EDWARD YOUNG, *Night Thoughts*. Night viii, l. 587. (1745)

2 It is for slaves to lie, and for free men to speak the truth. (C'estoit aux serfs de mentir, et aux libres de dire verité.)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)  
Quoting a saying of Apollonius.

3 Truth mixed with falsehood. (Mixtaque cum veris passim commenta.)

OVID, *Metamorphoses*. Bk. xii, l. 54. (c. A. D. 7)  
A mixture of a Lie [with truth] doth ever adde Pleasure.

FRANCIS BACON, *Essays: Of Truth*. (1612) The Italians say, "A little truth helps the lie go down."

4 Eat the date and throw away the stone; eat the fruit and throw away the peel.

*Palestinian Talmud: Hagigah*, fo. 15b. (c. 450)  
Distinguish between true and false.

Everything is true in part and false in part. (Chaque chose est vrai en partie, et fausse en partie.)

PASCAL, *Pensées*. Pt. i, art. ix, No. 63. (c. 1660)

5 The lip of truth shall be established for ever: but a lying tongue is but for a moment. (Labium veritatis firmum erit in perpetuum: qui autem testis est repentinus, concinnat linguam mendacii.)

*Old Testament: Proverbs*, xii, 19. (c. 350 B. C.)

6 A well-intentioned lie is better than a mischief-making truth.

SADI, *Gulistan*. Ch. i, Apologue 1. (c. 1258)

Words that beguile thee but thy heart make glad. Outvalue truth which makes thy temper sad.

SADI, *Gulistan*, i. 1. (Eastwick, tr.)

Use not to lie, for that is dishonest; speak not every truth, for that is unneedful; yes, in time and place, a harmless lie is a great deal better than a hurtful truth.

ROGER ASCHAM, *Letter to Mr. Howe*. (1550)

Blunt truths more mischief than nice falsehoods do.

POPE, *An Essay on Criticism*. Pt. iii, l. 14. (1709) Quoted by FRANKLIN, *Poor Richard's Almanack*, 1744.

A truth that's told with bad intent Beats all the lies you can invent.

WILLIAM BLAKE, *Auguries of Innocence*. (1789)

7 Better to be imprisoned for speaking truth than to gain release by falsehood.

SADI, *Gulistan*. Ch. viii, Maxim 83. (c. 1258)  
The Danish form is, "Better suffer for truth than prosper by falsehood"; the Arabic, "Falsehood, though it seem profitable, will hurt you; truth, though it seem hurtful, will

profit you," but the Poles point out, "Truth will not feed you, and a lie will not choke you."

8 Truths would be tales  
Where now half tales be truths.

SHAKESPEARE, *Antony and Cleopatra*, ii, 2, 136. (1606)

Half the Truth is often a great Lie.

FRANKLIN, *Poor Richard's Almanack*, 1758.

A lie which is half a truth is ever the blackest of lies.

TENNYSON, *The Grandmother*. St. 8. (1859)

Half the truth is often a whole lie.

CHEALES, *Proverbial Folk-Lore*, p. 166. (1875)

Half-truths to which men are accustomed are so much easier to pass than the golden mintage they rarely encounter!

CHRISTOPHER MORLEY, *Religio Journalistici*, p. 32. (1924)

A lie that is half a truth is ever the hardest to fight.

PATRICIA WENTWORTH, *The Chinese Shawl*, p. 202. (1943) Paraphrasing Tennyson.

9 The most curious aspect of truth seems to be that nobody will believe it. We can swallow any number of falsehoods and fancies, but not the truth.

J. S. STRANGE, *Look Your Last*, p. 183. (1943)

10 There is nothing so false that a sparkle of truth is not in it.

M. F. TUPPER, *Proverbial Philosophy: Of Truth in Things False*. (1839)

## TRYING

11 By trying you shall learn. (πειράσας νοήσεις.)

ANACREON (?), *Odes*. Ode xxviii, l. 12. (c. 550 B. C.)

12 In great things to have tried is enough. (In magnis vel voluisse sat est.)

ERASMUS, *Moriae Encomium*. Sec. 49. (1511)

13 He could willingly have found it in his hart to trie his fortune.

ROBERT JOHNSON, tr., *The Worlde*, p. 59. (1601)

Who will willingly be the first to try our hand.

LORD SHAFTESBURY, *Characteristicks of Men*, i, 1. (1711)

Why should I be debarred the liberty of trying my hand as well as another?

ABRAHAM TUCKER, *The Light of Nature Pursued*, i, 384. (1768)

He determined to try his hand.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Bk. v, ch. 3. (1809)

They think they are trying their luck, as the phrase is.

AUGUSTUS DE MORGAN, *An Essay on Probabilities*, i, 21. (1838)

14 No one knows what he can do till he tries. (Quid quisque posset, nisi temptando nesciit.)

PUBLILIUS SYRUS, *Sententiae*. No. 586. (c. 43 B. C.)  
See also under ABILITY.



I have often heard my poor old uncle say that no man knows what he can do till he tries.

MARRYAT, *Frank Mildmay*. Ch. 7. (1829)

You never know what you can do till you try.

DICKENS, *Pickwick Papers*. Ch. 49. (1837)

None on us knows what we can do till we tries.

DICKENS, *Martin Chuzzlewit*. Ch. 25. (1843)

On hearing the verdict he . . . shouted out: "I told you so . . . ! You never know what you can do till you try."

MONTAGU WILLIAMS, *Leaves of a Life*. Ch. 13. (1893)

No man knows what he can do until he's tried it.

HOWIE, *Murder for Christmas*, p. 165. (1941)

You never could tell what a body could do till they tried.

LASSWELL, *Suds in Your Eye*, p. 147. (1942)

<sup>1</sup> No jokes, old boy; no trying it on me.

THACKERAY, *Vanity Fair*. Ch. 34. (1848)

To try it on, to seek to outwit, get the better of.

To try it on the dog, to experiment at another's expense or risk.

FARMER AND HENLEY, *Slang Dictionary: Try*. (1903)

<sup>2</sup> Trying took Troy, my pretty one; 'tis trying Brings about everything.

(*ἡς Τροίαν περὶ ὠμενοὶ ἦνθον Ἀχαιοί, καλλίστα παίδων· πείρα θην πάντα τελείται.*)

THEOCRITUS, *Idyls*. No. xv, l. 64. (c. 270 B.C.)

ERASMUS, *Adagia*, ii, ii, 37, gives the more familiar form in Latin, "Tentantes ad Troiam pervenerunt Graeci" (By trying the Greeks got into Troy).

<sup>3</sup> Nocke anew, nocke anew, i.e. try again.

UNKNOWN. In *Berkeley MSS*, iii, 32. (1639)

You will have to try and try again.

FREDERICK MARRYAT, *The Children of the New Forest*. Ch. 4. (1847)

If at first you don't succeed,

Try, try, try again.

W. E. HICKSON, *Try and Try Again*. (c. 1850)

The Scripture says, "Try! try! again!"

LANGDON MITCHELL, *The New York Idea*. Act ii. (1906)

If at first you don't succeed, pry, pry, pry again.

PHILIP MACDONALD, *Warrant for X*, p. 223. (1937)

And the saying grew, as sayings will grow

From hard endeavor and bangs and bumps:

"He got in a mighty hard row of stumps;

But he tried, and died trying to hoe his row."

JOAQUIN MILLER, *A Hard Row for Stumps*. (a. 1897)

## TUB

<sup>4</sup> Let euerie Fatte [vat] stande vpon his owne bottome.

WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence* (E.E.T.S.), p. 65. (1564)

They would have every fatte . . . stand on his own bottom.

GERVASE BABINGTON, *Exposition of the Commandments*, vi, 53. (1583)

Every tub must stand upon his own bottom.

JOHN CLARKE, *Paroemiologia*, p. 66. (1639)

Every tub must stand upon its own bottom.

Every man must give an account for himself.

JOHN RAY, *English Proverbs*, p. 102. (1670)

*Presumption* said, *Every fat must stand upon his own bottom*.

BUNYAN, *The Pilgrim's Progress* (1877). Pt. i. p. 37. (1678)

"Every vessel must stand on its own bottom," said I; . . . "I take pleasure in being independent."

GEORGE BORROW, *Romany Rye*. Ch. 29. (1857)

There is an old saying, "Let every tub stand on its own bottom."

CHARLES READE, *Griffith Gaunt*. Ch. 6. (1866)

HUNEKER, *Painted Veils*, p. 245. (1920)

<sup>5</sup> Mother Cornelius tub why it was like hell, he that came into it, never came out of it.

THOMAS NASHE, *The Unfortunate Traveller*, p. 17. (1594) A sweating-tub formerly used in the treatment of venereal disease.

From the powdering-tub of infamy

Fetch forth the lazar kite . . . Doll Tearsheet

SHAKESPEARE, *Henry V*, ii, 1, 79. (1599)

*Luc.*: How doth thy mistress? . . . Procures she still?

*Clo.*: Troth, sir, she hath eaten up all her beef, and she is herself in the tub.

SHAKESPEARE, *Measure for Measure*, iii, 2, 57 (1604)

Pickl'd up to the very Nose in the Powdering-Tub of Sin and Salvation.

DYKES, *English Proverbs*, p. 83. (1709)

<sup>6</sup> He is at first entertained with trifles . . . and little images of things are laid before him, like a cock-boat to a whale, only to play withal.

JEREMY TAYLOR, *Holy Dying*. Bk. i.ch.3.(1651) Sea-men have a Custom when they meet a Whale, to fling him out an empty Tub, . . . to divert him from laying violent Hands upon the Ship.

JONATHAN SWIFT, *A Tale of a Tub: Author's Preface*. (1704)

When a man talks to a woman upon such subjects, let her be ever so much in *Alt*, 'tis strange if he cannot throw out a tub to a whale;—that is to say, if he cannot divert her from resenting one bold thing, by uttering two or three full as bold.

SAMUEL RICHARDSON, *Clarissa*. Ch. 3. (1748)

A wise writer . . . should throw in now and then an indiscretion in his conduct to play with, as seamen do a tub to a whale.

FRANCIS BROOKE, *The History of Lady Julia Mandeville* (1820), p. 148. (1763)

We find it a mere tub to amuse the whale.

EARL OF MALMESBURY, *Diaries*, i, 23. (1768)

A tub thrown to a whale, To make the fish a fool.

RHODES, *Bombastes Furioso*, i, 16. (1810)

Some tub for the whale of prejudice to gnash its teeth against.

J. W. DOYLE, *Catholic Claims*, p. 248. (1826)

TALE OF A TUB, see under TALE.

## TUNE

<sup>1</sup> There's many a good tune played on an old fiddle.

SAMUEL BUTLER, *The Way of All Flesh*. Ch. 61. (a. 1902)

<sup>2</sup> They play one tune and dance another.

JOHN CLARKE, *Paroemiologia*, p. 18. (1639)

<sup>3</sup> The Tune I still retain, but not the Words.

JOHN DRYDEN, tr., *Vergil's Pastorals*, iv, 62. (1697)

<sup>4</sup> Now schalt thou singe an other song.

JOHN GOWER, *Confessio Amantis*. Bk. i, l. 260 (1390)

O gin I live and bruik my life,

I'll gar ye change your tune.

UNKNOWN, *The Wedding of Robin Hood and Little John*. (c. 1600) See CHILD, *Ballads*, iv, 422.

I imagine he would sing a different tune if the blue coats ever get to Richmond.

HENTY, *With Lee in Virginia*, p. 124. (1890)

<sup>5</sup> I am out of tune. (πὰρ μέλος.)

PINDAR, *Nemean Odes*. Ode vii, l. 69. (c. 485 B.C.) Cited by ERASMUS, *Adagia*, ii, ii, 47, with the Latin, "Extra cantionem."

How many occasions are there to bring us out of tune?

LAURENCE TOMSON, tr., *Calvin on Timothy*, 280/2. (1579)

Siluer in my Pockets do not ring,

All's out of tune with mee in eu'ry thing.

SAMUEL ROWLANDS, *Hell's Broke Loose*. (1605)

<sup>6</sup> Jack Whaley had a cow,

And he had nought to feed her;

He took a pipe and played a tune,

And bid the cow consider.

UNKNOWN, *Jack Whaley*. (c. 1725) As quoted by LADY GRANVILLE, *Letters*, ii, 218. (1836) *Notes and Queries*, ser. ii, vol. ii, p. 309, gives a longer version:

There was an old man and he had an old cow,

But he had no fodder to give her,

So he took up his fiddle and played her a tune,

Consider, good cow, consider;

This isn't the time for the grass to grow;

Consider, good cow, consider.

That is the old Tune upon the Bag-Pipe.

THOMAS FULLER, *Gnomologia*. No.4360. (1732)

The tune the old cow died of throughout, grunts and groans of instruments.

LADY GRANVILLE, *Letters* (1894), ii, 218.

(1836) The phrase originally referred to the supposedly "old ballad" given above, but was afterwards applied to any tedious or ill-played piece of music.

This tune, "which the old cow died of," as the saying is, used to be their horror.

FREDERICK MARRYAT, *Japhet in Search of a Father*. Ch. 68. (1836)

That is enough of the tune the old cow died of;

take and play something to keep our hearts up.

CHARLES READE, *Love Me Little, Love Me Long*. Ch. 3. (1859)

What are they singing? It sounds like the tune the cat died of.

H. C. BAILEY, *Mr. Fortune Finds a Pig*, p. 235. (1943)

## TURKEY

<sup>7</sup> They fought with that unspeakable Turk. King Machahal.

THOMAS CARLYLE, *Essays: The Nibelungen Lied*. (1831) *Westminster Review*. No. 29.

The unspeakable Turk should be immediately struck out of the question.

CARLYLE, *Letter to a Meeting at St. James's Hall*. (1876)

Mr. Gladstone published an article in the *Contemporary Review* (1876), advocating the expulsion of the "unspeakable Turk, bag and baggage," from Europe.

MAXWELL, *Life of W. H. Smith*, p. 151.

The yoke of the unspeakable Turk.

H. DE WINDT, *Through Savage Europe*. Ch. 8. (1907)

<sup>8</sup> The Turkish empire is the greatest . . . the sun ever saw. . . . Populous it is not, for . . . it lieth waste, according to the old proverb, Grass springeth not where the grand signior's horse setteth his foot.

THOMAS FULLER, *The Holy Warre*. Bk. v, ch. 30. (1639)

Of whom you may say, as of the Great Sultan's horse, where he treads the grass grows no more.

JOHN CLEVELAND, *Works* (1742), p.77. (c.1650)

Where the Turks horse doth once tread the grass never grows.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

Where the Great Turk's Horse treads, Grass never grows.

THOMAS FULLER, *Gnomologia*. No.5664. (1732)

Where he has trodden no grass will grow. (Tsou liau lu pu shêng ts'ao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1257. (1875)

The Turks destroyed everything . . . as they advanced, illustrating the aphorism: "Where the hoof of the Turkish horse treads no blade of grass ever grows."

FREDERICK VILLIERS, *Pictures of Many Wars*, p. 11. (1902)

<sup>9</sup> The Turks are the people of the wrath of God.

MARTIN LUTHER, *Table-Talk*. (1569)

<sup>10</sup> [The Ottoman Empire] has the body of a sick old man, who tried to appear healthy, although his end was near.

SIR THOMAS ROE, while ambassador to the Ottoman Porte. 1621. See BUCHANAN, *Letters*, p. 375.

[The Ottoman Empire] whose sick body was not supported by a mild and regular diet, but by

a powerful treatment, which continually exhausted it.

MONTESQUIEU, *Persian Letters*. Bk. i, Let. 19. (1721)

We have on our hands a sick man—a very sick man.

NICHOLAS I OF RUSSIA, to Sir George Hamilton Seymour, at St. Petersburg, 21 Feb., 1853. See *Annual Register*, 1853, p. 252.

It was all right not to let the "sick man" be frightened into convulsions.

JAMES MARTINEAU, *Essays*, i, 428. (1855)

The Sick Man of Europe. Turkey. This political and journalistic cliché is obsolescent: Kemal Atatürk changed all that. It was coined in a conversation between the Czar Nicholas I and Sir G. Seymour on Feb. 21, 1853; the phrase caught on almost immediately.

PARTRIDGE, *Dictionary of Clichés*. (1941)

1 An you be not turned Turk, there's no more sailing by the star.

SHAKESPEARE, *Much Ado About Nothing*, iii, 4, 57. (1598) To change completely from a Christian to an infidel.

If the rest of my fortunes turn Turk with me.

SHAKESPEARE, *Hamlet*, iii, 2, 287. (1600)

The Souldier, he will turne Turke vpon point either of profit, or of honour.

JAMES MABBE, tr., *Devout Contemplations*, p. 403. (1629)

He offered to turn Turk if they would spare him.

SIMON BERINGTON, *Memoirs of Di Lucca*, p. 282. (1737)

POOR AS JOB'S TURKEY, see under POVERTY.

## TURN

2 Euerie man in his turne.

JOHN BARET, *An Alvarie*, sig. T430. (1573)

3 Rather turne than burne.

JOHN CLARKE, *Paroemiologia*, p. 222. (1639)

They now began to see that they must either turn or burn.

JOHN BUNYAN, *Saved by Grace*. (1675) In *Works* (Oxford), i, 351. According to FOXE, *Martyrology*, "You must turn or burn" was frequently the phrase used by the judges at trials for heresy; Bunyan applies it to turning from sin or burning in hell.

He'll turn rather than burn.

JOHN RAY, *English Proverbs*, p. 346. (1678)

The inquisition . . . claims the bodies and souls of all heretics . . . and none that it catches . . . but must turn or burn.

CHARLES KINGSLEY, *Westward Ho!* Ch. 7. (1855)

4 A good carter turnes in a narrow corner.

COTGRAVE, *Dictionary: Charron*. (1611)

It is hard to turn back upon a narrow Bridge.

THOMAS FULLER, *Gnomologia*. No. 2954. (1732)

To turn a narrow adlant. To have a very narrow escape from death or some calamity . . .

Adlant is the headland of a field.

J. C. BRIDGE, *Cheshire Proverbs*, p. 145. (1917)

5 What a hard-hearted monster you must be, John, not to have said so, at once, and saved me such a turn.

DICKENS, *Cricket on the Hearth*. Ch. 2. (1846) Mrs. Tulliver . . . felt such a 'turn' that she dropt the spoon.

GEORGE ELIOT, *The Mill on the Floss*. Bk. i, ch. 8. (1860)

It was only a dream. . . . But it gave me a terrible turn.

WALTER BESANT, *Children of Gibeon*. Bk. ii, ch. 19. (1886)

6 Rogero loves to take the surer side,  
And turnes his sailes, as fortune turnes her tide.

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk. xxv, st. 74. (1591)

To turn with the wind (or tide).

JOHN RAY, *English Proverbs*, p. 197. (1670)

7 Turn-about is fair play.

THEODORE HOOK, *The Widow and the Marquess*. Ch. 7. (1833) STEVENSON, *The Wrecker*. Ch. 24. (1892)

8 This business has taken a turn for the worse.

JONATHAN LATIMER, *The Lady in the Morgue*, p. 147. (1936)

9 Loke thou serue my tourne.

PALSGRAVE, tr., *Acolastus*. Act ii, sc. 3. (1540)

A cloak as long as thine will serve the turn?

SHAKESPEARE, *The Two Gentlemen of Verona* iii, 1, 131. (1594)

I follow him to serve my turn upon him.

SHAKESPEARE, *Othello*, i, 1, 42. (1605)

Nothing would serve the fellow's turn but tea.

FIELDING, *Joseph Andrews*. Bk. i, ch. 14. (1742)

10 I'll fetch a turn about the garden.

SHAKESPEARE, *Cymbeline*, i, 1, 81. (1609)

Come, you and I must walk a turn together.

SHAKESPEARE, *Henry VIII*, v, 1, 93. (1612)

11 Something will turn up, I hope. (Fiet aliquid, spero.)

TERENCE, *Andria*, l. 314. (166 B. C.)

I suppose, to use our national motto, *something will turn up*.

BENJAMIN DISRAELI, *Popanilla*. Ch. 7. (1828) He was full of faith that "something would turn up."

DISRAELI, *Tancred*. Bk. iii, ch. 6. (1847)

In short, if anything turns up.

DICKENS, *David Copperfield*. Ch. 11. (1849)

Mr. Micawber speaking. It has been suggested that Micawber should have familiarized himself with the old English proverb. "Things don't turn up, they must be turned up."

She felt sure that something would turn up.

DISRAELI, *Endymion*. Ch. 17. (1880)

He always expected something more would turn up.

H. C. BAILEY, *Nobody's Vineyard*, p. 209. (1942)

## II—Turn: Good Turn

<sup>1</sup> Often happeth evil for a good turne.  
WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon* (E.E.T.S.), p. 265. (c. 1489)

Oft good turns  
Are shuffled off with such uncurrent pay.  
SHAKESPEARE, *Twelfth Night*, iii, 3, 15. (1599)

<sup>2</sup> Take him in good turn and knock out his brains.

JOHN CLARKE, *Paroemiologia*, p. 150. (1639)  
He that will do thee a good turn, either he will be gone or die.

HERBERT, *Jacula Prudentum*. No. 1081. (1650)  
She knows I owe her many a good turn.

SIR SAMUEL TUKES, *The Adventures of Five Hours*. Act iv, sc. 2. (1663)

There is as much Greatness in owning a good Turn, as in the doing of it.

THOMAS FULLER, *Gnomologia*. No. 4887. (1732)  
I was mighty thankful to the doctor for doing Jim that good turn.

MARK TWAIN, *Huckleberry Finn*. Ch. 42. (1884)

<sup>3</sup> Men use to write an evil turne in marble stone, but a good turne in the dust.

SIR THOMAS MORE, *The Historie of Edward V* (1641), p. 130. (1513)

The prouerbe saies, that tenne good turnes lye dead,

And one yll deede, tenne tymes beyonde pretence. By enuious tongues, report abroad doth spread.

GEORGE WHETSTONE, *Promos and Cassandra*, sig. D2. (1578) Good deeds are ignored, ill ones magnified.

Nothing sooner waxeth old then a good turne or benefit.

UNKNOWN, *Countrymans New Commonwealth*, p. 26. (1647)

Nothing is more easily blotted out than a good Turn.

THOMAS FULLER, *Gnomologia*. No. 3669. (1732)

<sup>4</sup> Good turns done to the good never go for naught. (Bonis quod bene fit haud perit.)

PLAUTUS, *Rudens*, l. 939. (c. 200 B.C.)

One never looseth by doing good turns.

JOHN RAY, *English Proverbs*, p. 12. (1670)

<sup>5</sup> For your kindness I owe you a good turn.

SHAKESPEARE, *Measure for Measure*, iv, 2, 62. (1604) "Do a good turn daily" is the slogan of the Boy Scouts of America and also of the Girl Scouts.

## III—One Good Turn Deserves Another

<sup>6</sup> Favor is for favor due. (χάρις γὰρ ἀπὲρ χάριτος ἐλθέτω.)

EURIPIDES, *Helen*, l. 1234. (c. 412 B.C.)

Testify for me and I'll testify for you. (Da mihi testimonium mutuum.)

CICERO, *Pro Flacco*. Sec. 10. (59 B.C.) Cicero refers to this as an old saying. Cited by

ERASMUS. *Adagia*, i, vii, 94.

Damn the magistrates who play, "Protect me, I'll protect you." (Serva me, servabo te.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A.D. 60)  
One hand washes the other. (Manus manum lavat.)

PETRONIUS, *Satyricon*. Sec. 45.  
Take me by the hand today, I will take thee by the foot tomorrow.

BURCKHARDT, *Arabic Proverbs*. No. 258 (1817)  
I will return the favor two-fold.

<sup>7</sup> Ka me, ka the, one good tourne askth an other.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Yea, sayde the hostler, ka me, ka thee; yf she dooe hurte me, I wyll displease her.

JOHN SKELTON, *Works* (Dyce), i, lxxv, (c. 1570)  
Kay me I'll kay thee; give me an inch to-day I'll give thee an ell to-morrow.

ROBERT ARMIN, *Nest of Ninnies*, p. 34. (1608)  
Ka me, ka thee; if you will ease the melancholy of my mind with singing, I will deliver you from the calamity of boots-haling.

THOMAS MIDDLETON, *More Dissemblers Besides Women*. Act i, sc. 4. (1622)

If you'll be so kind to ka me one good turn, I'll be so courteous to kob you another.

DEKKER AND FORD, *The Witch of Edmonton*. Act ii, sc. 1. (c. 1623)

Claw me, and I'll claw thee.

JOHN RAY, *English Proverbs*, p. 107. (1678)

For one good turn another doth itch,

Claw my elbow and I'll claw thy breech.

JOHN RAY, *English Proverbs*, p. 138. (1678)

Ka me, ka thee—it is a proverb all over the world.

WALTER SCOTT, *Kenilworth*. Ch. 5. (1821)  
There are countless variations: "Tickle me and I'll tickle you"; "Scratch me and I'll scratch you" (See under SCRATCHING), "Give me fire and I'll give you a light" (Arabic). The French say, "Qui plaisir fait, plaisir requiert," or "Une bonté l'autre requiert" (One kindness requires another), or "A bon jour beau retour" (To a fine day a fine return), or "Passe moi la casse, et je vous passerai le séné" (Pass me the cassia and I'll pass you the senna), with rhubarb sometimes for cassia. The German form is "Ein Dienst [good turn] ist des andern Werth," or "Wie du Mir, so ich Dir"; the Italian, "Qual ballata, tal sonata"; the Spanish. "Donde las dan, las toman."

<sup>8</sup> Giffe-gaffe was a good fellow.

HUGH LATIMER, *Third Sermon before Edward VI*, p. 140. (1549) "Somewhat was given to them before, and they must needs give something again."

Give gave is a good fellow.

WILLIAM CAMDEN, *Remains* (1870), p. 322. (1605)

Giff gaff was a good man, but he is soon weary. Giffe gaffe is one good turn for another.

JOHN RAY, *English Proverbs*, p. 96. (1670)

Gif-gaf makes gude friends, ye ken.

SCOTT, *Heart of Midlothian*. Ch. 16. (1818)

I have pledged my word for your safety, and you must give me yours to be private in the matter—giff-gaff, you know.

WALTER SCOTT, *Redgauntlet*. Ch. 12. (1824)  
Giff-gaff . . . mutual obligation, reciprocity, used especially in the proverbial saying: giff-gaff makes good friends.

E. M. WRIGHT, *Rustic Speech*, p. 121. (1913)

1  
O good turne asket another.

UNKNOWN, *Latin MS.* 394, John Rylands Library. (c. 1400) In *Bulletin of the John Rylands Library*, xiv, 92.

One good tourne askth an other.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

One good turn requires another.

BISHOP JOSEPH HALL, *Contemplations*. Bk. xiv, ch. 2. (1622)

One good turn deserves another.

THOMAS RANDOLPH, *Amyntas*. Act v, sc. 6. (1638) FARQUHAR, *Twin Rivals*. Act v, sc. 3. (1703) PAINE, *Letter to Washington*, 30 July, 1796. SCOTT, *Heart of Midlothian*. Ch. 30. (1818) STEVENSON, *St. Ives*. Ch. 1. (1898) CLYDE FITCH, *The Truth*. Act i. (1906) HEAD, *The Smell of Money*, p. 78. (1943) etc., etc.

One good turn deserves another (Ein Dienst ist wohl des andern wert.)

GOETHE, *Faust*. Pt. i, sc. 11: *Strasse*. (1806)

#### IV—Turn: Ill Turn

2  
One yll turne requyareth another be thou sure.

ALEXANDER BARCLAY, *The Shyp of Folyis*, ii, 38. (1509)

One ill turn alone is seldom done.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. viii, st. 45. (1591)

One shrewd turn seldome comes alone.

JOHN CHAMBERLAIN, *Letters*, p. 126. (1602)

One shrewd turn deserves another.

JOHN RAY, *English Proverbs*, p. 20. (1670)

One shrewd Turn asks another.

THOMAS FULLER, *Gnomologia*. No. 3794. (1732)

3  
An ill Turn is soon done.

THOMAS FULLER, *Gnomologia*. No. 631. (1732)  
He'll as soon eat Sand as do a good Turn.

THOMAS FULLER, *Gnomologia*. No. 2421.

4  
He that does you an injury will never forgive you.

SAMUEL PALMER, *Proverbs*, p. 263. (1710)

He that does you an ill turn, will never forgive you.

JAMES KELLY, *Scottish Proverbs*, p. 169. (1721)

He that does you a very ill Turn, will never forgive you.

THOMAS FULLER, *Gnomologia*. No. 2085. (1732)

#### TWEEDLEDUM AND TWEEDLEDEE

5  
Some say, compared to Bononcini,  
That Mynheer Handel's but a ninny;  
Others aver that he to Handel  
Is scarcely fit to hold a candle.

Strange all this difference should be  
"Twixt Tweedle-dum and Tweedle-dee!"

JOHN BYROM, *On the Feud Between Handel and Bononcini*. This is a revised version differing slightly from the original one, which appeared in the *London Journal*, 5 June, 1725. Proverbially, tweedledum and tweedle-dee are two things or parties the difference between which is insignificant, or of no importance.

Swift could not see the difference between tweedle-dee and tweedle-dum.

THACKERAY, *English Humourists*. Ch. 5. (1851)  
Do you believe in tweedledee or in tweedledum?

JANE O. BROOKFIELD, *Influence*, i, 76. (1871)

To the ears of Mopsy and Dopsy it was all tweedledum and tweedledee.

MARY E. BRADDON, *Mount Royal*. Bk. ii, ch. 10. (1882)

6  
Squeaking fife and rumbling drum,  
Tweedle dee and tweedle dum.

UNKNOWN, *Trinculo's Trip*. (1769)

Two hours of tweedle-dum and tweedle-dee were too much for me.

MRS. ANNE GRANT, referring to a concert. (1805) In CAMPBELL, *Memoirs*, i, 59.

Mary and I are to sit next the orchestra in the pit, next the tweedledees.

CHARLES LAMB, *Letter to Manning*, 5 Dec., 1806. Next the violins.

Two ordinary violin players quarreled . . . to such a pitch that each tweedle-dum offered to play the opposing tweedle-dee, to play him for a whole year's salary.

FREDERICK REYNOLDS, *Life and Times*, ii, 288. (1826)

#### TWILIGHT

See also Evening, Sunset

7  
The twilight of the Gods approaches.

THOMAS GRAY, *The Descent of Odin: Note*. (1768) "The twilight of the gods" is a translation of the Icelandic *ragna rökkr*, in Scandinavian mythology the destruction of the gods and of the world in conflict with the powers of evil.—*O.E.D.*

Voltaire was . . . in the habit of saying that he lived in the twilight of Christianity, meaning thereby that its sun would soon go down.

WILLIAM SPARROW, *Sermons*, xix, 251. (1877)

The twilight of the gods draws down apace,

Grandeur is dead, and time is very old.

FRANKLIN McDUFFEE, *Michaelangelo*. (1924)

This poem won the Newdigate prize while its author was a Rhodes scholar at Oxford. "Le crépuscule des dieux" is the French phrase.

8  
Wandering by owl-light in a meadow near Cambridge.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 29. (1850)  
They forgot to put in the twilight when they made the Pacific Coast.

MARK TWAIN, *Letter to the Alta Californian*. . . 16 April, 1867.

## TWIN

<sup>1</sup> Hatched from the same egg. (Ovo prognatus eodem.)

ERASMUS, *Adagia*, ii, iii, 21. (1523) Quoting Horace, and explaining that allusion originally was to Castor and Pollux.

<sup>2</sup> mutch.

JOSH BILLINGS, *Comical Lexicon*. (1877)

She has had Martin's hammer knocking at her wicket. Said of a woman who has twins. H. O. HALLIWELL, *Dictionary: Martin*. (1847)

A lusty brace of twins may weed her of her folly. TENNYSON, *The Princess*. Pt. v, l. 453. (1847)

One of us was born a twin.

And not a soul knew which.

H. S. LEIGH, *The Twins*. (1869) An unknown biologist asserts, "No one has ever become famous who had a twin brother."

## TWINKLING

<sup>3</sup> In a moment, in the twinkling of an eye. (*ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ.*)

*New Testament: I Corinthians*, xv, 52. (A. D. 57) The *Vulgate* is, "In momento, in ictu oculi."

In the twynclng of an eye ffrom erthe to heuene.

UNKNOWN, *Vernon MS*, p. 286. (c. 1300)

Yn twynkelyng of an ey,

Yn-to the cherche gan they flye.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 9197. (1303)

In the twinkeling of an eigh thai fal downe.

RICHARD ROLLE OF HAMPOLE, *The Psalter*, lxxii, 19. (a. 1340)

He lasteth not the twinkeling of an ye.

CHAUCER (?), *The Complaynt of Mars*, l. 222. (c. 1379)

In a twinklinge of a lok,

His mannes form agein he tok.

JOHN GOWER, *Confessio Amantis*. Bk. i, l. 144. (1390)

In twenkelyng of an eye To make a short answer UNKNOWN, *The Tale of Beryn*, p. 94. (c. 1400)

In twynkling of ane eye to schip thai went.

WILLIAM DUNBAR, *The Golden Targe*, l. 235. (1508)

I'll take my leave of the Jew in the twinkling of an eye.

SHAKESPEARE, *The Merchant of Venice*, ii, 2, 177. (1597)

I'll storm your walls And level your halls

In the twinkling of an eye!

W. S. GILBERT, *Princess Ida*. Act ii. (1884)

<sup>4</sup> This Letter would alone have done it in the twinkling of a broomstick.

THOMAS FLATMAN, *Heracitus Ridens*. No. 40. (1681)

I have known an astrologer made a cuckold in the twinkling of a star.

WILLIAM CONGREVE, *Love for Love*. Act ii, sc. 5. (1695)

All Thessaly had in the twinkling of a Shoeing-horn been certainly undermin'd by Lobsters.

THOMAS BROWN, *Works* (1730), i, 40. (a.1704) You can . . . master a play in the twinkling of a tea-cup.

CHARLES READE, *Peg Woffington*. Ch. 4. (1853)

<sup>5</sup> At a twinchling the swelling surges he calmed.

RICHARD STANYHURST, tr., *Aeneid*, i, 22. (1582) [He] Could prime his poulder, and give fire and hit,

All in a twinclking.

BEN JONSON, *The Alchemist*. Act v, sc.5. (1610)

I'll . . . be with you again in a twinkling.

JOHN DRYDEN, *Marriage-à-la-Mode*. Act ii, sc. 1. (1673)

The liquor was out of sight in a twinkling.

HENRY BROOKE, *Fool of Quality*, iii, 151. (1760)

<sup>6</sup> The first motions, . . . the twinclklings of the eye, as the Philosophers call them.

JEREMY TAYLOR, *The Great Exemplar*. Disc. ix, p. 122. (1649)

He can extricate himself by the twinkling of an eye if he wishes it.

DUKE OF WELLINGTON, in GURWOOD, *Dispatches*, i, 252. (1800)

<sup>7</sup> In the twinkling of a Bedstaff he disrobed himself.

UNKNOWN, *Character of Italy*, p. 78. (1660)

I'll do it instantly, in the twinkling of a bedstaff

THOMAS SHADWELL, *The Virtuoso*. Act i, sc. 1 (1676)

In bedstaff's twinkling I'll be gone.

SAMUEL WESLEY, *Maggots*, p. 163. (1685)

She could shake 'em off . . . in the twinkling of a bedstaff.

EDWARD WARD, *The London Spy*, p. 264. (1699)

Won't I get you out of purgatory in the twinkling of a bed-post?

MARRYAT, *Peter Simple*. Ch. 36. (1834)

If anyone grumbles I'll scuttle his nob

In the twinkling of a bedpost.

J. R. PLANCHÉ, *Extravaganzas*, iii, 192. (1847)

In the twinkling of a bedpost

Is each savoury platter clear.

MORTIMER COLLINS, *Marquis and Merchant*. Vol. iii, ch. 3. (1871)

## TWO

<sup>8</sup> The . . . notion . . . is as clear as that two and two makes four.

JEREMY COLLIER, *Essays Upon Several Moral Subjects* (1703), ii, 85. (1697)

When speculation has done its worst, two and two still make four.

SAMUEL JOHNSON, *The Idler*. No. 36. (1758)

You may have a reason why two and two should make five, but they will still make but four.

SAMUEL JOHNSON, in BOSWELL, *Life*, 1779.

<sup>9</sup> Two are better than one. (Melius est ergo duos esse simul, quam unum.)

*Old Testament: Ecclesiastes*, iv, 9. (c. 250 B. C.)

What two will lacks not accomplishment. (Non caret effectu, quod voluere duo.)

OID, *Amores*. Bk. ii, eleg. 3, l. 16. (13 B. C.)  
Marlowe renders the line, "What two determine never wants effect."

We two form a multitude. (Nos duo turba sumus.)

OID, *Metamorphoses*. Bk. i, l. 355. (A. D. 7)  
Referring to Deucalion and Pyrrha, after the deluge.

Two dogs will kill a lion.

*Babylonian Talmud: Sanhedrin*, fo. 98a. (c. 450)

And two of us shal strengre be than oon.

CHAUCER, *The Pardoner's Tale*, l. 497. (c. 1387)

There is a Philosophers saying, that one in comparison of two is no bodie.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 224. (1574) Pettie, tr.

Naught can restrain consent of twain.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Bk. xxviii, Notes. (1591) RICHARDSON, *Pamela*, i, 162. (1740)

That which two will, takes effect.

GEORGE HERBERT, *Jacula Prudentum*. No. 707 (1640)

I have found it to be generally true, that it takes two to make a romance.

THEODORE DREISER, *America Is Worth Saving*, p. 59. (1941)

If two stand shoulder to shoulder against the gods,

Happy together, the gods themselves are helpless  
Against them, while they stand so.

MAXWELL ANDERSON, *Elizabeth the Queen*. Act ii, sc. 3. (1930)

TWO HEADS ARE BETTER THAN ONE, *see under HEAD*  
1

It is hard for one man to withstand many.  
(χαλεπὸν γὰρ ἐρυκατέιν ἓνα πολλοῖς.)

HOMER, *Odyssey*. Bk. xx, l. 313. (c. 850 B. C.)

Not even Hercules against two. (οὐδὲ Ἡρακλῆς πρὸς δύο.)

ARCHILOCHUS, *Epigram*. (c. 650 B. C.) *See* ARISTIDES, *Orations*, ii, 137. Condensed from, "The man who excels in strength, though stronger than one, would be overcome by two."

Even Hercules is not a match for two. (πρὸς δύο οὐδ' ὁ Ἡρακλῆς οἶός τε εἶναι.)

PLATO, *Phaedo*. Sec. 89c. (c. 385 B. C.) Quoted as a proverb which originated, of course, from the story of the second labor of Hercules, the killing of the Hydra, a poisonous water-snake with many heads. Hera, who hated Hercules because he was the son of her consort Zeus by Amphitryon's wife, Alcmena, sent a huge crab to help the hydra, and as it was not fair that Hercules should have to meet two monsters at once, the proverb arose. Cited by ERASMUS, *Adagia*, i, v, 39, with the Latin, "Ne quidem Hercules adversus duos," and a reference also to Homer's line, quoted above.

Do not contend with two. (Noli pugnare duobus.)  
CATULLUS, *Odes*. Ode lxii, l. 64. (c. 57 B. C.)

But two to one, can be no equal lot,  
For why? the Latin proverb saith, you wot,  
*Sit quisque similis inter suos*,  
*Ne Hercules enim contra duos*.

GEORGE GASCOIGNE, *Grief of Joy*, iii, 540. (1576)  
But Hercules himself must yield to odds.

SHAKESPEARE, *III Henry VI*, ii, 1, 53. (1591)  
Two are enough to encounter Hercules.

GEORGE CHAPMAN, *The Revenge of Bussy d'Ambois*. Act iii, sc. 1, l. 271. (1607)

But *ne Hercules contra duos*, two is odds though against Hercules.

THOMAS ADAMS, *Works*, p. 372. (1630)

And two in fight against Hercules are too strong.

SIR THOMAS URQUHART, tr., *Rabelais*. Bk. iii, ch. 12. (1693)

2  
As long as I live, he and I shall be two.

JAMES MABBE, tr., *Celestina* (T.T.), p. 256. (1631) Shall not be friends.

When did you see your old acquaintance, Mrs Cloudy? You and she are two, I hear.

SWIFT, *Polite Conversation*. Dial. i. (1738)

You and I are now two, so good day to you.

JOHN O'KEEFFE, *The Toy*. Act iii, sc. 2. (1788)

3  
Putting two and two together, as the saying is, it was not difficult for me to guess who the expected Marquis was.

THACKERAY, *The Newcomes*. Ch. 49. (1855)

You are men who can put two and two together.

GEORGE ELIOT, *Felix Holt*. Ch. 11. (1876)

It was a case of putting the proverbial two and two together.

BARONESS ORCZY, *Man in Grey: M. Valliant*, p. 5. (1918)

TWO OF A TRADE, *see under TRADE*.

## TYRANNY

### See also Despotism

4  
The disease somehow inheres in tyranny to have no faith in friends. (ἐνέσται γὰρ πῶς τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοις μὴ πεποιθέναι.)  
AESCHYLUS, *Prometheus Bound*, l. 226. (c. 470 B. C.)

5  
The tyranny of a multitude is a multiplied tyranny.

EDMUND BURKE, *Letter to Thomas Mercer*, 26 Feb., 1790. *See also under* MULTITUDE.

6  
Though the tyrant dies, the tyranny persists. (Sublato enim tyranno tyrannida manere.)

CICERO, *Ad Atticum*. Bk. xiv, epis. 14. (44 B. C.)

7  
Tyranny is the mother of foul wrong. (ἡ γὰρ τυραννὶς δόκιμος μήτηρ ἔσθ.)

DIONYSIUS THE YOUNGER, *Fr.* 7. (c. 350 B. C.)  
Quoted by PLUTARCH, *Moralia*, 338C.

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

THOMAS JEFFERSON, *Letter to Benjamin Rush*, 23 Sept., 1800.

The evils of tyranny are rarely seen but by him who resists them.

JOHN HAY, *Castilian Days*. Ch. 2. (1872)

1 There is no more cruel tyranny than that which is exercised under cover of the law, and with the colors of justice. (Il n'y a point de plus cruelle tyrannie que celle qu'on exerce à l'ombre des lois, et avec les couleurs de la justice.)

MONTESQUIEU, *De l'Esprit des Loix*. (1748)

Where law ends, tyranny begins.

WILLIAM PITT, *Speech*, in the case of Wilkes, 9 Jan., 1770.

2 Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph.

THOMAS PAINE, *The Crisis: Introduction*. Dec. 1776.

3 Tyranny is a lovely place, but there is no way down from it. (καλὸν μὲν εἶναι τὴν τυραννίδα χαρὶον, οὐκ ἔχειν δὲ ἀπὸβασιν.)

SOLON, *Apothegm.* (c. 575 B. C.) See PLUTARCH, *Lives: Solon*. Ch. 14, sec. 5

### TYRANT

4 A tyrant's breath is another's death.

H. G. BOHN, *Handbook of Proverbs*, p. 302. (1855)

'Tis time to fear when tyrants seem to kiss.

H. G. BOHN, *Handbook of Proverbs*, p. 534

5 Tyrants seldom want pretexts.

EDMUND BURKE, *Letter to a Member of the National Assembly*. (1791)

6 A tyrant is the best sacrifice to Jupiter, as the ancients held.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. ii, sec. iii, mem. 1, subs. 1. (1621)

7 The tyrant is only the slave turned inside out

S. G. CHAMPION, *Racial Proverbs*, p. 522 (1938) An Egyptian proverb.

8 The worst tyrants are those which establish themselves in our own breasts.

W. E. CHANNING, *Discourses: Spiritual Freedom* (1830)

Of all the tyrants that the world affords, Our own affections are the fiercest lords.

WILLIAM ALEXANDER, *Julius Caesar*. (1867)

9 Threfty tyrants, ful of cursdnesse.

CHAUCER, *Frankleyns Tale*, l. 640. (c. 1388)

Bitwixe a titleecs tiraunt

And an outlawe, or a thief erraunt, The same I seye, ther is no difference.

CHAUCER, *The Maunciples Tale*, l. 119.

10 Nature has left this tincture in the blood, That all men would be tyrants if they could.

DANIEL DEFOE, *The Kentish Petition: Addenda*. (1701)

There are few minds to which tyranny is not delightful.

SAMUEL JOHNSON, *Letter to Hester Thrale*, 21 Oct., 1779.

11 The state has no worse foe than a tyrant. (οὐδὲν τυράννου δυσμενέστερον πόλει.)

EURIPIDES, *The Suppliants*, l. 429. (c. 421 B. C.)

To live by one man's will became the cause of all men's misery.

RICHARD HOOKER, *Ecclesiastical Polity*. Bk. i. ch. 10, sec. 5. (1594)

12 Tyrantes, which care not though they be hated, so that they may be feared.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 100. (1574) Pettie, tr. See also under HATE

13 A tyrant is most tyrant to himself.

GEORGE HERBERT, *Jacula Prudentum*. No. 887 (1640)

14 One tyrant must help another tyrant. (τύραννος γὰρ ἑὼν τυράνῳ σιγῇ κατεργάζεται.)

HERODOTUS, *History*. Bk. viii. sec. 142. (c. 445 B. C.)

15 Every tyrant who has lived has believed in freedom—for himself.

ELBERT HUBBARD, *The Philistine*. Vol. xi, p. 61 (1900)

16 Rebellion to tyrants is obedience to God.

THOMAS JEFFERSON, *Life Motto*, which he had engraved on his seal ring

17 What is more cruel than a tyrant's ear? (Quid violentius aure tyranni?)

JUVENAL, *Satires* Sat. iv. l. 86 (c. A. D. 120)

18 Your petty tyrant's insolence I hate; If wrong be done me, be it from the great. (ἐμὲ δ' ἀδίκειτω πλούσιος καὶ μὴ πένης· ῥᾶον φέρειν γὰρ κρείττονων τυραννίδα.)

MENANDER, *Fragments* Frag. 688K; Loeb, p. 522. (c. 300 B. C.)

19 Kings fear for their subjects, but tyrants fear their subjects. (οἱ βασιλεῖς ὑπὲρ τῶν ἀρχομένων, οἱ δὲ τύραννοι τοὺς ἀρχομένους.)

PLUTARCH, *Moralia: To an Uneducated Ruler* Sec. 781E. (c. A. D. 95)

Twixt Kings & Tyrants there's this difference known:

Kings seek their Subjects good: Tyrants their own.

ROBERT HERRICK, *Hesperides: Kings and Tyrants*. (1648)

Rex & Tyrannus are very different Characters: One rules his People by Laws, to which they consent; the other by his absolute Will and Power. That is call'd Freedom, this Tyranny.

WILLIAM PENN, *Some Fruits of Solitude*. No. 330. (1693)

20 Tyrants' fears Decrease not, but grow faster than the years

SHAKESPEARE, *Pericles*, i, 2, 84. (1608)



It belongs only to tyrants to be always in fear. (Il n'appartient qu'aux tyrans d'être toujours en crainte.)

HENRY IV OF FRANCE, when warned of a plot to assassinate him. (1610) See HARDOUIN DE PRÉFICHE.

A usurper always distrusts the whole world. (Usurpator diffida Di tutti sempre.)

ALFIERI, *Polinice*. Act iii, sc. 2. (c. 1780)  
The tyrant now Trusts not to men.

JOANNA BAILLIE, *Ethwald*. Pt. ii, act v, sc. 3. (1800)

Fear, that reigns with the tyrant.

LONGFELLOW, *Evangeline*. Pt. i, l. 35. (1847)

1 This hand is hostile only to tyrants, and draws the sword only to attain placid quiet under liberty. (Manus haec inimica tyrannis Ense petit placidam sub libertate quietem.)

ALGERNON SIDNEY, *Lines*, written in the album of the University of Copenhagen, 1660. It has been claimed that the first line was not original. See *Notes and Queries*, 10 March, 1866. The second line was adopted as the motto of the state of Massachusetts.

This hand to tyrants ever sworn the foe,  
For Freedom only strikes the deadly blow.

J. Q. ADAMS, *Written in an Album*, 1842. A free rendering of Sidney's lines.

2 Tyrants are a money-loving race. (τὸ δ' ἐκ τυράννων αἰσχροκέρδεια φιλεῖ.)

SOPHOCLES, *Antigone*, l. 1056. (c. 441 B. C.)

3 Tyrants are wise through converse with the wise. (σοφὸι τύραννοι τῶν σοφῶν συνουσία.)

SOPHOCLES, *Locrian Ajax*, Frag. (c. 400 B. C.)

PLATO quotes the line both in *Theages* (125B) and in the *Republic* (568A), in both places attributing it to Euripides, but it seems really to belong to Sophocles. AULUS GELLIUS quotes it (xiii, 19), and ERASMUS, *Adagia*, iii, v, 97, giving the Latin, "Sapientes tyranni, sapientium congressu."

4 The most wonderful thing I ever saw was an aged tyrant. (γέροντα τύραννον.)

THALES, *Apothegm.* (c. 585 B. C.) See DIOGENES LAERTIUS, *Thales*. Bk. i, sec. 36; PLUTARCH, *Moralia*, 578D. In 147B, Plutarch has Thales ascribe the aphorism to Molpagoras, the Ionian.

Few indeed are the kings who go down to Ceres' son-in-law [Pluto] save by sword and slaughter, few the tyrants that perish by a bloodless death. (Sicca morte tyranni.)

JUVENAL, *Satires*, x, 112. (c. A. D. 120)

5 Clever tyrants are never punished. (Les habiles tyrans ne sont jamais punis.)

VOLTAIRE, *Mérope*. Act v, sc. 5. (1743)

A sovereign who knows no laws but his caprice is called a tyrant. (On appelle tyran le souverain qui ne connaît de lois que son caprice.)

VOLTAIRE, *Dictionnaire Philosophique: Tyrannie*. (1764)

## U

### UGLINESS

6 If you are ugly, be winsome.  
S. G. CHAMPION, *Racial Proverbs*, p. 522. (1938) An Egyptian proverb.

7 Ugly as the devil.  
DANIEL DEFOE, *History of the Devil*. Pt. ii, ch. 7. (1726) Cited as "a proverb in his favour."

She is as ugly as sin!  
MARIA EDGEWORTH, *Popular Tales: Out of Debt*. (1804)

I am as ugly as sin.  
WALTER SCOTT, *Kenilworth*. Ch. 10. (1821)

Ugly as a witch.  
MICHAEL DENHAM, *Denham Tracts*, ii, 84 (1846)

Ugly enough to wean a foal.  
J. C. BRIDGE, *Cheshire Proverbs*, p. 147. (1917)

8 The secret of ugliness consists not in irregularity, but in being uninteresting.

RALPH WALDO EMERSON, *The Conduct of Life: Beauty*. (1860)

9 As comely as is a cowe in a cage.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Homely as a stump fence.

ARTEMUS WARD (CHARLES FARRAR BROWNE), *The Shakers*. (1860)

Homelier than a basket of knot-holes.

H. W. THOMPSON, *Body, Boots and Britches*, p. 495. (1940)

She is most splendidly, gallantly ugly.

WILLIAM WYCHERLEY, *The Plain-Dealer*. Act ii. (1676)

He is ugly beyond expression.

MARY WORTLEY MONTAGU, *Letter*, 13 Jan., 1716.

I think well of the President [Lincoln]. He has a face like a Hoosier Michael Angelo, so awful ugly it becomes beautiful.

WALT WHITMAN, *Letter to Nat and Fred Gray*, 19 March, 1863.

### UMBRELLA

10 If you leave your umbrella at home, it is sure to rain.

GELETT BURGESS, *Are You a Bromide?* (1907)

Did Dean Swift ever say anything as keen as that the best way to keep it from raining is to carry an umbrella?

OGDEN NASH, *I'll Take a Bromide, Please*. (1940)

<sup>1</sup> I can't tell its name, but I can tell its history. Strangers take it away.

R. W. EMERSON, in 1871, when his memory for words was failing. See CABOT, *A Memoir of Emerson*, p. 652.

<sup>2</sup> It is the habitual carriage of the umbrella that is the stamp of Respectability.

FERRIER AND STEVENSON, *The Philosophy of Umbrellas*. (c. 1882)

UNBELIEF, see Atheism

### UNDERSTANDING

<sup>3</sup> A man must provide himself either with wit to understand, or with a halter to hang himself. (Il falloit faire provision ou de sens pour entendre, ou de licol pour se pendre.)

ANTISTHENES, founder of the Cynic school. (c. B. C. 400) As quoted by MONTAIGNE, ii, 12.

<sup>4</sup> Who understands ill, answers ill.

NATHAN BAILEY, *Dictionary: Understand*. (1736)

<sup>5</sup> Shut up your mouth and chew the cud of understanding. So Epictetus advises.

CONGREVE, *Love for Love*. Act i, sc. 1. (1695)

<sup>6</sup> I shall light a candle of understanding in thine heart, which shall not be put out. (Ego accendam in corde tuo lucernam intellectus, quae non extinguetur.)

*Apocrypha: II Esdras*, xiv, 25. (c. A. D. 100) This is *IV Esdras* in the *Vulgate*.

Man's best candle is his understanding.

JAMES HOWELL, *Proverbs*, p. 14. (1659) The Arabs say, "Understanding is the wealth of wealth."

<sup>7</sup> He neither knew anything, nor wished to know anything. His instinct told him that it was better to understand little than to misunderstand a lot. (Il ne savait rien, ne voulait rien savoir. . . . Son instinct lui conseillait de comprendre peu plutôt que de comprendre mal.)

ANATOLE FRANCE, *La Révolte des Anges*. Ch. 1. (1914)

<sup>8</sup> God grant me to contend with those that understand me.

THOMAS FULLER, *Gnomologia*. No. 1673. (1732) What we do not understand we do not possess. (Was man nicht versteht, besitzt man nicht.)

GOETHE, *Sprüche in Prosa*. (1819)

Men scorn what they don't understand. (Die Menschen verhöhnen was sie nicht verstehen.)

CONAN DOYLE, *The Sign of the Four*. Ch. 7. (1890) Sherlock Holmes is quoting Goethe.

<sup>9</sup> As the body is filled with food, so the mind is fed with understanding.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 121. (1574) Pettie, tr.

Understanding and reason cannot conclude out of mood and figure.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)

<sup>10</sup> The cordial understanding. (L'entente cordiale.)

LOUIS PHILIPPE, *Speech*, from the throne, January, 1843. He was boasting of the friendly relations between France and England, during Guizot's administration of foreign affairs.

The cordial understanding which exists between the governments of France and Great Britain. (La cordiale entente qui existe entre le gouvernement français et celui de la Grande-Bretagne.)

UNKNOWN, *Article*, in *Le Charivari*, Paris, 6 Jan., 1844, reporting a speech by Guizot.

<sup>11</sup> Yes, that is so fine that I don't understand a drop of it. (Oui ça est si beau que je n'y entends goutte.)

MOLIÈRE, *Le Médecin Malgré Lui*. Act ii, sc. 4. (1666) From this, perhaps, the French proverb, "Cela doit être beau, car je n'y comprends rien" (That ought to be good, for I understand nothing of it).

<sup>12</sup> With all thy getting get understanding. (In omni possessione tua acquire prudentiam.)

*Old Testament: Proverbs*, iv, 7. (c. 350 B. C.)

That understanding is the noblest which knows not the most but the best things. (Ille intellectus qui plura intelligit non est noblior, sed qui digniora.)

DR. HENRY MORE, *Apothegm*. (c. 1650) See *WARD, Life*. Ch. 12.

<sup>13</sup> Give it an understanding, but no tongue.

SHAKESPEARE, *Hamlet*, i, 2, 250. (1600) See also under *SECRECY*.

<sup>14</sup> Now, do you twig?

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 6. (1850)

I get you, Steve.

J. J. CONNINGTON, *Four Defences*, p. 48. (1940)

I sized him up—it didn't take me two minutes to get his number.

J. G. COZZENS, *Ask Me Tomorrow*, p. 56. (1940)

<sup>15</sup> To understand everything makes one very indulgent. (Tout comprendre rend très indulgent.)

MADAME DE STAËL, *Corinne*. Bk. xviii, ch. 5. (1807) The more famous phrase, "Tout comprendre c'est tout pardonner" (To understand everything is to forgive everything), has also been attributed to Madame de Staël, but has not been found in her works. It is probably a misquotation, or, rather, an improved rendering, of the sentence given above. It has been widely quoted, from TOLSTOY, *War and Peace*, bk. i, pt. i, ch. 26 (1865), to MATTHEW HEAD, *The Smell of Money*, p. 84 (1943) The Germans say, "Ein Ding ist nicht böse, wenn man es gut versteht" (Nothing is bad if we understand it right).

He who understands everything understands nothing, and he who forgives everything forgives nothing.

MIGUEL DE UNAMUNO, *Essays and Soliloquies*. p. 93. (1925)

To know all is to forgive all.

GEORGETTE HEYER, *Envious Casca*, p.41.(1941)

1 We shall see but a little way, if we require to understand what we see. How few things can a man measure with the tape of his understanding!

H. D. THOREAU, *Winter*, 14 Feb., 1851.

A man must see before he can say.

H. D. THOREAU, *Autumn*, 1 Nov., 1851.

## UNITY

2 Both together do best of all.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 10. (1639)

NOT EVEN HERCULES AGAINST TWO, *see under* TWO.

3 The famous Rules, which the French call *Des Trois Unitez*, or, the Three Unities, which ought to be preserved in every play.

JOHN DRYDEN, *Essay on Dramatic Poesy*. (1668)

The Unities of Action, Time, and Place.

DUKE OF BUCKINGHAM, *Essay on Poetry*. (1682)

We must preserve the unities, as we say on the boards.

MARK TWAIN, *Huckleberry Finn*. Ch.20.(1884)

4 A threefold cord is not quickly broken. (Funiculus triplex difficile rumpitur.)

*Old Testament: Ecclesiastes*, iv, 12.

*See also under* THREE.

5 One Lord, one faith, one baptism. (εἰς κύριος, μία πίστις, ἓν βάπτισμα.)

*New Testament: Ephesians*, iv, 5. (C. A. D. 49)

The *Vulgate* is, "Unus Dominus, una fides, unum baptismus."

One country, one constitution, one destiny.

DANIEL WEBSTER, *Address*, New York City, 15 March, 1837. The slogan of the German Nazis was, "Ein Volk, ein Reich, ein Führer" (One people, one country, one leader).

6 Union gives strength, even to weak men. (συνφερόντ' ὅ ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν.)

HOMER, *Iliad*. Bk. xiii, l. 237. (c. 850 B. C.)

Unity gives strength and firmness to the humblest. (Auxilia humilia firma consensus facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 4. (c. 43 B. C.) The Latin proverbial phrase is, "iuncta iuvant" (Things united are helpful).

Strength united is the greater. (Vis unita fortior.)

FRANCIS BACON, *Of the Colours of Good and Evil*. Sec. 5. (c. 1615)

By uniting we stand, by dividing we fall.

JOHN DICKINSON, *The Patriot's Appeal*. (1776)

*See under* AMERICA. "United we stand, divided we fall" was adopted in 1792 as the motto of the state of Kentucky.

All your strength is in your union,  
All your danger in discord.

H. W. LONGFELLOW, *Hiawatha*. Bk. i, l. 113. (1855)  
Discord destroys and union gives strength. (Twist verquist, eendragt geeft magt.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 295. (1856) A Flemish proverb. The French say, "L'union fait la force," the Germans, "Einigkeit macht stark."

7 They are joined one to another, they stick together. (Una alteri adhaerebit.)

*Old Testament: Job*, xli, 17. (c. 350 B. C.)

8 He that is not with me is against me. (ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν.)

*New Testament: Matthew*, xii, 30. (C. A. D. 65)

Repeated *Mark*, ix, 40; *Luke*, ix, 50 and xi, 23. The *Vulgate* is, "Qui non est mecum, contra me est."

9 'Tis not in numbers but in unity that our great strength lies.

THOMAS PAINE, *Common Sense*, p. 49. (1776)

Thirteen staves and never a hoop will not make a barrel.

THOMAS PAINE, *Letter to George Washington*, 30 July, 1796.

10 Scilurus, king of the Scythians, left behind him eighty sons; when he was dying, he asked for a bundle of spear-shafts and bade his sons take it and break it in pieces, tied closely together as the shafts were. When they gave up the task, he himself drew all the spears out one by one and easily broke them in two, thus revealing that the harmony and concord of his sons was a strong and invincible thing, but that their disunion would be weak and unstable. (τὴν συμφωνίαν αὐτῶν καὶ τὴν ὁμόνοιαν ἰσχυρὸν ἀποφαίνων καὶ δυσκαθαίρετον.)

PLUTARCH, *Moralia*. Sec. 511C. (C. A. D. 95)

All power is feeble unless it is united. (Toute puissance est faible, à moins que d'être unie.)

LA FONTAINE, *Fables: Le Veillard et Ses Enfants*. Bk. iv, fab. 18. (1668) This is another version of the fable referred to by Plutarch. Here the father on his death bed gives his sons a bundle of sticks to break, and when they are unable to do so, shows them how easily the sticks can be broken one by one.

Even tender creepers when united are strong.

P. PERCIVAL, *Tamil Proverbs*. No. 92. (1842)

11 Ants, fighting together, will vanquish the lion.

SADI, *Gulistan*. Ch. iii, Apologue 28. (c. 1258)

Weak things united become strong.

THOMAS FULLER, *Gnomologia*. No. 5460. (1732)

12 Be united—united—united. (Seid einig—einig—einig.)

J. C. F. SCHILLER, *Wilhelm Tell*. Act iv. (1804)

13 Whatever the issue, we shall share one com-

mon danger, one safety. (Quo res cumque cadent, unum et commune periculum, | una salus ambobus erit.)

VERGIL, *Aeneid*. Bk. ii, l. 709. (19 B. C.)

This union shall do more than battery can  
To our fast-closed gates.

SHAKESPEARE, *King John*, ii, 1, 446. (1596)

ONE FOR ALL AND ALL FOR ONE, *see under ONE*.

### UNIVERSE

1  
Had I been present at the creation, I would have given some useful hints for the better ordering of the universe.

ALFONSO X, *THE WISE*, *Apothegm.* (c. 1275)

Alfonso, King of Leon and Castile, called "El Sabio" (the wise), was commenting on Ptolemy's astronomical tables, which he greatly improved in the so-called Alphonsine Tables.

This saying of Alphonso about Ptolemy's astronomy, "that it was pity the Creator had not taken advice," is still remembered by mankind—this and no other of his many sayings.

THOMAS CARLYLE, *Frederick the Great*. Bk. ii, ch. 7. (1858)

Ah Love! could you and I with Him conspire  
To grasp this sorry Scheme of Things entire,

Would we not shatter it to bits—and then  
Remould it nearer to the Heart's Desire?

FITZGERALD, tr., *The Rubáiyát*, St. 99. (1859)

2  
We must conceive of the whole universe as one commonwealth of which both gods and men are members. (Universus hic mundus sit una civitas communis deorum atque hominum existimanda.)

CICERO, *De Legibus*. Bk. i, ch. 7, sec. 23. (c. 46 B. C.)

The Universe is, as it were, a state, of which we are fellow-members. (ὁ κόσμος ὡς αὐτὴ πόλις ἐστίν.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 4. (C. A. D. 174)

3  
The whole creation is made of hooks and eyes, of bitumen, of sticking-plaster.

EMERSON, *Conduct of Life: Worship*. (1860)

Great is this organism of mud and fire, terrible this vast, painful, glorious experiment.

GEORGE SANTAYANA, *Little Essays*, p. 86. (1920)

4  
The Universe, mutation: Life, opinion. (ὁ κόσμος, ἀλλοιούμενος· ὁ βίος, ὑπόληψις.)

DEMOCRATES, *Maxim.* (c. 350 B. C.) As quoted by MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 3.

5  
Space is the stature of God. (L'espace est la stature de Dieu.)

JOSEPH JOUBERT, *Pensées*. No. 183. (1810)

6  
Taken as a whole, the universe is absurd.

W. S. LANDOR, *Literary Studies*. Ch. 1. (1879)

In my opinion, the universe is governed by a committee; one Man couldn't have made so many mistakes.

CLYFFORD ODETS, *Rocket to the Moon*. Act i. (1938)

7  
There is nothing uncultivated, nothing sterile, nothing dead in the universe.

G. W. LEIBNITZ, *The Monadology*. Ch. 69. (1714)  
There is no chance, and no anarchy, in the universe. All is system and gradation. Every god is there sitting in his sphere.

RALPH WALDO EMERSON, *Conduct of Life: Illusions*. (1860)

8  
All that is in tune with thee, O Universe, is in tune with me. Nothing that is in due time for thee is too early or too late for one. (πάν μοι συναρμόζει, ὃ σοὶ εὐάρμοστον ἐστίν, ὃ κόσμος.)

MARCUS AURELIUS, *Meditations*. Bk. iv, sec. 23.

(C. A. D. 174) Ralph Waldo Trine used the phrase, *In Tune with the Infinite*, as the title of a book published in 1897.

Each one of us is part of the soul of the universe.

PLOTINUS, *Ennead* iv, Tractate 3. (C. A. D. 250)

9  
The sum total of all totals. (Summa summarum.)

PLAUTUS, *Truculentus*, l. 25. (c. 186 B. C.)

The sum total of all sums total is eternal. (Summarum summa est aeternum.)

LUCRETIUS, *De Rerum Natura*. Bk. iii, l. 817. (c. 45 B. C.) Referring to the universe.

### UNIVERSITY

See also College

10  
Ye can lade a man up to th' university, but ye can't make him think.

FINLEY P. DUNNE, *Mr. Carnegie's Gift*. (1901)

11  
The best university that can be recommended to a man of ideas is the gauntlet of the mob

RALPH WALDO EMERSON, *Essays: Society and Solitude*. (1870)

12  
Is it not become a bye word amongst the common people that they had rather sende their children to the carte, then to the Vniuersitie.

JOHN LVLV, *Euphues* (Arber), p. 141 (1579)

I am undone! while I play the good husband at home, my son and my servant spend all at the university.

SHAKESPEARE, *The Taming of the Shrew*, v, 1, 71. (1594)

Universities are fit for nothing but to debauch the principles of young men.

FIELDING, *The Temple Beau*. Act i. (1730)

Universities are of course hostile to geniuses.

EMERSON, *English Traits*. Ch. 12. (1856)

I asked W.: "What would you say of the university and modern life?" "I wouldn't say anything; I'd rather be excused."

HORACE TRAUBEL, *With Walt Whitman in Camden*. Ch. 4. (1914)

13  
He is piping hot from the university. He smells of buttered loaves yet.

THOMAS MIDDLETON, *Your Five Gallants*. (c. 1608)

UNKINDNESS

- <sup>1</sup> Wo to hym that to his maker is vnkynde.  
ALEXANDER BARCLAY, *The Skyp of Folyis*, i, 284.  
(1509) Quoted as "an olde sayd sawe."  
A small unkindness is a great offence.  
HANNAH MORE, *Sensibility*, i, 298. (1782)
- <sup>2</sup> Unkindness has no remedy at law.  
JOHN RAY, *English Proverbs*, p. 140. (1678)  
FULLER, *Gnomologia*. No. 5402. (1732)  
As "unkindness has no remedy at law," let its avoidance be with you a point of honor.  
HOSEA BALLOU, *MS. Sermons*. (a. 1852)
- <sup>3</sup> Unkindness blunts it more than marble hard.  
SHAKESPEARE, *The Comedy of Errors*, ii, 1, 93.  
(1593) Referring to voluble discourse.  
None can be call'd deform'd but the unkind.  
SHAKESPEARE, *Twelfth Night*, iii, 4, 402. (1599)  
I hope that we shall drink down all unkindness.  
SHAKESPEARE, *The Merry Wives of Windsor*, i, 1, 204. (1601)  
Sharp-tooth'd unkindness.  
SHAKESPEARE, *King Lear*, ii, 4, 137. (1605)
- <sup>4</sup> This was the most unkindest cut of all.  
SHAKESPEARE, *Julius Caesar*, iii, 2, 187. (1599)  
No cut, to unkindness, as the saying is.  
ROBERT BURTON, *The Anatomy of Melancholy*, i, ii, iv, 7. (1621) HOWELL, p. 13; RAY, p. 27;  
FULLER, No. 3557.  
This was the unkindest blow of all.  
CHARLES LAMB, *Works* (1908), i, 78. (1810)
- <sup>5</sup> Know you not, unkindness kills a woman?  
ROBERT WILSON, *The Cobbler's Prophecy*. Act iii, sc. 3. (1594) "Unkindness kills love."

UNKNOWN

- <sup>6</sup> She had always been one to greet the unknown with a cheer.  
DOROTHY BOWERS, *Fear and Miss Betony*, p. 111. (1942) A variation of BROWNING, *Epilogue*, "Greet the unseen with a cheer."
- <sup>7</sup> Ignotum per ignotius. (The unknown by the more unknown.)  
CHAUCEER, *Canterbury Tales: The Chanouns Yemannes Tale*, l. 904. (c. 1386) To attempt to prove a doubtful contention by a still more doubtful argument.  
We too often find those who have to teach children, explaining *ignotum per ignotius*.  
HARE, *Guesses at Truth* (1859), i, 359. (1827)
- <sup>8</sup> Apprehensions are greater in proportion as things are unknown. (Maior ignotarum rerum est terror.)  
LIVY, *History*. Bk. xxviii, sec. 44. (c. 10 B. C.)  
Whatever is unknown is magnified. (Omne ignotum pro magnifico est.)  
GALGACUS, LEADER OF THE BRITONS, to his men before the battle of the Grampian Hills. (c. A. D. 84) As reported by TACITUS, *Agricola*. Sec. 30

- It is better to verify the proverb, and take everything unknown for magnificent, rather than predetermine it to be worthless.  
LEIGH HUNT, *The Indicator*, 8 Dec., 1819.  
*Omne ignotum pro mirifico*. . . . The Japanese . . . flock to the Hibiya Park, that they may see . . . gay-coloured flowers in the trim beds.  
A. LLOYD, *Every-Day Japan*, p. 235. (1909)  
He who has seen little marvels much.  
HART, *700 Chinese Proverbs*, No. 557. (1937)
- <sup>9</sup> The fair Unknowne found enough in his Noble looks to claim respect.  
ROBERT LOVEDAY, tr., *Hymen's Praeludia*, 8. (1652)  
When shall we see the Great Unknown,  
And in his presence stand?  
ISAAC WATTS, *Hymn: Who Dares*. (c. 1707)  
The powerfully superior mind of the Great Unknown.  
ROBERT WILSON, *Sketches of the History of Hawick*, p. 51. Referring to Sir Walter Scott.
  - <sup>10</sup> Not to know me argues your selves unknown.  
MILTON, *Paradise Lost*. Bk. iv, l. 830. (1667)
  - <sup>11</sup> What lies hid is unknown, and there is no desire for the unknown. (Quod latet ignotum est, ignoti nulla cupido.)  
OVID, *Artis Amatoriae*. Bk. iii, l. 397. (c. 1 B. C.)
  - <sup>12</sup> A harde thyng hit is, y-wis,  
To deme a thyng that unknownen is.  
*Reliquiae Antiquae* (1841), i, 205. (c. 1450)
- UNWASHED
- <sup>13</sup> The life of the unwashed. (*βίος ἐὐπρωτῶν*.)  
ARISTOPHANES, *The Clouds*, l. 44. (423 B. C.)  
Another lean unwash'd artificer.  
SHAKESPEARE, *King John*, iv, 2, 201. (1595)  
COWPER, *Table-Talk*, l. 152. (1781) SCOTT, *Fortunes of Nigel: Intro. Epis.* (1822)  
The "fat and greasy," and the "great unwashed," bowed and smiled their best.  
THEODORE HOOK, *The Parson's Daughter*, ii, 119. (1833) Hook put the phrase "great unwashed" in quotation marks, but who used it first has never been discovered. It has been attributed to Henry Peter Brougham and to Edmund Burke, and Sir Walter Scott is said to have applied it to the laboring class.  
Man has set against man, Washed against Unwashed.  
CARLYLE, *The French Revolution*. Vol. ii, bk. ii, ch. 4. (1837)  
A score of loafers from the "unwashed democracy" had got together.  
DURIVAGE and BURNHAM, *Stray Subjects*, p. 177. (1848)  
Gentlemen, there can be but little doubt that your ancestors were the Great Unwashed.  
THACKERAY, *Pendennis*. Ch. 30. (1850)  
There were no such things as "skilled workmen" . . . in those days. The "people" were "the Great Unwashed."  
JAMES PAYN, *Lost Sir Massingberd*. Ch. 1. (1864)

Others who . . . are by the unwashed workers looked upon as swells. . . . Whenever I speak of . . . the working classes, it is in the "great-unwashed" sense.

THOMAS WRIGHT, *The Great Unwashed: Preface*. (1868)

People who once, as "the unsoaped," played the Jew's harp or the accordion in moleskins and belchers.

SHAW, *Revolutionist's Handbook*. Sec.8. (1903)  
We begin to understand what is meant by the lowest classes, the great unwashed.

SYDNEY WATSON, *Wops the Waif*. Ch. 3. (1928)  
The great unwashed. The proletariat. Already a well-known phrase when Theodore Hook used it in 1833. Its snobbishness has caused it to become obsolescent.

PARTRIDGE, *Dictionary of Clichés: Great*. (1941)

### UPSIDE DOWN

<sup>1</sup> Turning of things upside down. (Perversa est haec vestra cogitatio.)

Old Testament: *Isaiah*, xxix, 16. (c. 725 B. C.)

As the old saying goes, so it is today: upside down and downside up. (τάνω κάτω, τὰ κάτω ὀρθῶς.)

MENANDER, *The Widow*. Frag. 514K. (c. 300 B. C.)  
Fortune has turned them upside down. (Sursum deorsum fortuna versavit.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 4. (c. A. D. 64)  
"Sursum deorsum," a proverb used by many writers, and cited by ERASMUS, *Adagia*, i, iii, 85.

The cradel and the child thai found  
Up so down upon the ground.

UNKNOWN, *The Proses of the Seuyn Sages*, l. 788. (c. 1330)

Tharfor it er ryght and resoune  
That thai be turned up-swa-doune.

RICHARD ROLLE OF HAMPOLE, *The Pricke of Conscience*, l. 7230. (c. 1340)

Turned was al up-so-doun.

CHAUCER, *The Knightes Tale*, l. 519. (c. 1386)

The world is tournyd almoost up so doun.

JOHN LYDGATE, *Minor Poems*, p. 151. (c. 1430)

He toke kyng Dampeter by the legge and turned him vpsedowne.

LORD BERNERS, tr., *Froissart*, i, 356. (1523)

Upside down, behind before, harri-bourrquet.  
(Cen dessus dessoubz, cen deuant derriere, harry bourriquet.)

RABELAIS, *Gargantua*. Bk. i, ch. 11. (1534)

To chaunge all things (and tourne the world upsedowne).

EDWARD GRAFTON, *Chronicle*, ii, 625. (1568)

They disquiet and turne the earth upset downe.

JAMES SANFORD, tr., *Of the Vanitie and Uncertainty of Artes and Sciences*, p. 89. (1569)

The walls of this town exemplify . . . the world turned upside down.

MAURICE KEATINGE, *Travels through France and Spain to Morocco*, i, 33. (1817)

They will come and search the house, and all our things will be turned upside down.

HARRIET MOZLEY, *The Lost Brooch*. Bk. II, ch. 21. (1841)

<sup>2</sup> He tourneth all thygne topsy tervy.

WILLIAM ROY, *Rede Me and Be Nott Wrothe* (Arber), p. 51. (1528)

Topsy turvy, cen dessus dessoubz.

JEHAN PALSgrave, *La Langue Françoise*, p. 843/1. (1530) The modern French is, "Être sens dessus dessous."

They say . . . they see the houses turne topsy turuye, and men walke with thyr heeles vpwarde.

RICHARD EDEN, *The Decades of the Newe Worlde*, p. 46. (1555)

Custom hath turn'd Nature topsy-turvy in you.

FLETCHER, *Love's Cure*. Act ii, sc. 2. (a. 1623)

I found nature turned topsy-turvy.

ADDISON, *The Guardian*, No. 154. (1713)

This House will soon turn topsy turvey.

JONATHAN SWIFT, *The Journal*, l. 128. (1721)

A world of inconsistencies, where things are all topsy-turvy, so to speak.

R.M. BALLANTYNE, *Shifting Winds*. Ch. 27. (1866)

<sup>3</sup> Cleane contrarily and arsy versy as they say.

RICHARD TAVERNER, *Proverbs*, p. 62. (1539)

Arse over head. (Cul sus teste.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 32. (1548)

Kim Kam, arsie versie.

THOMAS DRAXE, *Bibliotheca*, p. 3. (1616)

JOHN CLARKE, *Paroemiologia*, p. 7. (1639)

Away tumbled she arsy-varsy.

JOHN RAY, *English Proverbs*, p. 274. (1678)

HEELS OVER HEAD, see under HEELS.

### USE

See also Custom, Habit

<sup>4</sup> Once a use, and euer a custome.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

RAY, *English Proverbs*, p. 153. (1670)

Once in Use, and ever after a Custom.

THOMAS FULLER, *Gnomologia*. No. 3733. (1732)

<sup>5</sup> Use is all.

JOHN CLARKE, *Paroemiologia*, p. 35. (1639)

The richest of all Lords is use.

EMERSON, *Considerations by the Way*. (1860)

The greatest barrier in this world is use and wont.  
To say that a thing has never yet been done among men is to erect a barrier stronger than reason, stronger than discussion.

THOMAS B. REED: *Speech*, House of Representatives, April 12, 1878.

<sup>6</sup> The abuse of a thing is no argument against the use of it.

JEREMY COLLIER, *Immorality of the English Stage: Intro*. (1697) From the Latin proverb, "Abusus non tollit usum," of which Collier paraphrases a longer form, "Ex abusu non arguitur in usum."

Use and abuse are very different things.

J. W. WHARTER, *The Sea-Board and the Down*, ii, 436. (1860)

<sup>7</sup> He may carry an ox who has carried a calf.  
(Taurum tollet qui vitulum sustulerit.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 51.

(1508) The proverb is based on the story of Milo, the famous athlete of Croton, who lived about 500 B.C. He is said to have started carrying a calf, and did so every day until it grew to a bull. The adage, as Erasmus says, shows the force of habit, and how use may increase both the mental and bodily powers to an almost incredible degree. Also as BLAND, *Proverbs*, i, 49, points out, "to show the necessity of eradicating the first germs of vice in children, as, if they be suffered to fix themselves, they will in time become too powerful to be subdued." Included by TAVERNER in his *Translations from Erasmus*, with the rendering, "He that hath borne a calfe, shall also beare a bull," and the comment, "He that accustometh hym selfe to lytle thynges, by lytle and lytle shal be able to go a waye with greater thynges."

Able to indure labour, as Milo was able to carry a bull, because he used to carry hym a calfe.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 70. (1574) Pettie, tr. Shakespeare mentions Milo only once in the plays, *Troilus and Cressida*, ii, 3, 259, where he calls him "bull-bearing Milo."

The wrestler, according to the old Greek parable, who began by carrying a calf on his shoulders, got to carry an ox by and by.

ALEXANDER MACLAREN, *Ephesians*, p. 243. (1909)

1  
For in phisique this I finde,  
Usage is the second kinde.

JOHN GOWER, *Confesso Amantis*. Bk. vi, l. 664. (c. 1390)

Use almost can change the stamp of nature.

SHAKESPEARE, *Hamlet*, iii, 4, 168. (1600)

Use is second nature, Mrs. Camp.

DICKENS, *Martin Chuzzlewit*. Ch. 19. (1843)

HABIT IS SECOND NATURE, *see under HABIT*.

2  
Ile vse thee like a dogge, a Jew, a slaue.

WILLIAM HORNBY, *The Scourge of Drunkenness*, sig A4. (1619)

I will use you as bad as a Jew.

THOMAS FULLER, *Worthies* (1940), ii, 346. (1662)

To use one like a Jew.

JOHN RAY, *English Proverbs*, p. 209. (1670)

I'll teach him to use his son like a dog.

THOMAS SHADWELL, *The Squire of Alsatia*. Act i, sc. 1. (1688)

Better we cannot express the most cut-throat dealing than thus, You use me like a Jew.

BISHOP SIMON PATRICK, *Commentary: Deuteronomy*, xxviii, 37. (1700)

If she caught me at such an advantage, she would use me like a dog.

RICHARD STEELE, *The Lover*. No. 7. (1714)

3  
Things at first hard and rough, are by use made tender and gentle.

BEN JONSON, *Explorata: De Orationis Dignitate*. (1616)

4  
Use alone constitutes possession. (L'usage seulement fait la possession.)

LA FONTAINE, *Fables: L'Avare Qui a Perdu*

*Son Trésor*. Bk. iv, fab. 20. (1668) The miser had hidden his treasure under a rock, and when he found it stolen, a friend told him that since he made no use of his money, it didn't matter whether he had it or not, so all he had to do was to imagine it was still there, and he would be as rich as ever.

In the use,

Not in the bare possession, lies the merit.

GILBERT WEST, *Institution of the Garter*, l. 461.

(a. 1756)

The highest law gives a thing to him who can use it.

H. D. THOREAU, *Journal*, 9 Nov., 1852.

5  
Metal shines with use. (Aera nitent usu.)

OVID, *Amores*. Bk. i, eleg. 8, l. 51. (13 B.C.)

The used key is always bright.

FRANKLIN, *Poor Richard's Almanack*, 1758.

*See also under SLOTH*.

6  
The iron ring is worn out by constant use. (Ferreus adsiduo consumitur anulus usu.)

OVID, *Artis Amatoriae*, Bk. i, l. 473. (c. 1 B.C.)

*See also under PERSEVERANCE*.

7  
Use established habit. (Morem fecerat usus.)

OVID, *Metamorphoses*. Bk. ii, l. 345. (A.D. 7)

How use doth breed a habit in a man!

SHAKESPEARE, *The Two Gentlemen of Verona*, v, 4, 1. (1594)

8  
'Tis nothing when you are used to it.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

There's nothing like being used to a thing.

R. B. SHERIDAN, *The Rivals*. Act v, sc. 1. (1775)

Used to it, no doubt, as eels are to be flayed.

BYRON, *Don Juan*. Canto v, st. 7. (1820)

Who is it that says eels cannot be made used to skinning?

MICHAEL SCOTT, *Tom Cringle's Log*. Ch. 1. (1829)

He's like the smith's dog—so weel used to the sparks that he'll no burn.

HISLOP, *Proverbs of Scotland*, p. 136. (1862)

'Tis nothing when you are used to it, as the eels said when they were being skinned alive.

VINCENT LEAN, *Collectanea*, iv, 19. (1902)

9  
To everything its use. (Sua cuique utilitas.)

TACITUS, *Histories*. Bk. i, sec. 15. (c. A.D. 109)

10  
Use maketh maystries.

RICHARD TAVERNER, *Translations from Erasmus*, fo. 31. (1550) HEYWOOD, *Proverbs*, ii, 2. (1546)

Use makes men ready. (Usus promptos facit.)

FRANCIS BACON, *Short Notes for Civil Conversation: Conclusion*. (c. 1625)

Use is a great matter.

WILLIAM WALKER, *Paroemiologia*, p. 23. (1672)

Use makes perfectness.

JOHN RAY, *English Proverbs*, p. 140. (1678)

FULLER, *Gnomologia*. No. 5411. (1732)

Use makes the master. (Usage rend maître.)

MAX O'RELL, *John Bull et Son Ile*, p. 8. (1890)

11  
With this for motto, "Rather use than fame."

TENNYSON, *Merlin and Vivien*, l. 478. (1870)

## USEFULNESS

<sup>1</sup> Usefulness and baseness cannot exist in the same thing. (In eadem re utilitas et turpitudine esse non potest.)

CICERO, *De Officiis*. Bk.iii,ch.8,sec.35.(c.45 B. C.)

<sup>2</sup> As useless as Monkey's Grease.

THOMAS FULLER, *Gnomologia*. No. 744. (1732)

As much use as a cow has for side pockets.

J. C. BRIDGE, *Cheshire Proverbs*, p. 18. (1917)

In bed or at board about as much use to a man as a cold in the head.

FRANCIS ILES, *Before the Fact*. Ch. 6. (1932) A Scottish proverb says, "Wood in a wilderness, moss on a mountain, and wit in a poor man's pow, are little thought of."

<sup>3</sup> All things in their being are good for something.

GEORGE HERBERT, *Jacula Prudentum*. No. 522. (1640) The Germans say, "Kein Ding ist so schlecht dass es nicht zu etwas nützen sollte" (There is nothing so vile as not to be good for something); the Italians, "Ogni cosa serve a qualche cosa" (Everything is good for something).

There is nothing useless to persons of sense (Il n'est rien d'inutile aux personnes de sens.)

LA FONTAINE, *Fables: Le Lion s'en Allant en Guerre*. Bk. v, fab. 19. (1668) The other animals wished to leave the ass and the rabbit behind when they went to war, but the lion said, "No, the ass will frighten the enemy with its braying, and the rabbit can serve us as courier."

Everything in the world is good for something DRYDEN, *Spanish Friar*. Act iii, sc. 2. (1681)

Lay Things by; they may come to Use.

THOMAS FULLER, *Gnomologia*. No.3154.(1732)

Keep a thing seven years and you will find a use for it.

H.G. BOHN, *Handbook of Proverbs*, p.436. (1855)

<sup>4</sup> Nothing is useful which cannot at the same time be harmful. (Nil prodest, quod non laedere possit idem.)

OVID, *Tristia*. Bk. ii, l. 266. (c. A. D. 9) The Germans say, "Was nützen kann, das kann auch schaden" (What can benefit can also injure).

<sup>5</sup> Unless what we do is useful, glory is vain. (Nisi utile est quod facimus, stulta est gloria.)

PHAEDRUS, *Fables*. Bk. iii, fab. 17, l. 12. (c. 25 B. C.)

<sup>6</sup> We flee what is useful and love what is harmful. (Quod fugimus prodest, et quod amamus obest.)

UGO BARDUS SULMONENSIS, *Apologue* xlvii. (c. 1300) The concluding line of his version of Aesop's fable of the stag.

We make a fuss over the beautiful, we despise the useful. (Nous faisons cas du beau, nous méprisons l'utile.)

LA FONTAINE, *Fables: Le Cerf se Voyant Dans*

*l'Eau*. Bk. vi, fab. 9. (1668) This is the fable of the stag which, seeing its image in the water, admired its spreading antlers but despised its legs as being too thin. But its legs would have saved it from the hounds had not its antlers caught in a tree and held it fast

<sup>7</sup> Useful as a shin of beef, which has a big bone for the big dog, a little bone for the little dog, and a sinew for the cat.

UNKNOWN, *Notes and Queries*, iv, vii, 9. (1871)

THE BEAUTIFUL IS THE USEFUL, *see under BEAUTY*

## USURY

<sup>8</sup> Usurers' purses and women's plackets are never satisfied.

NATHAN BAILEY, *Dictionary: Usurer* (1736)

<sup>9</sup> What is usury, but venyme of patrimony and a lawful thief that telleth his intent. (Car usure est la destruction de tous heritages.)

SAINT BERNARD, *Le Regime de Mesnage*. (c. 1130)

<sup>10</sup> Usurers are alwaies good Husbands.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

<sup>11</sup> Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury.

*Old Testament: Deuteronomy*, xxiii. 20. (c. 650 B. C.) "Usury" in the biblical sense was what is now called "interest," not excessive or illegal interest as the modern meaning is.

He who lives by usury in this world shall not live in the world to come.

*Midrash: Exodus Rabbah*, p. 31. (c. A. D. 250)

The proverb says, "If you give out your money in usury you will lose what you gain as well as what you have."

*Midrash: Leviticus Rabbah*, p. 3 "Usury is murder," is a Hebrew proverb.

<sup>12</sup> There is no merchandise but usury.

THOMAS NASHE, *Works* (Grosart), iv, 139. (1593) Quoted as a proverb

<sup>13</sup> The usurer is as deaf as a door-nail.

THOMAS WILSON, *A Discourse upon Usury*. (1572)

<sup>14</sup> Usurers live by the fall of young heirs, as swine by the dropping of acorns.

GEORGE WILKINS, *The Miseries of Inforst Marriage*. Act iii. (1607)

To speak of a usurer at the table, mars the wine.

HERBERT, *Jacula Prudentum*. No. 972. (1640)

## UTOPIA

<sup>15</sup> Nova Insula Utopiae (The Newe Yle Called Utopia).

SIR THOMAS MORE. (1516) Title of book describing an imaginary island with a perfect system of government; hence an ideally per-



fect place or state of things. From the Greek οὐ (not), plus τόπος, a place: "Nowhere Land," "The Never-Never Land." The full title of the book, which was written in Latin, was *Libellus vere aureus de optimo reip. statu, deque nova Insula Utopiae*, which Ralph Robinson translated into English in 1551 as *A fruteful and pleasaunt work of the newe yle called Utopia*.

I do not thinke that . . . there is any such fourth place or Purgatory at all (vnles it be in M. More's Vtopia).

JOHN FOXE, *Book of Martyrs*, p.1156/2.(1570)  
In the Country of Utopia, they use no other kind of artillery.

ANTHONY BREWER, *Lingua*. Bk. ii, ch. 6.(1607)

The reports of this his voyage savour more of an Vtopia . . . then of true Historie.

SAMUEL PURCHAS, *Pilgrimage*, p. 708. (1613)

That Opinion must be sent to Utopia.

FRANCIS BACON, *Essays: Of Usury*. (1625)

It is a dream fit for nothing but Utopia.

JOHN CROWNE, *Sir Courtly Nice*. Act i. (1685)

No romantic impracticable Utopia.

BISHOP WILLIAM WARBURTON, *The Divine Legation of Moses*, i, 272. (1738)

The law-suits . . . will not permit me to go in search of my Utopia.

HENRY BROOKE, *Fool of Quality*, ii, 213.(1760)

An acre in Middlesex is better than a principality in Utopia.

T. B. MACAULAY, *Essays: Lord Bacon*. (1837)

## V

### VAINGLORY

<sup>1</sup> Man often indulges too much in vain-glory about his contempt of vain-glory. (Saepe homo de ipso vanae gloriae contemptu vanius gloriatur.)

ST. AUGUSTINE, *Confessions*. Bk. x, ch. 38. (A. D. 397)

He that taketh within hym self wayne glorie of that thyng by the whiche he shold humble hym self is a very fole.

WILLIAM CAXTON, tr., *Fables of Avian*. Fab. vi. (1484)

<sup>2</sup> Vaine glory is a floure that beareth no corne.

JOHN DRAXE, *Bibliotheca*, p. 212. (1633)

Vain-Glory blossoms, but never bears.

THOMAS FULLER, *Gnomologia*. No. 5342.(1732)

Vain-glory flowereth, but beareth no fruit.

FRANKLIN, *Poor Richard's Almanack*, 1756.

The French say, "La gloire vaine ne porte graine"; the Spaniards, "Gloria vana florecc. y no grana."

<sup>3</sup> It is not vain-glory for a man and his glass to confer in his own chamber.

SHAKESPEARE, *Cymbeline*, iv, 1, 8. (1609)

### VALOR

See also Bravery, Courage

<sup>4</sup> Valour's a mouse-trap, wit a gin,  
Which women oft are taken in.

SAMUEL BUTLER, *Hudibras*, i, iii, 391. (1663)

Immod'rate valour swells into a fault.

JOSEPH ADDISON, *Cato*. Act iii, sc. 1. (1712)

Valor is born with us, not acquired. (Nace el valor, no se adquiere.)

ROBERT BIAN, *Proverbs*, ii, 189. (1814)

Valor consists in the power of self-recovery.

EMERSON, *Essays: Circles*. (1841)

<sup>5</sup> All honor attend you in your valor! (Macte virtute.)

CICERO, *Tusculanarum Disputationum*. Bk. i,

ch. 17, sec. 40. (c. 35 B.C.) LIVY, *History*. Bk. vii, sec. 36. (c. 10 B.C.) Quoting Cato.

All honor to you in your valor, as says the god-like phrase of Cato. (Macte | virtute esto, inquit sententia dia Catonis.)

HORACE, *Satires*. Bk. i, sat. 2, l. 31. (35 B.C.)

<sup>6</sup> Valor avails men nothing

Unless they have the good will of the gods

(ἀρετὴ δ' οὐδὲν φέρει  
βροτοῖσιν, ἢν μὴ τὸν θεὸν χρηῖσιν' ἔχῃ.)

EURIPIDES, *Suppliants*, l. 597. (c. 421 B.C.)

<sup>7</sup> A sad wise valour is the brave complexion,  
That leads the van, and swallows up the cities.

GEORGE HERBERT, *The Church-Porch*. St. 42 (a. 1633)

The most valiant are ever most merciful.

THOMAS FULLER, *The Holy State: The Good Souldier*. (1642)

True Valour is Fire; Bullying is Smoak.

True Valour knows as well how to suffer as to act.

FULLER, *Gnomologia*. Nos. 5284-5. (1732)

<sup>8</sup> Assail who will, the valiant attends.

GEORGE HERBERT, *Jacula Prudentum*. No. 100. (1640)

Valour that parleys, is near yielding.

GEORGE HERBERT, *Jacula Prudentum*. No. 588

A valiant man's look is more than a coward's sword.

GEORGE HERBERT, *Jacula Prudentum*. No. 710.

THE VALIANT TASTE OF DEATH BUT ONCE, see under DEATH.

<sup>9</sup> A valiant man

Ought not to undergo or tempt a danger,

But worthily, and by selected ways.

BEN JONSON, *New Inn*. Act iv, sc. 4. (1629)

Who's wisely valiant will avoid the foe.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act ii. (1663)

Real valour consists not in being insensible to danger, but in being prompt to confront and disarm it.

SCOTT, *Peveril of the Peak*. Ch. 6. (1822)

1  
I never thought an angry person valiant. . . .  
No man is valiantly by being angry,  
But he that could not valiant be without.

BEN JONSON, *New Inn*. Act iv, sc. 4. (1629)

2  
Rivalry in valor spurred them on. (Stimulus  
dedit aemula virtus.)

LUCAN, *De Bello Civili*. Bk. i, l. 120. (c. A. D. 60)

More childish valorous than manly wise.

CHRISTOPHER MARLOWE, *Tamburlane the Great*. Pt. i, act iv, sc. 1. (1586)

3  
Valor has its limits, like the other virtues  
(La vaillance a ses limites, comme les autres  
vertus.)

MONTAIGNE, *Essays*. Bk. i, ch. 14. (1580)

4  
You will find many men most unjust, impious,  
intemperant, and ignorant, and yet extremely  
valorous. (ἀρδαιοτάτους δὲ διαφερόντως.)

PLATO, *Protagoras*. Sec. 349D. (c. 389 B. C.)

A man may be very valiant, and yet impious and  
vicious.

DRYDEN, *The Aeneid: Dedication*. (1697)

5  
Valor grows by daring, fear by delay. (Au-  
dendo virtus crescit, tardando timor.)

PUBLILIUS SYRUS, *Sententiae*. No. 43. (c. 43  
B. C.) Other Latin proverbs are, "Gaudet  
tentamine virtus" (Valor delights in the  
test), and "Virescit vulnere virtus" (Valor  
flourishes by wounds).

Valor wins success in hazards. (Felicitem in  
dubiis virtus impetrat.)

PUBLILIUS SYRUS, *Sententiae*. No. 227. "Ad-  
versa virtute repello" (I repulse evil chances  
by valor) is another proverbial phrase. the  
motto of the Denison family.

Whatever is done with valor is done with glory  
(Quicquid fit cum virtute fit cum gloria.)

PUBLILIUS SYRUS, *Sententiae*. No. 590.

It is better to trust to valor than to luck. (Vir-  
tuti melius quam fortunae creditur.)

PUBLILIUS SYRUS, *Sententiae*. No. 711.

He who sees the spoil of valor rejoices in the  
labor. (Virtutis spolia cum videt, gaudet labor.)

PUBLILIUS SYRUS, *Sententiae*. No. 716.

The grim visage of valor has a share in the vic-  
tory. (Virtutis vultus partem habet victoriae.)

PUBLILIUS SYRUS, *Sententiae*. No. 717

6  
Valour can do little without discretion.

JOHN RAY, *English Proverbs*, p. 27 (1670)

Valour is brutish without Discretion.

Valour would fight, but Discretion would run  
away.

THOMAS FULLER, *Gnomologia*. Nos. 5343-4.  
(1732) See also under DISCRETION.

7  
Valor is greedy of danger. (Avida est periculi  
virtus.)

SENECA, *De Providentia*. Ch. 4, sec. 4. (c. A. D. 45)

8  
He's truly valiant that can suffer wisely  
The worst that man can breathe.

SHAKESPEARE, *Timon*, iii, 5, 31. (1608)

9  
In valor there is hope. (Spes in virtute.)  
TACITUS, *Annals*. Bk. ii, sec. 20. (c. A. D. 116)

10  
To lengthen fame by deeds, that is valor's  
task. (Famam extendere factis, hoc virtutis  
opus.)

VERGIL, *Aeneid*. Bk. x, l. 468. (19 B. C.)

## VALUE

See also Worth

11  
We hardly could be said to have had value  
for our money.

RICHARD CUMBERLAND, *Memoirs*, ii, 151. (1806)

Her face value, which was at least easy to look at.

CLARISSA CUSHMAN, *I Wanted to Murder*, p.  
134. (1941)

12  
The greatest gift is the power to estimate cor-  
rectly the value of things. (La souveraine  
habilité consiste à bien connaître le prix des  
choses.)

LA ROCHEFOUCAULD, *Maximes*. No. 244. (1665)

The value of a thing is the amount of laboring  
or work that its possession will save the pos-  
sessor.

HENRY GEORGE, *The Science of Political Econ-  
omy*. (1898)

13  
What is aught, but as 'tis valued?

SHAKESPEARE, *Troilus*, ii, 2, 52. (1601)

He who undervalues himself is justly under-  
valued by others.

WILLIAM HAZLITT, *Table Talk* Essay xxxi  
(1823)

A man is valued as he makes himself valuable  
F. E. HULME, *Proverb Lore*, p. 215. (1902)

## VANITY

See also Conceit, Egotism, Self-Love

14  
Pampered vanity is a better thing perhaps  
than starved pride.

JOANNA BAILLIE, *The Election*. Act ii, sc. 2. (1798)

15  
He who seeketh vanity findeth delusion.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*  
xxxiv, 1. (c. 190 B. C.) Oesterley, tr.

He that hunts after Vanity, shall take Vexation  
THOMAS FULLER, *Gnomologia*. No. 2168. (1732)

16  
There is no living in the world without a com-  
plaisant indulgence for people's weaknesses,  
and innocent, though ridiculous, vanities.

LORD CHESTERFIELD, *Letters*, 16 Oct., 1747.

Vanity is the more odious and shocking to every-  
body, because everybody, without exception, has  
vanity; and two vanities can never love one  
another.

LORD CHESTERFIELD, *Letters*, 14 Jan., 1766.

17  
Vanity finds in self-love so powerful an ally  
that it storms, as it were by a *coup de main*,  
the citadel of our heads.

C. C. COLTON, *Lacon*. Vol. i, No. 291. (1820)

The sixth insatiable sense.

CARLYLE, *French Revolution*. Pt. i, bk. ii, ch. 2. (1837) Quoting a French proverb.

1 Vanity backbites more than Malice.

FRANKLIN, *Poor Richard's Almanack*, 1745.

The French say, "Une once de vanité gâte une quintal de mérite" (An ounce of vanity spoils a hundredweight of merit).

Vanity, like murder, will out.

HANNAH COWLEY, *The Belle's Stratagem*. Act i, sc. 4. (1780)

2 Vanity, if it fails to destroy our virtues completely, at all events shakes them to their foundation. (Si la vanité ne renverse pas entièrement les vertus, du moins elle les ébranle toutes.)

LA ROCHEFOUCAULD, *Maximes*. No. 388. (1665)

What makes the vanity of other people insupportable is that it wounds our own. (Ce qui nous rend la vanité des autres insupportable, c'est qu'elle blesse la nôtre.)

LA ROCHEFOUCAULD, *Maximes*. No. 389.

The most violent passions allow us moments of respite; but vanity never leaves us at rest. (Les passions les plus violentes nous laissent quelquefois du relâche; mais la vanité nous agite toujours.)

LA ROCHEFOUCAULD, *Maximes*. No. 443.

What renders the pangs of shame and jealousy so bitter is that vanity cannot help us to endure them. (Ce qui rend les douleurs de la honte et de la jalousie si aiguës, c'est que la vanité ne peut servir à les supporter.)

LA ROCHEFOUCAULD, *Maximes*. No. 446.

Vanity causes us to do more things against our inclination than reason does. (La vanité nous fait faire plus de choses contre notre goût que la raison.)

LA ROCHEFOUCAULD, *Maximes*. No. 467.

3 He said that every several assumption was vanity. (τὸ γὰρ ὑποληφθὲν τῷ φρονεῖν εἶναι πάν ἔφη.)

MENANDER, *The Groom*. Frag. 249K. (c. 300 B. C.)

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. (Vanitas vanitatum, dixit Ecclesiastes: vanitas vanitatum, et omnia vanitas.)

*Old Testament: Ecclesiastes*, i, 2, xii, 8. (c. 250 B. C.)

All is vanity and vexation of spirit. (Ecce universa vanitas, et afflictio spiritus.)

*Old Testament: Ecclesiastes*, i, 14; ii, 11; ii, 26; iv, 4; iv, 16; vi, 9.

Verily every man at his best state is altogether vanity. (Verumtamen universa vanitas, omnis homo vivens.)

*Old Testament: Psalms*, xxxix, 5. (c. 250 B. C.)

Man is like to vanity: his days are as a shadow that passeth away. (Homo vanitati similis factus est: dies eius sicut umbra praetereunt.)

*Old Testament: Psalms*, cxliv, 4.

Vanity, vanity, all is vanity

That's any fun at all for humanity.

OGDEN NASII, *Hal! Original Sin!* (1940)

4 Vanity is a sin against the Holy Ghost, not to be forgiven in this world or the next.

MARY WORTLEY MONTAGU, *Letter to James Steuart*, 19 July, 1759.

Cruelty was the vice of the ancient, vanity is that of the modern world. Vanity is the last disease.

GEORGE MOORE, *Impressions: Mummer-Workshop*. (1891)

5 Of all vanities, the most vain is man. (De toutes les vanitez, la plus vaine c'est l'homme.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

6 Think not, when Woman's transient breath is fled,

That all her vanities at once are dead.

POPE, *The Rape of the Lock*, i, 52. (1712)

Vanity ruins more women than love.

MADAME DU DEFFAND, *Letter to Voltaire*. (c. 1750)

Feminine vanity; that divine gift which makes women charming.

BENJAMIN DISRAELI, *Tancred*. Bk. ii, ch. 8. (1847)

7 Here he comes, swelling like a turkey-cock.

SHAKESPEARE, *Henry V*, v, i, 15. (1599)

TURKEY-GOBBLER STRUT, *see under* STRUT.

They all swelled into madam's drawing-room like so many turkey-cocks.

ANTHONY TROLLOPE, *Barchester Towers*. Ch. 39. (1857)

As vain as a turkey-gobbler.

O. HENRY, *A Blackjack Bargainer*. (1910)

8 I spake vanities. (μάρας εἶπον.)

STESICHORUS, *Palinode to Helen*. Frag. 18. (c. 575 B. C.) It is said that Stesichorus was stricken blind because he had written defamatory verses about Helen of Troy. "Like a true scholar," as Plato says in *Phaedrus*, "without more ado he wrote a new poem, and having finished the *Palinode*, immediately received his sight." The *Palinode* began, "I spake vanities, and I will go seek another prelude." Aristides quotes it in his orations. *See* EDMONDS, *Lyra Graeca*, ii, 45.

9 Let us thank God for imparting to us poor weak mortals the inestimable blessing of vanity.

THACKERAY, *Character Sketches: The Artist* (1856)

Life without vanity is almost insupportable.

LEO TOLSTOY, *Kreutzer Sonata*. Ch. 23. (1890)

## VANITY FAIR

10 Then I saw in my Dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that Town is Vanity, and at the town there is a Fair kept, called Vanity Fair. It is kept all the year long, it beareth the name of Vanity Fair because the town where 'tis kept is lighter

than Vanity; and also because all that is there sold, or that cometh thither, is Vanity.

JOHN BUNYAN, *The Pilgrim's Progress* (1900). Pt. i. p. 82. (1678)

Such is the Palais Royal;—a vanity fair—a mart of sin and seduction!

JOHN SCOTT, *A Visit to Paris in 1814*, p. 137. (1816)

Carrying so many bonny lasses to barter modestly for conceit and levity at the metropolitan Vanity Fair.

WALTER SCOTT, *Chronicles of the Canongate*. Ch. 3. (1827)

There is a great quantity of eating and drinking, making love and jilting, . . . smoking, cheating, fighting. . . . Yes, this is Vanity Fair; not a moral place certainly; nor a merry one, though very noisy.

W. M. THACKERAY, *Vanity Fair: Before the Curtain*. (1848)

But how preach . . . at all in such a vanity fair? TROLLOPE, *Barchester Towers*, iii, 110. (1857)

Never was such a brilliant, jiggling, smirking Vanity Fair as that through which he leads us.

THACKERAY, *The Four Georges*, p. 72. (1860)

## VARIETY

See also Change

<sup>1</sup> Variety's the very spice of life,  
That gives it all its flavour.

WILLIAM COWPER, *The Task*, ii, 606. (1784)

Variety is the spice of love.

HELEN ROWLAND, *Sayings of Mrs. Solomon*, p. 104. (1913)

Variety is the vice of wives.

PHYLLIS MCGINLEY, *Much Ado about Nothing*. (1940)

Surprise is the spice of life, you know.

R. A. J. WALLING, *A Corpse by Any Other Name*, p. 112. (1943)

<sup>2</sup> Variety is sweet in all things. (μεταβολή πάντων γλυκύ.)

EURIPIDES, *Orestes*, l. 234. (c. 410 B.C.)

No pleasure endures unless freshened by variety. (Iucundum nihil est nisi quod reficit varietas.)

PUBLILIUS SYRUS, *Sententiae*. No. 278. (c. 43 B.C.)

Variety serves to refresh and restore the mind. (Reficiat animos ac reparet varietas ipsa.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 12, sec. 4. (c. A.D. 80)

Monotony is in everything tiresome and repellent, but variety is agreeable. (μονωδία ἐν ἀπασὶν ἐστὶ πλῆσμιον καὶ πρόσαντες, ἢ δὲ ποικιλία τερπνόν.)

PLUTARCH, *Moralia: Education of Children*. Ch. 9, sec. 7C. (c. A.D. 95)

Variety is the soul of pleasure.

APHRA BEHN, *The Rover*. Pt. ii, act i, sc. 1. (1680)

Variety's the source of joy below.

JOHN GAY, *To Bernard Lintot*. (1715)

Variety alone gives joy;

The sweetest meats the soonest cloy.

PRIOR, *Turtle and Sparrow*, l. 234. (a. 1721)

Variety pleases. (Varietas delectat.)

PONTANUS, *Collectio Proverbiorum*, p. 14. (1778)

## VENGEANCE

The great source of pleasure is variety.

SAMUEL JOHNSON, *Lives of the Poets: Butler*. (1779)

They say "variety is charming."

WILLIAM COBBETT, *Rural Rides*, 24 Nov., 1822.

Variety is the mother of Enjoyment.

BENJAMIN DISRAELI, *Vivian Grey*. Bk. v, ch. 4. (1826)

Variety is charming And not at all alarming.

*Essex Herald*, 12 Oct., 1830. Quoted as an "old song."

<sup>3</sup> Variety, that is my motto. (Diversité, c'est ma devise.)

LA FONTAINE, *Contes: Le Paté d'Anguille*. (1664)

<sup>4</sup> It is varietie that mooueth the minde of al men.

JOHN LYLY, *Euphues* (Arber), p. 137. (1579)

How great a share variety has in producing beauty.

WILLIAM HOGARTH, *The Analysis of Beauty*. Ch. 2. (1753)

<sup>5</sup> Everything has several slants and several lustres. (Chasque chose a plusieurs biais et pulsieurs lustres.)

MONTAIGNE, *Essays*. Bk. i, ch. 37. (1580)

<sup>6</sup> Age cannot wither her, nor custom stale  
Her infinite variety.

SHAKESPEARE, *Antony and Cleopatra*. Act ii, sc. 2, l. 240. (1606)

## VEIN

<sup>7</sup> I am not in the vein.

SHAKESPEARE, *Richard III*, iv, 2, 122. (1592)  
BERNARD SHAW, *Caesar and Cleopatra*. Act i. (1897)

I like to hear them when I am in the vein.

GEORGE MEREDITH, *The Egoist*. Ch. 34. (1879)

Nobody can be more amusing when she is in the vein.

RICHARD BAGOT, *The Passport*. Ch. 19. (1905)

Another epigram! I am in the vein today.

BERNARD SHAW, *Great Catherine*. Sc. 1. (1913)

<sup>8</sup> This is Ercles' vein, a tyrant's vein.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 2, 42. (1596)  
NGAIO MARSH, *A Man Lay Dead*, p. 121. (1942)

KING CAMBYSES' VEIN, see under ACTING.

## VENGEANCE

See also Revenge

<sup>9</sup> Verily there is a vengeance from on high. (ἔστι τις σὺν τῶν οὐρανῶν.)

ALCMAN, *Maiden-Songs*. Bk. i, l. 36. (c. 630 B.C.) See EDMONDS, *Lyra Graeca*, i, 55.

The vengeance of the gods is swift to overtake the impenitent. (συντεμνοναὶ γὰρ | θεῶν ποδώκεα τοὺς κακόφρονας βλάβαι.)

SOPHOCLES, *Antigone*, l. 1103. (c. 441 B.C.)

Vengeance follows close on guilt. (Culpam poena premit comes.)

HORACE, *Odes*. Bk. iv, ode v, l. 24. (c. 13 B.C.) Behold, on wrong Swift vengeance waits.

POPE, tr., *The Odyssey*. Bk. viii, l. 367. (1725)

1 He that taketh vengeance shall find vengeance from the Lord.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxviii, 1. (c. 190 B.C.) Oesterley, tr.

2 Vengeance is slow, but stern. (Vindicta tarda, sed gravis.)

ERASMUS, *Adagia*, iii, ix, 27. (1523)

Gods vengeance the longer it is deferred, the more it is to be feared.

GEORGE PETTIE, *Petite Pallace*, p. 24. (1576)

And, though the Villain 'scape a while, he feels Slow Vengeance, like a Blood-hound at his heels.

SWIFT, *To the Earl of Oxford*, l. 21. (1716)

Vengeance, though it comes with leaden feet, strikes with iron hands.

SAMUEL RICHARDSON, *Clarissa*, iv, 120. (1747) God has feet of wool and hands of lead. (Deus habet laneos pedes, plumbeas manus.)

PONTANUS, *Collectio Proverbiorum*, p. 117. (1778)

Long trains of ill may pass unheeded, dumb, But vengeance is behind, and justice is to come.

THOMAS CAMPBELL, *Stanzas to the Memory of the Spanish Patriots*, l. 44. (1823)

See also under RETRIBUTION.

3 To go with a vengeance.

JOHN HEYWOOD, *Johan, Tib, and Syr Jhan*, l. 425. (1533)

Be gone quickly, or my pikestaff and I will set thee away with a vengeance.

GEORGE PEELE, *King Edward I*. Sc. 2. (1593) *Abi hinc in malam crucem*. Away with a vengeance.

RICHARD BERNARD, tr., *Andria*, ii, 1. (1598) Nothing, do you call it? This is nothing, with a vengeance.

JOHN DRYDEN, *Troilus*. Act ii, sc. 2. (1679)

Yes, sir, he has lost with a vengeance.

COLLEY CIBBER, *Love Makes a Man*. Act i. (1701)

They had cooked their goose with a vengeance. S. J. WEYMAN, *Ovington's Bank*. Ch. 40. (1922)

1 Vengeance is sweete. WILLIAM PAINTER, *The Palace of Pleasure*, ii, 35. (1566) See under REVENGE.

5 Vengeance lies open to patient craft. (Vindicta docili quia patet sollertiae.)

PHAE DRUS, *Fables*. Bk. i, fab. 28, l. 2. (25 B.C.) Now Vengeance has a brood of eggs,

But Patience must be hen.

GEORGE MEREDITH, *Archduchess Anne*. (1851)

6 He who avenges himself though absent is ever present. (Praesens est semper absens qui se ulciscitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 524. (c. 43 B.C.)

He who slays a sleeping man takes vengeance on the absent. (Qui dormientem necat absentem ulciscitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 623.

7 Vengeance is mine; I will repay, saith the Lord. (ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.)

New Testament: *Romans*, xii, 19. (c. A.D. 57)

The Vulgate is, "Mihi vindicta: ego retribuam, dicit Dominus."

When the Italians hear how God has reserved vengeance to himself, they say blasphemously, "He knew it was too sweet a bit for man, therefore kept it for his own tooth."

THOMAS ADAMS, *Sermons* (1861), ii, 325.

Vengeance to God alone belongs.

SCOTT, *Marmion*. Canto vi, st. 7. (1808)

Vengeance is a morsel for God. (Vendetta, boccon di Dio.)

R. C. TRENCH, *Proverbs*. Ch. 3. (1853)

8 The Avengers are ever chaste. (αἱ παρθέναι Ἐρινύες.)

SOPHOCLES. (c. 400 B.C.) The attribution is by ERASMUS, and the meaning is that the Erinyes, or Furies, are not to be seduced from the right.

## VENICE

9 I stood in Venice, on the Bridge of Sighs.

BYRON, *Childe Harold*. Canto iv, st. 1. (1812)

10 Venise, who seeth thee not, praiseth thee not, but who seeth thee, it costeth hym wel. (Venetia, chi non ti vede, non ti pretia, ma chi ti vede, ben gli costa.)

JOHN FLORIO, *Firste Fruits*, fo. 34. (1578)

Quoted by SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 99, and given in *The Book of Meery Riddles* as, "Venice, hee that doth not see thee doth not esteem thee."

Venice would be a fine city if it were only drained U. S. GRANT (attr.), *Remark*, during his visit to Venice in 1879.

11 Be thou perpetual! (Esto perpetua!)

PAOLO SARPI, His last words, referring to Venice. (1623)

A Venetian first, a Christian afterwards. (Pria Veneziani, poi Christiane.)

SERDONATI, *Collectio Proverbiorum*.

## VENOM

12 The uorme [worm] cumeth al openliche . . . & speoweth ut his atter [venom].

UNKNOWN, *Ancrene Riwe*, p. 86. (c. 1200)

Thus spitte I out my venym.

CHAUCER, *Pardoner's Prologue*, l. 135. (c. 1386)

He hath spit his venom.

JOHN CLARKE, *Paraemiologia*, p. 54. (1639)

Let 'em spit their venom among themselves, and it hurts nobody.

GEORGE FARQUHAR, *Sir Harry Wildair*. Act i, sc. 1. (1701)

## VENTURE

1 He which that no-thing under-taketh,  
No-thing ne acheveth, be him looth or dere.

CHAUCER (?), *Troilus*. Bk. ii, l. 807. (c. 1380)  
He that nought n'assayeth, nought n'acheveth.

CHAUCER (?), *Troilus*. Bk. v, l. 784.

Who that nought dare undertake,

By ryght he shall no profit take.

JOHN GOWER, *Confessio Amantis*. Bk. iv, l. 319.  
(c. 1390)

He that wil wynne he muste aventure.

WILLIAM CAXTON, tr., *Reynart*, p. 27. (1481)  
He that nothyng adventureth nothyng getteth.

LORD BERNERS, tr., *Froissart*, i, 413. (1523)

He that nothing ventures, hath neither horse nor  
mule (says Solomon). (Qui ne se aventure n'a  
cheual ny mule, ce dist Salomon.)

RABELAIS, *Gargantua*. Bk. i, ch. 33. (1534)

Nought lay downe, nought take up.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Nought venter, nought have.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11.

Nothing venter nothing have.

GEORGE PETTIE, *Petite Pallace*, p. 91. (1576)

Nought stake, nought draw.

UNKNOWN, *Misogonus*. Act ii, sc. 4. (1577)

RAY, *English Proverbs*, p. 206, has, "Noth-  
ing stake, nothing draw."

With that the young man replied: oh sir, noth-  
ing venter, nothing have.

BRETON, *Wonders Worth the Hearing*. (1602)

She that wil not venter her egges shall neuer  
haue chickens.

HENRY CHETTEL (?), *The Wit of Woman*,  
sig. C4. (1604)

I see here that nought venters, nothinge gaynes.

THOMAS HEYWOOD, *Captives*. Act iv, sc. 1. (1624)

Who ever caught anything with a naked hook?  
Nothing venture, nothing win.

SIR CHARLES SEDLEY, *The Mulberry Garden*.  
Act iii, sc. 2. (1668)

I am generally for trying. "Nothing venture.  
nothing have."

JAMES BOSWELL, *Life of Samuel Johnson*  
(1904), ii, 145. (1777) CLYDE FITCH, *The*  
*Climbers*. Act ii. (1901)

He who won't take a chance never crosses the  
sea. (Quien no se aventura, no passa la mar.)

CAHIER, *Quelques Six Mille Proverbes*, p. 226.

(1856) A Spanish proverb. The French have  
a similar one, "Qui ne veut se risquer, n'ira  
pas aux Indes" (He who won't risk himself  
will never go to the Indies). They also say,  
"Qui ne hasarde rien, n'a rien" (He who  
risks nothing, has nothing). The Italians say,  
"Chi non s'arrischia non guadagna," or "Chi  
non risica, non rosica" (He who risks nothing,  
wins nothing); the Germans, "Wer wagt,  
gewinnt" (Who ventures, wins).

If you do not enter a tiger's den, you cannot get  
his cubs. (Pu ju 'hu hsüeh, pu tê 'hu tzu.)

SCARBOROUGH, *Chinese Proverbs*. No. 24. (1875)

2 He that ventures too far, loses all.

RANDLE COTGRAVE, *Dictionary: S'Adventure*.  
(1611) See also under PRUDENCE.

3 Many ventures make a full freight.

THOMAS DRAXE, *Bibliotheca*, p. 5. (1633) RAY,  
*English Proverbs*, p. 17. (1670)

4 He resolved to put all in a venture.

S. DU VERGER, tr., *Admirable Events*, p. 101.  
(1639)

Have the matter put to a venture.

DANIEL ROGERS, *Naaman*, p. 146. (1642)

To Adventure, to venture, to put to the Ven-  
ture, to hazard.

EDWARD PHILLIPS, *The New World of English*  
*Words: Adventure*. 6th ed. (1706)

5 Better hazard once, than always be in Fear.

THOMAS FULLER, *Gnomologia*. No. 906. (1732)

The Germans say, "Erst wägen; dann wa-  
gen" (First weigh, then venture).

6 A certain man drew a bow at a venture.

*Old Testament: I Kings*, xxii, 34. (c. 600 B. C.)  
See under BOW.

At a venture, and by sodayne chaunce,  
He met with Fame.

STEPHEN HAWES, *The Pastime of Pleasure*. Bk.  
iv, ch. 7. (1509)

Then, good Inclination, beginne at a venter.

UNKNOWN, *Sir Thomas More*. Act iv, sc. 1.  
(c. 1590)

They should rather fire at a venture.

DANIEL DEFOE, *Captain Singleton*. Ch. 15.  
(1720)

7 All men's gains are the fruit of venturing.  
(ἀλλ' ἀπὸ κείρης πάντα ἀνθρώποις φιλέει  
γίνεσθαι.)

MARDONIUS, to Xerxes, before the expedition  
against Athens. (480 B. C.) As told by HE-  
RODOTUS, vii, 9. See also under GAIN.

Things out of hope are compass'd oft with ven-  
turing.

SHAKESPEARE, *Venus and Adonis*, l. 567. (1593)

8 I'll venture it, as Johnson did his wife, and  
she did well.

JOHN RAY, *English Proverbs*, p. 83. (1678)

E'en venture on, as Johnson did on his Wife.

THOMAS FULLER, *Gnomologia*. No. 1367. (1732)

I'll chance it, as Parson Horne did his neck.

UNKNOWN, *Notes and Queries*, v, x, 10. (1878)

Horne was a clergyman who committed  
murder, escaped to the continent, and finally  
decided to return. "I'll chance it," he said,  
when some one tried to dissuade him, and  
he did, with the result that he was tried,  
condemned, and hanged.

9 My ventures are not in one bottom trusted.

SHAKESPEARE, *The Merchant of Venice*, i, 1,  
42. (1597)

The consequence has Aesop told,

He lost his venture, sheep, and gold.

ROBERT LLOYD, *Poems* (1774), ii, 135. (a. 1764)

10 Men that venture little, hazard little.

RICHARD TARTLTON, *Newes Out of Purgatorie:*  
*To the Readers*. (a. 1588)

## VENUS

<sup>1</sup> Venus will not charm so much without her attendant Graces, as they will without her.

LORD CHESTERFIELD, *Letters*, 18 Nov., 1748.

<sup>2</sup> Venus . . . that made her selfe as common as a barber's chayre.

GOSSON, *The Schoole of Abuse*, p. 66. (1579)

Venus, a notorious strumpet, as common as a barber's chair.

ROBERT BURTON, *The Anatomy of Melancholy*, i, iv, 1. (1621) *See also under* COMMONNESS.

<sup>3</sup> Venus, I grant, hath a wrinkle in her brow, but two dimples in her cheeks.

ROBERT GREENE, *Perimedes*. (1588) *Works*, vii, 69.

<sup>4</sup> There is one Venus in heaven, and another in earth: the latter is the mother of wanton love, the other, of honest affection.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 234. (1574) Pettie, tr.

<sup>5</sup> Cruel mother of the Cupids. (Mater saeva Cupidinum.)

HORACE, *Odes*. Bk. i, ode 19; bk. iv, ode 1. (c. 23 B.C.)

I no more acknowledge Venus without Cupid than maternity without offspring. (Je ne cognois non plus Venus sans Cupidon, qu'une maternité sans engeance.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595)

Montaigne is saying that sexual intercourse without love, or at least liking, doesn't amount to much.

<sup>6</sup> These subtile shiftes, these painted practises (if I wer to be wonne) would soone weane me from the teate of Vesta to the toyes of Venus.

JOHN LYLY, *Euphues* (Arber), p. 76. (1579)

There is no Venus but she hath hir Temple, where on the one side Vulcan may knocke but Mars shall enter.

LYLY, *Euphues and His England*, p. 313. (1580)

<sup>7</sup> Twine round thy neck love's very essence, a cestus warm from the bosom of Venus. (Ceston de Veneris sinu calentem.)

MARTIAL, *Epigrams*. Bk. xiv, No. 206. (c. A.D. 85)

To have the cestus of Venus. (Cestum habere Veneris.)

ERASMUS, *Adagia*. Chil. iii, cent. ii, No. 36. (1523) It was the cestus, or girdle, of Venus which was supposed to inspire love.

<sup>8</sup> Muse, tell me the deed of golden Aphrodite the Cyprian, who stirs up sweet passion in the gods and subdues the tribes of mortal men. (Μοῦσά μοι ἐνέπεε ἔργα πολυχρίσου Ἀφροδίτης, | Κύπριδος.)

UNKNOWN, *The Homeric Hymns: To Aphrodite*, l. 1. (c. 600 B.C.)

Venus, thy eternal sway All the race of men obey. (μάκαρες οἱ μετ' ἅπας θεοῦ | μετὰ τε σωφροσύνας μετέ- | σχον λέκτρων Ἀφροδίτας.)

EURIPIDES, *Iphigeneia at Aulis*, l. 543. (c. 410 B.C.)

Thou, O Venus, art sole mistress of the nature of things. (Rerum naturam sola gubernas.)

LUCRETII, *De Rerum Natura*. Bk. i, l. 21. (c. 45 B.C.)

## VERSE, see Poetry

## VICE

See also Sin, Wickedness

<sup>9</sup> We make a ladder of our vices, if we trample them underfoot. (De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus.)

ST. AUGUSTINE, *Sermons: De Ascensione*. (c. A.D. 395)

I hold it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things.

TENNYSON, *In Memoriam*. Pt. i, st. 1. (1850)  
The reference is supposed to be to Goethe, not to St. Augustine, although the passage alluded to has never been found in Goethe's works.

<sup>10</sup> If a man commit an offence and repeat it. It becomes in his eyes something permitted.

Babylonian Talmud: Joma, fo. 86b. (c. 450)

Shame checks our first attempts; but then 'tis prov'd

Sins first dislik'd, are after that belov'd.

ROBERT HERRICK, *Noble Numbers: Sins Louth'd, and Yet Lov'd*. (1647)

Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

POPE, *Essay on Man*. Epis. ii, l. 217. (1732)

<sup>11</sup> As faintness is a disease of the body, so is vice a sickness of the mind. Wherefore, since we judge those that have corporal infirmities to be rather worthy of compassion than hatred, much more are they to be pitied, and not abhorred, whose minds are oppressed with wickedness, the greatest malady that may be. (Nam si, uti corporum languor, ita uitiositas quidam est quasi morbus animorum.)

BOETHIUS, *Philosophiae Consolationis*. Bk. iv, prosa iv, l. 150. (A.D. 524)

<sup>12</sup> Never open the door to a little vice, lest a great one enter with it.

HENRY G. BOHN, *Handbook of Proverbs*, p. 459. (1855)

<sup>13</sup> Vice may be had at all prices. . . . A man may be cheaply vitious.

SIR THOMAS BROWNE, *Christian Morals*. Pt. ii, sec. 7. (1682)

1  
Vice itself lost half its evil by losing all its grossness.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

2  
I hate him that my vices telleth me.

CHAUCER, *Wife of Bath's Prologue*, l. 662. (c. 1388)

To a povre man men sholde hise vyces telle.

CHAUCER, *Somnours Tale*, l. 369. (c. 1388)

Truly, sir, when a man is ruined, 'tis but the duty of a Christian to tell him of it.

FARQUHAR, *Twin-Rivals*. Act i, sc. 1. (1702)

3  
There is a great deal of vice which really is sheer inadvertence.

DISRAELI, *Speech*, London, 13 July, 1879.

4  
Our faith comes in moments; our vice is habitual.

EMERSON, *Essays: The Over-Soul*. (1841)

Men wish to be saved from the mischiefs of their vices, but not from their vices.

EMERSON, *Essays: Experience*. (1844)

5  
Euery extremitie is a vice. (Ogni estremita è vitio.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

6  
Let thy vices die before thee.

FRANKLIN, *Poor Richard's Almanack*, 1738.

With the old Almanack and the old Year,  
Leave thy old Vices, tho' ever so dear.

FRANKLIN, *Poor Richard's Almanack*, 1742.

What maintains one Vice would bring up two children.

FRANKLIN, *Poor Richard's Almanack*, 1747.

7  
No Vice but hath its Patron.

THOMAS FULLER, *Gnomologia* No. 3636. (1732)

Vice lives always displeased.

THOMAS FULLER, *Gnomologia*. No. 5355.

Vice would be frightful, if it did not wear a Mask.

THOMAS FULLER, *Gnomologia*. No. 5360.

Vice knows she's ugly, so puts on her Mask.

FRANKLIN, *Poor Richard's Almanack*. 1746.

8  
Fools, in avoiding vice, run to the opposite extreme. (Dum vitant stulti vitia, in contraria currunt.)

HORACE, *Satires*. Bk. i, sat. 2, l. 24. (35 B.C.)

The tender mind is oft deterred from vice by another's shame. (Teneros animos aliena opprobria saepe absterrent vitiis.)

HORACE, *Satires*. Bk. i, sat. 4, l. 128.

A portion of mankind glory in their vices. (Pars hominum vitiis gaudet.)

HORACE, *Satires*. Bk. ii, sat. 7, l. 6.

No vices are so incurable as those which men are apt to glory in.

ADDISON, *The Spectator*, 19 July, 1714.

9  
The greatest part of human gratifications approach nearly to vice.

SAMUEL JOHNSON, *Rambler*, 28 Sept., 1751.

Vice, like disease, floats in the atmosphere.

HAZLITT, *Characteristics*. No. 144. (1823)

10  
When our vices leave us, we flatter ourselves with the credit of having left them. (Quand les vices nous quittent, nous nous flattons de la créance que c'est nous qui les quittons.)

LA ROCHEFOUCAULD, *Maximes*. No. 192. (1665)

We are often saved from exclusive addiction to a single vice by the possession of others. (Ce qui nous empêche souvent de nous abandonner à un seul vice, est que nous en avons plusieurs.)

LA ROCHEFOUCAULD, *Maximes*. No. 195.

11  
The world is nothing but variety and dissimilarity; but vices are all alike, insomuch as they are all vices. (Le monde n'est que variété et dissemblance; les vices sont tous pareils, en ce qu'ils sont tous vices.)

MONTAIGNE, *Essays*. Bk. ii, ch. 2. (1580)

Vice leaves, like an ulcer in the flesh, repentance in the soul. (Le vice laisse, comme un ulcère en la chair, une repentance en l'ame.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

The vice which offends no one is not really vice. (Il n'est vice véritablement vice qui n'offense.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2.

12  
To each at birth nature allotted a vice. (Uni cuique dedit vitium natura creato.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 22, l. 17. (c. 26 B.C.)

The Germans say, "Kein Mensch ist ohne ein 'Aber'" (No man is without a "but")

13  
We tolerate accustomed vices but reprove those that are new. (Consueta vitia ferimus, nova reprehendimus.)

PUBLILIUS SYRUS, *Sententiae*. No. 100. (c. 43 B.C.)

Another proverb says, "Difficulter reciduntur vitia quae nobiscum creverunt" (Vices which have grown up with us are cut away with difficulty).

He who is able to conceal a vicious act does not commit it. (Qui potest celare vitium non facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 593. (c. 43 B.C.) "He who can get away with it, doesn't do it."

This maxim's into common favour grown,—  
Vice is no longer vice, unless 'tis known.

Virtue indeed may barefac'd take the field;  
But vice is virtue when 'tis well conceal'd.

CHARLES CHURCHILL, *Night*, l. 315. (1761) See also COMMANDMENT: THE ELEVENTH COMMANDMENT.

14  
What were formerly vices have become fashions. (Quae fuerant vitia, mores sunt.)

SENECA, *Ad Lucilium*. Epis. xxxix. (c. A.D. 64)

Quoted by MONTAIGNE, iii, 2, with the French, "Les vices d'autrefois sont devenus les mœurs d'aujourd'hui."

15  
He conquered by weapons, but was conquered by his vices. (Armis vicit, vitiis victus est.)

SENECA, *Ad Lucilium*. Epis. li, sec. 6. (a. A.D. 64)



<sup>1</sup> They [luxury and bad manners] are the vices of mankind, not of the times. (Hominum sunt ista, non temporum.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 1. (a. A. D. 64)

Vices of the times. (Vitia temporis.)

BACON, *To the Lords of Parliament*. (1621)

Lash the Vice and Follies of the Age.

SUSANNAH CENTLIVRE, *The Man's Bewitched: Prologue*. (a. 1722)

<sup>2</sup> Easy is the descent into the downward course of vice. (Facilis enim in proclivia vitiorum decursus est.)

SENECA, *De Ira*. Bk. ii, ch. 1, sec. 1. (c. A. D. 55)

The Latin proverb is, "Omne vitium in proclivi est" (Every vice tends downhill).

The road to vice is not only downhill, but steep. (Non pronum est tantum ad vitia, sed praeceps.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 10. (a. A. D. 64)

<sup>3</sup> They love the vice for its own sake. (Qui ipsum vitium ament.)

SENECA, *Ad Lucilium*. Epis. cxiv, sec. 11. (c. A. D. 64)

<sup>4</sup> Through tatter'd clothes small vices do appear;

Robes and furr'd gowns hide all.

SHAKESPEARE, *King Lear*, iv, 6, 168. (1605)

<sup>5</sup> The gods are just, and of our pleasant vices Make instruments to plague us.

SHAKESPEARE, *King Lear*, v, 3, 170. (1605)

Where vice is, vengeance follows.

JOHN CLARKE, *Paraemologia*. No. 325. (1639)

RAY, *English Proverbs*, p. 152. (1670)

Where vice goes before, vengeance follows after.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 1269. (1681)

Vice is its own Punishment, and sometimes its own Cure.

THOMAS FULLER, *Gnomologia*. No. 5354. (1732)

Where Villainy goes before, Vengeance follows after.

THOMAS FULLER, *Gnomologia*. No. 5681.

<sup>6</sup> Vice is waste of life. Poverty, obedience, and celibacy are the canonical vices.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>7</sup> O vice, ever cowardly. (O semper timidum scelus!)

STATIUS, *Thebaid*. Bk. ii, l. 490. (c. A. D. 92)

<sup>8</sup> If every year we rooted out one vice, we should soon become perfect men. (Si omni anno unum vitium extirparemus, cito viri perfecti efficeremur.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 11. (c. 1420)

<sup>9</sup> He who hates vices hates men. (Qui vitia odit homines odit.)

THRASEA, *Epigram*. (c. A. D. 50) Quoted ap-

provingly by Goethe, as according with his own philosophy, "Everything that is natural is right," or "Nothing is wrong except what is unnatural."

<sup>10</sup> Vices are learned without a master.

TORRIANO, *Piazza Universale*, p. 312. (1666)

FULLER, *Gnomologia*. No. 5361. (1732) The Danes say, "He who wants to lead a life of vice needs no schoolmaster."

One hates not the person, but the vice.

TORRIANO, *Piazza Universale*, p. 313. See under TREASON.

<sup>11</sup> Vice is nourished and kept alive by concealment. (Alitur vitium vivitque tegendo.)

VERGIL, *Georgics*. Bk. iii, l. 454. (29 B. C.)

All vices are less serious when they are open. (Omnia enim vitia in aperto leniora sunt.)

SENECA, *Ad Lucilium*. Epis. lvi, sec. 10. (a. A. D. 64)

<sup>12</sup> Vice corrects sin.

WILLIAM WALKER, *Paraemologia*, p. 42. (1672)

The proverb is just, *Vice should not correct Sin*.

WILLIAM PENN, *Some Fruits of Solitude*. No. 45. (1693) See also POT AND KETTLE.

<sup>13</sup> Vice ruleth where gold reigneth.

UNKNOWN, *Politeuphuia*, p. 271. (1669) RAY, p. 139; FULLER, No. 5359. (1732)

## II—Vice and Virtue

### See also Good and Evil

<sup>14</sup> Virtue is a mean between two vices. (μεσότης δὲ δύο κακιῶν.)

ARISTOTLE, *Nicomachean Ethics*. Bk. ii, ch. 6, sec. 15. (c. 335 B. C.)

Virtue is a mean between vices, remote from both extremes. (Virtus est medium vitiorum et utrimque reductum.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 9. (20 B. C.)

Betwixt two vices every virtue lies.

WILLIAM WHITEHEAD, *Essay on Ridicule*. (1743)

<sup>15</sup> Armed with knowledge, virtue weighs its actions as carefully as vice. (Instruite, la vertu calcule aussi bien que le vice.)

BALZAC, *Eugénie Grandet*. Ch. 3. (1833)

<sup>16</sup> Vice gets more in its vicious world Than piety.

BEAUMONT AND FLETCHER, *Love's Cure*. Act iii, sc. 1. (c. 1613)

If vices were profitable, the virtuous man would be a sinner. (Cum vitia prosint, peccat, qui recta facit.)

BACON, *Ornamenta Rationalia*. No. 4. (a. 1625)

Virtue in distress, and vice in triumph Make atheists of mankind.

JOHN DRYDEN, *Cleomenes*. Act iv, sc. 1. (1692)

<sup>17</sup> We may grasp virtue so hard that it becomes vicious.

ROBERT BLAND, *Proverbs*, i, 223. (1814) Quoting Montaigne.

<sup>1</sup> The principall Habits are two in number, Vertue, and Vice.

ROBERT BURTON, *The Anatomy of Melancholy*, i, i, ii, 11. (1621)

<sup>2</sup> Vice is man's nature: virtue is a habit—or a mask.

HAZLITT, *Characteristics*. No. 417. (1823)

The virtues of society are the vices of the saint.

EMERSON, *Essays, First Series: Circles*. (1841)

Men do not vary much in virtue: their vices only are different.

ELBERT HUBBARD, *Epigrams*. (1911)

<sup>3</sup> Vice stings us even in our pleasures, but virtue consoles us even in our pains.

C. C. COLTON, *Lacon*. Vol. i, No. 296. (1820)

The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number.

C. C. COLTON, *Lacon*. Vol. i, No. 391.

<sup>4</sup> Following virtue is like climbing a hill; following vice is like rushing down a mountain.

DOOLITTLE, *Chinese Vocabulary*, ii, 278. (1872)

It is easier to run down a hill than up one. (Hsai p'o yung i, shang p'o nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1671. (1875)

<sup>5</sup> Vice is a warning, and makes virtue the more remarked. (τὰ γὰρ κακὰ | παραδεργῶν τοῖς ἐσθλοῖσιν εἰσοφίῃ τ' ἔχει.)

EURIPIDES, *Electra*, l. 1084. (c. 413 B. C.)

<sup>6</sup> Search others for their Virtues, thyself for thy Vices.

FRANKLIN, *Poor Richard's Almanack*, 1738.

Virtue may [not] always make a Face handsome, but Vice will certainly make it ugly.

FRANKLIN, *Poor Richard's Almanack*, 1758.

<sup>7</sup> Vice makes Virtue shine.

THOMAS FULLER, *Gnomologia*. No. 5556. (1732)

Virtue and Vice divide the World, but Vice has got the greater Share.

THOMAS FULLER, *Gnomologia*. No. 5365.

Virtue hath such Charms, that even the Vicious inwardly reverence it.

THOMAS FULLER, *Gnomologia*. No. 5371.

Virtues all agree, but Vices fight one another.

THOMAS FULLER, *Gnomologia*. No. 5392.

<sup>8</sup> It was asked of the sage, In what one virtue are all the rest comprised? Patience, was his answer. And in what single vice are all the others concentrated? Vindictiveness.

SAJOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 84. (c. 1050)

<sup>9</sup> Just as virtue is its own reward, so is vice its own punishment. (Así como la virtud es premio de sí misma, así el vicio es castigo de sí mismo.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 90. (1647)

Virtue carries a Reward with it; and so does Vice, with a Vengeance.

THOMAS FULLER, *Gnomologia*. No. 5368. (1732)

<sup>10</sup> Vice makes virtue look well to its anchors.

T. C. HALIBURTON, *Wise Saws*. Ch. 27. (1843)

<sup>11</sup> Every Vice hath a cloak and creepeth in under the mask of a Virtue.

GABRIEL HARVEY, *Letter Book*. (c. 1575)

Vice often rides triumphant in Virtue's Chariot.

THOMAS FULLER, *Gnomologia*. No. 5358. (1732)

Vice is often clothed in virtue's habit.

NATHAN BAILEY, *Dictionary: Vice*. (1736)

<sup>12</sup> He that thinks too much of his virtues, bids others think of his vices.

HAZLITT, *English Proverbs*, p. 188. (1869)

<sup>13</sup> To flee from vice is the beginning of virtue. (Virtus est vitium fugere.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 41. (20 B. C.)

The first virtue is to be without vice. (Prima virtus est vitio carere.)

QUINTILIAN, *Institutionis Oratoriae*. (c. A. D. 80)

The chiefest virtue is to abstain from vice.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 133. (1574) Pettie, tr.

The principall part of vertue, is to flie vice.

GUAZZO, *Civile Conversation*. Bk. ii, p. 215.

To refraine from vice, is no little virtue.

JOHN LYLY, *Euphues* (Arber), p. 195. (1579)

'Tis the first virtue vices to abhor.

POPE, tr., *Horace: Epistles*, i, 1, 41. (1732)

Virtue consists, not in abstaining from vice, but in not desiring it.

SHAW, *Maxims for Revolutionists*. (1903)

<sup>14</sup> Can you wrap up vice with virtuous words? (Verbisque decoris | obvolvas vitium?)

HORACE, *Satires*. Bk. ii, sat. 7, l. 41. (35 B. C.)

The good hate vice because they love virtue. (Oderunt peccare boni virtutis amore.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 52. (20 B. C.)

<sup>15</sup> Neither our virtues nor our vices are our own.

SAMUEL JOHNSON, *The Rambler*. No. 180. (1750)

<sup>16</sup> He redeemed his vices with his virtues.

BEN JONSON, *Explorata: Of Augustus Caesar*. (1636)

We please more often by our vices than by our virtues. (Nous plaisons plus souvent . . . par nos défauts que par nos bonnes qualités.)

LA ROCHEFOUCAULD, *Maximes*. No. 90. (1665)

His crimes forgive! forgive his virtues, too!

YOUNG, *Night Thoughts*. Nt. ix, l. 2312. (1744)

<sup>17</sup> Virtue is never aided by a vice.

BEN JONSON, *New Inn*. Act iv, sc. 3. (1629)

<sup>18</sup> Virtue, when a matter of expediency, is the virtue of vice. (La vertu par calcul est la vertu du vice.)

JOSEPH JOUBERT, *Pensées*. No. 132. (1810)

<sup>1</sup> The virtues ought to be sisters since the vices are brothers. (Les vertus devroient être sœurs, | Ainsi que les vices sont frères.)

LA FONTAINE, *Fables*. Bk. viii, fab. 25. (1678)

<sup>2</sup> We do not despise all those who have vices, but those who have no virtues. (On ne méprise pas tous ceux qui ont des vices, mais on méprise tous ceux qui n'ont aucune vertu.)

LA ROCHEFOUCAULD, *Maximes*. No. 186. (1665)

It would seem that nature, to every man at his birth, sets a limit to his virtues and vices. (Il semble que la nature ait prescrit à chaque homme dès sa naissance, des bornes pour les vertus et pour les vices.)

LA ROCHEFOUCAULD, *Maximes*. No. 189.

We never condemn vice or praise virtue without a selfish motive. (On ne blâme le vice, et on ne loue la vertu, que par intérêt.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 597.

One never finds in mankind the extremes of virtue or of vice. (On ne trouve point dans l'homme le bien ni le mal dans l'excès.)

LA ROCHEFOUCAULD, *Maximes Supprimées*. No. 610.

Our virtues are most frequently but vices in disguise. (Nos vertus ne sont le plus souvent que des vices déguisés.)

LA ROCHEFOUCAULD, *Maximes*. Preface of the fifth edition. (1678) The epigram which is the key to La Rochefoucauld's philosophy.

<sup>3</sup> Either virtue is overshadowed with some vice, or vice overcast with some virtue.

JOHN LYLY, *Euphues* (Arber), p. 34. (1579)

The best virtue I have has in it a tincture of vice. (La meilleure bonté que j'aye a quelque teincture vicieuse.)

MONTAIGNE, *Essays*. Bk. ii, ch. 20. (1580)

Vices are ingredients of virtues, just as poisons are ingredients of medicines. (Les vices entrent dans la composition des vertus, comme les poisons entrent dans la composition des remèdes.)

LA ROCHEFOUCAULD, *Maximes*. No. 182. (1665)

The difference is too nice,

Where ends the virtue or begins the vice.

POPE, *An Essay on Man*. Epis. ii, l. 209. (1732)

<sup>4</sup> I prefer an accommodating vice to an obstinate virtue. (J'aime mieux un vice comode Qu'une fatigante vertu.)

MOLIERE, *Amphitryon*. i, 4, l. 52. (c. 1665)

<sup>5</sup> If virtue draweth us one way, vice driveth us another way.

GEORGE PETTIE, *Petite Pallace*, p. 248. (1576)

As one virtue bringeth in another, so one vice nourisheth another.

JOHN NORTHBROOKE, *A Treatise Against Dicing*. (1577)

<sup>6</sup> Vice must be drawn out that virtue may remain.

PTAH-HOTEP, *Instruction*. No. 36. (c. 3550 B. C.)  
Prisse Papyrus. Gunn, tr.

To learn virtue is to unlearn vice. (Virtutes discere vitia dediscere est.)

SENECA, *Ad Lucilium*. Epis. 50, sec. 7. (a. A. D. 64)

As vice wanes, virtue waxes.

P. PERCIVAL, *Tamil Proverbs*. No. 347. (1842)

<sup>7</sup> As virtue has its degrees, so has vice. (Ainsi que la vertu, le crime a son degré.)

RACINE, *Phèdre*. Act iv, sc. 2. (1677)

<sup>8</sup> Locman, the sage, being asked where he learned virtue, he answered, "Of the vicious, for they taught me what to shun."

SADI, *Gulistan*. Pt. ii, No. 21. (c. 1250)

<sup>9</sup> Do not consider any vice trivial, and so practise it; nor any virtue trivial, and so neglect it. (Wu i o hsiao êrh wei chih; wu i shan hsiao êrh pu wei.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1657. (1875)

Better be upright and want, than wicked and have abundance. (Ning k'o chêng êrh pu tsu, pu k'o hsieh êrh yu yü.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1846.

<sup>10</sup> Vices creep into our hearts under the name of virtues. (Vitia nobis sub virtutum nomine obrepunt.)

SENECA, *Ad Lucilium*. Epis. xlv, sec. 7. (a. A. D. 64)

Virtue is according to nature; vices are hostile and dangerous. (Virtus secum dum naturam est; vitia inimica et infesta sunt.)

SENECA, *Ad Lucilium*. Epis. 50, sec. 8.

Vices are so intertwined with virtues that they drag the virtues along with them. (Vitia virtutibus inmissa sunt, ut illas secum tractura sint.)

SENECA, *Ad Lucilium*. Epis. cxiv, sec. 13.

There are vices which are next door to virtues. (Sunt virtutibus vitia confinia.)

SENECA, *Ad Lucilium*. Epis. cxx, sec. 8.

<sup>11</sup> Guardianship of the virtues is easy, but it is costly to cultivate the vices. (Omnium denique virtutum tutela facilis est, vitia magno coluntur.)

SENECA, *De Ira*. Bk. ii, ch. 13, sec. 2. (c. A. D. 55)

What is good readily changes for the worse, but you can never turn vice into virtue. (Nam bona facile mutantur in peius, num quando in bonum verteris vitia.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 1, sec. 5. (c. A. D. 80)

One vice spiles a greater number of virtues.

BARNABY RICH, *His Farewell*, p. 197. (1581)

<sup>12</sup> 'Here follow her vices.' Close at the heels of her virtues.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 324. (1594)

Well, heaven . . . forgive us all!

Some rise by sin, and some by virtue fall.

SHAKESPEARE, *Measure for Measure*, ii, 1, 38. (1604)

<sup>1</sup> We are double-edged blades, and every time we whet our virtue the return stroke straps our vice.

H. D. THOREAU, *Journal*, 8 Feb., 1841.

Our vices always lie in the direction of our virtues.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Thursday*. (1849)

<sup>2</sup> To have no virtue or no vice is equally without precedent. (N'avoir nulle vertu ou nul défaut est également sans exemple.)

VAUVENARGUES, *Réflexions*. No. 586. (1746)

<sup>3</sup> I would sooner have fifty unnatural vices than one unnatural virtue.

OSCAR WILDE, *Letter to L. Smithers*. (1897)

<sup>4</sup> To Virtue's humblest Son let none prefer Vice, tho' descended from the Conqueror.

YOUNG, *Love of Fame*. Sat. i, l. 141. (1728)

To Virtue's humblest Son let none prefer Vice, tho' a Croesus or a Conqueror.

FRANKLIN, *Poor Richard's Almanack*, 1747.

### VICTORY

<sup>5</sup> I will not steal a victory. (οὐ κλέπτω τὴν νικῆν.)

ALEXANDER THE GREAT, when one of his generals urged him to surprise the Persian army in the dark. (331 B. C.) See PLUTARCH, *Lives: Alexander*. Ch. 31, sec. 7.

I would rather complain of fortune than blush for a victory. (Malo me fortunæ poeniteat, quam victoriae pudeat.)

QUINTUS CURTIUS RUFINUS, *De Rebus Gestis Alexandri Magni*. Bk. iv, ch. 13. (c. A. D. 40)

Also quoting Alexander.

It is not for me to search after back-stairs victories. (Ce n'est pas à moy de chercher des victoires dérobées.)

MONTAIGNE, *Essays*. Bk. i, ch. 6. (1580) Montaigne's version of the same story.

<sup>6</sup> In very truth the gods bestow not on the same man all their gifts. You know how to conquer, Hannibal, but you know not how to utilize victory. (Vincere scis Hannibal; victoria uti nescis.)

MAHARBAL, commander of the Carthaginian cavalry, *Remark*, to Hannibal, after the victory over the Romans at Cannæ. (216 B. C.) Maharbal wished to pursue the fleeing enemy at once, but Hannibal delayed a day—"a delay which is generally believed to have saved the City and the empire," as Livy says. See LIVY, *History*. Bk. xxii, sec. 51.

Hannibal conquered, but knew not how to use his victory.

(Vince Anibàl, e non seppe usar poi

Ben la vittoriosa sua ventura.)

PETRARCA, *Sonetti*. Sonnet ciii, l. 1. (1470)

Quoted by MONTAIGNE, i, 47.

<sup>7</sup> On the day of victory no fatigue is felt.

BURCKHARDT, *Arabic Proverbs*. No. 768. (1817)

<sup>8</sup> Either death or victory. (ἢ ἀποθανεῖν ἢ νικᾶν.)

CALLICRATIDAS, at the battle of Arginusæ, when his pilot, Hermon, advised that he flee from the superior Athenian fleet. (406 B. C.) See PLUTARCH, *Moralia*, 222F; XENOPHON, *Hellenica*, i, vi, 32; CICERO, *De Officiis*, i, xxiv, 84.

Stay and die or conquer. (ἢ μένοντα ἀποθανεῖν ἢ νικᾶν.)

PLATO, as quoted by Erasmus. (c. 375 B. C.)

The Latin proverbial phrase is, "Aut vincere aut mori," or "Victoria, et pro victoria vita."

In one short hour's space comes swift death or joyful victory. (Horæ momento cita mors venit aut victoria læta.)

HORACE, *Satires*. Bk. i, sat. 1, l. 7. (35 B. C.)

Either with it or upon it. (ἢ τὰν ἢ ἐπὶ τᾶς.)

PLUTARCH, *Sayings of Spartan Women*. Sec. 16.

(c. A. D. 95) The admonition of a Spartan mother when she gave her son a shield.

ARISTOTLE in his *Aphorisms* refers to Gorgo as the author of the saying, and it is so quoted by STOBÆUS, *Florilegium*, vii, 31, but it is often spoken of as a regular Spartan custom. See THUCYDIDES, ii, 39.

A crown, or else a glorious tomb!

A sceptre, or an earthly sepulchre!

SHAKESPEARE, *III Henry VI*, i, 4, 17. (1591)

Either a victory, or else a grave.

SHAKESPEARE, *III Henry VI*, ii, 2, 174.

Like Douglas conquer, or like Douglas die.

JOHN HOME, *Douglas*. Act v, sc. 1. (1756)

Westminster Abbey, or victory!

HORATIO NELSON, as he boarded the Spanish ship-of-the-line, San Josef, at the battle off Cape St. Vincent, 14 Feb., 1797. See

SOUTHEY, *Life of Nelson*. Ch. 4.

"A peerage or Westminster Abbey!" cried Nelson.

R. L. STEVENSON, *Virginibus Puerisque: Aes Triplex*. (1874)

<sup>9</sup> After victory, tighten your helmet cord.

S. G. CHAMPION, *Racial Proverbs*, p. 446. (1938) A Japanese proverb.

<sup>10</sup> The victories of batailles that been in this world lyen nat in great nombre or multitude of the peple ne in the vertu of man; but it lyth in the wil and in the hand of our lord god almighty.

CHAUCER, *Tale of Melibeus*. Sec. 53. (c. 1387)

Victory, as everyone knows, comes not merely from luck, but from the consistory where God reigns in glory. (Car la victoire, Comme est no- toire, Ne gist que en heur: Du consistoire Ou regne en gloire Le hault seigneur.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 27. (1532)

Or, "Victory depends on God."

<sup>11</sup> You have vanquished victory itself. (Ipsam victoriam vicisse videris.)

CICERO, *Pro Marcello*. Ch. 4, sec. 12. (46 B. C.)

By mercy to the conquered.

He is forever victor who employs clemency. (Perpetuo vincit qui utitur clementia.)

PUBLILIUS SYRUS, *Sententiae*. No. 548. (c. 43 B. C.)

From the vanquished they took nothing but the power of doing harm. (Victis quicquam praeter iniuriae licentiam eripiebant.)

SALLUST, *Bellum Catilinae*. Ch. 12. (c. 41 B.C.)

Sallust is comparing the older generation with the new one. The older one, he says, were reverent men, who did not rob the vanquished, while the new generation stole from their allies all that the older generation had left them, and behaved "as though the only way to rule was to wrong."

<sup>1</sup> No victory is complete but that which compels the enemy to confess himself vanquished. (Nulla est victoria maior, | quam quae confessos animo quoque subiugat hostes.)

CLAUDIAN, *De Sexto Consulatu Honorii Augusti*, l. 248. (396 A.D.) Quoted by MONTAIGNE, i, 30.

A victory is no victory unless it put an end to the war. (Ce n'est pas victoire, si elle ne met fin à la guerre.)

MONTAIGNE, *Essays*. Bk. i, ch. 47. (1580)

<sup>2</sup> For Men, with Roman Pride, above  
The Conquest, do the Triumph love:  
Nor think a perfect Vict'ry gain'd,  
Unless they through the streets their Captives  
lead enchain'd.

ABRAHAM COWLEY, *Dialogue*. (1647)

Triumph, that insulting vanity.

MILTON, *Paradise Regain'd*. Bk. iv, l. 138. (1671)

<sup>3</sup> Let the victory fall where it will, we are on that side.

EMERSON, *Essays, Second Series: Nature*. (1844)

<sup>4</sup> Victory is wholly a matter of good counsel. (καὶ μὴν τὸ νικᾶν ἐστὶ πάντων εὐβουλία.)

EURIPIDES, *Phoenissae*, l. 721. (c. 420 B.C.)

Are not victories wonne as wel by Stratagemes and policies of warre, as by force of armes?

STEPHANO GUAZZO, *Civile Conversation*. Bk. i, p. 86. (1574) Pettie, tr.

Victory is the fruit of moral as well as military virtue.

EDWARD GIBBON, *Roman Empire*. Ch. 43. (1788)

<sup>5</sup> For the victor, there is no necessity for explanations. (El que vence, no necesita dar satisfacciones.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 66. (1647)

<sup>6</sup> White-wing'd victory sits not on our swords.

ROBERT GREENE, *Selimus*, l. 1585. (1594)

<sup>7</sup> The Phocaeans won, yet it was but a Cadmean victory. (Καδμείη νίκη.)

HERODOTUS, *History*. Bk. i, ch. 166. (c. 445 B.C.)

A Cadmean victory is one in which victor and vanquished suffer alike. There are two explanations of the origin of the phrase: (1) Cadmus, king of Phoenicia, having killed the dragon which guarded the fountain of Dirce, gave its teeth to Jason to sow, hoping that

the armed men which would spring from them would kill him, but, acting on Medea's advice, Jason cast a stone among them, and they fell upon and slew each other. See APOLLONIUS RHODIUS, *The Argonautica*, bk. iii, l. 1026 et seq. (2) Polynices and Eteocles, sons of Oedipus and descendants of Cadmus, fought for the possession of Thebes and killed each other. See AESCHYLUS, *Seven Against Thebes*. Cited by ERASMUS, *Adagia*, ii, viii, 34, with the Latin, "Cadmea victoria." See also PLATO, *Laws*, sec. 641C.

Another such victory over the Romans, and we are undone. (ἄν ἔτι μίαν μάχην Ῥωμαῖους νικήσωμεν, ἀπολούμεθα παντελῶς.)

PYRRHUS, King of Epirus, referring to his dearly bought victory at Asculum, 280 B.C. See PLUTARCH, *Lives: Pyrrhus*. Ch. 21, sec. 9.

Hence a "Pyrrhic victory," which costs the victor more than the vanquished.

There is really such a thing as a Cadmean victory. (ἔστι γὰρ ὡς ἀληθῶς καὶ νίκη Καδμεία.)

PLUTARCH, *Moralia: Education of Children*, 10A. (c. A.D. 95)

Men of old gave the name of "Cadmean victory" to no other than that of the brothers at Thebes, as being the most shameful and the worst of victories.

PLUTARCH, *Moralia*. Sec. 488A. (c. A.D. 95)

<sup>8</sup> Victory shifteth from man to man. (νίκη δ' ἐπαμείβεται ἀνδράς.)

HOMER, *Iliad*. Bk. vi, l. 339. (c. 850 B.C.)

<sup>9</sup> Mine is the victory! (ἐμὴ ἡ νίκη.)

GAIUS MARIUS, at the battle of Vercellae, 101 B.C. See PLUTARCH, *Lives: Gaius Marius*. Ch. 26, sec. 2.

<sup>10</sup> He ought to beat him with his sails spread. (Oportet plenis velis hunc vinciturum.)

PETRONIUS, *Satyricon*. Sec. 45. (c. A.D. 60)

Easily, hands down.

<sup>11</sup> There is always victory where there is unity. (Ibi semper est victoria ubi concordia est.)

PUBLILIUS SYRUS, *Sententiae*. No. 327. (c. 43 B.C.) The proverbial Latin form is, "Victoria concordia crescit" (Victory increases by concord). See also under UNITY.

Victory does not like rivalry. (Rivalitatem non amat victoria.)

PUBLILIUS SYRUS, *Sententiae*. No. 633.

<sup>12</sup> He is a poor victor who regrets his victory. (Male vincit [is] quem paenitet victoriae.)

PUBLILIUS SYRUS, *Sententiae*. No. 407. (c. 43 B.C.)

Take care that your victory brings you no regrets. (Ne tua paeniteat caveas victoria temet.)

COLUMBANUS, *Carmen Monostichon*, l. 2. (c. A.D. 600)

An unworthy victory is a defeat.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 643. (c. 1050) Ascher says that this may also be translated: "The attempt to vanquish the vile enslaves." Attributed to Diogenes and to Agis.

Senek saith: he overcometh in an yvel manere, that repenteth him of his victorie.

CHAUCER, *Tale of Melibeus*. Sec. 77. (c. 1387)  
Even victors are by victories undone.

JOHN DRYDEN, *Letter to John Dryden*, l. 164.  
(c. 1650) The Latin proverb is, "Flet victus, victor interit" (The conquered mourns, the victor is undone).

In many a war it has been the vanquished, not the victor, who has carried off the finest spoils.

HAVELOCK ELLIS, *Soul of Spain*, p. 8. (1908)

1  
Victory is within our grasp. (Victoria in manu nobis.)

SALLUST, *Bellum Catilinae*. Ch. xx, sec. 10. (c. 41 B.C.)

When the key of victory is not in the hand, no one can break open the door of conquest with his arms.

SADI, *Bustan*. Ch. v, Apologue 2. (c. 1257)

Victory follows me, and all things follow victory. (La victoire me suit, et tout suit la victoire.)

MADAME DE SCUDÉRY, *Tyrannic Love*. (c. 1657)

2  
A victory is twice itself when the achiever brings home full numbers.

SHAKESPEARE, *Much Ado*, i, 1, 8. (1598)

It is a great victory that comes without blood.

GEORGE HERBERT, *Jacula Prudentum*. No. 229.

(1640) From the Spanish proverb, "Gran victoria es la que sin sangre se alcanza."

"But what good came of it at last?"

Quoth little Peterkin.

"Why that I cannot tell," said he:

"But 't was a famous victory."

SOUTHEY, *The Battle of Blenheim*, l. 63. (1797)

3  
From victory, safety. (Salus ex virtute.)

TACITUS, *Annals*. Bk. ii, sec. 20. (c. A. D. 116)

The pride of victory is apt to render insolent even the greatest generals. (Rebus secundis etiam egregios duces insolescere.)

TACITUS, *Histories*. Bk. ii, sec. 7. (c. A. D. 109)

They preferred victory to peace. (Victoriam malle quam pacem.)

TACITUS, *Histories*. Bk. iii, sec. 60.

4  
The way to get the most out of a victory is to follow it up with another which makes it look small.

*Meditations in Wall Street*, p. 80. (1940)

## II—Victory and Defeat

### See also Success and Failure

5  
Victory and defeat are each of the same price.

THOMAS JEFFERSON, *Writings*. (c. 1790)

6  
By yielding you will depart the victor. (Cedendo victor abibis.)

OVID, *Artis Amatoriae*. Bk. ii, l. 197. (c. 1 B. C.)

"Play the part she bids you play," Ovid advises. "Blame if she blames, laugh if she laughs, yield if she resists; by yielding you will depart the victor." The Germans say, "Der Gescheldteste gibt nach" (The smartest one gives in).

7  
In victory the very cowards may brag, defeat discredits even the brave. (In victoria vel ignavis gloriari licet, advorsae res etiam bonos detrectant.)

SALLUST, *Bellum Iugurthinum*. Ch. 53. (c. 40 B. C.)

As victory is silent, so is defeat.

THOMAS CARLYLE, *The French Revolution*. Vol. i, bk. ii, ch. 1. (1837)

They say there's nothing sadder than victory except defeat.

H. H. MUNRO (SAKI), *Reginald's Christmas Revel*. (1904)

All the defeats ever inflicted were somebody else's victories.

*Meditations in Wall Street*, p. 45. (1940)

8  
Alike they slew and alike they fell, victors and vanquished. (Caedebant pariter pariterque ruebant | victores vinctique.)

VERGIL, *Aeneid*. Bk. x, l. 756. (19 B. C.)

Between victor and vanquished a sincere coalition can never succeed. (Victores victosque numquam solida fide coalescere.)

TACITUS, *Histories*. Bk. ii, sec. 7. (c. A. D. 109)

## VICTUALS

9  
I live on broken wittles—and I sleep on the coals.

DICKENS, *David Copperfield*. Ch. 5. (1849)

'Orses and dorgs is some men's fancy. They're wittles and drink to me.

DICKENS, *David Copperfield*. Ch. 19.

## VILLAGE

10  
There's more mischief in the village than comes to one's ears. (Mas mal hay en el aldeguela que se suena.)

CERVANTES, *Don Quixote*, Pt. i, ch. 46. (1605)

Generally mistranslated "than one dreams of," as if it were *sueña*.

A village is a hive of glass,  
Where nothing unobserved can pass.

C. H. SPURGEON, *Salt-Cellars*. (1885) "It's ill living where everybody knows everybody."

## VILLAIN

11  
Anoint a villain and he'll stab you, stab him, and he'll anoint you.

FRANKLIN, *Poor Richard's Almanack*, 1733.

There is neither honour nor gain got in dealing with a vil-lain.

FRANKLIN, *Poor Richard's Almanack*, 1733.

12  
No Villain, like to the conscientious Villain.

THOMAS FULLER, *Gnomologia*. No. 3638. (1732)

13  
A bold bad villain. (Improbis confidens malus.)

LUCILIUS, *Satires*. Bk. x, frag. 418. (c. 123 B. C.)

As arrant a villaine, as euer trode vpon a shooe of leather.

JAMES MABBE, tr., *Gusman*, ii, 163. (1622)

Villain of the deepest dye! thy hellish machinations I defy! . . . And the villain still pursued her.

MILTON NOBLES, *The Phoenix*. Act i, sc. 3. (1875) Carroll Graves, one of the characters in the play, is writing a melodrama.

It's a touch of the old blood-and-thunder dope. The villain still pursued her.

NGAIO MARSII, *Colour Scheme*, p. 94. (1943)

<sup>1</sup> A villain even though he cannot do a hurt, yet thinks of it. (Malus etsi obesse non potest tamen cogitat.)

PUBLILIUS SYRUS, *Sententiae*. No. 388. (c. 43 B. C.) The villain never proposes a good plan. (Malus bonum ad se numquam consilium refert.)

PUBLILIUS SYRUS, *Sententiae*. No. 395.

<sup>2</sup> When rich villains have need of poor ones, poor ones may make what price they will.

SHAKESPEARE, *Much Ado About Nothing*, iii, 3, 121. (1598)

### VINE

See also Grape, Wine

<sup>3</sup> Plant no tree sooner than the vine. (μῆδεν ἄλλο φυτεύσης πρότερον δένδριον ἀμπελώ.)

ALCAEUS, *Fragments*. Frag. 167. (c. 595 B. C.)

Quoted by ATHENAEUS, x, 430C. See EDMONDS, *Lyra Graeca*, i, 423.

O Varus, plant no tree in preference to the sacred vine. (Nullam, Vare, sacra vite prius severis arborem.)

HORACE, *Odes*. Bk. i, ode 18, l. 1. (23 B. C.)

<sup>4</sup> He [Anacharsis] had this one goodly Saying. The vine brings forth three grapes. The first, of pleasure; the second, of drunkenness; the third, of sorrow.

WILLIAM BALDWIN, *Sayings of the Wise*. Ch. 13. (1547) See under DRINKING.

<sup>5</sup> Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? (Locutaeque sunt ligna at vitem: Veni, et impera nobis.)

*Old Testament: Judges*, ix, 12-13. (c. 700 B. C.)

<sup>6</sup> And Ahab spake unto Naboth, saying, Give me thy vineyard, . . . because it is near unto my house. (Da mihi vineam tuam, . . . quia vicina est, et prope domum meam.)

*Old Testament: 1 Kings*, xxi, 2. (c. 600 B. C.)

Proverbial for any coveted possession of a neighbor.

When Naboth's vineyard look'd so fine, The king cried out, "Would this were mine!"

JONATHAN SWIFT, *The Garden Plot*. (1709)

<sup>7</sup> Thy wife shall be as a fruitful vine by the sides of thine house. (Uxor tua sicut vitis abundans, in lateribus domus tuae.)

*Old Testament: Psalms*, cxxviii, 3. (c. 250 B. C.)

Love, like ivy, is clever in attaching itself to any support.

PLUTARCH, *MORALIA: On Listening to Lectures*, 45A. (c. A. D. 95)

There, th' amorous Vine calls in a thousand sorts (With winding arms) her Spouse that her supports.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*, i, iii, 586. (1591)

Come, I will fasten on this sleeve of thine:

Thou art an elm, my husband, I, a vine.

SHAKESPEARE, *The Comedy of Errors*, ii, 2, 175.

He has married a wife who bids fair to be a fruitful vine.

MANASSEH CUTLER, *Life and Journals*, i, 289. (1787)

If I had a daughter, I would bring her up as a clinging vine.

MARY LATHROP, first woman member of the American Bar Association, in interview.

<sup>8</sup> Make the vine poor and it will make you rich.

JOHN RAY, *English Proverbs*, p. 44. (1678) Keep it closely pruned.

<sup>9</sup> The vines of France and milk of Burgundy.

SHAKESPEARE, *King Lear*, i, 1, 86. (1605)

The red grape in the sunny lands of song.

BYRON, *Don Juan*. Canto xiii, st. 76. (1824)

The foaming grape of eastern France.

TENNYSON, In *Memoriam: Conclusion*. (1850)

VINE AND FIG TREE, see under FIG.

### VIOLENCE

<sup>10</sup> Violence is just where mildness is in vain. (La violence est juste où la douceur est vaine.)

CORNEILLE, *Héraclius*. Act i, sc. 1. (1647)

<sup>11</sup> That which is violent never lasts long. (Quod est violentum, non est durable.)

ALFRED HENDERSON, *Latin Proverbs*, p. 382. Another Latin form is, "Nullum violentum est perpetuum."

Nothing violent is permanent.

GEORGE PETTIE, *Petite Pallace*, ii, 62. (1576)

Violent vanities can never last.

SHAKESPEARE, *Rape of Lucrece*, l. 894. (1594)

Violent fires soon burn out themselves.

SHAKESPEARE, *Richard II*, ii, 1, 34. (1595)

Violent delights have violent ends.

SHAKESPEARE, *Romeo and Juliet*, ii, 6, 9. (1595)

Things violent

Cannot, you know, be long time permanent.

WITHER, *Abuses Stript and Whipt*, ii, 1. (1613)

Nothing, that is violent, is permanent.

THOMAS FULLER, *Gnomologia*. No. 3676. (1732)

There is a good old rule in mechanics which affirms nil violentum est perpetuum.

WHYTE-MELVILLE, *Inside the Bar*. Ch. 4. (1861)

<sup>12</sup> Do violence to no man. (μὴδὲν διασελῶτε.)

*New Testament: Luke*, iii, 14. (c. A. D. 65) The Vulgate is, "Neminem concutatis."

- 1 So violence  
Proceeded, and Oppression, and Sword-Law.  
MILTON, *Paradise Lost*. Bk. xi, l. 667. (1667)  
There is a violence that liberates, and there is a violence that enslaves; there is moral violence, and stupid, immoral violence.  
MUSSOLINI, *Speech*, at Udine, 20 Sept., 1922.

## VIRGIN

## See also Chastity, Maid

- 2 A virgin that loveth to go gay. (Virgini amanti ornamenta.)  
*Apocrypha: Baruch*, vi, 9. (c. 320 B. C.)  
A virgin intact. (Virgo intacta.)  
CATULLUS, *Odes*. Ode lxii, l. 45. (c. 57 B. C.)  
3 Virginity stands as far above marriage as the heavens above the earth.  
ST. JOHN CHRYSOSTOM, *De Virginitate*. Sec. 9. (C. A. D. 390)  
Virginity has a special reward hereafter.  
ST. AUGUSTINE, *On Holy Virginity*. (C. A. D. 400)  
The Latin proverb is, "Connubium mundum, sed virginitas paradisum complet" (Marriage replenishes the world, but virginity paradise).  
Virginity, albeit some highly prize it, Compar'd with marriage, had you tried them both,  
Differs as much as wine and water doth.  
MARLOWE, *Hero and Leander*. Sestiad i, l. 262. (c. 1593)  
4 If a virgin marry, she hath not sinned. (ἐὰν γάμῃ ἢ παρθένος, οὐχ ἡμαρτεν.)  
*New Testament: I Corinthians*, vii, 28. (A. D. 57) The *Vulgate* is, "Si nupserit virgo, non peccavit."

- 5 What [is] virginity but sweet self-love?  
JOHN DAVIES, *A Contention Betwixt a Wife, a Widow, and a Maid*. (1602)

- 6 Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. (Ecce virgo concipiet, et pariet filium, et vocabitur nomen eius Emmanuel.)  
*Old Testament: Isaiah*, vii, 14. (c. 725 B. C.)  
Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. (Εμμανουήλ, ὁ ἔστιν μεθερμηνεύμενον μεθ' ἡμῶν ὁ θεός.)  
*New Testament: Matthew*, i, 23. (C. A. D. 65)  
The *Vulgate* is, "Emmanuel, quod est interpretatum, Nobiscum Deus."

- 7 Virgins should be seen more than they're heard.  
THOMAS MIDDLETON, *More Dissemblers Besides Women*. Act i. (1622)  
8 A fair-built steeple without bells.  
HENRY PORTER, *The Two Angrie Women of Abington*. Act iii. (1599) Of virgins.

- They are thorns which produce roses.  
ARTHUR SCHOPENHAUER, as quoted by EMERSON, *Journals*, 1864.

- 9 *Helena*: Man is enemy to virginity; how may we barricado it against him?  
*Parolles*: Keep him out.

- SHAKESPEARE, *All's Well that Ends Well*, i, 1, 123. (1602)

- There never was virgin got till virginity was first lost.

- SHAKESPEARE, *All's Well that Ends Well*, i, 1, 141.

- 10 There is nothing our Lord delighteth more in than virgins, nor wherein angels more gladly abide, and play with, and talk with.

- LEWES VIVES, *The Instruction of a Christian Woman*. (1541)

- Virginity is the life of angels, the enamel of the soul.

- JEREMY TAYLOR, *Holy Living*. Ch. 2, sec. 3. (1650)  
Virginity is rather a state of mind.

- MAXWELL ANDERSON, *Elizabeth the Queen*. Act ii, sc. 3. (1930)

## VIRTUE

See also Vice and Virtue; Woman:  
Her Virtue

- 11 The chief good is the exercise of virtue in a perfect life. (τέλος δὲ ἐν ἐξέτερο χρήσιν ἀρετῆς ἐν βίῳ τελείω.)

- ARISTOTLE, *Apothegm* (c. 330 B. C.) See DIOGENES LAERTIUS, *Aristotle*. Bk. v, sec. 30.

- True good, which consists in virtue. (Vera bona, quae in virtutibus sita sunt.)

- TACITUS, *Agricola*. Sec. 44. (C. A. D. 98)

- 12 Virtue, when 'tis praised, groweth like a tree. (ἀρετὰ γὰρ ἐπαινεομένη δένδρον ὡς δέξεται.)

- BACCHYLIDES, *Fragments*. Frag. 58. (c. 465 B. C.) Quoted by CLEMENT OF ALEXANDRIA. *Paedagogus*, i, 154.

- To virtue praise is offered, but quicker far than ice in spring it melts. (Praestatur laus virtuti, sed multo ocius | verno gelu tabescit.)

- LIVIOUS ANDRONICUS, *Ajax Mastigophorus*. Frag. 17, Loeb. (c. 235 B. C.)

- Virtue praised increaseth.

- THOMAS BECON, *A Newe Catechism*, p. 351 (1560) Quoted as "a common saying"

- All the prayse of vertue consist in dooing.

- STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 32. (1574) Pettie, tr.

- 13 Virtue, being a transcendent gem, is better set without much gold and ornament.

- FRANCIS BACON, *Of the Advancement of Learning*. Pt. i, ch. 6. (1605)

- Vertue is like a Rich Stone, best plaine set.

- FRANCIS BACON, *Essays: Of Beautie*. (1612)

- 14 Virtue alone is the unerring sign of a noble soul. (La vertu d'un cœur noble est la marque certaine.)

- NICOLAS BOILEAU, *Satires*. Sat. v, l. 42. (c. 1675)



Virtue is the Beauty of the Soul.

THOMAS FULLER, *Gnomologia*. No.5381.(1732)

<sup>1</sup> The princess had all the virtues with which hell is filled.

JACQUES BOSSUET, *Sermon on the Death of the Princess Palatine*, 1684.

She had all the virtues but one.

GEORGE DU MAURIER, *Trilby*. p. 51. (1894)

<sup>2</sup> A man's virtue is considered an endowment; a woman's want of endowment is considered a virtue.

S. G. CHAMPION, *Racial Proverbs*, p. 381. (1938) A Chinese proverb.

<sup>3</sup> Greet power and moral vertu here

Is selde y-seye in o persone y-fere.

CHAUCER (?), *Troilus*, Bk ii, l. 167. (c. 1380)

<sup>4</sup> If you adorn yourself with the highest virtue, the whole world will follow you.

CHÊN, *The Book of Filial Duty*, p. 22: *Shiking, Book of Songs*. (c. 600 B. C.)

<sup>5</sup> Many wish not so much to be virtuous, as to seem to be. (Virtute enim ipsa non tam multi praediti esse quam videri volunt.)

CICERO, *De Amicitia*. Ch. 26, sec. 98. (44 B. C.)

<sup>6</sup> It is not enough merely to possess virtue, as if it were an art; it should be practised. (Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare.)

CICERO, *De Re Publica*. Bk. i, sec. 2. (c. 54 B. C.)

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.

MILTON, *Areopagitica*. Sec. 8. (1644)

"Cloistered virtue." Virtue untested by stress and temptations of the world.

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>7</sup> It is the blot and disgrace of the age to envy virtue. (Est haec saeculi labes quaedam et macula virtuti invidere.)

CICERO, *Pro Cornelio Balbo*. Sec. 6. (c. 50 B. C.)

But a Latin proverb says, "Virtus vincit invidiam" (Virtue conquers envy).

A man that hath no Virtue in himselfe, ever envieth Virtue in others.

FRANCIS BACON, *Essays: Of Envy*. (1612)

Virtue is not secure against Envy.

THOMAS FULLER, *Gnomologia*. No.5376.(1732)

<sup>8</sup> Artful speech and insinuating looks rarely accompany true virtue.

CONFUCIUS, *Analects*. Bk. i, ch. 3. (c. 500 B. C.)

Legge, tr. Giles explains that jên, the word usually translated "virtue," really means love of humanity, charity, loving-kindness.

It is only the truly virtuous man who can love or hate others.

CONFUCIUS, *Analects*. Bk. iv, ch. 3.

He whose mind is really set on virtue will do no evil.

CONFUCIUS, *Analects*. Bk. iv, ch. 4.

Virtue never dwells alone; it always has neighbors.

CONFUCIUS, *Analects*. Bk. iv, ch. 25.

Is virtue a thing remote? I crave for virtue and lo! virtue is at hand.

CONFUCIUS, *Analects*. Bk. vii, ch. 29.

Virtue is the denial of self and response to what is right and proper.

CONFUCIUS, *Analects*. Bk. xii, ch. 1.

Love your fellow men.

CONFUCIUS, *Analects*. Bk. xii, ch. 22. His definition of virtue.

The firm, the patient, the simple, and the modest are near to virtue.

CONFUCIUS, *Analects*. Bk. xiii, ch. 27.

<sup>9</sup> Ye were not formed to live the life of brutes, But virtue to pursue, and knowledge high.

(Fatti non foste a viver come bruti,

Ma per seguir virtute e conoscenza.)

DANTE, *Inferno*. Canto xxvi, l. 119. (c. 1300)

The excellency of hogs is fatness, of men, virtue.

FRANKLIN, *Poor Richard's Almanack*, 1736.

<sup>10</sup> Look for your living; when you've a livelihood, look for virtue. (δίδεσθαι βιοτήν, ἀρετήν δ' ὅταν ᾖ βίος.)

DIOGENIANUS, *Adagia*, iv, 39. (c. A. D. 125)

<sup>11</sup> Vertue is gone, when it comes to capitulating, and talking of Terms, or another Time.

OSWALD DYKES, *Proverbs*, p. 187. (1709)

Virtue which parleys is near a surrender.

NATHAN BAILEY, *Dictionary: Virtue*. (1721)

<sup>12</sup> Virtues are, in the popular estimate, rather the exception than the rule. There is the man and his virtues.

EMERSON, *Essays: Self-Reliance*. (1841)

The virtue most in request is conformity.

EMERSON, *Essays: Self-Reliance*.

All the devils respect virtue.

EMERSON, *Essays: Spiritual Laws*. (1841)

The highest virtue is always against the law.

EMERSON, *Conduct of Life: Worship*. (1860)

<sup>13</sup> We choose virtues on account of pleasure and not for their own sake, as we take medicine for the sake of health. (διὰ δὲ τὴν ἡδονὴν καὶ τὰς ἀρετὰς αἰρεῖσθαι, οὐ δι' αὐτάς, ὥσπερ τὴν λατρικὴν διὰ τὴν ὑγίειαν.)

EPICURUS, *Apothegm*. (c. 300 B. C.) See DIOGENES LAERTIUS, x, 138.

<sup>14</sup> This alone can stand the buffets of life's battle, A just and virtuous heart, in whomso found.

(μόνον δὲ τοῦτο φασ' ἀμειλλᾶσθαι βίῃ,

γνώμην δικαίαν κάγαθὴν, ὅτε παρῇ.)

EURIPIDES, *Hippolytus*, l. 426. (c. 428 B. C.)

<sup>15</sup> Hast thou virtue?—acquire also the graces and beauties of virtue.

FRANKLIN, *Poor Richard's Almanack*, 1738.

Sell not virtue to purchase wealth, nor liberty to purchase power.

FRANKLIN, *Poor Richard's Almanack*, 1738.  
Seek Virtue, and of that possess,  
To Providence resign the rest.

FRANKLIN, *Poor Richard's Almanack*, 1740.  
Tugend bestehet wenn alles vergehet. (Virtue remains when all else is lost.)

FRANKLIN, *Poor Richard's Almanack*, 1743.  
Who rise to Glory, must by Virtue rise.

FRANKLIN, *Poor Richard's Almanack*, 1751.  
To be proud of virtue is to poison yourself with the antidote.

FRANKLIN, *Poor Richard's Almanack*, 1756.

1  
Virtue dwells not in the Tongue, but in the Heart.

THOMAS FULLER, *Gnomologia*. No.5369.(1732)  
Virtue hath few Platonick Lovers.

Virtue is a Man's both Guard and Glory.

Virtue is built upon it self.

Virtue is despised, if it be seen in a threadbare Cloak.

Virtue is more persecuted by the Wicked, than encouraged by the Good.

Virtue is of noble Birth; but Riches take the Wall of her.

Virtue is seldom followed gratis.

Virtue is the only Ground for Friendship to be built upon.

Virtue is tied to no Degrees of Men.

Virtue may be overclouded a while, but 'twill shine at the last.

Virtue merits Veneration, wherever she appears.

Virtue respects not Blood and Alliance.

Virtue scorns a Lie for its Defence.

THOMAS FULLER, *Gnomologia*. Nos. 5366-5379. (1732)

2  
The virtue which requires to be ever guarded is scarce worth the sentinel.

GOLDSMITH, *Vicar of Wakefield*. Ch. 5. (1766)  
That virtue which depends on opinion, looks to secrecy alone, and could not be trusted in a desert.

C. C. COLTON, *Lacon*. Vol. i, No. 466. (1820)

3  
It is a common saying, that the bonds of virtue binde more straightly, then the bonds of blood.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 224. (1574) Pettie, tr.

4  
Riches adorn the dwelling; virtue adorns the person.

HART, *700 Chinese Proverbs*. No. 326. (1937)

5  
The greatest offence against virtue is to speak ill of it.

WILLIAM HAZLITT, *Essays: On Cant*. (c. 1820)

6  
Virtue and a trade are the best portion for children.

GEORGE HERBERT, *Jacula Prudentum*. No. 112. (1640) The Spaniards say, "A tu hijo, buen nombre y oficio" (To your son, a good name and a trade).

He cannot be virtuous that is not rigorous.

GEORGE HERBERT, *Jacula Prudentum*. No. 666.

Virtue flies from the heart of a mercenary man.

GEORGE HERBERT, *Jacula Prudentum*. No. 1131.

7  
Virtue now is in herbs, and stones, and words only.

HERBERT, *Jacula Prudentum*. No. 480. (1640)

Much Virtue in Herbs, little in Men.

FRANKLIN, *Poor Richard's Almanack*, 1755.

8  
Virtue best loves those Children that she beats.

ROBERT HERRICK, *Hesperides*. No. 822. (1648)

9  
Long and steep is the path to virtue. (μακρὸς δὲ καὶ ὀρθὸς ὁμὸς ἐς αὐτὴν.)

HESIOD, *Works and Days*, l. 290. (c. 800 B. C.)  
See under GOOD AND EVIL.

Virtue proceeds through toil. (δ' ὁ ἀπὲρὰ βάλει διὰ μόχθων.)

EURIPIDES, *Heracidae*, l. 625. (c. 430 B. C.)

How far from easy is virtue! How difficult even a pretence of it for long! (Quam non est facilis virtus! Quam vero difficilis eius diuturna simulatio!)

CICERO, *Ad Atticum*. Bk. vii, epis. 1. (50 B. C.)

The steep path of virtue. (Virtutis viam arduae.)

HORACE, *Odes*, Bk. iii, ode 24, l. 44. (23 B. C.)

Virtue is nothing if not difficult. (Sed nulla, nisi ardua, virtus.)

OVID, *Artis Amatoriae*, Bk. ii, l. 537. (c. 1 B. C.)

Virtue aims at what is difficult. (Tendit in ardua virtus.)

OVID, *Ex Ponto*. Bk. ii, epis. ii, l. 111. (A. D. 13)

Nor, as some think, is the path to the virtues steep and rough; they are reached by a level road. (Nec, ut quibusdam visum est, arduum in virtutes et asperum iter est; plano adeuntur.)

SENECA, *De Ira*. Bk. ii, ch. 13, sec. 1. (c. A. D. 55)

The very name of virtue presupposes difficulty. She requires a rough and thorny way. (Le nom de la vertu presuppose de la difficulté; . . . elle demande un chemin aspre et espineux.)

MONTAIGNE, *Essays*. Bk. ii, ch. 11. (1580)

Virtue is the roughest way,

But proves at night a bed of down.

SIR HENRY WOTTON, *On the Imprisonment of the Earl of Essex*. (1601)

Virtue's Paths are first rugged, then pleasant.

THOMAS FULLER, *Gnomologia*. No.5391.(1732)

10  
You deem virtue but a word, and a sacred grove nothing but firewood. (Virtutem verba putas et | lucum ligna.)

HORACE, *Epistles*. Bk. i, epis. 6, l. 31. (20 B. C.)

*Lucum ligna*, a proverbial phrase applied to the materialists of the day, who were ready to cut down even the sacred groves for firewood. Quoted by MONTAIGNE, *Essays*, i, 36, the French being, "Ils croient que la vertu n'est qu'un mot, comme ils ne voient que du bois à bruler dans un bois sacré."

Poor virtue! Thou art nothing but a name, I find. (ὦ τλήμων ἀρετή, λόγος ἂρ' ἦσθα.)

PLUTARCH, *Moralia: Superstition*, 165A. (c. A. D. 95) Quoting an unknown poet.

Virtue's but a word; Fortune rules all.

MASSINGER, *Bashful Lover*. Act i, sc. 1. (1636)

1 He who is upright of life and unstained by guilt, needs not Moorish darts nor bow nor quiver loaded with poisoned arrows, Fuscus. (Integer vitae scelerisque purus non eget Mauris iaculis neque arcu nec venenatis gravida sagittis, Fusce, pharetra.)

HORACE, *Odes*. Bk. i, ode 22, st. 1. (23 B.C.)

2 The great city . . . seemed, like some fair lady of easy virtue, to lie open to attack.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Bk. v, ch. 1. (1809)

The millionaire of "easy virtue."

J. R. McCULLOCH, *The Principles of Taxation*. Bk. i, ch. 4. (1845)

3 Virtue alone is true nobility. (Nobilitas sola est atque unica virtus.)

JUVENAL, *Satires*. Sat. viii, l. 20. (c. A.D. 120)  
The usual Latin form is, "Virtus sola nobilitat" (Virtue alone ennobles). See under NOBILITY.

Birth is nothing where virtue is not. (La naissance n'est rien où la vertu n'est pas.)

MOLIÈRE, *Don Juan*. Act iv, sc. 6. (1665)

4 No virtue is ever so strong that it is beyond temptation.

IMMANUEL KANT, *Lecture*, at Königsberg. (1775)

5 If it is usual to be deeply moved by rare things, why are we so little moved by virtue? (S'il est ordinaire d'être vivement touché des choses rares, pourquoi le somme-nous si peu de la vertu?)

LA BRUYÈRE, *Les Caractères*. Pt.i, sec. 25. (1688)  
Virtue is praised by all, but practised by few.

THOMAS FULLER, *Gnomologia*. No. 5379. (1732)  
Virtue has always been in a minority on earth. (La vertu fut toujours en minorité sur la terre.)

ROBESPIERRE, *Epigram*. (c. 1793)  
There are no two things so much talked of, and so seldom seen, as virtue and the funds.

C. C. COLTON, *Lacon*. Vol. i, No. 312. (1820)

6 Though indolence and timidity keep us to the path of duty, virtue often gets all the credit. (Pendant que la paresse et la timidité nous retiennent dans notre devoir, notre vertu en a souvent tout l'honneur.)

LA ROCHEFOUCAULD, *Maximes*. No. 169. (1665)  
Virtues lose themselves in self-interest, as rivers lose themselves in the sea. (Les vertus se perdent dans l'intérêt, comme les fleuves se perdent dans la mer.)

LA ROCHEFOUCAULD, *Maximes*. No. 171.  
Men's virtues, like fruits, have their season. (Le mérite des hommes a sa saison aussi bien que les fruits.)

LA ROCHEFOUCAULD, *Maximes*. No. 291.

7 Virtue would not go so far if vanity did not keep it company. (La vertu n'irait pas si loin si la vanité ne lui tenait compagnie.)

LA ROCHEFOUCAULD, *Maximes*. No. 200. (1665)  
Virtue would not go far, if a little Vanity walked not with it.

GEORGE FULLER, *Gnomologia*. No. 5390. (1732)

8 He is altogether virtuous, yet clothed in rags.

LANGDON, *Babylonian Proverbs: Babylonian Tablets*, K. 4347. (c. 2300 B.C.)

He saugh that under low degree  
Was ofte vertu hid.

CHAUCER, *The Clerkes Tale*, l. 369. (c. 1388)

I prize poor virtue with a rag  
Better than vice with both the Indies.

FLETCHER, *Faithful Friends*. Act iv, sc. 4. (a. 1625)

Virtue, though in rags, will keep me warm.

DRYDEN, tr. *Horace*. Bk. iii, ode 29, l. 55. (1685)  
He is ill clothed that is bare of virtue.

FRANKLIN, *Poor Richard's Almanack*, 1735.  
Rags are royal raiment when worn for virtue's sake.

BARTLEY T. CAMPBELL, *The White Slave*. Act iii. (1882) Carved on Campbell's monument in St. Mary's cemetery, Pittsburgh, Pa

9 To produce without possessing; to work without expecting; to enlarge without usurping: this is the supreme virtue!

LAO-TSZE, *Tao-teh-king (The Way of Virtue)* Sec. 10. Repeated in sec. 51. (c. 550 B.C.)  
With virtue and quietness one may conquer the world.

LAO-TSZE, *Tao-teh-king*. Sec. 45.  
He who follows the path of virtue becomes as a little child.

LAO-TSZE, *Tao-teh-king*. Sec. 55.

10 To many people virtue consists mainly in repenting faults, not in avoiding them.

G. C. LICHTENBERG, *Reflections*. (1799)

11 Virtue rejoices when it pays dear for its existence. (Laetius est, quotiens magno sibi constat, honestum.)

LUCAN, *De Bello Civili*. Bk. ix, l. 404. (c. 60 A.D.) Quoted by MONTAIGNE, i, 40. Florio expands the line into a couplet:

Honesty makes chiefest cheare  
When it doth cost it selfe most deare.  
The French is, "La vertu est d'autant plus douce qu'elle nous a plus coûté."

12 Vertue is harboured in the heart of him that most men esteeme mishapen.

JOHN LYL, *Euphues (Arber)*, p. 53. (1579)  
Vertue may well fatte my minde, but it will neuer feede mine eie.

LYL, *Euphues and His England*, p. 284. (1580)

13 There is one virtue, always to shun eccentricity. (μὴ ἐκτρίβειν ἀπερὴ τὸν ἄσποντον φιλοῦναι δέλ.)

MENANDER, *The Charioteer*. Frag. 203K. (c. 300 B.C.)

1 A man's virtue is his memorial: the evilly-reputed one suffers oblivion.

MENTUHOTPE, *University College (London) Stele*, last line. (c. 2000 B.C.) Referred to as "that sentence in the mouths of the great."

To starve is a small matter, to lose one's virtue a great one.

KANG-HSI, *Sacred Edict*. Sec. 5. (c. 250 B.C.)

2 Most men admire  
Vertue who follow not her lore.

MILTON, *Paradise Regained*. Bk. i, l.482.(1671)

3 So much the worse for those who don't believe in virtue. (Tant pis pour ceux qui ne croient pas à la vertu.)

NAPOLEON BONAPARTE, *Epigram*. (c. 1812) See GUILLON, *Napoléon*, p. 294.

4 Virtue without money is a useless piece of furniture. (La vertu sans argent est un meuble inutile.)

MAX O'RELL, *John Bull et Son Ile*, p.68.(1890)

5 No way is barred to virtue. (In via virtuti nulla est via.)

OVID, *Metamorphoses*. Bk. xiv, l. 113. (A.D. 7)

6 It is often said of the virtues that to have one is to have all. (ἐπὶ τῶν ἀρετῶν εἴωθε λέγεσθαι, ὅτι ὁ μίαν ἔχων καὶ πάσας ἔχει.)

PHILO, *De Vita Mosis*. Bk. i, sec. 7. (c. A.D. 40) DIOGENES LAERTIUS, vii, 125, echoes this sentiment, saying "They [the Stoics] hold that the virtues involve one another, and that the possessor of one is the possessor of all" (τὸν μίαν ἔχοντα πάσας ἔχειν).

7 All the gold on earth and beneath the earth is not worth so much as virtue. (πᾶς ὃ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιός.)

PLATO, *Laws*, 728A. (c. 375 B.C.) Quoted by

PLUTARCH, *Moralia*, 92E, 1124E.

In virtue are riches. (In virtute divitiae.)

CICERO, *Paradoxa*. Ch. 6, sec. 2. (c. 45 B.C.)

Of less worth than gold is silver, than virtue gold. (Vilius argentum est auro, virtutibus aurum.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 52. (20 B.C.)

Virtue, the most pleasing and valuable possession in the world. (ἀρετὴν, ἥτις κτῆμα μείζον οὐδὲν οὐδ' ἥδιον.)

PLUTARCH, *Lives: Solon*. Ch.7,sec.1.(c.A.D.110)

What is more valuable than Gold? Diamonds. Than Diamonds? Virtue.

FRANKLIN, *Poor Richard's Almanack*, 1751.

There is no poverty where there is virtue, no riches where virtue is not.

HART, *700 Chinese Proverbs*. No. 336. (1937)

8 Virtue has no master over her. (ἀρετὴ δὲ ἀδύνατος.)

PLATO, *Republic*. Bk. x, sec. 617E. (c. 375 B.C.)

Virtue which alone is free, cannot be brought into subjection. (Virtus enim servire non potest, quae sola libera est.)

JERONYMO OSORIO, *De Gloria*. Bk. i, ch. 7. (c. 1552)

Virtue knows not how to serve. (Nescit servire virtus.)

EDWARD FORSETT, *Pedantius*. Act i, l. 116. A Latin comedy produced at Trinity College, Cambridge, 1581, sometimes attributed to Anthony Wingfield.

Love virtue, she alone is free.

JOHN MILTON, *Comus*, l. 1019. (1634)

No longer virtuous, no longer free, is a maxim as true with regard to a private person as a commonwealth.

FRANKLIN, *Poor Richard's Almanack*, 1739.

9 Conquer by means of virtue. (Vincite Virtute vera.)

PLAUTUS, *Casina: Prologue*, l. 87. (c. 200 B.C.)

10 Every virtue is depressed unless its fame is wide. (Iacet omnis virtus fama nisi late patet.)

PUBLILIUS SYRUS, *Sententiae*. No.304.(c.43 B.C.)

Virtue when concealed hath no value. (Vile latens virtus.)

CLAUDIAN, *Panegyricus de Quarto Consulatu Honorii Augusti*, l. 222. (A.D. 398)

Is it a world to hide virtues in?

SHAKESPEARE, *Twelfth Night*, i, 3, 140. (1599)

Virtue conceal'd within our Breast

Is Inactivity at best.

SWIFT, *Imitation of Horace*. Bk. iv, ode 9, l. 1. (1720)

11 From virtue no man honorably withholds his love. (Virtuti amorem nemo honeste denegat.)

PUBLILIUS SYRUS, *Sententiae*. No.723.(c.43 B.C.)

12 Virtue is harmony. (τὴν τ' ἀρετὴν ἁρμονίαν.)

PYTHAGORAS, *Maxim*. (c. 525 B.C.) See DIOGENES LAERTIUS, *Pythagoras*, viii, 33.

Virtue is a weapon that cannot be taken away. (ἀναφαίρετον ὄπλον ἡ ἀρετή.)

ANTISTHENES, *Apothegm*. (c. 375 B.C.) See DIOGENES LAERTIUS, *Antisthenes*, vi, 12.

Virtue is a habit of mind, consistent with nature, moderation, and reason. (Nam virtus est animi habitus naturae modo atque rationi consentaneus.)

CICERO, *De Inventione Rhetorica*. Bk. ii, ch. 53, sec. 159. (c. 45 B.C.)

Virtue is the fount whence honour springs.

MARLOWE, *Tamburlane*. Pt. i, act v, sc.2.(1586)

Virtue is beauty.

SHAKESPEARE, *Twelfth Night*, ii, 4, 403. (1599)

Virtue is not malicious.

CHAPMAN, *Monsieur D'Olive*. Act i. (1606)

Virtue is to the soul what health is to the body (La sagesse est à l'âme ce que la santé est pour le corps.)

LA ROCHEFOUCAULD, *Maximes*. No. 541. (1665)

Virtue's a stronger guard than brass.

EDMUND WALLER, *Epigram Upon the Golden Medal*, l. 14. (a. 1687) The Latin has it

"Virtus mille scuta" (Virtue is a thousand shields), and "Aegis fortissima virtus" (Virtue is a very strong shield).

What, what is virtue but repose of mind?

THOMSON, *Castle of Indolence*, i, 16. (1748)

Virtue is the compensation to the poor for the want of riches.

HORACE WALPOLE, *Letter to Hannah More*, 22 Sept., 1788.

Virtue is the health of the soul. (La vertu est la santé de l'âme.)

JOSEPH JOUBERT, *Pensées*. No. 131. (1816)

There are many Latin proverbs extolling virtue, such as, "Valet ancora virtus" (Virtue serves as an anchor); "Unica virtus necessaria" (Virtue only is necessary); "Virtute quies" (In virtue there is rest); "Coronat virtus cultores suos" (Virtue crowns her worshippers); "Crescit sub pondere virtus" (Virtue grows under a burden); "Virtus arte fortior" (Virtue is stronger than a battering ram); "Virtus hominem iungit Deo" (Virtue joins man to God); "Numquam potest non esse virtuti locus" (There can never be want of room for virtue); "Omnium rerum quarum usus est, notest esse abusus, virtute sola excepta" (Every thing that has a use is capable of abuse, virtue alone excepted).

Virtue is like health: the harmony of the whole man.

THOMAS CARLYLE, *Journal*, 1 Nov., 1833.

What is virtue but the Trade Unionism of the married.

SHAW, *Man and Superman*. Act iii. (1903)

Wisdom is knowing what to do next; virtue is doing it.

DAVID STARR JORDAN, *The Philosophy of Despair*, p. 37 (1906)

Virtue with some women is but the precaution of locking doors.

VIRGINIA RATH, *Posted for Murder*, p. 297. (1942)

1  
Virtue lies not in sackcloth. True holiness consists, not in quitting satin, but in quitting vice.

SADI, *Gulistan*. Ch. ii, Apologue 5. (c. 1258)

2  
Virtue by itself is bitter and harsh. (Ipsa per se virtus amara atque aspera est.)

SALLUST, *Ad Caesarem Epistula*. Ch. 7. (c. 50 B. C.)

3  
Virtue is no more to be learned than genius.

ARTHUR SCHOPENHAUER, *The World as Will and Idea*. Ch. 1. (1819)

4  
Virtue alone is lofty and sublime. (Sola sublimis et excelsa virtus est.)

SENECA, *De Ira*. Bk. i, ch. 21, sec. 4. (c. A. D. 55)

Virtue withers away if it has no opposition. (Marcet sine adversario virtus.)

SENECA, *De Providentia*. Sec. 2. (c. A. D. 45)

5  
Virtue itself 'scapes not calumnious strokes.

SHAKESPEARE, *Hamlet*, i, 3, 38. (1600)

Assume a virtue, if you have it not.

SHAKESPEARE, *Hamlet*, iii, 4, 160.

Virtue is bold, and goodness never fearful.

SHAKESPEARE, *Measure for Measure*, iii, 1, 215. (1604)

6  
Virtue struggles after fame, regardless of the adverse heights. (Perque aspera duro | nititur ad laudem virtus interrita clivo.)

SILIUS ITALICUS, *Punica*. Bk. iv, l. 603. (c. A. D. 85)

7  
He that would have his virtue published, is not a servant of virtue, but glory.

BEN JONSON, *Explorata: De Sibi Molestis*. (1636)

Virtue to Interest, has no regard;

Nor is it Virtue, if we expect reward.

SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act ii. (1663)

8  
Virtue is a sure possession, but riches fall now to this man, now to that. (ἐπεὶ τὸ μὲν ἐμπεδόν ἐστι, | χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.)

SOLOON, *Fragments*. Frag. 4, Diehl. (c. 575 B. C.)

See PLUTARCH, *Life of Solon*, iii, 2; also MORALIA, 78C, 92E, 472E.

He who dies for virtue does not perish. (Qui per virtutem perit, at non interit.)

PLAUTUS, *Captivi*, l. 690. (c. 200 B. C.)

The renown which riches or beauty confers is fleeting and frail; virtue remains bright and eternal. (Divitiarum et formae gloria fluxa atque fragilis est; virtus clara aeternaque habetur.)

SALLUST, *Bellum Catilinae*. Ch. 1. sec. 4. (c. 41 B. C.)

Virtue lives beyond the grave. (Vivet post funera virtus.)

TIBERIUS CAESAR, *Apothegm.* (c. A. D. 35) See

BORBONIUS. *Lives: Tiberius*. SIR DAVID LINDSAY, *Motto*, on title-page of his Works. (1578)

Virtue will endure to posterity. (Ad posteros enim virtus durabit.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. iii, ch. 1. (c. A. D. 80)

Virtue never grows old.

HERBERT, *Jacula Prudentum*. No. 68. (1640)

9  
Virtue may be gay, yet with dignity. (Hilarisque tamen cum pondere virtus.)

STATIUS, *Silvae*. Bk. ii, sec. 3, l. 65. (c. A. D. 80)

10  
A man of antique virtue. (Homo . . . antiqua virtute.)

TERENCE, *Adelphoe*, l. 442. (c. 166 B. C.)

There are nine hundred and ninety-nine patrons of virtue to one virtuous man.

H. D. THOREAU, *Civil Disobedience*. (1849)

11  
Virtue is doubly pleasing in one whose form is beautiful. (Gratior et pulchro veniens in corpore virtus.)

VERGIL, *Aeneid*. Bk. v, l. 344. (19 B. C.)

12  
Virtue debases itself in justifying itself. (La vertu s'avilit à se justifier.)

VOLTAIRE, *Oedipe*. Act ii, sc. 4. (1718)

13  
Virtue is an arrant strumpet.

HORACE WALPOLE, *Letter to the Countess of Ailesbury*, 10 Oct., 1761.

<sup>1</sup> [Wisdom] teacheth temperance and prudence, justice and fortitude. (Sobrietatem enim, et prudentiam docet, et iustitiam, et virtutem.)

*Apocrypha: Wisdom of Solomon*, viii, 7. (c. 100 B.C.) The four cardinal or moral virtues. The phrase "cardinal virtues" was first used by St. Ambrose (c. 385) to denote the group of four virtues first formulated by Plato, wisdom, fortitude, temperance and uprightness.

Prudence, temperance, strength, and right, The four ben virtues principal.

THOMAS HOCCEVE, *De Regimine Principum*, I. 4755. (1411)

Virtue hath foure daughters, Which be they? Force, Prudence, Iustice, & Temperance. (Forza, Prudentia, Giustitia, Temperantia.)

JOHN FLORIO, *Firste Fruites*, fo. 72. (1578)

Three speciall principia or causes, . . . called of Diuines the three Theologicals, . . . faith, charity, and hope.

WILLIAM SCLATER, *Exposition of the Fourth Chapter of Romans: Epistle Dedicatory*. (a. 1626)

Humility, liberality, chastity, meekness, temperance, brotherly love, and diligence, are the virtues contrary to the Seven Capital Sins. . . . Prudence, justice, fortitude, temperance, are the Four Cardinal Virtues.

JOHN McCaffrey, *A Catechism of Christian Doctrine for General Use*. (1866)

Hell is the home of honor, duty, justice, and the rest of the seven deadly virtues.

GEORGE BERNARD SHAW, *Man and Superman*. Act iii. (1903)

Neither faith, hope, nor charity enters into the virtues of a savage.

JOHN LUBBOCK, *Prehistoric Times*. Ch. 14. (1865) ROBERT MORDEN, *Geography Rectified*, p. 423 (1680), in speaking of China, says, "Their special Virtues are Theft, Murder and Adultery."

<sup>2</sup> Virtue and pleasure are not, in fact, so nearly allied in this life as some eloquent writers have laboured to prove.

MARY WOLLSTONECRAFT, *A Vindication of the Rights of Woman*. Ch. 4. (1792)

## II—Virtue and Happiness

<sup>3</sup> If you can be well without Health, you may be happy without Virtue.

THOMAS FULLER, *Gnomologia*. No. 2745. (1732) Virtue and Happiness are but two names for the same Thing.

THOMAS FULLER, *Gnomologia*. No. 5363.

Virtue and Happiness are Mother and Daughter.

THOMAS FULLER, *Gnomologia*. No. 5364.

<sup>4</sup> Nor can you suppose that anyone is happy but the man who is wise and good. (Neve putes alium sapiente bonoque beatum.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 20. (20 B.C.) Without virtue happiness cannot be.

THOMAS JEFFERSON, *Writings*, xiv, 405. (1790)

<sup>5</sup> Through virtue lies the one and only road to a life of peace. (Tranquillae per virtutem patet unica vitae.)

JUVENAL, *Satires*. Sat. x, l. 364. (c. A.D. 120)

<sup>6</sup> It is in virtue that happiness consists; for virtue is the state of mind which tends to make the whole of life harmonious. (ἐν αὐτῇ τ' εἶναι τὴν εὐδαιμονίαν, ἃτ' οὕση ψυχῇ πεποιημένη πρὸς τὴν ὁμολογίαν παντὸς τοῦ βίου.)

ZENO, *Apothegm*. (c. 275 B.C.) See DIOGENES LAERTIUS, *Zeno*. Bk. vii, sec. 89.

Virtue is by its very nature a thing for joy. (ὅτι ἡ τ' ἀρετὴ χαρτόν ἐστι φύσει καὶ ὁ ἔχων αὐτὴν αἰεὶ γέγηθε.)

PHILO, *De Mutatione Nominum*. Sec. 167. (c. A.D. 40)

The wise man is always happy, and every good thing is full of joy. (Semper sapiens beatus est. Atque etiam omne bonum laetabile est.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 15, sec. 43. (45 B.C.)

Neither can the virtues exist without happy life, nor happy life without the virtues. (Nec enim virtutes sine beata vita cohaerere possunt nec illa sine virtutibus.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 28, sec. 80. Cicero also quoted the proverb, "Nemo potest esse felix sine virtute" (No one can be happy without virtue).

Know then this truth (enough for man to know), "Virtue alone is happiness below."

POPE, *An Essay on Man*. Epis. iv, l. 309. (1732) The last line quoted by CRABBE, *The Borough*. Letter xvi. (1810)

You may be more happy than Princes, if you will be more virtuous.

FRANKLIN, *Poor Richard's Almanack*, 1738.

Be in general virtuous, and you will be happy.

FRANKLIN, *On Early Marriages*.

Beatus esse sine Virtute nemo potest. (No one can be happy without virtue.)

FRANKLIN, *Poor Richard's Almanack*, 1750.

'Tis virtue makes the bliss, where'er we dwell.

COLLINS, *Persian Eclogues*. No. i, l. 6. (a. 1759)

BE GOOD AND YOU WILL BE HAPPY, see under GOODNESS.

## III—Virtue Its Own Reward

<sup>7</sup> *Ipsa sui pretium virtus sibi*, that Virtue is her own reward, is but a cold principle, and not able to maintain our variable resolutions in a constant and settled way of goodness.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 47. (1643)

If virtue were its own reward, it would no longer be a human quality, but supernatural. (Si la vertu se suffisait à elle-même, elle ne serait plus une qualité humaine, mais surnaturelle.)

VAUVENARGUES, *Réflexions*. No. 587. (1746)

To propose a reward for virtue is to render virtue impossible.

CARLYLE, *Miscellanies* (1857), i, 89. (1828)

<sup>1</sup> Duty is its own reward. (*Officii fructus sit ipsum officium.*)

CICERO, *De Finibus*. Bk. ii, sec. 73. (c. 45 B. C.)  
Virtue is its own reward. (*Pretium sibi virtus.*)

OVID, *Tristia*. Bk. v, epis. 14, l. 31. (c. A. D. 11)  
Justice and each of the other virtues is its own reward. (*δικαιοσύνη καὶ ἐκάστη τῶν ἄλλων ἀρετῶν ἐαυτῆς ἐστὶ γέρας.*)

PHILO, *De Specialibus Legibus*. Bk. ii, sec. 259. (c. A. D. 40)  
Philo's statement is implicit in the common Stoic aphorism that virtue is happiness in itself (*ἀταρκὴς πρὸς εὐδαιμονίαν*, and *αὐτὴ δι' αὐτὴν αἰρετός*). SERVIUS (ARNIM, *Stoicorum Veterum Fragmenta*, iii, 45) has an exact parallel: "Stoici dicunt virtutem esse pro praemio si nulla sint praemia."

Do you ask what it is that I seek from virtue? Only herself. For she offers nothing better—she herself is her own reward. (Interrogas, quid petam ex virtute? Ipsam. Nihil enim habet melius, ipsa pretium sui.)

SENECA, *De Vita Beata*. Ch. 9, sec. 4. (c. A. D. 58)  
The reward of all virtue is in itself. (*Virtutum omnium pretium in ipsis est.*)

SENECA, *Ad Lucilium*. Epis. lxxxi, sec. 19. (c. A. D. 64)  
Quoted by MONTAIGNE, ii, 16.

Virtue herself is her own fairest reward. (*Ipsa quidem virtus sibimet pulcherrima merces.*)

SILIUS ITALICUS, *Punica*. Bk. xiii, l. 663. (c. A. D. 85)

Virtue is its own reward. (*Ipsa quidem Virtus pretium sibi.*)

CLAUDIAN, *Panegyricus Dictus Manlio Theodoro Consuli*, l. 1. (A. D. 399)

To follow Virtue, as its own reward.

DRYDEN, *Tyrannic Love*. Act ii, sc. 1. (1669)  
Virtue is its own reward.

JOHN DRYDEN, *The Assignment*. Act iii, sc. 1. (1673)  
VANBRUGH, *The Relapse*. Act v, sc. 1. (1697)

HOME, *Douglas*. Act iii, sc. 1. (1756)  
DICKENS, *Martin Chuzzlewit*. Ch. 15. (1850)

The only reward of virtue is virtue.

EMERSON, *Essays: Friendship*. (1841)

Virtue is its own disappointment.

PHILIP MOELLER, *Madame Sand*. Act i. (1917)  
Virtue is its own reward, but have you ever realized what a damned poor reward it may be?

PERCIVAL WILDE, *Inquest*, p. 133. (1940)

If virtue is its own reward, who blames man for wandering farther afield?

*Meditations in Wall Street*, p. 145. (1940)

<sup>2</sup> Virtue glories not in the spoil, but in the victory.

DEKKER AND WEBSTER, *Northward Hoe*. Act v. (1607)

<sup>3</sup> Not among many thousands will you find one man who considers virtue its own reward. (*Nec facile invenias multis in milibus unum, | virtutem pretium qui putet esse sui.*)

OVID, *Ex Ponto*. Bk. ii, epis. 3, l. 11. (A. D. 13)  
Who would embrace virtue if you stripped her of her rewards? (*Quis enim virtutem amplectitur ipsam, | praemia si tollas?*)

JUVENAL, *Satires*. Sat. x, l. 141. (c. A. D. 120)

<sup>4</sup> In your opinion virtue requires no reward and is to be sought for itself. (*Iudice te mercede caret per seque petenda est.*)

OVID, *Ex Ponto*. Bk. ii, epis. 3, l. 35 (A. D. 13)  
Virtue will not be followed except for her own sake. (*La vertu ne veult estre suivie que pour elle mesme.*)

MONTAIGNE, *Essays*. Bk. ii, ch. 1. (1580)

O let us still the secret joy partake,  
To follow Virtue ev'n for Virtue's sake.

POPE, *The Temple of Fame*, l. 364. (1711)

<sup>5</sup> Virtue is the highest reward. Virtue truly goes before all things. (*Virtus praemium est optimum; | virtus omnibus rebus anteit profecto.*)

PLAUTUS, *Amphitruo*, l. 648. (c. 200 B. C.)

The highest glory is won by the highest virtue. (*Ut is gloria maxime excellat, qui virtute plurimum praestet.*)

CICERO, *Pro Planco*. Ch. 25, sec. 60. (54 B. C.)  
Honor is the reward of virtue. (*Honor est praemium virtutis.*)

CICERO, *Philippicae*. No. iv, sec. 4. (44 B. C.)  
Either virtue is an empty name, or the wise man rightly seeks it as his glory and reward. (*Aut virtus nomen inane est, | aut decus et pretium recte petit experiens vir.*)

HORACE, *Epistles*. Bk. i, epis. 17, l. 41. (20 B. C.)

Blessing ever waits on virtuous deeds,

And though a late, a sure reward succeeds.

CONGREVE, *Mourning Bride*. Act v, sc. 12. (1697)  
<sup>6</sup> Virtue has its due rewards. (*Sua praemia laudi.*)

VERGIL, *Aeneid*. Bk. i, l. 461. (19 B. C.)

Right returns to right. (*Droit à droit revient.*)

JEAN DE BOVES, *De Baret et de Haimet*, l. 393. (c. 1250)  
See MONTAIGLON, iv, 105.

<sup>7</sup> Virtue is worth seeking for its own sake, and not from hope or fear or any external motive. (*τ' ἀρετὴν . . . αὐτὴν δι' αὐτὴν εἶναι αἰρετὴν, οὐ διὰ τινα φόβον ἢ ἐλπίδα ἢ τι τῶν ἑξωθεν.*)

ZENO, *Apothegm.* (c. 275 B. C.) See DIOGENES LAERTIUS, *Zeno*. Bk. vii, sec. 89.

## VISION

See also Ghost

<sup>8</sup> Perfect blessedness, which consists in a vision of God. (*Beatitudinem perfectam, quae in Dei visione consistit.*)

ST. THOMAS AQUINAS, *Summa Theologiae*. (1265) Hence "beatific vision."

<sup>9</sup> What is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? (*Quod est proverbium istud vobis in terra Israel? dicentium: In longum differuntur dies, et peribit omnis visio.*)

*Old Testament: Eschiel*, xii, 22. (c. 590 B. C.)

Where there is no vision, the people perish. (Cum prophetia defecerit, dissipabitur populus.)

*Old Testament: Proverbs*, xxix, 18. (c. 350 B. C.)  
Our revels now are ended. These our actors, . . .  
Are melted into air, into thin air:  
And, like the baseless fabric of this vision, . . .  
Leave not a rack behind.

SHAKESPEARE, *The Tempest*, iv, 1, 148. (1611)  
1 That which destroyeth a vision is the veil  
over it.

PTAH-HOTEP, *Instruction*. No. 23. (c. 3550  
B. C.) Prisse Papyrus. Gunn, tr.

2 I am sick of visions and systems, that shove  
one another aside, and come over again, like  
the figures in a moving picture.

HORACE WALPOLE, *Letter to George Montague*,  
21 Nov., 1765.

### VISIT

See also Guest, Hospitality

3 Fish and visitors smell in three days.

FRANKLIN, *Poor Richard's Almanack*, 1733.  
See under GUEST.

Visits should be short, like a winter's day;  
Lest you're too troublesome, hasten away.

FRANKLIN, *Poor Richard's Almanack*, 1733.  
God bless him who pays short visits.

BURCKHARDT, *Arabic Proverbs*. No. 303. (1817)  
Short visits make long friends.

*Folk-Lore*. Vol. xxxiv, p. 329. (1923)

4 A man who stays a week with another, makes  
him a slave for a week.

JOHNSON. BOSWELL, *Life*, 15 May, 1783.

5 The painful ceremony of receiving and re-  
turning visits.

SMOLLETT, *Peregrine Pickle*. Ch. 5. (1751)

The visit paid, with ecstasy we come,  
As from a seven years transportation, home.

WILLIAM COWPER, *Conversation*, l. 399. (1781)

"Visits always give pleasure," say the Portu-  
guese, "if not the coming, then the going."

6 Half my visits are cake and caudle visits.

TYLER, *The Contrast*. Act v, sc. 2. (1787)

### VOCATION

7 Each man has his own vocation. The Talent  
is the call.

R.W. EMERSON, *Essays: Spiritual Laws*. (1841)  
The test of a vocation is the love of the drudgery  
it involves.

L. P. SMITH, *Afterthoughts*. (1931)

8 Labor every man in his vocation. (Trauaillez  
chascun en sa vocation.)

RABELAIS, *Gargantua*. Bk. i, ch. 45. (1534)

It is said, labour in thy vocation.

SHAKESPEARE, *II Henry VI*, iv, 2, 17. (1590)

'Tis no sin for a man to labour in his vocation.

SHAKESPEARE, *I Henry IV*, i, 2, 116. (1597)

### VOICE

9 Being in the right does not depend on having  
a loud voice.

CHAMPION, *Racial Proverbs*, p. 381. (1938) A  
Chinese proverb.

10 In Pilates vois he gan to crye.

CHAUCER, *The Miller's Prologue*, l. 16. (c.  
1386) The loud voice belonging to the part  
of Pilate in the mystery plays.

In a pylates voyce, a haulle voyx.

PALSGRAVE, *La Langue Françoise*, 837. (1530)  
He heard a certain oratour speaking out of meas-  
ure loude and high, and altogether in Pilate's  
voice.

NICOLAS UDALL, tr., *Erasmus*, p. 382. (1542)  
Streight after diner myne aunte had no choice,  
But other burst, or burst out in pilat's voice.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

11 The voice is the best music.

JOHN CLARKE, *Paroemiologia*, p. 57. (1639)  
The Devil hath not, in all his quiver's choice,  
An arrow for the heart like a sweet voice.

BYRON, *Don Juan*. Canto xv, st. 13. (1824)  
There is no index of character so sure as the  
voice.

DISRAELI, *Tancred*. Bk. ii, ch. 1. (1847)

12 The owl has one note, the crow another.  
(Aliud noctua sonat, aliud cornix.)

ERASMUS, *Adagia*. Chil. iii, cent. ii, No. 74.  
(1523) Another form is, "The owl has a  
different voice from the quail" (Alia noctuae,  
alia vox coturnicis).

13 When she's quite in voice she'll go to C.

SAMUEL FOOTE, *The Author: Epilogue*. (1757)  
I am not in voice [for singing] today.

OLIVER GOLDSMITH, *The Citizen of the World*.  
Letter lxxi. (1760)

I was in wonderful voice last night.

DICKENS, *Letters* (1880), ii, 391. (1868)

My wife is quite out of voice.

EDNA LYALL, *We Two*. Ch. 26. (1884)

14 The voice which speaks in conformity with  
our dearest hopes will always be listened to.

ÉMILE GABORIAU, *File No. 113*. Ch. 10. (1867)

15 Great-hearted Stentor of the brazen voice,  
whose voice is as the voice of fifty men.  
(Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ.)

HOMER, *Iliad*. Bk. v, l. 785. (c. 850 B. C.) Ares,  
the God of war, was also a renowned  
shouter, for a few lines further along (l.  
860), Homer tells how he "bellowed loud  
as nine thousand warriors or ten thousand  
cry in battle."

Shouting louder than Stentor. (μείζον ἐμβοᾶν τοῦ  
Στέντορος.)

LUCIAN, *De Luctu*. Ch. 15. (c. A. D. 175)

His voice used to swell like a trumpet. (Vox  
crescebat tanquam tuba.)

PETRONIUS, *Satyricon*. Sec. 44. (c. A. D. 60)



His voys was as a trompe thunderinge.

CHAUCER, *The Knightes Tale*, l. 1316. (c. 1386)

1 He hath a good voice to beg bacon.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

2 The voice of him that crieth in the wilderness.  
(Vox clamantis in deserto.)

Old Testament: *Isaiah*, xl, 3. (c. 725 B. C.)

The voice of one crying in the wilderness. (φωνή βοῶντος ἐν τῇ ἐρήμῳ.)

New Testament: *Matthew*, iii, 3. (A. D. 65)  
also *Mark*, i, 3; *Luke*, iii, 4.

3 A still small voice. (Sibilus aurae tenuis.)

Old Testament: *1 Kings*, xix, 12. (c. 700 B. C.)

The still small voice of gratitude.

THOMAS GRAY, *Ode for Music*, l. 64. (1769)

The still small voice is wanted.

COWPER, *The Task*. Bk. v, l. 685. (1784)

Inexorable conscience holds his court,  
With still, small voice the plot of guilt alarms.

ERASMUS DARWIN, *Mores Concluded*. (c. 1794)

Yet there still whispers the small voice within.

BYRON, *The Island*. Canto i, st. 6. (1823)

"A still small voice" comes from the wild.

THOMAS PRINGLE, *Afar in the Desert*. (a. 1834)

A still small voice spake unto me.

TENNYSON, *The Two Voices*, l. 1. (1842)

The still, small voice. Conscience.

PARTRIDGE, *Dictionary of Clichés: Still*. (1941)

4 My voice is sweeter than the bee-wrought  
honeycombs. (μελισσοτεύκτων κηρίων | ἐμὰ  
γλυκυρώτερος ὁμφά.)

PINDAR, *Fragments*. Frag. 152, Sandys. (c. 480  
B. C.) See CRAMER, *Anecd. Oxon.*, i, 285, 19.

VOICE OF HONEY, HEART OF GALL, see under  
DISSIMULATION.

A voys he hadde as smal as hath a goot.

CHAUCER, *Canterbury Tales: Prologue*, l. 690.  
(c. 1386)

I'll speak in a monstrous little voice.

SHAKESPEARE, *A Midsummer-Night's Dream*,  
i, 2, 54. (1596)

5 A voice has flown into my ear. (Vox mi ad  
aures advolavit.)

PLAUTUS, *Amphitryon*, l. 325. (c. 200 B. C.)

I know not what voice has flown into my ears.  
(Nescio quonia vox ad aures mi advolavit.)

PLAUTUS, *Mercator*, l. 864. (c. 200 B. C.)

6 The living voice moves. (Viva vox adficit.)

PLINY, *Epistles*. Bk. ii, epis. 3. (A. D. 98) Quoted  
as "a common saying," meaning that what  
men hear affects them more deeply than  
what they read.

The spoken voice perishes; the written word re-  
mains. (Vox audita perit, litera scripta manet.)

WILLIAM CAXTON, *Maxim*. (c. 1480) Quoted.

7 A man plucked a nightingale and finding al-  
most no meat, said, "You're all voice and noth-  
ing else." (φωνὰ τὸ τίς ἐσσι καὶ οὐδὲν ἄλλο.)

PLUTARCH, *Sayings of Spartans*. Sec. 233A. (c.

A. D. 95) The Greek of the well-known Latin,  
"Vox et praeterea nihil" (A voice and noth-  
ing more), sometimes attributed to Seneca.  
Vox et praeterea nihil. A sound (or voice or  
word) and nothing else: Often jocular or sar-  
castic.

PARTRIDGE, *Dictionary of Clichés: Vox*. (1941)  
He divulged nothing. *Vox et praeterea nihil*.

LAWRENCE TREAT, *O as in Omen*, p. 168. (1943)

8 His voice as the sound of many waters. (ἡ  
φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.)

New Testament: *Revelation*, i, 15. (c. A. D. 90)  
Repeated in *II Esdras*, vi, 17. The *Vulgate*  
is, "Vox illius tamquam vox aquarum mul-  
tarum."

His voice was propertied As all the tuned spheres.  
SHAKESPEARE, *Antony and Cleopatra*, v, 2, 83.  
(1606)

Like music on the waters Is thy sweet voice to me.  
LORD BYRON, *Stanzas for Music*. (1815)

9 The voice is nothing but beaten air. (Vox  
nihil aliud quam ictus aer.)

SENECA, *Naturales Quaestiones*. Bk. ii, sec. 29.  
(c. A. D. 62)

10 Her voice was ever soft,  
Gentle and low, an excellent thing in woman.  
SHAKESPEARE, *King Lear*, v, 3, 272. (1605)

The humble, low voice, which is so excellent a  
thing in women.

ELIZABETH BARRETT, *Letter to Browning*, 11  
Jan., 1845. Her first letter to him.

11 To loose the whole tongue. (πάσαν τῆς  
γλώσσαν.)

SOPHOCLES, *Electra*, l. 596. (c. 409 B. C.) To  
scream.

To let the whole voice go. (πάσαν φωνὴν λέντα.)  
PLATO, *Laws*. Sec. 890D. (c. 345 B. C.)

12 I see with my voice. (φωνὴ ὁρῶ.)

SOPHOCLES, *Oedipus at Colonus*, l. 137. (c. 408  
B. C.) Storr translates the phrase, "Ears,  
they say, are eyes to the blind." See under  
BLINDNESS.

13 But O for the touch of a vanish'd hand,  
And the sound of a voice that is still!

TENNYSON, *Break, Break, Break*, l. 11. (1842)

14 My voice stuck in my throat. (Vox faucibus  
haesit.)

VERGIL, *Aeneid*. Bk. ii, l. 774; bk. iii, l. 48; bk.  
iv, l. 280. (19 B. C.) VOX POPULI, VOX DEI,  
see under PEOPLE.

## VOLCANO

15 As I sat opposite the Treasury Bench, the  
Ministers reminded me of those marine land-  
scapes not unusual on the coasts of South  
America. You behold a range of exhausted  
volcanoes.

DISRAELI, *Speech*, Manchester, 3 April, 1872.

<sup>1</sup> We are dancing on a volcano. (Nous dansons sur un volcan.)

N. A. DE SALVANDY, *Remark*, to the Duke of Orleans, at a fête to the King of Naples, 31 May, 1830. See under DANCING.

I feel as if we were taking tea on the slope of a volcano.

LANGDON MITCHELL, *The New York Idea*. Act i. (1906)

### VOMIT

<sup>2</sup> As a drunken man staggereth in his vomit. (Sicut errat ebrius et vomens.)

*Old Testament: Isaiah*, xix, 14. (c. 725 B. C.)

A dog returneth to his vomit. (κύων ἐπιστρέφας ἐπὶ τὸ ἴδιον ἐξέπαυα.)

*Old Testament: Proverbs*, xxvi, 11. (c. 350 B. C.) Also *New Testament: II Peter*, ii, 22, of which the *Vulgate* is, "Canis reversus ad suum vomitum," and which Wyclif renders, "As a dogge that turneth agen to his spuynge." A Greek proverb, being applied, in Greek literature, to those who return to their evil ways after a seeming reformation. Perhaps the oldest of all dog proverbs. It is cited by ERASMUS, *Adagia*, iii, v, 13.

He is the hound, shame is to seyn,

That to his casting goth ageyn.

(C'est le mastins qui gloutement

Retourne a son vomissement.)

JEAN DE MEUNG, *Roman de la Rose*, l. 11967.

(c. 1270) CHAUCER (?), tr., l. 7287. (c. 1365)

We returne to our pryde . . . as y dogge to his vomyt.

WYNKEN DE WORDE, ed., *The Pilgrimage of Perfection*, 119. (1526)

Shal I with the Dog, redire ad vomitum?

GEORGE PETTIE, *Petite Pallace*, p. 269. (1576)

The Dog hauing surfetted to procure his vomitte, eateth grasse and findeth remedy.

JOHN LYLY, *Euphues* (Arber), p. 61. (1579)

Returned againe with the dog to my vomit.

LYLY, *Euphues and His England*, p. 329.

Le chien est retourné à son propre vomissement

SHAKESPEARE, *Henry V*, iii, 7, 68. (1599)

He'll soon return to his own vomit.

SWIFT, *Upon the Horrid Plot Discovered by Harlequin*, l. 36. (1722)

<sup>3</sup> The (too) great mouthful of bread, thou swallowest it and vomitest it.

AMEN-EM-APT, *Teaching How to Live*. Col. xiv, l. 17. (c. 700 B. C.) Griffith, tr.

The morsel which thou hast eaten shalt thou vomit up. (Cibos, quos comederas, evomes.)

*Old Testament: Proverbs*, xxiii, 8. (c. 350 B. C.)

### VOTING

<sup>4</sup> The Electors shall meet in their respective States, and vote by Ballot for two Persons [etc.].

*Constitution of the U.S.* Pt. ii, sec. 1. (1787)

The members bind themselves . . . to see . . . all ballot-box stuffers brought to punishment.

*Harper's Magazine*. Vol. xiii, p. 552/1. (1856)

There are scores of familiar phrases connected with politics and with voting, most of them of American origin, such as "to crawfish," "to dodge the issue," "to be snowed under," "to split the ticket," "to be on the fence," "to whitewash," and so on. See *A Dictionary of American English*.

<sup>5</sup> The man who can right himself by a vote will seldom resort to a musket.

J. F. COOPER, *The American Democrat*. Ch. 10. (1838)

Among free men there can be no successful appeal from the ballot to the bullet.

ABRAHAM LINCOLN. (c. 1862) See YOUNG, *The Lesson of the Hour*, in *Magazine of History*. No. 43.

<sup>6</sup> A straw vote only shows which way the hot air blows.

O. HENRY. (*New American Literature*, p. 170.)

<sup>7</sup> I am not one to hunt for the votes of a fickle public at the cost of suppers and gifts of worn-out clothes. (Non ego ventosae plebis suffragia venor | impensis cenarum et tritae munere vestis.)

HORACE, *Epistles*. Bk. i, epis. 19, l. 37. (20 B. C.)

<sup>8</sup> As long as I count the votes, what are you going to do about it?

WILLIAM MARCY TWEED, of the ballot in New York City, in November, 1871.

Whin iliction day come, th' judges an' clerks was all f'r O'Brien, an' Dorgan didn't get votes enough to wad a gun.

F. P. DUNNE, *Oratory in Politics*. (1896)

More men have been elected between Sundown and Sunup, than ever were elected between Sun-up and Sundown.

WILL ROGERS, *Illiterate Digest*, p. 152. (1924)

<sup>9</sup> Vote early and vote often.

JOHN VAN BUREN, *Advice to Voters*. (1836)

John Van Buren was a New York lawyer and politician, a son of Martin Van Buren. See DEVENS, *Our First Century*, p. 263.

"Vote early and vote often," the advice openly displayed on the election banners in one of our northern cities.

W. P. MILES, of South Carolina, *Speech*, House of Representatives, 31 March, 1858.

Be sure and vote at least once at all elections.

ARTEMUS WARD, *Fourth of July Oration*. (1859)

<sup>10</sup> Sink or swim, live or die, survive or perish I give my heart and my hand to this vote.

DANIEL WEBSTER, *Eulogy*, upon John Adams and Thomas Jefferson, 2 August, 1826. Webster introduced this as a speech by Adams in favor of the adoption of the Declaration of Independence, deriving it from the record of a conversation between Adams and Jonathan Sewall, in 1774, in which Adams said, "Sink or swim, live or die, survive or perish with my country, was my unalterable determination."

## VOW

## See also Oath

<sup>1</sup> Better it is that thou shouldst not vow, than that thou shouldst vow and not pay. (Melius est non vovere, quam post votum promissa non reddere.)

*Old Testament: Ecclesiastes*, v, 5. (c. 250 B. C.)  
Vow me no vows.

JOHN FLETCHER, *Wit Without Money*. Act iv, sc. 4. (c. 1614)

Destruction dwells in unperformed Vowes.

FRANCIS QUARLES, *Solomons Recantation*, v, 66. (1645)

<sup>2</sup> These mariners' vows ended with the tempest.  
THOMAS FULLER, *The Holy War*. Bk. ii, ch. 46. (1639)

Vows made in Storms are forgot in Calms.

THOMAS FULLER, *Gnomologia*. No. 5408. (1732) See also under INGRATITUDE.

<sup>3</sup> When a man makes a vow he is putting a chain about his neck.

*Palestinian Talmud: Nedarin*, fo. 89a. (c. 400)

<sup>4</sup> By all the vows that ever men have broke.  
In number more than ever women spoke.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 175. (1596)

I do know,  
When the blood burns, how prodigal the soul  
Lends the tongue vows.

SHAKESPEARE, *Hamlet*, i, 3, 115. (1600)

Men's vows are women's traitors.

SHAKESPEARE, *Cymbeline*, iii, 4, 56. (1609)

Vows were ever brokers to defiling.

SHAKESPEARE, *Lover's Complaint*, l. 173. (1609)

## VULGARITY

<sup>5</sup> A thing is not vulgar merely because it is common.

HAZLITT, *Table-Talk: On Vulgarity*. (1821)

<sup>6</sup> If we can't be moral, at least we can avoid being vulgar.

LANGDON MITCHELL, *The New York Idea*. Act ii. (1906)

<sup>7</sup> No medicine can cure vulgarity. (Man jên wu yao i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1543. (1875)

<sup>8</sup> Vulgarity is setting store by "the things that are seen."

LADY MORGAN (née SYDNEY OWENSON), *Diary*, 12 Sept., 1818.

Vulgarity is simply the conduct of other people

OSCAR WILDE, *An Ideal Husband*. Act iii. (1895)

<sup>9</sup> It's worse than wicked my dear, it's vulgar  
UNKNOWN, *Punch Almanack*, 1876.

"The Discobolus is out here because he is vulgar—

He has neither vest nor pants with which to cover his limbs;

I, sir, am a person of the most respectable connections—

My brother-in-law is haberdasher to Mr. Spurgeon."

O God! O Montreal!

SAMUEL BUTLER, *A Psalm of Montreal*. (1875)  
Written after a visit to the Montreal Museum of Natural History, where he found a plaster cast of the Discobolus gathering dust in a lumber-room because, as the custodian explained, it was rather vulgar.

## VULTURE

<sup>10</sup> To what vulture shall this corpse belong?  
(Cuius vulturis hoc erit cadaver?)

MARTIAL, *Epigrams*. Bk. vi, No. 62. (c. A. D. 85)

If you are a vulture, look for a corpse. (Si vultur es, cadaver expecta.)

SENECA, *Ad Lucilium*. (c. A. D. 64) As quoted by ERASMUS, *Adagia*, i, vii, 14.

## W

## WAGES

<sup>11</sup> "A fair day's wages for a fair day's work": it is as just a demand as Governed men ever made of Governing.

CARLYLE, *Past and Present*. Bk. i, ch. 3. (1843)  
A fair day's wages for a fair day's work is ever my partner's motto.

DICKENS, *Our Mutual Friend*. Bk. i, ch. 13. (1865)

Instead of the conservative motto, "A fair day's wages for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

*I.W.W. Platform: Preamble*. Adopted at Chicago, June, 1905.

<sup>12</sup> A living wage.

SIR ANDREW CLARKE, coining the phrase in 1892.  
See *Westminster Gazette*, 24 Nov., 1900, p. 10/1.

A living wage includes not only decent maintenance for the present but also a reasonable provision for such future needs as sickness, invalidity, and old age.

*Pastoral Letter*, Roman Catholic Archbishops and Bishops of the U.S., 22 Feb., 1920.

No business which depends for existence on paying less than living wages to its workers has any right to continue in this country.

F. D. ROOSEVELT, *public statement*, 16 June, 1933.

1 It is but a truism that labor is most productive where its wages are largest.

HENRY GEORGE, *Progress and Poverty*. Ch. 9. (1879)

2 Be content with your wages. (ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.)

*New Testament: Luke*, iii, 14. (c. A. D. 65) The *Vulgate* is, "Contenti estote stipendiis vestris."

3 The wages of sin is death. (τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος.)

*New Testament: Romans*, vi, 23. (c. A. D. 57) See also under SIN.

The wages of sin is an income for life.

WILLIAM IRISH, *Last Night*, p. 87. (1943)

4 The iron law of wages. (La loi d'airain du salaire.)

A. R. J. TURGOR, *Réflexions Sur la Formation et la Distribution des Richesse*. (1766)

### WAITING

5 He who hates waiting enters without being invited.

ANI, *Teaching*. No. 47. (c. 2000 B. C.)

6 We had no remedy, but to wait and see.

DEFOE, *Robinson Crusoe* (Globe), i. 267. (1719)

The tailor . . . bid them wait and see.

DICKENS, *Sketches by Boz: Scotland Yard*. (1836)

The honourable members must wait and see.

H. H. ASQUITH, his repeated reply to a series of demands by the Opposition in the House of Commons, 1910, that he reveal in advance, against precedent, the terms of an impending bill. See O. E. D.

7 Fortune rewards waiting with the first prize. (La misma fortuna premia el esperar con la grandeza del galardón.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 55. (1647)

All good abides with him who waiteth wisely; we shall sooner overtake the dawn by remaining here than by hurrying over the hills of the west.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers: Monday*. (1849)

General Wait commonly proves in the end more than a match for General Headlong.

J. R. LOWELL, *The Biglow Papers*. Ser. ii, No. 2. Introduction. (1862)

8 They also serve who only stand and wait.

JOHN MILTON, *On His Blindness*. (c. 1650) See under SERVICE.

Waitings which ripen hopes are not delays.

EDWARD BENLOWES, *Theophila*. (1652)

9 You wait for what never happens. (Expectas quod nusquamst.)

PLAUTUS, *Curculio*, l. 144. (c. 200 B. C.)

10 Everything comes to him who knows how to wait. (Tout vient à point qui peut attendre.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 48. (1548)

The modern French form is, "Tout vient à celui qui sait attendre."

Everything comes if a man will only wait.

DISRAELI, *Tancred*. Bk. iv, ch. 8. (1847)

All things come round to him who will but wait.

H. W. LONGFELLOW, *Tales of a Wayside Inn: The Student's Tale*, last line of the poem.

Quoted. (1863)

Everything comes to those who know how to wait.

LORD AVEBURY, *Use of Life*. Ch. 15. (1894)

Ah, "All things come to those who wait," . . .

They come, but often come too late.

VIOLET FANE (LADY MARY M. CURRIE), *Tout Vient à Qui Sait Attendre*. (c. 1890)

Alas! all things come too late for those who wait.

JAMES HUNEKER, *Chopin*, p. 77. (1900)

To him who waits, time opens every door.

S. G. CHAMPION, *Racial Proverbs*, p. 357 (1938) A Chinese proverb. The Russians say, "The future belongs to him who knows how to wait."

11 Be still and have thy will.

WILLIAM TINDALE. (c. 1530) As quoted by TRENCH, *On the Lessons in Proverbs*. Ch. 2

He that stays does the business.

HERBERT, *Jacula Prudentum*. No. 190. (1640)

He that can stay, obtains.

GEORGE HERBERT, *Jacula Prudentum*. No. 851

He that bides well betides.

JAMES KELLY, *Scottish Proverbs*, p. 108. (1721)

"Patient waiters are no losers" is a variant form of this saying.

More males wait for females than females wait for males.

OGDEN NASH, *I Had No Idea It Was So Late*. (1939)

12 We shall not, I believe, be obliged to alter our policy of watchful waiting.

WOODROW WILSON, *Message to Congress*, 2 Dec., 1913. The first appearance of the phrase.

### WALKING

13 We must walk before we run.

GEORGE BORROW, *Lavengro*. Ch. 2. (1851)

14 Why do you walk around as though you had swallowed a spit? (τί οὖν ἡμῖν ὀβελίσκον καταπιὼν περιπατεῖς.)

EPICETUS, *Discourses*. Bk. i, ch. 21, sec. 2. (c. A. D. 100) Or, in modern phrase, a ramrod.

15 Diversified . . . according to their different walks in life.

FIELDING, *Covent-Garden Journal*. No. 56. (1752)

Those who are placed in the higher walks of life.

JAMES FORDYCE, *Sermons to Young Women*. Vol. ii, ch. 13. (1766)

<sup>1</sup> He that can travel well a-foot, keeps a good horse.

FRANKLIN, *Poor Richard's Almanack*, 1737

<sup>2</sup> Walke, drab, walke. Nay (quoth she) walke, knaue, walke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Walke, knaues, walke.

*Roxburghe Ballads*, i, 55. (1630) "Walk, knaue!" is a parrot's note.—vi, 211. Go walk up, out knave!—viii, 869.

He got his walking-papers.

DAVID CROCKETT, *Colonel Crockett's Tour*, p. 170. (1835) The French say, "Faire promener" (To make him take a walk); the Dutch, "Iemand zijn paspoort geven" (To give him his passport).

<sup>3</sup> To walk by owl-light: to fear arrest.

JAMES HOWELL, *Proverbs*, p. 10. (1659)

<sup>4</sup> Of all exercises walking is the best.

THOMAS JEFFERSON, *Letter to T. M. Randolph*, Jr., 1786

<sup>5</sup> *Qui vadit plane, vadit sane*, that is, He that walketh playnly, walketh safely.

HUGH LATIMER, *Seven Sermons* (Arber), p. 28. (1549)

He wisely walketh that doth safely go.

BODENHAM, *Belvedere* (Sp. S.), p. 49. (1600)

He that goes softly, goes safely.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 672. (1681)

<sup>6</sup> Is it not said: It is good walking when one hath his horse in his hand?

JOHN LYLY, *Endimion*. Act iv, sc. 2. (1591)

He may well walk afoot, says the proverb, who leads his horse by the bridle. (Il a bel aller à pied, dict on, qui mene son cheval par la bride.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595)

'Tis merry walking with a horse in hand.

JOHN TAYLOR, *A Short Relation*, p. 5. (1653)

It is good walking with a horse in one's hand. It is good when a man of any art, trade, or profession has an estate to support him.

JAMES KELLY, *Scottish Proverbs*, p. 196. (1721)

How fine an instinct into the workings of the human heart is here! It is easy to stoop from state, when that state may be resumed at will.

TRENCH, *Lessons in Proverbs*, p. 71. (1852)

<sup>7</sup> Is not he yat sitteth more subiect to sleepe then he that walketh?

JOHN LYLY, *Euphues* (Arber), p. 111. (1579)

<sup>8</sup> *Solvitur ambulando*—the motto of the philosophic tramp—had also to be the motto of the editor.

F. W. MAITLAND, *Lestie Stephen*. Ch. 17. (1906)  
*Solvitur ambulando* is a Latin proverbial saying, which means "The matter—the difficulty—is settled or solved by walking."

ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>9</sup> Vsing an alderman's pace before he can wel gange.

BRIAN MELBANCKE, *Philotimus*, sig I4. (1583)  
Alderman's pace, a leisurely walking.

RANDLE COTGRAVE, *Dictionary: Abbé*. (1611)

He is paced like an alderman.

JOHN CLARK, *Paroemiologia*, p. 32. (1639)

A fisherman's walk, two steps and overboard.

MICHAEL SCOTT, *Tom Cringle's Log*. Ch. 1. (1829)

A cat's walk: a little way and back.

W. C. HAZLITT, *English Proverbs*, p. 5. (1869)

<sup>10</sup> Talk English, my boy, or walk Spanish.

JOHN NEAL, *Brother Jonathan*, ii, 450. (1825)

To depart under compulsion.

To take a feller up jest by the slack o' 's trowsis, An' walk him Spanish clean right out o' all his homes an' houses.

J. R. LOWELL, *Biglow Papers*. Ser. i, No. ii, l. 83. (1848)

She'll make you walk Spanish.

G. W. CURTIS, *Prue and I*, p. 57. (1856)

You jist make 'em walk chalk.

MARK TWAIN, *A True Story*. (1875)

It's a-gwyne to make you walk as straight as a string.

MARK TWAIN, *Pudd'nhead Wilson*, p. 156 (1893)

<sup>11</sup> [He] wouldn't raise his hand, if every one of them walked over him.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 16. (1852)  
My ambassadors may not dance as elegantly as European courtiers, but they can walk round them in a treaty.

T. C. HALIBURTON, *Wise Saws*, p. 20. (1859)  
Are you going to let that old high-banker walk all over you?

S. E. WHITE, *The Riverman*, p. 10. (1908)

<sup>12</sup> I trauelled . . . upon my well approued hacney (old Bayard of ten toes).

UNKNOWN, *Discoverie of Knights of the Poste*, sig. A3. (1597)

The walke of the wofull and his Horse, Bayard of ten toes.

NICHOLAS BRETON, *Good and Badde*, p. 35. (1616)

Bayard-of-ten-toes, To walk on foot.

J. E. BROGDEN, *Provincial Words and Expressions Current in Lincolnshire*, p. 20. (1866)

To go upon the Franciscans' hackney.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

SHANK'S MARE, see under MARE.

## WALL

<sup>13</sup> These are the Spartan walls. (ταῦτά ἐστιν τὰ Λακεδαιμονίων τεῖχη.)

AGESILAUS THE GREAT, KING OF SPARTA. (c. 375 B.C.) Pointing to the citizens in full armor when someone wished to know why Sparta was without walls. The story is a common one. See PLUTARCH, *Lycurgus*, ch 19; PIATO, *Laws*, 778D; DEMOSTHENES, *De*

*Corona*, 299. The Latin proverb is, "Viris fortibus non opus est moenibus" (To brave men walls are unnecessary). See under CITY. Dost thou know what Agesilaus said, when he was asked, Why the great city of Lacedemon was not enclosed with walls? Lo here (said he) the walls of the city, in showing them the inhabitants and citizens thereof, so strong, so well armed, and so expert in military discipline. (Montrant les habitans & citoyens tant bien experts en discipline militaire, & tant fors & bien armez, Voicy (dist il) les murailles de la Cité.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 15. (1532)

1 They hold counsel only in the open fields (for, says Rashi, "walls have ears").

*Babylonian Talmud: Berachoth*, fo. 8b. (c. 450) See under EAR.

Walls are so wilful to hear without warning.

SHAKESPEARE, *A Midsummer-Night's Dream*, v, 1, 210. (1596)

Walls have tongues and hedges ears.

SWIFT, *A Pastoral Dialogue*, l. 8. (1727)

Behind a wall or a hedge don't tell your secret. (Dietro una muraglia o una siepe, non dir il tuo segreto.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 210. (1856)

2 I'll be a wallflower without ever having been a bud.

CLYDE FITCH, *The Climbers*. Act i. (1901)

Usually at the weekly hops Maggie kept a spot on the wall warm with her back.

O. HENRY, *The Coming-Out of Maggie*. (1906)

3 Give cob a hat and a pair of shoes and he'll last forever.

W. C. HAZLITT, *English Proverbs*, p. 142. (1869) Give a mud wall a slate coping and a stone foundation.

If you raise a mud wall, let both sides be smooth.

ARTHUR E. MOULE, *Proverbs from Ningpo*. (1870) Don't leave it rough and unsightly on your neighbor's side. The Chinese also say, "One family builds a wall and two families get the benefit of it."

4 Hard and hard will not make a wall. (Durum et durum non faciunt murum.)

ALFRED HENDERSON, *Latin Proverbs*, p. 97. A medieval jingle. Some soft substance must unite the hard things to hold them together Harde with harde neuer made good wall.

JAMES SANFORD, tr., *Hours of Recreation*, p. 210. (1572) FLORIO, *Firste Fruites*, fo. 29. (1578) Florio gives the Italian, "Duro con duro no fece mai buon muro." The Germans say, "Hart gegen hart nimmer gut ward"; the French, "Dur contre dur, ne font pas bon mur."

"Hard with hard," saith the proverb, "makes no wall."

THOMAS FULLER, *Church-History of Britain* Bk. ii, ch. 3. (1655)

Hard with hard makes not the Stone-wall.

THOMAS FULLER, *Gnomologia*. No. 1797. (1732)

5 The wooden wall alone shall remain unconquered. (τείχος ξύλινον.)

HERODOTUS, *History*. Bk. vii, ch. 141. (c. 445 B.C.) The reply of the Delphian oracle to the Athenians before the battles against Xerxes at Thermopylae and Salamis in 480 B.C. Themistocles decided that by "wooden wall" the oracle meant the ships, and at once put them in order, with the result that the Athenians won a great victory at Salamis. See also PLUTARCH, *Themistocles*, x, 2. "Murus ligneus" is the Latin.

Our Wodden Walles (as Themistocles called the Ships of Athens).

WILLIAM PHILLIP, tr., *Linschoten's Voyages: To the Reader*. (1598)

Ships . . . bee the wodden walles for defence of our Realm.

JOHN STOW, *Survey of London*, p. 468. (1598)

Our carnal confidence and security in the strength of our wooden and watry walls.

BISHOP ROBERT SANDERSON, *Sermons* (1681), iii, 129. (1625)

The wooden walls are the best walls of this kingdom.

THOMAS COVENTRY, *Speech*, 17 June, 1635. See GARDINER, *History of England*, iii, 79.

You truly have fortified Britain with wooden walls. (Tu certe Ligneis Muris Britanniam munivisti.)

UNKNOWN, *Latin Address*, sent to Samuel Pepys by the University of Oxford, Oct. 1702. Pepys was secretary of the admiralty.

Our wooden walls (so our ships are commonly called).

THOMAS FULLER, *Worthies* (1840), i, 338. (1662) Every climate, every soil,

Must bring its tribute, great and small,  
And help to build the wooden wall!

LONGFELLOW, *Building of the Ship*, l. 66. (1849)

6 I am in this matter euen at the harde walle. and se not how to go further.

SIR THOMAS MORE, *Works* (1557), p. 187 (1528)

That indeede shall driue him to the wall.  
And further than the wall he can not go.

THOMAS HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

7 They never went to the wall.

THOMAS NASHE, *Pasquil's Return*, sig A4. (1589) They are both desperately in love with her, and one must go to the wall.

KINGSLEY, *Geoffrey Hamlyn*. Ch. 29. (1859)

It is easy to see which power will go to the wall.

LORD BROUGHAM, *The British Constitution*. Ch. 20. (1861)

THE WEAKEST GOES TO THE WALL, see under WEAKNESS.

8 Those who daub walls on both sides. (Utrosque parietes linunt.)

PETRONIUS, *Satyricon*. Sec. 39. (c. A. D. 60) To sit on the fence, or carry water on both shoulders. See under FENCE.

<sup>1</sup> A white wall is fool's paper.  
JAMES SANFORD, tr., *Hours of Recreation*, p. 218. (1572) See under FOOL.

<sup>2</sup> It is evil running against a stone wall.  
THOMAS WILSON, *The Arte of Rhetorique* (1909), p. 189. (1560)

There is Jackson standing like a stone wall!  
BRIG.-GEN. BERNARD E. BEE, at the battle of Bull Run, 21 July, 1861, referring to the Confederate general, Thomas Jonathan Jackson. General Jackson always insisted that Bee had referred to his brigade, and not to himself personally, which was probably the case, but the sobriquet "Stonewall" stuck to him the rest of his life.

<sup>3</sup> Yes, yes, God wote they geve me the wall.  
Or elles with my clubbe I make them to fall.  
UNKNOWN, *Thersites*, l. 150. (c. 1537) To give the wall is to allow a person the privilege of walking next the wall, as the cleaner and safer side of a pavement. So to take the wall of a person is to take the inside position. I haue made some go vpon wodden legges for taking the wall on me.

UNKNOWN, *Arden of Feversham*. Act v, sc. 1. (1592)

In the last age . . . there were two sets of people, those who gave the wall, and those who took it; the peaceable and the quarrelsome.

SAMUEL JOHNSON, in BOSWELL, *Journal of a Tour to the Hebrides*, 20 Sept., 1773.

## WANT

See also Necessity, Need, Poverty

<sup>4</sup> Who could have thought of his . . . coming to want.

FRANCES BURNEY, *Cecilia*. Bk. iv, ch.10. (1782)  
Many was the time that want had come in at her door.

GEORGE MACDONALD, *Annals of a Quiet Neighbourhood*. Ch. 9. (1866)

<sup>5</sup> There is no woe to want.

WILLIAM CAMDEN, *Remains*, p. 332. (1605)  
No woe to want.

JOHN CLARKE, *Paroemiologia*, p. 244. (1639)  
There is no Woe like to Want.

THOMAS FULLER, *Gnomologia*. No. 4926. (1732)  
Want makes strife 'twixt man and wife.

H.G. BOHN, *Handbook of Proverbs*, p. 551. (1855)  
Want is a mighty leveller.

R. W. BARBOUR, *Thoughts*, p. 46. (1900)

<sup>6</sup> Want, the mistress of invention.

SUSANNA CENTLIVRE, *The Busy Bodie*. Act i, sc. 1. (1708)

Want is the mother of industry.

H.G. BOHN, *Handbook of Proverbs*, p. 551. (1855)

<sup>7</sup> Better leaue then lacke.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)  
FULLER, *Holy State*, iv, 14. (1642) KELLY, *Scottish Proverbs*, p. 66. (1721)

<sup>8</sup> The shame of want makes want a shame to bear. (*αλοχυρόμενος αλοχίστα πέναν ἀν φέποις.*)

MENANDER, *Fragments*. Kock, iii, 220. (c. 300 B.C.) Quoted by PLUTARCH, *Moralia*, 128A.

<sup>9</sup> That man is least in want who desires least. (Is minimum eget mortalis qui minimum cupit.)

PUBLILIUS SYRUS, *Sententiae*. No. 324. (c. 43 B.C.)  
Bad is want that is born of plenty. (*Mala est inopia ex copia quae nascitur.*)

PUBLILIUS SYRUS, *Sententiae*. No. 418.  
Nothing but want sets a limit to waste. (*Perdendi finem nemo nisi egestas facit.*)

PUBLILIUS SYRUS, *Sententiae*. No. 508.

<sup>10</sup> Want will wrest away devotion's rein.

SADI, *Gulistan*, vii, 19. (c. 1258)

Want will perjure The ne'er touch'd vestal.

SHAKESPEARE, *Antony and Cleopatra*, iii, 12, 30. (1606)

<sup>11</sup> The remedy against want is to moderate your desires.

SADI, *The Gulistan*. (c. 1250) CLOUSTON, *Flowers from a Persian Garden*, p. 7.

<sup>12</sup> "I want that diamond-ring of yours."—"Why, then, want's like to be your master."

SWIFT, *Polite Conversation*. Dial. i. (1738)

"Come up stairs; I want you."—"Then want must be your master. I'm busy."

J. P. COLLIER, *Punch and Judy*, p. 80. (1828)  
Wylie . . . replied stoutly that it was pretty well known . . . what he wanted in that quarter. "Well, then," said Nancy, "Want will be your master."

CHARLES READE, *Foul Play*. Ch. 50. (1869)

<sup>13</sup> Want is the whetstone of wit.

RICHARD TARTLTON, *Jests*, p. 36. (1611)

Wit's whetstone, Want, made us quickly learn.

JOHN TAYLOR THE WATER-POET, *The Pennyles Pilgrimage*, l. 211. (1618)

## WANTS

See also Wishes

<sup>14</sup> I want what I want when I want it.

HENRY BLOSSOM. Title of one of the song successes of *Mlle. Modiste*. (1905)

I do not know what I want, but I know that I want it.

O. HENRY, *The Venturers*. (1910)

She's a young lady who knows what she wants when she wants it.

PHILIP BARRY, *The Philadelphia Story*. Act i. (1939)

<sup>15</sup> He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. (*Avarus non implebitur pecunia; et qui amat divitias, fructum non capiet ex eis.*)

*Old Testament: Ecclesiastes*, v, 10. (c. 250 B.C.)

Probably the origin of "The more he has, the more he wants."

There are three wants which can never be satisfied: that of the rich, who wants something more; that of the sick, who wants something different; and that of the traveller, who says, "Anywhere but here."

EMERSON, *Considerations by the Way*. (1860) Chi tutto vuole niente astringe. He who wants everything gets nothing.

DELEHANTY, *Arise from Sleep*, p. 195. (1942)

1 It is not good to want and to have.

FERGUSON, *Scottish Proverbs*, p. 64. (c. 1595) I will not want when I have and when I haven't too.

JOHN RAY, *English Proverbs*, p. 344. (1678) It is hard both to have, and want.

JAMES KELLY, *Scottish Proverbs*, p. 221. (1721) I don't like to make two wants of one; want when I have it, and want when I have it not.

SWIFT, *Polite Conversation*. Dial. i. (1738)

2 Those who want much are always much in need. (Multa petentibus | desunt multa.)

HORACE, *Odes*. Bk. iii, ode 16, l. 42. (23 B.C.) More than we use is more than we want, and a Burthen to the Bearer.

THOMAS FULLER, *Gnomologia*. No. 3462. (1732) He who buys what he does not want will want what he cannot buy.

F. E. HULME, *Proverb Lore*, p. 227. (1902) It isn't what you want in this world, it's what you can get.

E. S. GARDNER, *The D.A. Goes to Trial*, p. 235. (1940)

What they wanted they went and took, as the poem says.

NIGEL MORLAND, *Murder in Wardour Street*, p. 77. (1940) The reference is to Kipling's "When 'Omer smote 'is bloomin' lyre." See under PLAGIARISM.

3 What lacke ye, sir, what seek ye?

THOMAS NEWBERY, *Dives Pragmaticus*, sig. A3. (1563)

What do you lacke?

BEN JONSON, *Bartholomew Fayre*. Act ii, sc. 1. (1614) The salesman's traditional cry.

4 What she wants in up and down she hath in round about.

JOHN RAY, *English Proverbs*, p. 346. (1678) A rendering of the Latin, "Quod alibi diminutum, exsquat alibi" (What is wanting one way may be made up in another).

What you want up and down, you have to and fro.

JAMES KELLY, *Scottish Proverbs*, p. 346. (1721)

5 All our wants, beyond those which a very moderate income will supply, are purely imaginary.

HENRY ST. JOHN, *Letter to Swift*, 17 March, 1719.

Man's rich with little, were his judgment true; Nature is frugal, and her wants are few.

YOUNG, *Love of Fame*. Sat. v, l. 167. (1728)

Our real wants in a small compass lie.

CHURCHILL, *Independence*, l. 465. (a. 1764)

6 He that wants money, means and content is without three good friends.

SHAKESPEARE, *As You Like It*, iii, 2, 26. (1600) Bk. ii, sec. 27.

7 He who has the fewest wants is nearest the gods. (ελαχίστων δέουμος ἔγγιστα εἶναι θεῶν.)

SOCRATES, *Apothegm.* (c. 410 B.C.) See DIOGENES LAERTIUS, *Socrates*, bk. ii, sec. 27. Quoted by XENOPHON, *Memorabilia*, i, 6, 10.

8 Man wants but little; nor that little, long.

YOUNG, *Night Thoughts*. Nt. iv, l. 118. (1742)

Man wants but little here below,  
Nor wants that little long.

GOLDSMITH, *The Vicar of Wakefield*: Ch. 8, *The Hermit*. (1766) DICKENS, *The Old Curiosity Shop*. Ch. 8. (1841) Goldsmith was careful to put the lines in quotation marks.

## WANTONNESS

9 That baggage carries her purse in her bosom; and, according to the northern proverb, is as liquorish at a penny as at a posset.

SIR WILLIAM DAVENANT, *The Man's the Master*. Act iv, (1668)

A jut with her bum would stir an anchoret.

CONGREVE, *Love for Love*. Act i, sc. 2. (1685)

10 Wanton Kitlins may make sober old Cats

THOMAS FULLER, *Gnomologia*. No. 5415. (1732)

Wanton kittens may make sober cats.

H.G. BOHN, *Handbook of Proverbs*, p. 551. (1855)

11 The daughters of Zion . . . walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. (Filiae Sion ambulaverunt extento collo, et nutibus oculorum ibant, et plaudebant, ambulabant pedibus suis.)

*Old Testament: Isaiah*, iii, 16. (c. 725 B.C.)

Wanton girls swing lascivious loins. (Inprobiae puellae vibrabunt lascivos lumbos.)

MARTIAL, *Epigrams*. Bk. v, epig. 78. (c. A.D. 90)

They are as loose of their lippes and as free of their flesh as may bee.

GEORGE PETTIE, *Petite Pallace*, p. 171. (1576)

12 Wantonness and honor are never in harmony (Lascivia et laus numquam habent concordiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 338. (c. 43 B.C.)

Wantonness, not judgment, is what levity prefers (Libido, non iudicium, est quod levitas sapit.)

PUBLILIUS SYRUS, *Sententiae*. No. 340.

Wantonness subdues even behind grave countenance. (Libido cunctos etiam sub vultu domat.)

PUBLILIUS SYRUS, *Sententiae*. No. 341.

13 As wanton as a calf with two dams.

JOHN RAY, *English Proverbs*, p. 208. (1670)

Like the celebrated calf that sucked two cows.

BLACKMORE, *Mary Anerley*. Ch. 13. (1880)



## WAR

See also Army, Battle, Soldier

<sup>1</sup> War is not sparing of the brave, but of cowards. ("Ἀρῆς δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν.")

ANACREON, *Epigram*. (c. 550 B.C.) See *Greek Anthology*. Bk. vii, epig. 160.

War for his meals loves dainty food;

He spares the bad and takes the good.

D'ARCY THOMPSON, *Sales Attici*. (c. 1868)

<sup>2</sup> Ares' chick. ("Ἄρεως νεοττός.")

ARISTOPHANES, *The Birds*, l. 835. (414 B.C.)

Ares was the Greek god of war.

<sup>3</sup> The fate of nations is still decided by their wars.

FRANK S. BLACK, *Speech*, Chicago, 22 June, 1904, nominating Theodore Roosevelt as Republican candidate for President.

<sup>4</sup> It is magnificent, but it is not war. (C'est magnifique mais ce n'est pas la guerre.)

GENERAL PIERRE BOSQUET, on witnessing the charge of the Light Brigade at Balaklava, 25 Oct., 1854. The phrase has been attributed to Marshal François Canrobert, who likewise saw the charge.

<sup>5</sup> He longs for war but dislikes the battle.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 766. (1817)

<sup>6</sup> In war events of importance are the result of trivial causes. (In bello parvis momentis magni casus intercederent.)

CAESAR, *De Bello Civili*. Bk. i, sec. 21. (c. 48 B.C.) It is an old proverb, *Maxima bella ex levissimis causis*: The greatest Feuds have had the smallest Beginnings.

WILLIAM PENN, *Some Fruits of Solitude*. No. 315. (1693) See also under TRIFLES.

<sup>7</sup> War has no use for free speech. (παρησίας γὰρ οὐ δέεται πόλεμος.)

JULIUS CAESAR, to Metellus, who was arguing against Caesar's conduct of the war with Pompey. (49 B.C.)

Among the calamities of war may be justly numbered the diminution of the love of truth.

SAMUEL JOHNSON, *The Idler*. No. 30. (1758)

The appalling thing about war is that it kills all love of truth.

GEORG BRANDES, *Letter to Georges Clemenceau*, March, 1915.

The first casualty when war comes is truth.

HIRAM JOHNSON, *Speech*, U.S. Senate. (1918)

<sup>8</sup> When was a war not a war? When it was carried on by methods of barbarism.

SIR HENRY CAMPBELL-BANNERMAN, *Speech*, at dinner of National Reform Union, 14 June, 1901.

<sup>9</sup> War to the castle, peace to the cabin! (Guerre aux châteaux, paix aux chaumières!)

SEBASTIAN CHAMFORT, *Mot d'Ordre*. (1790)

<sup>10</sup> Even war is pusillanimously carried on in this degenerate age; quarter is given; towns are taken, and the people spared; even in a storm, a woman can hardly hope for the benefit of a rape.

LORD CHESTERFIELD, *Letters*, 12 Jan., 1757.

<sup>11</sup> Never in the field of human conflict was so much owed by so many to so few.

WINSTON CHURCHILL, *Speech*, House of Commons, 20 Aug., 1940, referring to the Royal Air Force which had beaten off the German Luftwaffe during the Battle of Britain.

<sup>12</sup> Wars bring scars.

JOHN CLARKE, *Paroemiologia*, p. 44. (1639)

RAY, p. 154; FRANKLIN, *Poor Richard*, 1745.

War will leave its scars behind, sir.

WALTER SCOTT, *Woodstock*. Ch. 27. (1826)

<sup>13</sup> War must be waged by waking men.

JOHN CLARKE, *Paroemiologia*, p. 318. (1639)

War must not be waged by Men asleep.

THOMAS FULLER, *Gnomologia*. No. 5419. (1732)

<sup>14</sup> War is merely the continuation of politics by other means. (La guerre n'est la continuation de la politique par d'autres moyens.)

GEN. KARL VON CLAUSEWITZ, *Vom Kriege*. Ch. 1. (1832) See also Vol. iii, p. 139.

<sup>15</sup> We'll be over, we're coming over,  
And we won't come back till it's over, over there.

GEORGE M. COHAN, *Over There*. (1917)

<sup>16</sup> And 'mid this tumult Kubla heard from far  
Ancestral voices prophesying war!

S. T. COLERIDGE, *Kubla Khan*, l. 29. (1798)

<sup>17</sup> A good man must have trained the people for seven years before they are fit to go to war. To lead an untrained multitude into battle is equivalent to throwing them away.

CONFUCIUS, *Analects*. Bk. xiii, ch. 30. (c. 500 B.C.) Giles, tr.

To employ an un instructed people in war may be said to be destroying the people.

MENCIUS, *Discourses*. Bk. vi, pt. ii, ch. 8, sec. 2. (c. 300 B.C.) Paraphrasing Confucius.

War should be long in preparing in order that you may conquer more quickly. (Diu apparandum est bellum ut vincas celerius.)

PUBLILIUS SYRUS, *Sententiae*. No. 148. (c. 43 B.C.)

<sup>18</sup> He has never been on a warpath.

J. F. COOPER, *The Deerslayer*. Ch. 17. (1841)

The Indian will make a treaty [of peace] in the fall, and in the spring he is again "upon the war-path."

CAVANAUGH, of Montana, *Debate*, House of Representatives, 28 May, 1868.

A tremendous knocking at my door announced that Bobby was again on the war-path.

F. G. TRAFFORD (MRS. J. H. RIDDELL), *The Mad Tour*, p. 266. (1891)

1 Warre is the dead mans holy-day.

RANDLE COTGRAVE, *Dictionary: Feste*. (1611)

War is death's feast.

GEORGE HERBERT, *Jacula Prudentum*. No. 823. (1640) FULLER, *Gnomologia*. No. 5417. (1732)

2 We've got to 'ave wars every now and then to prove we're top-dog.

NOEL COWARD, *Cavalcade*. Pt. i, sc. 1. (1931) Speaking of the British.

3 The most unjust war, if supported by the greatest force, always succeeds.

ST. JOHN DE CRÉVECOEUR, *Letters from an American Farmer*. Letter 9. (1782)

GOD IS ALWAYS ON THE SIDE OF THE HEAVIEST BATTALIONS, *see under* GOD.

4 You may think there are greater things than war. I do not; I worship the Lord of Hosts.

DISRAELI, *Coningsby*. Bk. iii, ch. 1. (1844)

5 I wisht it cud be fixed up so's th' men that starts th' wars could do th' fightin'.

F. P. DUNNE, *War and War Makers*. (1899)

6 The War-god loathes those who hesitate. ("Ἄρης στυγεῖ μέλλοντας.)

EURIPIDES, *Children of Hercules*, l. 722. (c. 430 B. C.) *See also under* HESITATION.

The less men spare themselves in battle the safer they are. (Quanto sibi in proelio minus peperissent, tanto tutiores fore.)

LUCIUS CORNELIUS SULLA, *Address*, to his soldiers before leading them into battle against Jugurtha. (107 B. C.) *See* SALLUST, *Bellum Jugurthinum*. Ch. 107, sec. 1.

7 Such is the havoc wrought by dreadful war. (τοιαῦθ' ὁ τλήμων πόλεμος ἐξεργάζεται.)

EURIPIDES, *Suppliants*, l. 119. (c. 421 B. C.) Quoted by CICERO, *Ad Quintum Fratrem*, ii, 15.

The daughters of war be these, Famine, ruine, plague, fyre, swoord, destruction, desolation, I should haue saide, shedding of blood, al these be ayders vnto warre: but enuy is almost cause of al.

JOHN FLORIO, *Firste Fruits*, fo. 39. (1578)

8 I hate war, for it spoils conversation.

FONTANELLE, *Epigram*. (c. 1800) As quoted by EMERSON, *Miscellanies: War*. Or, as an old French peasant woman remarked to Aristide Briand in 1917, "There mustn't be any more war. It disturbs too many people."

I detest war, it spoils armies.

GRAND DUKE CONSTANTINE OF RUSSIA, *Remark*. (c. 1820)

I have seen war. I have seen war on land and sea. . . . I hate war.

F. D. ROOSEVELT, *Speech*, at Chautauqua, N. Y., 14 Aug., 1936. Repeated during presidential campaign of 1940.

9 Solomon's adage that in the multitude of counsellors there is wisdom does not apply to war. "Councils of war never fight" has passed into a proverb.

ARCHIBALD FORBES, *Barracks, Bivouacs and Battles* (1910), p. 191. (1891)

Call no council of war. It is proverbial that councils of war never fight.

H. W. HALLECK, *Telegram*, to Gen. G. G. Meade, after Gettysburg, 13 July, 1863. ARMS WEAK WITHOUT COUNSEL, *see under* ARMS.

10 Warre is a game wherein very often that side loseth which layeth the oddes.

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 20. (1642)

11 I git thar fustest with the mostest.

GENERAL NATHAN BEDFORD FORREST, Confederate cavalry leader in the Civil War, when asked how he won his victories. (1865) *See* SHEPPARD, *General Bedford Forrest*, p. 265. Quoted by MARY JOHNSTON, *Cease Firing*, p. 228; CLARE BOOTHE, *Europe in the Spring*, p. 172; and by WINSTON CHURCHILL, at a press conference in Washington, 25 May, 1943.

12 War and Physic are governed by the eye.

HERBERT, *Jacula Prudentum*. No. 905. (1640)

13 Civil strife is as much worse than united war as war is worse than peace. (στάσις γὰρ ἐμφυλὸς πολέμου ὁμοφρονέοντος τοσοῦτ' ἄκκιον ἐστὶ ὅσ' ὁ πόλεμος εἰρήνης.)

HERODOTUS, *History*. Bk. viii, ch. 3. (c. 445 B. C.) All is misery in civil wars. (Omnia sunt misera in bellis civilibus.)

CICERO, *Ad Familiares*. Bk. iv, epis. 9. (46 B. C.) Any sort of peace with our fellow-citizens seems to me preferable to civil war. (Mihi enim omnis pax cum civibus bello civili utilior videbatur.)

CICERO, *Philippicae*. No. ii, ch. 15, sec. 37. (44 B. C.) Civil dissension is the enemy's chance. (Seditio civium hostium est occasio.)

PUBLILIUS SYRUS, *Sententiae*. No. 680. (c. 43 B. C.) The wounds of a kindred hand are deeply felt. (Alta sedent civilis vulnera dextrae.)

LUCAN, *De Bello Civili*. Bk. i, l. 32. (c. A. D. 60) Make us foes of every nation, but prevent a civil war. (Omnibus hostes reddite nos populis: civile avertite bellum.)

LUCAN, *De Bello Civili*. Bk. ii, l. 52.

A Civil Warre, indeed, is like the Heat of a Fever; but a Forraine Warre is like the Heat of Exercise, and serveth to keep the Body in Health.

FRANCIS BACON, *Essays, Of the Greatness of Kingdoms and Estates*. (1625)

Civil wars of France made a million of Atheists, and thirty thousand witches.

HERBERT, *Jacula Prudentum*. No. 1165. (1640)

Though the left hand conquer the right, no advantage is gained. (Tso ch'lien ta yu shou, sui sheng pu ju wu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2246. (1875)

<sup>1</sup> War is men's business. (πόλεμος δ' ἀνδρεσσι μελήσει.)

HOMER, *Iliad*. Bk. vi, l. 492. (c. 850 B.C.)  
Quoted by ARISTOPHANES, *Lysistrata*, l. 520. (412 B.C.) In l. 538, *Lysistrata* declares that "War is the business of women" (πόλεμος δὲ γυναιξὶ μελήσει).

<sup>2</sup> The god of war is alike to all, and slayeth him that would slay. (ξυνὸς Ἐννάλιος, καὶ τε κτανέοντα κατέκτα.)

HOMER, *Iliad*. Bk. xviii, l. 309. (c. 850 B.C.)  
The issue of battle is uncertain. (Incertos exitus pugnarum.)

CICERO, *Pro Milone*. Ch. 21, sec. 56. (52 B.C.)  
Usually adapted to, "Incerti sunt exitus belli."  
The issue of war is always uncertain. (Exitus semper incerti.)

CICERO, *Ad Atticum*. Bk. vii, epis. 3. (50 B.C.)  
Repeated in vii, 7; xiv, 13.

The things fellen, as they doon of warre. (Le cose andavan si come di guerra.)

BOCCACCIO, *Il Filostrato*. Canto i, st. 16. (c. 1250) CHAUCER, tr., *Troilus*, i, 134.

This bene bot chance of Armes.

SIR DAVID LYNDESAY, *The History of Squire Meldrum*, l. 577. "It wes bot chance of Weir."—*Ibid.*, l. 1832

Fortune of warre

WILLIAM CAXTON, *Fables of Aesop*, iv, xiv. (1484) STEELE, *The Tatler*, No. 58. (1709)  
HALLAM, *Constitutional History*. Vol. ii, ch. 10. (1827) etc., etc.

The chance of war.

SHAKESPEARE, *Cymbeline*, v, 5, 75. (1610)

<sup>3</sup> Wars hateful to mothers. (Bellaque matribus | detestata.)

HORACE, *Odes*. Bk. i, ode 1, l. 24. (23 B.C.)  
Who could fittingly tell of Mars clad in adamantine tunic? (Tunica tectum adamantina.)

HORACE, *Odes*. Bk. i, ode 6, l. 13.  
Souls of bronze, reinforced with diamond. (Ames de bronze . . . armé de diamant.)

LA FONTAINE, *Fables*. Bk. vii, fab. 12. (1678)

<sup>4</sup> War permits no excuses. (ἄγων δὲ πρόφασιν οὐκ ἐπιδέχνται.)

IBYCUS, *Fragments*. Frag. 45. (c. 535 B.C.)  
Quoted by ZENOBIUS, *Proverbs*, i, 44, who remarks that Milon calls this proverb Ibycean because it was first used by Ibycus. See EDMONDS, *Lyra Graeca*, ii, 107.

In war there is no room for two mistakes. (οὐκ ἔστιν ἐν πολέμῳ δις ἁμαρτεῖν.)

LAMACHUS, an Athenian general of c. 500 B.C. See PLUTARCH, *Moralia: Sayings of Kings*, 186F. Plutarch also relates that Iphicrates, another famous Athenian general of c. 450 B.C., added to this another epigram: "The worst words a general can utter are the familiar, 'I never should have thought it!'"

A contest does not admit excuses. (ἀγῶνα προφάσεις οὐ πᾶν δέχασθαι.)

PLATO, *Laws*. Bk. vi, sec. 751D. (c. 345 B.C.)  
Quoted as a proverb.

War admits no excuses. (Certamen non accipit excusationes.)

QUINTUS CURTIUS RUFUS, *History of Alexander*. Bk. vii. (c. A.D. 69) Cited by ERASMUS, *Adagia*, iii, iii, 62.

It is not permitted to make two mistakes in war. (ἁμαρτεῖν οὐκ ἔνεστι δις ἐν πολέμῳ.)

ERASMUS, *Adagia*. Chil. iii, cent. i, No. 31. (1523) The Latin is, "Non licet bis in bello peccare."

In warre, there is no meane to erre twice; the first, and least fault being sufficient to ruine an army.

SIR THOMAS OVERBURY, *Characters: A Worthy Commander in the Warres*. (1614)

<sup>5</sup> I have seen enough of one war never to wish to see another.

THOMAS JEFFERSON, *Letter to John Adams*, 1794.

War is as much a punishment to the punisher as to the sufferer.

JEFFERSON, *Letter to Tench Coxe*, May, 1794.

In war, whichever side may call itself the victor, there are no winners, but all are losers.

NEVILLE CHAMBERLAIN, *Speech*, at Kettering, England, 2 July, 1938. "War is a business that ruins those who succeed in it," is an epigram of unidentified authorship.

<sup>6</sup> With men, the state of nature (*status naturalis*) is not a state of peace, but of war.

IMMANUEL KANT, *Perpetual Peace*. Ch.2. (1795)

War requires no particular motive; it appears ingrafted in human nature.

IMMANUEL KANT, *Perpetual Peace*. Suppl. 1.

<sup>7</sup> To those to whom war is necessary it is just. (Iustum est bellum, quibus necessarium.)

LIVY, *History*. Bk. ix, sec. 1. (c. 10 B.C.)

The arms are fair  
When the intent of bearing them is just.

SHAKESPEARE, *I Henry IV*, v, 2, 88. (1597)

Wars are just to those to whom they are necessary. *Iusta bella quibus necessaria.*

EDMUND BURKE, *Reflections on the Revolution in France*. (1790)

Ye say, a good cause will hallow even war? I say unto you: a good war halloweth every cause. (Ihr sagt, die gute Sache sei es, die sogar den Krieg heilige? Ich sage euch: der gute Krieg ist es, der jede Sache heiligt.)

FRIEDRICH NIETZSCHE, *Also Sprach Zarathustra: Vom Krieg und Kriegsvolke*. (1883)

<sup>8</sup> War be now the judge. (Utendum est iudice bello.)

LUCAN, *De Bello Civili*, Bk. i, l. 226. (c. A.D. 60)

My sentence is for open war.

MILTON, *Paradise Lost*, Bk. ii, l. 51. (1667)

My voice is still for war.

JOSEPH ADDISON, *Cato*. Act ii, sc. 1. (1712)

<sup>9</sup> War is the greatest plague that can afflict mankind. . . . Any scourge is preferable to it.

MARTIN LUTHER, *Table-Talk*. No. 821. (1569)

Ez fer war, I call it murder.

J. R. LOWELL, *The Biglow Papers*. No. 1. (1848)  
It is well that war is so terrible—we would grow too fond of it.

ROBERT E. LEE, to James Longstreet, at Fredericksburg, 13 Dec., 1862.

War and its horrors, and yet I sing and whistle.

GEORGE E. PICKETT, *Letter to His Wife*, May, 1864.

When This Cruel War Is Over.

C. C. SAWYER. Title of popular song. (1864)

1  
Here I am, and here I stay. (J'y suis, et j'y reste.)

MARSHAL PATRICE MAURICE DE MACMAHON, *Retort*, when warned that the Malakof fortress, which he had just taken by storm during the siege of Sebastopol, 8 Sept., 1855, would probably be blown up by the Russians. MacMahon, however, is said to have affirmed that the phrase was not used by him at Malakof, but was invented by himself and his wife while preparing a speech for the National Assembly, 18 Nov., 1873. See *Notes and Queries*, 15 July, 1911.

Sighted sub sank same.

DONALD F. MASON. Wireless report to the U.S. Navy Department, 26 Feb., 1942.

They Were Expendable.

W. L. WHITE. Title of book. (1942)

2  
Wars and rumours of wars. (πολέμους καὶ ἀκοὰς πολέμων.)

*New Testament: Matthew*, xxiv, 6. (c. A. D. 65)  
The *Vulgate* is, "Praelia, et opiniones praeliorum." Often adapted to "war and rumours of war."

3  
'Tis a principle of war that when you can use the lightning 'tis better than cannon.

NAPOLEON I, *Sayings of Napoleon*. (c. 1812)

War is a singular art. I have fought sixty battles, and I learned nothing but what I knew when I fought the first.

NAPOLEON I, to Gaspard Gourgaud, at St. Helena.

You must not fight too often with one enemy, or you will teach him all your art of war.

NAPOLEON I. As quoted by EMERSON, *Representative Men: Napoleon*.

4  
Thou shalt not pass by me, lest I come out against thee with the sword. (Non transibis per me, alioquin armatus occurram tibi.)

*Old Testament: Numbers*, xx, 18. (c. 550 B. C.)

You may not pass.

SHAKESPEARE, *Coriolanus*, v, 2, 5. (1607)

They shall not pass! (Ils ne passeront pas!)

GENERAL HENRI PHILIPPE PÉTAIN (?), *Ordre du Jour*, issued to General Castelnau during the battle of Verdun, Feb., 1916. See *N.Y. Times*, 6 May, 1917. The phrase, like another credited to Pétain, "On les aura!" (We'll get them!), became at once a slogan for the French nation. It has been asserted by friends of General Robert Nivelle, who

succeeded Pétain in command at Verdun and saved it by the capture of Douaumont and other forts, that he and not Pétain originated "Ils ne passeront pas." (Oct.-Dec., 1916)

The Hun is either always at your throat or at your feet.

WINSTON CHURCHILL, *Speech*, to the U.S. Congress, 19 May, 1943. Quoted as a saying.

5  
To make war upon those who trade with us is like setting a bulldog upon a customer at the shop-door.

THOMAS PAINE, *The Age of Reason*. (1794)

War has but one thing certain, and that is to increase taxes.

THOMAS PAINE, *Prospects on the Rubicon*.

War is never a solution—war is an aggravation.

LOUIS N. PARKER, *Disraeli*. Act i. (1911)

6  
War even to the knife. (Guerra al cuchillo.)

JOSÉ DE PALAFOX, GOVERNOR OF SARAGOSSA, *Retort*, when summoned to surrender by the French in 1808.

War, war is still the cry, "War even to the knife!"

BYRON, *Childe Harold*. Canto i, st. 86. (1812)

This was the occasion of war to the knife.

FREDERICK MARRYAT, *Percival Keene*. Ch. 18 (1842) "Guerre à outrance," or "Guerre à mort" (War to extremity. War to the death), are the French phrases, and the French also have a satirical excuse for any inconvenience, "C'est la guerre," varied sometimes by "C'est la grande pénitence."

7  
To the inexperienced war is pleasant, but he that has known it, in his heart sorely fears its approach. (γλυκὺ δ' ἀπειρῶ πόλεμος· πεπειραμένων δέ τις | ταρβέι προσίοντα νιν καρδίᾳ περισσῶς.)

PINDAR, *Dance Songs*. Frag. 110, Sandys. (c. 480 B. C.) See STOBÆUS, *Florilegium*, 50, 3.

Eager for war through lack of experience. (ἀπειρία ἐπιθυμῆσαι τινα τοῦ ἔργου.)

THUCIDYDES, *History*. Bk. i, ch. 80. (c. 400 B. C.)

Ther is ful many a man that cryeth "werre! werre!" that woot ful litel what werre amounteth

CHAUCER, *The Tale of Melibeus*. Sec. 12. (c. 1387)

Sweet to the inexperienced is war. (γλυκὺς ἀπειρῶ πόλεμος.)

ERASMUS, *Adagia*. Chil. iv, cent. i, No. 1.

(1523) Erasmus calls this a celebrated proverb, and gives the Latin, "Dulce bellum inexperto." His dissertation on its origin and meaning runs to fourteen pages of the *Adagia*, and has been translated and published separately (1794) as *The Plea of Reason, Religion, and Humanity against War*. Included by TAVERNER, *Translations from Erasmus*, fo. 67, with the rendering, "Bateh is a swete thyng to them that neuer assayed it," and the advice, "He that lysteth to knowe more of this prouerbe, let him go to Erasmus which handleth in his Chilliades this prouerbe copyously and eloquently."

Warre is counted pleasaunt to them not tryeng the same.

EDWARD MORE, *Defence of Women*, l. 239. (1560)

War seems sweet to such as know it not.

GEORGE GASCOIGNE, *Posies: Dulce Bellum In-experto*. (1575)

War is sweet to those

That never have experienced it.

GEORGE CHAPMAN, *Revenge for Honour*. Act i, sc. 3. (c. 1630)

Wars are sweet to those that know them not.

JAMES HOWELL, *English Proverbs*, p.11.(1659)  
It's a rough trade--war's sweet to them that never tried it.

WALTER SCOTT, *The Antiquary*. Ch. 28. (1816)

<sup>1</sup> Do what you will, so you vanquish your foe.  
( $\chi\rho\eta\ \delta\epsilon\ \pi\alpha\nu\ \epsilon\rho\delta\omicron\nu\tau\alpha\ \mu\alpha\rho\acute{\omega}\sigma\alpha\iota\ \tau\omicron\nu\varsigma\ \epsilon\chi\theta\rho\acute{\omicron}\nu\varsigma$ .)

PINDAR, *Isthmian Odes*. Ode iv, l. 48. (c. 477 B.C.) Quoted by PLUTARCH, *Moralia*, 21A.

Nothing is to be despised in war. (Nihil in bellum oportere contemni.)

CORNELIUS NEPOS, *De Viris Illustribus: Thra-sybulus*. (c. 40 B.C.) Quoted as a precept.

Who asks whether the enemy were defeated by strategy or valor? (Dolus an virtus, quis in hoste requirat?)

VERGIL, *Aeneid*. Bk. ii, l. 390. (19 B.C.)

Fit site for stratagems and wiles of war. (Accommoda fraudi armorumque dolis.)

VERGIL, *Aeneid*. Bk. xi, l. 522. (19 B.C.)

Of war men ask the outcome, not the cause. (Quaeritur belli exitus, non causa.)

SENECA, *Hercules Furens*, l. 407. (C. A. D. 60)

He who overcomes an enemy by fraud is as much to be praised as he who does so by force.

NICCOLO MACHIAVELLI, *Discorsi*. Ch. 13. (1531)

The right of war, Who can take, let him take. (Droit de guerre, qui potest capere capiat.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 26. (1532)

It is war's prize to take all vantages.

SHAKESPEARE, *III Henry VI*, i, 4, 59. (1591)

In Warre all wayes and weapons are lawfull.

FULLER, *The Holy State*. Bk. iv, ch. 20. (1642)

To warre . . . this also is consequent: that nothing can be Unjust. The notions of Right and Wrong, Justice and Injustice have there no place. . . . Force and Fraud, are in warre the two Cardinall virtues.

THOMAS HOBBS, *Leviathan*. Pt. i, ch.13.(1651)

ALL'S FAIR IN LOVE AND WAR, *see under LOVE*.

<sup>2</sup> It is the province of kings to cause war, and of God to end it. (Penes Reges est inferre bellum, penes autem Deum terminare.)

CARDINAL REGINALD POLE, to Henry VIII. (c. 1540) See *Notes and Queries*, 27 Jan., 1917.

War is the trade of kings.

JOHN DRYDEN, *King Arthur*. Act ii, sc. 2.(1691)

War . . . has been called the sport of kings.

QUILLER-FOUCH, *Mayor of Troy*. Ch. 5.(1906)

<sup>3</sup> The bird of war is not the eagle but the stork.

CHARLES FRANCIS POTTER, *Speech*, at Senate hearing on birth control bill, 1931.

<sup>4</sup> Warfare seems to signify blood and iron. (Caedes videtur significare sanguinem et ferum.)

QUINTILIAN (?), *Declamationes*, 360.(c. A. D.75)

It is not by speeches and resolutions that the great questions of the time are decided . . . but by iron and blood. (Eisen und Blut.)

BISMARCK, *Speech*, in the Prussian House of Delegates, 30 Sept., 1862.

<sup>5</sup> The common proverb, In time of war, neither eat nor plant mint. (En prouerbe commun, En temps de guerre ne mange. & ne plante manthe.)

RABELAIS, *Pantagruel*. Bk. v, ch. 38. (1552)

Rabelais explains that if a man who has eaten mint is wounded, it is very difficult to stop the flow of blood.

<sup>6</sup> Who preacheth war is the devil's chaplain.

JOHN RAY, *English Proverbs*, p. 27. (1670)

He that preacheth up War, when it might well be avoided, is the Devil's Chaplain.

THOMAS FULLER, *Gnomologia*. No.2251.(1732)

<sup>7</sup> War, hunting, and law, are as full of trouble as pleasure.

JOHN RAY, *English Proverbs*, p. 28. (1670) *See also under LOVE: ITS BITTERNESS*.

War, the needy bankrupt's last resort.

NICHOLAS ROWE, tr., *Pharsalia*, i, 343. (1718)

War is the statesman's game, the priest's delight. The lawyer's jest, the hired assassin's trade.

SHELLEY, *Queen Mab*. Pt. iv, l. 168. (1813)

<sup>8</sup> Worse than war is the fear of war. (Peior est bello timor ipse belli.)

SENECA, *Thyestes*, l. 572. (c. A. D. 60) The Italians have the same proverb, "Peggio è la paura della guerra che la guerra stessa."

Dying is more honorable than killing. (Quanto honestius mori discunt homines quam occidere.)

SENECA, *Ad Lucilium*. Epis.lxx,sec.27.(a.A. d.64)

<sup>9</sup> To the wars, my boy, to the wars!

He wears his honour in a box unseen.

That hugs his kicky-wicky here at home.

SHAKESPEARE, *All's Well that Ends Well*, ii, 3, 295. (1602)

Sundry other marks upon his body, that showed him to have been in the wars.

WILLIAM SCORESBY, ed., *Whaleman's Adventures*. Ch. 10. (1850)

<sup>10</sup> O war, thou son of hell!

SHAKESPEARE, *II Henry VI*, v, 2, 33. (1590)

The perfect type of hell.

FULKE GREVILLE, *Treasury of Warre*. (c. 1625)

When war begins, then hell openeth.

GEORGE HERBERT, *Jacula Prudentum*. No. 1139

(1640) From the Italian, "Guerra cominciata, inferno scatenato." The Germans say, "When war comes, the devil makes hell bigger."

A day of battle is a day of harvest for the devil

WILLIAM HOOK, *Sermon*, Taunton, Mass., 1640.

There is many a boy here today who looks on

war as all glory, but, boys, it is all hell.

GENERAL WILLIAM TECUMSEH SHERMAN, *Ad-*

*dress*, before a Grand Army of the Republic convention at Columbus, Ohio, 11 Aug., 1880.

See LEWIS, *Sherman, Fighting Prophet*. In an address before the graduating class of the Michigan Military Academy, 19 June, 1879, Sherman is alleged to have said, "I am sick and tired of war. Its glory is all moonshine. . . . War is hell," but this has never been authenticated, and Sherman himself could not remember ever having used the phrase. Brigadier-General Henry J. O'Reilly, in *The Outlook* for 28 Oct., 1931, asserts that what Sherman really said was "War is hell when you're getting licked"; in his syndicated column *The Totem Pole* for 30 Oct., 1941, H. Allen Smith states, on the authority of James Street, Mississippi-born story writer, that in an old book called *Jackson Jewels and Jackson Today*—the Jackson referred to being Jackson, Miss.—the assertion is made that Sherman, while watching his army cross the Pearl river at Jackson, in 1863, saw one of the supply wagons upset, and, the account continues, "He stared at the mess a full minute, shook his head slowly from side to side, and then said, 'War is hell.'" Various other persons have claimed that they heard the phrase spoken by Sherman at one place or another, but no real evidence in any of these cases has ever been produced. In his *Memoirs*, vol. ii, p. 126 (1875), Sherman wrote, "War is cruelty, and you cannot refine it," but nowhere does he say, "War is hell."

<sup>1</sup> Grim-visaged war hath smooth'd his wrinkled front.

SHAKESPEARE, *Richard III*, i, 1, 9. (1592)

<sup>2</sup> In war we must be speedy. (Age, concipe bella.)

SILIUS ITALICUS, *Punica*. Bk. i.l.109.(c. A. D. 75)  
All delays are dangerous in war.

<sup>3</sup> JOHN DRYDEN, *Tyrannic Love*. Act i. (1669)  
Gold and riches, the chief causes of war.  
(Aurum et opes, praecipuae bellorum causae.)

TACITUS, *Histories*. Bk. iv, sec. 74. (c. A. D. 109)  
War seldom enters but where wealth allures.

JOHN DRYDEN, *The Hind and the Panther*. Pt. ii, l. 706. (1687)

War is the child of Pride, and Pride the daughter of Riches.

JONATHAN SWIFT, *The Battle of the Books*. (1697) Quoted as "an almanack saying." A Latin proverb says, "Luxum populi expiare, solent bella" (Wars are wont to atone for a people's luxuriousness).

<sup>4</sup> War is the father of all things. (ὁ πόλεμος ἀπάντων πατήρ.)

THUCYDIDES, *History*. (c. 400 B. C.) As quoted by LUCAN, *On Writing History*, and ERASMUS, *Adagia*, iii, v, 36, giving the Latin, "Bellum omnium pater."

The opinion of good Heraclitus, which affirmeth war to be the father of all good things. (Guerre estre de tous biens pere.)

RABELAIS, *Pantagruel*. Bk. iii, Prol. (1545)

<sup>5</sup> War is not so burdensome as slavery. (La guerre n'est pas si onéreuse que la servitude.)  
VAUVENARGUES, *Réflexions*. No. 21. (1746)

<sup>6</sup> War, horrible war! (Bella, horrida bella!)

VERGIL, *Aeneid*. Bk. vi, l. 86. (19 B. C.)

To kindle war by song. (Martem accendere cantu.)

VERGIL, *Aeneid*. Bk. vi, l. 165.

I bear in my hand war and death. (Bella manu letumque gero.)

VERGIL, *Aeneid*. Bk. vii, l. 455.

The guilty madness of war. (Scelerata insania belli.)

VERGIL, *Aeneid*. Bk. vii, l. 461.

On their turning hinges Saturn's daughter burst open the iron-bound gates of war. (Cardine verso | Belli ferratos rumpit Saturnia postis.)

VERGIL, *Aeneid*. Bk. vii, l. 621. The Temple of Janus was opened in time of war and closed in time of peace. Hence VERGIL, vii, 607, says, "There are twin gates of war; a hundred brazen bolts close them, and the eternal strength of iron, and Janus, their guardian, never quits the threshold." It was one of the glories of Augustus that he was the first to close these gates.

<sup>7</sup> Sure are the causes of war. (Stant belli causae.)

VERGIL, *Aeneid*. Bk. vii, l. 553. (19 B. C.) The proverbial Latin phrase is "Casus belli" (A reason for, or occasion of, war).

The position in which we were before the war (Status quo ante bellum.)

HENDERSON, *Latin Proverbs*, p. 418. (1869)

Other Latin proverbial phrases relating to war are, "Post acclamationem bellicum iacula volant" (After the shout of war, the darts fly); "Bellum omnium in omnes" (A war of all against all), total war; "Fames, pestis, et bellum sunt perniciēs" (Famine, pestilence, and war are the destruction of a people); "Flagrante bello" (While the war is raging)

Wars are not fought to change anything. They are fought to preserve the *status quo*.

PIERRE VAN PAASSEN, *The Day Alone*, p. 75 (1941)

<sup>8</sup> Mars, unscrupulous god of war, rages throughout the world. (Saevit toto Mars impius orbe.)

VERGIL, *Georgics*. Bk. i, l. 511. (29 B. C.)

<sup>9</sup> The war, then, must go on. We must fight it through.

DANIEL WEBSTER, *Supposed Speech of John Adams*. (1826)

<sup>10</sup> A great country cannot wage a little war.

DUKE OF WELLINGTON, *Epigram*. (c. 1816) See FRANCIS, *Maxims and Opinions of Wellington*, p. 390.

<sup>11</sup> The War that Will End War.

H. G. WELLS. Title of book. (1914) Although usually credited to Woodrow Wilson, the phrase, "The war to end war" was claimed by Wells in an article in *Liberty*, 29 Dec.,

1934, p. 4. A cynical variation cited by Benham is, "This war, like the next war, is a war to end war," sometimes attributed to David Lloyd George.

He kept us out of war!

MARTIN H. GLYNN, *Keynote Speech*, Democratic National Convention, St. Louis, Mo. 15 June, 1916. Glynn was referring to the Democratic nominee, Woodrow Wilson, and the phrase became a party slogan.

<sup>1</sup> Que nul soit si hardy de crier havok sur peine d'avoir la teste coupe. [Let none be so hardy as to cry havoc under pain of having the head cut off.]

UNKNOWN, *Ord. War Richard II.* (c. 1385) In *Black Bk. Admiralty* (Rolls), i, 455. To cry havoc was to give the signal for general pillage, or sometimes to massacre without quarter.

For his eylle dedys be cryed be the kyng 'haue ok.'

UNKNOWN, *Jacob's Well*, p. 207. (c. 1440) Cry "Havoc," and let slip the dogs of war.

SHAKESPEARE, *Julius Caesar*, iii, 1, 273. (1599)

## II—War: Its Sinews

<sup>2</sup> Money is the sinews of affairs. (τὸν πλοῦτον νεῖρα πραγμάτων.)

BION, *Apothegm.* (c. 275 B. C.) See DIOGENES LAERTIUS, *Bion*. Bk. iv, sec. 48.

The sinews of war, infinite treasure. (Nervos belli, pecuniam infinitam.)

CICERO, *Philippicae*. No. v, sec. 2. (44 B. C.)

TACITUS, *History*, ii, 84, has, "Pecuniae belli civilis nervi sunt."

He who first declared that money is the sinews of affairs would seem to have spoken with special reference to the affairs of war. (ἀλλ' ὁ πρῶτος τὰ χρήματα νεῖρα τῶν πραγμάτων προσειπὼν εἰς τὰ τοῦ πολέμου πράγματα μάλιστα βλέψας τοῦτ' εἰπεῖν δοκεῖ.)

PLUTARCH, *Lives: Agis and Cleomenes*. Ch. 27, sec. 1. (c. A. D. 110)

Money is the sinews of war. (πλοῦτον νεῖρα τοῦ πολέμου.)

LIBANIUS, *Orations*. No. 46. (c. A. D. 375) STAFFORD, *Examination of Complaints*, p. 67.

(1581) MASSINGER, *Duke of Milan*. Act iii, sc. 1. (1623) FULLER, *Holy State*. Bk. ii, ch. 19. (1642) etc., etc.

<sup>3</sup> I maintain, contrary to the general opinion, that the sinews of war are not gold, but good soldiers; for gold alone will not procure good soldiers, but good soldiers will always procure gold.

NICCOLÒ MACHIAVELLI, *The Discourses*. Ch. 10. (c. 1520) Earlier in the chapter, Machiavelli quotes Solon as saying to Croesus, "War is waged with iron and not with gold."

Neither is Money the Sinewes of Warre, (as it is trivially said) where the Sinewes of Mens Armes, in Base and Effeminate People, are failing.

FRANCIS BACON, *Essays: Of the True Greatnesse of Kingdomes and Estates*. (1625)

<sup>4</sup> The sinews of battles are the money-pieces. (Les nerfs des batailles sont les pécunes.)

RABELAIS, *Gargantua*. Bk. i, ch. 46. (1534) The Portuguese say, "Dinheiro faz batalha, e naõ braço largo" (Money controls the battle, and not the strong arm); the Italians, "I danari fanno guerra." The modern French form is, "L'argent est le nerf de la guerre."

These coins and treasures be not without cause called of wise men. . . . The sinewes of warre.

UNKNOWN, *A Discourse of the Common Weal of the Realme of England* (1893), p. 87. (c. 1550)

I would wish that everything I touched might turn to gold: this is the sinews of war.

JOHN LYLY, *Midas*. Act i, sc. 1. (1592)

Gold is the glue, sinews, and strength of war.

GEORGE PEELE, *The Battle of Alcazar*. Act i, sc. 2. (1594)

Before yee take on warres, . . . remember, that money is *Nervus belli*.

JAMES VI OF SCOTLAND, *Basilikon Doron*, ii, 68. (1599)

The sinews of war are those two metals (gold and silver).

ARTHUR HULL, *Memorial to Robert Cecil*, 28 Nov., 1600.

Victuals and ammunition,

And money too, the sinews of the war.

JOHN FLETCHER, *The Fair Maid of the Inn*. Act i. (1616)

You have furnished me with the sinews of war.

ARTHUR MURPHY, *The School for Guardians*. Act ii, sc. 3. (1767)

A stream of gold and silver flowing into the Bank of England, . . . supplying the sinews of war to the government.

MICHAEL SCOTT, *Tom Cringle's Log*, Ch. 7. (1829) Suppose your sinews of war quite broken; I mean your military chest insolvent.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 3. (1834) It was exceedingly necessary to . . . recapture the sinews of war and government.

O. HENRY, *Fox-in-the-Morning*. (1909)

<sup>5</sup> Money is the sinews of love, as of war.

GEORGE FARQUHAR, *Love and a Bottle*. Act ii, sc. 1. (1699)

Money is the Sinew of Love, as well as of War.

THOMAS FULLER, *Gnomologia*. No. 3442. (1732) Here was this young fellow actually offering to supply his rival with the sinews of war—and of love.

JAMES PAYN, *The Burnt Million*. Ch. 22. (1890)

<sup>6</sup> War is a matter not so much of arms as of money. (ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον.)

THUCYDIDES, *History*. Bk. i, ch. 83. (c. 400 B. C.) Money, more money, always money. (De l'argent, encore de l'argent, et toujours de l'argent.)

JACOPO TRIVULZIO, to Louis XII of France, when the latter asked what he needed to make war.

No kingdom can go to war with empty pockets.

LEITCH RITCHIE, *Wanderings by the Seine*, p. 252. (1834)

## III—War and Peace

1 None can esteeme or knowe what peace can be, Vnlesse he prouued haue, what warre is first. (Non conosce la pace, e non l'estima Chi prouato non ha la guerra prima.)

ARIOSTO, *Orlando Furioso*. (1532) As quoted by FLORIO, *Firste Fruiles*, fo. 44.

2 War must be for the sake of peace. (πόλεμον μὲν εἰρήνης χάριν.)

ARISTOTLE, *Politics*. Bk. vii, ch. 13, sec. 8. (c. 330 B. C.)

War should be undertaken in such a way as to show that the only object is peace. (Bellum autem ita suscipiatur, ut nihil aliud nisi pax quaesita videatur.)

CICERO, *De Officiis*. Bk. i, ch. 23, sec. 80. (c. 45 B. C.)

The only excuse for war is that we may live unharmed in peace. (Quare suscipienda quidem bella sunt ob eam causam, ut sine iniuria in pace vivatur.)

CICERO, *De Officiis*. Bk. i, ch. 11, sec. 35.

Wise men wage war only for the sake of peace. (Sapientes pacis causa bellum gerunt.)

SALLUST, *Ad Caesarem Senem*. Ch. 6. (c. 45 B. C.)

War is undertaken for the sake of peace, which is its only lawful end and purpose.

JAMES KENT, *Commentaries on American Law*. Ch. 1. (1826)

The object of war is peace.

HENRY M. WRISTON, *Prepare for Peace*. (1941) Opening sentence.

3 Most people believe the achievements of war more important than those of peace, but this is a mistake. (Cum plerique arbitrentur res bellicas maiores esse quam urbanas, minuenda est haec opinio.)

CICERO, *De Officiis*. Bk. i, ch. 22, sec. 74. (c. 45 B. C.)

Fame may be won in peace as well as in war. (Vel pace vel bello clarum fieri licet.)

SALLUST, *Bellum Catilinae*. Ch. 3, sec. 1. (c. 41 B. C.)

Peace hath her victories,

No less renown'd than war.

JOHN MILTON, *Sonnets: To the Lord General Cromwell*. (1652) Frequently quoted.

The real and lasting victories are those of peace, and not of war.

EMERSON, *Conduct of Life: Worship*. (1860)

Peace hath her illusory reputations no less than war.

SHAW, *Caesar and Cleopatra: Notes*. (1897)

4 An honorable peace is attainable only by an efficient war.

HENRY CLAY, *Speech*, House of Representatives, 8 Jan., 1813.

5 Better an egg in Peace than an Ox in War. (Mieux vaut en paix un œuf, qu'en guerre un bœuf.)

RANDIE COTGRAVE, *Dictionary: Œuf*. (1611)

The Germans have the same proverb, "Bes-ser ein Ei in Frieden als ein Ochs im Krieg."

Better a dog in times of peace than a man in times of rebellion.

HART, *700 Chinese Proverbs*. No. 235. (1937)

6 No man is so foolish as to desire war more than peace: for in peace sons bury their fathers, but in war fathers bury their sons. (ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῇ οἱ πατέρες τοὺς παῖδας.)

CROESUS, to Cyrus, after the fall of Sardis. (c. 550 B. C.) As told by HERODOTUS, bk. i, sec.

87. See also BACON, *Apothegms*. No. 149.

How much better than war is peace for men. (ὅσω τε πολέμον κρείσσον εἰρήνη βροτοῖς.)

EURIPIDES, *Suppliants*, l. 488. (c. 421 B. C.)

I cease not to advocate peace. It may be unjust, but even so it is better than the justest of civil wars. (Equidem pacem hortari non desino; quae vel iniusta utilior est quam iustissimum bellum cum civibus.)

CICERO, *Ad Atticum*. Bk. vii, epis. 14. (49 B. C.)

The heart of a wise man will be better pleased with a poorer peace, than a Rich Warre.

NICHOLAS BRETON, *Old Man's Lesson*. (1605)

It hath been said that an unjust peace is to be preferred before a just war.

SAMUEL BUTLER, *Speech*, in the Rump Parliament. (1659)

Better a lean Peace, than a fat Victory.

THOMAS FULLER, *Gnomologia*. No. 864. (1732)

There never was a good war or a bad peace.

BENJAMIN FRANKLIN, *Letter to Josiah Quincy*, 11 Sept., 1773. A favorite sentiment with Franklin, for he repeated it in a letter to Joseph Shipley in 1782, and in one to Sir Joseph Banks in 1783. A Latin proverb says, "Pacem hominibus habere, bellum cum vitis" (Have peace with men, war with their vices); another, "Pax potior bello" (Peace is more powerful than war).

In our age there can be no peace that is not honorable; there can be no war that is not dishonorable.

CHARLES SUMNER, *Speech*, Boston, 4 July, 1845.

7 In peace, lions; in war, deer. (In pace leones, in praelio cervi.)

HENDERSON, *Latin Proverbs*, p. 170. (1869)

Invincible in peace and invisible in war.

GEN. E. F. NOYES, referring to Blaine, Conkling, and Cameron, during the Hayes presidential campaign. (1876) See NEVINS, *Cleveland*, p. 176

8 Clothe thee in war, arm thee in peace.

HERBERT, *Jacula Prudentum*. No. 388. (1640)

He that will not have peace, God gives him war

HERBERT, *Jacula Prudentum*. No. 731.

9 He that makes a good war, makes a good peace.

GEORGE HERBERT, *Jacula Prudentum*. No. 422. (1640) RAY, p. 28; FULLER, No. 2230.

Who makes a good war obtaineth a good peace.

TORRIANO, *Piazza Universale*. (1666) The French say, "De mortelle guerre fairon bien paix."



<sup>1</sup> War makes thieves, and peace hangs them.

GEORGE HERBERT, *Jacula Prudentum*. No. 473.

(1640) KELLY, p. 358; FULLER, No. 5418.

War makes the thief, and peace brings him to the gallows.

JAMES HOWELL, *Parly of Beasts*, p. 117. (1660)

The French say, "La guerre fait les larrons, la paix les pend." Also in Italian.

<sup>2</sup> No man gains by war, but he that hath not wherewith to live in peace.

JAMES I OF ENGLAND, *Table-Talk*. (c. 1610)

See SIR THOMAS OVERBURY, *Crumms from King James's Table*. No. 89.

<sup>3</sup> Let not him that girdeth on his harness boast himself as he that putteth it off. (Ne gloriatur accinctus aequè ut discinctus.)

*Old Testament: I Kings*, xx, 11. (c. 600 B. C.)

<sup>4</sup> Make but a show of war and you will have peace. (Ostendite modo bellum, pacem habebitis.)

LIVY, *History*. Bk. vi, ch. 18, sec. 7. (c. 10 B. C.)

<sup>5</sup> He preferred war to peace, but even when armed he loved peace. (Praetulit arma togae, sed pacem armatus amavit.)

LUCAN, *De Bello Civili*. Bk. ix, l. 199. (c. A. D. 60)

Quoting Cato's tribute to Pompey.

<sup>6</sup> In vain doth he avoid war, who cannot enjoy peace. (Pour neant evite la guerre, celui qui ne peut jouir de la paix.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)

<sup>7</sup> Peace is produced by war. (Pax paritur bello.)

CORNELIUS NEPOS, *De Viris Illustribus: Epaminondas*. Sec. 5. (c. 40 B. C.)

Of bataille the final end is pees.

JOHN GOWER, *In Praise of Peace*, l. 66. (1399)

Of all war peace is the finall end.

FERGUSON, *Scottish Proverbs*, p. 84. (c. 1595)

Of all wars peace is the end.

JAMES KELLY, *Scottish Proverbs*, p. 275. (1721)

<sup>8</sup> Great in arms was he, and great in peace. (Maximus ille armis, maximus ille toga.)

OVID (?), *Consolatio ad Liviam*. (9 B. C.)

A citizen, first in war, first in peace, and first in the hearts of his countrymen.

COLONEL HENRY (LIGHT-HORSE HARRY) LEE, *Resolutions Adopted by the Congress on the Death of Washington*, 19 Dec., 1799. Concluding words of the resolutions, which are often erroneously credited to John Marshall, because he introduced them in the House of Representatives, read them, and moved their adoption. They were, however, written by Lee, with perhaps some suggestions from Marshall. See *Journal of the House of Representatives*, 6 Cong., 1 sess., p. 45; *Annals of Congress*, 6 Cong., 1 sess., col. 204. Marshall, in his *Life of Washington* (vol. v, p. 765, footnote), states that the resolutions

were prepared by Lee, and in the text quotes them, probably from memory, giving the last clause as "first in the hearts of his fellow citizens." On 26 Dec., 1799, Lee delivered a memorial oration on Washington at Philadelphia, and repeated the phrase, which was already becoming famous. For full discussion, see STEVENSON, *Famous Single Poems* Rev. ed., ch. 19.

<sup>9</sup> War its thousands slays, Peace its ten thousands.

BISHOP BEILBY PORTEUS, *Death*, l. 179. (1759)

<sup>10</sup> I am for peace: but when I speak, they are for war. (Eram pacificus: cum loquebar illis, impugnabant me gratis.)

*Old Testament: Psalms*, cxx, 7. (c. 250 B. C.)

I labour for peace, but when I speak unto them thereof, they make them ready to battle.

*Book of Common Prayer: Psalter* (1548)

<sup>11</sup> Peace makes plenty, plenty makes pride: Pride breeds quarrel, and quarrel brings war: War brings spoil, and spoil poverty, Poverty patience, and patience peace: So peace brings war and war brings peace.

GEORGE PUTTENHAM, *The Arte of English Poesie*, p. 217. (1589) Attributed also to Lord Lumley There are several variations

<sup>12</sup> Both peace and war are noble or ignoble according to their kind and occasion.

JOHN RUSKIN, *The Two Paths*. Ch. 5. (1859)

All great nations . . . were nourished in war and wasted by peace.

RUSKIN, *Crown of Wild Olive*. Lect. iii. (1866)

<sup>13</sup> Your war was more merciful than their peace (Bellum aliorum pace mollius gessisti.)

SALLUST (?), *Ad Caesarem Senem de Re Publica*. Ch. 1. (c. 46 B. C.)

<sup>14</sup> None save the victor exchanges war for peace. (Nemo nisi victor pace bellum mutavit.)

SALLUST, *Bellum Catilinae*. Ch. 58, sec. 16. (c. 41 B. C.)

It is always easy to begin a war, but very difficult to stop one. . . . Anyone, even a coward, can commence a war, but it can be brought to an end only with the consent of the victors. (Omne bellum sumi facile, ceterum aegerrime desinere; . . . incipere cuivis, etiam ignavo licere, deponi, cum victores velint.)

SALLUST, *Bellum Jugurthinum*. Ch. 83.

Every one may begin a war at his pleasure, but cannot so finish it. A prince, therefore, before engaging in any enterprise, should well measure his strength, and govern himself accordingly.

NICCOLÒ MACHIAVELLI, *The Discourses*. Ch. 19, opening sentences. (c. 1520) Winston Churchill echoed this in 1943 with reference to Adolf Hitler.

It takes at least two to make a peace, but one can make a war.

NEVILLE CHAMBERLAIN, *Speech*, at Birmingham, Eng., 28 Jan., 1939.

1 It was rather a cessation of war than a beginning of peace. (Bellum magis desierat, quam pax coeperat.)

TACITUS, *Histories*. Bk. iv, sec. 1. (c. A. D. 109)

The Portuguese say, "Paz de cajado guerra he" (Peace with a cudgel in hand is war).

Warr made in earnest, maketh Warr to cease,  
And vigorous Prosecution hastens Peace.

SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act ii. (1663)

2 Down with a patched-up peace! (Disice compositam pacem.)

VERGIL, *Aeneid*. Bk. vii, l. 339. (19 B. C.)

Even war is better than a miserable peace. (Mis-eram pacem vel bello bene mutari.)

TACITUS, *Annals*. Bk. iii, sec. 44. (c. A. D. 116)

As war, in some sort, may be said to be a rav-isher, so it cannot be denied but peace is a great maker of cuckolds. . . . The wars for my money.

SHAKESPEARE, *Coriolanus*, iv, 5, 243. (1607)

Peace to corrupt no less than war to waste.

MILTON, *Paradise Lost*. Bk. xi, l. 780. (1667)

### WARE

3 Greet prees at market maketh deere ware.

CHAUCER, *Wife of Bath's Prologue*, l. 522. (c. 1386)

4 Good chaffer cannot want a chapman.

COTGRAVE, *Dictionary: Marchand*. (1611)

Good ware will never want a chapman.

JAMES HOWELL, *Proverbs: Fr.-Eng.*, p. 8. (1659)

5 Ill ware is never cheap.

HERBERT, *Jacula Prudentum*. No. 65. (1640)

6 Good wares easily find a buyer. (Proba mers facile emptorem reperit.)

PLAUTUS, *Poenulus*, l. 342. (c. 194 B. C.)

Ware that doth please is halfe sold. (Chose qui plait est à demy vendue.)

RANDLE COTGRAVE, *Dictionary: Chose*. (1611)

The Italian form is, "Mercanzia chi piace è mezza venduta."

Good ware makes quick markets.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Pleasing ware is half sold.

HERBERT, *Jacula Prudentum*. No. 15. (1640)

Good ware will off.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 677. (1681) The Dutch say, "Goede waar prijst zichzelf" (Good ware sells itself)

Lik'd gear is half bought.

JAMES KELLY, *Scottish Proverbs*, p. 235. (1721)

When Ware is lik'd, it is half sold.

THOMAS FULLER, *Gnomologia*. No. 5617. (1732)

### WARM

7 As long as I am warm let them laugh [who will]. (Ándeme yo caliente, y ríase la gente.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 50. (1615)

8 As warm as wool.

JOHN CLARKE, *Paroemiologia*, p. 286. (1639)

FRANCK, *Northern Memoirs*, p. 163. (1658)

L'ESTRANGE, tr., *Aesop*, p. 411. (1692)

As warm as a mouse in a churn.

JOHN RAY, *English Proverbs*, p. 290. (1678)

It was as warm as toast.

NICHOLAS BLAKE, *The Corpse in the Snowman*, p. 34. (1941)

9 Hee warmes himselfe too neer that burnes himselfe.

RANDLE COTGRAVE, *Dictionary: Brusler*. (1611)

He warms too near that burns.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

10 The scent grows warm.

JOHN GAY, *Rural Sports*, Canto ii, l. 68. (1713)

He's warm. He's precious warm. He's close.

DICKENS, *Our Mutual Friend*. Bk. iii, ch. 6. (1865)

11 He that is warm thinks all so.

HERBERT, *Jacula Prudentum*. No. 85. (1640)

12 The borough will be kept warm for the young gentleman.

JERROLD, *The History of St. Giles*. Ch. 6. (1845)

Keep the seat warm till the eldest son came of age.

ELIZABETH GASKELL, *Ruth*. Ch. 21. (1853)

13 I will make the country too warm for him to remain in.

GEORGE WASHINGTON, *Letter*. (1793) In *Writings* (1891), xii, 380.

The bride would make things warm for him.

MAX ADLER (CHARLES HEBER CLARK), *Out of the Hurlyburly*. Ch. 15. (1874)

### WARNING

14 Warned folks may live.

JOHN CLARKE, *Paroemiologia*, p. 202. (1639)

See also under THREAT.

15 A wyse man will receaue warnynge, but a foole wil sooner be smytten in the face.

MILES COVERDALE, tr., *Old Testament: Prov-erbs*, x, 8. (1535) See FOOLS and WISE MEN

16 Scarbrough warnyng I had (quoth he).

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1645)

No warning at all.

The true man for giving Scarborough warning—first knock you down, then bid you stand.

WALTER SCOTT, *Redgauntlet*. Ch. 19. (1832)

The origin of the saying rests on the statement that in 1557 Thomas Stafford entered and took possession of Scarborough Castle before the townsmen were aware of his approach.

E. M. WRIGHT, *Rustic Speech*, p. 189. (1913)

17 Ware that geare.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

Ware Skins, quoth Grubber, when he flung the louse into the fire.

JOHN RAY, *English Proverbs*, p. 257. (1678)

Ware Skins, quoth Grub, when he flung a Louse in the Fire.

THOMAS FULLER, *Gnomologia*. No. 5420. (1732)

1 He that will not be warned by his own father, he shall be warned by his stepfather.

HILLS, *Common-place Book*, p. 128. (c. 1430)

2 Do thou lay it to heart. (σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.)

HOMER, *Iliad*. Bk. xvi, l. 444. (c. 850 B. C.) A warning frequently repeated. Hesiod also uses it, as in *Works and Days*, l. 107.

3 He was slain that had warning, not he that took it.

JAMES HOWELL, *Proverbs*, p. 3. (1659)

4 He who warns aids. (Qui monet quasi adiuvat.)

PLAUTUS, *Curculio*, l. 459. (c. 200 B. C.) Quoted as a proverb.

To sound warnings let prudence lend an ear. (Utilibus monitis prudens accomodet aurem.)

CATO (?), *Collectio Monostichorum*, l. 1. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

5 Stop—Look—Listen!

RALPH R. UPTON, *Warning Slogan*. Upton devised this in 1912, when he was safety lecturer for the Puget Sound Power Company, Seattle, Wash., to replace the older sign at railroad crossings, "Look Out for the Engine," as used in New England, or "Look Out for the Locomotive," as used in the Middle West. Robert Frost is said to have brought "Stop, look, listen" to New England with him from his native California.

## II—Forewarned, Forearmed

6 Cassi[o]dorus seith: "the garnison is stronger whan it is longe tyme avysed."

CHAUCER, *Tale of Melibeus*, Sec. 35. (c. 1387)

7 Forewarned, forearmed. (Praemonitus, praemunitus.)

ALFRED HENDERSON, *Latin Proverbs*, p. 335. Citing a proverb of unknown date. See also BLAND, *Proverbs*, i, 280. There are two similar Latin proverbs, "Praevisum est levius quod fuit ante malum" (The evil is lessened when it is seen beforehand), and "Praevisus ante mollior ictus venit" (The blow falls more lightly when it is anticipated). There are many English variations: "Good take heed doth surely speed," "Good watch prevents misfortune," "The candle which goes before is better than the one which comes after," "A danger foreseen is half avoided," etc. etc. The English phrase too frequently quoted to need extended citation.

By his fore-warning, thou hadst bene fore-armed.

ROBERT GREENE, *Works*, iv, 154. (1587)

I will arm me, being thus forwarn'd.

SHAKESPEARE, *III Henry VI*, iv, 1, 113. (1591)

Forewarned, forearmed; who threatens his enemy, Lends him a sword to guard himself withal.

UNKNOWN, *Arden of Feversham*. Act i. (1592)

I now knew the ground which I stood upon; and forewarned was being forearmed.

MARRYAT, *Peter Simple*. Ch. 54. (1834)

She was forewarned and forearmed.

JAMES PAYN, *Thicker than Water*. Ch. 12. (1883)

The French say, "Qui est averti, est muni"

8 He that is warned ys half armed.

HILLS, *Common-place Book*, p. 132. (a. 1530)

"Once warn[e]d, half-arm'd" folk say.

JOHN REDFORD, *Wit and Science*, l. 1021. (c. 1530)

Halfe warnd halfe armde.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

CAMDEN, p. 323; HOWELL, p. 8.

A man prepared has half-fought the battle. (Hombre apercebido, medio combatido.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 17. (1615)

Shelton renders it, "He that is warned is half armed." The Italians say, "Uomo avertito, mezzo munito."

9 Once warned twice armed.

THOMAS HOWELL, *H. His Devises*, p. 15. (1581)

10 Warnde of my foe, I shunne my foe.

TIMOTHY KENDALL, *Flowers of Epigrammes*, p. 62. (1577)

11 Am I a man unable to look out, when I've been forewarned? (Egon ut cavere nequeam, cui praedicatur?)

PLAUTUS, *Pseudolus*, l. 516. (c. 195 B. C.)

Knowing, I'll be on my guard. (Sciens cavebo.)

TERENCE, *Adelphoe*, l. 711. (160 B. C.)

A certain seer warned Caesar to be on his guard against a great peril on the day of the month of March which the Romans call the Ides [the 15th]; and when that day had come and Caesar was on his way to the senate-house, he greeted the seer with a jest and said: "Well, the Ides of March are come," and the seer said to him softly: "Aye, they are come, but they are not gone." (καὶ πάρεσιν, ἀλλ' οὐ παρεληλυθασί.)

PLUTARCH, *Lives: Caesar*. Ch. 63, sec. 3. (c. A. D. 110)

Beware the ides of March.

SHAKESPEARE, *Julius Caesar*, i, 2, 23. (1599)

*Caesar*: The ides of March are come.

*Soothsayer*: Ay, Caesar; but not gone.

SHAKESPEARE, *Julius Caesar*, iii, 1, 1.

## WASHING

12 That willn't wash, Miss.

CHARLOTTE BRONTË, *Shirley*. Ch. 18. (1849)

Pluck. . . . That's the only thing after all that'll wash.

THOMAS HUGHES, *Tom Brown's School Days*. Bk. ii, ch. 2. (1857)

The defect of the argument is that it will neither wear nor wash.

LORD ACTON, *Letter to Mary Gladstone*. (1881)

13 All will come out in the washing. (Todo saldrá en la colada.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20, 22; ii, 36. (1605) A similar expression occurs in i,

37, "Al freir de los huevos lo verá" (It will be seen in the frying of the eggs), that is, which of the eggs are good.

It all goes into the laundry,  
But it never comes out in the wash.

RUDYARD KIPLING, *Stellenbosh*. (1881)

Your premises won't come out on the wash.

O. HENRY, *A Little Local Color*. (1910)

It'll all come out in the wash no doubt.

J. J. CONNINGTON, *No Past Is Dead*, p. 178. (1942)

1  
The Laundress washeth her own Smock first.

THOMAS FULLER, *Gnomologia*. No. 4626. (1732)

2  
We wash a wall of lome; we labor in vaine.

RICHARD HOOKER, *Sermons*. No. 2, sec. 19. (1586)

We have, As learned Authours utter, wash'd a Tile.

UNKNOWN, *Two Noble Kinsmen*, iii, 5, 41. (1612) See also under LABOR LOST.

3  
Home, and, being washing-day, dined upon cold meat.

SAMUEL PEPYS, *Diary*, 4 April, 1666.

They that wash Monday got all the week to dry,

They that wash Tuesday are pretty near by,

They that wash Wednesday make a good housewife.

They that wash Thursday must wash for their life,

They that wash Friday must wash in need,

They that wash Saturday are sluts in deed.

ROBERT HUNT, *Popular Romances of the West of England*, p. 430. (1865) There are many variants.

4  
Often to the water often to the tatter.

JOHN RAY, *English Proverbs*, p. 347. (1678)

Linnen often to Water, soon to tatter.

THOMAS FULLER, *Gnomologia*. No. 378. (1732)

5  
All the water in the sea cannot wash him.

TORRIANO, *Piazza Unversule*, p. 143. (1666)

All the Water in the Sea cannot wash out this Stain.

THOMAS FULLER, *Gnomologia*. No. 557. (1732)

Reminiscent of SHAKESPEARE, *Macbeth*, v, 1.

57, "All the perfumes of Arabia will not sweeten this little hand."

6  
Prithee let me intreat thee now to drink before thou wash; our fathers that were wise, were wont to say 'twas wholesome for the eyes.

GEORGE WITHER, *Abuses Stript and Whipt*. Bk. i, sat. 1. (1613)

Our fathers, who were wondrous wise, did wash their throats before they wash'd their eyes.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

RAY, p. 212; FULLER, No. 6423.

TO WASH DIRTY LINEN, see under LINEN.

## II—Washing the Hands

7  
Pilat washing his handis of ye deid of Chryst.

GEORGE BUCHANAN, *Chamaleon*. (1570)

Some of you with Pilate wash your hands.

SHAKESPEARE, *Richard II*, iv, 1, 239. (1595)

All Pilate could say was, "Bring me a basin of water, so I can wash my hands of the whole matter."

R. E. SHERWOOD, *There Shall Be No Night*. Act ii. (1940)

8  
I wil wash my hands gittles thereof.

LADY JANE GREY, *Epistles*, sig. Bvii (1554)

I intend to wash my hands quite of the business.

JAMES HOWELL, *Letters*, ii, xix. (1622)

"Then I wash my hands of you," cries the doctor.

FIELDING, *Tom Jones*. Bk. viii, ch. 3. (1749)

He had entirely washed his hands of the difficulty.

DICKENS, *Bleak House*. Ch. 6. (1853)

You are incorrigible. I wash my hands of you.

EDNA LYALL, *Knight-Errant*, p. 29. (1887)

9  
For washing his hands, none sells his lands.

HERBERT, *Jacula Prudentum*. No. 57. (1640)

Wash your hands often, your feet seldom, and your head never.

JOHN RAY, *English Proverbs*, p. 38. (1670)

A hundred and fifty years ago, the maxim for ablutions seems to have been, "Hands often, feet seldom, head never!"

DEAN W. R. INGE, *Lay Thoughts*, p. 226. (1926)

10  
And then in the fulness of joy and hope.

Seem'd washing his hands with invisible soap.  
In imperceptible water.

THOMAS HOOD, *Miss Kilmansegg: Her Christening*. (a. 1845)

He was washing his hands with invisible soap.

M. V. HEBERDEN, *The Lobster Pick Murders*, p. 126. (1941)

The Jew smiled blandly, "washing his hands with invisible soap."

WHEATLEY, *Scarlet Impostor*, p. 212. (1942)

11  
It belongs to decency to wash the hands before sitting down to table.

ST. JOHN BAPTIST DE LA SALLE, *The Rules of Christian Manners*. Ch. 2. (1695)

I will wash my hands and wait upon you.

JOHN RAY, *English Proverbs*, p. 353. (1678)

ONE HAND WASHES THE OTHER, see under HAND

## WASHINGTON, GEORGE

12  
The father of his country.

FRANCIS BAILEY, *Lancaster Almanack*. (1779)  
See under FATHER.

First in war, first in peace, and first in the hearts of his countrymen.

HENRY LEE, *Resolutions on the Death of Washington*, 19 Dec., 1799. See under WAR AND PEACE.

The Cincinnati of the West.

LORD BYRON, *Ode to Napoleon Buonaparte*. St. 19. (a. 1824)

13  
I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet.

MASON L. WEEMS, *The Life of George Washington*. Ch. 1. (1800) The first appearance of the story of the cherry tree.

He could not tell a lie,  
George Washington of old;  
Yet smarter far am I,  
For I can tell a lie  
Soon as I hear it told.  
EUGENE F. WARE, *The Mind-Reader*. (c. 1885)

## WASTE

<sup>1</sup> I am wasting my passage-money. (παράλλυμι τὸ ναῦλον.)

ARISTIPPUS, when some one remarked he had been everywhere. (c. 425 B. C.) As quoted by PLUTARCH, *Moralia*, 439E. Aristippus, having the entrée everywhere, need waste no money in transit.

It is madness to throw away your passage-money. (Furor est post omnia perdere naulam.)

JUVENAL, *Satires*. Sat. viii, l. 97. (c. A. D. 120) Passage-money, the fee to be given to Charon for passage over the Styx; or perhaps the passage-money to Athens or to Rome. A proverbial expression.

You wear out your great-coat in summer. (Aestate penulam deteris.)

DIAGENIANUS, *Adagia*. (c. A. D. 125) Cited by ERASMUS, *Adagia*, i, x, 100.

He who flings gold away with his hands seeks it with his feet.

GIUSEPPE GIUSTI, *Proverbi Toscani*. (1853)

<sup>2</sup> The following words were written . . . over the mantelpiece in his uncle's spacious kitchen, "Waste not, want not."

MARIA EDGEWORTH, *The Parent's Assistant*, p. 232. (1800)

Waste not want not is my doctrine.

KINGSLEY, *Westward Hol* Ch. 8. (1855)

The plea of waste not, want not.

THOMAS HARDY, *Under the Greenwood Tree*. Ch. 8. (1872)

"Waste not, want not," is a law of nature.

JOHN PIATT, *Economy*, p. 22. (1882)

<sup>3</sup> It is weill warit [well deserved] that wasters want geir.

FERGUSON, *Scottish Proverbs*, p. 62. (c. 1595)

It is no sin to see wasters want.

JAMES KELLY, *Scottish Proverbs*, p. 198. (1721)

<sup>4</sup> Moche water renneth now to waste.

SIR RICHARD GUYLFORD, *Pilgrimage to the Holy Land*, p. 22. (1511)

There is not a particle that goes to waste.

HENRY HUNTER, tr., *Studies of Nature*, ii, 144. (1796)

Alas! our young affections run to waste.

LORD BYRON, *Childe Harold's Pilgrimage*. Canto iv, st. 120. (1818)

<sup>5</sup> He . . . brings a shilling to sixpence quickly.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

For why Tom Tossplot, since he went hence, Hath increased a noble just unto nine-pence.

ULPIAN FULWELL, *Like Will to Like*. (1568)  
In HAZLITT, *Old Plays*, iii, 344. A noble was a gold coin worth ten shillings.

I should soon bring a noble to nine-pence.

SHADWELL, *Sullen Lovers*. Act v, sc. 4. (1668)  
To bring a noble to ninepence, and ninepence to nothing.

JOHN RAY, *English Proverbs*, p. 187. (1670)  
It is said of a person who is thoughtless and wasteful in expenditure, "He'll soon bring his noble to nine-pence."

BAKER, *Northants Glossary: Noble*. (1854)

<sup>6</sup> Wherefore do ye spend money for that which is not bread? (Quare appenditis argentum non in panibus?)

*Old Testament: Isaiah*, lv, 2. (c. 725 B. C.)

To what purpose is this waste? (εἰς τί ἡ ἀπόλεια αὐτῆς?)

*New Testament: Matthew*, xxvi, 8. (c. A. D. 65)

The Vulgate is, "Ut quid perditio haec?"

[He] wasted his substance with riotous living.

*New Testament: Luke*, xv, 13. (c. A. D. 65)

See under PRODIGALITY: THE PRODIGAL SON

<sup>7</sup> Waste is not grandeur.

WILLIAM MASON, *The English Garden*. Bk. ii, l. 20. (1772)

Though living near a river, do not waste water; though living near mountains do not waste fire-wood.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1998. (1875)

Shameful leaving is worse than shameful eating

G. F. NORTHALL, *Folk-Phrases*, p. 22. (1894)

<sup>8</sup> If you feast on a holiday, you may fast on a working day, unless you economize. (Festo die si quid prodegeris, I profesto egere liceat. nisi peperceris.)

PLAUTUS, *Aulularia*, l. 380. (c. 210 B. C.) Cited by ERASMUS, *Adagia*, i, ii, 69, and included by TAVERNER, *Translations from Erasmus*, fo. 52, with the rendering, "If on the holy daye ye make waste, ye maye on the workynge day go a beggyng, onles ye spare the better."

<sup>9</sup> He shall come to want who wastes his substance. (Egebit qui suum prodegerit.)

PLAUTUS, *Mercator*, l. 1020. (c. 200 B. C.)

Who wastes brings want. (Qui sua consumunt, cum dest.)

CATO (?), *Disticha*. Bk. iii, No. 21. (c. 175 B. C.)

Who of plente wyll take no hede,

Shal fynde defawte yn tyme of nede.

UNKNOWN, *Proverbs of Wysdom*, 159. (c. 1450)

Want is next to waste.

RICHARD EDWARDS, *Dainty Devises*. (1576)

Waste brings woe.

ROBERT GREENE, *Sonnet*. (a. 1592)

He that keeps nor crust nor crum,

Weary of all, shall want some.

SHAKESPEARE, *King Lear*, i, 4, 217. (1605)

"Crum" is the soft inner part of bread, as opposed to the hard crust.

Wilful waste makes woeful want.

JAMES KELLY, *Scottish Proverbs*, p. 353.

(1721) NATHAN BAILEY, *Dictionary: Waste*. (1739)

Wilful Waste brings woful Want.

THOMAS FULLER, *Gnomologia*. No. 5755. (1732)  
She never suffered herself to forget that . .  
"wilful waste makes woful want."

J. M. WILSON, *Tales of the Borders*, i, 202.  
(1835)

And wilful waste, depend upon 't,  
Brings, almost always, woeful want!

ANN TAYLOR, *The Pin*. (1836)

For wilful waste makes woeful want,

And I may live to say,

Oh! how I wish I had the bread

That once I threw away!

UNKNOWN, *The Crust of Bread*. (c. 1850)

1  
We waste our lights in vain, like lamps by  
day.

SHAKESPEARE, *Romeo and Juliet*, i, 4, 45. (1595)

Our wasted oil unprofitably burns,

Like hidden lamps in old sepulchral urns.

WILLIAM COWPER, *Conversation*, l. 357. (1781)

A reference to the lamp which burned for  
fifteen hundred years in the tomb of Cicero's  
daughter, Tullia.

Moonshine and oil, those are the ruin of a house.

BURCKHARDT, *Arabic Proverbs*. No. 499.

(1817) To light a lamp while the moon is  
shining is pure waste

2  
Break coals, cut candle, set brand on end.  
Neither good housewifery nor good house-  
wife's friend.

TORRIANO, *Piazza Universale*, p. 242. (1666)

RAY, p. 295; FULLER, No. 6424

3  
They drink water by measure, but without  
measure gobble down the food. (Ad mensu-  
ram aquam bibunt, citra mensuram offam  
comedentes.)

ZENODOTUS, *Sybaritas*. (c. 285 B. C.) As quoted  
by ERASMUS, *Adagia*, ii, v, 27.

'Tis folly to work at the pump and leave the  
leak unattended

ALEXINA OGILVIE, *Profitable Proverbs*. (1923)

SPARE AT THE SPICOT, *see under SPARING*

## WATCH

4  
Be always vigilant; there are many snares for  
the good. (Vigilandum est semper; multae in-  
sidiae sunt bonis.)

ACCIIUS, *Atrous*. Frag. 178, Loeb. (c. 100 B. C.)

Quoted by CICERO, *Pro Plancio*, xxiv, 60.

You should watch whatever you can lose. (Ad-  
spicere oportet quicquid possis perdere.)

PUBLILIUS SYRUS, *Sententiae*. No. 9. (c. 43 B. C.)

Watch thou and wake when others be asleep.

SHAKESPEARE, *II Henry VI*, i, 1, 249. (1590)

Had your watch been good.

This sudden mischief could never have fall'n

SHAKESPEARE, *I Henry VI*, ii, 1, 58. (1591)

Good watch prevents misfortune.

JOHN RAY, *English Proverbs*, p. 28. (1670)

Always on the watch. (Toujours en vedette.)

FREDERICK THE GREAT, *Motto*. (c. 1740)

WHO WILL WATCH THE WATCHERS, *see under*  
WIFE.

5  
It is written upon the cucumber leaf that he  
who watches during the night sleeps during  
the day.

BURCKHARDT, *Arabic Proverbs*. No. 660. (1817)

He who passes the night in revelry is unfit  
for business next day. "It is written on the  
cucumber leaf" means that even the mean-  
est people can read it, since cucumbers are  
very cheap and common in Egypt.

6  
To watch their conceates, as the catte for the  
mouse.

STEPHEN GOSSON, *Schoole of Abuse*, p. 25. (1579)

As the catte watcheth the playe of the mouse

THOMAS LODGE, *Defence of Poetry*, p. 44. (1580)

He watched her as a cat does a mouse.

JAMES HOWELL, *Letters*. Sec. iii, No. 18. (1623)

She watches him as a cat would watch a mouse

SWIFT, *Polite Conversation*. Dial. iii. (1738)

My hang-dog kinsman watching you as close  
as ever cat watched a mouse.

WALTER SCOTT, *Kenilworth*. Ch. 8. (1821)

We sat at table like a cat and a mouse, each  
stealthily observing the other.

R. L. STEVENSON, *Kidnapped*. Ch. 4. (1886)

7  
Thei . . . maken thanne warde and wacche.  
Wher thei the profit mihten cacche.

JOHN GOWER, *Confessio Amantis*. Bk. ii, l. 202  
(1390)

Ye do kepe yow wyth good wacche and warde

WILLIAM CAXTON, tr., *The Recuyell of the*

*Historyes of Troye* (Sommer), p. 94. (1471)

They stode styll kepyng wacche and warde.

LORD BERNERS, tr., *Froissart*, i, 433. (1523)

Hee set wary wacche and warde over her.

GEORGE PETTIE, *Petite Pallace: Minos and*  
*Pasiphae*, p. 222. (1576)

Still, when she slept, he kept both watch and  
ward.

EDMUND SPENSER, *The Faerie Queene*. Bk. i,  
canto iii, st. 9. (1596)

It has often been supposed that in this phrase  
*watch* refers to service by night and *ward* to  
service by day, but this seems to be merely an  
unsupported inference from the etymology.

*Oxford English Dictionary: Watch*, 146/2.

8  
Watch and pray. (ὑπονοεῖτε καὶ προσεύχετε.)

*New Testament: Matthew*, xxvi, 41. (c. A. D.

65) Also *Mark*, xiii, 33; *xiv*, 38; *Luke*, xxii.

40, 46. The *Vulgate* is, "Vigilate, et orate."

9  
The gobble-uns 'll git you Ef you Don't Watch  
Out.

J. W. RILEY, *Little Orphant Annie*. (1888)

You watch out, Henry, and take good care of  
yerself.

STEPHEN CRANE, *The Red Badge of Courage*  
Ch. 1. (1895)

10  
It's a true saying that you're always sure of  
your watch on deck, but never sure of your  
watch below.

W. C. RUSSELL, *Overdue*. Ch. 2. (1903)

## WATER

## See also Fire and Water

- 1 It is not safe wading without a bottoome.  
THOMAS ADAMS, *Works*, p. 748. (1630)  
It's no safe wading in an unknown water.  
JOHN CLARKE, *Paroemiologia*, p. 250. (1639)  
RAY, p. 153; FULLER, No. 3627.  
Wade not in unknown waters.  
WILLIAM HONE, *Year-Book*, col. 1417. (1831)
- 2 It's when they miss the lamp men pour in oil.  
(οἱ τοῦ λύχνου χρέλαν ἔχοντες ἔλαιον ἐπιχέουσιν.)  
ANAXAGORAS, to Pericles, when the latter be-  
wailed the great teacher's determination to  
end his life. (c. 430 B.C.) Pericles was con-  
cerned not so much for Anaxagoras as for  
himself, because he was to be deprived of  
Anaxagoras' advice. See PLUTARCH, *Pericles*,  
xvi, 7. Erasmus gives the Latin, "Qui egent  
lucerna, infundunt oleum."  
What know they of the value of water who dwell  
upon the banks of the Jayhun?  
SADI, *Bustan*. Ch. viii, Apologue 4. (c. 1257)  
We'll never know the worth of water till the  
well go dry.  
JAMES KELLY, *Scottish Proverbs*, p. 351. (1721)  
We never know the Worth of Water, till the  
Well is dry.  
THOMAS FULLER, *Gnomologia*. No. 545. (1732)  
When the well's dry, we know the worth of water.  
BENJAMIN FRANKLIN, *Poor Richard's Alma-  
nack*, 1746  
We know not, says the proverb, what the well  
is worth till it is dry.  
J. J. BLUNT, *The Reformation in England*, p.  
140. (1832)  
You Never Miss the Water Till the Well Runs  
Dry.  
ROWLAND BROWN. Title of song, for many  
years a minstrel favorite. (1876)  
Has it not been dinned into us by proverb and  
sermon and fable that we never miss the music  
till the sweet-voiced bird has flown?  
O. HENRY (W. S. PORTER), *The Pendulum*  
(1907)  
You can't appreciate home till you've left it,  
money till it's spent, your wife till she joins a  
woman's club.  
O. HENRY, *The Fourth in Salvador*. (1909)
- 3 If it please your honor, I believe I will take  
water. (A common expression, signifying that  
the person using it would take a nonsuit).  
J. G. BALDWIN, *The Flush Times of Alabama*,  
p. 275. (1853)  
To take water. To run away, make off [or, more  
usually, to back down].  
J. R. BARTLETT, *Americanisms: Take*. (1859)  
Make the captain "take water," as the boys  
would say.  
NOAH BROOKS, *The Fairport Nine*, p. 73. (1880)  
The fellow, who was really a coward, . . . took  
water at once.  
C. G. D. ROBERTS, *Adrift in America*, p. 200.  
(1891)
- 4 Water is a very good seruant, but it is a cruell  
maister.  
WILLIAM BULLEIN, *Bulwarke of Defence  
Against all Sicknesse*, fo. 12. (1562) See  
under FIRE AND WATER.  
Water is as dangerous as commodious.  
NICHOLAS LING, comp., *Politeuphuia*, p. 184.  
(1597)
- 5 Foul water is thrown out of doors. (ἐνὶ θύραις  
ὑδραύ.)  
ERASMUS, *Moriae Encomium*. Sec. 115. (1511)  
Referred to as a saying of Aristotle. Kennett  
renders the phrase, "Foul water is thrown  
down the sink." FOUL WATER WILL QUENCH  
FIRE, see under FIRE AND WATER.  
Fair water makes all clean.  
JOHN CLARKE, *Paroemiologia*, p. 66. (1659)  
The Italians say, "Acqua torbida non lava"  
(Dirty water does not wash clean).  
He who wants clear water should go to the  
source. (Chi vuol dell' acqua chiara, vada alla  
fonte.)  
CHARLES CAHIER, *Quelques Six Mille Prov-  
erbes*, p. 175. (1856) The French say, "Pour  
avoir de l'eau claire, il n'est que d'aller à la  
source." Another proverb has it, "A fonte  
puro pura defluit aqua" (From a pure foun-  
tain, pure water flows).  
Muddy water doesn't make a mirror. (Acqua  
torbida non fa specchio.)  
CAHIER, *Six Mille Proverbes*, p. 175. The  
French say, "En eau troublée, On ne peut  
se mirer" (In troubled water one can't see  
oneself mirrored).
- 6 Euery man draweth water to hym selfe. (Og-  
niuno tira l' aqua al suo molino.)  
JOHN FLORIO, *Firste Fruites*, fo. 14. (1578)  
Gabriel Harvey in his *Four Letters* (1592)  
came closer to the Italian original: "Euery  
miller is ready to convey water to his owne  
mill." See under MILL.  
Louis the eleventh . . . could well tell how to  
play his game, and draw water to his owne Mill.  
JAMES HOWELL, *The Preheminence of Parlia-  
ment*, p. 10. (1649)  
He wants all the water to run down his own  
gutter.  
Devonshire Assn. Transactions, liv, 136. (1923)  
Of a covetous person.
- 7 The water goeth to the sea. (L'acqua va al  
mare.)  
JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)
- 8 The Water that comes from the same Spring.  
cannot be fresh and salt both.  
THOMAS FULLER, *Gnomologia*. No. 4817. (1732)
- 9 One is not bound to believe that all the water  
is deep that is muddy.  
THOMAS FULLER, *Holy State*. Bk.ii, ch.4. (1642)  
Dive where the water is deep.  
Meditations in Wall Street, p. 49. (1940)

<sup>1</sup> Unstable as water, thou shalt not excel. (Ef-fusus es sicut aqua, non crescas.)

*Old Testament: Genesis*, xlix, 4. (c. 550 B.C.)

SCOTT, *St. Ronan's Well*. Ch. 15. (1824)

This Emperour . . . was vnstable as watir.

JOHN WYCLIF, *English Works*, ii, 90. (c. 1380)

She was false as water.

SHAKESPEARE, *Othello*, v, 2, 134. (1605)

<sup>2</sup> They haue . . . threatned highly, too put water in my woortes, whensoever they catche me.

STEPHEN GOSSON, *The Schoole of Abuse* (Arber), p. 64. (1579) To make things unpleasant.

They caressed his Lordship . . . and talked about a Time to dine with him; all which (as they say) was Water in his Shoes.

ROGER NORTH, *The Life of Francis North*, p. 151. (a. 1734)

The organ of destructiveness was not at all prominent. . . . This was "water in the shoes" of all the phrenologists.

UNKNOWN, *The History of the Murder of Mr. Weare*, p. 231. (1824)

<sup>3</sup> Water trotted is as good as oats.

GEORGE HERBERT, *Jacula Prudentum*. No. 136. (1640)

Giving a horse on a journey a drink of water, provided you trot afterwards, is as good as a feed of oats.

*Notes and Queries*, iii, xii, 488. (1867)

<sup>4</sup> Water, fire and soldiers, quickly make room.

GEORGE HERBERT, *Jacula Prudentum*. No. 516. (1640)

Water, fire and war quickly make room.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

<sup>5</sup> There was no more water than the ship drew.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 8. (1546)

BACON, *Promus*. No. 672. (c. 1594)

Where the water is shallow no vessel will ride.

JOHN CLARKE, *Paroemiologia*, p. 245. (1639)

Where Water is shallow, no Boat will ride.

THOMAS FULLER, *Gnomologia*. No. 5682. (1732)

Water can support a ship and water can upset it.

HART, *700 Chinese Proverbs*. No. 638. (1937)

<sup>6</sup> There was aye some water whaur the stirk [calf] drown'd.

JAMES KELLY, *Scottish Proverbs*, p. 209. (1721)

NO SMOKE WITHOUT FIRE, *see under SMOKE*.

There's aye some water where the stirk drowns.

E. M. WRIGHT, *Rustic Speech*, p. 174. (1913)

There's some water where the stags drown.

*Notes and Queries*, xi, x, 29. (1914)

<sup>7</sup> Thanne loured leches and lettres thei sent,  
That he sholde wonye with hem wateres to  
loke.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus ii, l. 223. (1377)

By my faith, you come to looke in my water.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Heele looke vnto your water well enough.

SAMUEL ROWLANDS, *The Letting of Humours Blood*. Ch. 6. (1600)

I'll watch his water, he shall pay for it.

BEAUMONT AND FLETCHER, *The Pilgrim*. Act iii, sc. 4. (c. 1613)

He would have watched his waters for him to some purpose.

MRS. MARY MANLEY DE LA RIVIÈRE, *The New Atlantis*, i, 132. (1709)

To watch one's waters: to keep an eye on a person; to follow his movements.

G. F. NORTHALL, *Folk-Phrases*, p. 31. (1894)

Derived, of course, from the inspection of a patient's urine as a means of diagnosis.

<sup>8</sup> Who is there that can make muddy water clear? But if permitted to remain still, it will gradually become clear of itself.

LAO-TSZE, *Tao-teh-king*. Sec. 15. (c. 550 B.C.)

If thou trouble the pure water with the myer thou shalte neuer fynde drynke. (Coeno puram aquam turbans nunquam inuenies potum.)

ERASMUS, *Adagia*. Chil. ii, cent. vi, No. 83. (1508) Taverner, tr., fo. 43. (1550)

<sup>9</sup> Water is the eye of a landscape.

VINCENT LEAN, *Collectanea*, iv, 175. (1902)

<sup>10</sup> You write in water, as they say. (ὕδατος φασίν, γράφεις.)

LUCIAN, *Cataplus*. Sec. 21. (c. A.D. 170) Cited by ERASMUS, *Adagia*, i, iv, 56, with the Latin, "In aqua scribis." A proverbial phrase for labor lost.

Who then to frail mortality shall trust,  
But limns on water, or but writes in dust.

SIR FRANCIS BACON, *The World*. (c. 1620)

Sometimes wrongly ascribed to Sir Henry Wotton.

<sup>11</sup> Is not the standing water sooner frozen then the running streame?

JOHN LYL, *Euphues* (Arber), p. 111. (1579)

The green mantle of the standing pool.

SHAKESPEARE, *King Lear*, iii, 4, 137. (1605)

Standing pools gather filth.

JOHN CLARKE, *Paroemiologia*, p. 144. (1639)

RAY, p. 134; FULLER, No. 4257.

Standing pools gather mud.

JAMES KELLY, *Scottish Proverbs*, p. 299. (1721)

Standing dubs [pools] gather dirt.

ANDREW HENDERSON, *Scottish Proverbs*, p. 13.

(1832) The Latin proverb is, "Vitium caplunt, ni moveantur aqua" (Water becomes corrupted unless it is kept in motion). The French say, "L'eau dormant vaut pis que l'eau courant" (Stagnant water is worth less than running water).

<sup>12</sup> As he that fetcheth Water in a Sive. (Cibro aquam haurire.)

THOMAS NORTON, *The Ordinall of Alchimy*. (1477) In ASHMOLE, *Fasciculus Chemicus*, p. 17. (1650)

Such things . . . be sure as water in a sive.

ALEXANDER BARCLAY, *Eglogues*, i, Avl. (1515)



Suppose she were a Vestall, . . . shee might  
carrie water with Amulia in a sieue.

ROBERT GREENE, *Menaphon* p. 48. (1589)

Whom your fair speeches might have made be-  
leeve

That water could be carrid in a seeve.

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bk.  
xxxii, st. 39. (1591)

As profitless As water in a sieve.

SHAKESPEARE, *Much Ado*, v, 1, 5. (1598)

It's no more to the purpose than to carry water  
in a riddle.

ROBERTSON, *Phraseologia Generalis*, 1037. (1681)  
Giving presents to a woman to secure her love,  
is as vain as endeavouring to fill a sieve with  
water.

EDWARD WARD, *Female Policy*, p. 23. (1716)

To trust him, is taking up water in a sieve.

ARTHUR MURPHY, *No One's Enemy But His  
Own*. Act i. (1764)

1 He pours water into the sea. (In mare fundat  
aqua.)

OVID, *Tristia*. Bk. v, eleg. 6, l. 44. (c. A. D. 11)  
And went forth with that water to woke with  
Themese [to moisten the Thames with].

WILLIAM LANGLAND, *Piers the Plowman*. Text  
B, passus xv, l. 332. (1377)

Or in the se cast water, thynkyng it to augment.

BARCLAY, *The Shyp of Folsys*, i, 166. (1509)

It is, to geue him, as much almes or neede  
As cast water in tems [Thames].

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

It is tyme lost, to put water into the sea. (E  
tempo perso, á metter aqua nel mare.)

JOHN FIORIO, *Firste Fruites*, fo. 34. (1578)

To befriend low fellows is to throw water into  
the sea. (El hacer bien á villanos es echar agua  
en la mar.)

CERVANTES, *Don Quixote*. Pt. i, ch. 23. (1605)

Gayton renders it, "To doe good to men  
unthankfull is to cast water into the sea."

In vaine for mee to . . . add water to the large  
sea of your rare lerning.

FRANCIS THYNNE, *Emblemes*, p. 3. (1600)

To cast water in Thames is superfluous.

JOHN DAVIES, *Scourge of Folly*, p. 45. (1611)

Foolishly do I further pour water into this sea.

SAMUEL PURCHAS, *Purchas His Pilgrim*, ii, 55.

(1625) The French say, "Porter de l'eau á  
la mer"; the Germans, "Wasser in's Meer  
führen," or "Wasser in den Rhein tragen."

2 Much water has flowed under the bridge since  
then. A long time has passed and / or much  
has happened since then: late C. 19-20. An  
allusion to the stream of time.

PARTRIDGE, *Dictionary of Clichés*. (1941)

"That's water under the dam."—"Bridge," I said.  
"Or water over the dam."

RICHARD SALE, *Passing Strange*, p. 106. (1942)

3 The noblest of the elements is water. (ἀριστερόν  
μὲν ὕδωρ.)

PINDAR, *Olympian Odes*. No. i, l. 1. (476 B. C.)

Repeated in *Ode* iii, l. 42. Inscribed over  
the pump-room at Bath, England.

Immortal water, alive even to the superficies.

H. D. THOREAU. (a. 1862) Quoted by EMER-  
SON, *Thoreau*.

The wise man of Miletus [Thales] thus declared  
The first of things is water.

J. S. BLACKIE, *The Wise Men of Greece:  
Pythagoras*. (1877)

4 They pour cold water on us. (Aquam frigidam  
suffundunt.)

PLAUTUS, *Cistellaria*, l. 34. (c. 200 B. C.) As  
Plautus uses the proverbial phrase, it means  
to defame or slander. Erasmus quotes it in  
that sense, *Adagia*, i, x, 51.

This kind of language tends to cast Water upon  
weak and beginning desires.

JOHN BUNYAN, *Greatness of Soul*, iii. (1682)

He was stating that I was throwing cold water  
on everything he did.

UNKNOWN, *Trial of General Whitelock* (Mot-  
ley), ii, 442. (1808) In the modern meaning  
of to discourage.

To throw cold water on a business, to retard its  
progress by idle scruples, or by more than neces-  
sary caution, is the manner in which the phrase  
is used by us.

ROBERT BLAND, *Proverbs*. Vol. i, p. 228. (1814)

You must not pump spring-water unawares

Upon a gracious public full of nerves.

E. B. BROWNING, *Aurora Leigh*. Bk. iii, l. 72.  
(1856)

To throw a tub of cold water. (Tiu tsai lêng  
shui p'en li ch'u liao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
1731. (1875)

5 That refreshes me like a dash of cold water.  
(Obsipat aculam.)

PLAUTUS, *Cistellaria*, l. 579. (c. 200 B. C.)

Those words are a dash of water. Now I'm  
revivified! (Aspersisti aquam, iam rediit animus.)

PLAUTUS, *Truculentus*, l. 366. (c. 200 B. C.) "To  
sprinkle water on another" (Aquam asper-  
gere alieni) was proverbial for giving new  
life or courage, derived probably from  
sprinkling water on one who is in a swoon.

The smith his forge by casting on colde water  
burneth more fiercely.

GEORGE PETTIE, *Petite Pallace*, p. 115. (1576)

6 In midstream you seek for water. (Medio  
flumine quaeris aquam.)

PROPERTIUS, *Elegies*. Bk. i, eleg. 9, l. 16. (c. 26 B. C.)

He [Tantalus] seeks water in the midst of water  
(Quaerit aquas in aquis.)

OVID, *Amores*. Bk. ii, eleg. 2, l. 43. (c. 13 B. C.)

To look for water in the sea. (In mari quaeris  
aquam.)

MARTIAL, *Epigrams*. (c. A. D. 85) Proverbial  
for absurd activity. Cited by ERASMUS, i, ix,  
75.

He seeks water in the sea.

JOHN RAY, *English Proverbs*, p. 75. (1678)

7 I am come into deep waters. (Veni in altitudi-  
nem maris.)

Old Testament: *Psalms*, lxi, 2. (c. 250 B. C.)

Deliver me . . . out of the deep waters. (Eripe me . . . de profundis aquarum.)

*Old Testament: Psalms*, lxi, 14.

These are deep waters.

R. L. STEVENSON, *Catriona*. Ch. 3. (1893)

<sup>1</sup> Water bewitch't, i. e. very thin beer. [Mera aqua.]

JOHN RAY, *English Proverbs*, p. 84. (1678)

There was not one drop of Wine in it, it was all Water Bewitch't.

REV. SAMUEL JOHNSON, *Notes upon the Pastoral Letter of Bishop Burnett: Preface*. (1694)

The Broth was nothing in the world but Water bewitched, if it deserved so good a name.

THOMAS BROWN, *L'Estrange's Colloquies of Erasmus*. Add. v, 53. (1699)

Your ladyship is very sparing of your tea; I protest, the last I took was no more than water bewitch'd.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
"Very weak tea."

<sup>2</sup> Is pure water different whether it be contained in a goblet of gold or an earthen ewer?

SADI, *Bustan*. Ch. iv, Apologue 6. (c. 1257)

<sup>3</sup> As water spilt on the ground, which cannot be gathered up again. (Quasi aquae dilabimur in terram, quae non revertuntur.)

*Old Testament: II Samuel*, xiv, 14. (c. 600 B. C.)

Spilt water cannot be gathered up again. (Fan fu chih shui shou chih shih nan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 789. (1875) See also under MILK.

<sup>4</sup> The water owns a power Divine.  
And conscious blushes into wine.

SEDULIUS (SCOTUS HIBERNICUS), *Hymn*. (c. 825) Sedulius, a biblical commentator, d. 828, wrote his poem in Latin, and it was translated by Canon MacIlwaine. See *Lyra Hibernica Sacra*.

The conscious water saw its God, and blushed. (Nympha pudica Deum vidit, et erubuit.)

RICHARD CRASHAW, *Epigrammata Sacra: Aquae in Vinum Versae*. (a. 1649) His own translation of his Latin line.

<sup>5</sup> Unpath'd waters, undream'd shores.

SHAKESPEARE, *Winter's Tale*, iv, 4, 577. (1610)

Day after day, day after day the same—

A weary waste of waters.

ROBERT SOUTHBY, *Madoc in Wales*, iv, 32. (1805)

<sup>6</sup> [He] hath troubled the waters.

BISHOP EDWARD STILLINGFLEET, *Origines Sacrae*, i, iii, 8. (1662)

TO FISH IN TROUBLED WATERS, see under FISHING.

<sup>7</sup> Better it is to calm the troubled waters. (Motos praestat componere fluctus.)

VERGIL, *Aeneid*. Bk. i, l. 135.

Pouring oil on troubled water.

BEDR, *Historia Ecclesiastica*. Bk. iii, ch. 15. (c. 1475) See under OIL

<sup>8</sup> To draw water in a leaky jar, as the saying goes. (εἰς τὸν τετραμήνον πίθον ἀντλεῖν λεγόμενοι.)

XENOPHON, *Oeconomicus*. Ch. 7, sec. 40. (c. 375 B. C.)

To fill the Danaids' jar. (ὁ τῶν Δαναίδων πίθος.)

LUCIAN, *Hermotimus*. Sec. 61. (c. A. D. 170) As a punishment for the murder of their husbands, the daughters of Danaus were, after death, set the task of filling with water a jar pierced at the bottom, so that their labor was everlasting.

<sup>9</sup> If they be to be had, I will have of them, or it shall cost me hot water.

UNKNOWN, *Lisle Papers*, xi, 100. (1537)  
Trouble, embarrassment.

This same search has cost me hot water (as they say).

EDMUND GAYTON, *Don Quixot*, p. 79. (1654)

It will cost hot water before we display our banners upon the walls of that new Jerusalem

WILLIAM GURNALL, *The Christian in Compleat Armour* (1865), i, 144. (1655)

We are kept, to use the modern phrase, in hot water.

LORD MALMESBURY, *Letters*, i, 125. (1765)

[He] was always getting into hot water.

R. H. DANA, *Two Years Before the Mast*. Ch. 13. (1840)

<sup>10</sup> This device . . . will not . . . hold out water.

UNKNOWN, *Pasquil's Night-Cap*, p. 38. (1612)

This . . . will not hold water.

JAMES MABBE, tr., *Guzman*, ii, 79. (1622)

Let them produce a more rational account . . . that will hold water.

JOHN FRENCH, *The Yorkshire Spaw*, ii, 32 (1626)

This business will never hold water.

COLLEY CIBBER, *She Wou'd and She Wou'd Not*. Act iv. (1702)

His Cause could not bear Water.

WILLIAM SMITH, *The Annals of University College*, p. 185. (1728)

The demand will not hold water.

SMOLLETT, tr., *Don Quixote*, iv, 251. (1755)

<sup>11</sup> A lew'd [unlearned] man maye leyen hem a water.

UNKNOWN, in WRIGHT, *Political Poems*, ii, 43 (1401) May defer judgment.

Care not thoughe the matter was clerely layde a watter.

UNKNOWN, *Ballads from MSS* (B.S.), i, 228. (1533)

The triall therof we will lay a water.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)

All his expeditions for warres are laid in water.

JOHN LYL, *Mydas*. Act iv, sc. 3. (1592)

Thou hast added water, add flour also.

A. COHEN, *Ancient Jewish Proverbs*, p. 117. (1911) You have raised many objections.

now find the solutions. See also RAY, p. 407

WATER OFF DUCK'S BACK, see under DUCK.

WATER THAT IS PAST, see under MILL.

## II—Dropping Water

<sup>1</sup> Constant dripping wears away a stone. (πέτραν κοιλαίνει ῥαυὶς ὕδατος ἐνδελεχέιη.)

CHOERILUS, *Fragments*. Frag. 9. (c. 482 B.C.)

The earliest known appearance of the proverb.

The waters wear the stones. (Lapides excavant aquae.)

*Old Testament*: Job, xiv, 19. (c. 350 B.C.)

The gushing of water wears down the rock. (Exuberans scatebra fluviae radit rupem.)

ACCIUS, *Oenomaus*. Frag. 508 L. (c. 140 B.C.)

A continual dripping, 'tis said, will wear a hollow even in a stone. (ἐκ θαμινᾶς ῥαδάμιγγος, ὅπως λόγος, αἰὲς ἰστέας | χεῖ λῖθος ἐς ῥωχμὸν κοιλαίνεται.)

BION, *Persistence*. Frag. 15. (c. 120 B.C.)

The fall of drippings hollows a stone (Stilicidi casus lapidem cavat), the curved ploughshare of iron imperceptibly dwindles away in the fields, and the stony pavement of the roads is rubbed away by men's feet.

LUCRETIUS, *De Rerum Natura*. Bk. i, l. 313. (c. 45 B.C.) Quoted by MONTAIGNE, iii, 9.

Even drops of water falling upon a stone in the long run wear a way through the stone. (Etiam guttas in saxa cadentis | umoris longo in spatio pertundere saxa.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 1286

Drops of water oft wear down the flint. (Parvo saepe liquore silex.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 25, l. 16. (c. 24 B.C.)

Drops of water make hollows in rocks, steel and bronze are worn away by the touch of hands. (σταγόνες μὲν γὰρ ὕδατος πέτρας κοιλαίνουσι.)

PLUTARCH, *Moralia: The Education of Children*, sec. 2D. (c. A.D. 95)

Little droppen thurleth thene ulint [flint] thet ofte ualleth theron.

*Ancren Riwe* (Morton), p. 220. (a. 1225)

So ofte falleth the lethy water on the harde rocke, til it have thorow persed it.

THOMAS USK, *The Testament of Love*. (c. 1387) In SKEAT, *Chaucer*, vii, 135.

How well the stone is myned and holowed by contynuell droppynge of water.

WILLIAM CAXTON, tr., *Jason*, p. 20. (c. 1477)

Constant dripping wears away the stone. (Stillidium perpetuum saxum excavat.)

ERASMUS, *Adagia*, iii, iii, 3. (1523) Another form is "Assidua stilla saxum excavat."

The soft drops of raine perce the hard Marble.

JOHN LYL, *Euphues* (Arber), p. 81. (1579)

The lyttle droppes of rayne pearceth hard marble, yron with often handling is worn to nothing.

JOHN LYL, *Euphues*, p. 127.

Hard stones are pearced with soft droppes, great Oakes hewen downe with many blowes, the stoniest heart mollyfied by continuall perswasions.

LYL, *Euphues and His England*, p. 337. (1580)

In time the flint is pierced with softest shower.

KYD, *Spanish Tragedie*. Act ii, sc. 1. (c. 1589)

The water which falls drop by drop

Pierces in time the hardest rock.

(L'eau qui tombe goutte à goutte  
Perce le plus dur rocher.)

QUINAULT, *Atys*. Act iv, sc. 5. (c. 1680)

Constant dripping wears away stones.

FRANKLIN, *Poor Richard's Almanack*, 1758.

Constant dripping will wear away a stone.

DICKENS, *Old Curiosity Shop*. Ch. 7. (1841)

Constant dripping wears away a stone; constant flirtation saps the character.

WHYTE-MELVILLE, *Uncle John*. Ch. 6. (1874)

<sup>2</sup> Soft and weak overcome hard and strong.

LAO-TSZE, *Tao-teh-king*. Sec. 36. (c. 550 B.C.)

Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal.

LAO-TSZE, *Tao-teh-king*. Sec. 78.

<sup>3</sup> The soft fetherbed breaketh the hard blade.

JOHN LYL, *Euphues* (Arber), p. 44. (1579)

Just as a feather-bed the flint doth break.

EDMUND GAYTON, *Art of Longevity*, p. 20. (1659)

As the English say, To break a flint upon a feather-bed.

TORRIANO, *Piazza Universale*, p. 123. (1666)

<sup>4</sup> An iron ring is worn by constant use, a curved share wastes by constant ploughing of the ground. What is harder than rock, what softer than water? yet soft water hollows out hard rock. (Ferreus adsiduo consumitur anulus usu. | interit adsidua vomer aduncus humo. | quid magis est saxo durum, quid mollius unda? | dura tamen molli saxa cavantur aqua.)

OVID, *Artis Amatoriae*. Bk. i, l. 473. (c. 1 B.C.)

"Only persevere," Ovid adds, "and you will overcome Penelope herself."

Iron is worn away, and flints are diminished by use. (Conteritur ferrum, silices tenuantur ab usu.)

OVID, *Artis Amatoriae*. Bk. iii, l. 91.

Stones are hollowed out by the constant dropping of water. (Caducis | percussu crebro saxa cavantur aquis.)

OVID, *Ex Ponto*. Bk. ii, epis. vii, l. 39. (A.D. 13)

Drops of water hollow out the stone, a ring is worn thin by use, the hooked plough is rubbed away by the soil's pressure. (Gutta cavat lapidem, consumitur anulus usu, | atteritur pressa vomer aduncus humo.)

OVID, *Ex Ponto*. Bk. iv, epis. x, l. 5. (A.D. 13)

The drop hollows out the stone not by strength, but by constant falling. (Gutta cavat lapidem non vi, sed saepe cadendo.)

UNKNOWN, *Passionarius*, i, 17. (c. 1050) HENDERSON, *Latin Proverbs*, p. 145.

It is a good wise verse, *Gutta cavat lapidem non vi sed saepe cadendo*; "The drop of rain maketh a hole in the stone, not by violence, but by oft falling."

HUGH LATIMER, *Seventh Sermon Before Edward VI* (Parker Soc.), p. 232. (1549)

The rolling wheele, that runneth often round,  
The hardest steele in tract of time doth teare:  
And drizzling drops, that often doe redound,  
The firmest flint doth in continuance weare.

SPENSER, *Amoretti*. Sonnet xviii. (1591)

- <sup>1</sup> Much rain wears the marble.  
SHAKESPEARE, *III Henry VI*, iii, 2, 50. (1591)  
Marble wear with raining.  
SHAKESPEARE, *Rape of Lucrece*, l. 560. (1594)  
Shall we . . . make some pretty match with  
shedding tears?  
As thus, to drop them still upon one place,  
Till they have fretted us a pair of graves.  
SHAKESPEARE, *Richard II*, iii, 3, 164. (1595)  
When waterdrops have worn the stones of Troy.  
SHAKESPEARE, *Troilus*, iii, 2, 193. (1601)

<sup>2</sup> The living rock is worn by the diligent flow of the brook.

- M. F. TUPPER, *Proverbial Philosophy: Of Trifles*. (1839)  
No rock so hard but that a little wave  
May beat admission in a thousand years.  
TENNYSON, *The Princess*. Pt. iii, l. 138. (1847)

### III—Still Water

<sup>3</sup> Still waters turn no mills.  
F. K. ACLIONBY, *Life of Bishop Bickersteth*, p. 5. (1907)

<sup>4</sup> Though the stream is placid, perchance it hides the deeper wave. (Quod flumen placidum est, forsan latet altius unda.)

- CATO (?), *Disticha*. Bk. iv, No. 31. (c. 175 B.C.)  
Ther the flode is deppist the water standis stillist.  
UNKNOWN, *Cursor Mundi*, l. 1672. (c. 1400)  
Smothe waters ben ofte sithes depe.

JOHN LYDGATE, *Churl and Bird*, p. 186. (c. 1430)  
Water runneth smoothest, where it is deepest.  
LYLY, *Sapho and Phao*. Act ii, sc. 4. (1584)

Smooth runs the water where the brook is deep.  
SHAKESPEARE, *II Henry VI*, iii, 1, 53. (1590)  
Where riuers runne most stilly, they are the deepest.

- THOMAS DRAKE, *Bibliotheca*, p. 178 (1616)  
Deep'st waters stillest go.  
NATHANIEL FIELD, *Amends for Ladies*. Act iii, sc. 2. (1618)

Deep waters noyse-lesse are.  
ROBERT HERRICK, *To His Mistress*. (1648)  
The stillest water is the deepest.

SAMUEL RICHARDSON, *Clarissa*. Ch. 8. (1748)  
Still waters are the deepest.

C. H. SPURGEON, *John Ploughman*. Ch. 6. (1869)  
That's what I call still water. She runs deep enough. . . . So quiet, but so—clever.

ANTHONY TROLLOPE, *He Knew He Was Right*. Ch. 35. (1869)

<sup>5</sup> The deepest rivers flow with the least sound. (Altissima quaeque flumina minimo sono labuntur.)

QUINTUS CURTIUS RUFUS, *De Rebus Alexandri Magni*. (c. A.D. 50) As quoted by HENDERSON, *Latin Proverbs*, p. 18.

<sup>6</sup> God defend me from the still Water, and I'll keep my self from the Rough.

THOMAS FULLER, *Gnomologia*. No. 1668. (1732)

<sup>7</sup> Have a Care of a silent Dog, and still Water.  
THOMAS FULLER, *Gnomologia*. No. 1806. (1732) From the Latin, "Cave tibi a cane muto et aqua silente."

Beware of a silent dog and still water.  
H.G. BOHN, *Handbook of Proverbs*, p. 331. (1855)  
Guard yourself from the man who doesn't speak and the dog that doesn't bark. (Del hombre que no hable, y de can que no ladra.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 251. (1856) A Spanish proverb. The Germans say, "Stumme Hunde und stille Wasser sind gefährlich" (Dumb dogs and still waters are dangerous). BARKING DOGS DON'T BITE, see DOG

<sup>8</sup> Take heed of still waters, the quick pass away.  
GEORGE HERBERT, *Jacula Prudentum*. No. 177. (1640)

Deep waters flow slowly.  
HART, *700 Chinese Proverbs*. No. 627. (1937)

<sup>9</sup> The stiller the water the deeper it runs. (Plus muet on le fiens, plus il puit.)

JEAN DE CHAPELAIN, *Le Dit Dou Soucretain*, l. 485. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, vi, 132.

Where the ryver is deepest, it runneth quietest.  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 222. (1574) Pettie, tr.

Where the streame runneth smoothest, the water is deepest.

JOHN LYLY, *Euphues* (Arber), p. 287. (1580)  
There is, as they say, no worse water than still water. (Mais il n'est, comme on dit, pire eau que l'eau qui dort.)

MOLIÈRE, *Le Tartuffe*. Act i, sc. 1, l. 24. (1664)  
Quoting a French proverb. The Spaniards say, "Do va mas hondo el rio, hace menos ruido" (Where the river is deepest it makes the least noise); the Germans, "Stille Wasser sind tief"; the Dutch, "Stille waters hebben diepe gronden."

The stillest humours are always the worst.  
JOHN RAY, *English Proverbs*, p. 25. (1670)

<sup>10</sup> Shallow brooks murmur most, deep silent slide away.

SIDNEY, *Arcadia: Thirsis and Dorus*. (a. 1586)  
Shallow waters mak maist din.

JOHN RAY, *Proverbs: Scottish*, p. 254. (1678)  
The shallowest brooks brawl the most.

C. H. SPURGEON, *John Ploughman*. Ch. 6. (1869)

### IV—Water-Drinking

<sup>11</sup> When water chokes you, why go on drinking? (δταν τὸ ὕδωρ πνίγῃ, τί δεῖ ἐπιπίνειν;)

ARISTOTLE, *Nicomachean Ethics*. Bk. vii, ch. 2, sec. 10. (c. 335 B.C.) Rackham translates this as, "When water chokes you, what are you to drink to wash it down?" Aristotle quotes the phrase as a proverb, and applies it to a man who keeps on doing what he knows he should not do. ERASMUS, *Adagia*, ii, i, 8, gives the Latin as "Cum aqua fauces strangulet, quid iam opus est bibere?"

<sup>1</sup> Let no one say, "I will not drink of this water."  
(Nadie diga, desta agua no beberé.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 55. (1615)  
Let none say, I will not drink water.

HERBERT, *Jacula Prudentum*. No. 312. (1640)  
Don't say, I'll never drink of this water, how  
dirty soever it be.

SAMUEL PALMER, *Proverbs*, p. 236. (1710)  
Tho' thy Water be never so muddy, don't say,  
I'll never drink of it.

THOMAS FULLER, *Gnomologia*. No. 5016. (1732)

<sup>2</sup> Water, water, everywhere, Nor any drop to  
drink.

COLERIDGE, *Ancient Mariner*. Pt. ii. (1798)

<sup>3</sup> Water drinking can never produce art. (ὕδωρ  
δὲ πίνων οὐδὲν ἂν τέκοις σοφόν.)

CRATINUS, *Fragment*. (c. 450 B.C.) A similar  
Greek proverb is cited by Erasmus: "Never  
a dramatic poet who drank water." The  
French say, "Tous les méchants sont buveurs  
d'eau; c'est bien prouvé par le déluge" (All  
wicked persons are water-drinkers; that is  
clearly proved by the deluge).

No song can live which was written on potations  
of water. (Nec vivere carmina possunt. | quae  
scribuntur aquae potioribus.)

HORACE, *Epistles*. Bk. i, epis. 19, l. 2. (20 B.C.)  
Cited by ERASMUS, *Adagia*, ii, vi, 2, who  
gives a similar one (iv, iii, 58), "Non est  
dithyrambus, si bibat aquam" (Nobody is  
a writer of dithyrambs if he drinks water).

Wine to the poet is a winged steed:  
Those who drink water gain but little speed  
(οἶνος τοι χαρίεντι πέλει ταχὺς ἵππος δαιδῶ·  
ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοις σοφόν.)

NICAENETUS, (*Greek Anthology*, xiii, 29.)  
Water-drinkers bring forth nothing good.  
(Aquam bibens nihil boni parias.)

ERASMUS, *Adagia*, ii, vi, 2. (1523)

<sup>4</sup> A falser water drinker there liueth not.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5 (1546)

<sup>5</sup> In sweet water there is a pleasure ungrudged  
by anyone. (Est in aqua dulci non invidiosa  
voluptas.)

OID, *Ex Ponto*. Bk. ii, epis. vii, l. 73. (A. D. 13)  
The natural, temperate, and necessary beverage  
for the thirsty is water.

CLEMENT OF ALEXANDRIA, *Paedagogus*. Sec. 2.  
(c. 190)

Drynke but myd the doke, and dyne but ones  
[Drink but with the duck: drink only water].

WILLIAM LANGLAND, *Piers the Plowman*. Text  
B, passus v, l. 75. (c. 1362)

Honest water which ne'er left man i' the mire  
SHAKESPEARE, *Timon of Athens*, i, 2, 59. (1608)

Drink water, put the money in your pocket,  
and leave the dry-bellyach in the punch-bowl.

FRANKLIN, *Poor Richard's Almanack*, 1734.  
Those who drink but water will have no liquor  
to buy.

T. C. HALIBURTON, *Wise Saws*. Ch. 2. (1843)

Water is the only drink for a wise man.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

Drinking water neither makes a man sick, nor  
in debt, nor his wife a widow.

H. G. BOHN, *Handbook of Proverbs*, p. 346. (1855)

<sup>6</sup> Water . . . doth very greatly deject the ap-  
petite, destroy the natural heat, and overthrow  
the strength of the stomach.

TOBIAS VENNER, *Via Recta ad Vita Longam*.  
(1620)

Water is insipid, inodorous, colorless, and smooth.

EDMUND BURKE, *On the Sublime and Beauti-  
ful*. Ch. 4. (1756)

## WATERLOO

<sup>7</sup> Every man meets his Waterloo at last.

WENDELL PHILLIPS, *Speech on John Brown*,  
1 Nov., 1859. Waterloo, Napoleon's last  
battle, 18 June, 1815; hence proverbially a  
decisive and final defeat.

This is my Waterloo.

BRONSON HOWARD, *The Henrietta*. Act iii. (1887)

We have not yet met our Waterloo, Watson, but  
this is our Marengo.

CONAN DOYLE, *Abbey Grange*. (1905)

<sup>8</sup> Up, Guards, and at 'em!

DUKE OF WELLINGTON, at the battle of Water-  
loo, 18 June, 1815. As quoted by Captain  
Batty, in letter dated 22 June, 1815, and  
published in BOOTH, *Battle of Waterloo*.  
According to Wellington's biographer, Sir  
Herbert Maxwell, what he really said was  
"Stand up, Guards," and this was confirmed  
by the Duke himself in a letter to J. W.  
Croker, 14 March, 1852. See CROKER, *Corre-  
spondence and Diaries*, iii, 280: "What I  
must have said, and probably did say, was.  
'Stand up, Guards!' and then gave the com-  
manding officers the order to attack."

The battle of Waterloo was won here.

DUKE OF WELLINGTON, *Remark*, while watch-  
ing a cricket match at Eton. (c. 1825) See  
FRASER, *Words on Wellington*, p. 138. Usu-  
ally quoted, "The battle of Waterloo was  
won on the playing fields of Eton."

## WAVE

<sup>9</sup> The wilde wawes wol hir dryve

Unto the place, ther she shal arryve.

CHAUCER, *Man of Law's Tale*, l. 370. (c. 1386)  
What the waves were always saying.

DICKENS, *Dombey and Son*. Ch. 16. (1848)

What are the wild waves saying,

Sister, the whole day long?

STEPHEN GLOVER, *What Are the Wild Waves  
Saying?* (c. 1860)

<sup>10</sup> When one wave recedes, another follows  
(Alio relinquente fluctu, alius exceptit.)

ERASMUS, *Adagia*. Chil. i, cent. vi, No. 34.  
(1523) Quoting Aristides.

The longest wave is quickly lost in the sea.

EMERSON, *Representative Men: Plato*. (1850)

## WAX

- <sup>1</sup>  
You mun be as close as wax.  
RICHARD CUMBERLAND, *The Fashionable Lover*.  
Act iii. (1772)  
Stuck together close as wax.  
LORD BYRON, *Lines to Mr. Hodgson*. (1809)  
A coat that fits him like wax.  
LORD LYTTON, *What Will He Do with It?* Bk.  
iv, ch. 14. (1859)  
[They] stuck to him like wax.  
DICKENS, *Our Mutual Friend*. Bk. iv, ch. 4.  
(1865)  
A MAN OF WAX, *see under* MAN; NOSE OF WAX,  
*under* NOSE.  
<sup>2</sup>  
More plastic than wax. (εὐπλαστότερον κηροῦ.)  
PLATO, *Republic*. Bk. ix, sec. 538D. (c. 375 B. C.)  
At my wil I wend she should have wrought, like  
wax.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
Thy noble shape is but a form of wax.  
SHAKESPEARE, *Romeo and Juliet*, iii, 3, 126  
(1595)  
I'm glad you are wax, not marble.  
THOMAS DEKKER, *If The Honest Whore*. Act  
i. (1608)  
I'll work her as I go, I know she's wax.  
BEAUMONT AND FLETCHER, *The Coxcomb*. Act  
ii, sc. 2. (1612)  
Wax to every thumb.  
B.E., *A New Dictionary of the Canting Crew*:  
*Plant*. (a. 1700)  
Mere wax as yet, you fashion him at ease.  
POPE, tr., *Horace's Epistles*, ii, 2, 9. (1717)  
Wax to receive and marble to retain.  
LORD BYRON, *Beppo*. Pt. xxxiv. (1817)  
<sup>3</sup>  
Soft wax will take any impression.  
WILLIAM WALKER, *Paroemiologia*, p. 35. (1672)  
<sup>4</sup>  
Stopping the ears with wax. (κηρόν τοῖς ὠσιν  
ἐπαλείφει.)  
UNKNOWN. A Greek proverb, referring to the  
action of Ulysses, who put wax in the ears  
of his crew so that they could not hear the  
song of the Sirens. Sometimes shortened to  
ἐν ὠσὶ κεψέλη (With wax in the ears).

## WAY

- <sup>5</sup>  
Such is the way of the world. (οὕτω τὸ τοῦ  
κοιμώδεται.)  
ALCAEUS. Frag. 71. (c. 595 B. C.) A proverbial  
phrase which Alcaeus uses of friends who  
always came to dine when he could give  
them kid and pork, but stayed away when  
poverty overtook him. *See* EDMONDS, *Lyra  
Graeca*, i, 365.  
The Way of the World.  
WILLIAM CONGREVE, *Title of comedy*. (1700)  
It's the way of the world. (Das ist der Lauf der  
Welt.)  
GOETHE, *Faust*. Pt. i, sc. 12. (1806)  
That's the way of the world.  
TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-  
room*. Nt. i, p. 18. (1854)

- It's the way of the world, my dear.  
TROLLOPE, *Barchester Towers*. Ch. 43. (1857)  
<sup>6</sup>  
In the way in which one wishes to go, he is  
led.  
*Babylonian Talmud: Machshirin*, fo. 10b  
(c. 450)  
If the way is known it is easily followed, and if  
it is followed it is easily known.  
KAIBARA EKKEN, *Ten Kun: On Practice*. (1710)  
<sup>7</sup>  
Something given that way.  
BEAUMONT AND FLETCHER, *The Lovers' Prog-  
ress*. Act i, sc. 1. (c. 1613)  
<sup>8</sup>  
He had such an honest way with him.  
E. H. BURTON, *Life of Bishop Challoner*. Vol.  
i, ch. 3. (1711)  
Quilp has such a way with him when he likes,  
that the best-looking woman here couldn't refuse  
him.  
DICKENS, *Old Curiosity Shop*. Ch. 4. (1840)  
<sup>9</sup>  
The church, the sea, or the court for him  
who would prosper. (Inglesia, ó mar, ó casa  
real [quien quiere medrar].)  
CERVANTES, *Don Quixote*. Pt. i, ch. 39. (1605)  
Cited as a proverb.  
There are three ways, the Universities, the Sea,  
the Court.  
GEORGE HERBERT, *Jacula Prudentum*. (1640)  
<sup>10</sup>  
A twenty devil way the wind him dryve!  
CHAUCER, *The Legend of Good Women: The  
Legend of Ariadne*, l. 292. (c. 1385)  
And al the cost, a twenty devel weye,  
Is lost also, which we upon it leye.  
CHAUCER, *Chanouns Yemennes Tale*, l. 229  
(c. 1389) "Twenty devil way" is repeated in  
*Reve's Tale*, l. 337, and *Miller's Tale*, l. 527  
Our Hoste answerde: "Tel on, a devel wey!"  
CHAUCER, *Miller's Prologue*, l. 26. (c. 1386)  
Repeated in *Somnour's Tale*, l. 534.  
<sup>11</sup>  
Next way, round about, is at the far door.  
JOHN CLARKE, *Paroemiologia*, p. 8. (1639)  
<sup>12</sup>  
The way is long, and difficult the road. (La  
via è lunga e il cammino è malvagio.)  
DANTE, *Inferno*. Canto xxxiv, l. 95. (c. 1300)  
<sup>13</sup>  
Mr. Todd's young man just steps over the  
way.  
DICKENS, *Sketches by Boz: Streets—Morning*.  
(1835)  
For the most part, no English creature ever *does*  
see farther than over the way.  
JOHN RUSKIN, *Praeterita*, ii, v, 155. (1887)  
<sup>14</sup>  
He that is in is half way over.  
THOMAS D'URFEY, *The Comical History of  
Don Quixote*. Pt. i, act iv, sc. 1. (1694)  
<sup>15</sup>  
You and I have got to dovetail, and no two  
ways about it.  
H. B. FEARON, *Sketches of America*, p. 320.  
(1818)

"This has been a powerful hot day."—"No two ways about that," said the hunter.

JAMES HALL, *Kentucky*, i, 145. (1834)  
They're pretty nigh full, . . . and no two ways about it.

DICKENS, *American Notes*. Ch. 6. (1842)  
The old lady . . . "expected there were no two ways about it."

F. M. CRAWFORD, *An American Politician*, p. 113. (1885)

<sup>1</sup>  
A man may speir the gate [way] to Rome.

DAVID FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595) KELLY, *Scottish Proverbs*, p. 24. (1721) "Spoken to those who being bid to go on an errand, excuse themselves, because they know not the way."

Mony e'en speirs the gat they ken right weel.

SUSANNA CENTLIVRE, *The Wonder: A Woman Keeps a Secret*. Act iii. (1714) The Scottish proverbial form is, "A man may speir the gate he kens fu' weel."

What sent the messengers to hell  
Was asking what they knew full well.

WALTER SCOTT, *Waverley*. Ch. 24. (1814)

<sup>2</sup>  
He tells me my Way, and don't know it himself.

THOMAS FULLER, *Gnomologia*. No. 2036. (1732)  
The Way to Babylon will never bring you to Jerusalem.

THOMAS FULLER, *Gnomologia*. No. 4819.

<sup>3</sup>  
I'll find a way or make one. (Viam inveniam aut faciam.)

HANNIBAL (attr.), referring to the passage of the Alps, 218 B.C.

To him that will, ways are not wanting.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
WHERE THERE'S A WILL THERE'S A WAY, see under WILL.

"On, on," exclaimed the hero,

"I'll find a way or make it."

UNKNOWN, *On Fort Sumter*. (1861)

We will find ruins here or make 'em.

O. HENRY (W. S. PORTER), *He Also Serves*. (1909)

<sup>4</sup>  
The way is an ill neighbour.

HERBERT, *Jacula Prudentum*. No. 914. (1640)

<sup>5</sup>  
There be mo waies to the wood than one.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

GOSSON, *Schoole of Abuse*, p. 37. (1579)

MORLEY, *Introduction to Musick*, p. 74. (1597)

MIDDLETON, *Family of Love*. Act iii, sc. 4. (1608) etc., etc.

You try all ways to the wood.

JOHN CLARKE, *Paroemiologia*, p. 163. (1639)

More ways than one.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 3. (1663) Title of novel by E. P. ROE.

There are several ways of making Sauce for a Pig.

HANNAH GLASSE, *Art of Cookery*, i, 4. (1747)

There are more ways than one of cooking a goose.

IONE SHRIBER, *Murder Well Done*, p. 24. (1941)

<sup>6</sup>  
Ye tooke the wrong way to wood.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

You goe the wrong way to the Woode.

JOHN LYLY, *Euphues* (Arber), p. 288. (1580)

He goeth the wrong way to worke, or to the wood.

THOMAS DRAKE, *Bibliotheca*, p. 2. (1616)

He told me I went the wrong way to work.

TOBIAS SMOLLETT, *Roderick Random*. Ch. 62. (1748) See also under ROAD.

<sup>7</sup>  
Half the way to know the way.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

<sup>8</sup>  
I am the way, the truth, and the life. (ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή.)

*New Testament: John*, xiv, 6. (c. A. D. 110) The *Vulgate* is, "Ego sum via, et veritas, et vita."

<sup>9</sup>  
This day I am going the way of all the earth (Ego hodie ingredior viam universae terrae.)

*Old Testament: Joshua*, xxiii, 14. (c. 700 B. C.)  
Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth. (Ego ingredior viam universae terrae.)

*Old Testament: I Kings*, ii, 1-2. (c. 600 B. C.)

I saw him even now going the way of all flesh (that's to say) towards the Kitchen.

DEKKER AND WEBSTER, *Westward Hoe!* Act ii, sc. 2. (c. 1605)

If I go by land, and miscarry, then I go the way of all flesh.

THOMAS HEYWOOD, *Golden Age*. Act iii. (1611)

She . . . by this is gone the way of all flesh.

THOMAS HEYWOOD, *The Fair Maid of the West*. Pt. ii, act iv. (1631)

*Lov.*: Come, Stanford, there's love betwixt you. . . .

*Car.*: 'Tis the way of all flesh.

SHADWELL, *Sullen Lovers*. Act v, sc. 2. (1668)

He . . . allowed us something to live on till he went the way of all flesh.

DICKENS, *Sketches by Boz: Mr. Watkins Tottle*. (1835)

The Way of All Flesh.

SAMUEL BUTLER. Title of novel. (a. 1902)

To go the way of all flesh, to die, or rather, to decline, die and be buried. A misquotation of *Joshua* xxiii, 14, and *Kings*, ii, 2.

PARTRIDGE, *Dictionary of Cllichés: Way*. (1941)

<sup>10</sup>  
Once a way and aye a way.

JAMES KELLY, *Scottish Proverbs*, p. 274. (1721)

"No private authority can stop that which has once been allowed to be a public road."

<sup>11</sup>  
If it be the right way, advance; if it be the wrong way, retire.

LAO-TSZE, *Kan-ying-p'ien*. (c. 550 B. C.) See DOOLITTLE, *Chinese Vocabulary*, p. 248.

<sup>12</sup>  
Let each man have the wit to go his own way. (Unus quisque sua noverit ire via.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 25, l. 38. (c. 26 B. C.)

<sup>1</sup> The way of transgressors is hard. (In itinere contemptorum vorago.)

Old Testament: Proverbs, xiii, 15. (c. 350 B. C.)  
Often misquoted, "The way of the transgressor is hard."

<sup>2</sup> The way to be gone is not to stay here.

JOHN RAY, *English Proverbs*, p. 72. (1678)

<sup>3</sup> The familiar way has cost no mortal dear. (Constitit nulli via nota magno.)

SENECA, *Medea*, l. 603. (C. A. D. 60)

Who leaueth an olde way for to seeke a newe, oftentimes doth finde hym selfe deceyued.

JOHN FLORIO, *Firste Fruites*, fo. 28. (1578)

Who leaues ye old way for to seeke a newe, Is intangled with dangers not a few.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 278. (1623)

There is a proverb in the Gerniweg . . . saying, "ne'er leave the old way for the new."

GEORGE BORROW, *Wild Wales*. Ch. 15. (1862)

FIRST BY WHOM NEW IS TRIED, see under WORD.

<sup>4</sup> [He] chides the sea, that sunders him from thence.

Saying he'll lade it dry, to have his way.

SHAKESPEARE, *III Henry VI*, iii, 2, 139. (1591)

Hee . . . loued his owne Will, and his owne Way.

FRANCIS BACON, *Henry VII*, p. 238. (1622)

He loves to have everything his own way.

MATHEW BISHOP, *Life and Adventures*, p. 107. (1744)

What sort of world would you make for yourself, if you could have everything your own way?

E. H. SEARS, *Athanasia*. Ch. 16. (1858)

<sup>5</sup> The primrose way to the everlasting bonfire.

SHAKESPEARE, *Macbeth*, ii, 3, 21. (1606) See under HELL.

<sup>6</sup> You cant have anything both ways at once.

SHAW, *Fanny's First Play*. Act ii. (1911)

<sup>7</sup> He told me there was a Gentleman that was to be put out of the Way; that was the Phrase he used; he did not really say *Murder* him.

UNKNOWN, *The Trials of Robert Green . . . for the Murder of Sir E. Godfrey*, p. 30. (1679)

[He] was put out of the way by an assassin.

J. A. FROUDE, *Short Studies*, p. 114. (1867)

Though he [Richard] had a wife already, he determined to put her out of the way, and marry his own niece.

M. J. GUEST, *Lectures on the History of England*. Ch. 38. (1879)

THE PARTING OF THE WAYS, see under PARTING.

## II—The Longest Way Round

<sup>8</sup> The shortest way is commonly the foulest.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

The nearnesse of the way is to be measured not by the shortnesse but the safenesse of it.

FULLER, *The Holy War*, iii, xiii, 130. (1639)

<sup>9</sup> The highway is never about.

JOHN CLARKE, *Paroemiologia*, p. 202. (1639)

RAY, p. 13; FULLER, No. 4596.

He that leaves the Highway, to cut short, commonly goes about.

THOMAS FULLER, *Gnomologia*. No. 2213. (1732)

<sup>10</sup> Better go about than fall into the ditch.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 5.

(1659) RAY, *English Proverbs*, p. 1. (1670)

Better ten steps around than one in the mire.

S. G. CHAMPION, *Racial Proverbs*, p. 378. (1938) A Chinese proverb.

<sup>11</sup> This proved to be a much shorter cut.

PETER MOITEUX, *Rabelais*, iv, 1. (1693) Rabelais wrote: "Ce que leurs vint à profit incroyable."

There is no short Cut of a Way, without some ill Way.

THOMAS FULLER, *Gnomologia*. No. 4921. (1732)

A short cut, a roundabout way. (Compendia, dispendia.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 77. (1853) The Danes say, "A short cut is often a wrong cut."

<sup>12</sup> The next way home's the farthest way about.

QUARLES, *Emblemes*. Bk. iv, emb. 2. (1635)

He knows by Nathan's parable, to go the nearest way home by going farre about.

THOMAS FULLER, *The Holy State*. Bk. iv, ch. 6, maxim 11. (1642)

The longest Way about is the nearest Way home.

ROBERT BOYLE, *The Style of the Holy Scriptures*, p. 56. (1661)

The furthest way about, t' overcome,

In the end does prove the nearest home.

BUTLER, *Hudibras*. Pt. ii, canto i, l. 227. (1664)

The furthest way about's the nearest way home

What is gained in the shortness, may be lost in the goodness of the way.

JOHN RAY, *English Proverbs*, p. 95. (1670)

The longest way about is the shortest way home.

GEORGE COLMAN, SR., *The Spleen*. Act ii. (1776)

Take the shortest way round and stay at home.

H. D. THOREAU, *Autumn*, 1 Nov., 1858. Thoreau is arguing against the folly of travel.

The longest way round is sometimes the shortest way home.

ALEXANDER MACLAREN, *Matthew*, i, 166. (1905)

The Latin proverb is, "Saepe via obliqua praestet quam tendere recta" (Often it is better to take the indirect way rather than the direct). The Germans say, "Ein guter Weg um, ist nicht krumm" (A good way round is not roundabout); the Italians, "La più lunga strada è la più prossima a casa" (The longest street is the nearest way home).

The longest way round is the shortest way home.

KIERAN ABBEY, *Let the Coffin Pass*, p. 187. (1942)

Longest way round may be quickest way there.

E. R. PUNSHON, *The Conqueror Inn*, p. 29. (1944)

The best way out is always through.

ROBERT FROST, *A Servant to Servants*. (1930)



## WEAKNESS

<sup>1</sup> The concessions of the weak are the concessions of fear.

EDMUND BURKE, *Speech on Conciliation with America*. (1775)

The more weakness, the more falsehood.

JEAN PAUL RICHTER, *Hesperus*. Ch. 4. (1795)

<sup>2</sup> The feblest hath the worse.

WILLIAM CAXTON, tr., *Reynart*, xiv, 21. (1481)

From the Italian, "Sempre ha torto il più debole."

The weaker hath the wurs we all daie see.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

Weak men had need to be witty.

JOHN CLARKE, *Paroemiologia*, p. 42. (1639)

To be weak is miserable.

MILTON, *Paradise Lost*. Bk. i, l. 157. (1667)

He who is weak has always his tyrant. (Ogni debole ha sempre il suo tiranno.)

CAHIER, *Six Mille Proverbes*, p. 186. (1856)

<sup>3</sup> Weak and irresolute is man.

WILLIAM COWPER, *Human Frailty*, l. 1. (1779)

<sup>4</sup> The fondness of a father, which must be allowed the name of an amiable weakness.

HENRY FIELDING, *Tom Jones*. Bk. x, ch. 8. (1749)

Amiable weakness of human nature.

EDWARD GIBBON, *Roman Empire*. Ch. 14. (1776)

It was an amiable weakness.

SHERIDAN, *School for Scandal*. Act v, sc. 1. (1777)

<sup>5</sup> Weak Things united become strong.

THOMAS FULLER, *Gnomologia*. No. 5460. (1732) See also under UNITY.

<sup>6</sup> Blunt is the dart of the weakling. (κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος.)

HOMER, *Iliad*. Bk. xi, l. 390. (c. 850 B. C.)

<sup>7</sup> Weakness is the only incurable fault. (La faiblesse est le seul défaut que l'on ne saurait corriger.)

LA ROCHEFOUCAULD, *Maximes*. No. 130. (1665)

Weakness is more fatal to virtue than vice itself. (La faiblesse est plus opposée à la vertu que le vice.)

LA ROCHEFOUCAULD, *Maximes*. No. 445.

Men blush less for their crimes than for their weaknesses. (Les hommes rougissent moins de leurs crimes que de leurs faiblesses.)

LA BRUYÈRE, *Les Caractères: Du Cœur*. (1688)

<sup>8</sup> There are two kinds of weakness, that which breaks and that which bends.

J. R. LOWELL, *Among My Books: Shakespeare Once More*. (1876)

<sup>9</sup> Every man hath his weak side.

JOHN RAY, *English Proverbs*, p. 90. (1678)

FULLER, *Gnomologia*. No. 1427. (1732)

When you know the weakness of a man whom you wish to please, you must be very clumsy if you do not succeed. (Quand on connoit le défaut

du'un homme à qui l'on veut plaire, il faut être bien maladroit pour n'y pas réussir.)

LE SAGE, *Gil Blas*. Bk. viii, ch. 2. (c. 1730)

Satan soon after got in upon my weak side.

THOMAS BOSTON, *Memoirs*, vii, 140. (1730)

He spared you the trouble of finding out [his] weak side.

MALKIN, tr., *Gil Blas*. Bk. xi, ch. 5. (1809)

There is nothing like building our fortunes on the weaknesses of mankind.

DICKENS, *Martin Chuzzlewit*. Ch. 44. (1843)

<sup>10</sup> What 'twas weak to do 'Tis weaker to lament.

SHELLEY, *The Cenci*. Act v, sc. 3, l. 111. (1819)

<sup>11</sup> In a just cause the weak o'ercome the strong.

(τοῖς τοῖ δικαίους χὼ βραχὺς νικᾷ μέγαν.)

SOPHOCLES, *Oedipus Colonus*, l. 880. (c. 408 B. C.)

Many injure the weak and cringe to the strong. (Multos lacescere debiles et cedere fortibus.)

PHAEDRUS (?), *New Fables*. Fab. 24. (c. 25 B. C.)

He who has not suffered at the hands of the strong, grieves not at the frailness of the weak.

SADI, *Bustan*. Ch. iv, Apologue 17. (c. 1257)

The weak may stand the strong in stead.

TIMOTHY KENDALL, *Flowers of Epigrammes* (S.S.), p. 249. (1577) See also LITTLE THINGS.

<sup>12</sup> How weak we are to intend, and how much weaker to perform.

ROBERT SOUTH, *Sermons*, vi, ix, 385. (a. 1716)

Weak to perform, though mighty to pretend.

COWPER, *The Progress of Error*, l. 15. (1780)

<sup>13</sup> No man is weak by choice. (Nul homme n'est faible par choix.)

VAUVENARGUES, *Réflexions*. No. 171. (1746)

<sup>14</sup> The weykist gothe eyuer to the walle.

UNKNOWN, *Coventry Plays*, p. 47. (c. 1450)

Where the small with the great can not agree,

The weaker goeth to the pottle, we all daie see.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

When brethren agree not in a house, goeth not the weakest to the walls?

SIR JOHN CHEKE, *Hurt of Sedicion*, p. 53. (1549)

The weakest must still to the wall.

JOHN LYLY, *Euphues* (Arber), p. 53. (1579)

Howsoever the cause go the weakest is thrust to the wall.

ROBERT GREENE, *Works* (Grosart), xi, 252. (1592)

Women, being the weaker vessels, are ever thrust to the wall.

SHAKESPEARE, *Romeo and Juliet*, i, 1, 17. (1595)

The weakest goes to the wall.

CAMDEN, *Remains*, p. 279. (1605) SHADWELL.

*Bury Fair* Act iii, sc. 1. (1689) etc., etc.

There is but one law in the world. The weakest

goes to the wall.

J. A. FROUDE, *Short Studies*, i, 645. (1867)

In times of revolution and tumult the weak must

go to the wall.

JAMES GAIRDNER, *Intro. to Paston Letters*, iv,

234. (1907) Various meanings have been

read into the proverb. Bailey says it is "a compliment to the female sex" who were permitted to walk next the walls along the

streets because that was the cleanest and safest place. See under WALL. LEAN, *Collectanea*, iv, 211, says, "I should be disposed to derive this proverb from the custom of our ancestors, when their beds stood at the side of the room, to put the youngest and feeblest of the family on the inside." Another explanation is that the proverb refers to the old church practice of compelling the strong to stand during the service, but providing benches along the wall for the old and weak.

THE WEAKER VESSEL, see under WIFE.

## II—Proverbial Comparisons

<sup>1</sup> As weak as a wassail.

CARR, *The Dialect of Craven*, ii, 241. (1828)  
Weak as a cat, and no appetite.

COL. PETER HAWKER, *Diary*, ii, 186. (1840)  
As weak as cotton. (Juan ju pien.)

SCARBOROUGH, *Chinese Proverbs*, 1073. (1875)  
[She] was as weak as a rag.

WILLIAMSON, *Lightning Conductor*, p. 327. (1902)  
The man was as weak as a vegetarian cat.

O. HENRY, *Cupid à la Carte*. (1907)  
I got as weak as ginger-ale.

O. HENRY, *The Higher Pragmatism*. (1909)  
He felt as weak as a kitten.

E. S. GARDNER, *The Case of the Drowsy Mosquito*, p. 114. (1943)

<sup>2</sup> All hands shall be feeble, and all knees shall be weak as water. (Omnes manus dissolventur. et omnia genua fluent aquis.)

*Old Testament: Ezekiel*, vii, 17. (c. 600 B.C.)  
I found my good bowe clene cast on the one side, and as weake as water.

ROGER ASCHAM, *Toxophilus*, p. 28. (1545)  
As weak as water.

JAMES SHIRLEY, *Schoole of Complement*. Act i. (1631) TRYON, *Way to Health*. Ch. 6. (1691)  
DICKENS, *Oliver Twist*. Ch. 39. (1838) JAMES, *Passionate Pilgrim*. (1875) STEVENSON, *Kidnapped*. Ch. 20. (1886) FITCH, *Girl with the Green Eyes*. Act iii. (1902) etc., etc.

Yesterday I was firm as a rock; today I'm as weak as water again.

A. W. PINERO, *Gay Lord Quex*. Act iv. (1900)

## WEALTH

### See also Riches

<sup>3</sup> Rejoice not in wealth acquired by theft.

AMEN-EM-APT, *Teaching How to Live*. Col. x, l. 6. (c. 700 B.C.) Oosterley, tr.

Wealth should not be seized: god-given wealth is much better; for if a man take great wealth violently . . . the gods soon blot him out.

HERIOD, *Works and Days*, l. 320. (c. 800 B.C.)  
To amass unrighteous wealth is like relieving hunger by putrid food—after a momentary satiety, death ensues.

LAO-TSE, *Kan-ying-p'ien*. (c. 550 B.C.) See DOOLITTLE, *Chinese Vocabulary*, ii, 256.

Unjustly-gotten wealth will go unjustly. (Yüan wang ts ai lai yüan wang ch ü.)

SCARBOROUGH, *Chinese Proverbs*, 2677. (1875)

Unjustly-gotten wealth is but snow sprinkled with hot water. (Wu i ch'ien ts'ai t'ang p'o hsüeh.)

SCARBOROUGH, *Chinese Proverbs*. No. 2675.

<sup>4</sup> I have somewhere met with a fable that made Wealth the father of Love.

EUSTACE BUDGELL, *The Spectator*. No. 506. (1712)  
Man is only man by his wealth.

BURCKHARDT, *Arabic Proverbs*. No. 680. (1817)

<sup>5</sup> If wealth were a thing one could be sure of finding, even though it meant my becoming a whip-holding groom, I would do it. As one cannot be sure, I will follow the quests I love better.

CONFUCIUS, *Analects*. Bk. vii, ch. 11. (c. 500 B.C.) Legge, tr. Giles maintains that this translation is grotesquely at variance with Confucius's philosophy, and that it ought to read: "If the pursuit of riches were a commendable pursuit, I would join in it, even if I had to become a chariot-driver; but since it is not commendable, I engage in pursuit more to my taste."

When wealth is centralized the people are dispersed; when wealth is distributed the people are brought together.

CONFUCIUS, *Analects*. Bk. x. (c. 500 B.C.)

<sup>6</sup> Great wealth is from heaven; little wealth is from diligence.

DOOLITTLE, *Chinese Vocabulary*, ii, 278. (1872)  
The French say, "Il coûte peu à amasser beaucoup de richesse, et beaucoup à en amasser peu."

<sup>7</sup> Nature's wealth at once has its bounds and is easy to procure; but the wealth of vain fancies recedes to an infinite distance. (ὁ τῆς φύσεως πλοῦτος καὶ ὥρισται καὶ εὐπόριστός ἐστιν· ὁ δὲ τῶν κενῶν δοξῶν εἰς ἀπειρον ἐκπίπτει.)

EPICURUS, *Souvan Maxims*. Maxim 15. (c. 290 B.C.) See DIOGENES LAERTIUS, x, 144.

For a greedy mind, no wealth is enough. (Avarus animus nullo satiatur lucro.)

PUBLILIUS SYRUS, *Sententiae*. No. 55. (c. 43 B.C.)  
Quoted by SENECA, *Ad Lucilium*, xciv, 43.

As wealth grows, care and greed for greater wealth follows after. (Crescentem sequitur cura pecuniam | maiorumque fames.)

HORACE, *Odes*. Bk. iii, ode. 16, l. 17. (23 B.C.)  
Wealth increases to a monstrous extent; yet there is still something wanting to our still imperfect fortune. (Improbæ | crescunt divitiæ; tamen | curtae nescio quid semper abest rei.)

HORACE, *Odes*. Bk. iii, ode 24, l. 62.  
The ungovernable passion for wealth. (Opum furiosa cupido.)

OVID, *Fasti*. Bk. i, l. 211. (c. A. D. 8)

With an increase of wealth, the desire of wealth increases.

JOHN WOOLMAN, *Journal* Sec. 2. (1774)

Wealth infatuates as well as beauty.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2666. (1875)

<sup>1</sup> Wealth and Honours can never cure a wounded Conscience.

THOMAS FULLER, *Gnomologia*. No.5462.(1732)

<sup>2</sup> It cannot be repeated too often that the safety of great wealth with us lies in obedience to the new version of the Old World axiom—*Richesse oblige*.

O. W. HOLMES, *A Mortal Antipathy: Introduction*. (1885)

<sup>3</sup> The greatest wealth is contentment with a little.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

RAY, p. 28; FULLER, No. 4581. See also under CONTENTMENT.

Wealth is best known by want.

JOHN RAY, *English Proverbs*, p. 141. (1678)

Wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much, but wants more.

C. C. COLTON, *Lacon*. Vol. i, No. 194. (1820)

A man's wealth can be estimated in terms of what he can do without.

R.A.FREEMAN, *Unconscious Witness*, p.11.(1942)

<sup>4</sup> Wealth is not his who hath it, but his who enjoys it.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 12. (1659) FRANKLIN, *Poor Richard*, 1736. See MONEY: ITS USE.

Wealth is wealth no longer than one can part with it. (Le bien n'est bien qu'en tant que l'on s'en peut défaire.)

LA FONTAINE, *Fables*. Bk. 10, fab. 5. (1678)

<sup>5</sup> The insolence of wealth will creep out.

SAMUEL JOHNSON. BOSWELL, *Life*, 14 April, 1778.

<sup>6</sup> Many people despise wealth, but few know how to bestow it. (Assez de gens méprisent le bien, mais peu savent le donner.)

LA ROCHEFOUCAULD, *Maximes*. No. 301.(1665)

<sup>7</sup> Rolling in wealth. (πλουτοῦντα.)

LUCIAN, *Gallus*. Ch. 1. (c. A.D. 175)

They know no end of their good.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11.(1546)

He knows no end of his wealth.

JOHN CLARKE, *Paroemiologia*, p. 97. (1639)

<sup>8</sup> The wealth of Ormus and of Ind.

JOHN MILTON, *Paradise Lost*. Bk. ii, l. 2. (1667)

The wealth of the Indies.

COUNTRESS OF HERTFORD, *Correspondence*, i, 152. (1739)

The wealth of nations.

SAMUEL JOHNSON, *The Rambler*. No.202.(1752)

An Inquiry into the Nature and Causes of the Wealth of Nations.

ADAM SMITH. Title of book. (1776)

Not for all the wealth of India.

TROLLOPE, *Doctor Thorne*. Ch. 25. (1858)

<sup>9</sup> The fool and the brutish person perish, and leave their wealth to others. (Simul insipiens,

et stultus peribunt. Et relinquent alienis divitias suas.)

*Old Testament: Psalms*, xlix, 10. (c. 250 B.C.) A man dies nobly in pursuit of wealth. (Bene moritur quisquis moritur dum lucrum facit.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 14. (a. A.D. 64) Quoting a Greek fragment with which Seneca violently disagrees.

<sup>10</sup> Wealth is a power usurped by the few, to compel the many to labour for their benefit.

P. B. SHELLEY, *Queen Mab*. Notes. (1813)

The savings of many in the hands of one.

EUGENE V. DEBS, defining wealth. (a. 1926)

<sup>11</sup> Superfluous wealth can buy superfluities only.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

Surplus wealth is a sacred trust which its possessor is bound to administer in his lifetime for the good of the community.

ANDREW CARNEGIE, *The Gospel of Wealth*. Ch. 1. (1900)

<sup>12</sup> Wealth is the test of a man's character. (πλούτος δὲ βάσανός ἐστιν ἀνθρώπου τρόπων.)

UNKNOWN. A Greek proverb, cited by Erasmus.

## II—Wealth a Blessing

<sup>13</sup> Wealth is a blessing to the good, a curse to the wicked.

DOOLITTLE, *Chinese Vocabulary*, ii, 478.(1872)

<sup>14</sup> Wealth to the wise is the one true god. (ὁ πλούτος τοῖς σοφοῖς θεός.)

EURIPIDES, *Cyclops*, l. 316. (c. 440 B.C.)

With wealth come jolly Mirth and gentle Peace. (σὺν Ἰλοῦτῳ δὲ καὶ Εὐφροσύνῃ τεθαλία | Εὐρήνῃ τ' ἀγαθῇ.)

UNKNOWN, *Epigrams of Homer*. No. 15. (c. 400 B.C.)

Truly wealth is a sweet and pleasant thing. (οὕτω τὸ πλουτεῖν ἐστὶν ἡδὺ πρᾶγμα δῆ.)

ARISTOPHANES, *Plutus*, l. 806. (388 B.C.)

Good is wealth if it be without sin.

BEN SIRA, *Book of Wisdom*, xiii, 24.(c. 190 B.C.)

<sup>15</sup> Old is the proverb, yet will I repeat it: Men set most store by wealth, and of all things In this wide world it hath the greatest power. (πάλαι μὲν οὖν ὑμνήθην, ἀλλ' ὅμως ἐρῶ· τὰ χρήματ' ἀνθρώποισι τιμωτάτα

δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει.)

EURIPIDES, *Phoenissae*, l. 438. (c. 420 B.C.)

Wealth it is that finds out friends for men, And wields the greatest power among mankind. (τὰ χρήματ' ἀνθρώποισιν εὐρίσκειν φίλους δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχειν.)

PLUTARCH, *Moralia*, Sec. 497B. (c. A.D. 95) Plutarch says that he is quoting Euripides, but the first line is borrowed from SOPHOCLES. *Fragments*. Frag. 85 Nauck.

As wealth is power, so all power will infallibly draw wealth to itself by some means or other.

EDMUND BURKE, *Speech*, House of Commons, 11 Feb.. 1780.

<sup>1</sup> A Man may as well expect to be well, and at Ease without Wealth, as Happy without Virtue.

THOMAS FULLER, *Gnomologia*. No. 287. (1732)

<sup>2</sup> Little wealth, little care.

GEORGE HERBERT, *Jacula Prudentum*. No. 503. (1640) From the French, "Peu de bien, peu de soin."

<sup>3</sup> Wealth excuses folly. (Stultitiam patiuntur opes.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 29. (20 B. C.)

Wealth makes worship.

JOHN CLARKE, *Paroemiologia*, p. 99. (1639)

Wealth wants not for worship.

THOMAS FULLER, *Gnomologia*. No. 5464. (1732)

Wealth, however got, in England makes Lords of Mechanicks, Gentlemen of Rakes.

DEFOE, *True-born Englishman*, i, 13. (1701)

Wealth is wisdom. He that's rich is wise.

DEFOE, *True-Born Englishman*, ii.

A man of wealth is dubbed a man of worth. It is Pope who said it. (Un homme riche est qualifié homme de bien, c'est Pope qui l'a dit.)

MAX O'RELL, *John Bull et Son Ile*, p. 69. (1890)

<sup>4</sup> The house laughs with silver. (Ridet argento domus.)

HORACE, *Odes*. Bk. iv, ode 11, l. 6. (23 B. C.)

Knowledge makes one laugh, but wealth makes one dance.

HERBERT, *Jacula Prudentum*. No. 955. (1640)

<sup>5</sup> Wealth without worth no harmless housemate is, but blending of the two is the top of fortune. (ὁ πλοῦτος δ' ἀνευ ἀρέτας | οὐκ ἀσίνης πάροικος | ἀ δ' ἐξ ἀμφοτέρων κράσις | δαιμονίαν δκραν ἔχει.)

SAPPHO, *Fragments*. Frag. 100. (c. 610 B. C.)

Quoted by Scholiast on PINDAR, *Olympian Odes*, ii, 96, as given below. See EDMONDS, *Lyra Graeca*, i, 257.

And Wealth, more bright with Virtue joined, Brings golden Opportunity. (ὁ μὲν πλοῦτος ἀρεταῖς δεδαυδαλμένος φέρει τῶν τε καὶ τῶν | καιρόν.)

PINDAR, *Olympian Odes*. Ode ii, l. 53. (476 B. C.)

Moore, tr. Pindar declares this to be the lot of Theron of Acragas, the winner of the chariot race.

Wealth, with wisdom added, is the best gift of fortune. (τὸ πλουτεῖν δὲ σὺν τύχῃ πότμον σοφίας ἀριστον.)

PINDAR, *Pythian Odes*. Ode ii, l. 56. (c. 475 B. C.)

Far-reaching is the power of wealth, when wedded with stainless honor. (ὁ πλοῦτος εὐρυσεβής, | ὅταν τις ἀρετῇ κεκραμένον καθαρῶ.)

PINDAR, *Pythian Odes*. Ode. v, l. 1. (462 B. C.)

Wealth is a great means of refinement.

IK MARVEL (DONALD G. MITCHELL), *Reveries of a Bachelor: Over His Cigar*. (1850)

Wealth . . . means power, it means leisure, it means liberty.

J. R. LOWELL, *Speech*, at Harvard University, 1886.

### III—Wealth a Curse

<sup>6</sup> Watching over wealth is a weariness to the flesh and the worry of it disturbeth sleep.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxxi, 1. (c. 190 B. C.) Oesterley, tr.

<sup>7</sup> The amassing of wealth is one of the worst species of idolatry, no idol more debasing.

ANDREW CARNEGIE, *Memorandum*, made in 1868, and found in his papers after his death.

We're all climbers of some sort in this world. I was a climber after wealth.

CLYDE FITCH, *The Climbers*. Act ii. (1901)

Malefactors of great wealth.

THEODORE ROOSEVELT, *Speech*, at Provincetown, Mass., 20 Aug., 1907.

<sup>8</sup> Wealth's glitter never washed a foul life clean. (Splendor opum sordes vitae non abluit umquam.)

CATO (?), *Dicta Catonis*. (c. 175 B. C.) See *Minor Latin Poets*, Loeb, p. 624.

Without a rich heart, wealth is an ugly beggar.

EMERSON, *Essays: Manners*. (1844)

<sup>9</sup> Wealth arms the eyes of the envious; it is a hostile comrade, a domestic enemy.

ST. JOHN CHRYSOSTOM, *Homilies*. Ch. 2. (c. A. D. 390)

Wealth, falsest of friends, is swift as a winking eye.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 76. (c. 900)

A man's wealth is his enemy.

HOWELL, *Proverbs: Brit.-Eng.*, p. 3. (1659)

<sup>10</sup> No prosperous life 'neath sorrow's cloud for me,

Nor wealth, with thorns aye rankling in my heart.

(μή μοι γένοιτο λιπρὸς εὐδαίμων βίος  
μηδ' ὄλβος ὅστις τὴν ἐμὴν κυλίσει φρένα.)

EURIPIDES, *Medea*, l. 598. (c. 431 B. C.)

Wealth makes no man merry, but pensive and full of sorrow.

MARTIN LUTHER, *Table-Talk*. Maxim 82. (1569)

Great Wealth and Content seldom live together.

THOMAS FULLER, *Gnomologia*. No. 1771. (1732)

Can Wealth give happiness? look round and see.

What gay Distress! What splendid Misery! . . .

Wealth is a Cheat, believe not what it says:

Greatly it promises, but never pays.

FRANKLIN, *Poor Richard's Almanack*, 1746.

Wealth and Content are not always Bed-fellows.

FRANKLIN, *Poor Richard's Almanack*, 1749.

For one rich man that is content, there are a hundred that are not.

H. G. BOHN, *Handbook of Proverbs*, p. 357. (1855)

<sup>11</sup> Mortals are not the owners of their wealth. (οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί.)

EURIPIDES, *Phoenissae*, l. 555. (c. 420 B. C.)

Quoted by PLUTARCH, *Moralia*, 116A.

Stored-up money is for each man his lord or his slave; it should follow, not lead, the twisted

rope. (Imperat aut servit collecta pecunia cuique, | tortum digna sequi potius quam ducere funem.)

HORACE, *Epistles*. Bk. i, epis. x, l. 47. (20 B. C.)

Like a bear on a leading-rope, it ought to follow its master and not run away with him. His life is but a gilded torture, for he is bound fast by his wealth—he does not own it, it owns him.

ST. CIPRIAN OF CARTHAGE, *The World and Its Vanities*. (c. A. D. 250)

Wealth is a good servant, a very bad mistress.

FRANCIS BACON, *De Augmentis Scientiarum: Divitiae*. Pt. i, bk. vi. (1605)

Command your Wealth, else that will command you.

THOMAS FULLER, *Gnomologia*. No. 1125. (1732)

He does not possess wealth, it possesses him.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1734. See also under POSSESSIONS.

If we command our wealth, we shall be rich and free; if our wealth commands us, we are poor indeed.

EDMUND BURKE, *On a Regicide Peace*. (1795)

A coward is wealth, a craven too fond of life. (δειλὸν δ' ὁ πλοῦτος καὶ φιλόψυχον κακόν.)

EURIPIDES, *Phoenissae*, l. 597. (c. 420 B. C.)

Nothing is more cowardly than wealth. (δειλότατόν ἐσθ' ὁ πλοῦτος.)

ARISTOPHANES, *The Plutus*, l. 203. (388 B. C.)

Making a proverb out of the line from Euripides. Cited by ERASMUS, *Adagia*, iii, vii, 2, with the Latin. "Timidus Plutus" (Cowardly wealth).

Wealth gars [makes] wit waver.

FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595)

Much wealth had, according to the ancient proverb, made wit waver.

WALTER SCOTT, *Quentin Durward*. Ch. 18. (1823)

Nae doubt wealth makes wit waver.

WALTER SCOTT, *St. Ronan's Well*. Ch. 15. (1824)

Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay

GOUDSMITH, *Deserted Village*, l. 51. (1770)

Wealth first, the ready pandar of all sin,  
Brought foreign manners, foreign vices in.

WILLIAM GIFFORD, tr., *Juvenal*, vi, 440. (1802)

Bot in proverbe nathles

Men sein, ful selden is that welthe

Can soffre his owne astat in helthe.

JOHN GOWER, *Confessio Amantis: Prologue*, l. 787. (c. 1390)

The rich man's wealth is most enemy unto his health

WHETSTONE, *English Myrror*, p. 14. (1586)

We say, all things may be suffered saving wealth.

RANDLE COTGRAVE, *Dictionary: Aise*. (1611)

Little avails wealth, where there is no health.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)

Parfit men, that thair lif right ledes,  
Welthe of the worlde ay fiese and dredes.

RICHARD ROLLE OF HAMPOLE, *The Pricke of Conscience*, l. 1288. (c. 1340) In l. 1293 is

the phrase, "Worldly welthe."

Wealth is like rheum, it falls on the weakest parts.

GEORGE HERBERT, *Jacula Prudentum*. No. 477. (1640) RAY, *English Proverbs*, p. 22. (1678)

O the misery of wealth! (Divitias miseras!)

HORACE, *Satires*. Bk. ii, sat. viii, l. 18. (30 B. C.)

Wealth lightens not the hearts and cares of men. (Non opibus mentes hominum curaeque levantur.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 3, l. 21. (19 B. C.)

Great wealth implies great loss. (To ts'ang pi' heu' wang.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)* Sec. 44. (c. 550 B. C.) Old, tr.

Inherited wealth . . . is as certain death to ambition as cocaine is to morality.

W. K. VANDERBILT, *Newspaper Interview*. (1905)

## WEAR

The last time we met was in utter despair

Because she had nothing whatever to wear!

WILLIAM A. BUTLER, *Nothing to Wear*. (1857)

The wages, victuals, wear and tear . . . will come to about £3,000,000.

SAMUEL PEPYS, *Diary*, 29 Sept., 1666.

The Wear-and-tear of conscience.

SAMUEL BUTLER, *Hudibras*, iii, i, 1182. (1678)

Unequal to the wear and tear of daily life.

DICKENS, *Dombey and Son*. Ch. 25. (1848)

The wear and tear of time.

MATTHEW ARNOLD, *Essays in Criticism*. Ser ii, ch. 6. (1881)

All thyng is worse whan it is worne.

JOHN SKELTON, *Magnyfycence*, l. 456. (c. 1520)

All thyng is the woors for the wearyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

Everything is worse for wearing.

JOHN CLARKE, *Paroemiologia*, p. 190. (1639)

Everything is the worse for the wearing.

JOHN RAY, *English Proverbs*, p. 159 (1670)

A hat not much the worse for wear.

COWPER, *John Gilpin's Ride*, l. 183. (1782)

## WEARINESS

Sitte at ease to rest thy wearie bones.

GEORGE GASCOIGNE, *Posies: Hearbes*. (1573)

In hope . . . to rest their weary limbs.

EDMUND SPENSER, *The Faerie Queene*. Bk. i. canto ii, st. 29. (1590)

It was weary work.

HARRIET MARTINEAU, *Life in the Wilds*. Ch. 6 (1832)

"O stay," the maiden said, "and rest  
Thy weary head upon this breast."

H. W. LONGFELLOW, *Excelsior*. (1841)

Every one is weary, the poor in seeking, the rich in keeping, the good in learning.

HERBERT, *Jacula Prudentum*. No. 680. (1640)

One can go a long way after one is weary (On va bien loin depuis qu'on est las.)

TRENCH, *Lessons in Proverbs*. Ch. 4. (1853)

<sup>1</sup> Weariness Can snore upon the flint.

SHAKESPEARE, *Cymbeline*, iii, 6, 33. (1609)

### WEATHER

<sup>2</sup> For one that goes up the weather a number goe downe the wind.

NICHOLAS BRETON, *Works* (Grosart), ii, U5. (1618) For one that succeeds, many fail.

<sup>3</sup> The wind died away, and Lanyard . . . cursed the clerk of the weather.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 41. (1841)

<sup>4</sup> Learned men make the calendar, but God makes the weather. (Die Menschen machen Kalender, Gott der Herr, das Wetter.)

CAHIER, *Six Mille Proverbes*, p. 321. (1856)

Be it dry or be it wet,  
The weather'll always pay its debt.

CHEALES, *Proverbial Folk-Lore*, p. 18. (1875)

A modern variant is, "Whether it's cold or whether it's hot, We're going to have weather, whether or not."

We may achieve climate, but weather is thrust upon us.

O HENRY, *A Fog in Santone*. (1912)

<sup>5</sup> Some are weatherwise, some are otherwise.

FRANKLIN, *Poor Richard's Almanack*, 1735.

He who is weather-wise is not otherwise.

CHEALES, *Proverbial Folk-Lore*, p. 18. (1875)

It is well known that "fools are weatherwise," and that "those that are weatherwise are rarely otherwise."

M. A. COURTNEY, *Folk-Lore*, v, 192. (1887)

Those that are weatherwise are rarely otherwise.

RICHARD INWARDS, *Weather Lore*, p. 1. (1893)

<sup>6</sup> Stepmother weather one day, mother weather the next. (ἄλλοτε μητρική πέλει ἡμέρη, ἄλλοτε μήτηρ.)

HESIOD, *Works and Days*, l. 825. (c. 800 B.C.)

The Lord sends sun at one time, rain at another. (ὃς Ζεὺς ἄλλοκα μὲν πέλει αἰθρίας, ἄλλοκα δ' ὕει.)

THEOCRITUS, *Idyls*. Idyl iv, l. 43. (c. 270 B.C.)

"Rain one day, shine the next."

<sup>7</sup> Weather meete to sette paddocks [frogs] abroode in.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 13. (1546)

From which appearance he augured that another fine week for ducks was approaching.

DICKENS, *Old Curiosity Shop*. Ch. 2. (1840)

<sup>8</sup> Change of weather is the discourse of fools.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 2. (1659) RAY, p. 28; FULLER, No. 1082.

And finds a changing clime an happy source  
Of wise reflection and well-tim'd discourse.

WILLIAM COWPER, *Conversation*, l. 387. (1781)

To talk of the weather it's nothing but folly,  
For when it rains on the hill the sun shines in the valley.

MICHAEL DENHAM, *Proverbs*, p. 17. (1846)

The Russians say, "Whoever wants to lie need only begin to talk about the weather." Everybody talks about the weather, but nobody does anything about it.

CHARLES DUDLEY WARNER, *Editorial*, Hartford, Conn., *Courant*, c. 1890. Often wrongly attributed to Mark Twain. See editorial by M. S. Sherman in the *Courant*, 5 Jan., 1945.

<sup>9</sup> Fair weather cometh out of the north. (Ab Aquilone aurum venit.)

*Old Testament*. Job, xxxvii, 22. (c. 350 B.C.)

'Tis a thousand pities that fair weather should do any hurt.

THOMAS DRAXE, *Bibliotheca*, p. 45. (1633)

SWIFT, *Polite Conversation*. Dial. ii. (1738)

A blustering night, a fair day.

HERBERT, *Jacula Prudentum*. No. 309. (1640)

A fair day in winter is the mother of a storm.

HERBERT, *Jacula Prudentum*. No. 114.

In fair Weather prepare for foul.

THOMAS FULLER, *Gnomologia*. No. 2818. (1732)

It's always fair weather

When good fellows get together.

RICHARD HOVEY, *A Stein Song*. (1894)

<sup>10</sup> With winter dust and spring mud you will reap, Camillus, big harvests. (Hiberno pulvere verno luto grandia ferra, Camille, metes.)

MACROBIUS, *Saturnalia*, v, 20, 18. (c. A.D. 400)

Macrobius refers to this as "an old rustic saw" (Rusticum vetus canticum). The origin, perhaps, of the English, "A bushel (or peck) of March dust is worth a king's ransom."

<sup>11</sup> When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring.

*New Testament: Matthew*, xvi, 2-3. (c. A.D. 65)

The evening red, the morning gray.

Foreshewes a cleare and summers day.

LEWIS EVANS, *Withals Dictionary*, sig. N7. (1586)

The red evening and gray morning is the desire of the pilgrim. (Le rouge soir et brun matin Est le desir du pèlerin.)

GABRIEL MEURIER, *Trésor des Sentences*. (1590)

A variant is, "Rouge soir et blanc matin C'est la journée du pèlerin." The Italians have the same proverb, "Sera rossa e negro matino Allegra il pellegrino."

The evening red the morning gray presage a faire succeeding day.

RANDLE COTGRAVE, *Dictionary: Matin*. (1611)

An evening red and a morning gray,

Are sure signs of a fair day.

JOHN CLARKE, *Paroemiologia*, p. 263. (1639)

Evening gray and morning red,

Send the poor shepherd home wet to his bed.

FORBY, *Vocabulary of East Anglia*, p. 416. (1830)

Red sky in the morning, rain in the afternoon,  
red sky at evening, fair weather.

DOOLITTLE, *Chinese Vocabulary*, II, 682. (1872)

An evening grey and a morning red  
Will send the shepherd wet to bed.

RICHARD INWARDS, *Weather Lore*, p. 53. (1893)  
Evening red and morning grey  
Help the traveller on his way;  
Evening grey and morning red  
Bring down rain upon his head.

RICHARD INWARDS, *Weather Lore*, p. 54. There are many other variations of this proverbial jingle, several of which will be found in Inwards, as will innumerable other weather proverbs, too unimportant to be included here.

If the sun in red doth set,  
The next day surely will be wet;  
If the sun doth set in grey,  
The next will be a rainy day.

UNKNOWN, *Lines by a Pessimist*. London *Daily News*, 3 Dec., 1919.

<sup>1</sup>  
He seems a little under the weather, somehow; and yet he's not sick.

WILLIAM DUNLAP, *The Memoirs of a Water Drinker*, i, 80. (1836) The earliest discovered use of the phrase.

A little under the weather.

DONALD G. MITCHELL, *The Lorgnette*. No. i, p. 50. (1850)

The old man is under the weather.

J. G. HOLLAND, *Miss Gilbert's Career*, p. 277. (1860)

What, old lady, are you under the weather?

MARY E. BRADDON, *Mount Royal*. Vol. ii, ch. 4. You're looking just a bit under the weather.

GILBERT FRANKAU, *Air Ministry, Room 28*, p. 222. (1942)

He is very definitely under the weather.

C. AND G. LITTLE, *Black Thumb*, p. 161. (1942)

<sup>2</sup>  
I come like ill weather, unsent for.

BRIAN MEIBANCKE, *Philotimus*, sig. F3. (1583)

Ill weather and sorrow come unsent for.

MICHAEL DENHAM, *Proverbs*, p. 3. (1846)

<sup>3</sup>  
Fair weather after you!

SHAKESPEARE, *Love's Labour's Lost*, i, 2, 150. (1595)

"Shall I fling an old shoe after ye?"—"No; you should say, God send fair weather after me!"

HENRY PORTER, *The Two Angry Women of Abington*. Act ii, sc. 1. (1599)

<sup>4</sup>  
Plaguy twelve-penny weather.

SWIFT, *Letter to Stella*, 26 Oct., 1710.

Shilling weather.

JOHN GAY, *Letter to Swift*. Weather so bad that chair-hire or coach-hire was necessary.

<sup>5</sup>  
At here comyng thei made fair wedur,  
And spak of many thynges to-gedur.

UNKNOWN, *Laud Troy Book*, l. 8289. (c. 1400)  
They were conciliatory and glossed over their differences.

Many make faire wether for a time, . . . but in the turning of a hande all is marde.

ARTHUR GOLDING, tr., *Calvin on Deuteronomy*, cxix, 732. (1583)

But I must make fair weather yet a while,  
Till Henry be more weak, and I more strong.

SHAKESPEARE, *II Henry VI*, v, 1, 30. (1590)

My mother-in-law made very fair weather to me.

KIRKMAN, *The Unlucky Citizen*, p. 163. (1673)

All signs fail in dry weather.

RICHARD INWARDS, *Weather Lore*. (1869)

## WEB

<sup>6</sup>  
Day by day she [Penelope] would weave at the great web, but by night would unravel it. (ἔνθα καὶ ἡματὶν μὲν ὑφάλεσκεν μέγαν ιστόν, | νύκτας δ' ἀλλύσκεν.)

HOMER, *Odyssey*. Bk. xxiv, l. 139. (c. 850 B.C.)

Penelope had told the impatient wooers that she would give them an answer as soon as she had woven a shroud for Laertes; then for three years, while they waited, she unravelled every night what she had woven during the day, but in the fourth year, one of her women betrayed her, and she was compelled to finish the web. ERASMUS, *Adagia*, i, iv, 42, cites the Latin proverb derived from the story, "Penelopes telam retexere" (To unravel the web of Penelope).

This will prove no other than a Penelope's web, a work to no purpose. (Penelopes tela.)

ERASMUS, *Moriae Encomium*. Sec. 91. (1511)

You would be another Penelope: yet, they say, all the yarn she spun in Ulysses' absence did but fill Ithaca full of moths.

SHAKESPEARE, *Coriolanus*, i, 3, 92. (1607)

He winds up his thoughts often, and as often unwinds them; Penelope's web thrives faster.

SIR THOMAS OVERBURY, *Characters: A Melancholy Man*. (1614)

Examples teach soonest. . . . The force of a hundred good sermons is lost by one enormity; so easy it is to weave Penelope's web.

THOMAS ADAMS, *Sermons* (1861), i, 459. (1629)

We should be forced to weave Penelope's web, unravel in the night what we spun in the day.

SWIFT, *Faculties of the Mind*. (1707)

How long shall we be constrained to weave Penelope's web?

JOHN WESLEY, *Journal*, 6 Sept., 1771.

<sup>7</sup>  
The web of our life is of a mingled yarn, good and ill together.

SHAKESPEARE, *All's Well that Ends Well*, iv, 3, 83. (1602)

<sup>8</sup>  
[He] Vnwisely weaues, that takes two webbess in hand.

EDMUND SPENSER, *The Shepheards Calender: October*, l. 102. (1579)

<sup>9</sup>  
Euer out cometh euel sponne web.

*Proverbs of Hendyng*. St. 35. (c. 1300)

Euyt spinnen yerne comyth euyt oute.

*MS Douce*, 52. Förster, ed. (c. 1350)

Ill spon weft iwys, | ay commys foull owte.

*Towneley Plays* (E.E.T.S.), p. 21. (c. 1460)

An ill-spun weft [web] will out either now or eft [afterwards].

JOHN RAY, *English Proverbs*, p. 154. (1670)

## WEBSTER, DANIEL

<sup>1</sup> God is only the president of the day, and Webster is his orator.

H. D. THOREAU, *Walden: Conclusion*. (1854) Daniel Webster struck me much like a steam-engine in trousers.

SYDNEY SMITH, *Remark*. (1855) See LADY HOLLAND, *Memoir*. Vol. i, ch. 9. Carlyle is said to have remarked of Webster, "God Almighty never created a man half as wise as he looks."

## WEDDING, see Marriage

## WEDGE

<sup>2</sup> There goes the wedge, where the beetle drives it.

JOHN RAY, *English Proverbs*, p. 216. (1678) A blunt Wedge will do it, where sometimes a sharp Ax will not.

THOMAS FULLER, *Gnomologia*. No. 19. (1732)

<sup>3</sup> We have all heard of the little end of the wedge.

ANTHONY TROLLOPE, *Dr. Thorne*. Ch. 31. (1858) The rule was but the small end of the wedge.

E. A. FREEMAN, *The History of the Norman Conquest*. Vol. ii, ch. 10. (1868)

The thin edge of the wedge. The beginning of an influence; the creation of a (dangerous) precedent: C. 19-20. From the proverb, *the thin edge of the wedge is to be feared*. From wood-splitting.

PARTRIDGE, *Dictionary of Clichés*. (1941)

## WEED

<sup>4</sup> Cutting down a weed is not so good as uprooting it.

S. G. CHAMPION, *Racial Proverbs*, p. 382. (1938) A Chinese proverb.

<sup>5</sup> He that bites on every weed, must needs light on poison.

JOHN CLARKE, *Paroemiologia*, p. 211. (1639)

LING, *Politeuphuia*, p. 185. (1669) RAY, *English Proverbs*, p. 63. (1670)

He that bites on every Weed, may light on Poison.

THOMAS FULLER, *Gnomologia*. No. 2046. (1732)

<sup>6</sup> The weed never dies. (Malam herbam non perire.)

ERASMUS, *Adagia*, iv, ii, 99. (1508) The Germans say, "Unkraut vergeht nicht," the Spaniards, "Yerba mala nunce muere." Erasmus adds that there are many proverbs with the same idea, for example, "Malum vas non frangitur" (The worthless dish never gets broken).

A bad thing never dies.

THOMAS FULLER, *Gnomologia*. No. 3. (1732)

<sup>7</sup> Many Things grow in the Garden, that were never sow'd there.

THOMAS FULLER, *Gnomologia*. No. 3363. (1732)

The Frost hurts not Weeds.

THOMAS FULLER, *Gnomologia*. No. 4550. From the Spanish, "Yerba mala no le empece la helada."

Weeds want no sowing.

THOMAS FULLER, *Gnomologia*. No. 5466. The French say, "Mauvaise herbe croit volontiers" (An ill weed grows of its own accord). One year's seed, Seven years' weed." Or, as they give it in Oxfordshire, "One year's seeding makes seven years' weeding."

HILDERIC FRIEND, *Flower Lore*, p. 230. (1884)

<sup>8</sup> A weed is no more than a flower in disguise.

J. R. LOWELL, *A Fable for Critics*. (1848)

What is a weed? A plant whose virtues have not yet been discovered.

EMERSON, *Fortune of the Republic*. (1850)

A weed is a plant that is not wanted. There are, therefore, no species of weeds, for a plant that is a weed in one place may not be in another.

LIBERTY HYDE BAILEY, *New International Dictionary: Weed*.

<sup>9</sup> One leafe of Colloquintida marreth and spoyleth the whole pot of porridge.

JOHN LYLY, *Euphuus* (Arber), p. 39. (1579)

One ill weed marreth a whole pot of pottage.

WILLIAM CAMDEN, *Remains*, p. 329. (1605)

<sup>10</sup> No ground so good but that it bringeth forth weeds as well as flowers.

GEORGE PETTIE, *Petite Pallace*, p. 142. (1576)

Hee had some weedes of wo which began to grow up amongst his flowers of felicity.

GEORGE PETTIE, *Petite Pallace*, p. 142.

<sup>11</sup> The richest soil, if uncultivated, produces the rankest weeds. (φαῦλα συναποτικτεῖν, ὥστερ εὐγενή χώραν ἐν γεωργίᾳ θεραπείας μὴ τυχεύσαν.)

PLUTARCH, *Lives: Coriolanus*. Ch. 1, sec. 2. (c. A. D. 110)

On fat londe and ful of donge foulest wedes groweth.

WILLIAM LANGLAND, *Piers the Plowman*, Text C, passus xiii, l. 224. (1393)

Doth not common experience make this common vnto us that the fattest ground bringeth forth nothing but weedes if it be not well tilled?

JOHN LYLY, *Euphuus* (Arber), p. 111. (1579)

Most subject is the fattest soil to weeds.

SHAKESPEARE, *II Henry IV*, iv, 4, 54. (1598)

<sup>12</sup> Wyl[d] weed ys sone y-growe.

UNKNOWN, *Harleian MS.*, 3362. (c. 1470)

Ill weede growth fast.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

An yl weede groweth apace. (La mala herba cresce presto.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

Small herbs have grace, great weeds do grow apace.

SHAKESPEARE, *Richard III*, ii, 4, 13. (1592)

Idle weeds are fast in growth.

SHAKESPEARE, *Richard III*, iii, 1, 103.

Ill weids waxes weil.

FERGUSON, *Scottish Proverbs*, p. 60. (c. 1595)



An ill weed grows apace.

CHAPMAN, *An Humourous Day's Mirth*. (1599)  
Ill weeds grow fast.

WILLIAM CAMDEN, *Remains*, p. 325. (1605)  
Great weeds grow apace.

BAUMONT AND FLETCHER, *The Coxcomb*. Act iv, sc. 4. (1612) TATHAM, *The Rump*. Act i. (1660) FIELDING, *The Miser*. Act iii, sc. 5. (1733) SWIFT, *Polite Conversation*. Dial. i. (1738) FOOTE, *The Knights*. Act i. (1754)

How soon prospers the vicious weed!

PHINEAS FLETCHER, *The Locusts*. Canto iii, st. 4. (1627)

Weeds are apt to grow faster than good Herbs.  
THOMAS FULLER, *Gnomologia*. No. 5463.

Ill weeds are sure to thrive.

DICKENS, *Old Curiosity Shop*. Ch. 4. (1841)  
"Ill weeds grow apace"; and these, as is their nature, grow faster than the good seed.

ALEXANDER MACLAREN, *Matthew*, ii, 208. (1905)  
The Danes say, "Onde Urter voxæ mest, og forgaæ senest" (Ill weeds grow soonest and last longest).

1  
Therfor eny man may care

Lest the wede growe ouer the whete.

UNKNOWN, *Harleian MS.*, 5396. (c. 1450) In *Reliquiae Antiquae* (1843), ii, 240.

The wede ouer grewe the corne.

SIR THOMAS MALORY, tr., *Le Morte Darthur*. Bk. vii, ch. 8. (1485)

They may curs the tyme they were borne  
For the wedes that over-groweth the corne.

WYNKYN DE WORDE, tr., *Hyckescorner*, l. 545. (1510)

Surely the weede ouergroweth the corne.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)  
The weeds o'ergrow the corn.

JOHN RAY, *Proverbs: Scottish*, p. 259. (1678)  
JAMES KELLY, *Scottish Proverbs*, p. 319 (1721), with the comment, "The bad are the most numerous."

## WEEPING

See also TEARS

2  
Being a very human little girl, she often "wept a little weep," as Jo said.

LOUISA M. ALCOTT, *Little Women*, i, 62. (1869)  
Womanlike, I began to "weep a little weep."

JULIA C. R. DORR, *My Husband's First Love*. In *Scribner's Monthly*, ii, 292. (1871)

3  
Weep, if you must, behind closed doors, for your neighbor is not sympathetic.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 13. (1938) Quoted as a Spanish proverb.

4  
He loves thee well that makes thee weep. (Êse te quiere bien, que te hace llorar.)

CERVANTES, *Don Quixote*. Pt. i, ch. 20. (1605)

5  
Bet is that othere than thy-selven wepe.

CHAUCER (?), *Troilus*. Bk. iv, l. 591. (c. 1380)  
Wepinge, and nat for to stinte to doon sinne, may nat avaylle.

CHAUCER, *The Persones Tale*. Sec. 2. (c. 1389)

6  
I wept not, so of stone grew I within. (Io non piangeva, sì dentro impietrai.)

DANTE, *Inferno*. Canto xxxiii, l. 49. (c. 1300)

7  
A time to weep, and a time to laugh. (Tempus flendi, et tempus ridendi.)

*Old Testament: Ecclesiastes*, iii, 4. (c. 250 B. C.)  
See also LAUGHTER AND TEARS.

8  
It is as much Intemperance to weep too much, as to laugh too much.

THOMAS FULLER, *Gnomologia*. No. 2909. (1732)  
To weep excessively for the Dead, is to affront the Living.

THOMAS FULLER, *Gnomologia*. No. 5251.  
Weeping puts tears ahead of grief.

*Meditations in Wall Street*, p. 136. (1940)

9  
He fell upon his brother Benjamin's neck and wept. (Recidisset in collum Benjamin fratris sui, flevit.)

*Old Testament: Genesis*, xlv, 14. (c. 550 B. C.)

10  
Who hath none to still him may weep out his eyes.

GEORGE HERBERT, *Jacula Prudentum*. No. 18. (1640)

Learn weeping, and thou shalt laugh gaining.

GEORGE HERBERT, *Jacula Prudentum*. No. 132.  
I wept when I was born, and every day shows why.

GEORGE HERBERT, *Jacula Prudentum*. No. 201.  
See under BIRTH.

11  
Jesus wept. (ἐδάκρυεν ὁ Ἰησοῦς.)

*New Testament: John*, xi, 35. (c. A. D. 110)  
The shortest verse in the Bible. The *Vulgate* is, "Lacrymatus est Iesus."

12  
You weep, and you are the master! (Vous pleurez, et vous êtes le maître!)

MARIE MANCHINI, to Louis XIV of France, when he permitted Mazarin to send her away. (1658) See MADAME DE MOTTEVILLE, *Mémoires*.

You are emperor, sir, and you weep! (Vous êtes empereur, seigneur, et vous pleurez!)

RACINE, *Bérénice*. Act iv, sc. 5. (1670)

13  
There shall be weeping and gnashing of teeth. (ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.)

*New Testament: Matthew*, viii, 12. (c. A. D. 65) The *Vulgate* is, "Ibi erit fletus, et stridor dentium." *Matthew*, xiii, 42, and 50, has the same Greek, but the English rendering is, "There shall be wailing and gnashing of teeth," and the usual form of the saying, "There shall be weeping and wailing and gnashing of teeth" is no doubt a combination of these verses. See also *Matthew*, xxii, 13; xxiv, 51; xxv, 30; *Luke*, xiii, 28; and *The Koran*, iv, 37.

14  
Weeping lightens woe. (Fletus aerumnas levat.)

SENECA, *Troades*, l. 765. (c. A. D. 60)

Weeping is the ease of woe.

RICHARD CRASHAW, *St. Mary Magdalene*, l. 56. (a. 1649)

The way to heaven is by Weeping-cross.

TRENCH, *Lessons in Proverbs*, p. 121. (1853)

How much better is it to weep at joy than to joy at weeping!

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 29. (1598)

To weep for joy is a kind of manna.

HERBERT, *Jacula Prudentum*. No. 464. (1640)

They follow the corpse to the graue with howling and barbarous outcries; . . . where-of grew, as I suppose, the prouerbe: Hibernice lacrimari [to weep Irish].

RICHARD STANYHURST, *Description of Ireland*. Ch. 8. (1577) In HOLINSHED, *Chronicle*.

Cited by BARNABY RICH, *Irish Hubbub*, p. 2.

He make thee to . . . weep Irish.

JOHN LYLY (?), *Pappe With an Hatchet*, p. 35. (1589)

Surely the Egyptians did not weep-Irish with feigned and mercenary tears.

THOMAS FULLER, *A Pisgah-Sight of Palestine*. Bk. ii, ch. 12. (1650)

To weep Irish, or to feign sorrow.

WILLIAM ROBERTSON, *Phraseologia Generalis*, 1305. (1681)

Gooen to the graue, and there to wepe her belly full.

NICOLAS UDALL, tr., *Erasmus*, xi, 28. (1548)

I'll bear thee hence, where I may weep my fill.

SHAKESPEARE, *III Henry VI*, ii, 5, 113. (1591)

Weep no more, lady! weep no more;

Thy sorrow is in vain,

For violets plucked, the sweetest showers

Will ne'er make grow again.

UNKNOWN, *The Friar of Orders Grey*. (c. 1550)

See PERCY, *Reliques*. Ser. i, bk. ii, No. 18.

Weep no more, my lady, oh! weep no more to-day.

STEPHEN COLLINS FOSTER, *My Old Kentucky Home*. (1853)

## WEIGHT

Weight and measure take away strife.

HERBERT, *Jacula Prudentum*. No. 215. (1640)

Met [weight] and measure make all men wise.

JAMES KELLY, *Scottish Proverbs*, p. 247. (1721)

Weight, Measure, and Tale take away Strife.

THOMAS FULLER, *Gnomologia*. No. 5468. (1732)

Good Weight and Measure is Heaven's Treasure.

THOMAS FULLER, *Gnomologia*. No. 6161.

I'll give you his weight in gold. (A me aurum accipe.)

PLAUTUS, *Curculio*, l. 201. (c. 200 B.C.)

Worth any price, cheap at his weight in gold. (Quantivus preti, non carust auro contra.)

PLAUTUS, *Epidicus*, l. 410. (c. 200 B.C.) Plautus was fond of the phrase "weight in gold," and used it many times. See under WORTH.

## WELCOME

He that is welcome fares well.

NATHAN BAILEY, *Dictionary: Welcome*. (1736)

"Welcome" is not said to every face.

BURCKHARDT, *Arabic Proverbs*. No. 610. (1817)

A hearty welcome is worth halfe a feast.

RANDLE COTGRAVE, *Dictionary: Chere*. (1611)

Welcome is the best cheer.

JOHN RAY, *English Proverbs*, p. 154. (1670)

Welcome is the best dish in the kitchen.

JAMES KELLY, *Scottish Proverbs*, p. 349. (1721)

Welcome is the best dish upon the table.

NATHAN BAILEY, *Dictionary: Welcome*. (1736)

See also under CHEER.

They are welcome that bring.

DAVID FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595) French, "Bien venu celui qui apporte."

Both bad me God speede, but none bad me welcome.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

A well fauourd welcome to me he yeelds,

Byddyng me welcome strangely ouer the feelds.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11.

Such welcome, such farewell.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

JOHN RAY, *English Proverbs*, p. 28. (1670)

Welcome when thou goest, thus is thine errand sped.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

"Leave a welcome behind you." "Do not wear out your welcome."

We knew that we had out-welcomed our liver.

O. HENRY, *The Day We Celebrate*. (1911)

By so much the more you are welcome, by how much the more you are wished for.

JOHN LYLY, *Euphues* (Arber), p. 69. (1579)

Eat, and welcome; fast, and heartily welcome.

JOHN RAY, *English Proverbs*, p. 84. (1678)

Eat and welcome, fast and twice as welcome.

JAMES KELLY, *Scottish Proverbs*, p. 98. (1721)

"A jocose invitation to our known friend."

Come and welcome; go by, and no quarrel.

JOHN RAY, *English Proverbs*, p. 236. (1670)

Come and welcome; and stay away, and heartily welcome.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

Harsh is the voice which says "Go," but sweet is the voice which says "Come." (Aspera vox, "Ite," sed vox est blanda, "Venite.")

HENDERSON, *Latin Proverbs*, p. 29. (1869)

## II—Welcome: Comparisons

He is as welcome as snaw in harvest.

DAVID FERGUSON, *Scottish Proverbs*, p. 52. (c. 1595) RAY, *Scottish Proverbs*, p. 242. (1678)

The Dutch say, "Hij is zoo welkom als de eerst dag in de vasten" (He is as welcome as the first day of Lent), alluding to fast day.

As welcome as a storm.

FULLER, *Profane State*. Bk. v, ch. 14. (1642)  
A trifle less welcome than something you would  
scrape off the bottom of your shoe.

C. W. GRAFTON, *The Rat Began to Gnaw the  
Rope*, p. 42. (1943)

1  
Welcome Maie with his flowers.

JOHN FLORIO, *Second Frutes*, p. 55. (1591)  
Yours of the fifth of March . . . was as wel-  
come to me as flowers in May.

JAMES HOWELL, *Letters*, 28 April, 1645.  
You are as welcome as the flowers in May.

MACKLIN, *Love à la Mode*. Act i, sc. 1. (1793)  
He's as welcome as flowers in May, or coals at  
Christmas.

DICKENS, *Old Curiosity Shop*. Ch. 48. (1841)

2  
She was as welcome as a corpse is to a coroner.  
MARK TWAIN, *Connecticut Yankee*, p. 87. (1889)

3  
It liked hir as well to tell you no lies,  
As water in hir shyppe.

NICOLAS UDALL, *Ralph Roister Doister*. Act  
iii, sc. 2. (a. 1553)

My counsell is no more welcome vnto thee then  
water into a ship.

JOHN LELY, *Euphues and His England*  
(Arber), p. 381. (1580)

Of untymous persons . . . he is as welcome as  
water in a riven ship.

FERGUSON, *Scottish Proverbs*, p. 52. (c. 1595)  
As welcome as water into a ship.

WILLIAM CAMDEN, *Remains*, p. 317. (1605)  
As welcome as water in one's shoes.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)  
RAY, p. 281. See also under WATER.

As welcome as Water in a leaking Ship.  
THOMAS FULLER, *Gnomologia*. No. 749. (1732)

## WELL

4  
Drawn wells are seldom dry.

JOHN CLARKE, *Paroemiologia*, p. 107. (1639)  
RAY, p. 83; FULLER, No. 1327.

Milk stil your Fountains, and your Springs, for  
why?

The more th'are drawn, the lesse they wil grow  
dry.

ROBERT HERRICK, *Hesperides: Draw, and  
Drinke*. (1648) Ray gives the Latin, "Puteus  
si hauriatur melior evadit," and comments,  
"All things are improved by use and exer-  
cise." The Germans say, "Je mehr der Brun-  
nen gebraucht wird, desto mehr giebt er  
Wasser" (The more the well is used, the  
more water it gives).

5  
Well well, many wels, many buckets.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Well, well, is a word of malice.

JOHN RAY, *English Proverbs*, p. 154. (1670)

6  
To dig the well to a depth of seventy-two  
cubits, and stop without reaching the spring.  
is throwing away the well.

MENCIUS, *Discourses*. Bk. vii, pt. i, ch. 29. (c.  
300 B. C.)

7  
When the well's fu', it will rin o'er.

JOHN RAY, *English Proverbs*, p. 262. (1678)  
KELLY, *Scottish Proverbs*, p. 357 (1721),  
with the comment, "That is, when people  
are much wronged, they will show their  
resentment."

WHEN THE WELL IS DRY, WE KNOW THE WORTH  
OF WATER, see under WATER.

8  
You can never tell the depth of the well from  
the length of the pump-handle.

H. W. THOMPSON, *Body, Boots and Britches*,  
p. 492. (1940)

9  
He has dug a well where there is no water.

LANGDON, *Babylonian Proverbs*. Tablet K 4347.  
(c. 2300 B. C.)

He digs a well by a stream. (παρὰ ποταμὸν φρέαρ  
ὀρύττειν.)

ERASMUS, *Adagia*. Chil. iii, cent. iii. No. 69.  
The Latin is, "Iuxta fluvium puteum fodit."  
He digs the well at the river.

JOHN RAY, *English Proverbs*, p. 75. (1678)

## WELL-BEING

10  
He is wise when he is well, can had [hold]  
him so.

FERGUSON, *Scottish Proverbs*, p. 40. (c. 1595)  
He is wise who knows when he's well enough.

JAMES KELLY, *Scottish Proverbs*. (1721)  
"That," Kelly adds, "is a pitch of wisdom  
to which few attain."

11  
Pretty and well, miss! that's two very good  
things.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
You are neither well, full, nor fasting.

You never know when you are well.  
SWIFT, *Polite Conversation*. Dial. ii.

12  
Let well alone, as the saying is. (Actum, aiunt.  
ne agas.)

TERENCE, *Phormio*, l. 419. (161 B. C.)  
Aesop's fox, we recall, would not let the hedge-  
hog, although he offered to do so, remove the  
ticks from her: "For if you remove these," she  
said, "which are full, other hungry ones will  
come on."

PLUTARCH, *Moralia: Old Men in Public Affairs*  
Sec. 790D. (c. A. D. 95)

Let well enough alone. (Assez est bone, lessez  
ester.)

UNKNOWN, *Le Roi d'Angleterre et le Jongleur  
d'Ely*, l. 306. (c. 1250) See MONTAIGLON.  
*Recueil des Fabliaux*, ii, 251.

Unwys is he that kan no wele endure.

CHAUCER, *Envoy to Bukton*, l. 27. (c. 1386)  
He whiche is in a place wel sure is wel a fole to  
go fro hit and to putte hym selfe in grete daunger

WILLIAM CAXTON, tr., *Aesop*, ii, 239. (1484)  
It is said by maner of a prouerbiall speach that  
he who findes himselfe well shuld not wagge.

GEORGE PUTTENHAM, *The Arte of English  
Poesie* (Arber), p. 240. (1589)  
When you are well, hold you so.

JAMES KELLY, *Scottish Proverbs*, p. 357. (1721)

He that is well shelter'd, is a Fool if he stir out into the Rain.

THOMAS FULLER, *Gnomologia*. No. 2199. (1732)

The Italians say, "Chi sta bene non si muova" (He who stands well should not move), a remark attributed to Nicholas Poussin when asked to return from Rome to Paris.

When a person is tolerably well, . . . I think it is his Duty . . . to let Well alone.

GEORGE CHEYNE, *On Regimen*, p. xxxvi. (1740)  
It is well: it works well: let well alone.

PEACOCK, *Misfortunes of Elphin*. Ch. 2. (1829)  
You're well at present, and "leave well alone" is a good motto.

MARRYAT, *Jacob Faithful*. Ch. 33. (1834)  
It would be better . . . to let well enough alone.

J. B. FELT, *Annals of Salem*, i, 340. (1842)  
To leave well alone is a golden rule worth all in Pythagoras.

LYTTON, *The Caxtons*. Bk. vi, ch. 6. (1849)  
Let well alone, lad, and ill too at times.

KINGSLEY, *The Water Babies*. Ch. 1. (1863)  
[He] declined to re-examine. He always let well alone.

CHARLES READE, *Hard Cash*. Ch. 53. (1863)  
We better let blame' well alone, as de good book says.

MARK TWAIN, *Huckleberry Finn*. Ch. 12. (1884)  
I like to leave well enough alone.

EUGENE WALTER, *Easiest Way*. Act iii. (1908)  
My advice is to leave well enough alone.

O'FARRELL, *Repeat Performance*, p. 24. (1942)  
LET SLEEPING DOGS LIE, *see under* DOG.

ALL'S WELL THAT ENDS WELL, *see under* END.

### WEILERISMS \*

<sup>1</sup> "Pray, good folk, let us not step on each other," said the cock [to the horse].

DANIEL DEFOE, *The Shortest Way with the Dissenters*. (1702)

\* A Wellerism is defined by the *Oxford English Dictionary* as a speech or expression typical of Sam Weller, of *The Pickwick Papers*. Specifically it is a maxim or epigram, with the addition of "as somebody said," or "quoth someone." In 1863, a Dutch periodical, *Hel Leeskabineet*, published a collection of proverbs from *Pickwick* called *Samwelleriana*, and "Wellerism" came into use shortly after that. The form, of course, was not original with Dickens, but is as old as literature. Quintilian refers to Wellerisms when he says (v, xi, 21), "Similar to these [fables] is that class of proverb which may be regarded as an abridged fable," and examples will be found cited here from Plato, Theocritus, Zenobius, and others. In fact, many commentators regard Wellerisms as direct descendants of the fables of Aesop: "What a dust I raise," said the fly on the wheel," for example. (*See under* FLY.) In addition to the few given here, many others will be found throughout the book under their appropriate subjects. For a full discussion of Wellerisms *see* ARCHER TAYLOR, *The Proverb*, p. 200, *et seq.*

<sup>2</sup> What the devil do you want with me, as the man said wen he see the ghost?

DICKENS, *Pickwick Papers*. Ch. 10. (1836)

Out with it, as the father said to the child, wen he swallowed a farden.—*Ibid.*, ch. 12.

There's nothin' so refreshin' as sleep, sir, as the servant-girl said afore she drunk the egg-cupful o' laudanum.—*Ibid.*, ch. 16.

If you valley my precious life don't upset me, as the gen'l'm'n said to the driver wen they was a carryin' him to Tyburn.—*Ibid.*, ch. 19.

Now, gen'l'm'n, fall on, as the English said to the French wen they fixed bagginets.—*Ibid.*, ch. 19. I think he's the victim o' connubiality, as Blue Beard's domestic chaplain said, with a tear of pity, ven he buried him.—*Ibid.*, ch. 20.

It's over, and can't be helped, and that's one consolation, as they always says in Turkey, ven they cuts the wrong man's head off.—*Ibid.*, ch. 23. Business first, pleasure arterwards, as King Richard the Third said wen he stabbed the t'other king in the Tower, afore he smothered the babbies.—*Ibid.*, ch. 25.

Vether it's worth goin' through so much to learn so little, as the charity-boy said ven he got to the end of the alphabet, is a matter o' taste.—*Ibid.*, ch. 27.

"Severe weather, Sam," observed Mr. Pickwick.—"Fine time for them as is well wropped up, as the Polar Bear said to himself, ven he was practising his skating," replied Mr. Weller.—*Ibid.*, ch. 30.

I'm pretty tough, that's vun consolation, as the wery old turkey remarked wen the farmer said he was afeard he should be obliged to kill him for the London market.—*Ibid.*, ch. 33.

Hooroar for the principle, as the money-lender said ven he wouldn't renew the bill.—*Ibid.*, ch. 35.

Avay with melinchooly, as the little boy said ven his school-missis died.—*Ibid.*, ch. 44.

I only assisted natur', ma'am, as the doctor said to the boy's mother, arter he'd bled him to death.—*Ibid.*, ch. 47.

<sup>3</sup> No Friend like a Bo:om-Friend; as the Man said when he pull'd out a Louse.

THOMAS FULLER, *Gnomologia*. No. 3571. (1732)  
*See also under* FRIEND.

There is something in it, quoth the Fellow, when he drunk it, Dish-clout and all.

THOMAS FULLER, *Gnomologia*. No. 4884.

<sup>4</sup> Fini, as the French girl said when she jumped on her bed after saying her prayers.

GALSWORTHY, *The Forsyte Saga*, iii, i, ch. 12.

<sup>5</sup> "The result itself will show," as the man said who was leading the way through the river. (ὁ τὸν ποταμὸν καθηγούμενος ἔφη ἄρα δεῖξαι αὐτό.)

PLATO, *Theaetetus*. Sec. 200E. (390 B. C.)

All inside, as the bridegroom said when he shut the door. (ἔνδοι πάσαι δὲ τὰν νύδ' εἰπ' ἀποκλῆας.)

THEOCRITUS, *Idyls*. No. xv, l. 77. (c. 270 B. C.)

It was while lecturing on this line in 1875 that Moritz Haupt, professor of classical languages and literatures at the University

of Berlin, remarked, "Anglicis plurimis utitur vel unus ille Dickensii Samuel Wellerus" (A certain Sam Weller of Dickens, used many English [proverbs of this sort]).

"It's this way, and that way," as the country bumpkin said when he lost his spotted pig. ("Modo sic, modo sic," inquit rusticus, varium porcum perdiderat.)

PETRONIUS, *Satyricon*. Sec. 45. (c. A. D. 60) There's ups and downs; good luck and bad luck.

So late met, that I feare we parte not yeet, Quoth the baker to the pylorie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546) "There's sma' sorrow at our parting," as the auld mear said to the broken cart.

WALTER SCOTT, *Rob Roy*. Ch. 27. (1818) "Virtue in the middle," said the Devil, and sat between two old harlots. (Virtus in medio, sagte der Teufel, sass zwischen zwei alten Huren.)

JOHANN NEANDER. (c. 1820) A variant has the devil seat himself between two priests. That's sufficient, as Tom Haynes said when he saw the elephant.

A. B. LONGSTREET, *Georgia Scenes*. (1835) "One should begin at the right end," said Rundqvist, and painted the outhouse first.

AUGUST STRINDBERG, *Hemsöborna*. Ch. 3. Strindberg tells in detail how this Wellerism originated.

"Who next?" as the whale said after Jonah. LANGDON MITCHELL, *The New York Idea*. Act i. (1906)

"Every little helps to lighten the freight," said the captain, as he threw his wife overboard.

D. E. MARVIN, *Curiosities in Proverbs*, p. 221. (1916) Citing a Dutch Wellerism.

I've cur'd her from lying i' the hedge, quoth the good man when he had wed his daughter.

JOHN RAY, *English Proverbs*, p. 42. (1678) A match, quoth Hatch, when he got his wife by the breech.—*Ibid.*, p. 56.

I hope better, quoth Benson, when his wife bid him, Come in, cuckold.—*Ibid.*, p. 62.

I'll neither meddle or make, said Bill Heaps, when he spilled the butter milk.—*Ibid.*, p. 171.

I thought I had given her rope enough, said Pedley when he hanged his mare.—*Ibid.*, p. 176. That would I fain see, said blind George of Hollowee.—*Ibid.*, p. 177. The French say, "Nous verrons, dit l'aveugle" (We shall see, said the blind man).

"That char is char'd," as the good wife said when she hanged her husband.

JOHN RAY, *English Proverbs*, p. 168. (1670) That job is done.

"That char's charred," as the boy said when he'd killed his father.

J. C. BRIDGE, *Cheshire Proverbs*, p. 111. (1917)

I'll take your part, as the dog said when he stole the cat's dinner.

O Lord, how you made me jump, as the grasshopper said when he was created.

That's the end of my tale, as the monkey said when he backed into the lawn-mower.

H. W. THOMPSON, *Body, Boots and Britches*, pp. 501-2. (1940)

## WENCH

In al this world, to seken up and down, There nis no man so wys, that coude thenche So gay a popelote, or swich a wenche.

CHAUCER, *The Miller's Tale*, l. 66. (c. 1386) A clean-shankit, straught, tight, weel-far'd wench BURNS, *Letter to W. Nicol*, 1 June, 1787.

She was ever the most spirity wench in the world. S. R. CROCKETT, *Men of the Moss Hags*. Ch 40. (1895)

A yonge wenche bryngeth lyghtlye forthe chyl dren, although she be not halfe wel knownen of manne. (Parit puella etiam si male absit viro.)

ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 30 (1508) TAVERNER, tr., fo. 45. (1550) Taver-ner explains: "The cause hereof is, that youth is much more redye to conceyue then age."

Young wenchies make old wrenches.

JOHN CLARKE, *Paroemiologia*, p. 174. (1639)

We yet call a wench that skippeth or leapeth like a boy, a tomboy.

RICHARD ROWLANDS, *Antiquities Concerning the English Nation*, p. 234. (1605)

A brown wench in the face shows that nature gives her grace.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 485. (1623)

A window wench, and a trotter in streete, is neuer good to haue a house to keepe.

JOHN WODROEPHE, *Spared Houres*, p. 484

Give me a wench that will be easily had. Not wooed with cost, and being sent for comes.

UNKNOWN, *The Tragedy of Nero*. Act i. (1624)

## WEST

### See also East

How happy is he who hath reached the West and is safe in the hands of God.

AMEN-EM-APT, *Teaching How to Live*. Col xxiv, l. 19. (c. 700 B. C.) Oesterley, tr. Amentt, the abode of the dead, on the west bank of the Nile; the West Land, or Mountain of the West.

Life on life thou mightest see speeding toward the shore of the western god. (δκτὰν πρὸς ἐσπερίου θεοῦ.)

SOPHOCLES, *Oedipus Tyrannus*, l. 176. (c. 409 B. C.)

There is a region which mortals used to call "Western Land." (Est Locus. Hesperiam quam mortales perhibebant.)

ENNIUS, *Annals*. Bk. i, Frag. 24, Loeb. (c. 180 B. C.) MACROBIUS, v, i, 11.

A place there is by Greeks named "Western Land." (Est locus, Hesperiam Grai cognomine dicunt.)

VERGIL, *Aeneid*. Bk. i, l. 530. (19 B. C.)

Women and mony wilsome wy as wynd or wattir ar gane west.

UNKNOWN, *Poems Gray MS* (S.T.S.), vi, 42, 55. (c. 1540)

I shall once again be in the company of dear old friends now "gone west."

E. CORRI, *Thirty Years as a Boxing Referee*, p. 2. (1915)

"All the Lewis guns gone west," someone said.  
J. B. MORTON, *Barber of Putney*. Ch. 9. (1919)  
There's valuable evidence gone west.

COLE, *Death of a Millionaire*. Ch. 6. (1925)

Odd, how all dying things turn to the West, the region of questions? So mourners on the Nile consigned the mummied citizen to the mercies of the West and soldiers of the recent muddy mess in upper France "went West" to join Hiawatha, King Arthur and the ecstatic nun Petronilla who saw God descending from the West in the shape of a fish-hook to lift her virgin soul into bliss.

THOMAS BEER, *The Mauve Decade*, p. 244. (1926)

It's days since that car went west.

J. J. CONNINGTON, *Four Defences*, p. 53. (1940)

When there's a war on, all that goes west.

AGATHA CHRISTIE, *N or M?*, p. 67. (1941)  
"Gone West," as a euphemism for dying, or being destroyed, or passing out of existence, was particularly in vogue among the British during the First World War. It will be noted that its roots go back to ancient Egypt. In Elizabethan literature "To go west," meaning to end life, is said to have derived from the fact that the Tyburn place of execution was west of London.

<sup>1</sup> Westward the course of empire takes its way.

BISHOP GEORGE BERKELEY, *On the Prospect of Planting Arts and Learning in America*. (1725) At the time he wrote these verses, Bishop Berkeley was endeavoring to secure money to start a college in Bermuda, to train young Indians as missionaries to their fellow-tribesmen, but was unsuccessful. The line was misquoted, "Westward the star of empire takes its way," in the epigraph stamped on the back cover of the early editions of BANCROFT, *History of the United States* (1834), and it is still frequently so given.

<sup>2</sup> Out where the handclasp's a little stronger,  
Out where the smile dwells a little longer,

That's where the West begins.

ARTHUR CHAPMAN, *Out Where the West Begins*. (1917)

<sup>3</sup> Slide with some cleanly excuse, out of our husbandes suspition, being gone Westward for smelts all night.

DEKKER AND WEBSTER, *Westward Ho!* Act ii, sc. 3. (c. 1605)

Have none gone "westward for smelts," as our proverbial phrase is?

UNKNOWN, *The Great Frost*. (1608) In ARBER *English Garner* (1877), i, 85.

<sup>4</sup> Go West, young man, and grow up with the country.

HORACE GREELEY, *Hints Toward Reforms*. (1850) "Go West, young man," repeated in a letter to W. H. Verity. (1854)

"Go West, young man," was Horace Greeley's advice, and West I accordingly went.

W. SAUNDERS, *Through the Light Continent*, p. 35. (1879)

The wild and woolly west.

UNKNOWN, *Editorial*, in *The [Boston] Herald*, 16 July, 1886.

<sup>5</sup> Westward ho!

GEORGE PEELE, *The Famous Chronicle of King Edward the First*. (1593) DEKKER AND WEBSTER. Title of play. (c. 1605) CHARLES KINGSLEY. Title of novel. (1855)

*Olivia*: There lies your way, due west.

*Viola*: Then westward-ho!

SHAKESPEARE, *Twelfth Night*, iii, 1, 145. (1599)

## WET

<sup>6</sup> Wet through, or (as we say) to the skinne.

COTGRAVE, *Dictionary: Traversé*. (1611)

I wish you may be wet to the skin.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

I don't believe . . . that they were ever wet to the skin in their lives.

THEODORE FOOTE, *Mayor of Garret*. Act i. (1764)

In half an hour I was wet to the skin.

F. E. PAGET, *The Curate of Cumberworth*, p. 343. (1859)

<sup>7</sup> Make haste in out of the wet.

DICKENS, *Old Curiosity Shop*. Ch. 18. (1840)

<sup>8</sup> With his cloaths as wet as dung with the rain.

BERNARD MANDEVILLE, *The Fable of the Bees*, p. 219. (1714)

As wet as drip.

CARR, *Dialect of Craven*, i, 119. (1828)

As wet as a shag.

WILLIAM HOLLOWAY, *Provincialisms*, p. 150. (1838) A shag is a cormorant, and the idea is that a cormorant must be very wet because of its frequent diving under water.

As wet as muck.

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 595. (1883) RAYMOND, *Love and a Quiet Life*, p. 215. (1894)

Wet as a drowned rat.

ELEANOR EARLY, *Island Patchwork*, p. 13. (1941)

## WHEEL

<sup>9</sup> The fifth wheel on the wagon does nothing but impede it. (La cinquième roue au chariot, ne fait qu'empescher.)

C. B. BOUELLES, *Proverbia Vulgaria*, fo. 36. (1531)

Thou tyeest but wings to a swift gray hounds heele,

And add'st to a running charriot a fift wheele.

DEKKER, *Match Me in London*. Act i. (1631)  
As much pertinent as the fift wheele in a coach.

JOHN TAYLOR, *Crop-eare Curried*, p. 32. (1644)  
The French say, "C'est une cinquième roue à un carosse."

<sup>1</sup>  
A madding wit that runnes on wheeles.

NICHOLAS BRETON, *Pasquils Passe and Passeth Not*. (1600) *Works* (Grosart), i, 8.

While his tongue Thus runs on wheels.

THOMAS HOBBS, tr., *The Odyssey*. Bk. xviii, l. 31. (1675)

<sup>2</sup>  
Their appearance and their work was as it were a wheel in the middle of a wheel. (Aspectus earum et opera, quasi sit rota in medio rotarum.)

*Old Testament: Ezekiel*, i, 16. (c. 600 B.C.)  
Repeated in x, 10.

As a wheel within a wheel.

BERNARD MANDEVILLE, *The Virgin Unmask'd: Preface*. (1709)

Thus we have Wheels within Wheels.

LORD SHAFTESBURY, *Characteristics of Men*, i, 114. (1709)

Wheels within wheels took place.

ROGER NORTH, *Lives of the Norths*, i, 306. (1740)

There is a wheel within a wheel.

EBENEZER ERSKINE, *Sermons*. (a. 1754) *Works* (1791), p. 711/2.

They are wheels within wheels; sentences in the midst of sentences.

MURRAY, *English Grammar*, i, 457. (1824)

"And a bird-cage, sir," said Sam. "Veels within veels, a prison in a prison."

DICKENS, *Pickwick Papers*. Ch. 40. (1837) The bird-cage was hanging in a room in the Fleet prison.

She'll pull wires and wangle their discharge. Wheels within wheels, you know.

ETHEL WHITE, *The Wheel Spins*. Ch. 33. (1936)

There are wheels within wheels—permutations and combinations which they can never hope to unravel.

FRANCIS BEEDING, *Eleven Were Brave*, p. 91. (1941)

<sup>3</sup>  
I want to see the wheels go round.

JOHN HABBERTON, *Helen's Babies*, p. 11. (1876)  
People like Graves don't know how the wheels go round.

CHARLOTTE ARMSTRONG, *Lay On, Macduff*, p. 186. (1942)

<sup>4</sup>  
Till the great Wheel of Providence turn up another spoke.

JAMES HOWELL, *Letters* (1890), iv, xxix, 608. (1626) WHEEL OF FORTUNE, see FORTUNE.

<sup>5</sup>  
Put in his spoke as she thought into the best wheele.

JOHN LYL, *Euphues and His England* (Arber), p. 413. (1580) See under SPOKE.

<sup>6</sup>  
Grease the wheel, if thou intend the cart shall go.

TORRIANO, *Piazza Universale*, p. 241. (1666)

He who greases his Wheels, helps his Oxen.

THOMAS FULLER, *Gnomologia*. No. 2384. (1732)

A wheel badly greased creaks. (Rota plaustri male uncta stridet.)

ALFRED HENDERSON, *Latin Proverbs*, p. 394.

Those who are not properly paid will not work without grumbling. Also used in relation to bribery.

A crying child obtains milk.

P. PERCIVAL, *Tamil Proverbs*. No. 448. (1842)

For the child that doesn't cry, no teat. (Quien no llora, no mama.)

CAHIER, *Six Mille Proverbs*, p. 257. (1856)

The French say, "C'est à qui crierà le plus fort."

The crying cat always gets the scratch.

H. W. THOMPSON, *Body, Boots and Britches*, p. 491. (1940)

I hate to be a kicker, I always long for peace.

But the wheel that does the squeaking is the one that gets the grease.

UNKNOWN, *The Kicker*.

<sup>7</sup>  
When wheels turn, one half is up and the other half is down. (τροχού περιστρέφοντος ἄλλοθ' ἡτέρα | ἀψίς ὑπερθε γίγνεται ἄλλοθ' ἡτέρα.)

PLUTARCH, *Consolatio ad Apollonium*. Sec. 5. (c. A.D. 95) *Moralia*, sec. 103F.

The wheel is come full circle.

SHAKESPEARE, *King Lear*, v, 3, 174. (1605)

<sup>8</sup>  
Euer the worst spoke of the cart krakes.

UNKNOWN, *Latin MS*. No. 394, John Rylands Library. (c. 1400)

In company, if you marke it, those whiche knowe least, speake, contend, and crie the lowdest. Whereof belike ariseth this Proverbe, That the brokenest wheele of the charriot maketh alwaies the greatest noyse.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 222. (1574) Pettie, tr.

The worst wheel of a cart [always] creaks most. (La pire roue du chariot crie toujours.)

RANDLE COTGRAVE, *Dictionary: Crier*. (1611)

The Germans say, "Das schlechteste Rad am Wagen knarrt am meisten," and the proverb, in practically the same form, is common to many languages.

That spoke in the wheel which creaketh most doth not bear the greatest burden in the cart. The greatest complainers are not always the greatest sufferers.

THOMAS FULLER, *An Appeal of Injured Innocence*. (1659) In *History of Cambridge University* (1840), p. 305.

A waggoner took notice upon the creaking of a wheel, that it was the worst wheel of the four that made the most noise. . . . "They that are sickly are ever the most piping and troublesome."

SIR ROGER L'ESTRANGE, *Fables* (1738), cccxxvi, 349. (1692)

The worst wheel of the cart makes the most noise.

FRANKLIN, *Poor Richard's Almanack*, 1737. See also under GREASE.

WHIG, see Tory

### WHETSTONE

<sup>1</sup> You shall have the Whetstone.

THOMAS FULLER, *Gnomologia*. No. 5991. (1732)  
Hung around the neck as a penalty for lying.  
See under LIE.

<sup>2</sup> I'll play a whetstone's part, which makes iron sharp, though unable itself to cut. (Fungar vice cotis, acutum | reddere quae ferrum valet, exors ipsa secandi.)

HORACE, *De Arte Poetica*, l. 304. (c. 20 B.C.)  
A whetstone is no kerving instrument,  
And yet it maketh sharpe kerving-tolis.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 631. (c. 1380)

As so many whetstones to make other tools cut, but cut not themselves.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. iv, memb. i, subs. 2. (1621)

A Whetstone can't itself cut, yet it makes Tools cut.

THOMAS FULLER, *Gnomologia*. No. 455. (1732)  
My old friend Berryman oft, when alive,  
Taught others thrift, himself could never thrive:  
Thus, like the whetstone, many men are wont  
To sharpen others while themselves are blunt

FRANKLIN, *Poor Richard's Almanack*, 1734.

<sup>4</sup> The whetting of the sithe, though there be a stop in the work for a time, yet, as our common saying is, "a whet is no let," and the doing of this is no impediment.

JOHN PRESTON, *The Saint's Daily Exercise*, p. 32. (1628)

Whetting is no letting.

JOHN CLARKE, *Paroemiologia*, p. 271. (1639)

A whet is no let, saith the proverbe.

THOMAS FULLER, *Sermons* (1891), i, 75. (1654)  
RAY, p. 155; FULLER, No. 454.

### WHIP

<sup>5</sup> When once they are got into the Saddle. and have the whip-hand of the poor Laity.

VINCENT ALSOP, *The Mischiefe of Impositions*, ii, 8. (1680) The advantage, the upper hand of.

Before the Dutch get too much the whip-hand of us.

SIR JOSHUA CHILD, *A New Discourse of Trade: Preface*. (1690)

The law of the road, viz, that horses and carriages should keep to the left . . . and pass each other on the whip-hand.

CHRISTIAN, *Blackstone's Commentaries*, i, 74. (1809)

He admitted that I had the whip-hand of him.

THOMAS DE QUINCEY, *The English Mail Coach*. (1849) *Works* (1890), xiii, 307.

<sup>6</sup> The old coachman loves to hear the whip.  
GEORGE BORROW, *Lavengro*. Ch. 30. (1851)

<sup>7</sup> If I was well whipped, I went mounted like a gentleman. (Si buenos azotes me daban, bien caballero me iba.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 36, 72. (1615) Evidently the saying of some philosophical picaro who had been whipped through the streets, mounted on an ass in the usual way.

<sup>8</sup> In all this Triumph there is a whip and bell.

JOHN CLEVELAND, *The Character of a London Diurnall*, p. 4. (1644) Something that detracts from one's comfort or pleasure. The Romans attached a whip and a bell to the triumphal chariot of a general to drive away evil.—O.E.D.

Get rid of that Whip and a Bell, call'd thy Wife.  
THOMAS OTWAY, *Atheist*. Act i, sc. 1. (1684)

<sup>9</sup> Oil of whip be the proper plaister for the cramp of lazyness.

THOMAS FULLER, *Worthies*, iii, 92. (1662)

Now for to cure such a disease as this,  
The oyl of whip the surest medicine is.

UNKNOWN, *Poor Robin's Almanack*. (1693)

Strap oil. A severe beating.

H. O. HALLIWELL, *Dictionary*, ii, 816. (1847)

<sup>10</sup> A rod in scoole, a whip for a foole, is alwaies in season.

SAMUEL ROWLEY, *When You See Me*, sig. F1. (1613)

A whip for a fool, and a rod for a school, is always in good season.

JOHN RAY, *English Proverbs*, p. 212. (1670)

<sup>11</sup> I'd whip it till the blood came.

SWIFT, *Polite Conversation*. Dial. i. (1738)

[They] flogged him within an inch of his life.

CHARLES READE, *Wandering Heir*. Ch. 5. (1872)

<sup>12</sup> For youre long taryyng Ye shal lik on the whyp.

UNKNOWN, *Towneley Plays*, iii, 378. (c. 1460)

He shal be sure to drinke upon the whippe.

GEORGE GASCOIGNE, *Steele Glas*, 688. (1576)

### WHIRLWIND

<sup>13</sup> Out of the south cometh the whirlwind. (Ab interioribus egredietur tempestas.)

*Old Testament: Job*, xxxvii, 9. (c. 350 B.C.)

<sup>14</sup> Ride the air in whirlwind.

JOHN MILTON, *Paradise Lost*, ii, 540. (1667)

And, pleas'd th' Almighty's orders to perform,  
Rides in the whirlwind, and directs the storm.

ADDISON, *The Campaign*, l. 291. (1705)

And proud his mistress' orders to perform,

Rides in the whirlwind, and directs the storm.

PORR, *The Dunciad*. Bk. iii, l. 263. (1742) The last line taken from Addison without credit.



There were some who were carried away in the whirlwind; and whither they went no man knoweth.

JOSEPH SMITH, *Book of Mormon: III Nephi*, viii, 16. (1830)

REAP THE WHIRLWIND, *see* SOWING AND REAPING.

## WHISKEY

<sup>1</sup> They [the Indian chiefs] called the whiskey firewater.

JOHN BRADBURY, *Travels in the Interior of America*, p. 156. (1817)

Keep them [the Indians] from fire-water.

JOHN R. BROWNE, *Adventures in the Apache Country*, p. 381. (1869)

<sup>2</sup> Freedom and whiskey gang thegither.

ROBERT BURNS, *The Author's Earnest Cry and Prayer*. (c. 1785)

Wi' usquabae, we'll face the Devil.

ROBERT BURNS, *Tam O'Shanter*. (1790)

<sup>3</sup> Whiskie shall put our brains in rage.

JAMES MAIDMENT, ed., *A Book of Scottish Pasquils*, p. 404. (1715)

Whiskey make rabbit hug lion.

H. W. ODLUM, *Rainbow Round My Shoulder*. Ch. 9. (1928) Quoting a Negro song.

<sup>4</sup> Tangle-foot, bad liquor.

G. M. MATSELL, *Vocabulum*, p. 89. (1859) Matsell also notes that "tangle-footed" is a euphemism for drunkenness.

A fine spring of water, aided by a little snake-medicine, set us all right.

J. R. BROWNE, *A Trip to Bodie's Bluff*. In *Harper's Monthly*, Aug., 1865, p. 276/2.

A deekload of tangle-laig whiskey.

G. W. HARRIS, *Sut Lovingood*, p. 129. (1867)

My men and I know too much of Western

"tangle-leg."

W. A. BAILLIE-GROHMAN, *Camps in the Rockies*, p. 6. (1882)

[You] got up agin some snake-medicine.

STEPHEN CRANE, *The Monster*, p. 199. (1901)

<sup>5</sup> [We] had to treat to "red-eye" or "rot-gut," as whiskey is here called.

JOHN A. QUITMAN. *See* CLAIBORNE, *Life*, i, 42. (1819)

Half the men in sight were full of rot-gut whiskey.

A. T. JACKSON, *The Diary of a Forty-Niner*, p. 12. (1850)

We'll have to leave these barrels o' rot-gut with you.

W. N. HARBEN, *Westerfelt*, p. 146. (1901)

Afraid I don't go in for modern rot-gut.

NGAIO MARSH, *Colour Scheme*, p. 47. (1943)

<sup>6</sup> He chanced to have taken an overdose of the creature.

WALTER SCOTT, *Guy Mannering*. Ch. 44. (1815)

<sup>7</sup> Whiskey is a bad thing, especially bad whiskey.

C. H. SPURCEON. Quoted as a Highland saying. (c. 1880)

## WHISPER

<sup>8</sup> To say it in the ear. (In aurem dicere.)

ERASMUS, *Adagia*. Chil. i, cent. iii, No. 46. (1523) Citing sentences from Homer, Euripides and Horace as antecedents of the proverb.

Welcome whisperings are quickly heard.

FULLER, *The Holy State*. Bk. iv, ch. 3. (1642)

To whisper Proclamations is ridiculous.

THOMAS FULLER, *Gnomologia*. No. 5252. (1732)

<sup>9</sup> A whisperer separateth chief friends. (Verbosus separat principes.)

*Old Testament: Proverbs*, xvi, 28. (c. 350 B. C.)

The whisperer defileth his own soul.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxi, 28. (c. 190 B. C.) Oesterley, tr.

<sup>10</sup> All that hate me whisper together against me. (Adversum me susurrabant omnes inimici mei.)

*Old Testament: Psalms*, xli, 7. (c. 250 B. C.)

Cut Men's throats with whisperings.

BEN JONSON, *Sejanus*. Act i, sc. 1. (1603)

Foul whisperings are abroad.

SHAKESPEARE, *Macbeth*, v, 1, 79. (1606)

Twentie rebellious drums make not so dangerous a noise, as a few whisperers in corners.

JOHN DONNE, *Devotions*. Sec. 10. (1624)

Stage-whisper.

J. C. HOTTEN, *Slang Dictionary*, p. 244. (1865)

A whisper that carries distinctly, as used on the stage.

<sup>11</sup> Where there is whispering there is lying.

JOHN RAY, *English Proverbs*, p. 348. (1678)

There's no whispering but there's lying.

SWIFT, *Polite Conversation*. Dial. i. (1738)

## WHISTLE

<sup>12</sup> Wet your throttle with wine. (τέγγε πλεύμονος οίνω.)

ALCAEUS, *Drinking Songs*. Bk. ix, frag. 161. Loeb. (c. 595 B. C.)

Let us wet our whistles. (Tengomenas faciamus.)

PETRONIUS, *Satyricon*. Sec. 34. (C. A. D. 60) A derivative of the phrase of Alcaeus: "tengomenas" probably from τέγγε.

So was hir joly whistle wel y-wet.

CHAUCER, *The Reves Tale*, l. 235. (c. 1386)

Has she oones wett hyr whystyll she couth syng full clere.

*Towneley Plays* (E.E.T.S.), p. 119. (c. 1410)

I wete my whystell, as good drinkers do, je *crocque la pie*.

PALSGRAYE, *La Langue Françoisse*, p. 780. (1530)

All with wine their whistles wet.

BARNABY GOOGE, tr., *The Popish Kingdome* (1880), p. 50. (1570)

Lets . . . drink the other cup to wet our whistles.

WALTON, *The Compleat Angler*. Ch. 3. (1653)

Well may I My whistle wet, for sure the subject's dry.

SAMUEL WESLEY, *Maggots*, p. 64. (1685)

I'll fetch you something to wet your whistle.  
 CHARLES BURKE, *Rip Van Winkle*. Act ii, sc. 3. (1865)  
 Come in and wet your whistle at my expense.  
 THOMAS HARDY, *The Mayor of Casterbridge*. Ch. 36. (1886)  
 Here's luck! And a drop to wet your whistle!  
 RICHARD HOVEY, *At the Crossroads*. (1894)  
 1  
 He could do it in a whistle.  
 ROBERT BAGE, *Barham Downs*, ii, 273. (1784)  
 2  
 Whistle, and she'll come to you.  
 BEAUMONT AND FLETCHER, *Wit Without Money*. Act iv, sc. 4. (1614)  
 Hee is ready to runne at euery mans whistle.  
 THOMAS DRAXE, *Bibliotheca*, p. 18. (1633)  
 I am not every body's dog that whistles.  
 JOHN CLARKE, *Paroemiologia*, p. 232. (1639)  
 I am not like a dogg that cometh at every ones whisling.  
 JAMES HOWELL, *Proverbs*, p. 16. (1659)  
 O whistle, an' I'll come to ye, my lad.  
 BURNS, *O Whistle an' I'll Come to Ye*. (1787)  
 You are sure he will come, like a dog at a whistle.  
 WALTER SCOTT, *Woodstock*. Ch. 9. (1826)  
 3  
 I am devilishly afraid, that's certain; but . . .  
 I'll sing that I may seem valiant.  
 DRYDEN, *Amphitryon*. Act ii, sc. 1. (1690)  
 I went darkling, and whistling to keep myself from being afraid.  
 JOHN DRYDEN, *Amphitryon*. Act iii, sc. 1.  
 The schoolboy, with his satchel in his hand,  
 Whistling aloud to keep his courage up.  
 ROBERT BLAIR, *The Grave*. Pt. i, l. 58. (1743)  
 Whistling to keep the courage up is all right, but the whistle should not be wet.  
 UNKNOWN, *Poor Richard Jr.*, p. 7. (1906)  
 Whistling to keep my courage up.  
 RICHARD SHATTUCK, *The Snark Was a Boojum*, p. 169. (1941)  
 4  
 He whistled as he went for want of thought.  
 DRYDEN, *Cymon and Iphigenia*, l. 84. (1700)  
 5  
 If I knew a miser, who gave up every kind of comfortable living, . . . for the sake of accumulating wealth, Poor man, said I, you pay too much for your whistle.  
 BENJAMIN FRANKLIN, *The Whistle*. (1779)  
 Too much, he thought, for the price of such a whistle.  
 GEORGE TICKNOR, *Life and Letters*. Vol. ii, ch. 13, p. 271. (1851)  
 I should not like to pay too dear for my whistle.  
 R. S. SURTEES, *Handley Cross*. Ch. 7. (1854)  
 If a man likes to do it he must pay for his whistle.  
 GEORGE ELIOT, *Daniel Deronda*. Ch. 35. (1876)  
 6  
 I may whistle for the wind long enough, before it will blow.  
 CHARLES JOHNSTON, *Chrysal*, ii, ii, 14. (1760)  
 Whistling at sea is supposed to cause an increase of wind, if not a storm.  
 FRANCIS GROSE, *Provincial Glossary: Superstitions*, p. 66. (1787)

We must whistle for a breeze.  
 MARRYAT, *Jacob Faithful*. Ch. 39. (1834)  
 7  
 Al suche benche whistlers,  
 God late hem never the [thrive]!  
 JOHN LYDGATE, *Minor Poems* (Percy Soc.), p. 170. (c. 1430) One who sits idly whistling on a bench, a loafer.  
 Fye on the, benche-whystler.  
 ANDREW BOORDE, *Dyetary*, viii, 245. (1542)  
 That benchwhistler (quoth I) is a pinchpeny.  
 JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
 Y'are but bench-whistlers now a dayes to them that were in our times.  
 GEORGE CHAPMAN, *All Fools*. (1607) *Plays* (1873), i, 137.  
 8  
 They byd their creditours goo whystle.  
 SIR THOMAS MORE, in HALL, *Chronicle: Edward V*, fo. 9b. (1513)  
 Let the law go whistle.  
 SHAKESPEARE, *Winter's Tale*, iv, 4, 715. (1610)  
 She rode off, telling him he might whistle for his money.  
 LADY BLOOMFIELD, *Reminiscences*. Vol. i, ch. 1. (1882) The proverbial phrase, "He can whistle for it" (Flöten gehen), has been the occasion for much fruitless discussion.  
 9  
 You'll make an end of your whistle, though the cart overthrow.  
 JOHN RAY, *English Proverbs*, p. 276. (1678)  
 You'll make an End of your Whistle, tho' the Cart overthrow for it.  
 THOMAS FULLER, *Gnomologia*. No. 6027. (1732)  
 10  
 I'd whistle her off, and let her down the wind  
 SHAKESPEARE, *Othello*, iii, 3, 262. (1605)  
 [He] basely Whistled his honour off to th' wind.  
 BEAUMONT AND FLETCHER, *Bonduca*. Act iv, sc. 3. (a. 1616)  
 Release our claims . . . and whistle them down the wind.  
 SAMUEL JOHNSON, *Taxation No Tyranny*, p. 83. (1775)  
 You cannot whistle me down the wind as though I were of no account.  
 TROLLOPE, *Castle Richmond*. Ch. 4. (1860)  
 Tom had tried to "whistle her down the wind," but had failed.  
 MARK TWAIN, *Tom Sawyer*. Ch. 12. (1876)

## WHITE

## See also Black and White

11  
 Pale as a white cloth for . . . wrathe.  
 WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon* (E.E.T.S.), p. 419. (c. 1489)  
 Fresh lily, And whiter than the sheets!  
 SHAKESPEARE, *Cymbeline*, ii, 2, 15. (1609)  
 He entered . . . with a face as white as a sheet.  
 FIELDING, *Amelia*. Bk. vii, ch. 8. (1751)  
 The captain . . . was white as a sheet.  
 MARRYAT, *Peter Simple*. Ch. 58. (1834)  
 He turned as white as a sheet.  
 ARTEMUS WARD (C. F. BROWNE), *Interview with President Lincoln*. (1863)

You'll be white as a sheet to-morrow.

THOMAS HARDY, *Under the Greenwood Tree*. Pt. i, ch. 8. (1872)

1

Up-on a thikke palfrey, paper-whyt.

CHAUCER, *Legend of Dido*, l. 275. (c. 1385)

As whyt as is the blosme up-on the rys.

CHAUCER, *The Miller's Tale*, l. 137. (c. 1386)

As whyt as chalk.

CHAUCER, *The Squires Tale*, l. 401. (c. 1388)

The floor was white as chalk and smooth as glass.

ARTEMUS WARD (C. F. BROWNE), *The Shakers*. (1860)

2

White as the fleur-de-lys. (Blanche fu comme fleurs de lis.)

GUERIN, *Du Chevalier Qui Fist des Cons Parler*, l. 16. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, vi, 180. "Blanche que flos d'espine" is used twice in the fables. See MONTAIGLON, ii, 19, and v, 28. "Plus blanche que n'est gelée" occurs in ii, 48; "Plus blanche que nape" in i, 234; and "Blanc con yvoire" in vi, 180.

Hyr chekys rounde, whyt as the flour de lys.

CAXTON, tr., *Charles the Grete*, p. 90. (1485)

3

Whiter than milk. (γάλακτος λευκότερα.)

GREGORIUS, *On Hermogenes*. (c. 595) Quoting a proverb, and adding that he disapproves of all such phrases, since they improperly flatter the ear by an erotic turn. See EDMONDS, *Lyra Graeca*, i, 224.

Through his smokke, wrought with silk,

The flesh was seen, as whyt as milk.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1240) CHAUCER (?), tr., l. 1196.

In lynen white as milke.

ROBERT MANNING OF BRUNNE, tr., *Langtoft's Chronicle* (Hearne), p. 334. (c. 1300)

As wyt ase melkys fom.

UNKNOWN, *Sir Ferumbras* (E.E.T.S.), p. 124. (1380)

Whyt as morne milk.

CHAUCER, *Canterbury Tales: Prologue*, l. 360. (c. 1386) Repeated in *The Miller's Tale*, l. 50

Whyte as ony milk.

UNKNOWN, *Partonope of Blois*, p. 66. (c. 1440)

In rochets [frocks] of fine Rennes [linen],

White as morrow's milk.

JOHN SKELTON, *Colin Clout*, l. 317. (a. 1529)

A long beard as white as milk.

JOHN AUBREY, *Brief Lives*, i, 212. (1669)

You are as white as a loan soup [milk].

JAMES KELLY, *Scottish Proverbs*, p. 371. (1721)

A slight chemise as white as milk.

BYRON, *Don Juan*. Canto v, st. 77. (1820)

The walls were whitewashed as white as milk.

DICKENS, *David Copperfield*. Ch. 3. (1850)

4

His color white as snow. (Color nivis est.)

OVID, *Metamorphoses*. Bk. ii, l. 852. (A. D. 7)

His raiment was white as the light. (λευκά ὡς τὸ φῶς.)

New Testament: *Matthew*, xvii, 2. (c. A. D. 65)  
The Vulgate is, "Alba sicut nix" (White as snow).

Hwittere thane ani snaw.

UNKNOWN, *Vices and Virtues*, p. 83. (a. 1200)

His throte al-so whyt of hewe

As snow on braunche snowed newe.

GUILLAUME DE LORRIS, *Roman de la Rose*. (c.

1240) CHAUCER (?), tr., l. 557. (c. 1365)

She was not broun ne dun of hewe,

But whyt as snowe y-fallen newe.

GUILLAUME DE LORRIS, *Roman de la Rose*.

Chaucer (?), tr., l. 1213.

The castel is whit schinyng So the snowgh.

Vernon MS (E.E.T.S.), p. 373. (c. 1300)

His faire fresche face, as quhite as ony snawe.

JAMES I OF SCOTLAND, *The Kingis Quair*, lxxvii. (1423)

Whyt in soth as snow that falleth newe.

JOHN LYDGATE, *Lyf of Our Lady*, sig. F2. (c. 1440)

5

Far whiter than an egg. (ὥς πολὺ λευκότερον.)

SAPPHO. Frag. 62. (c. 610 B. C.) Quoted by

ATHENAEUS, ii, 57D.

Whiter than a washed swan. (Loto candidior cycno.)

MARTIAL, *Epigrams*. Bk. i, epig. 115. (c. A. D. 85)

Whiter than butter. (Bianca più che burro.)

DANTE, *Inferno*. Canto xvii, l. 63. (c. 1300)

As white as a hound's tooth.

Devonshire Assn. Trans., liv, 137. (1923)

6

Her bodie white as iuorie.

WILLIAM WARNER, *Albions England*. Bk. vii, ch. 36. (1586)

His teeth were as white as ivory.

UNKNOWN, *The Matchless Rogue*, p. 83. (1725)

The poor lady had gone as pale as ivory.

ARNOLD BENNETT, *Prohack*. Ch. 21. (1922)

7

Whit so any lili flour.

UNKNOWN, *King Horn*, l. 15. (a. 1300)

Washte cleane, As whyte as a lylly.

THOMAS INGELEND, *The Disobedient Child* (Percy Soc.), p. 43. (c. 1560)

"As white as a lily" has long since passed into a proverb.

HILDERIC FRIEND, *Flower Lore*, p. 210. (1884)

8

Hire teht [teeth] aren white ase bon of whal.

UNKNOWN, *Lyric Poetry* (Percy Soc., No. 19), p. 34. (c. 1307)

That swete thyng as whit as wales bon.

*Sir Ferumbras* (E.E.T.S.), p. 80. (c. 1380)

And sche be whyte as whales bone.

*Reliquiae Antiquae* (1841), i, 28. (c. 1450)

Whose face . . . through feare, as white as whales bone

EDMUND SPENSER, *The Faerie Queene*. Bk. iii, canto i, st. 15. (1590)

His teeth as white as whale's bone.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 332. (1595)

His beard was all a white, as white as whale's bone.

THOMAS RAVENSCROFT, *Deuteromelia*, sig. B4. (1609)

The lady herself was of an excellent beauty, like a whale's tooth for whiteness.

CHARLES KINGSLEY, *Westward Ho!* Ch. 7. (1855)

- <sup>1</sup> Als whit as any dryuen snawe.  
UNKNOWN, *Vernon MS* (E.E.T.S.), p. 418. (c. 1300)  
The fish . . . is as white as the driven snow.  
JOHN LYLY, *Euphues* (Arber), p. 89. (1579)  
Lawn as white as driven snow.  
SHAKESPEARE, *The Winter's Tale*, iv, 4, 220. (1610)  
His head . . . as white as swan or driven snow.  
MICHAEL DRAYTON, *Poly-olbion*, xxiv. (1612)  
White as the driven snow or thistly down.  
EDWARD WARD, *Nuptial Dialogues*, i, 318. (1710)  
His bosom . . . white as driven snow.  
FIELDING, *Joseph Andrews*. Bk. iv, ch. 6. (1742)  
In sheets white as what the bards call "driven snow."  
LORD BYRON, *Don Juan*. Canto vi, st. 25. (1823)  
The first hint of mockery at the phrase.  
O.E.D. says that driven snow is snow that is carried along and piled into heaps by the wind.  
White as the driven snow.  
TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night i, p. 7. (1854) PHILIP BARRY, *You and I*. Act i. (1923) In Night ii, p. 40, Arthur has, "Pure and white as snow."  
EVERY WHITE WILL HAVE ITS BLACK, *see under SWEET AND SOUR*.  
TO MAKE WHITE OF BLACK, *see under CUNNING*.

## WHITEWASH

- <sup>2</sup> A poet and an author will go as far in white-washing a munificent tyrant.  
HORACE WALPOLE, *Memoirs of the Reign of George the Third* (1845), ii, 35. (1764)  
To be entirely exonerated from all blame, or—in the familiar language of the day—to be white-washed.  
SIR GEORGE JACKSON, *Diaries*, i, 36. (1809)  
The greater part of whitewashing is done with ink.  
GEORGE D. PRENTICE, *Prenticeana*, p. 57. (1860)

## WHITHER

- <sup>3</sup> Simon Peter said unto him, Lord, whither goest thou? (ποῦ ὑπάγεις;)  
*New Testament: John*, xiii, 36. (c. A. D. 110)  
The *Vulgate* is the well known "Quo vadis?"  
Used as the title of a novel by Henryk Sienkiewicz.  
Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? (Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις: πῶς οἶδαμεν τὴν ὁδόν;)  
*New Testament: John*, xiv, 5. The *Vulgate* is, "Domine, nescimus quo vadis: et quo modo possumus viam scire?"  
<sup>4</sup> Whither away?  
SHAKESPEARE, *The Taming of the Shrew*, iv, 5, 38. (1594) *A Midsummer-Night's Dream*, i, 1, 180. (1596)  
Whither away so fast?  
JOSHUA SYLVESTER, *Spectacles*. (a. 1618)

## WHOOPEE

- <sup>5</sup> He yelled at the top of his voice, "Whoopee! Whiskey only twenty-five cents a gallon."  
UNKNOWN, *Editor's Drawer, Harper's Monthly*, July, 1862, p. 282/1.  
I propped myself against M. Gambetta's back, and raised a rousing "Whoop-ee!"  
MARK TWAIN, *A Tramp Abroad*, p. 80. (1880)  
You eat chili-con-carne-con-huevos and then holler "Whoopee!"  
O. HENRY, *Heart of the West*, p. 82. (1906)  
Holler 'Whoopee!' across the plaza.  
O. HENRY, *Seats of the Haughty*. (1907)  
Another bride, another June,  
Another sunny honeymoon,  
Another season, another reason for makin' whoopee!  
GUS KAHN, *Makin' Whoopee*. (1928) According to the *New York Mirror*, 17 Jan., 1935, Walter Winchell invented the phrase, "To make whoopee."  
How long have these people been making whoopee down here?  
R. A. J. WALLING, *Spider and Fly*, p. 140. (1940)  
Nocturnal invitations to make whoopee.  
E. S. GARDNER, *The Case of the Smoking Chimney*, p. 53. (1943) A writer in *The Literary Digest*, vol. 107, No. 13, p. 43, asserts that "Whoopee" occurs in a morality play, *Mankind*, dating from c. 1475, and was also used by Palsgrave, about 1530.  
<sup>6</sup> He whoops it up with the plain people.  
UNKNOWN, *Editor's Easy Chair, Harper's Magazine*, Aug., 1884, p. 472/2.  
In the language of the gold fields [they] "turned themselves loose," "made things hum," "whooped 'em up" around the bar-room.  
T. STEVENS, *Around the World on a Bicycle*, i, 2. (1887)

## WHORE

- <sup>7</sup> She cries whore first.  
APHRA BEHN, *Town Fop*. Act iv, sc. 3. (1676)  
You cried whore first, when you talked of the knapsack  
SWIFT, *Polite Conversation*. Dial. i. (1738)  
<sup>8</sup> All bread is sweet to a whoremonger.  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxiii, 9. (c. 190 B. C.)  
The whoredom of a woman is in the lifting up of her eyes and she is known by her eyelids.  
BEN SIRA, *Book of Wisdom*, xxvi, 9.  
A hired woman is as spittle.  
BEN SIRA, *Book of Wisdom*, xxvi, 22.  
A prostitute is a furnace of love, burning youth and money.  
BHARTRIHARI, *The Spring Sataka*. (c. 625)  
A whore in a fine dress is like a clean entry to a dirty house.  
NATHAN BAILEY, *Dictionary: Whore*. (1736)  
The harlot's cry from street to street,  
Shall weave old England's winding-sheet.  
BLAKE, *Auguries of Innocence*. (a. 1827)

- <sup>1</sup> An old whore's curse is a blessing.  
H.G. BOHN, *Handbook of Proverbs*, p. 313. (1855)
- <sup>2</sup> A decent whore rather than an indecent virgin.  
BURCKHARDT, *Arabic Proverbs*. No. 495. (1817)  
Decently covered, that is, and not showing her legs.
- <sup>3</sup> The White Slave.  
BARTLEY CAMPBELL. Title of play. (1882)
- <sup>4</sup> The loue of a whore & the wine of a bottle at night is good, in the morning naught. (Amor di putana, e vin di fiasco, la fera è buono, la matina è guaste.)  
JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)  
The love of a harlot and wine of a flagon, is good in the morning and nought in the evening.  
Book of Meery Riddles. Prov. 57. (1629)  
The love of a woman, and a bottle of wine, Are sweet for a season, but last for a time.  
JOHN RAY, *English Proverbs*, p. 55. (1678)
- <sup>5</sup> Who serueth whoores, looseth tyme. (Chi serue le putane, il tempo perde.)  
JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)  
He who sets one Foot in a Bawdy-house, claps t'other in an Hospital.  
THOMAS FULLER, *Gnomologia*. No. 2402. (1732)
- <sup>6</sup> The Bitch that I meant is not a Dog.  
THOMAS FULLER, *Gnomologia*. No. 4426. (1732)
- <sup>7</sup> A strumpet is become an unfortunate female.  
J. C. AND A. W. HARE, *Guesses at Truth*. Ser. i, p. 154. (1827)  
One more unfortunate . . . Gone to her death.  
THOMAS HOOD, *The Bridge of Sighs*. (1844)  
Seamstress, unmarried, "unfortunate."  
M. BETHAM-EDWARDS, *Disarmed*. Ch. 38. (1883)  
Unfortunate women. Prostitutes: from ca. 1820. Originally a London Society expression.  
ERIC PARTRIDGE, *Dictionary of Clichés*. (1941)
- <sup>8</sup> Never was strumpet fair.  
HERBERT, *Jacula Prudentum*. No. 433. (1640)  
Whoredom and grace, dwelt never in one place.  
JAMES KELLY, *Scottish Proverbs*, p. 355. (1721)  
In silk and scarlet walks many a harlot.  
W. C. HAZLITT, *English Proverbs*, p. 234. (1869)
- <sup>9</sup> Where all thy pleasure is, hop hoore, pipe theefe.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Hop whoore, pipe theefe, hangman lead the dance.  
JOHN DAVIES, *Scourge of Folly*, p. 47. (1611)  
Whores and Thieves go by the Clock.  
JOHN RAY, *English Proverbs*, p. 68. (1678)
- <sup>10</sup> Show a shilling, she'll be willing. (Nummi opus atque opus fit.)  
LUCILIUS, *Satires*. Bk. ix, frag. 360 Loeb. (c. 123 B. C.)  
A terrible life—at everybody's beck and call, as the saying goes.  
BAYARD VEILLER, *Bait for a Tiger*, p. 145. (1941)

- <sup>11</sup> It is proverbially said, *Chi Asmi caccia e donne mena, Non è mai senza guai & pena*. Who drives an ass and leads a whore, Hath toil and sorrow evermore.  
FYNES MORYSON, *An Itinerary*, iii, i, 26. (a. 1614) Quoting an Italian proverb.  
Who drives an asse, and leads a whore, Hath paine. and sorrow evermore.  
JOHN CLARKE, *Paroemiologia*, p. 259. (1639)
- <sup>12</sup> A young fellow falne in love with a whore is said to be falne asleepe in the chimney corner.  
SIR THOMAS OVERBURY, *Newes from the Chimney-corner*. (1613)
- <sup>13</sup> The counsaile of one naughtypacke may make a wenche to bolde.  
PALSCRAVE, *La Langue Françoise*, p. 632. (1530)  
The naughtipacks or the ofskowrings of men.  
GOLDING, tr., *Calvin on Psalms*, xii, 9. (1571)  
Will not all men cry out that she is a naughtipacke?  
BULLINGER, *Decades* (1592), 868. (1577)  
I never heard that she was a naughty pack.  
SWIFT, *Polite Conversation*. Dial. i. (1738)
- <sup>14</sup> Once a whore, and ever a whore.  
HENRY PARROT, *Laquei Ridicolosi*. Bk. ii, epig. 121. (1613) HOWELL, p. 15; RAY, p. 155.
- <sup>15</sup> You would frown then on a little Corinthian maid? (ψέγεις ἀπα καὶ Κορινθίαν κόρην;) PLATO, *The Republic*. Bk. iii, sec. 404D. (c. 375 B. C.) "Corinthian maid" was a proverbial phrase for what the French call "chère amie," or "petite amie."  
Just as bad is the little friend you visit abroad as the wife at home. (Tam malum est foris amica quam malum est uxor domi.)  
FLORUS, *Epigrams*. Epig. 8, l. 4. (c. A. D. 124)  
She's not a chippy. She has only one friend.  
ELLIOT PAUL, *Mayhem in B-Flat*, p. 110. (1940)
- <sup>16</sup> The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. (Pedes eius descendunt in mortem, et ad inferos gressus eius, et investigabiles.)  
*Old Testament: Proverbs*, v, 3–5. (c. 350 B. C.)  
A whore is a deep ditch. (Fovea enim profunda est meretrix.)  
*Old Testament: Proverbs*, xxiii, 27.  
A whore is an instrument of shame. (Meretrix est instrumentum contumeliae.)  
PUBLILIUS SYRUS, *Sententiae*. No. 394. (c. 43 B. C.)
- <sup>17</sup> By means of a whorish woman a man is brought to a piece of bread. (Pretium enim scorti vix est unius panis.)  
*Old Testament: Proverbs*, vi, 26. (c. 350 B. C.)  
Whoring and bawdry do often end in beggary.  
JOHN RAY, *English Proverbs*, p. 28. (1670)

1 Not tears but gifts can touch a harlot. (Muneribus est, non lacrimis, meretrix miseriors.)

PUBLILIUS SYRUS, *Sententiae*. No. 399. (c. 43 B.C.) Whores affect not you but your money.

JOHN RAY, *English Proverbs*, p. 28. (1670)

2 She plays the whore for apples and then bestows them upon the sick. This Proverb is used against those who give Alms of what they get unjustly.

JOHN RAY, *Adagia Hebraica*, p. 407. (1678)

3 What can an old whore do except promise to stop sinning?

SADI, *Gulistan*. Ch. viii, Maxim 104. (c. 1258)

A young whore, an old saint.

JOHN RAY, *English Proverbs*, p. 155. See under SAINT. The Germans say, "Junge Betschwester, alte Betschwester" (Young whore, old pray-er), and "Young whore, old procuress." The Arabs say, "When a whore reforms, it is only to become a procuress," and "A whore repents as often as water turns to sour milk."

A harlot repented for one night. "Is there no police officer," she cried, "to arrest these whores?"

BURCKHARDT, *Arabic Proverbs*. No. 156. (1817)

4 He that will keep a monkey 'tis fit he should pay for the glasses he breaks.

JOHN SELDEN, *Table-Talk: Wife*. (1689)

In common justice, Sir, there's no man

That makes the whore, but keeps the woman.

MATTHEW PRIOR, *Epistle to Fleetwood Shepherd*. Epis. ii. (a. 1721)

He that rides the mule shoes her.

H. W. THOMPSON, *Body, Boots and Britches*, p. 487. (1940)

5 Ever . . . your powdered bawd.

SHAKESPEARE, *Measure for Measure*, iii, 2, 61. (1604)

Your whores, sir, . . . using painting.

SHAKESPEARE, *Measure for Measure*, iv, 2, 39.

She that paints will doubtless be a whore.

EDWARD WARD, *The London Spy*, p. 420. (1699) See also under FACE.

6 No woman is worth money that will take money.

JOHN VANBRUGH, *The Relapse*. Act ii. (1696)

7 [Grafton thought] the world should be postponed to a whore and a horse race.

HORACE WALPOLE, *Letter to Henry Seymour Conway*, 16 June, 1768.

8 A devoted part of the sex—devoted for the salvation of the rest.

MARY WOLLSTONECRAFT, *A Vindication of the Rights of Women*. Ch. 8. (1792)

Prostitutes are a necessity. Without them, men would attack respectable women in the streets.

NAPOLÉON I, *Remark*, to Gaspard Gourgaud, at St. Helena, 9 Jan., 1817.

Herself the supreme type of vice, she is ultimately the most efficient guardian of virtue. . . . She remains, while creeds and civilization rise and fall, the eternal priestess of humanity, blasted for the sins of the people.

W. E. H. LECKY, *History of European Morals*. Ch. 5. (1869)

9 Twixt harlot and bathman the likeness is pat: Both lave good and bad in the very same vat.

UNKNOWN, *Attic Scolia* (c. 400 B.C.) See EDMONDS, *Lyra Graeca*, iii, 571.

## WHY AND WHEREFORE

10 Without why or wherefore. (Nec quid nec quare.)

PETRONIUS, *Satyricon*. Sec. 37. (c. A.D. 60)

Without asking why or wherefore. (Sans plus oultre se interroguer quoy ne comment.)

RABELAIS, *Gargantua*. Bk. i, ch. 26. (1534)

I have given you a wherefore for this why many times.

GEORGE GASCOIGNE, *Supposes*. Act i, sc. 1. (1566)

Ant.S.: Shall I tell you why?

Dro.S.: Ay, sir, and wherefore; for they say every why hath a wherefore.

SHAKESPEARE, *The Comedy of Errors*, ii, 2, 43 (1593)

There is occasions and causes why and wherefore in all things.

SHAKESPEARE, *Henry V*, v, 1, 3. (1599)

Whatever Sceptic could inquire for,

For ev'ry why he had a wherefore.

SAMUEL BUTLER, *Hudibras*, i, i, 131. (1663)

There is never a why but there's a wherefore

JOHN RAY, *English Proverbs*, p. 348. (1678)

In truth, my lord, every why has its wherefore.

WALTER SCOTT, *The Fortunes of Nigel*. Ch. 3. (1822) SPURGEON, *John Ploughman's Talk*. Ch. 17. (1869)

If he be ever asked how, why, when, or wherefore, he shuts up one eye and shakes his head.

DICKENS, *Bleak House*. Ch. 20. (1873)

Never mind the why and wherefore.

W. S. GILBERT, *H.M.S. Pinafore*. Act ii, sc. 1. (1878) A proverb, with minor variations, in many languages. The French say, "A tout pourquoi il y a un parceque"; the Germans, "Kein Warum ohne ein Darum"; the Italians, "Ogni cosa ha cagione"; the Spaniards, "Para todo hay comentario."

## WICKEDNESS

See also Evil, Sin, Vice

11 If the wicked take hold of the skirts of thy garment, leave it in his hand.

AHIKAR, *Teachings*. Col. xi, l. 171. (c. 550 B.C.)

A Latin proverb says, "Malus malum vult, ut sit sui similis" (The wicked wishes another to be wicked, that he may be like himself).

To see and listen to the wicked is already the beginning of wickedness.

CONFUCIUS, *Analects*. (c. 500 B.C.)

Woe to the wicked man and woe to his companions.

UNKNOWN, *Alphabet of Ben Sira*. No. 6. (c. 1000) Frequently cited in rabbinical literature.

One should keep oneself five yards distant from a carriage, ten yards from a horse, a hundred yards from an elephant; but the distance one should keep from a wicked man cannot be measured.

UNKNOWN, *Niti Sastras*. (c. 1250)

Woe be to the wicked, and woe be to them that cleave to them.

JOHN RAY, *Adagia Hebraica*, p. 412. (1678)

1 They run from the ruddled rope. (τὸ σχοινίον φεύγουσι τὸ μεμιλωμένον.)

ARISTOPHANES, *Acharnians*, l. 22. (425 B.C.)

A rope dripping with ruddle was used to sweep loiterers from the Agora, and those who were struck bore the red mark on their robes.

The wicked flee when no man pursueth: but the righteous are bold as a lion. (Fugit impius, nemine persequente: iustus autem quasi leo confidens.)

*Old Testament: Proverbs*, xxviii, 1. (c. 350 B.C.)

Wickedness fears the very shadows. (Ipsas nequitia tenebras timet.)

SENECA, *Ad Lucilium*. Epis. xcvi, sec. 13. (a. D. 64)

He who lives badly, fear brands him. (Al que mal vive, el miedo le signe.)

CAHIER, *Six Mille Proverbs*, p. 286. (1856)

To flee when no one pursues. (Fugere nemine persequente.)

HENDERSON, *Latin Proverbs*, p. 138. (1869)

The wicked flee when no man pursueth, but they make better time when someone is after them.

CHARLES H. PARKHURST (attr.), *Remark*, during his anti-vice crusade in New York City. (c. 1900)

2 What tho' the Baudy runs thro' all he Writ,  
The more the Wickedness, the more the Wit.

DANIEL DEFOE, *More Reformation*, l. 12. (1703)

3 A wicked man is his own hell.

THOMAS FULLER, *Gnomologia*. No. 460. (1732)

The Love of the Wicked is more dangerous than their Hatred.

THOMAS FULLER, *Gnomologia*. No. 4636.

Wickedness is its own Punishment, and many Times its own Cure.

THOMAS FULLER, *Gnomologia*. No. 5738.

Wickedness with Beauty is the Devil's Hook baited.

THOMAS FULLER, *Gnomologia*. No. 5739.

4 Wickedness can be got easily: the road to her is smooth. (λεῖη μὲν ὁδός.)

HESIOD, *Works and Days*, l. 287. (c. 800 B.C.)

Smooth is the way that leadeth unto wickedness. (ἡ μὲν ἐπὶ τὴν κακότητα ὁδὸς λεία.)

PLATO, *Laws*. Bk. iv, sec. 718E. (c. 345 B.C.)  
Paraphrasing Hesiod. As also in *Protagoras*, 340C.

5 Ye have ploughed wickedness, ye have reaped iniquity. (Arastis impietatem, iniquitatem messuistis.)

*Old Testament: Hosea*, x, 13. (c. 725 B.C.) See under SOWING AND REAPING.

6 Wickedness burneth as the fire. (Succensa est enim quasi ignis impietas.)

*Old Testament: Isaiah*, ix, 18. (c. 725 B.C.)

There is no peace unto the wicked. (Non est pax impiis.)

*Old Testament: Isaiah*, xlviii, 22; lvii, 21.

How oft is the candle of the wicked put out! (Quoties lucerna impiorum extinguetur?)

*Old Testament: Job*, xxi, 17. (c. 350 B.C.)

The happiness of the wicked glides away like a stream. (Le bonheur des méchants comme un torrent s'écoule.)

RACINE, *Athalie*. Act ii, sc. 7. (1691)

7 Wickedness be sweet in his mouth. (Dulce fuerit in ore eius malum.)

*Old Testament: Job*, xx, 12. (c. 350 B.C.)

My lips shall not speak wickedness. (Non loquentur labia mea iniquitatem.)

*Old Testament: Job*, xxvii, 4.

8 No man ever became extremely wicked all at once. (Nemo repente fuit turpissimus.)

JUVENAL, *Satires*. Sat. ii, l. 83. (c. A. D. 120)

There is no man suddenly either extremely good or extremely evil.

SIR PHILIP SIDNEY, *Arcadia*. Bk. i. (a. 1586)

There is a method in man's wickedness,—  
It grows up by degrees.

BEAUMONT AND FLETCHER, *A King and No King*. Act v, sc. 4. (1611)

No man becomes worst at the first dash.

THOMAS ADAMS, *Sermons* (1861), i, 71. (1629)

No man is wholly bad all at once.

LORD LYTTON, *The Caxtons*. Bk. iii, ch. 7. (1849) Both Adams and Lytton are translating Juvenal.

The old saying that no man becomes very bad all of a sudden—nemo repente fuit turpissimus—applies to the life of faith as well as of conduct.

H. P. LIDDON, *Sermons*, p. 126. (1892)

9 There is a common sayinge, The more wicked, the more lucky.

HUGH LATIMER, *Sermons* (1562), i, 68. (1552)

Ill vessels seldom miscarry.

HERBERT, *Jacula Prudentum*. No. 92. (1640)

An ill stake standeth longest.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)

10 However wicked a man may be, he is sure to find a wickedder.

C. G. LELAND, *The Egyptian Sketch-Book*, p. 155. (1873)

11 All wickedness is weakness.

MILTON, *Samson Agonistes*, l. 834. (1671)

All wickedness comes of weakness. (Toute méchanceté vient de faiblesse.)

ROUSSEAU, *Emile*. Bk. i. (1762)

<sup>1</sup> No lurking hole can shroud the wicked. (Aulcune cachette ne sert aux meschants.)

MONTAIGNE, *Essays*. Bk. ii, ch. 5. (1580) Quoting Epicurus.

<sup>2</sup> He who gives aid to the wicked repents it later. (Qui fert malis auxilium, post tempus dolet.)

PHAEDRUS, *Fables*. Bk. iv, fab. 19. (c. 25 B.C.) *Kohleth Rabbah*, p. 85, has, "If thou hast done a kind deed to a wicked man thou hast committed a wicked act."

In the wicked confidence is not to be placed. (Pravis non esse fidem adhibendam.)

PHAEDRUS (?), *New Fables*. Fab. 30.

<sup>3</sup> The way of the wicked is as darkness: they know not at what they stumble. (Via impiorum tenebrosa: nesciunt ubi corruant.)

*Old Testament: Proverbs*, iv, 19. (c. 350 B.C.)

<sup>4</sup> I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not. (Vidi impium superexaltatum, et elevatum sicut cedros Libani.)

*Old Testament: Psalms*, xxxvii, 35, 36. (c. 250 B.C.) 'The ungodly . . . flourishing like a green bay tree.

*Book of Common Prayer: Psalter*. (1548)

<sup>5</sup> Successful wickedness is the disaster of the good. (Felix improbitas optimorum est calamitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 205. (c. 43 B.C.) The success of the wicked is a temptation to many. (Successus improborum plures adlicit.)

PHAEDRUS, *Fables*. Bk. ii, fab. 3. (c. 25 B.C.)

<sup>6</sup> The wicked delays his punishment—he does not escape it. (Poenam moratur improbus, non praeterit.)

PUBLILIUS SYRUS, *Sententiae*. No. 526. (c. 43 B.C.) Though bad men seek in heaven to flee from ill, E'en there their vices will pursue them still.

SADI, *Gulistan*. Ch. viii, Apol. 21. (c. 1258)

God bears with the wicked, but not for ever. (Dios sufre a los malos, pero no para siempre.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 40. (1615)

God permits the Wicked, but not for ever.

THOMAS FULLER, *Gnomologia*. No. 1682. (1732)

See also under RETRIBUTION.

<sup>7</sup> The wickedness of the few is the calamity of the many. (Paucorum improbitas est multorum calamitas.)

PUBLILIUS SYRUS, *Sententiae*. No. 533. (c. 43 B.C.) Even to itself wickedness ponders to do injury. (Sibi ipsa improbitas cogit fieri iniuriam.)

PUBLILIUS SYRUS, *Sententiae*. No. 674. Or, "Wickedness compels injury to itself."

Never, never wicked man was wise.

POPE, tr., *The Odyssey*. Bk. ii, l. 320. (1726)

<sup>8</sup> There is no man so wicked as to wish to ap-

pear so. (Neque enim quisquam est tam malus, ut videri velit.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. iii, ch. 8, sec. 44. (A. A. D. 80)

'Tis very strange Men should be so fond of being thought wicked than they are.

DANIEL DEFOE, *System of Magick*. Bk. i, ch. 2. (1727)

<sup>9</sup> More wicked than Herod. (Plus fel qu'Erodes.)

RUTEBEUF, *De Père Denise*, l. 111. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, iii, 266.

<sup>10</sup> Wickedness, by whomsoever committed, is odious, but most of all in men of learning; for learning is the weapon with which Satan is combatted, and when a man is made captive with arms in his hand, his shame is doubled.

SADI, *Gulistan*. Ch. viii, Maxim 62. (c. 1258) The wicked should be avoided, even though adorned with learning. Is not the serpent to be feared, even though it has a jewel in its head?

UNKNOWN, *Hitopadesa*. (c. 1250) Dubois, tr.

<sup>11</sup> As saith the proverb of the ancients, Wickedness proceedeth from the wicked. (Ab impiis egredietur impietas.)

*Old Testament I Samuel*, xxiv, 13. (c. 600 B.C.)

Said to have been derived from the legend of Nimrod, wicked King of Babylon, who had an equally wicked son, Mardon, so that the people began to say, "Out of the wicked cometh forth wickedness," until it passed into a proverb. Some writers have alleged it to be the oldest on record, but that was before the discovery of the papyri of Amenem-apt, Ptah-Hotep, and other Egyptian scribes, running back to 3500 B.C.

The safe way to wickedness is always through wickedness. (Per scelera semper sceleribus tutum est iter.)

SENECA, *Agamemnon*, l. 115. (c. A. D. 60)

<sup>12</sup> Oh, how cowardly wickedness always is! (O semper timidum scelus!)

STATIUS, *Thebaid*. Bk. ii, l. 489. (c. A. D. 92)

<sup>13</sup> I's wicked, I is.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 20. (1852) Topsy speaking.

<sup>14</sup> Wickedness conquers all. (Scelus omnia vincit.)

VERGIL (?), *Ciris*, l. 427. (c. 50 B.C.) A variation on "Omnia vincit Amor," *Eclogues*, x, 69. The sun shines even on the wicked.

SENECA, *De Beneficiis*. Bk. iii, sec. 25. (c. A. D. 54) See also under SUN.

<sup>15</sup> The venom of a scorpion is in its tail, that of a fly in its head, that of a serpent in its fangs; but the venom of a wicked man is to be found in all parts of his body.

UNKNOWN, *Niti Sastras*. (c. 1250)



## WIDOW

<sup>1</sup> Better to be mated in grief than dwell in widowhood.

*Babylonian Talmud: Jebamoth*, fo. 118b. (c. 450)

It is better to dwell two together than to dwell a widow.

*Babylonian Talmud: Kethuboth*, fo. 75a. An adaptation of BEN SIRA, *Ecclesiasticus*, xxxvi, 25, "He that hath no wife will wander up and down mourning."

Leade a wofull widowes life.

GEORGE PETTIE, *Petite Pallace: Icilius and Virginia*, p. 117. (1576)

What's a widow but an axle broke,

With one part falling, neither part can move?

JOHN DAVIES, *A Contention Betwixt a Wife, a Widow, and a Maid*. (1602)

A widow is a rudderless boat. (Wu to chih chou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2243. (1875)

Divorc'd from your Husband; a Widow bewicht.

NATHAN BAILEY, tr., *Erasmus' Colloquies* (1878), i, 259. (1725)

Who'd ha' thought of yo'r husband . . . making a moonlight flitting, and leaving yo' to be a widow bewitched!

MRS. GASKELL, *Sylvia's Lovers*. Ch. 39. (1863)

<sup>2</sup>

Flowers will bloom on widows; maggots will be hatched on widowers.

S. G. CHAMPION, *Racial Proverbs*, p. 447. (1938) A Japanese proverb.

<sup>3</sup>

Take example by your father, my boy, and be wery careful o' widders.

DICKENS, *Pickwick Papers*. Ch. 20. (1837)

Beware of widders.

DICKENS, *Pickwick Papers*. Ch. 23.

<sup>4</sup>

If you succour any desolate widowe, you shall by and by heare a voice which saith: I knowe what foloweth.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 38. (1574) Pettie, tr.

The estate of widowes, is of all others most unfortunate: for even the wisest and honestest of them, serve for a marke for ill tongues to shoote at.

GUAZZO, *Civile Conversation*, iii, 83.

Slanders cluster round the widow's door.

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2236. (1875)

<sup>5</sup>

So far as is known, no widow ever eloped.

E. W. HOWE, *Country Town Sayings*. (1911)

<sup>6</sup>

A good coming in is all in all with a widow.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

Long a widow weds with shame.

JAMES HOWELL, *English Proverbs*, p. 19.

<sup>7</sup>

Look at them [widows] as they ride in their roomy litters: see their red lips and their plump sleek skins: you would not think they

had lost a husband, you would fancy they were looking for one.

ST. JEROME (HIERONYMUS), *Letters*. No. xxii, sec. 16. (A. D. 384)

Between the widow of a year and the widow of a day there is a great difference. (Entre la veuve d'une année | Et la veuve d'une journée | La différence est grande.)

LA FONTAINE, *Fables: La Jeune Veuve*. Bk. vi, fab. 21. (1668)

<sup>8</sup>

Fleece not the widow.

KHATI I, KING OF EGYPT, *Teaching*. No. xii. (c. 2500 B. C.) Budge, tr. Kindness toward the widow was emphasized in all the Egyptian moral teachings.

Ye shall not afflict any widow. (Viduae non nocebitis.)

*Old Testament: Exodus*, xxii, 22. (c. 550 B. C.)

I caused the widow's heart to sing for joy. (Cor viduae consolatus sum.)

*Old Testament: Job*, xxix, 13. (c. 350 B. C.)

<sup>9</sup>

There came a certain poor widow, and she threw in two mites, which make a farthing. (καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης.)

*New Testament: Mark*, xii, 42. (c. A. D. 55) The Vulgate is, "Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans."

The widow's mite. A small contribution in money, the most one can afford.

PARTRIDGE, *Dictionary of Clichés: Widow*. (1941)

<sup>10</sup>

Then had wyuys ben in his [St. Paul's] time lytle better than grasse wydowes be now.

SIR THOMAS MORE, *A Dialogue Concerning Heresyes*, iii, xiii, 86b. (1528) In the old sense of a discarded mistress.

I have made more matches in my time than a grass widow.

GOLDSMITH, *The Goddess of Silence*. (1760)

Grass widows in the hills are always writing to their husbands.

JOHN LANG, *Wanderings in India*, p. 4. (1859)

In the sense of wives who are separated from their husbands.

Expectant husbands come out to meet the "grass widows" who have travelled with us.

LADY DUFFERIN, *Viceregal Life in India*. Bk. i, ch. 1. (1884)

Five widows, crape and grass.

CLYDE FITCH, *The Stubbornness of Geraldine*.

Act i. (1902) Crape, with the husband dead; grass, divorced. Sod and grass is the more usual distinction.

Hempen-widow: whose Husband was Hang'd B.E., *Dictionary of the Canting Crew*. (a. 1700)

That class of young ladies known among the students as "college widows," and commonly supposed to have made the acquaintance of several generations of collegians.

ARTHUR E. JENKS, *Social Life at Yale*. *Scribner's Magazine*, Aug., 1887, p. 298.

"The College Widow" was the title of a comedy by George Ade.

Has Mr. Balfour never heard of the Golf Widow?  
*Westminster Gazette*, 29 June, 1908, p. 2/2.  
You can get used to the idea of being a rope-widow.

MARGARET MILLAR, *Wall of Eyes*, p. 166. (1943)

Here I see what creatures are in weeping for their husbands and then presently leaving off.

SAMUEL PEPYS, *Diary*, 17 Oct., 1667.

The rich Widow cries with one Eye, and laughs with the other.

THOMAS FULLER, *Gnomologia*. No. 4737. (1732)  
Easy-crying widows take new husbands soonest; there is nothing like wet weather for transplanting, as Master Gridley used to say.

O. W. HOLMES, *The Guardian Angel*. (1867)  
Brevity is the soul of widowhood.

H. H. MUNRO (SAKI), *The Match-Maker*. (1911)

Widows are always rich.

JOHN RAY, *English Proverbs*, p. 57. (1678)

Wealth i' a widow's house, kail but saut.

JOHN RAY, *Proverbs: Scottish*, p. 261.

I never yet could meet with a sorrowful relict but was herself enough to make a hard bargain with me.

RICHARD STEELE, *The Funeral*. Act i. (1701)

An undertaker speaking.

The younger widows . . . will marry. (*νεωτέρας δε χήρας . . . γαμειν θέλονσιν.*)

*New Testament: I Timothy*, v, 11. (c. A. D. 62)

The *Vulgate* is, "Adolescentiores autem viduas . . . nubere volunt."

It is a delicious thing to be a young widow.

SIR JOHN VANBRUGH, *The Relapse*. Act i. (1696)

But the Russians say, "He who has not married a young widow doesn't know what misfortune is."

Cross a stile, and a gate hard by,  
You'll be a widow before you die.

UNKNOWN, *Cornish Proverbs*, in *Notes and Queries*, iii, v, 208.

NEITHER MAID, WIFE, NOR WIDOW, *see under* MAID.

## II—Wooing a Widow

He that will wooe a widow, must take time by the forelocke.

THOMAS DELONEY, *Iacke of Newbery*. Ch. 11. (1597)

Do, but dally not; that's the widow's phrase.

DAVID, *Lord Barry, Ram-Alley*. Act ii. (1611)

He that will woo a widow must not dally.

UNKNOWN, *Cupid's Solicitor of Love*. (1680)

Marry a widow before she leave mourning.

HERBERT, *Jacula Prudentum*. No. 254. (1640)

A good season for Courtship is, when the Widow returns from the Funeral.

THOMAS FULLER, *Gnomologia*. No. 175. (1732)

He'll have a lusty widow now

That shall be woo'd and wedded in a day.

SHAKESPEARE, *The Taming of the Shrew*, iv, 2, 50. (1594)

He that woos a maid, must seldom come in her sight; but he that woos a widow must woo her day and night.

JOHN RAY, *English Proverbs*, p. 49. (1670)

He that has pretensions to a widow must never give over for a little ill usage.

WYCHERLEY, *The Plain-Dealer*. Act ii. (1676)

## III—Marrying a Widow

It's as easy to marry a widow as to put a halter on a dead horse.

BURNE, *Shropshire Folk-Lore*, p. 588. (1883)

You can't marry a widow, for the widow marries you.

H. W. THOMPSON, *Body, Boots and Britches*, p. 484. (1940)

Take heed . . . of a widow thrice married.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Be wary how you marry one that hath cast her rider. . . . I mean a widdow.

HOWELL, *Proverbs: Letter of Advice*. (1659)

I neuer meete the at fleshe nor at fishe,  
But I haue sure a deade mans head in my dishe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

Bold-faced women, when they wed another,  
Banquet their husbands with their dead loves' heads.

JOHN MARSTON, *The Insatiate Countess*. Act i, sc. 1. (1605)

Be wary how you marry . . . a widdow, for so you will be subject to hav a Deaths head putt often in your Dish.

JAMES HOWELL, *Letters*, ii, 666. (1659)

He who marries a widow will often have a dead man's head thrown in his dish.

NATHAN BAILEY, *Dictionary: Widow*. (1736)

It is always dangerous to marry a widow, because of the unpleasant comparisons which she may make.

JAMES PAYN, *Canon's Ward*. Ch. 27. (1884)

Never marry a widow unless her first husband was hanged.

JAMES KELLY, *Scottish Proverbs*, p. 260. (1721)

"Lest she upbraid you with him, and sing you an old Scottish song: *You will never be like our old good man.*"

To marry a widow, in slangy French, means to make a fortune; but it doesn't always work out that way. (Épouser une veuve, en bon français, signifie faire sa fortune: il n'opère pas toujours ce qu'il signifie.)

LA BRUYÈRE, *Les Caractères: Des Biens de Fortune*. (1688)

He that marries a widow and three children, marries four thieves.

UNKNOWN, *The New Help to Discourse*, p. 310. (1669) RAY, p. 51; FULLER, No. 2237.

He that marries a widow, and two daughters, has three back doors to his house.

JAMES KELLY, *Scottish Proverbs*, p. 137. (1721)

## WIFE

See also Husband and Wife

<sup>1</sup> If your wife's beautiful, you'll not have her to yourself; if she's ugly, you'll pay for it dearly. (*ἂν μὲν καλὴν, ἔξεις κοινὴν, ἂν δὲ αἰσχράν, ἔξεις ποινήν.*)

ANTISTHENES, *Apothegm.* (c. 375 B.C.) See DIOGENES LAERTIUS, vi, 3. Quoted by BION (c. 250 B.C.) in slightly different form, "If you marry an ugly wife she will be your bane, if a beautiful one you will not keep her to yourself." See DIOGENES LAERTIUS, iv, 48. See also under BEAUTY.

He that marries a wife is happy for a month, but he that gets a fat benefice lives merrily all his life.

BAILEY, tr., *Erasmus' Colloquies*, p. 27. (1725)

<sup>2</sup> Honor your wives, for thus you enrich marriage.

*Babylonian Talmud: Baba Metzia*, fo. 59a. (c. 450)

If thy wife is small, bend down that thou mayst speak to her.

*Babylonian Talmud: Baba Metzia*, fo. 59a. A man should not think himself too superior to his wife to consult her. "If your wife is short, stoop to her" is the proverbial form.

<sup>3</sup> He who followeth the advice of his wife will fall into hell.

*Babylonian Talmud: Baba Metzia*, fo. 59a. (c. 450) The Welsh say, "The advice of a wife is worthless, but woe the man who does not take it."

Ah! gentle dames, it gars me greet,  
To think how monie counsels sweet,  
How monie lengthen'd, sage advices,  
The husband frae the wife despises!

ROBERT BURNS, *Tam O'Shanter*. (1791)

Every man who is high up loves to think he has done it all himself; and the wife smiles, and lets it go at that. It's only our joke. Every woman knows that.

J. M. BARRIE, *What Every Woman Knows*. Act iv. (1908)

<sup>4</sup> Is your wife Matza or Motzé?

*Babylonian Talmud: Jebamoth*, fo. 63b. (c. 450) The key to the proverb is to be found in these two verses: "Whoso hath found [matza] a wife hath found good" (*Prov.* xviii, 22), and "I find [motzé] woman more bitter than death" (*Eccles.* vii, 26).

<sup>5</sup> Wives are young mens Mistresses; Companions for middle Age; and old Mens Nurses.

FRANCIS BACON, *Essays: Of Marriage and Single Life*. (1612)

WIFE AND CHILDREN HOSTAGES, see under FAMILY.

<sup>6</sup> Subjects and wives, when they revolt from their lawful sovereigns, seldom choose a better.

THOMAS BROWN, *Works* (1760), iv, 178 (c. 1700) Quoted as "the old saying."

An unfaithful wife needs only the shadow that is cast by an egg.

FRANCIS BEEDING, *Heads Off at Midnight*. Ch. 17. (1938) Quoted as a Spanish proverb.

CAESAR'S WIFE MUST BE ABOVE SUSPICION, see under CAESAR.

<sup>7</sup> He that kisses his wife in the market-place shall have many teachers.

WILLIAM CAMDEN, *Remains*, p. 323. (1605)

He that kisseth his wife in the market-place shall have enough to teach him.

JOHN RAY, *English Proverbs*, p. 110. (1670)

He that kisses his wife at the market cross, will have many to teach him. Spoken when people are officiously instructing us in doing what we are about.

JAMES KELLY, *Scottish Proverbs*, p. 173. (1721)

<sup>8</sup> An ugly wife and a lean piece of ground protect the house.

S. G. CHAMPION, *Racial Proverbs*, p. 382. (1938) A Chinese proverb.

A young wife should be but a shadow and echo in her house.

S. G. CHAMPION, *Racial Proverbs*, p. 447. A Japanese proverb. The Japanese also say, "Beat your wife on the wedding day, and your married life will be happy," and "Make your plans for the year at its beginning; correct your wife from the first day." The Russians say, "A wife may love a husband who never beats her, but she does not respect him," and "Beat your wife before dinner, and again before supper."

<sup>9</sup> Therefore seith Salomon, "an hous that is uncovered and droppinge, and a chydinge wyf. been lyke."

CHAUCER, *The Persones Tale*. Sec. 42. (c. 1389) A reeking house and a scawding wife will make yan weary of his life.

GEORGE MERITON, *Praise of York-shire Ale*, p. 83. (1683) See also under THREE.

<sup>10</sup> Who-so buildeth his hous all of salwes [twigs] And pricketh his blinde hors over the falwes [fallow ground],

And suffreth his wife to go seken halwes [shrines of saints],

Is worthy to be hanged on the galwes!

CHAUCER, *Wife of Bath's Prologue*, l. 655. (c. 1388)

Who lets his wife go to euerie feaste,  
And lets his horse drinke at euerie puddle,  
Shall haue of his horse, a starke jadish beast,  
And of his best wife, a twang and a huddle.

JOHN FLORIO, *Second Frutes*, p. 41. (1591)

Who lets his wife go to every feast, and his horse drink at every water, shall neither have good wife, nor good horse.

HERBERT, *Jacula Prudentum*. No. 436. (1640)

He that lets his wife drink of every cup, and his horse at every water, shall be sure to have neither of 'em good for any thing.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act iv, sc. 1. (1696)

Oft would he say, Who builds his house on sands,  
Pricks his blind horse across the fallow lands,  
Or lets his wife abroad with pilgrims roam,  
Deserves a fool's-cap and long ears at home.

POPE, *Wife of Bath's Prologue*, l. 347. (1714)

1  
There ain't a lady livin' in the land  
As I'd swop for my dear old Dutch.

ALBERT CHEVALIER, *My Old Dutch*. (c. 1895)  
I love my wife, But oh you kid!

JIMMY LUCAS. Title of song. (1909)

2  
To kiss a man's wife, or wipe his knife, is a  
thankless office.

JOHN CLARKE, *Paroemiologia*, p. 45. (1639)

Never kiss a man's wife, nor wipe his knife, for  
he will be likely to do both after you.

JAMES KELLY, *Scottish Proverbs*, p. 263. (1721)

3  
What the good wife spares, the cat eats.

JOHN CLARKE, *Paroemiologia*, p. 242. (1639)

RAY, p. 144; FULLER, No. 5520.

4  
Sorrow and an evil life, maketh soon an old  
wife.

JOHN CLARKE, *Paroemiologia*, p. 279. (1639)

RAY, p. 144; FULLER, No. 6366.

Sorrow and an ill life, makes soon an old wife.

JAMES KELLY, *Scottish Proverbs*, p. 286. (1721)

5  
The blind man's wife, for what reason does  
she paint herself? (La mujer del ciego, para  
quién se afeita?)

CORREAS, *Vocabulary* (1906), p. 188. (c. 1627)

The blind man's wife needs no painting.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 4.  
(1659) RAY, p. 3; FULLER, No. 992.

For whom does the blind Man's Wife paint her  
self?

THOMAS FULLER, *Gnomologia*. No. 1597. (1732)

Why does the blind man's wife paint herself?

FRANKLIN, *Poor Richard's Almanack*, 1736.

6  
The wife . . . could not think, but would not  
cease to speak.

CRABBE, *Tales: Struggles of Conscience*. (1812)

Wae's the wife that wants the tongue, but weel  
the man that gets her.

HENDERSON, *Scottish Proverbs*, p. 62. (1832)

A wife's long tongue is the staircase by which  
misfortunes ascend to the house.

HART, *700 Chinese Proverbs*. No. 56. (1937)

A talkative wife, a border castle, and a vine  
on the public road—these always mean trouble  
to the man who owns them.

FRANCIS BREEDING, *Heads Off at Midnight*. Ch.  
8. (1938) Quoted as a Spanish proverb.

7  
There never was a wife that liked her lot.

JOHN DAVIES, *A Contention Betwixt a Wife, a  
Widow, and a Maid*. (1602)

8  
The wife of thy bosom. (Uxor quae est in sinu  
tuo.)

*Old Testament: Deuteronomy*, xiii, 6. (c. 700 B. C.)  
*Deuteronomy*, xxviii, 56, has "The husband  
of her bosom" (Viro suo, qui cubat in sinu  
eius).

The Wife of his Bosom may expire by his Side.  
JAMES HERVEY, *Meditations*, ii, 53. (1717)

9  
The wife and the sauce by the hand of the  
lance. (La muger y la salsa a la mano de la  
lança.)

ISAAC DISRAELI, *Curiosities of Literature: The  
Philosophy of Proverbs*. (1791) Wife and  
sauce by the right hand, to honor the wife  
and have the sauce near. A Spanish proverb.

10  
The wife is the key of the house.

THOMAS DRAXE, *Bibliotheca*, p. 230. (1633)

HERBERT, No. 903; RAY, p. 29; FULLER, 4828.

When the good wife's away the keys are tint  
[lost].

JAMES KELLY, *Scottish Proverbs*, p. 352. (1721)

11  
He that loveth his wife loveth himself. (ὁ  
ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.)

*New Testament: Ephesians*, v, 28. (a. A. D. 59)

The *Vulgate* is, "Qui suam uxorem diligit,  
seipsum diligit."

12  
The woman who, her husband far from home,  
Bedecks herself, blot out her name as vile.

(ἥτις δ' ἀπόντος ἀνδρὸς ἐκ δόμων γυνή  
εἰς κάλλος ἀσκεῖ, διάγραφ' ὡς οὖσαν κακήν.)

EURIPIDES, *Electra*, l. 1072. (c. 413 B. C.)

13  
Little kens the wife that sits by the fire, how  
the winde blowes cold in hurle burle swyre.

DAVID FERGUSON, *Scottish Proverbs*, p. 74. (c.  
1595) KELLY, *Scottish Proverbs*, p. 229  
(1721), with the comment, "They that are at  
ease know little of the trouble that others  
are expos'd to." Hurle-burle swyre is a pass  
through a ridge of hills that separate Tweed-  
dale from Clydesdale, where the wind is  
always blowing.

Keep you the cheek of the chimney-nook till I  
come back. . . Little kens the auld wife that  
sits by the fire, How could the wind blows in  
hurle-burle swire.

SCOTT, *Bride of Lammermoor*. Ch. 6. (1819)

14  
He makes a false wife that suspects a true  
NATHANIEL FIELD, *Amends for Ladies*. Act i,  
sc. 1. (1618)

15  
Wife, from thy spouse each blemish hide,  
More than from all the world beside:

Let Decency be all thy pride.

FRANKLIN, *Poor Richard's Almanack*, 1741. A  
paraphrase of SWIFT, *Strephon and Chloe*,  
l. 251. (1731)

He that has not got a Wife, is not yet a compleat  
Man.

FRANKLIN, *Poor Richard's Almanack*, 1744.

A man without a wife is but half a man.

FRANKLIN, *Poor Richard's Almanack*, 1755.

16  
A fair Wife without a Fortune, is a fine House  
without Furniture.

THOMAS FULLER, *Gnomologia*. No. 91. (1732)

Better a Portion in a Wife than with a Wife.—  
*Ibid.*, No. 868.

Discreet Wives have sometimes neither Eyes nor Ears.—*Ibid.*, No. 1295.

He that speaks ill of his Wife, dishonoureth himself.—*Ibid.*, No. 2309.

If you make your Wife an Ass, she will make you an Ox.—*Ibid.*, No. 2772.

If you make your Wife a Gold-finch, she may prove in time a Wag-Tail.—*Ibid.*, No. 2773.

1 She will stay at Home perhaps, if her Leg be broke.

THOMAS FULLER, *Gnomologia*. No. 4150. (1732)  
The wife at home, and her leg broken. (La muger en casa, y la pierna quebrada.)

ROBERT BLAND, *Proverbs*. Vol. ii, p. 73. (1814)

A Spanish proverb. Another Spanish saying is that a woman should leave her house only three times: to be christened, to be married, and to be buried, "En la vida, la muger, tres salidas ha de hazer."

2 A Batchelour was saying, *Next to no wife, a good wife is best*. Nay, said a gentlewoman, *next to a good wife, no wife is the best*.

THOMAS FULLER, *The Holy State*. Bk. iii, ch. 22. (1642)

Next to a single life, a married life is best.

JAMES HOWELL, *Letters* (Jacobs), ii, 666. (1659)

3 Wife a mouse, quiet house; Wife a cat, dreadful that.

DAVID GARRICK, *The Irish Widow*. Act i, sc. 3. (1772) Quoted as "the old saying."

4 It is yet an ordinary saying, that he that hath a white horse, and a fayre woman, is neuer without trouble.

STEFANO GUAZZO, *Civile Conversation*, p. 124. (1586) Pettie, tr.

He that a white horse and a fayre wife keepeth, For feare, for care, for iclousie scarce sleepeth.

JOHN FLORIO, *Second Frutes*, p. 191. (1591)

A fellow almost damn'd in a fair wife.

SHAKESPEARE, *Othello*, i, 1, 21. (1605)

A fair wife and a frontier castle breed quarrels

HERBERT, *Jacula Prudentum*. No. 108. (1640)

Who hath a fair wife needs more than two eyes.

JOHN RAY, *English Proverbs*, p. 9. (1670)

He that hath a white Horse and a fair Wife, never wants trouble.

THOMAS FULLER, *Gnomologia*. No. 2156. (1732)

You cannot pluck roses without fear of thorns, Nor enjoy a fair wife without danger of horns

FRANKLIN, *Poor Richard's Almanack*, 1734

Fair wives are ferry boats. (Chiao ch'i tu k'o ch'uan.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 2228. (1875)

5 That is the best gown that goes up and down the house.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
The wife that expects to have a good name, is always at home as if she were lame.

JOHN RAY, *English Proverbs*, p. 43. (1678)

A good wife and a good cat are best at home.

G. F. NORTALL, *Folk Phrases*, p. 6. (1894)

6 A man wins nothing better than a good wife, and nothing worse than a bad one, who roasts her man without fire, strong though he may be, and brings him to a raw old age. (οὐ μὲν γάρ τι γυναικὸς ἀνὴρ λήϊζεν' ἀμεινον | τῆς ἀγαθῆς. τῆς δ' αὖτε κακῆς οὐ ῥίγιον ἄλλο.)

HESIOD, *Works and Days*, l. 702. (c. 800 B. C.)

By a "raw old age," Hesiod means an untimely or premature old age, as Juvenal speaks of "cruda senectus" brought on by gluttony. Quoted by SIMONIDES, *Fragment*. (c. 65 B. C.) and by CLEMENT OF ALEXANDRIA, *Miscellanies*, vi, 744. (c. A. D. 205)

A Woman is a mannes bote,  
His life, his deth, his wo, his wele.

GOWER, *Confessio Amantis*, vii, 1912. (1390)

The best or worst thing to man, for this lyfe Is good or yll choosyng his good or yll wyfe.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 2. (1546)

A man's best fortune, or his worst, is a wife.

JAMES HOWELL, *English Proverbs*, p. 5. (1659)

The good or ill hap, of a good or ill life,

Is the good or ill choice of a good or ill wife

JAMES KELLY, *Scottish Proverbs*, p. 331. (1721)

FULLER, No. 6314; FRANKLIN, *Poor Richard*, 1745. The Germans say, "Die Ehe ist Himmel und Hölle" (Marriage is heaven and hell); the Spaniards, "El dia que te casas. ó te matas ó te sanas" (The day you marry, you either kill yourself or save yourself)

7 He that will thrive, must aske leaue of his wife.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

A man must ask his wife's leave to thrive.

JOHN RAY, *English Proverbs*, p. 43. (1678)

FULLER, *Gnomologia*. No. 301. (1732) "Nae man can thrive unless his wife will let him" is the Scottish form. A variant is, "Husbands can earn, but only wives can save." The Italians say, "Gli uomini fanno la roba. e le donne la conservano" (Men make the money and women save it).

Many one blames their wife for their own unthrif.

JAMES KELLY, *Scottish Proverbs*. (1721) Kelly adds, "I never saw a Scottish wife who had not this at her fingers' ends."

8 Bachelers wives and maides children be well taught.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)  
See under CHILDREN.

Who hath not a wife, often beateth her. (Chi non ha moglie, spesso la batte.)

JOHN FLORIO, *Firste Frutes*, fo. 28. (1578)

What a pity it is that nobody knows how to manage a wife, but a bachelor.

GEORGE COLMAN, SR., *The Jealous Wife*. Act iv sc. 1. (1761)

Every man can rule a shrew save he that hath her

HAZLITT, *English Proverbs*, p. 122. (1869)

A gronyng horse, and a gronyng wyfe  
Neuer fayle their maister.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

You know the prouerbe, A grunting horse and a groaning wife neuer decieue their maister.

THOMAS HEYWOOD, *Golden Age*. Act i. (1611)  
A grunting horse and a groaning wife seldom fail their master.

JOHN RAY, *English Proverbs*, p. 51. (1670)  
A grunting Horse, and a groaning Wife, seldom fail.

THOMAS FULLER, *Gnomologia*. No. 207. (1732)

<sup>1</sup> He never lay in love with her [Eurycleia], for he feared the wrath of his wife. (εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναῖκός.)

HOMER, *Odyssey*. Bk. i, l. 433. (c. 850 B.C.)  
They were as fed horses in the morning; every one neighed after his neighbour's wife. (Equi amatores, et emissarii facti sunt: Unusquisque ad uxorem proximi sui hinniebat.)

*Old Testament: Jeremiah*, v. 8. (c. 700 B.C.)

<sup>2</sup> Declare not to her [thy wife] the thoughts of thy heart, but tell her somewhat, and let somewhat be hidden. (μή οἱ μύθον ἀπαντα πιφανοσκέμεν, ὅν κ' ἐδ εἰδῆς, | ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.)

HOMER, *Odyssey*. Bk. xi, l. 442. (c. 850 B.C.)  
Keep the doors of thy mouth from her that lieth in thy bosom. (Ab ea, quae dormit in sinu tuo, custodi claustra oris tua.)

*Old Testament: Micah*, vii, 5. (c. 725 B.C.)  
Quoted in *Babylonian Talmud: Sanhedrin*, fo. 100b.

Even in the presence of thy wife, guard the doors of thy mouth.

*Babylonian Talmud: Jebamoth*, fo. 63b. (c. 450) Quoting Ben Sira.

Ne wurth thu neuer so wod, ne so wyn-drunke, That euer segge thine wife alle thine will. [Never be so mad or so drunken as to tell all thy counsel to thy wife].

*Proverbs of Alfred* (Skeat), l. 269. (c. 1275)  
He that tells his wife news, is but newly married.

GEORGE HERBERT, *Jacula Prudentum*. No. 985. (1640) RAY, p. 49; FULLER, No. 2330.

He knows little who will tell his wife all he knows.

FULLER, *The Holy State*. Bk. i, ch. 3. (1642)  
Who, like a fondling, to his wife tells news,  
He hath not yet worn out his marriage shoes

ROWLAND WATKINS, *Flamma Sine Fumo*. (1662)  
No man should have a secret from his wife. She invariably finds it out.

OSCAR WILDE, *An Ideal Husband*. Act i. (1899)

<sup>3</sup> Nothing will so endear you to your friend as a barren wife. (Iucundum et carum sterilis facit uxor amicum.)

JUVENAL, *Satires*. Sat. v, l. 140. (c. A.D. 120)  
It is the childless who are courted for their money.

What wife will not follow when an Empress leads the way. (Quae non faciet quod principis uxor?)

JUVENAL, *Satires*. Sat. vi, l. 617. In poisoning their husbands.

<sup>4</sup> If the laird slight the lady, so will all the kitchen boys.

JAMES KELLY, *Scottish Proverbs*, p. 185. (1721)

If you sell your purse to your wife, give your breeks into the bargain. For if your wife command your purse, she will certainly have the mastery in everything else.

JAMES KELLY, *Scottish Proverbs*, p. 195.

The wife is welcome that comes with the crooked oxters [armpits]. Because she brings a present under it.

JAMES KELLY, *Scottish Proverbs*, p. 319.

<sup>5</sup> Never look for a wife, till you have a house, and a fire to put her in. . . . The jest is in a fire to put her in; a house to put her in, and a fire to set her by.

JAMES KELLY, *Scottish Proverbs*, p. 264. (1721)  
When do you design to get a house, and a wife, and a fire to put her in?

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Ne'er take a wife till thou hast a house (and a fire) to put her in.

FRANKLIN, *Poor Richard's Almanack*, 1743.

<sup>6</sup> You may ding the Dee'l into a wife, but you'll never ding him out of her.

JAMES KELLY, *Scottish Proverbs*, p. 360. (1721)  
You may beat the Devil into your Wife, but you'll never bang him out again.

THOMAS FULLER, *Gnomologia*. No. 5940. (1732)

<sup>7</sup> All are good lasses, but where come the ill wives?

JAMES KELLY, *Scottish Proverbs*. (1721) The Dutch say, "A diamond daughter turns to a glass wife."

All are good Maids, but whence come the bad Wives?

THOMAS FULLER, *Gnomologia*. No. 499. (1732)

<sup>8</sup> A childes birrde and a knavis wyfe  
Have often seithe gret sorowe and myschaunce.

JOHN LYDGATE, *Churl and Bird*. St. 52. (c. 1400)  
But who may haue a more vngracyous lyfe  
Than a chyldes birde and a knaues wyfe?

SKELTON, *Garlande of Laurell*, l. 1452. (1523)

A child's birds and a boy's wife are well used

JOHN RAY, *English Proverbs*, p. 351. (1678)

<sup>9</sup> Let me have a wife not too lettered. (Sit non doctissima coniunx.)

MARTIAL, *Epigrams*. Bk. ii, epig. 90. (c. A.D. 85)  
Better, however, that your wife should be musical than that she should be rushing boldly about the city attending men's meetings. (Sed cantet potius quam totam pervolet urbem | audax et coetus possit quae ferre virorum.)

JUVENAL, *Satires*. Sat. vi, l. 398. (c. A.D. 120)  
Most intolerable of all is the woman who, as soon as she sits down to dinner, commends Vergil, pardons the dying Dido, and pits the poets against each other. (Illa tamen gravior, quae cum discumbere coepit, | laudat Vergilium, periturae ignoscit Elissae, | committit vates et comparat.)

JUVENAL, *Satires*. Sat. vi, l. 434.

Good wives and private soldiers should be ignorant.

WYCHERLEY, *The Country Wife*. Act i. (1675)

A wife knows enough, who knows the good man's breeks from weilycoat [petticoat].

JAMES KELLY, *Scottish Proverbs*, p. 54. (1721)  
Is't not enough plagues, wars and famines, rise  
To lash our crimes, but must our wives be wise?

FRANKLIN, *Poor Richard's Almanack*, 1734.

See also WOMAN: HER MIND.

1 Wives are people who feel they don't dance enough.

GROUCHO MARX, *This Week*. (June, 1940)

2 Every man gets the wife he deserves.

Midrash: *Psalms Rabbah*, 125. (c. A. D. 450)

3 Your wives are your tillage.

MOHAMMED, *The Koran*. Ch. 2. (c. 625)

She is my goods, my chattels.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 232. (1594)

4 He [the Englishman] calls her [his wife] his partner.—a sleeping partner. (Il l'appelle son associée, his partner; a sleeping partner.)

MAX O'RELL, *John Bull et Son Île*, p. 35. (1890)

5 Giving honour unto the wife, as unto the weaker vessel. (ὡς ἀσθενεστέρω σκεῖν τῷ γυναικίῳ ἀπονέμοντας τιμὴν.)

New Testament: *I Peter*, iii, 7. (A. D. 63) The *Vulgate* is, "Quasi infirmiori vasculo muliebri impartientes honorem."

The wife, as the weaker vessel, must obey the husbande.

STEFANO GUAZZO, *Civile Conversation*. Bk iii, p. 30. (1574) Pettie, tr.

Men are alwayes laying baits for women, which are the weaker vessels.

JOHN LYL, *Euphuus* (Arber), p. 78. (1579)  
Jaquenetta—so is the weaker vessel called.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 271. (1595)

Women, being the weaker vessels, are ever thrust to the wall.

SHAKESPEARE, *Romco and Juliet*, i, 1, 20. (1595)

You are the weaker vessel, as they say.

SHAKESPEARE, *II Henry IV*, ii, 4, 64. (1598)

I must comfort the weaker vessel, as doublet and hose ought to show itself courageous to petticoat.

SHAKESPEARE, *As You Like It*, ii, 4, 6. (1600)

A woman is the weaker vessel.

JOHN CLARKE, *Paroemiologia*, p. 118. (1639)

6 There is no hauke soareth so highe but shee will stoupe to some praye.

GEORGE PETTIE, *Petite Pallace: Icilius and Virginia*, p. 113. (1576)

[Wives] mued up by their husbandes like haukes, for feare least they should stoupe at some pray which they should not.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 76. (1581) Pettie, tr.

7 It would be absurd that a guardian should need a guard. (γελοῖον γὰρ τὸν γε φύλακα φύλακος δεῖσθαι.)

PLATO, *Republic*. Bk. iii, sec. 403E. (c. 375 B. C.)

I know well the advice of my old friends: "Put on a lock and keep your wife indoors." Yes, and who will ward the warders? (Quis custodiet ipsos custodes?)

JUVENAL, *Satires*. Sat. vi, l. 347. (c. A. D. 120)

In vayne dothe the husbände set keepers ouer her, for who shal kepe those keepers?

UNKNOWN, *Plasidas*, p. 132. (1567)

Who shall keep the Keepers?

THOMAS FULLER, *Gnomologia*. No. 5718. (1732)

If those who wield the Rod forget

'Tis truly—Quis custodiet.

AUSTIN DOBSON, *Poet and Critics*. (c. 1890)

There are others watching the watcher.

HULBERT FOOTNER, *Murderer's Vanity*, p. 258. (1940)

But Who Wakes the Bugler?

PETER DE VRIES. Title of novel. (1940)

8 My wife is in the country. (Uxor rurist.)

PLAUTUS, *Mercator*, l. 543. (c. 200 B. C.)

My lord did presently pack his lady into the country in Derbyshire, near the Peake; which is become a proverb at Court, to send a man's wife to the Devil's arse-à-Peake, when she vexes him.

SAMUEL PEPYS, *Diary*, 19 Jan., 1663.

My wife's gone to the country, Hurrah! Hurrah!

GEORGE WHITING and IRVING BERLIN, *My Wife's Gone to the Country*. (1909)

9 I knew that my wife was a woman. (ᾔδειν ὅτι τὴν γυναῖκα γυναῖκα εἶχον.)

PLUTARCH, *Moralia: On the Control of Anger*. Sec. 463E. (c. A. D. 95) His idea of what the philosopher says when he finds his wife at fault.

10 If thou wouldst be wise, love thy wife, fill her stomach, clothe her back, gladden her heart. A wife will be doubly attached if her chain is pleasant.

PTAH-HOTEP, *Instruction*. No. 21. (c. 3550 B. C.)  
Prisse Papyrus.

Every man should love his wife. But a promise can't make you love. It only makes you lie.

J. L. WILLIAMS, *Why Marry?* Act i. (1917)

11 The consorts of men bear divine names, being called first Virgins, then Brides, and then Mothers. (Κόρας, Νύμφας, Μητέρας.)

PYTHAGORAS, alluding to the Nymphs, and the heavenly pair, mother and daughter, Demeter and Persephone. (c. 525 B. C.) See DIOGENES LAERTIUS, *Pythagoras*. Sec. 11.

12 Long-tongued wives go long with bairn.

JOHN RAY, *English Proverbs*, p. 49. (1670)  
KELLY, *Scottish Proverbs*, p. 239 (1721), with the comment, "Baubling wives will tell every tattling gossip that they have conceived; which makes them long expect their lying-in."

My wife cries five loaves a penny. She is in travail.

JOHN RAY, *English Proverbs*, p. 71.

It is a good horse that never stumbles, and a good wife that never grumbles.

JOHN RAY, *English Proverbs*, p. 104.

<sup>1</sup>  
If thou yeue power to thy wyff, onely to trede  
vpon thy fote, on the morowe she wold trede  
vpon thy hede.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 39. (1477) Quoting Diogenes.

If you give your wife a yard, she'll take an ell

DEKKER, *II Honest Whore*, ii. 2. (1630)

A wise man should never take the brake off his wife. (Nunquam oportet virum sapientem mulieri remittere frenum.)

HENDERSON, *Latin Proverbs*, p. 296. (1869)

Henderson adds a jingle, "If a husband once give way To his wife's capricious sway, For his breeches he next day May go to whoop and holloa."

<sup>2</sup>  
Take a new wife each spring, O friend, for last year's almanac serves no purpose.

SADI, *Bustan*. Ch. vii, Apologue 15. (c. 1257)

<sup>3</sup>  
The excellence of a wife consists not in her beauty, but in her virtue. (Ch'u ch'i pu tsai yen sê, hsien tê pien 'hao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 388. (1875)

A wife is sought for her virtue, a concubine for her beauty.

HART, *700 Chinese Proverbs* No. 61. (1937)

<sup>4</sup>  
If I keep to my wife you will keep to yours. (Wo pu yin jên fu, jên pu yin wo ch'i.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 2222. (1875)

Curse your wife in the evening, and you will have to sleep alone. (Mo ma yu shih ch'i, yi yeh shou ku ch'i.)

SCARBOROUGH, *Chinese Proverbs* No. 2225

He lightly esteems the domestic fowl, but loves the wild pheasant. (Ch'ing chia chi ai yeh ch'ih.)

SCARBOROUGH, *Chinese Proverbs* No. 2227. He detests his own wife, but loves other men's.

<sup>5</sup>  
Where's Bardolph? . . . I bought him in Paul's, and he'll buy me a horse in Smithfield: an I could get me but a wife in the stews, I were manned, horsed, and wived.

SHAKESPEARE, *II Henry IV*, i, 2, 56. (1598)

The Londoners pronounce woe to him, that buys a horse in Smithfield, that takes a servant in Paul's church, that marries a wife out of Westminster [noted for its slums].

FYNES MORYSON, *An Itinerary*, iii, i, 53. (1617)

Who goes to Westminster for a Wife, to Pauls for a Man, and to Smithfield for a Horse, may meet with a whore, a knave and a jade.

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

<sup>6</sup>  
Wives may be merry and yet honest too:  
We do not act that often jest and laugh;  
'Tis old, but true, Still swine eats all the draff.

SHAKESPEARE, *Merry Wives*, iv, 2, 105. (1601)

<sup>7</sup>  
My deare, my better halfe (sayd hee) I find I must now leaue thee.

SIR PHILIP SIDNEY, *Arcadia*, iii, 280. (1580)

Argalus is speaking to his wife, Parthenia.

Best Image of my self and dearer half.

MILTON, *Paradise Lost*. Bk. v, l. 95. (1667)

Thou dear better-half of my soul.

JOHN STEVENS, tr., *Quevedo's Comical Works*, p. 33. (1709) A woman to her husband.

Andromache! my soul's far better part.

POPE, tr., *The Iliad*. Bk. vi, l. 624. (1715)

My dear and better half is out of danger.

JOHN SHEFFIELD, DUKE OF BUCKINGHAM, *Works* (1753), i, 274. (a. 1720)

It is not fit my better-half should be ignorant of the state of her worse-half.

HORACE WALPOLE, *Letter to Lady Browne*, 19 Oct., 1783.

These fair help-mates are as convivial as their "worser halves."

WILLIAM HONE, *Every-Day Book*. Vol. ii, col. 388. (1827) For HELPMATE, see under HELP.

The preparations would serve to occupy our time while our worse halves were out shooting.

FLORENCE MARRYAT, *Under the Lilies and Roses*. Ch. 4. (1884)

<sup>8</sup>  
A good wife must be bespoke, for there's none ready made.

SWIFT, *Polite Conversation*. Dial. i. (1738)

'Twas a delicate night to run away with another man's wife.—*Ibid*.

Damn your fire-ships, I have a wife of my own.—*Ibid*, Dial. ii.

My wife's well, and at your service in a civil way.—*Ibid*.

Kiss my wife, and welcome.—*Ibid*, Dial. iii.

<sup>9</sup>  
Why is a handsome wife adored  
By every coxcomb but her lord?

JONATHAN SWIFT, *Sirephon and Chloe*. (1731)

The Chinese say, "Other men's wives are always the best."

Think you if Laura had been Petrarch's wife,

He would have written sonnets all his life?

LORD BYRON, *Don Juan*. Canto iii, st. 8. (1821)

Charles Baudelaire is credited with saying,

"A sweetheart is a bottle of wine, a wife is a wine bottle."

<sup>10</sup>  
This is his fourth wife; then he has been shod round.

SWIFT, *Polite Conversation*. Dial. i. (1738)

The first wife is matrimony, the second company, the third heresy.

H. G. BOHN, *Handbook of Proverbs*, p. 505.

(1855) The Yugoslavs say, "A third wife is a glass of poison"; the Russians, "The third wife is picked by the Devil."

<sup>11</sup>  
*Lady Smart*: They say, sir John, that your lady has a great deal of wit.

*Sir John Linger*: Madam, she can make a pudding, and has just wit enough to know her husband's breeches from another man's.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

*Lady Smart*: They say a married woman has nothing of her own but her wedding-ring and her hair-lace.

SWIFT, *Polite Conversation*. Dial. iii.



<sup>1</sup> When it's their wives, their youth is past.  
(Ubi ad uxores ventumst, tum fiunt senes.)

TERENCE, *Phormio*, l. 1010. (161 B.C.)

A wife is a burden imposed by law, and should be loved like one's fortune. But I do not wish to love even my fortune forever. (Uxor, legis onus, debet quasi census amari. Nec census vellem semper amare meum.)

PETRONIUS, *Fragments*. Frag. 78. (c. A.D. 60)  
No one can constantly sleep with his own wife and take heart-felt pleasure in it. (οὐδεὶς τὴν ἰδίην συνεχῶς γυναῖκα | βλεῖν ἐκ ψυχῆς τερπόμενος δύναται.)

NICHARCUS, *Epigram*. (c. A.D. 70) See *Greek Anthology*. Bk. xi, epig. 7.

Sleeping with your wife is like a slice of cold veal.

HULBERT FOOTNER, *Murderer's Vanity*, p. 97. (1940)

<sup>2</sup> A wife's faults must be either put down or put up with. He who puts down her faults, makes his wife more agreeable; he who puts up with them, improves himself. (Qui tollit vitium, uxorem commodiorem praestat. qui fert, sese meliorem facit.)

VARRO, *Satura Menippea: De Officio Mariti*. (c. 50 B.C.) A clever play upon "tollere" and "ferre." Socrates is said to have remarked, when asked why he didn't show Xantippe the door, "It is by enduring such a person at home that I accustom myself to bear more easily away from home the impudence and injustice of other persons." See AULUS GELLIUS, i, 17.

The sage was asked, How can a man best test his temper? To which he replied, By the patient endurance of a bad wife. A bad wife may be compared to a wolf, which changes its coat but not its nature.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 302. (c. 1050) Quoting an old Latin proverb, "Lupus pilum mutat, non mentem."

Thou shalt better chastise a shrode wiye with myrth than with strokys or smytynge.

ST. BERNARD, *Regime de Mesnaige*. (c. 1130)  
If a man doo checke his wife before witnesses, hee dooeth nought els but spit in the heauen, for the spittle dooth returne vpon his face.

JOHN FLORIO, *Firste Fruites*, fo. 91. (1578)  
You can bear your own Faults, and why not a Fault in a Wife.

FRANKLIN, *Poor Richard's Almanack*, 1750

<sup>3</sup> A nyse wyfe, and a backe dore,  
Makyth ofteyn tymes a ryche man pore.

UNKNOWN, *Proverbs of Good Counsel*. (c. 1460) E.E.T.S., Ext., Ser. viii, No. 8, p. 69.

A fair wife, a wide house, and a back-door,  
Will quickly make a rich man poor.

UNKNOWN, *The Countrymans New Commonwealth*, p. 43. (1647)

Remember the old saying: A bakers wyfe may bite of a bunne, a brewers wyfe may drinke of a tunne, and a fysh-mongers wyfe may feed of a

cunger, but a seruing-mans wyfe may starue for hunger.

UNKNOWN, *The Servingmans Comfort*. (1598)  
See HAZLITT, *Inedited Tracts*, p. 166.

<sup>4</sup> Wyves be rekeles, chyl dren be onkynd;  
Executurs be covetys and hold that thei fynd.

UNKNOWN, *Songs and Carols*, p. 34. Percy Society. (c. 1470) See also HILLS, *Commonplace-Book*, p. 138. (a. 1500) STOW, *Survey of London*, p. 116. (1603) Several variations.

WIVES AND MILLS AYE WANTING, see under MILL.

## II—Choosing a Wife

<sup>5</sup> Descend a step in taking a wife; ascend a step in choosing a friend.

BABYLONIAN TALMUD: *Jebamoth*, fo. 63a. (c. 450)

<sup>6</sup> Marrie a wife of thine owne degree.

BULLINGER, *Fiftie Godlie Sermons*, p. 228. (1577)  
According to the wise saying, choose one euey way as neere as may be equal in birth and goods.

JOHN LYLX, *Euphues* (Arber), p. 150 (1579)  
<sup>7</sup> It [choosing a wife] is an action of life, like unto a stratagem of war, wherein a man can err but once.

LORD BURGHLEY, *Ten Precepts to His Son*. (a. 1598)

I fear that in the election of a wife,  
As in a project of war, to err but once  
Is to be undone for ever.

THOMAS MIDDLETON, *Any Thing for a Quiet Life*. Act i, sc. 1. (1626)

<sup>8</sup> Buy a house made and a wife unman'd. (Il faut acheter maison faite et femme à faire.)

RANDLE COTGRAVE, *Dictionary: Acheter*. (1611)  
Or, more simply, "Maison faite et femme à faire."

Choose a house made and a wife to make.

HERBERT, *Jacula Prudentum*. No. 870. (1640)

<sup>9</sup> He that goes a great Way for a Wife, is either cheated or means to cheat.

THOMAS FULLER, *Gnomologia*. No. 2118. (1732)  
The more a man knows, and the farther he travels, the more likely he is to marry a country girl.

SHAW, *John Bull's Other Island*. Act ii. (1905)

<sup>10</sup> Wee are to reprove the abuse of men, who in choosing a Wife, use no other order than they do in buying a Horse, for the buyer will bee sure to pry into every part.

STEFANO GUAZZO, *Civile Conversation*. Bk iii, p. 14. (1574) George Pettie, tr.

So worthless peasants bargain for their wives,  
As market-men for oxen, sheep, or horse.

SHAKESPEARE, *1 Henry VI*, Act v, sc. 5, l. 53. (1591)

Horses (thou say'st) and asses men may try  
And ring suspected vessels ere they buy;

But wives a random choice, untried they take.

POPE, *Wife of Bath's Prologue*, l. 100. (c. 1704)

<sup>1</sup> In choosing a wife, and buying a sword, we ought not to trust another.

HERBERT, *Jacula Prudentum*. No. 492. (1640)

<sup>2</sup> Oh what choyce may compare, to the diuels lyfe,

Lyke his, that haue chosen a duel to his wife?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 6. (1546)

<sup>3</sup> Who will have a handsome wife, let him choose her upon Saturday, and not upon Sunday, viz. when she is in her fine clothes.

HOWELL, *Proverbs: Span.-Eng.*, p. 2. (1659)

If you want a neat wife, chuse her on a Saturday.

FRANKLIN, *Poor Richard's Almanack*, 1737.

Chuse a wife on a Saturday rather than a Sunday.

MICHAEL DENHAM, *Proverbs*, p. 2. (1846)

<sup>4</sup> Refuse a wife with one fault, and take one with two.

HOWELL, *Proverbs: Brit.-Eng.*, p. 13. (1659)

<sup>5</sup> I vse that speach to thee that Olympias did to a young Gentleman who onely tooke a wife for beautie, saying: This Gentleman hath onely married his eyes, but by that time he hath also wedded his eare, he wil confesse that a faire shooe wrings, though it be smoothe in the wearing.

LYLY, *Euphues* (Arber), p. 474. (1580)

The greatest care ought to be in the choice of a wife, and the only danger therein is beauty.

SIR WALTER RALEGH, *Instruction to His Son*.

Sec. ii. (1616) There is a Gaelic proverb, "Choose your wife as you wish your children to be."

A Wife is not to be chosen by the Eye only.

THOMAS FULLER, *Gnomologia*. No. 462. (1732)

In No. 1107 Fuller adds, "Chuse a Wife rather by your Ear, than your eye."

<sup>6</sup> Which of the two is better to take as a wife, a maid or a widow? A maid, if she's fresh (Virginem, si musta est.)

NAEVIUS, *Gymnasticus*. Frag. 58, Loeb. (c. 220 B. C.) "Mustum," says Nonius, "may be used rightly not only of wine, but of anything which is brand new."

For Simkin wolde no wyf, as he sayde,  
But she were wel y-norissed and a mayde.

CHAUCER, *The Reves Tale*, l. 27. (c. 1386)

### III—Wife: A Blessing

#### See also Woman: A Blessing

<sup>7</sup> Nothing is better than a well-dispositioned wife. (Nihil est superius quam benigna coniuge.)

ALBERTANO OF BRESCIA, *Liber Consolationis*. Ch. 5. (c. 1240)

Noo man has more welth than he that hath a gode woman to his wyfe.

JOHN DE TREVISA, tr., *De Proprietatibus Rerum*, vi, xliii, 197. (1398) The Latin proverb is, "Nullus est felicior" (Nobody is happier).

Man's best possession is a loving wife.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. iii, sec. ii, memb. v, subs. 5. (1621)

No such comfort as a sweet wife. (Placens uxor.)

BURTON, *Anatomy of Melancholy*, iii, 2, 1, 2.

That sovereign bliss, a wife.

DAVID MALLET, *Cupid and Hymen*. (a. 1765)

<sup>8</sup> A man's home is his wife.

*Babylonian Talmud: Joma*, i, 1. (c. 450) R.

José said, "Never have I called my wife by that word, but always 'my home.'"—*Shabbath*, 118b.

<sup>9</sup> Despise not a wise wife, and a comely one is above pearls.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, vii, 19. (c. 190 B. C.) Oesterley, tr.

The grace of a wife delighteth her husband and her understanding fatteneth his bones.

BEN SIRA, *Book of Wisdom*, xxvi, 13.

He that acquireth a wife hath the highest possession.

BEN SIRA, *Book of Wisdom*, xxxvi, 24.

He who hath no wife wanders up and down mourning.

BEN SIRA, *Book of Wisdom*, xxxvi, 25. Quoted in the *Babylonian Talmud: Jebamoth*, fo. 62b, and sometimes given in the shorter form, "A man without a wife is without joy." In *Shabbath*, fo. 152a, the statement is put differently, "The joy of the heart is a wife."

<sup>10</sup> It was the opinion of I know not what sage that there was but one good woman in the world, and his advice was, that every man should think and believe that this one good woman was his own wife, and in this way he would live happy. (Opinión fué de no sé qué sabio que no había en todo el mundo sino una sola mujer buena, y daba por consejo que cada uno pensase y creyese que aquella sola buena era la suya, y así viviría contento.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 22. (1615)

There is one good wife in the Country, and every man thinks he hath her.

JOHN RAY, *English Proverbs*, p. 49. (1670)

'Tis a saying, there is but one good wife in the world, and every man enjoys her.

JOHN DUNTON, *Athenian Sport*, p. 333. (1707)

Every married man should believe there's but one good wife in the world, and that's his own.

SWIFT, *Polite Conversation*. Dial. i. (1738)

If there is only one good wife in England, I am the man who put the ring on her finger.

SPURGEON, *John Ploughman*. Ch. 17. (1869)

<sup>11</sup> This flour of wyfly pacience.

CHAUCER, *The Clerkes Tale*, l. 863. (c. 1386)

A meek spouse on whom he could depend.

GEORGE CRABBE, *Tales: The Gentleman Farmer*, l. 368. (1812)

<sup>12</sup> To take a wyf, it is a glorious thing.

And namely whan a man is old and hoor;

Thanne is a wyf the fruit of his tresor.

CHAUCER, *The Marchantes Tale*, l. 24. (c. 1388)

Wyf is mannes help and his confort,  
His paradys terrestre and his disport.

CHAUCER, *The Marchantes Tale*, l. 87.  
That every man that halt him worth a leek,  
Up-on his bare knees oghte al his lyf  
Thanken his god that him hath sent a wyf.

CHAUCER, *The Marchantes Tale*, l. 106.

1 A good and virtuous wife is the most precious  
jewel of one's life.

CONFUCIUS, *Analects*. (c. 500 B.C.) See TEHYI  
ASIEH, *Confucius Said It First*.

A virtuous woman is a crown to her husband.  
(Mulier diligens, corona est viro suo.)

Old Testament: *Proverbs*, xii, 4. (c. 350 B.C.)  
Whoso findeth a wife findeth a good thing. (Qui  
invenit mulierem bonam, invenit bonum.)

Old Testament: *Proverbs*, xviii, 22.

Blessed is the man who has a virtuous wife, for  
the number of his days shall be doubled. (γυναικὸς  
ἀγαθῆς μακάριος ὁ ἀνὴρ, καὶ ἀριθμὸς τῶν ἡμερῶν  
αὐτοῦ διπλασιάζεται.)

BEN SIRA, *Book of Wisdom* (Ecclesiasticus),  
xxvi, 1. (c. 190 B.C.) Quoted in *Babylonian  
Talmud: Yebamoth*, fo. 63b.

A good wife is a good portion. (γυνὴ ἀγαθὴ  
μὲν ἀγαθή.)

BEN SIRA, *Book of Wisdom*, xxvi, 3. Quoted,  
with a considerable addition, in *Babylonian  
Talmud: Sanhedrin*, fo. 100b.

Prostrate yourself before the Tarpeian threshold,  
and sacrifice to Juno a heifer with gilded horns,  
if you have the good luck to find a modest wife.  
(Tarpeium limen adora | pronus et auratam Iu-  
nوني caede iuvencam, | si tibi contigerit capitis  
matrona pudici.)

JUVENAL, *Satires*. Sat. vi, l. 47. (C. A. D. 120)

A king is that poor man whose wife is obedient  
and chaste.

SADI, *Bustan*. Ch. vii, Apologue 15. (c. 1257)

A good wife and a good name hath no make  
[mate] in goods nor fame.

JOHN WODROEPHE, *Spared Houres*, p. 478. (1623)  
Saith Solomon the wise, A good wife's a goodly  
prize.

JOHN RAY, *English Proverbs*, p. 58. (1678)

A good Wife and Health, Is a Man's best Wealth.

THOMAS FULLER, *Gnomologia*. No. 6313. (1732)

FRANKLIN, *Poor Richard*, 1746.

A good wife lost is God's gift lost.

FRANKLIN, *Poor Richard's Almanack*, 1733.

2 How much the wife is dearer than the bride.

GEORGE LYTTETLTON, *An Irregular Ode*. (a. 1773)

His house she enters, there to be a light, . . .

A guardian angel o'er his life presiding,  
Doubling his pleasures, and his cares dividing.

SAMUEL ROGERS, *Human Life*, l. 349. (1819)

3 A prudent wife is from the Lord. (A Domino  
autem proprie uxor prudens.)

Old Testament: *Proverbs*, xix, 14. (c. 350 B.C.)

A wyf is goddes yifte verrailly.

CHAUCER, *The Marchantes Tale*, l. 67. (c. 1388)

All other goods by Fortune's hand are giv'n;  
A wife is the peculiar gift of Heav'n.

POPE, *January and May*, l. 51. (1709) FRANK-  
LIN, *Poor Richard's Almanack*, 1744.

4 When a man dwells in love, then the breasts  
of his wife are pleasant as the droppings upon  
the hill of Hermon, . . . she is a fountain  
sealed.

JEREMY TAYLOR, *The Mysteriousness of Mar-  
riage*. (1651)

The world well tried—the sweetest thing in life  
Is the unclouded welcome of a wife.

N. P. WILLIS, *Lady Jane*. (1844)

#### IV—Wife: A Curse

##### See also Woman: A Curse

5 As the climbing up a sandy way is to the feet  
of the aged, so is a wife full of words to a  
quiet man. (Sicut ascensus arenosus in pedibus  
veterani, sic mulier linguata homini quieto.)

BEN SIRA, *Book of Wisdom* (Ecclesiasticus),  
xxv, 20. (c. 190 B.C.)

An evil wife is a yoke shaken to and fro: he that  
hath hold of her is as though he held a scorpion

BEN SIRA, *Book of Wisdom*, xxvi, 7.

Every evil, but not an evil wife.

*Babylonian Talmud: Shabbath*, fo. 11a. (c. 450)

6 Thear is another common proverbe, Who  
hathe no controversye hathe no wyffe.

WILLIAM BERCHESTER, *The Nobility of Women*, p.  
127. (1559)

He that a wife hath, strife hath.

RANDLE COTGRAVE, *Dictionary: Noise*. (1611)

What is it, then, to have, or have no wife,  
But single thralldom, or a double strife?

FRANCIS BACON, *The World*. (c. 1625) The  
Spaniards say, "He who is tired of a quiet life  
gets him a wife."

7 The very name of wife and marriage  
Is poison to the dearest sweets of love.

JOHN DRYDEN, *Amphitryon*. Act i. (1690)

8 Strange that God hath given to men  
Salves for the venom of all creeping pests,  
But none hath ever yet devised a balm  
For venomous woman, worse than fire or  
viper.

(δεινὸν δ' ἐρπετῶν μὲν ἀγρίων

ἀκὴ βροτοῖσι θεῶν καταστήσαι τινα·

ἀ δ' ἔστ' ἐχιδνῆς καὶ πυρὸς περαιτέρω,

οὐδὲν γυναικὸς φάρμακ' ἐξηγήσκει πῶ κακῆς.)

EURIPIDES, *Andromache*, l. 269. (c. 430 B.C.)

Euripides has written that by human ingenuity  
and the help of the Gods, men have found reme-  
dies against all poisonous creatures, but none  
has yet been found against a bad wife. (Remede  
iusques à present n'a esté trouué contre la male  
femme.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 65. (1548)

9 Who wil trouble hym selfe all dayes of his  
lyfe,

Let him marry a woman, or buy hym a shyp.

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

An yl yeere and a bad wyf is neuer wantyng

JOHN FLORIO, *Firste Fruites*, fo. 32.

<sup>1</sup> No lacke to lacke a wife.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)  
Suspicion, Discontent, and Strife,  
Come in for Dowrie with a Wife.

HERRICK, *Single Love More Secure*. (1648)  
He that takes a wife takes care.

FRANKLIN, *Poor Richard's Almanack*, 1736.

Fleas and a girning wife are waukrife bedfellows.

ALEXANDER HISLOP, *Proverbs of Scotland*, p.  
96. (1862) Waukrife: wakeful.

<sup>2</sup> No man likes to live under the eye of perpetual  
disapprobation.

SAMUEL JOHNSON, BOSWELL, *Life*, 1772.

To marry is to domesticate the Recording Angel.

STEVENSON, *Virginibus Puerisque*. Pt. ii. (1876)

<sup>3</sup> The better the man, the more desirable as a  
husband. the less good will he get out of his  
wife. (Igitur longe minus utilis illi | uxor,  
quisquis erit bonus optandusque maritus.)

JUVENAL, *Satires*. Sat. vi, l. 210. (c. A. D. 120)  
The bed that holds a wife is never free from  
wrangling. (Semper habet lites alternaque iurgia  
lectus | in quo nupta iacet.)

JUVENAL, *Satires*, Sat. vi, l. 268. ERASMUS,  
*Adagia*, iv, ii, 35, cites two similar proverbs  
from the Greek: "Mulier in aedibus atra  
tempestas viro" (A woman in the house is  
a black tempest to a man), and "Incendit  
omnem feminae zelus domum" (The jealousy  
of a woman keeps the whole house on fire).

He who lives without quarreling is a bachelor.  
(Qui non litigat, coelebs est.)

St. JEROME. (c. A. D. 400) See ERASMUS, *Adagia*,  
iv, ii, 35.

<sup>4</sup> He who is cursed with an ugly wife sees dark-  
ness when he lights the lamps in the evening.  
(ὁ τὴν γυναῖκα τὴν ἀμορφὸν δυστυχῶν, | λύχνους  
ἀνάψας ἐσπέρας σκότος βλέπει.)

PALLADAS, *Epigram*. (c. A. D. 450) See *Greek  
Anthology*. Bk. xi, epig. 287.

<sup>5</sup> You Gentlemen may learne hereby not to  
doate to mutch of wives or women, but to  
use them as necessary evils.

GEORGE PETTIE, *Petite Pallace: Alexius*, p. 270.  
(1576)

The wife is the shipwracke of the man, the  
tempest of the house, . . . and yet a necessarye  
euyll.

JOHN FLORIO, *Firste Fruites*, fo. 93. (1578)

Wives must be bad, be they good or bad.

JOHN CLARKE, *Paroemiologia*, p. 328. (1639)  
Wives and wind are necessary evils.

NATHAN BAILEY, *Dictionary: Wife*. (1736)

Wives must be had, be they good or bad, and  
so must husbands.

ALAN B. CHEALES, *Proverbial Folk-Lore*, p. 32.  
(1875)

<sup>6</sup> The contentions of a wife are a continual  
dropping. (Tecta iugiter perstillantia, litigiosa  
mulier.)

*Old Testament: Proverbs*, xix, 13. (c. 350 B. C.)

A continual dropping in a very rainy day and a  
contentious woman are alike. (Tecta perstillantia  
in die frigoris, et litigiosa mulier comparantur.)

*Old Testament: Proverbs*, xxvii, 15.

<sup>7</sup> An evil wife converts a man's house into a  
hell on earth.

SADI, *Gulistan*. Ch. ii, Apologue 31. (c. 1258)

In a wife's lap, as in a grave,  
Man's airy notions mix with earth.

QUILLER-COUCH, *The Splendid Spur*. (1889)

<sup>8</sup> A light wife doth make a heavy husband.

SHAKESPEARE, *The Merchant of Venice*, v, 1,  
130. (1597)

Old Hob was lately married in the night;

What needed day? his fair young wife was light.

FRANKLIN, *Poor Richard's Almanack*, 1735

<sup>9</sup> The clog of all pleasure, the luggage of life,  
Is the best can be said for a very good wife.

JOHN WILMOT, *On a Wife*. (a. 1680)

With what anxious strife,

What pain, we tug that galling load, a wife!

CONGREVE, *Old Batchelor*. Act v, sc. 15. (1693)

Lord Erskine, at women presuming to rail,

Calls a wife a tin canister tied to one's tail.

Should dirt its original purity hide,

That's the fault of the puppy to whom it is tied.

MATTHEW GREGORY LEWIS, *Impromptu on  
Lord Erskine's Simile*. (a. 1818) See *Life and  
Correspondence of M. G. Lewis*, vol. ii, p. 2

Often attributed to R. B. Sheridan.

Sorry to interrupt you, dear. This is your ball  
and chain.

E. S. GARDNER, *The Case of the Smoking Chim-  
ney*, p. 151. (1943) A wife speaking over  
the phone.

<sup>10</sup> Mony mon singeth that wif hom bryngeth;  
wiste he hwat he brouhte, wepcn he myhte  
UNKNOWN, *Proverbs of Alfred*. A text, sec. 15.  
l. 264. (c. 1275)

An unchast wife working mischief still, is oft  
compared to a foule dung hill.

JOHN WODROEPHE, *Spared Houres*, p. 484. (1623)

#### V—Wife: The Crowing Hen

<sup>11</sup> Among those whose life is not life is the man  
who is ruled by his wife.

*Babylonian Talmud: Betzah*, fo. 32b. (c. 450)

Nobody weeps with the henpecked man.

*Babylonian Talmud: Baba Metsia*, fo. 75b.

<sup>12</sup> Jesus Syrak seith; "that if the wyf have  
maistrie, she is contrarious to hir housbonde"

CHAUCER, *Tale of Melibeus*, Sec. 14. (c. 1387)

He that has a wife has a master.

JAMES KELLY, *Scottish Proverbs*, p. 138. (1721)

He would be Quarter-Master at Home, if his  
Wife would let him.

THOMAS FULLER, *Gnomologia*. No. 2414. (1732)

<sup>13</sup> 'Tis shameful for the wife and not the man  
to rule the house. (καὶ τοὶ τὸ δὲ ἀσχηρὸν,  
προστατεῖν γε δωμάτων | γυναῖκα, μὴ τὸν ἄνδρα.)

EURIPIDES, *Electra*, l. 932. (c. 413 B. C.)

O wretched man, that art subject to a woman.

JOHN FLORIO, *Firste Fruites*, fo. 91. (1578)  
It is a sillie flock where the ewe bears the bell.  
DAVID FERGUSON, *Scottish Proverbs*, p. 60. (c. 1595) RAY, p. 245; KELLY, p. 181.

1 Cato was wont to say to the Romaines, we commaund over all the worlde and our wives commaund over us.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 29. (1574) Pettie, tr.

2 It's a thing which displeases me greatly when the hen speaks and the cock is silent. (C'est chose qui moult me deplaist, | Quand poule parle et coq se taist. )

GUILLAUME DE LORRIS, *Roman de la Rose*. (c. 1250) The French also say, "Femme qui parle comme homme, et géline qui chante comme coq ne sont bonnes à tenir" (A woman who talks like a man, and a hen which crows like a cock, are no good to anyone), and "Brouille sera à la maison si la quenouille est maîtresse" (There will be discord in the house if the distaff rules).

They are sory houses where the Hennes crowe, and the cock holdes his peace. (Trista è quella case ove le galline cantano, e il gallo tace.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)  
Ill thrives the haplesse Family, that showes  
A Cocke that's silent, and a Hen that crows

FRANCIS QUARLES, *Hadassa*. Med. iii. (1621)  
I remember a French proverb: "La maison est misérable et méchante Où la poule plus haut que le coq chante." That house doth every day more wretched grow Where the hen louder than the cock doth crow.

JAMES HOWELL, *Familiar Letters*, 5 Feb., 1625.  
Then I remembered the proverb, that "where hens crow and cocks hold their peace, there are sorry houses."

JOHN FORD, *'Tis Pity She's a Whore* Act iv. sc. 3. (1633)

It's a sad house where the hen crows louder than the cock.

JOHN RAY, *English Proverbs*, p. 64. (1678)  
Ill thrives that hapless family that shows  
A cock that's silent, and a hen that crows;  
I know not which lives more unnatural lives,  
Obeying husbands, or commanding wives

FRANKLIN, *Poor Richard's Almanack*, 1734  
This house be no place for us that be women:  
... where the hen she crows and the cock do but cluck.

CHARLES READE, *Griffith Gaunt*. Ch. 20. (1866)  
When the hen crows the house goes to ruin.

S. G. CHAMPION, *Racial Proverbs*, p. 442. (1938) A Japanese proverb. The Japanese also say, "If the hen crows instead of the cock there will be no peace in the farm-yard." CAHIER, *Six Mille Proverbs*, p. 287.

3 Whan byrds shall roust (quothe he) at viii. ix. or ten,  
Who shall appoynt their houre, the cocke or the hen?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

4 The wife rules the roast. (Regnat poscitque maritum.)

JUVENAL, *Satires*. vi, 149. (c. A. D. 120)  
Wilhelmus . . . submitted at home to a species of government neither laid down in Aristotle or Plato, . . . petticoat government.

WASHINGTON IRVING, *Knickerbocker's History of New York*. Ch. 4. (1809)

There was one species of despotism under which he had long groaned, and that was petticoat government.

WASHINGTON IRVING, *Rip Van Winkle*. (1820)  
"Petticoat influence" is a great reproach.

BYRON, *Don Juan*. Canto xiv, st. 26. (1824)  
How lamentable was thy Fate under that Petticoat-Government.

DYKES, *English Proverbs*, p. 210. (1709)

5 A crooning cow, a crowing hen, and a whistling maid boded never luck to a house.

JAMES KELLY, *Scottish Proverbs*, p. 33. (1721)

A variation of the French, "Une poule qui chante le coq, et une fille qui siffle, portent malheur dans la maison."

A whistling woman and a crowing hen.  
Is fit for neither God nor men.

*Notes and Queries*, i, ii, 164. (1850)

A whistling wife and a crowing hen will fear the old lad [the devil] out of his den.

J. C. BRIDGE, *Cheshire Proverbs*, p. 28. (1917)

In the olden days, a woman who whistled was regarded as a witch, and a hen that crowed was promptly killed, a practice which is said still to prevail among the Chinese. The proverb is common to many languages. Two modern variants are, "A whistling wife and a crowing hen will come to God, but God knows when," and "Girls that whistle and hens that crow Will always have fun, wherever they go."

6 It is a sour reek [smoke] where the good wife dings [beats] the good man.

JAMES KELLY, *Scottish Proverbs*, p. 186. (1721)

Kelly explains the origin of the proverb by telling the story of the man who, coming out of his house with tears on his cheeks, and being asked why he was weeping, said, "There's a sour reek in the house."

7 He lives under the sign of the cat's foot.

JOHN RAY, *English Proverbs*, p. 68. (1678)

You look as if you were crow-trodden.

JOHN RAY, *English Proverbs*, p. 237.

One had as good be nibbled to death by ducks, or pecked to death by a hen.

JOHN RAY, *English Proverbs*, p. 240.

How doth your Whither go you? Your wife

JOHN RAY, *English Proverbs*, p. 346.

Socrates . . . by all accounts undoubted head of the sect of the hen-pecked.

STEELE, *The Spectator*. No. 479. (1712)

But—Oh! ye lords of ladies intellectual,  
Inform us truly, have they not hen-peck'd you all?

LORD BYRON, *Don Juan*. Canto i, st. 22. (1818)

In fact, the bishop is henpecked.

TROLLOPE, *Barchester Towers*. Ch. 3. (1857)  
Many a wife since Xantippe has given her husband excuse for classing himself with Socrates  
*Meditations in Wall Street*, p. 86. (1940)

1  
Close the door of happiness upon that house  
whence the wife's voice comes louder than  
the husband's.

SADI, *Bustan*. Ch. vii, Apol. 15. (c. 1257)  
The wife in her turn ought to speak when the pullet goes to urinate. (Femme à son tour doit parler Quand la poule va uriner.)

MEURIER, *Trésor des Sentences*. (c. 1550)  
Hold your tongue, husband, and let me talk that have all the wit.

JOHN RAY, *English Proverbs*, p. 84. (1678)  
2  
The heifer singing the ox song. (μόσχος ᾄδων βοώτερον.)

SUIDAS, *Lexicon*, x, 27. (c. 950) An old Greek proverb, also cited by Erasmus.

3  
As the goodman saith, so it should be;  
As the goodwife saith, so it must be.

UNKNOWN, *Berkeley MSS* (1885), iii, 33. (1639)  
As the goodman saith, so say we; but as the good woman saith, so must it be.

JOHN RAY, *English Proverbs*, p. 51. (1670)  
FULLER, *Gnomologia*. No. 6408 (1732)

4  
Nova, Nova, sawe you euer such,  
The most mayster of the hows weryth no brych.

UNKNOWN, *Songs and Carols of the Fifteenth Century* (Percy Soc.), p. 65. (c. 1465)

"And now, Madam," I addressed her, "we shall try who shall get the breeches."

ANTONIO BRASSAVOLA, *My Wife and I*. (1540)  
As though the good man of the house weare no breeches or that the Graye Mare were the better horse.

THOMAS WILSON, *The Arte of Rhetorique*, p. 89. (1553)

She doth rule the rost, she ware the keies.  
WILLIAM BULLEIN, *A Dialogue Against the Fever Pestilence*. (1564)

He is a cokes: and worthy strokes,  
Whose wife the Breeches bear.

THOMAS HOWELL, *Newe Sonnets*, p. 151. (1568)  
The race of the Spartane women is worne out, and therefore it is best for them . . . to let their husbandes weere the breeches.

STEFANO GUAZZO, *Civile Conversation*. Bk iiii, p. 29. (1574) Pettie, tr.

The most maister went breechles.  
ROBERT GREENE, *Pandosto*. (1588) That is. the woman was really master.

In this place most master wear no breeches.  
SHAKESPEARE, *II Henry VI*, i, 3, 149. (1590)

That you might still have worn the petticoat,  
And ne'er have stol'n the breech from Lancaster.

SHAKESPEARE, *III Henry VI*, v, 5, 24. (1591)  
I saw a great many of women vsing high wordes to their husbandes: some struiuing for the breeches.

ROBERT GREENE, *Works*, xi, 219. (1592)

I am sure his wife wore the breeches.

SIR JOHN HARINGTON, *The Metamorphosis of Ajax* (1814), p. 63. (1596)

This is leape yeare:

Women weare breeches, petticoats are deare.

UNKNOWN, *The Maides Metamorphosis*. Act iv. (1600) In BULLEN, *Old Plays*, i, 147.

Children rule, old men go to school, women wear the breeches.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

The Female rules, and our Affections wear the breeches.

JOSEPH GLANVILL, *Scepis Scientifica*, xvi, 100. (1665)

Since you have given us the character of a wife who wears the breeches, pray say something of a husband that wears the petticoat.

ADDISON, *The Spectator*. No. 482. (1712)

I'm damned if she don't wear de breeches,  
Dat nobody can deny.

CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 1. (1865)

Of all wise words of tongue or pen,  
The wisest are these: "Leave pants to men."

S. E. KISER, *Maud Muller A-Wheel*. (1905)

People said at the Ministry, without any suggestion of malice, that in their household it was the husband who wore the petticoats and the wife the trousers.

MARCEL PROUST, *Sodome et Gomorrhe*. Pt. i. p. 64. (1921)

## VI—Wife: Her Death

5  
The death of the wife is the renewal of the wedding.

BURCKHARDT, *Arabic Proverbs*. No. 635. (1817)

Among the Egyptians, a new wife is taken immediately the old one dies. In western nations, the delay is usually somewhat longer

6  
He that loses his wife and six pence hath some losse by the money.

COTGRAVE, *Dictionary: Femme*. (1611)

He that loseth his wife and sixpence, hath lost a tester.

JOHN RAY, *English Proverbs*, p. 49. (1670)

"Tester" is a slang name for a sixpence.

He that loses his wife and a farthing hath a great loss of his farthing. Che perde moglie e un quattrino, ha gran perdita del quattrino.

JOHN RAY, *Proverbs*, p. 58. (1678) Quoting an Italian proverb.

Who throws away a tester and a mistress, loses sixpence.

FARQUHAR, *Love and a Bottle*. Act ii, sc. 1. (1699)

Here lies my wife: here let her lie!  
Now she's at rest, and so am I.

JOHN DRYDEN, *Suggested Epitaph*. (a. 1700)

What? Rise again with all one's bones?  
Quoth Giles, I hope you fib.

I trusted when I went to Heaven  
To go without my rib.

S. T. COLERIDGE, *Epigram*. (a. 1834)

Here lies my dear wife, a sad slattern and shrew;  
If I said I regretted her, I should lie too.

H. J. LOARING, *Epitaphs*. (1872)

<sup>1</sup> 'Tis a sweet Sorrow to bury an outrageous  
Wife.

THOMAS FULLER, *Gnomologia*. No. 5062. (1732)  
Grief for a dead wife, and a troublesome guest,  
Continues to the threshold, and there is at rest.

FRANKLIN, *Poor Richard's Almanack*, 1734. An  
expansion of the Italian proverb, "Doglio di  
donna morte dura fino alla porta." The  
French say, "Duel de femme morte Dure  
jusqu'à la porte," or "Pour une femme morte,  
On pleure jusqu'à la porte."

<sup>2</sup> Sheepe . . . enrich many, so it is proverbially  
said. He whose Sheepe stand, and wives die  
(the husbands gaining their dowries) must  
needs be rich.

FYNES MORYSON, *An Itinerary*. (1617)

The English say allusively, If wives fall and sheep  
stand, one must grow rich perforce.

TORRIANO, *Piazza Universale*, p. 164. (1666)

The death of wives, and the standing of sheep,  
is the best thing ever came a poor man's gate

JAMES KELLY, *Scottish Proverbs*, p. 314. (1721)

The death of the first wife makes such a hole  
in the heart, that all the rest slip thro'.

JAMES KELLY, *Scottish Proverbs*, p. 324.

<sup>3</sup> A dead wife's the best goods in a man's house.

JOHN RAY, *English Proverbs*, p. 58. (1678)

A dead wife under the table is the best goods in a  
man's house.

SWIFT, *Polite Conversation*. Dial. i. (1738)

<sup>4</sup> Every woman is a source of annoyance, but  
she has two good seasons, the one in her bridal  
chamber, the other in her grave. (πᾶσα γυνή  
χολος ἐστίν· ἔχει δ' ἀγαθὰ δύο ὥρας, | τὴν μίαν ἐν  
θαλάμῳ, τὴν μίαν ἐν θανάτῳ)

PALLADAS, *Epigram*. (C. A. D. 450) See *Greek  
Anthology*. Bk. xi, epig. 381.

With a wyle are two dayes of pleasure; The  
first is the joye of the marryage day and nyght,  
The seconde to be at the wytes sepulture.

INGELAND, *Disobedient Childe*, p. 32. (c. 1560)

It is an olde saying, that the wife brings but  
two merrie daies to her husband, the one when  
she is married, the other when she is buried.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 209. (1574) Young, tr.

Although all women-kinde be nought, yet two  
good dayes hath she:

Her marriage day, and day of death, when all  
she leaues to thee.

TIMOTHY KENDALL, *Epigrams*, p. 143. (1577)

That very wicked [saying], "Every man has two  
good days with his wife—the day he marries her,  
and the day he buries her."

SURGEON, *John Ploughman*. Ch. 17. (1869)

She held the bouquet self-consciously, paralyzed  
by the realization that a girl had flowers only  
twice in her life, when she was married and when  
she was buried.

ROBERT AYRE, *Mr. Sycamore*. Ch. 2. (c. 1914)

## WIG

<sup>5</sup> Though those big-wigs have really nothing in  
them, they look very formidable.

ROBERT SOUTHEY, *Letters*, i, 12. (1792)

The biggest wig in the most benighted Chancery.

THOMAS CARLYLE, *Frederick the Great*. Bk. ix,  
ch. 4. (1858)

Some big-wig has come in his way, who is going  
to dine with him.

TROLLOPE, *The Belton Estate*. Ch. 7. (1865)

I didn't like so much empty bigwiggism.

GEORGE ELIOT, *Middlemarch*. Bk. i, ch. 2. (1872)

<sup>6</sup> If a quarrel is foreseen as a probable con-  
tingency, it is predicted that "there'll be wigs  
on the green."

*Chambers's Journal*, 1 March, 1856, p. 139/1.

If his story were properly redd out . . . there  
would be a number of wigs on the green.

R. L. STEVENSON, *Catriona*. Ch. 17. (1893)

Whenever they saw them advancing, they felt  
there would be wigs on the green.

GERARD, *Leaves from Diaries*, i, 22. (1903)

## WILD

<sup>7</sup> As wild as a buck.

JOHN CLARKE, *Paroemiologia*, p. 287. (1659)

As wild as a hawk.

WALTER SCOTT, *The Abbot*. Ch. 18. (1820)

Though "wild as a hawk" is a proverbial phrase,  
yet hawks are bold enough to enter gardens.

JEFFERIES, *Gamekeeper at Home*. Ch. 6. (1878)

<sup>8</sup> They have an old proverb here: An Indian,  
a partridge, and a spruce tree can't be tamed.

T. C. HALIBURTON, *Wise Saws*. Ch. 19. (1843)

<sup>9</sup> Wild and stout never wants a staff.

HOWELL, *Proverbs: Brit.-Eng.*, 36. (1659)

I'm wild, and woolly, and full of fleas.

OWEN WISTER, *The Virginian*, p. 162. (1902)

Oh, I'm wild and woolly and full of fleas,  
Ain't never been carried below the knees.

W. C. WHITE, *Pecos Bill and the Wilful Coyote*.  
(c. 1932)

<sup>10</sup> Love can play the "wild" with any young man.

J. B. JONES, *Wild West Scenes*. Ser. i, p. 10.  
(1856)

I been playin' the wild in St. Louis.

R. D. SAUNDERS, *Colonel Todhunter of Mis-  
souri*, p. 143. (1911) Raising whoopee.

<sup>11</sup> The Call of the Wild.

JACK LONDON. Title of novel. (1903)

The call of the wild. The appeal of Nature 'in the  
raw.' Firmly established by the immediate and  
long-lasting popularity of Jack London's novel.

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>12</sup> Neat and kyne that runne wylde in the hills.

STERNHOLD AND HOPKINS, *The Whole Boke of  
Psalmes*, l. (1549)

He had a bold spirit, and he ran a little wild.

DICKENS, *Bleak House*. Ch. 55. (1853)

## WILFUL

- <sup>1</sup>  
A wilful Man had need to be very wise.  
THOMAS FULLER, *Gnomologia*. No. 465. (1732)  
A wilful man should be very wise.  
NATHAN BAILEY, *Dictionary: Wilful*. (1736)
- <sup>2</sup>  
He that will to Cowper, will to Cowper.  
JAMES KELLY, *Scottish Proverbs*, p. 141. (1721)  
Cupar, a town in Fife.  
Them that will to Cupar maun to Cupar.  
WALTER SCOTT, *Rob Roy*. Ch. 28. (1818) STEVENSON, *Catriona*. Ch. 13. (1893)
- <sup>3</sup>  
Wilfull fowkes duz never want weay its said  
MERITON, *York-shire Ale*, p. 49. (1685)  
A wilful Man never wants Woe.  
THOMAS FULLER, *Gnomologia*. No. 466. (1732)
- <sup>4</sup>  
As wilful as a pig, he'll neither lead nor drive.  
JOHN RAY, *English Proverbs*, p. 291. (1678)  
As wilful as a Pig, that will neither lead nor drive.  
THOMAS FULLER, *Gnomologia*. No. 750. (1732)
- <sup>5</sup>  
To wilfull men,  
The injuries that they themselves procure  
Must be their school-masters.  
SHAKESPEARE, *King Lear*, ii, 4, 305. (1605)  
A wilfu' man will hae his way.  
WALTER SCOTT, *The Antiquary*. Ch. 6. (1816)  
SCOTT, *Rob Roy*. Ch. 28. (1818) DE MORGAN, *Alice-for-Short*. Ch. 37. (1907)  
That is as much as to say, wilfull will to it.  
SCOTT, *Anne of Geierstein*. Ch. 16. (1829)  
If wilful will to water, wilful must be drowned.  
CHEALES, *Proverbial Folk-Lore*, p. 103. (1875)

## WILL

- <sup>6</sup>  
Where we are free to act, we are also free to refrain from acting, and where we are able to say No we are also able to say Yes. (καὶ ἐν οἷς τὸ μή, καὶ τὸ ναι.)  
ARISTOTLE, *Nicomachean Ethics*. Bk. iii, ch. 5, sec. 2. (c. 335 B. C.)  
No one can rob us of our free will. (ἀπορῆς προαιρέσεως οὐ γίνεται.)  
EPICTETUS, *Discourses*. Bk. iii, ch. 22, sec. 105. (c. A. D. 100) The Latin proverb is, "Voluntas non potest cogi" (The will cannot be compelled).  
Thou Great First Cause, least understood,  
Who . . . binding Nature fast in Fate,  
Left free the human Will.  
ALEXANDER POPE, *Universal Prayer*. (1738)  
We know our will is free, and there's an end on't.  
SAMUEL JOHNSON, BOSWELL, *Life*, 10 Oct., 1769.  
All theory is against the freedom of the will; all experience for it.  
JOHNSON, BOSWELL, *Life*, 15 April, 1778.  
The only way of setting the will free is to deliver it from wilfulness.  
J. C. AND A. W. HARE, *Guesses at Truth*. (1827)  
Our wills are ours, we know not how.  
TENNYSON, *In Memoriam: Introduction*. (1850)  
To deny the freedom of the will is to make morality impossible.  
FROUDE, *Short Studies: Calvinism*. (c. 1860)
- <sup>7</sup>  
Redy in alle to worche your wille.  
CHAUCER, *Roman de la Rose*, l. 2073. (c. 1365)  
My wil obeyed his wil.  
CHAUCER, *Squieres Tale*, l. 561. (c. 1388)  
He sought all the meanes possible to winne her to his wicked will.  
GEORGE PETTIE, *Petite Pallace*, p. 118. (1576)
- <sup>8</sup>  
You may rob an army of its commander, but you cannot rob even a common man of his will.  
CONFUCIUS, *Analects*. Bk. ix, ch. 25. (c. 500 B. C.)  
There is no weapon so deadly as man's will. The sharpest sword is second to it.  
CHUANG-TSZE, *Philosophy*. Ch. 11. (c. 400 B. C.)  
The unconquerable Will.  
MILTON, *Paradise Lost*. Bk. i, l. 106. (1667)  
To bow the body is easy; to bow the will is hard.  
HART, *700 Chinese Proverbs*. No. 381. (1937)
- <sup>9</sup>  
Will maketh the market but money maketh payment.  
JOHN FLORIO, *Firste Fruites*, fo. 34. (1578)  
Will buyeth and money payeth.  
Book of Meery Riddles. Prov. 133. (1629)
- <sup>10</sup>  
There is nothing good or evil save in the will. (ὅτι ἕξ τῆς προαιρέσεως οὐδὲν ἐστὶν οὔτε ἀγαθὸν οὔτε κακόν.)  
EPICTETUS, *Discourses*. Bk. iii, ch. 10, sec. 18 (c. A. D. 100)  
The education of the will is the object of our existence.  
EMERSON, *Society and Solitude: Courage* (1870)
- <sup>11</sup>  
Let not thy Will roar, when thy Power can but whisper.  
FULLER, *Introductio ad Prudentiam*, i, 14 (c. 1650)
- <sup>12</sup>  
Will is above skill.  
ROBERT GREENE, *Orpharion*. (1589)  
Haue ye not herde say that Wyll is no Skyll?  
JOHN SKELTON, *Magnyfycence*, l. 148. (c. 1520)
- <sup>13</sup>  
That that one will not, an other will.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 3. (1546)  
What one will not, another will.  
JOHN CLARKE, *Paroemiologia*, p. 17. (1639)  
If one won't another will.  
EDMUND GAYTON, *Don Quixot*, p. 75. (1654)  
The world was never so dull but if one will not another will.  
JOHN RAY, *English Proverbs*, p. 158. (1670)  
If one will not, another will; or why was the market made?  
OSWALD DYKES, *English Proverbs*. Title page (1709)  
If one will not, another will; so are all maidens married.  
JAMES KELLY, *Scottish Proverbs*, p. 128. (1721)
- <sup>14</sup>  
Wyll wyll haue wyll, though wyll wo wyn.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
CAMDEN, *Remains*, p. 336; RAY, p. 29.



Will is the cause of woe.

JOHN CLARKE, *Paroemiologia*, p. 253. (1639)  
RAY, p. 155; FULLER, No. 5757.

Will will have its Will, tho' Will Woe win.

THOMAS FULLER, *Gnomologia*. No. 5758. (1732)

Will is a good son, and Will is a shrewd boy.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Will is a good boy when Will's at home.

JOHN CLARKE, *Paroemiologia*, p. 253. (1639)

I was wedded vnto my wyll.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11. (1546)

Is she wedded or no?—To her will, sir.

SHAKESPEARE, *Love's Labour's Lost*, ii, 1, 211.  
(1595)

Of my own will, yet against it. (ἐκὼν δέκοντι  
γε θυμῷ.)

HOMER, *Iliad*. Bk. iv, l. 43. (c. 850 B.C.) A  
phrase which passed into a proverb, as well  
as another from Euripides, "Willing, yet un-  
willing" (ὁδ' οὐ θέλων τε καὶ θέλων), which  
became the Latin "Nolens volens." See ERAS-  
MUS, *Adagia*, i, iii. 45.

Take your will of it, as the cat did of the  
haggis.

JAMES KELLY, *Scottish Proverbs*, p. 338. (1721)  
Haggis is a sort of meat pudding. Kelly also  
has, "Take your will, and then you'll not die  
of the pet [ill humor]."

Wolle thow, ne wolle thow, we wollet habbe  
oure wil.

WILLIAM LANGLAND, *Piers the Plowman*. Text  
C, passus ix, l. 153. (1393)

I am not allowed to have any will of my own  
CHARLOTTE LENNOX, *The Female Quixote*. Bk.  
i, ch. 11. (1752)

Set up a will of her own.

SAMUEL FOOTE, *The Minor*. Act i, sc. 1. (1760)

Brought to assert a will of her own.

SOPHIA AND HARRIET LEE, *Canterbury Tales:*  
*The Young Lady's Tale*, ii, 341. (1798)

Jennie has a cast-iron will.

PHOEBE TAYLOR, *Six Iron Spiders*, p. 23. (1942)

Peggy has a whim of iron.

OLIVER HERFORD, referring to his wife. (c. 1910)

The little tyrant ruled her devoted lord with a  
rod of iron whims.

DULCIE LAWRENCE SMITH, *The Poems of*  
*Mu'tamid: Introduction*, p. 18. (1915)

Father, if thou be willing, remove this cup  
from me: nevertheless, not my will, but thine,  
be done. (πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν  
γινέσθω.)

*New Testament: Luke*, xxii, 42. (c. A. D. 65)

The *Vulgate* is, "Non mea voluntas, sed tua  
fiat."

Thy will be done, though in my own undoing.

SIR THOMAS BROWNE, *Religio Medici*. Last line.  
(1643)

Not as we wanted it, But as God granted it.

A. T. QUILLER-COUCH, *To Beavers*. (1896)

Two wishes make a will.

MEREDITH, *The Tragic Comedians*. Ch. 6. (1880)

Except our will, nothing is truly in our power.  
(Il n'y a rien à bon escient en nostre puissance  
que la volonté.)

MONTAIGNE, *Essays*. Bk. i, ch. 7. (1580)

The Will is the Man.

WILSON, *Noctes Ambrosianae*. No. 29. (1826)

If you have subdued your will, rather than  
permitted your will to subdue you, you have  
reason to rejoice. (Si animum vicisti potius  
quam animus te, est quod gaudeas.)

PLAUTUS, *Trinummus*, l. 310. (c. 194 B.C.)

In mighty enterprises to have willed success  
is enough. (In magnis et voluisse sat est.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 10, l. 6. (c. 26  
B.C.) Cited by ERASMUS, *Adagia*, ii, viii, 55,  
who attributes the saying to Tibullus, and  
included by TAVERNER, *Translations from*  
*Erasmus*, fo. 46, with the rendering, "In great  
matters it euen sufficeth that a man hath  
wyllled," and the comment, "There is virtue  
euen in wyllinge to doe a thyng, euen if it  
should proue to bee beyond ones strength."

Even though I lack the strength, the will is praise-  
worthy. (Ut desint vires, tamen est laudanda  
voluntas.)

OVID, *Ex Ponto*. Bk. iii, epis. iv, l. 79. (A. D. 13)

The proverbial phrases are, "Non deerat vol-  
untas, sed facultas" (The will was not want-  
ing but the ability), and "Volo non valeo"  
(I will, but I have not the power).

I will this, I command this: let my will be the  
voucher for the deed. (Hoc volo, sic iubeo, sit  
pro ratione voluntas.)

JUVENAL, *Satires*. Sat. vi, l. 223. (c. A. D. 120)

The Latin law proverb is, "Voluntas habetur  
pro facto" (The will is taken for the deed)

We'll take the good-will for the deed. (Nous con-  
tentons du bon vouloir.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 49. (1548)

The French proverbial form is, "Bonne vol-  
onté est réputée pour le fait." The Germans  
say, "Der Wille giebt dem Werke den Na-  
men" (The will gives the deed the name), or  
"Man muss den Willen für die That neh-  
men" (One must take the will for the deed)

Christ accepteth the will for the deede.

NASHE, *Christ's Teares: Epis. Ded.* (1593)

Where we cannot doe what is enjoyned vs [God]  
accepteth our will to doe instead of the deede  
itself.

RICHARD HOOKER, *Ecclesiasticall Politie*. Bk. v,  
ch. 60, sec. 6. (1597)

When good will is show'd though 't come too  
short,

The actor may plead pardon.

SHAKESPEARE, *Antony and Cleopatra*, ii, 5 8.  
(1606)

God, which (in good) accepts the will for the  
deed, condemns the will for the deed in evil.

BISHOP JOSEPH HALL, *Contemplations*. Pt. i,  
ch. 4 (1612)

The reasonable will accept the will for the deed.

SYLVANUS MORGAN, *The Sphere of Gentry: To the Reader*. (1661)

To take, as we vulgarly express it, the will for the deed.

DANIEL DEFOE, *History of the Devil*. Pt. ii, ch. 4. (1726)

In this little scrawl you must take the will for the deed.

CHARLES LAMB, *Letter to Godwin*, 9 Sept., 1801.

It is not the deed—it is the will.

LYTTON, *My Novel*. Bk. i, ch. 3. (1853)

<sup>1</sup> 'Tis poor will-power to get used to another's beck and call. (Mala est voluntas ad alienam adulescere.)

PUBLILIUS SYRUS, *Sententiae*. No. 366. (c. 43 B.C.)

The will, not the body, makes impurity. (Voluntas impudicum non corpus facit.)

PUBLILIUS SYRUS, *Sententiae*. No. 710.

<sup>2</sup> The will to do, the soul to dare.

WALTER SCOTT, *The Lady of the Lake*. Canto i, st. 21. (1810)

<sup>3</sup> At war 'twixt will and will not.

SHAKESPEARE, *Measure for Measure*, ii, 2, 33. (1604) See under INDECISION.

<sup>4</sup> The will of man is by his reason sway'd.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 2, 115. (1596)

Though with judgment we on things reflect,  
Our will determines, not our intellect.

EDMUND WALLER, *Divine Love*. Canto i, l. 39. (a. 1687)

<sup>5</sup> He wants wit that wants resolved will.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 6, 12. (1594)

Will and wit strives with you.

JAMES KELLY, *Scottish Proverbs*, p. 347. (1721)

"You are at a stand whether to do the pleasantest or the most profitable. Lat. *Aliud appetitus, aliud sapientia suadet*." [On the one side desire, on the other wisdom, ex-horts.]

<sup>6</sup> 'Tis what you will,—or will be what you would.

JOSHUA SYLVESTER, tr., *Devine Weekes and Workes*. Week 1, day 3. (1591)

With Will one can do anything.

SAMUEL SMILES, *Self-Help*, p. 7. (1859)

<sup>7</sup> O, well for him whose will is strong!

He suffers, but he will not suffer long;

He suffers, but he cannot suffer wrong.

ALFRED TENNYSON, *Will*, l. 1. (1852)

Many men have too much will power. It's won't power they lack.

J. A. SHEDD, *Salt from My Attic*, p. 16. (1928)

<sup>8</sup> Euill will never said well, they do say.

WILLIAM WAGER, *Mary Magdalene: Prol.* (1566)

Ill will never said well.

SHAKESPEARE, *Henry V*, iii, 7, 123. (1599)

Evil will, never said well.

WILLIAM CAMDEN, *Remains* (1870), p. 321. (1605)

Ill will never spoke well.

JAMES KELLY, *Scottish Proverbs*, p. 176. (1721)

Ill will never speaks well, nor doth well.

THOMAS FULLER, *Gnomologia*. No. 3081. (1732)

<sup>9</sup> Many a man setteth more by an ynche of his wyl than an ell of his thryfte.

ROBERT WHITINTON, *Vulgaria*, p. 91. (1520)

He will not give an inch of his will for a span of his thrift.

FERGUSON, *Scottish Proverbs*, p. 46. (c. 1595)

<sup>10</sup> The river glideth at its own sweet will.

WORDSWORTH, *Sonnet Composed Upon Westminster Bridge*, 3 Sept., 1802.

At (a person's) own sweet will. As and when one pleases, as it suits one: [a cliché from] mid C. 19–20. Fathered by Wordsworth.

PARTRIDGE, *Dictionary of Clichés: At*. (1941)

<sup>11</sup> Man shal god wille haue.

UNKNOWN, *The Lay of Havelok the Dane*, l. 600. (c. 1300)

Good will should be tane in part of paiment.

FERGUSON, *Scottish Proverbs*, p. 36. (c. 1595)

Gude-will shou'd be ta'en in part o' payment.

JOHN RAY, *Proverbs: Scottish*, p. 236. (1678)

Good will should be taken for part payment. When people do their utmost to satisfy their debts, . . . it were a pity to urge them further.

JAMES KELLY, *Scottish Proverbs*, p. 117. (1721)

Good-will, like the Wind, floweth where it listeth

FRANKLIN, *Poor Richard's Almanack*, 1758

## II—Where There's a Will There's a Way

<sup>12</sup> To him that will, ways are not wanting.

HERBERT, *Jacula Prudentum*. No. 732. (1640)

Where there's a will there's a way.

MICHAEL SCOTT, *The Cruise of the Midge*. Ch.

1. (1836) LYTTON, *The Caxtons*. Pt. xviii, ch.

5. (1849) ELIZA COOK, title and refrain of

poem. (c. 1850) SHAW, *Fanny's First Play: Preface*. (1911) DOUGALL, *I Don't Scare*

*Easy*, p. 25. (1941) etc., etc. The French

say, "Vouloir c'est pouvoir" (To will is to

be able); the Italians, "A chi vuole, non

mancano modi" (To him who wills, the way

will not be wanting); the Spaniards, "Donde

hay gana, hay maña" (Where there is in-

clination, there is a way).

Where there is no will there is no way.

BERNARD SHAW, *Man and Superman: Preface*

(1903) Repeated in Act iii.

<sup>13</sup> The man who has the will to undergo all labor may win to any goal. (ὁ πάντα βουλῆθεις ἂν ἀνθρώπος κερῆν | πάν ἂν γένοιτο.)

MENANDER, *Fragmentis*. Frag. 539. (c. 300 B.C.)

Make yourself want to, and you'll make good (Fac vellis, perficies.)

CAECILIUS STATIUS, *Frag.* 257. (c. 175 B.C.)

He who can will can always accomplish.

KAIDARA EKKEN, *Ten Kun*. Bk. ii. (1710)

Be there a will, and wisdom finds a way.

CRABBE, *The Birth of Flattery*. (c. 1832)

If you have the will, the affair will succeed.

DOOLITTLE, *Chinese Vocabulary*, ii, 676. (1872)

The French say, "Celui qui veut, celui-là peut" (He who wills is the man who can); the Germans, "Wer will, der vermag" (He who is willing is able).

Them ez will, kin.

E. R. SILL, *A Baker's Duzzen of Wize Sawz*. (a. 1887)

## WILLINGNESS

1

Barkis is willin'!

DICKENS, *David Copperfield*. Ch. 1. (1849)

"When a man says he's willin'," said Mr. Barkis, "it's as much as to say, that man's a-waitin' for a answer."

DICKENS, *David Copperfield*. Ch. 8.

2

He turned to (as he himself said) with a will.

DICKENS, *Dombey and Son*. Ch. 50. (1848)

Work is only done well when it is done with a will.

JOHN RUSKIN, *The Crown of Wild Olive*, i, 44. (1866)

I picked a stone and aimed it,

And threw it with a will.

E. A. HOUSMAN, *A Shropshire Lad*. No. 7. (1896)

3

With as good will as a beare goth to the stake.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

He went as willingly as a dog to the whip.

EDMUND GAYTON, *Don Quixot*, p. 188. (1654)

If the lad go to the well against his will,

Either the can will break, or the water will spill.

JAMES KELLY, *Scottish Proverbs*, p. 185. (1721)

4

Where your will is ready, your feet are light.

GEORGE HERBERT, *Jacula Prudentum*. No. 450.

(1640) RAY, *English Proverbs*, p. 29. (1670)

A willing heart adds feathers to the heel.

JOANNA BAILLIE, *De Montfort*. Act iii, sc. 2. (c. 1820)

Where the mind is willing the legs are light. (Dove la voglia è pronta, le gambe son leggiere.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 216. (1856) An Italian proverb. Cahier also

cites the German, "Williges Herz macht leichte Füße" (A willing heart makes a light foot).

5

A willing mind makes a hard journey easy.

MASSINGER, *The Picture*. Act v, sc. 3. (1629)

All things are easy, that are done willingly.

THOMAS FULLER, *Gnomologia*. No. 561. (1732)

A willing temper makes every burthen light.

WILLIAM GODWIN, *The Inquirer*, i, ix, 82. (1797)

From the Latin proverb, "Portatur leviter quod portat quisque libenter" (Whatever is borne willingly is borne easily).

Work is done rapidly by willing hands.

J. A. FROUDE, *History of England*. Vol. iii, ch. 13. (1858)

6

As willingly as e'er I came from school.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 152. (1594)

With as good will as e'er boy came from school.

JOHN CLARKE, *Paroemiologia*, p. 186. (1639)

With as good a will as ever I came from school.

JAMES HOWELL, *Letters*, ii, 666. (1659) FULLER, *Gnomologia*. No. 5794. (1732) The Latin proverbial phrase is, "Ex animo" (From the soul), that is, willingly.

7

Nothing is so easy but it is difficult if you do it unwillingly. (Nullast tam facilis res quin difficilis siet, | quam invitus facias.)

TERENCE, *Heauton Timorumenos*, l. 805. (163 B. C.)

Nothing is easy to the unwilling.

THOMAS FULLER, *Gnomologia*. No. 3663. (1732)

Nothing is troublesome that we do willingly.

THOMAS JEFFERSON, *Writings*, xvi, 111. (c. 1800)

8

That wullen ha nullen ha.

UNKNOWN, *Hali Meidenhad* (E.E.T.S.), p. 31. (c. 1220)

Nill we, will we, we sal mete.

UNKNOWN, *Cursor Mundi*, l. 23729. (a. 1300)

So will-he? nill-he? in his tristful woe

Between two fires he stood—the fearful *damoiseau*.

BOCCACCIO, *Il Filostrato*. Canto iv, st. 16. (c. 1350) Cummings, tr.

Ye shal ouercome hem all whether they wille or nylle.

MALORY, *Morte Darthur*. Bk. i, ch. 8. (1485)

Will I, nill I, all is one to him.

ANTHONY MUNDAY, *John a Kent*, p. 18. (1595)

Will he, nill he, he goes.

SHAKESPEARE, *Hamlet*, v, 1, 19. (1600)

Will she, nill she, she shall come running.

BEAUMONT AND FLETCHER, *The Woman-Hater*. Act iii, sc. 4. (1607)

She would and did marry him, will I nill I.

E. A. POE, *The Thousand-and-Second Tale*. (1839)

Will I, nill I, I have to feel glad of his absence.

WILLIAM DE MORGAN, *It Never Can Happen Again*. Ch. 38. (1909) SHILLY-SHALLY. see under INDECISION.

NO SPUR TO A WILLING HORSE, see under HORSE.

NOTHING IMPOSSIBLE TO A WILLING HEART, see under IMPOSSIBILITY.

## WILLOW

9

[The willow] groweth incredibly fast; it being a byword in this county [Cambridgeshire] "that the profit by willows will buy the owner a horse, before that from other trees will pay for his saddle."

THOMAS FULLER, *Worthies* (1840), i, 223. (1662)

A willow will buy a horse before an oak will pay for a saddle.

MICHAEL DENHAM, *Proverbs*, p. 33. (1846)

There is a saying that a willow will buy a horse whilst any other tree is paying for the halter.

RAYMOND, *Idler Out of Doors*, p. 127. (1901)

10

Willows are weak, yet they bind other wood.

HERBERT, *Jacula Prudentum*. No. 596. (1640)

Willows are weak, but they bind the Faggot.

FRANKLIN, *Poor Richard's Almanack*, 1754. See also under UNITY.

1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows. (In salicibus in medio eius, suspendimus organa nostra.)

*Old Testament: Psalms*, cxxxvii, 1. (c. 250 B. C.) From time immemorial the willow, especially the weeping willow, has been associated with sorrow and used as an emblem of desolation or desertion. A garland of willow leaves was worn to indicate the loss or absence of the beloved one.

Let Willows wynde aboute my hed (a Wrethe for Wretches mete).

BARNABY GOOGE, *Eglogs* (Arber). Egl. vi, l. 52. (1563)

Weare willow in thy hatte, and baies in thy hart.  
JOHN LYLY, *Sapho and Phao*. Act ii, sc. 4. (1584)

Tell him, in hope he'll prove a widower shortly, I'll wear the willow garland for his sake.

SHAKESPEARE, *III Henry VI*, iii, 3, 228. (1591) I offered him my company to a willow tree, . . . to make him a garland, as being forsaken.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1, 225. (1598)

There's Lucinda wears the willow garland for you.  
NATHANIEL FIELD, *A Woman is a Weather-cocke*. Act i. (1612)

I am content to wear the willow now.  
SIR WILLIAM DAVENANT, *The Siege of Rhodes*. Act v. (1673)

Great pity 'twas that one so prim,  
Should ever wear the willow.  
UNKNOWN. In FARMER, *Musa Pedestris*, p. 46. (1725)

The old saying, "She is in her willows" . . . implies the mourning of a female for her lost mate.

WILLIAM HONE, *Every-Day Book*. Vol. i, col. 1080. (1825)

2 My mother had a maid call'd Barbara:  
She was in love, and he she loved proved mad  
And did forsake her: she had a song of "willow."

SHAKESPEARE, *Othello*, iv, 3, 26. (1605)

Sing all a green willow must be my garland.

SHAKESPEARE, *Othello*, iv, 3, 51. A remnant of an old ballad preserved by PERCY, *Reliques*. Ser. i, bk. ii, No. 8.

To the brook and the willow that heard him complain,

Ah willow, willow.

NICHOLAS ROWE, *Song: Ah Willow*. (a. 1718)

On a tree by a river a little tom-tit

Sang, "Willow, titwillow, titwillow!"

W. S. GILBERT, *The Mikado*. Act ii. (1885)

3 By being a willow and not an oak.

WILLIAM, MARQUESS OF WINCHESTER, when asked how he managed to keep his place at court. See under ADAPTABILITY.

## WIND

4

Zeus at last may change our ill wind to change.  
(ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ.)

AESCHYLUS, *Libation-Bearers*, l. 775. (458 B. C.) An yll wynde that blowth no man to good, men say.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546) It is an ill winde turnes none to good.

THOMAS TUSSER, *Five Hundreth Pointes of Good Husbandrie*. Ch. 13. (1580)

'Tis a bad wind that breedeth no man's profit.

ROBERT GREENE, *Mirror of Modestie*. (1584)

Ill blows the wind that profits nobody.

SHAKESPEARE, *III Henry VI*, ii, 5, 55. (1591)

*Falstaff*: What wind blew you hither, Pistol?

*Pistol*: Not the ill wind which blows no man to good.

SHAKESPEARE, *II Henry IV*, v, 3, 89. (1598)

It is an ill air where we gain nothing.

GEORGE HERBERT, *Jacula Prudentum*. No. 871. (1640) FULLER, *Gnomologia*. No. 2895. (1732)

It's an ill wind that blows nobody good.

UNKNOWN, *Captain Underwit*. Act ii. (c. 1640)

In BULLEN, *Old Plays*, ii, 347. CONGREVE, *The Old Batchelour*. Act ii, sc. 1. (1692) SWIFT, *Polite Conversation*. Dial. i. (1738) DICKENS, *Pickwick Papers*. Ch. 32. (1837) BELINDA JELLIFFE, *For Dear Life*, p. 247. (1936) etc., etc. The French say, "A quelque chose malheur est bon."

It is an ill wind that bloweth no man profit.

THOMAS FULLER, *Church-History of Britain*. Bk. ii, ch. 2. (1655)

'Tis an ill wind, they say, bloughs nobody good.

JOHN TATHAM, *The Rump*. Act ii, sc. 1. (1660)

It's an ill wood wind no one blows good.

LAURENCE MCKINNEY, *People of Note*. (1940) Referring to the oboe. See also under COMPENSATION.

5

The wench has shot him between wind and water.

BEAUMONT AND FLETCHER, *Philaster*. Act iv, sc. 1. (1608) Nautically, "between wind and water" refers to that part of the ship's side which is sometimes above water and sometimes submerged, where a shot is particularly dangerous.

Sea-fights are more bloody . . . since guns came up, whose shot betwixt wind and water . . . is commonly observed mortal.

THOMAS FULLER, *The Holy War*. Bk. iv, ch. 24. (1639)

Now they haue crackt me betwixt wind and water A'most past cure.

ARTHUR WILSON, *The Inconstant Ladie*. Act iii, sc. 4. (a. 1652)

The good old man was shot between wind and water.

THOMAS FULLER, *Church-History of Britain*. Bk. x, ch. 2, sec. 10. (1655)

I'll take her betwixt wind and water.

J. K. PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)

We'll strike 'Twixt wind and water.

LORD LYTTON, *Richelieu*. Act ii, sc. 2. (1838)

<sup>1</sup> My purse grew so bare . . . two or three  
yeares brought me so doune the winde.

NICHOLAS BRETON, *Works* (Grosart), ii, k8.  
(1604)

He goes down the wind in honour as well as  
everything else, every day.

SAMUEL PEPYS, *Diary*, 25 Jan., 1663.

When a man goes down the wind, no body comes  
near him.

SIR ROGER L'ESTRANGE, tr., *Seneca's Morals:  
The Happy Life*. Ch. 18. (c. 1680)

To go down the wind: to be unfortunate.

BERTHELSON, *Eng.-Danish Dictionary*. (1754)  
Down in the wind; bankrupt.

JOHN SLEIGH, *Derbyshire Glossary*. (1865)

<sup>2</sup> The wind keeps not always in one quarter.

JOHN CLARKE, *Paroemiologia*, p. 124. (1639)

RAY, p. 156; FULLER, No. 4831. The Germans  
say, "Es weht nicht allezeit derselbe Wind."

The Wind blows not always West.

THOMAS FULLER, *Gnomologia*. No. 4829. (1732)

<sup>3</sup> Blow devil, the more wind the better boat.

DANIEL DEFOE, *A Tour thro' the Whole Island  
of Great Britain*. Letter ii, p. 13. (1724)

Cited as "rude sailor's proverb."

There is no wall through which the wind cannot  
pass.

HART, *700 Chinese Proverbs*. No. 577. (1937)

<sup>4</sup> But sailors were born for all weathers.

Great guns let it blow high or low.

DIBDIN, *The Tar for All Weathers*. (a. 1814)

It blows great guns indeed.

DICKENS, *Barnaby Rudge*. Ch. 33. (1840)

It soon began to blow great guns.

HUGH MILLER, *My Schools and Schoolmasters*  
(1852)

<sup>5</sup> With a favoring wind. (Secundis ventis.)

ERASMUS, *Adagia*. Chil. ii, cent. v, No. 16.  
(1523) With citations tracing the phrase back

to Homer, Plautus, and Horace.

The Wind is not in your Debt, tho' it fills not your  
sail.

THOMAS FULLER, *Gnomologia*. No. 4830. (1732)

Thus far we run before the wind.

ARTHUR MURPHY, *The Apprentice*. Act v, sc. 1.  
(1756) See also under SAILING.

<sup>6</sup> It was obvious that the blinking Boche had  
got the wind up.

PHILIP GIBBS, *The Battles of the Somme*. Ch.  
22. (1916) Had got into a state of alarm.

You've absolutely put the wind up Uncle Bob

C. ARLINGTON, *Strained Relations*. Ch. 8. (1922)

At one o'clock in the morning, I had to admit  
that I was getting the wind up.

JOHN DICKSON CARR, *The Man Who Could Not  
Shudder*, p. 64. (1940)

<sup>7</sup> They did all they colde to tacke the wynde of  
us.

SIR THOMAS GRESHAM, in BURGON, *Life*, ii. 41.  
(1563)

We . . . made all haste possible to gaine the  
winde of him.

JAMES WADSWORTH, *The English Spanish Pil-  
grime*. Ch. 2. (1629)

He would take the wind out of the sail of every  
gallant.

SCOTT, *The Fortunes of Nigel*. Ch. 9. (1822)

<sup>8</sup> Magistrates . . . very often receive (as the  
Proverb is) winde in a net: and taste meate  
seasoned rather with smoke then with salt.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii,  
p. 212. (1574) Pettie, tr.

As impossible it is to stay the rumour, as to  
catch the wind in a net.

JOHN LYL, *Midas*. Act v, sc. 1. (1592)

Vain the ambition of Kings, Who seek . . .

To leave a living name behind.

And weave but nets to catch the wind.

JOHN WEBSTER, *The Devil's Law-Case*. Act v,  
sc. 4. (1623)

You can't catch the wind in a net.

C. H. SPURGEON, *John Ploughman's Pictures*,  
p. 97. (1880) See also under IMPOSSIBILITY

<sup>9</sup> The wind in one's face makes one wise.

GEORGE HERBERT, *Jacula Prudentum* (1640)

See under ADVERSITY

Horse and cow face the wind differently (Fêng  
ma niu pu hsiang chi.)

SCARBOROUGH, *Chinese Proverbs*. No. 143 (1875)

<sup>10</sup> Take heed of wind that comes in at a hole.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Aria da finestra, colpo di balestra, i.e. The air  
of a window is as the stroke of a cross-bow.

JOHN RAY, *Proverbs: Italian*, p. 42. (1678)

If wind blows on you through a hole,

Make your will and take care of your soul.

FRANKLIN, *Poor Richard's Almanack*, 1736

If cold wind reach you through a hole,

Say your prayers, and mind your soul.

MICHAEL DENHAM, *Proverbs*, p. 16. (1846)

<sup>11</sup> I smelde hir out, and had her streight in the  
wynde.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

We shall haue them in the winde,

To smell them forth.

THOMAS CHURCHYARD, *The Worthies of Wales*,  
p. 26. (1687)

This same coxcomb that we have i' the wind.

SHAKESPEARE, *Alf's Well that Ends Well*, iii. 6,  
123. (1602)

To have one in the wind

JOHN RAY, *English Proverbs*, p. 199. (1670)

<sup>12</sup> Euery winde blowth not downe the corne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

All this winde shakis no corne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 11.

But al for nought, his winde did shake no corne

TURBERVILLE, *Tragical Tales*, p. 261. (1587)

All this wind shakes none of my Corne.

RICHARD HARVEY, *Plaine Percevall*. Ch. 1. (1589)

What corn had this wind shaken?

BISHOP JOSEPH HALL, *Contemplations*. Bk. vii,  
ch. 3. (1612)

This is a bad wind for winnowing our corn. (A mal viento va esta parva.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 68. (1615)

Literally, "This parva goes to a bad wind."

*Parva* (Latin, *parvus*, small) means a heap of newly threshed and unwinnowed corn, so called, says Pineda, because however large it is, the farmer thinks it smaller than he expected.

<sup>1</sup> They have sown the wind, and they shall reap the whirlwind.

*Old Testament: Hosea*, viii, 7. (c. 725 B. C.) See under SOWING AND REAPING.

<sup>2</sup> The wind bloweth where it listeth. (τὸ πνεῦμα ὅπου θέλει πνεῖ.)

*New Testament: John*, iii, 8. (c. A. D. 110) The *Vulgate* is, "Spiritus ubi vult spirat."

<sup>3</sup> To live upon wind. (Vento vivere.)

JUSTINIAN, *Codex*, v, 1, 2. (A. D. 529)

<sup>4</sup> Sail quoth the king, hold quoth the wind. That unaccountable creature, which God brings out of his treasures, cannot be commanded by mortal power.

JAMES KELLY, *Scottish Proverbs*, p. 285. (1721)

The king said sail, but the wind said no.

WALTER SCOTT, *The Monastery: Answer to Introductory Epistle*. (1820)

<sup>5</sup> The breeze . . . was "a soldier's wind, there and back again."

KINGSLEY, *Westward Ho!* Ch. 19. (1855)

The "favourable gale" . . . seems to have been a "soldiers' wind," there and back again.

J. K. LAUGHTON, *From Howard to Nelson*, p. 114. (1899)

<sup>6</sup> Even to this day, *raising the wind* is proverbial for raising money.

J. R. LOWELL, *The Biglow Papers*. Ser. i, No. 8. Note. (1848)

He came to me this morning to raise the wind. TROLLOPE, *The Three Clerks*. Ch. 34. (1857)

<sup>7</sup> To waste words on the wind. (Ventis verba profundere.)

LUCRETIVS, *De Rerum Natura*. Bk. iv, l. 931. (c. 45 B. C.)

To strive with the wind. (Cum ventis litigare.)

PETRONIUS, *Satyricon*. Sec. 83. (c. A. D. 60) Proverbial for labor lost.

It may not be said that we bete the wynde.

WYNKYN DE WORDE, tr., *The Pilgrimage of Perfection*, sig. 90b. (1526)

He spake to the winde.

THOMAS BLAGUE, *Wise Conceytes*, p. 261. (1569)

I caste a stone against the winde.

JOHN GRANGE, *Golden Aphroditis*, sig. G3. (1577)

To spend your wind in wast.

JOHN LYLY, *Euphues* (Arber), p. 96. (1579)

Puff not against the wind.

WILLIAM CAMDEN, *Remains*, p. 330. (1605)

Blow not against the Hurricane.

THOMAS FULLER, *Gnomologia*. No. 996. (1732)

As well speak to the wind.

CHARLOTTE M. YONGE, *Hopes and Fears*, i, 201 (1860)

<sup>8</sup> Hee that weighes wind, must haue a steadie hand to holde the ballaunce.

JOHN LYLY, *Euphues and His England: To the Ladies*, p. 222. (1580)

He that weighs the Wind, must have a steady Hand.

THOMAS FULLER, *Gnomologia*. No. 2345. (1732)

<sup>9</sup> The corregidor . . . got wind of our correspondence.

B. H. MALKIN, tr., *Gil Blas*. Bk. vii, ch. 7. (1809)

They got wind that troops were assembling.

PRINCESS ALICE, *Memoirs*, p. 133. (1866)

There's something in the wind.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 178. (1940)

<sup>10</sup> The wind of occasions (Le vent des occasions.)

MONTAIGNE, *Essays*. Bk. ii, ch. 1. (1580) A few lines farther on, Montaigne uses the phrase, "le vent des accidents."

<sup>11</sup> Winds sweep the summits. (Pertlant altissima venti.)

OVID, *Remediorum Amoris*, l. 369. (c. 1 B. C.)

High Winds blow on high Hills.

THOMAS FULLER, *Gnomologia*. No. 2502. (1732)

See also GREATNESS: ITS PENALTIES

<sup>12</sup> By wind is a fire fostered, and by wind extinguished; a gentle breeze fans the flame, a strong one kills it. (Nutritur vento, vento restinguitur ignis: | lenis alit flammas, grandior aura necat.)

OVID, *Remediorum Amoris*, l. 807. (c. 1 B. C.)

A little wind kindleth a fire, but a great one doth put it out.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, l. 149. (1574) Young, tr.

Small lights are soon blown out, huge fires abide, And with the wind in greater fury fret.

SHAKESPEARE, *Rape of Lucrece*, l. 647. (1594)

Though little fire grows great with little wind, Yet extreme gusts will blow out fire and all.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 135. (1594)

A little wind kindles, much puts out the fire.

HERBERT, *Jacula Prudentum*. No. 682. (1640)

A little Wind kindleth a great Fire; a great one bloweth it out.

THOMAS FULLER, *Gnomologia*. No. 253. (1732)

The Wind that blows out Candles, kindles the Fire.

THOMAS FULLER, *Gnomologia*. No. 4832.

<sup>13</sup> Changeful are the breezes that blow on high. (ἄλλοτε δ' ἄλλοιαι πνοαὶ | ὑψιπετᾶν ἀνέμων.)

PINDAR, *Pythian Odes*. No. iii, l. 104. (c. 474 B. C.)

It is folly to complain of the fickleness of the wind. (Stultum est venti de levitate queri.)

OVID, *Heroides*. Epis. xxi, l. 76. (c. 10 B. C.)

Wavereth with the wynd.

GEORGE PETTIE, *Petite Pallace*, p. 233. (1576)

<sup>1</sup> Wise men know in advance the wind of day after tomorrow. (σοφοὶ δὲ μέλλοντα τριταῖον ἀνεμὸν ἔμαθον.)

PINDAR, *Fragment*. (c. 475 B.C.) As cited by ERASMUS, *Adagia*, iii, vi, 52, with the Latin, "Perendinum ventum praediscere" (To predict day after tomorrow's wind).

To telle him tydings how the wind was went.

UNKNOWN, *The Tale of Gamelyn*, l. 703. (c. 1380) In SKEAT, *Chaucer*, iv, 662.

I know And knew which waie the winde blewe, and will blow.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546) I know where the wind sits.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. i, act iii, sc. 2. (1694)

"Oho!" says the stranger, "is that how the wind sets?"

R. L. STEVENSON, *Kidnapped*. Ch. 9. (1886) My questions must have showed him whence the wind blew.

CONAN DOYLE, *Sir Nigel*. Ch. 12. (1906) Is it plainly in our living shown,  
By slant and twist, which way the wind hath blown?

ADELAIDE CRAPSEY, *On Seeing Weather-Beaten Trees*. (1915) The Italians say, "Pazzo è chi non sa da che parte vien il vento" (He is a fool who does not know which way the wind blows).

TO THROW UP A STRAW TO SEE HOW THE WIND BLOWS, *see under* STRAW.

<sup>2</sup> As the sailor said, when a fair wind carried him over the tranquil sea, "Hurrah for the wind that blew me to you." (Ventum gaudio ecastor ad ted.)

PLAUTUS, *Cistellaria*, l. 14. (c. 200 B.C.) What maner windes gydeth yow now here?

CHAUCEER, *Troilus*. Bk. ii, l. 1104. (c. 1380) What manere wynd hath i-brought yewe here?

UNKNOWN, *The Tale of Beryn*, p. 51. (c. 1400) What wynde dryveth you hyther?

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, p. 106. (c. 1489)

What wind blew you hither?

SHAKESPEARE, *II Henry IV*, v, 3, 87. (1598) GAY, *Wife of Bath*. Act i. (1713) DICKENS, *Great Expectations*. Ch. 44. (1861) etc., etc.

What wind brought you hither?

COKAINE, *Obstinate Lady*. Act ii, sc. 3. (1657)

<sup>3</sup> The wind passeth over it, and it is gone. (Quoniam spiritus pertransibit in illo, et non subsistet.)

Old Testament: *Psalms*, ciii, 16. (c. 350 B.C.) Gone like the wind. (Va aussi ke vens.)

GAUTIER LE LONG, *La Veuve*, l. 315. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, ii, 206.

Gone With the Wind.

MARGARET MITCHELL. Title of novel. (1937) My headache has gone with the wind.

KAUFMAN AND HART, *The Man Who Came to Dinner*. Act ii. (1939)

ON THE WINGS OF THE WIND, *see under* WING

<sup>4</sup> No wind, no motion in the trees. (Fêng pu lai, shu pu tung.)

SCARBOROUGH, *Chinese Proverbs*. No. 5. (1875) When there is wind in the clouds there are waves on the river.

HART, *700 Chinese Proverbs*. No. 594. (1937)

<sup>5</sup> When a man does not know what harbor he is making for, no wind is the right wind. (Ignoranti, quem portum petat, nullus suus ventus est.)

SENECA, *Ad Lucilium*. Epis. lxxi, sec. 3. (c. A. D. 64) No wind makes for him who has no destined port. (Nul vent ne fait, pour celuy qui n'a point de port destiné.)

MONTAIGNE, *Essays*. Bk. ii, ch. 1. (1580) To him that hath no haven, no wind is friendly.

THOMAS OVERBURY, *Newes from Sea*. (1613) He gains no wind that has no port in view.

DON SEITZ, *In Praise of War*. (1917)

<sup>6</sup> Ne dredeth na wind ne na weder nowther.

UNKNOWN, *The Liftade of Juliana*, l. 72. (a. 1225)

Many can brook the weather that love not the wind.

SHAKESPEARE, *Love's Labour's Lost*, iv, 2, 34. (1592)

'Twill endure wind and weather.

SHAKESPEARE, *Twelfth Night*, i, 5, 257. (1599) Wind and weather were ever against him, a proverb applied to the unfortunate.

TRISTRAM RISON, *A Survey of Devon*. Sec. 330. (c. 1630)

No weather is ill if the wind be still.

JOHN RAY, *English Proverbs*, p. 34. (1678) Wind and weather do thy worst.

JOHN RAY, *English Proverbs*, p. 277. Wind and Weather, do your utmost.

THOMAS FULLER, *Gnomologia*. No. 5743. (1732)

<sup>7</sup> "What!" said Gaudyn, "stonte the wynde in that dore?"

UNKNOWN, *Partonope of Blois*, p. 444. (c. 1440) "What! neuewe, is the wynde in that dore?"

SIR THOMAS MALORY, *Le Morte Darthur*. Bk. vii, ch. 35. (c. 1475)

If the winde stande in that doore, it standth awry.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546) Is it even so? is the winde in that doore?

GEORGE GASCOIGNE, *Supposes*. Act iii, sc. 1. (1566) LYL, *Euphues*, p. 317. (1580)

SHAKESPEARE, *I Henry IV*, iii, 3, 102. (1597) DELONEY, *Thomas of Reading*. Ch. 3. (c. 1600) DRYDEN, *An Evening's Love*. Act iv, sc. 1. (1668) etc., etc.

Sits the wind in that corner?

SHAKESPEARE, *Much Ado About Nothing*, ii, 3, 102. (1598) BEAUMONT AND FLETCHER, *Coronation*. Act ii, sc. 1. (c. 1613)

Which way does the wind set now?

GARRICK, *Neck or Nothing*. Act i, sc. 2. (1766) Whew! sits the wind in that quarter?

WALTER SCOTT, *Rob Roy*. Ch. 8. (1817) GOD TEMPERs THE WIND. *see under* GOD

## II—Wind: Weather Proverbs \*

1 There's no weather ill when the wind is still.

WILLIAM CAMDEN, *Remains*, p. 334. (1605)

No weather's ill, when the wind's still.

JOHN CLARKE, *Paroemiologia*, p. 263. (1639)

No weather's ill, If the wind be still.

JOHN RAY, *English Proverbs*, p. 42. (1670)

No Weather's ill If the Wind hold still.

THOMAS FULLER, *Gnomologia*. No. 6492. (1732)

2 When God will, at all windes it will raine.

THOMAS DRAKE, *Bibliotheca*, p. 81. (1633)

When God wills, no wind but brings rain.

HERBERT, *Jacula Prudentum*. No. 334. (1640)

From the Spanish, "Quando Dios quiere, con todos vientos llueve."

When God wills, all Winds bring Rain.

THOMAS FULLER, *Gnomologia*. No. 5554. (1732)

3 Blow the Wind never so fast, It will fall at last.

THOMAS FULLER, *Gnomologia*. No. 6306. (1732)

Blow the wind never so fast, it will lower at last.

SPURGEON, *John Ploughman*. Ch. 5. (1869)

4 After wind cometh rain.

EDWARD HALLE, *The Union of the Families of Lancaster and York*. (1542) Cited as "the old proverb."

The South wind always brings wet weather,

The East wind wet and cold together;

The West wind surely brings us rain;

The North wind blows it back again.

ANN BRAY, *Traditions of Devon*, i, 5. (1838)

WHEN THE WIND IS IN THE SOUTH, IT BLOWS THE BAIT IN THE FISH'S MOUTH, see under FISHING

5 He stayeth his rough wind in the day of the east wind. (Meditatus est in spiritu suo duro per diem aestus.)

*Old Testament: Isaiah*, xxvii, 8. (c. 725 B.C.)

The east wind is accounted neither good for man or beast.

ROBERT CAWDREY, *Similes*, p. 750 (1600)

To us in Britain the east wind is held for evil, as in the proverb, "Eurum neque homini neque bestiae propitium esse."

FRANCIS, *Historia Ventorum*. (c. 1612)

When the wind is in the east,

It is good for neither man nor beast.

JAMES HOWELL, *English Proverbs*, p. 19. (1659)

RAY, p. 41, FULLER, No. 6224.

The wind's in the east. . . I am always conscious of an uncomfortable sensation now and then when the wind is blowing in the east.

DICKENS, *Bleak House*. Ch. 6. (1852)

A right easterly wind is very unkind.

H.G. BOHN, *Handbook of Proverbs*, p. 299. (1855)

The only argument available with an East wind is to put on your overcoat.

J. R. LOWELL, *Address: Democracy*, at Birmingham, Eng., 6 Oct., 1884.

\* For other weather proverbs consult INWARDS, *Weather Lore*. Only a few of the better known ones are given here.

An east wind is a lazy wind because . . . it will go through you before it will go round you.

ROBERT HOLLAND, *Cheshire Glossary*, p. 446.

(1886) There is a Kentish saying, "East wind is like a kite, Up by day and down by night."

6 When the wind's in the west, the weather's at its best.

JAMES KELLY, *Scottish Proverbs*, p. 353. (1721)

The Wind blows not always West.

THOMAS FULLER, *Gnomologia*. No. 4829. (1732)

A west wind and an honest man go to bed together.

MICHAEL DENHAM, *Proverbs*, p. 2. (1846)

The west wind is a gentleman and goes to bed—i. e. drops in the evening.

RICHARD INWARDS, *Weather Lore*, p. 83. (1893)

There is a variation, "The west wind is like an old man: it lies down with the sun."

7 The north wind driveth away rain. (Ventus aquilo dissipat pluvias.)

*Old Testament: Proverbs*, xxv, 23. (c. 350 B.C.)

The north wind doth blow and we shall have snow.

RICHARD INWARDS, *Weather Lore*, p. 78. (1893)

## WINDMILL

8 To attack windmills. (Acometer molinos de viento.)

CERVANTES, *Don Quixote*. Bk. i, ch. 8. (1605)

"They were none other than windmills; nor could any think otherwise, unless he had also windmills in his brains."

Thy head is full of windmills.

MASSINGER AND DEKKER, *The Virgin Martyr* Act ii, sc 3. (1622)

I do love one that has windmills in his head.

. . . Projects and proclamations.

CHAPMAN AND SHIRLEY, *The Ball*. Act i, sc 5 (1639)

He hath wind-milnes in 's head.

JOHN CLARKE, *Paroemiologia*, p. 158. (1639)

The Quixotes of this Age fight with the Wind mills of their owne Heads.

JOHN CLEVELAND, *The Character of a London Diurnall*, p. 3. (1644)

No doughty Don Quixote, like those that fight With Warlike Wind-mill, and then rise up Knight

MARTIN LUELIN, *Men-Miracles*, p. 84. (1646)

To have windmills in one's head: empty projects or crotchets.

B.E., *A New Dictionary of the Canting Crew Windmills* (1690)

Had a windmill in her head like her husband.

EARL OF AILESBUURY, *Memoirs*, p. 576. (1728)

Poor soul, like a good many others he has wind mills in his head.

SPURGEON, *John Ploughman*. Ch. 15. (1869)

To tilt at windmills. To attack imaginary foes or abuses: [a cliché since] mid C. 19-20.

FARTRIDGE, *Dictionary of Clichés*. (1941)

9 You cannot make a windmill go with a pair of bellows.

HERBERT, *Jacula Prudentum*. No. 678. (1640)



You cannot drive a windmill with a pair of bel-lows.

JOHN RAY, *English Proverbs*, p. 29. (1670)

1 A wild outward kind of young fellow, who had flung his cap too far over the windmill.

MRS. LYNN LINTON, *Christopher Kirkland*. Ch. 13. (1885) To act recklessly; to fly in the face of convention.

She was ready to throw her bonnet over the windmill.

JAMES HUNEKER, *Painted Veils*, p. 129. (1920) You're going to make a bolt with Godfrey and throw your cap over the windmills.

W. J. LOCKE, *The House of Baltazar*. Ch. 22. (1920)

He must kick over the traces, cut loose, run amuck, and throw his bonnet, *beret* or *képi*, over the nearest windmill.

P. C. WREN, *The Uniform of Glory*, p. 39. (1941) The French is, "Jeter son bonnet par-dessus les moulins."

2 Your windmill dwindles into a nut-crack.

JOHN RAY, *English Proverbs*, p. 277. (1678)

Your Windmill is dwindled into a Nut-cracker.

THOMAS FULLER, *Gnomologia*. No. 6064. (1732)

### WINE

3 Wet now the lungs with wine. (τέγγε πνεύμονα οἶνον.)

ALCAEUS. Frag. 39, Bergk. (c. 595 B.C.) It was a belief of the ancients that liquids went to the lungs to moisten them, and then passed on into the stomach. See AULUS GELLIUS, xvii, 11.

Give wine unto those that be of heavy hearts. (Date vinum his, qui amaro sunt animo.)

*Old Testament: Proverbs*, xxxi, 6. (c. 350 B.C.) Drink wine in winter for cold, and in summer for heat.

H.G. BOHN, *Handbook of Proverbs*, p. 346. (1855)

4 What is stronger than wine foaming in the press?

ADRIAN, *Teachings*. Col. vi, l. 79. (c. 550 B.C.)

5 You have spoiled the wine by adding water. (ἀλώσας τὸν οἶνον ἐπιχέας ὕδωρ.)

ARISTUS, *Cyclops*. (c. 400 B.C.) As cited by ERASMUS, *Adagia*, ii, ii, 96, with the Latin, "Perdidisti vinum, infusa aqua."

The wine when first poured in foams madly, but as soon as it is chastened by the sober deity of water, it forms a fair alliance, and produces a potion that is good and moderate.

PLATO, *Laws*. Bk. vi, sec. 773D. (c. 345 B.C.) As Plato said in reference to pure wine mixed with water, that an insane god [Dionysus] was made reasonable when chastised by another [Poseidon] who was sober.

PLUTARCH, *Moralia: Old Men in Public Affairs*. Sec. 791C. (c. A.D. 95)

Away with you, Water, destruction of wine. (Abite, lymphæ, vini perniciēs.)

CATULLUS, *Odes*. Ode xxvii, l. 5. (c. 57 B.C.)

Curses on him who first spoilt wholesome water by mixing wine therein! (Corruptitque bonas nectare primus aquas!)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 33, l. 28. (c. 24 B.C.) Don't make wine into ditch water. (μὴ δεῖν τὸν οἶνόν τε πηλὴν ποιεῖν.)

ATHENAEUS, *Deipnosophistai*. Sec. 383C. (c. A.D. 200)

No blessing is to be pronounced over a cup of wine unless it has been first mixed with water.

*Mishnah: Berachoth*, vii, 5. (c. 200)

After hee hath well mingled water in his wyne, hee may chaunce to finde cause of repentance.

WILLIAM PAINTER, *The Pallace of Pleasure*, iii, 364. (1567)

Th' water hurteth, wyne maketh one sing. (L'aqua fa male, il vino fa cantare.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

A cup of hot wine with not a drop of allaying Tiber in 't.

SHAKESPEARE, *Coriolanus*, ii, 1, 52. (1607)

When flowing cups pass swiftly round

With no allaying Thames.

LOVELACE, *To Althea from Prison*. (c. 1650)

And Noah he often said to his wife when he sat down to dine,

"I don't care where the water goes if it doesn't get into the wine."

G. K. CHESTERTON, *The Flying Inn*. (1914)

6 Vilis saepe cadus nobile nectar habet: the best wine comes out of an old vessel.

ROBERT BURTON, *The Anatomy of Melancholy*, ii, iii, 2. (1621)

7 Where wine is not common, commons must be sent.

WILLIAM CAMDEN, *Remains* (1870), p. 335. (1605) HOWELL, *English Proverbs*, p. 10. (1659)

8 The wine is drawn; it must be drunk. (Le vin est versé; il faut le boire.)

M. DE CHAROST, to Louis XIV, at the siege of Douay. (1667) See TRENCH, *On the Lessons in Proverbs*. Ch. 2. Talleyrand is also alleged to have said this to Napoleon, referring to the arrest of the Duc d'Enghien. See LANFREY, *Life of Napoleon*, ii, 9.

A Bengal saying recalling the French "When the cork is drawn, the wine must be drunk" is "Milk once drawn from the dug never goes back."

J. L. KIPLING, *Beast and Man*, p. 123. (1891)

9 And for to drincken strong wyn, reed as blood.

CHAUCER, *Canterbury Tales: Prologue*, l. 637. (c. 1386)

He drinks wine like a German—in the morning, neat; at dinner, without water; at supper, as it comes from the bottle.

F. E. HULME, *Proverb Lore*, p. 109. (1902) An Italian proverb.

10 The wine is the master's, the goodness is the drawer's.

JOHN CLARKE, *Paroemiologia*, p. 204. (1639) RAY, *English Proverbs*, p. 29. (1670)

Wine is the Vintner's; but the Goodness of it, the Drawer's.

THOMAS FULLER, *Gnomologia*. No. 5747. (1732)

1  
"It wasn't the wine," murmured Mr. Snodgrass, in a broken voice. "It was the salmon." (Somehow or other, it never is the wine, in these cases.)

DICKENS, *Pickwick Papers*. Ch. 8. (1836)

Fan the sinking flame of hilarity with the wing of friendship; and pass the rosy.

DICKENS, *The Old Curiosity Shop*. Ch. 7. (1841)

The last phrase repeated in later chapters.

2  
For salable wine there is no need of hung-up ivy. (Vino vendibili suspensa hedera nihil opus.)

ERASMUS, *Adagia*. Chil. ii, cent. vi, No. 20.

(1523) Included by TAVERNER in his *Translations from Erasmus*, fo. 42, with the rendering, "Wyne that is saleable and goode nedeth no bushe or garland of vyne to be hanged before," and the comment, "The englyshe prouerbe is this: Good wyne nedeth no signe." The ivy was sacred to Bacchus, and so was hung above the door of wine shops. PONTANUS, *Collectio Proverbiorum*, p. 220. (1778)

Wine delicate, fresh and good,  
Has no need of ivy or wisp of straw.

(Vin délicat, friant et bon

N'a mestier lierre ne brandon.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) Another French form recorded in *Proverbes Communs* is "À bon vin ne faut point d'enseigne" (For a good wine no sign-board is needed), and a third form is, "Le bon vin n'a point besoin bucheron."

The good wyne needeth none iuye garland.

GEORGE GASCOIGNE, *The Glasse of Government*.

Act i, sc. 1. (1575)

Where the wine is neat, there needeth no luyebush.

JOHN LYLY, *Euphues* (Arber), p. 204. (1579)

Good wine needs not a wispe.

DAVID FERGUSON, *Scottish Proverbs*, p. 34. (c. 1595) In Scotland, a wisp of hay was used instead of ivy.

Good wine needs no bush.

SHAKESPEARE, *As You Like It: Epilogue*. (1600)

DAY, *Law Tricks*. Act iv, sc. 1. (1608) ADDISON, *The Spectator*. No. 221. (1711) PEA-COCK, *Crotchet Castle*. Ch. 15. (1831) CUSHMAN, *I Wanted to Murder*, p. 75. (1941) etc., etc. A proverb in many languages. The Spaniards say, "El vino que es bueno, no ha menester pregonero" (Wine that is good needs no trumpeter); the Italians, "Al buon vino non bisogna frasca"; the Germans, "Guter Wein verkauft sich selbst" (Good wine sells itself).

3  
The rule is, don't give in until the wine gives out. (συνεκτανῶν δὲ πάντα χρὴ τῷ πώματι.)

EURIPIDES, *Cyclops*, l. 571. (c. 440 B. C.)

Loose not the wine-skin's forward jutting foot. Till to the hearth ancestral back thou come.

(ἀσκού με τὸν προδχοντα μὴ λῦσαι πόδα πρὶν ἂν πατρώαν αὖθις ἐστίαν μόλω.)

EURIPIDES, *Medea*, l. 679. (c. 431 B. C.)

4  
Wine and wealth change wise men's manners.

LEWIS EVANS, *Withals' Dictionary*, sig. B7.

(1586) CLARKE, *Paroemiologia*, p. 33. (1639)

I often wonder what the Vintners buy

One half so precious as the stuff they sell.

FITZGERALD, tr., *The Rubáiyát*. St. 95. (1859)

5  
Wine by the sauour, and bread by the heate.

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Let wine good savour, cloth fresh colour, have.

RANDIE COTGRAVE, *Dictionary: Vin*. (1611)

Wine by the savour, bread by the colour.

*Book of Meery Riddles*. Prov. 109. (1629)

Bread by the colour and wine by the taste.

TORRIANO, *Piazza Universale*, p. 186. (1666)

6  
You cannot know wine by the barrel.

HERBERT, *Jacula Prudentum*. No. 21. (1640)

You can't know Wine by the Cask.

THOMAS FULLER, *Gnomologia*. No. 5884. (1732)

7  
Short boughs, long vintage.

HERBERT, *Jacula Prudentum*. No. 510. (1640)

The wine in the bottle doth not quench thirst

GEORGE HERBERT, *Jacula Prudentum*. No. 618

FULLER, *Gnomologia*. No. 5745, has, "Wine in the Hogshead quencheth no Thirst."

Wine ever pays for his lodging.

GEORGE HERBERT, *Jacula Prudentum*. No. 929

Wine makes all sorts of creatures at table.

GEORGE HERBERT, *Jacula Prudentum*. No. 930

8  
Ye praise the wyne, before ye tast of the grape.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

It you woulde bee tasted for olde wine, bee in the mouth a pleasaunt Grape.

JOHN LYLY, *Euphues* (Arber), p. 55. (1579)

If thou desire to be olde, beware of too much wine.

LYLY, *Euphues and His England*, p. 229.

9  
You appear to have emptied your wine-cellar into your bookseller.

THEODORE HOOK, to a friend who made his publisher drunk at dinner. (c. 1840)

10  
He cries wine and sells vinegar.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 3. (1659) FULLER, *Gnomologia*. No. 1831. (1732)

11  
No nation is drunken where wine is cheap.

JEFFERSON, *Letter to De Neuville*. (1818)

12  
Season the woode neuer so well the wine will tast of the caske.

JOHN LYLY, *Euphues* (Arber), p. 41. (1579)

Wine savours of the cask whercin it is kept.

ROBERT BURTON, *The Anatomy of Melancholy*, i, ii, v, 2. (1621)

If any fustiness be found in his writings, it comes not from the grape, but from the cask.

THOMAS FULLER, *Worthies*, iii, 333. (1662)

1 He that thirsteth for wine, must not care how he get it, but wher he maye get it.

JOHN LYLY, *Euphues and His England* (Arber), p. 338. (1580)

It is a good wind that blows a man to the wine.

JOHN LYLY, *Mother Bombie*. Act ii, sc. 5. (1592) "I have heard my great grandfather tell how his great grandfather should say that it was an old proverbe."

2 A jar of wine so priceless does not deserve to die. (Amphora non meruit tam pretiosa mori.)

MARTIAL, *Epigrams*. Bk. i, epig. 18. (A. D. 85) Attic honey, thicken the nectar-like Falerian. Such drink deserves to be mixed by Ganymede. (Miseri decet hoc a Ganymede merum.)

MARTIAL, *Epigrams*. Bk. xiii, epig. 108. To blend with honey the wine had to be old. See PLINY, *Naturalis Historia*, xiv, 8.

You cate your wine, in stede of drinking it.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 139. (1574) Young, tr.

This wine should be eaten, it is too good to be drunk.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

3 You will make the wine good by drinking it (Vinum tu facies bonum bibendo.)

MARTIAL, *Epigrams*. Bk. v, No. 78. (C. A. D. 90) A common formula of politeness. PETRONIUS, *Satyricon*, sec. 39, has, "Hoc vinum vos oportet suave faciatis," and in sec. 48, "Vos illud oportet bonum faciatis" (Your drinking will make the wine good).

4 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. (οὐδὲ βάλλουσιν οἶνον νέον ἐς ἀσκοὺς παλαιούς.)

New Testament: *Matthew*, ix, 17. (C. A. D. 65) The Vulgate is, "Neque mittunt vinum novum in utres veteres."

New wine in old bottles. Something new in an old frame.

PARTRIDGE, *Dictionary of Clichés: New*. (1941)

5 Who drinks no wine after his salad Is in great danger of falling malad. (Qui vin ne boit après salade, Est en rizque d'être malade.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1550) TORRIANO, p. 308; RAY, p. 39.

Milk says to wine, "Welcome, friend."

GEORGE HERBERT, *Jacula Prudentum*. (1640) See under MILK. WINE ON BEER, see under BEER.

After melon, wine is a felon.

JOHN RAY, *English Proverbs*, p. 31. (1678) From the Spanish, "Sobre melon, vino felon."

Wine is like rain: when it falls on the mire it but makes it the fouler, But when it strikes the good soil wakes it to beauty and bloom.

JOHN HAY, *Distichs*. (a. 1905)

6 And when night

Darkens the streets, then wander forth the sons

Of Belial, flown with insolence and wine.

MILTON, *Paradise Lost*. Bk. i, l. 500. (1667)

7 Wine gave them courage. (Vina dabant animos.)

OVID, *Metamorphoses*. Bk. xii, l. 242. (C. A. D. 7) The Germans say, "Ein guter Trunk macht Muth" (A good drink makes courage).

8 How mutch the sweter is the wyne, the sharper is the egred [sharp] sawce thereof.

WILLIAM PAINTER, *The Pallace of Pleasure*, ii, 323. (1567)

Beware of vinegar and sweete wine, and of the anger of a peaceable man.

JOHN FLORIO, *Firste Fruites*, fo. 30. (1578)

The sweetest wine tourneth to the sharpest vinegar.

JOHN LYLY, *Euphues* (Arber), p. 39. (1579)

As the best Wine doth make the sharpest vinegar, so the deepest loue turneth to the deadliest hate.

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)

Best natures do commit the grossest faults, As best wine, Dying, makes strongest vinegar.

WEBSTER, *White Devil*. Act iv. sc. 1. (1612)

Take heed of the vinegar of sweet wine.

GEORGE HERBERT, *Jacula Prudentum*. No. 453.

(1640) The Italians say, "Guardati de aceto di vin dolce," or "Forte è l'aceto di vin dolce"; the Germans, "Süsser Wein giebt sauern Essig."

The sweetest wines may turn to the tartest vinegar.

JAMES HOWELL, *Letters*. Bk. ii, let. 16. (1647)

Take heed of the Vinegar of sweet Wine, and the Anger of Good-nature.

FRANKLIN, *Poor Richard's Almanack*, 1754.

It is the sweetest wine that makes the sharpest vinegar.

EDWARD FITZGERALD, *Polonius*, p. 11. (1852)

9 The master's wine is in the butler's gift. (Vinum dominicum ministratoris gratia est.)

PETRONIUS, *Satyricon*. Sec. 31. (C. A. D. 60)

10 Praise the wine that is old. (αἶνει δὲ παλαιὸν μὲν οἶνον.)

PINDAR, *Olympian Odes*. No. ix, l. 48. (463 B. C.)

No man also having drunk old wine straightway desireth new: for he saith, "The old is better. (ὁ παλαιὸς χρηστός ἐστίν.)"

New Testament: *Luke*, v, 39. (C. A. D. 65) The Vulgate is, "Vetus melius est." See also under AGE.

11 Wine, the Pegasus of poets. (Vinum poetarum caballus.)

PONTANUS, *Collectio Proverbiorum*, p. 220. (1778)

12 Be not among winebibbers. (Noli esse in conviviis potatorum.)

Old Testament: *Proverbs*, xxiii, 20. (c. 350 B. C.)

A riotous liver and a wine-bibber. (συμβολοκοπῶν οἶνοφλυγῆ.)

PHILO, *De Ebrietate*. Sec. 14. (C. A. D. 40)

1  
O the fine white wine, upon my soul it is a kind of taffetas wine. (O le gentil vin blanc, & par mon ame, ce n'est que vin de tafetas.)

RABELAIS, *Gargantua*. Bk. i, ch. 5. (1534)

Never yet did a man of worth dislike good wine, is it a monastical apophthegm. (Jamais homme noble ne hayst le bon vin: c'est vu apophthegme monachal.)

RABELAIS, *Gargantua*. Bk. i, ch. 27.

The pure Septembril juice. (Puree Septembre.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 1.

2  
When the time to drink wine comes, drink it. (Yü yin chiu shih hsü yin chiu.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 757. (1875)

Three glasses of wine can set everything to rights. (San pei 'ho wan shih.)

SCARBOROUGH, *Chinese Proverbs*, No. 997

3  
If sack and sugar be a fault, God help the wicked!

SHAKESPEARE, *I Henry IV*, ii, 4, 517. (1597)

O monstrous! but one half-penny-worth of bread to this intolerable deal of sack!

SHAKESPEARE, *I Henry IV*, ii, 4, 591.

It I had a thousand sons, the first humane principle I would teach them should be, to forswear thin potations and to addict themselves to sack.

SHAKESPEARE, *II Henry IV*, iv, 3, 134. (1598)

Sack was the term applied to the strong white wines imported from Spain and the Canaries.

4  
Give me a bowl of wine.

SHAKESPEARE, *Richard III*, v, 3, 72. (1592)

Come and crush a cup of wine.

SHAKESPEARE, *Romeo and Juliet*, i, 2, 86. (1595)

Give me a bowl of wine.

In this I bury all unkindness.

SHAKESPEARE, *Julius Caesar*, iv, 3, 158. (1599)

5  
The best wine. . . that goeth down sweetly, causing the lips of those that are asleep to speak.

*Old Testament: Song of Solomon*, vii, 9. (c. 900 B. C.)

A man will be eloquent if you give him good wine.

EMERSON, *Representative Men: Montaigne*. (1850)

6  
Wine is the best liquor to wash glasses in.

JONATHAN SWIFT, *Polite Conversation*. Dial. ii. (1738)

7  
Drink no longer water, but use a little wine for thy stomach's sake. (μηκέτι ὕδρονότει, ἀλλὰ οἶνον ὀλίγον χρῶ διὰ τὸν στόμαχον.)

*New Testament: I Timothy*, v, 23. (C. A. D. 62)

The *Vulgate* is, "Noli adhuc aquam bibere, sed modico vino utere propter stomachum tuum." See also under WATER: WATER-DRINKERS.

8  
To one demanding what wyne he [Diogenes] best loued, . . . Marie (quoth he) of another mannes purse.

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1877), p. 141. (1564)

I am of his minde, who being demanded what kind of wine pleased his tast best, answered, that which I drinke of another mans purse.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 152. (1574) Young, tr.

Wine that cost nothing is digested before it be drunk.

GEORGE HERBERT, *Jacula Prudentum*. No. 931.

(1640) RAY, p. 29; FULLER, No. 5750.

To a blind man the price of oil is of no importance.

BURCKHARDT, *Arabic Proverbs*. No. 501. (1817)

If you don't drink, the price of wine is of no importance.

SCARBOROUGH, *Chinese Proverbs*. No. 1477. (1875)

9  
Set the wine again upon the board. (Vina reponite mensis.)

VERGIL, *Aeneid*. Bk. vii, l. 134. (19 B. C.)

They wreathe the wine. (Vina coronant.)

VERGIL, *Aeneid*. Bk. vii, l. 147.

## II—Wine a Blessing

10  
The best medicine is wine. (φάρμακον δ' ἀριστον δινον.)

ALCAEUS, *Fragments*. Frag. 158. (c. 595 B. C.)

Quoted by ATHENAEUS, x, 430A. See EDMONDS, *Lyra Graeca*, i, 417.

My land produces the life-giving medicine of Dionysus for all trouble. (ἡ καὶ τι Διωνύσου ἀποινα φέρεῖ | βιόδωρον ἀμαχανίας ἄκος.)

PINDAR, *Paean*. No. iv, l. 25. (c. 480 B. C.)

Wine is at the head of all medicines; where wine is lacking, drugs are necessary.

*Babylonian Talmud: Baba Bathra*, fo. 58b. (c. 450)

Wine works the heart up, wakes the wit;

There is no cure 'gainst age but it.

JOHN FLETCHER, *The Bloody Brother*. (c. 1616)

11  
Wine will make a man intelligent.

*Babylonian Talmud: Joma*, fo. 76b. (c. 450)

Wine whets the wit, improves its native force, And gives a pleasant flavour to discourse.

JOHN POMFRET, *The Choice*, l. 55. (1700)

Wine is a whetstone to wit.

BAILEY, *Dictionary: Whetstone*. (1736)

12  
There is no gladness without wine.

*Babylonian Talmud: Pesachim*, fo. 109a. (c. 450)

Good wine is a good familiar creature, if it be well used; exclaim no more against it.

SHAKESPEARE, *Othello*, ii, 3, 313. (1605)

Good wine engendreth good blood.

THOMAS DRAKE, *Bibliotheca*, p. 236. (1616)

Wine . . . is one of the noblest cordials in nature.

JOHN WESLEY, *Journal*, 9 Sept., 1771.

Wine gives great pleasure, and every pleasure is of itself good.

SAMUEL JOHNSON. BOSWELL, *Life*, 28 April, 1777.

<sup>1</sup> Where there is no wine there is no Love.  
(οἶνον δὲ μὴκέτ' ὕπνος οὐκ ἔστιν Κύπρις.)

EURIPIDES, *Bacchanals*, l. 773. (c. 410 B. C.)

Wine gives courage and makes men apt for passion. (Vina parant animos, faciuntque caloribus aptos.)

OWID, *Artis Amatoriae*. Bk. i, l. 237. (c. 1 B. C.)

Wine prepares the heart for love, unless you take too much. (Vina parant animum veneri, nisi plurima sumas.)

OWID, *Remediorum Amoris*, l. 805. (c. 1 B. C.)

For wyn and youthe doon Venus encrece,  
As men in fyr wol casten oil or grece.

CHAUCER, *The Physiciens Tale*, l. 59. (c. 1387)

After wyn, on Venus moste I thinke.

CHAUCER, *Wife of Bath's Prologue*, l. 464.

Wine, which alwayes drew wih it, as the Adamant doth the yron, a desire of women.

JOHN LYLY, *Euphues* (Aber), p. 274. (1580)

Venus and Bacchus agree vell together, as the proverb says. (Venus et Bachus se conviennent volontiers, à ce que dict le proverbe.)

MONTAIGNE, *Essays*. Bk. iii, ch. 33. (1580)

It [drink] provokes the desire, but it takes away the performance.

SHAKESPEARE, *Macbeth*, ii, 3, 33. (1606)

Wine it is the milk of Venis.

BEN JONSON, *Verses Plaad Over the Door at the Devil Tavern*. (a. 1437)

Bacchus and Phoebus are by Jove allied,  
And each by other's timely heat supplied.

WALLER, *Drinking of Helth's*, l. 17. (1687)

What man can pretend to be a believer in love,  
who is an adjurer of wine?

SHERIDAN, *School for Scandal*, iii, 3. (1777)

New loves and old wines:

Give a man these and he never repines.

FRANCIS BEEDING, *Heads Of at Midnight*. Ch. 16. (1938) Quoted as a proverb.

<sup>2</sup> Plato saith, As yron is tempered with fier, so an olde man's bodie is made more gentil and mollified with wine.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 145. (1574) Young, tr.

You are not ignorant of the proverbe, That wine is old mens milk.

GUAZZO, *Civile Conversation*. Bk. iv, p. 154.

Wine to a young blood is flaxe to fire.

JOHN LYLY, *Euphues* (Aber), p. 275. (1580)

To old men, wine is a sucke to young children, and is therefore called of some *Lac senum*.

THOMAS COGAN, *The Haven of Health*, p. 244. (1584) "Vinum lac senum" is the Latin proverbial phrase.

A glass of this wine is as comfortable as matrimony to an old woman.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

You reprobate the ignorance of those writers who dignify wine with the appellation of old men's milk.

MALKIN, tr., *Gil Blas*. Bk. x, ch. 1. (1809)

A good drink makes the old young. (Ein guter Trunk, macht Alte jung.)

CAHIER, *Six Mille Proverbes*, p. 350. (1856)

<sup>3</sup> Heart-gladdening wine. (οἶνον ἐθφρονα.)

HOMER, *Iliad*. Bk. iii, l. 246. (c. 850 B. C.)

Pass not by the stranger with thy wine,

For it doubles the heart of thy companions.

AMEN-EM-APT, *Teaching How to Live*. Col. xxvi, l. 11. (c. 700 B. C.) Kevin, tr.

Wine that cheers the heart and rules the world.  
(οἶνον ἐφροναον | ἀνθρώπων πύτανιν.)

ION OF CHIOS, *Dithyrambs*. Frag. 1. (c. 450 B. C.) Quoted by ATHENAEUS, ii, 35E.

Wine that maketh glad the heart of man. (Vinum bonum laetificet cor hominis.)

Old Testament: *Psalms*, civ, 15. (c. 250 B. C.)

Wine is as good as life to a man, if it be drunk moderately. . . . Measurably drunk and in season, it bringeth gladness of heart: but wine drunken with excess maketh bitterness of the mind. (ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς οἶνος πινόμενος ἐν καιρῷ αὐτάρκειας.)

BEN SIRA, *Book of Wisdom* (Ecclesiasticus), xxxi, 27–29. (c. 190 B. C.) Paraphrased in the *Babylonian Talmud*: *Joma*, fo. 76b.

Wine, the cheerer of the heart,

And lively refresher of the countenance.

MIDDLETON AND ROWLEY, *The Changeling*. Act i. (c. 1623)

<sup>4</sup> When a man is spent with toil, wine renews his strength. (ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει.)

HOMER, *Iliad*. Bk. vi, l. 261. (c. 850 B. C.)

What miracle cannot the wine-cup work? It lifts the load from anxious hearts. (Quid non ebrietas dissignat? . . . sollicitis animis onus eximit.)

HORACE, *Epistles*. Bk. i, epis. 5, l. 16. (20 B. C.)

Wine is life. (Vita vinum est.)

PETRONIUS, *Satyricon*. Sec. 34. (c. A. D. 60)

As Plinie saith, wine so it be moderately vsed, is a thing ordeined of god. It doth quench the thirst, reuiue the spirites, comfort the hart, sharpen the wyt, gladdeth a doleful mind, maketh a good memorye, killeth yl humors, maketh good blod.

JOHN FLORIO, *Firste Fruites*, fo. 26. (1578)

Wine's old prophetic aid.

MATTHEW GREEN, *The Spleen*, l. 326. (1737)

<sup>5</sup> He that is penniless is rich, and even the wealthy find their hearts expanding when they are smitten by the arrows of the vine. (ὃς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ πλουτεῖντες | δέονται φρένας ἀμπελίνους τόξοις δαμέντες.)

PINDAR, *Eulogies: To Thrasylbulus*, l. 8. (c. 480 B. C.) At about the same time, Bacchylides wrote (Jebb's edition, p. 418): "As the cups go swiftly round, a sweet subduing power warms the heart. . . . That power sends a man's thoughts soaring;—straightway he is stripping cities of their diadem of towers,—his halls gleam with gold and ivory;—over the sunlit sea his wheat-ships bring wealth untold from Egypt:—such are the raptures of the reveller's soul."

Than wine what could be more wonder-working?  
Why, look you now; 'tis when men drink they thrive,

Grow wealthy, win success, are happy, help their friends.

(οἶνον γὰρ εὖροις ἄν τι πρακτικώτερον; ὁρᾷς; δταν πίνωσιν ἄνθρωποι, τότε πλουτοῦσι, διαπράττονσι, νικῶσιν δίκας, εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.)

ARISTOPHANES, *The Knights*, l. 91. (424 B. C.)  
Give . . . wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. (Date . . . vinum his, qui amaro sunt animo: bibant, et obliviscantur egestatis suae, et doloris sui non recordentur amplius.)

*Old Testament: Proverbs*, xxxi, 6. (c. 350 B. C.)  
Who, after his wine, prates of poverty? (Quis post vina . . . pauperiem crepat?)

HORACE, *Odes*, Bk. i, ode 18, l. 5. (23 B. C.)

1  
The gods made wine the best thing for mortal man to scatter cares. (οἶνον τοι θεοὶ ποίησαν ἀριστον | θνητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελ-εδῶνας.)

STASINUS OF CYPRUS (?), *The Cypria*, No 13. (c. 675 B. C.) See ATHENAEUS, 35 C.

Lyaeus [Bacchus] who loosens the bond of troubled cares. (Λυαῖος "λύοντι τὸ τῶν δυσφόρων σχοινίον μεριμνᾶν.)

PINDAR, *Fragments*. Frag. 248. (c. 477 B. C.)  
Quoted by PLUTARCH, *Moralia*, 68D.

Wine the defender against care. (οἶνον ἀμύντορα δυσφροσυνῶν.)

SIMONIDES, *Fragments*. Frag. 101. (c. 475 B. C.)  
Quoted by Athenaeus, x, 447A.

Bacchus opens the gates of the heart. (Aperit praecordia Liber.)

HORACE, *Satires*. Bk. i, sat. 4, l. 89. (30 B. C.)  
The name of the god Liber was fancifully derived from the fact that wine frees men from care.

Smooth out with wine the worries of a wrinkled brow. (Explicuit vino contractae seria frontis.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 125  
Quaff sweet forgetfulness of life's cares. (Ducere sollicitae iucunda oblivia vitae.)

HORACE, *Satires*. Bk. ii, sat. 6, l. 62.  
With wine to baffle Care. (Vino . . . fallere Curam.)

HORACE, *Satires*. Bk. ii, sat. 7, l. 114.  
Now drown care in wine. (Nunc vino pellite curas.)

HORACE, *Odes*. Bk. i, ode 7, l. 32. (23 B. C.)  
Nor are cankering cares dispelled except by Bacchus' gift. (Neque | mordaces aliter diffugiunt sollicitudines.)

HORACE, *Odes*. Bk. i, ode 18, l. 4.  
Bacchus scatters carking cares. (Dissipat Euhius | curas edaces.)

HORACE, *Odes*. Bk. ii, ode 11, l. 17.  
Come, thou monarch of the vine,  
Plumpy Bacchus with pink eyne!  
In thy fats our cares be drown'd.  
SHAKESPEARE, *Antony and Cleopatra*, ii, 7. 120. (1606)

Wine can clear The vapours of despair,  
And make us light as air.

JOHN GAY, *Beggar's Opera*. Act iii. (1728)

Give me wine to wash me clean  
From the weather-stains of care.

EMERSON, *From the Persian of Hafiz*. (1851)  
Perplex no more with Human or Divine,  
To-morrow's tangle to the winds resign,  
And lose your fingers in the tresses of  
The Cypress-slender Minister of Wine.

FITZGERALD, tr., *Rubáiyát*. St. 41. (1859)  
Wine is the best broom for troubles.

S. G. CHAMPION, *Racial Proverbs*, p. 447.  
(1938) A Japanese proverb.

### III—Wine a Curse

2  
Chained by wine, one lives no life at all.  
(φρένας οἶνος, οὐ δὴ τῆς.)

ALCAEUS, Frag. 82. EDMONDS, *Lyra Graeca* i, 374. (c. 595 B. C.)

Shew not thy valiaitness in wine; for wine hath destroyed many.

BEN SIRA, *Book of Wisdom*, xxxi, 23. (c. 190 B. C.)  
That's the great evl in wine: it catches you by the feet, it's a cumping wrestler. (Pedes captat primum, luctator dñlosust.)

PLAUTUS, *Pseudols*, l. 1250. (c. 190 B. C.)  
Wine mars beauty, wine spoils our prime. (Vino forma perit, vino crrumpitur aetas.)

PROPERTIUS, *Eleges*. Bk. ii, eleg. 33, l. 33. (c. 24 B. C.)

3  
Wine is a terrible foe, hard to wrestle with.  
(δεινὸς γὰρ οἶνος κα παλαιεσθαι βαρὺς.)

EURIPIDES, *Cyclops*, l. 678. (c. 440 B. C.)  
How exceeding strong is wine! it causeth all men to err that drink it.

*Apocrypha: I Esdras*, iii, 18. (c. A. D. 90)

4  
Wine-Counsels selcom prosper.

HERBERT, *Jacula Prudentum*. No. 811. (1640)  
Counsel over cups is crazy.

JOHN RAY, *English Proverbs*, p. 5. (1678)  
The Counsels which are given in Wine,  
Will do no good to thee, or thine.

THOMAS FULLER, *Gnomologia*. No. 6392. (1732)  
Take counsel in wine, but resolve afterwards in water.

FRANKLIN, *Poor Richard's Almanack*, 1733

5  
Wine is a turn-coat, first a friend, then an enemy

GEORGE HERBERT, *Jacula Prudentum*. No. 928. (1640) FULLER, *Gnomologia*. No. 5746. (1732)  
Physic makes you first sick, and then well; wine first makes you well, and then sick.

HENRY FIELDING, *Don Quixote in England*. Act i, sc. 6. (1734)

Whoever is a friend of wine is an equal enemy of himself. (Quien es amigo del vino, enemigo es de si mismo.)

CAHIER, *Six Mike Proverbs*, p. 285. (1856)

6  
Befooling wine, which sets one, even though he be right wise, to singing and laughing softly, and makes him stand up and dance, aye, and brings forth a word which were better unspoken. (οἶνος ἡλιό.)

HOMER, *Odyssey*. Bk. xlv, l. 463. (c. 850 B. C.)

Wine makes even an old man dance against his will. (οἶνος ἀνωγε γέροντα οὐκ ἐθέλοντα χορεύειν.)

ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 19.

(1523) Erasmus gives the Latin, "Vinum senem etiam vel nolentem saltare compellit," or "ductare choreas" (makes him lead the dance), and adds that the point of the proverb is that there is nothing so silly or so foreign to his nature which a drunken man will not attempt. He cites another proverb from ATHENAEUS, bk. iv, "Abundant wine renders the sane insane."

Wine can of their wits the wise beguile,  
Make the sage frolic, and the serious smile.

POPE, tr., *Odyssey*. Bk. xiv, l. 520. (1726)

1 Racked by wine and anger. (Vino tortus et ira.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 38. (20 B.C.)

Thus induced to reveal another's secrets.

Wine kindles wrath. (Vinum incendit iram.)

SENECA, *De Ira*. Bk. ii, sec. 19. (c. A.D. 55)

Wine ends in blood.

*Babylonian Talmud: Sanhedrin*, fo.70a.(c. 450)

2 They also have erred through wine, and through strong drink. (Prae ebrietate erraverunt.)

*Old Testament: Isaiah*, xxviii, 7. (c. 725 B.C.)

Wine is a mocker, strong drink is raging. (Luxuriosa res, vinum, et tumultuosa ebrietas.)

*Old Testament: Proverbs*, xx, 1. (c. 350 B.C.)

Who hath woe? who hath sorrow? who hath contentions? . . . They that tarry long at the wine. (Cui vae? cuius patri vae? cui rixae? . . . Nonne his, qui commorantur in vino.)

*Old Testament: Proverbs*, xxiii, 29, 30.

Look not thou upon the wine when it is red. (Ne intuearis vinum quando flavescit.)

*Old Testament: Proverbs*, xxiii, 31.

It [wine] biteth like a serpent and stingeth like an adder. (Mordebit ut coluber, et sicut regulus venena diffundet.)

*Old Testament: Proverbs*, xxiii, 32.

3 Wine is the first weapon the devils use in attacking the young.

ST. JEROME, *The Virgin's Profession*. (c. 420)

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

SHAKESPEARE, *Othello*, ii, 3, 283. (1605)

Wine makes old wives wenches.

JOHN CLARKE, *Paroemiologia*, p. 192. (1639)

Wine is a poison which bores through the bowels, Lechery is a knife which scrapes the bones (Chiu shih ch'uan ch'ang tu yao, sé nai kua ku kang tao.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1000. (1875)

4 Wine hath drowned more men than the sea.

NICHOLAS LING, comp., *Politeuphuia*, p. 299. (1669) FULLER, *Gnomologia*. No. 5744. (1732)

Bacchus hath drowned more Men than Neptune.

THOMAS FULLER, *Gnomologia*. No. 830. (1732)

The Germans say, "Im Becher ersaufen mehr als in Meer" (More men are drowned in

the wine-cup than in the ocean), also, "More men are drowned in wine than in water."

5 There is a devil in every berry of the grape.

MOHAMMED, *The Koran*. Ch. 2. (c. 625)

He rails bitterly against Bacchus, and swears there's a devil in every berry of the grape.

JAMES HOWELL, *Letters*. Sec. vii, let. 3. (1647)

Make good the doctrine of the Turks,  
That in each grape a devil lurks.

T. WEAVER, *Commendatory Verses*. (1649) Ir.

WALTON, *The Compleat Angler*.

Perhaps every one has not heard the proverb "There is a devil in every berry of the grape."

This proverb is in use in some parts of England, and is said to have strayed hither from Turkey

HILDERIC FRIEND, *Flower-Lore*, p. 54. (1884)

#### IV—Wine In, Secrets Out

6 Wine has no rudder. (τὸν οἶνον οὐκ ἔχειν πηδάλια.)

ATHENAEUS, *Deipnosophistai*. (c. A.D. 200) The last word is also used metaphorically for reins or bridle. Cited by ERASMUS, *Adagia*, ii, iii, 18, with the Latin, "Vinum caret clavo."

Wine wears no breeches.

JAMES HOWELL, *English Proverbs*, p. 7. (1659)

D'ISRAELI, *Curiosities of Literature: Philosophy of Proverbs*, cites the Spanish proverb from which the English is derived, "El vino no trae bragas," and adds, "for men in wine expose their most secret thoughts."

When wine has giv'n indecent language birth

COWPER, *Conversation*, l. 263. (1781)

7 Wine overshadows thought. (οἶνος τῷ φρονεῖν ἐπισκοτεῖ.)

EUBULUS, *Fragments*. Frag. 11. (c. 375 B.C.)

It has passed into a proverb that wisdom is clouded by wine. (In proverbium cessit sapientiam vino obumbrari.)

PLINY THE ELDER, *Naturalis Historia*. Bk. xxiii, ch. 1, sec. 23. Cited by ERASMUS, *Adagia*, ii, ii, 61, and condensed to "Sapientia vino obumbratur" (Wit is clouded by wine).

Ther dronkennesse regneth in any route.  
Ther is no conseil hid, with-outen doute.

CHAUCER, *Man of Law's Tale*, l. 678. (c. 1386)

Dronkennesse is verray sepulture  
Of mannes wit and his discrecioun,

In whom that drinke hath dominacioun,

He can no conseil kepe, it is no drede,

Now kepe yow fro the whyte and fro the rede

CHAUCER, *The Pardoner's Tale*, l. 232.

For wher that wyn doth wit awei,

Wisdom hath loste the rihte weie.

JOHN GOWER, *Confessio Amantis*, Bk. vi, l. 555 (c. 1390)

When ale is in, wyt is out.

JOHN HEYWOOD, *Proverbs*, p. 153. (1546)

When the wine is in, the wit is out.

THOMAS BECON, *Catechism*, p. 375. (1560)

A good old man, sir; he will be talking: as they say, When the age [ale] is in, the wit is out.

SHAKESPEARE, *Much Ado*, iii, 5, 37. (1598)

We use to say, that when drink is in, wit is out; but if wit were not out, drink would not be in.

JOSEPH HALL, *Contemplations*, xiv, 2. (1615)  
Where the drink goes in, the wit goes out.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Next day, when wine was out, and wit in.  
DANIEL ROGERS, *Naaman the Syrian*, sig. E2. (1642)

When drink's in wit's out.

JAMES KELLY, *Scottish Proverbs*, p. 340. (1721)  
Wine within, wit without. (Vin dentro, senno fuora.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 156. (1814)

A Spanish proverb. The Germans say it in two words, "Voll, toll" (Full, mad). The Italians say, "Dove entra il vino, esce la vergogna" (Where wine enters, modesty exits), or "Dove entra il bere, se n'esce il sapere" (Where drink enters, wit exits), the same form used by the Danes.

When the rum is in, the wit is out.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night vii, p. 142. (1854)

1  
The truthful god of free speech unlocks the heart's secrets. (Condita cum verax aperit praecordia Liber.)

HORACE, *Satires*. Bk. i, sat. iv, l. 89. (35 B.C.)  
Liber, the Liberator, was identified with Bacchus.

Thou [wine] unlockest the thoughts of the wise and their secret purpose by merry Bacchus' spell. (Tu sapientium | curas et arcanum iocoso | consilium retegis Lyaeo.)

HORACE, *Odes*. Bk. iii, ode xxi, l. 14. (23 B.C.)  
Quoted by MONTAIGNE, ii, 2, the French being, "Dans tes joyeux transports, O Bacchus! le sage se laisse arracher son secret."

Excess of wine unlocks secrets. (Ebrietas operta recludit.)

HORACE, *Epistles*. Bk. i, epis. 5, l. 16. (20 B.C.)

When wine goes in, secrets come out.

*Babylonian Talmud: Erubin*, fo. 65b; *Sanhedrin*, fo. 38a. (c. 450)

When wine enters, the secret comes out.

*Midrash: Numbers Rabbah*, x, 8. (c. 625) There is a play here not possible to translate, for the numerical value of the letters of "yayin" (wine) is seventy, exactly the same as for "sod" (secret). See also *Midrash Tanchumah: Sheminee*.

Wine unbungs the most intimate secrets of those who drink too much of it. (Le vin faict desbonder les plus intimes secrets à ceulx qui en ont prins outre mesure.)

MONTAIGNE, *Essays*. Bk. ii, ch. 2. (1580)

Wine in excess neither keeps secrets nor fulfils promises. (El vino demasiado ni guarda secreto ni cumple palabra.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 43. (1615)

Whosoever loveth wine shall not be trusted of any man, for he cannot keep a secret.

SIR WALTER RALEGH, *Instructions to His Son*.

Sec. ix. (1616) In the same section Raleigh quotes Innocentius as saying, "There is no secrecy where drunkenness rules. Whom have not plentiful cups made eloquent?"

When wine sinks, words swim.

JAMES KELLY, *Scottish Proverbs*, p. 354. (1721)

FULLER, *Gnomologia*. No. 5622. (1732) The French say, "Lorsque le vin descend, les paroles remontant" (When wine goes down, words come up).

Wine is a revealer of secrets. (Chiu fa hsin fu chih yen.)

SCARBOROUGH, *Chinese Proverbs*. No. 999. (1875)

2  
Kings, we are told, ply with many a bumper and test with wine the men they are anxious to see through. (Reges dicuntur multis urgere culullis | et torquere mero, quem perspexisse laborent.)

HORACE, *De Arte Poetica*, l. 434. (c. 20 B.C.)

There, with the wine before you, you will tell of many things. (Illic adposito narrabis multa Lyaeo.)

OID, *Amores*. Bk. ii, eleg. 11, l. 49. (c. 13 B.C.)

Drink beyond measure will lead all men to take no thought of their tongues.

SAEMUND (?), *Poetic Edda: Lokasenna*. St. 47. (c. 900)

Wine turns a Man inside outwards.

THOMAS FULLER, *Gnomologia*. No. 5751. (1732)

The drunken mouth speaks the inmost thought. (Trunkener Mund, redet aus Herzensgrund.)

CAHIER, *Six Mille Proverbes*, p. 350. (1856)

Licker talks mighty loud w'en it git loose fum de jug.

J. C. HARRIS, *Plantation Proverbs*. (1880)

### V—In Vino Veritas

3  
Wine, my dear boy, and truth. (οἶνος, ὦ φίλε παῖ, καὶ ἀλήθεια.)

ALCAEUS, *Fragments*. Frag. 126 Loeb. (c. 600 B.C.) SCHOLIAST on PLATO, *Symposium*, 217E, says, "Wine and truth (οἶνος καὶ ἀλήθεια), a saying used of those who speak the truth when drunk; and it is the beginning of a song in Alcaeus." Cited by ERASMUS, *Adagia*, i, vii, 17, who gives the Latin, "In vino veritas." It is sometimes given as Alcaeus gives it, "Vinum et veritas." See EDMONDS, *Lyra Graeca*, i, 399.

Wine, as the saying goes, is truthful. (τὸ λεγόμενον, οἶνος ἦν ἀληθής.)

PLATO, *Symposium*. Sec. 217E. (c. 380 B.C.)

Wine and truth goes the saying, lad. (οἶνος ὦ φίλε παῖ λέγεται καὶ ἀλήθεια.)

THEOCRITUS, *Idyls*. Idyl xxix, l. 1. (c. 270 B.C.)

It has become a common proverb that in wine there is truth. (Vulgoque veritas iam attributa vino est.)

PLINY, *Naturalis Historia*. Bk. xiv, sec. 141. (A.D. 77)

In wine is the truth hidden. (En vin est vérité cachée.)

RABELAIS, *Pantagruel*. Bk. v, ch. 45. (1552) The French also say, "Après bon vin, parole sincère" (After good wine, truthful word); the Germans, "Im Rausch spricht man die Wahrheit" (In drink a man speaks the truth). "Fair fa' guid drink," say the Scots, "for it gars folk speak as they think."



This Proverbe is verified, Truth is in wine.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv, p. 155. (1574) Young, tr.

I perceiue sober men tell most lies, for *in vino veritas*.

JOHN LYL, *Mother Bombie*. (c. 1590) *Works* (Bond), iii, 199.

Wine telleth truth and should not be belied.

RANDLE COTGRAVE, *Dictionary: Mentir*. (1611) Grant but the adage true that truth's in wine.

THOMAS PECKE, *Parnassi Puerperium*, p. 5. (1659)

When the Wine enters, out goes the Truth.

FRANKLIN, *Poor Richard's Almanack*, 1755.

I had recourse to the maxim, *in vino veritas*, a man who is well warmed with wine will speak truth.

SAMUEL JOHNSON. BOSWELL, *Life*. (1772)

In wine there's truth, they say.

PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)

Wine in truth out.

DICKENS, *Nicholas Nickleby*. Ch. 27. (1839)

There is no saying truer than that . . . there is truth in wine. Wine . . . has the merit of forcing a man to show his true colours.

TROLLOPE, *He Knew He Was Right*, ch. 51. (1869)

A firm believer in that old 'In vino veritas' saw.

GEORGE BAGBY, *Red Is for Killing*, p. 166. (1941)

We had a clear case of *in vino veritas*.

NGAIO MARSH, *Death in Ecstasy*, p. 146. (1941)

When the drink goes in the truth comes out.

HUGH ADDIS, *Night Over the Wood*, p. 60. (1943)

1 Wine is a spying-hole into a man. (*οἶνος ἀνθρώποις δίοπτρον*.)

ALCAEUS, *Fragments*. Frag. 169, Loeb. (c. 600 B.C.) Quoted by TZETZES on *Lycophron*: "Drunken people disclose the secrets of the mind, and this is why Alcaeus says, "Wine is a spying-hole into a man." See EDMONDS, *Lyra Graeca*, i, 425.

Wine shews what a Man is. Wine washes off the Dawb.

FULLER, *Gnomologia*. Nos. 5749, 5752. (1732)

It is most absurdly said, in popular language, of any man, that he is *disguised* in liquor; for, on the contrary, most men are disguised by sobriety.

THOMAS DE QUINCEY, *Confessions of an English Opium-Eater*. (1822)

2 Drunkards speak the truth. (*Vera dicunt ebrios*.)

EPHIPPIUS, *Fragment*. (c. 350 B.C.) As quoted by ERASMUS, *Adagia*, i, vii, 17. The Spaniards say, "La Verdad está en el vino"; the French, "Dans le vin on dit la vérité."

3 If wine tells truth,—and so have said the wise,—

It makes me laugh to think how brandy lies!

O. W. HOLMES, *The Banker's Secret*, i. 161. (1850)

The old proverb "In wine there is truth" might with equal propriety be applied to brandy.

A. H. NORWAY, *H. & B. in Devon*, p. 52. (1897)

4 There is no deceit in a brimmer.

JOHN RAY, *English Proverbs*, p. 3. (1678)

5 In the fire are gold and silver tested by cunning men, but wine is the revealer of a man's heart. (*ἀνδρός δ' οἶνος ἔδειξε νόον*.)

THEOGNIS, *Elegies*, l. 499. (c. 600 B.C.) ERASMUS, *Adagia*, i, vii, 17, gives the Latin, "Vinum hominis prodens arguit ingenium."

The mirror for the face is bronze, but wine for the heart. (*κάτοπτρον γὰρ εἶδος χαλκός ἐστ', οἶνος δὲ νοῦ*.)

AESCHYLUS, *Fragments*. Frag. 393N. (c. 458 B.C.)

What is in a man's heart when he is sober is on his tongue when he is drunk, as those who are given to proverbs say. (*ἐν τῇ καρδίᾳ τοῦ νήφοντος ἐπὶ τῆς γλώττης ἐστὶ τοῦ μεθύοντος*.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 503F.

(c. A.D. 95) Cited by ERASMUS, *Adagia*, i, vii, 17, who gives the Latin, "Quicquid in pectore conditum est, in apertum proferre," and quotes a line from Euripides, "Wine betrays the heart."

The thyng that lyeth in a sobre mans harte, is in the tonge of the dronkarde. (*Quod in corde sobrii, id est in lingua ebrii*.)

ERASMUS, *Adagia*. Chil. ii, cent. i, No. 55. (1508)

Taverner, tr. (1550)

He speaks in his drink what he thought in his drouth. Eng. What sobriety conceals, drunkenness reveals. Lat. *Quod in corde sobrii, in ore ebrii*.

JAMES KELLY, *Scottish Proverbs*, p. 134. (1721)

It is an old Prouerbe, Whatsoever is in the heart of the sober man, is in the mouth of the drunkarde.

JOHN LYL, *Euphues* (Arber), p. 146. (1579)

What soberness conceals Drunkenness reveals.

JOHN CLARKE, *Paroemiologia*, p. 47. (1639)

As fire discovers the properties of gold, so wine lays open the hearts of men.

ROBERT BLAND, *Proverbs*. Vol. i, p. 156. (1814)

The Germans say, "Im Wasser kannst du dein Antlitz sehn, Im Wein des andern Herz espähn" (In water you may see your own face, in wine, the heart of another).

## VI—Wine and Women

6 There's nothing in his head but wine and women. (*ὅστις γε πίνειν οἶδε καὶ βιβεῖν μόνον*.)

ARISTOPHANES, *The Frogs*, l. 740. (405 B.C.)

Wine and women make the heart lustful.

BEN SIRA, *Book of Wisdom*, xix, 2. (c. 190 B.C.)

Those two main plagues and common dotages of human kind, wine and women, . . . go commonly together.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i, sec. ii, mem. iii, subs. 13. (1621)

7 Wine and women will make men of understanding to fall away. (*Vinum et mulieres apostatare faciunt sapientes*.)

*Apocrypha: Ecclesiasticus*, xix, 2. (c. 190 B.C.)

Wyne and women into apostacy Cause wise men to fall.

UNKNOWN, *Remedy of Love*. Sec. 37. (c. 1532)

Women and wine doe make a man  
A doting foole all that they can.

LEWIS EVANS, *Withals Dictionary Revised*, sig.

O2. (1586) CLARKE, p. 28; RAY, p. 52.

Wine, women, and dice, will bring a man to lice.

JOHN FLORIO, *Second Fruites*, p. 73. (1591)

Wine and women make men runagates.

THOMAS DRAKE, *Bibliotheca*, p. 236. (1616)

Gaming, women, and wine, while they laugh they  
make men pine.

HERBERT, *Jacula Prudentum*. No. 606. (1640)

Play, women, and wine undo men laughing.

JAMES HOWELL, *English Proverbs*, p. 1. (1659)

Women and Wine make Men out of their Wits.

THOMAS FULLER, *Gnomologia*. No. 5803. (1732)

1  
One cup of wine is good for a woman; two are  
degrading; three make her wanton; four  
destroy her sense of shame.

*Babylonian Talmud: Ketuboth*, fo. 65a. (c.  
450) "Wine leads both man and woman to  
adultery." R.,—*Numbers: Rabbah*, x, 4.

2  
Money, wine, and women, have good and bad  
things in them.

RANDLE COTGRAVE, *Dictionary: Argent*. (1611)

Woman, money, and wine, have their good and  
their pine.

JOHN WODROEPHE, *The Spared Hours of a  
Souldier*, p. 484. (1623) The French say,  
"Femme, argent, et vin, Ont leur bien et  
leur venin" (Women, money and wine have  
their pleasure and their poison).

I believe in women, wine, whiskey, and war.

J. A. McDUGALL, *Speech*, U.S. Senate, Feb.,  
1861.

3  
No more enticing combination is possible:  
night, woman, wine. (Istoc inlecebrosius | fieri  
nil potest: nox mulier vinum.)

PLAUTUS, *Bacchides*, l. 87. (190 B.C.)

I'll sweeten my life with pleasure and wine and  
love. (Voluptate, vino et amore delectavero.)

PLAUTUS, *Mercator*, l. 548. (c. 200 B.C.)

Let us have wine and women, mirth and laughter,  
Sermons and soda-water the day after.

BYRON, *Don Juan*. Canto ii, sc. 178. (1818)

4  
Wine, women and song. (πότους καὶ γυναῖκα καὶ  
τὸ ἄγπεν.)

PLUTARCH, *Moralia: How to Tell a Flatterer*,  
52D. (c. A. D. 95)

Who loves not women, wine, and song,

Remains a fool his whole life long.

(Wer nicht liebt Weiber, Wein, und Gesang,  
Der bleibt ein Narr sein Lebenslang.)

JOHANN HEINRICH VOSS (?) On the authority  
of BÜCHMANN, *Geflügelte Worte*, who says  
that Voss printed the couplet in the *Mu-  
senalmanack*, Hamburg, in 1777. REDLICH,  
*Die Poetischen die Geisterkeller*, states that  
Voss included the couplet in a collection of  
his poems. It is usually ascribed to Martin  
Luther, without any authority, except a  
slightly similar passage in his *Table-Talk*  
(No. 728.) It was attributed to Luther by Th.  
Weyler, who changed *Weiber* (women) to

*Weib* (wife) in order to make the verse a  
little more decorous.

Then sing, as Martin Luther sang.

As Doctor Martin Luther sang:

"Who loves not wine, woman, and song,

He is a fool his whole life long."

THACKERAY, *Adventures of Philip*. Ch. 7. (1862)

5  
Wine and wenches empty men's purses.

JOHN RAY, *English Proverbs*, p. 26. (1678)

Women and wine, game and deceit,

Make the wealth small, and the wants great.

JAMES KELLY, *Scottish Proverbs*, p. 353. (1721)

Kelly says this jingle is a translation of "an  
old monkish rhyme," "Pisces, perdices, vin-  
um, nec non meretrices, | Corruptunt cis-  
tam, et quicquid ponis in istam." See also  
FULLER, *Gnomologia*. No. 6416. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1746.

Formerly I was rich, but three things made me  
bare:

Dice, Wine, Love, by these am I made destitute.

(Dives eram dudum, fecerunt me tria nudum:

Alea, Vina, Venus, per quae sum factus egenus.)

ROBERT BLAND, *Proverbs*. Vol. i, p. 158. (1814)

HENDERSON, *Latin Proverbs*, p. 88. A Latin  
jingle of the Middle Ages.

Play, women, and wine are enough to make a  
prince a pauper.

C. H. SPURGEON, *John Ploughman's Pictures*,  
p. 11. (1880)

6  
All men love wealth, wine, and women. (Chiū  
sè jên jên ai, ts'ai pai tung jên hsin.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No.  
1498. (1875)

## WINGS

7  
The young gentleman . . . seemed to be on  
wings.

GEORGE MEREDITH, *The Ordeal of Richard Fev-  
erel*. Ch. 20. (1859)

They sealed the promise with a long, loving kiss,  
and Gerard went home on wings.

CHARLES READE, *The Cloister and the Hearth*.  
Ch. 6. (1861)

8  
To clip one's wings. (Pennas incidere alicui.)

CICERO, *Ad Atticum*. Bk. iv, epis. 2. (57 B.C.)

Away to prison with him. Ile clippe his winges.

CHRISTOPHER MARLOWE, *The Massacre at Paris*,  
l. 1064. Act iii, sc. 2. (1590)

To clip the Wings

Of their high-flying Arbitrary Kings.

JOHN DRYDEN, tr., *Georgics*, iv, 161. (1697)

To clip the wings of our self-conceit.

J. S. BLACKIE, *Self-Culture*, p. 10. (1874)

TO CUT OFF HIS COMB, see under COMB.

TO TAKE HIM DOWN A PEG, see under PEG

9  
Don't furnish me with wings. (μὴ μ' ἀνατρέπων.)

MENANDER, *The Arbitrants*, l. 743. (c. 300 B.C.)

"Don't make me walk on air." "Alis volat  
propriis" (He flies with his own wings) is  
a Latin proverb. The French say, "Volez de  
vos propres ailes" (Fly with your own  
wings).

He hath, according to the Proverbe, wings broder than the nest.

STEFANO GUAZZO, *Civile Conversation*. Bk. II, p. 185. (1574) Pettie, tr.

1 He did fly upon the wings of the wind. (Volavit super pennas ventorum.)

Old Testament: *Psalms*, xviii, 10. (c. 250 B.C.) Who walketh upon the wings of the wind. (Qui ambulat super pennas ventorum.)

Old Testament: *Psalms*, civ, 3.

And on the wings of all the winds

Came flying all abroad.

THOMAS STERNHOLD, *A Metrical Version of Psalm xviii*. (1547)

On wings of winds came flying all abroad.

POPE, *Epistle to Dr. Arbuthnot*, l. 218. (1733)

The foe . . . seems to come and go on the wings of the wind.

WASHINGTON IRVING, *The Adventures of Captain Bonneville*. Vol. II, ch. 19. (1837)

2 Oh that I had wings like a dove! for then would I fly away and be at rest. (Quis dabit mihi pennas sicut columbae, et volabo, et requiescam?)

Old Testament: *Psalms*, lv, 6. (c. 350 B.C.)

The Wings of the Dove.

HENRY JAMES. Title of Novel. (1902)

3 If I take the wings of the morning, and dwell in the uttermost parts of the sea. (Si sumpsero pennas meas diluculo, et habitavero in extremis maris.)

Old Testament: *Psalms*, cxxxix, 9. (c. 250 B.C.)

The Wings of the Morning.

LOUIS TRACY. Title of novel. (1905)

4 The barking of the aroused watch-dog seemed to give wings to their feet.

MARK TWAIN, *Tom Sawyer*. Ch. 10. (1876)

5 Yef thu wel wrist te under godes wengen.

UNKNOWN, *Hali Meidenhad*, 66. (c. 1230)

Under the wyng of my proteccyon

All rebels brought be to subieccyon.

STEPHEN HAWES, *The Example of Virtue*, vii, 87. (1510)

I haue ever be brought vp at home, vnder my mothers wyng.

JEHAN PALSgrave, tr., *Acolastus*. Act II, sc. 1. (1540)

[She lived] under the wing of an old maiden aunt.

SAMUEL FOOTE, *The Commissary*. Ch. 3. (1765)

### WINKING

6 The times of this ignorance God winked at. (τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπερίδων ὁ θεός.)

New Testament: *Acts*, xvii, 30. (c. A. D. 65) The Vulgate is, "Et tempora quidem huius ignorantiae despicens Deus."

By wynkyng at his preparations . . . encouraged hym to be the bolder.

OLIVER CROMWELL, *Life and Letters* (1902). Vol. II, p. 108. (1537)

The magistrates wincke at it, or els, as looking thorowe their fingers, they see it, and will not see it.

PHILIP STUBBES, *The Anatomie of Abuses*, p. 100. (1583)

Many a time I have winked and wouldn't see too much.

CHARLES READE, *The Cloister and the Hearth*. Ch. 46. (1861)

7 He that winketh with his eye planneth evil things.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxvii, 22. (c. 190 B.C.) Oesterley, tr.

He that winketh, whan he sholde see,

Al wilfully, god lat him never thee.

CHAUCER, *Nonne Preestes Tale*, l. 611. (c. 1387)

8 Wink and choose: you shall find them all alike.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

Winke and chuse.

JOHN CLARKE, *Paroemiologia*, p. 14. (1639)

One may wink and choose.

JOHN RAY, *English Proverbs*, p. 347. (1678)

9 For ofte . . . Betre is to winke than to loke.

JOHN GOWER, *Confessio Amantis*, i, 54. (1390)

There is a Time to wink, as well as to see.

THOMAS FULLER, *Gnomologia*. No. 4885. (1732)

FRANKLIN, *Poor Richard's Almanack*, 1747

Bean-pods are noisiest when dry,

And you always wink with your weakest eye

BRET HARTE, *The Tale of a Pony*. (c. 1875)

An unmistakable wink. . . . In every language it meant the same . . . anything for a quiet life

HELEN MACINNES, *Assignment in Brittany*, p. 248. (1942)

10 All winkers are not blind.

HENRY HUTH, ed., *Ancient Ballads*, p. 375. (c. 1570)

Although I wincke I am not blind.

CLEMENT ROBINSON, *A Handefull of Pleasant Delities* (Arber), p. 45. (1584)

Tell me, dost thinke

That all are blinde that are content to winke?

JOHN ANDREWES, *Anatomie of Baseness*. (1615)

11 Thenne Wakede I of my wink.

WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus v, l. 3. (1362)

The uncommonly big gentleman . . . taking forty winks.

PIERCE EGAN, *Tom and Jerry*. Ch. 3. (1828)

12 He that wynketh with one eye and loketh with the tother,

I wyll nat trust hym, and he were my brother.

JEHAN PALSgrave, *La Langue Françoise*, p. 782. (1530) HEYWOOD, i, 11; FULLER, No. 6458.

To winke with one eye, and looke with another.

RANDLE COTGRAVE, *Dictionary: Borgner*. (1611)

Men that wink with one Eye, see more true,

And take their Aim much better, than with two.

SAMUEL BUTLER, *Remains*, i, 55. (a. 1680)

1 He that winketh with the eye causeth sorrow.  
(Qui annuit oculo, dabit dolorem.)  
*Old Testament: Proverbs*, x, 10. (c. 350 B. C.)  
Hard must he winke that shuts his eyes from heav'n.

FRANCIS QUARLES, *A Feast for Wormes*. Pt. iii, Med. 3. (1620)

2 Wink each at other; hold the sweet jest up.  
SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 239. (1596)

I will wink on her to consent, my lord, if you will teach her to know my meaning.

SHAKESPEARE, *Henry V*, v, 2, 333. (1599)

I only tip him the wink, he knows an ale-house from a hovel.

ETHERIDGE, *The Man of Mode*. Act i, sc. 1. (1676)

Jingle . . . then added, with a knowing wink.

DICKENS, *Pickwick Papers*. Ch. 9. (1837)

Facts of this kind can of course be always dismissed with knowing wink and a sarcastic smile.

LORD ROSEBERY, *Life of Pitt*. Ch. 13. (1891)

3 When most I wink, then do mine eyes best see.

SHAKESPEARE, *Sonnets*, xliii. (1609)

He sees most that seems to wink.

WILLIAM WYCHERLEY, *The Gentleman Dancing-Master*. Act 5. (1671)

4 The company will be here in a wink, as a body may say.

THOMAS SOUTHERNE, *The Maid's Last Prayer*. Act iii, sc. 2. (1693)

In a wink the false love turns to hate.

TENNYSON, *Vivien*, l. 701. (1859)

A WINK'S AS GOOD AS A NOD, *see under* NOD.

## WINNING

5 May the better win! (νικῶ δ' ὁ κάρπωv.)

ALCMAN, Frag. 91. (c. 630 B. C.) Quoted by APOLLONIUS, *Syntax*, 212. *See* EDMONDS, *Lyra Graeca*, i, 103. Plutarch has, κάρπωv πλεον (The best man wins).

Winne who-so may for al is for to selle.

CHAUCER, *Wife of Bath's Prologue*, l. 414. (c. 1386)

That [advice] which bystanders invariably give to the smallest boy in a street fight, namely, "Go in and win."

DICKENS, *Pickwick Papers*. Ch. 2. (1837)

6 Too light winning makes the prize light.

H.G. BOHN, *Handbook of Proverbs*, p. 545. (1855)

7 A man winneth not the wager without running.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 95. (1574) Pettie, tr.

8 Thou hast woone her—weare her.

GABRIEL HARVEY, *Letter Book* (Camden Soc.), p. 114. (1573)

By force of loue I had won you, and were worthy to wear you.

GEORGE PETTIE, *Petite Pallace*, i, 19. (1576)

Thou onely hast wonne me by loue, and shalt onely weare me by law.

JOHN LYLY, *Euphues* (Arber), p. 81. (1579)

Win it and wear it, it is yet unsoiled.

MARLOWE, *Jew of Malta*. Act ii, sc. 3. (c. 1592)

Win me and wear me.

SHAKESPEARE, *Much Ado About Nothing*, v, 1, 82. (1598)

Court her, win her, wear her, wed her.

THOMAS HEYWOOD, *The Fayre Maide of the Exchange*. (1607) *Works* (1874), ii, 54.

Now is your time! win her and wear her before the month is over.

THACKERAY, *Barry Lyndon*. Ch. 11. (1844)

As for his daughter . . . you have yet to "win her and wear her," as the saying is.

FREDERICK MARRYAT, *The Children of the New Forest*. Ch. 27. (1847) *See also under* WOOING.

9 He plays well that wins.

GEORGE HERBERT, *Jacula Prudentum*. No. 552. (1640) The French say, "Qui gagne, joue bien"; the Germans, "Wer gewinnt, spielt am besten."

It signifies nothing to play well if you lose.

H.G. BOHN, *Handbook of Proverbs*, p. 435. (1855)

THEY LAUGH THAT WIN, *see under* LAUGHTER.

10 I might put my winnyng in mine eye.  
And see neuer the woorse.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

11 In a bushel of winning is not a handful of cunning.

RICHARD HILLS, *Common-place Book*, p. 131. (c. 1530)

12 Thou hast woon goulde, now weare gould.

BRIAN MELBANCKE, *Philotimus*, sig. C4. (1583)

Win gold and wear gold.

WILLIAM CAMDEN, *Remains*, p. 336. (1605)

Earned with her industry—and good reason—win purple and wear purple.

THOMAS FULLER, *A Pisgah-Sight of Palestine*. Bk. iv, ch. 6, sec. 1. (1650)

He that wins gold, let him wear gold, I cry

TATHAM, *The Rump*. Act iii, sc. 1. (1660)

I, who have won the gold, am only fit to wear it.

SAMUEL RICHARDSON, *Clarissa*, iii, 350. (1748)

Very few [proverbs] . . . would fain persuade you that "luck is all," or that your fortunes are in any other hands, under God, except your own.

This . . . Win purple and wear purple, proclaims.

R. C. TRENCH, *Proverbs*. Ch. 5. (1853)

13 All is not won that is put in the purse.

JOHN RAY, *English Proverbs*, p. 127. (1678)

14 He wins without glory who wins without danger. (Eum sine gloria vinci, qui sine periculo vincitur.)

SENECA, *De Providentia*. Ch. 3, sec. 4. (c. A. D. 45)

15 Nothing can seem foul to those that win.

SHAKESPEARE, *I Henry IV*, v, 1, 8. (1597)

It's a poor winner that gloats.

MARY MCCARTHY, *The Company She Keeps*, p. 273. (1942)

## II—Winning and Losing

See also Gain and Loss

- 1 The winner's shout, the loser's curse,  
Dance before dead England's hearse.  
BLAKE, *Aurigues of Innocence*. (a. 1827)
- 2 What's lost to-day may be won to-morrow.  
(Lo que hoy se pierde se gana mañana.)  
CERVANTES, *Don Quixote*. Pt. i, ch. 7. (1605)
- 3 Nor woman true but even as stories tell,  
Wonne with an egge, and lost againe with shell.  
GEORGE GASCOIGNE, *Posies*. (1575) *Works*  
(Cunliffe), i, 450.  
If he perceiue thee to be wonne with a Nut, he  
wil imagine that thou be lost with an Apple.  
JOHN LYLY, *Euphues* (Arber), p. 59. (1579)  
To be wonne with the egg and lost with the shell,  
is a great inconstancie.  
GERVASE BABINGTON, *Works*, p. 51. (a. 1610)  
He that is won with a Nut, may be lost with  
an Apple.  
THOMAS FULLER, *Gnomologia*. No. 2201. (1732)  
He's won with a Feather, and lost with a Straw.  
THOMAS FULLER, *Gnomologia*. No. 2476.
- 4 Recower the hors or leese the saddle too.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
It was my full entent,  
To loose the sadle or the horse to winne.  
GASCOIGNE, *Posies*, p. 169. (1575)  
He hath both ieoperded the horse and lost the  
saddle.  
WILKINSON, *The Family of Loue*, 62b. (1579)  
Goe to dice for it, and win the bridle or lose  
the saddle.  
THOMAS NASHE, *Unfortunate Traveller*. (1594)  
[He] litel prays'd his labours evill speed,  
That for to winne the saddle lost the steed.  
EDMUND SPENSER, *The Fairie Queene*. Bk. iv,  
canto v, st. 22. (1596)  
In the warres, where I will either winne the  
Horse, or lose the Saddle.  
NICHOLAS BRETON, *A Packet of Mad Letters*,  
p. 7. (1603) That is, win a great prize or  
lose everything  
Either win the horse or lose the saddle.  
JOHN RAY, *English Proverbs*, p. 199. (1670)  
KELLY, *Scottish Proverbs*, p. 96. (1721) The  
Italians say, "È meglio perder la sella che il  
cavallo" (It is better to lose the saddle than  
the horse).  
To win the mare or lose the halter, to play  
double or quits.  
H. O. HALLIWELL, *Dictionary: Mare*. (1847)
- 5 One hazards losing in wishing to win too  
much. (On hasarde de perdre en voulant trop  
gagner.)  
LA FONTAINE, *Fables: Le Heron*. Bk. vii, fab. 4.  
(1678)  
Win at first and lose at last.  
JOHN RAY, *English Proverbs*, p. 349. (1678)  
Losing comes of winning.  
SCARBOROUGH, *Chinese Proverbs*, 761. (1875)
- 6 Heads or tails. (*Capita aut navia*.)  
MACROBIUS, *Satires*. Sat. i, l. 7. (c. A. D. 400)  
For matrimony and hanging here,  
Both go by destiny so clear,  
That you as sure may pick and choose,  
As Cross, I win; and Pile, you lose.  
SAMUEL BUTLER, *Hudibras*, iii, iii, 685. (1678)  
From the French *croix ou pile*, the two sides  
of a coin. See under CROSS.  
Women's claims are not allowed in law-courts.  
It's heads Law wins, tails they lose.  
WILLIAM DE MORGAN, *It Never Can Happen  
Again*. Ch. 38. (1909) See also under CHEAT-  
ING.
- 7 Who loses and who wins; who's in, who's out.  
SHAKESPEARE, *King Lear*, v, 3, 15. (1605)
- 8 For what so euer thou wynnes in the shyre  
Thou shalt lese it in the hondreth.  
ROBERT WHITINTON, *Vulgaria* (E.E.T.S.), p. 93.  
(1520) A "hundred" is a subdivision of a  
county.  
But towne or feelde, where most thrift did apeere,  
What ye wan in the hundred ye lost in the sheere.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)  
What some win in the hundred, they lose in the  
shire.  
WILLIAM CAMDEN, *Remains*, p. 335. (1605)  
Taxes and imposts upon them, doe seldome good  
to the Kings renewen, for that that he winnes in  
the Hundred, he leese in the Shire.  
FRANCIS BACON, *Essays: Of Empire*. (1625)  
As our English proverb saith, "What is lost in  
the hundred will be found in the shire"; so what  
was lost in the shire would be found in the land  
THOMAS FULLER, *Worthies*, ii, 538. (1662)  
What is got in the county, is lost in the hundred  
What is got in the whole sum is lost in particular  
reckonings; or . . . what is got one way, is lost  
another.  
JOHN RAY, *English Proverbs*, p. 155. (1670)  
What they lose in the Hundred, they gain in the  
County.  
THOMAS FULLER, *Gnomologia*. No. 5522. (1732)  
WHAT I LOSE ON THE SWINGS I GET BACK ON THE  
ROUNDABOUTS, see under GAIN AND LOSS.

## WINTER

- 9 A good winter brings a good summer.  
THOMAS DRAXE, *Bibliotheca*, p. 12. (1633)  
Snowy winter, a plentiful harvest.  
FRANKLIN, *Poor Richard's Almanack*, 1733  
After a rainy winter follows a fruitful spring  
RICHARD INWARDS, *Weather Lore*, p. 9. (1893)  
For other weather proverbs see INWARDS.
- 10 There is Winter enough for the Snipe and  
Woodcock too.  
THOMAS FULLER, *Gnomologia*. No. 4939. (1732)
- 11 But winter ling'ring chills the lap of May.  
OLIVER GOLDSMITH, *The Traveller*, l. 172. (1764)  
Winter lingered so long in the lap of Spring, that  
it occasioned a great deal of talk.  
BILL NYE (EDGAR WILSON), *Baled Hay*. (1884)

1 As we use to say of winter, the judgments of God do never rot in the sky.

JOSEPH HALL, *Contemplations*, xiii, 1. (1612)  
Winter never dies in her dams belly.

UNKNOWN, *Berkeley MSS*, iii, 33. (1639)  
Till thy Lord hath truly brought down thy winter out of the sky, know it will never rot there.

DANIEL ROGERS, *Naaman*, ix, 264. (1642)  
Winter does not rot in the clouds.

WILLIAM GURNALL, *The Christian in Compleat Armour* (1679). Verse xii, ch. 1, p. 61. (1655)  
The Italians say, "Nè caldo nè gelo Resta mai in cielo" (Neither heat nor cold remains always in the sky).

2 Every mile is two in winter.

HERBERT, *Jacula Prudentum*. No. 947. (1640)

3 Sharp winter is now loosened. (Solvitur acris hiems.)

HORACE, *Odes*. Bk. i, ode 4, l. 1. (23 B.C.)

Though Jupiter brings the unlovely winters, he also takes them away. (Informes hiemes reducit | luppiter; idem | summovet.)

HORACE, *Odes*. Bk. ii, ode 10, l. 15.

Spring follows winter. (Sequitur ver hyemem.)

ERASMUS, *Adagia*. Chil. ii, cent. iv, No. 89. (1523) "Etiam male fortuna suas habet lecitates" (Even bad fortune has its changes).

The French say, "Après ce temps-ci il en viendra un autre" (After this season will come another), and an Icelandic proverb asserts, "Dag følger även på vinternatten" (Day follows even on the winter night).

If Winter comes, can Spring be far behind?

SHELLEY, *Ode to the West Wind*. (1819)

4 When great leaves fall, the winter is at hand.  
SHAKESPEARE, *Richard III*, ii, 3, 33. (1592)

Well, horse, winter will come.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

A green winter makes a fat churchyard.

JOHN RAY, *English Proverbs*, p. 42. (1670) Ray says there is no truth in this proverb. See also under CHRISTMAS.

Winter comes but once a year,  
And when it comes it brings the doctor good cheer.

OGDEN NASH, *Summergreen for President*.

5 Winter tames man, woman, and beast.

SHAKESPEARE, *Taming of Shrew*, iv, 1, 24. (1593)

Wedding and ill wintering tame both man and beast.

JOHN CLARKE, *Paroemiologia*, p. 328. (1639)

6 For, lo, the winter is past, the rain is over and gone. (Iam enim hiems transiit, imber abiit, et recessit.)

Old Testament: *Song of Solomon*, ii, 11. (c. 900 B.C.)

The turtles vois is herd, by douve swete:

The winter is goon, with alle his reynes wete.

CHAUCER, *The Marchantes Tale*, l. 895. (c.1388)

7 Wynttur ettythe that somer gettyth.

UNKNOWN, *Good Wyfe Wold a Pylgremage*, l. 155. (c. 1460)

That which summer getts, winter eats.

MS. *Proverbs*. (c. 1645) In *Notes and Queries*, cliv, 27.

Winter is summer's heir.

JOHN RAY, *English Proverbs*, p. 218. (1678)

Winter finds but summer lays up.

JOHN RAY, *English Proverbs*, p. 219.

Winter draws out what Summer laid in.

THOMAS FULLER, *Gnomologia*. No. 5753. (1732)

8 He who passes a day of winter passes one of his mortal enemies. (Qui passe un jour d'yver si passe un de ses ennemis mortelz.)

UNKNOWN, *Proverbs Communs*. (c. 1450)

He that passeth a winter's day escapes an enemy.

GEORGE HERBERT, *Jacula Prudentum*. No. 863. (1640) RAY, *English Proverbs*, p. 156. (1670)

## WISDOM

See also Fools and Wise Men; Knowledge and Wisdom; Learning; Wit and Wisdom

### I—Wisdom: What It Is

9 He who knows useful things, not many things, is wise. (ὁ χρήσιμ' εἰδώς, οὐχ ὁ πολλὰ εἰδώς, σοφός.)

AESCHYLUS, *Fragments*. No. 218, Smyth. (c. 458 B.C.) Quoted by STOBÆUS, *Anthology*, iii, 3, 11.

Wisdom loketh and ameaseureth the ende of thinges.

CHAUCER (?), *Boethius*, ii, i, 95. (c. 1380)

Wisdom consists in rising superior both to common sense and to folly, and in lending one's self to the universal delusion without becoming its dupe. (La sagesse consiste à juger le bon sens et la folie, et à se prêter à l'illusion universelle sans en être dupe.)

HENRI AMIEL, *Journal*, 11 Dec., 1872.

Wisdom lies

In masterful administration of the unforeseen.

ROBERT BRIDGES, *The Testament of Brauty*

10 Wise is he who learns from every man.

Babylonian Talmud: *Abodah Zara*, iv, 1. (c.450)

Who is the wise man? He who knows his own shortcomings.

Babylonian Talmud: *Chullin*, fo. 44.

That man is wise who neither hopes nor fears anything from the uncertain events of the future (Il est sage de se mettre ni crainte, ni espérance dans l'avenir incertain.)

ANATOLE FRANCE, *Le Procureur de Judée*. (c. 1900)

11 They call him the wisest man to whose mind that which is required at once occurs. (Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem.)

CICERO, *Pro Cluentio*. Ch. 31, sec. 84. (66 B.C.)

All wisdom is not new wisdom, and the past should be studied if the future is to be successfully encountered.

WINSTON CHURCHILL, *Radio Broadcast*, 21 March, 1943.

Wisdom is a tree that grows in the heart, and its fruit appears upon the tongue.

FRIEDRICH DIEZ, *Asiatische Merkwürdigkeiten*, i, 84. (1840)

<sup>1</sup> To read the present aright, and profit by the occasion. (γινώσκειν τὰ παρόντ' ὁρθῶς, καιρῷ δ' αὖ' ἐπείθεαι.)

HOMER, when Hesiod asked him what was the mark of wisdom. ALCIDAMUS, *Contest of Homer and Hesiod*. Sec. 321. (c. 400 B.C.) Wisdom consists in the ability to discriminate between the probable and improbable, and in being reconciled to the inevitable.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 209. (c. 1050)

Wisdom sails with wind and tide.

JOHN FLORIO, *Second Frutes*, p. 97. (1591)

<sup>2</sup> Wisdom first teaches what is right. (Prima docet rectum sapientia.)

JUVENAL, *Satires*. Sat. xiii, l. 189. (c. A. D. 120) Wisdom without honesty is mere craft and cozenage.

BEN JONSON, *Explorata: Vita Recta*. (1636) Wisdom is only in truth. (Die Weisheit ist nur in der Wahrheit.)

GOETHE, *Sprüche in Prosa*. Pt. iii. (1819)

Wisdom and Goodness are twin-born.

COWPER, *Expostulation*, l. 634. (1781)

<sup>3</sup> Wisdom consists, not in stumbling on truth by chance but in marking, learning, and inwardly digesting it. (Celui-là n'est pas raisonnable. à qui le hasard fait trouver la raison; mais celui qui la connaît, qui la discerne et qui la goûte.)

LA ROCHEFOUCAULD, *Maximes*. No. 105. (1665)

The paraphrase is by F. G. Stevens.

Wisdom denotes the pursuing of the best ends by the best means.

FRANCIS HUTCHINSON, SR., *Beauty and Virtue*. Treatise ii, sec. 5. (1725)

The art of being wise is the art of knowing what to overlook.

WILLIAM JAMES, *Psychology*, ii, 369. (1890)

<sup>4</sup> Wisdom is to the soul what health is to the body. (La sagesse est à l'âme ce que la santé est pour le corps.)

LA ROCHEFOUCAULD, *Maximes*. No. 541. (1665)

<sup>5</sup> Wise men are those who drink old wine and see old plays. (Qui utuntur vino vetere sapientis puto | et qui libenter veteres spectant fabulas.)

PLAUTUS, *Casina: Prologue*, l. 5. (c. 200 B.C.)

<sup>6</sup> Wisdom is the perfect good of the human mind. (Sapientia perfectum bonum est mentis humanae.)

SENECA, *Ad Lucilium*. Epis. xxxix, sec. 4. (A. A. D. 64) The principal office of wisdom is to distinguish good and evil. (Le principal office de la sagesse estoit distinguer les biens et les maux.)

MONTAIGNE, *Essays*. Bk. ii, ch. 2. (1580) Quoting Socrates.

<sup>7</sup> Wisdom is the supreme part of happiness. (πολλῷ τὸ φρονεῖν εὐδαιμονίας | πρῶτον ὑπάρχει.)

SOPHOCLES, *Antigone*, l. 1348. (c. 441 B.C.)

Wisdom, the sole artificer of bliss.

EDWARD YOUNG, *Love of Fame*, vi, 94. (1728)

Wisdom, tho' richer than Peruvian mines, . . .

What is she, but the means of happiness?

YOUNG, *Night Thoughts*, ii, 498. (1742)

<sup>8</sup> True wisdom consists not only in seeing what is before your eyes, but in foreseeing what is to come. (Istuc est sapere, non quod ante pedes modost | videre sed etiam illa quae futura sunt | prospicere.)

TERENCE, *Adelphoe*, l. 386. (160 B.C.)

To know  
That which before us lies in daily life,  
Is the prime Wisdom, what is more, is fume.  
MILTON, *Paradise Lost*. Bk. viii, l. 192. (1667)

## II—Wisdom: Apothegms

<sup>9</sup> Wisdom cometh by suffering. (τὸν πάθει μάθος | θέντα κυρίως ἔχειν.)

AESCHYLUS, *Agamemnon*, l. 177. (458 B.C.)

Justice decrees that Wisdom comes only at the price of suffering. (Δίκαι δὲ τοῖς μὲν παθοῦσιν μαθεῖν | ἐπιπρέπει.)

AESCHYLUS, *Agamemnon*, l. 250. (458 B.C.)

One must learn wisdom with groaning. (ἐνμυθέει σωφρονεῖν ὑπὸ στένει.)

AESCHYLUS, *Eumenides*, l. 520. (458 B.C.)

<sup>10</sup> It is shameful for the wise to persist in error. (σοφῷ γὰρ αἰσχρὸν ἐκαμάρτανειν.)

AESCHYLUS, *Prometheus*, l. 1039. (c. 470 B.C.)

<sup>11</sup> Wise men know what they need, rich men do not. (οἱ μὲν ἴσασιν ὧν δεόνται, οἱ δ' οὐκ ἴσασιν.)

ARISTIPPUS, when Dionysius inquired why philosophers go to rich men's houses, while rich men no longer visit philosophers. (c. 400 B.C.)  
See DIOGENES LAERTIUS, *Aristippus*, ii, 69.

It was asked of the sage: Who are superior, the wise or the rich? The wise, was his reply. But why, objected the querist, are the wise more frequently at the door of the rich, than the rich at the door of the wise? Because, rejoined he, the wise know the value of riches, but the rich do not know the value of wisdom.

SALOMON IBN GABIROL, *Mibhar ha-Peninin* (*Choice of Pearls*). No. 36. (c. 1050) Ascher, tr. Paraphrasing Aristippus.

They axed hym wherefore the wiese man stode more atte yates of the riche man than the riche man atte yates of the wiese man? And he answered, the wiese man knoweth the prouffit of the riche and the riche knoweth not the prouffit of the sciencial wiese man.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 16. (1477) Attributed by Rivers to Hermes.

<sup>12</sup> The wise learn many things from their foes. (ἀπ' ἐχθρῶν πολλὰ μαθήονται οἱ σοφοί.)

ARISTOPHANES, *The Birds*, l. 375. (414 B.C.)

It 's proper to learn even from an enemy. (Fas est et ab hoste doceri.)

OVID, *Metamorphoses*, iv, 428. (A. D. 7)

Wise is he who learns from every man.

*Babylonian Talmud: Abodah Zarah*, iv, 1. (c. 450)

Accept wisdom from whomsoever it may come.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*.

No. 64. (c. 1050) BEN-HAMELECH, ch. 46, has, "Fetch pearls from the ocean, gold from the earth, and wisdom from him who pursued it."

A wise man gets learning from those who have none themselves.

JOHN RAY, *English Proverbs*, p. 271. (1678)

1 The end of wisdom is repentance and good works.

*Babylonian Talmud: Berachoth*, fo. 17a. (c. 450)

He who did not acquire wisdom, what did he acquire? He who did acquire it, what does he lack?

*Babylonian Talmud: Nedarim*, fo. 41a.

2 Wise men become wiser as they grow older, ignorant men more ignorant.

*Babylonian Talmud: Nedarim*, fo. 152a. (c. 450)

The wise man knoweth what ignorance is, in as moche as somtyme he bath ben ignorant, but the ignorant was neuer wyse & therfore he knoweth not what is wysdom.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 68. (1477) Quoting Aristotle.

A man is wise with the wisdom of his time only, and ignorant with its ignorance.

H. D. THOREAU, *Journal*, 31 Jan., 1853.

3 Whose works exceed his wisdom, his wisdom shall endure; whose wisdom exceeds his works, his wisdom shall perish.

*Babylonian Talmud: Pirké Aboth*, iii, 2. (c. 450) Attributed to Rabbi Chaninah ben Dosa.

4 One from another getteth wisdom, now as of yore. (ἕτερος ἐξ ἑτέρου σοφὸς τὸ τε πάλαι τὸ τε νῦν.)

BACCHYLIDES, *Paeans*. (c. 465 B. C.) Quoted by

CLEMENT OF ALEXANDRIA, *Miscellanies*, v, 687.

See EDMONDS, *Lyra Graeca*, iii, 90.

I have been filled through the ears, like a pitcher, from the well-springs of another. (ἐξ ἀλλοτρίων ποδῶν ναμάτων διὰ τῆς ἀκοῆς πεπληρωσθαι με δίκη ἀγγείου.)

PLATO, *Phaedrus*. Sec. 235D. (c. 375 B. C.)

5 It hath been an Opinion that the French are wiser than they seeme, and the Spaniards seeme wiser than they are.

BACON, *Essays: Of Seeming Wise*. (1625)

The Italians are wise before the deed; the Germans in the deed; the French after the deed.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

6 A wise man never wants a weapon.

NATHAN BAILEY, *Dictionary: Weapon*. (1736)

Well goes the case when wisdom counsels. Wisdom goes beyond strength.

NATHAN BAILEY, *Dictionary: Wisdom*

7 All wisdom is from the Lord.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, i, 1. (c. 190 B. C.) Oesterley, tr.

Wisdom exalteth her children, and layeth hold of them that seek her.

BEN SIRA, *Book of Wisdom*, iv, 11.

By speech is Wisdom known and understanding by the tongue's utterance.

BEN SIRA, *Book of Wisdom*, iv, 24.

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

BEN SIRA, *Book of Wisdom*, xi, 1.

8 Wisdom that is hid, and a treasure that is not seen, what profit is in them both?

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xx, 30. (c. 190 B. C.) Repeated in xli, 14. The *Vulgate* is, "Sapientia absconsa (abscondita) et thesaurus invisus: quae utilitas in utriusque?" The Latin proverb is usually given in the form, "Scientiae non visae, et thesauri absconditi, nulla est utilitas."

Is all your wisdom to go for nothing, unless others know that you possess it? (Scire tuum nihil est, nisi te scire hoc sciat alter?)

PERSIUS, *Satires*, i, 27. (c. A. D. 58)

Wisdom lying dormant is like an unproductive treasure.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*.

No. 58. (c. 1050) Paraphrased by AIGAZILI, *Ethics*, p. 146

Thereof commeth the proverbe, Betweene treasure buried under the ground, and wisdom kept hidden in the heart, there is no difference at all.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 32. (1574) Pettie, tr. BEAUTY HIDDEN, see under BEAUTY. HIDDEN TALENTS, see under TALENTS

9 Make wisdom your provision for the journey from youth to old age, for it is a more certain support than all other possessions. (ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλαμβάνει σοφίαν· βεβαίωτερον γὰρ τοῦτο τῶν ἄλλων κτημάτων.)

BIAS, *Apothegm*. (c. 570 B. C.) See DIOGENES LAERTIUS, *Bias*. Bk. i, sec. 88.

Wine and music rejoice the heart, but the love of wisdom is above them both. (οἶνος καὶ μουσικὰ εὐφραίνουσιν καρδίαν, καὶ ὑπὲρ ἀμώβτερα ἀγάπησις σοφίας.)

BEN SIRA, *Book of Wisdom*, xl, 20. (c. 190 B. C.)

The *Vulgate* is, "Vinum et musica laetificant cor, et super utraque dilectio sapientiae."

10 Whereupon I take it, the prouerbe ariseth: that they bee of short life, who are of wit so pregnant: because their bodies do receaue by nature so speedye a ripenes, as thereby age is hastened.

TIMOTHY BRIGHT, *A Treatise of Melancholie*, xi, 52. (1586)

The neighbours saw, I was too soone wise, to be long olde.

ROBERT GREENE, *Works*, x, 238. (1592)



So wise so young, they say, do never live long.

SHAKESPEARE, *Richard III*, iii, 1, 79. (1592)

A little too wise to live long.

MIDDLETON, *The Phoenix*. Act i, sc. 1. (1607)

I fear Lady Answerall can't live long, she has so much wit.

SWIFT, *Polite Conversation*. Dial. i. (1738) The Latin proverb is, "Is cadet ante senem qui sapit ante diem" (He who is wise before his time will die before he is old).

<sup>1</sup> We say, Wisdom is not good till it is bought; and he that buys it . . . usually smarts for it.

JOHN BUNYAN, *The Acceptable Sacrifice*. (1688) *Works* (1855), i, 704. See also under WIT.

<sup>2</sup> By wisdom peace, by peace plenty.

WILLIAM CAMDEN, *Remains* (1870), p. 320. (1605) RAY, *English Proverbs*, p. 156. (1670)

<sup>3</sup> Wisdom grows by taking pains. (Cura sapientia crescit.)

CATO (?), *Disticha*. Bk. iv, No. 27. (c. 175 B. C.)

<sup>4</sup> No one is born ready taught. (Nadie nace enseñado.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 33. (1615) No man is born a Master of Arts.

SAMUEL PALMER, *Moral Essays on Proverbs*, p. 285. (1710) See also under MASTER.

No Man is born wise or learned.

THOMAS FULLER, *Gnomologia*. No. 3599. (1732) The French say, "Nul n'est savant en naissant."

<sup>5</sup> Men seyn thus, "send the wyse, and sey nothing."

CHAUCER, *The Miller's Tale*, l. 412. (c. 1386)

Send a wise man on an errand, and say nothing unto him.

GEORGE HERBERT, *Jacula Prudentum*. No. 219. (1640) A WORD TO THE WISE, see under WORD

<sup>6</sup> The gretteste clerkes been noght the wysest men.

CHAUCER, *The Reeve's Tale*, l. 134. (c. 1386) See under CLERK.

Wisdom don't always speak in Greek and Latin.

THOMAS FULLER, *Gnomologia*. No. 5762. (1732)

<sup>7</sup> Your sire is wys, and seyd is, out of drede, "Men may the wyse at-renne, and not at-rede."

CHAUCER (?), *Troilus and Criseyde*, iv, 1455. (c. 1380) Wise at running but not at counsel.

The wyse astrologien Dan Ptholome [Ptolemy], That seith this proverbe in his Almageste,

"Of alle men his wisdom is the hyeste

That rekketh never who hath the worlde in

honde." [Who has abundant wealth.]

CHAUCER, *The Wife of Bath's Prologue*, l. 326. (c. 1386) From the Latin proverb, "Inter omnes altior existit, qui non curat in cuius manu sit mundus." The English proverbial form is, "Wisest is he who reckes not who is rich."

<sup>8</sup> Be wise incessantly; that is the keenest weapon. (Usquequaque sapere oportet; id erit telum acerrimum.)

CICERO, *Ad Familiares*. Bk. vii, epis. 16, sec. 1. (54 B. C.) Perhaps a line from Cicero's much-derided verse.

If Wisdom be attainable, let us not only win but enjoy it. (Sive enim ad sapientiam perveniri potest, non paranda nobis solum ea sed fruenda etiam est.)

CICERO, *De Finibus*. Bk. i, ch. 1, sec. 3. (c. 45 B. C.)

<sup>9</sup> Reprove the wise: your words will bring you thanks. (Corripe prudentem: reddetur gratia verbis.)

COLUMBANUS, *Carmen Monostichon*, l. 26. (c. A. D. 600)

<sup>10</sup> As a rock is not shaken by the wind, wise people falter not amidst blame and praise.

DHAMMAPALA, *Commentaries*. Verse 81. (c. 475)

Extremes of fortune are true wisdom's test, And he's of men most wise who bears them best.

RICHARD CUMBERLAND, *Philemon*. (c. 1800)

<sup>11</sup> To be without thought is wisdom. (Wu hsin shih tao.)

DOOLITTLE, *Chinese Vocabulary*, ii, 227. (1872) A Buddhist proverb.

<sup>12</sup> Wisdom giveth life to them that have it. (Vitam tribuunt possessori suo.)

Old Testament: *Ecclesiastes*, vii, 12. (c. 250 B. C.)

<sup>13</sup> The wise man is content because he is not covetous; he is rich in mind, though poor in worldly goods.

KAIBARA EKKEN, *Ten Kun*. Bk. i. (1710)

Go where he will, the wise man is at home, His hearth the earth—his hall the azure dome.

R. W. EMERSON, *Woodnotes*. Pt. iii. (1867)

<sup>14</sup> Wisdom is full of pity, and thereby Men pay for too much wisdom with much pain.

(ἐνεστι δ' οἰκτος, ἀμαθία μὲν οὐδαμοῦ, σοφοῖσι δ' ἀνδρῶν· καὶ γὰρ οὐδ' ἀζήμιον γνῶμην εἶναι τοῖς σοφοῖς λίαν σοφῆν.)

EURIPIDES, *Electra*, l. 294. (c. 413 B. C.) Murray, tr.

In much wisdom is much grief. (In multa sapientia multa sit indignatio.)

Old Testament: *Ecclesiastes*, i, 18. (c. 250 B. C.)

Every man should have a measure of wisdom, but not too much, for the wise man's heart is seldom happy.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 55. (c. 900) The warning against the danger of too much wisdom is presented three times.

<sup>15</sup> The credit we get for wisdom is measured by our success. (πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτῆμεθα.)

EURIPIDES, *Hippolytus*, l. 701. (c. 428 B. C.)

He seemeth wise with whom all Things thrive.  
THOMAS FULLER, *Gnomologia*. No. 2016. (1732)

Wisdom is shown in clearness, not in obscurity. (σοφὸν τοι τὸ σαφές, οὐ τὸ μὴ σαφές.)

EURIPIDES, *Orestes*, l. 397. (c. 410 B. C.)

Some wisdom must thou learn from one who's wise. (σοφὸν παρ' ἀνδρὸς χρὴ σοφὸν τι μαρθάνειν.)

EURIPIDES, *Rhesus*, l. 206. (c. 450 B. C.)

He is wise who follows the Wise.

EDWARD FITZGERALD, *Polonius: Liberty*. (1852)

If what most men admire, they would despise,  
'Twould look as if mankind were growing wise.

FRANKLIN, *Poor Richard's Almanack*, 1735

Can grave and formal pass for wise,  
When men the solemn owl despise?

FRANKLIN, *Poor Richard's Almanack*, 1740

Le sage entend à demi mot. (The wise understand at half a word.)

FRANKLIN, *Poor Richard's Almanack*, 1743. See also under NOD.

Can Gold colour *Passion*, or make *Reason* shine,  
Can we dig *Peace* or *Wisdom* from the mine?

Wisdom to Gold prefer, for 't is much less  
To make our *Fortune*, than our *Happiness*.

FRANKLIN, *Poor Richard's Almanack*, 1746

A wise Man will desire no more than what he may get justly, use soberly, distribute cheerfully, and leave contentedly.

FRANKLIN, *Poor Richard's Almanack*, 1746

The doors of Wisdom are never shut.

FRANKLIN, *Poor Richard's Almanack*, 1755

A wise Man is a great Wonder.

THOMAS FULLER, *Gnomologia*. No. 472. (1732)

Wise Men have but few of their Society.

THOMAS FULLER, *Gnomologia*. No. 5776.

Wise Men in the World are like Timber-Trees in a Hedge, here and there one.

THOMAS FULLER, *Gnomologia*. No. 5778.

A wise Man may be kind without Cost.

A wise Man will make Tools of what comes to Hand.

A wise Man's Loss is his Secret.

A wise Man will make more Opportunities than he finds.

THOMAS FULLER, *Gnomologia*. Nos. 473-479.

Wisdom goes not always by Years.

Wisdom in Perfection is not for Mortals.

Wisdom is a good Purchase, tho' we pay dear for it.

Wisdom itself is not asham'd to be sprightly and gay upon Occasion.

Wisdom without Innocence is Knavery; Innocence without Wisdom is Folly.

THOMAS FULLER, *Gnomologia*. Nos. 5763-5772.

The end of wisdom is peace and tranquillity, whilst that of gold is grief and vexation.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 10. (c. 1050) Ascher, tr.

I became wiser than my companions because I spent more in oil than they in wine.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 16. (c. 1050) Ascher, tr.

I expend twice as much for oil as others do for wine.

RABBI JONAH BEN GANACH, when asked how he acquired knowledge. (*Lexicon*, a MS. in the Bodleian library.)

Never spare thy lamp.

RABBI SOLOMON BONFID, *The Acquirement of Knowledge*. (Ascher, *Choice of Pearls*, p. 137.)

Wisdom sought in old age fades like letters traced in sand, whilst that obtained in youth may endure like letters graven in stone.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 53. (c. 1050) Ascher, tr.

Poverty can never disgrace the wise man, nor can lust subdue him.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*. No. 56.

Cast not pearls to the swine, for they are valueless to them; intrust not wisdom to him who seeks it not, for he is inferior to the brute, and wisdom is more precious than pearls.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*. No. 68.

An ounce of wisdom is worth more than tons of cleverness. (Más vale un grano de cordura que arrobas de sutileza.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 92. (1647)

An Ounce of Wisdom is worth a Pound of Wit  
THOMAS FULLER, *Gnomologia*. No. 658 (1732)  
See also under WIT.

Men would be wise, if they did not think themselves wise. (Serian sabios algunos si no creyesen que lo son.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 176. (1647)

The wisest man is he who does not think himself so. (Le plus sage est celui qui ne pense point l'être.)

BOILEAU, *Satires*. Sat. iv, l. 54. (1664)

What is it to be wise?

'Tis but to know how little can be known.

POPE, *An Essay on Man*. Epis. iv, l. 260. (1734)

There is this difference between happiness and wisdom: he that thinks himself the happiest man, really is so; but he that thinks himself the wisest is generally the greatest fool.

C. C. COLTON, *Lacon*. Vol. i, No. 326. (1820)

Wisdom hath one foot on land, and another on Sea.

HERBERT, *Jacula Prudentum*. No. 613. (1640)

A wise man cares not for what he cannot have

GEORGE HERBERT, *Jacula Prudentum*. No. 664.

Wise men care not for what they cannot have.

JOHN RAY, *English Proverbs*, p. 29. (1670)

FULLER, *Gnomologia*. No. 5775. (1732)

Ye are wise inough (quoth he) if ye keepe ye warme.

JOHN HEYWOOD, *Proverbs*. Pt. II, ch. 2. (1546)

Thou art a mery fellowe and wise.

And if thou kepe thy selfe warme.

*Marriage of Wit and Wisdom*, p. 16. (1579)

Am I not wise?—Yes, keep you warm.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1, 268. (1594)

If he have wit enough to keep himself warm.

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 68. (1598)

He's wisest that keeps himself warmest.

UNKNOWN, *The Puritaine*. Act iii, sc. 6. (1607)

In a scrivener's furred gown, which shews he is no fool:

For therein he hath wit enough to keep himself warm.

JONSON, *Bartholomew Fayre*. Act v, sc.3. (1614)

He is wise enough that can keep himself warm.

JOHN RAY, *English Proverbs*, p. 28. (1670)

He is wise, that hath Wit enough for his own Affairs.

THOMAS FULLER, *Gnomologia*. No. 1954. (1732)

Understanding all the wisdom of old. (παλαιά τε πολλά τε εἰδώς.)

HOMER, *Odyssey*. Bk. vii, l. 157. (c. 850 B.C.)

With . . . a profound reverence for the wisdom of our ancestors.

EDMUND BURKE, *Conciliation with America*.

(1775) Lord Brougham states that the first user of the phrase was Sir Francis Bacon, but it has not been found in his works. Burke had used it before in his *Thoughts on the Present Discontents*. (1770)

It does not matter one whit whether you lack wisdom teeth if you only possess wisdom.

E. A. HOOTEN, *Twilight of Man*, p. 224. (1939)

The wise man is inferior to Jove alone, rich, free, honored, beautiful, nay a king of kings. (Sapiens uno minor est Iove, dives, liber, honoratus, pulcher, rex denique regum.)

HORACE, *Epistles*. Bk. i, epis. 1. l. 106. (20 B.C.)

The sage alone is king. (μόνον τὸν σοφὸν βασιλεύει.)

PHILO, *De Mutatione Nominum*. Sec. 152. (c. A.D. 40) This Stoic dictum is repeated by Philo in *De Sobr.*, 57; *De Mig.*, 197; and *De Som.*, ii, 244.

When the king dies, long live the king. When the wise man dies, it is not so easy to replace him.

Midrash: *Numbers Rabbah*, 6. (c. 625)

It is profitable to cast aside toys and to learn wisdom. (Sapere est abiectis utile nugis.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 141. (c. 20 B.C.)

Defer not till to-morrow to be wise,

To-morrow's sun on thee may never rise.

WILLIAM CONGREVE, *Letter to Cobham*. (c. 1700)

Be wise to-day; 'tis madness to defer.

YOUNG, *Night Thoughts*. Night i, l. 390. (1742)

An abnormally wise man. (Abnormis sapiens.)

HORACE, *Satires*. Bk. ii, sat. 2, l. 3. (35 B.C.)

No man could be so wise as Thurlow looked.

CHARLES JAMES FOX, of Lord Chancellor Edward Thurlow. (c. 1800) See CAMPBELL, *Lives of the Chancellors*, v, 661. Carlyle applied the phrase to Daniel Webster.

You look wise. Pray correct that error.

LAMB, *Essays of Elia: All Fools' Day*. (1823)

Stertinius, eighth of the wise men. (Stertinius, sapientum octavus.)

HORACE, *Satires*. Bk. ii, sat. 3, l. 296. (35 B.C.)

Stertinius was a philosopher who is said to have written 220 volumes on Stoicism. Naturally, none of them survives. Horace is adding one to the famous seven wise men of Greece, who lived about 600 B.C. The lists vary, but all include Solon, Thales, Pittacus of Mitylene, and Bias of Priene. "An eighth wise man" passed into a proverb, and is cited by ERASMUS, *Adagia*, i, viii, 90. CICERO, *De Legibus*, ii, 11, calls Thales, "Sapientissimus in septem" (The wisest of the seven).

A third Cato. (Tertius Cato.)

ERASMUS, *Adagia*. Chil. i, cent. viii, No. 89. (1523)

The two Catos, who were in their time models of wisdom, virtue and patriotism, were in such high esteem among the Romans that they even believed they had been sent into the world by the gods. To compare anyone therefore to them, or to call him a third Cato, would have been the highest compliment that could have been paid to any human.

ROBERT BLAND, *Proverbs*, i, 187. (1814)

A Daniel, still say I, a second Daniel!

SHAKESPEARE, *The Merchant of Venice*. Act iv, sc. i, l. 340. Gratiano is referring to Portia's argument against Shylock, and comparing it with Daniel's arraignment of the elders in what is, perhaps, the world's first detective story, *The History of Susanna*, which will be found in the *Apocrypha*, and which has furnished a theme for so many painters of the nude. Many other famous figures of history have taken their places in similar proverbs: "A second Solomon," either for a wise man or for a clever judge; "A second Judas," for a traitor; "A second Ulysses," for a cunning man; "A second Hercules," for a strong man; "A second Barnum," for a good liar, and so on. A number of minor women poets have been (mistakenly) called "The eighth Muse."

Some are wise, and some are otherwise.

JAMES HOWELL, *English Proverbs*, p. 1. (1659) RAY, p. 143; SWIFT, Dial. i.

Some folks are wise, and some are otherwise

SMOLLETT, *Roderick Random*. Ch. 6 (1748)

SOME ARE WEATHER-WISE, see under WEATHER

Woe unto them that are wise in their own eyes. (Vae qui sapientes estis in oculis vestris.)

Old Testament: *Isaiah*, v, 21. (c. 725 B.C.)

Be not wise in thine own eyes. (Ne sis sapiens apud temetipsum.)

Old Testament: *Proverbs*, iii, 7. (c. 350 B.C.)

WISE IN HIS OWN CONCEIT, see under CONCEIT

No doubt but ye are the people, and wisdom shall die with you. (Ergo vos estis soli homines, et vobiscum morietur sapientia.)

Old Testament: *Job*, xii, 2. (c. 350 B.C.)

You are the men, and wisdom shall die with you.

BROWNING, *Christmas-Eve*. Canto ii. (1850)

1 Wisdom is the conqueror of fortune. (Victrix fortunae sapientia.)

JUVENAL, *Satires*. Sat. xiii, l. 20. (c. A. D. 120)  
A wise man is out of the reach of fortune.

SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 52. (1643) Quoted as "that insolent paradox."

2 The wise man is never surprised by death, for he is always ready to depart. (La mort ne surprend point le sage: | Il est toujours prêt à partir.)

LA FONTAINE, *Fables: La Mort et le Mourant*. Bk. viii, fab. 1. (1678)

3 Our wisdom is the sport of fate, no less than our worldly goods. (Notre sagesse n'est pas moins à la merci de la fortune que nos biens.)

LA ROCHEFOUCAULD, *Maximes*. No. 323. (1665)

4 The wise man does all things well. (πάντα τ' εὖ ποιεῖν τὸν σοφόν.)

DIOGENES LAERTIUS, *Zeno*. Bk. vii, sec. 125. (c. A. D. 230)

All thynges be easy unto wise men. (Omnia sapientibus facilia.)

ERASMUS, *Adagia*. Chil. ii, cent. ix, No. 56. (1508) Taverner, tr., fo. 47. (1550)

A wise thing is well done quickly.

E. P. OPPENHEIM, *The Grassleyes Mystery*, p. 22. (1940)

5 This is a longe lessoun, . . . and litel am I the wyser.

WILLIAM LANGLAND, *Piers Plowman*. Text B, passus x, l. 372. (1377)

He may be ransomed, and we ne'er the wiser.

SHAKESPEARE, *Henry V*, iv, 1, 206. (1599)

*Obscurum per obscurius*, I am as wise as I was before.

JOHN WITHALS, *Dictionary*, p. 574. (1616)

[They] came back again as wise as they went.

DICKENS, *Oliver Twist*. Ch. 31. (1838)

6 The wise man knows without travelling.

LAO-TSZE, *Tao-teh-king*. Sec. 47. (c. 550 B. C.)

The wise man carries his jewel in his bosom.

LAO-TSZE, *Tao-teh-king*. Sec. 70.

The wise man is wise because he understands his ignorance.

LAO-TSZE, *Tao-teh-king*. Sec. 71.

The wise are not learned; the learned are not wise.

LAO-TSZE, *Tao-teh-king*. Sec. 81.

The wise man does not lay up treasure. The more he gives to others, the more he has for his own.

LAO-TSZE, *Tao-teh-king*. Sec. 81.

7 Nis nawer so wis mon That me ne mai bis-wiken. [There is nowhere a man so wise that one may not deceive him.]

LAYMON, *Brut*, l. 15182. (1250)

Wise men are caught in wiles.

JOHN CLARKE, *Paroemiologia*, p. 266. (1639)

RAY, p. 156; KELLY, p. 360.

Wise Men may chance to be caught.

THOMAS FULLER, *Gnomologia*. No. 5782. (1732)

8 Wisdom is wealth to a poor man.

NICHOLAS LING, *Politeuphuia*, p. 45. (1669)

Wisdom in a poor Man is a Diamond set in Lead.

THOMAS FULLER, *Gnomologia*. No. 5764. (1732)

9 I learned wisdom from the blind, who advance not their feet until they have tried the ground.

LUKMAN, *Maxims*. (c. 750 B. C.?) Quoted in the *Atish Kadah* preface to SADI, *Gulistan*.

Lukman was a Persian philosopher after whom the thirty-first chapter of the *Koran* is named.

10 I'm wise to the fact.

HUGH MCHUGH, *John Henry*, p. 69. (1901)

The drummer put you wise.

HAROLD BINDLOSS, *Agatha's Fortune*, Ch. 17.

11 Whoever is not too wise is wise. (Quisquis plus iusto non sapit, ille sapit.)

MARTIAL, *Epigrams*. Bk. xiv, epig. 210. (c. A. D. 85)

It is not being wise to be wiser than is necessary. (Ce n'est pas être sage D'être plus sage qu'il ne le faut.)

PHILIPPE QUINAULT, *Armide*. (1686) The Germans say, "Die höchste Weisheit ist, nicht weise stets zu sein" (The highest wisdom is not to be always wise).

Be wiser than other people if you can; but do not tell them so.

LORD CHESTERFIELD, *Letters*, 19 Nov., 1745

Never seem wiser nor more learned than the people you are with.

LORD CHESTERFIELD, *Letters*, 22 Feb., 1748.

And he is oft the wisest man

Who is not wise at all.

WORDSWORTH, *Oak and Broom*. St. 7. (1800)

12 Be wise;

Soar not too high to fall; but stoop to rise.

PHILIP MASSINGER, *The Duke of Milan*. Act i, sc. 2, l. 45. (1623)

Wisdom is oft times nearer when we stoop

Than when we soar.

WORDSWORTH, *The Excursion*. Bk. iii, l. 231. (1814)

13 Be ye therefore wise as serpents. (φρόνιμοι ὡς οἱ ὄφεις.)

*New Testament: Matthew*, x, 16. (c. A. D. 65)

The *Vulgate* is, "Prudentes sicut serpentes."

She were wys as Pallas.

CHAUCER, *The Physiciens Tale*, l. 49. (c. 1387)

As wise as Waltham's calfe.

JOHN SKELTON, *Colin Clout*, l. 811. (c. 1525)

Sometimes with the addition, "that ran nine miles to suck a bull." HEYWOOD, *Proverbs*. ii, 3, (1546) FULLER, *Gnomologia*, 751.

As wise as wilde geese.

SIR THOMAS MORE, *Works*, p. 179/2. (1528)

She hath so insensed him with folye that he is almoste as wyse as an ape.

PALSGRAVE, *La Langue Françoyse*, p. 591.

As wyse as a woodcocke.

JOHN HEYWOOD, *A Play of Loue*, l. 319. (1533)

INGELAND, *Disobedient Child*, p. 31. (1560)

As wise as a gander.

UNKNOWN, *Ballads from MSS*, i, 230. (1533)

As wise as a drake.

UNKNOWN, *Impac. Pouerte*. (1560) In BANG, *Materialien*, B. 33, p. 27.

As wise as geese.

R.C., *Times Whistle* (E.E.T.S.), p. 60. (c.1615)

As wise as a wisp.

WILLIAM STUKELEY, *Memoirs*, i, 135. (1720)

As wise as a suckling gully [gosling].

CHARLOTTE BURNE, *Shropshire Folk-Lore*, p. 595. (1883) "As wise as a daw," "As wise as a wren," "As wise as a hare," are ironical phrases of the same sort.

<sup>1</sup> Wisdom is justified of her children. (ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.)

*New Testament: Matthew*, xi, 19. (c. A. D. 65)

The *Vulgate* is, "Iustificata est sapientia a filiis suis." Repeated in *Luke*, vii, 35.

The children of this world are in their generation wiser than the children of light. (οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν αὐτῶν εἰσίν.)

*New Testament: Luke*, xvi, 8. (c. A. D. 65) The *Vulgate* is, "Filiis huius saeculi prudentiores filiis lucis in generatione sua sunt."

<sup>2</sup> There is one who is wiser than any of us, and that is everybody.

NAPOLEON BONAPARTE, *Sayings*. (c. 1816) See HABAS, *Morals for Moderns*, p. 109.

<sup>3</sup> Learning is the perception of differences; wisdom is the perception of similarities. The final statement of wisdom must be: Omnia sunt unum in Deo.

W. G. OLD, *The Simple Way*, p. 108. (1904)

<sup>4</sup> Where one is wise, two are happy.

SAMUEL PALMER, *Proverbs*, p. 338. (1710)

<sup>5</sup> By wisdom the wise are wise. (σοφία οἱ σοφοὶ εἰσι σοφοί.)

PLATO, *Greater Hippias*. Sec. 287C. (c. 375 B. C.)

<sup>6</sup> May I consider the wise man rich. (πλούσιον δὲ νομίζοιμι τὸν σοφόν.)

PLATO, *Phaedrus*. (c. 385 B. C.) The prayer with which Socrates concludes the dialogue.

If riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things?

*Apocrypha: Wisdom of Solomon*, viii, 5. (c. 100 B. C.)

The wealth of the mind is the only wealth.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 167. (c. 1050)

Wisdom is great wealth.

JOHN LYLY, *Euphues* (Arber), p. 229. (1580) A treasure which never causes trouble. (Un trésor qui n'embarrasse point.)

LA FONTAINE, *Fables*. Bk. vii, fab. 6. (1678)

Wisdom to gold prefer; for 'tis much less To make our fortune than our happiness.

YOUNG, *Love of Fame*. Sat. vi, l. 293. (1728)

By Wisdom wealth is won;

But riches purchased Wisdom yet for none.

BAYARD TAYLOR, *The Wisdom of Ali*. (1865)

<sup>7</sup> No man is wise enough by himself. (Nemo solus satis sapit.)

PLAUTUS, *Miles Gloriosus*, l. 885. (c. 200 B. C.) 'Tis not by age, but character, that wisdom is acquired. (Non aetate, verum ingenio apiscitur sapientia.)

PLAUTUS, *Trinummus*, l. 367. (c. 194 B. C.)

Wisdom is discovered by feeling, not by age. (Sensus non aetas, invenit sapientiam.)

PUBLILIUS SYRUS, *Sententiae*. No. 649. (c. 43 B. C.)

<sup>8</sup> No man is wise at all hours. (Nemo mortalium omnibus horis sapit.)

PLINY, *Naturalis Historia*. Bk. xvii. (A. D. 77)

Cited by ERASMUS, *Adagia*, ii, iv, 29.

I scarce know any one in all mankind that is wise at all hours.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 46. (1688)

A wise man is not wise in everything. (Un personnage scavant n'est pas scavant par tout.)

MONTAIGNE, *Essays*. Bk. iii, ch. 2. (1595)

No man is wise at all times.

JOHN CLARKE, *Paraemiologia*, p. 266. (1639)

TORRIANO, *Piazza Universale*, p. 249. (1639)

The wisest man sometimes acts weakly.

LORD CHESTERFIELD, *Letters*, 26 April, 1748

<sup>9</sup> Wisdom crieth without; she uttereth her voice in the streets. (Sapientia foris praedicat, in plateis dat vocem suam.)

*Old Testament: Proverbs*, i, 20. (c. 350 B. C.)

Wisdom cries out in the streets and no man regards it.

SHAKESPEARE, *I Henry IV*, i, 2, 99. (1597)

<sup>10</sup> Happy is the man that findeth wisdom. She is more precious than rubies. Length of days is in her right hand; and in her left hand riches and honour. (Beatus homo, qui invenit sapientiam. . . . Pretiosior est cunctis opibus Longitudo dierum in dextera eius, et in sinistra illius divitiae, et gloria.)

*Old Testament: Proverbs*, iii, 13-16. (c. 350 B. C.) *Proverbs*, viii, 11, has, "Wisdom is better than rubies." *Job*, xxviii, 18, has, "The price of wisdom is above rubies."

How much better it is to get wisdom than gold (Posside sapientiam, quia auro melior est.)

*Old Testament: Proverbs*, xvi, 16.

Wisdom is the most precious ornament that a man possesses.

BHARTRIHARI, *Niti Sataka*. No. 20. (c. A. D. 100)

If a man has wisdom, what need has he of riches?

BHARTRIHARI, *Niti Sataka*. No. 21.

Wyth-vte wysdome is weole wel vnwurth. [Without wisdom wealth is of little worth.]

UNKNOWN, *Proverbs of Alfred* (Skeat). Text A, l. 119. (c. 1275)

Wisdom is more precious than wealth.

ROBERT GREENE, *Never too Late*. (1590)

Wisdom is more to be envied than Riches.

THOMAS FULLER, *Gnomologia*. No. 5767. (1732)

<sup>1</sup> Wisdom is the principal thing; therefore get wisdom. (Principium sapientiae, posside sapientiam.)

*Old Testament: Proverbs*, iv, 7. (c. 350 B.C.) Wisdom hath builded her house. (Sapientia aedificavit sibi domum.)

*Old Testament: Proverbs*, ix, 1.

A wise man is strong. (Vir sapiens, fortis est.)

*Old Testament: Proverbs*, xxiv, 5.

Wisdom always prevails over strength. (Virtute semper praevalet sapientia.)

*PHAEDRUS, Fables*. Bk. i, fab. 13. (c. 25 B.C.)

This is the fable of the fox and the raven.

<sup>2</sup> When the sage conquers himself, he is least conquered. (Cum se ipse vincit sapiens minime vincitur.)

*PUBLILIUS SYRUS, Sententiae*. No. 137. (c. 43 B.C.) Unless you are wise of yourself, you will listen in vain to the wise. (Nisi per te sapias, frustra sapientem audias.)—*Ibid.*, No. 472.

The wise man's looks are as good as a discourse. (Prudentis vultus etiam sermonis loco est.)—*Ibid.*, No. 540.

The wise man guards against what is to come, as though it were present. (Quod est venturum sapiens ut praesens cavet.)—*Ibid.*, No. 624.

The sage takes up arms against the world when he thinks. (Sapiens contra omnes arma fert cum cogitat.)—*Ibid.*, No. 646.

When a wise man meets a request with silence, he curtly refuses. (Sapiens quod petitur, ubi tacet, breviter negat.)—*Ibid.*, No. 654.

By constant fear the wise man escapes harm. (Semper metuendo sapiens evitat malum.)—*Ibid.*, No. 666.

There is a great difference between whether you are wise by nature or only in appearance. (Vultu an natura sapiens sis, multum interest.)—*Ibid.*, No. 722.

<sup>3</sup> Be wisely worldly, be not worldly wise.

*FRANCIS QUARLES, Emblems*. Bk. ii, No. 2. (1635)

<sup>4</sup> It's an inheritance, what men call wisdom (Hereditas est, quam vocant sapientiam.)

*QUINTILIAN, Institutionis Oratoriae*. Bk. vi, ch. iii, sec. 97. (c. A.D. 80) Quoting from a lost comedy.

Wisdom is neither Inheritance nor Legacy.

*THOMAS FULLER, Gnomologia*. No. 5768. (1732)

Wisdom cannot be pass'd from one having it to another not having it,

Wisdom is of the soul, is not susceptible of proof, is its own proof.

*WALT WHITMAN, Song of the Open Road*. Sec. 6. (1856)

<sup>5</sup> I am just as wise as I was last year. (Je suis aussi sage entan.)

*RABELAIS, Pantagruel*. Bk. v, ch. 44. (1552)

<sup>6</sup> One never finds a faster friend than wisdom.

*SAEMUND (?) , Poetic Edda: Hovomol*. St. 6. (c. 900) In St. 10 and 11, "For wanderings wide, no man may bear a better burden than wisdom."

<sup>7</sup> You may be a wise man though you can't make a watch.

*JOHN RAY, English Proverbs*, p. 29. (1670)

You may be a wise Man, and yet not know how to make a Watch.

*THOMAS FULLER, Gnomologia*. No. 5939. (1732)

<sup>8</sup> Wisdom, which is the only liberty, (Sapientia, quae sola libertas est.)

*SENECA, Ad Lucilium*. Epis. xxxvii, sec. 4. (c. A.D. 64)

No man was ever wise by chance. (Nulli sapere casu obtigit.)—*Ibid.*, Epis. lxxvi, sec. 6.

Only a wise man knows how to love; only a wise man is a friend. (Solus sapiens scit amare; solus sapiens amicus est.)—*Ibid.*, Epis. lxxxi, sec. 12.

A man may be wise without ostentation, without arousing enmity. (Licet sapere sine pompa, sine invidia.)—*Ibid.*, Epis. ciii, sec. 5.

The invulnerable thing is not that which is not struck, but that which is not hurt: by this mark I will show you the wise man. (Invulnerable est non quod non feritur, sed quod non laeditur; ex hac tibi nota sapientem exhibebo.)

*SENECA, De Constantia*. Ch. 3, sec. 3. (c. A.D. 45)

I fancy many men would have arrived at wisdom if they had not fancied they had already arrived, if they had not dissembled about certain traits in their character and passed by others with their eyes shut. (Puto multos potuisse ad sapientiam pervenire, nisi putassent se pervenisse, nisi quaedam in se dissimulassent, quaedam opertis oculis transiluissent.)

*SENECA, De Tranquillitate Animi*. Ch. 1, sec.

16. (c. A.D. 60)

<sup>9</sup> Wisdom and goodness to the vile seem vile.

*SHAKESPEARE, King Lear*, iv, 2, 38. (1605)

<sup>10</sup> Wise words may fall, it seems, from humble lips. (καὶ ἀγεννήτων ἄρα | μῦθοι καλῶς πίπτουσιν.)

*SOPHOCLES, Trachiniae*, l. 61. (c. 409 B.C.)

Often even under the tattered mantle wisdom hides. (Saepe est etiam sub palliolo sordido sapientia.)

*CAECILIUS STATIUS, Fragment*. (c. 160 B.C.) As

quoted by *CICERO, Tusculanarum Disputationum*, iii, xxiii, 56. Cited by *ERASMUS*.

*Adagia*, i, vi, 1

Wisdom sometimes walks in clouted Shoes.

*THOMAS FULLER, Gnomologia*. No. 5771. (1732)

Wisdom walks often in patched shoes.

*SPURGEON, John Ploughman*. Ch. 24 (1869)

<sup>11</sup> The sun would shine along the highway to some purpose if we would unlearn our wisdom and practice illiterate truth henceforth.

*H. D. THOREAU, Winter*, 30 Dec., 1840.

Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom.

*THOREAU, A Week on the Concord and Merrimack Rivers: Monday*. (1849) A saying of Krishna.

A grain of gold will gild a great surface, but not so much as a grain of wisdom.

*THOREAU, Life Without Principle*. (1863)

<sup>1</sup> How easily men get the name of Wise!  
To fear t' engage, is call'd to Temporize.

SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, sc. 2. (1663)

Sure, 'tis the pastime of the Destinies  
To mock us, for pretending to be wise.

TUKE, *Adventures of Five Hours*, v, 3.

<sup>2</sup> He that is truly wise and great  
Lives both too early and too late.

ARCHBISHOP RICHARD WHATELY, *Annotations to Bacon's Essays* (1876), p. 240. Quoting an "old proverb."

<sup>3</sup> The root of wisdom shall never fall away.  
(Non concidat radix sapientiae.)

*Apocrypha: Wisdom of Solomon*, iii, 15. (c. 100 B.C.)

Wisdom is the gray hair unto men, and an unspotted life in old age. (Aetas senectutis vita immaculata.)—*Ibid.*, iv, 9.

Wisdom is glorious and never fadeth away. (Clara est, et quae numquam marcescit sapientia.)—*Ibid.*, vi, 12.

The desire of wisdom bringeth to a kingdom. (Concupiscentia itaque sapientiae deducit ad regnum perpetuum.)—*Ibid.*, vi, 20.

<sup>4</sup> It takes a wise man to recognize a wise man.  
(σοφὸν γὰρ εἶναι δεῖ τὸν ἐπιγινώσκοντα τὸν σοφόν.)

XENOPHANES, *Apothegm.* (c. 330 B.C.) See DIOGENES LAERTIUS, *Xenophanes*. Bk. ix, sec. 20.

### III—Wisdom for Others

<sup>5</sup> It is not enough to acquire wisdom, it is necessary to employ it. (Non paranda nobis solum ea sed fruenda etiam est.)

CICERO, *De Finibus*. Bk. i, sec. 1. (50 B.C.)  
Quoted by MONTAIGNE, i, 24.

<sup>6</sup> He has learnt how to speak to others but not to himself. (Apud alios loqui videlicet didicerat, non multum ipse secum.)

CICERO, *Tusculanarum Disputationum*. Bk. v, ch. 36, sec. 104. (45 B.C.) Quoted by MONTAIGNE, i, 24.

And though no man may for himself prove wise,  
He can give others aid when others' perils rise.  
(E benchè l' uom non prenda buon consiglio,  
Donar lo puote nell' altrui periglio.)

BOCCACCIO, *Il Filostrato*. Canto ii, st. 10. (c. 1350) Cummings, tr. CHAUCER, *Troilus*, i, 630, translates this: "A fool may eek a wys man ofte gyde."

<sup>7</sup> I detest a man not wise on his own behalf.  
(μισῶ σοφιστὴν, δαῖς οὐδ' αὐτῷ σοφός.)

EURIPIDES, *Fragments*. Frag. 72. (c. 400 B.C.)  
Quoted by Alexander the Great, referring to Callisthenes. See PLUTARCH, *Lives: Alexander*. Ch. 53, sec. 2. Cited by ERASMUS, *Adagia*, i, vi, 20, with the Latin, "Ne quicquam sapit, qui sibi non sapit" (No one is wise who is not wise for himself), The proverbial form,

and included by TAVERNER in his *Translations from Erasmus*, fo. 18.

He who is not wise for himself is not wise in anything. (Qui ipse sibi sapiens prodesse non quit, nequidquam sapit.)

ENNIUS, *Medea*. (c. 175 B.C.) As quoted by CICERO, *Ad Familiares*, vii, 6. In *De Officiis*, iii, 15, Cicero also quotes Ennius, "Nequicquam sapere sapientem, qui ipse sibi prodesse non quiret" (The wise man is wise in vain who cannot be wise to his own advantage). Quoted by MONTAIGNE, i, 24, with the French, "Vaine est la sagesse, si elle n'est pas utile au sage."

Their wisdom is nothing worth which are not wise for them selves.

GEORGE PETTIE, *Petite Pallace*, p. 163. (1576)  
We can never be wise but by our own wisdom. (Sages ne pouvons nous estre que de nostre propre sagesse.)

MONTAIGNE, *Essays*. Bk. i, ch. 24. (1580) And in the next line, he quotes the saying of Euripides given above, which Florio translates:

That wise man I cannot abide,  
That for himself cannot provide.  
You know the old proverb, "He is not wise that is not wise for himself."

ROBERT GREENE, *Mamillia*. Act ii, sc. 2. (1594)  
That wise man is little worth, who is not wise in his own business.

WILLIAM ROBERTSON, *Phraseologia Generalis*, p. 291. (1681)

The man is not to be esteemed wise who is not wise or prudent in the management of his own concerns.

ROBERT BLAND, *Proverbs*. Vol. i, p. 136. (1804)

<sup>8</sup> It is easier to be wise for others than for one's self. (Il est plus aisé d'être sage pour les autres que de l'être pour soi-même.)

LA ROCHEFOUCAULD, *Maximes*. No. 132. (1665)

<sup>9</sup> He who is careful for others is not careful for himself. (Quique aliis cavit, non cavet ipse sibi.)

OVID, *Artis Amatoriae*. Bk. i, l. 84. (c. 1 B.C.)

<sup>10</sup> I hate men who are fools in works but philosophers in words. (Ego odi homines ignava opera et philosopha sententia.)

PACUVIUS, *Fragment*. (c. 150 B.C.) Quoted by AULUS GELLIUS, xiii, 8, and by MONTAIGNE, i, 24. The French rendering is, "Je hais ces hommes incapables d'agir, dont la philosophie est toute en paroles."

He is not wise to me who is wise in words only, but he who is wise in deeds. (Non mihi sapit qui sermone, sed qui factis sapit.)

ST. GREGORY, *Agrirent*. (c. 590) See also WORD AND DEED.

<sup>11</sup> It is unwise to be heedless of ourselves, while giving advice to others. (Sibi non cavere at aliis consilium dare | stultum est.)

PHAEDRUS, *Fables*. Bk. i, fable 9. (c. 25 B.C.)  
The fable of the sparrow and the hare.

Grete folye is in him, that taketh hede.  
Upon other and not to his own nede.

EARL RIVERS, *Moral Proverbs*. (1478)

He who knows not how to manage his own affairs, much less can he manage the affairs of others. (Chi non sa far i fatti suoi, peggio sa far quei d'altri.)

CAHIER, *Six Mille Proverbs*, p. 176. (1856)

<sup>1</sup> The wise man must be wise for himself especially. (τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι.)

PLATO, *Greater Hippias*. Sec. 283B. (c. 375 B. C.)  
Quoted as a proverb.

<sup>2</sup> What misery to have wisdom where it profits not the wise. (φρονεῖν ὡς δεῖν ἐνθα μὴ τέλη | λῆφ φρονούντι.)

SOPHOCLES, *Oedipus the King*, l. 316. (c. 409 B. C.)

Wise abroad, and unable to help yourself at home. (Foris sapere, tibi non posse te auxiliarier.)

TERENCE, *Heauton Timorumenos*, l. 923. (163 B. C.)

Wise in other men's matters, and fools in their own.

WILLIAM WALKER, *Paroemiologia*, p. 31. (1672)

They talk like philosophers and live like fools.  
H.G. BOHN, *Handbook of Proverbs*, p. 449. (1855)

#### IV—Wisdom After the Event

<sup>3</sup> It is useless to be wise after the misfortune (ἐπὶ τοῖς ἀτυχήμασιν ἀνόητος ἢ μετάνοια.)

AESOP, *Fables: The Blackbird*. (c. 570 B. C.)

A bat, finding a blackbird tied with a thread in a window, asked why it sang by night but never by day. The blackbird answered that once, when singing by day, it had been captured, and had resolved never to sing by day again.

After the damage, who isn't wise? (Post iacturam quis non sapit?)

MANTUANO, *Eclogues*, ii, 91. (c. 1500) The Spaniards say, "Despues del daño cada uno es sabio" (When the damage is done everyone is wise); the Germans, "Nachher ist jeder klug" (Everyone is wise afterwards).

Wiser after the misfortune. (Post male prudentior.)

ERASMUS, *Adagia*, i, iii, 99. (1523)

<sup>4</sup> Men who are wise are wise in time.

W. H. DIXON, *Royal Windsor*. Vol. ii, ch. 19. (1879)

Nine-tenths of wisdom consists in being wise in time.

THEODORE ROOSEVELT, *Speech*, at Lincoln, Neb., 14 June, 1917.

<sup>5</sup> Not after, but before the event must a man be wise. (οὐ μετανοεῖν, ἀλλὰ προνοεῖν χρὴ τὸν ἀνδρα τὸν σοφόν.)

EPICHRMUS, *Fragments*. Frag. 5. (550 B. C.)

The proverb of being wise behind the time.

ROBERT WODROW, *Correspondence*, ii, 319. (1717)

No merit . . . in learning wisdom after the event.

BENJAMIN JOWETT, tr., *Plato*, v, 53. (1875)

It is easy to be wise after the event.

CONAN DOYLE, *The Boer War*. Ch. 19. (1900)

WENTWORTH, *Chinese Shawl*, p. 314. (1943)

Being wise after the event was merely futile.

F. W. CROFTS, *Circumstantial Evidence*, p. 134. (1941)

<sup>6</sup> A Scottish man is wise behind the hand.

FERGUSON, *Scottish Proverbs*, p. 14. (c. 1595)

The next night, being, like true Scotsmen, wise behind the hand, the bailies had a sufficient force.

WALTER SCOTT, in LOCKHART, *Life*, v, 42. (1820)

I am, like a true Scotsman, wise behindhand—the mistake has happened.

SCOTT, *The Fortunes of Nigel*. Ch. 4. (1822)

<sup>7</sup> He cannot be termed wise who reflects after he has erred, but he who reflects before.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 208. (c. 1050)

It things were to be done twice, all would be wise.

GEORGE HERBERT, *Jacula Prudentum*. No. 702.

(1640) RAY, *English Proverbs*, p. 27. (1670)

<sup>8</sup> Stand not forth to face me, ere yet some evil befal thee; after it is wrought, even a fool getteth understanding. (πρὶν τι κακὸν παθεῖν βέλχθην δέ τε νήπιος ἔγνω.)

HOMER, *Iliad*. Bk. xvii, l. 32. (c. 850 B. C.) Repeated in bk. xx, l. 198.

The event is the schoolmaster of fools. (Eventus, stultorum iste magister est.)

LIVY, *History*. Bk. xxii, sec. 39. (c. 10 B. C.) Another Latin proverbial form is, "Malo accepto, stultus sapit" (The fool grows wise after the event has come upon him).

A thyng doone, the fole knoweth. (Factum stultus cognoscit.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 30. (1523)

As translated by TAVERNER, fo. 3. (1550)

Erasmus traces the sentiment back to Homer and Euripides, and speaks of it as a celebrated Greek axiom. Taverner adds: "But a wyse man forsee the thynges afore they come to passe."

<sup>9</sup> In extremity, they are wise too late. (In extremo, sero sapient.)

NAEVIUS, *Equo Troiano*. (c. 175 B. C.) Quoted by CICERO, *Ad Familiares*, vii, 16. The play has been attributed also to Livius.

He who begins to flatter when he feels the smart, is wise too late. (Qui cum dolet blanditur post tempus sapit.)

PUBLILIUS SYRUS, *Sententiae*. No. 558. (c. 43 B. C.)

The Trojans are wise too late (Sero sapient Phryges.)

ERASMUS, *Adagia*, i, i, 28. See under TROY. The Phrygians, immigrants from the Balkans, akin to the Achaeans, are supposed to have been in possession of Troy at the time of the legendary Trojan War.

<sup>10</sup> To protect the booty when it is too late. (Post tempus praedae praesidium parem.)

PLAUTUS, *Asinaria*, l. 294. (c. 200 B. C.)



After the rabbit has escaped, comes counsel.  
(Despues de ido el conejo, viene el consejo.)

CAHIER, *Six Mille Proverbs*, p. 238. (1856)

When the mischief is done, the door is shut.  
(Quandoquidem accepto claudenda est ianua damno.)

HENDERSON, *Latin Proverbs*, p. 353. (1869)

When the money is stolen, there remains but the watchdog to beat.

S. G. CHAMPION, *Racial Proverbs*, p. 369. (1938)

A Chinese proverb.

WHEN THE HORSE IS STOLEN, LOCK THE STABLE DOOR, *see under* STABLE. HAD I WIST, *see under* REGRET.

### V—Wisdom and Folly

#### See also Fools and Wise Men

1

As learned men grow older, they increase in wisdom; As ignorant men grow older, they increase in folly.

*Babylonian Talmud: Shabbath*, p. 152a. (c. 450)

2

A man that hideth his foolishness is better than a man that hideth his wisdom.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xl, 15. (c. 190 B. C.)

Better is the man that hideth his Folly than he that hideth his Wisdom.

JOHN WILSON, tr., *The Praise of Folly*. Sec. 115. (1668) Quoting Aristotle.

3

The hours of folly are measur'd by the clock; but of wisdom, no clock can measure.

WILLIAM BLAKE, *The Marriage of Heaven and Hell*. (1790)

4

The wisdom of this world is foolishness with God. (σοφία τοῦ κόσμου τούτου μαρία παρὰ τῷ θεῷ ἐστίν.)

*New Testament: I Corinthians*, iii, 19. (A. D. 57)

The Vulgate is, "Sapientia enim huius mundi, stultitia est apud Deum."

The wisdom of the world is folly with God.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 53. (1474) Pettie, tr.

Our wisdom is nothing but folly before God. (Nostre sagesse n'est que folie devant Dieu.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

5

Wisdom excelleth folly, as far as light excelleth darkness. (Tantum praeceperet sapientia stultitiam, quantum differt lux a tenebris.)

*Old Testament: Ecclesiastes*, ii, 13. (c. 900 B. C.)

6

When he has taken hurt, the fool waxes wise. (Malo accepto, stultus sapit.)

ERASMUS, *Adagia*. Chil. i, cent. i, No. 31. (1508)

Learn wisdom by the follies of others.

H. G. BOHN, *Handbook of Proverbs*, p. 440. (1855)

7

It is a great Point of Wisdom to find out one's own Folly.

THOMAS FULLER, *Gnomologia*. No. 2860. (1732)

"'Tis wisdom sometimes to seem a fool."—*Ibid.*, No. 5125. "Wisdom rises upon the ruins of Folly."—*Ibid.*, No. 5770.

8

The least foolish is wise.

GEORGE HERBERT, *Jacula Prudentum*. No. 909.

(1640) From the Latin proverb, "Multum sapit qui non diu desipit" (He is very wise who is not foolish for long).

9

To get rid of folly is the beginning of wisdom. (Sapientia prima stultitia caruisse.)

HORACE, *Epistles*. Bk. i, epis. i, l. 41. (20 B. C.)

10

It is the height of folly to claim wisdom for one-self alone. (C'est une grande folie de vouloir être sage tout seul.)

LA ROCHEFOUCAULD, *Maximes*. No. 231. (1665)

It is of the subtlest wisdom that the subtlest folly is begotten. (La plus subtile folie se fait de la plus subtile sagesse.)

LA ROCHEFOUCAULD, *Maximes*. No. 592.

11

Our follies don't make me laugh, but our wisdoms do. (Nos folies ne me font pas rire. ce sont nos sapiences.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595)

Wisdom has its excesses, and is in no less need of moderation than folly. (Le sagesse a ses excez, et n'a pas moins besoiing de moderation que la folie.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5.

12

A moment spent with wisdom is better than an age with folly.

SADI, *Bustan*. Ch. ix, Apol. 7. (c. 1257)

13

Folly is pursued by peril, but the wise man is fortified against all attacks. (Secuntur pericula . . . Sapiens autem ad omnem incursum munitus.)

SENECA, *Ad Lucilium*. Epis. lix, sec. 8. (a. A. D. 64)

Folly may creep upwards toward wisdom, but wisdom never slips down into folly. (Stultitia ad sapientiam eripit, sapientia in stultitiam non revolvitur.)

SENECA, *Ad Lucilium*. Epis. lxxvii, sec. 19.

14

Every man's follies are the caricature resemblances of his wisdom.

JOHN STERLING, *Essays and Tales*. (1840)

15

Wisdom is nothing else than to be govern'd by reason; and on the contrary Folly, to be giv'n up to the will of our Passions.

JOHN WILSON, tr., *Praise of Folly*. Sec. 13. (1668)

### WISH

#### See also Wants

16

There is no thing so vile, as see the wise, As wishing that for which one nothing dares. (Non è cosa sì vil, se ben si guardi, Che non si faccia disiar con pene.)

BOCCACCIO, *Il Filostrato*. Canto iv, st. 152. (c. 1350) Cummings, tr.

'Twas ever thus man's wish doth him deride.  
(Or così va, cotanta mi transporta  
Quel ch' io vorrei ch' al presente avvenisse.)  
BOCCACCIO, *Il Filostrato*, vii, 9. "The wished for  
comes too late."

<sup>1</sup>  
If wishes were Thrushes, then beggars would  
eat birds.

WILLIAM CAMDEN, *Remains* (1870), p. 326.  
(1605) RAY, p. 157; FULLER, No. 2731.

If wishes would bide, beggars would ride.

JOHN RAY, *English Proverbs*, p. 157. (1670)

If wishes might prevail, shepherds would be kings.  
(Si souhaits furent vrais pastoureux seroyent  
rois.)

JOHN RAY, *Proverbs: French*, p. 157.

If wishes were butter-cakes, beggars might bite.

JOHN RAY, *English Proverbs*, p. 219.

If wishes were horses, beggars would ride.

JAMES KELLY, *Scottish Proverbs*, p. 178. (1721)  
BAILEY, *Dictionary: Wish*. (1736)

If wishes were horses, Beggars would ride,

If turnips were watches, I'd wear one at my side.  
H. O. HALLIWELL, *Nursery Rhymes of England*,  
p. 217. (1844)

If wishes were horses, beggars wad ride,

And a' the world be drowned in pride.  
HISLOP, *Proverbs of Scotland*, p. 165. (1862)

<sup>2</sup>  
I never fared worse than when I wisht for my  
supper.

JOHN CLARKE, *Paroemiologia*, p. 114. (1639)  
RAY, p. 157; FULLER, No. 2622.

<sup>3</sup>  
Wish not for soft things, lest thou earn the  
hard. (μή τὰ μαλακὰ μῶσο, μή τὰ σκληρά ἐχης.)

EPICHRMUS, *Apothegm.* (c. 550 B. C.) See  
XENOPHON, *Memorabilia*. Bk. ii, ch. 1, sec. 20.

<sup>4</sup>  
If man could have Half his Wishes, he would  
double his Troubles.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1752. The Italians say, "Con la voglia  
cresce la doglia" (With wishing comes griev-  
ing).

<sup>5</sup>  
Mere Wishes are silly Fishes.

THOMAS FULLER, *Gnomologia*. No. 6290. (1732)

<sup>6</sup>  
The evil wish is most evil to the wisher. (ἡ δὲ  
κακή βουλή τῇ βουλευσάντι κακίστη.)

HESIOD, *Works and Days*, l. 266. (c. 800 B. C.)  
See under RETRIBUTION.

<sup>7</sup>  
Better to haue than wishe.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

<sup>8</sup>  
Pious wishes. (Pia desideria.)

HERMANN HUGO. Title of book published at  
Antwerp, 1627.

<sup>9</sup>  
As lykely to obtain thy wish, as the wolfe is  
to catch the Moone.

JOHN LILLY, *Euphues* (Arber), p. 316. (1580)

<sup>10</sup>  
You have wished it so, you have wished it so,  
George Dandin, you have wished it so. (Vous

l'avez voulu, vous l'avez voulu, George Dan  
din, vous l'avez voulu.)

MOLIERE, *George Dandin*. Act i, sc. 7. (1668)

<sup>11</sup>  
You should wish as we wish. (Debetis velle  
quae velimus.)

PLAUTUS, *Amphitruo*. Prol., l. 39. (c. 200 B. C.)

I wish what you wish. (Velle me quae tu velis.)

PLAUTUS, *Aulularia*, l. 686. (c. 210 B. C.)

<sup>12</sup>  
You have your wish. (Ergo sunt quae exp-  
tas.)

PLAUTUS, *Asinaria*, l. 847. (c. 200 B. C.)

He can have his wish who wishes only for what  
is enough. (Quod vult habet qui velle quod satis  
est potest.)

PUBLILIUS SYRUS, *Sententiae*. No. 626. (c. 43 B. C.)

If I might have my wish I am persuaded you  
should have your wish.

GEORGE PETTIE, *Petite Pallace*, p. 146. (1576)

Let her have her wish for once.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>13</sup>  
What comes by wishing is never truly ours.  
(Alienum est omne quicquid optando evenit.)

PUBLILIUS SYRUS, *Sententiae*. No. 1. (c. 43  
B. C.) Quoted by SENECA, *Epistolae ad Lucil-  
ium*, viii, 9, who also paraphrases it, "The  
gifts of Chance are not to be regarded as  
part of our possessions" (Quo negat fortuita  
in nostro habenda) The Latin proverbial  
form is, "Velle licet, potiri non licet" (You  
may wish but you cannot possess)

You can never tell what to wish for or what to  
avoid: so each day mocks you. (Nescias quid  
optes aut quid fugias: ita ludit dies.)

PUBLILIUS SYRUS, *Sententiae*. No. 427.

<sup>14</sup>  
What they wish they will also believe. (Sed  
id quod volunt credunt quoque.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. vi, ch  
2, sec. 5. (c. A. D. 80) See under BELIEF.

What most we wish, with ease we fancy near.

YOUNG, *Love of Fame*. Sat. iii, l. 274. (1728)

<sup>15</sup>  
By the strength of his arm he hoped to grasp  
the skirts of his wishes.

SADI, *Gulistan*. Ch. iii. Apol. 28. (c. 1258)

Wishers were ever fools.

SHAKESPEARE, *Antony and Cleopatra*, iv, 15. 37.  
(1606)

<sup>16</sup>  
Thy wish was father, Harry, to that thought  
SHAKESPEARE, *II Henry IV*, iv, 5, 93. (1598)

The wish is father to the thought.

JOHNSON, *Folk-Memory*, p. 229. (1908)

Wishful thinking. A cliché (from ca. 1930) among  
Freudians; cf. the proverb, "the wish is father  
to the thought."

PARTRIDGE, *Dictionary of Clichés*. (1941)

We're lousy with wishful thinkers.

F. H. BRENNAN, *Memo to a Firing Squad*, p.  
259. (1943)

<sup>17</sup>  
Wysshers and wolders ben small house hold-  
ers.

JOHN STANBRIDGE, *Vulgaria*, sig. C6. (c. 1520)

Sonne (quoth he) as I haue herd of myne elders,  
Wishers and wolders be no good householders.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
Wishers and wolders are never good householders.

ROBERT GREENE, *Works*, viii, 64. (1590) BRE-  
TON, *Works*, ii, E8. (1616)

Wishers and walders are poore householders.  
FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595)  
The olde proverbe is exceeding true, "That these  
great wishers, & these common wolders, Are  
never (for the moste parte) good householders."  
R. C., *The Times' Whistle*, vii, 3276. (1614)

<sup>1</sup> By longing thou shalt never fill up thy sack.  
TORRIANO, *Piazza Universale*, p. 29. (1666)

Wishes never can fill a sack.  
H. G. BOHN, *Handbook of Proverbs*, p. 570.  
(1855) The French say, "Oncques souhait  
n'emplit le sac."

<sup>2</sup> We cannot wish for that we know not. (On  
ne peut désirer ce qu'on ne connaît pas.)  
VOLTAIRE, *Zaïre*. Act i, sc. 1. (1730) The Latin  
proverb is, "Nil volitum quin praecognitum"  
(Nothing can be wished for unless we have  
a preconception of it). WHAT EYE SEES NOT,  
HEART RUES NOT, *see under EYE*.

<sup>3</sup> Wishing, of all employments, is the worst.  
YOUNG, *Night Thoughts*. Nt. iv, l. 71. (1742)  
Like our shadows,  
Our wishes lengthen as our sun declines.  
YOUNG, *Night Thoughts*. Night v, l. 661.

## WIT

<sup>4</sup> Wit is cultured insolence. (ἡ γὰρ εὐτραπεία  
παιδαυμένη ὕβρις ἐστίν.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 12, sec. 16. (c.  
330 B. C.)

Wit's an unruly engine, wildly striking  
Sometimes a friend, sometimes the engineer.  
HERBERT, *The Church-Porch*. St. 41. (1633)  
Wit is not only the luck of labour, but also the  
dexterity of thought.

WILLIAM DAVENANT, *Gondibert: Preface*. (1650)  
The definition of Wit . . . is only this: That it  
is a propriety of Thoughts and Words; or in  
other terms, Thought and Words, elegantly  
adapted to the subject.

JOHN DRYDEN, *The State of Innocence: Apol-  
ogy*. (1677)

Wit lying most in the assemblage of Ideas, and  
putting those together with quickness and variety  
wherein can be found any resemblance or con-  
gruity.

JOHN LOCKE, *An Essay Concerning Human  
Understanding*. Bk. ii, ch. 11, sec. 2. (1690)  
Wit, which is just a mixture of Reason and Ex-  
travagance.

JOHN DENNIS, *Miscellanies: Preface*. (1693)  
True wit, I believe, may be defined as a justness  
of thought, and a facility of expression, or (in  
the midwives' phrase) a perfect conception and  
an easy delivery.

POPE, *Letter to Wycherley*, 26 Dec., 1704.

True Wit is Nature to advantage dress'd,  
What oft was thought, but ne'er so well ex-  
press'd.

POPE, *Essay on Criticism*. Pt. ii, l. 97. (1709)  
What is wit? Reason expressed artificially.

M. J. DE CHÉNIER, *Épître à Voltaire*. (1806)  
Wit consists in knowing the resemblance of things  
which differ, and the difference of things which  
are alike. (L'esprit consiste à connaître la res-  
semblance des choses diverses et la différence  
des choses semblables.)

MONTESQUIEU, *Epigram*. (1721) As quoted by  
MADAME DE STAËL, *De L'Allemagne*. Pt. iii,  
ch. 8.

Wit is the clash and reconciliation of incongrui-  
ties, the meeting of extremes round a corner

LEIGH HUNT, *Table-Talk*. (1851)  
Wit is not worldly wisdom.

ALEXANDER SMITH, *Dreamthorp*. Ch. 7. (1863)  
Wit, at its best, consists in the terse intrusion  
into an atmosphere of serene mental habit of  
some uncompromising truth.

PHILANDER JOHNSON, *Colyumnists' Confessional*.  
See *Everybody's Magazine*, May, 1920.

There is nothing breaks so many friendships as  
a difference of opinion as to what constitutes wit.  
ELBERT HUBBARD, *Epigrams*. (1911)

<sup>5</sup> Thou semyste . . . to have no more wytt  
than a coote.

JOHN BALE, *Kynge Johan*. Act i, l. 176. (c. 1550)  
Thou sodden-witted lord! thou hast no more  
brain than I have in mine elbows.

SHAKESPEARE, *Troilus*, ii, 1, 48. (1601)  
He hath no more wit in his head than thou in  
both thy shoulders.

JOHN RAY, *English Proverbs*, p. 217. (1670)  
He has more wit in his little finger than you  
have in your whole body.

JAMES KELLY, *Scottish Proverbs*, p. 173. (1721)  
He has not all the wit in the world.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>6</sup> An ounce of wit is worth a pound of sorrow  
RICHARD BAXTER, *Of Self-Denial*. (c. 1680)  
An ounce of mother-wit is worth a pound of  
clergy [learning].

B. E., *A New Dictionary of the Canting Crew*,  
sig. C7. (1690) ADDISON, *Spectator*. No. 464  
An Ounce of Wit that's bought

Is worth a Pound that's taught.

THOMAS FULLER, *Gnomologia*. No. 6495. (1732)  
FRANKLIN, *Poor Richard's Almanack*, 1745.  
The Germans say, "Eine Unze Mutterwiss ist  
besser als ein Pfund Schulwiss" (An ounce  
of mother-wit is better than a pound of  
school-wit).

<sup>7</sup> Wit without an employment is a disease.  
*Aerugo animi, rubigo ingenii*: the rust of the  
soul.

ROBERT BURTON, *The Anatomy of Melancholy*.  
Pt. i, sec. ii, mem. 2, subs. 6. (1621)

<sup>8</sup> Don't put too fine a point on your wit, for  
fear it should get blunted.

CERVANTES, *Exemplary Novels: Little Gypsy*  
(c. 1610)

It is with wits as with razors, which are never so apt to cut those they are employed on as when they have lost their edge.

SWIFT, *A Tale of a Tub: Preface*. (1704)  
As in smooth oil the razor best is whet,  
So wit is by politeness sharpest set:  
Their want of edge from their offence is seen;  
Both pain us least when exquisitely keen.

YOUNG, *Love of Fame*. Sat. ii, l. 119. (1728)

1 I have right now of thee  
A good conceyt in my wit, as I gesse.

CHAUCER (?), *Troilus and Criseyde*. Bk. i, l. 995. (c. 1380)

My tale is doon: for my wit is thinne.

CHAUCER, *Marchantes Tale*, l. 438. (c. 1388)

Whan a man hath over-greet a wit,  
Ful ofte him happeth to misusen it.

CHAUCER, *Canon Yeoman's Prologue*, l. 95.

Such a one hath a good wit, if a wise man had the keeping it.

WILLIAM CAMDEN, *Remains* (1870), p. 331. (1605)

2 If you have wit, use it to please, and not to hurt.

LORD CHESTERFIELD, *Letters*, 5 Sept., 1748

If God gives you wit . . . wear it like your sword in the scabbard, and do not brandish it to the terror of the whole company.

LORD CHESTERFIELD, *Letters*, 21 July, 1752.  
Wit is so shining a quality that everybody admires it; most people aim at it, all people fear it, and few love it except in themselves.

LORD CHESTERFIELD, *Letters*, 21 July, 1752.

Use your wit as a buckler, not a sword.

H.G. BOHN, *Handbook of Proverbs*, p. 549. (1855)

3 After wit is not the best.

COLLIER, ed., *Roxburghe Ballads*, p. 88. (c. 1605)  
After-wit comes over late.

GEORGE MERITON, *York-shire Ale*, p. 83. (1683)  
After-wit comes too late when the mischief is done.

L'ESTRANGE, tr., *Aesop*, p. 144. (1692)

After wit is commonly dear bought.

DYKES, *English Proverbs*, p. 6. (1709) There are two other variants, "After-wit is everybody's wit," and "After-wit is fool's wit."

See also WISDOM AFTER THE EVENT.

4 Wit to persuade and beauty to delight.

SIR JOHN DAVIES, *Orchestra*. St. 5. (1596)

As a wit, if not first, in the very first line.

OLIVER GOLDSMITH, *Retaliation*, l. 96. (1774)

5 Staircase wit. (*L'esprit de l'escalier*.)

DENIS DIDEROT, *Paradox Sur le Comédien*. (c. 1770) PIERRE NICOLE, *The King's English*, p. 32, note, attributes the phrase to M. de Tréville. To think of a retort on the stairs, when it is too late.

I never have any wit until I am below stairs. (Je n'ai jamais d'esprit qu'au bas de l'escalier.)

LA BRUYÈRE. As quoted by J.-J. Rousseau.

6 He shows all his wit at once.

THOMAS DRAXE, *Bibliotheca Scholastica Instructissima*, p. 70. (1633)

7 Of all wit's uses the main one  
Is to live well with who has none.

R. W. EMERSON, *Life*. (1867)

Say, was it never heard  
That wisdom might in youth be gotten,  
Or wit be ripe before 'twas rotten?

R. W. EMERSON, *Fame*.

8 He has wit at will, that with angrie heart can hold him still.

FERGUSON, *Scottish Proverbs*, p. 44. (c. 1595)

Thou hast wit at will.

GEORGE CHAPMAN, *May-Day*. Act iv, sc. 3. (c. 1602)

She's very handsome, and has wit at will.

SWIFT, *Polite Conversation*. Dial. i. (1738)

My son says, my lady has wit at will.

RICHARD GRAVES, *The Spiritual Quixote*. Bk. ix, ch. 6. (1772)

Tim, who had wit at will.

WALTER SCOTT, *The Pirate*. Ch. 14. (1821)

9 Little wit makes meikle travell.

FERGUSON, *Scottish Proverbs*, p. 70. (c. 1595)

You have a little wit, and it doth you good sometimes.

JOHN RAY, *English Proverbs*, p. 30. (1670)

FULLER, *Gnomologia*. No. 5911. (1732)

Little wit in the head maks muckle travel to the heel.

HENDERSON, *Scottish Proverbs*, p. 83. (1832)

Little wit in the head makes much work for the feet.

H.G. BOHN, *Handbook of Proverbs*, p. 445. (1855)

10 Wit in a poore mans head, mosse in a mountain, avails nothing.

FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595)

Wood in a wilderness, moss in a mountain, and wit in a poor man's breast are little thought of

JAMES KELLY, *Scottish Proverbs*, p. 347. (1721)

11 Three sortes of men do alwayes want wytte  
He that trusteth lyes, he that can not con-  
quince his wrath, and he that eateth much, and  
dooth nothing.

JOHN FLORIO, *Firste Fruites*, fo. 23. (1578)

12 Love of Wit makes no Man rich.

THOMAS FULLER, *Gnomologia*. No. 3295. (1732)

There's many witty men whose brains can't fill their bellies.

FRANKLIN, *Poor Richard's Almanack*, 1735

13 The less Wit a Man has, the less he knows that he wants it.

THOMAS FULLER, *Gnomologia*. No. 4630. (1732)

The more Wit, the less Courage.—*Ibid.* No. 4668.

Wit sometimes helps us play the Fool with more Confidence.—*Ibid.*, No. 5789.

14 Wit raises human nature above its level; humour acts a contrary part, and equally depresses it.

OLIVER GOLDSMITH, *Polite Learning in Europe*. Ch. 11. (1759)

Humor is the electric atmosphere; wit is the flash.

HAWES, *Music and Morals*. Ch. 1. (1871)

There is more "heart" in humour, and more "head" in wit.

HAMMERTON, *Barrie and His Books*, p. 78. (1900)

<sup>1</sup> The finer wit a man is of, the more he beateth it.

STEFANO GUAZZO, *Civile Conversation*. Bk. i. p. 49. (1574) Pettie, tr.

<sup>2</sup> Wit is the rarest quality to be met with among people of education, and the most common among the uneducated.

HAZLITT, *Characteristics*. No. 371. (1823)

<sup>3</sup> Laugh not too much: the wittie man laughs least:

For wit is newes onely to ignorance.

HERBERT, *The Church-Porch*. St. 39. (1633)

A witty thing never excited laughter; it pleases only the mind, and never distorts the countenance.

LORD CHESTERFIELD, *Letters*, 9 March, 1748

True wit never made us laugh.

EMERSON, *Social Aims*. (1875) A Portuguese proverb says, "Where there is much laughter there is little wit."

<sup>4</sup> Every one is witty for his own purpose.

HERBERT, *Jacula Prudentum*. No. 756 (1640)

<sup>5</sup> He hath a poyson wyt.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

He who makes others afraid of his wit had need be afraid of their memories.

F. E. HULME, *Proverb Lore*, p. 199. (1902)

<sup>6</sup> Whens comes great breeches? from little wit-tam.

JOHN HEYWOOD, *Epigrams*. Cent. v, No. 19. (1562)

I giue and bequeath . . . to each of them an aduouson: To the former of Small Witam: and to the other of little Brainford.

THOMAS NASHE, *Works*, i, 192. (1589)

At Little Wytham seuen years I went to schoole.

UNKNOWN, *Pedlar's Prophecy*, l. 481. (1595)

"He was born at Little Wittham." This village in this county by orthography is Witham. . . But such nominal proverbs take the advantage of all manner of spelling as due unto them. It is applied to such people as are not overstocked with acuteness.

THOMAS FULLER, *Worthies*, ii, 269. (1662)

"Has she the capacity of taking care of herself?"

—"I will be sworn she was not born at Witt-ham."

SCOTT, *Heart of Midlothian*. Ch. 32. (1818)

<sup>7</sup> The wit of you and the wool of an old dogg. will make a piece of linsay-woolsic.

JAMES HOWELL, *Proverbs*, p. 11. (1659)

The Wit of you, and the Wool of a Blue Dog, would make a very good Medley.

THOMAS FULLER, *Gnomologia*. No. 4336. (1732)

<sup>8</sup> God send you more wit, and me more money.

JAMES HOWELL, *English Proverbs*, p. 15. (1659)

RAY, p. 199; FULLER, No. 1689.

God send you more wit and me more silver, for we both have need of it.

JAMES KELLY, *Scottish Proverbs*, p. 120. (1721)

A dull unmannerly brute! well, God send him more wit, and me more money.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>9</sup> Some of them are half-wits,

Two to a wit, there are a set of 'em.

BEN JONSON, *The Staple of News*. Act i, sc. 1. (1626)

Half Wits talk much but say little.

FRANKLIN, *Poor Richard's Almanack*, 1748

<sup>10</sup> He must be a dull fellow indeed whom neither love, malice, nor necessity can inspire with wit. (Il faut être bien denué d'esprit, si l'amour, la malignité, la nécessité, n'en font pas trouver.)

LA BRUYÈRE, *Les Caractères: Du Cœur*. (1688)

<sup>11</sup> A man of wit would often be at a loss, were it not for the company of fools. (Un homme d'esprit serait souvent bien embarrassé sans la compagnie des sots.)

LA ROCHEFOUCAULD, *Maximes*. No. 140. (1665)

Men of wit would be almost alone, without the fools who pretend to it. (Les gens d'esprit seraient presque seuls, sans les sots qui s'en piquent.)

VAUVENARGUES, *Réflexions*. No. 63. (1746)

BETTER A WITTY FOOL, *see under Fool*

<sup>12</sup> A man does not please long when he has only one species of wit. (On ne plaît pas longtemps quand on n'a qu'une sorte d'esprit.)

LA ROCHEFOUCAULD, *Maximes*. No. 413. (1665)

Ev'n wit's a burthen, when it talks too long

DRYDEN, tr., *Juvenal*. Sat. vi, l. 573. (1693)

One wit, like a knuckle of ham in soup, gives a zest and flavour to the dish, but more than one serves only to spoil the pottage.

TOBIAS SMOLLETT, *Humphry Clinker*. (1771)

Wit is the salt of conversation, not the food.

WILLIAM HAZLITT, *Lectures on the English Comic Writers*. Lect. i. (1819)

<sup>13</sup> Wit sometimes enables us to act rudely with impunity. (L'esprit nous sert quelquefois hardiment à faire des sottises.)

LA ROCHEFOUCAULD, *Maximes*. No. 415. (1665)

Great Wits sometimes may gloriously offend, And rise to faults true critics dare not mend

POPE, *An Essay on Criticism*. Pt. i, 152. (1709)

<sup>14</sup> One may say that his wit sparkles at the expense of his memory. (On peut dire que son esprit brille aux dépens de sa mémoire.)

LE SAGE, *Gil Blas*. Bk. iii, ch. 11. (1715)

How hard soe'er it be to bridle wit, Yet memory oft no less requires the bit.

How many, hurried by its force away,

Forever in the land of gossips stray.

BENJAMIN STILLINGFLEET, *Essay on Conversation*. (c. 1760)

The Right Honourable gentleman is indebted to his memory for his jests, and to his imagination for his facts.

R. B. SHERIDAN, *Speech*, in reply to Mr. Dundas. (1797) See MOORE, *Life of Sheridan*, ii, 471.

<sup>1</sup> Whose wit beeing like waxe, apt to receive any impression.

JOHN LYLY, *Euphues* (Arber), p. 34. (1579)  
Man, the more wittie he is, the lesse happy he is.—*Ibid.*, p. 66.

The sharpest wit enclyneth onely to wickednesse if it be not exercited.—*Ibid.*, p. 112.

Is it not folly to shewe witte to woemen which are neither able nor willing to receiue fruite thereof?—*Ibid.*, p. 113.

<sup>2</sup> He hath a good witt but it is carried by a foole.

JOHN MANNINGHAM, *Diary*, p. 171. (1602)  
He hath some Wit, but a Fool hath the guidance of it.

THOMAS FULLER, *Gnomologia*. No. 1899. (1732)  
Wit is folly unless a wise man hath the keeping of it.

JOHN RAY, *English Proverbs*, p. 174. (1813)

<sup>3</sup> Wyt ys nothyng worth tyll yt be dere bought.

HENRY MEDWALL, *A Goodly Interlude of Nature*. Pt. ii, l. 1292. (c. 1500)

Wit is neuer good tyll it be bought.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)  
RANDOLPH, *The Conceited Peddler*. (1630)  
Works, i, 39. BROME, *The City Wit*. Act i, sc. 2. (1653)

Bought wit is deare, and drest with sower sauce.  
GEORGE GASCOIGNE, *Poies*. (1575)

It hath bene an olde sayde sawe, and not of less truth then antiquitie, that wit is the better if it be the deerer bought.

JOHN LYLY, *Euphues* (Arber), p. 34. (1579)  
'Tis an old proverb, and not so old as true, bought wit is the best.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iv, sc. 3. (1599)

Wit once bought is worth twice taught.

JOHN RAY, *English Proverbs*, p. 157. (1670)

It is good to buy wit with other men's money.

WILLIAM WALKER, *Paroemiologia*, p. 30. (1672)  
In other words, to learn by others' experience.

'Twas a saying of my grandmother's . . . that bought wit was best.

APHRA BEHN, *Sir Patient Fancy*. Act ii, sc. 1. (1678)

One wit bought is worth two for nought.

JAMES KELLY, *Scottish Proverbs*, p. 269. (1721)

Bought Wit is best, but may cost too much.

THOMAS FULLER, *Gnomologia*. No. 1011. (1732)

Wit's nowt till it's dear bowt.

F. E. TAYLOR, *Lancashire Sayings*, p. 11. (1901)  
See also under WISDOM.

<sup>4</sup> Wit will walk where will is bent.

BRIAN MELBANCKE, *Philotimus*, sig. Y2. (1583)  
Wit and will strive for the victory.

NATHAN BAILEY, *Dictionary: Wit*. (1736)

<sup>5</sup> A useful aphorism, a witty saying, is always in season. (Une utile sentence, un beau traict, est tousjours de saison.)

MONTAIGNE, *Essays*. Bk. i, ch. 35. (1580)

<sup>6</sup> I have a skipping wit. (J'ay un esprit prim-sautier.)

MONTAIGNE, *Essays*. Bk. ii, ch. 10. (1580)

Your wit's too hot, it speeds too fast, 'twill tire.

SHAKESPEARE, *Love's Labour's Lost*, ii, 1, 120. (1595)

Thy wit is a very bitter sweeting: it is a most sharp sauce.

SHAKESPEARE, *Romeo and Juliet*, ii, 4, 83. (1595)

Your wit ambles well; it goes easily.

SHAKESPEARE, *Much Ado About Nothing*, v, 1, 159. (1598)

Thy wit is as quick as the greyhound's mouth; it catches.

SHAKESPEARE, *Much Ado About Nothing*, v, 2, 11.

You have a nimble wit; I think 'twas made of Atalanta's heels.

SHAKESPEARE, *As You Like It*, iii, 2, 293. (1600)

Thy wit shall ne'er go slip-shod.

SHAKESPEARE, *King Lear*, i, 5, 11. (1605)

<sup>7</sup> Who ever thought he wanted wit? (Qui a jamais cuidé avoir fault de sens?)

MONTAIGNE, *Essays*. Bk. ii, ch. 17. (1580)

To surfet upon wit, is more dangerous then to want it.

SIR THOMAS OVERBURY, *News from the Lower End of the Table*. (1613)

<sup>8</sup> Wit when temperate is pleasing, when unbridled it offends. (Temperatae suaves sunt argutiae: immodicae offendunt.)

PHAEDRUS, *Fables*. Bk. v, fab. 5, l. 41. (a. 25 B. C.)

For wit and judgment often are at strife,

Tho' meant each other's aid, like man and wife.

POPE, *Essay on Criticism*. Pt. i, l. 82. (1709)

<sup>9</sup> You may truss up all his wit in an eggshell.

JOHN RAY, *English Proverbs*, p. 84. (1670)

FULLER, *Gnomologia*. No. 5957. (1732)

You were born where wit was scant.

JOHN RAY, *English Proverbs*, p. 199.

As much wit as three folks—two fools and a mad-man.

JOHN RAY, *English Proverbs*, p. 209. LYTTON, *Pelham*, Ch. 77. (1828)

Want o' wit is waur than want o' siller.

JOHN RAY, *Proverbs: Scottish*, p. 261.

Your wit will never worry you.

JAMES KELLY, *Scottish Proverbs*, p. 383. (1721)

<sup>10</sup> When they say, "There is nobody at home." they speak the truth.

SADI, *Gulistan*. Ch. vii, Apologue 19. (c. 1258)  
Referring to rich men—nobodies—who turn worthy people from the door.

You beat your Pate, and fancy Wit will come:

Knock as you please, there's nobody at home.

POPE, *Epigram: An Empty House*. (c. 1720)

Ben beats his Pate, and fancys wit will come;  
But he may knock, there's nobody at home.

FRANKLIN, *Poor Richard's Almanack*, 1742.

His wit invites you by his looks to come,  
But when you knock it never is at home.

COWPER, *Conversation*, l. 303. (1781)

1 Wit that can call forth smiles even from  
mourners. (Facetias quae risum evocare lugentibus possunt.)

SENECA, *Ad Lucilium*. Epis. xxix, sec. 5. (a. A. D. 64)

2 A man that had a wife with such a wit, he  
might say, "Wit, whither wilt?"

SHAKESPEARE, *As You Like It*, iv, 1, 167. (1600)

A proverbial phrase addressed to one who is  
talking too much or foolishly.

Wit whether wilt thou? my delicate Poeticall  
Furie.

THOMAS DEKKER, *Satiro-Mastix*. Act i, sc. 1.  
(1602)

The olde Ballad made in hell: *Ingenio perii, qui  
miser ipse meo*: Wit, whither wilt thou? woe is  
me.

ROBERT GREENE, *Groatworth of Wit: Preface*.  
(1617)

3 This fellow pecks up wit, as pigeons pease.

SHAKESPEARE, *Love's Labour's Lost*, v, 2, 315.  
(1595)

What a wit-snapper are you!

SHAKESPEARE, *The Merchant of Venice*, iii, 5, 55.  
(1597)

I am not only witty in myself, but the cause that  
wit is in other men.

SHAKESPEARE, *II Henry IV*, i, 2, 11. (1598) Or,  
as Catherine II of Russia wrote to Voltaire,  
"Votre esprit en donne aux autres" (Your  
wit makes others witty).

He doth indeed show some sparks that are like  
wit.

SHAKESPEARE, *Much Ado*, ii, 3, 194. (1598)

Wit now and then, struck smartly, shows a spark.

WILLIAM COWPER, *Table Talk*, l. 663. (1781)

4 Extempore, from my mother-wit.

SHAKESPEARE, *The Taming of the Shrew*, ii, 1,  
265. (1594)

Impromptu is truly the touchstone of wit. (L'im-  
promptu est justement la pierre de touche de  
l'esprit.)

MOLIÈRE, *Précieuses Ridicules*. Sc. 9, l. 152.  
(1659)

5 Mr. Neverout has a mind to sharpen the edge  
of his wit on the whetstone of my ignorance.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Emulation is the whetstone of wit. (Aemulatio  
alit ingenia.)

HENDERSON, *Latin Proverbs*, p. 9. (1869) A  
more usual form is, "Ingeniorum cos  
aemulatio."

Impropriety is the soul of wit.

W. S. MAUGHAM, *The Moon and Sixpence*.  
Ch. 4. (1919)

6 Save a little wit for to-morrow.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Don't set your wit against a child.

SWIFT, *Polite Conversation*. Dial. i.

7

And wit its honey lent without the sting.

JAMES THOMSON, *To the Memory of Lord Tal-  
bot*, l. 258. (1737)

Wit that loved to play, not wound.

WALTER SCOTT, *Marmion*. Canto i, *Introduc-  
tion*, l. 133. (1808)

Whose wit, in the combat, as gentle as bright,  
Ne'er carried a heart-stain away on its blade.

THOMAS MOORE, *Lines on the Death of Sheri-  
dan*, l. 43. (1816)

Wit that is kindly is not very witty.

E. W. HOWE, *Sinner Sermons*. (1926)

8

One isn't amused long by the wit of someone  
else. (On ne s'amuse pas longtemps de l'esprit  
d'autrui.)

VAUVENARGUES, *Réflexions*. No. 114. (1746)

Wit cannot take the place of knowledge. (L'esprit  
ne tient pas lieu de savoir.)

VAUVENARGUES, *Réflexions*. No. 474.

Wit is today so cheap only because it is so plenti-  
ful. (L'esprit n'est aujourd'hui à si bas prix, que  
parce qu'il y en a beaucoup.)

VAUVENARGUES, *Réflexions*. No. 617.

9

He may be without a beard till he come to  
marriage, for wit goes not all by the hayre.

UNKNOWN, *Sir Thomas More* (Sh. S.), p. 59.

(1592) MORE HAIR THAN WIT, *see under HAIR*.

Many by wit purchase wealth, but none by  
wealth purchase wit.

UNKNOWN, *Country-man's New Common-  
wealth*, p. 15. (1647)

Better wit than wealth.

NATHAN BAILEY, *Dictionary: Better*. (1736)

## II—Wit and Wisdom

10

If thou hast wit and learning, add to it wisdom  
and modesty.

FRANKLIN, *Poor Richard's Almanack*, 1738.

11

Wit and Wisdom are like the seven Stars,  
seldom seen together.

THOMAS FULLER, *Gnomologia*. No. 5785. (1732)

Wit is to be met with every where, but Wisdom  
is a Rarity.

THOMAS FULLER, *Gnomologia*. No. 5787.

12

It is wit to pick a lock and steal a horse, but  
it is wisdom to let them alone.

JAMES HOWELL, *English Proverbs*, p. 3. (1659)

RAY, p. 30; FULLER, No. 3031.

13

As the sea Crab swimmeth alwayes against  
the streame, so wit always striueth against  
wisedome.

JOHN LYLY, *Euphues* (Arber), p. 61. (1579)

Witte . . . beeing purified in the styll of Wis-  
dome, . . . will shine bright and smell sweet.

JOHN LYLY, *Euphues* (Arber), p. 101.

What so is gotten with witte, will bee encreased  
with Wisedome.

JOHN LYLY, *Euphues and His England*, p. 230.

1 Wit and wisdom are born with a man.  
JOHN SELDEN, *Table-Talk: Learning*. (a. 1654)

2 Wid-uten wisdom is welthe wel unwurth. [Wit without wisdom is but little worth.]

UNKNOWN, *Proverbs of Alfred* (James), I. 96. (c. 1270)

Wyt and Wysdom is god warysoun [possession].  
UNKNOWN, *Proverbs of Hendyng*. (c. 1320)

Wit without learning is like a tree without fruit.  
UNKNOWN, *The Country-mans New Commonwealth*, p. 15. (1647)

Wit without Judgment is a weary thing.  
THOMAS FULLER, *Gnomologia*. No. 5790. (1732)

Wit without Wisdom cuts other Men's Meat, and its own Fingers.

THOMAS FULLER, *Gnomologia*. No. 5791.

3 It is good to be witty and wise.

UNKNOWN, *Trial of Treasure*. (1567) In HAZLITT, *Old English Plays*, iii, 72.

Ay, says he, more witty than wise I am afraid.  
UNKNOWN, *The Spectator*. No. 568. (1714)

Yu hav got tew be wize before yu kan be witty.  
JOSH BILLINGS (H. W. SHAW), *J. B. on Ice*. (1868)

### III—Wits

4 Our wits were in our skins. (ὁ νοῦς γὰρ ἡμῶν ἦν τότ' ἐν τοῖς σκύτεσιν.)

ARISTOPHANES, *The Peace*, I. 669. (421 B.C.)  
Cited by ERASMUS, *Adagia*, ii, ii, 18, who gives the Latin, "Mens est in tergoribus," in both Greek and Latin a play upon words, for "tergum" may mean either a shield, which was made from skins, or the skin of the back—in other words in flight.

Where are thy wits? (πού ποτ' εἰ φρενῶν;)  
SOPHOCLES, *Electra*, I. 390. (c. 409 B.C.)

5 What silly people wits are! (Que les gens d'esprit sont bêtes.)

BEAUMARCHAIS, *Le Barbier de Séville*. Act i, sc. 1. (1775)

Great wits and valours, like great states,  
Do sometimes sink with their own weights.

BUTLER, *Hudibras*, ii, i, 269. (1664)

6 I ne holde not my wittes dulle.

CHAUCEUR (?), *Romaunt of The Rose*, I. 6848. (c. 1365)

7 Good Wits, you know, have bad memories.

DRYDEN, *Sir Martin Mar-All*. Act iv, sc. 1. (1668)  
A common-place book is what a provident poet cannot subsist without, for this proverbial reason, that "great wits have short memories."

SWIFT, *Works* (1883), ix, 191. (1720)

George: Do you remember what you read, Miss?  
Maria: Not so well as I could wish. Wits have short memories.

ARTHUR MURPHY, *The Citizen*. Act ii. (1763)

8 I gathered my wits together.

ABRAHAM FLEMING, *A Panoplie of Epistles*, p. 14. (1576)

They lue by their wits.

BEN JONSON, *Alchemist*. Act iii, sc. 4. (1612)

I had my wits about me.

JAMES MABBE, tr., *Guzman de Alfarache*, ii, 99. (1622)

Many would live by their Wits, but break for want of stock.

FRANKLIN, *Poor Richard's Almanack*, 1750.

Have all your wits about you.

MALKIN, tr., *Gil Blas*. Bk. v, ch. 1. (1809)

Living by his wits.

DICKENS, *Old Curiosity Shop*. Ch. 73. (1840)

9 Some Wits can digest, before others can chew.

THOMAS FULLER, *Gnomologia*. No. 4221. (1732)

10 As the wits say, you tell me. (τὸ τῶν παιζόντων, τοῦτο σὺ καὶ ἐμὸι εἶπες.)

PLATO, *Republic*. Bk. ix, sec. 573D. (c. 375 B.C.)

A jest which Plato uses more than once, and which has become a bit of modern slang

11 They . . . are at their wits' end. (Omnis sapientia eorum devorata est.)

*Old Testament: Psalms*, cvii, 27. (c. 250 B.C.)

Astrymyanes also aren at here wittes ende.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus xv, l. 363. (1377)

I am, til god me bettere minde sende,

At dulcarnon, right at my wittes ende.

CHAUCEUR (?), *Troilus and Criseyde*. Bk. iii, l. 930. (c. 1380)

"Dulcarnon," from Arabic two-horned, applied to EUCLID, i, 47; in other words, a dilemma. *Notes and Queries*, i, v, 180 (1852), has, "The other day a person . . . declaring he was at his wit's end, exclaimed, 'Yes, indeed I am at Dulcarnon.'"

They were dreuyn to hir wyttes ende.

JOHN LYDGATE, *The Assembly of Gods* (E.E.T.S.), St. 238. (c. 1420)

I am at my wittes ende.

JOHN STANBRIDGE, *Vulgaria*, p. 22. (1510) ADDISON, *The Spectator*. No. 311. (1712) MRS.

SHERIDAN, *The Dupe*. Act ii, sc. 4. (1764)

LUCAS, *Advisory Ben*, p. 95. (1923) etc., etc.

We both at our wittis ende.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 8. (1546)

He is at his wits end.

FERGUSON, *Scottish Proverbs*, p. 46. (c. 1595)

12 Here's a fellow frights English out of his wits.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 1, 143. (1601)

Skared out of its wits.

R. SHORT, *Drinking Water*, p. 62. (1656)

13 I have heard you say . . . "Good wits will soon meet."

THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 37. (1620) An interpolation by Shelton.

Good wits commonly jump [agree].

JAMES HOWELL, *Proverbs*, p. 17. (1659)

Like will to like: Good wits will jump (quoth he).

*Musarum Deliciae* (Hotten), ii, 85. (1664)

Say'st thou so my girl! good wits jump. I had the same thought with thee.

SHADWELL, *Squire of Alsatia*. Act iii, sc. 4. (1688)



Good wits jump—I resolve to marry too.

SUSANNA CENTLIVRE, *The Man's Bewitch'd*. Act iv, sc. 2. (1710)

Great wits jump, says the poet, and hit his head against the post.

FRANKLIN, *Poor Richard's Almanack*, 1735.

Miss: I had that at my tongue's end.

Lady A.: Why, miss, they say good wits jump.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Ah, where thy legs, that witty pair!

For "great wits jump"—and so did they.

THOMAS HOOD, *To Grimaldi*. (a. 1844) The French say, "Les beaux esprits se rencontrent" (Great wits come together), and also, "Du choc des esprits jaillissent les étincelles" (When wits meet, the sparks fly).

1 Hackyng and hemmyng as though our wittes and our senses were a woll gathering.

THOMAS WILSON, *The Arte of Rhetorique*, ii, 59. (1553) The original meaning of "wool-gathering" was the gathering of fragments of wool torn from a sheep by bushes and briars. This is the earliest recorded use of the phrase in its metaphorical sense of absent-mindedness.

My witts were not al this while wol-gathering.

JOHN LYL, *Euphues* (Arber), p. 415. (1580)

For their wits, if they loose not their own fleeces, let them gather Wool where they can.

NICHOLAS BRETON, *A Poste with a Packet of Mad Letters*, ii, 83. (1603)

But my thoughts ran a wool-gathering; and I did like the countryman, who looked for his ass while he was mounted on his back. (Porque en Dios y en mi ánimo que las tengo puestas, y he caído en el descuido del que yendo sobre el asno, le buscaba.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 57. (1605)

Have you summoned your wits from wool-gathering?

THOMAS MIDDLETON, *The Familie of Love*. Act v, sc. 3. (1608)

Th. Aquinas, supping with king Lewis of France, upon a sudden knocked his fist upon the table, and cryed, *conclusum est contra Manichaeos*; his wits were a wool-gathering (as they say), and his head busied about other matters.

ROBERT BURTON, *The Anatomy of Melancholy*.

Pt. i, sec. ii, mem. iii, subs. 15. (1621)

My mind is run a' wool-gathering and my business neglected.

SAMUEL PEPYS, *Diary*, 5 Oct., 1665.

My Brains shall go with yours a Woolgathering.

ANDREW YARRANTON, *England's Improvement by Sea and Land*, p. 100. (1677)

My wits are a wool-gathering to-day.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

SCOTT, *Guy Mannering*. Ch. 47. (1815)

2 Hering, sight, smelling and fele, cheuing. er wittes five.

UNKNOWN, *Cursor Mundi*, l. 17018. (a. 1300)

Bendit all yair fyve wittis to stop ye regent.

GEORGE BUCHANAN, *Admonition*. (1570) p. 33.

Alone and warming his five wits.

The white owl in the belfry sits.

TENNYSON, *The Owl*. (1830)

## WITCH

3 Who ever shall take the pains to burn them for witches, will lose both coals and labour.

SAMUEL COLVIL, *Whiggs Supplication: Author's Apology*. (1681)

They that burn you for a witch lose all the coals.

JAMES KELLY, *Scottish Proverbs*, p. 332. (1721)

FULLER, *Gnomologia*. No. 4974. (1732)

4 Thou shalt not suffer a witch to live. (Maleficos non patieris vivere.)

*Old Testament: Exodus*, xxii, 18. (c. 550 B. C.)

5 Vervaine and dill Hinder witches of their will.

HENRY LYTE, tr., *New Herbal*. (1578)

Whosoever weareth vervaine and dill,

May be bold to sleep on euery hill.

THOMAS COGAN, *The Haven of Health*. Ch. 22. (1588)

Rowan tree and red thread

Haud the witches a' in dread.

MICHAEL A. DENHAM, ed., *The Denham Tracts*. Vol. ii, p. 329. (1846)

6 Beware of sleep on a witch's bosom.

SAEMUND (?), *Poetic Edda: Hovamol*. St. 113. (c. 900)

7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit. . . . And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

*Old Testament: I Samuel*, xxviii, 7. (c. 600 B. C.)

That witch of Endor, the Duchess of Devon, has been doing mischief of another kind.

COUNTESS SPENCER, *Letter*, 15 Nov., 1819

8 When a Country-wench cannot get her Butter to come, she says, The Witch is in her Churn.

JOHN SELDEN, *Table-Talk: Peace*. (a. 1654)

She rose from her struggle with the problem, and said aloud to herself, "Well, the witch is in it."

W. D. HOWELLS, *The Rise of Silas Lapham*. Ch. 17. (1885)

## WITNESS

9 Woe to the dough that the baker testifies against.

*Babylonian Talmud: Baba Kamma*, fo. 1b. (c. 450)

A false witness is worthy to be cast to the dogs.

*Babylonian Talmud: Pesachim*, fo. 118a. *Sanhedrin*, fo. 29a, has, "False witnesses are despised by their hirers."

10 Hearsay is not like ocular evidence.

BURCKHARDT, *Arabic Proverbs*. No. 571. (1817)

BETTER ONE EYE-WITNESS, *see under EYE*

11 Think no place without a witness.

ROBERT BURTON, *The Anatomy of Melancholy*, ii, iii, 7. (1621) From the Latin, "Nullum locum putes sine teste."

There is a Witness every where.

THOMAS FULLER, *Gnomologia*. No. 4886. (1732)

1  
If called as witness, conceal as best you can  
A friend's misdeeds—but be an honest man.  
(Productus testis, salvo tamen ante pudore,  
quantumcumque potes, celato crimen amici.)  
CATO (?), *Disticha*. Bk. iii, No. 3. (c. 175 B. C.)

2  
A mad Man and a Fool are no Witnesses.  
THOMAS FULLER, *Gnomologia*. No. 267. (1732)  
There is a legal proverb, "Testis unus, testis nullus" (One witness is no witness). Another is, "Testes ponderantur non numerantur" (Witnesses are weighed, not numbered).  
Enemies may serve for Witnesses, as well as Friends may.  
THOMAS FULLER, *Gnomologia*. No. 1368.

3  
Compassed about with so great a cloud of witnesses. (τοσούτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων.)  
New Testament: Hebrews, xii, 1. (c. A. D. 90)  
The Vulgate is, "Tantum habentes impositam nubem testimonium."

4  
Witnesses not hired in any honest fashion,  
sell their perjuries. (Non bene conducti vendunt periuria testes.)  
OVID, *Amores*. Bk. i, eleg. 10, l. 37. (c. 13 B. C.)  
The Scots say, "False folk should ha' mony witnesses."

## WOE

See also Misery, Misfortune, Sorrow

5  
One woe cometh today, another tomorrow.  
(μόθος δ' ὁ μὲν αὐτῇ, ὁ δ' ἕξει.)

AESCHYLUS, *Libation-Bearers*, l. 1020. (458 B. C.)  
Woe, woe, and woe upon woe! (πόρος πόρῳ πόρῳ φέρεται.)

SOPHOCLES, *Ajax*, l. 866. (c. 409 B. C.) STOTT renders this, "Toil, toil, and toil on toil!"  
One woe doth tread upon another's heel,  
So fast they follow.

SHAKESPEARE, *Hamlet*, iv, 7, 164. (1600)  
When one is past, another care we have:  
Thus woe succeeds a woe; as wave a wave.

ROBERT HERRICK, *Sorrows Succeed*. (1648)  
And woe succeeds to woe.

POPE, tr., *The Iliad*. Bk. xvi, l. 139. (1720)  
Woes cluster; rare are solitary woes;  
They love a train, they tread each other's heel.

YOUNG, *Night Thoughts*. Nt. iii, l. 63. (1742)  
Pain after pain, and woe succeeding woe.

S. T. COLERIDGE, *On Receiving an Account that His Only Sister's Death Was Inevitable*. (1791)

MISFORTUNES NEVER COME SINGLY, see under MISFORTUNE.

6  
Delyte not in wo thy wo to seche.  
CHAUCER (?), *Troilus*. Bk. i, l. 704. (c. 1380)

Our wreche is this, our owene wo to drinke.  
CHAUCER (?), *Troilus*. Bk. ii, l. 784.

I may not slepe never a Mayes morwe;  
I have a joly wo, a lusty sorwe.

CHAUCER (?), *Troilus*. Bk. ii, l. 1098.

For verray wo his wit was neigh awaye.

CHAUCER (?), *Troilus*. Bk. iv, l. 357.

The wofullest wight That ever was.

CHAUCER (?), *Troilus*. Bk. iv, l. 516.

O sodeyn wo! that ever art successour  
To worldly blisse, spreynd with bitternesse.

CHAUCER, *Man of Law's Tale*, l. 323. (c. 1386)

Up-on thy glade day have in thy minde  
The unwar wo or harm that comth bihinde.

CHAUCER, *Man of Law's Tale*, l. 328.

No weal without woe. (Nul bene senza pene.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Hard fate of man, on whom the heavens bestow  
A drop of pleasure for a sea of woe.

SIR WILLIAM JONES, *Laura*. (a. 1794) See also under COMPENSATION.

8  
An Iliad of woes. (Ἰλιάς κακῶν.)

DEMOSTHENES, *The False Legation*. Sec. 387:12.

(c. 340 B. C.) ERASMUS, *Adagia*, i, iii, 26, has

"Ilias malorum," and adds, "Of the greatest

calamities, many at the same time." ATHE-

NAEUS, *Deipnosophistai* (c. A. D. 200) coins

another proverb, "There is always trouble for

Troy" (ἀεὶ Ἰλῶ κακά).

An Iliad of woes. (Odiorum Ilias.)

PLAUTUS, *Miles Gloriosus*, l. 743. (c. 200 B. C.)

Such an Iliad of woes hangs o'er us. (Tanta malorum impendet Ἰλιάς.)

CICERO, *Ad Atticum*. Bk. viii, epis. 11. (49 B. C.)

An Iliad of woes. (Ἰλιάδα κακῶν.)

PLUTARCH, *Moralia: Advice to a Bride*. Sec.

141A. (c. A. D. 95)

An Iliad of woes.

THOMAS DE QUINCEY, *Confessions of an English Opium-Eater: Pains of Opium*. (1856)

9  
Thus do extremest ills a joy possess,  
And one woe makes another woe seeme lesse.

MICHAEL DRAYTON, *England's Heroical Epistles: Queen Isabel to Mortimer*. (1597)

The luxury of woe.

THOMAS MOORE, *Anacreontic*. (c. 1820)

10  
Woes unite foes.

HENDERSON, *Scottish Proverbs*, p. 20. (1832)

11  
Many were the woes he suffered in his heart  
upon the sea. (πολλὰ δ' ὁ γ' ἐν πόντῳ πάθεν ἄλγεια δὴ κατὰ θυμόν.)

HOMER, *Odyssey*. Bk. i, l. 4. (c. 850 B. C.)

Many hardships he endured, but could never be  
overwhelmed by the waves of adversity. (Aspera multa! pertulit, adversis rerum immersabilis undis.)

HORACE, *Epistles*. Bk. i, epis. ii, l. 21. (20 B. C.)

A free rendering of the opening lines of the *Odyssey*.

12  
So perish all whose breast ne'er learn'd to glow  
For others' good, or melt at others' woe.

POPE, *Elegy to the Memory of an Unfortunate Lady*, l. 45. (1715)

Accept these grateful tears! for thee they flow,  
For thee, that ever felt another's woe.

POPE, tr., *The Iliad*. Bk. xix, l. 319. (1720)

Yet, taught by time, my heart has learned to glow  
For others' good, and melt at others' woe.

POPE, tr., *The Odyssey*. Bk. xviii, l. 269. (1725)

William Broome translated bk. xviii for Pope,  
but Pope supplied the polish.

Teach me to feel another's woe.

POPE, *The Universal Prayer*. (1738)

What sorrow was, thou bad'st her know,  
And from her own she learn'd to melt at others'  
woe.

GRAY, *Hymn to Adversity*, l. 15. (1742)

<sup>1</sup>  
Led thro' a safe variety of woe.

POPE, *Eloisa to Abelard*, l. 36. (1716)

In all the sad variety of woe.

WILLIAM GIFFORD, *The Baviad*. (1791)

<sup>2</sup>  
Grief tears his heart, and drives him to and  
fro,

In all the raging impotence of woe.

POPE, tr., *The Iliad*. Bk. xxii, l. 526. (1720)

Aghast I stood, a monument of woe.

POPE, tr., *The Odyssey*. Bk. xii, l. 311. (1725)

No scene of mortal life but teems with mortal woe.

WALTER SCOTT, *The Lord of the Isles*. Canto  
ii, st. 1. (1815)

<sup>3</sup>  
'Tis not alone my inky cloak, good mother,  
Nor customary suits of solemn black, . . .

But I have that within which passeth show:  
These but the trappings and the suits of woe

SHAKESPEARE, *Hamlet*, i, 2, 77. (1600)

## WOLF

See also Sheep and Wolf

<sup>4</sup>  
There is a saw that wolves o'er-master dogs.  
(ἀλλ' ἔστι φήμη τοῦς λύκοις κρείσσους κυνῶν |  
εἶναι.)

AESCHYLUS, *Suppliant Maidens*, l. 760. (c. 485  
B.C.)

<sup>5</sup>  
The friendship of a wolf. (λύκων φιλία.)

AESOP, *Fables: The Shepherd and the Wolf*.  
(c. 570 B.C.) The shepherd entrusted his  
flock to a wolf that had gained his confidence,  
and the wolf fell upon the sheep and de-  
stroyed them. "Fool that I was," lamented  
the shepherd, "to trust the friendship of a  
wolf!" Similarly in the fable of *The Wolf  
and the Goat*, the wolf seeing the goat feed-  
ing upon a precipitous place which the wolf  
could not reach, besought the goat to descend  
lest she fall and be killed. "You care nothing  
for me," the goat replied, "you are only  
seeking food for yourself." Hence the prov-  
erb, λύκος καλεῖ τὰς αἴγας (The wolf calls  
the goat), expressing the same thought as  
"wolf friendship." The wolf was prominent  
from the earliest times in Greek proverbs  
and fables, always as a terrible and treacher-  
ous beast. Aesop devotes thirty-seven fables  
to the wolf as the chief actor.

They entrusted the keys of the pigeon-house to  
the cat.

BURCKHARDT, *Arabic Proverbs*. No. 325. (1817)

<sup>6</sup>  
Thou hast taken thy head safe out of the  
mouth of a wolf. (ἐκ λύκου στόματος ἐξήρες  
κάρων σῶαν.)

AESOP, *Fables: The Wolf and the Crane*. (c.  
570 B.C.) A bone had fixed itself in the  
throat of a wolf, and a crane reached in and  
pulled it out, but when the crane asked for  
a reward, the wolf said that she had reward  
enough in getting her head safe out of a  
wolf's mouth. The Greek proverb is ἐκ λύκου  
στόματος, the equivalent of "Snatched from  
the jaws of death." Cited by ZENOBIUS,  
*Adagia*, iii, 48. (c. A. D. 130)

<sup>7</sup>  
What an uproar you would make if I were  
doing that. (ἥλκος ἂν ἦν θόρυβος ὑμῖν, εἰ ἐγὼ  
τοῦτ' ἐποίουν.)

AESOP, *Fables: The Wolf and the Shepherds*.  
(c. 570 B.C.) The remark of the wolf when  
it looked in at the door of their hut and saw  
them eating a sheep. See PLUTARCH, *Moralia*:  
*Septem Sapientium Convivium*. Sec. 156A.

<sup>8</sup>  
I've got a wolf by the ears; I can neither hold  
it nor let it go. (τῶν ὥτων ἔχω τὸν λύκον, οὐτ'  
ἔχειν οὐτ' ἀφείναι δύναμαι.)

APOLLODORUS (?), *The Claimant*. (c. 320 B.C.)  
It was from this play that Terence adapted  
his *Phormio*, and he gives the Latin of the  
proverb in l. 506, "Id aiunt, auribus teneo  
lupum; nam neque quo pacto a me amittam  
neque uti retineam scio." Cited by DONATUS,  
*Ars Grammatica* (c. A. D. 350), and by ERAS-  
MUS, *Adagia*, i, v, 25, who gives the Latin  
proverbial form, "Auribus lupum teneo, nec-  
que retinere, necque amittere possum." The  
saying has the same significance as "having  
a bear by the tail." Since a wolf's ears are  
short, like a bear's tail, it is almost impossible  
to hold them.

The wolf, they say, cannot be held by the ears;  
but one must lead a people or a State chiefly by  
the ears. (τὸν μὲν οὖν λύκον οὐ φασὶ τῶν ὥτων  
κρατεῖν.)

PLUTARCH, *Moralia*. Sec. 802D. (A. D. 97)

The cause of his [Tiberius'] hesitation was fear  
of the dangers which threatened him on every  
hand, and often led him to say that he was hold-  
ing a wolf by the ears. (Lupum se auribus tenere  
diceret.)

SUETONIUS, *Lives of the Caesars: Tiberius*. Ch.  
25, sec. 1. (c. A. D. 120)

And Salomon seith that "he that entremetteth  
him of the noyse or stryf of another man is lyk  
to him that taketh an hound by the eres" . . .  
For . . . he that taketh a straunge hound by the  
eres is outhurwheyle biten with the hound.

CHAUCER, *The Tale of Melibeeus*, l. 2732. (c. 1387)

The Bishop of Rome, . . . as the prouerbe is,  
helde the woulfe by both eares.

JOHN DAUS, tr., *Seidane's Commentaries*, p.  
425. (c. 1560)

They had but a wolfe by the eares, whom they  
could neither well hold, nor might safely let go.

WILLIAM LAMBARDE, *A Perambulation of Kent*  
(1826), p. 418. (1576)

Thou mayest hold a serpent by the tongue, . . .  
A fasting tiger safer by the tooth,  
Than keep in peace that hand which thou dost hold.

SHAKESPEARE, *King John*, iii, 1, 258. (1596)  
Villains, That dare as well answer a man indeed  
As I dare take a serpent by the tongue.

SHAKESPEARE, *Much Ado About Nothing*, v, 1, 89. (1598)

A medlar is he that taketh a wolfe by the eares.

THOMAS DRAXE, *Bibliotheca*, p. 19. (1616)

He that goes to law (as the proverb is) holds a wolf by the ears; . . . if he prosecutes his cause, he is consumed: if he surcease his suit, he loseth all.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621)

I have a Wolfe by the eares; I dare be bold,  
Neither with safety, to let goe, nor hold.

FRANCIS QUARLES, *Samson*, xi, 63. (1631)

A Prince . . . that entertaineth Auxiliaries, holds a wolfe by the eares.

FRANCIS QUARLES, *Works*, i, 53. (1642)

If ever a man had a wolf by the ears, I have one now.

JOHN WILSON, *Belphegor*. Act ii, sc. 3. (1691)

Those who go to law may be said to hold a wolf by the ears, or they are like sheep taking shelter under a hedge of thorns, whence they will not escape without losing half of their fleeces.

ROBERT BLAND, *Proverbs*. Vol. i, p. 115. (1814)  
It's like holding a wolf by the ears, bad to hold on, but worse to let go.

FRANK NORRIS, *The Pit*. Ch. 9. (1902)

1  
No more trustworthy than so many famished wolves. (οἷσι πιστὸν οὐδέν, εἰ μὴ περ λύκῳ κεχηρῶτι.)

ARISTOPHANES, *The Lysistrata*, l. 629. (412 B. C.)

Like a gaping wolf. (ὡς λύκος χανών.)

ARISTOPHANES, *Fragments*. Frag. 369. (c. 400 B. C.)

Of vain expectation. From Aesop's fable of *The Nurse and the Wolf*. The wolf, hearing the nurse threaten to throw a naughty child to the wolves, waited for his prey with open mouth, but waited in vain.

She was his wife. He couldn't throw her to the wolves.

CLARISSA CUSHMAN, *I Wanted to Murder*. p. 128. (1941)

2  
The water cureth that sore feeding, which most men name the wolfe.

GEORGE BAKER, tr., *Neve Jewell of Health*, fo. 66b. (1576)

Hauing as villanous a Wolfe in his belly as George.

GEORGE PEELE, *Merry Jests*, p. 18. (c. 1600)

There is a monstrous Disease . . . in Nature, which they . . . call the Wolf, which makes the distempered eat beyond Reason.

UNKNOWN, *Humours of the Town*, p. 38. (1693)

Try . . . to deaden the gnawing wolf within

ELIZABETH GASKELL, *Mary Barton*. Ch. 6. (1848)

3  
By little and little the wolf eats up the goose.

RANDLE COTGRAVE, *Dictionary: Manger*. (1611)  
See also SHEEP AND WOLF.

4  
The wolf runs from the eagle. (λύκος ἀετὸν φεύγει.)

DIAGENIANUS, *Adagia*, vi, 19. An old Greek proverb also cited by ERASMUS, *Adagia*, ii, vii, 78, "Lupus aquilam fugit," who explains that the proverb applies to anyone who can not escape an impending peril, since the eagle is much faster than the wolf. Other commentators, however, see in it the effort of a man to escape his own conscience.

The wolf's in a hurry before the shouting. (λύκος πρὸ τῆς βοῆς σπεύδει.)

DIAGENIANUS, *Adagia*, vi, 26. Cited also by ERASMUS, *Adagia*, ii, vii, 79, "Lupus ante clamorem festinat," who explains that it means running away before one is accused.

5  
If you cut down the Woods, you'll catch the Wolf.

THOMAS FULLER, *Gnomologia*. No. 2747. (1732)

The Wolf and Fox are both Privateers.

The Wolf doth something every Week, that hinders him from going to Church a Sunday  
The Wolf never wants for a Pretence against a Lamb. (See also SHEEP AND WOLF.)

THOMAS FULLER, *Gnomologia*. Nos. 4837-38

6  
The fairest Woulfe will choose the foulest for hir make [mate],

And why? because he doth indure most sorrow for hir sake.

GEORGE GASCOIGNE, *Poies*, i, 399. (1575)

The shee woulfe who always choseth that woulfe for her make who is made most leane and foule by following her.

GEORGE PETTIE, *Petite Pallace*, p. 17. (1576)

JOHN LYL, *Love's Metamorphosis* Act iii, sc. 1, l. 45. (1601)

7  
The wolf knows what the ill beast thinks.

HERBERT, *Jacula Prudentum* No. 17. (1640)

8  
Who hath a Wolf for his mate, needs a Dog for his man.

GEORGE HERBERT, *Jacula Prudentum*. No. 61 (1640) From the old French, "Qui a le loup pour compagnon Porte le chien sous le horton." A variant is, "Who hath a wolf for his mate hath need of a net at his girdle." The French also say, "Pour ranger le loup, il faut le marier" (To tame a wolf one has to marry him).

When you have business with a wolf, look out for tricks. (Cum vulpe habens commercium, dolos cave.)

HENDERSON, *Latin Proverbs*, p. 71. (1869)

9  
The death of a young wolf doth never come too soon.

HERBERT, *Jacula Prudentum*. No. 1129. (1650)

A wolf will never make war against another wolf.

GEORGE HERBERT, *Jacula Prudentum*. 2nd ed. (1651) See under DOG: DOG EAT DOG.

10  
The wolf is wary and dreads the pit, the hawk the suspected snare, the pike the covered

hook. (Cautus enim metuit foveam lupus accipiterque suspectos laqueos et opertum milium hamum.)

HORACE, *Epistles*. Bk. i, epis. xvi, l. 50. (20 B. C.)

1  
I take your-self to record here,  
That men ne may, in no manere,  
Teren the wolf out of his hyde,  
Til he be flayn, bak and syde,  
Though men him bete and al defyle.  
(Car, a tesmoing vous en apel,  
L'en ne peut oster de sa pel  
Le lou tant qu'il seit escorchiez,  
Ja tant n'iert batuz ne torchiez.)

JEAN DE MEUNG, *Roman de la Rose*, l. 11995.  
(c. 1270) Chaucer (?), tr., l. 7313. (c. 1365)

The wolf must die in his own skin. (En le peau où le loup est le convient le mourir.)

RANDLE COTGRAVE, *Dictionary: Loup*. (1611)  
Citing a French proverb of c. 1495. HERBERT,  
*Jacula Prudentum*. No. 848. (1640) Another  
form, cited by DE LINCY, *Proverbes Français*,  
i, 180, is, "En le peau où le loup est il y  
meurt," or, more briefly, "le loup est toujours  
loup."

The wolf may change his coat but not his disposition. (ὁ λύκος τὴν τρίχα οὐ τὴν γνώμην ἀλλάττει.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 19.  
(1523) A Greek proverb of which Erasmus  
gives the Latin, "Lupus pilum mutat, non  
mentem."

Wolves lose their teeth but not their memory.

THOMAS DRAXE, *Bibliotheca*, p. 237. (1633)

RAY, *English Proverbs*, p. 30. (1670)

The wolf loseth his tooth, but not his instinct.

TORRIANO, *Piazza Universale*, p. 132. (1666)

Wolves may lose their Teeth, but not their Nature.

THOMAS FULLER, *Gnomologia*. No. 5802. (1732)

The Wolf sheds his Coat once a Year, his Disposition never.

FRANKLIN, *Poor Richard's Almanack*, 1755.

2  
The Boy would be crying a *Wolf, a Wolf*,  
when there was none, and then could not be  
believed when there was.

SIR ROGER L'ESTRANGE, *Fables*. Fab. 360. (1692)

The fable of the boy set to guard the sheep,  
who deluded people with false cries of  
"Wolf!"

They say the false cry of the wolf made the neighbours not regard the cry when the wolf was come in earnest.

ROGER NORTH, *Examen*, p. 315. (1740)

Why, you've cried "Wolf!" till, like the shepherd youth,

You're not believed when you do speak the truth.

J. R. PLANCHÉ, *Extravaganzas*, ii, 288. (1844)

After crying "Wolf" ever since seventeen . . . the grim wolf old age, is actually showing his teeth.

D. M. M. CRAIK, *A Woman's Thoughts About Women*, p. 281. (1858)

"The cry of wolf" grows stale at last, and then the real danger comes.

R. D. BLACKMORE, *Springhaven*, ch. 53. (1887)

3  
Euerye one that sucketh a Wolfe is not rauening.

JOHN LYLY, *Euphues* (Arber), p. 316. (1580)

4  
He would not keep the hunger from the lips.  
(Famem a labris non abigeret.)

PETRONIUS, *Satyricon*. Sec. 46. (c. A. D. 60)

Endowe hym now, with noble sapience

By whiche he may the wolf werre from the gate.

JOHN HARDYNG, *Chronicle*, xcvi, xii, 181. (c. 1470)

Lyke Aaron and Ure, The wolfe from the dore  
To werryn and to kepe From theyr ghoostly shepe.

JOHN SKELTON, *Colin Clout*, l. 152. (c. 1520)

Thou wouldst haue me (quoth he) pinch lyke a snudge,

Euery daie to be thy driuell and drudge.

Not so (quoth she) but I would haue ye stur

Honestly to kepe the wolfe from the dur.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

That we may liue out of debt and danger, and drieue the wolff from the doore.

DELONEY, *Gentle Craft*. Pt. i, ch. 10. (1597)

Though home be but homely, and never so poore,  
Yet let us keepe, warily, the wolfe from the doore.

ROXBURGH, *Ballads*, i, 167. (c. 1630)

He or she should have wherewith . . . at least to keep the wolf from the door, otherwise it were a mere madness to marry.

JAMES HOWELL, *Letters*, 28 April, 1645.

I shall be very well satisfied if I can keep the wolf from the door, as the saying is.

THOMAS BROWN, *Works*, iii, 242. (a. 1704)

That hungry Wolf, want and necessity, which now stands at his door.

JOHN GOODMAN, *The Penitent Pardoned*. Bk. i, ch. 2. (1679)

Business began to flag, and the most I could do was to keep the Wolf from the Door.

PETER DRAKE, *Memoirs*. Vol. ii, ch. 5. (1755)

[They] worked with a will, and kept the wolf from the door.

CHARLES READE, *The Cloister and the Hearth*. Ch. 52. (1860)

If a man was in trouble, Fisk helped him along To drive the grim wolf from the door.

WILLIAM J. SCANLAN, *Jim Fisk, or, He Never Went Back on the Poor*. (1872)

It makes a lot of difference to . . . one's happiness if the wolf is not scratching at the door.

HENRY HERMAN, *His Angel*, p. 73. (1891)

The house of the wolf. (στέρη λύκου.)

UNKNOWN. A Greek proverb, the locus classicus of all proverbs relating the wolf to poverty, such as "keeping the wolf from the door."

The wolf, in fable, has always been used as

typical of poverty, and depicted as in dire necessity of food, as in the wolf and goat fable, the wolf and nurse fable, and the wolf

and shepherd fable. Used as the title of a book by Stanley Weyman. (1888)

5  
Wolves never prey upon wolves.

GEORGE PETTIE, *Petite Pallace*, p. 207. (1576)

From the Latin proverb, "Lupus non mordet lupum."

It must be a harde winter when one wolfe eateth another.

JOHN LYLY, *Euphues* (Arber), p. 78. (1579)

RAY, *English Proverbs*, p. 156. (1670) Frequently quoted. From the French, which Ray cites, "Mauvaise est la saison quand un loup mange l'autre." An older form is, "Il faict bien mauvais au bois quand les loups se mangent l'un l'autre."

A wolf will never make war against another wolf.

GEORGE HERBERT, *Jacula Prudentum*. No. 1123. (1640)

Great famine when wolves eat wolves.

FRANKLIN, *Poor Richard's Almanack*, 1733.

<sup>1</sup>  
To see a wolf. (λύκον ἰδεῖν.)

PLATO, *The Republic*. Bk. i, sec. 336D. (c. 411 B.C.) i. e. to be struck dumb. Plato adds, "If I had not looked at him before he did at me, I should have lost my voice."

Have you seen the wolf? (λύκον εἶδες;)

THEOCRITUS, *Idyls*. *Idyl* xiv, l. 22. (c. 270 B.C.) According to the old superstition, anyone who met a wolf and whom the wolf saw first became speechless, so, proverbially, when anyone fell suddenly silent or failed to answer a question, he was asked if he had seen a wolf. "Has the cat stolen your tongue?" is the modern equivalent.

Even voice now fails Moeris; wolves have seen Moeris first. (Vox quoque Moerim | iam fugit ipsa; lupi Moerim videre priores.)

VERGIL, *Eclogues*. *Ecl.* ix, l. 53. (37 B.C.)

Yf a wulf and a man see that one the other fro ferre, he that is first seen becometh anon aferd.

WILLIAM CAXTON, tr., *The Mirrour of the World*, ii, xv, 100. (1480)

As dumb as if he had met a wolf in his way.

ERASMUS, *Moriae Encomium*. Sec. 24. (1511)  
Repeated in sec. 26.

The wolves have seen him first. (Lupi illum priores viderunt.)

ERASMUS, *Adagia*. *Chil.* i, cent. vii, No. 85. (1523)  
Unless the wolf saw me first. (Nisi me lupus ante videbat.)

MILTON, *Epitaphium Damonis*, l. 27. (1639)

My Voice grows hoarse; I feel the Notes decay;

As if the Wolves had seen me first to Day.

JOHN DRYDEN, tr., *Vergil's Pastorals*, ix, 75. (1697)

"What are you mute?" I said—a waggish guest.  
"Perhaps she's seen a wolf," rejoind'd in jest.

FAWKES, tr., *Theocritus*, xiv, 30. (1767)

It was anciently believed that the wolf, by some occult power, struck those whom it looked on dumb. The adage, as it is now used, is supposed to have taken its rise from a story in Theocritus, who relates that a lover was suddenly struck dumb, in the midst of his courtship, by the appearance of a rival named Lycus, which in the Greek language is the name of a wolf.

ROBERT BLAND, *Proverbs*. Vol. i, p. 174. (1814)

The French have the same proverb. They say, "Il a vu le loup," when anyone suddenly falls silent.

Our young companion has seen a wolf, . . . and he has lost his tongue in consequence.

SCOTT, *Quentin Durward*. Ch. 18. (1823)

<sup>2</sup>  
There you are, the wolf in the fable. (Eccum tibi, lupum in sermone.)

PLAUTUS, *Stichus*, l. 577. (200 B.C.) In the fable, the wolf appeared when spoken of, and the proverb is applied to the appearance of a person at such a moment.

The wolf in the fable. (Lupus in fabula.)

TERENCE, *Adelphoi*, l. 537. (160 B.C.) This is the usual form of the proverb. It is cited by CICERO, *Ad Atticum*, xiii, 33, by ERASMUS, *Adagia*, iv, v, 50, and many others.

Speak of the wolf. (εἰ καὶ λύκον ἐμνήσθης.)

DIOGENIANUS, *Adagia*, iv, 64. (c. A. D. 125) Cited by ERASMUS, *Adagia*, ii, viii, 6, with the Latin, "Etiam si lupi meminisses."

But mum, *lupus in fabula*.

GEORGE PETTIE, *Petite Pallace*, p. 165. (1576)  
Who speaks of the wolfe hee seeth his taile.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 500. (1623) From the French, "Parlez du loup et vous en verrez la queue." The Germans say, "Wenn man den Wolf nennt, So kommt er gerennt" (When you speak of the wolf, he comes running); the Portuguese, "Fallai no lobo ver-lhe-heis a pelle" (Talk of the wolf and behold his skin)

<sup>3</sup>  
To live a wolf's life. (λύκον βίον ἔχῃν.)

POLYBIUS, *History*. Bk. xvi, ch. 24, sec. 4. (c. 140 B.C.)

<sup>4</sup>  
Who's afraid of the big bad wolf?

ANN RONELL. Title and refrain of song used in connection with Disney's *Three Little Pigs*. (1933)

<sup>5</sup>  
Wake not a sleeping wolf. To wake a wolf is as bad as to smell a fox.

SHAKESPEARE, *II Henry IV*, i, 2, 173. (1598)

LET SLEEPING DOGS LIE, *see under DOG*.

<sup>6</sup>  
Look what kindness does. Nurse a wolf-cub to be eaten for it. (ἰδ' ἃ χάρις εἰς τὴν νοθέει.)

THEOCRITUS, *Idyls*. No. v, l. 37. (c. 370 B.C.)

He who a wolf-cub kept, the beast to tame,

Was torn to pieces when to wolf it came.

SADI, *Gulistan*. Ch. iii, No. 5. (c. 1250) Arnold.  
tr. *See also under INGRATITUDE*.

<sup>7</sup>  
This diuelishe prouerbe . . . we must howle among the Wolues.

THOMAS TIMME, tr., *Calvin on Genesis*, vi, 181 (1578)

Who is bred among wolves, will learne to howle.

JOHN FLORIO, *Second Frutes*, p. 57. (1591)

Hee who huntes with wolues doth learne to howle.

JOHN WODROEPHE, *Spared Houres*, p. 274. (1623)

What do you howling amongst Wolves, if you be not one?

BISHOP JOSEPH HALL, *Cases of Conscience*, p. 187. (1649)

Who keeps company with the wolf will learn to howl.

JOHN RAY, *English Proverbs*, p. 30. (1670)

Tho' you have kept company with a wolf you have not learnt to howl of him.

SAMUEL RICHARDSON, *Clarissa*, iv, 119 (1748)

Napoleon's power is far too great to be shaken. This being so I have tried to serve him, for it is well to howl when you are among wolves.

CONAN DOYLE, *Uncle Bernac*. Ch. 1. (1897)  
One must howl with the wolves; . . . when a general cry is raised against any, it is safest to join it. . . . In the whole circle of proverbs there is scarcely a baser or more cowardly than this.

R. C. TRENCH, *On the Lessons in Proverbs*. Ch. 5. (1853) It will be noted that there are two forms to this proverb, this one, which the French also have, "Il faut hurler avec les loups," and the other which says that he who lives with wolves will learn to howl as they do, that is, that one is influenced by the company one keeps. *See also under COMPANY*.  
"Live like wolves," says the Spanish proverb, "and you will learn to howl."

SAMUEL SMILES, *Character*, p. 66. (1871) The Italians have the same form, "Chi vive tra lupi, impara a urlare."

<sup>1</sup>  
One always proclaims the wolf bigger than he is. (On crie toujours le loup plus grand qu'il n'est.)

UNKNOWN, *Proverbes Communs*. (c. 1450) *See* DE LINCY, *Proverbes Français*, i, 182. The Germans say, "Geschrei macht den Wolf grösser als er ist" (Rumor makes the wolf bigger than he is).

BETWEEN WOLF AND PRECIPICE, *see* DILEMMA.

## II—The Wolf in Sheep's Clothing

<sup>2</sup>  
Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

*New Testament: Matthew*, vii, 15. (c. A. D. 65)  
*See under* PROPHET. The Greek proverb is, ἕξ ἀπρί, καὶ μέσα λύκος (Externally a sheep, inwardly a wolf); the Latin, "Pelle sub agnina latitat mens saepe lupina" (Under the skin of a lamb the mind of a wolf often lies hidden).

Who-so toke a wethers skin,  
And wrapped a gredy wolf therin,  
For he shulde go with lambes whyte,  
Wenest thou not he wolde hem byte?  
(Qui de la toison dam Belin,  
En leu de mantel sebelin,  
Sire Isengrin afublerait,  
Li lous, qui mouton semblerait,  
Pour qu'o les berbiz demourast,  
Cuidiez vous qu'il nes devourast?)

JEAN DE MEUNG, *Roman de la Rose*, l. 11123.  
(c. 1270) Chaucer (?), tr., l. 6259. (c. 1365)  
Ther ys a wolffe in a lombys skyn.

UNKNOWN, *Wisdom*, l. 490. (c. 1460)  
She is perchaunce  
A wolfe or gote within a lammys skyn.  
ALEXANDER BARCLAY, *The Shyp of Folyes* (1874), ii, 7. (1509)

He wyl play the woulfe in a lambes skynne.  
SIR THOMAS MORE, *The Debellacyon of Salem*. Ch. 16. (1533)

Of truth she is a wolfe in a lambes skyn.  
JOHN HEYWOOD, *Proverbs* Pt. I, ch. 10. (1546)

Raveninge wolves in sheepes cloathing.

GEORGE PETTIE, *Petite Pallace*, p. 124. (1576)

They [wolves] gang in more secrete wise,  
And with sheepes clothing doen hem disguise.

EDMUND SPENSER, *The Shepheardes Calender*, Sept., l. 157. (1579)

These two had . . . vnder their sheepes skinnnes,  
hidden the bloudie nature of a wolfe.

ROBERT GREENE, *Works* (Grosart), iii, 11. (1584)

Is he a lamb? his skin is surely lent him,  
For he's inclined as is the ravenous wolf.

SHAKESPEARE, *II Henry VI*, iii, 1, 77. (1590)

Thou wolf in sheep's array.

SHAKESPEARE, *I Henry VI*, i, 3, 55. (1591)

He is a wolf in a lamb's skin.

DAVID FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595) Referring to a hypocrite.

The hypocrite is the wolf clad in the sheep's skin.

WILLIAM GURNALL, *The Christian in Compleat Armour*. Pt. ii, ch. 27. (1657)

There is the meekness of the clergyman. There spoke the wolf in sheep's clothing.

HENRY FIELDING, *Amelia*. Bk. ix, ch. 9. (1751)  
Scripture don't warn us agin wolves, except when they have sheep's-clothin' on.

T. C. HALIBURTON, *Wise Saws*. Ch. 27. (1843)  
[His] bosom friend is a Jesuit, a fierce wolf in sheep's clothing.

R. D. BLACKMORE, *Cripps*. Ch. 44. (1876)

A wolf with a sheepskin.

CLARE BOOTHE, *Kiss the Boys Good-bye*. Act ii, sc. 1. (1939) Referring to a predatory college-man.

He is no longer the wolf. No, he has put on the sheep's clothing.

AGATHA CHRISTIE, *The Patriotic Murders*, p. 171. (1941)

## WOMAN

*See also* Man and Woman, Marriage, Wife

<sup>3</sup>  
Ruled by women. (πυθὺ γυναιξί.)

AESCHYLUS, *Seven Against Thebes*, l. 712. (467 B. C.) HENPECKED, *see under* WIFE: THE CROWING HEN.

What difference does it make whether the woman rule or the rulers are ruled by the women? (καίτοι τί διαφέρει γυναῖκας ἀρχειν ἢ τοὺς ἀρχοντας ὑπὸ τῶν γυναικῶν ἀρχεσθαι.)

ARISTOTLE, *Politics*. Bk. ii, ch. 6, sec. 7. (c. 330 B. C.)  
Yes, many there be that run out of their wits for women, and become servants for their sakes.

*Apocrypha: I Esdras*, iv, 26. (c. A. D. 90)

Never any good came out of female domination.

MARTIN LUTHER, *Table-Talk*. No. 727. (a. 1546)

Why, this it is, when men are ruled by women.

SHAKESPEARE, *Richard III*, i, 1, 62. (1592)

Women wear the breeches.

BURTON, *Anatomy of Melancholy: Democritus to the Reader*. (1621) *See under* WIFE: THE CROWING HEN.

Better the devil's than a woman's slave.

MASSINGER, *Parliament of Love*, ii, 2. (1624)

Women, you know, do seldom fail

To make the stoutest men turn tail.

SAMUEL BUTLER, *Hudibras*, iii, i, 1081. (1678)

Sure there is something more than witchcraft in them,

That masters ev'n the wisest of us all.

NICHOLAS ROWE, *Jane Shore*, iv, 1. (1714)  
Nature has given women so much power that the law has very wisely given them little.

SAMUEL JOHNSON, *Letters*, i, 104. (c. 1750)

Let men say whate'er they will,

Woman, woman, rules them still.

ISAAC BICKERSTAFF, *The Sultan*, ii, 1. (1775)

Through all the drama—whether damn'd or not—Love gilds the scene, and women guide the plot.

R. B. SHERIDAN, *The Rivals: Epilogue*. (1775)

As Father Adam first was fool'd,

A case that's still too common,

Here lies a man a woman rul'd:

The Devil ruled the woman.

BURNS, *Epitaph on a Henpecked Squire*. (1784)

Despise our bondage as we will,

'Tis woman, woman rules us still.

THOMAS MOORE, *Sovereign Woman*. (a. 1852)

When loving woman wants her way,

God hesitates to say her nay.

ARTHUR W. RYDER, *When Woman Wills*. (c. 1900)

Woman reduces us all to a common denominator.

BERNARD SHAW, *Great Catherine*. Sc. 1. (1913)

1 A woman abandoned to herself is naught.

There is no fight in her. (γυνή μονωθεῖσ' οὐδέν' οὐκ ἔσται" Ἀφρ.)

ÆSCHYLUS, *Suppliant Maidens*, l. 749. (c. 485 B. C.)

A woman is like ivy, which grows beautifully as long as it twines about a tree, but is of no use when it is separated. (La femelle est ainsi que le lierre, | Qui croît beau tant qu'à l'arbre il se tient bien serré, | Et ne profite point s'il en est séparé.)

MOLIÈRE, *Sganarelle*. Sc. 2, l. 12. (1660)

2 How true the saying, "It's impossible to live

with the tormentors, impossible to live without them." (οὔτε σὺν πανωλέθροισιν οὐτ' ἀνευ πανωλέθρων.)

ARISTOPHANES, *Lysistrata*, l. 1039. (412 B. C.)

Cited by ERASMUS, *Adagia*, ii, ix, 92, with the Latin, "Nec tecum possum vivere, nec sine te."

I know that I can never live without him. (Vivere sine illo scio me non posse.)

PLAUTUS, *Miles Gloriosus*, l. 1241. (c. 200 B. C.)

We can neither live comfortably with them, nor at all without them. (Nec cum illis satis comode, nec sine illis ullo modo vivi possit.)

METELLUS NUMIDICUS, *On Marriage*. (c. 102 B. C.) Referring to wives. See AULUS GELLIUS, i, 6.

Thus neither with thee, nor without thee, can I live. (Sic ego non sine te, nec tecum vivere possum.)

OVID, *Amores*. Bk. iii, eleg. 11, l. 39. (c. 13 B. C.)

Captious, yet gracious, sweet and bitter too, I cannot with thee live, nor yet without thee.

(Difficilis facilis, lucundus acerbus es idem: nec tecum possum vivere nec sine te.)

MARTIAL, *Epigrams*. Bk. xii, ep. 47 (c. A. D. 103)

Women are the baggage of life: they are Troublesome, and hinder us in the great march, And yet we cannot be without 'em.

SIR JOHN SUCKLING, *Brennoralt*. Act i. (1639)

In all thy humours, whether grave or mellow, Thou'rt such a touchy, testy, pleasant fellow, Hast so much wit, and mirth, and spleen about thee,

There is no living with thee, nor without thee.

JOSEPH ADDISON, *The Spectator*. No. 68. (1711)

A free translation of Martial.

As for the women, though we scorn and flout 'em,

We may live with, but cannot live without 'em.

FREDERIC REYNOLDS, *The Will*. Act i, sc. 1. (1797)

A man's got to have a woman. They're botherations—but they sort of pretty up a man's life.

J. W. BELLAH, *Bones of Napoleon*, p. 180. (1940)

3

A woman spins even when she talks.

*Babylonian Talmud: Megillah*, fo. 14b. (c. 450)

A woman schemes even amid idle chatter.

The proverb is quoted as a comment on the conversation between David and Abigail, *I Samuel*, xxv. It is reinforced by another to similar effect on the same page: "The goose bends its head while walking, but its eyes rove about."

Deceite, weeping, spinning god hath yive

To women kindly, why! they may live.

CHAUCER, *The Wife of Bath's Prologue*, l. 401

(c. 1388) From the medieval Latin jingle, "Fallere, flere, nere, dedit Deus in muliere."

Women, of kinde, have condicions three;

The first is, that they be fulle of deceit;

To spinne also it is hir propertee;

And women have a wonderful conceit,

They wepen oft, and al is but a sleight.

JOHN LYDGATE, *Of Deceitful Women*, l. 29. (c. 1430)

4

A woman of sixty, the same as a girl of six, runs to the sound of the timbrel.

*Babylonian Talmud: Mo'ed Katan*, fo. 9b. (c. 450)

As she slumbers, the basket falls.

*Babylonian Talmud: Sanhedrin*, fo. 7a. A comment upon woman's laziness.

What does Schwilnai want among the bulrushes?

*Babylonian Talmud: Sanhedrin*, fo. 82b.

Schwilnai, a woman proverbial for immorality.

A daughter of princes, she became a harlot for barge-men.

*Babylonian Talmud: Sanhedrin*, fo. 106a. There is no depth of depravity to which even a high-born woman may not sink.

Women are light-minded.

*Babylonian Talmud: Shabbath*, fo. 33b.

5

But that my eyes

Have more of woman in 'em than my heart,

I would not weep.

BEAUMONT AND FLETCHER, *King and No King* Act iv, sc. 4. (1611)

All the Woman work'd within your mind.

DRYDEN, *Aureng-zebe*. Act v, l. 80. (1676)

Teach me to subdue The woman in her nature.

TAYLOR, *Philip van Artevelde*, i, ii, 3. (1834)



<sup>1</sup> Turn away thine eye from a beautiful woman.  
(ἀποστρέφον ὀφθαλμὸν ἀπὸ γυναικὸς ἐυμόρφου.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, ix, 8. (c. 190 B.C.) Quoted in the *Babylonian Talmud: Sanhedrin*, 100b; *Yebamoth*, 63b.

In the presence of a married woman lean not on thine elbow.

BEN SIRA, *Book of Wisdom*, ix, 9.

<sup>2</sup> A Woman with a Past.

MRS. BERENS. Title of novel. (1886)

Many a woman has a past; but I am told she has at least a dozen, and that they all fit.

OSCAR WILDE, *Lady Windermere's Fan*. Act i. (1892) Wilde is also credited with the epigram, "A woman with a past has no future."

<sup>3</sup> A nobylle and a worshipfulle heart nevyr asketh of womens dedys. (Et aussi dit on en ung commun proverbe, que cuer noble jamais ne se doit enquerir du fait des femmes.)

SAINT BERNARD, *Le Regime de Mesnaige* (c. 1130)

It's a man's place to brighten a woman's name, not to tarnish it.

JOAQUIN MILLER, *The Danites*. Act ii. (1877)

<sup>4</sup> This world seemis altogether made up of women. (Drishtam nārimayam idam asesham jagadapi.)

BHARIRIHARI, *Vairāgya Sataka*. No. 34 (c. A.D. 100)

<sup>5</sup> Women want the best first. and the best always.

J. C. BRIDGE, *Cheshire Proverbs*. p. 157. (1917)

<sup>6</sup> I treat the charwomen like duchesses, and the duchesses like charwomen.

BEAU BRUMMELL, on being asked the secret of his success with women. (c. 1815)

He treats a flower girl as if she was a duchess.—And a duchess as if she was a flower girl.

BERNARD SHAW, *Pygmalion*. Act v. (1912)

<sup>7</sup> La Féminine Éternel Nous attire au ciel. (Das Ewig-Weibliche zieht uns hinan.)

BLAZE DE BURY, tr., *Faust*. Pt. ii, sc. 5. (1847)

It is from de Bury's rendering of Goethe's line that the phrase, "The eternal feminine" derives. Bayard Taylor, in his translation of *Faust*, rendered the line more literally but much less strikingly, "The Woman-Soul leadeth us Upward and on."

The Eternal Feminine draws us ever upward and on.

BERNARD SHAW, *Man and Superman*. Act iii. (1903) Quoting Goethe.

"Das Ewig-Weibliche zieht uns hinan." In English, "The Eternal Feminine" sounded crude, and smacked of coyness, of frivolous allure. His vision was not the eternal feminine. Nor was that Goethe's thought. . . . The words he sought suddenly came to him. "Only the Woman of man's desire can lift him heavenward."

DYSON CARTER, *Night of Flame*, p. 79. (1943)

<sup>8</sup> Change of women makes bald knaves.

WILLIAM CAMDEN, *Remains*, p. 320. (1605)

Change of women macks lean knaves.

GEORGE MERITON, *York-shire Ale*, p. 50. (1685)

<sup>9</sup> The man who strikes his wife or child lays violent hands upon the holiest of holy things.  
(τὸν δὲ τύποντα γαμετὴν ἢ παῖδα τοῖς ἁγιωτάτοις ἱεροῖς προσφέρειν τὰς χεῖρας.)

MARCUS CATO, *Apothegm.* (c. 175 B.C.) See

PLUTARCH, *Lives: Marcus Cato*. Ch.20,sec.2.

The man who lays his hand on woman,

Save in the way of kindness, is a wretch

Whom 'twere gross flattery to name a coward.

JOHN TOBIN, *The Honey-moon*. Act ii, sc. 1. (1805)

It is an ill-bred Dog that will beat a Bitch.

THOMAS FULLER, *Gnomologia*. No. 2898. (1732)

Cruelty to a woman brings honour unto no man.  
(Nullum memorabile nomen Foeminea in poena.)

THOMAS FULLER, *The Profane State*. Bk. v, ch. 5. (1642) Commenting on the execution of Joan of Arc.

The man who would raise his hand to a woman, save in the way of kindness, is unworthy the name of Bridgenorth.

BERNARD SHAW, *Getting Married*. (1908)

<sup>10</sup> Woman is made of glass. (Es de vidrio la mujer.)

CERVANTES, *Don Quixote*. Pt. i, ch. 33. (1605)

A woman and a glass are ever in danger.

GEORGE HERBERT, *Jacula Prudentum*. No. 246.

(1640) Both Germans and Italians have the same proverb, the German, "Eine Frau und einen Glas drohet jede stunde was"; the Italian, "Figlie e vetri son sempre in pericolo."

<sup>11</sup> Women can share one's adversity, but not one's prosperity.

S. G. CHAMPION, *Racial Proverbs*, p. 384. (1938) A Chinese proverb.

<sup>12</sup> Wommen are born to thraldom and penance. And to ben under mannes governance.

CHAUCEER, *Canterbury Tales: The Tale of the Man of Lawe*, l. 188. (c. 1386)

Womman is for mannes help y-wroght.

CHAUCEER, *The Marchantes Tale*, l. 80.

Women were created for the comfort of men.

JAMES HOWELL, *Letters: To Sergeant D.* (1645)

Women were made to give our eyes delight.

YOUNG, *Love of Fame*. Sat. vi, l. 224. (1728)

God made the woman for the use of man.

TENNYSON, *Edwin Morris*, l. 91. (1839)

<sup>13</sup> It is written, that "the janglerie of wommen can hyden things that they witen noght."

CHAUCEER, *The Tale of Melibeus*, Sec.14. (c.1387)

<sup>14</sup> I am myn owne woman, wel at ese.

CHAUCEER (?), *Troilus*. Bk. ii, l. 750. (c. 1380)

Marry, God forfend . . . ile liue my owne woman.

JOHN MARSTON, *The Dutch Courtesan*. Act iii, sc. 1. (1605)

1  
Women are only children of a larger growth.  
LORD CHESTERFIELD, *Letters*, 5 Sept., 1748.  
What is woman? only one of Nature's agreeable blunders.

HANNAH COWLEY, *Who's the Dupe?* Act ii, sc. 2. (1779)

The generality of women appear to me as children whom I would rather give a sugar plum than my time.

JOHN KEATS, *Letter to Georgiana Keats*, 21 Oct., 1818.

2  
Women are to be talked to as below men, and above children.

LORD CHESTERFIELD, *Letters*, 19 Dec., 1749.

Women are much more like each other than men: they have, in truth, but two passions, vanity and love. . . . He who flatters them most, pleases them best.

LORD CHESTERFIELD, *Letters*, 19 Dec., 1749.

3  
What attracts us in a woman rarely binds us to her.

CHURTON COLLINS, *Aphorisms*. No. 101. (c. 1905) The French say, "Ce ne sont pas les plus belles qui font les grandes passions" (It is not the most beautiful who inspire the great loves), or "It is not the most beautiful women whom men love most."

4  
I have never yet seen a man as fond of virtue as of women. (Oong mee kin hou tuk gnee hou suk chea.)

CONFUCIUS, *Analects*. Bk. xv, ch. 12. Said when he saw Duke Ling riding out with his wanton wife, Nan-Tzū. The saying is repeated in Bk. ix, ch. 17, and was often used by Confucius in ending his discourses. The concluding word is sometimes translated "beauty" or "sensual beauty."

5  
A nut tree, an ass, and a woman are bound together by the same law: None of the three will do well if the beatings cease. (Nux, asinus, mulier, simili sunt lege legati: | Haec tris nil recta faciunt, si verbera cessent.)

COGNATUS, *Adagia*. (c. 1560) As cited by GRONAEUS, *Adagia*, p. 484/1. There are several variants, one of four lines attributed to Zevocotius by NICOLAS MERCIER, *De Conscribendo Epigrammata*, p. 166 (c. 1650): "Nux, asinus, campana, piger, si verbera cessent, | Hic cubat, illa silet, hic stat, et illa manet. | Nux, asinus, campana, piger, si verbera cogat, | Hic studet, illa sonat, hic it, et illa cadit" (A nut, an ass, a bell, and a sluggard, if the blows cease, the one is idle, the other silent, the one stands fast, and the other stops, while if blows are applied, the sluggard is busy, the bell sounds, the ass goes, and the nut falls). The proverbial Latin form, as given by HENDERSON, *Latin Proverbs*, p. 297, is "Nux, asinus, mulier verberare opus habent" (A nut, an ass, and a woman need the whip). Henderson, adds, "If you beat spice, it will smell the sweeter."

A woman, an ass, and a walnut tree, Bring the more fruit, the more beaten they be.  
STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 39. (1574) Pettie, tr. Quoted as a proverb. The Spanish form substitutes almond for walnut.

It is sayde that an asse, a walnut-tree, and a woman asketh much beating before they be good.

LEONARD WRIGHT, *Display of Dutie*, p. 24. (1589)

A nut, a woman, and an asse are like, These three doo noting right, except you strike.

THOMAS NASHE, *Works*, iii, 110. (1596)

You must note that any woman bears the more when she is beaten.

UNKNOWN, *A Yorkshire Tragedy*. Act 1. (1608)

Do you think that she is like a walnut-tree? Must she be cudgelled ere she bear good fruit?

WEBSTER, *The White Devil*. Act v, sc. 1. (1612)

A spanial, a woman and a walnut tree, The more they're beaten the better still they be.

JOHN RAY, *English Proverbs*, p. 50. (1670)

FULLER, *Gnomologia*. No. 6404. (1732)

'Tis natural for asses, women, and walnut-trees to mend upon beating.

SIR ROGER L'ESTRANGE, tr., *Aesop*, p. 284. (1692)

Love well, whip well.

FRANKLIN, *Poor Richard's Almanack*, 1733

Thou goest to women? Don't forget thy whip (Du gehst zu Frauen? Vergiss die Peitsche nicht!)

F. W. NIETZSCHE, *Also Sprach Zarathustra*. Pt.

i, ch. 18. (1885) In *Pygmalion*, act v, SHAW

quotes this, "When you go to women, take your whip with you."

A woman, a whelp, and a walnut-tree, the more you bash 'em the better they be.

VINCENT LEAN, *Collectanea*, i, 455. (1902)

6  
A woman laughs when she can and weeps when she will.

RANDLE COTGRAVE, *Dictionary: Femme*. (1611)

See TEAR: WOMEN'S TEARS.

7  
There's no music when a woman is in the concert.

DEKKER, *II Honest Whore*. Act iv, sc. 1. (1630)

8  
Women have always some mental reservation. (Les femmes ont toujours quelque arrière-pensée.)

PHILIPPE DESTOUCHES, *Le Dissipateur*. Act v, sc. 9. (c. 1725)

A woman who is confuted is never convinced

CHURTON COLLINS, *Aphorisms*. (c. 1905)

9  
Good Women, like good Wine, need no Bush of false Hair.

DYKES, *English Proverbs*, p. 176. (1709)

A woman and a cherry are painted for their own harm.

W. C. HAZLITT, *English Proverbs*, p. 39. (1869)  
See under FACE.

10  
Woman: what better or truer term could I use than "woman"? (Mulierem: quid potius dicam aut verius quam mulierem?)

ENNIUS. Frag. 417, Loeb (c. 180 B.C.)

No woman gives us the radiant dream that lurks beneath the word Woman.

ÉMILE HENNEQUIN, *Pastels in Prose*, p. 203.

Woman, God bless her by that name, for it is a far nobler name than lady.

WALTER VON DER VOGELWEIDE, *Woman and Lady*. As quoted by WALSH, *Golden Treasury of Medieval Literature*, p. 109.

The ladies here [in America] have an extreme aversion to being called women. . . . Their idea is that the term designates only the lower or less refined class of female humankind.

FRANCES KEMBLE, *Journal*, i, 311. (1832)

A female negro is called a "wench," or a "woman"; and it is this, perhaps, which makes the term "woman" so offensive to American ears, when applied to white females, who must all be called "ladies."

J. S. BUCKINGHAM, *The Slave States of America*, ii, 29. (1842)

Give us that grand word "woman" once again. And let's have done with "lady."

ELLA WHEELER WILCOX, *Woman*. (c. 1900)

Here's to Woman! Would we could fall into her arms without falling into her hands.

AMBROSE BIERCE, His favorite toast. See GRAT-TAN, *Bitter Bierce*, p. 55.

<sup>1</sup> You will find many excuses, for you are a woman. (πολλὰς δὲ εἰροὺς μηχανὰς γυνὴ γὰρ εἰ.)

EURIPIDES, *Andromache*, l. 95. (c. 430 B. C.)

We our selves have a common saying amongst us, that women are never without an excuse.

GEORGE PETTIE, *Petite Pallace: Alexius*, p. 264. (1576)

Come but to the olde Prouerbe . . . Tis as hard to find a Hare without a Muse, as a woman without a scuse.

ROBERT GREENE, *Works* (Grosart). x, 217.

(1592) A muse is a gap in a hedge or wall through which a hare is in the habit of passing.

Excuses are never further off women than their apron strings.

UNKNOWN, *Westward for Smells*, p. 17. (1620)

They say when a woman means mischief, if she but look upon her apron-strings the devil will help her presently.

JOHN LACY, *The Dumb Lady*. Act i. (1672)

They say, a woman need but look on her apron-string to find an excuse.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

<sup>2</sup> 'Tis woman's nature to bear her ills on lip and tongue with mournful pleasure. (ἐμπέφυκε γὰρ | γυναιξὶ τέρψις τῶν παρεστῶτων κακῶν | ἀνὰ στόμ' δὲ καὶ διὰ γλώσσης ἔχειν.)

EURIPIDES, *Andromache*, l. 94. (c. 430 B. C.)

Those women who grieve least make the most lamentation. (lactantis moerent, quae minus dolent.)

TACITUS, *Annals*. Bk. ii, sec. 77. (C. A. D. 116)

<sup>3</sup> Woman should deal gently with woman's frailty. (ἀλλ' ὅμως χρεὼν | κοσμεῖν γυναῖκας τὰς γυναικείας νόσους.)

EURIPIDES, *Andromache*, l. 955. (c. 430 B. C.)

A woman should always stand by a woman. (γυναῖκα γὰρ δὴ συμπονεῖν γυναικὶ χρὴ.)

EURIPIDES, *Helen*, l. 329. (c. 412 B. C.)

A woman is best to deal with a woman. (Mulier mulieri magis convenit.)

TERENCE, *Phormio*, l. 726. (161 B. C.)

<sup>4</sup> Women be frail: sooth, I deny it not. (μῶρον μὲν οὖν γυναῖκες, οὐκ ἄλλως λέγω.)

EURIPIDES, *Electra*, l. 1035. (c. 413 B. C.)

As is the body, so is the soul of tender women frail. (Ut corpus, teneris ita mens infirma puellis.)

OVID, *Heroides*. Epis. xix, l. 7. (c. 10 B. C.)

Frailty, thy name is woman!

SHAKESPEARE, *Hamlet*, i, 2, 146. (1600)

Wit and woman are two frail things, and both the frailer by concurring.

SIR THOMAS OVERBURY, *Newes from Court*. (1613)

When women give way to frailty, frailty is the least of their offenses. (La moindre défaut des femmes qui se sont abandonnées à faire l'amour, c'est de faire l'amour.)

LA ROCHEFOUCAULD, *Maximes*. No. 131. (1665)

And when weak women go astray, Their stars are more in fault than they.

ROBERT BLAND, *Proverbs*, i, 185. (1814)

<sup>5</sup> There is also custom's bar, That women look not in the eyes of men.

(ἄλλως δ' αἰτίον τι καὶ νόμος γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίον.)

EURIPIDES, *Hecuba*, l. 974. (c. 425 B. C.) Way, tr. Modest women choose a man by the mind, not by the eye. (Animo virum pudicae, non oculo eligunt.)

PUBLILIUS SYRUS, *Sententiae*. No. 36. (c. 43 B. C.) May not a woman look but she must love?

ROBERT GREENE, *Metamorphosis*. (1588)

She that could think, and ne'er disclose her mind, See suitors following, and not look behind.

SHAKESPEARE, *Othello*, ii, 1, 157. (1605)

Discreet women have neither eyes nor ears.

GEORGE HERBERT, *Jacula Prudentum*. No. 484.

(1640) From the French, "La femme de bien n'a ni yeux ni oreilles."

Discreet Wives have sometimes neither Eyes nor Ears.

THOMAS FULLER, *Gnomologia*. No. 1295. (1732)

<sup>6</sup> Women be shrewd to seek inventions out. (δεῖναι γὰρ αἱ γυναῖκες εὐρίσκειν τέχνας.)

EURIPIDES, *Iphigenia in Taurica*, l. 1032. (c. 414 B. C.) Way, tr.

There's no effrontery like that of a woman caught in the act. (Nihil est audacius illis deprensas.)

JUVENAL, *Satires*. Sat. vi, l. 284. (C. A. D. 120)

For half so boldly can ther no man

Swere and lyen as a woman can.

CHAUCER, *Wife of Bath's Tale*, l. 227. (c. 1388)

For never was it given to mortal man

To lie so boldly as we women can.

POPE, *Wife of Bath's Prologue*, l. 62. (1714)

Wittes are moste wyllly where women have wyttes.

*Reliquiae Antiquae* (1843), ii, 195. (c. 1550)

Women say so, That will say anything.

SHAKESPEARE, *Winter's Tale*, i, 2, 131. (1610)

A very honest woman, but something given to lie.  
SHAKESPEARE, *Antony and Cleopatra*, v, 2, 252. (1606)

Women were liars since the world began.

JOHN MASEFIELD, *The Widow in the Bye Street*. (1912)

Dames lie about anything—just for practice.

CHANDLER, *Farewell, My Lovely*, p. 43. (1940)

The light that lies in woman's eyes lies—and lies—and lies.

ELEANOR EARLY, *A New England Sampler*, p. 169. (1940)

Women make lies out of truth

And out of a molehill their mountains.

PHYLLIS MCGINLEY, *Why, Some of My Best Friends Are Women!* (1940)

1 Woman is a weak creature, born for tears.  
(γυνή δὲ σῆλυ κατὰ δακρύοις ἔσθ.)

EURIPIDES, *Medea*, l. 928. (c. 431 B.C.)

The weaker sex, to pity prone.

WILLIAM ALEXANDER, *Doomsday Hour* v. (1614)

Let our weakness be what it will, mankind will still be weaker.

VANBRUGH, *Provok'd Wife*. Act iii, sc. 3. (1697)

Women are never stronger than when they arm themselves with their weakness.

MADAME DU DEFFAND, *Letter to Voltaire*. (c. 1750)

They call us the weaker sex. But men are the weaker sex, and every woman knows why.

LADY ASTOR. (c. 1940) See HABAS, *Morals for Moderns*, p. 155. The reason being man's extreme susceptibility "in the presence of any woman from sixteen to sixty."

THE WEAKER VESSEL, see under WIFE.

2 Gossip-loving still is womankind. (φιλόψογον δὲ χρῆμα θηλειῶν ἔσθ.)

EURIPIDES, *Phoenissae*, l. 198. (c. 420 B.C.)

Women take pleasure in saying everything bad of one another. (ἡδονή δέ τις | γυναῖδι μὲν ὕγιες ἀλλήλας λέγειν.)

EURIPIDES, *Phoenissae*, l. 200. (c. 420 B.C.)

3 Pride is the life of a woman, and flattery is our daily bread.

GEORGE FARQUHAR, *The Beaux Stratagem*. Act iv, sc. 2. (1706)

What woman can resist the force of praise?

JOHN GAY, *Trivia*. Bk. i, l. 260. (1726) A German proverb says, "Frauen und Jungfrauen soll man loben, es sei wahr oder erlogen" (Women and girls must be praised, whether it be true or false).

4 They say every woman has a springe to catch a woodcock [a gull, or silly fellow].

NATHANIEL FIELD, *A Woman Is a Weather-cocke*, Act iv, sc. 2. (1612)

5 The Woman Hater.

JOHN FLETCHER. Title of play. (1607)

Surely, madam. I am no woman hater.

MASSINGER, *The Picture*. Act ii, sc. 2. (1629)

Against the Sex to write a Satvre,

And brand me for a Woman-Hater.

SWIFT, *Journal of a Modern Lady*, l. 7. (1728)

A perpetual sense of aggression had converted me, not into a woman-hater, but a woman-spiter.

CATHERINE GORE, *Castles in the Air*. Ch. 5. (1847)

A celibate, a woman-hater, rather say, a despiser of the cloven sex.

JAMES HUNEKER, *Painted Veils*, p. 58. (1920)

6 Three good things in a woman, The riches of Juno, the wisdom of Pallas, the beauty of Venus. (Tre cose bone per vna donna, le ricchezze di Giuno, la sapienza di Pallas, la bellezza di Venere.)

JOHN FLORIO, *Firste Fruites*, fo. 75. (1578)

A fayre woman is nought els but a gylt pyl, the which feedeth the eyes being looked on, & is despised, when triall is made of it.

JOHN FLORIO, *Firste Fruites*, fo. 91.

A fair woman with foul conditions is like a painted sepulchre full of rotten bones.

UNKNOWN, *The Country-mans New Commonwealth*, p. 11. (1647)

A fair woman and a slasht gown find always some nail in the way.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 10. (1659) RAY, *English Proverbs*, p. 9. (1670)

A fair woman without virtue is like palled wine.  
H.G. BOHN, *Handbook of Proverbs*, p. 285. (1855)

7 Pity it is, that no Vanity shou'd be put into the Composition of Women-kind.

THOMAS FULLER, *Gnomologia*. No. 3877. (1732)

Women commend a modest Man, but like him not.

Women conceal all that they know not.

Women, Priests, and Poultry have never enough.

THOMAS FULLER, *Gnomologia*. Nos. 5804-09.

8 Women, grown bad, are worse than Men; because the Corruption of the best turns worst.

THOMAS FULLER, *Gnomologia*. No. 5808. (1732)

Women, when they are bad, are worse than men. (Les femmes, quand elles sont méchantes, sont pires que les hommes.)

NAPOLÉON BONAPARTE, *Epigram*. (c. 1810) See GUILLON, *Napoléon*. p. 299.

9 Women's light thoughts make their husbands' heavy heads.

ROBERT GREENE, *A Quip for an Upstart Courtier*. (1592) *Works*, xi, 219.

10 Doe not you knowe the Proverbe, that three women make a mercat [market]? (Tre donne fanno un mercato.)

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 240. (1574) Pettie, tr.

Three women make a market, for they haue sufficient voyce.

SAMUEL ROWLANDS, *Diogines Lanthorne* (Hunt. Cl.), p. 45. (1607)

Three women make a market.

HERBERT, *Jacula Prudentum*. No. 715. (1640)

Where there are women and geese there wants no noise.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 16. (1659) RAY, *English Proverbs*, p. 64. (1678)

If two women and a goose make a market, I see no reason why three may not make a council.

JOHN WILSON, *The Projectors*. Act iii, sc. 1. (1665)

Three geese and three women, make up a market.

TORRIANO, *Piazza Universale*, p. 76. (1666)

Three women and a goose make a market. This is an Italian proverb, *Tre donne e un occa, fan un mercato*.

JOHN RAY, *English Proverbs*, p. 59. (1678) The Germans say, "Drei Frauen, drei Gänse, und drei Frösche, machen einen Jahrmarkt" (Three women, three geese, and three frogs make a fair); the Dutch, "Drie vrouwen en eene gans maken eene markt."

Where Women are and Geese, there wants no Gaggling.

THOMAS FULLER, *Gnomologia*. No. 5648. (1732)

Castles that come to parley, are commonly at the poynt to render.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 38. (1574) Pettie, tr.

Castles that come to parlye, and woemen that delight in courting, are willing to yeelede.

JOHN LYL, *Euphues* (Arber), p. 334. (1580)

The female and fortress which begins to parly is half-gain'd.

JAMES HOWELL, *Parly of Beasts*, p. 66. (1660)

When love once pleads admission to our hearts (In spite of all the virtue we can boast)

The woman that deliberates is lost.

JOSEPH ADDISON, *Cato*. Act iv, sc. 1, l. 29. (1713)

Often misquoted, "She who hesitates is lost."

Maidens and castles must yield in the end. (Mädchen und Burgen | Müssen sich geben.)

GOETHE, *Faust*. Pt. i, sc. 2. (1806)

Dolly hesitated, and with the proverbial result.

BLACKMORE, *Springhaven*. Ch. 52. (1887)

I know not what may be the truth about women, but of this I am quite sure, the man who hesitates is lost.

DISRAELI, *Endymion*. Ch. 40. (1880)

The woman, they say, who hesitates is lost.

P. W. WILSON, *Bride's Castle*, p. 267. (1944)

Women forgive injuries, but never forget slights.

T. C. HALIBURTON, *The Old Judge*. Ch. 15. (1843) WOMEN AND ELEPHANTS NEVER FORGET, see under ELEPHANT.

This peace was called the womennes peace, for because . . . neither the Emperoure trusted the Frenche kyng, nor he neither trusted nor loued hym.

EDWARD HALL, *Chronicle*, fo. 185b. (a. 1548)

Women leave peace behind 'em when they go.

O. HENRY, *Between Rounds*. (1906)

He had prou'd him selfe a woman-slayre.

SIR JOHN HARRINGTON, tr., *Orlando Furioso*. Canto xxix, st. 32. (1591)

He was a woman-killer and destined to conquer.

THACKERAY, *Vanity Fair*. Ch. 29. (1848) The more modern phrase is, of course, "lady-killer."

The pretty woman in the house is the enemy of all the ugly ones.

HART, *700 Chinese Proverbs*, No. 51. (1937)

The homely woman is precious in the house, but the beautiful one is preferred at a feast.

HART, *700 Chinese Proverbs*. No. 68.

He never travels with the hydrogen derivatives.

O. HENRY (W. S. PORTER), *Man About Town*. (1906)

She's a beauty that would take the hydrogen out of all the peroxides in the world.

O. HENRY, *No Story*. (1909)

Do not let a flaunting woman coax and cozen and deceive you: she is after your barn. The man who trusts womankind trusts deceivers. (*ὅς δὲ γυναῖκι πέποιθε, πέποιθ' ὃ γε φηλήτησιν.*)

HESIOD, *Works and Days*, l. 375. (c. 800 B. C.)

I put in woman little trust. (*ὥς γυναῖξι πιστεύω βραχύ.*)

EURIPIDES, *Orestes*, l. 1103. (c. 410 B. C.)

No witchery of woman may man safely trust. (O nullis tutum credere blanditiis.)

PROPERTIUS, *Elegies*. Bk. i, eleg. 15, l. 42. (c. 26 B. C.)

Don't trust a woman and go on living. (*γυναῖκι μὴ πιστεύε μηδ' ἀποθάνῃ.*)

DIOGENIANUS, *Adagia*, iv, 4. (c. A. D. 125)

Trust not a woman, even when dead. (Mulieri ne credas, ne mortuae quidem.)

DIOGENIANUS, *Adagia*. (c. A. D. 125) Cited by ERASMUS, *Adagia*, ii, x, 21. The woman may be feigning death.

Women have tongues of craft, and hearts of guile. They will, they will not; fools that on them trust; For in their speech is death, hell in their smile.

(Femina è cosa garrula e fallace: vuole e disvuole, è folle uom che sen fida, Sì tra sé volge.)

TORQUATO TASSO, *La Gerusalemme Liberata*. Canto xix, st. 84. (1581)

But when I trust a wild fool and a woman, May I lend gratis, and build hospitals.

BEAUMONT AND FLETCHER, *The Scornful Lady*. Act iii. (1610)

Trust a Woman? I'll trust the devil first.

JOHN FLETCHER, *The Chances*. Act ii, sc. 1. (1620)

Whoever trusts a woman plows the winds, sows the deserts of the sea, and writes his memoirs in the snow.

PAUL FLEMING, *Der Beste Rath*. (c. 1635)

Commit thy ship unto the wind, But not to faith of womankind; For there's more credit in a wave Than any faith that woman have.

UNKNOWN, *Woman's Unfaith*. (c. 1693)

Who trusts himself to women, or to waves, Should never hazard what he fears to lose.

JOHN OLDMIXON, *Governor of Cyprus*. (1703)

Who to a woman trusts his peace of mind, Trusts a frail bark, with a tempestuous wind

GEORGE GRANVILLE, *The British Enchanters*. Act ii, sc. 1. (1706)

Believe a woman or an epitaph.

LORD BYRON, *English Bards and Scotch Reviewers*. (1809)

Ashes to ashes, dust to dust,  
Never seen a woman a man could trust.

H. W. ODLUM, *Wings On My Feet*. Ch. 9. (1929)

Quoting an American Negro song.

Though a woman has given you ten sons, do not trust her.

S. G. CHAMPION, *Racial Proverbs*, p. 383. (1938)

On p. 447 Champion cites the Japanese equivalent, "Never trust a woman, even if she has borne you seven children."

1 A woman hath nyne lyues like a cat.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Some wiuies (some say) haue nine liues like a cat.

JOHN DAVIES, *Scourge of Folly*, p. 49. (1611)

See under CAT.

2 Nature is in earnest when she makes a woman.

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 12. (1857)

It is a woman's business to please. . . . The woman who does not please is a false note in the harmonies of nature.

HOLMES, *Poet at the Breakfast-Table*. Ch. 4.

3 Women in state affairs are like monkeys in glass shops.

JAMES HOWELL, *English Proverbs*, p. 12. (1659)

The devil danceth in a woman's placket.

JAMES HOWELL, *English Proverbs*, p. 15.

4 If it was woman who put man out of Paradise, it is still woman, and woman only, who can lead him back.

ELBERT HUBBARD, *Epigrams*. (1911)

5 Every man knows that a woman has a dozen different ways to make him happy, and a hundred to make him unhappy.

JAMES HUNEKER, *Painted Veils*, p. 143. (1920)

6 The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go. (Elevatae sunt filiae Sion, et ambulaverunt extento collo, et nutibus oculorum ibant, et plaudebant, ambulabant pedibus suis.)

Old Testament: *Isaiah*, iii, 16. (c. 725 B.C.)

Haughtiness is natural in the fair, and pride waits on beauty. (Fastus inest pulchris, sequiturque superbia formam.)

OVID, *Fasti*. Bk. i, l. 419. (c. A.D. 8)

Prouder women were their noon onlyve.

CHAUCER (?), *Troilus*. Bk. ii, l. 138. (c. 1380)

'Tis beauty that doth oft make women proud; . . .

'Tis virtue that doth make them most admired.

SHAKESPEARE, *III Henry VI*, i, 4, 128. (1591)

7 In that day seven women shall take hold of one man. (Et apprehendent septem mulieres virum unum in die illa.)

Old Testament: *Isaiah*, iv, 1. (c. 725 B.C.)

8 A travelling preacher, and a travelling woman never comes to any good.

JAMES I OF ENGLAND, *Table-Talk*. (c. 1610) See SIR THOMAS OVERBURY, *Crumms from King James's Table*. No. 53.

9 Revenge is always the delight of a little, weak and petty mind; of which you may straight-way draw proof from this, that no one so rejoices in revenge as a woman. (Quippe minuti | semper et infirmi est animi exiguique voluptas | ultio. continuo sic collige, quod vindicta | nemo magis gaudet quam femina.)

JUVENAL, *Satires*. Sat. xiii, l. 189. (c. A.D. 120)

To work a fell revenge a man's a fool,  
If not instructed in a woman's school.

JOHN FLETCHER, *The Spanish Curate*. Act v, sc. 1. (1622)

Women do most delight in Revenge.

SIR THOMAS BROWNE, *Christian Morals*. Pt. iii, sec. 12. (1682)

No vengeance like a woman's.

GEORGE GRANVILLE, *The British Enchanters*. Act v, sc. 2. (1706)

Not ev'n the soldier's fury, rais'd in war,  
The rage of tyrants, when defiance stings 'em:  
The pride of priests, so bloody when in power!  
Are half so dreadful as a woman's vengeance.

RICHARD SAVAGE, *Sir Thomas Overbury*. (1724)

Sweet is revenge—especially to women.

BYRON, *Don Juan*. Canto i, st. 124. (1818)

10 Better a Dee'l as a Daw. A stirring active woman, though somewhat ill-natur'd and turbulent, is preferable to a lazy dirty Drab, though quiet and peaceful.

JAMES KELLY, *Scottish Proverbs*, p. 57. (1721)

The proverb is well known, "Better have a dule nor a dawkin," i.e. an evil spirit than a fool

ALFRED EASTHER, *A Glossary of the Dialect of Almonbury and Huddersfield*, p. 40. (1883)

11 Seek not for the favour of women. So shall you find it indeed.

RUDYARD KIPLING, *Certain Maxims of Hafiz*. (1886)

An' I learned about women from 'er.

RUDYARD KIPLING, *The Ladies*. (1892)

A rag and a bone and a hank of hair.

RUDYARD KIPLING, *The Vampire*. (1897)

12 "My officious friend," said I, "he that does not love a woman sucked a sow."

SIR ROGER L'ESTRANGE, tr., *Quevedo's Visions*, p. 144. (1667) FULLER, No. 2083. (1732)

They say he that hates woman, sucked a sow.

SWIFT, *Polite Conversation*. Dial. i. (1738)

13 It's nothing; it's just a woman drowning herself. (Ce n'est rien; | C'est une femme qui se noie.)

LA FONTAINE, *Fables: La Femme Noyée*. Bk. iii, fab. 16. (1668) A fable concerning the contrariness of women. When his wife throws herself into the river, her husband gets into a

boat and rows upstream searching for the body. "But you ought to row downstream," his friends say. "You don't know my wife," he answers. "She always opposed everything reason commanded her to do; she'd never go downstream like everybody else—she'd go up."

1 Antipathy alone can make a woman wholly scornful. (Les femmes n'ont point de sévérité complète sans aversion.)

LA ROCHEFOUCAULD, *Maximes*. No. 333. (1665)

2 A woman's mind is influenced by little things. (Parvis mobili rebus animo muliebri subdit.)

LIVY, *History*. Bk. vi, sec. 34. (c. 10 B.C.)  
The woman who accepts gifts sells herself. (Femme qui prend elle se vend.)

UNKNOWN, *Adages Français*. (c. 1550) Another form is, "Fille qui prend, son corps vend" (The girl who accepts gifts sells her body). "Springs to catch woodcocks," says Polonius, warning Ophelia against Hamlet's presents and promises. (*Hamlet*, i, 3, 115.)

What female heart can gold despise?

What cat's averse to fish?

THOMAS GRAY, *On the Death of a Favourite Cat Drowned in a Tub of Gold Fishes*. (1747)  
Horace Walpole was the owner of the cat.

3 As soon as a woman begins to be ashamed of what she ought not, she will not be ashamed of what she should. (Ne eas simul pudere quod non oportet coeperit, quod oportet non pudebit.)

LIVY, *History*. Bk. xxxiv, sec. 4. (c. 10 B.C.)

4 "Now women are troublesome cattle to deal with mostly," said Goggins.

SAMUEL LOVER, *Handy Andy*. Ch. 36. (1842)  
Lor', but women's rum cattle to deal with.

G. R. SIMS, *Moll Jarvis o' Morley*. (c. 1888)  
Women are kittle cattle.

MARY FITT, *Aftermath of Murder*, p. 40. (1941)  
A little, tiny, pretty, witty, charming darling she. (Parvula, pumilio, chariton mia, tota merum sal.)

LUCRETIUS, *De Rerum Natura*. Bk. iv, l. 1162. (c. 45 B.C.)

O thou delicious, damned, dear, destructive Woman!

WILLIAM CONGREVE, *The Old Batchelour*. Act iii, sc. 2. (1693)

Dear, deluding Woman, The joy of joys!

ROBERT BURNS, *Epistle to James Smith*. (1786)  
Airy, fairy Lilian.

TENNYSON, *Lilian*. (1830)

"Wooman, lovely Wooman," said Mr. Turveydrop, "what a sex you are!"

DICKENS, *Bleak House*. Ch. 16. (1833)

6 Men accuse woemen of cruelty, bicause they themselues want ciuility.

JOHN LYLY, *Euphues* (Arber), p. 56. (1579)

There is no woeman but shee will yeelede in time.

JOHN LYLY, *Euphues*, p. 64.

A silly woman in time may make such a breach into a mans heart, as hir teares may enter without resistance.

JOHN LYLY, *Euphues*, p. 81.

Though women haue small force to ouercome men by reason, yet haue they good fortune to vndermine them by pollice.

JOHN LYLY, *Euphues*, p. 81.

Societie with women breedeth securitie in the soule.

JOHN LYLY, *Euphues*, p. 111.

They haue neither meane in their frumps, nor measure in their folly.

JOHN LYLY, *Euphues*, p. 115.

I would that all women should take pepper in the nose.

JOHN LYLY, *Euphues*, p. 118.

Women be they neuer so foolish, would euer be thoughte wise.

LYLY, *Euphues and His England*, p. 292.

So much wit is sufficient for a woman, as when she is in the raine can warne hir to come out of it.

LYLY, *Euphues and His England*, p. 292.

All things wer made for man, as souereign, and man made for woman, as a salue.

LYLY, *Euphues and his England*, p. 311.

Ther is . . . no woeman created of flesh but hath faultes.

LYLY, *Euphues and His England*, p. 328.

Ladies pretende a great skyrmishe at the first, yet are boorded willinglve at the last.

LYLY, *Euphues and His England*, p. 333.

All fyshe are not caught with Flyes, all woemenne are not allured with personage.

LYLY, *Euphues and His England*, p. 360.

To loue women and neuer enjoy them, is as much as to loue wine, and neuer tast it.

LYLY, *Euphues and His England*, p. 395.

Two notable vertues and rare in our sex, patience and silence.

LYLY, *Euphues and His England*, p. 406.

Seek to be good, but aim not to be great;

A woman's noblest station is retreat.

GEORGE LYTTTELTON, *Advice to a Lady*. (a. 1760)

Be plain in dress, and sober in your diet;

In short, my deary, kiss me! and be quiet.

MARY WORTLEY MONTAGU, *In Summary of Lord Lyttelton's "Advice to a Lady."* (a. 1762)

7

Three things may make a woman naught:

A giddy brain, a heart that's vain.

A face in beauty's fashion wrought.

D. E. MARVIN, *Curiosities in Proverbs*, p. 108. (1916) Quoting an old Welsh proverb.

8

There's nothing that binds one to a woman like the benefits one confers on her.

SOMERSET MAUGHAM, *Christmas Holiday*, p. 49. (1939)

She was the sort of woman who couldn't ask you to pass the salt without giving you the impression that it was no laughing matter.

SOMERSET MAUGHAM, *Christmas Holiday*, p. 225.

<sup>1</sup> Pretty woman naughty head. (Belle femme mauvaise teste.)

GABRIEL MEURIER, *Trésor des Sentences*. (c. 1500)

<sup>2</sup> A woman's pleasure consists rather in a fine house and fine clothes than in the best of food.

*Midrash: Esther Rabbah*, 3. (c. A. D. 200)

<sup>3</sup> I have never had any great esteem for the generality of the fair sex, and my only consolation for being of that gender has been the assurance it gave me of never being married to any one among them.

MARY WORTLEY MONTAGU, *Letter to the Hon. Miss Calthorpe*, Dec., 1723.

I am glad that I am not a man, for then I should have to marry a woman.

MADAME DE STAËL, *De l'Influence des Passions*. (1796)

<sup>4</sup> Women are not altogether in the wrong when they refuse the rules of life prescribed in the world, forso much as men have established them without their consent. (Les femmes n'ont pas tort du tout, quand elles refusent les regles de vie qui sont introduites au monde; d'autant que se saont le hommes qui les ont faictes sans elles.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

As the faculty of writing has been chiefly a masculine endowment, the reproach of making the world miserable has been always thrown upon the women.

SAMUEL JOHNSON, *The Rambler*. No. 18. (1750)

<sup>5</sup> Nature intended woman for the warrior's relaxation.

GEORGE MOORE, *Confessions of a Young Man*. Ch. 10. (1888)

Napoleon was quite right when he said that women are the occupation of the idle man. . . . But he added that she is the relaxation of the warrior.

SHAW, *Heartbreak House*. Act ii. (1913)

<sup>6</sup> As soon as women belong to us, we no longer belong to them. (Soubdain qu'elles sont à nous, nous ne sommes plus à elles.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

Feminine policy has a mysterious method; it is better to leave it to them. (La police feminine a un train mysterieux; il faut le leur quitter.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5.

There is no accounting for the actions of a woman.

NAPOLEON I, *Sayings*. (c. 1818) See O'MEARA, *Napoleon in Exile*.

Female plumbing is just one big burglar alarm.

CHRISTOPHER MORLEY, *Kitty Foyle*, p. 262. (1939)

<sup>7</sup> Women have no rank. (Les femmes n'ont pas de rang.)

NAPOLEON I, *Sayings of Napoleon*. (c. 1815)

The only rank which elevates a woman is that which a gentle spirit bestows upon her.

A. W. PINERO, *Sweet Lavender*. Act iii. (1888)

There's no social differences—till women come in.

H. G. WELLS, *Kipps*. Bk. ii, ch. 4. (1905)

<sup>8</sup> A woman with a passion for buying. (Ad dominam . . . emacem.)

OVID, *Artis Amatoriae*. Bk. i, l. 421. (c. 1 B. C.)

The Greek proverb is, γυνή τὸ συνολόν ἐστι δαπανηρὸν φύσει (Woman is by nature generally extravagant).

Never mind it, she'll be sober after the holidays.

FRANKLIN, *Poor Richard's Almanack*, 1733

Miles of shopping women served by men.

JOHN MASEFIELD, *Biography*. St. 7. (1912)

A woman can throw out on a spoon more than a man can bring in on a shovel.

H. W. THOMPSON, *Body, Boots and Britches*, p. 487. (1940)

<sup>9</sup> A woman, no less than the populace, a grave judge, or a chosen senate, will surrender, defeated, to eloquence. (Quam populus iudexque gravis lectusque senatus | tam dabit eloquio victa puella manus.)

OVID, *Artis Amatoriae*. Bk. i, l. 461. (c. 1 B. C.)  
With the easy credulity of women. (Facili feminarum credulitate.)

TACITUS, *Annals*. Bk. xiv, sec. 4. (c. A. D. 116)

O sely womman, ful of innocence,  
Ful of pitee, of trouthe, and conscience,  
What maked yow to men to trusten so?

CHAUCER (?), *Legend of Dido*, l. 331. (c. 1385)

What cannot a neate knave with a smooth tale  
Make a woman beleeeve?

WEBSTER, *Dutchesse of Malfy*. Act i. (1623)

Women . . . are easily caught by a birdlime of words.

ALPHONSE DAUDET, *The Credo of Love*. (c. 1875)

<sup>10</sup> Ask not how old she be, nor under which consul she was born; these are the duties of the stern Censor. (Nec quotus annus eat. nec quo sit nata, require, | consule, quae rigidus munera Censor habet.)

OVID, *Artis Amatoriae*. Bk. ii, l. 663. (c. 1 B. C.)

Tell a miser he's rich, and a woman she's old,  
you'll get no money of one, nor kindness of t'other.

FRANKLIN, *Poor Richard's Almanack*, 1737

I must not tell my age. They say women and music should never be dated.

GOLDSMITH, *She Stoops to Conquer*. Act iii. (1773)

For a woman, the wrong side of forty is thirt five.

*Meditations in Wall Street*, p. 88. (1940)

<sup>11</sup> Tell a woman she's handsome but once, and the devil will tell her so fifty times.

SAMUEL PALMER, *Proverbs*, p. 192. (1710)

Tell a Woman she's a Beauty, and the Devil will tell her so ten times.

THOMAS FULLER, *Gnomologia*. No. 4326. (1732)

DE LINCY, *Proverbes Francais*. i. 221, gives



the French, "Dites une seul fois à une femme qu'elle est jolie, le diable répètera dix fois par jour." The Scots put it more briefly, "Some ane has tauld her she was bonny."

<sup>1</sup> In preferring the company of ladies to that of the bottle, I only exchange a headache for a heartache.

JAMES KIRKE PAULDING, *The Bucktails*. Act iii, sc. 2. (1815)

<sup>2</sup> Great is that woman's glory of whom there is least talk among men, whether of praise or blame. (ἐλάχιστον ἀρετῆς περὶ ἢ ψόγου ἐν τοῖς ἀρεσσι κλέος ᾗ.)

PERICLES, *Funeral Oration*, over the first who fell in the Peloponnesian War. (431 B. C.) See THUCYDIDES, ii, 45. PLUTARCH, *Moralia* 242E, says he does not agree with this, and that "Gorgias appears to display better taste in advising that not the form but the fame of a woman should be known to many."

The happiest women, like the happiest nations, have no history.

GEORGE ELIOT, *The Mill on the Floss*. Bk. vi, ch. 3. (1860) The French say, "The woman most praised is the one who is never spoken of."

<sup>3</sup> You're a dangerous animal. (Mala tu es bestia.)

PLAUTUS, *Bacchides*, l. 55. (190 B. C.)

Women are not compris'd in our laws of friendship; they are *ferae naturae*.

JOHN DRYDEN, *An Evening's Love*. Act iv. (1668) *Ferae naturae*, the legal term for animals living in a wild state.

An animal that delights in finery.

JOSEPH ADDISON, *The Spectator*, 3 Jan., 1712. A definition of woman credited to "one of the fathers."

A woman is but an animal, and an animal not of the highest order.

EDMUND BURKE, *Reflections on the Revolution in France*. (1790) Burke quotes this as the opinion of the revolutionists.

I expect that woman will be the last thing civilized by man.

GEORGE MEREDITH, *The Ordeal of Richard Feverel*. Ch. 1. (1859)

Of all the domestic animals invented for the service of man in South Africa, the most useful is woman.

MAX O'RELL, *John Bull & Co.*, p. 284. (1894)

Woman . . . the female of the human species, and not a different kind of animal.

BERNARD SHAW, *Saint Joan: Preface*. (1924)

<sup>4</sup> That woman's not bad (Haud mala est mulier.)

PLAUTUS, *Bacchides*, l. 1161. (c. 190 B. C.) A bit of Roman slang.

A magnificent figure of a woman, as they say.

RUPERT PENNY, *Policeman's Holiday*. (1938)

PARTRIDGE, *Dictionary of Clichés*, says the phrase has been a cliché since 1860.

<sup>6</sup> I've acted upon my womanly instinct and come back to pursue the man that flees me. (Ut illum persequar qui me fugit.)

PLAUTUS, *Mercator*, l. 669. (c. 200 B. C.)

We wommen han, if that I shal nat lye, In this matere a queynte fantasye;

Wayte what thing we may nat lightly have, Ther-after wol we crye al-day and crave.

Forbode us thing, and that desyren we;

Prees on us faste, and thanne wol we flee.

CHAUCER, *Wife of Bath's Prologue*, l. 515. (c. 1388)

Women, who are commonly saide to be like death, for that they follow those who flie them, and flie those which seeke them.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p.

233. (1574) Pettie, tr. Repeated in iv, 174

If he seeke them [women] they flee him: if he seeke them not, they goe seeking hym.

JOHN FLORIO, *Firste Fruites*, fo. 76. (1578)

My love is male and proper-man

And what he'd have he'd get by chase,

So I must cheat as women can

And keep my love from off my face.

'Tis folly to my dawning thriftv thought

That I must run, who in the end am caught.

ANNA WICKHAM, *The Contemplative Quarry* (1920)

The fool hath said in his heart, 'All women are as trolley cars, which having once been caught, need no longer be pursued.'

HELEN ROWLAND, *Sayings of Mrs. Solomon*, p. 88. (1913)

In this case the woman was the pursuer, the man the not impossible he.

SAMUEL HOPKINS ADAMS, *Incredible Era*, p. 103. (1939), referring to Nan Britton and Warren G. Harding.

<sup>7</sup> Woman is certainly born of Delay itself (Mulier profecto natata ex ipsa Mora.)

PLAUTUS, *Miles Gloriosus*, l. 1292. (c. 200 B. C.)

You know women's ways: preparing and getting ready takes a year. (Dum moluntur, dum conantur, annus est.)

TERENCE, *Heauton Timorumenos*, l. 240. (163 B. C.) Russians say, "The preparations of a woman are as long as the legs of a goose."

<sup>8</sup> A man who wants to make himself a world of trouble should get himself a ship and a woman, just those two. For no two things can possibly be more trouble, if you try to fit them out, and as for fitting them out sufficiently to suffice, it can't be done. (Negoti sibi qui volet vim parere, | navem et mulierem, haec duo comparato. | nam nullae magis res duae plus negoti | habent. forte si occeperis exornare, | neque eis ulla ornandi satis satietas est.)

PLAUTUS, *Poenulus*, l. 210. (c. 194 B. C.)

It is said, that mills and women ever want something.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, l. 36. (1574) Pettie, tr.

Is it not an old Prouerbe, That Women and Shippes are neuer so perfect but still there is somewhat to bee amended?

G. DE LA PERRIERE, *The Mirrour of Policie*, sig. X2. (1594)

To furnish a shipp requireth much trouble, But to furnishe a woman the charges are double.

JOHN MANNINGHAM, *Diary*, p. 12. (1602)

A ship is sooner rigged by far than a gentlewoman made ready.

THOMAS TOMKES, *Lingua*. Act iv, sc. 5. (1607)  
It's nothing so intricate and difficult to rigge a ship, as a woman, and the more either is fraught, the apter to leake.

SIR THOMAS OVERBURY, *Newes from Any Whence: Newes from Sea*. (1613)

There are two things that cannot bee too much trimmed, and what are they? A ship and a woman.

UNKNOWN, *A Helpe to Discourse*, p. 80. (1619)  
A ship is ever in need of repairing.

JOHN TAYLOR, *An Armado*. (1627)

Women are ships and must be manned.

*Roxburghe Ballads* (B.S.), i, 35. (c. 1630)

A ship and a woman are ever repairing.

GEORGE HERBERT, *Jacula Prudentum*. No. 781. (1640)

Mills and wives ever want.

GEORGE HERBERT, *Jacula Prudentum*. No. 390. (1640) From the Italian, "Al molino ed alla Sposa Sempre manca qualche cosa."

A ship and a woman are always trimming.

UNKNOWN, *A New Help to Discourse*, p. 31. (1669)

A Ship, a Mill, and a Woman are always repairing.

THOMAS FULLER, *Gnomologia*. No. 394. (1732)  
Clothes introduced sewing, a kind of work which you may call endless; a woman's dress, at least, is never done.

H. D. THOREAU, *Walden*. Ch. 1. (1854)

1  
He who can avoid women, let him avoid them. (Qui potest mulieres vitare, vitet.)

PLAUTUS, *Stichus*, l. 120, alt. (c. 200 B.C.)

Stumble not at the beauty of a woman, and desire her not for pleasure.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxv, 21. (c. 190 B.C.)

Cast not your eyes on the beauty of woman, least ye cast away your hearts with folly.

JOHN LVLV, *Euphues* (Arber), p. 152. (1579)

Dally not with money or women.

HERBERT, *Jacula Prudentum*. No. 156. (1640)

Dally not with other folks' Women or Money.

FRANKLIN, *Poor Richard's Almanack*, 1757

Any line for me except the crinoline.

O. HENRY, *The Sphinx Apple*. (1907)

2  
A woman prudent in other respects, but yet a woman. (γυνὴ πολλὰ σώφρων, γυνὴ δέ.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 507B. (C. A. D. 95)

Constant you are; But yet a woman.

SHAKESPEARE, *I Henry IV*, ii, 3, 111. (1597)

But Yet a Woman.

ARTHUR SHERBURNE HARDY. Title of novel. (1883)

3  
Woman's wits. (γυναϊκὸς φρένες.)

PLUTARCH. (C. A. D. 60) As quoted by DIOGENETANUS, *Adagia*.

Make the door upon a woman's wit, and it will out at the casement.

SHAKESPEARE, *As You Like It*, iv, 1, 162. (1600)

I know a thing that's most uncommon;

(Envy, be silent and attend!)

I know a reasonable Woman,

Handsome and witty, yet a friend.

POPE, *On a Certain Lady at Court*. (c. 1720) Of Catharine Howard, afterward Countess of Suffolk and mistress to George II.

A witty woman is a treasure; a witty beauty is a power.

GEORGE MEREDITH, *Diana of the Crossways*. (1885)

4  
Nothing so true as what you once let fall.  
"Most women have no characters at all."

POPE, *Moral Essays*. Epis. ii, l. 1. (1735)

In men, we various ruling passions find;

In women two almost divide the kind: . .

The love of pleasure and the love of sway

POPE, *Moral Essays*. Epis. ii, l. 207.

It is reputed that quite a number of women have had consciences.

J. B. CABELL, *Jurgen*. Ch. 36. (1919)

5  
In former times women trusted in God; now they keep their powder dry.

C. F. POTTER, *Technique of Happiness*, p. 198. (1939)

6  
There are no implacable enmities save those that spring from love. (Nullae sunt inimicitiae nisi amoris acerbae.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. viii, l. 3. (c. 24 B.C.) Quoted by MONTAIGNE, iii, 5.

Never is woman so savage as when her hatred is goaded on by shame. (Mulier saevissima tunc est, cum stimulos odio pudor admovet.)

JUVENAL, *Satires*. Sat. x, l. 328. (C. A. D. 120)

The Latin proverb is, "Implacabiles plerumque laesae mulieres" (When injured, women are generally implacable).

There is no wrath above the wrath of a woman.

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, 15. (c. 190 B.C.) Oesterley, tr.

Ther nis, y-wis, no serpent so cruel,

Whan man tret on his tayl, ne half so fel,

As womman is, whan she hath caught an ire.

CHAUCER, *Somnour's Tale*, l. 293. (c. 1388)

The wages of scorn'd love is baneful hate.

BEAUMONT AND FLETCHER, *The Knight of Malta*. Act i, sc. 1, l. 25. (1619)

Is any Panther's, Lioness's rage

So furious, any Torrent's fall so swift

As a wrong'd woman's hate?

NATHANIEL IZZE, *Rival Queens*. Act i, sc. 1. (1677)

We shall find no fiend in hell can match the fury of a disappointed woman,—scorned, slighted, dismissed without a parting pang.

COLLEY CIBBER, *Love's Last Shift*. Act iv, sc. 1. (1696)

Heav'n has no rage, like love to hatred turn'd,  
Nor Hell a fury like a woman scorn'd.

WILLIAM CONGREVE, *The Mourning Bride*. Act iii. Concluding lines. (1697)

A slighted woman knows no bounds.

SIR JOHN VANBRUGH, *The Mistake*. Pt. ii, act ii, sc. 1. (1706)

Oh, woman wronged can cherish hate  
More deep and dark than manhood may!

WHITTIER, *Mogg Megone*. Pt. i, st. 21. (1836)

Women learn how to hate as they forget how to charm.

F. W. NIETZSCHE, *Beyond Good and Evil*. (1886)  
Hell hath no fury like a woman scorned.

G. H. COXE, *Glass Triangle*, p. 126. (1940)

GARDNER, *The D.D. Goes to Trial*, p. 163. (1940)  
BEEDING, *Eleven Were Brave*, p. 194. (1941). etc., etc.

Hell has no fury like a woman scorned is an adaptation of Congreve. . . . Congreve may have drawn the idea from personal experience, but probably it came either from Fletcher's "The wages of scorn'd love is baneful hate" (*The Knight of Malta*, ca. 1625, at i, 1) or from Cibber's "We shall find no fiend in hell can match the fury of a disappointed woman" (*Love's Last Shift*, 1696, at iv, 1)

PARTRIDGE, *Dictionary of Clichés*. (1941)

Hell hath no fury like a woman novelist.

CLARISSA CUSHMAN, *I Wanted to Murder* p. 52. (1941)

Hell hath no fury like an armed woman.

PHOEBE TAYLOR, *Deadly Nightshade*, p. 142 (1941)

1  
As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. (Circulus aureus in naribus suis, mulier pulchra et fatua.)

Old Testament: *Proverbs*, xi, 22. (c. 350 B. C.)  
As a golden nose-ring in a swine's snout is a fair woman without discretion.

RABBI JEHOShUA BEN LEVI, *Mishnah: Pirké Aboth*, vi, 2. (c. A. D. 270) Oesterley, tr.

2  
Parasite women.

THEODORE ROOSEVELT, *Metropolitan Magazine*, May, 1916; also *Foes of Our Own Household*.

3  
In short, she possessed a high degree of wit and charm. (Prorsus multae facetiae multusque lepos inerat.)

SALLUST, *Bellum Catilinae*. Ch. 25, sec. 5. (c. 41 B. C.) Of Sempronia.

A woman of charm is as rare as a man of genius.  
SALVADOR DE MADARIAGA, *Americans Are Boys*.

4  
Choose not a woman, nor linnen clothe by the candle.

JOHN SANDFORD, *Hours of Recreation*, p. 101. (1572)

Neither a woman, nor linnen, chuse thou by a candle. (Ne femina ne tela non piglia á la candela.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578) The Spaniards have the same proverb, "La muger y la tela, no las cates á la candela."

Choose neither women nor linnen by candle.

JOHN DAVIES, *Scourge of Folly: Proverbs* (1611)

Neither women nor linnen by candle-light.

JOHN RAY, *English Proverbs*, p. 64. (1678)

Fine linen, girls, and gold so bright

Choose not to take by candle-light.

FRANKLIN, *Poor Richard's Almanack*, 1737.

They say women and linen show best by candle-light.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

ALL WOMEN ARE THE SAME IN THE DARK. *see under* DARKNESS.

5  
Seeing as the Proverbe is, a dead woman will haue foure to carry her forth.

SIR EDWIN SANDYS, *Europae Speculum* (1629), p. 194. (1599) RAY, p. 354. (1678)

6  
Never quarrel with a woman; never fight a knife with an axe. (Nan pu k'o yü nü tou; tao pu k'o i fu tou.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No 1742. (1875)

7  
Women and princes must both trust somebody.

JOHN SELDEN, *Table-Talk: Women*. (a. 1654)

Women, like princes, find few real friends.

GEORGE LYTTTELTON, *Advice to a Lady*. (a. 1773)

8  
[Women are] born to suffer. (Pati natae.)

SENECA, *Ad Lucilium*. Epis. xcv, sec. 21. (c. A. D. 64) Or "born to feel love passively."

9  
Who is 't can read a woman?

SHAKESPEARE, *Cymbeline*, v, 5, 47. (1609)

It is easier to discover a white crow than to know what a woman has in her heart.

UNKNOWN, *Niti Sastras*. (c. 1250)

'Twas a strange riddle of a lady.

SAMUEL BUTLER, *Hudibras*, i, iii, 337. (1663)

When I say that I know women, I mean I know that I don't know them. Every single woman I ever knew is a puzzle to me, as, I have no doubt, she is to herself.

W. M. THACKERAY, *Mr. Brown's Letters to a Young Man About Town*. (1853)

To understand one woman is not necessarily to understand any other woman.

J. S. MILL, *Subjection of Women*. Ch. 1. (1869)

"Describe us as a sex," was her challenge

"Sphinxes without secrets."

OSCAR WILDE, *Dorian Gray*. Ch. 17. (1891)

I have always maintained that woman is no mystery; that man can foretell, construe, subdue and interpret her. That she is a mystery has been foisted by herself upon credulous mankind.

O. HENRY (W. S. PORTER), *A Poor Rule*. (1909)

"Women," said Judson Tate, "Are mysterious creatures." My spirits sank. I was not there to listen to such . . . an ancient, baseless, . . . insidious falsehood, originated by women themselves . . . for the purpose of furthering their own charms and designs.

O. HENRY, *Next to Reading Matter*. (1909)

<sup>1</sup> The son of the female is the shadow of the male.

SHAKESPEARE, *II Henry IV*, iii, 2, 141. (1598)

The female of the species is more deadly than the male.

KIPLING, *The Female of the Species*. (1911)

The female of the species is more practical than the male.

WENTWORTH, *In the Balance*, p. 226. (1941)

The female of the species is more dead pan than the male.

JEAN WEBB, *No Match for Murder*, p. 154. (1942)

<sup>2</sup> How hard it is for women to keep counsel.

SHAKESPEARE, *Julius Caesar*, ii, 4, 9. (1599) See under SECRET: SECRETS AND WOMEN.

<sup>3</sup> Down from the waist they are Centaurs,  
Though women all above.

SHAKESPEARE, *King Lear*, iv, 6, 126. (1605)

The vote of the proverb for a handsome woman, would have been English to the neck, French to the waste, and Dutch below.

JOHN BULWER, *Anthropometamorphosis*, p. 228. (1650)

<sup>4</sup> A child of our grandmother Eve, a female; or for thy more sweet understanding, a woman.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 266.

<sup>5</sup> The only way for a woman to provide for herself decently is for her to be good to some man that can afford to be good to her.

SHAW, *Mrs. Warren's Profession*. Act ii. (1893)

Sexually, Woman is Nature's contrivance for perpetuating its highest achievement.

SHAW, *Man and Superman*. Act iii. (1903)

An American woman seems to have no other object in life than to fill her house with other people, even when she does the cooking herself.

SHAW, *Address*, New York, 11 April, 1933

<sup>6</sup> For a woman glory can only be a splendid mourning for lost happiness. (La gloire ne saurait être pour une femme qu'un deuil éclatant du bonheur.)

MADAME DE STAËL, *Pensées Détachées*. (a. 1817)

<sup>7</sup> Women and birds are able to see without turning their heads, and that is indeed a necessary provision, for they are both surrounded by enemies.

JAMES STEPHENS, *Demi-Gods*. Ch. 2. (1914)

<sup>8</sup> I know the nature of women: they won't when you would; when you won't, they long for it all the more. (Novi ingenium mulierum: | nolunt ubi velis, ubi nolis cupiunt ultro.)

TERENCE, *Eunuchus*, l. 812. (161 B.C.)

What a woman wants is what you're out of.

O. HENRY, *Cupid à la Carte*. (1907)

You understand about women—George wasn't there, so she wanted him.

O. HENRY, *No Story*. (1909)

<sup>9</sup> What was that pretty bit of muslin hanging on you arm—who was she?

W. M. THACKERAY, *Pendennis*. Ch. 1. (1849)

A Drama in Muslin.

GEORGE MOORE. Title of novel. (1886)

<sup>10</sup> Women know everything. (πάντα γυναῖκες ἴσταντι.)

THEOCRITUS, *Idyls*. Idyl xv, l. 64. (c. 270 B.C.)

What clever things we women are! (τὸ χρήμα σοφώτατον ἂ θῆλεια.)

THEOCRITUS, *Idyls*. Idyl xv, l. 145.

<sup>11</sup> Gold is tested with fire, a woman with gold, and a man with woman.

H. W. THOMPSON, *Body, Boots and Britches*, p. 483. (1940)

<sup>12</sup> The championess of woman's rights still asks you to be a ladies' man.

H. D. THOREAU, *Winter*, 31 Dec., 1851.

<sup>13</sup> A woman at a window, as grapes on the high way.

TORRIANO, *Piazza Universale*, p. 74. (1666)

A woman that loves to be at the window, is like a bunch of grapes on the highway.

HAZLITT, *English Proverbs*, p. 39. (1869)

<sup>14</sup> Women have no soules, this saying is not newe.

LEWIS WAGER, *Marie Magdalene*, sig. E4. (1566)

And lastly, may the opinion of philosophers Prove true, that women have no soules!

MARSTON, *The Insatiate Countess*. Act v. (1613)

The souls of women are so small,

That some believe th' have none at all.

SAMUEL BUTLER, *Miscellaneous Thoughts*, l. 386. (a. 1680)

I have often heard say, that the female sex have no soul, I suppose it to be a proverbial saying

UNKNOWN, *The British Apollo*. Sup. paper 12. col. 8. (1708)

<sup>15</sup> The Romans had a joke  
That sounds peculiar:

They spoke of lovely woman  
As a "mulier."

EUGENE F. WARE, *Lovely Woman*. (c. 1885)

<sup>16</sup> A man can be happy with any woman as long as he does not love her.

OSCAR WILDE, *Picture of Dorian Gray*. (1891)

The history of woman is the history of the worst form of tyranny the world has ever known, the tyranny of the weak over the strong. It is the only tyranny that lasts.

WILDE, *Woman of No Importance*. Act iii. (1893)

Woman's first duty in life is to her dressmaker. What the second duty is no one has yet discovered.

WILDE, *An Ideal Husband*. Act iii. (1895)

<sup>17</sup> A woman that spinnes in vice, hath her smocke full of lice.

JOHN WODROEPHE, *The Spared Houres of a Souldier*, p. 484. (1623)

A good woman is worth, if she were sold, the fairest crown that's made of purest gold.

WODROEPHE, *Spared Houres*, p. 484.

The proverb says: a man's own hearth and a good woman are more than gold and pearls. (Das Sprichwort sagt: Ein eigner Herd, | Ein braves Weib sind Gold und Perlen wert.)

GOETHE, *Faust*. Pt. i, sc. 12, *Garten*. (1806)

<sup>1</sup> The prouerbe olde accordeth right:  
Women and dogges cause much strife.

UNKNOWN, *The Schole House of Women*, l. 689. (1542) In HAZLITT, *Early Popular Poetry*, iv, 131.

Women and dogs set men together by the ears.

JOHN CLARKE, *Paroemiologia*, p. 117. (1639)  
RAY, *English Proverbs*, p. 50. (1670)

Many women and dogs cause contention.

TORRIANO, *Piazza Universale*, p. 52. (1666)

Two cocks live in peace: a hen turns up, and behold war kindled. (Deux coqs vivoient en paix: une poule survint, Et voilà la guerre allumée.)

LA FONTAINE, *Fables*. Bk. viii, fab. 13. (1678)  
Women's Jars breed Men's Wars.

THOMAS FULLER, *The Holy State: The Wise Statesman*. (1642)

<sup>2</sup> A woman is an angel at ten, a saint at fifteen.  
a devil at forty, and a witch at fourscore.

UNKNOWN, *Swetnam the Woman-Hater Arraigned by Women*. (1620) Joseph Swetnam in 1615 had published a book entitled, *The Arraignment of Lewd, Idle, Froward and Unconstant Women*.

<sup>3</sup> The virtue of her lively looks  
Excels the precious stone;

I wish to have none other books  
To read or look upon.

UNKNOWN, *Songs and Sonnets*. (1557)

Are women books? says Hodge, then would mine were

An Almanack, to change her every year.

FRANKLIN, *Poor Richard's Almanack*, 1737

My only books Were woman's looks,  
And folly's all they taught me.

THOMAS MOORE, *The Time I've Lost in Woo-ing*. (c. 1830)

A WOMAN SMELLS RIGHT, *see under* SMELL.

WOMEN THAT PAINT, *see under* FACE.

## II—Woman: A Blessing

See also Wife: A Blessing

<sup>4</sup> Womman is mannes Ioye and al his blis.

CHAUCER, *Nonnes Priests Tale*, l. 346. (c. 1386)

What is better than gold? Jaspre. What is better than jaspre? Wisdom. And what is better than wisdom? Womman. And what is better than a good womman? Nothing.

CHAUCER, *The Tale of Melibeus*. Sec. 15.

O Jupiter, sho'd I speake ill  
Of woman-kind, first die I will;  
Since that I know, 'mid all the rest  
Of creatures, woman is the best.

ROBERT HERRICK, *In Praise of Women*. (1648)

A woman of sense and manners is the finest and most delicate part of God's creation.

DANIEL DEFOE, *An Essay upon Projects*. (1697)

Woman is the glory of all created existence.

SAMUEL RICHARDSON, *Sir Charles Grandison*, iii, 17, 133. (1753)

Without women the beginning of our life would be deprived of assistance, the middle portion of pleasure, and the end of consolation. (Sans les femmes le commencement de notre vie seroit privé de secours, le milieu de plaisirs, et le fin de consolation.)

VICTOR J. E. JOUY, *Maximes*. (c. 1840)

<sup>5</sup> We women seldom fail at a pinch.

BEN JONSON, *Bartholomew Fair*. Act i. (1614)

O Woman! in our hours of ease  
Uncertain, coy, and hard to please, . . .  
When pain and anguish wring the brow,  
A ministering angel thou!

SCOTT, *Marmion*. Canto vi, st. 30. (1808)

'Twas ever thus, when in life's storm

Hope's star to man grows dim,

An angel kneels, in woman's form,

And breathes a prayer for him.

GEORGE POPE MORRIS, *Pocahontas*. (1838)

The soul's armour is never well set to the heart unless a woman's hand has braced it.

JOHN RUSKIN, *Sesame and Lilies: Of Queen's Gardens*. (1865)

<sup>6</sup> O woman! lovely woman! Nature made thee  
To temper man: we had been brutes without you.

THOMAS OTWAY, *Venice Preserv'd*. Act i, sc. 1. (1682)

I saw her upon nearer view,

A Spirit, yet a Woman too! . . .

A Creature not too high or good

For human nature's daily food. . . .

A perfect Woman, nobly planned,

To warn, to comfort, and command;

And yet a Spirit still, and bright

With something of angelic light.

WORDSWORTH, *She Was a Phantom of Delight*. (1804)

The female woman is one of the greatest institutions of which this land can boste.

ARTEMUS WARD, *Woman's Rights*. (1862)

<sup>7</sup> Now in hotte, now in colde,  
Ful woful is the husholde

That wants a womman.

UNKNOWN, *Towneley Plays*. No. 13, l. 419. (c. 1388)

O! what's a table richly spread,  
Without a woman at its head?

THOMAS WARTON, *The Progress of Discontent* (1777)

## III—Woman: A Curse

<sup>8</sup> O God, what a breed thou hast given us in womankind! (ὦ Ζεῦ. γυναικῶν οἶον ὄψας γένος.)

AESCHYLUS, *Seven Against Thebes*, l. 256. (467 B. C.)

A woman's nature, lust and opportunity. (Muliebree ingenium, prolubium, occasio.)

ACCIIUS, *Andromeda*. Frag. 78, Loeb. (c. 140 B. C.)  
No woman has solid worth for long. (Nulla diu femina pondus habet.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 25, l. 22. (c. 24 B. C.) The Germans say, "Frau und Mond leuchten mit fremden Licht" (Woman, like the moon, shines with borrowed light).

<sup>1</sup>  
No wild beast is as savage as a woman in her ire;

She is wilder than a leopard, she is fiercer than a fire.

(οὐδὲν ἔστι θηρίον γυναικὸς ἀμαχώτερον, οὐδὲ πῦρ, οὐδ' ὧδ' ἀναιδὴς οὐδεμία πόρδαλις.)

ARISTOPHANES, *Lysistrata*, l. 1014. (412 B. C.)  
What an enraged woman can accomplish! (Furens quid femina possit.)

VERGIL, *Aeneid*. Bk. v, l. 6. (19 B. C.)

When danger comes in a right and honorable way, a woman's heart grows chill with fear; . . . but if she is doing a bold, bad thing, her courage fails not. For a husband to order his wife on board ship is cruelty; . . . but if she is running away with a lover, she feels no qualms: then she vomits over her husband; now . . . she roams about the decks, and delights in hauling at the hard ropes. (Iusta pericli | si ratio est et honesta, timent pavidoque gelantur pectore | fortem animum praestant rebus quas turpiter audent.)

JUVENAL, *Satires*. Sat. vi, l. 94. (C. A. D. 120)

A woman dares all things when she either loves or hates. (Audax est ad omnia, quae amat vel odit.)

St. JEROME (?), *Epistle of Valerius to Rufinus* (1742). Vol. ii, col. 245. Migne, *Patr. Lat.*, xxx, col. 259. (C. A. D. 380) Probably spurious.

What will not woman, gentle woman, dare  
When strong affection stirs her spirit up?

SOUTHEY, *Madoc*. Pt. ii, canto ii, l. 125. (1805)

When greater perils men environ,  
Then women show a front of iron.

THOMAS DUNN ENGLISH, *Betty Zane*. (1880)

<sup>2</sup>  
There is but one thing in the world that's worse

Than a shameless woman—that's another woman.

(ἀλλ' οὐ γὰρ ἔστι τῶν ἀναισχύντων φύσει γυναικῶν οὐδὲν κάκιον εἰς ἅπαντα πλὴν ἂρ' εἰ γυναῖκες.)

ARISTOPHANES, *The Thesmophoriazusa*, l. 531 (410 B. C.)

Walk behind a lion rather than behind a woman  
*Babylonian Talmud: Berachoth*, fo. 61a

Woman, wakeful woman's never weary,  
Above all, when she waits to thump her deary  
R. H. BARHAM, *The Ghost*. (a. 1845)

<sup>3</sup>  
Woman is the chain by which man is attached to the chariot of folly.

BHARTRIHARI, *The Srīnga Sataka*. (c. 625)

Nothing enchants the soul so much as young women. They alone are the cause of evil, and there is no other.

BHARTRIHARI, *The Srīnga Sataka*

A woman insults a man's soul like no other thing in the world.

CLIFFORD ODETS, *Awake and Sing*. Act i. (1935)

<sup>4</sup>  
Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman. . . . All wickedness is but little to the wickedness of a woman. (Omnis plaga tristitia cordis est: et omnis malitia, nequitia mulieris. . . . Brevis omnis malitia super malitiam mulieris.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxv, 13, 19. (c. 190 B. C.)

From a garment cometh forth a moth, and from a woman a woman's wickedness. (ἀπὸ γὰρ ἱματίων ἐκπορεύεται σὴς, καὶ ἀπὸ γυναικὸς πονηρία γυναικός.)

BEN SIRA, *Book of Wisdom*, xlii, 13. The Vulgate is, "De vestimentis enim procedit tinea, et a muliere iniquitas viri."

The leader of all wickedness is woman. (Dux malorum femina.)

SENECA, *Hippolytus*, l. 559. (C. A. D. 60)

Alle women been wikke. . . . "Of a thousand men," seith Salomon, "I found a good man; but certes, of alle women, good womman found I never."

CHAUCER, *The Tale of Melibeus*. Sec. 14. (c. 1387)

A woman can do more than the devil.

WILLIAM BERCHER, *The Nobility of Women*, p. 140. (1559) Cited as "a common proverb."

Woman is the very root of wickedness, the cause of the bitterest pain, a mine of suffering.

TULSI DĀS, *Rāmāyan*. (1574)

A wicked woman and an evil is three halfpence worse than the devil.

JOHN CLARKE, *Paroemiologia*, p. 118. (1639)

RAY, p. 50; FULLER, No. 6406.

The coarse old saying, A wicked woman and an evil,

Is some nine parts worse than the devil.

CHEALES, *Proverbial Folk-Lore*, p. 4. (1875)

Women are not a hobby—they're a calamity.

ALEXANDER BRAILOWSKY, *Newspaper Interview* Minneapolis, 1931.

It is impossible to be more malevolent than a woman

S. G. CHAMPION, *Racial Proverbs*, p. 383 (1938) A Chinese proverb.

<sup>5</sup>  
Woemen are like Wasps in their anger.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

Women be wasps if angered.

JOHN CLARKE, *Paroemiologia*, p. 217. (1639)

<sup>6</sup>  
The treson whiche that wommen doon to man  
Ten hondred thousand [stories] telle I can.

CHAUCER, *The Marchantes Tale*, l. 995. (c. 1388)

Lo, which sleighes and subtilitees

In wommen been! for ay as bisy as bees

Ben they us sely men for to deceyve.

CHAUCER, *The Marchantes Tale: Epil.*, l. 3.

The wiles and guiles that women work,

Dissembled with an outward show,

The tricks and toys that in them lurk,

The cock that treads them shall not know.

SHAKESPEARE (?), *Passionate Pilgrim*, l. 335.

<sup>1</sup> Weale and women never cam [come together], but sorrow and they can.

JOHN CLARKE, *Paroemiologia*, p. 118. (1639)  
Weal and women cannot pan, But woe and women can.

JOHN RAY, *English Proverbs*, p. 365. (1678)  
Women and weal can never agree.

CARR, *The Dialect of Craven*, ii, 29. (1828)

<sup>2</sup> More bitter than death the, woman, whose heart is snares and nets, and her hands as bands. (Amariorem morte mulierem, quae laqueus venatorum est, et sagena cor eius, vincula sunt manus illius.)

*Old Testament: Ecclesiastes*, vii, 26. (c. 250 B. C.)

<sup>3</sup> Fire and sea and woman, three evils. (πῦρ καὶ θάλασσα καὶ γυνὴ τρία κακά.)

ERASMUS, *Adagia*. Chil. ii, cent. ii, No. 48. (1523) An old Greek proverb, of which Erasmus gives the Latin, "Ignis, mare, mulier, tria mala," calling it the "proverbial trimeter." Included by TAVERNER, *Translations from Erasmus*, fo. 31, with the comment, "What thyng is more dangerous then fyre? What more perilous then the sea? and what more comberous then a shrewed wyfe?"

An angry sea makes a great uproar, and fire a bitter assault, but neither the fury of the one nor the bitterness of the other is as bad as a woman.

PLAUTES, *Anthology*. (c. 1400) Paraphrasing Euripides.

Fire, water, woman, are man's ruin,  
Says wise Professor Vander Bruin.  
By flames, a house I hired was lost

• Last year, and I must pay the cost.  
Next year the sea o'erflow'd my ground,  
And my best Flanders mare was drown'd.  
A slave I am to Clara's eyes,  
The gipsy knows her power and flies.  
Fire, water, woman, are my ruin,  
And great thy wisdom, Vander Bruin.

MATTHEW PRIOR, *Fire, Water, Woman*. (1709)

<sup>4</sup> Strange that God hath given to men  
Cures for the venom of all creeping snakes.

• But no man ever yet devised a cure  
For woman's venom, worse than fire or viper:  
So terrible a curse are we to men.

(δεινὸν δ' ἐρπετῶν μὲν ἀγρίων

ἀκὴ βροτοῖσι θεῶν καταστήσασιν τινα·

ἃ δ' ἔστ' ἐχίδνης καὶ πυρὸς περαιτέρω,

οὐδεὶς γυναικὸς φάρμακ' ἐξηύρηκε πω

κακῆς· τοσοῦτόν ἐσμεν ἀνθρώποις κακόν.)

EURIPIDES, *Andromache*, l. 269. (c. 430 B. C.)  
Woman, curse to man. (ἀνθρώποις κακὸν γυναῖκας.)

EURIPIDES, *Hippolytus*, l. 616. (c. 428 B. C.)

Woman is a grievous curse. (δῆλον ὡς γυνὴ κακὸν μέγα.)

EURIPIDES, *Hippolytus*, l. 627.

O serpent under femininitee,  
Lyk to the serpent depe in helle y-bounde.

CHAUCEY, *Man of Law's Tale*, l. 262. (c. 1386)  
Ther-fore seith Salomon, that who-so toucheth  
and handleth a womman, he fareth lyk him that  
handleth the scorpioun that stingeth . . . ; and

who-so toucheth warm pich, it shent his fingers.

CHAUCEY, *The Persones Tale*. Sec. 76. (c. 1389)  
There is no such poison in the green snake's mouth  
or in the hornet's sting as in a woman's heart.

SCARBOROUGH, *Chinese Proverbs*. No. 1451.  
(1875)

Women are poison, son.

CLEVE B. ADAMS, *The Black Door*, p. 172. (1941)

<sup>5</sup> Lo now, how treacherous is womankind!  
(ὁρᾶτ', ἀπιστον ὡς γυναικείον γένος.)

EURIPIDES, *Iphigenia in Taurica*, l. 1298. (c. 414 B. C.)

What we are we are, we women, worse I will not  
say. (ἀλλ' ἐσμὲν ὁλόν ἐσμεν, οὐκ ἐρῶ κακόν, |  
γυναῖκες.)

EURIPIDES, *Medea*, l. 889. (c. 431 B. C.)

Than Euripides there never was a wiser poet:  
How well he says that woman is the most shame-  
less of animals!

(οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής·  
οὐδὲν γὰρ ὡδὶ θρέμῃ ἀναιδὲς ἔστιν ὡς γυναῖκες.)

ARISTOPHANES, *Lysistrata*, l. 368. (412 B. C.)

The exact words are not found in the extant  
plays of Euripides, but the sentiment is  
thoroughly his.

<sup>6</sup> We women, little apt for virtuous deeds,  
Are of dark deeds most cunning fashioners.

(γυναῖκες, εἰς μὲν ἔσθλ' ἀμχανώταται,  
κακῶν δὲ πάντων τέκτονες σοφώταται.)

EURIPIDES, *Medea*, l. 408. (c. 431 B. C.)

For a woman, to do wrong is much easier than to  
do right. (Mulieri nimio male facere levius onus  
est quam bene.)

PLAUTUS, *Truculentus*, l. 470. (c. 200 B. C.)

Women in mischief are wiser than men.

UNKNOWN, *The Country Man's New Common-  
wealth*, p. 11. (1647) The Italians say, "Le  
donne sanno un punto più del diavolo"  
(Women know a point more than the devil)

<sup>7</sup> Would that mortals otherwise  
Could get them children, that womankind were  
not,

And so no curse had lighted upon men.

(χρὴν ἄρ' ἀλλοθεν ποθεν βροτοῖς  
παῖδας τεκνοῖσθαι, θῆλυ δ' οὐκ εἶναι γένος·  
χοῦτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.)

EURIPIDES, *Medea*, l. 573. (c. 431 B. C.)

O why did God . . . create at last  
This noveltie on Earth, this fair defect  
Of Nature, and not . . . find some other way to  
generate

Mankind?

JOHN MILTON, *Paradise Lost*. Bk. x, l. 888. (1667)

<sup>8</sup> Women were born to mar the lives of men  
Ever, unto their surer overthrow.

(δεῖ γυναῖκες ἐμποδῶν ταῖς συμφοραῖς  
ἐφυσαν ἀνδρῶν πρὸς τὸ δυστυχέστερον.)

EURIPIDES, *Orestes*, l. 605. (c. 410 B. C.)

Way, tr.

I see women the way to wrack and ruine.

GEORGE PETTIE, *Petite Pallace*, p. 269. (1576)

Pettie seems to have invented this slur. *O.E.D.*  
lists no earlier example of "wrack and ruin"  
than *Gorboduc*, 1561.

All it needs to get a man in trouble is some woman or other.

CHARLES SAKBY, *Death in the Sun*, p. 83. (1940)

1 Yll women are woorse, then the infernall Furies, for in Hell the badde are onely tormented, but the vnruly women, doo tormente both good and badde. (Le femine cattine sono peggio de le Furie infernale.)

JOHN FLORIO, *Firste Fruits*, fo. 90. (1578)  
O woman, woman, woman, woman, woman!  
Tortuous as hell, insatiate as the grave!

NATHANIEL FIELD, *A Woman is a Weather-Cock*. Act iii. (1612)

LA thing that's better lost than found, a woman!

RICHARD BROME, *A Joviall Crew*. Act iv. (1641)

When toward the Devil's House we tread,

Woman's a thousand steps ahead.

(Denn geht es zu des Bösen Haus

Das Weib hat tausend Schritt voraus.)

GOETHE, *Faust*. Pt. i, sc. 21, l. 147. (1806)

2 I have alwayes thought the conversation of women, not onely vayne and unprofitable. but daungerous and hurtfull.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 232. (1574) Pettie, tr.

It requires nothing less than a chivalric feeling to sustain a conversation with a lady.

H. D. THOREAU, *Winter*, 31 Dec., 1851. "I tear that to the last," Thoreau adds, "women's lectures will demand mainly courtesy from men."

If a man hears much that a woman says, she is not beautiful.

ANONYMOUS, *Meditations in Wall Street*, p. 88. (1940)

3 Of all the plagues with which the world is curst,

Of every ill, a woman is the worst.

GEORGE GRANVILLE, *The British Enchanters*. Act i, sc. 1. (1706)

From Adam's wife, that proved a curse,

Though God had made her for a blessing,

All women born are so perverse

No man need boast their love possessing.

ROBERT BRIDGES (DROCH), *Triplet*. (c. 1900)

4 The deadly race and tribe of women who live amongst mortal men to their great trouble, no helpmeets in hateful poverty, but only in wealth. (γίνος καὶ φῶλα γυναικῶν.)

HESIOD, *Theogony*, l. 591. (c. 750 B.C.)

Zeus, who thunders on high, made women to be an evil to mortal men, with a nature to do evil.

(ὥς δ' αὖτως ἀνδρεσσι κακὸν θητοῖσι γυναῖκας | Ζεὺς ὑψιβρεμέτης θῆκεν, ξυτῆρας ἔργων | ἀργαλέων.)

HESIOD, *Theogony*, l. 600. There is a medieval proverb, "Mala mali mala contulit omnia mundo, Causa mali tanti foemina sola fuit" (The jawbone of the evil one brought all evil to the world by means of an apple; the cause of so much evil was woman alone).

The more women the more witchcrafts.

RABBI HILLEL, *Mishnah: Pirke Aboth*, ii. 8. (c. 50 B.C.)

5 Nothing more dread or shameless than a woman. (ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός.)

HOMER, *Odyssey*. Bk. xi, l. 427. (c. 850 B.C.)  
The naughtiness of a man is better than the goodness of a woman.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 232. (1574) Pettie, tr.

Who doth a woman cruel call

He doth not staine her name at all.

GUAZZO, *Civile Conversation*. Bk. iv, p. 131

He seldom errs

Who thinks the worst he can of womankind

JOHN HOME, *Douglas*. Act ii, sc. 3. (1756)

There is more death in women than we think

JOHN MASEFIELD, *The Widow in the Bye Street*. Pt. ii, l. 171. (1912)

6 No one but a woman and an Indian ever scalps the dead.

JOHN J. INGALLS, referring to Mary Elizabeth Lease, who had opposed him violently and successfully in his campaign for the Senate in 1891. See 1126:5.

7 There is nothing more insufferable than a wealthy woman. (Intolerabilius nihil est quam femina dives.)

JUVENAL, *Satires*. No. vi, l. 460. (c. A.D. 120)

The Germans say, "Wenn das Weib den Mann reich macht, ist der Teufel im Hause" (When the wife makes the husband rich, there's the devil in the house).

8 There are many wild beasts on land and in the sea, but the beastliest of all is woman. (πολλῶν κατὰ γῆν καὶ κατὰ θάλατταν θηρίων | δυνων. μέγιστόν ἐστι θηρίον γυνή.)

MENANDER, *Urbolimitas*. Frag. 488. (c. 300 B.C.)

There is no animal in the world so hateful as a woman can be.

SHAW, *Heartbreak House*. Act ii. (1913)

9 A woman is a necessary evil. (ἀνάγκη γὰρ γυναῖκ' εἶναι κακόν.)

MENANDER, *Fragments*. Frag. 532K. (c. 300 B.C.) The Latin is, "Malum est mulier, sed necessarium malum" (Woman is an evil, but a necessary evil).

Woman—a foe to friendship, an unescapable punishment, a necessary evil.

ST. CHRYSOSTOM, *Homilies*. (c. A.D. 390)

Use them [women] as necessary evils.

GEORGE PETTIE, *Petite Pallace*, ii, 166. (1576)

All women bee euills, yet necessary euills.

BRIAN MELBANCKE, *Philotimus*, sig. T2. (1583)

Marry, I can aptly compare woman to a rose: for as we cannot enjoy the fragrant smell of the one without sharp prickles, so we cannot possess the virtues of the other without shrewish conditions; and yet neither the one nor the other can well be forborne, for they are necessary evils

ROBERT GREENE, *Morando*. (1584)

Women . . . are indeed necessarie, but euills.

JOHN FLORIO, *Second Fruits*, p. 173. (1591)



Women are necessary evils.

JOHN CLARKE, *Paroemiologia*, p. 118. (1639)  
Wives and wind are necessary evils.

JAMES KELLY, *Scottish Proverbs*, p. 355. (1721)

1 Nothing is worse than a woman, even a good one. (οὐδὲν γυναικὸς χεῖρον, οὐδὲ τῆς καλῆς.)

MENANDER, *Fragments*. (c. 300 B. C.) See *Greek Anthology*. Bk. xi, epig. 286. Cited by ERASMUS, *Adagia*, with the Latin, "Muliere nil est peius, atque etiam bona."

There is nothing in the world worse than a woman, bee she never so good.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 232. (1574) Pettie, tr.

2 Man himself borne of a woman, is in deede a wo man, that is. ful of wo and miserie.

SIR THOMAS MORE, *Comforte Against Tribulation: To the Reader*. (1534) A fanciful etymology repeated by Guazzo, Heywood, Pettie, Lyly, Shakespeare, and others.

A woman, As who saith wo to the man.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Made only for a plague and woe unto men, as their name importeth.

GEORGE PETTIE, *Petite Pallace*, ii, 126 (1576)

3 Women are one and all a set of vultures. (Mulier quae mulier milvinum genus.)

PETRONIUS, *Satyricon*. Sec. 42. (C. A. D. 60)

4 There's no such thing as picking out the best woman; one is worse than another. (Nam optima nulla potest eligi; | alia alia peior est.)

PLAUTUS, *Aulularia*, l. 139. (c. 210 B. C.)

Two women are worse than one. (Mulieres duas peiores esse quam unam.)

PLAUTUS, *Curculio*, l. 592. (c. 200 B. C.) Quoted as a saying from an ancient poet.

What is worse or more audacious than a woman? (Quid peius muliere aut audacius?)

PLAUTUS, *Miles Gloriosus*, l. 307. (c. 200 B. C.)

Women are worthless wares (Mala mulier mers est.)

PLAUTUS, *Miles Gloriosus*, l. 894.

5 Women have many faults, but the worst of them all is that they are too eager to please themselves and take too little pains to please the men. (Multa mulierum sunt vitia, sed hoc e multis maxumumst, | quom sibi nimis placent minusque addunt operam, uti placeant viris.)

PLAUTUS, *Poenulus*, l. 1203. (c. 194 B. C.)

Amongst women (some will say) there is but two faults, and those are, they can neither doe nor say well.

BARNABY RICH, *Faultes Faults*, fo. 23. (1606)

'Tis said of women, that they have two faults; that is, they can neither say well, nor yet do well.

EDWARD WARD, *Female Policy*, p. 72. (1716)

Men have many faults, poor women have but two, There's nothing right they say, and nothing right they do.

CHEALES, *Proverbial Folk-Lore*, p. 13. (1875)

There is no sea-wave without salt;  
There is no woman without fault.

JOHN HAY, *Castilian Days*. Ch. 12. (1872)  
Paraphrasing a Spanish proverb.

6 One woman is a host of ills for any man. (Una sit et cuivis femina multa mala.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. xxv, l. 48 (c. 24 B. C.)

It's nothing but milch cows all men are for the women.

BERNARD SHAW, *O'Flaherty V.C.* (1915)

7 To control a woman's nature is to despair of a quiet life. (Feminae naturam regere desperare est otium.)

PUBLILIUS SYRUS, *Sententiae*. No. 217. (c. 43 B. C.)

A woman who meditates alone meditates evil (Mulier cum sola cogitat male cogitat.)

PUBLILIUS SYRUS, *Sententiae*. No. 376.

8 This is the greatest evil that Zeus has made women. (Ζεύς γὰρ μέγιστον τούτ' ἐποίησεν κακόν | γυναικας.)

SIMONIDES, *Fragment*. (c. 650 B. C.) See STOBAEUS, *Florilegium*, 73, 61.

Woman, to whom nature has given a mind prone to mischief. (Mulier, dedit natura cui pronum malo | animum.)

SENECA, *Octavia*, l. 868. (c. A. D. 60)

9 There are some meannesses which are too mean even for man—woman, lovely woman alone, can venture to commit them.

THACKERAY, *A Shabby Genteel Story*. Ch. 3. (1840)

In point of morals the average woman is, even for business, too crooked.

STEPHEN LEACOCK, *The Woman Question*. (c. 1929)

Scratch any woman and you'll find a squaw.

JAMES WARREN, *No Sleep at All*, p. 138. (1941)

10 Woman is man's confusion. (Mulier est hominis confusio.)

VINCENT DE BEAUVAIS, *Speculum Maius*, x, 71. (c. 1250)

Mulier est hominis confusio;  
Madame, the sentence of this Latin is—  
Womman is man's joye and al his blis.

CHAUCER, *The Nonne Preestes Tale*, l. 343 (c. 1387) An ironic mistranslation.

11 The world is full of care, much like unto a bubble,

Women and care, and care and women, and women and care and trouble.

NATHANIEL WARD, *The Simple Cobbler of Aggawam*. (1647)

12 Women are like curst dogges, civilitie keeps them tyed all day time, but they are let loose at midnight.

JOHN WEBSTER, *The White Devil*. Act i, sc. 2. (1612)

<sup>1</sup>Yt is an old sayeng That women be the dyuells  
netts, and hed of syn.

UNKNOWN, *Calisto and Melibea*, sig. A3. (1520)  
Woemen, the gate to perdition.

JOHN LVLV, *Euphues: Euphues to Philautus*,  
(Arber), p. 107. (1579)

Were't not for gold and women, there would be  
no damnation.

CYRIL TOURNEUR, *The Revenger's Tragedie*.  
Act ii, sc. 1. (1607)

There is no other purgatory but a woman.

BEAUMONT and FLETCHER, *The Scornful Lady*.  
Act iii. (1610)

<sup>2</sup>As holy as saints in church they be,  
And in street as angels they were,  
At home, for all their hipocrisie,  
A deuillish life they lede all the yeer.

UNKNOWN, *The Schole House of Women*, l. 658.  
(1542)

Women are saints in church, angels in the street,  
and devils at home. (Femmes sont à l'église saintes,  
es rues anges, à la maison diablesses.)

GABRIEL MEURIER, *Treſor des Sentences*. (c.  
1550) "Et singes au lit" (And apes in bed)  
adds an unknown misogynist of the same  
date.

A woman is a fury and an hurtfull Spyrite in the  
house, an angell in the churche, an ape in the  
bedd, a mule vnbrideled in the felde and a gote  
in the garden.

WILLIAM BERCHER, *The Nobility of Women*, p.  
127. (1559)

At home lyke dyuelles they be, abroad lyke  
aungelles pure.

EDWARD MORE, *Defence of Women*, l. 474. (1560)  
We limit the comely parts of a woman to consist  
in foure points, that is to be a shrewe in the  
kitchin, a saint in the church, an angell at the  
boud, and an ape in the bed.

GEORGE PUTTENHAM, *The Arte of English  
Poesie*, p. 299. (1589)

According to that wise saying of you, [women]  
be saints in the church, angels in the street, devils  
in the kitchen, and apes in your bed.

THOMAS MIDDLETON, *Blurt, Master-Constable*.  
Act iii, sc. 3. (1602)

You are pictures out of doors.  
Bells in your parlours, wild-cats in your kitchens,  
Saints in your injuries, devils being offended,  
Players in your housewifery, and housewives in  
your beds.

SHAKESPEARE, *Othello*, ii, 1, 110. (1605)  
Women are in churches, saints; abroad, angels; at  
home, devils.

GEORGE WILKINS, *The Miseries of Inforst  
Mariage*. Act i. (1607)

God save us from all wives who are angels in the  
streets, saints in the church, and devils at home.

C. H. SPURGEON, *John Ploughman's Talk*. Ch.  
13. (1869)

They are saints abroad, but ask their maids what  
they are at home.

C. H. SPURGEON, *John Ploughman's Pictures*.  
Ch. 16. (1880)

#### IV—Women Good and Bad

<sup>3</sup>Women, wealth, and wine have each two  
qualities, a good and a bad.

NATHAN BAILEY, *Dictionary: Women*. (1736)  
Oh the gladness of her gladness when she's glad,  
And the sadness of her sadness when she's sad.

But the gladness of her gladness,  
And the sadness of her sadness  
Are as nothing, Charles,  
To the badness of her badness when she's bad  
J. M. BARRIE, *Rosalind*. (1915) Quoted

<sup>4</sup>For study of the good and bad in woman two  
women are a needless expense.

AMBROSE BIERCE, *Epigram*. (1911)

<sup>5</sup>From the evil woman guard yourself, and the  
good one never trust. (De la mala muger te  
guarda, y de la buena no fies nada.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 263  
(1856) A Spanish proverb.

<sup>6</sup>Woman brings to man his greatest blessing  
and his greatest plague. (γυνή κώφέλειαν καὶ  
νόσον ἀνδρὶ φέρει μέγισταν.)

EURIPIDES, *Alcmaeon*. Frag. (c. 430 B. C.) The  
Germans say, "Der Erde Paradies und Hölle  
| Liegt in dem worte 'Weib'" (The earthly  
Paradise and Hell lie in the word "Woman").

Learne of me what Woman is.  
Something made of thred and thrumme;  
A mere botch of all and some.

ROBERT HERRICK, *Hesperides: Upon Some  
Women*. (1648) Thread and thrum: good  
and bad.

<sup>7</sup>When a woman is openly bad, then at last  
she is good. (Aperte mala cum est mulier  
tum demum est bona.)

PUBLIUS SYRUS, *Sententiar*. No. 20. (c. 43 B. C.)  
All women are good, viz., either good for some-  
thing or good for nothing.

JOHN RAY, *English Proverbs*, p. 59. (1678)

<sup>8</sup>A man gains no possession better than a good  
woman, nothing more horrible than a bad one  
(γυναῖκός οὐδὲν χρήμ' ἀπὸρ ληΐζεται  
ἐσθλῆς ἀμεινον, οὐδὲ ῥέγιον κακῆς.)

SIMONIDES, *Iambics*. No. 6. (c. 475 B. C.) See  
EDMONDS, *Elegy and Iambus (Loeb)*, ii, 216

There is no worse evil than a bad woman; and  
nothing has ever been created better than a good  
one.

(τῆς μὲν κακῆς κάκιον οὐτι γίγνεται  
γυναῖκός· ἐσθλῆς δ' οὐδὲν εἰς ὑπερβολὴν  
πέφυκ' ἀμεινον.)

EURIPIDES, *Melanippe Desmotis*. Frag. (c. 430  
B. C.)

Woman to man Is either a god or a wolf.

JOHN WEBSTER, *The White Devil*. Act iv. (1612)

<sup>9</sup>Wicked women bother one. Good women bore  
one. That is the only difference between them.

OSCAR WILDE, *Lady Windermere's Fan*. Act iii  
(1893)

## V—Woman: Her Creation

1  
And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

*Old Testament: Genesis*, ii, 21, 22. (c. 550 B.C.) God considered from which part of man to create woman. He said, I will not create her from his head, lest she hold up her own head too proudly; nor from his eye, lest she be too curious; nor from his ear, lest she be an eavesdropper; nor from his mouth, lest she be a chatterer; nor from his heart, lest she be too jealous; nor from his hand, lest she be too acquisitive; nor from his foot, lest she be a gadabout; but from his rib, a hidden and modest part of his body, so that she too may be modest, not fond of show, but rather of seclusion. But woman baffles God's design. She is haughty and walks with outstretched neck (*Isa.* iii, 16) and wanton eyes (*Isa.* iii, 16). She is given to eavesdropping (*Gen.* xviii, 10). She chatters slander (*Numb.*, xii, 1), and is of a jealous disposition (*Gen.*, xxx, 1). She is afflicted with kleptomania (*Gen.*, xxxi, 19), and is fond of running about (*Gen.*, xxiv, 1). In addition to these vices, she is gluttonous (*Gen.*, iii, 6), lazy (*Gen.*, xviii, 6), and bad tempered (*Gen.*, xvi, 6).

*Midrash: Genesis Rabbah*, xviii, 2. (c. 550) [God] when he made the first woman, he made her nat of the heved of Adam for she sholde nat clayme to greet lordshipe. . . . Also certes, god ne made nat womman of the foot of Adam, for she ne sholde nat be holden to lowe; . . . but god made womman of the rib of Adam, for womman sholde be felawe un-to man.

CHAUCER, *The Persones Tale*. Sec. 79. (c. 1389) Man was not made of the woman, but the woman of the man, and was taken, not out of the head, that she shoulde beare rule over man, but out of the side, where is the seate of the heart, to the end he should love her hartily and as his owne selfe.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii, p. 26. (1574) Pettie, tr. Woman was made of a rib out of the side of Adam; not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved.

MATTHEW HENRY, *An Exposition of the Old and New Testament: Genesis*, ii, 21, 22. (1710) Not from his head was woman took, As made her husband to o'erlook; Not from his feet, as one designed The footstool of the stronger kind; But fashioned for himself, a bride; An equal, taken from his side.

CHARLES WESLEY, *Short Hymns on Select Passages of the Holy Scriptures*. (1746) The woman was not taken From Adam's head, we know, To show she must not rule him— 'Tis evidently so

The woman she was taken From under Adam's arm, So she must be protected From injuries and harm.

ABRAHAM LINCOLN, *Adam and Eve's Wedding Song*. Written for Sarah Haggard on her marriage to Aaron Grigsby, 2 Aug., 1826.

"What? rise again with all one's bones," Quoth Giles, "I hope you fib:

I trusted, when I went to Heaven, To go without my rib."

S. T. COLERIDGE, *Epigram*. (s. 1834)

You see, dear, it is not true that woman was made from man's rib; she was really made from his funny bone.

J. M. BARRIE, *What Every Woman Knows*. Act iii. (1908)

2  
Woman, ye last thing God made, and therefore ye best.

JOHN LYLY, *Euphues* (Arber), p. 311. (1580) Man was made when Nature was but an apprentice, but woman was made when she was a skilful mistress of her art.

EDWARD SHARPHAM, *Cupid's Whirligig*. (1607) O fairest of creation! last and best Of all God's works!

MILTON, *Paradise Lost*. Bk. ix, l. 896. (1667) Our sex, you know, was after yours designed: The last perfection of the Maker's mind.

JOHN DRYDEN, *Amphitryon: Prologue*. (1690) I have always said it: Nature meant woman to be her masterpiece. (Ich hab' es immer gesagt: das Weib wollte die Natur zu ihrem Meisterstück machen.)

LESSING, *Emilia Galotti*. Act v, sc. 7. (1772)

Auld Nature swears, the lovely dears Her noblest work she classes, O; Her prentice han' she tried on man.

An' then she made the lasses, O. BURNS, *Green Grow the Rashes*. (1786) Woman was the second mistake of God.

F. W. NIETZSCHE, *The Antichrist*. Ch. 48. (1888) The Bible says that woman was the last thing God made. Evidently He made her on Saturday night. She reveals His fatigue.

ALEXANDRE DUMAS, fils, *Epigram*. (c. 1865)

## VI—Woman: A Woman's Counsel

3  
Follow not after [the counsels of] a woman and let her not lead captive thy understanding.

ANI, *Teaching How to Live*. No. 58. (c. 2000 B.C.) Budge, tr.

Whoever follows a woman's advice falls into Hell *Babylonian Talmud: Baba Metsia*, fo. 59a. (c. 450) Deduced from the instance of Ahab, who followed the advice of Jezebel.

The advice of a clever woman will ruin a walled city.

S. G. CHAMPION, *Racial Proverbs*, p. 383. (1938) A Chinese proverb.

4  
A woman's advice is not worth much, but he who won't take it is a fool. (El consejo de la mujer es poco. Y el que no le toma es loco.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 7. (1615)

A woman's advice is a poor thing, but he is a fool who does not take it.

CHEALES, *Proverbial Folk-Lore*, p. 5. (1875)

<sup>1</sup> Even from women's lips wise counsels come. (ὡς πολλὰ γ' ἐστὶ κἀπὸ θηλειῶν σοφά.)

EURIPIDES, *The Suppliants*, l. 294. (c. 421 B. C.)

A womans avyse helpys at the last.

Towneley Plays. No. xiii, 342. (c. 1460)

Let no man value at a little price

A virtuous woman's counsel.

CHAPMAN, *Gentleman Usher*. Act iv. (1606)

A womans counsell is sometimes good.

JOHN CLARKE, *Paroemiologia*, p. 22. (1639)

The best counsel is that of woman. (El primer consejo Ha de ser de la muger.)

CALDERON, *El Médico de su Honra*. Act i, sc. 2. (c. 1650)

A womans advice is best at a dead lift.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

Would men but follow what the sex advise,

All things would prosper, all the world grow wise.

POPE, *January and May*, l. 67. (1709)

<sup>2</sup> Take the first advice of a woman and not the second. (Primo dede mulieris consilio, secundo noli.)

GILBERTUS NOXERANUS, *Epigram*. (c. 1200) See

GRYNAEUS, *Adagia*, p. 130. The French have

the same proverb, "Prends le premier conseil

d'une femme, et non le second." Cited by

TRENCH, *On the Lessons in Proverbs*, ch. 4.

The Italians say, "La donna savia è all' im-

pensata, alla pensata è matta" (Women are

wise offhand and fools on reflection). That

is, first advice springs from intuition, in which

a woman may be trusted, while (to quote

Trench), "in processes of reasoning, out of

which the second counsels spring, women

may and will be inferior to us." See also

TORRIANO, *Piazza Universale*, p. 51. (1666)

Wommen ben wyse in short avysement.

CHAUCER (?), *Troilus*. Bk. iv, l. 936. (c. 1380)

Take your wife's first advice, and not her second, is a matrimonial maxim that is worth remembering.

CHEALES, *Proverbial Folk-Lore*, p. 159. (1875)

The first counsel of a woman is the wisest, their last the most dangerous.

S. G. CHAMPION, *Racial Proverbs*, p. 384.

(1938) A Chinese proverb.

<sup>3</sup> In ill counsel women beat men. (Malo in consilio feminae vincunt viros.)

PUBLILIUS SYRUS, *Sententiae*. No. 365. (c. 43 B. C.)

The philosophre seith, "in wikked conseil wommen venquisshe men."

CHAUCER, *The Tale of Melibeus*. Sec. 14. (1387)

In Sec. 15 Chaucer has, "In wikked conseil wommen venquisschen hir housbondes."

<sup>4</sup> Hit is said in lede [among people]

Cold red [advice] is quene [woman's] red.

UNKNOWN, *Proverbs of Alfred* (South), l. 139.

(a. 1250) From the medieval Icelandic prov-

erb, "Köld eru opt Kvenna-rath" (Cold are

often women's counsels). Cold: baneful, fatal.

Wommennes counsells been ful ofte colde;

Womannes counsell broghte us first to wo,

And made Adam fro paradys to go.

CHAUCER, *Nonne Preestes Tale*, l. 436. (c. 1387)

For women, with a mischief to their kind,

Pervert, with bad advice, our better mind.

A woman's counsel brought us first to woe,

And made her man his paradise forego.

DRYDEN, *Cock and the Fox*, l. 555. (a. 1700)

<sup>5</sup> It is not for women to give counsel. (μή γυνή βουλευέτω.)

AESCHYLUS, *Seven Against Thebes*, l. 200. (467 B. C.)

<sup>6</sup> Woman's counsel is either too dear or too cheap. (Consilium feminine nimis carum aut nimis vile.)

ALBERTANO OF BRESCIA, *Liber Consolationis*

(1246) Cited as a common saying.

Eek som men han seyde, that "the conseillinge of women is outhur to dere, or elles to litel of prys."

CHAUCER, *Tale of Melibeus*. Sec. 15. (c. 1387)

Ah! gentle dames, it gars me greet,

To think how monie counsels sweet,

How monie lengthen'd, sage advices,

The husband frae the wife despises!

ROBERT BURNS, *Tam o' Shanter*, l. 33. (1791)

## VII—Woman: A Woman's No

<sup>7</sup> Push them away with the left hand and draw them back with the right.

Babylonian Talmud: *Semachoth*, ii, 6. (c. 450)

Of women.

They wooed her and she resisted; they left her and then she fell in love.

BURCKHARDT, *Arabic Proverbs*. No. 229. (1817)

A little while she strove, and much repented,

And whispering "I will ne'er consent"—consented

BYRON, *Don Juan*. Canto i. st. 117. (1818)

<sup>8</sup> Between a woman's Yes and No I would not venture to stick the point of a pin. (Entre el Sí y el No de la mujer no me atreveria yo a poner una punta de alfiler.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 19. (1615)

When a woman's lips say, "It is enough," she looks at you with her eyes and they say "Again."

S. G. CHAMPION, *Racial Proverbs*, p. 384

(1938) Champion cites a similar Japanese

proverb on p. 447, "Saying 'No' a woman shakes her head lengthwise."

<sup>9</sup> Take not the first refusal ill:

Tho' now she won't, anon she will.

THOMAS D'URFEY, *A Song Set by Mr. Berenclow*. (c. 1700)

Never take No for an answer.

J. F. MITCHELL. Title and refrain of a popular song. (1886)

<sup>10</sup> The swain did woo; but she was nice;

Following fashion, nay'd him twice.

ROBERT GREENE, *The Shepherd's Ode*. (a. 1592)

But in wayne shee did conjure him

To depart her presence soe;

Having a thousand tongues to allure him  
And but one to bid him goe:

Where lipps invite, And eyes delight,  
And cheeks, as fresh as rose in June,  
Persuade delay; What boots she say,  
Forgoe me now, come to me soone?

UNKNOWN, *Dulcina*. (a. 1600) See PERCY, *Reliques*, ser. iii, bk. ii, No. 13. Sometimes attributed to Sir Walter Raleigh. Percy says it "is supposed to have been written by Ben Jonson."

Nineteen nay-says of a maiden is but half a grant.

JAMES KELLY, *Scottish Proverbs*, p. 268. (1721)  
To say why gals acts so or so,  
Or don't, 'ould be persumin';

Mebby to mean yes an' say no  
Comes nateral to women.

J. R. LOWELL, *The Courtin'*. (1862)

1 Say nay and take it.

JOHN HEYWOOD, *Epigrams*. No. 223. (1562)  
Let them say No, and take it, following the rule  
of the good Marot. (Suffit qu'elles dient 'Nenny,'  
en la faisant, suivant la regle du bon Marot.)

MONTAIGNE, *Essays*. Bk. ii, ch. 3. (1580)  
Play the maid's part. still answer nay, and take it.  
SHAKESPEARE, *Richard III*, iii, 7, 51. (1592)

Tut, my Remilia, be not thou so coy;  
Say nay, and take it.

ROBERT GREENE, *A Looking-Glasse for London*.  
Act ii, sc. 1. (1594)

Women, although they ne're so goodly make it,  
Their fashion is, but to say no, to take it.

ROBERT HERRICK, *Deniall in Women*. (1648)  
Maids say nay and take.

JOHN RAY, *English Proverbs*, p. 118. (1670)  
FULLER, *Gnomologia*. No. 3308. (1732)

Give her a dish; for they say maids will say no,  
and take it.

SWIFT, *Polite Conversation*. Dial. i. (1738)

2 Say ay No, and you'll never be married.

JAMES KELLY, *Scottish Proverbs*, p. 298. (1721)  
If you always say no, you'll never be married.

SWIFT, *Polite Conversation*. Dial. i. (1738)  
Say still no, an' ye'll ne'er be married

W. C. HAZLITT, *English Proverbs*, p. 328. (1869)

3 Putting him from me with my little finger, I  
drew him to me with my whole hand.

JOHN LYLY, *Euphues and His England* (Arber), p. 299. (1580)

The willing resistance of women was ye cause yat  
made Arelus to paynt Venus Cnydia catching  
at the ball with hir hand, which she seemed to  
spurn with hir foote.

LYLY, *Euphues and His England*, p. 364.

A woman's fault, to spurn at that with her foot  
which she greedily catcheth at with her hand

ROBERT GREENE, *The Carde of Fancie*. (1587)  
Making a woman's resistance.

ROBERT GREENE, *Metamorphosis*. (1588)

4 To season a No with frowardness, with doubt,  
and with favour. (Assaisonner un nenny de  
rudesse, de doute et de faveur.)

MONTAIGNE, *Essays*. Bk. iii, ch. 3. (1595)

5 Womans behaviour is a surer barre  
Then is their no: that fairely doth deny  
Without denying; thereby kept they are  
Safe ev'n from hope; in part to blame is she,  
Which hath without consent bin only tride;  
He comes too neere, that comes to be de-  
nide.

SIR THOMAS OVERBURY, *A Wife*. St. 36. (a. 1613)  
Let this great maxim be my virtue's guide:

In part she is to blame that has been try'd—  
He comes too near, that comes to be deny'd.

LADY MARY WORTLEY MONTAGU, *The Lady's  
Resolve*. (a. 1762)

6 Women often wish to give unwillingly what  
they really like to give. (Quod iuvat, invitae  
saepe dedisse volunt.)

OVID, *Artis Amatoriae*. Bk. i, l. 674. (c. 1 B. C.)

7 No is no negative in a woman's mouth.

SIR PHILIP SIDNEY, *Arcadia*. Bk. iii. (a. 1586)  
Since Maids, in modesty, say "No" to that  
Which they would have the profferer construe  
"Ay."

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 2, 55. (1594)

Take no repulse, whatever she doth say;  
For "get you gone," she doth not mean "away."

SHAKESPEARE, *The Two Gentlemen of Verona*,  
iii, 1, 100.

Have you not heard it said full oft,  
A woman's nay doth stand for nought?

SHAKESPEARE (?), *The Passionate Pilgrim*, l.  
339. (1599)

A woman's nay's a double yea (they say).

JOHN DAVIES (of Hereford), *The Scourge of  
Folly*, p. 40. (1611)

The lass saith no, and would full fain:  
And this is Love, as I hear sain.

SIR WALTER RALEGH, *What Is Love?* (a. 1618)  
Maids nay's are nothing, they are shie  
But to desire what they denie.

ROBERT HERRICK, *Maids Nay's Are Nothing*.  
(1648)

A woman's nay is no denial.

UNKNOWN, *Loyal Garland* (P.S.), p. 31. (1686)

## VIII—Woman: A Woman's Reason

8 If any one presses me to say why I love him.  
I feel that it could no otherwise be answered  
than by saying, "Because it was he; because  
it was I." (Si on me presse de dire pourquoi  
je l'aymois, je sens que cela ne se peult  
exprimer qu'en respondant, "Parce que c'estoit  
luy; parce que c'estoit moy.")

MONTAIGNE, *Essays*. Bk. i, ch. 27. (1580)

I have no other but a woman's reason;

I think him so, because I think him so.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
i, 2, 22. (1594)

Women's reasons; they would not because they  
would not.

JOHN LYLY, *Love's Metamorphosis*. Act iv. sc.  
1. (1601)

Besides, I have a woman's reason; I will not dance because I will not dance.

THOMAS MIDDLETON, *Blurt*. Act i, sc. 1. (1602)  
They were, scilicet, because they were; which is more foolish than a woman's reason.

BISHOP RICHARD MONTAGU, *The Acts and Monuments of the Church*, p. 106. (a. 1641)

We use to say, it's a woman's reason to say, I will do such a thing, because I will do it.

JEREMIAH BURROUGHS, *On Hosea*. Vol. iv, p. 80. (1652)

A woman's reason—because it is so.

GEORGE FARQUHAR, *The Recruiting Officer*. Act iv, sc. 3. (1706)

Because is woman's reason.

JAMES KELLY, *Scottish Proverbs*, p. 68. (1721)  
To contradict you, I know, is high treason,  
For the will of a wife is always her reason.

SAMUEL FOOTE, *The Englishman in Paris: Prologue*. (1753)

A pretty way of proving the point, being no better than the ladies' reason, it is divisible because it is.

ABRAHAM TUCKER, *The Light of Nature Pursued* (1834), i, 287. (1768)

This mode of arguing, if arguing it may be called, reminds me of what is vulgarly termed "a woman's reason"; for women sometimes declare that they love or believe certain things "because" they love or believe them.

MARY WOLLSTONECRAFT, *A Vindication of the Rights of Woman*. Ch. 5. (1792)

If any one were to ask me why I dislike him I should probably have to answer like a woman: Because I do.

W. H. HUDSON, *Dead Man's Plack: Preamble*. (1920)

### IX—Woman: Her Learning

1 A woman has no learning except in the use of the spindle.

*Babylonian Talmud: Joma*, fo. 66b. (c. 450)

When a woman inclines to learning there is usually something wrong with her sexual apparatus.

F. W. NIETZSCHE, *Beyond Good and Evil*. Ch. 4, Apothegm 144. (1886)

2 I hate a learned woman. (σοφὴν δὲ μισῶ.)

EURIPIDES, *Hippolytus*, l. 640. (c. 428 B.C.)

I hate a woman who is for ever consulting and poring over the "Grammar" of Palaemon. (Odi hanc ego quae repetit volvitque Palaemonis artem.)

JUVENAL, *Satires*. Sat. vi, l. 451. (c. A. D. 120)  
Men hate learned women.

TENNYSON, *The Princess*. Pt. ii, l. 442. (1847)  
Guard yourself from the learned woman. (Guardate de muger latina.)

CAHIER, *Six Mille Proverbes*, p. 262. (1856)

3 When an Ass climbeth a Ladder, you may find Wisdom in Women.

THOMAS FULLER, *Gnomologia*. No. 5547. (1732)  
But there's wisdom in women, of more than they have known.

RUPERT BROOKE, *There's Wisdom in Women*. (a. 1915)

4 Spell well, if you can.

LUCY HAY, COUNTESS DOWAGER OF CARLISLE, *Thoughts*, p. 116. (a. 1660)

It produces great praise to a lady to spell well.

THOMAS JEFFERSON, *Letter to Martha Jefferson*. (1783)

5 I have often heard said that *One wise woman is two fools*.

SIR ROGER L'ESTRANGE, tr., *Erasmus' Colloquies*, p. 220. (1680)

A wise woman is twice a fool.

NATHAN BAILEY, tr., *Erasmus*, p. 256. (1725)

It is foolish for a woman to be too wise.

ARTHUR STRINGER, *The Devastator*, p. 115. (1944)

6 He who teaches a woman letters feeds more poison to a frightful asp. (γυναῖχ' ὃ διδάσκων γράμματ' ἀσπίδι δὲ φοβερά προσπορίζει φάρμακον.)

MENANDER, *Fragments*. Frag. 702. (c. 300 B.C.)

Let all her ways be unconfin'd;

And clap your padlock—on her mind.

MATTHEW PRIOR, *An English Padlock*, l. 78. (c. 1700) Quoted by BICKERSTAFFE, *The Padlock*. Act ii, sc. 3.

7 She can't have a mind, no woman has one. (Nam cor non potest, quod nulla habet.)

PLAUTUS, *Miles Gloriosus*, l. 786. (c. 200 B.C.)

It is evident from the context that Plautus means "mind" and not "heart," for he is speaking of ready wit.

Wit in most women tends to exaggerate their folly rather than their good sense. (L'esprit de la plupart des femmes sert plus à fortifier leur folie que leur raison.)

LA ROCHEFOUCAULD, *Maximes*. No. 340. (1665)

A very little wit is valued in a woman, as we are pleased with a few words spoken plain by a parrot.

SWIFT, *Thoughts on Various Subjects*. (1714)

8 A blue-stocking is the scourge of her husband. (Une femme bel-esprit est le fléau de son mari.)

ROUSSEAU, *Emile*. Bk. i. (1762)

### X—Woman: Her Inconstancy

9 The minds of women are as changeable as the drop of dew which rests upon the lotus leaf

BHARTRIHARI, *Niti Sataka*. No. 111. (c. A. D. 625)

In *The Sringe Sataka*, Bhartihari has, "A woman talks to one man, looks at a second, and thinks of a third."

A woman's mind and winter-wind change oft.

JOHN CLARKE, *Paroemiologia*, p. 159. (1639)  
RAY, *English Proverbs*, p. 50. (1670)

A woman's mind is like the wind in a winter's night.

JAMES KELLY, *Scottish Proverbs*, p. 17. (1721)

BAILEY, *Dictionary: Women*. (1736)

Tho' women's minds like winter winds,

May shift and turn and a' that.

ROBERT BURNS, *Women's Minds*. (a. 1796)

To change the mind is a lady's privilege.

STANLEY WEYMAN, *Starvecrow Farm*. Ch. 22. (1905) The usual proverbial form is, "Ladies have leave to change their minds."

A woman's mind is cleaner than a man's—she changes it oftener.

OLIVER HERFORD, *Epigram*. (c. 1925)

1 He that hath a woman hath an eel by the tail.

BEAUMONT AND FLETCHER, *The Scornful Lady*. Act ii, sc. 1. (1610)

A woman and a wet eel both have slippery tails.

JAMES SHIRLEY, *Arcadia*. Act v, sc. 1. (1640)

2 A Woman Is a Weather-Cocke.

NATHANIEL FIELD. Title of comedy. (1612)

Women are (aft times) weather-cocks.

THOMAS DRAKE, *Bibliotheca*, p. 238. (1633)

They say, a woman is a wether-cocke.

WILLIAM SAMPSON, *The Vow Breaker*. Act i, sc. 4. (1636)

3 Woman often changes; foolish the man who trusts her. (Souvent femme varie; Bien fol est qui s'y fie.)

FRANÇOIS I OF FRANCE. (c. 1530) Sometimes quoted, "Tout femme varie." See BRANTÔME, *Œuvres*, vii, 395

This proverb is often cited, with the explanation that François I, talking with his sister, Marguerite d'Angoulême, of the inconstancy of women, cut it upon the glass of one of the windows of the château of Chambord, using the diamond of his ring.

LE ROUX DE LINCY, *Proverbes Français*, i, 231.

Woman's a various and changeful thing.

DRYDEN, tr., *Aeneid* Bk. iv, l. 850. (1697)

4 She is constant only in her inconstancy. (Tantum constans in levitate sua est.)

OWID, *Tristia*. Bk. v, eleg. 8, l. 18. (c. A.D. 9)

Ovid is speaking of Fortune.

Women, who are constant only in unconconstancy

GEORGE PETTIE, *Petite Pallace*, p. 97. (1576)

What constancy is to bee hoped for in kytes of Cressid's kinde? May one gather Grapes of thornes, Sugar, of Thistals, or constancy of women?

GEORGE PETTIE, *Petite Pallace*, p. 231. The last sentence paraphrases *Matthew*, vii, 16

5 A woman often is but a feather in the wind. (Une femme souvent | N'est qu'une plume au vent.)

HUGO, *Le Roi S'Amuse*. Act iv, sc. 2. (1832)

Woman is variable as a feather in the wind. (La donna è mobile | Qual piuma al vento.)

F.M. PIAVE, *Libretto of Verdi's Rigoletto*. (1851)

6 The love of woman, slippery it is, like starting over ice with unshod steed.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 90. (c. 900)

The trot of an Asse, the fyre of Strawe, and the loue of a woman lasteth little. (Trotto d'asino, foco di paglia, & amor di donna, poco durano.)

JOHN FLORIO, *Firste Fruites*, fo. 33. (1578)

Love lodged in a woman's breast Is but a guest.

HENRY WOTTON, *A Woman's Heart*. (c. 1639)

7 He plows the waves, and sows the sand, And seeks to gather the wind in a net, Whose hopes on the heart of woman are set (Ne l'onde solca, e ne l'arena semina, E 'l vago vento spera in rete accogliere Chi sue speranze fonda in cor di femina.)

JACOPO SANNAZARO, *Arcadia: Ecloga Octava*. (1504)

He waters plows, and soweth in the sand, And hopes the flick'ring wind with net to hold, Who hath his hopes laid upon woman's hand

SIR PHILIP SIDNEY, *Arcadia*. Bk. ii. (a. 1586)

Oh, female faith;

Go sow the ingrateful sand, and love a woman.

JOHN MARSTON, *Malcontent*. Act iv. (1604)

He ploughs in sand, and sows against the wind, That hopes for constant love of woman kind

FULLER, *Medicina Gymnastica*. (a. 1661)

8 I write the oaths of women on water. (ὄρκους ἐγὼ γυναικῶς εἰς ὕδωρ γράφω.)

SOPHOCLES. Frag. 694. (c. 450 B.C.)

She kept her word like a woman. (Muliebri fecit fide.)

PLAUTUS, *Miles Gloriosus*, l. 456. (c. 200 B.C.)

What a woman says to her lover should be written in wind or running water. (Sed mulier cupido quod dicit amanti | in vento et rapida scribere oportet aqua.)

CATULLUS, *Odes*. Ode lxx, l. 4. (c. 57 B.C.)

The words of women, lighter than falling leaves. (Verba puellarum, foliis leviora caducis.)

OWID, *Amores* Bk. ii, eleg. 16, l. 45. (c. 13 B.C.)

The Germans say, "Mädchenschwüre sind wie leere Spreu" (Women's oaths are like empty husks).

A man shall not trust the oath of a maid, nor the word of a woman.

SAEMUND (?), *Poetic Edda: Hovamol.* St. 84. (c. 900)

A woman's oaths are wafers, break with making.

JOHN FLETCHER, *The Chances*. Act ii, sc. 1. (1620)

This record will for ever stand.

"Woman, thy vows are traced in sand."

LORD BYRON, *To Woman*, l. 21. (1806)

Woman's faith, and woman's trust—

Write the characters in dust.

WALTER SCOTT, *The Betrothed*. Ch. 20. (1825)

Woman's love is writ in water!

Woman's faith is traced on sand!

W. E. AYTOUN, *Charles Edward at Versailles*. l. 201. (1849)

9 A fickle and changeful thing is woman ever. (Varium et mutabile semper | femina.)

VERGIL, *Æneid*. Bk. iv, l. 569. (19 B.C.)

My lord, you know what Virgil sings— Woman is various and most mutable.

TENNYSON, *Queen Mary*. Act iii, sc. 6, l. 77. (1875)

10 Hit is a propertie . . . To all women in the world . . . To be vnstable.

UNKNOWN, *The Destruction of Troy*, l. 8056. (c. 1400)

## XI—Woman: Her Tongue

<sup>1</sup> The prouerbe came not for nothing, when we say of a brawling man, he . . . hath a womans tongue in his head.

THOMAS ADAMS, *Works*, p. 150. (1630)

<sup>2</sup> Was there ever a woman who was not a babbler? (ἡμῶν οὐ λαλεῖν ἐπίσταται;)

ARISTOPHANES, *The Ecclesiazusae*, l. 120. (c. 393 B. C.)

We women are all justly accounted chatterboxes. (Nam multum loquaces merito omnes habemur.)

PLAUTUS, *Aulularia*, l. 124. (c. 210 B. C.)

Tattlers also and busybodies, speaking things which they ought not (φλύαροι καὶ περιεργοί.)

*New Testament: I Timothy*, v, 13. (c. A. D. 62)

St. Paul is referring to young widows. The *Vulgate* is, "Verbosae et curiosae."

Such a clatter of words pours from her tongue that you would think all the pots and bells were being clashed together. (Verborum tanta cadit vis, tot periter pelves ac tintinnabula dicas | pulsari.)

JUVENAL, *Satires*. Sat. vi, l. 440. (c. A. D. 120)

Her tongue runs like the clapper of a mill.

SWIFT, *Polite Conversation*. Dial. i. (1738)

Women and sparrows twitter in company.

S. G. CHAMPION, *Racial Proverbs*, p. 384. (1938) A Japanese proverb.

<sup>3</sup> Ten measures of speech descended to the world: women took nine and men one.

*Babylonian Talmud: Kiddushin*, fo. 49b. (c. 450)

The Rabbins have a Proverb, that ten kabs [a Hebrew dry measure] of speech descended into the world, and the women took away nine of them.

JOHN TRAPP, *Commentary on I Timothy* v. 13. (1647)

<sup>4</sup> Come, ladies, shall we talk a round? As men Do walk a mile, women should talk an hour. After supper: 'tis their exercise.

BEAUMONT AND FLETCHER, *Philaster*. Act ii. sc. 4. (1611)

<sup>5</sup> A woman hath none other weapon but her tongue.

THOMAS BECON, *Newe Catechisme*, p. 345. (1560)

A woman's strength is in her tongue.

JAMES HOWELL, *Proverbs: Brit.-Eng.*, p. 29. (1659)

A woman's sword is her tongue, and she does not let it rust.

S. G. CHAMPION, *Racial Proverbs*, p. 379.

(1938) A Chinese proverb. The French say the same, "La langue des femmes est leur épée, et elles ne la laissent pas rouiller."

A woman's tongue three inches long can kill a man six feet high.

CHAMPION, *Racial Proverbs*, p. 447. Japanese.

<sup>6</sup> When a man dies, the last thing that moves is his heart; in a woman her tongue.

GEORGE CHAPMAN, *The Widdowes Teares*. Act iv, sc. 2. (1612)

Well, miss, they say a woman's tongue is the last thing about her that dies.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

When man and woman die, as poets sung, His heart's the last part moves,—her last, the tongue.

FRANKLIN, *Poor Richard's Almanack*, 1739

<sup>7</sup> I am a womman, nedes moot I speke.

CHAUCER, *The Marchantes Tale*, l. 1061. (c. 1386)

Do you not know I am a woman? when I think, I must speak.

SHAKESPEARE, *As You Like It*, iii, 2, 263. (1600)

<sup>8</sup> Womens tongues are like lambs tayles, which seldome stand still.

THOMAS DELONEY, *Lack of Newbery*. Ch 7. (1597)

Womens tongues be like to yong lambs tailles.

UNKNOWN, *Cornucopiae* (Arber), p. 7. (1612)

A woman's tongue wags like a lamb's tail.

JOHN RAY, *English Proverbs*, p. 49. (1670)

Your tongue goes like a lamb's tail.

JAMES KELLY, *Scottish Proverbs*, p. 287. (1721)

<sup>9</sup> A woman's heart and her tongue are not relatives.

ROBERT GREENE, *Never Too Late*. (1590) *Works* (Grosart), viii, 90.

<sup>10</sup> Tattlin' 'oman can't make de bread rise.

J. C. HARRIS, *Plantation Proverbs*. (1880)

<sup>11</sup> Talk of the rack! What is it to a woman's tongue?

STEELE MACKAYE, *Paul Kauvar*. Act i. (1888)

<sup>12</sup> Arthur could not tame woman's tongue.

HOWELL, *Proverbs: Brit.-Eng.*, p. 23. (1659)

"King Arthur did never violate the refuge of a woman." Arthur is . . . the mirror of manhood By the woman's refuge, many understand her tongue, and no valiant man will revenge her words with his blows.

THOMAS FULLER, *Worthies*, iiii, 519. (1662)

<sup>13</sup> How like an angel's speaks the tongue of woman,

When pleading in another's cause her own!

LONGFELLOW, *The Spanish Student*. Act iii, sc. 5. (1843)

<sup>14</sup> The right nature of a woman, who hauing no way to winne, thinketh to ouercome with words.

JOHN LYLY, *Euphues* (Arber), p. 408. (1580)

<sup>15</sup> One tongue is enough for a woman.

JOHN MILTON (?), when asked why he had not taught his daughters Greek or Latin. (c. 1670) See PATTISON, *Milton*, p. 147. If Milton said it, he was merely repeating a proverb, cited by RAY, p. 59, and many others.

One Tongue is enough for two Women.

THOMAS FULLER, *Gnomologia*. No. 3800. (1732)

I am no great linguist. I am very much of the opinion that one tongue is sufficient for a woman.

THEODORE HOOK, *Jack Brag*. Ch. 11. (1837)



<sup>1</sup> Neither today nor through all the ages, never any woman dumb. (Aut hodie dicunt mulierem aut ullo in saeclo.)

PLAUTUS, *Aulularia*, l. 126. (c. 210 B. C.) Quoted as a common saying.

<sup>2</sup> It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. (Melius est sedere in angulo domatis, quam cum muliere litigiosa, et in domo communi.)

*Old Testament: Proverbs*, xxi, 9. (c. 350 B. C.) Repeated xxv, 24.

It is better to dwell in the wilderness, than with a contentious and an angry woman. (Melius est habitare in terra deserta, quam cum muliere rixosa et iracunda.)

*Old Testament: Proverbs*, xxi, 19.

Seith Salomon, that "it were better dwelle in desert than with a woman that is riotous."

CHAUCER, *The Tale of Melibeus*. Sec. 15. (c. 1387) "Bet is," quod ne, "thyn habitacioun Be with a leoun or a foul dragoun, Than with a woman usinge 'or to chydde."

CHAUCER, *The Wife of Bath's Prologue*, l. 775.

<sup>3</sup> Silence gives grace to a woman. (ἡ σιγὴ φέρει.)

SOPHOCLES, *Ajax*, l. 293. (c. 409 B. C.) Cited by ERASMUS, *Adagia*, iv, i, 97, with the Latin, "Mulierem ornat silentium." TAVERNER, *Translations from Erasmus*, fo. 67, renders it, "Silence garnysheth a woman."

Silence becomes a woman. (πρέπειν γὰρ οἶμαι γυναῖκι.)

HELIODORUS, *Aethiopica*. Bk. i, ch. 21. (c. A. D. 350) A silent woman is always better than a talkative one. (Tacitast melior mulier semper quam loquens.)

PLAUTUS, *Rudens*, l. 1114. (c. 200 B. C.) A silent woman is a gift from the Lord.

BEN SIRA, *Book of Wisdom*, xxvi, 14. (c. 190 B. C.) Let your women keep silence in the churches. (αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγᾶτωσαν.)

*New Testament: I Corinthians*, xiv, 34. (A. D. 57) It is commonly sayde, That where is least heart, is moste tongue. And therefore silence in a woman is greatly commended.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 240. (1574) Pettie, tr.

The answer of a wise woman is silence.

GUAZZO, *Civile Conversation*, iii, 39.

To be slow in words is a woman's only virtue

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 338. (1594)

Silence in woman is like speech in man, Deny 't who can.

BEN JONSON, *Silent Woman*. Act ii, sc. 2. (1609) Silence is the best ornament of a woman.

JAMES HOWELL, *English Proverbs*, p. 11. (1659)

RAY, *English Proverbs*, p. 24. (1670) A rendering of the Latin of Erasmus, "Mulierem ornat silentium."

A silent woman is better than a double-tongued man.

JAMES HOWELL, *English Proverbs*, p. 1. (1659)

Silence is a fine Jewel for a Woman, but it's little worn.

THOMAS FULLER, *Gnomologia*. No. 4166. (1732) I am very fond of the company of ladies. I like their beauty, . . . and I like their silence.

SAMUEL JOHNSON, *Remark*. (c. 1765) See WILLIAM SEWARD, *Johnsoniana*. No. 617

There is no more shining dress for a woman than silence. (Kein Kleid steht dem Weibe schoener, als das Schweigen.)

CAHIER, *Six Mille Proverbs*, p. 355. (1856)

<sup>4</sup> There ben women, there ben wordis.

UNKNOWN, *Douce MS.* (Förster), 52. (c. 1350)

Ther wymmen arn, are many wordys.

UNKNOWN, *The Castle of Perseverance*. Sc. 6, st. 230. (c. 1425)

Where be women, are many woords.

UNKNOWN, *Schole House of Women*, l. 481. (1542)

The old prouerbe, . . . Many women many words.

THOMAS DELONEY, *Thomas of Reading*. Ch. 12

(c. 1600) RAY, *English Proverbs*, p. 64. (1670)

Where there are women and geese there wants no noise.

JOHN RAY, *English Proverbs*, p. 64. (1678)

Geese with Geese, and Women with Women

THOMAS FULLER, *Gnomologia*. No. 1645. (1732)

<sup>5</sup> Wimmen is word-wod [word-mad] | and haueth tunge to swift.

UNKNOWN, *Proverbs of Alfred* (South), l. 293. (a. 1250)

<sup>6</sup> Yet wil the woman haue the last woord.

UNKNOWN, *The Schole House of Women*, l. 76. (1542) In HAZLITT, *Early Popular Poetry*, iv, 108.

Women strive for the last word.

THOMAS FULLER, *Church-History of Britain* Bk. ix, sec. 3. (1655)

Miss, you have shot your bolt: I find you must have the last word.

SWIFT, *Polite Conversation*. Dial. i. (1738)

A prating female will have the last word.

FRANCES SHERIDAN, *The Dupe: Epil.* (1764)

She was like the rest of your sex, ma'am—she went her own way and had the last word.

EDEN PHILLIPOTS, *Yellow Sands*. Act iii. (1926) See also under WORD.

<sup>7</sup> Her tongue was perfect and it never halted at a word.

UNKNOWN, *Hymn to Osiris*. (c. 4000 B. C.) See LEDRAIN, *Monuments Egyptiens*.

I know a lyghter mete than that . . . it is evyn a womans tounge, For that is ever sterynge!

JOHN RASTELL (?), *A New and Mery Interlude* (Percy Soc.), p. 23. (1519)

High flights she had, and wit at will;

And so her tongue lay seldom still.

MATTHEW PRIOR, *Hans Carvel*, l. 5. (a. 1721)

Women, like men, will fade away,

Their eyes grow dim, their teeth decay,

But while they breathe the vital gale,

'Tis strange their tongues should never fail.

HENRY TUFTS, *The Autobiography of a Criminal: Conclusion*. (c. 1808)

## XII—Woman: Her Virtue See also Chastity

1 That order of females whose faces are taken as a kind of security for their virtue.

FIELDING, *Tom Jones*. Bk. ii, ch. 3. (1749)

If they're good, they're not good-looking; if good-looking, they're not good.

CLARE KUMMER, *In the Dingle-Dongle Bell*. (c. 1930)

2 An honest woman is like a Fesant, whose feathres is little accounted of, and of the flesh we make great account.

JOHN FLORIO, *Firste Fruites*, fo. 91. (1578)

I am not fair, and therefore I pray the gods make me honest.

SHAKESPEARE, *As You Like It*, iii, 3, 34. (1600)

An honest woman dwells at the sign of an honest countenance.

*Harleian Miscellany* (1744), ii, 147. (1615)

The best worke he does is his marrying. for it makes an honest woman.

BISHOP JOHN EARLE, *Micro-cosmographie: Servingman* (Arber), p. 84. (1629)

The name of an honest woman is mickle worth.

JAMES KELLY, *Scottish Proverbs*, p. 334. (1721)

Miss Nancy was, in vulgar language, soon made an honest woman.

FIELDING, *Tom Jones*. Bk. xv, ch. 8. (1749)

My right honourable father nourished some thought of making an honest woman of Marie de Martigny.

SCOTT, *St. Roman's Well*. Ch. 25. (1824)

If he . . . marries her, he is said to "make an honest woman of her."

JAMIESON, *Scottish Dictionary: Honest*. (1825)

I wish he were free to make your sister an honest woman.

MARY E. BRADDON, *Like and Unlike*. Bk. iii. ch. 5. (1887)

Harry's going to make an honest woman of me.

G. H. COXE, *Glass Triangle*, p. 277. (1940)

HOCKING, *Death Loves a Shining Mark* p. 7. (1943)

3 If women were as little as they are good. a peas-cod would make them a gowne and a hood.

JOHN FLORIO, *Second Frutes*, p. 175. (1591)

From the Italian, "Se la donna fosse piccola come è buona, la minima foglia la farebbe una veste & una corona."

4 She shall finde small difference (in respect of the worlde) between beeing naughte. and beeing thoughte naughte.

STEFANO GUAZZO, *Civile Conversation*. Bk iii, p. 31. (1574) Pettie, tr

5 Most virtuous women are like hidden treasure; they are safe only because they are not sought after. (La plupart des honnêtes femmes sont des trésors cachés, qui ne sont en sûreté que parce qu'on ne les cherche pas.)

LA ROCHEFOUCAULD, *Maximes*. No. 368. (1665)

Ne'er let the fair one boast of Virtue prov'd  
Till she has well refus'd the Man she lov'd.

RICHARD ESTCOURT, *The Fair Example*. Act v, sc. 1. (1706)

6 Forbear to distribute amongst all women the guilt of a few. (Parcite paucarum diffundere crimen in omnes.)

OVID, *Artis Amatoriae*. Bk. iii, l. 9. (c. 1 B. C.)  
Though that Salomon seith, that "he ne fond never womman good," it folweth nat therfore that alle women ben wikke.

CHAUCER, *The Tale of Melibeus*. Sec. 15. (c. 1387)

7 Who can find a virtuous woman? (Mulierem fortem quis inveniet?)

*Old Testament: Proverbs*, xxxi, 10. (c. 350 B. C.)  
Not easily will even one good woman be found. (Haut facul femina una invenietur bona.)

PACUVIUS. Frag. 35, Loeb. (c. 160 B. C.)

No woman can be good. (Femina nulla bona est.)

PENTADIUS, *On Woman's Love*. (c. A. D. 250)

The Germans say, "Es giebt nur zwei gute Weiber auf der Welt: die Eine ist gestorben, die Andere nicht zu finden" (There are only two good women in the world: one is dead, the other not to be found).

I pray you tel me, how doo you cal a good woman in Latine? Know you what Plato saith, find her, and I'll geue her a name, but to tel you the truth, there can no name be geue to a thing that neuer was, is not, & I beleue, wil neuer be in this world

JOHN FLORIO, *Firste Fruites*, fo. 35. (1578)

There are women who appear as jewels—in books

HART, *700 Chinese Proverbs*. No. 50. (1937)

8 The world is perfectly packed with good women. To know them is a middle-class education.

WILDE, *Lady Windermere's Fan*. Act iii. (1893)

Parodying Steele's, "To love her was a liberal education."

## XIII—Woman: Her Will

9 When loving woman wants her way,  
God hesitates to say her nay.

BHARTIHHARI. (c. A. D. 625) Ryder, tr.

What woman wishes God wishes. (Ce que femme veut Dieu le veut.)

MÉRY, *Histoire des Proverbes*, i, 257. (c. 1600)

Similarly, "Ce que veut une femme est écrit dans le ciel" (What a woman wishes is written in heaven)

10 Let euery man please his wyfe in all matters. and . . . let her haue her owne wyll. for that she wyll haue who so euer say nay.

ANDREW BOORDE, *The Breviary of Healthe*, fo. 96. (1547)

Women will have their will.

WILLIAM HAUGHTON, *English-Men for My Money*. Act v, sc. 3. (1616) JOHN CLARKE, *Paroemiologia*, p. 329. (1639)

As the Goodman saith, so say we; but as the good wife saith, so it must be.

JOHN RAY, *English Proverbs*, p. 45. (1678)

<sup>1</sup> She will all have, and will right nought forego.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>2</sup> You have had your way, O ox-eyed Hera!  
(ἑρπηςας καὶ ἑρεϊρα, βοῶπις ὀφθαλμοὶ Ἥρη.)

HOMER, *Iliad*. Bk. xviii, l. 357. (c. 850 B. C.) The exclamation became a proverb, applicable to wives who get their way against their husbands' opposition.

Woman will have both her word and her way.

JOHN GAY, *Song*, in *Achilles*. (1733)

Man has his will—but woman has her way!

O. W. HOLMES, *The Autocrat of the Breakfast-Table*. Ch. 2. (1858)

<sup>3</sup> Give her her will or she'll burst, quoth the good man when his wife was dinging him.

JAMES KELLY, *Scottish Proverbs*, p. 124. (1721)

<sup>4</sup> Women, because they cannot have their wills when they dye, they will have their wills while they live.

JOHN MANNINGTON, *Diary*, p. 92. (1602)

Women must have their wills while they live, because they make none when they die.

JOHN RAY, *English Proverbs*, p. 63. (1678)

Men, dying, make their wills, but wives

Escape a task so sad;

Why should they make what all their lives

The gentle dames have had?

J. G. SAXE, *Woman's Will*. (1850)

The proverb says, a wife ought to have her will during her life, because she cannot make one when she dies.

SPURGEON, *John Ploughman*. Ch. 16. (1869)

<sup>5</sup> God hath endued women with this propertie. to bee wedded to their wils.

GEORGE PETTIE, *Petite Pallace*, p. 94. (1576)

*Biron*: Is she wedded or no?

*Boyet*: To her will, sir.

SHAKESPEARE, *Love's Labour's Lost*, II, 1, 211. (1609)

<sup>6</sup> Women and their wills are dangerous ills.

SAMUEL ROWLEY, *When You See Me, You Know Me*, sig. L3. (1605)

<sup>7</sup> He is a Fool who thinks by force, or skill,  
To turn the Current of a Womens Will.

SIR SAMUEL Tuke, *The Adventures of Five Hours*. Act v, sc. 3. (1663)

A woman will or won't,—depend on't;

If she will do't she will; and there's an end on't.

AARON HILL, *Zara: Epilogue*. (c. 1750)

Where is the man who has the power and skill

To stem the torrent of a woman's will?

For if she will, she will, you may depend on't;

And if she won't she won't; so there's an end on't.

UNKNOWN, *Inscription*, on pillar, Dane John Field, Canterbury, England. See *Examiner* (London), 31 May, 1829.

<sup>8</sup> Whilst there is a world, 'tis woman that will govern it.

VANBRUGH, *The Provok'd Wife*. Act III. (1697)

#### XIV—Woman: Her Work

<sup>9</sup> Some respite to husbands the weather may send,

But huswives affaires have never an end.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Preface to the Books of Huswiferie*. (1573)

Man's work lasts till set of sun,

Woman's work is never done.

UNKNOWN, *The Roxburghe Ballads*. Vol. II, p. 302. (c. 1655)

A woman's work is never done.

JOHN RAY, *English Proverbs*, p. 50. (1670) Ray adds, "A woman's work, and washing of dishes, is never at an end."

Women's work is never done.

THOMAS FULLER, *Gnomologia*. No. 5810. (1732)

When Darby saw the setting sun

He swung his scythe, and home he run,

Sat down, drank off his quart and said,

"My work is done, I'll go to bed."

"My work is done!" retorted Joan,

"My work is done! Your constant tone,

But hapless woman ne'er can say

'My work is done' till judgment day."

ST. JOHN HONEYWOOD, *Darby and Joan* (c. 1790)

You know they say, "A woman's business is never done."

LUCY LYTTELTON CAMERON, *The Cradle*, p. 12 (c. 1825)

#### XV—Woman and Love

<sup>10</sup> A woman will bear any weight, if it's placed upon her by a man. (καὶ κε γυνὴ φέρει ἄχθος. ἐπεὶ κεν ἀνὴρ ἀναβείη.)

ARISTOPHANES, *The Knights*, l. 1056. (424 B. C.)

No woman ever betakes herself willingly to a lonely bed. (Nulla tamen lecto recipit se sola libenter.)

PROPERTIUS, *Elegies*. Bk. II, eleg. 33, l. 41. (c. 24 B. C.)

Two women placed together makes cold weather

SHAKESPEARE, *Henry VIII*, i, 4, 22. (1612)

<sup>11</sup> Such great achievements cannot fail  
To cast salt on a woman's tail.

SAMUEL BUTLER, *Hudibras*. Pt. II, canto i, l. 277. (1664)

All women love great men

If young or old; it is in all the tales:

Young beauties love old poets who can love

ROBERT BROWNING, *In a Balcony*. (1853)

Women rather take to terrible people; prize-fighters, pirates, highwaymen, rebel generals, Grand Turks, and Bluebeards generally have a fascination for the sex; your virgin has a natural instinct to saddle your lion.

O. W. HOLMES, *The Guardian Angel* Ch. 13 (1867)

*Mrs. Allonby*: We women adore failures. They lean on us.

*Illingworth*: You worship successes. You cling to them.

OSCAR WILDE, *A Woman of No Importance*. Act i. (1893)

1 Why did she love him? Curious fool!—be still—

Is human love the growth of human will?

LORD BYRON, *Lara*. Canto ii, st. 22. (1814) The Italians say, "Alle belle donne le più volte toccano i brutti uomini" (Beautiful women usually fall to the lot of ugly men).

Alas! the love of women! it is known To be a lovely and a fearful thing.

BYRON, *Don Juan*. Canto ii, st. 199. (1818)

2 The hearts of women sicken for love more than do the hearts of men, but honor curbs desire. (καίτοι χείρον' ἀρσένων νόσον | ταύτην νοσοῦμεν, ἀλλὰ προύστημεν καλώς.)

EURIPIDES, *Andromache*, l. 220. (c. 430 B.C.) Every woman loves more than a man loves, but out of shame she hides the sting of love, although she be mad for it. (πάσα γυνή φιλέει πλέον ἀνδρός· αἰδομένη δὲ κείθει κέντρον ἔρωτος, ἐρωμανέουσα καὶ αὐτή.)

NONNUS, *Dionysius*. Bk. xlii, l. 209. (c. A.D. 400) See *Greek Anthology*. Bk. x, epig. 120.

3 One night, they say, one single night makes tame a woman in a man's arms.

(καίτοι λέγονσιν ὡς μί' εὐφρόνη χαλᾷ τὸ δυσμερές γυναικὸς εἰς ἀνδρὸς λέχος.)

EURIPIDES, *Daughters of Troy*, l. 665 (c. 415 B.C.)

He seyde, "a woman cast hir shame away, Whan she cast off hir smok."

CHAUCER, *The Wife of Bath's Prologue*, l. 782. (c. 1388)

Authorities both old and recent

Direct that women must be decent.

SWIFT, *Strephon and Chloe*. (1731)

4 How a little love and conversation improve a woman!

GEORGE FARQUHAR, *The Beaux' Stratagem* Act iv, sc. 2. (1706)

A woman who is loved always has success.

VICKI BAUM, *Grand Hotel*, p. 132. (1931)

5 One can find women who have never had one love affair, but it is rare indeed to find any who have had only one. (On peut trouver des femmes qui n'ont jamais eu de galanterie, mais il est rare d'en trouver qui n'en aient jamais eu qu'une.)

LA ROCHEFOUCAULD, *Maximes*. No. 73. (1665) Women in love pardon great indiscretions more easily than little infidelities. (Les femmes qui aiment pardonnent plus aisément les grandes indiscretions que les petites infidélités.)

LA ROCHEFOUCAULD, *Maximes*. No. 429.

How unhappy the woman who is in love and virtuous at the same time! (Qu'une femme est à plaindre, quand elle a tout ensemble de l'amour et de la vertu!)

LA ROCHEFOUCAULD, *Maximes Posthumes*, 548.

6 In their first passions, women love the lover, and in the others, they love love. (Dans les

premières passions, les femmes aiment l'amant; et dans les autres, elles aiment l'amour.)

LA ROCHEFOUCAULD, *Maximes*. No. 471. (1665)

In her first passion woman loves her lover;

In all the others, all she loves is love.

LORD BYRON, *Don Juan*. Canto iii, st. 3. (1818)

Taken from Rochefoucauld without credit.

7 Women are to be wonne with euery wind, in whose sexe ther is neither force to withstand the assaults of loue, neither constancy to remaine faithfull.

JOHN LYLY, *Euphues* (Arber), p. 55. (1579)

8 Whatever people may say, the great ambition of women is, believe me, to inspire love. (Quoi qu'on en puisse dire, la grande ambition des femmes est, croyez-moi, d'inspirer de l'amour.)

MOLIERE, *Le Sicilien*. Sc. 6, l. 39. (1667)

"I love you" is all the secret that many, nay, most women have to tell. When that is said, they are like China-crackers on the morning of the fifth of July.

O. W. HOLMES, *The Professor at the Breakfast-Table*. Ch. 8. (1860)

Woman wishes to be loved without a why or a wherefore; not because she is pretty, or good, or well-bred, or graceful, or intelligent, but because she is herself. (La femme veut être aimée sans raison, sans pourquoi; non parce qu'elle est jolie, ou bonne, ou bien élevée, ou gracieuse, ou spirituelle, mais parce qu'elle est.)

HENRI AMIEL, *Journal Intime*, 17 March, 1868

If I ever really love it will be like Mary Queen of Scots, who said of her Bothwell that she could follow him round the world in her nighty.

J. M. BARRIE, *What Every Woman Knows* Act ii. (1908)

9 All women can be caught; spread but your nets and you will catch them. (Cunctas! posse capi; capies, tu modo tende plagas.)

OVID, *Artis Amatoriae*. Bk. i, l. 269. (c. 1 B.C.)

Whether they give or refuse, it delights women to have been asked. (Quae dant, quaeque negant, gaudent tamen esse rogatae.)

OVID, *Artis Amatoriae*. Bk. i, l. 345.

A woman . . . always feels herself complimented by love.

ABEL STEVENS, *Madame de Stael*. Ch. 3. (c. 1860)

10 Every woman thinks herself lovable. However ugly she may be, there is none who is not pleased with her own looks. (Sibi quaeque videtur amanda; | pessima sit, nulli non sua forma placet.)

OVID, *Artis Amatoriae*. Bk. i, l. 613. The French say, "No mirror ever reflected an ugly woman."

11 A woman, like the Koh-i-noor, Mounts to the price that's put on her.

COVENTRY PATMORE, *The Angel in the House: The Koh-i-noor*. (1860)

A woman can be anything that the man who loves her would have her be.

J. M. BARRIE, *Tommy and Grisel*, p. 31. (1900)

1 Nowhere in stone, paint, or poem is a lady in my line [prostitution] portrayed as using a lover well—if she wants to get on. . . . The lady that spares her lover spares herself too little. (Quae amanti parcat, eadem sibi parcat parum.)

PLAUTUS, *Asinaria*, l. 174. (c. 200 B.C.)

Never will you find a woman who spares the man who loves her. (Nullum invenies quae parcat amanti.)

JUVENAL, *Satires*. Sat. vi, l. 208. (c. A.D. 120)  
Womankind more joy discovers  
Making fools, than keeping lovers.

JOHN WILMOT, *On the Coquetry of Women*, l. 71. (a. 1680)

2 There swims no goose so grey, but soon or late

She finds some honest gander for her mate.

POPE, *Wife of Bath's Prologue*, l. 98. (1714)

This I set down as a positive truth. A woman with fair opportunities and without an absolute hump, may marry WHOM SHE LIKES.

THACKERAY, *Vanity Fair*. Ch. 4. (1848)

3 No woman ever hates a man for being in love with her, but many a woman hates a man for being a friend to her.

POPE, *Thoughts on Various Subjects*. (1727)

Any woman will love any man that bothers her enough.

HENRY W. PHILLIPS, *Mr. Scroggs*. (1906)

4 Woman either loves or hates: there is no third course. (Aut amat aut odit mulier: nihil est tertium.)

PUBLILIUS SYRUS, *Sententiae*. No. 6. (c. 43 B.C.)

Woman is nectar when she loves,

And poison when she hates.

BHARTIHARI. (C. A.D. 625) Ryder, tr.

It is naturally incident to women to enter into extremities, they are either to loving or to loathing.

GEORGE PETTIE, *Petite Pallace: Sinorix and Camma*, p. 27. (1576)

I haue heard that women either loue entirely or hate deadly.

JOHN LYL, *Euphues* (Arber), p. 95. (1579)

The more women seeme at the first to loth the more they loue at the last.

JOHN LYL, *Euphues and His England*, p. 364. Women are always in extremes.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 118. (1639)

Women are ever in extremes; they are either better or worse than men. (Les femmes sont extrêmes; elles sont meilleures ou pires que les hommes)

LA BRUYÈRE, *Les Caractères: Des Femmes*. (1688)

Oh, the women! we must forgive them much, for they love much—and many. Their hate is, in fact, only love turned inside out.

HEINRICH HEINE, *Confessions*. (1854)

5 Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. (Amabilis super amorem mulierum.)

*Old Testament: II Samuel*, i, 26. (c. 800 B.C.)

6 Vitality in a woman is a blind fury of creation. GEORGE BERNARD SHAW, *Man and Superman*. Act i. (1903)

Every woman who hasn't any money is a matrimonial adventurer.

SHAW, *Heartbreak House*. Act ii. (1913)

7 Love is the history of a woman's life; it is an episode in man's. (L'amour est l'histoire de la vie des femmes; c'est un épisode dans celle des hommes.)

MADAME DE STAËL, *De l'Influence des Passions*. (a. 1817)

Man's love is of man's life a thing apart,  
'Tis woman's whole existence.

LORD BYRON, *Don Juan*. Canto i, st. 194. (1818)

A woman's whole life is a history of the affections.

WASHINGTON IRVING, *The Sketch Book: The Broken Heart*. (1819)

Love, that of every woman's heart  
Will have the whole, and not a part.

H. W. LONGFELLOW, *The Golden Legend*. Pt. iv, sec. 7. (1851)

Howe'er man rules in science and in art,  
The sphere of woman's glories is the heart.

THOMAS MOORE, *Epilogue to the Tragedy of Ina*, l. 53. (a. 1852)

Man dreams of fame, while woman wakes to love.

TENNYSON, *Merlin and Vivien*, l. 458. (1870)

For a woman loves forever, but a man loves for a day. . . .

But the woman, 'tis ever the woman who pays.

W. D. COBB, *It's the Woman Who Pays*. (1916)

The last line quoted by J. L. WILLIAMS, *Why Marry?* Act ii. (1917)

8 Once a woman has given you her heart, you can never get rid of the rest of her.

SIR JOHN VANBRUGH, *The Relapse*. Act ii. (1697)

Oh! say not Woman's love is bought

With vain and empty treasure! . . .

Deep in her heart the passion glows;

She loves, and loves for ever!

ISAAC POCOCK, *Song*. From a musical entertainment, *The Heir of Vironi*, produced at Covent Garden, London, 27 Feb., 1817.

9 Fire is never sated with fuel, nor ocean with streams, nor the God of death with all creatures, nor woman with man.

UNKNOWN, *Hitopadesa*, ii, 113. (c. 1250)

#### XVI—Woman's Place is in the Home

10 Let women stay at home and hold their peace. (Ἔσθω δ' ὀδῶ μὴ βλάβη ῥίθευ.)

AESCHYLUS, *Seven Against Thebes*, l. 201. (467 B.C.)

For women silence and discretion are most becoming,

And also to abide at home in peace.

(γυναῖκί γὰρ σιγή τε καὶ τὸ σωφρονεῖν  
κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων.)

EURIPIDES, *Children of Hercules*, l. 476. (c. 430 B.C.)

The fish is happy in the water, the bird in the air, and the good woman at home. (Der Fisch ist gern im Wasser, der Vogel in die Luft, das brave Weib daheim.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 356. (1856) A German proverb.

1 Let every wench mind her spinning. (Cada puta hile.)

CERVANTES, *Don Quixote*. Pt. i, ch. 46. (1605)

Let Women spin, and not preach.

THOMAS FULLER, *Gnomologia*. No. 3199. (1732)

Do you know the proverb, "Yerema, Yerema, you'd better stay at home and twirl the spindle"?  
TOLSTOY, *War and Peace*. Vol. i. pt. i, ch. 17. (1865) Dole, tr.

2 The respectable woman (should have) a broken leg and keep at home. (La mujer honrada, la pierna quebrada y en casa.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 5, 34. 49. (1615)

She will stay at home perhaps, if her Leg be broke.

THOMAS FULLER, *Gnomologia*. No. 4150 (1732)

3 A woman and a hen are soon lost by gadding abroad. (La mujer y la gallina por andar se pierden aina.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 49. (1615)

Women and hens, by too much gadding are lost.

TORRIANO, *Piazza Universale*, p. 10. (1666) The

English say, "A woman and a hen will always be gadding."

4 Her best and safest club is the home.

GROVER CLEVELAND, in *Ladies' Home Journal*, April, 1905.

Woman's sphere is the home. My husband says so.

J. L. WILLIAMS, *Why Murry?* Act i. (1917)

A woman's place is in the hay.

CLIFFORD ODETS, *Golden Boy*. Act i, sc. 3. (1937)

I go up in arms against the silly old-fashioned prejudice that woman's place is in the home

AGATHA CHRISTIE, *The Moving Finger*, p. 58. (1942)

5 Many estates are spent in the getting,

Since women for tea forsook spinning and knitting.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1733.

When great Augustus ruled the World and Rome,  
The Cloth he wore was spun and wove at Home,  
His Empress ply'd the Distaff and the Loom.

Old England's Laws the proudest Beauty name,  
When single, Spinster, and when married, Dame,  
For Housewifery is Woman's noblest Fame.

The Wisest household Cares to Women yield,

A large, a useful and a grateful Field.

FRANKLIN, *Poor Richard's Almanack*, 1748

6 A Woman is to be from her House three times;  
when she is Christned, Married and Buried.

THOMAS FULLER, *Gnomologia*. No. 480. (1732)

7 A dishonest woman can not be kept in, and an honest ought not.

STEFANO GUAZZO, *Civile Conversation*. Bk. iii. p. 24. (1574) Pettie, tr.

A dishonest Woman cannot be kept in, and an honest one will not.

THOMAS FULLER, *Gnomologia*. No. 76. (1732)

8 A journeying woman speaks much of all, and all of her.

HERBERT, *Jacula Prudentum*. No. 281. (1640)

A house and a woman suit excellently.

HERBERT, *Jacula Prudentum*. No. 470.

9 A woman, the more curious she is about her face, is commonly the more careless about her house.

BEN JONSON, *Explorata: Munda et Sordida* (1636)

The more women look in their glass, the less they look to their house.

HERBERT, *Jacula Prudentum*. No. 252. (1640)

Ladies grow handsome by looking at themselves in the glass.

WILLIAM HAZLITT, *The Plain Speaker: On the Look of a Gentleman*. (c. 1820)

10 God is thy law, thou mine: to know no more  
Is woman's happiest knowledge and her praise

MILTON, *Paradise Lost*. Bk. iv, l. 637. (1667)

The Chinese say, "The three virtues of a woman are to obey the father, to obey the husband, to obey the son."

Nothing lovelier can be found

In woman, than to study household good.

MILTON, *Paradise Lost*. Bk. ix, l. 232.

Well-ordered home man's best delight to make  
This be the female dignity and praise.

THOMSON, *The Seasons: Autumn*, l. 602. (1730)

Give me the fair one, in country and city,  
Whose home and its duties are dear to her heart

SAMUEL WOODWORTH, *The Needle*. (1818)

11 Phidias carved Aphrodite with one foot on a tortoise, to typify for womankind keeping at home and keeping silence. (οἰκουρίας σύμβολον ταῖς γυναῖξι καὶ σιωπῆς.)

PLUTARCH, *Moralia: Advice to a Bride*, 142D (c. A. D. 95) Repeated in 381E, paraphrasing

PAUSANIUS, vi, 25.

I would it were in Naples a lawe . . . that women should be euer like to the Snaile, which hath euer his house on his head.

JOHN LYL, *Euphues* (Arber), p. 79. (1579)

12 Ffull wofull is the householde That wantys a woman.

UNKNOWN, *Towneley Mysteries: Second Shepherd's Play*, 420. (c. 1460)

The proverb says, "House goes mad when women gad."

SCOTT, *The Fortunes of Nigel*. Ch. 4. (1822)

## XVII—Cherchez la Femme

- <sup>1</sup>  
No war without a woman.  
JOHN CLARKE, *Paroemiologia*, p. 117. (1639)  
Women's jars breed men's wars.  
H.G. BOHN, *Handbook of Proverbs*, p. 571. (1855)  
There is not a war in the world . . . but you women are answerable for it; not in that you have provoked, but in that you have not hindered.  
JOHN RUSKIN, *Sesame and Lilies: Of Queen's Gardens*. (1864)  
The only war I ever approved of was the Trojan war; it was fought over a woman and the men knew what they were fighting for.  
WILLIAM LYON PHELPS, *Sermon*, Riverside Church, N.Y. City, 25 June, 1933.
- <sup>2</sup>  
Look for the woman. (Cherchez la femme.)  
ALEXANDRE DUMAS, PÈRE, *Les Mohicans de Paris*. Bk. ii, ch. 16. (1864) Used several times in the novel, apparently as an established phrase, and in Act iii, sc. 7 of the play. It has been attributed to Joseph Fouché, minister of Police under Napoleon I.  
Cherchez la femme—it was Solomon who first said it.  
ÉMILE GABORIAU, *Other People's Money*. Ch. 29. (1869)  
Cherchez la femme—always a woman at the bottom of it.  
BERNARD SHAW, *The Philanderer*. Act i. (1893)  
Let us hunt for the woman; and may I rot forever if I utter that banal phrase in my bad French.  
ANTHONY BOUCHER, *The Case of the Baker Street Irregulars*, p. 306. (1940)  
An attempt on your part to *cherchez la femme*  
AGATHA CHRISTIE, *The Patriotic Murders*, p. 43. (1941)
- <sup>3</sup>  
Tell me the cause: I know there is a woman in't.  
JOHN FLETCHER, *The Humorous Lieutenant*. Act iv, sc. 2 (1619)
- <sup>4</sup>  
And when a lady's in the case,  
You know all other things give place.  
JOHN GAY, *The Hare and Many Friends*. (1727)  
You forget there is a woman in the case That is so all the world over.  
GEORG ERERS, *Uarda*. Bk. ii, ch. 14. (1877)  
In all the woes that curse our race  
There is a lady in the case.  
W. S. GILBERT, *Fallen Fairies*. (a. 1911)
- <sup>5</sup>  
Such a plot must have a woman in it.  
SAMUEL RICHARDSON, *Sir Charles Grandison*. Vol. i, letter 24. (1753)
- <sup>6</sup>  
The leader in the deed a woman. (Dux femina facti.)  
VERGIL, *Aeneid*. Bk. i, l. 364. (19 B.C.)  
There never was a case in which the quarrel was not started by a woman. (Nulla fere causa est in qua non femina litem | moverit.)  
JUVENAL, *Satires*. Sat. vi, l. 242. (c. A.D. 120)
- There is no mischief, but a woman is at one end of it.  
UNKNOWN, *Wit Restor'd*, p. 150. (1658)  
There is no mischief in the world done  
But that a woman is alwayes one.  
JAMES HOWELL, *English Proverbs*, p. 15. (1659)  
FULLER, *Gnomologia*. No. 6405. (1732)  
There is no mischief done, but a woman is one.  
JOHN RAY, *English Proverbs*, p. 50. (1670)  
Women and gear are at the bottom of a' the mischief in this world.  
WALTER SCOTT, *Rob Roy*. Ch. 35. (1818)  
No mischief but a woman or a priest in it.  
SCOTT, *Heart of Midlothian*. Note K. (1830)  
A woman does the mischief brew  
In nineteen cases out of twenty.  
W. S. GILBERT, *Engaged*. Act i. (1877)  
You never knew any trouble in this world that some dame wasn't at the bottom of it.  
PETER CHENEY, *You Can't Keep the Change*, p. 135. (1944)

## WONDER

## See also Astonishment

- <sup>7</sup>  
We carry within us the wonders we seek without us: there is all Africa and her prodigies in us.  
SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec. 15. (1643)  
The man who cannot wonder . . . is but a Pair of Spectacles behind which there is no Eye.  
THOMAS CARLYLE, *Sartor Resartus*. Bk. i, ch. 10. (1833)
- <sup>8</sup>  
Forthon nis aeniy wundor.  
CYNEWULF, *Crist*, l. 1016. (a. 900)  
Hit nis nan wonder.  
UNKNOWN, *Lambeth Homilies*, p. 23. (c. 1175)  
It no wonder nes.  
UNKNOWN, *Sir Tristrem*, l. 2216. (c. 1320)  
Make it no wonder.  
SHAKESPEARE, *The Taming of the Shrew*, iii, 2, 193. (1594)  
No wonder!  
SHAKESPEARE, *Cymbeline*, iii, 6, 11. (1609)  
Pa's miserable, and no wonder!  
DICKENS, *Bleak House*. Ch. 4. (1853)
- <sup>9</sup>  
Wonders will never cease.  
SIR HENRY BATE DUDLEY, *Letter to Garrick*, 13 Sept., 1776. *Garrick Correspondence*, ii, 174. JERROLD, *Story of a Feather*. Ch. 20 (1844) PHILLPOTTS, *Marylebone Miser*. Ch. 7. (1926)  
The bystanders looked from one to the other, with expressions of mingled surprise and dread. . . "Blessed hour, . . . wonders will never cease."  
CHARLES LEVER, *Jack Hinton*. Ch. 20. (1842)  
Bismarck had . . . been kissed and hugged by his Majesty. . . . The world had been again reminded . . . that wonders truly, would never cease.  
CHARLES LOWE, *Prince Bismarck*. Ch. 10. (1885)  
The world will never starve for want of wonders, but only for want of wonder.  
G. K. CHESTERTON, *Tremendous Trifles*. (1909)

<sup>1</sup> The langer we live, the mae fairlies [wonders] we see.

FERGUSON, *Scottish Proverbs*, p. 94. (c. 1595)

KELLY, *Scottish Proverbs*, p. 313. (1721)

Fertlies make fools fain.

WALTER SCOTT, *The Pirate*. Ch. 4. (1821)

<sup>2</sup> Any river is huge if it is the greatest a man has seen. (Fluvius qui visus maximus ei qui non ante aliquem maiorem vidit.)

LUCRETIUS, *De Rerum Natura*. Bk. vi, l. 674.

(c. 45 B.C.) Quoted by MONTAIGNE, i, 26.

They think a calf a muckle beast that never saw a cow.

HENDERSON, *Scottish Proverbs*, p. 93. (1832)

<sup>3</sup> On account of that wonderful event, a nine days' solemn feast was celebrated by the Romans. (Romanis quoque ab eodem prodigio novendiale sacrum publice susceptum est.)

LIVY, *History*. Bk. i, sec. 31. (c. 10 B.C.)

A wonder last but nyne night never in toune.

CHAUCEER (?), *Troilus*. Bk. iv, l. 588. (c. 1380)

This wonder, (as wonders last) lasted nine daies.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)

The greatest wonder lasteth but nine daies.

JOHN LYL, *Euphues and His England: To the Gentlemen Readers* (Arber), p. 205. (1580)

Edward: You 'ld think it strange if I should marry her . . .

Gloucester: That would be a ten days' wonder at the least.

Clarence: That's a day longer than a wonder lasts.

SHAKESPEARE, *III Henry VI*, iii, 2, 112. (1591)

I was seven of the nine days out of the wonder before you came.

SHAKESPEARE, *As You Like It*, iii, 2, 184. (1600)

Be content; 'tis but a nine dayes wonder.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. i, sec. ii, mem. 7. (1621)

A wonder lasts but nine days. and then the puppy's eyes are open.

JOHN RAY, *English Proverbs*, p. 143. (1678)

FULLER, *Gnomologia*. No. 482. (1732)

Wonder lasts but nine nights in a town.

JOHN RAY, *Proverbs: Scottish*, p. 263. (1678)

The Italians say, "Niuna maraviglia dura più che tre giorni" (No wonder lasts more than three days).

He would be found . . .

A nine days' wonder at the most.

CHARLES CHURCHILL, *The Ghost*, iii, 547. (1762)

The nine days' wonder which was brought to light.

LORD BYRON, *Don Juan*. Canto i, st. 188. (1818)

A curious relic of that nine days' wonder.

BERNARD SHAW, *Plays Pleasant and Unpleasant: Preface*. (1898)

<sup>4</sup> In the name of wonder, What's Caesar's purpose?

PHILIP MASSINGER, *The Roman Actor*. Act iv, sc. 2. (1626)

What in the name of wonder do you mean?

JOSEPH ADDISON, *The Freeholder*. No. 9. (1716)

Who in the name of wonder are those queer foreigners?

ROBERT BRIDGES, *The Feast of Bacchus*, iii, 814. (1889)

<sup>5</sup> Wonder is the only beginning of philosophy. (οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας ἢ αὐτῆς.)

PLATO, *Theaetetus*. Sec. 155D. (c. 390 B.C.)

Wonder is the foundation of all philosophy. (L'admiration est fondement de toute philosophie.)

MONTAIGNE, *Essays*. Bk. iii, ch. 11. (1595)

Wonder—which is the seed of knowledge.

FRANCIS BACON, *On the Advancement of Learning*. Bk. i. (1605)

Men love to wonder and that is the seed of our science.

EMERSON, *Works and Days*. (1870)

<sup>6</sup> To wonder at nothing. (μηδὲν θαυμάζειν.)

PYTHAGORAS, *Maxim*. (c. 525 B.C.) As quoted

by PLUTARCH, *Moralia: On Listening to Lectures*. Sec. 44B. This, says Plutarch, was the advantage which Pythagoras declared he had gained from philosophy.

Marvel not at the matter. (Non mireris super hoc negotio.)

*Old Testament: Ecclesiastes*, v, 8. (c. 250 B.C.) Do not doubt that here is found the ideal of that wisdom which excels and is divine, . . . in being astonished at nothing when it happens. (Nihil admirari cum acciderit.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 14, sec. 30. (45 B.C.)

Nothing should seem unexpected. (Nihil oportere inopinatum videri.)

CICERO, *Tusculanarum Disputationum*. Bk. iii, ch. 23, sec. 55.

"Wonder at nothing"—that is perhaps the only thing, Numicius, that can make a man happy and keep him so. (Nil admirari prope res est una. Numici, solaque quae possit facere et servare beatum.)

HORACE, *Epistles*. Bk. i, epis. 6, l. 1. (20 B.C.)

Wonder not, nor admire not in thy mind.

SHAKESPEARE, *Twelfth Night*, iii, 4, 165. (1599)

"Wonder not" occurs also in *The Taming of the Shrew*, iv, 5, 63, and in *Much Ado about Nothing*, iii, 2, 115.

Not to admire is all the art I know,

To make men happy, and to keep them so.

THOMAS CRECH, tr., *Horace*, i, 6, 1. (1684)

Quoted by POPE, *Imitations of Horace*, i, 6, 1, and by BYRON, *Don Juan*, canto v, st. 101

Nil admirari: a very necessary lesson.

LORD CHESTERFIELD, *Letters*, 27 Sept., 1748

And I must say, I ne'er could see the very Great happiness of the "Nil Admirari."

LORD BYRON, *Don Juan*. Canto v, st. 100. (1818)

[In] the words "wonder not" . . . we have a distinct echo from one of the floating maxims of Greek proverbial wisdom, from the *μηδὲν θαυμάζειν* (wonder at nothing) of Pythagoras. . . . which has become more widely known through the *Nil admirari* of Horace.

DEAN E. H. PLUMPTRE, *Ecclesiastes*, v, 8. (1881)

Dr. Arnold called it "the devil's favourite text."



The Aglaia Club, . . . a somewhat "used up" *nil admirari* society.

JAMES PAYN, *Thicker than Water*. Ch.14. (1883)  
For, not to admire, if a man should learn it, were more

Than to walk all day like a Sultan of old in a garden of spice.

O. HENRY (W. S. PORTER), *Supply and Demand*. (1909) He is supposed to be quoting Tennyson.

<sup>1</sup>  
If you don't wonder at the wonderful, it ceases to be a wonder. (Chien kuai pu kuai. ch'i kuai tzu mieh.)

SCARBOROUGH, *Chinese Proverbs*. No.1987. (1875)

<sup>2</sup>  
I will tell thee wonders.

SHAKESPEARE, *Love's Labour's Lost*, i, 2, 144. (1595)

You shall see wonders.

SHAKESPEARE, *The Merry Wives of Windsor*, v, 1, 13. (1601)

<sup>3</sup>  
O wonderful!

SHAKESPEARE, *Richard III*, i, 2, 73. (1592) *Hamlet*, i, 5, 118; iii, 2, 340.

I tell thee, Licio, this is wonderful.

SHAKESPEARE, *The Taming of the Shrew*, iv, 2, 15. (1594)

Most wonderful!

SHAKESPEARE, *Much Ado About Nothing*, ii, 3, 98. (1598) *Twelfth Night*, v, 1, 232.

O wonderful, wonderful, and most wonderful wonderful! and yet again wonderful, and after that, out of all hooping!

SHAKESPEARE, *As You Like It*, iii, 2, 201. (1600)  
"Wonderful!" I ejaculated.

"Common-place," said Holmes

A. CONAN DOYLE, *A Study in Scarlet*. Ch. 3. (1887) A colloquy in the Sherlock Holmes tale, repeated with variations many times in later ones

<sup>4</sup>  
Here is a wonder, if you talk of a wonder.

SHAKESPEARE, *The Taming of the Shrew*, v, 2, 106. (1594)

O you wonder!

SHAKESPEARE, *The Tempest*, i, 2, 426. (1611)  
Ferdinand is referring to Miranda.

"You think I'm a wonder," Tommy persisted  
BARRIE, *Sentimental Tommy* Ch. 14. (1896)

<sup>5</sup>  
I rather would entreat thy company,

To see the wonders of the world abroad.

SHAKESPEARE, *The Two Gentlemen of Verona*, i, 1, 5. (1594)

Navarre shall be the wonder of the world.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 12. (1595)

This was . . . the wonder of the whole world

RICHARD HOOKER, *Of the Lawes of Ecclesiastical Politie*. Bk. v, ch. 11, sec. 1. (1597)

<sup>6</sup>  
The unknown is always magnified. (Omne ignotum pro magnifico est.)

TACITUS, *Agricola*. Sec. 30. (A.D. 98) Fyfe translates it, "Wonder grows where knowledge fails."

Marueile is the daughter of ignorance. (La maraiglia è figliola de l'ignoranza.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Wonder is the daughter of ignorance, ignorance of nature.

THOMAS ADAMS, *Sermons* (1861), i, 444. (1629)

Marvell is the daughter of ignorance.

*Book of Meery Riddles*. Prov. 44. (1629)

Admiration be the daughter of ignorance.

SIR PAUL RYCAUT, tr., *Gracian's Critick*, p. 25. (1681)

Wonder is the Daughter of Ignorance.

THOMAS FULLER, *Gnomologia*. No. 5811. (1732)

<sup>7</sup>  
I do not envy, but I rather wonder. (Non equidem invideo; miror magis.)

VERGIL, *Eclogues*. Ecl. i, l. 11. (37 B.C.)

## WOOD

### I—Wood: Wooden

<sup>8</sup>  
All wood is worth logs.

RANDLE COTGRAVE, *Dictionary: Bois*. (1611)

Sap and heart are the best of wood.

J. C. BRIDGE, *Cheshire Proverbs*, p. 106. (1917)

<sup>9</sup>  
Not from every wood is a Mercury made (Ne e quovis ligno Mercurius fiat.)

ERASMUS, *Adagia*. Chil. ii, cent. v, No.47. (1523)

See also under HEREDITY.

A Mercury cannot be made of every wood (but Priapus may).

FRANCIS BACON, *Promus*. No. 19. (c. 1594)

Vertue is a merueylous worke-woman, who can make Mercury of any wood.

THOMAS HAWKINS, tr., *Holy Court*, p. 5. (1626)

I know better than most men of what wood a minister is made.

DISRAELI, *Vivian Grey*. Bk. iv, ch. 1. (1826)

The wood of which a knight is made, and that is a squire.

WALTER SCOTT, *Castle Dangerous*. Ch. 5. (1831)

<sup>10</sup>  
I sipped my absinthe drip and sawed worm-wood.

O. HENRY (W. S. PORTER), *The Fool-Killer* (1908)

Barbara, cold at heart, sawed wood.

O. HENRY, *Schools and Schools*. (1909) Kept quiet, said nothing.

The Government sawed wood.

O. HENRY, *Holding up a Train*. (1911)

<sup>11</sup>  
Wood half burnt is easily kindled.

GEORGE HERBERT, *Jacula Prudentum*. No. 608. (1640) RAY, *English Proverbs*, p. 30. (1670)

Wood half-Coal is easily kindled.

THOMAS FULLER, *Gnomologia*. No. 5812. (1732)

<sup>12</sup>  
A knotty piece of timber must have smooth wedges.

JOHN RAY, *English Proverbs*, p. 15. (1670)

Knotty timber requires sharp wedges.

H.C. BOHN, *Handbook of Proverbs*, p. 438. (1855)

<sup>13</sup>  
Lay on more wood; ashes give money. This is an Italian proverb: Mette più su legna, che

in ogni modo la cenere val danari. Used ironically when a person is seen laying too much wood on the fire.

JOHN RAY, *English Proverbs*, p. 65. (1678)  
Lay on more Wood; the Ashes will yield Money.  
THOMAS FULLER, *Gnomologia*. No. 3152. (1732)

<sup>1</sup> The grene wode is hotter than the other whan it is wel kyndeled.

EARL RIVERS, *Dictes and Sayenges of the Philosophers* (1877), p. 65. (1477)

In greene wood we may see, that where as the fuell is not most apt for burning, yet the fire lasteth longer.

THOMAS WILSON, *The Arte of Rhetoric* (1909), p. 84. (1553)

Greenest wood, though kindlinge longe, yet hottest most it burns.

GEOFFREY WHITNEY, *A Choice of Emblemes*, p. 173. (1586)

Green wood makes a hot fire.

GEORGE HERBERT, *Jacula Prudentum*. No. 861. (1640) RAY, p. 30; FULLER, No. 1774. The French say, "Verde bûche fait chaud feu." There is an old English jingle, "Ash, when green, Is fire for a queen."

<sup>2</sup> This . . . game is sometimes called "Touch-iron" or "Touch-wood"; in these cases the players are safe only when they touch iron or wood, as may be previously agreed. They are liable to be *touched* only when they are running from one piece of iron or wood to another.

UNKNOWN, *The Boys Own Book*, p. 37. (1849)  
However, the modern superstition that touching wood wards off misfortune, especially after untimely boasting, is founded on the idea underlying the old proverb, "He that talks much of happiness summons grief." In Scotland touching cold iron is supposed to have the same virtue.

Touch wood, it's sure to come good.

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OLD WOOD TO BURN, *see under AGE*.

## II—Wood: Woods

See also Forest

<sup>3</sup> From the woods themselves it goes into the axe.

*Babylonian Talmud: Sanhedrin*, fo. 39b. (c. 450) *Midrash* gives the following explanation: "When iron was created, the trees began to tremble. Iron therefore said to them, Wherefore do ye tremble? Let none of your wood enter into me, and not one of you shall be hurt."

<sup>4</sup> Help the boy; He's in a wood, poor child.

BEAUMONT AND FLETCHER, *The Mad Lover*. Act iv. (c. 1616)

I am afraid we are in a wood. No wonder the nation is puzzled.

THOMAS BURTON, *Diary* (1828), iii, 415. (1658)

He is confused; he has lost himself in a wood

ROBERTSON, *Phraseologia Generalis*, p. 369. (1681)

I assured him I was quite in a wood, and begged him to be more explicit.

MADAME D'ARBLAY, *Diary*, 28 Nov., 1786.

"All in a wood." In a state of perplexity and bewilderment.

ANNE E. BAKER, *Glossary of Northamptonshire Words and Phrases: Wood*. (1854)

<sup>5</sup> In the middle of the journey of our life, I found me in a gloomy wood astray, Where the straight way was lost.

(Nel mezzo del cammin di nostra vita

mi ritrovai per una selva oscura,  
che la diritta via era smarrita.)

DANTE, *Inferno*. Canto i, l. 1. (c. 1300) And Dante adds, "Ah! how hard a thing it is to tell what a wild, and rough, and stubborn wood this was, which in my thought renews the fear!"

<sup>6</sup> It is a strange Wood, that has never a dead Bough in it.

THOMAS FULLER, *Gnomologia*. No. 2889. (1732)

<sup>7</sup> He that fears leaves, let him not go into the wood.

GEORGE HERBERT, *Jacula Prudentum*. No. 170 (1640) In No. 1090 Herbert has, "He that is afraid of leaves, goes not to the wood." From the Latin proverb, "Non venit ad silvam qui cuncta rubeta veretur."

<sup>8</sup> To linger silent among the healthful woods (Tacitum silvas inter reptare salubris.)

HORACE, *Epistles*. Bk. i, epis. 4, l. 4. (20 B.C.)

One impulse from a vernal wood

May teach you more of man,

Of moral evil and of good,

Than all the sages can

WORDSWORTH, *The Tables Turned*. St. 6. (1798)

In the woods a man casts off his years, as the snake its slough.

R. W. EMERSON, *Essays: Nature*. (1836)

<sup>9</sup> It is foolish to carry timber into the woods. (In silvam . . . ligna feras insanius.)

HORACE, *Satires*. Bk. i, sat. 10, l. 34. (35 B.C.)  
See also under LABOR LOST.

<sup>10</sup> You goe the wrong way to the woode, in making a gappe when the gate is open.

JOHN LYLY, *Euphues and His England* (Arber), p. 288. (1580)

<sup>11</sup> Whoever seeks to learn the cause of his [Ovid's] sorrow is asking that the sun be shown to him; he sees not the leaves in the wood. the soft grass in the open meadow or the water in the full stream. (Nec frondem in silvis, nec aperto mollia prato | gramina. nec pleno flumine cernit aquam.)

Ovid, *Tristia*. Bk. v, eleg. 4, l. 7. (C. A. D. 9)

Plentie is no deintie, ye see not your owne ease I see, ye can not see the wood for the trees.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

Thou canst not or wilt not see wood for trees.

BRIAN MELBANCKE, *Philotimus*, sig. S2. (1583)

That Lyncius may be match't with Gaulard's sight,

That sees not Paris for the houses' height.

BISHOP JOSEPH HALL, *Satires*. iv, 1. (1597)

Lyncius was one of the Argonauts, famed for his sharp sight.

He could not have been able as hee went along to have seene the Wood for Trees.

JAMES HOWELL, *Dodona's Grove*, p. 217. (1640)  
You can't see the wood for the trees.

JONATHAN SWIFT, *Polite Conversation*. Dial i.

(1738) BAILEY, *The Bishop's Crime*, p. 60.

(1941) BEEDING, *The Twelve Disguises*, p. 2.

(1942) etc., etc. The Germans say, "Mann kann den Wald nicht vor Bäumen sehen"

The countryman . . . having gone for the first time to see some famous city, complained on his return home that he could not see the city for the houses

R. C. TRENCH, *Medieval Church History*. Ch. 1. (1877)

You can't see the forest for the trees.

WILLIAM IRISH, *I Wouldn't Be in Your Shoes*, p. 43. (1943)

Can't see the wood for the trees now. This was the place where that cliché really meant something. When you were in the forest, you could not see the forest.

STUART CLOETE, *Congo Song*. Ch. 27. (1943)

I'll lead him safely out of the wood of ruin. (Ex hoc saltu damni salvom ut educam foras.)

PLAUTUS, *Menaechmi*, l. 987. (c. 200 B. C.)

You've got a Milesian girl. I'm going to betroth her to this fellow and hedge my son in—he shan't be out of the wood. (Gnato saltum obsipiam.)

CAECILIUS STATIUS, *Hymnis*. Frag 59. Loeb (c. 175 B. C.)

Mr. Windham says we are not yet out of the wood, though we see the path through it.

MADAME D'ARBLAY, *Letter*, 20 Dec., 1792

I noticed a fresh sign that he was out of the wood.

EDNA LYALL (ADA E. BAYLY), *Derrick Vaughan* Ch. 1 (1889)

When a patient reaches this stage [of convalescence] he is out of the woods.

OWEN WISTER, *The Virginian*. Ch 29 (1902)

We're not out of the woods yet.

FRANK GRUBER, *The Gift Horse*, p. 207. (1942)

Do not boast until you see the enemy dead (μήπω μέγ' εἴπης, πρὶν τελευτήσαντ' ἴδης.)

SOPHOCLES, *Fragment*. (c. 425 B. C.) As quoted by CICERO, *Ad Atticum* Bk. iv, epis. 8.

But, alas! I hallooed before I was out of the wood.

WILLIAM HUNTINGTON, *The Bank of Faith* p. 85. (1801)

There is a rustic adage, which warns us against self-gratulation before we are quite "out of the wood."

R. H. BARTHAM, *The Ingoldsby Legends: The Spectre of Tappington*. (1840)

Don't halloo till you are out of the wood. This is a night for praying rather than boasting.

KINGSLEY, *Hereward the Wake*. Ch. 3. (1866)

Yet, fellows, must I warn you not to shout Ere we have left the troublous wood behind

MORRIS, *The Earthly Paradise*, i. i. 33. (1868)  
We must not halloo before we are out of the wood.

WILLIAM DE MORGAN, *It Never Can Happen Again*. Ch. 28. (1909) The Dutch say, "Do not cry 'Hi' till you are over the bridge."

3 Do you think I was born in the wood, to be afraid of an owl?

JONATHAN SWIFT, *Polite Conversation*. Dial i.

(1738) Repeated in Dial. iii.

I wasn't born in a wood to be scared by an owl.

HANNAH COWLEY, *The Belle's Stratagem*. Act

iii, sc. 1. (1780) PAULDING, *The Bucktails*.

Act v, sc. 3. (1815) HALIBURTON, *Wise Saws*

Ch. 16. (1843)

You are a stupid booby to be scared by an owl, secin' you was raised in the woods.

T. C. HALIBURTON, *Wise Saws*. Ch. 17. (1843)

I wasn't brought up in the woods to be scared by owls.

H. W. THOMPSON, *Body, Boots and Britches*, p. 139. (1939)

4 Woods have tongues As walls have ears.

TENNYSON, *Balin and Balan*, l. 522. (1885)

WOODS HAVE EARS, *see under EAR*.

5 Even the gods have dwelt in the woods. . .

The woods please us above all things. (Habitantur di quoque silvas | . . nobis placeant ante omnia silvae.)

VERGIL, *Eclogues*. Ecl. ii, l. 60. (37 B. C.)

Once more, ye woods, farewell! (Ipsae rursus concedite silvae.)

VERGIL, *Eclogues*. Ecl. x, l. 63.

6 The woods are full of them.

ALEXANDER WILSON, *American Ornithology*:

*Preface* (1808) Quoting the remark of a boy returning from gathering wild-flowers

The woods is full of them.

CHARLOTTE ARMSTRONG, *Lay On, Mac Duff*, p. 67. (1942)

Now the woods are full of them.

H. C. BAILEY, *The Apprehensive Dog*, p. 7. (1942)

## WOOING

See also Widow: Wooing a Widow

7 Many wooers, but little furniture.

BURCKHARDT, *Arabic Proverbs*. No. 649. (1817)

A pretty girl, but too poor to obtain a husband. *See also under BEAUTY*

8 Courting and wooing bring dallying and doing

WILLIAM CAMDEN, *Remains* (1870), p. 320 (1605) RAY, p. 48; FULLER, No. 6264.

In fact, 'tis the season of billing and cooing.

Amorous flying and fond pursuing.

ROBERT BUCHANAN, *Fine Weather on the Di-gentia*. Pt. i, st. 1. (a. 1891)

9 The last suitor wins the wench.

RANDLE COTGRAVE, *Dictionary: Aimé*. (1611)

The last suitor wins the maid.

JOHN RAY, *English Proverbs*, p. 15. (1670)  
FULLER, *Gnomologia*. No. 4624. (1732) The French say, "Les derniers venus sont les mieux aimés" (The last comers are the best loved).

<sup>1</sup>  
Thrise happie is that woynge  
That is not long a doynge.

RICHARD EDWARDS, *The Paradyse of Dainty Deuises*. (a. 1566)

Blest is the wooing that's not long a doing.  
*Sir Gyles Goosecappe*. Act iii, sc. 2. (1606)  
Blessed is the wooing, That is not long a-doing.  
As the saying is, when the parties are sufficiently known to each other, . . . take her without any more ado.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. vi, subs. 5. (1621)

Happy's the wooing, that's not long in doing  
JOHN RAY, *English Proverbs*, p. 48. (1670)  
Happy is the wooing that's not long a-doing.  
JAMES KELLY, *Scottish Proverbs*, p. 153. (1721)  
FIELDING, *Tom Thumb*. Act ii, sc. 9. (1730)  
FRANKLIN, *Poor Richard*, 1734, etc., etc.  
"Thrice happy's the wooing that's not long a-doing!"

So much time is saved in the billing and cooing.  
R. H. BARHAM, *The Ingoldsby Legends: Sir Rupert the Fearless*. (1842)

The time I've lost in wooing,  
In watching and pursuing  
The light that lies  
In woman's eyes,

Has been my heart's undoing.

THOMAS MOORE, *The Time I've Lost in Wooing*. (a. 1852) The Germans say, "Mit liebhabereien wird viele Zeit vergeudet" (In courtship much time is wasted).

<sup>2</sup>  
She's courted been by many a lad,  
And knows how sparking's done.

T. G. FESSENDEN, *Poems*, p. 77. (1804)

He went a sparking among the rosy country girls.  
IRVING, *Salmagundi*, xv, 396. (1807)  
I'll be cursed if I wouldn't spark that little fusee myself.

J. P. KENNEDY, *Horse Shoe Robinson*, ii, 34. (1835)

All ye young sparkers, come listen to me.

A. B. LONGSTREET, *Georgia Scenes*, p. 177. (1835)

<sup>3</sup>  
Sunday's wooing draws to ruin.

HENDERSON, *Scottish Proverbs*, p. 9. (1832)

<sup>4</sup>  
Where wooers hoppe in and out, long time may bryng  
Him that hoppeth best, at last to have the ryng.

JOHN HEYWOOD, *Proverbs*. Pt. 1, ch. 3. (1562)

He that runs fastest gets the ring.  
SHAKESPEARE, *The Taming of the Shrew*, i, 1, 144. (1594)

<sup>5</sup>  
A maiden with many wooers often chooses the worst.

JAMES KELLY, *Scottish Proverbs*, p. 32. (1721)

He woos for cake and pudding.

JAMES KELLY, *Scottish Proverbs*, p. 172.

Who may wooe but [without] cost?

JAMES KELLY, *Scottish Proverbs*, p. 352.

<sup>6</sup>  
If Euphues had not seene thee willyng to be wonne he woulde neuer haue woe'd thee.

JOHN LYLY, *Euphues* (Arber), p. 89. (1579)

Wooe hir, win hir, and weare hir.

LYLY, *Euphues and His England*, p. 307. See also under WINNING.

The younger shee is, the sooner shee is to bee wooed, and the fayrer shee is, the likelier to bee wonne.

LYLY, *Euphues and His England*, p. 314.

To win a maiden's hold a thing soon done,  
For nature framed all women to be won.

(Tu per mille custodie entro a i più casti verginei alberghi il guardo altrui portasti.)

TORQUATO TASSO, *Gerusalemme Liberata*. Canto ii, st. 15. (1581) Fairfax, tr.

A woman, and therefore to be won.

ROBERT GREENE, *Perimedes*. (1588)

She 's beautiful and therefore to be woo'd:

She is a woman, therefore to be won.

SHAKESPEARE, *I Henry VI*, v, 3, 78. (1591)

She is a woman, therefore may be woo'd;

She is a woman, therefore may be won.

SHAKESPEARE, *Titus Andronicus*, ii, 1, 82. (1593)

Was ever woman in this humour woo'd?

Was ever woman in this humour won?

SHAKESPEARE, *Richard III*, i, 2, 228. (1592)

Gentle thou art and therefore to be won,

Beauteous thou art, therefore to be assailed;

And when a woman woos, what woman's son

Will sourly leave her till she have prevailed?

SHAKESPEARE, *Sonnets*. No. xli. (1609)

Women were in their creation ordained to be wooed, and to be won.

JOHN FORD, *A Line of Life*, p. 59. (1620)

Her vertue and the conscience of her worth,

That would be woo'd, and not unsought be won.

MILTON, *Paradise Lost*. Bk. viii, l. 502. (1667)

Every woman may be won.

SCOTT, *Quentin Durward*. Ch. 19. (1823)

If I am not worth the wooing, I surely am not worth the winning.

LONGFELLOW, *The Courtship of Miles Standish*. Pt. iii. (1858)

<sup>7</sup>  
[He] began to boord hir.

JOHN LYLY, *Euphues and His England* (Arber), p. 332. (1580)

He wooeth well, that meaneth no yll.

LYLY, *Euphues and His England*, p. 350.

Shee did not hang for thy mowing.

LYLY, *Euphues and His England*, p. 390.

He will get the poor man's answer.

JAMES KELLY, *Scottish Proverbs*, p. 165. (1721)  
A flat refusal.

<sup>8</sup>  
'Tis the quarry that flees that the hunter follows. (Venator sequitur fugientia.)

OVID, *Amores*. Bk. ii, eleg. 9, l. 9. (c. 13 B.C.)

Many desire what flees them, and hate what stands still. (Quod refugit, multae cupiunt: odere quod instat.)

OVID, *Artis Amatoriae*. Bk. i, l. 717. (c. 1 B.C.)

You pursue, I fly; you fly, I pursue. Such is my mind. (Insequeris, fugio; fugis, insequor; hæc mihi mens est.)

MARTIAL, *Epigrams*. Bk. v, epig. 83. (c. A. D. 90)  
If thou flee it, it shal flee thee;  
Folowe it, and folowen shal it thee.  
(Se tu le suiz, il te suira,  
Se tu t'en fuiz, il s'en fuira.)

JEAN DE MEUNG, *Roman de la Rose*, l. 4357.  
(c. 1270) Chaucer (?), tr., l. 4783. (c. 1365)  
Flee it [love], and it will flee thee,  
Follow it, and it will follow thee.

THOMAS HOWELL, *H. His Devises*, p. 64. (1581)  
RAY, *English Proverbs*, p. 55 (1678) has,  
"Follow love and it will flee, flee love and it will follow thee," a form cited also by FULLER, *Gnomologia*, No. 6258. (1732) There is a Latin proverb, "Honor sequitur fugientem" (Honor follows him who flees from it), and the same thing has been said of glory, of pleasure, and of fortune. BACON, *Advancement of Learning*, bk. ii, refers to "that conceit, elegantly expressed by the Emperor Charles V., 'that fortune hath somewhat the nature of a woman, if she be too much wooed she is the farther off.'" HEYWOOD, *Proverbs*, (1546), has, "Follow pleasure and then will pleasure flee; Flee pleasure and pleasure will follow thee." The French say, "Courez toujours après le chien, jamais il vous mordra" (Keep on running after the dog and it will never bite you).

I have pursued her as love hath pursued me; which hath been on the wing of all occasions. . . . And that hath taught me to say this:  
"Love like a shadow flies when substance love pursues;

Pursuing that that flies, and flying what pursues."  
SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 208. (1601)

Follow a shadow, it still flies you,  
Seem to fly it, it will pursue:  
So court a mistress, she denies you;  
Let her alone, she will court you.

Say, are not women truly, then,  
Styled but the shadows of us men?

BEN JONSON, *That Women Are but Men's Shadows*. (a. 1635)

Flee, and she follows; follow, and she'll flee;  
Than she there's none more coy; there's none more fond than she.

FRANCIS QUARLES, *Emblemes*. Bk. i, No. 4. (1635)  
You think that you are Ann's suitor; that you are the pursuer and she the pursued; that it is your part to woo, to persuade, to prevail, to overcome. Fool: it is you who are the pursued, the marked-down quarry, the destined prey.

SHAW, *Man and Superman*. Act ii. (1903)  
Pursued man loves to think himself pursuer.

EDMUND VANCE COOKE, *From the Book of Ex-tenuations: Ruth*. (1926) A columnist in the *El Paso Times* puts it thus, "A man always chases a woman until she catches him."

<sup>1</sup>  
Doth not the Cow loe to the Bull, doth not the Mare neigh to the Horse?

GEORGE PETTIE, *Petite Pallace*, p. 154. (1576)

We cannot fight for love, as men may do;  
We should be woo'd and were not made to woo.

SHAKESPEARE, *A Midsummer-Night's Dream*, ii, 1, 241. (1596)

Though I lov'd you well, I woo'd you not;  
And yet, good faith, I wish'd myself a man,  
Or that we women had men's privilege  
Of speaking first.

SHAKESPEARE, *Troilus*, iii, 2, 134. (1601)  
All naturally fly what does pursue:

'Tis fit men should be coy when women woo.

CONGREVE, *Old Batchelour*. Act iv, sc. 5. (1693)  
When petticoats woo, breeks may come speed.

JAMES KELLY, *Scottish Proverbs*, p. 346. (1721)  
It is Time to marry, when the Woman woos the Man.

THOMAS FULLER, *Gnomologia*. No. 3019. (1732)  
That you're in a terrible taking,

By all these sweet oglings I see,  
But the fruit that will fall without shaking,

Indeed is too mellow for me.

MARY WORTLEY MONTAGU, *To a Lady Making Love*. (a. 1762)

<sup>2</sup>  
To woo is a pleasure in a young man, a fault in an old.

JOHN RAY, *English Proverbs*, p. 30. (1670)  
To woo is a Pleasure in a young Man, but a Phrenzy in an old.

THOMAS FULLER, *Gnomologia*. No. 5254. (1732)

<sup>3</sup>  
Better woo o'er midden than o'er moss.

JOHN RAY, *Proverbs: Scottish*, p. 231. (1678)  
Biting an' scarting [scratching] is Scots fowk's wooing.

JOHN RAY, *Proverbs: Scottish*, p. 232.

<sup>4</sup>  
Affection faints not like a pale-fac'd coward,  
But then woos best when most his choice is froward.

SHAKESPEARE, *Venus and Adonis*, l. 569. (1593)  
I now will court her in the conqueror's style:

"Come, see, and overcome."

MASSINGER, *Maid of Honour*. Act ii, sc. 1. (1632)  
I'll woo her as the lion woos his bride.

JOHN HOME, *Douglas*. Act i, sc. 1. (1756)

He that climbs the tall tree has won right to the fruit,

He that leaps the wide gulf should prevail in his suit.

WALTER SCOTT, *The Talisman*. Ch. 26. (1825)  
Ah, me! it was he that won her

Because he dared to climb.

THOMAS BAILEY ALDRICH, *Nocturne*. (c. 1890)  
FAINT HEART NE'ER WON FAIR LADY, see HEART.

<sup>5</sup>  
Soft pleadings make the hard heart melt.  
(Vincuntur molli pectora dura prece.)

TIBULLUS, *Elegies*. Bk. iii, eleg. 4, l. 76. (19 B. C.)

Lions fawne when they are clawed, . . . woemen yeelde when they are courted.

JOHN LYLY, *Euphues and His England* (Arber), p. 350. (1580)

As ye straightest wands are to be bent when they be small, so the presisest Virgins are to be won when they be young.

LYLY, *Euphues and His England*, p. 426.

But words are words; I never yet did hear  
That the bruise'd heart was pierced through the ear.

SHAKESPEARE, *Othello*, i, 3, 218. (1605)

I thought to undermine the heart  
By whispering in the ear.

SIR JOHN SUCKLING, *'Tis Now, Since I Sat  
Down Before*. (a. 1642)

Sighed and looked unutterable things.

THOMSON, *Seasons: Summer*, l. 1188. (1727)

When a man goes a-courting, and hopes for  
success, he must begin with doing, and not  
saying.

ROYALL TYLER, *The Contrast*, Act ii. (1790)

## II—Wooing: Advice

He that will win his dame must do  
As Love does when he bends his bow;  
With one hand thrust the lady from,  
And with the other pull her home.

BUTLER, *Hudibras*. Pt. ii, canto 1, l. 449. (1663)

But friends are men, and love can baffle lords:  
The earl both woos and courts her for him-  
self.

ROBERT GREENE, *Friar Bacon*, l. 639. (1594)

Friendship is constant in all other things  
Save in the office and affairs of love:  
Therefore all hearts in love use their own tongues;  
Let every eye negotiate for itself  
And trust no agent.

SHAKESPEARE, *Much Ado About Nothing*, ii, 1,  
182. (1598)

In the way of love and glory,  
Each tongue best tells his own story.

SIR THOMAS OVERBURY, *Of the Choice of a  
Wife*. (a. 1613)

He went to woo her for a friend and married her  
himself.

BURCKHARDT, *Arabic Proverbs*. No. 304. (1817)

Archly the maiden smiled, and, with eyes over-  
running with laughter,  
Said, in a tremulous voice, "Why don't you speak  
for yourself, John?"

LONGFELLOW, *The Courtship of Miles Standish*.  
Pt. iii, concluding lines. (1858)

Frivolous minds are won by trifles. (Parva  
leves capiunt animos.)

OVID, *Artis Amatoriae*. Bk. i, l. 159. (c. 1 B. C.)

Win her with gifts, if she respect not words;  
Dumb jewels often in their silent kind  
More than quick words do move a woman's mind.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
iii, i, 89. (1594)

It was a happy age when a man might have wooed  
his wench with a pair of kid leather gloves, a silver  
thimble, or with a tawdry lace; but now a velvet  
gown, a chain of pearl, or a coach with four  
horses will scarcely serve the turn.

BARNABY RICH, *My Lady's Looking Glass*. (c.  
1600)

Giving presents to a woman to secure her love,  
is as vain as endeavouring to fill a sieve with  
water.

EDWARD WARD, *Female Policy*, p. 23. (1716)

Do not begin your wooing with the maid. (Non  
tibi ab ancilla est incipienda venus.)

OVID, *Artis Amatoriae*. Bk. i, l. 386. (c. 1 B. C.)

Employ soft flatteries, and words which de-  
light the ear. (Blanditias molles, auremque  
iuvantia verba | adfer.)

OVID, *Artis Amatoriae*. Bk. ii, l. 159. (c. 1 B. C.)

If you can, truly; if not, at any rate readily. (Si  
poteris, vere, si minus, apta tamen.)

OVID, *Artis Amatoriae*. Bk. i, l. 228.

A man shal winne us best with flaterye.

CHAUCER, *Tale of the Wyf of Bath*, l. 76. (c. 1388)

Flatter and praise, commend, extol their graces;  
Though ne'er so black, say they have angels' faces.  
That man that hath a tongue, I say, is no man,  
If with his tongue he cannot win a woman.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
iii, 1, 102. (1594)

The firmest purpose of a woman's heart  
To well-timed, artful flattery may yield.

GEORGE LILLO, *Elmerick*. (1740)

Have you found out that every woman is in-  
fallibly to be gained by every sort of flattery,  
and every man by one sort or other?

LORD CHESTERFIELD, *Letters*, 16 March, 1752.

The surest way to hit a woman's heart is to take  
aim kneeling.

DOUGLAS JERROLD, *The Way to a Woman's  
Heart*. (c. 1850)

He that would the mother win, must with the  
daughter first begin.

JOHN RAY, *English Proverbs*, p. 43. (1678)

FULLER, *Gnomologiu*. No. 6266. (1732)

## III—Wooing and Wedding

Never wedding, ever wooing.

Still a love-lorn heart pursuing.

Read you not the wrong you're doing?

THOMAS CAMPBELL, *The Maid's Remonstrance*.  
(1822)

Always to court and never to wed

Is the happiest life that ever was led.

H. W. THOMPSON, *Body, Boots and Britches*, p.  
482. (1940)

A man may woo where he will, but he will  
wed where his hap is.

FERGUSON, *Scottish Proverbs*, p. 12. (c. 1595)

A man may woo whar he will, but wed whar he  
is wiert [destined].

JOHN RAY, *Proverbs: Scottish*, p. 230. (1678)

A man may woo where he will, but wed where  
his wife is.

JAMES KELLY, *Scottish Proverbs*, p. 27. (1721)

Had I not been wight, . . .

The termes that longe to weddyng had warnde  
mee.

First wooyng for woing, banna for bannyng.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

He vnto hir a goodly tale began,  
More like a wooer than a wedded man.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9.

<sup>1</sup>  
The wooing should be a daye after the wedding.

JOHN LYLY, *Euphues* (Arber), p. 84. (1579)  
I wonder at his haste: that I must wed  
Ere he, that should be husband, comes to woo.  
SHAKESPEARE, *Romeo and Juliet*, iii, 5, 119. (1595)

The Wooing was a Day after the Wedding.  
THOMAS FULLER, *Gnomologia*. No. 4840. (1732)

<sup>2</sup>  
Men . . . dream in courtship, but in wedlock wake.

POPE, *The Wife of Bath*, l. 103. (1714) Quoted  
by CHEALES, *Proverbial Folk-Lore*, p. 38. (1875)

<sup>3</sup>  
Men are April when they woo, December  
when they wed: maids are May when they are  
maids, but the sky changes when they are  
wives.

SHAKESPEARE, *As You Like It*, iv, 1, 147. (1600)  
Women are angels, wooing:

Things won are done, joy's soul lies in the doing:  
That she belov'd knows nought that knows not  
this:

Men prize the thing ungain'd more than it is.

SHAKESPEARE, *Troilus*, i, 2, 312. (1601)

What a pity it is that marryin' spoils courtin'.

T. C. HALIBURTON, *Wise Saws*. Ch. 17. (1843)

You must not contrast too strongly the hours of  
courtship with the years of possession.

BENJAMIN DISRAELI, *Speech*, 17 March, 1845.

Pleasant the snaffle of Courtship, improving the  
manners and carriage;

But the colt who is wise will abstain from the  
terrible thorn-bit of Marriage.

KIPLING, *Certain Maxims of Hafiz*. (1886)

<sup>4</sup> A mad-brain rudesby, full of spleen;

Who woo'd in haste and means to wed at  
leisure.

SHAKESPEARE, *The Taming of the Shrew*, iii, 2,  
11. (1594) MARRY IN HASTE, REPENT AT LEI-  
SURE, see under MARRIAGE.

## WOOL

<sup>5</sup>  
Many a one goes for wool and comes back  
shorn. (Muchos van por lana y vuelven tras-  
quilados.)

CERVANTES, DON QUIXOTE. Pt. i, ch. 7. (1605)  
Repeated in ii, 14, 43, 67. A Spanish proverb  
that goes back to a poem of Fernan Gonzales  
(c. 1250). The Germans say, "Mancher geht  
nach Wolle aus und kommt geschoren selbst  
nach Haus." An English variant is, "Many  
go out for clothes and come home stripped"

Many go out for wool, and come home shorn.

JOHN RAY, *English Proverbs*, p. 220. (1678)

Several come for wool that return shorn.

THOMAS D'URFHEY, *The Comical History of Don  
Quixote*. Pt. i, act iv, sc. 1. (1694)

Many go to seek wool, and come home shorn

SAMUEL PALMER, *Proverbs*, p. 148. (1710)

Lack-a-day! thou art one of those that come out  
for wool, and art sure to go home shorn.

SCOTT, *Fortunes of Nigel*. Ch. 23. (1822)

You are one of the happy sheep that go out for  
wool, and come home shorn.

SCOTT, *St. Ronan's Well*. Ch. 36. (1824)

If such as came for wool, sir, went home shorn,  
Where was the wrong I did them?

BROWNING, *Mr. Sludge "The Medium."* (1864)  
Some go [to Ascot] intent on repairing the rav-  
ages of Epsom or Newmarket; and not a few  
. . . who go for wool come away shorn.

G. W. E. RUSSELL, *Sketches*, p. 315. (1910)

<sup>6</sup>  
It's better to give the fleece than the sheep

JOHN DAVIES, *The Scourge of Folly: Proverbs*,  
p. 76. (1611)

You were better give the wool than the sheep.

JOHN RAY, *English Proverbs*, p. 30. (1670) The  
Italians say, "Meglio è dar la lana che la  
pecora."

<sup>7</sup>  
Dere was an old nigga. dey call'd him Uncle  
Ned.

He's dead long ago, long ago;

He had no wool on de top ob de head,

De place wha de wool ought to grow.

STEPHEN COLLINS FOSTER, *Old Uncle Ned*  
(1848)

<sup>8</sup>  
You may keep Wool till it's Dirt, and Flax  
till it's Silk.

THOMAS FULLER, *Gnomologia*. No. 5950. (1732)

<sup>9</sup>  
He wrangles often about goat's wool. (Rixa-  
tur de lana saepe caprina.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 15. (20 B. C.)  
About trifles.

<sup>10</sup>  
Mother held up her head as if she were all  
wool and a yard wide.

W. D. HOWELLS, *The Rise of Silas Lapham*, p.  
237. (1885)

You're . . . all wool, a yard long and a yard  
wide.

JACK LONDON, *The Valley of the Moon*, p. 60.  
(1913)

They think that town is all merino.

O. HENRY, *New York by Camp-Fire Light*.  
(1911)

<sup>11</sup>  
When the farmers complained, saying, "We  
had sown cotton by the banks of the Nile, and  
lo! the rains came out of season and ruined  
it," he answered, "Ye should have sown  
wool!"

KHOSAIB, the ignorant slave whom Harun-al-  
Rashid made Governor of Egypt after he had  
conquered it. (c. 800) See CRANMER-BYNG.  
*Rose Garden of Sa'di*, p. 29.

<sup>12</sup>  
I hate her who gives because she must, and  
who, herself unmoved, is thinking of her wool.  
(De lana cogitat ipsa sua.)

OVID, *Artis Amatoriae*. Bk. ii, l. 686. (c. 1 B. C.)  
"Cogitare de lana sua" is a proverbial phrase,  
"to be thinking about her work," to be un-  
concerned about anything. Ovid is speaking  
about the behavior of a woman during love-  
making.

The Papiat prays with mouth, his minde on gathering woorle doth goe.

TIMOTHY KENDALL, *Epigrammes*, p. 15. (1577)

The Scots say, "Your mind's chasing mice."

WOOL-GATHERING, *see under* WITS.

<sup>1</sup> There is no wool so coarse but it will take some colour, no matter so unlikely which with words may not be made probable.

GEORGE PETTIE, *Petite Pallace*, p. 198. (1576)

There is no wool so white but the Diar can make blacke.

JOHN LYLY, *Euphues and His England* (Arber), p. 330. (1580) FULLER, *Gnomologia*. No. 4927. (1732) WOLCOT, *Middlesex Election*. (1802)

It is ill Woolf that will take no Dye.

CHARLES BLOUNT, tr., *Philostratus*, p. 243. (1680)

<sup>2</sup> A wool-seller knows a wool-buyer.

JOHN RAY, *English Proverbs*, p. 159. (1670)

FULLER, *Gnomologia*. No. 484. (1732)

Wool sellers ken ay wool buyers. Roguish people know their own consorts.

JAMES KELLY, *Scottish Proverbs*, p. 341. (1721)

<sup>3</sup> He wresteth all the Scriptures & setteth them clean agaynst the woll.

WILLIAM TINDALE, *Exposition of I John*, iv. (1531)

What should your face thus agayne the woll be shorne

For one fall?

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

Fromeward [froward] signifieth as muche as Shorne against the wooll.

ROBERT PETERSON, *Galateo*, p. 25. (1576)

That goes against the wooll.

NICHOLAS BRETON, *Wit of Wit*, p. 60. (1599)

Let us turn clean contrary way, and brush our former words against the wooll.

SIR THOMAS URQUHART, tr., *Rabelais*. Pt. ii. ch. 36. (1693)

AGAINST THE GRAIN, *see under* GRAIN. AGAINST THE HAIR, *see under* HAIR.

<sup>4</sup> In half an hour [he can] come out an original democrat, dyed in the wooll.

DANIEL WEBSTER, *Speech*, 10 Feb., 1830.

As patent a dyed-in-the-wool Democrat as Theodore For himself.

J. P. KENNEDY, *The Annals of Quodlibet*, ii. 52. (1840)

I'm a true born ginuine American, dyed in the wooll.

ANN S. STEPHENS, *High Life in New York*, ii. 40. (1843)

True blue, dyed in the wooll.

J. R. GILMORE, *My Southern Friends*, x, 120. (1863)

It in any dyed woollen fabric the colour has been imparted to it while it was yet in the state of unspun wool, it is said to be wool-dyed, or to have been dyed in the wooll.

HUMMEL, *Dyeing Textile Fabrics*, p. 289. (1885)

I'm a dyed-in-the-wool Rebel.

W. N. HARBEN, *The Georgians*, p. 209. (1904)

I'm a dyed in the wool Presbyterian.

LILIAN BELL, *Carolina Lee*, p. 225. (1906)

Dyed in the wool. Thorough-going, out-and-out.

PARTRIDGE, *Dictionary of Clichés*. (1941)

<sup>5</sup> He ain't so big a fool as to have the wool drawd over his eyes in that way.

FRANCES M. WHITCHER, *The Widow Bedott Papers*. Ch. 15. (1856)

They think they find a prize,

If they can only pull their wool over other people's eyes.

J. R. BARTLETT, *Dictionary of Americanisms: Wool*. (1859) Quoted as from a "New York paper." Bartlett cites also, "He can't pull the wool over this child's eyes," from *A Stray Yankee in Texas*

She "pulled the wool" over the eyes of his wife.

J. G. HOLLAND, *Sevenoaks*, p. 259. (1875)

I don't propose he shall pull the wool over my eyes.

W. D. HOWELLS, *The Rise of Silas Lapham*. Ch. 7. (1834)

Don't go lettin' this woman pull a lot o' wool over your eyes, son.

E. S. GARDNER, *The Case of the Turning Tide*, p. 241. (1941)

What a swell time he's had pulling the wool over our eyes.

ANNE NASH, *Said with Flowers*, p. 91. (1943)

MUCH CRY AND LITTLE WOOL, *see under* CRY.

## WORD

<sup>6</sup> For an ailing disposition words are physicians. (ὀργῆς νοσούσης εἰσὶν λατοὶ λόγοι.)

AESCHYLUS, *Prometheus Bound*, l. 380. (c. 470 B. C.)

For an ailing mind words are physicians. (ψυχῆς νοσούσης εἰσὶν λατοὶ λόγοι.)

PLUTARCH, *Consolatio ad Apollonium*. Sec. 102B. (c. A. D. 95) Quoting Aeschylus, but altering the first word. It is in this form that the saying has become proverbial. Cited by ERASMUS, *Adagia*, iii, i, 100, with the Latin, "Animo acrotanti medicus est oratio." CICERO, *Tusculanarum Disputationum*, iii, 31, 76, quotes the line with his own translation, "Mederi posse rationem iracundiae."

The spoken word is man's physician in grief (λύπης λατρός ἐστιν ἀνθρώπου λόγος.)

MENANDER, *Fragments*. Frag. 559K. (c. 300 B. C.)

There are words and sayings whereby you may soothe the pain. (Sunt verba et voces, quibus hunc lenire doilem.)

HORACE, *Epistles*. Bk. i, epis. 1, l. 34. (20 B. C.)

Apt words have power to swage

The tumors of a troubl'd mind.

MILTON, *Samson Agonistes*, l. 184. (1671)

A word in season spoken

May calm the troubled breast.

CHARLES JEFFREYS, *A Word in Season*. (c. 1820)

<sup>7</sup> Foulest of plagues do I deem dissembling words. (αἰσχιστον εἶναι φημι συνθέτους λόγους.)

AESCHYLUS, *Prometheus Bound*, l. 686. (c. 470 B. C.)



Double wordes slye,  
Swich as men clepe a "word with two visages."  
CHAUCER (?), *Troilus*. Bk. v, l. 898. (c. 1380)

<sup>1</sup> Words provoke to senseless wrath. (ὀργήs  
ματάs εἰσὶν αἰτίαι λόγος.)

AESCHYLUS, *Fragments*. Frag. 260 Loeb. (c. 458  
B.C.) See STOBÆUS, *Anthology*, iii, 20.

By words the mind is winged. (λογισί τάρα καί  
πτεροῦνται.)

ARISTOPHANES, *The Birds*, l. 1446. (414 B.C.)  
Well, well (quoth she) many wels, many buckets.  
Yes (quoth he) and many woordes, many buffets.  
JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

<sup>2</sup> A word is like a bird: when he has sent it  
forth a man cannot recapture it.

AHIKAR, *Teachings*. Col. vii, l. 98. (c. 575 B.C.)  
A four-horse chariot cannot overtake the spoken  
word.

TZU KUNG, *Aphorism*. Quoted by CONFUCIUS,  
*Analects*. Bk. xii, ch. 8. (c. 500 B.C.) Tzu  
Kung is paraphrasing a still older Chinese  
proverb, "Yi yen chi ch'u, shih ma nan chui"  
(One word let out, a swift horse cannot  
overtake it).

It is as easy to recall a stone thrown violently  
from the hand as a word which has left your  
tongue. (οὐτ' ἐκ χειρὸs μεθόντα καρτερὸν λίθον  
ῥᾶπον κατασχεῖν, οὐτ' ἀπὸ γλώσσης λόγον.)

MENANDER, *Fragments*. Frag. 1092. (c. 300 B.C.)  
The word once spoken flies beyond recall. (Semel  
emissum volat irrevocabile verbum.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 71. (20 B.C.)  
The written word, unpublished, can be destroyed,  
but the spoken word can never be recalled.  
(Delere licebit | quod non edideris; nescit vox  
missa reverti.)

HORACE, *De Arte Poetica*, l. 389. (20 B.C.)  
The spoken word cannot possibly be recalled.  
(ῥᾶπον ἀναλαβεῖν ἀδύνατον.)

PLUTARCH, *Moralia: Education of Children*,  
10F. (c. A. D. 95)

Words uttered are my masters, but I am the  
master of those I do not speak.

SALOMON IBN GABRIOL, *Mibhar ha-Peninim*  
(*Choice of Pearls*). No 338. (c. 1050)

Thou hast the power until the word is spoken;  
then does it gain mastery over thee.

SADI, *Bustan*. Ch. vii, Apol. 3. (c. 1257)

Shafts once shot return not to the bow.

SADI, *Gulistan*. Ch. viii, maxim 54. (c. 1258)

Thing that is sey'd is sey'd; and forth it gooth  
Though him repent, or be him leef or looth

CHAUCER, *Mauunciples Tale*, l. 251. (c. 1386)

Man hath power ouer his wordis til they be  
spoken, & whan he hath ones vttered them he  
hath noo power ouer hem.

EARL RIVERS, tr., *Dictes and Sayenges of the*  
*Philosophirs*, fo. 50. (1477) Quoting Socrates.

I am mayster ouer my wordes or it be pron-  
ounced, but whan it is spoken I am seruau't  
ther'to.

EARL RIVERS, tr., *Dictes and Sayenges of the*  
*Philosophirs*, fo. 106. (1477)

A worde ones spokyn reuoked can nat be.

BARCLAY, *Shyp of Folys* (1874), i, 108. (1509)

Words have wings, and once let slip can never  
be recalled.

ROBERT GREENE, *Royal Exchange*. (1590)  
Passed sentence may not be recall'd.

SHAKESPEARE, *Comedy of Errors*, i, 1, 147. (1593)  
Words are like to arrows, which are easily shot  
out, but hardly got in again.

THOMAS LODGE, *The Diuel Coniured*, p. 83.  
(1596)

A word and a stone let goe, cannot be called backe.

THOMAS DRAXE, *Bibliotheca*, p. 240. (1633)

FULLER, *Gnomologia*. No. 485. (1732) From  
the Spanish, "Palabra y piedra suelta, no  
tiene vuelta."

The word spoke is past recalling.

JOHN CLARKE, *Paroemiologia Anglo-Latina*,  
p. 51. (1639)

A word unspoken is, like the sword in thy scab-  
bard, thine: if vented, thy sword is in another's  
hand.

FRANCIS QUARLES, *Enchiridion*. Cent. iii, sec. 32.  
(1640)

Our words are our own, if we keep them within.

ALEXANDER BROME, in *Roxburghe Ballads*, viii,  
cix. (1646)

Once out and always out.

JOHN RAY, *English Proverbs*, p. 77. (1678)

Words once spoke can never be recalled.

WENTWORTH DILLON, tr., *Horace's Art of*  
*Poetry*, l. 438. (1680)

A Word spoke, is an Arrow let fly.

THOMAS FULLER, *Gnomologia*. No. 486. (1732)

While the word is in your mouth it is your own;  
when 'tis once spoken, 'tis another's.

NATHAN BAILEY, *Dictionary: Word*. (1736)

The arrow belongs not to the archer when it has  
once left the bow; the word no longer belongs  
to the speaker when it has once passed his lips.

HEINRICH HEINE, *Religion and Philosophy:*  
*Preface*. (1834)

A word and a stone let go cannot be recalled.

CHEALES, *Proverbial Folk-Lore*, p. 88. (1875)

Boys flying kites haul in their white winged birds.  
You can't do that way when you're flying words.

"Careful with fire," is good advice we know;

"Careful with words," is ten times doubly so.

Thoughts unexpressed may sometimes fall back  
dead,

But God Himself can't kill them when they're  
said.

WILL CARLETON, *The First Settler's Story*. St.  
21. (c. 1890)

A word that is not spoken never does any mis-  
chief.

CHARLES A. DANA, *The Making of a Newspaper*  
*Man*. Maxim 4. (1895)

Look out how you use proud words.

When you let proud words go, it is not easy to  
call them back.

CARL SANDBURG, *Primer Lesson*. (1920)

Never more, says the old proverb, comes back  
the thrown stone or the spoken word.

J. L. GARVIN, *The Observer*, 12 Oct., 1924, p.  
12/3. The Germans say, "Geredt ist geredt,  
man kann es mit keinem Schwamme ab-  
wischen" (Spoken is spoken, you cannot  
wipe it out with a sponge).

<sup>1</sup> Give thine ears, hear the words that are said, give thy mind to interpret them; to put them in thy heart is good.

AMEN-EM-APT, *Teaching How to Live*. Col. iii, l. 9. (c. 700 B.C.) Griffith, tr.

Row down thine ear and hear the words of the wise. (Inclina aurem tuam, et audi verba sapientium.)

*Old Testament: Proverbs*, xxii, 17. (c. 350 B.C.)

One of many passages which seem to indicate derivation from the Egyptian scribe.

<sup>2</sup> As true a word as ever was spoken.

TIMOTHY SHAY ARTHUR, *Ten Nights in a Bar-room*. Night i, p. 16. (1854)

<sup>3</sup> No man shall be held responsible for words uttered in affliction.

*Babylonian Talmud: Baba Metzia*, fo. 16b. (c. 450)

<sup>4</sup> Happy is he who hears and ignores; a hundred evils pass him by.

*Babylonian Talmud: Sanhedrin*, fo. 7a. (c. 400)

Who cannot bear one word will hear many.

IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 95. (c. 1050)

For foolish words deaf ears. (À folles parolles oreilles sourdes.)

GABRIEL MEURIER, *Trésor des Sentences*. (1558)

The Spanish form is, "A palabras locas, orejas sordas."

For foolish talke, deafe eares.

THOMAS DRAKE, *Bibliotheca*, p. 69. (1633)

For mad Words, deaf Ears.

THOMAS FULLER, *Gnomologia*. No. 1593. (1732)

Of words wrung out from moments of agony may we not hope that, For mad words deaf ears, is often graciously true, even in the very courts of heaven?

TRENCH, *Lessons in Proverbs*. Ch. 6. (1853)

<sup>5</sup> Words are the tokens current and accepted for conceits, as moneys are for values.

FRANCIS BACON, *Of the Advancement of Learning*. Bk. ii. (1605)

Words are wise mens counters, they do but reckon by them: but they are the mony of fooles.

HOBBS, *Leviathan*. Bk. i, ch. 4. (1651)

In his fondness for particular words and phrases there was a touch . . . of the cynical view that words are the counters with which the wise play their game.

JAMES BRYCE, *Biographical Studies: Lord Beaconsfield*, p. 40. (1903)

<sup>6</sup> Words are but words.

BAUMONT AND FLETCHER, *The Little French Lawyer*. Act i, sc. 1. (c. 1620)

<sup>7</sup> Withhold not a helpful word in season. (Nec retineas verbum in tempore salutis.)

BEN SIRA, *Book of Wisdom* (*Ecclesiasticus*), iv, 23. (c. 190 B.C.) Oesterley, tr. The accepted version is, "Refrain not to speak, when there is occasion to do good."

A fool travaileth with a word, as a woman in labour of a child. (A facie verbi parturit fatuus, tamquam gemitus partus infantis.)

BEN SIRA, *Book of Wisdom*, xix, 11.

As an arrow stuck in the fleshy thigh, so is the word in the belly of a fool. (Sagitta infixā femori carnis, sic verbum in corde stulti.)

BEN SIRA, *Book of Wisdom*, xix, 12.

<sup>8</sup> Changing [exchanging] of words is the lighting of hearts.

H.G. BOHN, *Handbook of Proverbs*, p. 336. (1855)

<sup>9</sup> The second word makes the fray.

S. G. CHAMPION, *Racial Proverbs*, p. 141 (1938) A Japanese proverb. See under BLOW

<sup>10</sup> How strong an influence works in well-placed words.

GEORGE CHAPMAN, *The Gentleman Usher*. Act iv, sc. 1. (1606)

Syllables govern the world.

SELDEN, *Table-Talk: Power, State*. (a. 1654)

It is astonishing the power of words over men. (C'est étonnant, le pouvoir des mots sur les hommes.)

NAPOLEON BONAPARTE, *Sayings* (1817) See GOURGAUD, *Mémoires*, ii, 109.

With words we govern men.

DISRAELI, *Contarini Fleming*, i, 21. (1832)

Words are, of course, the most powerful drug used by mankind.

RUDYARD KIPLING, *Speech*, 14 Feb., 1923

<sup>11</sup> Bare words are no good bargain.

JOHN CLARKE, *Paroemiologia*, p. 85. (1639)

Bare words are no lawful bargain.

LING, comp., *Politeuphuia*, p. 183. (1669)

One cannot live by selling ware for words.

JOHN RAY, *English Proverbs*, p. 154. (1670)

He that sells wares for words, must live by the loss.

JAMES KELLY, *Scottish Proverbs*, p. 173. (1721)

Bare Words buy no Barley.

THOMAS FULLER, *Gnomologia*. No. 838. (1732)

<sup>12</sup> So much is the worth of words as the heart feels. (Tantum verba valent, quantum mens sentiat illa.)

COLUMBANUS, *Carmen Monostichon*, l. 11. (c. A. D. 600)

<sup>13</sup> There were four words of which the Master barred the use: he would have no "shall's," no "must's," no "certainly's," no "I's." (Chee put gnee quay luk lūn sun.)

CONFUCIUS, *Analects*. Bk. vii, ch. 20. (c. 500 B.C.) This is Jennings's translation, which Giles considers the best rendering of a more than usually cryptic passage.

Specious words confound virtue, and impatience in small matters may confound great plans.

CONFUCIUS, *Analects*. Bk. xv, ch. 26.

The wise man is never reckless in his choice of words.

CONFUCIUS, *Analects*. Bk. xvii, ch. 10.

Without knowing the force of words, it is impossible to know men.

CONFUCIUS, *Analects*. Bk. xx, ch. 3.

1 For one word a man is often deemed wise; for one word he is often deemed foolish. We should be careful indeed in what we say.

CONFUCIUS, *Analects*. Bk. xix, ch. 25. (c. 500 B. C.)

A little word hath often marred or made men's fortunes. (πολλά τοι μικροὶ λόγοι | ἔσφηλαν ἤδη καὶ κατῴρθωσαν βροτοῦς.)

SOPHOCLES, *Electra*, l. 415. (c. 409 B. C.) The Greek proverbial form is, ῥῆμα παρὰ καιρὸν ῥῆθ' ἐν ἀνατρέπει βίον (A word out of season may mar the course of a whole life).

For light and winged words there is a most heavy penalty. (διότι κούφων καὶ πτηνῶν λόγων βαρυτάτη ζημία.)

PLATO, *Laws*. Bk. iv, sec. 717D. (c. 345 B. C.) Repeated in sec. 935A.

Just for a word, the lightest thing in the world, is ordained, according to the divine Plato, heaviest punishment, coming from both gods and men. (λόγου δὲ κοιφωτάτου πράγματος βαρυτάτη ζημία κατὰ τὸν θεῖον Πλάτωνα καὶ παρὰ θεῶν ἐπεται καὶ παρ' ἀνθρώπων.)

PLUTARCH, *Moralia: How to Profit by One's Enemies*. Sec. 90C. (c. A. D. 95) Plutarch quotes Plato's saying again in secs. 456D and 505C.

Small words sometimes grow into mighty strife. (Lis verbis minimis interdum maxima crescit.)

CATO (?), *Disticha*. Bk. ii, No. 11. (c. 175 B. C.)

A single little word can strike him dead. (Ein Wörtlein kann ihn fällen.)

MARTIN LUTHER, *Table-Talk*. No. 430. (a. 1546) Referring to the Pope.

Often a single word betrays a great design. (Souvent d'un grand dessein un mot nous fait juger.)

RACINE, *Athalie*. Act i, sc. 6. (1691)

A word's enough to raise mankind to kill.

BYRON, *Lara*. Canto ii, l. 222. (1814)

More than one war has been started by a single word.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 312. (1817)

2

My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power . . .

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. (πρὸς σοφίας λόγοις.)

*New Testament: I Corinthians*, ii, 4, 7. (c. A. D. 60) The *Vulgate* is, "Humanae sapientiae verbis."

I . . . speak forth the words of truth and soberness. (ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.)

*New Testament: Acts*, xxvi, 25. (c. A. D. 65) The *Vulgate* is "Veritatis, et sobrietatis verba loquor."

Words pregnant with celestial fire.

WILLIAM COWPER, *Boadicea*. St. 9. (1780) Evidently derived from "Some heart once preg-

nant with celestial fire," from GRAY, *Elegy Written in a Country Church-yard*, l. 46. (1750)

Large, divine, and comfortable words.

TENNYSON, *Coming of Arthur*, l. 267. (1870)

3

The evening chat is not like the morning's tattle.

RANDLE COTGRAVE, *Dictionary: Parole*. (1611)

Evening words are not like to morning.

HERBERT, *Jacula Prudentum*. No. 69. (1640)

4

Better no words then words unfitly placed.

RANDLE COTGRAVE, *Dictionary: Taire*. (1611)

The Germans say, "Besser ein lebendiges Wort als hundert todte" (Better one living word than a hundred dead ones).

5

Words build no walls. (λόγοις προάγει . . . ἔργοις δ' οὐδὲ κινεῖ.)

CRATINUS, *Fragments*. (c. 450 B. C.) See KOCK, *Com. Att. Frag.*, i, 100. Quoted by Cratinus from a still older play, in ridicule of the delay shown by Pericles in building a wall about Athens. See PLUTARCH, *Lives: Pericles*, xiii, 5.

Words do not supply valor. (Verba virtutem non adde-)

SALLUST, *Bellum Catilinae*. Ch. 58. (c. 41 B. C.)

6

The words she spoke of Mrs. Harris, lambs could not forgive . . . nor worms forget.

DICKENS, *Martin Chuzzlewit*. Ch. 40. (1844)

Words of anger and resentment,

Hot and humming like a hornet.

LONGFELLOW, *Hiawatha*, xvii, 10. (1855)

THE SADDEST WORDS, see under REGRET.

7

Words spoken in private by men are heard in heaven like thunder.

DOOLITTLE, *Chinese Vocabulary*, ii, 496. (1872)

An ancient Chinese saying.

8

At three words, he is at the top of the house [he is greatly excited].

THOMAS DRAXE, *Bibliotheca*, p. 10. (1633)

In three words she is at the roof of the house.

JAMES HOWELL, *Proverbs*, p. 15. (1659)

9

The words of the wise are as goads. (Verba sapientium sicut stimuli.)

*Old Testament: Ecclesiastes*, xii, 11. (c. 250 B. C.)

10

Let no man deceive you with vain words. (μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις.)

*New Testament: Ephesians*, v, 6. (a. A. D. 59)

The *Vulgate* is, "Nemo vos seducat inanibus verbis."

11

It is not for one man to speake both many wordes and apte words. (Non est eiusdem, & multa, & oportuna dicere.)

ERASMUS, *Adagia*. Chil. i, cent. ii, No. 99. (1523)

Taverner, tr., fo. 13. Erasmus is quoting Quintilian, and Taverner comments, "To this agreeth the wyse man in his prouerbes where he sayeth, that unto muche speakynge is synne annexed."

1

A word before, is worth two behind.

FERGUSON, *Scottish Proverbs*, p. 8. (c. 1595)

Better one word in time than two afterwards

HOWELL, *Proverbs: Brit.-Eng.*, p. 17. (1659)

2

Many words wald have meikle drink.

FERGUSON, *Scottish Proverbs*, p. 76. (c. 1595)

Ye hae garr'd the poor wretch speak till she swarfs [swoons]. . . . Let me till her wi' the dram—many words mickle drought, ye ken.

SCOTT, *St. Roman's Well*. Ch. 32. (1824)

3

The woorde of the courageous, feareth more then the speare of the dastard. (Spauenta piu la parola dell' animoso che la lanza del cotardo.)

JOHN FLORIO, *Firste Fruites*, fo. 93. (1578)

4

As Fire is kindled by Bellows, so is Anger by Words.

THOMAS FULLER, *Gnomologia*. No. 677. (1732)  
There's small revenge in words, but words may be greatly revenged.

FRANKLIN, *Poor Richard's Almanack*, 1735.

5

One ought, every day at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, speak a few reasonable words. (Man sollte, sagte er, alle Tage wenigstens ein kleines Lied hören, ein gutes Gedicht lesen, ein treffliches Gemälde sehen, und, wenn es möglich zu machen wäre, einige vernünftige Worte sprechen.)

GOETHE, *Wilhelm Meister's Lehrjahre*. Bk. v, ch. 1. (1795) Carlyle, tr.

6

God eateth not his word when he bath once spoken.

ARTHUR GOLDING, tr., *Calvin on Psalms*, lxii, 12. (1571)

Before I eate these wordes, I will make thee eate a piece of my blade.

RICHARD STANYHURST, *Description of Ireland*, fo. 20. (1577)

I'll make you eate your wordes.

UNKNOWN, *The Play of Stucley*, l. 428. (1605)

Nay wee'le make you . . . eat your own words

SIR WALTER RALEGH, *Remains*, p. 73. (a. 1618)

He . . . began to boggle, and would fain have eaten his words.

SIR WILLIAM WALLER, tr., *Tragical History of Jetser*, p. 35. (1679)

Unguarded words, which, as soon as you have uttered them you would die to eat.

JAMES BERESFORD, *The Miseries of Humble Life*, vii, xli. (1806)

Quoting one's own books is next worst to eating one's own words.

SIR FRANCIS PALGRAVE, *The Merchant and the Friar: Dedication*. (1837)

I eat my words.

PHILIP BARRY, *You and I*. Act I. (1923)

7

The vaine wordes of temporall men, are meere blasphemies in the mouth of spirituall men.

GUAZZO, *Civile Conversation*, ii, 231 (1574)

That in the captain's but a choleric word  
Which in the soldier is flat blasphemy.

SHAKESPEARE, *Measure for Measure*. Act ii, sc. 2, l. 130. (1604)

8

In abundance of words is abundance of care.

REGINALD HEBER, *Bluebeard*. (c. 1826) See also under SPEECH; LOQUACITY.

9

We must not take words but hard cash to market, as the saying is. (ἀλλ' οὐ λόγων γὰρ, φασίν, ἢ ἀγορῇ δείται.)

HERODES, *Mimes*, vii, 49. (c. 300 B. C.)

10

They spake winged words one to another. (πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.)

HOMER, *Iliad*. Bk. iii, l. 155. (c. 850 B. C.)

"Winged words" (ἔπεα πτερόεντα) is the phrase which Homer uses most frequently. It was adopted in the German, *Geflügelte Worte*, by George Büchmann as the title of his book of proverbs and famous phrases, and Büchmann's editor states that the phrase occurs 46 times in the *Iliad* and 58 times in the *Odyssey*.

Her word remained unwinged. (τῇ δ' ἀπτερος ἔπλετο μῦθος.)

HOMER, *Odyssey*. Bk. xix, l. 29. (c. 850 B. C.)

That is, unspoken. ERASMUS, *Adagia*, iii, x, 66 gives as the Latin equivalent, "Qui continet arcanum."

The Poet [Homer], in fact, says that words are "winged": neither when you let go from your hand a winged thing is it easy to get it back again, nor when a word is let slip from the mouth is it possible to arrest and control it, but it is borne away "circling on swift wings." (λαίψηρά κυκλώσας πτερὰ.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 507A

(c. A. D. 95) The last phrase is probably a quotation from the *Epodes* of Archilochus. See also *Moralia*, 750B.

Our words have wings, but fly not where we would.

GEORGE ELIOT, *Spanish Gypsy* Bk. iii. (1868)

11

Few were his words, but wonderfully clear (παῦρα μὲν, ἀλλὰ μάλα λιγέως.)

HOMER, *Iliad*. Bk. iii, l. 214. (c. 850 B. C.)

Let thy words be few. (Sint pauci sermones tui.)

*Old Testament: Ecclesiastes*, v, 2. (c. 250 B. C.)  
Few words, but proceeding from a heart filled with truth. (Pauca ! verba sed a pleno venientia pectore veri.)

LUCAN, *De Bello Civili*. Bk. ix, l. 188. (c. A. D. 60)

A man of few words. (Pauciloquus.)

ERASMUS, *Adagia*, iii, viii, 77. (1523)

It is an old saying that few words are best

*Roxburghe Ballads* (Hindley), i, 157. (c. 1600)

RAY, *English Proverbs*, p. 220 (1678), with

the Italian, "Poche parole è buon regimento"

12

What a word has escaped the barrier of thy teeth! (ποιόν σε ἔπος φύγεν ἕρκος ὀδόντων.)

HOMER, *Iliad*. Bk. iv, l. 350. (c. 850 B. C.) Repeated in *Iliad*, xiv, 83, and *Odyssey*, i, 64 and xiii, 70. Quoted by PLUTARCH, *Moralia*, 90C.

The word that slips out unintended. (ἀκουσλος ἐκπίπτουσα φωνή.)

PLUTARCH, *Moralia: How to Profit by One's Enemies*, 90C. (c. A. D. 95). Quoted from an unknown source, as is "Some of the sayings that flit forth of themselves" (ἐνια ἐξίπτασθαι τῶν ῥημάτων αὐτόματα), a line lower in the same section.

These words did not come from the edge of the lips. (Non a summis labris ista venerunt.)

SENECA, *Epistulae Ad Lucilium*. Epis. x, sec. 3. (C. A. D. 64)

1  
Words are the soul's ambassadors, who go Abroad upon her errands to and fro.

JAMES HOWELL, *Of the Strange Vertu of Words*. (C. 1650)

All words are pegs to hang ideas on.

HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit*, p. 34. (1887)

2  
The bird is known by his note, the man by his words.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 10. (1659)

A Bird is known by its Note, and a man by his Talk.

THOMAS FULLER, *Gnomologia*. No. 12. (1732)  
It is the man determines what is said, not the words.

H. D. THOREAU, *Journal*, 11 July, 1840.

Words may conceal character or reveal it. (Verba satis celant mores eademque revelant.)

ALFRED HENDERSON, *Latin Proverbs*, p. 456. (1869)

3  
Do not go forth on the gale with every sail set into an ocean of words. (εἰ μὴ ἡδὺ ἀλλ' ἐφεῖναι καὶ χαλάσαι τὰς ἡνίας τοῖς λόγοις.)

HIPPIAS. (c. 390 B. C.) As quoted by PLATO, *Protagoras*. Sec. 338A.

He multiplieth words without knowledge. (Absque scientia verba multiplicat.)

*Old Testament: Job*, xxxv, 16. (c. 350 B. C.)

Who is this that darkeneth counsel by words without knowledge? (Quis est iste involvens sententias sermonibus imperitis?)

*Old Testament: Job*, xxxviii, 2.

Words enough, but little wisdom. (Satis eloquentiae, sapientiae parum.)

SALLUST, *Bellum Catilinae*. Ch. 5. sec. 5. (c. 41 B. C.)

He utters empty words, sound without thought. (Dat inania verba, dat sine mente sonum.)

VERGIL, *Aeneid*. Bk. x, l. 639. (19 B. C.)

A nameless torrent of words. (Inania verborum torrenti.)

QUINTILIAN, *De Institutione Oratoriae*. Bk. x, ch. 7, sec. 23. (C. A. D. 80)

A fine volley of words, gentlemen, and quickly shot off.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 4, 33. (1594)

Words, words, mere words, no matter from the heart.

SHAKESPEARE, *Troilus and Cressida*, v, 3, 108. (1601)

What is so furious and Bethlem-like as a vain sound of chosen and excellent words?

BEN JONSON, *Explorata: Lingua Sapientis*. (1636) "Bethlem": a madhouse.

A barren superfluity of words.

SAMUEL GARTH, *The Dispensary*. Canto ii, l. 95. (1699)

Putting all his words together,  
'Tis three blue beans in one blue bladder.

MATTHEW PRIOR, *Alma*. Canto i, l. 27. (1718)

A Deluge of Words, and a Drop of Sense.

THOMAS FULLER, *Gnomologia*. No. 72. (1732)

Th' artillery of words.

SWIFT, *Ode to Dr. Sancroft*, l. 13. (1789)

4  
In the beginning was the Word, and the Word was with God, and the Word was God. (ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.)

*New Testament: John*, i, 1. (c. A. D. 110) The *Vulgate* is, "In principio erat verbum, et verbum erat apud Deum, et Deus erat verbum."

The Word was made flesh and dwelt among us. (καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.)

*New Testament: John*, i, 14. The *Vulgate* is, "Et verbum caro factum est, et habitavit in nobis."

It is written: "In the beginning was the Word!" . . .

I cannot possibly rate the Word so highly.

I must translate it otherwise . . . Suddenly I have it,

And confidently write: "In the beginning was the Deed!"

(Im Anfang war das Wort! . . . Im Anfang war die Tat!)

GOETHE, *Faust*. Pt. i, sc. 3. (1806)

5  
There was none to give her an ill word. (Nec erat qui loqueretur de illa verbum malum.)

*Apocrypha: Judith*, viii, 8. (c. 100 B. C.)

One yll woord axeth an other, as folkis speake.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

One ill word another doth draw on.

SIR JOHN HARINGTON, tr., *Orlando Furioso*. Bj. xxvi, st. 77. (1591)

Ane ill word meets another, and it were at the bridge of London.

DAVID FERGUSON, *Scottish Proverbs*, p. 6. (c. 1595) FULLER, *Worthies*, ii, 343. (a. 1661)

One ill word asketh another.

JOHN RAY, *English Proverbs*, p. 30. (1670) The Italians say, "Una parola tira l' altra."

One evil word brings in another.

UNKNOWN, *Mother Bunch's Closet*, p. 15. (1685)  
Ill Words are Bellows to a slackening Fire.

THOMAS FULLER, *Gnomologia*. No. 3082. (1732)

6  
A glotoun [glutton] of wordes.

WILLIAM LANGLAND, *Piers the Plowman*. B text. prol., l. 139. (1377)

7  
Sincere words are not grand; grand words are not sincere. (Hsin yen pu méi; méi yen pu hsin.)

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*.

Sec. 81. (c. 550 B. C.) Old, tr. Giles's version is: True words are not fine; fine words are not true.

A true word is not beautiful, and a beautiful word is not true.

S. G. CHAMPION, *Racial Proverbs*, p. 447. (1938)

A Japanese proverb.

Wise words and great seldom agree.

HOWELL, *Proverbs: Brit.-Eng.*, p. 6. (1659)

<sup>1</sup> By thy words thou shalt be justified, and by thy words thou shalt be condemned. (ἐκ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.)

*New Testament: Matthew*, xii, 37. (c. A. D. 65)

The *Vulgate* is, "Ex verbis enim tuis iustificaberis, et ex verbis tuis condemnaberis."

<sup>2</sup> An honest and an honorable word is like unto a tree blessed by God whose trunk is rooted firmly in the earth and whose branches push up boldly into the sky.

MOHAMMED, *The Koran*, xiv, 24. (c. 622)

<sup>3</sup> A word too little is better than a word too much.

J. C. NEVIN, *Precious Characters*. DOOLITTLE, *Chinese Vocabulary*, ii, 389. (1872)

<sup>4</sup> His word passeth not away.

Nu, *Papyrus: Book of the Dead*. Ch. 78. (c. 4000 B. C.)

The word of the Lord endureth for ever. (τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.)

*New Testament: I Peter*, i, 25. (c. A. D. 63) The *Vulgate* is, "Verbum autem Domini manet in aeternum."

Heaven and earth shall pass away, but my words shall not pass away. (ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.)

*New Testament: Matthew*, xxiv, 35. (c. A. D. 65) The *Vulgate* is, "Caelum, et terra transibunt, verba autem mea non praeteribunt."

The spoken voice perishes, the written word remains. (Vox audita perit, litera scripta manet.)

WILLIAM CAXTON, quoting a Latin proverb. (1431)

Words are the only things that last forever.

WILLIAM HAZLITT, *Table Talk: On Thought and Action*. (1821)

<sup>5</sup> He weigheth his words.

PEPI, *Papyrus: Book of the Dead*, l. 231. (c. 4000 B. C.)

Whoever does not weigh his words will receive an answer that will vex him.

SADI, *Gulistan*. Ch. viii, Maxim 83. (c. 1258)

Let thy words be numbered. (Le parole tue sien conte.)

DANTE, *Inferno*. Canto x, l. 39. (c. 1300)

[He] ne wegth his wordes ine the waye of discrecion.

DAN MICHEL, *Ayenbite of Inwyrt*, p. 255. (1340)

Then Hope replyd . . . And wyselle weyd his words.

MONTGOMERIE, *Cherrie and Slae*, l. 1164. (a. 1585)

I know thou . . . weigh'st thy words before thou givest them breath.

SHAKESPEARE, *Othello*, iii, 3, 118. (1605)

I must weigh my words before they are sent abroad.

F. P. VERNEY, *Memoirs* (1907), ii, 14. (1655)

His words well-weigh'd, the gen'ral voice approv'd.

POPE, tr., *Odyssey*. Bk. xiii, l. 62. (1726)

Mr. Carker read this slowly, weighing the words as he went.

DICKENS, *Dombey and Son*. Ch. 22. (1848)

Deliver your words not by number but by weight.

H. G. BOHN, *Handbook of Proverbs*, p. 343. (1855)

<sup>6</sup> Foul wordes corrupte good maners.

PALSGRAVE, *Le Langue Françoise*, p. 499. (1530)

Evil words corrupt good manners, saith both Paul and Menander.

HARRINGTON, *Ulysses upon Ajax*, p. 23. (1596)

<sup>7</sup> Men are often deceived by words. (Verbis saepe numero homines decipi solere.)

PHAEDRUS (?), *New Fables*. No. 21. (c. 25 B. C.)

<sup>8</sup> In the multitude of words there wanteth not sin. (In multiloquio non deerit peccatum.)

*Old Testament: Proverbs*, x, 19. (c. 350 B. C.)

Whoso multiplies words occasions sin.

*Mishnah: Pirké Aboth*, i, 18. (c. 450)

In many woordes, a lye or twayne sone maie escape.

EDWARD HALL, *Chronicle: Dedication*. (1548)

Referred to as "an ould prouerbe."

Where many wordes be, the trouth goeth by

RICHARD TAVERNER, tr., *Erasmus' Adagia*, fo. 13. (1555)

Where many words are, the truth often goeth by.

THOMAS DRAXE, *Bibliotheca*, p. 11. (1633)

In a multitude of words there will certainly be an error. (Yen to pi shih.)

DOOLITTLE, *Chinese Vocabulary*, ii, 183. (1872)

<sup>9</sup> He that refraineth his lips is wise. (Qui autem moderatur labia sua prudentissimus est.)

*Old Testament: Proverbs*, x, 19. (c. 350 B. C.)

He that hath knowledge spareth his words. (Qui moderatur sermones suos, doctus et prudens est.)

*Old Testament: Proverbs*, xvii, 27.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him. (Vidisti hominem velocem ad loquendum? stultitia magis speranda est, quam illius correptio.)

*Old Testament: Proverbs*, xxix, 20.

As it is the mark of great minds to be able to say much in few words, so it is the mark of little ones to speak much and to say nothing. (Comme c'est le caractère des grands esprits de faire entendre en peu de paroles beaucoup de choses, les petits esprits, au contraire, ont le don de beaucoup parler, et de ne rien dire.)

LA ROCHEFOUCAULD, *Maximes*. No. 142. (1665)

He that uses many words for the explaining of any subject, doth, like the cuttle fish, hide himself for the most part in his own ink.

JOHN RAY, *On the Creation*. (1691)

He can compress the most words into the smallest ideas of any man I ever met.

ABRAHAM LINCOLN, of a fellow lawyer. (c. 1859) See GROSS, *Lincoln's Own Stories*, p. 36.

1 A word spoken in due season, how good it is. (Sermo opportunus est optimus.)

Old Testament: *Proverbs*, xv, 23. (c. 350 B. C.)

A word fitly spoken is like apples of gold in pictures of silver. (Mala aurea in lectis argenteis, qui loquitur verbum in tempore suo.)

Old Testament: *Proverbs*, xxv, 11.

How forcible are right words! (Quare detraxistis sermonibus veritatis.)

Old Testament: *Job*, vi, 25. (c. 350 B. C.)

A word in earnest is as good as a speech.

DICKENS, *Bleak House*. Ch. 6. (1852)

2 Thy word is a lamp unto my feet, and a light unto my path. (Lucerna pedibus meis verbum tuum, et lumen semitis meis.)

Old Testament: *Psalms*, cxix, 105. (c. 250 B. C.)

3 The important thing about any word is how you understand it. (Verbum omne refert in quam partem intellegas.)

PUBLILIUS SYRUS, *Sententiae*. No. 712. (c. 43 B. C.) A word ill taken blots out the merit of ten years. (Un mot receu de mauvais biais efface le mérite de dix ans.)

MONTAIGNE, *Essays*. Bk ii, ch. 8. (1580)

4 These words with Cyrus came in at one eare and went out at the other, lighter in value than the wynd in waight.

B. R., tr., *Herodotus*, i, 68. (1584) IN AT ONE EAR, see under EAR.

5 That's the last word. (Voy là le mot peremptoire.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 28. (1545)

A frantike fellow . . . that wyll haue the last worde.

JOHN FOXE, *The Book of Martyrs*, p. 1416. (1563)

Never leave till they have the last woorde.

STEFANO GUAZZO, *Civile Conversation*. Bk i, p. 91. (1574) Pettie, tr.

Come hee- and shee-scoldes, you that . . . will rather loose your lives, then the last word.

GABRIEL HARVEY, *Pierces Supererogation*. (1593) *Works* (Grosart), ii, 43.

He will have the last word, though he talk bilk for 't.—Bilk! What's that?—Why, nothing: a word signifying Nothing; and borrowed here to express nothing.

BEN JONSON, *A Tale of a Tub*. Act i, sc. 1. (1633) JOHN RAY, *English Proverbs*, p. 228.

Punners and rhymers must have the last word.

JONATHAN SWIFT, *To Thomas Sheridan*. (1718)

It will be the last word in his testament. That is, he will not be induc'd to do it.

JAMES KELLY, *Scottish Proverbs*, p. 218. (1721)

WOMEN WILL HAVE THE LAST WORD, see under WOMAN: HER TONGUE.

6 Never utter a word in private which you would regret to have heard in public.

SADI, *Gulistan*. Ch. viii, Maxim 10. (c. 1258)

7 So Joab put the words in her mouth. (Posuit autem Ioab verba in ore eius.)

Old Testament: *II Samuel*, xiv, 3. (c. 600 B. C.)

You actually snatch the words from my mouth. (Tu quidem ex ore orationem mihi eripis.)

PLAUTUS, *Mercator*, l. 176. (c. 200 B. C.)

Taking the word as it were out of his mouth.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 150. (1574) Pettie, tr.

It were a fault to snatch words from my tongue SHAKESPEARE, *Love's Labour's Lost*, v, 2, 382. (1595)

To put words into the mouth of someone. To tell him or suggest to him what he is to say. To take the words out of a person's mouth. To anticipate what he is on the point of saying.

PARTRIDGE, *Dictionary of Clichés*. (1941)

8 She was weaving a rope of glittering words and walking it.

CHARLES SAXBY, *Death in the Sun*, p. 148. (1940)

9 If one word misses its aim,

A thousand will do the same.

(Yi yen pu chung, wan yen wu yung.)

WILLIAM SCARBOROUGH, *Chinese Proverbs* No. 1017. (1875)

A word whispered in the ear may be heard a thousand miles. (Fu erh chih yen wên yü ch'ien li.)

SCARBOROUGH, *Chinese Proverbs*. No. 1091.

Books do not exhaust words, nor words thoughts. (Shu pu chin yen, yen pu chin i.)

SCARBOROUGH, *Chinese Proverbs*. No. 1112.

10 O! many a shaft at random sent,

Finds mark the archer little meant!

And many a word at random spoken

May soothe or wound a heart that's broken!

WALTER SCOTT, *The Lord of the Isles*. Canto v. st. 18. (1814)

11 Words should be scattered like seed; no matter how small the seed may be, if it has once found favorable ground, it unfolds its strength. (Seminis modo spargenda sunt, quod quamvis sit exiguum, cum occupavit idoneum locum, vires suas explicat.)

SENECA, *Ad Lucilium*. Epis. xxxviii, sec. 2 (c. A. D. 65)

Words distract me more than noises, for words demand attention. (Magis mihi videtur vox avocare quam crepitus. Illa enim animum adducit.)

SENECA, *Ad Lucilium*. Epis. lvi, sec. 4.

12 Not a word?—Not one to throw at a dog.

SHAKESPEARE, *As You Like It*, i, 3, 3. (1600)

He shall not have a stone to throw at his dog.

SHAKESPEARE, *The Merry Wives of Windsor*, i, 4. 118. (1601)

I am not furnish'd of a courting phrase, to throw at a dogge.

THOMAS HEYWOOD, *The Fair Maide of the West*. (1607) *Works* (1874), ii, 54.

He hath not a word to cast at a dog.

JOHN CLARKE, *Paroemiologia Anglo-Latina*, p. 302. (1639)

Here's poor miss has not a word to throw at a dog.

JONATHAN SWIFT, *Polite Conversation*. Dial. i. (1738)

She was struck all of a heap—she had not a word to throw to a dog.

ISAAC BICKERSTAFF, *The Maid of the Mill* Act ii, sc. 1. (1765)

It is nothing to say that he hadn't a word to throw at a dog.

DICKENS, *David Copperfield*. Ch. 1. (1850)

She falls away, has not a word to throw at a dog.

STEVENSON AND HENLEY, *Beau Austin*. Act i. sc. 1. (1890)

1  
Zounds! I was never so bethump'd with words Since I first call'd my brother's father dad.

SHAKESPEARE, *King John*, ii, 1, 466. (1596)

Thou wilt be like a lover presently

And tire the hearer with a book of words

SHAKESPEARE, *Much Ado About Nothing*, i, 1, 309. (1598)

He words me, girls, he words me.

SHAKESPEARE, *Antony and Cleopatra*, v, 2, 191 (1606)

2  
A Daniel, still say I, a second Daniel!

I thank thee, Jew, for teaching me that word.

SHAKESPEARE, *The Merchant of Venice*, iv, 1, 340. (1597)

3  
Out, idle words, servants to shallow fools!

Unprofitable sounds, weak arbitrators!

SHAKESPEARE, *The Rape of Lucrece*, l. 1016. (1594)

Weasel words are words that suck all the life out of the words next to them, just as a weasel sucks an egg and leaves the shell.

STEWART CHAPLIN, *The Stained-Glass Political Platform*. (*Century Mag.*, June, 1900, p. 305.)

One of our defects as a nation is a tendency to use what have been called "weasel words." When a weasel sucks an egg, the meat is sucked out of the egg; and if you use a "weasel word" after another there is nothing left of the other.

THEODORE ROOSEVELT, *Speech*, at St. Louis, Mo., 31 May, 1916.

The voice of the weasel was heard in the land.

S. H. ADAMS, *Incredible Era*, p. 178. (1939) Referring to President Harding's utterances on the prohibition question.

4  
How long a time lies in one little word!

SHAKESPEARE, *Richard II*, i, 3, 213. (1595)

Answer me in one word.

SHAKESPEARE, *As You Like It*, iii, 2, 237. (1600)

It is difficult to tell all in one word.

JUSTUS DOOLITTLE, *Chinese Vocabulary*, ii, 675. (1872)

5  
These words are razors to my wounded heart.

SHAKESPEARE, *Titus Andronicus*, i, 1, 314. (1593)

Here are a few of the unpleasant'st words

That ever blotted paper.

SHAKESPEARE, *The Merchant of Venice*, iii, 2, 254. (1597)

I'll sauce her with bitter words.

SHAKESPEARE, *As You Like It*, iii, 5, 69. (1600)

These are but wild and whirling words, my lord.

SHAKESPEARE, *Hamlet*, i, 5, 133. (1600)

I understand a fury in your words,

But not the words.

SHAKESPEARE, *Othello*, iv, 2, 32. (1605)

You cram these words into mine ears against

The stomach of my sense.

SHAKESPEARE, *The Tempest*, ii, 1, 106. (1611)

6  
A fool and his words are soon parted.

WILLIAM SHENSTONE, *On Reserve*. (a. 1763)

7  
They know one word of more than one syllable here, and that is *fillum*.

LEWIS SHERWIN, *Remark*, on leaving Hollywood, Cal., c. 1920.

What I like about Hollywood is that one can get along by knowing two words of English—*swell* and *lousy*.

VICKI BAUM, attr. (c. 1933)

8  
The word is the image of the thing. (ὁ λόγος τῶν πραγμάτων εἰκὼν ἐστί.)

SIMONIDES. (c. 475 B. C.) According to Aristotle, in STOBÆUS, lxxxvi, 25.

Things were first made, then words.

SIR THOMAS OVERBURY, *A Wife*. St. 20. (a. 1613)

But words are things; and a small drop of ink,

Falling, like dew, upon a thought, produces

That which makes thousands, perhaps millions. think.

LORD BYRON, *Don Juan*. Canto iii, st. 88. (1818)

Words lead to things; a scale is more precise,—  
Coarse speech, bad grammar, swearing, drinking, vice.

O. W. HOLMES, *A Rhymed Lesson*, l. 374. (1846)

Words, words that gender things!

BURTON, *The Kasidah*. Pt. vii, st. 4. (1853)

As shadows attend substances, so words follow upon things.

R. C. TRENCH, *On the Study of Words*. (1851)

9  
Words may varnish facts, they cannot alter them.

H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act iii. (1911)

10  
Hard words rankle, be they ne'er so just. (τὰ σκληρὰ γὰρ τοι, κὰν ὑπέρδικ' ἤ, δάκναι.)

SOPHOCLES, *Ajax*, l. 1119. (c. 409 B. C.)

How hard were the words he said. (Duriter dictis dedit.)

ENNIUS, *Phoenix* Frag. 316, Loeb. (c. 180 B. C.)

11  
Great words of proud men are ever punished with great blows. (μεγάλοι δὲ λόγοι | μεγάλας πληγαί.)

SOPHOCLES, *Antigone*, l. 1350. (c. 441 B. C.)



1 Spare me all superfluity of words. (τὰ μὲν περισσεύοντα τῶν λόγων ἄφε.)

SOPHOCLES, *Electra*, l. 1288. (c. 409 B.C.)

A harvest of words catches the ears. (Fructus verborum aures aucupant.)

ENNIUS, *Medea*. Frag. 288, Loeb. (c. 180 B.C.)

2 Thy words are few and all well-aimed. (ὥς ἢ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.)

SOPHOCLES, *Oedipus at Colonus*, l. 809. (c. 408 B.C.)

You reply, as your custom is, in few words. (Respondes, ut tuus est mos, | pauca.)

HORACE, *Satires*. Bk. i, sat. 6, l. 60. (35 B.C.)

The fewer thy words the fewer thine errors.

SALOMON IBN GABIROL, *Mibhar ha-Penanim* (*Choice of Pearls*). No. 354. (c. 1050)

Few words are enough to win credite to a matter already beleaved.

GEORGE PETTIE, *Petite Pallace*, p. 136. (1576)

Men of few words are the best men.

SHAKESPEARE, *Henry V*, iii, 2, 39. (1599)

It is an old saying, that few words are best.

UNKNOWN, in *Roxburgh Eallads*, i, 157. (c. 1600)

TATHAM, *The Rump*. Act i. (1660)

SMOLIETT, *Humphry Clinker*. (1771) SCOTT, *Fair Maid of Perth*. Ch. 25. (1828)

3 Enough of words. (ἄλις λόγων.)

SOPHOCLES, *Oedipus at Colonus*, l. 1016. (c. 408 B.C.)

The Latin phrase is, "Satis verborum" What need is there for words? (Quid opus est verbis?)

TERENCE, *Andria*, l. 165. (166 B.C.)

4 You'll speak one word for him and two for yourself.

SWIFT, *Polite Conversation*. Dial. i. (1738)

One word for me and two for yourself. Said to one who is selfish under an appearance of disinterestedness.

ANNE BAKER, *Northants Glossary: Word*. (1854)

5 It becomes a wise man to try words before arms. (Prius experiri verbis quam armis sapientem decet.)

TERENCE, *Eunuchus*, l. 789. (161 B.C.)

You will have words for punishment, but for me there will be blows. (Tibi erunt parata verba, huic homini verbera.)

TERENCE, *Heauton Timorumenos*, l. 356. (163 B.C.)

This is manhood to make thee bolde, Let there be but a worde and a blow.

WILLIAM WAGER, *The Longer Thou Livest*, sig. D1. (c. 1568)

But one word with one of us? couple it with something; make it a word and a blow.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 44. (1595)

He's but a word and a blowe.

JOHN CLARKE, *Paroemiologia*, p. 178. (1639)

So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead.

JOHN BUNYAN, *The Pilgrim's Progress* (1877), Pt. i, p. 74. (1678)

Words may pass, but blows fall heavy.

JOHN RAY, *English Proverbs*, p. 354. (1678)

A knock-down argument; 'tis but a word and a blow.

DRYDEN, *Amphitryon*. Act i, sc. 1. (1690)

My uncle is a country wit, a word and a blow.

SHADWELL, *Irish Hospitality*. Act i. (1720)

It is said of choleric people, that with them there is but a word and a blow.

BENJAMIN FRANKLIN, *Works* (Bigelow), iv, 158. (1768)

So high at last the contest rose,

From words they almost came to blows.

JAMES MERRICK, *The Chameleon*. (a. 1769)

[He] had a Napoleon-like promptitude of action, which the unlearned operatives described by calling him "a word-and-a-blow man."

FRANCES TROLLOPE, *Michael Armstrong*. Ch. 4. (1840)

Firm friends and bitter enemies, with them it is "a word and a blow."

G. F. RUXTON, *Adventures in Mexico*. Ch. 27. (1847)

6 Many words do not declare an understanding heart. (οὐ τι τὰ πολλὰ ἐπη φρονιμὴν ἀπεφάνητο δόξαν.)

THALES, *Apothegm*. (c. 600 B.C.) See DIOGENES LAERTIUS, *Thales*. Bk. i, sec. 35.

7 A little message vnto hir by worde of mouth.

NICOLAS UDALL, *Ralph Roister Doister*. Act iii, sc. 2. (a. 1553)

It cannot be told by word of mouth.

RICHARD BERNARD, tr., *Hecyra*. Act i, sc. 2. (1598)

Take it by word of mouth.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

8 I have found great support in that heavenly word, Mesopotamia.

UNKNOWN. Supposed to have been said by an old woman to her pastor. (c. 1700) See BREWER, *Dictionary of Phrase and Fable*

He could make men laugh or weep by pronouncing the word Mesopotamia.

DAVID GARRICK, of George Whitefield, the famous Methodist preacher. (c. 1750) See *Notes and Queries*, xi, i, 458. It was Garrick who gave currency to the saying.

The blessed word "Mesopotamia." A magic word: from ca. 1870. It owes much of its charm and potency to its sonority.

PARTRIDGE, *Dictionary of Clichés: Blessed*. (1941)

9 Mo sleath [slayeth] word thene sweord.

UNKNOWN, *Ancren Riwle*, p. 74. (c. 1200)

A wound given by a word is oftentimes harder to be cured than that which is given with a sword.

SIR HENRY SIDNEY, *Letter to His Son, Sir Philip Sidney*. (c. 1560) Quoted by SYMONDS, *Life of Sidney*, p. 13. (1878)

Nettells haue no prickells yet they sting, and wordes haue no points, yet they pearce.

JOHN LYL, *Euphues* (Arber), p. 388. (1580)

Sharp words makes more wounds than surgeons can heale.

THOMAS CHURCHYARD, *The Mirror of Man*, sig. A4. (1594)

It is an old saying, a blow with a word strikes deeper than a blow with a sword.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. i, sec. ii, mem. iv, subs. 4. (1621)

Words cut more than swords.

JAMES HOWELL, *English Proverbs*, p. 13. (1659)

Many words hurt more than swords.

JOHN RAY, *English Proverbs*, p. 158. (1670)

An acute Word cuts deeper than a sharp Weapon.

THOMAS FULLER, *Gnomologia*. No. 575. (1732)

A wound heals, but not a cutting word. (Sanan llagas, y no malas palabras.)

CHARLES CAHIER, *Six Mille Proverbs*, p. 257. (1856) A Spanish proverb.

There are words that strike even harder than blows.

SAMUEL SMILES, *Character*, p. 170. (1871)

One hurtful word wounds like a sharp sword. (Sheng jên yi yü, li ju tao ko.)

SCARBOROUGH, *Chinese Proverbs*. No. 1109. (1875)

TONGUE SHARPER THAN SWORD, *see under* TONGUE.

1 An evil word, though men may shout  
It loud, grows dim and flickers out.

A worthy word, though whispered low,

Pervades the world with steady glow.

UNKNOWN, *The Mahabharata*, xii, 293, 32. (c. 500 B.C.) Ryder, tr.

THE GREEKS HAD A WORD FOR IT, *see under* GREECE.

## II—Words: Their Use

### See also Style

2 Words are the dress of thoughts; which  
should no more be presented in rags, tatters,  
and dirt, than your person should.

LORD CHESTERFIELD, *Letters*, 25 Jan., 1750.

3 When one is treating of majestic topics, the  
style rises with the subject. (Ipsae res verba  
rapiunt—literally. "things themselves bring  
words.")

CICERO, *De Finibus*. Bk. iii, ch. 5, sec. 19. (c. 45 B.C.)

When matter is in hand, words will flow readily.  
(Verbaque provisam rem non invita sequentur.)

HORACE, *De Arte Poetica*, l. 311. (c. 20 B.C.)

When things seize the mind, words come in a  
crowd. (Quum res animum occupavare, verba  
ambiunt.)

MARCUS ANNAEUS SENECA, *Controversies*. Bk.  
iii, proem. (c. 10 B.C.)

Ce que l'on conçoit bien s'énonce clairement;  
Et les mots pour le dire arrivent aisément.

NICOLAS BOILEAU, *L'Art Poétique*. Chant I,  
l. 153. Paraphrasing Horace. (c. 1700) All  
of these are quoted by MONTAIGNE, i, 25.

4 He had used the word in its Pickwickian  
sense. . . . He had merely considered him a  
humbug in a Pickwickian point of view.

DICKENS, *Pickwick Papers*. Ch. i. (1836) Said  
to be a take-off on a quarrel between  
Brougham and Canning in the House of  
Commons. 17 April, 1823.

5 Words a foot-and-a-half long. (Sesquipedalia  
verba.)

HORACE, *De Arte Poetica*, l. 97. (c. 20 B.C.)

Thou art not so long by the head as honorifica-  
bilitudininitatibus.

SHAKESPEARE, *Love's Labour's Lost*, v, 1, 44.

(1595) This word, a stock example of the  
longest Latin word, is said to have first ap-  
peared in 1549 in a volume entitled *The Com-  
playnt of Scotlande*, by an unknown author.  
It was used in 1599 by THOMAS NASHE in  
*Lenlen Stuff*, and used in 1617 by JOHN  
FLETCHER in *The Mad Lover*.

Words of learned length and thund'ring sound.

GOLDSMITH, *The Deserted Village*, l. 213. (1770)

Don't confound the language of the nation  
With long-tailed words in osity and ation.

J. H. FRERE, *The Monks and the Giants*. Canto  
i, l. 6. (1818)

I would never use a long word where a short  
word would answer the purpose.

O. W. HOLMES, *Scholastic and Bedside Teach-  
ing*. (1867)

6 Behind the foremost, ever before the last  
(Extremi primorum, extremis usque priores.)

HORACE, *Epistles*. Bk. ii, epis. 2, l. 204. (c. 15 B.C.)

In words as fashions the same rule will hold  
Alike fantastic if too new or old:

Be not the first by whom the new are tried.

Nor yet the last to lay the old aside.

POPE, *An Essay on Criticism*. Pt. ii, l. 133. (1709)

Don't quit the old highways for the new foot-  
paths. (No dejar los caminos viejos por los  
senderos nuevos.)

CAHIER, *Six Mille Proverbes*, p. 285. (1856)

7 Words which are simple, while their meaning  
is far-reaching, are good words.

MENCIUS, *Discourses*. Bk. vii, pt. ii, ch. 32 (c.  
300 B.C.)

Hold fast the form of sound words. (ὑποτάσσας  
ἔχε ὑγιαίνοντων λόγων.)

New Testament: *II Timothy*, i, 13. (c. A.D. 63)

The Vulgate is, "Formam habet sanorum ver-  
borum."

Most of the causes of the world's troubles are  
grammatical. . . . How many quarrels, and  
weighty ones, has doubt as to the meaning of  
that syllable 'Hoc' produced in the world? (La  
pluspart des occasions des troubles du monde  
sont grammariennes; . . . combien des querelles  
et combien importantes a produit au monde le  
doute du sens de sette syllabe, 'Hoc'?)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) Re-  
ferring to the controversies between Catholics  
and Protestants as to the meaning of "Hoc  
est corpus meum" (This is my body), in  
*Matthew* xxvi, 26.

The study of words is the first distemper of learn-  
ing.

BEN JONSON, *Explorata: Notae*. (1636) Quot-  
ing Bacon.

8 His words, . . . like so many nimble and airy  
servitors, trip about him at command.

MILTON, *An Apology for Smectymnuus*. (1641)

<sup>1</sup> You cloak your weakness in big words. (Praetendens culpaē splendida verba tuae.)

    OVID, *Remediorum Amoris*, l. 240. (c. 1 B. C.)  
You follow the words of the toga. (Verba togae sequeris.)

    PERSIUS, *Satires*. Sat. v, l. 14. (c. A. D. 58) You employ the language of the cultivated class.

<sup>2</sup> Her words need no ashes. (Huius sermo haud cinerem quaerit.)

    PLAUTUS, *Miles Gloriosus*, l. 1000. (c. 200 B. C.)  
Ashes were used for polishing, hence the proverb.

<sup>3</sup> When an old word fits the occasion, it's well used. (Scitumst, per tempus si obviamst, verbum vetus.)

    PLAUTUS, *Poenulus*, l. 135. (c. 194 B. C.)  
Avoid, as you would a rock, a strange and unfamiliar word. (Tamquam scopulum, sic fugias inauditum atque insolens verbum.)

    GAIUS CAESAR, *De Analogia*. Bk. i. (c. 100 B. C.)  
See AULUS GELLIUS, i, 10.

The noisomeness of far-fetched words. (Reconditorum verborum fetoribus.)

    CAESAR AUGUSTUS. (c. 27 B. C.) See Suetonius, *Twelve Caesars: Augustus*. Sec. 86.

It has ever been, and ever will be, permitted to use words stamped with the mint-mark of the day. (Licuit semperque licebit signatum praesente nota producere nomen.)

    HORACE, *De Arte Poetica*, l. 58. (c. 20 B. C.)  
Live, if you wish, according to the manners of the past, but speak the language of the present. (Vive ergo moribus praeteritis, loquere verbis praesentibus.)

    FAVORINUS, to a young man fond of obsolete words (c. A. D. 100) See AULUS GELLIUS, i, 10.

Thou hast lerned by the sentence of Plato, that "nedes the wordes moten be cosines to the thinges of which they speken."

    CHAUCEUR (?). *Boethius de Consolatione Philosophiae*. Bk. iii, Prose 12. (c. 1380)

To drag in a new word, they [French writers] discard the usual one, often more forcible and sinewy. (Pour saisir un nouveau mot, ils quittent l'ordinaire, souvent plus fort et plus nerveux.)

    MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

Some scurvy quaint collection of fustian phrases, and uplandish words.

    THOMAS HEYWOOD, *Foyre Maide of the Exchange*. Act ii, sc. 2. (1607)

A man coins not a new word without some peril and less fruit; for if it happen to be received, the praise is but moderate; if refused, the scorn is assured.

    BEN JONSON, *Explorata: De Orationis Dignitate*. (1636)

Before employing a fine word, make a place for it. (Avant d'employer un beau mot, faites-lui une place.)

    JOSEPH JOUBERT, *Pensées*. No. 302. (1810)

As to the Adjective: when in doubt, strike it out.

    MARK TWAIN, *Pudd'nhead Wilson's Calendar*. (1893)

<sup>4</sup> In their declarations and speeches, most popular lecturers use words to conceal their thoughts. (τοῖς δυνάμασι παραπετάσμασι χρώνται τῶν διανοημάτων.)

    PLUTARCH, *Moralia: On Listening to Lectures*. 41D. (c. A. D. 95)

<sup>5</sup> We tie knots and bind up words in double meanings, and then try to untie them. (Nectimus nodos et ambiguum significationem verbis inligamus ac deinde dissolvimus.)

    SENECA, *Ad Lucilium*. Epis. xlv, sec. 5. (c. A. D. 64)  
I moralise two meanings in one word.

    SHAKESPEARE, *Richard III*, iii, 1, 83. (1592)  
Well, "slithy" means "lithe and slimy." . . . You see it's like a portmanteau—there are two meanings packed up into one word.

    LEWIS CARROLL, *Through the Looking-Glass*. Ch. 6. (1871) Hence "portmanteau word," a word formed by combining parts of two other words.

<sup>6</sup> They that dally nicely with words may quickly make them wanton.

    SHAKESPEARE, *Twelfth Night*, iii, 1, 16. (1599)

Few words, but to effect.

    SHAKESPEARE, *King Lear*, iii, 1, 52. (1605)

Do not play in wench-like words with that Which is so serious.

    SHAKESPEARE, *Cymbeline*, iv, 2, 230. (1609)

<sup>7</sup> The arts Babbblative and Scribbblative.

    ROBERT SOUTHEY, *Colloquies on the Progress and Prospects of Society*. (a. 1843)

<sup>8</sup> Some of his words were not Sunday-school words.

    MARK TWAIN, *A Tramp Abroad*. Ch. 20 (1890)

<sup>9</sup> The Intellect can raise

From airy words alone, a Pile that ne'er decays.

    WORDSWORTH, *Inscription for a Seat in the Groves of Coleorton*. (1811)

High Air-castles are cunningly built of Words

    CARLYLE, *Sartor Resartus*. Bk. i, ch. 8. (1833)

The French say, "Mot à mot on fait les gros livres" (Word by word one makes the big books). See also under TRIFLES.

### III—Fair, Smooth, Soft, Sweet Words

<sup>10</sup> Cooks' words. (ῥημῳτρία μαγειρικῇ.)

    ARISTOPHANES, *The Knights*, l. 216. (424 B. C.)

In other words, flattery, and Rogers translates the line, "The savory sauce of little cookery phrases." The Greeks had many proverbial phrases for flattery: "Beautiful at the door" (ἐν θύρᾳ καλός), which is also Aristophanes'; "Fly-brushers" (μυσοθήρα), which is from Athenaeus; and "Brothering" (ἀδελφίζειν), whose authorship is unknown.

Thou oughtest to loue bettir the rude wordis that been prouffitable and true, than the swete wordis that been of deceyte and flateringe.

    EARL RIVERS, tr., *Dictees and Sayenges of the Philosophirs*, fo. 101. (1477)

Delicate words incur the suspicion of flattery.

JOHN LYLY, *Euphues* (Arber), p. 49. (1579)  
Heere you may see, Gentlemen, the falsehood in fellowship, the fraude in friendship, the paynted sheath with the leaden dagger, the faire wordes that make fooles faine.

JOHN LYLY, *Euphues*, p. 69.  
Thou knowest not what bitter poyson lyeth in sweet wordes.

LYLY, *Euphues and His England*, p. 354.  
In the dangers which ride behind us on the crupper, the sweet word will never do any harm. (Dans les dangers qui nous suivent en croupe | Le doux parler ne nuit de rien.)

LA FONTAINE, *Fables: Le Cygne et le Cuisinier*. Bk. iii, fab. 12. (1668)

1  
Fair words butter noe parsnips, *verba non alunt familiam* (Words don't feed the family).

JOHN CLARKE, *Paroemiologia*, p. 12. (1639)  
Fair words butter no fish.

UNKNOWN, *A Sacred Decretal*, p. 5. (1645)  
Fair words butter no cabbage.

WYCHERLEY, *Plain-Dealer*. Act v, sc. 3. (1676)  
Your charity upon earth will be rewarded in heaven.—Those words butter no parsnips.

SIR ROGER L'ESTRANGE, tr., *Erasmus' Colloquies*, p. 131. (1680)

Relations, friendships, are but empty names of things, and *Words butter no parsnips*.

L'ESTRANGE, *Fables* (1738), cccxl, 353. (1692)  
Meer praise butters no turnips.

JOHN O'ZELL, tr., *Molière*, iv, 222. (1714)  
Fine words butter no parsnips.

ARTHUR MURPHY, *The Citizen*. Act i, sc. 2. (1761) COLMAN, *The Heir at Law*. Act iii, sc. 3. (1797) SCOTT, *Journal*, 15 April, 1826.  
LOWELL, *Among My Books*, i, 358. (1870)

Fine words, I grant, . . .

But sure, the proverb says, "No parsnips butter."  
J. R. PLANCHÉ, *Extravaganzas*, ii, 205. (1843)

Who . . . said that "fine words butter no parsnips"? Half the parsnips of society are served and rendered palatable with no other sauce

THACKERAY, *Vanity Fair*. Ch. 19. (1847)

I often tell them how wrong folks are to say that soft words butter no parsnips, and hard words break no bones.

ANTHONY TROLLOPE, *The Last Chronicle of Barset*. Bk. ii, ch. 12. (1867)

Parsnips are unbutterable.

OGDEN NASH, *My Dear, How Ever Did You Think Up This Delicious Salad?* (1935)

That confession butters no parsnips.

KATHLEEN KNIGHT, *Rendezvous with the Past*, p. 7. (1940)

Harsh names butter no parsnips.

CLARISSA CUSHMAN, *I Wanted to Murder*, p. 109. (1941)

2  
The belly is not filled with fair words.

JOHN CLARKE, *Paroemiologia*, p. 113. (1639)  
RAY, *English Proverbs*, p. 61. (1670)

The belly is not to be filled with fair words.

PETER MOTTEUX, tr., *Rabelais*. Bk. iv, ch. 63. (1694) This is Motteux' rendering of "L'estomach n'oyt guoutte."

Fair Words fill not the Belly.

THOMAS FULLER, *Gnomologia*. No. 1491. (1732)  
The Flemings say, "Praatjes vullen den buyk niet" (Phrases don't fill the stomach).

3  
Many words fill not the furlot [a dry measure].

FERGUSON, *Scottish Proverbs*, p. 78. (c. 1595)  
Many words will not fill a bucket.

JAMES HOWELL, *English Proverbs*, p. 9. (1659)  
For the more compliment, the less sincerity. Many words will not fill a bushel.

JOHN BUNYAN, *Christ a Complete Saviour*. (1692) *Works* (1855), i, 213. MOTTEUX, tr., *Don Quixote*. Pt. i, bk. iii, ch. 4. (1712)

FULLER, *Gnomologia*. No. 3365. (1732)  
Good words fill not a sack.

JOHN RAY, *English Proverbs*, p. 220. (1678)  
The Germans say, "Schöne Worte füllen den Sack nicht."

4  
There was never a fair word in chiding.

FERGUSON, *Scottish Proverbs*, p. 96. (c. 1595)  
Neay faire words in flighting [scolding].

GEORGE MERITON, *Yorkshire Ale*, p. 83. (1683)  
There was never a fair word in flyting.

JAMES KELLY, *Scottish Proverbs*, p. 303. (1721)

5  
Fair words make me look to my purse.

GEORGE HERBERT, *Jacula Prudentum*. No. 550. (1640) From the Italian, "Belle parole, ma guarda la borsa."

6  
It hurteth not the tounge to geue fayre wurdis.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)  
Fair words hurt not the mouth.

WILLIAM CAMDEN, *Remains*, p. 306. (1605)  
Fair wordes never hurt the tongue.

CHAPMAN AND MARSTON, *Eastward Hoe*. Act iv, sc. 1. (1605)

Fair language grates not the tongue.

GEORGE HERBERT, *Jacula Prudentum*. (1640)  
Smooth language grates not the tongue.

JAMES HOWELL, *English Proverbs*, p. 5/2. (1659)  
Soft words hurt not the mouth. Douces or belles paroles n'ecorchent pas la langue. *Gall*. Soft words scald not the tongue.

JOHN RAY, *English Proverbs*, p. 158. (1670)  
FULLER, *Gnomologia*. No. 4205. (1732) The

Italians say, "Non scortica la lingua il parlar dolce" (Speaking sweetly does not flay the tongue).

Cool Words scald not the Tongue.

THOMAS FULLER, *Gnomologia*. No. 1161. (1732)

7  
Thank you for those few kind words.

JOHN LODWICK, *Running to Paradise*, p. 343 (1943)

8  
Such fayre wordes, such fainte promises.

JOHN LYLY, *Euphues* (Arber), p. 80. (1579)  
I say with Tully, with faire wordes thou shalt yet perswade me: for experience teacheth me,

that straight trees haue crooked rootes, smooth baites sharpe hookes, . . . that talk the more it is seasoned with fine phrases, the lesse it sauoreth of true meaning.

JOHN LYLY, *Euphues and His England*, p. 327

- 1  
 Fayre words fatte few.  
 JOHN LYLY, *Euphues and His England* (Arber), p. 476. (1580)  
 Fair words will not make the pot play [boil].  
 KELLY, *Scottish Proverbs*, p. 106. (1721)  
 He who gives fair words feeds you with an empty spoon.  
 H.G. BOHN, *Handbook of Proverbs*, p. 399. (1855)
- 2  
 In fairest speech is falshood and faigning rifest.  
 GEORGE PETTIE, *Petite Pallace*, p. 88. (1576)  
 As in faire painted pots poyson oft is put, . . . so fairest words are ever fullest of falsehood.  
 GEORGE PETTIE, *Petite Pallace*, p. 206. Lyly copied the phrase three years later in *Euphues*.
- 3  
 Smooth words in place of gifts. (Dicta docta pro datis.)  
 PLAUTUS, *Asinaria*, l. 525. (c. 200 B.C.)  
 Words instead of bread. (ῥήματα ἀντ' ἀφ' ἄρτων.)  
 SUIDAS, *Lexicon*. (c. 950)  
 He tried if MacVittie and Co. wad gie him siller on them, but . . . they keepit aff, and gae fair words.  
 WALTER SCOTT, *Rob Roy*. Ch. 26. (1818)  
 So spake those wary foes, fair friends in look  
 And so in words great gifts they gave and took.  
 And had small profit and small loss thereby.  
 WILLIAM MORRIS, *The Life and Death of Jason*. Bk. viii, l. 379. (1867)
- 4  
 Words don't chink. (Dicta non sonnant.)  
 PLAUTUS, *Pseudolus*, l. 308. (c. 195 B.C.)  
 Why should I spare words? They cost nothing. (Quare verbis parcem? Gratuita sunt.)  
 SENECA, *Ad Lucilium*. Epis. xxix, sec. 2. (a. A. D. 65)  
 Fair words enough a man shall find;  
 They be good cheap: they cost right nought;  
 Their substance is but only wind.  
 SIR THOMAS WYATT, *Of Dissembling Words*. (c. 1542) "Good cheap," a good bargain  
 Fair words cost nothing.  
 JOHN GAY, *The Mohawks*. Sc. 2. (1712)  
 Honor of the mouth, much benefit and small cost. (Onor di bocca, assai giova e poco costa.)  
 CAHIER, *Six Mille Proverbs*, p. 181. (1856)
- 5  
 Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. (Favus mellis, composita verba: dulcedo animae, sanitas ossium.)  
 Old Testament: *Proverbs*, xvi, 24. (c. 350 B.C.)  
 By suffraunce, and [by] wordis soite,  
 A man may overcome[n] ofte  
 Him that afor[n] he hadde in drede,  
 In bookis sothly as I rede.  
 (Or devez sofrir e atendre  
 Tant qu'en bon point le puissiez prendre;  
 J'ai bien esprové que l'en vaint  
 Par sofrir felon e refraint.)  
 GUILLAUME DE LORRIS, *Roman de la Rose*, l. 3463. (c. 1240) Chaucer (?), tr., l. 3463.  
 You may lead an elephant with honeyed words.  
 SADI, *Gulistan*. Ch. iii, Apologue 28. (c. 1258)

I see wel that the word of Salomon is sooth; he seith, that "wordes that been spoken discreetly by ordinaunce, been honymbes; for they yeven swetnesse to the soule, and hoolsomnesse to the body."

CHAUCEUR, *The Tale of Melibeus*, Sec. 16. (c. 1387)  
 The conninge of Salomon is ful trewe; for he seith: that "swete wordes multiplen and encresen freendes, and maken shrewes to be debonaire and meke."

CHAUCEUR, *The Tale of Melibeus*, Sec. 63.  
 Who dayly filleth my cares with sutch sugred words.

GEORGE PETTIE, *Petite Pallace*, p. 261. (1576)  
 Sweete wordes, like dropping honey, she did shed.  
 SPENSER, *The Faerie Queene*. Bk. ii, canto iii, st. 24. (1590)

But for your words, they rob the Hybla bees,  
 And leave them honeyless.

SHAKESPEARE, *Julius Caesar*, v, 1, 34. (1599)  
 Whose words all ears took captive.

SHAKESPEARE, *All's Well that Ends Well*, v, 3, 17. (1602)

Words sweet as honey from his lips distill'd.

POPE, tr., *The Iliad*. Bk. i, l. 332. (1715)

Tart words make no Friends: a spoonful of honey will catch more flies than a Gallon of Vinegar.

FRANKLIN, *Poor Richard's Almanack*, 1744

6  
 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. (Molliti sunt sermones eius super oleum: et ipsi sunt iacula.)

Old Testament: *Psalms*, lv, 21. (c. 250 B.C.)

Nothing but birdlime, these honeyed words. (Viscus merus vostrast blanditia.)

PLAUTUS, *Bacchides*, l. 50. (190 B.C.)

Where her words seemd hony, by his smylvng cheere,

Now they are mustard, he frowneth them to heere

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 1. (1546)  
 The wordes of men though they seeme smooth as oyle: yet their heartes are as crooked as the stalke of Iuie.

JOHN LYLY, *Euphues* (Arber), p. 79. (1579)  
 See also under HYPOCRISY.

7  
 Soft words are hard arguments.

JOHN RAY, *English Proverbs*, p. 158. (1670)  
 FULLER, *Gnomologia*. No. 4203. (1732)

Soft words break no bones.

JOHN RAY, *English Proverbs*, p. 158. (1670)  
 FULLER, *Gnomologia*. No. 4202. (1732)

Soft words hurt not the mouth.

JOHN RAY, *English Proverbs*, p. 158. A variant is, "Soft words win hard hearts."

Use soft words and hard arguments.

UNKNOWN, *Goody Two-Shoes*. (1766)

8  
 Ne fayre wordis brake neuer bone.

UNKNOWN, *How the Good Wyf Taugte His Doughtir*, l. 43. (c. 1450)

Wordes breake no bones, so we cared the lesse for his scolding.

ROBERT GREENE, *Works*, iii, 231. (1584)

Faire words brake never bane, foule words breaks many ane.

FERGUSON, *Scottish Proverbs*, p. 32. (c. 1595)

Faire wordes breake no bones.

JOHN DAVIES, *The Scourge of Folly*. (1611)

Soft words break no bones.

JOHN RAY, *English Proverbs*, p. 158. (1670)

Foul words break neay bones.

GEORGE MERITON, *York-shire Ale*, p. 83. (1683)

Fair Words never broke a Bone,

Foul Words have broke many a one.

THOMAS FULLER, *Gnomologia*. No. 6183. (1732)

High words break no bones.

HENRY FIELDING, *Don Quixote in England*. Act i, sc. 8. (1774)

Sticks and stones will break my bones,

But names will never hurt me.

G. F. NORTHALL, *Folk-Phrases*, p. 23. (1894)

For variants see *Notes and Queries*, viii, xii, 508; ix, i, 177.

1  
Lo, fair words maketh fools fain.

UNKNOWN, *Everyman* (c. 1530) in HAZLITT, *Old Plays*, i, 117.

Rather let faire woordes make fooles fayne,

Than be plaine without pletes, & plant your own payne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

That which melteth fools, I mean sweet words.

SHAKESPEARE, *Julius Caesar*, iii, 1, 42. (1599)

Hold thy peace, faire words make fooles faine.

THOMAS DELONEY, *Thomas of Reading*. Ch 14. (a. 1600)

Fair words please fools.

JOHN RAY, *English Proverbs*, p. 158. (1670)

FULLER, *Gnomologia*. No. 1492. (1732)

I have put him off with fair words, which make fools fain.

WALTER SCOTT, *The Abbot*. Ch. 30. (1820)

Fine words to make foolish maidens fain.

WALTER SCOTT, *Anne of Geierstein*. Ch 4. (1829) The Danes say, "Fagre Ord fryde en Daare, og stundom fuldvis en Mand" (Fair words please a fool, and sometimes a very wise man).

2  
Fayre speche doth wrathe breke.

UNKNOWN, *Twenty-Six Poems* (E.E.T.S.), p. 83. (1421)

Fayre wordes wratthe slakithe.

UNKNOWN, *How the Good Wyf Taughte His Doughtir*, l. 30. (c. 1450)

Pleasant words appease wrath. (Dolce parole rompone l'ira.)

JOHN FLORIO, *Firste Fruites*, fo. 29. (1578)

Faire words slaken yre.

UNKNOWN, *Plasidas* (Roxb. Cl.), p. 164. (1597)

Soft words pacifie wrath.

BRATHWAIT, *English Gentleman*, p. 236. (1630)

#### IV—Good Words

3  
Good words quench more than a bucket of water.

HERBERT, *Jacula Prudentum*. No. 265. (1640)

Good words cool more than cold water.

JOHN RAY, *English Proverbs*, p. 158. (1670)

FULLER, *Gnomologia*. No. 1734. (1732)

4  
Good words cost nought.

HENRY PORTER, *The Two Angrie Women of Abington*. Act iv, sc. 3. (1599) RAY, *Proverbs*, p. 158. (1670)

A good word is as soon said as a bad.

UNKNOWN, *The Times' Whistle*, p. 111. (c. 1615)

Good words are good cheap [bargains].

JOHN CLARKE, *Paroentologia*, p. 194. (1639)

Good words are worth much and cost little.

HERBERT, *Jacula Prudentum*. No. 161. (1640)

A good word, they say, costs no more than a bad.

L'ESTRANGE, tr., *Aesop*. Fab. 276. (1692)

Good words cost nothing. And therefore may be freelier given.

JAMES KELLY, *Scottish Proverbs*, p. 124. (1721)

Good Words cost no more than bad. Good Words cost nothing, but are worth much.

FULLER, *Gnomologia*. Nos. 1735-36. (1732)

5  
A good word maketh it [the heart] glad. (Sermone bono laetificabitur.)

*Old Testament: Proverbs*, xii, 25. (c. 350 B.C.)

Is not a good word better than a gift? (οὐτὸς κρείσσων λόγος ἢ δῶρε;) )

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xviii, 17. (c. 190 B.C.)

*Babylonian Talmud: Baba Bathra*, fo. 9a, paraphrases this, "He who gives a farthing to a poor man is blessed with six blessings, but he who comforts him with words is blessed with eleven blessings." The Latin is, "Nonne ecce verbum super datum bonum?"

Good woords annoynt a man, the yl woordes kyl a man. (Le bone parole ongino, le catiue pongino.)

JOHN FLORIO, *Firste Fruites*, fo. 31. (1578)

One good word can warm three winter months. ('Hao 'hua yi chü san t'ung nuan.)

SCARBOROUGH, *Chinese Proverbs*. No. 1096. (1875)

6  
Let naught but good words pass our lips. (Dicamus bona verba.)

TIBULLUS, *Elegies*. Bk. ii, eleg. ii, l. 1. (19 B.C.)

I'll speak a good word for you.

I shall always have your good word.

I knew it should never have your good word.

Hang them that can't give themselves a good word.

SWIFT, *Polite Conversation*. Dial. i. (1738)

#### V—Words Are But Wind

7  
My words are wasted on the air. (οὐμὸς μὴ λόγος πρὸς αἰθέρα.)

EURIPIDES, *Hecuba*, l. 334. (c. 425 B.C.)

Words writ in waters.

GEORGE CHAPMAN, *Revenge for Honour*. Act v, sc. 2. (c. 1620)

8  
Words are but wind, but dunts [blows] are the devil.

FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595)

Words are but wind, but blows unkind.

JAMES HOWELL, *English Proverbs*, p. 14/2. (1659) RAY, *English Proverbs*. (1670)

Words go with the wind, but dunts are the devil.

JAMES KELLY, *Scottish Proverbs*, p. 340. (1721)

- 1** Words and feathers the wind carries away.  
HERBERT, *Jacula Prudentum*. No. 1101. (1640)  
Words and feathers are tossed by the wind.  
JOHN RAY, *English Proverbs*, p. 30. (1670)
- 2** May the winds sweep away the word. (ἔπος . . . ἀφ' ὃ τοῦ φέροντος ἀναπράσσαι δεῖλαι.)  
HOMER, *Odyssey*. Bk. viii, l. 409. (c. 850 B.C.)
- 3** Words are but sands, it's money buys lands.  
JAMES HOWELL, *English Proverbs*, 11/2. (1659)  
FULLER, *Gnomologia*. No. 6166. (1732)  
One look is worth a thousand words.  
FRED R. BARNARD, in *Printers' Ink*, 8 Dec., 1921, p. 96. He changed it to "One picture is worth a thousand words" in *Printers' Ink*, 10 March, 1927, p. 114, and called it "a Chinese proverb, so that people would take it seriously." It was immediately credited to Confucius.
- 4** A word is the lightest of things. (κουφότατον πρᾶγμα λόγος.)  
SYNESIUS, *Dion*. (c. A. D. 400) Cited by Erasmus.
- 5** Hwat is word bute wind?  
UNKNOWN, *Ancrene Riwe*, p. 122. (c. 1200)  
For word is wynd.  
JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 2768. (c. 1390)  
Woord is but wynd, leff woord and tak the dede.  
JOHN LYDGATE, *Secrees*, p. 39. (c. 1450)  
Wordes as but wynde.  
ALEXANDER BARCLAY, *The Shyp of Follys*, i, 207. (1509) DRAXE, *Bibliotheca*, p. 204. (1616)  
COWLEY, *The Guardian*. Act i, sc. 3. (1650)  
Painted wordes are but winde.  
JOHN LYL, *Euphues* (Arber), p. 469. (1580)  
A man may break a word with you, sir, and words are but wind.  
SHAKESPEARE, *Comedy of Errors*, iii, 1, 75. (1593)  
Foul words is but foul wind.  
SHAKESPEARE, *Much Ado*, v, 2, 53. (1598)  
Some will say, *Words are but wind*; but God's are real words, such as fill and fat those that depend upon them.  
THOMAS FULLER, *Selected Sermons* (1891), ii, 44. (1652)  
Hard words, or kind ones . . . are but wind, which make no weight in the balance.  
SCOTT, *Quentin Durward*. Ch. 19. (1823)

## VI—A Word to the Wise

- 6** Men seyn thus, "send the wyse. and sey nothing."  
CHAUCER, *The Miller's Tale*, l. 412. (c. 1386)  
Send a wise man on an errand, and say nothing to him.  
GEORGE HERBERT, *Jacula Prudentum*. (1640)  
RAY, *English Proverbs*, p. 157. (1670)
- 7** A word to the wise is enough. (Dictum sapienti sat est.)  
PLAUTUS, *Persa*, l. 729. (c. 200 B.C.)  
TERENCE, *Phormio*, l. 541. (161 B.C.)

To the intelligent man a word is enough. (Intelligenti satis dictum est.)

- THOMAS À KEMPIS, *De Imitatione Christi*. Bk. iii, ch. 34. (c. 1420)  
Few wordis may serve the wyis.  
WILLIAM DUNBAR, *Poems*, xv, 24. (c. 1510)  
Feawe woordes to the wise doeth suffice.  
MONTGOMERY, in *Archaeologia*, xlvii, 241. (1562)  
Go to, a word to the wise; away, fly, vanish.  
BEN JONSON, *The Case Is Altered*. Act i, sc. 1. (c. 1598)  
A word to the wise is enough.  
WILLIAM HAUGHTON, *Englishmen for my Money*. Act iii, sc. 1. (1616)  
VANBRUGH, *Esop*. Act iii. (1697)  
ADDISON, *Spectator*. No. 221. (1711)  
STERNE, *Sentimental Journey* (1794), p. 157. (1768) etc., etc.  
Few words to the wise suffice. *Verbum sapienti sat est*.  
JOHN CLARKE, *Paroemiologia*, p. 51. (1639)  
A word is enough to the wise.  
THOMAS FULLER, *Worthies*, iii, 302. (1662)  
My Verse little better you'll find than my Face is.  
A Word to the Wise, *ut pictura poesis*.  
SWIFT, *Dean Jonathan's Answer*. (1719)  
A Word to the Wise is enough, and many Words won't fill a Bushel.  
FRANKLIN, *Poor Richard's Almanack*, 1757.  
But what sayeth the proverb, *verbum sapienti*—a word is more to him that hath wisdom than a sermon to a fool.  
SCOTT, *Bride of Lammermoor*. Ch. 7. (1819)  
One single word is sufficient for the wise.  
BURCKHARDT, *Arabic Proverbs*. No. 475. (1817)  
Which some learned Chap . . .  
Perhaps would translate by the words "Verbum Sap!"  
R. H. BARRHAM, *The Ingoldsby Legends* (1898), p. 488. (c. 1840) The proverbial contraction of "Verbum sat sapienti."  
A word to the wise is sufficient.  
JOHN O'HARA, *Appointment in Samarra*, p. 161. (1934)  
A word to the wise is enough only when the word is wise.  
*Meditations in Wall Street*, p. 136. (1940)
- 8** To a good understander there needs but a word. (À bon entendeur ne fault qu'une parole.)  
RABELAIS, *Pantagruel*. Bk. v, ch. 7. (1552) The French also say, "À bon entendeur demi-mot" (To a good understander half a word). or "Le sage entend à demi-mot" (The wise man understands at half a word—at a hint).  
Vnto a good understander, half a word is sufficient. (A bon intenditore, meza parola basta.)  
JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)  
To a good understander, few words. (Al buen entendedor pocas palabras.)  
CERVANTES, *Don Quixote*. Pt. ii, ch. 37. (1615)  
Half a tale is enough to a wise man.  
DAVID FERGUSON, *Scottish Proverbs*, p. 38. (c. 1595) An English variant is, "To a quick ear, half a word."  
A NOD AS GOOD AS A WINK, *see under NOD*.

1 Few wordes to wyse men is best.  
HUGH RHODES, *The Boke of Nurture*. (1577)  
In *Babees Book*, p. 88.

2 'Tis a common saying that few words are sufficient to make a thing intelligible to a man of sense.

T. SALKELD, tr., *Gracian's Complete Gentleman*, p. 60. (1730) The Latin proverb is, "Intelligenti pauca" (To an intelligent man, few words).

A clever man needs but few words. (Ming jên pu yung hsi shuo.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1124. (1875)

A word is enough to a clever man. (Shih ming pai jên shuo tê chiu chih.)

SCARBOROUGH, *Chinese Proverbs*. No. 1278

3 A word suffices to him who puts into practice what he reads.

SADI, *Bustan*. Ch. vii, Maxim 9. (c. 1257)

4 For the wise man with a sign, for the fool with a fist.

UNKNOWN, *Alphabet of Ben Sira*. (c. 1050)  
Sometimes rendered, "A nod for a wise man, a rod for a fool."

A single word to the wise man, a single lash to the swift horse.

S. G. CHAMPION, *Racial Proverbs*, p. xlii. (1938) A Chinese proverb.

5 Mid fewe worde wis mon fele biluken wel con.

UNKNOWN, *Proverbs of Alfred* (Skeat), Text A, l. 38. (c. 1275)

Fewe wordis to the wise suffice to be spoken.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)  
Few wordes suffice among wise men. (Poche parole bastano fra gli homini saui.)

JOHN FLORIO, *Firste Fruits*, fo. 31. (1578)

Few words to the wise suffice.

WILLIAM CAMDEN, *Remains*, p. 322. (1605)

Few words do best with the wise.

SAMUEL BUTLER, *Remains* (1759), i, 379. (a. 1680)

## VII—Word and Bond

6 I am a man of my word. (Bonae se fidei esse.)

AUGUSTUS CAESAR. (c. 30 B. C.) See SUETONIUS, *Divus Augustus*, xlii, 2. The Latin proverbial form is, "Homo fidei tenax."

Ye shou'd be a king o' your word.

JOHN RAY, *English Proverbs*, p. 266. (1678)

7 I shall not suffer defeat for my word is truth.

*Book of the Dead*. Ch. xxix, l. 7. (c. 4000 B. C.)  
Papyrus of Nu. "Maât kheru" (Whose word is truth) was the highest praise which could be written after the name of a dead person, and it was the proud hope of every Egyptian to have this phrase applied to him by Osiris, the God of Truth.

8 The men toke him shortly at his worde.

MILES COVERDALE, tr., *I Kings*, xx, 33. (1535)

Many a man would take you at your word.

SHAKESPEARE, *Comedy of Errors*, i, 2, 17. (1593)  
It was well done of you to take him at his word  
SHAKESPEARE, *Love's Labour's Lost*, ii, 1, 217. (1595)

I take thee at thy word.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 49. (1595)  
Old as I am I take thee at thy word.

DRYDEN, *Conquest of Granada*, ii, 1. (1670)

I shan't take your word for it.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

9 Take a man by his word, and a cow by her horne.

DAVID FERGUSON, *Scottish Proverbs*, p. 98. (c. 1595) KELLY, *Scottish Proverbs*, p. 320. (1721)

An ox is bound by the horne, a man by his word.

RANDLE COTGRAVE, *Dictionary: Homme*. (1611)  
It was Cleopatra's sweet voice and pleasant speech which inveigled Anthony. . . . *Verba ligant hominem, ut taurorum cornua iunces*, as bull's horns are bound with ropes, so are men's hearts with pleasant words.

ROBERT BURTON, *The Anatomy of Melancholy* Pt. iii, sec. ii, mem. iii, subs. 4. (1621)

Take a bull by the horn and a man by his word.

JAMES HOWELL, *Proverbs: Span.-Eng.*, p. 5. (1659) The French say, "Le bœuf par la corne et l'homme par la parole"; the Dutch, "Men vangt het paard bij den breidel, en den man bij zijn woord" (Take a horse by the bridle and a man by his word).

10 Haue . . . greater care in geuing thy worde. then in lending thy money.

THOMAS FORREST, *A Perfitte Looking Glasse of all Estates*, fo. 5b. (1580)

A Man that breaks his Word, bids others be false to him.

THOMAS FULLER, *Gnomologia*. No. 311. (1732)

11 It sit well every whit

To keepe his word in trowthe upryht.

JOHN GOWER, *Confessio Amantis*, i, 67. (1390)

Now keep your holy word.

SHAKESPEARE, *King John*, v, 1, 5. (1596)

Keep thy word.

SHAKESPEARE, *I Henry IV*, i, 2, 135. (1597)  
*Henry V*, iv, i, 238. See also *Henry V*, iv, 8, 184; *Hamlet*, iii, 2, 241.

12 An honest mans word must be his maister.

BISHOP JOSEPH HALL, *Occasional Meditations* (3rd. ed.), p. 256. (1633)

13 He who lightly assents will seldom keep his word.

LAO-TSZE, *Tao-tek-king (The Way of Virtue)*. Maxim 63. (c. 550 B. C.)

He who gives his word lightly, betrays it lightly. (Qui donne sa parole légèrement y manque de même.)

VAUVENARGUES, *Réflexions*. No. 524. (1746)

14 The deuill & he be no men of their words.

THOMAS NASHE, *Christ's Teares Over Jerusalem: To the Reader*. (1593)

They are not men o' their words.

SHAKESPEARE, *King Lear*, iv, 6, 106. (1605)



<sup>1</sup>  
You gave your words to the winds. (Ventis verba dedisti.)

OVID, *Heroides*. No. ii, l. 25. (c. 10 B. C.) You broke your word.

I break my warlike word.

SHAKESPEARE, *I Henry VI*, iv, 3, 31. (1591)

The time was, father, that you broke your word.

SHAKESPEARE, *II Henry IV*, ii, 3, 10. (1598)

I would I had your bond. . . . I'll not trust your word.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 2, 266. (1596)

<sup>2</sup>  
I will take thy word.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 91. (1595)

Take the word of a king and a bachelor.

SHAKESPEARE, *Henry V*, v, 2, 229. (1599)

I'll take thy word for faith.

SHAKESPEARE, *Pericles*, i, 2, 120. (1608)

<sup>3</sup>  
An oath would be no surer than my word. (οὐκ οὐκ πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.)

SOPHOCLES, *Oedipus at Colonus*, l. 651. (c. 408 B. C.)

Ne lasse flatering in hir worde,

That purely, hir simple recorde

Was founde as trewe as any bonde.

CHAUCER (?), *The Book of the Duchesse*, l. 933. (c. 1369) Chaucer's "Promise is dette" is an early form of the idea that "His word is as good as his bond." It derives from a clumsy hexameter of medieval Latin, "Ius est implere promissa decentia vere."

His words are bonds, his oaths are oracles.

SHAKESPEARE, *The Two Gentlemen of Verona*, ii, 7, 75. (1594)

His word is his gage.

BRATHWAIT, *English Gentleman*, p. 148. (1630)

His word is as good as his bond.

FRANCIS LENTON, *Characters*. Sig. G8. (1631)

He hath this property of an honest man, that his word is as good as his bond.

THOMAS FULLER, *The Holy State*. Bk. viii, ch. 13. (1642)

An honest man's word is as good as his bond.

JOHN RAY, *English Proverbs*, p. 103. (1670)

A Man's Word ought to be as good as his Bond.

DYKES, *English Proverbs*, p. 252. (1709)

Every honest man is as good as his word.

GEORGE LILLO, *Silvia*. Act i, sc. 9. (1730)

You know that my word has always been looked upon as my bond.

SAMUEL RICHARDSON, *Clarissa*, iv, 239. (1748)

Your word is as good as the Bank, sir.

THOMAS HOLCROFT, *The Road to Ruin*. Act i, sc. 3, l. 235. (1792)

His word is as good as his bond.

WALTER SCOTT, *Rob Roy*. Ch. 11. (1818) MARRYAT, *Peter Simple*, p. 145. (1833) STEVENSON, *Kidnapped*. Ch. 4. (1886) etc., etc.

Your word must be your bond through life

T. C. HALIBURTON, *Wise Saws*. Ch. 6. (1843)

Between men of honor, a word is a bond. (Fra galantuomini, parola è instrumento.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 202. (1856) An Italian proverb. The Portuguese say, "Homem de bem. tem palavra, como

Rei" (An honest man's word is as good as the king's); the French, "Un homme d'honneur n'a que sa parole" (A man of honor has only his word); the Germans, "Ein Mann, ein Wort."

David Barclay . . . was a mirror of honesty; . . . his word was always held to be as good as his bond.

SAMUEL SMILES, *Self-Help*. Ch. 9. (1859)

My word is my bond. My reputation is built on that.

JUDSON PHILIPS, *The Fourteenth Trump*, p. 217. (1942)

<sup>4</sup>  
Dearer is love then life, and fame then gold; But dearer then them both your faith once plighted hold.

EDMUND SPENSER, *The Faerie Queene*. Bk. v, canto xi, st. 63. (1596)

To honour his own word as if his God's.

TENNYSON, *Guinevere*, l. 470. (1859)

<sup>5</sup>  
Will you be worse than your word?

WILLIAM WYCHERLEY, *Love in a Wood*. Act v, sc. 5. (1672)

I will not be worse than my word.

DEFOE, *The Family Instructor*, i, viii. (1715)

[She] was not worse than her word.

JOHN GALT, *Last of the Lairds*. Ch. 39. (1826)

## VIII—Word and Deed

See also Example and Precept; Preaching and Practice; Promise and Performance; Saying and Doing; Talking and Doing

<sup>6</sup>  
Cheer my heart by deeds as well as words. (σὺ καὶ λέγων εὐφραïne καὶ πράσων φρένα.)

AESCHYLUS, *Suppliant Maidens*, l. 515. (c. 485 B. C.)

<sup>7</sup>  
Promising in words the best things, but doing in deeds the opposite. (χρηστά μὲν ἐπαγγελλόμενους τοῖς λόγοις, ἐναντία δὲ ποιοῦντας τοῖς ἔργοις.)

AESOP, *Fables: The Fox and the Oak-Cutter*. (c. 570 B. C.)

Your words are fair; your deeds, how shall I name them? (τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου | οὐκ οἶδ' ὅπως χρὴ μ' ὀνομάσασαν εὖ λέγειν.)

EURIPIDES, *Iphigenia at Aulis*, l. 1115. (c. 410 B. C.) Stawell, tr.

Without deeds, limited to words. (ἄνευ τοῦ πράττειν. μέχρι τοῦ λέγειν.)

EPICETUS, *Fragments*. Frag. 10, Schenkl. (c. A. D. 110) Quoted by AULUS GELLIUS, xvii, 19, who gives the Latin, "Factis procul, verbis tenus" (In deeds far off, with words always on the lips).

You pretend otherwise in words then you intend to doo in workes.

GEORGE PETTIE, *Petite Pallace*, p. 69. (1576)

<sup>8</sup>  
If words establish a claim, I claim a crown, but if deeds are needed I am helpless as the ant.

ABDULLAH ANSARI, *Invocations*. (c. 1075)

Be not hasty in thy tongue, and in thy deeds slack and remiss. (Noli citatus esse in lingua tua: et inutilis, et remissus in operibus tuis.)

BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, iv, 29. (c. 190 B. C.)

Word without deed displeases God; making the word good pleases him. (Dict sans fait A Dieu déplaict. Dict faisant A Dieu plaisant.)

BOUVELLES, *Proverbes Français*. (c. 1550)

2 Eek Plato seith, who-so that can him rede, The wordes mote be cosin to the dede.

CHAUCER, *Canterbury Tales: Prologue*, l. 741. (c. 1386)

The wyse Plato seith, as ye may rede, The word mot nede accorde with the dede.

CHAUCER, *The Maunciple's Tale*, l. 103.

3 A superior man is ashamed if his words are better than his deeds.

CONFUCIUS, *Analects*. Bk. xiv, ch. 29. (c. 500 B. C.) Legge, tr.

4 Not words but deeds have proved this to me. (τοῦτο δὲ οὐ λόγοις ἀλλ' ἔργοις οἶδα μαθών.)

DARIUS, to Megabazus. (c. 513 B. C.) As related by HERODOTUS, v, 24.

5 The word is the shadow of the deed. (λόγος ἔργου σκιά.)

DEMOCRITUS, *Fragments*. (c. 425 B. C.) See DIOGENES LAERTIUS, ix, 37. Quoted by PHILO, *De Mutatione Nominum*, sec. 243, and by PLUTARCH, *Moralia*, i, 9F.

As Democrates saith, The worde is the shadowe of the worke.

JOHN LILLY, *Euphues* (Arber), p. 145. (1579)

Words are mere bubbles of water, but deeds are drops of gold.

S. G. CHAMPION, *Racial Proverbs*, p. 348 (1938) A Chinese proverb.

6 Like a beautiful flower, full of color but without scent, are the fair but fruitless words of him who does not act accordingly.

DHAMMAPALA, *Commentaries*. Verse 51. (c. 475)

7 Deeds are fruits, words are but leaves.

THOMAS DRAXE, *Bibliotheca*, p. 40 (1633)

RAY, p. 7; FULLER, No. 1263.

Leaves enough but few grapes: many words and few deeds.

HOWELL, *Proverbs: Ital.-Eng.*, p. 1. (1659)

Words are like leaves, and where they most abound

Much fruit of sense beneath is rarely found.

POPE, *An Essay on Criticism*, ii, 109. (1709)

8 Inconsistency is shown by words without deeds, which are like clouds without rain.

MARY BAKER EDDY, *Science and Health*, p. 354 (1875)

9 Help with deeds, not words. (Re opitulandum, non verbis.)

ERASMUS, *Adagia*. Chil. iii, cent. ix, No. 7. (1523)

O, let no words, but deeds, revenge this treason!

SHAKESPEARE, *1 Henry VI*, iii, 2, 49. (1597)

Let deeds express What's like to be their words.

SHAKESPEARE, *Coriolanus*, iii, 1, 132. (1607)

Words are no deeds.

SHAKESPEARE, *Henry VIII*, iii, 2, 154. (1612)

Deeds, not words, shall speak me.

BEAUMONT AND FLETCHER, *The Lover's Progress*. Act iii, last line. (c. 1613)

For now the field is not far off

Where we must give the world a proof

Of deeds, not words.

SAMUEL BUTLER, *Hudibras*, i, i, 867. (1663)

Deeds not words.

JOHN LACY, *Sauny the Scot*. Act ii. (a. 1667)

EDGEWORTH, *The Absentee*. Ch. 6. (1812) etc., etc.

Not words but blows (Non opus est verbis, sed fustibus.)

ALFRED HENDERSON, *Latin Proverbs*, p. 280 (1869)

It is deeds and not words that are required of you.

JAMES PAYN, *In Market Overt*. Ch. 20. (1895)

Always his choice had been for deeds rather than for words.

O. HENRY, *The Moment of Victory* (1909)

10 Differing in words, not in deeds. (Verbis pugnans, non re.)

ERASMUS, *Adagia*, iii, ix, 16. (1523) With a reference to *The Iliad*.

11 Never should this thing have been. That words with men should more avail than deeds.

(ἀνθρώποισιν οὐκ ἐχρῆν ποτε

τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλεον.)

EURIPIDES, *Hecuba*, l. 1187. (c. 425 B. C.)

By deeds I'll make thee rue those words.

(ἐγὼ δὲ δράσω σ' ἀπὲ τῶν λόγων κακῶς.)

EURIPIDES, *Heracles Mainomenos*, l. 239. (c. 420 B. C.)

In deed worse than in word. (ἔργῳ ὄ' ἐστὶ μείζον ἢ λόγῳ.)

EURIPIDES, *Phoenissae*, l. 389. (c. 420 B. C.)

12 Fayre words, and yl deedes, deceiue both wise and fooles. (Belle parole, e catini fatti, inganano i saui & i matti.)

JOHN FLORIO, *Firste Fruites*, fo. 27. (1578)

JOHN DAVIES, *Scourge of Folly*, p. 46. (1611)

Fayre wordes, foule deedis.

THOMAS HOWELL, *His Deuises*, p. 16. (1581)

Faire words and foul deedes deceive many.

THOMAS DRAXE, *Bibliotheca*, p. 46. (1633)

Fair words and foul deeds cheat wise men as well as fools.

SAMUEL PALMER, *Proverbs*, p. 154. (1710)

Fair words and foul play cheat both young and old.

H. G. BOHN, *Handbook of Proverbs*, p. 353. (1855)

13 Words may show a man's Wit, but Actions his Meaning.

FRANKLIN, *Poor Richard's Almanack*, 1749.

Speak little, do much.

FRANKLIN, *Poor Richard's Almanack*, 1755

SOONER SAID THAN DONE, see SAYING AND DOING.

1 I'm a lawyer—I'm death on deeds. And on words too.

HENRY B. FULLER, *Striking an Average*. (1901)

2 Be wise in deeds, not words.

SALOMON IBN GABIROL, *Mibhar ha-Penimim* (*Choice of Pearls*). No. 12. (c. 1050) *Pirké Aboth*, iii, 9.

As ye can seeme wise in woords, be wise in deede.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

3 Distinguish the man of words from the man of deeds. (Diferenciar el hombre de palabras del de obras.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 166. (1647) "One cannot dine off words, which are wind," Gracian adds, "nor off politeness, which is but polite deceit."

4 That graunde Captaine Marius, speaking before the people of Rome sayde, My woordes are not well set in order, but I waygh not that much, so that my deedes bee good.

STEFANO GUAZZO, *Civile Conversation*. Bk ii, p. 147. (1574) Pettie, tr.

A man must indeavour to be a Grecian in wordes, and a Romane in deedes.

STEFANO GUAZZO, *Civile Conversation*, ii, 147.

5 Works have a stronger voice than words. (Validior vox operis, quam oris.)

HENDERSON, *Latin Proverbs*, p. 453. (1869)

6 Where your woords now do but rub him on the gall,

That deede without woords shall driue him to the wall.

And further than the wall he can not go.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 5. (1546)

This dooth sound (as ye agreed)

On your side in wordis, but on my side in deede

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7.

Good wordes bryng not euer of good deedes good hope.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9.

7 Poor in battle, but better in the forum. i. e. at speaking. (ἀγορῇ δέ τ' ἀμείνω.)

HOMER, *Iliad*. Bk. iv, l. 400. (c. 850 B. C.) Pope renders it, "The first in banquets, but the last in fight."

Brave in words and cowards in the fight. (κακούς ὄντας πρὸς ἀλχμῇ, ἐν δὲ τοῖς λόγοις θρασεῖς.)

SOPHOCLES, *Philoctetes*, l. 1306. (c. 409 B. C.)

Reader of tongue than of hand. (Lingua quam manu promptior.)

SALLUST, *Bellum Jugurthinum*. Ch. 44. (c. 40 B. C.)

Excellent with his tongue, but his right hand remiss in the battle. (Lingua melior, sed frigida bello | dextera.)

VERGIL, *Aeneid*. Bk. xi, l. 338. (19 B. C.)

Every recreant who proved his cowardice in the hour of danger, was afterwards boldest in words and tongue.

TACITUS, *Annals*. Bk. iv, sec. 62. (c. A. D. 116)

In thy seat art thou bold; not so are thy deeds, Bragi, adornor of benches!

SAEMUND (?), *Poetic Edda: Lokasenna*. St. 15. (c. 900)

Men's words are ever bolder than their deeds.

S. T. COLERIDGE, tr., *Die Piccolomini*. Act i, sc.

4. (1800) The Danes say, "Store Ord giøre sielden from Gierning" (Big words seldom accompany great deeds).

8 Straightway in one moment was the word said and the deed fulfilled. (αὐτίκ' ἐπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον.)

HOMER, *Iliad*. Bk. xix, l. 242. (c. 850 B. C.)

Quoted by PLUTARCH, *Moralia*, 782C.

He was a man who fulfilled both deed and word. (οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.)

HOMER, *Odyssey*. Bk. ii, l. 272. (c. 850 B. C.)

With him the deed is as the word. (πάρεστι δ' ἔργον ὡς ἔπος.)

AESCHYLUS, *Suppliant Maidens*, l. 598. (c. 485 B. C.)

At the same time with the word came the deed. (ἅμα ἔπος τε καὶ ἔργον ἐπολεε.)

HERODOTUS, *History*. Bk. iii, ch. 135. (c. 445 B. C.)

Fair are your words, but fairer your deeds. (ὦ καλὰ λέγων, πολὺ δ' ἂν μείνον' ἔτι τῶν λόγων | ἐργασάμεναι.)

ARISTOPHANES, *The Knights*, l. 617. (424 B. C.)

Upon word follows deed. (ἐπὶ γε λόγῳ ἔργα τελέται.)

PLATO, *The Republic*. Bk. iii, sec. 389D. (c. 375 B. C.)

Word and deed were one. (ἔπος ἡδὲ καὶ ἔργον ὁμοῦ.)

APOLLONIUS RHODIUS, *Argonautica*. Bk. iv, l. 103. (c. 225 B. C.)

Your deeds make me believe your words. (Factis ut credam facis.)

TERENCE, *Hecyra*, l. 857. (165 B. C.)

Few words and many deeds.

THOMAS DRAXE, *Bibliotheca Scholastica Instructissima*, p. 40. (1633)

9 Good words without deeds are rushes and reeds.

JAMES HOWELL, *English Proverbs*, p. 17. (1659) RAY, p. 30; FULLER, No. 6247.

A man of words and not of deeds

Is like a garden full of weeds.

JAMES HOWELL, *English Proverbs*, p. 20. (1659)

RAY, *English Proverbs*, p. 211. (1670) FRANKLIN, *To Mrs. Jane Mecom*. (1753) The French say, "Bien dire fait rire, Bien faire fait taire." (Good words make us laugh; good deeds make us silent.)

10 Be ye doers of the word, and not hearers only. deceiving your own selves. (γίνεσθε δὲ ποιηταὶ λόγον καὶ μὴ ἀκοαταὶ μόνον.)

*New Testament: James*, i, 22. (c. A. D. 44)

11 To teach without words and to be useful without action, few among men are capable of this.

LAO-TSZE, *Tao-teh-king* (*The Way of Virtue*) Sec. 43. (c. 550 B. C.) Old, tr.

With good words you can sell things in the market-place, but good deeds will gain you friends among men.

LAO-TSEZ, *Tao-teh-king*. Sec. 62. Giles, tr.

1 Deeds will show themselves, and words will pass away. (Les faits se montreront, Et les ditz passeront.)

LE ROUX DE LINCY, *Proverbes Français*, citing a manuscript of c. 1450.

Deeds are mightier than words are,  
Actions mightier than boastings.

LONGFELLOW, *Song of Hiawatha*. Pt. ix. (1855)  
What we want is more cider and less talk.

ARTEMUS WARD, *A War Meeting*. (1861) Reminiscent of the Latin proverb, "Ne verba pro farina" (Don't give me words instead of meal).

Some talk in quarto volumes and act in pamphlets.

ANONYMOUS, *Meditations in Wall Street*, p. 77. (1940)

2 The faith of men, though it fry in their words, it freeseth in their workes.

JOHN LYL, *Euphues* (Arber), p. 73. (1579)  
Wordes shall neuer make me beleewe without workes, least in following a faire shadowe, I loose the firme substance.

LYL, *Euphues and His England*, p. 407.

3 The good word riseth to God. Good deeds help it upward.

MOHAMMED, *Koran*, xxxv, 10. (c. 622)

4 Do not think that I perform my will with word instead of sword. (Ne mihi gerere morem videar lingua verum lingua.)

NAEVIUS, *Hesiona*. Frag. 19, Loeb. (c. 220 B. C.)  
First lay hands on deeds and then on pens; words follow swords. (Hase de alargar la mano primero á las hazañas y despues á las plumas; de la hoja á las hojas.)

GRACIAN, *Oráculo Manual*. Maxim 40. (1647)

To harps preferring swords,  
And everlasting deeds to burning words!  
WORDSWORTH, *Ecclesiastical Sonnets*. Pt. i, No. 10. (1821)

5 No need of words; trust deeds. (Non opus est verbis, credite rebus.)

OVID, *Fasti*. Bk. ii, l. 734. (c. A. D. 8)

Rather weigh the will of the speaker, than the worth of the wordes.

GEORGE PETTIE, *Petite Pallace*, p. 102. (1576)

6 The word lives longer than the deed. (ῥῆμα δ' ἐργμάτων χρονιώτερον βιοτείνει.)

PINDAR, *Nemean Odes*. No. iv, l. 6. (c. 473 B. C.)

Pindar is speaking of the song which commemorates the deed.

For deeds do die, however nobly done, . . .  
But wise words taught in numbers for to run,  
Recorded by the Muses, live for ay.

SPENSER, *Ruines of Time*, l. 400. (1591) See also  
under POET: THEY HAD NO POET AND THEY  
DIED.

7 Our deeds do not accord with our words. (τὰ ἔργα οὐ συμφωνεῖ ἡμῖν τοῖς λόγοις.)

PLATO, *Laches*. Sec. 193E. (c. 375 B. C.)

His deeds do not agree with his words (Facta eius cum dictis discrepant.)

CICERO, *De Finibus*. Bk. ii, sec. 30. (c. 45 B. C.)

8 Fructify your words with deeds. (Honest dicta factis.)

PLAUTUS, *Stichus*, l. 280. (c. 200 B. C.)

Let deeds correspond with words. (Dictis facta suppetant.)

PLAUTUS, *Pseudolus*, l. 108. (c. 195 B. C.)

Prove your words by your deeds. (Verba rebus proba.)

SENECA, *Ad Lucilium*. Epis. xx, sec. 1. (a. A. D. 65)

Thy actions to thy words accord.

MILTON, *Paradise Regain'd*. Bk. iii, l. 9. (1671)

9 Your tongues and words are soaked in honey; your hearts and deeds are soaked in gall and bitter vinegar. So your tongues give us words of sweetness, your hearts give us deeds of bitterness. (In melle sunt linguae sitae vestrae atque orationes, | facta atque corda in felle sunt sita atque acerbo aceto: | eo dicta lingua dulcia datis. corde amara facitis.)

PLAUTUS, *Truculentus*, l. 178. (c. 186 B. C.)

Many are kind in words and faithless at heart. (Multos verbis blandos esse et pectore infideles.)

PHAEDRUS (?), *New Fables*. No. 26. (c. 25 B. C.)

Wyth feyre wurdys he shal the grete;

But yn hys herte he shal thynke

For to do the a wykkyd blynke.

ROBERT MANNING OF BRUNNE, *Handlyng Synne*, l. 4179. (c. 1303)

Fine words dress ill deeds.

GEORGE HERBERT, *Jacula Prudentum*. No. 481. (1640)

10 Good thy acts, though ill thy speech. (δρῶν γὰρ εὖ κακῶς λέγεις.)

PLUTARCH, *Moralia: Precepts of Statecraft*. Sec. 810C. (A. D. 97) Quoting a line from an unknown poet.

Either plan less or do more. (ἢ φρονεῖν ἔλασσον ἢ δύνασθαι δεῖ μείζον.)

PLUTARCH. Quoting a Greek proverb, cited by Erasmus.

11 A word spoken in season is like an apple of silver, and actions are more precious than words.

JOHN PYM, *Debate on a Message from Charles I*, 1628.

The effect speaks, the tongue need not.

GEORGE HERBERT, *Jacula Prudentum*. (1640)

Actions, nor words, are the true criterion.

GEORGE WASHINGTON, *Social Maxims: Friendship*. (c. 1790)

[His] actions spoke louder than words.

F. McCULLAGH, *With the Cossacks*, p. 178. (1906) The French say, "Le fait juge l'homme" (The deed proves the man).

<sup>1</sup> A man ought nat to be demed by his wordes, but by his workis.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 10. (1477)

Proue euery man by his dedis and not by his wordis.

EARL RIVERS, *Dictes and Sayenges*, fo. 33.

<sup>2</sup> Words without action are void of substance.

SADI, *Bustan*. Ch. i, Apologue 8. (c. 1257)

Had but my deeds been like my words, ah! then, I had been numbered, too, with holy men.

SADI, *Gulistan*, ii, 23. Eastwick, tr.

<sup>3</sup> Think now for yourselves whether words or deeds are worth more. (Nunc vos existimate facta an dicta pluris sint.)

SALLUST, *Bellum Iugurthinum*. Ch. lxxxv, sec. 14. (c. B. C. 40)

Words are but holy as the deeds they cover

SHELLEY, *The Cenci*. Act ii, sc. 2. (1819)

<sup>4</sup> The deeds are manly, and the words womanly.

JAMES SANFORD, tr., *Hours of Recreation*. p. 104. (1572)

Deedes are Males and woordes are Females. (I fatti sono maschi, e le parole femine.)

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Our Italians saie, Le parole sono femine, e i fatti sono maschi. Words they are women, and deeds they are men.

JOHN FLORIO, *The Worlde of Wordes: Epistle Dedicatory*. (1598) The Italian has a point which is lacking in English. "Fatti masche; parole femine" is the motto of the State of Maryland, borrowed from the motto of the first Baron Baltimore. (1625)

Women are wordes, men are deedes.

THOMAS HOWELL, *Deuises*, p. 31. (1581)

Deeds are males, words females are.

JOHN DAVIES, *The Scourge of Folly*. (1611)

The Neapolitans . . . make strong masculine promises, but female performances (for deeds are men, but words are women).

JAMES HOWELL, *Letters*, 1 Oct., 1621.

Words are women, deeds are men.

HERBERT, *Jacula Prudentum*. No. 842. (1640)

Words are the shadows of deeds; the former are feminine, the latter masculine. (Las palabras son sombras de los hechos; son aquéllas las hembras, éstos los varones.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 202. (1647)

Deeds are males, words are females.

TORRIANO, *Piazza Universale*, p. 86. (1666) RAY, *English Proverbs*, p. 5. (1678)

Words are for Women, Actions for Men.

THOMAS FULLER, *Gnomologia*. No. 5814. (1732)

Words are men's daughters, but God's sons are things.

SAMUEL MADDEN, *Boulter's Monument*. (1745)

This line is said to have been inserted by Dr. Samuel Johnson.

I am not yet so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven.

SAMUEL JOHNSON, *Dictionary of the English*

*Language: Preface*. (1755) The saying is a Hindu proverb, to which Sir William Jones, in 1772, gave a slightly different rendering, "Words are the daughters of earth, and deeds are the sons of heaven."

Facts are masculine, and words are feminine.

MARIA EDGEWORTH, *The Parent's Assistant* (1903), p. 415. (1796)

Words are men's daughters, but God's sons are deeds.

HENDERSON, *Latin Proverbs*, p. 82. (1869)

Deeds are Johns, and words Nans.

G. F. NORTHALL, *Folk-Phrases*, p. 12. (1894)

"Round is the word, four-cornered is the deed," he said, quoting the axiom of a National Socialist poet.

LION FEUCHTWANGER, *Paris Gazette*, p. 514. (1940)

<sup>5</sup> From worde to dede is a great space.

JAMES SANFORD, tr., *Hours of Recreation*, p. 210. (1572)

It is not as far from the heart to the mouth as it is from the mouth to the hand.

JOSEPH ROUX, *Meditations of a Parish Priest*. Pt. iv, No. 56. (c. 1870)

<sup>6</sup> Ill deeds are doubled with an evil word.

SHAKESPEARE, *Comedy of Errors*, iii, 2, 20. (1593)

His few bad words are matched with as few good deeds.

SHAKESPEARE, *Henry V*, iii, 2, 41. (1599)

Words to the heat of deeds too cold breath gives

SHAKESPEARE, *Macbeth*, ii, 1, 61. (1606)

<sup>7</sup> I have no words: My voice is in my sword.

SHAKESPEARE, *Macbeth*, v, 8, 6. (1606)

Have not I

An arm as big as thine? a heart as big?

Thy words, I grant, are bigger, for I wear not

My dagger in my mouth

SHAKESPEARE, *Cymbeline*, iv, 2, 76. (1609)

<sup>8</sup> Words pay no debts, give her deeds.

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 58. (1601)

'Tis a kind of good deed to say well,

And yet words are no deeds.

SHAKESPEARE, *Henry VIII*, iii, 2, 153. (1612)

<sup>9</sup> Your words and performances are no kin together.

SHAKESPEARE, *Othello*, iv, 2, 185. (1605)

All words, And no performance.

MASSINGER, *Parliament of Love*, iv, 2. (1624)

<sup>10</sup> You do the deeds,

And your ungodly deeds find me the words.

(σὺ γὰρ ποιεῖς

τοῦργον· τὰ δ' ἔργα τοὺς λόγους εἰρσκαται.)

SOPHOCLES, *Electra*, l. 624. (c. 409 B. C.)

Not by words would I make my life famous, but by deeds. (οὐ γὰρ λόγοις τὸν βίον σπουδάζομεν | λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.)

SOPHOCLES, *Oedipus at Colonus*, l. 1143. (c. 408 B. C.)

Words scare not him who blenches not at deeds

(ὃ μὴ 'στι δρᾶντι τάρβος, οὐδ' ἔπος φοβεῖ.)

SOPHOCLES, *Oedipus the King*, l. 296. (c. 409 B. C.)

Fair word cannot proceed from unfair deed. (οὐκ ἔστι ἀπ' ἔργων μὴ καλῶν ἔπη καλά.)

SOPHOCLES, *Fragment*. No. 755. (c. 450 B. C.)

Quoted by PLUTARCH, *Moralia*, 27F.

1 In truth, sublime words make not a man holy and just: but a virtuous life maketh him dear to God. (Vere alta verba non faciunt sanctum et iustum; sed virtuosa vita efficit Deo carum.)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. i, ch. 1. (c. 1420)

He that is lavish in words is a niggard in deed. SIR WALTER RALEGH, *Instructions to His Son*. Sec. 4. (1616)

2 Either by word or deed. (ἢ ᾗ λέγων ἢ πράττων.) XENOPHON, *Memorabilia*. Bk. ii, ch. 10, sec. 6. (c. 375 B. C.)

Both in words and deeds. (ἔν τε λόγοις καὶ ἔργοις.) PHILO, *De Virtutibus*. Sec. 191. (c. A. D. 40)

In word or deed. (Aut dicam aut faciam.)

PETRONIUS, *Satyricon*. Sec. 99. (c. A. D. 60)

3 Every word is vain that is not completed by deed. (πᾶς λόγος ἐστὶ μάταιος ὁ μὴ τετελεσμένος ἔργῳ.)

UNKNOWN, *Greek Anthology*. Bk. x, epig. 109. (c. A. D. 350)

## WORK

See also Labor

4 No work of mine shall be other than true metal—if copper, copper; if gold, gold—but not copper gilded.

J. J. AUDUBON, *Journal*, 29 Sept., 1826

5 It is often said, the work proves itself. (On dit sovent: l'oeuvre se prueve.)

BERNARD, *La Houce Partie*, l. 54. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, i, 84

6 Older than all preached Gospels was this unpreached, inarticulate, but ineradicable, forever-enduring Gospel: Work, and therein have wellbeing.

THOMAS CARLYLE, *Past and Present*. Bk. iii, ch. 12. (1843)

7 With hondes wille I not traveilen.

CHAUCER (?), *Romaunt of the Rose*, l. 6848. (c. 1365)

I wol nat wirche as muchel as a gnat.

CHAUCER, *Wife of Bath's Prologue*, l. 347

8 Now, by St. Paul, the work goes bravely on CIBBER, *Richard III*. Act iii, sc. 1. (a. 1757)

9 Every man's work shall be made manifest (ἐκάστου τὸ ἔργον φανερόν γενήσεται.)

New Testament: *I Corinthians*, iii, 13. (A. D. 57) The Vulgate is, "Uniusquisque opus manifestum erit."

10 One of our greatest statesmen has said that a change of work is the best rest.

CONAN DOYLE, *Sign of the Four*. Ch. 10. (1890)

A change of work is as good as touch-pipe [a short interval of rest].

JOSEPH THOMAS, *Randigal Rhymes*, p. 59. (1895) See also under CHANGE.

11 Good work makes beautiful things, and good work lasts.

LORD DUNSANY, *My Ireland*. Ch. 6. (1938)

12 There is nothing better than that a man should rejoice in his own works. (Nihil esse melius quam laetari hominem in opere suo.)

Old Testament: *Ecclesiastes*, iii, 22. (c. 250 B. C.) Stick to thy task, and take pleasure therein, and grow old in thy work.

BEN SIRA, *Book of Wisdom*, xi, 20. (c. 190 B. C.) Blessed is he who has found his work; let him ask no other blessedness.

THOMAS CARLYLE, *Past and Present*. Bk. iii, ch. 11. (1843)

Give me simple laboring folk, Who love their work,

Whose virtue is a song To cheer God along.

H. D. THOREAU, *A Week on the Concord and Merrimack Rivers*. (1849)

The high prize of life, the crowning fortune of a man, is to be born with a bias to some pursuit which finds him in employment and happiness

EMERSON, *The Conduct of Life: Considerations by the Way*. (1860)

Man's work is to labour and heaven—

As best he may—earth here with heaven;

'Tis work for work's sake that he's needing.

ROBERT BROWNING, *Pacchiarotto*. St. 21. (1876)

Work thou for pleasure: paint or sing or carve

The thing thou lovest, though the body starve

KENYON COX, *The Gospel of Art*. Published in *The Century Magazine*, Feb., 1895.

And only The Master shall praise us, and only The Master shall blame;

And no one shall work for money, and no one shall work for fame;

But each for the joy of the working, and each, in his separate star,

Shall draw the Thing as he sees It for the God of Things as They are!

RUDYARD KIPLING, *The Seven Seas: L'Envoi* (1896)

13 Work and acquire, and thou hast chained the wheel of Chance.

EMERSON, *Essays: Self-Reliance*. (1841)

Any man who has a job has a chance.

ELBERT HUBBARD, *Epigrams*. (1911)

14 The sum of wisdom is, that the time is never lost that is devoted to work.

EMERSON, *Essays: Success*. (1877)

Five minutes of honest work is better than three days of lamentation.

LION FEUCHTWANGER, *Paris Gazette*, p. 647 (1940)

15 Work as if you were to live 100 years, Pray as if you were to die To-morrow.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1757.

Work, as though work alone thine end could gain;  
But pray to God as though all work were vain.

D'ARCY THOMPSON, *Sales Attici*. (c. 1868)

1  
Work breaks an idle Fellow's Legs, Arms and  
Back.

THOMAS FULLER, *Gnomologia*. No. 5816. (1732)

2  
Desirous to make shorte worke thereof.

JOHN GRANGE, *The Golden Aphroditis*, sig. I2.  
(1577)

I might make short work of it.

WILLIAM HOPKINS, tr., *The Book of Bertram*.  
Dissert. v, p. 84. (1686)

This was making short work on't.

CIBBER and VANBRUGH, *The Provok'd Husband*.  
Act iv, sc. 1. (1728)

3  
Work is afraid of a resolute man.

HART, *700 Chinese Proverbs*. No. 385. (1937)

4  
Think of ease, but work on.

GEORGE HERBERT, *Jacula Prudentum*. No. 180.  
(1640) RAY, *English Proverbs*, p. 8. (1670)

The more one works, the more willing one is to  
work.

LORD CHESTERFIELD, *Letters*, 17 Sept., 1757.

You ask . . . why I go on working. I go on work-  
ing for the same reason a hen goes on laying eggs.

H. L. MENCKEN, *Letter to Will Durant*. (1933)

5  
He that works after his own manner, his  
head aches not at the matter.

HERBERT, *Jacula Prudentum*. No. 423. (1640)

6  
Work is no disgrace: it is idleness which is  
a disgrace. (ἔργον δ' οὐδὲν δνειδος, ἀργίη δὲ τ'  
δνειδος.)

HESIOD, *Works and Days*, l. 311. (c. 800 B. C.)

To generous souls, all work is noble. (φῆυ τοῖσι  
γενναίοισιν ὡς ἅπαν καλόν.)

EURIPIDES, *Fragments*. Frag. 671 Nauck. (c. 430  
B. C.)

Do thine ordained work, for work is more excel-  
lent than idleness.

UNKNOWN, *Bhagavadgita*. Lesson 3. (c. 200 B. C.)

Work is the sustenance of noble minds. (Gen-  
erosos animos labor nutrit.)

SENECA, *Ad Lucilium*. Epis. xxxi, sec. 5. (a. A. D. 64)

Great is work for it honors the workman.

*Babylonian Talmud: Nedarim*, fo. 49b. (c. 450)

Play a carcass in the street and earn a living, and  
say not, I am a great man and work is below my  
dignity.

*Babylonian Talmud: Pesachim*, fo. 113a. RAY,  
*Adagia Hebraica*, p. 410. (1678), puts this,  
"Pull off the skin in the streets and receive  
thy wages."

Who sweeps the room, as for thy laws,  
Makes that and th' action fine.

GEORGE HERBERT, *The Elixir*, l. 9. (1633)

All work is noble; work alone is noble.

CARLYLE, *Past and Present*. Bk. ii, ch. 4. (1843)

The best worship is stout working.

CARLYLE, *Letter to His Wife*. (c. 1860)

Lord of the pots and pipkins, since I have no time  
to be

A saint by doing lovely things and vigilling with  
Thee,

By watching in the twilight dawn, and storming  
Heaven's gates,

Make me a saint by getting meals, and washing  
up the plates!

CECILY HALLACK, *Divine Office of the Kitchen*.

(1927) The title is followed by the line, "God  
walks among the pots and pipkins.—Saint  
Theresa." See *Literary Digest*, 2 March, 1929,  
p. 36, for an account of the hoax connected  
with this poem.

7  
Whatever be your lot, work is best for you.  
(δαίμονι δ' ὅλος ἔσθαι, τὸ ἐργάζεσθαι ἀμεινον.)

HESIOD, *Works and Days*, l. 314. (c. 800 B. C.)

Quoted by PLATO, *Charmides*, 163B.

The gods sell us all good things for hard work.  
(τῶν πόρων πωλοῦσιν ἡμῖν πάντα τὰγαθὰ οἱ θεοί.)

EPICHRMUS, *Fragment*. (c. 550 B. C.) See

XENOPHON, *Memorabilia*. Bk. ii, ch. 1, sec. 20.

Good men find work a sauce. (οἱ γὰρ πόνοι δψον  
τοῖς ἀγαθοῖς.)

XENOPHON, *Cyropaedia*. Bk. vii, ch. 5, sec. 80.

(c. 375 B. C.) Or, "Work gives a relish to good  
things."

Our wishes come true through the work that we  
do. (Optata ut evenant, operam addito.)

PLAUTUS, *Persa*, l. 629. (c. 200 B. C.)

Work keeps at bay three great evils, boredom,  
vice, and need. (Le travail éloigne de nous trois  
grands maux, l'ennui, le vice et le besoin.)

VOLTAIRE, *Candide*. Ch. 30. (1759)

Let us work without protest; it is the only way  
to make life endurable. (Travaillons sans raison-  
ner, c'est le seul moyen de rendre la vie sup-  
portable.)

VOLTAIRE, *Candide*. Ch. 30.

Our best friend is ever work. (Notre meilleur ami,  
c'est encor le travail.)

COLLIN-HARLEVILLE, *Mœurs du Jour*, i, 4. (c.  
1790)

Work is the grand cure for all the maladies and  
miseries that ever beset mankind.

CARLYLE, *Address*, Edinburgh, 2 April, 1866.

Work makes life beautiful, an old platitude. (La  
vie fleurit par le travail, vieille vérité.)

RIMBAUD, *Une Saison en Enfer*. Ch. 2. (1873)

Work is the seasoning of existence. (Le travail  
est le condiment de l'existence.)

HENRI AMIEL, *Journal Intime*, 21 March, 1881.

It is work that gives flavoring to life. The  
English say, "Employment brings enjoy-  
ment."

Work is the true source of human welfare.

TOlstoy, *My Religion*. Ch. 10. (1884)

Let us be grateful to Adam, our benefactor. He  
cut us out of the "blessing" of idleness and won  
for us the "curse" of labor.

MARK TWAIN, *Pudd'nhead Wilson's Calendar*  
(1893)

If you will let me, I will wish you in your future  
what all men desire—enough work to do, and  
strength enough to do your work.

KIPLING, *Address to Medical Students*. (1908)

Hard work don't hurt anybody.

OWEN DAVIS, *Icebound*. Act ii. (1923)

Hard work is the best investment a man can make.

C. M. SCHWAB, *Ten Commandments of Success*. (c. 1925)

As a cure for worrying, work is better than whiskey.

THOMAS A. EDISON, *Interview on Prohibition*.

<sup>1</sup> If the heart within you desires wealth, do these things and work with work upon work. (σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶν ᾗσιν, | ᾧδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.)

HESIOD, *Works and Days*, l. 381. (c. 800 B. C.)

It is the great modern maxim: Work, always work, and yet more work. (C'est la grande formule moderne: Du travail, toujours du travail, et encore du travail.)

GAMBETTA, *Speech*, at banquet to General Hoche, 24 June, 1872.

<sup>2</sup> Taking pains helps the work. (μελέτη δὲ τὸ ἔργον ὀφείλλει.)

HESIOD, *Works and Days*, l. 412. (c. 800 B. C.)

Taking pains with all his work. (μελέταν ἔργοις ὀπάων.)

PINDAR, *Isthmian Odes*. No. vi, l. 98. (c. 480 B. C.) "Holding in honor that saying of Hesiod."

Ther nis no werkman, what-so-ever he be, That may bothe werke wel and hastily.

CHAUCER, *Marchantes Tale*, l. 589. (c. 1388)

Slow work produces fine goods. (Man kung ch'ü hsi 'huo.)

SCARBOROUGH, *Chinese Proverbs*. No. 91. (1875)

<sup>3</sup> As good play for nought as woorke for nought, folke tell.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 77. (1546) They had as good sit for nought as toyle for nought.

DANIEL ROGERS, *Naaman*, sig. Q6. (1642)

As good play for nothing as work for nothing.

JOHN RAY, *English Proverbs*, p. 125. (1678)

SCOTT, *Peveril of the Peak*. Ch. 25. (1823)

The fellow . . . told him he'd rather play for nothing than work for nothing.

BERNARD MANDEVILLE, *The Fable of the Bees*, p. 218. (1714)

Better play for nought than work for nought.

JAMES KELLY, *Scottish Proverbs*, p. 60. (1721)

Work for nought makes folk dead sweir [lazy]

JAMES KELLY, *Scottish Proverbs*, p. 341.

The fee is ten guineas . . . —as good play for nothing, you know, as work for nothing.

SCOTT, *Letter to Sharpe*, 30 Dec., 1808.

<sup>4</sup> Work like a man, but don't be worked to death.

O. W. HOLMES, *A Rhymed Lesson*, l. 301. (1846)

For men must work, and women must weep. And there's little to earn, and many to keep, Though the harbour bar be moaning.

KINGOLEY, *The Three Fishers*. St. 1. (a. 1870)

<sup>5</sup> Work in youth provides easy chairs for old age.

F. E. HULME, *Proverb Lore*, p. 208. (1902) See also AGE AND YOUTH.

<sup>6</sup> Do the work that's nearest, Though it's dull at whiles.

CHARLES KINGSLEY, *Letter to Thomas Hughes*. (c. 1860) The first line quoted by H. C. BAILEY, *Meet Mr. Fortune*, p. 291. (1942)

<sup>7</sup> The lady bearer of this says she has two sons who want to work. Set them at it if possible. Wanting to work is so rare a want that it should be encouraged.

ABRAHAM LINCOLN, *Note to Major Ramsey*, 17 Oct., 1861.

<sup>8</sup> Never is there either work without reward, nor reward without work being expended. (Nusquam nec opera sine emolumento, nec emolumentum ferme sine impensa opera est.) LIVY, *History*. Bk. v, sec. 4. (c. 10 B. C.)

<sup>9</sup> In the morning, when thou art loth to rise, have this thought ready in thy mind: "I am rising to a man's work." (ἐπὶ ἀνθρώπου ἔργον ἐγείρομαι.)

MARCUS AURELIUS, *Meditations*. Bk. v, sec. 1. (C. A. D. 174)

Man hath his daily work of body or mind Appointed.

MILTON, *Paradise Lost*. Bk. iv, l. 618. (1667)

Thank God every morning when you get up that you have something to do that day which must be done.

KINGSLEY, *Town and Country Sermons* (a. 1874)

Give us this day our daily work.

ELBERT HUBBARD, *The Philistine*, xxv, 51. (1907)

<sup>10</sup> They go but faintly to work, as they say, with one buttock. (Elles n'y vont par fois que d'une fesse.)

MONTAIGNE, *Essays*. Bk. iii, ch. 5. (1595)

People who work sitting down get paid more than people who work standing up.

OGDEN NASH, *Will Consider Situation*. (1938)

<sup>11</sup> When I die, may I be taken in the midst of work. (Cum moriar, medium solvar et inter opus.)

OVID, *Amores*. Bk. ii, eleg. 10, l. 36. (c. 13 B. C.) Finish thoroughly the work which you have set yourself. (Propositum perfice opus.)

OVID, *Remediorum Amoris*, l. 40. (c. 1 B. C.)

<sup>12</sup> The work excelled the material. (Materiam superabat opus.)

OVID, *Metamorphoses*. Bk. ii, l. 5. (A. D. 7)

<sup>13</sup> The creature's at his dirty work again.

POPE, *Epistle to Dr. Arbuthnot*, l. 92. (1733)

Dirty work at the crossroads!

WALTER MELVILLE, *No Wedding Bells for Him* (c. 1900) See *Notes and Queries*, ser. xii, vol. iv, p. 25.

There must have been dirty work at the crossroads.

ETHEL L. WHITE, *The Wheel Spins*. Ch. 25.



(1936) See also CONNINGTON, *Four Defences*, p. 289. (1940) JEPSON, *Keep Murder Quiet*, p. 214. (1940) DuBOIS, *Death Is Late to Lunch*, p. 41. (1941) RAWSON, *No Coffin for the Corpse*, p. 218. (1942) NASH, *Said with Flowers*, p. 79. (1943) etc., etc.

Dirty work in the cathedral.

H. C. BAILEY, *The Bishop's Crime*, p. 27. (1941) There was dirty work hereabouts.

JOHN RHODE, *Signal for Death*, p. 62. (1941)

1 Establish thou the work of our hands upon us: yea, the work of our hands establish thou it. (Opera manuum nostrarum dirige super nos: et opus manuum nostrarum dirige.)

*Old Testament: Psalms*, xc, 17. (c. 350 B. C.)

Man goeth forth unto his work and to his labour until the evening. (Exibit homo ad opus suum: et ad operationem suam usque ad vesperum.)

*Old Testament: Psalms*, civ, 23. (c. 350 B. C.)

THE NIGHT COMETH WHEN NO MAN CAN WORK, see under NIGHT.

2 Every man will shoot at the enemy, but few will go to fetch the shafts.

JOHN RAY, *English Proverbs*, p. 202. (1678)

Every Man will shoot at the Enemy, but few will gather the Shafts.

THOMAS FULLER, *Gnomologia*. No. 1436. (1732)

Work is not the curse, but drudgery is.

H. W. BEECHER, *Proverbs from Plymouth Pulpit*, p. 43. (1887)

3 He that kills himself with working, must be buried under the gallows.

JOHN RAY, *English Proverbs*, p. 221. (1678)

Buried under the gallows. This is said to be the doom of a man who kills himself with hard working.

CARR, *Dialect of Craven*, i, 174. (1828)

Those who kill themselves with hard work, it is said, "will be buried under the gallows."

BAKER, *Northants. Glossary*, p. 264. (1854)

4 If anything stay, let work stay.

JOHN RAY, *English Proverbs*, p. 278. (1678)

FULLER, *Gnomologia*. No. 2671. (1732)

5 A man is not a slave in being compelled to work against his will, but in being compelled to work without hope and without reward.

W. W. READE, *Martyrdom of Man*. Ch.3. (1872)

6 Never was a good work done without great effort. (Ts'ung lai hao shih pi ching to mo.)

SCARBOROUGH, *Chinese Proverbs*. No. 27. (1875)

7 Work is not a good. Then what is a good? The scorning of work. (Labor bonum non est. Quid ergo est bonum? Laboris contemptio.)

SENECA, *Ad Lucilium*. Epis. xxxi, sec. 4. (a. A. D. 64)

I like work; it fascinates me. I can sit and look at it for hours.

J. K. JEROME, *Three Men in a Boat*. Ch. 15. (1899)

Pym was at present suffering from an ailment that has spread him out on the sofa again and again, acute disinclination to work.

J. M. BARRIE, *Tommy and Grizel*. Ch. 1. (1900)

From his tenderest infancy, this young gentleman studied how to escape study. (Depuis sa plus tendre enfance, ce fils de famille s'étudiait à éviter l'étude.)

ANATOLE FRANCE, *La Révolte des Anges*. Ch. 1. (1914)

8 There's other work in hand.

SHAKESPEARE, *Cymbeline*, v, 5, 103. (1609)

9 All out of work.

SHAKESPEARE, *Henry V*, i, 2, 114. (1599)

When a great many people are unable to find work, unemployment results.

CALVIN COOLIDGE, in his syndicated daily article. (1930) See STANLEY WALKER, *City Editor*, p. 131.

10 When the light is right for one's work everything else has to go.

MARGERY SHARP, *The Stone of Chastity*, p. 210 (1940)

11 He who sleeps when he works for you knows how to keep awake when he works for himself. (Qui tibi dormitat, scit vigilare sibi.)

UGOBARDUS SULMONENSIS, *Fables*. Fab. 58. (c. 1300)

12 It will go all in your day's work.

SWIFT, *Polite Conversation*. Dial. i. (1738)

That will cost me a farther ride, . . . but it is all in the day's work.

WALTER SCOTT, *The Monastery*. Ch. 9. (1820)

It's all in the day's work, as the huntsman said when the lion ate him.

KINGSLEY, *Westward Ho!* Ch. 4. (1855)

All in the day's work.

E. V. LUCAS, *Over Bemerton's*. Ch. 15. (1908)

A. R. HILLIARD, *Justice Be Damned*, p. 197.

(1941) HELEN MACINNES, *Assignment in Brittany*, p. 213. (1942) etc., etc.

It's all in the day's wash.

MAX BRAND, *Dr. Kildare's Hardest Case*, p. 195. (1943)

13 To work hand and foot, day and night. (Conari manibus pedibus, noctisque et dies.)

TERENCE, *Andria*, l. 676. (166 B. C.)

Lord Wharton . . . is working like a horse for elections.

SWIFT, *Journal to Stella*, 9 Sept., 1710.

After working like horses, don't set about to fight like dogs.

MARIA EDGEWORTH, *The Parent's Assistant*. p. 309. (1796)

They are working like horses now to save the match.

HUGHES, *Tom Brown's School-Days*. Bk. ii. ch. 8. (1857)

I've worked like a horse for everybody.

H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act I. (1911)

I made up my mind to be contented in my situation, and . . . worked away like a galley-slave.

FREDERICK CHAMIER, *Tom Bowling*. Ch. 2. (1841) The French say, "Travailler comme un galérien."

I've worked like a nigger, and more than a nigger. CAROLINE GILMAN, *Recollections of a House-keeper*, p. 189. (1836)

He laid into his work like a nigger.

MARK TWAIN, *A Tramp Abroad*, p. 40. (1880)

I've been working like a nigger 'most five months.

MERWIN AND WEBSTER, *Calumet K*, p. 20. (1901)

Been workin' like a nigger all day.

MARGERY ALLINGHAM, *The Case of the Late Pig*. Ch. 5. (1938)

1 Some worke in the morning may trimly be donne, that all the day after can hardly be won.

THOMAS TUSSEY, *Five Hundreth Pointes of Good Husbandrie: Morning Workes*. (1573)

Work first and then rest.

JOHN RUSKIN, *The Seven Lamps of Architecture: The Lamp of Beauty*. (1849)

Work with the rising, rest with the setting sun (Jih ch'u erh tso, jih ju erh hsi.)

SCARBOROUGH, *Chinese Proverbs*. No. 2462. (1875)

A little work, a little play

To keep us going—and so good-day!

GEORGE DU MAURIER, *Trilby*: Conclusion. (1894)

After tautness, slackness.

S. G. CHAMPION, *Racial Proverbs*, p. 378 A Chinese proverb. Referring to a bow

2 Work consists of whatever a body is obliged to do, and Play consists of whatever a body is not obliged to do.

MARK TWAIN, *Tom Sawyer*. Ch. 2. (1876)

Wurruk is wurruk if ye're paid to do it, an' it's pleasure if ye pay to be allowed to do it

FINLEY PETER DUNNE, *Golf*. (1901)

Work is something you want to get done; play is something you just like to be doing.

HARRY LEON WILSON, *The Spenders*, p. 26 (1902)

ALL WORK AND NO PLAY, see under JACK.

3 Work is the only capital that never misses dividends.

UNKNOWN, *Poor Richard Jr.*, p. 89. (1906)

4 They may . . . cutt us out newe worke in Ireland.

UNKNOWN, *Relations Between England and Germany*. Ser. ii, p. 68. (1619)

They will cut out work for one another, and France will cut out work for them all.

EDMUND BURKE, *On the Proposals for a Regicide Peace*. (1795)

The most unhappy of all men is the man . . . who has got no work cut out for him in the world.

CARLYLE, *Inaugural Address*, Edinburgh, 1866. [He] had all his work cut out for him.

POWELL, *Amateur Athletic Annals*, p. 19. (1879)

5 The more we work, the more we may; It makes no difference to our pay.

UNKNOWN, *We Are the Royal Sappers*. British war song, 1915. Perhaps picked up from the French, "The more we work the more we shall be downtrodden." The English form is, "The more you do, the more you may do."

WOMAN'S WORK IS NEVER DONE, see WOMAN: HER WORK.

## II—Work Not, Eat Not

6 Let him stay at home and sing for his supper BEAUMONT AND FLETCHER, *The Knight of the Burning Pestle*. Act ii, sc. 2. (1609)

If you're not there, . . . there will be no banquet; no song, no supper, Mr. Whish!

STEVENSON AND OSBOURNE, *Ebb-Tide*. Ch. 7. (1894)

7 He who seeks for pleasure must sweat for it first. (Qui quaerit voluptatem, prius experietur sudorem.)

ERASMUS, *Adagia*. Chil. ii, cent. ix, No. 35. (1523) The Spaniards say, "No sweet without sweat" (No hay dulzura, sin sudor) or "No gains without pains" (No hay ganancia, sin fatiga). See under GAIN.

8 He who shuns the millstone shuns the meal (ὁ φεύγων μύλον ἀλφίτα φεύγει.)

ERASMUS, *Adagia*. Chil. iii, cent. iii, No. 59. (1523) Erasmus gives the Latin as "Qui vitat molam, vitat farinam," but the more usual form is "Qui fugit molam, fugit farinam," or "Qui fugit molam, farinam non invenit" (He who avoids the mill gets no flour). "If the ground be not tilled, it produces no grain"

No milne, no meale.

JOHN CLARKE, *Paroemiologia*, p. 163. (1639) RAY, p. 120; FULLER, No. 3613.

The law of labour, . . . No mill, no meal.

TRENCH, *Lessons in Proverbs*, p. 106. (1853)

He who does not kill hogs will not get black puddings.

H. G. BOHN, *Handbook of Proverbs*, p. 399 (1855) A Spanish proverb

9 No idler, though his lips prate ever of the gods Can gather a livelihood without hard work. (ἀργός γὰρ οὐδεὶς θεοὺς ἔχων ἀνὰ στόμα βίον δύναται· ἀν' ἐλλάγειν δρεν πόνου.)

EURIPIDES, *Electra*, l. 80. (c. 413 B.C.)

For no man at the first stroke

Ne may nat felle doun an oke;

Nor of the raisins have the wyne,

Til grapes rype and wel afyne

Be sore empressid, I you ensure.

(Vous savez bien qu'au premier cop

Ne cope l'en mie le cheane,

Ne l'en n'a pas le vin de l'aisne

Tant que li pressoirs soit estroiz.)

GUILLAUME DE LORRIS, *Roman de la Rose*. l. 3414. (c. 1240) CHAUCER (?), tr., l. 3687. (c. 1365)

<sup>1</sup> Birds fly not into our mouths ready roasted.  
(Non volat in buccas assa columba tuas.)

ALFRED HENDERSON, *Latin Proverbs*, p. 285. (1869) "The ripest fruit will not fall into your mouth," "He that gapeth until he be fed, Well may he gape until he is dead." The Germans say, "Gebratene Tauben fliegen niemand in den Mund" (Roast doves fly into no one's mouth).

<sup>2</sup> Hunger is an altogether meet comrade for the sluggard. (Λιμὸς γὰρ τοι πάμπαν ἀργῶ σύμφορος ἀρδρῆ.)

HESIOD, *Works and Days*, l. 302. (c. 800 B. C.) An idle soul shall suffer hunger. (Anima dissoluta esuriat.)

Old Testament: *Proverbs*, xix, 15. (c. 350 B. C.) If any now to Work refuse,  
Let not the Sluggard eat.

JOHN WESLEY, *Let Us Go Forth*. (1738)  
He that will not live by toil  
Has no right on English soil!

CHARLES KINGSLEY, *Alton Locke's Song*. Under the title, *My Last Words*, it forms the conclusion of Kingsley's *Alton Locke*. (1850)

<sup>3</sup> They must hunger in frost, that will not woorke in heete.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

CAMDEN, *Remains* (1870), p. 333; RAY, p. 30.

<sup>4</sup> He that would eat the fruit must climb the tree.

KELLY, *Scottish Proverbs*, p. 141. (1721)

He that would have the Fruit, must climb the Tree.

THOMAS FULLER, *Gnomologia*. No. 2366. (1732)

<sup>5</sup> He who wishes to get the kernel from the nut must crack the nut. (Qui e nuce nuculeum esse volt, frangit nucem.)

PLAUTUS, *Curculio*, l. 55. (c. 200 B. C.) Cited by ERASMUS, *Adagia*, ii, ix, 55, with the comment that the meaning of the proverb is that he who wishes to assuage his appetite cannot escape labor. Common in some form to most languages. The French say, "Qui veut manger le noyau, qu'il casse la noix," or "Il faut casser le noyau pour avoir l'amande"; the Germans, "Wer den Kern essen will, muss die Nuss krachen." "No work, no recompense" is a short English variant, or, expanded into a jingle, "No bees, no honey; no work, no money."

Yf ye wolde the swetnes haue of the kynrell,  
Be content to byte vpon the harde shell.

Antiq. Repertory (1809), iv, 416. (c. 1500)

I see the prouerbe is true, who will the curnell of the nut must breake the shell.

JOHN GRANGE, *Golden Aphroditis*, sig. 13. (1577)  
Be it so that we desire the sweetnesse of the well relisht kernell, then must we likewise crack the hard shell.

JOHN SWAN, *Speculum Mundi*, p. 465. (1635)

He that will eat the kernel must crack the nut.

JOHN RAY, *English Proverbs*, p. 84. (1670)

He that wou'd obtain a kernel, must first hazard his teeth in breaking the shell.

CHARLES COFFEY, *The Beggar's Wedding*. Act ii, sc. 3. (1729)

<sup>6</sup> If any would not work, neither should he eat. (εἰ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθίειν.)

New Testament: *II Thessalonians*, iii, 10. (c. A. D. 53) The Vulgate is, "Quoniam si quis non vult operari, nec manducet."

Who hath not worked shall not eat.

Midrash: *Genesis Rabbah*, xiv, 10. (c. 550)

Salomon seith: that "he that travaileth . . . shal eten breed; but he that is idyl . . . shall dye for hunger."

CHAUCER, *Tale of Melibeus*. Sec. 51. (c. 1387)

It is written, Who will not work shall not eat (Il est escript: Qui non laborat, non manige ducat.)

RABELAIS, *Pantagruel*. Bk. iii, ch. 41. (1545)

He who will not work shall not eat.

CAPTAIN JOHN SMITH, *Motto*, while Governor of the Jamestown Colony, Virginia. 1608

He that will not labour must not eat.

THOMAS DRAXE, *Bibliotheca*, p. 109. (1633)

He that will not Work will want.

OSWALD DYKES, *English Proverbs*, p. 190. (1709)

Though this is a fable, the moral is good:

If you live without work, you must live without food.

UNKNOWN, *The Ant and the Cricket*. (c. 1850)

## WORKMAN

### See also Laborer

<sup>7</sup> As the Worker, so the Work will be. (ὅμοια γὰρ ποιεῖν ἀνάγκη τῇ φύσει.)

ARISTOPHANES, *The Thesmophoriazusae*, l. 167. (410 B. C.)

Such as the workman is, such also is the work  
*Apocrypha: II Esdras*, ix, 17. (c. A. D. 90)

Like workman like work.

COTGRAVE, *Dictionary: Ouvrier*. (1611)

As is the Workman, so is the Work.

THOMAS FULLER, *Gnomologia*. No. 702. (1732)

<sup>8</sup> At the working man's house hunger looks in, but dares not enter.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1737. There is a Latin proverb, "Quaevis terra alit artificem" (Any country supports the skilled workman).

<sup>9</sup> It is working, that makes a Workman.

THOMAS FULLER, *Gnomologia*. No. 3034. (1732)

An adaptation of the Latin proverb, "Fabricando fabri fimus" (By working we become workmen).

<sup>10</sup> A little let lets an ill workman.

HERBERT, *Jacula Prudentum*. No. 757. (1640)

Good workmen are seldom rich.

HERBERT, *Jacula Prudentum*. No. 758. The

French say, "Un bon ouvrier n'est jamais trop chèrement payé" (A good workman is never overpaid).

<sup>1</sup> By the work one knows the workman. (À l'œuvre on connaît l'artisan.)

LA FONTAINE, *Fables: Les Frelons et les Mouches à Miel*. Bk. i, fab. 21. (1668) The proverbial form, dating from about 1490, is, "À l'œuvre on connaît l'ouvrier." Both Germans and Italians have the same proverb, and there is a similar Latin one, "Opus opificem probat" (The work proves the workman).

At the End of the Work, you may judge of the Workman.

THOMAS FULLER, *Gnomologia*. No. 827. (1732)

A good workman is known by his chips.

HAZLITT, *English Proverbs*, p. 16. (1869) See under CARPENTER.

<sup>2</sup> Working men of all countries, unite! (Proletarien aller Länder, vereinigen Euch!)

MARX AND ENGELS, *Communist Manifesto*. Concluding words. (1848) Samuel Moore, tr. Quoted as the final words of the program of the Communist International. (1928) More commonly given as "Workers of the world, unite!" or "Proletarians of the world, unite!"

The workers are the saviors of society, the redeemers of the race.

EUGENE V. DEBS, *Speech*, New York, 10 Dec., 1905.

<sup>3</sup> The craftsman is superior to the product of his craft. (τεχνιτευθέρτος ὁ τεχνίτης ἀεινών.)

PHILO, *De Decalogo*. Sec. 69. (c. A. D. 40)

<sup>4</sup> Nothing at all done except in a workmanlike fashion. (Nihil quicquam factum nisi fabre.)

PLAUTUS, *Caecus*. Frag. (c. 200 B. C.)

He touches iron and it becomes gold. (Tien 'tieh 'chêng chin.)

DOOLITTLE, *Chinese Vocabulary*, ii, 180. (1872)

Said of a good workman.

As good a workman as ever stitched leather.

P. C. WREN, *Uniform of Glory*, p. 207. (1941)

## II—The Workman and His Tools

<sup>5</sup> No workman without tools,  
Nor Lawyer without Fools,  
Can live by their Rules.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1742. Another form is, "Neither wise men nor fools Can work without tools."

Lazy fools drop their tools.

H. W. THOMPSON, *Body, Boots and Britches*, p. 485. (1940)

<sup>6</sup> A bungler cannot find (or fit himself with) good tools.

RANDLE COTGRAVE, *Dictionary: Outil*. (1611)

An ill labourer quarrels with his tools.

HERBERT, *Jacula Prudentum*. No. 410. (1640)

'Tis an ill workman that quarrels with his own tools.

THOMAS D'URFEY, *The Comical History of Don Quixote*. Pt. iii, act i, sc. 1. (1696)

Good workmen never quarrel with their tools.

BYRON, *Don Juan*. Canto i, st. 201. (1810)

Unskillful fools quarrel with their tools.

SCARBOROUGH, *Chinese Proverbs*. No. 306. (1875)

A bad workman finds fault with his tools.

F. E. HULME, *Proverb Lore*, p. 101. (1902)

I've read somewhere that a poor workman quarrels with his tools.

J. G. COZZENS, *Ask Me Tomorrow*, p. 262. (1940)

<sup>7</sup> Never had ill workman good tools.

HERBERT, *Jacula Prudentum*. No. 71. (1640)

An ill workman never had good tools.

SWIFT, *Polite Conversation*. Dial. ii. (1738) The French say, "Méchant ouvrier jamais ne trouvera bons outils."

A bad shearer never had a good sickle.

MICHAEL DENHAM, *Proverbs*, p. 50. (1846)

It is proverbial that the bad workman never yet had a good tool.

SAMUEL SMILES, *Self-Help*, p. 124. (1859)

<sup>8</sup> What is a workman without his tools?

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

BECON, *Prayers*, p. 260 (1559) RAY, p. 30. (1670) FULLER, No. 5494. (1732)

<sup>9</sup> A good workman can use any kind of tools (Vn bon ouvrier met indifférentement toutes pieces en œuvre.)

RABELAIS, *Gargantua*. Bk. i, ch. 45. (1534)

## WORKS

<sup>10</sup> Men's Works have an age like themselves; and though they out-live their Authors, yet they have a stint and period to their duration. SIR THOMAS BROWNE, *Religio Medici*. Pt. i, sec 23. (1643)

<sup>11</sup> Every one is the son of his own works. (Cada uno es hijo de sus obras.)

CERVANTES, *Don Quixote*. Pt. i, ch. 4, 47; ii, 32. (1605) The French say, "Chacun est le fils de ses œuvres."

Every Man is the Son of his own Works.

THOMAS FULLER, *Gnomologia*. No. 1431. (1732)

<sup>12</sup> Unless we gum up the works.

GEORGETTE HEYER, *No Wind of Blame*, p. 125. (1930)

We'll have to shoot the works.

LEE THAYER, *Persons Unknown*, p. 150. (1941)

Within an hour, he hoped to shoot the works.

LAWRENCE TREAT, *O as in Omen*, p. 221. (1943)

<sup>13</sup> The man is preued and tryed by his werkis as the gold by the fyre.

EARL RIVERS, tr., *Dictes and Sayenges of the Philosophirs*, fo. 72. (1477) Quoting Aristotle

<sup>14</sup> Blessed are the dead which die in the Lord: . . . their works do follow them. (ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.)

New Testament: *Revelation*, xiv, 13. (c. A. D. 90) *The Vulgate* is, "Opera enim illorum sequuntur illos."

God buries his workman, but carries on his work.  
F. E. HULME, *Proverb Lore*, p. 137. (1902)

<sup>1</sup> Be not afraid of good works; it is another name for happiness.

UNKNOWN, *Ili-vutlaka*. Sec. 22. (c. 425 B. C.)  
Rich in good works. (πλουτεῖν ἐν ἔργοις καλοῖς.)  
*New Testament: I Timothy*, vi, 18. (A. D. 62)  
The *Vulgate* is, "Divites fieri in bonis operibus."

Good Works will never save you; but you can never be saved without them.

THOMAS FULLER, *Gnomologia*. No. 1738. (1732)  
Sow good Works, and thou shalt reap Gladness.  
THOMAS FULLER, *Gnomologia*. No. 4234. (1732)

## WORLD

See also Earth

### I—The World: What It Is

<sup>2</sup> The world is not a place for enjoyment, but a place where humanity is on trial.

ABDULLAH ANSARI, *Invocations*. (C. 1075)  
I account this world a tedious Theatre,  
For I doe play a part in't 'gainst my will.  
JOHN WEBSTER, *The Dutchesse of Malfy*. Act iv, sc. 1. (1614)

This world is not the scene of happiness.  
SIR SAMUEL TUKE, *The Adventures of Five Hours*. Act v, last line. (1663)

This world is truly termed a vale of tears.  
F. E. SMEDLEY, *Frank Fairleigh*. Ch. 44. (1850)  
Frequently repeated throughout the book

<sup>3</sup> This world is like the buckets of the well: while the full one at the top is being emptied, the empty one at the bottom is being filled.  
SIMEON ASHKENAZI (?), *Yalkut Bhar*, 665. (c. 1250) Another version is: "The world is like a ladder: while one goes up, another comes down." Cited by GOLDMAN, *Proverbs of the Sages*, p. 357, as a familiar saying.

Thus fareth the world that one goth vp and another goth down.

WILLIAM CAXTON, tr., *Reynart the Foxe* (Arber), xxxiii, 97. (1481)

The world is a ladder, one goeth up, the other down.

JAMES HOWELL, *Proverbs: Ital.-Eng.*, p. 1. (1659) The Italian is, "Il mondo è fatto a scale, Chi le scende, e chi le sale."

The world is a Ladder for some to go up, and some down.

THOMAS FULLER, *Gnomologia*. No. 4841. (1732)

<sup>4</sup> This is what I see the world to be: it is like a closed casket in which we are placed and wherein we spend our time, through our ignorance, in folly. When Death opens the lid of the casket, each one who has wings takes his flight to eternity, but he who is without wings remains in the casket, a prey to a thousand afflictions.

ATTAR, *Mentiq Allayr*. (c. 1200)

<sup>5</sup> The world's a bubble, and the life of man less than a span; . . .

Who then to frail mortality shall trust,  
But limns on water, or but writes in dust.

SIR FRANCIS BACON, *The World*. (a. 1626) A paraphrase of a Greek epigram by Posidippus. See *Greek Anthology*, bk. ix, epig. 359. Sometimes wrongly attributed to Sir Henry Wotton, but positively ascribed to Bacon by Thomas Farnby, a contemporary and a scholar (see *Florilegium Epigrammatum*. 1629), and by Izaak Walton, a friend of Wotton (see *Reliquiae Wottonianae*, p. 513. 1651).

This bubble world.

FRANCIS QUARLES, *Emblemes*. Bk. i, No. 4. (1635)  
The world itself, and all the world's command  
Is but a bubble.

FRANCIS QUARLES, *Emblemes*. Bk. i, No. 6.  
The world is full of care, and much like unto a bubble;

Women and care and care and women, and women and care and trouble.

NATHANIEL WARD, *Epigram*. (c. 1647)  
Happy the man who . . . gets acquainted with the world early enough to make it his bubble, at an age when most people are the bubbles of the world!

LORD CHESTERFIELD, *Letters*, 6 May, 1751.

<sup>6</sup> The world is a long journey.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)  
The world is a wide parish.

JAMES HOWELL, *British Proverbs*, p. 12. (1659)  
The world's a wide place.

SWIFT, *Polite Conversation*. Dial. ii. (1738)

<sup>7</sup> The World was made to be inhabited by Beasts, but studied and contemplated by Man  
SIR THOMAS BROWNE, *Religio Medici*. Pt. i. sec 13. (1643)

The World to me is but a dream or mock-show, and we all therein but Pantalones and Anticks

SIR THOMAS BROWNE, *Religio Medici*, i, 41.  
For the World, I count it not an Inn, but an Hospital; and a place not to live in, but to dye in  
SIR THOMAS BROWNE, *Religio Medici*, ii, 11.

<sup>8</sup> The world is an old woman, and mistakes any gilt farthing for a gold coin.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 4. (1834)

<sup>9</sup> The world is like a dancing girl—it dances for a little while to everyone.

S. G. CHAMPION, *Racial Proverbs*, p. 523. (1938)  
An Arabic proverb

<sup>10</sup> This world nis but a thurghfare ful of wo, And we ben pilgrimes, passage to and fro; Deeth is an ende of every worldly sore.

CHAUCEER, *Knights Tale*, l. 1939. (c. 1386)  
We are in this life as it were in another man's house . . . In Heaven is our home, in the World is our Inn.

PAUL GERHARDT, *Meditations*. No. 38. (1630)

Nor is this lower world but a huge inn,  
And men the rambling passengers.

JAMES HOWELL, *The Vote*. Prefixed to his *Familiar Letters*. (1645)

Like Pilgrims to th' appointed place we tend;  
The world's an inn, and death the journey's end.

JOHN DRYDEN, *Palamon and Arcite*. Bk. iii, l. 887. (1700) An adaptation of *The Knight's Tale*.

This World 's an Inn, all Travellers are we;  
And this World's Goods th' Accommodations be.  
FRANKLIN, *Poor Richard's Almanack*, 1744.

<sup>1</sup> This fair volume which we World do name.  
WILLIAM DRUMMOND, *The Book of the World*. (1623)

Let the great book of the world be your serious study.

LORD CHESTERFIELD, *Letters*, 9 July, 1750.

The world is a beautiful book, but of little use to him who cannot read it. (Il mondo è un bel libro, ma poco serve a chi non lo sa leggere.)

GOLDONI, *Pamela*. Act i, sc. 14. (c. 1760) "Le monde est le livre des femmes" (The world is woman's book) is attributed to Rousseau, and "Le monde est un espèce de livre" (The world is a sort of book), to Lamartine. See under TRAVEL.

<sup>2</sup> The World's a Lottery, crys the losing Gamester.

DYKES, *English Proverbs*, p. 273. (1709)

<sup>3</sup> The World is all a carcass, smoke and vanity,  
The shadow of a shadow, a play  
And in one word, just Nothing.

OWEN FELLTHAM, *Resolves*. (1623) A paraphrase of the Latin lines said to have been left by Lipsius, to be inscribed on his tomb

The world is naught.

JOHN CLARKE, *Paroemiologia*, p. 219. (1639)

This world is nothing except it tend to another

HERBERT, *Jacula Prudentum*. No. 384. (1640)  
Purchase the next world with this; so shalt thou win both.

R. C. TRENCH, *On the Lessons in Proverbs*, p. 124. (1853) An Arabic proverb.

<sup>4</sup> This world's a city, full of straying streets;  
And death's the Market-place. where each one meets.

JOHN FLETCHER, *The Two Noble Kinsmen* Act i, sc. 5. (c. 1613)

<sup>5</sup> The worlde is an assembly of the euil, an headsmen of the good, a summe of vices, a tirant of vertue, an enemie of peace, a friend of warre, a sweete accepting of the vitious a gall of the vertuous, a defender of lyes, an inuention of nouelles, a lake of vanitie.

JOHN FLORIO, *Firste Fruites*, fo. 94. (1578)  
Quoting Antonio Guevara.

The worlde is nought els, but a Caribdis, where our hartes do perish, and a Scilla, wherein al our thoughts are smothered.

FLORIO, *Firste Fruites*, fo. 94. Quoting Guevara.

<sup>6</sup> What, in fact, is the world? A glass which shines,

Which a breath has made, and which a breath can destroy.

(Quel est-il en effet? C'est un verre qui luit, Qu'un souffle a produit. et qu'un souffle peut detruire.)

GILLES DE CAUX, *L'Horloge de Sable*. (1745)  
See D'ISRAELI, *Curiosities of Literature*.

<sup>7</sup> Now here now there, now to now fro,  
Now up now down, the world goth so,  
And ever hath done and ever shal.

JOHN GOWER, *Confessio Amantis: Prologue*, l. 565. (1390)

Behold the world, how it is whirled round,  
And for it is so whirl'd is named so.

SIR JOHN DAVIES, *Orchestra*. St. 34. (1596)

Well—well the world must turn upon its axis,  
And all mankind turn with it, heads or tails

BYRON, *Don Juan*. Canto ii, st. 4. (1818)

The world is a wheel, and it will all come round right.

DISRAELI, *Endymion*. Ch. 70. (1880)

The world rolls round for ever like a mill;  
It grinds out death and life, and good and ill  
It has no purpose, heart or mind or will.

JAMES THOMSON, *The City of Dreadful Night*. Sec. viii. (1874)

<sup>8</sup> The world is what people make it.

R. A. HABAS, *Morals for Moderns*, p. 252. (1939)

<sup>9</sup> The world, as in the ark of Noah, rests,  
Compos'd as then: few men and many beasts.

LORD HERBERT OF CHERBURY, *The State Progress of Ill* (1608)

<sup>10</sup> The world is a prison for the Faithful, but a Paradise for unbelievers.

MOHAMMED, *Sunnah*. (c. 630) *Sayings of Muhammad*, p. 118.

The world is not a "prison house" but a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with the wrong blocks.

E. A. ROBINSON, *Letter to the Bookman*, March, 1897, p. 7, referring to a short criticism of his first book, *The Torrent and the Night Before*, which Harry Thurston Peck had written for the *Bookman*, Feby., 1897. p. 510, in which he had said, "The world is not beautiful to him, but a prison-house," echoing Goethe's "Die Welt ist ein Gefängniss" (The world is a prison)

<sup>11</sup> This world is all a fleeting show.  
For man's illusion given.

THOMAS MOORE, *This World Is All a Fleeting Show*. (a. 1852)

<sup>12</sup> The world is a tail and happy is he that gets hold on't.

ROGER NORTH, *Lives of the Norths* (Bohn), ii, 150. (1742) Quoted as a proverb.

<sup>1</sup> All the world practices play-acting. (Mundus universus exercet histrioniam.)

PETRONIUS, *Fragments*. Frag. 10. (c. A. D. 60)  
Quoted by JEAN DE SARISBERY, *Polycrates*, iii, 8, and by MONTAIGNE, iii, 10, with the French, "Tout le monde joue la comédie." Used as a motto over the door of Shakespeare's theatre, the Globe, Bankside, London, in an adapted form, "Quod fere totus mundus exerceat histrionem" (Almost all the world are players). Another Latin proverb is, "Mundus scena, vita transitus; venisti, vidisti, abiisti" (The world is a stage, life is a walk across it; you have come, you have seen, you have departed).

Pythagoras said that this world was like a stage, Whereon many play their parts.

RICHARD EDWARDS, *Damon and Pithias* (a. 1566)

Another used likewise to say, that this world was a stage, wee the players whiche present the Comedie, and the gods, the lookers on.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 118. (1574) Pettie, tr.

The world's a stage, where God's omnipotence. His justice, knowledge, love and providence, Do act the parts

DU BARTAS, *Devine Weekes and Workes*. Wk. i, day 1. (1591) Sylvester, tr.

I take the world to be but as a stage,  
Where net-masked men do play their personage.

DU BARTAS, *Devine Weekes and Workes: Dialogue Between Heraclitus and Democritus*

I hold the world but as the world, Gratiano,  
A stage where every man must play a part.

SHAKESPEARE, *The Merchant of Venice*, i, 1 77. (1597)

All the world's a stage,

And all the men and women merely players.  
They have their exits and their entrances;  
And one man in his time plays many parts.

SHAKESPEARE, *As You Like It*, ii, 7, 139 (1600)

The world's a theatre, the earth a stage,  
Which God and Nature do with actors fill.

THOMAS HEYWOOD, *Apology for Actors*. (1612)

The world's a stage on which all parts are played.

MIDDLETON, *Game of Chess*. Act v, sc. 2. (1624)

The world is a stage; each plays his part and receives his portion. (De wereld is een schouwtooneel; Elk speelt zijn rol, en krijgt zijn deel.)

WINSGHOTEN, *Seeman*. (1681) See BOHN, *Polyglot of Foreign Proverbs*, p. 307.

Life's little stage is a small eminence.

Inch-high the grave above.

YOUNG, *Night-Thoughts*. Nt. ii, l. 360. (1742)

Thus, Tim, Philosophers suppose  
The World consists of Puppet-shows,  
Where petulant, conceited Fellows  
Perform the part of Punchinelloes.

SWIFT, *Mud Mullinix*, l. 133. (1728)

God is the author, men are only the players. (Dieu est le poète, les hommes ne sont que les acteurs.)

HONORÉ DE BALZAC, *Socrate Chrétien*. (a. 1850)

The world's a stage,—as Shakespeare said, one day;

The stage a world—was what he meant to say

O. W. HOLMES, *Prologue*, l. 9. (1857)

In this playhouse of infinite forms I have had my play.

RABINDRANATH TAGORE, *Gitanjali*. No. 96. (1913)  
If this world be a stage, what hours we give  
To tedious make-up in the tiring-room.

JOHN ERSKINE, *At the Front*. (1918)  
There is that smaller world which is the stage,  
and that larger stage which is the world.

ISAAC GOLDBERG, *The Theatre of George Jean Nathan*, p. 3. (1926)

Life furnishes the stage, and we set the scene  
*Meditations in Wall Street*, p. 137. (1940)

The world's a stage: We act but can't rehearse  
DAVID MCCORN, *Ballade of the Ultimate Necessity*. (1941)

<sup>2</sup> This fine old world of ours is but a child  
Yet in the go-cart. Patience! give it time  
To learn its limbs: there is a hand that guides  
TENNYSON, *The Princess: Conclusion*, l. 77 (1847)

<sup>3</sup> The World is a Mirror of infinite beauty, yet  
no man sees it.

THOMAS TRAHERNE, *Centuries of Meditations*. (a. 1704)

The world is a mirror; show thyself in it, and it will reflect thy image.

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*. No. 49. (1817)

The world is a looking-glass, and gives back to every man the reflection of his own face.

THACKERAY, *Vanity Fair*. Ch. 2. (1848)

<sup>4</sup> I have often said, and oftener think, *that this world is a comedy to those that think, a tragedy to those that feel*—a solution of why Democritus laughed and Heraclitus wept

HORACE WALPOLE, *Letter to Sir Horace Mann*, 31 Dec., 1769.

<sup>5</sup> What is this world? A net to snare the soul.  
GEORGE WHETSTONE, *The World*. (a. 1587)

The World is a Net, the more we stir in it, the more we are entangled.

THOMAS FULLER, *Gnomologia*. No. 4842. (1732)

## II—World: Apothegms

<sup>6</sup> Give me a place to stand and I will move the world. (δός μοι πῶς καὶ τὴν γῆν κινήσω.)

ARCHIMEDES OF SYRACUSE, *Apothegm*. (c. 220 B. C.) See PLINY, *Naturalis Historia*, vii, 37

Given in slightly different form in *Pappus Alexandr. Collectio*, viii, x, 11. Sometimes amplified to, "Give me a lever long enough, and a fulcrum strong enough, and single-handed I can move the world."

Archimedes declared that, if there was another world and he could go to it, he could move this

PLUTARCH, *Lives: Marcellus*. Ch. 14, sec. 7 (c. A. D. 110)

What Archimedes said of the mechanical powers may be applied to reason and liberty. "Had we," said he, "a place to stand upon, we might raise the world."

THOMAS PAINE, *Rights of Man*. (1791)

We have now got a lever to move the world  
 BENJAMIN DISRAELI, *Endymion*. Ch. 45. (1880)  
 Don't talk to me of your Archimedes' lever.  
 Give me the right word and the right accent and  
 I will move the world.

JOSEPH CONRAD, *A Personal Record: Preface*.  
 (1923)

The more a Man drinketh of the World, the  
 more it intoxicateth.

FRANCIS BACON, *Essays: Of Youth and Age*.  
 (1612)

He did not think, with the Caliph Omar Ben  
 Adalaziz, that it was necessary to make a hell  
 of this world to enjoy paradise in the next.

WILLIAM BECKFORD, tr., *Vathek*, p. 2. (1786)

A brave world, sir, full of religion, knavery,  
 and change!

APHRA BEHN, *The Roundheads* Act i, sc. 1.  
 (1681)

He that will live in this world must be endued  
 with the three rare qualities of dissimulation,  
 equivocation, and mental reservation.

APHRA BEHN, *The Roundheads*. Act i, sc. 1.

It is the fools and the knaves that make the  
 wheels of the world turn. They are the world;  
 those few who have sense or honesty sneak up  
 and down single, they never go in herds.

LORD HALIFAX, *Miscellaneous Reflections* (c.  
 1690)

It is the ordinary way of the World, to keep Folly  
 at the Helm, and Wisdom under the Hatches.

THOMAS FULLER, *Gnomologia*. No. 3026. (1732)

The World Went Very Well Then.

SIR WALTER BESANT. Title of novel. (1887)

The World, which took but six days to make,  
 is like to take six thousand to make out.

SIR THOMAS BROWNE, *Christian Morals*. Pt. ii,  
 sec. 5. (1682)

If the world were good for nothing else, it is a  
 fine subject for speculation.

HAZLITT, *Characteristics*. No. 302. (1823)

This is a puzzling world, and Old Harry's got a  
 finger in it.

GEORGE ELIOT, *The Mill on the Floss*. Bk iii,  
 ch. 9. (1860)

*Si mundus decipi, decipiatur*, if the world  
 will be gulled, let it be gulled.

ROBERT BURTON, *The Anatomy of Melancholy*.  
 Pt. iii, sec. iv, mem. i, subs. 2. (1621)

What a foolish goose of a world this is!

CARLYLE, *Letter to Emerson*, 7 Nov., 1838

What a world of gammon and spinnage it is,  
 though, ain't it?

DICKENS, *David Copperfield*. Ch. 22. (1849)

I value not the world a button.

SUSANNAH CENTLIVRE, *The Wonder*. Act i, sc. 1.  
 (a. 1722)

It takes all sorts to make a world. (De todos  
 ha de haber en el mundo.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 6. (1615)

The world has people of all sorts.

JOHN LOCKE. (a. 1704) Quoted by SAMUEL  
 JOHNSON, in *Boswell*, 17 Nov., 1767.

It takes all sorts to make a world.

DOUGLAS JERROLD, *The Story of a Feather*. Ch.  
 28. (1844) LANG, *Essays in Little*, p. 180.

(1891) SHAW, *Misalliance*, p. 17. (1910)

BAILEY, *Orphan Ann*, p. 179. (1941) CHRISTIE,

*The Moving Finger*, p. 19. (1942) CONNING-

TON, *No Past Is Dead*, p. 11. (1942) etc., etc.

It takes all sorts to make a world—saints as well  
 as sinners.

BERNARD SHAW, *The Devil's Disciple*. Act iii.  
 (1897)

It takes all sorts to make a universe.

SHAW, *Man and Superman*. Act iii. (1903)

It takes all kinds of love to make a world.

EUGENE O'NEILL, *The Great God Brown*. Act  
 ii, sc. 1. (1926)

It takes all sorts of people to make a world.

EDGAR WALLACE, *The Silver Key*. Ch. 6. (1930)

It takes all kinds to make up the world.

R. L. GOLDMAN, *Murder Behind the Mike*, p.  
 30. (1942)

It takes all sorts to make a world—certainly to  
 keep a world going.

MICHAEL INNES, *The Weight of the Evidence*,  
 p. 65. (1943)

Ye say when a man wyl marry, then he goeth  
 to the world.

JAMES CALPHILL, *An Aunsweare to John Mar-*  
*tiall*, fo. 109b. (1565)

This man is of the worlde, that is to say, he is  
 married: this man is of the Churche, that is to  
 say, Spirituall.

LAURENCE TOMSON, tr., *Calvin's Sermons:*  
*Timothy*, p. 230/2. (1579)

I do desire it [marriage] with all my heart; and  
 I hope it is no dishonest desire, to desire to be  
 a woman of the world

SHAKESPEARE, *As You Like It*, v, 3, 3. (1600)

Man of the World (for such wouldst thou be  
 call'd)—

And art thou proud of that inglorious style?

YOUNG, *Night-Thoughts*. Nt. viii, l. 8. (1745)

If there is one beast in all the loathsome fauna  
 of civilization I hate and despise, it is a man of  
 the world.

HENRY ARTHUR JONES, *The Liars*. Act i. (1897)

I am a woman of the world.

SHAW, *Heartbreak House*. Act i. (1913)

Long ago a man of the world was defined as a  
 man who in every serious crisis is invariably  
 wrong.

UNKNOWN, *Armageddon—and After*. In *Fort-*  
*nightly Review*, Nov., 1914, p. 736.

Girls . . . serving themselves like little women of  
 the world.

HARRIET MARTINEAU, *Society in America*, lii.  
 132. (1837)

Presently (though with all the skill of a woman  
 of the world) she shuffled away from the subject.

A. W. KINGLAKE, *Eothen*. Ch. 8. (1844)

Thus gooth the world; god shilde us fro mis-  
 chance.

CHAUCER (?), *Troilus*. Bk. v, l. 1434. (c. 1380)



This world is now ful tikel, sikerly.

CHAUCER, *The Miller's Tale*, l. 242. (c. 1386)  
We hoppen ay, whyl that the world wol pype.

CHAUCER, *The Reeve's Prologue*, l. 22.

<sup>1</sup> This world, that passeth sone as floures fayre.

CHAUCER (?), *Troilus*. Bk. v, l. 1841. (c. 1380)  
All that doth delight the world, is but a passing dreame.

GUAZZO, *Civile Conversation*, iv, 125. (1574)

The world will not last alway.

JOHN CLARKE, *Paroemiologia*, p. 233. (1639)

The world will not last ay.

FERGUSON, *Scottish Proverbs*, p. 100. (c. 1595)

<sup>2</sup> You must be wrong, the World is in the right.

CHARLES CHURCHILL, *Night*, l. 351. (1762)

The world says he is mad.

LORD ELLENBOROUGH, *Diary*, i, 201. (1828)

It is harder to resist the world's smiles than the world's frowns.

J. H. NEWMAN, *Historical Sketches*. Ser. iii, x, 191. (1833)

How often do we hear the phrase, "What will the world say?"

DINAH M. CRAIK, *A Woman's Thoughts About Women*. Ch. ix, p. 230. (1858)

The world, the world, All ear and eye.

TENNYSON, *Lancelot and Elaine*, l. 936. (1859)

<sup>3</sup> This confirms the old saying, One half the world does not know what the other half is doing.

PHILLIPE DE COMINES, *Mémoires*. Bk. iii, ch. 3. (1509)

It is very true what is commonly said, that the one half of the world knoweth not how the other half liveth. (Il est bien vray ce que l'on dit, que la moiytié du monde ne sçait comment l'autre vit.)

RABELAIS, *Pantagruel*. Bk. ii, ch. 32. (1532)

Half the world knows not how the other half lives.

HERBERT, *Jacula Prudentum*. No. 906. (1640)

One half the world laughs at the other half, and fools are they all. (La mitad del mundo se está riendo de la otra mitad, con necedad de todos.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 101. (1647)

One half the world kens not how the other lives.

JAMES KELLY, *Scottish Proverbs*, p. 274. (1721)

One half the World wonders how the other lives.

THOMAS FULLER, *Gnomologia*. No. 3758. (1732)

Low Life; or One Half of the World Knows Not How the Other Half Live.

UNKNOWN. Title of book. (c. 1750) "How the Other Half Lives" is the title of a sociological study by Jacob A. Riis, published in 1890.

It is a common saying, that One Half the World does not know how the Other Half lives.

FRANKLIN, *Poor Richard's Almanack*, 1755.

One half the world cannot understand the pleasures of the other half.

JANE AUSTEN, *Emma*. Ch. 9. (1815)

It is an old proverb that "one half of the world do not know how the other half live." Add to it, nor *where* they live.

MARRYAT, *The King's Own*. Ch. 10. (1830)

One half the world must sweat and groan that the other half may dream.

H. W. LONGFELLOW, *Hyperion*. Ch. 1. (1839)  
Half the world, it is said, knows not how the other half lives.

EMERSON, *Essays: Manners*. (1844) The Germans say, "Eine Hälfte der Welt verlacht die andere" (One half of the world laughs at the other half); the French, "La moitié du monde se moque de l'autre."

<sup>4</sup> Indications of the good gentleman's having gone down in the world.

DICKENS, *Oliver Twist*. Ch. 39. (1838)

His family is getting up in the world.

FREDERICK MARRYAT, *Poor Jack*. Ch. 28. (1840)

I am getting on a little in the world.

D. C. MURRAY, *Hearts*. Ch. 14. (1883)

<sup>5</sup> The world is somewhat amended for him.

THOMAS DRAKE, *Bibliotheca*, p. 4. (1633)

The world is well amended with him.

JOHN RAY, *English Proverbs*, p. 200. (1670)

<sup>6</sup> The world is all outside; it has no inside.

EMERSON, *Essays: Experience*. (1841)

<sup>7</sup> I would not fail for anything in the world.

PIERRE ERONDELLE, *The French Garden*, sig. N6. (1605)

I wouldn't be as sick as she's proud, for all the world.

SWIFT, *Polite Conversation*. Dial. i. (1738)

I would not do such a thing for all the world.

JANE AUSTEN, *Sense and Sensibility*. Ch. 38. (1797)

I would not part with this for worlds.

G. P. R. JAMES, *Philip Augustus*. Ch. 19. (1831)

No, no—not for the wide, wide world.

J. B. BUCKSTONE, *The Flowers of the Forest*. Act iii, sc. 7. (1847)

I wouldn't stand in his way for worlds.

W. S. GILBERT, *Sweethearts*. Act ii. (1874)

<sup>8</sup> He hath weighed the world in the balance

*Apocrypha: II Esdras*, iv, 36. (c. A. D. 90)

The most High hath made this world for many, but the world to come for few.

*Apocrypha: II Esdras*, viii, 1.

<sup>9</sup> 'Tis a wicked World, and we make part of it.

THOMAS FULLER, *Gnomologia*. No. 5063. (1732)

The world's like the tod's whelp, aye the aulder the waur.

JOHN GALT, *The Entail*. Ch. 4. (1823)

<sup>10</sup> He who values his own dignity will hold the world in little esteem.

SALOMON IBN GABIROL, *Mibhar ha-Peninim (Choice of Pearls)*. No. 506. (c. 1050)

The world honors him most who despises it, and slights him who courts it.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*. No. 508.

Regard this world as thou wert destined to live for ever, and the world to come as though thou wert to die tomorrow.

SALOMON IBN GABIROL, *Mibhar ha-Peninim*.

No. 512. Reminiscent of the remark of Empedocles, concerning the inhabitants of Agrigentum, recorded by DIOGENES LAERTIUS, viii, 63, "They devote themselves to luxury, as though they expect to die tomorrow, but build their houses as solidly as if they expected to live for ever."

<sup>1</sup> The world is but a day's walk, for the sun goes about it in twenty four hours.

THOMAS GAINSFORD, *Rich Cabinet*, fo. 160. (1616)

<sup>2</sup> The world is so empty when one thinks only of the mountains, rivers, and towns, but to know somebody here and there who agrees with us . . . that is what turns this world into an inhabited garden. (Das macht uns dieses Erdenrund erst zu einem bewohnten Garten.)

GOETHE, *Wilhelm Meister's Lehrjahre*. Pt. ii, bk. vii, ch. 5. (1795)

<sup>3</sup> Creation's heir, the world, the world is mine!

GOLDSMITH, *The Traveller*, l. 50. (1764)

The world is his who can see through its pre-tension.

EMERSON, *The American Scholar*. (1837)

The world is his who has the money to go over it.

EMERSON, *Conduct of Life: Wealth*. (1860)

The world is your cow, but you have to do the milking.

H. W. THOMPSON, *Body, Boots and Britches*, p. 484. (1940)

<sup>4</sup> So goth the world; now wo, now wele.

JOHN GOWER, *Confessio Amantis* Bk. viii. l. 1742. (1390)

Howe gothe the worlde with hym?

PALSGRAVE, tr., *Acolastus*. Act iv, sc. 4. (1540)

How's the world used you since this morning?

DICKENS, *Household Words*. Dec., 1855, p. 23.

<sup>5</sup> To understand the world and to like it, are two things not easily to be reconciled.

LORD HALIFAX, *Maxims*. (1693) *Works*, p. 230.

He that best understands the World, least likes it.

FRANKLIN, *Poor Richard's Almanack*, 1753.

You can make me live in your world, O Creator, but you cannot make me admire it.

W. W. READE, *Martyrdom of Man*. Ch. 3. (1872)

<sup>6</sup> The gown is his that wears it, and the world his that enjoys it.

HERBERT, *Jacula Prudentum*. No. 478. (1640)

The gown is her's that wears it; and the world is his who enjoys it.

JOHN RAY, *English Proverbs*, p. 28. (1670)

FULLER, *Gnomologia*. No. 4560. (1732)

I consider the world as made for me, not me for the world. It is my maxim therefore to enjoy it while I can, and let futurity shift for itself.

SMOLLETT, *Roderick Random*. Ch. 45. (1748)

The world is his who knows how to take it. (Il mondo è di chi se lo piglia.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 198.

(1856) An Italian proverb. The French say, "Tel le voyez tel le prenez" (As you see a

thing, so take it); the Germans, "Nimm die Welt wie sie ist, nicht wie sie sehn sollte" (Take the world as it is, not as it ought to be). English variants are, "The world is as you take it," and "We must take the world as we find it."

The world is his who knows how to wait for it.

CHEALES, *Proverbial Folk-Lore*, p. 48. (1875)

From the Italian, "Il mondo è de chi ha pazienza."

<sup>7</sup> Had you the world on your Chess-board, you could not fill all to your mind.

GEORGE HERBERT, *Jacula Prudentum*. No. 703.

(1640) See also under UNIVERSE.

You're out to change the world from something bad to something worse.

WILLIAM SAROYEN, *The Time of Your Life*. Act i. (1939)

I didn't make the world. I have to take it as I find it.

HULBERT FOOTNER, *Murderer's Vanity*. p. 33. (1940)

<sup>8</sup> There needs a long time to know the world's pulse.

HERBERT, *Jacula Prudentum*. No. 885. (1640)

He that deals in the world needs four sieves

HERBERT, *Jacula Prudentum*. No. 898.

The world is now-a-days, God save the Conqueror.

HERBERT, *Jacula Prudentum*. No. 1073.

<sup>9</sup> He set out on a voyage to see the world, as he said. (κατὰ θεωρίας πρόφασιν ἐκπλώσας.)

HERODOTUS, *History*. Bk. i, ch. 29. (c. 445 B.C.)

Referring to Solon, who had set out on a ten years' voyage "to see the world," a phrase which is twice repeated in ch. 30.

<sup>10</sup> The world runth on wheeles.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 7. (1546)

How is it, sweete wench, goes the world on wheeles, that you tread so daintily on typtoes?

ROBERT GREENE, *Works*. Vol. x, p. 203. (1592)

Then may I set the world on wheels.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 318. (1594)

The world runs all on wheels.

JOHN FLORIO, tr., *Montaigne*. Bk. iii, ch. 2. (1603)

Wont to say the world did runne on wheeles.

BARNABY RICH, *The Honestie of This Age* (Percy Soc.), p. 30. (1614)

The proud gallant . . . and his adorned lady are riders too. . . . The world with them runs upon wheels; and they . . . outrun it.

THOMAS ADAMS, *Sermons* (1861), i, 87. (1629)

<sup>11</sup> We owe the world a living, not t'other way round.

JAMES HUNEKER, *Painted Veils*, p. 142. (1920)

<sup>12</sup> This may not be the best of all possible worlds, but to say that it is the worst is mere petulant nonsense.

T. H. HUXLEY, *The Struggle for Existence in Human Society*. (1888)

So long as one poor cockroach suffers the pangs of unrequited love, this world is not a perfect world.

WILLIAM JAMES. As quoted by MABEL DODGE LUHAN, *Movers and Shakers*, p. 50.

<sup>1</sup> World without end. (In saeculum saeculi.)  
*Old Testament: Isaiah*, xlv, 17. (c. 725 B.C.)  
World a buten ende.

UNKNOWN, *Ancren Riwele*, p. 182. (a. 1225)  
World withouten ende.

UNKNOWN, *St. Swithen*. (c. 1305) In *Early English Poetry*, p. 46.

Blessed world withouten ende.

WILLIAM CAXTON, tr., *The Golden Legende*, p. 94/1. (1483)

As it was in the begynning, is now, and euer shalbe, world without ende.

*Book of Common Prayer: Matins*. (1548)

<sup>2</sup> The friendship of the world is enmity with God; whosoever therefore will be a friend of the world, is the enemy of God.

*New Testament: James*, iv, 4. (A.D. 44)

The world that is and the world to come are enemies. . . . We cannot be the friends of both.

St. CLEMENT, *Second Epistle to the Corinthians*. (C. A.D. 150)

<sup>3</sup> It is a good world, if it hold.

JAMES KELLY, *Scottish Proverbs*, p. 191. (1721)

It is a good world, but they are ill that are on't.

JAMES KELLY, *Scottish Proverbs*, p. 191.

The world is good in the lump.

GEORGE COLMAN, JR., *The Torrent*. Act i, sc. 2. (c. 1800)

The world is so full of a number of things, I'm sure we should all be as happy as kings.

R. L. STEVENSON, *Happy Thought*. (1885)

Gawd bless this world! . . . I've found it good. So write, before I die, "E liked it all!"

KIPLING, *Sestina of the Tramp-Royal*. (1895)

<sup>4</sup> The world is out of joint.

HENRY KINGSLEY, *Ravenshoe*. Ch. 18. (1862)

What was the world coming to?

S. BARING-GOULD, *Court Royal*. Ch. 4. (1886)

<sup>5</sup> How silly to try to satisfy all the world and its father. (Tout le monde et son père.)

LA FONTAINE, *Fables*. Bk. iii, fab. 1. (1668)

Miss: Pray, madam, who were the company?

*Lady Smart*: Why, there was all the world and his wife.

SWIFT, *Polite Conversation*. Dial. iii. (1738)

How he welcomes at once all the world and his wife,

And how civil to folk he ne'er saw in his life!

CHRISTOPHER ANSTAY, *The New Bath Guide*, p. 130. (1766)

"All the world and his wife," as the proverb goes, were trying to trample upon me.

LORD BYRON, *Letter to Sir Walter Scott*. (1822)

All the world and his wife and daughter leave cards.

DICKENS, *Our Mutual Friend*. Ch. 17. (1865)

Also in *Dombey and Son*. Ch. 17.

All the world and Little Billing, . . . a common mode of expressing that there was a large assemblage of people.

ANNE E. BAKER, *Northants Glossary: Little Billing*. (1854)

All the world and Bingham. Accounted for by a notice on a Newark hostelry: "Passengers and parcels conveyed to all parts of the world and Bingham."

*Notes and Queries*. Ser. iii, vol. iii, p. 233. (1863)

<sup>6</sup> The world meets nobody half-way.

LAMB, *Essays of Elia: Valentine's Day*. (1823)

The world is bound to no man.

H.G. BOHN, *Handbook of Proverbs*, p. 257. (1855)

<sup>7</sup> He who imagines he can do without the world deceives himself greatly; but he who fancies that the world cannot do without him deceives himself still more. (Celui qui croit pouvoir trouver en soi-même de quoi se passer de tout le monde se trompe fort; mais celui qui croit qu'on ne peut se passer de lui se trompe encore davantage.)

LA ROCHEFOUCAULD, *Maximes*. No. 201. (1665)

Truly, this world can go on without us, if we would but think so.

LONCFELLOW, *Hyperion*. Bk. i, ch. 5. (1839)

<sup>8</sup> A man may know the world without leaving his own home.

LAO-TSZE, *Tao-teh-king (The Way of Virtue)*

Maxim 47. (c. 550 B.C.) The French say,

"C'est partout comme chez nous" (It is the same everywhere as it is at home), or "The world is much the same everywhere." See also under TRAVEL.

The world is a country which no one yet ever knew by description; one must travel through it oneself to be acquainted with it. . . . Courts and camps are the only places to learn the world in.

LORD CHESTERFIELD, *Letters*, 2 Oct., 1747.

<sup>9</sup> The World was all before them.

MILTON, *Paradise Lost*. Bk. xii, l. 646. (1667)

The wide world is all before us.

BURNS, *Strathallan's Lament*. (a. 1796)

The world is all before me.

BYRON, *Epistle to Augusta*, l. 81. (1816)

The world is all before you.

JOAQUIN MILLER, *The Danites*. Act iv. (1877)

<sup>10</sup> The busy world of men.

JOHN MORLEY, *Critical Miscellanies*. Ser. i, p. 215. (1871)

The world where one bores oneself. (Le monde où l'on s'ennuie.)

ÉDOUARD PAILLERON. Title of play. (1881)

<sup>11</sup> The world do not grow old at all, but is in as good condition in all respects as ever it was.

SAMUEL PEPYS, *Diary*, 3 Feb., 1667.

The world is old, they say; I know it well:

But one must still amuse it like a child.

(Le monde est vieux, dit-on: je le crois; cependant il le faut amuser encore comme un enfant.)

LA FONTAINE, *Fables*. Bk. viii, fab. 4. (1678)

<sup>1</sup> The world turns like a mill. (Orbis vertitur tanquam mola.)

PETRONIUS, *Satyricon*. Sec. 39. (c. A. D. 60)

<sup>2</sup> The world was never so dull, but if one will not, another will.

JOHN RAY, *English Proverbs*, p. 158. (1670)

FULLER, *Gnomologia*. No. 6451. (1732)

<sup>3</sup> Thirty-one years afterwards I find him in San-francisco, . . . and yet it is not such a large world after all.

G. A. SALA, *America Revisited*, p. 431. (1886)

The world is but a little place, after all. Spoken when two meet, and find they have many mutual friends.

V. S. LEAN, *Collectanea*, iv, 143. (1904)

I . . . recognized her as a woman who used to work years ago for my old aunt at Clapham. It only shows how small the world is.

WEEDON GROSSMITH, *The Diary of a Nobody*. Ch. 2. (a. 1919)

Some wise man has already discovered that the world is a very small place.

P. C. WREN, *Uniform of Glory*, p. 208. (1941)

<sup>4</sup> The whole world is the temple of the immortal gods. (Totum mundum Deorum esse immortalium templum.)

SENECA, *De Beneficiis*. Bk. vii, sec. 7. (c. A. D. 62)

Tommaso Campanella (c. 1600) is credited with a variation, "Mundus est Dei viva statua" (The world is a living image of God).

You must either imitate or loathe the world. (Necesse est aut imiteris aut oderis.)

SENECA, *Ad Lucilium*. Epis. vii, sec. 7. (c. A. D. 64)

<sup>5</sup> What is in this world but grief and woe?

SHAKESPEARE, *III Henry VI*, ii, 5, 20. (1591)

The world is grown so bad.

That wrens make prey where eagles dare not perch.

SHAKESPEARE, *Richard III*, i, 3, 70. (1592)

O how full of briars is this working-day world!

SHAKESPEARE, *As You Like It*, i, 3, 12. (1600)

How weary, stale, flat and unprofitable,

Seem to me all the uses of this world!

SHAKESPEARE, *Hamlet*, i, 2, 133. (1600)

Vain pomp and glory of this world, I hate ye.

SHAKESPEARE, *Henry VIII*, iii, 2, 365. (1612)

O what a crocodilian world is this!

QUARLES, *Emblemes*. Bk. i, emb. 4. (1635)

It's a weary world, and nobody bides in 't.

J. M. BARRIE, *The Little Minister*. Ch. 4. (1891)

<sup>6</sup> Mad world! mad kings! mad composition!

SHAKESPEARE, *King John*, ii, 1, 561. (1596)

Mundus Furiosus. (A Mad World.)

JANSENIUS GALLO-BELGICUS. Title of book. (1596)

A Mad World, My Masters!

NICHOLAS BRETON. Title of dialogue. (1603)

THOMAS MIDDLETON. Title of Play. (1608)

'Tis a mad world (my masters) and in sadness I travail'd madly in these days of madness.

JOHN TAYLOR THE WATER-POET, *Wandering to See the Wonders of the West*, l. 1. (1649)

<sup>7</sup> Why, then the world's mine oyster,  
Which I with sword will open.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 2. (1601)

Then, in the words of the Ancient Pistol, did the World generally become mine oyster.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 4. (1834)

The old precept, the old bromide. "Get ahead, young man, get ahead." The world is your apple. Go eat it.

HUGH ADDIS, *Night Over the Wood*, p. 167. (1943)

<sup>8</sup> Old folks . . . know the world.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 2, 136. (1601)

To know the world! a modern phrase  
For visits, ombre, balls, and plays.

SWIFT, *Cadenus & Vanessa*, l. 430. (1713)

Nothing more is meant by saying a man knows the world, than that he knows courts.

LORD CHESTERFIELD, *Letters*, 11 June, 1750

<sup>9</sup> The world may be divided into people that read, people that write, people that think, and fox-hunters.

WILLIAM SHENSTONE, *On Writing and Books*. (1764)

The world is divided into two classes, those who believe the incredible, and those who do the improbable.

OSCAR WILDE, *A Woman of No Importance*. Act ii. (1893)

<sup>10</sup> The world's a wide place.

JONATHAN SWIFT, *Polite Conversation*. Dial. ii. (1738)

There is not such another in the varsal world

SWIFT, *Polite Conversation*. Dial. ii.

*Smart*: What do you think of the world to come?

*Linger*: Truly, my lord, I think as little as I can.

SWIFT, *Polite Conversation*. Dial. ii. or, in Thoreau's words, "One world at a time."

<sup>11</sup> When the world has once begun to use us ill, it afterwards continues the same treatment with less scruple or ceremony, as men do to a whore.

JONATHAN SWIFT, *Thoughts on Various Subjects*. (1714)

Once kick the world, and the world and you will live together at a reasonably good understanding.

SWIFT, *A Letter of Advice to a Young Poet*, 1 Dec., 1720.

<sup>12</sup> Of course the world is all agog with that. (Id populus curat scilicet!)

TERENCE, *Andria*, l. 185. (166 B. C.) Quoted by CICERO, *Ad Atticum*, xiii, 34.

<sup>13</sup> As everybody says, "the world grows wiser."

JOHN WOLCOT (PETER PINDAR), *Ode*. (1794) *Works* (1816), iii, 274. Usually given, "The world is wiser than it was," an adaptation of the French, "Le monde n'est plus fat" (The world is no longer a fool), cited by Rabelais as a common proverb in 1533.

1  
For yonge and olde, and every maner age,  
It was a world to loke on her visage.  
UNKNOWN, *Assembly of Ladies*, l. 539. (c. 1475)  
In SKELAT, *Chaucer*, vii, 397.  
It is a world to see her whirl,  
Dancing in a round.  
UNKNOWN, *The Four Elements*. (1519) In  
HAZLITT, *Old English Plays*, i, 35.  
It is a world to see how commonly we are blinded  
with the collusions of women.  
JOHN LYLY, *Euphues* (Arber), p. 116. (1579)  
Such a world it is.  
JOHN LYLY, *Euphues and His England*, p. 232.  
It is a world to see this world.  
THOMAS NASHE, *Works*, i, 149. (1589)  
'Tis a world to see, How tame . . .  
A meacock wretch can make the curtest shrew.  
SHAKESPEARE, *The Taming of the Shrew*, ii, 1,  
313. (1594)  
God help us! it is a world to see.  
SHAKESPEARE, *Much Ado About Nothing*, iii,  
5, 38. (1598)  
Oh what a world it is to see what wiles  
A silly foole will finde to gather wealth.  
NICHOLAS BRETON, *Works*, i, E8. (1626)

2  
He that is prosperous and hath the world at  
wyl.  
UNKNOWN, *Dialogues of Creatures*, cliv. (1535)  
Men hauing the world at will, as he hath, are  
neuer but merrie.  
STEFANO GUAZZO, *Civile Conversation*, fo 165.  
(1586) Pettie, tr.  
He that hath the world at will, seemes wise.  
*Book of Meery Riddles*. Prov. 52. (1629)  
A wise man, that has the world at will.  
L'ESTRANGE, tr., *Tully's Offices*, p. 82. (1680)

3  
Whoso couthe take hede and lett the world  
pas.  
UNKNOWN, *Towneley Plays*, p. 201. (c. 1400)  
With huffa gallant, sing tirl on the berry,  
And let the wide world wind!  
UNKNOWN, *The Four Elements*. (1519) In  
HAZLITT, *Old English Plays*, i, 20.  
In flattrying fables men fynde but lyttyl fayth:  
But *movetur terra*, let the world wag.  
JOHN SKELTON, *Speke Parrot*, l. 90. (a. 1529)  
Let the world wag, and take mine ease in mine in.  
JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)  
A desperate tyrant said, When I die, let earth and  
fire be mixed together, that is to say, let the  
world perish: which saying the tyrant Nero al-  
tered, saying While I live, as Suetonius affirms  
it. This detestable saying, of which Cicero, lib.  
iii, *De Finibus*, and Seneca lib. ii, *De Clementia*,  
make mention, is ascribed to the Emperor Ti-  
berius, by Dion Nicaeus, and Suidas. (Moy mou-  
rant la terre soyt auecques le feu meslee, c'est  
à dire, perisse tout le monde.)  
RABELAIS, *Pantagruel*. Bk. iv, ch. 26. (1548)  
Let the world wagge, we must neades haue drynke.  
ROBERT CROWLEY, *Epigrammes*. (1590)  
Let the world pass.  
NICOLAS UDALL, *Ralph Roister Doister*. Act iii,  
sc. 3. (1550)

Let the world slide, let the world go;  
A fig for care, and a fig for woe!  
JOHN HEYWOOD, *Be Merry Friends*. (c. 1560)  
Let the world slide.  
SHAKESPEARE, *The Taming of the Shrew: In-  
duction*, i, 6. (1594)  
Come, madam wife, sit by my side, And let the  
world slip.  
SHAKESPEARE, *The Taming of the Shrew: In-  
duction*, ii, 146.  
Where is his son . . . that daff'd the world aside,  
And bid it pass?  
SHAKESPEARE, *1 Henry IV*, iv, 1, 96. (1597)  
"Thus we may see," quoth he, "how the world  
wags."  
SHAKESPEARE, *As You Like It*, ii, 7, 23. (1600)  
Why, let the stricken deer go weep,  
The hart ungalled play;  
For some must watch, while some must sleep:  
So runs the world away.  
SHAKESPEARE, *Hamlet*, iii, 2, 282. (1600)  
You see how this world goes.  
SHAKESPEARE, *King Lear*, iv, 6, 151. (1605)  
How goes the world, sir, now?  
SHAKESPEARE, *Macbeth*, ii, 4, 21. (1606)  
To take no thought, passe the time merrily. let  
the world slide.  
RANDLE COTGRAVE, *Dictionary: Chargé*. (1611)  
He letteth the world wag or slide.  
THOMAS DRAXE, *Bibliotheca*, p. 185. (1616)  
Do well and right, and let the world sink.  
GEORGE HERBERT, *Country Parson*. (c. 1633)  
Solomons sluggard . . . who foldeth his hands  
together, and letteth the world wag as it will  
BISHOP ROBERT SANDERSON, *Sermons* (1681),  
ii, 73. (1637)  
I wot well how the world wags,  
Hee's best loved that hath most bags.  
JOHN CLARKE, *Paroemiologia*, p. 97. (1639)  
RAY, p. 158; FULLER, No. 6452.  
Let the world pass.  
JOHN DRYDEN, *Limberham*. Act v, sc. 1. (1678)  
Be blythe, and let the World e'en shog [shake,  
roll from side to side], as it thinks fit.  
ALLAN RAMSAY, *Epistle to Hamilton*. Answ. iii,  
20. (1719)  
How wags the world with you?  
CHARLES BURKE, *Rip Van Winkle*. Act i, sc. 2.  
(1865)  
Let the world wag on as it may.  
WILLIAM BLACK, *Green Pastures and Piccadilly*.  
Ch. 42. (1877)  
We must wag as the world does; and you know  
the proverb, "What makes the world wag, but the  
weight of the bag?"  
R. D. BLACKMORE, *Springhaven*. Ch. 31. (1887)  
THE WORLD IS MY COUNTRY, see under COSMO-  
POLITANISM.

## WORM

4  
Worms wind themselves into our sweetest  
flowers.  
COWPER, *The Task*. Bk. vi, l. 831. (1784)

5  
Go out in the garden and eat worms.  
CARTER DICKSON, *And So to Murder*, p. 34.  
(1940)

Nobody loves you and you can go in the garden and eat worms.

M. V. HEBERDEN, *Murder Makes a Racket*, p. 157. (1942)

<sup>1</sup>  
Tread a woorme on the tayle and it must turne agayne.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)  
Even the humblest and weakest will resent ill treatment.

What worme is touched, and will not once turne again?

EDWARD HALL, *Chronicle*, p. 199. (a. 1548)

The smallest worm will turn, being trodden on.  
SHAKESPEARE, *III Henry VI*, ii, 2, 17. (1591)

Tread on a worme and it will turn.

ROBERT GREENE, *Works* (Grosart), xii, 143. (1592) PALMER, *Moral Essays on Proverbs*, p. 305. (1710) SCOTT, *Old Mortality*. Ch. 27. (1816) The Scottish form is, "Tread on a worm and she will steir her tail." The French say, "Un ver se recoquille quand on marche dessus" (A worm recoils when you step on it).

Press a worme on the taile, and 't will turn againe.

DAVIES, *The Scourge of Folly*. No. 115. (1611)

Poor worms being trampled on

Turn tail, as bidding battle to the feet

Of their oppressors.

THOMAS RANDOLPH, *The Muses' Looking-glasse*, iii, 2. (a. 1635)

Tread upon a worme they say will turne taile.

MIDDLETON AND DECKER, *The Roaring Girle*. (1611) DEKKER, *Works* (1873), iii, 158.

I am, my lord, a worm; pray, my lord, tread on me, I will not turn again.

JOHN FORD, *The Fancies*. Act v, sc. 1. (1638)

He has scarce the courage of a worm, to turn at him that treads upon him.

SAMUEL SHAW, *The Different Humours of Men*, p. 18. (1691)

Tramp on a snail and she'll shoot out her horns.

JAMES KELLY, *Scottish Proverbs*, p. 302. (1721)

How can one be such a reptile as not to turn when trampled upon?

RICHARDSON, *Clarissa*. Bk. i, ch. 7. (1748)

<sup>2</sup>  
EVEN A FLY HAS ITS SPLEEN, *see under FLY*.

The worm shall feed sweetly on him. (Dulcedo illius vermes.)

*Old Testament: Job*, xxiv, 20. (c. 350 B. C.)

Ne schalt tu beon wurmes fode?

UNKNOWN, *Ancren Riwele*, p. 276. (a. 1225)

That lam & wurmene mete.

UNKNOWN, *Hali Meidenhad* (1922), p. 59. (c. 1230)

Saint Bernard sayth huet is man bote wurmene mete [esca vermium]?

DAN MICHEL, *Ayenbite of Inwyrt*, p. 216. (1340)

Man, that is but wormes mete.

THOMAS HOCCEVE, *De Regimine Principum*, l. 1087. (1411)

Wormes food is fine [end] of our luyng.

JOHN LYDGATE, *The Daunce of Machabree*, l. 640. (c. 1425)

Food for worms. (Nourriture des vers.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

They have made worms' meat of me.

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 112. (1595)

Every creature is wormes meat.

RANDLE COTGRAVE, *Dictionary: Estat*. (1611)

By Heaven he shall be Worms-meat within these two hours.

THOMAS OTWAY, tr., *The Cheats of Scapin Act ii*. (1677)

<sup>3</sup>  
Watch the earthworm; miss the eclipse.

H. S. KEELER, *The Book with the Orange Leaves*, p. 78. (1942) Quoting a Chinese aphorism.

<sup>4</sup>  
The wylde worm ys com into hys hed.

HENRY MEDWALL, *A Goodly Interlude of Nature*, ii, 307. (c. 1500)

Some wild worme in your heades hath caused you to conspire my death.

EDWARD HALL, *Chronicle of the Noble Famelies of Lancestre and York*, p. 44. (a. 1548)

I'll swear there are wormes in my braines

PHILIP MASSINGER, *The Duke of Millaine*. Act v, sc. 1. (1623)

He has a worm in 's brain.

JOHN RAY, *English Proverbs*, p. 278. (1678)

He has got a worm in his head.

BERTHELSON, *Eng.-Danish Dictionary*. (1754)

<sup>5</sup>  
Icc amm an wurrm. & nohht nan mann.

ORMIN, *The Ormulum*, l. 4870. (c. 1200)

Ich am, he zede, a lite worm, and no man.

DAN MICHEL, *Ayenbite of Inwyrt*, p. 215. (1340)

The wickedest worme that euer went vpon two legges.

SIR PHILIP SIDNEY, *Arcadia*, iii, xiii, 2. (a. 1586)

Poor reptile; wretched worm of a man!

ANTHONY TROLLOPE, *The Small House at Allington*. Ch. 27 (1864)

<sup>6</sup>  
No wood so sound but wormes will putrifie it.

GEORGE PETTIE, *Petite Palluce: Cephalus and Procris*, p. 188. (1576)

Although the worrne entreth almost into euery wood, yet he eateth not the Cedar tree.

JOHN LILLY, *Euphues* (Arber), p. 73. (1579)

<sup>7</sup>  
I neuer . . . trod upon a worm . . . but I wept for't.

SHAKESPEARE, *Pericles*, iv, 1, 79. (1608)

For any Thing I know, to tread upon a Worm, is an Injury to the Creation.

OSWALD DYKES, *English Proverbs with Moral Reflections*, p. 258. (1709)

I would not enter on my list of friends, (Tho' grac'd with polish'd manners and fine sense Yet wanting sensibility) the man

Who needlessly sets foot upon a worm.

COWPER, *The Task*. Bk. vi, l. 560. (1784)

<sup>8</sup>  
The English say, A little worm will lie under a great stone.

GIOVANNI TORRIANO, *Piazza Universale*, p. 243. (1666)

<sup>9</sup>  
It's a long woim that has no toining.

ERNEST WARD, *Five for Bridge*, p. 256. (1940)

WORRY

- 1 Worry maketh grey before the time. (Ante tempus senectam adducet cogitatus.)  
BEN SIRA, *Book of Wisdom (Ecclesiasticus)*, xxx, 24. (c. 190 B. C.)
- 2 "Don't coddle and don't worry" is his recipe for longevity.  
LORD COLERIDGE, *Life*. Vol. ii, ch. 9. (1874)  
Don't fight with the pillow, but lay down your head  
And kick every worriment out of the bed.  
E. V. COOKE, *Don't Take Your Troubles to Bed*. (c. 1925)
- 3 It is not work that kills, but worry.  
DINAH M. CRAIK, *Young Mrs. Jardine*. Bk. iii, ch. 9. (1879)  
It is not work that kills: it is worry.  
E. M. SNEYD-KYNNERSLEY, *H.M.I.* Ch. 18. (1908)  
It is worry that kills, they say, and not work.  
... The canker of care seems to eat the life away.  
*British Weekly*, 8 July, 1909, p. 333.
- 4 No one should ever look anxious except those who have no anxiety.  
BENJAMIN DISRAELI, *ENDYMION*. Ch. 41. (1880)
- 5 Jim and I managed to worry through.  
BRET HART, *The Luck of Roaring Camp*, p. 52. (1869)  
She "worried down" the tea and ate a slice of toast.  
E. E. HALE, *Ten Times One Is Ten*, p. 61. (1870)  
You worry along first rate.  
MARK TWAIN, *Sketches*, p. 296. (1871)  
She must . . . try to worry along without him.  
W. D. HOWELLS, *A Chance Acquaintance*, p. 299. (1873)  
I think I can manage to worry along.  
HOWELLS, *Rise of Silas Lapham*, i, 269. (1885)
- 6 A hundred load of thought will not pay one of debts.  
GEORGE HERBERT, *Jacula Prudentum*. No. 410. (1640)  
A hundred cart-loads of worry won't pay an ounce of debt. (Cento carre di pensieri, non pagaranno un' oncia di debito.)  
ROBERT BLAND, *Proverbs*. Vol. i, p. 7. (1814)  
An Italian proverb.
- 7 Worry, the interest paid by those who borrow trouble.  
GEORGE W. LYON. First printed in *Judge*, 1 March, 1924, p. 6. See *New York Times Book Review*, 23 Oct., 1932, p. 27.
- 8 With wrinkled forehead. (Caperrata fronte.)  
NAEVIUS, *Dolus*. Frag. 51, Loeb. (c. 220 B. C.)  
From "caprae frons," a goat's forehead.
- 9 Nothing in the affairs of men is worth worrying about. (οὐτα τι τῶν ἀνθρωπίνων ἀξίων ὁ μεγάλης σπουδῆς.)  
PLATO, *Republic*. Bk. x, sec. 604. (c. 375 B. C.)

Worry killed the cat. It never got anybody anywhere.

- PETER CHEYNEY, *Farewell to the Admiral*, p. 284. (1943) See under CARE.
- 10 I have removed Falstaff's horse, and he frets like a gummed velvet.  
SHAKESPEARE, *1 Henry IV*, ii, 2, 1. (1597)  
Gummed velvet or taffeta was so called because the material was stiffened with gum; it quickly rubbed and fretted itself out.  
His sute of gumme is fretted out at elbows.  
R.F., *The School of Slovenrie: Epistle*. (1605)  
The gummed taffeta gentleman will fret out at this.  
THOMAS ADAMS, *Sermons* (1861), ii, 361. (1629)  
He frets like gum'd Taffety.  
THOMAS FULLER, *Gnomologia*. No. 1846. (1732)  
You have made her fret like gum taffeta.  
SWIFT, *Polite Conversation*. Dial. ii. (1738)  
'Tis a folly to fret; grief's no comfort.  
JOHN RAY, *English Proverbs*, p. 195. (1678)  
I do but . . . fret myself to fiddlestrings.  
JANE WELSH CARLYLE, *Letters*, i, 43. (1835)  
She was fretting herself to fiddle-strings.  
MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 43. (1876)  
To fret is to start walking toward the grave.  
THEODORE PRATT, *Thunder Mountain*, p. 176. (1944)
  - 11 It is a miserable thing to live in suspense; it is the life of a spider.  
SWIFT, *Thoughts on Various Subjects*. (c. 1714)
  - 12 Don't worry over what has not yet arrived.  
UNKNOWN, *Eloquent Peasant*, B2, 27-28. (c. 2000 B. C.) NEVER TROUBLE TROUBLE, see under TROUBLE.
  - 13 There is nothing so bad but it might be worse.  
MRS. LINNAEUS BANKS, *Manchester Man*. Ch. 43. (1876)  
Nothing so bad but it might have been worse  
E. J. HARDY, *How to Be Happy Though Married*. Ch. 21. (1886)
  - 14 A hat not much the worse for wear.  
WILLIAM COWPER, *John Gilpin*, 183. (1782)  
Sandals (a leetle the worse for wear).  
DICKENS, *Sketches by Boz: Greenwich Fair*. (1835)  
My mother had retired to her bed a little the worse for liquor.  
FREDERICK MARRYAT, *Jacob Faithful*. Ch. 1. (1835)  
When a man . . . has . . . made himself the worse for liquor, he's done enough mischief for one day.  
GEORGE ELIOT, *Middlemarch*. Ch. 39. (1871)  
Who ever saw me the worse for drink?  
JOHN B. GOUGH, *Sunlight and Shadow*, p. 266. (1881)
  - 15 You drop that stick or it'll be worse for you.  
DICKENS, *Old Curiosity Shop*. Ch. 6. (1840)

If you have not profited by my outlay, so much the worse for you.

MARY E. BRADDON, *Asphodel*, ii, 6. (1881)

<sup>1</sup> The worse things are the better they are.

R. W. EMERSON, *Essays, First Series: Circles*. (1841) A proverb "which expresses the transcendentalism of common life."

<sup>2</sup> Thanne Marie the Maudeleyn who migte do wers?

WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus xi, l. 279. (1362)

We maie doo much ill, er we doo much wars.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

I judg'd a man of sense could scarce do worse.

WILLIAM COWPER, *Table Talk*, l. 518. (1781)

He . . . fell from euyl to worse, and from worse, to worste of all.

HUGH LATIMER, *Fourth Sermon Before Edward VI* (Arber), p. 121. (1549)

Draue he, from yll to wars and wars.

JOHN HEYWOOD, *Proverbs and Epigrams*, p. 73. (1562)

From good to badd, and from badde to worse, From worse unto that is worst of all.

EDMUND SPENSER, *The Shepheardes Calender: Februarie*, l. 12. (1579)

Thus bad begins, and worse remains behind

SHAKESPEARE, *Hamlet*, iii, 4, 179. (1600)

You draw us from bad to worse, and from worse to worst.

JOHN TAYLOR THE WATER-POET, *News from Hell, Hull and Halifax*, l. 43. (1639)

Thus will this latter, as the former World, Still tend from bad to worse.

MILTON, *Paradise Lost*. Bk. xii, l. 106. (1667)

Thou hast done in this according to the proverb, changed a Bad for a Worse.

JOHN BUNYAN, *The Pilgrim's Progress*. Pt. i, p. 56. (1678)

So ev'ry Servant took his Course, And bad at First, they all grew worse.

MATTHEW PRIOR, *An Epitaph*. (1718)

FOR BETTER, FOR WORSE, see under BETTER.

<sup>3</sup> To make sayre promyse, what are ye the worse?

JOHN SKELTON, *Magnyfycence*, l. 1761. (c.1520)

What is he the wourse?

SIR THOMAS WYATT, *Poems*, i, 150. (a. 1542)

Thou shalt not be the worse for me: there's gold.

SHAKESPEARE, *Twelfth Night*, v, 1, 30. (1599)

Thou art never the worse, for others being better.

WILLIAM BEVERIDGE, *Thesaurus Theologicus* (1711), iii, 203. (a. 1708)

Nobody seem'd one penny the worse!

R. H. BARHAM, *The Jackdaw of Rheims*. (1840)

<sup>4</sup> Aeure it was werse & werse.

UNKNOWN, *The Anglo-Saxon Chronicle*, an. 1137. (1154)

Whyles he doth rule, All is warse and warse.

JOHN SKELTON, *Why Come Ye Nat to Courte*, l. 132. (c. 1522)

All thynges . . . waxed worsche and worsche.

EDWARD HALL, *Chronicle*, fo. 2b. (a. 1548)

Worse and worse; she will not come!

SHAKESPEARE, *The Taming of the Shrew*, v, 2, 93. (1594)

So when you plague a fool, 'tis still the curse, You only make the matter worse and worse.

POPE, *Satires of Dr. Donne Versified*, iv, 121. (1735)

I have been patient; but it's growing worse and worse—flesh and blood can't bear it any longer.

H. B. STOWE, *Uncle Tom's Cabin*. Ch. 3. (1852)

TO GO FURTHER AND FARE WORSE, see under GO.

## WORSHIP

<sup>5</sup> If to worship before the devil, be to worship the devil, then to worship before the image, is to worship the image.

WILLIAM BURKITT, *Expository Notes on the New Testament: Matthew*, iv, 9. (a. 1703)

They that worship God meerly for Fear, Would worship the Devil too, if he appear.

THOMAS FULLER, *Gnomologia*. No. 6419. (1732)

<sup>6</sup> To worship at a temple not your own is mere flattery. (Fee khee qui gnee chi chee chim.)

CONFUCIUS, *Analects*. Bk. ii, ch. 24. (c. 500 B.C.)

Marshman, tr.

If my mind be not engaged in worship, it is as though I worshipped not. (Oong put ee chhi gnee put chhi.)

CONFUCIUS, *Analects*. Bk. iii, ch. 12.

It is only when men begin to worship that they begin to grow.

CALVIN COOLIDGE, *Speech*, Fredericksburg, Va., 6 July, 1922

<sup>7</sup> I worshipped the very ground she walked on.

DICKENS AND COLLINS, *The Wreck of the Golden Mary*. Ch. 2. (1856)

He worships the ground she walks on. Bill thought there should be a closed season on that cliché for about twenty years.

CHRISTOPHER HALE, *Murder in Tow*, p. 34. (1943)

<sup>8</sup> Men are strangely inclined to worship what they do not understand.

FIELDING, *Tom Jones*. Bk. xi, ch. 2. (1749)

Wonder is the basis of worship.

THOMAS CARLYLE, *Journal*, 8 June, 1830

<sup>9</sup> Every one's true worship was that which he found in use in the place where he chanced to be.

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580) See also under ROME.

<sup>10</sup> Worship does not consist in slaughtering fattened bulls, or in hanging up offerings of gold and silver, or in pouring coins into a temple treasury, but in a will that is reverent and upright. (Colitur autem non taurorum opimis corporibus contrucidatis nec auro argentoque suspenso nec in thesauros stipe infusa, sed pia et recta voluntate.)

SENECA, *Ad Lucillum*. Epist. cxv, sec. 5. (c. A. D. 64)



WORST

<sup>1</sup> The opposite of the best must be the worst.  
(κακίστεον γὰρ τὸ ἐναντίον τῷ βελτίστῳ.)

ARISTOTLE, *Nicomachean Ethics*. Bk. viii, ch. 10, sec. 3. (c. 335 B.C.)

BEST THINGS CORRUPTED BECOME THE WORST, see under CORRUPTION.

<sup>2</sup> Fear makes men ready to believe the worst.  
(Ad deteriora credenda proni metu.)

QUINTUS CURTIUS RUFUS, *De Rebus Gestis Alexandri Magni*. Bk. iv, ch. 3, sec. 22. (c. A.D. 50)

Prona is fear ever to believe the worst. (Prona est timoris semper in peius fides.)

SENECA, *Hercules Furens*, l. 316. (c. A.D. 60)

To fear the worst oft cures the worse.

SHAKESPEARE, *Troilus and Cressida*, iii, 2, 76. (1601)

It is good to fear the worst; the best will save itself.

THOMAS DRAXE, *Bibliotheca*, p. 65. (1633) RAY, *English Proverbs*, p. 89. (1670)

It is good to fear the worst, the best will be the welcomer.

JAMES KELLY, *Scottish Proverbs*, p. 200. (1721)  
Let us hope for the worst.

O. HENRY, *A Ruler of Men*. (1906)

<sup>3</sup> But it's over, you know; so what signifies making the worst of it?

MADAME D'ARBLAY, *Camilla*, ii, 162. (1796)

I had made the worst of it, instead of the best.  
DICKENS, *Bleak House*. Ch. 36. (1853)

<sup>4</sup> Wisdome teacheth men to forecast the worst, that they may be provided against the worst.

WILLIAM GOUGE, *God's Three Arrows*. Bk. v, sec. 15. (1631)

The wise man always hopes for the best, but expects the worst. (Desear lo mejor, siempre ha de es erar lo peor.)

BALTASAR GRACIAN, *Oráculo Manual*. Maxim 194. (1647)

Expect the worst, and you won't be d'sappointed.

HELEN MACINNES, *Above Suspicion*, p. 221. (1941)

Blessed is he who expects the worst, for he shall not be disappointed.

HELEN MACINNES, *Assignment in Brittany*. p. 17. (1942)

<sup>5</sup> Ha, thou fortune, I thee defie,  
Nou hast thou do to me thi werste.

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 311. (c. 1390)

Now doo your worst.

MALORY, tr., *Morte Darthur*, xlvii, 511. (c. 1480)

A fig for him. Let him do his worst.

THOMAS DRAXE, *Bibliotheca*, p. 30. (1616)

You threaten us, fellow? Do your worst,  
Blow your pipe there till you burst!

BROWNING, *Pied Piper of Hamelin*. Sec. 11. (1842)

Now you may go away and do your worst.

WALTER BESANT, *All Sorts and Conditions of Men*. Ch. 32. (1882)

<sup>6</sup> To prouyde for the woorst, whyle the best it selfe saue.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 5. (1546)  
Let's reason with the worst that may befall.

SHAKESPEARE, *Julius Caesar*, v, 1, 97. (1599)  
Provide for the worst, the best will save itself.

JAMES HOWELL, *English Proverbs*, p. 17. (1659)  
Prepare for the worst, and the best (as they sav) will help itself.

L'ESTRANGE, *Citt and Bumpkin*, p. 6. (1680)  
"Provide for the worst, and the best will look after itself," says caution.

HOOD, *The World of Proverbs*, p. 477. (1885)

<sup>7</sup> If the woorst fell, we could haue but a naie.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)  
The worst can fall is but a denial.

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

<sup>8</sup> This is worst of all worst worsts that hell could have devis'd!

BEN JONSON, *Epicoene*. Act v, sc. 4. (1609)

<sup>9</sup> You shall be first; I'll observe court rules: Always the worst goes foremost.

MIDDLETON, *Old Law*. Act iii, sc. 2. (a. 1627)

The worst goes foremost, i. e. is produced and put forward first, as the lowest in rank is in a procession.

V. S. LEAN, *Collectanea*, iv, 144. (1902)

<sup>10</sup> You have had the worst of it.

GEORGE PETTIE, *Petite Pallace*, p. 57. (1576)  
The best I ever got was the worst of it.

EUGENE WALTER, *The Easiest Way*. Act iii. (1909)

<sup>11</sup> The worst of the Mysians. (Μυσῶν τὸν ἥσχατον.)

PLATO, *Theaetetus*. Sec. 209B. (c. 390 B.C.) The Mysians were despised as effeminate.

<sup>12</sup> The worst is not,  
So long as we can say, "This is the worst."

SHAKESPEARE, *King Lear*, iv, 1, 29. (1605)

<sup>13</sup> I beseech your grace, that I may know  
The worst that may befall me in this case.

SHAKESPEARE, *A Midsummer-Night's Dream*, i, 1, 63. (1596)

To know the worst is good.

JOHN CLARKE, *Paroemiologia*, p. 199. (1639)

<sup>14</sup> If the worst come to the worst, it is but the hiering of a hackney to ryde to London.

UNKNOWN, *Discoverie of Knights of the Post*, sig. C3. (1597)

Let the worst come to the worst.

MARSTON, *The Dutch Courtesan*. Act iii. (1605)  
Had the worst come to the worst, yet could we not have wanted meat and drink.

MABBE, tr., *Guzman d'Alfarache*, i, 28. (1622)

If the worst comes to the worst, he leaves you an honest woman.

DRYDEN, *Sir Martin Mar-all*. Act ii. (1667)  
If the worst come to the worst, I'll turn my wife to grass.

CONGREVE, *Way of the World*. Act iii, sc. 18. (1700)

<sup>1</sup> Patience, good madame, things at worst will mend.

UNKNOWN, *Sir John Oldcastle*. Act iv, sc. 3. (1600) Shakespeare Apocrypha.

Things at the worst will cease, or else climb upward

To what they were before.

SHAKESPEARE, *Macbeth*, iv, 2, 24. (1606) Things being at their worst, begin to mend.

WEBSTER, *Dutchesse of Malfy*. Act iv, sc. 1. (1614) When the world is at worst it will mend.

JOHN CLARKE, *Paroemiologia*, p. 122. (1639)

When things are at the worst they will mend.

UNKNOWN, *Merry Drollery*, p. 56. (1691)

RICHARDSON, *Clarissa*, iii, 263. (1748) SCOTT, *Redgauntlet*. Ch. 12. (1824)

When things are at the worst they are sure to mend.

DICKENS, *Barnaby Rudge*. Ch. 20. (1841)

Proverbs like . . . "When things come to the worst they are sure to mend," exactly express moral equilibrium.

R. G. MOULTON, *Shakespeare as Dramatic Artist*, p. 46. (1901)

In the end things will mend.

R. G. BENHAM, *Dictionary of Proverbs*. The French say, "A force de mal aller tout ira bien" (By dint of going wrong, all will go well). DARKEST BEFORE DAWN, *see* DAWN.

<sup>2</sup> The werste is paste.

UNKNOWN, *York Mysteries*, xxv, 212. (c.1440)

The woorst is behynd, we come not where it grew.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

Take good heart, the worst is past, sir.

BEN JONSON, *Volpone*. Act v, sc. 12. (1605)

The worst is behind.

JAMES HOWELL, *English Proverbs*, p. 6. (1659)

The worst is yet to come.

TENNYSON, *Sea Dreams*, l. 301. (1860)

Cheer up! the worst is yet to come!

PHILANDER JOHNSON, *Shooting Stars*. (1920) In *Everybody's Magazine*, May.

## WORTH

**See also Deserving, Merit, Price, Value**

<sup>3</sup> What is worth in any thing,  
But so much money as 'twill bring?

SAMUEL BUTLER, *Hudibras*. Pt. ii, canto 1, l. 465. (1664)

A thing was always worth what it would bring.

SOUTHEY, *Life of Nelson*. Ch. 2. (1813)

The worth of a thing is what it will bring.

J. O. HALLIWELL, *Dictionary: Thing*. (1847)

The real worth of anything

Is just as much as it will bring.

UNKNOWN, *The Spectator*, 4 April, 1908.

By long and by large, I got my money's worth.

H. C. BAILEY, *Nobody's Vineyard*, p. 44. (1942)

<sup>4</sup> True worth is in being, not seeming.

ALICE CARY, *Nobility*, l. 1. (1849) Quoted by DANIEL STARCH, in *Journal of Applied Psychology*, April, 1936, this maxim was voted the 16th most important "rule of conduct"

in a miscellaneous list of maxims and quotations judged by 600 men and women in various walks of life. Dr. Starch was unable to identify its source, but it will be found on p. 84 of the *Household Edition* of Alice Cary's poems.

<sup>5</sup> Some Worth it argues, a Friend's Worth to know.

Virtue to own the Virtue of a Foe.

FRANKLIN, *Poor Richard's Almanack*, 1751

<sup>6</sup> Worth begets in base Minds Envy, but in brave Souls Emulation.

Worth hath been under-rated, ever since Wealth hath been over-valued.

Worth without Wealth is a good Servant out of Place.

FULLER, *Gnomologia*. Nos. 5817-19. (1732)

<sup>7</sup> A man's worth is estimated according to his knowledge.

SALOMON IBN GABIROL, *Mibhar ha-Penanim (Choice of Pearls)*. No. 33. (c. 1050)

The "value" or "worth" of a man, is, as of all other things, his price; that is to say, so much as would be given for the use of his power

THOMAS HOBBS, *Leviathan*. Pt. i, ch. 10. (1651)

'Tis fortune gives us birth,

But Jove alone endues the soul with worth.

POPE, tr., *Iliad*. Bk. xx, l. 290. (1720) WORTH MAKES THE MAN, *see* under LEATHER.

<sup>8</sup> Hidden worth differs little from buried indolence. (Paulum sepultae distat inertiae | celata virtus.)

HORACE, *Odes*. Bk. iv, ode 9, l. 29. (23 B. C.)

<sup>9</sup> The nephew . . . is a young man of sterling worth.

WASHINGTON IRVING, *The Alhambra*, i, 83. (1832)

<sup>10</sup> This mournful truth is everywhere confess'd,  
Slow rises worth, by poverty depress'd.

SAMUEL JOHNSON, *London*, l. 176. (1738)

Worth seeing? Yes; but not worth going to see.

SAMUEL JOHNSON, referring to the Giant's Causeway. *See* BOSWELL, *Life*, 12 Oct., 1779.

<sup>11</sup> Things are only worth what one makes them worth. (Les choses ne valent que ce qu'on les fait valoir.)

MOLIÈRE, *Les Précieuses Ridicules*. Sc. 9, l. 278. (1659)

<sup>12</sup> His fingernail was worth more than your whole body. (Cuius pluris erat unguis, quam tu totus es.)

PETRONIUS, *Satyricon*. Sec. 57. (c. A. D. 60)

<sup>13</sup> Take my word for it: if you have a penny, you are worth a penny. (Credite mihi: assem habeas, assem valeas.)

PETRONIUS, *Satyricon*. Sec. 77. (c. A. D. 60)

All men are worth as much as they own. (Ubique tanti quisque, quantum habuit, fuit.)

SENECA, *Ad Lucillum*. Epist. cxv, sec. 14. (a. A. D. 64)

What you have, that you're worth, and that's how much I love you. (Tant as, tant vaus, et ie tant t'aim.)

PHILIPPE DE BEAUMANOIR, *De Fol Laguece*, l. 19. (c. 1250) See MONTAIGLON, *Recueil des Fabliaux*, vi, 53.

As much as thou hast, so much art thou worth. (Tanto vales, cuanto tienes.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 20, 43. (1615) From the Latin, "Tanti quantum habeas sis" (According to what you have, such is your worth). The Germans say, "Jeder gilt so viel als er hat" (Everyone is worth as much as he has). There is an English variant, "A man's worth is the worth of his land," from the French, "Tant vaut homme, tant va sa terre," dating from the fifteenth century.

<sup>1</sup> It was worth its weight in gold. (Aurichalco contra carum fuit.)

PLAUTUS, *Pseudolus*, l. 688. (c. 195 B.C.)

Here is a man that is worth his weight in gold. (Hunc hominem decet auro expendi.)

PLAUTUS, *Bacchides*, l. 640. (190 B.C.)

Ye habbeth iherd of blanchefsur,  
Hu ihe hire bogte . . .

For seuesithe of gold hire wigt.

*Floriz and Blaunchefsur*, l. 650. (a. 1300)

He wold have yove for the fyndyng [of the sword]

The weight of gold and of other thyng.

UNKNOWN, *Guy of Warwick*, l. 8122. (c. 1340)

Nay ye ar worth thy weyght of gold.

HENRY MEDWALL, *A Goodly Interlude of Nature*, l. 936. (a. 1500) TURBERVILLE, *Tragical Tales*, p. 45. (1587) WARD, *Sermons*, p. 146. (1636) HARDY, *Tess of the D'Urbervilles*. Ch. 6. (1891) etc., etc.

Worth an obelisk. (Dignus obelisco.)

ERASMUS, *Adagia*, i, viii. 14. (1523) Worthy of a monument.

He is worth gold that can win it.

JAMES KELLY, *Scottish Proverbs*, p. 128. (1721)

He is worth Gold that carries it.

THOMAS FULLER, *Gnomologia*. No. 1956. (1732)

A grave citizen, worth a plum.

UNKNOWN, *The Connoisseur*. No. 19. (1754)

A "plum" in this sense is usually held to be £100,000.

A London merchant, worth a plumb.

G. PARKER, *Life's Painter*, p. 216. (1789)

Mrs. Roberts is worth her weight in gold.

FLORENCE NIGHTINGALE, *Letter to Sir William Bowman*, 14 Nov., 1854.

Worth one's weight in magpies.

HAZLITT, *English Proverbs*, p. 481. (1869)

<sup>2</sup> All cheerfully obey when worth holds sway. (Omnes aequo animo parent ubi digni imperant.)

PUBLILIUS SYRUS, *Sententiae*. No. 488. (c. 43 B.C.)

<sup>3</sup> So much is a man worth as he esteems himself. (Autant vault l'homme comme il s'estime.)

RABELAIS, *Pantagruel* Bk. ii, ch. 29. (1532)

<sup>4</sup> A piece of a kid is worth two of a cat. One leg of a lark is worth the whole body of a kite  
JOHN RAY, *English Proverbs*, pp. 108-9. (1678)

<sup>5</sup> It so falls out

That what we have we prize not to the worth  
Whiles we enjoy it.

SHAKESPEARE, *Much Ado About Nothing*, iv, 1, 220. (1598)

The ebb'd man . . . Comes dear'd by being lack'd.

SHAKESPEARE, *Antony and Cleopatra*, i, 4, 43. (1606)

I shall be lov'd when I am lack'd.

SHAKESPEARE, *Coriolanus*, iv, 1, 15. (1607)

The worth of things is knowne when they are lost.

RANDLE COTGRAVE, *Dictionary: Cogneu*. (1611)

A man knoweth not the worth of a thing before that he wanteth it.

THOMAS DRAXE, *Bibliotheca*, p. 2. (1616)

The worth of a thing is best known by the want  
*Bien perdu, bien connu*; or, *Chose perdue est lors continue. Vache ne sçait que vaut sa queue jusques à ce qu'elle l'ait perdue*. The cow knows not what her tail is worth till she hath lost it.

JOHN RAY, *English Proverbs*, p. 159. (1670)

The Italians say, "L'asino non conosce la coda se quando non l'ha più" (The ass does not know what his tail is worth until it is gone)

Worth is best known by want

SAMUEL RICHARDSON, *Clarissa*, iv, 238. (1748)

One don't know the worth of a thing till one has lost it.

LORD LYTTON, *The Caxtons*, xvii. i (1850)

<sup>6</sup> It is as much as my Life is worth.

RICHARD STEELE, *The Spectator*. No. 24. (1711)

To haul on a wind was as much as her spars were worth.

GEORGE CUPPLES, *Green Hand*. Ch. 10. (1849)

<sup>7</sup> We shall fly our comet for all it is worth.

MARK TWAIN, *Sketches*, p. 310. (1874)

A man who comes here must pitch in and count for all he's worth.

A. W. TOURGÉE, *Bricks Without Straw*, p. 451 (1880)

Scalchi, to use a sidewalk phrase, played Siebel for all the character was worth.

J. R. WARE, *Passing English of the Victorian Era*, p. 5. Quoting the N.Y. *Mercury*. (1883)

[The steamer] is driving for everything she is worth, down the waters of the Finnish gulf.

A. C. GUNTER, *That Frenchman*. Ch. 21. (1889)

We spun round and round . . . I steering the whole time for all I was worth.

MARY KINGSLEY, *Travels in West Africa*, p. 197. (1897)

<sup>8</sup> How hard for real worth to gain its price

EDWARD YOUNG, *Love of Fame*, iii, 265. (1728)

<sup>9</sup> Though thou be not set amonge ye worthyes  
nyne,

Yet wast thou a conqueroure in thy tyme  
UNKNOWN, *Agincourt*. (c. 1417) The nine  
worthies were three Jews, Joshua, David,

Judas Maccabaeus; three Gentiles, Hector, Alexander and Julius Caesar; and three Christians, Arthur, Charlemagne, and Godfrey of Bouillon.

Sir, you shall present before her the Nine Worthies.

SHAKESPEARE, *Love's Labour's Lost*, v, 1, 123. (1595)

Thou art . . . ten times better than the Nine Worthies.

SHAKESPEARE, *II Henry IV*, ii, 4, 238. (1598)

Forgot had bin the thrice three worthies names, If thrice three Muses had not writ their fames.

JOHN TAYLOR, *Kicksey Winsey*, fo. C1. (1619)

### WORTHINESS

<sup>1</sup> I hope his tune will be worthy of the instrument. (Modo aliquid illo dignum canat.)

CICERO, *Ad Atticum*. Bk. vi, epis. 1. (50 B. C.)  
Cicero had bought a horn for Phemius.

<sup>2</sup> To use a well-worn saying, the cover is worthy of the dish. (Accessit huic patellae iuxta tritum populi proverbium dignum operculum.)

ST. JEROME (HIERONYMUS), *Letters*. No. vii, sec. 5. (A. D. 37)

As the proverb says, a lid worthy of the kettle. (Comme dict le prouerbe, couerclre digne du chaudron.)

RABELAIS, *Gargantua: Prologe de l'Auteur*. (1534) See also under LIKENESS.

<sup>3</sup> The Worthy possess not the earth.

J. C. MANGAN, *German Anthology*, i, 76. (1845)

<sup>4</sup> Worthy things happen to the worthy. (Eveniunt digna dignis.)

PLAUTUS, *Poenulus*, l. 1270. (c. 194 B. C.) "Detur digniori" (Let it be given to the more worthy) and "Detur dignissimo" (Let it be given to the most worthy), are Latin proverbial phrases

### II—Proverbial Phrases

<sup>5</sup> "I have seen governors in these parts," said Sancho, "who are not worthy to be compared to the sole of my shoe." (Gobernadores he visto por ahí—dijo Sancho—que no llegan a la suela de mi zapato.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 3. (1615)

<sup>6</sup> Not worthy to beare his books after him.

JOHN CLARKE, *Paroemiologia*, p. 72. (1639)

Not worthy to carry his books after him.

JOHN RAY, *English Proverbs*, p. 200. (1670)

<sup>7</sup> Of whom the world was not worthy (ὧν οὐκ ἦν ἄξιος ὁ κόσμος.)

*New Testament: Hebrews*, xi, 38. (c. A. D. 60)

The Vulgate is, "Quibus dignus non erat mundus."

<sup>8</sup> He is not worthy to carry gutts to a bear.

JAMES HOWELL, *English Proverbs*, p. 17 (1659)

Not worthy to carry guts after a bear.

JOHN RAY, *English Proverbs*, p. 200. (1670)

George thinks us scarcely fit ('tis very clear)

To carry guts, my brethren, to a bear.

JOHN WOLCOT (PETER PINDAR), *The Lousiad*. (1786) *Works* (1816), i, 168.

Well, if I'm a bear, you aren't fit to carry guts to a bear.

FREDERICK MARRYAT, *Poor Jack*. Ch. 27. (1840)

<sup>9</sup> Whose shoe's lachet I am not worthy to unloose. (οὐδ' οὐκ εἰμι [ἐγὼ] ἄξιος να λύσω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος.)

*New Testament: John*, i, 27. (c. A. D. 110) The Vulgate is, "Cuius ego non sum dignus ut solvam eius corrigiam calceamenti."

Ne were worthy unbokete his galoche.

CHAUCER, *The Squire's Tale*, l. 547. (c. 1388)

I am not worthy for to lawse the leste thwong that longys to his shoynre

UNKNOWN, *Towneley Plays*, p. 196. (c. 1460)

For I with all that I can dooe,

Vnworthie . . . To undoo the lachet of her shooue.

HENRY HUTH, *Ancient Ballads and Broad-sides*, p. 21. (1569)

Travellers of that learning that I am not worthy to loose their shoe-lachet.

THOMAS CORVAT, *Crudities: Epistle to the Reader*, i, 15. (1611)

As a poet he was not worthy to unloose the buckles of their shoes

W. H. HUDSON, *Afoot in England*. Ch. 24. (1909)

<sup>10</sup> She is not worthy to carry her shoes after her.

JAMES MABBE, tr., *Celestina* (T. T.) p. 147. (1631)

Not worthy to be named the same day . . . with God.

DANIEL ROGERS, *Naaman*, p. 139. (1642)

Not worthy to be named in the same day.

JOHN RAY, *English Proverbs*, p. 200. (1670)

Not worthy to hold water to wash his hands

WILLIAM WALKER, *Paraemiologia*, p. 54 (1672)

Not worthy to wipe his shoes.

JOHN RAY, *English Proverbs*, p. 200. (1670)

[She] treats him . . . as if he was not worthy to wipe her shoes.

BERNARD MANDEVILLE, *The Virgin Unmask'd*, p. 30. (1709)

You ain't worthy to black Arthur's boots.

EDEN PHILLPOITS, *Yellow Sands* Act i. (1926)

<sup>11</sup> Not worthy to buckle his shoes.

SAMUEL RICHARDSON, *Clarissa*, ii, 201. (1748)

Not fit to tie the lachets of John's shoes.

WALTER SCOTT, *The Pirate*. Ch. 14. (1821)

### WORTHLESSNESS

<sup>12</sup> Not worth a hair. ([μή] ἄξιον τριχός.)

ARISTOPHANES, *The Frogs*, l. 614. (405 B. C.)

Cited by ERASMUS, *Adagia*, i, viii, 12, who gives the Latin, "Nec dignus pilo."

He does not value it a hair. (Nec facit pili cohortem.)

CATULLUS, *Odes*. No. x, l. 13. (c. 57 B. C.) Catullus repeats the phrase in xvii, 16.

To call you best, or the most faire, . . .  
Is now not commendations worth a haire.

GEORGE WITHER, *Abuses Stript and Whipt*.  
Epig. 10. (1613)

Give me a man's face: a boyes face is not worth  
a haire.

UNKNOWN, *Conceits, Clinches, Flashes, and  
Whimzies*. No. 18. (1639)

<sup>1</sup> Nobody would give a head of garlic for it.  
(οὐδὲ σκορόδου κεφαλὴν τοῖς ἐλητοῖσι δίδωσιν.)

ARISTOPHANES, *The Wasps*, l. 679. (422 B.C.)  
ERASMUS, *Adagia*, iii, vii, 67, gives the Latin,  
"Ne allii quidem caput."

<sup>2</sup> A yonge boy that is nat worth an onyon.  
ALEXANDER BARCLAY, *Shyp of Folsy*, i, 63. (1509)  
Your case in law is not worth an inion.

JOHN HEYWOOD, *The Spider and the Flie*. Ch.  
23, p. 103. (1556)

<sup>3</sup> If my trade then prove not worth a dodkin.  
BEAUMONT AND FLETCHER, *Faithful Friends* Act  
iv, sc. 5. (c. 1613) "Dodkin" was an early  
name for the doit, a small Dutch coin.

He is not worth a doit or doitkin.  
JOHN COWELL, *The Interpreter: Doitkin*. (1672)

I did not care two dotkins.  
A. J. DUFFIELD, tr., *Don Quixote*. Pt. iii, ch. 27,  
p. 206. (1881)

<sup>4</sup> The fob ain't worth three whoops in hell.  
DAVID BELASCO, *The Return of Peter Grimm*.  
Act ii. (1911)

<sup>5</sup> They are not worth the healthy bones of a  
single Pomeranian musketeer. (Die gesunden  
Knochen eines einzigen pommerschen Musket-  
tiers.)

BISMARCK, *Remark*, 5 Dec., 1876, referring to  
the Balkans, which had become engaged in a  
conflict with Turkey. See GEORG BÜCHMANN,  
*Geflügelte Worte*. The remark derives from a  
similar one said to have been made by  
Frederick the Great: "No work of art is  
worth the bones of a Pomeranian grenadier."

<sup>6</sup> For euery gadling nat wurth a pere [pear].  
ROBERT MANNING OF BRUNNE, *Handlyng Synne*,  
l. 769. (1303)

Without myn helpe, be nat worth a peere.  
JOHN LYDGATE, *The Assembly of Gods*, l. 597.  
(c. 1420)

Wayne glory of the world, the whiche is not worth  
a pere.

MALORY, tr., *Morte Darthur*. Bk. xv, ch. 6. (1485)  
That is not worth a rottyn wardon [pearl].  
JOHN BALE, *Kynge Johan*, p. 38. (c. 1550)

<sup>7</sup> He's not worth hiring. who talks of tiring.  
BURNES, *Shropshire Folk-Lore*, p. 588. (1883)

<sup>8</sup> [He] knew his life was not worth a potato.  
LORD BYRON, *Don Juan*. Canto vii, st. 4. (1819)

<sup>9</sup> The Neapolitans are not worth a curse, and  
will be beaten.  
LORD BYRON, *Letters*, v, 57. (1820)

Cobbler's curse. The extreme of valuelessness.  
. . . Why he idn a-w'oth a cobbler's cuss.

ELWORTHY, *Somerset Word-Book*, p. 146. (1886)  
Not worth a tinker's curse.

G. F. NORTHALL, *Folk-Phrases*, p. 20. (1894)  
<sup>10</sup> Not worth an halfepeeny.

WILLIAM CAXTON, *The Chronicles of England*,  
cxviii, 177. (1480)

The sones of a traytour whiche ben not worthe  
a rotten apple.

WILLIAM CAXTON, tr., *The Foure Sonnes of  
Aymon* (E.E.T.S.), p. 544. (1489)

<sup>11</sup> Nat worth an oistre.  
CHAUCER, *Canterbury Tales: Prologue*, l. 182.  
(c. 1386)

Ne sette I nat the mountaunce of a tare.  
CHAUCER, *The Knights Tale*, l. 712.

But there-of sette the miller nat a tare.  
CHAUCER, *The Reves Tale*, l. 8.

Al-though it be nat worth a botel hey.  
CHAUCER, *The Maunciples Prologue*, l. 14.

Noght worth to thee, as in comparisoun,  
The mountaunce of a gnat.

CHAUCER, *The Maunciples Tale*, l. 150.  
Swich talking is nat worth a boterflye.

CHAUCER, *Nonne Prestes Prologue*, l. 24.  
Hir estate is nat worth an hen.

CHAUCER (?), *Romaunt of the Rose*, l. 6856  
Swich arrogance is nat worth an hen.

CHAUCER, *Tale of the Wyf of Bath*, l. 256  
It is not worth a croked brere.

CHAUCER (?), *Romaunt of the Rose*, l. 6191.  
This seyð by hem be not worth two fecches

[vetches, beans].  
CHAUCER (?), *Troilus*. Bk. iii, l. 936.

For dredelees, it is nought worth the whyle  
CHAUCER (?). *Troilus*. Bk. v, l. 882.

<sup>12</sup> Himsilf availleth not a myte.  
CHAUCER (?), *The Romaunt of the Rose*, l.  
5762. (c. 1365)

He yeveth nat now thereof a myte.  
CHAUCER (?), *Romaunt of the Rose*, l. 7552

And of me recche not a myte.  
CHAUCER (?), *Anelida and Arcite*, l. 269. (c. 1372)

And of hir tales, dere y-nough a myte.  
CHAUCER (?), *Troilus*, iv, 684. (c. 1380)

It has nat sene, dere y-nough a myte.  
CHAUCER, *Legend of Thibe*, l. 36. (c. 1385)

Now highte I Philostrate, noght worth a myte.  
CHAUCER, *The Knights Tale*, l. 700. (c. 1386)

That jape nis nat worth a myte.  
CHAUCER, *The Somnour's Tale*, l. 253

His overslodde nis nat worth a myte.  
CHAUCER, *The Canon Yeoman's Prologue*, l. 80.

For in effect they been nat worth a myte.  
CHAUCER, *The Second Nonnes Tale*, l. 511.

<sup>13</sup> Not worth taking the wall of a dog.  
JOHN CLARKE, *Paroemiologia*, p. 228. (1639)

<sup>14</sup> Not worth a snap of the fingers. (οὐκ ἔστιον  
δντα φόφου δακτύλῳ.)

CLEARCHUS, *Fragments*. Frag. 5. (c. 300 B.C.)  
The Latin is, "Nec crepitu quidem digiti dig-  
num." HENDERSON, *Latin Proverbs*, p. 246.

1 He wald nocht mend thame worth ane plack.  
WILLIAM DUNBAR, *Poems* (S.T.S.), p. 307. (a. 1550) A plack was a small copper coin current in Scotland in the 15th century.

Ye are nae prophet worth a plak.  
ALEXANDER MONTGOMERIE, *The Cherrie and the Slae*, lxxxiii, 44. (1597)

2 To many salary does not give salt. (Salarium non dat multis salem.)

GIACOMO FACCIOLATI, *Lexicon: Sal.* (a. 1769) "Salarium" meant originally the money given to soldiers for salt, salt-money, and later acquired the more general significance of stipend, allowance, or salary. Hence the derivation of the proverb that a person was not worth his salt, i. e. the money given him with which to buy salt.

The captain . . . is not worth his salt.  
MARRYAT, *The King's Own*. Ch. 52. (1830)

Every one who is worth his salt has his enemies.  
THOMAS HUGHES, *Tom Brown's School Days*. Bk. ii, ch. 5. (1857)

It was plain from every line of his body that our new hand was worth his salt.

R. L. STEVENSON, *Treasure Island*. Ch. 18. (1883)

3 Relation without friendship, friendship without power, power without will, will without effect, effect without profit, and profit without virtue, are not worth a puff.

FRANKLIN, *Poor Richard's Almanack*, 1733

4 These three differences are not worth three chippes.

WILLIAM FULKE, *A Retentive to Stay Good Christians*, ii, 181. (1580)

5 He signifies no more than a blind Cat in a Barn.

THOMAS FULLER, *Gnomologia*. No. 2020. (1732)

6 That all nys worth an yvy lef.

JOHN GOWER, *Confessio Amantis* Bk. iv, l. 586. (c. 1390)

7 It had not been worth a fig.

SIR JOHN HARRINGTON, *An Anatomie of the Metamorphosed Ajax*, p. 68. (1596)

All Beere in Europe is not worth a figge.

SAMUEL ROWLANDS, *The Letting of Humours Blood in the Head-Vaine*, i, 7. (1600)

What is out of date is not worth a fig.

UNKNOWN, *Poor Robin Almanack*, July, 1667.

Although it was not worth a fig, it met with great success.

TOBIAS SMOLLETT, tr., *Gil Blas*, iii, 98. (1750)

Nor . . . is the young fellow worth a fig.

THACKERAY, *Henry Esmond*. Bk. iii, ch. 2. (1852)

Some pretty nothing, not worth a fig.

C. H. SPURGEON, *John Ploughman's Pictures*, p. 56. (1880)

8 As deare as a Jewes eye.

GABRIEL HARVEY, *Works* (Grosart), ii, 146.

There will come a Christian by,  
Will be worth a Jewess's eye.

SHAKESPEARE, *The Merchant of Venice*, ii, 5, 43. (1597) That is, worth while for a Jewess's eye to look at.

Hence the late Mr. Froude, and the live Dr. Pusey, We moderns consider as each worth a Jew's eye.

R. H. BARRHAM, *The Ingoldsby Legends: The Old Woman Clothed in Grey*. (1842)

Although the journey . . . would cost twice the value of a gold seal, . . . in the end it might be worth a Jew's eye.

MARRYAT, *Peter Simple*. Ch. 2. (1833)

Take care of it and put it away, it will be worth a Jew's eye some day.

ELWORTHY, *West Somerset Word-Book*, p. 382. (1886)

9 For it is said in proverb, Bu. lawté [loyalty] all other vertewis ar nocht worth ane fle.

ROBERT HENRYSON, tr., *The Morall Fabillis of Esope*, p. 195. (c. 1480)

All your warrants are not worth a fleec.

Roxburghe Ballads (B.S.), i, 527. (c. 1640)

10 More utter refuse than dung. (νέκρες κομπῶν ἐκβλητότεροι.)

HERACLEITUS. (c. 500 B.C.) Quoted as from him by several writers, among them PHILO, *De Profugis*, sec. 62. See BYWATER, *Heracleti Ephesi reliquiae*, 85.

He is not worth his urine. (Non valet lotium suum.)

PETRONIUS, *Satyricon* Sec. 57. (c. A.D. 60)

Not worth his muck.

JOHN CLARKE, *Paroemiologia*, p. 70. (1639)

11 Thus had he brought haddocke to paddocke, Till they both were not woorth a haddocke.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 10. (1546)

12 Wisdom and wit nou is not worth a russche.

WILLIAM LANGLAND, *Piers the Plowman* Text A, passus xi, l. 17. (1362)

Neuere the worthe of a rusche.

LANGLAND, *Piers the Plowman*, B, iv, 170

Suche maner reule is nat worthe two russches

GEORGE ASHBY, *Poems*, p. 39. (c. 1470)

Yet this is all not worth a rush

HENRY WILLOBIE, *Avisa*, p. 76. (1594)

If this chub that you ete of had been kept till tomorrow, he had not been worth a rush.

WALTON, *Compleat Angler*. Pt. i, ch. 3 (1653)

His friendship is not worth a rush.

JOHN ARBUTHNOT, *John Bull*. Pt. v, ch. 7. (1713)

Don't move a step forward, or your life is not worth a bulrush.

DICKENS, *Oliver Twist*. Ch. 38. (1838)

13 Ich sette by pardon nat a peece.

WILLIAM LANGLAND, *Piers the Plowman*. Text C, passus x, l. 345. (1393)

Your lawes are noghte worthe a pye [peal].

UNKNOWN, *Roland and Otuel*, l. 1157. (a. 1430)

All our penance without Christes passion wer not worth a peece.

SIR THOMAS MORE, *Confutacyon of Tyndale*, ii. (1534)

Not worthy two peasen.

ROGER BIESTON, *The Bayte and Snare of Fortune*, sig. A4. (c. 1550)

Idle words not worth a parched pease.

GEORGE TURBERVILLE, *Tragical Tales*, p. 393. (1587)

1 Not worth the paper it's written on. Worthless, as applied to a cheque, a promissory note, a pact ('a mere scrap of paper').

PARTRIDGE, *Dictionary of Clichés*. (1941)

2 Not worth three coppers. (Non tresis agaso.)

PERSIUS, *Satires*. Sat. v, l. 76. (c. A.D. 58) A proverbial phrase. Literally *tressis* means three asses, or a trifle; *agaso* means a stable-boy, a low servant, a lackey.

Not worth an obolos. (οὐκ ἄξιον ὀβολού.)

SUIDAS, *Lexicon*, xiii, 44. (c. 950) The obolos was worth about three cents. Suidas also has *τετράρων ὀβολῶν εἶναι δῶ* (Not worth four obolos), which is cited by ERASMUS, *Adagia*, ii, ix, 2, with the Latin, "Quatuor obolis non aestimo." The English equivalent is, of course, "not worth tuppence," the French, "Not worth a sou," the American, "Not worth a cent."

He pyncth as though he were nat worth a grote.

PALSGRAVE, *La Langue Françoise*, p. 657. (1530)

The English groat was equal to four pence

And I knew him, not woorth a grey grote.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

He that feares caluier shot,

Can neuer . . . skirmish woorth a grote.

TURBERVILLE, *Tragical Tales*, p. 309. (1587)

As for the Popes faith (good faith's) not worth a farthing.

SAMUEL ROWLEY, *When You See Me, You Know Me*, sig. D2. (1605)

I have . . . not gotten the value of one Harrington.

SIR HENRY WOTTON, *Letters*, 12 Aug., 1628 A patent to coin farthings was granted to Lord Harrington in 1613, and they became known as "Harringtons."

All the gaine that thou shalt get by this bargain is not worth a farthing.

UNKNOWN, *Dux Grammaticus*. (1633) See *Notes and Queries*. Ser. v, vol. viii, p. 165. See also, WOLCOT, *Works* (1795), i, 118. (1786) SCOTT, *Redgauntlet*. Let. iii. (1824) LOFTUS, *My Youth*. Ch. i. (1876)

He is not worth a brass farthing.

WILLIAM WALKER, *Paroemiologia*, p. 9. (1672)

Not worth three halpence.

WILLIAM WALKER, *Paroemiologia*, p. 26.

Not worth two sous. (Ne vaut pas deux sous.)

MARSHAL FERDINAND FOCH, a favorite expression of his, which caused him to be nicknamed "General Deux-Sous." (c. 1900)

3 A corpse is worth more than I am. (Mortuos pluris pretist quam ego sum.)

PLAUTUS, *Bacchides*, l. 630. (190 B.C.)

Worth about as much as a mushroom—a rotten one. (Tantist quantist fungus putidus.)

PLAUTUS, *Bacchides*, l. 821.

4 Not worth shoe-buckles.

JOHN RAY, *English Proverbs*, p. 192. (1670)

As well worth as a thief is worth a rope.

JOHN RAY, *English Proverbs*, p. 290. The French say, "Cet homme ne vaut pas la corde pour le pendre" (That man isn't worth the rope to hang him).

5 A pope's bull, a dead man's skull, and an old trull, are not all worth a pound of wool.

BARNABY RICH, *The Ladies Looking-Glasse*, p. 36. (1616)

6 Wat was thy strengthe worth? . . . ywys noght worth a flye.

ROBERT OF GLOUCESTER, *Metrical Chronicle* (1724), p. 428. (1297)

And all thaire fare noght worth a flye.

LAURENCE MINOT, *Songs of King Edward's Wars*. (a. 1352) In WRIGHT, *Political Poems* (1859), i, 59.

The goos seyde, "al this nis not worth a flye!"

CHAUCER (?), *Parlement of Foules*, l. 501 (c. 1382)

As help me god, he is noght worth at al

In no degree the value of a flye.

CHAUCER, *Shipmannes Tale*, l. 170. (c. 1386)

Nat worth a flye.

CHAUCER, *Frankeleyns Tale*, l. 404. (c. 1388)

By that sette I naght the worth of a flye.

THOMAS HOCCLEVE, *De Regimine Principum*, l. 613. (c. 1412)

For he that will not laubour and help himself . . . he is not worth ane fle.

ROBERT HENRYSON, tr., *The Morall Fabillis of Esope* (1917), p. 97. (c. 1480)

7 Al nas wurth a bene.

ROBERT OF GLOUCESTER, *Metrical Chronicle*, p. 497. (1297)

Swich arguments ne been nat worth a bene.

CHAUCER, *Troilus*. Bk. iii, l. 1167. (c. 1380)

I am nat worthe a bene.

UNKNOWN, *Twenty-Six Poems* (E.E.T.S.) p. 131. (c. 1430)

"Peace," quod Desire, "ye speak not worth a bean!"

JOHN SKELTON, *Bouge of Court*. St. 14. (a. 1529)

Beggyng of his booteth not the woorth of a bene

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 10. (1546)

An office that does not feed its master is not worth two beans. (Que oficio que no da de comer a su dueño no vale dos habas.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 47. (1615)

It doesn't amount to a row of beans.

UNKNOWN, *N. Y. Times*, 17 Sept., 1903. "Hill of beans" is the usual form.

He thinks you're worth a lot of beans.

H. C. BAILEY, *Nobody's Vineyard*, p. 89. (1942)

8 All the other gifts . . . are not worth a gooseberry.

SHAKESPEARE, *II Henry IV*, i, 2. 196. (1598)

9 They . . . Construe not worth a whystle Neither Gospell nor Pystle.

JOHN SKELTON, *Colyn Cloute*, l. 240. (a. 1529)

He . . . told a long round about not worth a whistle.

UNKNOWN, *The Bugbears*. Act iii, sc. 2. (c. 1580)  
Goneril: I have been worth the whistle.

Albany: You are not worth the dust which the rude wind Blows in your face.

SHAKESPEARE, *King Lear*, iv, 2, 29. (1605)

NOT WORTH THE WHISTLING, *see under* DOG

<sup>1</sup> Oh, fly, Sir! or your life's not worth a song!

WILLIAM SOTHEBY, tr., *Oberon* (1826), i, 53. (1798)

It was a pretty place once, but now it is hardly worth an o'd song.

HESBA STRETTON, *Needle's Eye*, ii, 208. (1879)

<sup>2</sup> [He] wasn't worth shucks.

W. T. THOMPSON, *Major Jones's Courtship*, p. 48. (1843)

[He] don't amount to shucks.

J. C. HARRIS, *Trouble on Lost Mountain*. (1886)

<sup>3</sup> He was . . . not to be esteemed worth a blew point or a good lous.

NICOLAS UDALL, tr., *Erasmus' Apophthegms* (1877), p. 187. (1542)

All is nat worthe a blew point.

ANDREW BOORDE, *The Breviary of Healthe*, fo. lix. (1547)

That now is not worth a point.

BARNABY GOOGE, *The Popish Kingdome* (1880), p. 14. (1570)

A head without tongue is not worth a point

TORRIANO, *Piazza Universale*, p. 128. (1666)

<sup>4</sup> If my hunch is worth the powder to blow it up.

EUGENE WALTER, *The Easiest Way*. Act i. (1909)

The fellow's alibi won't be worth the powder to blow it up.

H. S. KEELER, *The Man with the Wooden Spectacles*, p. 22. (1941)

Some man not worth the powder it would take to blow him up.

CAROLYN DAWSON, *Remind Me to Forget*, p. 148. (1942)

<sup>5</sup> Not worth a two-penny damn.

DUKE OF WELLINGTON, *Letter to His Brother*. (c. 1810) *See Dispatches*. Vol. i. The phrase,

"I don't care a two-penny damn what becomes of the ashes of Napoleon Bonaparte," is attributed to Wellington by FARMER AND HENLEY, *Slang and Its Analogues*.

It had been rather a case of *ne pas valoir un peu de lapin* (His not being worth a tinker's dam).

P. C. WREN, *Uniform of Glory*, p. 55 (1941)

<sup>6</sup> [Not] worth on heryng.

UNKNOWN, *Luud Ron*. (a. 1272) In *Old English Miscellanies*, p. 95.

<sup>7</sup> Your lare of a leke suld nevir the les worth.

UNKNOWN, *Alexander and Dindimus*, l. 4229. (c. 1350)

Sich love I preise not at a leke.

CHAUCER (?), *Romaunt of the Rose*, l. 4830. (c. 1365)

His witte was not worth a leke.

UNKNOWN, *Sowdone of Babylone*, p. 50. (c. 1400)

Love on luste groundede is not worthe a leeke.

THOMAS HOCCEVE, *De Regimine Principum* (1860), p. 60. (c. 1412)

It is not worth a leke.

JOHN SKELTON, *Colyn Cloute*, l. 183. (a. 1529)

This opinion is not worth two leekes.

UNKNOWN, *Cornu-copiae* (Grosart), p. 79. (1612)

<sup>8</sup> And alle theos thinges somed . . . nout wurth a nelde [needle].

UNKNOWN, *Ancrer Riule*, p. 400. (a. 1200)

Soche willers witte is not worth a nelde.

UNKNOWN, *The Plowman's Tale*. (c. 1395) In SKEAT, *Chaucer*, vii, 172.

When all mens corn was fayre in feld

Then was myne not worth a neld.

*Towneley Plays* (F.E.T.S.), p. 13. (c. 1450)

<sup>9</sup> Ne wisdam nis not worth an hawe.

UNKNOWN, *The Castle of Love*. (c. 1280) In *Vernon MS.* (F.E.T.S.), p. 368.

Al nas wurth an hawe.

ROBERT OF GLOUCESTER, *Metrical Chronicle* (1724), p. 254. (1297)

Nay, swich abodes been nought worth an hawe

CHAUCER (?), *Troilus*. Bk. iii, l. 854. (c. 1380)

Calculunge awayleth nought three hawes.

CHAUCER (?), *Troilus*, iv, 1398.

I sette nocht an haw Of his proverbes.

CHAUCER, *Wife of Bath's Prologue*, l. 659. (c. 1386)

An harlots sonne not worth an hawe

UNKNOWN, *Complaint of the Ploughman*. (a. 1399) In WRIGHT, *Political Poems* (1861) i 312.

A whelp that firste doth misse of his game, doth neuer after proue woorth an haw.

MELBANCKE, *Philotimus*, sig. G1. (1583)

We'll not leave a man of law.

Nor a paper worth a haw

UNKNOWN, *The Life and Death of Jacke Straw* (1593) In HAZLITT, *Old English Poetry*, v. 394.

<sup>10</sup> I charde not thy croyse . . . the valwe of a cherye.

UNKNOWN, *Cheulere Assigne*, l. 329. (c. 1430)

Scarcely worth a chery.

GEORGE GASCOIGNE, *Works*, p. 85. (1587)

<sup>11</sup> Thair spede es nocht a nute-scell.

UNKNOWN, *Cursor Mundi*, l. 23828. (a. 1300)

Not the worth of one nouthe [nut].

UNKNOWN, *Havelok the Dane*, l. 1332. (c. 1300)

Bot al nys worth a note schale.

GOWER, *Confessio Amantis*, ii, 20. (c. 1390)

All is not worth a couple of nut shalis.

SKELTON, *Against Venomous Tongues*. (a. 1529)

<sup>12</sup> You are not worth a button. (Ne vous vaut I. bouton.)

UNKNOWN, *Du Sot Chevallier*, l. 162. (c. 1250)  
*See* MONTAIGLON, *Recueil des Fabliaux*, i, 225



Montaignon's anthology abounds in similar comparisons. "Ne vaut plus que un chien" (Not worth more than a dog), ii, 254; "Tu ne sez vaillant une figue" (fig), i, 5; "Tu ne valz une letue" (lettuce), i, 3; "Cesti ne vaut plus que un mastyn" (cur), ii, 254; "Il n'a mie valiant douz eoz" (two eggs), ii, 202; "Nient plue ne vault que fet paille" (wisp of straw), v, 313; "Ne valt mie une pierre" (stone), ii, 249; "Pas vaillant un pois" (pea), i, 6; "De che n'en poise pas sa vie Vaillant une pume pourrie" (rotten apple), ii, 77; "Vus ne valez pas un purry pume" (rotten apple), ii, 249; "Tu ne vaus une tarte," i, 242.

[He] Ne vailede him nought worth a botoun.  
*Sir Beves of Hamtoun*, l. 1005. (c. 1320)  
 His scheld [shield] nas nought worth a botoun.  
*Guy of Warwick*, l. 2216. (c. 1350)  
 All hys welbeloued boke is not worth a boton.  
 SIR THOMAS MORE, *The Confutacyon of Tyndale: Preface*, sig. Ec1. (1533)  
 Not worth more than the price of a button.  
 (L'estimation d'un bouton.)  
 RABELAIS, *Gargantua*. Bk. i. (1533)  
 All is not worth a button, if it be too stale.  
 NASHE, *An Almond for a Parrot*, p. 37. (1570)  
 They [the Jesuits] had no scholerisme worth a blew button.  
 WILLIAM WATSON, *A Decacordon*, p. 72. (1602)  
 [Things] whose knowledge is not worth a button.  
 THOMAS SHELTON, tr., *Don Quixote*. Pt. ii, ch. 22. (1615) Ormsby renders the phrase, "Not worth a farthing." The Spanish is, "No important un ardite."  
 The paper's not worth a button in a court of justice.  
 MARIA EDGEWORTH, *Simple Susan*. (1796)  
 He'll never be worth a button.  
 THOMAS HUGHES, *Tom Brown's School Days*. Pt. ii, ch. 2. (1857)  
 The Duke's dogs are not worth a button.  
 SURTEES, *Plain or Ringlets*, Ch. 48. (1860)

1  
 He let his oth al ouer-ga,  
 Therof ne gaf he nouth a stra.  
 UNKNOWN, *Havelok the Dane*, l. 315. (c. 1300)  
 I hold that wish nat worth a stree.  
 CHAUCER (?), *Book of the Duchesse*, l. 671. (c. 1369)  
 Whan that they been accompliced, yet be they nat worth a stree.  
 CHAUCER, *Tale of Melibeus*. Sec. 34. (c. 1387)  
 Al be the cause nat worth a straw.  
 CHAUCER, *The Persones Tale*. Sec. 37. (c. 1389)  
 And seith, that such an Housebonde  
 Was to his wif noght worth a Stre.  
 JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 666. (1390)  
 Swiche vsage is Not worth a strawe.  
 THOMAS HOCCELEVE, *De Regimine Principum*, l. 1670. (c. 1412)  
 His wyt is not worth a strawe.  
 GEORGE ASHBY, *Poems*, p. 74. (a. 1475)  
 All thy techynge is not worthe a straye.  
*Mundus et Infans* (1903), 355. (c. 1500)  
 Lyberte without rule is not worth a strawe.  
 JOHN SKELTON, *Magnyfycence*, l. 1394. (1529)

She knewe it to be . . . not woorth two strawes.  
 EDWARD HALL, *Chronicle*, p. 7. (a. 1548)  
 The doctors of the civil law  
 Urg'd ne're a reason worth a straw.  
 RICHARD CORBET, *Poems* (1807), p. 20. (a. 1635)  
 Though 'tis confess'd that those who ever saw  
 His Poems, think them all not worth a Straw!  
 SWIFT, *On Stephen Duck*. (1730)  
 When he has got a headache, Hardie of Exeter is  
 not worth a straw in a boat.  
 CHARLES READE, *Hard Cash*. Ch. 1. (1863)

2  
 This liues blisse nis wurth a slo.  
 UNKNOWN, *Orison of Our Lady*. (c. 1250) In  
*Old English Miscellanies*, p. 160.  
 Of me ne is me nouth a slo.  
 UNKNOWN, *Havelok the Dane*, l. 849. (c. 1300)  
 His was noght worth a slo.  
 UNKNOWN, *Sir Ferumbras*, l. 4338. (a. 1380)

3  
 Anger gayneth the not a cresse.  
 UNKNOWN, *Pearl*, l. 343. (c. 1350)  
 Their might is not worth a cresse.  
 THOMAS USK, *The Testament of Love*. (c. 1387)  
 In SKEAT, *Chaucer*, vii, 73.  
 And so to me nys worth a kerse.  
 JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 588. (1390)  
 Wysdom and wit now is nat worth a carse.  
 WILLIAM LANGLAND, *Piers the Plowman*. Text  
 C, passus xii, l. 14. (1393)  
 To body ne to soule this vaylith nat a karse.  
 UNKNOWN, *Tale of Beryn*, l. 971. (c. 1400)

4  
 Such maters be nat worth a gnat.  
 UNKNOWN, *The Plowman's Tale*. (c. 1395) In  
 SKEAT, *Chaucer*, vii, 161.  
 Al is not worth a gnat.  
 JOHN STILL (?), *Gammer Gurton's Needle*. Act  
 v, sc. 2. (c. 1565)

5  
 Him semede it nas noght worth a lous batayl  
 with him to wage.  
 UNKNOWN, *Sir Ferumbras*, l. 439. (a. 1380)  
 Seke an other house; This is not worth a louse.  
 UNKNOWN, *Doctour Double Ale*. (c. 1540) In  
 HAZLITT, *Early Popular Poetry*, iii, 308.  
 Lest thy . . . Logike prooue not worth a lowse.  
 ROBERT GREENE, *Alcida*, i, 2. (1588)  
 All this new pelfe now sold in shops,  
 In value true not worth a louse.  
 STEPHEN GOSSON, *A Glasse to View the Pride  
 of Vainglorious Women*, l. 81. (1596)  
 Faith, I'm scarce worth a louse.  
*Harleian Miscellany* (1744), ii, 276. (c. 1600)  
 The best wark-lume i' the house . . .  
 Is instant made no worth a louse.  
 ROBERT BURNS, *Address to the Deil*. St. 11. (1785)  
 Life was never worth a louse  
 To the man who ne'er was mellow.  
 JOHN WOLCOT, *Works*, v, 380. (1801)

6  
 Bodi and soule no nought ther-of,  
 No is nought worth a lekes clof.  
 UNKNOWN, *Guy of Warwick*, l. 3644. (c. 1340)  
 Every man that holt him worth a leek.  
 CHAUCER, *Marchantes Tale*, l. 106. (c. 1386)

They make her wynche and keke,  
But it is not worth a leke.

JOHN SKELTON, *Colyn Cloute*, l. 183. (a. 1529)  
I knaw no liquor worth a leik  
To quench his diedlie drouth.

ALEXANDER MONTGOMERIE, *The Cherrie and the  
Slae*, l. 1374. (a. 1585)

<sup>1</sup>  
This lond nis worth anay [an egg].

UNKNOWN, *Sir Tristram*, l. 3167. (c. 1320)  
The lawes of Christyante ne are noghte worthe  
ane aye.

*Duke Roland and Sir Otuel*, l. 222. (c. 1400)  
All not worth an egge.

SIR THOMAS MORE, *Juvenile Poems*. (c. 1500)  
SHAKESPEARE, *Coriolanus*, iv, 4, 21. (1607)

Tis not worth an egg-shel.

JAMES HOWELL, *English Proverbs*, p. 14. (1659)

<sup>2</sup>  
Thow thocht I was not wort ane prene [pin].

UNKNOWN, *Thrie Priests of Pebkis*. (c. 1492) In  
*Early Popular Poetry of Scotland*, i, 163

He is not worth a pin.

HUGH RHODES, *The Boke of Nurture*. (c. 1530)  
In *Babees Book*, p. 93.

All our other gere not worth a pyn.

JOHN HEYWOOD, *The Play of the Wether*, l. 750.  
(1533)

Thou haddest not been worth a Flanders pin.

R. WEVER, *Lusty Iuuentus*. (c. 1565) In HAZ-  
LITT, *Old English Plays*, ii, 64.

Aliena . . . said the wedding was not worth a  
pinne, vnles there was some cheere.

THOMAS LODGE, *Rosalynde*. (1590)

A round hose, madam, now's not worth a pin  
SHAKESPEARE, *The Two Gentlemen of Verona*,  
ii, 7, 55. (1594)

I do not set my life at a pin's fee.

SHAKESPEARE, *Hamlet*, i, 4, 65. (1600)

I cannot . . . carve at table worth a pin.

COTTON, tr., *Montaigne*. Bk. ii, ch. 17. (1686)

He isn't worth a row of pins.

O. W. NORTON, *Army Letters*, p. 169. (1863)

## WOUND

<sup>3</sup>  
The wounds of honour never close.

HENRY BROOKE, in MOORE, *Fables*, xv, 14. (1744)

<sup>4</sup>  
He who has a wound on the head will touch it.

S. G. CHAMPION, *Racial Proverbs*, p. 523. (1938)

An Egyptian proverb. See also under TOOTH.

<sup>5</sup>  
To reopen a wound. (Refricare cicatricem.)

CICERO, *De Lege Agraria*, iiii, 2, 4. (c. 60 B. C.)  
Cited by ERASMUS, *Adagia*, i, vi, 80.

He was afraid of reopening a recent wound, just  
as friendly feeling began to draw it together.  
(Inter initia coeuntis gratiae recentem cicatricem  
rescinderet.)

PETRONIUS, *Satyricon*. Sec. 113. (a. A. D. 60)  
She sprinkles salt upon my wound and opens the  
sore afresh.

SADI, *Gulistan*. Ch. 5, Apologue 6. (c. 1258)

Give not anie occasion . . . to rubbe uppe an  
olde wound.

STEFANO GUAZZO, *Civile Conversation*. Bk. iv,  
p. 175. (1574) Young, tr.

<sup>6</sup>  
They that are afraid of wounds, must not  
come neere a battell.

JOHN CLARKE, *Paroemiologia*, p. 310. (1639)  
He that's afraid of wounds must not come nigh  
a battell.

JOHN RAY, *English Proverbs*, p. 56. (1670)  
He that's afraid of wounds must not go to the  
wars.

NATHAN BAILEY, *Dictionary: Afraid*. (1736)

<sup>7</sup>  
Fools, through false shame, conceal their  
open wounds. (Stultorum incurata pudor  
malus ulcera celat.)

HORACE, *Epistles*. Bk. i, epis. 16, l. 24. (20 B. C.)  
Wounds cannot be cured unless probed and  
dressed. (Vulnera, nisi sint tacta tractataque,  
sanari non possunt.)

LIVY, *History*. Bk. xxviii, sec. 27. (c. 10 B. C.)  
If you expect to be cured, you must uncover  
your wound. (Si operam medicantis expectas,  
oportet vulnus detegas.)

BOETHIUS, *Philosophiae Consolationis*. Bk. i, ch.  
4. (A. D. 524)

A pitifull physition maketh a scabed wound.

JOHN FLORIO, *Firste Fruites*, fo. 32. (1578)

Wounds cannot be Cured without Searching.

FRANCIS BACON, *Essays: Of Expençe*. (1612)

Ulcers cannot be cured, that are concealed.

THOMAS FULLER, *Gnomologia*. No. 5393. (1732)

Many a wound must be probed till it bleeds be-  
fore you are cured of your sickness.

HENRIK IBSEN, *Brand*. Act iv. (1866)

<sup>8</sup>  
Helen [had] hir Scarre in hir chinne, which  
Paris called Cos Amoris, the whetstone of  
loue.

JOHN LYLY, *Euphues* (Arber), p. 34. (1579)

There is none that can better heale your wound  
than he that made it.

LYLY, *Euphues and His England*, p. 296.

Not laying a playster to the wounde, but a cora-  
siue.

LYLY, *Euphues and His England*, p. 412.

<sup>9</sup>  
A wound does not pierce the soul. (Vulnus  
non penetrat animum.)

MACROBIUS, *Somnium Scipionis*. (c. A. D. 400)

<sup>10</sup>  
A raw wound quivers at a touch. (Horrent  
admotas vulnera cruda manus.)

OVID, *Ex Ponto*. Bk. i, epis. 3, l. 16. (A. D. 13)

The Germans say, "Alte Wunden bluten  
leicht" (Old wounds bleed easily).

The wounded gladiator forswears all fighting, but  
soon forgetting his former wound, resumes his  
arms. (Saucius eiurat pugnam gladiator, et idem  
immemor antiqui vulneris arma capit.)

OVID, *Ex Ponto*. Bk. i, epis. 5, l. 37.

Do not disturb my wounds if you wish them  
to heal. (Non agites, siqua coire velis.)

OVID, *Ex Ponto*. Bk. i, epis. 6, l. 24.

When time has assuaged the wounds of the mind,  
he who unseasonably reminds us of them, opens  
them afresh. (At cum longa dies sedavit vulnera  
mentis, | intempestive qui movet illa, novat.)

OVID, *Ex Ponto*. Bk. iv, epis. 11, l. 19.

1 An incurable wound. (Immedicabile vulnus.)  
OVID, *Metamorphoses*. Bk. i, l. 190. (A. D. 7)

A wound never to be cured. (Numquam sanabile vulnus.)

JUVENAL, *Satires*. Sat. xv, l. 34. (c. A. D. 120)  
So deepe a wound cannot be healed with so light  
a playster.

JOHN LYLY, *Euphues and His England* (Arber), p. 319. (1580)

For want of timely care,  
Millions have died of medicable wounds.

JOHN ARMSTRONG, *The Art of Preserving Health*. Bk. iii, l. 516. (1744)

2 God's wounds.

SIR JOHN PERROT. (c. 1560) "Sir John Perrot was the first man of quality whom I find upon the record to have sworn by *God's wounds*.—SWIFT, *Polite Conversation: Introduction*. (1738)

Wounds of God! In what way thought you that?  
BLACKMORE, *Lorna Doone*. Ch. 25. (1869)

3 A greene wound by taking the aire spreadeth farther abroad and is the hardlier healed.

GEORGE PETTIE, *Petite Pallace*, p. 111. (1576)

Search the wound while it is greene; too late commeth the salue when the sore festereth.

JOHN LYLY, *Euphues* (Arber), p. 109. (1579)

Greene wounds are to be dressed roughly least they fester.

LYLY, *Euphues and His England*, p. 365.

Stop the rage betime,

Before the wound do grow incurable;

For, being green, there is great hope of help

SHAKESPEARE, *II Henry VI*, iii, 1, 287. (1590)

A green wound is soon healed.

JOHN CLARKE, *Paroemiologia*, p. 283. (1639)

RAY, p. 31; FULLER, No. 206.

4 To a festering wound one must needs apply a gentle hand. (προσβάλλοντα τρώμαν ἑλκεος ἀμφοποιεῖν.)

PINDAR, *Pythian Odes*. No. iv, l. 271. (462 B. C.)

5 The blueness of a wound cleanseth away evil. (Livor vulneris absterget mala.)

Old Testament: *Proverbs*, xx, 30. (c. 350 B. C.)

6 Even when the wound heals the scar remains. (Etiam sanato vulnere cicatrix manet.)

PUBLILIUS SYRUS, *Sententiae*. No. 196. (c. 43 B. C.)

Bellum . . . striketh with a sting,  
And leaves a skarre although the wound be heald.

GEORGE GASCOIGNE, *Dulce Bellum*. (1575)

Bearing away the wound that nothing healeth

The scar that will despite of cure remain.

SHAKESPEARE, *Rape of Lucrece*, l. 731. (1594)

As wounds once healed leave a scar behind them,  
so remitted injuries leave commonly in the actors  
a guilty remembrance.

JOSEPH HALL, *Contemplations*, iii, 5. (1612)

Members rent and torn cannot be healed without  
a scere.

WILLIAM SECKER, *The Nonsuch Professor in His Meridian Splendour*, ii, 358. (1660)

A wound, tho' cured, yet leaves behind a scar  
JOHN OLDHAM, *Satyr upon the Jesuits* Sat iii, l. 70. (1679)

What deep wounds ever closed without a scar?  
LORD BYRON, *Childe Harold*. Canto iii, st. 84.  
(1816) The Danes say, "A wound never heals  
so well but that the scar can be seen."

7 Those who have no scars laugh at thy wound,  
but those who have suffered understand thy  
anguish.

SADI, *Gulistan*. Ch. v, Apol. 10. (c. 1258)

What reck they of the hornet's sting who never  
felt it?

SADI, *Gulistan*. Ch. v, Apologue 10.

None can speak of a wound with skill, if he hath  
not a wound felt.

SIR PHILIP SIDNEY, *Arcadia*. Bk. i. (a. 1586)

He jests at scars that never felt a wound.

SHAKESPEARE, *Romeo and Juliet*, ii, 2, 1. (1595)

8 The scar which bravery gets is never ugly.  
(Non turpis est cicatrix quam virtus parit.)

PUBLILIUS SYRUS, *Sententiae*. No. 433. (c. 43 B. C.)

Painless is the wound which the victor bears.  
(Sine dolore est vulnus quod ferendum est cum  
victoria.)

PUBLILIUS SYRUS, *Sententiae*. No. 665.

A scar nobly got, or a noble scar, is a good livery  
of honour.

SHAKESPEARE, *All's Well that Ends Well*, iv, 5,  
105. (1602)

Gash'd with honourable scars.

JAMES MONTGOMERY, *The Battle of Alexandria*  
St. 17. (a. 1854)

9 Almost every man covered with his body,  
when life was gone, the position which he had  
taken when alive at the beginning of the bat-  
tle. And their wounds were in front. (Omnes  
advorsis vulneribus conciderant.)

SALLUST, *Bellum Catilinae*. Ch. 61. (c. 41 B. C.)

He showed them [his wounds] all in front  
(δεικνύς ἅντια πάντα.)

DIOSCURIDES, *Epigram on Tynnichus*. (c. A. D.

60) *Greek Anthology*, vii, 229; PLUTARCH,

*Moralia*, 235A. Tynnichus, when his son

Thrasylbulus was slain, bore it sturdily, for

when the boy's body was brought to him on

its shield, he found that it bore seven wounds,

all in front.

His breast was covered with honorable wounds.  
(ὅν τραυμάτων τὸ σῶμα μεστὸν ἐναντιῶν εἶχε.)

PLUTARCH, *Lives: Marcus Cato*. Ch. 1, sec. 6.

(c. A. D. 110) Of Cato.

*Siwald*: Had he his hurts before?

*Ross*: Ay, on the front.

*Siwald*: Why then, God's soldier be he!

SHAKESPEARE, *Macbeth*, v, 8, 46. (1606)

You were best take heed the next time you run  
away, how you look back.

FRANCIS BACON, *Apophthegms* No. 41. (c. 1625)

Quoting a remark of Julius Caesar to a sol-  
dier boasting of a wound in the face.

Those honourable Wounds you bore

From Head to Foot, and all before.

SWIFT, *Peixos the Great*, l. 15 (1723)

His breast with wounds unnumber'd riven,  
his back to earth, his face to heaven.

LORD BYRON, *The Giaour*, l. 667. (1813)

1 Never beat a man on a wound. (Ta mo ta jên t'ung ch'u.)

SCARBOROUGH, *Chinese Proverbs*, No. 1754. (1875)

2 The wound that bred this meeting here  
(cannot be cured by words.

SHAKESPEARE, *III Henry VI*, ii, 2, 121. (1591)

With a wound I must be cured.

SHAKESPEARE, *Antony and Cleopatra*, iv, 14, 78. (1606)

3 Show you sweet Caesar's wounds, poor, poor  
dumb mouths,

And bid them speak for me.

SHAKESPEARE, *Julius Caesar*, iii, 2, 229. (1599)

To such as boasting show their scars

A mock is due.

SHAKESPEARE, *Troilus and Cressida*, iv, 5, 290. (1601)

Show them the unaching scars which I should  
hide.

SHAKESPEARE, *Coriolanus*, ii, 2, 152. (1607)

4 What wound did ever heal but by degrees?

SHAKESPEARE, *Othello*, ii, 3, 377. (1605)

5 *Romeo*: Courage, man; the hurt cannot be  
much.

*Mercutio*: No, 'tis not so deep as a well, nor  
so wide as a church-door; but 'tis enough,  
'twill serve: ask for me tomorrow, and you  
shall find me a grave man. I am peppered.  
I warrant, for this world. A plague o' both  
your houses!

SHAKESPEARE, *Romeo and Juliet*, iii, 1, 100. (1595)

My wound is great because it is so small.

JOHN DRYDEN, *All for Love*. Act i. (1678)

A small wound may be mortal.

THOMAS FULLER, *Gnomologia*. No. 414. (1732)

6 The worst to bear are self-inflicted wounds  
(μάλιστα λυπούσ' αὐτὸν αὐθάλικοι.)

SOPHOCLES, *Oedipus the King*, l. 1231. (c. 409 B. C.)

My wounds are from my own weapons. (Patior  
telis vulnera facta meis.)

OWEN, *Heroides*. Epis. ii, l. 48. (c. 10 B. C.) The  
Germans say, "Ich bin selbst an meinen  
Unglück schuldig" (I myself am the cause  
of my misfortunes)

7 She cherishes the wound in her veins, and is  
consumed by an unseen fire. (Volnus alit  
venis et caeco carpitur igni.)

VERGIL, *Aeneid*. Bk. iv, l. 2. (19 B. C.)

Deep in her breast still lives the secret wound.  
(Tacitum vivit sub pectore volnus.)

VERGIL, *Aeneid*. Bk. iv, l. 67.

The wound that bleedeth inwardly is most dan-  
gerous.

JOHN LYLE, *Euphues* (Arber), p. 63. (1579)

FULLER, *Gnomologia*. No. 4852. (1732)

The private wound is deepest.

SHAKESPEARE, *The Two Gentlemen of Verona*,  
v, 4, 71. (1594)

H' had got a hurt

O' th' inside, of a deadlier sort.

SAMUEL BUTLER, *Hudibras*, i, iii, 309. (1663)

8 The earth is sliced into furrows that seeds  
may burst with life; even thus with our  
wounds.

*Meditations in Wall Street*, p. 73. (1940)

## WRANGLING

9 The Fleming seith, and lerne it, if thee leste.  
That litel jangling causeth muchel reste.

CHAUCER, *Maunciple's Tale*, l. 245. (c. 1389)

10 A wrangler never wanteth words.

THOMAS DRAXE, *Bibliotheca*, p. 243. (1633)

Wranglers never want words.

JOHN RAY, *English Proverbs*, p. 31. (1670)

Wranglers never want Words, though they may  
Matter.

THOMAS FULLER, *Gnomologia*. No. 5834. (1732)

11 Wranglers are never in the wrong.

THOMAS FULLER, *Gnomologia*. No. 5833. (1732)

12 Braulyng booteth not.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

The proverb is, "Brawling booteth [profit-  
eth] not."

This was their beginnyng of jar.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2.

13 He wrangles about goat's wool. (Rixatur de  
lana saepe caprina.)

HORACE, *Epistles*. Bk. i, epis. 18, l. 15. (20 B. C.)

The question of whether the hair of goats  
should be called *lana*, or wool, was proverbial  
for a matter of no importance

14 I'm turned out for a wrangler.

SWIFT, *Polite Conversation*. Dial. iii (1738)

## WRATH

See also Anger, Rage

15 With wrath well warmed I'm armed enough  
(Cum animatus iero, satis armatus sum.)

ACCIIUS, *Epinausimache*. Frag. 295. (c. 140 B. C.)

His severe wrath shall he sharpen for a sword.

*Apocrypha: Wisdom of Solomon*, v, 20. (c. 100

B. C.) HE TURNS HIS ANGER INTO A WEAPON.

see under ANGER

16 When a man gives vent to his wrath his wis-  
dom leaves him.

*Babylonian Talmud: Pesachim*, fo. 66b. (c. 450)

He that is irous and wroth . may nat wel  
conseille.

CHAUCER, *Tale of Melibeus*. Sec. 18. (c. 1387)

They that been wrothe witen nat wel what they  
doon, ne what they seyn. Therefore the prophete  
seith: that "troubled eyen han no cleer sighte."

CHAUCER, *The Tale of Melibeus*, Sec. 87.

When wrath speaks, wisdom veils her face.

S. G. CHAMPION, *Racial Proverbs*, p. 384. (1938)  
A Chinese proverb.

<sup>1</sup> No one's worth wrath.

H. C. BAILEY, *Bishop's Crime*, p. 25. (1941)

<sup>2</sup> The tigers of wrath are wiser than the horses of instruction.

WILLIAM BLAKE, *Proverbs of Hell*. (1808)

<sup>3</sup> Nursing her wrath to keep it warm.

ROBERT BURNS, *Tam o' Shanter*, l. 12. (1791)

He nurses his wrath to keep it warm.

LANGDON MITCHELL, *New York Idea*. Act iv. (1906)

<sup>4</sup> The cruel ire, reed as any glede.

CHAUCER, *Knights Tale*, l. 1139. (c. 1386)

He that hath great ire and wratthe in him-self, he weneth alwey that he may do thing that he may nat do.

CHAUCER, *The Tale of Melibeus*. Sec. 18.

"He that is irous and wrooth," as seith Senek, "ne may nat speke but he blame thinges."

CHAUCER, *The Tale of Melibeus*. Sec. 18.

I wol nat wratthe him, al-so mote I thryve.

CHAUCER, *The Manciple's Prologue*, l. 80.

An irous man, god sende him litel might!

It is greet harm and, certes, gret pitee,

To sette an irous man in heigh degree.

CHAUCER, *The Somnours Tale*, l. 306

<sup>5</sup> Far off be tumult and wrath. (Procul omnis esto | clamor et ira!)

HORACE, *Odes*. Bk. iii, ode 8, l. 15. (23 B. C.)

<sup>6</sup> Wrath killeth the foolish man. (Stultum interficit iracundia.)

*Old Testament: Job*, v, 2. (c. 350 B. C.)

The wrathful man is subject to many tortures

*Babylonian Talmud: Nedarim*, fo. 22a. (c. 450)

He who gives vent to his wrath destroys the house.

*Babylonian Talmud: Sanhedrin*, fo. 102b

The fire of wrath falls first on the wrathful man

SADI, *Gulistan*. Ch. viii, Maxim 20. (c. 1258)

Wratthe the body of man inward fretith.

THOMAS HOCCLEVE, *De Regimine Principum* l. 3872. (c. 1412)

<sup>7</sup> The wrathful heart speaketh fiery words; it darteth out at the man of peace that approacheth, stopping his path.

PTAH-HOTEP, *Instruction*. No. 25. (c. 2550 B. C.)

Prisse Papyrus Gunn, tr.

<sup>8</sup> Let the memory of wrath be of the briefest (Brevissima esto memoria iracundiae.)

PUBLILIUS SYRUS, *Sententiae*. No. 88. (c. 43 B. C.)

Let not the sun go down upon your wrath (ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ παροργισμῷ ὑμῶν.)

*New Testament: Ephesians*, iv, 26. (c. A. D. 59)

The Vulgate is, "Sol non occidat super iracundiam vestram."

We should pattern ourselves after the Pythagoreans, who, if ever they were led by anger into

recrimination, never let the sun go down before they joined right hands.

PLUTARCH, *Moralia: On Brotherly Love*. Sec. 488C. (c. A. D. 95)

St. Paul saith, Let not the Sunne go down on your wrath.

THOMAS FULLER, *The Holy State: Of Anger* (1642)

We ought not to let the Sun go down upon our Wrath, or our Impenitence.

DYKES, *English Proverbs*, p. 189. (1709)

<sup>9</sup> Who conquers his wrath o'ercomes the mightiest foe. (Iracundiam qui vincit hostem superat maximum.)

PUBLILIUS SYRUS, *Sententiae*. No. 290. (c. 43 B. C.)

The man who can bottle up his wrath at all times is a corker.

UNKNOWN, *Poor Richard Jr's Almanack*, p. 118. (1906) See also SELF-MASTERY

<sup>10</sup> The vials of the wrath of God. (φιάλας τοῦ θυμοῦ τοῦ θεοῦ.)

*New Testament: Revelation*, xvi, 1. (c. A. D. 90)

The Vulgate is, "Phialas irae Dei."

<sup>11</sup> Such one was Wrath, the last of this vngodly tire.

EDMUND SPENSER, *The Faerie Queene*. Bk. i, canto iv, st. 35. (1590)

I am Wrath. . . I leapt out of a lion's mouth when I was scarce half an houre olde, and ever since I haue runne up and downe the worlde, with this case of rapiers, wounding my selfe, when I had no body to fight withal.

MARLOWE, *Dr. Faustus*, l. 738 (c. 1590)

Wrath, the Nurse of War.

GEORGE SANDYS, tr., *Christ's Passion*, ii, 201 (1640)

<sup>12</sup> He chewed The thrice-turned cud of wrath

TENNYSON, *The Princess*. Pt. i, l. 64. (1847)

<sup>13</sup> Jesus, which delivered us from the wrath to come. (Ἰησοῦν τὸν ρύόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.)

*New Testament: I Thessalonians*, i, 10. (c. A. D. 52)

The Vulgate is, "Iesum, qui eripuit nos ab ira ventura."

Flee from the wrath to come. (φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς.)

*New Testament: Matthew*, iii, 7. (c. A. D. 65)

The Vulgate is, "Fugere a ventura ira."

Then send the priests

To preach the burning wrath which is to come

SHELLEY, *Satire upon Satire* (1820)

<sup>14</sup> Thanne the kyng wax wrothe as wynde.

UNKNOWN, *Reliquiae Antiquae* (1843). ii, 95 (c. 1350)

Wroth as the wynde wex Mede.

WILLIAM LANGLAND, *Piers the Plowman*. Text B, passus iii, l. 328. (1377)

Thei woll we wroth as the wynde.

LANGLAND, *Richard the Redeles*, iii, 153. (c. 1400)

As wroth as wynde Is kyng Herownde.

*Coventry Mysteries* (Sh. S.), p. 8. (1468)

## WREN

<sup>1</sup> Fool that I was! upon my eagle's wings  
I bore this wren . . . And now he mounts  
above me.

DRYDEN, *All for Love*. Act ii, sc. 1. (1678)  
There to surmount what bears me up, and sing  
Like the victorious wren perch'd on the eagle's  
wing.

SWIFT, *To Mr. Congreve*, l. 37. (1693)  
Perch'd on the eagle's towering wing,  
The lowly linnet loves to sing.

COLLEY CIBBER, *Birthday Ode*. (c. 1700)  
Thus the fable tells us, that the wren mounted  
as high as the eagle, by getting upon his back

RICHARD STEELE, *The Tatler*. No. 224. (1710)  
The Bird of Jove shall toil no more  
To teach the humble Wren to soar.

SWIFT, *Apollo's Edict*, l. 25. (1721)  
As the proverb says, "You cannot fly like an  
eagle with the wings of a wren."

HUDSON, *Afoot in England*. Ch. 6. (1909)

<sup>2</sup> The Wrenne may striue against the Lions  
strength,  
But all in vaine.

MARLOWE, *Edward II*. Act v, sc. 3. (1593)  
As sair fights wranes as cranes.

FERGUSON, *Scottish Proverbs*, p. 10. (c. 1595)

<sup>3</sup> Wrens make prey where eagles dare not perch.  
SHAKESPEARE, *Richard III*, i, 3, 71. (1592) *See*  
*also under EAGLE*.

<sup>4</sup> Phyllyp may . . . treade the prety wren,  
That is our Ladyes hen.

JOHN SKELTON, *Phyllyp Sparowe*, l. 598. (a.  
1508)

Then sayd the wren, I am called the hen  
Of our Lady most cumly.

UNKNOWN, *Harmony of Birds* (Percy S.), p. 10  
(c. 1555)

THE ROBIN AND THE WREN, *see under ROBIN*

## WRETCHEDNESS

<sup>5</sup> It is easy to mock the wretched. (Facile est  
miserum inridere.)

PLAUTUS, *Curculio*, l. 239. (c. 200 B. C.)  
Prudence is the first thing to desert the wretched.  
(Miseros prudentia prima relinquit.)

OVID, *Ex Ponto*. Bk. iv, epis. 12, l. 47. (A. D. 13)  
'Tis hard to be wretched, but worse to be known  
so.

HERBERT, *Jacula Prudentum*. No. 579. (1640)

<sup>6</sup> The wretched think both too little and too  
much. (Et deest et superest miseris cogitatio.)

PUBLILIUS SYRUS, *Sententiae*. No. 178. (c. 43 B. C.)  
How wretched to be forced to crush him you  
fain would save! (Quam miserum est cogi op-  
primere quem saluum vellis!)

PUBLILIUS SYRUS, *Sententiae*. No. 571.  
Who would know the wretched if grief had no  
words? (Quis miserum sciret, verba nisi haberet  
dolor?)

PUBLILIUS SYRUS, *Sententiae*. No. 611.

<sup>7</sup> What the wretched wish for intensely, that  
they easily believe. (Quod nimis miseri vo-  
lunt, | hoc facile credunt.)

SENECA, *Hercules Furens*, l. 313. (c. A. D. 60)  
*See also under BELIEF*.

The wretched are in haste to hear their wretched-  
ness. (Miserias properant suas audire miseri.)

SENECA, *Hercules Oetaeus*, l. 754.

<sup>8</sup> More energy and greater perseverance are  
found among the wretched. (Plus impetus,  
maiores constantiam. penes miseros.)

TACITUS, *Agricola*. Ch. 15. (c. A. D. 98)

<sup>9</sup> Not inexperienced in wretchedness, I have  
tried to succour the wretched. (Non ignara  
mali, miseri succurrere disco.)

VERGIL, *Aeneid*. Bk. i, l. 630. (19 B. C.)

## WRINKLE

<sup>10</sup> Wrinkles. the d—d democrats, won't flatter.  
BYRON, *Don Juan*. Canto x, st. 24. (1820)

<sup>11</sup> An old Wrinkle never wears out.

THOMAS FULLER, *Gnomologia*. No. 654. (1732)

<sup>12</sup> No piety can delay the wrinkles. (Nec pietas  
moram | rugis.)

HORACE, *Odes*. Bk. ii, ode 14, l. 2. (23 B. C.)

When you try to conceal your wrinkles, Polla,  
by the use of bean-meal, you deceive yourself,  
not me. (Lomento rugas uteri quod condere.  
temptas, | Polla, tibi ventrem, non mihi labra  
linis.)

MARTIAL, *Epigrams*. Bk. iii, epig. 42. (c. A. D. 90)

<sup>13</sup> Thou hast filled me with wrinkles, which is a  
witness against me. (Rugae meae testimonium  
dicunt contra me.)

*Old Testament: Job*, xvi, 8. (c. 350 B. C.)

## WRITER

<sup>14</sup> It is scarcely possible for authors to be ad-  
mired and at the same time to excel.

FRANCIS BACON, *Of the Advancement of Learn-  
ing: Preface*. (1605)

So must the writer, whose productions should  
Take with the vulgar, be of vulgar mould.

EDMUND WALLER, *To Mr. Killigrew*. (a. 1687)

He who pleases many must have some species of  
merit.

SAMUEL JOHNSON, *Works* (Hawkins), ii, 279  
(c. 1770)

<sup>15</sup> All people have their enemies, especially au-  
thors.

GEORGE BORROW, *Lavengro*. Ch. 66. (1851)

<sup>16</sup> That writer does the most, who gives his  
reader the *most* knowledge, and takes from  
him the *least* time.

C. C. COLTON, *Lacon: Preface*. (1820)

1 It is a hard and nice Subject for a man to write of himself. It grates his own heart to say any thing of disparagement, and the Readers Ears to hear any thing of praise from him.

ABRAHAM COWLEY, *Of My Self*. (a. 1667)  
Every busy little scribbler now  
Swells with the praises that he gives himself  
DILLON, tr., *Art of Poetry*, l. 475. (1680)

2 Some writers, usually pedants, imagine that they can supply, by the labours of industry, the deficiencies of nature.

ISAAC D'ISRAËLI, *Curiosities of Literature: Imitators*. (1791)

3 Th' unhappy man who once has trail'd a pen,  
Lives not to please himself, but other men.  
DRYDEN, *Prologue to Lee's Caesar Borgia*, l. 1. (1680)

For thee we dim the eyes, and stuff the head  
With all such reading as was never read;  
For thee explain a thing till all men doubt it,  
And write about it, Goddess, and about it.  
POPE, *The Dunciad*. Bk. iv, l. 249. (1740)

4 Talent alone cannot make a writer. There must be a man behind the book.

EMERSON, *Representative Men: Goethe*. (1850)  
The writer, like the priest, must be exempted from secular labor. His work needs a frolic health; he must be at the top of his condition.

EMERSON, *Poetry and Imagination*. (1875)

5 Every habit and faculty is confirmed and strengthened by the corresponding actions, that of walking by walking, that of running by running. If you wish to be a good reader, read; if you wish to be a good writer, write.  
(δὲν γραφικός, γράφει.)

EPICTETUS, *Discourses*. Bk. ii, ch. 18, sec. 2. (c. A. D. 100)

The fondness for writing grows with writing.  
(Crescit scribendo scribendi studium.)

ERASMUS, *Adagia*. (1523)  
*Scribendo discas scribere*. [By writing you learn to write.] It is only by writing ill that you can attain to write well.

SAMUEL JOHNSON. BOSWELL, *Life*, 16 Apr., 1763.  
The more a man writes, the more he can write.

WILLIAM HAZLITT, *Lectures on Dramatic Literature*, p. 77. (1820)

6 Nothing gives an author so much pleasure as to find his works respectfully quoted by other learned authors.

FRANKLIN, *Poor Richard's Almanack*, 1758

7 Tailors and Writers must mind the Fashion

THOMAS FULLER, *Gnomologia*. No. 4301. (1732)

8 The most original authors of modern times are so, not because they create anything new, but only because they are able to say things in a manner as if they had never been said before.

GOETHE, *Sprüche in Prosa*. (1819)

9 Choose a subject, ye who write, suited to your strength, and ponder long what your shoulders refuse, and what they are able to bear. (Sumite materiam vestris, qui scribitis, aequam viribus et versate diu, quid ferre recusent, quid valeant umeri.)

HORACE, *De Arte Poetica*, l. 38. (c. 20 B. C.)

Dear authors! suit your topics to your strength, And ponder well your subject and its length.

LORD BYRON, *Hints from Horace*, l. 59. (1811)

10 The chief glory of every people arises from its authors.

SAMUEL JOHNSON, *Dictionary: Preface*. (1755)

An author! 'tis a venerable name!  
How few deserve it, and what numbers claim!  
EDWARD YOUNG, *To Mr. Pope*. Epis. ii, l. 15 (a. 1765)

11 Bad writers are those who try to express their own feeble ideas in the language of good ones  
G. C. LICHTENBERG, *Reflections*. (1799)

12 What a writer asks of his reader is not so much to *like* as to *listen*.

H. W. LONGFELLOW, *Letter to J. S. Dwight*, 10 Dec., 1847.

13 His powers betray the author. (Prodent auctorem vires.)

OVID, *Ex Ponto*. Bk. iv, epis. 13, l. 11. (A. D. 13)

14 A man of letters, of the kind that rich men hate. (Litteratum esse, quos odisse divites solent.)

PETRONIUS, *Satyricon*. Sec. 83. (c. A. D. 60)

A man of letters, and of manners too!

COWPER, *The Task*. Bk. ii, l. 782. (1784)

You must not suppose, because I am a man of letters, that I never tried to earn an honest living

SHAW, *The Irrational Knot: Preface*. (1884)

15 Pen-shouter. (καλαμοβοάς.)

PLUTARCH, *Moralia: On Garrulity*. Sec. 514D (c. A. D. 95.) A word coined to describe Antipater, who dared not conduct an oral argument with Carneades.

Admitted into the company of paper-blurrers  
SIR PHILIP SIDNEY, *An Apologie for Poetrie: Causes of Defect*. (a. 1586)

Now a scribbler, who was once a man.

YOUNG, *Love of Fame*. Sat. i, l. 84. (1728)

16 Authors are judged by strange capricious rules.

The great ones are thought mad, the small ones fools.

ALEXANDER POPE, *Prologue for Three Hours After Marriage*. (1717)

Authors, like coins, grow dear as they grow old; It is the rust we value, not the gold.

POPE, *Imitations of Horace: Epistles*. Bk. ii, epis. 1, l. 35. (1732)

17 Like author, like book.

JOHN RAY, *English Proverbs*, p. 15. (1670)

<sup>1</sup> Two sorts of writers possess genius: those who think, and those who cause others to think.

JOSEPH ROUX, *Meditations of a Parish Priest: Literature: Poets*. No. 16. (c. 1870)

Writers, like teeth, are divided into incisors and grinders.

WALTER BAGEHOT, *Literary Studies: The First Edinburgh Reviewers*. (a. 1877)

<sup>2</sup> Genius chastised grows in authority. (Punitis ingeniis, gliscit auctoritas.)

TACITUS, *Annals*. Bk. iv, sec. 35. (c. A. D. 116)

### WRITING

<sup>3</sup> He that will write well in any tongue must follow this counsel of Aristotle: to speak as the common people do, to think as wise men do.

ROGER ASCHAM, *Toxophilus*. (1545)

All men commonly delight to write as men ought to doe, and to speak as men use to doe.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 141. (1574) Pettie, tr.

Write with the learned, but speak with the vulgar.

JOHN RAY, *English Proverbs*, p. 145. (1678)

FULLER, *Gnomologia*. No. 5837. (1732)

Write with the learned, pronounce with the vulgar.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1738

[He] wrote like an angel, but talked like poor Poll.

DAVID GARRICK, of Oliver Goldsmith. (1774)

One should write as nearly as possible as one speaks, and not speak too much as one writes. (Il faut écrire le plus possible comme on parle. et ne pas trop parler comme on écrit.)

SAINTE-BEUVE, *Les Cahiers*, p. 121. (a. 1869)

<sup>4</sup> In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace. . . . And this is the writing that was written, MENE, MENE, TEKEL UPHARSIN. (Haec est autem scriptura quae digesta est: MANE, THECEL, PHARES.) This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians.

*Old Testament: Daniel*, v, 5 and 25-28. (c. 170 B.C.) Hence, "The writing on the wall," or "The handwriting on the wall."

'Tis like the Writing on the Wall.

SWIFT, *Run Upon the Bankers*, l. 52. (1720)

The handwriting was on the wall, unseen by man

CHARLES KINGSLEY, *Hereward the Wake*. Ch. 18. (1866)

Those pregnant words . . . seemed to be written, like Belshazzar's warning on the wall, in letters of fire.

JAMES PAYN, *By Proxy*. Ch. 38 (1878)

<sup>5</sup> All writing comes by the grace of God.

EMERSON, *Essays: Experience*. (1841)

He that writes to himself writes to an eternal public.

EMERSON, *Essays: Spiritual Laws*.

<sup>6</sup> Be careful that you write accurately rather than much. (Cura ut exacte scribas, potius quam multa.)

ERASMUS, *Philodoxus*. (a. 1536)

A man may write himself out of reputation when nobody else can do it.

THOMAS PAINE, *The Rights of Man*. Ch. 2. (1791)

Incessant scribbling is death to thought.

THOMAS CARLYLE, *Letter to John Carlyle*. 28 March, 1831.

<sup>7</sup> Ask how to live? Write, write, write, anything.

JOHN FLETCHER, *Wit Without Money*. Act ii (c. 1614)

I lived to write, and wrote to live.

SAMUEL ROGERS, *Italy: A Character*, l. 16. (c. 1820)

<sup>8</sup> If you would not be forgotten, as soon as you are dead and rotten, either write things worth reading, or do things worth the writing.

FRANKLIN, *Poor Richard's Almanack*, 1738.

Next to doing things that deserve to be written, there is nothing that gets a man more credit, or gives him more pleasure, than to write things that deserve to be read.

LORD CHESTERFIELD, *Letters*. (1739)

I am convinced more and more every day that fine writing is, next to fine doing, the top thing in the world.

KEATS, *Letter to J. H. Reynolds*, 23 Aug., 1819.

Fine writing is generally the effect of spontaneous thoughts and a laboured style.

WILLIAM SHENSTONE. *Of Writing and Books* (1764)

<sup>9</sup> Ye maie wryte to your freendes that ye are in helth.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 4. (1546)

He may write to his friends. Of a drunkard

FERGUSON, *Scottish Proverbs*, p. 54. (c. 1595)

He may even go write to his friends. We say it of a man when all his hopes are gone.

JOHN RAY, *English Proverbs*, p. 176 (1670)

<sup>10</sup> Writing in a folded tablet many signs and deadly. (γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά.)

HOMER, *Iliad*. Bk. vi, l. 169. (c. 850 B.C.) The only passage in Homer which suggests knowledge of the art of writing.

<sup>11</sup> Do not seek to render word for word, like a slavish translator. (Nec verbo verbum curabis reddere fidus | interpres.)

HORACE, *De Arte Poetica*, l. 133. (c. 20 B.C.)

Translators, traitors. (Traduttori, traditori.)

R. C. TRENCH, *On the Lessons in Proverbs*, p. 28. (1853) Traitors because unfaithful to the genius of the original.



1 Nor would Latium be more supreme in arms than in letters were it not that her poets, one and all, cannot brook the toil and tedium of the file. (*Limae labor et mora.*)

HORACE, *De Arte Poetica*, l. 290. (c. 20 B.C.) That work was taken from me while it was on the anvil and my writing lacked the last touch of the file. (*Ultima lima.*)

OID, *Tristia*. Bk. i, epis. 7, l. 30. (c. A.D. 9) Referring to the *Metamorphoses*.

Farewell therefore the fine and filed phrases of Cicero.

JOHN LILLY, *Euphues* (Arber), p. 155. (1579) Leave to the tyro's hand

The limp and shapeless style;

See that thy form demand

The labour of the file.

AUSTIN DOBSON, *Ars Victrix*. (c. 1885) Imitated from Théophile Gautier.

2 Knowledge is the foundation and source of good writing. (*Scribendi recte sapere est et principium et fons.*)

HORACE, *De Arte Poetica*, l. 309. (20 B.C.) Sound judgment is the ground of writing well.

DILLON, tr., *Art of Poetry*, l. 342. (1680)

3 Put your parchment in the closet and keep it back until the ninth year. (*Nonumque prematur in annum, | membranis intus positus.*)

HORACE, *De Arte Poetica*, l. 388. (20 B.C.) There can be no doubt that the best method of correction is to put aside what we have written for a certain time, so that when we return to it after an interval it will have the air of novelty and of being another's handiwork. (*Nec dubium est optimum esse emendandi genus, si scripta in aliquod tempus reponantur.*)

QUINTILIAN, *Institutionis Oratoriae*. Bk. x, ch. 4, sec. 2. (c. A.D. 80)

Perhaps the greatest lesson which the lives of literary men teach us is told in a single word: Wait!

LONGFELLOW, *Hyperion*. Bk. i, ch. 8. (1839)

4 The fickle populace has changed its taste and burns with a craze for scribbling. (*Mutavit mentem populus levis, et calet uno | scribendi studio.*)

HORACE, *Epistles*. Bk. ii, epis. 1, l. 108. (20 B.C.) The incurable itch of writing possesses many. (*Tenet insanabile multos | scribendi cacoethes.*)

JUVENAL, *Satires*. Sat. vii, l. 51. (c. A.D. 120)

Gifford renders it, "The insatiate itch of scribbling."

When once the itch of literature comes over a man, nothing can cure it but the scratching of a pen.

SAMUEL LOVER, *Handy Andy*. Ch. 36. (1842) *Cacoëthes scribendi*. The itch to write; scripturience (on *purience*): [a cliché from] C.18-20; rather literary. This phrase of Juvenal's—he was a great phrase-maker, a coiner of arresting phrases—offsets the Latin *cacoëthes loquendi* (an irresistible urge to talk).

PARTRIDGE, *Dictionary of Clichés*. (1941)

5 Wordy, and too lazy to take the trouble to write well. (*Garrulus atque piger scribendi ferre laborem | scribendi recte.*)

HORACE, *Satires*. Bk. i, sat. 4, l. 12. (35 B.C.)

Of all the arts in which the wise excel.

Nature's chief masterpiece is writing well.

JOHN SHEFFIELD, *Duke of Buckingham, Essay on Poetry*, l. 1. (1682) The second line quoted by POPE, *Essay on Criticism*, iii, 164.

The glory or the merit of some men is to write well, and of some others, not to write at all. (*La gloire ou le mérite de certains hommes est de bien écrire; et de quelques autres, c'est de n'écrire point.*)

LA BRUYÈRE, *Les Caractères*. Ch. 1: *Des Ouvrages de l'Esprit*. (1688)

6 Often must you turn your stylus to erase, if you hope to write something worth a second reading. (*Saepe stilum vertas, iterum quae digna legi sint | scripturus.*)

HORACE, *Satires*. Bk. i, sat. 10, l. 72. (35 B.C.)

The Latin proverbial phrase is "Stilo inverso" (With reversed pen), indicating an erasure.

Hasten slowly; without losing heart,

Twenty times upon the anvil place your work (*Hâtez-vous lentement; et, sans perdre courage, Vingt fois sur le métier remettez votre ouvrage.*)

BOILEAU, *L'Art Poétique*. Chant i, l. 171. (1674)

Blot out, correct, insert, refine,

Enlarge, diminish, interline;

Be mindful, when invention fails,

To scratch your head, and bite your nails.

JONATHAN SWIFT, *On Poetry*. (1712)

That dry drudgery at the desk's dead wood.

CHARLES LAMB, *Sonnet: Work*. (a. 1834)

7 The Penne maketh the deepest furrowes, and doth fertilize, and enrich the memory more than anything else, *Littera scripta manet* [The written letter remains].

JAMES HOWELL, *Instructions for Forreine Travell* (Arber), iii, 20. (1642) A longer form is, "Verba volant, scripta manent" (Words fly away, writings remain). The French say, "Les paroles vont comme le vent, les écrits restent" (Words fly like the wind; writings remain); the Germans, "Der Mund ist Wind, die Feder ist Spur" (The mouth is wind, the pen is a track).

8 Written with a pen of iron, and with the point of a diamond. (*Scriptum est stylo ferreo in ungue adamantino.*)

*Old Testament: Jeremiah*, xvii, 1. (c. 700 B.C.)

9 What I have written I have written. (*ὅ γέγραφα γέγραφα.*)

*New Testament: John*, xix, 22. (c. A.D. 110)

The *Vulgate* is, "Quod scripsi scripsi." This is Pilate's reply to the priest who protested against the title, "Jesus of Nazareth the King of the Jews" (*ὁ βασιλεὺς τῶν Ἰουδαίων*) which he had written and placed upon the cross. It was written in Hebrew, Greek, and

Latin, the Latin being, "Iesus Nazarenus, Rex Iudaeorum," usually represented by the initials, I.N.R.I.

1 A man may write at any time, if he will set himself doggedly to it.

SAMUEL JOHNSON, in BOSWELL, *Tour of the Hebrides*, 16 Aug., 1773.

2 Qui nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit. (He left scarcely any style of writing untouched, and touched nothing which he did not adorn.)

SAMUEL JOHNSON, *Epitaph of Goldsmith*. An antithesis already used by Chesterfield in writing of Bolingbroke, and by Fénelon with reference to Cicero. See under ELOQUENCE. It will be noted that Dr. Johnson's Latin, like most of his verse, is on the pedestrian side.

3 Ready writing makes not good writing; but good writing brings on ready writing.

BEN JONSON, *Explorata: De Stylo*. (1616)

True ease in writing comes from art, not chance. As those move easiest who have learn'd to dance.

ALEXANDER POPE, *An Essay on Criticism*, ii, 162. (1709)

I argue this: the world agrees,  
That he writes well, who writes with ease.

MATTHEW PRIOR, *Epistle to Fleetwood Shepherd*. Epis. i, l. 38. (a. 1721)

What is written without effort is in general read without pleasure.

SAMUEL JOHNSON, *Miscellanies*, ii, 309 (c. 1776) Dr. Johnson is also credited with the dictum, "What is easy is seldom excellent." See *Works*, iv, 134.

You write with ease to show your breeding,  
But easy writing's curst hard reading.

R. B. SHERIDAN, *Clio's Protest*. (a. 1816) See MOORE, *Life of Sheridan*. Vol. i, p. 55.

Oh that I had the art of easy writing  
Which should be easy reading!

LORD BYRON, *Beppo*. St. 51. (1817)

4 Our literary masonry, nowadays, is well done but our architecture is poor. (En littérature, aujourd'hui, on fait bien la maçonnerie, mais on fait mal l'architecture.)

JOSEPH JOUBERT, *Pensées*. No. 256. (1810)

With pen and pencil we're learning to say  
Nothing, more cleverly, every day.

WILLIAM ALLINGHAM, *Blackberries*. (1884)

5 All at once, without having thought of it before, he takes paper and pen and says to himself, "I am going to write a book," without any other talent for writing than his need of fifty pistoles. (Sans autre talent pour écrire que le besoin qu'il a de cinquante pistoles.)

LA BRUYÈRE, *Les Caractères*. Ch. 15: *De la Chaire*. (1688)

No man but a blockhead ever wrote except for money.

SAMUEL JOHNSON. See BOSWELL, *Life of Dr. Johnson*, 5 April, 1776.

Write what will sell! To this Golden Rule every minor canon must be subordinate.

EDWARD COPLESTON, *Advice to a Young Reviewer*. (1807)

Make 'em laugh; make 'em cry; make 'em wait.

CHARLES READE, *Recipe for a Successful Novel*. (c. 1860)

As soon as any art is pursued with a view to money, then farewell . . . all hope of genuine good work.

SAMUEL BUTLER, *Note-Books*, p. 171. (a. 1900)

The impulse to create beauty is rather rare in literary men. . . . Far ahead of it comes the yearning to make money.

H. L. MENCKEN, *Prejudices*. Ser. v, p. 189. (1926)

6 Writing is the mother of orators and the father of skilled men.

LANGDON, *Babylonian Proverbs. Tablet K. 4347*. (c. 2300 B. C.)

7 The ancients wrote at a time when the great art of writing badly had not yet been invented. In those days to write at all meant to write well.

G. C. LICHTENBERG, *Reflections*. (1799)

Damn the age; I will write for antiquity.

CHARLES LAMB. See JERROLD, *Bon Mots by Lamb*.

8 If one write neuer so well, he cannot please all, and write he neuer so ill, hee shall please some.

JOHN LYLY, *Euphues and His England: To the Gentleman Readers*, p. 206. (1580)

Rather suffer death by silence, then derision by writing.

LYLY, *Euphues and His England*, p. 354.

I meane no more to write in water.

LYLY, *Euphues and His England*, p. 430. From the Greek proverb cited by Erasmus, γράφειν τι εἰς ὕδωρ. See under WATER.

9 Write something great. (Scribe aliquid magnum.)

MARTIAL, *Epigrams*. Bk. i, epig. 107. (A. D. 85)

Cinna writes verses 'gainst me, it is said:

But he writes nothing who is never read

(Versiculos in me narratur scribere Cinna:

Non scribit, cuius carmina nemo legit.)

MARTIAL, *Epigrams*. Bk. iii, epig. 9. (c. A. D. 90)

10 While writing the very toil gives pleasure. (Scribentem iuvat ipse labor.)

OVID, *Ex Ponto*. Bk. iii, epis. 9, l. 21. (A. D. 13)

The mind conceives with pain, but brings forth with delight. (L'esprit conçoit avec douleur; mais il enfante avec délices.)

JOSEPH JOUBERT, *Pensées*. No. 343. (1810)

11 Too much polishing weakens rather than improves a work. (Nimia cura deterit magis quam emendat.)

PLINY, *Epistles*. Bk. ix, epis. 35. (A. D. 98)

The things which I have written fastest have always pleased the most.

LORD CHESTERFIELD, *Letters*. (1739)

The misfortune of writing fast is that one cannot at the same time write concisely.

WALTER SCOTT, *Journal*, 28 April, 1829.  
Never think of mending what you write. Let it go. No patching.

WILLIAM COBBETT, *Grammar of the English Language*. (1823)

1 Whoever thinks a faultless piece to see,  
Thinks what ne'er was, nor is, nor e'er shall be.  
POPE, *An Essay on Criticism*, ii, 53. (1709)

The faults of great authors are generally excellencies carried to excess.

S. T. COLERIDGE, *Miscellanies*, p. 149. (a. 1834)

2 Give me six lines written by the most honorable of men, and I will find an excuse in them to hang him. (Qu'on me donne six lignes écrites de la main du plus honnête homme, j'y trouverai de quoi le faire pendre.)

ARMAND CARDINAL RICHELIEU, *Mirame* (c. 1625)

3 In the way of writing without thinking,  
Thou hast a strange alacrity in sinking.

CHARLES SACKVILLE, *Earl of Dorset, To Mr. Edward Howard*. (c. 1680) "Alacrity in sinking" is a quotation from SHAKESPEARE, *Merry Wives of Windsor*, iii, 5, 12, where Falstaff says, "You may know by my size that I have a kind of alacrity in sinking."

4 It is ignoble to say one thing and mean another; how much more so to write one thing and mean another! (Turpe est aliud loqui, aliud sentire; quanto turpius aliud scribere, aliud sentire!)

SENECA, *Ad Lucilium*. Epis. xxiv, sec. 19. (a. A. D. 64)

Seek what to write, rather than how to write it. (Quaere quid scribas, non quemadmodum.)

SENECA, *Ad Lucilium*. Epis. cxv, sec. 1.

5 I'll call for pen and ink, and write my mind.  
SHAKESPEARE, *I Henry VI*, v, 3, 66. (1591)

Let not a drop remain in the ink-bottle. (No se te quede en el tintero una minima.)

CERVANTES, *Don Quixote*. Pt. I, ch. 31. (1605)  
Pt. II, ch. 3. (1615)

6 Thus, great with child to speak, and helpless in my throes,  
Biting my truant pen, beating myself for spite:

Fool! said my Muse to me, look in thy heart, and write.

SIR PHILIP SIDNEY, *Astrophel and Stella*. Sonnet i. (a. 1586)

What comes from the heart goes to the heart  
S. T. COLERIDGE, *Table-Talk*. (a. 1834)

Write to the mind and heart, and let the ear glean after what it can.

P. J. BAILEY, *Festus: Home*. (1839)

Look, then, into thine heart and write.

H. W. LONGFELLOW, *Voices of the Night: Prelude*. St. 19. (1839)

7 He wrote drop by drop.

SYDNEY SMITH. Of Charles James Fox. See LADY HOLLAND, *Memoir*. Vol. i, p. 231.

8 Writing . . . is but a different name for conversation.

LAURENCE STERNE, *Tristram Shandy*. Bk. ii, ch. 11. (1759)

9 When he [Vergil] was writing the "Georgics," it is said to have been his custom to dictate each day a large number of verses which he had composed in the morning, and then to spend the rest of the day reducing them to a very small number, wittily saying that he fashioned his poem after the manner of a she-bear, and gradually licked it into shape (Carmen se more ursae parere et lambendo demum effingere.)

SUETONIUS, *De Viris Illustribus: Vergil*. Sec. 22. (c. A. D. 110)

Arts and sciences are not cast in a mould, but are perfected by degrees, by often handling and polishing, as bears leisurely lick their cubs into shape. (Les sciences et les arts ne se jectent pas en moule, ains se forment et figurent peu à peu en les maniant et polissant à plusieurs fois, comme les ours faconnent leurs petits en les leschant à loisir.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

I had not time to lick it into form, as a bear doth her young ones.

ROBERT BURTON, *The Anatomy of Melancholy: Democritus to the Reader*. (1621) See also under BEAR.

10 Because of its clearness I should suppose it to have been written with a sunbeam (Solis radio putem scriptum, ita claret.)

TERTULLIAN, *De Resurrectione Carnis*. Sec. 47 (c. A. D. 195)

Such words . . . seemed to be written in sunbeams.

F. W. FARRAR, *Darkness and Dawn*. Ch. 46. (1891)

11 Don't write—and fear no man.

H. W. THOMPSON, *Body, Boots and Britches*, p. 490. (1940) A similar caution is conveyed by another proverb, "Never write what you dare not sign." A modern variation, of unknown authorship, is, "Do right and fear no man; don't write and fear no woman."

12 A dedication is a wooden leg.

YOUNG, *Love of Fame*. Sat. iv, l. 192. (1728)

## II—Writing: Handwriting

13 I like writing with a Peacock's Quill; because its Feathers are all Eyes.

THOMAS FULLER, *Gnomologia*. No. 2615. (1732)

14 Would that I had never learned to write! (Vellem litteras nescirem!)

EMPEROR NERO, when compelled to sign his first warrant for the execution of two brig-

ands. (A. D. 54) See SENECA, *De Clementia*. Bk. ii, ch. 1, sec. 3. Also SUTONIUS, *Twelve Caesars: Nero*, sec. 10, who gives the Latin as "Quam vellem me nescire litteras!"

<sup>1</sup> Write it down in a good firm hand. (Scribas vide plane et probe.)

PLAUTUS, *Asinaria*, l. 755. (c. 200 B. C.)

I think we do know the sweet Roman hand.

SHAKESPEARE, *Twelfth Night*, iii, 4, 30. (1599)

I begin to see the manipulation of a fine Italian hand.

ELLERY QUEEN, *The French Powder Mystery*. Ch. 12. (1930)

A HAND LIKE A FOOT, see under HAND.

<sup>2</sup> To be a well-favoured man is a gift of fortune: but to write and read comes by nature.

SHAKESPEARE, *Much Ado About Nothing*, iii, 3, 15. (1598)

I once did hold it, as our statists do,

A baseness to write fair, and labour'd much

How to forget that learning, but, sir, now

It did me yeoman's service.

SHAKESPEARE, *Hamlet*, v, 2, 33. (1600)

## WRONG

See also Injury; Right and Wrong

<sup>3</sup> All wrong comes to wrack.

NATHAN BAILEY, *Dictionary: Wrong*. (1736)

<sup>4</sup> Some kind of wrongs there are, which flesh and blood Cannot endure.

BEAUMONT AND FLETCHER, *The Little French Lawyer*. Act i, sc. 1. (1619)

<sup>5</sup> On every wrong a man may nat be wreken.

CHAUCER, *Canterbury Tales: The Frankeleyns Tale*, l. 56. (c. 1388)

<sup>6</sup> Wrang hes nea warrand.

DAVID FERGUSON, *Scottish Proverbs*, p. 108. (c. 1595)

Wrong has no warrant. No man can pretend authority to do an ill thing.

JAMES KELLY, *Scottish Proverbs*, p. 349. (1721)

<sup>7</sup> Had I revenged wrong, I had not worn my shirts so long.

BENJAMIN FRANKLIN, *Poor Richard's Almanack*, 1745.

<sup>8</sup> The wrongs of a Husband or Master are not reproached.

HERBERT, *Jacula Prudentum*. No. 145. (1640)

<sup>9</sup> He wrought no wrong in deed or word to any man. (οὐτε τινὰ πῆξας ἐξαίσιον οὐτε τι εἰπὼν.)

HOMER, *Odyssey*. Bk. iv, l. 690. (c. 850 B. C.)

<sup>10</sup> No people are so often wrong as those who cannot endure to be so. (Il n'y a point de gens qui aient plus souvent tort, que ceux qui ne peuvent souffrir d'en avoir.)

LA ROCHEFOUCAULD, *Maximes*. No. 386. (1665)

A man should never be ashamed to own he has

been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

SWIFT, *Thoughts on Various Subjects*. (1714)

The Wise and Brave dares own that he was wrong.

FRANKLIN, *Poor Richard's Almanack*. 1751.

<sup>11</sup> He that does wrong does wrong to himself. (ὁ ἀμαρτάνων ἐαυτῷ ἀμαρτάνει.)

MARCUS AURELIUS, *Meditations*. Bk. ix, No. 4. (c. A. D. 174)

The wrong a man commits in his youth will blacken his face in his age.

*Babylonian Talmud: Shabbath*, fo. 152b. (c. 450)

Man only from himself can suffer wrong.

FRANKLIN, *Poor Richard's Almanack*, 1742.

You cannot do wrong without suffering wrong.

EMERSON, *Essays: Compensation*. (1941)

Not the wrongs done to us harm us, only those we do to others.

H. W. LONGFELLOW. See BRADFORD, *Biography and the Human Heart*, p. 42.

<sup>12</sup> Wrong not, and ye shall not be wronged.

MOHAMMED, *The Koran*, ii, 279. (c. 625)

<sup>13</sup> It is better to suffer wrong than to commit it. (ἑλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.)

PLATO, *Gorgias*, 469C. Also 508B. (c. 375 B. C.)

The thought is also one of the leading ideas of *The Republic*. PHILO, *De Iosepho*, 20, quotes it, as do many other writers. PLUTARCH, *Moralia*, sec. 36B, quoting it as "a doctrine of Plato," puts it in slightly different form, τὸ ἀδικεῖν κάκιον εἶναι τοῖς ἀδικεῖσθαι (To do wrong is worse than to be wronged).

Rather be among the persecuted than the persecutors.

*Babylonian Talmud: Baba Kamma*, fo. 93a. (c. 450)

Better to suffer wrong than doe wrong.

JOHN CLARKE, *Paroemiologia*, p. 15. (1639)

Better suffer ill, than do ill.

GEORGE HERBERT, *Jacula Prudentum*. No. 772. (1640)

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.

SAMUEL JOHNSON, *The Rambler*, 18 Dec., 1750.

<sup>14</sup> The cure for wrongs is forgetfulness. (Iniuriarum remedium est oblivio.)

PUBLILIUS SYRUS, *Sententiae*. No. 289. (c. 43 B. C.)

Forgetting of a Wrong is a mild Revenge.

THOMAS FULLER, *Gnomologia*. No. 1592. (1732)

<sup>15</sup> A wrong is easier done than borne. (Iniuriarum facilius facias quam feras.)

PUBLILIUS SYRUS, *Sententiae*. No. 318. (c. 43 B. C.)

For the infamous to do wrong is to offend twice. (In turpi re peccare bis delinquere est.)

PUBLILIUS SYRUS, *Sententiae*. No. 321.

You yourself do wrong when you do not punish it. (Iniuriarum ipse facias ubi non vindices.)

PUBLILIUS SYRUS, *Sententiae*. No. 323. See also under JUSTICE AND MERCY.

To do wrong for one's master even passes for merit. (Pro dominis peccare etiam virtutis loco est.)

PUBLILIUS SYRUS, *Sententiae*. No. 534.  
Where all do wrong, the hope of remonstrance is destroyed. (Ubi omnes peccant, spes querelae tollitur.)

PUBLILIUS SYRUS, *Sententiae*. No. 726.

1 By tolerating an old wrong you invite a new one. (Veterem ferendo iniuriam invites novam.)

PUBLILIUS SYRUS, *Sententiae*. No. 715. (c. 43 B. C.)  
To pocket up one wrong, is to allure another.

DANIEL TUVIL, *Vade Mecum*, p. 184. (1638) See also under POCKET.

A snake appealed to Jupiter . . . who told him, "If you had but bit the first man that affronted ye, the second would have taken warning by't. . . The putting up of one affront draws on another.

L'ESTRANGE, tr., *Aesop*, cclxxxv, 299. (1692)  
The submitting to one wrong brings on another.

H.G. BOHN, *Handbook of Proverbs*, p. 515 (1855)

2 Thou ert in the wronge.

ROBERT OF GLOUCESTER, *Metrical Chronicle* (Rolls), ii, 795. (a. 1400)

Ye know ye were in the wronge.

WILLIAM CAXTON, tr., *The Foure Sonnes of Aymon*, xvii, 390. (1489)

Your Grace was in the right and he in the wronge.

SIR HENRY ELLIS, ed., *Original Letters*. Ser. i, vol. i, p. 74. (1513)

Brother, brother,—we are both in the wrong.

JOHN GAY, *The Beggar's Opera*. Act ii, sc. 10. (1727) The French say, "On pardonne aisément un tort que l'on partage" (One pardons easily a wrong in which one participates)

3 Though suffering wrong, keep working along.  
(Ch'ih tē k'uei, tsai yi tui.)

SCARBOROUGH, *Chinese Proverbs*. No. 863. (1875)

4 He hath done me wrong.

SHAKESPEARE, *I Henry VI*, iv, 1, 85. (1591)

He was her man, and he done her wrong.

UNKNOWN, *Frankie and Johnny*. (1899) The

original version was called *Frankie and Albert*, and told the story of the murder of Albert, or Allen, Britt by Frankie Baker, at St. Louis, 15 Oct., 1899. See *St. Louis Post-Dispatch*, 19 Oct., 1899, p. 8/2.

I knows I've done you wrong.

HUGHIE CANNON, *Bill Bailey*. (1902)

He is your man, and he's done you wrong.

WODEHOUSE, *Money in the Bank*, p. 16. (1942)

5 Should you deceive us, 'twould go wrong with you.

UNKNOWN, *Arden of Feversham*. Act ii, sc. 2. (1592)

This day has gone all wrong.

SWIFT, *Journal to Stella*, 9 Oct., 1711

Everything about it went wrong.

WASHINGTON IRVING, *Rip Van Winkle*. (1820)

Everything seemed to go wrong with me.

GEORGE BORROW, *The Romany Rye*. Ch. 42 (1857)

Ready to help a chap if things go wrong.

EDWARD KINGLAKE, *The Australian at Home*, p. 114 (1891)

6 Yee sal noght ga wrang.

UNKNOWN, *Cursor Mundi*, l. 15448. (a. 1300)

Na wonder es, yt that ga wrang.

RICHARD ROLLE OF HAMPOLE, *The Pricke of Conscience*, l. 193. (c. 1340)

Sanct Petir hat hir with a club . . . because the wif geid wrang.

WILLIAM DUNBAR, *Poems*, v, 33. (c. 1510)

It being easy to go wrong where no-body has beaten the Way.

JOHN JAMES, tr., *Practice of Gardening*. Ch. 1 (1712)

Thus men go wrong.

COWPER, *The Progress of Error*, l. 556. (1780)

She had a vague idea about girls going wrong

LORD LYTTON, *Ernest Maltravers*, p. 21. (1837)

A home . . . for poor girls who had gone wrong.

MC CARTHY AND PRAED, *The Ladies' Gallery*, iii, viii, 169. (1888)

WRONG BOX, WRONG END, WRONG PIC, WRONG SHOP, WRONG SIDE, WRONG WAY, etc., see under the nouns.

## Y

### YANKEE

7 He was a Yankee, the very character of whom is, that he can "turn his hand," as he says, "to any thing."

JOHN NEAL, *Brother Jonathan*. Ch. 1. (1825)  
Derivation of "Yankee" is uncertain. Some philologists believe it to be an Indian corruption of "English" (*Yengees, Yankees*); others that it comes from the Dutch *Janke*, diminutive of *Jan*, John, applied by the New Amsterdam Dutch as a derisive nickname to the inhabitants of the New England states.

For full discussion, see O. G. T. SONNECK, *Report on the Star Spangled Banner and Yankee Doodle*; MENCKEN, *American Language: Supplement One*, p. 192.

In acuteness, cautiousness, industry, and perseverance he resembles the Scotch; in habits of frugal neatness he resembles the Dutch; in love of lucre he doth greatly resemble the sons of Abraham

FRANCES TROLLOPE, *Domestic Manners of the Americans*. Ch. 14. (1832)

Jews . . . cannot flourish among Yankees, who are said to out-jew them in trading.

LORENZO DOW, *Dealings of God*. (c. 1834)

<sup>1</sup> The Hottentots and Kickapoos are very well in their way. The Yankees alone are preposterous.

E. A. POE, *The Philosophy of Furniture*. See *The Gentleman's Magazine*, May, 1840.

<sup>2</sup> Yankee Doodle, keep it up. Yankee Doodle, dandy.

DR. RICHARD SHUCKBURG (?), *The Yankre's Return to Camp*. (1758) Shuckburg was an officer in the British army under Lord Amherst, stationed at Albany in 1758, and the song is said to have been inspired by the ungainliness of the American recruits. Dr. Edward Everett Hale attributed the song to Edward Bangs, a Boston judge, of whom little is known.

Greeks, Romans, Yankee-doodles, and Hindoos. LORD BYRON, *Beppo*. St. 3. (1817)

<sup>3</sup> The New Englanders are disliked by the inhabitants of all the other provinces, by whom they are called *Yankeys*.

J. F. D. SMYTH, *A Tour in the United States of America*, ii, 366. (1784)

In America, the term Yankee is applied to the natives of New England only.

ADAM HODGSON, *Letters from North America*, ii, 34. (1824) However, THOMAS TWINING, *Visit to the United States*, p. 385 (a. 1800), wrote, "We [the British] apply this term, Yankee, to the inhabitants of the United States." See also COKE, *Subaltern's Furlough*, ch. 11. (1833)

### YEA AND NAY

<sup>4</sup> Love God. This is the Everlasting Yea, wherein all contradiction is solved.

CARLYLE, *Sartor Resartus*. Bk. ii, ch. 9. (1831)

<sup>5</sup> Nay has the same number of letters as yea. (Tantas letras tiene un no como un si.)

CERVANTES, *Don Quixote*. Pt. i, ch. 22. (1605)

The Italians say, "Tanto vale il mio nò, quanto il tuo sì" (My no is as good as your yes); the French, "De oui et non vient toute question" (From yes and no come all disputes).

<sup>6</sup> And never ye to grucche it, night ne day?

And eek whan I sey "ye" ne sey nat "nay."

CHAUCER, *The Clerkes Tale*, l. 298. (c. 1388)

I like the sayers of No better than the sayers of Yes.

R. W. EMERSON, *Journals*. (c. 1870)

<sup>7</sup> Ye maie, sir (quoth he) mend three naies with one yee.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

<sup>8</sup> Let your yea be yea; and your nay, nay. (Hw dē ywār rō val val nai rō oō oō.)

New Testament: James, v, 12. (A. D. 44) The Vulgate is "Sit autem sermo vester: Est, est: Non, non."

To avoid repentance say "Nay" rather than "Yea"; but "Yea" once said, retract it not, for "Nay" that follows "Yea" is culpable indeed.

SALOMON IBN GABIROL, *Mibhar ha-Peninim* (*Choice of Pearls*). No. 327. (c. 1050) "Is there anything in the world worse than death? Yes, said I, and that is Nay after Yea."—Ben-hamelech: Preface. The French say, "Yes and No are quickly said, but think long before saying them."

<sup>9</sup> You swore to that.—By yea and nay, sir.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 54. (1595)

He swore by yea and nay  
He would have no denial.

UNKNOWN, *Merry Drollery*, i, 2b. (1661)

By Yea and Nay, shee'll throw her self on you

APHRA BEHN, *False Count: Prologue*. (1682)

But still the lady shook her head

And swore by yea and nay.

PRAED, *Charades and Enigmas*, xvii. (a. 1839)

<sup>10</sup> Henceforth my wooing mind shall be express'd

In russet yeas and honest kersey noes.

SHAKESPEARE, *Love's Labour's Lost*. Act v, sc 2, l. 412. (1595)

### YEAR

<sup>11</sup> A good year will not make him, and an ill year will not break him.

NATHAN BAILEY, *Dictionary: Year*. (1736)

<sup>12</sup> All will be one at the latter day, say we.

RANDLE COTGRAVE, *Dictionary: Fiens*. (1611)

'Tis all one a hundred years hence.

UNKNOWN, *Bagford Ballads*, ii, 722. (1675)

RAY, *English Proverbs*, p. 122. (1678) PINERO,

*The Benefit of the Doubt*. Act ii. (1895)

'Twill all be one a thousand years hence.

SWIFT, *Polite Conversation*. Dial. i. (1738)

We shall be nothing a hundred years hence.

JOSEPH RITSON, ed., *English Songs*, ii, 16. (1783)

Keep cool: it will be all one a hundred years hence

EMERSON, *Representative Men*. Ch. 4. (1850)

<sup>13</sup> The years teach much which the days never know.

EMERSON, *Essays, Second Series: Experience* (1844)

<sup>14</sup> A year is no contemptible portion of this mortal existence.

EDWARD GIBBON, *Miscellaneous Works*, i, 644 (a. 1794)

<sup>15</sup> Say no ill of the year till it be past.

GEORGE HERBERT, *Jacula Prudentum*. No. 299. (1640) FULLER, *Gnomologia*. No. 4071. (1738)

As the year is, your pot must seeth.

GEORGE HERBERT, *Jacula Prudentum*. No. 337.

The year does nothing else but open and shut.

GEORGE HERBERT, *Jacula Prudentum*. No. 900

Years know more than books.

GEORGE HERBERT, *Jacula Prudentum*. No. 927.

- 1  
Years, as they come, bring blessings in their train;  
Years, as they go, take blessings back again.  
(*Multa ferunt anni venientes commoda secum | multa recedentes adimunt.*)  
HORACE, *De Arte Poetica*, l. 175. (20 B. C.) Conington, tr.  
From each of us each passing year takes something. They have stripped me of mirth, love, feasting, play. (*Singula de nobis anni praedantur euntes.*)  
HORACE, *Epistles*. Bk. ii, epis. 2, l. 55.  
Years foll'wing years steal something ev'ry day.  
At last they steal us from ourselves away.  
POPE, *Imitations of Horace: Epistles*, ii, 2, 72. (1732)
- 2  
I will restore to you the years that the locust hath eaten. (*Reddam vobis annos, quos comedit locusta.*)  
*Old Testament: Joel*, ii, 25. (c. 350 B. C.)  
Who will give back the years that the locusts have eaten?  
S. G. CHAMPION, *Racial Proverbs*, p. 367. (1938) A Chinese proverb.
- 3  
Year by year. (*Per annos singulos.*)  
*Old Testament: I Kings*, x, 25. (c. 600 B. C.)  
Year after year. (*Tribus annis iugiter.*)  
*Old Testament: II Samuel*, xxi, 1. (c. 600 B. C.)  
Fro yer to yer.  
JOHN WYCLIF, *Works* (1880), p. 62. (c. 1380)  
Year in and year out.  
LOUISA M. ALCOTT, *Little Women*. Ch. 15. (1868)
- 4  
Nothing is swifter than the years. (*Nihil est annis velocius.*)  
OVID, *Metamorphoses*. Bk. x, l. 520. (A. D. 7)  
See also TIME: ITS FLIGHT.
- 5  
Hit hedde ben vn-sold this seven yer.  
WILLIAM LANGLAND, *Piers the Plowman*. Text A, passus v, l. 122. (1362) "This seven year," proverbial for any indefinite period.  
Thou may speke a word to-day  
That vii yer thens may be for thoght.  
UNKNOWN, *How the Wise Man Taught His Son*, l. 39. (c. 1460) See HAZLITT, *Early Popular Poetry*, i, 170.  
Thair suld na man be sa wyse. . . .  
In faith, this seven yeir!  
UNKNOWN, *Rauf Coilyear* (E.E.T.S.), p. 25. (c. 1475)  
That is the best dance without a pipe,  
That I saw this seven year.  
UNKNOWN, *The Four Elements*. (1519) See HAZLITT, *Old Plays*, i, 47.  
Not worth a horse of thine owne this seven yeare.  
GREENE AND LODGE, *A Looking Glasse for London*, l. 246. (1594)  
I have not seen you these seven years.  
JAMES HOWARD, *The English Mounseur*. Act ii. (1674)  
I don't think I shall speak to you again these seven years.  
FRANCES BURNEY, *Evelina*. Lett. xxiii. (1778)

- A long, indefinite period of time is: from seven year end to seven year end.  
E. M. WRIGHT, *Rustic Speech*, p. 175. (1913)
- 6  
We spend our years as a tale that is told.  
(*Anni nostri sicut aranea meditabuntur.*)  
*Old Testament: Psalms*, xc, 9. (c. 350 B. C.)  
We bring our years to an end, as it were a tale that is told.  
*Book of Common Prayer: Psalter*. (c. 1541)
- 7  
A thousand, aye, ten thousand years, are but a point one cannot see. (*χίλια γὰρ καὶ μύρια στιγμὴ 'στιν ἄιστος.*)  
SIMONIDES, *Fragments*. Frag. 98. (c. 475 B. C.)  
Quoted by PLUTARCH, *Consolation to Apollonius*. Sec. 17.  
A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. (*Quoniam mille anni ante oculos tuos, tamquam dies hesternae, quae praeteriit, et custodia in nocte.*)  
*Old Testament: Psalms*, xc, 4. (c. 350 B. C.)  
To dwellers in eternity  
A thousand years shall as a moment be.  
ABRAHAM COLES, *Microcosm*, p. 289. (c. 1873)
- 8  
The year rolls back unceasingly in its own footsteps. (*In se sua per vestigia volvitur annus.*)  
VERGIL, *Georgics*. Bk. ii, l. 402. (29 B. C.) Quoted by MONTAIGNE, i, 19.
- 9  
Years ago—years and years and donkey's ears, as the saying is.  
E. M. WRIGHT, *Rustic Speech*, p. 34. (1913)
- 10  
I shall seche hym a yere and a day.  
UNKNOWN, *Merlin*. Ch. 33. (c. 1450)  
We are man and wife for a year and a day.  
WALTER SCOTT, *The Monastery*. Ch. 25. (1820)

## YELLOW

- 11  
I found the streak of yellow in him.  
GEORGE ADE, *Artie*, p. 57. (1896)  
There was a yellow streak in the family.  
H. J. SMITH, *Mrs. Bumpstead-Leigh*. Act iii. (1911)  
The trouble with you boys is you're yellow.  
KAUFMAN AND RYSKIND, *Of Thee I Sing*. Act ii, sc. 1. (1931)  
He's chicken-hearted and lily-livered, with a yellow streak through the rest of his anatomy  
J. J. CONNINGTON, *No Past Is Dead*, p. 136. (1942)
- 12  
This Pardoner had heer as yelow as wex.  
CHAUCER, *Canterbury Tales: Prologue*, l. 575. (c. 1386)  
Hir hed was yelo as wyre  
Of gold fyned with fyre.  
UNKNOWN, *The Pistill of Susan*, l. 192. (a. 1400)  
Yellow as golde.  
RICHARD HULOET, *Abcedarium*, sig. N1. (1552)  
WAGER, *Mary Magdalene*, sig. C3. (1566)  
MABBE, tr., *Celestina*, p. 98. (1631) etc., etc.

Yellow as foot of kite.

SIR WILLIAM DAVENANT, *The Just Italian* Act i. (1630) WISE, *New Forest*, ch. 16, calls "As yellow as a kite's claw" a forest proverb.

The belly . . . as yellow as a marigold.

ISAAC WALTON, *The Compleat Angler*. Pt. i, ch. 5. (1653)

As yellow as the golden noble.

JOHN RAY, *English Proverbs*, p. 350. (1678)

As yellow as a daffodowndilly.

WILLIAM CARR, *The Dialect of Craven*, p. 296. (1828)

The Japanese have rich complexions, ninny!

Their sovereign is as yellow as a guinea.

J. R. PLANCHÉ, *Extravaganzas*, iv, 226. (1852)

Yellow as a guinea.

HARRIET MARTINEAU, *Autobiography*, i, 383. (1855)

1 All seems infected that th' infected spy,  
As all looks yellow to the jaundic'd eye.

POPE, *An Essay on Criticism*. Pt. ii, l. 358. (1709)

2 The "yellow peril" in its most serious form

*Daily News*, London, 21 July, 1900, 3/5. A supposed danger, principally to trade, threatening America and Europe from the peoples of Asia, originally the Chinese, but more recently the Japanese. Once in great vogue, it has fallen out of fashion.

## YESTERDAY

See also Past; Today and Yesterday

3 I am the child who traverseth the road of  
Yesterday.

*Book of the Dead*. Ch. xlii, l. 18. (c. 4000 B. C.)  
Nu, *Papyrus*.

4 On morning wings how active springs the mind  
That leaves the load of yesterday behind!

POPE, *Imitations of Horace: Satires*, ii, 2. 81  
(1732) This is Pope's rendering of lines 80  
and 81, "Alter, ubi dicto citius curata sopori  
| membra dedit, vegetus praecripta ad  
munia surgit."

There are two golden days in the week upon  
which and about which I never worry. . . . One  
of these days is yesterday. Yesterday, with all its  
cares and frets, with all . . . its mistakes and  
blunders, has passed forever beyond the reach of  
my recall. . . . And the other day I do not worry  
about is tomorrow. Tomorrow with all its possible  
adversities, . . . its failures and mistakes, is  
as far beyond the reach of my mastery as is its  
dead sister yesterday.

ROBERT J. BURDETTE, *The Golden Day*. (1879)

5 And all our yesterdays have lighted fools  
The way to dusty death.

SHAKESPEARE, *Macbeth*, v, 5, 22. (1606)

6 Yesterday wyll not be callyd agayne.

JOHN SKELTON, *Magnyfycence*, l. 2057. (c. 1520)  
Well, well (quoth she) what euer ye now saie,  
It is to late to call again yesterdaie.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 9. (1546)

Howe great a foly is it for a mortall creature to  
call agayne (as they saye) yesterdaye.

RICHARD TAVERNER, tr., *Erasmus' Apophthegms*,  
fo. 35. (1550)

O, call back yesterday, bid time return.

SHAKESPEARE, *Richard II*, iii, 2, 69. (1595)

No man can call again yesterday.

NICHOLAS BRETON, *Crossing of Proverbs*. (1616)

To love, once past, I cannot backward move;

Call yesterday again, and I may love.

JOHN DRYDEN, *Aureng-Zebe*. Act v, sc. 1. (1676)

'Tis to no purpose to think of recalling yesterday.

SIR ROGER L'ESTRANGE, tr., *Aesop's Fables*, ccv,  
221. (1692)

Fortune cannot give him yesterday.

FRANKLIN, *Poor Richard's Almanack*, 1736.

Who can restore yesterday?

JOHN LEWIS BURCKHARDT, *Arabic Proverbs*.  
No. 678. (1917)

O God! turn back the universe and give me yes-  
terday.

HENRY ARTHUR JONES, *The Silver King*. Act iii,  
sc. 4. (1882)

Turn back the universe and give me yesterday.

J. F. BRENNAN AND E. R. BALL. Refrain of  
popular song. (c. 1910)

The fairest morrow doesn't restore yesterday.

S. G. CHAMPION, *Racial Proverbs*, p. 379.  
(1938) A Chinese proverb.

7 Whose yesterdays look backwards with a  
smile.

EDWARD YOUNG, *Night Thoughts* Nt. ii, l. 334  
(1742)

A man he seems of cheerful yesterdays

And confident to-morrows.

WORDSWORTH, *The Excursion*. Bk. vii, l. 557.

(1814) "Cheerful Yesterdays" was used by  
Thomas Wentworth Higginson as the title of  
his autobiography, which was published in  
1898.

## YOKE

8 My yoke is easy, and my burden is light.  
(ζυγός μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν  
ἐστίν.)

*New Testament: Matthew*, xi, 30. (c. A. D. 65)

The *Vulgate* is, "Iugum enim meum suave  
est, et onus meum leve."

9 True yokefellow. (γρῆσι σύζυγοι.)

*New Testament: Philippians*, iv, 3. (c. A. D. 60)

The *Vulgate* is "Germane compar."

[She] beat her yokemate with a washbutte

NICHOLAS HARPSFIELD, *The Pretended Divorce  
Between Henry VIII and Catharine of Ara-  
gon*, p. 276. (c. 1555)

Rebecca . . . trying to soothe her angry yoke-  
mate.

THACKERAY, *Vanity Fair*. Ch. 25. (1848)

10 To bear the yoke. (Ferre iugum.)

PLAUTUS, *Curculio*. (c. 200 B. C.) As quoted by  
ERASMUS, *Adagia*, i, ii, 71, citing also a use  
of the phrase by Horace. The Russians say,  
"Wherever there is a neck there is a yoke."  
See under NECK.



In time the savage bull doth bear the yoke.  
SHAKESPEARE, *Much Ado About Nothing*, i, 1, 263. (1598) Quoted. *See under BULL*.  
Well, I had better come to the yoke.  
RIDER HAGGARD, *King Solomon's Mines*. Ch. 1. (1885)

1  
No yoke is so tight but that it hurts less to carry it than to struggle against it. (Nullum tam arctum est iugum. quod non minus laedat ducentem quam repugnantem.)

SENECA, *De Ira*. Bk. iii, ch. 16, sec. 1. (c. A. D. 55)

2  
He . . . brought to yoke the enemies of Rome.

SHAKESPEARE, *Titus Andronicus*, i, 1, 69. (1593)

His . . . pleasure was that they shoulde passe all under the yoke or gallowes.

PHILEMON HOLLAND, tr., *Livy*. Bk. iii, ch. 28. (1600)

Jugurtha grants the Romans life and liberty but upon condition that they should pass under the yoke.

JOHN OZELL, tr., *The Roman Republic*. Bk. ii, ch. 9. (1720)

His army was routed and passed under the yoke.

CHARLES MERIVALE, *A General History of Rome*. Ch. 30. (1875) The yoke under which a defeated army had to pass consisted of two spears fixed upright in the ground with a third crosswise on top of them.

## YOUTH

See also Age and Youth

3  
The best things are youth and health. (βεότητες τε κύριαι.)

ANACREON, *Odes*. Bk. iii, frag. 77. (c. 500 B. C.)

Quoted by PHOTIUS, *Lexicon*, iii, 18.

Bliss was it that dawn to be alive,  
But to be young was very heaven.

WORDSWORTH, *The Prelude*. Bk. xi, l. 108. (1805) The French say, "Il n'est rien de tel que d'être jeune" (There is nothing like being young).

4  
Youth will to youth. (νέος νέψ.)

ARISTOTLE, *Rhetoric*. Bk. i, ch. 11, sec. 25. (c. 330 B. C.) *See under LIKENESS: LIKE TO LIKE*.

5  
For youth, the future is long, the past short. . . . It is easily deceived, because it is quick to hope. (εὐεξαπατήτοισι εἰσι διὰ τὸ εὐρημένον ἐπιζήσουσι γὰρ ῥαδίως.)

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 12, sec. 8. (c. 330 B. C.)

All their [youth's] errors are due to excess and vehemence and their neglect of the maxim of Chilon [μηδὲν ἄγαν, Ne quid nimis, Never go to extremes], for they do everything to excess.

ARISTOTLE, *Rhetoric*. Bk. ii, ch. 12, sec. 14. The entire chapter is devoted to a description of the characteristics of youth.

6  
The fewer his years the fewer his tears.

H.G. BOHN, *Handbook of Proverbs*, p. 504. (1855)

7  
What I promised thee was in my nonage.

BUNYAN, *The Pilgrim's Progress*. Pt. i. (1678)

8  
The young leading the young, is like the blind leading the blind; they will both fall into the ditch.

LORD CHESTERFIELD, *Letters*, 24 Nov., 1747.

Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough.

LORD CHESTERFIELD, *Letters*, 15 Jan., 1753

9  
My youth may wear and waste, but it shall never rust.

WILLIAM CONGREVE, *The Way of the World*. Act ii, sc. 1. (1700)

10  
A youth in growing hath a wolfe in his guts.  
RANDLE COTGRAVE, *Dictionary: Icune*. (1611)  
This ravening fellow has a wolf in's belly.

BEAUMONT AND FLETCHER, *Women Pleased* Act i, sc. 2. (c. 1613)

A young man who still groweth, hath a woolf in his belly.

TORRIANO, *Piazza Universale*, p. 56. (1666)

A growing youth has a wolf in his belly.—That is, he is a great eater.

JOHN COLLINS, *Spanish Proverbs*, p. 214. (1823)

11  
When we are young, we think not only ourselves, but that all about us, are immortal.

BENJAMIN DISRAELI, *Venetia*. Ch. 4. (1837)

Almost everything that is great has been done by youth.

DISRAELI, *Coningsby*. Bk. iii, ch. 1. (1844)

12  
Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth. (Laetare ergo iuvenis in adolescentia tua, et in bono sit cor tuum in diebus iuventutis tuae.)

*Old Testament: Ecclesiastes*, xi, 9. (c. 250 B. C.)

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. (Memento Creatoris tui in diebus iuventutis tuae, antequam veniat tempus afflictionis, et appropinquent anni, de quibus dicas: Non mihi placent.)

*Old Testament: Ecclesiastes*, xii, 1.

13  
A curse is youth to mortals, when with youth A man hath not implanted righteousness.

(κακόν γε θνητοῖς τὸ νέον ἐν τε τῷ νέψ τὸ μὴ δίκαιον δοῦναι ἀνθρώπων ἔχει.)

EURIPIDES, *Andromache*, l. 184. (c. 430 B. C.)

14  
Ah, sweet is youth. (ὦ νεότας μοι φίλον.)

EURIPIDES, *Hercules Furens*, l. 637. (c. 420 B. C.)

The youths, the people's spring. (ἔαρ τοῦ δήμου τοῦς ἐφήβους.)

DEMADES. (c. 350 B. C.) As quoted by ATHE-NAEUS, sec. 99D.

Ah youth! for ever dear, for ever kind!

POPE, tr., *The Iliad*. Bk. xix, l. 303. (1720)

Youth, youth, springtime of beauty! (Giovinezza. giovinezza, primavera di bellezza!)

UNKNOWN, *Giovinezza*. Official song of the Italian Fascists. (c. 1920)

<sup>1</sup> Gilded youth. (Jeunesse dorée.)

ELIE CATHERINE FRÉRON, describing the French dandies of 1714. See MONSELET, *Fréron, Sa Vie*. Young men of what they call the Muscadin or dandy species! Fréron in his fondness, names them Jeunesse Dorée, Golden or Gilt Youth.

CARLYLE, *French Revolution*, iii, vii, 2. (1837)

<sup>2</sup> The Death of Youth is a Shipwreck.

THOMAS FULLER, *Gnomologia*. No. 4474. (1732)

<sup>3</sup> Fair laughs the Morn, and soft the Zephyr blows,

While proudly riding o'er the azure realm  
In gallant trim the gilded Vessel goes;  
Youth on the prow, and Pleasure at the helm.

THOMAS GRAY, *The Bard*, l. 71. (1757)

Youth at the helm and pleasure at the prow.

J. G. COUSINS, *Ask Me Tomorrow*, p. 248. (1940)

<sup>4</sup> In youth to doe amiss, it is the lesse reproach  
STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 169. (1574) Pettie, tr. "As the Poet sayth." Let the past as nothing be. Go it while you're young.

ABRAHAM LINCOLN, *Letter to W. H. Herndon*, 11 July, 1848.

For God's sake give me the young man who has brains enough to make a fool of himself.

R. L. STEVENSON, *Crabbed Age and Youth* (1874)

A man whose youth has no follies, will in his maturity have no power.

MORTIMER COLLINS, *Thoughts in My Garden*, ii, 108. (a. 1876)

<sup>5</sup> Set forward, ye shall neuer labour yonger

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

Take heart at grasse, yonger thou shalt neuer be

JOHN LYLY, *Euphues* (Arber), p. 65 (1579)

Let the world slip: we shall ne'er be yonger

SHAKESPEARE, *The Taming of the Shrew: Induction*, ii, 146. (1594)

<sup>6</sup> He hath the flower of youth, wherein is the fulness of strength. (καὶ ὁ ἔχει ἄβυσσόν ἀνδρός, ὃ το κράτος ἐστὶ μέγιστον.)

HOMER, *Iliad*. Bk. xiii, l. 484. (c. 850 B. C.)

Age? Sixteen. The very flower of youth. (Anni? sedecim. flos ipsus.)

TERENCE, *Eunuchus*, l. 318. (61 B. C.)

When my youth in its flower was keeping jocund springtime. (Iucundum cum aetas florida vix ageret.)

CATULLUS, *Odes*. Ode lxviii, l. 16. (c. 57 B. C.)

Quoted by MONTAIGNE, I, 19. The French translation of Mademoiselle de Gournay is famous: "Quand mon âge fleuri rouloit son gai printemps."

The flower of the young men. (Flos iuvenum.)  
LIVY, *History* Bk. viii, sec. 8 (c. 10 B. C.)

The flower of youth. (Flos iuventutis.)

LIVY, *History*. Bk. xxxvii, sec. 12.

A lad in the bloom of youth. (Vitae flore puer.)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i, l. 470. (c. A. D. 416)

Force of iuventus, hardy as lion.

JOHN LYDGATE, *Minor Poems*, p. 198. (c. 1430)

In the very May-morn of his youth.

SHAKESPEARE, *Henry V*, i, 2, 120. (1599)

He wears the rose Of youth upon him.

SHAKESPEARE, *Antony and Cleopatra*, iii, 13, 20. (1606)

'Tis now the summer of your youth.

EDWARD MOORE, *The Gamester*. Act iii, sc. 4. (1753)

<sup>7</sup> Youth is hasty of temper, but weak in judgment. (κραϊνότερος μὲν γὰρ τε νόος, λεπτή δέ τε μήτις.)

HOMER, *Iliad*. Bk. xxiii, l. 590 (c. 850 B. C.)

Who has no hair upon his lips

In business will have many slips.

(Tsui li wu mao, tso shih pu lao.)

SCARBOROUGH, *Chinese Proverbs*. No. 1429. (1875)

Youth is ever thoughtless. (αἰὲλ γὰρ τε νεώτεροι ἀπαθέουσιν.)

HOMER, *Odyssey*. Bk. vii, l. 294. (c. 850 B. C.)

Yowith [youth] is recheles [reckless].

UNKNOWN, *Tale of Beryn*, l. 1052 (c. 1400)

Full seelde [seldom] is, that yong folk wyse been

THOMAS HOCCEVE, *De Regimine Principum*, l. 147. (c. 1412)

Youth never casts for peril.

DAVID FERGUSON, *Scottish Proverbs*, p. 112. (c. 1595) RAY, p. 265; KELLY, p. 374. Kelly adds.

"Signifying that youth is rash and headstrong."

Young heads are giddy, and young hearts are warm,

And make mistakes for manhood to reform.

WILLIAM COWPER, *Tirocinium*, l. 444 (1784)

<sup>8</sup> To maids and boys I sing. (Virginitus puerisque canto.)

HORACE, *Odes*. Bk. iii, ode 1, l. 4 (23 B. C.) The first two words used as the title of a book of essays by Robert Louis Stevenson.

He is wont to be read by boys and girls. (Solet hic pueris virginibusque legi.)

OVID, *Tristia* Eleg. ii, l. 370 (c. A. D. 9)

<sup>9</sup> The cow and the bear shall feed; their young ones shall lie down together. (Requiescent catuli eorum.)

Old Testament: *Isaiah*, xi, 7. (c. 725 B. C.)

Dead though she be, she feels her young one kick

SHAKESPEARE, *All's Well that Ends Well*, v. 3, 303. (1606)

"Where's the kids?"—"Kids?"—"Yes, the young-uns."

PIERCE EGAN, *The Pilgrims of the Thames*. Ch. 10. (1838)

Tell the maurauding "young uns" . . . to keep out of the kitchen.

HARRIET BEECHER STOWE, *Uncle Tom's Cabin*. Ch. 18. (1852)

You beware of that young 'un.

MISS BRADDON, *Joshua Haggard's Daughter*.  
Ch. 1. (1876)

1  
The powers of one-and-twenty, like a tide.  
Flow in upon me.

BEN JONSON, *Staple of News*. Act i, sc. 2. (1626)  
Long as the year's dull circle seems to run  
When the brisk minor pants for twenty-one.

POPE, *Imitations of Horace: Epistles*. Bk. I, epis.  
1, l. 37. (1732)

Lightly I vaulted up four pair of stairs,  
In the brave days when I was twenty-one.

W. M. THACKERAY, *The Garret*. (1845)

2  
The greatest respect is due to youth. (Maxima  
debetur puero reverentia.)

JUVENAL, *Satires*. Sat. xiv, l. 47. (c. A. D. 120)  
There is the warning . . . "Maxima debetur  
pueris reverentia." Children should be treated  
with the respect which is due to their innocence  
of the world.

H. P. LIDDON, *Sermons on Some Words of  
Christ*, p. 12. (1892)

3  
Youth is a perpetual intoxication; it is the  
fever of reason. (La jeunesse est une ivresse  
continuelle: c'est la fièvre de la raison.)

LA ROCHEFOUCAULD, *Maximes*. No. 271. (1665)  
Most young people think they are behaving  
naturally, when they are merely unmannerly and  
coarse. (La plupart des jeunes gens croient être  
naturels, lorsqu'ils ne sont que mal polis et  
grossiers.)

LA ROCHEFOUCAULD, *Maximes*. No. 372.

4  
Ah me! that I have passed a sterile youth!  
(Heu michi, quod sterilem duxi vitam juveni-  
lem!)

WILLIAM LANGLAND, *Piers the Plowman*, Text  
B, passus i, l. 140. (1362) Quoted twice, from  
an unknown source.

5  
The thoughts of youth are long, long thoughts.  
H. W. LONGFELLOW, *My Lost Youth*. (1855)  
Credited to "an old Lapland song."

6  
We haue an olde (prouerbe), youth will haue  
his course.

JOHN LYLY, *Euphues* (Arber), p. 124. (1579)  
Young blood doth not obey an old decree.

SHAKESPEARE, *Love's Labour's Lost*, iv, 3, 217.  
(1595)

Youth will have his swing.

SHACKERLEY MARMION, *A Fine Comparison*.  
Act i, sc. 7. (1633) CLARKE, *Paroemiologia*,  
p. 183. (1639) etc., etc. The French say, "Il  
faut que jeunesse se passe."

Youth will be served, every dog has his day, and  
mine has been a fine one.

GEORGE BORROW, *Lavengro*. Ch. 92. (1851)

When all the world is young, lad,  
And all the trees are green,  
And every goose a swan, lad,  
And every lass a queen;  
Then hey for boot and horse, lad,  
And round the world away;

Young blood must have its course, lad,  
And every dog his day.

KINGSLEY, *The Water Babies: Song*. (1863)

There was an old ring proverb that "Youth will  
be served."

CONAN DOYLE, *The Green Flag*, p. 125. (1900)

Doyle also quotes the proverb in *Rodney  
Stone*, ch. 21. (1896)

Young blood! Youth will be served!

S. V. BENÉT, *Young Blood*. (1930) Quoted as  
from D'HERMONVILLE'S *Fabliaux*, an imag-  
inary title fabricated by Mr. Benét.

My dear old chap, youth must be served.

GEORGETTE HEYER, *Envious Casca*, p. 60. (1941)

7  
In the lexicon of youth, which Fate reserves  
For a bright manhood, there is no such word  
As—fail!

LORD LYTTON, *Richelieu*. Act ii, sc. 2. (1838)

The last phrase repeated in act iii, sc. 1.

In the Captain's bright lexicon, my little love, is  
no such word as "foil."

JEAN WEBB, *No Match for Murder*, p. 45. (1942)

8  
Burning youth. (La jeunesse bouillante.)

MONTAIGNE, *Essays*. Bk. i, ch. 20. (1580)

Unbrideled youth.

JOHN LYLY, *Euphues and His England* (Ar-  
ber), p. 228. (1580)

To flaming youth let virtue be as wax.

SHAKESPEARE, *Hamlet*, iii, 4, 84. (1600) The  
Germans say, "Jugend hat nicht Tugend"  
(Youth has no virtue).

In my hot youth, when George the Third was  
king.

LORD BYRON, *Don Juan*. Canto xi, st. 212. (1818)

9  
He is not so young as he used to be.

MISS MULOCK, *Agatha's Husband*. Ch. 7. (1852)

I'm not so young as I was.

HENRY KINGSLEY, *The Recollections of Geof-  
frey Hamlyn*. Ch. 37. (1859)

10  
The atrocious crime of being a young man,  
which the honourable gentleman has, with  
such spirit and decency, charged upon me, I  
shall neither attempt to palliate nor deny; but  
content myself with wishing that I may be  
one of those whose follies cease with their  
youth, and not of those who continue ignorant  
in spite of age and experience.

WILLIAM PITT, *Speech*, in the House of Com-  
mons, 27 Jan., 1741, in reply to Walpole, the  
"honourable gentleman" referred to.

If youth is a fault, one soon gets rid of it. (Wenn  
die Jugend ein Fehler ist, so legt man ihn sehr  
bald ab.)

GOETHE, *Sprüche in Prosa*. (1819)

The fault of youth is one which every day cor-  
rects. (Mangel an Jahren, ist ein Fehler der sich  
mit jedem Tage verbessert.)

CHARLES CAHIER, *Six Mille Proverbes*, p. 327.  
(1856) A German proverb.

If youth be a defect, it is one that we outgrow  
only too soon.

J. R. LOWELL, *Address*, Cambridge, Mass., 8  
Nov., 1886.

Youth is a malady of which one is soon cured, alas! (La jeunesse est un mal dont on guérit bien vite, hélas!)

MAX O'RELL, *John Bull et Son Ile*, p. 231.

(1890) Benito Mussolini is said to have paraphrased this on his fiftieth birthday, "Youth is a malady of which one becomes cured a little every day."

<sup>1</sup> It becomes a young man to be modest. (Decet verecundum esse adulescentem.)

PLAUTUS, *Asinaria*, l. 833. (c. 200 B. C.)

The best recommendation a young man can have is modesty. (Prima igitur commendatio proficiscitur a modestia.)

CICERO, *De Officiis*. Bk.ii, ch.13, sec.46. (c.45 B. C.)

A well-bred youth neither speaks of himself, nor, being spoken to, is silent.

HERBERT, *Jacula Prudentum*. No. 280. (1640)

<sup>2</sup> Precocious youth is a sign of premature death. (Senilem iuventam praematurae mortis esse signum.)

PLINY, *Naturalis Historia*. Bk.vii, sec.51. (A. D. 77)

<sup>3</sup> The glory of young men is their strength. (Exultatio iuvenum, fortitudo eorum.)

Old Testament: *Proverbs*, xx, 29. (c. 350 B. C.)

<sup>4</sup> By reason, not by force, is youth to be mastered. (Ratione non vi vincenda adulescentia est.)

PUBLILIUS SYRUS, *Sententiae*. No.627. (c.43 B. C.)

<sup>5</sup> Not without cause they say "He started young." (*παυδομαθεῖς*.)

QUINTILIAN, *Institutionis Oratoriae*. Bk. i, ch. 12, sec. 9. (c. A. D. 80) Of those who acquire great skill in any art.

<sup>6</sup> The young are not always with their bow bent.

JOHN RAY, *English Proverbs*, p. 353. (1678)

<sup>7</sup> Away seli [silly] yonge things.

ROBERT OF GLOUCESTER, *Metrical Chronicle*, l. 6446. (1297)

Men and women and specialie yung persons.

JOHN GAU, *The Richt Vay to the Kingdom of Hewine*, p. 3. (1533)

"Young persons" have been defined to be males and females of from thirteen to eighteen years of age.

J. R. LEIFCHILD, *Cornwall*, p. 281. (1855)

Bring a blush to the cheek of the young person.

DICKENS, *Our Mutual Friend*. Bk. i, ch. 11. (1865) See under BLUSH.

<sup>8</sup> When all the illusions of his Youth were fled, Indulged perhaps too much, cherish'd too fondly.

SAMUEL ROGERS, *Italy: Arqua*. (c. 1820) Referring to Petrarch.

How beautiful is youth! how bright it gleams

With its illusions, aspirations, dreams!

H. W. LONGFELLOW, *Morituri Salutamus*. (1875)

The enthusiastic and pleasing illusions of youth.

J. H. SHORTHOUSE, *John Inglesant*. (1880)

All sorts of allowances are made for the illusions of youth; and none, or almost none, for the disenchantments of age.

R. L. STEVENSON, *Virginibus Puerisque: Crabbed Age and Youth*. (1881)

<sup>9</sup> For though the camomile, the more it is trodden on the faster it grows, yet youth, the more it is wasted the sooner it wears.

SHAKESPEARE, *I Henry IV*, ii, 4, 440. (1597) See also ADVERSITY: A BLESSING.

We that are in the vaward of our youth.

SHAKESPEARE, *II Henry IV*, i, 2, 200. (1598)

We have some salt of our youth in us.

SHAKESPEARE, *The Merry Wives of Windsor*, ii, 3, 50. (1601) See also under SALT.

<sup>10</sup> Now all the youth of England are on fire, And silken dalliance in the wardrobe lies.

SHAKESPEARE, *Henry V*. Act ii, Prologue, l. 1. (1598) Quoted by FRANCIS BEEDING, *Ten Holy Horrors*, p. 54. (1939)

<sup>11</sup> No wise man ever wished to be younger.

SWIFT, *Thoughts on Various Subjects*. (1714)

Would a sensible man become young again on the same conditions he once was so?

STANISLAUS LESZCZYŃSKI, KING OF POLAND, *Œuvres du Philosophe Bienfaisant*. (1763)

<sup>12</sup> Beautiful is the bloom of youth, but it does not last. (κάλλος καλόν ἐστὶ τὸ παιδικόν, ἀλλ' ὀλίγον ἔσθ.)

THEOCRITUS, *Idyls*. Idyl xxiii, l. 33. (c. 270 B. C.) Youth passes like a dream. (τάχα γὰρ σε παρέρχεται ὡς ὄναρ ἥβη.)

THEOCRITUS, *Idyls*. Idyl xxvii, l. 9.

Ah lovely boy, trust not too much to your bloom: the white privets fall, the dark hyacinths are culled. (O formose puer, nimum ne crede colori: | alba ligustra cadunt, vaccinia nigra leguntur.)

VERGIL, *Eclogues*. Ecl. ii, l. 17. (37 B. C.)

Youth flies. (Fugit iuventus.)

HORACE, *Epodes*. Epode xvii, l. 21. (c. 20 B. C.)

There is another Latin proverb, "Vigor aetatis fluit ut flos veris" (The vigor of our days passes like a flower of the spring).

Then come kiss me, sweet-and-twenty, Youth's a stuff will not endure.

SHAKESPEARE, *Twelfth Night*, ii, 3, 52. (1599)

Youth now flees on feathered foot.

R. L. STEVENSON, *To Will H. Low*. (a. 1894)

<sup>13</sup> Youth cannot be recaptured once it is fled. (νεότατα δ' ἔχην παλιμάχρετον | οὐκ ἔστι.)

THEOCRITUS, *Idyls*. Idyl xxix, l. 28. (c. 270 B. C.)

The May of life blooms once and never again. (Des Lebens Mai blüht einmal und nicht wieder.)

SCHILLER, *Resignation*. St. 2. (c. 1800)

Youth comes but once in a lifetime.

LONGFELLOW, *Hyperion*. Bk. ii, ch. 10. (1839)

Pass no day idly: youth does not return. (Pai jih mo hsien kuo: ch'ing ch'un pu tsai lai.)

SCARBOROUGH, *Chinese Proverbs*. No.740. (1875)

You're only young the once.

PATRICIA WENTWORTH, *In the Balance*, p. 199. (1941)

<sup>1</sup> We are none of us infallible, not even the youngest.

W. H. THOMPSON, Master of Trinity College, Cambridge, *Remark*. (c. 1880) On the authority of ERIC PARTRIDGE, *Dictionary of Clichés*.

<sup>2</sup> The youth gets together his materials to build a bridge to the moon . . . and at length the middle-aged man concludes to build a woodshed with them.

H. D. THOREAU, *Unpublished Manuscripts* (a. 1862) Quoted by EMERSON, *Thoreau*.

<sup>3</sup> Youth is not a time of life; it is a state of mind.

SAMUEL ULLMAN, *From the Summit of Four Score Years*. The saying has been attributed also to Dr. Frank Crane and to Charles Bardlee Hunt.

<sup>4</sup> Enter on the path of training whilst the minds of young men are pliant and whilst their age is ductile. (Viamque insiste domandi. | dum faciles animi iuvenum, dum mobilis aetas.)

VERGIL, *Georgics*. Bk. iii, l. 164. (c. 29 B. C.) Youth, soft as wax for moulding to evil. (Iuvenis . . . cereus in vitium ilet.)

HORACE, *De Arte Poetica*, l. 163. (c. 20 B. C.)

Alas! how easily does youth err with its weak ways. (Teneris heu lubrica moribus aetas!)

CLAUDIAN, *De Raptu Proserpina* Bk. iii, l. 227. (c. A. D. 395)

The tender youth of a childe is apt to receive any forme.

JOHN LYLY, *Euphues* (Arber), p. 37. (1579)

As the steele is imprinted in the soft waxe, so learning is engrauen in ye minde of an young Impe.

JOHN LYLY, *Euphues*, p. 131.

Tender youth is soon suggested.

SHAKESPEARE, *The Two Gentlemen of Verona*, iii, 1, 34. (1594)

Youth being indeed the philosophers rasa tabula, is apt to receive any good impression.

RICHARD BRATHWAIT, *The English Gentleman*, p. 3. (1630)

Youth and white paper take any impression.

JOHN RAY, *English Proverbs*, p. 31. (1670)

FULLER, *Gnomologia* No. 6066. (1732)

Youth and white paper, as the proverb says, take all impressions.

MARIA EDGEWORTH, *The Parent's Assistant: The Little Merchant*. Ch. 1. (1796)

His mind was in its original state of white paper.

CHARLES LAMB, *The South-Sea House*. (1820)

The mark must be made in youth. (Pi ting shao nien kao fa.)

WILLIAM SCARBOROUGH, *Chinese Proverbs*. No. 1432. (1875)

## YULE

See also Christmas

<sup>5</sup> Yule is good on Yule even.

JOHN CLARKE, *Paroemiologia*, p. 307. (1639)  
RAY, *English Proverbs*, p. 44. (1670)

Yule is young on Yule Even.

And as old in Saint Steven [Dec. 26].

JAMES KELLY, *Scottish Proverbs*, p. 378. (1721)

<sup>6</sup> Yule! Yule! a pack of new cards and a Christmas fool.

MICHAEL DENHAM, *Proverbs*, p. 62. (1846)

Yule is come, and yule is gone, and we have feasted well,

So Jack must to his flail again, and Jenny to her wheel.

MICHAEL DENHAM, *Proverbs*, p. 67.

<sup>7</sup> A yule feast may be quot at Pasche [Easter].

FERGUSON, *Scottish Proverbs*, p. 14. (c. 1595)

"A Yule feast may be quat at Pasche." That is, Christmas cheer may be digested, and the party hungry again, at Easter.

THOMAS FULLER, *Worthies*, ii, 544. (1662)

A yule feast may be quit at Pasch. A good office, done at one time, may be requit at another

JAMES KELLY, *Scottish Proverbs*, p. 27. (1721)

A Yule feast may be done at Pasch. Festivities need not . . . be confined to any season.

DEAN RAMSAY, *Reminiscences*, v, 198. (1857)

Of the three interpretations, Fuller's seems the best.

<sup>8</sup> To flee charge, and fynde ease, ye wold now heere oste.

It is easy to cry vle at other mens cost.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

It is eith to cry yule on an other mans cost.

FERGUSON, *Scottish Proverbs*, p. 62. (c. 1595)

It is easy to cry Yule at other men's cost.

NATHAN BAILEY, *Dictionary: Yule*. (1736)

<sup>9</sup> Ye ken a green Yule makes a fat kirk-yard.

WALTER SCOTT, *The Antiquary*. Ch. 23. (1816)

See also under CHRISTMAS

## Z

### ZEAL

<sup>10</sup>

Zeal is by no Means the same with Fury and Rage.

Zeal is fit only for wise Men, but is found mostly in Fools.

Zeal, when it is a Virtue, is a dangerous one

FULLER, *Gnomologia*. Nos. 6067-6071. (1732)

The zeal of fools offends at any time.

POPE, *Imitations of Horace: Epistles*, ii, 1, 406. (1732)

<sup>11</sup>

I do not love a man who is zealous for nothing.

GOLDSMITH, *The Vicar of Wakefield*. (1766)

Johnson: I remember a passage in Goldsmith's "Vicar of Wakefield," which he was afterwards

fool enough to expunge: "I do not love a man who is zealous for nothing."

*Boswell*: That was a fine passage.

*Johnson*: Yes, Sir: there was another fine passage too, which he struck out: "When I was a young man, being anxious to distinguish myself, I was perpetually starting new propositions. But I soon gave this over; for, I found that generally what was new was false."

BOSWELL, *Life of Dr. Johnson*, 26 March, 1779.

Goldsmith is supposed to have struck out the second passage because he felt it was too autobiographical.

<sup>1</sup> Inordinate Zeale is a pernicious Reformer.

GABRIEL HARVEY, *Pierces Supererogation*. (1593)

For Zeal's a dreadful termagant,

That teaches saints to tear and rant.

BUTLER, *Hudibras*, iii, ii, 677. (1664)

For virtue's self may too much zeal be had;

The worst of madmen is a saint run mad.

POPE, *Imitations of Horace: Epistles*. Bk. i, epis. 6, l. 26. (1732)

The zeal-pot boils over.

JAMES OTIS, as quoted by JOHN ADAMS, *Letters*, p. 23. (1774)

The greatest dangers to liberty lurk in insidious encroachments by men of zeal, well-meaning but without understanding.

MR. JUSTICE LOUIS D. BRANDEIS, *Opinion*, *Olmstead v. U.S.* (1928)

<sup>2</sup> He . . . was clad with zeal as a cloke. (*Operatus est quasi pallio zeli.*)

*Old Testament: Isaiah*, lix, 17. (c. 725 B.C.)

<sup>3</sup> A single zealot may become persecutor, and better men be his victims.

THOMAS JEFFERSON, *Notes on Virginia*. (1782)

<sup>4</sup> With more zeal than discretion. (*Maiore studio quam consilio.*)

POMPEY, *Epistula ad Senatam*. Sec. 4. (75 B.C.)

I have more zeal than wit.

POPE, *Imitations of Horace: Satires*. Bk. ii, sat. 6, l. 56. (1732)

<sup>5</sup> They have a zeal of God, but not according to knowledge. (*ἔηλον θεοῦ ἔχουσιν· ἀλλ' οὐ κατ' ἐπίγνωσιν.*)

*New Testament: Romans*, x, 2. (c. A. D. 57) The *Vulgate* is, "Illis quod aemulationem Dei habent, sed non secundum scientiam."

"Zeale without knowledge is sister of Folly":

But though it be witlesse, men hold it most holly.

JOHN DAVIES, *The Scourge of Folly*. Prov. 57.

(1611) RAY, *English Proverbs*, p. 24. (1678)

Zeal without knowledge is fire without light

Zeal without knowledge is frenzy.

JOHN RAY, *English Proverbs*, p. 146. (1678)

FULLER, *Gnomologia*. No. 6069. (1732)

Zeal without Prudence is Phrenzy.

THOMAS FULLER, *Gnomologia*. No. 6070. (1732)

"Zeal without knowledge is a runaway horse"; "Zeal is like fire; it wants both feeding and watching."

<sup>6</sup> Violent zeal for truth hath an hundred to one odds to be either petulancy, ambition, or pride.

SWIFT, *Thoughts on Religion*. (1728)

<sup>7</sup> Not too much zeal. (*Pas trop de zèle.*)

CHARLES MAURICE DE TALLEYRAND. (c. 1792)

See SAINTE-BEUVE, *Critiques et Portraits*, iii, 324. Sometimes quoted, "Surtout pas de zèle" (Above all, no zeal). A reflection of the French proverb, "Trop de zèle gâte tout" (Too much zeal spoils everything)

<sup>8</sup> We are often moved with passion, and we think it to be zeal. (*Passione interdum movemur, et zelum putamus.*)

THOMAS À KEMPIS, *De Imitatione Christi*. Bk. ii, ch. 5. (c. 1420)

Crime has its heroes; error has its martyrs:

Of true zeal and false what vain judges we are! (*Le crime a ses héros; l'erreur a ses martyrs:*

*Du vrai zèle et du faux vains juges que nous sommes!*)

VOLTAIRE, *La Henriade*. Chant v, l. 200. 5. (1723)

## **INDEX**

## SUGGESTIONS FOR THE USE OF THE INDEX

With the exception of a few unimportant variations, every proverb, maxim, and familiar phrase in this book is indexed by at least one key-word, and not only the page upon which it appears is indicated, but also its position on the page, so that it may be found instantly without searching the entire page. The first entry in the index is "A 1, clear grit, 1778:5," indicating the fifth quotation on page 1778. If a quotation has two key-words, it is indexed under both of them and may be found under whichever word occurs to the reader. "Beauty is only skin-deep" is indexed under both "beauty" and "skin-deep," at 140:4, where fourteen other related proverbs, aphorisms, and variations are given. All unusual words by which a quotation might be remembered are also indexed, as well as all proper names. Therefore it is not necessary to remember a quotation exactly in order to find it, but only to remember one of its important words.

If even this much is not remembered, but only in a general way what the desired quotation is about, it should be searched for in the text under the appropriate heading. To make such a search easier, the longer subjects are divided into sections. "Friend," for example, is divided into (1) general proverbs and aphorisms; (2) "Friend: Alter Ego"; (3) "A Friend at Court"; (4) "A Friend in Need," (5) "Friends Have all Things in Common"; (6) "Friends Old and New"; (7) "Friends and Adversity"; (8) "Friends and Enemies"; after which follows "Friendship." Under each section, the entries are arranged alphabetically by author, and under each author chronologically by later authors. Every entry is carefully dated, so that the chronological development of every proverb and aphorism is clearly shown. Where the quotation as given in English is a translation from Greek, Latin, or a modern European language, the original follows in parentheses. (The reproduction of such Semitic or Oriental languages as Hebrew, Arabic, Chinese, and Persian was, of course, outside the possibilities for a book of this sort.) An understanding of this arrangement, which is followed rigidly throughout the book, will greatly facilitate the search for any quotation.

It happens not infrequently that the key-word is wrongly remembered. Burns's "best-laid schemes o' mice an' men" is often misquoted "best-laid plans." Such popular misquotations have been indexed under the wrong word as well as the right one, and Burns's line will be found indexed under both "schemes" and "plans." It is, of course, impossible to foresee all such errors of memory, and when the word as remembered cannot be found, the only thing to do is either to look up some other key-word in the index (the Burns line is indexed also under "mice"), or to search the text under the general subject-heading or section where the wanted quotation would naturally fall.

Indexers differ about some of the niceties of alphabetical arrangement, the principal controversy being between those who insist on indexing straight through alphabetically and those who prefer to index by the first word. In the opinion of the present compiler the latter system is by far the better, because it makes the entry much easier to find, and has been followed not only in the index but also throughout the book in the subject-headings. That it is easier anyone can quickly prove for himself. Here, for example, in the first column is the arrangement as given in the index of this book, and in the second column the arrangement according to strict alphabetizing:

New  
New fangled  
New Haven  
New York City  
Newcastle  
Newness  
News  
Newspaper

New  
Newcastle  
New fangled  
New Haven  
Newness  
News  
Newspaper  
New York City

A few other details of the arrangement should perhaps be mentioned. Compound words follow simple words, thus "skin-deep" follows "skin"; proper nouns follow common nouns; foreign language entries follow English ones even if the key-word is spelled exactly the same: thus the French "Action n'est pas la vie" follows all the English entries under "Action." It should also be remembered that certain words are spelled in different ways, such as "blessed" and "blest." Cross-references call attention to this, and both spellings should be consulted. English spellings are of course used in the text for English authors, but in the index American spellings are used throughout, since it would be ridiculous to have separate headings for such words as "Labor" and "Labour." In the text the authors' spellings are followed, no matter how archaic, but for the index all spellings have been modernized.

Although all entries are necessarily brief, it is hoped that enough of the context has been given to render the quotation referred to readily identifiable. Nevertheless it is urged that, if the desired quotation is not found under one key-word, the reader look for it under another, and as a last resort search for it in the text. The editor will be grateful to be told of any entry missing from the index, or of any well-known proverb, maxim, or familiar phrase not to be found in the text, and also of course to have his attention called to any errors. Perhaps he can prevail upon his publishers to include such additions and corrections in a later edition.



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 as c. as nine highways 461: 5  
 as c. as two sticks 461: 7  
 bark against the c. 612: 5  
 bear all the c. herself 460: 2  
 bear c. it will bear you 461: 2  
 behind the c. a devil 558: 8  
 c. and pile 460: 1  
 c. I win, pile you lose 329: 4  
 c. in his breast and devil in his actions 1208: 5  
 c. is ladder of heaven 459: 7  
 c. of gold 459: 4  
 c. of our Lord Jesus Christ 459: 9  
 c. will be my tomb 460: 8  
 cry things at the c. 461: 1  
 devil bears the c. 563: 7  
 each one carries his c. 460: 2  
 every c. own inscription 459: 5  
 everyone thinks own c. heaviest 256: 7  
 go to the evil c. 588: 11  
 hang on c. to feed crows 460: 8  
 in the c. there is safety 459: 9  
 it was a c. 461: 4  
 look in misfortune for c. 813: 7  
 make c. on this gate 460: 5  
 nail him to the c. 461: 3

*Cross, continued*

never a c. left	459: 6
no c. in purse to keep out devil	561: 6
no c. no crown	460: 7
shake c., live on square	461: 4
take c. if gain crown	460: 7
take up his c. and follow	460: 6
to kiss the c.	1314: 1
weeping c.	459: 3
without c. or coin	459: 6
you chip of the c.	460: 8
Cross-bow: to fish with c.	823: 1
Cross-roads: dirty work at the c.	2620: 13
I stand at the c.	1234: 13
Crosses: after c. and losses, humbler	459: 3
c. blessings in disguise	460: 4
c. ladders that lead to heaven	459: 7
c. not pleasant, wholesome hearts and c.	460: 3
our c. hewn from different trees	460: 8
Crotchet in his noddle	461: 8
Crotchets: head full of c.	461: 8
Crow	461
as good as any c. flies over	1343: 4
as the c. flies	463: 8
black c., anger	462: 3
breed c., he'll tear your eyes	1243: 1
cook c. for own party	463: 7
croak like a c.	1687: 11
c. and corn can't grow	462: 8
c. bewails sheep, eats	462: 9
c. does not roost with phoenix	1428: 6
c. invites the rain	463: 9
c. may cry Ave Caesar	296: 8
c., neither tills, harrows	462: 6
c. never pecks out eyes	462: 5
c. of the same nest	1432: 4
c. renders good service	463: 5
c. seized on the scorpion	1066: 7
c., stripped of stolen colors	462: 10
c. thinks own birds fairest	462: 4
c. with voice of care	463: 9
eat c.	463: 7
evil c., evil egg	1134: 8
fruitful as any c. flies over	461: 10
have a c. to pluck	461: 11
if c. fed in silence	462: 11
ill killing c. with sling	463: 2
in attempting to walk like swan, c. lost natural gait	1224: 6
no carrion kills a c.	461: 9
one c. doesn't make winter	463: 10
one c. never pecks another	132: 13
pull a c.	461: 11
when c. flies tail follows	463: 4
white c.	462: 1
yield c. a pudding	463: 6
you ate grass, I have eaten c.	1022: 8
Crow-trodden: look c.	2505: 7
Crowd	463
c. disorderly, discordant	464: 2
c., hum, shock of men	358: 10
c. is not company	463: 11
far from the madding c.	464: 1
in c., business secret	463: 13
no worse guide than c.	464: 2
nothing moderate pleasing to c.	463: 12
we go with the c.	1505: 5
will she pass in a c.	464: 4
Crowds never guided by reason	464: 2
c. speak in heroes	1137: 5
far from the clank of c.	464: 1
Crowdy, they'll dance	483: 5
Crowing hen	2505: 2-5
c. of the red cock	376: 2
teach c., for I gobble	673: 6
Crown	464
cleave to c. tho' on bush	464: 14

*Crown, continued*

cross and c. for same crime	454: 5
c. covers bald forehead	464: 6
c. cures not the headache	464: 9
c. hardly worth wearing	464: 5
c. in pocket better than angel spent	2196: 2
c. is a big bribe	464: 11
c. of city is destroyed	358: 1
c. of thorns	459: 4; 464: 10
c., or else glorious tomb	2424: 8
c. set with false diamonds	464: 8
every noble c. is c. of thorns	464: 10
my c. is in my heart	415: 2
near death, too near c.	438: 1
to obtain a corruptible c.	1225: 2
uneasy head that wears c.	464: 12
wait too long win no c.	464: 15
Crows are black the world over	463: 5
c. lead to carcasses	198: 11
c. never whiter for washing	463: 3
go feed the c.	463: 1
he outlives the c.	29: 11
put out eyes of the c.	462: 2
random shots at c.	323: 10
report makes c. blacker	463: 4
shoot at c. powder lost	462: 7
shoot your own c.	2063: 3
would you go to the c.	601: 4
Crocyance utile pas verité	161: 4
Cruc: in c. salus	2031: 6
nil nisi c.	459: 9
Crucem: in malam c.	588: 11
scio c. mihi sepulcrum	460: 8
tollat c. suum et sequatur me	2062: 2
tolle c. qui vis coronam	460: 7
Crucible: children of the c.	59: 8
Crudelis lacrimis pascitur	465: 2
Crudelitas: supplicem op-primere est c.	751: 1
Crue! be c., only to be kind	465: 6
Cruelty	464
c. attribute of the devil	464: 16
c. deserves no mercy	464: 16
c. fed by tears	465: 2
c. from cowardly heart	499: 7
c. is a tyrant	464: 16
c. is sometimes clemency	465: 1
c. more cruel if defer pain	464: 18
c. proceeds from vile mind	464: 17
c. sin against Holy Ghost	465: 3
c. to load a falling man	465: 5
c. man like tiger in c.	465: 4
man of c. God's enemy	464: 16
reap c. from kindness	2179: 2
your c. is our glory	465: 7
Cruise: on our last c.	1401: 7
Crum stuck in his throat	2166: 1
keep nor crust nor c.	2457: 9
nor crust nor c.	465: 13
Crumbs: not one c. of merit	465: 8
Crumbs from master's table	465: 12
c. from rich man's table	465: 10
c. of comfort	465: 8
few c. on the floor	465: 9
he had picked up his c.	465: 11
Crupper: embroidered on ass	104: 1
Crusee better servant than Friday	2063: 9
Crust: more c. than piece of toast	1231: 11
c. with quietness	577: 9
he that keeps nor c. nor crum	2457: 8
hired for a c. of bread	242: 1
nor c. nor crum	465: 13
upper c.	2154: 9
Crux: ubi c., ibi lux	459: 9
Cry	465
c. arts and learning down	186: 4
c. before you are hurt	466: 1
c. it up or run it down	186: 4
c. my eyes out	466: 4
c. to show their good hearts	1210: 13
c. with one eye, laugh with other	1356: 6
far c. to Lodbow	466: 2
good c. half the battle	467: 3

*Cry, continued*

I'm sorry but I cannot c.	467: 1
it opens lungs, so c. away	466: 5
much c. and little wool	465: 14
we c. when we are born	185: 9
when others c., I am not sad	1357: 9
Crying child gets the milk	2483: 6
c. laughed, and laughing	1357: 4
c. cried	467: 2
c. made her eyes more bright	467: 2
c. refuge of plain women	467: 4
for c. out loud	466: 3
violent c. aids growth	355: 4
we are born c.	524: 8
Crystal: what youth deemed c.	42: 5
Cubit: add c. to stature	2305: 10
bend one c., make eight straight	1241: 1
Cucina: grassa c., magro testamento	1315: 7
Cuckold	467
better be a-cold than c.	467: 14
better c. and none know it	467: 12
call husband c. in jest	467: 15
come in, c.	467: 15
c. carries coals in bosom	467: 11
c. is last that knows it	467: 5
if I'm his c., he's my drudge	468: 1
let every c. wear own horns	467: 9
who hath no wife, no c.	467: 6
Cuckolds: all c. go to heaven	467: 10
c. are Christians	467: 14
c. are kind men	468: 2
c. run away with the meat	467: 13
c. to Cornwall without boat	467: 7
Cuckoo	468
build wall to keep out c.	1012: 15
cock of hay frights c. away	468: 4
c. builds not for himself	468: 9
c. comes in April	468: 7
c. eats up all the dirt	468: 10
c. laid eggs in your nest	468: 3
c. singeth all the year	468: 3
c., Welsh ambassador	468: 8
c., word of fear	468: 3
fled her like a c.	832: 14
to be still c.	2166: 6
turn your money when hear c.	468: 5
when c. begins to cry c.	468: 6
Cucullus non facit monachum	80: 2
Cuculder	468
as cold as c.	377: 10
c. should be well sliced	468: 13
c. now better	181: 7
Cucumbers: he is among the c.	16: 4
lodge in a garden of c.	468: 12
sunbeams out of c.	468: 14
Cud: chew the c.	468: 15
chewing the c. of grief	1042: 2
Cudgel may be ground to needle	1779: 18
c. thy brains no more	230: 10
Cuddles: take up the c.	800: 7
Cuisinier: son c. mérite	420: 8
Culpa del asno no se ha mea c., I me repent	102: 9
mea c., mea maxima c.	2126: 12
neminem esse sine c.	2116: 11
Cuplae: in vitium ducit c. fuga	2118: 1
Culpam majorum posteri luunt	1838: 7
c. poena premit comes	1918: 10
invitat c. peccatum praeterit	777: 2
Culprit condemns self on day of offence	1968: 8
Cultivation: sweet is c. of fields	760: 9
Cultro: sub c. linquit	1317: 6
Culture	469
as c. comes, faith goes	469: 4
c., acquaintance with best	469: 2
c. and varnish different	469: 2
c. ends in a headache	469: 2
c. if butcher were surgeon	469: 2
c. in attitude to the job	469: 2

*Culture, continued*

c. is passion for sweetness and light	2258:11
c., to be happily at home with one's own mind	469: 1
steer clear of c.	469: 3
Cultus pectora roborant	668: 8
Cumini sector	1590:10
Cummin-splitter	1590:10
Cunctando restituit rem	545:11
Cunctator: delayer	545:11
Cuneus: malo nodo, malus c.	1951: 4
Cunning	469: 9
as c. as a dead pig	470: 9
as c. as an old fox	470: 9
as c. as fast and loose	122: 5
cold and c. from north	469:13
c. art of hiding defects	470: 2
c. baffles c.	469: 9
c. better than strength	470: 4
c. borders upon ill craft	469: 6
c. is crooked wisdom	469: 6
c. is no burden	470:10
c. is sense of weakness	469: 8
c. is want of capacity	469:13
c. man steals a horse	856: 8
c. that can live and hold peace	1319:10
hurtful when c. pass for wise	469: 7
if cannot be wise, be c.	470: 5
more c. than one, not all	469:13
of all treasure c. is flower	1320: 3
to c. man, c. and a half	469: 9
too c. for one, not for all	534: 1
too c. for the book	469:10
too much c. undoes	470: 7
weak in courage, strong in c.	469: 8
what does c. gain by c.	881:12
Cup	470: 3
c. and can	471: 3
c. fell from hand as he was smitten	2139: 5
c. in hand worth all besides	471: 2
c. in pate mile in gate	470:12
c. of death already drained	502:11
c. of the creature	632: 3
c. rowers	470:11
c. too low	470:14
drunk of Circe's c.	355: 3
full c. carried steadily	471: 4
fuller the c. sooner the spill	1032: 4
he has a c. too much	470:14
life's enchanted c.	38: 5
many things between c. and mouth	2130: 5
my c. runneth over	471: 1
remove this c. from me	2509: 7
such a c., such a cruse	1427: 6
to kiss the c.	1314: 5
Cupar maun to C.	2508: 2
Cupboard love seldom true	1402: 2
my belly cries c.	168:11
Cupid	471: 1
best wits soonest caught by c.	1485: 9
C., blind as stoan	471: 6
C. crept in at pocket-hole	471: 7
C. is a blind gunner	471: 5
C. is a crafty child	471:10
C., little greatest god	471: 5
C., tiny but mighty	471:12
C. too hard for Hercules	471:13
drinks of C.'s nectar cup	471: 8
some C. kills with arrows	471:13
young Adam C. shot so trim	471: 5
Cupiditas novarum rerum	1680: 4
effugere c. regnum est vincere	553:13
instructa inopia est in divitiis c.	1039: 5
quod vult c. cogitat	1039: 5
radix malorum est c.	1668: 1
Cupido dominandi	2013: 8
Cupientium: nil c., peto	553: 2
Cupiant: quod refugit, mul-tae c.	2592: 8
Cupping: learns c. on necks of orphans	2085: 1

*Cups: in flowing c. freshly*

remembered	1658: 1
over their c.	470:13
Cupshotten: somewhat c.	640: 3
Cur: brabbling c. sore ears	604: 6
Curra facit canos	287:12
c., ut valeas	1100:11
lapis cor c.	1115: 6
post equitem sedet atra c.	287:14
Curae leves locuntur, in-gentes stupent	1041: 9
Curam: ejicte ex animo c.	288: 3
Curas: O c. hominum	288: 1
Curate licks knife bad for clerk	364: 9
Curb: place a c. on your anger	69: 9
Cure: better to c. at begin-ning	586:12
c. is not worth the pain	1952: 2
c. worse than disease	1952: 6
discover cause, discover c.	585:13
have c. in one's sleeve	1950:12
kill or c.	1952: 1
part of c. to wish to be cured	1558: 2
past c., past care	1950: 9
Cured: what can't be c., endured	683:12
Cures come difficult and hard	586:11
desperate cuts, desperate c.	1951: 5
Curfew must not ring tonight	495: 1
c. tolls the knell	495: 1
Curia curarum genetrix	1032:12
Curiosa felicitas	2235: 1
Curiosae loquentes quae non oportet	1012:11
Curiosi: ambo belle c.	1011:13
Curious: be not c. unneces-sarily	472: 3
not for me to be over c.	472:13
Curiosity	471: 1
c. adultery of the soul	473: 1
c. detestable in religion	472: 3
c. evil original with man	472:14
c. incontinency of the spirit	473: 1
c. is another name for hope	473: 1
c. is born of jealousy	473: 1
c. is endless and restless	472: 8
c. is ill manners	472: 8
c. is spiritual drunkenness	473: 1
c. killed the cat	472: 9
c. turns back on curious	472: 7
c. will always hurt women	472:12
envy and idleness begot c.	472: 8
first emotion in mind, c.	472:14
girl who had little c.	960:12
that low vice, c.	472: 4
this disease of c.	472: 1
too much c. lost Paradise	472: 2
women's c. great as man's	472:12
Curl: train that winter c.	1054: 2
Curly-locks	1052: 1
Curranoe: true as a c.	2380:10
Current: take the c. when it serves	1724:10
Currentum incitare	1182: 9
Curvus bovem trahit	290: 9
Curs: yelping c. raise mas-tiffs	611: 3
Curse	473: 1
c. and be cursed	473:11
c. causeless shall not come	473:10
c. God and die	473: 8
c. of Cromwell	474: 2
c. of Rome	473: 9
c. of wise man fulfilled	473: 4
c. will slay	473: 4
ill-grounded c. lie	474: 1
let not c. have little value	473: 4
my c. upon your venom'd stang	2353: 4
never care a c.	473: 7
not worth a tinker's c.	2641: 9
Cursed: be c. and not curser	473: 4
c. in his mother's belly	255: 4
c. with bell, book, and can-dle	474: 4
may he be c. wherever he be	473: 6
Curses are a kind of prayers	583: 9
c. come home to roost	473:11

*Curses, continued*

c. light upon head	473:11
c. not loud but deep	474: 3
c. prove choke-pears	473:11
Cursing: as he loveth c. so let it come to him	473:11
c. returns to curser	473:11
fall c. like a very drab	2256: 7
Cursum: nec velocium esse c.	1930: 2
Curtain lecture	1380: 3
draw c. of repose	1685: 7
draw the c., the farce is played out	1398: 2
keep the c. down	1808: 2
Cushion: beside the c.	474: 5
brought to bed of a c.	474: 7
forty weeks with a c.	474: 7
miss the c.	475: 1
never had c., don't miss it	1406: 9
put him beside the c.	474: 6
Queen Marie's c.	474: 7
wide of the c.	474: 5
Custard: eat in dreams c. of the day	623: 5
Custodes: quis custodiet ipsos c.	2499: 7
Custom	475: 1
all buried in grave of c.	477: 6
ancient c. force of nature	475: 8
as the c. is	479: 4
bad c. better broken	475: 5
command of c. is great	479: 7
c. becomes men's nature	475: 8
c. but an ancient error	470: 4
c. empress of the world	470: 7
c. governs all things	470: 7
c. governs human actions	477: 4
c. harder than nature	476: 9
c. has the force of law	475: 7
c. hath made it easiness	477: 1
c. is a great tyrant	476:11
c. is angel yet in this	477: 1
c. is another law	475: 7
c. is another nature	475: 8
c. is guide of ignorant	476: 4
c. is held as law	1320: 3
c. is stronger than all	476: 7
c. is stronger than nature	475: 8
c. kills by feeble dint	477: 5
c., lord of all mortals	476: 7
c. makes all things easy	477: 1
c. makes dotards of us all	475: 3
c. makes everything famil-iar	755:11
c. makes monsters of us all	475: 3
c. more honored in breach	476: 3
c. of the country	477: 2
c., plague of wise men	476:10
c. reconciles to everything	475: 2
c., that unwritten law	485: 7
c., the world's great idol	476:10
c. too hard for conscience	476: 2
c. wherof memory runneth	475: 6
c. will make best easy	477: 1
cut off leg of ill c.	475: 5
good c. surer than law	475: 7
great is the force of c.	476: 7
ill c. must be broken	475: 5
nothing greater than c.	476: 7
nothing hard but c. makes easy	477: 1
that monster, c.	477: 1
tyrannous is c.	476:11
tyrant c.	476:11
Customer: awkward c.	477: 7
c. is always right	477: 9
funny c.	477: 7
pretty hard c.	477: 7
tough c.	477: 7
ugly c.	477: 8
Customers: long time be-tween c.	632: 9
queer c.	477: 7
Customs of today different deep meaning in old c.	477: 3
different c. different pur-suits	475: 4
follow c. of city to which you come	2095: 8

*Customs, continued*

ill c. seldom forgotten	476: 1
nice c. curtesy to kings	477: 4
old c. are good c.	477: 3
so many countries so many	
c.	475: 4
with c. we live well	475: 7
Custos fratris mei sum ego	248: 3
<b>Cut</b>	477: 3
c. a swath	478: 8
c. above me	478: 5
c. and come again	478: 9
c. and dried	477: 11
c. behind	478: 1
c. direct	478: 4
c., English institution	478: 4
c. for the simples	478: 6
c. high shines	478: 3
c. it out	478: 2
c. of their jib	478: 7
c., or give me the bill	477: 10
c. up	478: 3
he had c. me ever since	478: 4
most unkindest c. of all	1241: 15
near c. to heaven	477: 12
short c.	477: 10
short c. often wrong c.	2468: 11
Cute curando operata	83: 8
Cutpurse of the empire	2290: 5
Cute: no short c. in Nature	477: 12
Cyclops: gift of the C.	952: 3
Cyclo: loto candidior c.	2487: 5
nigro similima c.	2255: 3
Cymbal: become as a tin-	
kling c.	320: 7
Cynara: I have been faithful	
to thee C.	1477: 7
under reign of C.	314: 6
<b>Cynic</b>	478
c. knows value of nothing	470: 2
c. sees things as they are	470: 2
from the C. tub	1786: 10
pluck C. by the beard	131: 5
royal c.	478: 10
Cynicism: hate c.	470: 1
c. dandyism	470: 1
Cynics happy in making bar-	
ren	478: 11
Cynosure of all eyes	733: 4
Cynthia of this minute	840: 2
Cypress, fair leaf, no fruit	2370: 8

**D**

D: never use big, big D.	2255: 8
Dabbler in art of talking	2477: 1
Dabitur: omni enim habenti	
d.	1089: 12
Daddy wouldn't buy me a	
bow-wow	607: 5
dig deep to bury d.	760: 16
Dads: raw d. make fat lads	760: 16
Daemonium habet	563: 5
Daffodils: it's raining d.	1726: 1
<b>Dagger</b>	479
beareth d. in sleeve	479: 5
d. of lead	479: 4
d. of lead in ivory scabbard	2266: 2
d. with dudgeon-haft	1340: 12
I wear not my d. in my	
mouth	2617: 7
stabbed with Bridport d.	1068: 4
take d. and drown self	479: 7
wooden d. in painted sheath	470: 4
Daggers: at d. drawing	476: 6
d. in men's smiles	470: 3
I will speak d. to her	2189: 13
ill playing with short d.	470: 5
looking d.	479: 3
speak d. but use none	479: 3
Dainties: brings out d. un-	
bought	761: 8
d. of great tears of poor	1853: 14
who d. love beggars prove	479: 10
Daintiest last end sweet	36: 4
Dainty makes dearth	470: 0
d. thing would have d. dish	1420: 0
Dis: to lean at a d.	1060: 4
Dalliance: Adam 'gan Eve	
to d. move	1495: 6

*Dalliance, continued*

have d. in a woman's arms	1495: 6
primrose path of d.	1495: 6
silken d. in wardrobe lies	2664: 10
sweet d. keeps wrinkles	
away	1495: 6
Dam: devil and his d.	566: 4
not worth a tinker's d.	2644: 5
Dame: la belle d. sans merci	2164: 7
Damn braces, bless relaxes	2255: 8
d. with faint praise	1864: 8
like a parson's d.	2255: 8
never use a big, big D.	2255: 8
not worth a two-penny d.	2644: 5
tinker's d.	2332: 5
Damna consueta minus mo-	
vent	18: 1
Damnunt quod non intelli-	
gunt	1220: 3
Damned if you do, d. if you	
don't	537: 8
he that doubts is d.	619: 17
Damns: not care three d.	1237: 3
Damocles: sword of D.	2264: 7
Damon to his Pythias	900: 4
Dan to Beersheba	479: 11
Danaë loved a shower	1473: 6
Danaids' jar, to fill	2462: 8
Danaos: timeo D. et dona	
ferentes	1038: 8
Dance: all are not merry	
that d.	480: 6
beating floor in the d.	481: 7
d. after her pipe	483: 6
d. at end of a rope	1069: 3
d. attendance	482: 8
d. barefoot on wedding day	482: 7
d. Barnaby	481: 2
d. naked in a net	481: 12
d. of death	483: 1
d. on the ropes	1069: 3
d. on the top of nothing	1060: 3
d. only to own pipe	483: 4
d. the Tyburn jig	482: 9
d. to every fiddle	483: 7
d. to every fool's pipe	483: 7
d. upon the air	482: 9
d. without a fiddle	483: 2
devil taught women to d.	481: 4
either d. well or quit	536: 3
I d. with the dancers	548: 11
I will not d. because I will	
not d.	2577: 8
if you d. you must pay	
piper	1798: 9
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die	786: 5
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came out by same d.	91: 3
close the d. after you	2075: 11
creaking d. hangs long	936: 15
d. either open or shut	618: 0
d. opens on top of house	618: 0
every d. is barred with gold	988: 13
every d. shut but death's d.	503: 6
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I am the d. to salvation	2031: 6
if one d. shuts, God opens another	618: 7
knock down iron d. to get bran cake	1551: 7
said to his d.	618: 12
last man shuts the d.	618: 3
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make d. of gold, knock nail	492: 9
make not d. wider than house	618: 1
man doesn't look behind d.	1910: 12
never darkened his door	618: 10
open d. for nations	618: 13
open d. may tempt a saint	618: 2
postern d. makes thief and whore	618: 4
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Doorkeeper in house of God	977: 3
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Dotkins: I did not care two d.	2641: 3
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Double-minded: hate d.	532: 18
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d. is beginning of wisdom	620: 4
d. safer than to be secure	620: 4
how prone to d. are the wise	619: 6
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no hinge to hang a d. on	620: 3
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slow-consenting Academic d. to d. not less grateful than to know	620: 4
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d. things go ill off hurts	620: 1
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Douceur: plus fait d. que violence	946: 3
Dough: she's got more d.	1610: 8
tasteless d. of existence	418: 4
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Doughboy: how to treat a d.	2156: 9
Doughnut: bet dollar to d.	932: 8
Douglas, tender and true	1485: 11
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d. found no rest for sole of feet	620: 5
d. nests in soldier's helmet	620: 9
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darts come from her d.	621: 5
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Drachma: what do you want with d.	1066: 5
Draff good enough for swine	2263: 12
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Dragon among the chamber-maids	1504: 7
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Draw thing as he sees it	2018: 12
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 his woman d. standing up hurled by d. into several world 622:10  
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 d. always before the thirst d. and be merry 630: 2  
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 d. healths is to d. sickness 635: 3  
 d. is a long time coming 632: 9  
 d. like fish, frogs, funnel, templar 628: 4  
 d. makes the world go round 1473: 1  
 d. no more than a sponge d. not to elevation 661: 1  
 d. roundly, sleep soundly d. rubbed him right way 630:15  
 d. supernaculum 632: 5  
 d. temperately, healthily 629: 1  
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 he must go that d. drives 653: 6  
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 let him d. or be gone 629: 4  
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 more d., more wax dry 635: 7  
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 none should d. but who can of all meat, d. goes best 633: 8  
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**Drop** 642:  
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 Dripping wears away the stone 2463: 1  
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**Drown** in sight of shore 2092: 2  
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**Drugs:** what d. cannot heal, knife can heal 1050: 8  
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poverty	638: 5
d. in gutter where should be	638: 7
d. inveighs against drunken-	
ness	780: 4
d. not master of his soul	636: 4
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of d.	636: 3
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d.	636: 8
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tongue	636: 10
d. speak the truth	2525: 2
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d. and love cannot be hid	1460: 5
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d. does not create vice	639: 1
d. fault of man not wine	635: 9
d. is a sweet poison	635: 5
d. joy reserved for gods	635: 8
d. makes men fools, beasts	636: 10
d. sepulture of discretion	630: 3
d. spectacles to see devil	636: 10
d. turns man out of self	636: 10
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soberness conceals, d. re-	
veals	636: 3
were thee of d.	638: 8
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Dry: as d. as bone, chip,	
dust, etc.	643: 13
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d., better to burn	634: 4
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Duck	644
are you the d.	645: 5
d. that lays the eggs	644: 12
d. will not always dabble	644: 12
fare like a d.	644: 13
he's a slick d.	645: 4
I'll have to d. on that	644: 6
knee-high to a d.	1316: 17
lame d.	645: 2
like a d. in thunder	645: 6
like a d. to water	644: 7
like water off a d.	644: 10
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gold	644: 14
sick, slick d.	645: 5
to play the d.	645: 3
will a d. swim	645: 1
Duckling: the ugly d.	644: 11
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Duelos: todos d. con pan	
menos	2168: 3
Dugs: from my d. he drew	
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Duke: damned beside a d.	2150: 8
Dulce est desipere in loco	859: 7
d. et decorum est pro patria	
mori	1760: 7
Dulcia non ferimus	2460: 8
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Dull: as d. as alderman,	
beetle, ditchwater, etc.	645: 12
d. construed to be good	645: 11
d. man is always sure	645: 10
d., naturally d.	645: 8
if d., there is design in it	645: 7
man ought to be d. some-	
times	645: 7
not only d., but cause of	
dullness	645: 8
Dullness	645
d. defence against wits	645: 9
d. is age of seriousness	646: 1
d. never dies	645: 11
d. of fool whetst one of wits	852: 6
Dumb as door, fish, stone	1046: 6
d. enough to chew on stick	2233: 11
d. folks get no land	1646: 6
d. is a sly dog	469: 10
d. with astonishment	106: 15
Dumb-bells: fatigue with d.	721: 2
Indian club among d.	2233: 11
Dumps: in the d.	646: 2
doleful d. mind oppress	1644: 11
d. so dull and heavy	646: 2
Dun is in the mire	1585: 7
d. is the mouse	640: 4
Dunce sent to room excels	
d. at home	1151: 4
d., silent, reputed wise	2111: 2
Dundee: O for single hour	
of D.	1240: 2
Dung: grain of d. spoils rice	390: 3
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no d. like mast-r's foot	1548: 1
Dung-beetle rolls ball of	
dung	2358: 7
Dungeon: deepest d. beneath	
moat	1888: 2
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Dunghill: cock on own d.	375: 9
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Dunmow: flitch of D.	114: 1
Dunstable: downright D.	2102: 9
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Duobus: noli pugnare d.	2403: 1
Duos: melius est d. quam	
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Dupe: one begins by being	
d.	931: 14
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twin	534: 4
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Duplici in diversum scin-	
deris hamo	1663: 2
Durate, expectate cicadas	682: 2
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Duritia cordis humani	1115: 12
Duro con d. non fecit buon	
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all men d., some gold-d.	646: 6
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d. alone can fill eye of man	1588: 4
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he has bitten the d.	507: 8
he that blows in d. fills eyes	1967: 2
heap of d. alone remains	
of thee	514: 2
how should d. be proud	1878: 7
I'm out for the d.	1610: 8
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kick up a d.	647: 1
learned d.	647: 1
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 E. rages silently 703: 0  
 E., rottenness of the bones 703: 8  
 E. seeks the highest places 703: 4  
 E. shameful and cowardly 701: 15  
 E. shoots at high marks 703: 4  
 E. shoots at others, wounds self 704: 3  
 E. sincerest form of flattery 702: 2  
 E. slays self by own arrows 704: 3  
 E. slayeth the silly man 702: 11  
 E., smoke of low estate 703: 4

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e. speaks of what it sees	703: 9
e., vice of cowardice	703: 2
e. will merit as shade pursue	703: 4
e. withers at another's joy	702: 6
e., worst of all evils	702: 16
e. writhes, doesn't laugh	701: 10
every animosity healed save	
e.	702: 1
green with e.	704: 1
highest is e.'s mark	703: 4
I.e. no man, no, not I	702: 14
let not e. cast stone at me	703: 6
made of iron to endure e.	703: 9
men hate what they e. most	702: 9
no worse torture than e.	702: 7
nothing can allay biting e.	701: 12
nothing sharpens sight like	
e.	701: 15
to burst with e.	702: 8
we e. others, others e. us	703: 9
who is able to stand before	
e.	703: 8
without e. mark of greatness	702: 12
Ephesian: fired E. dome	753: 11
Epheans: beasts at E.	437: 12
Epicure puts purse in belly	165: 8
Epicurus: hog from E. herd	765: 9
pig from sty of E.	2263: 5
Epigram, dwarfish whole	704: 4
sting of e. in its tail	704: 6
Episcopari: nolo e.	188: 6
Epistula: verbosa e.	1386: 6
Epitaph: rarest quality in	
e. truth	704: 7
Époque de la fourmière	46: 4
Equal: agree with our e.	159: 4
all men are created e.	705: 7
all men are e., dupes	550: 1
all men by nature e.	705: 1
born e., distinguished by	
virtue	705: 7
men are not e.	704: 9
no one e. to himself	397: 16
none his e. save himself	1778: 10
on the turf, all men e.	705: 7
that men are e. is a baseless	
fiction	704: 9
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e. breeds no war	705: 5
e. has no existence but name	704: 9
e. is life of conversation	705: 5
e. is not law of nature	704: 9
e. is your birthright	705: 7
e. knits friend to friend	705: 5
e. makes friendliness	914: 10
e. of the slaughter-house	550: 6
I love liberty, I hate e.	705: 4
nothing more impracticable	
than e.	704: 9
Equals: associate only with	
e.	704: 6
only e. should mate	1541: 8
Equator: quarreling with e.	705: 8
speak disrespectfully of e.	705: 8
Equi frenato est auris in ore	1177: 8
nulli e. dentes inspicere	
donati	1182: 2
Equis: ab e. ad asinos	1180: 2
e. albis praecedere	1179: 8
Equitem: satis e. plaudere	85: 8
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blameless lives	1359: 4
Equivocation half-way to lying	
ing	1395: 1
Equo ne credite, Teucri	1177: 6
Equus me portat, alii rex	2078: 1
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Érase que se era	1750: 11
Erasmus laid egg of reformation	1948: 1
Erdenrund: macht E. Gar-	
ten	2630: 2
Erholung thut Leib und	
Seele wohl	1383: 11
Erin go bragh	1253: 11
Eriothacoe: alit duos e.	1097: 8
Err: best may e.	707: 15
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e. in company with Lincoln	706: 11
e. in different directions	707: 3
e. with millions on my side	706: 9
man cannot choose but e.	707: 16
men needs must e.	707: 15
rather e. with Plato	706: 11
to e. is common to all men	708: 2
to e. is human	707: 18
to e. on the same string	706: 16
to e. to high heaven	707: 5
wisest of wise may e.	707: 15
Errand	705
dead man's e.	706: 4
don't send boy on man's e.	229: 2
draffe is your e.	706: 1
fool's e.	706: 2
go your own e.	706: 3
make an e. to the hall	705: 9
sleeveless e.	2138: 11
Errare quasi ebrios	637: 5
humanum est e.	707: 18
oto coelo e.	707: 5
Erreur a ses martyrs	2660: 8
Error	706
admitting e. clears the score	707: 13
an old e. is an e.	708: 9
beware of barking at heels	
of e.	708: 7
double e. sometimes sets	
right	706: 5
easier to recognize e. than	
find truth	708: 10
e. alone needs support of	
government	1016: 1
e. also has its merit	707: 10
e. brings forth children	706: 17
e. chokes windows of mind	706: 13
e. flourishes in every soil	708: 3
e. has its martyrs	2660: 8
e. is a hardy plant	708: 3
e. is a scribbled sheet	706: 12
e. is always in haste	706: 17
e. is both common and vulgar	
gar	708: 11
e. is mortal	708: 8
e. is worse than ignorance	706: 7
e. more dangerous in proportion to truth	708: 4
e. not counted as a crime	707: 10
e. of eye directs our mind	707: 11
e. of head, not of heart	707: 2
e., wounded, writhes in	
pain	708: 5
if e., causes honorable	707: 7
hateful e., melancholy's	
child	707: 11
his was e. of heed, not	
heart	1116: 2
in proportion to ingenuity	
e.	748: 11
last e. worse than first	707: 6
mortal e.	708: 8
no e. so crooked but it has	
some truth	708: 16
no one who lives in e. free	706: 15
not only avoid e., but truth	708: 6
only a fool persists in e.	708: 2
pleasing e. of the mind	707: 2
quick in correcting e.	706: 5
reign of e. is but brief	707: 1
show a man he is in e.	708: 15
what e. leads must err	707: 11
Error a culpa vacat	707: 10
e. erat in omni	1599: 1
non omnia e. stultitia	707: 10
Errors: learned in many e.	707: 9
e. of others school for us	707: 4
e. of wise man make rule	854: 14
e. upon surface flow	706: 14
every age confutes old e.	706: 17
learn from a man's e.	706: 6
one cannot too soon forget e.	707: 14
prosper by others' e.	706: 6
shortest e. always best	706: 8
who can understand his e.	707: 8
Errs: man e. as horse stumbles	708: 1
who e. and mends, God	
commends	707: 12

Erubuit, salva res est	206: 9
simil e. ceu lacte	207: 14
Esau: hands are the hands	
of E.	1060: 3
Escape: better clear e. than	
prayers	709: 2
tho you fly high, you can't	
e.	1966: 4
trying to e., yet shouts	709: 1
you may prolong, but not	
e. it	1966: 8
Escaped with skin of teeth	709: 4
Escapes must be uphill	709: 5
Eschewed: what cannot be e.	684: 4
Esclave n'a qu'un maître	58: 5
Escorial: my house to me	
the E.	1153: 7
Espantóse la muerta de la	
degollada	780: 4
Esperance anime le sage,	
l'ierre l'indolent	1169: 9
e. fait plus de dupes que	
l'habilité	1165: 4
Esperando como el agua del	
Mayo	1166: 5
Esperanza: más buena e.	
que ruin posesion	1166: 6
Espine non picque quand	
naï	44: 6
Espoir: échauffés par l'e.	1169: 5
Esprit consiste à connaître	
la ressemblance des	
choses diverses	2543: 4
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Esquire: God knows I was	
proud of E.	2433: 5
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Essences: sweetest e. in	
smallest glasses	1779: 2
Estate in two parishes	1833: 8
fourth e.	1870: 4
great e., but right owner	
keeps him out	1815: 5
guilt built on real e.	1899: 9
hard to have e. and not	
love it	1847: 2
his e. lies under his hat	1087: 3
low-fallen from high e.	746: 16
man worse if e. better	1833: 4
what is the Third E.	884: 5
Estates: great e. may venture	
more	1015: 5
many e. spent in getting	2580: 5
Esteemed, live with estimable	386: 10
État, c'est moi	2209: 9
le pire des États, l'E. populaire	1015: 1
Et cetera, heaviest thing	13, 0: 9
Eternal feminine	2557: 7
Éternité devient mon asile	709: 15
Eternities, two e., past and	
future	709: 10
Eternity	709
blessed e.	709: 7
can e. belong to me	1225: 8
e., be thou my refuge	709: 15
e. consists of opposites	709: 16
e. gives no answer	709: 13
e. in love with time	709: 11
e. is now	709: 14
e. is the day	709: 6
e. not flux of time	709: 11
passing through nature to e.	512: 5
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thousand years to e. as drop	709: 8
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Ethiopian: can E. change	
skin	1673: 6
E. cannot be whitened	1228: 14
wash E. white	1072: 11
Euclid: before E.	74: 9
Euge serve bone et fidèle	2076: 1
Euhius: dissipat E. curas	2522: 1
Funches are guardians of	
fair	1390: 15
why castrate e.	1317: 7
Eupetia, not d. aepetia	1650: 2
Euphemism	709
Eureka, I have found it	802: 10

Euripis: ebbs and flows  
like E. 1233: 6  
**Europe** 710: 7  
better fifty years of E. 710: 9  
E. of no concern to U.S. 710: 10  
E. workshop of human race 710: 7  
I take E. to be worn out 710: 11  
roll up the map of E. 710: 8  
Evangelic: tout n'est pas é. 1011: 8  
Eve: Adam called wife's  
name E. 1626: 6  
child of grandmother E. 2368: 4  
E., our credulous mother 1893: 8  
then he made him E. 13: 7  
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**Evening** 710: 7  
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e. brings all home 711: 2  
e. crowns the day 710: 13  
e. more friends than dawn 711: 1  
e. praises the day 710: 13  
e. red, morning gray 2474: 11  
joyful e. may follow sor-  
rowful morning 1275: 7  
what e. may bring uncer-  
tain 922: 3  
you know not what e. may  
bring 1410: 8  
Evensong: ringeth to e. 394: 10  
**Event** 711: 1  
e. is in the hands of God 412: 1  
e. is in the hands of the  
gods 985: 5  
e. is never in power of man 555: 6  
e. is print of your form 711: 6  
e. proves the act 711: 7  
e. schoolmaster of fools 2540: 8  
heaviness foreruns good e. 711: 5  
one e. happens to all 510: 5  
wisdom after the e. 2540: 3-10  
Events: certain signs pre-  
cede e. 711: 5  
coming e. cast shadows  
before 711: 5  
e. fly as God pleases 982: 8  
gravest e. dawn with no  
noise 711: 4  
Eventus: bonis initiis malos  
e. 1533: 9  
e. stultorum magister est 2540: 8  
Ever, for e. and a day 709: 12  
for e. e. 709: 12  
Evergreens: only in winter 18: 11  
Everything may happen 312: 7  
Everywhere is nowhere 2362: 10  
he that is e. is nowhere 427: 1  
Evidence: circumstantial e. 1808: 13  
clear e. of senses 1808: 11  
doubt e. of eyes 236: 2  
e. of things not seen 744: 10  
hearsay e. not ocular e. 2540: 10  
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abstain from appearance  
of e. 713: 6  
after one e., many more 1507: 4  
all e. men are cowards 712: 14  
bad to do e. 712: 7  
be not overcome of e. 1001: 11  
bear with e., expect good 1002: 17  
best known e. most tolerable 714: 1  
bestow no good upon e. 713: 3  
better one e. than two 715: 11  
better suffer great e. than  
do little one 711: 9  
chief e. is goods in excess 710: 2  
concocted e. most serious 714: 3  
curing one e. with another 714: 10  
do e. and look for the like 712: 6  
do e. that good may come 1003: 7  
do not add e. to e. 714: 10  
doing e. for conscience' sake 713: 8  
doing e. to avoid e. not  
good 1003: 7  
don't stir up a sleeping e. 616: 8  
end of e. is a good 1005: 6  
endure e. with patience 713: 4  
every e. bringeth grief 2169: 8  
everyone has power to do e. 713: 2

*Evil, continued*

e. and good God's right  
hand and left 1002: 4  
e. at first easily avoided 712: 2  
e., be thou my good 1004: 1  
e. comes by cartloads 713: 9  
e. comes on horseback 713: 9  
e. comes to men from God 1002: 11  
e. comes upon us all at once 711: 11  
e. doth ever follow e. 712: 9  
e. falls on him who seeks it 712: 16  
e. for good and good for e. 1003: 8  
e. from mouth falls into  
bosom 2128: 15  
e. gotten, e. spent 926: 1  
e. half-cured if cause known 712: 1  
e. which I would not, that  
I do 1004: 5  
e. in the bud easily crushed 712: 2  
e. is often turned to good 1005: 6  
e. is soon believed 712: 6  
e. is soon learnt 714: 6  
e. mind meditates worse e. 714: 3  
e. must come of e. 1967: 4  
e. must not be done that  
good may come 1003: 7  
e. neighbor to good 1004: 4  
e. never dies 715: 4  
e. planned harms plotter  
most 1967: 4  
e. saith to good, my brother 1004: 4  
e. that men do lives after  
them 1005: 3  
e. to him who thinks e. 712: 16  
e. to some is good to others 1005: 6  
e. wrought by want of  
thought 712: 11  
evilest e. of all 715: 3  
fear not that men speak e. 714: 5  
flee from every e. 712: 3  
fleeing e. I found the good 1002: 2  
for every e. under the sun 714: 4  
forgetfulness of e. wise 712: 4  
from small e., great good 1005: 6  
great amount of e. in world 1005: 9  
hate e., love the good 157: 15  
he sucked e. from the dug 714: 9  
he that doeth e. hateth  
light 712: 13  
he that would no e. do 715: 9  
he who is bent on doing e. 714: 3  
I will fear no e. 502: 13  
if e., men fear him 1002: 16  
known e. is best 714: 1  
last e. smarts most 713: 7  
let tomorrow's e. care for  
self 713: 1  
man creates e. he endures 715: 5  
nature from e. brings good 1005: 6  
necessary e. 712: 5  
nip e. in the bud 680: 11  
no e. can befal a good man 909: 2  
no e. fails to benefit 1005: 6  
no e. great which is last 713: 7  
no e. without a remedy 714: 4  
no e. without its advantages 714: 2  
no healing for e. wrought 712: 8  
no time too brief for e. 714: 6  
nothing e. that is necessary 712: 5  
old age e., youth no good 44: 8  
one e. cures another 713: 5  
one e. rises out of another 712: 0  
overcome e. with good 1004: 11  
rather sneak e. than not  
speak of self at all 1864: 1  
recompense to no man e.  
for e. 715: 2  
resist not e. 1966: 3  
return me e. for good 1003: 8  
reward e. for good, e. shall  
not depart 1003: 8  
small e. is a great good 712: 2  
now e., reap e. 2179: 3  
speak e., be worse spoken  
of 2127: 10  
submit to the present e. 714: 1  
sufficient unto day is e.  
thereof 2377: 11  
that they speak e. not the  
point 2127: 10

*Evil, continued*

those who work e. suffer e. 1965: 1  
to do e. like going downhill 1000: 11  
to do good to e. is e. 1004: 12  
to every e. man e. day 1967: 1  
to requite e. with e. 1966: 2  
try not to cure e. with e. 714: 10  
we believe no e. 712: 15  
we gave e. and received it 1971: 9  
welcome e., if alone 711: 11  
who do e. to others hate  
them 715: 8  
who wills e. shall share e. 1004: 2  
with e. good mixes not 1002: 13  
woe to them that call e.  
good 1003: 5  
Evil-speaker and e.-doer 2128: 13  
Evils: authors of e. know  
how to remove them 711: 10  
desperate e. make men calm 714: 7  
do not make imaginary e. 713: 6  
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e. have their comfort 1002: 17  
e. not punished grow great 343: 1  
e. that never arrived 2378: 1  
e. we bring on self hardest 715: 5  
extremest of extreme e. 715: 3  
for great e. great remedies 1951: 7  
if e. come not, fears vain 713: 6  
it was a choice of e. 716: 3  
most e. come from our vices 712: 6  
nothing is without e. 714: 8  
of e. choose the least 716: 2  
of two e. choose neither 716: 6  
put up with familiar e. 714: 1  
sea, fire, women, three e. 711: 8  
some e. cured by contempt 412: 5  
two e. for each good to man 1004: 7  
two urns filled with e. 1003: 2  
two weak e., age and hun-  
ger 1200: 16  
we prefer the e. we know 714: 1  
weakness to yield to e. 713: 5  
Evolution is a stern task-  
master 716: 8  
e. like spear of Achilles 9: 1  
some call it E., others God 716: 7  
Ewe: every e. to her like 1430: 4  
e. bears the bell 2504: 13  
e. follows e. 1627: 9  
e., when hurt, resists 836: 13  
now I have e. and lamb,  
everyone says welcome 1835: 2  
old e. dressed lamb-fashion 625: 0  
she stamps like a e. 68: 8  
when e. drowned she's dead 513: 13  
Ewig-Weibliche zieht uns  
hinan 2557: 7  
Exact as Shrewsbury clock 366: 12  
Exactness sublime of fools 2386: 11  
Exaggerate: we weaken  
what we e. 717: 4  
Exaggeration, branch of ly-  
ing 717: 3  
e. truth that has lost its  
temper 717: 3  
report of my death an e. 717: 5  
Exalt himself shall be  
abased 1195: 12  
Examinations are formida-  
ble 2282: 6  
**Example** 717: 1  
an e., not a pattern 718: 1  
bear results of own e. 717: 15  
better to set good e. than  
follow bad 717: 10  
better to take e. by others  
evil e. does more harm  
than sin 717: 7  
e. better than precept 718: 3  
e. greatest of all seducers 717: 0  
e. is a dangerous lure 717: 13  
e. is the school of mankind 717: 6  
e. mirror that deceives 717: 0  
God bless the e. 717: 17  
good e. is best sermon 718: 8  
men think they may follow  
e. 717: 8  
more harm by e. than by sin 717: 7  
nothing so contagious as e. 717: 14

*Example, continued*

people are fashioned by e.	717: 7
profit by a horrible e.	717: 16
profitable to set good e.	717: 16
salutary influence of e.	717: 14
set an e.	718: 5
setting too good an e.	717: 11
take e. from others	718: 2
tormented by fear of own e.	717: 15
words direct, e. allures	718: 4
wretched who is e. to others	717: 10
Examples draw where pre-	
cept fails	718: 8
e. lend us	717: 7
precepts may lead, e. draw	718: 4
we have few good e.	718: 7
Exceed as bad as to fall	
short	1602: 1
Excel: always to e. all	
others	1031: 2
men e. in different ways	718: 11
to e. all is to be lonely	717: 11
Excellence is the perfect ex-	
cuse	718: 9
e. of building is its site	718: 10
Excelsior, a form of hay	1011: 1
strange device, E.	1011: 1
Excelsior facilius casus nocet	1032: 9
Exception proves the rule	2014: 1
Excess	718
all e. breeds trouble in e.	719: 3
best things carried to e.	
wrong	719: 1
between e. and famine lies	
a mean	1604: 2
every e. is turned into vice	719: 2
e. leads to palace of wisdom	718: 12
e. opposed to nature	719: 1
if in e. even nectar poison	719: 1
kill not your hearts with e.	6602: 14
libertine e.	1013: 3
most dangerous e., happi-	
ness	1073: 2
nothing in e.	1003: 9
nothing succeeds like e.	719: 5
wasteful and ridiculous e.	718: 13
Excesses of youth drafts on	
age	42: 4
Exchange: fair e. is no rob-	
bery	719: 6
Excise: hateful tax on com-	
modities	2283: 1
Exclamations: things not	
cured with e.	2256: 7
Excrement: brew e., drink e.	240: 7
ornamental e. on chin	131: 7
Excuse: dum e., accusas	720: 1
Excuse	719
had e. better than none	720: 7
had e. will not purge ac-	
cuser	720: 2
e. another, never yourself	720: 5
e., daughter of afterthought	720: 3
e. is a lie guarded	720: 6
good e. is worse than none	720: 7
I will not e., I will be heard	719: 9
lame e., sorry shift	719: 8
never e.	720: 5
they that need e. must e.	719: 11
threadbare e.	719: 8
when you e., you accuse	720: 1
Excuse: qui s'excuse s'accuse	720: 1
Excuses: don't make e.,	
make good	720: 5
e. are tacit confessions	720: 1
e. never far off women	2559: 1
he who e. accuses	720: 1
I find e. for myself	719: 10
witty in framing e.	719: 10
Excusing: accusing times is	
e. ourselves	720: 1
Execution: e. not for credit	
of governors	1918: 7
to e. never go so slow	546: 6
Executioners: men have sur-	
vived their e.	877: 1
Exempla: sic e. parantur	718: 5
Exemplor: plus e. quam pec-	
cato nocent	717: 7
Exercise	720

*Exercise, continued*

boldly e. prolieth little	721: 3
e. brings to pass all things	1860: 2
e. preserves vigor in age	720: 8
e. thy lasting youth defends	720: 8
get e. acting as pallbearer	720: 9
one may not e., another may	721: 1
to cure the spleen, e.	720: 8
when feel desire to e., lie	
down	720: 9
wise for cure on e. depend	720: 8
women should talk, 'tis	
their e.	2580: 4
Exeter's daughter	488: 9
Exile	721
e. is corpse without a grave	721: 9
e. is life	721: 7
e. who denies self to country	721: 10
homeless e. to country dead	721: 9
Pontifex Maximus or e.	271: 6
what e. ever escaped from	
self	2361: 10
Exiles feed on hope	721: 4
Exilium vita est	721: 7
Exist: better e. in pain than	
not e.	1421: 6
Existimationem retine	1959: 10
Exit: make e. at Paddington	
fair	1067: 13
Exitio est avidum mare nau-	
tis	2025: 12
Exitus acta probat	681: 11
e. semper incerti	2447: 2
Expect and fear everything	722: 6
to e. worth 400 drachmas	547: 8
what we don't e. comes to	
pass	721: 15
Expectation	721
e. makes a blessing dear	722: 4
he hath bettered e.	722: 5
man's e. is but worms	1197: 6
oft e. fails	722: 1
whatever happens beyond	
e. clear gain	722: 5
Expectations: great e.	722: 3
Expected is not accomplished	981: 6
nice to be e.	722: 7
Expectes et sustineas	682: 2
Expectoration: America long	611: 3
Expecta: blessed who e.	
nothing	721: 16
Expediency: downhill course	722: 11
e. on the neck of inclination	722: 8
Expedient: all things not e.	722: 9
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*Feed at ease like boar in*

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can a man take f. in his bosom	1490: 2
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cut not f. with iron	810: 7
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fat is in the f.	764: 5
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f. and flax agree not	807: 6
f. and pride cannot be hid	806: 7
f. and smoke	811: 10
f. and tow	807: 6
f. and water, good servants, bad masters	812: 3
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f., good servant, bad master	809: 10
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f. in the flint shows not	809: 9
f. is given even by enemies	810: 5
f. is great Master of Arts	810: 9
f. is half bread	809: 5
f. is love and water sorrow	813: 1
f. is never without heat	808: 6
f. isn't quenched by f.	808: 8
f. is put out by f.	808: 8
f. is the best of sauce	2035: 1
f. is to be quenched in spark	813: 5
f. keeps its own heat	810: 6
f., kindled, burns many sheaves	806: 9
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f. of hell, to burn, not shine	1124: 13
f. of straw, much smoke	808: 9
f. proves gold	989: 6
f. quickly burns the flax	807: 6
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f. that does not warm shall not scorch	809: 4
f., the source of motion	811: 4
f. warms afar, burns near	811: 1
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f. worshipped as a god	809: 4
from the smoke into the f.	814: 2
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he that can make f. can end quarrel	809: 2
house without f., body without soul	809: 4
how can you wrap f. in paper	808: 7
in stubble great f. rages	811: 6
kindle no f. you can't quench	810: 8
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less f. on hearth, more in heart	811: 3
let a f. be kindled in hall	809: 4
light your f. at both ends	806: 6
like a brand of f.	808: 10
little f. burns much corn	807: 1
little f. grows great with little wind	810: 12
little f. quickly trodden out	806: 9
longest at f. soonest cold	1904: 5
mighty f. begins with straws	808: 1
more f. is covered, more it burns	810: 2
nearer the f., the hotter	811: 1
no f. so hot but water will quench	813: 5
no f. without some smoke no longer than you can hold	812: 1
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 f. live in salt, yet are fresh 817: 11  
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 salt f. water cannot freshen 817: 11  
 sea hath f. for every man 816: 9  
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 state governed as we cook small f. 1016: 5  
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 Fisherman: wounded f. learns sense 726: 7  
 Fishermen bought for less than fish 823: 4  
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 Fishes: food for f. 822: 1  
 to feed the f. 2050: 10  
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 f. for eels 821: 6  
 f. in troubled waters 821: 6  
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 f. with golden hook 928: 9  
 good f. in large waters 822: 6  
 I go a f. We also go 823: 2  
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 no f. to f. in the sea 822: 6  
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 what shall we do, or go f. 823: 2  
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 Fishy is always bad 816: 10  
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 as f. as a fiddle 826: 2  
 as f. as fan for forchorse 824: 12  
 as f. as mutton for horse 825: 4  
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 as f. as pudding for friar's mouth 825: 1  
 as f. as thief for halter 825: 3  
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 f. for a coffin 824: 10  
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Fits: by f. and starts	825: 5
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he doth not things by f.	825: 5
Fittest: survival of the f.	716: 8
Fitting: height of art to do	
what is f.	417: 3
more than f.	824:11
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Fives: tip up your bunch of	
f.	1063: 4
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Banner	826: 1
f. protects the cargo	825:10
hang out white f.	825: 9
hoist the black f.	825:12
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nail to mast her holy f.	379:16
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red f. hung out	825: 7
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Flagons: stay me with f.	633:12
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Flags: white f. of peace	825: 9
Flagstone: put f. over it	2053: 1
Flam: most notorious f.	833:16
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sea	807: 1
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from the smoke into the f.	814: 2
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Flames: don't pour oil on the	
f.	810: 4
fiery f. of youth	44: 7
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Flap: give f. with fox tail	883:11
Flapper: gall needs not a f.	929: 7
only a f.	960: 7
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plate	825: 5-8
fallen f.	826: 2
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praise	830: 1
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if we did not f. self, no	
one else could	820: 1
out f. a dedication	704: 7
they f. with their tongue	829: 9
Flatterer: as wolf to dog,	
so f. to friend	828: 4
cannot be both friend and	
f.	830: 4
everybody his own f.	820: 1
f. can risk with the great	828:15
f. is shadow of a fool	830: 2
f. lives at expense of listen-	
er	828: 7
f. never seems absurd	827:12
f., smooth-spoken enemy	828: 9
f. toils harder than laborer	830: 9
f. worst of tame beasts	827: 9
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more hurtful tongue of f.	830: 8
no foe to a f.	830: 8
no remedy for bite of f.	826:11
no such f. as a man's self	820: 1
when f. pipes, devil dances	829:12
words of f. a snare	827: 5
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f.	826:10
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f. haunt not cottages	830: 5
f. have proved cut-throats	2365: 3
f. spread a net for feet	827: 3
f., worst of enemies	830: 8
men are f. of themselves	829: 1
skilful f. praise ignorance	828:11
when f. meet, devil goes to	
dinner	829:12
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naie	828:13
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f. speech contains poison	829:10
lay not that f. unction	830: 6
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think worth f.	830: 7
Flatters: each of us f. him-	
self	829: 1
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f.	829: 3
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f., coin most current	828:13
f. getteth friends	827:11
f. greatest pestilence	827: 5
f., handmaid of the vices	827: 6
f. impoverishes him who re-	
ceives it	828:13
f. is counterfeit coinage	828:13
f. is monstrous in a friend	830: 4
f. is never without feigning	828: 5
f. is so much birdlime	829: 4
f. is the food of fools	830: 2
f. is way to make friends	827:11
f. is woman's daily bread	2560: 3
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f., like Cologne water	827: 7
f. more dangerous than ha-	
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f. more in fashion than	
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f., nurse of crimes	827: 6
f. of the fool delicious	829: 7
f., once vice, now fashion	827: 6
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him prey	830:20
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Geist	1583:13
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ment	499: 7
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 f. more endurable than half a f. ..... 845: 8  
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he would become wise 854: 14  
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than f. in folly 850: 7  
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thou art 853: 8  
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Tom f. knows 2338: 3  
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tion 844: 12  
much behind what f. thinks 843: 9  
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as a f. 850: 3  
no f. like an obstinate f. 853: 1  
no f. like an old f. 848: 1  
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nothing protects a f. from  
his folly 849: 11  
one f. makes a hundred 851: 9  
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learn 724: 13  
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not have thought it 852: 1  
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turn f. 2363: 4  
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success ruins a f. 845: 7  
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to argue with f. not wise 853: 2  
to be f. first step to wisdom 859: 5  
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to play the f. is wisdom 856: 4  
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learned 854: 6  
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does business 857: 6  
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who is called a pious f. 842: 0  
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who sends a f. must follow 847: 5  
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wise play f. with a ven-  
geance 854: 15  
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live with f. 854: 16  
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trive 931: 6  
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prove 15: 14  
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turn 2628: 3  
f. and madmen ought not  
be left in own company 843: 6  
f. and madmen tell truth 843: 7  
f. and wise men 854: 11  
f. are all the world over 848: 3  
f. are always bold 850: 4  
f. are fain of fitting 834: 5  
f. are fain of nothing 845: 1  
f. are known by babblings 844: 12  
f. are ladies' playfellows 849: 5  
f. are not mad folk 853: 4  
f. bite one another 857: 7  
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f. cannot hold their tongue 844: 12  
f. cannot understand clever 853: 7  
f. cut fingers, wise thumbs 858: 10  
f. die for want of wisdom 850: 6  
f. fear fortune, wise bear it 858: 2  
f. for arguments use wagers 930: 11  
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averring 1319: 6  
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f. give wise men counsel 845: 9  
f. go in crowds 851: 9  
f. grow without watering 847: 8  
f. have fortune 846: 2  
f. have not brains to be good 849: 2  
f. have their own paradise 860: 4  
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words 2539: 10  
f. invent fashions, wise wear 762: 6  
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f. lade pools, wise eat fish 856: 11  
f. laugh at their own sport 843: 6  
f. learn by own harms 724: 13  
f. live poor to die rich 843: 6  
f. look upon all as f. 849: 7  
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f. make good their own folly 845: 7  
f. make lawyers rich 1371: 4  
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f. rush in where angels fear  
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f. set stools for wise men 855: 1  
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mained to pray 1866: 13  
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f. will be meddling 851: 2  
f. will not part with bauble 842: 10  
f. wise in affairs of women 856: 10  
f. wise until they speak 850: 0  
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he is wit to f., fool to wits 852: 10  
he turns f. into madmen 853: 4  
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hundred tongues cannot  
describe f. 844: 11  
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drinking 856: 8  
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world 854: 1  
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wise profit more from f.  
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world is full of f. 848: 3  
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   must support it . . . 888: 15  
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   atto . . . 1085: 1  
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   strings . . . 2635: 10  
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   F. . . 1274: 14  
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   Man behalten . . . 905: 4  
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   leere F. . . 907: 2  
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 F., fairest or foulest day 889: 9  
 F., unluckiest day . . . 889: 11  
 F. we must fast and pray  
   my man F. . . 889: 12  
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 Fridays are never alike . . . 889: 10  
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 all men's f., no man's f. . . 890: 6  
 all precious that comes  
   from f. . . 900: 13  
 assay thy f. ere thou hast  
   need . . . 894: 3  
 at need one sees who f. is . . . 902: 2  
 be a f. to thyself . . . 891: 1  
 be f. to f.'s f. . . 891: 3  
 be f. to self, others will be 891: 1  
 be good to f. to keep him 908: 11  
 be not ashamed of poor f. 905: 8  
 be slow in choosing a f. 892: 1  
 bear with faults of f. . . 899: 1  
 before f., eat bushel of  
   salt . . . 895: 12; 2032: 4-5  
 best f. worse than a foe . . . 911: 1  
 better have one f. of worth 893: 3  
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 better one f. than 100 rela-  
   tives . . . 894: 4

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 better to lose jest than f. 1269: 1  
 better without gold than f. 890: 7  
 beware a speedy f. . . 592: 14  
 black swan less rare than  
   faithful f. . . 898: 4  
 can't I be f. and not fool 895: 4  
 ceases to be f. to himself 690: 1  
 change not a f. for money 892: 1  
 Codlin's the f., not Short 893: 6  
 common is name of f., but  
   rare is fidelity . . . 898: 4  
 company of f. seasons a  
   meal . . . 909: 9  
 difficult to find f. worthy 898: 4  
 dissembling f. . . 910: 3  
 do not disavow an old f. 905: 4  
 do not make f. equal brother 895: 14  
 do not tell secret to your f. 911: 3  
 easy to be f. to prosperous 907: 7  
 easy to lose f. in an hour 899: 9  
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 everybody's f. but his own 689: 11  
 evil is f. looks to table 906: 2  
 faithful are wounds of a f. 912: 5  
 faithful f. beyond price 891: 8  
 faithful f. found when for-  
   tune's hickle . . . 902: 2  
 faithful f. hard to find . . . 899: 9  
 faithful f., willful fool 897: 7  
 fall not out with f. for trifles 892: 10  
 false f. attends when sun  
   shines . . . 906: 6  
 false f. worse than open foe 910: 3  
 fare often to f. you trust 900: 2  
 fault of f. is your own 899: 1  
 fear f. as if he were enemy 911: 3  
 female f. . . 913: 12  
 find f. to tell him truths 897: 3  
 foolish f. like razor . . . 895: 1  
 for a f. life is too short 893: 8  
 forsake not an old f. . . 944: 1  
 f. always a brother . . . 895: 1  
 f. among a hundred . . . 32: 4  
 f. as far as the altar . . . 897: 11  
 f. at court . . . 901: 10 902: 1  
 f. from distance happiness 892: 10  
 f. in a corner . . . 895: 10  
 f. in name only . . . 906: 5  
 f. in need . . . 902: 2-5  
 f. in word no f. of mine 900: 14  
 f. is another I . . . 901: 8  
 f. is dead, believe it . . . 891: 4  
 f. is known in necessity 902: 2  
 f. is the hope of the heart 893: 8  
 f. is treasure and comfort 895: 1  
 f. long getting, soon lost 899: 9  
 f. loves not mine but me 895: 11  
 f. married is a f. lost . . . 915: 9  
 f., masterpiece of nature 893: 8  
 f. may one day become  
   enemy . . . 911: 3  
 f., medicine of life . . . 891: 8  
 f. more necessary than fire 898: 7  
 f., most precious of posses-  
   sions . . . 893: 5  
 f. must not be wounded  
   even in jest . . . 1268: 16  
 f. of beauty in distress 135: 4  
 f. of the table variable 906: 2  
 f. of thirty years . . . 905: 1  
 f. of unfriended poor . . . 1845: 2  
 f. of world is enemy of God 2631: 2  
 f. one with whom be sincere 833: 7  
 f. should bear f.'s infirmities 899: 1  
 f. sticketh closer than  
   brother . . . 895: 14  
 f. takes me for what I am 893: 7  
 f. that faints is a foe 908: 13  
 f. to all, f. to none . . . 891: 6  
 f. to self, friend to all men 891: 1  
 f. who is a table-f. . . 906: 2  
 f. whose gratitude grows old 916: 4  
 frown of f. better than  
   foe's smile . . . 908: 4  
 get your f. by testing . . . 894: 3  
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 go up a step to seek a f. 891: 5  
 God send me f. to tell me  
   my faults . . . 911: 8

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good f., had acquaintance 896: 5  
 good f., nearest relation 894: 5  
 good f., never offends 896: 7  
 good f., that doth thee good 890: 7  
 good to f., good to self 894: 1  
 greater f., whose censure  
 heals 897: 4  
 guide, philosopher and f. 893: 4  
 hast thou a f., use him so 901: 4  
 he's my f., that grinds at  
 my mill 899: 7  
 he's my f., that speaks well  
 of me behind my back 899: 7  
 he makes no f., who never  
 made a foe 911: 5  
 he that ceases to be f., was  
 never good one 895: 4  
 he was a f. to his f. 900: 12  
 he who has no enemy has  
 no f. 911: 5  
 hear no ill of a f. 909: 5  
 Heaven protect me from  
 blundering f. 910: 3  
 I have chid away my f. 893: 1  
 I to myself dearer than f. 2068: 8  
 in more than name, her f. 1205: 13  
 in prosperity f., not known 907: 5  
 injured f., bitterest foe 910: 3  
 invite your f. to a feast 910: 1  
 is new f., to be old comrade 904: 8  
 keep f., under one life's key 900: 6  
 let a f., go with a foe 909: 1  
 let not eyes be dry when  
 we have lost a f. 523: 5  
 life without f., death with-  
 out witness 890: 7  
 like f., better for faults 895: 11  
 love f., after appraising him 894: 3  
 love f., but look to self 891: 7  
 love your f., with his fault 890: 1  
 loyal f., welcomer than calm 893: 4  
 make not thy f. too cheap 896: 6  
 man is his own best f. 891: 1  
 man is his own near f. 8: 3  
 many a f., will tell of faults 897: 3  
 may we never want f., in  
 need 893: 6  
 met a stranger, left a f. 897: 1  
 mine own familiar f. 896: 8  
 most I can do for my f. is  
 to be his f. 901: 1  
 my fine feathered f. 891: 3  
 my f., and I are one 901: 9  
 my f., has a f. 891: 3  
 my f., must hate man that  
 injures me 901: 9  
 name of f. is common 914: 7  
 near f., better than kinsman 894: 5  
 neither f., of many nor f., of  
 none 895: 15  
 never catch at falling f. 895: 2  
 never condemn f., of many  
 a year 892: 10  
 never exchange old f. for  
 new 904: 1  
 never have f. poorer than  
 self 891: 5  
 never rais'd themselves a f. 911: 5  
 never speak to f., in need 892: 3  
 never too busy to oblige f. 898: 3  
 never trust new f., made of  
 old foe 909: 11  
 new f., drives out the old 904: 3  
 new f., is as new wine 904: 1  
 new f., makes old forgot 904: 3  
 new f., new fashion 904: 8  
 new f., not greatly trusted 904: 6  
 no better f., than yourself 2059: 4  
 no doctor can surpass f. 891: 8  
 no f., a f., until he prove f. 894: 3  
 no f., to a bosom f. 895: 6  
 no f., who has many friends 890: 6  
 no good thing unknown to f. 892: 8  
 no ill words of absent f. 898: 5  
 no longer foster, no longer f. 907: 2  
 no longer pay, no longer f. 1611: 7  
 no man happy without f. 895: 4  
 no man has worse f., than  
 he brings from home 892: 9

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no remedy for malice of f. 890: 4  
 not even death can make a  
 foe a f. 912: 1  
 not f., and flatterer too 897: 4  
 not f., who praises you pres-  
 ent 908: 6  
 not my habit to lie to f. 897: 5  
 nothing better than loyal f. 893: 5  
 nothing so dangerous as ig-  
 norant f. 911: 10  
 O my f., there is no f. 898: 4  
 old f., can never be found 904: 7  
 old f., excellent mirror 904: 4  
 old f., is a new house 904: 6  
 old wine and old f., loved 904: 2  
 older a f., the better 905: 1  
 one f., ever cares for another 893: 3  
 one f., in lifetime much 895: 3  
 one f., must lose the other 896: 9  
 one true f., more than share 895: 3  
 only heaven better than f. 893: 5  
 only way to have a f., is to  
 be one 896: 3  
 open foe curse, pretended  
 f., worse 910: 3  
 part of f., to forewarn 897: 4  
 perfect f., brightest in the  
 dark 902: 2  
 please f., who pleases me 890: 2  
 polished female f. 913: 12  
 provide a fig for thy f. 912: 6  
 reconciled f., is a double  
 enemy 909: 11  
 regard trouble of f., as own 898: 2  
 reprove your erring f. 897: 4  
 rub grease on hand of f. 896: 12  
 save for f., save for foe 1084: 9  
 save me from the candid f. 900: 8  
 send me f., that will tell me  
 of my faults 897: 3  
 service to f., to bind closer 898: 11  
 show not faults to a f. 897: 3  
 shun f., that consorts with  
 your enemies 911: 9  
 slow-footed f., annoying 898: 3  
 snake better than faithless f. 890: 4  
 some had rather lose f., than  
 jest 1269: 1  
 sound f., second kinsman 894: 5  
 speak well a f. 909: 5  
 steadfast f., is rare 898: 4  
 sure f., discerned in trouble 902: 2  
 there is no f., for a f. 892: 11  
 thousand talents for true f. 901: 3  
 to be f., of human race not  
 in my line 1785: 1  
 to cook pot of f., burn furni-  
 ture 899: 8  
 to f., tell your whole case 993: 10  
 to humble f., handsome gift 892: 15  
 to keep f., never lend 224: 11  
 tongue f. 900: 14  
 treat f., as if he might easily  
 become a foe 911: 12  
 true f., greatest blessing 893: 5  
 true f., loves me for my love 906: 8  
 trust not a reconciled f. 909: 11  
 trust not the praise of f. 908: 6  
 try thy f., before thou trust 894: 3  
 welcome f., with equal  
 breeding 914: 10  
 when f., asks, no tomorrow 898: 3  
 when you ascend hill of  
 prosperity may you  
 never meet a f. 906: 7  
 when you see f., trust to self 892: 5  
 who fears f., teaches f., to  
 fear 890: 4  
 who is your fat f. 900: 5  
 who spreads net for f.,  
 snares own feet 900: 10  
 whom prosperity makes f. 905: 7  
 wide, straight is way to f. 911: 11  
 wisdom's part to doubt f. 592: 11  
 wise enemy better than ig-  
 norant f. 911: 10  
 wise to make f., of a foe 890: 2  
 with f., what need of medi-  
 cines 891: 8

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with f., you may be yourself 893: 7  
 without f., man cannot know  
 his mistakes 904: 4  
 woman f. 913: 12  
 wring blush from f., lose  
 him 893: 1  
 your best f., is yourself 910: 2  
 your f., because it pays 907: 7  
 you may make a f., of an  
 enemy 911: 12  
 Friendless man like left hand 890: 7  
 Friends 890  
 admonish your f., in private 899: 5  
 afraid of f., when none near 901: 6  
 all not f., that speak fair 900: 14  
 all thy f., lapp'd in lead 897: 10  
 as great f., as devil and Earl  
 of Kent 892: 6  
 ask not of f., what you can  
 do 891: 2  
 be f., with the friendly 896: 2  
 be not rash to make f. 895: 15  
 be on guard against thy f. 891: 7  
 be to f., as we would have  
 them be to us 891: 2  
 bed of stones with f., better 577: 0  
 benefit f., but don't injure  
 self 899: 2  
 best f., must part 897: 12  
 better served by enemies  
 than f. 908: 9  
 better to be deceived by f.,  
 than deceive them 895: 5  
 between f., bug in eye 891: 7  
 between two f., not more  
 than two words 893: 1  
 bosom f. 895: 6  
 cheer lacking, f., packing 907: 2  
 confined by feet with f. 900: 1  
 consoled for misfortunes of  
 f. 890: 1  
 choose f., for their looks 689: 4  
 choose thy f., like thy books 890: 3  
 dead have no f. 499: 9  
 dearest f., alas must part 897: 12  
 defend me from my f. 910: 3  
 dissembling f., worst enemies 910: 3  
 do good to f., evil to enemies 909: 2  
 don't screw f., too tight 892: 4  
 either f., like Job's or death 912: 9  
 empty purse frights away f. 905: 5  
 falling out of f., renewing  
 of affection 898: 1  
 false f., at hand in clear  
 weather 906: 1  
 fate makes relatives, choice  
 f. 894: 5  
 few f., can be counted on 898: 4  
 fewer f., more enemies, bet-  
 ter man 909: 6  
 finances firm, f., firm 907: 5  
 for full store many f. 907: 5  
 f., agree best at a distance 900: 9  
 f., and a bottle bear the bell 634: 2  
 f., and adversity 905: 5  
 f., and enemies 908: 1  
 f., are all that matter 915: 12  
 f., are ancient and honorable 901: 1  
 f., are dangerous as enemies 908: 14  
 f., are dreams and fables 54: 13  
 f., are hell on wheels 910: 3  
 f., are like melons 897: 9  
 f., are nearest relations 894: 5  
 f., are tested by adversity 907: 6  
 f., are thieves of time 891: 6  
 f., at court 901: 10  
 f., best that last longest 904: 2  
 f., better the older they are 904: 9  
 f., books and books f. 218: 2  
 f., ensure happiness 893: 5  
 f., from poor stand aloof 905: 5  
 f., got without desert, lost  
 without cause 895: 4  
 f., have all things in common 903: 4  
 f., have one soul between  
 them 901: 7  
 f., make us choke with rage 890: 5  
 f., more useful than a crown 893: 5  
 f., not so easily made as kept 899: 9



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f. of my fortune, not of me 906: 3  
 f. of my f. are my f. 891: 3  
 f. of the table 906: 2  
 f. rare because men not common 898: 4  
 f. scatter when they have drained wine-jar 907: 2  
 f. share their dreams 623:10  
 f. though absent are present 3: 5  
 f. tried before trusted 804: 3  
 f. vanish if you prosper not 905: 5  
 f. whenever fortune smiles f. will live in melody 901: 1  
 get thee f. not relations 894: 5  
 give glass to f. of glass 900: 3  
 God defend me from my f. 910: 3  
 good f. or ardent enemies good to have f. both in heaven and hell 892:14  
 gripping grief when f. part happy he whose f. were born before him 899: 6  
 hatred of f., succor to strangers 894: 5  
 hatred with f. is succor to foes 909: 4  
 have few f., much acquaintance 896: 5  
 have no f. not equal to self he had f. but no friend 800: 6  
 he may write to his f. 2652: 9  
 he that repeateth matter separateth f. 2274:10  
 he will never have f. who is afraid of enemies 911: 5  
 help your f. 897: 6  
 I am wealthy in my f. 898: 6  
 if thou be poor, f. flee in prosperity, f. plenty 907: 5  
 in prosperity our f. know us instead of loving enemies, treat f. better 911: 4  
 know the characters of thy f. 899: 1  
 lay down his life for f. 896:10  
 let time mature new f. 904: 2  
 let us be f., Cinna 893: 2  
 loyal f. better than wealth make f. with better men 891: 5  
 make two f. with one favor 183: 5  
 man's f. his magnetisms 893: 8  
 man's growth seen in f. 893: 8  
 many are f. now, hereafter foes 912: 1  
 many f. alive as dead 32: 3  
 many f. in general 890: 3  
 market-price of f. low 907: 1  
 morsel eaten gains no f. my familiar f. 896: 8  
 my f. keep me awake nights nature teaches us to love f. 909: 7  
 never change your f. 901: 5  
 never grow hump-backed bearing f. 896: 1  
 never know true value of f. 895: 8  
 no f. like old f. 905: 3  
 no f. when wealth is lost not before old f. must new f. be set 904: 1  
 not lost that is done to f. 896:12  
 old f. always most trusty 905: 1  
 old f. are best 905: 1  
 old f. to trust 36: 2  
 old f. trusted best 905: 2  
 one dies as often as loses f. 897:10  
 one God, no more, but f. good store 892:13  
 one is never betrayed but by f. 908: 6  
 one's table receives more f. than one's heart 899: 3  
 ornament of a house, f. 893: 8  
 our f. the enemy 908: 5  
 perish f. so long as foes fall poor f. soon ill savored prosperity begets f., adversity proves them 907: 6  
 sauceman f., f. postprandial save a man from his f. 910: 1

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shameful to distrust f. 897: 3  
 shun indigent f. 906: 7  
 sticking to her f. 895: 7  
 sweet with f. to share prosperity 894: 3  
 tankard f. 906: 2  
 test f. by misfortune 907: 3  
 they are rich who have true f. 898: 6  
 they make f. who do friendly acts 896: 3  
 those f. thou hast, grapple to thy soul 900: 6  
 thousand f. not too many 909: 7  
 three faithful f., wife, dog, money 895: 1  
 trencher f. 906: 2  
 true f. not like garments twice as good f. as before 898: 1  
 two best f., me and meat 894: 6  
 two f. for one purse 903: 2  
 two f. undivided unite to thee f. like self 914:10  
 vanquish'd have no f. 905: 5  
 visit f. in adversity often we need no f. if God smiles 977: 8  
 wealth finds f. 906: 3  
 when f. meet, hearts warm when f. quarrel, truth comes 892: 7  
 when lucky, what need of f. when man fares badly, f. keep away 905: 5  
 when my f. are one-eyed, I look at profile 896:11  
 when you make new f. don't forget old ones 904: 1  
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as bald	1051: 6
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hanged	1057: 1
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empty h.	1061: 4
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left	1061: 5
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and tree	1208: 1
don't thrust h. into fire	1060: 7
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saw	1062: 6
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crow	1058: 9
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   wed 1067: 1  
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 h. by neck until dead 1065: 7  
 h. himself in Thisbe's gar-  
   ter 1067: 5  
 h. in crab-apple tree 1065:14  
 h. that left drink behind 634:13  
 if he be h., he'll come hop-  
   ping 1066: 2  
 I'll see thee h. first 1067: 5  
 in house of h., mention not  
   rope 1057: 1  
 it is my destiny to be h. 1065:13  
 not born to be drowned,  
   but h. 1066: 2  
 not h. for stealing horses 1918: 5  
 not live to be old, h. when  
   young 1067: 3  
 one doesn't correct man  
   who is h. 1066: 3  
 up too soon that's h. ere  
   noon 1995: 6  
 younger than you have been  
   h. 1065: 9  
**Hanger-on**: humble h. at  
   best 1067: 9  
**Hanging** 1065: 9  
 good h. prevents bad  
   marriage 1536: 9  
 half hour's h. hinders rid-  
   ing 1188: 1  
 h. and wiving goes by  
   destiny 1536: 9  
 h. better than starving 502: 4  
 h. between life and death 1066: 1  
 h. gangs by haps 1065:13  
 h. is a sharp argument 1067: 7  
 h. is too good for him 1065: 6  
 h. worst use man put to 1067:12  
 I fear h., whereto no man  
   is hasty 1065:10  
 if there has been h., say  
   not "Hang up this fish" 1057: 1  
 Hangman works by daylight 1067: 2  
 Hangs himself a Sunday 1065:11  
 Hannibal conquered 2424: 6  
 Hans en Kelderr 1261:10  
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**Hap** 1069: 9  
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   the sea 1489:12  
 h. and half-penny goods  
   enough 1069: 2  
 h. helpeth hardy men alday 1069: 5  
 h. what h. may 1069: 6  
 no man makes his own h. 555: 4  
 our h. is loss 1171: 9  
 some have h., some stick 1069:10  
 through h. hit the nail 1069: 9  
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   pease 1042:10  
**Happen** to one, h. to all 7: 4  
**Happens**: whatever h., h. as  
   it should 1989:14  
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   says least 1710: 1  
 h. who finds happiness at  
   home 1152: 2  
 h., who thinks most inter-  
   esting thoughts 1070: 4  
 who thinks self h. really is  
   so 1072:16  
**Happily**: not how lavishly  
   but how h. 1414: 7  
**Happiness** 1069: 9  
 bitter to look at h. through  
   another's eyes 1073: 4  
 buy own h. with another's  
   misery 1596: 7  
 doing well and h. same  
   thing 1069:13  
 every person tastes more h.  
   than misery 1073:10  
 extremes of h. beyond  
   power to feel 1072: 5

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first h., birth in great city 358: 5  
 great h., great danger 1073: 9  
 greatest h. of greatest number 1074: 7  
 greatest possible h. of governed 1014:11  
 ground-work of h. is health 1099: 8  
 h. and beauty by-products 1070: 9  
 h. at expense of blood precious purchase 1072: 2  
 h. comes from health of soul 1069:12  
 h. comes incidentally 1071: 8  
 h., death after life of least pain 1070: 7  
 h. depends on our opinion of things 1072:16  
 h. depends on temperament 1072: 5  
 h. enough to get work done 1070:10  
 h., good bank account 1069:13  
 h. grows at our firesides 1070:15  
 h. has not the ready ear 1072:15  
 h. in a man prolongeth days 1070:14  
 h. is but cloak of misery 1592: 1  
 h. is habit, cultivate it 1070: 9  
 h. is mere stagnation 1073: 2  
 h. is no laughing matter 1073: 9  
 h. is not a reward 1070: 9  
 h. is nothing if not known 1072:16  
 h. is transient 1071: 5  
 h. is wine of rarest vintage 1070:13  
 h. is woman 1070:11  
 h. lies in health 1009: 8  
 h. makes men good 995: 7  
 h. makes us base 1072: 6  
 h. never lays finger on its pulse 1072:13  
 h., no creditor, nobody sick 1070: 3  
 h. not long without heaviness 1071: 5  
 h. of blessed is no fugitive 1072:10  
 h. of heart colors face 1071: 6  
 h. or misery to those who have most of either 1072: 5  
 h., our being's end and aim 1072:12  
 h., peace in a thatched hut 1070: 3  
 h., possessing what others can't 1070: 1  
 h. produced by little advantages 1070: 6  
 h. seems made to be shared 1071: 3  
 h. takes no account of time 1072:13  
 h., that man be what he is 1070: 5  
 h., three meals, one sleep 1070: 3  
 h., to do true work 1070:10  
 h. too swiftly flies 1071: 5  
 h., tranquillity of mind 1070: 2  
 h., unless tempered, destroys 1073: 9  
 h. was born a twin 1071: 3  
 hard to tell what brings h. 1070: 8  
 here on earth is no sure h. 1072: 9  
 highest h. wears out at last 1071: 5  
 if my h. desirable, the h. of all is desirable 1070:13  
 if we can lose h. we possess some 1073: 8  
 income twenty pounds, result h. 2196:14  
 less to make fortune than h. 2534: 3  
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 man artificer of his own h. 1070:15  
 memory of h. makes misery woeful 1952:10  
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 no h. through unhappiness of another 1073: 1  
 no h. without action 111: 1  
 no h. without thinking so 1072:16  
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 no one forgets his own h. 1954: 4  
 no one who depends on h. is happy 1073: 1  
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 small pleasures fill lake of h. 1070: 6  
 talk of h., summon grief 1072:14  
 three secrets of h. 1069:12  
 to enjoy h., travel out of self 1070:15  
 to till the hour, that is h. 1071: 2  
 true h. is of retired nature 1069:11  
 unbroken h. is a bore 1073: 2  
 unlimited h. dangerous excess 1073: 2  
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 why seek ye for h. abroad 1070:15  
 with h. comes intelligence 1071: 6  
 Happinesses of h., long life greatest 30: 8  
 Happy: as h. as cats in dairy 1074: 1  
 as h. as clam in high water 1074: 5  
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 be good and you will be h. 995: 7  
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 count no man h. until he die 527: 2  
 for h., hour never strikes 1072:13  
 happier for having been h. 1073: 6  
 h., alas, too h. 1073: 9  
 h. for life, be honest man 1071: 7  
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 h. is blameless vestal's lot 1710:10  
 h. is he that chastens himself 1071: 9  
 h. is he that serveth the h. 1071: 9  
 h. know no hours 1072:13  
 h. man cannot be harried 1072: 3  
 h. man h. dole 1071:10  
 h. only are truly great 1034: 3  
 h. only who is wise and good 1071:11  
 h. the man that fears alway 786: 2  
 h. who bears and is silent 682: 1  
 h. who knows not otherwise I know not how to call h. any 1071: 4  
 life h. because soon will be 1072:11  
 make us h., make us good man too h. for mortality 1069:12  
 men h. without knowing it 1072:16  
 never as h. as one thinks no man h. but by comparison 391: 2  
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 no man is h. in everything 1072: 9  
 no one h. but wise and good 2434: 4  
 not h. unless happier than I know 1073: 6  
 not h. who does not think self so 1072:16  
 nothing is h. in every way one thing to have been h. 1072: 8  
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 to be h. dangerous thing 1073: 0  
 to call self h. provokes disaster 1072:14  
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 too h. should they know their blessings 1073: 9  
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 would I were h. as my heart is clean 1112:12  
 Harbor: good riding in safe h. 1831:10  
 seek, sailor, the safe h. 1831:10  
 Hard 1076  
 all excellent things are h. 1000:11  
 as hard as flint, nails, stone 1075: 7-13  
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 he that eats h. shall eat ripe 2155: 4  
 I'm a kind of a h. lot 1075: 6  
 now the h. had come to h. 1075: 3  
 to work h., live h., die h. 1075: 2  
 you are too h. for me 1075: 6  
 you think I am h. and cold 1075: 6  
 Hard-baked: you are not h. 1075: 5  
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 Hard-boiled: I'm h. 1075: 5  
 Hard-head and block-head 1096: 4  
 Hard-hearted as a Scot 2115: 9  
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 Hardships of journey better than discord at home 1152: 6  
 Hardy: fortune helps the h. 878: 6  
 h. as lion 213: 4  
 Hare 1076  
 as blind start a h. 197: 6  
 can't tell h. from brake-bush 1091:13  
 first catch your h. 1075:14  
 fright h. not way to catch 1076: 8  
 h. always returns to her form 1077: 5  
 h. does not eat around burrow 1076: 6  
 h. for breakfast, hunt overnight 1076: 2  
 h. is melancholy meat 1076: 1  
 h. jumps where least expected 1076: 3  
 h. running the dinner race 801: 2  
 h. was outrun by tortoise 2142: 5  
 h. without muse, woman without excuse 719:12  
 he knows both h. and hare-gate 1077: 3  
 hold with h., run with hounds 1077:10  
 hunt h. with a tabor 1076: 8  
 not seen h. since Lord knows when 1077: 7  
 run fast to catch h. 1077: 8  
 seek h. in hen's nest 1077: 4  
 set h.'s head against goose giblet 1077: 9  
 there went the h. away 1077: 2  
 thou mad March h. 1077: 6  
 to lead the life of a h. 1076: 4  
 you are h. yourself 1077: 1  
 Hare-brained 230: 4  
 Harelip taken for dimple 1479:13  
 Harena: ex h. funiculum nectis 2007: 2  
 Hares may pluck dead lions 1435: 1  
 hunt two h. with one dog 1076: 5  
 reader meat than running h. 1076: 7  
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 Hariolare: vera h. 1901:10  
 Harlot: became h. for barge-men 2556: 4  
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 in silk and scarlet many a h. 2489: 8  
 only gifts can touch a h. 2490: 1  
 Harlots, called companions 710: 3  
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 able to h. without harming 962:18  
 better the h. I know 714: 1  
 dread h., eschew h. 1077:11  
 far from his good, nigh h. 1078: 2  
 h. done is done 1078: 1  
 h. watch, h. catch 1077:11  
 I meant no h. 1078: 6  
 keep out of h.'s way 1078: 3  
 little h. done to good end 681:10  
 no h. done if you none admit 1078: 5  
 no h., no force 1078: 5  
 no more h. than a she ape 997:14  
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seek h., find h. 1077:11  
 to do h. often laudable 1005: 4  
 Harmless: not h. who harms  
 self 690: 4  
 Harmony: bound them fast  
 in h. 48: 2  
 h. makes small states great 583:12  
 h. of bow or lyre 227: 2  
 h. seldom makes a headline 48: 2  
 h. springs from discord 583: 9  
 what h. gut and sinew send 1720: 8  
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 of two h., choose the less 716: 2  
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 others' h. 726: 5  
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 Harness: die with h. on our  
 back 502: 2  
 higher up, the less h. 626: 6  
 let not him that girdeth on  
 h. boast 2453: 3  
 Harris: words she spoke of  
 Mrs. H. 2599: 6  
 Harp 1078  
 agree like h. and harrow 48: 8  
 h. and carp 1078: 7  
 h. no more upon that string 1078:11  
 h. of a thousand strings 1079: 3  
 h. on string that gives no  
 melody 1078:10  
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 string 1078:10  
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 Harpers harping with harps 1079: 2  
 have among you, blind h. 198: 8  
 Harpies vile devour fruit  
 they first delie 1033: 5  
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 Harps: hanged h. on willows 1079: 1  
 Harrow: drinking at the h. 629: 5  
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 thistles 1079: 5  
 h. comes not every day 1079: 7  
 h. follows seed time 1080: 3  
 h. is past, summer ended 1079: 9  
 h. will come and farmers  
 rich 1079: 7  
 he that sleepeth in h.,  
 shame 1080: 1  
 in h. time good cheer in  
 hall 1080: 4  
 live within your h. 1079:13  
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 laughs with h. 1079:10  
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 Has: he h. it 1090: 4  
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 given 1080:12  
 what h. she, nowadays 621:10  
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 Hasard heureux pour prudent 311: 2  
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 Hash-slinger 1080: 7  
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 h. gives itself the leg 1084:14  
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 h. is improvident and blind 1081: 1  
 h. is slow 1083: 4  
 h. is the parent of failure 1081: 1  
 h. leads us to error 1084:13  
 h. makes waste 1082: 8  
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 h. manages all things badly 1083: 2  
 h. never carries justice 1085: 5  
 h. never comes alone 1083: 3  
 h., so much the more be-  
 hind 1082: 2  
 h. trips up its own heels 1084: 1  
 if in h., go around 1082: 5  
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 in wicked h. is no profit 1082: 8  
 make h. slowly 1081: 2  
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 more h. in wrong way  
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 leys 1084: 3  
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 Hasteth: he h. well that can  
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 knew him no more than  
 my old h. 1086: 5  
 knocked into a cocked h. 1087: 4  
 my h. covers my family 1086: 7  
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 hundred bonnets 1086: 4  
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 Hatband: as fine as Dick's h. 804: 1  
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 buried a h. 867: 9  
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 greatest h. from greatest  
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 greatest h. is silent 1088:14  
 h. as if you would one day  
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 h. at first sight 1088: 1  
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 h. is anger of the weak 1087:11  
 h. is blind, as well as love 1484: 2  
 h. is coward's revenge 1087:11  
 h. is heavier freight for  
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 h. not at the first harm 1088: 1  
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 I h. him as I h. the devil 1088:10  
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 I h. them with a perfect ha-  
 tred 1088:10  
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 they love 1484: 2  
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 must look down on h. 2246: 7  
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Hated by all, cannot live  
 long 1089: 2  
 h. man seldom ends well 1089: 2  
 h. with gall of gentle souls 1088: 4  
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 Hats: all good h. made of  
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 I shall let her h. it 1090: 4  
 one can't h. everything 1089: 5  
 one knows not where to h.  
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 tain 1091: 2  
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 h. will not prey on carrion 1091: 11  
 he's a h. of the right nest 1091: 5  
 I know a h. from a hand-  
 saw 1091: 13  
 no h. but will stoop to prey 2499: 6  
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 h. screwed on the right way 1094: 2  
 h. stroked with sandal 1098: 6  
 h. that's ready to split 637: 8  
 h. that's white no delight 1095: 2  
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 double 2344: 11  
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 age 724: 7  
 his h. turned by success 1098: 1  
 hoary h. is crown of glory 1054: 10  
 hold up your h., girl 1097: 1  
 holiest h. hath wicked way 394: 1  
 horse's h. is swollen so big 1177: 10  
 I will beat his head off 1098: 7  
 I wish my h. may never  
 ache 1099: 1  
 idle h. box for the wind 1095: 8  
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 more in h. than comb will  
 get 1098: 1  
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 bowed 1098: 10  
 my h. white, my tail green 2268: 5  
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damage as hard heart 1116: 3  
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thou hast a h., so has a pin 1098: 5  
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h. 1097: 14  
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to wash h. without soap 1097: 15  
too late to stoop when h.  
is off 1349: 6  
ugly is a h. without hair 117: 2  
uneasy h. that wears crown 464: 12  
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it 1099: 3  
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not throw stones 1192: 8  
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who touches hair of yon  
gray h. 1093: 3  
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wise h. makes a still tongue 2345: 1  
your h. so hot brains bubble  
1094: 10  
your h. will never fill  
father's bonnet 1097: 2  
your h. will never fill  
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wits 1722: 1  
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one fired by h., one by tails 2281: 7  
over the h. of the company 1093: 5  
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boughs 1535: 5  
scabby h. love not comb 1098: 9  
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along the way 32: 3  
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hurt 1050: 15  
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better in h. than good condition 1102: 3  
better lose h. like spend-thrift 1102: 2  
chief box of h. is time 1103: 7  
destroy h. by laboring to  
preserve it 1104: 10  
doctor is sure my h. is poor 1104: 9  
easy stomach promotes h. 1104: 2  
embrace h. wherever you  
find it 1104: 8  
first h. then beauty 1101: 10  
from h. contentment springs 415: 12  
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who lost it 1101: 7  
he that wants h. wants all 1101: 10  
he who has good h. is  
young 1100: 7  
h. and cheerfulness beget  
each other 1099: 8  
h. and gaiety foster beauty 135: 5  
h. and good sense blessings 1101: 10  
h. and money go far 1101: 3  
h. and sickness enemies 1100: 1  
h. and strength above all  
gold 1100: 5  
h. and wealth create beauty 1101: 9  
h. better than gold 1100: 5  
h., blessing of rich, riches  
of poor 1101: 10  
h., eldest of the gods 1100: 2  
h. is a call loan 1100: 6  
h. is a jewel 1100: 5  
h. is beauty 1101: 9  
h. is better than wealth 1100: 5  
h. is first good lent to men 1101: 10  
h. is great riches 1100: 5  
h. is knowledge of disease 585: 13  
h. is measure of heat and  
cold 1101: 4  
h. is the first muse 1103: 7  
h. is the condition of wisdom 1099: 8  
h. not valued till sickness  
comes 1101: 7  
h., silliest word in our language 1102: 7  
h. surpasses riches 1100: 5  
h. that snuffs morning air 1101: 8  
h. without money an ague 1101: 3  
h. without wealth sickness 1101: 3  
here is your good h. 1100: 9  
I abused not my h. 28: 4  
I have good h., good  
thoughts 1101: 8  
if h. be yours, you have  
enough 1100: 5  
in sickness h. is known 1101: 7  
measure h. by sympathy 1102: 4  
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no joy unless one has h. 1102: 1  
no wealth above h. 1100: 5  
one day in perfect h. is  
much 1100: 8  
only way to keep h. eat  
what you don't want 1104: 9  
perfect h. 1101: 8  
picture of h. 1101: 8  
pledge own h. you must not  
poorest would not part with  
h. for money 1101: 1  
rosy-complexioned h. 720: 8  
sign of h. willing to be  
cured 1104: 7  
soft-laughing h. 1101: 6  
step toward h. to know  
complaint 1104: 7  
surest road to h. never to  
suppose we shall be ill  
to cure had h. think nothing  
unclean 1104: 6  
to enjoy poor h. 1102: 6  
unbought h., deity 1100: 10  
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without h. life is no life 1102: 1  
Healthier than pumpkin 1101: 2  
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disease 635: 3  
drink h., and spoil own 635: 3  
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Healthy: be sober and be h. 158: 14  
better poor h. than rich sick 1100: 4  
h. better than to be rich 1100: 5  
h. know not of their health 1101: 7  
Heap: all on a h. 1104: 13  
h. of good things 1489: 5  
h. sight rather 1104: 12  
struck all of a h. 1104: 13  
Hear: believe not all you h. 158: 4  
ears to h., let him h. 653: 8  
he cannot h. on that ear 1105: 10

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he could not h. on that side 497: 1  
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h. what you don't like if  
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learn 1105: 6  
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equal to one seeing 1105: 1  
Hears: happy who h. and ig-  
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stands 1105: 4  
Hearsay is half lies 2018: 8  
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sad 1110: 3  
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better stout h. than mighty  
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black h. and rotten liver 1107: 2  
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blithe h. makes beaming  
face 1110: 3  
brave h. companion of its  
lord 1112: 2  
broken h. 1114: 9  
bruised h. pierced through  
ear 2503: 5  
cause thy h. to rejoice 689: 6  
conquer h., conquer every-  
thing 1105: 13  
create in me a clean h. 1112: 12  
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us 1111: 1  
do thou lay it to h. 2455: 2  
each h. as heavy as a log 1121: 1  
eating the h. 1106: 1  
enlightened h. its own  
heaven 1108: 5  
enough to melt a h. of stone 1115: 6  
every h. hath its own ache 1112: 8  
every human h. is human 1112: 11  
every one speaks well of his  
h. 1116: 7  
exalt not thy h. 1112: 13  
faint h. makes feeble hand 1108: 0  
faint h. ne'er won fair lady 1108: 0  
faint h. sleeps alone 1108: 0  
faithless h. betrays head 1116: 1  
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from the bottom of the h. 1114: 5  
 generous h. repairs tongue 1112: 6  
 gentle h. is fulfilled of pity 1107: 3  
 gentle h. is tied with easy  
 thread 1107: 3  
 God bless my h., liver 196: 9  
 God doth abhor a h. and a  
 h. 1107: 7  
 good front rather than h. 79: 7  
 good h. cannot lie 1109: 8  
 good h. conquers ill fortune 1112: 4  
 good h. helps in misfor-  
 tune 1112: 4  
 good h. is worth gold 1112: 4  
 good h. letter of credit  
 78: 8; 452: 5  
 good h. may do well any-  
 where 426: 6  
 great conservative is the h. 1109: 4  
 hap hard, but h. high 1105: 14  
 hard h. 1114: 14  
 hard of h. like adamant 1115: 4  
 have a h. 1109: 12  
 he has h. and gets speeches  
 by it 2187: 14  
 he has velvet true h. 1107: 5  
 he puts his h. into all he  
 does 1108: 1  
 he that hath over-hard h. 1114: 14  
 he who expands h. con-  
 tracts mouth 1112: 16  
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 he wore his h. in his breach-  
 es 1114: 8  
 h. and hand both open 1387: 11  
 h. and head 1116: 1  
 h. and soul 1107: 10  
 h. as hard as flint 1115: 13  
 h. carries the feet 1006: 3  
 h. Catholic, stomach Lu-  
 theran 2217: 6  
 h. declareth his opportuni-  
 ties 1106: 4  
 h. giveth grace to every art 1110: 8  
 h. harder than stone 1115: 6  
 h. has arguments 1105: 15  
 h. has eyes brain knows  
 nothing of 1105: 15  
 h. has its reasons 1105: 15  
 h. in thy breast is of iron 1115: 5  
 h. is a small thing 1108: 2  
 h. is deceitful above all  
 things 1110: 1  
 h. is deep 1112: 14  
 h. is everything, rest use-  
 less 1106: 3  
 h. is hardest in softest  
 climes 1115: 7  
 h. is hidden in the belly 165: 7  
 h. is in right place 1111: 7  
 h. knoweth its own bitter-  
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 h. makes us fathers and  
 sons 772: 12  
 h. makes us right or wrong 1106: 3  
 h. may give lesson to the  
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 h. more dangerous than  
 mountains 1107: 8  
 h. never grows better 30: 2  
 h. of a child 1113: 3  
 h. of fools is in mouth 856: 3  
 h. of gold 1107: 11  
 h. of iron, fashioned of  
 rock 1115: 5  
 h. of man changeth coun-  
 tenance 1110: 3  
 h. of man never satisfied 583: 2  
 h. of oak are our ships 691: 8  
 h. of stone 1115: 6  
 h. past hope, face past  
 shame 1111: 5  
 h. perceives what eye can-  
 not 1105: 15  
 h. seeks one thing, words 306: 10  
 h. seldom feels with mouth 589: 9  
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 h. should reflect all objects 1107: 12

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h. sick with thought 1113: 13  
 h. speaks to h. 1106: 6  
 h. transfixed by Cupid 471: 12  
 h. will never lie that's leal 1109: 8  
 heaviness in h. maketh it  
 stoop 1112: 7  
 heaviness of h. breaketh  
 strength 1112: 7  
 her h. full high 1109: 9  
 her h. is on her halfpenny 1060: 6  
 her h. was so wifely and  
 true 1107: 5  
 here's a h. for any fate 1107: 1  
 him engrave in your h.'s h. 1113: 7  
 his h. burnt as any fire 808: 11  
 his h. deviseth pitfalls 685: 5  
 his h. is on his halfpenny 1107: 9  
 his h. kep' goin' pity-pat 1801: 8  
 his h. loftier than his  
 destiny 1113: 4  
 his h. pitiless as bronze 1115: 3  
 his h. runs away with his  
 head 1116: 8  
 his h. was in his heels 1114: 8  
 his h. was in his work 1110: 8  
 his h. was true to Poll 1477: 7  
 his h. was wax to receive 1112: 10  
 his whole h. was in the  
 game 1108: 1  
 honest h. beneath ragged coat 82: 3  
 honest h., first blessing 1116: 6  
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 hugged conviction to his h. 1108: 6  
 human h. is a mirror 1107: 12  
 human h. like millstone 1111: 2  
 humble and a contrite h. 1109: 6  
 I hadn't the h. to do it 1113: 12  
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 affair 1108: 1  
 I thought to undermine h. 1114: 1  
 I will not set at my h.  
 what I should set at  
 heel 1109: 10  
 I will take away the stony  
 h. 1115: 1  
 I'll warrant him h. whole 1113: 6  
 if eye don't see, h. won't  
 break 736: 13  
 if h. aches shall we pluck  
 it out 1114: 3  
 if h. not wounded, eyes  
 won't weep 1113: 4  
 in each h. tiger, pig, ass 1107: 8  
 in my h. of h. 1113: 7; 1749: 15  
 in thy soft h. no flint 1114: 4  
 it made my h. stand still 1110: 6  
 joy of h. colors face 1110: 3  
 just and virtuous h. 2429: 14  
 kind h. loseth nought 1007: 3  
 lack of h. 1109: 2  
 largest h. soonest broken 1114: 0  
 lay it to h. 1108: 8  
 let me wring your h. 1113: 8  
 let not your h. be troubled 1110: 2  
 let thine h. be merry 1110: 3  
 let us have a h.-to-h. 1106: 6  
 let us lift up our h. 1110: 7  
 light h. in a fat body 765: 13  
 light h., light foot 35: 8  
 light h. lives long 1110: 3  
 look in thy h. and write 2655: 6  
 loving h. better than gold 1113: 5  
 loyal h. under Traitor's  
 Bridge 2367: 1  
 man after his own h. 1113: 2  
 man's h. deviseth the way 981: 5  
 many a h. caught on re-  
 bound 1114: 6  
 merry h. doeth good like  
 medicine 1110: 3  
 merry h. goes all the day 1110: 3  
 merry h. hath continual  
 feast 1110: 3  
 merry h. makes a fair face 1110: 3  
 merry h. maketh cheerful  
 countenance 1110: 3  
 mine is a soft h. 1114: 4  
 more strength in true h.  
 than in walled city 1107: 5

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mouth dumb, h. shall thank 2293: 10  
 my h. bids me do it 11: 7  
 my h. goes beating funeral  
 march 1026: 8  
 my h. is dancing with fear 788: 4  
 my h. is like wax 1112: 10  
 my h. is not made of horn 1114: 4  
 my h. is not of stone 319: 13  
 my h. is true as steel 2380: 6  
 my h. is turned to stone 1115: 11  
 my h. sank into my boots 1114: 8  
 my h. was in my mouth 1109: 11  
 my h. was water 1110: 5  
 my old h. is cracked 1114: 11  
 my seated h. knock at ribs 788: 4  
 nearest h., nearest mouth 1108: 10  
 never lay sorrow to your h. 1109: 10  
 no flesh in obdurate h. 1115: 1  
 no h. should have heels 435: 13  
 no one but God and I know  
 what is in my h. 1112: 14  
 no sky heavy if h. be light 1110: 3  
 not as far from h. to mouth 2617: 5  
 not every one knows his  
 own h. 1116: 7  
 not good h. but hard head  
 gets on in world 1116: 9  
 not long day, but good h. 1107: 13  
 nothing can destroy the hu-  
 man h. 1109: 5  
 nothing is hard to willing  
 h. 1109: 3  
 nothing more unfathomable  
 than h. 1112: 14  
 now cracks a noble h. 1114: 11  
 O the hardness of the hu-  
 man h. 1115: 12  
 one knows not what is in  
 h. of another 1112: 14  
 only h. without stain knows  
 ease 1114: 2  
 only where h. is can treas-  
 ure be found 1110: 10  
 open h. to ambition, close  
 to repose 59: 2  
 open not thy h. to every  
 man 1106: 4  
 out of abundance of h.  
 mouth speaketh 1111: 10  
 out of h. 1109: 14  
 pained at my very h. 1109: 16  
 pluck up a little h. 1108: 1  
 poor h. that never rejoices 1111: 8  
 proud h. and beggar's  
 purse 1852: 11  
 proud h. in beggar's breast 1111: 4  
 quiet h. continual feast 413: 1  
 right h. exceeds them all 1106: 3  
 roving h. gathers no affec-  
 tions 24: 3  
 rule by subduing greedy h. 2061: 2  
 sacrifice not thy h. upon  
 every altar 1108: 12  
 same h. beats in every  
 breast 1112: 11  
 seat of wisdom is the h. 1279: 12  
 send you away with sore h. 1897: 9  
 serpent h., flowering face 80: 5  
 set hard h. against hard  
 hap 1111: 11  
 set stout h. to steep brae 1111: 10  
 set your h. at rest 1113: 10  
 she had an understanding  
 h. 1100: 12  
 she had cried her h. out 466: 4  
 sits heavy at my h. 1111: 3  
 small h. has small desires 1109: 6  
 so hard of h. he may not  
 weep 1114: 14  
 some have not a h. 1112: 5  
 sorrowful h. maketh bones  
 drv 1112: 7  
 sound h. is life of flesh 703: 8  
 sphere of woman's glories  
 is h. 2585: 7  
 stay at home, my h., and  
 rest 1113: 9  
 stout h. and open hand 1063: 9  
 stout h. breaks bad luck 1106: 2

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straight at my h. 1112: 1  
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 they were not of double h. 1107: 7  
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 water 1113: 1  
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 to have poor h., rich purse 1084: 2  
 to hit woman's h. take aim  
 kneeling 2504: 6  
 to learn by h. 1107: 6  
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 sible 1227: 1  
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 emprise 1108: 9  
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 beauty 136: 4  
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 wear my h. upon my sleeve 1113:11  
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 h. 2655: 6  
 what eye sees not, h. sees  
 not 36: 8  
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 despise 2563: 2  
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 could clink 1112:16  
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 speaks 1112:16  
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 mouth 1111: 1  
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 burned 1114:12  
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 speak 1112:16  
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 have legs 1108:11  
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 private 1209:14  
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 with a h. and a half 1111: 9  
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Lachrymas l. miscere juvat	1042: 8
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Lacked: loved when I am l.	2639: 5
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est men	1993: 10
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servants	2498: 4
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scipso	1244: 9
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l. goes to butcher as soon	
as sheep	1341: 3
l. in house, lion in field	1438: 8
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clipped	1341: 9
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tiger	2087: 10
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Lambe them, boys, l. them	204: 15
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l. returns home sooner	
than servant	1342: 4
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that doth l. most	1342: 8
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they l. most loudly who	
grieve least	1342: 8
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make most l. who grieve	
least	1042: 1
moderate l. right of the	
dead	523: 5
why make woe heavier by	
l.	1342: 8
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of stone	1115: 6
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in cup	1343: 1
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poor in oil	2459: 2
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Lamps going out all over	
Europe	1342: 10
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rixatur de l. caprina	2648: 13
Lanam caprinam	1336: 5
Lance never yet blunted	
pen	1770: 8
Lances: silver l. never lose	241: 5
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arise, walk through the l.	1343: 8
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over	1343: 4
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on water	1343: 6
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rels	1343: 9
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labor	1343: 5
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if man owns l., l. owns him	1833: 2
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cumulates	2473: 3
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honey	1343: 7
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stand not ....	1345: 7
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are in ....	1345: 6
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words ....	1346: 11
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ing ....	1349: 7
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makes companions l. ....	1354: 11
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night ....	1356: 13
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throat ....	2365: 1
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loud l. that spoke vacant	
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l. ....	1354: 9
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than to l. ....	1354: 9
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happy ....	1354: 8
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one has not l. ....	1351: 12
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l. to scorn	1354: 5
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not l. at that laughs at self	1355: 4
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she l. herself lame	1352: 1
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Laughing: break sides with l.	1352: 1
I could not help l.	1354: 1
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l. is feeling good all over	1351: 9
l. long life doth bring	1364: 10
l. with one eye	1356: 6
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Laughing-stock: made a l.	1354: 13
Laughs: he l. best whol. last	1356: 1
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l. ill that l. self to death	1352: 1
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*Laughter*

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audible l. ill-bred	1354: 9
born with the gift of l.	1355: 2
by l. decipher the man	1351: 1
case dismissed with l.	1354: 3
depl. l. leads to tears	1356: 8
everything causes l. or tears	1357: 6
even in l. heart sorrowful	1357: 2
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Homeric l.	1353: 5
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man distinguished by l.	1351: 6
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Launcelot and I are out	1924: 10
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Laundress washes own smock first	2456: 1
Laura: grave where l. lay	2107: 10
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Laurea: concedat l. lingue	93: 11
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Lavishness is not generosity	1891: 3
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l. is too short to waste 1409: 9  
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am	2348: 5
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mouse	1435: 5
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petted	1436: 3
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thou wear a l.'s hide	1438: 6
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seized	1434: 8
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**Lose, continued**

l. itself in a fog	838:10
no man can l. what he never	
had	1456: 2
nothing to play well, if you	
l.	1455: 9
to l. both pot and water	1455: 1
to l. even passage money	1455:16
to l. what is not your own	1457: 1
you can't l. me, Charlie	1456: 4
you l., and have no thanks	1456: 7
Loser: cheerful l. is a win-	
ner	1455:14
give the l. leave to chide	1456: 6
Losers always in the wrong	1454:15
l. have leave to ease	
stomachs	1456: 6
l., weepers	803: 5
Loses: he l. that l. at last	1455: 9
he that l. and gets wisdom,	
gainer	1455:15
Losing: fear of l.	1457: 4
l. comes of winning	2529: 5
l. Loadum	2039: 3
winning and l.	2529: 1
Loss	1454: 1
better a little l. than long	
sorrow	1456: 1
better incur l. than make	
gain	928: 5
completely at a l.	1455: 4
gain and l.	927: 2-928: 9
if sold thing, incurred l.	269: 1
l. implies gain, gain l.	928: 3
l. is no shame	1457: 7
l. not known is not a l.	1456:10
l. of bell, l. of steeple	164: 4
l. outweighed by gain	928: 4
l. pains miser, not wise man	1457: 1
l. was ours	1457: 8
no great l. without profit	928: 8
one l., more will follow	1597: 5
prefer l. to dishonest gain	925: 9
this l. will break his back	113:14
too much taking heed is l.	305:13
wise man's l. is his secret	1455: 9
Losses: better two l. than	
one sorrow	1456: 1
little l. amaze, great tame	1455:11
l. and crosses	459: 2
l. never come singly	1457: 6
l. to-day may be won to-mor-	
row	2529: 2
some l. may be gains	928: 5
Lost: all is l.	1454:14
all is l. that goes beside	
your own lips	1455: 6
all is l. that's put in riven	
dish	1456: 3
all not l. that's in danger	484: 1
as good l. as found	1455:12
better to have loved and l.	1462: 9
find things before l.	803: 4
for l. thing care not	1455: 3
he has not l. all who has one	
cast left	1455: 2
he l. never a cow	1455: 7
I have l. my all	1454:14
it is l. that is unsought	1455:13
let that which is l. be for	
God	1457: 9
l. all and found myself	1456: 5
l. for want of asking	99:13
l. in the shuffle	1456: 4
l. kernel and kept shell	1456: 9
l. nothing if he have him-	
self	1456: 5
main l., cast the by away	1455: 5
never believe l. what is pos-	
sible to retrieve	1455: 2
not l. but gone before	507: 4
not l. that comes at last	1457: 5
somewhere gotten, some-	
where l.	928: 6
that is l. which is misused	1456: 8
"We are l." the captain	
shouted	1455: 8
what is l. is l.	1456: 9
what we left, we l.	959: 2
Lot: cast in thy l. among us	903: 2

**Lot, continued**

common l.	555:10
enjoy your own l.	1406:13
every man has his l.	555:10
he who bears his l. wisest	766:17
like another's l., not own	582:13
man's l. nothing firm	876:13
nothing in man's l. indiffer-	
ent	1784: 4
your l. is certainly decreed	556: 6
Lot's wife, pillar of salt	2028: 7
remember l.'s wife	472:12
Lothario: a gay l.	1457:10
Lottery of my destiny	556: 5
Louange gagne les esprits	1861: 5
Loud: as l. as a horn	1457:11
as l. as thunder	1457:11
as l. as Tom o' Lincoln	1457:12
dreadfully l. in dress	1457:13
Louer: art de l., l'art de	
plaire	1862:10
Loup agisse en l.	157: 3
l. dormeur ne goûte pas	
chair	2236: 4
pour ranger le l., il faut le	
marier	2552: 8
Louse	1458: 1
better l. than no flesh	235: 7
care not to be l. of lary	150: 5
flay a l. to save skin	1590: 6
haven't got spirit of a l.	1458: 6
I care not three skips of	
a l.	1458: 4
I don't care a l.	1458: 1
l., familiar beast to man	1458: 8
l. is beggar's companion	150: 5
l. is man's companion	1458: 9
not worth a l.	2645: 5
one l. cannot raise coverlet	1230: 7
so threadbare l. can get no	
hold	1458: 5
sue a beggar, catch a l.	148: 4
that l., Pantilus	1458: 2
throw a l. in the fire	1458: 9
Lousy and not worth a straw	1458: 7
Love	1458: 1
alas for l. that's linked with	
gold	1465: 1
alas! the l. of women	2584: 1
all fair in l. and war	1461:13
all for l., little for bottle	1462: 7
all for l., nothing for re-	
ward	1477: 2
all for l., world well lost	1462: 7
all l. is lost but upon God	1463: 1
all men l. themselves	2068: 4
all things change, l. not	
least	1479: 5
all true l. grounded on	
esteem	1460: 1
ambition and l. wings	98: 8
as good l. comes as goes	1464: 3
as l. does when he bends	
his bow	2504: 2
as l. increases, prudence	
diminishes	1485: 3
beggary in l. that can be	
reckoned	1478: 3
best charm for l., to wear	
it out	1471: 2
beat l. that of children	172: 5
better bread with l. than	
capon with strife	577: 9
better dinner of herbs	
where l. is	577: 9
better l. one too many than	
one too few	1464: 1
better to live in chains	
with those we l.	1484:10
brotherly l.	248: 6
by l. I won you	1466: 3
by skill must l. be guided	2124: 6
cal f l.	1463: 7
chains of l. binding when	
links are of gold	1465: 1
chameleon l. ferds on air	50: 4
compliance is cement of l.	1470: 1
compliment makes l. sweet	1467: 8
course of true l. never did	
run smooth	1475: 3

*Love, continued*

cream-pot l. 1462: 2  
 credulous thing is l. 1465: 4  
 crossed in l. 1468: 11  
 cupboard l. is seldom true 1462: 2  
 cure l. with l. 1480: 9  
 dearer is l. than life 2613: 4  
 distance weakens l. 5: 6  
 don't l. overmuch or hate 1603: 7  
 easier to avoid l. than break away 1464: 10  
 easily duped by what we l. 1465: 4  
 eat, drink and l. 666: 8  
 endeth then l. in woe 1474: 9  
 ever filled with fear is l. 1482: 8  
 eyes start l. 1470: 8  
 faithless is l. 1479: 2  
 faithless know pleasures of l. 1479: 7  
 falling out of friends re-  
 newing of l. 1488: 10  
 fat l. doth loathsome grow 1465: 3  
 few l. what they may have 1803: 10  
 few people die for l. 1485: 12  
 fickle is l. 1479: 2  
 fie on the god of l. 1461: 3  
 first l. is foolishness 1468: 11  
 first sigh of l. last of wis-  
 dom 1484: 16  
 fled from l. as from cruel  
 master 40: 6  
 follow l. and it will flee 2592: 8  
 forced l. ne'er did well 1466: 4  
 friendship and l. 915: 9-916: 11  
 from looking l. is born 1470: 8  
 fry in the flames of l. 1461: 11  
 full of l. and paramour 1461: 7  
 give me more l. or more  
 disdain 1479: 1  
 giving presents to secure l.  
 vain 2594: 4  
 good to be off with old l.  
 great l., great sorrow 1474: 14  
 greater l. hath no man  
 habit causes l. 1470: 3  
 hard to please are those  
 who l. 1462: 1  
 hate less, l. more 148: 10  
 have neck from l.'s yoke  
 free 1462: 4  
 he got as much l. as he  
 gave 1477: 4  
 he may live without l. 579: 13  
 he who protests, is in l. 1466: 1  
 held fast in fetters of l. 1462: 4  
 his l. sharp as his spur 1468: 4  
 hot fire of l. him burned 1461: 11  
 hot l. is soon cold 1463: 12  
 how dread a curse is l. 1474: 11  
 how good a thing is l. 1474: 7  
 I am sick of l. 87: 5  
 I do not l. thee, Doctor Fell 1445: 4  
 I l. her better than my eye-  
 lashes 1469: 5  
 I l. his little finger 1469: 5  
 I l. thee more than all the  
 earth 1469: 5  
 I l. thee not, Nell 1445: 4  
 I l. you so that I could eat  
 you 1466: 7  
 I l. you well, but touch not  
 my pocket 1463: 4  
 idiots and men in l. same 1484: 11  
 if I l. you, what is that to  
 you 1476: 8  
 if you l. l. a moon 48: 8  
 if you would be loved, l. 1476: 12  
 in l. anger always untruth-  
 ful 1489: 2  
 in l., beauty counts 1467: 9  
 in l., each tongue best tells  
 own story 2504: 3  
 in l., everything dirty goes 1461: 13  
 in l., first cured best cured 1471: 1  
 in l., first war, then peace 1489: 4  
 in l., flavors for all tastes 1466: 8  
 in l., folly is always sweet 1467: 9  
 in l., for one, pleasure  
 thousand griefs 1474: 12  
 in l. is no lack 1464: 13

*Love, continued*

in l., out of cash, sorry  
 plight 1482: 5  
 in l., pain and pleasure at  
 war 1476: 3  
 in l., the heart judges 1479: 12  
 in l., the only victory is  
 flight 1471: 5  
 in l. there is little rest 1474: 9  
 in l. there is no mistake 1484: 11  
 is human l. growth of will 2584: 1  
 just as easy to l. wealthy  
 man as poor 1465: 1  
 lads' l. is a husk of broom 1409: 4  
 lads' l. is lassies' delight 1409: 4  
 late l. claims heavy toll 1466: 12  
 less my hope hotter my l. 1470: 10  
 let l. find entrance in  
 friendship's name 916: 6  
 let l. have his way 1467: 2  
 let those l. now who never  
 loved before 1469: 6  
 let us l. and be merry 1467: 2  
 let us sate our eyes with l. 1467: 2  
 light l. will change 1479: 4  
 little l., little trust 1464: 5  
 l. all men, even enemies 686: 13  
 l. all, trust a few 160: 13  
 l., all pleasures not worth  
 thy pains 1475: 7  
 l., ancient story, ever new 1464: 2  
 l. and a cough cannot be  
 hid 1460: 5  
 l. and be loved 1476: 12  
 l. and business teach elo-  
 quence 1472: 1  
 l. and death 1485: 10-13  
 l. and envy make men pine 1463: 4  
 l. and fear 1482: 7-1483: 2  
 l. and fortune favor lusty  
 lads 878: 9  
 l. and friendship are the  
 same 916: 6  
 l. and friendship exclude  
 other 916: 4  
 l. and hate 1483: 3-1484: 13  
 l. and hatred lords and mas-  
 ters 1484: 7  
 l. and hatred overstep mark 1483: 3  
 l. and hope and sock in eye 2311: 4  
 l. and joy are twins 1474: 2  
 l. and knowledge live not  
 together 1485: 1  
 l. and lordship like no fel-  
 lowship 1465: 5  
 l. and madness judge alike 1403: 4  
 l. and murder will out 1460: 5  
 l. and peas make man speak 1467: 13  
 l. and pottage will make  
 way 1467: 13  
 l. and poverty 1481: 3-1482: 6  
 l. and pride stock Bedlam 1463: 4  
 l. and red nose cannot be  
 hid 1460: 5  
 l. and sorrow twins were  
 born 1474: 14  
 l. and the itch cannot be  
 hid 1460: 5  
 l. and wisdom 1484: 14-1485: 9  
 l. as devil loves holy water 507: 6  
 l. as if you would one day  
 hate 1483: 4  
 l. at door, leave at hatch 1479: 6  
 l. at first sight 1462: 5  
 l. begets l. 1476: 5-1477: 6  
 l. begets worry 1467: 7  
 l. begins but does not end  
 at will 1467: 3  
 l. begins in gold, ends in  
 beggary 1463: 8  
 l. begins with l. 1476: 9  
 l. betters what is best 174: 9  
 l. hides in cottages 1482: 4  
 l. binds without a cord 1471: 12  
 l. breaks through 1468: 8  
 l. breedeth by looks 1470: 8  
 l. built on beauty, dies 136: 5  
 l. but a frailty of the mind 58: 8  
 l. can baffle lords 2594: 3  
 l. can draw with thread 1471: 7

*Love, continued*

l. can find entrance into  
 heart 1461: 1  
 l. can set sun afire 1472: 5  
 l. can turn pain to bliss 1472: 11  
 l. cannot be enforced 1466: 4  
 l. cannot be mixed with  
 fear 1483: 2  
 l. clever in attaching self 2427: 7  
 l. cloy if pleasures torture  
 not 1475: 11  
 l. cometh in at the window 1478: 7  
 l. comforteth, like sunshine 1495: 5  
 l. conquers all 1472: 12  
 l. covereth all sins 1484: 8  
 l. craveth l. 1476: 9  
 l. creepeth in by stealth 1467: 4  
 l. cures coquetry 421: 3  
 l. cures every wound it  
 makes 1467: 6  
 l. darkens counsel 1485: 4  
 l. delights in praises 1467: 8  
 l. despised has strength 1466: 2  
 l. does much, but money all 1482: 2  
 l. does not brook neglect 1464: 12  
 l. endureth all things 1464: 7  
 l. fills eye with pleasure 1463: 8  
 l. first entered in at eyes 1470: 8  
 l. follows wit as shadow  
 body 1464: 11  
 l. fostered with soft words 1470: 5  
 l. gilds the scene 2555: 3  
 l. goes toward l. as school-  
 boys from books 1476: 9  
 l. grounded on similitude 1470: 7  
 l. has both honey and gall 1476: 2  
 l. has no luck 1468: 2  
 l. has no respect of persons 1466: 5  
 l. hath melted heart of iron 1115: 5  
 l. hath no joy of sorrowful 1463: 11  
 l., how great a lord is he 1471: 8  
 l. in a cottage 1481: 5  
 l. in breast, spurs in sides 1468: 4  
 l. in extremes cannot en-  
 dure 1463: 12  
 l. in idleness 1217: 2  
 l. in old man disgraceful 39: 6  
 l. in woman's breast but a  
 guest 2579: 6  
 l. is a captivating robber 1458: 10  
 l. is a circle 1459: 5  
 l. is a familiar, a devil 1459: 17  
 l. is a fiend, a fire, a hell 1460: 2  
 l. is a flame to burn out hu-  
 man wills 1460: 2  
 l. is a game 1459: 6  
 l. is a hateful peace 1458: 11  
 l. is a kind of anxious fear 1459: 13  
 l. is a kind of warfare 1459: 12  
 l. is a law unto itself 1473: 3  
 l. is a heaven 1459: 5  
 l. is a lock that links noble  
 minds 1459: 4  
 l. is a malady without cure 1471: 6  
 l. is a platform upon which  
 all ranks meet 1459: 2  
 l. is a pleasing but various  
 chime 1459: 20  
 l. is a poison 1459: 8  
 l. is a prick, a sting 1459: 4  
 l. is a razor 1458: 13  
 l. is a smoke raised with  
 fume of sighs 1460: 2  
 l. is a sour delight 1460: 2  
 l. is a spaniel 1458: 15  
 l. is a stupidity of two 1458: 12  
 l. is a sweet torment 1474: 10  
 l. is a sweet tyranny 1459: 1  
 l. is a syrup, sweet 1475: 11  
 l. is a thirst never slaked 1459: 21  
 l. is a thirst to enjoy 1459: 9  
 l. is a torment of the mind 1458: 11  
 l. is a transitive verb 1460: 3  
 l. is above king or kaiser 1471: 8  
 l. is above lord or laws 1474: 1  
 l. is always lovely 1474: 5  
 l. is an appetite of genera-  
 tion 1459: 9  
 l. is an egotism of two 1459: 16  
 l. is an unruly passion 1473: 2

*Love, continued*

l. is beginning of knowl-  
edge 1328: 3  
l. is better than fame 1468: 12  
l. is blind 1479: 8-1480: 4  
l. is checked by hunger 1470: 11  
l. is companion of plenty 1481: 6  
l. is coupling of two souls 1477: 8  
l. is deaf as well as blind 1480: 2  
l. is free 1461: 6  
l. is friendship inspired by  
beauty 1458: 14  
l. is full of trouble 1474: 10  
l. is heaven and heaven is l. 1472: 8  
l. is history of woman's  
life 2585: 7  
l. is in all men madness 1467: 5  
l. is lawless 1461: 13  
l. is leech of life 1459: 7  
l. is like a mushroom 1459: 8  
l. is loadstone of l. 1477: 5  
l. is l. in beggars and  
kings 1468: 14  
l. is l.'s chief nourishment 1477: 1  
l. is maintained by wealth 1481: 4  
l. is marrow of friendship 1386: 5  
l. is master where he will 1471: 8  
l. is merely contact of two  
skins 1458: 12  
l. is more than great riches 1474: 3  
l. is nature's treasure 1459: 4  
l. is never paid but with l. 1477: 6  
l. is never without jealousy 1264: 8  
l. is not found in the mar-  
ket 1464: 4  
l. is not l. which alters 1478: 5  
l. is price of l. 1476: 5  
l. is shame in old man 40: 5  
l. is spiritual fire 1450: 20  
l. is strong as death 1485: 13  
l. is sweet to shepherd 1459: 4  
l. is sweetest seasoned with  
suspect 1463: 10  
l. is the best instructor 1459: 14  
l. is the blossom where there  
blows 1459: 1  
l. is the business of the idle 1459: 10  
l. is the distraction of the  
warrior 1459: 10  
l. is the jewel that wins  
world 1459: 11  
l. is the noblest frailty of  
the mind 1458: 16  
l. is the occupation of the  
idle 1459: 10  
l. is the peril of the sover-  
eign 1459: 10  
l. is the salt of life 1459: 18  
l. is the same in everyone 1468: 14  
l. is the spirit's wings 1459: 3  
l. is touchstone of virtue 1467: 12  
l. is tyrant of the heart 1459: 1  
l. is without law 1473: 2  
l. is woman's whole exist-  
ence 2585: 7  
l. is wont to ascend 1463: 4  
l. keeps cold out 1472: 3  
l. knows no mean 1473: 5  
l. knows nothing of order 1473: 5  
l. lasts as long as money 1481: 4  
l. laughs at locksmiths 1468: 8  
l. levels all ranks 1471: 11  
l. lifts low things up 1484: 8  
l. like a shadow flies 2592: 8  
l. like a tear, rises in eye 1470: 8  
l. like ivy, attaches itself 1466: 11  
l. like linen, chanked is  
sweeter 1479: 4  
l. like Ulysses, is a wan-  
derer 1468: 3  
l. locks no cupboards 1462: 2  
l. looks for l. again 1476: 9  
l. looks through spectacles 1479: 13  
l. makes a beast a man 1472: 9  
l. makes a good eye squint 1472: 1  
l. makes a poet of a boor 1472: 7  
l. makes a wit of a fool 1472: 1  
l. makes all hearts gentle 1472: 1  
l. makes all men equal 1471: 11  
l. makes fools of wise men 1472: 1

*Love, continued*

l. makes one fit for any  
work 1472: 1  
l. makes people inventive 1472: 1  
l. makes the ugly beautiful 1472: 1  
l. makes the weak strong 1472: 6  
l. makes the world go  
round 1473: 1  
l. may slip away 1467: 4  
l. me and the world is mine 1477: 11  
l. me for myself alone 1461: 2  
l. me little, l. me long 1477: 11  
l. me more, honor me less 1463: 4  
l. must be led 1468: 10  
l. native of the rocks 1464: 8  
l. needs no teaching 1467: 11  
l. never desires a partner 1465: 5  
l. not at the first look 1462: 5  
l. not cured by herbs 1471: 3  
l. not l. without fire 1464: 14  
l. not unlike the fig tree 1475: 9  
l. of country 1758: 6  
l. of gold, meanest amour 990: 12  
l. of lads is soon out 1469: 4  
l. of woman sweet for sea-  
son 2489: 4  
l. often fruit of marriage 1540: 2  
l. once fled, never returns 1468: 3  
l. one all your life 1479: 7  
l. others well, l. selves  
better 2068: 1  
l. requires daring 1469: 2  
l. resembles hate 1484: 5  
l. resides in well-fed bodies 1481: 6  
l. restless in battle 1472: 11  
l. richer from friendship 915: 11  
l. rules at will the gods 1472: 11  
l. rules his kingdom without  
a sword 1471: 12  
l. rules the court, the camp 1472: 8  
l. rules without law 1472: 3  
l. scorns bashfulness 1469: 2  
l. sought is good 1468: 9  
l. stoops as fondly as he  
soars 1468: 15  
l. strong, slept on sword 908: 3  
l. sweet in beginning 1475: 10  
l. sweeter for outside state-  
room 1481: 4  
l. sweetest and bitterest 1475: 8  
l. that gentle hearts so  
quickly know 1462: 5  
l. that moves the sun 1471: 9  
l. that of woman's heart  
will have the whole 2585: 7  
l. the jolif woe 1475: 8  
l. them and leave them 1461: 4  
l. them that l. thee 1476: 7  
l. those most loved first 1480: 7  
l. thrilled her very soul 1469: 5  
l. too young for conscience 406: 13  
l. two souls one flesh 916: 8  
l. unbecoming to women 1464: 9  
l. well, whip well 2558: 5  
l. well who will 1463: 9  
l. while you are able to l. 1467: 2  
l. will creep where it can-  
not go 1469: 3  
l. will find out the way 1471: 10  
l. will make a dog howl in  
rhyme 1472: 7  
l. will not yield to wealth 1467: 1  
l. without end hath no end 1464: 4  
l. works no ill to neighbor 1459: 16  
l. you like pie, pudding 1466: 7  
l. you ruined Troy 1472: 2  
l. your enemies 686: 13  
man falls in l. by accident 1470: 9  
man's l. is of man's life  
a thing apart 2585: 7  
many waters cannot quench  
l. 1472: 10  
men have died, but not for  
l. 1485: 12  
men want to be woman's  
first l. 1468: 11  
much l. few freedoms 1463: 4  
much l. much mistake 1463: 6  
my l. chases forbidden  
game 1893: 10

*Love, continued*

my l. to thee is sound 1478: 5  
neither doth l. learn knots  
to knit 1466: 4  
neither for l. nor money 1469: 1  
neither l. nor hate forever 1484: 3  
new l. drives out the old 1480: 9  
night of l. is noon 1460: 5  
no cure for l. infallible 1471: 1  
no folly to being in l. 1485: 2  
no friend to l. like voyage 4: 8  
no great l. lost 900: 9  
no greater force than l. 1472: 4  
no knife can cut our l. in  
two 1461: 9  
no life blessed without l. 1474: 3  
no living in l. without suf-  
fering 1475: 5  
no l. foul nor prison fair 1479: 10  
no l. lost between them 1464: 15  
no l. sincerer than l. of food 842: 5  
no l. to a father's 770: 5  
no man is wiser for his l. 1328: 5  
no medicine for l. 1471: 6  
no money, no l. 1611: 7  
no power stronger than l. 1472: 4  
no rage like l. to hatred  
turned 2566: 6  
no remedy to l. but to l.  
more 1480: 9  
none knew thee but to l.  
thee 521: 15  
none so wise but l. makes  
fools 1485: 6  
not safe to praise object  
of l. 916: 7  
nothing grows again more  
easily than l. 1468: 3  
nothing in life like making  
l. 1466: 6  
nothing more wretched than  
old man in l. 40: 4  
now I know what l. is 1460: 4  
nuptial l. maketh mankind 1461: 1  
nye slyh maketh ferre l.  
loth 5: 4  
of honey and gall in l. store 1476: 2  
of soup and l. first is best 815: 5  
old l. and new l. 1480: 5-1481: 2  
old l. pinches like crab 1480: 8  
old l. renewed again 1480: 6  
one always returns to one's  
first l. 1468: 11  
one cannot l. and be wise 1484: 14  
one l., but thousand imita-  
tions 1464: 9  
only present l. demands is  
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<b>Merino:</b> all m.	2495:10
<b>Merit</b>	1568
appearance of m. rewarded	1566: 6
be first m. to befriend	1862: 1
great m. is coy	1566: 5
make a m. of it	1566: 4
man of much m.	1566:10
m. is gift of nature	1566: 6
m. must come to the top	1566: 3
m. should be modest as maid	1566: 5
m. speaks for itself	1864: 4
m. which everybody admires	1566: 6
m. will make its way	1566: 9
m. wins esteem of honest men	1566: 6
m. wins the soul	1566: 7
my m. is not sufficient	1566: 8
some people disgust with m.	1566: 6
what was m. is murder now	1287: 2
<b>Mérite</b> baisse, goût baisse	318: 4
m. extraordinaire	1566: 6
m. nous attire l'estime	1566: 6
nature fait la m.	1566: 6
<b>Merits:</b> of own m. modest men dumb	1864: 4
<b>Merrier:</b> more the m.	1566:13
<b>Merriment:</b> hard to feign m.	1568: 2
m. comes in sparks	1073:11
<b>Merry</b>	1566
all be not m. that dance	480: 6
all not m. that seem mirthful	1568: 2
as long lives m. man as sad	1568: 3
as m. as day is long	1569: 7
as m. as marriage-bell	1568: 4
as m. as pismire, pyc, papejay, grig, lark, cricket, etc.	1568: 5-1569: 9
be as m. as ever you can	1567: 3
be m., but with modesty	1567: 3
be m. if you are wise	1567: 5
being m. at another's expense	1567: 8
eat, drink, and be m.	666: 4
good to be m. and wise	1567: 5
is any m.? let him sing psalms	1567: 2
let us be m.	1567: 3
live short life and m.	1568: 1
love to see old men m.	25: 1
m. in hall when beards wag	132: 7
m. is mask of sad	1566:11
m. meet, m. part	1567: 7
m. never yet respectable	1566:12
m. we were as cup and can	1569: 1
m. when gossips meet	1012: 5
m. when knaves meet	1567: 1
sad hate m., m. hate sad	1088: 5
three m. men, three m. men	1567: 6
'tis well to be m. and wise	1480: 5
to be m. best becomes you	1567: 9
who so m. as he who has nought to lose	1851: 4
<b>Merry-go-down</b> ale	51:15
<b>Mesher:</b> don't gnaw at m.	138: 8
<b>Mesopotamia:</b> heavenly word	2605: 8
<b>Mess:</b> you mixed the m., eat it	240:10
<b>Message:</b> carry m. to Garcia	1569:14
crooked m. made straight	1569:10
<b>Messe</b> tenus propria vive	1079:13
<b>Messem:</b> alienam metis m.	2178: 7
<b>Messenger</b>	1569
how good is discreet m.	1569:13
m. of good news	1569:15
m. of ill news	1569:16
stay till lame m. come	1569:12
to be a corby m.	1569:17
<b>Messengers</b> should not be headed	1569:11
<b>Messis</b> in herba est	334: 5
transit m., finita est aestas	1079: 9

<b>Messmate</b> before shipmate	397:13
<b>Met:</b> well m., well m.	1560: 3
you are happily m.	1560: 3
<b>Metal</b>	1570
best m. is iron	172: 5
he is m. to the back	1570: 5
here's m. more attractive	1570: 3
let test be made of my m.	1570: 4
life's leaden m.	1021: 3
m. of the baser sort	1570: 1
no m. but fire will purify	810: 3
<b>Metals:</b> finest m. soonest break	703: 9
<b>Metam</b> properamus ad unum	510: 4
<b>Metaphor</b> on four wheels	1345: 4
<b>Method</b> in his madness	1499: 9
<b>Methodism</b> spiritual influence	2054:13
<b>Methodist:</b> not do for M., poor horseman	2034:14
strait-locked M.	2054:13
<b>Methods:</b> by different m. different men excel	1570: 9
you know my m., Watson	1570: 8
<b>Métier:</b> chacun à son m.	2098: 5
<b>Metropolis:</b> spirit of the m.	1447:10
<b>Mettle:</b> it puts us on our m.	1570: 6
m. dangerous in blind horse	1570: 7
she shows m. she is made of	1570: 2
to be upon one's m.	1570: 6
<b>Metuendum</b> cum tutus velis	786: 2
<b>Metus</b> improbos compescit	786: 4
<b>Metuunt:</b> quem m. oderunt	1089: 4
<b>Meum</b> and tuum	1833: 5
<b>Meus</b> mihi, suos cuique est carus	1836: 7
<b>Mezantian</b> union	1421: 4
<b>Mezzo</b> del cammin di vita	2590: 5
<b>Micawber:</b> I will never desert Mr. M.	1477: 9
<b>Mice:</b> best-laid schemes of m. an' men	2040: 2
m. care not to play with kittens	1632: 0
m. desert building about to fall	1633: 3
no larder but hath its m.	1632: 8
place where m. nibble iron	1633: 4
when cat's away, m. play	301: 2
<b>Miching</b> mallecho	1587: 9
<b>Midas:</b> richer than M.	1085:11
<b>Middle</b> course is best	1604: 4
m. have the best	1604: 4
m. is the safest path	1604: 4
m. measure is best street	1604: 4
m. of journey of life	26: 2
take top, you'll get m.	1604: 4
<b>Midnight</b>	1570
at m. the man was afraid	1570:11
dreadful dead of dark m.	1570:10
iron tongue of m.	1571: 1
let's mock the m. bell	1571: 1
m. on mid-nocturnal line	1570:10
we have heard the chimes at m.	1571: 1
<b>Miedo</b> guarda viña	1873: 5
<b>Miel:</b> no es m. para boca del asno	1158: 8
<b>Mieux:</b> je vais de m. en m.	1104: 4
m. eat l'ennemi du bien	173: 3
<b>Might</b>	1571
by m. or by sleight	1571: 3
m. and right always fighting	1571: 4
m. and right govern everything	1571: 4
m. is not always right	1572: 3
m. is right	1572: 1
m. of men decays	1572: 2
m. overcomes right	1572: 1
m., right, Zeus as third	1571: 2
m. shall be their right	1571: 5
m. was the measure of right	1572: 1
right is more than m.	1572: 3
useless dolphin's m. upon dry ground	1571: 6
whatever you do, do with your m.	536:11

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where m. enters, right de-	
parts	1571: 4
where m. is right, right has	
no m.	1571: 4
where m. is, the right is	1572: 1
with m. and main	1571: 8
Mightiest in the m.	1566: 2
m. of the mighty	1031: 2
Mighty: how are m. fallen	747: 6
m. who conquers anger	69: 6
near the m., clasp thy hand	1031: 5
Mignon de couchette	1317: 15
Mild: draw it m.	1573: 3
m. as milk, dove, lamb,	
etc.	1572: 4-1573: 2
Milde giebt sich reich	109: 14
Milder than silent sea	1572: 6
Mile	1573
Welsh m., Robin Hood m.	1573: 6
whosoever shall compel thee	
to go a m., go twain	1573: 4
within a m. of an oak	1573: 5
Miles gloriosus	2157: 11
Milesians were brave men	435: 6
Milestone: next m. to	33: 10
Milestones into headstones	32: 3
Miletus: at M. be Milesian	2006: 5
Milk	1573
better buy m. than keep	
cow	446: 8; 1575: 1
every one that useth m. a	
babe	1574: 10
God gives m. but not pail	979: 7
hare's and peacock's m.	1496: 10
have need of m., not of	
strong meat	1574: 10
hen's m.	1574: 7
his m. boiled over	1574: 11
land flowing with m. and	
honey	1343: 7
mamma's m. not out of nose	335: 3
m. and water	1573: 8
m., by shaking, becomes	
butter	1239: 7
m. is food for babes	1574: 10
m. is white and lieth not in	
dyke	1574: 6
m. of Burgundy	2427: 9
m. of human kindness	1574: 12
m. on wine is poison	1574: 9
m. says to wine, Welcome,	
friend	1574: 9
m. suited to children	572: 0
m. the standing cow	447: 8
mother's m.	1574: 2
no use crying over spilt m.	1573: 9
not for birds' m.	1228: 4
nothing turns sourer than	
m.	1574: 3
oh, m. and water	1247: 13
rarer than birds' m.	1035: 1
sell cow, you sell m. too	1229: 8
skim m. masquerades as	
cream	1573: 7
sour m. can't be made	
sweet	1228: 16
spilt m.	1573: 9
Suffolk m., skim m.	1573: 7
take my m. for gall	929: 2
that's all the m. in the	
cocoanut	1575: 2
to give down m. freely	1574: 8
to m. some one	1574: 4
to m. the ram	1574: 5
wash the m. from your liver	1574: 1
Milieu: le juste m.	1604: 5
Milk-livered	1446: 2
Milking: Tooth is m. his	
client	1574: 4
Milky mothers	447: 7
Mill	1575
born in a m.	497: 2
bring grist to the m.	1575: 6
first to m. grinds first	815: 4
go into m., come out pow-	
dered	389: 7
his m. goes with all winds	1577: 2
m. cannot grind with water	
that's past	1575: 5

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m. cannot grind without	
water	1576: 1
m. gains by going	1575: 8
m. grinds coarse and fine	1575: 9
m. stands that wants water	1576: 1
more sacks to the m.	1576: 3
no m., no meal	2622: 8
rather eat meal than turn	
m.	1576: 2
rather go to m. than to	
Mass	1575: 4
to put through the m.	1575: 3
Miller	1576
every m. has a golden	
thumb	1576: 4
in vain mill clacks if m.	
hearing lacks	1577: 4
many a m., many a thief	1577: 1
m. draws water to own mill	1576: 7
m. grinds more men's corn	1577: 5
m. grinds with every wind	1577: 2
m. is never dry	1577: 6
m. sees not every wave	1576: 8
much water goes by mill	
m. knows not of	1576: 8
neckcloth of m. takes thief	1577: 3
to put out m.'s eye	1577: 8
toll it again, quoth m.	1577: 7
too much water drowns m.	1577: 9
Millers last to die of famine	1576: 6
m. take toll with own hand	1576: 5
m. will be no losers	1576: 6
Millionaire of millionaires	1985: 9
Millions for defense	545: 5
Mills and women ever want	
something	2565: 8
m. of gods grind slowly	1575: 11
Millstone	1577
hang m. round our necks	1577: 11
lower m. grinds as much	
as upper	1577: 10
lower m. supports burden	258: 1
shun m., shun meal	2622: 8
to see into a m.	2107: 6
Millstones: between the m.	1577: 11
trust him with house full	
of m.	1156: 1
your eyes drop m.	1577: 12
Milo, able to carry a bull	2410: 7
remember M.'s end	1071: 1
Milton: mute, inglorious M.	1710: 9
Mince the matter	1578: 1
Mince-meat: make m. of me	2110: 11
Mind	1578
at home with own m.	469: 1
bad m., bad heart	1582: 2
bashful m. hinders intent	124: 2
be not of that m.	1581: 12
be ye all of one m.	1580: 6
bettering of my m.	1578: 13
cautious m. half of wisdom	306: 10
clothed and in right m.	1579: 8
contented m. best of bless-	
ings	1582: 9
contented m. continual	
feast	1582: 10
contented m., great treas-	
ure	1582: 10
contented m. only riches	1582: 10
contentment of m.	1583: 7
dirt flying behind paws of	
his m.	1581: 5
diseases of m. dangerous	1578: 14
dismal m. breeds disease	1583: 9
doubting m. sees many	
ghosts	610: 7
each man has his own m.	1580: 8
each man's m. is himself	1578: 3
each m. has its own method	1580: 8
easy to train tender m.	1581: 10
every man to his m.	2281: 2
exposure of m. as well as	
body	1583: 10
food for soul in cultivating	
m.	1578: 13
gentle m. by gentle deeds	
is known	1524: 9
give me leave to speak my	
m.	1580: 1

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God is m., hence all is m.	1578: 5
good m. possesses kingdom	1581: 11
grand prerogative of m.	2306: 3
great m. becomes great for-	
tune	1581: 9
guilty joys of the m.	1582: 5
he had little m. to be mar-	
tyr	1581: 3
he had no m. to be con-	
queror	1581: 3
his m. is on his halfpenny	1060: 6
his m. remains unshaken	1582: 2
human m. progresses in	
spirals	1578: 11
hurried in m.	1582: 11
I have a m. to him	1580: 5
I will have my m.	1580: 4
I will tell him my m.	457: 10
idle m. knows not what it	
wants	1215: 6
if m. be calm, body cool	1584: 5
in the m.'s eye	1570: 5
light m. in gorgeous body	1583: 7
loathsome m., serene look	1440: 8
look to m., not appearance	78: 7
march of human m. is slow	1578: 11
military m. inferior	2157: 10
m. and body	1582: 13
m. and matter	1582: 8
m. asleep hath clear vision	621: 13
m. barren unless fertilized	1581: 2
m., bright, quicksilver m.	1582: 14
m. can make heaven of hell	1581: 6
m. cannot be exiled	1580: 1
m. cannot be fertile	1375: 11
m. conceives with pain	2054: 10
m. conscious of its own	
rectitude	1582: 11
m. content both crown and	
kingdom is	1582: 8
m. enlightened like heaven	1581: 6
m. follows constitution of	
body	1583: 3
m. guilty of adultery	16: 13
m. heavy in body's afflic-	
tion	1583: 8
m. here, but gone away	6: 1
m. in darkness is like hell	1581: 6
m. in state of white paper	2665: 4
m. is born with the body	1584: 1
m. is fountain of words	1578: 6
m. is free	1581: 7
m. is the man	1578: 3
m. is the master-power	1578: 3
m. is the soul's eye	1578: 7
m. is trained by knowledge	1570: 7
m. moves matter	1582: 6
m., mysterious form of mat-	
ter	1578: 2
m. past hope, face past	
shame	1570: 9
m. past hope, heart past	
shame	1111: 5
m. resists knowledge	1321: 13
m. shall banquet, body pine	763: 17
m. sluggish, body slothful	1583: 1
m. stronger for being un-	
bent	1580: 11
m., that ocean	1578: 4
m. to be happy must be	
great	1581: 9
m. to rule, body to serve	1583: 1
m. undaunted by death	1580: 1
m. your till, till your m.	1581: 10
minister to a m. diseased	1578: 14
most perfect m. a dry light	1578: 4
much m., little fortune	1578: 10
my m. to me a kingdom is	1581: 11
narrow m. has broad	
tongue	1581: 1
no man can master his m.	1578: 12
no medicine for troubled	
m.	1578: 14
noble m. brooks not lashes	1581: 1
noble m. is free to all	1581: 7
noblest m. best contentment	
has	1582: 12
not of sound m.	1578: 14
nothing sacred but m.	1579: 1

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nothing shall alter my m. 1711:11  
 old in m., body in prime 1582:13  
 old m. with youthful body 1093: 2  
 only m. has sight and hear-  
   ing 1579: 2  
 out of his m. 1498:12  
 out of sight, out of m. 2106:14  
 pain of m. worse than pain  
   of body 1584: 4  
 persuaded in his own m. 1581: 4  
 princely m. will undo pri-  
   vate family 1579: 4  
 quiet m. richer than crown 1582: 8  
 riches of m. make man rich 1578: 9  
 riches to live with quiet  
   m. 1582:10  
 rub out wrinkles of m. 1579: 9  
 rule your m. 1580:10  
 ruled by m., king 1583: 1  
 sage will rule his m. 1580:10  
 she had a frugal m. 918: 2  
 sick m. affects the body 1583:13  
 sick m. cannot endure  
   harshness 1579:10  
 single-track m. 1582: 7  
 soft body makes soft m. 1583: 4  
 sound m. in sound body 1583:12  
 stay at home in your m. 1719: 8  
 strength of m. 1583: 3  
 strength of m. is exercise 1580:11  
 swiftest thing is m. 1582: 3  
 they couldn't copy my m. 1224: 8  
 'tis m. makes body rich 1584: 6  
 to change m. lady's pre-  
   rogative 2578: 9  
 to change one's m. 1580:12  
 to have a month's m. 1579: 3  
 to have half a m. 1581: 3  
 to make up one's m. 1580: 7  
 to relax m. is to lose it 1580:11  
 trouble of m., bane to body 1584: 3  
 trust not a m. in pain 1580: 9  
 turns his wavering m. 1582: 4  
 'twas not my m. that swore 2256: 1  
 two of a face as soon as of  
   a m. 2281: 7  
 undisturbed m. best sauce 1582:11  
 what is m.? no matter 1582: 6  
 where m. willing, legs light 2511: 4  
 willing m. makes hard jour-  
   ney easy 2511: 5  
 who may read m. of an-  
   other 1578: 8  
 with m. and body, stronger  
   ruled by weaker 1583: 5  
 you don't know your own  
   m. 1582: 1  
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**Minds:** all things corrupt  
   perverted m. 1582: 5  
 anxious m. quake with  
   fear 1579:10  
 fearless m. climb soonest 464:13  
 frivolous m. won by tritles 2504: 4  
 great m. easy in prosperity 1579: 6  
 in twenty m. at once 1580: 2  
 in two m. about accepting 1580: 2  
 lazy m. as well as bodies 1583: 2  
 little m. soonest soured 1579: 6  
 little things affect little m. 1442: 6  
 mediocre m. condemn  
   everything 1558:16  
 men have marble, women  
   waxen m. 1522: 5  
 mighty m. in stunted body 1584: 8  
 m. whetted by change of  
   food 1581: 2  
 of diverse m. 1580: 2  
 of so many m. 1580: 2  
 small m. bored by essen-  
   tials 1579: 6  
 unsound m. 1583:11  
 we should toughen our m. 1581: 8  
**Mine** is better than ours 1890:10  
 so much is m. as I enjoy 1835: 9  
 what is m. is dear to me 1836: 7  
 what is m. is my own 1834: 8  
 what is m. is thine 903: 3  
 what is m. is yours 1834: 8

**Minerva** 1584

call M. to aid 980:13  
 deadly gift of M. 952: 5  
 in spite of M. 1584: 9  
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 sow teaching M. 2176: 5-6  
 Minerva: invita M. 1584: 9  
 Miniatur innocentibus qui  
   parcit nocentibus 1288:13  
 Minima maximorum esse  
   initia 1036: 1  
 Minimus erit in mille 1444: 4  
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   m. 593:10  
 upright m. 1827:11  
 Minnow: lose m. to catch  
   salmon 952:12  
 Minnows: bridge won't  
   crush m. 1710: 8  
 Minorities: organized m. 1504:16  
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 Minority always in the right 1505: 1  
 m. is no disproof 1505: 1  
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*See also Moment*  
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 not sure of m. 1607: 3  
 seize the very m. 211:12  
 Minutes hasten to their end 1607: 6  
 see the m., how they run 2423: 5  
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 Mirabile dictu 2185:15  
**Miracle** 1584  
 curious to a m. 1585: 5  
 it becomes you to a m. 1585: 4  
 m. comes to miraculous 1584:12  
 m., darling child of faith 1584:13  
 m. exceeds powers of na-  
   ture 1584:13  
 one m. as easy to believe as  
   another 1584:11  
 so m. he wrought, what  
   matter 1585: 1  
 to preserve man alive, m. 597: 8  
 Miracles: age of m. is past 1585: 3  
 men talk about Bible m. 1585: 4  
 m. are ceased 1585: 3  
 m. are children of mendac-  
   ity 1584:13  
 m. are propitious accidents 1584:13  
 m. do not happen 1584:10  
 m. prove power God has 1585: 2  
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 most incredible thing about  
   m. is that they happen 1585: 3  
 one must not rely on m. 1584:10  
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   tion 1584:12  
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 better ten steps around  
   than one in m. 2468:10  
 can't probe m. 'thout get-  
   ting sullied 1585: 8  
 I sink in deep m. 1585: 7  
 out of m. into the river 813: 7  
 stuck in the m. 1585: 7  
 to stick in the same m. 1429: 6  
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 age should be m. for youth 44: 6  
 best m. is old friend 904: 4  
 how few selves in just m.  
   see 781: 9  
 m. of all courtesy 439:13  
 m. of companionship 384: 8  
 m. of no use to blind 1324: 1  
 m. of the mind 1585:11  
 pride grows from reflection  
   in m. 1385:15  
 shattered m. never reflects 1585:12  
 she never asks m. 1585:10  
 to hold m. up to nature 1586: 2  
**Mirth** 1586  
 be large in m. 1586:12  
 end of m. is heaviness 1357: 2  
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gray-beard m. 1586: 8  
 heart's m. makes face fair 1110: 3  
 in time of m., take heed 1586: 9  
 let's be red with m. 1586:12  
 life without m., lamp with-  
   out oil 1586:10  
 May's new-fangled m. 1680: 6  
 m. better sauce than mus-  
   tard 2035: 2  
 m. cannot move soul in  
   agony 1586:11  
 m. is short and transient 1586: 5  
 m. makes banquet sweet 1586: 7  
 m. prolongeth life 1586:14  
 m. prolongs man's life 1586: 3  
 m., with thee I mean to live 1586: 8  
 mustard good sauce, but m.  
   better 1586: 9  
 no time for m., laughter 637: 8  
 oh, m. and innocence 1247:13  
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   sorrow 1586: 6  
 speak all m. and no matter 1586:13  
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**Mischief** 1586  
 always in m. 1587: 3  
 better m. than inconven-  
   ience 1587: 6  
 chafe wax with a m. 1587: 1  
 conceive m., bring forth  
   iniquity 1287:12  
 disposed for m. never wants  
   occasion 1586:19  
 he does m. to self who does  
   m. to another 1967: 4  
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 mirth and m. are two  
   things 1587:19  
 m. comes by pounds 1587:12  
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 m. hatch, m. catch 1586:17  
 m. never comes alone 1587:11  
 m., thou art aloof 1587: 9  
 money for m., none for  
   corn 1586:19  
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bors 1631: 2  
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forth a mouse 1629: 6  
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good p. and none	598: 4
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friends	596: 4
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p. cannot always cure sick	596: 6
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drugs	598: 2
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sure p., death	517: 1
treat self, have fool for p.	599: 8
who pays p., does the cure	595: 3
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p. and stealing	1789: 3
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ble	1789: 4
Pickle: in a sweet p.	1789: 6
smarting in lingering p.	2310:12
Pickled: he lives ever p.	640: 8
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p. are sure traders	2299: 5
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eaten many a Christmas p.	1790: 1
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get p. in sky when you die	1790: 5
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his ambitious finger	805: 5
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tum	336: 8
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man full of p.	1790:12
no p. but amongst poor	1790:11
p. can't resist profit	1790:10
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p. is justice towards gods	1790: 7
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p.	509:15
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know	1792: 8
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horn, arrow	1791: 1
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p. from sty of Epicurus	2263: 5
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p. of the worse panier	1791: 8
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God	1309:11
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day	1792: 7
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p. but grunt	1792:10
when p. proffered, open	
poke	1793: 8
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 be p. without pleats ..... 1805:4  
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 penny p. .... 186:2  
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 P. 2382: 3  
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 Planning: pertains to man 982: 2  
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**Plaster** 1806  
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 p. small amends for broken  
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 prodigious p. for small sore 1806: 5  
 quickly to sore came p. 1806: 4  
 you rub sore when you  
 should bring p. 1806: 7  
 Plastered like a ceiling 639: 10  
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 which no p. 1631: 15  
 Plate: come and foul a p. 661: 7  
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 good p. needs no epilogue 1808: 5  
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 is there no p. to ease 1808: 6  
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 done 1807: 0  
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 no child's p. 1806: 0  
 no p. without a fool 1807: 8  
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 nothing to p. well if lose 2528: 0  
 p. booty 1807: 3  
 p. for love and money too 1806: 8  
 p. is the thing 1808: 6  
 p. must go on 1808: 6  
 p. out the p. 1808: 6  
 p. pleased not the million 1808: 5  
 p. to live, not live to p. 1806: 13  
 p. with hands, p. of peas-  
 ants 1807: 5  
 p. with me and hurt me not 1806: 14  
 p. with me as cat with  
 mouse 1807: 1  
 p. with your peers 1807: 2  
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 p. won't pay the candles 933: 11  
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 to p. fast and loose 1807: 7  
 to p. for love 1806: 8  
 to p. with fire 811: 5  
 turn about is fair p. 1806: 10  
 what's a p. without woman 1807: 8  
 you cannot p. upon me. 1806: 15  
 Player: like a strutting p. 13: 4  
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Plea: ill p. well pleaded 1366: 3  
 Plead a cause 304: 3  
 Pleadings make heart melt 2593: 5  
 Pleasant as warm water 1808: 9  
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 all men p., never find ease 1810: 4  
 by whatever you can p., p. 1809: 10  
 difficult to p. all 1810: 9  
 dream not we can p. selves 1810: 1  
 hard to p. knave as knight 1808: 13  
 he doesn't p. me who  
 pleases self 1808: 10  
 he that would p. all, cannot 1810: 8  
 I do not exist to p. you 1809: 16  
 if thou wilt p., lay truth  
 aside 1810: 3  
 no man may all men p. 1810: 5  
 not even God can p. all 1810: 10  
 not how many, but whom  
 you p. 1809: 13  
 p. eye and pick purse 1808: 14  
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 p. yourself 1809: 15  
 polite to p. 160: 6  
 rather p. one good than  
 many bad 1809: 12  
 rise betimes to p. every-  
 body 1810: 4  
 she who longs to p., un-  
 chaste 1809: 13  
 to profit, learn to p. 1808: 12  
 too anxious to p. to p. 1808: 11  
 Pleased: as p. as dog with  
 two tails 1809: 0  
 as p. as Punch 1809: 9  
 he had p. us more had he  
 p. us less 1808: 11  
 neither p. full nor fasting 583: 1  
 p. by not studying to please 1809: 6  
 p. ourselves, we please  
 others 1809: 2  
 p. with nobody, unhappy 1809: 8  
 p. with self, offends every-  
 one 1809: 7  
 to be p., one must please 1809: 3  
 whenever p., nourished 1809: 1  
 Pleases: he who p. many  
 must have merit 2650: 14  
 if it p. you, it p. me 1809: 11  
 no one thing p. all 1810: 7  
 unhappy whom no one p. 1809: 8  
 Pleasing: art of p., deceiv-  
 ing 1810: 3  
 art of p. is to seem pleased 1809: 3  
 p. all world and his father 1810: 6  
 p. springs of own accord 1810: 2  
**Pleasure** 1811  
 after p. cometh pain 1730: 5  
 all things to p. enslaved 1812: 13  
 blend profit with p. 1812: 8  
 brief not a true p. 1812: 16  
 buy p., sell self slave 1814: 6  
 delicious p. to give p. 1812: 12  
 difficult p. the sweetest 1813: 1  
 downhill from toil to p. 1812: 4  
 drop of p. for sea of woe 1738: 8  
 every p. hath a pain 1730: 5  
 flee present p., future pain 1814: 5  
 fly p. and it will follow you 1812: 7  
 fly p. that bites tomorrow 1814: 5  
 follow p. then will p. flee 1812: 7  
 for a little p., long pain 1815: 5  
 from p. comes grief 1814: 4  
 give p. to select few 1812: 12  
 go to your business, p. 263: 1  
 greatest faculty, capacity  
 for p. 1813: 6  
 greatest p. of greatest  
 number 1074: 7  
 he that loves p. shall be  
 poor 1815: 1  
 his own p. attracts each 1813: 7  
 if you want p., work for it 1812: 2  
 immense p. to come 1812: 3  
 it is p. too to remember 1953: 2  
 knows not value of p. 19: 6  
 last p. discharging duty 1812: 5  
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*Pleasure, continued*  
 make a toil of a p. 1811: 4  
 man devoted to p. 1812: 5  
 many a fool feeds on p. 1812: 4  
 never p. without repent-  
 ance 1814: 1  
 no man ever regrets a p. 1813: 8  
 no p. after death 1812: 10  
 no p. but from sixth sense 2071: 12  
 no p. unalloyed 1814: 10  
 no p. without some pain 1739: 5  
 no p. without sorrow 1275: 7  
 no p. without virtue 1811: 12  
 not even p. is good 1813: 10  
 nothing so hateful as p. 1813: 10  
 occupy thyself with p. 2325: 2  
 on p. bent 1811: 9  
 one day of p. worth two of  
 sorrow 1811: 2  
 pain and p. 1738: 8  
 painful p. turns to pain 1739: 9  
 pay every p. with a pain 1739: 2  
 p. at the helm 2662: 3  
 p. be my occupation 1811: 8  
 p. before business 263: 1  
 p. bought by pain harmful 1730: 2  
 p. bringeth sorrow 1814: 5  
 p. deferred is keenest 1812: 17  
 p. doing what people say  
 you cannot do 1813: 1  
 p. grows fulsome 1813: 10  
 p. harms whome it charms 1815: 2  
 p. has a sting in its tail 1813: 11  
 p. is first good 1811: 11  
 p. is inciter to villainy 1814: 3  
 p. is labor too 1814: 3  
 p. is our end 1812: 13  
 p. is the bait of evil 1814: 12  
 p. is to women as sun 1813: 10  
 p. is virtue's gayer name 1811: 12  
 p. itself is painful 1730: 4  
 p. long expected dear sold 1812: 6  
 p. makes the hours short 1187: 4  
 p., memory of past 1811: 7  
 p. no fellowship with vir-  
 tue 1814: 3  
 p. not p. when evil 1812: 1  
 p. only thing to live for 1811: 10  
 p. over, disgrace remains 587: 14  
 p. passes, shame endures 1004: 3  
 p., pathway to perdition 1814: 3  
 p. relaxes the spirit 1811: 5  
 p., removal of all pain 1738: 10  
 p. seldom found where  
 sought 1812: 7  
 p. sin, sin is p. 1814: 0  
 p. stolen being sweetest 1804: 3  
 p. tastes well after service 1812: 3  
 p. was his business 263: 1  
 p. which is akin to pain 1739: 3  
 p. will be paid 1815: 4  
 p. wounds those who have  
 her 1813: 11  
 rarity gives zest to p. 1812: 17  
 remembrance of p. doubles  
 pain 1952: 10  
 safest p. least valued 1812: 15  
 say to p., none of your  
 apple 1812: 6  
 seek p., sweat for it 2622: 7  
 short p., long lament 1815: 5  
 such is our good p. 1302: 1  
 sweet is p. after pain 1738: 9  
 take p., suffer pain 1738: 11  
 to overcome p., greatest p. 1812: 3  
 today our p. to be drunk 636: 7  
 too much p. brings pain 1739: 4  
 what p. from difficulty 1813: 1  
 when p. is business not p. 1813: 10  
 wherever p. sold, I am pur-  
 chaser 1812: 6  
 who p. gives shall joy re-  
 ceive 1812: 2  
 with p. purchase death 1814: 7  
**Pleasures: all p. have a**  
 sting in tail 1813: 11  
 danger gives spice to p. 1884: 7  
 diseases spring from p. 1814: 4  
 doubling p., cares dividing 2503: 2  
 God made all p. innocent 1811: 14

*Pleasures, continued*

let your p. have their use	1812: 2
mingle p. with your care	1811: 5
our p. but fantastical	1738: 8
p. are like poppies spread	1814: 11
p. are transient	1814: 11
p. as they come, they go	1811: 3
p. have mutable faces	1814: 11
p. hoped for, p. past	1811: 7
p. of taste, sex, sound	1811: 10
p. shallow, troubles deep	1815: 3
shortest p., sweetest	1812: 16
Pledge: give p., mischief follows	2250: 6
p. of clasped hands	1063: 4
Pledges don't distress good paymaster	1895: 5
Pleadies: bind influences of P.	2207: 6
Plenis insuavia cuncta	1202: 7
Plenus diurnum, divitiis	27: 8
Plenty	1815
as p. as blackberries	1815: 10
beggar in the midst of p.	1815: 7
golden p. from full horn	1815: 11
horn of p.	1815: 11
nothing so sickening as p.	2034: 1
p. begets want	1815: 7
p. breeds pride	1815: 6
p. engenders care	1083: 10
p. has made me poor	1815: 7
p. is no fault	1815: 12
p. is the child of peace	1815: 8
p. makes dainty	1815: 9
p. never wrings its master	1815: 12
p. shall have more	1089: 12
p. soon causeth loathing	1815: 6
proof of p. is contentment	1981: 4
there should be p. and peace	1815: 8
Plodders: small have continual p. ever won	2232: 4
Plora: modicum p. super mortuum	522: 5
Plot: old p. re-soled	2274: 2
p. against companions	1069: 5
p. me no plots	1816: 1
p. thickens	1816: 4
Plough	1816
better one p. going than two cradles	1816: 14
don't stop p. to catch mouse	1817: 5
drive p. over bones of dead	1890: 8
follow the p.	1817: 2
God speed the p.	1817: 10
grasp p., look not behind	1450: 3
he that by p. would thrive	1816: 7
he that counts costs will never p.	1816: 5
how can he get wisdom that holdeth p.	1816: 12
I must p. my furlow alone	1817: 8
if I no p., you no corn	1816: 17
if p. can't reach, harrow can	1816: 11
keep p. jogging	1816: 14
more than whistling to p.	1817: 6
p. deep, have bread	1816: 18
p. deep while sluggards sleep	1239: 15
p. goes not well	1816: 7
p. it also longwise	1816: 5
p. or not p., you must pay rent	1816: 9
p. the barren rocks	1817: 7
p. with such oxen as you have	1817: 7
put new tip on old p.	1442: 5
put p. before oxen 290: 9; 1817: 3	
putting hand to p., looking back	1817: 1
seek bread with the p.	1816: 18
to p. headlands before butts	1816: 6
to p. is to pray	1816: 16
to p. the sands	1817: 4
to p. the sea-shore	1817: 4
to p. with ass and ox	1816: 10
to p. with dogs	1816: 8
to put one's hand to p.	1817: 1
we p. along, fly said to ox	837: 7

*Plough, continued*

where p. doesn't go weeds grow	1817: 9
worth a w. that gars p. draw	1609: 6
Ploughed a straight furrow	1817: 8
p. with my heifer	1816: 17
Ploughing with dogs	1816: 8
Ploughman is terrae filius	759: 10
p. more ease than kings	1301: 8
p. more than vicious prince	1816: 13
p. on legs higher than gentleman	761: 2
Ploughs: he p. others' fields	16: 10
trust to borrowed p.	223: 2
Ploughshares are his nets	820: 6
swords into p.	2264: 11
Plover: live a p.'s life	965: 4
p. cannot please him	1810: 7
Plow, see Plough	
Pluck makes the man	1443: 3
p. not where you've not planted	2178: 7
Pluie: jette à l'eau, peur de la p.	814: 3
Pluit super justos et injustos	1284: 9
Plum: black p. sweet as white	103: 6
Pluma es lingua del alma	1771: 1
p. haud interest	792: 9
Plumbeo jugulare gladio	2264: 5
Plume: press where you see my white p. wave	1463: 3
Plumed with feathers of death	546: 3
Plumes: borrowed p.	379: 14
Plummet not for every sound	2173: 13
Plump as a partridge	766: 9
Plums: eaten p. unpeeled	1021: 4
Plunder: power of public p.	802: 4
Plundering and blundering	206: 1
Plures: ad p. penetrare	1505: 6
p. mali	114: 7
Pluto: helmet of P.	283: 9
when P. lets dead leave	1670: 4
Plutus: as fearful as P.	783: 4
Pluvia, imbre parit	1036: 8
Plymouth cloak	366: 5
Poacher, best game-keeper	2300: 2
Pocket	1818
but for holes in p. all rich	1818: 2
fine hand at picking a p.	1790: 10
he sat in her p. all evening	1818: 6
in p.	1818: 9
no p. in my shroud	1985: 5
out of p.	1818: 9
p., grave of conscience	1818: 3
put no more in p. than it will hold	1818: 4
sickness of p. worst of all	1849: 8
take from one p. and put in other	1783: 10
to p. up a wrong	1818: 7
Pockets: empty p. safe	1851: 8
to fine one's p.	1818: 1
touched in their p.	1818: 5
Pocula: inter p.	470: 13
Poculis: qui fallit in p.	533: 1
Podagram: nescit medicina p.	1013: 6
Podanappery	1209: 4
Poem: as is picture, so is p.	1822: 8
licked p. into shape	2655: 9
never see p. lovely as tree	2309: 6
no moral or immoral p.	1823: 3
rather written p. than take	
Quebec	1823: 4
Poems in prose	1822: 4
p., hop-grounds of the brain	1821: 11
p. made by fools like me	2369: 6
there are pictures in p.	1822: 8
Pocna: noxiae p. par esto	1916: 13
p. tacitis p. venit pedibus	968: 6
Poenitentia vera raro vera	1056: 12
p. vera nunquam est vera	1056: 4
Poesis est vinum daemonum	1821: 11
ut pictura p.	1822: 8

*Poet* 1818

costs less to keep lion than p.	1819: 9
every man who writes verse not p.	1819: 8
every man will be p.	1818: 11
every one not born a p.	1820: 9
every p. includes critic	457: 1
every p. is a fool	1820: 4
God himself the best p.	1822: 1
nobody loves a p.	1819: 5
not every year is p. born	1820: 8
nothing safer than bad p.	1819: 11
one may be p. without versing	1822: 9
p. bit by him behind	1818: 18
p. cannot claim his bays	1820: 6
p. does not work by square	1823: 8
p., if I had wit to show it	1820: 6
p. in love with his work	1819: 4
p. is a feigner	1818: 17
p. is born, orator made	1820: 8
p. is jealous of p.	1818: 18
p. is made as well as born	1820: 10
p. makes lie look like truth	1823: 5
p. of the poor	1819: 14
p. one remove from fool	1820: 4
p. sucks claws all winter	1821: 5
p.'s eye in fine frenzy	1820: 5
p.'s licence	1823: 5-1824: 1
they had no p., and they died	1821: 7
work of the p. endures	1819: 6
Poeta nascitur, non fit	1820: 8
Poetic licence	1823: 6
that p. itch	1821: 12
Poetica surgit tempestas	1819: 10
Poetics: never p. unless rheumatics	1818: 15
Poetor: numquam p. nisi podager	1818: 15
Poetry	1821
bad p. springs from feeling	1823: 3
impossible to translate p.	2360: 1
indignation makes p.	1821: 1
it is not versing makes p.	1822: 9
keep your p. nine years	1822: 7
let us drop into p.	1822: 4
lying and p. always friends	1823: 4
mad, or writing p.	1819: 7
mincing p.	1823: 2
no second-rate in p.	1819: 11
only p. is history	1145: 5
p. cannot be translated	1822: 3
p. doth erect the mind	1822: 1
p. is articulate painting	1822: 8
p. is bill and coo of sex	1821: 11
p. is devil's wine	1821: 11
p. is music in words	1822: 8
p., language of all worship	1822: 1
p., language of the gods	1822: 1
p. not concerned with truth	1823: 5
p. of earth is never dead	657: 5
recite p. only with a poet	1823: 1
truest p. most feigning	1818: 17
we may live without p.	420: 7
we scribble p. all alike	1810: 2
Poets: all men p. at heart	1818: 11
all p. are mad	1810: 7
can p. soothe you	1818: 11
flower of p.	1820: 3
good-by to fictions of the p.	1823: 9
irritable tribe of p.	1819: 3
licence of p.	1823: 6
many are lies of the p.	1823: 5
our p. steal from Homer	1804: 6
p. alone sure of immortal-ity	1819: 6
p. and painters have leave to lie	1823: 7
p. and poverty	1820: 11-1821: 5
p. are born, not made	1820: 8
p. are hated by each other	1818: 18
p. are sultans	1818: 18
p., being liars, should have good memories	1823: 9
p. cannot brook labor of file	1819: 1
p. first instructors of man	1818: 12
p. inspired and possessed	1820: 2
p. made by fools like her	2369: 6

*Poets, continued*

p. may lie by authority 1823: 7  
 p. need not heed truth 1823: 8  
 p. only poor anyone flatters 1821: 3  
 p. ought to have good memories 1824: 1  
 p. that marble seek 1820: 7  
 p., wastepaper of mankind 1818: 13  
 p. were once care of kings 1820: 1  
 race of p. has liberty 1820: 1  
 those who err follow the p. 1819: 13  
**Point** 1824  
 at p. of day, death, going 1825: 1  
 come to the p. 1824: 3  
 from p. to p. 1824: 11  
 in good p. 1824: 2  
 it is a moot p. 1824: 4  
 not to put too fine p. upon it 1824: 5; 2192: 10  
 not worth a p. 2644: 2  
 nothing to the p. 1824: 9  
 p. device 1824: 6  
 p. of honor 1824: 12  
 p. of view 1824: 12  
 stick to the p. 140: 3  
 to carry the p. 1824: 14  
 to labor the p. 1824: 13  
 to miss the p. 1824: 7  
 to stretch a p. 1824: 8  
 upon the p. to flee, fall 1824: 10  
 Point device: arrayed at p. 625: 13  
 p. in your accoutrements 625: 13  
 Pointed at by men's fingers 805: 2  
**Poison** 1825  
 full as a toad of p. 1825: 6  
 he that sips p. must taste it 1068: 14  
 in painted pots deadliest p. 1825: 5  
 in p. there is physic 1825: 7  
 no p. above p. of serpent 2073: 6  
 one drop of p. infects tun of wine 1825: 9  
 one man's meat, another's p. 1825: 15  
 one p. drives out another 1825: 2  
 ounce of p. in one pocket 1300: 1  
 p. drunk from cups of gold 1825: 8  
 p. is p. tho' in golden cup 1825: 8  
 p. kills when no antidote 1825: 4  
 p. pierce every vein 1825: 0  
 strongest p. from Caesar's crown 1825: 4  
 surest p. is time 2310: 8  
 sweet p. for age's tooth 1825: 0  
 Poisons have saved lives 1825: 7  
 two p. work for good 1825: 2  
 wicked p. lurk in honey 1825: 5  
 Poisson sans poison 817: 15  
 Poke: if he bind p., she'll sit on it 1589: 3  
 p. full of plums 1448: 2  
 to buy a pig in a p. 1891: 10  
 Poked: good p. face 742: 1  
 p. ridicules the stove 1841: 5  
 Pole-star, who governs by moral excellence 1014: 9  
 Poles apart 591: 3  
 Police: g-vernments change, p. remain 1826: 5  
 Policeman is soldier of truth 1826: 3  
 p.'s lot not a happy one 1826: 2  
 when in doubt, ask p. 619: 11  
 Polichinelle: secret de P. 2052: 13  
**Polly** 1826  
 all p. allowed in war and love 1826: 6  
 feminine p. mysterious 2564: 6  
 p. goes beyond strength 1826: 8  
 p. of the good neighbor 1670: 4  
 p. prevails above power 1826: 8  
 p. virtuous as well as vicious 1826: 6  
 wrecked on loose fiscal p. 802: 8  
 Poliri expoliri, pingi fingi 625: 13  
 Polished: men p. each by each 1524: 12  
 p. to the nail 1651: 3  
 Polishing: too much p. weak-ens 2654: 11

Polite: as p. as wax 1826: 11  
 wise are p. world over 1826: 11  
**Politeness** 1826  
 no more p. than sole of foot 1827: 8  
 one never loses by p. 1827: 3  
 pineapple of p. 1827: 6  
 p. as warmth to wax 1827: 1  
 p. consists in being easy 1827: 2  
 p. costs nothing 1827: 3  
 p. does not pay the bill 1827: 7  
 p. is art of choosing among your thoughts 1827: 2  
 p. is artificial good nature 1827: 2  
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p. is an evil counsellor 1848: 5  
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p. is greatest dishonesty 1849: 6  
p. is hell beneath society 1848: 6  
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p. is sister to good sense 1846: 11  
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lows 1845: 5  
p. makes women look ugly 488: 8  
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he hath no p. that hath not  
p. to use 1857: 1  
he seeks p. beyond his p. 21: 2  
highest p. lost by misrule 1858: 2  
increase of p. begets wealth 1858: 2  
lust of p. burns fiercely 1859: 2  
mighty should use p. mod-  
erately 1858: 13  
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over self	1859: 3
no man can do above his	
p.	2227: 9
no p. but of God	1858: 21
nothing p. cannot believe	
of itself	1858: 15
O wad some p. giftie gie us	2065: 3
pains of p. are real	1858: 4
political p. is a trust	1714: 3
p. admits no equal	1858: 17
p. always passing to best	
man	1859: 2
p. behind the throne	2314: 2
p. belongs to self-possessed	2061: 7
p. extirpates virtue	1857: 13
p. feeble unless united	2407: 10
p. flows to man who knows	1857: 11
p. goes to him that can use	
it	1857: 11
p. greatest gift of gods	1858: 8
p. is as good as money	1859: 5
p. is the first good	1858: 7
p. keeps not its strength	1858: 20
p. makes many enemies	1858: 16
p. most intoxicating drug	1857: 13
p. of good and evil	1858: 12
p. of which kings are fond	1858: 7
p. pollutes whatever it	
touches	1857: 13
p. seldom grows old at	
court	1858: 11
p. should be most patient	1859: 4
p. stealing away from many	1859: 2
p. tempered with counsel	1858: 13
p. tends to corrupt	1858: 14
p. terror to its possessor	1858: 2
p. to do as he pleases	1857: 8
p. to tax is p. to destroy	2283: 3
p. weakeneth the wicked	1858: 14
p. which men call chance	311: 10
p. without purpose fatuity	1920: 12
public p. proceeds from	
God	1858: 21
slave-like for sake of p.	1859: 5
sudden p. apt to be in-	
solent	1858: 9
unlimited p. corrupts pos-	
essor	1858: 14
unlimited p. is helpless	1858: 10
want of principle is p.	1858: 10
world p. or downfall	1857: 12
Powerful: alliance with p.	
never to be trusted	1858: 19
angry with p. dangerous	70: 2
most p. who has self in con-	
trol	2061: 8
Powers: once p. past, why last	27: 4
p. of one-and-twenty	2663: 1
p. that be ordained of God	1859: 1
Practice	1859
p. increaseth knowledge	1320: 3
p. is better than theory	1859: 9
p. is everything	1860: 2
p. is the key to knowledge	1302: 3
p. makes perfect	1859: 10
p. teaches by experience	1860: 1
preaching and p.	1860: 16
to excel, p. well	1860: 3
to p. what one preaches	1870: 2-11
Præest: cui adhaereo p.	782: 3
Præfulgebant quod non	
videbantur	4: 3
Prælia, et opiniones p.	2448: 2
Præmeditata levius sufferre	865: 9
Præmissus: quem putamus	
perisse, p.	507: 4
Præmium: virtutis p.	1975: 8
Præmonitus, præmunitus	2455: 7
Præsens absq.	2121: 12
p. absensque idem	756: 1
Præsentia minuit famam	718: 11
Præstantior in aliis aliis	
Præteritis mutare non pos-	
sumus	1750: 12
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apt to love p. but not de-	
serve	1862: 15
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p.	1861: 4
disclaim p., receive no	
blame	1865: 2
don't p. where p. not due	1862: 2
faint p. is disparagement	1864: 8
false p. naught but mock-	
ery	1860: 10
forbear to mention what	
you cannot p.	1862: 2
go not down well by rope of	
p.	1862: 5
heartiest p. for admirers	1861: 6
itch of vulgar p.	1862: 12
just p. only a debt	828: 10
let another p. thee	1864: 2
let us now p. famous men	753: 10
live without or p. or blame	1864: 7
love of p.	1862: 12
loved p. of men more than	
p. of God	1862: 14
mediocrity to p. moderately	1862: 8
men p. sometimes that	
which should be blamed	1864: 6
more difficult to p. rightly	
than to blame	1864: 10
neither p. nor blame self	1863: 5
never p. rider or horse	1863: 7
none have less p. than those	
who seek it	1861: 3
of p. a mere glutton	1862: 13
of whom to be dispraised	
no small p.	1860: 6
old p. dies unless fed	1862: 3
one can't p. king too much	1861: 5
p. a fool and slay him	1861: 9
p. all thing that is gone	75: 6
p. always follows toil	1862: 4
p. any man that will p. me	1862: 7
p. at morning, blame at	
night	1720: 3
p. be to God, best prayer	1866: 5
p. cannot mend the brow	1862: 7
p. confirms us in virtue	1861: 6
p. day at night, life at end	226: 9
p. debt we owe to virtues	1860: 5
p. from one's valet, p. in-	
deed	1861: 11
p. from Sir Hubert	1861: 11
p. from your delights me	1861: 11
p. in departing	1862: 11
p. in excess hurtful	1861: 8
p. in one's own mouth	
stinks	1863: 8
p. is always pleasant	1862: 13
p. is but shadow of virtue	1860: 5
p. is hard to win	1863: 5
p. is the best diet	1861: 8
p. little, dispraise less	1864: 9
p. lost who stays till all	
commend	1862: 1
p. makes good better, bad	
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p. none too much	1860: 13
p. not ford till safe over	1862: 11
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p. of fools, censure	843: 4
p. of mean, degrading	1860: 6
p. or censure lost	1865: 4
p. publicly, slander private-	
ly	1864: 10
p. puts little in the pot	1862: 9
p. self, quickly find scoffer	1864: 3
p. suspected if it come from	
you	1863: 5
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p. the ford as ye find it	2193: 3
p. the Lord and pass am-	
munition	1861: 2
p. to face open disgrace	1860: 4
p. undeserved is satire	1860: 10
p. us as we are tasted	1862: 11
p. what they do not under-	
stand	1860: 6
p. wins the spirits	1861: 5
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empty p.	1862: 9
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too much p. is a burthen	1860: 13
true p. roots and spreads	1860: 12
unless fresh p. won, old lost	1862: 3
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we p. only to be praised	1861: 6
we p. or blame because of	
fashion	1865: 2
when no friends by, p.	
selves	1864: 5
who loves p. loves tempta-	
tion	1863: 2
you live by ill neighbors	
when forced to p. self	1863: 9
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p. me less	1861: 7
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place	1860: 6
Praises are admonitions	1860: 8
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praise	1861: 11
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proaches	1860: 6
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fond	1863: 1
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pleasing	1862: 10
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wish you hadn't got	1868: 5
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sick	1867: 1
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away	1866: 3
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when I p., my heart is in it	1865: 9
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ye shall receive	1865: 6
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   p. 36: 1  
   miseros p. prima relinquit 1910: 8  
   nullum nomen habes si sit  
     p. 1910: 3  
   in omne possessione, ac-  
     quire p. 2406:12  
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   garden of beauty kept by p. 1912:15  
   pink of p. 1912:14  
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     not feel 1912:15  
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   Prufungen mit den Jahren 37:10  
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   es 2186: 4  
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   do something for p., do it  
     for nobody 1913: 5  
   no more stupid animal than  
     p. 1913: 7  
   noblest motive p. good 1774:10  
   p. be damned 1914: 2  
   p. buys opinions as meat 1720:13  
   p. has neither shame nor  
     gratitude 1913: 7  
   p. is a fool 1914: 1  
   p. is an old woman 1914: 1  
   p. lons swallows private  
     benefit 928: 7  
   p. nothing but great baby 1914: 1  
   serve p. and please impos-  
     sible 1913: 6  
   serve p., scurvy master 1913: 5

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   yield 1774:10  
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   self by pitiless p. 1914: 4  
   white light of p. 1914: 5  
   without p. no public spirit 1914: 3  
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   as fit as p. for friar's  
     mouth 825: 1  
   better some of p. than pie 236: 3  
   cold p. will settle love 1915: 5  
   eat p. and bag 1915: 1  
   eat p., dog has skin 1914: 7  
   even in p. time 1914:12  
   never eat flesh, thinks p.  
     daintiness 1915: 2  
   no deceit in a p. 533: 1  
   orphan's caviar, tapioca p. 690:11  
   proof of p. is in eating 1898: 6  
   p. hath two ends 677: 5  
   p. is no meat with you 1914: 8  
   p. poison when over-boiled 1915: 4  
   solid p. against empty  
     praise 1915: 3  
   too much p. will choke dog 1914: 9  
   vex dog to see p. creep 1915: 6  
   ye are sib to a p. 63: 7  
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   gry dogs 607: 1  
   p. and paramours 1914:10  
   Pud'nhead: he is a p. 201:10  
**Pudet:** non esse impudentem 2082: 2  
**Pudicitia:** inraparabilis 325: 6  
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   redit 1606: 4  
   p. doceri non potest 1606: 3  
   ubi non est p., instabile 2083:11  
   ubi timor, ibi p. 1606: 2  
**Pudorem:** alienum qui eripit 1606: 3  
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   fame 1862:13  
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**Pulcherrima:** mulierum 140: 1  
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**Pulchra:** difficile quae p. 1000:11  
   p. et fatua 137: 6  
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   p. from above, push below 1915: 8  
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   for owl 1131:10  
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   p., alarm clock 1915:10  
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   she is among the p. 16: 4  
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   man who makes vile p.  
     would pick pocket 1916: 2  
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   p. is a noble thing per se 1916: 1  
   Punch: as pleased as P. 1809: 9  
   Punctilio: none of your p. 440:11  
   Puncto securitas constat 2241: 1  
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   p., politeness of kings 1916: 6  
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   to hesitate to p. makes ras-  
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     offence 1918: 2  
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   crime and p. grow out of  
     one stem 1918:10  
   crime is all the shame of p. 1918: 1  
   extreme p. to extreme  
     crime 1918: 4  
   fear of p. suppresses vice 1917: 2  
   God alone brings p. 977: 5  
   greatest p. for injury, to  
     have done it 1246: 1  
   less to suffer p. than de-  
     serve it 1918: 1  
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   luck frees many from p. 1918: 4  
   many without p., none with-  
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     bear 1917: 6  
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   not in p. is disgrace 1918: 1  
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   p. born with sin 1918:10  
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   p. enough, with offender on  
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   p. follows close on guilt 1918:10  
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   p. heavy which regrets  
     deed 1918: 1  
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   p. is the surgeon's knife 1917:12  
   p. lightens when pain slack-  
     ens 1917:13  
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   p. of wrongdoing is the  
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   p. to succumb to wrong 1918: 1  
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     head 1967: 6  
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 never r. for doing good 995: 12  
 never to r. is wisdom 1955: 4  
 never too late to r. 1956: 4  
 noble mind disdains not to r. 1956: 8  
 r. in dust and ashes 1956: 11  
 r. now, tomorrow too late 1955: 5  
 r. one day before thy death 1955: 5  
 you come too late to r. 1955: 2  
 Repentance 1956  
 amendment is r. 50: 5  
 better one hour of r. here 1955: 3  
 better sold for sorrow than bought for r. 1956: 13  
 death-bed r. 1956: 12  
 delay not r., for death comes 1955: 5  
 harm done, too late r. 1956: 14  
 hearts of good men admit r. 1956: 8  
 in fire of spring r. fling 1955: 4  
 just persons which need no r. 1956: 14  
 late r. is seldom true 1956: 12  
 morning is time for r. 1047: 5

*Repentance, continued*

no r. can undo the past 1750: 12  
 no r. in the grave 1957: 7  
 not buy r. for drachmas 1956: 1  
 r. and good deeds advocates 1955: 3  
 r., buy for pound 2362: 4  
 r. costs very dear 1956: 1  
 r., follower of punishment 1955: 6  
 r. follows a hasty plan 1957: 2  
 r. good, innocence better 1957: 3  
 r. is never too soon 1956: 4  
 r. is quite out of date 1957: 9  
 r. is the fruit of haste 1957: 2  
 r. is virtue of weak minds 1956: 2  
 r. is whip for fools 1957: 1  
 r. not measured by inches 1956: 5  
 r., shield against punishment 1957: 3  
 seeds of r. sown by pleasure 1955: 11  
 sleep not without r. 1956: 6  
 true r. never comes too late 1956: 4  
 when all gone, r. too late 1956: 15  
 with morning cool r. came 1957: 5  
 Repented: n'er r. anything yet 1955: 4  
 never r. but three things sinned and r., and that's all over 1956: 11  
 Repenting: no r. hereafter sincere 1956: 3  
 Repents: he sins deadly that never r. 1956: 13  
 he that r. was or is a fool 1957: 1  
 he that soon demeth soon r. 1082: 2  
 he who r. punishes himself 1957: 2  
 more joy over one sinner that r. 1956: 14  
 who r. is almost innocent 1957: 3  
 Repetition always unacceptable 1957: 11  
 Repetitions: use not vain r. 1957: 14  
 Repine: tis vain to r. 523: 1  
 Replace: no one could r. him 886: 2  
 Repletion never made him sick 572: 10  
 Replicat. qui r., multiplicat 73: 8  
 Replication: all r. prompt 2347: 1  
 Reply: I pause for a r. 73: 11  
 no r. is best 73: 8  
 r. not roughly 110: 4  
 Report 1957  
 by evil r. and good r. 1957: 17  
 false r. rides post 1957: 16  
 good r. makes bones fat 1957: 17  
 good r. makes men live long 1955: 14  
 thou shalt not raise false r. 1957: 15  
 Reports: general r. seldom false 1957: 15  
 Repose: foster nurse of nature is r. 1963: 14  
 God has given us this r. 1964: 4  
 keep flame from wasting by r. 1963: 14  
 r. good thing, but boredom's brother 1964: 5  
 r. slams door on doctor's nose 598: 5  
 sweet is r. 1964: 1  
 Reprieved, not released 547: 5  
 Reproach 1968  
 bear r. without resentment 1958: 3  
 listen to fool's r., kingly 843: 4  
 one r. for another 1958: 2  
 proverb of r. 1958: 5  
 sting of r. is truth of it 1958: 4  
 Reproaches: merited r. 1958: 2  
 r. of own heart 1958: 1  
 Reproof 1966  
 bear r. and mend by it 1958: 10  
 beat bear r. who merit praise 1865: 4  
 prefer r. to praise 1865: 2  
 public r. hardens shame 1958: 11  
 r. cruel in adversity 1958: 15  
 r. is medicine 1958: 8  
 r. more to wise than stripes to fool 858: 1

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r. never does wise any harm	1958:11
r. should be grave	1958:6
Reprove before you punish	1958:7
r. not a scorner	1958:13
Reproves: who r. me is my teacher	1958:8
who r. lame must go up-right	1958:9
Republic	1958
in r., all are masters	1959:6
r. is raft will never sink	1958:18
r. of letters	1959:3
Republican: acrimonious r.	1959:2
easier for r. government to be applauded than realized	1959:7
r. government slow to move	1959:1
r. only form of government	1959:1
Republics end through luxury	1960:4
r. exist by being agitated	1959:5
Républicains finissent par le luxe	1959:4
Reputation	1959
ashamed of r. beyond merits	1960:11
at every word a r. dies	1961:5
blaze of r. dies in socket	1960:6
blessed is he who has good r.	1960:16
conscience and r. two things	1960:13
difficult to win r.	1960:2
don't consider r., do what you like	1959:11
gone a-whoring after r.	1961:6
good r., fair estate	1960:16
good r., greatest inheritance	1960:16
good r. keeps lustre in dark	1960:16
great r. is a great charge	1959:13
hold fast to your r.	1959:10
honorable r. second patrimony	1960:16
how many live on r. of r.	1960:4
how many survive own r.	1960:12
I pay heed to my r.	1959:8
many a r. would not know character	1960:8
men have r. by distance	1960:7
my r. is at stake	1961:5
never stake r. on one cast	1960:1
purest treasure spotless r.	1960:16
r. bleeds at every word	1961:5
r. bubble upon stream of time	1961:3
r. cracked is glass broken	1959:11
r. depends on fortune	1959:13
r. depends on what is hidden	1960:1
r. easily cracked	1959:11
r. is a jewel	1961:7
r. life of the mind	1961:2
r. made by what you fall for	1960:8
r. measured by the acre	1960:14
r. of ladies tender	1960:17
r. of woman a mirror	1960:11
r. oft got without merit	1961:4
r. shadow of character	1960:8
r., synonym of popularity	1960:9
r. to virtue as light to picture	1959:13
seeking bubble r. in cannon's mouth	1956:1
solar system no anxiety about r.	1959:12
successful man loses no r.	1959:13
throw away virtue, can't save r.	1960:5
unsavoury r.	1960:10
win good r., sleep at ease	1960:16
wink a r. down	1961:5
woman's r. must not be smiled away	1944:11
work is price paid for r.	1960:1
wounded r. seldom cured	1959:10
written out of r. only by self	1960:12

Reputations: all r. each age	1959:12
revises	1959:12
r. of 19th century quoted	1959:12
to prove barbarism	1959:12
Repute: lie when r. is gone	1959:12
wounds of base r. never cured	1959:10
Request: reasonable r.	1959:10
granted	1959:10
Requiescat in pace	1959:10
Reverum: cedit r. novitate	1959:10
Res: ad restim r. redit	1959:10
habet haec r. panem	1959:10
in medias r.	1959:10
non potest parvo r. magna constare	1959:10
r. ampla domi	1959:10
r. est ingeniosa dare	1959:10
r. ipsa testat	1959:10
r. nobis fuit, ita animus	1959:10
Reservation: St. James's r.	1959:10
Reserves: come to the r.	1959:10
Resign: few die and none r.	1959:10
r. place like guest well filled	1959:10
Resignation	1959:10
Christian r.	1959:10
r. gently slopes the way	1959:10
r. is confirmed desperation	1959:10
r. is liberty	1959:10
r. is the only shield	1959:10
suffering without r., burn without balm	1959:10
Resist: east to r. when none invade	1959:10
Resistance	1959:10
making woman's r.	1959:10
passive r.	1959:10
r. on wedding night	1959:10
r. to government valuable	1959:10
Resisted: know not what's r.	1959:10
Resolved: every task easy to r.	1959:10
Resolution	1959:10
bold r. favorite of providence	1959:10
dauntless spirit of r.	1959:10
life-long r. rivals heaven	1959:10
my will backed with r.	1959:10
never tell r. beforehand	1959:10
road to r. lies by doubt	1959:10
Resolutions: good r.	1959:10
Resolve and thou art free	1959:10
Resolved mind has no cares	1959:10
Respect	1959:10
cultivate r. for right	1959:10
name or clothes procure r.	1959:10
no r. of persons in you	1959:10
no r. of persons with God	1959:10
r. man, he will do more	1959:10
r. wears itself out	1959:10
r., younger brother to love	1959:10
r. youth pays to age	1959:10
seek r. less eagerly	1959:10
to be capable of r. rare	1959:10
Respectable: coat makes man	1959:10
r.	1959:10
men r. only as they respect	1959:10
more ashamed, the more r.	1959:10
need money to be r.	1959:10
not one is r. or unhappy	1959:10
not r. if consume more than produce	1959:10
r. as a pair of rubbers	1959:10
r. as hides and tallow	1959:10
r. because he kept a gig	1959:10
r. means careful tying of cravat	1959:10
r. means rich, decent poor	1959:10
r. people are cowards	1959:10
r. people thieves of virtue	1959:10
Respectability	1959:10
bald head and bank account, r.	1959:10
men have to do mean things to keep up r.	1959:10
r., gignania	1959:10
Respected as we respect	1959:10
respect not, not r.	1959:10
r. of men	1959:10

Responsio mollis frangit iram	1959:12
Rest	1963
absence of occupation is not r.	1963:6
all not abed that have ill r.	1963:8
come unto me and I will give you r.	1963:11
hardest toil, reluctant r.	1964:2
he that can take r. greater	1963:7
I follow'd r., r. fled	1964:6
if I r., I rust	1964:6
in seclusion there is r.	1964:3
more r. in hell than with thee	1963:8
no r. like earned r.	1963:13
one season of r., one of labor	1963:10
r. a while and run a mile	1963:14
r. and be thankful	1964:6
r. gives relish to labor	1964:1
r. in bed helps diseases	1963:14
r. is for the dead	1963:5
r. is sweet after strife	1963:12
r. is the panacea	1963:14
r. sweetly if heart reprehend thee not	1964:2
reward of toil is r.	1964:1
sure place of r. from labor	1964:4
think not of r., tho dreams be sweet	1963:9
to set up one's last r.	1963:10
too much r. becomes a pain	1964:2
well-earned r.	1963:13
with quiet mind go take thy r.	1964:13
without r. nothing endures	1963:14
Reste: j'y suis, et j'y r.	1964:1
Rested under drums and trappings	1963:4
Restful: be r.	1963:13
Restim: ad r. res redit	1963:2
Result	1964
everything has its r.	1964:8
r. itself will show	1964:7
r. justifies the deed	1961:11
r. proves the act	1964:7
Re-tell again and again	1957:14
Retirement does not secure virtue	1959:13
short r. urged sweet return	1960:6
Retreat	1964
better to make a beau r.	1964:12
brave r. is brave exploit	1964:11
fine r. good as gallant attack	1964:10
good r. better than abiding	1964:6
good r. masterpiece	1964:8
I made good my r.	1964:14
make an honorable r.	1964:16
no feat nobler than brave r.	1964:10
r., take care of yourself	1964:10
to beat, sound a r.	1964:9
triumph is well-timed r.	1964:15
Retrenchment and reform	1964:5
Retribution	1965
rarely does r. fail to overtake	1967:7
tho r. tarry, it won't miscarry	1967:7
Return: bourn from which no r.	1962:9
go whence I shall not r.	1962:9
he shall r. no more	1962:12
making an equal r.	1962:7
what about r.? all lies	1962:10
Returns: many happy r.	1962:1
small profits, quick r.	1962:8
Reveler: my husband was a r.	1962:4
r.	1962:4
Revelry and high life	1962:6
midnight shout and r.	1962:5
pomp and feast and r.	1962:5
sound of r. by night	1962:5
Revenge	1972
above r. or below it	1968:7
costs more to r. than to bear injuries	1973:1
eat dish of r. cold	1972:10
forgiveness better than r.	1968:12

*Revenge, continued*  
 forgiveness is best r. 1973: 8  
 he who cannot r. is weak 1974: 2  
 in passing r. over, superior 1972: 7  
 living well is best r. 1973: 8  
 man need never r. himself 1972: 7  
 no one rejoices in r. as woman 2562: 9  
 no r. more princely than to spare 1973: 8  
 no such r. as contempt of injury 1244: 8  
 noblest r. is to forgive 1973: 8  
 reck no laws that meditate r. 1973: 6  
 r. back on itself recoils 1973: 10  
 r. begets r. 202: 6  
 r. brings forth its kind 1973: 11  
 r., courage to call in honor's debts 1974: 4  
 r., delight of little mind 1973: 5  
 r. every wrath, less he hath 1973: 3  
 r., fruit you must leave ripen 1972: 9  
 r. in cold blood devil's act 1972: 10  
 r. is a costly luxury 1973: 7  
 r. is cud that I do chew 1972: 8  
 r. is dearly bought 1973: 7  
 r. is kind of wild justice 1972: 7  
 r. is profitable 1973: 2  
 r. is sweet 1973: 4  
 r. its own executioner 1972: 7  
 r. longer delayed, crueler 1973: 1  
 r. never done well in haste 1972: 9  
 r. never repairs an injury 1973: 1  
 r. of a hundred years teeth 1974: 1  
 r. of Merchant of Venice 1679: 12  
 r. on tyrant sweetest of all 1973: 4  
 r. stronger than gratitude 1973: 2  
 r. sweeter far than honey 1973: 4  
 r., thirsty dropsy of souls 1973: 10  
 r. wrong by forgiving it 1973: 8  
 study r., keep own wounds green 1972: 7  
 sweet is r., especially to women 2562: 9  
 sweet r. grows harsh 1973: 10  
 to forget wrong, best r. 1973: 8  
 to r. is no valor, but to bear 1973: 8  
 to work r. man's a fool 2562: 9  
 Revenged of harm, coat not so warm 1973: 3  
 to be r., new lease of life 1973: 9  
 Revenger of blood shall slay 1968: 4  
 Revenues: pardons are great r. 1973: 8  
 Revenue: talk about r. bossy 2282: 9  
 Revenues, sinews of state 2282: 9  
 Reverence 1974  
 always let there be r. 1974: 5  
 most of all, r. thyself 2067: 7  
 none so poor to do him r. 1974: 6  
 r., angel of the world 1974: 6  
 r. greater at distance 1992: 4  
 r. is fear of God 1974: 6  
 r., spiritual attitude of man to God 1974: 6  
 where r. there also is fear 1974: 6  
 Reverend: you are old and r. 36: 1  
 Reverentia: major e longinquo r. 492: 4  
 Reviling: in r. victor worse than vanquished 2128: 15  
 Revolt: not a r., a revolution 1975: 8  
 Revolution 1974  
 all recognize right of r. 1975: 3  
 every r. first a thought 1974: 10  
 giving r. another trial 1974: 11  
 inciting to r. is treason 1975: 1  
 little pamphlets cause r. 1974: 7  
 not a revolt, a r. 1975: 2  
 not compose distiche to achieve r. 1975: 4  
 r., change in misgovernment 1974: 13  
 r. changes tastes as well as fortunes 1974: 12

*Revolution, continued*  
 r., democracy turning over in bed 1974: 11  
 r., opinion backed by bayonets 1975: 2  
 r., transfer of power 1974: 13  
 where content, no r. 1974: 9  
 Revolutions are not about trifles 1974: 7  
 r. are not lightly commenced 1974: 7  
 r. last desperate remedy 1974: 11  
 r. not made by men is spectacles 1974: 8  
 r. not made with rose-water 1974: 8  
 Reward 1976  
 desert and r. far odd 552: 8  
 desert and r. seldom keep company 1975: 13  
 for great responsibilities, great r. 1975: 12  
 I receive r. of my folly 840: 12  
 never r. anyone equal to merit 1975: 15  
 promise of r. makes work joy 1975: 10  
 r. and punishment lowest form of education 1975: 6  
 r. and punishment two hinges of government 1975: 14  
 r. makes us good or bad 1975: 11  
 r. of duty power to fulfil 1975: 9  
 r. of good deed is to have done it 1975: 7  
 r. of merit 1975: 8  
 r. of study, understanding 1975: 5  
 r. of vice and virtue, shadow following substance 1968: 1  
 r. worthy of my genius 1975: 15  
 wise that gave first r. 1975: 16  
 Rex and Tyrannus different 2404: 19  
 Rex: qualis r., talis grex 1309: 3; 1886: 12  
 r. aut asinus 403: 2  
 r. eris si recte facies 1303: 3  
 r. est qui metuit nihil 1306: 7  
 r. numquam moritur 1302: 5  
 suos r. reginae placet 1886: 4  
 Reynard still r. in cowl 881: 1  
 r. still r. in surplice 1662: 5  
 Rhein: die Wacht am R. 947: 8  
 Rhetor from being consul 876: 13  
 Rhetorio 1976  
 flowers of r. 1976: 4  
 heavenly r. of thine eye 1976: 2  
 moved by r. of silver fee 242: 1  
 of r. whole streams outflow 1976: 3  
 ornate r. taught of Plato 1976: 4  
 persuade not by reasoning but r. 1976: 4  
 persuasive r. that sleek'd tongue 1976: 3  
 practise r. in common talk 1976: 7  
 r., art of leading by persuasion 1976: 5  
 r. either good or naught 1976: 5  
 r. of persuading eyes 1976: 2  
 r. oftener serves ill turns than good ones 1976: 5  
 r., which learned call rigmorale 1976: 1  
 r. without logic, no root 1976: 6  
 spare your r. 1976: 6  
 truth and beauty in r. 1976: 5  
 Rhetorician's rules teach nothing 1976: 1  
 Rheum: women's r., cheap 2290: 4  
 Rheumatism: more known about stars than r. 1013: 6  
 r., distemper of coachman 1013: 1  
 Rhine: to watch the R. 947: 8  
 Rhino: the ready, the r. 1610: 8  
 Rhubarb: more r., less diet 372: 2  
 Rhyme 1976  
 debased verse to r. 1976: 8  
 it may r., but accordeth not 1976: 12  
 neither r. nor reason 1976: 14  
 r., if you take it in time 1976: 11

*Rhyme, continued*  
 r. makes nonsense pass for wit 1976: 13  
 thy r. is older than mine 1976: 9  
 to Jack and Tom my r. directed 1819: 14  
 to r. to death 1976: 10  
 verse without r., body without soul 1976: 11  
 without r. or reason 1976: 14  
 write in r., one verse for other's sake 1976: 8  
 Rhymed to death 1976: 10  
 Rhyming: bondage of R. 1976: 8  
 Rialto: what news on R. 1684: 4  
 Rib: go to heaven without r. 2506: 7  
 r. made he a woman 2575: 1  
 Rib-bender: this is a r. 205: 2  
 Ribband in the cap of youth 45: 2  
 Ribbon: blue r. of turf 931: 11  
 Ribs: I'm one of your r. 13: 7  
 nothing but r. and tucks 2301: 4  
 Rice: don't stir r. 1911: 1  
 Rich 1977  
 all are r. who can enjoy the air 1980: 13  
 always to be r. next year 1978: 10  
 as r. as Jew, cream, Croesus, etc. 1985: 6-11  
 as r. as new shorn sheep 180: 9  
 call me scoundrel, only call me r. 1980: 2  
 common sense among r. is rare 1978: 15  
 duty of r. to do good 1982: 8  
 easier for camel than for r. to enter kingdom of God 1983: 8  
 evil men r., good men poor 1856: 4  
 fool that both r. and niggard is 1984: 4  
 give to r., take from poor 1089: 12  
 God help r., poor can beg 1854: 10  
 hard for r. to enter heaven 1983: 8  
 haste to be r. not innocent 1979: 8  
 he is r. that hath sufficiency 1980: 11  
 he is r. who enjoys his riches 1980: 11  
 he is r. who is satisfied 1981: 4  
 he is wise that is r. 1978: 2  
 he that owes nothing is r. 530: 7  
 he that's r. is wise 2272: 3  
 highest, the useless r. 1775: 4  
 how r. all desire to know 1980: 2  
 if r., deal well with self 1978: 4  
 if r., even barbarian pleases 1982: 10  
 if r., I should like to live 1856: 1  
 if r., you speak the truth 1854: 8  
 if thou art r., thou'rt poor 1855: 2  
 in r. house cloth soon laid 1982: 9  
 is every man born to be r. 1979: 3  
 jests of r. ever successful 1981: 10  
 labor not to be r. 1977: 2  
 more kingly to enrich than be r. 1305: 3  
 no avenging self on r. man 1978: 5  
 no good man suddenly r. 1979: 8  
 no one r. quickly if honest 1979: 8  
 no one so r. he may not owe 224: 10  
 not sufficient, never r. 1979: 12  
 outwardly r., inwardly poor 1855: 7  
 passing r. on forty pounds 1980: 13  
 pasture of r. are the poor 1853: 4  
 pleasures of r., tears of poor 1853: 14  
 pride of r. makes labor of poor 1856: 1  
 prodigality of r., providence of poor 1856: 1  
 r. add riches to riches 1844: 8  
 r. and clearly out of debt 1980: 12  
 r. and poor equal in grave 513: 7  
 r. and poor fairly pitted 1854: 13  
 r. and poor meet together 1855: 4  
 r. are deemed wise 1982: 11  
 r. are possessed by their money 1983: 2  
 r. are revenue to the poor 1856: 1

*Rich, continued*

r. before night, hanged before noon 1979: 8  
 r. beyond the dreams of avarice 1985: 8  
 r. break laws, poor punished 1364: 4  
 r. by making little every day 1979:11  
 r. direct you to furniture 1854:13  
 r. do wrong and boast thereof 1853: 4  
 r. either knave or heir of knave 1979: 7  
 r. enough that wants nothing 1980:13  
 r. feast, poor fast 1856: 6  
 r. follow wealth, poor the r. 1854: 4  
 r. hallowa evening with prayer 1855: 7  
 r. have many friends 1982: 1  
 r. have seldom good counsel 1978: 7  
 r. have the world at will 1982:14  
 r. in difficulties has friend 1853: 4  
 r. in lands, r. in money 1978:13  
 r. in things he lets alone 1981: 7  
 r. is filled with good things 1853: 4  
 r. knows not who is his friend 1983: 5  
 r. man and miserable 1983: 0  
 r. man can do nothing wrong 1982: 5  
 r. man in his castle 1852:15  
 r. man's money often hangs him 1983: 3  
 r. men are loved ay 1982: 1  
 r. men can't be good 1979: 7  
 r. men have no faults 1982: 5  
 r. men renew their youth 1982:12  
 r. need not beg a welcome 1982: 3  
 r. need not live sparingly 1982: 2  
 r. never want for kindred 1980: 8  
 r. never whistle 1855: 2  
 r., not gaudy 367: 7  
 r. only stewards over riches 1854:15  
 r. should have strong stomach 1980: 9  
 r. spends his money, poor his strength 1856: 2  
 r. stewards for the poor 1854:15  
 r. that need neither flatter nor borrow 1981: 5  
 r. thinks of the future 1856: 2  
 r. tremble, poverty free 1855: 2  
 r. trustees for the poor 1854: 4  
 r. want stomachs for meat 1853:12  
 r. will carry nothing with him 1985: 3  
 r. without learning, sheep 1977: 5  
 r. who does not want bread 1981: 2  
 r. who owns a day 490:14  
 r. who toils hard afield 760:10  
 r., yet hath nothing 1855: 4  
 sorrows of r. not real 1853: 7  
 to be r. is gift of fortune 1979: 4  
 to be r. is good 1907: 5  
 to be r., move next to pauper 1979: 2  
 to be thought r., good 1980: 7  
 to grow r., learn to give 1981: 1  
 we give to r., take from poor 1853: 6  
 what peace between r. and poor 1853: 4  
 when r., treat body well 1978: 4  
 why should r. man steal 1979:14  
 with the r. a little patience 1977: 8  
 Richard Conqueror: came in 64: 8  
 Richard's himself again 405:11  
 Riche: amez r. qui ne doit rien 530: 7  
 Richer: consort not with r. 1978: 1  
 r. because industrious 1979:13  
 Riches 1977  
 acquire r., but not days 1985: 1  
 all ask about my r., none about soul 1980: 2  
 as carle r. he wretches 1981:10

*Riches, continued*

as r. increase, body decreases 1983:12  
 bear't r. but a journey 1855: 2  
 best r. ignorance of wealth 413: 2  
 better is love than r. 1977: 4  
 by r. come many goods 1853: 8  
 cast not thy heart after r. 1977: 2  
 dare to despise r. 1978: 3  
 despise r. possessed by others 1980: 1  
 despise r. to have happy mind 1978: 3  
 desire r., must stretch string 1979: 5  
 disgrace to one's r. 253: 6  
 embarrassment of r. 1977: 1  
 expectation of r., poverty 1856: 5  
 for r. no bound fixed 1980: 5  
 fruit of r. is plenty 1981: 4  
 greater r. than Midas 1985:11  
 he enjoys r. most who needs them least 1979:15  
 he heapeth up r. 1984: 7  
 he who wants r. wants them at once 1979: 1  
 honesty does not increase with r. 1978:15  
 how hardly shall r. enter kingdom of God 1983: 8  
 if r. increase, set not heart upon them 1979: 0  
 if r. yours, why not take them with you 1984:15  
 if search for r. successful 1978: 9  
 ill-gotten r. never last long 926: 1  
 infinite r. in a little room 1979: 6  
 morals corrupted by r. 1978: 8  
 more r., the greater fool 845: 7  
 multiply r. and you multiply cares 1983:10  
 not fit for r. who is afraid to use them 1984: 3  
 not r. to have much, but to desire little 1980:13  
 possession of r. greater agony 1983:11  
 rank without r. worthless 1978:14  
 r. abuse who know not to use 1984: 3  
 r. alone make no man happy 1978:11  
 r. and strength exalt heart 1981: 8  
 r. are a great ornament 1982: 4  
 r. are for spending 1984: 1  
 r. are given to the good 1977: 6  
 r. are gotten with labor 1978:12  
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 any r. leads to end of world . . . 1999: 2  
 be careful to stick to the r. . . 1999: 1  
 crooked r. appeared straight . . . 1004:13  
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no matter which r. you take	1999: 5
no r. so level as to have no rough places	1999: 3
no r. to sky	576: 1
no royal r. to learning	1379: 4
on the wrong r.	1999:10
other side of r. always clearest	1999: 5
r. to the heavens remains	101: 2
r. to hell easy to travel	1128: 3
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ten pound r. for five pound note	1612: 8
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to mount to heavens no r.	709: 3
when, by what r., whither	1999: 4
Roads: all r. lead to Rome	2003: 5
be content with rough r.	1999: 3
crooked r. are r. of genius	940:10
some r. lead farther than others	1111: 7
walk not on main-travelled r.	1999: 8
Roaming with hungry heart	2361: 9
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Roar	1999
I'll make thee r.	2000: 1
nature says r.	2000: 1
prick me Bullcalf till he r.	1999:12
r. like bears, bulls	1999:12
r. like bull of Bashan	254: 7
r. as gently as sucking dove	1999:13
Roast: give r., and beat with spit	956: 1
great boast, small r.	208: 7
rule the r.	2013: 9
Rob not for burnt offerings	2000: 6
r. scholar, r. twenty men	2000: 3
to r. corpse, spittle	2000: 2
Robbed that smiles steals from thief	2000: 8
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Robe: last r. without pockets	1985: 5
Robe: tailer la r. selon le corps	373: 4
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Robin	2000
little English r.	2000:12
r. and the wren	2000:11
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Robins: one tree won't hold two r.	1997: 8
when r. nest again	2000:10
Rock	2001
aground on same r.	1429: 6
built his house upon a r.	253: 2
firm as a r.	2001: 7
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great r. in weary land	2080: 7
he steers you onto a r.	2047: 1
like r. engirdled by sea	2001: 7
living r. worn by brook	2464: 2
no r. so hard but little wave may beat admission	2464: 2
one r. good as another to be wrecked on	2001: 8
r. not to be wind-shaken	2001: 7
R. of Ages, cleft for me	2001: 6
r. of offence	2718:16

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this r. shall fly as soon as I	2001: 7
to hoe a r.	1817: 4
upon this r. build church	1783: 1
without a r. in my pocket	1610: 8
Rocker: gone off my r.	1498:12
Rocket: I shot a r. in the air	95:10
rose like a r.	747:14
Rocking-chair: conscience	406:10
Rocks: escape r., perish in sands	813: 7
on the r.	2001: 8
piling up the r.	2001: 8
Rod	2001
beaten with his own r.	1970: 1
for your own tail made a r.	1972: 3
he that spares r. hates son	343: 2
make a r. for one's self	2001: 9
r. breaks no bones	2002: 1
r. brings boys to goodness	2002: 5
r. doth not make love less	343: 7
r. for a fool's back	850: 5
r. for school	2484:10
r. gives wisdom	344: 4
r. makes children base	344: 7
r. more mocked than feared	1594: 6
r. of iron	2002: 4
spare r., spoil child	344: 8
thy r. and thy staff shall comfort me	2002: 3
to have a r. in pickle	2002: 6
to kiss the r.	1314: 2
to put r. under the girdle	2002: 2
would a man 'scape the r.	1955: 5
Rode madly off in all directions	1988:10
Roderick: where was R. then	1240: 2
Rogat: qui timide r. docet negare	100:10
Rogue	2002
as big r. as ever peeped	2002:14
better r. than fool	854: 7
few capable of being r.	2002:10
little r. becomes great r.	2002:11
no r. like to godly r.	2002:12
nobody calls himself r.	2002: 8
one r. is usher to another	2002:15
practenotorious r.	2002:14
rich r., two shirts and rag	2002:16
r. in grain is r. again	2002:17
r. is a roundabout fool	854:10
r. is only a fool	2003: 2
r.'s wardrobe harbor for house	2002: 9
set a r. to catch a r.	2003: 1
tame r. begets wild r.	2002: 7
wild r. born of r.	2002: 7
Roland for an Oliver	2003: 3
R. to the dark tower came	697: 1
to die the death of R.	2003: 4
Rolet: call a R. a rogue	2194: 3
Roma, prima urbes inter	2004: 8
Roman: happy fate for R. state	2003: 8
Holy R. Empire	2004: 9
I am a R. citizen	2003: 9
noblest R. of them all	2003: 5
rather be a dog than such a R.	2004: 4
R., more of farmer than soldier	2004: 2
R. nature was fierce, brutal	2004: 2
R. Senate and People	2004: 7
R. wins by sitting still	545:11
so great a labor to found R. race	2004: 7
Romana simplicitate loqui	2193: 4
Romance: man's last r.	1468:11
Romans kept youth upright	668:14
last of the R.	2004: 5
R., lords of the world	2004: 7
Romanus: civis R. sum	2003: 9
R. sedendo vincit	545:11
Rome	2003
all roads lead to R.	2003: 5
all things for sale at R.	2004: 3
at R. long for country	582:13
at R., reverence Romulus	2006: 3
fiddling while R. burns	2004: 1

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first among cities, golden R.	2004: 8
found R. brick, left it marble	2003: 6
grandeur that was R.	2004: 8
lofty R.	2004: 6
no right at R.	2004: 3
rather first here than second at R.	815: 3
R. deliberates, Saguntum perishes	548: 1
R. has as many girls as sky stars	961: 2
R., on her seven hills	2004: 8
R. shattered by prosperity	1903: 6
R., the Eternal City	2004: 6
R. was not built in a day	2004:10
to R. for everything	2003: 7
walls of lofty R.	2004: 6
when in R., do as Romans	2005: 1
Romore un fiato di vento	752:15
Roof: he is in house r.	68: 9
thatch r. before rain	866: 1
Room: easiest r. in hell	1127: 8
elbow r.	674: 4
in wooden house, golden r.	440:12
not r. to swing a cat	299: 8
r. better than company	386: 3
Roost: rule the r.	2013: 9
Rooster: hungry r. don't cackle	1199:18
r. makes more racket than hen	375: 2
r. without a tail	375: 2
Root	2006
bitter r., sweet graft	2006:10
no r., no fruit	2006: 7
perished from the r.	2006:11
r. and branch	2006:11
r. of the matter	2006: 9
to destroy r. and branch	557: 3
to r. for some one	2006: 8
to take deep r.	2006:12
to water plant, r. dead	1337: 1
turned loose to r. for himself	2006: *
Roots deep, wind cannot damage	2120: 5
r. of education bitter	667: 7
Rope	2007
as meet as r. for thief	824: 3
at the end of one's r.	2007: 6
don't throw r. after bucket	2007: 5
he pulls with a long r.	501: 2
I pull in my r.	1896: 4
I thought I'd given her r.	2481: 1
keep r. below shoulders	2007: 4
let go upper r.	182: 2
loosen every r.	1080:10
mention not r. in house of hanged	1057: 1
r. already round my neck	2007: 4
r. and butter	2008: 3
r. enough to hang one's self	2008: 1
run from ruddled r.	2491: 1
taut r. will break	226: 3
to r. some one in	2008: 4
twist r. to bind typhoon	1336: 2
twisting Ocnus' r.	2007: 9
upon the high r.	2007: 8
weave a r. of sand	2007: 2
Ropes: know the r.	2007: 7
upon the high r.	1881:18
Rosa: sub r.	2008: 6
Rosary in hand and devil in soul	1208: 5
Rose	2008
be a r. and not a thorn	908: 1
better stung by nettle than pricked by r.	2009: 9
earthier happy is r. distilled	307: 9
fairest r. at last withers	2009: 4
gather the r. from thorn	1726: 2
instead of r. you'll have burr	2009: 8
joy of r. that it blows	2009: 4
mighty like a r.	2009: 5
no r. without a thorn	2010: 2
r. and thorn	2009:6-2010: 4

*Rose, continued*

r., by any name, smell  
sweet 1655: 6  
r. has thorns only for those  
who would pluck it 2009: 7  
r. is a r. is a r. is a r. 2009: 5  
r. is born among thorns 2009: 12  
r. is fair, but time withers 2009: 4  
r. is not born of a squill 1135: 4  
r. of Sharon 2009: 3  
r. proveth the thorn 2009: 8  
r. sweeter in the bud 2009: 2  
r. to the living is more 2008: 5  
sweet is r., but grows on  
brier 2260: 9  
sweetest r. hath prickle 1394: 1  
sweetest r. must fade 2009: 4  
'tis the last r. of summer 2009: 4  
under the r. 2008: 6  
when r. perishes, thorn left 2009: 11  
where blows the r. of yes-  
terday 2008: 7  
wherever r. there is thorn 103: 12  
white r. meant surrender 825: 9  
why waste r. upon the tomb 2008: 5  
without thorn the r. 2009: 10  
Rose-water: pour r. on toad 998: 7  
revolutions not made with  
r. 1974: 8  
Rosebuds: crown ourselves  
with r. 2325: 3  
gather ye r. while ye may 2325: 3  
Rosemary, for remembrance 1954: 5  
Rosenblatter: auf r. ist  
nicht zu bauen 1974: 8  
Roses: each morn a thousand  
r. brings 2008: 7  
gather r. unscathed by  
brier 2010: 3  
give me my r. now 2008: 5  
let r. alone, thorns let you  
alone 2009: 7  
lie upon r., then upon  
thorns 2000: 14  
r. and raptures of vice 1439: 14  
r. grow not on the squill 2010: 4  
r. from your lips 1861: 10  
r., that in deserts bloom 1710: 2  
scent of r. will hang round  
it still 1561: 9  
stifle me under r. 827: 1  
Rosa: pass the r. 2518: 1  
Rot-gut whiskey 2485: 5  
tariff on r. 630: 12  
Rota in medio rotae 2483: 2  
r. male uncta stridet 2483: 6  
r. posterior curras, secundo 816: 1  
Rough 2010  
as r. as bear, briar, bark 2010: 11  
cut up r. 2010: 6  
r. and ready 2010: 8  
r. and tumble 2010: 9  
r. as it runs 2010: 5  
r. ways shall be made  
smooth 2010: 10  
take r. with the smooth 2010: 12  
wow but he was r. 2010: 7  
Rough-and-tumble warfare 708: 7  
Rough-hew them how we may 680: 9  
Roughness: affect a saucy r. 2010: 7  
rustic r., awkward 2010: 7  
Round: can't chop as r. as  
can pare 470: 8  
giddy r. of fortune's wheel 878: 4  
Round-heads and wooden  
shoes 1093: 1  
Roundabouts: lose on r. 927: 4  
Routine is a ground to stand  
on 1050: 7  
Row 2011  
at the end of his r. 2011: 2  
gypsy has a r. to hoe 1872: 7  
hard r. to hoe 2011: 1  
r. one way, look another 1450: 4  
Rowboat: never owned a r. 81: 3  
Rowing together 209: 8  
Rowland for an Oliver 2003: 3  
Rowelane: nose à la R. 1696: 8  
Royalty feather in man's  
cap 1201: 1

*Rub*

every r. is smoothed 2011: 4  
not r., but gravy 624: 8  
r. and a good cast 1083: 8  
there's the r. 624: 6  
to r. it in 2011: 3  
Rubbed out by Spaniards 2011: 5  
Rubberer: escape r. 1453: 5  
Rubicon: to cross the R. 2011: 6  
Rubies: price far above r. 325: 8  
Rubor: ubi r., obstat amor 208: 1  
Rubs on smoothest road 393: 9  
Rubus arderet, non combu-  
reretur 258: 9  
Rudder 2011  
hold the r. true 2011: 7  
keep my r. true 2011: 7  
learn to row before taking r. 722: 14  
little avails r. when ship  
lost 1350: 7  
ruled by r. or by rock 2012: 1  
Ruddy perfection of beauty 140: 1  
Rude and scant of courtesy 2012: 2  
r. in speech 2012: 2  
Rudeness better than argu-  
ment 2012: 3  
r. sauce to his good wit 2012: 3  
r. to hearken at the door 1440: 12  
r. to him was courtesy 440: 1  
Rue 2012  
r., and thyme grow in one  
garden 2012: 4  
r., even for ruth 1954: 5  
r. in thyme is a maiden's  
posie 2012: 5  
r., sour herb of grace 2012: 6  
to his r., apply pennyroyal 2250: 5  
to take the r. 2012: 7  
wear your r. with a differ-  
ence 2012: 6  
Ruffle: Frenchman invented  
r. 2093: 2  
Ruffles to man without shirt 940: 10  
Ruhe eines Kirchhofs 353: 3  
Ruin 2012  
gone to r. 2012: 11  
made his way by r. 2012: 10  
oyster-net of r. 2012: 8  
road to r. in good repair  
rule or r. 2013: 2  
Ruined: no man r. but by  
self 2012: 9  
r. but for our ruin 2012: 14  
Ruins of face not repairable 739: 9  
Ruisseaux: petits r. font  
grandes rivières 1035: 18  
Rule 2012  
all submit to r. 2013: 10  
any fool can make a r. 2014: 5  
better to r. than be ruled  
by line and r. works many  
fool 2014: 5  
cruel r. more bitter than  
lasting 2013: 4  
desire to r. vehement pas-  
sion 2013: 8  
divide and r. 1014: 5  
done by r. 2203: 16  
easier to r. kingdom than  
family 2013: 6  
exception proves the r. 2014: 1  
golden r. 2016: 3  
home r. is Rome r. 1254: 12  
impatient knows not how to  
r. 2013: 5  
lacked nothing to r. but  
kingdom 2013: 4  
men marked from birth to  
r. or be ruled 2012: 15  
neither r. nor be ruled 2013: 2  
no one can r. that can't be  
ruled 2016: 8  
no r. without exception 2014: 1  
poor r. won't work both  
ways 2013: 12  
r. household, r. state 2013: 6  
r. of right, reason 2014: 6  
r. of thumb 2014: 2  
r. or be ruled 2012: 15  
r. or ruin 2013: 2

*Rule, continued*

r. rather praised than prac-  
tised 476: 3  
r. the roast 2013: 9  
r. with rod of iron 2002: 4  
temperate r. endures 2013: 5  
to r. and to be ruled 2016: 8  
to r. for his own self 1063: 7  
unjust r. never endures 2013: 5  
Ruler 2016  
as is the r., so is ruled 2017: 1  
good r. must have been  
ruled 2016: 8  
if r. good, people good 2017: 1  
if you are a r., command 2017: 5  
let r. be slow to punish 2017: 2  
let there be one r. 2016: 11  
r. must be better than ruled 2013: 1  
r. of the Queen's Navie 2025: 8  
r. should look at both sides 2017: 4  
r. should make subject fear 2017: 6  
who shall rule the r. 2017: 3  
worst r. cannot rule self 2060: 5  
Rulers: change of r., but  
change of name 1016: 12  
multitude of r. destroyed  
Caria 2016: 11  
one must bear follies of r. 2016: 10  
r. are men before God 2016: 7  
r. are ruled by women 2555: 3  
r. of old 2017: 6  
Rules and precepts of no  
value 2014: 3  
r. of decorum, propriety 2014: 6  
slave to his own r. 2013: 11  
true r. for old inventions 1253: 8  
Rum: demon r. 2017: 7  
r. and ruin go together 2017: 8  
r. and true religion 2017: 9  
r. is the bane of morals 2017: 14  
r. name applied indiscrimi-  
nately 2017: 12  
r., Romanism, and rebel-  
lion 1748: 2  
spill r., lose that only 2017: 11  
when r. is in, wit is out 2523: 7  
Rummies and radicals 2017: 10  
Rumor 2017  
any r. against a fallen man 751: 1  
no fleeter thing than r. 2018: 3  
no r. utterly destroyed 2017: 17  
quick to perish is r. by  
woman voiced 2017: 15  
r. does not always err 2018: 6  
r. doth double numbers 2018: 2  
r. of all evils most swift 2018: 9  
r. pipe blown by surmises 2018: 4  
so r. says 2018: 7  
this from the tongue of r. 2018: 5  
trivial thing is r. 2018: 4  
Rumor: honestus r. alteram  
patrimonium 1960: 16  
r. publicus non frustra est 2017: 17  
Rumors: false r. often heget  
truths 2018: 4  
flying r. gathered as they  
rolled 2018: 3  
idle r. 2018: 2  
passion for spreading r. 2018: 2  
r. travel fast 2018: 1  
scatter r. among the  
crowd 2018: 9  
Rump: bath has showed me  
r. 125: 9  
he has eaten hen's r. 2184: 1  
uses r. to open door 1238: 6  
Run 2018  
an ill r. at dice 2018: 12  
better good r. than bad  
stand 200: 8  
cannot r. and sit still 1230: 2  
common r. of mankind 2018: 11  
general r. of laws 2018: 11  
have a r. for one's money 2018: 13  
he may ill r. that cannot  
go 2019: 4  
he may r. that reads 1038: 13  
long r. that never turns 2019: 5  
ordinary r. of readers 2018: 11  
r. as swift as building 2018: 14

*Run, continued*

<i>r. before horse to market</i>	2019:10
<i>r., never attain</i>	2018:15
<i>r. of luck</i>	2018:12
<i>r. to and fro</i>	1320:12
<i>strive not to r. like Hercules</i>	1081: 3
<i>to r. amuck</i>	2019: 7
<i>to r. for one's life</i>	2019: 3
<i>you r. at random</i>	2019: 8
<i>Runaway: death o'ertakes r.</i>	801: 6
<i>Runner: without hurrying,</i>	
<i>    r. reaches goal</i>	1202:16
<i>you look like a r.</i>	2019: 6
<i>Running: out of the r.</i>	2019: 2
<i>r. at rovers</i>	2019: 8
<i>r. for one's all</i>	2019: 3
<i>Runs: he r. far that never</i>	
<i>    turns</i>	2019: 5
<i>he r. like a deer</i>	2019:11
<i>he that r. fast will not run</i>	
<i>    long</i>	2019: 1
<i>he that r. in dark, stumbles</i>	2019: 9
<i>he that r. may rally</i>	2019: 2
<i>he who r. may fight again</i>	800: 9
<i>he who r. may read</i>	1938:13
<i>Rupture of debate</i>	528: 2
<i>Rupture: he has a r.</i>	586: 6
<i>Rus ex urbe</i>	359:11
<i>r. in urbe</i>	360: 1
<i>Rush: not worth a r.</i>	2642:12
<i>Rushes: green r. for</i>	
<i>    stranger</i>	2224: 5
<i>tickle the senseless r.</i>	481: 7
<i>Russe: grattez R., trouvez</i>	
<i>    tartare</i>	2019:13
<i>Russia, always defeated,</i>	
<i>    never beaten</i>	2019:15
<i>R. has two generals</i>	2019:14
<i>Russian: scratch R., find</i>	
<i>    Tartar</i>	2019:13
<i>some people may be R.</i>	606: 5
<i>Rust</i>	2020
<i>better eaten with r.</i>	2020: 8
<i>better wear out than r. out</i>	2020: 3
<i>if I rest, I r.</i>	2020: 6
<i>it is r. we value, not gold</i>	2651:16
<i>knife with r. yfret</i>	2020: 4
<i>little streak of r.</i>	753: 8
<i>r. frets hardest iron</i>	2020: 1
<i>r. of mind, destruction of</i>	
<i>    genius</i>	2020: 5
<i>Rusticity: a refined r.</i>	1184: 3
<i>Rusticus, abnormis sapiens</i>	1786: 7
8	
<i>Sabbath</i>	2020
<i>kindle no fire upon the s.</i>	2020:11
<i>remember the s. day</i>	2020:10
<i>s. was made for man</i>	2021: 2
<i>seventh day is s. of Lord</i>	2020:10
<i>seventh year shall be s.</i>	760: 6
<i>travel beyond the s.</i>	2021: 1
<i>witches' s.</i>	2020: 9
<i>Sabbatum propter hominem</i>	
<i>    factum est</i>	2021: 2
<i>Sabean odors from the shore</i>	2144: 3
<i>Saber hacere a todos</i>	159: 3
<i>Sables: I'll have suit of s.</i>	505:13
<i>Sacerdos: sicut populus, sic</i>	
<i>    s.</i>	1884:11
<i>Sack</i>	2021
<i>bad s. will bear no clout-</i>	
<i>    ing</i>	2021: 9
<i>broken s. holds no corn</i>	2021: 4
<i>empty s. cannot stand up-</i>	
<i>    right</i>	2021:14
<i>every one thinks s. heaviest</i>	256: 7
<i>every s. on its own bottom</i>	2021:10
<i>he has given s. a turn</i>	2021: 3
<i>he sins who holds the s.</i>	2300: 7
<i>if s. and sugar be a fault</i>	2580: 3
<i>intolerable deal of s.</i>	2580: 3
<i>many a s. tied before full</i>	2021:13
<i>nothing comes out of s. hut</i>	
<i>    what was there</i>	2021: 6
<i>old s. asks much patching</i>	2021: 8
<i>old s. in eye spilling</i>	2021: 7
<i>s. is known by the sample</i>	1321: 2

*Sack, continued*

<i>short s. hath wide mouth</i>	2021:11
<i>taking out empties the s.</i>	2196: 1
<i>tie s. before it is full</i>	1912: 1
<i>to get the s.</i>	2021: 5
<i>when s. opened contents</i>	
<i>    known</i>	2021: 6
<i>Sacks: more s. to the mill</i>	2021:12
<i>Sacrifice others, be sacri-</i>	
<i>    ficed</i>	1969: 5
<i>s. to the Graces</i>	1019: 2
<i>Sacrilege: petty s. punished</i>	2297: 2
<i>Sacrum: inter s. saxumque</i>	575:18
<i>Sad: never to be s., live</i>	
<i>    rightly</i>	1069:12
<i>s. as angels for sin</i>	65: 7
<i>s. hate merry, merry hate</i>	
<i>    s.</i>	1088: 5
<i>Saddle</i>	2022
<i>fair in cradle, foul in s.</i>	450: 8
<i>in the s.</i>	2022: 4
<i>lose s. or win the horse</i>	2529: 4
<i>one s. enough for one horse</i>	1182: 5
<i>s. to fit every horse</i>	2022: 5
<i>s. today, ride tomorrow</i>	2022: 3
<i>set s. on right horse</i>	2022: 2
<i>to set beside the s.</i>	2022: 1
<i>you dead, I shall ride in s.</i>	1243:10
<i>Saddle-leather preferable</i>	1988:12
<i>Saddles: neither worn s., nor</i>	
<i>    eaten</i>	102: 6
<i>Sadness: birds of s. over</i>	
<i>    head</i>	2168: 4
<i>s. and gladness succeed each</i>	
<i>    other</i>	1275: 7
<i>Sacculum insapiens</i>	46: 4
<i>Sacculi: aurea sunt nunc s.</i>	47: 7
<i>heri, hodie, et in s.</i>	709:12
<i>in s. sacculorum</i>	709:12
<i>Sacculum: in s. sacculi</i>	2631: 1
<i>novi ego hoc s.</i>	47: 1
<i>Safe: all safe when one de-</i>	
<i>    fended</i>	2023: 3
<i>better be s. than sorry</i>	2022: 9
<i>better ride s. in the dark</i>	2023: 5
<i>man's perdition to be s.</i>	2023:10
<i>s. and sound</i>	2022: 7
<i>s. as bank, mill, mouse,</i>	
<i>    etc.</i>	2023:12-19
<i>s. bind, s. find</i>	802:12
<i>s. from danger if on guard</i>	2023: 2
<i>s. is the word</i>	2022:12
<i>s. sleeping in whole skin</i>	2022: 6
<i>to be s. in the shallows</i>	2023: 1
<i>to be s., never be secure</i>	2025: 7
<i>what is s. is distasteful</i>	2022:13
<i>Safer: less careful the s.</i>	2023: 4
<i>sharded beetle in s. hold</i>	2023: 6
<i>Safety</i>	2022
<i>always s. in valor</i>	2022:13
<i>best s. lies in fear</i>	2023: 2
<i>only in righteous cause is s.</i>	1283:12
<i>only s. is to expect no s.</i>	2023: 9
<i>out of nettle pluck flower,</i>	
<i>    s.</i>	2023: 7
<i>preserve s. by innocence</i>	2023: 8
<i>problem is how to avoid s.</i>	2022:13
<i>s. first</i>	2023:11
<i>s. lies in middle course</i>	2022:13
<i>s. of all before s. of one</i>	1360: 7
<i>s. of people highest</i>	
<i>    law</i>	1360: 7; 1774:10
<i>there is s. in numbers</i>	2022:11
<i>Sage alone is king</i>	2535: 3
<i>s. in May, live for aye</i>	1103: 9
<i>when s. conquers self</i>	2538: 2
<i>why die with s. in garden</i>	1556:11
<i>Sage: plus s. qui ne pense</i>	
<i>    d'être</i>	2534: 9
<i>s. entend à demi mot</i>	2534: 3
<i>Sageuse à merci de fortune</i>	2536: 3
<i>s. à l'âme ce que santé pour</i>	
<i>    corps</i>	2531: 4
<i>Sagittae Domini in me sunt</i>	95: 7
<i>venit a dote s.</i>	621: 5
<i>Said: as well s. as if I'd s.</i>	
<i>    it</i>	2185:12
<i>easier s. than done</i>	2037:14
<i>from s. to deed great throw</i>	2037: 6
<i>he himself s. it</i>	2183:11

*Said, continued*

<i>I have s. my say</i>	2190: 3
<i>less s. the better</i>	2184:10
<i>little s., soon amended</i>	2190:10
<i>more s., the less done</i>	2037: 2
<i>no sooner s. than done</i>	2037: 5
<i>nothing s. now not s. be-</i>	
<i>    fore</i>	1804: 6
<i>perish who s. our good</i>	
<i>    things before us</i>	2190: 6
<i>s. and done</i>	2038: 5
<i>s. first, thought after</i>	2307: 5
<i>s. well s. is quickly s.</i>	2185: 2
<i>what a thing hast thou s.</i>	2187: 4
<i>Sail: as wind blows, you</i>	
<i>    must set s.</i>	2025: 1
<i>bear low s., wax rich</i>	2024: 8
<i>better s. slowly than not s.</i>	236: 1
<i>full s.</i>	2024: 2
<i>hoist s. when wind is fair</i>	2024:12
<i>hoists s. before fair wind</i>	1491: 5
<i>in troubled waters, shorten</i>	
<i>    s.</i>	2025: 3
<i>let not s. be bigger than</i>	
<i>    boat</i>	2024: 9
<i>one must s. according to</i>	
<i>    wind</i>	2025: 1
<i>ragged s. in fair wind</i>	1491: 5
<i>s. all in one ship</i>	2024:10
<i>s. by card and compass</i>	2025: 5
<i>s. close to land</i>	1601:14
<i>s. into room and s. out</i>	2024:13
<i>s. on! s. on!</i>	1780: 4
<i>s. quoth king</i>	982: 4
<i>s. right in, colonel</i>	2024:13
<i>set free s. to catch breeze</i>	2024:14
<i>strike s. in storm, hoist in</i>	
<i>    calm</i>	2025: 3
<i>time to take in s.</i>	26: 3
<i>to bear a low s.</i>	2024: 8
<i>to s. before the wind</i>	2024: 3
<i>to s. too near the wind</i>	2024: 5
<i>to s. under false colors</i>	2025: 4
<i>to s. with every wind</i>	2025: 1
<i>to s. with wind and tide</i>	2024: 7
<i>to s. without danger, never</i>	
<i>    put to sea</i>	2024: 4
<i>to use every s.</i>	2024:14
<i>too much wind in your s.</i>	784: 7
<i>Sailing</i>	2024
<i>s. before the breeze</i>	2024: 3
<i>second way of s.</i>	1780: 4
<i>to come s. in sow's ear</i>	2025: 2
<i>Sailor: good s. may mistake</i>	2025: 9
<i>he was a wretched s.</i>	2025: 7
<i>like drunken s. on mast</i>	2026: 6
<i>s. speaks of winds</i>	2189: 2
<i>strike up the band, here</i>	
<i>    comes a s.</i>	2026: 7
<i>white shameful color in s.</i>	2026: 2
<i>wonder any man can be a s.</i>	2025: 8
<i>Sailors: bad s. should not</i>	
<i>    travel</i>	2025: 7
<i>hungry sea fatal to s.</i>	2025:12
<i>no pleasure s. have greater</i>	
<i>    than sighting land</i>	2026: 3
<i>s. born for all weathers</i>	2513: 4
<i>s. get money like horses,</i>	
<i>    spend it like asses</i>	2026: 7
<i>s. go round world without</i>	
<i>    going into it</i>	2026: 1
<i>s. in every port mistress</i>	
<i>    find</i>	2025:10
<i>s. nearest death, farthest</i>	
<i>    from God</i>	2025: 9
<i>we were excellent s.</i>	2025: 7
<i>Sails: beat him with s.</i>	
<i>    spread</i>	2125:10
<i>easy to spread s.</i>	2024:11
<i>fleeing with s. and oars</i>	2024:14
<i>lower s. and gather ropes</i>	26: 3
<i>reef thy s. when swollen</i>	2025: 3
<i>set thy s. warily</i>	2025: 3
<i>up with your s.</i>	2024:14
<i>who s. not, knows not fear</i>	2024: 6
<i>with full spread s.</i>	245: 1
<i>Saint</i>	2026
<i>bad man worse when he</i>	
<i>    pretends to be s.</i>	1208: 5
<i>he s. by doing lovely things</i>	2619: 6

*Saint, continued*

danger past, s. forgotten 485: 6  
 enough to provoke a s. 2027: 9  
 every s. has past 2027:10  
 every s. superfluous 2026:12  
 little s. fits little shrine 1443:12  
 make a s. swear like soldier 2235: 6  
 make me a s. by getting  
 meals 2619: 6  
 methought I saw my late s. 2107:10  
 no s. but hath his shrine 2027: 3  
 no sinner like young s. 2027: 9  
 s. abroad, devil at home 1211: 2  
 s. can do little when it  
 pleaseth not God 2027: 7  
 s. in crepe twice s. in lawn 1691: 7  
 s. in face, fiend at heart 79: 7  
 s., person of heroic virtue 2027:10  
 s.'s day over, goodbye to s. 2027:11  
 scratch sluggard, hind s. 2027: 5  
 single s. can put to flight 2026: 8  
 such s., such offering 2026:15  
 such s., such shrine 1426: 5  
 to catch s., with s. bait hook 2027: 8  
 worst of madmen, s. run  
 mad 2666: 1  
 would she could make of  
 me a s. 1479: 1  
 young s., old devil 45: 7  
**Saints:** in church with s. 385: 5  
 Lord forsaketh not his s. 2027: 6  
 many canonized on earth  
 not s. in heaven 2026:13  
 men, not s., dear lady 2027: 4  
 more s. in Cornwall 424: 4  
 not all s. that go to church  
 precious is death of his s. 2027: 6  
 s. are born to suffer 2026:14  
 s. in show, Satans in deed 1208: 5  
 s. will aid if men will call  
 sight of hell-torments exalts  
 happiness of s. 2026:11  
 single men in barracks not  
 plaster s. 2027: 4  
 tears of s. more sweet by  
 far 2026:16  
 those s. whom God loves  
 best devil tempts 2026:16  
 world praises dead s. 2027: 2  
**Sait:** qui plus s., plus se  
 tait 2113:13  
 rien de s., rien de doute 1322: 7  
**Sake:** for fashion's s. 762: 9  
 for their bellies' s. 166:17  
**Sal** Atticum 2028: 2  
 habete in vobis s. 2029: 6  
 vos estis s. terrae 2029: 8  
**Salad** 2027  
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come like s., so depart ..... 2080: 3	s. to tarry and return empty 743: 8	to muzzle a s. .... 1338: 6
even s. their s. too ..... 2081: 4	what's s. if doer think not so ..... 2082: 9	to seek in a s. five feet ..... 2234: 3
fighting with s. .... 2081: 4	Shameless, old; young, im- pudent ..... 44: 8	very s. for shearers ..... 2086: 1
hunter of s., himself a shade ..... 2080: 6	s., graceless ..... 2083: 9	woe to s. whose judge is wolf ..... 2089: 1
longer s. from lofty moun- tains ..... 2081: 8	Shamelessness as a garment 2084: 4	you entrusted s. to wolf ..... 2088: 10
s. are not sun's fault ..... 2080: 2	Shape: any s. does for me 278: 5	you have no more s. to shear ..... 2085: 11
s. are only their own s. .... 2081: 3	outward s., inward habit 79: 2	you owed s., but paid lamb 2086: 3
setting sun doubles s. .... 2082: 1	s. excuses defects of face 101: 2	Sheepish as a sheep ..... 2087: 3
we are all but s. .... 2081: 7	to lick into s. .... 129: 8	Sheets: three s. in wind ..... 630: 14
what s. we are, what s. we pursue ..... 2080: 6	Shapes: as many s. as Proteus ..... 316: 8	Sheffield: he comes from S. 365: 5
where most light, s. heav- iest ..... 2080: 4	Share: lion's s. .... 1434: 8	Shelley: in every skylark S. sings ..... 1035: 15

Shells: mere bag of s. 1443: 4  
 Shelter under a big tree 1029: 9  
**Shepherd** 2089  
 as s., so sheep 2089: 10  
 every s. tells his tale 2272: 3  
 good s. gives life for sheep 2089: 6  
 good s. shears flock, not flays 2283: 8  
 I, too, s. in Arcadia dwelt 89: 9  
 s. lame, sheep in flight 1965: 5  
 s. should not sleep when wolf is among sheep 2089: 5  
 s. who praises wolf hates sheep 2089: 5  
 tend the homely s.'s trade 2089: 8  
 under s. negligent wolf bath many sheep 2089: 5  
 when s. angry, blind guide 2089: 9  
 woe to s. that leaveth flock 2089: 12  
 Shepherds and ministers both men 1748: 5  
 Sherry, sham, port, shass 634: 7  
**Shield** 2089  
 cover self with s. 2090: 1  
 either with s. or upon it 2089: 13  
 golden s. great defence 2089: 6  
 threw away his s. 448: 5  
 too late s. after wound 1350: 3  
 Shields: put s. before hearts 2090: 1  
**Shift** 2090  
 bad s. better than none 2090: 7  
 driven to narrow s. 2090: 3  
 good s. may serve long 2090: 6  
 got by s., lost with shame 2090: 2  
 hang him that bath no s. 2090: 4  
 Shifts: got with s., spent with shame 2090: 2  
 be who lives by s. can seldom shift self 2090: 4  
 put to strange s. 2090: 3  
**Shilling** 2090  
 bring s. to nine-pence 2090: 10  
 bring s. to sixpence 2090: 8  
 come back like bad s. 1773: 10  
 cut him off with s. 2090: 8  
 honest s. better 927: 1  
 poor man's s. but a penny show s., she'll be willing 1849: 5  
 to take the king's s. 2489: 10  
 you'll follow long ere s. drop 1588: 9  
 Shin: fell and broke my s. 1082: 1  
 s. farther off than knee 322: 4  
 Shine: few qualified to s. 1524: 7  
 one day s., next rain 2245: 1  
 Shiny on your own side 1541: 9  
 Shins: breaking s. 1082: 1  
 walk in dark, break s. 486: 10  
**Ship** 2090  
 admire small s., put goods on big one 1012: 3  
 as broken s. has come to land 2090: 16  
 being in s., being in prison 2090: 3  
 big s., big anxiety 1083: 10  
 dear s. stands long in haven 2090: 15  
 don't give up the s. 2091: 6  
 every wind ill to broken s. 2090: 14  
 great s. asks deep waters in the same s. 2091: 9  
 keep to snug side of s. 1726: 2  
 like s. without pilot 1795: 9  
 little s. needs little sail 1443: 12  
 lose s. for want of tar 2085: 12  
 many drops will sink s. 2032: 13  
 many sands will sink s. 2032: 13  
 my s. is in port 2092: 1  
 rough winds bring s. to port 2092: 1  
 run s. ashore leaving port s. in harbor safest 2092: 1  
 s. is ever in need of repairing 2565: 8  
 s. is horse of the sea 2091: 7  
 s. is more than the crew 933: 6  
 s. of state 2200: 8  
 s. of the desert 279: 2  
 s. sooner rigged than a woman 2464: 8

**Ship, continued**  
 tell what wood s. made of 2050: 9  
 to disabled s., all winds contrary 2090: 14  
 tossed like s. in storm 2090: 12  
 way of a s. in the sea 2312: 5  
 what is s. but a prison 2090: 13  
 when my s. comes in 2091: 5  
 Shipmate before a stranger 397: 13  
 Ships: don't risk on hollow s. 672: 2  
 great s., great thoughts 2091: 1  
 how many s. is my presence worth 1240: 2  
 met like s. at sea 2091: 8  
 s. are but boards 2091: 3  
 s. fear fire more than water 2091: 2  
 s. not safe with one another 65: 6  
 s. that pass in the night 2091: 8  
 they that go down to sea in s. 2026: 4  
 to burn one's s. 2091: 3  
 Shipshape and Bristol fashion 2091: 10  
**Shipwreck** 2092  
 common s. source of consolation 1592: 11  
 complains wrongfully who twice suffers s. 2092: 11  
 each man makes his own s. 2092: 9  
 let another's s. be sea-mark 2092: 7  
 plank in s. 643: 5  
 prosperous voyage when I suffered s. 2092: 10  
 s. on the coast of Bohemia 2092: 3  
 watch s. from dry land 2092: 4  
 Shipwrecked in port 2092: 2  
 s. man fears every sea 727: 4  
 Shire: win in s., lose in hundred 2529: 8  
**Shirt** 2092  
 boiled s. 2092: 13  
 born in his s. 186: 5  
 cleaves like Alcides' s. 2093: 4  
 don't get s. tied in knot 2093: 3  
 Englishman added the s. 2093: 2  
 give ruffles to man without s. 949: 10  
 give the s. off his back 2094: 1  
 give you s. full of sore bones 2310: 9  
 got his s. out 2093: 3  
 happy man's without a s. 2093: 1  
 if s. knew, I'd burn it 2093: 5  
 keep your s. on 2094: 2  
 martyr in his s. of fire 2093: 7  
 near my s., nearer skin 322: 4  
 not a s. to his back 2093: 1  
 rich without a s. 1846: 4  
 s. nearer than doublet 2057: 7  
 s. of Alcides 2093: 4  
 s. of Nessus is upon me 2093: 4  
 s. of torture 2093: 7  
 s. smeared with inflammable materials 2093: 7  
 stuffed s. 2093: 8  
 throw s. into the fire 2093: 5  
 to put one's s. on a horse 2092: 12  
 waving the bloody s. 2093: 9  
 Shirts: sewing s. for soldiers 2094: 3  
 to have more smocks than s. 2093: 6  
 Shirtsleeves to s. 62: 8  
 Shive: of cut loaf, steal s. 2211: 4  
 s. of my own loaf 345: 14  
 Shives of another's loaf 1370: 11  
 Shod: hosed and s. 186: 2  
 walk s. among thorns 2095: 1  
**Shoe** 2094  
 as easy as old s. 2094: 6  
 better cut s. than pinch foot 2094: 15  
 better s., blacker thumb 2097: 10  
 black s. makes merry heart 2095: 6  
 don't let s. be too large for foot 2095: 10  
 each knows where s. pinches 2096: 1

**Shoe, continued**  
 each man's s. made on own last 2095: 6  
 every s. fits not every foot 2095: 6  
 fine as ever trod in s. 2096: 1  
 finest s. fits not every foot 2094: 9  
 for good luck, cast old s. 2095: 2  
 go s. the daw 2094: 11  
 go s. the goose 1009: 9  
 great s. fits not little foot 2094: 12  
 he knows not whether s. goes awry 1329: 2  
 he that makes s. can't tan leather 2094: 4  
 I know where your s. wrings 2096: 4  
 if s. fits, wear it 2097: 1  
 if s. pinch, give it away 2094: 15  
 in melon field, don't pull up s. 1911: 4  
 kiss his s. 2097: 5  
 mare's s., horse's s. alike 2094: 15  
 more care of s. than foot 2094: 15  
 no one can tell where my s. pinches 2096: 3  
 no s. larger than foot 1203: 8  
 one s. off, one s. on 2097: 3  
 s. going up, boot coming down 62: 8  
 s. is on the other foot 2095: 8  
 s. knows stocking has holes 2097: 2  
 s. will hold with sole 2095: 3  
 throw away like old s. 963: 12  
 to each foot its own s. 2095: 6  
 to every foot, its s. 862: 7  
 to make one s. serve all feet 2095: 6  
 to tread a s. awry 2095: 5  
 too short s. produces corn 2095: 10  
 tread on s. of leather 2096: 1  
 wear s., earth covered with leather 2094: 13  
 while foot warmeth, s. harmeth 2095: 4  
 while s. is on, tread among thorns 2095: 1  
 you who stitched this s. 2094: 4  
 Shoe buckles: not play for s. 931: 8  
 Shoe-leather: good as trod s. 994: 10  
 Shoe-string: begin on a s. 2097: 4  
**Shoemaker** 2097  
 no man worse shod than s. 2097: 12  
 s., gentle craft 2097: 11  
 s., stick to your last 2098: 4  
 s. stocks, tight shoes 2096: 5  
 six awls make a s. 2094: 3  
 son of s. prince born 2097: 9  
 who worse shod than wife of s. 2097: 12  
 Shoes: all s. fit not all feet 2095: 6  
 better wear out s. than sheets 1230: 14  
 creaking s. not paid for 2094: 6  
 die in his s. 1068: 10  
 he that makes s. goes bare-foot 2097: 12  
 I wouldn't be in his s. 2094: 5  
 of s. have at least a pair 2094: 7  
 old s. easiest for feet 905: 1  
 old s. for bonnie hairns 2095: 2  
 over s., over boots 2096: 6  
 put no nails in your s. 2094: 14  
 put on s. for hills 2303: 7  
 s. made of running leather 2094: 8  
 s. of swiftness 2097: 5  
 that's another pair of s. 2094: 10  
 tight s., shoemaker's stocks 2096: 5  
 to wait for dead men's s. 2096: 2  
 too big for one's s. 2097: 6  
 treat creatures like old s. 963: 12  
 when you buy s., measure feet 2095: 10  
**Shoot**: don't s. till you see whites of eyes 2100: 2  
 every man will s., few gather shafts 2099: 9  
 please do not s. pianist 2100: 3  
 s. all day long, sometimes hit 2099: 5  
 s. higher than at bush 2013

**Shoot, continued**

s. if you must, this old gray head	2100: 3
s. like crow-keeper	2099: 4
s. like gentleman, fair and far	2099: 4
s. over, not short	40:13
s. straight, ride hard	668:14
s. the way you shout	2050: 7
s. wide of the mark	2099:11
teach young idea how to s.	2286: 5
to s. at pigeon, kill crow	2099: 6
to s. one's bolt	2100: 4
to s. with a silver gun	2099: 7
<b>Shooting</b>	2099
always s. will sometimes hit	2099: 5
far s. never killed bird	2099:10
short s. loses the game	2099:12
Shoots well that hits mark	2099:12
<b>Shop</b>	2100
all over the s.	2100:10
better close s. than sell at loss	1457: 2
fair s. and little gain	928: 9
keep your s., s. will keep you	2100: 5
never talk s.	2276: 1
no craft, should shut s.	2100: 9
set up s. on Goodwin sands	2092: 8
shut up s.	2100:12
sleep over s., four eyes	1547: 8
small s. may have good trade	2100: 8
to come to the wrong s.	2100: 6
to open s. easy	2100: 7
to smell of the s.	2100:11
without smiling face don't open s.	2100: 9
Shoptocracy: abuse the s.	2100:13
<b>Shore</b>	2100
hug the s.	2100:15
little boats must keep near s.	2100:15
pity unhappy folks on s.	2050: 4
s. has perils unknown to deep	2050: 5
s. invisible, bourn of all	209:12
s. of western god	2481: 9
to be safe, on s. remain	2050: 8
you lean to the wrong s.	2100:14
Shot, he has s. his bolt	2100: 4
long s., Watson	2099: 9
not by a long s.	2099:10
parting s.	2100: 1
s. heard round the world	2099: 8
s. on the neck	639:17
to pay the s.	1764: 1
Shots: small s. waste estate	1752: 6
<b>Short</b>	2101
always take the s. cut	2101: 5
make it s.	2401: 3
s. and long of it	1449: 6
s. and sharp	2101: 4
s. and sweet	2101: 2
things s. twice as good	239:14
we are s. and art is long	97:10
Shortest works always best	240: 1
Shortness is acceptable	239:13
<b>Shoulder</b>	2101
chip on one's s.	346: 3
hit straight from s.	1146: 7
labor s. to s.	2101:12
over the left s.	2101: 8
put s. to the wheel	2101: 7
to show the cold s.	2101:11
we see not what sits on s.	778:10
Shoulders: by head and s.	1098: 4
I have good broad s.	2101: 9
overleaped his s.	2101:13
rub s. with the great	2101:14
weak s. crave heavy burdens	257: 8
Shout: sent s. to the stars	2102: 3
s. as big as head could hold	2102: 3
s. with the largest	1505: 5
<b>Shouting</b>	2102
all over but the s.	2102: 1
avoid s.	2102: 2
now you're s.	2102: 4
s. as if from the cart	2186: 5

Shovel: put to bed with s.	1027: 5
Show: fair s. in church	627: 3
I have that within which passes s.	1631:15
s. and gaze of the time	587:15
s. must go on	1808: 6
Shower: coming s. corns	423: 5
presage	2289: 9
makes s. as well as Jove	2289: 9
sunshiny s. won't last half hour	1932: 4
Showers: April s. bring May flowers	88: 8
not always do s. fall	2245: 1
<b>Shrew</b>	2102
better marry s. than sheep	2102:10
but one s. in the world	2102: 9
every man can tame a s. but he that has her	2102: 8
fair weather when s. dined	2102: 7
s. is better than a slut	2102:10
s. profitable good for man	2102: 5
this is the s. Shakespeare drew	2102: 6
Shrewsbury clock	366:12
Shrimps clear when no fish	818: 3
Shrink in wetting	2020: 3
Shroud: put to bed with s.	1027: 5
Shrouds have no pockets	1985: 5
Shrug: French, Spanish s.	2102:11
<b>Shudder</b> : cold s. shakes limbs	789: 6
s. as I tell it	2273: 1
Shuffle the cards	286: 1
Shuffles with every one	286:11
Shuttle: how swift s. flies	2324: 5
Sib as sieve and ridder	1295: 3
Siberia, proverb for cold	1907: 3
Sibi dedit qui peccavit	2120:10
Sibyl: one of S.'s leaves	1011: 8
Sibyllae: folium recitare S.	1011: 8
Sicambrian: bend thy neck	350: 1
<b>Sick</b> : allow s. to furnish own sweat	2103: 5
he not s. too late, nor well too soon	2103: 8
better be s. than tend s.	2103: 7
dangerous, being s., to think self well	2103: 9
ever s. of the slothful guise	2142:12
he who was never s., dies first fit	2103:10
How has he leisure to be s.	2103: 3
it is dainty to be s.	2104: 3
neither s. nor sorry	2104: 2
no curing s. who thinks self well	2103: 8
prayer of faith shall save s.	2103:12
rather die than be long s.	2103: 4
s. as a dog, horse, etc.	1004: 5-8
s. at heart	1113:13
s. of mulligrubs, sullens, silver dropsie, idles, simples, etc.	2103:14
s. wishes to be where he is not	2103:13
<b>Sickle</b>	2102
between s. and scythe	2103: 1
put not s. into neighbor's corn	2102:13
reserve s. for own harvest	2102:12
Sicklemen: sunburnt s.	1080: 4
<b>Sickness</b> : chamber of s. chapel of devotion	2103: 5
in s. wrestle with s.	2103: 7
never name s.	2103: 6
no man healthful by s.	2362: 7
no s. for ten years, rich	2103: 3
prayer heals s.	2103:12
s. comes on horseback	586:11
s. is better than sadness	2103:10
s. is catching	2104: 4
s. is civil war	2104: 4
s. is felt, health not	2103:10
s. is salvation of soul	2104: 1
s. makes a man a scoundrel	2103:13
s. of body, health of soul	2104: 1
s. of pocket worst of all	1840: 8
s. profits the physicians	392: 8

**Sickness, continued**

s. soaks the purse	2103: 3
s. spoils happiness of emperor	2103:10
s. tells us what we are	2103:11
study s. while you are well	2103:10
troubled with green s.	704: 1
who can help s., quoth drunkard	2103:14
<b>Side</b>	2104
be upon the laughing s.	1987: 5
battered s. down	235: 5
every man has a weak s.	773: 7
gods on strongest s.	983: 7
happily rose on right s.	1996: 2
he passed by on the other s.	1210: 3
hear the other s.	2104: 9
look at bright s.	1726: 7
on the safe s.	2104:12
reverse s. has its reverse s.	2104:10
right s., left s.	499: 4
rough s. of my tongue	2343:13
seamy s.	1408: 6
take him on blind s.	197: 5
to put on s.	2104:11
to rise on the wrong s.	1716: 7
wrong s. of bed	141:11
Side-combs to shoe-laces	1326:10
Sidera: sublimi feriam s. vertice	2206:13
Sides: hear both s.	1281:13-14
much to be said both s.	91:13
two s. to every question	1926: 3
Sidney: clear everything with s.	1829: 1
Siecle: fin de s.	46: 9
s. des idées superflues	46: 4
Siecles: quarante s. vous contemplant	674: 3
s. ne sont pas à nous	46:10
Siegen kommt nicht vom Liegen	2236: 4
<b>Sieve</b>	2104
as s. keeps ale	2104:13
he'd put to sea in s.	1590: 4
she leaks like a s.	2105: 1
s. holds water no longer than in river	2105: 2
to hold water in s.	1336: 9
to milk cow into s.	2104:14
to pour water into a s.	1337:16
to see through a s.	197: 4
<b>Sigh</b>	2105
deep s. from heart root	2105: 7
passing tribute of a s.	2105: 6
s. breaks body of a man	2105: 4
s. from down in belly	2105: 7
s. in Welch, belch	2105:10
s. no more, ladies	1234: 1
s. not, but send	2105: 8
s. too much, kiss too long	2373:11
Sighed and looked unutterable things	2105: 3
s. and wept and said no more	2105: 9
s. to many, tho loved but one	2105: 3
Sighing: a plague of s.	2105: 9
s. impairs health	2105: 4
Sighs: easy s., such as folk draw in love	2105: 5
<b>Sight</b>	2105
as keen of s. as an eagle	779: 7
good s. for blind man	199: 3
out of s., out of mind	2106:14
s. of man bath force of lion	2106:11
s. of means to do ill deeds	543: 2
s. of you good for sore eyes	2108: 1
tears, smoke, wind hurt s.	2016: 8
the lost to s. to memory dear	4: 1
we credit most our s.	737:12
Sighted sub. Sank same	2448: 1
Sign: bad s.	2108: 9
s. brings customers	2108: 7
through this s. we conquer	459: 9
Signet: pressed s. sage	26: 2
Signo: in hoc s. vinces	459: 9
Signs: all s. fail in dry weather	2475: 5

*Signs, continued*

certain s. precede events 1716: 6  
 s. of the times 2108: 8  
**Silence** 2108  
 all save s. brings repent-  
 ance 2110: 3  
 best apology is s. 2110: 8  
 by their s. they cry aloud 2109: 4  
 cautious s., holy of holies 2109: 3  
 even s. may be eloquent 2109: 4  
 great is their passion for s. 2113: 11  
 her s. spoke with thunder 2109: 4  
 in s. God brings all to pass 2110: 3  
 in s. many virtues lie 2108: 10  
 innermost chamber opens  
 to s. 2109: 13  
 meet accusation with s. 2110: 8  
 mind nourished by s. 2110: 6  
 more offence by s. 2109: 10  
 naught good for man but s. 2110: 5  
 no wisdom like s. 2110: 5  
 occasional flashes of s. 2110: 4  
 penorth of s. worth two of  
 gab 2112: 9  
 rest is s. 2110: 11  
 safe gift of s. 2111: 1  
 safer to keep s. than to  
 speak 2113: 16  
 s. and modesty valuable 2110: 4  
 s. and speech 2112: 8-2114: 6  
 s. antidote to harm 2108: 10  
 s. best ornament of woman 2581: 3  
 s. best reply to calumny 2110: 8  
 s. breeds many friendships 2109: 7  
 s. catches a mouse 2109: 5  
 s. comes by understanding 2113: 2  
 s. communion of soul 2108: 13  
 s. fine jewel, little worn 2581: 3  
 s. gives consent 2112: 3  
 s. gives grace to a woman 2581: 3  
 s., great art of conversation 2110: 4  
 s. has a language 2109: 4  
 s. has more eloquence than  
 speech 2109: 4  
 s., honor of wise men 2110: 5  
 s. is a still noise 2108: 14  
 s. is a very small virtue 2113: 15  
 s. is best part of wisdom 2110: 5  
 s. is better than speech 2113: 6  
 s. is concealer of blemishes 2111: 2  
 s. is confession 2112: 5  
 s. is deep as eternity 2113: 1  
 s. is defence to wisdom 2110: 5  
 s. is eloquent of guilt 2111: 3  
 s. is friend never betrays 2109: 6  
 s. is gain to mankind 2108: 10  
 s. is golden 2111: 7  
 s. is good for the wise 2110: 5  
 s. is healing for ailments 2108: 10  
 s. is herald of joy 2108: 13  
 s. is his mother-tongue 2109: 9  
 s. is man's chief learning 2108: 13  
 s. is of the gods 2108: 13  
 s. is reply to folly 2108: 12  
 s. is safest and best 2111: 1  
 s. is strength 2108: 13  
 s. is sufficient praise 2111: 5  
 s. is the virtue of fools 2108: 11  
 s., like a poultice, comes 2109: 13  
 s. more profitable than  
 speech 2113: 16  
 s. never causes sorrow 2108: 10  
 s. of people lesson of kings 1774: 7  
 s., ornament of ignorant 2111: 2  
 s., pause in music of life 2108: 10  
 s. seldom doth harm 2109: 6  
 s., sister of complaisance 2112: 6  
 s. taught by life's ills 2110: 10  
 s. wisdom when speaking  
 folly 2113: 16  
 s. wisest thing for man 2110: 5  
 sometimes s. is criminal 2109: 8  
 there is sure reward for s. 2111: 1  
 timely s. better than speech 2113: 6  
 to keep s. holy 2109: 3  
 to s. another, he silent 2110: 9  
 too much s. bad as too much  
 talk 2113: 7  
 we must account for every  
 s. 2113: 8

Silenced, but not converted 91: 9  
 Silent: all s. and all damned 2111: 8  
 be s. and thou art safe 2111: 1  
 be wise enough to be s. 2110: 5  
 being silent to be impene-  
 trable 2114: 6  
 better be s. and thought  
 fool 2111: 2  
 hail to man who hears and  
 is s. 2109: 2  
 he who keeps s., reposes 1767: 3  
 keep s. and be accounted  
 wise 2112: 10  
 never repented of keeping  
 s. 2114: 3  
 not able to speak, unable  
 to be s. 2113: 5  
 s. as death, grave,  
 mouse 2111: 10-2112: 2  
 s. before a fool 2109: 1  
 s. in seven languages 2109: 9  
 s. people are dangerous 2110: 1  
 s. think highly of selves 2109: 10  
 s. upon a peak in Darien 2109: 12  
 some s. people interesting 2113: 4  
 takes a man to make room  
 s. 2111: 6  
 to be s. and wise comes  
 seldom 2110: 5  
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at loom of t. I ply	2319: 16
be a child of t.	2331: 6
bottomless pit of t.	1751: 6
buttons of t.	2319: 9
cormorant devouring t.	2327: 9
dark backward and abyssm of t.	1751: 6
don't spend t., use it	2326: 2
employ your t.	2326: 1
envious and calumniating t.	2327: 9
Father T.	2321: 7
for busy, t. passes quickly	2321: 4
gain t., gain all things	2320: 7
good t. was had by all	2320: 8
got the t., got the place	2320: 1
grand instructor, t.	2318: 7
greatest touchstone is t.	2331: 3
having the t. of their lives	2321: 3
he had t. to burn	2319: 9
he that has most t. has none to lose	2319: 14
hear t.'s winged chariot	2323: 6
high t., mountain t.	2320: 4
his golden locks t. bath to silver turned	2324: 1
hot t. in old town tonight	2320: 1
how t. flies	2323: 2
I am come in t.	2322: 1
I have lost t. and labor	2326: 6
if you have t., don't wait	2319: 10
in the nick of t.	2320: 10

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in the olden t., long ago 74: 9  
 in t., bull sustains yoke 2327: 8  
 inch of gold will not buy  
 inch of t. 2319: 6  
 it will last my t. 2319: 13  
 know the proper t. 2328: 7  
 know not what to do with t. 2319: 8  
 know t. 1722: 7  
 knows not value of t. 2322: 3  
 lazy foot of t. 2320: 6  
 let t. make you sage 2321: 9  
 live not as if t. were short 2322: 2  
 living on borrowed t. 2319: 5  
 long t. between drinks 632: 9  
 lose good t. over bad matter 2327: 3  
 lose t., cannot get money 2326: 10  
 lost t. does not return 2326: 11  
 make good use of t. 2326: 4  
 man builds up t. levels 2327: 7  
 many a t. and oft 2319: 3  
 many an ill hath t. repaired 2330: 3  
 most costly outlay, of t. 2318: 8  
 my stern chase after t. 2322: 7  
 nature's great healer, t. 2329: 2  
 never lose t., never want  
 any 2327: 1  
 never the t. and the place 2329: 1  
 no antidote against t. 2319: 1  
 no note of t. but from loss 2327: 4  
 no t. like the present 1874: 11  
 no t. suitable in all points 2328: 6  
 noiseless foot of t. 2323: 6  
 not lightly had foot of t. 2321: 9  
 nothing ours except t. 2321: 5  
 nothing swifter than t. 2323: 4  
 nothing t. does not conquer 2329: 7  
 now is the accepted t. 2031: 8  
 old t., the clock-setter 2321: 7  
 on wings of t. sorrow flies 2329: 3  
 our t. is a very shadow 2325: 1  
 present t. abideth not 2323: 2  
 prodigality of t., poverty 2327: 2  
 right t. 2328: 7  
 save your t. 2321: 6  
 stream of t. glides on 2323: 5  
 sun stood still, t. never 2322: 11  
 surest poison is t. 2319: 8  
 swift flight of t. 2324: 4  
 take present t. by top 2324: 3  
 take t. by the forelock 2324: 3  
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 that old bald cheater, t. 2321: 7  
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 t. 2321: 7  
 there before it's over, on t. 1916: 8  
 there's a good t. coming 1726: 9  
 third t. is charm 2312: 2  
 t., ain't got nothing but 2319: 9  
 t. alone reveals just man 1005: 5  
 t. and chance happeneth to  
 all 555: 2  
 t. and I against any two 2319: 2  
 t. and place for everything 2329: 1  
 t. and straw ripen medlars 2330: 10  
 t. and the hour runs 492: 7  
 t. and tide wait for no  
 man 2322: 12  
 t. and words can't be re-  
 called 2319: 14  
 t. assuages everything 2329: 2  
 t. bears all things onwards 2323: 5  
 t. brings all things 2330: 7  
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 light 2330: 4  
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 t. careth nothing for hopes 2322: 11  
 t. conquers all 2327: 5  
 t. cures all ills 2329: 8  
 t. cuts down great and  
 small 2327: 7  
 t. delves parallels in benu-  
 ty's brow 2321: 9  
 t., destroyer of everything 2327: 5  
 t. discovers truth 2331: 1  
 t. dissipates angularity of  
 facts 2327: 7  
 t. eases many a smart 2330: 2  
 t. eateth away at delusion 2319: 1  
 t. elaborately thrown away 2327: 2

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t. embroilers many a mar-  
 vel 2327: 6  
 t. enough, little enough 2319: 12  
 t. flies and draws us with it 2323: 1  
 t. flies swiftly as arrow 2322: 10  
 t. for all things 2328: 5  
 t. for words, t. for sleep 2328: 8  
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 t. goes on crutches 2320: 6  
 t. goes, you say? ah no 2322: 9  
 t. hangs heavy on hands 2319: 9  
 t. hath a taming hand 2327: 8  
 t. hath a wallet at his back 2321: 8  
 t. himself is bald 117: 3  
 t., image of eternity 2320: 9  
 t. immemorial 2322: 6  
 t. is a child of eternity 2320: 9  
 t. is a gentle deity 2321: 11  
 t. is a noiseless file 2328: 1  
 t. is a sandpile 2321: 11  
 t. is a tyranny 2321: 11  
 t. is eternity begun 2320: 9  
 t. is father of truth 2321: 11  
 t. is flying beyond recall 2323: 3  
 t. is healer of all ills 2329: 2  
 t. is itself an element 2321: 11  
 t. is loan cannot repay 2321: 5  
 t. is man's angel 2321: 11  
 t. is master of all arts 2321: 11  
 t. is money 2318: 8  
 t. is nurse of all good 2321: 11  
 t. is of the essence 2321: 11  
 t. is on our side 2319: 15  
 t. is out of joint 2331: 9  
 t. is rider that breaks youth 2327: 8  
 t. is stuff life is made of 2319: 11  
 t. is the best medicine 2329: 5  
 t. is the best of champions 2330: 9  
 t. is the colt-breaker 2327: 8  
 t. is the great legalizer 2321: 11  
 t. is the great physician 2329: 6  
 t. is the greatest innovator 2321: 11  
 t. is the only true purga-  
 tory 2321: 11  
 t. is ticklish 2321: 11  
 t. is, t. was, t. will never  
 be again 2321: 1  
 t. is unforgiving 2321: 11  
 t., its flight 2322: 7-2325: 1  
 t., its loss 2326: 6-2327: 4  
 t., its use 2326: 1-2326: 5  
 t. lost may not be recovered 2326: 11  
 t. makes all things plain 2330: 4  
 t., maniac scattering dust 2321: 11  
 t. measures nothing but it-  
 self 2322: 2  
 t. mis-spent worse than lost 2326: 8  
 t. never grows old 2322: 9  
 t. never lost that is de-  
 voted to work 2327: 3  
 t. of singing of birds is  
 come 2203: 3  
 t. of speaking, t. of being  
 still 2328: 3  
 t. out of mind 2322: 6  
 t., physician of the soul 2329: 6  
 t. removes distress 2330: 2  
 t. ripens all things 2330: 10  
 t. shall every grief remove 2329: 3  
 t. shall unfold what cun-  
 ning hides 2331: 2  
 t. slips by and we grow old 2323: 6  
 t. slips through fingers 2322: 10  
 t. stays not at fool's leisure 2310: 1  
 t. strengthens friendships 916: 4  
 t. suppresseth wrongs 2328: 9  
 t. tames strongest grief 2329: 8  
 t. teaches all things 2318: 7  
 t. to be born and t. to die 2328: 8  
 t. to come no more ours 1752: 2  
 t. to every purpose 2328: 5  
 t. to love and t. to wed 2328: 8  
 t. to wink as well as to see 2328: 8  
 t. tries all things 2330: 6  
 t. trieth truth in every  
 doubt 2331: 1  
 t. unmasks the villain 2330: 5  
 t. was made for slaves 2319: 1  
 t. wastes too fast 2324: 1

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t. wears away all things 2327: 5  
 t. whereof memory of  
 man runs not to con-  
 trary 2322: 5  
 t. who subdueth all things 2324: 3  
 t. will bring healing 2329: 2  
 t. will deaden pain 2329: 3  
 t., wisest counsellor of all 2318: 7  
 t. works wonders 2329: 4  
 t. wrongs antiquity 2319: 14  
 to kill t. 2321: 2  
 to last syllable of t. 2339: 5  
 to mark t. 2320: 5  
 to spend t., to win t. 2318: 9  
 to t. I'm heir 2319: 16  
 unimaginable touch of t. 2322: 4  
 use pastime not to lose t. 2326: 9  
 value of t. 2319: 4  
 vast change can t. effect 2331: 12  
 waste treasure of your t. 2327: 2  
 wasted t. best employed 2326: 3  
 weak piping t. of peace 1766: 7  
 what greater crime than  
 loss of t. 2327: 4  
 whatever t. does, it undoes 2319: 14  
 when t. turns sugar to salt 2320: 2  
 while we speak, t. has fled 2323: 1  
 whirligig of t. 2321: 10  
 who has t., has life 2319: 11  
 wonderful stream is River  
 T. 2323: 5  
 Times: quod t. citius evenit 786: 5  
 Timens: omnia tuta t. 787: 12  
 Timere: desines t., si sperare  
 desieris 1171: 12  
 multos t. debet quem multi  
 timent 785: 8  
 si nihil velis t., metuas  
 omnia 786: 7  
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 accusing t. is excusing  
 selves 2331: 7  
 all t. are not alike 2331: 5  
 all t. when old are good 75: 3  
 be compliant with t. 14: 7  
 different t., different man-  
 ners 1524: 3  
 fit yourself to the t. 2331: 6  
 good old t. 75: 3  
 good t. just around corner 1902: 7  
 let ancient t. delight others 75: 5  
 old t. but scorn to new 75: 2  
 one must move with the t. 2331: 6  
 other t., other ways 1524: 3  
 spacious t. of Elizabeth 2331: 11  
 stirring t. we live in 2331: 9  
 these t. are the ancient t. 74: 4  
 t. are big with tidings 2331: 9  
 t. change 2331: 12  
 t. change and we with them 315: 5  
 t. go by turns 315: 11  
 t., masquerade of eternities 46: 7  
 t. of heroism, t. of terror 1137: 10  
 t. that try men's souls 2331: 8  
 Timid: man is t. and apolo-  
 getic 2331: 13  
 t. calls himself cautious 2332: 2  
 t. in crisis not worth penny 2332: 1  
 t. man's mother does not  
 weep 2332: 2  
 t. never set up trophy 2331: 14  
 t. see dangers which do not  
 exist 2332: 2  
 t. way is safer 2332: 2  
 to t. everything impossible 2332: 2  
 woe unto t. hearts 2331: 13  
 Timidi nunquam statuerunt  
 trophaeum 2331: 14  
 Timidity 2331  
 empires not maintained  
 by t. 2332: 3  
 t. keeps us to path of duty 2331: 6  
 Timidus Plutus 783: 4  
 Timon will to the woods 1518: 9  
 Timor: audacem fecerat ipse  
 t. 785: 6  
 degeneres animos t. arguit 787: 11  
 pedibus t. addidit alas 787: 12  
 res est inperiosa t. 785: 3



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t. animi aurius officii	787: 3
t. Domini principium sapientiae	976: 5
t. mortis morte peior	516: 2
t. non est magister officii	783: 7
virtutis impediendum est	786: 6
Timothy learnt sin to fly	2117: 9
Tin: take away thy t.	1610: 8
Tin Pan Alley	2165: 5
Tinder: fire and t.	807: 6
Tinker	2332: 2
t. and piper make bad music	2332: 4
t. stops one hole, makes three	2332: 6
t.'s dam	2332: 5
Tinkling with feet	2444: 11
Tippet: turn his t.	373: 3
Tiptoe with excitement	721: 12
Tire: early t. gets tack	180: 11
Tit: little t. all tail	210: 5
Tit-for-tat: give him t.	2332: 7
Tithe and be rich	321: 2
Tithonus: to outlive T.	20: 11
Titillation of the gout	1013: 5
Title	2333: 2
honory t. of T. K.	2333: 5
I weigh the man, not t.	2333: 3
never t. yet so mean	2333: 2
no state shall grant any t. of nobility	2333: 8
proud of hereditary t.	2333: 2
successive t., long and dark	2333: 2
t. from rolls of Noah's ark	2333: 2
t. of A double S.	2333: 5
Titles: all t. end in prescription	2333: 1
t. are abolished	2333: 8
t. are but nicknames	2333: 2
t. do not reflect honor	2333: 3
t., marks of honest men	2333: 7
t. of honor add not to worth	2333: 3
t., stamps set on ore	2333: 3
Titlle-tattle: abominable t.	2338: 12
deal in t.-t.	1012: 11
t.-t., give goose more hay	1012: 11
Titwillow: willow, t.	2512: 2
Toad	2333: 2
swells like a t.	2334: 1
t. beneath the harrow	2334: 3
t. hath fair stone in head	19: 9
t., ugly and venomous	19: 9
Toad-eaters	2333: 9
Toady: you know what t. is	827: 10
Toast that pleased most	635: 2
when drink, beware t.	635: 3
Tobacco	2334: 2
divine t.	2335: 1
for thy sake, t., die	2334: 8
I learnt him to chew t.	2334: 9
never appear chewing t.	2334: 9
scatterbrain, t.	2334: 5
t. designed to poison man	2334: 6
t. hic, makes man sick	2334: 9
t., evening comfort	2334: 8
t., lone man's companion	2335: 1
t. not known in the golden age	2334: 5
t., sovereign remedy to all diseases	2335: 1
t., weed best left alone	2334: 7
what felicity in taking t.	2334: 7
Tocherless dame long at home	621: 6
Tod: see under Fox	
Today	2335: 2
give me t., take tomorrow	2335: 5
God says t., devil tomorrow	2336: 2
here t., gone tomorrow	2336: 4
if t. will not, tomorrow may	2335: 8
joyance while t. is yours	2335: 2
live t., may live tomorrow	25: 9
we turn t., yours tomorrow	2336: 3
never do t. what you can defer till tomorrow	2340: 7
nor what we are t. shall we be tomorrow	2335: 10

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not ready t., less so tomorrow	2341: 1
row	2335: 3
obscurest epoch is t.	2335: 3
one t. worth two tomorrows	2336: 1
only t. have we	2335: 4
saddle t., ride out tomorrow	2335: 8
row	2335: 8
seize t., trust not tomorrow	2335: 9
that may fall out t.	2335: 3
t. and tomorrow	2335: 5
t. and yesterday	2336: 5
t. different from yesterday	2336: 7
t. does not secure tomorrow	2335: 7
t. for me, tomorrow for thee	2336: 3
t. glad, tomorrow dead	2335: 10
t. is here; tomorrow to come	2335: 5
t. is pupil of yesterday	2336: 6
t. is the day	2335: 3
t. is yesterday returned	2336: 7
t. let me live well	1410: 8
t. man, tomorrow none	2335: 10
t. nobody, tomorrow prince	876: 13
t. stout, tomorrow by wall	502: 1
what is not t., tomorrow	2335: 11
Todo junto como al perro los palos	1081: 4
Todten reiten schnell	409: 10
Toe: light fantastic t.	480: 1
never tread on sore t.	1910: 13
tip at t., live to see woe	2097: 3
t. of libertine excess	1013: 3
Toe-nails: on tips of t.	721: 12
Toga: let arms yield to t.	93: 11
narrow t. befits client	373: 4
put on reversed t.	1280: 11
Togs: Sunday-go-to-meeting	367: 6
Toil: change of t., t.'s cure	1333: 4
he that will not live by t.	2623: 2
nothing got without t.	924: 3
pleasant to remember t.	1953: 2
some t., others pray	1421: 2
t. for trash, t. for pleasure	1331: 2
t. renders pain easier	1331: 1
Token: swallowed tavern t.	640: 4
Told: I told you so	1900: 8
Toledo: blade, T. trusty	2265: 2
Tolerance	2336: 2
t. consists in toleration of others' intolerance	2336: 9
t. or a rubber spine	2336: 11
t. wins the mind	2336: 10
Tolerant when you don't care	2336: 11
Toleration: mutual t., love	2336: 10
t. good for all or for none	2336: 8
Toll it again, quoth miller	1577: 7
Tom	2337: 2
Dick, T., and Jack	2337: 9
hang T. for fool	2338: 2
long T.	2337: 4
more know T. fool than T. fool knows	2338: 3
poor T.	2337: 1
so no more of T.	2337: 2
thou art T. Tell truth	2337: 10
T. and Jerry	2337: 7
T. and Tib	2338: 4
T., Dick and Harry	2338: 1
T. fool, Dick fool	2338: 3
T. is a cold	2337: 1
T. Long, the carrier	1272: 4
T. of Bedlam	144: 1
T. the Second reigns	1302: 5
T. Thumb	2337: 8
T. Tiddler's ground	2337: 5
Tom-noddy, Tom-fool	2337: 3
Tom Thumb: tale of T. T.	2273: 5
Tomahawk: burying a tomahawk	1087: 8
Tombs	2338: 2
back from t. no step	512: 9
fairer t., fouler name	2338: 6
find noble t. after death	2338: 5
kings for such t. would die	2338: 5
t. pressed upon him	521: 13
t. reverence-crowned	2338: 5
Tombs: hark from the t.	2338: 7

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t. of such as cannot die	1590: 11
t., clothes of the dead	2338: 6
Tombs: nothing useful on t.	704: 7
Tommy's dead	2337: 2
T.'s tears, Mary's fears	788: 3
Tomorrow	2338: 2
See also Morrow	
better to abide till t.	2340: 7
boast not thyself of t.	2339: 3
come again t.	2340: 7
do it t., do it the day after	2340: 7
doubtful what fortune t. will bring	2339: 3
evermore he saith T.	2338: 9
here today, gone t.	2336: 4
jam t., never jam today	2335: 6
leave nothing over till t.	2340: 5
leave t. till t.	2339: 2
let t. be as today	2335: 5
make not thy boast of t.	2338: 8
my country is t.	2339: 4
never put off till t.	2340: 6
never worry about t.	2660: 4
no one can promise himself t.	2339: 5
no t. to a willing mind	2340: 2
nothing certain about t.	2339: 3
provision for t. belongs to t.	2339: 2
put off to t. what you ought not to do at all	2341: 3
sorrows of t. borne t.	2335: 7
today a man, t. a mouse	2335: 10
today and t.	2335: 5
today in cheer, t. in bier	2335: 10
t., and t., and t., creeps t. day for plowing	876: 13
t. happiest time	2340: 1
t. I found a horseshoe	2339: 6
t. I trust, today nothing	2336: 2
t. is a new day	2340: 4
t. is another day	2340: 4
t. is old deceiver	2340: 2
t. is untouched	2338: 8
t. may give us food for thought	2338: 8
t. never as bad it looks	2340: 1
t. never comes	2339: 1
t., not today, lazy people say	2336: 2
t. to fresh woods	2340: 1
t., why t. I may be	2339: 3
t. will be better	2340: 1
when does t. come	2339: 1
Tomorrows: confident t.	2340: 3
our t. nicely yesterdays	2340: 2
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Tom, like a t. of bricks	233: 3
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Tondere pecus, non deglubere	2283: 8
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Tongs: hammer and t.	1058: 6
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music of t. and hammer	1044: 12
not to be handled with t.	2341: 4
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habbling t. sings ill	2346: 14
be not hasty in thy t.	2614: 1
be so wise as to hold t.	2340: 5
believe nothing from ene my's t.	686: 8
best is t. that feels rein	2188: 7
better foot slip than t.	2342: 4
better hold t. than speak	2340: 1
better trip with feet than t.	639: 4
burn t., blow on soup	726: 8
by his t. a fool oft known	844: 12
cat has got his t.	2346: 5
cautious t. insures prosperity	2344: 11
clapper t. wad drave a miller	2346: 17
condemned man's t. has sound	2346: 11

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control t., live without  
strife ..... 2342: 3  
cow's t., rough and smooth 2343:13  
cutting t. .... 2347:8-2348: 3  
death and life in power of  
t. .... 2342: 1  
ear and t. .... 655: 4  
enchancing t. governs all  
everything he can lay t. to  
2346:13  
evil t. meat for the devil 2341: 6  
evil t. sharper than glave 2348: 1  
fair words hurt not t. 2345: 3  
false t. hardly speak truth 2343:11  
faster than t. made offence 735: 7  
fellows of infinite t. 2346: 3  
fetter t., or fetter you 2345: 8  
file t. to win silver 2344: 7  
first virtue to rule the t. 2343: 4  
flippant fluency of t. 2345: 5  
fool's t. cuts his throat 2344:12  
forge t. to anvil of truth 2390: 5  
from t. double, trouble 2344: 3  
gentle t. is tree of life 2346: 8  
give liberty to t. 2391: 2  
good t. is a good weapon 2344: 5  
hadden t., slabbared mouth  
he has lost his t. 2346: 5  
he has more t. than teeth 2343: 3  
he hath a woman's t. 2580: 1  
he who holds t., strong 2349: 9  
hearing ear, speaking t. 655: 5  
her t. lay seldom still 2581: 7  
her t. never halted 2581: 7  
his subduing t. 2347: 1  
his t. did stumble 1084: 1  
his t. itched 1258: 4  
his t. runs on wheels 2347: 7  
his t. was filed sharp 2344: 7  
his t. was his undoing 2342: 1  
hold one's t. in ill time 2349: 2  
hold your t. 2349: 7  
honey and milk under thy t. 2347: 1  
honey t., heart of gall 589: 9  
how like angel's t. 2580:13  
I am silent and curb t. 2349: 3  
I have a t. of my own 2347: 4  
I have eaten dog's t. 2390: 2  
I like not sharp edge of t. 2348: 2  
jelly-barking t. restrain 70: 7  
ill t. may do much 2344: 6  
imprison t., lest it do thee  
in her t. law of kindness 2346: 8  
keep a still t. in your head 2345: 1  
keep my t. between teeth 2348:12  
keep thy t. from evil 2346:10  
keep t. and keep friend 1268:14  
keep t. from malice 276: 8  
keep watch upon thy t. 2344: 3  
keep well thy t. 2345: 8  
lame t. gets nothing 2343: 2  
lay sweet side of t. to it 2345:10  
let candied t. lick pomp 830: 5  
let not t. outrun thought 2343: 6  
let not your t. cut throat 2342: 1  
let t. cleave to roof of  
mouth 1706: 9  
liquorish t., lecherous tail 2346:12  
little can long t. conceal 2345:10  
long t. has a short hand 2344: 8  
lying t. is but for moment 2306: 5  
man no man if with t. can-  
not win woman 2504: 6  
man ruined through his t. 2342: 1  
my t. is not under your belt 2345:10  
my t. is pen of writer 2347: 2  
my t. may swear, but I act  
as I please 532:18  
my t. within lips I rein 417:11  
no man am I of double t. 2344: 3  
no remedy for t. of sycophant 826:11  
no venom to that of t. 2345: 6  
not govern t., how govern  
others 2348: 7  
one t. and two ears 2344: 1  
one t. enough for a woman 2580:15  
one uses t., another teeth 2348: 6  
ox taken by horns, man by  
t. .... 2344: 9

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paint and plaster of the t. 2346: 3  
peace, t., and have bread 2346: 4  
pleasant t. above psalter 2346: 8  
pliant is the t. of mortals 2345: 5  
reader of t. than of hand 2615: 7  
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   w. looking for a husband ..... 2493: 7  
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   bad w., best test of temper ..... 2501: 2  
   baker's w. may bite of bun ..... 2501: 3  
   barren w., endears to friend ..... 2498: 3  
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   beat your w. on wedding  
     day ..... 2495: 8  
   bed that holds w., wran-  
     gling ..... 2504: 3  
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     with her ..... 621: 7  
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   chastise shrewd w. with  
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   descend a step in taking w. ..... 2501: 5  
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     serves ..... 2499: 2  
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   excellence of w., her virtue ..... 2500: 3  
   fair w. breeds quarrels ..... 2497: 4  
   fair w., danger of horns ..... 1540: 3  
   fair w. without fortune ..... 2496:16  
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   faults of w. put down or up ..... 2501: 2  
   fellow damned in a fair w. ..... 2497: 4  
   first w. matrimony, third  
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     into hell ..... 2495: 3  
   from Adam's w., that  
     proved a curse ..... 2572: 3  
   from a black man keep w. ..... 1055: 9  
   from w. guard doors of  
     mouth ..... 2498: 2  
   get me a w. in the stews ..... 2500: 5  
   give w. a yard, she'll take  
     an ell ..... 2500: 1  
   go great way for w.,  
     cheated ..... 2501: 9  
   good w. and good name ..... 2503: 1  
   good w. best at home ..... 2497: 5  
   good w., health, best wealth ..... 2503: 1  
   good w. is good portion ..... 2503: 1  
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   good w. most precious  
     jewel ..... 2503: 1  
   good w. must be bespoken ..... 2500: 8  
   good w. that never  
     grumbles ..... 1179: 6  
   grief for w. to threshold ..... 2507: 1  
   groaning w. never fails ..... 2497: 0  
   happiest w. makes best of  
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   happy is deaf man with  
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   he feared the wrath of his  
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   he that has w. has master ..... 2504:12  
   he that hath w., hath strife ..... 2503: 6  
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   he that loves w. loves self ..... 2496:11  
   he that tells w. news, newly  
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   he that will thrive must  
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   he who has not w. often  
     beats her ..... 2497: 8  
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   honor to w. as weaker ves-  
     sel ..... 2499: 5  
   how much w. dearer than  
     bride ..... 2503: 2  
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     me ..... 1017: 8  
   I have a w. of my own ..... 2500: 8  
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   I love my w., but oh you  
     kid ..... 2496: 1  
   I will turn my w. to grass ..... 1023:10  
   if w. beautiful, not for you ..... 2495: 1  
   if w. has purse, give your  
     brecks into the bargain ..... 2498: 4  
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   if w. unfaithful, spitting  
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   eth ..... 2508: 9  
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   man nor beast ..... 2516: 5  
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   down ..... 2513: 12  
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   have steady hand ..... 2514: 8  
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   through a hole, say  
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 know which way w. blew ..... 1320: 12  
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   cannot pass ..... 2513: 3  
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   back ..... 2514: 5  
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   wind ..... 2179: 1  
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   er ..... 2515: 6  
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   river ..... 2513: 4  
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   sweetly ..... 2520: 5  
 break cask but preserve w. .... 1228: 6  
 cannot know w. by cask ..... 2518: 6  
 chained by w., no life ..... 2522: 2  
 come, I will fetch w. .... 631: 4  
 cork drawn, w. must be  
   drunk ..... 2517: 8  
 counsel in w. .... 2522: 3  
 cries w., sells vinegar ..... 2518: 10  
 crush a cup of w. .... 2520: 4  
 crying for w. in streets ..... 1895: 2  
 Cypress-slender Minister of  
   W. .... 2522: 1  
 don't give in till w. gives  
   out ..... 2518: 3  
 don't make w. into ditch  
   water ..... 2517: 5  
 drink the w., drink the  
   dregs ..... 1065: 4  
 drink thy w. with merry  
   heart ..... 666: 4  
 drink w. and have the gout ..... 1013: 2  
 drink w. in winter for cold ..... 2517: 3  
 drink w. of astonishment ..... 106: 16  
 eloquent if you give good  
   w. .... 2520: 5  
 expel w. with w. .... 1557: 15  
 first cup of w. of thirst ..... 627: 13

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flown with insolence and w. 2519: 6  
 friend of w., enemy to self 2522: 5  
 give me w. to wash me  
     clean 2522: 1  
 give w. unto those of heavy  
     hearts 2521: 5  
 good wind blows man to w. 2519: 1  
 good w. engenders good  
     blood 2520: 12  
 good w. needs no bush 2518: 2  
 heart-gladdening w. 2521: 3  
 in w., truth 2524: 3  
 it is a kind of taffetas w. 2520: 1  
 it wasn't w., it was salmon 2518: 1  
 jar of w. so priceless 2519: 2  
 life's best w. is the last 36: 4  
 look not upon w. when red 2523: 2  
 make w. good by drinking  
     it 2519: 3  
 man's body mollified with  
     w. 2521: 2  
 master's w. in butler's gift 2519: 9  
 never leave w. to your  
     heir 1124: 4  
 never spare the parson's w. 580: 5  
 new w. in old bottles 2519: 4  
 no cure 'gainst age but w. 2520: 10  
 no gladness without w. 2520: 12  
 no nation drunken if w.  
     cheap 2518: 11  
 old w. and old friend loved 904: 2  
 old w. best to drink 905: 1  
 old w. to drink 36: 2  
 one cup of w. good for  
     woman 2526: 1  
 praise w. before taste grape 2518: 8  
 praise w. that is old 2519: 10  
 racked by w. and anger 2523: 1  
 set w. again upon board 2520: 9  
 smell more of w. than oil 1716: 2  
 smooth worries out with w. 2522: 1  
 spoil w. by adding water 2517: 4  
 sweetest w., sharpest vine-  
     gar 2519: 8  
 swollen with w. of yesterday 637: 8  
 test men with w. 2524: 2  
 they erred through w. 2523: 2  
 they wreath the w. 2520: 9  
 this w. should be eaten 2519: 2  
 to be old, beware of w. 2518: 8  
 to drink w., red as blood 2517: 9  
 use a little w. for thy stom-  
     ach's sake 2520: 7  
 wet the lungs with w. 2517: 3  
 what is stronger than w. 2517: 4  
 what miracle cannot w.  
     work 2521: 4  
 when w. enters, out goes  
     truth 2524: 3  
 when w. goes in, secrets  
     out 2524: 1  
 when w. is in, wit is out 2523: 7  
 when w. is run out, stop  
     leak 1349: 8  
 when w. sinks, words swim 2524: 1  
 where no w., no love 2521: 1  
 where w. not common, com-  
     mons must be sent 2517: 7  
 who, after w., prates of  
     poverty 2521: 5  
 who hath woe, they that  
     tarry at w. 2523: 2  
 w., a blessing 2520: 10-2522: 1  
 w., a curse 2522: 2-2523: 5  
 w. after salad, malade 2519: 5  
 w. and love constrained me 1461: 5  
 w. and music rejoice heart 2522: 9  
 w. and truth 2524: 3  
 w. and wealth change man-  
     ners 2518: 4  
 w. and wenches empty  
     purses 2526: 5  
 w. and women 2525: 6-2526: 6  
 w. and youth do Venus  
     increase 2521: 1  
 w. as good as life to man 2521: 3  
 w. belongs to the master 451: 13  
 w., best broom for troubles 2522: 1  
 w., best of another's purse 2520: 8

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w., best thing to scatter  
     cares 2522: 1  
 w., best to wash glasses in 2520: 6  
 w. bith like a serpent 2523: 2  
 w. by savor, bread by heat 2518: 5  
 w. can make us light as air 2522: 1  
 w. can of wits wise beguile 2522: 6  
 w. can set everything right 2520: 2  
 w. causeth all men to err 2522: 3  
 w. cellar into book seller 2518: 9  
 w., cheerer of the heart 2521: 3  
 w. counsels seldom prosper 2522: 4  
 w., defender against care 2522: 1  
 w. doubles the heart 2521: 3  
 w. drawn, it must be drunk 2517: 8  
 w. draws desire of women 2521: 1  
 w. ends in blood 2523: 1  
 w. ever pays for lodging 2518: 7  
 w. first weapon devils use 2523: 3  
 w. gave them courage 2519: 7  
 w. gives indecent language  
     birth 2523: 6  
 w., good familiar creature 2520: 12  
 w. has no rudder 2523: 6  
 w. hath destroyed many 2522: 2  
 w. hath drowned more than  
     sea 2523: 4  
 w. in bottle quenches no  
     thirst 2518: 7  
 w. in, secrets out 2523: 6-2524: 2  
 w. is a cunning wrestler 2522: 2  
 w. is a mocker 2523: 2  
 w. is a poison that bores 2523: 3  
 w. is a spying-hole into  
     man 2525: 1  
 w. is a turn-coat 2522: 5  
 w. is guiltless 635: 9  
 w. is hard to wrestle with 2522: 3  
 w. is life 2521: 4  
 w. is like rain 2519: 5  
 w. is milk of Venus 2521: 1  
 w. is old men's milk 2521: 2  
 w. is poured, it must be  
     drunk 1965: 4  
 w. is the master's 2517: 10  
 w. kindles wrath 2523: 1  
 w. lays open the heart 2525: 5  
 w., let us call thee devil 2523: 3  
 w. makes a man intelligent 2520: 11  
 w. makes an old man dance 2522: 6  
 w. makes men apt for pas-  
     sion 2521: 1  
 w. makes old wives  
     wenches 2523: 3  
 w. makes one sing 2517: 5  
 w. makes penniles rich 2521: 5  
 w. makes you well 2522: 5  
 w. mars beauty 2522: 2  
 w. may drown our cares 637: 7  
 w., mirror for the heart 2525: 5  
 w., my dear boy, and truth 2524: 3  
 w., noblest cordial in na-  
     ture 2520: 12  
 w. of a year 905: 1  
 w. on beer never fear 146: 12  
 w. overshadows thought 2523: 7  
 w., Pegasus of poets 2510: 11  
 w. prepares heart for love 2521: 1  
 w. provokes desire 2521: 1  
 w. renews man's strength 2521: 4  
 w., revealer of man's heart 2525: 5  
 w. shows what a man is 2525: 1  
 w. that maketh glad heart  
     of man 2521: 3  
 w. to poet, winged steed 2465: 3  
 w. to young blood, flax to  
     fire 2521: 2  
 w. turns man inside out 2524: 2  
 w. unlocks secrets 2524: 1  
 w. wears no breeches 2523: 6  
 w. whets the wit 2520: 11  
 w. which cheereth God and  
     man 2527: 5  
 w. will taste of the cask 2518: 12  
 w., with not a drop of allay-  
     ing Tiber 2517: 5  
 w., women, and song 2526: 4  
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 with w. to baffle care 2522: 1

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would there were no w. 1895: 1  
 you draw w. from bogs-  
     head 1856: 6  
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 Winepress: trodden w. alone 55: 3  
     w. of wrath of God 1022: 3  
 Wines: new loves, old w. 2521: 1  
 Wing: death's w. 502: 7  
 grey-goose w. 691: 5  
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     mouls a feather 913: 2  
 Wings 2526: 2  
 better w. than horns 800: 8  
 borrowed w. 223: 4  
 covers me with w., and  
     bites 1864: 8  
 cut w. of hens and hopes 1167: 5  
 don't furnish me with w. 2526: 9  
 fear lends w. to his feet 787: 13  
 fly on w. of the wind 2527: 1  
 give w. to their feet 2527: 4  
 he would fly, but wants w. 838: 5  
 it gave w. to our heels 833: 2  
 mount up with w. as eagles 651: 1  
 to be on w. 2526: 7  
 to clip one's w. 2526: 8  
 to her hurt, ant got w. 74: 2  
 w. broader than nest 2526: 9  
 w. like a dove 2527: 2  
 w. of life plumed with death 546: 3  
 w. of the dove 2527: 2  
 w. of the morning 2527: 3  
 w. too wide for nest 58: 2  
 you fly without w. 1230: 1  
 Wink: although I w. I am  
     not blind 2527: 10  
 always w. with weakest eye 2527: 9  
 better to w. than to look 2527: 9  
 hard must be w. that shuts  
     his eye from heaven 2528: 1  
 he sees most that seems to  
     w. 2528: 3  
 I have not slept one w. 2527: 2  
 I will w. on her to consent 2528: 2  
 in a w. 2528: 2  
 then waked I of my w. 2527: 11  
 time to w. as well as to  
     see 2527: 9  
 to tip the w. 2528: 2  
 to w. at something 2527: 6  
 when most I w., then do I  
     best see 2528: 3  
 w. and choose 2527: 8  
 w. as good as a nod 1692: 3  
 w. at small faults 777: 11  
 w. each at other 2528: 2  
 w. means same in every  
     language 2527: 9  
 w. with one eye 2527: 12  
 with a knowing w. 2528: 2  
 Winked: this ignorance God  
     w. at 2527: 6  
 w. and couldn't see too  
     much 2527: 6  
 Winkers: all w. not blind 2527: 10  
 Winking, leaped to destruc-  
     tion 1375: 1  
 Winks: he that w. causes  
     sorrow 2528: 1  
 he that w. plans evil 2527: 7  
 taking forty w. 252: 11  
 Winner: poor w. that gloats 2528: 15  
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 Winning 2428: 2  
 in bushel of w., not hand-  
     ful of cunning 2528: 11  
 light w. makes prize light 2528: 5  
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 Winnings: put w. in my eye 924: 8  
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 Winnow not with every  
     wind 472: 3  
 Wins: he plays well that w. 2528: 9  
 he w. that runs race alone 307: 8  
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     ning 2528: 7  
 Roman w. by sitting still 545: 11  
 who loses and who w. 2529: 7



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out danger 2528:14  
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Winter 2529  
after w., green May 2444: 7  
day of w., mortal enemy 2530: 8  
every mile is two in w. 2530: 2  
good w. brings good sum-  
mer 2529: 9  
green w. makes fat church-  
yard 2530: 4  
hard w. when dogs eat dogs 611: 9  
if w. comes, can spring be  
far behind 2530: 3  
rainy w., fruitful spring 2529: 9  
sharp w. is now loosed 2530: 3  
snowy w., plentiful harvest 2529: 9  
spring follows w. 2530: 2  
well, horse, w. will come  
when leaves fall, w. at  
hand 2530: 4  
w. comes but once a year 2530: 4  
w. eats what summer gets 2530: 7  
w. enough for snipe 2529:10  
w. finds, but summer lays  
up 2530: 7  
w. is past, rain over and  
gone 2530: 6  
w. is summer's heir 2530: 7  
w., lingering, chills lap of  
May 2529:11  
w. never dies in dam's  
belly 2530: 1  
w. of our discontent 583: 5  
w. tames man, woman,  
beast 2530: 5  
Wire-drawer: play w. 306:11  
Wisdom 2530  
accept w. from anyone 2531:12  
all w. is from the Lord 2532: 7  
all w. is not new w. 2530:11  
all w. not to fear to die  
bearing child is woman's w. 340: 9  
by character w. is acquired 2537: 7  
by speech is w. known 2532: 7  
by w. peace, by peace  
plenty 2533: 2  
by w. the wise are wise 2537: 5  
by w. wealth is won 2537: 6  
cross sin with bark of w. 2538:11  
desire of w. bringeth king-  
dom 2539: 3  
doors of w. never shut 2534: 3  
elde is both w. and usage 36: 1  
end of w. is peace 2534: 5  
end of w. is repentance 2532: 1  
extremes of fortune w.'s  
test 2533:10  
for want of w., fools sit on  
benches 859: 3  
gain w. from another's  
mishap 726: 5  
get w. by looking on a fool 856: 9  
God hath given to some  
men w. 2: 7  
grain of w. gilds surface 2538:11  
great w. is little to speak 2110: 5  
happy the man that findeth  
w. 2537:10  
he is a fool who cannot con-  
ceal his w. 856: 8  
he who acquired w., what  
does he lack 2532: 1  
height of folly to claim w. 2541:10  
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how much better w. than  
gold 2537:10  
in much w. is much grief 2533:14  
knowledge and w. 1328: 1-7  
learn w. by follies of others 2541: 6  
learn w. from the blind 2536: 9  
learn w. from the wise 2534: 2  
learn w. with groaning 2531: 9  
learned men increase in w. 2541: 1  
let us enjoy w. 2533: 8  
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make w. provision for jour-  
ney 2532: 9  
many would arrive at w. 2538: 8

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men pay for w. with pain 2533:14  
misery, w. which profits  
not 2540: 2  
moment with w. better 2541:12  
no faster friend than w. 2538: 6  
no w. in the grave 1026: 5  
no w. like frankness 282: 5  
no w. to silence 2110: 5  
no w. without patience 1757: 6  
not enough to acquire w. 2539: 5  
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of wit 2534: 8  
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root of w. shall never fall 2539: 3  
their w. nothing worth 2539: 7  
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to be without thought is w. 2533:11  
under tattered mantle, w. 2538:10  
unlearn w., practice truth 2538:11  
what is richer than w. 2437: 6  
whose works exceed his w.,  
his w. endures 2532: 3  
w. after the event 2540: 5  
w. always prevails 2538: 1  
w. and folly 2541:1-15  
w. and goodness twin-born 2531: 2  
w. at will that brags not  
of skill 2124:10  
w. before him that hath  
understanding 858: 1  
w., being wise in time 2540: 4  
w. bought by experience 723: 2  
w. but the means of happi-  
ness 2531: 7  
w. can be gay upon occa-  
sion 2534: 4  
w. cannot be gotten for gold 987: 2  
w. cannot be passed 2538: 4  
w. cannot profit to a fool 858: 6  
w. comes by suffering 2531: 9  
w. commands to follow tide 1722: 8  
w. consists in learning  
truth 2531: 3  
w. crieth without 2537: 9  
w. doesn't speak in Greek 2533: 6  
w. dormant, unproductive  
treasure 2532: 8  
w. exalteth her children 2532: 7  
w. excelleth folly 2541: 5  
w. for others 2539:5-2540: 2  
w. foresees what is to come 2531: 8  
w. giveth life 2533:12  
w. goes beyond strength 2532: 6  
w. goes not always by years 2534: 4  
w., good purchase though  
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w. grows by taking pains 2533: 3  
w. has its excesses 2541:11  
w. has nothing to do with  
love 1484:14  
w. hath builded her house 2538: 1  
w. hath one foot on land 2534:10  
w. humble that it knows no  
more 1328: 5  
w. in perfection not for  
mortals 2534: 4  
w. in poor, diamond in lead 2536: 8  
w. is an inheritance 2538: 4  
w. is conqueror of fortune 2536: 1  
w. is discovered by feeling 2537: 7  
w. is every blessing 669: 2  
w. is glorious 2539: 3  
w. is gray hair unto men 2539: 3  
w. is great wealth 2537: 6  
w. is its own proof 2538: 4  
w. is more precious than  
pearls 2534: 7  
w. is noblest pedigree 1691: 1  
w. is not welcomed at revel 964: 3  
w. is not worth a hawk 2644: 9  
w. is only in truth 2531: 2  
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piness 2531: 7  
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w. justified of her children 2537: 1  
w. lifeth up the head 2532: 9  
w., masterful administra-  
tion of unforeseen 2530: 9  
w. measured by success 2533:15  
w. measures end of things 2530: 9  
w. might in youth be gotten 2544: 7  
w. more precious than  
rubies 2537:10  
w. nearer when we stoop 2536:12  
w. never slips into folly 2541:13  
w. no inheritance 2538: 4  
w. not good till bought 2533: 1  
w. of our ancestors 2535: 1  
w. of the old 43: 6  
w. of world foolishness 2541: 4  
w., perception of similari-  
ties 2537: 3  
w., perfect good of mind 2531: 6  
w. principal thing; get w. 2538: 1  
w., pursuing best ends 2531: 3  
w., rising superior to folly 2530: 9  
w. sails with wind and tide 2531: 5  
w. seems but folly to fool 856: 1  
w. shall die with you 2535: 9  
w., sole artificer of bliss 2531: 7  
w. sought in age fades 2534: 7  
w. still by seeing grows 921:12  
w. teaches what is right 2531: 2  
w. teeth not necessary to w. 2535: 2  
w. that is hid profitless 2532: 8  
w., the most precious orna-  
ment 2537:10  
w., the only liberty 2538: 8  
w. to be governed by rea-  
son 2541:15  
w., to be reconciled to in-  
evitable 2531: 1  
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evil 2531: 6  
w., to find out one's own  
folly 2541: 7  
w. to gold prefer 2534: 3  
w. to know what lies before 2531: 8  
w., to read present aright 2531: 1  
w. to soul what health to  
body 2531: 4  
w. to vile seems vile 2538: 9  
w., treasure that never  
causes trouble 2537: 6  
w., tree that grows in  
heart 2530:11  
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w. wealth to poor man 2536: 8  
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ery 1247:14  
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governed 1016: 3  
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worth 2537:10  
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w. 2534: 3  
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all equally w. 1324: 3  
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as w. as before 2536: 5  
as w. as fair to see 135: 8  
as w. as men of Gotham 1012:15  
be not w. in own eyes 2535: 8  
be w. in heart 158:12  
be w. incessantly 2533: 8  
be w. today 2535: 4  
be wisely worldly, not  
worldly w. 2538: 3  
be ye therefore w. as ser-  
pents 2536:13  
before event must man be  
w. 2540: 5  
by constant fear, w. escape  
harm 2538: 2

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w. 387: 4  
correct w., he thanks you 858: 6  
dare to be w., begin 1411: 12  
day of w. worth life of  
fool 857: 17  
defer not till tomorrow to  
be w. 2535: 4  
despise not discourse of w. 1908: 2  
detest man not w. on own  
behalf 2539: 7  
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than self 2539: 8  
easy to be w. after event 2540: 5  
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fist 2612: 4  
go where he will, w. at  
home 2533: 13  
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w. 2534: 3  
he is w. who follows the w. 2534: 2  
he is w. who knows useful  
things 2530: 9  
he that is w. attains not age 2545: 5  
he who thinks himself w. is  
a great fool 855: 7  
he w. is, that ware is 865: 6  
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w. 2539: 1  
I am w. to the fact 2536: 10  
if things done twice, all  
would be w. 2540: 7  
if w. erred not, hard on  
fools 857: 7  
in age w., in youth witty 44: 6  
just as w. as last year 2538: 5  
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course 2538: 2  
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men may be w. at renne 2533: 7  
men who are w. are w. in  
time 2540: 4  
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be w. 2539: 1  
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w. 2530: 6  
no man is born w. 2533: 4  
no man w. at all hours 2538: 8  
no man w. enough by him-  
self 2537: 7  
none so w. but fool over-  
takes 857: 12  
none so w. may not be de-  
ceived 2536: 7  
not w. for self, not w. in  
anything 2536: 11  
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necessary 2536: 11  
not w. who is not w. for  
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kind 1297: 4  
of w. learn to make self  
better 857: 3  
one cannot love and be w. 1484: 14  
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w. 2534: 7  
professing themselves to be  
w., they become fools 858: 7  
reproof more to w. than  
stripes to fool 858: 1  
reprove the w., get thanks 2533: 9  
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in error 2531: 10  
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wise 2535: 7

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taketh w. in own craftiness 451: 6  
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to put one w. 2536: 10  
to the w. give gold 954: 9  
too soon w. to be long old 2532: 10  
too w. do ne'er live long 255: 5  
too w. to live long 2532: 10  
truly w. and great 2539: 2  
twenty w. add up to one  
fool 857: 17  
unless w., listen in vain  
to w. 2538: 2  
useless to be w. after mis-  
fortune 2540: 3  
walketh with w. shall he w. 387: 4  
when one is w., two happy 1531: 2  
when w. dies, not easy to  
replace 2535: 3  
when w. you do not love 1485: 8  
whoever is not too w. is w. 2536: 11  
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w. among fools, among w.  
foolish 858: 3  
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 w. and wills dangerous ills . . . 2583: 6  
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 w. are always in extremes . . . 2585: 4  
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 w. are light-minded . . . 2556: 4  
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 w. are ships must be  
 manned . . . 2563: 8  
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 w. are word-mad . . . 2581: 5  
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 deeds . . . 2617: 4  
 w. are worthless wares . . . 2573: 4  
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 tions out . . . 2559: 6  
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 plum . . . 2558: 1  
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 know . . . 2054: 10  
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 w. dislike each other . . . 1521: 8  
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 w. follow those who flee . . . 2565: 6  
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 men . . . 1521: 4  
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 w. have but two passions . . . 2558: 2  
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 tions . . . 2558: 8  
 w. have no rank . . . 2564: 7  
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 tions . . . 2584: 5  
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 men . . . 2571: 6  
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 w., like men, will fade away 2581: 7  
 w. look in glass, not to house 2586: 9  
 w., love of pleasure, away 2566: 4  
 w. love tears too well 2290: 5  
 w. made of purified metal 1521:12  
 w. made to give eyes delight 2557:12  
 w. make lies out of truth 2559: 6  
 w. make stoutest men turn tail 2555: 3  
 w. may not first make love 1466: 6  
 w., monkeys in glass shops 2562: 3  
 w. most delight in revenge 2562: 9  
 w. must be decent 2584: 3  
 w. must have wills 2583: 4  
 w. must trust somebody 2567: 7  
 w. never forget slights 2561: 2  
 w. never have enough 700: 1  
 w. never without excuse 2559: 1  
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 w. not altogether in the wrong 2564: 4  
 w. not handsome, study to be good 136: 7  
 w. of dark deeds fashion-ers 2571: 6  
 w. of pleasure 1813: 5  
 w. often wish to give 2577: 6  
 w., one of nature's agreeable blunders 2558: 1  
 w. ordained to be wooed and won 2592: 6  
 w. pervert our better mind 2576: 4  
 w. pretty up a man's life 2556: 2  
 w., relaxation of warrior 2564: 5  
 w., rum cattle to deal with 2563: 4  
 w., saints in church, devils at home 2574: 2  
 w. say bad of one another 2560: 2  
 w. see without turning heads 2568: 7  
 w. seldom fail at a pinch 2569: 5  
 w. shadows of us men 2592: 8  
 w. should be like the snail 2586:11  
 w. should look not in men's eyes 2559: 5  
 w. should never be dated 2564:10  
 w. should talk an hour 2580: 4  
 w. show a front of iron 2570: 1  
 w. smell well that smell of nothing 2144: 6  
 w. strive for last word 2581: 6  
 w. strong when armed with weakness 2560: 1  
 w. take to terrible people 2583:11  
 w. to be talked to as below men 2558: 2  
 w. to be won with every wind 2584: 7  
 w. took nine measures of speech 2580: 3  
 w. virtuous from necessity 324:10  
 w. want the best first 2557: 5  
 w., way to wrack and ruin 2571: 8  
 w., weaker vessels 2499: 5  
 w., wealth, good and bad 2574: 3  
 w. wear the breeches 2506: 4  
 w. wedded to their wills 2583: 5  
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 w., when bad, worse than men 2560: 8  
 w. who grieve least, lament most 2559: 2  
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 w. with one love affair are rare 2584: 5  
 w. won't when you would 2568: 8  
 w. would be thought wise 2563: 6  
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 write oaths of w. on water 2579: 8  
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 I do not envy, I rather w. 2589: 7  
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 w. is the basis of worship 2536: 8  
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 we carry w. within us 2587: 7  
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 w. will never cease 2587: 9  
 you shall see w. 2589: 2  
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 I'll w. her as lion woos 2593: 4  
 men are April when they w. 2595: 3  
 swain did w., but she was nice 2576:10  
 to w. pleasure in young man, fault in old 2593: 2  
 wed ere he comes to w. 2595: 1  
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 w. her, win her, wear her 2592: 6  
 w. where will, wed where hap 2594: 9  
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 Wood 2589  
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 green w. makes hot fire 2590: 1  
 he that fears leaves should not go into w. 2590: 7  
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 I know of what w. minister is made 2589: 9  
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 old w. is best to burn 36: 2  
 one impulse from a vernal w. 2590: 8  
 rotten w. unfit for carving 667: 9  
 sap and heart best of w. 2589: 8  
 strange w. that has no dead bough 2590: 6  
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 touch w., 'twill come good 2590: 2  
 why should w. strive with fire 1298:14  
 w. burns with other w. 397:11  
 w. half-burnt easily kindled 2589:11  
 Wood-scraper prince in own house 602: 1  
 Woodbine: gone where w. twineth 966:10  
 Woodcock does not make winter 2253: 5  
 w. to my own springe 1972: 2  
 Woodman, spare that tree 2368: 3  
 Woods 2590  
 even the gods dwell in the w. 2591: 5  
 foolish to carry timber into w. 2590: 9  
 from w. it goes into axe 2590: 3  
 in w. man casts off years 2590: 8  
 once more, ye w., farewell 2591: 5  
 something greater in w. than books 1660: 2  
 to linger among healthful w. 2590: 8  
 tomorrow to fresh w. 314: 4  
 we're not out of the w. 2591: 1  
 w. are full of them. 2591: 6  
 w. have ears 655: 3  
 w. have tongues 2591: 4  
 Wooded: loved, but w. you not 2593: 1  
 they w. her, she resisted 2576: 7  
 was ever woman in this humor w. 2592: 6  
 we should be w., not woo 2593: 1  
 woman, therefore to be w. 2592: 6  
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 w. and won 2592: 6  
 w. in haste, wed at leisure 2595: 4  
 younger she is, sooner w. 2592: 6  
 Wooer: more like w. 2594:10  
 Woosers: maiden with many w. often chooses worst 2592: 5  
 many w., little furniture 2591: 7  
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 Wooses: he wooses for cake he w. well that means no ill 2592: 7  
 when a woman w. 2592: 6  
 w. best when choice forward 2593: 4  
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 biting and scratching Scots w. 302: 9  
 do not begin w. mistress with the maid 2594: 5  
 happy w. not long a-doing 2592: 1  
 I'll go w. in my boys 341: 2  
 never wedding, ever w. 2594: 8  
 not worth w., not worth winning 2592: 6  
 Sunday's w. draws to ruin 2592: 3  
 time I've lost in w. 2592: 1  
 women are angels w. 2595: 3  
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 w. and wedding 2594:8-2595: 4  
 w. brings dallying and doing 2591: 8  
 w. for wooing 2594:10  
 w. should be day after wedding 2595: 1  
 Wool 2595  
 against the w. 2596: 3  
 all w. and a yard wide 2595:10  
 better lose w. than sheep 715:12  
 better to give w. than sheep 2595: 6  
 dyed in the w. 2596: 4  
 go for w., come back shorn 2595: 5



*Wool, continued*

he had no w. on top of head ..... 2595: 7  
 he wrangles about goat's w. ..... 2595: 9  
 his mind on gathering w. ..... 2595: 12  
 ill w. that will take no dye ..... 2596: 1  
 keep w. till it's dirt ..... 2595: 8  
 much cry and little w. ..... 2595: 14  
 no w. so white but dyer can make black ..... 2596: 1  
 she is thinking of her w. ..... 2595: 12  
 that goes against the w. ..... 2596: 3  
 to have w. pulled over eyes ..... 2596: 5  
 w. seller knows w. buyer ..... 2596: 2  
 ye should have sown w. ..... 2595: 11  
 Woolen-drappers despicable ..... 2597: 1  
 Woolgathering: wits are w. ..... 2549: 1  
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 another's w. ne'er criticize ..... 457: 8  
 answer me in one w. ..... 2604: 4  
 as arrow, so is w. in fool ..... 2598: 7  
 as easy to recall thrown stone as spoken w. ..... 2597: 2  
 as good as my w. ..... 2593: 5  
 as true a w. as ever was spoken ..... 2598: 2  
 avoid unfamiliar w. ..... 2607: 3  
 be ye doers of w. ..... 2615: 10  
 blurt not out needless w. ..... 2390: 4  
 by w. of mouth ..... 2605: 7  
 chariot cannot overtake w. ..... 2597: 2  
 coin not new w. ..... 2607: 3  
 correct with w., not weapon ..... 344: 7  
 either by w. or deed ..... 2618: 2  
 every fool can play upon the w. ..... 1916: 4  
 every w. a dagger ..... 479: 3  
 every w. vain without deed ..... 2618: 3  
 evil w. flickers out ..... 2606: 1  
 fear w. of courageous ..... 2600: 3  
 fool travaileth with w. ..... 2598: 7  
 for one w. man often deemed wise ..... 2599: 1  
 from w. to deed great space ..... 2617: 5  
 give w. lightly, betray lightly ..... 2612: 13  
 God eateth not his w. ..... 2600: 6  
 good w. better than a gift ..... 2610: 5  
 good w. maketh heart glad ..... 2610: 5  
 good w. riseth to God ..... 2616: 3  
 her w. remained unwinged ..... 2600: 10  
 her w. was true as bond ..... 2613: 3  
 his w. as good as his bond ..... 2613: 3  
 his w. is his gage ..... 2613: 3  
 his w. passeth not away ..... 2602: 4  
 honest man's w. his master ..... 2612: 12  
 honest men's w. as good as bond ..... 1156: 2  
 honest w. like unto a tree ..... 2602: 2  
 honor his w. as if his God's ..... 2613: 4  
 I am a man of my w. ..... 2612: 6  
 I break my warlike w. ..... 2613: 1  
 I take you at your w. ..... 2612: 8  
 I will not trust your w. ..... 2613: 1  
 I will speak a good w. for you ..... 2610: 6  
 I will take thy w. ..... 2613: 2  
 if one w. misses, a thousand will ..... 2603: 9  
 important how you understand w. ..... 2603: 3  
 in captain, choleric w. ..... 2600: 7  
 in one w. ..... 2604: 4  
 in the beginning was the W. ..... 2601: 4  
 in w. or deed ..... 2618: 2  
 just for a w., punishment ..... 2599: 1  
 keep thy w. ..... 2612: 11  
 long time in little w. ..... 2604: 4  
 many a true w. spoken in jest ..... 1267: 5  
 men must not break w. ..... 2611: 12  
 more slayeth w. than sword ..... 2605: 9  
 my w. is truth ..... 2612: 7  
 never a fair w. in chiding ..... 2608: 4  
 never use long w. ..... 2606: 5  
 never utter w. in private ..... 2606: 5  
 you'd regret in public ..... 2603: 6  
 no fair w. from unfair deed ..... 2617: 10

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no w. changed but for worse ..... 2335: 1  
 none to give her an ill w. ..... 2601: 5  
 not a w. to throw at dog ..... 2603: 12  
 oath no surer than my w. ..... 2613: 3  
 one ill w. asketh another ..... 2601: 5  
 one w. for him, two for yourself ..... 2605: 4  
 one w. has marred fortune ..... 2599: 1  
 round is the w. ..... 2617: 4  
 say me a w. ..... 1038: 2  
 second w. makes bargain ..... 120: 15  
 second w. makes fray ..... 2598: 9  
 seldom heard discouraging w. ..... 1152: 1  
 single w. betrays design ..... 2599: 1  
 single w. can strike him dead ..... 2599: 1  
 soft w. the loud stilleth ..... 72: 13  
 spoken w. flies beyond recall ..... 2597: 2  
 spoken w. physician in grief ..... 2596: 6  
 suit the action to the w. ..... 12: 2  
 sweet w. never does harm ..... 2607: 9  
 take a man by his w. ..... 2612: 9  
 take w. of king and bachelor ..... 2613: 2  
 thank thee for teaching me that w. ..... 2604: 2  
 that's the last w. ..... 2603: 5  
 there needs but a w. ..... 2611: 8  
 thy w. is lamp unto my feet ..... 2603: 2  
 to break one's w. ..... 2612: 10  
 to drag in a new w. ..... 2607: 3  
 to have the last w. ..... 2603: 5  
 two meanings in one w. ..... 2607: 8  
 upon w. follows deed ..... 2615: 8  
 war started by single w. ..... 2599: 1  
 what a w. has passed barrier of your teeth ..... 2351: 6  
 when old w. fits, well used ..... 2607: 3  
 who cannot bear one w. will hear many ..... 2598: 4  
 with a w. or a nod ..... 1691: 14  
 withhold not helpful w. ..... 2598: 7  
 women will have last w. ..... 2581: 6  
 w. and a blow ..... 2605: 5  
 w. and bond ..... 2612: 6  
 w. and deed ..... 2613: 6  
 w. and deed were one ..... 2615: 8  
 w. at random spoken ..... 2603: 10  
 w. before worth two behind ..... 2600: 1  
 w. fitly spoken like apples of gold ..... 2603: 1  
 w. ill taken blots out merit ..... 2603: 3  
 w. in earnest good as a speech ..... 2603: 1  
 w. in season ..... 2596: 6  
 w. is image of the thing ..... 2604: 8  
 w. is shadow of the deed ..... 2614: 5  
 w. lightest of things ..... 2610: 4  
 w. lives longer than deed ..... 2616: 6  
 w. must be cousin to deed ..... 2614: 2  
 w. not spoken never does mischief ..... 2597: 2  
 w. of Lord endureth forever ..... 2602: 4  
 w. said, deed fulfilled ..... 2615: 8  
 w. sent forth cannot be recaptured ..... 2597: 2  
 w. spoke is arrow let fly ..... 2597: 2  
 w. spoken in season, good ..... 2603: 1  
 w. that slips out unintended ..... 2600: 12  
 w. to the wise is enough ..... 2611: 7  
 w. too little better than w. too much ..... 2602: 3  
 W. was made flesh ..... 2601: 4  
 W. was with God ..... 2601: 4  
 w. whispered heard miles ..... 2603: 9  
 w. with two visages ..... 2596: 7  
 w. without deed displeases God ..... 2614: 1  
 worse than your w. ..... 2613: 5  
 wound heals, but not cutting a w. ..... 2605: 9  
 written w. remains ..... 2602: 4

*Words* ..... 2596

abundance of w., care ..... 2600: 8  
 air-castles built of w. ..... 2607: 9  
 all w., no performance ..... 2617: 9  
 apt w. have power to swage ..... 2596: 6  
 as fire by bellows, so anger by w. ..... 2600: 4  
 bare w. no good bargain ..... 2598: 11  
 barren superfluity of w. ..... 2601: 3  
 better no w. than unfit w. ..... 2599: 4  
 bind w. in double meanings ..... 2607: 5  
 bitter poison in sweet w. ..... 2607: 9  
 brave in w., cowards in fight ..... 2615: 7  
 by thy w. be justified ..... 2602: 1  
 by w. the mind is winged ..... 2597: 1  
 compress w. into smallest ideas ..... 2602: 9  
 cooks' w. ..... 2607: 10  
 dally with w., make wanton ..... 2607: 6  
 darken counsel by w. ..... 2601: 3  
 delicate w., flattery ..... 2607: 9  
 deliver w. by weight ..... 2602: 5  
 deluge of w., drop of sense ..... 2601: 3  
 differing in w., not deeds ..... 2614: 10  
 dying w. worth listening to ..... 2595: 2  
 enough of w. ..... 2605: 3  
 enticing w. of wisdom ..... 2599: 2  
 evening w. not like morning's ..... 2599: 3  
 every day speak a few reasonable w. ..... 2600: 4  
 exchanging of w., lighting of hearts ..... 2598: 8  
 fair but fruitless w. ..... 2614: 6  
 fair w. be good cheap ..... 2609: 4  
 fair w. break no bones ..... 2609: 6  
 fair w. butter no parsnips ..... 2608: 1  
 fair w. cost nothing ..... 2609: 4  
 fair w., faint promises ..... 2608: 8  
 fair w. fat few ..... 2609: 1  
 fair w. fill not the belly ..... 2608: 2  
 fair w., foul deeds ..... 2614: 12  
 fair w. hurt not the mouth ..... 2608: 6  
 fair w. make fools faint ..... 2610: 1  
 fair w. make me look to my purse ..... 2608: 6  
 fair w. slake wrath ..... 2610: 2  
 fair your w., fairer deeds ..... 2615: 8  
 fairest w. fullest of falsehood ..... 2609: 2  
 famous not by w. but deeds ..... 2617: 10  
 few were his w., but clear ..... 2600: 11  
 few w. and many deeds ..... 2615: 8  
 few w. are best ..... 2605: 2  
 few w. are soon amended ..... 2600: 10  
 few w., but to effect ..... 2607: 6  
 few w. serve the wise ..... 2611: 2  
 few w. to wise best ..... 2612: 1  
 few w. to wise suffice ..... 2612: 2  
 fewer thy w., fewer errors ..... 2605: 2  
 fill my ears with sugared w. ..... 2609: 1  
 fine volley of w. ..... 2601: 1  
 fine w. dress ill deeds ..... 2616: 6  
 fine w. make maidens faint ..... 2610: 2  
 fool and his w. soon parted ..... 2604: 6  
 for ailing mind, w. physicians ..... 2596: 6  
 for foolish w. deaf ears ..... 2598: 1  
 for light w., heavy penalty ..... 2599: 1  
 foul w. are but foul wind ..... 2611: 1  
 foul w. corrupt good manners ..... 2602: 1  
 foulest of plagues, dissembling w. ..... 2596: 6  
 four w. which Master barred ..... 2598: 1  
 from his lips gracious w. ..... 2570: 1  
 from w. they came to blows ..... 2605: 1  
 fructify your w. with deeds ..... 2616: 6  
 full of w. as a woman ..... 30: 1  
 glutton of w. ..... 2601: 1  
 go not forth into ocean of w. ..... 2601: 1  
 good w. cool more than water ..... 2610: 1  
 good w. cost no more than had ..... 2610: 1  
 good w. cost not ..... 2610: 1

*Words, continued*

good w. fill not a sack . . . 2608: 3  
 grand w. are not sincere . . . 2601: 7  
 great w., great blows . . . 2604: 11  
 Grecian in w., Roman in  
 deeds . . . 2615: 4  
 hard were the w. he said . . . 2604: 10  
 hard w. rangle . . . 2604: 10  
 harvest of w. catches ears . . . 2605: 1  
 he multiplieth w. . . . 2601: 3  
 he put w. into her mouth . . . 2603: 7  
 he that hath knowledge,  
 spareth w. . . . 2602: 9  
 he utters empty w. . . . 2601: 3  
 he weighs his w. . . . 2602: 5  
 he w. me, girls, he w. me . . . 2604: 1  
 hear w. of the wise . . . 2598: 1  
 hear w. that are said . . . 2598: 1  
 her w. need no ashes . . . 2607: 2  
 his w. are bonds . . . 2613: 3  
 his w. at warfare with  
 deeds . . . 1870: 5  
 his w. fell soft as snow-  
 flakes . . . 1728: 1  
 his w. trip about him . . . 2606: 8  
 hold fast form of sound w. . . 2606: 7  
 how forcible are right w. . . 2603: 1  
 how strong influence in w. . . 2598: 10  
 I understand a fury in your  
 w. . . . 2604: 5  
 I will make you eat your w. . . 2600: 6  
 idle w. not worth a pea . . . 2602: 13  
 idle w., servants to fools . . . 2604: 3  
 ill w. are bellows to fire . . . 2601: 5  
 immodest w. admit no de-  
 fence . . . 710: 6  
 in few w. . . . 2605: 2  
 in many w., a lie or twain . . . 2602: 8  
 in multitude of w., sin . . . 2602: 8  
 in three w., at roof of  
 house . . . 2599: 8  
 in w., as fashions, the  
 same rule will hold . . . 2606: 6  
 in w. great gifts they gave . . . 2609: 3  
 kind in w., faithless at  
 heart . . . 2616: 9  
 large, divine, comfortable  
 w. . . . 2599: 2  
 lavish in w., niggard in  
 deed . . . 2618: 1  
 lead elephant with honeyed  
 w. . . . 2609: 5  
 let naught but good w. pass  
 lips . . . 2610: 8  
 let no man deceive with w. . . 2599: 10  
 let thy w. be few . . . 2600: 11  
 let thy w. be numbered . . . 2602: 5  
 little w. of love . . . 1296: 10  
 long-tailed w. in osity . . . 2606: 5  
 man is known by his w. . . 2601: 2  
 man of w., man of deeds . . . 2615: 3  
 many w., many buffets . . . 2597: 1  
 many w., not understand-  
 ing heart . . . 2605: 6  
 many w. will not fill bucket . . . 2608: 3  
 many w. would have much  
 drink . . . 2600: 2  
 matter at hand, w. flow  
 readily . . . 2606: 3  
 meaningless torrent of w. . . 2601: 3  
 men are deceived by w. . . 2602: 7  
 men of few w. best men . . . 2605: 2  
 men's w. are bolder than  
 their deeds . . . 2615: 7  
 modest w. for immodest  
 things . . . 710: 6  
 my w. shall not pass away . . . 2602: 4  
 my w. wasted on air . . . 2610: 7  
 need not w., but a cudgel . . . 102: 11  
 never so bethumped with  
 w. . . . 2604: 1  
 no man responsible for w. . .  
 in affliction . . . 2598: 3  
 no need of w., trust deeds . . . 2616: 5  
 noisomeness of far-fetched  
 w. . . . 2607: 3  
 not many w. and apt w. . . 2599: 11  
 not men of their w. . . 2612: 14  
 not Sunday-school w. . . 2607: 8  
 not w. but blows . . . 2614: 9

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not w., but hard cash . . . 2600: 9  
 of all sad w. of tongue or  
 pen . . . 1946: 13  
 oh that w. were written . . . 217: 12  
 our w. have wings . . . 2600: 10  
 play in wench-like w. . . 2607: 6  
 pleasant w. appease wrath . . . 2610: 2  
 pleasant w. as honeycomb . . . 2609: 5  
 portmanteau w. . . . 2607: 5  
 promising in w. best things . . . 2613: 7  
 prove your w. by deeds . . . 2616: 8  
 raise from airy w., pile . . . 2607: 9  
 sauce her with bitter w. . . 2604: 5  
 seest thou man hasty in w. . . 2602: 9  
 selling ware for w. . . 2598: 11  
 sharp w. make wounds . . . 2605: 9  
 sincere w. are not grand . . . 2601: 7  
 small w. grow into strife . . . 2599: 1  
 smooth w. in place of gifts . . . 2609: 3  
 soft w. are hard arguments . . . 2609: 7  
 soft w. break no bones . . . 2609: 7  
 soft w. hurt not the mouth . . . 2609: 7  
 spare me superfluity of w. . . 2605: 1  
 specious w. confound vir-  
 tue . . . 2598: 13  
 study of w. distemper . . . 2606: 7  
 sublime w. make no man  
 holy . . . 2618: 1  
 sweet w., like dropping  
 honey . . . 2609: 5  
 sweet w. multiply friends . . . 2609: 5  
 tart w. make no friends . . . 2609: 5  
 thank you for those kind w. . . 2608: 7  
 these w. are razors . . . 2604: 5  
 these w. came in at one ear . . . 2603: 4  
 they spake winged w. . . 2600: 10  
 things bring themselves w. . . 2606: 3  
 things made first, then w. . . 2604: 8  
 tire hearer with book of w. . . 2604: 1  
 to pour w. into broken pot . . . 1337: 15  
 to put w. into the mouth . . . 2603: 7  
 to say much in few w. . . 2602: 9  
 to snatch w. from my  
 tongue . . . 2603: 7  
 to weigh one's w. . . . 2602: 5  
 true w. are not fine . . . 2601: 7  
 try w. before arms . . . 2605: 5  
 two narrow w., hac jacet . . . 704: 8  
 unpleasantest w. that ever  
 blotted paper . . . 2604: 5  
 uplandish w. . . . 2607: 3  
 use many w., like cuttle-  
 fish . . . 2602: 9  
 use proud w. . . . 2579: 2  
 use w. stamped with mint-  
 mark of day . . . 2607: 3  
 use w. to conceal thoughts . . . 2607: 4  
 vain w. of temporal men . . . 2600: 7  
 weasel w. . . . 2604: 3  
 weaving a rope of w. . . . 2603: 8  
 well-chosen w. . . . 1822: 9  
 what need for w. . . . 2605: 3  
 where many w., truth goes  
 by . . . 2602: 8  
 whose w. all ears took cap-  
 tive . . . 1728: 1  
 whoso multiplies w., sins . . . 2602: 8  
 why spare w. . . . 2609: 4  
 wild and whirling w. . . 2604: 5  
 wise never reckless of w. . . 2598: 13  
 wise w. and great seldom  
 agree . . . 2601: 7  
 wise w. live for aye . . . 2616: 6  
 wise w. may fall from hum-  
 ble lips . . . 2538: 10  
 with fair w. persuade me . . . 2608: 8  
 with w. we govern men . . . 2598: 10  
 w. and performances no kin . . . 2617: 9  
 w. are but empty thanks . . . 2293: 10  
 w. are but wind . . . 2610: 8  
 w. are but w. . . . 2598: 6  
 w. are daughters of earth . . . 2617: 4  
 w. are dress of thoughts . . . 2606: 2  
 w. are for women . . . 2617: 4  
 w. are like leaves . . . 2614: 7  
 w. are men's daughters . . . 2617: 4  
 w. are no deeds . . . 2617: 8  
 w. are pegs to hang ideas  
 on . . . 2601: 1

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w. are soul's ambassadors . . . 2601: 1  
 w. are the shadows of deeds . . . 2617: 4  
 w. are things . . . 2604: 8  
 w. are wise men's counters . . . 2598: 5  
 w. are women . . . 2617: 4  
 w. break no bones . . . 2609: 8  
 w. bubbles, deeds gold . . . 2614: 5  
 w. build no walls . . . 2599: 5  
 w. but sands . . . 2611: 3  
 w. cut more than swords . . . 2605: 9  
 w. direct, example allures . . . 718: 4  
 w. distract more than  
 noises . . . 2603: 11  
 w. do not exhaust thoughts . . . 2603: 9  
 w. do not supply valor . . . 2599: 5  
 w. don't chink . . . 2609: 4  
 w. ending in ique . . . 595: 4  
 w. enough, little wisdom . . . 2601: 3  
 w. fantastic if too new or  
 old . . . 2606: 6  
 w. few and well-aimed . . . 2605: 2  
 w. follow swords . . . 2616: 4  
 w. foot and a half long . . . 2606: 5  
 w. for music invariably  
 trash . . . 2163: 15  
 w. have no points, yet they  
 pierce . . . 2605: 9  
 w. holy as deeds they cover . . . 2617: 3  
 w. honey, deeds gall . . . 589: 9  
 w. in a silent look . . . 734: 1  
 w. instead of bread . . . 2609: 3  
 w. lead to things . . . 2604: 8  
 w. learned by rote . . . 417: 9  
 w. may be greatly revenged . . . 2600: 4  
 w. may conceal character . . . 2601: 2  
 w. may pass, blows fall  
 heavy . . . 2605: 5  
 w. may varnish facts . . . 2604: 9  
 w., mere w. . . . 2601: 3  
 w., most powerful drug . . . 2598: 10  
 w. must be cousins to  
 things . . . 2697: 3  
 w. need country to back  
 them . . . 209: 5  
 w. not from edge of lips . . . 2600: 12  
 w. of anger and resentment . . . 2599: 6  
 w. of his tongue trust not . . . 532: 18  
 w. of learned length . . . 2606: 5  
 w. of truth and soberness . . . 2599: 2  
 w. of wise are as goads . . . 2599: 0  
 w. only things that last . . . 2602: 4  
 w. our own if kept within . . . 2597: 2  
 w. pay no debts . . . 2617: 8  
 w. pregnant with celestial  
 fire . . . 2599: 2  
 w. provoke to wrath . . . 2597: 1  
 w. scare him not . . . 2617: 10  
 w. seemed honey . . . 2609: 6  
 w. she spoke lambs could  
 not forgive . . . 2599: 6  
 w. should be scattered . . . 2603: 11  
 w. should more avail than  
 deeds . . . 2614: 11  
 w. smooth as oil . . . 2609: 6  
 w. smoother than butter . . . 2609: 6  
 w. softer than oil . . . 2609: 6  
 w. spoken discreetly . . . 2609: 5  
 w. spoken in private heard  
 in heaven . . . 2599: 7  
 w. sweet as honey . . . 2609: 5  
 w., their use . . . 2606: 2  
 w. to deeds too cold . . . 2617: 6  
 w., tokens for conceits . . . 2598: 5  
 w. uttered are my masters . . . 2597: 2  
 w. vain as wind . . . 2187: 3  
 w. whereby you soothe pain . . . 2596: 6  
 w. which are simple . . . 2606: 7  
 w. wind carries away . . . 2610: 8  
 w. without action void . . . 2617: 2  
 w. without deeds . . . 2614: 8  
 w. without deeds, rushes,  
 reeds . . . 2615: 0  
 w. without thoughts never  
 to heaven go . . . 1865: 9  
 w., w., that gender things . . . 2604: 8  
 w. worthy of cedar-oil . . . 2164: 1  
 w. writ in water . . . 2610: 7  
 you can drug with w. . . 218: 5  
 you cloak weakness in w. . . 2607: 1

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you cram these w. into my ears ..... 2604: 5  
 you follow w. of the toga ..... 2607: 1  
 you gave your w. to wind ..... 2613: 1  
 you reply in few w. .... 239:15  
 your w. rob the Hybla bees ..... 2609: 5  
 your w. stink of apron ..... 89: 4  
 Wordsworth: out-babbling W. .... 1822:12  
 Wordy and too lazy ..... 2653: 5  
 Work ..... 2618  
*See also Works*  
 acute disinclination to w. ..... 2621: 7  
 all in the day's w. .... 2621:12  
 all out of w. .... 2621: 9  
 all w. and no play ..... 1258: 7  
 as good play for nought as w. for nought ..... 2620: 3  
 at his dirty w. again ..... 2620:13  
 blessed is he who has found his w. .... 2618:12  
 change of w. the best rest ..... 2618:10  
 church w. goes slowly ..... 352: 4  
 cut out w. for one ..... 2622: 4  
 day is short, the w. great ..... 1995: 8  
 different men joy in different w. .... 1721: 8  
 dirty w. at the crossroads ..... 2620:13  
 do devil's w. for nothing ..... 2600: 6  
 do the w. that's nearest ..... 2620: 6  
 establish w. of our hands ..... 2621: 1  
 everybody's w., nobody's w. ..... 2600: 6  
 everyone finds own w. excellent ..... 1836: 6  
 finish w. you have set yourself ..... 2620:11  
 five minutes of w. better than three days of lamentation ..... 2618:14  
 give us this day our daily w. .... 2620: 9  
 go to w. with one buttock ..... 2620:10  
 gods sell all things for w. ..... 2619: 7  
 good men find w. a sauce ..... 2619: 7  
 good w. lasts ..... 2618:11  
 great is w. for it honors workman ..... 2619: 6  
 grow old in thy w. .... 2618:12  
 hard w. don't hurt anybody ..... 2619: 7  
 he that will not w. will want ..... 2623: 6  
 his w. cut out for him ..... 2622: 4  
 his w. outlives him ..... 99: 5  
 if any would not w., neither should he eat ..... 2623: 6  
 if anything stay, let w. stay ..... 2621: 4  
 in the morning of life, w. .... 1405: 9  
 it is not w. kills, but worry ..... 2635: 3  
 it was weary w. .... 2473:13  
 laboring folk who love their w. .... 2618:12  
 little w., a little play ..... 2622: 1  
 live without w., live without food ..... 2623: 6  
 make short w. of it ..... 2619: 2  
 man goeth forth unto his w. ..... 2621: 1  
 man hath his daily w. .... 2620: 9  
 man's w. is to labor and leave ..... 2618:12  
 man's w. lasts till set of sun ..... 2583: 9  
 man's w. made manifest ..... 2618: 9  
 may I die in midst of w. ..... 2620:11  
 measure not w. till done ..... 527: 2  
 men must w., women weep ..... 2620: 4  
 more men, the better w. .... 1060:11  
 more we w., more we may ..... 2622: 5  
 never good w. without effort ..... 2621: 6  
 never w. without reward ..... 2620: 8  
 no livelihood without w. ..... 2622: 9  
 no one shall w. for money ..... 2618:12  
 no w. in the grave ..... 1026: 5  
 no w. of mine other than true metal ..... 618: 4  
 not slave in w. against will ..... 2621: 5  
 not w. as much as gnat ..... 2618: 7  
 not w., neither eat ..... 2623: 6

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nothing to do but w. .... 1700: 4  
 our best friend is ever w. ..... 2619: 7  
 pay for w. before it is done ..... 1762: 1  
 rising to a man's w. .... 2620: 9  
 say not, w. is below dignity ..... 2619: 6  
 sit and look at w. for hours ..... 2621: 7  
 slow w. produces fine goods ..... 2620: 4  
 some w. in morning done ..... 2622: 1  
 taking pains helps the w. .... 2620: 2  
 there's other w. in hand ..... 2621: 8  
 think of ease, but w. on ..... 2619: 4  
 time never lost devoted to w. .... 2618:14  
 to generous souls, all w. noble ..... 2619: 6  
 to w. for a dead horse ..... 1174: 1  
 to w. hand and foot ..... 2621:13  
 wanting to w. is so rare ..... 2620: 7  
 whatever your lot, w. is best ..... 2619: 7  
 when light right for one's w. .... 2621:10  
 wishes come true through w. we do ..... 2619: 7  
 woman's w. is never done ..... 2583: 9  
 w. alone is noble ..... 2619: 6  
 w., always w., and yet more w. .... 2620: 1  
 w. and acquire ..... 2618:13  
 w. and have wellbeing ..... 2618: 5  
 w. as if to live 100 years ..... 2618:15  
 w. as tho w. alone could gain ..... 2618:15  
 w. better than whiskey ..... 2619: 7  
 w. breaks idle fellow's legs ..... 2619: 1  
 w. cure for all miseries ..... 2619: 7  
 w. divided is shortened ..... 1060:11  
 w. done rapidly by willing hands ..... 2511: 5  
 w. done well when done with a will ..... 2511: 2  
 w. excelled the material ..... 2620:12  
 w. first and then rest ..... 2622: 1  
 w. for nought makes folks lazy ..... 2620: 3  
 w., for the night is coming ..... 1685: 6  
 w. for w.'s sake ..... 2618:12  
 w. gives relish to good things ..... 2619: 7  
 w. goes bravely on ..... 2618: 8  
 w. goes merrily ..... 2164: 3  
 w. hastened, w. spoiled ..... 1082: 8  
 w. ill done must be twice done ..... 538: 6  
 w. in youth, chairs for age ..... 2620: 5  
 w. is afraid of resolute man ..... 2619: 3  
 w. is no disgrace ..... 2619: 6  
 w. is not a curse ..... 2621: 2  
 w. is not a good ..... 2621: 7  
 w. is seasoning of existence ..... 2619: 7  
 w. is what one is obliged to do ..... 2622: 2  
 w. is w. if you're paid to do it ..... 2622: 2  
 w. keeps at bay great evils ..... 2619: 7  
 w. like a horse ..... 663: 2  
 w. like a man ..... 2620: 4  
 w. makes life beautiful ..... 2619: 7  
 w. more excellent than idleness ..... 2619: 6  
 w. never misses dividends ..... 2622: 3  
 w. not, eat not ..... 2622:6-2623: 6  
 w., only way to make life endurable ..... 2619: 7  
 w. perishes fruitlessly ..... 1337:12  
 w. proves itself ..... 2618: 5  
 w. sitting down paid more ..... 2620:10  
 w. sustenance of noble minds ..... 2619: 6  
 w. thou for pleasure ..... 2618:12  
 w. till you freeze ..... 663: 3  
 w. to do, and strength to do ..... 2619: 7  
 w., true source of welfare ..... 2619: 7  
 w. well begun half ended ..... 152:10  
 w. while it is today ..... 1685: 6  
 w. with rising sun ..... 2622: 1  
 w. with w. upon w. .... 2620: 1  
 w. without expecting, virtue ..... 2421: 0

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w. without hope draws nectar ..... 1171: 2  
 w. like galley-slave ..... 2621:13  
 Worker: as w., so the work ..... 2623: 7  
 Workers, saviors of society ..... 2624: 2  
 Working: each for joy of w. ..... 2618:12  
 w. for the King of Prussia ..... 612:12  
 go on w. as hen lays eggs ..... 2619: 4  
 it is w. that makes workman ..... 2623: 9  
 kills himself with w. .... 2621: 3  
 w. like a horse ..... 2621:13  
 w. men unite ..... 2624: 2  
 Working-girl: heaven protects w. .... 961: 6  
 Workman ..... 2623  
 as the w., so the work ..... 2623: 7  
 by the work one knows w. ..... 2624: 1  
 God buries w., but carries on ..... 2624:14  
 good w. as ever stitched leather ..... 2624: 4  
 good w. can use any tools ..... 2624: 9  
 good w. known by chips ..... 2624: 1  
 it is working makes w. .... 2623: 9  
 little let lets an ill w. .... 2623:10  
 never had ill w. good tools ..... 2624: 7  
 no w. can work well and hastily ..... 1083: 2  
 no w. without tools ..... 2624: 5  
 poor w. quarrels with tools ..... 2624: 6  
 what is w. without tools ..... 2624: 8  
 Workmanlike: in w. fashion ..... 2624: 4  
 Workmen: good w. never quarrel with tools ..... 2624: 6  
 good w. seldom rich ..... 2623:10  
 oversee w. or leave purse open ..... 1548: 3  
 Works ..... 2624  
 be not afraid of good w. ..... 2625: 1  
 best w. from childless men ..... 307: 5  
 best w. those that last ..... 541: 7  
 every one is son of his w. ..... 2624:11  
 good w. will never save you ..... 2625: 1  
 he that w., head aches not ..... 2619: 5  
 man is tried by his w. ..... 2624:13  
 men's w. have age ..... 2624:10  
 more one w., more one is willing to work ..... 2619: 4  
 multiplieth good w. .... 995:12  
 nothing better than that man rejoice in own w. ..... 2618:12  
 rich in good w. .... 2625: 1  
 sleeps when he w. for you ..... 2621:11  
 sow good w., reap gladness ..... 2625: 1  
 their w. do follow them ..... 2624:14  
 to gum up the w. .... 2624:12  
 to shoot the w. .... 2624:12  
 w. have stronger voice than words ..... 2615: 5  
 w. of Lord and wonders in deep ..... 2626: 4  
 World ..... 2625  
 all the w. a stage ..... 2627: 1  
 all the w. and his wife ..... 2631: 5  
 all the w. and Little Billing ..... 2631: 5  
 all w. practices play-acting ..... 2627: 1  
 better out of w. than out of fashion ..... 762: 2  
 brave w., full of knavery ..... 2628: 3  
 busy w. of men ..... 2631:10  
 creation's heir, w. is mine ..... 2630: 3  
 does the w. go round ..... 657:11  
 either imitate or loathe w. ..... 2632: 4  
 fools and knaves make w. turn ..... 2628: 3  
 friend of w., enemy of God ..... 2631: 2  
 Gawd bless this w. .... 2631: 3  
 getting on in the w. .... 2629: 4  
 golden w. being gone ..... 47:10  
 gone down in the w. .... 2629: 4  
 had you w. on chess-board ..... 2630: 7  
 half the w. does not know how other half lives ..... 2629: 3  
 half the w. must sweat and groan ..... 2629: 3  
 happy who makes w. his bubble ..... 2625: 5

*World, continued*

harder to resist w.'s smiles  
than frowns ..... 2629: 2  
he that best understands w.  
least likes it ..... 2630: 5  
he that deals in w. needs  
sieves ..... 2630: 8  
he that hath w. at will  
seems wise ..... 2633: 2  
he who imagines he can do  
without w. deceives  
self ..... 2631: 7  
his native land whole w. 426: 6  
hold the w. in little esteem 2629:10  
how goes the w. .... 2633: 3  
how goes the w. with him 2630: 4  
how has the w. used you 2630: 4  
how preposterously affairs  
of w. arranged ..... 1016: 3  
I account w. tedious thea-  
tre ..... 2625: 2  
I am a citizen of the w. 427: 2  
I am in this earthly w. 1005: 4  
I consider w. made for me 2630: 6  
I have to take w. as I find  
it ..... 2630: 7  
I hold the w. but as the w. 2627: 1  
I value not w. a button 2628: 7  
I'll move the world ..... 2627: 6  
I'll tell the w. .... 2193: 9  
if w. will be gulled, let it  
be gulled ..... 532: 8  
in the w. is our inn ..... 2625:10  
in ugly w., only ugliness 1980: 4  
it is a good w. if it hold ..... 2631: 3  
it is a weary w. .... 2632: 5  
it is a w. to see ..... 2633: 1  
it takes all sorts to make  
a w. .... 2628: 8  
kick the w., and live with  
it ..... 2632:11  
let book of the w. be study 2626: 1  
let the w. pass, wag, slide,  
etc. .... 2633: 3  
love of w. is root of evil 1608: 1  
mad w., mad kings ..... 2632: 6  
mad w., my masters ..... 2632: 6  
make hell of w. to enjoy  
paradise ..... 2628: 2  
make me live in your w. 2630: 5  
man may know w. without  
leaving home ..... 2363: 1  
man of the w. .... 2628: 9  
more man drinks of w.  
more it intoxicates ..... 2628: 1  
not for all the w. .... 2629: 7  
not for anything in the w. 2629: 7  
not such a large w. after  
all ..... 2632: 3  
now up now down w. goes 2626: 7  
of whom the w. was not  
worthy ..... 2640: 7  
one w. at a time ..... 2632:10  
pass through world but  
once ..... 995:14  
pomp and glory of w. .... 2632: 5  
purchase next w. with this 2626: 3  
put a girdle round the w. 960: 4  
regard this w. as destined  
to live forever ..... 2629:10  
seen w. at home and abroad 2361: 9  
set out to see the w. .... 2630: 9  
so goeth w., now woe now  
weal ..... 877: 6  
so runs the w. away ..... 1421: 2  
such a w. it is ..... 2633: 1  
take the w. by the button 2627:11  
then may I set the w. on  
wheels ..... 2630:10  
they have the w. in a  
string ..... 2229:14  
this bank-note w. .... 292: 5  
this fair volume which we  
w. do name ..... 2626: 1  
this is a puzzling w. .... 2628: 5  
this lower w. but a huge  
inn ..... 2625:10  
this working-day w. .... 2632: 5  
this w. can go on without  
us ..... 2631: 7

*World, continued*

this w. for many, w. to  
come for few ..... 2629: 8  
this w. is now full tickle 2628:10  
this w. that passeth as flow-  
ers ..... 2629: 1  
thus goes the w. .... 2628:10  
'tis a mad w., my masters 2632: 6  
'tis a wicked w. .... 2629: 9  
to have the w. at will ..... 2633: 2  
to know the w. .... 2632: 8  
to quit this w. without  
command ..... 2240: 2  
to rule w., keep it amused 62: 3  
very good w. to live in ..... 224:13  
we hop while w. pipes 2628:10  
we owe the w. a living 2630:11  
weighed w. in the balance 629: 8  
what a crocodilian w. .... 2632: 5  
what a w. of gammon ..... 2628: 6  
what goose of a w. this is 2628: 6  
what is in w. but grief ..... 2632: 5  
what was the w. coming to 2631: 4  
what will the w. say ..... 2629: 2  
when all the w. is young 2663: 6  
when w. begins to use us ill 2632:11  
with how little wisdom w.  
is governed ..... 1016: 3  
woman of the w. .... 2628: 9  
w. a Charybdis ..... 2626: 4  
w. a comedy to those that  
think ..... 2627: 4  
w., a glass which shines ..... 2626: 6  
w. a ladder ..... 2625: 3  
w., a net to snare soul 2627: 5  
w. a theatre, earth a stage 2627: 1  
w., all ear and eye ..... 2629: 2  
w., assembly of the evil 2626: 5  
w., aye the older the worse 2629: 9  
w., city full of straying  
streets ..... 2626: 4  
w. consists of puppet-  
shows ..... 2627: 1  
w. dances to every one ..... 2625: 9  
w. divided into people and  
foxhunters ..... 2632: 9  
w. divided into two classes 2632: 9  
w. does not grow old ..... 2631:11  
w. empty when one thinks  
only of mountains ..... 2630: 2  
w., few men and many  
beasts ..... 2626: 9  
w., fine subject for specula-  
tion ..... 2628: 5  
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